

Solmsdorf

TREASURE-TRADITIONS OF WESTERN TIBET

Studies on the History and Culture of the Himalayas and Tibet

Edited by Prof. Dr. Franz-Karl Ehrhard (Munich)

VOL. 1 (2007)

Ralf Kramer, *The Great Tibetan Translator: Life and Works of
rNgog Blo ldan shes rab (1059–1109)*

VOL. 2 (2008)

Franz-Karl Ehrhard, *A Rosary of Rubies: The Chronicle of the
Gur-rigs mDo-chen Tradition from South-Western Tibet*

VOL. 3 (2010)

Anne Chayet et al. (éds), *Edition, éditions:
l'écrit au Tibet, évolution et devenir*

VOL. 4 (2014)

Nikolai Solmsdorf, *Treasure-Traditions of Western Tibet:
Rig-'dzin Gar-dbang rdo-rje snying-po (1640–1685)
and His Activities in Mang-yul Gung-thang*

2014

INDUS VERLAG · MÜNCHEN

Treasure-Traditions of Western Tibet
Rig-'dzin Gar-dbang rdo-rje snying-po (1640–1685)
and His Activities in Mang-yul Gung-thang

Nikolai Solmsdorf



DR. NIKOLAI SOLMSDORF (born 1981) studied Tibetology, Indology, and English Philology at the University of Munich (M.A. 2008, Dr. phil. 2013). Since 2005 he has been employed within the Bavarian Academy of Sciences' long-term project *Wörterbuch der tibetischen Schriftsprache*, and in 2014 he joined the Institute for Indology and Tibetology, University of Munich, as a research fellow.

Inaugural-Dissertation zur Erlangung des Doktorgrades der Philosophie an der Ludwig-Maximilians-Universität München

Gedruckt mit Unterstützung der Gerda Henkel Stiftung, Düsseldorf

Bibliografische Information der Deutschen Nationalbibliothek:

Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über < <http://dnb.dnb.de> > abrufbar.

Copyright © 2014 by INDUS VERLAG, München (info@indus-verlag.de)

All rights reserved. No part of this book may be reproduced in any form without written permission from the publisher, except for the quotation of brief passages in criticism.

Printed and bound in Hungary

ISSN 1865-5327 (Collectanea Himalayica)

ISBN 978-3-940659-03-3

Für meinen Sohn

CONTENTS

List of Plates	x
Acknowledgments	xi
I. Introduction	1
1. Approaching the Treasure-Tradition	3
2. The Treasure-Discoverer from Western Tibet	7
3. Mang-yul Gung-thang and Its gTer-ma Tradition	9
3.1. Rig-'dzin rGod-ldem-can (1337–1408)	12
3.2. Upholding the Tradition	19
3.2.1. Rig-'dzin mChog-ldan mgon-po (1497–1531)	20
3.2.2. Rig-'dzin bsTan-gnyis gling-pa (1480–1536)	26
3.3. The Fall of the Kingdom	32
4. Rig-'dzin Gar-dbang rdo-rje	35
4.1. Early Years and Education	35
4.2. Revealing the Treasures of the West	41
5. Summary	69
II. The Outer Biography	75
1. Translation	77
1.1. [Birth, Youth, and Education]	82
1.2. [gTer-ston Gar-dbang rdo-rje]	117
2. Text Edition	145

III. Catalog of Rig-'dzin Gar-dbang rdo-rje's Works	213
1. rNam thar gyi skor – Cycle of Biographical Writings	219
1.1. Rig-'dzin gar dbang rdo rje'i rnam thar	219
1.1.1. NGMPP [16 entries]	219
1.1.2. TBRC [1 entry]	224
2. gTer chos – Treasure-Teachings	225
2.1. Thugs rje chen po rtsa gsum snying thig	225
2.1.1. NGMPP [5 entries]	225
2.1.2. TBRC [2 entries]	226
2.2. rDor sems thugs kyī me long	228
2.2.1. NGMPP [18 entries]	228
2.2.2. TBRC [3 entries]	233
2.3. Padma'i snyan brgyud	236
2.3.1. NGMPP [9 entries]	236
2.3.2. TBRC [1 entry]	238
2.4. Phur pa spu gri reg gcod	241
2.4.1. NGMPP [6 entries]	241
2.4.2. TBRC [2 entries]	242
2.5. Zab tig chos dbyings rang gsal	245
2.5.1. NGMPP [18 entries]	245
2.5.2. TBRC [2 entries]	251
3. Miscellaneous Works	257
3.1. bsNgo ba la sogs	257
3.1.1. NGMPP [6 entries]	257
3.2. Other Works	258
3.2.1. NGMPP [5 entries]	258
IV. Appendix	261
The Biography of 'Chi-med 'od-zer (1574–1661)	263
1. Introduction	263
1.1. General Remarks	263
1.2. The Life of 'Chi-med 'od-zer	263
2. Text Edition	271

Bibliography	325
Tibetan Sources	327
Western Sources	335
Online Sources	349
Index	351
Plates	361
Map of sKyid-mo-lung	369

LIST OF PLATES

- [1] Gar-dbang Zla-ba rgyal-mtshan *alias* Rig-'dzin Gar-dbang rdo-rje snying-po, 'du khang of the gSer-brang monastery, Ku-thang.
 - [2] Rigs-'dzin (*sic*) Gar-dbang rdo-rje, *le'u lha* depiction, *Nang gi rnam thar*, NGMPP: Reel-No. E2272/2, fol. 2a.
 - [3] The alleged fingerprint of Rig-'dzin Gar-dbang rdo-rje, sealing one chapter of the *Zab tig chos dbyings rang gsal*, NGMPP: Reel-No. E 2666/3–2667/1.
 - [4] Mes-mes bKra-shis rdo-rje, Kathmandu.
 - [5] Slob-dpon 'Gyur-med, Samagaun, Nub-ris.
 - [6] Bla-ma Ye-shes, Nyi-lod, bTsum.
 - [7] Karma Mi-'gyur rdo-rje rin-po-che, gSer-brang, Ku-thang.
 - [8] The assembly hall of the gSer-brang monastery in the morning light; background Ri-bo bKra-shis dpal-bzang.
 - [9] Nyin-lha, gSer-brang, Ku-thang.
 - [10] Karma Mi-'gyur rdo-rje rin-po-che (center) and the monks of gSer-brang.
 - [11] The bTsum valley.
 - [12] Kyung-ga-phug, the cave of Nam-mkha' rdo-rje, *Tsumchet, bTsum.
 - [13] The inside of Kyung-ga-phug.
 - [14] The gorges of Ku-thang.
 - [15] Samagaun, Nub-ris, with the big mChod-rten in the foreground.
 - [16] The Manaslu (*spung rgyan*) overlooking Samagaun.
- Map of sKyid-mo-lung.

ACKNOWLEDGMENTS

Without the help of the following people I would not have been able to bring this work into being. First and foremost I am deeply indebted to my teacher and Ph.D. supervisor, Prof. Dr. Franz-Karl Ehrhard. It was his professional guidance and caring patience which kept this dissertation project alive over the past couple of years. His keen insight and valuable advice greatly enriched this work. Further special thanks go to my second supervisor, Prof. Dr. Jens-Uwe Hartmann for his expedient comments and candid approach to this study from the very beginning.

My research and fieldwork during two stays in Nepal would not have been nearly as fruitful without the support of various consultants. For the time in Kathmandu several people deserve special mention. Many thanks are due to Punya Prasad Parajuli of the National Archives, Kathmandu, for introducing me to some of his valuable contacts. Through him I had the honor of meeting Mes-mes bKra-shis rdo-rje (Plate [4]), one of the most highly respected religious masters of the Nub-ris region, now living in a chamber on top of the monastery of his grandson in Kathmandu. As a member of the prestigious mNga'-bdag family of Nub-ris, though aged 92 at the time of my visit, his clear mind and vast recollection of the religious tradition and history of his home region provided insightful advice for my research. Further, through Punya I was able to meet the venerable sMan-lha phun-tshogs, a master from the Dol-po region, who shared his great and detailed knowledge of the religious tradition in Dol-po in a lengthy interview. And finally, also with Punya's help, I was able to make the pleasant acquaintance of mKhan-po Nyi-ma don-grub, the head of the Shakyamuni Buddhist Society in Boudha, who in turn kindly introduced me to his student Slob-dpon sKal-bzang. The latter took great pains polishing my translation of the Tibetan source text of this book together with me during countless sessions. Credit also goes to Hubert Decler for sharing his and his students' research on Nub-ris and bTsum. My extended thanks go to the director of the Nepal Research Centre, Dr. Albrecht Hanisch, and his staff, in particular the administrator of the NRC, Navraj Gurung, for not only providing me with their rich research facilities but also with a home (and delicious food) during my stays in Kathmandu.

My four weeks of fieldwork in the regions of bTsum, Ku-thang, and Nub-ris were only made possible by the support of my "expedition team", Namgyal,

Sunar, and Dorjee. I am most thankful to them for their guidance and for bearing with me, an odd researcher looking for old texts and remote, rundown hermitages in the corners of their home regions. During this research I had the pleasure of being introduced to Bla-ma Ye-shes from Nyi-lod in bTsum (Plate [6]), who upholds the rare tradition of the mDo-chen bKa'-brgyud-pa in the region. His extensive knowledge of the local history, the life of Gar-dbang rdo-rje, and his teaching tradition served as an unceasing source for my many questions. In the marvelous setting of the secluded gSer-brang monastery it was the retiree Nyin-lha (Plate [9]) who shared his illuminating memory and showed me the secret beauties of the gSer-brang valley. Further, I am much obliged to Karma Mi-'gyur rdo-rje rin-po-che (Plates [7] & [10]), the current head of the gSer-brang monastery, for advising me during a prolonged talk in lHo, Nub-ris. And finally I was honored to meet another member of the esteemed mNga'-bdag family from Nub-ris, Slob-dpon 'Gyur-med of Samagaun (Plate [5]). Apparently well acquainted with the "pertinacious" methods of western researchers, e.g. through his contact with various members of the Nepal German Manuscript Preservation Project, such as Dr. Franz-Karl Ehrhard, who repeatedly roamed the region for rare Tibetan texts, or Dr. Geoff Childs, who time and again spent several months in his village, he did not hesitate to provide me with concise and revealing information on my research topic during many hours of talks.

Also I would like to thank Prof. Dr. Jake Dalton for having me during my archive research at the University of California, Berkeley. His insightful suggestions contributed a lot in the early phase of the Ph.D. project. In this regard I am also very happy to have met Prof. Dr. Alexander von Rospatt. My thanks are not only due to him for his advice and forbearance with me during his Sanskrit lessons but all the more for the warm hospitality of him and his family. Further it was my pleasure to encounter Dr. Christian Luczanits who also shared his ideas and insight with me. I am thankful to the librarian of Berkeley's East-Asian Library, Bruce Williams, for the help "rummaging" in the microfilm archive. Finally, I would like to thank Prof. Dr. Robert Sharf whose invitation made my visit to Berkeley possible in the first place.

Prof. Dr. Bryan Cuevas took it upon himself to travel to Munich for a brief workshop in the course of which he liberally shared his thoughts and expertise on my research topic and contributed a lot to solving subject-specific problems and the general orientation of the study. Dr. Petra Maurer and Dr. Johannes Schneider from the Bavarian Academy of Sciences and Humanities enriched my research in various ways. While the former gave expedient hints and guidance concerning the translation of the source text, the latter provided

valuable advice on editorial problems as well as on plunging into the depths of L^AT_EX word processing. Further credit goes to Dr. Marta Sernesi who also helped to clarify various subject-specific issues with her illuminating expertise.

Dr. Steffen Döll, Dr. Simone Heidegger, Dr. Paulus Kaufmann, the coordinators of the Doctoral Program in Buddhist Studies at the LMU, Munich, deserve special thanks for their continuous administrative support throughout my dissertation phase. The generous financial support of the Doctoral Program facilitated the fieldwork in the mountain regions around the Manaslu in April 2011, a subsequent research stay in Kathmandu in March 2012, and the proofreading of this book. Credit also goes to Katie Ogston who took the trouble of checking my English. However, any oddities that occur in my prose are, of course, my own.

I would not have been able to pursue this project without the generous financial support of the Special Programme Central Asia of the Gerda Henkel Foundation in the form of a Ph.D. scholarship for the duration of two and a half years. An extensive research stay in Kathmandu was also made possible in this regard. Further, for the last couple of months of this Ph.D. project I am much obliged for the funding from the Graduate Center at the LMU, Munich. This support allowed for the completion of this work.

Finally, many thanks are due to my friends and colleagues who accompanied me throughout my studies and the Ph.D. phase and who helped me to succeed in this work in various ways. In this regard my heartfelt thanks go to Dr. Volker Caumanns, Dr. Ines Konzczak, and Dr. Navina Lamminger.

I.

INTRODUCTION

I. APPROACHING THE TREASURE-TRADITION

There is a peculiar reluctance on the part of many modern scholars to recognize the entirely fabricated nature of the Tibetan “treasure-texts”. It is as if their enthusiasm for things Tibetan and Himalayan has blinded them to an obvious truth. There is no evidence whatsoever to support the claim that any of the “rediscovered” texts of the cult actually date from the period claimed for them.¹

This is a fairly well-known statement made in a study of the life of Padma glingpa (1450–1521), who was a famous representative of the “treasure-tradition” of Tibetan Buddhism (*gter ma*) and as such he is not only convicted of fraudulence or imposture, the entire nature of the treasure-tradition is also judged to be nothing but contrived.

The gist of the gTer-ma tradition is that teachings formulated by prominent masters, above all by Padmasambhava, during the early introduction of Buddhism to Tibet from the seventh to the ninth century CE, were concealed in various ways in order to have them discovered at later times by an especially qualified person, the “treasure-discoverer” (*gter ston*). Primarily of tantric content, these teachings have most notably been preserved in the rNying-ma-pa school, though not least the ancient Bon has an important treasure-tradition of its own. Especially in the transmission of the rNying-ma-pa school, but also for the Buddhism of Tibet as a whole, this tradition plays an eminent role and though not unquestioned, the authenticity of its literary works is widely accepted within Tibetan discourse. It has produced numerous volumes of non-canonical scriptures and has made a salient contribution to indigenous Tibetan culture, forming one part of the self-conception of Tibetans and therefore it holds a place, which should not be underestimated, in the socio-cultural and also political environment.²

The Great Fifth Dalai Lama (1617–1682) can also be viewed in this light.

¹ Aris (1988, p. 96).

² For a brief and accessible introduction to the basic principles of the gTer-ma tradition, cf. Dargyay (1979, pp. 62–66) in the partial translation of the so-called *rNying ma'i chos 'byung* of bDud-'joms rin-po-che 'Jigs-bral ye-shes rdo-rje (1904–1987), *Gangs ljongs rgyal bstan yongs rdzogs kyi phyi mo snga 'gyur rdo rje theg pa'i bstan pa rin po che ji ltar byung ba'i tshul dag cing gsal bar brjod pa lha dbang g.yul las rgyal ba'i rnga bo che'i sgra dbyangs*. Further cf. Dudjom (1991)

Not only was he among the most prominent exponents of his time of the dGe-lugs-pa school, but he also had notable connections with some of the pre-eminent rNying-ma-pa scholars, which in turn aroused strong criticism within his own school. But as the first ruler of a unified Tibet since the reign of the ancient kings his affiliation with the “School of the Ancients”, the rNying-ma-pas, was more conducive to his role as a sovereign than it was prejudicial to his status as a proponent of the dGe-lugs-pas. Further, he is actually counted within the lists of treasure-discoverers among the rNying-ma-pas.³

In western academic discourse on the gTer-ma tradition, however, the questions of authenticity, credibility and legitimation seem to preoccupy the study of the tradition in general and its proponents in particular. Though the search for historical validity is central to western academic thinking, the questions raised by scholars concerning the authenticity of the tradition as a whole seem rather to be the subject of the study of the polemics between the adherents and opponents of the tradition. That is to say these questions tend to overshadow the study of this crucial facet of Tibetan Buddhism in its importance and far-reaching influence on the history of Tibet. A promising approach to gain further insight into this aspect of Tibetan culture and a better understanding of its historicity is the study of the lives of the persons who were directly involved in this tradition. In particular, information about the treasure-discoverers has

for the complete translation of this work, a presentation of the history of the rNying-ma-pa school, and a translation of a work by the same author delineating the central doctrines of the school (*gSang sngags snga 'gyur rnying ma'i bstan pa'i rnam gzbag mdo tsam brjod pa legs bshad snang ba'i dga' ston*). An internal presentation of the gTer-ma tradition is provided by Thondup (1997); first published in 1986, this translation of the *Las 'phro gter brgyud kyi rnam bshad nyung gsal ngo mtshar rgya mtsho* of the 3rd rDo-grub-chen, 'Jigs-med bstan-pa'i nyi-ma (1865–1926), extensively construes all the fundamental coherences of the treasure-tradition. A differentiated analysis of the Bon gTer-ma tradition was presented by Martin (2001). My line of reasoning presented here is borrowed in part from his introduction to the gTer-ma tradition (*ibid.*, pp. 16–29). Gyatso (1996) provides an overview of gTer-ma literature. For the contents of the *Rin chen gter mdzod* ('Jam-mgon kong-sprul Blo-gros mtha'-yas [1813–1899], *Rin chen gter mdzod chen mo*), an extensive compendium of a major part of this literature, cf. the descriptive catalog of its mTshur-phu redaction in Schwieger & Everding (1990–2009) and for a recently published overall index of the same edition Arslan (2011) q.v. Further cf. the introduction in Schwieger (1985), wherein one finds an analysis of the characteristics of gTer-ma literature exemplified primarily on the basis of the works of Rig-'dzin rGod-ldem-can (1337–1408) and gTer-bdag gling-pa (1646–1714).

³ Cf. Karmay (2003) and Schaeffer (2005) for general presentations of the life of the 5th Dalai Lama. The introduction in Karmay (1988) places special emphasis on some of the connections the 5th Dalai Lama had with the rNying-ma-pa school. His life with regard to the rNying-ma-pa school is related by Dudjom (1991, pp. 821–824). For a look at his voluminous *gSan yig*, entitled *Gaṅgā'i chu rgyun*, detailing the transmissions of rNying-ma-pa teachings he received, cf. Ehrhard (2012a); Ngag-dbang Blo-bzang rgya-mtsho, *Thob yig gaṅgā'i chu rgyun* q.v.

been passed down in numerous biographical accounts. Based on philological and historical approaches, the tradition thereby becomes grounded in concrete socio-cultural and political facts.⁴

The present book serves as a case study in this vein. On the basis of textual and historical research it aims to contextualize the life of one hitherto relatively unknown proponent of the treasure-tradition, i.e. Rig-'dzin Gar-dbang rdo-rje snying-po (1640–1685). It thereby fulfills a twofold purpose: first, generally

⁴ So far the first investigation into the question of the authenticity of gTer-ma literature has been undertaken on some sections of the *bKa' thang sde lnga*. Parts of this text, a treasure-finding from the gTer-ston O-rgyan gling-pa (1323–1360), can be collated with a text from the 10th century, namely the *bSam gtan mig sgron* of gNubs Sangs-rgyas ye-shes; cf. Karmay (2007, p. 90) on the collation of the *bKa' thang sde lnga*, viz. parts of the *Blon po bka' thang* section and the *bSam gtan mig sgron*; further cf. on the *bKa' thang sde lnga*: Blondeau (1971), Karmay (1975), Kværne (1980) and a translation of the *bTsun mo bka' thang* by Laufer (1911).

Martin makes a point in indicating that the treasure-tradition may at best be described as cases of archeological incidences; cf. Martin (2001, pp. 16–29); in this regard, Karmay (2009) q.v. Though that may hold true for findings of the so-called *sa gter* category, i.e. lit. “treasures [extracted from the] earth” (from rocks, mountains and the soil in general, but also treasures found in trees, lakes, temples, pillars and statues fall into this category), an attempt at explaining the other major category is missing, i.e. the *dgongs gter*, lit. “treasures [revealed in the] mind”. The “Mind Terma are the teachings that have been concealed in and discovered from the awareness state of Tertön’s minds”, Thondup (1997, p. 88; cf. further *ibid.*, pp. 77–93 for the different modes of gTer-ma discovery; also cf. *ibid.*, p. 92 on a short discussion of “real and false termas” from a rNying-ma-pa’s perspective; concerning the legitimization of the treasure-tradition, Gyatso (1993) q.v.). Though not explicitly presented as such, clues for the phenomena of mind-treasures can be found in Blondeau (2002, pp. 12–15). She hints at the tantric milieu in general and the gTer-ma literature available, such as the *bKa' thang* corpus, as inspiration for the gTer-ston, providing the “historical” background for the treasure-discoverers. Furthermore, she argues that the “prégnance de l’oralité dans la tradition tibétaine [...] (mémorisation et récitation des textes, commentaires oraux et instructions des maîtres)”, Blondeau (2002, p. 14), eventually inspires and enables the gTer-ston to produce his very own literature spontaneously, which could be seen as instances of a treasure-discoverer revealing a gTer-ma teaching which has been stored long ago in the back of his mind, e.g. it was shown that Zhabs-dkar Tshogs-drug rang-grol (1781–1851) relied heavily on the works of former proponents of his tradition in the composition of his *rDo rje glu*, in particular he drew upon the treasure-text *Rig pa gcer mthong gi ngo sprod* of Karma gling-pa (14th c.); cf. Ehrhard (1990, pp. 44–65). Yet I acknowledge that an incidence of citation without proper marking is different from a mind-treasure; still I suppose if one were to look closer into an interrelated sub-genre of gTer-ma literature, e.g. the *sNying thig* corpus, one could reveal a high level of intertextuality. Further, for Zhabs-dkar’s life, Ricard (1994) q.v.

For a selected compilation of short biographies of well-known treasure-discoverers cf. Dar-gay (1979) and Dudjom (1991, pp. 750–880). For a similar collection Bradburn (1995) q.v. Fully-fledged studies of the life of an individual proponent of the tradition can be found in the aforementioned book by Aris (1988) and further on the life of 'Jigs-med gling-pa (1729/30–1798) by Gyatso (1998).

speaking it aims to provide a better general understanding of the gTer-ma tradition and its proponents, and second, by placing the focus on historical aspects, we gain insight not only into the life of one particular treasure-discoverer, but also into his environment and the time in which he was living, in this case the historical milieu of Mang-yul Gung-thang in the second half of the seventeenth century.

2. THE TREASURE-DISCOVERER FROM WESTERN TIBET

This great Bla-ma brought about the welfare of many fortunate [people], chiefly from within the state of mere retreat.⁵

This quotation is found in the concluding pages of the biography of Rig-'dzin Gar-dbang rdo-rje (1640–1685), shortly before his demise, and it opens a paragraph of enumeration of the major disciples of the so-called “Treasure-discoverer from western Tibet” (mNga'-ris gTer-ston). The reference alludes to the fact that, although he spent a considerable amount of his short life, spanning only 45 years, in the seclusion of meditation retreats, he was still able to impart his teachings to a great number of people. The accounts preceding the quotation illustrate the circumstances that led to the evolution of a simple shepherd boy, born in a remote mountain valley, into a well-known discoverer of the treasure-teachings of the seventeenth century. Despite the fact that he had led a life of an eager meditator, it is also shown how his other activities, i.e. his travels, findings and teachings, propagating the mystic treasure-tradition of the rNying-ma-pa school, affected and defined the religious, social and political environment in an area on the fringes of greater Tibet, in the immediate vicinity of present-day Nepal, the former kingdom of Mang-yul Gung-thang.

The main objective of this work is the study of Rig-'dzin Gar-dbang rdo-rje's “outer biography” (*phyi'i rnam thar*), bearing the title *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho* which translates as *Ocean of True Meaning: the Outer Biography of the Reincarnation, the Great Knowledge-Holder Gar-dbang rdo-rje snying-po*.

The text presents mundane events like his childhood, upbringing and education, the persons he encountered, his travels and teaching-activities and so forth. Not least it recounts the circumstances of most of his treasure-findings. In addition, his “inner biography” (*nang gi rnam thar*) relating his meditational experiences in the form of spiritual songs and his “secret biography” (*gsang ba'i rnam thar*) revealing his tantric and yogic exertions together with the visions, dreams and prophecies he received, are available to us. But since this work takes a historical approach—in order to “ground” this person—and as such I rely on the more tangible information resulting from the presentation of his

⁵ *Bla ma chen po 'di gts'o bor sku mtshams kho na'i ngang nas skal ldan mang po'i don mdzad pa yin* (A 46b5–6).

worldly activities, rather than on his scholarly considerations and meditative experiences, these extensive texts have had to be left aside for possible later study.⁶

Therefore, in the course of this work the focus lies on an annotated translation of the biography which is based on a critical collation of all extant editions of the text, and a catalog of his works, dealing mainly with his treasure-findings. The study opens with an introduction to the subject, starting with a chapter delineating the historical background of the ancient kingdom of Mang-yul Gung-thang in the light of the treasure-tradition. This is followed by a comprehensive summary of Rig-'dzin Gar-dbang rdo-rje's life contextualized within the social and political changes the environment he was living in underwent, with a special emphasis on the rediscovery of the "hidden valley" (*sbas yul*) sKyid-mo-lung by him, as well as with a presentation of the regional formation of the religious tradition he was connected to in general, a fusion of the bKa'-brgyud and rNying-ma traditions (*bka' rnying*), and, in particular, his very own tradition, an example of the new treasure-tradition (*gter gsar*).⁷

⁶ For an introduction to the source-text and its characteristics, cf. the introductory remarks in Part II, Chapter 1. The inner and secret biographies bear the titles *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa* and *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa* respectively; for further references on the two texts, cf. Catalog, Chapter 1; both texts are consulted where reference is possible and reasonable, e.g. for further identification of places. However, the importance of the intentional usage of topoi in the literary construction of a saintly figure, such as a treasure-discoverer—even in regard to his worldly aspects—in Tibetan bio-/hagiographical writing, e.g. as a means of legitimation, will not be neglected in this analysis; in this regard, cf. Schwieger (1985, pp. xxxi–xxxiii). For a general introduction to biographical writing in Tibetan culture and for a presentation of the different classifications of rNam-thar, cf. Gyatso (1998, pp. 101–123); further for the role and purpose of biography in Tibetan literature as well as some statistical investigation of this genre based on the TBRC-corpus, Schaeffer (2010) q.v.

⁷ In order to support the above-mentioned work processes, I undertook an elaborate research trip to Nepal in spring 2011, conducting, on the one hand, research in the microfilm archive of the Nepal German Manuscript Preservation/Cataloguing Project (NGMP/CP, Kathmandu) and, on the other, fieldwork in the mountainous regions where Rig-'dzin Gar-dbang rdo-rje once was active (i.e. bTsum, Ku-thang, Nub-ris). The purpose of this research trip was to supplement the catalog of Gar-dbang rdo-rje's works with input from the extensive manuscript microfilm archive of the NGMP/CP. The fieldwork in the aforementioned regions aimed to identify locations listed in the biography which could not be determined based on textual research alone. Furthermore, throughout the course of the research trip, i.e. in Kathmandu and during the fieldwork, ample interviews were conducted with proponents of Gar-dbang rdo-rje's tradition, in order to gather information about the transmission of his teachings; for information on my various consultants, cf. the Acknowledgments.

3. MANG-YUL GUNG-THANG AND ITS GTER-MA TRADITION

The abundantly informative work of the *Gung thang rgyal rabs* by Kaḥ-thog rig-'dzin Tshe-dbang nor-bu (1698–1755) covers the entire royal era of Mang-yul Gung-thang from the founding of the realm in the thirteenth century to the decline of the dynasty in the early seventeenth century. However, not much information on the small south-western Tibetan kingdom in the second half of the seventeenth century has come down to us. The present study aims to supplement the aforementioned work by providing historical information on this region during the understudied period of the late seventeenth century. However, before turning to this period and Rig-'dzin Gar-dbang rdo-rje's life, an outline of the prior history of Mang-yul Gung-thang will be presented, with special attention to the treasure-cult in this area. It will be shown how the historical development of the kingdom in the light of the gTer-ma tradition set the stage for the advent of Rig-'dzin Gar-dbang rdo-rje.⁸

The foundation of the royal dominion of Mang-yul Gung-thang, comprising an area of roughly 30,000 square kilometers between Gu-ge and sPu-rang in the west and La-stod lHo in the east, the gTsang-po river in the north and the lower Himalayas in the south, dates back to the second half of the thirteenth century. It was established by the first so-called mNga'-bdag rgyal-po, 'Bum-lde-mgon (1253–1280), under the patronage of the Sa-skya-pa school, headed by Chos-rgyal 'Phags-pa Blo-gros rgyal-mtshan (1235–1280), presumably in the year 1267.⁹

⁸ Cf. Kaḥ-thog rig-'dzin Tshe-dbang nor-bu, *Bod rje lha btsad poi gdung rabs mnga' ri smad mang yul gung thang du ji liar byung ba'i tshul deb gter dvangs shel 'phrul gyi me long*; the following account is largely based on Everding (2000). Particularly with regard to the political implications of the treasure-cult in this area one may refer to Everding (2004). For further references on Mang-yul Gung-thang, cf. a number of articles by Jackson (1976, 1978, 1980, 1984, 1997). A fair number of legal documents referring to the region were edited and translated by Schuh (1981, 1988) and an extensive catalog of documents in two volumes concerning the south-west Tibetan areas of sPo-rong, Ding-ri and Shel-dkar from the 18th to the 20th century was recently presented by Schneider (2012a,b). Historical information on the former kingdom can be found in Wangdu & Diemberger (1996) and Vitali (1996, 1997, 2007). Also cf. on the history of xylographic printing in Mang-yul Gung-thang in the 15th and 16th centuries, Ehrhard (2000a). On the generally rich "religious history and topography" of this area, in particular the sKyid-grong valley, cf. the substantial work on the famous statue of Avalokiteśvara, Ārya Va-ti bzang-po, by Ehrhard (2004a). Further, for the religious history in the light of the mDo-chen bKa'-brgyud-pa school, cf. Ehrhard (2008a).

⁹ For a short, yet informative synopsis of the royal history of Mang-yul Gung-thang, cf. Everding

The substantial influence of the Sa-skya-pa administration during the foundation of the kingdom provided the basis for strong ties between the royalty and the Sa-skya-pa school in general, exemplified by the founding of the paramount royal monastery Gung-thang chos-sde in the capital of Mang-yul Gung-thang, i.e. rDzong-dkar, as a Sa-skya-pa sanctuary under the reign of king Khri-rgyal bSod-nams-lde (1371–1404) at the end of the fourteenth century.¹⁰ From the same century onwards, proponents of the rNying-ma-pa school, in particular treasure-discoverers enjoyed growing esteem within the royal house of Gung-thang and among the local people. On the one hand, this development originated in the strong identification of this region as a domain of Padmasambhava, with parts of it referred to as even one of his famed hidden valleys—sanctuaries for the Buddhist believers—i.e. sKyid-mo-lung, with a great number of sacred locations connected to the legendary life of this saintly figure of greatest importance to the rNying-ma-pa school. On the other hand, the instrument of legitimization again plays a salient role for the royal family in aligning themselves with the history of the ancient kings, i.e. that the legacy of the early illustri-

(2004, pp. 267–268). For detailed information on the foundation of the realm, cf. Everding (2000, pp. 391–440).

Broadly speaking the name of the kingdom, Mang-yul Gung-thang, is made up of two toponyms, i.e. Mang-yul, denoting the southern part of the region and particularly the sKyid-grong valley, whereas Gung-thang refers to the northern part surrounding the royal capital, rDzong-dkar; an extensive outline of the geography of this area is provided in *ibid.*, pp. 279–308 and for cartographical material cf. *ibid.*, Tafel 4–6 and the Map at the end of the present work; also on the traditional etymology of the geographical name, Mang-yul, cf. Ehrhard (2004a, pp. 394–395, nn. 146 & 147). Further, on the early pre-royal history of Mang-yul Gung-thang and on the circumstances that led to the foundation of the kingdom, cf. Everding (2000, pp. 315–390).

The title of a king (*rgyal po*) was conferred by the ruling Sa-skya-pa administration, legitimizing the authority of the rulers' family by affiliating their genealogy with the lineage of the ancient great kings of imperial Tibet; similar procedures were employed for the ruling houses of the other west Tibetan kingdoms of Gu-ge, sPu-rang and Ladakh; cf. Everding (2004, p. 267). Furthermore, the additional title mNga'-bdag was presented by the great Mongol Khan Öljeitü in 1307; cf. *ibid.*, p. 269, n. 5.

¹⁰ Cf. Everding (2000, pp. 496–508) for the foundation of the monastery which was carried out by Lo-chen Grags-pa rgyal-mtshan (1352–1405) who had close connections to the Sa-skya-pa as well as to the Bo-dong-pa school. In addition, he was appointed as the first abbot of the newly founded institution. Sometime around king bSod-nams-lde's death, Grags-pa rgyal-mtshan's nephew, Bo-dong pan-chen Phyogs-las rnam-rgyal (1375–1451) was nominated as the new head of the monastery (*chos dpon*); for the life of this influential and well-known master, cf. 'Jigs-med-'bangs (15th c.), *dPal ldan bla ma dam pa thams cad mkhyen pa phyogs thams cad las rnam par rgyal ba'i zhabz kyi rnam par rgyal ba'i zhabz kyi rnam par thar pa ngo mtshar gyi dga' ston* and Diemberger et al. (1997, pp. 41–97). In order to strengthen the political ties between the royal house and the Sa-skya-pa administration, it was customary for the rulers to marry women affiliated with the Sa-skya-pas; cf. Everding (2000, Tafel 1).

ous Dharma kings is tightly interwoven with the activities of Padmasambhava. Yet legitimation in this case is governed by reciprocal dynamics, i.e. not only did the royal court enjoy an enhanced status as a result of the contact with the rNying-ma-pas, the heirs to Padmasambhava's legacy, but its proponents also profited to a high degree from the affiliation with a potent representative of worldly power. Therefore, the increased occurrence of treasure-discoverers, justifying their role with a claimed mandate from Padmasambhava himself and even impersonating reincarnations of his most important disciples, at a time during which the treasure-cult in general was of growing importance, is of little surprise.¹¹ Among a number of others, three figures from the treasure-cult played an outstanding role in the royal period of Gung-thang, i.e. the gTer-stons Rig-'dzin rGod-ldem-can (1337–1408), Rig-'dzin mChog-ldan mgon-po (1497–1531), and Rig-'dzin bsTan-gnyis gling-pa (1480–1536). In the following, short summaries of their lives with special emphasis on their respective connections with the court of Mang-yul Gung-thang will be presented.¹²

¹¹ Among the most prominent places identified with the activities of Padmasambhava in this region, one finds the famous dPal-khud-mtsho. According to legend, it was at this lake that Padmasambhava subdued the malicious “twelve female protectors” of Tibet (*brtan ma bcu gnyis*). Furthermore, legend tells us that it was at the mountain pass Gung-thang-la that the adept finally departed from Tibet; cf. Everding (2004, p. 268). For the modes of transmission of gTer-mas from Padmasambhava to the gTer-ston, including the “prophetic mandate” conferred from the adept, cf. Thondup (1997, pp. 63–66).

The 14th century was marked by the appearance of a number of influential gTer-stons, i.e. Klong-chen rab-'byams-pa (1308–1364), O-rgyan gling-pa (1323–1360), Sangs-rgyas gling-pa (1340–1396), rDo-rje gling-pa (1346–1405), Thang-stong rgyal-po (1361–1485), and Ratna gling-pa (1403–1479); cf. Schwieger (1985, p. xxx) and Ehrhard (1990, pp. 4 & 6) q.v. The political development in this century was defined by the fall of the Sa-skya-pa sovereignty, due to the loss of the military backing of the Yüan dynasty, brought by Phag-mo gru-pa Byang-chub rgyal-mtshan (1302–1373) in 1354. In the following period, Tibet fragmented into various political centers of power; cf. Petech (1990, pp. 113–119). These fundamental changes resulted in an unstable period of realignment of policy for the kingdom of Mang-yul Gung-thang which had heavily depended on the support of Sa-skya before; cf. Everding (2000, pp. 453–508).

¹² As regards their function, the gTer-stons were urged to apply magical means to prevent invasions by foreign armies, in particular by the Hor, through rituals; for the concept and history of “Buddhist warfare”, including the employment of tantric rituals, cf. Dalton (2011, pp. 126–143). Besides the aforementioned treasure-discoverers, other well-known gTer-stons acted in that function in Mang-yul Gung-thang, i.e. sTon-pa gSang-sngags rdo-rje (15th/16th c.), and the incarnations of the so-called Yol-mo sprul-sku lineage, i.e. sNgags-'chang Shākya bzang-po (15th/16th c.), Nam-mkha' brgya-byin (16th c.), and bsTan-'dzin nor-bu (1598–1644); as for sTon-pa gSang-sngags rdo-rje, cf. Everding (2004, p. 268, n. 2), for the reincarnation-lineage of the Yol-mo-ba sprul-skus, cf. Ehrhard (2007a), and in particular on bsTan-'dzin nor-bu, Bogin (2005, 2006, 2013) q.v. Further prominent rNying-ma-pas connected to Mang-yul Gung-thang were mNga'-bdag Mol-mi-'khyil, 'Jam-dbyangs rin-chen rgyal-mtshan (1473–1558), and his sons, mNga'-ris pañ-chen Padma dbang-rgyal (1487–1542) and Rig-'dzin Legs-ldan rdo-rje

3.1. Rig-'dzin rGod-ldem-can (1337–1408)

Provenance and Education

The gTer-ston dNgos-grub rgyal-mtshan, alias Rig-'dzin rGod-ldem-can (also rGod-kyi ldem-'phru-can) was born in the year 1337 on the eastern slopes of the mountain Ri-bo bkra-bzang in a place called sNa-mo-lung. His father, called Slob-dpon Srid-gsum bdud-'dul-dpal, is described as a rNying-ma tantric, specialized in the cult of rDo-rje phur-pa (*Vajrakīlaya*) and as being of Mongolian royal descent from the Gur-ser house. His mother was called Jolcam bSod-nams khye-'dren and was considered to be an emanation of rDo-rje phag-mo (*Vajravārāhi*).¹³ It is further said that at the age of twelve, as a sign of his spiritual potential, three vulture feathers grew forth at the top of his head and later, when he was 23 years old, five more appeared. Thus he received the name rGod-kyi ldem-'phru-can (i.e. rGod-ldem-can), “the one carrying swaying vulture-feathers”. He studied under various local rNying-ma-pa and bKa'-brgyud-pa teachers, receiving rDo-rje phur-pa teachings and treasure-teachings of the famous gTer-stons Nyang-ral Nyi-ma 'od-zer (1124–1192) and Guru Chos-dbang (1212–1270). After roaming the area of La-stod for a couple of years, he eventually revealed his first gTer-ma at the age of 28.¹⁴

(1512–1625); cf. Everding (2000, pp. 302, n. 735 & 548–549, nn. 1414 & 1415) and Everding (2004, pp. 269–270); further, for Padma dbang-rgyal, cf. Ahmad (1999, pp. 164–170) and for Legs-ldan rdo-rje, Schuh (1981, p. 354) q.v.

¹³ Rig-'dzin rGod-ldem-can's biography was compiled by his direct disciple Nyi-ma bzang-po (14th/15th c.); cf. *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*. A comprehensive outline of rGod-ldem-can's life, based on a number of short biographies, can be found in Schwieger (1985, pp. xxx-xxxviii). Cf. *ibid.*, pp. xxxi-xxxiii, for a telling analysis of the various literary topoi applied in the texts that should serve to legitimize the gTer-ston's authoritative identity, i.e. his royal descent, the religious orientation of his parents, being an emanation of Padmasambhava, etc. Also in *ibid.*, two of his most important treasure-teachings have been cataloged, i.e. the rDzogs-chen cycles *Kun tu bzang po'i dgongs pa zang thal* and the *Ka dag rang byung rang shar*. Further, cf. Everding (2000, pp. 226–233) for an introduction to his life based on the forecited biographical work of Nyi-ma bzang-po and *ibid.*, pp. 481–496 for a revealing breakdown of his connections with the court of Mang-yul Gung-thang. In addition, cf. *Gu bkra chos 'byung*, pp. 483–489, and Dudjom (1991, pp. 780–783) for short biographies.

The birthplace of rGod-ldem-can, the mountain Ri-bo bkra-bzang, is located in La-stod Byang, north-east of Gung-thang, about 30 km west of Zang-zang lha-brag, i.e. the location where the treasure-discoverer revealed his most important findings; cf. Schwieger (1985, p. xxxiii, n. 38) and Everding (2000, p. 483, n. 1202).

¹⁴ For the circumstances of this treasure-discovery in 1366 and its content, i.e. the famous treasure-casket with five compartments (*mDzod lnga'i gter chen*), cf. Schwieger (1985, pp. xxxiv–xxxvi.), Boord (1993, pp. 23–28), and Everding (2000, pp. 230 & 244).

Addressing the Kings of Gung-thang

In particular with regard to his ties with the royal house of Gung-thang, eight treasure-texts addressing the rulers of this area played a decisive role, including the widely known *gSol 'debs bsam pa lhun grub ma*. This text, part of the famed *Le'u bdun ma*, had originally been found by the gTer-ston Ri-khrod-pa bZang-po grags-pa (14th c.) in 1362, and eventually committed to rGod-ldem-can in 1365. The first part of this text represents the very last teaching of Padmasambhava in Tibet conferred upon Khri-srong lde-btsan's son, prince Mu-khri btsan-po, on the pass Gung-thang-la shortly before the adept's departure. Padmasambhava urges the prince and his descendants, the members of the royal house of Gung-thang, to strictly follow the instructions delineated in the teaching and to take refuge with Padmasambhava and his followers, the rNying-ma-pas, in order to avert upcoming mischief for the royal family. An imperative aspect of these instructions is thus the timely discovery of treasure-works specifying the rituals which ought to be carried out to anticipate future calamities. Rig-'dzin rGod-ldem-can, a treasure-discoverer, upholding the direct mandate of Padmasambhava to act in that function, and an incarnation of one of the adept's most important disciples, i.e. sNa-nam rDo-rje bdud-'joms, thus poses as the place for refuge and as the expert whose gloomy gTer-ma instructions must be obeyed by the offspring of Mu-khri btsan-po, the rulers of Gung-thang.¹⁵

Prior to his first actual visit to the court of Mang-yul Gung-thang in around 1370, Rig-'dzin rGod-ldem-can had already tried to establish a connection with the king bKra-shis-lde (1313–1365). However, according to rGod-ldem-can's biography, a meeting never took place due to the power of the king's negative actions. It is thus stated in a prophetic text of rGod-ldem-can that because of this missed meeting, i.e. also a missed opportunity to take appropriate counteractions against negative influences with the help of rGod-ldem-can, the king would be murdered by one of his subjects using a knife. The king indeed did

¹⁵ For the *Le'u bdun ma* and the *gSol 'debs bsam pa lhun grub ma*, cf. Tucci (1949, pp. 179–180), Tucci (1970, p. 186), Houston (1975), and Schwieger (1988). Ri-khrod-pa bZang-po grags-pa found 55 treasure-works, together with the eight works directed to the Gung-thang kings, in 1362 in the rGyang-gi lha-khang, rGyang-gi Yong-po-lung; cf. Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 33,5–34,6. From these texts he allocated eight to Rig-'dzin rGod-ldem-can, including the *Le'u bdun ma* and the “keys” (*lde mig*), instructional texts, to his future treasure-findings; cf. Schwieger (1985, p. xxxiv) and for bZang-po grags-pa, Everding (2000, p. 244, n. 592) q.v. According to its colophon, the *gSol 'debs bsam pa lhun grub ma* was eventually compiled as a proper text in 1403 by Rig-'dzin rGod-ldem-can; cf. *ibid.*, pp. 244–247 & Appendix 5.

eventually meet an untimely death, but the true circumstances behind that incident leave much room for speculation.¹⁶

The following episode related to rGod-ldem-can's history at the court of Mang-yul Gung-thang was also not blessed with good fortune in the first place. Shortly after the discovery of the extensive gTer-ma collection *mDzod lnga'i gter chen* at Zang-zang lha-brag in 1366,¹⁷ he encountered the successor of king bKra-shis-lde, i.e. Khri Phun-tshogs-lde (1338–1370). He met the king en route to Sa-skya, asking him to provide a substitution (*gter tshab*) that ought to be placed in the gTer-ma's find-spot in order to propitiate the protective spirits of the treasure. However, the king did not give in to his solicitation and thus rGod-ldem-can left again.¹⁸

Around 1370 he was eventually invited by Phun-tshogs-lde. It is further said in rGod-ldem-can's biography, that they henceforth established a patron-preceptor relationship (*yon mchod*) and that they set out to recover treasure-objects at Ri-bo dpal-'bar. Yet again, since they had failed to make a fruitful connection before, i.e. the aforementioned unsatisfactory meeting, it was prophesied that three generations of the royal house would be killed by the knife, including the current ruler Phun-tshogs-lde. In fact, the king was actually murdered in the turmoil leading up to the invasion by La-stod Byang, led by Byang Tā-dben Nam-mkha' bstan-pa'i rgyal-mtshan (1316–1375), into Mang-yul Gung-thang. rGod-ldem-can in turn decided to leave the region, heading for 'Bras-mo ljongs, i.e. present-day Sikkim, due to the new political development and the ensuing unstable situation.¹⁹

¹⁶ For the life and regency, and some considerations about the death of king bKra-shis-lde, as well as his connections with rGod-ldem-can, cf. Everding (2000, pp. 454–458 & 482–486). The above-mentioned prophecy is related in rGod-ldem-can's biography; cf. Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 20,5–21,6.

¹⁷ Cf. nn. 14 & 15.

¹⁸ Cf. Everding (2000, pp. 486–489) for rGod-ldem-can's relationship with Phun-tshogs-lde. For the unfruitful first meeting with the king, cf. Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 37,5–38,2.

¹⁹ For this meeting and the prophecies predicting the ruler's fate, cf. Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 47,6–48,4 and Everding (2000, p. 487ff. & n. 1215) q.v. Accordingly the patron-preceptor relationship was actually evidenced by a royal *bka' yig* document, yet the wording of the decree is not documented in rGod-ldem-can's biography.

The holy mountain Ri-bo dpal-'bar (6797 m) is situated in the south of the sKyid-grong valley (cf. the Map of sKyid-mo-lung); cf. Aufschneider (1976, p. 178), Brauen (1983, p. 41), and Ehrhard (2004a, p. 285 & n. 188) q.v. Following their treasure-hunt, the king and rGod-ldem-can headed on to a monastery and according to Everding (2000, pp. 488–489) this location presumably could be identified as rGod-ldem-can's very own monastery of the same name as the holy mountain, Ri-bo dpal-'bar. Since rGod-ldem-can never met king bKra-shis-

In 1384 rGod-ldem-can returned from his stay in Sikkim, resuming his residence in Ri-bo bkra-bzang. Furthermore, he was invited by the successor of king Phun-tshogs-lde, mNga'-bdag mChog-grub-lde (1367/8–1389?). The king proclaimed rGod-ldem-can his principal religious teacher and issued an official royal *bka' yig* decree, setting forth an extensive tax exemption for rGod-ldem-can's monastic estates, including Ri-bo dpal-'bar. It is stated that the meeting and the patron-preceptor relationship between the king and rGod-ldem-can were fruitful and benedictory. Yet, after the king had endorsed the document, he betook himself to Ri-bo dpal-'bar for meditation, after which he too met an untimely end, i.e. supposedly he was also murdered.²⁰

The aforementioned *gSol 'debs bsam pa lhun grub ma* eventually played a salient role in the last episode in rGod-ldem-can's history at the court of Gung-thang, i.e. his relationship with the successor of mChog-grub-lde, Khri-rgyal bSod-nams-lde (1371–1404). As a matter of fact, there is no textual evidence that the treasure-discoverer met the king. However, the disclosure of the famous prophetic text in 1403 addressing the rulers of Gung-thang and predicting an ill-fated end of the monarchs and the dubious, early demise of bSod-nams-lde shortly after in 1404—seemingly a repetition of the same dynamics that governed the fate of his predecessors—doubtlessly give rise to questions. Had the king fallen from Sa-skya's grace either as a reaction to Gung-thang's invasion of La-stod lHo, another close ally of Sa-skya, in the early months of 1404, or was it a response to the king turning to rGod-ldem-can?²¹

lde, it must have been his successor king Phun-tshogs-lde who presented the treasure-discoverer with the estate. Thus the foundation of the monastery must have taken place sometime between 1366 and 1370; *ibid.*, n. 1216 q.v. An inventory of the holy site can be found in [anonymous], *Mang yul gyi gnas chen ri bo dpal 'bar gyi dkar chag*.

The three generations that met death by the knife were the three kings bKra-shis-lde, Phun-tshogs-lde, and mChog-grub-lde. For the death of Phun-tshogs-lde and Byang Tä-dben's invasion into Mang-yul Gung-thang, cf. Everding (2000, pp. 468–476). rGod-ldem-can's stay in Sikkim, lasting from 1373 to 1384, is related in Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 53,1–64,5. For the historical development in Sikkim, cf. Mullard (2011).

²⁰ For the relationship to the king and the wording of the *bka' yig*, cf. Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, pp. 64,6–67,3. mChog-grub-lde's life and regency are described in Everding (2000, pp. 477–478), his relationship with rGod-ldem-can is delineated in *ibid.* pp. 489–496, wherein one also finds a critical edition and a translation of the *bka' yig* decree. As to his death—he fell off a horse and broke his neck, accordingly a metaphor for regicide (Vitali, 1996, n. 821)—presumably prompted by Sa-skya as a reaction to the king's affiliation with the rNying-ma-pa, rGod-ldem-can, Everding (2000, pp. 479–480 & 496) q.v.

²¹ Cf. Everding (2000, pp. 496–508) for a presentation of the regency and some thoughts on the death of bSod-nams-lde, as well as some thoughts on the poorly documented political

The gloomy predictions of rGod-lde-m-can's treasure-texts thus actually were fulfilled, i.e., according to the interpretation of the treasure-discoverer, the members of the royal house were struck by great mishap due to the failure of a beneficial relationship with him. Indeed the apocalyptic characteristic of his prophecies must have had an oppressive effect on the respective royal figures. And the supposedly intentional usage of these as means to gain influence and authority certainly raises questions about rGod-lde-m-can's disposition. However, his life and works also provide a unique and enthralling depiction of the religious history of the time, a period of uncertainty and realignment for the court of Mang-yul Gung-thang that had chiefly relied on the backing of Sa-skya before. This proves the so-called apocryphal works of a treasure-discoverer to be a source rich in content, supplementing classic historiographical sources such as the *Gung thang rgyal rabs*.

Revealing the Hidden Valleys

Furthermore, apart from his direct contact with the members of the royal family of Mang-yul Gung-thang, another action of rGod-lde-m-can proved to have a strong effect on the history of this dominion, i.e. his disclosure of the so-called "hidden valley" (*sbas yul*), sKyid-mo-lung, within their country. It is said of these remote mountain areas that, in line with the dynamics that govern the gTer-ma tradition, Padmasambhava himself had concealed them so that, once they were revealed by a gTer-ston, followers of his teachings could take refuge in these sanctuaries. Thus, did rGod-lde-m-can not only act upon the beliefs of the members of the royal house by means of his prophetic treasure-teachings, he also designated the topography of their home region as the holy domain of Padmasambhava and his adherents, the rNying-ma-pas.²²

development at the time. As the two legitimate heirs of bSod-nams-lde, his sons bSod-nams rgyal-mtshan dpal-bzang-po and mNga'-bdag lHa-btsun, also died at a very young age, the throne was officially left vacant, and it has to be assumed that queen bDag-mo Chos-skyong rgyal-mo upheld the regency. Eventually in 1419 an extramarital son of bSod-nams-lde, i.e. Khri lHa-dbang rgyal-mtshan (1404–1464), was enthroned as the new king.

As to the military actions of Mang-yul Gung-thang against La-stod, notably bSod-nams-lde had relied on the expertise in war-magic of the Sa-skya-pa priest Chos-dpal bzang-po (1371–1439), who in turn was appointed "court chaplain" (*mnga' bdag gi ti śrī*) by lHa-dbang rgyal-mtshan in around 1420; for an assessment of Chos-dpal bzang-po's life, cf. Ehrhard (in press a), and for the official title *ti śrī*, which was originally conferred on the most important religious teacher of the Yüan emperor—Chos-rgyal 'Phags-pa Blo-gros rgyal-mtshan, in 1270, was the first Tibetan to have received it—cf. Franke (1948, p. 480) and Everding (2000, n. 319); as to lHa-dbang rgyal-mtshan *ibid.*, pp. 514–538 q.v.

²² The opening of sKyid-mo-lung is touched upon in Nyi-ma bzang-po, *sPrul sku rig 'dzin rgod lde-m 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*, p. 67,2 (*sbas yul skyid mo'i lung phyed*).

It has been argued that “a primary purpose of the sBas-yul was not necessarily to provide a haven for spiritual practice; more importantly, they were destined to be sanctuaries where the descendants of Emperor Khri-srong lde-btsan and his patrilineal kin could seek refuge when there was a threat to the continuity of their biological lineage,” (Childs, 1999, p. 127). Further, it was shown (*ibid.*), based on a well-balanced number of sources, including various prophetic guides to hidden valleys attributed to rGod-lde-m-can, that the greatest, if abstract yet still possible threat for the ruling family and their people was posed by an invasion by a foreign army, in particular by the Hor, i.e. most commonly the Mongols, which in turn necessitated a pacifying deed, i.e. the opening of the hidden land as the place of refuge. However, as no invasion by the Hor into Mang-yul Gung-thang is attested at the turn of the century and the downfall of the Yüan-/Mongol-backed Sa-skya administration had already taken place in 1354, it nevertheless could be assumed that the sBas-yul ideology was based on the “traumatic” experiences Tibet had suffered during the invasion of the Mongols/Hor in the middle of the thirteenth century.²³ On the other hand, it seems probable, based on several indications, that the life-threatening forces afflicting the fate of the three kings of Gung-thang (four, including bSod-nams-lde) originated from internal or “provincial conflicts”, i.e. politically and religiously motivated campaigns.

However, as already shown above, the affiliation of the royal family of Gung-thang with the ancient rulers of imperial Tibet was inaugurated by Sa-skya at the foundation of the kingdom with the conferment of the title *mnga' bdag*

The identification of 'Bras-mo-ljongs, i.e. Sikkim, as a hidden valley is also attributed to Rig-'dzin rGod-lde-m-can. In total he is credited with the authorship of various guides to several hidden valleys, seven of which are most commonly highlighted, i.e., according to his *Gu ru'i ga'u bdun ma* (pp. 11,6–14,3): bDe-lde-m-can sKyid-mo-lung, sBas-pa Padma-tshal, Rol-pa mKha'-gro-gling, rGyal-kyi mKhan-pa-lung, lHa-yi Pho-brang-sdings, sBas-yul 'Bras-mo-shong, and Gro-mo-khud. In later sources, however, the number and names of the various hidden valleys differ considerably from this enumeration and a general conspectus of the several locations is still a desideratum in research, though various lists can be found in Childs (1993, p. 5ff.); cf. Schwieger (1985, p. xxxvii). Still a large number of researchers have focused on or touched upon the sBas-yul thematic, e.g. Bacot (1912a), Bailey (1957), Aris (1975, 1979b), Reinhard (1978), Bernbaum (1980), Brauen-Dolma (1985), Orofino (1991), Diemberger (1991, 1993, 1994, 1997), Childs (1999, 2004), Ehrhard (1994, 1996a, 1998, 2004a, 2008b, 2010a), and Dalton (2011). Furthermore, several hidden valleys have been identified as proper locations on the southern fringes of the Himalayas, i.e. 'Bras-mo-shong in Sikkim, mKhan-pa-lung either in Bhutan (Aris, 1988) or in the Khumbu region near Everest (Diemberger, 1992), gNam-sgo zla-gam in the Langtang valley near Kathmandu (Childs, 1993; Ehrhard, 1997a), and Yol-mo/Padma-tshal as Helambu next to Langtang (Ehrhard, 2007a); for the identification and a detailed discussion of sKyid-mo-lung, cf. Chapter 4.2., pp. 40–44.

²³ Similar notions are expressed by Dalton (2011, pp. 144–157).

rgyal po.²⁴ Recourse to the intriguingly grand period of the introduction of Buddhism into Tibet occurred time and again in its later history, e.g. during the Fifth Dalai Lama's reign. The recurring theme of this cult of royalty suggests more than a particular notion for nostalgia among the Tibetan people. It indicates moreover a fine grasp of the respective leaders kindling this cult for its political implications when needed as a means to confer, gain and/or sustain authority. rGod-ldem-can, who, as a treasure-discoverer, closely aligned himself with the imperial period, seemed to have been well aware of these political, i.e. nationalistic, implications when he disclosed the hidden valley seeing the signs of times, addressing the rulers of Gung-thang as heirs to the ancient emperors, and recalling the trauma of the Mongol invasion, during an unstable period of political turmoil. On the other hand, rGod-ldem-can's actions could not have remained unnoticed by Sa-skyā—e.g. the issuing of the official *bka' yig* document(s) for him—which had inaugurated the cult of royalty in Mang-yul Gung-thang in the first place. Moreover, the increasing influence of the treasure-discoverer in the dominion, utilizing the recourse to the grand times, i.e., in the light of its political implications, a real threat to Sa-skyā's authority, must have prompted a reaction. However, it remains a matter of speculation whether it was Sa-skyā plotting the death of the kings who affiliated themselves with rGod-ldem-can. Anyway, the widespread presence of rGod-ldem-can's teachings in Mang-yul Gung-thang, and also in the other areas identified nowadays with the different hidden valleys, doubtlessly bespeak a successful gain of ground for his tradition.

Finally, the long-lasting implications of the stipulation of sKyid-mo-lung came to bear heavily on the actions of Rig-'dzin Gar-dbang rdo-rje as a treasure-discoverer, as will be shown in detail in Chapter 4.2.

The Legacy of rGod-ldem-can

Rig-'dzin rGod-ldem-can died in the year 1408 at the age of 71. His teachings were first and foremost preserved in what came to be known as the so-called "Northern Treasure" tradition (*byang gter*). This tradition gained importance in the seventeenth century with the actions of Rig-'dzin Byang-bdag Ngag-gi dbang-po (1580–1639) and the establishment of the rDo-rje-brag monastery, which, along with the sMin-grol-gling monastery, became famed as one of the most important monastic institutions for the rNying-ma-pa school in general. Furthermore, he is listed among the teachers of the Fifth Dalai Lama, who in turn transmitted the Byang-gter teachings to his disciple, Padma 'phrin-las

²⁴ Cf. n. 9.

(1641–1718), the second throne-holder of the rDo-rje-brag monastery and an important exponent of the Northern Treasure tradition himself. Rig-'dzin Gar-dbang rdo-rje is also considered to be another prominent figure in this tradition, whose formation as a treasure-discoverer was considerably determined by rGod-ldem-can's teachings.²⁵

3.2. Upholding the Tradition

Leaving the tumultuous times of the late fourteenth century behind, the kingdom henceforth experienced a more stable period, distancing itself from the once powerful influence of Sa-skya. The newly developing power structures in the region created a never before experienced independence for Mang-yul Gung-thang. However, although the rulers of the dominion saw novel chances to define their role within the political power structures of western Tibet, they were also faced with new challenges. Since the political development in the area did not remain unnoticed, Mang-yul Gung-thang henceforth repeatedly found itself exposed to assaults by the Hor.

Apparently the tone for refreshed favor for rNying-ma-pa proponents had already been set in the same period. In the midst of dubious internal intrigues at the court, the son of Khri rNam-rgyal-lde (1422–1502), Shes-rab dpal-bzang, had been murdered. And it is stated in the history of the Ārya Va-ti bzang-po statue, which was housed in the 'Phags-pa lha-khang in sKyid-grong, that his death had already been predicted in a prophecy by Padmasambhava, as rGod-ldem-can had similarly prophesied the death of the kings. Further, we find in the *Gung thang rgyal rabs* another prophetic reference attributed to Padmasambhava, foretelling the advent of king Khri rNam-rgyal-lde. These indications suggest a renewal of the court's inclinations towards a rNying-ma exegesis of pivotal events at the beginning of the sixteenth century, foreshadowing the increased activities of rNying-ma-pa proponents in the coming times. Thus in order to counter the Hor attacks, the rulers opted to call for the help

²⁵ For the Byang-gter tradition in general, cf. Boord (1993, pp. 21–35). For Ngag-gi dbang-po's biography, cf. Ngag-dbang Blo-bzang rgya-mtsho, *Byang pa rig 'dzin chen po ngag gi dbang po'i rnam par thar pa ngo mtshar bkod pa rgya mtsho*. Padma 'phrin-las' autobiography can be found in *Pad ma 'phrin las kyi rang nyid kyi rtogs brjod rab dkar shel gyi me long*. The sMin-grol-gling monastery, the main seat of the lHo-gter tradition ("Southern Treasure"), was founded in 1676 by the influential gTer-ston gTer-bdag gling-pa (1646–1714); for a comprehensive breakdown of his life based on a number of biographical sources, including references to his close relationship with the 5th Dalai Lama and the foundation of sMin-grol-gling, cf. Schwieger (1985, pp. xxxviii–lxiv) and for the importance of the monastery in 17th-century Tibet, cf. Dalton (2006); further, gTer-bdag gling-pa, *gTer bdag gling pa'i rnam thar* q.v. Gar-dbang rdo-rje's teaching-tradition will be outlined in Chapter 4.2.

of ritual specialists in war magic and two characters who figured conspicuously in this regard were the treasure-discoverers, Rig-'dzin mChog-ldan mgon-po (1497–1531) and Rig-'dzin bsTan-gnyis gling-pa (1480–1536).²⁶

3.2.1. Rig-'dzin mChog-ldan mgon-po (1497–1531)

Early Years and First Education

In the fire-snake year, i.e. 1497, at a place called mChod-lung, lHo-brag Ban-mi-rong, in south-eastern Tibet, Rig-'dzin mChog-ldan mgon-po was born. He was regarded as an incarnation of the third of the famous Five Treasure-Discoverer Kings and revealer of Bon treasures, Rig-'dzin rDo-rje gling-pa (1346–1405).²⁷

²⁶ For a breakdown of this period, cf. Everding (2000, pp. 509–579); though (or maybe better: because) Mang-yul Gung-thang enjoyed a more independent political status in the 15th century, time and again it clashed with other emerging regional powers, such as Mustang (which had been newly established as an independent kingdom under A-ma dpal [b. 1388]), La-stod lHo and La-stod Byang. Neither the central Tibetan regime of the Phag-mo gru-pa nor the Rin-spungs government seem to have exerted their authority on a large scale in Mang-yul Gung-thang; for the political development in central Tibet in that period, cf. Shakabpa (1967, pp. 85–103), Snellgrove & Richardson (1968, p. 152ff.), and Ahmad (1995, pp. 144–165). With regard to the scholastic context, the aforementioned Bo-dong pañ-chen Phyogs-las rnam-rgyal (1375–1451) played a decisive role (cf. n. 10). Due to this charismatic character the Bo-dong-pa school developed into a distinct scholastic entity, severing the formerly strong connections with the Sa-skyapa school. As head of the Gung-thang chos-sde monastery he thus also determined the religious orientation of the royal house; for the Bo-dong-pa school, cf. Wangdu & Diemberger (1996, pp. 14–17) and the annotated translation of the *Bo dong chos 'byung* in Diemberger et al. (1997, pp. 99–131). For the Bo-dong-pa, bTsun-pa chos-legs (1437–1521), whose life story provides abundant historical information on the respective period, cf. his autobiography, *dPal ldan bla ma dam pa chos legs mtshan can gyi rnam thar yon tan 'brug sgra*, together with an introduction to the text and his life in, Everding (2000, pp. 223–226). And further, for Chos-dbang rgyal-mtshan (1484–1549), i.e. bTsun-pa chos-legs' disciple and another master holding up the Bo-dong-pa tradition who was active in Mang-yul Gung-thang (e.g. he was involved in the printing of his master's works), cf. Ehrhard (2000a, pp. 23–50). Finally, for an overview of the Bo-dong-pa school in Mang-yul Gung-thang, cf. Ehrhard (2000b, pp. 203–206). In the same period, the court of Mang-yul Gung-thang was visited a number of times by gTsang-smyon He-ru-ka (1452–1507), who became an important spiritual advisor for lHa-dbang rgyal-mtshan's successor, Khri rNam-rgyal-lde, and further for the latter's son, Khri Kun-dga' rnam-rgyal (n.d.); for the life of gTsang-smyon, the famous biographer of Mar-pa (1012–1097) and Mi-la ras-pa (1040–1123), cf. rGod-tshang ras-pa sNa-tshogs rang-grol (1482–1559), *gTsang smyon he ru ka phyogs thams cad las rnam par rgyal ba'i rnam thar rdo rje theg pa'i gsal byed nyi ma'i snying po* and further Larsson (2012) q.v.

Gong-ma Shes-rab dpal-ba's death is touched upon in Everding (2000, pp. 552–553), for the prophecy in the Ārya Va-ti bzang-po history, cf. Ehrhard (2004a, p. 259 & n. 93) and for the prophetic reference in the *Gung thang rgyal rabs*, cf. Everding (2000, p. 147ff.).

²⁷ mChog-ldan mgon-po's autobiography can be found in *sPrul sku rig 'dzin mchog ldan mgon po'i*

At the age of eight he underwent his first education at the Khyung-tshang monastery in his home region led by a certain Chos-rje Tshang-pa and at the same institution he received his *dge tshul* ordination from the abbot of the monastery, Chos-rje gDan-sa-pa, and his aforementioned teacher. His further learning took place at Byang-chub-gling, the residence of Chos-rje bSod-nams chos-skyong, who was also known as sPrul-sku Byang-chub gling-pa (d. 1530). Thereafter he committed himself to the mentoring by dKar-po Kun-dga' grags-pa (15th/16th c.), receiving the treasure-works of Dri-med kun-dga' and Rig-'dzin Sangs-rgyas gling-pa (1340–1396). Further, in the following years he travelled to the areas of lHo-brag, Dvags-po, and Kong-po, visiting various sacred sites during which the wish arose to meet the famed treasure-discoverer of Bhutan, Rig-'dzin Padma gling-pa (1450–1521). And after he had obtained the approval of his two teachers, Byang-chub gling-pa and Kun-dga' grags-pa, he eventually set off for Bhutan.²⁸

rnam thar mgur 'bum dad ldan spro ba bskyed byed. The printing of the original xylograph of this text was carried out in Mang-yul Gung-thang by the Bo-dong-pa, Chos-dbang rgyal-mtshan (cf. preceding note), when mChog-ldan mgon-po was 30 years old (i.e. in 1527), while the consecration of the print was performed by the treasure-discoverer himself; cf. Ehrhard (2000a, pp. 32–33) and Ehrhard (in press b) for Chos-dbang rgyal-mtshan's prolonged contact with mChog-ldan mgon-po. Further, there is a supplementary part to the biographical text, referring to the events after 1527 up to his death, which was also compiled and printed by Chos-dbang rgyal-mtshan in the year 1531 immediately after mChog-ldan mgon-po's demise, cf. *Rigs 'dzin sprul sku mchog ldan mgon po'i rnam thar mgur 'bum gyi smad cha rnams* and Ehrhard (2000a, p. 37) with Ehrhard (2008b, n. 21). His stay in Gung-thang has been outlined in, Everding (2000, p. 560ff.) and Ehrhard (2000a, pp. 32–35), and a detailed analysis of his life with an emphasis on his activities in Bhutan has presented in Ehrhard (2008b). For the prophecies foreseeing his status as a reincarnation of rDo-rje gling-pa and an investigation into mChog-ldan mgon-po's own incarnation lineage of the mDo-sngags gling-pa sPrul-skus, cf. *ibid.*, pp. 62–66. A brief biography of rDo-rje gling-pa can be found in Chos-dbyings rang-grol (14th c.), *gTer chen rdo rje gling pa'i rnam thar dang zhal gdams bcas*. His tradition in Bhutan was put forward in the *lHo 'brug chos 'byung* by the 69th rJe mkhan-po, dGe-bshes Brag-phug-pa dGe-'dun rin-chen (1926–1997); cf. *dPal ldan 'brug pa'i gdul zhing lho phyogs nags mo'i ljongs kyi chos 'byung blo gсар rna ba'i rgyan*, pp. 149, 2–150, 6. Karmay (2000) dealt with his activities as a treasure-discoverer in Bhutan. The Five Treasure-Discoverer Kings are usually listed as Nyang-ral Nyi-ma 'od-zer (1124–1192), Guru Chos-dbang (1212–1270), Rig-'dzin rDo-rje gling-pa (1346–1405), Rig-'dzin Padma gling-pa (1450–1521), and 'Jam-dbyangs mkhyen-brtse'i dbang-po (1820–1892); cf. Dudjom (1991, pp. 755, 760, 789, 796 & 849).

²⁸ For his early years and the subsequent study-periods under Chos-rje Tshang-pa, Byang-chub gling-pa and Kun-dga' grags-pa, cf. *sPrul sku rig 'dzin mchog ldan mgon po'i rnam thar mgur 'bum dad ldan spro ba bskyed byed*, pp. 61, 5–85, 6. Both Byang-chub gling-pa and Kun-dga' grags-pa were disciples of Padma gling-pa. For Kun-dga' grags-pa, cf. Ehrhard (2007c, pp. 84–85 & n. 15); he once traveled to Mang-yul Gung-thang giving empowerments and performing rituals for the people of the region and the court of Gung-thang; cf. Ehrhard (2008b, n. 10). Further he is mentioned among other rNying-ma dignitaries as having been worshiped by the king of

Study under Padma gling-pa

Then, finally, he met the Fourth Treasure-Discoverer King in his own residence, i.e. gTam-zhing, Bum-thang, on the tenth day of the ninth Tibetan month of 1519 and it was at this very first meeting that Padma gling-pa declared that mChog-ldan mgon-po would become a treasure-discoverer and repeller of invading Hor armies, thus approving mChog-ldan mgon-po's outstanding spiritual status. On future occasions Padma gling-pa renewed his proclamation about mChog-ldan mgon-po, repeatedly stating that he truly was the incarnation of Rig-'dzin rDo-rje gling-pa. In the following time they traveled through various regions, visiting a number of local courts, while Padma gling-pa conferred his own treasure-teachings, further instructions on driving back foreign armies and on how to decipher the different scripts of the gTer-mas, as well as various instructional texts for future findings, i.e. mChog-ldan mgon-po received all the fundamentals needed to be a successful gTer-ston. Shortly after mChog-ldan mgon-po had left Padma gling-pa, in 1521, he received a message notifying him about the death of the treasure-discoverer together with a written prophecy predicting the advent of Hor troops in Tibet, as well as mChog-ldan mgon-po's own treasure-revelations. After he had attended Padma gling-pa's consecration ceremony in gTam-zhing, mChog-ldan mgon-po directed his interest to visiting the hidden valley of mKhan-pa-lung in Bhutan.²⁹

Gung-thang, Kun-bzang nyi-zla grags-pa (1514–1560); cf. Kaḥ-thog rig-'dzin Tshe-dbang nor-bu, *Bod rje lha btsad po'i gdung rabs mnga' ri smad mang yul gung thang du ji ltar byung ba'i tshul deb gter dvangs shel 'phrul gyi me long*, p. 661,5–7; Ehrhard (1997a, n. 11) q.v.

While traveling the area of lHo-brag, mChog-ldan mgon-po met yet another disciple of Padma gling-pa, i.e. bSod-nams dpal-ba, who further fostered mChog-ldan mgon-po's interest in meeting the treasure-discoverer of Bhutan; as to his travels in the above mentioned regions and the leave-taking for Bhutan, cf. *sPrul sku rig 'dzin mchog ldan mgon po'i rnam thar mgur 'bum dad ldan spro ba bskyed byed*, pp. 92,4–155,5, and for bSod-nams dpal-ba, cf. Ehrhard (in press b). For more information on the respective period in mChog-ldan mgon-po's life, Ehrhard (2008b, pp. 66–71) q.v.

²⁹ For the encounter with Padma gling-pa and the following periods spent in his presence, visiting various regions and courts, such as sTag-lung and sNa-dkar-rtse, as well as the episode of Padma gling-pa's death and the subsequent events, cf. *sPrul sku rig 'dzin mchog ldan mgon po'i rnam thar mgur 'bum dad ldan spro ba bskyed byed*, pp. 155,5–274,3 and Ehrhard (2008b, pp. 71–77). Aris (1988, pp. 92–93) interpreted the pronouncements of Padma gling-pa on mChog-ldan mgon-po's spiritual status as an “informal trade union which brought these treasure-seekers together and protected their common interests.” It should be noted, however, that the legitimization of mChog-ldan mgon-po's “professional” status as a gTer-ston, and further, being capable of repelling Hor attacks, was heavily based on the claim of his being rDo-rje gling-pa's reincarnation. For the often encoded scripts of gTer-ma findings and the procedures of decoding these, cf. Thondup (1997).

Further Travels and Sojourning in the Hidden Valleys

Although his approach to the famous “Artemisia Valley” had repeatedly been impeded by heavy snowfalls, he was eventually able to enter the sanctuary. In total he visited the area three times in this period of his life, time and again conferring treasure-teachings, such as the *Bla ma nor bu rgya mtsho* cycle of Padma gling-pa, on the local people. During his third visit, he had been urged to come to the rGyal-rtse region by the local ruling house. While he was sojourning in this region, another letter of invitation reached him, this time from the king of Mang-yul Gung-thang, yet mChog-ldan mgon-po did not comply with the request and turned back to his local residence in lHo-brag, Seng-sna mChog-grub-gling. Subsequently repeated invitations from rDzong-dkar, setting forth the court’s fear of attacks by Hor troops and asking for advice for counter strategies, reached him while he was traveling extensively in the local regions and places which were connected to the activities of his late mentor, Padma gling-pa. One of these trips took him to another hidden valley, i.e. bDe-skyid-gling. While he was staying at the most sacred location of this sanctuary, Gling-mo-kha bDe-ba chen-po’i pho-brang, conducting various rituals for his disciples, a further request from Gung-thang arrived upon which, in the early months of 1526, mChog-ldan mgon-po issued three missive letters, including one addressing the king of Gung-thang, again emphasizing his ability to drive back the foreign armies on account of his spiritual status as the reincarnation of Rig’dzin rDo-rje gling-pa, who, in his lifetime, had successfully countered military attacks using rituals. And eventually upon yet another letter of solicitation, which he received at his residence in lHo-brag a little later, mChod-ldan mgon-po responded with a short message notifying the rulers that he would set off for Mang-yul Gung-thang, willing to drive back the army of the Hor.³⁰

³⁰ For the first two visits to mKhan-pa-lung, cf. *sPrul sku rig ’dzin mchog ldan mgon po’i rnam thar mgur ’bum dad ldan spro ba bskyed byed*, pp. 286,3–321,6. As already outlined above (cf. n. 22), the initial opening of mKhan-pa-lung was attributed to Rig’dzin rGod-ldem-can, yet later the hidden valley was strongly associated with Padma gling-pa’s tradition, so that even the whole sanctuary was eventually handed over to him and the people inhabiting the area became his patrons; cf. Aris (1979b, pp. 60–82) and Aris (1988, p. 67). Relying on the respective *gnas yig* literature Ehrhard (1997a, pp. 335–336 & 347, n. 2) investigates the relationship of the Bhutanese version of mKhan-pa-lung and the Nepalese variant in the Khumbu region.

Before his third visit, he had been invited to Dvags-po in 1524 at the request of its rulers, in order to carry out various rituals on behalf of the court. For the respective journeys to Dvags-po, mKhan-pa-lung, rGyal-rtse, and the first invitation to the court of Gung-thang, which had learned of mChog-ldan mgon-po during the stay of his teacher, dKar-po Kun-dga’ grags-pa, in rDzong-dkar (cf. n. 28), cf. *sPrul sku rig ’dzin mchog ldan mgon po’i rnam thar mgur ’bum dad ldan spro ba bskyed byed*, pp. 321,6–369,4 and for more detailed coverage of these events,

The Stay at the Court of Gung-thang

mChog-ldan mgon-po arrived at the court of Mang-yul Gung-thang in 1527, and was reportedly very well received by the king Kun-bzang nyi-zla grags-pa (1514–1560), his ministers, and a great number of religious dignitaries in rDzong-dkar. It is further stated that he conducted several rituals, consecrated a newly established royal fortress, i.e. Khams-gsum rnam-rgyal, and issued personal prayers for the princes of Gung-thang. As to the real purpose of this visit—he was to deploy countermeasures in order to prevent the invasion of marauding Hor troops—there is a reference in the general account of the various invasions of Hor troops into Tibet by Sog-bzlog-pa Blo-gros rgyal-mtshan (1552–1624), stating that several raids took place among the Byang-'brog nomads in the year 1522, while further assaults happened in 1526 and 1527, upon which the invitation to mChog-ldan mgon-po was issued. Concerning the first date, we find another reference in the biography of mNga'-ris paṇ-chen Padma dbang-rgyal (1487–1542) that around the year 1523 several attacks by the Hor took place in the north-western parts of Mang-yul Gung-thang. Further, it is documented that before 1529 the famous Byams-sprin lha-khang of sKyid-grong had been damaged severely by the Hor. mChog-ldan mgon-po had visited this important temple during his stay in the region as well, while he admonished the rulers of Gung-thang to take measures in order to renovate the damaged lHa-khang. We thus can assume a *terminus ante quem* for the damages to this temple of 1527, the year of mChog-ldan mgon-po's visit. Moreover, it should be noted that he urged local religious dignitaries to open the hidden valley of sKyid-mo-lung, as attacks by foreign armies were feared. Yet other than that, we find no substantial evidence about the concrete identity of the assailants, or about actual military clashes.

Ehrhard (2008b, pp. 77–80). His residence mChog-grub-gling, which in mChog-ldan mgon-po's later years would become a temple and monastic institution, was presented by the ruler of lHa-lung. It is referred to as being the gate to the sanctuary of mKhan-pa-lung (*gnas sgo*); cf. Ehrhard (1997a, pp. 338 & 349, n. 9), and Ehrhard (2008b, pp. 77–78 & n. 16).

For his further activities, his travels in the local regions, as well as his stay in the hidden valley bDe-skyid-gling, which initially had been opened by mChog-ldan mgon-po's previous incarnation, Rig-'dzin rDo-rje gling-pa, and the repeated requests from the court of Mang-yul Gung-thang, cf. *sPrul sku rig 'dzin mchog ldan mgon po'i rnam thar mgur 'bum dad ldan spro ba bskyed byed*, pp. 369,4–421,1 and Ehrhard (2008b, p. 81ff.). The other two letters which he had sent from the hidden valley, addressed the rulers of gTsang and the Phag-mo gru-pa, Ngag-dbang bKra-shis grags-pa (1480–1564), respectively. For the three letters and another missive addressing the rulers of dBus, cf. *ibid.*, Appendix.

His stay, however, did not last more than a few months and shortly before his departure in spring 1527 he gave his blessing for the printing of his autobiography, which was produced in Mang-yul Gung-thang.³¹

Final Years

Bidding farewell to the western region, mChog-ldan mgon-po headed on to central Tibet, traveling through various regions and places, such as Zab-bu-lung in the Shangs valley, gZhi-kha Rin-spungs, Rong-chen and the sNye-mo valley, eventually proceeding to lHa-sa, where he conducted further rituals to drive back Hor armies.

³¹ For the account of mChog-ldan mgon-po's stay in Mang-yul Gung-thang and the dating of the Hor assaults, cf. Everding (2000, pp. 560–563). The king Kun-bzang nyi-zla grags-pa is introduced in *ibid.*, pp. 558–559. For the royal fortress Khams-gsum rnam-rgyal in sKyid-grong, cf. *ibid.*, p. 552. Sog-bzlog-pa's report is related in, *Sog bzlog bgyis tshul gyi lo rgyus*, pp. 221,6–222,1; it was shown by Ehrhard (2008b, Appendix) that his account was mainly based on mChog-ldan mgon-po's biography and the different missive letters he had issued concerning the advent of Hor troops. For mNga'-ris pañ-chen's account of the Hor attacks, cf. Schuh (1981, p. 354). The legal document, *Dharamsala 163*, referring to the damage to the Byams-sprin lha-khang is found in *ibid.*, and for the clarification of its dating, Everding (2000, pp. 192–193) q.v. The famous Byams-sprin lha-khang, located near sPang-zhing in sKyid-grong, is known as one of the so-called “border-taming temples” (*mtha' 'dul lha khang*); for the concept of the land of Tibet being identified with a supine demoness, which had to be tamed—i.e. pinned down—by the erection of various temples throughout the country in order to facilitate the introduction of the Buddhist doctrine, dating back to Srong-btsan sgam-po (605?–649), cf. Aris (1978, p. 17), Aris (1979b, pp. 3–33), Uebach (1987, pp. 32–33), and Sørensen (1994, pp. 253–297 & 551–583), for Byams-sprin cf. Ehrhard (2004a, p. 283 & n. 174) and Sørensen & Hazod (2005, p. 52 & n. 53). mChog-ldan mgon-po's pilgrimage to sKyid-grong has been outlined by Ehrhard (2000a, pp. 32–35). His call for the opening of sKyid-mo-lung reads as follows: *gzhan yang snyigs ma'i dus su / stod phyogs mthar dmag gi 'jigs pa la skyob pa'i phyir / sbas pa'i yul skyid mo lung gi sgo 'byed pa la / chos de (r. rje) drang so ba dang / chos rje che mchog pa sogs mngags nas (sPrul sku rig 'dzin mchog ldan mgon po'i rnam thar mgur 'bum dad ldan spro ba bskyed byed*, p. 496,4–5). The two persons mentioned in this paragraph, Chos-rje Drang-so-badrangsobas@Drang-so-ba, Chos-rje[seeShākya bzang-po, also known as the first Yol-mo sprul-sku, sNgags-'chang Shākya bzang-po (15th/16th c.), and Chos-rje Che-mchog-pa (d. 1535), were respectively known as the head of the sGrub-sde of Ri-bo dpal-'bar and the caretaker of the Byams-sprin lha-khang; cf. Everding (2000, p. 564). For the activities of Shākya bzang-po in Mang-yul Gung-thang, cf. Ehrhard (2007a), and for his provenance, Drang-so in La-stod lHo, *ibid.*, n. 8 q.v. For the important exponent of the mDo-chen bKa'-brgyud tradition of the Gur family, sNgags-'chang Che-mchog rdo-rje, i.e. Chos-rje Che-mchog-pa, cf. Ehrhard (2008a, pp. 68–72), and for his assignment as the caretaker of Byams-sprin by mChog-ldan mgon-po, Ehrhard (2000a, p. 34).

Dalton (2011, pp. 144–157) relates in general the repeated opening of a hidden valley to the necessity of taming the wild and uncultivated border regions of Tibet time and again as a nationalistic effort. Yet in this instance it seems clear from a micro-perspective that the real threat of an invasion by foreign armies and the prophetic guidelines expounded by Rig-'dzin rGod-ldem-can necessitated the opening of a hidden valley as a place for refuge in Mang-yul Gung-thang. For the printing of mChog-ldan mgon-po's biography, cf. n. 27.

Finally he returned to his residence in lHo-brag. There, as another ritual act in order to secure Tibet's border from foreign invasions, he oversaw the construction of two statues of Padmasambhava. Soon after he had consecrated the second statue, he met his untimely death in 1531 at the young age of 34 years. Nevertheless, his very own incarnation lineage, i.e. the mDo-sngags gling-pa sPrul-skus, remained active, in particular in Bhutan, further promulgating the treasure-teachings of Rig-'dzin rDo-rje gling-pa.³²

To conclude, though we do not have real evidence of any actual military clashes between Hor troops and the armed forces of Mang-yul Gung-thang and of mChog-ldan mgon-po's involvement, on the basis of his activities, we nevertheless can observe a continuation of the similar dynamics that had governed rGod-ldem-can's actions in Mang-yul. In memory of the latter's tradition and facing the threat of a foreign invasion, the court of Gung-thang opted again to rely on the expertise of a rNying-ma proponent, who would ensure the safety of the country by means of his rituals and activities like the call for the opening of the hidden valley. Further, as the threat of invading Hor armies persisted, mChog-ldan mgon-po's stay had set the stage for the visit of another treasure-discoverer only some years later, i.e. bsTan-gnyis gling-pa.

3.2.2. Rig-'dzin bsTan-gnyis gling-pa (1480–1536)

Education and First gTer-ma Revelations

In 1480 Rig-'dzin bsTan-gnyis gling-pa was born into the prestigious family of the Rin-spungs rulers in Bya-bzang bKra-shis-steng, gTsang-rong.³³ Having received his first ordination at an early age from the abbot of the Chos-lung monastery, Sangs-rgyas dpal-bzang, he henceforth studied under various teachers, traveling to many parts of the central and southern Tibetan area.

³² For mChog-ldan mgon-po's final years and travels, and the erection of the two Guru Rin-poche statues, cf. Ehrhard (2008b, pp. 83–86) and Ehrhard (in press b).

³³ In his collected writings we find three biographical texts, two of which are attributed to bsTan-gnyis gling-pa himself, while the third was compiled by his direct disciple, Blo-gros rab-yangs (15th/16th c.); cf. bsTan-gnyis gling-pa, *Rigs 'dzin bstan gnyis gling pa rnam thar las: rnal lam lung bstan gyi skor sogs* and *Rig 'dzin chen po bstan gnyis going pa'i rnam thar las mnal lam lung bstan gyi skor*, with Blo-gros rab-yangs, *Rigs 'dzin bstan gnyis gling pa'i rnam thar kha bskong gsal ba'i nyin byed*, and further Everding (2000, pp. 233–237) for a detailed discussion of the different versions and other biographical sources relating to him, as well as a summary of his life based on these. His stay in Gung-thang has already been thoroughly described by Everding (2000, pp. 563–575) and Everding (2004). Therefore, below I will only provide a short summary of his activities there. Further on the life of bsTan-gnyis gling-pa and his rDzogs-chen treasure-cycle *Yang tig ye shes mthong grol* (*Yang tig ye shes mthong grol gyi chos skor*), cf. Achard (2004).

Among others he received teachings from the famous gSer-mdog paṇ-chen Shākya mchog-ldan (1428–1507), at his abbatial seat, Thub-bstan gSer-mdog-can, and the transmissions of the Dvags-po bKa'-brgyud tradition at Chubzang from a certain lHa-btsun dbon-po bDe-chen rab-brtan, as well as of the Shangs-pa bKa'-brgyud tradition from mKhas-grub sTobs-rgyal-mtshan. Further, he also traveled to Bhutan, twice meeting with Padma gling-pa at his residence in gTam-zhing. It is stated, colored with a plethora of typical Tibetan hagiographical topoi, that he henceforth became spiritually highly realized, having numerous visions of the Buddhist pantheon, foremost of Padmasambhava. In an unspecified horse year, i.e. either 1510 or more likely 1522, receiving yet another vision of Guru Rin-po-che, the name Padma tshe-dbang rgyal-po was bestowed on him by the adept, upon which bsTan-gnyis gling-pa figured as a treasure-discoverer. He retrieved treasures in the Tshe-spungs gsang-ba'i gter-gnas, in bSam-yas and the lHo-rtsis-kyi lha-khang, at the sPungs-po Ri-bo-che, in 'U-yug sGos-sngon and also in Bhutan. The sequence of events in bsTan-gnyis gling-pa's life so far, i.e. undergoing religious education, receiving various visions, highlighted by a pivotal vision of Padmasambhava, who "initiates" him into his role as a gTer-ston, followed by his "career" as a treasure-discoverer, is a pattern common to the life stories of many gTer-stons. This pattern can be observed in Rig-'dzin Gar-dbang rdo-rje's life as well, as will be shown below.³⁴

Invitation to and Stay in Mang-yul Gung-thang

Although we do not have the precise date, bsTan-gnyis gling-pa is said to have been involved in a ritual to prevent an invasion by the Hor, which was per-

³⁴ For his family background, the early years, his education and visionary experiences, as well as his activities as a treasure-discoverer, cf. Everding (2004, p. 270ff.). His teacher lHa-btsun bDe-chen rab-brtan is known as the son of lHa-btsun Kun-dga' chos-kyi rgya-mtsho (1432–1505), the teacher of the "[Holy] Madman of the 'Brug[-pa school]" ('Brug-smyon) Kun-dga' legs-pa (1455–1529); cf. Ehrhard (2010c, p. 222, n. 4) and for the life of 'Brug-pa Kun-legs, cf. Kretschmar (1981). bsTan-gnyis gling-pa's two stays with Padma gling-pa in 1519 and 1520 are mentioned in, Ehrhard (2003, n. 17). Ehrhard (2008b, n. 20) relates that bsTan-gnyis gling-pa was "from that time on [...] a close associate of mChog-ldan mgon-po"; cf. also Ehrhard (in press b). In 1532 he excavated treasures in two caves at sPa-gro stag-tshang, i.e. in the Nyi-zla [kha-sbyor-]phug and the Seng-ge bsam-grub-phug. In the latter cave he discovered a so-called *yang gter*, i.e. a treasure which had already been found in earlier times but then had been hidden again, of Gu-ru Tshe-brtan rgyal-mtshan (12th/13th c.), another gTer-ston who once was active in Bhutan; cf. Ehrhard (1997a, pp. 341 & 350, n. 12) and further as to Tshe-brtan rgyal-mtshan cf. Childs (1999, n. 10) and for his other findings Ehrhard (2010a, pp. 498–503) q.v. Notably he discovered also *yang gter* of Rig-'dzin rGod-ldem-can (Schuh, 1981, p. 325), as did Gar-dbang rdo-rje (cf. Chapter 4.2.).

formed in bSam-yas under the patronage of the lHa-btsun of bSam-yas and the Gung-thang king. We can assume that this event took place prior to his visit to Mang-yul Gung-thang, as the court must have learned of bsTan-gnyis gling-pa's proficiency in the *hor bzlog* rituals as a result of the episode in bSam-yas, after which an official invitation to rDzong-dkar was issued. Not only did he receive a letter of invitation from the king Kun-bzang nyi-zla grags-pa, but also an additional one from his minister, Zhang-blon bSam-'grub rdo-rje (15th/16th c.) and his rNying-ma-pa teachers.³⁵

bsTan-gnyis gling-pa set off for Mang-yul Gung-thang in 1533. On his way, towards the end of 1533, he stopped in La-stod Byang, where he conducted a ritual to banish the Hor on behalf of the prince of the region. Further he proceeded to Gung-thang, and while he was traveling towards his destination, he was haunted by various dreams and visions, in which the doubt arose that he would be able to establish a good karmic connection with the king. In another vision Padmasambhava broke it to him that the king would be absent on his arrival in Gung-thang as he had been persuaded by his evil ministers not to receive the treasure-discoverer, but the adept also stated that the king of Gung-thang was to be regarded as a manifestation of the prince Mu-khri btsan-po, i.e. the disciple of Padmasambhava, according to the *gSol 'debs bsam pa lhun grub ma* (cf. above). Having been escorted by various reception committees, he eventually was officially welcomed at his destination, first by bSam-'grub rdo-rje, most probably in early 1534. Thereafter he was received in audience by the king Kun-bzang nyi-zla grags-pa, the queen Tshe-ring rgyal-mo, as well as the king's mother Gu-ge-ma dKon-mchog bzang-mo in the royal fortress. While the treasure-discoverer approached the royal members with great respect, he

³⁵ The ritual in bSam-yas and the subsequent invitation to Mang-yul Gung-thang are related by Everding (2004, pp. 272–273). For information on the “minister [from the dPon-]Zhang [family],” bSam-'grub rdo-rje, cf. Ehrhard (2004a, pp. 135, 255, 260 & n. 94) and for the title *dpon zhang*, *ibid.*, n. 87 q.v. According to Everding (2000, p. 559) he was probably also the father of Kun-bzang nyi-zla grags-pa's wife, Tshe-ring rgyal-mo from Yar-'brog sNa-dkar-rtse. The invitation he had issued was signed by him, and the aforementioned Chos-rje Che-mchog-pa and Chos-rje Drang-so-ba, i.e. Shākya bzang-po (cf. n. 31). In *ibid.*, pp. 563–564, it is assumed that it was due to bSam-'grub rdo-rje's efforts that the invitation was issued, and that bsTan-gnyis gling-pa must have been an important religious teacher for him already prior to this invitation. However, it also could be suggested that bSam-'grub rdo-rje had learned of bsTan-gnyis gling-pa's skills from his two teachers, who in turn had received knowledge of the treasure-discoverer through mChog-ldan mgon-po, another associate of bsTan-gnyis gling-pa, in 1527 (cf. nn. 31 & 34). Further, cf. Ehrhard (2000a, pp. 16 & 34–35) for the printing of the *bKa' thang gser phreng*, i.e. a Padmasambhava hagiography attributed to the treasure-discoverer Sangs-rgyas gling-pa (1340–1396), carried out in 1535 in Gung-thang and for which bSam-'grub rdo-rje acted as a donor, and further for the latter's connections with mChog-ldan mgon-po, bsTan-gnyis gling-pa, and Shākya bzang-po.

primarily idolized the king as he regarded him as a manifestation of the imperial prince, lHa-sras Mu-khri btsan-po. Further, on this occasion the treasure-discoverer also presented the king with a gTer-ma he had revealed before in Bhutan. Comparing it to the glorious welcoming of mChog-ldan mgon-po in 1527, who was met by a whole host of important royal and religious dignitaries, it could be suggested that the absence of the king at bsTan-gnyis gling-pa's first reception, must have been a serious affront for the gTer-ston, irrespective of the fact that he was met not only by bSam-'grub rdo-rje but also with considerable pomp and splendor such as festive music, golden banners and umbrellas, dancing girls and the like. Yet, leaving the interpretation of bsTan-gnyis gling-pa's "dark" visions aside, it seems that the conventions at his reception were perfectly in line with the foregoing two invitations, one from bSam-'grub rdo-rje and one from the king.

Without any specification of the political circumstances, it is further stated that bsTan-gnyis gling-pa then carried out the ritual to prevent more Hor attacks in rDzong-dkar, after which he proclaimed to the king that he would soon discover a gTer-ma. As with mChog-ldan mgon-po's efforts to repel the Hor in Gung-thang, here we also have no detailed information about who the aggressor was this time. The different probable Hor attacks in the years preceding bsTan-gnyis gling-pa's stay in Gung-thang have already been outlined. A Muslim invasion heading for lHa-sa led by the Kashgar prince Mirzar Haidar Dughlât is attested for July 1533, though this attempt only lasted until the end of the same year. Thus we can assume that it is highly probable that the various Hor assaults happened in the wake of the military actions of the Muslim prince.³⁶

The prospects of an imminent treasure-discovery must have been enthralling for the king. Since he was regarded as the ancestor of the great imperial kings and bsTan-gnyis gling-pa, as a treasure-discoverer, the heir of Padmasambhava's legacy, we again shall observe the same reciprocal dynamics of legitimation that governed the relationship of Rig-'dzin rGod-ldem-can and the kings of his time.

³⁶ Cf. Everding (2004, p. 273ff.) for bsTan-gnyis gling-pa's approach to Gung-thang, the visions he received, his reception, the audience with the royal court, and the *hor bzlog* ritual, in which one also finds the interpretation of bsTan-gnyis gling-pa's reception as less in line with the appropriate conventions for the welcoming of a highly esteemed treasure-discoverer than was the case with mChog-ldan mgon-po. The gTer-ma bsTan-gnyis gling-pa gave to the king is the aforementioned *yang gter* of Tshe-brtan rgyal-mtshan, which bsTan-gnyis gling-pa had rediscovered in the Seng-ge bsam-grub-phug, sPa-gro stag-tshang; cf. n. 34.

Cf. above & n. 30 for mChog-ldan mgon-po and the Hor attacks of his time together with Ehrhard (2008b, p. 87, n. 24). Further, cf. Petech (1997, p. 245) for the Muslim invasion of 1533.

Revealing the Treasure of Ri-bo dpal-'bar

Hence, bsTan-gnyis gling-pa set out for sKyid-grong, visiting the Ārya Vāṭi bzang-po statue in its temple, i.e. the 'Phags-pa lha-khang, and the royal fortress, Khams-gsum rnam-rgyal. He also traveled to the nearby region La-ldebs, where he met with Chos-rje Che-mchog-pa (d. 1535), i.e. one of bSam-'grub rdo-rje's most important teachers who had also signed the invitation to bsTan-gnyis gling-pa and the caretaker of the Byams-sprin temple. Further, he proceeded to this important site and conducted various rituals there in favor of the king. Eventually, attended by Chos-rje Che-mchog-pa, bSam-'grub rdo-rje and three more companions, he traveled to Ri-bo dpal-'bar, i.e. the holy mountain and Rig-'dzin rGod-ldem-can's former monasterial estate, where he intended to find a treasure.³⁷

The party then reached the former abode (*gzims khang*) of Rig-'dzin rGod-ldem-can, of which it is said that it was found in a deteriorated state. Having spent a night there, the following morning Padmasambhava appeared, admonishing them not to take out a treasure of rGod-ldem-can which had been left there by the treasure-discoverer as a so-called *yang gter* ("re-concealed treasure"), since the time for the rediscovery of the treasure had not yet come. Still the company proceeded to excavate the treasure, as Chos-rje Che-mchog-pa was urging bsTan-gnyis gling-pa to carry on. Thus the female protective deity of the treasure, rGya-gar-ma, appeared, stating that she had been installed as such by rGod-ldem-can. Recalling the need for this treasure-discovery on behalf of the king of Gung-thang, bsTan-gnyis gling-pa and his attendants were eventually allowed to excavate one single scripture of the gTer-ma. However, the party did not comply with this requirement and took the treasure in its entirety, upon which the protective deity threatened them with revenge. And indeed, soon after, on their way back, Che-mchog-pa was struck by illness: in fact he was befallen by leprosy. bsTan-gnyis gling-pa hurried back to rDzong-dkar, where he immediately learnt of Che-mchog-pa's death due to the infection. He was deeply moved by the tragedy and wanted to return to his home region. Yet before he left, he met again with the king, and Kun-bzang nyi-zla grags-pa invited the treasure-discoverer to stay one more year in Gung-thang, as he apparently had been deeply impressed by the dramatic story of the treasure-hunt.³⁸

³⁷ Cf. Everding (2004, p. 275) for bsTan-gnyis gling-pa's travel to sKyid-grong. For Che-mchog-pa, cf. nn. 31 & 35. Two of his other three companions are mentioned by name, i.e. lHa-chos bSod-nams-skyid and bDe-chen Kun-tu bzang-po.

³⁸ For the episode relating the treasure-hunt, cf. Everding (2004, pp. 275–276). Accordingly the revealed treasure bears the title *Phag mo zab brgya'i skor*; cf. its entry in the *Rin chen gter mdzod* as *rDo rje phag mo'i zab khrid*, (Schwieger & Everding, 1990–2009, vol. 12, pp. 56–

Final Years

Henceforth a trusting relationship ensued between the young king and the treasure-discoverer. This development was accompanied by two texts the king had issued in favor of bsTan-gnyis gling-pa in the summer months of 1534. First, he composed a prayer for the gTer-ston. Full of devotion for him, he prayed that the treasure-discoverer live a long and prosperous life, and that his teachings and adherents flourish and spread throughout the world. Second he endorsed an official *lam yig* document, which endowed bsTan-gnyis gling-pa with far-reaching and lifelong privileges. Not only did all the king's subjects, every religious and secular authority and any other individual have to pay the highest respect to the gTer-ston, they also were ordered to provide him with accommodation, horses, fodder and anything else he required on his travels on the pain of physical penalties. The two texts illustrate that at that time the treasure-discoverer had become an utterly important "place of worship" (*mchod gnas*) for the king.³⁹ However, not long after Kun-bzang nyi-zla grags-pa had issued the prayer and the *lam yig*, he was overthrown by his cousin, Khri bKra-shis dpal-'bar, who in the following period shared power with his brother Gong-ma Kun-dga' blo-gros. The true reasons for the dethronement of Kun-bzang nyi-zla grags-pa are not clear, but there are some indications that a long-smoldering power struggle within the royal family finally broke out. It seems that the close contact between the king and the influential treasure-discoverer provoked a reaction by the conservative aristocracy of Mang-yul Gung-thang, which gave way to the overpowering by bKra-shis dpal-'bar, apparently a repetition of the events of rGod-ldem-can's actions and the dubious death of the Gung-thang kings in the fourteenth and early fifteenth century. Finally, only two years after he had received the generous travel-document, in the year 1536, bsTan-gnyis gling-pa died. Just as his death heralded the end of the history of influential rNying-ma treasure-discoverers at the royal court, so the whole kingdom was to meet its fate less than a century later.⁴⁰

67). Further, compare the events with the report of Che-mchog-pa's life, in Ehrhard (2008a, pp. 68–72), wherein one also finds a prayer by bsTan-gnyis gling-pa commemorating Che-mchog-pa. Further, it is stated in *ibid.* that the reincarnation of Che-mchog-pa was born as the son of bsTan-gnyis gling-pa, called Tshe-dbang bSod-nams rgyal-po. The family lineage of bsTan-gnyis gling-pa, whose members were also invested as the caretaker of Byams-sprin, starting from Tshe-dbang bSod-nams rgyal-po up to Rig-'dzin 'Phrin-las bdud-'joms (1726–1789), is found in Chos-kyi dbang-phyug, *gTer dbon rig 'dzin brgyud pa'i gdung rabs lo rgyus tshangs pa'i do shal*, fol. 7a2ff., and it has been outlined by Ehrhard (2007a, p. 40ff.).

³⁹ The prayer and the travel-document were included in bsTan-gnyis gling-pa's biography, critical editions and translations of the two texts can be found in Everding (2000, pp. 267–268) and *ibid.*, pp. 268–273 & Everding (2004, pp. 277–280), respectively.

⁴⁰ For a detailed interpretation of these events, cf. Everding (2004, pp. 280–284). Accordingly,

3.3. The Fall of the Kingdom

In the decades following Kun-bzang nyi-zla grags-pa's reign, Mang-yul Gung-thang experienced a short-lived phase of renewed power and stability. In alliance with La-stod lHo, the dominion, led by Kun-dga' blo-gros' son, the new king Kun-bzang grags-pa rdo-rje (1528–1565), was even able to fend off an invasion by the central Tibetan regime of the Rin-spungs-pa in 1555. The latter's son, Khri-rgyal bSam-'grub-lde (d. 1593), thus inherited the throne only some years later, i.e. most likely in 1559, at an opportune moment. Drawing on the bygone successful relationship with Sa-skya, he then married the princess of the Sa-skya 'Khon-family, Rin-chen sgrol-ma, as his predecessors had done one and a half centuries before. Yet at that time, Mang-yul Gung-thang was merely a shadow of its former glorious self. It repeatedly had to put down rebellious efforts from sKyid-grong, which suffered from high taxes imposed by Gung-thang. Only in 1595, was bSam-'grub-lde's successor and son, Khri-rgyal bSod-nams dbang-phyug-lde (1577–1621?), able to terminate the riot and to restore order.⁴¹ In the meantime, however, fundamental changes

a probable date for the overpowering could be set for the year 1536. After his dethronement, Kun-bzang nyi-zla grags-pa led the life of a monk and recluse. It is further suggested, judging by the peculiar way in which bsTan-gnyis gling-pa died—he dissolved into the *dharmadhātu* in an erect position on his horse, i.e. a variant metaphor for regicide (cf. n. 20)—that the treasure-discoverer was killed on the order of the new government. Finally there is a prophecy attributed to bsTan-gnyis gling-pa, quoted in the biography of Byang-bdag Ngag-gi dbang-po (1580–1639), which parallels rGod-ldem-can's prophetic proclamations on the doomed fate of the Gung-thang kings and reads as follows: *bstan gnyis gling pa'i kun gsal sgron me las / mang yul gung thang 'thil 'di ru / lha sras gdung brgyud gtsang ma gcig / dmangs kyis gri ru 'gum par byed / ces gsungs* (Ngag-dbang Blo-bzang rgya-mtsho, *Byang pa rig 'dzin chen po ngag gi dbang po'i rnam par thar pa ngo mtshar bkod pa rgya mtsho*, p. 546, 1–2), “In bsTan-gnyis gling-pa's *Kun gsal sgron me* it is said: ‘In the middle of Mang-yul Gung-thang, an immaculate divine prince, [i.e.] the descendant [of the royal family], will be killed by the knife through his people.’” The text cited, i.e. the *Kun gsal sgron me*, could not be identified. For the joint reign of bKra-shis dpal-'bar and Kun-dga' blo-gros, cf. Everding (2000, pp. 575–576).

⁴¹ Cf. Everding (2000, pp. 576–581) for more information on the respective decades. Notably, king bSod-nams dbang-phyug-lde had relied on the religious expertise of the two Yol-mo sprulskus, Nam-mkha' brgya-byin (16th c.) and bsTan-'dzin nor-bu (1598–1644). In particular the latter seemingly was held in high esteem, since he received the only daughter of bSod-nams dbang-phyug-lde—she is only mentioned under her title lHa-gcig—as a secret consort; cf. Bogin (2006, pp. 11–12). To them in turn a daughter was born, called Nor-'dzin dbang-mo, who was regarded as the reincarnation of Ma-cig Rva-ma (which probably should be rectified to Ma-gcig Zhva-ma, the disciple of Pha-dam-pa Sangs-rgyas (d. 1105); cf. Everding (2000, n. 351)). On a later occasion she in turn met with the fourth incarnation in the Yol-mo lineage, i.e. Zil-gnon dbang-rgyal rdo-rje (1647–1716), where, after she had entertained some doubt, she eventually approved his status as the reincarnation of her father, the third Yol-mo sprul-sku; cf. Ehrhard (2007a).

had taken place in the central Tibetan region, which eventually were to seal the fate of Gung-thang's court as well. The defeat of the Rin-spungs-pa in 1555 by Mang-yul Gung-thang was no coincidence: it exemplified the deteriorating military strength of Rin-spungs and foreshadowed their final downfall in 1565 brought about by the future gTsang-pa sde-srid, Zhing-shag-pa Tshe-brtan rdo-rje (16th c.). His successors, Phun-tshogs rnam-rgyal (1597–1632) and Karma bsTan-skyong dbang-po (1606–1642), were able to further strengthen the claim of representing the all-dominant central Tibetan power by the beginning of the seventeenth century. In particular of the former it is said that he successfully waged war in many Tibetan regions, including Mang-yul Gung-thang, in 1612 and 1613. And eventually after a long siege, the dominion fell, king bSod-nams dbang-phyug-lde died in the wake of the invasion and the kingdom was annexed by the gTsang government. However, the gTsang rule did not last long either, as the Koshot Mongols led by Gushri Khan (1607?–1656) advanced into Tibet in order to institute a new government. After the Mongol troops had taken the capital of gTsang, gZhis-ka-rtse, in 1642, the gTsang sDe-srid, Karma bsTan-skyong dbang-po was executed in his fortress bSam-'grub-rtse. This eventually allowed the installment of the new universal dGa'-ldan pho-'brang government of lHa-sa, led by the great Fifth Dalai Lama, Ngag-dbang Blo-bzang rgya-mtsho (1617–1682). Hence Mang-yul Gung-thang was also put under the control of central Tibetan rule and a rDzong-dpon was installed in rDzong-dkar as the representative of the lHa-sa government. The royal monastery was transformed into a dGe-lugs institution and the rDzong-dga' chos-sde dGa'-ldan 'Phel-rgyas-gling was established as the center of the new administration. King bSod-nams dbang-phyug-lde's offspring, i.e. an extramarital son, Chos-rje Kun-tshang, and a certain Rab-'byams-pa rGyal-dbang seng-ge, henceforth played no discernible role in governing the fate of the former kingdom. And as the latter died in 1708, after living partly the life of a “domestic monk” (*khyim btsun*), so the royal family of Gung-thang met its end.⁴²

⁴² For the development in central Tibet, cf. Shakabpa (1967, p. 91ff.) and Snellgrove & Richardson (1968, p. 193ff.), and for the final years and the decline of Mang-yul Gung-thang, cf. Everding (2000, p. 581ff.). The date of the eventual defeat of Mang-yul Gung-thang by the gTsang-pa sde-srid is somewhat unclear. The above-mentioned military actions of Phun-tshogs rnam-rgyal, in 1612 and 1613, when he was waging war against Gung-thang, the lHo-pa, and the Byang-pa, are mentioned in, dMu-dge bSam-gtan rgya-mtsho, *Bod kyi lo rgyus kun dga'i me long*, pp. 149–150. Kaḥ-thog rig-'dzin, in his *Gung thang rgyal rabs*, in turn sets 1619 for the fall of the royal fortress Khyung-rdzong dkar-po in rDzong-dkar (*Bod rje lha btsad poi gdung rabs mnga' ri smad mang yul gung thang du ji ltar byung ba'i tshul deb gter dvangs shel 'phrul gyi me long*, p. 666,3), whereas in another historiographic work by him, he explicitly mentions the

Only two years before the dGa'-ldan pho-'brang government established its rule over the whole of Tibet, in the year 1640, Rig-'dzin Gar-dbang rdo-rje was born. His life now will be presented.

year 1620 for the final defeat (*lHa btsad po'i gdung rabs*, p. 345,6); cf. Everding (2000, p. 582) for a discussion of the dates.

4. RIG-'DZIN GAR-DBANG RDO-RJE

4.1. Early Years and Education

Provenance

Rig-'dzin Gar-dbang rdo-rje was born in the early morning of the tenth day of the first month in the iron-male-dragon year of the eleventh sexagenary cycle according to the Tibetan calendar, which corresponds to the first of March 1640.⁴³ [A3a–4b]

Little is known about his father, except for his name, Ngag-dbang nor-bu, and a reference to his ancestry, i.e. Mi-nyag.⁴⁴ His mother was called Tshul-

⁴³ As mentioned above, this account of Gar-dbang rdo-rje's life is mainly based on his "outer biography", *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*. For ease of reference, the page numbers of the xylograph edition of the text (siglum A) are given in the margins throughout this summary of his life. Generally speaking, the first half of the text up to folio 29b presents a strictly autobiographical account, styled like a diary. The second part is then narrated by one of his close disciples, rGyal-dbang seng-ge; cf. below, n. 55. Throughout the text numerous "spiritual songs of realization" (*ngur*) of Gar-dbang rdo-rje are included, which intentionally will not be considered at length in this summary. For more detailed information on the text and its stylistic characteristics, cf. the introductory remarks to the translation (Part II, Chapter 1). For an assessment of the different available versions of the text, cf. the introduction to the text edition (Part II, Chapter 2).

Short biographies of Gar-dbang rdo-rje can be found in *Gu bkra chos 'byung*, pp. 580–581, and in Ngag-dbang bsTan-'dzin nor-bu, *gCod yul nyon mongs zhi byed kyi bka' gter bla ma brgyud pa'i rnam thar byin rlabs gter mtsho*, fols. 53a3–60b4 (although both sources clearly relied on the outer biography of Gar-dbang rdo-rje); also, cf. Bradburn (1995, pp. 250–251) for another short account of his life. According to the former source he was born in a place called g.Yam in Nub-ri[s], i.e. an area in the south-western part of Mang-yul Gung-thang; cf. Everding (2000, Tafel 5) and the Map of the present work for cartographical references to Nub-ri, Childs (2001) for pertinent historical information and Childs (2004) for a highly readable ethnographic account of the Nub-ri valley, lying in the shadows of the Manaslu peak in present-day Nepal. A location named g.Yam could not be identified and I take it as erroneous for the approximately homophonic mNyam (cf. the concordant interpretation in, Childs (2001, n. 16)), i.e. the region where Gar-dbang rdo-rje's first education took place (cf. below, n. 45). According to the information from Mes-mes bKra-shis rdo-rje, Gar-dbang rdo-rje's birthplace was a village called *dGun, also located in mNyam (interview in Kathmandu, March 2011). This claim could not be validated using textual resources either. Everding (2000, p. 298), based on oral information as well, lists a region called dKyun in the immediate vicinity of mNyam. Further, a dGun valley and a village named dGun-mda' are located in the south of Gung-thang, east of the Za-rong gtsang-po river; cf. *ibid.*, p. 293 & nn. 854, 855, 860, 937 & Tafel 6. Mes-mes bKra-shis rdo-rje confirmed that this dGun is different from the provenance of Gar-dbang rdo-rje in mNyam.

⁴⁴ The origin of the Mi-nyag lineage is usually given as east Tibet, i.e. Khams; cf. Ramble (2003,

khirms dpal-mo and, compared to the information the text provides about his father, considerable emphasis is placed on the description of her. Especially the changing tempers of the mother and the difficult circumstances of his birth are expressed explicitly, probably in order to account for the fact that, at the age of just two and a half months, he was abandoned by her. That is to say that he was eventually raised as an adoptee by an old woman, called A-pi sGrol-ma, up to his thirteenth year. Of his adoptive mother it is said that she tended to him with great caring love and it was she who gave him his name, Zla-ba rgyal-mtshan, after a certain A-khu Zla-ba. It is also indicated that he grew up in rather poor circumstances, i.e. he and his adoptive mother had to rely on alms and for a living they apparently plucked roots in the mountains.

First Education

[^A5a–8a] Save for some short episodes pointing to his future interest in Buddhist doctrine and the mention of hearing an authentic Guru's name, i.e. Karma Blo-bzang, at a very young age—which aroused the conviction in him that one day he would turn to Buddhist teaching—not much is said about his upbringing until his twelfth year, i.e. 1651. At that time he received his first education: in particular, he was taught how to write and read the Tibetan script by a nameless uncle in the Sa-skya monastery, lHa-mdun, located in the region mNyam at the south-western fringes of Mang-yul Gung-thang.⁴⁵ Soon after he was able

pp. 74–85) on families in Himalayan borderlands taking recourse to the mythical Tibetan protoclan of Se/Khyung, the kin of the Tanguts, i.e. Mi-nyag; Sperling (1992) q.v.

⁴⁵ lHa-mdun is the first mention of a place in the text that can be located roughly. It was a small monastery, built by a certain Chos-rje Seng-ge rgyal-mtshan as a Sa-skya-pa establishment, yet in later times apparently with rNying-ma-pa affiliation and accordingly it was situated in Nub-ris; cf. Everding (2000, p. 125, n. 230). A master of the 14th century, carrying the same name, Chos-rje Seng-ge rgyal-mtshan, is known as the abbot of the central Tibetan Sa-skya monastery, sTag-tshang chos-'khor-sgang, yet it remains unclear so far if he also was the founder of lHa-mdun; cf. Ehrhard (in press a, n. 5). Further, it is stated in the *Gung thang rgyal rabs* that lHa-mdun was the refuge for a certain 'Jam-dbyangs, i.e. the granddaughter of Chos-rje lHa-mdun-pa—apparently an influential member of the monastery—who was the extramarital partner of king Khri-rgyal bSod-nams-lde (1371–1404). There she gave birth to and raised the only remaining son and heir to the king, i.e. Khri lHa-dbang rgyal-mtshan (1404–1464), who was enthroned in 1419; cf. Everding (2000, pp. 514–515) and n. 21 above.

However, according to Gar-dbang rdo-rje's biography (A 35a6), lHa-mdun was located in the region of mNyam rather than in Nub-ris; in this regard cf. the concordant information in Everding (2000, n. 722). This region lies to the north-east of present-day Nub-ris and the area surrounding the Manaslu peak in Nepal. Another plausible explanation is simply that the whole province to the west of the center of Mang-yul Gung-thang, i.e. rDzong-dkar with its surroundings and sKyid-grong, was originally labeled topographically as *nub ris*, i.e. the "western part"; mNyam would thus only be a region within Nub-ris; in this respect cf. the

to read and study the *Sarvavid-vairocana-tantra*, after which he successfully took an exam before the monastic community.⁴⁶

Very little information is provided in the biography about his further studies in his youth. Instead, his experiences as a herdsman in the mountains are detailed; he did this job, in addition to attending the monastery lHa-mdun, up to his eighteenth year, i.e. 1657. This is also the setting in which he composed his first verse conveying Buddhist ideas like the ephemeral nature of life. In addition, lively episodes from his life in the monastery, such as the many games he used to play with his friends, are recounted. All in all, in his youth he is depicted as a rather easygoing, offbeat character, not necessarily caring too much about complying with his duties, yet with a natural predisposition and talent for the Buddhist doctrine, especially when it comes to its practical application. Still his account is always personal, e.g. when he candidly expresses his disillusionment with his duties as the “chant leader” (*dbu mdzad*) of the monks’ assembly in lHa-mdun.

Meeting with His Four “Father-Like” Teachers

It was not until his seventeenth year, i.e. 1656, that he met his first important teacher, Bla-ma bSod-nams rgya-mtsho (17th c.), at whose feet he was initiated into the rDzogs-chen teaching. This took place at one of the legendary sites where Padmasambhava once practiced (*gu ru'i sgrub gnas*), namely Shel-[sdings] phug[-mo-che] Chos-rdzong (hereafter: Shel-phug), which, as Gar-dbang rdo-rje's life developed, would become his own preferred place for retreat.⁴⁷ After

[^A8a–b]

classification of Mang-yul Gung-thang as *lho nub gung gsum*, i.e. the three, Mang-yul (= *lho*), Nub-ris (= *nub*), and Gung-thang (= *gung*) in Everding (2000, ns. 697 & 847) and Ehrhard (2000a, p. 70, n. 5). Little historical information is known about mNyam, only that, at the establishment of the kingdom of Gung-thang, it was founded as a military century by the ruler 'Bum-lde-mgon (1253–1280); cf. *ibid.*, pp. 296–299 & 399–402 (wherein the region either is spelled as gNyams or sNyams, rather than mNyam, i.e. the orthography found in Gar-dbang rdo-rje's biography). Finally, according to information from Bla-ma Ye-shes, lHa-mdun today is reduced to ruins (interview in Nyi-lod/bTsum, April 2011).

⁴⁶ The *Sarvavid-vairocana* (*kun rig rnam par snang mdzad*) is the central deity of the *Sarvadurgatipariśodhana-tantra*, i.e. a tantra popular in the Sa-skyapa school, which is classified as a Yogatantra; for a description of its base Maṇḍala, cf. Skorupski (1983, pp. 311–312, n. 5) and further Kapstein (2000, p. 61) q.v.

⁴⁷ On this occasion bSod-nams rgya-mtsho conferred upon Gar-dbang rdo-rje a certain rDzogs-chen teaching called *rDzogs chen phung po zag med*. This text can be attributed to Rig-'dzin bTan-gnyis gling-pa, though I was only able to trace a supplement relating the history of this teaching, not the entire text; cf. bTan-gnyis gling-pa, *bKa' rdzogs pa chen po yang zab phung po zag med kyi rgyud pa'i mo* (r. lo) rgyus.

Based on textual research the exact whereabouts of Shel-phug could not be determined. But during my research trip to the Nepalese regions where Gar-dbang rdo-rje was active, i.e. bTsum,

the meeting, Gar-dbang rdo-rje resorted to mountain solitude in order to apply the teachings he had received.

From then on a certain pattern can be observed in the narration of his life, i.e. he met with a spiritual master and teacher, received a transmission of teachings and took himself off to solitary practice places. As a sign of successful practice, he concluded his experiences in the retreat—which again are depicted with lively episodes—with the composition of a song or poem of realization.⁴⁸

[^A8b–16a]

Then when he was 18 he escaped from lHa-mdun, following bSod-nams rgya-mtsho who had gone to meet Karma Blo-bzang (16th/17th c.), i.e. the teacher whose name Gar-dbang rdo-rje had heard at a very young age. At the meeting, in the residence of a Byang-sems Legs-pa dkon-mchog, called dGon-pa-sgang, about whom no further details are given, Karma Blo-bzang carried out Gar-dbang rdo-rje's ordination, even the full ordination as a monk. In addition he also conferred upon him the gTer-ma *Yang zab dkon mchog spyi 'dus* of 'Ja'-tshon snying-po (1585–1656) and a certain Amitāyus teaching, called *Tshe dpag med grub pa'i rgyal mo*.⁴⁹

Ku-thang and Nub-ris, I was able to identify the place in the course of a series of interviews I conducted with local people. Thus Shel-phug consists solely of two caves, a larger one, which is implied in the full name, Shel-sdings phug-mo-che, and a smaller cavern above it—the biography tells that the smaller one was Gar-dbang rdo-rje's preferred retreat place—without any additional construction, e.g. a temple or the like (interview with Nyin-lha in gSer-brang, April 2011). It lies in mNyam and can easily be reached within one day's journey from bTsum via the Thab-la [pass] (interview with Bla-ma Ye-shes in Nyi-lod/bTsum, April 2011); cf. the Map of sKyid-mo-lung. It can be safely assumed that the Shel-brag dgon-pa, mentioned in Everding (2000, p. 298) in a description of the region based on oral information, corresponds to Shel-phug. Finally, Gar-dbang rdo-rje's Shel-phug is doubtlessly different from the famed Padma Shel-phug, another sacred place associated with Padmasambhava on the north-eastern side of Shel-brag-ri in Yar-lung, where O-rgyan gling-pa allegedly revealed the *Padma bka' thang*; cf. Sørensen & Hazod (2005, p. 107 & n. 275).

⁴⁸ The style of the spiritual songs and poems is twofold. On the one hand, they can be a rather conventional expression of the rDzogs-chen teachings, with commonly used terminology, but they can also present a poetic reference to his personal experience, e.g. when he took up a pilgrimage that three of his companions had undertaken to central Tibet, concluding that it would have been more conducive for them to have stayed in their own place with their own Guru—a metaphor for their own natural state of being—in order to become liberated (A 16a4–17a3). Or another example would be when he composed a song on the spiritual implication of brewing and drinking beer, in the style of the indian Dohā (A 23b1–27a5); for an analysis of this particularly styled tantric songs, cf. Ardussi (1977).

⁴⁹ For Karma Blo-bzang's autobiography, cf. *mKhas grub chen po karma blo bzang gi rnam thar mchod sprin rgya mtsho* [unpubl.], and for a breakdown of his life, Ehrhard (2001b) q.v. Accordingly his two main teachers were Grub-mchog dbang-po (1563–1618) and the 6th Zhva-dmar-pa Chos-kyi dbang-phyug (1584–1630). The latter appointed him as the 5th resident (*gdan 'dzin pa*) of the famed Mi-la ras-pa sanctuary Brag-dkar rta-so in sKyid-grong, where he spent

Following a short stay with Karma Blo-bzang, Gar-dbang rdo-rje received a plethora of diverse teachings from bSod-nams rgya-mtsho, such as the full transmission of the rDzogs-chen cycle of bsTan-gnyis gling-pa, *Yang tig ye shes mthong grol*, some texts of the Byang-gter tradition of Rig-'dzin rGod-ldem-can and further treasure-texts of different gTer-stons. But he also obtained *Lam rim* teachings of the dGe-lugs-pas, probably of Tsong-kha-pa, and the hagiography of Padmasambhava, *Padma thang yig*, as well as the biographies of bsTan-gnyis gling-pa, mChog-ldan mgon-po, Mi-la ras-pa, and his disciple Ras-chung-pa.⁵⁰

Further, he also met with Ngag-dbang Byams-pa dkon-mchog (17th c.), after bSod-nams rgya-mtsho and Karma Blo-bzang, his third principal teacher. The biography mentions that the former one was the chief disciple of Bla-ma rNgachen-pa [Ngag-dbang dkon-mchog grags-pa] (16th/17th c.), who in turn was the direct disciple of both the Fourth 'Brug-chen Padma dkar-po (1527–1592)

nine years in retreat, while his travel to Mang-yul Gung-thang was supported by the gTsang-pa sde-srid Karma bsTan-skyong dbang-po (reigned 1620–1642); cf. the entry on Karma Blo-bzang in the chronicle of Brag-dkar rta-so, i.e. Chos-kyi dbang-phyug, *Brag dkar rta so'i gnas dang gdan rabs bla ma brgyud pa'i lo rgyus mdo tsam brjod pa mos ldan dad pa'i gdung sel drang srong dga' ba'i dal gam*, fols. 30a5–33b6, and further for the history of the monastery, at this site where Mi-la ras-pa once resided for meditation and where the disciple of gTsang-smayon Heru-ka (1452–1507), lHa-btsun Rin-chen rnam-rgyal (1473–1557) had built a first monasterial structure in the early 16th century, cf. Ehrhard (2004a), in particular, *ibid.*, p. 424ff., n. 203. Afterwards Karma Blo-bzang traveled extensively throughout the west of Tibet, visiting, among other places, the Kailāsa. An acquaintance of the 10th Karma-pa Chos-dbyings rdo-rje (1604–1674), he was exceedingly active in Mang-yul Gung-thang and its neighboring regions like Yol-mo, Dol-po and Mustang, renovating old monastic structures, such as rGod-tshang-gling in Yol-mo as well as building new institutions, foremost the Brag-dkar bsam-gling monastery in sNye-shang, i.e. present-day Manang. Further, he received the gTer-ma cycle *Yang zab dkon mchog spyi 'dus* from one of the direct disciples of 'Ja'-tshon snying-po (1585–1656); cf. *bKa' rdzogs pa chen po yang zab dkon mchog spyi 'dus kyi skor* and Ehrhard (1993b, pp. 81–89) for its contents. Gar-dbang rdo-rje was counted among his most important disciples; cf. Mathes (2001) for a list of Karma Blo-bzang's students.

The *Tshe dpag med grub pa'i rgyal mo* is known as an important long-life empowerment of the *Ma gcig grub pa'i rgyal mo* tradition and presents an integral longevity-teaching of the bKa'-brgyud-pa school, going back to Ras-chung-pa rDo-rje grags-pa (1085–1161), the disciple of Mi-la ras-pa (1040–1123); cf. Ricard (1994, p. 153, n. 44). Karma Blo-bzang also held the unique transmission of bKa'-brgyud teachings taking recourse to Ras-chung-pa, i.e. the *Ras chung snyan brgyud*; for Ras-chung rDo-rje grags-pa, cf. Roberts (2007), and for the transmission of the *Ras chung snyan brgyud*, Ehrhard (2004b, p. 587ff.) and Sernesi (2004, 2011) q.v.

⁵⁰ For the full list of teachings received, cf. A 9b2–10a2. For a recent in-depth analysis of the *Lam rim* teachings, carried out on the basis of Po-to-ba Rin-chen-gsal's (1027–1105) famous *dPe chos*, cf. Roesler (2011). Apart from this diverse set of teachings transmitted to Gar-dbang rdo-rje, we unfortunately do not yet have any further information on his teacher bSod-nams rgya-mtsho.

and [lHa-rtse-ba] Ngag-dbang bzang-po (1546–1615). From Ngag-dbang Byams-pa dkon-mchog Gar-dbang rdo-rje received an extensive transmission of 'Brug-pa bKa'-brgyud-pa teachings, yet primarily the teachings of the great 'Brug-chen Padma dkar-po, but further also miscellaneous texts, such as the *sDom gsum rab dbye* by Sakya Paṇḍita Kun-dga' rgyal-mtshan (1182–1251) and the *Ma ñi bka' bum*.⁵¹

Then, in his twenty-first year, i.e. 1660, again he followed bSod-nams rgya-mtsho, this time to Brag-dkar rta-so, where Gar-dbang rdo-rje met with Karma Chos-'phel (d. 1671), the preceptor of this important Mi-la ras-pa site in the sKyid-grong valley. Of the four principal masters he attended, this was the last. Karma Chos-'phel conferred upon him the oral transmission of Ras-chung-pa, the *Ras chung snyan brgyud*, supplemented with the six doctrines of Nā-ro-pa, integral parts of the bKa'-brgyud teachings. He also commanded Gar-dbang rdo-rje to seclude himself for the first of two three-year retreats in Shel-phug.⁵²

A Pivotal Vision of Padmasambhava

[^A16a–29b]

Following the aforementioned pattern, Gar-dbang rdo-rje then conducted a number of retreats in various regional hermitages, though mainly in Shel-phug, where, after he had fulfilled his first three years in retreat and a subsequent second encounter with Karma Chos-'phel in Brag-dkar rta-so, he spent another three years in retreat. His meditational exertions during that time are high-

⁵¹ Concerning Bla-ma rNga-chen-pa Ngag-dbang dkon-mchog grags-pa and lHa-rtse-ba Ngag-dbang bzang-po, cf. the details in the '*Brug pa'i chos 'byung*' of Padma dkar-po, pp. 219–220 & pp. 211–222, respectively. Further, for the influential 'Brug-pa eclectic Ngag-dbang bzang-po, cf. the many references in the account of the life of sTag-tshang ras-pa Ngag-dbang rgya-mtsho (1574–1651), i.e. one of his main disciples, in Schwieger (1996) and for an introduction to Padma dkar-po, Smith (2001, pp. 81–86) q.v. The *sDom gsum rab dbye* has been covered in detail by Sobisch (2002). For the structure of the *Ma ñi bka' bum* and its transmission in Mang-yul Gung-thang, cf. Kapstein (1992) with Ehrhard (2013), and for the cult of Avalokiteśvara, for which the text is essential, in the region, Ehrhard (2004a, pp. 140–150) q.v. The biography does not say where this meeting took place. For the complete list of conferred teachings, cf. A 10b4–11a6.

