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IN DEUTSCHLAND · SUPPLEMENTBAND 38

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FRANZ STEINER VERLAG STUTTGART
2007

LIFE, TRANSMISSIONS, AND WORKS OF
A-MES-ZHABS NGAG-DBANG-KUN-DGA'-
BSOD-NAMS, THE GREAT 17TH CENTURY
SA-SKYA-PA BIBLIOPHILE

BY JAN-ULRICH SOBISCH



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2007

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Table of contents

Table of contents - v

Acknowledgements - ix

Transliteration - ix

Introduction - 1

The biographies of A-mes-zhabs - 2

The manuscripts - 5

Main elements of the collected writings - 6

The colophons - 7

Part I: Life and transmissions

Chapter 1: A-mes-zhabs's life - 9

1. Introduction to the biographical notes on A-mes-zhabs - 10

1.2. An abbreviated account of A-mes-zhabs's life - 13

1.3. The lists at the end of the *Supplement to the Genealogy* - 28

Chapter 2: The transmissions - 33

A. Cakrasaṃvara - 34

B. The six yogas of Nai-gu-ma and related teachings - 38

C. The *pañcakrama* instructions of Guhyasamāja - 42

D. Mind-training (*blo sbyong*) - 44

E. The instructions of Gur-gyi-mgon-po - 46

F. The instructions of cutting off (*gcod*) - 46

G. Avalokiteśvara in the tradition of Tshem-bu - 47

H. Mus-chen's transmissions of the pith instructions of *Nā ro mkha' spyod* - 48

I. Red Yamānataka - 49

J. rTse-gdong-khri-chen's transmissions - 49

K. Ngag-dbang-chos-grags's transmission of the *Nā ro mkha' spyod* - 50

L. Miscellaneous *mkha' spyod* transmissions - 51

M. The teachings of the four-faced Mahākāla in the *Ha la nag po'i be bum* with supplements - 52

N. Vajrabhairava teachings according to the system of Rwa - 54

O. One Hundred *sādhana*s of the Sa-skyapa forefather's teachings - 57

P. Vajrakīla transmissions - 57

Q. *rDzogs chen a ti yo ga* teachings - 59

R. Yamāntaka teachings - 59

S. bKa'-gdams-pa teachings - 60

T. The cycle of the minor sciences (*thun mong gi rig gnas*) and of the six great works pertaining to sūtra - 61

Chapter 3: Brief outline of the records of teachings - 65

A. The record of teachings of bSod-nams-dbang-po - 66

B. The record of teachings of Grags-pa-blo-gros - 66

C. The record of teachings of Mus-chen Sangs-rgyas-rgyal-mtshan - 67

D. The record of teachings of Nam-mkha'-dpal-bzang - 68

E. The record of teachings of Kun-dga'-bsod-nams-lhun-grub - 68

- F. The record of teachings of lHu-phu-ba 'Bum-chen Kun-dga'-dpal-'byor - 69
- G. The record of teachings of Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa - 69
- H. The record of teachings of dBang-phyug-rab-brtan - 69
- I. The record of teachings of Ngag-dbang-chos-grags - 71
- J. The record of teachings of mThu-stobs-dbang-phyug - 73
- K. The record of teachings of sPyan-snga Chos-kyi-spyan-ldan Kun-dga'-don-grub - 73
- L. The record of teachings of A-mes-zhabs - 74
- M. Supplement - 74

Part IIa: The works

Chapter 1: The title lists - 75

The title lists of the collected works of A-mes-zhabs - 75

The late works - 80

The volumes of the extant manuscript collection - 80

Chapter 2: Printed works - 83

Chapter 3: Missing titles - 87

Chapter 4a - Concordance 1: *Old title list* - manuscript collection - *International Buddhist Academy-Edition* - 91

Chapter 4b - Concordance 2: *International Buddhist Academy-Edition* - manuscript collection - *Old title list* - 105

Chapter 5: Technical remarks - 133

Dates of composition and other calculations provided by A-mes-zhabs - 136

Part IIb: Catalogue

- Vol. 1 (*ka*) - 141
- Vol. 2 (*kha*) - 159
- Vol. 3 (*ga*) - 169
- Vol. 4 (*nga*) - 177
- Vol. 5 (*ca*) - 193
- Vol. 6 (*cha*) - 203
- Vol. 7 (*ja*) - 221
- Vol. 8 (*nya*) - 229
- Vol. 9^a (*ta^a*) - 245
- Vol. 9^b (*ta^b*) - 255
- Vol. 10 (*tha*) - 269
- Vol. 11^a (*da^a*) - 281
- Vol. 11^b (*da^b*) - 291
- Vol. 12 (*na*) - 309
- Vol. 13 (*pa*) - 313
- Vol. 14 (*pha*) - 321
- Vol. 15 (*ba*) - 325
- Vol. 16 (*ma*) - 349
- Vol. 17 (*tsa*) - 357
- Vol. 18^a (*tsha^a*) - 377

Vol. 18 ^b (<i>tsha</i>) -	397
Vol. 19 (<i>dza</i>) -	431
Vol. 20 ^a (<i>wa</i> ^a) -	435
Vol. 20 ^b (<i>wa</i>) -	441
Vol. 21 (<i>zha</i>) -	455
Vol. 22 (<i>za</i>) -	475
Vol. 23 (<i>'a</i>) -	485
Vol. 24 (<i>ya</i>) -	501
Vol. <i>x</i> ^a -	505
Vol. <i>x</i> -	509
Appendix: A <i>thang ka</i> of A-mes-zhabs -	529
Indexes -	535
Index of dated works -	539
Index of works mentioned or identified in the colophons or remark sections -	551
Index of persons -	569
Index of places, buildings, and rooms -	593
Abbreviations and bibliography -	603

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J.-U. Sobisch

København, November 2006

Transliteration

Other than in previous volumes of the VOHD series, we use the Wylie transliteration:

<i>ka</i>	-	<i>ka</i>	<i>ta</i>	-	<i>ta</i>	<i>ca</i>	-	<i>tsha</i>	<i>ra</i>	-	<i>ra</i>
<i>k'a</i>	-	<i>kha</i>	<i>t'a</i>	-	<i>tha</i>	<i>c'a</i>	-	<i>tsha</i>	<i>la</i>	-	<i>la</i>
<i>ga</i>	-	<i>ga</i>	<i>da</i>	-	<i>da</i>	<i>ja</i>	-	<i>dza</i>	<i>sa</i>	-	<i>sha</i>
<i>ña</i>	-	<i>nga</i>	<i>na</i>	-	<i>na</i>	<i>va</i>	-	<i>wa</i>	<i>sa</i>	-	<i>sa</i>
<i>ča</i>	-	<i>ca</i>	<i>pa</i>	-	<i>pa</i>	<i>za</i>	-	<i>zha</i>	<i>ha</i>	-	<i>ha</i>
<i>c'a</i>	-	<i>cha</i>	<i>p'a</i>	-	<i>pha</i>	<i>za</i>	-	<i>za</i>	<i>a</i>	-	<i>a</i>
<i>ja</i>	-	<i>ja</i>	<i>ba</i>	-	<i>ba</i>	<i>'a</i>	-	<i>'a</i>			
<i>ña</i>	-	<i>nya</i>	<i>ma</i>	-	<i>ma</i>	<i>ya</i>	-	<i>ya</i>			

Introduction

The Sa-skyapa A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1659) was one of the most eminent religious masters and historians of seventeenth-century Tibet. He composed an enormous oeuvre of more than seven hundred titles. But despite his great fame among Tibetan scholars, comparatively few of his works were ever carved onto printing blocks, and therefore his works remained largely inaccessible and unexplored until recently. Now, however, with the discovery of an almost complete manuscript collection of his works and with its publication by Sa-skyapa scholars in Nepal, he will surely receive more attention as a major Tibetan author, especially of works on history and *vajrayāna* practice.¹

Through this book I aim at drawing attention to A-mes-zhabs and his life's achievements. My prime focus is on describing the manuscripts of his works, to stimulate their study and thus to advance the knowledge of Tibetan history and literature. While preparing the present catalogue of A-mes-zhabs's works, I soon realized that the transmissions he received (and passed on) as documented by his records of teachings (*gsan yig*) and many of his writings deserved more

¹ Tibetan scholars of the *Sakya International Buddhist Academy (Sakya IBA)* in Kathmandu, Nepal, have prepared in 2000 an edition under the guidance of Khenpo Appey. Not all works, however, of the manuscript collection were incorporated (see p. 129 ff.) and many works of tantric contents, I have been told by Khenpo Appey, were not held to be fit for public circulation.

attention. Though my investigation of some of these aspects has now branched off into a project of its own (chiefly focusing on the lineages of his transmissions),² I have included here some brief chapters on the contents of the transmissions that he received from his teachers. I furthermore felt the need to introduce this book with a brief account of A-mes-zhabs's life. But with the limited space and time available, I have confined myself chiefly to summarizing the brief Tibetan posthumous accounts of his life without attempting a critical biography. A more detailed biography would certainly be desirable, but this would also demand a careful study of the rich accounts of his life by his contemporaries that are now available.

* * *

A-mes-zhabs was born in 1597 into the 'Khon family, a lineage that claimed divine descent and whose early ancestor, dKon-mchog-rgyal-po (1034-1102), had founded the monastery of Sa-skya in 1073. A-mes-zhabs's father, sNgags-'chang Grags-pa-blo-gros (1563-1617), and his uncle, 'Jam-dbyangs-bsod-nams-dbang-po (1559-1621), were the twenty-sixth and twenty-fifth Sa-skya throne-holders (*khri 'dzin*) after dKon-mchog-rgyal-po, who is counted as the first. In 1620, A-mes-zhabs succeeded his uncle, father, and elder brother as the twenty-eighth throne holder of Sa-skya. He then gave back his monk vows that he had received two years earlier, in order to produce male offspring for the 'Khon family lineage, in which he was then the sole surviving layman at that time (another brother was celibate). In his early forties, he witnessed a period of unrest in Tibet that turned into an outright war, which eventually led to the establishing of the dGa'-ldan Pho-brang government in 1641/42 and the appointment of the fifth Dalai Lama as ruler. During this period, A-mes-zhabs seems to have acted as a peacemaker between the opposing parties. In the remaining almost two decades of his life, he managed to continue his enormous literary production until he passed away at the age of sixty-two in 1659.

The biographies of A-mes-zhabs

Now that the collected works of A-mes-zhabs have become accessible, we have, in addition to the posthumous account of his life that is contained in the *Supplement to the Genealogy*, three further full-fledged biographies at our disposal. The earliest biography is a work called *The Great Deeds of Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po: An Ocean that Contains the Precious Miraculous Qualities* (*nga* 6). Its author, Śākya'i Bhadanta Maitri Dhyāna Sāgara, i.e. the full monk Byams-pa-bsam-gtan-rgya-mtsho, composed this extensive biography of 271 folios in 1651, when A-mes-zhabs was in his fifty-fourth year, eight years before his passing. In the colophon he explains that he based the account of A-mes-zhabs's childhood on other biographies and on the songs (*gsung mgur*), etc., composed by A-mes-zhabs himself.³ The songs make up the middle part of volume one of the extant collection and consist of forty-six manuscripts amounting to a total of seventy-four folios. But it is unclear which "other biographies" are referred to. The author further explains that he based his account of A-mes-

² In the fall of 2003 I was awarded a research grant by the *German Research Council (DFG)* to investigate the records of teachings in detail. Due to my commitments at Copenhagen University, however, I was impelled to hand over the project to a successor, in order to ensure that this promising line of research can be carried through.

³ Folio 271v (of that work = folio 287v of volume *nga*): *da lta'i gzhon nu'i rol rtsed kyi mdzad pa rnams rnam thar gzhan dang rje nyid kyi gsung mgur sogs la brten.*

zhabs's activities from his seventeenth to his twenty-fifth year on the most extensive of the three biographies that A-mes-zhabs himself composed of his principal teacher, Mus-chen Sangs-rgyas-rgyal-mtshan.⁴ Mus-chen, however, passed away when A-mes-zhabs was in his twenty-first year. Should we conclude that Mus-pa-chen-po's biography contained information on the four years following his passing, or did the author of this biography of A-mes-zhabs have other sources for that period? Perhaps the author simply miscalculated the number of years in his account.

The biographer furthermore states that he reported the events of the following twenty(?) years of A-mes-zhabs life, namely from his twenty-fifth to forty-fifth(?) year, from memory, since those years coincided with the time he acted as a servant of A-mes-zhabs. He says that this was from his own twenty-seventh to forty-fourth year, which actually adds up, however, to only seventeen years.⁵ This remark allows us, nevertheless, to calculate Byams-pa-bsam-gtan-rgya-mtsho's time of birth to the latter half of the final decade of the sixteenth century. The biography also covers A-mes-zhabs's activities in the following decade, namely "until the present fifty-fifth year" (i.e. 1651). The biographer states that he clearly remembers these events, even though he apparently no longer served as an attendant. For unclear points, he requested clarification "from the guru [i.e. A-mes-zhabs] himself."⁶ He wrote the text in the first half of the ninth month of the same year (i.e. 1651) in Sa-skya.

From my point of view, the biography has three parts, i.e. the first part, which focuses on the previous lives of A-mes-zhabs, the second part, which starts on folio 51r and deals with A-mes-zhabs's childhood, youth and early adulthood, and the third part, which begins roughly in the middle (ca. fols. 135-140), coinciding with those years that the author himself has witnessed. The parts that deal with A-mes-zhabs's life are subdivided by Byams-pa-bsam-gtan-rgya-mtsho into eleven chapters. The following chapter headings can be found both on folio 50v and at the beginnings of the chapters (with minor variations):

- (1) How A-mes-zhabs performed miraculous deeds in his childhood (*gzhon nu'i dus nyid du ngo mtshar gyi spyod pa ji ltar mdzad pa'i tshul*, fol. 51r),
- (2) How he entered into the gate of the precious teachings and studied and practiced his forefather's teachings (*bstan pa rin po che'i sgor zhugs te, yab chos sogs la gsan sbyong ji ltar mdzad pa'i tshul*, fol. 71v),
- (3) How he was led by the excellent leaders and appointed as the regent of all [Sa-skya-pas?] (*rnam 'dren dam pas rjes su b zung zhing gang gi rgyal tshab tu mnga' ji ltar gsol ba'i tshul*, fol. 87r),
- (4) How he studied correctly (*tshul [bzhin du]?*) under many excellent teachers such as his three principle leaders [i.e. his father, uncle, and Mus-chen] and how he mastered sūtra and mantra (*mchog gi 'dren pa gsum sogs dam pa mang po las sna tshogs pa'i chos tshul gsan te mdo rgyud kun la dbang ji ltar 'byor ba'i tshul*, 134v)

⁴ Folio 271v f. (of that work = folio 287v f. of volume *nga*): *dgung lo bcu bdun nas nyer lnga'i bar gyi mdzad 'phrin phal cher nyid kyis mdzad pa'i rje mus chen buddha'i mtshan can gyi rnam thar sarga gsum pa nyid la gzhi byas*. The three biographies of Mus-chen Sangs-rgyas-rgyal-mtshan are mss. nos. 2, 3, and 4 of volume 5 (*ca*) of the extant collection.

⁵ Folio 272r (of that work = folio 288r of volume *nga*): *de nas bzhi bcu zhe lnga'i bar gyi ngo mtshar ba dag / rang nyid kyi bgrang gzhi nyer bdun nas zhe bzhi'i bar dam pa gang gi zhabs 'bring 'bral med du zhus pa nas blo la nges par yod*.

⁶ *Ibid.*: *zhe lnga nas da lta dgung lo lnga bcu nga lnga pa'i steng na bzhus pa yan chad kyi rnam par thar pa rang blur gsal ba dang / mi gsal ba nams rje nyid la dogs gcod zhus*.

- (5) How he perfected the invoking ritual services of limitless deities of meditation and Dharma protectors and became learned, disciplined, and altruistic (*mtha' yas pa'i yi dam dang chos skyong gi thugs rgyud bskul ba'i bsnen pa mthar phyin zhing mkhas btsun bzang gsum gyi yon tan yi ltar mnga' ba'i tshul*, 144r)
- (6) How his mental continuum was blessed by gurus, deities of meditation, etc., through the power of that [practice], how he found the nectar of the prophecy and developed the virtuous signs of accomplishment (*de'i stobs kyis bla ma yi dam sogs kyis thugs rgyud byin rlabs te lung bstan gyi bdud rtsi brnyes shing legs byas kyi dge mtshan ji ltar mnga' ba'i tshul*, 158v)
- (7) How he displayed in the kingdom of the perfect teachings the king of empowerment on the throne of initiation as prophesied by gurus and Dharma protectors (*bla ma dang chos skyong gi lung bstan bzhin yongs rdzogs bstan pa'i rgyal srid la dbang bsgyur ba'i chos kyi khrir zhabs sen dbang gi rgyal po ji ltar bkod pa'i tshul*, 183v)
- (8) Having displayed [empowerments] in that way, how he established the three supports with their fillings, etc., [and how], in general, he established the great waves of teaching activities (*de ltar bkod nas rten gsum bzhugs gnas dang bcas pa bzhengs pa sogs spyir bstan pa'i bgyi ba rlabs po che ji ltar bskrun pa'i tshul*, 189v)
- (9) How he clarified the precious teachings through marvelous activities [such as] chiefly the three activities of a scholar [i.e. teaching, debating, and composing] (*bye brag tu mkhas pa'i bya ba rnam pa gsum gtso bor gyur pa'i rmad du byung ba'i mdzad 'phrin gyi sgo nas bstan pa rin po che ji ltar gsal bar mdzad pa'i tshul*, 259v)
- (10) How he increased the unstained family lineage and the upholders of the excellence of the teachings so that the precious teachings, which are the source of benefit and happiness, may continue for a long time and never decrease (*phan bde'i 'byung gnas bstan pa rin po che yun du gnas shing mi nyams pa'i phyir dri ma med pa'i gdung rigs dang chos kyi bsod pa'i bstan 'dzin ji ltar spel ba'i tshul*, 264r)
- (11) How, based on that, he spontaneously established activities and continuously developed the signs of virtuous (*de la brten nas mdzad pa'i 'phrin las lhun gyis grub cing rgyun mi 'chad pa'i dge mtshan ji ltar mnga' ba'i tshul*, 268v)

This biographer's scribe, the full monk Byams-pa-rdo-rje-rin-chen, composed a supplement to this biography in the fourth month of 1658, i.e. nineteen months prior to A-mes-zhabs's passing. The ninety-eight folio manuscript bears on its title page the title: *The Biography of Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po*, which Improves the Ocean that Contains the Precious Miraculous Qualities. The title in the colophon is: *Supplement to the Great Deeds of 'Jam-dbyangs Bla-ma, Who is Endowed with the Name of Kun-dga', Which is an Ocean of Miraculous Qualities: An Incessant Rain of Perfect Nectar* (nga 21). The colophon mentions the attendant and treasurer bSod-nams-rab-brtan as the one who requested the work.