⁵² The four principal mentors of Gar-dbang rdo-rje, his “father-like [teachers]” (*pha rgod*), i.e. bSod-nams rgya-mtsho, Karma Blo-bzang, Byams-pa dkon-mchog, and Karma Chos-'phel, are listed as such in the eulogy at the start of the biography (A 1b1–3a1). Karma Chos-'phel was the successor of Karma Blo-bzang as the 6th resident of Brag-dkar rta-so; cf. again Chos-kyi dbang-phyug, *Brag dkar rta so'i gnas dang gdan rabs bla ma brgyud pa'i lo rgyus mdo tsam brjod pa mos ldan dad pa'i gdung sel drang srong dga' ba'i dal gtam*, fols. 34a2–35b1. In an attempt to carry on his predecessor's efforts to maintain the monastery, he addressed the 5th Dalai Lama and the central Tibetan government, soliciting a document which would certify Brag-dkar rta-so's official status as a monastery; cf. Ehrhard (2004a, pp. 376–377, n. 107). For the *Ras chung snyan brgyud*, cf. n. 49.

lighted by one pivotal vision of Padmasambhava in the twenty-fifth year of his life, i.e. 1664. On this occasion he received “the ‘empowerment of all-encompassing command’ (*rab 'byams bka'i dbang*)” from the adept and “obtained a realization free from the fixation of mind [...] with a firm conviction [of] the unerring view that is free from the mental activity of the intellect” (A 27a5–27b1).⁵³ Generally speaking the profound visionary encounter with Padmasambhava marks the pivotal point in the life of the future treasure-discoverer, serving as an inauguration into his “career” as a gTer-ston. In the course of this experience a mandatory instruction given by Padmasambhava arises. Its purpose is to cause the gTer-ston to discover the once hidden teachings. Here reference is only made to the encounter and the conferment of the special empowerment. Yet as an effect of this, the unconditioned understanding of reality combined with a firm conviction of his own view arose, which likely marks Gar-dbang rdo-rje’s personal pivotal point.⁵⁴ Following the fundamental vision of Padmasambhava, Gar-dbang rdo-rje secluded himself once more for six months of retreat upon which he stated that some signs of a spiritual accomplishment occurred, such as “inner heat” (*gtum mo*).

Soon after, we encounter a major break in the text in its middle section (A 29b2). That is to say that the first half of the text presents a strictly autobiographic account, delineating his youth, education and some practical applications of the teachings he had received, i.e. primarily Byang-gter and 'Brug-pa bKa'-brgyud teachings, highlighted by several poems and songs.

4.2. Revealing the Treasures of the West

After that the narrative is carried on by one of Gar-dbang rdo-rje’s chief disciples, a certain rGyal-dbang seng-ge (b. 1616), whom we behold as the compiler

⁵³ The second meeting with Karma Chos-'phel is related in, A 20a2–4, where Gar-dbang rdo-rje received further advice on the teachings of the *Ras chung snyan brgyud*. Some time later—the date is not specified—he met with his aged grandfather, for whom no name is given, who was a Mantradhara and who conferred upon him further Byang-gter teachings and empowerments such as the *Thugs sgrub kyi skor* of rGod-ldem-can (cf. Boord (1993, p. 26)) and the empowerments and reading authorizations for Vajrakīlaya and [Vajra]vārāhi; cf. A 22a2–6. The *Rab 'byams bka'i dbang* is an abbreviation of the *rDo rje rgyal po bka' rab 'byams kyi dbang*, the “empowerment of the vajra king of all-encompassing teachings” and, enabling the adept to work for his benefit and the benefit of others, it is the highest empowerment of the so-called “five empowerments of inner efficacy” (*nang nus pa'i dbang lnga*) which mark the entrance to the Mahāyoga; cf. *Tshig mdzod chen mo: nang nus pa'i dbang lnga*, p. 1507.

⁵⁴ Cf. Thondup (1997, pp. 63–66) for the different modes of gTer-ma transmission. As mentioned above, a similar series of events in the life of a treasure-discoverer can be observed in bsTan-gnyis gling-pa’s biography.

of the text. The text now focuses on Gar-dbang rdo-rje's travels and activities as a teacher, which were mostly restricted to the neighboring regions of mNyam, i.e. Ku-thang, Nub-ris and bTsum in present-day Nepal and the adjacent Tibetan valleys of sKyid-grong, La-ldebs, and others. Interestingly, the circumstances of some of his treasure-findings are related as well.⁵⁵

First Revelation – Zab tig chos dbyings rang gsal

[^A29b–30a]

According to the text Rig-'dzin Gar-dbang rdo-rje went one more time to Brag-dkar rta-so, where he “resolved [any] misconceptions about the aural transmission (i.e. the *Ras chung snyan brgyud*) before the Father Vajradhāra, Ras-chen Karma Chos-'phel,” (A 29b3–4). Afterwards, in 1669, on a pilgrimage to the south, he visited the Byams-sprin dge-rgyas lHa-khang in the valley of sKyid-grong. In the belly of a Mahāvairocana statue inside the temple he then discovered his first treasure, i.e. a rDzogs-chen teaching, entitled *Zab tig chos dbyings*

⁵⁵ rGyal-dbang seng-ge, also known as Chos-rje rdzong-pa, is mentioned as the compiler of Gar-dbang rdo-rje's biography in its colophon: *rnam thar nges don rgya mtsho 'di [...] byin gyis rlab pa'i bka' 'di dza yendra / sing har grags pa kho bos syan sngar ni / ring du bsten pa'i zhabs 'bring ba nyid dang / snga phyi'i mdzad tshul zhib char gleng bgros te / sre slad sgro skur skyon spangs legs sgrubs* (A 55b5–56a2), “this [...] biography [called] *Nges don rgya mtsho*, [...], i.e. these blessed words were completed in an excellent manner by me, the one known as Jāyendra Simha (i.e. rGyal-dbang seng-ge) after I had discussed the former and later activities [of Rig-'dzin Gar-dbang rdo-rje] in detail with a servant who had attended him in person for a long time, and [thus] I avoided the faults of exaggeration and denigration due to mixing up [the order of the events].” Furthermore, throughout the text it is evident that he was counted among the closest disciples of Gar-dbang rdo-rje. Though we have no individual biographical source on his life, we nevertheless are able to deduce some information about him from the biography of his father 'Chi-med 'od-zer (1574–1661), which he also compiled; cf. rGyal-dbang seng-ge, *Bya btang 'od zer rgya mtsho'i rnam thar nges don rgya mtsho'i snying po*, a diplomatic edition of the text, which was composed in 1665, as well as a brief summary of 'Chi-med 'od-zer's life are included in the Appendix of this work. According to this text, he was born in a male-dragon year, i.e. most probably the fire-male-dragon year, 1616; cf. *Bya btang 'od zer rgya mtsho'i rnam thar nges don rgya mtsho'i snying po*, fol. 37b3. He and his father were members of a sub-branch of the Gur-phu family that upheld the mDo-chen bKa'-brgyud-pa tradition in the region, i.e. the so-called [sNyings-kyi bla-ma] rDzong-pa family (hence the name Chos-rje rdzong-pa). Their main monastic seat was the so-called Zva-phug Brag-dmar chos-gling located in sNyings; cf. Ehrhard (2008a, pp. 29–30 & 93). He and Gar-dbang rdo-rje are both listed as two of the four most important disciples of Karma Blo-bzang, the other two being Shākya bDud-'dul (from the family of Rig-'dzin bsTan-gnyis gling-pa) and one Bla-ma Karma Gu-ru; cf. Ehrhard (2001b, p. 106, n. 11). As such he also held the transmission of the *Ras chung snyan brgyud*. Furthermore, a reincarnation of him called Gar-dbang don-grub was born as the son of Karma 'Phrin-las dbang-po, i.e. the keeper of the rGod-tshang-gling estate in Yol-mo; cf. Ehrhard (2004b, pp. 589 & 595, n. 10). Finally, 'Chi-med 'od-zer and rGyal-dbang seng-ge are listed in the transmission lineage of the *Yang tig ye shes mthong grol* cycle of bsTan-gnyis gling-pa; cf. Achard (2004, p. 65).

rang gsal. Prior to this, almost casually, he had revealed the correspondent *kha byang* list, i.e. the guide to his findings, from the lintel of the door at the entrance to the temple. Often assiduous preparations, like strenuous meditation and generous offerings in order to tame possible guardian deities of the treasure or reliance upon a female consort and the like have to be undertaken to be able to find the treasure; these are not to be observed in this case. The preparations also typically serve as a proof of the authenticity of the gTer-ston and his finding. Here, no such formula is given. On the contrary, the discovery is related in merely one sentence.⁵⁶

Then, after Gar-dbang rdo-rje had received the remaining parts of the *Ras chung snyan brgyud*, he retreated again to Shel-phug. During that time, in the year 1671, his important teacher from Brag-dkar rta-so, Karma Chos-'phel, died; the treasure-discoverer was deeply moved by this.

Entering the Center of sKyid-mo-lung – rDor sems thugs kyi me long

Yet apparently immediately after his teacher's demise, Gar-dbang rdo-rje set out for his second treasure-finding. He initially received hints pointing to the emergence of a treasure on practices of Vajrasattva. No precise information is given as to what these indications were. Yet this aroused his strong conviction that it was necessary for him to go and practice at the middle opening to the hidden valley of sKyid-mo-lung. At the opening, called Mu-rtse-khrod, he then settled in a cavern which forms a part of a turtle-shaped boulder rock, where, after some time had elapsed, he was approached by a man all dressed in white riding on a horse. The man introduced himself as the guardian of the adjoining Mu-le glacier (*mu le gangs*, i.e. the Dhaulagiri Himal). He explained that Gar-dbang rdo-rje would receive a treasure which once was entrusted to him by the Rig-'dzin chen-po dNgos-grub rgyal-mtshan, i.e. Rig-'dzin rGod-ldem-can (1337–1408).⁵⁷ Hence the treasure to be found is identified as one that has already been revealed earlier, but then concealed again, another so-called *yang gter* of rGod-ldem-can. Further, Gar-dbang rdo-rje met with three demons, who introduced themselves as the “*ya bdud* [demons] of Ra-zam” (*ra zam gyi ya bdud*), known as rDzong-lha dkar-po, sKos-rje dkar-po, and Klu-sma dkar-mo. They thanked him for taming and purifying them by means of

[^A30a–32a]

⁵⁶ For the Byams-sprin temple, cf. n. 31. For the *Zab tig chos dbyings rang gsal* cycle, cf. the Catalog, section 2.5.

⁵⁷ It has been mentioned by Ehrhard (1993a), in a description of the sacred geography of the Mukthināth area, that the Mu-le glacier corresponds to the Dhaulagiri Himal. However, the reason why the guardian deity of this glacier is cited as the protector of the *yang gter* of rGod-ldem-can in sKyid-mo-lung remains unclear.

his compassion and thus encouraged the treasure-discoverer to continue with his search. He then proceeded following a red deer which led him to a mountain named bKra-shis dpal-bzang. At the foot of this mountain he eventually discovered the treasure, consisting of the typical scroll of yellow paper (*shog ser*). It bears the title *rDor sems thugs kyī me long*, i.e. a text focusing on Vajrasattva.

As mentioned above, the gTer-ston Rig-'dzin rGod-ldem-can is commonly considered to be the first person who once discovered and opened the hidden valley of sKyid-mo-lung. For western Tibetan studies this sBas-yul was disclosed by Michael Aris during his expedition to Nub-ris and Ku-thang in 1973. It was pointed out to him that a small tributary valley of the Buri Gandhaki river in Ku-thang, i.e. the Serang valley (gSer-brang; alternatively: gSer-thang), corresponds to sKyid-mo-lung.⁵⁸ Yet on a visit to the main monastery of the valley, gSang-chen rab-brtan nor-bu-gling, it was explained to me by the head

⁵⁸ For the opening of the sBas-yul by rGod-ldem-can, cf. n. 22. Kah-thog rig-'dzin in his *Gung thang rgyal rabs* offers a notable elaboration in the description of the opening of sKyid-mo-lung: *rig 'dzin chen pos sbas yul skyid mo lung gi sgo phyed dpal 'bar dang skyid mo lung du yang gter mang du sbas (Bod rje lha btsad po'i gdung rabs mnga' ri smad mang yul gung thang du ji ltar byung ba'i tshul deb gter duangs shel 'phrul gyi me long*, p. 649,8), "the Rig-'dzin chen-po (i.e. rGod-ldem-can) opened the hidden valley sKyid-mo-lung, [and] in [Ri-bo] dpal-'bar and sKyid-mo-lung he concealed many yang gter." Apparently the discoveries of the yang gter by bsTan-gnyis gling-pa and Gar-dbang rdo-rje had not remained unnoticed by Kah-thog rig-'dzin. As to the guide to the hidden valley, cf. rGod-kyi ldem-'phru-can, *sBas yul skyid mo lung gi lam byang* and for an overview of the available literature focussing on sKyid-mo-lung which is attributed to rGod-ldem-can, cf. Childs (1999, n. 22). Notably a contemporary of Gar-dbang rdo-rje, i.e. the 'Brug-pa bKa'-brgyud-pa and founder of the Shel-dgon-pa in Dol-po, bsTan-'dzin ras-pa (1644/46–1723), after he had received a vision of Padmasambhava near the end of his life, credits himself with [re-]opening sKyid-mo-lung, beside emphasizing the treasure-discovery of Gar-dbang rdo-rje in the sanctuary; cf. Ehrhard (2001a, p. 238 & n. 14). For a thorough description of Michael Aris' observations during his exploration of the hidden land, cf. Aris (1975, pp. 56–59 & 62–66), and further Childs (2004, pp. 74–77) q.v., for an anecdote about a journey to the Serang valley. The strong identification of this particular valley with sKyid-mo-lung seems to be based on the lives of three prominent masters of the Ku-thang region, i.e. Padma don-grub (1668–1744), Padma dbang-'dus (b. 1697), and Padma lhun-grub (b. 1708), who were all active in the hidden valley, e.g. conducting retreats there. Traveling through the Ku-thang region and in particular the Serang valley, one cannot help but recognize the great number of Mañi stones flanking the way (especially a couple of hours into the Serang valley, one passes the hamlet of *Syarang—in the sketch-map of Aris it is labeled as Sharang, cf. Aris (1975, p. 76)—which features a whole "maze" of hundreds of Mañi stones on a ridge). In addition to numerous depictions of highly esteemed rNying-ma and bKa'-brgyud dignitaries, such as 'Ja'-tshon snying-po, bsTan-gnyis gling-pa, Mi-la ras-pa and his lineage, one also finds frequently recurring illustrations of these three masters (notably I could not identify a single depiction of Gar-dbang rdo-rje; for an illustration of Padma dbang-'dus, cf. *ibid.*, plate p. 72). Further, at one of the most venerated places within the valley, i.e. a legendary "miracle spring" (*sgrub chu*) lying at the western foot of bKra-shis dpal-bzang, it was explained to me that in this very place Padma don-grub also had revealed treasures by gazing at a particular rock-face in

of the monastery, Karma Mi-'gyur rdo-rje rin-po-che, that the Serang valley is indeed sKyid-mo-lung, but it forms only a part of it. Thus it was further outlined by Slob-dpon 'Gyur-med in Samagaun, Nub-ris, that the valleys of bTsum, Ku-thang, and Nub-ris in Nepal and the bordering Tibetan areas of Rud, sNyings, and mNyam, all constitute the hidden land of sKyid-mo-lung. Moreover, he asserts that the centre of the sBas-yul, i.e. the most venerated place, is the small Sarphu valley (*gSar-phug), just east of the Serang valley (cf. Map). He reasons that it was in this very place, at the upper end of the valley and at the eastern foot of the mountain commonly known within the local community as bKra-shis dpal-bzang, that Gar-dbang rdo-rje revealed the *rDor sems thugs kyi me long*.⁵⁹

To sum up, the scenes describing the finding of the *rDor sems thugs kyi me long* in the biography reflect well-known topoi for the activities of a treasure-discovery, i.e. to be directed towards the treasure by hints, the meeting with the guardian deity of the treasure and its consent to reveal it, the taming of further deities and so forth. The detail in the description of the finding compared to his first discovery is noteworthy.⁶⁰

which he deciphered the gTer-ma script (interview with Nyin-lha, April 2011). Though we have the biographies of the three masters from Ku-thang at hand, I could not validate this claim; for the biographies, cf. Aris (1979a), selected parts of these texts were translated by Childs (1997, p. 145ff.) and Childs (2004), and further it is mentioned by Ehrhard (2004b, p. 590 & n. 11) that all three of them traveled to rGod-tshang-gling in Yol-mo in order to receive teachings from Gar-dbang don-grub, i.e. the reincarnation of rGyal-dbang seng-ge.

⁵⁹ The interviews with Karma Mi-'gyur rdo-rje rin-po-che of the Serang monastery and Slob-dpon 'Gyur-med of Samagaun were both conducted during my fieldwork in the region in April, 2011. For a similar assessment of the full geographical extent of sKyid-mo-lung, also based on oral information, cf. Everding (2000, pp. 298–299). According to the information of Bla-ma Ye-shes, the Sarphu valley today is largely uninhabited except for some small buildings. At the entrance to the valley there lies the hamlet *Ras-zam, which most likely corresponds to the site connected to the aforementioned *ya bdud* demons, i.e. Ra-zam. The way up to its end is steep and at various places rather inaccessible, leading to a small run-down hermitage at the eastern foot of mount bKra-shis dpal-bzang, which commemorates the place where Gar-dbang rdo-rje found the *rDor sems thugs kyi me long* (cf. Plate [8], for the awe-inspiring west flank of the bKra-shis dpal-bzang pictured in the background and seen from Serang valley). The colophon to most of the chapters of the treasure-cycle further specifies that Gar-dbang rdo-rje withdrew the gTer-ma from a peculiar boulder shaped like a "lion's face" (*seng ge'i gdong*). This boulder still exists and at this place the local religious dignitaries, such as Bla-ma Ye-shes himself, even today withdraw for retreats (interview in Nyi-lod/bTsum, April 2011). Despite warnings about its inaccessibility, I eventually received permission from Bla-ma Ye-shes to travel to this place myself. However, multiple attempts to enter the Sarphu valley failed due to unfavorable weather conditions and thus an exploration of the supposed center of sKyid-mo-lung still awaits realization.

⁶⁰ Cf. Thondup (1997, pp. 71–93) for the various possible circumstances of a treasure-hunt.

And apparently the detailed account of Gar-dbang rdo-rje's latest discovery also serves as evidence of his new elevated status as an important representative of the treasure-discoverer "guild", since immediately after the account of the excavation of the *rDor sems thugs kyi me long* we find a first note in the text referring to himself as a reincarnation, i.e. of sGrub-chen Ye-shes rnam-rgyal (A 31b6–32a1).⁶¹ Yet, moreover it is stated that in this previous incarnation he had succumbed to false views concerning the Buddhist doctrine and therefore in this lifetime he is obliged to carry out various means of purification, such as further retreats. The introduction of a rebirth is commonly seen as a legitimization of an enhanced spiritual status, yet notably here a rather ambiguous aspect of the reincarnation is reflected, leading to the need for yet another retreat.

For the *rDor sems thugs kyi me long* cycle, cf. Catalog, section 2.2.

⁶¹ Concerning this claim, the biography refers to a prophecy included within Gar-dbang rdo-rje's secret biography that he received in a vision of Padmasambhava and two consorts and which reads as follows: *snga rol skye ba bcu* [19b] *gcig par / sham po gangs kyi shar 'dabs spu ri* (r. gri) *phug / yang* (r. yongs?) *rdzong sprul sku tshe brtan rgyal mtshan gyi / dngos slob sgron ma drug gi bka' babs pa / sgrub chen ye shes rnam rgyal zhes byar skyes* (sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa, fols. 19a6–19b1), "you were born as the eleventh rebirth [counting from] past times of sGrub-chen Ye-shes rnam-rgyal, [upholding] the authorization of the sGron ma drug as the main disciple of Yang/Yongs-rdzong sprul-sku Tshe-brtan rgyal-mtshan, from sPu-gri-phug on the eastern side of [Yar-stod] Sham-po-gangs [kyi ra-ba]." The interpretation of this prophecy is problematic. The Mahāsiddha Ye-shes rnam-rgyal could not be identified. Generally speaking, Gar-dbang rdo-rje is considered to be a reincarnation of sNa-nam rDo-rje bdud-'joms—as is Rigs-'dzin rGod-ldem-can—i.e. one of the close disciples of Padmasambhava, who was sent as a messenger from king Khri-srong lde-btsan to accompany the adept to Tibet. This, for instance, can be observed in the *le'u lha* illustrations featured in the first folios of Gar-dbang rdo-rje's inner biography (cf. sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa, fols. 1b–2a; four illustrations depict [sNa-nam] rDo-rje bdud-'joms, Rigs-'dzin [sic] rGod-ldem-can, rGyal-sras Karma Chos-'phel, and Rigs-'dzin [sic] Gar-dbang rdo-rje; for the depiction of Gar-dbang rdo-rje, cf. Plate [2]), as well as in the entry on his life in the *Gu bkra chos 'byung*, p. 580; also cf. the concordant interpretation of the Brag-dkar rta-so sprul-sku Chos-kyi dbang-phyug in Ehrhard (2004a, pp. 379–380, n. 115). Unfortunately we do not have any detailed information on Tshe-brtan rgyal-mtshan and his disciples at hand; for the former, cf. n. 34. The [*'od gsal*] *sgron ma drug* apparently is a *terminus technicus* applied in the Thod-rgal practice of the rDzogs-chen; cf. Scheidegger (2005, p. 41) and Ehrhard (2012a, p. 90) q.v. The holy mountain Sham-po lies in the Yar-lung valley and is connected with one of the legendary disciples of Padmasambhava, i.e. 'Brog-mi dPal-gyi ye-shes; cf. Dowman (1988, pp. 184–185) and Ricard (1994, p. 272, n. 59). For sPu-gri-phug located near sTag-can 'bum-pa, cf. Sørensen & Hazod (2005, p. 109 & n. 281). The sacred cave of Yang/Yongs-rdzong is also located in central Tibet, west of bSam-yas, in the region of sGrags, which is further known as the birthplace of gNubs-chen Sangs-rgyas ye-shes; Sørensen & Hazod (2007, p. 179, n. 427). We thus are not able to establish a meaningful connection between the claimed rebirth quoted in the biographies and the traditional interpretation of Gar-dbang rdo-rje's reincarnation-line.

First Disciples

Next we learn about the first “doctrine-holder” (*chos bdag*) of the *rDor sems thugs kyi me long*. For this reference an outline of Blo-bzang bstan-pa (17th/18th c.), i.e. the mkhan-po of lHa-mdun at that time, is quoted (A 32a3–33a1).⁶² Accordingly Gar-dbang rdo-rje transmitted the treasure-cylce in its entirety to the aged gTsang-stod-pa Zil-gnon rdo-rje (17th c.) in another sacred location associated with Mi-la ras-pa, i.e. Ling-ba [Brag-dmar rDzong].⁶³ [^A32a–36a]

Further, in the autumn of an unspecified year, we come across the first meeting of Chos-rje rdzong-pa, i.e. rGyal-dbang seng-ge, and Rig-'dzin Gar-dbang rdo-rje. It is said that Chos-rje rdzong-pa had taken along various gifts and presents for Gar-dbang rdo-rje, which the former had been given by the rulers of mNyam. Presenting the treasure-discoverer with the offerings, Chos-rje rdzong-pa requested the transmission of his treasure-teachings, which was

⁶² For the role of the *chos bdag* in the transmission of a gTer-ma, cf. Cantwell & Mayer (2010). The succession of abbots in lHa-mdun is outlined by Everding (2000, p. 125, n. 230). Thus Blo-bzang bstan-pa was the successor of one dPal-'byor rgyal-mtshan, who could not be identified. The former in turn was succeeded by a certain Ngag-dbang ye-shes, who ought to be differentiated from rJe 'Ba'-ra-ba Ngag-dbang ye-shes (1700–1760), whose family, called 'Dzam-gling, originated from Grva in the south-east of sKyid-grong; cf. Ehrhard (1997b, ns. 10–12), Ehrhard (2004a, p. 384, n. 125) and Ehrhard (2008a, pp. 83–84, n. 37), and further for the spread of the 'Ba'-ra-ba bKa'-brgyud-pas—a sub-sect of the sTod 'Brug-pa bKa'-brgyud-pa school, which originated from 'Ba'-ra-ba rGyal-mtshan dpal-bzang-po (1310–1391)—in Mang-yul Gung-thang, cf. Ehrhard (2000a, pp. 55–66). It is mentioned in Gar-dbang rdo-rje's biography that Blo-bzang bstan-pa's ascension as the abbot of lHa-mdun coincided with the occurrence of the signs predicting the revelation of the *rDor sems thugs kyi me long*; cf. A 30a6. Since the discovery of the *rDor sems thugs kyi me long* apparently happened not too long after the death of Karma Chos-'phel, we thus can assume a *terminus post quem* of 1671 for Blo-bzang bstan-pa's installment as the abbot of lHa-mdun.

⁶³ Ling-ba Brag-dmar, located in bKra-shis-sgang, is listed, beside Brag-dkar rta-so, among the famous “Six outer rDzong”, i.e. meditation places, of Mi-la ras-pa; cf. Aufschnaiter (1976), Everding (2000, n. 828), and Ehrhard (2004a, p. 288, nn. 213 & 214). Accordingly this place is also connected with a number of wondrous activities of Padmasambhava, such as the taming of a demoness, because it is said that he had also resided there. It lay opposite dGun-mda'; cf. Everding (2000, n. 854). At the same spot rJe-drung Ngag-dbang Zil-gnon rdo-rje had conferred teachings to Ngag-dbang rnam-rgyal (b. 1628). The latter, who was mainly active in Dol-po, in turn also received the *rDor sems thugs kyi me long*, among other treasure-cycles (cf. below, n. 104), from Gar-dbang rdo-rje in the year 1679; cf. Ehrhard (1996b, p. 65 & n. 17). For further information on Zil-gnon rdo-rje from the rGyal-thang-pa family, cf. Ehrhard (2008a, pp. 76, n. 28 & 103–104, n. 4). Of another member of the same family and disciple of rGod-tshang-pa mGon-po rdo-rje, who in turn authored a Mi-la ras-pa biography in the 13th century, i.e. rGyal-thang-pa bDe-chen rdo-rje, it is said that he played an instrumental role in assigning the label rDzong (“fortress”) to the meditation places of Mi-la ras-pa, including Ling-ba Brag-dmar rDzong; cf. Smith (2001, pp. 75–76), Quintman (2006, pp. 108–114), Quintman (2008, p. 375), and Ehrhard (2008a, p. 104, n. 4).

granted. There is no explicit mention of which teachings were conferred. Yet Gar-dbang rdo-rje stated at Chos-rje rdzong-pa's request, that the latter himself was a master of rDzogs-chen teachings and thus he would be eligible for the conferment of the gTer-ma (A 34b6–35a1). We therefore can assume that on this occasion Gar-dbang rdo-rje had transmitted his rDzogs-chen treasure-cycle to Chos-rje rdzong-pa, i.e. the *Zab tig chos dbyings rang gsal*. At the same time Slob-dpon Rab-'byung dgos-med also presented Gar-dbang rdo-rje with a great many of the finest offerings, repeatedly requesting the conferment of the treasure-teachings, which was also granted eventually.⁶⁴

Then in 1673, Gar-dbang rdo-rje rose from his strict retreat. In order to celebrate this occasion an extensive feast-offering was held in favor of Gar-dbang rdo-rje in lHa-mdun in particular and mNyam at large. Thereafter the text says that he decided to travel to Zva-phug [Brag-dmar chos-gling], i.e. the main monastery of Chos-rje rdzong-pa, where he conferred the *rDor sems thugs kyi me long* in its entirety on the latter. Further, he admonished Chos-rje rdzong-pa to apply himself to a strict retreat of longevity-practice for four months.⁶⁵ Having held “public ceremonies” (*khrom dbang*) in sNyings and mNyam, Gar-dbang rdo-rje then retreated once more in Shel-phug.

Revealing the Third Treasure – Phur pa spu gri reg gcod

[^A36a–37a]

Thereafter we learn about Gar-dbang rdo-rje's third treasure-discovery. Passing one more time through Ling-ba, and further through Chos-sdings and Grva in sKyid-grong, where he carried out further teaching-transmissions and public empowerments, he traveled to La-lde[bs] east of sKyid-grong, upon an invitation from Nor-bu bde-chen (b. 1617).⁶⁶ Eventually reaching dGon-pa-dkar,

⁶⁴ Slob-dpon [Rab-'byung] dgos-med is mentioned as a master from lHa-mdun who met with the father of rGyal-dbang seng-ge, 'Chi-med 'od-zer, and for whom the latter intoned a spiritual song; cf. rGyal-dbang seng-ge, *Bya btang 'od zer rgya mtsho'i rnam thar nges don rgya mtsho'i snying po*, fols. 46a4–46b5 and the Appendix.

⁶⁵ For Zva-phug, cf. n. 55. Upon the admonishment to carry out the longevity-practice, the text features a prosaic eulogy praising Gar-dbang rdo-rje as an emanation of Padmasambhava, i.e. seemingly the acknowledgement of Chos-rje rdzong-pa's gratitude for the conferment of the teaching (A 35b6–36a1).

⁶⁶ Chos-sdings in sKyid-grong is already mentioned as a Sa-skya-pa establishment in the 13th century, and later it was used as a settlement by the Bo-dong-pas; cf. Ehrhard (2004a, pp. 402–403, n. 165). Karma Blo-bzang had carried out a renovation of its assembly hall; *ibid.*, p. 376, n. 106 q.v. For Grva as the settlement of the 'Ba'-ra-ba bKa'-brgyud-pas in Mang-yul, cf. n. 62. Information on La-ldebs in general can be found in Ehrhard (2004a, pp. 289–290). Nor-bu bde-chen, a direct disciple of the third Yol-mo sprul-sku bsTan-'dzin nor-bu (1598–1644), was another member of the Gur family who transmitted the mDo-chen bKa'-brgyud teachings in Mang-yul Gung-thang. Further, he is also listed as the disciple of Karma Blo-

he slept in the meditation cave of Pha-dam-pa [Sangs-rgyas] (d. 1105), where he had a vision of the master. Thereafter it is mentioned that he decided to go to Gangs-zhur-mo in La-ldebs, noticing the proximity to the hidden valley of Zla-gam gnam-sgo, i.e. the Glang-'phrang valley, where he made a pilgrimage to the sacred site of the so-called *A ru ra* stone.⁶⁷ It is further stated that Gar-dbang rdo-rje suddenly vanished without a trace. Yet, upon his return, he withdrew from below the throne of a statue of Padmasambhava, which was standing before the *A ru ra* stone, a treasure which bears the title [*rDo rje*] *Phur pa spu gri reg gcod*, i.e. a treasure-cycle focussing on [Vajra]kīlaya.⁶⁸ Afterwards he visited other places throughout La-ldebs, such as mKhar-bang where he conducted a one-week ritual on behalf of Nor-bu bde-chen.⁶⁹

bzang, Karma Chos-'phel, and Zil-gnon rdo-rje; for his life, cf. Ehrhard (2008a), in particular, *ibid.*, pp. 74–81 and for his *thob yig*, *ibid.*, pp. 105–109 q.v.

⁶⁷ dGon-pa-dkar [yang-rtse] is listed as a place where the founder of the Yogācāra school, Ajita [Maitreya]nātha allegedly once resided. The tradition tells us that his hand-print and image could be found there. Further, 'Ba'-ra-ba Nam-mkha' rdo-rje (1486–1553) spent some time in retreat there; for this location and Brag-dkar rta-so sprul-sku Chos-kyi dbang-phyug's travel to La-ldebs in 1797, cf. Ehrhard (2004a, pp. 440–441, n. 232). The cult of Pha-dam-pa Sangs-rgyas in Tibet is closely connected with Mount Glang-skor in Ding-ri; cf. Aziz (1978, p. 24ff.) and Aziz (1979, 1980). Yet it is also mentioned that the third of his five travels to Tibet took him to Mang-yul; for the life of the Siddha, cf. Roerich (1949, pp. 866–871) and for his connection to Mang-yul, Ehrhard (2004a, p. 438ff., n. 231) q.v. The sacred location of Gangs-zhur-mo is known as the birthplace of the 3rd Karma-pa Rang-byung rdo-rje (1284–1339); cf. *ibid.*, p. 441, n. 233. The *A ru ra* stone in Gangs-zhur-mo was described to me as an egg-like boulder by Bla-ma Ye-shes (interview in Nyi-lod/bTsum, April 2011); cf. again the observations of Chos-kyi dbang-phyug during his travel to La-ldebs also visiting the *A ru ra* stone, whose impressions obviously were for the most part based on Gar-dbang rdo-rje's biography, in *ibid.*, nn. 231 & 232. For the hidden valley of Zla-gam gnam-sgo, which received the status of a sBas-yul from rDo-dmar-ba Mi-'gyur rdo-rje (b. 1675) and of which La-ldebs is considered to be the "western gate" (*nub sgo*) to the sanctuary; cf. Ehrhard (1997a, pp. 341–346) and Ehrhard (2004a, p. 438ff., nn. 228, 231 & p. 444, n. 241).

⁶⁸ As Gar-dbang rdo-rje had vanished, it is stated that Bla-ma Karma Gu-ru had attended the peculiar situation, reassuring the other alarmed people searching for the treasure-discoverer that no harm would happen to him, since he was a sPrul-sku; cf. A 36b6. Karma Gu-ru, in addition to Gar-dbang rdo-rje, is known as another principal disciple of Karma Blo-bzang; cf. n. 55. For the *Phur pa spu gri reg gcod* cycle, cf. Catalog, section 2.4.

⁶⁹ mKhar-bang is known to feature a temple of the mDo-chen bKa'-brgyud-pa school, called Kun-dga'-gling, which had been erected by one Nam-mkha' lhun-grub (16th c.); cf. Ehrhard (2008a, p. 72); he also founded the monastery of Nyi-lod in bTsum, i.e. the present-day residence of Bla-ma Ye-shes. In addition to the mention of the ritual carried out by Gar-dbang rdo-rje, Kun-dga'-gling is also known as the place where Nor-bu bde-chen passed away; cf. *ibid.*, pp. 76 & 81.

The Treasure in the Bathhouse – Thugs rje chen po rtsa gsum snying thig[^A37a–38a]

The text then briefly lists a succession of places where Gar-dbang rdo-rje also traveled in order to hold further public ceremonies, i.e. Gyes-phug, Cang and Dol-po in sKyid-grong.⁷⁰ After that, following an invitation, he went to sKyid-grong to carry out yet another public ceremony, after which he stayed in the temple of the 'Dzam-gling [family] in Grva.⁷¹ The following morning he made a pilgrimage to the famous 'Phags-pa lha-khang of sKyid-grong. Again, after he had entered the bathhouse of the statue of Ārya Va-ti bzang-po, he vanished without a trace, which was witnessed by the caretaker of the temple Bla-ma 'Tsho-byed. Yet just a little later Gar-dbang rdo-rje reappeared presenting a treasure he had discovered in the bathhouse, i.e. the *Thugs rje chen po rtsa gsum snying thig*.⁷² Having roamed the local area further, in the late winter of an unspecified year, Rig-'dzin Gar-dbang rdo-rje finally arrived in mNyam again, where he stayed in a place called Klu-yul in the company of the mKhan-po of lHa-mdun, Blo-bzang bstan-pa.⁷³

⁷⁰ The Gyes-phug cave in the south-west of sKyid-grong is known as a place where the Nepalese princess of Srong-btsan sgam-po, Bhr̥kūṭī, allegedly stopped over on her way to Tibet; cf. Sørensen (1994, p. 209) and Everding (2000, p. 320, n. 780). As part of her dowry the princess brought the famous Ārya Va-ti bzang-po statue, which was then housed in the 'Phags-pa lha-khang in sKyid-grong; cf. Ehrhard (2004a, p. 243 & n. 37). Further, legend tells us that Padmasambhava also resided in Gyes-phug; cf. *ibid.*, p. 290, n. 239. As to Cang, it is known that Karma Blo-bzang had carried out a renovation of a temple called Rin-chen-dgon, about which no further details are given, which was located in that place; cf. *ibid.*, p. 376, n. 106. Notably [']Cang, Sher, and Dol, i.e. other villages in sKyid-grong, are also mentioned in the biography of the 4th Yol-mo sprul-sku, Zil-gnon dbang-rgyal rdo-rje (1647–1716), as having been occupied by the king of Gorkha in 1651 and thus his family followed an invitation from the people of [']Gyes-phug and settled there; cf. Ehrhard (2007a, p. 38 & n. 36). In addition, it is stated that at the same time the eastern banks of the sKyid-grong river were under control of the king of Kathmandu and the village of Rag-ma in upper Mang-yul in the hands of the genuine king of Tibet, i.e. the 5th Dalai Lama; cf. Everding (2000, p. 412) for the royal rDzong, Glang-mkhar gSal-ba'i yang-rtse, which is also known as sPyod Glang-po-mkhar, located in Rag-ma at the foot of Ri-bo dpal-'bar; (Aufschnaiter, 1976, p. 178) q.v. Further, at the behest of the 5th Dalai Lama, who feared the destructive circumstances of a military clash of the Gorkha and Tibet in sKyid-grong, the Ārya Va-ti bzang-po statue was transferred from the 'Phags-pa lha-khang to the Potala in 1656. Later, after a fire broke out in the 'Phags-pa lha-khang in 1664—which was understood to be a bad omen—the statue was reinstalled in its former location; for this episode and the relationship of the 5th Dalai Lama with the Avalokiteśvara statue, cf. Ehrhard (2004a, p. 261ff.). Shakabpa (1967, p. 118) in turn sets the year 1661 as the date for the first military conflict between Tibet and Nepal; Ehrhard (2004a, p. 85, n. 48) q.v. Further investigation into this issue has yet to be undertaken. No mention is made in Gar-dbang rdo-rje's biography of an occupation by Gorkha in sKyid-grong at this time.

⁷¹ For the 'Ba'-ra-ba temple in Grva, cf. n. 62.

⁷² For the treasure-cycle focussing on Avalokiteśvara, cf. the Catalog, section 2.1.

⁷³ Gar-dbang rdo-rje passed by again in Brag-dkar rta-so and Ling-ba. Further, he also visited

Teaching Activities – Padma'i snyan brgyud

During his stay in mNyam, Gar-dbang rdo-rje issued a message styled as a spiritual song to a direct disciple of gTer-ston bDud-'dul rdo-rje (1615–1672), i.e. Rig-'dzin O-rgyan dpal-bzang (1617–1677) from bSom-po in Glo-bo smad, i.e. lower Mustang (A 38a2–38b3). Having read the message, the latter decided to meet Gar-dbang rdo-rje at any cost, even if he had to suffer great hardships during the journey. And thus he and the treasure-discoverer met in Klu-yul, where their encounter was supported by lHa-mdun mkhan-po Blo-bzang bstan-pa.⁷⁴ First Gar-dbang rdo-rje conferred his treasure-teachings, now labeled as “new treasures” (*gter gsar*), upon O-rgyan dpal-bzang, Blo-bzang bstan-pa, and Chos-rje rdzong-pa, who also attended the meeting. Then, at the request of Blo-bzang bstan-pa, Rig-'dzin Gar-dbang rdo-rje, now entitled as a great treasure-discoverer, O-rgyan dpal-bzang, and Chos-rje rdzong-pa in turn held a public ceremony in mNyam.⁷⁵

[A38a–40b]

bCo-brag in bTsum. This place, lying above *Ngakyu overlooking the bTsum valley, half a day's journey south-west of Nyi-lod (cf. Map), today features nothing more than a small run-down temple. Yet, according to Bla-ma Ye-shes, a dubitable pile of stone slabs which had been arranged like a throne in front of the present-day temple, represents the place where Gar-dbang rdo-rje once resided (interview in Nyi-lod/bTsum, April 2011).

⁷⁴ The life of O-rgyan dpal-bzang has been touched upon by Ehrhard (1993a, pp. 26–27), Ehrhard (2005, pp. 21–22 & 26), and Ehrhard (2008a, p. 102ff.), and it was outlined in detail by Ehrhard (2001a). As the disciple of the gTer-ston from Khams, bDud-'dul rdo-rje, he also was an acquaintance of Nor-bu bde-chen, Karma Blo-bzang, and Karma Chos-'phel in Mang-yul Gung-thang. The rNying-ma-pa master was primarily credited with the foundation of the monastery sKu-tshab gter-lnga in southern Mustang near his birthplace, bSom-po, in 1668. His main disciple and successor in sKu-tshab gter-lnga was Kun-bzang klongs-yangs (1644–1696), who in turn had studied under gTer-bdag gling-pa (1646–1714) and Rig-'dzin Padma 'phrin-las (1640–1718). For his student O-rgyan bstan-'dzin (1657–1737), who also received treasure-teachings from Gar-dbang rdo-rje and who was responsible for the “construction” of a hidden valley around the Sa-'dul dgon-pa in Dol-po, cf. Ehrhard (1998) and below, n. 104. Further, among his disciples we find the third descendant of Rig-'dzin bsTan-gnyis gling-pa, Guru Shākya rgyal-mtshan (17th c.), who was also the disciple of Gar-dbang rdo-rje; cf. Ehrhard (2007a, p. 42, n. 45). The journey to mNyam and the meeting with Gar-dbang rdo-rje seem to have been the “last journey” of O-rgyan dpal-bzang, as it is mentioned that he died just a little later, in 1677; cf. Ehrhard (2001a, p. 238). As no specific date is given for the encounter in Gar-dbang rdo-rje's biography, we can assume the same year, i.e. 1677—probably spring or late summer, the preferred time for travels—as its *terminus ante quem*. Concerning the activities of bDud-'dul rdo-rje in the political sphere of the 17th century, cf. Ronis (2006).

⁷⁵ *gTer gsar* is apparently an ambiguous term. It can simply refer to treasure-teachings which actually were discovered by the gTer-ston during his lifetime, i.e. “new treasures”; cf. Blo-gros mtha'-yas & Zangpo (1994, p. 68, n. 13). On the other hand, in the polemic of 'Ju-mi-pham 'Jam-dbyangs rnam-rgyal rgya-mtsho (1846–1912) the amply spreading new treasures in general were to be regarded as inferior to the genuineness of the “old treasures” (*gter rnying*) of prominent

Following his stay in mNyam, upon an invitation from the *bcu dpon* (“[military] leader of ten [soldiers]”) Chos-rgyal-po, Gar-dbang rdo-rje traveled on to Rud, north of present-day Samagaun. The text states that at that time the region was affected by a severe drought, and thus the treasure-discoverer performed a public ceremony in Rud in order to increase the crops.⁷⁶ He then headed on to Zva-phug Brag-dmar chos-gling and remained there. In the meantime on behalf of Chor-rje rdzong-pa, a permanent residence (*bla brang*) for Gar-dbang rdo-rje was established in a place called 'Od-gsal-sgang, where the treasure-discoverer henceforth stayed.⁷⁷ Continuing his travel in the local regions, in autumn Gar-dbang rdo-rje then set off for Ros, i.e. today's Samagaun, which lies at the foot of the Manaslu (*spung rgyan*). From the throne at the great mChod-rten of Ros, he then conducted another public ceremony.⁷⁸ After another journey to mNyam, where he conferred the *rDor sems thugs kyi me long* upon the mKhan-po of lHa-mdun, Blo-bzang bstan-pa, and the whole monastic community, he returned to 'Od-gsal-sgang.⁷⁹ There the treasure-discoverer met with the lady of Ong (*ong mgon mo*), named sKyid, who would become his secret consort.⁸⁰

gTer-stons such as Nyang-ral Nyi-ma 'od-zer (1124–1192), Guru Chos-dbang (1212–1270), and Rig-'dzin rGod-ldem-can (1337–1408); cf. Doctor (2005, p. 46) and Gayley (2007, pp. 233–234). I assume that in Gar-dbang rdo-rje's case the former interpretation is valid.

⁷⁶ bCu-dpon Chos-rgyal-po is also mentioned as a patron of rGyal-dbang seng-ge's father, 'Chi-med 'od-zer: *skabs zhig bcu dpon chos rgyal po sogs / yon bdag 'ga' mjal du byung* (rGyal-dbang seng-ge, *Bya btang 'od zer rgya mtsho'i rnam thar nges don rgya mtsho'i snying po*, fol. 44b5), “one time he (i.e. 'Chi-med 'od-zer) met with several patrons, such as the bCu-dpon Chos-rgyal-po”; cf. Appendix.

⁷⁷ The monastery sKu-tshab gter-lnga, founded by O-rgyan dpal-bzang, was established at a place called 'Od-gsal-sgang; cf. Ehrhard (1993a, n. 22) and Ehrhard (2001a, pp. 236 & 238). Yet as this site is located in southern Mustang, I argue that Gar-dbang rdo-rje's 'Od-gsal-sgang, which must have been situated near the monastery of Chos-rje rdzong-pa, i.e. either in Rud or sNyings, is different from the aforementioned.

⁷⁸ The great mChod-rten is still extant in Samagaun, marking the eastern entrance to the village; cf. Plate [15]. The text says that the ceremony which Gar-dbang rdo-rje held, was framed by numerous wondrous circumstances, such as rainbow-clouds in the sky; cf. A 39b3–5. And in the aforementioned episode relating to the ritual carried out in Rud in order to increase the crops, it is stated that upon Gar-dbang rdo-rje's presence and engagement a heavy rainfall had set in (A 39a3–5). These are just some examples which illustrate the increasingly hagiographical literary depiction of Gar-dbang rdo-rje and his activities, and in which various well-known topoi for the illustration of a Buddhist master and saint are deployed.

⁷⁹ It is related in the biography that Blo-bzang bstan-pa had been a benefactor for Gar-dbang rdo-rje throughout the latter's lifetime (A 40a1–2).

⁸⁰ Unfortunately we do not have any other more specific information on Gar-dbang rdo-rje's partner. The title *mgon mo* seems to indicate an elevated social status. Further, the biography refers to a prophecy allegedly contained in the *Zab tig* [*chos dbyings rang gsal*], which states that

In the spring of the following year, Gar-dbang rdo-rje then decided to send the *Thugs rje chen po rtsa gsum snying thig* as a present to the Fifth Dalai Lama:

Then, in spring, he was feeling the need to offer the treasure teaching of the *Thugs rje chen po rtsa gsum snying thig* [as an appeal] for his longevity to the supreme emanation of the Dharma king Tshangs-pa-lha'i me-tog (i.e. Khri-srong lde'u-btsan), the great glorious chief of 'Dzam-bu-gling, the precious victorious one (i.e. the Fifth Dalai Lama, Ngag-dbang Blo-bzang rgya-mtsho [1617–1682]). Thus, having wrapped the precious book in fine silk, he sent it as a present with his two recognized (i.e. trustworthy) attendants to the great palace of lHa-sa. For as long as one week he did not receive any reply. Then, having aroused the great pleasure of an utter faith [in a reply], an official [answer] letter (*bka' shog*) together with a whole roll of *smān yug* silk was endowed to him. After he had been bestowed with this letter bearing the red seal, which was free from any accusation or defamation whatsoever, [but contained eulogies] like “From Kong-po up to [s]Pra-dum[-rtse] you have withdrawn treasures and [thereby] increased the beings' welfare”, he was deeply grateful.⁸¹

in the year of the pig, i.e. either the iron-pig year, 1671, or the water-pig year, 1683, someone bearing the name sKyid would appear (*de dus zab tig gi lung bstan las / phag gi lo can skyid kyi ming can 'byung / zhes gsungs*, A 40a2–3). Either date is problematic, assuming that the chronology of the biography is correct. Since supposedly the meeting between Gar-dbang rdo-rje and O-rgyan dpal-bzang took place in the spring or summer of 1677, and the treasure-discoverer undertook his travels in the local regions in the autumn of the same year—it should be mentioned that the regions he traveled to, can be covered within a couple of weeks—we can assume that he met with his consort some time around the winter of 1677/78. In the editions of the *Zab tig chos dbyings rang gsal* that I was able to consult, the quoted prophecy is not contained.

⁸¹ *De nas dpyid dus thugs rje chen po rtsa gsum snying thig gi gter chos 'di / chos rgyal tshangs pa lha'i me tog gi mchog sprul / 'dzam bu gling gi spyi dpal chen po rgyal ba rin po che'i sku'i brtan bzhus su 'bul dgos kyi 'dug par / glegs bam rin po che dar zab kyiis [40b] dril te phyag phyi ngos ma gnyis lha sa'i rgyal khab chen por 'bul du btiang bas / zbag bdum phrag gcig gi bar du bka' gsal gang yang ma byung / de nas thugs shin du ches pa'i dges pa chen po bskyed de / zhu lan bka' shog sman yug gos chen ngon po yug bcas gnang / kong po nas pra dum bar la gter bzhes pa dang / 'gro don spel ba sog gang la yang snyad dang gter ba med pa'i bka' shog / dam bka' (r. dam kha) dmar por bcas stsal nas thugs rje shin du che bar mdzad (A 40a4–40b4). If we adhere to the timeline established in the preceding note, we can assume that Gar-dbang rdo-rje had sent the treasure in the spring of 1678. Although we can observe a predominance of Byang-gter treasure-discoverers in the gTer-ma section of the *gSan yig* of the 5th Dalai Lama, we nevertheless do not find an entry on Gar-dbang rdo-rje nor on the *Thugs rje chen po rtsa gsum snying thig* in it; cf. Ehrhard (2012a). Also in the biography of the 5th Dalai Lama I was not able to trace a single mention of Gar-dbang rdo-rje; cf. Ngag-dbang Blo-bzang rgya-mtsho, *Za hor gyi bande ngag dbang blo**

Thereafter he departed from 'Od-gsal-sgang and took up residence again in Shel-phug.

[^A41a–42b]

Having gone to Klu-yul in mNyam, Gar-dbang rdo-rje then received an invitation from the two rDzong-dpon brothers—i.e. the representatives of the central Tibetan government—from the once royal fortress Glang-po-mkhar in sKyid-grong. Passing through dGun and Gro-thang in northern sKyid-grong, where he was hosted in the best residences, he was eventually welcomed very well by every dignitary in the palace of Glang-po-mkhar. There he consecrated a statue and intoned a spiritual song in favor of the two rDzong-dpon. Though we find no mention of the names of the two political representatives of sKyid-grong, i.e. certainly adherents of the dGe-lugs-pa school, in the biography, we nevertheless can deduce from this episode and the fact that from the second half of the seventeenth century both the rDzong-dpon of sKyid-grong as well as the representatives in rDzong-dkar repeatedly supported the renovations of the 'Phags-pa lha-khang in sKyid-grong, that the political class of the region was quite aware of the need for a continuation of the religio-cultural dynamics that had prevailed since the times of the royal realm of Mang-yul Gung-thang. After all, this episode represents the first instance, in which the activities of Gar-dbang rdo-rje transcend the sphere of mere religiosity, as he makes contact with the political representatives of the region, a bond that would continue from now on.⁸²

bzang rgya mtsho'i 'di snang 'khrul ba'i rol rtse rtoḡs brjod kyi tshul du bkod pa du kũ la'i gos bzang. Further, the answer Gar-dbang rdo-rje had received from the Potala was also styled in rather generic wording. Neither had he discovered treasures in Kong-po, south-east Tibet, nor in the mTha'-dul lha-khang of [s]Pra-dum-rtse in Byang (yet; cf. below, p. 57), and thus the mention of a wide geographical scope is simply to be regarded as a metaphor for the far-reaching range of his activities; for the latter temple, cf. Sørensen & Hazod (2005, p. 53, n. 54).

⁸² For the rDzong, Glang-po-mkhar, in Rag-ma, which presumably was established under Khri rNam-rgyal-lde (1422–1502), cf. Everding (2000, pp. 412 & 538–547) and n. 70, and for Gro-thang, which is also known as one of the meditation-sites of Mi-la ras-pa, lying just north of Rag-ma, Ehrhard (2004a, pp. 421–422, n. 197) and Aufschnaiter (1976, p. 178) q.v. The renovations of the 'Phags-pa lha-khang and the various supporting rDzong-dpon are outlined by Ehrhard (2004a, pp. 86–87 & 263–270). Accordingly after the temple had caught fire in the year 1664, the reconstruction was overseen by Lum-pa nas-can (d. 1728), the representative of rDzong-dkar and sGang-skyid-pa from sKyid-grong. A certain *skyid grong dpon po* Tshe-dbang rgyal-po is mentioned as having further contributed to the refurnishing of the shrine. In addition, another sKyid-grong rDzong-dpon, named Ka-dpe-nas and one Sa-lha-ba of rDzong-dkar are mentioned as supporters of further renovations. Then Grong-bde-can of rDzong-dkar and lCags-sprag-pa [lHa-bu Tshe-ring don-ldan], i.e. the rDzong-dpon of sKyid-grong at that time, are listed as supporters of the restoration. Later, in 1723–1724, still further renovations were carried out on behalf of the same lCags-sprag-pa lHa-bu Tshe-ring don-ldan, who also,

Afterwards Gar-dbang rdo-rje traveled once again to Gyes-phug and Cang, where he performed further public ceremonies.⁸³

The following winter the treasure-discoverer decided to withdraw for another retreat, this time in one of Mi-la ras-pa's "four unknown" meditation-caves (*ma grags bzhi*), i.e. 'Od-gsal-phug in Ron-mdä' in the south-east of Gung-thang.⁸⁴ During his retreat, he was visited by an emanation of the gTer-ston bZang-po grags-pa, the reincarnation of the [']Pho-lung[-pa], who had come from Khams and was asking for the conferment of his treasure-teachings. Yet on this occasion the conferment was not carried out in its entirety, and afterwards, in the same winter, Gar-dbang rdo-rje opted to continue his retreat in Shel-phug. There he had the idea to make good use of the many offerings he had received so far, and thus he planned to have built a precious statue of Padmasambhava. Hence Nepalese craftsmen were summoned and a life-sized statue of the Guru together with his two consorts was established in another of the legendary practice-places of the adept, i.e. bKra-shis-sgang. Gar-dbang rdo-rje then carried out the consecration of the statue, which was filled with many Dhāraṇī and treasure-objects.⁸⁵

[^A42b–45a]

Eventually the [']Pho-lung sprul-sku came to meet Gar-dbang rdo-rje again, this time in Shel-phug, and now we learn about the former's full name, i.e. [O-rgyan] Rig-'dzin Padma rnam-rgyal, who was also known as the famous gTer-ston Nyi-ma grags-pa (1647–1710). At this meeting Gar-dbang rdo-rje conferred his "new treasures" upon Nyi-ma grags-pa in their entirety. Their encounter is concluded with a lengthy eulogy that the former intoned in favor

aided by the rDzong-dkar rDzong-dpon Yang-grong-pa, oversaw the renovation of the Bya-rung kha-shor, i.e. the Bodhnāth Stupā in Kathmandu in 1727 as well as of the temples of Byams-sprin and bKra-shis dpal-'bar in Mang-yul. Although no names of the rDzong-dpon are mentioned in Gar-dbang rdo-rje's biography, we still may rule out the latter figures as the persons in question, since they apparently appeared after Gar-dbang rdo-rje's demise in 1685. Yet, as the succession and the dates of the various former representatives of the lHa-sa government in Mang-yul Gung-thang is unclear, we unfortunately can not solve the identity of Gar-dbang rdo-rje's acquaintance either. Thus one or even two of sGang-skyid-pa, Tshe-dbang rgyal-po, and Ka-dpe-nas could correspond to the two rDzong-dpon brothers of sKyid-grong mentioned in the text.

⁸³ While he was staying in Cang, he resided in Rin-chen-dgon, i.e. the temple that had been renovated by Karma Blo-bzang; cf. n. 70.

⁸⁴ For 'Od-gsal-phug, cf. Ehrhard (2004a, pp. 430–431, n. 212). In 1538 the biography of Mi-la ras-pa was printed at this site; cf. Sernesi (2011, pp. 192–197). No precise date is given for the retreat in the meditation-cave. However, we may assume that it took place either in the winter of 1678/79 or even maybe one year later; cf. nn. 80 & 81.

⁸⁵ For bZang-po grags-pa, cf. above & n. 15, for the location of bKra-shis-sgang where the Mi-la ras-pa meditation-site, Ling-ba, could also be found, cf. n. 63.

of the latter (A 43b5–44b6), after which Nyi-ma grags-pa returned to Khams. There it is said in generic wording that he greatly increased the welfare of the people by means of Gar-dbang rdo-rje's treasure-teachings, such as the *Padma'i snyan brgyud* [*yang gsang bla med*]. Notably we have not yet learned of this treasure-cycle of Gar-dbang rdo-rje, focussing on the Guruyoga, as the account of its discovery is missing from the biography. Though no date is given for the finding, we nevertheless are told the location of its discovery in the colophon to some of its chapters, i.e. a place called mDzung-rdo-smug at the foot of mount bKra-shis dpal-bzang in sKyid-mo-lung. Thus it represents the second discovery of Gar-dbang rdo-rje in the hidden valley of sKyid-mo-lung, after the *rDor sems thugs kyi me long*, and again according to Slob-dpon 'Gyur-med of Samagaun this also took place precisely in the Sarphu valley.⁸⁶

[^A45a–45b] In the following passage the last of Gar-dbang rdo-rje's treasure-discoveries is related:

⁸⁶ I am deeply indebted to Prof. Cuevas for the clarification of 'Pho-lung sprul-sku's identity. For the "Sorcerer from Kham", Rig-'dzin Nyi-ma grags-pa, the disciple of the First rDzogs-chen Padma Rig-'dzin (1625–1697) and bDud-'dul rdo-rje (1615–1672), who was responsible for the codification of the *Bar do thos grol* of Karma gling-pa (14th c.) as it is known today, cf. Cuevas (2003, pp. 179–204), whose account is largely based on *Gu bkra chos 'byung*, pp. 820–860. For Nyi-ma grags-pa's previous incarnation, the ['']Pho-lung-pa [Karma bsam-grub] (16th c.) of the 'Bri-gung bKa'-brgyud-pa school, cf. *'Bri gung chos 'byung*, p. 471. According to this text, Nyi-ma grags-pa traveled widely throughout the whole of Tibet, while en route back from the Kailāsa one of his travels also took him to Mang-yul Gung-thang. Thus a first meeting with Gar-dbang rdo-rje is mentioned as having taken place around 1675; cf. Cuevas (2003, pp. 189–190). It is said that on this occasion Gar-dbang rdo-rje conferred his treasure-teachings on him, yet the former admonished Nyi-ma grags-pa not to break their seal for one more year. Hence another meeting took place presumably in 1676, where the treasure-discoverer from western Tibet conferred his teachings in their entirety, i.e. the *rDor sems thugs kyi me long*, the *Thugs rje chen po rtsa gsum snying thig*, and the *Padma'i snyan brgyud* upon the sorcerer from Khams. In particular Gar-dbang rdo-rje stated that Nyi-ma grags-pa hence would be the *chos bdag* of the *Padma'i snyan brgyud*; for this treasure-cycle, cf. the Catalog, section 2.3.; the interview with Slob-dpon 'Gyur-med was conducted in Samagaun, April 2011. Further, it is said that in the same year, i.e. 1676, Nyi-ma grags-pa remarkably also discovered a treasure from the Byams-sprin temple, as did Gar-dbang rdo-rje before, and the text bears the title *Thugs rje chen po ma rig mun sel*; Cuevas (2003, p. 190) q.v. Although the description of the successive two meetings between Gar-dbang rdo-rje and Nyi-ma grags-pa corresponds quite well to the account in the former's biography, the dates given for their encounters, i.e. 1675 and 1676, pose a problem. If we follow the loose timeline established before (cf. nn. 80 & 81), these meetings would have taken place in 1679 or eventually 1680. Yet at that time it is related that Nyi-ma grags-pa had already gone into strict retreat at the beginning of 1678; cf. *ibid.*, p. 191. Thus, as no precise date of the meetings is given in Gar-dbang rdo-rje's biography, the establishment of a reliable chronology of the events in this part of his life remains problematic.

This time, the Bla-ma Rigs-'dzin chen-po had realized that the time had come, when he needed to go to [s]Pra-dum[-rtse]. [Thus] he went via Lug-rtse to [s]Pra-dum[-rtse]. With [a feeling] as if his heart was quivering, he entered into the lHa-khang. He said to the caretaker [of the temple] that both of them should sleep in the temple that very night, upon which he replied: "Oh no! I can't sleep [in here]! You, sPrul-sku rin-po-che, yourself shall sleep [here]!", [and thus] he left. Then the door of the temple was closed and [the great Bla-ma] remained [alone]. When the night was fading, he talked a lot, as if he [was speaking] Sanskrit, which [in turn] was heard from outside by his attendant. The next day, his heart was pacified. This time he withdrew a secret treasure (*gsang gter*), [through which], without displaying it, he increased the meritorious virtue of the northern nomads. Then, via Mar-lung, he went again to his place [of residence].⁸⁷

Thus his last gTer-ma discovery is identified as a so-called "secret treasure" (*gsang gter*), which was not made public by Gar-dbang rdo-rje. Accordingly, a total of five treasure-works of Gar-dbang rdo-rje have been transmitted up to today, i.e. the *Zab tig chos dbyings rang gsal*, the *rDor sems thugs kyi me long*, the *Phur pa spu gri reg gcod*, the *Thugs rje chen po rtsa gsum snying thig*, and, though its discovery is not mentioned in the biography, the *Padma'i snyan brgyud*.⁸⁸

⁸⁷ 'Di dus bla ma rigs 'dzin chen po pra dum la phebs dgos pa'i dus bab mkhyen nas / lug rtse brgyud nas pra dum du phebs / thugs shin du 'ur ba'i tshul mdzad lha khang nang du phebs / dkon gnyer la do nub 'u gnyis lha khang du nyal dgos gsungs pas / kho na re a dzi dzi ngas nyal mi nus / sprul sku rin po che rang gzim mdzod zer thon song / de nas lha sgo bcad nas bzugs / mshan yal san'kri ta'i skad lta bu'i gsung [45b] bgros mang du mdzad pa phyi nas zham ring bas thos pa byung 'dug / sang nyin thugs shin du zhi bar mdzad / 'di dus gsang gter zbig bzhes pa yin 'dug ste / phyir ma mngon par byang 'brog tsho'i bsod nams kyi dge ba spel bar mdzad nas mar lung brgyud nas / slar rang gnas su phebs pa yin no (A 45a3–45b2).

⁸⁸ The mTha'-dul lha-khang of [s]Pra-dum-rtse is located in Byang, west of Gung-thang; cf. Brauen (1983, pp. 30–33), Uebach (1987, pp. 90–91, & n. 386), Everding (2000, p. 301ff.), and Sørensen & Hazod (2005, p. 53, n. 54). During his expedition in the Manaslu regions, Michael Aris filmed an official document issued by the 5th Dalai Lama in the year 1661, which was presented to him by the members of the mNga'-bdag bla-ma family of Samagaun; cf. Aris (1975, pp. 68–71, a partial translation in pp. 74–75 & plate p. 52) and for its transliteration Childs (2001, n. 18) q.v. The document states that the members of a collateral lineage of the royal mNga'-bdag family, i.e. the lineage of the Gung-thang kings, are in charge of the sPra-dum-rtse lHa-khang and its affiliated branch temple Legs-rtse (presumably the toponym Lug-rtse, i.e. the place which Gar-dbang rdo-rje passed on his way to sPra-dum-rtse, is a corrupt form of Legs-rtse). The mNga'-bdag bla-mas, having settled in Samagaun, Nub-ris, still regard themselves as the legal descendants of the mNga'-bdag clan of sPra-dum-rtse; cf. Childs (2001,

Rig-'dzin Gar-dbang rdo-rje's Teaching-Tradition[^A45b–48a]

After this short episode Gar-dbang rdo-rje received another invitation from reputable political representatives, this time from the rDzong-dpon of rDzong-dkar, the former capital of the royal realm Mang-yul Gung-thang, and the *zhal ngo* (“official”) dNgos-grub-lags. During one month, in a chamber on top of the northern palace, i.e. the Khyung-rdzong dkar-po, he then conferred the *rDor sems thugs kyi me long* in its entirety upon the latter. Further he issued a prophecy to the Zhal-ngo, stating that the palace would not come under attack for years to follow. Subsequently Gar-dbang rdo-rje was offered the seat as the abbot of the main monastery of Gung-thang, i.e. dGa'-ldan 'Phel-rgyas-gling, yet apparently the treasure-discoverer declined the offer, as he then departed for Shel-phug where he again went into retreat.⁸⁹

Having taken up residence again in Shel-phug, in 1680, Gar-dbang rdo-rje ordered Chos-rje rdzong-pa that a great ritual ceremony be carried out, which was then realized with the help of many monks from the latter's monasterial seat, i.e. Zva-phug.

Thereafter we arrive at the aforementioned paragraph informing us about Gar-dbang rdo-rje's close disciples (A 46b6–47a6). In the order they are listed in the text these were:

pp. 14ff. & 24–25) and Childs (2004), Mes-mes bKra-shis rdo-rje and Slob-dpon 'Gyur-med are also members of this family. As prestigious as this claim may be, I take the document to be a calculated attempt by the central Tibetan government to take or uphold control of its distant border regions (in other words: *mtha' 'dul*, i.e. “taming the borders”), comparable to the conferment of the title mNga'-bdag on the “royal” family of Gung-thang by Sa-skya, i.e. respectively the Mongol Khan, in the first place. Also it should be noted that, at an unspecified time, the temple had already been put in the charge of the gTer-ston mNga'-bdag Mol-mi-'khyil, who himself retrieved various treasures from the temple and who was also affiliated with the royal family of Gung-thang, yet it may be assumed that this had taken place prior to the issuing of the aforementioned document; cf. Everding (2000, pp. 301–302 & n. 735). Lastly two further documents endorsed by the Paṅ-chen bla-mas, Blo-bzang dpal-ldan ye-shes (1738–1780) and his successor Blo-bzang bstan-pa'i nyi-ma (1782–1853)—one of which can be dated to 1810—state that, by that time, the mNga'-bdag family had also been put in charge of Shel-phug; cf. Aris (1975, pp. 75 & 77).

⁸⁹ As mentioned above (cf. n. 82), the identity of the representatives of the central Tibetan government in Mang-yul Gung-thang, be it in rDzong-dkar or sKyid-grong, of this time remains rather unclear. For the dGe-lugs institution rDzong-dga' chos-sde dGa'-ldan 'Phel-rgyas-gling, which was established in the year 1651 in the immediate vicinity of rDzong-dkar as one of the “13 ‘islands’, [being] a monastic college for the preceptor and the patron (i.e. the Gushri bsTan-'dzin chos-rgyal and the 5th Dalai Lama)” (*mchod yon gyi grva tshang gling bcu gsum*), cf. Ehrhard (2004a, p. 391, n. 137). The lHa-mdun monastery apparently had been affiliated with 'Phel-rgyas-gling at that time; cf. Everding (2000, n. 230).

- bZang-grags sprul-sku (i.e. Padma rnam-rgyal/Nyi-ma grags-pa),⁹⁰
- mNga'-bdag Zhabs-drung sku-mched,⁹¹
- Chos-rje rGyal-thang-pa Zil-gnon rdo-rje,
- lHa-mdun mkhan[-po] Blo-bzang bstan-pa,⁹²
- the descendants of [gCung] Ri-bo-che (*ri bo che'i gdung brgyud*),⁹³
- Bla-ma A-li,⁹⁴

⁹⁰ Cf. above, n. 86.

⁹¹ Unfortunately no further information is so far available on these persons. The title mNga'-bdag in the name seems to indicate that they could have been members of the aforementioned mNga'-bdag clan, which had been in charge of the sPra-dum-rtse temple. According to a genealogical chart of this family which traces the lineage back to the 17th century, either a certain bKra-shis rnam-rgyal or someone called Seng-ge rnam-rgyal, i.e. a contemporary of Padma dbang-'dus (b. 1697), could be one of the persons in question; cf. Aris (1975, p. 70); Childs (2001, pp. 16–17), based on information from Mes-mes bKra-shis rdo-rje, lists one Yon-tan phun-tshogs coming even before bKra-shis rnam-rgyal.

⁹² For both Zil-gnon rdo-rje and Blo-bzang bstan-pa, cf. above, nn. 63 & 62.

⁹³ It is not made clear who these persons were. I assume that they belonged to the monastery gCung Ri-bo-che in La-stod Byang, which was built by Thang-stong rgyal-po (1361–1485), and was where Karma Blo-bzang had studied the *Yang zab dkon mchog spyi 'dus* under a direct disciple of Rig-'dzin 'Ja'-tshon snying-po; cf. Vitali (1990, pp. 123–136), Ehrhard (2007a, n. 19) and Ehrhard (2001b, n. 6). For information on Thang-stong rgyal-po and ample reference to gCung Ri-bo-che, cf. Stearns (2007).

⁹⁴ Bla-ma A-li was also known as Rig-'dzin Nyi-zla klong-gsal (d. 1695); cf. Ngag-dbang bsTan-'dzin nor-bu (1867–1940), *gCod yul nyon mongs zhi byed kyi bka' gter bla ma brgyud pa'i rnam thar byin rlabs gter mtsho*, fol. 59b2. A comprehensive biography of him is contained in *ibid.*, fols. 60b4–90b6. Based on this some information on this figure has been presented by Childs (1997, p. 143ff.) and Ehrhard (1997a). Accordingly he crossed the hidden valley Zla-gam gnam-sgo, i.e. Glang-'phrang and is also credited with having re-opened the sBas-yul mKhan-pa-lung in eastern Nepal. Further, it is also known that he had met Rig-'dzin Nyi-ma grags-pa, to whom he transmitted the treasure-teachings of bsTan-gnyis gling-pa; cf. Cuevas (2003, p. 189). A meeting of Nyi-zla klong-gsal with Gar-dbang rdo-rje is mentioned in, Ngag-dbang bsTan-'dzin nor-bu, *gCod yul nyon mongs zhi byed kyi bka' gter bla ma brgyud pa'i rnam thar byin rlabs gter mtsho*, fols. 75a3–77a2. The assignment of a date for the meeting is problematic, as it is said in *ibid.*, fol. 74b5, that Nyi-zla klong-gsal had set out to meet Gar-dbang rdo-rje in a fire-dog [year], which would correspond to 1646, when the latter was only six years of age. The meeting itself took place in Shel-phug, and it is said that Gar-dbang rdo-rje then remained in strict retreat there. Still eventually the treasure-discoverer transmitted all of his gTer-mas to Nyi-zla klong-gsal, conferring upon the latter even the status of a *chos bdag*, who after the meeting departed for lHa-mdun in order to meet Bla-ma lHa-mdun-pa, i.e. most probably the mKhan-po of lHa-mdun, Blo-bzang bstan-pa. As it is mentioned that he entered Zla-gam gnam-sgo in the year of the monkey, i.e. probably 1680 (Ehrhard, 1997a, n. 5), and judging by the fact that subsequently he received all the treasure-teachings which Gar-dbang rdo-rje had excavated by then, the meeting more likely took place sometime around 1680/81. Concerning the transmission of Gar-dbang rdo-rje's works, Nyi-zla klong-gsal was instrumental in passing down in particular teachings connected to the *gcod yul* practice, which traditionally is traced back to Ma-gcig lab-sgron (1055–1149), in the context of the *rDor sems thugs kyi me long*; for

- Bla-ma Karma Gu-ru,⁹⁵
- Bla-ma 'Tsho-byed,⁹⁶
- Bla-ma Tshe-ring dpal-bzang,⁹⁷
- Bla-ma Jo-bo, i.e. the mKhan-po of Dol En-rtser,⁹⁸
- Mar-lung Zhabs-drung sku-mched,⁹⁹
- Bla-ma Ngag-dbang bsam-gtan from Sikkim,¹⁰⁰

an introduction to the *gcod* tradition, cf. Orofino (2001) and further Kollmar-Paulenz (1993) q.v. This lineage hence found its way to the Sher-pa region in north-east Nepal, as an extensive text tracing the transmission by the rDza Rong-phu Bla-ma, Ngag-dbang bsTan-'dzin nor-bu, who authored also Nyi-zla klong-gsal's biography (cf. above), is extant; cf. *sPyod yul nyon mongs zhi byed log 'dren zil gnon ltas ngan g.yang 'gug gi khrid gzhung ma rig mun sel (gcod khrid)*. However, it can be observed on the basis of the data gathered in the microfilm archive of the NGMC/PP on the works of Rig-'dzin Gar-dbang rdo-rje that the transmission of his works in general seemingly was not held up on a large scale in the Sher-pa region, i.e. Solu and Khumbu, as only one version of his *rDor sems thugs kyi me long* (Reel-No. L243/8) could be filmed there; cf. the Catalog, section 2.2.1., entry [2]. For the popular transmission of Gar-dbang rdo-rje's works in Dol-po, cf. below, p. 61 & n. 104, and further for the transmission of the gTer-mas of 'Ja'-tshon snying-po (1585–1656) and gTer-bdag gling-pa (1646–1714) in Solu-Khumbu, cf. Ehrhard (1993b). Further, we also have the biography of Nyi-zla klong-gsal's main disciple and son, who was known as rDo-rje bzhad-pa-rtsal or Kun-mkhyen Chos-kyi dbang-phyug (b. 1679); cf. Ngag-dbang bsTan-'dzin nor-bu, *gCod yul nyon mongs zhi byed kyi bka' gter bla ma brgyud pa'i nam thar byin rlabs gter msho*, fols. 90b6–131b3. His mother, being the daughter of Zil-gnon rdo-rje, belonged to the rGyal-thang-pa family. While early in Chos-kyi dbang-phyug's life, his father transmitted all of Gar-dbang rdo-rje's teachings to him as well, in his later years he established a strong connection with the monastery of sMin-grol-gling. Bradburn (1995, p. 266) holds that he even was regarded as the reincarnation of Gar-dbang rdo-rje; however, I was not able to validate this claim on the basis of his biography.

⁹⁵ Cf. above, nn. 55 & 68.

⁹⁶ Cf. above, p. 47. He was the caretaker of the 'Phags-pa temple in sKyid-grong, who witnessed Gar-dbang rdo-rje's finding of the *Thugs rje chen po rtsa gsum snying thig*. No further information on him is available yet.

⁹⁷ Unidentified. A person called Tshe-ring is mentioned as the scribe for the production of the xylographic print of Gar-dbang rdo-rje's biography; cf. A 56b2–3.

⁹⁸ Unidentified. There is mention of a Jo-bo family from Cang in sKyid-grong, from which a daughter originated as the spouse of bDud-'dul rdo-rje (1648–1672) from the Gur family; cf. Ehrhard (2008a, p. 79).

⁹⁹ Unidentified. Mar-lung is a place west of Gung-thang, which Gar-dbang rdo-rje passed on his way back from [s]Pra-dum-rtse. For Mar-lung-pa Byang-chub seng-ge (1189–1277), proponent of the Tshal-pa bKa'-brgyud-pa school and contemporary witness of the foundation of the kingdom Mang-yul Gung-thang in the 13th century, cf. Everding (2000, pp. 205–216). Further, in *ibid.*, p. 304 & n. 743, it is assumed that the monastery Mar-lung-dgon must have been extant in the 16th century at least. Based on oral information, another monastery called Byang-chub-ri belonging to the rNying-ma-pa school must have existed in the same location; cf. *ibid.*

¹⁰⁰ Unidentified.

- Bla-ma Nor-bu bde-chen,¹⁰¹
- Nam-mkha' rdo-rje, i.e. the Bla-ma from Kyung-ga-phug,¹⁰²
- dPon-slob Rig-'dzin [O-rgyan] dpal-bzang,
- and last but not least Chos-rje rdzong-pa himself, i.e. rGyal-dbang seng-ge.¹⁰³

Further the treasure-discoverer advised Chos-rje rdzong-pa that a chamber for the latter should be built to the west of his own residence, i.e. 'Od-gsal-sgang. In addition, after he had gone through the preliminary practices, he transmitted the complete *Zab tig chos dbyings rang gsal* cycle to Chos-rje rdzong-pa. And lastly Gar-dbang rdo-rje, apparently foreseeing his early demise, instructed him that his relics should be kept in the smaller of the two caves of Shel-phug and that he would be in charge of them.

Thereupon an invitation from Dol-po reached Gar-dbang rdo-rje. The patron of the Dol rTa-rab monastery, named Phyug-po dpal-le, and Bla-ma Kundga' rgyal-mtshan had come in person to accompany the treasure-discoverer to their home, yet although the solicitants insisted that he come, Gar-dbang rdo-rje refused the offer. It is said that there were a great many people in Dol-po who would have appreciated receiving the treasure-teachings personally. Yet Gar-dbang rdo-rje's refusal did not mean that his teachings did not reach this region, as it can be observed that even now all of his treasure-cycles still enjoy high esteem and are widely spread in Dol-po.¹⁰⁴

¹⁰¹ Cf. above, n. 66.

¹⁰² The identification of this figure is problematic. One Gur-ston Nam-mkha' rdo-rje is mentioned as a teacher of Nam-mkha' lhun-grub; cf. Ehrhard (2008a, p. 72 & n. 23). Yet as the latter must have lived in the 16th century, it is highly improbable that Gur-ston Nam-mkha' rdo-rje was the disciple of Gar-dbang rdo-rje in the late 17th century. However, in the *Thob yig* of the mDo-chen bKa'-brgyud school one mNyam-med Nam-mkha' chos-rje is listed and in an interlinear gloss at page 408, line 2, he is identified as Kyung-kha phug-pa; cf. [anonymous], *mDo chen bka' brgyud kyi thob yig skor*, pp. 405,1–418,5. Further, according to the Thob-yig, he had received the *Thugs rje chen po rtsa gsum snying thig*, the *Padma'i nyan brgyud*, and the *Phur pa spu gri reg gcod*; for the table of contents of the full Thob-yig of the mDo-chen school, cf. Ehrhard (2008a, Appendix II). Bla-ma Ye-shes identified Kyung-ga-phug (probably r. Khyung-dkar-phug) as the cave of Nam-mkha' rdo-rje lying about 45 minutes above the village of *Tsumchet at the opening of the bTsum valley (interview in Nyi-lod/bTsum, April 2011); cf. Map. At a visit it was revealed, that the small cave is now hardly recognizable as a meditation-site, since it serves as a shelter for a family of herders and their cattle; cf. Plates [12] & [13].

¹⁰³ For O-rgyan dpal-bzang and rGyal-dbang seng-ge, cf. above, nn. 74 & 55 respectively.

¹⁰⁴ The monastery of rTa-rab in southern Dol-po is known as a rNying-ma-pa institution; cf. Jest (1975, p. 305). Gar-dbang rdo-rje's teacher Karma Blo-bzang had visited the region as a whole and the rTa-rab monastery at various times; cf. Ehrhard (2001b). The transmission of Gar-dbang rdo-rje's works reached the region of Dol-po mainly through Ngag-dbang rnam-

Final Service for Mang-yul Gung-thang

[^A48a–51a]

Then, one last time, Gar-dbang rdo-rje received an invitation from government officials, this time to the mTha'-dul temple of Byams-sprin in order to carry out some “general rituals for the realm of Tibet” (*bod khamṣ kyī spyi rim*, A 48b1). For one week he conducted rituals such as the 'Gong po ar gtaḍ,¹⁰⁵ the *gDab las gdug pa kun sgrol*,¹⁰⁶ and the *mTha' dṡag zlog pa'i gtor chen*,¹⁰⁷ i.e. all liturgies intended to pacify and secure the Tibetan state. Yet, as in the biographies of mChog-ldan mgon-po and bṡTan-gnyis gling-pa, here too no further information is given as to whether a real danger and threat for Mang-yul Gung-thang existed at that time, nor on the identity of a possible aggressor. Though

rgyal (b. 1628) and O-rgyan bstan-'dzin (1657–1737), both disciples of O-rgyan dpal-bzang (1617–1677); comprehensive information on the former can be found in Ehrhard (1996b), ample reference to O-rgyan bstan-'dzin is made by Ehrhard (1998). As the disciple of the 3rd Yol-mo sPrul-sku bṡTan-'dzin nor-bu (1598–1644), Karma Chos-'phel (d. 1671), and Karma Blo-bzang (16th/17th c.) among others and also holding the transmission of the *Ras chung snyan brgyud* and some Byang-gter teachings of rGod-ldem-can, Ngag-dbang rnam-rgyal met Rig-'dzin Gar-dbang rdo-rje in the year 1679, when the latter conferred the transmission of his *rDor sems thugs kyī me long*, the *Padma'i snyan brgyud yang gsang bla med*, the *Thugs rje chen po rtsa gsum snying thig*, and the *Phur pa spu gri reg gcod*; cf. Ehrhard (1996b, p. 65 & n. 17). O-rgyan bstan-'dzin in turn—among others he was also a disciple of rGyal-dbang seng-ge from whom he received the treasure-teachings of 'Ja'-tshon snying-po (1585–1656)—after he had completed his studies in 1681 and having received a vision of Ye-shes mtsho-rgyal, i.e. the consort of Padmasambhava, who admonished him to meet Rig-'dzin Gar-dbang rdo-rje, encountered the treasure-discoverer in Shel-phug, mNyam, from whom he received the transmission of the *Zab tig chos dbyings rang gsal*. Afterwards he apparently composed a lengthy supplementary text to the treasure-cycle, i.e. the *bKa' rdzogs pa chen po zab tig chos dbyings rang gsal las phyag rgya chen po gnyug ma gcer mthong*; cf. Ehrhard (1998, p. 5). Thus through these two figures all of Gar-dbang rdo-rje's treasure-teachings reached Dol-po and according to information from sMan-lha phun-tshogs, these teachings from then on have been widely spread throughout the region (interview in Kathmandu, April 2011). In this context, according to the data gathered in the microfilm archive of the NGMC/PP on the works of Rig-'dzin Gar-dbang rdo-rje, it is evident that a large number of his writings, be it his biography or all of his treasure-teachings, have survived in the transmission of various monasterial institutions in Dol-po; cf. Catalog. For further information on the religious history of this region one may refer to Snellgrove (1967), in which the lives of four proponents of the Sa-skya-pa tradition in the 16th and 17th centuries are presented, and to Schaeffer (2004) on the life of the “hermitess” O-rgyan chos-skyid (1675–1729).

¹⁰⁵ On the 'gong po spirits, i.e. bewitching demons, cf. Nebesky-Wojkowitz (1956, pp. 168ff. & 283ff.). Dudjom (1991, p. 782) holds that teachings for the “exorcism of Gongpo spirits” are a speciality of the Byang-gter tradition. In this regard, cf. the 'Gong po ar gtaḍ ritual-texts of rGod-ldem-can in his *Thugs sgrub drag po rtsal gyi chos skor*, vol. 2, pp. 81–94.

¹⁰⁶ I.e. another ritual to subdue malicious forces; cf. in a merger of dKar-brgyud [*sic*] and rDzogs-chen teachings, i.e. the *rTṡib ri spar ma* of Padma chos-rgyal (1878/1876–1959/1958), the *dPal ye shes kyī mgon po'i las mtha'i cha lag gdab las gdug pa kun sgrol*, vol. 29, pp. 361–389.

¹⁰⁷ The “great gTor[-ma ritual] to drive back foreign invaders.”

we have some indications that various skirmishes occurred with Gorkha every now and then in the middle of the seventeenth century, an open war between Tibet/China and Gorkha/Nepal did not take place until a century later.¹⁰⁸ Nevertheless, that is not to say that an actual military conflict in this region did not happen in this period either. Although we can observe a comparable scarcity of explicit information on these particular political issues, i.e. military conflicts and the intervention of ritual specialists, in the biographies of rGod-ldem-can, mChog-ldan mgon-po, and bsTan-gnyis gling-pa, we still are able to establish a connection to possible real-world threats, like the schemes of Sa-skya in the case of rGod-ldem-can or the intrusion of the Kashgar Muslims in the case of bsTan-gnyis gling-pa. Yet as we for now have to rely on more or less educated guesswork concerning actual military clashes in Gar-dbang rdo-rje's time,¹⁰⁹ I would like to stress another aspect of the role of the treasure-discoverer in carrying out these specific rituals. It was shown that the role and activities of a treasure-discoverer in general heavily depend on and take recourse to the glorious ancient times of imperial Tibet and the life of Padmasambhava. On the one hand this holds true for the religious work of a treasure-discoverer, as his very purpose is to reveal the teachings that were attributed to highly esteemed masters, such as Padmasambhava. Yet on the other hand, this can also be said of the political actions of a treasure-discoverer. In the first place it was Srong-btsan sgam-po by means of the erection of the "border-taming temples" (*mtha' 'dul lha khang*) and Padmasambhava by subduing the malicious spirits that had beleaguered Tibet, who were successful in pacifying the land of Tibet in a religio-cultural and political context. The gTer-stons in turn, i.e. the heirs to the legacy of the ancient times, put considerable effort into continuing the same dynamics which ruled the early introduction of Buddhism in Tibet, be it primarily by excavating the (alleged) teachings of the former times or by their liturgic actions, such as the rituals to further prevent the political and spiritual sphere of the country from harm. This not only made for an elevated social status of the treasure-discoverer, it also enhanced the standing of the political leaders such as the kings of Gung-thang, who, by means of the contact with

¹⁰⁸ For some considerations on early clashes between Tibet and Nepal in the middle of the 17th century, cf. n. 70. For the Sino/Tibetan-Nepalese-War(s) from 1788–1792, cf. e.g. Regmi (1961, pp. 167–230), Shakabpa (1967, pp. 153–169), and Ehrhard (2007d), though it should be mentioned that the conflict had already been looming since the middle of the 18th century.

¹⁰⁹ Another possibility could be that the rituals were carried out in the wake of the Tibet-Ladakh-Mughal-War which took place between 1679 and 1684, though to my knowledge an involvement of Mang-yul Gung-thang is not attested; for the war between the central Tibetan government and Ladakh which was backed by the Muslim Mughal governor of Kashmir, cf. e.g. Petech (1947), Ahmad (1968), Schuh (1983), Emmer (2007), and Halkias (2009).

the heirs of Padmasambhava, positioned themselves amongst the great imperial kings. In addition, it is clear that the gTer-stons were quite aware of their tradition and history, as most of them grew up in a social context in which the hagiography and teachings of Padmasambhava and earlier treasure-discoverers were widely distributed. And by the seventeenth century not only the legendary life of Padmasambhava, but also the life stories of previous gTer-stons affected the actions of the treasure-discoverer. Thus Gar-dbang rdo-rje too, through the transmission of teachings and texts by his respective teachers, such as the teachings of rGod-ldem-can and the biographies of bsTan-gnyis gling-pa and mChog-ldan mgon-po, came to “realize” his very own legacy. Moreover, it is obvious that these transmissions served as an inspiration for his own role as a gTer-ston. Thus Gar-dbang rdo-rje’s finding of the *yang gter* of rGod-ldem-can, his further actions in the hidden land of sKyid-mo-lung, as well as the liturgies he carried out on behalf of the political leaders of the time, should be viewed as an effort to continue the, in this regard, congruent history of the gTer-ma tradition. Finally, the rDzong-dpon of Mang-yul Gung-thang were also obviously very aware of the momentousness of this tradition as means of upholding the religio-cultural continuity in the region, i.e. all in all a calculated effort to reenact the great past in the present.

Apart from the rituals Gar-dbang rdo-rje carried out in Byams-sprin, having been invited to Glang-po-mkhar by the rDzong-dpon of sKyid-grong, he henceforth intoned a prayer as a supplication-verse for the Zhal-ngo of rGyal-rtse, Me-srong-gnas.¹¹⁰ After that, in the following spring, he went via the Thab-la to a place called sKyang-srib, where he met with the bCu-dpon bsTan-pa, who presented the treasure-discoverer with plentiful gifts and one year’s salary.¹¹¹ Passing by Shel-phug, Gar-dbang rdo-rje then traveled on to Zva-phug Brag-dmar bsam-’grub chos-gling, i.e. the residence of rGyal-dbang seng-ge. It is thus mentioned that he visited this place a total of five times, and during his third stay he conferred the empowerment and the instructions together with the reading authorization (*dbang khrid lung bcas*) of rGod-ldem-can’s rDzogs-chen teaching *dGongs pa zang thal*, the *rDor sems snying thig*, and

¹¹⁰ The “official” Me-srong-gnas, who apparently had been sent from rGyal-rtse to Mang-yul Gung-thang, is already mentioned in an earlier paragraph of Gar-dbang rdo-rje’s biography. On the occasion of his first meeting with the rDzong-dpon of sKyid-grong (A 41a2–42a6), Gar-dbang rdo-rje also encountered Zhal-ngo Me-srong-gnas. That time the treasure-discoverer requested the empowerments to Kye-rdo-rje and Phur-pa from the Zhal-ngo.

¹¹¹ The date of this meeting is not further specified. The bCu-dpon, named bsTan-pa, is also listed as a sponsor of the xylographic print of Gar-dbang rdo-rje’s biography; cf. A 56b6. The Thab-la pass connects the bTsum valley with mNyam. The location of sKyang-srib could not, however, be identified.

his own *rDor sems thugs kyi me long*, *Padma'i snyan brgyud* and [*Thugs rje chen po*] *rtsa gsum snying thig* and other teachings.¹¹² However, now on apparently his fifth and last visit to Zva-phug, Gar-dbang rdo-rje preached various verses from the throne of the convent (A 49b2–50b3).¹¹³ Following that, after he was invited to Rud and sNyings where he held public ceremonies, he returned to Shel-phug where he gave extensive instructions on his *Zab tig chos dbyings rang gsal*.

The Death of Gar-dbang rdo-rje

Then quite suddenly we learn about Rig-'dzin Gar-dbang rdo-rje's early demise. [A51a–55b] The last section of the text first features the eulogies common to all rNam-thars that outline Gar-dbang rdo-rje's enhanced spiritual status as an accomplished and enlightened Buddhist master (after all, that is the purpose of a rNam-thar, i.e. a text exposing the “liberation” (*rnam par thar pa*) of the master):

Then, the great Bla-ma himself had conquered the four Māras without exception. So that, even though his Dharmakāya, the body of a single sesame seed (*ti la nyag gcig*), was in possession of [neither] the signs of birth [nor the signs] of death, with regard to how he appears conventionally, he was to dissolve his physical body into the sphere of ultimate reality (*chos dbyings*) in order to refute those who cling to permanence and encourage those who are too lazy [to practice the doctrine].¹¹⁴

Immediately afterwards the text mentions Gar-dbang rdo-rje's last will, which reads as follows:

[As to the] document of [his last] will, he went to Chos-rje rdzong-pa in Zva-phug, where he requested [the following] from the precious Chos-rje: “In order to perfect the accumulation [of merit] for myself and others and for the purification of [our] obscura-

¹¹² It is not made clear in the text when this third stay took place. For the descriptive catalog of the [*Kun tu bzang po'i*] *dgongs pa zang thal*, cf. Schwieger (1985). Various instructions on the *rDor sems snying thig* can be found in the treasure-works of rDo-rje gling-pa (1346–1405); cf. rDo-rje gling-pa, *gTer chen rdo rje gling pa'i zab chos phyogs bsdebs*.

¹¹³ These verses, such as a poem spoken in the way of a *gre mo* demon, are styled in a rather peculiar way, quite different from his earlier songs and poems, reflecting a fairly cryptic nature.

¹¹⁴ [51a] *de nas bla ma chen po 'di nyid bdud bzhi ma lus bcom pas / chos sku ti la nyag gcig gi sku la / skye 'chi'i mtshan ma mi mnga' yang / kun rdzob ltar snang gi ngor rtag 'dzin can sun dbyung ba dang / le lo can chos la bskul phyir gzugs sku chos dbyings su bsdu* (A 51a1–3). As to the rDzogs-chen term *ti la nyag gcig*, i.e. probably a variation of *thig le nyag gcig*, cf. Part II, n. 173.

tions, I had planned to hold a great Sādhana [ceremony] here. Therefore, I have been called to my commitment, that I shall not face weariness. You, the master and [my] disciples, 15 [in all], shall come on the 29th of this month. I need to stay here for some [more] time, and you know best what efforts it will take for that.” Then, the orders were carried out according to the document.¹¹⁵

Therefore a great ceremony was held in Shel-phug. It is said that Gar-dbang rdo-rje performed various ritual dances just before the ceremony took place, due to which he felt as if his feet were aching. During the ceremony itself various bad omens occurred and a disease which apparently had started off at his feet spread throughout Gar-dbang rdo-rje's body. Just before it reached his breathing, Gar-dbang rdo-rje instructed Chos-rje rdzong-pa that the latter should serve as his representative in Shel-phug after his demise.

Finally, when he had reached the age of 45, he died on the morning of the 27th day of the fourth month in the wood-female-ox year, i.e. on May 31, 1685. And again, as is common in the rNam-thar genre, his death is depicted in the company of various wondrous occurrences, such as magnificent rainbows covering the whole region. After his demise his body was cremated and his remains were installed as relics in a shrine in the great cave of Shel-phug, which was also decorated with wall-paintings.¹¹⁶ Further, it is mentioned that, on the order of Gar-dbang rdo-rje's consort, the great number of offerings that were given for the funeral were primarily distributed between the monastic communities of Mang-yul Gung-thang, such as dGa'-ldan 'Phel-rgyas-gling, Ri-bo bkra-bzang, the 'Phags-pa lha-khang, and lHa-mdun. Another part of the donations was even given as offerings to the Fifth Dalai Lama and the big dGe-lugs monasteries near lHa-sa, i.e. Se-ra, 'Bras-spungs, and dGa'-ldan. The last and remaining part of the funeral-offerings, gold, silver, and copper, was used to build a marvelous head-high statue of Maitreya, with turquoise inlays, which was “[so beautiful] that one could not get enough of looking at it” (*blta bas chog mi shes pa*, A 55b2), as well as a tall statue of Gar-dbang rdo-rje himself as the most sacred objects for the shrine in Shel-phug.¹¹⁷ The work

¹¹⁵ *dGongs pa'i bka' shog / chos rje rdzong pa la zva phug tu phebs pa ni / chos rje rin po cher zhu ba / rang gzhan gyi tshogs rdzogs sgrub sbyongs la 'dir sgrub chen cig tshugs na bsam pas / 'o brgyal la mi gzigs par dam tshig gis bskul zhing / khyed dpon slob bcvo lnga skor cig zla ba 'di'i nyer dgu la phebs cha yod pa dang / dir rgyun ring tsam bzhugs dgos pa 'dug pas / de lugs kyi thugs gang rtsol yod pa mkhyen gsung ba gnang / [51b] de nas bka' shog nang ltar bka' sgrubs* (A 51a3–51b1).

¹¹⁶ According to the oral information of Bla-ma Ye-shes as well as to Nyin-lha, today the shrine no longer exists and no wall-paintings are visible in Shel-phug (interviews in Nyi-lod/bTsum and gSer-brang, April 2011).

¹¹⁷ The whereabouts of the two statues are unknown.

was commissioned by Chos-rje rdzong-pa, supported by the rDzong-dpon of Gung-thang, and carried out by a Nepalese artisan. As the final act in the biography, we learn that the statues eventually were consecrated by Chos-rje rdzong-pa and Gar-dbang rdo-rje's other disciples and were filled with many holy objects, such as the "yellow scrolls" (*shog ser*) of the gTer-mas.¹¹⁸

The account of the life of Rig-'dzin Gar-dbang rdo-rje closes with his unforeseen death. Concluding the summary of Rig-'dzin Gar-dbang rdo-rje's short life, it should have become evident, on the one hand, to what extent this former shepherd boy and eager meditator defined the religio-cultural history of his home-region Mang-yul Gung-thang, e.g. what impact his new treasure-findings had, which people he affected or what his contact with the political representatives meant. On the other hand, in comparison with the life stories of his predecessors, Rig-'dzin rGod-ldem-can, Rig-'dzin mChog-ldan mgon-po, and Rig-'dzin bsTan-gnyis gling-pa, it also should have become clear how Gar-dbang rdo-rje's own life in turn was defined by the legacy of not only these masters but also of the rNying-ma-pa and the bKa'-brgyud-pa tradition, and not least of the former royal dominion of Mang-yul Gung-thang in general.

¹¹⁸ In the end it becomes quite apparent that Chos-rje rdzong-pa rGyal-dbang seng-ge was Gar-dbang rdo-rje's closest disciple. As the second half of the text closes, it further becomes evident that this part of the text, due to the narration of rGyal-dbang seng-ge, is styled in much more refined formulations, often employing well-known topoi for a greatly esteemed Buddhist master. Compared to the diary-like first part, the contrast clearly reflects the evolution of a local shepherd into a famed representative of the treasure-tradition. The consecration scene is followed in the text by the colophon; for further information on that, cf. the introductory remarks to the translation in Part II, Chapter 1.

5. SUMMARY

This work on the life of the treasure-discoverer from western Tibet, Rig-'dzin Gar-dbang rdo-rje snying-po (1640–1685), began with some general remarks on the gTer-ma tradition of Tibetan Buddhism, introducing the dynamic and often calculated recourse from the present, i.e. the time of the treasure-discoverer, to the glorious past, i.e. imperial Tibet, which is significant to this tradition. Further, it was observed that, in the discourse of western Tibetan studies on the treasure-tradition, questions concerning the authenticity and legitimization of the proponents of this tradition and their works seem to prevail. It is beyond doubt that these questions are crucial in the context of sound academic thinking, yet a concerted look into the cultural-historical aspects of the gTer-ma tradition appears to have been prevented by the focus on these specific aspects of the tradition. Instead it has been argued in this study that an analysis of the biography of one particular gTer-ma proponent using philological and historical methodology would help not only to shed light on the tradition in general but also on the historical milieu in which the treasure-discoverer was living. In the case of the present work the subject of the study, i.e. the biography of Rig-'dzin Gar-dbang rdo-rje, provides insight into the life and work of one hitherto relatively unknown treasure-discoverer, and also serves to provide information on the understudied and comparatively poorly documented history of his milieu, i.e. the south-west Tibetan region Mang-yul Gung-thang, in the second half of the seventeenth century.

In order to better understand Gar-dbang rdo-rje's historicity, the life and works of three of his predecessors as gTer-stons in Mang-yul Gung-thang, i.e. of Rig-'dzin rGod-ldem-can (1337–1408), Rig-'dzin mChog-ldan mgon-po (1497–1531), and Rig-'dzin bsTan-gnyis gling-pa (1480–1536) were introduced. Thus not only was the development of the treasure-tradition in the region outlined, the general history of Mang-yul Gung-thang was also sketched.

Before the great treasure-discoverer rGod-ldem-can entered the stage, Mang-yul Gung-thang was founded as a royal kingdom under the first monarch mNga'-bdag rgyal-po 'Bum-lde-mgon (1253–1280) in the thirteenth century. The backing by the Sa-skyapa school was instrumental in the foundation of the dominion. Contact to and the patronage of Sa-skyapa proved to have been beneficial for the sovereigns of the region throughout centuries, yet repeatedly it also had been contested. One of these ordeals occurred when Rig-'dzin

rGod-ldem-can took action in the region from the second half of the fourteenth century.

Though Rig-'dzin rGod-ldem-can's contact with the respective kings of his time, i.e. Khri Phun-tshogs-lde (1338–1370), mChog-grub-lde (1367/8–1389?), and presumably also bSod-nams-lde (1371–1404), supposedly was viewed critically by Sa-skya, it contributed to the social status of the treasure-discoverer, who materialized as the legitimate heir to the great adept Padma-sambhava as well as to the prestige of the monarchs, i.e. the alleged descendants of the great imperial kings, such as Srong-btsan sgam-po and Khri-srong lde-btsan. In this respect, rGod-ldem-can's influence as a religious master grew not only through his treasure-revelations, such as the famous *gSol 'debs bsam pa lhun grub ma*, but also by means of the opening of the “hidden valleys” (*sbas yul*). The designation of real-world territories, i.e. remote mountain valleys on the southern fringes of the Himalayas, as the domain of Padmasambhava and his followers, the rNying-ma-pas, inaugurated new fields of religious, social, and political action for rGod-ldem-can himself, but also for the gTer-stons to come after him.

Notably two further treasure-discoverers emerged in this regard, i.e. mChog-ldan mgon-po (1497–1531) and bsTan-gnyis gling-pa (1480–1536). At the court of Gung-thang the favor for rNying-ma proponents apparently continued after rGod-ldem-can, or more precisely recurred by the end of the fifteenth century, when the political sovereigns once more decided to rely on the religious expertise of treasure-discoverers. In the first place both mChog-ldan mgon-po and bsTan-gnyis gling-pa were committed to acting in their function as ritual specialists, i.e. they were to protect the royal dominion of Mang-yul Gung-thang from foreign assaults by means of specific liturgies. Yet in the course of their actions it became clear that they not only protected the political sphere from harm, but they also reinstated the same dynamics that governed the relationship of rGod-ldem-can with the region. Moreover, by excavating treasure-works in the region, establishing close contact to the local religious teachers, and calling for the re-opening of Mang-yul Gung-thang's very own hidden valley, i.e. sKyid-mo-lung, they also “plowed” and “fertilized” the field of actions for the rNying-ma-pas that had been set before by rGod-ldem-can.

As the kingdom of Mang-yul Gung-thang came to its end, first as a result of the war with the gTsang rulers at the beginning of the seventeenth century and soon after by the installment of the dGa'-ldan pho-'brang government, it might have been expected that the continuity of the gTer-ma tradition in Mang-yul Gung-thang, which was largely based on the relationship between the members of the royal family and the treasure-discoverer, would have ceased

as well. However, the life of Rig-'dzin Gar-dbang rdo-rje proved that quite the opposite was the case.

It was shown how a simple shepherd boy of local provenance, with a broken family background, emerged to become the heir to the legacy of rGod-ldem-can, mChog-ldan mgon-po, and bsTan-gnyis gling-pa. He was thoroughly educated within the sphere of the bKa'-brgyud-pa and rNying-ma-pa tradition by his four main teachers, bSod-nams rgya-mtsho (17th c.), Karma Blo-bzang (16th/17th c.), Byams-pa dkon-mchog (17th c.), and Karma Chos-'phel (d. 1671), receiving teaching-transmissions of great local importance such as various Byang-gter teachings and the *Ras chung snyan brgyud*. Having evolved into an eager meditator, exerting the practical applications of the many teachings he had received—in particular he favored Shel-phug in his home-region mNyam, to the south-west of Gung-thang, as his place for retreat—roughly in the middle of his life he experienced the calling to become a treasure-discoverer himself by means of a vision of Padmasambhava. Thus in the second half of his life he committed himself to finding and propagating the mystic treasure-teachings. As to his treasure-searches, we can observe increasingly elaborate depictions of the scenes, from his almost “coincidental” finding of the rDzogs-chen cycle *Zab tig chos dbyings rang gsal* in the mTha'-dul lha-khang Byams-sprin, in sKyid-grong, to the vividly colored hunt for the *yang gter* of rGod-ldem-can, the *rDor sems thugs kyi me long*, in the center of the hidden valley sKyid-mo-lung, i.e. *gSar-phug. In total Rig-'dzin Gar-dbang rdo-rje is credited with the revelation of five treasure-works, i.e. the *Zab tig chos dbyings rang gsal*, a text of the rDzogs-chen genre, the *rDor sems thugs kyi me long* on Vajrasattva practice, the *Phur pa spu gri reg gcod* on Vajrakilaya, the *Thugs rje chen po rtsa gsum snying thig* on Avalokiteśvara, and, though its discovery is not mentioned in the biography, the *Padma'i snyan brgyud*, a text focussing on the Guruyoga.

Though his activities were restricted to the region of Mang-yul Gung-thang, we nevertheless learned that through his contact with other prominent, local religious masters, he worked actively for the dissemination of his “new treasures” (*gter gsar*). To name but a few, among his most influential disciples we find Chos-rje rdzong-pa rGyal-dbang seng-ge (b. 1616), i.e. also the compiler of Gar-dbang rdo-rje's biography, and the mKhan-po of lHa-mdun, Blo-bzang bstan-pa (17th/18th c.), Nor-bu bde-chen (b. 1617), from the Gur family, Rig-'dzin Nyi-ma grags-pa (1647–1710), the “Sorcerer from Kham”, Rig-'dzin Nyi-zla klong-gsal (d. 1695), and Rig-'dzin O-rgyan dpal-bzang (1617–1677). Through these figures the transmission of Gar-dbang rdo-rje's treasure-teachings was upheld mainly in his home-region. Yet it also was shown that his gTer-ma teachings were in particular distributed in Dol-po, to the degree

that they are even now still highly esteemed in the monastic institutions of the region. In conclusion, not only Gar-dbang rdo-rje's education but also the nature and content of his own treasure-teachings, as well as the encounters with his various disciples, clearly reflect the specific regional form of the prevalent religious tradition, i.e. a fusion of the bKa'-brgyud-pa and the rNying-ma-pa traditions, the *bka' rnying*.

Apart from Rig-'dzin Gar-dbang rdo-rje's religious activities, his contact with the political milieu of Mang-yul Gung-thang sheds light on further aspects of his historicity. Though certain circumstances of the encounters with the successors of the kings of Gung-thang, i.e. the representatives of the central Tibetan government of the Fifth Dalai Lama in Mang-yul Gung-thang, the rDzong-dpon of rDzong-dkar and sKyid-grong, like the proper succession of the respective rDzong-dpon in the region or the background of a possibly looming threat of an invasion by Gorkha, could not be explored in detail due to the lack of historical sources, it still was revealed that the political "establishment" nourished the religio-cultural dynamics of the gTer-ma tradition in the region, just like their predecessors had done before, be it by requesting the transmission of Gar-dbang rdo-rje's treasure-works—notably he conferred the *rDor sems thugs kyi me long*, i.e. a *yang gter* of rGod-ldem-can upon them (maybe more than a nostalgic coincidence?)—or by the employment of the treasure-discoverer as a prophet and ritual specialist. Thus what we could observe on the basis of his life is a calculated effort by both the treasure-discoverer and the government officials, to reenact the glorious past of the predecessors in the present. The life of Gar-dbang rdo-rje also serves as a good example of the *Zeitgeist* of the late seventeenth century that was set by the ubiquitous great Fifth Dalai Lama. By means of interests fueled by political power, the Fifth Dalai Lama emerged to become the universal leader of a unified Tibet. One aspect that helped him to succeed in this endeavor was the calculated recourse to the grand bygone times of imperial Tibet. This undertaking was helped not only by his open support of the heirs of the ancient time, i.e. the rNying-ma-pas in general and the treasure-discoverers in particular, but, e.g., also by the bestowal of the prestigious mNga'-bdag title on the caretakers of the distant "border-taming temple" sPra-dum-rtse through which he maintained his sphere of influence right up to the fringes of Tibet. Eventually in this way the great Fifth was able to solidify his status as the new universal sovereign of Tibet, just as the proponents of the rNying-ma school were, to a great extent, able to pursue the continuation of their tradition.

In this regard the analysis of the biography of one particular gTer-ston, i.e. the life of Rig-'dzin Gar-dbang rdo-rje, not only provides insight into the reli-

gious, socio-cultural, and political implications of the gTer-ma tradition in the latter's local region Mang-yul Gung-thang, it moreover also provides a better understanding of the historical dynamics of the treasure-tradition in general.

II.

THE OUTER BIOGRAPHY

I. TRANSLATION

Introductory Remarks

In the following I provide a complete translation of Rig-'dzin Gar-dbang rdo-rje's "outer biography" which bears the title *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*.ⁱ The translation primarily follows the xylographic print of the Tibetan text (siglum **A**), which is reflected in the main body of the text edition in the following chapter. For ease of reference, the page numbers of the Tibetan text are reproduced in the margins of the translation. For a discussion of the different available versions of the text, compare the introductory remarks to the text edition. It should be noted that referential remarks on the content of the text, like additional information on places and people mentioned therein and the like are comprehensively covered within the summary of Gar-dbang rdo-rje's life in the introduction (Part I, Chapter 4).

The text features an informative colophon which is made up of two parts (**A** 55b–57a). First in the writer's colophon we are told that the biography was compiled by rGyal-dbang seng-ge (b. 1616), i.e. one of Gar-dbang rdo-rje's main disciples.ⁱⁱ In the following print colophon it is mentioned that the xylographic print of the complete collected writings (*bka' 'bum*) of Gar-dbang rdo-rje was produced in Shel-phug. However, this reference could not be validated in extensive archive research, as it is apparent that his treasure-teachings have survived merely as manuscript editions and only Gar-dbang rdo-rje's biographies were printed.ⁱⁱⁱ Notably, the printing was commissioned by his "supreme

ⁱ Multiple translation-runs have been worked out. I am deeply indebted to Slob-dpon sKal-bzang, teacher at mKhan-po Nyi-ma don-grub's Shakyamuni Buddhist Society/Kathmandu, for his valuable advice on the translation of the text, which at various times exhibits lexically non-attestable colloquial terminology. The instances in which I had to rely on his interpretation are marked with LK.

ⁱⁱ Cf. Part I, n. 55.

ⁱⁱⁱ Cf. the Catalog in Part III, for an overview of all so far extant versions of Gar-dbang rdo-rje's works. According to Bla-ma Ye-shes, the wooden blocks for the xylograph of Gar dbang rdo-rje's biography are still extant in mNyam (interview in Nyi-lod/bTsum, April 2011).

consort” (*yum chen*) Kun-bzang dbang-mo.^{iv} Further, in the print colophon not only is mention made of the carvers of the wood-blocks, the scribe, the artist responsible for the *le’u lha* depictions, and the timber-worker who set the wood-blocks up, but extensive reference is also made to the donors of the printing-project. Regrettably neither the date of the writing of the text nor the date for the production of the xylograph is given in the colophon. Yet a prompt execution of both the compilation of the text as well as the xylographic reproduction after the demise of Gar-dbang rdo-rje in 1685 seems probable, as many of his close contemporaries were involved in the project.

Broadly speaking the text is made up of two parts. The first half of the biography, up to folio 29b, represents an autobiographic account by Rig-’dzin Gar-dbang rdo-rje himself. Styled like a loose diary and many times exhibiting colloquial Tibetan writing, it relates his birth, the family background, his youth as a shepherd, and his education. For the most part his account maintains a very personal tone, every now and then expressing his inner feelings, e.g. when he describes his sorrow upon the death of a goat kid which he was tending to or his dissatisfaction with his duty as a “chant leader” (*dbu mdzad*) for the monks’ assembly in the monastery of lHa-mdun. Moreover numerous, at times rather lengthy, spiritual songs by him are included as well, which in many parts resemble e.g. Mi-la ras-pa’s songs of realization. In this regard a certain pattern of scenes can be observed in the first part of the text, i.e. during his education-phase he receives certain teachings from his mentors, puts them into practice during lengthy retreats, and subsequently he composes a song of realization. All in all, Gar-dbang rdo-rje depicts himself as a slightly non-conformistic, headstrong character, yet with a natural talent for and an inclination towards the Buddhist doctrine, in particular the rDzogs-chen, which features most as the theme of his songs, especially when it comes to its practical application.

Prior to the break in the middle of the text, we are told of one crucial vision of Padmasambhava, which Gar-dbang rdo-rje experienced during one of his retreats. In this vision Gar-dbang rdo-rje received a special kind of empowerment from the great adept, after which he found himself on a new, enhanced level of spiritual realization. Though the vision is not explicitly portrayed as such, we nevertheless may assume that this encounter with Padmasambhava marked Gar-dbang rdo-rje’s inauguration into the role of a treasure-discoverer. The pivotal vision of the adept, and a conferment of a special mandate to the

^{iv} Dr. Marta Sernesi informed me that in gTsang-smyon He-ru-ka’s biography it also was the consort who was responsible for the production of the print. As this practice seems to have not been uncommon, still further research needs to be done as to the role of the female partners in the xylographic printing of biographies or other works. For a collection of varied essays on the role of women in traditional and modern Tibet, cf. Gyatso & Havnevik (2005).

visionary to figure as a gTer-ston, is common to most of the life stories of treasure-discoverers, as we, e.g., can observe a similar series of events in the life of bsTan-gnyis gling-pa. Anyhow, soon after he had received the vision Gar-dbang rdo-rje's narration stops.

Thus from the middle of the text the narrative is carried on by rGyal-dbang seng-ge. In the second part Gar-dbang rdo-rje thus figures as a treasure-discoverer and most of his findings are related. In addition, the promulgation of his treasures is described as well, be it to his close disciples or through his open teachings in the region of Mang-yul Gung-thang. Also his contact with the political representatives of his time, the rDzong-dpon of Gung-thang and sKyid-grong, is reflected. Thus, his activities as a Buddhist master and teacher are henceforth highlighted. Accordingly the narrative style is altered as well compared to the first part of the text. We now find a disciple's narration of the activities of his own highly esteemed master, many times employing typical hagiographical topoi, which are also common to so many of rNam-thars, depicting the grandness of the teacher based on classical Tibetan writing rather than the colloquial style we find in the preceding part. As we also no longer encounter such a high density of spiritual songs in the second half as we do in the first part, the lively character of the autobiographic account is, on the one hand, lost. Yet, on the other hand, the contrast which develops between the first part, i.e. a personal and lively account of Gar-dbang rdo-rje's off-beat character, and the second part, i.e. for the most part an eulogy exposing the great status as a treasure-discoverer, clearly reflects the evolution of a gTer-ston, as can also be observed in the life stories of other gTer-stons. Though this split narrative is not uncommon in the rNam-thar genre, it might be assumed that this very contrast could be a calculated literary construction by the disciple, rGyal-dbang seng-ge, with the intention of best fulfilling the account of a classic life story of a treasure-discoverer. In order to underpin this claim, a diplomatic edition of one other biography which was compiled by rGyal-dbang seng-ge, i.e. the biography of his own father 'Chi-med 'od-zer (1574–1661), has been studied with the intention of finding stylistic commonalities, e.g. the usage of a similar colloquial terminology. Though this text is also split up in two parts, with the first part narrated by 'Chi-med 'od-zer himself and the second representing an account by rGyal-dbang seng-ge, significant similarities could not be observed.^v Therefore to conclude, as rGyal-dbang seng-ge nevertheless is given as the compiler of the text in its colophon, the authorship of Gar-dbang rdo-rje's outer biography is hence also attributed to him.

^v For the text edition, as well as a summary of 'Chi-med 'od-zer's life, cf. Appendix.

Herein is contained the

OCEAN OF TRUE MEANING

The Outer Biography of the Reincarnation, the Great Knowledge-Holder
Gar-dbang rdo-rje snying-po

1.1. [Birth, Youth, and Education]

[Opening Verse]

[^A1b]

Homage to the Guru, the Deva Ḍākinī, the Dharmapāla!

In the expanse of the eternally pure self-knowing
 awareness I bow
 to the Dharmakāya of primordially pure essence (*ngo bo*),
 Samantabhadra,
 to the self-expression of the spontaneously present nature (*rang
 bzhin*), Vajrasattva [and]
 to the compassion (*thugs rje*) which tames everything whatsoever
 there appears, Shākyamuni!

The Dharmakāya Amitābha, the lord Avalokiteśvara,
 the lord of the family, the essence, Padma Thod-'phreng-rtsal,¹
 my conduct, the Ḍākinī, Lady mKhar-chen,² [to them I
 surrender my]

[^A2a]

homage,³ offering, confession, joy [in the virtue of others],
 [supplication to] dwell permanently without passing into
 nirvāṇa, [request to] turn the wheel of the doctrine and
 dedication of the virtue [accumulated] in the three times to the
 Great Enlightenment [of all beings].

The incomparable Guru Karmadhibhadra (i.e. Karma
 Blo-bzang)

admitted me through the door of the doctrine and taught me
 the conduct of chastity and the discipline of a Yogi.⁴

The Bodhisattva Ras-chen Karma Chos-'phel
 cared for me through the ripening of the four profound
 empowerments (*dbang bzhi*) and the oral instructions for
 liberation (*smiṅ grol*).

[^A2b]

He showed me the face of coemergent self-knowing awareness
 (*rang rig lhan cig skyes*).

The noble tutor Byams-pa dkon-mchog

¹ I.e. Padmasambhava.

² I.e. Ye-shes mtsho-rgyal of the mKhar-chen family.

³ This and the following actions constitute the seven-fold Pūja ritual (*yan lag bdun pa*); cf. Makransky (1996) and Cabezón (1996).

⁴ I.e. Tib. *tshangs spyod*, Skt. *brahmacarya*, lit. “the conduct of the brahmins” and Tib. *brtul zhugs*, Skt. *vratacarya*; cf. Larsson (2009, pp. 194–195).

lovingly bestowed on me the instructions of his heart advice
and the prophetic mandate⁵ in the mode of a single transmission
lineage.⁶

The master of the rDzogs-chen bSod-nams rgya-mtsho
appointed me as a master of the most secret Atiyoga.
Devotedly I bow to their non-repayable kindness
and take refuge in my four father-like [teachers].

The appearances of joy and sorrow, beginning with the birth
in the iron-dragon year [1640], in the first month,
on the tenth day⁷ of the waxing moon, at sunrise,
I present in these words to the ear of the great Mantradhara.⁸

[A3a]

[1]

That is to say, my father was called Ngag-dbang nor-bu and he was of the family
of Me-nyag.⁹ My mother was called Tshul-khrims dpal-mo. Furthermore my
mother was full of hatred and skilled in worldly duties like the weaving of wool.
She was one with the right side of her face being white and the left side being
red (i.e. she had changing tempers [LK]). At that time my mother dreamed
of a beaming moon rising from the west.¹⁰ From its centre a beautiful white
man appeared, presented a white flower with a light red gleam and placed it
behind her right ear. Then, the moon with the man dissolved into her body.
Soon after, having become endowed with a body (i.e. she was pregnant), in the
iron-male-dragon year, in the morning of the tenth day of the first month,¹¹
[just as] the tip of the sun had risen my mother gave birth to me. That is to say,
it was said that the whole of my body, being covered with a completely rigid
placenta, had been three times entangled by the umbilical cord in the style of a
meditation belt. The four corners of my body were covered by the shell, so that
my mother was consumed by doubt. With a knife the placenta was separated
and reportedly¹² there was a beautiful and attractive little boy. That is to say, it

[A3b]

⁵ I.e. the *bka' babs lung bstan* conferred by Padmasambhava; cf. Thondup (1997).

⁶ *chig brgyud*, i.e. only one disciple receives the transmission; for the role of this special transmission in the bKa'-brgyud school, cf. Sernesi (2004).

⁷ *tshes bcu*, i.e. the auspicious day commemorating Padmasambhava; cf. Schwieger (1997).

⁸ I.e. apparently his disciple rGyal-dbang seng-ge, who compiled the biography; cf. the colophon below and Part I, n. 55.

⁹ I.e. the Tanguts, one of the Tibetan protoclanes of Khams provenance; cf. Part I, n. 44.

¹⁰ Apparently the moon does not rise in the west. I assume this represents a reference to Oḍḍiyāna, the legendary origin of Padmasambhava lying in the west.

¹¹ ≈ March 1, 1640.

¹² *'dug lo*; for the *lo* final; cf. Uebach & Zeisler (2008, pp. 315–318).

was said that my hands were joined in meditation posture and from the mouth I uttered ‘*aham*’.

[2]

[^A4a] Then I remember that after two and a half months my mother dropped me amidst the roots [in her back-basket], where I had a clear bright peephole. Then I was abandoned at the opening of a three-way junction named Nyi-ma lta-sa (i.e. “the place where one can see the sun”). Having been picked up by an A-pa Kun-dga’ I was [eventually] entrusted to one A-pi sGrol-ma bu-khrid.

From then on, the A-pi lovingly cared for me from [the age of] two and a half months till my thirteenth year [1652]. The old A-pi nurtured me with her breast milk which kept [still] flowing [though] she had reached her seventieth year. She carried me until seven baskets of household goods (*tshang tsel*) were exhausted. Though delicious food was given to us she didn’t dare to eat it herself as she called me her [own] son and therefore fed it to me. She spoke: “He, my son, looks like A-khu Zla-ba”, after whom I was given the name Zla-ba rgyal-mtshan.

[^A4b] Now, when I had just reached my fifth year [1644], at the time when the people had set out to collect roots from a hillside of the so-called rTsa-ri, a heavy dampness had been rising up. Since I had lain down inside a root basket, I covered myself with one of the A-pi’s worn yellow quilts. The A-pi said: “This will be the fashion which casts aside joy and sorrow”,¹³ and kept on wiping off the roots.

While I was playing and swinging with my feet inside the basket a yellowish white stone appeared. Since I thought it to be a dough ball, I put it in my mouth. The handprint [I had left] on the dough ball appeared like I had seized it [in the form of] an Am [letter]. The A-pi saved this [stone] and eventually one of my uncles obtained it. Later it fell into the hands of a woman who had violated her vows. She broke it with a stone and hid [the remains] under a threshold. This had formed the foundation for the intimacy of the A-pi and me.

[^A5a] It is said about me that I acted like a joker, whereupon my parents were in [great] despair. Even so I was of young age, since I understood what the people said—and when I think about what it was [that I heard]—I had heard everybody talking about an authentic Guru called Bla-ma Karma Blo-bzang. Merely based upon hearing his name an uncontrived faith was born, so I indeed had the idea of turning to the doctrine, yet it didn’t happen.

¹³ I.e. a reference to the monks’ yellow robes and prophecy of Gar-dbang rdo-rje’s fate as a Buddhist practitioner (LK).

[3]

Then, in my twelfth year [1651] I became a member of the monastic community of lHa-mdun.¹⁴ One uncle [of mine] taught me the alphabet, another showed me [the use of] big and small letters, so that I could comprehend [their meaning] through the mere indication of the signs. Soon after I learned the clear meaning of the *Sarvavid*-[*vairocana*]-*tantra*¹⁵ in [only] two days and nights and thus I succeeded in an examination [I took] before the [community] assembly.

[4]

From my twelfth until my eighteenth year [1657] I went to the mountains to tend goats and sheep¹⁶ without wearing clothes or shoes [at all times], summer and winter alike. In the summertime, while I was taking care of the goats and sheep, I gathered some mushrooms and garlic and prepared a soup [of these] with some soaked Tsam-pa (*shang phye*) which the A-pi and I ate. Another time a blue goat of mine gave birth to a kid which kept following me like its mother. One time it had followed me into the depths of a forest, when in a moment [the kid] was lifted by an eagle (*glag*), [immediately] was dropped and [while falling] in midair it was shouting out loud making me break out in tears. Overwhelmed by compassion I wrote this:

Appearing from nowhere, the bird of prey quietly
carried away the innocent kid in the midst of the sky.
Though crying out loud, someone to help wasn't in reach.
Regardless of the when, the demon lord of death
[takes] this precious body of us careless men.
When the time of dying has come, without [any knowledge]
where one will be taken,
who could act as refuge and help?

So I had written it and kept it [in mind].

Again I had gone to tend cattle, when due to some heavy rain, a feeling of gloominess arose, so I wrote this on a shale:

In the sky's transient way of changing,
the warm sun gets darkened by the clouds.
Suddenly the wind arises and the rain comes down,

¹⁴ For the lHa-mdun monastery, cf. Part I, n. 45.

¹⁵ Cf. Part I, n. 46.

¹⁶ I.e. work for the monastery (LK).

thus in the sky there is no steadiness (lit. “fixed point”) whatsoever.

Likewise also your own mind comes from nowhere,
even so you are aware of all sorts of habitual appearances.
Not even to mention today’s temperature,
[more so] you welcome tomorrow’s joy and send off tomorrow’s
sorrow (i.e. you care about fleeting changes).
Since there is no certainty with anything,
set yourself in and keep up direct equanimity.

Thus I had written.

Again, at the time I was a young monk at lHa-mdun, I had many companions. Since it was said that some [of them] didn’t know the studies and [only] were engaged in playing dice, and some performed various [other] actions that did not conform to the doctrine, I wrote this:

[^A6b]

Repeating the words of refuge as well as recounting the times
table,
all fields of knowledge are alike.
[Still] you, who haven’t turned towards the doctrine,
is your small merit not even less?
Though you have studied, you don’t know [anything], [still your
action could conform with the] noble doctrine.
[When] you haven’t studied and [still pretend] to know
[something], your actions will be afflicted.

So I had written it and kept it [in mind]. Since the practitioner rGyal-le had seen it, he continually presented me with loving kindness and gifts.

Constantly I was behaving like a woman, being humble, so the people were saying: “He sure is one clever boy, but these characteristics of a woman [he displays] are disgusting!” Thus I wrote this on a yellow flat stone:

As soon as these apparent remains of my habitual tendencies
are purified, I will have become awakened.
Since they haven’t become purified, my behaviour is afflicted.
But if through behaving like a man full of arrogance,
I attain buddhahood, sure I will do so!

[^A7a]

Thus I had written with some copies of songs and [numerous] repetitions of the [Mantra *Om*] *Maṇi* [*Padme Hūṃ*] and the like. In short, because I was posing as the head of the playful party of boys as well as the best among the monks [when it comes] to performing the taking of refuge, I was roaming all over the

higher [part (i.e. the place of the monastery)] and lower (i.e. the remaining) parts of the village, having high confidence and being a huge hothead. Another time, I was tending goats and sheep on a hill named Phu-gsum, when I saw in the midst of a dense fog a glistening white man [appearing] in the middle of swirling rainbow lights. After that a longing for continuous recounting of the [Mantra *Om*] *Maṇi* [*Padme Hūṃ*] emerged, and accordingly I recounted the [Mantra *Om*] *Maṇi* [*Padme Hūṃ*] with diligence. Thus I understood any other ritual practices without having to study them [in detail].

Then, one uncle of mine had received the [duty] of the chant leader (*dbu mdzad*) of lHa-mdun, but stricken by illness he wasn't able to fulfill it anymore. So I served as the chant leader for five years. Then the elder monks said that a boy-monk [like me] would inflict damage on the duty of the chant leader, so I quit. However, since no one knowing how to serve [as the chant leader] appeared, I fulfilled [the duty] for another three years. During that time on one occasion the feeling of mental discouragement and physical pain had arisen in me, so I wrote this:

[^A7b]

For the body there is no ease, no matter what action I performed,
I am not endowed with food and clothing in this lifetime,
since this is the effect of my poor generosity in former lives.
Thus may this [action now] cause the accumulation of merit.

Thus I had written and since I had some parched grain, I gave it to the goats and sheep, so that my shepherd friends [eventually] gave their favorite goat to me.