The third of the large biographies is called the *Supplement to the Incomplete Years of Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po's Biography, Namely the Fifty-fifth Year up to the Present: An Incessant Rain of Faith that Improves the Ocean of Good Virtuous Activities* (x^a 2). This work of sixty folios, composed by a certain Kun-dga'-blo-gros, supplements the previous two works. In its colophon the author mentions that he, from his twentieth to his thirtieth year, had been a servant and attendant of A-mes-zhabs, and that he wrote it in the sixth month of an iron year, the earliest possible such year being 1660.

All three biographies, which make up altogether 429 folios, have previously been unavailable. They are especially valuable as contemporaneous or near-contemporaneous accounts of A-mes-

zhabs's life. Their colophons describe two of the authors, namely bSam-gtan-rgya-mtsho and Kun-dga'-blo-gros, as his former attendants, and Byams-pa-rdo-rje-rin-chen, the author of the first supplement, as having been at least a contemporary in Sa-skya monastery.

A different Kun-dga'-blo-gros, an important later Sa-skya-pa throne-holder whose full name was Kun-dga'-blo-gros-sangs-rgyas-bstan-pa'i-rgyal-mtshan (1729 to 1783 or 1790), composed the fourth of the large biographies. He included this work in his *Supplement to the Genealogy*, i.e. in the first addendum to A-mes-zhabs's famous *Great Sa-skya Genealogy* (*Sa skya gdung rab chen mo*). This work covers in 122 pages of the modern reprint edition A-mes-zhabs's whole life from 1597 to 1659 in a chronological manner, focusing on the main events of his life, his travels, and the teachings he received or imparted. It appears to be a condensed version of the *Great Deeds* and its supplements. I have chosen this work (together with the *Abbreviated Biography*)⁷ as the major basis for my brief account of A-mes-zhabs's life.

The manuscripts

Microfilms of A-mes-zhabs's works were made available to the *Nepal-German Manuscript Preservation Project (NGMPP)* in Kathmandu between 1995 and 1996, and we succeeded in preparing both film and paper copies of this treasure-trove with the permission of their owner. Prior to this, the original manuscripts remained in the Chinese Nationalities Library of the Cultural Palace of Nationalities in Beijing, and they are presently believed to be stored somewhere in the Lhasa area.

The collection consists of thirty volumes with more than 700 titles, written on about 12,000 folios in *dbu-med* script. Being manuscripts, the books are not of uniform appearance. The size, number of lines, and handwriting differ from title to title. In four cases the same volume number appears on volumes containing different titles (namely volumes *ta*, *da*, *tsha*, and *wa*), and two further volumes bear no volume number at all. Also a number of titles appear twice, and a small number of titles seem to be missing. The collection thus seems to consist of at least two different manuscripts of his oeuvre that were later combined into one.

Fortunately, almost every volume possesses its own title list (*dkar chag*), and even more fortunately, the collection contains in the fourth volume a title list of the collected works that enumerates 514 titles. The compiler of this catalogue mentions near its beginning that it was compiled for A-mes-zhabs's collected works as they existed in the fifty-third year of the author, i.e. in 1649, ten years before his passing.⁸ It is therefore an extremely valuable source for investigating the compilation of A-mes-zhabs's works.⁹

Relatively few of A-mes-zhabs's works were carved onto wood blocks and therefore brought into wider circulation. In a survey I found twenty-eight block-printed works mentioned in two

⁷ The *Abbreviated Biography* is probably a contemporary work. Its author is stated to be Mi-nyag-mgon-po (cf. *TBRC P6212*). It was published in Beijing in 1996.

⁸ *Nga* 11, folios 298r-312r: *dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bka' bum dkar chag*. The author of this catalogue is a certain Bhadanta bSam-gtan, i.e. most certainly the same Śākya'i Bhadanta Maitri Dhyāna Sāgara (the full monk Byams-pa-bsam-gtan-rgya-mtsho) who authored *The Great Deeds*, the earliest and largest biography of A-mes-zhabs up to his fifty-fourth year, which also includes a very similar catalogue beginning on fol. 255v.

⁹ For further details about the title lists, see pp. 75, 91, and 105.

traditional and two modern catalogues.¹⁰ Although this list may still have gaps, it is clear that not all of even his major works were carved onto blocks, let alone his whole oeuvre. Without a careful historical study of the life and times of A-mes-zhabs, however, it would be premature to speculate why the entire collected works of this eminent master were never printed. We may nevertheless assume that the lack of funds for a certainly expensive carving and printing project that the publishing of A-mes-zhabs's works would have been was to some degree connected with the dGe-lugs-pa political supremacy, starting in 1642.

Main elements of the collected writings

One of the feats of this collection of writings are the records of teachings received (*gsan yig*), which make up the largest part of volume two (*kha*) of the extant collection. Eleven records of teachings are contained on 383 folios. These documents are a gold mine for the study of the transmission of teachings in the Sa-skyapa tradition. I have described them in one preliminary article and have devoted two brief chapters of the present book to them.¹¹ As mentioned above, they are also the subject of a research project at Munich University.

Of great interest are the biographies contained in the extant manuscript collection. These include the three above mentioned biographies of his principal teacher, Mus-chen Sangs-rgyas-rgyal-mtshan, and a biography of Kun-dga'-dbang-phyug (1424-1478), fourth abbot of Ngor, who was a nephew of the founder of Ngor, the great Kun-dga'-bzang-po (1382-1456), and a teacher of Glo-bo mKhan-chen bSod-nams-lhun-grub (1446-1532). Furthermore there is a 138-folio biography of Go-rams-pa bSod-nams-seng-ge, a medium-length biography of 'Jam-dbyangs-kun-dga'-bsod-nams, a.k.a. Sa-skyapa Lo-tsa-ba 'Jam-pa'i-rdo-rje (1485-1533), twenty-third throne holder of Sa-skyapa and abbot of Na-lendra, and another biography of dKon-mchog-lhun-grub, tenth abbot of Ngor (1497-1557).¹² Ten biographies, however, are unfortunately missing, such as those of his grandfather, Ngag-dbang-kun-dga'-rin-chen, his uncle, bSod-nams-dbang-po, his father, Grags-pa-blo-gros, and one or two of Go-rams-pa bSod-nams-seng-ge.¹³

Among the histories found in the extant manuscript collection, the most important is, without a doubt, A-mes-zhabs's famous *Great Sa-skyapa Genealogy*, the *Sa skyapa gdung rabs chen mo*, composed by him in his thirty-third year, 1629. He also composed a large number of histories telling the origins and development of specific religious traditions, such as the bKa'-gdams-pa tradition, or of specific tantric cycles, such as the yoga-tantras, Hevajra, *Path with Its Fruit* (*lam 'bras*), Cakrasaṃvara, Guhyasamāja, Kālacakra, Yamāntaka, and Mahākāla traditions, amounting to nine different titles in well over a thousand folios.

His oeuvre is similarly impressive for his various tantric commentaries, treatises, and ritual works. He wrote hundreds of works on the above-mentioned deities, as well as on Nairāmyadevī, Vajrabhairava, Vajrakīla, Vajrayoginī, various Dharmapālas, and teachings pertaining to the lower tantras and also to many "new-translation" tantras. His other works on the *Path with Its Fruit* cycle, poetics, orthography, music, and instructions and registers (*dkar chag*) of various types are numerous. In contrast to that, his *siddhānta* of the perfections vehicle stands out as his sole work on the philosophical schools of Buddhism.

¹⁰ See pp. 83 ff.

¹¹ See pp. 33 ff. and 65 ff.

¹² For Na-lendra and its abbots, see Jackson (1989a). For Ngor and its abbots, see Jackson (1989c).

¹³ For the missing titles, see pp. 87 ff.

The Colophons

A-mes-zhabs's skills as a historian are obvious not only from his *Great Sa-skya Genealogy* and other writings of historical interest, but also from the colophons of his works in general. In these he reveals a remarkable willingness and efficiency in conveying historical and bibliographical data that are unique even for Tibetan colophons. His colophons sometimes comprise several folios and describe in detail the circumstances under which he wrote the works. For larger works, he lists the previous works—Indian as well as Tibetan—upon which he based his composition, often differentiating them into basic and secondary sources and into works that were only used to illuminate individual points. He also mentions oral instructions that he received and points out peculiar circumstances, such as the fact that he once found certain notes that he incorporated into a given composition between the pages of a book of one of his teachers. As a rule, he indicates the precise place and time of completion, specifying even the room and day. In most cases, he uses at least two (Indian and Tibetan) systems of chronology, and he sometimes mentions the time that has passed since the foundation of his monastery, etc. In rare cases, he even mentions specific events that took place during the composition, such as the visit of a patron or king to the monastery. Apart from the documentation of the manuscripts as such, the analysis of the colophons is therefore the major contribution of the catalogue proper.

It had been my initial plan to use the colophons of A-mes-zhabs's writings as a means of mapping out a literary history of those areas with which his writings are concerned. I soon discovered, however, that for producing results that were as concrete as possible, it would be wisest to focus on two areas of A-mes-zhabs's writings at the most. One area that almost went without saying was the literature of the *Path with Its Fruit* (*lam 'bras*) teachings, a speciality of the Sa-skyapa, whose treatment covers a lot of ground in his writings. Closely connected to that is the Hevajra literature, which is often treated in the colophons and records of teachings together with the *lam 'bras* literature. The material that I was able to gather from four earlier title lists (*dkar chag*),¹⁴ two Hevajra commentaries by Ngor-chen Kun-dga'-bzang-po (1382-1456),¹⁵ six

¹⁴ (1) *Kyai rdo rje'i chos skor gyi dkar chag* by Grags-pa-rgyal-mtshan. *Sa-skyapa'i bKa' 'bum* 3/27, 205v-206v.

(2) *dKar chag* by Nyi-lde-ba Nam-mkha'-bzang-po. See the *Lam 'bras khog phub bde mchog chos 'byung: Two Historical Studies of the Sa-skyapa Lam-'bras and Cakrasamvara Traditions*, New Delhi, 1974. It was composed by A-mes-zhabs in 1621 (in the manuscript collection *ba* 6, 148r-151r).

(3) *Lam 'bras lam skor lhag ma rnams dang bcas pa'i tho yig* by Mus-srad-pa rDo-rje-rgyal-mtshan (= gTsang-byams-pa). See the *Lam 'bras khog phub bde mchog chos 'byung: Two Historical Studies of the Sa-skyapa Lam-'bras and Cakrasamvara Traditions*, New Delhi, 1974. It was composed by A-mes-zhabs in 1621 (in the manuscripts *ba* 6, 151r-155r).

(4) *dPal kyai rdo rje'i sgrub thabs kyi rgya cher bshad pa bskyed rim gnad kyi zla zer* by Ngor-chen Kun-dga'-bzang-po. *Sa-skyapa'i bKa' 'bum* 9/55, 3r-211r. The title list appears on pp. 174/4/5-175/1/3.

¹⁵ (1) *dPal kyai rdo rje'i sgrub thabs kyi rgya cher bshad pa bskyed rim gnad kyi zla zer* by Ngor-chen Kun-dga'-bzang-po. *Sa-skyapa'i bKa' 'bum* 9/55, 3r-211r.

(2) *dPal kyai rdo rje'i rgyud 'chad pa'i sngon du 'gro ba rgyud sde spyi'i rnam gzhaq la nye bar mkho ba'i legs bshad* according to the teachings of Ngor-chen Kun-dga'-bzang-po noted down by (Nyag-re) dPal-gyi-rgyal-mtshan, edited by A-mes-zhabs (*pa* 7).

Hevajra and *lam 'bras* commentaries by A-mes-zhabs¹⁶ and, in particular, the literary-historical notes on the Hevajra cycle by one of Ngor-chen Kun-dga'-bzang-po's direct disciples, edited by A-mes-zhabs,¹⁷ is extensive. Thus I have decided to publish this material in a separate book, the *Hevajra and Lam 'bras Literature of India and Tibet as Seen Through the Eyes of A-mes-zhabs*.

¹⁶ (1) *dGyes mdzad rdo rje'i chos skor 'chad pa'i sngon 'gro'i spyi bshad 'phrin las rab rgyas* (vol. *pa*, fols. 290r-303r).

(2) *Tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdo rje'i rtsa ba'i rgyud brtag pa gnyis pa'i don 'grel khog phub legs par bshad pa rgyud 'grel sgo brgya'i lde mig* (vol. *pa*, fols. 304r-363r).

(3) *Tshul bzhi sngon du 'gro ba dang bcas pa'i dpal kyai rdo rje'i rtsa rgyud brtag pa gnyis pa'i tshig 'grel rgyud bshad bstan pa rgyas pa'i nyin byed* (vol. *pha*, fols. 1r-240v).

(4) *Gangs can bstan pa'i mnga' bdag rje btsun chen po sa skya pa'i yab chos kyai rdo rje'i rgyud gsum sngon 'gro tshul bzhi dang bcas pa'i don 'grel zin bris rin po che'i gter mdzod* (vol. *pha*, fols. 241r-337v).

(5) *Yongs rdzogs bstan pa rin po che'i nyams len gyi man ngag gsung ngag rin po che'i byon tshul khog phub dang bcas pa rgyas par bshad pa legs bshad 'dus pa'i rgya mtsho* (vol. *ba*, fols. 78r-238v).

(6) *dPal kyai rdo rje yab yum gyi sgrub thabs phyi nang gi bskyed pa'i rim pa'i rnam par bshad pa dgyes rdor chos kun gsal ba'i nyin byed* (vol. *ma*, fols. 155r-307v).

¹⁷ *rJe btsun sa skya pa'i gsung rab la 'jug tshul legs par bshad pa'i yi ge bod yul 'gro kun bsgrod pa'i chos sgo phyogs brgyar ring du phye ba*, according to the teachings of Ngor-chen Kun-dga'-bzang-po noted down by Chos-dpal-bzang-po and edited by A-mes-zhabs (vol. *kha*, fols. 384r-393v).

Part I: Life and Transmissions

Chapter 1

A-mes-zhabs's Life

If one considers that the period that was witnessed by A-mes-zhabs unquestionably marked the beginning of radical changes in Tibet that continue to exert their influence until the present time, it must surprise that so little research has been done on the early seventeenth century. Excellent sources, I believe, to open up that period for further research, are the biographies of A-mes-zhabs's life. That material will be introduced in the first section of the present chapter, to be followed by an abbreviated account of A-mes-zhabs's life.

During my occupation with the works of A-mes-zhabs, I began to sense that he saw the transmission of his forefathers's teachings as a central task of his life. The numerous transmissions he received from his teachers and their documentation in the traditional form of records of teachings (*gsan yig*) deserve to be mentioned here. I therefore focus in chapter two on some of the most significant transmissions and present them here as perceived by A-mes-zhabs, namely as cycles of teachings (*chos skor*) with their various sub-topics. In chapter three I provide a general outline of the records of teachings. Both, the presentation of the most significant transmissions and the general outline should prove useful in future research on the religious literature of Tibet.

1. Introduction to the biographical notes on A-mes-zhabs

The documentation and investigation of the literary output of such a great Tibetan writer, collector, and compiler as the great bibliophile A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597-1659) could hardly be complete without at least a brief sketch of his life. Indeed, much of A-mes-zhabs's efforts must be seen against the background of the general developments in Tibet and the particular background of his own tradition's history. By the seventeenth century, both the political power and the religious importance of the Sa-skyapas had long declined. A-mes-zhabs himself had no essentially new teachings to add; his main contribution—and that is his great importance for the historian of Tibetan literature—was to preserve, reestablish, and edit, as much as possible of the precious contributions of his forefathers.¹⁸ In this he almost exclusively concentrated on tantric studies and practices, and on history.

Despite the somewhat inferior conditions in Sa-skyapa (as compared to the golden period between the twelfth and fifteenth centuries), A-mes-zhabs appears not necessarily to have been "a victim of his times." In any case, his greatest literary contributions had already been penned before the period of great unrest, war and invasion in Tibet in the early 1640s (for example almost all of his writings on history), and he had obviously furthermore been able to add a number of important works during this and later periods. But the fact that so many of his works have survived only as manuscripts and were never carved into blocks was, as I have mentioned above, probably the result of the dGe-lugs-pa political supremacy of the following centuries, starting during A-mes-zhabs's life with the founding of the dGa'-ldan-pho-brang in 1642.

An in-depth treatment of the life of this remarkable Tibetan Buddhist master is beyond the scope of my study. There is no scarcity of materials—the main bibliographical sources on him easily add up to well over four-hundred folios of accounts by his direct contemporaries (two of his biographers had spent decades as his attendants) and about one-hundred and fifty pages of modern print by later writers.¹⁹ The problem *is* rather the over-abundance of newly available material (at least for me, under the present conditions). The biographies by his contemporaries that have only become available through the discovery of our manuscript collection are packed with information. These works should be of great interest for any historian of the crucial period starting with the unrest in Southern Tibet in 1638 (in which A-mes-zhabs seems to have been involved on several occasions as a peace-maker) and ending in the period of the consolidation of power in the hands of the dGa'-ldan-pho-brang during the second half of the century. Particularly interesting is A-mes-zhabs's relation to the rulers of gTsang, namely Karma-phun-tshogs-mam-rgyal (r. 1611-1621) and his son Karma-bstan-skyong-dbang-po (r. 1621-1642).²⁰ The relation between the Sa-skyapas and Karma-phun-tshogs-mam-rgyal was such that the king issued in 1620 an order, according to which A-mes-zhabs was to take over the throne in Sa-skyapa. After the ruler's death the next year, his son, who was only sixteen when he followed his father on the throne, continued a close relationship with A-mes-zhabs in particular. In 1622 he invited him to gZhis-ka-rtse, received initiation from him and exempted the monasteries of Sa-skyapa from taxes. Further visits took place in 1625 and 1627. In 1638, the king ordered a repelling ritual to ward off the foreign

¹⁸ Before I came to this conclusion myself after having investigated A-mes-zhabs's literary production, a statement to this effect had been made in a private conversation by the Ven. Khenpo Apey, under whose guidance the works of A-mes-zhabs have been newly edited at the *Sakya International Buddhist Academy* in Kathmandu, Nepal.

¹⁹ See my introduction.

²⁰ Cf. Smith (2001: 304).

(i.e. Mongol) invasion. A-mes-zhabs payed a last visited to the king in 1641, when the latter's fate was already decided. Another relation that should be investigated in more detail is that between rTse-gdong-khri-chen Kun-dga'-bsod-nams-lhun-grub (b. 1571), abbot of both Ngor and Zhwa-lu, who was through his birth in the Sa-skya 'Khon lineage related to A-mes-zhabs (A-mes-zhabs was his nephew), and the ruler Karma-bstan-skyong-dbang-po, at whose court he dwelled in the early 1630s.²¹ Given this obviously close relationship, it is notable that the Sa-skya-pas were never directly threatened through the Mongol troops. To be sure, A-mes-zhabs visited twice, namely in 1654 and in 1658, the Fifth Dalai Lama, who seems to have held him in particular high regard.²²

For the following abbreviated account of A-mes-zhabs's life, I have based myself chiefly on two later summaries: the *Supplement to the Genealogy*, composed by an important later Sa-skyapa throne-holder,²³ and a very abbreviated account composed by Mi-nyag-mgon-po (*Abbreviated Biography*), probably a contemporary of our times. On some occasions I have added information from the colophons and incipits of A-mes-zhabs's works, and on a few occasions from the large biography, the *Great Deeds*. I have furthermore supplemented the account with a preliminary survey of the most important transmissions he received from his teachers, based on the now-available records of teachings, and with a general outline of A-mes-zhabs's records of teachings as contained in volume *kha* of the manuscript collection.²⁴ My main focus has therefore been on aspects of his life most relevant for literary history, and I have made no attempt to write a critical biography.

If not specified otherwise, the sources for the following account are the *Abbreviated Biography* and the *Supplement to the Genealogy*. The following page numbers of these texts correspond to the years of A-mes-zhabs's life:²⁵

²¹ rTse-gdong-khri-chen Kun-dga'-bsod-nams-lhun-grub (b. 1571) was born into the Sa-skya 'Khon lineage and the rTse-gdong family. He served as both an abbot of Ngor and Zhwa-lu. For a biography of rTse-gdong-khri-chen Kun-dga'-bsod-nams-lhun-grub, see the *Great Genealogy Supplement*, pp. 48-113. rTse-gdong-khri-chen's and A-mes-zhabs's uncle-nephew relationship is mentioned on p. 89. rTse-gdong-khri-chen's and the ruler Karma-bstan-skyong-dbang-po's close relationship is described in detail in rTse-gdong's biography. Cf. also *TBRC P2511*.

²² For references regarding these events, see the footnotes in my abbreviated account of A-mes-zhabs's life below.

²³ The full name of the *Supplement's* author is Kun-dga'-blo-gros-sangs-rgyas-bstan-pa'i-rgyal-mtshan (1729 to 1783 or 1790). It must have been composed in the second half of the eighteenth century. See also my introduction.

²⁴ See pp. 33 ff., sections A-T. For the records of teachings (*gsan yig* and *thob yig*) of A-mes-zhabs, see Sobisch (2002). In my account of his transmissions, I have left out here the transmissions of Hevajra and *Lam 'bras*, which will be treated in detail in my forthcoming *Hevajra and Lam 'bras Literature* (a study of these literatures in India and Tibet as seen through the eyes of A-mes-zhabs, based on a teaching of Ngor-chen Kun-dga'-bzang-po, 1382-1456). For all other transmissions mentioned in this brief account, see chapter 2. The sections within that chapter are indicated by letters (A=Cakrasaṃvara, etc.) and numbers.

²⁵ In the case of the *Great Deeds*, the folio numbers can only be provided in an approximate manner. Especially in the first part of the *Great Deeds*, the narration is not strictly chronological; starting from the 1620s, it increasingly is. From 1651 onwards, the folio numbers refer to the *Great Deeds Supplement*.

Years	1597	1601	1602	1606	1607	1608	1609	1610	1611	1612
<i>Abbr. Biogr.</i>	3		4				5	5	6	6
<i>Supplement</i>	295	296	297	299	300	301		303		305
<i>Great Deeds</i>		52v	63r	63v	65v	69v	70r	72r	77v	78r

1613	1614	1615	1616	1617	1618	1619	1620	1622	1623	1624	1625
6	7			8		10	11	12			
306	309	319	320	326	329	335	342	344	346	347	349
		87r 160r			121r	125r	132v 187r	188r	197r	197v	199v

1626	1627	1628	1629	1630	1631	1633	1634	1635	1636	1637	1638
349	350	352	353	354	355	356	356	356	356	360	360
200r	202r	207r	209r	210v	212v	213r	216r	216r	216r	220v	221r

1639	1640	1641	1642	1643	1645	1646	1647	1648	1650	1651	1652
14		15						16		16	
361	363	363	364	365	367			368	371	373	373
222v	224v	224v	225r	226r	229r	229v	232r	237v	241v	246r/ 6r	6v

1653	1654	1655	1656	1657	1658	1659	1660!	Years
16				17	17	17	18	<i>Abbrev. Biography</i>
375	376	377	377	382	386	392		<i>Supplement</i>
20r	26v	40r	~53r	~57r	68r			<i>Great Deeds/Suppl.</i>

1.2. An abbreviated account of A-mes-zhabs's life

A-mes-zhabs was born into the family-lineage of the Dus-mchod-bla-brang, but later on made his residence the bZhi-thog-bla-brang. His father was sNgags-'chang Grag-pa-blo-gros (1563-1617), the 26th throne holder of Sa-skya, and his mothers was bSod-nams-rgyal-mo (1567-1613). Apart from A-mes-zhabs, they had two other sons, both older, namely 'Jam-dbyangs-mthu-stobs-dbang-phyug Grag-pa-rgyal-mtshan (1588-1646) and Ngag-dbang-kun-dga'-rnam-rgyal (1592-1620). The latter occupied the throne before A-mes-zhabs as the 27th throne holder. Grag-pa-blo-gros was in his thirty-fifth year when his wife gave birth to their youngest son in her thirty-first year. The biographies report his birthday as the fourteenth day of the first month.

In his first five years, A-mes-zhabs was never separated from his parents. His father bestowed the first vajrayānic blessings of initiations (*rjes gnang*) on him (*Yang phur*, *bDe mchog*, *Kyai rdo rje*, *Tshe dpag lha dgu*, *rDo rje phur pa*) and also taught him reading and writing. As a child, it is said, A-mes-zhabs revealed a very deep and profound mind, his behavior was peaceful and controlled, and since the little boy, despite his youth, appeared to be more experienced and learned than older people, people said: "He is [like] a great grandfather of the world" (*'jig rten pa'i a mes chen po zhig go*), and he became known as "A-mes-zhabs." The *Great Deeds* (53v f.) relates in this regard: When the little boy had reached his fifth year in 1601, he went for the first time to the temple built by his grandfather, Ngag-dbang-kun-dga'-rin-chen, that housed in its upper storey the images of the *Path with Its Fruit* lineage. He demanded to be lifted up, and then he pointed out the statues of his religious predecessors, one by one, by names "rDo-rje-'chang, bDag-med-ma, Birwa-pa," etc., up to sNgags-'chang Chos-kyi-rgyal-po (Ngag-dbang-kun-dga'-rin-chen). A little while before this, he had approached some spiritual teachers (standing?) by an old Thinka containing episodes from the life of Sa-pan and said: "Listen to my explanation of Sa-pan's life!" Then he recited the matching episodes from the *Chos rgyal ma* biography,²⁶ pointing to the scenes of the *thang ka*. The teachers were very surprised and later related this amazing incident to many people. Since the little boy, despite his youth, appeared to be more experienced and learned than older people, they said: "He is [like] a great grandfather of the world" (*'jig rten pa'i a mes chen po zhig go*), and he became known as "A-mes-zhabs."²⁷

When the boy was in his sixth year, at the time of the new-year festival in 1602, his father and uncle, Grag-pa-blo-gros and 'Jam-dbyangs-bsod-nams-dbang-po, prepared the installation of the three sons on the golden throne of Sa-skya. Like their father, they were all clad in white, wearing a scholar's hat (*pañ zhwa*), Dharma robes, etc. Thousands of monks from dBus and gTsang assembled and brought offerings when the ritual of installation on the throne was performed. Together with his father and the two elder brothers A-mes-zhabs received teachings of the Sa-skya-pa tradition, including initiations, reading transmissions, and pith instructions from the uncle, 'Jam-dbyangs-bsod-nams-dbang-po.

When A-mes-zhabs was in his tenth year (1606), his uncle bSod-nams-dbang-po continued the reading transmissions. They included the *Sādhanaśataka* (*sGrub thabs rgya rtsa*, see p. 57,

²⁶ The *Chos rgyal ma* is a biography of about five folios, written by Yar-klungs-pa [Byang-chub-rgyal-mtshan?]: *Bla ma chos kyi rje dpal ldan sa skya pañḍita chen po'i mnam par thar pa mdor bsdus pa*; it often appears in Sa-skya *Chos spyod* texts. See Jackson (1987) 17, 32 n. 4, 33 n. 5.

²⁷ "Zhabs" is the Tibetan equivalent of Skt. *pāda*, sometimes added to proper names and titles as a token of respect.

section O), and the collected writings of Sa-skyā Lo-tṣā-ba 'Jam-pa'i-rdo-rje (1485-1533), Ngag-dbang-kun-dga'-rin-chen (1517-1584) and bSod-nams-dbang-po himself.²⁸

In the next year, his 11th (1607), he received from his uncle the first *lam 'bras* teachings. 'Jam-dbyangs-bsod-nams-dbang-po was very fond of him and predicted on the basis of A-mes-zhabs's dreams that he would become an extraordinary throne-holder of Sa-skyā. He therefore started at that time to impart the complete oral transmission (*snyan brgyud*) of the Sa-skyā-pas to him, consisting of the actual instructions with their support, the reading transmissions, and so forth. In this connection he transmitted some thirty biographies of great Sa-skyā-pa masters to him, and especially the biography of sNgags-'chang-po Kun-dga'-rin-chen, which he told orally (*ljags lung*²⁹), made great confidence arise in his young disciple.³⁰

When 'Jam-dbyangs-bsod-nams-dbang-po was in his fifty-first year (1609), he took up residence (*gdan chags*) in rDo-rje-brag-rdzong and started a retreat (*sku mtshams bcad*).³¹ Together with his two brothers, A-mes-zhabs, who had now reached his twelfth year, completed within a period of six months the basic ritual service of mantra recitation (*rtsa ba'i gzhi bsnen*) of Hevajra with supplements starting from the tenth month of 1608 until the third month of 1609. Both father and uncle remained with them supporting their practices. Later, when the evocation and offering practices (*sgrub mchod*) of Nairātmya were newly arranged, A-mes-zhabs would say that it now "resembled the visions" of her he had had during this retreat (*'di'i ltas yin 'dra*).³² In the next year (1610), when in his fourteenth year, he composed at new-year a praise of Sa-skyā Paṇḍita³³ and the genuine wish for ordination (*nges 'byung*) arose in his mind. In the first part of the third month of the same year he received from his uncle simultaneously the *upāsaka* and *śramaṇera* vows in the dBu-rtse-rnying-ma'i-gtsug-lag-chen-po in front of a statue of sNgags-'chang-chen-po Kun-dga'-rin-chen and the statue of Buddha Śākyamuni, to which Sa-skyā Paṇḍita himself had offered his topmost hair lock (*gtsug phud phul ba*). From the same guru (i.e. his uncle) he received continuously many teachings of sūtra and mantra. When in the next year (1611) his eldest brother mThu-stobs-dbang-phyug left for Khams, A-mes-zhabs felt a great sadness and composed verses to overcome his torment.³⁴

Around that time(?), the three brothers also completed together with their uncle a ritual service of rDo-rje-phur-pa in the bDe-mchog-pho-brang. In a dream, A-mes-zhabs had a vision of

²⁸ These will be documented in my forthcoming *Hevajra and Lam 'bras Literature*, in the appendices IIc, e, and h.

²⁹ *bSod-nams-dbang-po's Record (7r)* says (lit.): "Bestowed from the top of the tongue" (*ljags steng nas gnang ba*), i.e. "told or given orally."

³⁰ The transmission of these biographies is documented in more detail in Sobisch (2002).

³¹ The text has "sixty-first year," but that must be a mistake.

³² Cf. the *Nairātmya sādhana (ba 20)* and the *Maṇḍala ritual of Nairātmya (ba 21)*, whose compositions were completed respectively on the twenty-seventh and twenty-eighth day of the fourth month of 1621.

³³ *Sa skyā paṇḍi ta kun dga' rgyal mtshan dpal bzang po la bstod pa dngos grub mchog stsol 'dod don kun 'grub, ka 12*, fols. 25r-26v. The colophon, too, mentions that A-mes-zhabs composed this prayer at the age of fourteen.

³⁴ Cf. *Legs par bshad pa yid kyi gdung sel, ka 114*, fols. 227v-230r.

the Buddha together with the *sthaviras*, etc., and of Virūpa. In accordance to this experience he composed his praise of Virūpa, '*Phags mchog ma*.³⁵

Between A-mes-zhabs's sixteenth and seventeenth year (1612-1613), the gTsang-pa sDe-srid Karma-phun-tshogs-rnam-rgyal conquered all the still independent fortresses (*rdzong mkhar mams*) in gTsang and this resulted in a great war (*sde 'khrug chen po*). At first the patrons of Sa-skyā, namely the formerly independent lords of g.Yas-ru-byang-pa, Shar-khar-ba (=Gyantse), and Rin-spungs, fled after their defeat to other regions, but later the situation calmed and stabilized. But that was not the end of the sorrow for A-mes-zhabs in this year, for in the evening of the fifteenth day of the first month of 1613, A-mes-zhabs's mother passed away. mThu-stobs-dbang-phyug, the eldest brother, returned from Khams.

At that time, Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618), who had reached old age—by then he was past seventy—repeatedly ordered A-mes-zhabs to come and remain on the abbatial seat of Gling-kha-bde-ba-can, for until now he had not found a proper successor to hand over his tantric teaching and practice lineage, which had always been considered to be among the most distinguished traditions of the Sa-skyā-pas, and he was beginning to be alarmed by the thought that until the end of his life he might be unable to do so. Therefore, in order to receive the profound teachings of the great Mus-pa and to seize the abbatial seat of Gling-kha-bde-ba-can, at the end of the ninth month of 1614, in his eighteenth year, A-mes-zhabs left Sa-skyā and went to meet Mus-pa. On the third day of the eleventh month of that year he took over the abbatial seat. After Mus-chen had handed over the monastery to A-mes-zhabs, he also bestowed many profound teachings upon him.

During this first visit, Mus-chen bestowed on A-mes-zhabs the cycle of Cakrasaṃvara teachings. *Mus-chen's Record* (28r) states that the basic texts of Lūhipa, Kṛṣṇācārya, and Vajraghaṇṭa were bestowed "together with the additional notes (*mchan bu*) of the former Sa-skyā-pa masters." Among these were the basic tantra and the five works by Lūhipa and Prajñārakṣita that are known as the *Lū hi pa smad lnga* (p. 34, section A1), the three stage of production (*bskyed rim*) and three stage of perfection (*rdzogs rim*) teachings of Kṛṣṇācārya's tradition (A2, p. 34), and Vajraghaṇṭa's *Dril bu skor gsum* (A3, p. 34). Apart from further works of the Indian tradition (A4, p. 35), a large number of Tibetan works were also transmitted within this cycle of teachings. These were works of the former masters of the Sa-skyā-pa tradition such as of Sa-chen Kun-dga'-snying-po (A5.1., p. 35), the *Man ngag nag 'bum* (and other?) teachings (A5.2., p. 35), instructions on the stage of perfection (*rdzogs rims*) known as *Nag po rim bzhi* (A5.3., p. 37), the instructions on the stage of perfection (*rdzogs rims*) known as *Dril bu rims lnga* (A5.4., p. 37), the *Nā ro mkha' spyod* teachings (A5.5., p. 37), and the various teachings that are a support (*rgyab rten*) for the above teachings (A5.6., p. 37).

During this first period of studies under Mus-chen, A-mes-zhabs received many other initiations, reading transmissions, and private instructions (*bka' bsgo spyi sger*). In fact, A-mes-zhabs could consider himself already at the age of eighteen the recipient of a vast treasure of Dharma. Mus-chen received an invitation by the king of the Northern region (*byang pa chos rgyal*), who at that time dwelled in Ngam-ring, but he felt too old to travel. Instead he send A-mes-zhabs on his first teaching tour with several stops along the road, where he bestowed teachings and blessings of initiations.

³⁵ *rNal 'byor dbang phyug la bstod pa 'phags mchog ma*, ka 6, fols. 10r-11v, according to the colophon, however, composed at the age of eighteen, i.e. in 1614.

Having studied for some time under Mus-chen, A-mes-zhabs, perhaps towards the end of 1615,³⁶ returned to Sa-skya and stayed in the bZhi-thog-bla-brang. At that time his father urged him to give up his monastic vows in order to be able to seize, maintain, and increase the abbatial seat of Sa-skya. Feeling unable to violate the orders of his father, it was still impossible for him to accept. Afterwards he returned to Mus-chen to obtain the *Path with Its Fruit* and other teachings.³⁷ Mus-chen expressed the intention to bestow the *Path with Its Fruit* teachings in all details, i.e. with initiations, reading transmissions, and personal instructions, which were to be given in the Samādhi Cage (*bsam gtan phug*). A-mes-zhabs sensed the immediate importance of receiving the teaching from this master of a great transmission lineage, starting from Mus-chen Sems-dpa'-chen-po, dKon-mchog-rgyal-mtshan (1388-1469), the second abbot of Ngor. He understood that his guru—in the remaining part of his life—would be able to bestow the teachings one or two more times at the most. In this context, the *Supplement to the Genealogy* states that Ngor-chen had bestowed the *lam 'bras* teachings eighty-three times, Mus-chen dKon-mchog-rgyal-mtshan twenty-six times, and 'Jam-dbyangs (i.e. Mus-chen) Sangs-rgyas-rin-chen fifty-one times. At about the same time, A-mes-zhabs also received the detailed initiations and instructions of the Nai-gu-ma cycle that originated with the *mahāsiddha* Shangs-pa (p. 38, section B).

Soon A-mes-zhabs was recalled by his father to Sa-skya to take part in a Vajrakīla *sādhana pūja* (*sgrub mchod*). According to the *Supplement to the Genealogy*, at that time he received in Sa-skya pith instructions of Cakrasaṃvara, Hevajra, and Guhyasamāja, together with the *yoga* and *cārya* tantras. The only connected transmission of Cakrasaṃvara and Guhyasamāja mentioned in the records of teachings, however, is the one he received from Mus-chen and it is quite clear from the biographies that Mus-chen did not accompany A-mes-zhabs to Sa-skya. In the fifth month of 1616, A-mes-zhabs penned his *Abhisamaya of Hevajra* (*ma* 5, 53 folios).