Then, when I was 15 years old [1655], I played the game [of reciting the Mantra *Om*] *Maṇi* [*Padme Hūṃ*] with about five children, and therefore all the people said that I was like a young divine prince. That time young men and young women sang songs, so that a firm conviction of distinct renunciation arose in me. Constantly I was thinking about the necessity to practice the naturally pure (*sha ma rang zhig*) doctrine.

[^A8a]

Then in my sixteenth year [1655], a healer named Grags-pa tshul-khrims said to me: "Because you have a clear mind, you should learn the science of healing. I will help you with the necessities [to study]", "That is it", I thought and by studying I learned the *rTsa rgyud* and the *bShad rgyud*¹⁷ within 15 days. [But] then his (i.e. the healer's) relatives said to me: "Your teeth might be sharp, but you can't eat your belly (i.e. you might be clever, but you won't be able to make a living out of it)!" Thus I grew sad and quit [studying].

¹⁷ I.e. two of the *rGyud bzhi*, the "four [medical] tantras", which were compiled by g.Yu-thog-pa Yon-tan mgon-po (b. 1126); cf. Fenner (1996) and further Ehrhard (2007b) q.v.

[5]

In my seventeenth year [1656], at the practice place of the precious Guru (i.e. Padmasambhava), Shel-phug Chos-rdzong, I had requested from the Bla-ma bSod-nams rgya-mtsho the *rDzogs chen phung po zag med*¹⁸ and at the festival day of the release [from the retreat practice with the Bla-ma], I intoned this very first song of spiritual realization of the doctrine:

om āḥ hūm

The essence of the embodiment of all Buddhas,
is the Guru Padmasambhava,
regardless of devotion and supplication,
I came to meet the self-arisen reincarnation.
The self-arisen unchanging Yi-dam,
are the one hundred noble families of peaceful and wrathful
deities,
regardless of the Sādhana practice, i.e. the approach and the
accomplishment,
I came to meet their perfectly pure aggregates and elements.
The view that completely pervades Saṃsāra and Nirvāṇa,
is the Great Perfection, free from [all] extremes,
regardless of the words and recollections,
I came to meet the self-arisen spontaneous presence.

[^A8b]

Since I had offered this, the teacher said, holding me in high esteem: “You are the master of the doctrine [of the Great Perfection]. I haven’t had such an understanding until just now.”

[6]

In my nineteenth year [1658], the Bla-ma bSod-nams rgya-mtsho himself was going to the honorable lord of the doctrine Karma Blo-bzang.¹⁹ I followed him behind, escaping from the monastery. Thus I met the lord of the doctrine himself, who was staying at the monastery of Byang-sems Legs-pa dkon-mchog, dGon-pa-sgang. Offering him my tuft of hair, I took the vow of a layman, the vow of a novice up to the vow of a fully ordained monk.²⁰ He conferred upon me the [transmission of the] three roots of the *Yang zab dkon mchog spyi ’dus*

[^A9a]

¹⁸ Cf. Part I, n. 47.

¹⁹ Cf. Part I, n. 49.

²⁰ I.e. the vows of the *dge bsnyen* (*upāsaka*), the *dge tshul* (*śrāmaṇera*), and the *bsnyen rdzogs* (*bhikṣu*).

and the empowerment and reading authorization of the *Tshe dpag med grub pa'i rgyal mo*²¹ in their entirety. Following that I requested to stay with the lord, and Bla-ma bSod-nams rgya-mtsho, who had asked me to stay near to his monastery, said that, since the monks of his monastery would be very jealous if I took leave, I had to return at any rate within three years. Then he presented me with [special] clothing. Then, when I was going back [to lHa-mdun], on the bridge over a ravine named Tab-se, a terrifying blue snake was blocking the way. [She bit me and] due to her venom a watery blister appeared on my cheek. After that I returned to my home. The monastery wasn't like before because the abbot had changed. "Now he would need someone to serve as the free and idle hermit", I thought. But the abbot said: "I want you to serve as the preceptor of lHa-mdun", whereupon I thought: "This will make me [very] sad." So I asked for permission [to leave], which was given. Again I continued the [practice following the] experiential instructions on the *rDzogs chen phung po zag med* at the feet of the Bla-ma bSod-nams rgya-mtsho. Furthermore I had requested many [other] instructions including the *Yang tig ye shes mthong grol*,²² the *Phyi sgrub yid bzhin nor bu*,²³ the [text on the] '*Jam dpal nā ga raksha*',²⁴ the cycle of the *rDo rje mkha' 'gro'i rlung 'khor*,²⁵ the *Tshe sgrub srog 'dzin kun 'dus*,²⁶ the *rDo rje sems dpa'i snying gi thig le*,²⁷ the *rDo rje phag mo'i zab kbrid*,²⁸ the *bZlas brjod nus pa stobs sbyin*,²⁹ the *Rigs 'dzin gdung sgrub*,³⁰ the *dGe blo lam rim*,³¹ the *Padma thang yig*,³² the *Padma tshe dbang rgyal po'i rnam mgur*,³³ the *sPrul sku mchog ldan mgon po'i rnam mgur*,³⁴ the *Drag po rang byung rang shar*

[^A9b]

²¹ For the *Yang zab dkon mchog spyi 'dus* and the *Tshe dpag med grub pa'i rgyal mo* transmission, cf. Part I, n. 49.

²² I.e. a work by bsTan-gnyis gling-pa (1480–1536); for his role in Mang-yul Gung-thang and his rDzogs-chen cycle, cf. Part I, Chapter 3.2.2., in particular n. 33.

²³ Cf. the work by Padma gling-pa (1450–1521).

²⁴ I.e. a special wrathful form of the black Mañjuśrī; cf. [anonymous], '*Jam dpal nā ga raksha'i chos skor*', i.e. a collection of gTer-ma revelations on this deity.

²⁵ Unidentified.

²⁶ Unidentified.

²⁷ For the *rDor sems snying thig*, cf. Part I, n. 112.

²⁸ Cf. bsTan-gnyis gling-pa, *rDo rje phag mo'i zab kbrid kyi chos skor*.

²⁹ Probably by Sangs-rgyas gling-pa (1340–1396); cf. *bZlas brjod nus pa stobs 'byin*.

³⁰ I.e. a Guruyoga treasure-cycle by Rig-'dzin rGod-ldem-can (1337–1408); cf. *Rig 'dzin gdung sgrub kyi chos skor*.

³¹ I.e. probably the *dGe[-lugs-pa] Blo[-bzang grags-pa'i] lam rim*; cf. Part I, n. 50.

³² I.e. a Padmasambhava hagiography, by Padma gling-pa (1450–1521). For the printing of the *bKa' thang gser phreng*, i.e. a Padmasambhava hagiography attributed to the treasure-discoverer Sangs-rgyas gling-pa (1340–1396), cf. Part I, n. 35.

³³ I.e. the biography of bsTan-gnyis gling-pa (1480–1536); cf. Part I, n. 33.

³⁴ I.e. the biography of Rig-'dzin mChog-ldan mgon-po (1497–1531); cf. Part I, n. 27.

[^A10a] *gyi rgyud dang rtsa rgyud*,³⁵ the *Bar do thos grol*,³⁶ the *Phyag na rdo rje 'byung 'dul*,³⁷ the *rJe btsun mi lai' nram mgru*,³⁸ the *Ras chung pa'i nram thar*,³⁹ the [texts on the] *Tshe dpag med dkar po* of the transmission of Pañ-chen Nags-kyi rin-chen,⁴⁰ the *sGra mi snyan gyi tshe sgrub*,⁴¹ the *Ma cig snyan brgyud sgron me skor gsum*,⁴² with the *Khros nag gi skor*,⁴³ and the *gTum mo zhag bdun gsang lam ma*.⁴⁴ I am deeply grateful that he took care of me with loving kindness.

[^A10b] After that, while I was staying at the hill named Gyen-phu where the Upāsaka lHo-pa had been living, I engaged myself in virtuous practices. Once around midnight a long whistling sound arose. As I was wondering what that could be, I remained undistracted. In front of me a white-clothed man with a turban of red cotton tied upon his head and with the hair styled with bangs (i.e. the hair had the same length) appeared, and saying my name he told me: “You, remain seated!”. On the slate roof of my cabin a knock followed by a clicking stone occurred. Following that, the man approached me and acting in a modest manner prostrated himself before me. He said: “I am [one] of the [21] Upāsakas of Padmasambhava,⁴⁵ [and I am] called lHo-pa gTsang-btsan.”

³⁵ I.e. a gTer-ma focusing on the *bKa' brgyad* by rGod-ldem can (1337–1408); cf. *Byang gter bka' brgyad drag po rang byung rang shar*.

³⁶ I.e. a revelation by Karma gling-pa (14th c.); for an in-depth study of its transmission, cf. Cuevas (2003).

³⁷ Liturgies on this Vajrapāṇi-form which “subdues the ‘byung po spirits”, e.g. were transmitted through the Ngor family of Sa-skya; cf. its *sGrub thabs* in, dKon-mchog lhun-grub (b. 1497), *dPal phyag na rdo rje 'byung po 'dul byed kyi sgrub thabs*.

³⁸ For the biographies of Mi-la ras-pa (1040–1123) and his main biographer gTsang-smyon He-ru-ka (1452–1507), cf. Quintman (2006) and Larsson (2012); Part I, n. 26 q.v.

³⁹ For the life of Ras-chung-pa rDo-rje grags-pa (1085–1161), cf. Roberts (2007).

⁴⁰ I.e. *Tshe khrid padma'i snying thig* which is considered to be a *dag snang* of Vanaratna (14th c.), cf. Ehrhard (2002a, pp. 28–29). Further cf. the longevity liturgy (*tshe sgrub*) which is attributed to Bi-bhu-ti (b. 12th c.), Vanaratna, and Lo-chen bSod-nams rgya-mtsho (1424–1482), and which is included within the *bsTan 'gyur*; Bi-bhu-ti, Nags-kyi rin-chen, and bSod-nams rgya-mtsho, *Tshe sgrub pa'i thabs*.

⁴¹ I.e. a work by Tsong-kha-pa Blo-bzang grags-pa (1357–1419).

⁴² Unidentified.

⁴³ I.e. liturgies on the wrathful black Vajravārāhī (*rDo rje phag mo khros ma nag mo*); cf. its *sGrub thabs* in the work of gTer-bdag gling-pa, *Khros nag gi sgrub thabs (khros nag)*.

⁴⁴ Cf. rGyal-mtshan-dpal (1213–1258), *gTum mo zhag bdun ma*. This text appears also to be connected to the cult of the Khros-ma nag-mo, which goes back to the revelations of Nyang-ral Nyi-ma 'od-zer (1124–1192); cf. Dharma shrī (1654–1717/1718), *Khros nag gtum mo zhag bdun ma'i khrid yig*. In this regard further cf. the lengthy entry on the rDo-rje phag-mo khros-ma nag-mo in the *Rin chen gter mdzod*, vol. 54, pp. 285–540.

⁴⁵ *dGe bsnen nyi shu rtsa gcig*, i.e. a group of spirits indigenous to Tibet which were converted by Padmasambhava and are commanded to serve Buddhism; cf. Nebesky-Wojkowitz (1956, pp. 222–223).

He had been testing me, he confessed, and presented me with a bag full of *spag* (i.e. like Tsam-pa) which was coral-shaped and like *se ba* [medicine]. Hereafter I obtained such provisions which were just enough to live on.

[7]

Then, I came to meet with my spiritual friend Ngag-dbang Byams-pa dkon-mchog, the chief disciple of Bla-ma rNga-chen-pa [Ngag-dbang dkon-mchog grags-pa], who in his turn was the direct disciple of both the omniscient Padma dkar-po and master Ngag-dbang bzang-po, who was very pleased [to meet] me.⁴⁶ In connection with the conferment of the 'Brug[-pa bKa'-brgyud] instructions, I first requested the Indian root text for the Guru [Padmasambhava] Sādhana, [and then also] the exposition of the empowerment [to the Cakrasamvara cycle (*bDe mchog snyan brgyud*)] by Padma dkar-po (1527–1592),⁴⁷ the *Khrid phyi nang gnyis*,⁴⁸ the *bDe mchog lha bcu gsum ma'i dbang*,⁴⁹ the *Phyag chen lhan cig skyes sbyor*,⁵⁰ the *Na ro chos drug*,⁵¹ the *Ro snyoms sgang dril*,⁵² the *rTen 'brel kho bo lugs*,⁵³ the *Thugs dam dge sbyor bdun ma*,⁵⁴ the *gSang spyod*,⁵⁵ the *Thugs rje chen po'i dmar khrid dpal mo lugs*,⁵⁶ the *bKa' brgyad*,⁵⁷ the *Seng*

[A11a]

⁴⁶ For these figures, cf. Part I, n. 51.

⁴⁷ For the *bDe mchog snyan brgyud*, cf. Padma dkar-po, *bDe mchog snyan brgyud nor bu skor gsum* and Sernesi (2004).

⁴⁸ Tentatively it can be assumed that these are the two following texts by Padma dkar-po, i.e. *Lam zab thun mong gi khrid* and the *Lam zab thun mong ma yin pa'i khrid rim snying po*.

⁴⁹ This Cakrasamvara empowerment is contained in, 3rd Karma-pa Rang-byung rdo-rje (1284–1339), *dKyil 'khor cho ga'i lag len rab tu gsal bar byed pa*.

⁵⁰ I.e. the *Phyag chen lhan cig skyes sbyor gyi khrid yig* by Rang-byung rdo-rje.

⁵¹ Cf. e.g. by Padma dkar-po, the *Chos drug bsdus pa'i zin bris* in a collection of Na-ro chos-drug teachings uniquely transmitted in the 'Brug-pa bKa'-brgyud-school, i.e. the *Nā ro chos drug 'brug pa dkar brgyud pa'i lugs*.

⁵² I.e. the *Ro snyoms skor drug gi nyams len sgang du dril ba* by Padma dkar-po.

⁵³ Cf. the *rTen 'brel kho bo lugs kyi khrid chos thams cad kyi snying po len pa* by Padma dkar-po.

⁵⁴ Cf. the *dGe sbyor bdun pa'i nyams len sgang du bsgril ba*, by Padma dkar-po.

⁵⁵ Cf. the *Nā ro sgang spyod kyi dmigs rim* by Padma dkar-po.

⁵⁶ Cf. the *Thugs rje chen po'i smar khrid snying po'i don la 'jug pa* by Padma dkar-po. For the transmission of “direct instruction” (*dmar khrid*) teachings concerning the cult of Avalokiteśvara, cf. Ehrhard (2000b).

⁵⁷ It is not further specified which text or teaching on the *bKa' brgyad* in particular was conferred. Well-known treasure-teachings on the Eight Herukas have been found by Nyang-ral Nyi-ma 'od-zer (1124–1192), i.e. *bKa' brgyad bde gshogs 'dus pa*, and by Guru Chos-dbang (1212–1270), i.e. the *bKa' brgyad sgang ba yongs rdzogs*; for the Byang-gter “version”, cf. n. 35.

gdong phur gsham can, the *Seng gdong nag mo*,⁵⁸ the *rJes gñang nyer gnyis*,⁵⁹ the *Kun rig rgyud don gsal ba'i rgyud*,⁶⁰ the *Cho ga rnam nges*,⁶¹ the *bZhi pa'i sbyin sreg*,⁶² the *Drag po rtsal gyi dbang*,⁶³ the *rDor sems snying thig gi dbang lung*,⁶⁴ the *sMyung gnas dpal mo lugs kyi dbang lung phyag len dang bcas pa*,⁶⁵ the *Drag po ki la ya'i rjes gñang*,⁶⁶ the *sDom gsum rab dbye*,⁶⁷ the *Zhen pa bzhi bral*,⁶⁸ the *rGyal dbang bka' 'bum*,⁶⁹ the *bKa' dam glegs bam*,⁷⁰ the *Phyag na rdo rje u tsa*,⁷¹ the *Tshe rta sbags ma*,⁷² the *Ma ñi bka' 'bum*,⁷³ and the *Dung gsol lha mo'i rjes gñang*.⁷⁴ Then I practiced for four months solely the Guruyoga [according to the] 'Brug[-pa bKa'-brgyud] tradition⁷⁵ at a place called Rin-chen-rdzong.

⁵⁸ Both *Seng gdong* text, i.e. texts focussing on the lion-headed Ḍākinī, could not be identified. The 6th Zhva-dmar-pa, Chos-kyi dbang-phyug (1584–1630) together with Karma chags-med (1613–1678) had compiled a collection of liturgies on this deity; cf. *Nyer mkho sna tshogs kyi be'u bum phan bde rab ster dang mkha' 'gro ma seng gdong ma'i sgrub skor*.

⁵⁹ I.e. the *rjes gñang* to the [*lHag pa'i lha*] *nyer gnyis*; in this regard, cf. Kun-gzigs chos-kyi snang-ba (1768–1822), *lHa nyer gnyis ma'i rjes gñang mtshams sbyor nyung 'thus su bkod pa gzhan phan mchog sbyin (kha pa)*.

⁶⁰ I.e. a tantra that exposes the meaning of the *Sarvavid[-vairocana-tantra]*; in this regard, cf. Part I, n. 46.

⁶¹ I.e. the “determination of the methods”, yet it is unclear for which practice in particular; for the *Cho ga rnam nges* of the Avalokiteśvara form 'Gro-ba kun-grol in the Byang-gter tradition, cf. Padma 'phrin-las (1641–1718), *Thugs rje chen po'i dkyil 'khor gyi cho ga'i rnam nges rin chen 'phreng ba*.

⁶² I.e. “homavidhi rites of the four [activities]” (*las bzhi'i sbyin sreg*); cf. e.g. Padma gling-pa (1450–1521), *Las bzhi'i sbyin sreg*.

⁶³ I.e. an empowerment to an esoteric form of Padmasambhava, which is special to the Byang-gter tradition; cf. Rig-'dzin rGod-kyi ldem-'phru-can (1337–1408), *Thugs sgrub drag po rtsal gyi chos skor*, and Boord (1993, p. 26).

⁶⁴ For the *rDor sems snying thig*, cf. Part I, n. 112.

⁶⁵ I.e. a ritual practice accompanied by a diet focussing on the eleven-faced and thousand-armed form of Avalokiteśvara (*sPyan ras gzigs dpal mo lugs*); cf. Thogs-med bzang-po-dpal (1295–1369), *sMyung gnas kyi cho ga* and Ehrhard (2010b).

⁶⁶ Cf. Padma dkar-po (1527–1592), *Bla ma drag po ki la ya'i man ngag*.

⁶⁷ Cf. Part I, n. 51.

⁶⁸ Cf. the *Zhen pa bzhi bral gyi gdams pa*, by Sakya Paṇḍita Kun-dga' rgyal-mtshan (1182–1251).

⁶⁹ I.e. the collected works (*gsung 'bum*) of the 2nd 'Brug-chen rGyal-dbang Kun-dga' dpal-'byor (1428–1476).

⁷⁰ I.e. the *Pha chos* and *Bu chos* by 'Brom-ston rGyal-ba'i 'byung-gnas (1004/1005–1064); cf. Ehrhard (2002b) for its transmission.

⁷¹ Cf. e.g. the *Phyag rdor u tsa ma* by Mi-'gyur rdo-rje (1645–1667) and Karma Blo-bzang (17th c.), *Phyag na rdo rje u tsa'i sgrub thabs gtor 'bum dang bcas pa tshig su bcad pa*.

⁷² I.e. a teaching on Tshe[-dpag-med] and rTa[-mgrin]; cf. e.g. Padma dkar-po (1527–1592), *Tshe rta'i sngon 'gro bsdu pa*.

⁷³ Cf. Part I, n. 51.

⁷⁴ Unidentified.

⁷⁵ I.e. the Guruyoga of his teacher.

Repeating the Guruyoga again, I practiced it three times. At that time, after I had dreamed of Bla-ma Byams-pa dkon-mchog coming [to me] and teaching the doctrine, I sang this [song]: [^A11b]

Like the sphere of heaven and sky, he has neither limits nor
centre.
His visible body (*rūpakāya*), like the sun's light, has neither part
nor side.
His activities, like the course of a river, are neither interrupted
nor ceasing.
He, who has accomplished all deeds, the Guru, to his feet I bow
down.
With words indescribable and not even one moment thinkable,
with neither arising nor cessation and not eternal nor
non-existent, with neither limits nor centre,
neither created by cause nor destroyed by condition,
of clear lucidity and free from obscuration, like the sky,
alike this is the view of me, the beggar!
Free from any assertion like 'this has no being',
having completely forsaken any acceptance and rejection of
good and bad,
set undistracted within the dimension of whatever arises,
alike this is the practice of me, the beggar!
Without tangibility of objects, like the sky, [^A12a]
having neither limits nor centre, there is no point of reference
[like] 'this is',
without any caused analysis, the liberation in its own place,
alike this is the conduct of me, the beggar!
There's no need to turn my back towards the miserable cyclic
existence,
there's no need to practice for the sake of the excellent state of
enlightenment,
the freedom from any hope and fear,
alike this is the attainment of me, the beggar!

Thus had the monk of the Shākyas, Zla-ba rgyal-mtshan, spoken to himself.

According to the explanation of these [teachings], including the Guruyoga and others, from the textbooks, I ascertained the manifestation of the signs of my [successful] practice, [i.e.] the paying of obeisance, the 100 syllables [Mantra], prayers, recitation [of Mantras] and the four [tantric] activities. In

[^A12b] short, in the unsure solitude of the mountains I assiduously worked on the realization of taking one's own mind as witness (i.e. being true to myself). During that time, of the many spiritual songs there were, some vanished as they had been offered to the fire god's mouth. Yet one time I spoke this to myself:

na mo ratna gu ru

[He is] the embodiment of the Buddhas of the three times.
 Whichever is right for the devoted disciple
 he teaches while turning the wheel of the doctrine.
 To the feet of the incomparable Guru
 I bow myself with the beggar's humility.
 I haven't abandoned the idiot in my thoughts, words and deeds
 (*sgo gsum*)

so take me under the protection of your compassion.
 Here at the period of the increase of the five impurities,
 I have entered the door of the noble doctrine,
 shaven my head and wear the yellow robe.
 I may be great in claiming to be a practitioner of the doctrine
 and

though my own mind is as stiff as a dry hide
 I profess to have explained the doctrine
 but I don't [know] the doctrine, [merely] appearing like its
 practitioner.

[^A13a] So you Zla-ba rgyal-mtshan should listen and
 remain solely with the practice of meditation, then, with
 taking your own mind as witness
 you must examine thoroughly whether
 the mind itself and the noble doctrine are in concord.
 You yourself must act [according to] the doctrinal discipline
 which [needs to be] integrated into the undistracted mindfulness
 of the order of the application of meditation, recitation, *gtor ma*
 [offering] and the four sessions [for practice]
 and the succession of [further] religious activities.
 And when you enjoy yourself in distraction and diversion,
 once you steadily [can] remain solely,
 from within the state of arousing Bodhicitta according to the
 Mahāyāna
 you must wipe off the bonds of Saṃsāra.

And when the hankering for property has arisen,
 relying on a mindful contentment and
 focusing on the single idea of [being like] a beggar,
 without any purpose, enumerate the fierce Mantra.
 And when you enjoy yourself in arranging preparations [for the
 future because] of [your] clinging to permanence,
 having viewed the way of dying of old and young ones and
 likewise also because of your own dying,
 incite your attention to practice the noble doctrine.
 And when you cling to the perceptions of the six collections [of ^[A13b]
 the senses' objects and consciousnesses],
 freed from essence and nature and
 with effortless and spontaneous mindfulness,
 sustain your intrinsic awareness.
 And when you enjoy yourself wishing and striving for
 meditation,
 as the meditator, empty of identity,
 rest yourself naturally in the sudden arising [of phenomena].
 E ma! This is the naturally arising buddhahood!
 Joining Saṃsāra and Nirvāṇa like a pair of cymbals,
 your self-knowing awareness is perfect in all ways.
 Without distinguishing the Buddha from the [ordinary] being,
 your own awareness pervades everything.

Thus I had received it.

When I was living in a place of solitude, I didn't even have a load of two
*bre*⁷⁶ of the most important goods, yet I remained [there]. Never was my
 mind separated from the doctrine. But when it was time for the children who
 were tending the cattle to return to their home for the night, I too would
 have returned. But from within a state of very clear and saddened thinking, I
 thoroughly observed my mind. And having developed persistency I relied on
 the [right] antidote and meditated assiduously [again]. At that time I spoke ^[A14a]
 this:

oṃ ma ṇi padme hūṃ

To the fathers, the Gurus, I bow down.
 Please grant your blessing that I may be mindful of
 impermanence and death!

⁷⁶ One *bre* equals about one liter.

Though I have indeed obtained this excellent body [endowed]
 with the freedom and riches [of a human birth],
 my human life runs out in meaningless actions.
 Please grant your blessing that I may identify an appropriate
 guidance for my mind in this lifetime and that
 I may [develop] deep revulsion against attachment.
 Though I have indeed met with an authentic spiritual mentor,
 my devotion [for him] fades within the context of familiar
 company.
 Now with an uncontrived perception of [him being] a Buddha,
 I need to be bound to servitude to the venerable Guru.
 Though I have indeed studied and contemplated for a little
 while,
 I recognized only one side and became enslaved to arrogance.
 Now after I have ascertained the meaning of the scriptures with
 logical arguments,
 please grant your blessing that I may realize the natural state of
 selflessness.
 When you remain stable in a simple natural state
 within the sphere of undistracted non-meditation and intrinsic
 clarity with nothing to cling to,
 spontaneously present in the ground and fruition [of being], free
 from [any] action and perfected from the very beginning,
 the Buddhas of the three times are here in the palm of your
 hand.
 Meditate! Meditate! And view in its essence whatever arises.
 Don't meditate! Don't meditate! And remain in the dimension
 of not clinging to it.
 The one who knows how to let go himself is completely free.

[^A14b]

This was intoned at the time of leisure by Zla-ba rgyal-mtshan.

Again from gTsang-chung, through Phye-slans, I had set out to practice
 alone in a mountain solitude called Seng-ge-lung. The evening I arrived, a
 terrifying snow leopard was roaring and sat down at the opening of the cavern
 [I was staying at]. From that day for seven days there did not come forth water
 from the spring at all. Then the morning after the seven days had passed, as
 I set out to check whether the water [was flowing again], a ferocious looking
 and terrifying old snow leopard, swaying his tail and roaring like thunder had
 come to sleep [at this place] and thus he was blocking the way. As I remained
 unaffected, the wild beast approached the spring swaying his tail. Across the

[^A15a]

spring, in a juniper forest, was a very big carcass of a male Bharal,⁷⁷ which, after he had got wind of it, [the snow leopard] went [after] in the mountains. Thereafter the spring began to well again. Carrying the carcass of the Bharal [the snow leopard] entered the cavern. Having no knife I [tried to] butcher [the meat] with a slate stone, but as it didn't cut [well enough] I put it aside. The next morning a man called Ngag-dbang descended downhill to [cut] timber, and as he had a knife I [eventually could] butcher [the meat]. I gave him one half of the meat, the [other] half I placed upon the slate stone and ate it myself. Then when about ten days had passed, at dawn a man came, appearing in the form of a monk, wearing his hat, clothes and shoes in a disordered manner, hastily counting the beads of his Rakṣa rosary.⁷⁸ He stayed with me talking a lot about the doctrine. Because I myself too had spoken some words in return, he acted like he was ashamed and having nothing more to reply,⁷⁹ he bowed down [to me] and confessed that he had held contempt for me. He stayed [further] asking me to confer some precepts for taking refuge upon him. I bestowed upon him three times the taking of refuge with the words: "By the power of compassion I am working for the benefit of [all] beings", and the like and thus he vanished.

[^A15b]

[8]

Then in my twenty-first year [1660], because I dreamed of a black dog stepping over me (i.e. a bad sign [LK]), I was touched by a light ray from the sky [as a remedy]. After that, since I had followed Bla-ma bSod-nams rgya-mtsho who had gone to Brag-dkar rta-so, I met with Ras-chen Karma Chos-'phel (d. 1671).⁸⁰ At the feet of this noble one, to the beginning [of the conferment] of the *Yid bzhin nor bu skor gsum* from the aural transmission *bDe mchog mkha' 'gro*,⁸¹ I went through the preliminaries of the *Blon po rigs gsum las byed*.⁸² And after I had requested the empowerment of the *Yum bka'* [works]⁸³ and the *rGyal*

[^A16a]

⁷⁷ I.e. the Himalayan Blue Sheep, *Pseudois naysaur*.

⁷⁸ A certain kind of *mālā* made of dried fruits for recitations of wrathful Mantras (LK).

⁷⁹ *dGe slong skam brtseng* (r. *seng?*) *ba gcig tu byas te*, lit. "[his behavior as] a monk dried all up" (LK).

⁸⁰ Cf. Part I, n. 52.

⁸¹ I.e. the *bDe mchog mkha' 'gro snyan brgyud kyi gdams pa yid bzhin nor bu skor gsum* by gTsang-smyon He-ru-ka (1452–1507), from the *Ras chung snyan brgyud*; cf. Sernesi (2004).

⁸² Cf. Mar-pa Chos-kyi blo-gros (1002/1012–1097/1100), *rGyal po chos nyid mi 'gyur ba dang blon po rigs gsum las byed dmangs 'phrin las mthun 'byor (yum bka')* and *Blon po rigs gsum las byed dang 'bangs 'phrin las mthun sbyor*.

⁸³ I.e. various works of Padma dkar-po; cf. *bDe mchog snyan brgyud yum bka' ras chung lugs*, TBRC T1282.

po chos nyid mi 'gyur ba,⁸⁴ he conferred upon me the path of liberation (*grol lam*), the six doctrines [of Nā-ro-pa].⁸⁵ And since I was practicing these, some little [signs of] accomplishment like [meditative] heat and so forth occurred. After that I performed once again the approach to the *dKon mchog spyi 'dus*⁸⁶ according to the [chapter] *rGya nag sprul sku'i zhus lan*.⁸⁷ When I was staying at Shel-sdings phug-mo-che performing the approach to the black wrathful [Vajra]vārāhī,⁸⁸ the Bla-ma [Karma Chos-'phel] told me that I had to remain at Shel-phug. Thus I was staying for three years at Shel-phug without sunlight and wearing nothing but a single cotton garment. Meanwhile three of his (i.e. Karma Chos-'phel's) companions had gone on a pilgrimage to lHa-sa, and when they returned, I spoke this:

na mo gu ru

To the all-encompassing father, the Guru, lord of the doctrine,
to the impartial venerable one, I bow down.
Listen you, three of my companions!
From one *khal*⁸⁹ and one *bre*,
I made flour as provisions for three months of practice.
From three loads of birch [wood], juniper [wood] and [dried]
dung,
I made the wood for the stay of three months of practice.
From nothing but an old [thin] woolen garment,
I made the cover from the cold of three months of practice.
From snow grouse, mountain birds and mice,
I took comfort for the stay of three months.
On Bla-ma Karma Chos-'phel,
I relied on both this and the next [life].
From the Yi-dam Vajravārāhī,
I requested the supreme and ordinary Siddhis.
From the [spiritual] practice of the Mahāmudrā,
I clearly distinguished both Samsāra from Nirvāṇa.

⁸⁴ Cf. Mar-pa Chos-kyi blo-gros (1002/1012–1097/1100), *rGyal po chos nyid mi 'gyur ba dang blon po rigs gsum las byed dmangs 'phrin las mthun 'byor (yum bka')*.

⁸⁵ Cf. *Nā ro chos drug 'brug pa dkar bgyud pa'i lugs*.

⁸⁶ I.e. the *bKa' rdzogs pa chen po yang zab dkon mchog spyi 'dus kyi skor* of 'Ja'-tshon snying-po (1585–1656); cf. Part I, n. 49.

⁸⁷ Cf. 'Ja'-tshon snying-po (1585–1656), *bKa' rdzogs pa chen po yang zab dkon mchog spyi 'dus kyi skor*, pp. 421–457.

⁸⁸ Cf. nn. 43 & 44.

⁸⁹ Equals about 20 *bre*.

[^A16b]

From the path of [skillful] means (*thabs lam*), the six doctrines
 of Nā-ro-pa,
 I carried out the neither erring nor misleading [spiritual]
 practice.
 Suffering didn't appear, [only] happiness arose.
 You, my companions, were you encircled in bliss?
 Did you encircle Khra-'brug⁹⁰ and lHa-sa [on pilgrimage]?
 Did you watch the playful sights of bSam-yas?
 Did you have a pure vision of me?
 I am a carefree [Yogi] where [everything] is decided.
 Because there is no need of encircling [sacred sites],
 you, my companions who got scattered in every direction, [A17a]
 should have gone to the Guru of the own site [of your mind];
 you, my friends, who I do treat as equal company,
 should have gone into huts, where it was possible to be in your
 one place;
 you miserable ones, who conduct yourself in afflictions,
 should have gone to the beloved ones of the own site [of your
 mind];
 In general, the stirred up dog's excrements, which were relieved,
 [you] don't hold in your hand and put far away.

Thus I had spoken.

At that time, at leisure with a feeling of happiness, I spoke this:

na mo gu ru

Above the crown of my head there is Karma Chos-'phel.
 Within the cavern I am, Zla-ba [rgyal-mtshan], the carefree
 [Yogi].
 Within the stomach there is no rejection of sadness.
 In the opening of the eyes there is an old mountain bird (*brag
 bya*).
 In the depth of the ears there is the harmonious voice of the
 heavenly bird (*lha bya*).
 In the center of the heart there is death and impermanence.
 Whatever you might have done, feel joy
 as you inspire [yourself] with the noble and sublime doctrine.

⁹⁰ For ample reference on this temple, i.e. one of the *mtha' 'dul gyi gtsug lag khang bzhi*, cf. Sørensen & Hazod (2005).

Thus [I had spoken].

[^A17b] Also at that time, I observed my vows, without [ever] putting them down (lit. “without ever placing them on a pillow”). Day and night I never wandered from the state of virtuous practice, so that my [back] became a hunch [down to] the bottom and the knuckles of my feet became sore. From the hollow of my blanket I covered myself so that my limbs could relax in their own place and I meditated without [caring about] dying or surviving. Again at that time I spoke this to myself:

na mo gu ru

To [you] the matchless Guru from O-rgyan,
I supplicate; [please] seize me with compassion.
I am born in degenerate times;
you deceitful one [pronouncing] verses, [pretending] to
[proclaim] the dharma though you didn't.
As you won't show this, your own fault,
if another friend will do so, you will take it the wrong way.
For that reason you yourself bring out your own flaw.
You didn't cut off the fetters of attachment to the appearances of
this very life,
yet in words you profess that you don't have attachment, this
surely is embarrassing.
Upholding a low and modest mind, how tiring this is!
For that reason cut off your phoniness!
You didn't cut off attachment and aversion to friends and foes,
yet in words you profess that you are equanimous, this surely is
embarrassing.
Attachment and aversion, how tiring they are!
For that reason integrate friend and foes!
You didn't abandon your homeland, relatives and possessions,
yet in words you profess that you don't have any attachment, this
surely is embarrassing.
Discriminating between oneself and others, how tiring this is!
For that reason act unbiased and impartial!
You didn't merge your inner mind with non-duality,
yet in words you profess that you are free of anything [more] to
be done, this surely is embarrassing.
Gathering and holding food and possessions, how tiring this is!
For that reason immediately purify your momentary [condition]!

[^A18a]

You didn't pacify your arrogance and haughtiness,
 yet in words you profess that you are humble, this surely is
 embarrassing.
 Oppressing other beings from superiority out of fear, how tiring
 this is!
 For that reason act as humble as you can!
 You didn't cut off your manifold mind of discussion,
 yet in words you profess that you are in concord with others, this
 surely is embarrassing.
 Offense and mere talk, how tiring this is!
 For that reason get a grip on yourself (lit. "seize your nose-rope")! [^A18b]
 You didn't cut off the fetters of selfishness,
 yet in words you profess that you [work for] the benefit of
 others, this surely is embarrassing.
 Quarrel between the two, oneself and others, how tiring this is!
 For that reason get a strong hold on yourself!
 You didn't realize the essence of your inner self-knowing
 awareness,
 yet in words you profess that there's nothing to be done [for
 you], this surely is embarrassing.
 Conventions of outer signs, how tiring this is!
 For that reason seize your mind from the very heart.
 You didn't know the indivisibility of body and mind,
 yet in words you profess that you have broken the boundaries,
 this surely is embarrassing.
 Brain work on the bed, how tiring this is!
 For that reason merge body and mind into one!
 You didn't know the indivisibility of ground and fruition,
 and you cherished the extensive pondering on hopes and fears.
 The persistence of not knowing, how tiring this is!
 For that reason make indivisible ground and fruition!
 You didn't understand the own effulgence of uncreated nature,
 and you're wishing for the ceasing of the occurrence of conscious
 mind.
 That [conscious mind that] didn't become stopped, how tiring [^A19a]
 this is!
 For that reason maintain anything that occurs as sufficient!
 This melodious song of the ten expressions of weariness,⁹¹

⁹¹ Oddly enough the expression of "weariness" (*'o re rgyal*, "how tiring this is!") is made eleven

at the slopes of a misty mountain,
 the idle man, Zla-ba rgyal-mtshan,
 had sung out of gloominess and for delight.
 I am a destitute old charlatan of these degenerated times, who
 doesn't have the flawless qualities, and
 I am most grateful to you, who bring about [this] pure
 perception.

Ha! Ha! I'm just joking!
 Sure I have faults, but I also have qualities.
 In the hermitage of impermanence and illusion,
 the Yogi who pierces the heart of death and,
 giving up evil deeds and practicing the virtues, draws the
 boundaries for retreat,
 doesn't meet the three lower realms.
 In the hermitage where the uncontrived basic nature
 spontaneously is present,
 the Yogi who [realizes] the unceasing radiance of [intrinsic]
 awareness and,
 beyond the duality of calm and movement, draws the
 boundaries for retreat,
 doesn't meet the lazy man during meditation.
 In the hermitage where your own body naturally became a
 divine body,
 the Yogi, who with a strong yet empty voice [chants] his own
 Mantra and,
 with a mind that is clear, vivid and non-conceptual, draws the
 boundaries for retreat,
 doesn't meet with the ordinary people from the world and its
 content.
 In the hermitage where Saṃsāra and Nirvāṇa are inseparable,
 the Yogi who [abides] in his unchanging self-knowing awareness
 and,
 holding the enlightenment in the palm of his hand, draws the
 boundaries for retreat,
 even though the apparent objects arise to the six collections [of
 the senses' objects and consciousnesses], is free [from the
 conception] of subject and object.
 How wonderful it is in the retreat with the mind at ease,

[^A19b]

for me to strive for virtuous actions with the “three doors”:
 when you didn’t contemplate your own body without desire as a
 divine body,
 there’s the fear that you sink in the swamp of ordinariness;
 when you didn’t recite the silent voice,
 there’s the fear that you carry out your idle chatter and faults;
 when you didn’t cut your mind’s constructs of the three times,
 there’s the fear that you fall onto the impasse of hopes and fears.
 For that reason, when you engage in virtuous actions,
 —[even] those with light legs need to be quick [to get] the
 driftwood [to cross the river of Saṃsāra]—
 you, son, must show gratitude when you’ve performed your
 practices! [A20a]
 Seeking again and again without change and as before,
 you will meet the place of Khecara.

Thus I had advised [myself] when I was doing the long retreat.

[9]

Then, after three years [of retreat] were over, I had gone to Brag-dkar rta-so once again. [There] I requested the *Yab bka’* of the *bDe mchog mkha’ ’gro snyan brgyud*⁹² and the *brDa’ dbang grol lam cycle*⁹³ together with their [respective] oral instructions [from Ras-chen Karma Chos-’phel], and since it was taken care of [my request] with loving kindness, I was most deeply grateful. Once again I had committed myself to three years of practice at Shel-phug. Mainly I performed prostrations and [repetitions of] the 100 syllables [Mantra], [but also] I performed eleven times one hundred thousand [repetitions] of the practice of approach to the black Vajravārāhī and [also] continuous recitations of the *Le’u bdun ma*⁹⁴ during the four sessions [of the day]. At that time I offered these words to the Guru (i.e. Karma Chos-’phel):

na mo gu ru

Endowed with the excellency of the realization of selflessness and
 victorious over the enemy, i.e. the mistaken belief in a self, [A20b]
 [i.e.] my supreme guide, the Guru; to your feet,
 [oh] noble one, being cared for through your great kindness,

⁹² Cf. *bDe mchog snyan brgyud yab bka’ ras chung lugs*, TBRC T1281.

⁹³ Cf. Padma dkar-po (1527–1592), *sNyan brgyud las zab mo brda’i dbang gi cho ga*.

⁹⁴ Cf. Part I, n. 15.

I, the little monk of the Shākya,
 kneel down with one-pointed devotion and joining my hands,
 I offer this entreaty in lines of verse.
 Your body is changeless and shines as a deity [together] with the
 female partner.
 Your speech ceaselessly performs the vajra-recitation.⁹⁵
 Your mind is undeluded and [abides] within the blissful sphere
 of luminous emptiness.
 Thank you very much for abiding being attentive to the living
 beings' benefit.
 Here, at this place, distress is relieved and thoughts and actions
 become purified.
 The actions of the "three doors" are right and for long you are
 contained in virtuous practices.
 From the dimension of the all-pervasive and spontaneous
 present sphere of deity, Mantra and *rlung*,
 you are in the tradition of relying on seclusion.
 As to the supplication of an entreaty for [your] refuge:
 From now until I have attained enlightenment,
 since I have no other hope for a savior but you,
 and after you have taken care of me in all lifetimes,
 [please] grant your kindness that my mind will be united with
 yours!

[A21a]

Thus I had offered.

At that time many performers of the *tshes bcu* dance⁹⁶ appeared and again,
 with undivided faith, I offered these words to the Guru:

na mo gu ru

Without the characteristics of deluded thinking and dualistic
 perception,
 perceiving the apparent yet non-existent actual phenomena
 as the moon in the water, you are the protector of living beings.
 Before the realized one, the destroyer of delusion, the lord,
 I, lacking the qualities of learning and knowing,
 and being far from the insight [gained from] a little meditation,
 with the disposition of a heedless child,

⁹⁵ I.e. the recitation of Mantras synchronized with the inhaling, retention, and exhaling of the breath; cf. Blo-gros mtha'-yas (2005, pp. 137–138).

⁹⁶ A dance performed in honor of Padmasambhava on the Tshes-bcu day; cf. n. 7.

being like cattle that is led by others, ask that:
 In the palace great bliss of the sphere of reality,
 there is the body of reality, the unchanging self-knowing
 awareness,
 i.e. you, the Guru, [with your] all-pervasive compassion;
 to you with my “three doors” devotedly I bow,⁹⁷ [A21b]
 present as the three, i.e. “the outer, inner and secret” offerings,⁹⁸
 confess my evil deeds, i.e. taking things as real and clinging to
 that,
 rejoice in all your deeds,
 [request you] to turn the wheel of the doctrine, [like] a
 wish-fulfilling jewel,
 that you won’t pass into nirvāṇa and stay for hundreds of aeons,
 and dedicate my virtue to the attainment of buddhahood [of all
 beings].
 [Oh] noble one, you say:
 “When you are not interested in the doctrine,
 saying ‘requested’, saying ‘attained’⁹⁹ is useless.
 Practice without wandering!”
 After I had set my mind on that, too,
 as soon as I was practicing without wandering,
 my mindfulness dissolved in discursive thoughts and
 when discursive thoughts arose in essence as mindfulness,
 the proliferation of the labors of mind ceased.
 When with attachment the focus on the characteristic [of
 substantiality] became lost,
 I recognize my own nature, i.e. awareness beyond any origin.
 When the afflictions that are to be abandoned became my
 company,
 abiding in the six collections [of the senses’ objects and
 consciousnesses], acts as a companion of my meditation. [A22a]
 When the natures of cause and effect became mingled into one,
 I maintain an ordinary awareness that is unbound.

Thus I had offered.

⁹⁷ I.e. again an execution of the *yan lag bdun pa* ritual; cf. n. 3.

⁹⁸ I.e. offerings of outer (*phyi'i*), inner (*nang gi*) and secret (*gsang ba'i*) elements, i.e. material offerings (*gtor ma*, water, lamps, etc.), visualized offerings (Maṇḍala offering) and offerings in the context of ultimate reality (*don dam*) (LK).

⁹⁹ *Zhus lo thob los*; cf. Uebach & Zeisler (2008, p. 316).

**tathātorka toca*:¹⁰⁰

[10]

[^{A22b}] At that time my grandfather, who was a Mantradhara, said: “Now I’ve grown old. Since I have something like [profound] instructions, I would be pleased if you’d come to receive them.” After I had gone there, I requested the empowerment and reading authorization of *Thugs sgrub rnam gsum*¹⁰¹ in its entirety, the empowerment and reading authorization of Vajrakīlaya,¹⁰² the empowerment and reading authorization of the black wrathful [Vajra]vārāhī,¹⁰³ the empowerment and reading authorization of Loktripāla,¹⁰⁴ together with manuscript notes on the approach, accomplishment and activities to the *Gur lha brgyad*,¹⁰⁵ [i.e.] an empowerment to the six-armed Mahākāla, together with the *Be’u bum*,¹⁰⁶ the blessing of the “Wish-fulfilling Wheel White Tārā”,¹⁰⁷ together with the reading authorization, and the reading authorization of the black Mañjuśrī,¹⁰⁸ together with an oral instruction. Then, when I was remaining for a long time in practice once again, I sang this song:

¹⁰⁰ This is a tentative transliteration of a line of *gter yig* (“gTer-ma script”, i.e. the encoded writing of the original treasure, which the treasure-discoverer deciphers after the finding). Though in the final pages of Gar-dbang rdo-rje’s, *rDor sems thugs kyi me long dang thugs rje chen po rtsa gsum snying thig*, TBRC W8881, pp. 483–486, one finds transliterations of various *gter yig* into *dbu med*, his own treasure-script is not included and a decoding based on the other scripts is unfeasible since for the various *gter yig* incongruous transliterations are employed.

¹⁰¹ I.e. the *Phyi sgrub ’gro ba kun grol nang sgrub rig ’dzin gdung sgrub gang sgrub gu ru drag po*, the outer, inner and secret Sādhana’s of the Byang-gter tradition; cf. Boord (1993, p. 26) and the *Byang gter thugs sgrub kyi skor*, by rGod-ldem-can.

¹⁰² Cf. the *Byang gter phur pa’i skor* by rGod-ldem-can, *et al.*; on the ritual practices concerning Vajrakīlaya in the Byang-gter tradition, cf. Boord (1993).

¹⁰³ Cf. nn. 43 & 44.

¹⁰⁴ Cf. the *Loktri pa la’i chos skor*, i.e. a collection of treasure-texts concerned with the rites of propitiation of Loktripāla (i.e. name of a Ṛṣi invoked as protector), by Nyang-ral Nyi-ma ’od-zer (1124–1192) and Guru Chos-dbang (1212–1270); cf. further *Lo ktri pa la (drang srong)* TBRC T488.

¹⁰⁵ I.e. a special Mahākāla form; cf. Nebesky-Wojkowitz (1956, p. 49ff.). Further cf. its liturgies in mKhyen-brtse’i dbang-po (1820–1892) & Blo-gter dbang-po (1847–1914), *dPal rdo rje nag po chen po gur gyi ngon po’i sgrub thabs rjes gñang dang bcas pa’i skor rnams*, and the description of its Maṇḍala in Blo-gter dbang-po (1847–1914), *rDo rje nag po chen po gur gyi ngon po lha brgyad kyi dkyil ’khor*.

¹⁰⁶ Cf. dGe-legs dpal-bzang (1385–1438), *Nag po chen po ye shes kyi ngon po phyag drug pa’i rgyud le’u brgyad pa sogs mkhas grub be bum*.

¹⁰⁷ I.e. the *sGrol dkar yid bzhin ’khor lo (Cintāmaṇīcakra-tārā)*; it is not made clear which one in propitiation is meant as several transmission lines of the deity are extant, such as Atiśa’s (*Jo lugs*) or Ba-ri lo-tsa-ba’s (*Ba ri lugs*); cf. Willson & Brauen (2000, p. 237ff.).

¹⁰⁸ Various texts on the black Mañjuśrī are included in the *Rin chen gter mdzod*, vol. 27 & 28.

na mo gu ru

The father, he who has perfected renunciation and realization,
the lord of the doctrine,
i.e. Ras-chen Bla-ma (i.e. Karma Chos-'phel), to his feet I bow.
Please bless me that I may be able [to remain] in the mountain's
solitude!

Being without value, a beggar, free of anything to be done,
think about that and lift yourself up!

Cast to the wind the concerns of this life!

My parents with their greatest kindness and
the village and monastery I relied on in this life, both,
since I gave up [these] without attachment, a long time has
passed.

Now, when I don't focus the mind, I delude myself.

The merit of a worldly way,
and my loved friends, both,
since I established equanimity [for them], a long time has
elapsed.

Now, when I hold on to a self, I delude myself.

I have turned my back on my land of birth,
freed myself from listening to my beloved friends.

Because I had not taken an amiable woman,
now, when I hold on to another country, I delude myself.

I relied upon the father, the Guru, and requested his oral advice,
acting for the benefit of the next [life], I took the vows,

[and apprehended the skillful] means of adjusting myself in the
rows [of the members] of the oral instruction lineage (i.e.

bka' brgyud).

Now, when I don't perform the practices, I delude myself.

Thus [I had spoken].

[11]

Then after I had departed from the retreat, a companion and I had gone on vacation. We were sleeping at a [place] called mDzo-thang, when around the middle of the night a long whistling sound arose. After that, falling rocks came down, like [they] were fighting each other and my companion, he was very frightened. As I remained undisturbed, a black man appeared, carrying a walking stick. He hit me as if to expel a *gre mo* [demoness] and left [respectfully]

[^23a]

backwards. The next morning though, we were ascending from our slate hut to the inner of sPags-ma,¹⁰⁹ when just below mDzo-phugs on top of a *phong chal*¹¹⁰ my foot slipped, so that we were going right and beneath it. [There] I summoned the *gre mo*, and on an even stone she got stuck as if I had pressed her down in mud, after which an imprint clearly appeared. I covered [the imprint] with earth, made it disappear and left it. I kept it secret from my friend, so that he could not tell [of this wrathful action].

[A23b]

Then I was performing for six months the approach to the black [Vajra]vārāhī in Shel-phug, when someone called Slob-dpon rNam-rgyal appeared and took a bottle of beer [away from me].¹¹¹ Thus I became furious with anger, snatched the bottle from his hand and threw it down to the earth. [But] it remained unbroken. That time [spiritual] experience [just] blazed forth and I sang these words:

na mo gu ru ratna yā

I, the Yogi for whom the five poisons appear as an ornament,
as I became freed of rejecting and accepting cause and effect, act
totally free.

When the afflictions roam about freely, I certainly become
deluded,

[but] when they appear as friends, it is the path of means of the
secret Mantra[yāna].

The madman's conduct, that is free of fault and downfall,
don't fear it, [oh] being of the lower vehicles of the Shrāvakas
and Pratyeka[buddhas]!

Since I [now] have explained a little who I am,
I scattered on the soil of a firm foundation of faith,
the dung of disillusionment [with the world], i.e. the
renunciation, and

[A24a]

planted the seed of an utterly pure noble intention (i.e.
Bodhicitta).

The plowing ox, i.e. the development-, the perfection-[stage]
and the unification,

I yoked the plow to its neck, i.e. [the practice] without
wandering [during] the four sessions [of the day], and

¹⁰⁹ According to Gar-dbang rdo-rje's secret biography, sPags-ma marks one entrance to sKyid-mo-lung: *bdag gi rang lo nyer lnga pa 'brug gi lo dus tshes hor zla lnga pa'i tshes bcvo lnga'i nyi ma ... skyid mo lung gi sgo spags ma zhes bya bar phyin pas* (gSang ba'i rnam thar, fol. 3b2–3).

¹¹⁰ R. *pha bong phyal*, “beetling boulder rock”?

¹¹¹ I.e. a *chang ku*, used in tantric practice (LK).

led it [through the field], i.e. an unchanging devotion.
 [I], the plowman, who pierces the heart of death,
 whipped with the rod, i.e. diligence without wandering and
 weeded [the field], i.e. deep revulsion [against cyclic existence].
 In the sky, i.e. the pure essence of mind,
 an accumulation of clouds, i.e. an all-pervasive compassion,
 gathered and
 a continuous rainfall of love and compassion came down and
 the warmth and moisture of learning, reflecting, experiencing
 and realizing converge.
 The Mantradhara, who is free of attachment to appearance and
 emptiness,
 set the protective sphere (*bsrung 'khor*) [in order] to being freed
 of the ego, [so that]
 he didn't experience being struck by the frost and hail of being
 dislocated.
 By the power of the corresponding of action with strategy in
 such a way,
 the seedling of constant experience flourished and
 the ear of an openly manifested view emerged, which,
 planted a grain (*mig*) of a non-meditation without wandering,
 ripened [as] the barley of the spontaneous present two benefits
 (i.e. oneself's and other's).
 The person, who arises unobstructed by himself,
 reaped [the fruit] with the scythe of sharp insight,
 embraced the bunch, i.e. the one taste of [all] the variety [of
 phenomena],
 bound it with the rope of the indivisibility of discard and
 remedy,
 moved it to the threshing floor, of the complete
 accomplishment,
 divided it through forceful refinement into the ears, i.e. the
 appearances,
 threshed it with strikes of all-pervasive spontaneous present
 [awareness],
 winnowed the grain¹¹² of the unification of the two truths,
 piled the heap of barley, i.e. knowing one that liberates all,
 roasted the grains, where bliss and emptiness are not two,

[^A24b]

¹¹² *Ongs*, i.e. unrefined grain and chaff?

boiled a mash, i.e. luminous emptiness without grasping,
 added the yeast, i.e. the naturally pure five poisons,
 stuffed it into a sack of self arising natural liberation,
 laid it down on a mat of indivisible contemplation and
 subsequent realization,
 as the fermented grain arose, i.e. the appropriate time for the
 benefit of others,
 [I] poured it into the *dong* [*ba*, i.e. a wooden churn], i.e. the
 arousing of the Bodhicitta of the great vehicle,
 filled it up with water, i.e. selfish interests become depleted [and]
 sifted the *chang*, where skillful means are in concord with the
 intellect.

The three [kinds of] persons, with superior, mediocre and
 inferior [faculties],
 according to their [respective] intellect, were each drawn off
 their own enriching choice.

[^A25a]

The man, i.e. the most superior person,
 was drawn off the ripe infusion, i.e. the great insight of
 self-liberation,
 got drunk within the sphere where Saṃsāra and Nirvāṇa are
 indivisible and
 is without any dread of the two, birth and death.
 The person with an ordinary mediocre intellect,
 was drawn off a mediocre *chang*, i.e. where discard and the
 remedy are indivisible,
 got drunk in the sphere where the appearances and the mind are
 indivisible and
 is without hindrance in regard of outer and inner things.
 The person, that is without fortune and cut off from the
 [Buddha] nature,
 was drawn off the weakest [*chang*], where there is no benefit nor
 harm,
 got intoxicated by the decease of deluded belief in true
 [existence] and
 got very weary, i.e. the belief in the self.
 Surely it's one way of drinking, drinking *chang*,
 but there are diverse ways of getting drunk, drunken.
 Even though I, the Yogi, might get drunk of *chang*,
 the flow of attentive mindfulness is not interrupted.

[It is] the serene bliss, freed from attachment to the desire,
 the vivid heat, compassionate to the hatred,
 the pure lucidity, outshining the ignorance,
 the wide equanimity (*mnyam khad de*), purely perceiving the [A25b]
 envy,
 the sparkling jewel, i.e. the development stage for the pride,
 the piled jewels, abounding the vessel and its content (i.e. the
 world and the beings),
 the clear conch, i.e. the respect of the wrong view,
 the serene pigeon (*thi*), self-liberating the [discursive] thoughts,
 the hazy mist, parting true [existence] from the appearances,
 the whole circle (*'khor yug ge*), where the mind essence is the
 [unification] of awareness and emptiness,
 the complete round, not dividing the two, Saṃsāra and Nirvāṇa.
 Through the benefits of getting drunk like that from *chang*,
 the choice of the eight [worldly] affairs, of joy over sorrow, came
 to an end,
 you realized the equality of the three times,
 the bliss of the body and the mind [united into] one bliss,
 the satisfaction of the aggregates and the constituents [of the
 body] and the sense bases was satisfied,
 the delight of the Dākas and Dākinīs was delighted and
 the joy in the self-knowing awareness, i.e. wisdom, was rejoiced
 and
 the liberation from suffering [was] a liberation into one's own
 condition.
 You throw up the vomit, i.e. untainted experience,
 display songs and dance, i.e. self-appearance and self-liberation,
 [have a] great entertainment, i.e. uncreated self-radiance, [A26a]
 burst out laughing, i.e. recognize one's own nature,
 [that is] the taste of the non-dual wisdom [due to] being drunk.
 When you have a confidence like that, even when
 you have drunk the corn *chang*, i.e. the world, you are free from
 faults;
 even when you rely on the affection of the woman who wields all
 the [distinguishing] marks,
 the great bliss, that doesn't bind you to Saṃsāra, appears as a
 friend.
 Drinking (*'thung*) the *chang* without a confidence like that,

the *chang* [is like] holding (*'chang*) the suffering of Saṃsāra in
 your hand,
 drinking [that] (*'hung*) [is like] oneself drinking poisonous
 deadly water,
 getting drunk [is like] getting intoxicated by the decease of the
 five poisonous afflictions,¹¹³
 the increase [is like] the increase of idle chatter, faults and
 downfalls, and evil report,
 the spread [is like] the spread of the roots of Saṃsāra, i.e.
 attachment and aversion,
 the loss [is like] the loss of advice for both this and the next [life],
 the expulsion [is like] the expulsion from the company of
 Buddhas and Bodhisattvas,
 the lack [is like] the lack of the briefest moment of an
 opportunity for bliss.
 In this way, when the one who knows [what to do] on the basis
 of the flaws,
 drinks the nectar of untainted bliss, it is right.

[A26b]

Even when one has refrained from women, who bring to ruin
 this and the next [life],
 as to a Vajrasattva woman of a good family,
 would it not be right to rely on [such] a Jñāna-Ḍākini?
 Even those who don't have a poisonous tree [like] woman,
 those, who carry out the conduct of the secret Mantra, as they
 like
 when one has explained [all] the benefits and flaws whatever
 there are to them,
 they attain mastery, through straightened *rtsa* (*nāḍi*), controlled
rlung (*prāṇa*) and the *thig le* (*bindu*).
 [Where] being struck by a weapon on the body, feels pleasant
 and
 gold and dirt are alike, to that yoga, and
 where rejection and accepting, negation and affirmation are not
 necessary, one is free from benefit and harm,
 to [practices] like that, I also bow down.
 You, [my] friend from the supreme vehicle,

¹¹³ The *nyon mongs dug lnga*, i.e. pride (*nga rgyal*), desire (*'dod chags*), anger (*zhe sdang*), envy (*phrag dog*), and delusion (*gti mug*).

in order to humbly tame the beings, you even act [according to]
the behavior of a human being,
[seemingly bound by] afflictions and as you please, yet you are
free from blame and faults.

‘Acting as a prostitute, a hunter, a child, man or woman,
you will bring about the beings’ benefit’, thus it was said by the
Guru.

To see the treasure below the earth, and seeing
the Ārya [Avalokiteśvara] on the mountain Potāla, transforming [A27a]
one in many bodies,
the fundamental nature [of things] as how they are as not
dependent upon other and
all objects known, however [many] there are, they become fully
developed [through] the creativity of the intellect.

For example, as a conch is not black,
even though he appears as a human being, he is free from
ordinary blame and faults.

[That is] my request to you, who is free from faults:
om – [you are] the Dharmakāya, i.e. changeless awareness,
āḥ – [which] is not modified nor altered, spontaneously present,
hūṃ – free from holding on to the acceptance or rejection of
good or bad,
ha – free from all [assertions like] ‘whatever there is, this is’;
hoḥ – [you have] merged into one, ground and fruition,
hrīḥ – whatever you have done, it is the great seal (i.e.
Mahāmudrā);
svā – [you are] the Yogi, who utterly has pervaded Saṃsāra,
hā – without any dread of the two, birth and death,
phatḥ – [you] have all that which has arisen brought onto the
path.

Thus [I had spoken].

[12]

Then, in my twenty-fifth year [1664], the Guru Padmasambhava revealed him-
self and conferred upon me the ‘empowerment of all-encompassing command’
(*rab ’byams bka’i dbang*). After that I obtained a realization free from the fix-
ation of mind, and with a firm conviction I realized the unerring view that is
free from the mental activity of the intellect.¹¹⁴

[A27b]

¹¹⁴ Cf. Part I, n. 53.

Furthermore I had moved to sNa-khung-phug. In a cavern that [merely] was large enough for me, I remained unmoving in the vajra cross-legged posture for six months. That time, at first the water of that place dried up. [Yet] then there were about three [new] springs and all the water needed flowed forth. Even the cattle could drink to their satisfaction. At that time I received mocking and many slanders from people in yellow robes and some women [too]. Some sincerely respected me and some bowed down before me and slandered me from behind. In short, I myself, from childhood until now, never have experienced a shameful mind. I offered all I had, even my real possessions, to the Guru and the Precious Ones (i.e. Buddha, Dharma, Saṅgha), except that which was received in addition, [which I gave] as alms to the poor and destitute. [A28a] Never ever did I make up the idea of “I need this, I want to accumulate this.” I solely focused on the attitude of the beggar. Even if I had died right then I wouldn’t have had any regrets. At that time I said to myself:

na mo gu ru

Confidence in the Guru who clearly perceives the three times,
relying on it or abandoning it, whatever you do, you know
[best]!

[I am] the beggar who has become numb to his own being,
please bestow on me an elevated intellect, diligence and insight.
The precious human body, the excellent support endowed with
freedoms and riches
is in danger of falling under the sway of this lifetime’s low
esteem:

‘Apply your three doors to the doctrine not entering
with body nor mind in useless actions!’, [oh you] who is free
from any action.¹¹⁵

The pledge of the three precepts as the root of the teachings
is in danger of being broken by the army, i.e. desire for food and
wealth:

‘Protect the precepts reaching for the higher, untainted by
the filth of conceit and longing!’, [oh you] who is free from any
action.

[A28b] The leading of the mind, away from longing for the relatives and
friends of your fathers’ land,
is abandoned by the poor [due to] unfavorable circumstances:

¹¹⁵ He is speaking of himself; his name is also: Bya-bral-ba (“free from action”) Zla-ba rgyal-mtshan.

‘Wander off to the unknown mountain solitude not bound by the fetters of Saṃsāra, i.e. clinging to the self!’, [oh you] who is free from any action.

Those who are like the beings of degenerate times [displaying] wrong conduct
are the parents who are mad due to ignorance and the five poisons:

‘Practice patience [with] great [loving] kindness without fostering

hatred in return for anger!’, [oh you] who is free from any action.

The naked essence of any [discursive] thought that may arise never transcends the seal of luminosity, awareness and emptiness:

‘Practice spontaneous [with] simultaneous presence, where whatever appears, i.e. the knot of subject and object, is freed by itself!’, [oh you] who is free from any action.

The phenomena, [with their] inner and outer aspects, that appear as conventional [existing],

are like a fine ornament, i.e. a golden pot filled with poison:

‘In your practice you should unify the two stages of view and conduct as integrated in each other!’, [oh you] who is free from any action.

The pledge to stay [until] liberation [engaging] in virtuous practice every day,

is like bandits and thieves who hide themselves in the mountains [like] the *nyug* bird: [^A29a]

‘Make your life and your practice alike (i.e. devote your life to practice) without being seized by

the inspector for paying taxes, i.e. hopes and fears!’, [oh you] who is free from any action.

The appliance of effort for veneration and fame is like the fly that is drawn to the fire of the lamp:

‘Fulfill your pledge after you have left behind the eight [worldly] affairs of this life like praise and suffering!’, [oh you] who is free from any action.

Thus [I had spoken].

[13]

[^A29b]

Also, while I was doing the retreat, I maintained any experience and realization that occurred without being attached [to them]. I performed seven hundred thousand prostrations. In short, within a dimension where the development and completion [stages] are indivisible, I achieved and ascertained the power of practice during day and night. Because I didn't enter the innermost [aspects] of this [worldly] life (i.e. he didn't care for worldly affairs), I became happy in my innermost mind. While I was staying in the lonely mountain retreat, in order to enhance the progress [in practice], I included the [appropriate] conduct and thus even something like signs of accomplishment [like meditative] heat occurred. Not only were the three doors in concord with the doctrine, [but] I didn't do any actions [at all] that were not [in accordance with] the doctrine. Even though at these times various appearances of [spiritual] experiences became apparent to me, since it is difficult to comprehend for those with opposing views, this is all [I will tell] at this point.

The parts up to this point are nothing but the words spoken by the Guru, the great knowledge-holder.

1.2. [gTer-ston Gar-dbang rdo-rje]

*na mo gu ru tsandra dhva tsha ye*¹¹⁶

[1]

Now, after the teacher (i.e. Gar-dbang rdo-rje), the great knowledge-holder, had resolved [any] misconceptions about the aural transmission [*bDe mchog mkha' 'gro*] before the Father Vajradhāra, Ras-chen Karma Chos-'phel in Brag-dkar rta-so, he went in the manner of a pilgrimage to the south in the year of the bird [1669]. From the door's lintel of the Mang-yul Byams-sprin [temple]¹¹⁷ he withdrew the *kha byang* [guide] to the history of the treasure and from the belly of a Mahāvairocana [statue] he took the profound treasure [entitled] *Zab tig chos dbyings rang gsal*. Then he went again to Brag-dkar rta-so.

After he had received the rest of the doctrine (i.e. the *sNyan brgyud*), he went to the practice place Shel-phug. [There] he remained in utterly strict retreat. Then, in the pig year [1671], he gathered for the commemoration of the death (i.e. the Rūpakāya dissolved in the Dharmadhātu) of the Father Vajradhāra, Ras-chen-po [Karma Chos-'phel] himself, and presented offerings of a considerably large [quantity] like sacred scarves and lamps (*snyan dar dkar me*). To this side (i.e. the outside of the retreat-cavity) he blessed gifts and offerings through the hole, and after he said: “These Ṭaṃkas (i.e. coins)¹¹⁸ I offer to Karma Chos-'phel”, he discarded them. Since he had a blessed *smān sku* [statue]¹¹⁹ of Padmasambhava, he said that if they needed it he would lend it; [thus] the scarves were thrown over the statue of Padmasambhava. [Also] he made a white woolen cloth into a turban for the head [of the statue]. After that, as if his heart was quivering, he acted in a crazy manner for a long time.

[^A30a]

[2]

Then, he said that in the evening when the one bearing the name precious sKyabs-pa, the ‘Master of the teaching’ [of the treasure cycle], who was linked with him through the prayers of former lives, became abbot of lHa-mdun,¹²⁰ the signs for the appearance of a treasure of Vajrasattva also came forth.

Because of that, the great Guru had the idea of remaining in practice at the middle opening to [the valley of] sKyid-mo-lung, [called] Mu-rtse-khrod, [and

[^A30b]

¹¹⁶ I.e. “Hommage to Bla-ma Zla-ba rgyal-mtshan”.

¹¹⁷ Cf. Part I, n. 31.

¹¹⁸ As to Ṭaṃkas, i.e. “Nepalese coins”, cf. Ricard (1994, p. 36, n. 68).

¹¹⁹ I.e. an image made of the six medicinal metals (gold, silver, copper, iron, brass, zinc).

¹²⁰ I.e. lHa-mdun mKhan-po Blo-bzang bstan-pa.

thus] he left [for this place]. After he had crossed the road of the Chos-la pass, he remained at the Chos-'byung cavern. At night some *btsan*, *bdud*, and *dmu* demons and the like, [i.e.] the masters of the region (*gnas bdag*) welcomed him and rendered service to him. Each of them addressed many requests of [being enabled] to move [to other places] independently, [and thus] he spoke whatever was appropriate [for each of them]; this is clearly [mentioned] aside.

[^A31a] After that, he settled at the cavern of the Mu-rtse-khrod boulder rock, which resembled a turtle with drawn [limbs]. He sent back his attendants and remained alone. Then, one moment while he was sitting on the boulder rock, one long whistling sound and [after that] a horse neighing was heard. One short moment later, a white man, wearing a silken turban and a white dress, holding in his right hand a whip and in his left a leather box arrived. He got off his horse, bowed before him and said these words: "Great venerable one! I am known as the master of the Mu-le glacier. Since I have a doctrine that was entrusted to us by the great knowledge-holder dNgos-grub rgyal-mtshan (i.e. Rig-'dzin rGod-ldem-can) and [i.e.] a doctrine that once was concealed by O-rgyan Padma, you [shall] come and get it." [Then] he went off to a mountain in the western direction. Again one short moment later, a white man carrying a mirror and a jewel in his hands, a white man holding a banner lance and a small vessel in his hands and a white woman wearing a dress of blue silk [appeared] and the three said with one voice: "Lord of the Doctrine! We are the *ya bdud* [demons] of Ra-zam, [known as] rDzong-lha dkar-po, sKos-rje dkar-po and Klu-sma dkar-mo. Though we are struck by defilements and impurities, you brought peace to us by means of your compassion. Now you [shall] come and get the doctrine where you attain the supreme and common Siddhis", then [^A31b] they left. After that, experiencing sudden excitement (*bar ma hur ma*) and diligently reciting the 'Guru [Padmasambhava] Mantra' he was proceeding, when a red deer with coiled horns walked before him without anxiety. After he had followed behind that deer, he withdrew from a rock at the foot of the bKra-shis dpal-bzang [mountain]¹²¹ a yellow scroll [bearing the title] *rDor sems thugs kyi me long*. As he went on, he set himself on top of the boulder rock that looks like a turtle with drawn [limbs], which, bedecked as [it were] shielded, [was lying] in the middle of a rainbow that connected the boulder rock and the mountain ridge. At this place he was planning to stay at best three years, on average one year, [yet] at least for six months. Yet he was thinking that he had noticed a robbers' trail [bypassing this place] and, based on how it was received in the precious Guru's prophecy, this is a sign that others will accumulate misdeeds here. Therefore he left for the practice place of the Guru, Shel-phug.

¹²¹ Cf. Part I, nn. 58 & 59.

[3]

Although he had been born as himself [now], in earlier times he had been born as the Mahāsiddha Ye-shes rnam-rgyal. It is said that at that time the Bla-ma had taken a secret consort and because he had fallen [under the sway of] mistaken ideas, it was necessary to apply himself to a purification of his misdeeds, [by means of repetitions of] the 100 syllables [Mantra] and prostrations. Therefore he, [Gar-dbang rdo-rje], said that he had no time to remain idle, and thus he set himself into retreat. *For the prophecy refer to the secret biography.*¹²² [A32a]

[4]

After that, as to the conferment of the *rDor sems thugs kyi me long* to the first doctrine holder (*chos bdag*) at Ling-ba, it is based on the outline of the precious [lHa-mdun] mKhan-po [Blo-bzang bstan-pa (17th/18th c.)]:¹²³

He was very much inclined towards gTsang-stod-pa Zil-gnon rdo-rje (17th c.)¹²⁴ and had confident belief in his own revealed treasure. Thus the great Bla-ma offered that, since he (i.e. Zil-gnon rdo-rje) was a doctrine holder, when he obtained the conferment, [both their] intentions would become [auspiciously] condensed into one. Based on that, after [Gar-dbang rdo-rje] had wrapped the *rDor sems* tantra in fine silk, he transmitted the empowerment to the jewel [like] doctrine in Ling-ba on the tenth day (*tshes bcu*). On the tenth day he made offerings and paid homage [to the Guru], then, since now it was necessary to request an invitation, he said: “You shall help!”, and sent me off. In Shel-phug the great Bla-ma said that today an invitation was going to arrive. Then, after the invitation had arrived, he went off to Ling-ba, and from the mNgon-dga’i ltag-la [pass] as far as Ling-ba he was escorted by a rainbow. To the aged Bla-ma Zil-gnon he conferred the empowerment and reading authorization of the *rDor sems thugs kyi me long* in its entirety. [And Gar-dbang rdo-rje’s] mind became merged into one with his. [A32b]

[5]

On one occasion, as he [was performing] the ‘Burn the name inscription’ [ritual]¹²⁵ for a practitioner of the doctrine of Ling-ba who had passed away, the butter lamp for the folded name inscription burned down. Thus someone else went off to get some fire, and hardly had he reached the door, when [Gar-

¹²² Cf. Part I, n. 61.

¹²³ For Blo-bzang bstan-pa, cf. Part I, n. 62.

¹²⁴ For Ling-ba and Zil-gnon rdo-rje, cf. Part I, n. 63.

¹²⁵ *Byang bu bzhus pa*, i.e. a ritual for the dead; cf. Bellezza (2008, p. 369).

[^A33a] dbang rdo-rje] moved his hand over the cup [for the butter lamp] and it was seen by everyone that a flickering flame blazed forth. After that, he went off to his practice place, Shel-phug, rather than staying for [too] long a time.

Again at one time in Klu-yu[l] he requested that all [vessels] like porcelain cups, *mi thong* cups and cooking bowls (*dkar yol mi thong zhal lu*) were to be filled with beer. [Then] he let the porcelain cup containing the beer drop on to the floor, [but it hit the ground] facing upwards, remaining unbroken and [still] containing the beer, [thus] he said.

[^A33b] Again in the locality of Klu, he went to a place with many male and female laborers, naked, having wrapped his garment around his neck. [Thereupon] the dGe-slong bSam-gtan bzang-po said that this behavior by him was like wanton [behavior (*mi mdzad dgu mdzad*)]. Thus [Gar-dbang rdo-rje in turn] said: “You don’t like it, I’ll cover up”, letting down his garment. Since he [then] said that the feast gathering (*tshegs*) should be prepared, [two] hands of feast *gtor ma* and feast meat, 14 pastries [made of] buckwheat and one bottle of feast beer were presented. Thus he performed the ritual for the feast gathering and without conferring it to [just] anybody, the great Bla-ma ate and drank it [all] at once, which was witnessed with amazement by everybody. Again he set off from the region of Klu to Yar-log. Some [say] that, in Tang-rtsibs, Klu-yu[l], he remained in a cross-legged posture, others [say] he went to bed [there]. As he had not heard him arriving, a vigorous man challenged [Gar-dbang rdo-rje] to a fight, but he was not able to move [the great Bla-ma’s] body at all. At yet another time, he acted in various ways [as if] his heart was quivering, when people became skeptical and many prejudiced questions arose. Thus he sang this song:

na mo gu ru padma ka ra siddhi hūṃ

The precious place of refuge for all times,
[i.e.] my Bla-ma, Guru Padmasambhava,
to you I pray, please grant your blessing!
This mindstream of mine, intoxicated by the five poisons,
if other people had it, I would feel like crying.
This pleasure that arises as suffering and happiness,
if all people had it, I would be a Buddha.

[^A34a] I’m a person with little merit,
yet all people call me a cheat, a cheat.
The phenomena that have not been [thoroughly] examined are
in a faulty [state of] vagueness,
never have I seen them being established as truly existent.

Even if you call me a cheat, [just] do it and let it go!
 I'm a blabber, without any focus,
 yet all people call me a liar, liar.
 The eight examples for the illusion¹²⁶ of appearing objects
 besides [being] lies resting on lies,
 never have I seen fixed true existence in them.
 Even if you call me a liar, [just] do it and let it go!
 I'm a Yogi who has parted from attachment
 and some people call me someone with little credibility (*bcol*
chung), little credibility.
 I make the distinction between spiritual and worldly [affairs],
 and even if you call me someone with little credibility, [just] do
 it and let it go!
 I'm free from attachment, practicing great bliss
 and some people call me a lecher, a lecher.
 I abide in the *thig le*, fixed and ascertained in the way of the *rtsa*
 and *rlung*,
 and even if you call me a lecher, [just] do it and let it go!
 I'm intoxicated by the bliss [that arises through] the *rtsa* and
rlung
 and some people call me a drunkard, a drunkard. [A34b]
 I [speak] plain language, taking my mind as witness (i.e. being
 true to myself)
 and even if you call me a drunkard, [just] do it and let it go!
 I'm a Yogi who has integrated contemplation and
 post[-experience]
 and some people call me a lunatic, a lunatic.
 I'm free of actions where my mind has no focus
 and even if you call me a lunatic, [just] do it and let it go!

Thus he had spoken.

[6]

Then, in autumn, when the flowers blossom (*me tog mdzad dus*) at mNyam, Chos-rje rdzong-pa¹²⁷ set off from Brag-dkar [rta-so] to meet [Gar-dbang rdo-

¹²⁶ *sGyu ma'i dpe brgyad*, the eight analogies of illusion or eight similes of apparition: 1) dreams (*rmi lam*), 2) illusions (*sgyu ma*), 3) hallucinations (*mig thor*), 4) mirages (*smig rgyu*), 5) moon reflected in the water (*chu'i zla ba*), 6) echoes (*brag ca*), 7) cities of the Gandharvas (*dri za'i grong khyer*), 8) emanations (*sprul pa*); cf. Harding (2011, p. 270, n. 1).

¹²⁷ I.e. rGyal-dbang seng-ge; cf. Part I, n. 55.

[^A35a] rje] in the lodging of rKyang. The ruler of mNyam gave him (i.e. Chos-rje rdzong-pa) one *khal* and a complete *bre* of barley. In front of the great Bla-ma, he had it heaped up, placing on its top one complete *mgur zho* of gold.¹²⁸ Offering him a *kha btags*, he requested from his honor's feet the kind admission to the profound treasures and made a prayer that he might kindly [confer] further teachings [as well]. Thus, after [Gar-dbang rdo-rje] had wrapped the scarf around his head, he said: "You yourself are a master of the rDzogs-chen, therefore you shall come [and receive the teachings]." On that occasion, having obtained an undivided faith, [Slob-dpon] Rab-byung dGos-med¹²⁹ prepared a great many of the finest offerings (*phud kha*) and, offering these select portions to the great Bla-ma repeatedly, he requested [the teachings] again and again. Finally, [Gar-dbang rdo-rje] had not conferred the great *rkyen mo*¹³⁰ to anybody [until then], [Slob-dpon Rab-byung] dGos-med himself was kneeling with joined palms in front of him and all his requests were accepted. He took two great [cups] of cleansing tea (*gsol ja 'jam bshal*). And after he had repeatedly taken more of the relaxant (*'jam*) in pairs, he urinated and his unwell physical condition was driven away, so that he had no deterioration of phlegm¹³¹ [left] at all. Thus he went to sleep happy and at ease. When this (*'u*) naturally dissolved, a load of diarrhea was relieved! ... Aaaaah ... he, he!

[7]

[^A35b] Then, after he had remained in strict retreat, he rose from the retreat in the year of the ox [1673] and among the people of the community of lHa-mdun and [the region of] mNyam [at large] an extensive feast was held. Then, once again he considered doing a retreat. After he had used up [all] water and provisions (*chu shing 'tsho chas bcug*), when the retreat was coming to an end, he said, based on a Ḍākinī's prophecy: "Now it's necessary for me to go to Zva-phug", [whereupon] he abruptly arose and left for Zva-phug.¹³² At that time, Chos-rje [rdzong-pa] still had many misconceptions with regard to him (i.e. Gar-dbang rdo-rje), whereupon the Bla-ma Rigs-'dzin chen-po conferred to him the

¹²⁸ According to <http://www.tibet-encyclopaedia.de/gewichtsmasse.html> and <http://www.tibet-encyclopaedia.de/gold-goldmuenzen.html> (accessed Feb. 1, 2013, 6 pm) one *mgur zho* equals about 23 *se ba* (0.25 gramme); thus one *mgur zho* would amount to ≈ 5.75 gramme.

¹²⁹ Cf. Part I, n. 64.

¹³⁰ Unidentified.

¹³¹ *Bad nyams* = *bad kan me nyams*; cf. *Tshig mdzod chen mo*, p. 1021, and Blo-gros rgyal-po (b. 1509) & Blo-bzang chos-grags (1638–1710), *rGyud bzhi'i 'grel pa mes po'i zhal lung*, vol. 1, p. 93.

¹³² Cf. Part I, n. 55.

empowerment and reading authorization of the *rDor sems thugs kyi me long* in its entirety. “Now apply yourself for four months to a strict retreat of longevity practice! After that, nothing will do harm [to you] (*cang mi sto*)!” he said while he granted his kind admission [to the teaching]. Since it is said from the words of Mi’gyur rdo-rje: “If you come across this teaching, your lifetime extends!”,¹³³ the [auspicious] circumstances for that [practice] were set. This great Bla-ma is endowed with the power of blessing, a compassionate master, merely by his wisdom he is capable of saving [beings] from the beyond [life]; [it is as if] the precious Guru in person had come, there is no doubt about it. [A36a]

[8]

Then, after he had held public ceremonies (*khrom dbang*) in sNying[s] and mNyam, he went off to the great practice place, [Shel-phug]. After that, having considered that the time for the taming of the east had come, he went off via gTsang-chung to Ling-ba. He was conferring the great Sādhana of the Seven-times[-Brahman]-rebirth¹³⁴ and other teachings and empowerments, when again he filled a porcelain cup (*dkar yol*) with beer and [let] it drop; [but] it remained unbroken [still] containing the beer, [thus] he said. At that time, a messenger arrived with an invitation letter to La-lde[bs] from Bla-ma Nor-bu bde-chen.¹³⁵ Having thought to himself: “I have a need to go to the south. The arrival of an invitation is [a sign of] auspicious circumstances”, [Gar-dbang rdo-rje] accepted [the invitation]. After that, he went via Chos-sdings to Grva, [where] he gave a public ceremony. Then he went to La-lde[bs], [where] he held a teaching on a pasture. In order to [further] spread the doctrine, he [then] went to dGon-pa-dkar. One night he was sleeping in the meditation cave of Pha-dam-pa [Sangs-rgyas], when he had a vision of the precious [Pha-]dam-pa. After that, he held a feast gathering in a meadow, [where] he saw Gangs-zhur-mo. Then, there is a low pass and as he was pointing at it, he said that, if one passed from here, one would go [across] to the [hidden valley] Zla-gam gnam-sgo without difficulty. Thus he went to the [sacred] place of Gangs-zhur-mo. After he had stayed in a guest-house, which was located [there], he went off on a pilgrimage to the *A-ru[-ra]* stone. At one time, the great Bla-ma, without any whereabouts, [could not] be found and as the inside of the [guest-]house was checked, it was said that he was not staying in there. When it was checked outdoors, it was said that he was not staying outside, [but rather] remaining inside, [where] he was not found. [Then] Bla-ma Karma Gu-ru said: “To him, [A36b]

¹³³ For gNam-chos Mi’gyur rdo-rje (1645–1667), cf. Meisezahl (1981).

¹³⁴ As to the *skye bdun*, cf. Dudjom (1991, n. 746).

¹³⁵ For Nor-bu bde-chen and the following episode, cf. Part I, nn. 66–69.

[^A37a] a *sprul sku*, no harm will happen, [thus] stay and don't search [for him]!" After a little [while], the great Bla-ma was residing in the [guest-]house [again]. After that, he withdrew from below the throne of a Guru [statue], in front of the *A-ru-ra* stone, the profound treasure, [entitled] *Phur pa spu gri reg gcod*. Then he went off to a pasture in La-ldebs, [where] he spoke [in order to] spread the teaching. In mKhar-bang he carried out the great Sādhana of the Seven-times[-Brahman]-rebirth, holding a public ceremony for the empowerment to liberation (*grol dbang*). After that, he held public ceremonies in Glang-chu and Khrom-se.

[9]

[^A37b] Then he was invited to Gyes-phug¹³⁶ and requested [to hold another] public ceremony. [Also] he was invited to Cang, [where] he carried out a public ceremony. Further he was invited to Dol-po (i.e. a village in the sKyid-grong valley), [where] he [also] held a public ceremony. After that he was invited to sKyid-grong, [where], after he had held an extensive public ceremony, he slept in the temple of the 'Dzam-gling [family]. That night he had a lucid dream in which a beautiful woman offering a tasty beer with a gleam appeared. Furthermore she said that he was to perform a feast gathering the following morning; [thus] he said. In the morning, he made a pilgrimage to the 'Phags-pa [Va-ti temple] with the melody of the Maṇi-chant [on his lips]. When he went through the door of the bathhouse [of the temple], Bla-ma 'Tsho-byed was there in order to pay homage [to him]. [But] as the great Bla-ma did not appear [to be] here where he had gone [anymore], Bla-ma 'Tsho-byed stayed, sitting upright at the door of the bathhouse. After a little while the Bla-ma Rigs-'dzin chen-po [reappeared], chanting the melody of the Maṇi[mantra] like he had done before, [still] making circumambulations. That time, he withdrew from the bathhouse of the 'Phags-pa [Va-ti temple] the profound treasure, [entitled] *Thugs rje chen po rtsa gsum snying thig*. After that he went to sPang-zhing, [where] he performed a public ceremony. After he had rested on the way up (i.e. northern direction [*yar lam*]) in a night's lodging (*zhag sa*) in Gro-thang, he went on to Brag-dkar rta-so, [where] he stayed. Once again he went on to Ling-ba, where he planned to stay for the winter. [But] on the basis of a short consideration, he went on via the [s]Mon-la [pass] to bCo-brag in bT-sum, where he stayed. [That] time, from mNyam an invitation accompanied by his father arrived upon which he consented to come. In the late winter, he went via the Thab-la [pass] to mNyam. Having been served in Klu-yul by the precious mKhan-[po, i.e. Blo-bzang bstan-pa] he stayed [there].

¹³⁶ For this place and the following episode, cf. Part I, n. 70ff.

[10]

Then he sang a song in the manner of [a message] that was being sent from far away to the born bSom-po, the direct disciple of the gTer-bton of Khams, bDud-'dul rdo-rje (1615–1672), dPon-slob O-rgyan dpal-bzang (1617–1677).¹³⁷

om āḥ hūṃ badzra gu ru padma siddhi hūṃ

You are touched by the [light] rays from the heart of O-rgyan

Pad-ma

and hold the three [roots],¹³⁸ your honor, Bla-ma Rigs-'dzin
dpal-bzang!

Since long ago I did not accumulate any merit and
because I'm quickly breaking away from reflection, I am of
inferior adequacy.

By simplifying anything that occurs, I [cultivate] obstinacy,
thus, in order to subjugate the *bdud* [demons], I [shall] behold
Padmasambhava as a *'dre* [demon];¹³⁹

anything that you confer, has the benefit of training, thank you
very much!

Many people accumulate misdeeds in [doing] that [training],
and we too

[^A38b]

don't know for what the desperate wish; thus,
since the profound teachings of Padmasambhava of that kind
are [now] available in the oral transmission (*bka' bab*), I shall
remain [here] until I have met them!

Then I shall go to another region!

[Please] consider that kind of intention with utmost compassion!

When [O-rgyan dpal-bzang] studied the page [containing] these thus spoken [words], he keenly had the intention of meeting [Gar-dbang rdo-rje]. And even though he came across rough passes and valleys and huge *kha mo* [deer], had to suffer hardship and beg for alms, he would be able to meet him, he thought and departed. In Klu-yul he met with the Bla-ma Rigs-'dzin chen-po. Since he posed many questions about the new and the ancient gTer[-ma treasures], he became very pleased. At that time the precious mKhan[-po Blo-

¹³⁷ Cf. Part I, n. 74.

¹³⁸ [*rTsa*] *gsum ldan*, i.e. Bla-ma (*guru*), Yi-dam (*devatā*), and mKha'-'gro-ma (*dākinī*); cf. Dud-jom (1991, vol. 2, p. 120).

¹³⁹ For the classification of the various demons, cf. Nebesky-Wojkowitz (1956).

[^A39a] bzung bstan-pa] was serving as the benefactor. Thus, a long-lasting feast [in honor] of the teachings of the new and the ancient gTer[-ma treasures] was granted to dPon-slob Rigs-'dzin dpal-bzang, Chos-rje rdzong-pa, the precious mKhan[-po], their supporting retinue and an assembly of many [people]. After that, the precious mKhan[-po] made the request that the three of them, i.e. the Bla-ma gTer-bton chen-po, Rigs-'dzin dpal-bzang, and Chos-rje rdzong-pa should each hold a public ceremony in the region of mNyam, upon which they did so.

[11]

[^A39b] Then, at the invitation of the bCu-dpon Chos-rgyal-po¹⁴⁰ and others from the region of Rud, he went off to Rud. At that time, he was coming across [a region affected by] an extreme drought, which [had caused] the sprouts to wither, when at night heavy rainfalls set in. It was said that this was a gift from the Bla-ma Rigs-'dzin chen-po, causing everyone to be [fully] satisfied. After he had held a public ceremony in order to increase the ripening [of the crop], he was invited by the practitioners from Zva-phug Brag-dmar chos-gling accompanied by a reception [committee] of a clerical procession. After he had ensconced himself in the chamber of *Yang steng chos sku*, he remained there for a long time. At that time, Chos-rje dzong-pa, together with [some] monks and along with the representative of the precious mKhan[-po], dGe-slong bSam-gtan bzang-po, founded a Bla-ma's residence (*bla brang*) in 'Od-gsal-sgang,¹⁴¹ which they then offered [to Gar-dbang rdo-rje]. He took up residence and stayed there.

Then, in autumn, he was invited to Ros, upon which he went there. He stayed for one day in the snowy area of sPung-rgyan (i.e. the Manaslu). While he was performing a public ceremony from the top of a throne at the great *mchod rten* of Ros, indescribable miracles [happened], such as there was a rainbow tent above the snow mountain of sPung-rgyan, as if a rainbow-colored silken weave had been stretched out and beautiful clouds of rainbow were filling the sky.

[^A40a] Then he went [back] to 'Od-gsal-sgang. Further, having been invited by the precious mKhan[-po] to lHa-mdun, he immersed the whole Saṅgha in the teachings of the new treasures, like the *rDor sems thugs kyi me long*. He attained great honors with all the teachers in general and in particular copious service was rendered to him by the precious mKhan[-po] continuously, being

¹⁴⁰ Cf. Part I, n. 76.

¹⁴¹ Cf. Part I, n. 77.

uninterruptedly consistent during his [whole] lifetime.

Then [again] he went to 'Od-gsal-sgang. At that time, as it was said in the prophecy to the *Zab tig* [*chos dbyings rang gsal*]: "In the year of the pig [1671 (iron-pig) or 1683 (water-pig)] someone with the name of sKyid ["Happy"] will appear", the lady of Ong, [named] sKyid, came to the Bla-ma for the teachings. Having accepted her as his secret consort, he enhanced his spiritual practice (*thugs dam*). From then on she offered her service to him continuously.¹⁴²

[12]

Then, in spring, he was feeling the need to offer the treasure teaching of the *Thugs rje chen po rtsa gsum snying thig* [as an appeal] for his longevity to the supreme emanation of the Dharma king Tshangs-pa lha'i me-tog (i.e. Khri-srong lde'u-btsan), the great glorious chief of 'Dzam-bu-gling, the precious victorious one (i.e. the Fifth Dalai Lama Ngag-dbang Blo-bzang rgya-mtsho [1617–1682]). Thus, having wrapped the precious book in fine silk, he sent it as a present with his two recognized (i.e. trustworthy) attendants to the great palace of lHa-sa. For as long as one week he did not receive any reply. Then, having aroused the great pleasure of an utter faith [in a reply], an official [answer] letter (*bka' shog*) together with a whole roll of *smam yug* silk was endowed to him. After he had been bestowed with this letter bearing the red seal, which was free from any accusation or defamation whatsoever, [but contained eulogies] like "From Kong-po up to [s]Pra-dum[-rtse] you have withdrawn treasures and [thereby] increased the beings' welfare", he was deeply grateful.¹⁴³

[^A40b]

[13]

Then, once again he departed from 'Od-gsal-sgang. After he had taken up residence in the practice place of Shel-phug, he remained there. 'One time, in a moment when a [feeling] as if my heart was quivering had arisen, a caller (*'bod mkhan*) appeared [as if] he was self-originated', [thus Gar-dbang rdo-rje] said. 'He approached with some displeasing words and went on to greet me personally', [thus] he said. 'He was wearing a turban on his head, clothed in cotton and holding a Khatvāṅga in his hand, displaying the costume of Rong.¹⁴⁴ Then he went off to Klu-yul. That evening, an invitation from the two rDzong-dpon of Glang-po-mkhar¹⁴⁵ arrived. The two rDzong-dpon re-

[^A41a]

¹⁴² Cf. Part I, n. 80.

¹⁴³ Cf. Part I, n. 81.

¹⁴⁴ *Rong*, "gorge", i.e. the lower valleys in the southern Himalayas ; cf. Childs (2001, p. 13).

¹⁴⁵ Cf. Part I, n. 82.

quested that I, [since] I am someone who is able to go any way, kindly consider [coming]. [I replied that] I will go when you yourself go ahead [to meet me middle way]', [thus] he said. Then he went to dGun, where he stayed for some days when a Mañi[mantra] reciting boy (i.e. his disciple) said to him that he was a messenger from the government with an invitation and requested that he [might] come as soon as possible. Thus he said: "I myself shall go when the right time has come. Then I will go. Relax!" After that an envoy from the government (i.e. the two rDzong-dpon) had to go without a break night and day to deliver an official letter to the rDzong-dpon of sKyid-grong, [thus] it was said. The great Bla-ma spoke: "Since [now] it is right for me to go, I shall go", and thus he went off to Gro-thang. [There] he received a messenger from Glang-po-mkhar. In each of the lower parts of Gro-thang to which he went, the best residences were arranged in order to welcome him. After he was welcomed by the dignitaries, the masters and their attendants from Glang-po-mkhar, he went to the palace, [where] he consecrated a statue. At that time he sang this song:

[^A41b]

om āḥ hūṃ

In the realm of space, which is utterly pure from the very beginning,
 you demonstrate any possible variety of unobstructed awareness.
 By taming whoever [needs to be tamed] by skillful means, you
 act for the welfare of beings,
 to you, supreme Bla-ma of [the state of] inseparability, I
 supplicate.
 From [within] the sphere of primordial purity,
 you perform the basis of unobstructed spontaneous presence.
 In your own nature, transcending pure and impure,
 with the weapon of great wisdom,
 that is insight and the self-knowing awareness of your identity,
 you have liberated (i.e. killed) the enemy of grasping at a self.
 This feast gathering of insubstantial symbols,
 is held by Samantabhadra [within the unity] of space and
 awareness.

[^A42a]

The Yogi endowed with the six kinds of satisfaction¹⁴⁶
 became freed from the six kinds of perception¹⁴⁷ and the six

¹⁴⁶ The *tshims pa drug* established during the *tshogs* ritual; cf. mKhyen-brtse'i dbang-po (1820–1892), *Tshogs 'khor tshim pa drug ldan gyi smon lam dpa' bo dang dā ki dgyes pa'i glu gar*.

¹⁴⁷ 'Du shes drug: 1) with characteristics (*mtshan bcas kyi 'du shes dang*), 2) without characteristics

abodes of the self¹⁴⁸
 and [thereby] was granted the Siddhi of the great
 all-encompassing.¹⁴⁹

a la la hoḥ gha ṇa tsakra pū tsa khā hi

When the brilliant illusory body of conventional [existence]
 and the fine mental continuum of ultimate [existence]
 became completed in union [by] setting up the protective sphere
 (*bsrung 'khor*),
 one may become free of the ruins of doubt.

*om su pra tiṣṭha badzra ye svāhā*¹⁵⁰

Thus he had spoken to the two rDzong-dpon brothers in Glang-po-mkhar, in Mang-yul sKyid-grong.

On that occasion he requested from the Zhal-ngo Me-srong[-gnas]¹⁵¹ the empowerments to Kye-rdo-rje and Phur-pa. Once again he was invited to Gyes-phug, [where] he performed a public ceremony. [Then] he was invited to Cang, where, after he was welcomed with a cleric procession, he performed empowerments. When in Rin-chen-dgon he was reciting a Mantra according to the tradition of Guru Chos-dbang (1212–1270), Ngag-dbang dpal-bzang and gZhon-nu (i.e. the above-mentioned attendants), having returned [from lHa-sa], presented him with answer [letters] which had been committed to them from the Potala.

[^A42b]

[14]

Then, shortly [after] he had gone to Glang-po-mkhar, he turned his horse to Tibet, [where] he went for the winter. Since the Maṇi[mantra] reciting boy (i.e. his disciple) had left for Gorkha, [Gar-dbang rdo-rje] remained without being surrounded by [any] attendant. [But] after the boy had returned in early winter, he did a strict retreat [for] the winter in 'Od-gsal-phug.¹⁵² While he was staying there, the supreme emanation of bZang-po grags-pa, Pho-lung sprul-

(*mtshan med kyi 'du shes*), 3) of small extent (*rgya chung ba'i 'du shes*), 4) of great extent (*rgya che ba'i 'du shes*), 5) immeasurable (*tsad med pa'i 'du shes*), 6) nothing whatever (*ci yang med pa'i 'du shes*); cf. *Tshig mdzod chen mo*, p. 786.

¹⁴⁸ *bDag gnas drug*, unidentified.

¹⁴⁹ *brDal khyab chen po'i dngos grub*, unidentified.

¹⁵⁰ I.e. the formula of the consecration.

¹⁵¹ Cf. Part I, n. 110.

¹⁵² Cf. Part I, n. 84.

sku, a medium for Heruka himself (*pho lung sprul sku zhu ba'i he ru ka de nyid*) came from Khams to the gTer-bton in order to request his treasure-teachings. That time they met, he only conferred [the teachings], when they met again, he [also] accounted for [them]. After that, he was intending to return to his residence, [but], having related that he had received a prophecy, he went off that very winter to the practice place of the Guru, Shel-phug, [where] he did a retreat.

[^A43a]

Then he had the idea to make use of the offerings, which were presented to him [out of] faith from many places, for a [good] cause. That is to say, at the opening of the casket in bKra-shis-sgang,¹⁵³ a practice place of the precious Guru, he would build a statue made of gold and copper, which would become a widespread field of merit (i.e. a holy place) for [all] living beings, [thus] he thought. Having summoned skilled Nepalese [craftsmen] like Ru-dar-shing, a head-high Guru Rin-po-che statue together with his two consorts was built according to his plans. The Nepalese were pleased with the gift. The statue was well filled with many Dhāraṇī and many extraordinary treasure objects.

[^A43b]

Its consecration was carried out with complete auspicious success and this unobstructed accomplishment became renowned as the object of veneration of the Bla-ma Rigs-'dzin chen-po.

Then again, Rigs-'dzin Padma rnam-rgyal (i.e. Nyi-ma grags-pa [1647–1710]), the medium for the [re]birth of Pho-lung[-pa] himself,¹⁵⁴ came to the great Bla-ma in Shel-phug. Having received any empowerment, reading authorization and explanations of the new treasure [teachings] and the like in their entirety, all doubts and misconceptions were cleared away. In conclusion, once again he acted as nothing but a mendicant towards the master, [like he did] before. Still, in response to his request that [Gar-dbang rdo-rje] might kindly accept to [confer] oral advice, [the great Bla-ma] sang this song:

na mo gu ru padma ka ra siddhi hūṃ

He is the lord of the Family! The essential nature of the Guru is impartially compassionate to anyone.

In particular he is the sole shelter for the beings of the land of snow (i.e. Tibet).

I worship my Guru, Padmasambhava, with the crown of my head.

Due to the continuation of the actions, which were [committed] in former [lives],

¹⁵³ Cf. Part I, nn. 63 & 85.

¹⁵⁴ Cf. Part I, n. 86.

the novice, who was born in the region of the gorges of [A44a]
 Ku[-thang] and
 the Mantradhara, who came from the region of mDo-khams,
 the two,
 have restored the forgotten memory in this place of practice.
 The aggregates, constituents and sense-bases became naturally
 clear,
 subject and object of breathing, exhaling and inhaling,
 awakened in space,
 the natural face of the great co-emergent bliss was revealed,
 the empowerment to the dynamic energy of the supreme
 self-knowing awareness (*rig pa'i rtsal dbang*) was bestowed,
 the authorization to the empowerment and the prophecy was
 conferred [and]
 the great assembly of the sixteen cycles was put in place (*bcu
 drug 'khor lo tshogs chen sa la bzbag*).
 You, Rigs-'dzin bla-ma, [are] a non-returner [to this world],
 from within a state without attachment, you, having established
 the connection, have come [to me],
 from within a state beyond bias, you, working for the welfare of
 [all] beings, have come [to me],
 from within a state without partiality, you, [blessing us] with
 dedication prayers, have come [to me],
 hoisting the victory banner of the Atiyoga at the very [highest]
 pinnacle [of all], you have come [to me],
 kindling the lamp of the rDzogs-chen teachings, you have come
 [to me], [A44b]
 expounding the teachings, instructions and empowerments of
 the nine vehicles,¹⁵⁵ you have come [to me]!

a hoḥ

The way Saṃsāra appears is like an illusion,
 avoid attachment to true [existence] and reflect on
 impermanence!

¹⁵⁵ The *theg pa dgu* according to the rNying-ma-pa tradition: 1) *nyan thos kyi theg pa*, śrāvaka-yāna, 2) *rang rgyal ba'i theg pa*, pratyekabuddhayāna, 3) *byang chub sems dpa'i theg pa*, bodhisattvayāna, 4) *bya ba'i rgyud kyi theg pa*, kriyatantra, 5) *upa'i rgyud kyi theg pa*, upatantra or spyod pa'i rgyud kyi theg pa, caryātantra, 6) *rnal 'byor gyi rgyud kyi theg pa*, yogatantra, 7) *rnal 'byor chen po'i theg pa*, mahāyoga, 8) *rjes su mal 'byor gyi theg pa*, anuyoga, and 9) *rdzogs pa chen po shin tu mal 'byor gyi theg pa*, atiyoga; cf. Dudjom (1991, vol. 2, p. 164).

The freedoms and riches [of a human life] are like a
 wish-fulfilling gem,
 since it is rarely met with, use it for what is essential!
 Action and its effect (i.e. the karmic process) are like the body
 and its impurities,
 through recollection, exercise your discrimination!
 Your own body is from the very beginning a Maṇḍala,
 bring to light your mindfulness [of that] during the four sessions!
 Your uttered words are established through the letters, vowels
 and consonants,
 regard it as the suchness of the wind during vajra-recitation!
 [Within] the sphere of the co-emergent union of the wind
 (*rlung*) in the channels (*rtsa*),
 remain in your own state of mind [within the union] of space
 and awareness!

kye hoh

This awareness, that is without alteration,
 is the primordial [Buddha] Samantabhadra.
 However it is, maintain it as such [and]
 do not adhere to the dualistic concept of joy and sorrow!

[^A45a] Thus had the emanation of Padma[sambhava], sPrul-sku Rigs-'dzin Gar-dbang rdo-rje'i snying po taught in response to the words [of request] of mDo-khams-pa Pho-lung sprul-sku Rigs-'dzin Padma rnam-rgyal, who was in need of oral advice.

Thus [had he spoken].

Then, having returned to Khams, [Padma rnam-rgyal] largely increased the welfare of [all] beings by means of the teachings of the new treasures, like the *Padma'i snyan brgyud*, [so] it was said.

[15]

This time, the Bla-ma Rigs-'dzin chen-po had realized that the time had come, when he needed to go to [s]Pra-dum[-rtse]. [Thus] he went via Lug-rtse to [s]Pra-dum[-rtse]. With [a feeling] as if his heart was quivering, he entered into the lHa-khang. He said to the caretaker [of the temple] that both of them should sleep in the temple that very night, upon which he replied: "Oh no! I can't sleep [in here]! You, sPrul-sku rin-po-che, yourself shall sleep [here]!", [and thus] he left. Then the door of the temple was closed and [the great

Bla-ma] remained [alone]. When the night was fading, he talked a lot, as if he [was speaking] Sanskrit, which [in turn] was heard from outside by his attendant. The next day, his heart was pacified. This time he withdrew a secret treasure (*gsang gter*), [through which], without displaying it, he increased the meritorious virtue of the northern nomads. Then, via Mar-lung, he went again to his place [of residence].¹⁵⁶ [^A45b]

[16]

Then, upon an invitation from the two brothers of rDzong-dkar, Zhal-ngo dNgos-grub-lags and the rDzong-dpon, the Bla-ma Rigs-'dzin chen-po went to rDzong-dkar. When he set out, it was pouring with rain after there had been a drought for almost a year. Then, in his chamber on top of the northern palace, he conferred at length the [teachings] of the new treasures, like the *rDor sems* [*thugs kyi me long*], in every minute detail to the brother Zhal-ngo for about one month. Thus, having been set [on the path] of maturation and liberation, the faith, that [permits him] to perceive everything that [the Bla-ma] does as good, arose in Zhal-ngo dNgos-grub-lags' heart. Then he went to visit the mGon-khang (i.e. the temple of protector-deities), [where] he said to the caretaker [of the temple] that he ought to propitiate [the protectors]. [Then] the Zhal-ngo requested a prophecy [from him], upon which he said that this palace would not be under attack by a foreign invasion for several years. Then he was offered the abbot[hood] at the abbey of [dGa'-ldan] 'Phel-rgyas-gling and the request that the Saṅgha in general should be endowed with donations and tea was granted.¹⁵⁷ [^A46a]

[17]

Then he went again to Shel-phug, [where] he did a retreat. Again, one time he said the following to Chos-rje rdzong-pa: "In this year, an [iron-]monkey year [1680], a great Sādhana [ceremony] needs to be held. Therefore [you], Chos-rje, should nominate [the participants], bring many monks from Zva-phug and enable them to come!" Then, having been successful in rolling the pills [for the ceremony] and having set up the boundaries of the outer, inner and secret [rituals], he carried out the rituals unremittingly, day and night, while, during the four sessions, the *nyul le* [spirits] were expelled by means of the masked dance.¹⁵⁸ After two days had passed, he said: "I don't need to expel [^A46b]

¹⁵⁶ Cf. Part I, n. 88.

¹⁵⁷ Cf. Part I, n. 89.

¹⁵⁸ *Nyul le*, i.e. random negative forces; cf. e.g. 'Jigs-med gling-pa mkhyen-brtse 'od-zer (1729/

the *nyul le* [spirits] [anymore], [since] the signs of an agreement arose (*'phrod pa'i rtags*).” On the basis of that, the ritual flowed [smoothly], and within a state of an exclusive experience of luminous awareness, satisfaction (*thugs 'gro*) and the descent of wisdom (*ye shes phebs*), the great Sādhana [ceremony] concluded. Sacramental substances (*dam rdzas*) were spread in great [quantities]. In upper and lower Gung[-thang], up to lHo-kha, in Nub-ris, rGya-'og, Ros, and Ku-thang, everywhere, donations were given by the people. Those who had much contact [with him] and those who had little contact (*che reg chung reg*), everyone, was set on the blissful path of enlightenment.

[18]

[^A47a] That is to say, this great Bla-ma brought about the welfare of many fortunate [people], chiefly from within the state of mere retreat. In particular, his close disciples, who themselves were able to [work for] the welfare of beings, like bZang-grags sprul-sku (i.e. Padma nam-rgyal), mNga'-bdag Zhabs-drung sku-mched, Chos-rje rGyal-thang-pa Zil-gnon rdo-rje, lHa-mdun mkhan[-po] Blo-bzang bstan-pa, the descendants of [gCung] Ri-bo-che, Bla-ma A-li, Bla-ma Karma Gu-ru, Bla-ma 'Tsho-byed, Bla-ma Tshe-ring dpal-bzang, the mKhan-po of Dol En-rtser, [i.e.] Bla-ma Jo-bo, Mar-lung Zhabs-drung sku-mched, from Sikkim, Bla-ma Ngag-dbang bsam-gtan, Bla-ma Nor-bu bde-chen, the Bla-ma of Kyung-ga-phug, Nam-mkha' rdo-rje, dPon-slob Rigs-'dzin dpal-bzang and Chos-rje rdzong-pa, [i.e.] major and minor fortunate ones, of whom it is not known who came earlier or later, were immersed in a rain of teachings of ancient and new treasures, according to each of their respective transmissions, so that they became [fully] satisfied. These close disciples in turn widely spread the instructions of the treasure teachings, when the [appropriate] time had come, to each of their own students.¹⁵⁹

[19]

[^A47b] Another time, he gave the following letter to Chos-rje rdzong-pa: “Since you posses the transmission of the *Zab tig chos dbyings rang gsal*, I [still] have to teach the beginning of the teaching to you. Also a structure has to be built here [for you], therefore you should come in the company of [some] sturdy monks!” [upon which] he left. After that, a little bedroom was constructed in the west of the [Bla-ma's] chamber. In the morning the construction was done

1730–1798), *Nyul le bskrod pa'i pho nya'i sgos bskul* or [anonymous], *dBang dang rab gnas me dbang skabs kyi nyul le bskrad pa'i bgegs kyi rgyu lam*.

¹⁵⁹ For these figures, cf. Part I, nn. 90–103.

and in the afternoon he conferred the empowerment and reading authorization to the [*Phyi sgrub*] *'gro ba kun grol*¹⁶⁰ as a preliminary [practice] to the *Zab tig* [*chos dbyings rang gsal*]. For the main part, he conferred in their entirety the empowerment, instructions, and reading authorization, the three, of the *Zab tig chos dbyings rang gsal* together with an oral instruction. For each he gave a teaching lesson at the practice place [Shel-sdings] phug-mo-che, when one time he said: “On this higher ground is one of my smaller practice caves. In there my relics shall be kept!” Further he said: “You are going to live longer than I am. [Therefore] you shall function as the keeper of these relics.” He gave several [other] precepts for the future. [^A48a]

[20]

Then the patron of Dol rTa-rab, Phyug-po dpal-le, called upon him and the faithful laymen and monks from the four corners of Dol,¹⁶¹ and [in particular the region of] Bar-bong invited the Bla-ma Rigs-'dzin chen-po to Dol. And even though the Bla-ma Kun-dga' rgyal-mtshan, the priest [accompanied by] the patron, had come [to him] and insisted that he kindly needed to accept [the invitation], he, having said that he would consider that later, refused. Based on that he was not able to meet with the very many visitors from the region of Dol personally, nevertheless he obtained [from them] many offerings of virtuous causality as a cause for their omniscience. And with a dedication prayer he confirmed that everyone should become awakened in the single Maṇḍala of the youthful vase body,¹⁶² that may never be lost, [even] in the *bar do*.¹⁶³

[21]

Again, by command of the government, he had been invited once again to the temple for further taming of Mang-yul, Byams-sprin [dge-rgyas lha-khang], for [some] general rituals for the realm of Tibet. For one week he performed in detail such [rituals] like the *'Gong po ar gtad*, the *gDab las gdug pa kun sgrol* and the great *gTor*[-ma ritual] to drive back foreign invaders.¹⁶⁴ After that he was invited by the rDzong-dpon of sKyid-grong, [where] he went. At that time he spoke the following [words]: [^A48b]

¹⁶⁰ I.e. the first part of the *Byang gter thugs sgrub kyi skor* of rGod-ldem-can.

¹⁶¹ *Dol gru bzhi*, i.e. Ting-kyu, Nang-khong, mDo-rta-rab, and sTang-gshong; cf. Snellgrove (1967, p. 15) and Schicklgruber (1996) q.v.

¹⁶² *gZhon nu bum pa sku*; cf. Ricard (1994, p. 92, n. 32) and Karmay (2007, p. 185).

¹⁶³ For the transmission of Gar-dbang rdo-rje's works in Dol-po, cf. Part I, n. 104.

¹⁶⁴ Cf. Part I, n. 105ff.

om āḥ hūṃ badzra gu ru padma siddhi hūṃ

His Dharmakāya is of changeless essence,
his Sambhoga[kāya] blazes in clear luminous nature,
he shows unreserved compassion [through his Nirmāṇakāya]; to
the Bla-ma

I supplicate—may his three bodies arise spontaneously!

From an island in the immaculate and gleaming lake

[Dhana]kośa

you are auspiciously born as the heart son of Padmasambhava;
with loving compassion [you care] for [us] beings in these
degenerate times,

to your feet, Gar-dbang rdo-rje, I supplicate!

In this way, by the power of a respectful supplication to you,

may [the ordinary] body, speech and mind change into an

[enlightened] body, speech, and mind,

and through the [four] empowerments into the dynamic energy
of awareness, [viz.] the vase-, the secret-, the insight- [and
the word-empowerment]

may the primordial [Buddha] Samantabhadra tread in this very
lifetime.

[^A49a]

These [words] had he bestowed in Glang-po-mkhar rDzong with regard to a request from the Zhal-ngo of rGyal-rtse, Me-srong-gnas, who had needed a verse for his continuous supplication.

[22]

Then, in the winter, he conferred in detail the empowerment and reading authorization of the *Zab tig* [*chos dbyings rang gsal*] to the assembly of Bla-mas of Brag-dkar rta-so, after which he remained in a retreat.

In spring he went via the Thab-la [pass] to sKyang-srib. After he had been offered the finest things and one year's salary by the bCu-dpon bsTan-pa,¹⁶⁵ he went to Shel-phug. Soon after he was invited once again to the retreat center of Zva-phug [where] he went. In general he went five times to Brag-dmar bsam-'grub chos-gling. The third time [he went there], he conferred in their entirety the empowerment and the instructions together with the reading authorization of the *rDzogs pa chen po dGongs pa zang thal* in 25 sections, the *rDor sems snying thig*, the *rDor sems thugs kyi me long*, the *Padma'i snyan brgyud*, the *rTsa gsum*

[^A49b]

¹⁶⁵ Cf. Part I, n. 111.

snying thig and so forth.¹⁶⁶

Then, the last time [he went there], he was sitting on the throne of the teaching convent of Zva-phug Brag-dmar chos-gling, when he spoke the following [words]:

One fears the difficulties of treading this path,
that is fundamentally unaltered and uncontrived.
Nowhere did it come from, nowhere it is,
nowhere it will lead to.
Tomorrow¹⁶⁷ I shall ride the horse of sun.
The day after it's radiance travels on earth.
I shall never ride the human horse (i.e. being born as a human
again) and
become the master of the moon house.¹⁶⁸

Further he said:

om – [Oh] Guru, precious Buddha,
āḥ – you have learned insight into the Buddha's teachings,
hūṃ – you carry out excellent examination and
hrīḥ – have spontaneously accomplished the four
bodies¹⁶⁹—[you, oh] Guru, I ask that,
om – for the benefit of sentient beings, [A50a]
ma – you may unimpeded and quickly send out [emanations of
you].
ni – When one seeks advice in one's own mind,
pad – and certainty has arisen, one will quickly meet [with your
emanations].
me – When in the burning Saṃsāra this cold storm
hūṃ – is realized as imperishable, nothing [more] needs to be
done.
āḥ – [Oh] precious Guru of spontaneous presence,
I request you to remain within the state of the three bodies,
[so that] I will come to see you in person again and again.

Thus he had spoken. Again in the next day, after much snow had fallen, he

¹⁶⁶ Cf. Part I, n. 112.

¹⁶⁷ *Nang par* (LK).

¹⁶⁸ *Zla khyim*, i.e. a synonym for the ultimate state of liberation (LK).

¹⁶⁹ *sKu bzhi*, i.e. the, 1) *chos sku*, *dharmakāya*, 2) *longs spyod rdzogs pa'i sku*, *sambhogakāya*, 3) *sprul pa'i sku*, *nirmāṇakāya*, and 4) *ngo bo nyid kyi sku*, *svābhāvīkākāya*; cf. Dudjom (1991, vol. 2, p. 125).

said this:

The self originated, uninterrupted and unspoken
words of the Buddha, these I understand.
After the unchanging, spontaneously present
retreat was cut by snow, I shall indicate [them].

[Thus] he had spoken and even further he said.

om āḥ hūṃ

[^A50b] In the field where the three bodies are spontaneously present,
[i.e.] the glorious monastery of Ding-ri¹⁷⁰
the one lord named Kamalaśīla,
from among the four spiritual consorts,
the Ḍākinī named Zha-ma¹⁷¹ and [her spiritual]
son of the body, speech, and mind, Ko-brag-pa¹⁷² [resided];
there is no doubt—give up any second thought!

Further he said in the way of a *gre mo* [demon].

In the pure field of “this has a self, this doesn’t”
I, the Bla-ma, who has no clinging to I and oneself,
speak these nonsense words striking anywhere or striking here,
may all gods and humans bear with me [for that]!

After that, upon an invitation of rGyal-po Don-grub, he went to Rud, [where] he performed an extensive public ceremony, so that everybody, laymen and monks, high and low, sowed the virtuous seed for meritorious [actions].

Then, after he had [performed] a public ceremony in sNying[s] and received pots of offerings, he went to Shel-phug. That winter he showed utter loving kindness towards everybody, the monks and disciples, by means of [conferring] instructions on the *Zab tig* [*chos dbyings rang gsal*] in great detail as well as [giving] advice, instructions, and precepts for the renunciation, and so forth.

¹⁷⁰ Cf. Part I, n. 67.

¹⁷¹ Ma-gcig Zhva-ma (1062–1149), the disciple of Pha-dam-pa Sangs-rgyas (d. 1105); TBRC P1238.

¹⁷² For Ko-brag-pa bSod-nams rgyal-mtshan (1170–1249), cf. Stearns (2000).

[23]

Then, the great Bla-ma himself had conquered the four Māras without exception. So that, even though his Dharmakāya, the body of a single sesame seed,¹⁷³ was in possession of [neither] the signs of birth [nor the signs] of death, with regard to how he appears conventionally, he was to dissolve his physical body into the sphere of ultimate reality (*chos dbyings*) in order to refute those who cling to permanence and encourage those who are too lazy [to practice the doctrine]. [As to the] document of [his last] will, he went to Chos-rje rdzong-pa in Zva-phug, where he requested [the following] from the precious Chos-rje: “In order to perfect the accumulation [of merit] for myself and others and for the purification of [our] obscurations, I had planned to hold a great Sādhanā [ceremony] here. Therefore, I have been called to my commitment, that I shall not face weariness. You, the master and [my] disciples, 15 [in all], shall come on the 29th of this month. I need to stay here for some [more] time, and you know best what efforts it will take for that.” Then, the orders were carried out according to the document. When he had finished rolling the pills [for the rituals] in Shel-phug, he performed many dances the night [before] the morning he was to hold the great Sādhanā [ceremony].¹⁷⁴ Due to that, it seemed that his feet were aching a little bit. Then, the adorned Maṇḍala for the great Sādhanā [ceremony] was fully established. When the Dhāraṇī thread¹⁷⁵ was drawn, there was in the middle [of the Maṇḍala] a little thread ball at the end of the sacred Dhāraṇī thread, which, without any cause, was cut off abruptly. This was known to be a bad omen. At that time he revived a little bit in his chamber, where he said that, since the house had become a nice [place], it was like the owner was not living there. After the great Sādhanā [ceremony] was concluded, the Seven-times[-Brahman]-rebirth-pills were taken in his honor. Then, he returned the ritual robe, putting it aside rudely (*hre hre bor song*), and said nothing. Everyone else became superstitious. At that time he asked: “Did you see the flash of red lightning today?” After that, the disease of his feet had moved upwards [in his body]. Having been just about to reach his breathing, the cause of the disease stopped increasing. He said: “Today, on the 25th, a celebration for the great Sādhanā [ceremony] needs to be held. Thus, precious Chos-rje shall be seated on my throne in the temple by any means!” After he

[A51a]

[A51b]

[A52a]

¹⁷³ *Ti la nyag gcig*; I assume this to be a synonym or an erroneous form to *thig le nyag gcig*, i.e. a *terminus technicus* in the rDzogs-chen; cf. Ehrhard (1990, pp. 250, n. 1 & 257–258, n. 6) and Karmay (2007, p. 118, n. 55).

¹⁷⁴ *sGrub chen*; cf. Berg (2008, p. 37ff.).

¹⁷⁵ *gZungs thag*; for the usage of this five-colored ritual thread, cf. Bentor (1996, p. 102) and Kohn (2001, p. 104).

[^A52b] went to the [pure] fields (i.e. died), [Chos-rje] would be enthroned as his representative. Further, on the 26th, when the evening had come, all of the local people heard the exceedingly clear and loud sound of various instruments from the direction of the hill that lies to the right of Shel-phug. They thought that this was the performance of the ceremonial *gTor bzlog* [ritual]. Then on the morning of the 27th, he said to his consort: “I think I have heard the sound of a conch-shell from dPal-ri in the south-west.” Thus it is said in the prophecy to the *Zab tig* [*chos dbyings rang gsal*]: “At the turning-points between 25, 37 and 49, you will be threatened by the *Za byed* Ḍākinī!”¹⁷⁶ Thus, with regard to the final perilous path of his lifetime: When he had reached the age of [his] 46th year, on the 27th day of the fourth month in the wood-female-ox year [1685],¹⁷⁷ in the morning, when the sun had fully risen, [sitting] with a straight body, he showed how to dissolve the mind into the sphere of ultimate reality (*chos dbyings*) (i.e. he died).

[^A53a] In this regard, it is explained that the excellent Yogi awakens directly as the Dharmakāya within the sphere of luminosity, that the mediocre [Yogi] awakens as the Sambhogakāya, having remained within the sphere of meditative luminosity for an appropriate [number] of days and that the inferior [Yogi] awakens as a reborn emanation, having skillfully stayed [in the state] of unconsciousness until the morning of the third day. This great Bla-ma in turn awakened instantaneously and without transition as the body of the ‘total sphere’,¹⁷⁸ having progressed through the completion, maturation and cultivation [stages] in a single moment; there is no doubt about it.

[24]

Immediately after he had passed away, everybody saw rainbows of five kinds reaching from Shel-phug to the expanse of the sky and simultaneously with that a rainbow cloud on the summit of the snow[-mountain] [Jo-bo] [s]Ku-l[h]a dpal-bzungs,¹⁷⁹ covering it like a dome, was seen from rDzong-dkar-po by everybody. Then, on the last day of the month (*gnam gang*), [his followers] had taken his corpse to cremate. Therefore, they freed him of his clothes and since they [wanted] to set the body on fire, they took out some remains of a

¹⁷⁶ *Za byed mkha’ gro ma*, i.e. the “devouring Ḍākinī”, that is connected to a certain purification practice; cf. Ricard (1994, p. 36, n.23).

¹⁷⁷ ≈ May 31, 1685.

¹⁷⁸ *Thig le chen po*; cf. n. 173.

¹⁷⁹ Also known as sKu-lha dpal-rdzong, i.e. the sacred mountain and guardian-deity of Gung-thang; cf. Everding (2000, pp. 291 & 429), Sørensen & Hazod (2007, pp. 131–132, n. 293), and the Map of sKyid-mo-lung q.v.

tree. But there was no need to light even the slightest stick, since the fire started burning by itself. That is to say, fire arose from the body, like six-, eight- and thousand-petalled lotuses and with flames shaped [like] a single-pointed vajra and a jewel, in the form of a lotus and like a sword, and even of [different] colors, it burned in the manner of the four [tantric] activities. The sound of the fire was like a marching band [with] a conch-shell, a pair of cymbals and wind-bells, it was like the sound of a Mantra. The little smoke that rose upwards was [like a] diffusion of various [fragrant] incenses. Such and other wondrous [things occurred] beyond measure. [^A53b]

[25]

That which came forth as a pill from the crown of his head (*dbu dza*), was installed in the heart of a shrine. After that, all of his [other] remains were pulverized. For half a month many monks multiplied the relics' powder (*gdung tshva*), and, after the secret Mantra-Manḍala had been opened up, offerings were made for a long time, by means of ritual-practices, prayers and the like.¹⁸⁰

From the above [mentioned] document it is said: "You have been called to my commitment, [thus you need stay here] for some [more] time!", this was his [last] will. Following that, according to his order, the relics were installed in the innermost [area] of [Shel-sdings] phug-mo-che, the practice place of the Guru, where the Bla-ma Rigs-'dzin chen-po [himself] had practiced for a long time in a small meditation enclosure. It was filled with big and small things, wall-paintings were applied and having been consecrated with auspicious success, [the shrine after all] was completed in an excellent manner. [^A54a]

[26]

In this regard, as to what kind of offerings were given for the funeral service, his precious consort said: "What is the use of keeping his possessions, like gold, silver and copper? All of it shall be given away for the funeral!" Immediately after he had gone to the [pure] fields (i.e. died), [everyone] obtained what was appropriate [for them]: a great offering [was made] to the abbot of the great monastery of [dGa'-ldan] 'Phel-rgyas-gling and an extensive donation and tea [were given] to its Saṅgha in general, and [at all] the bigger and smaller monasteries of Gung[-thang] sTod and sMad, together with their assemblies of Blamas, dedication donations (*bsngo rten*) [were given and] feast gatherings [were held]. In an ascending order all the assemblies of Bla-mas at the bigger and smaller monasteries in the wide and low [areas] of Nub-ris obtained whatever [^A54b]

¹⁸⁰ An analysis of the relics-cult in Tibetan Buddhism was presented in Martin (1994).

was needed [like] dedication donations and [also] feast gatherings [were held], in particular [yet] the assembly of Bla-mas at the community of lHa-mdun acquired offerings and donations for 1,000 good rituals. One *bre* of donations was given to each of the local people of mNyam, sNying[s], Rud, Ros, Ko-ron, Nang-tshar and gTsang-chung.

[^{A55a}] Of that which was [still] left of the gold and silver, a little amount was kept for the manufacturing of an inner image (i.e. a statue [*nang rten*]). With many different offerings, like a gift which was to be [used] for tea for monks, silken cloth and shrine objects, the four principle attendants [of him] offered gifts as donations to [the monasteries of] dBus-gTsang. Therefore they [presented] the rGyal-dbang thams-cad mkhyen-gzigs chen-po (i.e. the Fifth Dalai Lama) with very many offerings like gold and silver, the many other higher and lower Bla-mas with appropriate bigger and smaller dedication offerings, each of most of the bigger and smaller monasteries, headed by Se-ra, 'Bras-spungs and dGa'-ldan, with tea for the monks, each of the sacred three [main] religious objects, like the precious Jo-bo of lHa-sa with butter lamps, and in the same way, also Ngam-ring in Byang, Ri-bo bkra-bzang, [s]Pra-dum[-rtse], the 'Phags-pa [temple] in sKyid-grong, and so forth. That is to say, together with a group they went [there] in order to serve all purposes and to delight the glorious lord of existence and peace (i.e. Saṃsāra and Nirvāṇa), the Mahāguru, together with a countless assemblage [of monks]. After this had been accomplished in an excellent manner, they returned.

[27]

[^{A55b}] I [rGyal-dbang seng-ge] was thinking: "If I got a Nepali, who built a statue, I finally would be at peace." Since I had someone sent to sKyid-grong to look out for a Nepali, the dPon-po from rDzong-dkar said: "When you need a skilled Nepali for the shrine room, I will help you to get one here!" [Thus] the Nepali Tsan-dar, the master, and three attendants were called. [Then,] as the inner religious object [for the shrine] a head-high statue of the Jina Maitreya, adorned with turquoise inlays like a fine Sambhogakāya, [so beautiful] that one could not get enough of looking at it and as the finest part of the work, a tall statue of the great Bla-ma himself, were accomplished in absolute perfection within the tenth month of the very same ox year. And Chos-rje rdzong-pa and the disciples carried out the auspicious consecration [of the statues] with a filling with many holy [objects like] Dhāraṇīs, gTer[-ma] objects and 'yellow scrolls'.

[Colophon]

This kind of biography [called] *Nges don rgya mtsho*,
 because the Guru with the eye of Dharma¹⁸¹ stirred up the
 clouds
 and a rainfall of compassion [came down], arose like a flower
 [among] the biographies.
 These blessed words were completed in an excellent manner
 by me, the one known as Dzā-yendra Sing-ha (i.e. rGyal-dbang
 seng-ge),
 after I had discussed the former and later activities [of the
 Bla-ma] in detail
 with a servant who had attended him in person for a long time,
 and [thus] I avoided the faults of exaggeration and denigration
 due to mixing up [the order of the events].
 May thereby the [enlightened] intentions of the Rigs-'dzin
 chen-po be fulfilled
 and those who had become his disciple be [led through the
 stages] of maturation and liberation!