At that time, Mus-chen had reached his seventy-third year. Since there were many more teachings to be obtained from Mus-chen, A-mes-zhabs quickly returned to Mus-chen, whom he met again in Gling-kha-bde-ba-can in the eighth month of 1617, in his twenty first year.³⁸ They continued their earlier teaching sessions in a conversational manner (*bka' mchid 'bel gtam gyi tshul*) and picked up the earlier themes, among them chiefly the transmission of the *Path with Its Fruit* teachings. Since A-mes-zhabs was able to answer Mus-chen's many questions without any hesitation, Mus-chen was very pleased and told him to teach the *Path with Its Fruit* at once to a large assembly. A-mes-zhabs accepted and conferred the teachings without the slightest error regarding the manner of bestowing pith instructions, the way the teachings were connected to the tantra classes, and the details of the initiation, blessing, and practices.

One day, A-mes-zhabs told Mus-chen that his father had urged him to accept and maintain the great abbatial seat of Sa-skya and insisted that it was necessary for him to increase the number of male offspring in the family. Being in distress and unable to answer his father, he requested Mus-chen's advice. Mus-chen replied that his father's words were true, but that A-mes-zhabs had two

³⁶ According to *Abbreviated Biography*, A-mes-zhabs returned from Mus to Sa-skya only in 1617, after three years of studies, but according to the *Supplement to the Genealogy*, during that period he traveled back and forth several times between Mus and Sa-skya.

³⁷ The transmission of the *Path with Its Fruit* teachings will be documented in great detail in my forthcoming publication *The Hevajra and Lam 'bras Literature*.

³⁸ The *Supplement to the Genealogy* has *sa sbrul* for which we have to read *me sbrul*. The nearest *sa sbrul* year would be 1629.

brothers and if they would fulfill his father's intentions, he could get full ordination.³⁹ In the first half of the second month of the horse year (1618), A-mes-zhabs received full ordination. Mus-chen himself acted as *acārya*, the great master from Thub-bstan-mam-rgyal, bZod-pa-rgya-mtsho, acted as *upadhyāya*, and the master of rDzong-dga'-ldan-rtse, 'Jam-dbyangs-chos-bzang-pa, acted as secret preceptor.

Afterwards, Mus-chen conferred the *pañcakrama* instructions of Guhyasamāja (p. 42, section C). He began with the exposition of the stage of production (*bskyed rim*) and expanded on that based on a detailed exposition of Pañ-chen Gung-ru-ba's and rJe Nyi-zla-seng-ge's writings (C1, p. 42). He furthermore transmitted the Guhyasamāja *pañcakrama* writings of Ngor-chen Kund-ga'-bzang-po and Go-rams-pa together with the notes (*zin bris*) of (Man-mkhar) Blo-gros-rgyal-mtshan (C2, p. 43). Together with these, Mus-chen bestowed as a support (*rgyab chos*) a number of Indian and Tibetan basic texts (C3, p. 43).

After these teachings were transmitted within a period of one and a half months, Mus-chen once again conferred the teachings of mind-training (*blo sbyong*, see p. 43). On this occasion, the successive instructions of the four deities (*lha bzhi'i khrid rim*, D1) preceded the actual teachings. Thereafter he taught the instructions of the *Blo sbyong don bdun ma* and transmitted the biographies of the former bKa'-gdams-pa masters (D2). Furthermore he expounded the pith instructions of the *ḍākinī's* oral transmission (*mkha' 'gro ma'i snyan brgyud*) from Sum-pa Lo-tsā-ba's tradition (D3) and of Khro-phu Lo-tsā-ba's tradition of integrating happiness and suffering into the path (D4).

Then, suddenly, A-mes-zhabs received news that his father's health had dramatically declined. He headed back to Sa-skyā, but came too late: on the eighteenth day of the fourth month (of 1618?⁴⁰) A-mes-zhabs's father had passed away. A-mes-zhabs performed together with his elder brother Ngag-dbang-kun-dga'-dbang-rgyal the necessary rituals. The silver receptacle for his father's relics was placed in the Rig-'dzin-bla-ma-brgyud-pa'i-gtsug-lag-khang⁴¹ of the bZhi-thog-bla-brang and a great number of new *thang ka* such as the gTso-bsdus-chen-mo⁴² were commissioned.

Having returned to Mus-chen, A-mes-zhabs received again teachings from Mus-chen for a period of one month. On this occasion, Mus-chen transmitted the instructions of Gur-gyi-mgon-po (p. 46, section E), the cycle of protectors of Brag-rdzong,⁴³ cutting off (*gcod*, p. 46, section F), Avalokiteśvara in the tradition of Tshem-bu (section G, p. 47) as they had not been heard before, and the pith instructions of *Nā ro mkha' spyod* (sections H, K, and L, pp. 48 and 50 f.) and the transference of consciousness that is transmitted only to a single person (*'pho ba'i chig brgyud*).

³⁹ The *Supplement to the Genealogy* seems to say that Mus-chen opted for full ordination, but advised A-mes-zhabs to investigate the development of the circumstances (*khyed da lta'i rten 'di ga'i steng gnas rgyu byung na bstan 'gror phan slebs che snyam pa 'dug/ 'on kyang rim gyis dbyibs tshul la gzigs kyin dgag dgos rtsis pa'i gnang lugs mdzad pa zab*).

⁴⁰ There seems to be some confusion in the exact chronology for the years 1617 and 1618. This has to be clarified by further research, based on the extensive biographies composed by his attendants.

⁴¹ The *Supplement to the Genealogy* has Rig-'dzin-lha-khang.

⁴² The term "*gts'o bsdus*" refers to a type of *thang ka* where primarily a single deity represents a whole maṇḍala or group of deities.

⁴³ See p. 45, section E, for Mus-chen Sangs-rgyas-rin-chen's *bSrung ba brag rdzong ma'i zhal shes kyi snyan brgyud zab mo*.

A-mes-zhabs then returned to Sa-skya where he stayed in the bDe-mchog-pho-brang at Chu-mig-rdzing-kha to perform the ritual service of Cakrasaṃvara according to the system of Kṛṣṇācārya. On the fifth or sixth day of the fifth month (1618), Mus-chen Sangs-rgyas-rgyal-mtshan passed away. A-mes-zhabs led many *sādhana*s and offering rituals, commissioned statues and *thang ka*, and finally resumed his Cakrasaṃvara practice with the necessary supplements such as the burnt offering (*sbyin sreg*) and he bestowed Kṛṣṇācārya's initiation ritual.

In A-mes-zhabs's twenty-third year in 1619, he was invited to dBus by the wife (*btsun mo*) Nam-mkha'-mdzod-ma of the *yar rgyab dpon* of the dBu-ru region.⁴⁴ He went to lHa-sa via bKra-shis-lhun-po and rGyal-rtse, visited the main sites such as bSam-yas and finally returned in the ninth month of the same year to Sa-skya. Thereafter he studied for a long time under a great number of bla-mas and great masters. In particular, he received teachings from mKhan-chen Ngag-dbang-chos-grags (1572-1641) until that master passed away.

In A-mes-zhabs's twenty-fourth year, in the evening of the eighteenth day of the fourth month of 1620, his middle brother Ngag-dbang-kun-dga'-dbang-rgyal suddenly passed away. With the uncle, bSod-nams-dbang-po,⁴⁵ presiding over the rituals, A-mes-zhabs together with a hundred tantric adepts established a dust maṇḍala of Hevajra, performed the *sādhana* and offerings and other ceremonies. As a consequence, all bla-mas, Acāryas, monks, and lay people begged A-mes-zhabs with a single voice to take over the throne of Sa-skya. Based on a similar order by the gTsang-pa sDe-srid Karma-phun-tshogs-rnam-rgyal⁴⁶ and considering his father's earlier instructions, the Sa-skya-pa teachings in general, as well as predictions he had directly and indirectly received from the protectors of the teachings, he returned his ordination vows and took over the great see as a perfect tantric lay adept (*yongs rdzogs rdo rje dge bsnyen 'dzin pa*), even though he had originally planned to remain fully ordained for all of his life.⁴⁷ During the next year (1621), A-mes-zhabs composed in the fourth month a *sādhana* and a maṇḍala ritual of Nairātmya (*ba* 20-21 with together sixty-two folios) and in the eleventh month his *Transmission and general summary of the precious teachings* (*lam 'bras*, *ba* 6 with 161 folios).

In A-mes-zhabs's twenty-sixth year, in the sixth month of 1622, the sDe-srid Karma-bstan-skyong-dbang-po invited him to gZhis-ka-bsam-'grub-rtse.⁴⁸ He bestowed on the ruler together with his retinue (*mi dbang 'khor bcas*) the Vajrakīla initiation and performed its *gtor ma*-repelling ritual.⁴⁹ As an auspicious omen (*rten 'brel mtshon byed*) he offered the seven precious royal emblems made of gold and copper to the ruler. In return the ruler decreed that all the smaller and

⁴⁴ The *yar rgyab dpon* was a high lord of dBus. The *Great Deeds* (125r) mentions for his wife, Nam-mkha'-mdzod-ma, the alternative name "dPon-sa rGya-dga'." On folio 125v it furthermore mentions that the gTsang-pa king Karma-phun-tshogs-rnam-rgyal invited A-mes-zhabs at this time and that A-mes-zhabs bestowed in the fifth month in gZhis-ka-bsam-'grub-rtse teachings and empowerments on the king, who developed an extraordinary confidence in him. It is interesting to note, that the gTsang king around this time threatened the sNe'u-gdong ruler in dBus.

⁴⁵ This is the last time bSod-nams-dbang-po is mentioned in the *Supplement to the Genealogy*. He passed away in the same year, but his passing is not mentioned.

⁴⁶ I did, however, not find the gTsang-pa sDe-srid Karma-phun-tshogs-rnam-rgyal mentioned in this connection in the *Great Deeds*.

⁴⁷ In the *Great Deeds*, the returning of the vows is mentioned on folio 188v.

⁴⁸ Karma-bstan-skyong-dbang-po was the new ruler after his father, Karma-phun-tshogs-rnam-rgyal had died in 1621. Born in 1606, Karma-bstan-skyong-dbang-po was only sixteen in 1622.

⁴⁹ Cf. his detailed commentary of 1637 (*ta*^b 4).

larger monasteries (*mchod gzhis*) of Sa-skya were to be exempted from taxes and compulsory services (*khral rigs*⁵⁰). A very sound relationship between patron and priest ensued.⁵¹ From that year onwards, both dBus and gTsang remained in a state of happiness and peace for a period of many years.⁵²

In the ninth month of 1622, A-mes-zhabs began to teach in Sa-skya for a period of three months the *Path with Its Fruit* instructions together with their reading transmissions and initiations. To the many recipients of the teachings belonged the masters of the great see, the monks of both the southern and northern communities of Sa-skya (*chos sde lho byang*), and the ruler bSod-nams-dbang-po'i-sde and his brother Chos-rje Ngag-dbang-bsod-nams-rgyal-mtshan.⁵³ In the same year A-mes-zhabs met at the great see sPyan-snga Kun-dga'-don-grub from Lo-dgon-pa in Bya-yul (dBus) and received numerous teachings from him. In the following year (1623) when A-mes-zhabs was in his twenty-seventh's year, he transmitted the teachings, recitations, and initiations of Vajrabhairava. In his literary production, he concentrated on the categorization of the four tantra classes, commenting on bSod-nams-rtse-mo's *rGyud sde spyi'i rnam par gzhang pa* (*ba* 1, 12 folios), and a unified system of the three Hevajra tantras, commenting on Grags-pa-rgyal-mtshan's *rGyud kyi mngon par rtogs pa rin po che'i ljon shing* (*ba* 2, 33 folios).⁵⁴ He also produced in the eleventh month a commentary on the basic Hevajra tantra (*pa* 6, 60 folios). In the twelfth month of same year he met with the Dharma lord from Nags-dgon, sByin-pa-grags-pa, who bestowed teachings on him.

In A-mes-zhabs's twenty-eighth year, towards the end of 1624, his eldest brother mThu-stobs-dbang-phyug returned to Sa-skya from Khams. He was delighted to learn that his youngest brother had accepted the throne of Sa-skya and had become a great expert in the two systems⁵⁵ and even though he was his senior, he displayed great respect on account of his brother's religious position. The literary production of this year was remarkable. In the second month, A-mes-zhabs finished the compositions of two large histories of tantric cycles, namely Guhyasamāja (*dza* 4, 141 folios) and Cakrasamvara (*wa*^a 4/*ya* 3, 150/184 folios). A month later, at the end of the third

⁵⁰ *khral rigs* is defined in the *Bod rgya tshig mdzod chen mo* as *kral 'ul sna tshogs*, i.e. "various taxes and services." According to the *Great Deeds* (193v), "all the larger and smaller religious estates of the great see" (*gdan sa chen po'i chos gzhis che phran thams cad*) were exempted.

⁵¹ On the concept of the patron/priest relationship, see David Seyfort Rugg (1991).

⁵² The *Great Deeds* (192v) mentions that the new ruler Karma bsTan-skyong-dbang-po invited A-mes-zhabs in the sixth month to gZhis-ka-bsam-'grub-rtse. Since this marked the beginning of their connection, A-mes-zhabs established a favourable dependent arising by offering the precious royal emblems made of gold and copper to the ruler. He remained together with his retinue for the period of one month at the royal court. He established a sand maṇḍala of Vajrakīla and performed the maṇḍala practice and offering together with fifty *dpon slob*. At the time when he came to the part of the "liberating activity" (i.e. killing, Tib. *bsgral las*) within the *gtor ma*-repelling ritual, suddenly from nowhere a little bird appeared near the effigy and died. This was seen by all as a sign that the enemies and impediments really had been drawn into the effigy (fol. 193v).

⁵³ Their family lineage is mentioned in the *Great Deeds* as that of "*shar kha'i rgyal po*" (fol. 194r).

⁵⁴ bSod-nams-rtse-mo's *rGyud sde spyi'i rnam par gzhang pa*, SKB 2/1, 1r-74r. Grags-pa-rgyal-mtshan, *rGyud kyi mngon par rtogs pa rin po che'i ljon shing*, SKB 3/1, 1r-139r. See also *Hevajra and Lam 'bras Literature* #151# and #144#.

⁵⁵ *lugs gnyis*, namely the system of religion and the mundane world.

month, he finished his commentary on Sa-paṅ's *Rol mo'i bstan bcos*⁵⁶ (*cha* 9/*x*^b 1, 39/47 folios), presenting the essence of the Sa-skyapa approach to ritual music. Again only a week later, at the beginning of the fourth month, he finished his detailed exposition of the thirty-five ornaments of meaning (*arthālaṃkāra*) explained in the *Kāvyaḍarśa* (*tsha*^b 12/*wa*^b 11, 23/30 folios). In the twelfth month, he finally finished after some delay his analysis of the Sa-skyapa approach to consecrations (*rab gnas*, *wa*^a 3, 118 folios). In the same year he also met again with sPyan-snga Kun-dga'-don-grub and received teachings from him.

In 1625, A-mes-zhabs brought the title lists (*dkar chag*) of the Kanjur remaining in the lHa-khang-chen-mo, dBu-rtse-lha-khang etc. into line, and repaired (*kha bskangs*) disorder (*gong 'og 'khrugs pa*) and incompleteness (*ma tshang ba*). He made the great eastern(?) Kanjur⁵⁷ the basis of the continuous recitation (*rgyun du klog pa'i rten*), offered five-colored cloth for each volume, canopies to hang above them, and curtains to counteract the harming influence of sun and wind. Earlier, the Kanjur was read once in each year, but since A-mes-zhabs had taken the throne, he began the custom of reading it three times a year. He established huge cotton paintings of the *Path with Its Fruit* guru lineage. During 'Phags-pa's time, there was on each rafter of the roof(?)⁵⁸ of the lHa-khang-chen-mo a bell, but due to the time that went by many of them had gone lost. A-mes-zhabs newly established a bell on each of them. He also provided for each bell a tassel to ring the bell. He also provided many bells for other temples and generally much increased the splendor. To some of the great gurus and to all the monks and lay people of Sa-skyapa he bestowed continuously instructions, reading transmissions and initiations. He also had repairs and expansions carried out in the masonry of the bZhi-thog-bla-brang. He furthermore renewed the sacred images of the altars of the Li-ma-lha-khang and the rGya-nag-lha-khang and offered many precious articles. A-mes-zhabs was repeatedly invited by sDe-srid Karma-bstan-skyong-dbang-po and visited the gZhis-rtse'i-pho-brang.⁵⁹

Still in 1625, A-mes-zhabs met with dBang-phyug-rab-brtan (1559-1636) who bestowed on him the "golden teachings" such as the "three red cycles" (*dmar po skor gsum*) and the pith instructions of the *Ha la nag po'i be bum* (see p. 52). In this year he was able to finish in the first month his *History of the Yoga Tantras* (*dza* 3, 109 folios) and in the seventh month a biography of Go-rams-pa bSod-nams-seng-ge (*ya* 2, 138 folios). In 1629, he finished several works pertaining to tantric ritual such as a detailed explanation of ritual tools (i.e. vajra and bell, *tsha*^b 2, 16 folios), a work on the practice, offering, and initiation of Vajrayoginī (*da*^a 4/*da*^b 4, 41/46 folios), an explanation of the *sādhana* of Vajrakumāra (*ta*^b 3, 339 folios), and a text on the preparing of *samaya* nectar pills (*tsha* 28/*wa*^b 3, 31 folios). Again in the same year he also finished his *History of the Red and Black Yamāri and Bhairava* (*tsha*^a 42/*wa*^a 2, 66/61 folios).

During the first part of A-mes-zhabs thirty-first year (1627), Ngag-dbang-chos-kyi-grags-pa bestowed further necessary teachings on him, which he had yet not received. In the same year, A-mes-zhabs was again invited by the ruler [Karma]-bstan-skyong-dbang-po and bestowed initiations and instructions on him, such as the *rNying ma spyi don*.⁶⁰ Thereafter he visited at the

⁵⁶ Sa-skyapa Paṇḍita Kun-dga'-rgyal-mtshan, *Rol mo'i bstan bcos*, SKB 5/4, 155r-161r.

⁵⁷ *Shar pa chen po'i bka' 'gyur* ? According to the *Supplement to the Genealogy: lha khang mthil gyi shar ye'i thugs dam bka' 'gyur*.

⁵⁸ *Phyi'i bad 'bur* ?

⁵⁹ I have not found any mentioning of this episode in the *Great Deeds*.

⁶⁰ Cf. *gSang sngags rnying ma spyi'i rnam gzhag dang / phur pod yang gsang spu gri'i byung tshul gyi yi ge* (*ta*^b 2). The episode of the invitation by the ruler of gTsang, [Karma]-bstan-skyong-

invitation of the 18th abbot of Ngor, Shar-chen Shes-rab-'byung-gnas (1596-1653), Ngor E-vaṃ-chos-ldan, where Shar-chen and his predecessor on the throne, Thar-rtse Nam-mkha'-sangs-rgyas, gave extensive teachings to a huge assembly. In the last part of the year, A-mes-zhabs returned to Sa-skya. For the next year (1628), the *Supplement to the Genealogy* (p. 353) mentions that A-mes-zhabs bestowed the entire cycle of Guhyasamāja according to the system of Āryadeva (on his own teacher Ngag-dbang-chos-grags).⁶¹ He had received these teachings in considerable detail from Mus-chen some ten years before (see above). The *Supplement to the Genealogy* mentions in particular the "reading transmission of many old scriptures supporting the entire system of 'Gos with regard to the illustrating instructions of the *pañcakrama* of Guhyasamja." There exists a work (*ta*^a 3) written in this year that teaches both the history of Guhyasamāja and its practices of production and completion (43 folios). It was not authored by A-mes-zhabs himself, but the otherwise anonymous author mentions in the colophon that he first secured the permission of A-mes-zhabs to compose it.

In the following year (1629), A-mes-zhabs named and consecrated three temples and libraries in Sa-skya, namely the Li-ma-lha-khang rDo-rje-gdan, rGya-nag-lha-khang Ri-bo-rtse-lnga, and the dPe-khang Chos-mdzod-chen-mo, which were all built as continuations of the building of the bZhi-thog-bla-brang. At that time he also rebuilt the collapsed pinnacle (? *lcog*) bTsun-mo-spe'u (?) in the North-East of the lHa-khang-chen-mo. In the second month he finished his famous *Great Genealogy* of the 'Khon family (*ga* 2, 379 folios), soon to be followed by his differentiation of the Hevajra practice systems of Ngor and rDzong (*wa*^a 5, 153 folios), and, in the sixth month, his only purely "philosophical" work, the *Siddhānta of the schools of the pāramitā vehicle* (*cha* 4, 70 folios).

When A-mes-zhabs, in his thirty-fourth year (1630), visited Ngag-dbang-chos-grags, he received from him the oral transmission (*snyan brgyud*), pith instructions, evocations, and yogic activities of the cycle of Yamāntaka, which are connected with the initiation and instructions of the red Yamānataka (cf. p. 49, section I). Thereafter he accepted an invitation and taught in the fourth month of that year in Gan-pa. After he had returned to Sa-skya, he was again invited in the sixth month to bSam-'grub-rtse where he bestowed teachings on the wife of the sDe-srid, together with her retinue.⁶² Since the rTse-gdong-khri-chen, Kun-dga'-bsod-nams-lhun-grub (1571-1642),

dbang-po, is described in the *Great Deeds* on folios 204v-205v. A-mes-zhabs visited him towards the middle part of 1627 in gZhis-ka-bsam-'grub-rtse. On that occasion, A-mes-zhabs bestowed teachings and blessings of initiations of protectors connected with the Kīla practice, established a new Vajrakīla seminar (*grwa tshang*), and gathered there about thirty monks from the Vajrakīla seminar of sNar-thang to perform the *sādhana* and maṇḍala. The king himself composed a supplication prayer of the necessity to bestow the complete cycle of Kīla (205r). Accordingly, A-mes-zhabs bestowed among other teachings in connection with the great protector (*sa skyong chen po*) the blessing of the forceful liberation of Kīla (*phur pa'i smad las drag po sgrol ba'i rjes gnang*). They also performed on this occasion a repelling ritual of Vajrakīla (*phur bzlog*).

⁶¹ According to the *Great Deeds* (207v), A-mes-zhabs bestowed this empowerment with the seven transmission lineages, the empowerments of the *rnying ma* and *gsar ma* traditions, the *pañcakrama*, and the supporting teachings (*rgyab chos*) on mKhan-chen-thams-cad-mkhyen-pa, i.e. on his own teacher, Ngag-dbang-chos-grags, who was delighted because of A-mes-zhabs's unmatched style of teaching (fol. 208r).

⁶² The *Great Deeds* (211v) explicitly mentions also the king as a recipient of the teachings. If I understand another passage (*Great Deeds* 212r) correctly, A-mes-zhabs was some time between

dwelled there at that time, A-mes-zhabs also received at this occasion some initiations and reading transmissions from him (p. 49, section J).⁶³ In 1632, in A-mes-zhabs thirty fifth year, a series of thirty-five *thang ka* that he had commissioned two years earlier (after having seen *thang ka* of rJe-btsun Kun-dga'-grol-mchog) were completed.⁶⁴ He also completed his *General topics of the causal and resultant vehicles* (*ja* 2, 177 folios).

In 1633, he composed two history works, namely a history of bSam-yas (*ga* 5, 52 folios) and of the cycle of Yamāri (*tha* 5, 72 folios). In 1634, A-mes-zhabs invited his brother mThu-stobs-dbang-phyug from dPal-rab and together they went to meet sPyan-snga Kun-dga'-don-grub. From him they received many teachings, such as some profound *rnying ma*-teachings they hadn't received before.⁶⁵ He again completed two histories, i.e. of Guhyasmāja (*tha* 10, 91 folios) and of the bKa'-gdams-pas (*cha* 6, 86 folios).

1635 was another prolific year for A-mes-zhabs. The major contributions of this year were detailed explanation of the evocation ritual of Vajrabhairava (*tha* 6, 119 folios) and Cakrasaṃvara (*tha* 7, 143 folios)—both finished on the same day—followed by a clarification of the ritual of Vairocana (*nya* 14/'a 10, 91/86 folios), systematized instructions of the Kālacakratantra (*na* 2, 312 folios), and the stages of production of Hevajra (*ma* 7, 153 folios).

In his fortieth year (1636), A-mes-zhabs was invited by the sDe-srid to bSam-'grub to head the annual rituals.⁶⁶ Afterwards he went on a teaching tour to different places, among them gSer-mdog-can, where he visited the shrine of Shākya-mchog-ldan, and gZhis-ka-rtse, where he bestowed teachings on the ruler⁶⁷ and also himself received further profound and rare instructions on the eight later path cycles (*lam skor phyi ma brgyad*) from rTse-gdong-khri Rin-po-che.⁶⁸ At the beginning of the year, he also composed a teaching manual of the eight later cycles of the path (*ba* 18, 21 folios). During the summer he added a history of Kālacakra (*pa* 2, 283 folios) and a

the fourth and sixth month of the same year (1630) involved when a Mongol army had surrounded (gZhis-ka)-bsam-('grub)-rtse. He seems to have provided someone with a charm (?*sku 'gag zhig*), through which that person was able to arrive in the rDzong unharmed.

⁶³ See *Great Genealogy Supplement*, pp. 89 f. rTse-gdong-khri-chen's transmission is mentioned on p. 49, section J.

⁶⁴ Cf. the list of *thang ka* he composed in 1633 (*tsha*^b 29/*tsha*^a 30). According to the *Great Deeds* (213r), these *thang ka* were consecrated in the sixth month (*chu stod*) of 1633. A list of them is also contained in *Great Deeds*, fols. 213v-214v.

⁶⁵ This may refer to some *gter ma*-teachings that were transmitted as a preliminary to Padma-gling-pa's Guru Drag-dmar initiation as documented in *Kun-dga'-don-grub's Record* (45v-46v). The list begins with four works: *Gu ru drag po'i lo rgyus*, *Gu ru drag po'i thugs dam bskangs pa'i cho ga*, *Drag po gsum dril gyi bka' gtad byed lugs*, and *Gu ru drag po'i them byang*. Then follow forty-five "*them gyi rtsa ba*" writings and a cycle called "*them med yig chung*," comprising some other titles. The lineage reads: Padma-gling-pa, sNa-tshogs-rang-grol, Tshe-bdag-rdo-rje, Nyi-zla-bzang-po, Ngag-dbang-nyi-ma, Kun-dga'-gzhan-phan-bzang-po, Kun-dga'-don-grub, A-mes-zhabs.

⁶⁶ This episode is mentioned in the *Great Deeds* on folio 216r.

⁶⁷ The *Great Deeds* (216v) mentions a "*gzor gtor*" ritual that A-mes-zhabs performed in a village to the East of gZhis-ka-rtse, whereupon an internal dispute (*nang 'thab*) broke out among the chiefs of the Mongol army that had come to Ya-'brog.

⁶⁸ For the transmission of the eight later path cycles, see my forthcoming *Hevajra and Lam 'bras Literature*.

detailed explanation of the evocation ritual of Guhyasamāja (*ta*^a 6, 171 folios) to his writings. In the ninth and tenth month he furthermore completed an analysis of the "tantric" Vinaya, i.e. a work on the three vows (*wa*^b 5, 101 folios) and a supplement to Ngag-dbang-kun-dga'-rin-chen's teaching on Vairocana (*nya* 9, 53 folios). In the same year he was also able to repel an epidemic of smallpox ('*brum nad*) in Sa-skya.⁶⁹ His eyes, however, slightly weakened. In 1637, he contributed a history of the yoga tantras (*nya* 8, 91 folios), an explanation of a Vajrakīla *gtor bzlog* ritual (*ta*^b 4, 112 folios), and several biographies.⁷⁰

In his forty-second year (1638), he went in accordance with sDe-srid [Karma]-bstan-skyong-dbang-po's instruction to Ngam-ring and performed a *gtor ma*-repelling ritual to ward off a foreign invasion.⁷¹ On the eighth day of the eighth month his son Ngag-dbang-bsod-nams-dbang-phyug was born. Shortly before, A-mes-zhabs had completed his important work on the stages of the practice of the *Path with Its Fruit* teachings of Ngor and rDzong (*ma* 8, 105 folios). At the end of the year, he was able to finish his history of Cakrasaṃvara (*da*^b 2/*da*^a 2, 172 folios).

In A-mes-zhabs's forty-third year (1639), the South (i.e. Bhutan) was attacked (*dpung 'jug byas*) by the gTsang-pas. When the houses of Bhutanese patrons ('*brug pa'i yon bdag*) were set on fire, A-mes-zhabs went to bSam-'grub-rtse and persuaded the sDe-srid's officer mDa'-dpon sGos-lung-pa at sPa-gro, and others to cease fighting (*dmag 'khrug mjug sdud*), withdraw troops (*dpung tshur bsdus*), and reconcile ('*dum 'grig byed*). At that time, A-mes-zhabs stayed for one month in Phag-ri and took residence in the bSam-'grub-lha-khang that had been established by Thang-stong-rgyal-po.⁷² There he also composed a supplication to Thang-stong-rgyal-po.⁷³

Not long after his return to Sa-skya, A-mes-zhabs spend four months repairing the bDe-mchog-pho-brang. He reestablished it from the foundation walls up (*rtsig rmang nas gsar du bskrun*). When he saw that the silver receptacle of the relics of rNam-rgyal-grags-pa-bzang-po⁷⁴ remaining in IHun-sdings became spoiled because no one took proper care of them, he brought them to Sa-skya and placed them in the Bla-brang of Nyi-lde. He again received teachings from Ngag-dbang-chos-grags. His major contribution of this year had been his explanation of the *Bodhisattvāvadānakalpatā* (*cha* 20, 170 folios).

In A-mes-zhabs's forty-fifth year (1641), the army of the Mongolian general Gu-shri-han invaded gTsang and the sDe-srid of gTsang was surrounded and defeated. Immediately afterwards, the fifth Dalai Lama was installed as the ruler of Tibet. Due to the war, a very unfortunate period of much bloodshed (*khrag gis kha lo bsgyur*) began for dBus and gTsang. Many monasteries were reduced to ruins. During the worst unrest in dBus and gTsang, A-mes-

⁶⁹ This episode is mentioned in the *Great Deeds* on folios 218r ff.

⁷⁰ The *Great Deeds* (fols. 220v f.) mentions for 1637 the passing away of mThu-stobs-dbang-po, the Dharma king of Gan of the Drung family, and of his brother, bSod-nams-phun-tshogs, as a consequence of the smallpox epidemic. The necessary rituals were carried out chiefly by A-mes-zhabs, who also took care of the filling of their stūpas (cf. also *x*^b 4 and 5).

⁷¹ According to the *Great Deeds* (221r), Karma-bstan-skyong-dbang-po requested the ritual in the first month of 1638. It mentions in this context a "*gtor ma*-repelling [ritual] for warding off border people" (*mtha mi la ched du gtad pa'i gtor bzlog*).

⁷² According to the *Great Deeds* (222v), A-mes-zhabs went to Phag-ri in the first month of 1639, where he stayed for a period of one month (223r).

⁷³ See *ka* 50 and '*a* 19. According to the colophon of the prayer the text was composed while A-mes-zhabs stayed in Phag-ri during the second part of the second month.

⁷⁴ Cf. the author of *cha* 8.

zhabs had hopes of arranging a settlement (*bar 'dum la re ba mdzad*). Having gone to Ngor, he bestowed pledges and precepts on sDe-srid Karma-bstan-skyong-dbang-po. In the fourth month of 1641, he completed his history of the dharma cycles of Mahākāla (*tsa* 3, 230 folios). In the eighth month, the great abbot of Ngam-ring, Klu-sgrub-dar-rgyas, requested the *Path with Its Fruit* teachings, which were bestowed on a great assembly there.

Then for three years (1641-43), a great famine broke out and all the subjects (*mi ser*) were in despair. Since, however, the Sa-skyapa-pas were the gurus of the Mongols in former times, no great harm was done to them by Gushri Khan. In 1643, A-mes-zhabs occupied himself with various repair works of stūpas in 'Bum-thang.⁷⁵ In the same year a descendent of Go-dan send out messengers to invite A-mes-zhabs to Mongolia.⁷⁶ But since he was too occupied with his mundane and spiritual duties, he declined. In 1644, he completed three large compilations and compositions, namely the records of teachings (*kha* 2-12, 372 folios), an exposition of Ngag-dbang-kun-dga'-rin-chen's *Clear Mirror of Consecration* (*ta*^a 2, 241 folios), and a biography of Mus-pa-chen-po (*ca* 2, 314 folios). In 1645, A-mes-zhabs consecrated twenty-one "[one] storey tall" *thang kas* (*bris thang thog tshad*) [containing?] seventy-three maṇḍalas with lineages and depictions of realms, etc.⁷⁷

In A-mes-zhabs's fiftieth year (1646), on the twelfth day of the fifth month, his eldest brother mThu-stobs-dbang-phyug suddenly passed away. Again A-mes-zhabs accepted the responsibility for carrying out all necessary rituals and activities.⁷⁸ Perhaps the passing away of his second brother has also been an incentive for him to compose his explanation of the meaning of a medicine Buddha ritual (*cha* 18, 49 folios) a few months later. In the eleventh month of the same year, he went south [to Bhutan] to successfully reconcile the fighting parties. There he dwelled about a year and returned to Sa-skya in his fifty-second year in the second month of 1648. This, however, is contradicted by the colophons of two works that were completed during this period. According to them, he completed both his commentaries of the meaning of the *Sarvadurgatipariśodhanatantra* (*nya* 7, 97 folios) and of the basic Cakrasaṃvara tantra (*da*^b 17, 154 folios) in the third and twelfth month of 1647 in the bZhi-thog-pho-brang in Sa-skya.⁷⁹

Back in Sa-skya in 1648, A-mes-zhabs bestowed reading transmissions to great masters and a multitude of monks (no doubt structured according to his record of teachings that were completed four years earlier). Among the transmissions was the blessing of the Medicine-Buddha initiation (*sman bla mched bdun gyi rjes gnam*) together with a reading transmission for its ritual (*mdo chog gi ljags lung*).⁸⁰ In autumn he transmitted the three Hevajra tantras⁸¹ together with a vast

⁷⁵ Cf. the list of repairs in *x*^b 11. Cf. the place index: Phyi-rten-'bum-thang.

⁷⁶ In one passage on folio 226v of the *Great Deeds*, it appears as if this invitation came in the tenth month of 1644. The *Great Deeds* (227r) contains a message from Go-dan to Sa-pan ("rgyal po nged kyi lung/ sa pan dīta ... la go bar byed pa'i gnam").

⁷⁷ See the list of these *thang kas* in *x*^b 10. The *Great Deeds* (fol. 229r-v) also mentions some details.)

⁷⁸ See the *dkar chag* for the memorial stūpa (*tsha*^b 32).

⁷⁹ This episode is mentioned in some detail in the *Great Deeds* (234r f.) without, however, clarifying the problem in the chronology of events. See also *tsa* 23: according to the colophon of this invocation of wrathful activities, he spent some time of the first month of 1648 in Lho-rong, in the dPa'-spro-btsan-thang.

⁸⁰ Cf. the Medicine-Buddha ritual mentioned above, which A-mes-zhabs had composed in the ninth month of 1646 (*cha* 18).

number of initiations, instructions, and reading transmissions of the very secret oral transmission (*snyan brgyud*) of the Brag-rdzong-ma protectors.⁸² Earlier, such secret instructions were not disclosed to more than ten worthy disciples at a time. After dreaming that his uncle bSod-nams-dbang-po had blessed him by placing his feet on A-mes-zhabs's head, he bestowed profound teachings to a group of fifty. Then, in the tenth month, A-mes-zhabs publicly bestowed the initiation of Guru Drag-po in Sa-skya.

In A-mes-zhabs's fifty-fourth year (1650), he bestowed in Sa-skya for a period of three months the initiations and instructions of the "public explication" (*tshogs bshad*) and the reading transmissions and instructions of the "private explication" (*slob bshad*) of the *Path with Its Fruit*, together with the *Eight Later Path Cycles* in great detail.⁸³ He also consecrated a large statue of Sa-chen (Kun-dga'-snying-po) that had been created in that year⁸⁴ and furthermore bestowed privately the cause-initiation (*rgyu dbang*), instruction manual (*khrid yig*), and clarification of the hidden meaning of Hevajra, and the reading transmission of the *Red Book*⁸⁵ on mKhan-po dKon-mchog-'phel-ba and Slob-dpon Byams-pa-rgyal-mtshan. Towards the end of that year, A-mes-zhabs received the remains of Tshar-chen Blo-gsal-rgya-mtsho and rTa-ra-ba bSod-nams-chos-'phel and produced *tsha tsha*, placed them in a silver receptacle and consecrated these relics.⁸⁶ In this year he also completed his commentary of the basic Guhyasamāja tantra (za 9, 298 folios).

⁸¹ See the *Hevajra basic tantra word commentary* (pha 2) that A-mes-zhabs composed in the first half of the ninth month of 1648. According to its colophon, the work was composed starting "when the exposition (*bshad bka'*) of the three tantras was greatly expanded" during a period of three months in the bZhi-thog-bla-brang of glorious Sa-skya. It was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others.