The pleasure of being encouraged to put effort into this [work
 and] the accumulation of conditioned and unconditioned
 merit,
 are fully dedicated to [our] old mothers, [all] beings; may they in
 the incomparable lotus[-palace] in dPal-ri,
 be seated within the ranks of the Rigs-'dzin at the feet of the
 Guru from O-rgyan!

In one irreversible Maṇḍala they may at once be awakened and
 the teaching of the great secret may, like thunder, pervade the
 [whole of] 'Dzam-[bu-]gling.

[A56a]

May it be virtuous.

The complete collected writings of this great Rigs-'dzin
 were printed in the practice place of the Guru, Shel-phug
 Chos-rdzong
 [under the commission of] his supreme consort, Kun-bzang
 dbang-mo.
 The master-carver mNos-'byor prepared the chapter-gods
 [and together with] his disciples Pad-chos and bDud-'dul, the

[A56b]

¹⁸¹ *Chos kyi spyān*, cf. *Tshig mdzod chen mo*, p. 940.

three of them, carved [the blocks].
 The scribe [was] Tshe-ring and the master for the pictures of the
 gods [was] Kun-bzang,
 [also there was] one block[-maker] and a timber worker called
 Tshe.
 [As to] the offerings by the faithful of this region which were
 composed with a pure intention:
 As to [the number of] Ṭam[-kas],¹⁸² which Bla-ma Jo-bo from
 Dol
 gave, [it was] twenty and the Bla-ma from Zva-phug (i.e.
 rGyal-dbang seng-ge)
 supported twenty blocks and Pad-chos
 provided fourteen blocks for the sake of his mother [and]
 mNos-'byor and bDud-'dul, the [two] relatives, [gave another]
 four blocks.
 Bla-ma 'Tsho-byed-drung [gave] as many *zho*¹⁸³ as one could
 count [and]
 Bu-lags mKhyen-chos, his true consort, supported one *mdzo mo*
 (i.e. cattle) and
 five *bre* of butter, bKra-shis-bsam
 gave one Indian Ṭam[-ka] and bCu-dpon bsTan-pa
 gave one virtuous [deed], [i.e.] furthermore, during the meals
 for [those who put] effort into this [work] with their three doors
 or their possessions, [he catered] with beer and the like.
 May we all together with our old mothers and with rejoicing
 at once be awakened in Padma 'Od.¹⁸⁴

maṅgalaṃ

¹⁸² Cf. n. 118.

¹⁸³ Cf. n. 128.

¹⁸⁴ I.e. the palace in Zangs-mdog dpal-ri, Padmasambhava's "pure land".

2. TEXT EDITION

Introductory Remarks

This text edition of Rig-'dzin Gar-dbang rdo-rje's outer biography, *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, presents a diplomatic reproduction of the xylographic, i.e. also the oldest available, version of the text. At the time of the compilation of the text edition I was able to access two slightly different copies of the xylograph in the microfilm archive of the NGMP/CP:

A₁ In: NGMPP: Reel-No. L123/4, 57 fols.ⁱ

A₂ In: NGMPP: Reel-No. L144/3, 57 fols.ⁱⁱ

The minor differences affect four passages, i.e. fols. 14a5, 29b5, 30a1, and 49b6, where in version **A₂** orthographic emendations were applied by scraping out single letters (*rasura*) from the wooden blocks.ⁱⁱⁱ The paper of both versions measures 7.5 x 31.5 cm and the type area features six lines of text per folio. According to the print colophon the text was produced under the supervision of Gar-dbang rdo-rje's consort Kun-bzang dbang-mo in Shel-phug. Further it was written by a certain Tshe-ring and the carving was executed by one mNos-'byor and his disciples Pad-chos and bDud-'dul.^{iv} On the first pages, i.e. fols. 1b and 2a, *le'u lha* illustrations are included, which, according to their respective captions, depict from left to right Chos-sku Kun-bzang, Longs-sku Kha sarpa ñi (fol. 1b), sPrul-sku Padma 'byung-gnas, and Ye-shes mtsho-rgyal (fol.

ⁱ Original text in possession of Tulku Tshewang, Nampa Kunden, Jumla, filmed on November 29, 1986.

ⁱⁱ Original text in possession of Sepo Pema, Glo Gar Phug, Mukthinath, filmed on May 15, 1987.

ⁱⁱⁱ E.g. *rnams snang* (**A₁**) → *rnam*{-} *snang* (**A₂**); fol. 29b5. This procedure bespeaks a rather unusual care for the text within the local community as one commonly comes across emendations of a text carried out directly in the wooden blocks in larger book projects, such as the xylographic print of the *bKa' gyur*, e.g. in the sDe-dge version.

^{iv} At the lower margin of fol. 8a it is further stated: *yi ge'i 'du byed skyid grong gnas shar tshe ring dge / par rkos pa ni skyid grong tshong 'dus mnos 'byor gtsang*. For a discussion of the full colophon of this version, cf. the introductory remarks to the translation (Part II, Chapter 1).

2a).^v In general it may be stated that the orthography of the xylograph is quite reliable, so that I rarely took the opportunity to emend the text. On the contrary, since it often gives more seldom, but meaningful, readings for common words, the unique character of a seventeenth century text is well reflected in the xylographic version.^{vi}

Yet, unfortunately the quality of both original texts as well as their microfilm copies is rather poor in many passages, to the degree that even full pages are illegible.^{vii} Thus I relied on three other versions of the text in order to be able to establish the complete wording of the xylograph:^{viii}

B NGMPP: Reel-No. L408/7, 63 fols.^{ix}

C In: TBRC: W25272, 40 fols., pp. 5–84.

D In: NGMPP: Reel-No. L543/1, 50 fols.^x

The paper of version **B** measures 9 x 34 cm, with six lines per folio and it is a good-quality, beautifully written, and easily readable *dbu can* manuscript copy of the block print, wherein at times easily solvable abbreviations of compound words (*skung yig/bsdus yig*) were used, such as *namkha'* for *nam mkha'*.^{xi} From

^v The colophon states that a certain Kun-bzang was the artist responsible for the illustrations and that the master-carver mNos-'byor (cf. above) executed the carving.

^{vi} E.g. in the term *gter ston*, “treasure-discoverer”, the second syllable *ston*, which is usually spelled with a *sa mgo*, a superscript *sa*, and means “to show, indicate, teach, point out”, is continuously written as *bton*, with *ba'o*, a prefixed *ba*, meaning “to reveal, tear out, extract”, so that the homophonous spelling represents a meaningful rendering of the term as “the person who pulls out, raises, reveals the treasure (*gter*).”

^{vii} Due to the poor and worn quality of the text in version **A**₁, many times the letters had been manually retraced; cf. e.g. fol. 25. As two different types of handwriting are discernible in these particular passages, these instances are marked either by **A**₁[ms.₁] or **A**₁[ms.₂]. Since also fol. 1a seemingly was lost and replaced by a manuscript copy, version **A**₁ does not feature the *le'u lha* depictions of Chos-sku Kun-bzang and Longs-sku Kha sarpa ñi.

^{viii} For all versions of the biography included in the archives of the NGMP/CP and TBRC, cf. Catalog, section 1. On a research trip to the University of California, Berkeley, in April 2010, I had the opportunity to study and document yet another microfilm copy of the text. This version was preserved by Michael Aris on the research expedition he conducted in 1973 to Ku-thang and Nub-ris and represents the first mention of Gar-dbang rdo-rje's biography in western sources. The version Aris preserved though is another incomplete (fol. 39b is missing) copy of the xylograph edition (**A**₂) and is therefore left aside for the textual criticism; cf. Aris (1975, p. 86). I am grateful for the help of the librarian of Berkeley's East-Asian Library, Bruce Williams, for locating the microfilm which to date unfortunately is not included within the library-catalog.

^{ix} Original text in possession of Tsering Tashi Lama, Khakar Gonpa, Tarab, Dolpo, filmed on September 1, 1992.

^x Original text in possession of Meme Wangdu, Sumdo Gompa, Shey, Dolpo, filmed on August 13, 1994.

^{xi} On abbreviations in Tibetan handwriting, cf. e.g. Bacot (1912b).

fol. 41b onwards the page numbering is in disorder, skipping folio-number 42 and continuing to count from number 43. Though it does not feature the *le'u lha* illustrations, both the writer's colophon and the print colophon of the xylograph are included. Further it features its own copyist colophon which states that the text was reproduced by one sNyoms-las-pa 'Phrin-las lhun-grub. The date of the reproduction unfortunately is not given.

Version **C** was published in Dalhousie, H.P., by Damchoe Sangpo in 1984 as a reproduction of an *dbu med* manuscript from the library of sPrul-sku Tshed-bang. It is included in the online archive of the TBRC under the work-number W25272. It measures 8 x 38 cm, featuring six lines per folio, and it represents another copy of the xylograph including again both the original writer's and the print colophon. The copyist colophon states that the edition was produced by mDo-snags bsTan-'dzin, yet the date of the production is not given. The orthography of the text is dubitable. Reflecting the characteristics of an *dbu med* manuscript, complex abbreviations were used many times for compound words. These abbreviations were cleared in those instances in which the orthography does not differ from the other versions. If the abbreviations suggest a variant reading, they are listed in the apparatus. The usage of numerals instead of letters for numbers applied in this version is not reflected in the text edition. Recurring errata of homophonous words, such as *bzhi* ("four") for *gzhi* ("basis"), suggest that the text was dictated to the scribe.

Late during my research, when the collation of versions **A** through **C** had already been completed, I came across another edition of the text in the micro-film archive of the NGMP/CP in Kathmandu. At a first glance I had assumed that version **D** could represent the oldest edition of the text. It measures 8 x 45.5 cm and is written in a nicely readable *dbu can* script in four lines per folio. At fols. 1b and 2a drawings of Chos-sku Kun-bzang, Longs-sku Kha sarpa ni (fol. 1b), and sPrul-sku Padma 'byung-gnas are included; the depiction of Ye-shes mtsho-rgyal, which features in the block print is missing. From fol. 25b onwards the page numbering is in disorder, skipping folio-number 26 and continuing to count from number 27. The lack of the print colophon suggested that this manuscript might represent the original script for the block print. Yet during the incorporation of this version into the text edition it soon turned out to be another copy of the block print. Generally speaking it offers too many variant readings compared to the xylograph, for it to represent the original manuscript on which the block print is based. In particular, one passage in the text reveals clearly that it is a copy. On fol. 31a, line 2, of the xylograph version **A**, mention is made of the *rigs 'dzin chen po siddhi dhva tsha*.

One line below the quasi-Sanskrit part of this *nomen proprium* is translated in an interlinear gloss as *dnegos grub rgyal mtshan*, i.e. the name of Rig-'dzin rGod-ldem-can. Both *dbu can* manuscript copies incorporated into the text edition, i.e. versions **B** and **D**, failed to identify the translation gloss as pertaining to the line above. Instead, in these versions the name dNgos-grub rgyal-mtshan was simply inserted in the running text one line below, lacking the awareness of the proper context. Thus version **D** represents another manuscript copy of the text, yet it may not be asserted that it was copied from the original block print.

The following technical remarks pertain to the text edition:

- The transliteration follows the common Wylie system. One additional character is introduced, i.e. *s.h* which describes a *sa* together with a subscribed *ha*. The introduction of this transliteration is necessary in order to differentiate it from the common transliteration of the character *sha*. At times abbreviations (*skung yig/bsdus yig*) are listed in the apparatus. The *da log dra* sign, indicating the consonant cluster *-gs*, is represented by a *ḡ*. The usage of an *anusvāra* is rendered by *ṃ*.
- The text reflected in the main body of the edition is a reproduction of the xylographic version (siglum **A**). Abbreviations in the Tibetan text are cleared. The respective page numbers of all versions incorporated into the edition are given throughout the text in square brackets, the page numbers of version **A** are printed in bold letters. The punctuation follows version **A**, *dbu* ("page head"), *sbrul shad* and the like are not included. Verse sections are offset from prose passages, each verse line is singled out. Where it appears reasonable according to the context, paragraphs are inserted.
- Along the lines of the classical typesetting style similar to the Oxford Classical Texts Series, the referencing system is applied using marginal line numbering with footnotes keyed to line numbers. If the same lemma occurs multiple times in one line, the corresponding reference is indicated by a superscribed index-number.^{xii} Three different apparatus are provided:
 - 1) In the first apparatus suggestions for emendations of the xylograph are given. The emendations follow the standard of Tibetan orthography established in the major Tibetan dictionaries, such as the *Tshig mdzod chen mo*, but digital sources like the online dictionary of Nitārtha (<http://www.nitartha.org/>), were consulted as

^{xii} E.g. ²*sgrub* refers to the second of three *sgrub* in the same line.

well. In general it may be stated that changes to the orthography of the xylograph were avoided where possible. Reasonable but rarely attested spellings are retained, such as *gter bton* for the more common *gter ston* (cf. above). Verb tenses were not altered, due to the lack of a congruous standard.^{xiii}

- 2) The second apparatus lists all variant readings. Abbreviations were not included, unless the abbreviation suggests a variant reading. Variant punctuation is not recorded.
 - 3) In the third apparatus notes on the legibility of the texts are listed and readings where the scribe of the manuscripts or the editor of the xylograph had carried out emendations in the original text himself, like insertions and deletions, are given. If these emendations represent a variant reading, they are included within the second apparatus. Also if the emendations of one witness do not deviate from the xylograph, but another text version gives a variant reading of the respective lemma, the emended reading is given together with the variant reading in apparatus two. In addition minor variant readings, such as *pad ma* for *padma*, are included.
- In addition to the forecited text sigla **A** through **D**, the following abbreviations and signs were used in the apparatus:

• <i>add.</i>	<i>addit</i> , <i>-unt</i> , adds, add
• <i>fol./fols.</i>	<i>folio</i> , <i>-s</i>
• <i>ill.</i>	<i>illegibile</i> , illegible
• <i>om.</i>	<i>omittit</i> , <i>-unt</i> , omits, omit
• <i>r.</i>	<i>recte</i> , correctly
• (xyz)	text inserted in an interlinear gloss by the scribe or editor
• <<xyz>>	text inserted by the scribe or author
• { {xyz} }	text deleted or crossed out by the scribe or editor
• -	missing or deleted letter(s), one short dash represents roughly one letter or ligature.

^{xiii} For a comprehensive overview of Tibetan verb stems, cf. Hill (2010).

[1a] om /

sprul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar
pa nges don rgya mtsho bzhugs.ho /

[I]

[Opening Verse]

5

[1b] na mo gu ru de va ḍākki dharmā phā la ya //

ngo bo ka dag chos sku kun bzang dang //

rang bzhin lhun grub rang rtсал rdo rje sems //

kun snang gang 'dul thugs rje shāk thub la //

ye dag rang rig klong du phyag 'tshal lo //

10

chos sku [^B2a] 'od dpag med mgon spyan ras gzigs //

rigs bdag ngo bo padma thod 'phreng rtсал //

bdag gi 'dren pa ḍākki mkhar chen bza' //

[^A, ^C2a] phyag 'tshal mchod 'bul sdig bshags rje [^D2a] yi rang //mya ngan mi 'da' [^B2b] rtag bzhugs chos 'khor bskor //

15

dus gsum dge ba byang chub chen por bsngo //

mtshungs med bla ma karma dhiḥ bha dras //

bstan pa'i sgor bcug tshangs spyod brtul zhugs bstan //

byang sems ras chen karma chos 'phel gyis /

zab mo'i dbang bzhi smin grol gdams pas bskyangs /

20

rang rig lhan cig [^A2b] skyes pa'i rang zhal [^C2b] bstan //[^D2b] yongs 'dzin dam pa byams pa dkon mchog gis //brtse bas man [^B3a] ngag thugs kyi gdams pa rnams //

chig brgyud tshul du bka' babs lung bstan gnang //

rdzogs chen bdag po bsod nams rgya mtsho yis //

25

yang gsang a ti yo ga'i bdag por bskos //

3 bzhugs.ho] r. bzhugs so 14 rje] r. C rjes

2–3 sprul sku ... bzhugs.ho] **B** add. (gar dbang rdo rje la le tshan sum yod) 2 rdo rje] **C**
rdo rje'i 3 rgya] **B** brgya 3 bzhugs.ho] **B**, **C** bzhugs s.ho 6 de va] **A**₁[ms.₁] de vaḥ
6 ḍākki] **C** ḍākki add. ni 6 phā la] **B** om. phā; **C** pha la; **D** phā lā 8 lhun grub] **B**
lhub (grub); **C** lhun sgrub 8 rang] **D** om. 8 rtсал] **C** bstsal 13 bdag gi] **C** bdagis 13
ḍākki] **C** ḍākki 13 mkhar] **C** khar 13 bza'] **C** gza' 14 sdig] **B** sdigs 14 yi] **C** yid
15 rtag] **C** add. tu 15 bzhugs] **C** zhuḍ 17 karma] **C** karmā 19 karma] **C** karmā 20
bskyangs] **C** skyangs 23 brtse bas] **C** brtse pa'i 23 thugs kyi] **C** thugs kyis 23 gdams]
C gdam 24 brgyud] **C** rgyud 25 rdzogs] **C** szod 25 mtsho] **C** 'tsho

1 om] **A**₁[ms.₁] ill. 2–3 sprul sku ... bzhugs.ho] **A**₁[ms.₁] ill. 2–13 sprul sku ... mkhar
chen bza'] **A**₁[ms.₁], = fol. 1, handwritten amendment. 2 snying po'i] **C** (snying po'i) 12
padma] **A**₁[ms.₁] pad ma 18 sgor] **A**₂ ill. 20 dbang] **D** dbang {{smin}} 21 skyes
pa'i rang zhal] **A**₁ ill. 24 lung] **D** lung {{pa}}

- bka' drin 'khor med pha rgod rnam bzhi la //
 bdag ni gus pas phyag 'tshal skyabs su mchi //
 lcags 'brug lo la cho 'phrul zla ba yi //
 yar tshes bcu yi nyi ma rtse shar la //
 5 skyes nas bzung [^A3a] ste skyid [^B3b] sdug snang ba rnam //
 sngags 'chang chen po'i snyan du 'di skad 'bul //

[1]

- [^D3a] de yang bdag gi pha ni ngag dbang nor bu zhes zer la / rus ni me nyag
 yin / [^C3a] ma ni tshul khrims dpal mo bya ba yin 'dug / de yang ma de ni zhe
 10 sdang che zhing snam thags sogs 'jig rten gyi bya ba la mkhas pa / gdong pa
 g.yas dkar g.yon dmar du yod pa cig yin / de'i dus su a ma'i rmi lam du // nub
 phyogs nas zla ba 'od zer dang bcas pa zhig shar 'dug / de'i dbus nas [^A3b] mi
 dkar po yid du 'ong ba cig yongs [^B4a] nas / me tog dkar la dmar mdangs cung
 zad yod pa cig sbyin byung ba rna ba g.yas la gzer ba dang / slar yang zla ba mi
 15 dang bcas pa lus la thim pa rmis / de nas lus dang ldan [^D3b] par gyur te lcags
 pho 'brug gi cho 'phrul zla ba'i tshes bcu'i snga gro nyi ma rtse [^C3b] shar la
 kho bo ma las skyes pa yin 'dug / de yang lus thams cad shin du sra ba'i phru
 mas bstums te / lte thag sgom thag gi tshul du gsum dkris su byas pa cig 'dug
 zer / lus gru bzhi shun pas bstums pa de la a ma rnam rtog zos te / gris phru
 20 ma dbral [^B4b] bas / bu chung mdzes pa yid du 'ong ba cig 'dug lo // de yang
 lag pa mnyam bzhas tu byas pa / kha nas a ham zhes brjod 'dug zer ro //

[2]

- de nas zla ba phyed dang gsum nas a [^A4a] mas rtsa seb tu bskyur bzhas pas
 mthong khung skya hang nge yod pa dran / de nas nyi ma lta sa zer ba'i srang
 25 kha'i gsum mdo zhig tu bor ba / 'a pa kun dga' zer ba cig gis bsdu nas / a pi
 sgrol ma bu khrid zer ba cig la sprad 'dug / [^D4a] de nas zla ba phyed dang gsum

16 snga gro] r. snga dro 17 shin du] r. B shin tu; C shintu

1 rnam] C rnam 2 mchi] C 'chi; D mchis 3 zla ba] C zla pa 5 bzung] D zung 5
 skyid] C bskyid 8 bdag gi] C bdagis 8 zer] C bya 9 de ni] C de yang 10 snam] D
 rnam 10 'jig rten gyi] C 'jig rten gyis 13 'ong ba] B 'ong pa 14 gzer ba] C gzer pa 15
 thim] C thims 15 rmis] C rmi 16 'brug gi] C 'brug gis; D 'brug (gi) 16 cho 'phrul]
 D chu 'phrul 16 zla ba'i] B, C zla pa'i; D om. zla 17 sra ba'i] C sra pa'i; D sra {{-}} ba'i
 18 sgom] C bsgoms; D {{--}} sgom 18 thag gi] C thag gis 19 bstums] C bstum 19
 zos te] C zas ste 20 dbral bas] C bral pas 20 'ong ba] C 'ong pa 23 zla ba] C zla pa
 23 dang] C om. 23 rtsa] C tsa 23 bskyur] C skyur 24 hang] C ham 24 zer ba'i]
 C om. zer, pa'i 25 gsum] C sum 25 'a pa] C 'a ba 25 zer ba] B zer pa 25 cig] C
 zhig 25 bsdu] C sdu 26 zer ba] C zer pa 26 phyed dang] C om.

11 nub] B nub {{nas}} 14 zla ba] D zla (ba) 21 bzhas tu] C bzhas du 21 zhes] D
 zhes {{--}} 23 seb tu] C seb du 25 zhig tu] C 1 du

nas lo bcu gsum gyi bar a pis brtse bas bskyangs te / a pi rgan mo lo [^B5a] bdun
cu 'gro ba la 'o ma babs te nu zhos bskyangs tshang rtse bdun zad zad khur /
zas zhim pa mis cung zad sbyin pa [^C4a] rnams kyang rang gi za mi phod par
nga'i bu zer cing ster // nga'i bu 'di a khu zla ba dang 'dra zer / de man nga'i
ming la zla ba rgyal mtshan du btags /

5

de nas ngas lo lnga tsam lon pa'i tshe rtse ri zer ba'i ri ngos zhig la mi rnams
rtse sgrug phyin pa'i dus su / gsher shin du [^A4b] che ba cig byung nas / rtse
rtse gyi nang du nga bsnyal te / a pi'i bem po ser hrul le ba gcig yod pa de nga
la bkab nas / a pi ni / dga' sdug stor ba'i [^B5b] 'chong lugs yong ngo zer zhing
rtse 'byid [^D4b] cing 'dug go /

10

nga ni rtse rtse gyi nang na rkang rtse ling ling byed cing yod pa'i ngang
nas / nga rang gi mdun na rdo ser skya zhig 'dug pa de spag yin bsam nas kha
ru bcug pas / lag pa'i rjes spag la am chang bzos pa lta bu cig byung ba / a pis
tshags byas pa de mjug nas nga rang gi a khu zhig yod pa des rnyed 'dug pa /
phyis nas dam nyams pa'i bud med cig gi lag tu shor nas rdo bcag nas [^C4b]
them 'og tu sbas 'dug / de ni a pi dang nga gnyis nye ba'i khungs byas pas yin
'dug /

15

nga ni byis pa tho cho can mo spyod byed pa cig yod zer / de nas nga ni pha
ma gnyis la yi mug / [^A5a] nga rang lus na so gzhon kyang / mi'i zer lugs go bas
ci drag [^B6a] bsam nas yod pa la / kun [^D5a] gyis gleng brjed la / bla ma karma
blo bzang zer ba'i bla ma mtshan ldan cig yod zer ba thos / de'i mtshan thos pa
tsam gyis bcos min gyi dad pa skyes nas / chos la 'gro bsam pa yod kyang ma
thon /

20

2 cu] r. **B**, **C** bcu 2 rtse] r. tse 3 rang gi] r. **C** rang gi 4 cing] r. **C** zhing 7 shin
du] r. **B** shin tu; **C** shintu 8 rtse] r. tse 11 rtse] r. **C** tse

1 a pis] **C** a pi'i 1 brtse bas] **C** rtse pas 1 bskyangs te] **C** skyangs ste 3 mis] **C** mi'i
4 nga'i] **C** ngas 4 ster] **C** gter 4 a khu] **C** a gu 4 nga'i] **C** ngas 5 btags] **C** brta
6 rtse] **C** tsa 6 zer ba'i] **B**, **C** zer pa'i 7 rtse] **C** tsa 7 sgrug] **D** drug 8 rtse gyi] **C**
rtse gyis 8 bem po] **B** bem po 8 hrul le ba] **C** hrul le pa 8 yod pa] **D** om. pa 9 stor
ba'i] **B**, **C** stor pa'i 9 'chong] **C** chong 10 rtse] **C** tsa 11 rtse gyi] **C** tse gyis 12
rang gi] **C** rang gi 12–13 kha ru] **C** khar 13 lag pa'i] **C** lag pas 13 a pis] **C** a pi'i
14 mjug] **B**, **C** 'jug 14 rang gi] **C** rang gi 14 a khu] **C** a gu 15 cig gi] **C** zhigis 15
lag] **C** lhag 15 rdo] **C** rdo 16 nye ba'i] **B**, **C** nye pa'i 18 tho cho] **C** tho co 18
mo] **B** ma {{sma}} 19 go bas] **C** go pas 21 zer ba'i] **B**, **C** zer pa'i 21 zer ba] **B**, **C**
zer pa 22 min gyi] **C** min gyis; **D** min (gyi) 22 bsam pa] **C** bsam la

8 bsnyal te] **C** bsnyal ste 11 rtse] **B** rtse {{la}} 12 spag] **D** spag {{-}} 13 rjes] **D**
rjes {{-}} 16 ni] **D** ni {{s}} 19 la] **D** (la) 19 na so] **D** na so {{-}} 20 gyis gleng
... bla ma] **A**₂ ill. 21 mtshan] **D** {{-}} mtshan 22 tsam gyis] **D** tsam {{-}} gyis 22
min gyi ... chos la] **A**₂ ill. 22–23 ma thon] **D** (ma) thon

[3]

- de nas lo bcu gnyis pa la lha mdun gyi sde btsun byas / a khu cig gis ka kha
bslabs / gzhan cig la che yig chung yig bslabs pas / brda' bstan pa tsam gyis shes
pa byung / de nas kun rig rgyud don gsal ba nyin mtshan gnyis la shes nas /
5 tshogs la rgyugs phul thub pa byung /

[4]

- lo bcu gnyis nas bco brgyad kyi bar du lus la gos med rkang la lham med par
dbyar dgun med pa ra lug 'tsho zhing ri la phyin / dbyar dus ri la ra lug 'tsho
ba'i zhor la sha mo dang rug pa [^A5b] rnam sgrugs nas sbang [^D5b] phyen
10 thug thal byas kyin a pi dang gnyis kyis zos / yang [^B6b] skabs cig gi tshe ra ma
sngon mo zhig yod pas / re'u [^C5a] skyes nas de nga'i phyi la a ma bzhin 'brang
zhing yod pa la / skabs shig nags seb nas nga'i phyi bzhin yong 'phro la / rlag
gis bteg shor nas bar snang la yang skad 'don zhing 'dug pas / snying rje drags
nas 'chi ma 'don cing 'di skad bris so //
- 15 gang yongs med pa'i rlag mo kha dkar gyis //
nyes med ri'u nam mkha'i dgung la khyer //
'o dod bos kyang ra mda' bya ma khugs //
nam yod med pa'i 'chi bdag bdud po yis //
dogs zon med pa'i mi lus rin chen 'di //
- 20 gar khyer med par 'chi ba'i dus byung tshe //
skyabs dang ra mda' su yis byed rgyu yin //

zhes bris nas bzhang go /

yang phyugs 'tshor [^B7a] phyin pas [^{A, D}6a] char che zhing 'tsher ba'i snang

12 rlag] *r.* glag 14 'chi ma] *r.* mchi ma 15 rlag] *r.* glag 15 kha dkar] *r.* kha khar
16 ri'u] *r.* **D** re'u

2 lha mdun gyi] **C** lha mdun gyis 2 a khu] **C** a gu 2 cig] **D** gcig 3 bsblabs] **D** slabs 3
bsblabs pas] **C** *om.* pas 4–5 de nas kun rig rgyud ... thub pa byung] **B** *om.* 7 bco brgyad
kyi] **C** bco brgyad kyis 7 bar du] **C** bar la 8 dgun] **C** gun 8 med pa] **C** med par 8
ra lug 'tsho] **C** (ra) lug tsho; **D** ra {{-}} lug 'tsho 8–9 'tsho ba'i] **B** 'tsho pa'i; **C** tsho ba'i; **D**
mtsho ba'i 9 rnam] **B** rnam; **C** rnam 9 sgrugs] **B** bsgrugs; **C** grud 9 sbang] **C** bang
9 phyen] **C** phyen'i 10 skabs] **C** *add.* skabs 11 yod pas /] **C** *add.* de la 11 re'u] **B** ri'u
11 de] **D** *om.* 13 bteg] **C** brteg 13 drags] **C** grad 14 cing] **C** zhing 15 rlag] **C**
brlag 16 dgung] **C** gung 17 'o dod] **C** 'o gdod; **D** 'o {{-}} dod 17 ra mda'] **C** ram
mda' 18 med] **D** *om.* 18 bdag] **C** dag 20 'chi ba'i] **C** 'chi pa'i 21 su yis] **C** su yi
23 'tshor] **C** tshor 23 'tsher ba'i] **B** 'tsher pa'i; **C** tsher pa'i 154.23–155.1 snang ba] **B**
snang pa

2 gnyis pa] **C** gnyis (pa) 2–3 cig gis ... cig la] **A**₂ *ill.* 3 che yig] **D** (che) yig 4 byung]
D {{-}} byung 4 don ... gnyis] **A**₂ *ill.* 5 phul] **A**₂ *ill.* 7–8 bar du ... dbyar dgun] **A**₂
ill. 8 ¹tsho] **A**₂ *ill.* 8 ri la ra lug] **D** ri la {{-}} ra lug 9 zhor la] **D** zhor la {{-}} 9
rug pa] **A**₂ *ill.* 10 a pi] **D** a pi {{-}} 10 tshe] **D** (tshe) 13 snying rje] **D** {{-}} snying
rje 15 med pa'i] **B** med pa'i {{'chi bdag bdud po yi}} 23 phyugs] **D** phyugs {{--}}

ba shar nas / rdo g.yam zhig la 'di bris so //

dgung nam mkha'i mi rtag 'gyur lugs la //

dro ba'i nyi ma sprin gyis bsgribs //

glo bur rlung langs char pa 'bab //

nam mkha' la gtad so cang mi 'dug /

5

de las rang sems kyag 'byung med //

snang ba lang shor ci yang dran //

de ring gi grang dro phar bzhag nas //

nang bar gyi skyid sdug bsu bskyel byed //

gang la'ang nges pa mi 'dug pas //

10

btang snyoms thad kar bzhag [^C5b] na yong //

zhes bris so /

yang lha mdun du btsun chung gi skabs su / nged grogs mched mang po yod

pa la / 'ga' zhig slob gnyer ni mi shes par 'dug zer nas / cho lo rtse zhing la la

chos min gyi spyod pa sna tshogs byed cing 'dug pa la / nged kyis [^B7b] 'di bris

15

so //

skyabs 'gro'i [^A6b] tshig dang rtsis gtong lab //

shes bya thams cad gcig pa 'dug /

chos la snang ba med pa de //

bsod nams chung ba man lags sam //

20

slabs kyang mi shes dam pa'i chos //

ma slabs shes pa [^D6b] nyon mongs las //

zhes bris nas bzhag pas / bsgrub pa po rgyal les mthong nas thugs byams shing

gsol ras rgyun du gnang byung ngo //

duś rgyun du bud med kyis spyod pa byed cing snyom chung du yod pa la

25

/ mi rnam na re byis pa blo gsal po gcig 'dug pas bud med kyis rnam cha 'di

skyug bro zer ba la / rdo ser leb gcig la 'di bris so /

bag chags snang ba'i lhag ro 'di //

dag na sangs rgyas yin lags te //

6 kyag] *r.* **B** kyang 9 nang bar] *r.* **C**, **D** nang par 23 bsgrub pa po] *r.* **C** sgrub pa po

2 dgung] **C** gung 2 nam mkha'i] **C** namkha' 2 rtag] **C** stag 3 dro ba'i] **B**, **C** dro pa'i

4 glo bur] **C** blour 4 char pa 'bab] **C** char ba babs 8 de ring gi] **C** de ring gis 8 dro]

C gro 9 bskyel] **C** skyel 13 chung gi] **C** chung gis 14 shes par] **C** shes pa 15 min

gyi] **C** min gyis 15 nged kyis] **C** nged gyis 17 'gro'i] **C** 'gro pa'i 17 gtong] **C** btong

19 med pa] **B** add. pa 20 nams] **C** nam 25 bud med kyis] **C** bud med kyis 25 snyom]

C snyoms 27 skyug] **C** kyug; **D** skyug{{-}} 27 zer ba] **C** zer pa 28 snang ba'i] **B**, **C**

snang pa'i

4 rlung] **C** rlung{{s}} 13 nged] **D** (nged) 24 gsol ras] **D** {{-}}gsol ras 29 lags te]

C lags ste

ma dag nyon mongs spyod byed cing //
 nga rgyal khengs [^B8a] pa'i pho spyod kyis //
 sangs rgyas thob na los kyang byed //

- ces bris nas glu dang ma ñi'i lan [^A7a] mo la sog's te 'dor na byis pa rtsed mo
 5 byed pa'i rigs ky'i mgo bo dang / btsun pa skyabs 'gro byed pa'i gtso bo [^C6a]
 byas nas grong gi stod smad kun du rgyug cing / spobs pa mtho zhing dpral
 tshan che bar yod / yang skabs shig phu gsum zer ba'i ri gcig na ra lug 'tsho
 zhing yod pas / rmugs pa'i seb na 'ja' 'od 'khyil ba'i dbus na / mi dkar po 'od
 10 [^D7a] 'tsher ba cig mthong / de man dus rgyun du ma ñi bgrong 'dod pa zhig
 byung nas / ma ñi rem nas bgrangs / gzhan chos spyod rnams ched du slob ma
 dgos par shes / de nas a khu cig yod pa de la lha mdun gyi dbu mdzad bab nas
 nad kyis zin te ma thub par / [^B8b] ngas dbu mdzad lo lnga byas / de dus btsun
 pa rgan pa rnams kyis btsun chung gcig gis dbu mdzad byed pa rma phab zer
 bas bor [^A7b] nas bzahag / yang byed mkhan ma byung nas slar yang lo gsum
 15 byas / de'i dus skabs shig sems pham zhing lus sdug pa'i nyams shar nas / 'di
 bris so //

- lus la dal med las byas kyang //
 tshe 'di'i lto gos mi 'byor ba //
 tshe sngon sbyin shugs med pas lan //
 20 bsod nams bsog pa'i rgyur gyur cig /

ces bris nas yos shig yod pa de ra lug la sbyin pas / nga la rdzi po [^D7b] rogs
 rnams kyis mdza' ra sbyin byung /

- de nas lo bco lnga'i dus su byis pa [^C6b] gzhon nu lnga tsam dang bcas pa
 ma ñi'i rtsed mo byas pas / mi kun gyis lha phrug gzhon nu 'dra'i 'dug zer /
 25 de'i [^B9a] dus su skyes pa gzhon nu dang / bud med gzhon nu ma rnams kyis
 glu blangs pas // sems skyo lhang ba'i nges 'byung zhig skyes nas / chos sha ma

4 lan] r. C lad 4 'dor na] r. C mdor na 6 kun du] r. B, C kun tu 21 rdzi po] r. rdzi
 bo 24 'dra'i] r. C 'dra ba

4 'dor na] D 'dir na 5 mgo bo] C mgon po 5 btsun pa] D brtsun pa 6 stod] C bstod
 7 tshan] C mtshan 7 zer ba'i] B, C zer pa'i 7 'tsho] C tsho; D mtsho 8 rmugs] B
 rmug; C smug 8 'khyil ba'i] B, C 'khyil pa'i 9 'tsher] C tsher 9 cig] D gcig 9 bgrong]
 C bgrang 10 rem] C rem; D rem 10 bgrangs] C grangs 10 gzhan] C bzhan 11 a
 khu cig] C a gu zhig 11 lha mdun gyi] C lha mdun gyis 11 bab] C babs 13 rnams
 kyis] C rnams gyis 13–14 zer bas] C zer pas 14 mkhan] C khan 15 dus] C om.
 15–16 'di bris so //] C om. 18 'di'i] D 'de'i 18 gos] C dgos 18 'byor ba] B 'byor pa
 19 med pas] C med pa'i 20 bsog] C sog 20 rgyur gyur] C bgyur gyur; D rgyur rgyur
 21 rdzi po] C sdzi bo'i 22 mdza'] C 'dza' 23 gzhon] C bzhon 24 phrug] C 'phrug
 24 gzhon] C bzhon 25 gzhon] C bzhon 25 gzhon nu] C bzhonu 26 lhang ba'i] B,
 D lhang pa'i; C lhang pas

4–12 te 'dor na ... ma thub par] A₂ ill. 8 seb na] B seb na{{s}} 12 lo lnga byas] A₂
 ill. 23 lo] D lo{{-}} 26 skyes nas] D skyes (nas)

rang zhig byed [^A8a] dgos bsam pa rgyun du byung /

de nas lo bcu drug pa la 'tsho byed grags pa tshul khrims zer ba cig gis khyod
rig pa dangs po 'dug pas gso rig slob / ngas bdag rkyen byed zer byung bas /
de ka 'dug bsam nas slob gnyer byas pas rtsa rgyud bshad rgyud gnyis zhag bco
lnga la shes / de nas khong gi nye tshan rnam kyis so rno ba la grod pa za rgyu 5
mi yong zer byung bas / skyo ba skyes nas bzhag /

[5]

rang lo bcu bdun pa la / gu ru rin po [^D8a] che'i sgrub gnas shel phug chos
rdzong du / bla ma bsod nams rgya mtsho'i drung du rdzogs chen phung po
zag med zhus [^B9b] nas grol ba'i dga' ston gyi nyin / chos kyi nyams mgur la 10
snga ba 'di blangs so //

om āḥ hūṃ /

sangs rgyas kun 'dus kyi ngo bo //

gu ru padma yi 'byung gnas //

mos gus gsol 'debs la ma ltos //

15

rang byung sprul sku [^A8b] dang mjal byung //

rang byung 'gyur [^C7a] med kyi yi dam //

zhi khro dam pa yi rigs brgya //

sgrub thabs bsnyen sgrub la ma ltos //

phung khams yongs dag tu mjal byung //

20

'khor 'das yongs khyab kyi lta ba //

mtha' bral rdzogs pa yi chen po //

tshig dang dran pa la ma ltos //

rang byung lhun grub tu mjal byung //

zhes phul bas / bla mas khyed rang chos bdag yin / nga la da lta yang de 'dra'i 25
go ba med gsungs nas / thugs rtsis che bar mdzad do //

26 thugs rtsis] r. **D** thugs rtses

1 bsam pa] **D** bsams pa 2 bcu drug pa] **C** om. pa 2 'tsho] **C** mtsho 2 zer ba] **B** zer
pa 3 gso] **C** bso 3 slob] **C** brlob 3 byung bas] **C** byung pas 5 khong gi] **C** khong
gis 5 nye] **C** gnyen 5 rnam kyis] **C** rnam kyi 5 grod pa] **B** grod ba 6 byung bas]
B, **C** byung pas 8 sgrub gnas] **D** grub gnas 9 rdzong] **C** sdzong 9 rdzogs] **C** sdzod
10 grol ba'i] **B**, **C** grol pa'i 16 rang byung] **C** rang 'byung 16 sprul] **D** add. pa'i 16
sku] **A**₁, **A**₂ add. at the lower margin of fol. 8a (yi ge'i 'du byed skyid grong gnas shar tshe ring
dge / par rkos pa ni skyid grong tshong 'dus mnos 'byor gtsang //) 16 mjal] **C**, **D** 'jal 17
rang byung] **C** rang 'byung 17 'gyur] **D** gyur 18 brgya] **D** rgya 19 ²sgrub] **C** grub
19 ma ltos] **C** (ma) bltos 20 yongs] **C** yangs 20 dag tu] **B**, **C** bdag du 20 mjal] **C**
'jal 22 rdzogs] **C** sdzod 24 rang byung] **C** rang 'byung 24 grub] **B** ('grub) 24 mjal]
C 'jal 25 phul bas] **B**, **C** phul pas 25 bla mas] **D** bla ma 25 de 'dra'i] **D** de 'dre'i

2 cig gis] **D** cig gis{{-}} 4 rtsa] **C** {{b}}rtsa 5 de nas] **D** (de) nas 8 rin po] **D** rin
(po)? 13 kyi] **D** (kyi) 18 dam pa] **B** dam (pa) 24 grub tu] **C** grub du 26 che bar]
D {{-}}che bar

[6]

- rang lo bcu dgu pa la / bla ma bsod nams rgya mtsho [^B10a] de nyid / chos
 [^D8b] rje karma blo bzang gi sku zhabs su phebs pa'i phyi bzhin du / sde dgon
 de nas bros te phyin pas / chos rje nyid byang sems legs pa dkon mchog gi gdan
 5 sa dgon pa sgang na bzhugs pa dang mjal / skra phud phul te dge bsnyen dge
 tshul bsnyen par rdzogs pa'i bar zhus nas / yang zab dkon mchog spyi 'dus kyi
 rtsa gsum [^A9a] dang / tshe dpag med grub pa'i rgyal mo'i dbang lung yongs
 rdzogs gnang / de nas bdag gis rje'i zhabs drung du sdod par zhus pas / bla
 ma bsod nams rgya mtshos sde dgon gyi 'khris yod zhus song bas / sde [^B10b]
 10 btsun 'di phrag dog che bas dgongs pa zhus la lo gsum khong du cis kyang sleb
 pa gyis gsungs [^C7b] nas lus gos cig gnang / de nas nged kyis log yongs pas / tab
 se zer ba'i rong de'i zam pa'i pha rol de na / sbrul sngon po 'jigs su rung ba cig
 gis lam bkag nas 'dug / [^D9a] de'i dug gi nga'i mgram pa la chu lbur cig byung
 / de nas rang yul du log yongs pas / dgon pa ni sngar ltar med par mkhan po
 15 'phos 'dug / da de sgom chen sha ma zhig byed dgos bsam pa byung ba la /
 mkhan po de na re khyed kyis lha mdun gyi slob dpon byed dgos zer byung /
 der nga'i [^B11a] bsam pa [^A9b] la skyo ba skye ba'i rgyur 'dug bsam nas dgongs
 pa zhus pas gnang ste / bla ma bsod nams rgya mtsho'i zhabs drung du / rdzogs
 chen phung po zag med slar yang nyams khrid du bskyangs / gzhan yang yang
 20 tig ye shes mthong grol / phyi sgrub yid bzhin nor bu / 'jam dpal nā ga raksha
 / rdo rje mkha' 'gro'i rlung 'khor gyi skor / tshe sgrub srog 'dzin kun 'dus / rdo
 rje sems dpa'i snying gi thig le / rdo rje phag mo'i zab khrid / bzlas brjod nus
 pa stobs sbyin / rigs [^D9b] 'dzin gdong sgrub / dge blo lam rims / padma thang
 yig / padma tshe dbang rgyal po'i rnam mgur / sprul sku mchog ldan [^C8a]
 25 mgon po'i rnam mgur / drag po rang byung rang shar gyi rgyud chen dang
 rtsa rgyud / bar do thos grol / phyag na rdo rje [^B11b] 'byung 'dul / rje btsun

13 dug gi] *r.* dug gis; **C** dugis 13 mgram] *r.* 'gram; **C** 'gram 23 gdong] *r.* gdung 23
 rims] *r.* rim

3 bzang gi] **C** bzang gis 4 bros te] **C** om. te 4 mchog gi] **C** mchog gis 5 sgang] **C**
 gang 5 bzhugs] **C** zhud 5 mjal] **C** 'jal 5 phul te] **C** phul de 5 dge bsnyen] **C** dge
 snyen 7 grub] **C** sgrub 7 rgyal mo'i] **D** rgyal mo' 8 rdzogs] **C** sdzod 9 rgya mtshos]
C rgyao'i 9 dgon gyi] **C** dgon gyis 9 song bas] **B** song pas 10 btsun] **C** dgon 10
 phrag] **B**, **C** phra 10 khong] **C** khongs 11 gos cig] **C** dgos zhig 12 zer ba'i] **B**, **C** zer
 pa'i 12 rung ba] **B**, **C** rung pa 13 nga'i] **C** ngas 13 lbur] **B** lpur; **C** bur 14 dgon
 pa] **D** mgon ba 15 'phos] **C** phos 15 sgom] **C** bsgoms 15 byung ba] **B** byung pa; **C**
 om. ba 16 lha mdun gyi] **C** lha mdun gyis 17 skye ba'i] **B**, **C** skye pa'i 18 gnang ste]
C gnang de 18 rdzogs] **C** sdzod 19 bskyangs] **C** skyangs 21 'khor gyi] **C** 'khor kyis
 21 skor] **C** bskor 21 sgrub] **B** grub 22 snying gi] **C** snying gis 23 sgrub] **B** grub
 25 byung] **C** 'byung *add.* dang 26 btsun] **B** brtsun

3 phyi] **D** phyi{{-}} 8 bdag gis... zhus] **A**₂ ill. 10 che] **A**₂ ill. 13 mgram] **D** {{-}}
 }}mgram 14 yul du] **C** yul du {{slog}} 15 da] **D** {{--}} da 16 khyed kyis] **D** khyed
 kyis {{-}} 17 skyo ba skye ba'i] **D** skyo (ba skye) ba'i 19 phung] **A**₂ ill. 23 blo] **B**
add. (?) 26 phyag na] **D** phyag{{-}} na

mi la'i rnam mgur / ras chung pa'i rnam thar / paṇ chen nags kyi rin chen nas
brgyud pa'i tshe [^A10a] dpag med dkar po / sgra mi snyan gyi tshe sgrub / ma
cig snyan brgyud sgron me skor gsum khros nag gi skor dang bcas pa / gtum
mo zhag bdun gsang lam ma la sogs te gdams ngag mang du zhus / thugs brtse
bas bskyangs pas bka' drin shin du che ba cig yin /

5

de nas dge bsnyen lho pa gnas pa'i mgul / gyen phu zer ba cig na dge sbyor
byed cing sdad yod pas / nyin gcig mtshan gyi gung tsam la shu sgra ring po
cig byung / ci [^D10a] yin nam bsam nas ma yengs par sdad pas / nga'i mdun
phyogs de nas mi gos dmar po gyon pa / skra rbad mgo yod pa'i steng du ras
dmar po'i thod bcings pa gcig / [^B12a] nga'i ming nas 'don cing khyod sdod
cig zer zhing byung bas / nga'i spyil po'i g.yam thog tu rdo gcig thag sgra dang
bcas rgyab byung / de nas mi de nga'i mdun du yongs nas skyengs [^A10b] pa'i
tshul du byas phyag brtsal [^C8b] nas / nga o rgyan padma'i dge bsnyen lho pa
gtsang btsan zer ba de yin / tshod lta byas pa yin 'thol lo bshags zer nas / se ba
lta bu byi ru'i dbyibs can spag khug gang grad byung / de phyin chad longs
spyod mi bsdugs tsam byung //

10

15

[7]

de nas thams cad mkhyen pa padma dkar po dang / yongs 'dzin ngag dbang
bzang po gnyis kyi dngos slob / bla ma rnga chen pa / de'i bu chen dge ba'i
bshes gnyen ngag dbang [^D10b] byams pa dkon mchog dang mjal bas / nga la
thugs shin du mnyes nas / 'brug skor [^B12b] gyi gdams pa rnams gnang ba la
/ thog mar bla sgrub rgya gzhung padma dkar pos mdzad pa'i dbang gi rnam
bshad / khrid phyi nang gnyis / bde mchog lha bcu gsum ma'i dbang / phyag
chen lhan cig skyes sbyor / na ro chos drug / ro snyom sgang sgril / rten 'brel
kho bo lugs / [^A11a] thugs dam dge sbyor bdun ma / gsang spyod / thugs rje

20

25

2–3 ma cig] r. ma gcig 5 shin du] r. B, C shin tu 10 cing] r. zhing 12 rgyab] r.
rgyag / brgyab? 13 brtsal] r. C brtsal 14 'thol] r. C mthol 16 bsdugs] r. C sdug 21
shin du] r. B, C shin tu 24 snyom] r. C snyoms 24 sgril] r. dril

1 ras] B rang 2 brgyud] C rgyud 2 med] B om. 2 sgrub] B grub 3 brgyud] C
rgyud 3 skor] C bskor 3 nag gi] C nag gis 3 skor] C bskor 3 bcas pa] C om. pa
3–4 gtum mo] C btumo 4 zhag] B bzahag 4 gdams] B gdam 4–5 brtse bas] B brtse
pas 5 bskyangs pas] C bskyangs pa'i 6 lho pa] C lho ba 6 phu] C bu 6 zer ba] B zer
pa 8 nas] C om. 9 gos] C dgos 10 bcings pa] C add. pa 10 gcig] B cig 10 cing]
C shing 11 byung bas] B, C byung pas 11 spyil po'i] C spyil bu'i 13 dge bsnyen] B
dge snyen; C dgeen 13 lho pa] C lho ba 14 zer ba] B, C zer pa 15 byi] B bye 15–16
longs spyod] D long spyod 19 gnyis kyi] C 2 gyis 19 dge ba'i] B, C dge pa'i 20 bshes
gnyen] C bshes bsnyen; D (bshes) gnyen 20 mjal bas] B 'jal pas, C 'jal bas 21 skor] C
bskor 21 gyi] C gyis 21 gnang ba] B gnang pa 22 sgrub] B grub 22 gzhung] B,
C zhung 22 dkar pos] C dkar po'i; D (dkar) pos 24 na ro] D nā ro 24 sgang] B gang

1 nas] D (nas) 4 la sogs te] C la sogs ste 5 drin] C drin {{can}} 6 cig na] D cig
na {{--}} 8 mdun] B mdun {{gyur}} 11 thog tu] B, C thog du 14 lta] D lta{{s}}
14 'thol] A₂ ill. 15 can] A₁, A₂ (can)

chen po'i dmar khrid dpal mo lugs / bka' brgyad / seng gdong phur gsham can
 / seng gdong nag mo / rjes gnang nyer gnyis / kun rig rgyud don gsal ba'i rgyud
 / cho ga rnam nges / zhi pa'i sbyin sreg / drag po rtasal gyi dbang / rdor sems
 snying thig gi dbang lung / snyung gnas dpal [^C9a] mo lugs kyī dbang lung
 5 phyag len dang bcas pa / drag po kī la ya'i [^D11a] rjes [^B13a] gnang / sdom
 gsum rab dbye / zhen pa bzhi bral / rgyal dbang bka' 'bum bka' dam glegs bam
 / phyag na rdo rje u rtsa / tshe rta sbags ma / ma ṇi bka' 'bum / dung gsol lha
 mo'i rjes gnang rnam zhus nas / rin chen rdzong zer ba'i gnas gzhi cig tu 'brug
 lugs bla ma bsgrub pa zla ba bzhi'i bar du byas / slar yang [^A11b] bla ma bsgrub
 10 pa bskyar te lan gsum byas / de dus rmi lam du bla ma byams pa dkon mchog
 phebs nas chos gsung ba rmi nas 'di blangs so //

dgung nam mkha'i dbyings ltar mtha' dbus med //
 gzugs sku nyi ma'i 'od ltar phyogs ris med //
 'phrin las chu bo'i gzhung ltar rgyun chad med //
 15 mdzad pa mthar phyin bla ma'i zhabs la 'dud //
 smra du med cing bsam du skad cig med //
 skye 'gag med cing brtag [^B13b] chad mtha' dbus med //
 rgyu yis ma bskyed rkyen gyis mi 'jig par //
 [^D11b] gsal dangs sgrib g.yogs bral ba nam mkha' 'dra //
 20 'di nyid sprang po bdag gi lta ba yin //
 'di yin med pa'i khas len kun dang bral //
 bzang ngan blang dor thams cad [^C9b] yongs spangs nas //
 gang shar ngang du yengs med 'jog pa 'di //
 'di nyid sprang po bdag gi sgom pa yin //
 25 [^A12a] yul la ngos bzung med pa nam mkha' ltar //
 mtha' dbus med pas 'di yin gtad so med //
 dpyad rgyu med par rang sar grol ba 'di //

3 zhi pa'i] r: C bzhi pa'i 4 snyung] r: smyung 7 u rtsa] r: C u tsa 17 brtag] r: B, C
 rtag

1 gsham] B bshams; C bshams 2 gnang] B snang 2 gsal ba'i] B, C gsal pa'i 3 sreg]
 C bsreg 3 rtasal gyi] B, C rtasal gyis 4 lugs kyī] C lugs kyis 5 kī la ya'i] C kī la ya'i 6
 dbye] D dbe 6 glegs] D glags 7 dung] C bdung 8 rdzong] C sdzong 8 zer ba'i]
 B, C zer pa'i 9 bsgrub] C sgrub 10 bskyar te] C skyar ste 10 de dus] C de'i dus 11
 gsung ba] C gsungs pa 11 rmi] D rmis 14 gzhung] C zhung 18 rgyu yis] C rgyu yi
 19 bral ba] B bral pa 20 bdag gi] C bdagis 21 yin] C bzhi 23 gang] C gangs 23
 ngang du] D rang du 24 bdag gi] C bdagis 24 sgom] C bsgom 25 bzung] D gzung
 26 med pas] D med pa 26 yin] C bzhi

1 seng] A₂ ill. 8 cig tu] C 1 du 10–11 bla ma byams pa ... 'di blangs so] A₁ ill. 11
 ba rmi nas 'di] A₂ ill. 12 dbyings] B dbyings {{nas}} 12 dbus] D dbus{{-}} 13 sku
 ... ris med] A₁ ill. 15 mdzad pa] B (mdzad pa); D mdzad pa{{-}} 18 'jig] A₁ ill. 19
 sgrib] D sgrib{{-}} 21 'di] D 'di{{-}} 21 yin med] A₁ ill. 21 kun dang] A₁ ill.
 22 bzang] A₁ ill. 22 blang dor] A₂ ill.; C blang dor {{med}} 23 gang shar ngang du]
 A₁ ill. 24 sprang po bdag gi sgom] A₁ ill.

'di nyid sprang po bdag gi spyod pa yin //
 'khor ba ngan pa rgyab tu bskyur ma dgos //
 sangs rgyas bzang po ched du sgrub ma dgos //
 re dang dogs pa kun dang bral ba 'di //
 'di nyid sprang po bdag gi 'bras bu yin //

5

zhes shākya'i dge slong zla ba rgyal mtshan [^B14a] gyis rang la smras pa'o //

bla sgrub la sogs pa de rnams la yang yig cha nas bshad pa ltar / phyag 'tshal
 / yig brgya / gsol 'debs / bzlas pa / 'phrin las bzhi sgrub rnams la rtags thon
 nges byas / [^D12a] 'dor na ri khrod nges med du rang sems dpang du btsugs
 pa'i bsgrub pa la nan tan du byas / de'i skabs su nyams glu mang du [^A12b]
 yod pa rnams / 'ga' zhig me lha'i zhal du phul nas med do // yang skabs shig gi
 tshe 'di skad rang la smras so //

10

na mo ratna gu ru /

dus gsum sangs rgyas kyi spyi gzugs //
 mos blo'i gdul bya dang mtsham par //

15

gang gsung chos 'khor du bskor ba'i //
 mtshungs med bla ma de'i zhabs la //
 sprang [^C10a] po gus pas rang 'dud do //

sgo gsum dred po ru ma gtong //
 thugs rje'i [^B14b] skyabs 'og tu chug mdzod //
 snyigs ma lnga bdo yi dus 'dir //

20

dam pa'i chos sgo ru zhugs nas //
 skra bregs gos ser du gyon cing //
 chos par khas len du che la //
 rang rgyud ko skam ltar rengs kyang //

25

gzhan la chos bshad du smra ba'i //
 chos med chos pa yi gzugs can //
 zla ba rgyal mtshan khyod nyon [^D12b] dang //
 gcig pur sgom bsgrub la sdod tshe //

9 'dor na] *r.* C mdor na 15 mtsham] *r.* mtshams; C mtshams

1 bdag gi] C bdagis 5 bdag gi] C bdagis 6 mtshan] B tshan 6 smras] C smra 7
 ltar] C bzhin 8 la] C om. 9 dpang] B, C dbang 9–10 btsugs pa'i] D gtsugs pa'i 10
 bsgrub pa] C sgrub pa; D bsgrub (pa) 10 nan tan du] B om. du 10 glu mang du] C
 om., add. la 11 'ga' zhig] D dga' zhig 11 shig gi] C zhigis 13 ratna] C om. 16 bskor
 ba'i] B bskor pa'i; C skor pa'i 17 mtshungs med] D add. med 17 mtshungs] C tshungs
 18 gus pas] D gus bas 19 gtong] C btrong 23 gos] C dgos 25 skam] C kam 26
 gzhan] C bzhan 26 smra ba'i] B smra pa'i 27 med] B mad 28 mtshan] B tshan; D
 (mtshan)? 29 sgom] C, D bsgom 29 bsgrub] C sgrub

2 rgyab tu] D (rgyab) tu 3 sangs rgyas] D sangs rgyas {{rgya}} 5 'di nyid] D ('di) nyid
 15 mtsham] D {{-}}mtsham 20 'og tu] C 'og du

- rang [^A13a] sems dpang po ru bzhag nas //
 sems nyid dam chos dang e mthun //
 zhus dag legs pa ru mdzod dang //
 sgom bzlas gtor ma dang thun bzhi'i //
 5 nyams len chos spyod kyi rim pa //
 yengs med dran pa dang 'dres pa'i //
 chos khrims rang nyid kyis mdzod dang //
 rnam g.yengs 'du 'dzi la dga' tshe //
 gcig pur sdod tshugs su bzung la //
 10 theg chen sems bskyed kyi ngang nas //
 [^B15a] 'khor gyi 'khri ba 'di spongs dang //
 nor la chags zhen du skyes tshe //
 chog shes dran mdun du bsten dang //
 blo rtse sprang po la gtad nas //
 15 dgos med drag sngags su sgrongs dang //
 rtag 'dzin grabs bshom la dga' tshe //
 rgan gzhon 'chi lugs la bltos dang //
 [^C10b] de bzhin rang nyid kyang 'chi bas //
 blo sna dam chos la bskul dang //
 20 tshogs drug snang ba la zhen [^A13b] tshe //
 ngo bo rang bzhin dang bral ba'i //
 rtsol med rang byung gi dran pa //
 so so rang [^D13a] rig tu skyongs dang //
 sgom 'dod rtsol ba la dga' tshe //
 25 sgom mkhan ngo bo yis stong pas //
 thol skyes rang babs su bzhog dang //
 e ma rang byung gi sangs rgyas //
 'khor 'das cha lang du 'dres pa'i //
 rang rig kun du yi bzang po //
 30 sangs rgyas sems can du ma 'byed //
 rang gi rig pa ru khyab brdal //

8 g.yengs] *r.* C g.yeng 16 bshom] *r.* gshom 26 bzhog] *r.* zhog 30 'byed] *r.* phye?

1 dpang] C, D dbang 2 mthun] C thun 4 sgom] C bsgoms 4 thun] C 'thun 5 rim] C rims 7 nyid kyis] C nyid kyi 8 rnam] B rnam 9 gcig pur] D gcig phur 10 bskyed] B skyed 11 'khri] C khri 13 mdun] C 'du{{g}} 13 bsten] D brten 17 gzhon] C zhon 18 'chi bas] C 'chi pa'i 19 dam] D om. 19 chos la] D add. rang 21 bral ba'i] B bral pa'i 22 byung gi] C 'byung gi; D {{-}}byung gi 24 sgom] C sgoms 24 rtsol ba] C rtsol pa 25 sgom mkhan] C bsgom khan 25 ngo bo yis] C ngo bo yi 25 stong pas] C stong pa 26 dang] C om. 29 kun du] C kuntu

2 chos] D chos{{-}} 13 dran] B dran {{ba}} 20 la] D (la) 23 rig tu] C rig du 30 sems can du] D sems can du{{-}}

[^B15b] zhes blangs so //

dben pa'i gnas su sdod pa'i tshe // 'gang che ba'i dngos po ni bre do sgal
ba yang med par bsdad / sems ni chos dang ma bral bar byas kyang / byis pa
phyugs 'tsho ba rnams dgong mo rang khyim du log 'gro tshe / nga yang log
'gro rgyu yod na bsam pa'i skyo lhang lhang pa'i ngang nas / sems la legs par 5
bltas shing sdug sran bskyed nas gnyen po bsten cing rem nas [^A14a] bsgoms
/ de'i dus su 'di smras so //

om ma ni padme hūm /

pha bla ma rnams la phyag 'tshal lo //

mi rtag 'chi ba dran par byin gyis rlobs //

10

[^D13b] dal 'byor lus rten bzang po thob lags kyang /

don med bya ba'i ngang la [^C11a] mi tshe zad //

tshe 'di'i blo khrid mthun 'jug ngo srungs la //

zhen pa gting nas log par byin gyis rlobs //

mtshan ldan dge ba'i [^B16a] bshes dang mjal lags kyang //

15

mig 'dris mnyam 'grogs ngang du mos gus yal //

da ni bcos min sangs rgyas 'du shes kyis //

rje btsun bla ma'i bran g.yog byed par shog /

thos bsam bya ba bag tsam byas lags kyang //

phyogs gcig ngo shes nga rgyal khol por song //

20

da ni lung don rig pas gtan phab nas //

bdag med gnas lugs rtogs par byin gyis rlobs //

sgom med yengs med rang gsal [^A14b] 'dzin med ngang //

tha mal gnas lugs 'di la sdod tshugs na //

gzhi 'bras lhun grub bya bral ye rdzogs kyi //

25

dus gsum sangs rgyas lag mthil 'di na 'dug /

bsgoms shig bsgoms shig gang shar ngo bo bltos //

[^D14a] ma sgom ma sgom 'dzin med ngang du bskyr //

21 rig pas] *r. rigs pas*

2 che ba'i] **B**, **C** che pa'i 2 dngos po] **C** dngos bo 2–3 sgal ba] **B** sgal pa; **C** rgal ba 3
bsdad] **C** sdad 3 bral bar] **B**, **C** bral par 4 dgong] **C** dgongs 4 khyim] **C** khyims 5
lhang pa'i] **C** lhang gis; **D** lhang ba'i 6 shing] **C** nas 6 nas] **C** dus 6 bsten] **C** stens
6 cing] **C** om. 11 bzang po] **B** bzang bo 11 lags] **C** led 12 bya ba'i] **A**₁, **B**, **C** bya pa'i
12 ngang la] **C** ngang las; **D** ngang (la) 13 mthun] **C** 'thun 13 srungs] **B**, **C** bsrungs
14 gting nas] **C** bting nas; **D** gting (nas) 15 dge ba'i] **C** dge pa'i 15 mjal lags] **C** 'jal led;
D 'jal lags 16 'grogs] **C** grod 18 bran] **C** dran 20 ngo shes] **C** (nges shes) 20 khol
por] **A**₁, **D** 'khol por; **A**₂ {{-}} khol por; **C** khol bor 20 song] **B** bsong 21 gtan] **C** btan
25 gzhi] **C** zhi 25 rdzogs] **C** sdzod 26 mthil] **C** 'thil 27 bsgoms] **B** bsgom; **C** sgoms
27 bsgoms shig] **C** sgoms shig; **D** bsgoms (shig) 28 sgom] **C** sgoms 28 sgom] **C** sgoms
28 bskyr] **C** skyr

17 bcos min] **D** bcos {{-}} min

bskyur mkhan rang yang [^B16b] gzhi rtsa bral nas 'dug /

ces zla ba rgyal mtshan dal ba'i tshe blangs so /

- yang gtsang chung nas phye slangs nas seng ge lung zer ba'i ri khrod cig tu
sgom phyin pas / sleb pa'i nub gsa' 'jigs su rung ba gcig gis skad 'don cing phug
5 [^C11b] pa'i sgo na sdad 'dug / de'i nyin nas zhag bdun bar du chu mig la chu
ye ma byung / de nas zhag bdun song ba'i snga gro chu e yod ltar phyin pas
/ gsa' rgan sre chol le ba 'jigs su rung ba rnga ma yob yob byed cing kha nas
ngar skad ldir ri ri zer cing [^A15a] 'byar nyal byas nas lam bkag 'dug / ngas ma
bcos par bzhag pas / gcan gzan de rnga ma ril ril byed cing chu mig phyogs su
10 song ba las / chu mig gi phar tshad shugs nags kyi seb na rna pho'i ro shin du
che ba [^B17a] gcig 'dug pa la sna tshug tshug byas nas ri la thegs song / de man
chu mig kyang babs byung / rna ba'i ro de khur [^D14b] nas phug pa'i nang du
phyin pas / gri med par g.yam pas bshas pas ma chod par bor bzhag / nang
mo ngag dbang zer ba'i mi cig shing cha thur yongs nas gri cig 'dug pas bshas
15 te / sha rnams phyed kho la sbyin / phyed g.yam pa'i khar bkram ste nga rang
gis zos / de nas zhag bcu tsam song ba'i tshe / tho reng gi dus btsun pa'i gzugs
su byas pa la / dpe 'khrugs kyi zhva gos lham rnams [^C12a] gyon pa / raksha'i
'phreng ba la hab 'phreng byed pa zhig yongs nas / [^A15b] nga la chos gтам
mang du byed cing 'dug / ngas kyang phar tshig 'ga' labs pas / kha skyengs pa'i
20 tshul byas te / dge slong skam brtseng ba gcig tu [^B17b] byas te / phyag 'tshal
zhing 'tho 'tshams byas pa 'thol lo bshags / bdag la skyabs 'gro'i bslab bya zhig
gnang ba zhu zer cing 'dug / ngas thugs rje'i dbang gi 'gro don mdzad / ces sogs
skyabs 'gro lan gsum phog pas / kho mi snang bar 'dug go /

6 snga gro] r. snga dro 10 shugs] r. **B, C** shug 10 shin du] r. **B** shin tu; **C** shintu 16
tho reng gi] r. tho rengs kyi 19 labs] r. lab 21 'tho] r. **C** tho 21 'thol] r. **C** mthol
22 dbang gi] r. **C** dbang gis

1 bskyur mkhan] **C** skyur khan 1 gzhi rtsa] **C** zhi tsa 2 mtshan] **C** add. gyi 2 dal
ba'i tshe] **B, C** dal pa'i tshe; **D** dal (pa'i), *om.* tshe 3 phye slangs] **C** phye blangs 3 zer
ba'i] **B, C** zer pa'i 4 sgom] **C** bsgom, *add.* du 4 rung ba] **B** rung pa 5 bar du] **C** *om.*
du 6 song ba'i] **B, C** song pa'i 7 chol le ba] **C** chol le pa {{1}} 10 song ba] **C** song
pa; **D** song ba{-}} 10 mig gi] **C** migis 10 nags kyi] **C** nags kyiis 13 bor bzhag] **B** *om.*
bor; **D** (bor) bzhag 13–14 nang mo] **C** nang par; **D** (nang) mo 14 zer ba'i] **B, C** zer pa'i
15 g.yam pa'i] **D** *om.* pa'i 16 song ba'i] **B** song pa'i 16 tho reng gi] **C** tho rengs gis; **D**
tho rangs gi 17 'khrugs kyi] **C** khrud kyiis 17 gos] **C** dgos 17 lham] **D** lhams 18
'phreng] **B** phreng 19 kha skyengs] **D** kha skyangs 20 byas te] **C** byas nas 20 brtseng
ba] **C** brtseng pa 20 gcig tu] **C** 1, *om.* tu 21 'tshams] **C** tsam 21 byas] **B** *om.* 21
'thol] **D** thol 21 bslab] **C** bslabs 22 gnang ba] **C** gnang pa 23 phog pas] **D** phog pa
23 snang bar] **B** snang par; **C** gnang (pa)

3 seng ge lung] **C** seṅge lung 3 cig tu] **C** 1 du 6 de nas] **D** de nas {{--}} 6 zhag
bdun] **D** zhag (bdun) 7 rung ba] **D** rung (ba) 10 seb na] **D** seb (na) 11 tshug tshug]
D tshug{{{-}} tshug 12 khur] **A**₂ *ill.* 14 thur] **A**₂ *ill.* 14–15 bshas te] **C** bshas ste 15
kho la] **D** kho la{{{-}} 15–16 sbyin ... zhag bcu tsam] **A**₂ *ill.* 15 bkram ste] **C** bkram
te 17–18 byas pa ... hab 'phreng] **A**₂ *ill.* 20 ba] **A**₂ *ill.* 20 byas te] **C** byas ste {{na}}
22 cing] **A**₂ *ill.*

[8]

de nas lo nyi shu rtsa gcig pa'i tshe khyi nag po cig gis 'gom pa rmis pas rkyen
 byas [^D15a] nam mkha'i zer cig phog byung / de nas bla ma bsod nams rgya
 mtsho brag dkar rta sor phebs pa'i phyi bzhin la phyin pas / ras chen karmā
 chos 'phel dang mjal / dam pa de nyid kyi zhabs drung du / bde mchog mkha' 5
 'gro snyan brgyud yid bzhin nor bu skor gsum gyi thog mar / blon po rigs gsum
 las byed ngon du song nas / [^A16a] rgyal po chos nyid mi 'gyur ba la / yum
 bka'i dbang zhus nas grol [^B18a] lam chos drug gnang nas sgoms pas / drod
 sogs yon tan cung zad skyes / de nas slar yang dkon mchog spyi 'dus kyi bsnyen
 pa rgya nag sprul sku'i zhus [^C12b] lan gyi nang ltar du byas / shel sdings phug 10
 mo cher phag mo khros ma nag mo'i bsnyen pa byed cing yod pa'i tshe / bla
 ma'i zhal nas shel phug tu sdod dgos gsungs byung bas / shel phug tu lo gsum
 nyi ma med par ras gos rkyang gcig gyon nas sdad yod pa'i dus su khong grogs
 [^D15b] mched gsum gyis lha sa bskor du phyin nas log yongs pa'i dus / 'di skad
 smras so //

na mo gu ru /

pha kun khyab bla ma chos kyi rje //

nye ring med pa'i zhabs la 'dud //

khyod nyon dang mched grogs rnam pa gsum //

nga nas dkar khal gcig bre gang [^B18b] la //

zla gsum bsgrub pa'i [^A16b] rgyags phye byas //

stag shug lci ba khur gsum la //

zla gsum bsgrub pa'i bzhugs shing byas //

na bza' ther rkyang rnying pa la //

zla gsum sgom pa'i lhag skyobs byas //

gong mo lha bya phu se la //

zla gsum sdod pa'i skyo rogs byas //

2 cig] r. zhig 3 cig] r. zhig 25 lhag] r. lhags; C lhad

2 rmis pas] C rmi pa'i 3 byas] B *add.* nas 4 karmā] B karma 5 mjal] C 'jal 5 nyid
 kyi] C nyid kyi 6 brgyud] C rgyud 6 skor] C bskor 7 'gyur ba] C 'gyur pa 9 yon
 tan] D sto ba 9 slar yang] C *om.* 10 lan gyi] C lan gyis 10 sdings] D stings 12
 byung bas] B, C byung pas 13 nyi ma] C *add.* lde 14 mched] D 'ched 14 gsum gyis]
 B gsum gyi 19 mched] D 'ched 19 rnam] C rnam 20 nga] C ngas 20 gcig] B, D
 cig 21 bsgrub] C sgrub 22 stag] D rtag 23 bsgrub] C sgrub 24 na bza'] C na za;
 D nam bza' 24 rnying] C, D snying 25 sgom] C bsgom 25 skyobs] D skyabs 27
 rogs] A₁[ms.₂] rags; C rod

2 gcig pa'i] C 1 pa'i {{dusu}} 4-5 karmā chos] A₂ *ill.* 6 gyi thog ... rigs] A₂ *ill.* 10
 rgya nag] D rgya{{-}} nag 12 phug tu] C phug du 12 phug tu] C phug du 13 sdad]
 D sdad {{--}} 14 lha sa] D lha{{-}} sa 16 na mo] B namo 165.21-166.16 rgyags
 phye byas ... khyod mtho kha 'grim pa'i] A₁[ms.₂], = *fol. 16b, handwritten amendment.* 22
 gsum] C (3)

- bla ma karmā chos 'phel la //
 'di phyi gnyis kyi blo gtad byas //
 yi dam rdo rje phag mo la //
 mchog thun gnyis kyi dngos grub zhūs //
 5 nyams len phyag rgya chen po la //
 'khor 'das gnyis kyi brdar sha bcad //
 thabs lam nā ro'i chos drug la //
 gol 'chug med pa'i nyams len byas //
 sdug po ma byung skyid par byung //
 10 khyed [^C13a] grogs mched bde bar 'khor lags sam //
 [^D16a] khra 'khrug lha sa 'khor lags sam //
 bsam yas ltad mo mthong lags sam //
 mi nga [^B19a] la dag snang yod lags sam //
 nga phu thag chod ba'i bya bral la //
 15 'khor gyi dgos pa ma mchis pas //
 khyod mtho kha 'grim pa'i [^A17a] mched grogs tsho //
 rang sa'i bla ma'i drung du song //
 mnyam grogs byed pa'i grogs po tsho //
 rang so thub pa'i spyil bur song //
 20 nyon mongs spyod pa'i las ngan tsho //
 rang sa'i mdza' rogs mdun du song //
 lar dkrugs shing lod pa'i khyi lud la //
 lag pa mi 'ju rgyang du 'jogs //
 zhes gsungs so //
 25 de'i dus dal zhing skyid du tshor ba la 'di gsungs so //
 namo gu ru /
 spyi bo'i gtsug na karmā chos 'phel //
 phug pa'i nang na bya bral zla ba //

11 khra 'khrug] r. khra 'brug 14 chod ba'i] r. **B, C, D** chod pa'i 18 grogs] r. 'grogs
 23 'jogs] r. **B, C** 'jog

1 karmā] **B, D** karma 1 'phel] **B** phel 3 yi dam] **D** yid dam 4 mchog thun] **B**
 (mchog) mthun 4 gnyis kyi] **C** 2 gyis 6 gnyis kyi] **C** 2is 6 brdar] **C** dar 8 gol] **C**
 rgol; **D** sgom 8 'chug] **B** chug; **C** phyud 9 skyid] **C** bskyid 10 mched] **D** 'ched 10
 sam] **B** bsam 11 khra 'khrug] **C** khra 'phrug; **D** khra khrug 11 sam] **B** bsam 12 sam]
B bsam 13 dag] **B** bdag 13 snang] **C** gnang 14 la] **B** ba 15 'khor gyi] **D** 'khor
 kyi 15 mchis] **C, D** 'chis 16 khyod] **C** khyed 16 mtho] **C** 'tho 16 mched] **D** 'ched
 17 sa'i] **B** add. (ngan)? 18 mnyam] **C** mnyams 20 tsho] **C** 'tsho 21 mdza'] **C** 'dza'
 22 dkrugs] **D** dkrug 25 zhing] **C** shing 25 skyid] **C** bskyid 25 tshor ba] **C** tshor pa
 27 karmā] **B, D** karma

5 la] **D** (la) 7 lam] **D** {-}lam 10 'khor] **D** ('khor) 26 namo] **B, C** na mo 28
 nang na] **D** nang (na)

pho ba'i nang na skyo tsha rdor med //
 mig gi sgo ler brag bya rgad po //
 rna ba'i gting na lha bya'i gsung snyan //
 snying gis dkyil na 'chi ba mi rtag //
 gang ltar byas kyang dam [^B19b] pa'i lha chos //
 dang ba 'drongs bzhin skyid du tshor ro //

5

[^C13b] ithi /

de'i skabs [^D16b] su yang / mgo sngas la mi 'jog pa'i dam bca' byas // nyin
 mtshan dge sbyor gyi ngang las [^A17b] mi g.yel bar byas pas / 'phongs la rgal
 pa thon cing rkang pa'i slong mor rma ru song // bem po'i phug nas rkang lag
 rnam rang sar thon yong ba gcig gyon zhing shi ma shi med par sgom / yang
 de'i dus su rang la 'di smras so //

10

na mo gu ru //

mtshungs bral gyi o rgyan gu ru la //
 bdag gsol ba 'debs so thugs rjes bzung //

15

nga snyigs ma'i dus su skyes pa yis //

chos med la yod tshigs zog po khyod //

rang mtshang 'di rang gis ma ston na //

grogs gzhan gyis ston na log par go /

don de phyir rang skyon rang gis 'don //

20

tshe 'dir snang 'khri ba ma chod pa'i //

kha zhen med [^B20a] skad byas rung khrel ba'i rgyu //

mi mtho dman gyi sems 'dzin 'o re brgyal /

don de phyir ngo bsrung chod par mdzod //

dgra gnyen gyi chags sdang ma chod pa'i //

25

kha btang snyom skad byas [^A18a] rung khrel ba'i rgyu //

chags sems dang zhe sdang 'o re brgyal //

don de phyir dgra gnyen [^D17a] 'dres par mdzod //

1 rdor] r. C, D dor 4 snying gis] r. D snying gi 17 khyod] r. 'khyod? 26 snyom] r. snyoms; C snyoms

1 pho ba'i] C pho pa'i 2 mig gi] C migis 2 rgad po] D rgod po 3 rna ba'i] B, C rna pa'i 3 gting] C bting 4 rtag] C stag 6 dang ba] B dang pa; C dangs pa 6 bzhin] C zhing 6 skyid] C bskyid 8 yang] C om. 9 dge sbyor gyi] B dge sbyor gyis 9 g.yel bar] C g.yel par 9-10 rgal pa] C rgal ba 11 yong ba] B, C yong pa 11 med par] D med pa'i 11 sgom] C sgoms 14 mtshungs] B add. med 15 thugs rjes] C thye'i 19 ston] C bston 19 go] B sgo 21 'khri] C khri 22 khrel ba'i] B, C khrel pa'i 23 mtho dman gyi] C tho dman gyis 23 brgyal] C rgyal 24 bsrung] C bsrungs 24 chod] C mchod 25 gnyen gyi] C gnyen gyis 26 khrel ba'i] B, C khrel pa'i 27 zhe sdang] D zhes sdang 27 brgyal] B, C rgyal; D brgyal{{--}} 28 gnyen] C bsnyen

3 lha bya'i] D lha {{bya}} bya'i 9 mi] C mi {{da'}} 10 song] D song{{-}} 11 zhing] D (zhing) 13 na mo gu ru] B namo guru 22 rung] B rus (rung)

- pha yul dang gnyen nor ma spangs pa'i //
- [^C14a] kha chags med skad byas rung khrel ba'i rgyu //
- bdag gzhan dbye ba 'o re brgyal //
- don de phyir phyogs med ris med mdzod //
- 5 nang sems dang gnyis med ma 'dres pa'i //
- kha bya bral skad byas rung khrel ba'i rgyu //
- zas nor gyi bsog 'jog 'o re brgyal //
- don de phyir 'phral byung 'phral dag mdzod //
- nga rgyal dang che 'dod ma zhi ba'i //
- 10 kha snyom chung skad byas rung khrel ba'i rgyu //
- gzhan skyes [^B20b] dogs kyi mtho gnon 'o re brgyal //
- don de phyir dman cha ci zin mdzod //
- gros blo sna rang gis ma chod pa'i //
- kha gzhan mthun skad byas rung khrel ba'i rgyu //
- 15 re 'khangs dang zer lo 'o re brgyal //
- don de phyir sna thag rang gis [^A18b] bzung //
- rang 'dod kyi 'khri ba ma chod pa'i //
- kha gzhan don skad byas rung khrel ba'i rgyu //
- rang gzhan gnyis phung 'o re brgyal //
- 20 don de phyir rang nyid btsan sa bzung //
- nang rang rig ngo bo ma rtogs pa'i //
- kha [^D17b] byar med skad byas rung khrel ba'i rgyu //
- phyi ltas kyi tha snyad 'o re brgyal //
- don de phyir rang sems gnad nas bzung //
- 25 lus sems gnyis dbyer med ma shes pa'i //
- kha mtshams bcad skad byas rung khrel ba'i rgyu //
- mal sa na sems las 'o re brgyal //
- don de phyir lus sems gcig dril [^B21a] mdzod //
- gzhi 'bras gnyis dbyer med ma shes pa'i //

1–29 —] —

2 khrel ba'i] **B, C** khrel pa'i 3 gzhan] **C** bzhan 3 brgyal] **B, C** rgyal 6 khrel ba'i] **B, C** khrel pa'i 7 nor gyi] **C** nor gyis 7 bsog] **C** zog; **D** sog 7 brgyal] **B, C** rgyal 8 byung] **C** 'byung 9 zhi ba'i] **B** zhi pa'i, **C** zhig pa'i 10 snyom] **C** snyoms 10 khrel ba'i] **B, C** khrel pa'i 11 [^B20b]] **B** *add.* skyes 11 dogs kyi] **C** dogs gyis 11 mtho gnon] **C** 'tho mnon 11 brgyal] **B, C** rgyal 12 cha] **C** pa 14 mthun] **C** thun 14 khrel ba'i] **B, C** khrel pa'i 15 'khangs] **C** khangs 15 brgyal] **B, C** rgyal 17 'dod kyi] **C** 'dod gyi 17 'khri] **C** khri 18 gzhan] **C** bzhan 18 khrel ba'i] **B, C** khrel pa'i 19 gzhan] **C** bzhan 19 brgyal] **C** rgyal 22 byar] **C** sbyar 22 khrel ba'i] **B** khrel pa'i 23 brgyal] **B, C** rgyal 24 gnad] **D** ngang 26 khrel ba'i] **B** khrel pa'i, **C** 'khrel ba'i 27 brgyal] **C** rgyal 28 don] **D** *om.* 29 gzhi] **C** bzhi

3 'o re] **D** 'o (re) 5 dang] **D** dang{{-}} 12 zin] **C** zin {{gyis}} 15 'o re] **D** 'o (re) 28 lus] **B** lus {{ma}} 29 ma] **D** ma{{-}}

re dogs kyi bsam rgya [^C14b] ha bag can //
 ma go ba'i sdug sran 'o re brgyal //
 don de phyir gzhi 'bras dbyer med mdzod //
 gshis grub med kyi rang gdangs ma go bar //
 dran rig gi 'gyu ba 'gegs 'dod can // 5
 de khegs par ma gyur 'o [^A19a] re brgyal //
 don de phyir gang shar des chog skyongs //
 glu 'o brgyal rnam pa bcu yi dbyangs //
 ri na 'un can gyi sked pa ru //
 pho snyom las zla ba rgyal mtshan gyis // 10
 yid rang la mug nas blangs pa lags //
 snyigs dus kyi zog rgan sprang po la //
 skyon min yon tan ma mchis te //
 khyed dag snang byed pa bka' drin che //
 ha hā sku re ni zhus pa yin // 15
 skyon yang mchis te yon tan yang mchis //
 mi rtag sgyu ma'i [^D18a] dgon pa na //
 'chi ba snying zug gi rnal 'byor pa //
 [^B21b] sdig spongs dge sgrub kyi sku mtshams bcad //
 ngan song gsum po dang mjal 'phrad med // 20
 gzhi ma bcos lhun grub kyi dgon pa na //
 mdangs 'gag med rig pa'i rnal 'byor pa //
 gnas 'gyu gnyis med kyi sku mtshams bcad //
 sgom sgor le can dang 'phrad mjal med //
 [^A19b] lus lha sku rang grub kyi dgon pa na // 25
 ngag brag stong rang sngags kyi rnal 'byor pa //
 yid gsal dangs mi rtog pa'i sku mtshams bcad //
 snod bcud tha mal gyi mi dang 'phrad 'jal med //
 'khor 'das dbyer med kyi dgon pa na //

15 sku] *r*. C ku 19 spongs] *r*. C spong 26 brag] *r*. C drag 28 'jal] *r*. mjal

2 go ba'i] **B**, **C** go pa'i 2 sran] **B** sra na 2 brgyal] **C** rgyal 3 gzhi] **C** zhi 4 gshis]
C bshis 4 med kyi] **C** med kyis 4 gdangs] **C** mdangs 5 'gegs] **C** 'gad 6 brgyal] **C**
 rgyal 7 chog] **C** mchog 8 brgyal] **B**, **C** rgyal 10 snyom] **C**, **D** snyoms 11 yid rang]
D yi{{-}} rang 11 lags] **C** led 13 mchis te] **C** 'chis ste 14 dag] **B** bdag 15 ha hā]
C ha ha 16 mchis] **C** 'chis 17 rtag] **C** stag 18 zug gi] **C** zugis 18 'byor pa] **C** 'byor
 ba 19 mtshams] **C** 'tshams 20 mjal 'phrad] **C** 'jal phrad; **D** 'jal 'phrad 21 gzhi] **C** zhi
 22 'byor pa] **C** 'byor ba 23 gnyis med kyi] **C** 2ed kyis 23 mtshams bcad] **C** 'tshams
 gcad 24 sgor] **B** skor 24 mjal] **C** 'jal 26 'byor pa] **C** 'byor ba 27 dangs] **B** mdangs
 27 rtog] **C** stog 27 mtshams] **C** 'tshams 28 mal gyi] **C** mal kyi 29 med kyi] **C** med
 kyis

12 sprang po] **D** (sprang) po 16 yon tan] **D** yon (tan) 26 rang] **D** (rang) 27 mi rtog
 pa'i sku mtshams] **A**₂ *ill.*

- [^C15a] rang rig 'gyur med kyi rnal 'byor pa //
 sangs rgyas lag bcang gi sku mtshams bcad //
 tshogs drug yul snang du shar yang bzung 'dzin bral //
 a la la sku mtshams kyi blo bde la //
 5 bdag sgo [^B22a] gsum dge la 'bad pa ni //
 lus zhen med lha sku ma sgom na //
 tha mal gyi 'dam du bying gi dogs //
 ngag smra bcad bzlas pa ma byas na //
 long gtam dang nyes pa 'phel [^D18b] gyi dogs //
 10 sems dus gsum spros pa ma bcad na /
 re dogs kyi 'phrang la lhung gi dogs /
 don de phyir dge sbyor byed pa'i tshe //
 chu shing dang 'phral dgos rkang yang rnams //
 bu khyed kyis [^A20a] bsgrubs pa'i gtang rag mdzod //
 15 da dung kyang 'gyur med sngar bzhin 'tshal //
 mkha' spyod kyi gnas su mjal te mchis //
 zhes mtshams rgyun rings byed dus su gdams pa'o //

[9]

- de nas lo gsum grol nas / slar yang brag dkar rta sor phyin te / bde mchog mkha'
 20 'gro snyan brgyud kyi yab bka' dang / brda' dbang grol lam gyi skor zhal gdams
 [^B22b] dang bcas pa zhus shing thugs brtse bas bskyangs pas sku drin shin du
 che bar mdzad // slar yang shel phug tu lo gsum sgrub pa'i dam bca' byas nas /
 phyag dang yig brgya gtso bor ston / rdo rje phag mo nag [^C15b] mo la bsnyen
 pa 'bum phrag bcu gcig byas / le'u bdun ma thun bzhir ma chag pa kha 'don
 25 byas / de dus bla ma la 'di skad phul lo //
 na mo gu ru /

17 rings] *r*. ring 21 shin du] *r*. **B** shin tu; **C** shintu

1 med kyi] **C** med kyis 1 'byor pa] **C** 'byor ba 2 bcang gi] **C** bcangs kyi 2 mtshams
 bcad] **C** 'tshams gcad 4 mtshams] **C** 'tshams 6 sgom] **C** sgoms 7 tha mal gyi] **C** tha
 mal kyis 7 'dam du] **C** 'dam la 7 bying gi] **C** bying gis 9 'phel gyi] **C** 'phel kyis 11
 re dogs kyi] **C** re dogs kyis 11 'phrang] **C** phrang 11 lhung gi] **C** lhung gis 14 khyed]
D khyod 14 bsgrubs] **C** sgrub 14 gtang] **C** btang 16 mkha' spyod kyi] **C** mkha' spyod
 kyis 16 mjal] **C** 'jal {{du}} 16 mchis] **C** 'chis 19–20 mkha' 'gro] **D** 'kha' 'gro 20
 snyan brgyud kyi] **C** snyan brgyud kyis 20 bka'] **B** dka'; **C** kha 20 grol lam gyi] **C** grol
 lam gyis 20 skor] **B**, **C** bskor 21 brtse bas] **C** rtse pas 21 bskyangs pas] **C** skyangs pa'i
 23 yig brgya] **D** yig rgya 24 thun bzhir] **C** mthun 4r 25 lo] **C** om.

8 smra] **B** smra{{s}} 21 sku drin] **C** sku drin {{can}} 22 che bar] **C** che bar {{yin}}
 22 phug tu] **C** phug du 22 sgrub pa'i] **D** {{-}}sgrub pa'i 23 gtso bor] **C** gtso bor
 {{bya}} 24 ma chag pa] **D** ma{{-}} chag pa 24 kha 'don] **C** (kha 'don)

bdag med rtogs pa'i yon tan [^D19a; ^A20b] dang ldan cing //
 bdag 'dzin 'khrul pa'i dgra las rnam rgyal ba'i //
 bdag gi 'dren mchog bla ma'i zhabs drung du //
 dam pa khyed kyi bka' drin chen po yis //
 legs par bskyangs pa'i shākya'i btsun chung gis // 5
 rtse gcig gus pas pus btsugs thal sbyar nas //
 snyan ngag tshig gi zhu don 'di skad 'bul //
 sku ni 'gyur med lha dang [^B23a] lha mor gsal //
 gsung ni 'gag med rdo rje'i bzlas pa mdzad //
 thugs ni 'khrul med gsal stong bde ba'i ngang // 10
 'gro don g.yel med bzhugs pa bka' drin che //
 'dir gnas nyer 'tshe zhi zhing bsam sbyor dag //
 sgo gsum las rung dge sbyor dkyus su chud //
 lha sngags rlung dang khyab brdal lhun grub kyi //
 ngang nas dben pa brten pa'i lugs su mchis // 15
 skabs kyi zhu don gsol ba 'debs pa ni //
 deng nas [^A21a] bdag gis byang chub ma thob bar //
 khyod min skyabs mgon re sa gzhan med pas //
 tshe rabs kun du khyed kyis rjes bzung nas //
 thugs yid gcig tu 'dres pa'i bka' drin stsol // 20
 zhes phul [^D19b] lo //
 de'i tshe tshes [^C16a] bcu byed mkhan mang du byung ba la / yang bla ma
 la mi phyed pa'i dad pas 'di skad phul lo //
 [^B23b] na mo gu ru //
 'khrul rtog gnyis 'dzin mtshan ma med // 25
 med bzhin snang ba dngos po'i chos //
 chu zla ltar gzigs 'gro ba'i mgon //
 rtogs ldan 'khrul zhig rje'i drung du //
 bslab shes yon tan dang bral zhing //

16 skabs] r. skyabs

1 cing] C zhing 2 rgyal ba'i] B rgyal pa'i 3 bdag gi] C bdagis 4 khyed kyi] C khyed
 kyis 5 bskyangs] C skyangs 7 tshig gi] C tshigis; D tshig (gi) 7 'bul] C phul 10
 'khrul med gsal stong] C gsal stong 'khrul med 10 bde ba'i] B, C bde pa'i 11 bzhugs]
 C zhuḍ 12 'dir] C add. snang 12 'tshe] C tshe 12 dag] C bdag 13 sgo gsum] D
 sgom (gsum) 14 lhun grub kyi] C lhun grub kyis 15 dben pa] D dbyen pa 15 brten]
 C rten 15 mchis] C 'chis 16 'debs pa] C 'debs ba 20 stsol] C rtsol 22 mkhan] C
 khan 22 byung ba] C byung pa 23 phyed] C mched 26 dngos po'i] C dngos bo'i 27
 'gro ba'i] B, C 'gro pa'i 28 rje'i] C rjes 29 bslab] C bslabs

4 chen po] D chen po{{i}} 17 byang chub] D (byang) chub 25 rtog] D rtog{{-}}
 26 snang ba] D {{-}}snang ba

- sgom chung shes rab kyis dben pa'i //
 bsam med byis pa'i ngang tshul can //
 phyugs ltar gzhan dbang song de'i zhu //
 chos dbyings bde chen pho brang na //
 5 rang rig mi 'gyur chos kyi sku //
 thugs rje kun khyab bla ma la //
 [^A21b] sgo gsum gus pas phyag 'tshal lo //
 phyi nang gsang gsum mchod par 'bul //
 dngos 'dzin a 'thas sdig pa bshags //
 10 mdzad pa kun la rjes yid rang //
 yid bzhin nor bu'i chos 'khor bskor //
 mya ngan mi 'da' bskal brgyar bzhugs //
 dge ba sangs rgyas thob phyir bsngo //
 dam pa khyed kyi zhal [^B24a] snga nas //
 15 chos la don gnyer ma byas na //
 zhus lo thob los phan mi thogs //
 ma yengs nyams su long zhig gsung //
 [^D20a] bdag kyang blo la de bzhag nas //
 yengs med nyams su blangs rtasa na //
 20 dran pa rnam rtog tshogs su song //
 rnam rtog dran pa'i ngo bor shar //
 gnas 'gyu yid kyi bzo 'phro chad //
 zhen bcas mtshan ma'i dmigs gtad stor //
 rtasa bral rig pa'i rang ngo shes //
 25 spang bya'i [^C16b] nyon mongs grogs su song //
 tshogs drug gnas [^A22a] pas sgom grogs byed //
 rgyu 'bras rang bzhin gcig tu 'dres //
 tha mal shes pa kha yan skyong //

zhes phul lo //

- 30 *ṭaṭaṭorka toca:

19 rtasa] r: C tsa

1 shes rab kyis] C shes rab gyis; D shes rab kyi 3 gzhan] C bzhan 9 'thas] C thas 9
 bshags] D bshegs 12 bskal] C skal; D bkal 12 brgyar] C rgyar 16 zhus] C zhu 16
 thob los] C thob lo'i 22 'gyu] D 'gyur 22 yid kyi] C yid kyis 22 bzo] C zo 26
 sgom] C bsgoms 29 lo] C om. 30 toca] C rgyomah?

7 gus pas] D gus (pas) 13–15 dge ba ... ma byas na] C (dge ba ... ma byas na) 13 dge]
 A₂ ill. 17 nyams su] D (nyams) su 20 rnam rtog tshogs su song] D (rnam rtog tshogs
 song) 21 shar] D (shar) 27 gcig tu] C 1 du

[10]

de'i dus su rang gi me me sngags 'chang gcig yod pa de'i gsung las / da nga ni
 na so rgas 'dug / gdams ngag 'dra yod pas len du byon na dga' gsung ba la /
 [^B24b] phyin nas thugs sgrub rnam gsum gyi dbang lung yongs rdzogs / rdo
 rje phur pa'i dbang lung / phag mo khros ma nag mo'i dbang lung / log tri pa
 la'i dbang lung / gur lha brgyad kyi bsnyen sgrub las gsum gyi zin bris dang
 bcas pa / mgon po phyag drug pa'i dbang / be'u bum dang bcas pa / sgrol dkar
 yid bzhin 'khor lo'i rjes gnang lung dang bcas pa / 'jam [^D20b] dpal nag po'i
 lung man ngag dang bcas pa / de rnam zhus nas slar yang [^A22b] bsgrub pa
 la yun ring du bsdad pa'i tshe glu 'di blangs so //

na mo gu ru /

pha spangs rtogs mthar phyin chos kyi rje //

ras chen bla ma'i zhabs la 'dud //

ri khrod thub par byin gyis rlobs //

'khos med sprang po bya bral ba //

bsam blo thongs la rang mgo thon //

tshe 'di'i mdun ma rlung la bskur //

[^B25a] drin du che ba'i pha ma dang //

tshe [^C17a] 'di ltos pa'i sde dgon gnyis //

ma chags bor nas yun ring song //

da mi sems 'dzin na nga rang 'khrul //

'jig rten lugs kyi bsod nams dang //

brtse gdungs gnyen gyi kha 'dzin gnyis //

btang snyoms bzhag nas yun ring thal //

da bdag 'dzin byed na nga rang 'khrul //

skyes pa'i pha yul rgyab tu bskyur //

byams pa'i gnyen dang gson bral byas //

mthun grogs mi mo ma blangs pas //

23 gdungs] *r.* gdung

2 dus su rang] **D** dus rang{{-}} 2 gsung] **D** gsungs 3 gsung ba] **C** gsung 1 4 gsum
 gyi] **C** 3 gyis 4 rdzogs] **C** sdzod 6 gsum gyi] **C** 3 gyis 7 dbang] **C** add. lung 7 be'u
 bum] **C** be'u 'bum; **D** dpe'u bum 8 yid bzhin] **D** yid gzhin 9–10 bsgrub pa la yun ring
 du bsdad] **D** bsgrub (pa la yun ring du dad) 9 bsgrub] **C** sgrub 10 bsdad] **C** dad 12
 spangs] **C** spang 15 'khos] **C** khos 16 thongs] **C** 'thong 18 che ba'i] **B**, **C** che pa'i
 22 lugs kyi] **C** lus kyis 23 gnyen gyi] **C** gnyen gyis 24 ring] **C** rings 26 bskyur] **C**
 skyur 27 gson] **C** bson

3 na so] **D** (na) so 9 zhus] **D** (zhus) 9–10 bsgrub pa ... blangs] **A**₁ ill. 14 thub] **A**₁
 ill. 15 bral] **C** bral {{de'i}} 17 tshe 'di'i mdun ma] **D** tshe 'di'i {{---}} mdun ma 17
 mdun] **A**₁ ill. 17 bskur] **A**₁ ill. 18 che ba'i] **A**₁ ill. ba'i 18 pha ma] **D** (pha) ma 19
 ltos pa'i] **D** ltos (pa'i) 20 bor] **A**₂ ill. 24 bzhag nas] **D** bzhag (nas) 27 byams pa'i] **D**
 byams (pa'i) 27 bral byas] **A**₂ ill.

- da gzhan yul 'dzin na nga rang 'khrul //
 pha bla ma bsten cing gdams ngag zhus //
 [^A23a] phyi ma'i don byed yid dam bcas //
 bka' brgyud gral la bsgrig pa'i thabs //
 5 da bsgrub pa mi [^D21a] byed nga rang 'khrul //
 i thi //

[11]

- de nas mtshams sengs nas / nged grogs mched gnyis kyis skyo bsangs la phyin
 nas / mdzo thang [^B25b] zer ba zhig tu nyal bas mtshan phyed tsam la shu sgra
 10 ring po gcig byung / de nas rbab ri phan tshun 'thab pa lta bu byung ba la / zla
 bo kho ni shin du skrag 'dug / ngas ma yengs par bsdad pas / mi nag po mkhar
 ba btsugs pa cig yongs nas nga la gre mo'i 'phul rdeg rgyab nas song / de'i snga
 dro yang spags ma'i nang g.yam khang nas yar phyin pas / mtsho phugs ky
 man tsam na phong chal [^C17b] zhig 'dug pa'i khar rkang pa 'bred nas g.yas
 15 'og tu song ba'i / gre mo khug rdo chal la 'dam la bsnun pa lta bying nas rjes
 gsal por byung 'dug pa la / ngas sa [^{A2}23b] bkab [^{A1}[ms.]23b] nas mi mngon
 par byas nas bzhag ste / grogs kho la gsang rgya byas pa yin te / khos kha ma
 thub 'dug / de nas shel phug tu zla ba drug phag mo nag mo'i bsnyen [^B26a]
 pa byed pa'i tshe / slob dpon rnam rgyal zer ba gcig gis chang [^D21b] ku khyer
 20 byung bas / sems khro gtum du song nas ku ba lag nas 'phrogs te sa la brdabs
 pas ma chag par 'dug / dus der nyams 'bar zhing 'di skad blangs so //

na mo gu ru ratna yā /

dug lnga rgyan du 'char ba'i rnal 'byor nga //

3 yid dam] r. C yi dam 11 shin du] r. B shin tu; C shintu 14 phong chal] r. pha bong
 phyal? 14 'bred] r. C 'dred 15 chal] r. phyal?

1 gzhan] C, D bzhan 4 brgyud] C rgyud 4 bsgrig] B bsgrigs 5 bsgrub] C sgrub 5
 'khrul] C 'phrul 8 mtshams sengs] C 'tshams bsengs; D mtshams sangs 8 mched] D
 'ched 8 gnyis kyis] C 2 gyis 8 bsangs] C sangs 9 mdzo] C 'dzo 9 zer ba] B om. ba
 9 zhig tu] A₁[ms.₁] cig tu; B, C zhig du 9 nyal bas] C nyal pas 10 gcig] A₁[ms.₁] cig;
 C zhig 10 byung ba] C byung pa 10–11 zla bo] B zla po 11 bsdad] C sdad 11–12
 mkhar ba] B mkhar pa, C khar ba 12 'phul rdeg] C phul brdeg add. 1 12–13 snga dro]
 C snga gro 13 mtsho phugs ky] C 'tsho phugs kyis 14 phong chal] D phong chag 14
 rkang pa] A₁[ms.₁] om. pa 15 song ba'i] B, C song pa'i 15 rdo] D rdog 15 bsnun]
 B brnun 17 gsang] C bsang 17 kha] C om. 18 bsnyen] A₁[ms.₁] gnyen 19 gcig
 gis] A₁[ms.₁], C cigis 20 byung bas] A₁[ms.₁], C byung pas 22 yā] B yāh 23 rgyan]
 C brgyan 23 'char ba'i] B, C 'char pa'i

2 gdams ngag] D gdams {{--}} ngag 2 ngag] A₂ ill. 174.3–175.8 phyi ma'i don ... lud
 gcig gtor] A₁[ms.₁], = fol. 23, handwritten amendment. 3 yid dam] D {{-}} yid dam 4
 gral] A₁[ms.₁] gral {{gral}} 5 rang] A₂ ill. 6 i thi] A₁[ms.₁], C ithi 11 kho] C (kho)
 16 ngas] D (ngas) 18 phug tu] C phug du 20 gtum du] B gtum tu 21 'bar zhing]
 D 'bar {{-}} zhing

rgyu 'bras spang blang bral bas gu yangs byed //
 nyon mongs rang dgar spyod na nga re 'khrul //
 grogs su 'char na gsang sngags thabs lam yin //
 nyes ltung bral ba'i smyon pa'i spyod pa la //
 theg dman nyan rang skye bo ma skrag cig / 5
 nga yin lugs zur tsam bshad tsa na //
 gzhi dad pa brtan po'i zhing sa la //
 nges 'byung skyo shas kyi lud cig gtor //
 [^A24a] lhag bsam rnam dag gi sa bon btab //
 bskyed rdzogs zung 'jug gi rmos [^B26b] glang la // 10
 thun bzhi yengs med kyi gnya' thong bkal //
 [^C18a] mos gus 'gyur med kyi sna khrid byas //
 'chi ba snying zug gi thong mkhan gyis //
 brtson 'grus yengs med kyi lcag gis brabs //
 zhen pa gting log gi yur ma byas // 15
 sems nyid dag pa'i nam mkha' la //
 thugs [^D22a] rje kun khyab kyi sprin tshogs 'khrigs //
 byams dang snying rje'i char rgyun babs //
 thos bsam myong rtogs drod gsher 'dzom //
 snang stong zhen bral gyi sngags 'chang gis // 20
 nga bdag zhen bral gyi bsrung 'khor byas //
 ya bral gyi sad ser phog ma myong //
 de ltar las byus 'grig pa'i mthus //
 nyams myong 'khor yug gi ljang pa rgyas //
 lta ba mngon gyur gyi snyi ma thon // 25
 sgom med yengs med kyi mig cig btab //
 don gnyis lhun grub kyi nas shig smin //
 [^B27a] 'gag med shugs 'byung gi skyes bu yis //
 [^A24b] shes rab rnon po'i zor bas brngas //

1–29 —] —

1 spang] **D** spangs 1 bral bas] **B** bral pas; **C** bral pa'i 2 dgar] **C** khar 3 'char] **C** 'cha
 4 bral ba'i] **B**, **C** bral pa'i 5 skye bo] **C** skye ba 7 gzhi] **C** zhi 7 brtan po'i] **C** stan
 po'i; **D** brtan pa'i 8 skyo shas kyi] **C** skyo shas kyis 8 cig] **B** gcig; **C** 1 9 lhag] **D** lhags
 9 dag gi] **C** dag gis 10 bskyed] **C** skyed 10 rdzogs] **C** sdzod 10 zung 'jug gi] **C** bzuing
 om. gi 11 med kyi] **C** med kyis 13 zug gi] **C** zugis 14 med kyi] **C** med kyis 15
 gting] **C** bting 15 log gi] **C** logis 17 khyab kyi] **C** khyab kyis 19 'dzom] **C** 'dzoms
 20 bral gyi] **C** bral gyis 21 bdag] **C** dag 21 bral gyi] **B**, **C** bral gyis 22 bral gyi] **C**
 bral gyis 23 byus] **D** (byung) 23 mthus] **C** 'thus 24 yug gi] **C** yugis 25 gyur gyi] **C**
 gyur gyis 26 med kyi] **C** med kyis 27 grub kyi] **C** grub gyis 28 'byung gi] **C** 'byung
 gis 28 skyes bu yis] **C** skyes bu yi 29 zor bas] **B**, **C** zor pas 29 brngas] **C** sngas

4 la] **D** (la) 11 thong bkal] **A**₂ ill. 12 med kyi] **A**₂ ill. kyi 14 brabs] **C** (brabs)
 {{bskul}} 15 gting] **A**₂ ill.

- sna tshogs ro gcig gi ka li bcings //
- spang gnyen dbyer med kyi thag pas brdams //
- bsgrub pa mthar thon gyi g.yul sar bskyal //
- snang ba rtsal 'byong gis snyi mar gsil //
- 5 khyab brdal lhun grub kyi brdungs shig rgyab //
- bden gnyis zung 'jug gi 'ongs shig 'phyar //
- gcig shes kun grol gyi [^C18b] nas phung phyur //
- bde stong gnyis med kyi yos shig rngos //
- gsal stong 'dzin med kyi chan cig btsos //
- 10 [^D22b] dug lnga rang dag gi phabs shig btab //
- shugs 'byung rang grol gyi pha tsher rdzangs //
- mnyam rjes dbyer med kyi mal du bsnyal //
- gzhan don dus bab kyi blum shig langs //
- theg chen sems bskyed kyi dong du blug /
- 15 rang 'dod zad pa'i [^B27b] chu zhig rgya ba /
- thabs mkhas blo mthun gyi chang zhig sing //
- gang zag rab 'bring tha gsum la //
- rang rang blo mthun gyi phud g.yang 'dren //
- gang [^A25a] zag yang rab kyi skyes bu la //
- 20 sher chen rang grol gyi co rgan 'dren //
- 'khor 'das dbyer med kyi ngang du gzi //
- skye 'chi gnyis po la nyams nga med //
- blo 'bring thun mong gi gang zag la //
- spang gnyen dbyer med kyi bar chang 'dren //
- 25 snang sems dbyer med kyi ngang du gzi //
- phyi nang gi dngos po la thogs thug med //

2 brdams] *r.* bsdams 4 'byong] *r.* C sbyong 13 bab] *r.* C babs 13 blum shig] *r.* glum zhig 16 sing] *r.* C bsings 21 gzi] *r.* bzi 25 gzi] *r.* bzi

1 gcig gi] C 1 gis 2 med kyi] C med kyis 2 brdams] C bsdam 3 bsgrub] C sgrub
 3 mthar thon gyi] C thar thon kyis 4 snang ba] B snang pa 4 rtsal] C stsal 4 gsil]
 C bsil 5 grub kyi] C grub kyis 5 brdungs] C rdungs 6 zung 'jug gi] C bzung 'jugis
 6 'phyar] C phyar 7 grol gyi] C grol gyis 8 gnyis med kyi] C 2ed kyis; D gnyis (med)
 kyi 8 rngos] C bsngos 9 med kyi] C med kyis 9 chan] C 'chan 9 btsos] C rtsos
 10 dag gi] C dag gis; D dag gi{-} 11 grol gyi] C om. gyi 11 rdzangs] C sdzangs
 12 mnyam] C mnyams 12 med kyi] C med kyis 13 gzhan] C bzhan 13 kyi] C kyis
 13 blum shig] D blum zhig 14 bskyed kyi] C bskyed kyis 16 mthun gyi] C thun gyis
 17 tha] C mtha' 18 mthun] C thun 19 rab kyi] C rab gyis 20 grol gyi] C grol gyis
 21 med kyi] C med kyis 21 gzi] C zi 23 thun mong gi] A₁[ms.₁] mthun mong gi; C
 'thuong gis 24 med kyi] C med gyis 25 med kyi] C med kyis 25 gzi] C zi 26 nang
 gi] C nang gis 26 dngos po] C om. po 26 thug] C dud

7 nas] D (nas) 16 thabs mkhas] A₂ ill. 176.19–178.2 zag yang ... rang ngo rang shes]
 A₁[ms.₁], = fol. 25, handwritten amendment. 21 gzi] A₂ ill. 22 skye] A₂ ill. 22 nyams]
 C ya (nyams) 25–26 ngang du gzi ... thug med //] D (ngang du gzi / phyi nang gi dngos po
 la thogs thug med /)

skal med rigs chad kyi gang zag la //
 phan med gnod med kyi sing po 'dren //
 bden 'dzin 'khrul pa'i nad kyi gzi //
 bdag tu 'dzin pa'i a thang chad //
 chang 'thung ba'i 'thung lugs gcig lags te // 5
 gzi ba'i gzi lugs mi gcig brda' //
 nga rnal 'byor [^B28a] chang gis gzi na yang //
 bag yod kyi dran pa rgyun mi chad //
 [^D23a; ^C19a] 'dod chags 'di chags bral du bde cham me //
 zhe sdang 'di snying rjer tsha lhang nge // 10
 gti mug 'di 'od gsal du dang sang nge //
 phrag dog 'di dag [^{A2}25b] snang du [^{A1}[ms.] 25b] mnyam khad de //
 nga rgyal 'di bskyed rim du khra gsal le //
 snod bcud 'di rab 'byams su khra phung nge //
 log lta 'di mos gus su dung lhang nge // 15
 rnam rtog 'di rang grol du thi cham me //
 snang ba 'di bden med du bun long nge //
 sems nyid 'di rig stong du 'khor yug ge /
 'khor 'das gnyis dbyer med du hril khrug ge /
 chang gi de ltar gzi ba'i phan yon gyis // 20
 skyid sdug chos brgyad 'dam ka zad //
 dus gsum mnyam pa nyid du rtogs //
 bde ba lus sems gcig tu bde //
 [^B28b] tshim pa phung khams skye 'ched tshims //
 mnyes pa dpa' bo mkha' 'gro mnyes // 25
 dges pa rang rig ye shes dges //
 grol ba sdug bsngal rang sar grol //
 zag med nyams myong skyug par skyug /
 rang snang rang grol gyi glu gar rtse //

2 phan] *r.* 'phan? 3 nad kyi] *r.* C nad kiyis 3 gzi] *r.* bzi 6 gzi ba'i gzi] *r.* bzi ba'i bzi
 7 gzi] *r.* bzi 11 dang] *r.* dvangs 20 gzi] *r.* bzi 24 skye 'ched] *r.* C, D skye mched

1 chad kyi] C chad kiyis 2 gnod med kyi] C gnod med kiyis; D *om.* med 2 sing] C sings
 3 gzi] C zi[{r}] 5 'thung ba'i] B 'thung pa'i; C thung pa'i 5 'thung] C thung 5 gcig]
 A₁[ms.₁] cig; C 1 6 gzi ba'i gzi] B gzi pa'i gzi; C zi pa'i zi 7 chang gis] B chang gi 7 gzi]
 C zi 12 phrag] C phra 13 rim du] C rims du; D rim du[{---}] 13 gsal] C sal 14
 'byams su] C 'byams du 16 thi] B thing; D the 20 chang gi] C chang gis 20 gzi ba'i]
 B gzi pa'i, C zi pa'i 21 'dam ka] B, C 'dam kha 23 gcig] A₁[ms.₁] cig 25 mnyes] C
 rnyes 26 dges pa] B dge ba 28 nyams] A₁[ms.₁] nyam; C nyams 28 skyug] D skyugs
 29 grol gyi] C grol gyis

5 chang] B chang [{chang}] 5 lags te] C lags ste 9 'di chags] D ('di chags) 12 snang]
 A₂ *ill.* 15 log lta 'di] A₂ *ill.* 17 bden med] D bden (med) 18 'di rig] A₂ *ill.* 21 skyid]
 B skyid [{sda}] 23 gcig tu] C 1 du 24 tshim] A₁[ms.₁] tshim [{phu}]

- grub med rang mdangs [^D23b] ltad mo che //
 rang ngo rang shes [^A26a] kyi gad mo 'chor //
 ra ro ba gnyis med ye shes ro //
 gdengs de ltar yod na 'jig rten gyi //
 5 'bru chang du 'thungs kyang skyon dang bral //
 mtshan ma thogs tshad mo chags sten lags kyang //
 'khor bar mi 'ching bde chen grogs su 'char //
 [^C19b] gdengs de ltar med par chang 'thung na //
 chang ni 'khor ba'i sdug bsngal lag na [^B29a] 'chang //
 10 'thung ni srog gcod dug chu rang gis 'thung //
 gzi ni nyon mongs dug lnga'i nad kysis gzi //
 'phel ni long gtam nyes ltung gtam ngan 'phel //
 rgyas ni 'khor ba'i rtsa ba chags sdang rgyas //
 shor ni 'di phyi gnyis ka'i 'dun ma shor //
 15 bud ni sangs rgyas byang sems khyu nas bud //
 med ni bde ba'i go skabs yud tsam med //
 de ltar nyes dmigs go nas shes ldan gyi //
 zag med bde chen bdud rtsi 'thung na legs //
 'di phyi phung byed bud med spangs [^A26b] nas kyang //
 20 rigs bzang rdo rje sems dpa'i bud med ni //
 ye shes mkha' 'gro bsten na mi legs sam //
 dug [^D24a] gi sdong po mi mo med kyang rung //
 gsang sngags kha snyad spyod lam byed rnams la //
 phan yon nyes dmigs gang yod smras pa [^B29b] na //
 25 rtsa 'drongs rlung 'chun thig le rang dbang thob //
 lus la mtshon phog bde bar 'char ba dang //
 gser dang bong ba mnyam pa'i rnal 'byor la //
 spangs blang dgag sgrub mi dgos khye nyen bral //
 de 'dra ma la bdag kyang phyag 'tshal lo //
 30 theg pa mchog gi grogs po khyed nyid ni //

11 gzi] *r. bzi* 11 gzi] *r. bzi* 17 go] *r. C sgo* 17 shes ldan gyi] *r. shes ldan gyis* 28
 spangs] *r. C spang*

1 grub] **C** sgrub 2 kyi gad mo] **C** kysis sgad mo 4 gdengs] **C** gdeng 5 'thungs] **C**
 thungs 6 tshad] **B** chad 6 sten] **C** rten 6 lags] **C** led 8 gdengs] **C** gdeng 8 'thung]
C thungs; **D** thung 9 chang] **C** 'chang 9 'khor ba'i] **B, C** 'khor pa'i 9 sdug] **B** bsdug
 10 'thung] **C** thung 10 dug] **C** bdug 10 'thung] **C** thung 11 gzi] **C** zi 11 gzi] **C**
 zi 12 long gtam] **C om.** 12 ngan] **C add.** thamd 13 'khor ba'i] **B, C** 'khor pa'i 14
 phyi] **C** 'chi 14 'dun] **C** mdun 16 bde ba'i] **B, C** bde pa'i 16 go] **C** sgo 18 'thung]
C thungs 21 bsten] **C** sten 21 sam] **B** bsam 22 dug gi] **C** dugis 23 snyad] **C** rnyad
 24 smras pa] **C** smra pas 25 'chun] **C** chun 27 mnyam] **C** mnyams; **D** nyam 28 dgag
 sgrub] **C** 'gag 'grub 30 mchog gi] **C** mchogis

12 'phel ni] **D** 'phel {{--}} ni 19 byed] **D** (byed)

dman pas 'gro ba 'dul phyir skye bo'i tshul //
 nyon mongs rang dgar spyod kyang nyes skyon bral //
 smad 'tshong mngon pa khye'u pho mo'i tshul //
 'gro don [^C20a] byed ces gu ru'i zhal nas gsungs //
 sa 'og gter mthong ri bo po ta lar // 5
 'phags [^A27a] pa'i zhal mthong sku lus du mar bsgyur //
 ji lta'i gnas lugs gzhan la mi ltos shing //
 ji snyed shes bya blo yi rtsal rab rgyas //
 dper na dung la nag po med pa ltar //
 skye bor [^B30a] snang yang tha mal nyes skyon bral // 10
 skyon bral khyod la bdag gis zhu ba ni //
 om rig pa 'gyur med chos kyi sku //
 āh bcos slad med pa lhun gyis grub //
 [^D24b] hūm bzang ngan blang dor 'dzin pa bral //
 ha gang yin 'di yin kun dang bral // 15
 hoḥ gzhi dang 'bras bu gcig tu 'dres //
 hriḥ gang ltar byas kyang phyag rgya che //
 svā 'khor ba yongs khyab rnal 'byor pa //
 hā skye 'chi gnyis la nyams nga med //
 phraṭh gang byung tshogs rnams lam du khyer / 20
 ithi / //

[12]

de nas rang lo nyer lnga pa la gu ru padmas zhal bstan nas rab 'byams bka'i
 dbang gnang / de man sems 'dzin bral du rtogs byung / blo yid spyod dang bral
 ba'i [^A27b] lta ba phyin ci ma log par yid ches thag chod du rtogs so // 25
 slar yang sna khung phug tu gnas spos te / phug pa rang shong [^B30b] zhig
 tu zla ba drug rdo rje'i skyil krung la g.yo med du bsdad / de dus thog mar
 gnas de'i chu skam / de nas chu mig gsum tsam yod pa nas chu gang dgos babs

3 mngon pa] r. rñgon pa 20 phraṭh] r. B, D phraṭh.

1 dman pas] C dman pa'i 1 skye bo'i] B skye bu'i 2 dgar] C gar 3 mngon pa] D
 mdon pa; C sngon (ba) 5 po ta lar] C po ta lharu 7 gzhan] C bzhan 8 snyed] C rnyed
 8 rab] C rang 10 skyon] B rkyon 11 bdag gis] C bdagi 13 āḥ] C a 13 med pa]
 C med par 16 gzhi] C zhi 17 hriḥ] B hriḥ; C hri 18 'byor pa] B, C 'byor ba 20
 phraṭh] C paṭ 23 nyer lnga pa] C nyer lnga ba 23 padmas] C padma'i 24 gnang] C
 snang 24–25 bral ba'i] B, C bral pa'i 25 lta ba] B add. ci 26 khung] C add. phung
 26 phug pa] B phug par 27 rdo rje'i] C rdoe 27 skyil krung] B skyil drung; C dkyil
 dkrungs 27 bsdad] C sdad 27 de dus] C de'i dus

13 lhun gyis grub] D lhun (gyis) grub 16 gcig tu] C 1 du 19 gnyis] C 2 {{spangs}}
 26–27 sna khung ... med du bsdad] C (sna khung ... med du sdad) 26 phug tu] C phug
 du 26–27 zhig tu] C 1 du

- / phyugs rnams kyang tshims par 'thung rgyu byung / de'i [^C20b] skabs su /
 ser gzugs dang / bud med 'ga' zhig gi ya ga dang / skur pa mang du 'debs pa
 byung la la mos gus gting nas byed cing / la las mdun du phyag 'tshal / rgyab
 nas skur pa 'debs shing [^D25a] 'dug / 'dor na nga rang gis ni byis pa chung nas
 5 da lta'i bar du rang sems khrel ba byed ma myong / rdzas dngos po yin kyang
 gang yod bla ma dkon mchog rnams la phul / lhag byung ba sprang po ngan
 [^B31a] ngon dang sdug 'phong la sbyin pa ma gtogs / nga rang 'di dgos 'di bsog
 [^A28a] bsam pa'i 'du shes gtan nas ma byas / blo sna sprang po kho na la gtad
 / da ni shi yang 'gyod pa rang med do // de'i dus su rang la 'di smras so //
- 10 na mo gu ru /
 dus gsum gsal ler mkhyen pa'i bla ma la //
 blo 'gel ltos bskyur ci mdzad khyed rang mkhyen //
 rang rgyud dred por song ba'i sprang po la //
 blo skyed brtson 'grus shes rab stsal du gsol //
 15 dal 'byor rten bzang mi lus rin chen 'di //
 snang chung tshe 'di'i dbang du 'chor nyen 'dug /
 don med las la lus sems mi 'jug par //
 sgo gsum chos la 'bungs shig bya bral ba //
 bstan pa'i gzhi ma sdom gsum khas blang 'di //
 20 zas nor 'dod pa'i dmag gis 'joms nyen 'dug /
 rlom [^B31b] sems zhen pa'i dri mas ma gos [^D25b] par //
 [^C21a] sdom pa yar ldan bsrungs shig bya bral ba //
 pha yul gnyen bshes zhen pa'i [^A28b] blo khrid 'di //
 mi mthun rkyen ngan slong ba'i dbyug par 'dug /
 25 bdag 'dzin 'khor ba'i zhags pas ma bcings par //
 nges med ri khrod 'grims shig bya bral ba //
 snyigs dus sems can spyod log 'di 'dra rnams /

2 'ga' zhig gi] r: C 'ga' zhig gis 4 'dor na] r: mdor na 7 'phong] r: phongs

2 skur pa] B skur ba 3 byung] C add. pa 3 gting] C ting 3 la las] C la la'i 4 skur
 pa] B skur ba; C bkur ba 5 rdzas] C sdzas 6 yod] C 'byor 6 rnams] C om. 6 byung
 ba] C byung pa 7 ngon] D don 7 sdug 'phong] C dug 'phongs 7 sbyin pa] D byin
 pa 7 gtogs] C rtoḍ 7 'di bsog] C 'di sog; D '(di) bsog 8 'du shes] D dus shes 8 gtan
 nas] D gting nas 12 bskyur] D bsgyur 13 rgyud] C brgyud 13 song ba'i] B, C song
 pa'i 14 skyed] C bskyed 14 stsal] C rtsal 15 bzang] D zang 16 'chor] C shor 19
 gzhi] C zhi 19 khas blang] B khas blangs; C khaslangs 21 zhen pa'i] C zhen pas 21
 ma gos] C ma dgos; D (ma) dgos 23 bshes] C shes 24 slong ba'i] B, C slong pa'i 25
 'khor ba'i] B, C 'khor pa'i; D 'khor (ba'i)

2 ya ga] D ya (ga) 5 khrel ba] D khrel (ba) 9 rang] A₂ ill. 12 'gel] A₂ ill. 18
 chos la] C chos {{dang}} la; D chos (la) 25 bcings par] A₂ ill. 26 nges med] D nges
 med{{-}} 26 nges] A₂ ill. 27 'dra] C 'dra {{ba}}

ma rig dug lngas smyo ba'i pha ma yin //
 khro ba'i lan du zhe sdang mi byed par //
 bzod pa byams chen bsgoms shig bya bral ba //
 gang shar rtog pa'i ngo bo rjen pa 'di //
 gsal rig stong pa'i rgya la ma 'das par //
 gang snang bzung 'dzin mdud pa rang grol ba'i //
 rang byung lhan skyes bsgoms shig bya bral ba //
 kun rdzob snang ba'i phyi nang tshul chos 'di //
 gser bum dug gi dkang ba'i rgyan bzang [^B32a] 'dra //
 lta spyod zung du 'jug pa'i rim gnyis la //
 nyams len gcig tu sgril cig bya bral ba //
 nyin zhag dge sbyor dam bca' zhugs grol 'di //
 [^A29a] jag rkun ri la yib pa'i bya nyug 'dra //
 re dogs khral 'jal so pas ma bzung bar //
 tshe dang bsgrub pa snyoms shig [^D26a] bya bral ba //
 snyed bkur grags pa don gnyer bsgrub pa 'di //
 sbrang bu mar me'i 'od la chags pa 'dra //
 tshe 'di'i snyan sdug chos [^C21b] brgyad rgyab bskiyur nas //
 dam bca' mtha' ru skyol cig bya bral ba /

5
 10
 15
 20

[13]

mtshams byed pa'i tshe na'ang nyams rtogs ci byung rnams zhen med du
 bskyangs / phyag 'bum phrag bdun song / mdor na bskyed rdzogs dbyer med
 kyi ngang nas / nyin mtshan gyi nyams len la rtsal thon nges byas / tshe 'di
 phugs su ma bcug [^B32b] pas blo phugs skyid par byung / skabs su ri khrod
 dben sar sdad nas / bogs dbyung ba'i phyir spyod 'dra byas pas drod thob pa'i

25

5 rgya la] r. C rgya las 9 dug gi] r. dug gis 9 dkang ba'i] r. gang ba'i 11 cig] r. zhig
 15 bsgrub] r. C sgrub 16 snyed] r. C bsnyen?