⁸² See the two works that might have been composed around that time, i.e. the *Nang gi brag rdzong ma bsgom tshul* (*tsha*^b 18m) and an evocation (*wa*^b 19a), both small works pertaining to the Mahākāla practice at Kha'u-brag-rdzong. See also the *History of the Dharma cycles of the Great Black One* (*tsha* 3), a huge work of 230 folios composed in 1641, which deals according to its colophon also with aspects of this transmission.

An important source of information is *Kun-dga'-don-grub's Record* (13v-25v), where one finds a section entitled the *Levels of instructions of rDo rje brag rdzong ma, based on the maṇḍala of the outer protectors together with their practices*. This section comprises the following sub-sections: *Nag sel*, *mGon pod me 'bar*, *sNyan brgyud po ti* arranged by Tshar-chen Blo-gsal-rgya-mtsho, *gSang ba thun mongs ma yin pa'i zab pa'i gnad kyi man ngag*, *Zab pa'i yang tig snying nang gi man ngag*, *Kha skongs pa'i po ti* arranged by Tshar-chen Blo-gsal-rgya-mtsho, the oral transmissions (*bsnyan brgyud*) of the many written pith instructions of gNyan-mgon-chen-po (gNyan Lo-tsā-ba, 23v), a cycle of praises, and miscellaneous writings.

⁸³ For the "public" and the "private explication" and the *Eight Later Path Cycles*, see my forthcoming *Hevajra and Lam 'bras Literature*. According to the *Great Deeds* (239r ff.), this event took place already in 1649.

⁸⁴ See the list of the filling, etc., of the life-size golden statue of the Sa-chen, called "Meaningful to Behold," remaining in the lHa-khang-chen-mo, whose composition was finished during the first part of the eighth month of 1651 (*x*^b 12).

⁸⁵ On the *Red Book*, see my forthcoming *Hevajra and Lam-'bras Literature*.

⁸⁶ See the *dkar chag* of the relics holder (*zha* 39).

On the new-year day of 1651, when he had reached his fifty-fifth year, he enthroned as his successor his son Ngag-dbang-bsod-nams-dbang-phyug.⁸⁷ He passed on to him whatever precepts, teachings, and transmissions he possessed by bestowing initiations, reading transmissions, and blessings of initiations. At the tombs of Tshar chen Blo-gsal-rgya-mtsho (1502-1566) and his (spiritual) son (rTa-ra-ba bSod-nams-chos-'phel?), mKhan-chen Ngag-dbang-(chos-kyi)-grags-pa (1572-1641), and so forth he established statues and silver stūpas. In the ninth month of this year, Byams-pa bSam-gtan-rgya-mtsho completed his biography of A-mes-zhabs, the *Great Deeds* (*nga* 6, 271 folios).

In 1652, A-mes-zhabs conferred in detail the initiation of the peaceful activities of Vajrakīla (*stod las kyi dbang*) to the Sa-ya(?)-gnyer-pa dPal-ye from Dar-rtse-mdo.⁸⁸ He also conducted further construction work and consecrations at the lHa-khang-chen-mo. In the same year, at the request of the monk community of rTse-chen near rGyal-rtse (Myang-stod),⁸⁹ A-mes-zhabs bestowed on a large congregation the extraordinary swift path of attaining the *mkha' spyod*, through the preparatory "blessing of Nāropa's *mkha' spyod*"⁹⁰—the empowerment in the manner of the four initiations—, the detailed gradual instructions on the stages of production⁹¹ and completion (p. 50, section K), the support of the old and new manuals, the reading transmission with detailed explication (*lung bshad rgyas pa*) of the basic Cakrasaṃvāra tantra,⁹² the reading transmission with explication of the *Sarvadurgatipariśodhanatantra*,⁹³ and other blessings and transmissions. He also bestowed the detailed initiations of the *Path with Its Fruit* teachings to a large group of Dharma students, among them Byang-bdag Kun-dga'-bsod-nams-grags-pa.⁹⁴

In the winter of 1653, when A-mes-zhabs had reached his fifty-seventh year, he invited Mang-thos Grags-pa-rnam-rgyal of Grom-pa-rgyang,⁹⁵ who conferred in the dBu-rtse-mying-ma'i-dri-

⁸⁷ The *Supplement to the Genealogy* (p. 373) points out that this date is also given in Ngag-dbang-bsod-nams-dbang-phyug's own biography. As A-mes-zhabs's son was only in his fourteenth year at this time, we can assume that the status of this particular enthronement was similar to the ceremony through which A-mes-zhabs himself was placed on the throne together with both of his brothers by his father and his uncle in 1602, when he was just in his sixth year.

⁸⁸ For the activities of Vajrakīla, see the colophon of A-mes-zhabs's detailed *Explanation of the sādhana instructions of Bhagavat Vajrakumāra* (*ta*^b 3, 339 folios).

⁸⁹ The correct spelling (*myang stod*) is found in the *Great Deeds Supplement* (7r). The *Supplement to the Genealogy* (p. 373) has Nyang-stod.

⁹⁰ Cf. the *Practice, offering, self-initiation and initiation of Vajrayoginī* (*da*^b 4) composed by A-mes-zhabs in 1626 and his *Initiation of Vajrayoginī Nā ro mkha' spyod* (*zha* 2). Volume *da*^b contains several further short works of this cycle (nos. 8a, 8b, 9, 10b, 11, and 16).

⁹¹ Cf. the *Eleven Vajrayoginī yogas* (*da*^b 7) composed by A-mes-zhabs in 1632.

⁹² *rGyud kyi rgyal po dpal bde mchog nyung ngu*, P 2/16, 58v-96v, translated by Padmākara and Rin-chen-bzang-po, revised by Prajñākīrti with Chos-kyi-dbang-phyug.

⁹³ *Sarvadurgatipariśodhanatantra*, P 5/116, fols. 52v-94r.

⁹⁴ These transmissions are listed in considerable detail in the *Great Deeds Supplement*, folios 6v-20r.

⁹⁵ He is described in the *Great Deeds Supplement* (20v) as a nephew (*rje dbon*) of Mang-thos Klugrub-rgya-mtsho (perhaps rather a great nephew?). His home monastery's name is hardly legible there; I read "gTsang Grom-pa rGyang." He transmitted the vows from the lineage that had come down through Śākyāśrībhadrā and Sa-skyā Paṇḍita, i.e. the "middle lineage of *vinaya*" (*bar'dul*).

gtsang-khang of Sa-skya the full monk vows to Byang-bdag Kun-dga'-bsod-nams-grags-pa and many spiritual teachers of the religious assembly of the southern and northern monastic communities of Sa-skya. In the spring of this year, A-mes-zhabs experienced for the first time some sort of indisposition with regard to the fingers of his hands.⁹⁶ In this year he also began his construction work of the Bla-ma-lha-khang and the mGon-khang.⁹⁷ They were completed and consecrated in the summer of the following year.⁹⁸ In 1654, the fifth Dalai Lama came to gZhis-ka-rtse and A-mes-zhabs went there to meet him. Their meeting is also recorded in the Dalai Lama's biography.⁹⁹

During the following two years (1655-1656), A-mes-zhabs bestowed numerous initiations, instructions, and readings transmissions on Byang-bdag Kun-dga'-bsod-nams-grags-pa, the mKhan-po of Sle-lung, the Zur-'chad-pa of Ngor Chos-rje bSod-nams-rgya-mtsho, the great lHa-khang-mkhan bSam-gtan-rgya-mtsho,¹⁰⁰ Zangs-ldan Bla-ma Byams-pa-ngag-dbang-rnam-rgyal, rGyal-rtse bla-ma Rin-chen-byams-pa-rgyal-mtshan, and others.¹⁰¹

In 1656, when A-mes-zhabs had reached his sixtieth year, the patroness from Dar-rtse-mdo in Khams, Sa-yang-mo-rtse O-rgyan-'tsho-mo, came to visit him with her two sons. She brought many offerings and received the blessing of the initiation of the four bKa'-gdams-pa deities together with instructions, the *Jo bo'i chos chung*¹⁰² *brgya rtsa*,¹⁰³ mind training (*blo sbyong*), etc.

The author of the *Great Deeds Supplement* takes the opportunity to discuss this transmission within the Sa-skya-pa lineage on folios 20v(last line)-21v.

⁹⁶ The *Great Deeds Supplement*(24v) specifies that he felt much pain in the fingers of the left hand. As a consequence he was unable to teach much or receive teachings.

⁹⁷ See *zha* 34 with a *List regarding the mGon-khang of bZhi-thog*.

⁹⁸ The completion of the construction of the Bla-ma-lha-khang in 1654 is also mentioned in the incipits of *tsha*^a 44, *tsha*^b 37, and *x*^b 14.

⁹⁹ The Dalai Lama went to gZhis-ka-rtse on the eleventh day of the seventh month. A-mes-zhabs is mentioned there as the "Sa-skya Zhabs-drung Rin-po-che." The Dalai Lama remarks that A-mes-zhabs "appeared to be matchless among all the insightful (or intelligent) great lamas who have great knowledge and learning with regard to the Dharma" (*zhabs drung 'di nyid chos phyogs su mkhyen pa dang gsang gzigs che ba'i nam dpyod bla chen kun gyi nang na 'gran zla dang bral ba lta bur snang*). The episode can be found towards the end of the first half of the chapter *Star gtsang phyogs su phebs pa* of the first of three volumes of the biography (*Biography of the Fifth Dalai Lama*, p. 451 f.).

¹⁰⁰ A-mes-zhabs's biographer, the eleventh *mKhan rab* of the Thub-bstan-lha-khang-chen-mo (1598-?).

¹⁰¹ The *Great Deeds Supplement* mentions these transmissions in great detail on folios 40r-52v.

¹⁰² The *Supplement to the Genealogy* reads 'byung.

¹⁰³ A-mes-zhabs had received the "minor teachings of Atiśa" from Grags-pa-blo-gros. A complete list is contained in *Grags-pa-blo-gros's Record*, fols. 13v-16v. It is a collection of about one-hundred works, contained in all *Tanjur* editions (except Cone). Peking and Narthang include it in the *dbu ma* section, in the Derge *Tanjur* it forms a separate collection at the end. Some of its works are later than Atiśa, some were authored in Tibet. It appears to be a corpus of writings that was formed relatively early in the tradition and was transmitted as a fixed unit. At least its version of the *Bodhipathapradīpa* is, according to Dr. Helmut Eimer, slightly modernized. See also Helmut Eimer (1978) *Bodhipathapradīpa: Ein Lehrgedicht des Atiśa in der tibetischen*

In the same year, he also transmitted in the manner of a "single transmission" (*chig brgyud*) Tshar-chen's *Ha la nag po'i be bum* together with its supplements (p. 52, section M). In the eighth month, a great army of Central Tibetans, Khams-pas, and Mongolians was expedited to the South.¹⁰⁴

When A-mes-zhabs had reached his sixty-first year in 1657, he went to Phag-ri. He arranged a five-year peace treaty between the dGe-[lugs-pas] and the Bhutanese ('brug), which freed all the people from the sufferings of war. The Bhutanese generals made vast offerings and requested teachings.¹⁰⁵ Then, after A-mes-zhabs returned to Sa-skya, he dwelled in the bZhi-thog-bla-brang and continued to teach. Apart from two tantric works on the Red Yamāri, namely the *Pith instructions* ('a 6, 42 folios) and the *Explanation of the evocation ritual* ('a 5, 20 folios), he furthermore completed a detailed study of one of the miscellaneous writings of 'Phags-pa ('a 14, 100 folios).

In A-mes-zhabs's sixty-second year (1658), he repaired the gTsang-chu-mig-gi-bla-brang that lay in ruins (*zhig ral du song ba*). In the winter¹⁰⁶ of that year, in accordance with the request of the former treasurer of Phag-ri to come to dBus, the masters with their retinues of upper rTse-chen-gron came to invite him and together with one-hundred teachers and disciples he went to dBus. When he met the fifth Dalai Lama, they had a harmonious conversation (*thugs snang gshin pa'i gsung gleng*).¹⁰⁷ Afterwards he visited some important places such as bSam-yas where he imparted teachings and also carried out some repair work. He extended his teaching tour to several other places and traveled altogether for seven months. In this year, Byams-pa-rdo-rje-rin-chen completed his *Great Deeds Supplement* (nga 21, 98 folios).

In the fourth month of 1659 A-mes-zhabs returned to Sa-skya. He bestowed the Vajrabhairava teachings according to the system of Rwa on his son and others (p. 54, section N). He also reestablished the mGon-khang Srid-gsum-zil-gnon, finished the construction of the Nyis-thog-lha-khang,¹⁰⁸ and renewed some wall-paintings and in general expanded the monastery. In his sixty-third year, from the fifth month of 1659 onwards, he was ill and his body grew weaker day by day. On the tenth day of the eleventh month, he passed away.

1.3. The lists at the end of the *Supplement to the Genealogy*

The *Supplement* lists towards its end (p. 401), among other things, A-mes-zhabs compositions, stating the number of compositions for several genres. It provides us thus with a rough overview

Überlieferung. (Asiatische Forschungen, 59). Otto Harrassowitz. Wiesbaden. Pp. 38 ff., 100 ff. (Dr. Eimer kindly shared his vast knowledge on the matter with me.)

¹⁰⁴ Cf. the *Great Deeds Supplement*, fols. 53v f.

¹⁰⁵ This episode is mentioned in the *Great Deeds Supplement* on folios 57r-60r. It further mentions that A-mes-zhabs returned to Sa-skya in the sixth month (59v).

¹⁰⁶ Read: *dgun khar*.

¹⁰⁷ A-mes-zhabs's stay in Lhasa is described in the *Great Deeds Supplement* on folios 71r f. He remained in Lhasa for a period of fifteen days, during which he met with the fifth Dalai Lama several times. I did not find any mention of their meeting in the *Biography of the Fifth Dalai Lama*, where the events of 1658 are described in the chapter *sDe pa bsod nams rab brtan gyi dgongs rdzogs mchod sprin bstar ba*, pp. 518-529.

¹⁰⁸ Cf. x^b 6 with a list of how the two main excellent receptacles of the mNgon-dga'-bde-ba-can temple of the Nyis-thog-bla-brang were filled. The text was composed in the second part of the fourth month of the year 1659.

over the state of the collection of A-mes-zhabs's works about a hundred years after his death (for the *Supplement* must have been composed in the second half of the eighteenth century). The list is not in all cases conclusive, since some of the categories (such as "*khrid yig*") are too vague and one can only guess how inclusive such a category was meant to be. For other categories, however, it provides interesting data that might prove useful for future investigations when further lists become available.

The *Supplement* provides the following numbers and estimations. Accordingly, A-mes-zhabs has composed (or compiled) one-hundred twenty praises (*bstod pa*), supplications (*gsol 'debs*), and aspiration prayers (*smon lam*),¹⁰⁹ about a hundred spiritual songs (*nyams dbyangs*) and instructions (*zhal gdams*),¹¹⁰ one volume with his records of teachings,¹¹¹ twenty-two biographies,¹¹² twenty-three treatises of the sūtra division,¹¹³ fourteen histories (*chos 'byung*),¹¹⁴ one word-commentary for each the Hevajra basic tantra and the *Sarvadurgati-pariśodhanatantra*,¹¹⁵ seven detailed expositions of evocations and maṇḍalas (*sgrub thabs dkyil chog*),¹¹⁶ seventeen detailed expositions of the stages of production and perfection (*bskyed rdzogs*

¹⁰⁹ One-hundred fifteen such works are easily identifiable by their titles in volume *ka*, sections A-C. These are twenty-six praises (*bstod pa* and *sngags brjod*), seventy-three supplications (including *brgyud 'debs*), and sixteen aspiration prayers.

¹¹⁰ One-hundred six such works, including *gsung mgur*, *zhu yig*, etc., are contained in volume *ka*, sections D-E.

¹¹¹ A-mes-zhabs's records of teachings (*gsan yig* and *thob yig*), which include those of his teachers, are contained in volume *kha*. I have provided a preliminary description of these in Sobisch (2002) and devoted two brief chapters of this book to them. As I have already mentioned in the general introduction of this book, a project for investigating the lineages of these records is presently under way at Munich University.

¹¹² That A-mes-zhabs has authored twenty-two biographies is certainly an intriguing statement. Our collection contains eight full biographies, namely of Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan (*ca* 2-4), dKon-mchog-rgya-mtsho (*ca* 5), rGyal-tshab Kun-dga'-dbang-phyug (*ca* 6), Sa-skya Lo-tsā-ba (*x^a* 1a), dKon-mchog-lhun-grub (*x^a* 1b), and Go-rams-pa bSod-nams-seng-ge (*ya* 2). Ten further biographies are mentioned in the title lists, but are missing in our collection; see p. 88, section 2. These add up to eighteen biographies. According to the above remark of twenty-two biographies, four further works appear to be missing in the extant manuscript collection.

¹¹³ Interestingly, the *Old Title List* of 1648 mentions five more works, i.e. altogether twenty-eight titles, in this category. This could mean that these works were lost at a very early time, i.e. already in the second half of the eighteenth century. The works of the sūtra division are (in the extant collection) *cha* 2-20 and *ja* 2. Eight further works are mentioned in the *Old title list*, but missing in the extant collection (see p. 88, section 3). There are also four further sūtric works mentioned in the title list of volume *nya*, which are missing; see p. 88.

¹¹⁴ Except for two histories of the bKa'-gdams-pas (*cha* 5 and 6) and his famous genealogy of the 'Khon family (*ga* 2), these are all histories of tantric cycles: Kālacakra (*pa* 2), Guhyasamāja (*ta^a* 3, *tha* 10, *dza* 4), Cakrasaṃvara (*da^b* 2=*da^a*, *wa^a* 4=*ya* 3), Yamāri (*tha* 5), Mahākāla (*tsa* 3), the yogatantras (*nya* 8, *dza* 3), and *Lam 'bras* (*ba* 6). These add up to more than two-thousand folios, amounting to about one sixth of A-mes-zhabs's literary production.

¹¹⁵ See *pha* 2 and *nya* 7.

¹¹⁶ Eight works from the manuscripts might be subsumed under the category "expositions of evocations and maṇḍalas", namely the detailed expositions of the evocation rituals of

rnam bshad)¹¹⁷ and instructions (*khrid yig*),¹¹⁸ eighty-three evocations (*sgrub thabs*),¹¹⁹ maṇḍala rituals (*dkyil chog*),¹²⁰ initiations (*dbang*),¹²¹ consecrations (*rab gnas*),¹²² burnt offerings (*sbyin sreg*),¹²³ manuals of ritual dances (*'chams yig*),¹²⁴ melodies and (use of) cymbals (*dbyangs rol*),¹²⁵ etc., twenty-eight works of the cycle of the protectors of the teachings such as blessings of initiations (*rjes gnang*), fulfilment and repairing [rituals] (*bskang gso*), and entrusting of the activities (*'phrin bcol*), and seventeen list etc. (*dkar chag*).¹²⁶

Vajrabhairava (*tha* 6), Red Yamāri (*'a* 5), Cakrasaṃvara (*tha* 7), Guhyasamāja (*ta^a* 6), Hevajra (*ma* 7), and Vajrakumāra (*ta^b* 3); furthermore the detailed exposition of the maṇḍala of Vairocana (*nya* 12), and possibly also the detailed exposition of the *abhisamaya* of Hevajra (*ma* 5).

¹¹⁷ The category *bskyed rdzogs rnam bshad* is not quite clear to me. A few works may fit this classification, such as the *Short history of the glorious Guhyasmāja teachings and the practices of production and completion [according to] the pure system of 'Gos* (*ta^a* 3), the *Detailed explanations of the stage of production of the venerable Vajrayoginī, [i.e.] the eleven yogas* (*da^b* 7=*da^a* 7), and the *Detailed exposition on the abhisamaya of Hevajra* (*ma* 5) and the *Detailed exposition of the stage of production of Hevajra* (*ma* 7), which both have already been categorized under "detailed exposition of evocation rituals." See also the short *Stages of the practice of the perfection stage* (*'a* 9).

¹¹⁸ See *nya* 9, *tha* 4, *ba* 8, 16, 18, and *'a* 6. The *bKa' gdams lha khrid* (*Old title list*, no. 268) is missing.

¹¹⁹ The astonishing number of eighty-three evocations etc. can only mean that this reckoning includes a great number of brief ritual works. Together with the following categories (initiations, burnt offerings, etc.) I have found about forty-four works. Of prominent *sādhana* I have found about fifteen works, namely of Yamāri (*tha* 3), Nairātmya (*ba* 20), Cakrasaṃvara (*da^a* 11), Hevajra (*tsha^b* 14), Mahākāla (*tsha^b* 18k), Tārā (*tsha^b* 18p), Hayagrīva (*tsha^b* 18q), Uṣṇīṣavijayā (*tsha^b* 18t), Avalokiteśvara (*tsha^a* 4), Garuda (*tsha^a* 8), and Jambhala (*tsha^a* 10, 13, 14). Two further works are missing in our collection: *bDe mchog dril bu pa'i sgrub thabs mkha' spyod bsgrod pa'i nye lam* (*Old title list*, no. 332) and *dPal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu* (*Old title list*, no. 353).

¹²⁰ See for example the following five works pertaining to Guhyasmāja (*ta^a* 5 and 6, which are not by A-mes-zhabs, but include his notes), notes to a maṇḍala (*x^b* 38), Nairātmya (*ba* 21, a clarification: *gsal byed*), and Vajrakīla (*zha* 5).

¹²¹ See for example the following six initiations of the cycles of Jambhala (*tsha^a* 11), Vajrayoginī *mkha' spyod* (*zha* 21), Vajrayoginī (*dab 4/da^a* 4), Vairocana (*nya* 11), Nairātmya (*ma* 2), and Amitāyus (*tshab 19/tsha^a* 18).

¹²² See for example the two consecrations rituals *nya* 16 and 18, and the expositions of such rituals *ta^a* 2 and *wa^a* 3.

¹²³ Six burnt offerings are extant, i.e. for Gur-mgon (*tsa* 9), Vajrayoginī (*dab 3/da^a* 9), Vairocana (*nya* 6), Vajrakīla and Hevajra (*zha* 27), Hevajra alone (*zha* 7), and Vajrakumāra (*zha* 28).

¹²⁴ See the memorandum of the ritual dance of Putra (*tsa* 21), and the *sNang ba 'gyur thub*-works (*ja* 5, 6, 7).

¹²⁵ See for example the works pertaining to Vajrakīla (*ja* 3,4 = *tab* 6) and the detailed *Treatise on Music*.

¹²⁶ There are almost twice as many works of these categories found in the collection.

The *Supplement to the Genealogy* (p. 402) summarizes furthermore the most important temples, statues, receptacles, and *thangka* that were constructed or commissioned by A-mes-zhabs. Thus in 1629 he consecrated the Li-ma-lha-khang rDo-rje-gdan, rGya-nag-lha-khang Ri-bo-rtse-lnga, and the dPe-khang Chos-mdzod-chen-mo, all of the bZhi-thog-bla-brang, in 1653 the Bla-ma-lha-khang and the mGon-khang-khyad-'phags, in 1659 the Nyis-thog-lha-khang and the mGon-khang Srid-gsum-zil-gnon, in 1639 he repaired the bDe-mchog-pho-brang, and in 1643 several stūpas of the 'Bum-thang (temple?). The *Supplement* furthermore mentions in this context a 'Phags-pa-rin-po-che'i-phyi-rten-lha-khang and a bTsun-mo-lcog (temple?), both of which I have not found mentioned anywhere else.

Two statues are mentioned in particular, namely the golden-copper statues of Amithaba and of Sa-chen Kun-dga'-snying-po.¹²⁷ Furthermore the *Supplement* mentions two silver stūpas (*dnugul gdung mchod rten*) that were "one and a half storeys" in height and eight that were "one storey" in height, a silver statue of Mus-chen,¹²⁸ a large and a small statue of 'Jam-mgon-bsod-nams-dbang-po,¹²⁹ several supplementary golden-copper statues of gurus of the *Path with Its Fruit* transmission, and a great number of statues made from blessed materials and medicines. Several fillings of statues by A-mes-zhabs are mentioned in his works.

Mention is also made (p. 402 f.) of series of *thang ka*. In addition to the two series of twenty-one and thirty five *thang ka* mentioned above (see the years 1632 and 1645), the *Supplement* also mentions a series of seventeen *thang ka* (*bris sku gtso bsodus chen mo*), of twenty-seven (*sngags thang gras tshar*), and a *thang ka* of Padmasambhava's life.¹³⁰

¹²⁷ See the list of these statues (*x^b* 12). They were consecrated in the lHa-khang-chen-mo. The *Supplement* provides for Sa-chen's statue the date 1650.

¹²⁸ According to the colophon of the list of the filling of Mus-chen's statue (*tsha* 40a), A-mes-zhabs filled the statue, consecrated it, and composed the list in the fifth year after Mus-chen's death in 1618, in the fifth month of the water-dog year (1622).

¹²⁹ I found no other mention of these two statues.

¹³⁰ I found no other mention of these additional *thang ka*.

Some of the initiations (*dbang*), blessings of initiations (*rjes gnang*) and reading transmissions (*lung*) that A-mes-zhabs received from his teachers are presented here according to the detailed account of A-mes-zhabs's records of teachings (the *gsan yig* contained in volume *kha*). The records are not only of great value due to the enormous bibliographical information they contain—the records of volume *kha* mention several thousand works—but also because they often provide hints for the literary classification of works. This they do first of all through offering the context in which a particular work was transmitted. But apart from that, the records are also full of incidental remarks about the value or particular function of a work. Their full potential, however, is unfolded with the help of other title lists (such as *dkar chag* or *tho yig*) and colophons.¹³¹

In my selection of transmission documented below, the sections A-N are transmissions found mentioned in the *Abbreviated Biography* and the *Supplement to the Genealogy*. Then follow six transmissions (O-T), which I have selected for documentation because their coherent presentation in the records of teachings make them easily accessible. Other transmissions, however, have been left out here, notably any reference to the *Hevajra and Lam 'bras Literature*, which will be treated in a separate publication, and to the collected writings of Sa-skyapa masters (i.e. the *gsung 'bum*), some of which will also be documented there. Other transmissions must be left for later documentation because more research is necessary to understand their structure (if there is one).

¹³¹ Such a usage of records of teachings together with title lists and colophons will be demonstrated in my forthcoming *Hevajra and Lam 'bras Literature*.

The sections of this chapter are marked A-T, with each letter signifying a new cycle of transmissions (Cakrasaṃvara, the six yogas of Nai-gu-ma, Guhyasamāja, etc.). These sections sometimes include subsections with particular segments of the transmission. Each title that appears in a section or subsection was numbered so that a reference such as "B2, no. 31" always leads to one particular title. All information is derived from the records of teachings if not explicitly mentioned otherwise. Whenever possible a more complete title was supplied from other identified title lists.

A. Cakrasaṃvara

A1. Five works by Lūhipa and Prajñārakṣita (*lū hi pa smad lnga*)

According to *Mus-chen's Record* (27v), the *Lū hi pa smad lnga* are: (1) *dPal bcom ldan 'das mngon par rtogs pa* by Lūhipa (P 51/2144, 215r-222r), and four works by Prajñārakṣita, i.e. (2) *dPal mngon par rtogs pa zhes bya ba'i dka' 'grel* (P 51/2182, 42r-56v), the auto-commentary of the former, (3) *dPal 'khor lo sdom pa'i phyi rol gyi mchod pa'i cho ga* (P 51/2183, 56v-57v), (4) *dPal 'khor lo sdom pa'i lag mchod kyi cho ga* (P 51/2185, 59v-61r), and (5) *dPal 'khor lo sdom pa'i gtor ma'i cho ga* (P 51/2184, 57v-59v).

A2. Stages of production and perfection teachings of Kṛṣṇācārya's tradition

Mus-chen's Record (27v) remarks that the stages of production and perfection comprise six basic works ("gzhung drug," the first title is probably counted as two separate works¹³²): (1-2) '*Khor lo sdom pa'i sgrub thabs dang dkyil chog* by Kṛṣṇācārya, cf. *bCom ldan 'das dpal bde mchog 'khor lo'i dkyil 'khor gyi cho ga* (P 51/2163, 327r-344v) and a work with the same name (51/2164, 344v-363r), (3) *dPal bde mchog 'khor lo'i sbyin sreg gi cho ga* by Kṛṣṇācārya (P 51/2165, 363r-371v), and the stage of perfection works (4) *dPyid kyi thig le* by Kṛṣṇācārya (P 51/2166, 371v-381r), (5) *gSang ba'i de kho na nyid rab tu gsal ba* by Kṛṣṇācārya (P 51/2167, 381r-390v) and (6) *O la pa ti* by Gags-'byor-shes-rab.¹³³

According to an interesting note (*Mus-chen's Record*, 28r), Sa-pan Kun-dga'-rgyal-mtshan had in his annotations expressed doubts with regard to Mar-do-pa's revising of the above translations. Sa-pan, who was a master of Sanskrit, considered Lo-chen Rin-chen-bzang-po's translations pure. He seems to have re-revised the translations in accordance with Atiśas tradition.¹³⁴

A3. Vajraghaṇṭa's *Dril bu skor gsum*

Vajraghaṇṭa's *Dril bu skor gsum* is, according to *Mus-chen's Record* (28r), comprising three works: His (1) *dPal 'khor lo sdom pa'i thabs* (P 51/149, 258r-260v), (2) his *dKyil chog* by Vajraghaṇṭa, which is probably the *dPal 'khor lo sdom pa'i dbang gi bya ba mdor bsdus pa* (P

¹³² See below, A5.2., where no. 3 and no. 4 are separate outlines (*sa bcad*) of the maṇḍala ritual and the *sādhana*.

¹³³ Cf. TBRC P4266, one of the later translators (of the eleventh century)?

¹³⁴ *Mus-chen's Record* (28r): *gzhung drug 'di la* (i.e. the above "three *bskyed rim*" and "three *rdzogs rim* works") *sa paṇ gyi 'gyur bcos mchan bcas mdzed(!), de'i mjug tu, rin chen bzang pos dag par bsgyur ba las, mar po do pas ma dag pa yang bcas, de la kho bo'i(?) jo bo'i lugs bzhin du, dag par bcos ste 'gyur mchan dag kyang bgyis, zhes 'byung zhing, sngon gyi dus su sa chen gyi nag 'bum yig sna bco lnga spel nas, sa gzhung spyi don so sor bgrol, gzhung don mchan bu'i 'bru re re nas bsnan pa'i zhib bshad gnanng ba'i rgyun bzang po byung ba yin gsungs.*

51/2148, 254v-258r), since Chos-kyi-shes-rab is mentioned in *Mus-chen's Record* as the translator, and (3) his *rDzogs rims rim pa lnga pa*, i.e. the *dPal 'khor lo sdom pa'i rim pa lnga pa* (P 51/2150, 260v-263r).

A4. Further works of the Indian tradition

Furthermore, two brief Indian works are mentioned in *Mus-chen's Record* (28r): the (1) *sDom pa'i rgyud chung ngu'i mtshams sbyor* by Sumatikirti (P 49/2127, 398v-400r) and (2) *dPal 'khor lo bde mchog gi rgyun bshags bsdus pa* by Indrabodhi (P 51/2172, 4r-5r).

A5. Tibetan works by masters of the Sa-skyapa tradition

A5.1. Sa-chen Kun-dga'-snying-po's commentaries of the basic tantra

Mus-chen's Record (28r) mentions two works, namely (1) Sa-chen's *bDe mchog rtsa rgyud kyi le 'grel* (SKB 1/59, 366r-368v, incipit: tradition of Nāropa?) and (2) his *bDe mchog rtsa rgyud kyi dka' 'grel* (SKB 1/61, 378r-403r), which are notes (*zin bris*) on the difficult passages of the *Laghusaṅvaratantra* (P 2/16) "for my own sake" (incipit).

A5.2. The *Man ngag nag 'bum* (and other?) teachings

In some cases in the records of teachings it is unclear how far down a designation such as the one mentioned in the heading reaches. Does it merely pertain to the immediately following group of teachings (28r-v) comprising seventeen works by Sa-chen Kun-dga'-snying-po? Or does it also include the following twenty-seven works by different Sa-skyapa authors (*Mus-chen's Record*, 28v-29r)? The following is at first a list of Sa-chen's seventeen works, all of which are in the tradition of Kṛṣṇācārya: (1) *bDe mchog nag po pa'i lugs kyi bla ma brgyud pa'i lo rgyus* (SKB 1/22, 1r-6, taken out from among the "six basic works"¹³⁵), (2) *gZhung drug spyi'i rnam gzhag* (SKB 1/23, 6v-7r), (3) *Nag po'i dkyil chog sa bcad* (SKB 1/24, 7r-8r), (4) *Nag po'i sgrub thabs sa bcad* (SKB 1/25, 8r-8v), (5) *Nag po'i sbyin sreg sa bcad* (SKB 1/26, 8v-9r), (6) *gSang ba'i de kho na nyid gsal ba'i sa bcad* (SKB 1/27, 9r-11v), (7) *O la pa ti'i sa bcad* (SKB 1/28, 11v-12v), (8) *dPyid kyi thig le'i sa bcad* (SKB 1/29, 12v-13r), (9) *Ras bris la brten pa'i dkyil chog* (SKB 1/30, 13r-28v), (10) *mNgon rtogs kyi fi ka chung ba* (SKB 1/31, 28v-31r), (11) *sByin sreg gi t'i ka* (SKB 1/32, 31r-35r), (12) *sByin sreg gi lag len* (SKB 1/33, 35r-37v), (13) *Ro sreg gi lag len* (SKB 1/34, 37v-38v), (14) *gSang ba'i de kho na nyid kyi fi ka* (SKB 1/35, 38v-48r), (15) *gSang ba'i de kho na nyid kyi tshig don bsdus pa'i go 'byed* (SKB 1/36, 48r-52r), (16) *O la pa ti'i rnam bshad* (SKB 1/38, 58v-64v), (17) *dPyid thig gi fi ka* (SKB 1/40, 64v-71r).

The next section (which may or may not be part of the *Man ngag nag 'bum* teachings) comprises twenty-seven works (18-44). The first title—belonging to the tradition of Lūhipa—is (18) the *Lū hi pa'i 'bru 'bum* by gNyan, found in Sa-skyapa Paṇḍita Kun-dga'-snying-po's writings (SKB 5/23, 249r-286r). The author is given in the catalogue (of SKB) as gNyan Phug-chung-ba "at the time of Sa-chen." The colophon says "written by Su Badzra in the Phug-chung-gi-dgon-pa." It was, according to a *dKar chag 'phrul gyi lde'u mig* that is quoted there, inserted in Sa-pan's works "to fill up the volume" (*kha lang pa*). The second title—belonging to Vajraghaṅṅa's tradition—is (19) bSod-nams-rtse-mo's *Dril bu pa'i dbang gi bya ba mdor bsdus* (SKB 2/25, 117v-140r).

¹³⁵ For the "six basic works" (*gzhung drug*), see A 2. The incipit reads: *gzhung drug po de dag gi gseb tshags nas bton pa yin*.

Then follow ten works by Grags-pa-rgyal-mtshan. These are (20) a short history of Heruka (*dPal he ru ka'i byung tshul*, SKB 3/37, 253r-256r), (21) an *abhisamaya* and stages of mediation work in the tradition of Lūhipa (*bDe mchog lū hi pa'i lugs kyi mngon par rtogs pa bsgom pa'i rim pa*, SKB 4/48), (22-27) several ritual works in the tradition of Kṛṣṇācārya (SKB 3/38-43), among them the *dKyil chog lag tu blang ba'i rim pa* (SKB 3/43), of which the *Nag po dkyil chog gi bshad sbyar* (SKB 3/42) is here said to be the commentary, furthermore (28) a *sādhana* in Vajraghaṅṅa's tradition (= *Dril bu pa'i bskyed rim*, SKB 3/45), and (29) a *Tshes bcu'i mchod pa bya tshul*, which is probably the *Tshes bcu'i dus kyi mchod pa* (SKB 3/47).

Other works in this section are (30) a lineage history (*brGyud pa'i lo rgyus*) by dKar Shākya-grags,¹³⁶ (31) another lineage history by Shar-pa rDo-rje-'od-zer,¹³⁷ (32) a guru yoga based on Cakrasaṃvara by Ngor-chen Kun-dga'-bzang-po (*Bla ma mchod pa'i cho ga bsod nams rab rgyas*, SKB 10/97, 151v-161v),¹³⁸ and four works by the second abbot of Ngor, namely Mus-chen dKon-mchog-rgyal-mtshan:¹³⁹ (33) *Lū nag dril gsum rims pa bzhin nyams su blangs tshul* (in the *Sa-skyapa Bibliography: Lū nag dril gsum gang zag gcig gis nyams su len tshul*), (34) *dKyil 'khor rgyal mchog gi ngag 'don*, (35) *Lū nag dril gsum gyi bum bskyed*, and (36) *bDe gshegs pa bzung* (in the *Sa-skyapa Bibliography: bDe bar gshegs pa bzung ba'i lag len*).