1 dug lngas] C dug lnga'i; D dug {{{---}}} lngas 1 smyo ba'i] B smyo pa'i; C myo pa'i 2
 khro ba'i] C khro pa'i 2 zhe sdang] D zhes (sdang) 3 bsgoms shig] C bsgom shig; D
 bsgoms (shig) 4 rtog] B rtogs 5 'das par] C 'das pa 6 bzung] C zung 6 mdud] C
 'dud 6 grol ba'i] B, C grol pa'i 7 byung] C, D 'byung 7 bsgoms] C sgom 8 snang
 ba'i] B, C snang pa'i 8 tshul chos] D chos (tshul) 9 dug gi] C bdugis 9 dkang ba'i]
 B rkang pa'i; C gang pa'i 9 rgyan] C brgyan 10 rim gnyis] C rims 2 11 bral ba] B
 bral pa 14 khral] C phral 14 so pas] B so bas 15 shig] C zhig 15 bral ba] C bral
 pa 16 bkur] D bskur 16 bsgrub] C sgrub 18 sdug] C dug 18 bskiyur] C skyur
 22 mtshams] C 'tshams 23 bskyangs] C skyangs 23 rdzogs] B sdzogs; C sdzod 23–24
 med kyi] C med kyi 24 mtshan gyi] C mtshan kyis; D mtshan kyi 25 skyid] C bskyid
 26 dben] D dbyen 26 dbyung ba'i] C dbyung pa'i

1 lngas smyo ba'i pha] A₂ ill. 4 ngo bo rjen] A₂ ill. 11 gcig tu] C 1 du 13 jag rkun]
 A₂ ill. 15 bsgrub pa] D bsgrub pa{{{---}}} 15 26a] D 27a, r. 26a 20 i thi] C ithi 22
 zhen med] D zhen (med)

rtags 'dra yang byung / sgo gsum chos dang bstun pa [^A29b] ma gtogs / chos
min gyi bya ba byed ma myong / de dag gi skabs su nyams snang la sna tshogs
shar ba yod kyang / log lta can gyi blor shong ba dka' bas re zhig de tsam mo
//

- 5 'di yan stod kyi cha rnams bla ma rigs 'dzin chen po'i zhal nas gsungs pa'i bka'
kho na'o // //

3 can gyi] *r.* C can gyis

1 sgo] **D** go 1 gtogs] **C** rtod 2 min gyi] **C** min gyis 2 de dag gi] **C** degis 3 dka'
bas] **C** bka' pas; **D** dka' ba 5 stod kyi] **C** stod kyis 5 rigs] **B** rig

1 dang] **D** (dang) 2 ma myong] **D** (ma) myong 3 shong ba] **A**₂ *ill.* 5 chen po'i] **B**
chen pos (po'i)

[II]

na mo gu ru tsandra dhva tsha ye /

[1]

de nas bla ma rigs 'dzin chen po brag dkar [^D26b] rta sor pha rdo rje 'chang
 ras chen karma chos 'phel gyi drung du snyan brgyud nor bu skor gsum gyi 5
 sgro dogs chod nas / bya'i lo la lho phyogs la gnas bskor gyi tshul du byon /
 mang yul byams sprin gyi sgo'i [^B33a] ya them nas / lo rgyus gter gyi kha byang
 rnams dang / rnam snang chen po'i chal [^C22a] nas zab tig chos dbyings rang
 gsal gyi zab gter rnams bzhes nas / slar yang brag dkar rta sor phebs / chos lhag
 rnams gsan nas sgrub gnas shel phug tu phebs / sku mtshams [^A30a] shin du 10
 dam pa la bzhugs / de nas phag lo la pha rdo rje 'chang ras pa chen po de nyid
 gzugs sku chos dbyings su thim pa'i dgongs rdzogs su / snyan dar dkar me sogs
 rgya che tsam 'bul du btang ba 'khor nas / tshur byin rlabs gnang sbyin gnang
 ba rnams bug sgo nas phul bas / ṭaṅka rnams karma chos 'phel mchod gsung
 nas gtor / o rgyan gyi sman sku byin rlabs can gcig yod pa la khyod dgos na 15
 g.ya' gsung dar de o rgyan gyi [^B33b] sku la bskur / dbus snam dkar po gcig
 [^D27a] yod pa dbu la thod du mdzad / de man thugs shin du 'ur ba'i tshul du
 myo spyod rgyun ring bar mdzad pa yin no //

[2]

de nas tshe rabs su smon lam gyi 'brel ba'i chos bdag / rin po che skyab pa'i 20
 mtshan can lha mdun mkhan por phebs pa'i nub rdor sems kyi gter rtags kyang
 byon pa yin gsung / de la rten [^A30b] nas bla ma chen po skyid mo lung gi
 bar sgo mu rtse khrod du bsgrub pa la bzhugs pa'i dgongs pa shar nas phebs

2 dhva tsha] r. C dhva dza 6 sgro dogs] r. sgro 'dogs; C sgro 'dod 10 shin du] r. shin
 tu; C shintu 11 dam pa] r. dam po? 16 g.ya'] r. g.yar 17 shin du] r. B shin tu; C
 shintu 20 smon lam gyi] r. smon lam gyis? 22 rten] r. brten

5 karma chos 'phel gyi] C karmā chos 'phel kyis; D karma chos 'phel {{-}}gyi 5 brgyud]
 B, C rgyud 5 skor gsum gyi] C bskor 3 gyis 6 bskor gyi] B skor gyi; C om. gyi 7 byams
 sprin gyi] C byams sprin gyis 7 sprin] D spyin 7 gter gyi] C gter gyis 7 kha byang]
 C kha sbyang 8 rnam] A₁, D rnams; A₂ rnam{{-}}; C rnam 9 gsal gyi] C gsal kyis 9
 bzhes] C zhes 9 phebs] C 'phebs 10 gsan] C bsan 10 sgrub gnas] D grub gnas 10
 mtshams] C 'tshams 11 dam] A₁, D dams; A₂ dam{{-}} 11 bzhugs] C zhuḍ 11 ras
 pa] C om. pa 11 chen po] C chen pa 12 rdzogs su] C sdzogsu 12 dkar] C dmar
 13–14 gnang ba] B gnang pa 14 bug] C bu 14 phul bas] C phul pas 14 karma] C
 karmā 16 o rgyan gyi] C o rgyan kyi 16 bskur] C skyur 17 'ur ba'i] B, C 'ur pa'i; D
 'ur (ba'i) 18 ring bar] B ring par 20 smon lam gyi] C smon lam kyis 20 'brel ba'i] C
 'brel pa'i 20 chos bdag] D chos dag 20 skyab] C, D skyabs 21 rdor sems kyi] C rdor
 sems kyis 22 byon pa] A₂ byon ba 22 chen po] C cheno'i 22 lung gi] C lung gis 23
 bsgrub] C sgrub 23 bzhugs] C zhuḍ 23 phebs] C 'phebs

4 26b] D 27b 10 phug tu] C phug du 11 phag] C ill. 17 27a] D 28a 17 tshul
 du] B tshul du {{spa}} 23 dgongs pa] C dgongs pa {{la}}

- / chos la la mo brgal nas [^C22b] chos 'byung phug tu bzhugs pa'i nub / btsan
bdud rmu sogs gnas bdag rnams kyis bsus shing mjal nas zhabs rtog sgrubs /
re res rang stobs la spags pa'i zhu tshul mang po zhus pa la gang la gang 'os
kyi gsung phebs pa [^B34a] rnams zur du gsal / de nas mu rtse khrod kyi pha
5 bong rus sbal bskum pa 'dra ba'i phug tu bzhugs gdan phab / phyag phyi rnams
phyir slog gcig pur bzhugs / de nas skabs shig tu pha bong gi khar bzhugs pas
shu sgra ring po gcig dang rta skad cig [^D27b] grag / yud tsam nas mi dkar
po dar gyi thod bcings pa gos dkar gyon pa / lag g.yas spa lcag dang / g.yon
se'i ga'u thogs pa cig sleb byung / rta las babs te kho bo la phyag 'tshal [^A31a]
10 zhing 'di skad zer / rje btsun chen po lags bdag ni mu le gangs kyi bdag po bya
ba lags sngon o rgyan padmas sbas pa'i chos / rigs 'dzin chen po siddhi dhva
tshas (dngos grub rgyal mtshan //) nged rnams la bcol ba'i chos yod pas len du
byon zer nub phyogs kyi ri la thegs song / yang [^B34b] yud tsam zhid nas / mi
dkar po lag na me long dang nor bu 'dzin pa gcig dang / mi dkar po la lag na
15 dar mdung dang spar bu thogs pa gcig dang / bud med dkar mo dar sngon gyi
gos gyon pa gcig dang gsum gyis mgrin gcig tu / [^C23a] chos rje lags nged ni
rdzong lha dkar po dang / skos rje dkar po dang / klu sman dkar mo ra zam
gyi ya bdud rnams lags / nged la grib dang mi gtsang bas phog pa khyed kyi
thugs rjes zhi bar mdzad / da mchog thun gyi dngos grub [^D28a] thob pa'i chos
20 len du byon zer nas song / de nas [^A31b] kho bo nyams har ma hur mar song
ste / gu ru'i 'dzab dbyangs 'dren cing byon pas / ri dvags dmar po rva co 'khyil
ba gcig kho bo'i sngon la bag phab nas 'gro'i 'dug // [^B35a] ri dvags de'i rjes la
byon nas bkra shis dpal bzang gi brag rtas nas rdor sems thugs kyi me long gi
shog ser spyang drangs nas phebs pas / pha bong gi steng dang ri sna mthud pa
25 la 'ja' lam gyi bar la phub lta bus brgyan pa'i rtse pha bong rus sbal bskum pa

2 rmu] r. dmu 2 rtog] r. **D** tog 8 spa lcag] r. sba lcag? 9 se'i] r. **C** bse'i? 11–12
dhva tshas] r. **C** dhva dzas 15 spar] r. par?

1 brgal] **C** sgal 1 bzhugs] **C** zhuḍ 1 btsan] **C** brtsan 2 rmu] **C** smu 2 mjal] **C**
'jal 2 sgrubs] **C** sgrub 3–4 'os kyi] **C** dgos kyis 4 de nas] **D** des nas 4 khrod kyi]
C khrod kyis 5 bskum] **C** skum 5 'dra ba'i] **B**, **C** 'dra pa'i 5 gdan] **C** gtan 5 phyag]
C phyag 6 slog] **B** smog; **C** log 6 gcig pur bzhugs] **C** 1 pur zhuḍ 6 pha bong gi] **C**
pha bong gis 6 bzhugs pas] **C** zhuḍ, *om.* pas 7 grag] **C** 'dug 8 dar gyi] **C** dar gyis 10
lags] **C** leḍ 11 padmas] **C** padma'i 11–12 dhva tshas] **D** dhā tshas 12 (dngos grub
rgyal mtshan //) **B**, **D** *om.* 12 bcol ba'i] **B**, **C** bcol pa'i 13 byon] **C** sbyon 13 zhid
nas /] **B**, **D** *add.* dngos grub rgyal mtshan // 14 dkar po la] **C** *om.* po la; **D** *om.* la 15
mdung] **C** 'dung 16 gyon] **D** rgyon 16 lags] **C** leḍ 17 rdzong] **C** sdzong 17 skos
rje] **B** rkos rje 18 lags] **C** yin 18 grib] **C** sgrib 18 khyed kyi] **C** khyed kyis 19 zhi
bar] **C** bzhi par 19 thun gyi] **C** 'thun, *om.* gyi; **D** mthun gyi 20 har] **C** 'ar 21 ri dvags]
D ri dāgs 22 gcig] **C** zhid 22 phab] **C** phag 23 bzang gi] **C** bzang gis 23 rtas] **C**
tsa 24 mthud] **C** thug 25 lta bus] **C** lta bu'i

1 chos la la mo brgal nas] **A**₂ *ill.* 1 phug tu] **C** phug du 3 ¹la] **D** (la) 7 27b] **D** 28b
9 babs te] **C** babs ste 14 long] **C** long {{la}} 16 gcig] **C** 1 16 gcig tu] **C** 1 du 18
ya bdud] **D** ya{{-}} bdud 19 28a] **D** 29a 19 thob] **C** (thob) 23 me long gi] **A**₁, **A**₂,
D me long (gi) 24 steng] **D** steng {{-}} 25 bar la] **D** bar (la)

lta bu'i steng du zug nas 'dug / gnas 'dir rab lo gsum 'bring lo gcig / tha ma zla
 ba drug tsam bzhugs dgongs pa las / 'dir byag pa'i rgyu srang gzigs pa dang /
 gu ru rin po che'i lung bstan byung bar rten / gzhan gyis sdig bsog tu 'gro ba'i
 rtags yin dgongs nas gu ru'i sgrub gnas shel phug tu phebs /

[3]

5

kho bo skye ba yang snga'i dus sgrub chen ye shes rnam rgyal [^A32a] du
 'khrungs skabs / [^C23b] bla mas gsang yum bzhes pa la log rtog shor bas yig
 brgya [^D28b; ^B35b] phyag sogs sdig sbyong la 'bad dgos gsung gi 'dug pas /
 nga dal bar bsdad mi khom gsung nas sku mtshams mdzad / lung bstan gsang
 ba'i rnam thar du gzigs /

10

[4]

de nas rdor sems thugs kyi me long gi chos bdag thog mar ling bar gnam ba
 ni / mkhan po rin po che'i mtshams sbyor la rten / gtsang stod pa zil gnon rdo
 rje shin du mos shing gter bton rang du thugs ches pa'i dad pa dang / bla ma
 chen pos khong chos bdag yin pas gnam thub na dgongs pa'i rten 'brel phyogs
 gcig tu 'grig par rten / rdor sems kyi rgyud dar zab kyis dril nas / nor bu chos
 dbang ling bar tshes bcu la 'phrod pa bgyis gsung 'bul du gnam / tshes bcu
 la phul thub cing phyag mchod [^A32b] mdzad nas / da tshur spyan 'dren zhu
 dgos [^B36a] pa 'dug pas khyed kyis grogs mdzod gsungs nas rdzangs / shel phug
 tu bla ma chen po'i zhal snga nas / de ring ling ba'i spyan 'dren pa sleb yong
 ba yod gsung / de nas spyan 'dren pa sleb nas ling bar phebs pas / mngon dga'i
 ltag la nas ling ba'i bar du 'ja' lam gyis [^D29a] bsus / bla ma zil gnon bgres po la
 rdor sems thugs kyi me long gi [^C24a] dbang lung yongs su rdzogs par gnam

15

20

2 byag pa'i] *r.* **C** jag pa'i 14 shin du] *r.* **B** shin tu; **C** shintu 15 thub] *r.* thob

2 bzhugs] **C** zhuḍ 2 dgongs pa las] **C** dgongs pa la 3 byung bar] **B**, **C** byung par 3
 rten] **C** brten 3 gzhan gyis] **C** bzhan gyi 3 bsog tu] **C** sog, *om.* tu 3 'gro ba'i] **B**, **C**
 'gro pa'i 6 snga'i] **C** lnga'i 7 bla mas] **C** bla ma'i 7 bzhes] **C** zhes 7 shor bas] **C**
 shor pas 7–8 yig brgya] **B**, **C** yig rgya 8 gsung gi] **C** gsung gin 9 bsdad] **C** sdad 9
 mtshams] **C** 'tshams 9–10 gsang ba'i] **B** gsang pa'i; **C** *om.* gsang, pa'i 12 thugs kyi] **C**
 thugs gyi 12 me long gi] **C** me long gis 12 ling bar] **B** ling par 12 gnam] **C** snang
 13 mtshams] **C** 'tshams 13 stod] **C** bstod 13 gnon] **C** mnon 14 gter bton] **D** gter
 bston 14 ches pa'i] **C** ches pas 14 dang] **B** dad 15 chen pos] **C** cheno'i 15 thub
 na] **C** *om.* na 15 dgongs pa'i] **C** dgongs pas 16 rdor sems kyi] **C** rdor sems kyis 16
 zab kyis] **C** zab gyi 17 ling bar] **C** *om.*; **D** (ling) bar 17 bgyis] **C** gyis 19 rdzangs] **C**
 sdzangs 20 ling ba'i] **B**, **C** ling pa'i 22 ling ba'i] **B**, **C** ling pa'i 22 gnon] **C** mnon 22
 bgres] **C** gres

1 rab] **B** ram (rab) 4 phug tu] **C** phug du 8 28b] **D** 29b 14 rang du] **D** rang (du)
 14 bla ma] **B** bla ma {{nga}} 15 yin] **C** (yin) 18 phul thub] **D** phul {{--}}thub 18
 spyan] **C** spyan {{drangs}} 18 zhu] **C** (zhu) 19–20 phug tu] **C** phug du 20–21 yong
 ba ... 'dren pa sleb] **D** (yong ba yod gsung / de nas spyan 'dren pa sleb) 22 ling ba'i bar du]
C (ling pa'i bar du) 22 29a] **D** 30a

/ thugs yid gcig 'dres su song /

[5]

skabs shig tu ling ba'i chos mdzad grongs pa'i byang bu zhus pas / byang bu
sreg khar mar me shi nas gzhan gyis me len du phyin pa sgor ma sleb tsam
5 la / phyag kong bu la yol yol mdzad pas me lhab kyi 'bar byung ba kun gyis
mthong / de nas yun ring ma bzhugs par [^A33a; ^B36b] sgrub gnas shel phug
tu phebs pa yin no //

yang skabs shig tu klu yur dkar yol mi thong zhal lu sogs thams cad chang
gi bkang nas zhus par / dkar yol chang dang bcas pa zhal ba'i steng du bskyur
10 btang ba chag gas med par chang dang bcas kha gyen du bstan nas 'dug gsung
/ yang klu yul du las mi pho mo mang po yod pa'i sar sku ras mgul la dkris te
gcer bur byon / dge slong bsam gtan bzang pos 'di 'dra'i thugs spyod mi mdzad
dgu mdzad 'di 'dra zhus pas / khyed mi dga' na g.ya' gsung sku ras phab / tshogs
[^D29b] bshoms gsung pas / tshogs gtor tshogs sha lag pa / bra 'khur bcu bzhi
15 tshogs chang ku ba gcig rnam phul bas / tshogs kyi cho ga mdzad nas / mi su
la yang ma gngang bar bla ma chen po [^B37a; ^C24b] nyid kyis dus gcig la rol bas
[^A33b] kun gyi ya mtshan du mthong / yang klu yul nas yar log phebs pa / klu
yu'i thang rtsibs su res skyil krung gi bzhugs / res gzim nas bzhugs / phebs ma
gsan pa la mi ngar pas gyad kyis spyang drangs pas sku bgul skyod tsam yang
20 ma nus / gzhan yang thugs 'ur ba'i spyod pa sna tshogs mdzad dus / mi rnam
the tshom du song nas zhu ris mang du byung ba la / mgur 'di gsungs so //

na mo gu ru padma ka ra siddhi hūṃ /

dus gtan gyi skyabs gnas rin po che //

nga'i bla ma gu ru padma 'byung //

25 bdag gsol ba 'debs so byin gyis rlob //

8–9 chang gi] *r.* C chang gis 13 g.ya'] *r.* g.yog? 17 kun gyi] *r.* kun gyis; C kunyis 19
bgul] *r.* 'gul

3 ling ba'i] **B**, **C** ling pa'i 4 sreg] **C** bsreg 4 gzhan] **C** bzhan 4 phyin pa] **C** phyin
pas 4 sgor] **D** sgo 5 kong] **C** rkong 5 yol yol] **D** *om.* yol 5 mdzad pas] **B** mdzad
bas 5 me lhab kyi] **C** me lhab gyis 6 ring] **C** rings 6 bzhugs] **B** zhugs; **C** zhuḍ 9
bcas pa] **C** *om.* pa 9 zhal ba'i] **B**, **C** zhal pa'i 9 steng du] **C** *om.*, *add.* khar 9 bskyur]
C skyur 10 bstan nas] **C** stanas 11 dkris] **C** bkris 12 byon] **C** sbyon 12 bzang pos]
C bzang po'i 13 dgu] **C** gu 14 bshoms] **B** shoms; **C** bshom; **D** gshoms 14 lag pa] **C**
add. 1 14 'khur] **B**, **C** khur 15 chang] **C** 'chang 15 tshogs kyi] **C** tshogs kyis 16
gngang bar] **C** gngang par 16 rol bas] **C** rol pas 17 phebs] **C** 'phebs 18 gzim] **C** zim
18 bzhugs] **C** zhuḍ 19 gsan] **C** bsan 19 gyad kyis] **B** gyad kyi 19 bgul] **C** mgul 20
gzhan] **C** bzhan 20 'ur ba'i] **B**, **C** 'ur pa'i 21 zhu] **D** zhus 21 ris] **C** riḍ 21 byung
ba] **C** byung pa 23 gtan gyi] **C** bstan gyis

6–7 phug tu] **C** phug du 8 shig tu] **C** shig du 8 yur] **B** yul (yur) 9 zhus par] **C** zhus
pas (par) 11 sku ras] **C** (sku ras) 11 dkris te] **B** dkris ste 13 zhus pas] **D** (zhus) pas
13 sku] **C** (sku) 14 29b] **D** 30b 16 nyid] **C** nyid {{dang}} 17 ya mtshan du] **D**
ya mtshan {{--}} du

rang dug lngas myos pa'i shes rgyud 'di //
 mi gzhan la yod na ngu snying 'dod //
 sdug bde bar [^B37b] 'char ba'i dga' brod 'di //
 mi kun la yod na sangs rgyas yin //
 [^D30a] nga bsod nams dman pa'i gang zag [^A34a] la / 5
 mi kun kyang zog po zog po lo //
 chos brtag med ya la'i zab zub la //
 bden par grub pa ngas ma mthong //
 zog po zer na'ang gyis la thong //
 nga gtad so med pa'i 'chal gtam la // 10
 mi kun kyang rdzun po rdzun po lo //
 snang [^C25a] yul gyi sgyu ma'i dpe brgyad po //
 rdzun la rdzun brten ma gtogs par //
 bden grub brtan pa ngas ma mthong //
 rdzun po zer na'ang gyis la thong // 15
 nga zhen pa chod pa'i rnal 'byor la //
 mi la la bcol chung bcol chung zer //
 chos 'jig rten gyi rnam dbye 'byed pa la //
 bcol chung zer na'ang gyis la thong //
 nga chags bral bde chen spyod pa la // 20
 mi la la byi pho byi pho lo //
 lam rtsa rlung nges [^B38a] brtan thig ler gnas //
 byi pho zer na'ang gyis la thong //
 nga rtsa rlung bde bas myos pa la //
 mi la la skyur 'gong [^A34b] skyur 'gong lo // 25
 sems dpang por bzhag pa'i drang gtam la //
 skyur 'gong zer na'ang gyis la thong //
 nga mnyam rjes 'dres pa'i rnal [^D30b] 'byor la //
 mi la la smyon pa smyon pa lo //
 sems gtad so med pa'i bya bral la // 30
 smyon pa zer na'ang gyis la thong /

7 zab zub] r. zab zob

1 lngas] C lnga'i 2 gzhan] C bzhan 3 'char ba'i] B, C 'char pa'i 6 ²zog po] D zog
 (pa) 7 brtag] C rtag 8 grub pa] C grub ba 9 thong] C mthong 10 'chal gtam] C
 chal btam 11 rdzun po rdzun po] C sdzun po sdzun po 13 rdzun la rdzun] C sdzun la
 sdzun 13 brten] B, C rten 13 gtogs] C rtoḍ 14 grub] C sgrub 14 brtan] B bstan;
 C stan 14 mthong] C 'thong 15 rdzun] C sdzun 15 na'ang] C na yang 16 chod]
 C mchod 19 na'ang] C na yang 19 thong] C 'thong 21 lo] B la; C zer 22 brtan]
 B bstan 23 na'ang] C na yang 26 dpang] C dbang 27 na'ang] C na yang 29 smyon
 pa smyon pa] C add. zer

5 30a] D 31a 28 mnyam] D <⟨m⟩>nyam{{-}} 28 'dres] A₂ ill. 28 30b] D 31b 31
 thong] A₂ ill.

zhes gsungs so //

[6]

- de nas ston mnyam la me tog mdzad dus / chos rje rdzong pas brag dkar nas
 phebs te rkyang gi gnas tshang nang du mjal // khong la mnyam gyi dpon pos
 5 nas khal gcig bre gang phul ba / bla ma chen po'i sku mdun du [^C25b] byur
 bur byas pa'i khar gser mgur zho gang bzhag kha rtags cig phul nas / sku zhabs
 nas zab gter [^B38b] bzhes pa'i zhal dkar dang / slar chos kyi bka' drin zhu ba'i
 gsol 'debs yin no zhus par / dar de dbu la dkris nas khyod rang rdzogs chen gyi
 10 [^A35a] bdag po yin pas yong gsung / de skabs mi phyed pa'i dad pa thob pa'i
 rab byung dgos med kyis phud kha rgya chen po bshams nas bla ma chen po la
 phud brtut mar yang yang zhus pa'i mthar rkyen mo chen po gang su la yang
 ma gnam bar / dgos med kho rang gis pus btsugs thal mo sbyar [^D31a] nas sku
 mdun du 'dug ste zhus pa thams cad bzhes / gsol ja 'jam zhal chen po do bzhes
 / 'jam yang do brtut mar bzhes nas / chab gsil ba dang / sku mi bde ba'i rnam
 15 pa dang / phud kyis bad nyams ci yang med par bde 'bol le gzim song / 'u rang
 zhig yin na snyang [^B39a] ma'i 'khur ba g.yos zin ā / he he //

[7]

- de nas sku mtshams bcad rgyar bzhugs pa'i rting ma glang gi lo la sku mtshams
 sengs nas / sde lha mdun dang mnyam [^A35b] yul par ston mo rgya chen gnam
 20 nas / slar yang sku mtshams mdzad dgongs chu shing [^C26a] 'tsho chas bcug
 nas sku mtshams mdzad pa'i nub mkha' 'gro'i lung bstan la rten nas nga da
 lta rang zva phug tu 'gro dgos pa 'dug gsung hog ste bzhangs nas zva phug tu

6 kha rtags] r. kha btags 9 de skabs] r. C de'i skabs 10 dgos med] r. gos med 11
 brtut] r. C stud 12 dgos med] r. gos med 13 'jam zhal] r. 'jam bshal 14 brtut] r.
 C bstud 16 snyang ma'i] r. rnyang ma'i

3 tog] C rtog 3 rdzong pas] C sdzong pa'i; D rdzong (pas) 4 mjal] C 'jal 4 mnyam
 gyi] C mnyams gyis 4 dpon pos] C dpon po'i 5 phul ba] B phul pa 5 mdun du] D
 bdun du 6 kha rtags] C kha brtaḍ 7 bzhes] B, C zhes 7 zhu ba'i] B, C zhu pa'i 8
 dkris] C bkris 8 rdzogs chen gyi] C sdzoḍ chen gyis 9 bdag] C dag 9 thob pa'i] C
 thob pas 10 dgos med kyis] B dgos med kyis; C dgos med gyis; D dgos med {{-}} kyis 11
 phud] C add. kha 12 gnam bar] C gnam par 12 kho rang] B kha rang 12 btsugs]
 C rtsuḍ 13 bzhes] C zhes 13 'jam] C 'jams 13 do bzhes] B do zhes; C rdo zhes 14
 bzhes] C zhes 14 gsil ba] A₂ gsil pa 14 gsil] C bsil 14 mi bde ba'i] B mi bde pa'i; D
 ma bde ba'i 15 gzim] C zim 18 mtshams] C 'tshams 18 bcad] C spyad 18 bzhugs]
 C zhuḍ 18 rting] C ting 18 glang gi] C glang gis 18–19 sku mtshams sengs] C sku
 'tshams bsengs 19 lha mdun] C lha 'dun 19 rgya chen] C rgya cheno; D rgya chen {{-}}
 20 sku mtshams] C sku 'tshams 20 'tsho] C mtsho 21 sku mtshams] C sku 'tshams 21
 nub] C add. mo 22 phug] C phud add. du 22 bzhangs] C zhengs

5 nas khal] D (nas) khal 12 31a] D 32a 13 'dug ste] C 'dug te 14 'jam] B 'jam {{'a}}
 14–15 rnam pa] D rnam (pa) 15 med par] D (med) par 16 g.yos zin] D (g.yos) zin
 21 rten nas] D rten {{-}} nas 22 phug tu] C phug du

phebs / de dus chos rje rang la yang ltas log mang du byung ba'i thog / bla ma
 rigs 'dzin chen pos rdor sems thugs kyi me long gi dbang lung yongs su rdzogs
 par gnan / da zla ba bzhi tshe sgrub la mtshams dam [^D31b] po bgyis / de nas
 cang mi to gsungs nas zhal bzhes bzang po gnan / mi 'gyur rdo rje'i bka' lung
 las / chos 'di 'phrad na sku tshe sring / gsungs yod bas / de'i rten [^B39b] 'brel 5
 bsgrigs pa yin 'dug / bla ma chen po 'di byin rlabs kyi tshan kha can / thugs
 rje'i mnga' bdag / ye [^A36a] shes gtad tsam gyis pha rol las skyob nus pa / gu
 ru rin po che dngos su byon par gor ma chags so //

[8]

de nas snying dang mnyam du khrom dbang mdzad nas sgrub gnas chen por 10
 phebs / de nas shar phyogs kyi gdul bya dus bab la dgongs nas gtsang chung
 rgyud de ling bar phebs / skye bdun gyi bsgrub pa chen po dang / bka' chos
 bka' dbang sogs gnan skabs / yang dkar yol chang gis bkang nas bskyur ba
 [^C26b] ma chag par chang dang bcas nas 'dug gsung / de dus bla ma nor bu
 bde chen gyi la lder spyang 'dren pa'i bya ma rta zhu yig dang bcas ling bar sleb 15
 / thugs dgongs la lho phyogs la [^B40a] phebs dgos pa zhig ni 'dug / spyang 'dren
 yong ba rten 'brel 'grig pa yin [^D32a] dgongs nas zhal gyis bzhes / de nas chos
 sdings rgyud de grvar phebs khrom dbang [^A36b] gnan de nas la lder phebs
 'brog tu bka' chos btsugs / chos 'phro la dgon pa dkar du phebs / pha dam pa'i
 sgrub phug tu gzim pa'i nub dam pa rin po che zhal gzig / de nas spang kha 20
 cig tu tshogs 'khor mdzad / gangs zhur mo gzig / yang la nyag gcig 'dug pa la
 phyag mdzub gtad de / 'di nas phyin na zla gam gnam sgo yod 'gro na tshes
 med gsung / de nas gangs zhur mo'i gnas su phebs / 'gron khang zhig 'dug par

1 ltas log] *r.* lta log 4 cang mi to] *r.* cang mi sto 5 yod bas] *r.* C yod pas 12 rgyud]
r. brgyud 12 bsgrub pa] *r.* sgrub pa 14–15 bla ma nor bu bde chen gyi] *r.* C bla ma nor
 bu bde chen gyis 18 rgyud] *r.* C brgyud 21 cig tu] *r.* zhig tu

1 byung ba'i] **B**, C byung pa'i; **D** (byung) ba'i 2 rigs] **B** rig 2 chen pos] **C** cheno'i 2 me
 long gi] **C** me long gis 2 rdzogs] **C** sdzod 3–4 da zla ba ... gnan] **B** om. 3 mtshams]
C 'tshams 3 bgyis] **C** gyis 4 cang mi to] **D** cang mi rto 4 gsungs] **C** gsung 4 zhal
 bzhes] **C** zhal zhes; **D** (zhal) zhes 4 mi 'gyur] **C** mi 'gyu 5 sku tshe sring] **D** sku tshe
 ring srid 6 tshan] **C** mtshan 7 bdag] **C** dag 7 pha rol las] **C** om. las 7 skyob] **C**
 skyobs 8 rin po che] **D** rin por che 10 mnyam] **C** mnyams 11 phebs] **C** 'phebs 11
 phyogs kyi] **C** phyogs kyis 11 dus] **C** add. la 11 bab] **C** babs {{par}} 12 de] **C** sde
 12 phebs] **C** 'phebs 14 de dus] **C** de'i tshe 15 ling bar] **B**, **C** ling par 16 phebs] **C**
 'phebs 17 bzhes] **C** zhes 18 rgyud de] **C** brgyud ste 18 grvar] **D** grar 19 'brog tu]
C om. 19 btsugs] **C** brtsud 19 dgon pa] **B** dgon ba 20 gzim pa'i] **C** zim pas 22
 mdzub] **B**, **C** 'dzub; **D** mdzum 23 phebs] **C** 'phebs

3 31b] **D** 32b 11 nas] **C** ill. 11 gtsang chung] **D** gtsang chung{{-}} 11 gtsang] **A**₂
 ill. 13 bskyur ba] **C** ill. ba 14 gsung] **C** gsung{{s}} 14 bla ma nor bu] **C** bla ma nor
 bu {{bstani}} 15 zhu] **C** zhu {{1}} 17 32a] **D** 33a 17 de nas] **B** (de) nas 18 la
 lder] **C** (la) lder 20 phug tu] **C** phug du 21 cig tu] **C** 1 du 21 gangs zhur mo] **C**
 gangs zhur mo{{r}}

- bzhugs nas / rdo a ru la bskor ba la phebs / [^B40b] skabs shig tu bla ma chen
 po gar phebs med par ma rnyed nas khang pa'i nang du bltas pas / nang ma
 tshos phyi na bzhugs zer / phyir bltas pas phyi ma tshos nang na bzhugs zer ma
 rnyed pa la / bla ma karma gu ru'i zhal nas khong sprul pa'i sku la nyes skyon
 5 ni mi yong [^C27a] ma tshol bar sdod gsung / cung zad nas bla [^A37a] ma chen
 po khang pa'i nang na bzhugs 'dug / de nas rdo a ru ra'i [^D32b] mdun gu ru'i
 bzhugs khri'i 'og nas / phur pa spu gri reg gcod kyi zab gter bzhes pa yin 'dug
 / de nas la ldebs 'brog tu phebs / bka' chos kyi 'phro gsungs / mkhar bang du
 skye bdun gyi bsgrub pa chen po mdzad grol dbang la khrom dbang gngang /
 10 de nas glang chu dang khrom ser khrom [^B41a] dbang gngang /

[9]

- de nas gyes phug tu spyang drangs khrom dbang zhus / cang du spyang drangs
 khrom dbang mdzad / slar dol por spyang drangs khrom dbang gngang / de nas
 skyid grong du spyang drangs khrom dbang rgya chen gngang nas 'dzam gling
 15 gi gtsug lag khang du gzim pa'i mtshan snang la / bud med mdzes ma cig gis
 chang zhim la dangs pa cig zhus byung / da dung nang par tshogs 'khor byed
 zer ba cig rmis gsung / nang par 'phags [^A37b] par ma ñi'i 'dzab dbyangs dang
 bcas bskor ba mdzad nas / chu khang gi sgor phebs dus bla ma 'tsho byed phyag
 phyir yod pa la / bla ma chen po gar phebs 'dir phebs ma byung bar / bla ma
 20 'tsho byed chu khang gi [^C27b] sgo na khrom nge bzhugs [^D33a] 'dug pa la /
 dar cig nas bla ma rigs 'dzin [^B41b] chen po sngar lugs ltar man dbyangs mdzad
 cing zhabs bskor gngang gi 'dug / de dus 'phags pa'i chu khang nas thugs rje chen
 po rtse gsum snying thig gi zab gter bzhes pa yin / de nas spang zhing du phebs
 khrom dbang mdzad / yar lam gro thang du zhag sa gngang nas brag dkar rta

3 tshos] *r.* 'tshos 3 tshos] *r.* C 'tshos 9 bsgrub] *r.* C sgrub 15 cig] *r.* zhiḡ 16 cig]
r. zhiḡ 17 cig] *r.* zhiḡ 21 man] *r.* ma ñi

1 bzhugs] C zhud 1 bskor ba] C bskor pa 2 phebs] C 'phebs 3 bzhugs] C zhud; D
 zhugs 3 bltas pas] C ltas, *om.* pas 3 bzhugs] C zhud; D zhugs 4 karma] C karmā 4
 zhal nas] C *om.* 5 tshol bar] C tshol par 6 bzhugs] C zhud 6 de nas] C, D de dus 7
 phur pa] C phur ba 7 bzhes] C zhes 8 bka'] C skabs 8 'phro] C khro 9 bdun gyi]
 C bdunyis 12 zhus] C mdzad 12–13 cang du spyang drangs khrom dbang mdzad / slar
 dol por spyang drangs khrom dbang gngang] C slar dol por spyang drangs khrom dbang gngang /
 cang du spyang drangs khrom dbang mdzad 13 mdzad] D 'dzad 14 skyid grong] C bskyid
 grong 14 chen] C cher 14–15 gling gi] C gling gis 15 gzim] C zim 16 nang par]
 C nang bar 17 zer ba] C zer pa 18 khang gi] C gang gis 18 phebs] C 'phebs 18
 'tsho] C mtsho 18 phyag] B *om.* 19 byung bar] C byung par 20 khang gi] C gang
 gis 20 bzhugs] D gzhugs 22 gngang gi] B, C gngang gin 23 bzhes] C zhes 24 gro
 thang] D grong thang

1 shig tu] C shig du 3 phyi ma] D phyi (ma) 6 a ru ra'i] B a ru ra'i {{mgu}} 6 32b]
 D 33b 7 'og] A₂ *ill.* 8 la ldebs] D (la) ldebs 9 mdzad] C *ill.* 12 phug tu] C phug
 du 15 ma] A₂ *ill.* 17 ma ñi'i] B mañi'i 19 'dir phebs] D 'dir (phebs) 20 33a] D
 34a 21 rigs] A₂ *ill.* 22 thugs rje] D thugs (rje) 22 rje] A₂ *ill.* 24 lam] A₂ *ill.* 24
 zhag] A₂ *ill.* 190.24–191.1 brag dkar rta sor] D brag dkar (rta) sor

sor phebs nas bzhugs / slar yang ling bar phebs nas dgun bzhugs gnang rtsis yin
 pa la / thugs rtog phran bu'i rkyen gyis smon la rgyud nas btsum gyi bco brag
 tu phebs nas bzhugs dus mnyam nas yab dang bcas pa'i spyen [^A38a] 'dren pa
 byung nas phebs par zhal gyi bzhes / dgun smad thab la rgyud de mnyam du
 phebs / klu yul du mkhan rin po ches zhabs tog mdzad nas bzhugs pa [^B42a] 5
 yin no //

[10]

de nas bsom por 'khrungs pa'i / khams kyi gter bton bdud 'dul rdo rje'i dngos
 slob / dpon slob o rgyan dpal bzang la brgyang nas bsrings pa'i yin lugs kyi
 mgur gsungs pa //

10

om̐ āḥ hūṃ badzra gu ru padma siddhi [^D33b] hūṃ /

o rgyan padma'i thugs kyi zer phog pa'i //

gsum ldan bla ma rigs 'dzin dpal bzang lags //

bdag ni sngon nas bsod nams ma bsags shing //

'phral du bsam bzhig bral bas 'khos kha [^C28a] zhan //

15

gang byung stabs bder byas pas lang shor zhing //

pad 'byung 'drer mthong bdud dbang btsan pa'i phyir //

ci gang bslab don gnang ba bka' drin che //

[^A38b] der yang mi mang sdig bsog rang cag kyang //

snying mi dga' rnams ci bsam mi shes [^B42b] pas //

20

de lugs padma'i zab chos 'di dag kyang //

bka' bab yod pas ma mjal bar du sdod //

de nas bdag ni yul gzhan cig tu 'gro //

de ltar dgongs la thugs rje gang che mkhyen //

zhes gsungs pa'i glegs bu gzigs pas shin du mjal dgongs pa shar nas la lung rtsub 25

2 rgyud] *r.* brgyud 4 zhal gyi] *r.* C zhal gyis 4 rgyud] *r.* brgyud 9 brgyang] *r.* C
 rgyang 15 bsam bzhig] *r.* bsam gzhig 23 cig tu] *r.* zhig tu / gcig tu? 25 shin du] *r.*
 shin tu; C shintu

1 bzhugs] **D** zhugs 1 bzhugs] **C** zhuḍ 2 bco brag] **C** (bco) brag; **D** btso brag 3 bcas
 pa'i] **C** bcas pas 4 bzhes] **C** zhes 4 thab] **C** thabs 4 mnyam] **C** mnyams 5 phebs]
C 'phebs 5 mkhan rin po ches] **C** khan rione'i 5 tog] **C** rtog 5 bzhugs] **C** zhuḍ 8
 khams kyi] **C** khams gyis 8 gter bton] **C** gter ston 9 yin] **B** yuni (yun ring)? 9 lugs
 kyi] **C** lugs kysis 10 mgur] **B** add. 'di; **D** dgur 12 o rgyan] **B** o rgyal 12 zer phog
 pa'i] **C** 'od zer las 13 rigs 'dzin] **B** rig 'dzin 13 bzang] **B** zang 15 bsam bzhig] **C** bsam
 zhig 15 bral bas] **B**, **C** bral pas 15 'khos kha] **C** khos ka 16 bder] **C** der 18 gnang
 ba] **C** add. ba 19 bsog] **C** sog 19 cag] **C** bcag 22 bab] **C** babs 22 mjal] **B**, **C** 'jal
 23 gzhan] **C** bzhan 25 gsungs pa'i] **C** gsungs pas 25 glegs bu] **B** glegs pu {{'di}} 25
 mjal] **C**, **D** 'jal 191.25–192.1 rtsub cing] **C** tsub shing

5 42a] **B** 43a, *r.* 42a 11 33b] **D** 34b 20 42b] **B** 43b 20 pas] **B** pas {{sha}} 21
 padma'i] **B** pa'i (padma'i) 23 cig tu] **C** 1 du {{sdod}}

cing kha mo che dang thug kyang / dka' spyad dang slang mdzad de mjal thub
 na dgongs nas phebs pa / klu yul du bla ma rigs 'dzin chen po dang mjal / gter
 gsar rnying gi dri smad mang du mdzad pas thugs shin du ches par gyur / de
 dus mkhan [^D34a] rin po ches sbyin bdag mdzad de / dpon slob rigs 'dzin dpal
 5 bzang / chos rje rdzong pa / mkhan rin po che / de rten gyi sku 'khor dang 'dus
 mang [^A39a] po la gter gsar rnying gi chos kyi dga' ston [^B43a] yun ring po'i
 bar du stsal / de rjes mkhan rin po ches bla ma gter [^C28b] bton chen po dang
 / rigs 'dzin dpal bzang / chos rje rdzong pa gsum la / mnyam yul par khrom
 dbang re re gnang dgos zhu ba mdzad nas gnang /

10

[11]

de nas bcu dpon chos rgyal po sogs rud yul pa'i spyan 'dren la rten nas rud du
 phebs / de dus than pa che drags ljang pa skam la thug tshe / de nub char shin
 du che ba babs te / bla ma rigs 'dzin chen po'i sku 'khyos yin zer kun yid tshim
 par gyur / snga gro khrom dbang smin rgyas su gnang nas / zva phug brag
 15 dmar chos gling gi sgrub sde rnam kyis bsu ba ser 'phreng dang bcas spyang
 drangs / yang steng chos sku'i gzim chung du bzhugs gdan phab nas yun ring
 bar bzhugs skabs / chos [^D34b] rje rdzong [^B43b] pa [^A39b] grva btsun bcas pa
 dang / mkhan rin po che'i sku tshab dge slong bsam gtan bzang por bcas pas /
 'od gsal sgang du bla brang btab nas phul / der bzhugs gdan phab nas bzhugs
 20 pa yin no //

de nas ston kha ros su spyang drangs nas phebs / spong rgyan gangs kyi rva bar
 zhag bzhugs mdzad / ros mchod rten chen po'i bzhugs khri'i steng nas khrom
 dbang mdzad tshe / spong rgyan gyi gangs rtser 'ja'i gur khyim dang / [^C29a]
 'ja' tshon dar thag brkyangs pa lta bu dang / 'ja' sprin yid du 'ong bas nam

3 smad] *r.* smed 3 shin du] *r.* B shin tu; C shintu 11 rten] *r.* brten 12–13 shin du]
r. B shin tu; C shintu 14 snga gro] *r.* snga dro 21 spong rgyan] *r.* spung rgyan 23
 spong rgyan] *r.* spung rgyan

1 dka' spyad dang slang] C dka' bcad sdang blang 1 mdzad de] C mdzad nas 1 mjal]
 B, C 'jal 2 na dgongs] B *om.* 2 mjal] C 'jal 3 rnying gi] C snying gi; D snying gi
 3 smad] B *om.* 4 rin po ches] C rione'i 4 mdzad de] C mdzad ste 5 rdzong pa] C
 sdzong pa 5 rten gyi] C rten gyis 5 dang] C dad 6 rnying] C snying 6 chos kyi] C
 chos kyis 7 stsal] C btsal 7 rin po ches] C rione'i 7 gter bton] D gter gron 8 rdzong
 pa gsum] C sdzong ba 3 8 mnyam yul par] C mnyam yul bar 11 rgyal po] B rgyal pa
 11 rten nas] C *om.* nas 12 de dus] C de'i dus 12 drags] C grad 12 skam] C kam; D
 kam 12 de nub char] C de'i nub 'char 13 babs] D bab 15 gling gi] C gling du 15
 rnam kyis] C rnam gyis; D rnam kyi 15 'phreng] D 'phrang 16 gzim chung du] C
 (zim chung) su 16 bzhugs] C zhuḍ 16–17 ring bar] C ring par 17 bzhugs] C zhuḍ
 17 rdzong] C sdzong 18 rin po che'i] D rin po chen 19 sgang du] C gang du; D sgang
 (du) 19 bzhugs] C zhuḍ 21 spong rgyan] C spong {{?}} brgyan 21 gangs kyi] B
 grangs kyi; C gangs kyis 22 zhag] B zhag (shas) 22 bzhugs] C zhuḍ 23 spong rgyan
 gyi] C spong brgyan gyis 23 'ja'i gur khyim] C 'ja' gur khyims 24 'ja' tshon] C 'ja' chen

4 34a] D 35a 6 43a] B 44a 13 rigs 'dzin] D (rigs) 'dzin 16 chos sku'i] C chos sku'i
 {{zhingams}} 17 34b] D 35b 17 43b] B 44b

mkha' khyab pa sogs ya mtshan brjod las 'das so //

de nas 'od gsal sgang du phebs / yang mkhan rin po ches lha mdun du spyan
drangs te / dge 'dun thams cad la rdor sems thugs kyi [^B44a] me long sogs gter
gsar chos kyi char phab cing / [^A40a] bla spyi kun nas bsnyen bkur rgya chen
po dang / khyad par mkhan rin po ches zhabs tog rgya chen rgyun du bsgrubs
shing bar ma chad par sku tshe dang mnyam pa yin no //

de nas 'od gsal sgang du [^D35a] phebs / de dus zab tig gi lung bstan las //
phag gi lo can skyid kyi ming can 'byung // zhes gsungs pa'i ong mgon mo
skyid bla ma'i sku zhabs su chos la byon pa gsang yum du bzhes te thugs dam
gyi bogs 'don mdzad / de nas bzung ste zhabs tog rgyun du phul ba yin no //

[12]

de nas dpyid dus thugs rje chen po rtso gsum snying thig gi gter chos 'di / chos
rgyal tshangs pa lha'i me tog gi mchog sprul / 'dzam bu gling gi spyi dpal chen
[^B44b] po rgyal ba rin po che'i sku'i brtan bzhugs su 'bul dgos kyi 'dug par /
glegs bam rin po che dar zab kyis [^A40b] dril te phyag phyi ngos ma gnyis lha
sa'i rgyal khab chen por 'bul du btang bas / zhag bdun phrag gcig gi bar du
bka' gsal [^C29b] gang yang ma byung / de nas thugs shin du ches pa'i dges pa
chen po bskyed de / zhu lan bka' shog sman yug gos chen sngon po yug bcas
gnang / kong po nas pra dum bar [^D35b] la gter bzhes pa dang / 'gro don spel
ba sogs gang la yang snyad dang gtser ba med pa'i bka' shog / dam bka' dmar
por bcas stsal nas thugs rje shin du che bar mdzad /

[13]

de nas slar yang 'od gsal sgang nas phebs / sgrub gnas chen po shel phug tu

20 dam bka'] r. dam kha

2 'od gsal sgang] C 'od gsal gang; D ('od) gsal sgang 2 phebs] C 'phebs 2 rin po ches]
C rione'i 2 lha mdun] D lha bdun 4 char phab] C 'char 'phab 4 bkur] C bskur 4
rgya] C brgya 5 rin po ches] C rione'i 5 chen] C cheno 5–6 bsgrubs shing] C sgrub
zhing 6 mnyam] C mnyams 7 sgang] C gang 7 phebs] C 'phebs 7 tig gi] C tgis
8 skyid kyi] C skyid kyis 8 gsungs pa'i] C gsungs pas 8 mgon mo] D dgon mo 9
skyid] C bskyid 9 byon pa] C sbyon pa 9 bzhes] B zhes 9–10 dam gyi] C dam gyis
10 tog] B, C rtog 10 phul ba] B, C phul pa 12 thig gi] C thigis 13 me tog gi] C
mteogis 14 rgyal ba] B rgyal pa 14 brtan bzhugs] C rtan zhuḍ 14 dgos kyi 'dug par]
C dgos gyin 'dug pa 15 rin po che] D om. rin po 15 phyi] C 'chi 16 btang bas] C
btang pas 16 phrag] C khrag 16 gcig gi] C l gis 17 gsal] C bsal 17 thugs] C yid
17 shin du] C om. 17 ches pa'i] C ches pas 18 bskyed de] C bskyed do 18 zhu lan]
C zhus lan 19 bzhes] B, C zhes 19–20 spel ba] B spel pa 20 gtser] C rtser 20 med
pa'i] C medar 20–21 dmar por] C dmar po 21 stsal] C om. 23 phebs] C 'phebs

3 44a] B 45a 5 tog] B tog{{s}}; D rtog 6 ma chad] D (ma) chad 7 35a] D 36a
9 yum] A₁, A₂ ill. 9 bzhes te] C bzhes ste; D bzhes (te) 12 gter] C (gter) 14 44b]
B 45b 15 dril te] C dril te 18 gos chen sngon po yug bcas] D gos (chen sngon po yug)
bcas 19 pra dum bar la] C pra dum bar (la) 19 35b] D 36b 21 shin du] C shintu
23 sgang] C (sgang) 23 phug tu] C phug du

bzhugs [^B45a] gdan phab nas bzhugs / skabs shig tu thugs shin du 'ur ba'i tshul
 du de ring shar nas 'bod mkhan zhig yong rang yong ba yod gsung / thugs ma
 mnyes pa'i gsung 'ga' re 'byon zhing nga gdong [^A41a] bsu ru 'gro gsung zhing
 / dbu la thod bzhes / sku la ras kyi bgas mdzad / phyag tu khatvām ga bsnam
 5 / rong gi cha lugs mdzad de klu yul du phebs pa'i dgong kha / glang po mkhar
 gyi rdzong dpon gnyis kyis spyen 'dren pa sleb nas / rdzong dpon gnyis kyis
 nga lam cis kyang phebs thub pa zhig mkhyen mkhyen zhu'i 'dug zhus pas /
 nga 'gro sngon la khyed rang song [^D36a] gsung / de nas dgun du phebs nas
 zhag kha shas bzhugs pas / bu ma ni bas / gzhung gi mi sna'i spyen 'dren yin
 10 pas / thugs rtsol [^B45b] tsam phebs pa zhu zhus pas / zhal snga nas / nga rang
 'gro [^C30a] ran pa'i dus shig yong // de nas 'gro ba yin lhod gyis gsungs / de nas
 gzhung gi bang phyin pa gcig nyin bshad mtshan bshad du skyid grong rdzong
 dpon la bka' shog [^A41b] cig 'bul du 'gro rgyu yin zer song / bla ma chen po'i
 gsung nas nga 'gro ran pas 'gro gsungs te gro thang du phebs / glang po mkhar
 15 nas mi sna gnang ste / gro thang man gyi yul kha so sor / phebs bsu pud kha
 gnas tshang gi bkod pa byas nas song / glang po mkhar nas sde pa dpon g.yog
 rnam kyis bsus te / pho brang du phebs / rten la rab gnas mdzad / de'i dus
 mgrur 'di gsungs so // //

om āḥ hūm /

20 mkha' dbyings gdod nas rnam par dag pa la //
 [^B46a] rig pa ma 'gags sna tshogs cir yang ston //
 gang 'dul [^D36b] thabs kyis 'gro ba'i don mdzad pa'i //
 dbyer med bla ma mchog la gsol ba 'debs //
 dang po rnam dag dbyings nyid las //

4 bgas] *r.* bgos 12 bshad] *r.* B shad 12 bshad] *r.* shad 15 pud] *r.* B, C phud

1 bzhugs] C zhub 1 'ur ba'i] B 'ur pa'i 2 mkhan] C khan 3 mnyes] C brnyes 4
 bzhes] C zhes 4 sku la] C om. la 4 khatvām ga] B kha tām ga; C kha gram ka 5
 mdzad de] C mdzad ste 5 phebs] B 'phebs 5 dgong] C dgongs 5 mkhar] C khar 6
 rdzong] C sdzong 6 gnyis kyis] C 2 gyis 6 rdzong] C sdzong 6 gnyis kyis] C 2 kyi
 7 nga] D da 7 lam] C lan 7 mkhyen mkhyen] C om. mkhyen 8 'gro] C gro 9
 kha shas] C 'ga' shas 9 bzhugs] C zhus 9 bu ma ni bas] C bu ma ni pas 9 gzhung gi]
 C gzhung gis 10 rtsol] C rtsal 10 phebs pa] C phebs par 10 snga] C lnga 11 'gro
 ba] C 'gro pa'i 11 gsungs] C gsung 12 gzhung gi] C gzhung gis 12 phyin pa] C om.,
add. chen 12 rdzong] C sdzong 13 'bul] C 'phul 14 gsungs te] C gsung nas 14–15
 mkhar nas] B, C khar nas; D mkhar {-} nas 15 man gyi] C man kyi 16 mkhar] C
 khar 16 sde pa] B, C sde ba 17 bsus te] C bsus ste; D gsus te 17 phebs] C 'phebs
 20 gdod nas] D 'dod nas 20 dag pa la] C dag pa las 21 sna tshogs] B sna tshog 21
 cir] C spyir 22 thabs kyis] B thabs kyi 22 'gro ba'i] B, C 'gro pa'i 23 mchog] C chog
 24 dang po] C dang bo 24 rnam dag] C om. rnam, snang; D rnam dag

1 45a] B 46a 1 shin du] C shintu 7 thub] C (thub) 8 36a] D 37a 10 45b] B
 46b 10 tsam] B tsam {{co}} 14 ran pas] D ran (pas) 15 gnang] C gnang {{na}}
 21 46a] B 47a 22 36b] D 37b 22 mdzad] B (mdzad) 23 gsol ba 'debs] D (gsol) ba
 'debs

ma 'gags rang byung gzhi spyod pa //
 gtsang dme bral ba'i rang bzhin la //
 shes rab bdag nyid rang rig gi /
 ye shes chen po'i [^A42a] mtshon cha yis //
 bdag tu 'dzin pa'i dgra bo bsgral //
 dngos bral brda' yi tshogs 'khor 'di //
 dbyings rig kun du bzang po bzhes //
 tshims pa drug ldan rnal 'byor pa'i //
 'du shes drug bdag [^C30b] gnas drug grol //
 brdal khyab chen po'i dngos grub stsol //
 a la la hoḥ gha ṇa tsakra pū tsa khā hi /
 kun rdzob kyi sgyu lus gzi brjid ldan //
 don dam gyi sems rgyud bzang [^B46b] po la //
 zung 'jug gi bsrung 'khor byas tshar bas //
 the tshom gyi zhig ral med gyur cig /
 om su pra tiṣṭha badzra ye svāhā //

5

10

15

zhes mang yul skyid grong glang po mkhar gyi rdzong dpon sku mched gnyis
 la gsungs pa'o //

de skabs zhal ngo me srong nas kyi rdo rje phur pa'i bka' dbang zhus / slar
 yang gyes phug tu spyan drangs nas [^D37a] khrom dbang mdzad / cang du bsu 20
 ba ser 'phreng dang bcas spyan drangs [^A42b] bka' dbang mdzad nas / rin chen
 dgon par gu ru chos dbang lugs kyi man 'dzab mdzad dus / ngag dbang dpal
 bzang dang / gzhon nu gnyis kiyis 'khor nas / po ta la nas gnang ba'i zhu lan
 rnams phul ba yin no //

[14]

25

de nas glang po mkhar du phebs phral la / bod la chibs [^B47a] kha bsgyur nas

7 kun du] r. kun tu; C kuntu 19 kyi rdo rje] r. kye rdo rje

1 rang byung] C rang 'byung; D rang (byung) 2 dme] C rme 2 bral ba'i] B, C bral pa'i
 5 bsgral] C sgrol 7 bzhes] C zhes 8 tshims pa] C tshim pa; D tshims pa'i 8 rnal 'byor
 pa'i] C rnal 'byor pas 10 stsol] B, C rtsol 11 hoḥ] D ho 11 gha ṇa] C gha na 12
 kun rdzob kyi] C kun rdzob gyi 13 don dam gyi] C don dam kyi 14 tshar bas] C tshar
 pas 16 tiṣṭha] B tiṣṭhaḥ 16 svāhā] A₁[ms.₂] svahā; C svā hā 17 mkhar] C khar 17
 rdzong] C sdzong 19 de skabs] D de skab 19 phur pa'i bka' dbang] D phur pha'i dka'
 dbang 21 'phreng] A₁[ms.₂] 'preng 21 spyen] B om., add. (can [= spyen?]) 22 lugs
 kyi] C lugs kiyis 23 gnyis kiyis] C 23 gyis 23 gnang ba'i] B gnang pa'i 23 zhu lan] C
 zhus lan 24 phul ba] C phul pa 26 chibs] C phyibs 26 bsgyur] B gyur

195.4–196.18 mtshon cha ... grags pa yin no] A₁[ms.₂], = *fol.* 42a–43b1, *handwritten
 amendment.* 6 bral] C bral {{bdag nyid}} 11 khā hi] B, C khāhi 13 46b] B 47b
 17 skyid grong] C (skyid grong) 20 phug tu] C phug du 20 37a] D 38a 22 chos
 dbang] D (chos) dbang 22 ngag dbang] D ngag (dbang) 26 47a] B 48a

dgun du phebs / bu ma ñi 'gor ghar byon pa'i rim gror ma 'khor bar bzhugs / bu
 dgun stod 'khor nas / dgun 'od gsal phug tu sku mtshams dam po mdzad nas
 bzhugs skabs / khams nas bzang po grags pa'i mchog sprul / pho lung sprul sku
 zhu ba'i he ru ka de nyid / gter [^C31a] bton zhabs drung du gter chos rnams
 5 zhu bar phebs / de dus mjal tsam gnang slar yang mjal rtsis mdzad / de rjes
 gdan sar log 'byon pa'i dgongs pa shar nas / [^A43a] lung bstan byung ba la zhal
 snyad de 'om lung rgyud de / dgun de rang la gu ru'i sgrub [^D37b] gnas shel
 phug tu phebs nas sku mtshams mdzad pa yin no //

de nas phyogs phyogs [^B47b] nas phul ba'i dad rdzas 'di rnams don can zhig
 10 mdzad dgongs pa shar / de yang gu ru rin po che'i sgrub gnas bkra shis gangs
 kyi sgrom bu'i sgo 'dir / gser zangs las byas pa'i rten zhig bzhengs na / skye 'gro'i
 bsod nams kyi zhing du 'gro zhing khebs che bar dgongs nas / bal po mkhas
 pa ru dar shing sogs bos nas thugs bzhed ltar / gu ru rin po che'i sku brnyan
 mi tshad ma yum gnyis kyi mtha' rten pa bzhengs / bal po yon gyis mgu bar
 15 mdzad / rten la gzungs mang po dang / gter rdzas khyad 'phags mang po dang
 bcas gzungs bzhugs legs par phul / rab gnas bkra shis [^A43b] mnga' gsol rgyas
 par mdzad cing gegs med du 'grub pa 'di / [^B48a] bla ma rigs 'dzin chen po'i
 phyag gnas mar grags pa yin no //

de nas slar yang rigs 'dzin padma rnam rgyal zhu ba'i / pho lung sku skye de
 20 nyid shel phug [^D38a] tu bla ma chen po'i zhabs drung du phebs / gter gsar
 kun gyi dbang lung khrid sogs yongs su rdzogs par gsan cing sgro dogs thams
 cad chod pa'i mthar / bdag gi [^C31b] sngar yang bya btang kho na byas / da
 rung zhal gdams shig thugs rjes 'dzin pa zhu gsung ba'i lan du mgur 'di gsungs
 so //

1 'gor ghar] *r.* gor khar 7 rgyud] *r.* brgyud 10 gangs] *r.* sgang 16 bzhugs] *r.* gzbug
 21 dogs] *r.* 'dogs; C'dod

1 phebs] C'phebs 1 rim] C rim 2 stod] C bstod 2 sku mtshams dam po] C sku
 'tshams sdam po 4 zhu ba'i] B, C zhu pa'i 4 gter bton] C gter gton; D gter bston 4
 drung du] D drug du 5 mjal] C 'jal 5 tsam] C 'dzoms 5 mjal] C 'jal 6 'byon] C
 sbyon 6 byung ba] B, C byung pa 7 snyad] C rnyad 8 sku mtshams] C sku 'tshams
 9 phul ba'i] B, C phul pa'i 9 rdzas] C sdzas 10–11 gangs kyi] C gangs kyis 11 zangs]
 C bzangs 11 bzhengs] D bzhugs 12 bsod nams kyi] C bsod nams kyis 13 brnyan] B,
 C bsnyan 14 gnyis kyi] C 2 kyis 14 mtha' rten pa bzhengs] C mtha' brten pa zhengs; D
 mtha' rten pa {---} bzhengs 14 mgu bar] C 'gu par 15 gzungs] C bzungs 15 rdzas]
 C sdzas 15 mang po] C mang pa 16 gzungs] C bzungs 16 bzhugs] C zhu 16 bkra
 shis] C *om.*, *add.* kyi 17 gegs] C bged 17 'di] C *om.*, *add.* yino 17–18 bla ma ... yin
 no //] C *om.* 19 zhu ba'i] B, C zhu pa'i 20 shel phug tu] C *om.* 20 bla ma] C *add.*
 ridani 20 zhabs drung du] D (zhabs) drug (tu) 20 phebs] C'phebs 21 kun gyi] C
 kunyis 21 rdzogs par] C sdzo 21 gsan] D gnang 22 bdag gi] C bdagis 23 zhal
 gdams] D zhal gdam 23 thugs rjes] C thye'i 23 'dzin pa] C 'dzin par 23 gsung ba'i]
 B, C gsung pa'i 23 mgur] B mgu

2 'od gsal phug tu] C 'od gsal {gang} phug du 4 he ru ka] D he (ru) ka 4 rnams] C
 (rnams) 7 37b] D 38b 8 phug tu] C phug du 9 47b] B 48b 10 sgrub gnas] D
 sgrub (gnas) 17 48a] B 49a 19 de nas ... zhu pa'i] C (de nas ... zhu pa'i) 19 rigs 'dzin]
 D rigs ('dzin) 19–20 de nyid] D de (nyid) 20 38a] D 39a

na mo gu ru padma ka ra siddhi hūṃ //
 rigs kyi bdag po bla ma'i ngo bo nyid //
 kun la nye ring med pa'i thugs rje can //
 khyad par gangs can 'gro ba'i skyabs gcig pu //
 bdag gi bla ma pad 'byung spyi bos mchod // 5
 [^B48b] gang zhig sngon gyi las kyi 'phro 'thud nas /
 [^A44a] ku rong phyogs su skyes pa'i ban chung dang //
 mdo kham phyogs nas byon pa'i sngags 'chang gnyis //
 brjed pa'i dran gso bsgrub pa'i gnas su byas //
 phung po kham dang skyes 'ched rang gsal gdab // 10
 'byung ngu ba rlung gi bzung 'dzin dbyings su sad //
 lhan skyes bde ba chen po'i rang zhal bstan //
 rang shes rig pa mchog gi rtsal dbang bskur //
 dbang [^D38b] bskur lung bstan bka' gtad rjes gngang sbyin //
 bcu drug 'khor lo tshogs chen sa la bzhaḡ / 15
 phyir mi ldog pa'i rigs 'dzin bla ma khyed //
 zhen med ngang nas 'brel pa 'jog cing byon //
 phyogs med ngang nas 'gro don byed cing byon //
 rigs med ngang nas bsngo smon 'debs [^B49a] shing byon //
 a ti'i rgyal mtshan yang rtser bsgreng zhing byon // 20
 rdzogs chen bstan pa'i sgron me sbor cing [^A44b] byon //
 theg dgu'i dbang khrid gdams pa ston cing byon //
 a hoḡ
 'khor ba'i snang [^C32a] tshul sgyu ma 'dra //
 bden zhen spongs la mi rtag bsom // 25
 dal 'byor yid bzhin nor bu 'dra //
 rnyed par dka' bas snying po long //
 las 'bras lus dang dri ma 'dra //

6 'thud] *r.* mthud 9 bsgrub pa'i gnas] *r.* C sgrub pa'i gnas 10 skyes 'ched] *r.* C skye
 mched 10 gdab] *r.* C btab 11 ngu ba] *r.* B, C rngub 19 rigs med] *r.* C ris med 25
 bsom] *r.* soms

4 'gro ba'i] B, C 'gro pa'i 5 bdag gi] C bdagis 5 spyi bos] C spyio'i 6 'thud] C thud
 7 ku rong] D sku rong 8 sngags] D sngangs 10 skyes 'ched] D skyed 'ched 11 rlung
 gi] C rlung gi; D rlung{-} gi 11 bzung] D zung 12 bstan] C gstan 13 mchog gi]
 C mchogis 13 rtsal] C tsal 13 bskur] C skur 14 rjes] B rdzas 20 byon] C sbyon
 21 rdzogs] C sdzod 21 sbor] C spor 23 a hoḡ] B a ho 24 'khor ba'i] C, D 'khor pa'i
 25 spongs la] C om. la 25 bsom] C bsgoms 27 dka' bas] B dga' bas; C bka' pas 28
 dri ma] C grib ma

1 na mo gu ru padma ka ra siddhi hūṃ] A₁[ms.₂] *handwritten amendment.* 6 48b] B 49b
 9 brjed] A₂ ill. 11 dbyings su] C dbyings su {{dag}} 12 rang zhal] D (rang) zhal 14
 38b] D 39b 17 cing] C cing {{bshed}} 19 49a] B 50a 21 chen] B (chen) 21
 sgron me] D sgron (me)

- rjes su 'drang bas blang dor bgyis //
 rang lus gdod nas dkyil 'khor yin //
 thun bzahir dran pa'i gsal 'debs bgyis //
 brjod tshig dbyangs gsal yi ger gnas //
 5 rdor bzlas rlung gi de nyid bltos //
 rtsa rlung zhal sbyor lhan skyes ngang //
 dbyings rig sems kyi rang sa [^D39a] bzung //
 kye hoḥ
 bcas bcos med pa rig pa 'di //
 10 [^B49b] gdod ma'i kun du bzang po yin //
 gang ltar 'dug pa de bzhin skyong //
 dga' sdug gnyis 'dzin rjes ma 'brang //
 zhes pa 'di ni mdo khams pa pho lung sprul [^A45a] sku rigs 'dzin padma nram
 rgyal gyis / zhal gdams shig dgos gsung ba'i lan du padma'i yang sprul rigs 'dzin
 15 gar dbang rdo rje'i snying pos gdams pa'o /
 ithi /
 de nas khams su byon te padma'i snyan brgyud sogs gter gsar chos kyi 'gro don
 rgya cher spel ba yin skad /

[15]

- 20 'di dus bla ma rigs 'dzin chen po pra dum la phebs dgos pa'i dus bab mkhyen
 nas / lug rtse brgyud nas pra dum du phebs / thugs shin du 'ur ba'i tshul mdzad
 lha khang nang du phebs / dkon gnyer la do nub 'u gnyis lha khang du nyal
 dgos [^B50a; ^C32b] gsungs pas / kho na re a dzi dzi ngas nyal mi nus / sprul
 sku rin po che rang gzim mdzod zer thon song / de nas lha sgo [^D39b] bcad
 25 nas bzhugs / mtshan yal saṅkri ta'i skad lta bu'i gsung [^A45b] bgros mang du

1 'drang bas] *r.* dran pa 1 bgyis] *r.* C gyis 3 bgyis] *r.* C gyis 17 chos kyi] *r.* chos kyi
 21 shin du] *r.* **B** shin tu; **C** shintu

1 'drang bas] **B**, **C** 'drang pas 2 gdod] **D** gdong 5 bzlas] **C** zlas 5 rlung gi] **C** rlung
 gis 5 de nyid] **C** bde nyid 5 bltos] **C** ltos 6 ngang] **D** dang 7 sems kyi] **C** sems kyi
 8 kye hoḥ] **C** a hoḥ 9 med pa] **C** med pa'i 11 bzhin] **C** bzhi 11 skyong] **C** skyongs
 12 'brang] **B** 'drang 13 mdo khams] **C** 'do khams 14 shig] **C** zhig 14 gsung ba'i] **B**,
C gsung pa'i 14 rigs 'dzin] **C** *om.* 'dzin 15 snying pos] **C** snyiong'i 17 brgyud] **B**, **C**
 rgyud 18 spel ba] **B**, **C** spel pa 20 phebs] **C** pheb 21 lug rtse] **B** lig (lug?) rtsi; **D**
 li[{u}]g rtse 21 brgyud] **C** rgyud 21 'ur ba'i] **B**, **C** 'ur pa'i 22 nang] **C** *om.* 22 'u]
C *add.* rang 24 gzim] **C** zim 25 bzhugs] **C** zhuḍ 25 yal] **B** nyal 25 saṅkri ta'i] **B**,
C, **D** saṅkri ta'i 25 mang du] **C** *om.*

2 dkyil 'khor] **D** (dkyil) 'khor 3 dran pa'i] **D** dran (pa'i) 7 39a] **D** 40a 10 49b] **B**
 50b 10 kun du] **C** kuntu; **D** kun (du) 20 'di dus] **D** 'di (dus) 23 50a] **B** 51a 24
 39b] **D** 40b

mdzad pa phyi nas zham ring bas thos pa byung 'dug / sang nyin thugs shin
du zhi bar mdzad / 'di dus gsang gter zhig bzhes pa yin 'dug ste / phyir ma
mngon par byang 'brog tsho'i bsod nams kyi dge ba spel bar mdzad nas mar
lung brgyud nas / slar rang gnas su phebs pa yin no //

[16]

5

de nas rdzong dkar po nas zhal ngo dngos grub lags dang rdzong dpon sku
mched gnyis kyis / bla ma rigs 'dzin chen po spyen drangs nas rdzong dkar du
phebs su cha ba'i tshe / [^B50b] lo **C** skam su; skams su nye ba la char shin du
che ba babs / de nas gzim khang byang gi pho brang rtser zhal ngo sku mched
la / zla ba gcig tsam gyi bar du rdor sems sogs gter gsar gyi zab pa dang rgya che 10
ba'i zhib char bcas / rgyas par gnang ste smin grol la [^A46a] bkod cing zhal ngo
dngos grub lags la ci mdzad legs mthong gi dad [^D40a] pa thugs la 'khrungs
/ de nas mgon khang mjal du phebs dkon gnyer la bskang so thong gsung /
zhal ngos lung bstan dgos zhus par / pho brang 'di la lo kha shas mtha' dmag gi
gnod pa mi 'byung gsung / [^C33a] de nas chos sde 'phel rgyas gling du mkhan 15
por 'bul ba / dge 'dun spyir 'gyed mang jar bcas pa zhu ba gnang ste

[17]

slar [^B51a] shel phug tu phebs nas sku mtshams mdzad / yang skabs shig tu
chos rje rdzong pa la 'di gsung / da lo spre'u lo 'di la sgrub chen gcig 'dzugs
dgos pa 'dug pas / chos rjes spyen btsugs mdzad la zva phug nas grva pa mang 20
tsam zhig bsnams nas phebs thub pa mdzod gsung / de nas ril bu sgril thub

1–2 shin du] *r.* shin tu; **C** shintu 8 shin du] *r.* shin tu; **C** shintu 13 bskang so] *r.* bskang
gso 14 mtha' dmag gi] *r.* mtha' dmag gis

1 zham] **D** zhal 1 ring bas] **C** ring pas 1 nyin] **C** nyid 2 bzhes] **C** zhes 3 mngon]
C spel 3 'brog tsho'i] **C** 'grog 'tshos; **D** 'brog {{-}} tsho'i 3 bsod nams kyi] **C** bsod nams
gyis 3 spel bar] **B** spel pa; **C** spel par 4 brgyud] **B**, **C** rgyud 4 phebs] **C** 'phebs 6
rdzong] **C** sdzong 6 lags] **C** leḍ 6 rdzong] **C** sdzong 7 gnyis kyis] **C** 2 gyis 7 rigs
'dzin chen po] **C** *om.*, *add.* rione 7 rdzong] **C** sdzong 8 phebs su] **C** 'phebsu 8 cha
ba'i] **B**, **C** cha pa'i 8 skams su] **D** skabsu 9 gzim] **C** zim 9 byang gi] **C** byang gis 9
pho brang rtser] **C** *om.*; **D** (pho) brang rtser 10 tsam gyi] **C** tsam gyis 10 gsar gyi] **C** bsar
gyis 10–11 che ba'i] **A**₁, **B**, **C** che pa'i 12 legs] **C** laḍ; **D** lags 12 mthong gi] **C** mthong
gis 13 mjal] **C** 'jal 13 phebs] **C** 'phebs 13 dkon gnyer] **D** dkod gnyer 13 bskang]
C bkang 13 gsung] **B** gsungs 14 zhal ngos] **C** zhal ngo'i 15 'byung] **D** byung 16
jar] **C** ja 16 zhu ba] **C** zhu pa 18 phebs nas] **C** 'phebs na 18 sku mtshams] **C** sku
'tshams 19 rdzong] **C** sdzong 19 gsung] **C** gsungs 19 gcig] **C** *om.* 20 chos rjes] **C**
chos rje'i 20 grva pa] **B** grva ba; **C** gra ba 21 mdzod] **B**, **C**, **D** mdzad 21 ril bu] **D**
add. sgril thub (pa) mdzad gsung / de nas ril (bu sgril) 21 sgril] **C** dril

2 'dug ste] **C** 'dug te 3 mdzad nas] **D** (mdzad) nas 6 rdzong dkar po nas] **D** rdzong dkar
po (nas) 8 50b] **B** 51b 8 shin du] **D** shin (du) 12 40a] **D** 41a 13 de nas] **B** de nas
{{da ma}} 18 51a] **B** 52a 18 phug tu] **C** phug du 18 shig tu] **C** 1 du 19 la] **D**
(la)

- pa dang / phyi [^A46b] nang gsang mtshams bcad de nyin mtshan 'khor yug tu
 cho ga mdzad dus / myul le thun bzhir 'bag 'chams kyis bskrad / zhag gnyis
 song nas nga myul le bskrad mi dgos / 'phrod pa'i rtags byung gsung / de stobs
 kyis [^D40b] cho ga rgyug pa rig pa dangs pa thugs 'gro zhing ye shes phebs pa'i
 5 nyams kho na'i ngang nas sgrub chen grol te / dam rdzas 'phel [^B51b] shin du
 che ba byung zhing / gung stod smad lho kha tshar / nub ris rgya 'og ros ku
 tang thams cad la 'gyed mi gnang ste che reg chung reg thams cad byang chub
 kyi bde lam la bkod pa yin no //

[18]

- 10 de yang bla ma chen po 'di gtso bor sku mtshams kho na'i ngang nas skal ldan
 mang po'i don mdzad pa yin cing / khyad par 'gro don nus pa'i [^C33b] bu
 chen yang / bzang grags sprul sku / mnga' bdag zhabs drung sku [^A47a] mched
 chos rje rgyal thang pa zil gnong rdo rje / lha mdun mkhan blo bzang bstan pa
 / ri bo che'i gdung brgyud / bla ma a li / bla ma karma gu ru / bla ma 'tsho
 15 byed / bla ma tshe ring dpal bzang / dol en rtser gyi mkhan po bla ma jo bo //
 mar lung zhabs drung sku mched / 'bras gshongs nas bla ma ngag dbang bsam
 gtan / bla ma nor bu bde chen / [^B52a] kyung ga phug gi bla ma nam mkha'
 rdo rje / dpon slob rigs 'dzin dpal bzang / [^D41a] chos rje rdzong pa sogs che
 phran gyi skal ldan snga phyi nges med du byon pa rnams la / rang rang gi bka'
 20 babs dang bstun pa'i gter gsar rnying gi chos kyi char phab ste thugs tshim par
 mdzad cing / bu chen rnams kyis kyang rang rang gi gdul bya dus bab kyi sgo
 nas gter chos kyi bstan pa mtha' rgyas su mdzad pa yin no //

2 myul le] *r.* nyul le 3 myul le] *r.* nyul le 4 phebs] *r.* 'bebs? 5 shin du] *r.* **B** shin tu;
C shintu

1 mtshams bcad de] **C** 'tshams spyad nas 2 mdzad dus] **C** mdzad pas 2 thun bzhir] **C**
 mthun 4r 2 'bag 'chams kyis] **C** 'bag chams gyis 3 ²bskrad] **D** bkrad 4 rgyug pa] **C**
om. 4 dangs] **C** gdangs 4 phebs] **C** 'phebs 5 dam rdzas] **B** ngas (dam) rdzas 6 stod]
C bstod 6 nub ris] **C** nub ri 6–7 ku tang] **C** ku btang 7 gnang] **C** btang 7 chung
 reg] **D** *om.* 7–8 byang chub kyi] **C** byang chub kyis 10 sku mtshams] **C** sku 'tshams 11
 nus pa'i] **C** nus pa 12 mnga' bdag] **C** mnga' dag 13 zil gnong] **C** zil mnon 14 gdung
 brgyud] **C** dung rgyud 14 karma] **C** karmā 14–15 'tsho byed] **C** mtsho byed 15 en
 rtser gyi] **C** *om.* gyi 16 'bras gshongs] **C** 'bras bshongs 16–17 bsam gtan] **B** bsam btan
 17 kyung ga phug gi] **C** kyung kha phugis 18 rdzong] **C** sdzong 19 phran gyi] **C** phran
 gyis 19 skal ldan] **C** bskaldan 19 rang rang gi] **C** rang rang gis 20 gsar] **C** bsar 20
 rnying] **B** snying 20 tshim] **C** tshims 21 rang rang gi] **C** rang rang gis 21 bab] **C**
 babs 22 mtha' rgyas su] **D** (mtha' rgyas), *om.* su

1 'khor yug tu] **C** 'khor yug du 3 nga] **C** (nga) 4 40b] **D** 41b 4 'gro] **C** {{ 'gro }}?
 5 sgrub chen] **D** (sgrub) chen 5 grol te] **C** grol ste 5 51b] **B** 52b 13 thang pa] **B**
 thang pa {{ 'i }} 17 52a] **B** 53a 18 41a] **D** 42a 21 mdzad] **D** (mdzad)

[19]

yang skabs shig chos rje rdzong pa la bka' [^A47b] shog 'di ltar gnang / khyed la
 zab tig chos dbyings rang gsal gyi bka' bab yod pas / chos kyi thog ma khyod
 la bstan dgos pa 'dug cing / 'dir zug pa cig kyang byed dgos pa 'dug pas / grva
 pa rags pa dang bcas byon [^C34a] gsung ba phebs / de nas gzim khang nub tu 5
 gzim chung [^B52b] zhig bzhangs / snga gro zug pa byas nyin phyed man / zab
 tig gi sngon 'gro'i tshul du 'gro ba kun grol gyi dbang lung gnang / dngos gzhi
 la zab tig chos dbyings rang gsal gyi dbang khrid lung gsum zhal [^D41b] gdams
 dang bcas pa yongs su rdzogs par gnang ba yin cing / res sgrub gnas phug mo
 cher chos thun gnang dus shig / 'di'i phu na nga'i sgrub phug chung ngu gcig 10
 yod / de ru nga'i gdung tshva 'jog sa byed gsung / yang nga bas khyod tshe ring
 ba yong rten 'di tsho'i bdag po khyod kyi byed dgos pa 'dug [^A48a] gsung /
 ma 'ongs pa'i gsung 'ga' re byon /

[20]

de nas dol rta rab kyi yon bdag phyug po dpal les bskul nas / dol gru bzhi bar 15
 bong dang bcas pa'i skya btsun dad ldan rnams kyi / bla ma rigs 'dzin chen po
 dol du [^B53a] spyen 'dren zhu bar bla ma kun dga' rgyal mtshan yon mchod
 rnams byon te thugs rjes 'dzin dgos tshul nan gyis zhush kyang / rjes nas lta
 gsungs nas bkas ma gnang / de la rten dol phyogs nas zhal gyi dkyil 'khor mjal
 mi shin du mang ba dang / mjal ma thub kyang rnam mkhyen gyi rgyur dkar 20
 po'i rgyu 'bras 'bul lam zhu ba mang du byung zhing / [^D42a; ^C34b] thams
 cad rgyu bar ma dor chud ma zos par gzhon nu bum pa sku'i dkyil 'khor gcig
 tu sang rgya ba'i bsngo smon gyis rgyas 'debs mdzad pa yin no //

6 snga gro] r. snga dro 19 rten] r. brten 20 shin du] r. shin tu; C shintu

2 shig] C zhig 2 rdzong] C sdzong 3 gsal gyi] C gsal gyis 3 bab] C babs 4–5 grva
 pa] C grva ba 5 bcas] C add. pa 5 gsung ba] C gsung pa 5 gzim] C zim 6 gzim] C
 zim 6 bzhangs] C zhengs 7 tig gi] C tgis 7 'gro] C 'gra 7 gzhi] C 4 9 rdzogs] C
 sdzod 9 gnang ba] C gnang pa 9 sgrub] C om. 10 thun] C 'thun 11 tshva] C tsha
 11 sa] B om. 11 nga bas] C nga pas 11–12 tshe ring ba] B, C tshe ring pa; D (tshe)
 ring ba 12 tsho'i] C 'tsho 12 bdag po khyod kyi] C khyed kyi bdag po 13 byon] C
 sbyon 15 rab kyi] C rab gyis 15 dpal les] C dpal le'i 16 bcas pa'i] C bcas pas 16
 dad ldan] D dang ldan 16 rnams kyi] C rnams gyis 18 thugs rjes] C thye'i 19 bkas]
 C bka'i 19 zhal gyi] C zhal kyi 19 mjal] C, D 'jal 20 mang ba] B, C mang pa 20
 mjal] C 'jal 20 rnam mkhyen gyi] C om. gyi 21 zhu ba] C om. 21 byung] B byang
 22 dor] C 'dor; D rdor 22 bum pa] B om. pa 22 dkyil 'khor] C om., add. dal 23
 sang rgya ba'i] C sangs rgya pa'i 23 bsngo] C om. 23 smon] C smon

4 bstan dgos] D bstan {-} dgos 5 nub tu] C nub du 6 52b] B 53b 6 zug] A₁ ill.
 8 41b] D 42b 15 yon bdag] C (yon dag) 17 53a] B 54a 18 byon te] C byon ste
 19 dkyil 'khor] D (dkyil) 'khor 21 42a] D 43a 22–23 gcig tu] C 1 du

[21]

- yang gzhung gi bkas slar yang yang 'dul gyi gtsug lag [^A48b] khang mang yul
 byams sprin du / bod khams kyi spyi rim la spyang drangs te zhag bdun gyi bar
 du 'gong po ar gtad / gdab las gdug pa kun sgrol / mtha' dmag zlog pa'i [^B53b]
 5 gtor chen sogs rgyas par bsgrubs / de rjes skyid grong rdzong dpon gyis spyang
 drangs nas phebs / de'i dus 'di gsungs //
- om āḥ hūṃ badzra gu ru padma siddhi hūṃ /
 ngo bo 'gyur ba med pa chos kyi sku //
 rang bzhin gsal mdangs 'tsher ba longs spyod rdzogs //
 10 thugs rje ma nges der ston bla ma la //
 gsol ba 'debs so sku gsum [^D42b] lhun grub shog /
 dri med mdangs ldan ko sha'i mtsho gling las //
 legs skyes padma 'byung gnas thugs kyi sras //
 snyigs dus 'gro la brtse ba'i thugs rje can //
 15 gar dbang rdo rje'i zhabs la gsol ba 'debs //
 'di ltar khyod la gus pas gsol btab mthus //
 lus ngag yid [^A49a] la sku gsung thugs 'phos nas //
 bum gsang shes rab rig pa'i rtсал dbang gis //
 kun bzang gdod ma tshe 'dir bsgrod par shog /
- 20 [^B54a] ces pa 'di nyid glang mkhar rdzong du rgyal rtse'i zhal ngo med srong
 gnas kyiis rgyun du gsol ba 'debs pa'i tshigs bcad [^C35a] cig dgos zhus pa'i ngor
 rtсал ba'o //

[22]

- de nas dgun brag dkar rta so'i bla tshogs la zab tig gi dbang lung rgyas par
 25 gngang nas rjes su sku mtshams la bzhugs spyid [^D43a] dus thab la rgyud nas
- 20 med srong] *r.* me srong 25 spyid] *r.* C dpyid 25 rgyud] *r.* brgyud
- 2 gzhung gi bkas] C zhung gis bka'i 3 byams sprin] C byams 'grin 3 rim] C rims 3
 zhag bdun gyi] C bzhag bdun gyis 4 gdug] C dug 4 sgrol] C grol 4 zlog] C bzlog
 5 bsgrubs] C sgrubs 5 skyid grong rdzong] C bskyid grong sdzong 6 phebs] C 'phebs
 6 gsungs] C add. so 9 mdangs] C gdangs 9 longs spyod] B long spyod 9 rdzogs]
 C sdzod 12 mtsho] C 'tsho 14 brtse ba'i] B brtse pa'i; C rtse pas 15 rdo rje'i] D om.
 rdo 16 gus pas] C om. 16 gsol] C add. ba 16 btab] C add. pa'i 16 mthus] C 'thus
 17 'phos] C phos 19 bsgrod] C sgrub 20 glang mkhar rdzong du] C glang khar sdzong
 {{du}} 20 rgyal] C om. 20 rtse'i] C rtser 20 srong] B spong 21 gnas kyiis] B gnas
 gyis 21 zhus] D om. 22 rtсал ba'o] C rtсал pa'o 24 brag dkar rta so'i] B brag kar rta so'i
 24 tig gi] C tgis 25 sku mtshams] C sku 'tshams
- 2 mang yul] D (mang) yul 3 drangs te] C drangs ste 4 gdab] B gdam (gdab) 4 53b]
 B 54b 9 rang bzhin] D rang bzhin {{--}} 11 42b] D 43b 20 54a] B 55a 21 rgyun
 du] D rgyun (du) 25 43a] D 44a

skyang srib tu phebs / bcu dpon bstan pas phud kha dang lo phogs phul nas
 shel phug tu phebs 'phral la / slar yang zva phug sgrub sder spyang drangs nas
 phebs / spyir brag dmar bsam 'grub chos gling du lan lnga phebs pa'i bar pa
 la / rdzogs pa chen po dgongs pa zangs thal / chos tshan nyer lnga / rdor sems
 snying [^A49b] thig / rdor sems thugs kyi me long / padma'i snyan brgyud / rtse
 gsum [^B54b] snying thig sogs kyi dbang khrid lung bcas rdzogs par gnang ba
 yin no //

de nas rting ma zva phug brag dmar chos gling gi chos grva'i bzhugs khri la
 bzhugs skabs 'di gsungs //

gzhi nas ma bcos bcos min pa'i // 10

[^D43b] lam 'di bsgrod dka' shin du 'jigs //

gang du'ang ma phyin gang du'ang min

gang du'ang 'gro bar mi bya'o //

nang par nyi ma'i rta la zhon //

sang nyin sa gzhi brjid chags shing // 15

mi yi rta la mi zhon nas //

zla khyim gnas su nga bdag 'gro //

yang gsungs pa /

om bla ma sangs rgyas rin po che //

āh sangs rgyas gsung rab gzigs mkhas khyed // 20

[^C35b] hūm bsam gzhig legs par gnang zhu dang //

hriḥ sku bzhi lhun grub bla ma nga //

om 'gro ba sems can don [^A50a] phyed du //

ma ma 'gags myur du gtong [^B55a] ba zhu //

ṇi rang gi sems la gros dris te // 25

pad thag chod byung na myur du mjal //

4 zangs] r. zang 11 shin du] r. shin tu; C shintu

1 skyang] B, C kyang 1 srib tu] C srib du 1 bstan] C stan 2 'phral] C phral 2
 sder] C der 3 phebs] C 'phebs 3 'grub] C grub 3 phebs pa'i] C phebs pas 3 bar
 pa] B om.; C bar ba 4 rdzogs] C sdzod 4 zangs] C bzang 4 tshan] C mtshan 5
 thugs kyi] C thugs kyi 6 sogs kyi] C sogs kyi 6 lung] C add. 3 6 rdzogs] C om.
 6 gnang ba] C gnang pa; D gnang ba{{-}} 8 rting] C ting 8 gling gi] C gling gi 8
 chos grva'i] D chos gra'i 8 bzhugs] C zhuḍ 9 gsungs] C gsung 10 gzhi] C zhi 11
 bsgrod] C grod; D bsgrod {{-}} 13 'gro bar] C 'gro par; D ('gro) bar 14 nang par] B
 nang bar 14 nyi ma'i] B nya ma'i 15 gzhi] C 4 17 khyim] C khyims 17 bdag] C
 dag 20 āh] C a 20 rab] C rabs 21 gzhig] C zhig 22 bzhi] B zhi; C 4 23 don]
 A₁, D add. nga; A₂ don {{-}} 24 gtong ba] C btong pa 25 rang gi] C rang gi 25
 gros dris] C dros bris 26 chod] C mchod 26 mjal] C 'jal

2 phug tu] C phug du 6 54b] B 55b 6 khrid] C (khrid) 11 43b] D 44b 12 du'ang]
 B {{-}} du'ang 12 du'ang] C du'ang 16 rta la] D rta (la) 18 yang gsungs pa] C (yang
 gsungs pa) 24 55a] B 56a

- me 'khor ba sreg pa'i rlung 'tshub 'di //
hūṃ 'gyur med [^D44a] rtogs na byed dgos med //
āḥ lhun grub kyi bla ma rin po che //
sku gsum gyi ngang du bzhugs par zhu //
5 bdag yang yang zhal dkyil lta yis yong //
- zhes gsungs / yang nang par kha ba chen po babs nas 'di gsungs /
rang byung mi 'gag mi gsung ba'i //
sangs rgyas gsung de kho bos go /
mi 'gyur rang bzhin lhun grub pa'i //
10 bcad rgya kha bas bcad nas brda'o
- gsungs // yang gsungs pa /
om āḥ hūṃ /
sku gsum lhun gyi grub pa'i zhing //
sdings ri dpal gyi dgon pa na //
15 rje cig ka ma shi la zhes //
gzungs ma bzhi yi nang nas ni //
mkha' 'gro [^B55b] zha ma zhes bya ba'i //
sku [^A50b] gsung thugs [^D44b] sras ko brag pa //
the tshom med do yid gnyis spongs //
- 20 yang gre mo'i tshul du gsungs pa /
'di bdag 'di bdag med pa'i zhing khams su //
nga bdag ngar 'dzin med pa'i bla ma ngas //
gar phog 'dir phog med pa'i chal chol tshig /
smras so lha dang mi kun bzod bzhes shig /
- 25 de nas [^C36a] rgyal po don grub kyi spyen 'dren la rten / rud du phebs khrom
-
- 13 lhun gyi] *r.* C lhun gyis 14 sdings ri] *r.* ding ri 15 ka ma shi la] *r.* ka ma la shi la
25 rten] *r.* brten
-
- 1 sreg] C bsreg 1 'tshub] C tshub 3 āḥ] C a 3 grub kyi] C grub gyis 4 gsum gyi]
C 3 gyis 6 nang par] B, C nang bar 6 gsungs] C *add.* so 7 byung] C 'byung 7
gsung ba'i] B gsung pa'i; C gsung pas 8 kho bos go] C kho bo'i sgo 9 grub pa'i] C grub
pas 10 rgya] C rgyu 10 kha bas] C kha pas 11 yang gsungs pa /] C *om.* 13 grub]
C sgrub 14 dpal gyi] C dpal gyis 15 ka ma shi la] C kâ ma la shi lā 16 gzungs] C
bzungs 17 zha ma] C zha ba 17 zhes] B zhe 18 sras] C mchog 24 bzhes] C zhes
25 rgyal po] C rgyal ba 25 don grub kyi] C don grub kyis 25 phebs] C 'phebs
-
- 2 44a] D 45a 11 gsungs] C (gsungs) 17 55b] B 56b 18 44b] D 45b 19–20 med
do ... gre mo'i] A₁ *ill.* 22 'dzin med pa'i bla ma] A₁ *ill.* 23 gar phog 'dir] A₁ *ill.* 24
lha dang] D lha (dang) 24 shig] A₁ *ill.* 25 don] A₁ *ill.* 25 rten / rud du] A₁ *ill.*

dbang rgyas par mdzad cing skya btsun mchog dman kun gyis dkar po dge ba'i
sa bon sna re ma bskrun pa med do //

de nas snying du khrom dbang dang 'bul nod rnams bzhes nas shel phug tu
phebs / de'i dgun grva bu slob kun la zab tig gi khrid zhib rgyas dang / nges
par 'byung ba'i zhal gdams zhal bkod bslab bya sogs kyi sgo [^B56a] nas thugs 5
shin du brtse bar mdzad pa yin no // //

[23]

[^A51a] de nas bla ma chen po 'di [^D45a] nyid bdud bzhi ma lus bcom pas /
chos sku ti la nyag gcig gi sku la / skye 'chi'i mtshan ma mi mnga' yang / kun
rdzob ltar snang gi ngor rtag 'dzin can sun dbyung ba dang / le lo can chos la 10
bskul phyir gzugs sku chos dbyings su bsdu bar dgongs pa'i bka' shog / chos
rje rdzong pa la zva phug tu phebs pa ni / chos rje rin po cher zhu ba / rang
gzhan gyi tshogs rdzogs sgrub sbyongs la 'dir sgrub chen cig tshugs na bsam
pas / 'o brgyal la mi zgigs par dam tshig gis bskul zhing / khyed dpon slob
bcvo lnga skor cig zla ba 'di'i nyer dgu la phebs cha yod pa dang / 'dir rgyun 15
ring tsam bzhugs dgos [^B56b; ^C36b] pa 'dug pas / de lugs kyi thugs gang rtsol
yod pa mkhyen gsung ba gnang / [^A51b] de nas [^D45b] bka' shog nang ltar
bka' sgrubs nas shel phug tu ril bu sgril zin 'tshams snga dro sgrub chen 'dzugs
rgyu'i do nub / sku 'chams mang du mdzad pas zhabs cung zad snyung ba'i
tshul bstan / de nas sgrub chen gyi dkyil 'khor rgyan bkod bcas rgyas par grub 20
nas / gzungs thag drangs skabs dbus tshangs pa'i gzungs thag gi sna la gru gu
chung yod pa rkyen med par sbad kyi chad 'dug pa mtshan ma ngan par shes
/ de dus gzim chung la bcos cung zad byas pa la / khang pa dga' mo byung
'dug ste bdag po mi sdod pa 'dra gsungs / sgrub chen grol nas skye bdun ril bu

3 nod] *r.* C snod 6 shin du] *r.* shin tu; C shintu 8 ma lus] *r.* C *add.* par 15 bcvo]
r. bco 16 lugs kyi] *r.* C lugs kyi? 18 'tshams] *r.* mtshams 22 sbad kyi] *r.* C rbad kyi

1 btsun] **B** brtsun 1 dge ba'i] **B, C** dge pa'i 3 bzhes nas] **C** zhes nas; **D** bzhes (nas) 4
grva] **C** dgrva 4 kun la] **C** *om.* la 5 'byung ba'i] **B, C** 'byung pa'i 5 zhal gdams] **D**
om. 6 brtse] **C** rtse 9 gcig gi] **C** 1 gis 9 sku la] **B** skul 9 'chi'i] **D** bchi'i 10 sun
dbyung ba] **B** sun dbyung pa 12 rdzong] **C** sdzong 12–13 rang gzhan gyi] **C** rang gzhan
gyis 13 rdzogs] **C** sdzod 13 tshugs] **C** rtsud 14 brgyal] **C** rgyal 14 dam tshig gis]
C dam tshig gi 15 zla ba] **C** zla pa 16 ring] **C** rings 16 bzhugs] **C** zhuḍ 16 dgos] **B**
dogs 17 gsung ba] **C** gsung pa; **D** gsung ba{---} 17 gnang] **C** snang 18 bka' sgrubs]
C bka' sgrub; **D** *om.* bka' 18 sgril] **C** dril 18 snga dro] **C** snga gro 19 sku 'chams] **B,**
C, D sku 'tshams 19 snyung ba'i] **B, C** snyung pa'i 20 sgrub chen gyi] **C** sgrub chen kyi
20 rgyan] **C** brgyan 23 gzim] **C** zim

1 mchog] **A**₁ *ill.* 1 gyis dkar po] **A**₁ *ill.* 2 bon sna re] **A**₁ *ill.* 2 bskrun pa med do]
A₁ *ill.* 3 de] **A**₁ *ill.* 3 phug tu] **C** phug du 5 56a] **B** 57a 8 bla ma] **A**₁ *ill.* 8 45a]
D 46a 9 gcig gi sku la / skye] **A**₁ *ill.* 9 mnga' yang] **A**₁ *ill.* 10–11 can chos la bskul
phyir] **A**₁ *ill.* 11 sku] **A**₁ *ill.* 12 phug tu] **C** phug du 12 ba] **A**₁ *ill.* 13 sbyongs la]
C sbyongs la {sgrib} 16 56b] **B** 57b 17 45b] **D** 46b 18 phug tu] **C** phug du

- sku zhabs su spyang drangs pas / dam rdzas kyī na [^B57a] bza' log nas hre hre
 bor song 'dug pa zhal snga nas ni cang mi gsung / gzhan thams cad rnam rtog
 tu song / de dus zhal [^A52a; ^D46a] snga nas de ring glog dmar 'khyug gi 'dug
 mthong ngam gsung / de nas zhabs kyī snyung gzhi de yar sleb nas zhal dbugs
 5 thug pa tsam las snyung rgyu ni cher med / de ring nyer lnga la sgrub chen gyi
 dga' ston byed dgos pa 'dug pas / chos rje rin po che lha [^C37a] khang gi nga'i
 khri la cis kyang yin pas bzhugs su chug gsungs / de ni zhing la phebs rjes rgyal
 tshab tu mnga' gsol ba yin 'dug / yang nyer drug gi srod chil ba'i dus shel phug
 gi g.yas kyī sgang phyogs nas rol mo sna tshogs sbir ba'i sgra shin du gsal ba
 10 yul pa kun gyi tshor ba byung nas sku rim du gtor bzlog mdzad pa yin yong
 bsam pa [^B57b] byung 'dug / de nas nyar bdun gyi snga gro yum la / lho nub
 dpal ri nas dung gi skad byung thos bsam gsungs / [^A52b] de yang zab tig gi
 lung bstan las // nyer [^D46b] lnga so bdun zhe dgu'i so 'tshams su // za byed
 mkha' 'gro rnams kyis khyed la sdig / gsung ba yod pas sku tshe'i 'prang rjes
 15 ma'i thog / dgung lo zhe drug bzhes pa / shing mo glang gi lo'i hor zla bzhi
 pa'i nyer bdun gyi snga dro nyi ma shar lhod pa la / sku drangs por bsrangs te
 dgongs pa chos dbyings su thim pa'i tshul bstan no //

- de la rnal 'byor pa rab 'od gsal gyi ngang nas chos sku zangs thal du sang rgya
 ba / 'bring nyams kyī 'od gsal gyi ngang nas zhag ci rigs su bzhugs nas longs
 20 skur sang rgya ba / tha ma zhag gsum nyi dros bar brgyal thabs su gnas [^B58a]
 nas skye ba sprul skur sang rgya bar [^C37b] bshad pas / bla ma chen po 'di ni
 rdzogs smin sbyang gsum skad cig nyid la sgrod de [^A53a] 'pho med thig le
 chen po'i skur zangs thal du sangs rgyas par gor ma chags so //

9 shin du] *r.* shin tu; **C** shintu 10 kun gyi] *r.* kun gyis; **C** kunyis 11 nyar] *r.* **B, C, D**
 nyer 11 snga gro] *r.* snga dro 13 so 'tshams] *r.* so mtshams 14 'prang] *r.* **B, C, D**
 'phrang 16 drangs por] *r.* **B, C, D** drang por 18 zangs] *r.* zang 23 zangs] *r.* **C** zang

2 zhal snga nas] **B** *add.* ci (*om.?*) 2 gzhan] **C** bzhan 3 de dus] **D** de nas 3 'khyug
 gi] **C** khyugin 4 gzhi] **B, C** bzhi 4 de] **C** da *add.* yang 4 sleb nas] **C** *om.* nas; **D**
 sleb{-} nas 5 snyung] **C** *om., add.* bzhan sku 5 sgrub chen gyi] **C** sgrub chen kyī; **D**
 grub chen gyi 6 khang gi] **C** khang gis 7 chug gsungs] **C** chugsung 8 gsol ba] **C** gsol
 pa 8 drug gi] **C** drugis 8 chil ba'i] **B, C** chil pa'i 9 sbir ba'i] **B, C** sbir pa'i 9 gsal ba]
 C gsal pa 10 yul pa] **B, D** yul ba 10 rim] **C** rims 11 bdun gyi] **C** bdun gyis 12 dung
 gi] **C** dung gis 12 bsam gsungs] **C** sam gsung 12 tig gi] **C** tigus 13 lung bstan las] **C**
 lung bstan la 14 rnams kyis] **C** rnams gyis 14 gsung ba yod pas] **C** (gsungs pa yod pa)
 15 bzhes] **C** zhes 15 glang gi] **C** glang gis 16 bdun gyi] **C** bdun gyis 16 snga dro]
C, D snga gro 16 bsrangs te] **C** bsrangs ste; **D** bsrang te 17 thim] **C** thims 18 zangs]
C bzang 18–19 sang rgya ba] **C** sargyas pa 19 nyams kyī] **C** nyams kyis 19–20 longs
 skur] **C** long skur 20 sang rgya ba] **C** sargyas ba 20 brgyal] **C** rgyal 21 sang rgya bar]
C sangs rgya bas 22 rdzogs smin sbyang gsum] **C** sdzod smin sbyangs 3 22 sgrod de] **C**
 grod de 23 rgyas par] **C** rgya bar

1 57a] **B** 58a 3 46a] **D** 47a 3 glog] **A**₁ *ill.* 3 'khyug] **A**₁ *ill.* 8 tshab tu] **B, C**
 tshab du 11 57b] **B** 58b 13 46b] **D** 47b 15 glang] **A**₁ *ill.* 17 bstan no] **C** bstan to
 20 58a] **B** 59a 206.22–207.2 thig le ... shel] **A**₁ *ill.*

[24]

sku thim 'phral la shel phug nas nam mkha'i mthongs su 'ja' lam sna lnga zug
 pa kun gyis mthong [^D47a] ba dang / de dang dus mtshungs su gangs ku la
 dpal bzungs kyī rtser / 'ja' sprin gyi gur khyim phub pa lta bu rdzong dkar po
 nas kun gyis mthong ba byung 'dug / de nas gnam gang gi nyin spur zhugs la 5
 zhen pa'i tshe / na bza' brtol nas sku dngos kyī me bzhes man shing gi lha
 ma rnams phyir bton te / shing cung zad kyang 'bul ma dgos par me rang 'bar
 du byung ste / de yang sku las me skyes pa padma [^B58b] 'dab drug dang 'dab
 brgyad dang / 'dab ma stong ldan lta bu dang / me lce rdo rje rtse gcig pa dang
 nor bu'i rnam pa padma'i [^A53b] rnam pa / ral gri lta bu / kha dog kyang 'phrin 10
 las rnam bzhir 'bar ba / me sgra dung cha lang ting ting shag rnga rol lta bu
 dang / sngags sgra bsgrog pa lta bu dang / du ba chung zhing gyen du phyur
 ba la spos dri sna tshogs 'thul ba sogs ngo mtshar tshad las 'das so //

[25]

[^D47b] dbu dza ril du byon pa rten gyi [^C38a] thugs kar bzhu gsol ba yin 15
 / de nas gdung thams cad phye mar bzhu ste / grva btsun mang pos zla phyed
 kyī bar du gdung tshva shin du mang ba btab cing / gsang sngags kyī dkyil
 'khor zhal phye nas cho ga chos spyod gsol 'debs sogs kyī sgo nas / mchod 'bul
 yun ring du phul ba yin no //

gong gi bka' [^B59a] shog las / dam tshig gis bskul zhing yun ring tsam gsung 20
 ba yang 'di la dgongs pa yin 'dug / de nas gdung tshva rnams / gu ru'i sgrub
 gnas phug mo che'i phugs kyī bla [^A54a] ma rigs 'dzin chen pos bsgrub pa yun

17 shin du] *r.* shin tu; C shintu 22 bsgrub] *r.* C sgrub

2 'phral] B 'bral; C bral 2 mthongs su] B mthongsu; C 'thongsu 3 mthong ba] C
 mthong pa 3 mtshungs su] C tshungsu 3–4 gangs ku la dpal bzungs kyī] C gangs sku
 lha dpal bzungs kyis 4 sprin gyi] C sprin gyis 4 khyim] C khyims 4 phub pa] C phug
 pa; D phub pha 4 rdzong] C sdzong 5 mthong ba] C mthong pa 5 gang gi] C gang
 gis 6 bzhes] C zhes 6 shing gi] C shing gis 7 bton te] C bston ste 9 gcig] B cig
 10 rnam pa] C add. dang 11 rnam] B om.; C (rnam) 11 ting ting] D rting rting 11
 rol] D add. mo 12 bsgrog] D sgrog 12 zhing] D gzhing 13 'thul] C thul 15 rten
 gyi] C rten gyis 15 thugs kar] C thugs khar 16 gdung] C dung 16 bzhu ste] C zhu
 te 16 btsun] B tsun 16–17 phyed kyī] C phyed kyis 17 gdung] C dung 17 mang
 ba] B, C mang pa 17 btab] D tab 18 sogs] D svogs 19 phul ba] B phul pa; C 'phul
 pa 20 gong gi] C gong gis 21 gdung] C dung 22 phugs kyī] C phugs kyis 22 chen
 pos] C cheno'i

2–3 'ja' lam ... mtshungs su] A₁ ill. 3 47a] D 48a 4 rtser] A₁ ill. 4 sprin ... rdzong]
 A₁ ill. 5 gyis mthong] A₁ ill. 6 pa'i tshe] A₁ ill. 6 me] A₁ ill. 7 phyir] A₁ ill. 8
 skyes] C skyes {{ste}} 8 58b] B 59b 8 drug dang] A₂ ill. 10 kyang] A₁ ill. 11–12
 rnam bzhir ... sngags] A₁ ill. 11 bzhir] C bzhi'i (bzhir 12 du ba] B du ba {{nga}}
 12 gyen du] A₁ ill. du 13 dri] A₁ ill. 13 'thul ... tshad las] A₁ ill. 15 47b] D 48b
 16 de nas ... zhu te] C (de nas ... zhu te) 16 gdung] A₁ ill. 16 bzhu ste / grva] A₁ ill.
 17 tshva] A₁ ill. 17 sngags kyī] B {{g}} sngags kyī; C sgngad kyis 19 yin no //] B yin
 no {{gsang sngags kyī dkyil 'khor /}} 20 59a] B 60a 20 bskul] A₁ ill. 20–21 gsung
 ba] A₂ ill. ba

ring du mdzad pa'i / sgrub khang chung ngu zhig yod par / bka' bzhin du der
bzhugs su gsol te che khengs chung khengs su song ba la / ldebs bris kyis rgyas
btab ste rab gnas bkra shis mnga' gsol dang bcas te legs par grub pa yin [^D48a]
no //

5

[26]

de la dgongs rdzogs mchod 'bul ji ltar phul ba ni / yum rin mo che'i gsung nas
gser dngul zangs sogs sku chas 'di rnam bzhag nas ci byed / thams cad dgongs
rdzogs su thongs pa byed gsungs nas / zhing la [^B59b] phebs 'phral la / chos
sde chen po 'phel rgyas gling gi mkhan bor 'bul chen / dge 'dun spyir mang
10 ja 'gyed rgya chen po dang / gung stod smad kyi dgon sde che chung [^C38b]
gi bla tshogs bcas par bsngo rten 'gyed tshogs 'khor sogs gang la gang [^A54b]
'os su bsgrubs / nub ris rgya 'og gi dgon sde che chung gi bla tshogs thams cad
la bsngo rten 'gyed tshogs 'khor gang 'os dang / khyad par sde lha mdun bla
tshogs la cho ga stong tshar bzang po 'bul 'gyed 'dzeg bcas bsgrubs / mnyam
15 snying rud ros ko ron nang tshar gtsang chung rnam kyi yul par bre 'gyed re
gnang ba yin no //

gser [^D48b] dngul gang yod kyi thog nas nang rten bzhengs pa'i rgyur nyung
tsam zhig bzhag / byin mo mang ja'i rgyu dang / dar ras mchod cha zangs [^B60a]
sogs 'bul tshan sna tshogs dang bcas / dbus gtsang du mang skol la phyag g.yog
20 ngos ma bzhi rdzong rta zhus pa ni / rgyal dbang thams cad mkhyen gzigs chen
por gser dngul sogs 'bul tshan rgya che tsam dang / gzhan bla chen bla phran
mang po la bsngo rten 'bul ba che [^A55a] chung gang 'os / ser 'bras dge gsum
gtso bor gyur pa'i dgon sde che chung phal cher la mang ja re / lha sa'i jo bo
rin po che sogs rten gsum byin rlabs can kun la dkar me re dang / byang ngam
25 ring / ri bo bkra bzang / pra dum skyid grong 'phags pa sogs la'ang de bzhin
te / thams cad dmigs su 'khyol zhing srid zhi'i dpal mgon ma hā gu ru 'dus
pa rgya mtshor bcas pas thugs dges pa [^C39a] bskyed pa'i phebs [^B60b] tshogs

9 mkhan bor] *r.* C, **D** mkhan por 20 ngos] *r.* dngos 20 rdzong rta] *r.* rdzongs sta 22
dge] *r.* dga'

1 bzhin du] **B** *om.* du 1 der] **C** *add.* (?) 2 gsol te] **C** *om.* te 2 khengs su] **C** khengs
la 2 song ba] **C** *om.* ba 2 bris kyis] **D** bris gyis 3 bcas te] **C** *om.* te 3 grub] **C** sgrub
6 rdzogs] **C** sdzot 6 phul ba] **C** phul pa 8 rdzogs su] **C** sdzogsu 8 phebs 'phral] **C**
'phebs phral 9 gling gi] **C** gling gis 10 ja] **C** *add.* dang 10 stod] **C** bstod 10–11
chung gi] **C** chung gis 11 sogs] **D** svogs 12 bsgrubs] **C** sgrubs 12 'og gi] **C** 'ogis 12
chung gi] **C** chung gis 14 bsgrubs] **C** sgrubs 15 re] **C** bre 17 yod kyi] **C** yod kyis
17 bzhengs] **C** zhengs 17 rgyur] **C** rgyu 18 bzhag] **B** zhag 19 tshan] **C** mtshan 19
mang skol] **C** *om.* 20 rdzong] **C** sdzong 20 zhus] **D** bzhus 21 sogs] **D** svogs 21
tshan] **C** mtshan 21 gzhan] **C** bzhan 25 bkra bzang] **C** kra bzang; **D** (bkra) bzang 26
zhi'i] **C** bzhi'i 27 39a] **C** *add.* mtshor bcas pas thuḍ dges pa

3 btab ste] **C** btab te 3 48a] **D** 49a 8 59b] **B** 60b 9 mang] **B** mang {{bya}} 17
48b] **D** 49b 17 nyung] **D** nyung{{-}} 18 ras] **B** sars (ras) 18 60a] **B** 61a 26 ma
hā] **B** mahā 27 bskyed pa'i] **D** bskyed pa'i{{-}} 27 60b] **B** 61b

dang bcas te legs [^D49a] par grub cing 'khor ba yin no //

[27]

nga bal po zhig 'byor nas rten bzhengs shig grub na / blo bde ba'i tha ma zhig
yong ba 'dug bsam / skyid grong du bal po lta myul la btang ba las / rdzong
dkar nas dpon po dkyil khang bas bal po mkhas pa dgos na 'di na yod ngas 5
mthun [^A55b] rkyen byas pa'i chog gsungs nas / bal po tsan dar dpon g.yog
bzhi bos / nang rten rgyal ba byams pa'i sku brnyan mi tshad longs sku bzang
g.yu'i phra rgyan can blta bas chog mi shes pa gcig dang / bzo phud la bla ma
chen po nyid kyi sku brnyan mtho tshad ma dang bcas glang lo rang gi zla ba
bcu pa tshun la yongs rdzogs grub pa yin cing / gzungs gzugs gter rdzas shog 10
ser byin rlabs can [^B61a] mang po dang bcas rab gnas [^D49b] bkra shis mnga'
gsol rnams / chos rje rdzong pa dpon slob rnams kyis mdzad pa yin no // //

[Colophon]

de lta'i rnam thar nges don rgya mtsho 'di //
gu ru chos kyi spyen can sprin g.yos pas // 15
thugs rje'i char rgyun rnam thar me tog 'khrungs //
byin gyis rlabs pa'i bka' 'di dzā yendra //
sing har grags pa [^A56a] kho bos spyen sngar ni //
[^C39b] ring du bsten pa'i zhabs 'bring ba nyid dang //
snga phyi'i mdzad tshul zhib char gleng bgros te // 20
sre slad sgro skur skyon spangs legs sgrubs 'dis //
rigs 'dzin chen po'i thugs dgongs rdzogs pa dang //
gdul byar gyur pa'i 'gro rnams smin grol shog /
'dir 'bad byas bskul yid rang zag bcas zag med dge ba'i tshogs //
[^B61b] ma rgan 'gro la [^D50a] rab bsngo dpal ri padma'i gzhal yas su // 25

10 gzhugs] *r.* gzhug

1 grub] C sgrub 3 nga] D da 3 bzhengs] C zhengs 3 bde ba'i] B, C bde pa'i; D bde
bas 4 yong ba] C yong pa 4 bal po] C add. zhig 4 btang ba] C btang pa 4–5 rdzong
dkar] C sdzong khang 5 khang bas] C khang pas 5 'di na] D om. 6 mthun] C 'thun
6 rkyen] C skyen 6 byas pa'i] C, D byas pas 6 chog] C mchog 7 rgyal ba] C rgyal
pa 8 rgyan] B (rgyan); C brgyan 8 blta bas] C lta pas 8 chog] C mchog 8 shes] D
shis 8 bzo] B gzo 9 rang gi] C rang gis 9 zla ba] C zla pa 10 rdzogs grub] C sdzod
sgrub 10 gzungs] C bzungs 10 gzhugs] B bzhugs; C bzhud 10 rdzas] C sdzas 11
byin rlabs] D byin rrlabs 11 bkra shis] D bkra shi 12 rdzong] C sdzong 12 rnams
kyis] C rnams gyis 16 char] C 'char 16 me tog] C me rtog 17 dzā yendra] C dza
lendra; D dza yendra 18 kho bos] C kho bo'i 19 bsten] C brten 19 'bring ba] C 'dring
pa 21 sgrubs] C sgrub 21 'dis] C 'di 22 rdzogs] C sdzogs 24 zag bcas] B zag cas;
D zag {{--}} bcas 24 dge ba'i] B, C dge pa'i

1 49a] D 50a 4 lta] A₂ ill. 9 chen po] D chen po {{--}} 11 61a] B 62a 11 49b]
D 50b 25 61b] B 62b 25 50a] D 51a

o rgyan gu ru 'i zhabs drung rigs 'dzin gral la legs 'khod de //
 phyir mi zlog pa'i dkyil 'khor gcig tu cham cig sangs rgyas shing //
 gsang chen bstan pa dbyar rnga lta bus 'dzam gling khyab gyur cig //
 dge'o //

- 5 [A56b] rigs 'dzin chen po'i bka' 'bum yongs rdzogs 'di //
 gu ru'i sgrub gnas shel phug chos rdzong du //
 yum chen kun bzang dbang mos spar du sgrubs //
 spar bskos mkhas pa mnos 'byor le lhar bcas //
 slob bu pad chos bdud 'dul gsum gyis bskos //
 10 yig mkhan tshe ring le ris mkhas kun bzang //
 spar shing gcig dang shing gzhog tshe yi ming //
 dad pas phyogs 'dir yon gyi zla sbyar ba //
 dol nas bla ma jo bos rgya tam ni //
 nyi shu gnam zhing zva phug bla ma yis //
 15 spar [C40a] shing nyi shu'i 'degdang [B62a] pad chos kyis //
 ma yi don du spar shing bcu bzhi bteg //
 mnos 'byor bdud 'dul dpun gyis spar shing bzhi //
 bla ma 'tsho byed drung gis zho gang rtsis //
 bu lags mkhyen chos yum mad 'dzo mo dang //
 20 mar bre lnga yi 'degdang mdzad bkras bsam gyis //
 rgya tam gcig dang bcu dpon bstan pa yis //
 rnam dkar gcig phul gzhan yang rgyu dngos dang //
 sgo gsum 'dir [A57a] 'bad bcu tshigs skabs chang sogs //
 ma rgan 'brel thogs rjes su yi rang bcas //
 25 chams gcig padma 'od du sangs rgyas shog //
 maṃga lam //

8 bskos] r. brkos 9 bskos] r. brkos 17 dpun] r. C spun 19 'dzo mo] r. C mdzo mo

1 'khod de] C'khod ste 2 zlog] Cldog 2 gcig] Ccig 3 lta bus] B lta bu'i 3 'dzam]
 C'dzam 3 gyur cig //] D add. bkra shis // mang ga lam // 3 cig] Cgcig 4 dge'o]
 A₁, A₂ om., add. ('di yan bzhi yang chos rkos //); C om. 5–25 rigs 'dzin chen po'i bka' 'bum
 ...sangs rgyas shog /] D om. 5 rdzogs] Csdzogs 6 rdzong] Csdzong 7 dbang mos]
 Cdbang mo'i 8 bskos] Cbkos 9 bskos] Cbkos 10 ring] B, C rings 11 gcig] Ccig
 11 gzhog] Cbzhoḍ 11 tshe yi] Ctshe yis 12 dad pas] Cdad pa'i 12 yon gyi] Cyon
 gyis 13 jo bos] Cjoo'i 16 bteg] Cbrteg 17 dpun gyis] Cspun kyis 18 'tsho byed]
 Cmtsho byed 19 lags] Cleḍ 22 gzhan] Cbzhan 23 skabs] Bskab 23 chang] C
 'chang 24 yi] Cyid 25 chams] Bcham 26 maṃga lam] Bmaṃgala; C om.; D maṃga
 lam

3 khyab] A₁ ill. 5 yongs] A₁ ill. 7 dbang] A₂ ill. 8–9 lhar bcas ... pad chos] A₁ ill.
 10 tshe ring le ris] A₁ ill. 11 dang] A₁ ill. 11–12 tshe yi ming ... sbyar] A₁ ill. 13
 tam] A₁ ill. 14 gnam zhing] A₁ ill. 14 phug] A₁ ill. 15 shing] A₁ ill. 15 62a] B
 63a 15 chos] A₁ ill. 16 ma] A₁ ill. 17 'bdud 'dul ... spar shing] A₁ ill. 18–19 drung
 ... mkhyen] A₁ ill. 20 'degdang mdzad bkras bsam gyis] A₁ ill. 21 tam] A₁ ill.

[^Byi ge pa ni bsnyom las pa 'phrin las lhun grub he he // zhal gro /]

[^Crigs 'dzin chen po gar dbang rdo rje yis //
 phyi yi rnam thar nges don rgya mtsho 'di //
 snyoms las bla ming mdo sngags bstan 'dzin gyis //
 rang bzhan kun la phan phyir dad pas zhengs //
 dge des dad bzhin 'brel thogs sems can gtsos //
 mar gur 'gro kun gnam mkhyen myur thob shog /
 bdag kyang skye dang tshe rabs thams cad du //
 'gro drug 'dren pa'i sde dpon byed par shog /
 dge'o //]

5

10

1 bsnyom] *r.* snyoms 1 zhal gro] *r.* zhal dro

1 [^Byi ge pa ... zhal gro /] **A₁, A₂, C, D** *om.* 2–10 [^Crigs 'dzin ... dge'o //] **A₁, A₂, B, D** *om.*

1–10 —] —

III.

CATALOG OF RIG-'DZIN GAR-DBANG RDO-RJE'S WORKS

Introductory Remarks

The collected writings of Rig-'dzin Gar-dbang rdo-rje snying-po essentially comprise the cycle of biographical writings, i.e. his "outer", "inner", and "secret" biographies (*phyi nang gsang gsum gyi rnam thar*) and his treasure-teachings (*gter chos*), i.e. the *Thugs rje chen po rtsa gsum snying thig*, the *rDor sems thugs kyi me long*, the *Padma'i ngyan brgyud*, the *Phur pa spu gri reg gcod*, and the *Zab tig chos dbyings rang gsal*. For the compilation of the present catalog I relied on the rich data available in the microfilm archive of the NGMP/CP (Nepal German Manuscript Preservation/Cataloguing Project) on the one hand, and, on the other, I included the entries on Gar-dbang rdo-rje in the digital archive of the TBRC (Tibetan Buddhist Resource Center). Whereas the data gathered in the TBRC covers primarily those versions of Gar-dbang rdo-rje's works that were already published in print before, the versions of his works contained in the NGMPP mainly represent hitherto unknown editions. Though the colophon of his outer biography states that all of his works were printed as a xylograph, based on the information included in this catalog, this claim could not be validated.ⁱ That is to say that only his biographical writings were printed while his treasure-teachings are only available as *dbu can* and *dbu med* manuscripts.

As the *dbu med* edition of the biographical cycle published and contained in the TBRC represents, with regard to the orthography, the least reliable version of the texts,ⁱⁱ special note should be taken of the many, as yet unpublished, *dbu can* xylograph copies of the collection included within the microfilm archive of the NGMPP.ⁱⁱⁱ

Concerning the treasure-cycles, generally speaking, these are each made up of a multifaceted collection of numerous, short Sādhana (*sgrub*), empowerments (*dbang*), instructional texts (*khrid*), and even gTer-ma drawings and liturgic tantric illustrations, which clearly reflect a fusion of classic rNying-ma-pa and bKa'-brgyud-pa teachings, e.g. texts on the Guruyoga or the *Nā ro chos drug*. Many of these short chapters are introduced by a line of *gter yig*.^{iv} However, the content, number, and order of the chapters differ considerably in the various

ⁱ Cf. the introductory remarks to the translation, Part II, Chapter 1.

ⁱⁱ Cf. the introductory remarks to the text edition, Part II, Chapter 2.

ⁱⁱⁱ In particular the copy documented under reel-number L756/4-757/1 (section 1.1.1, entry [11]) represents a high-quality, well-preserved version of the xylograph, with partly colored *le'u lha* illustrations.

^{iv} For the difficulties in transliterating or even translating these lines of gTer-ma script, cf. Part II, n. 100.

versions of each of the treasure-cycles. Thus, due to the great extent of the gathered data, a general conspectus of the various versions and chapters still remains a desideratum.^v Nevertheless, this catalog provides at least one detailed content outline of each treasure-cycle for both the versions found in the NGMPP and the TBRC respectively.^{vi} Most remarkably one version of each treasure-cycle of Gar-dbang rdo-rje was uncovered that features fingerprint seals on the title pages of the respective chapters. According to the information from Karma Mi-'gyur rdo-rje rin-po-che of the gSer-brang monastery, these versions represent the original manuscript of the treasure-works, bearing the personal fingerprint of Gar-dbang rdo-rje himself.^{vii} Therefore, these editions would represent the oldest versions of his treasure-teachings.^{viii}

The catalog is divided into three main sections, i.e. [1] Gar-dbang rdo-rje's biographical writings, [2] his treasure-teachings, and [3] other miscellaneous writings. Each section is then subdivided into NGMPP and TBRC entries. The entries in the subsections are listed according to their serial numbers. The following parameters are used in order to classify the entries of the catalog:

For NGMPP entries:

- [1] [Reel-No.] Running No. (Date of filming)
- Manuscript details (script, size, folios, state, lines per folio); owner,
- place of deposit.
- TITLE
- SHORT TITLE
- AUTHOR
- SUBJECT; School
- Outline:
- Remarks:

^v The catalog comprises a total of 83 entries from the NGMPP archive and 11 entries referring to the archive of the TBRC. Some versions of the treasure-teachings contain more than 80 chapters.

^{vi} Cf. the Outline field in the respective entries.

^{vii} Interview in lHo, Nub-ris, April 2011. On this occasion Karma Mi-'gyur rdo-rje rin-po-che informed me that a new publication of the collected writings of Rig-'dzin Gar-dbang rdo-rje, i.e. his biographical cycle and the treasure-teachings, is in preparation in New Delhi, though he could not provide me with detailed information about the publisher or the publication date.

^{viii} The "fingerprint editions" can be found in section 2.1.2, entry [2], i.e. the *Thugs rje chen po rtsa gsum snying thig*, in 2.2.1, entry [10], i.e. the *rDor sems thugs kyi me long*, in 2.3.1, entry [3], i.e. the *Padma'i snyan brgyud*, in 2.4.2, entry [2], i.e. the *Phur pa spu gri reg gcod*, and in 2.5.1, entry [12], i.e. the *Zab tig chos dbyings rang gsal*; cf. Plate [3], for a depiction of the fingerprint.

For TBRC entries:

[1] [Work-No.] Volume No.
 Manuscript details (script, size, folios, lines per folio).
 BIBLIOGRAPHICAL TITLE
 OTHER TITLE
 TITLE PAGE TITLE
 SUBTITLE
 AUTHOR
 TBRC-CATALOG INFORMATION
 TBRC-DISTRIBUTION
 PUBLICATION INFORMATION
 Outline:
 Remarks:

The information contained in the parameters was drawn from the NGMPP archive inventory cards and the entries in the TBRC database respectively. However, all editions included in the catalog were also examined in detail. Thus select additional information on the various versions which is not included in the respective archives is listed in the Remarks field, e.g. information on the scribe of the manuscript, listings of illustrations and the like. If a parameter is not present, no information was available on the respective data field.

I. rNAM THAR GYI SKOR – CYCLE OF BIOGRAPHICAL WRITINGS

1.1. Rig-'dzin gar dbang rdo rje'i phyi nang gsang gsum gyi rnam thar

1.1.1. NGMPP [16 entries]

[1] [Reel-No.] L123/4. Running No. L1543 (filmed 29.11.1986)

Xylograph, *dbu can*, 7.5 x 31.5 cm. 246 fols. (complete), 6 lines; owner: Tulku Tshewang, place of deposit: Nampa Kunden, Jumla.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho, Nang gi rnam thar, gSang ba'i rnam thar*

SUBJECT biography

Remarks: *Phyi'i rnam thar* (57 fols.), *Nang gi rnam thar* (151 fols.), *gSang ba'i rnam thar* (38 fols.); original blockprint and first edition of the biography; place of printing: Shel-phug chos-rdzong (mNyam); printing under the commission of: Kun-bzang dbang-mo; features *le'u lha* illustrations (with captions) on the first page of each respective version of the biography (*Phyi'i rnam thar*: Chos-sku kun-bzang, Longs-sku kha sarpa ni, sPrul-sku padma 'byung-gnas, Ye-shes mtsho-rgyal; *Nang gi rnam thar*: rDo-rje bdud-'joms, Rigs-'dzin rgod-ldem-can, rGyal-sras karma chos-'phel, Rigs-'dzin gar-dbang rdo-rje; *gSang ba'i rnam thar*: Thugs-rje chen-po padma rgyal-po, bKa'-bsrung phyag-drug-pa).

[2] [Reel-No.] L144/3 Running No. L1757 (filmed 15.05.1987)

Xylograph, *dbu can*, 7.5 x 31.5 cm. 246 fols. (complete), 6 lines; owner: Sepo Pema, place of deposit: Glo Gar Phug, Muktinath.

TITLE OM 1. *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, Ā: 2. *sPrul sku rigs 'dzin gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*, HŪM 3. *sPrul sku rigs 'dzin gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*

SHORT TITLE *Phyi nang gsang gsum gyi rnam thar*

AUTHOR Padma gar-dbang rdo-rje snying-po

SUBJECT rNam thar gsung 'bum

Remarks: *Phyi'i rnam thar* (57 fols.), *Nang gi rnam thar* (151 fols.), *gSang ba'i rnam thar* (38 fols.); another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page of each respective ver-

sion of the biography (cf. remarks on L123/4).

- [3] [Reel-No.] L407/8 Running No. L4460 (filmed 01.09.1992)

Manuscript, *dbu can*, 9 x 34 cm. 63 fols. (complete), 6 lines; owner: Tsering Tashi Lama, place of deposit: Khakar Gompa, Tarab, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*

SHORT TITLE *Rigs 'dzin gar dbang rdo rje rnam thar*

SUBJECT rNam thar, Chapter OM; School: Nyingma

Remarks: manuscript copy of the xylograph edition, printing colophon included; scribe: 'Phrin-las lhun-grub.

- [4] [Reel-No.] L407/9 Running No. L4461 (filmed 01.09.1992)

Manuscript, *dbu can*, 9.2 x 34.5 cm. 163 fols. (complete), 6 lines; owner: Tsering Tashi Lama, place of deposit: Khakar Gompa, Tarab, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*

SHORT TITLE *Gar dbang rdo rje nang gi rnam thar*

AUTHOR Gar-dbang rdo-rje

SUBJECT rNam thar, Chapter Ā; School: Nyingma

Remarks: manuscript copy of the xylograph edition, printing colophon included; scribe: 'Phrin-las lhun-grub.

- [5] [Reel-No.] L407/10 Running No. L4462 (filmed 01.09.1992)

Manuscript, *dbu can*, 9.5 x 34 cm. 46 fols. (complete), 6 lines; owner: Tsering Tashi Lama, place of deposit: Khakar Gompa, Tarab, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*

SHORT TITLE *Gar dbang rdo rje gsang ba'i rnam thar*

AUTHOR Padma gar-dbang rdo-rje

SUBJECT rNam thar, Chapter HŪM; School: Nyingma

Remarks: manuscript copy of the xylograph edition, printing colophon included; scribe: 'Phrin-las lhun-grub.

- [6] [Reel-No.] L490/5 Running No. L5222 (filmed 25.04.1994)

Xylograph, *dbu can*, 7.4 x 31.5 cm. 57 + 151 + 28 fols. (incomplete, damaged by smoke), 6 lines; owner: Lama Yeshe Gyatsho, place of deposit: Nyile, Tsum.

TITLE 1. *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, 2. *sPrul sku rigs 'dzin gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*, 3. *sPrul sku rigs 'dzin gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*

SHORT TITLE *Gar dbang rdo rje'i rnam thar*

AUTHOR Gar-dbang rdo-rje snying-po

SUBJECT rNam thar; School: Nyingma

Remarks: another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page of each respective version of the biography (cf. remarks on L123/4).

[7] [Reel-No.] L543/1 Running No. L5630 (filmed 13.08.1994)

Manuscript, *dbu can*, 8 x 45.5 cm. 225 fols. (complete), 4 lines; owner: Meme Wangdu, place of deposit: Sumdo Gompa, Shey, Dolpo.

TITLE 1. *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, 2. *Nang gi rnam thar*, 3. *gSang ba'i rnam thar*

SHORT TITLE *Gar dbang rdo rje phyi nang gsang gsum gyi rnam thar*

AUTHOR Gar-dbang rdo-rje

SUBJECT Phyi nang gsang gi rnam thar; School: Nyingma

Remarks: apparently a manuscript copy of the xylograph edition, printing colophon not included.

[8] [Reel-No.] L681/3 Running No. L6717 (filmed 21.08.1995)

Xylograph, *dbu can*, 7.5 x 31.5 cm. 56 fols. (complete), 6 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, Chapter OM

SHORT TITLE *Gar dbang rdo rje'i phyi'i rnam thar*

AUTHOR Dzā-yen-dra sing-ha [= rGyal-dbang seng-ge]

SUBJECT Phyi'i rnam thar; School: Nyingma

Remarks: original blockprint and first edition of the biography; place of printing: Shel-phug chos-rdzong (mNyam); printing under the commission of: Kun-bzang dbang-mo; features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).

[9] [Reel-No.] L681/4–682/1 Running No. L6718 (filmed 21.08.1995)

Xylograph, *dbu can*, 7.5 x 31.8 cm. 151 fols. (complete), 6 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*, Chapter Ā:

SHORT TITLE *Gar dbang rdo rje'i nang gi rnam thar*

AUTHOR Gar-dbang rdo-rje

SUBJECT Nang gi rnam mgur; School: Nyingma

Remarks: original blockprint and first edition of the biography; place of print-

ing: Shel-phug chos-rdzong (mNyam); printing under the commission of: Kun-bzang dbang-mo; features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).

[10] [Reel-No.] L682/2 Running No. L6719 (filmed 21.08.1995)

Xylograph, *dbu can*, 7.5 x 32 cm. 38 fols. (complete), 6 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*, Chapter HŪM

SHORT TITLE *Gar dbang rdo rje'i gsang ba'i rnam thar*

AUTHOR Gar-dbang rdo-rje

SUBJECT gSang ba'i rnam thar; School: Nyingma

Remarks: original blockprint and first edition of the biography; place of printing: Shel-phug chos-rdzong (mNyam); printing under the commission of: Kun-bzang dbang-mo; features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).

[11] [Reel-No.] L756/4–757/1 Running No. L7144 (filmed 24.06.1996)

Xylograph, *dbu can*, 8.6 x 33 cm. 243 fols. (complete), 6 lines; owner: bsTan-'dzin phrin-las, place of deposit: sNang-rtse, Dolpo.

TITLE *sPrul sku rig 'dzin chen po gar dbang rdo rje snying po'i phyi nang gsang gsum gyi rnam par thar pa nges don rgya mtsho*

SHORT TITLE *Rig 'dzin gar dbang rdo rje phyi nang gsang gsum gyi rnam thar*

AUTHOR Gar-dbang rdo-rje

SUBJECT rNam thar; School: Nyingma

Remarks: another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page of each respective version of the biography (cf. remarks on L123/4).

[12] [Reel-No.] L995/3–996/1 Running No. L8744 (filmed 05.11.1998)

Xylograph, *dbu can*, 7.9 x 32 cm. 246 fols. (complete), 6 lines; owner: Dawa Samdrup, place of deposit: Phu, Manang.

TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i rnam thar*

AUTHOR Padma gar-dbang rdo-rje snying-po

SUBJECT rNam thar / Chos skor; School: Nyingma

Remarks: *Phyi'i rnam thar* (57 fols.), *Nang gi rnam thar* (151 fols.), *gSang ba'i rnam thar* (38 fols.); another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page of each respective version of the biography (cf. remarks on L123/4).

- [13] [Reel-No.] E2272/1 Running No. E41306 (filmed 01.11.1988)
 Xylograph, *dbu can*, 10 x 38 cm. 57 fols. (complete), 6 lines; owner: Tulku Urgyen, place of deposit: Nagi Gompa.
 TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, (marg. om)
 AUTHOR Gar-dbang rdo-rje
 SUBJECT rNam thar
 Remarks: another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).
- [14] [Reel-No.] E2272/2 Running No. E41307 (filmed 01.11.1988)
 Xylograph, *dbu can*, 10 x 38 cm. 151 fols. (complete), 6 lines; owner: Tulku Urgyen, place of deposit: Nagi Gompa.
 TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*, (marg. āḥ)
 AUTHOR Gar-dbang rdo-rje
 SUBJECT rNam thar
 Remarks: another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).
- [15] [Reel-No.] E2272/3 Running No. E41308 (filmed 01.11.1988)
 Xylograph, *dbu can*, 10 x 38 cm. 38 fols. (complete), 6 lines; owner: Tulku Urgyen, place of deposit: Nagi Gompa.
 TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*, (marg. hūṃ)
 AUTHOR Gar-dbang rdo-rje
 SUBJECT rNam thar
 Remarks: another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page (cf. remarks on L123/4).
- [16] [Reel-No.] E2665/5–2666/1 Running No. E47025 (filmed 07.04.1991)
 Xylograph, *dbu can*, 7.8 x 32.5 cm. 246 fols. (complete), 6 lines; owner: Dilgo Khyen Tse Renpoche, place of deposit: Baudhdha.
 TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i {gi} rnam thar - nang gi rnam thar - gsang ba'i rnam thar bcas*
 SHORT TITLE *sPrul sku rigs 'dzin chen po gar dbang rdo rje*
 AUTHOR Gar-dbang rdo-rje
 SUBJECT rNam thar (biography); School: Nyingma

Remarks: *Phyi'i rnam thar* (57 fols.), *Nang gi rnam thar* (151 fols.), *gSang ba'i rnam thar* (38 fols.); another edition of the original blockprint (cf. L123/4), with orthographical emendations carried out in the blocks (*rasura*); features *le'u lha* illustrations (with captions) on the first page of each respective version of the biography (cf. remarks on L123/4).

1.1.2. TBRC [1 entry]

[1] [Work-No.] W25272 Volume No. 3890

Manuscript, *dbu med*, 8 x 38 cm. 358 pp. 6 lines.

BIBLIOGRAPHICAL TITLE *Gar dbang rdo rje'i rnam thar skor*

TITLE PAGE TITLE *Rig 'dzin chen po gar dbang rdo rje'i rnam thar phyi nang gsang gsum sogs*

SUBTITLE *Autobiographical writings of mNga'-ris gter-ston Gar-dbang-rdo-rje (1640–1685)*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Autobiographical writings of the 17th century revealer of concealed teachings, Ngari Tertön Garwang Dorje (1640–1685), of the Jangter tradition; rare manuscript from the library of Tulku Tsewang

TBRC-DISTRIBUTION Core Text Collection 2

PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1984

Outline:

- *Rig 'dzin gar dbang rdo rje'i sku bstod byin rlabs kyi sprin phung*, om; 4 fols., pp. 1–4
- *sPrul sku rig 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*, 40 fols., pp. 5–84
- *sPrul sku rig 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*, āḥ; 105 fols., pp. 85–294
- *Padma'i mchog sprul rig 'dzin gar dbang rdo rje'i thugs rnam par mi rtog pa ye shes chen po'i rnam rol dag snang gi rim pa 'ga' re (sPrul sku rig 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa)*, hūm; 32 fols., pp. 295–358

Remarks: manuscript copy of the xylograph edition, printing colophon included; scribe: mDo-sngags bstan-'dzin.

2. gTER CHOS – TREASURE-TEACHINGS

2.1. Thugs rje chen po rtsa gsum snying thig

2.1.1. NGMPP [5 entries]

[1] [Reel-No.] L328/6 Running No. L3968 (filmed 22.04.1991)

Manuscript, *dbu med*, 6,5 x 31,5 cm. 95 fols. (complete), 6 lines; owner:

Choskyi Nyima, place of deposit: Serang Gonpa, Kutang.

TITLE *Thugs rje chen po rtsa gsum* ⟨s⟩*nying thig las*: (different chapters in the cycle)

SHORT TITLE *Thugs rje chen po rtsa gsum snying thig*

AUTHOR {b}Zla-ba rgyal-mtshan [= Gar-dbang rdo-rje]

SUBJECT sGrub thabs; School: Nyingma.

[2] [Reel-No.] L402/2 Running No. ⟨L⟩4422 (filmed 30.08.1992)

Manuscript, *dbu med*, 7,5 x 30 cm. 417 fols. (complete), 6 lines; owner:

Tsering Tashi Lama, place of deposit: Khakar Gompa, Tarab, Dolpo.

TITLE *Thugs rje chen po rtsa gsum snying thig las*: (different chapters in the cycle)

SHORT TITLE *Thugs rje chen po rtsa gsum snying thig*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: features, following vol. *ha*, gTor-ma drawings (4 fols.) and further, *le'u lha* illustrations of the transmission lineage of the *rDo rje phur pa spu gri reg gcod* cycle (2 fols.; captions: sNang-ba mtha'-yas, Thugs-rje chen-po, Padma 'byung-gnas, sNa-{s}nam rDo-rje ⟨b⟩dud-'joms, Rig-'dzin rGod-ldem, Gar-dbang rdo-rje, O-rgyan bstan-'dzin, Guru chos-dbang, [the captions of four more illustrations are illegible]); ends with various chapters of the *rDo rje phur pa spu gri reg gcod*.

[3] [Reel-No.] L548/9 Running No. L5664 (filmed 15.08.1994)

Manuscript, *dbu med*, 7,6 x 40,5 cm. 6 fols. (complete), 6 lines; owner:

Karma Tsondu, place of deposit: Tsagkhang Gompa, Shey, Dolpo.

TITLE *Thugs rje chen po rtsa gsum snying thig las*: *khrom chos man dbyangs snying po'i nga ro*

SHORT TITLE *Thugs rje chen po rtsa gsum snying thig las*:

AUTHOR Gar-dbang rdo-rje

SUBJECT Khrom chos; School: Nyingma + Kagyud

Remarks: labeled as *khrom chos* in the margin.

[4] [Reel-No.] L568/3 Running No. L5886 (filmed 13.05.1995)

Manuscript, *dbu med*, 8.4 x 28.8 cm. 20 fols. (complete), 6 lines; owner: lCags phug sprul sku, place of deposit: Phole, Taplejung.

TITLE *Thugs rje chen rtsa gsum snying thig las lung bstan dus gsum kun gsal*

SHORT TITLE *Thugs chen rtsa gsum snying thig*

AUTHOR Zla-ba rgyal-mtshan [= Gar-dbang rdo-rje]

SUBJECT Lung bstan; School: Nyingma

[5] [Reel-No.] L682/3 Running No. L6720 (filmed 22.08.1995)

Manuscript, *dbu med*, 7.2 x 32.5 cm. 148 fols. (incomplete), 6–7 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *Thugs rje chen po rtsa gsum snying thig las*: (different chapters in the cycle)

SHORT TITLE *Thugs rje chen po rtsa gsum snying thig las*

AUTHOR Zla-ba rgyal-mtshan [= Gar-dbang rdo-rje]

SUBJECT sGrub thabs skor; School: Nyingma

Remarks: chapters are missing.

2.1.2. TBRC [2 entries]

[1] [Work-No.] W8881 Volume No. 2244

Manuskript, *dbu can*, 8 x 38 cm. 198 pp. 4 lines.

BIBLIOGRAPHICAL TITLE *rDor sems thugs kyi me long dang thugs rje chen po rtsa gsum snying thig*

TITLE PAGE TITLE *rDor sems thugs kyi me long and Thugs rje chen po rtsa gsum snying thig: liturgico-contemplative practices and prophecies*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Profound revelations of a cycle of practice pocussing upon Vajrasattva; revealed by Ngari Terchen Garwang Dorje (1640–1685) from Kutang in Nepal

TBRC-DISTRIBUTION Core Text Collection 6

PUBLICATION INFORMATION Darjeeling: Lama Chopal, 1984

Remarks: pp. 237–435; reproduced from a rare manuscript preserved at Hemis Monastery in Ladakh.

[2] [Work-No.] W00EGS1016752 Volume No. I01JW68

Manuscript, *dbu med*, 9 x 38 cm. 386 pp. 5–7 lines.

BIBLIOGRAPHICAL TITLE *Thugs rje chen po rtsa gsum snying thig*

SUBTITLE *A cycle of Buddhist practice focussing upon a form of Avalokiteśvara*

AUTHOR Gar-dbang rdo-rje

TBRC-DISTRIBUTION Core Text Collection 7

PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1985

Outline: 32 chapters

- *Thugs rje chen po rtsa gsum dang snying thig dang / rdo rje phur pa spu gri reg gchod gnyis kyis dpe mtho dgos 'dod kun 'byung*, pp. 1–8
- *Lo brgyus*, pp. 9–18
- *Kha byang*, pp. 19–28
- *sGrub gzhung*, pp. 29–42
- *'Phrin las tshogs gnyis rgya mtsho*, pp. 43–70
- *dBang chog byin brlabs rang 'byung*, pp. 71–88
- *Bla ma'i sgrub thabs yid bzhin nor bu*, pp. 89–94
- *Yi dam rta mgrin sgrub thabs*, pp. 95–102
- *[-] mkha' 'gro gsang ye dākki'i sgrubs thabs*, pp. 103–108
- *[- -] sgrubs rgyun 'khyer dang gshin po rjes 'dzin*, pp. 109–114
- *sPrul sku thugs rje chen po'i sgrubs thabs*, pp. 115–120
- *gSang sgrub yid bzhin nor bu*, pp. 121–130
- *'Phags ma tshe sbyin ma'i sgrubs thabs*, pp. 131–136
- *Tshe sgrub*, pp. 137–140
- *Tshe 'grugs thugs rje'i lcags kyu*, pp. 141–154
- *'Dzab kyi dgongs pa*, pp. 155–162
- *dMigs pa'i gab thig*, pp. 163–166
- *Thun mongs ma yin pa'i sngon 'gro*, pp. 167–174
- *rDzogs rim gyi khrid*, pp. 175–194
- *sKu'i bkod pas lha mi yul ba'i [?] man ngag mthong ba don ldan*, pp. 195–208
- *lHa min ngan song gsum gsung gi sgo nas 'dul ba'i thabs*, pp. 209–220
- *Las thogs phran bu*, pp. 221–230
- *Khrom chos lag len 'gro don kun khyab*, pp. 231–238
- *Khrom chos man dbyangs snying rje'i nga ro*, pp. 239–258
- *Lung bstan dus gsum kun gsal*, pp. 259–310
- *Lung bstan gsang ba'i man ngag zab mo*, pp. 311–318
- *bKa' bsrungs ma'i sgrub thabs*, pp. 319–324
- *Bogs 'don thod rgal gyi gdam pa sangs rgyas lag bcangs*, pp. 325–334
- *Chos drug ma'i thugs gsal pa'i me long*, pp. 335–364
- *Thugs rje gzhas nas 'dren pa'i sbyin sreg*, pp. 365–374
- *gTer 'byung*, pp. 375–378
- *Tshe sgrub thugs rje lcags kyu*, pp. 379–386

Remarks: revealed from its place of concealment by mNga'-ris gter-chen Gar-dbang rdo-rje; reproduced from a manuscript from the library of Trulku Tsewang; each chapter is sealed with a fingerprint on the title page.

2.2. rDor sems thugs kyi me long

2.2.1. NGMPP [18 entries]

[1] [Reel-No.] L118/1 Running No. L1523 (filmed 28.04.1986)

Manuscript, *dbu med*, 8 x 48 cm. 5 + 11 fols. (complete), 6 lines; owner: Tulku Tshewang, place of deposit: Nampa Kunden, Jumla.

TITLE *rDor sems thugs kyi me long las ba bum pa'i khrid yig bde chen myur lam + rDor sems thugs kyi me long las rdo rje chu 'thung dmar po dbang bsdud 'gugs pa'i lcags kyu*

AUTHOR Gar-dbang rdo-rje

Remarks: text 4 and 5 in *rGyan drug gi phyag len shin tu zab pa (and seven other texts)* [L118/1]; chapter *gi, ngi* of the cycle.

[2] [Reel-No.] L243/8 Running No. L2940 (filmed 12.05.1989)

Manuscript, *dbu med*, 7.5 x 39 cm. 256 fols. (complete), 7 lines; owner: Ang Dorjee, place of deposit: Dekyi Samling, Junbesi.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

AUTHOR Gar-dbang rdo-rje

SUBJECT dKar chag and cycle

Remarks: chapter-numbering in disarray; features a dKar-chag to the cycle in chapter *ka*.

[3] [Reel-No.] L632/1 Running No. L6433 (filmed 02.08.1995)

Manuscript, *dbu med*, 7.6 x 42.3 cm. 374 fols. (complete), 6–7 lines; owner: Tsewang dondup, place of deposit: Tshar Kha, Dolpo.

TITLE *bKa' rdzogs pa chen po rdo rje sems dpa' thugs kyi me long las* (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long*

AUTHOR Padma gar-dbang

SUBJECT rDor sems thugs kyi me long, Lo rgyus etc.; School: Nyingma

Outline: 57 chapters (according to film-inventory-card)

- *Lo rgyus gsal byed sgron ma*, 6 fols.
- *Klong chen dgongs pa rang shar kyis rgyud*, 7 fols.
- *Las byang don gyis gsal byed*, 11 fols.
- *Zhe ldang lam khyer rgyus lus kyi khrid*, 8 fols.
- *gTum mo bde brod rang 'bar kyi khrid rtsa kham byin rlabs*, 6 fols.
- *Chos spyod rnams smin rang dag*, 4 fols.
- *dBang mchog rnams smin rang dag*, 6 fols.
- *Khrid yig rig pa cer mthong*, 12 fols.
- *Khrid kyi sngon 'gro 'khor 'das shan 'byed*, 5 fols.

- *Bar do thos pa rang grol gyi khrid yig 'jig skyobs chen mo*, 19 fols.
- *gTi mug lam khyer 'od gsal kyis khrid*, 5 fols.
- *rTa gon dbang gis cho ga thar par 'jug pa'i them skas*, 4 fols.
- *gSang dag rdo rje 'dzin pa'i grub thabs dug pa zil gnon*, 4 fols.
- *Khrid kyi zhal gdams bdud rtsi'i snying po*, 4 fols.
- *rTsa bshad sprul sku'i myur lam*, 9 fols.
- *Bla ma sku lnga'i sgrub pa dag pa rab 'byams*, 3 fols.
- *Zhi khro na rag gdong dkrung kyi dbang mchog*, 8 fols.
- *Tshe sgrub ye shes rgya mdud kyi dbang*, 7 fols.
- *Zhi khro na rag gdong krugs kyi sgrub thabs*, 5 fols.
- *Zhi khro na rag gdong krugs kyi 'phrin las don gsal sgron me*, 8 fols.
- *Tshe grub ye shes rgya 'dud kyi dbang mchog 'chi med mchog*, 5 fols.
- *Tshe grub ye shes rgya 'dud kyi sngon 'gro*, 2 fols.
- *Ngag sbyin rlabs gsung rdo rje*, 5 fols.
- *Bla ma'i dbang mchog ye shes rang 'byung*, 3 fols.
- *bGegs sel bdud rtsi char 'bebs*, 5 fols.
- *Khrid kyi rgyab chos ri rgyal lhun po*, 14 fols.
- *'Phel gdung ril bu'i dkar chag thos pa don stan*, 5 fols.
- *Kar mchag don gsal mi chung gnad gdams*, 2 fols.
- *Dam tshig gsal ba'i sgron ma*, 6 fols.
- *Ma mo sngags kyi bsrungs ma'i gsol kha*, 3 fols.
- *'Phrul 'khor rtsa mdung rang grol*, 2 fols.
- *bKa' bsrungs ma mo'i khyad par gyi man ngag*, 4 fols.
- *dPyod pa nyon mongs zhi byed*, 10 fols.
- *'Od gsal mthar thug snang bzhi'i ngo sprod*, 8 fols.
- *sNyan brgyud 'chi med ye shes*, 2 fols.
- *Guru'i bka' lung mi 'gyur rdo rje*, 5 fols.
- *Lung bstan yid kyi mun sel*, 12 fols.
- *Tshe sgrub ye shes rgya 'dung kyi khrid yig*, 5 fols.
- *Lung bstan srid gsum gsal byed*, 14 fols.
- *mTsho rgyal gyis zhus lan*, 8 fols.
- *Tshe grub ye shes rgya 'dud kyi grub pa las byang*, 6 fols.
- *dBang grub kyi rgyab chos ngo sprod gnad kyi gdams pa*, 6 fols.
- *Tshe grub ye shes rgya 'dud kyi tshes 'gugs myur 'gyogs lcags skyu*, 3 fols.
- *Khrid yig 'khor ba rtsa gcod*, 2 fols.
- *'Pho ba dran pa rang grol*, 4 fols.
- *Theg pa spyi'i don khrid zab don gnad kyi gdams pa*, 6 fols.
- *rTags tshad 'bru'i thob tshul*, 2 fols.
- *Sems don gab pa sngon 'byung*, 8 fols.

- *brTags grol reg pa don ldan*, 3 fols.
- *dBang gsum pa'i khrid yig*, 4 fols.
- *rDo rje chu thung dmar po dbang bskur 'gugs pa'i lcags skyu*, 9 fols.
- *gTer 'chung yid bzhin nor bu*, 4 fols.
- *Las byang don gyi gsal byed*, 9 fols.
- *Khog phubs spyi chos stong mthun don gsal sgron me*, 30 fols.
- *Dus gsum rgyal ba'i dgongs pa*, 5 fols.
- *gSang dag phyag na rdo rje dbang*, 8 fols.
- *Bla ma sprul sku padma'i gsang grub byin rlabs*, 4 fols.

[4] [Reel-No.] L677/7 Running No. L6693 (filmed 20.08.1995)

Manuscript, *dbu med*, 7.6 x 41 cm. 7 fols. (complete), 7 lines; owner: Lama Lhundrup, place of deposit: Riphug Gompa, Dolpo.

TITLE *rDor sems thugs kyi me long las: dam tshig gsal ba'i sgron ma*

SHORT TITLE *rDor sems thugs kyi me long*

AUTHOR Gar-dbang rdo-rje

SUBJECT Dam tshig bsrung ba; School: Nyingma

[5] [Reel-No.] L684/2 Running No. L6724 (filmed 22.08.1995)

Manuscript, *dbu med*, 9 x 45 cm. 347 fols. (complete), 6–7 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long las*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub thabs skor; School: Nyingma

Remarks: features gTor-ma drawings in the first chapter (2 fols.) and a dKar-chag at the end of the cycle (6 fols.).

[6] [Reel-No.] E1573/8–22 Running No. E30710–24 (filmed 21.12.1983)

Manuscript, *dbu med*, 7.4 x 46.7 cm. 161 fols. (complete, damaged by worms, breaking), 5–6 lines; owner: Rang Rig Dorje, place of deposit: Dolpo.

TITLE *rDor sems thugs kyi me long las*: (different chapter in the cycle)

[7] [Reel-No.] E1574/6 Running No. E30730 (filmed 22.12.1983)

Manuscript, *dbu med*, 7.4 x 46.7 cm. 21 fols. (complete, damaged by worms, breaking, water), 6 lines; owner: Rang Rig Dorje, place of deposit: Dolpo.

TITLE *rDo sems thugs kyi me long las: spyod pa nyon mongs zhi byed*

Remarks: continuation of E1573/8–22.

[8] [Reel-No.] E1574/7 Running No. E30731 (filmed 22.12.1983)

Manuscript, *dbu med*, 7.4 x 46.7 cm. 9 fols. (complete, damaged by worms, breaking, water), 6 lines; owner: Rang Rig Dorje, place of deposit: Dolpo.
TITLE *rDor sems thugs kyi me long las: mts'ho rgyal gyi zhus lan rin chen sgron bu*

[9] [Reel-No.] E1574/8 Running No. E30732 (filmed 22.12.1983)

Manuscript, *dbu med*, 7.4 x 46.7 cm. 3 fols. (complete, damaged by worms, breaking, water), 5–6 lines; owner: Rang Rig Dorje, place of deposit: Dolpo.
TITLE *bKa' rdzogs pa chen po rdor sems thugs kyi me long las: ma mo sngags kyi bsrungs ma'i gsol kha don grub myur ba rtsol*

[10] [Reel-No.] E2148/3–2149/1 Running No. E40006 (filmed 17.01.1988)

Manuscript, *dbu med*, 7.5 x 46 cm. 309 fols. (incomplete), 6–7 lines; owner: Dingo Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long*

AUTHOR gTer-bton Rig-'dzin Gar-dbang rdo-rje

SUBJECT gSung 'bum gter ma

Remarks: duplicate of E2705/9–2706/1; chapter-numbering: *ka-a*, *ki-cu*, chapter *na* is missing; features various ritual drawings, following chapter *ka* (6 fols.; gTor-ma drawings, meditation-postures, visionary signs, *cakra* depictions); includes chapter *dbang chog* (no chapter-number) at the end of the cycle (17 fols.; *rDor sems thugs kyi me long gi dbang du* [- - -] *rgyas pa byin brlabs rnam par rol pa'i dga' ston*, the illegible part of the title is covered by a fingerprint seal).

[11] [Reel-No.] E2149/2 Running No. E40007 (filmed 17.01.1988)

Manuscript, *dbu med*, 7 x 46.5 cm. 11 fols. (complete), 6 lines; owner: Dingo Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *bKa' rdzogs pa chen po rdo rje sems <d>pa<'> thugs kyi me long las: lung bstan yid kyi mun sel*

SHORT TITLE *bKa' rdzogs pa chen po rdo rje sems <d>pa<'> thugs kyi me long*

AUTHOR Rig-'dzin <r>God-kyi 'dems (r. ldem) 'phru-can (Gar-dbang rdo-rje)

Remarks: chapter *a* of the cycle.

[12] [Reel-No.] E2149/3 Running No. E40008 (filmed 17.01.1988)

Manuscript, *dbu med*, 6.5 x 42.5 cm. 4 fols. (complete), 5 lines; owner: Dingo Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *bKa' rdzogs pa chen po rdo rje sems dpa' thugs kyi me long{s} las sngon 'gro bla ma'i rnal 'byor*

SHORT TITLE *bKa' rdzogs rdor sems thugs kyi me long*

AUTHOR Rig-'dzin Gar-dbang rdo-rje

Remarks: no chapter-number is given.

[13] [Reel-No.] E2149/4 Running No. E40009 (filmed 17.01.1988)

Manuscript, *dbu med*, 6.1 x 37 cm. 5 fols. (complete), 5 lines; owner:

Dingo Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *rDo rje sems dpa' thugs kyi me long las 'khrul 'khor rtsa bdud rang grol gyi 'brel pa gsal ba'i me long 'thong ba rang grol snying gi mun sel*

Remarks: 'khor is given in the margin, no chapter-number.

[14] [Reel-No.] E2149/5 Running No. E40010 (filmed 17.01.1988)

Manuscript, *dbu med*, 7 x 47 cm. 13 fols. (complete), 5 lines; owner: Dingo

Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *rDo rje sems dpa' thugs kyi me long las 'khrul 'khor rtsa 'dud rang grol gyi 'brel pa gsal ba'i me long 'thong ba rang grol snying gi mun sel*

Remarks: no chapter-number is given; cf. E2149/4.

[15] [Reel-No.] E2149/6 Running No. E40011 (filmed 17.01.1988)

Manuscript, *dbu med*, 8 x 43.5 cm. 2 fols. (complete); owner: Dingo

Khyentse Rinpoche, place of deposit: Bauddha.

TITLE *rDor sems thugs kyi me long gi gtor ma'i dpe'u ris*

SUBJECT gTor ma'i dpe'u ris

Remarks: gTor-ma drawings of the cycle.

[16] [Reel-No.] E2666/2 Running No. E47026 (filmed 08.04.1991)

Manuscript, *dbu med*, 8 x 33 cm. 162 fols. (complete), 6 lines; owner:

Dilgo Khyen Tse Renpoche, place of deposit: Bauddha.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long las*

AUTHOR Gar-dbang rdo-rje

SUBJECT rDor sems sgrub skor; School: Nyingma

[17] [Reel-No.] E2705/9–2706/1 Running No. E47555 (filmed 26.03.1992)

Manuscript, *dbu med*, 7.2 x 46 cm. 289 fols. (incomplete), 6 lines; owner:

Matheu [= Matthieu Ricard], place of deposit: Khyentse Monastery.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long las*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: duplicate of E2148/3–2149/1; chapter-numbering: *ka-a*, *ki-cu*, chapter *na* is missing; features various ritual drawings, following chapter *ka* (6 fols.; gTor-ma drawings, meditation-postures, visionary signs, *cakra* depictions); does not include chapter *dbang chog*, cf. remarks to E2148/3–2149/1.

[18] [Reel-No.] AT111/5–112/1 (filmed 07.07.1992)

Manuscript, *dbu med*, 7.4 x 30 cm. 453 fols. (incomplete), 6 lines; owner:

National Archives, place of deposit: Ramshapath.

TITLE *rDor sems thugs kyi me long las*: (different chapters in the cycle)

SHORT TITLE *rDor sems thugs kyi me long las*

AUTHOR Rigs-'dzin rGod-ldem / Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: chapter-numbering: *ka-a*, *ki-vi*; chapters *ja*, *ya*, *ha*, *gi* are missing; gTer-ma up to chapter *mi*; notes from Gar-dbang rdo-rje to lHa-mdun mkhan-po [Blo-bzang bstan-pa] in chapter *tsi*, *bKa' rdzogs pa chen po rdor sems thugs kyi me long gi bkra shis yig sangs rgyas lag chang*, recorded in Shel-phug chos-rdzong (31 fols.; colophon: *ces pa 'di yang lha mdun mkhan po yang yang bskul ba'i ngor / rigs 'dzin rdzogs pa chen po'i rnal 'byor pa gar dbang rdo rje nga / shel phug chos rdzong du / mthun mtshan du zin bris su 'gyogs par bris pa'o*); *Dag snang skor* in chapters *tshi–vi*.

2.2.2. TBRC [3 entries]

[1] [Work-No.] W8881 Volume No. 2244

Manuskript, *dbu can*, 8 x 38 cm. 280 pp. 4 lines.

BIBLIOGRAPHICAL TITLE *rDor sems thugs kyi me long dang thugs rje chen po rtso gsum snying thig*

TITLE PAGE TITLE *rDor sems thugs kyi me long and Thugs rje chen po rtso gsum snying thig: liturgico-contemplative practices and prophecies*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Profound revelations of a cycle of practice pocussing upon Vajrasattva; revealed by Ngari Terchen Garwang Dorje (1640–1685) from Kutang in Nepal

TBRC-DISTRIBUTION Core Text Collection 6

PUBLICATION INFORMATION Darjeeling: Lama Chopal, 1984

Remarks: pp. 1–231, 437–486; reproduced from a rare manuscript preserved at Hemis Monastery in Ladakh; features gTer-yig examples (decoding of gTer-yig to dBu-med) in pp. 483–486.

[2] [Work-No.] W24035 Volume No. 3657

Manuscript, *dbu med*, 8 x 38 cm. 478 pp. 6 lines.

BIBLIOGRAPHICAL TITLE *rDo rje sems dpa' thugs kyi me long*

TITLE PAGE TITLE *rDo rje sems dpa' thugs kyi me long: a cycle of buddhist practice focussing upon a revealed form of vajrasattva*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Revealed teachings of the Jangter tradition focusing upon Vajrasattva; first revealed by Rigdzin Godkyi Demtruchen and reburied for subsequent revelation by Ngari Tertön Garwang Dorje

TBRC-DISTRIBUTION Core Text Collection 6

PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1984

Outline: 36 chapters (according to TBRC-entry)

- *Tshe sgrub ye shes rgya mdud kyi ngon 'gro*, pp. 1–5
- *Tshe sgrub ye shes rgya mdud*, pp. 5–12
- *Tshe sgrub ye shes rgya mdud kyi dbang chog 'chi med mchog stsol*, pp. 13–30
- *Ye shes rgya mdud kyi tshe dbang gud phyung rin chen do shal*, pp. 31–42
- *dBang gsum pa'i khrid yig bde chen myur lam*, pp. 43–64
- *gSang bdag rdo rje 'dzin pa'i sgrub thabs sdug pa zil gnon*, pp. 65–72
- *Phrul 'khor rtsa mdud rang grol*, pp. 73–76
- *'Od gsal mthar thug snang bzhi'i ngo sprod*, pp. 76–89
- *Khrid kyi rgyab chos ri rgyal lhun po*, pp. 89–124
- *gTer 'byung yid bzhin nor bu*, pp. 125–132
- *Thems yig don gsal sgron ma*, pp. 133–136
- *Lo rgyus gsal byed sgron ma*, pp. 137–150
- *Khrid kyi ngon 'gro 'khor 'das shan 'byed*, pp. 150–155
- *Klong chen dgongs pa rang shar gyi rgyud*, pp. 157–170
- *Chos spyod rnam smin rang dag*, pp. 171–176
- *Las byang don gyi gsal 'debs*, pp. 177–192
- *sTa gon dbang gi cho ga thar par 'jug pa'i them skas*, pp. 193–213
- *gTum mo ded drod 'od 'bar gyi khrid rtsa kham byin rlabs*, pp. 215–226
- *Zhe sdang lam khyer sgyu lus kyi khrid*, pp. 227–248
- *Bar do thos pa rang grol gyi khrid yig 'jigs skyobs chen mo*, pp. 248–260
- *'Pho ba dran pa rang grol*, pp. 260–264
- *sPrul sku'i 'pho ba*, pp. 264–267
- *Khrid yig rig pa gcer mthong*, pp. 269–285
- *Khrid yig 'khor ba rtsa spyod*, pp. 285–292
- *rTsa bshad sprul sku'i myur lam*, pp. 293–310
- *Ngag byin rlob gsung rdo rje rlung gi de nyid*, pp. 310–322
- *Bla ma sku lnga'i sgrub pa dag pa rab 'byams*, pp. 323–330
- *Bla ma sprul sku padma'i gsang sgrub byin rlabs rang 'byung*, pp. 331–338
- *rDo rje sems dpa' gseb lam gyi sgrub pa rtsa gsum srog sgrub*, pp. 339–348
- *Khog bubs spyi'i chos stong thun don gsal sgrom me*, pp. 349–412
- *sPyod pa nyon mongs zhi byed*, pp. 413–436
- *rTags tshad 'bras bu'i thob tshul*, pp. 436–439
- *bTags grol reg pa don ldan*, pp. 440–442

- *Dam tshig gsal ba'i sgron ma*, pp. 442–454
- *Ma mo sngags kyi srung ma'i gsol kha dngos grub myur stsol*, pp. 455–460
- *mTsho rgyal gyi zhus lan rin chen sgrom bu*, pp. 461–478

Remarks: recovered from its place of concealment in Tibet by mNga'-ris gter-ston Gar-dbang rdo-rje alias Zla-ba rgyal-mtshan (1640–1685); reproduced from manuscripts from the library of sPrul-sku Tshe-dbang.

[3] [Work-No.] W30347 Volume No. 6118

Manuscript, *dbu med*, 28 x 36 cm. 349 + 76 [= 425] pp. 6 lines.

BIBLIOGRAPHICAL TITLE *rDor sems thugs kyi me long*

OTHER TITLE *Zab tig chos dbyings rang gsal*

TITLE PAGE TITLE *rDor sems thugs kyi me long and Zab tig chos dbyings rang gsal*

SUBTITLE *Contemplative practices rediscovered by gter-ston gar-dban-rdo-rje*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Revealed teachings of the Jangter tradition of the Nyingma; ume manuscript from the library of Tana Lama

TBRC-DISTRIBUTION Core Text Collection 5

PUBLICATION INFORMATION New Delhi: rTa-rna bla-ma, 1974

Outline: 30 chapters (according to TBRC-entry)

- *Khrid gzhung 'khor ba rtsad gcod*, pp. 1–12
- *Khrid kyi zhal gdams bdud rtsi snying po*, pp. 13–22
- *brTsa bshad sprul sku'i myur lam*, pp. 23–49
- *Ngag byin brlabs gsung rdo rje gsung gi de nyid*, pp. 51–67
- *Bla ma sku lnga'i sgrub thabs*, pp. 69–77
- *Bla ma sprul sku padma'i gsang sgrub byin brlabs rang 'byung*, pp. 79–90
- *rDo rje sems dpa'i gseb lam gyi sgrub pa rtsa gsum srog bsgrub*, pp. 91–102
- *Tshe khrid ye shes rgya mdud*, pp. 103–108
- *Tshe sgrub ye shes rgya mdud*, pp. 109–122
- *Tshe bsgrub ye shes rgya mdud kyi dbang chog 'chi med mchog stsol*, pp. 123–134
- *bsNyan brgyud 'chi med ye shes*, pp. 135–137
- *Khrid kyi rgya chos ri rgyal lhun po*, pp. 139–177
- *mKha' 'gro ye shes mtsho rgyal gyi zhu len rin chen sgrom bu*, pp. 179–202
- *gSang bdag rdo rje 'dzin pa'i sgrub thabs gdug pa zil gnon*, pp. 203–212
- *Gegs sel bdud rtsi char bebs*, pp. 213–225
- *Sems don gab pa mngon 'byung*, pp. 227–245
- *rTags grol rig pa don ldan*, pp. 247–251
- *dBang gsum pa'i khrid yig bde chen myur lam*, pp. 253–264
- *rDo rje chu 'thung dmar po dbang sdud 'gugs pa'i lcags kyu*, pp. 265–273
- *Ma mo sngags kyi bsrung ma'i gsol kha dngos grub myur brtsol*, pp. 275–280
- *Ye shes rgya mdud kyi tshe dbang gud phyung rin chen do shal*, pp. 281–299

- *gTum mo bde drod 'od 'bar gyi khrid rtsa kham byin rlabs*, pp. 301–316
- *Las byang ngag 'don gsal ba'i sgron me*, pp. 317–339
- *sNyan brgyud ye shes rgya mdud kyi tshe dbang 'chi med srog stsol*, pp. 341–349
- *gTer gyi them byang*, pp. 593–598
- *Lo rgyus gsal byed sgron ma*, pp. 599–608
- *Las byang don gyi gsal 'debs*, pp. 609–629
- *Khrid kyi sngon 'gro 'khor 'das bshan 'byed*, pp. 631–638
- *Chos spyod rnam smin rang dag*, pp. 639–645
- *Khrid yig rig pa gcer mthong*, pp. 647–669

Remarks: pp. 1–349 + 593–669; reproduced from a manuscript collection from dPal-yul Pad-rnam sprul-sku.

2.3. Padma'i snyan brgyud

2.3.1. NGMPP [9 entries]

- [1] [Reel-No.] L112/3 Running No. L1441 (filmed 10.10.1986)

Manuscript, *dbu med*, 8 x 42.5 cm. 8 fols. (complete), 6 lines; owner: Tulku Tshewang, place of deposit: Nampa Kunden, Jumla.

TITLE *Pad ma'i snyan brgyud yang gsang bla med las: phyi dkyil snod bcud don gsal sgron me*

AUTHOR Gar-dbang rdo-rje

Remarks: chapter *ta* of the cycle.

- [2] [Reel-No.] L482/7–483/1 Running No. L5090 (filmed 23.04.1994)

Manuscript, *dbu med* + *dbu can* (manuscript in dKar-chag), 8.5 x 37 cm. 667 fols. (complete), 5–6 lines; owner: Lama Yeshe Gyatsho, place of deposit: Nyile, Tsum.

TITLE *Pad ma'i snyan rgyud yang gsang bla med las*: (different chapters in the cycle)

SHORT TITLE *Pad ma'i snyan brgyud*

AUTHOR Gar-dbang rdo-rje

SUBJECT sNyan rgyud (kyi dkar chag); School: Nyingma

Remarks: features dKar-chag at the beginning of the cycle (4 fols.); chapter *ba* is missing.

- [3] [Reel-No.] L511/5 Running No. L5445 (filmed 02.08.1994)

Manuscript, *dbu med*, 6.5 x 42 cm. 383 fols. (incomplete), 5–6 lines; owner: Karma Tsondu, place of deposit: Tsagkhang Gompa, Shey, Dolpo.

TITLE *O rgyan pad ma'i snyan rgyud yang gsang bla med kyi po ti yongs su rdzogs pa bzhugs sho* / *Pad ma'i snyan rgyud yang gsang bla med las*: (different chapters

in the cycle)

SHORT TITLE *Pad ma'i snyan rgyud yang gsang bla med*

AUTHOR Rig-'dzin Gar-dbang rdo-rje

SUBJECT Pad ma'i snyan rgyud; School: Nyingma

Remarks: chapter-numbering: *ka-a*, *ki-i*, *ku-tu*, partly in disarray; chapter *bi* is missing; features gTor-ma drawings for the cycle (2 fols.), following chapter *ji*; each chapter is sealed with a fingerprint on the title page.

[4] [Reel-No.] L577/21 Running No. L5972 (filmed 16.05.1995)

Manuscript, *dbu med*, 5.7 x 39.4 cm. 4 fols. (complete), 6 lines; owner: lCags-phugs sprul-sku, place of deposit: Phole, Taplejung.

TITLE *Padma'i snyan rgyud yang gsang bla med las bla ma'i sgrub thabs byin brlabs myur 'jug*

SHORT TITLE *Bla ma'i sgrub thabs*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub thabs; School: Nyingma

Remarks: chapter *chu* of the cycle.

[5] [Reel-No.] L683/2 Running No. L6722 (filmed 22.08.1995)

Manuscript, *dbu med*, 8.5 x 44 cm. 343 fols. (incomplete), 6–7 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.

TITLE *Pad ma'i snyan rgyud las*: (different chapters in the cycle)

SHORT TITLE *Pad ma'i snyan rgyud*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: chapter-numbering: *ka-ha*, *ki-i*, partly in disarray; chapters *a*, *thi* are missing; features gTor-ma drawings (2 fols.) and, at the end of the film, a dKar-chag to the cycle written on birchbark.

[6] [Reel-No.] L838/1–839/1 Running No. L7667 (filmed 31.07.1997)

Manuscript, *dbu med*, 6.8 x 42.5 cm. 384 fols. (incomplete), 5–7 lines; owner: Labrang Dondrup, place of deposit: Saldang, Dolpo.

TITLE *Pad ma'i snyan brgyud yang gsang bla na med pa* (different chapters in the cycle)

SHORT TITLE *Pad ma'i snyan brgyud*

AUTHOR Gar-dbang rdo-rje

SUBJECT sNyan brgyud; School: Nyingma

Remarks: chapter-numbering: *ka-a*, *ki-i*, *ku-ju*; chapter *ngu* is missing; features, at the beginning of the cycle, a dKar-chag (3 fols.) and gTor-ma drawings (1 fol.); according to the dKar-chag, chapters *nyu*, *tu* are missing in the film; includes chapter *dPal ldan ri khrod lo ma gyon ma'i dbang mchog* (3

fols.; labeled as *ri khrod* in the margin) at the end of the cycle.

- [7] [Reel-No.] E2638/2 Running No. E46823 (filmed 27.02.1991)
 Manuscript, *dbu can*, 8.5 x 44 cm. 174 fols. (incomplete), 5–6 lines; owner: Chokyi Nyima, place of deposit: Khyimo Lung.
 TITLE *Padma'i snyan rgyud yang gsang bla na med pa las*: (different chapters in the cycle)
 SHORT TITLE *Padma'i snyan rgyud yang gsang bla na med pa las*:
 AUTHOR Rig-'dzin Padma gar-dbang rdo-rje snying-po
 SUBJECT Cycle; School: Nyingma
 Remarks: incomplete cycle, various chapters are missing; cf. duplicate in E2697/3–2698/1.

- [8] [Reel-No.] E2697/2 Running No. E47484 (filmed 05.01.1992)
 Manuscript, *dbu med*, 7 x 43 cm. 12 fols. (complete), 6 lines; owner: Choskyi Nyima, place of deposit: Baudha.
 TITLE *<Pad ma'i> snyan brgyud yang gsang bla med las: bla ma'i las byang yid bzhin nor bu*
 SHORT TITLE *sNyan brgyud yang gsang bla med las*:
 AUTHOR Gar-dbang rdo-rje
 SUBJECT Las byang; School: Nyingma
 Remarks: no chapter-number is given.

- [9] [Reel-No.] E2697/3–2698/1 Running No. E47485 (filmed 05.01.1992)
 Manuscript, *dbu can*, 8.5 x 44.5 cm. 437 fols. (incomplete), 5–7 lines; owner: Choskyi Nyima, place of deposit: Baudha.
 TITLE *Padma'i snyan brgyud yang gsang bla med las*: (different chapters in the cycle)
 SHORT TITLE *Padma'i snyan brgyud yang gsang*
 AUTHOR Rig-'dzin Gar-dbang rdo-rje
 SUBJECT sGrub thabs skor; School: Nyingma
 Remarks: chapters *na*, *thu*, *dze*, *zu* are missing.

2.3.2. TBRC [1 entry]

- [1] [Work-No.] W1CZ1981 Volume No. I1CZ2846
 Manuscript, *dbu can*, 410 fols. 5–6 lines.
 BIBLIOGRAPHICAL TITLE *Padma'i snyan brgyud yang gsang bla med*
 OTHER TITLE *rTsa gsum rgyal ba'i thugs tig: padma'i snyan brgyud yang gsang bla med*
 AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION One of the collected revelations (gter chos) of

Ngari Tertön Pama Garwang Dorje

TBRC-DISTRIBUTION Core Text Collection 9

Outline: 63 chapters

- *Bla ma sku gsum bde ba chen po'i lo brgyus*, 5 fols.
- *Bla ma sku gsum bde ba chen po'i gsang brgyud*, 14 fols.
- *rTsa brgyud byin brlabs sprin dpungs pa*, 5 fols.
- *Bla ma'i rnam thar kun mdzes nor bu'i 'phreng ba*, 33 fols.
- *sGrub pa chen po dbang gi khog phub ri rgyal lhun po*, 12 fols.
- *Bla ma'i dbang chog byin rlabs myur brtsol*, 12 fols.
- *[- - - - -] yid bzhin nor bu*, 14 fols.
- *Byin brlabs sprin phung 'dzab dgongs rim pa*, 3 fols.
- *Bla ma'i sgrubs thabs las byang bsdus pa byin rlabs myur 'jug*, 6 fols. + *no title: snyan rgyud 'khor bstod rgyas pa lha snags kyi gsal bya ni* (first line), 1 fol.
- *Bla ma'i sgrub thabs dngos grub rgya mtsho*, 2 fols.
- *Bla ma sku lnga ghu ru thod 'phreng rigs lnga'i sgrub pa*, 7 fols.
- *mTshan brgyad sbag sgrub snying gi ti ka*, 6 fols.
- *Gu ru phyi nang gsang gsum gyi sgrub pa*, 4 fols.
- *Bla ma zhi ba'i man ngag gsang ba'i mthar thug*, 2 fols.
- *gSang ba rta phag zhal sbyor du sgrub pa*, 3 fols.
- *dBang bsdud*, 4 fols.
- *rGyal mgong rlag pa'i man ngag*, 2 fols.
- *dPal rta mgrin gyi las tshogs brgya pa gos 'dod kun 'byung*, 9 fols.
- *Bla ma bka' brgyad kun 'dus kyi dbang mchog*, 6 fols.
- *Bla ma bka' brgyad kun 'dus kyi phyi nang snod bcud don gsal sgron me*, 6 fols.
- *Bla ma bka' brgyad yang snying kun 'dus kyi skyed bzlas kyi rim pa*, 5 fols.
- *Ghu ru drag po dmar po yaksha me dbal gyi lo rgyus spu long dbyo byed*, 5 fols.
- *Ghu ru drag po yaksha me dbal gyi dbang gi rnam bshad*, 5 fols.
- *Ghu ru drag po yaksha me dbal gyi dbang mchog*, 9 fols.
- *Ghu ru padma drag po'i gtor dbang gcig shes kun grol*, 3 fols.
- *Bla ma drag po'i sgrub thabs rgyas pa spu gri 'bar ba*, 7 fols.
- *Gu ru drag po'i sgrub thabs snang srid zil mnon*, 3 fols.
- *Bla ma drag sgrub me yis spu gri*, 6 fols.
- *Bla ma drag po'i snyen sgrub gyi brda brtags*, 1 fol.
- *Ghu ru drag po dmar chen yaksha me dbal gyi las byang me lce'i 'phreng ba*, 7 fols.
- *Ghu ru drag po lcags sdig tu sgrub pa stan dgra tshar bcod*, 4 fols.
- *Khro rol yaksha me dbal gyi dmar chen gtor ma'i las rim brdab las gdug pa kun 'jom*, 9 fols.

- *Lung stan kun gsal me long*, 21 fols.
- *Bla ma drag po'i las sbyor gyi rim pa gter gyi bum pa*, 5 fols.
- *Drag po thugs kyi sgrub pa'i 'khor lo'i las tshogs stan dgra tshar bcod*, 8 fols.
- *Bla ma drag po'i las mtha' dgra bgegs brdul rlag*, 8 fols.
- *Ma cig ye shes mtsho rgyal gyi dbang mchog*, 2 fols.
- *Ma cig bde chen rgya mtsho ye shes mtsho rgyal gyi gsang sgrub*, 4 fols.
- *Khros ma'i dbang mchog dngos grub rdzing bu*, 2 fols.
- *Khros ma'i yang gsang srog sgrub zab mo*, 6 fols.
- *bDud 'dul seng gdong bsde lnga'i dbang mchog*, 3 fols.
- *bDud 'dul seng gdong sde lnga'i sgrub thabs mchod rim dang bcas pa*, 4 fols.
- *rDo rje rnam par 'jom pa'i dbang mchog nyon mongs nad 'joms*, 3 fols.
- *rDo rje rnam par 'joms pa'i sgrub thabs mi gtsang sgrub bsel*, 4 fols.
- *dPal ldan ri khrod lo ma gyon ma'i dbang mchog*, 3 fols.
- *bDud 'dul seng gdong sde lnga'i sgrub mchod*, 4 fols.
- *dPal ldan ri khrod lo ma gyon ma'i sgrub thabs*, 5 fols.
- *Bla ma chos sku'i zab khrid kyi ngon 'gro*, 5 fols.
- *Bla ma sku gsum du sgrub pa'i thabs sangs rgyas lag bcangs*, 6 fols.
- *Bla ma chos sku'i zab khrid thugs bcud yang dag*, 20 fols.
- *Bla ma chos sku'i grub pa ngo sprod rang bzhi lhun grub*, 12 fols.
- *Dus mchod tshes bcu'i phan yon dad ldan spro skyed*, 8 fols.
- *gSang sgrub gtor ma'i rim pa bar chad kun gsel*, 4 fols.
- *bDud rtsi sman sgrub rtsa gsum thugs bcud*, 3 fols.
- *Rab gnas ye shes char 'bebs*, 10 fols.
- *'Gro 'dul las tshogs sku gdung tshva'i rim pa*, 3 fols.
- *gShin don thugs rje'i lcags kyu*, 12 fols.
- *Za 'dre sbubs shig gshin don thugs rje'i skyangs mgon*, 2 fols.
- *gShin 'dre sbubs gshig*, 3 fols.
- *dBang gi sbyin sreg cho ga'i rim pa*, 4 fols.
- *Las rnams kun gyi kha bskongs 'phrin las bzhi'i sbyin bsreg*, 11 fols.
- *Chos spyod sku gsum rang shar*, 5 fols.

Remarks: TBRC-scans made available from microfilms belonging to Michael Burroughs; chapter-numbering: *ka-a*, *ki-she*, *so*, *he*, *om*, *om*, chapter *na* is missing; [the teaching] was conferred from Gar-dbang rdo-rje to Rigs-'dzin Padma rnam-rgyal in Shel-phug (colophon of last chapter *om*: [...] 'gro ba'i mgon po chos kyi bdag po mchog / rigs 'dzin padma rnam rgyal des bskul ba'i ngor / bdag 'dra gar dbang rdo rje snying po yis / shel phug gu ru'i sgrub gnas dam par phab [...]).

2.4. Phur pa spu gri reg gcod

2.4.1. NGMPP [6 entries]

- [1] [Reel-No.] L335/4–336/1 Running No. L4007 (filmed 24.04.1991)
 Manuscript, *dbu med*, 6.2 x 33 cm. 221 + 13 fols. (complete), 5 lines;
 owner: Chokyi Nyima, place of deposit: Serang Gonpa, Kutang.
 TITLE 1. *rDo rje phur pa spu gri reg gcod kyi lo brgyud*, (different chapters in the
 cycle), 2. *Byang gter rdo rje phur pa'i cha rkyen du sbyar ba'i dam sri mnan
 thabs zab mo*
 SHORT TITLE *rDo rje phur pa spu gri reg gcod*
 AUTHOR Gar-dbang rdo-rje
 SUBJECT Phur pa'i brgyud; School: Nyingma.
- [2] [Reel-No.] L548/2 Running No. L5657 (filmed 14.08.1994)
 Manuscript, *dbu med*, 7 x 30.8 cm. 164 fols. (complete), 6 lines; owner:
 Karma Tsondu, place of deposit: Tsagkhang Gompa, Shey, Dolpo.
 TITLE *rDo rje phur pa spu gri reg gcod kyi chos skor las le tshan ka nas a dang om
 ma ni pad me hūṃ bar bzugs* (different chapters in the cycle)
 SHORT TITLE *Phur pa spu gri reg gcod las*:
 AUTHOR Gar-dbang rdo-rje; School: Nyingma
 Remarks: chapter-numbering: *kha-a, om, ma, ni, pad, me, hūṃ, ka*.
- [3] [Reel-No.] L683/3–684/1 Running No. L6723 (filmed 22.08.1995)
 Manuscript, *dbu med*, 8 x 41 cm + 8.5 x 44.5 cm. 217 fols. (complete), 5–7
 lines; owner: Lama Gyal Tshan, place of deposit: Riphug Gompa, Dolpo.
 TITLE *rDo rje phur pa spu gri reg gcod las*: (different chapters in the cycle)
 SHORT TITLE *Phur pa spu gri reg gcod*
 AUTHOR Gar-dbang rdo-rje
 SUBJECT sGrub skor; School: Nyingma
 Remarks: chapter-numbering: *ka-a, hūṃ, ki, khu, om, ah, hūṃ*; features ritual
 illustrations (*ling ga'i dpe'u ris*) and gTor-ma drawings at the end of the cycle
 (7 fols.).
- [4] [Reel-No.] L1006/5 Running No. L8819 (filmed 08.11.1998)
 Manuscript, *dbu med*, 7 x 39 cm. 12 fols. (complete), 5 lines; owner: Lama
 Sonam, place of deposit: Tashi Lhakhang.
 TITLE *Phur pa spu gri reg gcod gyis dbang mchog rta gon gyi cho ga dang bcas pa*
 AUTHOR Gar-dbang rdo-rje
 SUBJECT rTa gon gyi cho ga; School: Nyingma
 Remarks: chapter *dbang* of the cycle.

- [5] [Reel-No.] L1044/4 Running No. L9240 (filmed 23.04.1999)
 Manuscript, *dbu med*, 6.2 x 27.2 cm. 114 fols. (incomplete), 6 lines; owner:
 Lama Tashi, place of deposit: Nawal.
 TITLE *Phur pa spu gri reg gcod* (different chapters in the cycle)
 AUTHOR Gar-dbang rdo-rje
 SUBJECT Chos skor; School: Nyingma
 Remarks: chapter-numbering: *ga-ra*; chapters *ka*, *kha*, *na*, *tsa* are missing;
 missing folios: chapter *ga*, fol. 5, *za*, fol. 2, *ra*, fols. 4 + 5.
- [6] [Reel-No.] E2668/5 Running No. E47045 (filmed 08.04.1991)
 Manuscript, *dbu med*, 7.8 x 39.5 cm. 7 fols. (complete), 8 lines; owner:
 Dilgo Khyen Tse Renpoche, place of deposit: Baudhdha.
 TITLE *Phur pa spu gri reg spyod kyi: gtor bzlog dgra bgegs chod spyod*
 SHORT TITLE *Phur pa spu gri reg spyod*
 AUTHOR Gar-dbang rdo-rje
 SUBJECT bZlog pa; School: Nyingma
 Remarks: chapters *za*, *'a*, *ya* of the cycle.

2.4.2. TBRC [2 entries]

- [1] [Work-No.] W23753 Volume No. 2608
 Manuscript, *dbu med*, 14 x 37 cm. 212 pp. 8 lines.
 BIBLIOGRAPHICAL TITLE *rDo rje phur pa spu gri reg gcod skor*
 TITLE PAGE TITLE *rDo rje phur pa spu gri reg good skor: collected texts from the vajrakila revelations of mNga'-ris gter-ston Gar-dbang rdo-rje*
 SPINE TITLE *rDo rje phur pa'i skor*
 AUTHOR Gar-dbang rdo-rje
 TBRC-CATALOG INFORMATION collected Vajrakila teachings from the revelations of Ngari Tertön Garwang Dorje (1640–1685); this collection is called “las tshogs”
 TBRC-DISTRIBUTION Core Text Collection 6
 PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1981
 Outline: 27 chapters
- *rDo rje phur pa spu gri reg gcod kyi las tshogs kyi dkar chag*, p. i
 - *Phur pa spu gri reg gcod kyi lo rgyus*, pp. 1–10
 - *Las byang don gsal sgron me*, pp. 11–32
 - *lHan thabs*, pp. 33–40
 - *sGrubs chen*, pp. 41–56
 - *sTa gon gyi cho ga*, pp. 57–62
 - *dBang chog*, pp. 63–80

- *rDo rje 'khros pa'i bstod bskul*, pp. 80–84
- *rDo rje 'khros pa'i gshags pa*, pp. 85–86
- *rTsa ba gsang sgrub*, pp. 87–91
- *rTsa sngags kyi 'bru them*, pp. 93–94
- *Dam can bzhi gsum bcu gnyis kyi bstod bskul*, pp. 95–100
- *rDo rje khros pa'i rgyal sri gnan pa*, pp. 100–102
- *Liṅga gdab pa'i man ngag*, pp. 103–104
- *gSang bsgrub*, pp. 105–110
- *bsTod bskul*, pp. 111–116
- *Drag po'i shyin bsreg*, pp. 117–124
- *Dam sri 'dul ba'i man ngag*, pp. 125–132
- *Zhus lan man ngag gser gyi sgrom bu*, pp. 133–141
- *rDzas kyi phur pa la bstod pa*, pp. 141–142
- *sNgags kyi sgrub thabs*, pp. 143–148
- *Zhus lan*, pp. 140–166
- *gTor bzlog dgra bgegs tshar gcod*, pp. 167–174
- *gZugs dpang bden bsdar*, pp. 175–178
- *Zor las dgra bgegs dpung 'joms*, pp. 179–184
- *Lung bstan spar kha bka' rgya ma*, pp. 185–190
- *rGyun khyer gyi rnal 'byor 'phrin las*, pp. 191–198
- *Char 'bebs kyi cho ga*, pp. 199–212

Remarks: reproduced from rare Manuscripts from the collection of Kyirong Lama Kunsang preserved in the Library of Tibetan Works and Archives; chapter-numbering: *ka-sha*.

[2] [Work-No.] W1KG10771 Volume No. I1KG10774

Manuscript, *dbu med*, 8 x 38 cm. 416 pp. 5 lines.

BIBLIOGRAPHICAL TITLE *rDo rje phur pa spu gri reg gcod / (dbu med bris mal)*

TITLE PAGE TITLE *rDo rje phur pa spu gri reg gcod: a cycle of buddhist practice concerned with a revealed form of vajrakila*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION collected vajrakila teachings from the revelations of mNga'-ris gter-ston Gar-dbang rdo-rje alias Zla-ba rgyal-mtshan (1640–1685)

TBRC-DISTRIBUTION Core Text Collection 9

PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1984

Outline: 37 chapters

- *rDo rje phur pa spu gri reg gcog kyi dkar chags*, pp. i-v
- *Lo brgyus*, pp. 1–10
- *Las byang don gsal sgron me*, pp. 11–34

- *lHan thabs*, pp. 35–46
- *sGrub chen*, pp. 47–64
- *sTa gon gyi chog ga*, pp. 65–72
- *dBang gis 'tshams sbyor dang lhan spro bskyed*, pp. 73–84
- *dBang mchog*, pp. 85–108
- *Zhus lan*, pp. 109–134
- *rDo rje khros pa'i zhus len man ngag gser gyi sgrom bu*, pp. 135–146
- *rTsa ba gsang bsgrub*, pp. 147–152
- *sNgags gyi sgrub thabs*, pp. 153–160
- *gSang sgrub*, pp. 161–170
- *bsTod bskul*, pp. 171–180
- *rTsa thung sngags gyi 'bru them*, pp. 181–186
- *rDo rje khros pa'i bstod bskul*, pp. 187–192
- *rDo rje 'khros pa'i bshags pa*, pp. 193–196
- *Dam can bzhi gsum bcu gnyis kyī skangs po*, pp. 197–208
- *Dam can bzhi gsum bcu gnyis kyī bstod skul*, pp. 209–216
- *Liṅga gdab pa'i man ngag*, pp. 217–220
- *rDo rje khros pa'i rgyal [-] dang dam srid mnan pa*, pp. 221–226
- *brGyun 'gyed*, pp. 227–232
- *sByin sreg*, pp. 233–242
- *rDo rje khros pa'i dam sri 'dul ba'i man ngag*, pp. 243–254
- *rDzas kyī phur pa la bstod*, pp. 255–258
- *gTor zlog dgra gegs tshar gcod*, pp. 259–268
- *gZung dbang dang bden dar*, pp. 269–272
- *Zor las dgra gegs dpung 'joms*, pp. 273–278
- *Lung stan gsal ba'i me long*, pp. 279–284
- *gNyen yig gnad kyis man ngag*, pp. 285–302
- *sNgags kyī yang gsang bsngags kyī sgrub thabs*, pp. 303–312
- *rDo rje phur pa'i bskang ba*, pp. 313–318
- *Zhal gdams gser gyi khu thigs*, pp. 319–340
- *mNan pa'i man ngag stan dgra tshar gcod*, pp. 341–352
- *Drag po'i sbyin sreg dus mtha'i me chen*, pp. 353–368
- *brDab las sdug pa kun grol gnam lcags rdo rje'i mnga'*, pp. 369–398
- *brDab las bsdug pa kun grol*, pp. 399–412
- *Thugs rje chen po rtsa gsum snying thig dang / phur ba spu gri reg gcod gnyis kyis gtor ma'i dpe'u ri*, pp. 413–416

Remarks: reproduced from hand written manuscript in dbu med from the library of sPrul-sku Tshe-dbang; chapter-numbering: *ka-a*, *om*, *ma*, *ni*, *pad*, *me*, *hūm*, *gtor ma'i dpe'u ri*; some chapters are sealed with a fingerprint on

the title page; features gTor-ma drawings for this cycle and for the *Thugs rje chen po rtsa gsum snying thig* (pp. 413–416).

2.5. Zab tig chos dbyings rang gsal

2.5.1. NGMPP [18 entries]

- [1] [Reel-No.] L74/6–75/1 Running No. L988 (filmed 24.09.1984)
 Manuscript, *dbu med*, 8 x 41 cm. 331 fols. (complete), 6–7 lines; owner: Khenpo Tashi Tenzing, place of deposit: Lo Manthang, Jomosom.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 SHORT TITLE *gTer ma*
 AUTHOR Rig-'dzin Gar-dbang rdo-rje.
- [2] [Reel-No.] L124/8 Running No. L1552 (filmed 22.04.1987)
 Manuscript, *dbu med*, 7.5 x 40.8 cm. 331 fols. (complete, damaged by worms), 6–7 lines; owner: Jamyang Lama, place of deposit: Glo sMon thang, Muktinath.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 AUTHOR Rig-'dzin Gar-dbang rdo-rje
 SUBJECT Prayer Puja Text.
- [3] [Reel-No.] L131/5–132/1 Running No. L1626–1628 (filmed 26.04.1987)
 Manuscript, *dbu can*, 6.5 x 32.5 cm. 217 fols. (incomplete), 5–6 lines; owner: Surendra Bista, place of deposit: Glo sMon thang, Muktinath.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 AUTHOR gTer-ston Gar-dbang rdo-rje
 Remarks: chapter-numbering in disarray; various chapters and folios are missing.
- [4] [Reel-No.] L186/4 Running No. L2216 (filmed 28.09.1988)
 Manuscript, *dbu med*, 8.5 x 32 cm. 238 fols. (incomplete), 8 lines; owner: Chos Dorje, place of deposit: Thini, Jomosom.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 SHORT TITLE *Zab tig chos dbyings rang gsal las*: Cycle
 AUTHOR Rigs-'dzin Gar-dbang rdo-rje
 SUBJECT gTer chos / rDzogs chen
 Remarks: includes chapters *nya-sa*, chapters *ka-ja*, *sha* are missing.
- [5] [Reel-No.] L335/3 Running No. L4006 (filmed 24.04.1991)
 Manuscript, *dbu med*, 5.8 x 27.5 cm. 347 fols. (incomplete), 5 lines; owner: Chokyi Nyima, place of deposit: Serang Gonpa, Kutang.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Zab tig chos dbyings rang gsal las*:

AUTHOR Rigs-'dzin Gar-dbang rdo-rje

SUBJECT rGyud / gTer ma; School: Nyingma

Remarks: first folio is missing; chapters *nya-pa* are missing.

[6] [Reel-No.] L383/3–384/1 Running No. L4270 (filmed 22.04.1992)

Manuscript, *dbu can*, 7.2 x 45 cm. 307 fols. (complete), 5 lines; owner:

Lopon Gyurmed, place of deposit: Samagaon, Nubri.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Zab tig chos dbyings rang gsal las*:

AUTHOR Rig-'dzin Gar-dbang rdo-rje

SUBJECT sGrub skor / gSung 'bum; School: Nyingma

Remarks: features *le'u lha* illustrations at the beginning (1 fol.; no captions) and at the end of the cycle *le'u lha* (1 fol.; no captions), together with gTor-ma drawings and ritual illustrations (*cakra* depictions, etc; 4 fol.).

[7] [Reel-No.] L402/3–403/1 Running No. L4423 (filmed 31.08.1992)

Manuscript, *dbu med*, 7.5 x 40 cm. 314 fols. (incomplete), 6 lines; owner:

Tsering Tashi Lama, place of deposit: Khakar Gompa, Tarab, Dolpo.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Zab tig chos dbyings rang gsal las*:

AUTHOR Rigs-'dzin Gar-dbang rdo-rje

SUBJECT Chos skor; School: Nyingma

Remarks: various chapters are missing; features different ritual illustrations (4 fols.; *cakra* depictions, etc.) at the beginning of the cycle.

[8] [Reel-No.] L503/13–504/1 Running No. L5382 (filmed 31.07.1994)

Manuscript, *dbu med*, 7.2 x 38.5 cm. 369 fols. (incomplete), 5 lines; owner:

Karma Tsondu, place of deposit: Tsagkhang Gompa, Shey, Dolpo.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Zab tig chos dbyings rang gsal*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: chapter *nya* is missing; features *le'u lha* illustrations at the beginning of the cycle (2 fols.; captions: [1] Chos-sku sNang-ba mtha'-yas, Longs-sku Padma rgyal-po, sPrul-sku Padma 'byung-gnas, sNa-rnams rDo-rje bdud-'joms; [2] sPrul-sku Rig-'dzin rGod-ldem, 'Gro-'dren Gar-dbang rdo-rje, sGrub-mchog O-rgyan bstan-'dzin, 'Jigs-bral Nyi-ma rgyal-mtshan).

[9] [Reel-No.] L548/9 Running No. L5664 (filmed 15.08.1994)

Manuscript, *dbu med*, 7.6 x 40.5 cm. 4 fols. (complete), 5 lines; owner:

Karma Tsondu, place of deposit: Tsagkhang Gompa, Shey, Dolpo.
 TITLE *Zab tig chos dbyangs gsal las gtor 'bul bar chad kun gsel*
 AUTHOR Gar-dbang rdo-rje; School: Nyingma + Kagyud
 Remarks: chapter *pa* of the cycle.

[10] [Reel-No.] L752/4 Running No. L7121 (filmed 23.06.1996)
 Manuscript, *dbu med*, 7.7 x 45 cm. 249 fols. (complete), 6–7 lines; owner:
 Pem-pa rnam-rgyal, place of deposit: Me khyim dgon pa, Dolpo.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 SHORT TITLE *Zab tig chos dbyings rang gsal las*:
 AUTHOR Rig-'dzin Gar-dbang rdo-rje
 SUBJECT sGrub skor; School: Nyingma.

[11] [Reel-No.] E2303/9–2305/10 Running No. E42576–42639 (filmed 21.-
 22.12.1988)
 Manuscript, *dbu med*, 8.7 x 49.5 cm. 262 fols. (complete), 6 lines; owner:
 Tulku Tsewang, place of deposit: Mugu.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 SHORT TITLE *Zab tig chos dbyings rang gsal*
 AUTHOR Rig-'dzin Gar-dbang rdo-rje; School: Nyingma
 Outline: 87 chapters

- *bDon rgyud ye shes thong grol kā la ping ka rol pa'i gtam*, 9 fols., E2303/9
- *Byin rlabs rgyud pa'i lo rgyus*, 13 fols., E2304/1
- *dBang mchogs nor bu'i 'phreng ba*, 11 fols., E2304/2
- *sPros bcas thegs pa'i bum dbang*, 2 fols., E2304/3
- *sPros med gsang pa'i dbang mchogs*, 7 fols., E2304/4
- *Shin tu spros med shes rab ye shes kyis dbang*, 2 fols., E2304/5
- *Rab tu spros med rigs pa'i tsal dbang*, 2 fols., E2304/6
- *dBang gis rgyab chos thegs pas bang mdzod*, 7 fols., E2304/7
- *Bla ma mos gus kyis bzhi khrid*, 2 fols., E2304/8
- *sKyabs 'gro sems skyed kyis khrid*, 2 fols., E2304/9
- *Las sbyangs bang mdzod*, 2 fols., E2304/10
- *Tshogs mchod 'dod yon longs spyod*, 2 fols., E2304/11
- *bsKyed pa ma hā yo ga'i ltar nyams len bsgrub khog snang srid rnams dag*, 5 fols.,
 E2304/12
- *Yig rgya mandal gyis khrid*, 2 fols., E2304/13
- *Kun gyis ngon 'gro thar pas them skas*, 2 fols., E2304/14
- *A nu yo ga bstar nyams su len pa lus dbyil rtsa rlung rnams dag*, 3 fols., E2304/15
- *rDzogs rim chen po a sti yo ga ltar nyams len sems dkyil dag snang rab 'byams*, 2
 fols., E2304/16

- *gTor 'bul bar chad kun sel*, 3 fols., E2304/17
- *sTod pa mchos kyis sgra dbyings*, 2 fols., E2304/18
- *Thugs rje'i 'phrin las bskul ba*, 2 fols., E2304/19
- *rJes kyis sbyor drugs las spyod pa mthun bzhi dge sbyor*, 2 fols., E2304/20
- *Phyi rtags btad ngos 'dzin*, 2 fols., E2304/21
- *Phyi bslu btad kun gsel*, 2 fols., E2304/22
- *mThun 'tshams gyis rnal 'byor*, 2 fols., E2304/23
- *Las tshogs yid zhin nor bu*, 4 fols., E2304/24
- *bsKyed rim gyis gyab mchos dkyil 'khor gsal bas sgron ma*, 3 fols., E2304/25
- *sTeng sgo'i chos drugs las srogs brtsol stum mo'i me khrid*, 4 fols., E2304/26
- *bGegs sel gyis chos drugs las 'khrul snang bzhi byed*, 2 fols., E2304/27; duplicate in E2304/44
- *rMi lam bag chags rang grol gyis khrid*, 2 fols., E2304/28
- *sNang srid gyu ma'i lha khrid*, 2 fols., E2304/29
- *Mun gsel 'od gsal gyis nyams mkhrid*, 2 fols., E2304/30
- *rNam shes grong 'jugs gis gdams pa*, 2 fols., E2304/31
- *sKu gsum pho pa'i don 'khrid*, 2 fols., E2304/32
- *Phyag rgya sgribs pa mun pas lcags ri*, 1 fol., E2304/33
- *Phyag rgya 'gugs pa dbang gis lcags kyu*, 1 fol., E2304/33
- *bDe chen sbris pas lam 'khyer*, 2 fols., E2304/34
- *'Od sgo'i chos drug las phyag rgya'i mtshan 'bum gsal pa'i me long*, 2 fols., E2304/34
- *bCud len rdo rjes chu la lhungs*, 2 fols., E2304/35
- *Rigs rgyud sprul sku'i 'jogs thabs*, 1 fol., E2304/35
- *lTa ba'i chos drugs las rtags char 'dres pa'i dbu ma*, 2 fols., E2304/36
- *Yod med 'dres pa'i dbu ma*, 2 fols., E2304/36
- *Blang dor 'dres pa'i dbu ma*, 2 fols., E2304/37
- *Shar grol 'drel pa'i dbu ma*, 2 fols., E2304/37
- *'Khor 'das 'dres pa'i dbu ma*, 1 fol., E2304/37
- *Re sdog med pa'i dbu ma*, 2 fols., E2304/38
- *sGoms pa'i chos drugs las phyag rgya chen po dho hā gsang pa'i glu*, 2 fols., E2304/38
- *Phyag rgya chen po gnyungs ma cer mthongs*, 2 fols., E2304/39
- *Phyag rgya chen po lhan skyes ngos 'dzin*, 2 fols., E2304/39
- *Phyag rgya chen po ma rigs mun gsel*, 2 fols., E2304/40
- *Phyag rgya chen po nyams myong zag med*, 2 fols., E2304/40
- *Rang grol phyag rgya chen po*, 2 fols., E2304/41
- *sPyod yul lha bdud thogs rdzis*, 4 fols., E2304/41
- *sPyod yul phung po thogs rdzis*, 2 fols., E2304/42

- *sPyod yul nyon mongs thogs rdzis*, 2 fols., E2304/42
- *sPyod pa'i mchos drug las spyod pa rnams rtogs thogs rdzis*, 2 fols., E2304/43
- *sPyod yul phyi bdag thogs rdzis*, 2 fols., E2304/43
- *sPyod yul bdud dpung thogs rdzis skyon tshang bsun 'byin*, 5 fols., E2304/44
- *bGegs bsel gyis chos drugs las 'khrul snang zhi byed*, 2 fols., E2304/44; duplicate in E2304/27
- *'Khrul nad rnams 'joms pa'i zhi byed*, 2 fols., E2304/45
- *'Khrul snang bgags bzhi byed*, 2 fols., E2304/45
- *Nyon mongs bzhi byed*, 3 fols., E2304/46
- *gDon bgegs zhi byed*, 2 fols., E2304/46
- *bsDul zhi byed kyis lag khrid*, 2 fols., E2304/47
- *sByor ba yan lag drugs pa rnams dag dbyings kyis sgron ma'i khrid*, 10 fols., E2304/47
- *'Od gsal sgron ma drug skor gyis dkar khrid nyin mo'i rnal 'byor rigs pa'i sgron ma*, 6 fols., E2304/48
- *Khra khrid dmig gis sbyor ba*, 2 fols., E2304/49
- *dMar khrid nyi mi rnal 'byor ye shes 'od gsal lhun grub gyis sgron me*, 3 fols., E2304/49
- *Ser 'khrid zla pa'i rnal 'byor*, 6 fols., E2304/50
- *Me khrid mar me'i rnal 'byor rang shar rang grol 'od gsal shug 'byung thugs rje'i sgron me*, 4 fols., E2304/51
- *sKye gnas bar dor grol bas dam pa*, 2 fols., E2304/52
- *rMi lam bar dor grol pa'i bdams pa*, 3 fols., E2304/52
- *'Phyi kha bar do*, 2 fols., E2304/53
- *'Brug pa'i chos bdrugs las rigs 'dzin bar dor grol bas gdams pa*, 2 fols., E2304/53
- *'Od gsal gyis bar do*, 3 fols., E2304/54–2305/1
- *Srid pa'i bar do grol tshul*, 2 fols., E2304/54–2305/1
- *Ma sgoms sangs rgyas kyis gnad drug las ye shes mthongs grol kyis dam pa*, 4 fols., E2305/2
- *Chos nyid thos grol gyis dams pa*, 2 fols., E2305/2
- *Rig pa rtags grol gyi dams pa*, 2 fols., E2305/3
- *'Dod don tshor grol gyis dam pa*, 1 fol., E2305/3
- *dGong pa regs gsol gyi dam pa*, 1 fol., E2305/4
- *Thugs rje myong grol gyis dams pa*, 1 fol., E2305/4
- *Zhal gdams gab pa sngon 'byung skog lab dang bcas pa*, 9 fols. E2305/5
- *Ma 'tshangs kha skongs dgos ba kun 'byung*, 3 fols., E2305/6
- *Dam tshigs gsal pa'i me long*, 7 fols., E2305/7
- *dPal ldan dmag gis rgyal po'i bsgrubs thabs*, 4 fols., E2305/8
- *dPal lha mo 'bar ba gdong pa bcan kyis gsang grub*, 4 fols., E2305/9

- *Chos drug mtshan bcu bzhi lags / Dam can 'bar ba me'i spu gri'i dmar nag gis gsang sgrub*, 4 fols. E2305/10

Remarks: chapter-numbering partly in disarray.

- [12] [Reel-No.] E 2666/3–2667/1 Running No. E47027 (filmed 08.04.1991)

Manuscript, *dbu med*, 6,3 x 32 cm. 399 fols. (complete), 5 lines; owner: Dingo Khyen Tse Renpoche, place of deposit: Baudddha.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Zab tig chos dbyings rang gsal las*:

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub thabs; School: Nyingma

Remarks: features *le'u lha* illustrations at the beginning (1 fol.; no captions) and at the end of the cycle (1 fol.; no captions); each chapter is sealed with a fingerprint on the title page.

- [13] [Reel-No.] E2870/2 Running No. E51316 (filmed 17.01.1995)

Manuscript, *dbu med*, 7 x 29.5 cm + 9.5 x 31.5 cm. 2 + 4 fols. (complete), 6 lines; owner: Namdol Ling, place of deposit: Bylakuppe.

TITLE 1. *Zab tig chos dbyings rang gsal las rnga tshig*, 2. *bSang bsdus*

SHORT TITLE *Zab tig chos dbyings rang gsal*

SUBJECT rNga tshig / bSang bsdus; School: Nyingma.

- [14] [Reel-No.] E2870/13 Running No. E51327 (filmed 17.01.1995)

Manuscript, *dbu med*, 9 x 33 cm. 35 fols. (complete), 6 lines; owner: Namdol Ling, place of deposit: Bylakuppe.

TITLE *Zab tig chos dbyings rang gsal las dpal mgon 'khor bcas kyi gtor 'bul bar chad kun gsel*

SHORT TITLE *dPal mgon 'khor bcas kyi gtor 'bul*

AUTHOR Rig-'dzin Gar-dbang rdo-rje

SUBJECT g'Tor 'bul; School: Nyingma.

- [15] [Reel-No.] E3000/2–3001/1 Running No. E52582 (filmed 01.08.1996)

Manuscript, *dbu med*, 7.3 x 41.5 cm. 390 fols. (complete), 6 lines; owner: Tritan Norbutse, place of deposit: Swayambhu.

TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)

SHORT TITLE *Gar dbang rdo rje bka' 'bum gter chos*

AUTHOR Gar-dbang rdo-rje

SUBJECT sGrub skor; School: Nyingma

Remarks: chapter-numbering in disarray; various chapters without numbering; two different editions (?).

- [16] [Reel-No.] E3041/7 Running No. E52994 (filmed 23.02.1997)
 Manuscript, *dbu med*, 7.5 x 41.5 cm. 36 fols. (complete), 6 lines; owner:
 Byams pa blo gros, place of deposit: Kullegal.
 TITLE *Zab tig chos dbyings rang gsal gyi las byang mtsho skyes dgongs rgyan + Zab
 tig chos dbyings rang gsal gyi gtor 'bul bar chad kun bsel + Zab tig chos dbyings
 rang gsal las bcud len sman gyi tshe sgrub + Zab tig chos dbyings rang gsal las
 rgyud kyi gsang 'brel sgrub mtha' 'phrul gyi lde mig*
 SHORT TITLE *Gar dbang rdo rje'i bka' 'bum*
 AUTHOR Rig-'dzin Gar-dbang rdo-rje
 SUBJECT Las byang cho ga; School: Nyingma.
- [17] [Reel-No.] E3041/8 Running No. E52995 (filmed 23.02.1997)
 Manuscript, *dbu med*, 7.5 x 41.5 cm. 17 fols. (complete), 6 lines; owner:
 Byams pa blo gros, place of deposit: Kullegal.
 TITLE *Zab tig chos dbyings rang gsal las dbang mchog nor bu'i 'phreng ba + Zab
 tig chos dbyings rang gsal gyi dbang bshad*
 SHORT TITLE *Zab tig chos dbyings rang gsal las*
 AUTHOR Dzva gi Tsaṅ tra dhva dza [= Zla-ba rgyal-mtshan = Gar-dbang rdo-
 rje]
 SUBJECT dBang mchog dang dbang bshad; School: Nyingma.
- [18] [Reel-No.] E3041/11–3042/1 Running No. E52998 (filmed 23.02.1997)
 Manuscript, *dbu med*, 7.5 x 42 cm. 254 fols. (complete), 6 lines; owner:
 Byams pa blo gros, place of deposit: Kullegal.
 TITLE *Zab tig chos dbyings rang gsal las*: (different chapters in the cycle)
 SHORT TITLE *Rig 'dzin gar dbang rdo rje'i bka' 'bum*
 AUTHOR Rig-'dzin Gar-dbang rdo-rje
 SUBJECT sGrub thabs; School: Nyingma
 Remarks: features *le'u lha* illustrations at the beginning of the cycle (1 fol.; no
 captions); cf. E3041/9–10 for supplementary texts to the cycle by Phun-
 tshogs rnam-rgyal and O-rgyan bstan-'dzin, apparently parts of this edition
 of the cycle.

2.5.2. TBRC [2 entries]

- [1] [Work-No.] W8880 Volume No. I1KG9447/-448
 Manuscript, *dbu med*, 14 x 37 cm. 414 + 399 [= 813] pp. 5 lines.
 BIBLIOGRAPHICAL TITLE *Zab tig chos dbyings rang gsal*
 COVER TITLE *Zab tig chos dbyings rang grol [!] gyi sgrub skor*
 OTHER TITLE *A cycle of rdzogs chen practice from the revelations of Gar-dbang
 rdo-rje*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION cycle of rdzogs chen practice from the revelations of rnying ma gter ston gar dbang rdo rje (1640–1685)

TBRC-DISTRIBUTION Core Text Collection 9

PUBLICATION INFORMATION Dalhousie, H.P.: Damchoe Sangpo, 1979

Outline: Volume 1: 43 chapters

- *Pod dang po'i dkar chag*, pp. i–iii
- *Don rgyud ye shes mthong grol*, pp. 1–28
- *Byin rlabs brgyud pa'i lo rgyus*, pp. 29–70
- *sPros bcas theg pa'i bum dbang*, pp. 71–94
- *sPros med gsang ba'i dbang mchog*, pp. 95–102
- *Shin tu spros med shes rab ye shes dbang*, pp. 103–108
- *Rab tu spros med rigs pa'i rtsal dbang*, pp. 109–114
- *dBang gi rgyab chos*, pp. 115–138
- *Bla ma mos gus gzhi khrid*, pp. 139–144
- *Yig brgya mandal gyi khrid*, pp. 145–152
- *sKyabs 'gro sems bskyed*, pp. 153–158
- *Kun gyi ngon 'gro*, pp. 159–166
- *Las dbyang yid bzhin bang mdzod*, pp. 167–174
- *Tshogs mchod 'dod yon longs spyod*, pp. 175–182
- *Nyams len sgrub khog*, pp. 183–202
- *A nu yo ga'i nyams len*, pp. 203–212
- *A ti yo ga'i nyams len*, pp. 213–220
- *gTor 'bul bar chad kun sel*, pp. 221–230
- *bsTod pa chos kyī sgra dbyangs*, pp. 231–234
- *Thugs rje'i phrin las bskul ba*, pp. 235–240
- *sByor drug spyod lam thun bzhi*, pp. 241–248
- *'Chi bdag bar chad ngos 'dzin*, pp. 249–254
- *'Chi blu bar chad kun sel*, pp. 255–258
- *Chos spyod rnal 'byor*, pp. 259–264
- *Las tshogs yid bzhin nor bu*, pp. 265–278
- *bsKyed rim gsal ba'i sgron me*, pp. 279–288
- *gTum mo'i me khrid*, pp. 289–300
- *sNang srid rgyu ma'i lha khrid*, pp. 301–306
- *rMi lam bag chag rang grol*, pp. 307–312
- *Mun sel 'od gsal nyams khrid*, pp. 313–320
- *rNam shes grong 'jug gdam pa*, pp. 321–328
- *sKu gsum 'pho ba'i don khrid*, pp. 329–336
- *Phyag brgya'i mtshan 'bum*, pp. 337–344

- *Phyag brgya'i 'gugs dbang gi lcags kyu*, pp. 345–350
- *bDe chen sbyang ba'i lam khyer*, pp. 351–356
- *bDud len rdo rje chu 'thung*, pp. 357–362
- *Rigs brgyud sprul sku'i 'jog thabs*, pp. 363–368
- *rTag chad 'dres pa'i dbu ma*, pp. 369–374
- *Yod med 'dres pa'i dbu ma*, pp. 375–382
- *Blang dor 'dres pa'i dbu ma*, pp. 383–388
- *Shar grol 'dres pa'i dbu ma*, pp. 389–394
- *'Khor 'das 'dres pa'i dbu ma*, pp. 395–400
- *Re dogs 'dres pa'i dbu ma*, pp. 401–406
- *Phyag rgya chen po gsang ba'i glu*, pp. 407–414

Outline: Volume 2: 41 chapters

- *Pod gnyis pa'i dkar chag*, pp. i–ii
- *Phyag chen gnyug ma gcer mthong gi khrid*, pp. 1–8
- *Phyag chen lhan skyes ngos 'dzin*, pp. 9–16
- *Phyag chen ma rigs mun sel*, pp. 17–22
- *Phyag chen nyams myong zag med*, pp. 23–28
- *Rang grol phyag rgya chen po*, pp. 29–36
- *sPyod pa rnam rtog thog rdzis*, pp. 37–42
- *sPyod yul lha bdud thog rdzis*, pp. 43–56
- *sPyod yul phung po thog rdzis*, pp. 57–64
- *sPyod yul nyon mongs thog rdzis*, pp. 65–72
- *sPyod yul 'chi bdag thog rdzis*, pp. 73–78
- *sPyod yul bdud dpung thog rdzis*, pp. 79–96
- *Gegs sel 'khrul snang zhi byed*, pp. 97–102
- *Gegs sel gdon gegs zhi byed*, pp. 103–108
- *Gegs sel nad rnams zhi byed*, pp. 109–116
- *Gegs sel nyon mongs zhi byed*, pp. 117–126
- *'Khrul snang bag chag zhi byed*, pp. 127–132
- *Gegs sel sdug bsngal zhi byed*, pp. 133–138
- *sByor ba yan lag drug pa*, pp. 139–168
- *'Od gsal sgron drug gi khrid*, pp. 169–184
- *Khra khrid mig gi rnal 'byor*, pp. 185–202
- *dMar khrid nyi ma'i rnal 'byor*, pp. 203–210
- *Ser khrid zla ba'i rnal 'byor*, pp. 211–216
- *Me khrid mar me'i rnal 'byor*, pp. 217–226
- *Rang bzhin bar do grol gdam dam pa*, pp. 227–234
- *sKye gnas bar do grol ba'i gdam pa*, pp. 235–248
- *rMi lam bar do grol ba'i gdam pa*, pp. 249–258

- *'Chi kha'i bar do gsal gdab*, pp. 259–264
- *'Od gsal bar do ngos 'dzin*, pp. 265–270
- *Srid pa bar do grol ba'i gdam pa*, pp. 271–280
- *Ye shes mthong gro gdam pa*, pp. 281–292
- *Chos nyid mthong grol gdam pa*, pp. 293–298
- *Rig pa rtag grol gyi gdam pa*, pp. 299–304
- *'Dod yon tshor grol gyi gdam pa*, pp. 305–308
- *Thugs rje myong grol gyi gdam pa*, pp. 309–312
- *dGongs pa reg grol gyi gdam pa*, pp. 313–316
- *Zhal gdam gab pa sngon 'byung*, pp. 317–342
- *Ma tshang kha bskor dgos pa*, pp. 343–350
- *Dam tshig gsal ba'i me long*, pp. 351–368
- *dMag gi rgyal po'i gsang sgrub*, pp. 369–380
- *lHa mo 'bar ba'i gsang sgrub*, pp. 381–390
- *Dam can 'bar ba'i spu gri*, pp. 391–399

Remarks: 2 volumes; reproduced from the manuscript collections of Skyid-grong Bla-ma Kun-bzang preserved in the Library of Tibetan Works and Archives, Dharamsala; chapter *ci* of volume 1 is missing.

[2] [Work-No.] W30347 Volume No. 6118

Manuscript, *dbu med*, 28 x 36 cm. 241 + 11 [= 252] pp. 6 lines.

BIBLIOGRAPHICAL TITLE *rDor sems thugs kyi me long*

OTHER TITLE *Zab tig chos dbyings rang gsal*

TITLE PAGE TITLE *rDor sems thugs kyi me long and Zab tig chos dbyings rang gsal*

SUBTITLE *Contemplative practices rediscovered by gter-ston gar-dban-rdo-rje*

AUTHOR Gar-dbang rdo-rje

TBRC-CATALOG INFORMATION Revealed teachings of the Jangter tradition of the Nyingma; ume manuscript from the library of Tana Lama

TBRC-DISTRIBUTION Core Text Collection 5

PUBLICATION INFORMATION New Delhi: rTa-rna bla-ma, 1974

Outline: 33 chapters (according to TBRC-entry)

- *Thugs rje'i phrin las bskul ba*, pp. 351–354
- *rJes kyi rnal 'byor drug las: spyod lam thun bzhi'i dge sbyor*, pp. 355–359
- *'Chi rtag bar chad ngos 'dzin*, pp. 361–364
- *'Chi bslu bar chad kun sel*, pp. 365–368
- *sTeng sgo'i chos drug las srog brtsol gtum mo'i me khrid*, pp. 369–384
- *sNang srid sgyu ma'i lha khrid*, pp. 385–388
- *sTeng sgo'i chos drug las mun sel 'od gsal nyams khrid*, pp. 389–394
- *sTeng sgo'i chos drug las rnam shes grong 'jug gi gdams pa*, pp. 395–400
- *sKu gsum 'pho ba'i don khrid*, pp. 401–406

- 'Og sgo'i chos drug las phyag rgya'i mtshan 'bum gsal ba'i me long, pp. 407–412
 - 'Og sgo'i chos drug las phyag rgya 'ggs pa'i dbang gi lcags kyu, pp. 413–416
 - Phyag rgya sgrub pa mun pa'i lcags ri, pp. 417–419
 - bDe chen sbyong ba'i las khrid, pp. 421–425
 - bCud len rdo rje'i chu 'thung, pp. 427–432
 - Rigs brgyud sprul sku'i 'jog thabs, pp. 433–436
 - Zab tig gi khrid kyi sngon 'gro dmigs rim dang ngag 'don nyung dril, pp. 437–447
 - Don brgyud ye shes mthong grol kā la ping ka rol pa'i gtam, pp. 449–470
 - dBang chog nor bu'i phreng ba, pp. 471–492
 - sPros bcas theg pa'i bum dbang, pp. 493–510
 - sPros med gsang ba'i dbang mchog, pp. 511–515
 - Shin tu spros med shes rab ye shes kyi dbang, pp. 517–521
 - Rab tu spros med rig pa'i rtsal dbang, pp. 523–527
 - dBang gi rgyab chos theg pa'i bang mdzod, pp. 529–546
 - Bla ma mos gus kyi gzhi khrid, pp. 547–550
 - Yig brgya maṇḍal gyi khrid, pp. 551–555
 - sKyabs 'gro sems bskyed kyi khrid, pp. 557–560
 - Kun gyi sngon 'gro thar pa'i them skas, pp. 561–566
 - Las byang yid bzhiṅ bang mdzod, pp. 567–571
 - Tshogs mchod 'dod yon longs spyod, pp. 573–577
 - A nu yo ga ltar nyams su len pa lus dkyil rtsa rlung rnam dag, pp. 579–585
 - rDzogs chen a ti yo ga ltar nyams su len pa sems dkyil dag snang rab 'byams, pp. 587–592
 - gTor 'bul bar chad kun sel, pp. 671–678
 - bsTod pa chos kyi sgra dbyangs, pp. 679–682
- Remarks: pp. 351–592 + 671–682; reproduced from a manuscript collection from dPal-yul Pad-rnam sprul-sku.

3. MISCELLANEOUS WORKS

3.1. bsNgo ba la sog

3.1.1. NGMPP [6 entries]

- [1] [Reel-No.] L204/11 Running No. L2466 (filmed 07.10.1988)
Manuscript, *dbu med*, 8 x 43 cm. 4 fols. (complete), 7 lines; owner:
mTshams pa Ngag dbang, place of deposit: Drumba, Jomosom.
TITLE *sNgo ba'i bstan bcos rig 'dzin chen po gar dbang rdo rje'i mdzad pa*
AUTHOR Gar-dbang rdo-rje
Remarks: features drawings of Maitreya and a Stūpa on the title page; duplicate
in L255/29.
- [2] [Reel-No.] L255/29 Running No. L3049 (filmed 28.10.1989)
Manuscript, *dbu med*, 7.7 x 43 cm. 4 fols. (complete), 7 lines; owner:
Tshampa Ngawang, place of deposit: Dumphag, Jomosom.
TITLE *sNgo ba'i bstan bcos rig 'dzin chen po gar dbang rdo rje'i mdzad pa*
SHORT TITLE *sNgo ba'i bstan bcos*
AUTHOR Gar-dbang rdo-rje
SUBJECT bsTan bcos
Remarks: features drawings of Maitreya and a Stūpa on the title page; duplicate
in L204/11.
- [3] [Reel-No.] L265/8 Running No. L3218 (filmed 31.10.1989)
Manuscript, *dbu med*, 7.8 x 44.5 cm. 6 fols. (complete), 5 lines; owner:
Tshampa Ngawang, place of deposit: Dumphag, Jomosom.
TITLE *bsNgo ba'i bstan bcos rigs 'dzin chen po gar dbang rdo rjes mdzad pa*
SHORT TITLE *bsNgo ba'i bstan bcos*
AUTHOR Gar-dbang rdo-rje
SUBJECT bsNgo ba'i bstan bcos.
- [4] [Reel-No.] L1020/2 Running No. L8959 (filmed 15.04.1999)
Manuscript, *dbu can*, 9.5 x 40.5 cm. 10 fols. (complete), 6 lines; owner:
Nyima Ghale, place of deposit: Khangsar, Manang.
TITLE *Rigs 'dzin gar dbang rdo rje'i mdzad pa'i bsngo ba rgyas pa*
AUTHOR Gar-dbang rdo-rje; School: Sakya [!]
- [5] [Reel-No.] E3037/4 Running No. E52917 (filmed 13.02.1997)
Manuscript, *dbu med*, 8.3 x 39 cm. 13 fols. (complete), 5–6 lines; owner:
Byams pa blo gros, place of deposit: Kullegal.

TITLE *bsNgo ba'i bstan bcos rig 'dzin chen po gar dbang rdo rje'i snying po'i mdzad pa*

SHORT TITLE *bsNgo ba'i bstan bcos*

AUTHOR Rig-'dzin Gar-dbang rdo-rje

SUBJECT *bsNgo ba'i bstan bcos*; School: Nyingma.

[6] [Reel-No.] AT48/39 Running No. 332 (filmed 08.05.1991)

Manuscript, *dbu can*, 8 x 24 cm. 1 fol. (complete), 6 lines; owner: National Archives, place of deposit: Ramshapath.

TITLE *gSol 'debs*

SHORT TITLE *gSol 'debs*

AUTHOR gTer-ston Gar-dbang rdo-rje

SUBJECT *gSol 'debs*; School: Nyingma

Remarks: text 2 after *Hūm nag snying thig sangs rgyas lag bcang gi gsol 'debs byin brlabs myur phebs*, by Rig-'dzin 'Ja'-mtshon snying-po.

3.2. Other Works

3.2.1. NGMPP [5 entries]

[1] [Reel-No.] L108/4 Running No. L1366 (filmed 09.10.1986)

Manuscript, *dbu med*, 7.5 x 41 cm. 3 fols. (complete), 8 lines; owner: Tulku Tshewang, place of deposit: Nampa Kunden, Jumla.

TITLE *gTer bston gar dbang rdo rje'i mdzad pa'i chos gro nyams dga' ma*

AUTHOR Gar-dbang rdo-rje.

[2] [Reel-No.] L203/3 Running No. L2430 (filmed 05.10.1988)

Manuscript, *dbu med*, 7 x 39.5 cm. 5 + 6 + 4 [= 15] fols. (incomplete), 6 lines; owner: Chos Dorje, place of deposit: Thini, Jomosom.

TITLE 1. *Rigs 'dzin gar dbang rdo rje'i dag snang gi bskor 'dra*, 2. *sPrul pa'i sku mchog rig 'dzin padma gar dbang rdo rje la dag snang byung tshul*, 3. *Rig 'dzin gar dbang rdo rje dag snang yod*

AUTHOR Gar-dbang rdo-rje

SUBJECT Dag snang

Remarks: fol. 5 of text 3 is missing.

[4] [Reel-No.] L262/3 Running No. L3173 (filmed 30.10.1989)

Manuscript, *dbu med*, 8 x 30 cm. 10 fols. (complete), 7 lines; owner: Tshampa Ngawang, place of deposit: Dumphag, Jomosom.

TITLE *gTer gsar gsang ba'i bdag po rdo rje gtum po'i dbang dang byab khrus don khrol gyi rim pa*

AUTHOR Gar-dbang rdo-rje

SUBJECT dBang bskur.

[5] [Reel-No.] L1032/5 Running No. L9104 (filmed 20.04.1999)

Manuscript, *dbu can*, 8 x 41.5 cm. 19 + 3 fols. (complete), 5 lines; owner:

Lama Tashi, place of deposit: Nawal.

TITLE *'Jam dpal gshin rje'i las tshogs las sri mnan rim pa*

AUTHOR Gar-dbang rdo-rje

SUBJECT Sri mnan dang bgegs gtor; School: Nyingma.

IV.

APPENDIX

THE BIOGRAPHY OF 'CHI-MED 'OD-ZER (1574–1661)

1. Introduction

1.1. General Remarks

In the following I provide a short summary and a diplomatic text edition of the hitherto unpublished biography of Bya-btang 'Chi-med 'od-zer (1574–1661), *Bya gtang 'od zer rgya 'tsho'i rnam thar nges don rgya mtsho'i snying po*.¹ The text was documented by the NGMPP under reel-number L452/4,² it comprises 61 folios, the paper measures 7,8 x 42,5 cm, and the type area features five lines of a clearly written *dbu can* manuscript. To date, only this version of the text is available. The colophon states that the text was compiled by the son of 'Chi-med 'od-zer, rGyal-dbang seng-ge (b. 1616) and accordingly it was written down in 1665 (fol. 60a5). Comparable to the outer biography of Rig-'dzin Gar-dbang rdo-rje, 'Chi-med 'od-zer's biography is also made up of two parts. Thus the section up to folio 52a represents an autobiographic account, whereas the following part up to the end of the text is narrated by rGyal-dbang seng-ge. Stylistically it is worth noting that, as is the case with Gar-dbang rdo-rje's outer biography, this text too is replete with songs of spiritual realization (*mgur*). The diplomatic text edition reproduced in the following adheres to the critical standards set out in the introductory remarks to the edition of Gar-dbang rdo-rje's biography (cf. Part II, Chapter 2). However, it was decided not to alter the text or the punctuation nor to provide emendations in order to reflect best the nature of the seventeenth century manuscript.

1.2. The Life of 'Chi-med 'od-zer

Bya-btang 'Chi-med 'od-zer was born as Yon-tan rgya-mtsho in 1574 into the family of the sNyings-kyi bla-ma rDzong-pa in the west of the hidden valley sKyid-mo-lung, in a village called rTa-la, Rud, north of present-day Nub-ris. His father was called Bla-ma Chos-dbang and his mother dPal-'dren-'dzom. According to the text, the genealogy of his family goes back to one Gur-ston dPal-mdzes rgyal-mtshan (12th/13th c.), a contemporary of Sa-skya Paṇḍita Kun-dga' rgyal-mtshan (1182–1251), whose descendants once had settled in

¹ = *'Chi med 'od zer gyi rnam thar*.

² Original manuscript in possession of Lama Gyatso, Samdo.

rDzong-sgo, sNyings. Thus he identifies himself as a member of the Gur family which upheld the tradition of the mDo-chen bKa'-brgyud-pa transmission going back to Ma-bdun ras-chen (12th/13th c.) in Mang-yul Gung-thang.³

Having received the name 'Od-zer rgya-mtsho from the Bla-ma dPal-dar-ba, he served his parents up to his thirteenth year [1586]. When he developed the wish to follow the Buddhist doctrine, he considered whether he should stay in mNga'-ris or go to central Tibet in order to study. Thus, he decided to move to sNye-mo, gTsang, where he went to the Chos-'khor bde-chen monastery. There he took his first vows and henceforth studied Pramāṇa and the *Ma ni bka' 'bum* under Paṅ-chen dGe-'dun lhun-grub (16th c.) and Zhabs-drung Lung-rigs rgya-mtsho (16th c.).⁴ Further, he studied under one mNyam-med rDor-dpal, when he wished to return to his homeland.⁵

³ The history of the Gur family and mDo-chen bKa'-brgyud-pas, a sub-sect of the 'Brug-pa bKa'-brgyud school, has been thoroughly described by Ehrhard (2008a) on the basis of Brag-dkar rta-so sPrul-sku Chos-kyi dbang-phyug's (1775–1837) *dPal ldan gur rigs mdo chen brgyud pa'i lo rgyus nyung ngu'i ngag gi brjod pa padma ra ka'i* (r. rā ga'i) *phreng ba*. However, in the chronicle by the Brag-dkar rta-so sPrul-sku only marginal notice is made about 'Chi-med 'od-zer and his lineage; cf. Ehrhard (2008a, pp. 29–30 & 93). Also, not much is known about Gur-ston dPal-mdzes rgyal-mtshan. 'Chi-med 'od-zer mentions that he had gone to India and China many times, though this statement is fairly generic. His contact to Kun-dga' rgyal-mtshan is mentioned by Jackson (1991, pp. 234–237); Ehrhard (2008a, p. 93, n. 49) q.v. 'Chi-med 'od-zer outlines his genealogy in *'Chi med 'od zer gyi rnam thar*, fols. 1b–5b. This outline serves as a prologue to the biography. Accordingly 'Chi-med 'od-zer, aged 83, resided in [Zva-phug] Brag-dmar chos-gling (cf. below) and was requested by his disciples to recount his life. He called himself Bla-ma rDzong-pa and thus he detailed his lineage which began with the aforementioned Gur-ston dPal-mdzes rgyal-mtshan. During his time the location of rDzong-sgo was prophesied, where his successors, all of them Siddhas, were to act for the good of the living beings. In particular one rDzong-chen Nyi-zla-grags is mentioned who extended the monastery of rDzong-sgo and acted as a preceptor for the king of Gung-thang. Further it is stated that his benefactors came from the region of sNyings[s]. After him there came one Bla-ma Ye-shes mtshan-can, who established a hermitage in the upper part of Rud and also founded the monastery of Ri-bo [r]Ta-la, which later became the family estate of 'Chi-med 'od-zer (cf. below). Then came one Bla-ma Kun-dga' blo-ldan who furnished the monastery of Ri-bo [r]Ta-la with many religious items. Further it is said that from his time on, a connection with the lTas-dga' monastery (= rTa-sga; cf. below) was established. His son was known as Bla-ma Chos-dpal rgyal-mtshan, whereas his younger brother, Legs-pa dPal-bzang, became the abbot of rDzong-sgo and a place of worship for the king of Gung-thang. This lineage was known as the sNyings-kyi bla-ma rDzong-pa. Finally it is said that after the latter figures, the monasteries were destroyed by two demonic emanations, i.e. Ta-lar rgyal-le and rDzong-sgor gur-bsam-pa.

⁴ One Lung-rigs rgya-mtsho is listed in the TBRC under P9200 as a teacher of the Zhva-lu mKhan-chen bSod-nams dbang-po (1559–1621) and the 2nd Dalai Lama dGe-'dun rgya-mtsho (1476–1542).

⁵ For his early studies, cf. *'Chi med 'od zer gyi rnam thar*, fols. 6a–7b.

In the following he met with proponents of the Dvags-po bKa'-brgyud-pa school, such as Byams-pa Ye-shes 'byung-gnas in Dar-rgyas-rdzong. Further he encountered Bla-ma Chu-kha rdzong-pa, Lu-bu-ba, Bla-ma sMan-mgur, and rJe 'Gyur-med bde-chen (1540–1615) and his brother.⁶ In Brag-dkar Chung-bzang he met with Bla-ma Theg-pa and Chos-rje Brag-dmar and further also one mNyam-med sTong-gsum dPal-'bar-ba from whom he received the transmission of the *bDe mchog mkha' 'gro snyan brgyud*. Moreover, he continued his studies in rDzong-dkar under Bla-ma [Phug-ri-ba] Kun-dga' lung-rigs (16th c.), i.e. one of the preceptors of the king of Gung-thang Khri-rgyal bSod-nams dbang-phyug-lde (1577–1621?), from whom he received an empowerment to Vajrayoginī.⁷ Having finally returned to his homeland, he then encountered an emanation of Mu-khri tsan-po, i.e. one mNyam-med Chos-skyong seng-ge, in the monastery of lTas-dga' (= rTa-sga).⁸ At a subsequent second meeting with this master, which took place in Tshe-rkyen, 'Chi-med 'od-zer primarily received gCod teachings from him.⁹ Hence, he assiduously put the gCod

⁶ 'Gyur-med bde-chen is known as the author of Thang-stong rgyal-po's (1361–1485) biography; cf. *Grub pa'i dbang phyug chen po lcags zam pa thang stong rgyal po'i rnam thar ngo mtshar kun gsal nor bu'i me long gzar pa* and Stearns (2007). Though no place for this meeting is given, it seems probable that it took place in gCung Ri-bo-che, i.e. Thang-stong rgyal-po's monastery.

⁷ Cf. Everding (2000, pp. 171, n. 345 & 581). For bSod-nams dbang-phyug-lde, cf. Part I, n. 41. According to Ehrhard (2004a, pp. 260 & 371, n. 97), Kun-dga' lung-rigs also was the disciple of the second head of the Brag-dkar rta-so monastery, gNas-pa Rab-'byams-pa Byams-pa phun-tshogs (1503–1581). For the life of the latter and his printing activities in Mang-yul Gung-thang, cf. Ehrhard (2012b).

⁸ As the main monastery of the Tshal-pa bKa'-brgyud-pa school in the region, rTa-sga presumably was founded at the time of Ru-thog-pa sNang-sgom ras-pa (12th/13th c.), most probably in 1288 in Nub-ris; cf. Everding (2000, p. 337ff.) and for the foundation of the monastery according to bTsun-pa chos-legs' (1437–1521) biography, cf. *ibid.*, Appendix 1. Vitali (1996, pp. 394–395) holds that the monastery already was build in 1195; Sørensen & Hazod (2007, p. 128, n. 247) q.v. However, by the 15th century it was associated with the Bo-dong-pa school; cf. Ehrhard (2000b, n. 13). For the history of the Tshal-pa bKa'-brgyud-pa school in Mang-yul Gung-thang, cf. Everding (2000, pp. 333–347) and for its general history and further ample reference to rTa-sga, Sørensen & Hazod (2007), in particular *ibid.*, pp. 128–139 q.v.

⁹ Tshe-rkyen may be an erroneous or alternative form of 'Tsho-rkyen, i.e. a hermitage located in Nub-ris and which served the Bo-dong-pa bTsun-pa chos-legs' (1437–1521) as a retreat; cf. Ehrhard (2000b, n. 12). Interestingly also bTsun-pa chos-legs' disciple, Chos-dbang rgyal-mtshan (1484–1549), stayed in 'Tsho-rkyen, and it was at this place where a Mahāmudrā teaching of his master, i.e. the *Grol lam gsal bar byed pa snying gdam* was produced as a xylograph in 1514. It is further worth noting that Chos-dbang rgyal-mtshan was also known as Chos-kyi seng-ge or Chos-skyong seng-ge, however, his dates (1484–1549) rule him out as the teacher of 'Chi-med 'od-zer with the same name at the end of the 16th century; cf. Ehrhard (2000a, p. 23ff.). Finally a place called mTshe-rkyen is mentioned in the biography of the Tshal-pa bKa'-brgyud-pa, Mar-lung-pa Byang-chub seng-ge (1189–1277), where he performed the miracle of killing and reviving an ox; cf. Everding (2000, p. 209).

teachings he had received into practice and thus he was known as the *gCod pa po* (“the master of the gCod practice”).¹⁰

Then, in his family monastery called Ri-bo [r]Ta-la, 'Chi-med 'od-zer met with his uncle, Nam-mkha' sangs-rgyas, of whom it was said that he was a master of the rDzogs-chen. From him he received some treasure-teachings of bsTan-gnyis gling-pa (1480–1536), i.e. the [*lTa ba*] *Sangs rgyas dgongs 'dus*, the *Yang tig ye shes mthong grol*, and the *Phag mo zab rgya*.¹¹ His uncle then requested that he stay in the family monastery, but 'Chi-med 'od-zer wished to model himself on Mi-la ras-pa, i.e. to retreat into the mountain solitude for twelve years. During his following retreat in a place called bSul, he experienced various visions, such as of his teacher Chos-skyong seng-ge. Further, he received visits from his uncle Nam-mkha' sangs-rgyas and another teacher called mNyam-med rDo-rje dpal-'byor, whom 'Chi-med 'od-zer also encountered repeatedly in his visions during the retreat.¹²

After 'Chi-med 'od-zer had spent seven years in retreat in bSul, he moved to a meditation cave of Mi-la ras-pa, in a place called sPong-lung, at the request of one of his disciples, one Grub-chen Tshe-dbang bsam-'grub, where he continued his practice and even built an enclosure for his exertions (*sgrub khang*). There he performed the “sealing of [all] mountains and valleys” (*ri rgya lung rgya*) of Nub-ris, meaning that no more evil deeds such as killing and hunting game were allowed.¹³ Several years of retreat passed again in which he

¹⁰ For his subsequent studies, cf. *'Chi med 'od zer gyi rnam thar*, fols. 7b–9a.

¹¹ For these texts, cf. Achard (2004). Nam-mkha' sangs-rgyas as well as 'Chi-med 'od-zer are listed in the transmission lineage of the *Yang tig ye shes mthong grol*; cf. *ibid.*, p. 65. For the revelation of the *Phag mo zab [b]rgya*, i.e. a *yang gter* of rGod-ldem-can, in Ri-bo dpal-'bar, cf. Part I, Section 3.2.2 & n. 38.

¹² One Chos-rje rDo-rje dpal-'byor is listed in the TBRC under P0RK21. Ngag-dbang 'Jam-dbyangs chos-'phel (17th/18th c.), the sPrul-sku of the Chu-bzang monastery (TBRC P2CN-10829), composed an eulogy on him; cf. *dPal ldan bla ma badzra mtshan can gyi rnam thar gsol 'debs zhabs brtan*. The text itself is not very informative, yet the colophon states that it was composed in a fire-female-sheep year, i.e. probably either 1607 or 1667, in rDo-rje chos-rdzong; cf. *ibid.*, p. 99,2. I assume that the latter place corresponds to Brag-skyal-rkya rDo-rje-rdzong/gdan, i.e. one of Mi-la ras-pa's meditation sites, which lay close to rTa-sga north of Rud; cf. Everding (2000, pp. 299, 337, 340 & nn. 257, 828). For 'Chi-med 'od-zer's encounter with Nam-mkha' sangs-rgyas and his first years in the retreat, which are colored with a handful of spiritual songs, cf. *'Chi med 'od zer gyi rnam thar*, fols. 9a–28a.

¹³ 'Chi-med 'od-zer himself described the many good qualities, like the presence of various animals, such as deer, and of many medicinal plants, and the location of sPong-lung, i.e. to the north-east of sNyings. Further he mentioned that all of the local people of sPong-lung became his benefactors. For the practice of *ri rgya lung rgya*, cf. Yamamoto (2012, pp. 202–203); cf. *'Chi med 'od zer gyi rnam thar*, fols. 29a1–30b4.

received further visions, such as of a six-armed Mahākala. During that time 'Chi-med 'od-zer was briefly visited by one Bla-ma gTso-ts[h]o-ba, for whom the yogi intoned a spiritual song.¹⁴ In another vision he looked upon the great plain of mNga'-ris rDzong-dkar-po; in its middle he saw a throne with Zhabs-drung dPal-'byor lhun-grub on its top and Chos-skyong seng-ge and Nam-mkha' sangs-rgyas on its flanks.¹⁵ Having been seated on a throne himself, 'Chi-med 'od-zer was then proclaimed the best of the teachers of the king of Gung-thang by dPal-'byor lhun-grub, after which he awakened from the vision and intoned another song of spiritual realization in favor of his teacher.¹⁶

Again about one year later in the retreat, 'Chi-med 'od-zer was ordered in a dream that he should take a consort in order to enhance his spiritual practice and gain the supreme Siddhis as his predecessors in the bKa'-brgyud-pa school had done. Thus he met with Nam-mkha' chos-sgron, a woman who possessed the characteristics of a Jñāna-Ḍākinī and just a little later, in accordance with a prophecy 'Chi-med 'od-zer had received in the meantime, in 1616, their son rGyal-dbang seng-ge was born.

Further, from the three monasteries of rTa and Rud 'Chi-med 'od-zer was admonished to take over the abbatial seat of his family monastery, Ri-bo [r]Ta-la. And indeed he considered doing so since he already had spent ten years in retreat and it would be appropriate to follow the wishes of his uncle Nam-mkha' sangs-rgyas to take over the monastery. However, he decided against this and remained further in retreat since he preferred to live in solitude.

When his son had reached his thirteenth year, i.e. 1628, 'Chi-med 'od-zer received many offerings from his former monastery, sNye-mo Chos-sde. Further, three years later, in 1631, his consort and the mother of his son died. Being deeply moved by the tragedy 'Chi-med 'od-zer wanted to spend his further time in the lonely (lit. "empty") mountain valleys. At the same time it

¹⁴ Further details on the identity of Bla-ma gTso-tsho-ba are not available, yet his name suggests that he was a member of the gTso-tsho-ba nomads; for this clan, which formerly formed a part of the west Tibetan Men-zhang nomads, cf. the many references in Everding (2000), in particular *ibid.*, pp. 462–468 & 528–535; accordingly the gTso-tsho-ba were also known as benefactors for the rTa-sga monastery; cf. *ibid.*, Appendix 1.

¹⁵ It is not made clear which dPal-'byor lhun-grub is meant. It seems improbable that 'Chi-med 'od-zer had received a vision of 'Khon-ston dPal-'byor lhun-grub (1561–1637) the famous rNying-ma-cum-dGe-lugs master, head of the Se-ra Byes college and teacher of the Fifth Dalai Lama, as, to my knowledge, no connection between him and Gung-thang is recorded; for 'Khon-ston dPal-'byor lhun-grub, cf. Cabezón (2010). Presumably dPal-'byor lhun-grub is an alternative name for 'Chi-med 'od-zer's aforementioned teacher rDo-rje dPal-'byor.

¹⁶ For his further experiences during the prolonged retreat, cf. '*Chi med 'od zer gyi rnam thar*, fols. 28b–35a.

is said that the son had left for [central] Tibet. Yet the whole of Tibet, in particular dBus and gTsang, suffered from famine. And while in the following it is mentioned that 'Chi-med 'od-zer read the *bKa' gyur* in rTa and Rud, about one year later he received the message that his son had died. However, 'Chi-med 'od-zer did not believe the news and held on to his conviction that his son would return. In this regard the rTa-sga mKhan-chen 'Chi-med dPalldan lhun-grub¹⁷ urged him to intone a spiritual song on that matter and thus 'Chi-med 'od-zer did so.

To the surprise of everyone, a couple of years later, the son returned from central Tibet where he had studied in Ngam-rings and other places. The date for the return is given as 1634, when rGyal-dbang seng-ge was in the middle of his nineteenth year. Just half a year later, when he had reached his twentieth year, i.e. in 1635, he was appointed as the head of the family monastery [Ri-bo r]Ta-la. And, while on this occasion the mKhan-chen of lTas-sga (= rTa-sga) was invited, everybody else was relieved since (finally) the family monastery had a new abbot and thus no more hindrances would occur.¹⁸

When 'Chi-med 'od-zer had reached his sixty-fourth year, i.e. in 1637, he moved to sNyings and his son was also appointed the head of the rDzong-sgo monastery. Further, he settled in Zva-phug gong-ma Brag-dmar chos-gling as he had chosen this place as the location in which he wanted to die.¹⁹ There he was visited by the Bla-ma from Shel-phug, bsTan-'dzin-pa and his students for whom 'Chi-med 'od-zer then intoned another song after which the Bla-ma [from Shel-phug] was deeply impressed.²⁰

Another time he was visited by some of his benefactors, like bCu-dpon Chosrgyal,²¹ who thanked 'Chi-med 'od-zer for his efforts, in particular for the sealing of the mountains and valleys of Nub-ris, since when no more evil deeds had occurred. Also 'Chi-med 'od-zer encountered the Slob-dpon of lHa-mdun [Rab-'byung] dGos-med²² and his entourage for whom he intoned yet another spiritual song. During that time 'Chi-med 'od-zer sent off some of his disciples to their first three years of retreat. Further, he intoned a song for his daughter who at that time was ten years old. In the following passages, more of his

¹⁷ Unidentified. For the succession of the throne-holders of rTa-sga, cf. Everding (2000, Appendix 1) and Sørensen & Hazod (2007, p. 128ff.).

¹⁸ For these episodes, cf. *'Chi med 'od zer gyi rnam thar*, fols. 35a–40b.

¹⁹ Zva-phug gong-'og apparently is another name for the Mi-la cave(s) of sPong-lung; cf. *'Chi med 'od zer gyi rnam thar*, fol. 38a1.

²⁰ I assume that Shel-phug-gi bla-ma bsTan-'dzin corresponds to the later mKhan-po of lHa-mdun, Blo-bzang bstan-pa (17th/18th c.); cf. Part I, n. 62.

²¹ Who was also an acquaintance of Gar-dbang rdo-rje; cf. Part I, n. 76.

²² Who was also a disciple of Gar-dbang rdo-rje; cf. Part I, n. 64.

visions are described, which apparently occurred during his prolonged retreat in Brag-dmar chos-gling, in one of which he was named as an emanation of Mi-la ras-pa.

Then it is said that 'Chi-med 'od-zer carried out the consecration of statues which were manufactured in Nepal. For the corresponding ceremony, his son rGyal-dbang seng-ge was invited and the consecration was conducted by means of the Maṇḍala of the 62 Cakrasaṃvara deities according to the [*bDe mchog*] *mKha' gro snyan brgyud*. These statues then served as the “inner [religious] item” (*nang rten*) of Zva-phug Brag-dmar chos-gling.

Having reached the age of 83 [1657] he advised his students one more time that, though he himself did not know anymore how long he had practiced [in retreat], they themselves should strive to practice as much as possible.²³

For 'Chi-med 'od-zer's final years the narrative is taken over by his son rGyal-dbang seng-ge; the parts up to this point thus represent an autobiographic account. However, the last paragraphs of the text contain little information other than a number of further spiritual songs 'Chi-med 'od-zer intoned for his disciples, such as one dGe-slong Karma dGe-legs, and his son.

Finally, when he had reached his eighty-eighth year, in a iron-female-ox year, i.e. 1661, he died. His death was accompanied by the common, numerous wondrous occurrences, such as special rainbows covering the sky. What follows is the detailed depiction of the festivities that took place in the course of his funeral. Lastly we are told in the colophon that the text was compiled by 'Chi-med rgyal-dbang phun-tshogs bstan-'dzin seng-ge bzang-po, i.e. his son rGyal-dbang seng-ge in a wood-female-snake year, i.e. 1665.²⁴

To conclude, in this short summary of the life of Bya-btang 'Chi-med 'od-zer it became apparent in what way the “great [master] from Zva-phug” (*zva phug pa chen po*) upheld the so-called *bka' rnying* tradition mainly in the regions of Rud and sNyings, north of present-day Nub-ris. Stemming from the sNyings-kyi bla-ma rDzong-pa family, a sub-branch of the Gur family that transmitted the mDo-chen bKa'-brgyud-pa teachings throughout Mang-yul Gung-thang, he was educated within the bKa'-brgyud and rNying-ma system, having studied the *Ma ni bka' 'bum*, the treasure-teachings of bsTan-gnyis gling-pa, and the *bDe mchog mkha' 'gro snyan brgyud* amongst others. Though the hermit-cum-poet—his life story is replete with numerous songs of spiritual realization—apparently spent most of his lifetime in retreat, his favorite location being Zva-

²³ For this part of his life story, cf. *'Chi med 'od zer gyi rnam thar*, fols. 40b–52a.

²⁴ For the “epilogue” of the text which was penned by rGyal-dbang seng-ge, cf. *'Chi med 'od zer gyi rnam thar*, fols. 52a–61a.

phug in sPong-lung, he worked for the perpetuation of his family tradition in the region. In particular he installed his son, Chos-rje rdzong-pa rGyal-dbang seng-ge, i.e. the future main disciple of Rig-'dzin Gar-dbang rdo-rje, as the head of the most important monastic institutions of his tradition, i.e. rDzongsgo and Ri-bo [r]Ta-la. Further, the compound around Zva-phug, in particular Brag-dmar chos-gling, hence became another stronghold for his family and their teaching tradition. Later, when 'Chi-med 'od-zer had already died, it was there where the residence for Gar-dbang rdo-rje, 'Od-gsal-sgang, was built and where rGyal-dbang seng-ge received the extensive transmission of the former's treasure-works, hence continuing his father's efforts of maintaining the unique fusion of bKa'-brgyud and rNying-ma teachings.

2. Text Edition

[1a] 'chi med 'od zer rnam thar

bya gtang 'od zer rgya 'tsho'i rnam thar nges don rgya mtsho'i snying po'i bya
ba bzhugs so / bkra shis /

[1b] bhaṭṭa gu ru mahā ā yu gu na sâ ga ra pā la ya na ma //

5

sangs rgyas kun gi ngo bo padma 'byung /
grub thob kun gyi rgyal po mi la ras /
brtul shugs mkhyen pa'i mnga' gtsang smyon rje /
mchog gsum bla ma rnams pas 'dud /
'khor ba snying po med pa thugs la shar /
zas gos mdun pa bral bas ri khrod 'grim /
bde drod ngo 'phrod sgom bya bsgom byed bral /
'chi med ('od) zer rgya mtsho'i zhabs la 'dud /

10

de yang yo nang gyi cha shas sangs rgyas kun gyis kyang brjod par dka' ba'i
drin can [2a] chos kyi rje mtshan brjod par dka' ba pha rnal 'byor gyis dbang
phyug bya gtang pa chen po 'chi med 'od zer rgya mtsho'i zhal snga nas / zhes
mtshan snyan po'i ba dan phyogs kun tu g.yo ba de'i rnam par thar pa rgya
mtsho lta bu las / chu thigs tsam zhig gsol ba 'debs pa ni // e ma ho / rje bya
gtang pa chen po de nyid / dgung lo brgyad cu rtsa bzhi bzhes pa'i tshe / 'od
gsal phyag rgya chen po'i ngang nas 'khor rnams la zab mo'i chos 'khor bskor
zhing / brag dmar chos [2b] gling gi spo na bzhugs so // de'i tshe grub chen
bzhi dar ba la sogs pa bu slob rnams kyis phyag mang du phul nas zhus pa /
bla ma rin po che'i sgrub pa'i rgyal mtshan 'dzugs tshul gyi rnam thar 'di 'dra
la bsam na / bdag cag rnams kyi chos 'di rang byed blo tsam las ma mchis pas
/ bdag sogs brdul bya'i mig rkyen du / rje nyid kyi rnam thar bsdu tsam zhig
thugs rjes 'dzin pa mkhyen mkhyen zhus pa la / 'di skad gsung ste / yin nged
bla ma rdzong pa zer ba 'di mi chud du zhig min / grub thob [3a] kyi rgyud pa
zam ma chad par rgya skon kha phub pa'i steng nas byis pa chud ngus byang
bu chogs par grags / de yang nged kyi rgyud pa ni / gur ston dpal mdzes rgyal
mtshan bya ba / gur rib pa'i ston pa zhig yong ba 'dug zhes grags pas de skad du
mtshan chags pa de las rgyud pa ni / de yang g.yon gzhon nu nas rab tu byung
zhing / rgya gar rgya nag sogs mang por byon / paṇ grub mang po'i zhabs la
brugs shing / mdo sngags gсар snying kun la sbyangs pas / mkhyen pa'i mnga'
bdag tu gyur zhing / ting nge 'dzin gyi sgo dpag tu med pa 'khrungs te / mngon
shes rdzu 'phrul sogs ngo mtshar ba'i mdzad pa ni dpag gis mi langs shing / gu

15

20

25

30

35

1 'chi med 'od zer rnam thar] *The short-title is written on a flap over the full title of the text.*

- ru padma'i [3b] sprul par zhal gyis bzhes pa de la / ye she's kyī mkha'gros khyod
 kyī gdul bya brag rta'i kha gdangs pa 'dra ba'i mgul na yod ces rdzong sgo lung
 bstan pa dang / gzhan yang der khyod kyī bu rgyud la 'gro don yongs bas / rigs
 rgyud spel cig ces pa dang / mdor na gdul bya mtha' yas pa'i don mdzad pa sogs
 5 / rgyas par rnam thar du gsal zhing / de las brgyud pa rnams kyang sgrub thob
 kho na byon 'dug cing / khyad par rdzong chen nyi zla grags rdzong sgo dar
 rgyas su mdzad te / gtsug lag khang lha chen sogs sku gsung thugs rten dpag
 med bzhengs / gung thang rgyal po'i bla'i mchod gnasu gyur pa dang / rgyal po
 bsam yas pas btsun tshung gi cha lugsu byas nas zhabs tog sgrubs pas / rdzong
 10 sgo'i bsrung mar bkos / dgon nas sgang gsum dang / zhing sa shongs gsum du
 grags shing / dbang lung khrid gsum dang / sman bon brtsis gsum sogs kyī sgo
 nas 'gro don rgya cher mdzad par grags / de yang yon bdag di rtsa ba ni snying
 yin gsung ngo //
- [4a] de rjes nag tshangs gong mar 'khrungs pa'i skyes chen dam pa mkhas shing
 15 sgrub pa snyes pas yidam mang po'i zhal gzigs zhing / rgyud sde bzhi ka la thugs
 dam du mdzad pa ni / bla ma ye shes mtshan can yin te / des rud kyī phu ru
 yang dben dgon mkha'gros lung bstan pa ltar btāb cing / grva bu slob mang
 du byung zhing 'phrin las rgyas pas / rud stod pa sogs yon bdag tu gyur nas /
 la nang rtsa sar phul / slar pha jo 'dzangs pa las blangs te / ri bo ta la'i gtsug
 20 lag khang btāb cing / brgyud sde bzhi'i lha yongs rdzogs bzhengs 'dug / gdung
 rgyud rnams gyis kyang / gdul bya rims can du bskyangs shing / spug dal du
 'nga dgon pa btāb pas / ser srib yul gsum yon bdag tu gyur to // gzhan yang
 rku tshogsum dang / khyad pa bhi rgya yul sogs kyis zhabs rtog mthil phyin pa
 bsgrubs shing / ci rang du dben dgon mdzad ces grag go /
- 25 de rjes bla ma kun dga' blo ldan gyis kyang / gdan sa chen po ta la'i [4b] gtsug
 khang chen sogs / sku gsung thugs rten mang du bzhengs shing / lhag par chos
 gzhis sogs kyis dgon pa dar rgyas su mdzad cing 'gro don shin tu che bar grags
 te / de yang sdong po re re'i rtse nas / bla ma de va re re zhes pa yang / spyān
 gcig la skyon yod pas / des mtshon te slob dpon chen po 'phags pa lha'i mtshan
 30 dang sbyar bas so // dad ldan gyi slob ris dang yon bdag sogs kyī 'bul bkyl
 lam mi thob pa tsam byung ste / dpa'u gna' sa yang nyo 'am snyam pa byung
 gsung ngo // grva tshogs kyang mang du 'dus shing / ltas dga'i mkhan po dang
 bzhugs khri mtshungs 'drar rgyab cing / de man ltas dga' dang 'drel che bas /
 sde shar nub tu grags so // de'i sras bla ma chos dpal rgyal mtshan ni / bsnyen
 35 par rdzogs shing / rig pa'i gnas lnga la sbyangs pas mkhas pa'i phul du phyin
 nas / nga rgyal ba'i gsung byon pa la / ye shes mgon pos bzhad pas mgon po
 gsung byon du gragso // bla ma kun dga' [5a] blo ldan pa'i cung po // legs pa
 dpal bzang ni rdzong sgo'i gdan sa mdzad cing / mkhas pa'i yon tan phul phyin

mnga' bas / gung thang rgyal po'i mchod gnasu gyur cing / de'i rigs rgyud ni snyings kyi bla ma rdzong pa rnams yin no //

de rjes ta lar rgyal le dang / rdzong sgor gur bsam pa zer ba'i bdud sprul gnyis
kyis / thub chen sogs bzang rten rnams dang gser gyi mañji bdun tshar / 'chong
gi ting bdun tshar / rgya rnga khyad 'phags sogs kun brlag 'dug cing / de gnyis 5
kyang dus mtshungs lta bur byung 'dug / de man ni sbas pa'i rnal 'byor tsam las
yongsu grags pa rang cher ma thos / de rnams ni skyes bu dam pa kho na yin
phyir / rnam thar 'brir 'os pa lags / deng sang ni snyigs ma lnga bdo ba'i dus
/ sangs rgyas kyi bstan pa shin tu nyams dma' dus rang re tsho skye pas / chos
pa'i gzugsu snang tsam nyid las / rnam thar dang mgur 'bum sogs yiger 'bri ba 10
ga la 'os / dus ngan gyi sems can las [5b] bsog pa'i rkyen byed pas ci byed / de
bas ma ñi bsrong gsung ngo // slar yang rgyu mtshan dang bcas nan gyis yang
yang gsol ba btab pa las // //

rje'i zhal nas 'di skad gsung ste / 'o na khyed rnams de tsam du nan tan byed
na / mi rgan la rnam thar yi ger 'brir nyan pa med kyang / gsang dgos kyang 15
med pas mdor sdus zhig 'bri bar bya'o //

de la rigs ni rje rigs rus ni rdzong pa yin te / chos rje gur ston pa nas / nga'i
yab chos dbang yan la mi dbar du khyi ma zhugs shing / grub thob kyi brgyud
pa zam ma chad pa / che brgyud nas che brgyud du brgyud pa'o // de yang
skye ba'i yul ni sbas yul skyid mo lung gi nub / rud chos lung dkar po zhes mi 20
thams cad srog gcod sogs sdig bcu phra rags skyes tsam nyid nas spong nus pa
/ byang chub sems pa'i rigs las chad pa'i yul de'i phu rta la zhes par / yab bla
ma chos dbang dang / yum dpal 'dren 'dzom gnyis la / khyi lo rta'i zla ba'i tshes
bcvo lnga'i nyin nga skyes pa las ngo mtshar ba'i ltas du ma yang byung bas /
yab [6a] kyi nga'i bu 'di yon tan gyi rgya mtsho 'khyil ba zhig yong ba 'dug pas 25
/ ming la yon tan rgya mtsho thogs gsung pas / bla ma dpal dar ba'i gsung gis
/ sras 'di 'od 'tsher ba zhig 'dug pas / 'od zer rgya mtsho thogs gsung ngo //

lo bcu gsum thug yab yum gyi zhabs rtog srid zhu che bar bsgrubs so // de
dus yab yum gyis zhal nas / nga la so 'dzin dgos pa'i lo rgyus mang dag 'chad
cing 'dug pa la / ngas bsam blo cig btang bas / da lan gyi mi lus nyin skar dang 30
'tshungs pa 'di thob skabs su / 'khor ba sdug bsngal gyi rgya mtsho 'di las thar
ba'i thabs cig byed dgos / de nas 'jig rten 'di la snying po med phyir / chos
byed par mnga' ris kyi phyogs la 'gra 'am / yang na dbus (gtsang) la 'gro bsam
/ bzhis mi 'dzin par thag gcad do // de nas grogs kyi stabs kas dbus gtsang gi
phyogs la gtad phyin pas / snye mo chos 'khor bde chen legs bshad dar rgyas 35
gling bya bar sleb ste // pañ chen dge [6b] 'dun lhun grub dang / zhabs drung
lung rigs rgya mtsho gnyis kyi drung (du) so thar gyi sdom pa blangs nas rig
pa'i gnas la sbyangs shing / khyad par tshad ma sde bdun la mkhas par grags

- shing / gzhan yang paṇ chen rnam gnyis kyi drung du / ma ṇi bka' 'bum sogs
 spyān ras gzigs kyi chos bskor rnam dang / bka' sdam dang / de nyid 'dus chen
 sogs chos rnam bum pa gang jor zhus rjes / bsaṃ gno zhig gtang baṣ / phyis
 thos pa'i sgro 'dogs de tsam yin yang / da rung dbus gtsang gi bla ma rnam la
 5 chos re zhu ba dang / nang gsang sngags kyi bla ma grub thob cig btsal dgos
 snyam naṣ / paṇ chen rnam gnyis la bka' snang zhus paṣ / legs par snang pa
 thob ste / bka' drin btang rag sogs phyi phyag phul naṣ yongs tshe phogs dkar
 du sleb zhag 'ga' bsdad pa'i bar la bla ma dor chen pa'i snyan pa thos naṣ chos
 'brel zhus / de naṣ yar yongs paṣ / lam kha zhig tu dge shes 'ga' dang phrad naṣ
 10 gleng mo byaṣ paṣ // rje btsun dam pa mnyam [7a] med rdor dpal gyi mtshan
 thos paṣ ba spu g.yo ba'i dad guṣ drag po skyes te / dge shes cig la lam bcol te
 zhes dgon du mjal baṣ mi phyed pa'i dad pa thon ste / ting nge 'dzin bzang po
 rgyud la skyes shing / rje de nyid laṣ lugs kyis chos thams cad yongs su rdzogs
 pa bum pa gang byor zhus naṣ / po ta lar mtshams bcad naṣ dge sbyor 'phel
 15 bar yod duṣ / rgyal po dkor bdag paṣ bskul baṣ rkyen byaṣ / pha yul la log 'gro
 ba'i bsaṃ pa zhig skyes te / bla ma'i drung du phyin te zhus pa / bdag giṣ dbus
 gtsang gi phyogs 'dir lo mang rab song phyir / nga a ma rgan mo zhig yod pa
 de dran po rang mchis paṣ pha yul 'gro bar zhu zhus paṣ / bla ma'i zhal naṣ bu
 khyod pha yul phyogsu 'gro na 'ang song la / sgrub pa'i rgyal mtshan tshugs cig
 20 / khyod la sgrub pa'i bka' babs yod paṣ / sgrub pa mthar thon pa cig ciṣ kyang
 'bung cig gsung ba sogs / thugs brtse ba'i zhal gdams mang du snang rjes / ngas
 kyang bla ma dang mched lcam la khamṣ bde [7b] zhus naṣ yongs so //

- de rjes mnyam med dvags po'i bka' rgyud kyi bla ma rnam dang mjal tshul
 ni / yar lam dar rgyaṣ rdzong du rje btsun byams pa ye shes 'byung gnaṣ dang
 25 mjal tshe thog mar zil bun pa cig byung / khong yang bdag gi laṣ kyi bla ma yin
 snyam pa'i nges shes 'grongs te / gsang sngags smin grol gyi gdām par (rdzogs
 par) zhuso // de rjes bla ma chu kha rdzong pa dang / lu bu ba dang / bla ma
 sman (mgur) ba dang gsum la chos 'brel zhus shing / de rjes yar lam rje 'gyur
 med bde chen sku mched drung du / bde dge gsang gsum sogs kyi dbang lung
 30 man ngag rnamṣ rdzogs par zhus rjes / bdag phyi ma mkha' spyod du mjal ba'i
 zhal bzhes snang 'tshal zhus paṣ / yong yong zhes lan gnyis su gsung ngo // de
 rjes bla ma theg pa dang / chos rjes brag dmar ba gnyis la yang chos 'brel re
 zhus naṣ / brag dkar chung bzang gi rten rnamṣ mjal te / dgon bsaṃ du sleb
 pa na / btsun ma 'ga' snam laṣ byed cing 'dug pa'i dbus na rnal 'byor pa ral
 35 pa'i thor gtsug can cig 'dug [8a] pa de na re / khyed gang naṣ yin / ci la yongs
 gsung ba la / ngas kyang bdag giṣ dbus gtsang gi phyogs naṣ yin / mnyam med
 stong gsum dpal 'bar ba khong snyan pa shin tu che bar laṣ paṣ / chos zhu
 ru yongs pa laṣ byaṣ paṣ / deṣ bdag la tshva ba zhig gnang naṣ / de ring gtsug
 (lag) khang gi phub ston byed kyu yin pa dang / bla ma yang 'phral du 'byon

pa yod phyir rten 'brel 'grig byung gsung ngo // de nas yug pa cig nas / bla ma
 dpon slob rnam s gnya' nang nas phebs byung ba la / ngas kyang bla ma bsu ba
 la phyin pas / bla ma'i zhal dkar kyi bdud rtsi gnang byung ba lhag lus med
 pa mthungs pas / bla ma'i zhal nas {{zhal nas}} dbang po yangs / rab cig 'dug
 rten 'brel bzang gsung nas dgon par phebs tshe / phyag brtsal / zhabs spyi bor
 blangs nas / bdag la mkha' 'gro snyan rgyud kyi gdams pa thugs la 'dogs par
 zhu / tshe 'di blos btang ba'i sgrub pa sha ma rang cig byed lags zhus pas / yong
 gsung nas bde mchog mkha'gro'i snyan rgyud [8b] kyi nor bu skor gsum gyi
 chos sgo phyed nas bum pa gang byo'i tshul du lhag lus med par gnang nas /
 pha yid bzhinor bu'i zhal mnga' nas / bu khyod kyi spang la phur pa btab pa
 bzhin du / sgrub la brtson par byed dgos so gsung zhing / thugs nang gtsang
 ba'i zhal bkod du ma gnang ngo // de nas rdzong dkar por bla ma kun dga' lung
 rigs la / rdo rje rnal 'byor ma'i dbang thob cing / de nas rang yul du sleb ste /
 gdan sa chen po ltas dga'i dbu rtser / lha sras mu khri btsan po'i rnam 'phrul /
 mnyam med chos skyong seng ge dang mjal nas / phyag btsal zhing zhabs spyi
 bor blangs te / bdag la bar ('brug) lugs kyi chos rnam thugs rjes 'dzin par zhu
 zhus pas / yongs gsung zhal gyis bzhes nas / dgon pa tshe rkyen la phyag phebs
 song / bdag gi kyang rang gi gdan sa ri bo ta lar phyin / pha ma yab yum dang
 mjal nas kham bde zhus pas / yab yum gyis thog drangs pa'i nye 'khor rnam
 dga' spro dpag tu med par gyur to // slar tshe rkyen lhun grub sgang du / [9a]
 mnyam med kyi zhabs drung du / nam zla thog gcig bsdad ste smin grol dgam
 pa'i gter (kha) phyed nas sba sri med par gnang zhing / khyad par gcod khrid
 dgam pa zab la rgya che rnam snang tshe / ngas kyang dgon pa'i phyogs bzhi'i
 dur khrod sogsu gcod btang nas mar yongs te / 'dze phug bya ba / gnam sa
 chu gsum chos 'byung gnol ma'i tshul du yod pa'i / lam gyi gzhi mdo der zhag
 shas bsdad nas / (gcod gtad pas) mthun mongs ma yin pa'i tshar tshad 'od gsal
 'khor yug tu 'gro ba byung zhing / de rjes la rgyab kyi gnam mthong dang /
 sbas phug gi gtsang po'i 'dzom sa sogs ri gnyan 'grims zhing gcod byas pas / bla
 ma rnyes nas nga'i ming gcod pa por btags //

de nas rang gi gzhi dgon ri bo ta lar / nged rang gi khu bo rdzogs pa chen po'i
 rnal 'byor pa / sbas pa'i grub thob chen po namkha' sangs rgyas dang mjal te
 / dam chos rdzogs pa chen po sangs rgyas dgongs 'dus dang / yang tig ye shes
 mthong grol dang / phag mo zab rgya sogs / [9b] sngags (snying) ma'i chos
 skor rnam rdzogs par zhus te / dgam pa'i mdzod la rang byan chud par byas
 pa yin no // //

da ni ri khrod cig tu sa rde btsugs nas lus gul tsam yad mi byed par / sgom la
 'bung sum 'don dgos snyam yod pa'i tshe / a khu rin po che'i zhal nas ta lar
 sgrub pa mdzad pa zhu gsung pa la / ngas 'dir yul thag nye ba dang / rnam

g.yengs ches nas dge sbyor dmar po rang yong rigs mi 'dug pas / ri khrod dben
 pa zhig tu 'gro bar zhu zhus pas / a khu 'jam me'i gsung gis / da lo dgun bsul
 du bsgrub pa mdzad pa zhu / nga la rmi ltas kyang bzang po byung gsung /
 nga rang la yang ltas bzang po byung ste / sgrub pa'i cha rkyen rnams khur nas
 5 bsul du phyin pas / gnas de na phug pa skyid pa / chu shing 'dzom la dben pa
 der / bcos phran bu byas nas / mal bzung nas dam bcas pa ni / rje btsun mi
 las phye tshva chu rdor gang yang med par yun ring du sgrub pa mdzad 'dug
 pas nga yang lo bcu gnyis bar du 'bab ri / mgo bo [10a] sngas la 'bebs ri'i dam
 bca' drag po byas / a khu sogs nye 'brel rnams la yang / nga la tshe 'di'i mdun
 10 ma {{ma}} re cig / zhing khang rnams khyed tsho gyis la / nga la yang 'tsho
 ba'i rta ma chad tsam re bskyel e thub ltos / ma btub kyang bzod byas khong
 rnams slog go /

de nas ngas gnyid spangs shing / nyin mtshan med par gul bskyod tsam yang
 med par bsgoms pas / skabs su nga'i nyams la kho bo'i spyil bu'i rgyab (gyi) brag
 15 thams cad 'ja' 'od kyis gur phub pa ltar hril stum pa'i nyams dang / phyogs bzhir
 gdugs dang rgyal mtshan la sogs pa btsugs pa'i nyams yang yang byung / dge
 sbyor shin tu 'phel bas / mtshan snang la rmi lam 'od gsal rtsol med du zin pas
 / nyin cig gnyid dang 'od gsal 'dres pa'i ngang nas / nyi zla cha lang du sdeb
 cing 'phur te / lhun grub sgang gi chos grvar / rje chos skyong seng ge mjal du
 20 phyin pas / gzim sgo dang bu sgo rnams phye nas 'dug pa'i / bu sgo nas ltas pas
 / bzhugs pa'i khri'i [10b] steng na / bla ma rdo rje sems dpa' dbu'i gtsug tor
 rong nge nub phyogs la zhal gzig 'dug / ngas nang du phyin / phyag btsal bas
 / gzim mal du sleb nas sku la mkhyud pas / rje stong gsum dpal 'bar du 'gyur
 te de'i ngang nas gnyid sad pas / bla ma dran grags mos gus tshad med pa cig
 25 byung ste / bla ma dran pa'i dbyangs 'di blangs so // //

rje dus gsum sangs rgyas 'gro ba'i mgon //
 'bral med snying ga'i dkyil du bzhugs //
 'chi ba snying la zug pas longs med rgyud la skyes //
 nam 'chi nges med dran pas lto gos zhen pa spangs //
 30 pha yid bzhin nor bu'i zhabs la 'dud //
 thugs rjes sems can kun la khyab pa'i //
 byin rlabs can gyi bla ma la //
 snying ga'i dkyil nas gsol ba 'debs //
 thar ba'i gnas su khrid pa yi //
 35 zab mo khrid kyi rim pa zhus //
 rje bla ma rnams la gsol ba 'debs //
 rang sems sangs rgyas su rtogs pa bla ma'i drin //
 pha bla ma'i drin la 'khor thabs med //

drin lan du sgrub pa'i mchod pa 'bul //
 [11a] sgrub 'bras kyi 'gro la phan par mdzod /

ces so //

yang skabs zhig / gnyid dang 'od gsal 'dres pa'i ngang nas / 'phur te dbus kyi
 ri bo mchog rab kyi rtser sleb ste / gling bzhi phra lam mthong bas / phyogs 5
 bzhir rkang dung bus nas / 'gro drug sems can thams cad nyon cig / gnyid ma
 bsad na snyam pa'i ngang la bsad pas / de'i mod la dbyangs 'di blangs so // //

rje mtshan ldan bla ma'i bka' drin gyis //
 bdag 'dzin 'khril shing chod par byin gyis brlobs //
 'gro ba'i mgon po gtsugis rgyan // 10
 dgos 'dod 'byung ba'i rin po che //
 mos gus byas na byin brlabs 'jug /
 mi rtag 'khor ba'i sdug bsngal la //
 nges 'byung skyo shas bskyed nas kyang //
 byams (dang) snying rje'i blo sna sbyong // 15
 sdug bsngal gyi gtan yul 'bud pa yin //
 ma bcos so ma'i ngang la 'jog /
 nyams bde chen 'bar ba'i dga' glu 'di //
 dben gnas bsul du slangs pa'o // //

ces so // //

20

de nas lo phyed dang gnyis tsam song ba na // yul du mu ge chen po byung ste
 / [11b] ltogs rir mi bcu tsam gum zer / de ltobs kyis shin tu bkren pas / rgyags
 phyed la nye ba'i tshe / nyin re la zan kham dgu re za ba'i dam bca' byas / de nas
 de yang za rgyu med par / zhag re la phye gtor gzar re'i tshod ma la brten nas
 zla ba gcig tsam song / de nas rgyags rtsa ba nas zad pa na rje gong ma'i rnam 25
 thar tsho na / gsol rgyu ye med par dka' thub rang la 'ang de tsam bzhugs 'dug
 pas / nga rang yang chu'i dka' thub bya dgos snyam nas / chu kho na la brten
 nas yun ring du dka' thub byas pas / lus zung phal cher zad nas song / de dus
 'od gsal gyi ngang nas / phug pa'i byang rgyab na / dar po che tog dang bcas
 pa btsugs 'dug pa 'thong / gnyid bsad nas ltas de ci yin snyam dar btsugs pa'i 30
 sar phyin nas rkos pas chu thon / lus 'khyor cing yan lag kun btsugs nas phug
 tu sleb rung / bza' rgyu ni sngo min pa med / btung rgyu ni chu min pa med /
 lus ni keng rus su song bas / skyo chod de ba'i ngang la mnyam par bzhag nas
 bsdad dus / [12a] a khu dang dpal 'byor rdo rje gnyis nga phrad du byung bas
 / dpal 'byor rdo rje na re / drung pa lags ngas sngar ri dvags bshor du mang po 35
 yong myong ste / chu ye med pa la da lan bla mas sgrub chu phab 'dug zer /
 dga' spro chen po byed cing 'dug / de dus khong gnyis la las 'bras kyi dbyangs

pa ni // //

- pha bdud bzhi'i dmag dpung las rgyal ba //
 mnyam med rdor dpal zhabs la 'dud //
 de phyir yon bdag glu la nyon //
 5 dmyal ba tsha grangs sdug bsngal che //
 yi dvags bkres skom sdug bsngal che //
 dud 'gro glen lkugs sdug bsngal che //
 de la sogs te sdug bsngal myong //
 ngan song gsum du skye gyur na //
 10 sdug bsngal bzod glags med pa myong //
 de la som la ma ni bsgrongs /

ces gsungso /

- dge sbyor dmar bar yod dus a khu phye yul dgu bskyal bas zla ba phyed thub
 / skabs cig tu khang gsar ba mgon po dbang phyug gnyis kyis / lug 'tsho ru
 15 khang khyu'i nang la phyin pas / drag char babs nas char yid la bla ma'i [12b]
 drung du phyin pas / sgo na (bya'i) rjes min pa mi 'dug nas / nang du phyin
 pas thab dang rdza ma la bab la'i rgya chags 'dug pas / bla ma mi bzhugs pa yin
 nam snyam nas / phug pa'i phugsu phyin nas bltas pas / bla ma bzhugs khri
 na sku rkyed snam bu cigis bsdams nas / krong nge bzhugs 'dug pas / mos nas
 20 byin rlabs zhus pas / byis pa gnyis ci la yongs gsung / rgyu mtshan zhus pas /
 khyed gnyis la 'dzar yos med dam gsung ba la / cung zad cig yod zhus pas / 'o
 na brdungs la thug pa bkol gsung / bkol nas zhus pas / dangs ma de bzhes zin
 pa dang / byin brlabs snang dgos zhus pas / snyigs ma sder po de yang nged
 gnyis la snang nas bzhes rgyu ma byung / zhes khong gnyis kyi ngag ltar bris
 25 pa'o //

gzhan yang dzā had bhi ra'i bka' thub sogs la rten pas / bka' thub rings ba'i stobs
 kyis / 'chi tshad tshad pa yang lan 'ga' byung yang / snying rus zhe bcad nges
 'byung gi ltang tshan gyis / nyams nga tsam yang ma byung ngo // de dus rang
 la zher 'debs kyī [13a] dbyangs 'di blangso // //

- na mo gu ru rje btsun bla ma dam pa rnams //
 'bral med thugs rje'i spyān gyis gzigs //
 sprang po'i skyid sdug khyed rang mkhyen //
 tshe 'di blos gtang blo snang dang //
 'jig rten blos gtang zhe bcad dang //
 35 mi rtag rgyud la bkul nyams len gsum //
 nyams len 'di la ma rten na //
 khams gsum 'khor bar lus nyen bda' //

ces gsungs so //

yang de tshe mos gus drag pos sna drangs nas dge sbyor la bogs che bar byung
nas / slar yang mos gus kyi gdung shugs drag pos / gsol ba 'di ltar btab po // //

na mo gu ru bhe /

sangs rgyas mnga' bdag drug pa rdo rje 'chang // 5
thugs kyi sprul pa 'gro {{mmo}} mgon gtsang pa smyon //
he ru ka yi chas kyi log 'dren 'dul //
rnam sprul bsam mi khyab la gsol ba 'debs //
mchog tu mngon par dga' ba'i zhing khams der //
rdzu 'phrul lus kyi mkha' la yang yang gshegs // 10
'dzam gling khrod 'dir grub thob kun gyi gtso //
[13b] bstan pa'i srog shing mdzad la gsol ba 'debs //
'khor 'das kun gzigs rgya chen chos kyi spyan //
rang snang sangs rgyas gzhan snang sprul pa 'gyed //
snyigs ma'i dus su thub bstan rgyal tshab 'dzin // 15
gtsang smyon he ru ka la gsol ba 'debs //
mdo rgyud gzhung rigs rgyas pa'i dpal mnga' zhing //
theg chen chos bstan bskal ldan rjes su bzung //
slu med skyabs mchog mnyamed rdor dpal zhabs //
zog med spyir blangs snying nas gsol ba 'debs // 20
rdo rje 'chang chen mi yi gzugsu byon //
mkhas grub kun gyi gtsug rgyan rin po che //
'brel tshad don ldan mtshungs bral chos kyi rje //
mnyam med rdor dpal zhabs la gsol ba 'debs //
khams gsum 'gro kun (bu) ltar brtse bas skyong // 25
ye shes chen po'i byin brlabs thugs su chud //
dgos 'dod kun gyi 'byung gnas rin po che //
ye shes mtshan 'chang de la gsol ba 'debs //
bskal bzang sangs rgyas stong gi ngo bo nyid //
dus gsum sangs rgyas kun gyi sras kyi mchog / 30
khams [14a] gsum 'gro ba'i dpal mgon chos kyi rje //
stong gsum dpal 'bar zhabs la gsol ba 'debs //
chos kyi mnga' bdag chos kyi spyan dang ldan //
grangs med sprul pas 'gro kun bu bzhin skyong //
mi yi seng ge phyogs las rnam par rgyal // 35
chos skyong seng ge'i zhabs la gsol ba 'debs //
namkha'i rang bzhin bzod nas rnam grol thugs //
tshangs dbyangs gsung gis gdul bya'i snying mun sangs //

- mtshan dpe'i dkyil 'khor yongs rdzogs rgyas pa'i sku //
 namkha' sangs rgyas zhabs la gsol ba 'debs //
 gnas lnga'i rig pa'i paṇ chen dge 'dun grub //
 chos kyi spyan ldan lung dang rig pa'i bdag //
 5 khamsum chos kyi rgyal po rdor dpal ba //
 sa gsum 'gran zla bral ba'i phug lung pa //
 rlung sems dbang thob stong gsum dpal 'bar te //
 rin chen rnam lnga'i zhabs la gsol ba 'debs //
 rgyal ba kun yum rdo rje phag mo dang //
 10 mai ṭi'i rnam sprul 'gyur med bde chen dang //
 dam pa'i rnam sprul byams [14b] pa ye shes 'byung //
 mchog gi sprul sku gsum la gsol ba 'debs //
 rgyal ba rdor 'chang dbyer med rdor dpal pa //
 rgyal ba rnam snang dbyer med phug lung pa //
 15 rgyal ba mi skyod dbyer med stong gsum pa //
 rgyal ba rin 'byung dbyer med chos skyong seng //
 rgyal ba 'od dpag med dngos nam mkha'i mtshan //
 rgyal ba don grub dang mtshungs 'gyur med zhabs //
 bla ma sku drug zhabs la gsol ba 'debs //
 20 bdag kyang skye ba kun du rjes bzung nas //
 sku gsung thugs kyi byin rlabs myur 'jug shog

ces gsungso // //

- yang bsam blo cig gtang bas / chos phyir lus srog btong ba la 'gyod pa med
 rung // byung chub ma thob par 'chi ru bcug na mi lus rin chen phangs phyir
 25 / bka' thub kyi rdzas cig btsal snyam / spa rgyug cig yod pa de la lus skyon te
 ma tshad phyin pa na // rug pa rgad po tshom pa cig 'byor nas / de la 'tsho chas
 byas bsgoms pas // zhag 'ga' skyid du tshor ba byung / skabsu ram bu rkang
 hab re 'gams tshe / zhag 'ga' ltogs [15a] snang ye med pa yang byung / de dus
 dge sbyor shin tu 'phel bas / skabs zhig mtshan snang la rig pa dangs shing gsal
 30 ba'i ngang la gnas tshe / nga'i phug pa'i mdun gyi namkha' mtho la yangs pa
 na / 'ja' dang 'od kyi gur khang gi nang na / rje btsun chen po rnal 'byor gyi
 dbang phyug mi la bzhad pa rdo rje de nyid bzhugs pa'i / g.yas dang g.yon na
 / rje ras chung pa dang / thugs sras zhi ba 'od gnyis kyis skyor zhing / de mtha'
 jo mo tshe ring 'ched lngas bskor nas bzhugs 'dug pa la / rje btsun gyi ram 'degs
 35 ras pa gnyis kyis mdzad nas / bdag la dges pa'i 'dzum mdangs mu le ba'i ngang
 nas / mgur 'di skad gsung ngo // //

e ma rigs kyi bu khyod //
 tshe 'di blo yis thongs la //

rtag tu ri khrod 'grims cig /
 'jig rten chos brgyad spongs la //
 rtag tu ri khrod brten cig /
 bya byed mang po spongs la //
 rtag tu ri khrod 'grims cig / 5
 ngo bsrung mthun 'jug spongs la //
 rtag tu ri khrod 'grims cig //
 'grong yul rgyab tu skyar la //
 rtag tu ri [15b] khrod 'grim cig /
 de ltar byas na mchog gis dngos grub (tshe 'dir) thob po // 10

ces sogs kyi tshangs dbyangs lhang nge ba'i ngang nas / gnyid sad pas nyams 'ur
 zhing / snang ba bun long nge ba'i ngang nas mdzad pa bcu gnyis gyis dbyangs
 'di phul lo // //

e ma ho //

chos la dbang bsgyur (chos) mdzod chos kyi rgyal // 15
 chos la rang byan chud pas mi mchog 'phags //
 chos mdzad kun la chos kyi lam ston pa'i //
 ston pa gnyis pa mi la rje la 'dud //
 khyed kyi mtshan thos dad pa'i spu long g.yos //
 'od gsol ngang du thugs yid gcig tu 'dres // 20
 de phyir nram thar zab mo bdag gis skyong //
 thugs rjes 'bral med gzig mdzad bdag phyag 'tshal //
 bsam bzhin brdzas te skye ba sprul sku ni //
 mig 'phrul lta bu'i yum gyi lhum su zhugs //
 zla bcu skar ma rgyal la bab pa'i nyin // 25
 bltams par mdzad la gus pas phyag 'tshal lo //
 gzhon nu nyid nas yab bral yul chen la //
 sgyu ma'i nor rdzas dbang med nye dus ('phrog) /
 [16a] yum mad gsum la bskres skom nyams thag bcos //
 sdug bsngal mthar phyin mdzad la phyag 'tshal lo // 30
 yum gyis bkas bskul dbus gtsang phyogsu byon //
 drag po'i las bsgrubs mthu dang ser ba yis //
 yum gyi dgongs pa bkang phyir sdad mi bsgral //
 dgar bo tshar gcod mdzad la phyag 'tshal lo //
 ngan song gsum la skyo shas nges 'byung gis // 35
 nyin mtshan med par chos kyi 'dod pas gdungs //
 lung bstan thob nas mar pa'i mtshan tshos tshe //
 bla ma tshol bar mdzad la phyag 'tshal lo //

- mjal nas ci gsung sgrub phyir bka' chen brgyad //
 spyad pas sku la rnag khrag chu ltar zags //
 dka' chud sdug bsngal yid chad mang sogs kyis //
 sgrib gnyis sbyong bar mdzad la phyag 'tshal lo //
 5 rjesu bzung nas dbang dang gdams pas btab //
 man ngag zab dgu'i phyogs la mkhyen pa rgyas //
 nyin mtshan med par gnyug ma'i ngang la bzhugs //
 smin grol dus cig mdzad la phyag 'tshal lo //
 ltag gnya'i brag la 'od gsal chu bo'i [16b] rgyun //
 10 bsgoms pas phyi nang chos la sgro 'dogs chod //
 mgrin rtsa kha bye rgyal ba'i dgongs pa shar //
 myugu 'khrungs par mdzad la phyag 'tshal lo //
 rnam lam brdas bskul yum gyi bka' drin dran //
 bzod klags med pas rje la bka' snang zhus //
 15 mkha' 'gro snyan rgyud lung bstan thob nas kyang //
 yum du byon par mdzad la phyag 'tshal lo //
 der yang mi rtag sgyu ma'i slob dpon byung //
 'khor ba snying po med pa thugs la shar //
 snying po'i chos phyir sgrub la nan tan mdzad //
 20 zhe gcad mthar phyin mdzad la phyag 'tshal lo //
 sgrub la brtson pas brag dkar rta sor byon //
 lto gos blos gtang bco brgyad mnyam gzhaq mdzad //
 dbu ma'i mdud grol byang chun lam rims rdzogs //
 bsgom pa mthar phyin mdzad la phyag 'tshal lo //
 25 gdul bya'i snang ngor rdzu 'phrul sna tshogs bstan //
 chos 'khor bskor nas 'gro rnams smin grol mdzad //
 lha mi kun gyi mchod pa'i gnas su gyur //
 bstan pa rgyas par mdzad la phyag 'tshal lo //
 don gnyis mthar phyin 'chi med chos [17a] kyi sku //
 30 mi rtag bskyed phyir 'jig pa'i tshul bstan nas //
 lha mi'i snang ngor mchod rten gzugs kyi sku //
 chos bskur thim par mdzad la phyag 'tshal lo //
 skye zhing skye ba tshe rabs thams cad du //
 bdag sogs mar gyur mi las rjes bzung nas //
 35 mtshan ldan bla ma'i go 'phangs thob par shog //
 gzhad pa rdo rje'i go 'phangs thob par shog //
 skye ba kun tu mtshan ldan bla ma dang //
 'bral med ting 'dzin dpal la longs spyod cing //
 sa lam thar phyin sku gsum mngon gyur te //

bla ma sku bzhi'i go 'bangs thob par shog /

i thī /

ces gsol ba btab cing bsgom pas // dge sbyor bshed che ting gyis 'gro ba byung /

yang skabs cig bsams pa la // yongs mtsho ba'i rta gon ye nas ma byas par bsdad 5
na / lus kyis rkyen e theg mi shes snyam / me bsos pas / me'i dri des rlung rlangs
te / mgo thab khung du lhung nas / yug cig dran med du rgyal lo // de nas slar
dran pa bsos tshe bsams pa (la) // ga re bdag da lan shi na tsug byed // [17b]
de bas g.yos sogs kyī tsab tsob bor te // shi rung 'di ka rang la bsdad pa dga'
snyam // de kha'i ngang la zhag 'ga' mnyam par gzhang go // 10

yang skabs cig thab khar bltas pas // bzar rung ba'i rdzas ni yi yang mi 'dug cing
// rang lus la tshur ltas pas / gos thams cad dug por hrul nas // gyon mi nyan
pa tsam du song 'dug pas // nga shi rung mi 'gyod snyam yid skyong phyong
de ba'i ngang nas dge sbyor la 'bad do // de yang res 'ga' ni chu mthung shing
bsgom / res 'ga' ni sngo dad phran tshegs 'dra 'dug pa za zhing bsgoms // res 15
ni ram bu rkang hab re hab gnyis 'gam zhing bsgoms pas / ji zhig ltar la sgom
khor yug mar song ste / dbyangs 'di blangs so // //

na (mo) gu ru

bla ma mtshan ldan mjal nas byin gyis brlabs //
zab mo'i chos thos nges shes gting nas skyes // 20
sems kyī spros pa chod nas ri khrod 'grim //
da lta nyams rtogs skyes shing rgyang glu len //
dbyangs 'di mchod par bzhes shig bka' rgyud [18a] rnams /

ces gsungs so //

de yang yul de mu ge byung bas rkyen nas // gnas der lo gsum la rgyags kyī 25
dmigs gtad 'di tsam bya ba med de // bre gang do tsam dang / phulu gang do
ma rtogs / phal cher chu dang sngo'i dka' thub (rang) la rten nas sgoms so //

yang skabs shig tu a ma'i bsam pa la // yul du mi 'di tsam mang ba ltogs rir
'chi lugs kyī // da nga'i bu de rgyags med nas lo mangs song bas / da (nga) rang
grong sam ma grong snyam pa'i the tshom med pa cig la / phye spag khug gang 30
khyer nas byung bas / nga shi la khad yod pa de mthong nas / a ma na re da
nga'i bu 'di 'dra song zhing / 'chi ba las 'os med zer / ngu zhing 'dug pas / ngas
a ma ngu rang mi dgos / nga chos phyir lus srogtong ba la ngu don ga la yod /
des na nga 'chi yang mi 'chi bas / glu 'di nyon cig byas / 'di skad gsungso // //

gu ru ratna bhyah

35

- mnyam med stong gsum zhabs la 'dud //
 ri khrod [18b] sprang po bya bral nga /
 gnas su mi med lung stong 'grim //
 bdud kyi brtson ra de kyur nas kyang //
 5 mkhar du brag phug stong pa sten //
 nam 'chi nges pa mi 'dug pas //
 'khor ba'i mun khung kyur nas kyang //
 pha yul lung stong ri khrod 'grim //
 pha mkhar brag phug zha ltar gyon //
 10 pha yul bdud kyi brtson ra dang //
 pha mkhar ji ltar dges dges mdzod //
 nam 'chi'i nges pa mi 'dug pas //
 gos su dug po bam bem gyon //
 mdzes 'dod 'chor 'dod kyur nas btang //
 15 gos gsar ji ltar dges dges mdzod //
 nam 'chi'i nges pa mi 'dug pas //
 zas su dka' thub chu 'thung sten //
 zhim dang dngar dgu kyur nas gtang //
 skyid sdug ji ltar dges dges mdzod //
 20 nam 'chi nges pa mi 'dug pas //
 nye gnas dran dang shes bzhin sten /
 ngo bsrungs mthun 'jug kyur nas btang //
 'khor g.yog ji ltar dges dges mdzod //
 nam 'chi nges pa mi 'dug pas //
 25 khyim mdzes bya dang ri dvags sten //
 chags sdang [19a] mkhan de kyur nas btang //
 zla grogs ji ltar dges dges mdzod //
 nam 'chi nges pa mi 'dug pas //
 nor du 'phags pa'i nor bdun sten //
 30 dgra bo'i g.yab mo kyur nas btang //
 zas nor ji ltar dges dges mdzod //
 nam 'chi nges pa mi 'dug pas //
 lus su sgom sgrub gnyis la 'bad //
 rnam g.yeng 'du 'dzi kyur nas btang //
 35 tshe 'di ji ltar dges dges mdzod //
 sems nyid ye sangs rgyas pa la //
 'di nyid rtogs nas de kas chog /
 tha rnyad spros pas dgos pa med //
 mtshan bcas ji ltar dges dges mdzod //

mi med lung stong nyams re dga' //
 mdun ma gang byung blo re bde //
 ma bcos rig pa dang re spro //
 ting 'dzin 'phel ba bkra re shis //
 rnal 'byor nga yi kha phod 'di //
 'gro ba'i don du 'grub par shog //

5

ces pa'i dbyangs blangs pas / de 'dra yin na dga' ste / lus keng rus su song 'dug
 phyr / mi 'chi ba thag ring mi 'dug zer // zhag gsum sdad nas [19b] nga'i g.yog
 byas pas / lus bde 'bol le ba'i ngang nas / dge sbyor 'phel bar byung nas / rang
 drod pa bskyed byed kyi dbyangs 'di blangs so // //

10

gu ru ratna ya /

rje yid bzhin nor bu'i zhabs la 'dud //
 ri khrod sprang po bya bral nga //
 skyo shas nges 'byung skyes tsam na //
 nag can dong nas thar ba 'dra //
 bcings pa grol ba nyams re dga' //
 ri khrod sprang po bya bral nga //
 'jig rten blo yi btang tsam na //
 rkub bas thon pa'i zag pa 'dra //
 bdag med kyur ba nyams re dga' //
 ri khrod sprang po bya bral nga //
 dge sdig blang dor mjed tsam na //
 thu lu lo ma mjed pa 'dra //
 spang blang shes pa nyams re dga' //
 ri khrod sprang po bya bral nga //
 yengs med ri la sgom tsam na //
 ri dvags smas ma'i spyod pa 'dra //
 grong yul gtan spangs nyams re dga' //
 ri khrod sprang po bya bral nga //
 gdams ngag nyams su len tsam na //
 stag mo rol la za ba 'dra //
 the tshom med pa nyams re dga' //
 ri khrod sprang po bya bral nga //
 nyams dang myong ba skyes tsam na //
 [20a] be'u lug zas la bkrams pa 'dra //
 yengs med bya ra nyams re dga' //
 ri khrod sprang po bya bral nga //
 bla ma'i mos gus skyes tsam na //

15

20

25

30

35

- chu dang 'o ma 'dres pa 'dra //
 thugs yid 'dres pa nyams re dga' //
 ri khrod sprang po bya bral nga //
 'khor 'das sems su shes tsam na //
 5 mun nang khri gdugs shar ba na //
 sgro 'dogs chod pa nyams re dga' //
 dpe don brgyad kyī byang chub 'di //
 bsul bkra shis brag dmar phug tu blangs //
 dbyangs mchod par 'bul lo dkon mchog gsum //
 10 ces pa'i glu blangs shing // chu bo rgyun gyis ting nge 'dzin la 'dug skabs zhig
 / bdag rang gi nu bo sgrub pa bsam 'grub gis phye bre brgyad khur nas byung
 ste / a jo 'di 'dra rang gi dka' ba spyad pa mdzad pa ngo mtshar che na'ang /
 deng sang snyigs ma'i sems can yin phyir // sgyu lus kyī rkyen e theg mi shes /
 gal srid sku tshe bar chad du song na mi rung bas / tsha ba rem la bzhes pa zhu
 15 // [20b] bdag gis kyang da dung gang 'byor 'bul du yong zer ba la // ngas chos
 phyir du lus srog btong nus na da 'byor la snying po longs bya (ba) de yin 'dug
 kyang / rang re bsag rgyab chung bas lan nas / chos phyir lus srog btong ba lta
 ci smos te / sdug khur en tsam re yang mi nus par 'dug // des na rang res 'khor
 ba'i sdug bsngal la bsam zhig ma btang ba yin pas re yang mi nus par 'dug / des
 20 na rang res 'khor ba'i sdug bsngal las bsam bzhig ma btang ba yin pas nga'i glu
 'di nyon cig byas dbyangs 'di blangs so // //
 na mo
 bla ma'i sku drin sgrub pas 'jal //
 drin sgrub pas 'khor bar byin gyis brlobs //
 25 'khor ba'i sdug bsngal bsams pa na //
 dmyal bar skyes na tsha grangs gis //
 sdug bsngal mi zad nyams su myong //
 yi dvags skyes na ser sna yi //
 rnam smin bkres skom nyamsu myong //
 30 dud 'gror skyes na gti mug gis //
 rnam smin glen lkugs nyams su myong //
 mir skyes rtag [21a] chos 'dod chags kyis //
 'chi snyam med la mi tshe bskyel //
 skye 'chi'i sdug bsngal nyams su myong //
 35 lha min skyes na phra dog gis //
 rnam smin 'thab gcod nyamsu myong //
 lhar skyes nga rgyal rnam smin gyis /
 'pho ltung sdug bsngal nyamsu myong //

des na ri khrod dgon pa sten //
 des nas mi med lung (tongs) 'grims //
 des na khyed kyang bdag bzhin mdzod //
 mdzad nas gtan mdun cis mi 'grub //

byas pas khong na re ngo tshar che / a jo'i 'di 'dra'i zhe chod pa rang / bdag 5
 chos mi nus rung / 'di'i cha 'dra tsam re byed dgos rgyu yin 'dug kyang / lto
 gos kyi zhen pa ma spongs phyir dka' ba 'dra zer // khong gis nga'i gnas tshul
 mthong bas ya nga nas / thug pa yang mthung ma phod par // de'i ma tshang
 na gsang le phug bya ba yod pa der zhag gsum bsgom nas song skad / de nas
 zhag 'ga' song tshe / a ne rnam sras kyis nga 'chi la khad 'dug zer ba thos nas / 10
 phyed tshom pa cig dang / thud rkyal bre [21b] rgyad tsam mgor ba zhis yod
 pa de khur nas byung ste / a nes nga dka' thub kyis bsdungs pa'i lus de mthong
 nas ngu zhing 'dug pa la / ngas a ne ci la ngu byas pas / a ne na re nga mi ngu
 ba'i thabs rang 'dug gam / tsha bo'i sku gzugs la ltas shing yi mug par mchis /
 des na tsha bo grong 'gro ba 'dra zer slar yang cher dus so // de nas nga'i bsam 15
 pa la a ne sems can ma go ba yin pas bden yong snyam / a ne la slar smras pa /
 a ne ma ngu dang khyed kyis ltas na nga sdug 'dog kha mo rang yod de / nga
 rang gis ltas na / da bas skyid pa dang 'dzom pa med byas / a ne spro ba bskyed
 byed kyi dbyangs 'di blangs so // //

na mo

20

sangs rgyas kun 'dus rin po che //
 chig chog rgyal po de la 'dud //
 a ne mngon zhen yi mug mkhan //
 dar cig bdag gi glu 'di bsan //
 bdag la yo byad ('di 'dra) bdog / 25
 dad pa 'khor lo rin po che //
 nyin mtshan dge ba'i las la bskor //
 ma bcos lhug pa bskor tsam na //
 sbye med rtogs par the tshom med //
 chog [22a] shes nor bu nor bu rin po che // 30
 dgos 'dod 'bad med brtsol ba ltar //
 brtsol med ka dag lhun gyis grub //
 chog shes skor mdzod dam pa yin //
 tshul khribs brtsun mo rinpo che //
 brtsun mo rin po chen brtsun pa ltar // 35
 deng sang dam tshig sdom dang ldan //
 nyes ltung dri mas gos snyam med //
 mos gus blon po rin po che //

- blon pos ci (gsung) bka' sgrub ltar //
 deng sang bla ma sangs rgyas mthong //
 mos gus ltem 'gyang med tsam bda' //
 bzod pa glang po rin po che //
 5 glang chen stobs dang ldan pa bzhin //
 deng sang nyon mongs lam du longs //
 dug lnga rgyan du 'char tsam bda' //
 brtson 'grus rta mchog rin po che //
 rta mchog rin chen myur ba bzhin //
 10 ding sang le lo'i bsgrog las grol {{las grol}} //
 sgrub la ltem 'gyang med tsam bda' //
 zhen log dmag dpon rin po che //
 dmag dpon g.yul las rgyal ba bzhin //
 dengs sang 'khor ba'i gnas tshul rig //
 15 gol ba'i bdud las rgyal tsam bda' //
 gdul bya dus [22b] la ma bab pa'i //
 'phrin las bya ba bdud dngos yin //
 bdud kyi zhags pas ma thebs tsam //
 snyan grags bdud kyi pho nya yin //
 20 pho nya'i lag tu ma chud tsam //
 bstod smad gnyis ka brag cha yin //
 brag chas mgo bo ma bskor tsam //
 de dgongs sam a ne gdung sems can //

 ces blangs pas / slar yang a ne skyo shas dang nges 'byung gis gnangs nas 'chi
 25 ma mang du gtong zhing // ngo mtshar che / da tsha bo rang ma grongs na
 gang byas rung sla zer ba la / ngas a ne ding sang nga 'chi rogs byas na dga'
 nga'i 'dod pa 'grub pa yin te byas / slar yang glu 'di blangs so // //

 na mo

 bka' drin can la phyag 'tshal lo //
 30 sprang pos ri khrod thub par byin gyis brlobs //
 nga'i skyid sdug la sogs gnas tshul 'di //
 khyed dgra gnyen kun gyis ma tshor bar //
 gnas lung stong pa 'di ru 'chi ba na //
 nga sprang po'i bsam pa de kas 'grub //
 35 de dal 'byor snying po longs pa yin //

 byas pas / a ne shin (tu) mgu nas song ngo // //
 yang [23a] skabs cig tu nga'i sgrub khang gi mtha' bya rgod mang pos bskor

nas zhag bdun bsdad pa mthong ba la / bsam gno zhig btang bas sngar mos
 gus kyi gdung shugs drag pos gsol ba btab pa'i nus pa yin par nges shes 'grong
 ste / snang ba 'di zil bun ne ba'i ngang nas / dbyangs 'di blangs so // //

na mo gu ru /

dge legs kun gyi 'byung gnas rin po che / 5
 bka' drin mnyam med bla ma rgyal gyur cig /
 spyi gtsug nyi zla padma'i gdan steng na //
 mtshan ldan bla ma rin chen rtag tu bzhugs //
 da byin rlabs gzhan la nga mi smon //
 da ni skyabs gnas bzhan la nga mi smon // 10
 ngag shugs 'byung 'gag med smar sgo na //
 bka' mdo rgyud kyi dgongs pa ma lus tshad //
 yig nag gi dpe la nga mi smon //
 da ci la 'ang smon par mi byed do //
 snying ga chos dbyings kyi pho brang na // 15
 byang chub sems gnyis kyi gter chen bzhugs //
 lar 'gro don gzhan la nga mi smon //
 da gang la'ang smon pa mi byed do //
 phyi bskyed rim lha yi nang shed na //
 [23b] nang rgyud sde bzhi yi lha tshogs bzhugs // 20
 da mchod khang gzhan la nga mi smon //
 su gang la'ang smon pa mi 'dug go //
 tshogs drug yul snang gi gzhal yas na /
 rigs drug gi lha sku rang 'khrungs bzhugs //
 da zhing khangs gzhan la nga mi smon // 25
 da ni su la 'ang smon mi byed do //
 mi med lung stong gi brag phug na //
 don gnyisu sgrub pa'i nor bu bzhugs //
 nor zang zing gzhan la smon dgos med //
 yid gang la'ang smon pa mi byed do // 30
 'di gzhan gyis spyod yul ga la yin //
 nyams bde stong 'bar ba'i mchod dbyangs 'di //
 sems ma bcos lhug pa'i ngang nas blangs //
 pha bla ma yid dam mnyes pa dang //
 ma mkha'gro'i dgongs pa rdzogs par shog // // 35

ces pa'i dbyangs blangs nas // chu bo rgyun gyi rnal 'byor mnyam pa bzhag go
 //

yang skabs zhig 'od gsal gyi ngang la // gnas pa'i gsal snang la // pha rin po che

mnyam med rdor dpal ba chen po de nyid // nga'i mdun gyis [24a] namkhar
'ja' 'od gur khang 'bar ba'i nang du byon nas // 'di skad gsungo //

bu snod ldan slob bu tshur bsan dang //

dus nam zhag gtan mdun bsgrub skabs 'dir //

5 bla gzhan gyi rkyen khar ma gtong bar //

thugs tsab tsob ma mang brtan ne bzhugs // //

zhes gsung zhing tshur bdag gi spyi bor byon nas // dbang bzhi yongsu rdzogs
par bskur tshe gnyid sad pas / shes pa spro sing nge ba'i dad la da ci'i lung bstan
de ci yin nam snyam pa'i tshe / dar cig nas / rta la'i btsun pa bzhi spyen 'dren
10 du yongs pa yin zer sleb byung ba la // ngas nga bos nas gang byed byas pas /
lo gsum gyi bar du snyung gnas dang / sgrub mchod bla ma khyed ma bzhugs
pas chag pa yin / lo gsum gyi sgrub pa tshangs ting phebs dgos zer ba la / ngas
spyir nga tshe blos gtang gyi sgrub pa byed pas mi 'gro / dgos sde dgon gyi bla
ma nga mi byed / lhag par mdang nga la ltas dang mtshan ma yang ma bzang
15 bas / cis kyang mi 'gro byas kyang ma [24b] nyan par khong tshos u tshugs
byas khur nas ma nyan pas 'gro dgos byung tshe // chu thags su bcu dpon chos
dbang gis rta su dang / grva rnams gyi gser 'phreng dang bcas bsus nas dgon
par sleb tshe / lo gsum bsags pa'i snyung gnas dang / sgrub mchod rnams grub
pa'i / grol ston gyi tshogs gral du / a khu 'jam me'i gsung gis / tsha bos sgrub
20 pa btson zhing / dka' spyad phul phyin thugs nyamsu bzhes pa ngo mtshar che
shing bdag rgad pos tho drangs / 'dir tshogs kyi dad ldan rnams la chos 'brel
du 'ang 'gro ba 'dug cing / bkra shis pa'i cha lag tu mchis pas / gsung mgur cig
snang 'tshal gsung ba la / dbyangs 'di blangs so // //

na mo gu ru ratna ya /

25 skyabs kun 'dus bdag nyid rin po che /

pha dran pas yid kyi gdung ba sel //

sems ma bcos ngang nas gsol ba 'debs //

gzhi'i gnas lugs rtogs par byin gyis brlobs //

lta ba 'di ming 'dogs dang bral ba zhig 'dug pas /

30 go yul gyi zhen 'khris [25a] med pa cig mdzod ang //

sgom pa 'di yid spyod dang bral ba cig 'dug 'dug pas //

bzung 'dzin gyi zhen 'khris med pa cig mdzod ang //

spyod pa 'di dmigs med rang grol du 'dug pas //

dngos zhen gyi zhen 'khris med pa cig mdzod ang //

35 dam tshig 'di rang sems me long du 'dug pas //

gnong 'gyod kyi zhen 'khris med pa cig mdzod ang //

'bras bu 'di chos sku thug phrad cig 'dug pas /

the tshom gyi zhen 'khris med pa cig mdzod ang /

de gong ma rnams kyi dgongs par bzhugs //
 da 'og ma rnams la 'ching 'di zhu //
 blo ser sna med pa'i sbyin pa thong //
 rgyud g.yo rgyu med pa'i tshul khirms bsrungs //
 khong khro ba med pa'i bzod pa bsgom // 5
 sems le lo med pa'i brtson 'grus btsoms //
 yid g.yengs pa med pa'i bsam gtan bsgom //
 don 'khrul ba med pa'i shes rab sbyongs //
 dus rgyun du rang gi sems la ltos //
 sems bltas pas mthong bar ma gsungs kyang // 10
 [25b] lar mthong med tshul thong lta ba yin //
 de ma yengs skyong ba sgom pa yin //
 las dge sdig blang dor spyod pa yin //
 rang sems kyi ma khrel dam tshig yin //
 chos sgro 'dogs chod pa rtogs tshad yin // 15
 blo re dogs bral ba 'bras bu yin //
 chos sku la nges shes 'grongs lags bsam //
 skye med kyi btsan sa zin lags sam //
 longs sku la nges shes 'grongs lags sam //
 snang stong gnyis zungs dur chud lags sam // 20
 sprul sku la nges 'grongs lags sam //
 spang blang gnyis dang bral lags sam //
 sku gsum mngon du gyur lags sam //
 'gro drug la snying rje'i 'brel bzhug gam //
 las dge ba bcu la snying rus mdzod // 25
 bkra shis chos la spyod pa'i smon lam 'debs //

ces sungso //

de nas nga'i bsam pa la 'dir 'du 'dzi'i khrod du bab phab na / bla ma mkha' gros
 kyang thugs khrel shing // rang yang blo bred nas sgrub pa la ltem 'gyangs 'jug
 pa'i rgyu byed cing / lhag par bla ma'i gsung gis [26a] tsab tsom mi dgos brtan 30
 ne sdod gsungs ba de yang 'di la dgongs pa yin 'dug kyang / slar bsul du myur
 tabsu log nas / snying rus dang zhe bcad sngar bas kyang dar drag la rgyun
 pa'i sgo nas / nyams len la 'bung dgos pa 'dug kyang // khong tshos blos grol
 nas mi btong ba 'dug phyir // 'di la thabs cig byed dgos snyam nas / a ma la
 ngas de ring chang ku chen po rang cig khyer byon byas pas / a mas kyang pa'i 35
 ngag gcog ma nus par / chang ku shin tu che ba zhis nga la sprad byung bas //
 ngas kyang der tshogs pa kun la drangs shing / lhag par yab yum gnyis dang /
 a khu 'jam me la btud nas drangs pas / khong rnams 'chang gis gzi nas 'dug /

- nga ni de dus 'chang bcad nas yod / de nas khong gnyis song ba dang / a khu'i
lham de sbas nas / yon bdag cig la dbang bskur byas pa'i yon phye tshom pa
cig yod pa de / 'ding pa la bstum / gnyug rtse cig tu rkom rtan dang chas kha
rnams bcug nas bzahag ste / [26b] mar me cig sbar nas mgo chos gos kyis stum
5 te cung zad cig gnyid log pa'i rnilam na / dung dkar 'od 'tsher ba cig kho bo'i
lag na 'dug pa la / mi dkar po cig na re / khyed kyis dung de 'bud pa zhu dang
zer ba la / ngas de bus pas phyogs kun tu grags pa dang / mi de na re ding sang
nub ris na dung 'di bas lhag pa med zer ba zhig rmi bas / kho bo'i bsam pa la
ngas sgrub pa lhur blangs na 'gro don 'byung ba'i ltas yin pa 'ang srid snyam
10 pa byung / de nas da 'gro ran bsam lang te khyi skad mi yong ba'i thabs byed
snyam pa la / khyi yang mi 'dug cing mis ma tshor ba phyin pas / g.ya' sa lung
pa na yar phyin te / gsang le phug tu sleb pa dang nam ma lang pas der mgo
btum ste bsad pas / gnyid rib tsam zhig song ba'i rmi lam na / bud med zhig
gis gzan gos dkar ba ni kha ba so ma lta bu / dangs pa ni shel lta bu / yang ba
15 ni sprin lta bu / mdor na blo'i yul du yod pa la / dpe' 'di ltar bu zhes gang gis
kyang mtshon par mi nus pa zhig dkar ling [27a] gyis g.yogs byung ba la / kho
bos 'di gang nas byung byas pas / de na re 'di ka rdo rje sems dpa'i gsang gos
yin mod zer / gnyid sad tshe / bsams pa / yongs kho bos sngar chos phyogs su
bka' spyad phran bu byas pas rgyu byas / deng sang chos la 'dun pa'i lhag bsam
20 drag pas rkyen byas te / sdig sgrib bcung zad dag pa'i rtags yin nam snyam pa'i
nges shes 'grongs so //

- de nas yar phyin pas phug par sleb pa dang / nyi ma 'char ba dus tshungsu
byungo // de nas nga'i bsam pa la da nga bdud ky i btson dong nas thar song
snyam / nyams 'ur nas chos gro khrab shing / nyams dbyangs blangs nas mnyam
25 par bzahag go // yang nub cig rmi lam na / kho bo'i phug pa'i sgo na dar chen
tog dang bcas pa / shin tu ring ba cig btsugs 'dug pa la / gzugs med pa'i sgra zhig
gis / e ma dkon mchog thugs rje che // dgongs dang chos ldan brtul shugs can
/ dang po nges 'byung bsam pa skyes // [27b] bar du bdud ky i bar chad byung
zer ro // gnyid gsad pa dang / da ngas sgrub pa'i rgyal mtshan tshugs pa'i rtags
30 yin snyam pa byung / yang bar chad du bdud ky i bar chad byung zer ba de /
snga sor sgrub pa la brtson 'phro la // thon nas 'gro dgos byung ba de bdud ky i
bar chad dngos yin 'dug kyang / bla ma dkon mchog sku drin can gyi thugs rjes
/ nga'i chos 'dun gyi bsam pa bsgyur ma btub pa yin pas / des na 'khar rje re
che bas / dkon mchog sku drin can mkhyen mkhyen / zhes dkon mchog la gsol
35 ba mang du btab nas mnyam par bzahag yod pa'i tshe / yang skabs zhig mtshan
snang la / nga khri mthon po zhig gi steng na 'dug pa la / mi so/sto (?) zul le ba
zhig gis bo dhi tsitta'i 'phreng ba thig sprad byung ba na re / ma ñi la btsol ba
mdzad pa zhu zhes lan gsum zer bas / de gzhan don bsgrubs byed gzugs sku'i
rten 'brel bsgrig phyir / snying rje'i ting nge 'dzin la 'bad dgos par go // yang

skabs cig gnyid dang 'od [28a] gsal 'dres pa'i gsal snang la / kho bo 'dom gang
 tsam gyi sa la ma reg pa'i bar snang la 'dug pa las / g.yas nas bu mo dmar mo
 mdzes sdug phul du phyin pa zhig gis me tog dmar po zhig phul byung zhing /
 g.yon nas kyang bu mo dkar mo g.yas kyi de bas lung bong en tsam che ba shin
 tu nas kyang mdzes pa zhig gis me tog dkar la che zhing 'od 'tsher ba zhig phul 5
 byung bas / gnyid sad tshe ci yin nam snyam pa las de dus rtag ma shes / phyis
 kho bo la las rgya gnyis kyis / thabs bde ba mtshon pa'i sras po dang / shes rab
 stong pa mtshon pa'i sras mo gnyis 'bul ba'i bda' yin par 'dug ste / gzhan yang
 de la sogs pa'i ltas bzang ba dang / ngo mtshar ba'i lung bstan mang du byung
 yang / yi ge mang bas 'dir ma bris so // // 10

ri khrod dben pa bsul der lo bdun song nas / rang slob grub chen tshe dbang
 bsam 'grub kyis yang yang bskul bar brten nas / spong lung gi mi la phug tu
 [28b] 'phos shing bsgoms pas / rten 'brel mang du 'grig cing 'gro don gyi gter
 kha bye ba yin no // de yang gnas der sgrub khang legs par brtsigs te / dam bcas
 pa ni 'di skad do // a ma'i dbugs non na ma thon / sngar mu ltar yul du 'bab ri 15
 / dge 'dun bzhi sde longs pa yan gyi tshogs sar 'gro ri / nad rigs bzhi brgya rtsa
 bzhis gzir yang / sman thun gcig za ri / gdon rigs stong phrag brgyad bcus btsas
 kyang byin brlabs dang bsrung ba zhu ri / ltogs ri dang 'khyags rir 'chi rung lto
 gos kyi phyir gzhan dang snang ba bstun ri / mdor na tshe 'di rlung la bskur te 20
 / na dga' shi skyid / 'chi nus thog 'gel mi byed ri / khyad par stan thog gcig tu
 lo bcu mi sgom ri / 'byung bas ma 'chun na ma togs mgo bo sngas la 'bebs ri /
 tshe 'di'i mdun ma sgrub pa'i mi dang snang ba btun nas / ngo bsrungs mthun
 'jug byed ri / dam bca' 'di rnams las 'gal na / mkha'gro chos skyong gis chad pa
 phob cig / phyi ma sgrub pa nus [29a] pa'i skyes bur skye bar byin gyis brlobs
 shig / ces de ltar dam bcas shing bsgoms so // 25

de yang spong lung bya ba'i gnas mchog de ni / phu na gangs dkar shel gyi
 mchod rten bsgrigs pa 'dra ba / mdo' na gca'phrang phyag rgya bsnol ba 'dra
 ba / g.yas ri rtag pa'i nags / yol ba bkram pa 'dra ba la / bla ba dang zer mo
 dang gyi thang la sogs pa / lho rong gi bya dang ri dvags grangs med gnas pa /
 g.yon ri gser g.yu 'dres pa lta bu'i g.ya' sbad dang / rdza brag 'dres pa la sman 30
 sna tshogs dang / rdza brag 'dres pa la sman sna tshogs dang / zva rug pa thul
 pa sogs 'dod yon sna tshang 'dzom pa la / rna ba dang lha bya la sogs te / bod
 kyi bya dang ri dvags sna tshogs bag phab nas / ri pa (sgrub) chen rnams la
 ldag cing bskor ba byed pa / mdo rgyud nas gsungs pa ltar / grong yul nas gzhu
 mdom lnga brgya lhag tsam 'das phyir / dgon pa'i mtshan nyid dang ldan pa / 35
 rig pa dangs shing nyams bun long du 'gro ba / dpa' bo [29b] mkha'gro dang
 gis 'du phyir / byin rlabs kyis bag bro chil le ba / dgun dro ba / g.yar bsil ba /
 lha tsan dang / lha sman la sogs te dkar phyogs skyong ba'i lha klu mthu brtsal

can du ma gnas par der / gzhan phan gyi gter kha bye tshul ni / snga sor yin na
 / gnas de bsil drod snyom shing rtsa chu 'dzom pa'i rkyen gyis / spyir ri dvags
 mang ba dang / lhag par mtha' 'am / go rva rgya che shing / 'dzugs bde la /
 btsan pa yod phyir / spyir nub ris gyis / r ngon pa kun der mi 'du ba med cing
 5 / lhag par gnas de dang nye ba'i byang shar na / snyings bya ba'i yul zhig yod
 pa de'i pho mo kun / skabs skabsu gnas der phyin te / ri shu byas nas / ri dvags
 go rvar tshud tshe gshan pas gor nang du phyin nas / ri dvags kyi rkang lag
 bregs shing / brag dbar gyi gcong yangs cig 'dug pa de na mar ded pas / lung
 pa'i mdo ru ri dvags rnams / gcigi khar cig lhung nas / kha rung nyer ba lta bu
 10 las / dbugs chad la khad pas zing zing / shig shig [30a] 'gul tshe / ma shi ba
 rnams slar yang gshan pa gsod du bcug ste / sha rnams g.yag dang 'dzo rta sogs
 khal mas skyed 'dren byed pa ma rtogs / mis sbun zin pa'i klags tsam yang med
 te / 'dor na drug rgya bdun la mang mtha' byed cing / nyis rgya gsum rgya la
 nyung mtha' byas / lo star gyis ston stengsu de lta bu'i sdig g.yos byed pa de
 15 yang / gnas de kho bo'i sgrub gnas su song man sdig las kyi rgyun chad pa yin
 te / de yang re 'ga' ni nga rang gcig pur phyin nas ri 'khrung cing bsrungs / res
 'ga' ni / skyes bu stobs chen rnams dpung du bsgran cing bsrung / res 'ga' ni
 rang gi jo btsun rnams khrid cing bsrungs / res 'ga' ni nga rang gi lto gos rnan
 par byin zhing srungs / res 'ga' ni mkha'gro chos skyong la bden bdar byed pa
 20 sogs / mthu'i kha bod 'don cing bsrungs pas / mthar dkon mchog thugs rje can
 gyi thugs rje dang / rgyu 'bras slu ba med pa'i mthu nus kyis / yul de'i pho mo
 kun kho bo'i [30b] slob ma dang / yon bdag tu gyur te / gnas der ma zad nub
 ris kyi ri rgya lung rgya phal cher chod pa byung ngo // slar yang phyis mtha'
 btsan par bya phyir / nor mang po sbyin nas spyir r ngon pa'i rigs thams cad
 25 dang / khyad par snying pa sogs kun gyis / spong lung gi lung pa'i phu mdo
 thams cad / bskal pa ma stong bar shar rgyar phul zhing / mi 'gyur pa'i don so
 so'i yige the'u dang / lhag par rta lham gnyis kyi dam kha chen mos mnan te /
 sdig can rnams kyis mig lta ba'i klags tsam yang med par byas pa ni // mi 'jigs
 pa'i sbyin pa chen por song bas / kho bo'i rnam thar gyi mthil ma 'di yin zhing
 30 / chog kyang 'di cig pus kyang mchog snyam pa'i nges shes yang yang 'grongs
 pa byung ngo //

gnas der lo gcig tsam song tshe / kho bo'i mdun gyi namkhar 'od dmar po zhig
 khor khor ba'i dkyil na zhal 'jigsu rung zhig bstan byung yang ci yin ma shes
 pa la / slar zla ba phyi ma'i nyer lnga'i nam gung me ris [31a] sngar bas rgya
 35 che zhing / zil che ba'i dbus na / dpal ye shes kyi mgon po phyag bzhi pa gtso
 'khor rnams khra lam me bzhugs pa'i zhal dngos su mjal bas / rig pa dar dang
 ldan pa'i ngang nas / om mahā kā la sa mā ya siddhi hūm // byas pas 'od du
 zhu nas rang la thims tshe / bar chad bdud las rgyal zhing / kho bo yang dam
 ldan yin phyir chos skyong lus dang grib bzhin mgon snyam pa byung ngo //

de nas lo cig tsam song dus / bla ma gtso tso ba bya ba'i sngags 'chang nus pa
 che bar grags shing / mkhas btsun bzang gsum dang ldan pa zhig 'dug pa de
 byon byung ba la / bdag gis khong la / khyed bla ma chen po cig lung stong
 'dir gang la byon zhus pas / snyigs ma'i dus 'dir khyed lta bu'i grub thob nyin
 skar dang mtshungs phyir // khyed kye zhal mjal du yongs pa yin gsung nas / 5
 phyag 'tshal zhing 'dug tshe / bdag gis bla ma chen po de 'dra rang ma mdzad /
 bdag la yon tan tsam med zhus [31b] phyag lan phul nas / khong gis zhal nas
 yon tan yod med rtogs tsam cig kho bo yang yin gsungs / tshogs rdzas dang
 'bul ba tshon pa yang bsnams nas byon te / dpon slob gsum gyis zhag gnyis
 bzhugs skabs / chos dang nyams len gyi gsung gleng du ma byung dus / khong 10
 gi zhal nas deng sang gi chos mdzad kun gyi nang nas / khyed sgom sran dang
 zhe bcad che bar grags phyir / nged tsho la blo skyed thon pa'i mgur ma zhig
 gsungs dang / zer bas / dbyangs 'di blangs so // //

na mo

dkon mchog kun 'dus rin po che / 15
 pha dran chog blo bde bla ma la //
 sprang snying ga'i dkyil nas gsol ba 'debs //
 blo re dogs bral bar byin gyis brlobs //
 gsal stong gnyis su mi 'dug pas //
 lta ba zur nas btsal ma dgos // 20
 bying rgod gnyis su mi 'dug pas //
 'bras bu zur nas btsal ma dgos //
 lings kyis bskyur la rbad kyis chod //
 'khor 'das bral ba'i rnal 'byor bde //
 [32a] thun bzhi'i rnal 'byor yul nas bud // 25
 skye med rtogs pa'i rnal 'byor bde //
 nyin mtshan chos sku'i 'khor yug la //
 mnyam rjes 'dres pa'i rnal 'byor bde //
 rkyen snang gang byung ro snyoms pas //
 'byung bzhi ro snyoms rnal 'byor bde // 30
 cir snang 'khrul snang yin par rtogs //
 tha rnyed bral ba'i rnal 'byor bde //
 snyan rgyud gdam ngag zab mo 'di //
 sems la 'byor ba'i rnal 'byor bde //

ces pa'i dbyangs blangs pas / khong gi spyen la 'chi ma khor mdzad nas // ngo 35
 mtshar che gsungs nas phebs song /

de nas lo gcig tsam song tshe / skabs cig nga'i mdun gyi nam mkha' mda' rgyang
 gang tsam gyi thad na / 'od kyi thig le ljang khu 'phang lo tsam zhig 'dug pas

// de la dmigs rten byas sems ma bcos par lhod de bzhag pas / de je che la song
 ba'i mthar / 'ja' 'od kyi gur khyim kha dog sna tshogs 'bar ba'i nang na / rje
 btsun ma sgrol ma nyer gcig 'od zer phung nge [32b] bzhugs 'dug pas / phyag
 'tshal lo byas pas / slar yang 'od du mer zhu nas rang la thim mo // yang 'chi la
 5 thug pa na bas / skabs zhig mtshan snang 'od gsal gyi ngang la gnas pa'i tshe //
 bu mo dkar ser dmar ljang mthing ba lngas brtan bzhugs 'bul ba yin zer / nga'i
 mtha' bskor nas dbyangs len cing bro mang du khrabs pa'i mthar / bla ma lags
 khyed sku tshe ring na lo dgu bcu thub / thung yang lo brgyad cu thub par
 mchis / 'on kyang 'chi ba mi rtag pa bsgom pa gal che zer 'ja' yal ba ltar song /
 10 de ni tshe rings mched lnga yin par go /

yang lo gcig tsam song tshe gtor chu brag la phog pa la dgun myug skyed shing
 / chu mig kha gsum nas thon no // yang skabs zhig gnyid dang 'od gsal 'dres
 pa'i gsal snang la / mnga' ris rdzong dkarpo yin zer ba'i thang chen po zhig gi
 dbus na / za 'og gi 'bol ser po kho na brtsegs 'dug pa'i / mtho shos la zhabs
 15 drung dpal 'byor lhun grub bzhugs 'dug / [33a] de bas cung dma' ba gnyis la
 / rin po che chos skyong seng ge dang / a khu rin po che nam mkha' sangyas
 bzhugs pa'i / shar na khri cig gi steng na da 'dug pas / nga'i khri de je mtho rje
 mtho la song te / mthar nga'i og ma'i 'og na / zhabs drung chen po'i dbu zhva
 dmar skrong nge 'dug / ngas rkang dung bus pas / gung thang lung pa'i phu
 20 mdo thams cad la brag cha lhang lhang 'dug rjes / zhabs drung la nga'i khri
 mtho ba ci lags pas / deng sang gung thang rgyal po'i cha zhabs na / khyed las
 bzang ba'i bla ma med pa yin gsung / gnyid sad tshe bla ma dran pa la tshad
 ma byung te / rang la rang gis lcag 'debs kyi glu 'di blangs so // //

na mo gu ru /

25 rje bla ma'i bka' drin ri khrod bsten /
 bdag sprang po'i skyid sdug khyed rang shes //
 tshe blo yis thongs par byin gyis brlobs //
 bla ma dam pa'i gdam ngag la //
 kha zhed med pa'i dge sbyor byas //
 30 mi rtag 'chi ba dur gyi dran //
 ngan song sdug bsngal snying la zug /
 'khor ba'i [33b] nyes dmigs sems la shar //
 skye 'chi'i sdug bsngal yid la dran //
 dus kyi 'pho 'gyur mig gis mthong //
 35 pha bla ma'i bka' drin 'khor thabs med //
 drin sgrub pas 'jal la thugs rje can //
 da rang la rang gis bskul ba 'di //
 snyan pa dang grags pa 'dong phyir min //

ri khrod sprang po bya bral khyod /
 dad rdzas dang shin zas kyi longs spyod de //
 dug chu mthung bar go lags sam /
 go na dgos med blo (na) sten //
 dka' spyad sdug khur gyi sgrub pa 'di // 5
 don gnyis 'grub par shes lags sam //
 shes na yengs med nyamsu long /
 ri khrod sprang po bya bral khyod //
 bem rig gnyis po 'bral dus su //
 tshe 'dis slu ba ngo shes sam // 10
 shes na ji dgu thad la bor /
 ri khrod sprang po bya (bral) khyod /
 snying nas sgrub (pa) byed pa la //
 'du 'dzis gnod pa ngo shes sam //
 shes na rnam g.yeng bya ba spongs / 15
 ri khrod sprang po //
 tshe 'dir byang chub sgrub pa la //
 le los gnod pa ngo shes sam /
 shes na longs med brtson [34a] 'grus brtsoms //
 ri khrod sprang po bya bral khyod // 20
 rkyen ngan lam du khyer ba la //
 bzang ngan med par ngo shes sam //
 shes na gang byung grogs su khyer //
 ri khrod sprang po bya bral khyod //
 'jig rten 'thun 'jug blos gtong na // 25
 khrel gzhung med pa ngo shes sam //
 shes na zog med lhug par bzhog /
 ri khrod X /
 chags med zhen med mthar bkyel na //
 ri dvags spyod pa ngo shes sam // 30
 shes na mi med lungs stong bzung //
 ri khrod X //
 ngan song tsha grangs bkres skom de //
 sran thabs med par ngo shes sam //
 shes na sam gno drag tu thong // 35
 ri khrod X //
 cig shes kun du 'gro ba de //

16 ri khrod sprang po] *add.* bya bral khyod 28 X] *add.* sprang po bya bral khyod 32 X]
add. sprang po bya bral khyod 36 X] *add.* sprang po bya bral khyod

- du ma ro cig ngo shes sam //
 shes na chos rnams ming du zad //
 ri khrod X //
 sems nyid skyes med chos sku 'di //
 5 sangs rgyas nyid du ngo shes sam //
 shes na re dogs khur po bkyur //
 ri khrod X //
 mtshan ldan bla ma dam pa de //
 sangs rgyas yin par ngo shes sam //
 10 shes na [34b] mos gus gnad du snun //
 ri khrod X //
 'gro ba rigs drug sems can rnams //
 drin can pha mar ngo shes sam //
 shes na byams dang snying rje sgom //
 15 ri khrod sprang po X //
 bdag dang skye 'gro sems can rnams //
 skyes nas 'chi bar ngo shes sam //
 shes na 'chi brtsis myur du thongs //
 ri khrod sprang X //
 20 gcig phur ri khrod 'grim pa la //
 snying rus dgos pa ngo shes sam //
 shes na tshe 'di blos thongs //
 ri khrod X //
 yon tan dpag med skye ba la //
 25 sgom sgrub dgos pa go lags sam //
 go na brag phug zhva ltar gyon //
 ri khrod X //
 lta ba mkha' ltar dag pa la //
 sgom pa yengs med ngo shes sam //
 30 shes na spyod pa'i blang dor shig //
 ri khrod sprang po bya bral khyod //
 gsang sngags zab mo'i bstan pa 'di //
 nyin skar tsam du shes lags sam //
 shes na dam tshig tshul bzhin bsrungs //
 35 ces pa 'di dag kyang thol thol smras shing // zhe la nar mar gcangs te lag tu
 blangs phyir shi yang [35a] mi 'gyod snyam pa byung ngo // //

3 X] *add.* sprang po bya bral khyod 7 X] *add.* sprang po bya bral khyod 11 X] *add.*
 sprang po bya bral khyod 15 X] *add.* bya bral khyod 19 X] *add.* po bya bral khyod 23
 X] *add.* sprang po bya bral khyod 27 X] *add.* sprang po bya bral khyod

de nas lo gcig tsam song ba na / nub gcig dge sbyor gyi gsal snang la bud med
 smra ra dang smin ma ser khyug ge bya ba cig byung nas // rnal 'byor pa khyed
 kyang bka' rgyud gong ma'i phyi rjes snyegs te / tshe 'dir mchog gi dngos grub
 thob par 'dod na // mtshan ldan gyi rig ma zhig sgrub pa'i grogsu brten na /
 bdag gzhan gyi don chen 'grub pa yin te zer / khyed su yin byas pas / dznyāna 5
 ḍākki ho // zhes zer yal nas song / de nas ring po ma lon pa na / rang gis dbang
 bskur snying rjer ldan / zhes pa ltar gi bu mo namkhar chos sgron bya ba / ye
 shes mkha'gro'i mtshan rtags dang ldan phyir / phyi'i yon tan rigs rus gtsang
 zhing chos la mos pa / nang gi yon tan snying che zhing ngang rgyud ring ba /
 gsang ba'i yon tan rtza bzang zhing shes rab rno ba de lta bu'i bu mo de // kho 10
 bo'i sar byung nas chos byed pas skra phud blangs dgos zer ba la / nga'i bsam pa
 la dznyāna [35b] ḍākki'i lung bstan pa de 'di yin 'dug kyang // re zhig rtag dgos
 snyam ldog nas gtang kyang / lan gsum gyi bar du phyir thog mar khrid kyi
 rims pas rgyud dag par sbyangs shing / slar rgyud sde dang mthun pa'i dbang
 bzhis smin par byas nas sten pas / legs tshogs gyi rten 'brel mang dag 'grig go / 15
 yang skabs zhig rud pa'i nya ma 'ga' byung nas // bdag cag rnams la chos 'brel
 dgos zer ba la glu 'di blangs so // //

na mo gu ru /

bka' drin mnyam med bla mar 'dud //
 pha sgrub thob de yis byin gyis brlobs //
 nga tshe thung nam 'chi cha med la //
 tshe 'di'i bya bas dgos pa med /
 khyed cag 'jig rten rtag chis can //
 'chi khar 'gyod kyang 'phyis pa tsam /
 nga tshe thung nam 'chi cha med la //
 zla grogs pho le 'dis dgos pa med /
 khyed cag 'jig rten long gтам mkhan //
 'chi khar mi 'gyod tsam cig dgos /
 nga tshe thung nam 'chi cha med la /
 chos bshad dbang bskur [36a] byed mi khom //
 khyed cag 'jig rten rnam g.yengs mkhan //
 'chi khar mi 'gyod tsam cig mdzod //
 yang cig 'di la gsan mdzod dang //
 zhe sdang sgom nas mi dge ba //
 spyad na dmyal bar bying bas des //
 bying ba de las grol 'dod na //
 snying nas chos dang sgrub la 'bung //
 ser sna'i sgo nas mi dge ba //

- spyad na yi dvags gnas sa bying /
 bying ba de las grol 'dod na //
 snying nas chos dang sgrub la 'bung //
 gti mug sgo nas mi dge ba
 5 spyad na dud 'gro'i gnas su bying //
 bying ba de las X /
 snying nas chos X /
 'dod chags sgo nas mi dge ba /
 bying ba de las grol 'dod na //
 10 snying nas X /
 nga rgyal sgo nas mi dge ba //
 spyad na lha yi gnasu bying //
 bying (ba) de las grol 'dod na //
 snying nas chos la sgrub la 'bung //
 15 'gro ba rigs drug gar skyed kyang //
 sdug bsngal klongs las thar dus med //
 des na tshe 'di'i bya byed rnams //
 gang dgar bor na lha chos mdzod //
 [36b] khyed kyi chos 'brel de la mdzod //
 20 ces gsungs so // //
 de nas yang skabs zhig nya ma mang po zhig byung nas chos 'brel dgos zer ba
 la 'di blangs so //
 na mo ratna gu ru bhyah
 rje yid bzhin nor bu'i zhabs la 'dud //
 25 gnas mi rtag ri dags kyi sdod sa 'dra //
 kho gcig tu mi gnas khyam khyam 'khyam //
 nya ma tsho mi sdod 'chi rgyu yin //
 nya ma mtsho myur du lha chos mdzod //
 yul mi rtag dri za'i yul dang 'dra //
 30 yul brtan po snyung ma'i gtan yul bzung //
 nya ma tsho mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod //
 yul mi rtag dri za'i yul dang 'dra //
 yul brtan po snyung ma'i gtan yul bzung //
 35 nya ma tsho mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod //

6 X] *add.* grol 'dod na 7 X] *add.* dang sgrub la 'bung 10 X] *add.* chos dang sgrub la
 'bung

mkhar mi rtag tshong dus kyi 'gro khang 'dra //
 mkhar btsan po stong nyid kyi mkhar spe'u brtsigs //
 nya ma tsho mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod //
 grogs mi rtag tshong 'dus [37a] kyis 'gron po 'dra // 5
 grogs bzang po dran pa yengs med rten //
 nya ma mtsho mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod //
 nor mi rtag tsva kha'i zil la 'dra //
 nor phyug po zhig 'dod na sbyin pa thongs // 10
 nya ma mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod //
 lus mi rtag gsos kha'i me tog 'dra //
 kho mi brtan myur du sad kyis khyer //
 nya ma tsho mi sdod 'chi rgyu yin // 15
 nya ma tsho myur du lha chos mdzod //
 srog mi rtag bar snang klog dang 'dra //
 kho skad cig nyid la yal nas med //
 nya ma tsho mi sdod 'chi rgyu yin //
 nya ma tsho myur du lha chos mdzod / 20

byas pas / de rnams kyi nang nas nges 'byung skyes te chos la 'jug pa yang mang dag byung ngo // //

de nas kho bo rang la'ang gzhan don du rigs rgyud sprul pa'i sku zhig skrun
 na // gzhan phan namkha'i phyi rol la yang khyab po zhes pa'i lung bstan yang 25
 yang byung zhing / jo mo la yang ngo mtshar ba'i [37b] lung brtan du ma
 byung bar rten nas / rgyud pa'i dgongs pa dang ma 'gal tsam gyi sgo nas bzhag
 tshe / jo mo'i lus la 'khris tsam gyi rmi lam na / mi dkar po 'od 'tsher ba zhig
 gis / shel 'phreng rtse po gang bkyal byung ste / khyod kyis 'di bsgrongs dang
 // 'khor ba dong nas dkrug pa 'dug gis zer 'ja' yal ba bzhin song rjes / sna'i yul
 du sngar ma myong ba'i dri zhim (po zhig) kyang thul gyi byung zer ro // 30

de nas pho 'brug lo'i cho 'phrul gyi tshes bevo lnga'i zla ba 'char ba dang dus
 'tshungsu ltas bzang dang bcas bltamso // de nas rang gi yab me rnams kyi gdan
 sa ri bo ta la'i mkhan po byed dgos zhes rta rud dgon gsum gyis yang yang zhu
 'bul du byung tshe / kho bo'i bsam pa la spyir sde dgon gyi 'dzin skyong 'jig
 rten chen po'i bya ba yin mod kyang / da lam sgrub pa lo bcu'i bcad rgya yang 35
 tshang shing / lhag par snga sor bka' drin mnyam med nam mkha' sangs rgyas
 gyi bka' phebs nan can yod pa'i bzhed pa skang phyir [38a] dgon pa'i bdag
 byed par khas len dgos byung yang / rang gi zhe phugsu dbyen pa kho na bcug

ste / ta la'i bdag byed ring la yang / spong lung gi zva phug gong 'og dang rta
 sa'i nang dang / la chen gyis brag kha sna sogs gnyan khrod dang dbyen pa
 kho na rten zhing / des zhor la gzhan don gyi rlab gang ches / snyis dus kyi
 'gro ba'i blo khog dang 'tshams pa'i chos dang khrid kyis skyongs tshul dang /
 5 grva yon dgon chos bzhis sogs kyang dar rgyas su byas shing / lhag par nang
 pa mgon med sogs / gson shin gyi 'brel yod med rnams dang / 'dze spang sogs
 dbul 'phongs kun la 'phral phugs 'gyangs gsum du phan gang thogs byas te /
 bsngo ba dang smon lam gyis 'tshams sbyar ro //

de nas sras kyis dgung lo bcu gsum lon tshe bdag rang gi grva sa snyi mo chos
 10 sder / 'bul ba mang ja sogs gya nom dang bcas brdzangso //

de nas lo gsum tsam nas sras kyi [38b] yum de la nad ro zhig yongs pa des
 rkyen byas 'das pa la / yul dgon kun la / 'das rdzongsu / bdag rang gi zang zing
 kun spong thag byas / des bskul nas skyo shas nges 'byung drag pos / lung
 stong 'grim pa'i 'dun pa khongs nas me 'bar ba tsam byung yang / dgon pa'i
 15 rtsis len mkhan med par rten / sras ma 'khor bar mi 'dzin kha med byung / de
 dus bod yul spyi dang / lhag par dbus gtsang du 'brum nag gis mi thog 'bud
 tshe / ngas rta rud gnyis kyi klog bzang tshad bsdus nas bka' 'gyur gton pas /
 sras bar chad las grol ba'i nges pa 'grongs / des nas log cig song tshe / nub ris
 kyi grva rgyun kun 'das shing / lhag par bla ma'i sras grongs zer ba'i grags pa
 20 ngan pa des phyogs kun khyab nas / sku zhang sogs nye 'brel kun mya ngan
 gyis gdungs nas / kun kha 'cham par da sras kyis gshegs rdzong byed dgos zer
 ba la / kho bos ngas bu ma grongs phyir gshegs rdzongs byed mi dgos byas pas
 / [39a] khong rnams na re / bla ma ci yang gsung ba 'dug mi kun sras med par
 thag chod 'dug phyir cis kyang gshegs rdzong mdzad dgos lags / gal srid ma
 25 mdzad na bla ma nor la ser sna ches nas / sras kyi 'das rdzongs yang mi byed
 pa 'dug zer / las bsog par gda' zer ba la / khyed tsho mi nyan byed pa las 'os
 med kyang / kho bo da lam dge rtsa byed pa 'di / sras kyi gshegs rdzongs min /
 sku'i rim 'gro yin no byas / sras rang gi yum gyis kho bo la / bla ma nor la 'dzin
 chags med phyir / nga shi ting sras la thes mi yod pa de gtangso // de nas rud
 30 tu dge rtsa chen po rang zhig gi bral du / rta sga mkhan chen 'chi med dpaldan
 lhun grub gyi zhal mnga' nas / kho bo la / khyed rtogs pa'i mnga' bdag tu grags
 phyir / mgur ma zhig len dgos gsung ba la / 'di skad ces gsungso //

na mah sarba gu rva bhya /

rje yid bzhin nor bu'i zhabs la 'dud /

35 'brug 'ar 'ur zer yang stong pa'i sgra //

'ja' ri mo legs [39b] kyang rdzun snang tsam //

nyams ban bun gyi shes pa de dang 'dra //

bdag sprang po'i glu la gtig gtad med //

nya ma mgo bskor gyi glu chung nge //
 tshig snyan bsnyan 'dra yang sgra brnyan yin //
 rang nyams myong med pa'i chos skad de //
 de rtogs rtogs 'dra yang go yul yin //
 phyi legs legs 'dra ba'i tshul chos de // 5
 de mdzes mdzes 'dra yang bcos ma yin /
 sems phu 'da' thug pa'i spyod pa de //
 de spyod pa byas kyang tho co yin //
 blo the tshom ma grol 'gro don de //
 de gzhan don byas kyang rang don yin // 10
 lar brdzun gyis mi mgo bskor ba de /
 de rang gzhan gnyis ka slus te mchis
 'jig rten ngo 'dzin gyi dgon pa de //
 de dgon pa byas kyang grong yul yin //
 'phral tshul chos mkhas pa'i chos gzugs de // 15
 de lha chos zer yang mi chos yin //
 lar dal 'byor mi lus nyin skar tsam //
 'di thob nas rnam g.yengs dus mnga' na //
 de 'chi khar 'gyod pa nges par skye //
 kun skyur nas [40a] gcig pur 'gro dgos na // 20
 de'i dusu mi 'gyod tsam re mdzod //
 bdag rmongs pa'i blun tshig 'chal gtam 'di //
 'di rang la rang gis khrel nas blangs //
 khyed 'dir bzhugs dgongs khrel mi mdzad zhu //

byas pas zhabs drung spyen chab nar mdzad nas / thugs bden gsung ngo // // 25

de nas lo shas nas sras kyis ngam rings la sogs pa'i chos sde grags che ba rnam su
 // grva bskor mdzad nas phebs byung ba la / kho bo la kun gyis ha las pa ltar
 byed cing // bla ma khyed sangs rgyas dngos 'dug zer // skyer ser kun gyis kha
 zhe med pa'i dad gus kyis gang smras la dang len byed pa'i mthu thob kyang
 // snga nas dgon pa'i brtsis sprod ma 'byor ba'i ci bya tshang blag yod pa de 30
 la // sras byon pas kho bo'i bsam don 'grub ste / de yang sras kyis dgung lo
 bcu dgu lo dbus nas 'khor zhing / nyi shu'i thog la ta la'i gdan sar bkos / yul
 dgon gnyiska bsags shing / khyad par sras kyi che 'don mnga' [40b] gsol ba /
 mkhan chen ltas sga ba spyen drangs nas 'bul ba snyen bkur sogs kyis rnyes par
 byas skabs / mkhan chen pas dbu mdzad pa kun na re / da rje nyid rtogs pa 35
 mngon du gyur kyang // sde dgon la thugs shin tu mi 'thad pa 'di la / sras sangs
 rgyas gnyis pa lta bu 'di bar chad la ma shor bar gdan sar gton nas // thugs kyi
 bzhed pa ltar dben brod mdzod chog pa / 'di 'dra'i sku bsod nams ngo mtshar

che na'ang / da 'dir tshogs kyi sems (can) la phan pa'i gsung dbyangs cig snang
'tshal gsung ba la / 'di blangs so // //

na mo gu ru /

- pha 'gran zla bral ba'i zhabs la 'dud //
- 5 snang stong gnyis su med pa 'di //
- lta ba yin par ngo shes sam //
- shes na gnas lugs gtan la phebs //
- lta ba bya blta byed kyi bdag po med //
- snying nas chos bzhin mdzod cig ang //
- 10 'chi dus chos min phan pa med //
- gnas 'gyu'i bar lag 'gyel ba 'di //
- sgom pa yin par shes lags sam //
- shes na rig pa'i rang so tshugs //
- sgom bya sgom byed (yul nas 'bud) /
- 15 [41a] snying nas chos bzhin mdzod cig ang //
- 'chi khar chos min phan pa med //
- spangs rtogs gnyisu med pa 'di //
- spyod pa yin par ngo shes sam //
- shes na glang chen 'grosu skyongs //
- 20 spang blangs dgag sgrub gnyis 'dzin 'das //
- snying nas chos bzhin mdzod cig ang //
- 'chi khar chos min phan pa med //
- bdag gzhan gnyis su med pa 'di //
- dam (tshig) yin par ngo shes sam //
- 25 shes na rang sems khrel rgyu med //
- dam tshig rang sems me long yin //
- snying nas chos bzhin mdzod (1) ang //
- 'chi khar chos min phan pa med //
- rnams rtogis spun thag chod pa 'di //
- 30 rtogs tshad yin par ngo shes sam //
- shes na spangs rtogs gnyis su med //
- rtag chad gnyis kyi bdag po bral //
- snying nas chos bzhin mdzod cig ang //
- 'chi khar X /
- 35 'khor 'das gnyis su med pa 'di //
- 'bras bu yin par ngo shes sam //
- shes na re dogs gnyisu med //

34 X] *add.* chos min phan pa med

thob bya thong byed kyi bdag po bral //
 snying nas chos bzhin mdzod cig ang //
 'chi [41b] khar phan pa chos min (phan) pa mid //
 lar lta ba rang sems phu thag chod //
 lta ba'i mchog gyur de la mdzod //
 sgom pa yengs med 'du 'dzi spongs //
 sgom pa'i mchog kyang de la mdzod //
 spyod pa blang dor bud med spangs //
 spyod pa'i mchog gyur de la mdzod //
 dam tshig rang sems spang du tshugs //
 dam tshig mchog gyur de la mdzod //
 rtogs tshad chags zhen thams cad spongs //
 rtogs tshad kyi mchog gyur de la mdzod //
 'bras bu sangs rgyas rang la tshol //
 rnyed na 'bras bu'i mchog gyur yin //

5

10

15

ces blangs pas / nges 'byung skyes nas chos sgor 'jug pa yang 'ga' byungo // //

de nas sngar gyi lung bstan ltar gyi las rgya ye shes mkha'gro'i cha shas kun
 ldan pa'i las can de yang / bla ma mkha'gro'i thugs rjes bskul te / kho bo'i sar
 byung nas lusrog thad la bor ba'i snying stobs kyis / grogs dang pha ma spun
 zla kun blos btangs te / chos sgor zhugs nas sgrub pa'i grogs mchog dam par
 byung ste / de yang ta la'i gdan sa lo bco brgyad [42a] bzung nas / rang lo drug
 cu rtsa bzhir bab tshe / ta la nas thon te / snyings du phyin skyo mdor skya ser
 kun gyis bsus nas phyin tshe / tshes bcu dang dbang bskur sogs 'gro don phran
 tshogs kyang byung / sras la rdzong sgo'i gdan sa yang phul ba'i tshogs gral du
 dbyangs 'di blangs so // //

20

25

na mo gu ru /

rje bla ma rnam la gsol ba 'debs /
 bka' drin can gyis byin gyis rlobs /
 khyed 'dir tshogs dang 'dus dar cig san //
 sdug bsngal gyi rtsa ba khyim thab yin //
 ma spangs 'di phyi gnyis su sdug /
 'chi ba snying nas dran tsa na /
 chos min cis kyang dgos pa med //
 des na yang yang dran par mdzod //
 nor ni sgyu ma yin pa'i phyir //
 rmi lam rmis pa'i chu bzhin du //
 btung kyang ngom par mi 'dug pas //
 dngos po kun la chog shes mdzod //

30

35

lar skyes pa thams cad 'chi ba yin //

'dus pa thams cad 'bral ba yin //

bsags pa thams cad zad pa yin //

des na bya byed mang don med //

5 [42b] snying rus bskyed la sgom la 'bungs //

nam 'chi nges med mi rtag bsgom //

bkra shis pa'i chos dbyangs de la mdzod //

ces gsungs te / da kho bo rgan po'i gdan sa bu la pog nas / brag dmar chos
gling du 'chi sa snyag tu 'gro bas / khyed yon mchod rten 'brel 'grig cing bkra

10 shis par mdzod cig byas / slar yang zva phug gong ma brag dmar chos gling du

gzhi phab nas / phyogs gang du yang mi 'gro ba'i yid dam bcas nas / chu bo

rgyun gyis rnal 'byor gyi ngang nas / las can gyis bu slob 'ga' la zab mo'i nyams

khrid ttab cing // gang la gang 'dul chos 'khor nar mar bskor ba yin no // de

dus sgrub khang gi g.yas phyogs na / phong chal cigis stengs du chu ston pas

15 kyang thon / de stobs kyis gnas de nyid chu shing sogs mthun rkyen 'dzom pa'i

rkyen gyis grva btsun mang du 'duso // de nas shel phug gi bla ma bstan 'dzin

pa 'khor slob 'ga' dang bcas mjal du byung nas (dbyangs) dgos zer ba la 'di skad

[43a] do // //

na mo

20 bka' drin 'khor med bla ma la //

snying nas 'o dod yang yang 'bod //

yin lugs shis kyi gnas lugs 'di //

yin bzhin mngon gyur byin gyis rlobs //

blo 'das rgya mtsho lta ba la //

25 blo byas nya chung gya ma gyu //

blo 'das rgyal kham lta bu la //

blo byas sems can zang ma zing //

blo 'das bar snang lta bu la //

blo byas skye ser 'ang cha 'ur //

30 blo 'das nam mkha' lta bu la //

blo byas 'ja' mtshon khar ma khor //

snang srid lha sku zung 'jug tu //

sangs rgyas nyid du kho thag chod //

lar blta bas phu thag chod tsa na //

35 the tshom nam yang 'byung mi srid //

sgom pa nyams su myong tsam na //

'bral thob nas yang 'byung mi srid //

spyod pa blangs dor bral tsa na //

dgag sgrub nam yang 'byung mi srid //

dam tshig rang sems dag tsam na //

zol zog nam yang 'byung mi srid //

'bras bu rang ngo shes tsam na //

gol sa nam yang 'byung mi srid //

5

tshe 'di 'jig rten bya ba [43b] kun /

brjed pas rnal 'byor blo re bde //

nye du 'khor ba'i gdung sems de //

chod pas X /

nyams len med pa'i tshul 'chos de /

10

brjed pas X /

lto gos zas nor bsog 'jog de /

gshol bas X /

go yul stong 'dzin lta ba de /

med pas X /

15

sams nyid phyag rgya chen po de /

rtogs pa X /

sgo gsum sdug gtsir spyod pa de //

med pas rnal 'byor blo re bde //

g.yo rgyu zol zog spyod pa de //

20

med pas rnal 'byor blo re bde //

'khor 'das gnyisu rtogs (pa) de //

med pas rnal 'byor blo re bde //

bya btang sprang po nyams dbyangs 'di //

'dir byon rnams kyi thugs la bzhugs /

25

ces gsungs so // bla ma na re ngo mtshar che khyed lta bu'i rtogs pa'i dbang
phyug ni / deng sang 'jig rten na mi srid pa tsam bda' zer // spyang chab nyil
byung ngo //

de nas skabs cig bu slob kun tshogs pa'i // chos kyi grol ston tshogs 'khor rgyas
pa zhig gi skabs su / bu slob kun na re / gnas 'dir bla ma rin po ches // sku tshe
dang sgrub pa (ma) nyams pa bzhugs kyang / spyir bar chad med cing 'gro don
'phel bas // [44a] gnas 'di ngo mtshar can zhig lags phyir // bstod pa zhig snang
'tshal zer ba la dbyangs 'di blangs so // //

30

na mo

ngo mtshar can gyi rje btsun la //

35

ngo mtshar mos pas gsol ba 'debs //

9 X] *add.* rnal 'byor blo re bde 11 X] *add.* rnal 'byor blo re bde 13 X] *add.* rnal 'byor
blo re bde 15 X] *add.* rnal 'byor blo re bde 17 X] *add.* rnal 'byor blo re bde

- tai lo nā ro sku drin can //
 mar pa mi la thugs rje can //
 dvags po mthar rtsa la sogs pa'i //
 bka' rgyud bla mas thugs rjes bzung //
 5 gnas la bstod pa'i dbyangs cig len //
 gnas 'di yi yon tan shes ma shes //
 gnas 'di yi yon tan ma shes na //
 'di la yon tan 'di lta ste //
 phu ri gsum gang dkar rtse la thug //
 10 gangs dkar po 'od du 'tsher ba de //
 sgom gsal stongs ting 'dzin mdangs gsal rtags //
 mdo lung gsum gtsang chab gzhung la thug //
 sgom rgyun chad med pa'i rtagsu 'dug /
 bar brag rong yol ba gcad pa 'dra //
 15 sgom rnam g.yengs bar chad bsrung ba'i rtags //
 mdun nags tshal sna tshogs maṇḍal bkrams //
 sgom nyams rtogs zungs du 'brel ba'i rtags //
 rgyab spang ri [44b] rin chen spungs pa 'dra //
 sgom rtogs tshad 'pho 'gyur med pa'i rtags /
 20 gnas de la lha tsan dkar po gnas //
 lha bsrungs mas mgon skyabs byed pa'i rtags //
 dbus spang brag nyi zla brtsegs 'dra'i gnas //
 gnas brag dmar chos gling pho brang 'di //
 sgom nyams dang rtogs pa'i dmag dpung gis //
 25 tshe 'di snang rtogs pa tshar bcad nas //
 dus myur du byang chub bsgrubs pa yin /
 lar steng na nyi zla khar ma khor //
 'og na gtsang chab gya ma gyu //
 bar na 'dab chags langs ma ling //
 30 lha bya skad snyan tsher re re //
 me tog (dri) nged chi li li //
 rnal 'byor nyams rtogs 'ar ma 'ur //
 gnas 'di 'drar bsgoms na nyams rtogs 'phel //
 grogs gcig kyang med na yongs kyang skye //
 35 ces blangs pas // ri pa kun brod pa skyes nas dge sbyor la brtson par gyur ro //
 //
- skabs zhig bcu dpon chos rgyal po sogs // yon bdag 'ga' mjal du byung dus /
 khong rnams na re // rin po ches 'dir tshe dang sgrub pa [45a] mnyam pa'i byin

rlabs kyis / deng sang nub ris 'dir ri rgya klung rgya sogs sdig bcu bcad pa'i nus
 pas // spyir rgyal khams kun dang / khyad par nub ris 'dir dang mtshon mu ge'i
 rgyun chad pas / sku drin shin tu che lags / de ring 'dir tshogs la bong bskyed
 yong ba'i mgur cig kyang snang 'tshal zer ba la // 'di skad do // //

na mo gu ru

5

yid bzhin nor bu'i zhabs la 'dud //
 lar 'jig rten khyim la dad dang cig /
 tshe 'di 'ba' zhig sgrub dang gnyis //
 khram dang g.yo rgyu'i ngan tshang gsum //

10

'di gsum tshang na 'khor 'khyams rtags //
 'khor bar gtan 'khyams bya byed 'di //
 snying nas spongs cig skal ldan kun //
 'chi ba bsom cig skal ldan kun //

ri khrod sprang po bya bral ngas //

15

mi sdig pa can la phar bltas pas //
 chos la shes skur 'debs dang gcig /
 dge slong khyim thab 'dzin dang gnyis /
 rab byung sdig la brngams dang gsum //

'di gsum tshang na dmyal ba'i rgyu /
 [45b] 'di gsum spongs cig skal ldan kun /

20

'chi ba bsom cig skal ldan kun /
 ri khrod sprang po bya bral ngas //

mi ser sna can la phar ltas pas //

mi dge bcu la spyod dang gcig //
 ser snas zas nor bsogs dang gnyis //

25

gzhan la btong mi phod dang gsum //

'di gsum tshang na yi dvags rgyu //

rgyu 'di spong cig skal ldan kun /

'chi ba bsom cig skaldan kun /

ri khrod sprang po X //

30

mi gti mug can la phar bltas pas //

chos min las la brtson dang gcig /

dge sdig blang dor log dang gnyis /

ma go ma rig rtogs gsum //

'di gsum tshang na dud 'gro'i rgyu //

35

rgyu 'di gsum spong cig skal ldan kun //

'chi ba bsom cig skal ldan kun //

- ri khrod sprang po X /
 phal che rnam la bltas tsam na //
 'dod chags drag po chu ltar 'khrug /
 zhe sdang drag po me ltar 'bar //
 5 gti mug mtshan chen mun ltar 'thib //
 nga rgyal drag pos ri ltar gnan /
 phra dog drag pos rlung ltar g.yengs //
 bdag tu 'dzin pa'i 'gong po des //
 sdug bsngal [46a] mi zad gter du sbas //
 10 bde ba'i go skabs nam yang med //
 da 'gro na dam pa'i chos la song //
 bsten na mtshan ldan bla ma bsten //
 zhu na theg pa rim dgu zhus //
 sgom na phyag rgya chen po bsgoms //
 15 'dzeg na thar pa'i skras la 'dzegs /
- ces blangs pas / 'tshang la phog te 'chi ma drag tu gtong skad // de dus kho bos
 dge sbyor gyi gsal snang la lkog gyur gyi chos phal cher mthong bas / jo btsun
 spyod btsing byed pa rnam la'ang / khong rang gi spyod tshul rnam 'chad
 tshe / 'gyod 'chang 'thol nas / slar chos la sogs chos min gyi spyod pa rang 'gags
 20 la 'gro ba 'ang byung ngo //
- de nas lha mdun gyi slob dpon dgos med bya ba de / 'khor 'ga' dang bcas kho
 bo mjal du byung nas / mgur ma zhig snang 'tshal zer ba la 'di skad do //
- na mo gu ru // //
- pha yid bzhin nor bu'i zhabs la 'dud //
 25 gangs stod gyi seng ge dkar mo nga /
 lta ba skye med kyi g.yu ral rgyas //
 sgom pa 'od gsal gyi ci bder bgrod //
 spyod pa phyogs [46b] bral gyi rlung seb 'grims //
 'bras bu blo 'das kyi gangs la 'gyings //
 30 nags stod kyi rgya stag khra bo nga //
 lta ba skye med kyi gra 'dzum rgyas //
 sgom pa 'od gsal gyi ri mo bkra //
 spyod pa 'gag med rtsal sbyong byed //
 'bras bu don gnyis kyi nags la 'gyings //
 35 brag stod kyi bya rgyal rgod po nga //
 lta ba skye med kyi namkha' la //
 sgom pa thabs shes kyi shog rgyangs te //

1 X] *add.* bya bral ngas

spyod pa gnyis med kyi gnam 'phangs spyod //
 'bras bu sku gsum gyi brag la 'gyings //
 mthar thug don la snang ma myong //
 ri khrod kyi byas btang ras pa nga //
 lta bas sems kyi bzhi tsa spyad //
 sgom pas rnam g.yengs 'du 'dzi spangs //
 spyod pas dgag sgrub spang blang bral //
 'bras bu rang gzhan don gnyis 'grub //
 nyams myongs glu ru blangs pa yin //
 ngas kyang de ltar nyams su blangs //
 khyed kyang nyams su blang 'tshal lo // //

5

10

ngo mtshar che /

rje btsun rnal 'byor gyi dbang phyug chen po // bdag tshe rabs su rjes su 'dzin
 'tshal zer // phyag gyang 'gyel [47a] ba ltar brtsal rjes nam shi bar / ci lcogskyi
 (?) zhabs tog sgrub par dam bcas so //

15

de dus rang gi dngos slob grub chen dpun 'dzom bya ba de / thugs rus kyi zhe
 bcad drag pos dge sbyor btsub thal bas rkyen byas // sku tshe'i bar chad du 'gro
 ba yang // kho bo'i gsal snang la sher te / khong bla ma gzhan gyi drung na
 chos zhu sar bya gtong byas kyang // de 'brog la 'das so // des rkyen byas slob
 bu lo gsum sogs sgrub pa'i bcad rgya dam por 'jug pa yang 'ga' byung shing /
 kho bos sangs rgya su mthong mi phyed pa'i dad pa thob 'dug / de dus sngar
 lung bstan ltar byung ba'i bdag rang gi sras mo las can cig yod pa des lo bcu
 tsam lon tshe / kho bo la / pha rin po che bdag la blo skyed thon pa'i gsung
 dbyangs cig snang 'tshal zer ba la 'di blangs // //

20

na mo

25

bka' drin can gyis byin gyis brlobs //
 khyod las can bu mo pha la nyon //
 tshe 'di yi mdun ma blos thongs la //
 las [47b] chos min yid la ma byed cig /
 gnas ri khrod dbyen pa rgyun du bsten //
 mchos pa bla ma rje la phul //
 dka' spyad chos kyi phyogsu gyis //
 chos mgo mtha' ru thon pa mdzod /
 pha rgan nga yi bka' bzhin bsgrubs //
 lar skye med gnas lugs rtogs tsam na //
 lam bgrod tshul dka' tshegs med pa yin //
 lam bgrod tshul gyi gnad cig shes tsam na

30

35

- ri khrod ngang gis 'grim pa yin //
 ri khrod phyogs med gnad shes na //
 rkyaen ngan lam du blong ba yin //
 rkyaen snang lam du longs tsam na //
 5 dge sbyor la bstan pa thob pa yin //

ces gsungs so //

- de nas dpyid zla ra ba'i nyer lnga'i nam phyed yol tsam na // spos dri tshub
 chil byung bas / ci yin snyam tsa na // mdun mkha'i dkyil na / spyen ras gzigs
 phyag stong spyen stong // 'od kyi namkha' khengs pa zhig mthong / de'i zla
 10 ba rjes ma'i nyer lnga la / sgrol ljang gtso mo'i zhal mthong // de rjes rdo rje
 phag mo'i zhal mthong / yang dpyid zla tha chung gi [48a] tshes bcvo lnga'i
 nyin / bla ma mi skyod pa'i zhal thong bas / ngo bo ka nas dag kyang rnam pa
 drod rtags yin snyam mo / 'on kyang gnas lugs kyi don sha ma cig ma rtogs na
 / de kun kun rdzob yin phyir sa lam mi bsgrod snyam pa'i nges pa 'grongs so
 15 // //

yang skabs cig gsal snang la / kho bo thang chen po zhig na 'dug ste / de na gur
 mang po phub 'dug pa la / kun gyi nang nas kho bo'i gur de dkar la che bar
 'dug / bu med gzhon nu zhig gis / g.yang rtse legs po zhig la yar sgron gsum
 byas nas / brtan bzhugs 'bul ba yin zer nas / dbyangs 'di skad gsungs so //

- 20 snyigs dus 'gro ba'i skyabs cig pu //
 'chi med 'od zer rgya mtsho 'di //
 a va dhu pas kyang zhabs pad brtan gyur cig /
 bzhad pa rdo rje bas kyang zhabs pad brtan gyur cig /

ces sogs mang dag zer ro //

- 25 de nas khrom chen po zhig tshogs 'dug ba de'i nas / 'jam dbyangs yin zer ba'i /
 [48b] mi ring po cig langs nas / mo la gtong gi 'dug pa na re / slob dpon chen
 po padma 'byung gnas / rgyal po khri srong lde tsan // rje sgam po pa la sogs pa
 rnams / gong du gdan chags zer zhing mo la mang po gtang song // de'i g.yas
 na / dpa'o yin zer ba cig gis / lung bstan mang po byas song / g.yon na mkha'
 30 'gro yin zer ba'i bud med cig gis / bud med mang po la lung bstan byas nas /
 des nga'i lag pa nas bzung ste / khyed mi la ras pa'i sprul pa yin zer / ngas khyed
 su yin byas pas / nga mkha'gro ma yin zer / bdag mi la ras pa'i sprul pa lags na /
 da sgrub mi dgos lags sam byas pas / sgrub los dgos zer // 'o na 'dod yon spangs
 nas sgrub pam / lam du byas shing sgrub byas pas / spangs nas bsgrubs na dga'
 35 zer / de'i mod la / 'og min gnas su chos ston 'gyur zer / 'ja' ltar yal lo / de rjes
 chos thams cad bden brdzun gyi blo dang bral ba zhig yin ang / snyam pa'i nge
 shes ting phyin pa zhig lhon no // des dge [49a] sbyor la bogs bsam gyis mi

khyab pa byung ngo // de yang kho bo bya gtang yin phyir // nor rdzas la rtsi
 ba med phyir // dad rdzas sogs byung kyang / 'phral la gtang nas med kyang
 // de lhag gang yod de la sems can gyi dad rten cig bzhengs dgos te / de yang
 kho bo u mi gtsang gsum la mos phyir / de gsum bzhengs dgos te / de yang
 gzo bo 'dir bos na / sgom chen rnams kyi thugs dam gyis sad du 'gro phyir / 5
 bal yul du bzhengsu btang bas / gser zang las grub pa'i dbu mi gtsang gsum /
 shin tu 'byon gtsang ba 'byor byung ste / gzungs rnams legs par phul zhing /
 bdag rang gis rab gnas kyi chog legs par grub rjes / rang sras mkhas grub chen
 po rgyal dbang seng ge de nyid / bla ma mkha' 'gros lung bstan pa'i skyes chen
 / sdom gsum dam tshig gtsang zhing / lhag par skyed rdzogs la bstan pa thob 10
 pa'i sems pa chen po yin phyir // khong gdan drangs nas / slar yang mkha'gro'i
 snyan rgyud [49b] lugs kyi 'khor lo sdom pa drug cu rtsa gnyis kyi dkyil 'khor
 zhal phye nas / rab tu gnas par mdzad pa'i // rab ston gyi tshogs bral du / bu
 slob kun na re / pha rin po ches sngar yang bdag rnams bu ces ltar skyong bar
 mdzad pa bka' drin che na 'ang / slar yang bdag cag rnams la lcag 'debs kyi 15
 mgur zhig snang 'tshal zer ba la 'di skad do // //

rje rdo rje 'chang dang dbyer med pa'i /
 tai lo nā ro mar pa dang //
 mi la dvags po mthar tsa sogs //
 rtsa ba'i bla ma thugs rgyud pa'i // 20
 bka' rgyud yongs la gsol ba 'debs //
 nyon dang dad ldan pho mo kun //
 rjes shesu la'ang yod mod kyi //
 dran pas zin na rjes thob yin //
 bzung 'dzin med na mnyam zhag yin // 25
 mnyam gzahag rjes shes rjes thob gsum /
 gcig tu dril nas nyams su long //
 de yang nyamsu 'di ltar long /
 khams gsum 'khor ba mtha' dag la //
 snying po yod pa ngas ma mthong // 30
 de nas dge cu [50a] dang du long //
 de spyad 'khor ba'i 'dams las thar //
 dge bcu pyod cig dad 'dus rnams //
 ri khrod 'grims na 'khor ba grol //
 grong yul spangs na yongs kyang grol // 35
 sbyin pa gtang na 'khor ba grol //
 ser sna spangs na yongs kyang grol //
 grogs ngan spangs na 'khor ba grol //
 rang so zin na yongs kyang grol //

- bla ma brten na 'khor ba grol //
 mos gus byas na yongs kyang grol //
 mched grogs chos mdzad pho mo la //
 dag snang sbyangs na 'khor ba grol //
 5 'gro drug sems can thams cad la /
 snying rje bskyed na 'khor ba grol //
 ma gi mnar med yan chad nas //
 ya gi srid rtse man chad la //
 pha mar ma gyur cig kyang med //
 10 bdag gis byang chub sgrubs nas ni //
 'gro kun 'dren pa'i go cha dang //
 sems bskyed smon lam 'tshams sbyor gyis //
 mtshan ldan bla ma rin chen la //
 nyi ma zla ba'i 'du shes skyed //
 15 ma rig min pa thams [50b] cad bsel //
 mtshan ldan bla ma rin chen la //
 gru zam yin pa'i 'du shes skyed //
 'khor ba'i mtsho las bsgrol ba yin //
 lta ba snang sems dbyer med bltos //
 20 sgom pa dran pa yengs med brten //
 spyod pa rnams g.yengs 'du 'dzi spongs //
 'bras (bu) re dogs rgyab tu skyur //
 'khor ba grol bar the tshom med //
 pha rgan nga yi snying gram 'di //
 25 snying du gcangs na snying don 'grub /
 ces pa'i dbyangs blangs nas / de lta bu'i rten ni zva phug (brag) dmar chos gling
 gi nang rten la bzhugs so // //
 de nas yang jo btsun 'gas tshogs 'khor dang / brtan bzhugs phul ba'i tshogs 'gral
 du // zhal gdams gyi dbyangs shig dgos zer ba la 'di skad do // //
 30 na mo
 bka' drin can gyi bla mar //
 snying nas gsol ba 'debso //
 nyon dang 'dir bzhugs bu slob //
 skyes zin phyin chad 'chi bas //
 35 zang zing blo sna spongs la //
 rtag tu ri khrod 'grims cig /
 'dus zin phyin chad 'bral bas //
 nye 'brel [51a] 'khor g.yog spongs la //

skye med tsan sa gzung cig /
 bsag mtha' zad pa yin phyir //
 ser sna'i mdud pa bshig la //
 gang 'byor sbyin par thongs cig //
 mtshan ldan bla ma rin chen //
 'bral med spyi bor bsgoms la //
 gsol ba snying nas thob dang //
 dgos 'dod thams cad 'byung ngo //
 khyed rnams pha rgan nga yi //
 ngag bzhin nyams su long mdzod //
 blangs na don chen 'grub po // //

5

10

ces smras shing gzhan yang // da khyed rnams nga spyod ltos la / nga phyir
 'brang dgos pas / chos brgyad gyi snang ba spongs shig / dgon par bsad nas
 rtsa shing gi sog bsrin byed na / ri kha'i 'jig rten pa yin no // phyi ltir nang
 stong 'byung nyen yod pas / skam sha chos la zo cig bu kun // spras spros mang
 pos sangs mi rgya'o // // sangs rgya ba la sgom dgos // bsgom pa la tshe 'di blos
 btang dgos // de la 'chi ba dran dgos pas som cig / yar 'gro mar 'gro'i 'gyes
 [51b] 'tshams yin phyir // nyal bas mi long / da lta rang shi na tsug byed bsam
 hur thag skyed te / mig la zho dkris chags chagsu bsgoms shig / 'phongs brdol
 brdol (sgom) shig / jo pho dang jo mo ngan sdod byas / bstan pa shig nyen
 che'o // pho nya'i lam la snyed nas mje rgan gyis god sbyor bas // rkub tshums
 shig / rtsa rlung la rang dbang ma thob par las rgya ma brten cig / gsang sngags
 kyi bstan pa bshig nyen che'o // tha na 'ang skam srog thob tsam re kun gyis
 rem cig // las 'bras slu ba med phyir khyad du ma bsod stong nyid rtogs pa'i
 gdangs // rgyu 'bras dang snying rjer mi 'char na / stong nyid shis la gol bas
 // nyan thos kyi seb lam lags so // 'dor na lam thams cad zung 'jug gi skya bar
 nas ston te / rdzogs chen / phyag chen / dbu ma blo 'das / gnyug ma / mnyam
 nyid / brjod med / stong nyid sogs ming mang yang / dril nas rig thog tu [52a]
 nyamsu len pa la / da ltar gyi shes pa am so re ba 'di ngang ma shor tsam mtsho
 ba las / nyamsu len rgyu gzhan med do // bla ma'i gsung ma brjed pa gal che
 bas / bla ma sangs rgyas dngos yin phyin gsol ba thob cig byas pas // grva pa
 'ga' la bla bskyed chen po thon pa mthong ngo // //

15

20

25

30

de nas rang lo brgyad cu rtsa gzhi gi dus su bu slob rnams la smras pa / kho bo
 yang yun ring po e sdod mi shes pas sgrub pa byed / khyed tsho yang sgrub pa
 ci nus rem cig // rang re pha bu kun sgrub pas pho thog dang / mo thog bcad
 de bsgrub rgyud kyi bstan pa nyin mor byed do byas / gzhan gyi mig rkyen du
 nam 'chi bar 'dag sbyar byed pa'i dam bcas pa yin no // //

35

'di yan dam pa rang gi gsung ji lta ba yiger bkod pa'o // nor 'phrul byung na

bla ma mkha' gros bzod par mdzad du gsol // //

yang skabs dge slong karma dge legs sogs bu slob rnams bla ma'i rnam thar
[52b] mthong bas snang ba 'gyur te / bu sgo nas zhal gdams kyi mgur zhig zhu
zhus pas mgur 'di gsungs so // //

- 5 rje bka' drin can gyi zhabs la 'dud //
lta ba rang sems rgyun du bltos //
bltas pa ngos bzung med pa yin /
ngos bzung med pa'i dad la bzhog /
de ltar bzhag pas phu thag chod //
10 sgom pa rnam g.yengs 'du 'dzi spongs //
grong yul 'grim 'dod ma sems par //
ri khrod du sgrub pa rem la mdzod //
spyod pa bu med yid ma sems //
dge sdig blang dor zhib tu brtsis //
15 nyin mtshan dge bas dus 'da' zhing //
sems thog tu sgro 'dogs chod par mdzod //
dam tshig rang sems dpang du tshugs //
sgo gsum sems can don du bsngos //
bsngos pas don gnyis lhun gyis grub //
20 'bras bu blo bral sangs rgyas nyid //
bsgom bya bsgom byed blo las 'das //
re dogs kyi khur po kyur ba yin //
de dag nyamsu blangs gyur na //
bu khyed kyis don chen 'grub pa yin //
25 dge slong gi nyams len de la mdzod //

[53a] ces gsungs so // //

- yang sras la sogs pa'i bu slob rnams la 'di gsung // kho bo rgan ches pas / rgyab
'gro ba tsheds med // shi yang pha'i bu nga chos nyid ma bu phrad de sangs
rgya ba yin gsung ngo // yang yum mad gnyis la / 'di gnyis kyis nga'i zhabs rtog
30 hur thag bsgrubs pas / khyed tshos byams par gyis shig gsung / yum mad gnyis
la zhabs rtogis drin gzod mgur 'di gsungs so // //

- pha dran pas gdung bsel de la 'dud //
khyod yum mad gnyis po tshur nyon dang /
bla ma la zhabs tog sgrubs pa de
35 sangs rgyas la zhabs tog sgrub pa yin //
bla ma la bu slob 'khor ba de //
byang chub sems dpa' 'khor ba yin //

de la zhabs rtog 'bul ba de //
 dag snang phyogs med shar ba yin //
 'gro ba mi rnams 'dul ba dang //
 de la yi phan pa byed pa de //
 snying rje phyogs med 'byongs pa'i rtags //
 a ne yum bu'i mchog tu gyur //
 bla med byang chub thob par shog /

5

ces gsungso //

[53b] yang skabs zhig slob ma 'ga'i byed la gzigs pas / dge sbyor dang sgrub
 tshugs la thugs khrel nas bu sgo nas mgur 'di gsung ngo //

10

rje dus gsum sangs rgyas 'gro ba'i mgon //
 mnyam med stong gsum zhabs la 'dud //
 gus med dred po'i slob ma la //
 nyan med kha ta tshig pa za //
 spyod ngan 'khor ba'i zag pa 'phel //
 dus ngan snyigs ma lnga sdo 'dir //
 chos la 'jug pa nyung ba dang //
 zhugs kyang ldog pa mang ba de //
 dad pa chungs pas lan pa yin //
 dad pa bskyed cig bu slob kun //
 da 'byor mi lus thob pa 'di //
 nyin mo'i skar ma tsam cig yin //
 'jig rten 'di la zhen pa thongs //
 yengs med chos la 'bung gsum thon //
 bu slob kun sgrub pa rem la mdzod //

15

20

25

ces gsungs so //

yang skabs zhig / rje'i zhal nas chos mi nus pa'i mi lus skyug bro bas // pha
 rgan nga shi yang kha chems / gson yang kha ta 'di las med pas blo la nges dgos
 gsungs nas mgur bzhes pa // //

pha yid bzhin [54a] nor bu'i zhabs la 'dud //
 chos kyi rtsa ba dad pa yin //
 dad pa'i rtsa ba rang sems yin //
 shes par gyur na ye shes lnga //
 ma shes nyon mongs dug lngar 'gyur //
 nyon mongs dug lngar gyur nas //
 khams sum 'gro drug gnas su 'khyams //
 rigs drug gnasu 'khyam gyur na //

30

35

- bde ba nam yang yod ma yin //
 bsod nams dpag med bsags pa la /
 dal 'byor mi lus thob pa yin //
 thob pas mi phan 'chi ba bsgoms //
 5 'khor ba mtha' dag snying po med //
 skyo shas nges 'byung bskyed nas kyang //
 bla ma dam pa'i bka' bzhin sgrubs //
 bla ma'i gsung rgyun dri med las //
 tshe 'di blos yis thongs cig sung //
 10 ri khrod dben pa bsten cig gsung //
 nyams len brtson 'grus dgos so gsung //
 tshe cig sangs rgyas thob 'dod na //
 gcig bur yengs med bsgoms shigsung //
 nyin mtshan sems la bltos shig gsung //
 15 ltas pas ngos bzung mi 'dug na //
 nga'o med pa'i [54b] ngang la bzhog /
 de ka sangs rgyas yin no gsung //
 de rnams nyamsu blangs gyur na //
 bla med byang chub thob par 'gyur //
 20 sgrub la nan tan brtson 'grus bya //
 bla ma'i bka' bzhin sgrub par gyis //

 ces sku mtshams nang nas gdams pa'o //
 yang (lha) mo tshe rings kyis zhus pa //

 mtshan ldan bla ma rin po che //
 25 kun mkhyen ye shes spyen mnga' bas //
 gzhan gyi shes rgyud 'grol mdzad pa'i //
 rnal 'byor sgrub khyed la 'dud //
 khyed kyis zhal gdams bdud rtsi'i rgyun //
 gsung kyang las ngan bdag 'dra ba'i //
 30 gnyis 'dzin thag pa ma chod pas //
 gzung 'dzin thag pa gcad du gsol //

 zhus pas 'di gsungs // //

 rje bka' drin can la skyabsu 'chi //
 'o na nyon dang dad ldan ma //
 35 mtshan ldan bla ma dam pa de /
 spyi bo'i gtsug tu 'bral med bsgoms //
 gsol ba snying nas thob cig ang //

- rang lus thugs rje chen por bsgoms //
 nyin mtshan ma yengs dus drug tu //
 snying po [55a] yi ge drug ma bsgrongs //
 snying nas 'chi ba dran par gyis //
 'chi med snyug ma'i don sgoms na // 5
 bdag 'dzin rtsa bral du 'gro ba yin //
 de ltar nyamsu blangs gyur na //
 byang chub thob par the tshom med /
- ces gsungso //
- yang rje'i zhal nas 'brel thogs sems can gyis thog drangs // mkha' khyabma rgan 10
 gyi don du bsngo ba smon lam byed gsung nas mgur 'di gsungs so // //
- na mo gu ru
- lung bstan dpal gyi sgrub phug tu //
 rnal 'byor 'chi med 'od zer ngas //
 bsgrub pa snying po nyams blangs pas // 15
 bdud bzhi'i bar chad med par shog /
 tshe 'di blos gtad bsgoms pa'i mthus //
 zhi gnas nyams rtogs mthar phyin nas //
 lhag mthong ye shes skyes bar shog //
 mi lus rin chen thob dus 'dir // 20
 sdom pa gsum ldan skyes bu'i mchog //
 tshul khriṃs dri med bdud rtsi'i chus //
 {{sdom pa gsum ldan skyes bu'i mchog /}}
 'gro kun tshim par byed par shog /
 [55b] 'du 'dzi med pa'i dben gnas su // 25
 sgrub pa lo bcu byas pa'i mthus //
 sa dang lam gyi rim pa rnams //
 rdzogs nas gzhan don byed par shog //
 bla ma yidaṃ dkon mchog gsum //
 dpa' bo mkha'gro chos skyong dang // 30
 dam can bsrung ma'i tshogs rnams kyis //
 sgrub pa'i mthun rkyen byed par shog /
 skye ba 'di 'am gzhan dag tu //
 bla med rdo rje theg pa yi /
 gsang sngags gsar snying thams cad la // 35
 nyamsu len cing ston par shog /
 de ltar sgrub pa nyams blangs pas //
 bdag sog 'gro drug pha ma rnams //

- gdos bcas lus po mi snang zhing //
 phud po lhag med 'grub par shog /
 bka' rgyud bla ma'i thugs rje dang //
 rig 'dzin rgyud pa'i byin brlabs kyiis //
 5 smon lam ci btab thams cad kun //
 smon pa bzhin du 'grub par shog /
 chos mdzad kun la gus pa dang //
 bla ma yongs la gus pa dang //
 chos la dad cing gus pa sogs //
 10 dge ba 'di yi mthu nus kyiis //
 mar gyur sems can thams cad (ni) /
 [56a] ngan song sdug bsngal gtan zhi nas //
 rtag tu bde la 'god gyur cig /
 gnyis med kyiis rdo rje dang /
 15 snying po zhi khro bka' brgyad dang //
 yang snying 'khor lo sdom pa yi //
 go 'phangs tshe 'dir thob par shog /
 gnas lugs stong pa'i dang du zad //
 snang srid 'khor 'das gnyisu zad //
 20 snang rig rmi lam sgyu mar zad //
 zad pa gsum gyi bkra shis shog /
 slab gsum nyes ltung dri mas ma gos shing //
 khams gsum 'gro la ma ltar brtse ba can //
 theg gsum dgongs pa'i mthar thug rtogs par shog /
 25 e vaṃ //
 ces pa 'di 'dag sbyar nang nas gsungso //
 gzhan yang 'dir skabs jo btsun re re la zhus lan mgur du snang ba sogs mang
 dag 'dug kyang // 'dir yi ges 'jigs nas ma bris pas // gzhan du gzigs par zhu'o //
 //
- 30 de nas sku tshe 'di'i gdul bya rnams rdzogs nas // le lo can rnams bskul phyir //
 mya ngan la 'da' bar bzhed pa'i tshe // nyin cig sku la snyun med par 'di skad
 sras la / [56b] tshe gnyis la 'dir cis kyang phebs thub pa mdzod gsungs so //
 de'i tshe dgung lo brgyad cu rtsa brgyad bzhis skabs / lcags mo glang lo'i nag
 pa zla ba'i tshes gsum gyi nyin / kho bo'i gtor ma la chab thongs cigsung nas /
 35 gtor bsngo rgyas pa rang cig mdzad nas / kho bo khrir bskyol cigsung / khrir
 bzhugsu gsol ba dang / sku drang por bsrang nas ngo mtshar ba'i ltas dang bcas
 nas / gzugs sku chos kyi dbyingsu thum mo // de nas nyin zhag bcu dgu'i bar
 thugs dam la bzhugs pa ni / de yang sku drang po sir re ba'i ngang nas gzi 'od

'bar bar bzhugs pa la / grva btsun brgyad cu rtsa bzhis lhag tsam gyis // nyin
 mtshan med par gsol 'debs dang / dkar me sogs rang stobs la dpags nas / shin
 tu bzang pa had 'dal ba phul zhing // zhag nyi shu'i nyin thugs dam las bzhengs
 tshe // spur sman sna tshogs sbyar ba'i dri bzang gi sku khru gsol rjes // gzung
 yig rnams bkod de / ras snum la sbangs pas sku legs par dril // zab ber [57a] 5
 mtshon byed kyis kyang g.yogs te / spur khang gi mchod rten nang du spyen
 drangs nas / zhag nyer gcig lon tshe bde mchog mkha'gro snyan rgyad kyi cho
 ga la rten nas / zhugs la zhen pa'i tshe / spur dud kyi steng nas 'ja' namkha'i
 mthongsu zug pa kun gyis mthong ba dang / char dus min yang sbrang char
 zim bu babs shing / me bkra shin tu legs pa sogs / ngo mtshar mang po snang 10
 ngo // slar yang dge slong bzhi sdes gdung khang la mchod pa yun ring du
 phul // gdung chu ri ram sogs lcags gcod mang po byon pa rnams / mos pa
 dang btun pa'i 'gyed lugs mkhas par byas shing / las can 'ga' la ring srel yang
 lag tu byon 'dug / gdung phal cher phye mar gzhu ste / gdung tsha 'ba' zhig
 btab nas phyi nang gi rten rnamsu bzhugsu gsol / gzhan yang dgongs rdzogs 15
 kyi mchod rdzas ni / pha bde gshegs kyi gsung sgrub phyr / ma smad kyi yang
 / nas lhag dang / gser zho gsum / a lya drug cu rtsa bgrangs / [57b] zangs sgor
 kha cig dang byi ru spos shel sogs dngos po rnams sems la lhad med par gton
 / ma smad la zur du snga nas snang tshar zer ba rnams la yang yid ches byas /
 med pa khyer shog / ma byung zer ba sogs / dam dam reg reg ma byas shing 20
 / grva btsun 'ga' re'i / zur 'dzugs sogs 'dug pa yang kha bkag ste / dam tshig
 gtsang bas byas shing / thams cad 'jal nyal gtang nas / pha'i dgongs pa bskang
 zhing / ma smad tsho thugs dges ma dgos cir snang yang / re ba rdzogs par
 byas so // dngos po de dag dang / bdag rang gi bsod nams kyi thog nas 'byor
 ba'i / dngos po cung zad mchis pa rnams sprugs te // rje btsun dam pa karma'i 25
 mtshan can sogs / dam pa mang por mchod rdzas kyi 'bul phran dang / rta
 lham dang tshe rkyen sogs bshad sgrub kyi chos sde so sor / snyen bkur dang
 / lhag par chu dbar sgrub sde chen mor // phogs rkyen dang mang ja gya nom
 dang / lo ka dang btun pa'i // rud pa'i skya gser kun la ston mo [58a] dang /
 snyings par tshes bcu bzang po sogs / nub sgo bstan la bre 'gyed re dang bcas 30
 / gang nus su bsgrub pa'i khul du byas shing / phyi rten chung ngu zhig dgon
 pa'i brag rked la / spur rdo las grub pa'i sprul sku'i mchod rten khang rtsegs ma
 chung ngu tshad ldan thig / gdung tsha sogs byin rlabs 'gangs can gyis bltams
 pa zhig bzhengs / nang rten cig ji ltar bya bsam tshe / pha'i thugs rjes / snar
 nas phyogs 'dir bal gzo'i 'grim lam ye med kyang / sku thim pa'i dbyar de rang 35
 la / bal po'i lha gzo mkhas pa gsum / glo bo nas rdzong dkar la 'grim lam 'dir
 'khyal tshe / kho bo 'di snyam ste / 'di ni bla ma'i thugs rjes bkug par gdon mi
 za'o snyam / rgyu dngos kyi lhag rnams dang / lhag par rang gi {{'phral gyi}}
 'phral gyi kho byed tshun bsgyur te / thub dbang gi sku brnyan / gser zangs las

- grub pa / khru tshad khri rgyab dang bcas pa / de'i gzo phud pha nyid kyi sku
brnyan 'dzub gang dang / rje'i dngos slob kun gyi rgyu sbyar nas / [58b] bal
gzo gnyis kyang / gser dngul gyi nam mza' can du bzhengs / de skabs dge slong
bzhi grvas / bskangs so sogs / {{skang so sogs /}} sku rims btsugs pas / ldugs
5 ma / gdungs pa kun legs shing / nyer 'tshe med par mdzes sku ngo mtshar ba
kho na byon tshe / mkhas pa'i phyag len ltar / rgyud sde phyi nang gi gzungs
dang / pha'i gdung tshva sogs / byin brlabs khyad 'phags mang po dang bcas /
gzungs bzhugs phul te / rabs gnas tshar mang pos gzi byin dbab nas // mthong
thos dran reg don ldan gyi rten mchog tu grub cing / 'dir skabs bdag gi / 'dren
10 pa //
- rje btsun chen pos kyang / gser dang / dngul chu'i snang sbyin rgya chen mdzad
/ rang dang kyi tshogs sog phran bu'i bul ba yang / rang la ltos pa'i grva rigs
dang / pha'i grva slob sku che chung / sku snyen dang slob ma kun gyis / gser
dngul zang sogs skam dang / mar nas sogs / 'phral chas kyi rkyen bsgrubs pa /
15 chud ma zos par / gser zho bcu gnyis sogs kyis // [59a] gzo bo'i 'dod pa bskangs
shing / lus ngag rgyu gsum gyis zhabs tog bsgrub mkhan la'ang / 'tshams pa'i re
skong dang / kun la rab ston bzang pos / tshim par byas mthar / bsngo smon
gyis 'tshams sbyar te / legs par grub pa 'di yang / zhu ba pos legs par zhus /
gsung ba legs par gsungs pa rnams / phri gnan lhag chad med par bris shing /
20 de man gyi rnam thar thor bu rnams / bu slob 'gas / rgyus stengs nas bris 'dug
pa dang / khyad par mya ngan 'das byung gi rim pa 'di rnams / rje nyid kyi rigs
chos gnyis ka'i sras su gyur pa //
- bdag 'chi med rgyal dbang phun tshogs bstan 'dzin seng ge bzang pos / rgyud
yod dam / myong steng nas bris pa yin no // des na 'di la / dka' spyad dang /
25 sgrub pa ma mdzad pa'i / mdzad brdzu dang / rtogs pa mngon du ma gyur ba'i
gyur rdzu sogs kyi / sgro bkur spangs te / rang gi sa la dogs med rtag tu ri rab
'dra / zhes pa gzahir gzhang nas bris pa 'di ni / [59b] g.yung ston gyi zhal nas /
slob mas brtsams pa'i rnam thar phal cher ni // bstod sgra ches bas bla ma zog
por gtang / zhes pa'i nyes pas dben pas so // des na rnam thar gzhan dang mi
30 'tshungs pa nyid kyis kyang / yid ches pa'i gnasu bzung bar bya'o //
- ithi //
- e ma snyigs dus rgyal ba'i sras gcig pu //
- rnal 'byor dbang phyug bya gtang chos kyi rje /
rnam thar dpag yas bskal bzang lce'i dbang po //
- 35 khri phrag gis brjod rdzogs par mi 'gyur na //
- sbyangs pa namkha'i me tog rva //
- ci yang ma slabs gang yang mi shes pa'i //
- rmongs pa bdag gis brjod par ga la nus //

de phyir chu thigs tsam zhig gsol btab ngor //
 shin tu bsdus te legs par btsal 'di nyid //
 dad gus ldan pa'i skye rgu ma lus pa'i //
 'di phyi'i lam sna 'dren pa'i ded dpon mdzod //
 tshe 'di blos gtangs ri khrod 'grim pa yi //
 nyams myongs dogs pa sel ba'i me long [60a] mdzod //
 chos med dred por shor ba'i skye bo yin //
 sa bon sna re dkrun pa'i zhing sa mdzod //
 gzhon nu dge la spro ba'i bsam yod kyi //
 'khris ba tsan thabs gcod pa'i ral gri mdzod //
 mdor na mthong thos dran reg thams (cad) kyi //
 'khor ba dong nas sprug pa'i lcags skyu gyis //

5

10

de ltar rnam thar nyon mongs zug du ma lus drung 'byin sman pa'i rgyal po
 mchog /

mchog gis rje btsun bzhed pa rdo rje'i mdzad pa dang mtshungs yid bzhin
 nor bu
 'di //

15

'di phyi'i don chen legs par bsgrub la sman 'dis nyon mongs rim nad kun zhi
 zhing /

zhing mchog dpal rir gu ru'i zhabs drung mar gyur sems can ma lus skye bar
 shog /

20

rje rnal 'byor gyi dbang phyug bya gtang pa chen po // zva phug pa chen po
 zhes yongsu grags pa de nyid kyi rnam thar / nges don rgya mtsho'i rba rlabs
 / zhes bya ba 'di yang / sna tshogs zhes byas ba shing mo sbrul gyi lo hor zla
 brgyad pa'i yar tshes la sbyar ba'o // //

25

[60b] om dharmā he du pra bhā va he dunte / śanta thā ga to hya vā dātte
 śaścyo ni ro dha e vām dī mahā shraḥ ma ṇaḥ ye svahā // e vaṃ mastu dza ga
 taṃ bha vantu svahā // 'gro ba'i dpal mgon mdzes pa rgyal mtshan // 'chi med
 snyug ma'i don gzigs 'od zer mtshan // rgyal dbang de gnyis gdungs sprul seng
 ge mtshan / mtshan ldan de gsum rigs gsum sprul pa'i sku ithi //

30

e ma ho

bla ma'i rnam thar bdud rtsi'i thigs pa 'di //
 'dod dgu 'byung ba sman gyi phug pa tu /
 rje btsun nyid kyi sku drin legs thob pa //
 rims gnyis zab mo'i nyams bzhes la brtson mkhan
 thugs sras grub chen 'dzoms pa tshe rings dang //
 rje de'i gdung chos gnyis las legs 'khrungs pa'i //

35

sras mo dad ldan 'chi med dpal 'dzom ste //
 yab yum lhag bsam dag pas tshul 'di bzhengs //
 bzhengs pa'i dge bas 'brel thogs sems can rnams /
 rnam mkhyen bla mas go 'phangs myur thob shog //

5 e ma ho //

yon gyi bdag po rab byung mgon po dang / [61a] nor bu tshe rings / gsum thar
 bkra shis / 'a ma dkar 'dzoms / jo mo 'dzoms rgyal mo bcas / nang mi 'khor
 bcas gyis /

10 bka' gros legs (par) mdzad lhag bsam dag pa'i sgo nas /
 bsags pa'i nor la snying po len phyir dang /
 tshe 'di'i rkyen ngan bar chad zhi phyir dang /
 'chi ma byang chub snying po thob phyir dang /
 lhag par nor bu tshe rings sdig sbyongs du /
 gsung gi snying po rnam thar 'di nyid bzhengs /
 15 dge bas bla ma'i go 'phangs myur thob shog // //

yi ge'i 'du byed nang dzar gyi chos med drung nyi shar bdag gi 'gyogs par sprun
 pa'o //

sarba manga lam // dge'o // shu bham bha vanu //

BIBLIOGRAPHY

TIBETAN SOURCES

Introductory Remarks

Please note that texts included in the digital archive of the Tibetan Buddhist Resource Center are cited according to the generic citation standard of the TBRC web page. In this regard, take special note of texts which are contained within a collection as their page numbers are given according to the digital PDF-version of the TBRC.

[ANONYMOUS]. *'Jam dpal nā ga raksha'i chos skor*. TBRC W1KG12788. Bir, H.P.: Tsondu Senghe, 1979.

———. *mDo chen bka' brgyud kyi thob yig skor*. TBRC W23754. Dalhousie: Damchoe Sangpo, 1980.

———. *Nā ro chos drug 'brug pa dkar brgyud pa'i lugs*. TBRC W23652. Thimphu: Kunsang Topgay, 1978.

———. "dBang dang rab gnas me dbang skabs kyi nyul le bskrad pa'i bgegs kyi rgyu lam." In: *Mo dpe phyogs bsduṣ snang srid gsal ba'i me long*. TBRC W29669. Bylakuppe, Karnataka: Ngagyur Nyingma Institute, 2001–2002, p. 45.

———. *Mang yul gyi gnas chen ri bo dpal 'bar gyi dkar chag*. 6 fols. NGMPP: Reel-No. L290/14.

KARMA BLO-BZANG (17th c.). *mKhas grub chen po karma blo bzang gi rnam thar mchod sprin rgya mtsho*. 84 fols. [unpubl.]

———. *Phyag na rdo rje u tsa'i sgrub thabs gtor 'bum dang bcas pa tshig su bcad pa*. 2 fols. NGMPP: Reel-No. L 469/3.

KUN-DGA' RGYAL-MTSHAN, Sakya Paṇḍita (1182–1251). "Zhen pa bzhi bral gyi gdams pa." In: *gSung 'bum/Kun dga' rgyal mtshan*. TBRC W2DB4570. Pe cin: Krung go'i bod rig pa dpe skrun khang, 2007, vol. 1, pp. 490–49.

KUN-DGA' DPAL-'BYOR, 2nd 'Brug-chen rGyal-dbang (1428–1476). *gSung 'bum/Kun dga' dpal 'byor*. TBRC W10954. 2 vols. Darjeeling: Kargyud Sungrab Nyamso Khang, 1982.

KUN-GZIGS CHOS-KYI SNANG-BA, 8th 'Brug-chen (1768–1822). "lHa nyer gnyis ma'i rjes gnang mtshams sbyor nyung 'thus su bkod pa gzhan phan mchog sbyin (kha pa)." In: *gSung 'bum/Kun gzigs chos kyi snang ba*. TBRC W10754. Rewalsar, Distt. Mandi, H.P.: Zigar Brukpa Kargyud Institute, 1985, vol. 2, pp. 105–126.

DKON-MCHOG RGYA-MTSHO (b. 1969). *'Bri gung chos 'byung*. TBRC W27020. Pe cin: Mi rigs dpe skrun khang, 2004. [= **'Bri gung chos 'byung**]

DKON-MCHOG LHUN-GRUB (b. 1497). "dPal phyag na rdo rje 'byung po 'dul byed kyi sgrub thabs." In: *sGrub thabs kun btus*. TBRC W23681. Kangara, H.P.: Indo-

- Tibetan Buddhist Literature Publisher, Dzongsar Inst. for Advanced Studies, [year *n.s.*], vol. 6, pp. 18–20.
- MKHYEN-BRTSE'I DBANG-PO (1820–1892). "Tshogs 'khor tshim pa drug ldan gyi smon lam dpa' bo dang dā ki dgyes pa'i glu gar." In: *gSung 'bum/mKhyen brtse'i dbang po*. TBRC W21807. Gangtok: Gonpo Tseten, 1977–1980, vol. 7, pp. 465–467.
- MKHYEN-BRTSE'I DBANG-PO (1820–1892) & BLO-GTER DBANG-PO (1847–1914). "dPal rdo rje nag po chen po gur gyi mgon po'i sgrub thabs rjes gnang dang bcas pa'i skor rnams." In: *sGrub thabs kun btus*. TBRC W23681. Kangara, H.P.: Indo-Tibetan Buddhist Literature Publisher, Dzongsar Inst. for Advanced Studies, [year *n.s.*], vol. 9, pp. 453–484.
- GAR-DBANG RDO-RJE, mNga'-ris gter-ston (1640–1685). *Thugs rje chen po rtsa gsum snying thig*. TBRC W00EGS1016752. Dalhousie, H.P.: Damchoe Sangpo, 1985.
- . *rDo rje phur pa spu gri reg gcod*. TBRC W1KG10771. Dalhousie, H.P.: Damchoe Sangpo, 1984.
- . *rDo rje sems dpa' thugs kyi me long*. TBRC W24035. Dalhousie, H.P.: Damchoe Sangpo, 1984.
- . *Padma'i snyan brgyud yang gsang bla med*. TBRC W1CZ1981. [publ., year *n.s.*].
- . *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i nang gi rnam thar nyams mgur gyi rim pa*. 151 fols. (xylograph). NGMPP: Reel-No. L123/4 & L144/3. [= **Nang gi rnam thar**]
- . *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i gsang ba'i rnam thar gzigs snang gi rim pa*. 38 fols. (xylograph). NGMPP: Reel-No. L123/4 & L144/3. [= **gSang ba'i rnam thar**]
- . *Zab tig chos dbyings rang gsal*. TBRC W8880. 2 vols. Dalhousie, H.P.: Damchoe Sangpo, 1979.
- GU-RU BKRA-SHIS (18th/19th c.). *bsTan pa'i snying po gsang chen snga 'gyur nges don zab mo chos kyi byung ba gsal bar byed pa'i legs bshad mkhas pa dga' byed ngo mtshar gtam gyi rol mtsho*. Gangs ljongs shes rig gi nying bcud. Pe cin: Krung go'i bod kyi shes rig dpe skrun khang, 1990. [= **Gu bkra chos 'byung**]
- GURU CHOS-DBANG (1212–1270). *bKa' brgyad gsang ba yongs rdzogs*. TBRC W23819. 4 vols. Paro: Lama Ngodrup & Sherab Drimay, 1979.
- DGE-'DUN RIN-CHEN, dGe-bshes Brag-phug-pa, 69th rJe mkhan-po (1926–1997). *dPal ldan 'brug pa'i gdul zhing lho phyogs nags mo'i ljongs kyi chos 'byung blo gsar rna ba'i rgyan*. TBRC W19809. Bhutan: Nges don zung 'jug grub pa'i dga' tshal, 1976. [= **lHo 'brug chos 'byung**]
- DGE-LEGS DPAL-BZANG (1385–1438). *Nag po chen po ye shes kyi mgon po phyag drug pa'i rgyud le'u brgyad pa sogs mkhas grub be bum*. TBRC W00KG09215. New Delhi: Don 'grub rdo rje, 1973.
- 'GYUR MED BDE CHEN (1540–1615). *Grub pa'i dbang phyug chen po lcags zam pa thang stong rgyal po'i rnam thar ngo mtshar kun gsal nor bu'i me long gsar pa*. TBRC W23929. Bir, H.P.: Kandro, 1976.
- RGOD-KYI LDEM-'PHRU-CAN, Rig-'dzin (1337–1408). *Gu ru'i ga'u bdun ma*. TBRC W1KG12213. Delhi: Dorjee Tsering, 1983.

- . *Byang gter bka' brgyad drag po rang byung rang shar*. TBRC W1KG12971. Darjeeling, W.B.: Chopal Lama, Kargyud Sungrab Nyam So Khang, 1984.
- . *Thugs sgrub drag po rtsal gyi chos skor*. TBRC W23453. 4 vols. Gangtok, Sikkim: Bari Longsal Lama, 1980.
- . *Byang gter thugs sgrub kyi skor*. TBRC W27870. Darjeeling: Lama Dawa & Chopal Lama, 1984.
- . *sBas yul skyid mo lung gi lam byang*. 7 fols. (manuscript). NGMPP: Reel-No. L388/6.
- . *Rig 'dzin gdung sgrub kyi chos skor*. TBRC W23449. Gangtok, Sikkim: Bari Longsal Lama, 1981.
- R GOD-KYI LDEM-'PHRU-CAN, Rig-'dzin (1337–1408), KARMA 'PHRIN-LAS BDUD-'JOMS (1726–1789), PADMA 'PHRIN-LAS (1641–1717) & NGAG-DBANG BLO-BZANG RGYA-MTSHO (1617–1682). *Byang gter phur pa'i skor*. TBRC W29251. 2 vols. Dalhousie: Damchoe Sangpo, 1977.
- R GYAL-BA'I 'BYUNG-GNAS, 'Brom-ston (1004/1005–1064). *bKa' gdams glegs bam*. TBRC W22705. Gangtok, Sikkim: Sikkim Research Institute of Tibetology, 1977.
- R GYAL-DBANG SENG-GE (b. 1616). *sPrul sku rigs 'dzin chen po gar dbang rdo rje snying po'i phyi'i rnam par thar pa nges don rgya mtsho*. 57 fols. (xylograph). NGMPP: Reel-No. L123/4 & L144/3. [= A]
- . *Bya btang 'od zer rgya mtsho'i rnam thar nges don rgya mtsho'i snying po*. 61 fols. (manuscript). NGMPP: Reel-No. L 452/4. [= 'Chi med 'od zer gyi rnam thar]
- NGAG-DBANG 'JAM-DBYANGS CHOS-'PHEL (17th/18th c.). "(da) dPal ldan bla ma badzra mtshan can gyi rnam thar gsol 'debs zhabs brtan." In: *Thang stong snyan brgyud*. TBRC W23921. New Delhi: Trayang, 1973, vol. 1, pp. 95–99.
- NGAG-DBANG BS'TAN-'DZIN NOR-BU (1867–1940). *gCod yul nyon mongs zhi byed kyi bka' gter bla ma brgyud pa'i rnam thar byin rlabs gter mtsho*. TBRC W19811. Gangtok: Sonam Topgay Kazi, 1972.
- . "sPyod yul nyon mongs zhi byed log 'dren zil gnon ltas ngan g.yang 'gug gi khrid gzhung ma rig mun sel (gcod khrid)." In *Rare Tibetan Texts from Nepal*. TBRC W30538. Dolanji Village, H.P.: Tashi Dorji, 1976, pp. 387–590.
- NGAG-DBANG BLO-BZANG RGYA-MTSHO, 5th Dalai Lama (1617–1682). *Thob yig gangā'i chu rgyun*. TBRC W30183. 4 vols. Delhi: Nechung and Lhakhar, 1970–1971.
- . "Za hor gyi bande ngag dbang blo bzang rgya mtsho'i 'di snang 'khrul ba'i rol rtsed rtogs brjod kyi tshul du bkod pa du kū la'i gos bzang." In: *gSung 'bum/Ngag dbang blo bzang rgya mtsho*. TBRC W294. Gangtok: Sikkim Research Institute of Tibetology, 1991–1995, vols. 5–7.
- . "Byang pa rig 'dzin chen po ngag gi dbang po'i rnam par thar pa ngo mtshar bkod pa rgya mtsho." In: *bKa' ma mdo dbang gi bla ma brgyud pa'i rnam thar*. TBRC W21523. Leh: S.W. Tashigangpa, 1972, pp. 443–570.
- CHOS-KYI BLO-GROS, Mar-pa (1002/1012–1097/1100). "rGyal po chos nyid mi 'gyur ba dang blon po rigs gsum las byed dmangs 'phrin las mthun 'byor (yum bka')." In: *mKha' gro snyan brgyud kyi yig rnying*. TBRC W21141. Darjeeling, W.B.: Kargyud Sungrab Nyamso Khang, 1982, vol. 1, pp. 379–412.

- . “Blon po rigs gsum las byed dang ’bangs ’phrin las mthun sbyor.” In: *mKha’ ’gro snyan brgyud kyi yig rnying*. TBRC W21141. Darjeeling, W.B.: Kargyud Sungrab Nyamso Khang, 1982, vol. 1, pp. 365–378.
- CHOS-KYI DBANG-PHYUG, Brag-dkar rta-so sPrul-sku (1775–1837). *gTer dbon rig ’dzin brgyud pa’i gdung rabs lo rgyus tshangs pa’i do shal*. 19 fols. (manuscript). NGMPP: Reel-No. L376/1–381/8, vol. *Nya*: [2].
- . *dPal ldan gur rigs mdo chen brgyud pa’i lo rgyus nyung ngu’i ngag gi brjod pa padma ra ka’i* (r. *rā gā’i*) *phreng ba*. 22 fols. (manuscript). NGMPP: Reel-No. L376/1–381/8, vol. *Nya*: [3].
- . *’Phags mchog thugs rje chen po rang byung va ti bzang po’i rnam par thar pa ngo mtshar rmad du byung ba’i gnam dad pa’i nyin byed phyogs brgyar ’dren pa’i rta ljang*. 56 fols. (manuscript). NGMPP: Reel-No. L376/1–381/8, vol. *Nya*: [7].
- . *Brag dkar rta so’i gnas dang gdan rabs bla ma brgyud pa’i lo rgyus mdo tsam brjod pa mos ldan dad pa’i gdung sel drang srong dga’ ba’i dal gnam*. 48 fols. (manuscript). NGMPP: Reel-No. L376/1–381/8, vol. *Nya*: [1].
- CHOS-DBYINGS RANG-GROL (14th c.). “gTer chen rdo rje gling pa’i rnam thar dang zhal gdams bcas.” In: *gTer chen rdo rje gling pa’i rnam thar dang zhal gdams bcas*. TBRC W23347. Texts of the rDo-rje-glin-pa Tradition from Bhutan, 19. Thimphu: Druk Sherig Press, 1984, pp. 7–40.
- MCHOG-LDAN MGON-PO (1497–1531). *sPrul sku rig ’dzin mchog ldan mgon po’i rnam thar mgur ’bum dad ldan spro ba bskyed byed*. TBRC W25271. Paro: Ugyen Tempai Gyaltzen, 1979.
- , ed. by CHOS-DBANG RGYAL-MTSHAN (1484–1549). *Rigs ’dzin sprul sku mchog ldan mgon po’i rnam thar mgur ’bum gyi smad cha rnams*. 52 fols. (xylograph). NGMPP: Reel-No. L189/5–190/1.
- ’JAM-MGON KONG-SPRUL BLO-GROS MTHA’-YAS (1813–1899). *Rin chen gter mdzod chen mo*. TBRC W20578. 111 vols. Paro: Lama Ngodrup & Sherab Drimay, 1976–1980. [= **Rin chen gter mdzod**]
- ’JA’-TSHON SNYING-PO (1585–1656). *bKa’ rdzogs pa chen po yang zab dkon mchog spyi ’dus kyi skor*. TBRC W23647. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979.
- ’JIGS-BRAL YE-SHES RDO-RJE, bDud-’joms rin-po-che (1904–1987). *Gangs ljongs rgyal bstan yongs rdzogs kyi phyi mo snga ’gyur rdo rje theg pa’i bstan pa rin po che ji ltar byung ba’i tshul dag cing gsal bar brjod pa lha dbang g.yul las rgyal ba’i rnga bo che’i sgra dbyangs*. TBRC W10160. Bylakuppe, Karnataka: Ngagyur Nyingma Institute, 2002.
- . “gSang snags snga ’gyur rnying ma’i bstan pa’i rnam gzhaq mdo tsam brjod pa legs bshad snang ba’i dga’ ston”. In: *gSung ’bum/’Jigs bral ye shes rdo rje*. TBRC W20869. Kalimpong: Dupjung Lama, 1979–1985, vol. 2, pp. 37–465.
- ’JIGS-MED BSTAN-PA’I NYI-MA, 3rd rDo-grub-chen (1865–1926). “Las ’phro gter brgyud kyi rnam bshad nyung gsal ngo mtshar rgya mtsho”. In: *gSung ’bum/’Jigs med bstan pa’i nyi ma* (bdud ’joms rin po che’i dpe mdzod khang du bzhuqs pa’i shing par dang lag bris ’dres ma). TBRC W23627. Gangtok: Dodrub Chen Rinpoche, 1974–1975, vol. 4, pp. 379–450.
- ’JIGS-MED-’BANGS (15th c.). *dPal ldan bla ma dam pa thams cad mkhyen pa phyogs thams*

- cad las rnam par rgyal ba'i zhabs kyi rnam par rgyal ba'i zhabs kyi rnam par thar pa ngo mtshar gyi dga' ston*. TBRC W28838. Lha sa: Bod ljongs bod yig dpe rnying dpe skrun khang, 1991.
- JIGS-MED GLING-PA MKHYEN-BRTSE 'OD-ZER (1729/1730–1798). "Nyul le bskrod pa'i pho nya'i sgos bskul (da)." In: *gSung 'bum/Jigs med gling pa*. TBRC W7477. [Khreng tu'u?]: [publ. n.s.], [1999?], vol. 9, pp. 347–354.
- NYANG-RAL NYI-MA 'OD-ZER (1124–1192). *bKa' brgyad bde gshegs 'dus pa*. TBRC W00KG09391. 2 vols. New Delhi: B. Jamyang Norbu, 1971.
- NYANG-RAL NYI-MA 'OD-ZER (1124–1192) & GURU CHOS-DBANG (1212–1270). *Lok-tri pa la'i chos skor*. TBRC W23792. 2 vols. Bir, H.P.: D. Tsondu Senghe, 1979–1985.
- NYI-MA BZANG-PO (14th/15th c.). *sPrul sku rig 'dzin rgod ldem 'phru can gyi rnam thar gsal byed nyi ma'i 'od zer*. TBRC W27603. Paro, Bhutan: Lama Ngodrup & Sherab Drimey, 1985.
- GTER-BDAG GLING-PA (1646–1714). "Khros nag gi sgrub thabs (khros nag)." In: *sGrub thabs 'dod 'jo'i 'bum bzang*. TBRC W18. Gangtok, Sikkim: Sherab Gyaltzen, 1977, vol. 1, pp. 369–382.
- . *gTer bdag gling pa'i rnam thar*. TBRC W24120. 2 vols. Paro, Bhutan: Lama Ngodrup & Sherab Drimey, 1982.
- BS-TAN-GNYIS GLING-PA (1480–1536). *bKa' rdzogs pa chen po yang zab phung po zag med kyi rgyud pa'i mo* (r. lo) rgyus. 24 fols. NGMPP: Reel-No. L 319/22.
- . *rDo rje phag mo'i zab khrid kyi chos skor*. TBRC W27602. Gangtok, Sikkim: Lama Dawa & Sherab Gyaltzen, 1984.
- . *Yang tig ye shes mthong grol gyi chos skor*. TBRC W27877. Gangtok, Sikkim: Lama Dawa & Sherab Gyaltzen, 1984.
- . "Rigs 'dzin bstan gnyis gling pa rnam thar las: rnal lam lung bstan gyi skor sogs." In: *Collected Songs of Spiritual Realization and Visionary Writings of Bstan-gñis-glin-pa Padma-tshe-dbañ-rgyal-po*. Delhi: Dawa Lama, 1982, pp. 1–168.
- . "Rig 'dzin chen po bstan gnyis gling pa'i rnam thar las mnal lam lung bstan gyi skor." In: *Collected Songs of Spiritual Realization and Visionary Writings of Bstan-gñis-glin-pa Padma-tshe-dbañ-rgyal-po*. Delhi: Dawa Lama, 1982, pp. 169–232.
- THOGS-MED BZANG-PO-DPAL (1295–1369). *sMyung gnas kyi cho ga*. TBRC W13916. sDe dge: sDe dge par khang chen mo, [year n.s.].
- RDO-RJE GLING-PA (1346–1405). *gTer chen rdo rje gling pa'i zab chos phyogs bsdebs*. TBRC W1KG2118. 6 vols. Kathmandu: Khenpo Shedup Tenzin and Lama Thinley Namgyal, 2009.
- DHARMA SHRĪ (1654–1717/1718). "Khros nag gtum mo zhag bdun ma'i khrid yig." In: *gSung 'bum/Dharma shrī*. TBRC W9140. Dehra Dun: D.G. Khochen Tulku, 1999, vol. 15, pp. 241–248.
- SNA-TSHOGS RANG-GROL, rGod-tshang ras-pa (1482–1559). *gTsang smyon he ru ka phyogs thams cad las rnam par rgyal ba'i rnam thar rdo rje theg pa'i gsal byed nyi ma'i snying po: The Life of the Saint of Gtsang*. TBRC W1KG9090. Śāta-Piṭaka Series, 79. New Delhi: Sharada Rani, 1969.
- PADMA DKAR PO, 4th 'Brug-chen (1527–1592). "dDe sbyor bdun pa'i nyams len sgang

- du bsgril ba.” In: *gDams ngag mdzod*. TBRC W20877. Paro: Lama Ngodrup & Sherab Drimey, 1979–1981, vol. 10, pp. 213–226.
- . “Chos drug bsdu pa'i zin bris.” In: *Nā ro chos drug 'brug pa dkar brgyud pa'i lugs*. TBRC W23652. Thimphu: Kunsang Topgay, 1978, vol. 1, pp. 21–162.
- . *Chos 'byung bstan pa'i padma rgyas pa'i nyin byed*. TBRC W10437. lHa sa: Bod ljongs bod yig dpe rnying dpe skrun khang, 1992. [= **'Brug pa'i chos 'byung**]
- . “sNyan brgyud las zab mo brda'i dbang gi cho ga.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 17, pp. 473–490.
- . “rTen 'brel kho bo lugs kyi khrid chos thams cad kyi snying po len pa.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 24, pp. 313–358.
- . “Thugs rje chen po'i smar khrid snying po'i don la 'jug pa.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 11, pp. 635–648.
- . *bDe mchog snyan brgyud nor bu skor gsum*. TBRC W23155. 2 vols. Palampur: Sungrab Nyamso Gyunphel Parkhang, 1975.
- . “Nā ro gsang spyod kyi dmigs rim.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 17, pp. 371–390.
- . “Bla ma drag po kī la ya'i man ngag.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 17, pp. 175–190.
- . “Tshe rta'i sngon 'gro bsdu pa.” In: *gSung 'bum/Padma dkar po*. TBRC W10736. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973–1974, vol. 16, pp. 269–272.
- . “Ro snyoms skor drug gi nyams len sgang du dril ba.” In: *gDams ngag mdzod*. TBRC W20877. Paro: Lama Ngodrup & Sherab Drimey, 1979–1981, vol. 10, pp. 119–126.
- . “Lam zab thun mong gi khrid.” In: *gDams ngag mdzod*. TBRC W20877. Paro: Lama Ngodrup & Sherab Drimey, 1979–1981, vol. 10, pp. 147–166.
- . “Lam zab thun mong ma yin pa'i khrid rim snying po.” In: *gDams ngag mdzod*. TBRC W20877. Paro: Lama Ngodrup & Sherab Drimey, 1979–1981, vol. 10, pp. 167–176.
- PADMA GLING-PA (1450–1521). *Padma thang yig*. TBRC W00KG03746. 2 vols. Gangtok: Gonpo Tseten, 1977.
- . “Las bzhi'i sbyin sreg.” In: *Rig 'dzin padma gling pa yi zab gter chos mdzod rin po che*. TBRC W21727. Thimphu: Kunsang Tobgay, 1975–1976, vol. 3, pp. 155–164.
- . “Phyi sgrub yid bzhin nor bu.” In: *Rig 'dzin padma glin pa yi zab gter chos mdzod rin po che*. TBRC W21727. Thimphu: Kunsang Tobgay, 1975–1976, vol. 3, pp. 641–645.
- PADMA CHOS-RGYAL (1878/1876–1959/1958). *rTsib ri spar ma: dKar rnying gi skyes chen du ma'i phyag rdzogs kyi gdams ngag gnad bsdu nyer mkho rin po che'i gter mdzod*.

- TBRC W20749. 31 vols. Darjeeling: Kargyu Sungrab Nyamso Khang, 1978–1985.
- PADMA 'PHRIN-LAS (1641–1718). “Thugs rje chen po'i dkyil 'khor gyi cho ga'i rnam nges rin chen 'phreng ba.” In: *Byang gter sgrub skor*. TBRC W27523. Darjeeling: Lama Dawa & Chopal Lama, 1974, pp. 103–244.
- . *Pad ma 'phrin las kyi rang nyid kyi rtogs brjod rab dkar shel gyi me long*. TBRC W23811.
- BLO-GROS RGYAL-PO (b. 1509) & BLO-BZANG CHOS-GRAGS (1638–1710). *rGyud bzhi'i 'grel pa mes po'i zhal lung*. TBRC W4JW5405. 2 vols. Pe Cin: Krung go'i bod kyi shes rig dpe skrun khang, 1989.
- BLO-GROS RGYAL-MTSHAN, Sog-bzlog-pa (1552–1624). “Sog bzlog bgyis tshul gyi lo rgyus.” In: *Collected writings of Sog bzlog pa Blo gros rgyal mtshan*. TBRC W8870. New Delhi: Sanje Dorje, 1975, vol. 1, pp. 209–266.
- BLO-GROS RAB-YANGS (n.d.). “Rigs 'dzin bstan gnyis gling pa'i rnam thar kha bskong gsal ba'i nyin byed.” In: *Collected Songs of Spiritual Realization and Visionary Writings of Bstan-gñis-glin-pa Padma-tshe-dban-rgyal-po*. Delhi: Dawa Lama, 1982, pp. 233–274.
- BLO-GTER DBANG-PO (1847–1914). “rDo rje nag po chen po gur gyi mgon po lha brgyad kyi dkyil 'khor.” In: *rDyud sde kun btus*. TBRC W27883. Kathmandu: Sachen International, Guru Lama, 2004, vol. 21, pp. 233–276.
- BLO-BZANG GRAGS-PA, Tsong-kha-pa (1357–1419). “sGra mi snyan gyi tshe sgrub.” In: *gSung 'bum/Tsong kha pa (zhol)*. TBRC W635. New Delhi, India: Mongolian Lama Guru Deva, 1978–1979, vol. 2, pp. 791–798.
- BI-BHU-TI (b. 12th c.), NAGS-KYI RIN-CHEN (14th c.) & BSOD-NAMS RGYA-MTSHO (1424–1482). “Tshe sgrub pa'i thabs.” In: *bsTan 'gyur (dpe bsdur ma)*. TBRC W1PD95844. Pe Cin: Krung go'i bod rig pa'i dpe skrun khang, 1994–2008, vol. 26, pp. 1871–1872.
- MI-'GYUR RDO-RJE (1645–1667). “Phyag rdor u tsa ma.” In: *gNam chos*. TBRC W21578. Paro Kyichu, Bhoutan: Dilgo Khyentsey Rinpoche, 1983, vol. 5, pp. 324–325.
- DMU-DGE BSAM-GTAN RGYA-MTSHO (1914–1993). “Bod kyi lo rgyus kun dga'i me long.” In: *rJe dmu dge bsam gtan rgya mtsho mi 'jigs dbyangs can dga' ba'i blo gros dpal bzang po'i gsung 'bum*. Zi ling: mTsho sngon mi rigs dpe skrun khang, 1997, vol. 3, pp. 23–405.
- GTSANG-SMYON HE-RU-KA RUS-PA'I RGYAN-CAN (1452–1507). *bDe mchog mkha' 'gro snyan brgyud kyi gdams pa yid bzhin nor bu skor gsum*. TBRC W1KG12773. [publ., year n.s.]
- BTSUN-PA CHOS-LEGS (1437–1521). *dPal ldan bla ma dam pa chos legs mtshan can gyi rnam thar yon tan 'brug sgra*. 149 fols. (xylograph). NGMPP: Reel-No. L 66/7–67/1.
- TSHE-DBANG NOR-BU, Kaḥ-thog rig-'dzin (1698–1755). “Bod rje lha btsad po'i gdung rabs mnga' ri smad mang yul gung thang du ji ltar byung ba'i tshul deb gter dvangs shel 'phrul gyi me long.” In: *sNgon gyi gram me tog gi phreng ba. A 13th Century Source on the History of the Tibetan Kings and Rulers by Ne'u Paṇḍita Grags-pa-smon-*

- lam-blo-gros with Other Rare Historical Texts from the Library of Burmiok Athing T. D. Densapa*. Dharamsala: Library of Tibetan Works and Archives, 1985, pp. 627–669. [= **Gung thang rgyal rabs**]
- . “[lHa btsad po'i gdung rabs] *title and first six fols. are missing.*” In: *The Collected Works of (gSung 'bum) of Kah-thog rig-'dzin chen-po Tshe-dbang-nor-bu. Repr. from the manuscript set preserved in the Library of Tibetan Works & Archives*. TBRC W29688. Dalhousie, H.P.: Damchoe Sangpo, 1976–1977, vol. 4, pp. 337–374.
- RANG-BYUNG RDO-RJE, 3rd Karma-pa (1284–1339). “dKyil 'khor cho ga'i lag len rab tu gsal bar byed pa.” In: *gSung 'bum/Rang byung rdo rje*. TBRC W30541. Zi ling: mTshur phu mkhan po lo yag bkra shis, 2006, vol. 10, pp. 5–106.
- . “Phyag chen lhan cig skyes sbyor gyi khrid yig.” In: *gSung 'bum/Rang byung rdo rje*. TBRC W30541. Zi ling: mTshur phu mkhan po lo yag bkra shis, 2006, vol. 11, pp. 57–76.
- SANGS-RGYAS GLING-PA (1340–1396). “bZlas brjod nus pa stobs 'byin.” In: *Bla ma dgongs 'dus*. TBRC W18978. Gangtok: Sonam Topgay Kazi, 1972, vol. 7, pp. 531–550.
- O-RGYAN BSTAN-'DZIN (1657–1737). *bKa' rdzogs pa chen po zab tig chos dbyings rang gsal las phyag rgya chen po gnyug ma gcer mthong*. TBRC W24005. Delhi: Lama Dawa, 1983.

WESTERN SOURCES

- ACHARD, Jean-Luc (2004). “bsTan gnyis gling pa et la Révélation du *Yang tig ye shes mthong grol*”. *Revue d’Etudes Tibétaines* 5, pp. 57–96.
- AHMAD, Zahiruddin (1968). “New Light on the Tibet-Ladakh-Mughal War of 1679–84”. *East and West* 18.3, pp. 340–361.
- (1995). *The History of Tibet, by Ṅag-dBaṅ Blo-bZaṅ rGya-mTsho, Fifth Dalai Lama of Tibet. Transl. from Tibetan by Zahiruddin Ahmad*. Indiana University Oriental Series, 7. Bloomington, Ind.: Indiana University, Research Institute for Inner Asian Studies.
- (1999). *Saṅs-rGyas rGya-mTSHo: Life of the Fifth Dalai Lama, Vol. IV, Part 1. The Fourth Volume, continuing the Third Volume, of the ordinary, outer Life, entitled “The Fine Silken Dress”, of my own gracious Lama, Ṅag-dBaṅ Blo-bZaṅ rGya-mTSHo, Page 1a–Page 203a. Transl. from the original Tibetan by Zahiruddin Ahmad*. Śāta-Piṭaka Series, 392. New Delhi: International Academy of Indian Culture and Aditya Prakashan.
- ARDUSSI, John A. (1977). “Brewing and Drinking the Beer of Enlightenment – the Doha Tradition in Tibet”. *Journal of the American Oriental Society* 97.2, pp. 115–124.
- ARIS, Michael (1975). “Report on the University of California Expedition to Kutang and Nubri in Northern Nepal in Autumn 1973”. *Contributions to Nepalese Studies* 2/2, pp. 45–87.
- (1978). “Some Considerations on the Early History of Bhutan”. In: *Tibetan Studies: Presented at the Seminar of Young Tibetologists, Zurich, June 26–July 1, 1977*. Ed. by Martin BRAUEN & Per KVÆRNE. Zürich: Völkerkundemuseum der Universität Zürich, pp. 5–38.
- ed. (1979a). *Autobiographies of Three Spiritual Masters of Kutang: Lives of Padma-don-grub, Padma-dBaṅ-’dus, and Padma-lhun-grub (O-rgyan bstan-’dzin), rNin-ma-pa Religious Figures from Nubri and Kutang in Nepal*. Thimphu: Kunsang Topgay.
- (1979b). *Bhutan: The Early History of a Himalayan Kingdom*. Warminster, England: Aris & Phillips.
- (1988). *Hidden Treasures and Secret Lives: A Study of Pemalingpa (1450–1521) and the Sixth Dalai Lama (1683–1706)*. Shimla: Indian Institute of Advanced Study; Delhi: Motilal Banarsidass.
- ARSLAN, Saadet (2011). *Tibetische Handschriften und Blockdrucke: Die mTshur-phy-Ausgabe der Sammlung Rin-chen gter-mdzod chen-mo, nach dem Exemplar der Orientabteilung, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Hs o 778. Gesamtindex. Verzeichnis der orientalischen Handschriften in Deutschland, XI, 15*. Stuttgart: F. Steiner.

- AUFSCHNAITER, Peter (1976). "Lands and Places of Milarepa". *East and West* 26.1–2, pp. 175–189.
- AZIZ, Barbara Nimri (1978). *Tibetan Frontier Families: Reflections of Three Generations from D'ing-ri*. New Delhi: Vikas Publ. House.
- (1979). "Indian Philosopher as Tibetan Folk Hero Legend of Langkor: a New Source Material on Phadampa Sangye". *Central Asiatic Journal* 23, pp. 19–37.
- (1980). "The Work of Pha-dam-pa Sangs-rgyas as revealed in Ding-ri Folklore". In: *Tibetan Studies in Honour of Hugh Richardson: Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979*. Ed. by Hugh RICHARDSON, Michael ARIS & Aung San SUU KYI. Aris & Phillips Central Asian Studies. London: Aris & Phillips, pp. 21–29.
- BACOT, Jacques (1912a). *Le Tibet révolté: vers Népémakö, la terre promise des Tibétains*. Paris: Librairie Hachette et cie.
- (1912b). "L'écriture cursive tibétaine". *Journal Asiatique* 19, pp. 5–78.
- BAILEY, Frederick M. (1957). *No Passport to Tibet*. London: Hart-Davis.
- BELLEZZA, John Vincent (2008). *Zhang Zhung: Foundations of Civilization in Tibet: a Historical and Ethnoarchaeological Study of the Monuments, Rock Art, Texts, and Oral Tradition of the Ancient Tibetan Upland*. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse; Beiträge zur Kultur- und Geistesgeschichte Asiens, 368; 61. Wien: Verl. der Österr. Akad. der Wiss.
- BENTOR, Yael (1996). *Consecration of Images and Stūpas in Indo-Tibetan Tantric Buddhism*. Brill's Indological library, 11. Leiden: Brill.
- BERG, Eberhard (2008). *The Sherpa Dumji Masked Dance Festival: an Ethnographic Description of the 'Great Liturgical Performance' as Celebrated Annually According to the Tradition of the Lamaserwa Clan in the Village Temple of Gonpa Zhung, Solu*. Bhairahawa, Rupandehi: Lumbini International Research Institute.
- BERNBAUM, Edwin (1980). *The Way to Shambhala*. Garden City, N.Y.: Anchor Press.
- BLO-GROS MTHA'-YAS, Koñ-sprul (2005). *The Treasury of Knowledge: Book Six, Part Four: Systems of Buddhist Tantra*. Ithaca, N.Y.; Boulder, Colo.: Snow Lion Publications.
- BLO-GROS MTHA'-YAS, Koñ-sprul & Ngawang ZANGPO (1994). *Jamgon Kongtrul's Retreat Manual*. Ithaca, N.Y.: Snow Lion.
- BLONDEAU, Anne-Marie (1971). "Le Lha-'dre bka'-than". In: *Études tibétaines dédiées à la mémoire de Marcelle Lalou*. Paris: A. Maisonneuve, pp. 29–126.
- (2002). "La Tradition des "Textes-Trésors" (gTer ma) dans le Bouddhisme Tibétain: Apocryphes ou Révélation?" In: *Facets of Tibetan Religious Tradition and Contacts with Neighbouring Cultural Areas*. Ed. by A. CADONNA & E. BIANCHI. Orientalia Venetiana, 12. Firenze: Leo S. Olschki, pp. 3–16.
- BOGIN, Benjamin E. (2005). "The Life of Yol mo Bstan 'dzin nor bu: a Critical Edition, Translation, and Study of the Memoirs of a Seventeenth-Century Tibetan Buddhist Lama". PhD thesis. University of Michigan.
- (2006). "Royal Blood and Political Power: Contrasting Allegiances in the Memoirs of Yol mo Bstan 'dzin nor bu (1598–1644)". In: *Power, Politics, and the Reinvention of Tradition: Tibet in the Seventeenth and Eighteenth Centuries*. PIATS

- 2003: *Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford 2003*. Ed. by Bryan J. CUEVAS & Kurtis R. SCHAEFFER. Brill's Tibetan Studies Library, 10, 3. Leiden; Boston; Köln: Brill, pp. 7–16.
- (2013). *The Illuminated Life of the Great Yolmowa*. Chicago: Serindia Publications.
- BOORD, Martin J. (1993). *The Cult of the Deity Vajrakīla: According to the Texts of the Northern Treasures Tradition of Tibet (Byang-gter Phur-ba)*. Buddhica Britannica: Series Continua, 4. Tring, U.K.: Institute of Buddhist Studies.
- BRADBURN, Leslie (1995). *Masters of the Nyingma Lineage*. Crystal Mirror Series, 11. Berkeley: Dharma Publishing.
- BRAUEN, Martin (1983). *Peter Aufschnaiter. Sein Leben in Tibet*. Innsbruck: Steiger.
- BRAUEN-DOLMA, Martin (1985). "Millenarianism in Tibetan Religion". In: *Soundings in Tibetan Civilization*. Ed. by Barbara MINRI AZIZ & Matthew KAPSTEIN. New Delhi: Manohar, pp. 245–256.
- CABEZÓN, José Ignazio (1996). "Firm Feet and Long Lives: the *Zhabs brtan* Literature of Tibetan Buddhism". In: *Tibetan Literature: Studies in Genre*. Ed. by José Ignazio CABEZÓN & Roger R. JACKSON. Ithaca, N.Y.: Snow Lion, pp. 344–357.
- (2010). "The Life and Lives of 'Khon ston dpal 'byor lhun grub". In: *The Earth Ox Papers: Proceedings of the "International Seminar on Tibetan and Himalayan Studies" Held at the Library of Tibetan Works and Archives Dharamsala September 2009 on the Occasion of the "Thank you India" Year*. Ed. by Roberto VITALI. *The Tibet Journal* (Special Issue), 34(3)–35(2). Dharamsala: Library of Tibetan Works & Archives, pp. 210–227.
- CANTWELL, Cathy & Robert MAYER (2010). "The Creation and Transmission of a Textual Corpus in the Twentieth Century: the 'Chi med srog thig". In: *Edition, éditions: l'écrit au Tibet, évolution et devenir*. Ed. by Anne CHAYET et al. *Collectanea Himalayica*, 3. München: Indus, pp. 65–83.
- CHILDS, Geoff H. (1993). "Journey to the Hidden Land (*Sbas-yul*) of Gnam-sgo Zlagam". MA thesis. Indiana University.
- (1997). "Householder Lamas and the Persistence of Tradition: Animal Sacrifice in Himalayan Buddhist Communities". In: *Tibetan Studies. Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*. Ed. by Ernst STEINKELLNER. *Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse*, 256. Wien: Verl. der Österr. Akad. der Wiss., pp. 141–155.
- (1999). "Refuge and Revitalization: Hidden Himalayan Sanctuaries (*Sbas-yul*) and the Preservation of Tibet's Imperial Lineage". *Acta Orientalia* 60, pp. 126–158.
- (2001). "A Brief History of Nub-ri: Ethnic Interface, Sacred Geography, and Historical Migrations in a Himalayan Locality". *Zentralasiatische Studien* 31, pp. 7–29.
- (2004). *Tibetan Diary: From Birth to Death and Beyond in a Himalayan Valley of Nepal*. Berkeley; Los Angeles; London: University of California Press.

- CUEVAS, Bryan J. (2003). *The Hidden History of the Tibetan Book of the Dead*. New York: Oxford University Press.
- DALTON, Jacob P. (2006). "Recreating the Rnying ma School: the *Mdo dbang* Tradition of Smin grol gling". In: *Power, Politics, and the Reinvention of Tradition: Tibet in the Seventeenth and Eighteenth Centuries. PIATS 2003: Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford 2003*. Ed. by Bryan J. CUEVAS & Kurtis R. SCHAEFFER. Brill's Tibetan Studies Library, 10, 3. Leiden; Boston; Köln: Brill, pp. 91–101.
- (2011). *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism*. New Haven: Yale University Press.
- DARGYAY, Eva M. (1979). *The Rise of Esoteric Buddhism in Tibet*. Delhi: Motilal Banarsidass.
- DIEMBERGER, Hildegard (1991). "Lhakama (*lha-bka'-ma*) and Khandroma (*mkha'-gro-ma*): the Sacred Ladies of Beyul Khenbalung (*sbas-yul mKhan-pa-lung*)". In: *Tibetan History and Language: Studies Dedicated to Uray Géza on his Seventieth Birthday*. Ed. by Ernst STEINKELLNER. Wiener Studien zur Tibetologie und Buddhismuskunde, 26. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, pp. 137–153.
- (1992). "Lovanga [Lo 'bangs pa?] Lama and Lhava [Lha bon]: Historical Background Syncretism and Social Relevance of Religious Traditions among the Khumbo (East-Nepal)". In: *Tibetan Studies: Proceedings of the 5th Seminar of the International Association of Tibetan Studies, Narita 1989*. Ed. by Ihara SHÖREN & Yamaguchi ZUIHŌ. Monograph series of Naritasan Institute for Buddhist Studies. Occasional papers, 2. Narita-shi, Chiba-Ken, Japan: Naritasan Shinshoji, pp. 421–432.
- (1993). "Gangla Tshechu Beyul Khenbalung: Pilgrimage to Hidden Valleys, Sacred Mountains and Springs of Life Water in Southern Tibet and Eastern Nepal". In: *Proceedings of the International Seminar on the Anthropology of Tibet and the Himalaya: September 21–28 1990 at the Ethnographic Museum of the University of Zurich*. Ed. by Charles RAMBLE & Martin BRAUEN. Ethnologische Schriften Zürich, 12. Zürich: Ethnographic Museum of the University of Zurich, pp. 60–72.
- (1994). "Mountain Deities, Ancestral Bones and Sacred Weapons. Sacred Territory and Communal Identity in Eastern Nepal and Southern Tibet". In: *Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies, Fagernes, 1992*. Ed. by Per KVÆRNE. Occasional Papers / Institute for Comparative Research in Human Culture, 1. Oslo: Institute for Comparative Research in Human Culture, pp. 144–153.
- (1997). "Beyul Khenbalung, the Hidden Valley of the Artemisia: On Himalayan Communities and their Sacred Landscap". In: *Manḍala and Landscape*. Ed. by Alexander W. MACDONALD. Emerging Perceptions in Buddhist Studies, 6. New Delhi: D.K. Printworld, pp. 287–334.
- DIEMBERGER, Hildegard et al. (1997). *Feast of Miracles: The Life and the Tradition of Bodong Chole Namgyal (1375/6–1451 A.D.) According to the Tibetan Texts "Feast of*

Miracles and *"The Lamp Illuminating the History of Bodong"*. Clusone: Porong Pema Chöding Editions.

DOCTOR, Andreas (2005). *The Tibetan Treasure Literature: Revelation, Tradition, and Accomplishment in Visionary Buddhism*. Ithaca, N.Y.: Snow Lion.

DOWMAN, Keith (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*. London; New York: Routledge & Kegan Paul.

DUDJOM, Rinpoche (1991). *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*. Boston: Wisdom.

EHRHARD, Franz-Karl (1990). *Flügelschläge des Garuda: Literar- und ideengeschichtliche Bemerkungen zu einer Liedersammlung des rDzogs-chen*. Tibetan and Indo-Tibetan Studies, 3. Stuttgart: F. Steiner.

——— (1993a). "Tibetan Sources on Muktiñāth: Individual Reports and Normative Guides". *Ancient Nepal. Journal of the Department of Archaeology* 134, pp. 23–39.

——— (1993b). "Two Documents on Tibetan Ritual Literature and Spiritual Genealogy". *Journal of the Nepal Research Centre* 9, pp. 77–100.

——— (1994). "The Role of 'Treasure Discoverers' and their Writings in the Search for Himalayan Sacred Lands". *The Tibet Journal* 19.3, pp. 3–20.

——— (1996a). "Political and Ritual Aspects of the Search for Himalayan Sacred Lands". *Studies in Central & East Asian Religions* 9, pp. 37–53.

——— (1996b). "Two Further Lamas of Dolpo: Ngag-dbang rnam-rgyal (born 1628) and rNam-grol bzang-po (born 1504)". *Journal of the Nepal Research Centre* 10, pp. 55–75.

——— (1997a). "A 'Hidden Land' in the Tibetan-Nepalese Borderlands". In: *Mandala and Landscape*. Ed. by Alexander W. MACDONALD. Emerging Perceptions in Buddhist Studies, 6. New Delhi: D.K. Printworld, pp. 335–364.

——— (1997b). "Recently Discovered Manuscripts of the rNying ma rgyud 'bum from Nepal". In: *Tibetan Studies. Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*. Ed. by Ernst STEINKELLNER. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, 257. Wien: Verl. der Österr. Akad. der Wiss., pp. 253–267.

——— (1998). "Sa-'dul dgon-pa: A Temple at the Crossroads of Jumla, Dolpo and Mustang". *Ancient Nepal. Journal of the Department of Archaeology* 140, pp. 3–19.

——— (2000a). *Early Buddhist Block Prints from Mang-Yul Gung-Thang*. Monograph Series/Lumbini International Research Institute, 2. Lumbini: Lumbini International Research Institute.

——— (2000b). "The Transmission of the *dMar-khrid Tshem-bu lugs* and the *Mani bka' 'bum*". In: *Vividharatnakaraṇḍaka: Festgabe für Adelheid Mette*. Ed. by Christine CHOJNACKI, Jens-Uwe HARTMANN & Volker M. TSCHANNERL. Indica et Tibetica, 37. Swisttal-Odendorf: Indica et Tibetica, pp. 199–215.

——— (2001a). "Concepts of Religious Space in Southern Mustān: The Foundation of the Monastery of sKu-tshab gter-lnga". In: *Kāgbeni: Contributions to the Village's History and Geography*. Ed. by Perdita POHLE & Willibald HAFFNER. Gießener geographische Schriften, 77. Gießen: Inst. für Geographie der Justus-Liebig-Univ., pp. 235–246.

- EHRHARD, FRANZ-KARL (2001b). "Religious Geography and Literary Traditions: The Foundation of the Monastery Brag-dkar bSam-gling". *Journal of the Nepal Research Centre* 12, pp. 101–114.
- (2002a). *Life and Travels of Lo-chen bSod-nams rgya-mtsho*. Monograph Series/Lumbini International Research Institute, 4. Lumbini: Lumbini International Research Institute.
- (2002b). "The Transmission of the *Thig-le bcu-drug* and the *bKa' gdams glegs bam*". In: *The Many Canons of Tibetan Buddhism. PIATS 2000: Tibetan Studies: proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000*. Ed. by Helmut EIMER & David GERMANO. Brill's Tibetan Studies Library, 2, 10. Leiden; Boston; Köln: Brill, pp. 29–56.
- (2003). "Kaḥ thog pa bSod nams rgyal mtshan (1466–1540) and his Activities in Sikkim and Bhutan". *Bulletin of Tibetology (Special Issue: Contributions to Sikkimese History)* 39.2, pp. 9–26.
- (2004a). *Die Statue und der Tempel des Ārya Va-ti bzang-po: Ein Beitrag zu Geschichte und Geographie des tibetischen Buddhismus*. Contributions to Tibetan Studies, 2. Wiesbaden: Reichert.
- (2004b). "'The Story of How bla-ma Karma Chos-bzang Came to Yol-mo': A Family Document from Nepal". In: *Three Mountains and Seven Rivers. Prof. Musashi Tachikawa's Felicitation Volume*. Ed. by Shoun HINO & Toshihiro WADA. Delhi: Motilal Banarsidass, pp. 581–600 & 607.
- (2005). "The mNga' bdag Family and the Tradition of Rig 'dzin Zhig po gling pa (1524–1583) in Sikkim". *Bulletin of Tibetology (Special Issue: Tibetan Lamas in Sikkim)* 41.2, pp. 11–29.
- (2007a). "A Forgotten Incarnation Lineage: the Yol-mo-ba sPrul-skus (16th to 18th Centuries)". In: *The Pandita and the Siddha: Tibetan Studies in Honor of E. Gene Smith*. Ed. by Roman N. PRATS. Dharamshala: Amnye Machen Institute, pp. 25–49.
- (2007b). "A Short History of the g.Yu thog snying thig". In: *Indica et Tibetica. Festschrift für Michael Hahn zum 65. Geburtstag von Freunden und Schülern überreicht*. Ed. by Konrad KLAUS & Jens-Uwe HARTMANN. Wiener Studien zur Tibetologie und Buddhismuskunde, 66. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, pp. 151–170.
- (2007c). "Kaḥ thog pa Bsod nams rgyal mtshan (1466–1540) and the Foundation of O rgyan rtse mo in Spa gro". In: *Bhutan: Traditions and Changes*. Ed. by John A. ARDUSSI & Françoise POMMARET. Brill's Tibetan Studies Library, 10, 5. Leiden; Boston: Brill, pp. 73–95.
- (2007d). "The Biography of sMan-bsgom Chos-rje Kun-dga' dpal-ldan (1735–1804) as a Source for the Sino-Nepalese War". In: *Pramāṇakīrtiḥ. Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*. Ed. by Birgit KELLNER. Wiener Studien zur Tibetologie und Buddhismuskunde, 70, 1. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, pp. 115–133.
- (2008a). *A Rosary of Rubies: The Chronicle of the Gur-rigs mDo-chen Tradition*. Collectanea Himalayica, 2. München: Indus.

- (2008b). "Addressing Tibetan Rulers from the South: mChog-ldan mgon-po (1497–1531) in the Hidden Valleys of Bhutan". In: *Chomolangma, Demawend und Kasbek: Festschrift für Roland Bielmeier zu seinem 65. Geburtstag*. Ed. by Brigitte HUBER. Beiträge zur Zentralasienforschung, 12. Halle, Saale: International Institute for Tibetan and Buddhist Studies, pp. 61–91.
- (2010a). "A 'Hidden Land' at the Border of 'Ol-kha and Dvags-po". In: *The Earth Ox Papers: Proceedings of the "International Seminar on Tibetan and Himalayan Studies" Held at the Library of Tibetan Works and Archives Dharamsala September 2009 on the Occasion of the "Thank you India" Year*. Ed. by Roberto VITALI. *The Tibet Journal* (Special Issue), 34(3)–35(2). Dharamsala: Library of Tibetan Works & Archives, pp. 493–521.
- (2010b). "Buddhist Fasting Lineages: A Thangka of the Eleven-faced and Thousand-armed Avalokiteśvara". In: *From Turfan to Ajanta. Festschrift für Dieter Schlingloff on the Occasion of His Eightieth Birthday*. Ed. by Eli FRANCO & Monica ZIN. Bhairahawa, Rupandehi: Lumbini International Research Institute, pp. 291–302.
- (2010c). "The Holy Madman of dBus and His Relationships with Tibetan Rulers of the 15th and 16th Centuries". In: *Geschichten und Geschichte: Historiographie und Hagiographie in der asiatischen Religionsgeschichte*. Ed. by Peter SCHALK et al. Acta Universitatis Upsaliensis: Historia Religionum, 30. Uppsala: Uppsala Universität, pp. 219–246.
- (2012a). "'Flow of the Gangā': the gSan-yig of the Fifth Dalai Bla-ma and it's Literary Sources". In: *Studies on the History and Literature of Tibet and the Himalaya*. Ed. by Roberto VITALI. Kathmandu, Nepal: Vajra Publications, pp. 79–96.
- (2012b). "gNas rab 'byams pa Byams pa phun thogs (1503–1581) and his Contribution to Buddhist Block Printing in Tibet". In: *This World and the Next: Contributions on Tibetan Religion, Science and Society. PIATS 2006: Tibetan Studies: Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies, Königswinter 2006*. Ed. by Charles RAMBLE & Jill SUDBURY. Beiträge zur Zentralasienforschung, 27. Halle, Saale: International Institute for Tibetan and Buddhist Studies, pp. 149–176.
- (2013). "The Royal Print of the *Maṇi bka' bum*: Its Catalogue and Colophon". In: *Nepalica-Tibetica: Festgabe für Christoph Cüppers*. Ed. by Franz-Karl EHRHARD & Petra MAURER. Vol. 1. Beiträge zur Zentralasienforschung, 28. Andia: International Institute for Tibetan and Buddhist Studies, pp. 143–172.
- (in press a). "Chos-dpal bzang-po (1371–1439): the 'Great Teacher' (*bla chen*) of rDzong-dkar and his Biography". *n.s.*
- (in press b). "Transmissions and Prophecies: Visiting Treasure Discoverers in lHo-brag". *n.s.*
- EMMER, Gerhard (2007). "Dga' ldan tshe dbang dpal bzang po and the Tibet-Ladakh-Mughal War of 1679–84". In: *The Mongolia-Tibet Interface. Opening New Research Terrains in Inner Asia: PIATS 2003: Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford, 2003*. Ed. by Uradyn E.

- BULAG & Hildegard G. M. DIEMBERGER. Brill's Tibetan Studies Library, 10, 9. Leiden; Boston: Brill, pp. 81–107.
- EVERDING, Karl-Heinz (2000). *Das Königreich Mang yul Gung thang: Königtum und Herrschaftsgewalt im Tibet des 13.–17. Jahrhunderts*. Monumenta Tibetica Historica. Abteilung I, Scriptores / Results of the Nepal German Project on High Mountain Archaeology, 6. Bonn: VGH Wissenschaftsverlag.
- (2004). “rNying ma pa Lamas at the Court of Mang yul Gung thang: the Meeting of gTer ston bsTan gnyis gling pa with King Kun bzang nyi zla grags pa”. In: *The Relationship Between Religion and State (chos srid zung 'brel) in Traditional Tibet. Proceedings of a Seminar Held in Lumbini, Nepal, March 2000*. Ed. by Christoph CÜPPERS. LIRI Seminar Proceeding Series, 1. Lumbini: Lumbini International Research Institute, pp. 267–290.
- FENNER, Todd (1996). “The Origin of the rGyud bzhi: a Tibetan Medical Tantra”. In: *Tibetan Literature: Studies in Genre*. Ed. by José Ignacio CABEZÓN & Roger R. JACKSON. Ithaca, N.Y.: Snow Lion, pp. 458–469.
- FRANKE, Otto (1948). *Geschichte des chinesischen Reiches: eine Darstellung seiner Entstehung, seines Wesens und seiner Entwicklung bis zur neuesten Zeit*. Berlin: de Gruyter.
- GAYLEY, Holly (2007). “Ontology of the Past and its Materialization in Tibetan Treasures”. In: *The Invention of Sacred Tradition*. Ed. by James R. LEWIS & Olav HAMMER. Cambridge, UK; New York: Cambridge University Press, pp. 213–240.
- GYATSO, Janet (1996). “Drawn from the Tibetan Treasury: The gTer-ma Literature”. In: *Tibetan Literature: Studies in Genre*. Ed. by José Ignacio CABEZÓN & Roger R. JACKSON. Ithaca, N.Y.: Snow Lion, pp. 147–169.
- (1998). *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary: A Translation and Study of Jigme Lingpa's Dancing Moon in the Water and Dākki's Grand Secret-Talk*. Princeton, N.J.: Princeton University Press.
- GYATSO, Janet & Hanna HAVNEVIK, eds. (2005). *Women in Tibet*. New York: Columbia University Press.
- HALKIAS, T. Georgios (2009). “Until the Feathers of the Winged Black Raven Turn White: Sources for the Tibet-Bashahr Treaty of 1679–1684”. In: *Mountains, Monasteries and Mosques. Recent Research on Ladakh and the Western Himalaya: Proceedings of the 13th Colloquium of the International Association for Ladakh Studies*. Ed. by John BRAY. Rivista degli studi orientali, 80,1, Suppl.2. Pisa; Roma: Serra, pp. 59–79.
- HARDING, Sarah (2011). *Niguma: Lady of Illusion*. Ithaca, N.Y.: Snow Lion.
- HILL, Nathan (2010). *A Lexicon of Tibetan Verb Stems as Reported by the Grammatical Tradition*. Studia Tibetica. Quellen und Studien zur tibetischen Lexikographie, 5. München: Kommission für Zentralasiatische Studien, Bayerische Akademie der Wissenschaften.
- HOUSTON, G.W. (1975). “gSol 'debs bSam pa lhun grub ma”. *Zentralasiatische Studien* 9, pp. 7–22.
- JACKSON, David (1976). “The Early History of Lo (Mustang) and Ngari”. *Contributions to Nepalese Studies* 4.1, pp. 39–56.

- (1978). "Notes on the History of Se-rib, and Nearby Places in the Upper Kali Gandaki Valley". *Kailash: A Journal of Himalayan Studies* 6.3, pp. 195–227.
- (1980). "A Genealogy of the Kings of Lo (Mustang)". In: *Tibetan Studies in Honour of Hugh Richardson: Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979*. Ed. by Hugh RICHARDSON, Michael ARIS & Aung San SUU KYI. Aris & Phillips Central Asian Studies. London: Aris & Phillips, pp. 133–137.
- (1984). *The Mollas of Mustang: Historical, Religious, and Oratorical Traditions of the Nepalese-Tibetan Borderland*. Dharamsala: Library of Tibetan Works & Archives.
- (1991). "Several Works of Unusual Provenance Ascribed to Sa skya Paṇḍita". In: *Tibetan History and Language: Studies Dedicated to Uray Géza on his Seventieth Birthday*. Ed. by Ernst STEINKELLNER. Wiener Studien zur Tibetologie und Buddhismuskunde, 26. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, pp. 233–254.
- (1997). "On the Date of the Tibetan Translation of Aśvaghōṣa's Buddhacarita". *Studia Indologica* 4, pp. 41–62.
- JEST, Corneille (1975). *Dolpo: Communautés de langue tibétaine du Népal*. Paris: Édition du Centre National de la Recherche Scientifique.
- KAPSTEIN, Matthew (1992). "Remarks on the *Maṇi bka'-bum* and the Cult of Avalokiteśvara in Tibet". In: *Tibetan Buddhism: Reason and Revelation*. Ed. by Ronald DAVIDSON & Steven GOODMAN. Albany: State University of New York Press, pp. 79–93.
- (2000). *The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory*. Oxford; New York: Oxford University Press.
- KARMAY, Samten G. (1975). "A General Introduction to the History and Doctrines of Bon". In: *Memoirs of the Research Department of the Tōyō Bunko*. The M.T.B. off-prints series, 33. Tokyo: The Toyo Bunko, pp. 171–218.
- (1988). *Secret Visions of the Fifth Dalai Lama: the Gold Manuscript in the Fournier Collection*. London: Serindia.
- (2000). "Dorje Lingpa and His Rediscovery of the 'Gold Needle' in Bhutan". *Journal of Bhutan Studies* 2.2, pp. 1–38.
- (2003). "The Fifth Dalai Lama and his Reunification of Tibet". In: *Lhasa in the Seventeenth Century: the Capital of the Dalai Lamas*. Ed. by Françoise POMMARET. Brill's Tibetan Studies Library, 3. Leiden; Boston: Brill, pp. 65–80.
- (2007). *The Great Perfection (rDzogs chen): a Philosophical and Meditative Teaching of Tibetan Buddhism*. Brill's Tibetan Studies Library, 11. Leiden; Boston: Brill.
- (2009). "A New Discovery of Ancient Bon Manuscripts from a Buddhist Stupā in Southern Tibet". *East and West*. New Horizons of Bon Studies 59.1–4. Ed. by Samten G. KARMAY & Donatella ROSSI, pp. 55–86.
- KOHN, Richard J. (2001). *Lord of the Dance: the Mani Rimdu Festival in Tibet and Nepal*. SUNY Series in Buddhist Studies. Albany: State University of New York Press.

- KOLLMAR-PAULENZ, Karénina (1993). 'Der Schmuck der Befreiung': die Geschichte der *Ži byed- und gCod-Schule des tibetischen Buddhismus*. Asiatische Forschungen, 125. Wiesbaden: O. Harrassowitz.
- KRETSCHMAR, Andreas (1981). *'Brug pa kun legs: das wundersame Leben eines verrückten Heiligen*. Sankt Augustin: VGH Wissenschaftsverlag.
- KVERNE, Per (1980). "A Preliminary Study of Chapter VI of the Gzer-mig". In: *Tibetan Studies in Honour of Hugh Richardson: Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979*. Ed. by Hugh RICHARDSON, Michael ARIS & Aung San SUU KYI. Aris & Phillips Central Asian Studies. London: Aris & Phillips, pp. 185–191.
- LARSSON, Stefan (2009). *The Birth of a Heruka: How Sangs Rgyas Rgyal Mtshan Became G'Tsang Smyon Heruka: a Study of a Mad Yogin*. Stockholm: Univ., Department of Ethnology, History of Religions and Gender Studies.
- (2012). *Crazy for Wisdom: the Making of a Mad Yogin in Fifteenth-Century Tibet*. Brill's Tibetan Studies Library, 30. Boston: Brill.
- LAUFER, Berthold (1911). *Der Roman einer tibetischen Königin. Tibetischer Text und Übersetzung*. Wiesbaden: O. Harrassowitz.
- MAKRANSKY, John (1996). "Offering (*mChod pa*) in Tibetan Ritual Literature". In: *Tibetan Literature: Studies in Genre*. Ed. by José Ignazio CABEZÓN & Roger R. JACKSON. Ithaca, N.Y.: Snow Lion, pp. 312–330.
- MARTIN, Dan (1994). "Pearls from Bones: Relics, Chortens, Tertons and the Signs of Sainly Death in Tibet". *Numen* 41.3, pp. 273–324.
- (2001). *Unearthing Bon Treasures: Life and Contested Legacy of a Tibetan Scripture Revealers, with a General Bibliography of Bon*. Brill's Tibetan Studies Library, 1. Leiden; Boston; Köln: Brill.
- MATHES, Klaus-Dieter (2001). "The High Mountain Valley of Nar (Manang) in the 17th Century according to Two Tibetan Autobiographies". *Journal of the Nepal Research Centre* 12, pp. 167–194.
- MEISEZAHN, Richard O. (1981). "gNam čhos: Die Schriften des Mi 'gyur rdo rje (1646–1667)". *Ural-Altaische Jahrbücher* 1, pp. 195–226.
- MULLARD, Saul (2011). *Opening the Hidden Land: State Formation and the Construction of Sikkimese History*. Brill's Tibetan Studies Library, 26. Leiden; Boston: Brill.
- NEBESKY-WOJKOWITZ, René de (1956). *Oracles and Demons of Tibet: the Cult and Iconography of the Tibetan Protective Deities*. 's-Gravenhage: Mouton.
- OROFINO, Giacomella (1991). "The Tibetan Myth of the Hidden Valley in the Visionary Geography of Nepal". *East and West* 41, pp. 239–271.
- (2001). "The Great Wisdom Mother and the Gcod Tradition". In: *Tantra in Practice*. Ed. by David Gordon WHITE. Princeton Readings in Religions, 8, pp. 396–416.
- PETECH, Luciano (1947). "The Tibetan-Ladakhi-Mughul war of 1681–83". *Indian Historical Quarterly* 43.3, pp. 169–199.
- (1990). *Central Tibet and the Mongols. The Yüan - Sa-skyä Period of Tibetan History*. Serie Orientale Roma, 65. Rome: Istituto italiano per il Medio ed Estremo Oriente.

- (1997). "Western Tibet: Historical Introduction". In: *Tabo: a Lamp for the Kingdom: Early Indo Tibetan Buddhist Art in the Western Himalaya*. Milan: Skira, pp. 229–255.
- QUINTMAN, Andrew H. (2006). "Mi la ras pa's Many Lives: Anatomy of a Tibetan Biographical Corpus". PhD thesis. University of Michigan.
- (2008). "Toward a Geographic Biography: Milarepa's Life in the Tibetan Landscape". *Numen* 55.4, pp. 363–410.
- RAMBLE, Charles (2003). "Se: Preliminary Notes on the Distribution of an Ethnonym in Tibet and Nepal". In: *The History of Tibet*. Ed. by Alex MCKAY. Vol. 1. London; New York: RoutledgeCurzon, pp. 69–89.
- REGMI, Dilli Raman (1961). *Modern Nepal: Rise and Growth in the Eighteenth Century*. Calcutta: K.L. Mukhopadhyay.
- REINHARD, Johan (1978). "Khembalung: The Hidden Valley". *Kailash: A Journal of Himalayan Studies* 6.1, pp. 5–35.
- RICARD, Matthieu (1994). *The Life of Shabkar: the Autobiography of a Tibetan Yogi*. SUNY Series in Buddhist Studies. Albany, NY: State Univ. of New York Press.
- ROBERTS, Peter Alan (2007). *The Biographies of Rechungpa: The Evolution of a Tibetan Hagiography*. Routledge Critical Studies in Buddhism. New York: Routledge.
- ROERICH, George N. (1949). *The Blue Annals*. Royal Asiatic Society of Bengal / Asiatic Society (Calcutta, India). Monograph series, 7. Calcutta: Royal Asiatic Society of Bengal.
- ROESLER, Ulrike (2011). *Frühe Quellen zum buddhistischen Stufenweg in Tibet: indische und tibetische Traditionen im dPe chos des Po-to-ba Rin-chen-gsal*. Monographien zur indischen Archäologie, Kunst und Philologie, 20. Wiesbaden: Reichert.
- RONIS, Jann (2006). "Bdud 'dul rdo rje (1615–1672) and Rnying-ma Adaptions to the Era of the Fifth Dalai Lama". In: *Power, Politics, and the Reinvention of Tradition: Tibet in the Seventeenth and Eighteenth Centuries. PIATS 2003: Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford 2003*. Ed. by Bryan J. CUEVAS & Kurtis R. SCHAEFFER. Brill's Tibetan Studies Library, 10, 3. Leiden; Boston; Köln: Brill, pp. 171–186.
- SCHAEFFER, Kurtis R. (2004). *Himalayan Hermitess: the Life of a Tibetan Buddhist Nun*. New York: Oxford University Press.
- (2005). "Der fünfte Dalai Lama Ngawang Lobsang Gyatso". In: *Die Dalai Lamas: Tibets Reinkarnation des Bodhisattva Avalokiteshvara*. Ed. by Martin BRAUEN. Stuttgart: Arnoldsche Buchh., pp. 65–91.
- (2010). "Tibetan Biography: Growth and Criticism". In: *Edition, éditions: l'écrit au Tibet, évolution et devenir*. Ed. by Anne CHAYET et al. Collectanea Himalayica, 3. München: Indus, pp. 263–306.
- SCHEIDEGGER, Daniel (2005). "Lamps in the Leaping Over". *Revue d'Etudes Tibétaines* 8, pp. 40–64.
- SCHICKLGRUBER, Christian (1996). "Mountain High, Valley Deep the yul lha of Dol po". In: *Reflections of the Mountain: Essays on the History and Social Meaning of the Mountain Cult in Tibet and the Himalaya*. Ed. by Anne-Marie BLONDEAU & Ernst STEINKELLNER. Denkschriften / Österreichische Akademie der Wissenschaften, Phi-

- losophisch-Historische Klasse; Veröffentlichungen zur Sozialanthropologie, 254; 2. Wien: Verl. der Österr. Akad. der Wiss., pp. 115–132.
- SCHNEIDER, Hanna (2012a). *Tibetische Handschriften und Blockdrucke: Tibetischsprachige Urkunden aus Südwestt Tibet (Spo-Rong, Ding-Ri und Shel-Dkar)*. Staatsbibliothek zu Berlin – Preussischer Kulturbesitz. Band 1: Herrscherurkunden, Grundverordnungen und Generallerlasse, Konfirmationsurkunden, Rechtsentscheide, Handschriften und schriftliche Anordnungen, Eingaben etc. Verzeichnis der orientalischen Handschriften in Deutschland, XI, 16. Stuttgart: F. Steiner.
- (2012b). *Tibetische Handschriften und Blockdrucke: Tibetischsprachige Urkunden aus Südwestt Tibet (Spo-Rong, Ding-Ri und Shel-Dkar)*. Staatsbibliothek zu Berlin – Preussischer Kulturbesitz. Band 2: Verpflichtungserklärungen, Vergleichsurkunden, Schlichtungs- und Teilungsurkunden. Verzeichnis der orientalischen Handschriften in Deutschland, XI, 17. Stuttgart: F. Steiner.
- SCHUH, Dieter (1981). *Grundlagen tibetischer Siegelkunde: eine Untersuchung über tibetische Siegelaufschriften in 'Phags-pa-Schrift*. Monumenta Tibetica Historica. Abteilung III, Diplomata et epistolae, 5. Sankt Augustin: VGH Wissenschaftsverlag.
- (1983). "Zu den Hintergründen der Parteinahme Ladakh's für Bhutan im Krieg gegen Lhasa". In: *Recent Research on Ladakh. History, Culture, Sociology, Ecology: Proceedings of a Conference Held at the Universität Konstanz, 23–26 November 1981*. Ed. by Detlef KANTOWSKY & Reinhard SANDER. Schriftenreihe Internationales Asienforum, 1. München: Weltforum Verlag, pp. 37–50.
- (1988). *Das Archiv des Klosters bKra-sis-bsam-gtan-glin von sKyid-groñ. Teil 1: Urkunden zur Klosterordnung, grundlegende Rechtsdokumente und demographisch bedeutsame Dokumente, Findbücher*. Monumenta Tibetica Historica. Abteilung III, Diplomata et epistolae, 6. Bonn: VGH Wissenschaftsverlag.
- SCHWIEGER, Peter (1985). *Tibetische Handschriften und Blockdrucke: Die Werksammlungen Kun-tu bzan-po'i dgon's-pa zan-thal, Ka-dag ran-byun ran-sar und mKha'-gro gsan-ba ye-šes-kyi rgyud*. Verzeichnis der orientalischen Handschriften in Deutschland, XI, 9. Stuttgart: F. Steiner.
- (1988). "Zur Rezeptionsgeschichte des gSol-'debs Le'u bdun-ma und des gSol-'debs bSam-pa lhun-grub-ma". *Zentralasiatische Studien* 21, pp. 29–47.
- (1996). "sTag-tshang ras-pa's Exceptional Life as a Pilgrim". *Kailash: A Journal of Himalayan Studies* 18.1–2, pp. 81–108.
- (1997). "A Note on the History of the Cult of Padmasambhava on the 10th Day of the Month". In: *Tibetan Studies. Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*. Ed. by Ernst STEINKELLNER. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, 256. Wien: Verl. der Österr. Akad. der Wiss., pp. 851–855.
- SCHWIEGER, Peter & Karl-Heinz EVERDING (1990–2009). *Tibetische Handschriften und Blockdrucke: Die mTshur-phu-Ausgabe der Sammlung Rin-chen gter-mdzod chen-mo, nach dem Exemplar der Orientabteilung, Staatsbibliothek zu Berlin - Preussischer Kulturbesitz, Hs or 778*. Verzeichnis der orientalischen Handschriften in Deutschland, XI, 10–14. Stuttgart: F. Steiner.

- SERNESI, Marta (2004). "Milarepa's Six Secret Songs: The Early Transmission of the "bDe-mchog snyan-brgyud"". *East and West* 54.1/4, pp. 251–287.
- (2011). "The Aural Transmission of Samvara: An Introduction to Neglected Sources for the Study of the Early Bka' brgyud". In: *Mahāmudrā and the Bka'-brgyud Tradition. PIATS 2006: Tibetan Studies: Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies, Königswinter 2006*. Ed. by Roger R. JACKSON & Matthew KAPSTEIN. Beiträge zur Zentralasienforschung, 25. Halle, Saale: International Institute for Tibetan and Buddhist Studies, pp. 179–209.
- SHAKABPA, Wangchuk Deden (1967). *Tibet, a Political History*. New Haven: Yale University Press.
- SKORUPSKI, Tadeusz (1983). *The Sarvadurgatipariśodhana Tantra: Elimination of all Evil Destinies. Sanskrit and Tibetan Texts with Introduction, English Translation and Notes*. Delhi: Motilal Banarsidass.
- SMITH, E. Gene (2001). *Among Tibetan Texts: History and Literature of the Himalayan Plateau*. Boston: Wisdom Publications.
- SNELLGROVE, David L. (1967). *Four Lamas of Dolpo*. Oxford: Cassirer.
- SNELLGROVE, David L. & Hugh E. RICHARDSON (1968). *A Cultural History of Tibet*. London: Weidenfeld & Nicolson.
- SOBISCH, Jan-Ulrich (2002). *Three-Vow Theories in Tibetan Buddhism: a Comparative Study of Major Traditions from the Twelfth through Nineteenth Centuries*. Contributions to Tibetan Studies, 1. Wiesbaden: Reichert.
- SØRENSEN, Per Kjeld (1994). *The Mirror Illuminating the Royal Genealogies: Tibetan Buddhist Historiography; an Annotated Translation of the XIVth Century Tibetan Chronicle: rGyal-rabs gsal-ba'i me-long*. Asiatische Forschungen, 128. Wiesbaden: O. Harrassowitz.
- SØRENSEN, Per Kjeld & Guntram HAZOD (2005). *Thundering Falcon*. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse; Beiträge zur Kultur- und Geistesgeschichte Asiens, 333; 46. Wien: Verl. der Österr. Akad. der Wiss.
- (2007). *Rulers on the Celestial Plain: Ecclesiastic and Secular Hegemony in Medieval Tibet: a Study of Tshal Gung-thang*. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse; Veröffentlichungen zur Sozialanthropologie, 361; 10. Wien: Verl. der Österr. Akad. der Wiss.
- SPELING, Elliot (1992). "Miscellaneous Remarks on the Lineage of the Byang La-stod". *China Tibetology* Special Issue, pp. 272–277.
- STEARNS, Cyrus (2000). *Hermit of Go Cliffs: Timeless Instructions from a Tibetan Mystic*. Boston: Wisdom Publications.
- (2007). *King of the Empty Plain: The Tibetan Iron-Bridge Builder Tangtong Gyalpo*. Tsadra Foundation Series, 1. Ithaca, N.Y.: Snow Lion.
- THONDUP, Tulku (1997). *Hidden Teachings of Tibet: an Explanation of the Terma Tradition of Tibetan Buddhism*. Boston: Wisdom.
- TUCCI, Giuseppe (1949). *Tibetan Painted Scrolls*. Roma: Libreria dello Stato.

- TUCCI, Giuseppe (1970). "Die Religionen Tibets". In: *Die Religionen Tibets und der Mongolei*. Ed. by Giuseppe TUCCI & Walter HEISSIG. Die Religionen der Menschheit, 20. Stuttgart: W. Kohlhammer, pp. 1–291.
- UEBACH, Helga (1987). *Nel-pa Panditas Chronik Me-tog phren-ba: Handschrift der Library of Tibetan Works and Archives. Tibetischer Text in Faksimile, Transkription und Übersetzung*. Studia Tibetica. Quellen und Studien zur tibetischen Lexikographie. München: Kommission für Zentralasiatische Studien, Bayerische Akademie der Wissenschaften.
- UEBACH, Helga & Bettina ZEISLER (2008). "rje-blas, pha-los and Other Compounds with Suffix -s in Old Tibetan Texts". In: *Chomolangma, Demawend und Kasbek: Festschrift für Roland Bielmeier zu seinem 65. Geburtstag*. Ed. by Brigitte HUBER. Beiträge zur Zentralasienforschung, 12. Halle, Saale: International Institute for Tibetan and Buddhist Studies, pp. 309–334.
- VITALI, Roberto (1990). *Early Temples of Central Tibet*. London: Serindia Publications.
- (1996). *The Kingdoms of Gu.ge Pu.hrang: According to mNga'ris rgyal.rabs by Gu.ge mkhan.chen Ngag.dbang grags.pa*. Dharamsala: Tho.ling gtsug.lag.khang lo.-gcig.stong 'khor.ba'i rjes.dran.mdzad sgo'i go.sgrig tshogs.chung.
- (1997). "Nomads of Byang and mNga'-ris-smad: a Historical Overview of Their Interaction in Gro-shod, 'Brong-pa, Glo-bo and Gung-thang from the 11th to the 15th Century". In: *Tibetan Studies. Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*. Ed. by Ernst STEINKELLNER. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, 257. Wien: Verl. der Österr. Akad. der Wiss., pp. 1032–1036.
- (2007). "Historiographical Material on Early sKyid-grong (Gathered from Local Documents and bKa'-brgyud-pa Sources)". In: *The Pandita and the Siddha: Tibetan Studies in Honor of E. Gene Smith*. Ed. by Roman N. PRATS. Dharamshala: Amnye Machen Institute, pp. 286–303.
- WANGDU, Pasang & Hildegard DIEMBERGER (1996). *Shel dkar chos 'byung = History of the "White Crystal": Religion and Politics of Southern La stod / Ngag dbang skal ldan rgya mtsho; Translation and Facsimile Edition of the Tibetan Text by Pasang Wangdu and Hildegard Diemberger in Cooperation with Guntram Hazod*. Denkschriften / Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, 252. Wien: Verl. der Österr. Akad. der Wiss.
- WILLSON, Martin & Martin BRAUEN, eds. (2000). *Deities of Tibetan Buddhism: the Zürich Paintings of the Icons Worthwhile to See: Bris Sku Mthoñ Ba Don Ldan*. Boston, MA: Wisdom Publications.
- YAMAMOTO, Carl S. (2012). *Vision and Violence: Lama Zhang and the Politics of Charisma in Twelfth-Century Tibet*. Brill's Tibetan Studies Library, 29. Leiden; Boston: Brill.

ONLINE SOURCES

Nitartha International, 2013, accessed March 2013, <http://www.nitartha.org/>.

SCHUH, Dieter, 2013. *Tibet-Encyclopaedia*, accessed March 2013, <http://www.tibet-encyclopaedia.de/>.

Tibetan Buddhist Resource Center, 2013, accessed March 2013, <http://tbrc.org/>.

INDEX

- A-ma dpal, 20
 Amitābha, 82
A ru ra stone, 49
 Ārya Va-ti bzang-po, 9, 19, 20, 30, 50
 Atiyoga, 83, 131
 Avalokiteśvara, 9, 40, 50, 71, 82, 91,
 92, 113

 Ban-mi-rong, 20
 'Ba'-ra-ba bKa'-brgyud-pa, 47, 48, 50
 Bar-bong, 135
 bCo-brag, 51, 124
 bDe-chen Kun-tu bzang-po, 30
 bDe-chen rab-brtan, lHa-btsun, 27
 bDe-chen rdo-rje, rGyal-thang-pa, 47
 bDe-skyid-gling, 23, 24
bdud, 118, 125
 bDud-'dul rdo-rje, 51, 56, 60, 125
 bDud-'joms rin-po-che 'Jigs-bral
 ye-shes rdo-rje, 3
 Bhr̥kūtī, 50
 Bhutan, 17, 21–23, 26, 27, 29
bka' babs lung bstan, 83
bKa' brgyad, 90, 91
bka' rnying, 8, 72, 269
bKa' thang, 5, 28
bKa' thang sde lnga, 5
bka' yig, 14, 15, 18
 bKra-shis dpal-'bar, 31, 32
 bKra-shis dpal-'bar, lHa-khang, 55
 bKra-shis dpal-bzang, x, 44, 45, 56,
 118
 bKra-shis-lde, 13–15
 bKra-shis rdo-rje, x, xi, 58
 bKra-shis rnam-rgyal, 59
 bKra-shis-sgang, 47, 55, 130
 Bla-ma A-li, *see* Nyi-zla klong-gsal

 Bla-ma sMan-mgur, 265
 Bla-ma Theg-pa, 265
 Bla-ma 'Tsho-byed, 50, 60, 124, 134,
 144
 Blo-bzang bstan-pa, 47, 50–52, 59,
 71, 117, 119, 124, 126,
 134, 268
 Blo-bzang bstan-pa'i nyi-ma,
 Paṇ-chen bla-ma, 58
 Blo-bzang dpal-ldan ye-shes,
 Paṇ-chen bla-ma, 58
 Blo-gros rgyal-mtshan, Chos-rgyal
 'Phags-pa, 9, 16
 Blo-gros rgyal-mtshan, Sog-bzlog-pa,
 24, 25
 Bodhnāth, 55
 Bo-dong paṇ-chen Phyogs-las
 rnam-rgyal, *see* Phyogs-las
 rnam-rgyal, Bo-dong
 paṇ-chen
 Bon, 3, 4, 20
 Brag-dkar bsam-gling, 39
 Brag-dkar Chung-bzang, 265
 Brag-dkar rta-so, 38–40, 42, 43, 47,
 50, 97, 103, 117, 121,
 124, 136, 265
 Brag-dmar chos-gling, *see* Zva-phug
 Brag-skya rDo-rje-rdzong, 266
 'Bras-spungs, 66, 142
 'Brog-mi dPal-gyi ye-shes, 46
brtan ma bcu gnyis, 11
 bSam-'grub-lde, 32
 bSam-'grub rdo-rje, Zhang-blon,
 28–30
 bSam-'grub-rtse, 33
 bSam-gtan bzang-po, dGe-slong,

- 120, 126
bSam gtan mig sgron, 5
 bSam-yas, 27, 28, 46, 99
 bSod-nams chos-skyong, 21
 bSod-nams dbang-phyug-lde, 32, 33, 265
 bSod-nams dbang-po, Zhva-lu
 mKhan-chen, 264
 bSod-nams dpal-ba, 22
 bSod-nams-lde, 10, 15–17, 36, 70
 bSod-nams rgyal-mtshan,
 Ko-brag-pa, 138
 bSod-nams rgyal-mtshan
 dpal-bzang-po, 16
 bSod-nams rgya-mtsho, 37–40, 71,
 83, 88, 89, 97
 bSom-po, 51, 125
 bsTan-'dzin nor-bu, 11, 32, 48, 62
 bsTan-'dzin ras-pa, 44
 bsTan-gnyis gling-pa, 11, 20, 26–32,
 37, 39, 41, 42, 44, 51, 59,
 62–64, 67, 69–71, 79, 89,
 266, 269
 bsTan-pa, bCu-dpon, 64, 136, 144
 bSul, 266
btsan, 118
 bTsum, x–xii, 8, 37, 38, 42, 45, 49,
 51, 61, 64, 66, 77, 124
 bTsun-pa chos-legs, 20, 265
 'Bum-lde-mgon, 9, 37, 69
 Bum-thang, 22
 Buri Gandhaki, 44
 Bya-bzang bKra-shis-steng, 26
 Byams-pa dkon-mchog, Ngag-dbang,
 39, 40, 71, 82, 91, 93
 Byams-pa phun-tshogs, gNas-pa
 Rab-'byams-pa, 265
 Byams-pa Ye-shes 'byung-gnas, 265
 Byams-sprin lha-khang, 24, 25, 30,
 31, 42, 43, 55, 56, 62, 64,
 71, 117, 135
 Byang, 57, 142
 Byang-'brog, 24
 Byang-chub-gling, 21
 Byang-chub gling-pa, *see* bSod-nams
 chos-skyong
 Byang-chub rgyal-mtshan, Phag-mo
 gru-pa, 11
 Byang-chub-ri, 60
 Byang-chub seng-ge, Mar-lung-pa,
 60, 265
 Byang-gter, 18, 19, 39, 41, 53, 62,
 71, 91, 92, 106
 Byang-sems Legs-pa dkon-mchog,
 38, 88
'byung po, 90
 bZang-po grags-pa, Ri-khrod-pa, 13,
 55, 129
 Cang, 50, 55, 60, 124, 129
 Che-mchog-pa, Chos-rje, 25, 28, 30,
 31
chig brgyud, 83
 'Chi-med dPal-lidan lhun-grub,
 rTa-sga mKhan-chen, 268
 'Chi-med 'od-zer, 42, 48, 52, 79,
 263–270
chos bdag, 47, 56, 59, 119
 Chos-'byung[-phug], 118
 Chos-dbang rgyal-mtshan, 20, 21,
 265
 Chos-dbyings rdo-rje, 10th
 Karma-pa, 39
 Chos-dpal bzang-po, 16
 Chos-dpal rgyal-mtshan, 264
 Chos-'khor bde-chen, 264
 Chos-kyi dbang-phyug, 6th
 Zhva-dmar-pa, 38, 92
 Chos-kyi dbang-phyug,
 Kun-mkhyen, 60
 Chos-la, 118
 Chos-lung, 26
 Chos-rgyal-po, bCu-dpon, 52, 126,
 268
 Chos-rje Brag-dmar, 265
 Chos-rje Kun-tshang, 33
 Chos-rje rdzong-pa, *see* rGyal-dbang
 seng-ge
 Chos-sdings, 48, 123

- Chos-skyong rgyal-mo, 16
 Chos-skyong seng-ge, 265–267
 Chu-bzang, 27, 266
 Chu-kha rdzong-pa, 265
Cintāmaṇīcakra-tārā, 106
dag snang, 90
 Dākini, 82, 92, 111, 112, 122, 138, 140, 267
 Dar-rgyas-rdzong, 265
dbu mdzad, 37, 78, 87
 dBus, 24, 142, 268
 dGa'-ldan, 66, 142
 dGa'-ldan 'Phel-rgyas-gling, 33, 58, 66, 133, 141
 dGa'-ldan pho-'brang, 33, 34, 70
dGe bsnyen nyi shu rtsa gcig, 90
 dGe-'dun lhun-grub, Paṇ-chen, 264
 dGe-'dun rgya-mtsho, 2nd Dalai Lama, 264
dgongs gter, 5
 dGon-pa-dkar, 48, 49, 123
 dGon-pa-sgang, 38, 88
 dGun, 35, 54, 128
 dGun-mdā', 35, 47
 Dhaulagiri, 43
 Ding-ri, 9, 49, 138
 dKyun, 35
dmar khrid, 91
dmu, 118
 dNgos-grub-lags, Zhal-ngo, 58, 133
 dNgos-grub rgyal-mtshan, *see* rGod-ldem-can
 Dohā, 38
 Dol En-rtser, 60, 134
 Dol-gru-bzhi, 135
 Dol-po, region, xi, 39, 44, 47, 51, 60–62, 71, 135
 Dol-po, village, 50, 124
 dPal-'byor lhun-grub, 267
 dPal-'byor lhun-grub, 'Khon-ston, 267
 dPal-'byor rgyal-mtshan, 47
 dPal-dar-ba, 264
 dPal-khud-mtsho, 11
 dPal-mdzes rgyal-mtshan, Gur-ston, 263, 264
dpon zhang, 28
 Dri-med kun-dga', 21
 Dvags-po, 21, 23
 'Dzam-gling, 47, 50, 124
 Five Treasure-Discoverer Kings, 20, 21
Gaṅgā'i chu rgyun, 4
 Gangs-zhur-mo, 49, 123
 Gar-dbang don-grub, 42, 45
 gCung Ri-bo-che, 59, 134, 265
 Glang-chu, 124
 Glang-mkhar gSal-ba'i yang-rtse, *see* Glang-po-mkhar
 Glang-'phrang, 49, 59
 Glang-po-mkhar, 50, 54, 64, 127–129, 136
 Glang-skor, 49
 Gling-mo-kha bDe-ba chen-po'i pho-brang, 23
 gNam-sgo zla-gam, 17, 49, 59, 123
gnas bdag, 118
gnas yig, 23
 gNubs Sangs-rgyas ye-shes, 5, 46
 gNyams, *see* mNyam
'gong po, 62
 Gorkha, 50, 63, 72, 129
 Grags-pa rgyal-mtshan, Lo-chen, 10
gre mo, 65, 107, 108, 138
 Gro-mo-khud, 17
 Grong-bde-can, 54
 Gro-thang, 54, 124, 128
 Grub-mchog dbang-po, 38
 Grva, 47, 48, 50, 123
gSan yig, 4, 53
 gSang-chen rab-brtan nor-bu-gling, 44
gsang gter, 57, 133
 gSang-sngags rdo-rje, 11
 *gSar-phug, 45, 56, 71
 gSer-brang, x, xii, 38, 44, 66, 216
 gSer-mdog-can, 27

- gTam-zhing, 22, 27
 gTer-bdag gling-pa, 4, 19, 51, 60, 90
gter gsar, 8, 51, 71
gter ma, 3–6
gter rnying, 51
gter ston, 3, 146
gter yig, 106, 215
gtor ma, 62, 94, 105, 120, 135, 215
 gTsang, 24, 33, 70, 142, 264, 268
 gTsang-chung, 96, 123, 142
 gTsang-pa sde-srid, 33, 39
 gTsang-po river, 9
 gTsang-rong, 26
 gTsang-smyon He-ru-ka, 20, 39, 78, 90, 97
 gTso-tsho-ba, 267
gtum mo, 41
 Gu-ge, 9, 10
 Gu-ge-ma dKon-mchog bzang-mo, 28
 Gung-thang, *see* Mang-yul
 Gung-thang
 Gung-thang chos-sde, 10, 20
 Gung-thang la, 11, 13
Gung thang rgyal rabs, 9, 16, 19, 20, 33, 36, 44
 Gur, 25, 42, 48, 60, 71, 264, 269
Gur lha brgyad, 106
 Gur-ser, 12
 Guru Chos-dbang, 12, 21, 52, 91, 106, 129
 Guruyoga, 56, 71, 89, 92, 93, 215
 Gushri Khan, 33
 Gyes-phug, 50, 55, 124, 129
 'Gyur-med bde-chen, 265
 gZhi-kha Rin-spungs, 25
 gZhis-ka-rtse, 33

 hidden valley, 8, 10, 16–18, 22–26, 43, 44, 49, 51, 56, 59, 70, 71, 123, 263
 homavidhi, 92
 Hor, 11, 17, 19, 22–29
hor bzlog, 28, 29

 “inner biography”, 7, 46
 'Jam-dbyangs chos-'phel, 266
 'Jam-dbyangs mkhyen-brtse'i dbang-po, 21
 'Jam-dbyangs rin-chen rgyal-mtshan, 11
 'Jam-dbyangs rnam-rgyal rgya-mtsho, 'Ju-mi-pham, 51
 'Jam-mgon kong-sprul Blo-gros mtha'-yas, 4
 'Ja'-tshon snying-po, 38, 39, 44, 59, 60, 62, 98
 'Jigs-med-'bangs, 10
 'Jigs-med bstan-pa'i nyi-ma, 4
 'Jigs-med gling-pa, 5, 133
 Jo-bo sku-lha, 140

 Ka-dpe-nas, sKyid-grong rDzong-dpon, 54, 55
 Kaḥ-thog rig-'dzin Tshe-dbang nor-bu, 9, 33, 44
 Kailāśa, 39, 56
 Kamalaśīla, 138
 Karma Blo-bzang, 36, 38–40, 42, 48–51, 55, 59, 61, 62, 71, 82, 84, 88, 92
 Karma bsTan-skyong dbang-po, 33, 39
 Karma Chos-'phel, 40–43, 46, 47, 49, 51, 62, 71, 82, 97–99, 103, 107, 117
 Karma dGe-legs, 269
 Karma gling-pa, 5, 56, 90
 Karma Gu-ru, 42, 49, 60, 123, 134
 Karma 'Phrin-las dbang-po, 42
 Kashgar, 29, 63
 Kashmir, 63
kha byang, 43, 117
 Khams, 35, 51, 55, 56, 83, 125, 130, 132
 Khams-gsum rnam-rgyal, 24, 25, 30
 Khecara, 103
 'Khon, 32
 Khra-'brug, 99

- Khri-srong lde-btsan, 13, 17, 46, 70
 Khrom-se, 124
 Khumbu, 17, 23, 60
 Khyung-rdzong dkar-po, 33, 58
 Khyung-tshang, 21
 Klong-chen rab-'byams-pa, 11
 Klu-sman dkar-mo, 43, 118
 Klu-yul, mNyam, 50, 51, 54, 120,
 124, 125, 127
 Kong-po, 21, 53, 54, 127
 Ko-ron, 142
 Kun-bzang dbang-mo, 78, 143, 145
 Kun-bzang grags-pa rdo-rje, 32
 Kun-bzang klongs-yangs, 51
 Kun-bzang nyi-zla grags-pa, 22, 24,
 25, 28, 30–32
 Kun-dga' blo-gros, 31, 32
 Kun-dga' blo-ldan, 264
 Kun-dga' chos-kyi rgya-mtsho,
 lHa-btsun, 27
 Kun-dga'-gling, 49
 Kun-dga' grags-pa, 21, 23
 Kun-dga' legs-pa, 'Brug-smyon, 27
 Kun-dga' lung-rigs, Phug-ri-ba, 265
 Kun-dga' rgyal-mtshan, Sakya
 Paṇḍita, 40, 263, 264
 Kun-dga' rgyal-mtshan, Bla-ma, 61,
 135
 Ku-thang, xi, 8, 38, 42, 44, 45, 131,
 134, 146
 Kyung-ga-phug, x, 61, 134

 Ladakh, 10, 63
 La-ldebs, 30, 42, 48, 49, 123, 124
Lam rim, 39, 89
lam yig, 31
 La-stod Byang, 12, 14, 20, 28, 59
 La-stod lHo, 9, 15, 20, 25, 32
 lCags-sprag-pa lHa-bu Tshé-ring
 don-ldan, 54
 Legs-ldan rdo-rje, 11, 12
 Legs-pa dpal-bzang, 264
 Legs-rtse, 57, 132
Le'u bdun ma, 13, 103
 lHa-chos bSod-nams-skyid, 30
 lHa-dbang rgyal-mtshan, 16, 20, 36
 lHa-lung, 24
 lHa-mdun, 36–38, 47, 48, 50, 52,
 58, 59, 66, 71, 78, 85–87,
 89, 117, 122, 126, 142,
 268
 lHa-sa, 25, 29, 33, 53, 55, 66, 98,
 99, 127, 129, 142
 lHo-brag, 20–23, 26
 lHo-gter, 19
 lHo-kha, 134
lho nub gung gsum, 37
 lHo-rtsis-kyi lha-khang, 27
 Ling-ba, 47, 48, 50, 55, 119, 123,
 124
 Loktripāla, 106
 lTas-dga', *see* rTa-sga
 Lu-bu-ba, 265
 Lug-rtse, *see* Legs-rtse
 Lum-pa nas-can, 54
 Lung-rigs rgya-mtsho, 264

 Ma-bdun ras-chen, 264
 Ma-gcig lab-sgron, 59
 Ma-gcig Zhva-ma, 32, 138
 Mahāmudrā, 98, 113, 265
 Maitreya, 66, 142
 Manaslu, xiii, 35, 36, 52, 57, 126
 Mang-yul Gung-thang, 6–21, 23–28,
 31–33, 35–37, 39, 40, 47,
 48, 51, 54–56, 58, 60,
 62–64, 66, 67, 69–73, 79,
 89, 264, 265, 269
 Mañjuśrī, 89, 106
 Mar-lung, 57, 60, 133, 134
 Mar-lung-dgon, 60
 Mar-pa, 20
 mChod-lung, 20
 mChog-grub-gling, 23, 24
 mChog-grub-lde, 15, 70
 mChog-ldan mgon-po, 11, 20–29,
 39, 62–64, 67, 69–71, 89
 mDo-chen bKa'-brgyud-pa, xii, 9, 25,
 42, 48, 49, 61, 264, 269
 mDo-rta-rab, 135

- mDo-sngags gling-pa, 21, 26
 mDzeng-rdo-smug, 56
mDzod lnga'i gter chen, 12, 14
 Men-zhang, 267
 Me-srong-gnas, Zhal-ngo, 64, 129, 136
 mGon-po rdo-rje, rGod-tshang-pa, 47
 Mi-'gyur rdo-rje, gNam-chos, 123
 Mi-'gyur rdo-rje, rDo-dmar-ba, 49
 Mi-la ras-pa, 20, 38–40, 44, 47, 54, 55, 78, 90, 266, 269
 Mi-nyag, 35, 36, 83
 Mirzar Haidar Dughlāt, 29
 mKha'-gro-gling, 17
 mKhan-pa-lung, 17, 22–24, 59
 mKhar-bang, 49, 124
 mNga'-bdag, xi, xii, 10, 57–59, 72, 134
 mNga'-bdag lHa-btsun, 16
 mNga'-bdag rgyal-po, 9, 69
 mNga'-ris, 264
 mNga'-ris gTer-ston, 7
 mNgon-dga'i ltag-la, 119
 mNyam, 35–38, 42, 45, 47, 48, 50–52, 54, 62, 64, 71, 77, 121–124, 126, 142
 mNyam-med rDor-dpal, 264
 Mol-mi-'khyil, 11, 58
 Mongol, 10, 12, 17, 18, 33, 58
 mTha'-dul lha-khang, 25, 54, 57, 62, 71, 99
 mTshe-rkyen, *see* 'Tsho-rkyen
 Mughal, 63
 Mu-khri btsan-po, 13, 28, 29, 265
 Mukthināth, 43
mu le gangs, *see* Dhaulagiri
 Mu-rtse-khrod, 43, 117, 118
 Muslim, 29, 63
 Mustang, 20, 39, 51, 52

 Nam-mkha' brgya-byin, 11, 32
 Nam-mkha' bstan-pa'i rgyal-mtshan, Byang Tā-dben, 14, 15
 Nam-mkha' chos-sgron, 267
 Nam-mkha' lhun-grub, 49, 61
 Nam-mkha' rdo-rje, 'Ba'-ra-ba, 49
 Nam-mkha' rdo-rje, Gur-ston, 61
 Nam-mkha' rdo-rje, Kyung-ga phug-pa, x, 61, 134
 Nam-mkha' sangs-rgyas, 266, 267
 Nang-khong, 135
nang nus pa'i dbang lnga, 41
 Nang-tshar, 142
 Nāropa, 40, 98, 99
 Ngag-dbang Blo-bzang rgya-mtsho, 5th Dalai Lama, 3, 4, 18, 19, 33, 40, 50, 53, 57, 58, 66, 72, 127, 142, 267
 Ngag-dbang bKra-shis grags-pa, 24
 Ngag-dbang bsam-gtan, 60, 134
 Ngag-dbang bsTan-'dzin nor-bu, rDza Rong-phu Bla-ma, 60
 Ngag-dbang bzang-po, lHa-rtse-ba, 40, 91
 Ngag-dbang dkon-mchog grags-pa, rNga-chen-pa, 39, 40, 91
 Ngag-dbang rnam-rgyal, 47, 62
 Ngag-dbang ye-shes, 47
 Ngag-dbang ye-shes, rJe 'Ba'-ra-ba, 47
 Ngag-gi dbang-po, Byang-bdag, 18, 19, 32
 Ngam-ring, 142, 268
 NGMP/CP, x, 8, 60, 62, 145–147, 215–217, 263
 Ngor, 90
 Nor-bu bde-chen, 48, 49, 51, 61, 71, 123, 134
 Nor-'dzin dbang-mo, 32
 Northern Treasure, *see* Byang-gter
 Nub-ris, x–xii, 8, 35–38, 42, 44, 45, 57, 134, 141, 146, 216, 263, 265, 266, 268, 269
 Nyang-ral Nyi-ma 'od-zer, 12, 21, 52, 90, 91, 106
 Nyi-lod, bTsum, x, xii, 37, 38, 45, 49, 51, 61, 66, 77
 Nyi-ma grags-pa, 55, 56, 59, 71, 130, 132, 134

- Nyi-zla-grags, rDzong-chen, 264
 Nyi-zla kha-sbyor-phug, 27
 Nyi-zla klong-gsal, 59, 60, 71, 134
nyul le, 133, 134

 Oddiyāna, 83
 'Od-gsal-phug, 55, 129
 'Od-gsal-sgang, 52, 54, 61, 126, 127, 270
 'Od-zer rgya-mtsho, *see* 'Chi-med
 'od-zer
 Öljeitü, 10
 O-rgyan bstan-'dzin, 51, 62
 O-rgyan chos-skyid, 62
 O-rgyan dpal-bzang, 51–53, 61, 62, 71, 125, 126, 134
 O-rgyan gling-pa, 5, 11, 38
 “outer biography”, 7, 35, 77, 79, 145, 215, 263

 Padma dbang-'dus, 44, 59
 Padma dbang-rgyal, mNga'-ris
 paṇ-chen, 11, 12, 24
 Padma dkar-po, 4th 'Brug-chen, 39, 40, 91
 Padma don-grub, 44
 Padma gling-pa, 3, 21–23, 27, 89, 92
 Padma lhun-grub, 44
 Padma 'phrin-las, 18, 19, 51, 92
 Padma Rig-'dzin, 56
 Padma rnam-rgyal, *see* Nyi-ma
 grags-pa
 Padma-tshal, 17
 Padma tshe-dbang rgyal-po, *see*
 bsTan-gnyis gling-pa
 Padmasambhava, 3, 10–13, 16, 19, 26–30, 37–41, 44, 46–50, 55, 62–64, 70, 71, 78, 82, 83, 88–92, 104, 113, 117, 118, 120, 125, 130, 136, 144
 Pha-dam-pa Sangs-rgyas, 32, 49, 123, 138
 Phag-mo gru-pa, 11, 20, 24

 'Phags-pa lha-khang, 19, 30, 50, 54, 60, 66, 124, 142
 Pho-brang-sdings, 17
 'Pho-lung-pa Karma bsam-grub, 55, 56
 'Phrin-las bdud-'joms, 31
 Phun-tshogs-lde, 14, 15, 70
 Phun-tshogs rnam-rgyal, 33
 Phye-slangs, 96
 Phyogs-las rnam-rgyal, Bo-dong
 paṇ-chen, 10, 20
 Potala, 50, 54, 113, 129
 Po-to-ba Rin-chen-gsal, 39

rab 'byams bka'i dbang, 41, 113
 Rab-'byung dgos-med, Slob-dpon, 48, 122, 268
 Rag-ma, 50, 54
 Rang-byung rdo-rje, 3rd Karma-pa, 49
Ras chung snyan brgyud, 39–43, 62, 71, 91, 97, 103
 Ras-chung-pa rDo-rje grags-pa, 39, 40, 90
 Ratna gling-pa, 11
 Ra-zam, 43, 45, 118
 rDo-rje-brag, 18, 19
 rDo-rje bzhad-pa-rtsal, *see* Chos-kyi
 dbang-phyug,
 Kun-mkhyen
 rDo-rje chos-rdzong, *see* Brag-skya
 rDo-rje-rdzong
 rDo-rje dpal-'byor, 266, 267
 rDo-rje gling-pa, 11, 20–24, 26, 65
 rDo-rje phur-pa, *see* *Vajrakīlaya*
 rDzogs-chen, 12, 26, 37–39, 42, 46, 48, 62, 64, 65, 71, 78, 83, 89, 122, 131, 139, 266
 rDzong-dkar, 10, 23, 24, 28–30, 33, 36, 54, 55, 58, 72, 133, 140, 142, 265, 267
 rDzong-dpon, 33, 54, 55, 58, 64, 67, 72, 79, 127–129, 133, 135
 rDzong-lha dkar-po, 43, 118
 rDzong-sgo, 264, 268, 270

- rDzong-sgor gur-bsam-pa, 264
 rGod-ldem-can, 4, 11–19, 23,
 25–27, 29–32, 39, 41, 43,
 44, 46, 52, 62–64, 67,
 69–72, 89, 90, 106, 118,
 135, 148, 266
 rGod-tshang-gling, 39, 42, 45
 rGya-gar-ma, 30
 rGyal-dbang seng-ge, Chos-rje
 rdzong-pa, 35, 41, 42, 45,
 47, 48, 51, 52, 58, 61, 62,
 64–67, 71, 77, 79, 83,
 121, 122, 126, 133, 134,
 139, 142–144, 263,
 267–270
 rGyal-dbang seng-ge, Rab-'byams-pa,
 33
 rGyal-mtshan dpal-bzang-po,
 'Ba'-ra-ba, 47
 rGyal-rtse, 23, 64, 136
 rGyal-thang-pa, 47, 59, 60, 134
 rGya-'og, 134
rGyud bzhi, 87
 Ri-bo bkra-bzang, 12, 15, 66, 142
 Ri-bo dpal-'bar, 14, 15, 25, 30, 44,
 50, 266
 Ri-bo rTa-la, 264, 266–268, 270
Rin chen gter mdzod, 3, 30, 90, 106
 Rin-chen-dgon, 50, 55, 129
 Rin-chen-rdzong, 92
 Rin-chen rnam-rgyal, lHa-btsun, 39
 Rin-chen sgrol-ma, 32
 Rin-spungs-pa, 20, 26, 32, 33
 rNam-rgyal-lde, 19, 20, 54
rNying ma'i chos 'byung, 3
 Rong, 127
 Rong-chen, 25
 Ron-mdä', 55
 Ros, 52, 126, 134, 142
 rTa-la, 263
 rTa-rab, 61, 135
 rTa-sga, 264–268
 Rud, 45, 52, 65, 126, 138, 142, 263,
 264, 266–269
sa gter, 5
 Sa-'dul dgon-pa, 51
 Sa-lha-ba, 54
 Samagaun, x, xii, 45, 52, 56, 57
 Samantabhadra, 82, 128, 132, 136
 Sangs-rgyas dpal-bzang, 26
 Sangs-rgyas gling-pa, 11, 21, 28, 89
sbas yul, *see* hidden valley
 “secret biography”, 7, 46, 108, 119
 Seng-ge bsam-grub-phug, 27, 29
 Seng-ge-lung, 96
 Seng-ge rgyal-mtshan, Chos-rje, 36
 Seng-ge rnam-rgyal, 59
 Se-ra, 66, 142, 267
 sGang-skyid-pa, 54, 55
 sGrags, 46
sgron ma drug, 46
 Shākya bDud-'dul, 42
 Shākya bzang-po, 11, 25, 28
 Shākya mchog-ldan, gSer-mdog
 paṇ-chen, 27
 Shākya rgyal-mtshan, 51
 Shākyamuni, 82
 Sham-po, 46
 Shangs, 25
 Shel-brag-ri, 38
 Shel-dgon-pa, 44
 Shel-dkar, 9
 Shel-phug, 37, 38, 40, 43, 48, 54, 55,
 58, 59, 61, 62, 64–66, 71,
 77, 88, 98, 103, 108,
 117–120, 123, 127, 130,
 133, 135, 136, 138–141,
 143, 145, 268
 Sher, 50
 Sher-pa, 60
 Shes-rab dpal-bzang, 19, 20
shog ser, 44, 67
 Sikkim, 14, 15, 17, 60, 134
 sKos-rje dkar-po, 43, 118
 sKu-lha dpal-rdzong, *see* Jo-bo
 sku-lha
 sKu-tshab gter-lnga, 51, 52
 sKyang-srib, 64, 136

- sKyid-grong, 9, 10, 14, 19, 24, 25,
 30, 32, 36, 38, 40, 42, 47,
 48, 50, 54, 55, 58, 60, 64,
 71, 72, 79, 124, 128, 129,
 135, 142
 sKyid-mo-lung, x, 8, 10, 14, 16–18,
 24, 25, 38, 43–45, 56, 64,
 70, 71, 108, 117, 140,
 263, 369
 Slob-dpon 'Gyur-med, x, xii, 58
 sMin-grol-gling, 18, 19, 60
 sMon-la, 124
 sNa-dkar-rtse, 22, 28
 sNa-khung-phug, 114
 sNa-mo-lung, 12
 sNa-nam rDo-rje bdud-'joms, 13, 46
 sNang-sgom ras-pa, Ru-thog-pa, 265
 sNyams, *see* mNyam
 sNye-mo, 25, 264, 267
 sNye-shang, 39
 sNying thig, 5
 sNyings, 42, 45, 48, 52, 65, 123,
 138, 142, 263, 264, 266,
 268, 269
 Sog-bzlog-pa Blo-gros rgyal-mtshan,
 see Blo-gros rgyal-mtshan,
 Sog-bzlog-pa
 Solu, 60
 Southern Treasure, *see* lHo-gter
 sPa-gro stag-tshang, 27, 29
 sPags-ma, 108
 sPang-zhing, 25, 124
 sPong-lung, 266, 268, 270
 sPo-rong, 9
 sPra-dum-rtse, 53, 54, 57, 59, 60, 72,
 127, 132, 142
 sPu-gri-phug, 46
 sPung-rgyan, *see* Manaslu
 sPungs-po Ri-bo-che, 27
 sPu-rang, 9, 10
 sPyod Glang-po-mkhar, *see*
 Glang-po-mkhar
 Strong-btsan sgam-po, 25, 50, 63, 70
 sTag-can 'bum-pa, 46
 sTag-lung, 22
 sTag-tshang chos-'khor-sgang, 36
 sTang-gshong, 135
 sTobs-rgyal-mtshan, mKhas-grub, 27
 sTong-gsum dPal-'bar-ba, 265

 Ta-lar rgyal-le, 264
 Tang-rtsibs, 120
 Thab-la, 38, 64, 124, 136
 Thang-stong rgyal-po, 11, 59, 265
 Thod-rgal, 46
 Ting-kyu, 135
ti śrī, 16
 Tshe-brtan rgyal-mtshan, 27, 29, 46
 Tshe-dbang bsam-'grub, 266
 Tshe-dbang bSod-nams rgyal-po, 31
 Tshe-dbang rgyal-po, sKyid-grong
 dpon-po, 54, 55
 Tshe-ring dpal-bzang, 60, 134
 Tshe-ring rgyal-mo, 28
 Tshe-rkyen, *see* 'Tsho-rkyen
tshes bcu, 83, 104, 119
 Tshe-spungs gsang-ba'i gter-gnas, 27
 'Tsho-rkyen, 265
 Tsong-kha-pa Blo-bzang grags-pa, 39,
 90

 'U-yug sGos-sngon, 27

 Vairocana, 42, 117
 Vajrakīlaya, 12, 41, 49, 71, 106
 Vajrapāṇi, 90
 Vajrasattva, 43, 44, 71, 82, 112, 117
 Vajravārāhi, 12, 41, 90, 98, 103, 106,
 108

 Yang-grong-pa, rDzong-dkar
 rDzong-dpon, 55
yang gter, 27, 29, 30, 43, 44, 64, 71,
 72, 266
 Yang-rdzong, *see* Yongs-rdzong
yan lag bdun pa, 82, 105
 Yar-log, 120
 Yar-lung, 38, 46
 Ye-shes mtshan-can, 264

- Ye-shes mtsho-rgyal, 62, 82
 Ye-shes rnam-rgyal, sGrub-chen, 46,
 119
 Yi-dam, 88, 98, 125
 Yol-mo, 17, 39, 42, 45
 Yol-mo sprul-sku, 11, 25, 32, 48, 50,
 62
 Yongs-rdzong, 46
yon mchod, 14
 Yon-tan phun-tshogs, 59
 Yon-tan rgya-mtsho, *see* 'Chi-med
 'od-zer
 Yüan, 11, 16, 17

 Zab-bu-lung, 25
 Zang-zang lha-brag, 12, 14
 Za-rong gtsang-po, 35
 Zhabs-dkar Tshogs-drug rang-grol, 5
 Zhing-shag-pa Tshe-brtan rdo-rje, 33
 Zil-gnon dbang-rgyal rdo-rje, 32, 50
 Zil-gnon rdo-rje, rGyal-thang-pa, 47,
 49, 59, 60, 119, 134
 Zla-gam gnam-sgo, *see* gNam-sgo
 zla-gam
 Zva-phug, 42, 48, 52, 58, 64, 65,
 122, 126, 133, 136, 137,
 139, 144, 264, 268–270

PLATES

Please note that for the purpose of keeping the file size of this free PDF to a minimum the following images appear in reduced resolution.



[1] Gar-dbang Zla-ba rgyal-mtshan



[2] Rigs-'dzin Gar-dbang rdo-rje



[3] Fingerprint-seal, *Zab tig chos dbyings nang gsal*



[4] Mes-mes bKra-shis rdo-rje



[5] Slob-dpon 'Gyur-med



[6] Bla-ma Ye-shes



[7] Karma Mi-'gyur rdo-rje rin-po-che



[8] gSer-brang monastery



[9] Nyin-lha



[10] The monks of gSer-brang



[11] The bTsum valley



[12] Kyung-ga-phug



[13] The inside of Kyung-ga-phug



[14] The gorges of Ku-thang



[15] Samagaun



[16] Manaslu

MAP OF sKYID-MO-LUNG

sBas-yul skyid-mo-lung