Then follow (37) Go-rams-pa's history and biographies of the lineage masters (SKB 15/82, 104r-132r) and three works by Kha-chen Rin-chen-rdo-rje,¹⁴⁰ i.e. (38) *bskyed rims kyi rnam bshad*, (39) *Lū nag gnyis kyi mngon rtogs*, and (40) *dPal 'khor lo sdom pa'i dkyil 'khor bkra shis tshigs su bcad pa*.¹⁴¹ Furthermore, 'Phags-pa Blo-gros-rgyal-mtshan's edition and supplement of the previous work, (41) the *'Khor lo bde mchog gi bkra shis kha che rin chen rdo rjes mdzad pa la zhu dag kha skong mdzad pa* (SKB 6/84, 68v-70r), (42) Paṅ-chen Nyi-zla-seng-ge's *bDe mchog nag po lugs kyi bskyed rims kyi rnam bshad*,¹⁴² and two works by rDo-rje-bzang-po-dpal, whose titles are listed as (43) *bDe mchog lū nag dril gsum gyi bskyed rims kyi rnam bshad chen mo* and (44) *dPyid dang thig le zhal sbyor gyi rdzogs rims kyi khrid yig*.¹⁴³

¹³⁶ According to *Mang-thos Klu-sgrub's bsTan rtsis* (p. 150), dKar Shākya-grags is Zur-khang-pa dKar Shākya-grags, one of Sa-paṅ's disciples and according to some abbot of Sa-skyapa after Sa-paṅ went to Mongolia between 1244 and 1264 (see the *Great Genealogy* 92r and *TBRC P7140: Dol-po dKar-ston Shākya-grags*).

¹³⁷ According to the lineage documented in the records of teachings (*Tshe dpag med lha dgu, Grags-pa-blo-gros's Record*, 2r, *Nam-mkha'-dpal-bzang's Record*, 1v-2v), he was Sa-paṅ's disciple; see also *Mang-thos Klu-sgrub's bsTan rtsis*, p. 149 f.

¹³⁸ The colophon states 1424 as the year of composition.

¹³⁹ Mus-chen dKon-mchog-rgyal-mtshan (1388-1469); see *TBRC P1034*.

¹⁴⁰ Kha-chen Rin-chen-rdo-rje = "Ratnavajra from Kashmir?" He lived definitively before 'Phags-pa's time, since the latter edited and supplemented the third work (see below, no. 40). See also *TBRC P7217*.

¹⁴¹ See *P 51/2196*, 132r-133r.

¹⁴² Paṅ-chen Nyi-zla-seng-ge flourished around Go-rams-pa's time, because the latter wrote a reply to his questions (SKB 14/64).

¹⁴³ rDo-rje-bzang-po-dpal may perhaps be identified as the twelfth throne holder of Sa-skyapa (1262-1324).

A5.3. Instructions on the stage of perfection (*rdzogs rims*) known as *Nag po rim bzhi*

Two works are listed in this section (*Mus-chen's Record* 29v), namely (1) the *Nag 'bum rim bzhi lam slong* by Sa-chen Kun-dga'-snying-po (*SKB* 1/41, 71r-86r: *Rim pa bzhi pa'i gdams ngag*) and (2) the (*Rim bzhi'i*) *khrid yig* by Kun-mkhyen (Go-rams-pa), which is not mentioned in *SKB*, but listed in the *Sa-skya-pa Bibliography: Rim pa bzhi pa'i khrid yig gsung sgros ma bcas*.

A5.4. Instructions on the stage of perfection (*rdzogs rims*) known as *Dril bu rims lnga*

Mus-chen's Record (29v) mentions for this tradition of Vajraghaṇṭa (1) the *Rim pa lnga'i gsal byed* by rJe-btsun Grags-pa-rgyal-mtshan (*SKB* 4/46, 365v-375r), (2) *Rim lnga'i khrid yig* by 'Phags-pa Blo-gros-rgyal-mtshan (*SKB* 6/80, 47r-53r),¹⁴⁴ (3) *bDe mchog rim lnga bla ma brgyud pa'i gsol 'debs* by Ngor-chen Kun-dga'-bzang-po (*SKB* 9/14, 18v-19v), and (4) *Khrid yig* by mKhyen-rab Rin-chen-mchog-grub, a work on the vital points of the visualization (*dmigs pa'i gnad*).¹⁴⁵

A5.5. The *Nā ro mkha' spyod* teachings

In *Mus-chen's Record* (30r-v), the *Nā ro mkha' spyod* teachings are treated together with the Cakrasaṃvara teachings. I have included them in section H.

A5.6. The section of the support (*rgyab rten*) for the above teachings¹⁴⁶

At first, the basic tantra of Cakrasaṃvara is mentioned (*Mus-chen's Record*, 31r) as (1) *bDe mchog rtsa rgyud le'u lnga bcu rtsa gcig pa*. This is the *rGyud kyi rgyal po dpal bde mchog nyung ngu* (*P* 2/16, 58v-96v), translated by Padmākara and Rin-chen-bzang-po, revised by Prajñākīrti with Chos-kyi-dbang-phyug. In the same passage, the record also mentions the transmitting of (2) the *rTsa rgyud mal mchan*, i.e. the additional notes on the Cakrasaṃvara basic tantra by Mal, as well as (3) "a slight extension (of Mal Lo-tśā-ba's) additional notes" (*mchan sna bsrings pa*) by (bSod-nams)-rtse-mo. (4) Further notes by him are mentioned for the *Nag 'bum rim bzhi lam slong* by Kun-dga'-snying-po (for which see above, p. 37, section A5.3.).

Further titles mentioned are (5) the *dPal 'khor lo bde mchog gi rtsa ba'i rgyud kyi tī ka mu tig phreng ba* by Sa-chen Kun-dga'-snying-po (*SKB* 1/51, 153r-337r—but see no. 8!), (6) *rJe btsun gyi gsung bgros ma* by Nub-pa Rigs-'dzin-grags-pa, a clarification of the *Mu tig phreng ba*,¹⁴⁷ (7) *bDe mchog ...* (illegible) by Zhang Bya-ru-ba,¹⁴⁸ (8) *'Grel pa mu tig gi 'phreng ba* by gNyan Phul-chung-ba,¹⁴⁹ (9) *rNal 'byor ba'i kun tu spyod pa*, a Cakrasaṃvara explanation tantra (*P* 2/23,

¹⁴⁴ The colophon states that this work was composed in 1278 in Sa-skya.

¹⁴⁵ Rin-chen mKhyen-rab bSod-nams-mchog-grub (1436-1497), eighth abbot of Nalendra; see the *Great Genealogy*, 390v f.; *TBRC* P3102.

¹⁴⁶ In a note in this section of *Mus-chen's Record* (31r), "*sa bcad*" and "*sa bcad 'grel pa*" type of works on the basic and explanation tantras are mentioned for "rJe-btsun Sa-skya-pa-chen-po" (Kun-dga'-snying-po) and "rJe-btsun-chen-po" (Grags-pa-rgyal-mtshan). These works are as yet not identified. Due to some blind spots on the film, this passage is partly illegible.

¹⁴⁷ On Nub-pa being rJe-btsun Grags-pa's disciple, see *Mang-thos Klu-sgrubs's bsTan rtsis*, p. 135, and Stearns (2001: 69 and 197, n. 296). Cf. *TBRC* P4895.

¹⁴⁸ On Zhang Bya-ru-ba being one of the "four secret yogis" of Sa-pan, see *Mang-thos Klu-sgrubs's bsTan rtsis*, pp. 151 f.

¹⁴⁹ Stearns (2001: 252, n. 222) identified this work, which combined the teachings of Sa-chen Kun-dga'-snying-po, Mal Lotsā-ba, and Sumatikīrti, as the *dPal 'khor lo bde mchog gi rtsa ba'i*

223v-235r), and (10) *bDe mchog kun tu spyod pa'i rgyud kyi gsal byed* by rJe-btsun Grags-pa-rgyal-mtshan (SKB 4/74, 97v-110v), an explication of the previous work.

B. The six yogas of Nai-gu-ma and related teachings

According to tradition, Niguma was the sister of Nāropa. After attaining the rainbow body, she received direct teachings from Vajradhara. These teachings were then passed on to Khyung-po rNal-'byor to form the core of the Shangs-pa bKa'-brgyud-pa mantra practice.

B1. The transmission lineages of the cycle of Nai-gu-ma that originated with the *mahāsiddha* Shangs-pa, i.e. Khyung-po rNal-'byor

At the end of the section in *Mus-chen's Record* that deals with the Nai-gu-ma teachings (47v-50r), we find the following lineage for Mus-chen's transmission: (1) Vajradhara, (2) Jñānaḍākinī Nai-gu-ma, (3) Khyung-po rNal-'byor (978/990-1127!),¹⁵⁰ (4) rMog-lcog-pa Rin-chen-brtson-'grus (1110-1170),¹⁵¹ (5) dBon-ston sKyer-khang-pa (Chos-kyi-seng-ge, 1154-1217),¹⁵² (6) gNyan-ston sBas-pa'i-rnal-'byor (i.e. Sangs-rgyas gNyan-ston Chos-kyi-shes-rab, 1175-1255),¹⁵³ (7) 'Gro-mgon Sangs-rgyas-ston-pa (Sangs-rgyas-ston-pa brTson-'grus-seng-ge, 1207-1278),¹⁵⁴ (8) mKhas-grub gTsang-ma Shangs-ston (1234-1309),¹⁵⁵ (9) mKhas-btsun ['Jag-pa] rGyal-mtshan-'bum-pa (1261-1334),¹⁵⁶ (10) 'Jag-chen Byams-pa-dpal-bzang (1310-1391),¹⁵⁷ (11) 'Jam-dbyangs-blo-gros-dpal-bzang (b. 14th c.),¹⁵⁸ (12) 'Jag-chen Kun-dga'-dpal-bzang (b. 14th c.),¹⁵⁹ (13) Drin-can bSod-nams-bzang-po,¹⁶⁰ (14) rJe Byams-pa Chos-kyi-nyi-ma,¹⁶¹ (15) sPyan-snga

rgyud kyi tī ka mu tig phreng ba, SKB 1/51, 153r-337r (i.e. no. 5 of this section, contained in Sa-chen's *gsung 'bum*). It is strange, however, that the work is then mentioned twice in this section, as if it were two works. The catalogue of SKB remarks that gNyan had composed notes (*zin bris*) on Sa-chen's teachings. Cf. *Great Deeds* 96r. gNyan Phul-chung-ba was a disciple of Sa-chen Kun-dga'-snying-po and also known as gTsug-tor-rnam-rgyal and bSod-nams-rdo-rje; see *Mangthos Klu-sgrubs's bsTan rtsis*, p. 131; *Great Genealogy* 57r and 58v; Stearns (2001: 252, n. 222).

¹⁵⁰ See TBRC P39.

¹⁵¹ See *Ming mdzod* pp. 1320 f., TBRC P1984. A *Bla ma rin po che rmog cog pa'i rnam thar* by Blo-gros-thogs-med-dpal-bzang-po has been preserved by the NGMPP L 11/19, 102 fols.; as well as a *rMog cog pa rin chen brtson 'grus kyi rnam thar*, L 416/10, 39 fols. (xyl.). There are also two works by rMog-cog, a *Khyung po rnal 'byor gyi rnam thar*, L 11/18, 20 fols. and a *rGyal ba rdo rje 'chang chen po'i rnam thar zur tsam cig*, L 150/4, 15 fols. (xyl.); the same: L 416/8, 14 fols. (xyl.).

¹⁵² See *Ming mdzod* p. 1321.

¹⁵³ According to *Ming mdzod*, p. 1193, he was a chief disciple of sKyer-sgang-pa. Cf. TBRC P2248.

¹⁵⁴ According to *Ming mdzod*, p. 1738 f., he received pith instructions from gNyan-ston. Cf. TBRC P 95.

¹⁵⁵ According to *Ming mdzod*, pp. 226, 623 f., he was a teacher of rGyal-mtshan-'bum. Dates are provided here according to TBRC P88.

¹⁵⁶ See *Ming mdzod*, pp. 226, 623 f.; TBRC P89.

¹⁵⁷ See *Ming mdzod*, p. 623 f.; *Great Genealogy* 407r; TBRC P2391,

¹⁵⁸ See TBRC P2804.

¹⁵⁹ See TBRC P2805.

¹⁶⁰ See TBRC P2820.

Ngag-dbang-chos-kyi-grags-pa (or: Chos-kyi-rgyal-mtshan?),¹⁶² (16) 'Jam-dbyangs-dkon-mchog-rgya-mtsho (1510-1586? A-mes-zhabs composed his biography: ca 5), (17) Khyung-po rNal-'byor Sangs-rgyas-rgyal-mtshan (i.e. Mus-chen, 1542-1618), A-mes-zhabs.

A-mes-zhabs received the Shangs-pa Nai-gu-ma teachings in great detail from Mus-chen¹⁶³ and again from Ngag-dbang-chos-grags.¹⁶⁴ Ngag-dbang-chos-grags's lineage (30v) is the same until (12), then: (13b) 'Khrul-zhig Tshul-khrims-rgyal-mtshan,¹⁶⁵ (14b) Drin-can mKhyen-rab-chos-rje,¹⁶⁶ (15b) rJe-btsun rDo-rje-rigs-pa-chen-po, (16b) Tshar-pa Chos-rje (i.e. Blo-gsal-rgya-mtsho, 1502-1566), (17b) 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug (1524-?), (18b) dBang-phyug-rab-brtan (1559-1636), (19) Ngag-dbang-chos-grags. An alternative lineage is after (12): (13) Pha-rgod bSod-nams-bzang-po, then directly to (15). Twenty-four further works are mentioned in the supplementary record *A-mes-zhabs's Record 7r-v*.

B2. Nai-gu-ma teachings received from Mus-chen

A-mes-zhabs received seventy-seven works of Shangs-pa Nai-gu-ma teachings from Mus-chen (*Mus-chen's Record* 47v-49v): (1) *Nai gu ma nas brgyud pa rin chen sna bdun gyi rnam thar*, (2) *'Jag chen byams pa dpal gyi rnam thar*, on 'Jag-chen Byams-pa-dpal (B1, no. 10), (3) *Chos drug rdo rje tshig rkang* by 'Jag-pa rGyal-mtshan-'bum (B1, no. 9), this is followed by three titles of the same author, i.e. (4) a word commentary (*tshig gsal*), (5) a writing on the stages of the practice (? *them yig*), and (6) instructions (*khrid yig*), (7) *sGyu ma rab tu gsal byed phreng ba* by rMog-cog-pa (B1, no. 4), (8) *Nyams myong yon tan rgya mtsho*, (9) *Zhus lan rin chen sgron me*,¹⁶⁷ (10) *Nyams myong nyi ma'i dkyil 'khor*, (11) *Zhus lan zla ba'i dkyil 'khor*, (12) *gZhan don bsgrub pa'i rten 'brel*, (13) *sGyu lus drug ldan* by Khyung-po (rNal-'byor), (14) *sGyu lus kyi lung dang gtam rgyud*, (15) *Shang ston pa'i gsung bgros*, (16) *Lam dri med 'od phreng* by Sangs-rgyas-ston-pa (B1, no. 7), (17) *Khrid kyi skabs su nye bar 'kho ba'i gsung bgros drug* by rGyal-mtshan-'bum (B1, no. 9), (18) *sNyan khung gyi gdams ngag drug* by Khyung-pa (rNal-'byor), (19) *Khyad 'phags 'pho ba rnam drug*, "a discussion of Sangs-rgyas-ston-pa's teachings," (20) *sByangs pa rnam pa gnyis*, (21) *sGyu lus kyi sbyangs pa rnam pa gsum* by Khyung-po (rNal-'byor), (22) *sGyu lus gdan thog gcig ma*, (23) *sGyu lus 'dzin pa rang grol*, (24) *Dug gsum dag byed bdud rtsi bum pa*, (25) *Phyag chen ga'u ma'i rtsa tshig rdo rje'i tshig rkang*,¹⁶⁸ (26) *bsDus don rlung dang bsre ba*, (27) *Phyag chen tshad 'dzin*, (28) *Ga'u ma'i dbang chog*, (29) *lDing ston gyi zin bris*, (30) *'Chi med bsgrub pa'i rgyas 'grel*, (31) *'Chi med bsgrub pa'i rtsa ba*, (32) *Lam khyer rnam gsum*, (33) *Rang sems 'chi med rang grol*, (34) *Lam khyer rnam gsum gyi sgyu ma lam gyi dbang bka'*, (35) *'Chi med rang grol* by Sangs-rgyas-ston-pa (B1, no. 7), (36) *Lam khyer gsum gyi gzhung*, (37) *'Chi med tshig rkang*, (38) (*'Chi med tshig rkang gi*) *gsung bgros* by rMog-lcog-pa (B1, no.4), (39) (*'Chi med tshig rkang gi*) *gsung bgros* by sKyer-sgang-pa, i.e. dBon-ston Skyer-sgang-

¹⁶¹ See *TBRC P2821*.

¹⁶² This cannot be Ngag-dbang-chos-kyi-grags-pa (1572-1641).

¹⁶³ See *Mus-chen's Record* 47v-49v, about seventy-six works mentioned; cf. section B2.

¹⁶⁴ See *Ngag-dbang-chos-grags's Record* 29r-30v, about 50 works; cf. section B3.

¹⁶⁵ See *TBRC P2807*, b. 14/15th c.

¹⁶⁶ Is this Rin-chen-mchog-grub as mentioned in *TBRC P2808*?

¹⁶⁷ A manuscript work with the same title has been preserved by the *NGMPP* L 502/4, 10 fols.

¹⁶⁸ Cf. *TBRC W17280: Phyag chen ga'u ma'i 'grel pa* by dKon-mchog-'bangs and the *Phyag chen ga'u ma'i khrid yig rdo rje'i tshig gi mdud 'grol* by Sangs-rgyas-dpal. See also below, no. 28 and B3, no. 3, 9-11.

pa Chos-kyi-seng-ge (B1, no. 5), (40) (*'Chi med tshig rkang gi*) *gsung bgros* by Sangs-rgyas-ston-pa (B1, no. 7), (41) (*'Chi med tshig rkang gi*) *gsung bgros* by Sangs-rgyas-gnyan-ston (B1, no. 6), (42) (*'Chi med tshig rkang gi?*) *khrid yig* by mKhas-btsun rGyal-mtshan-'bum (B1, no. 9), (43) *Dā ki'i zhal gdams*, (44) *Rang grol gsum gyi khrid*, (45) *Chos drug* by 'Gag-ston Blo-gros-bzang-po, (46) *'Od gsal 'char sgo ngos 'dzin*, according to *Ngag-dbang-chos-grags's Record* (30r) by Sangs-rgyas-ston-pa (B1, no. 7), (47) *gTum po(!) zhag bdun ma'i zhal gdams*,¹⁶⁹ (48) *gCod gdan thog gcig ma* by Sangs-rgyas-ston-pa?,¹⁷⁰ (49) (*gCod gdan thog gcig ma'i*) *gegs sel*, (50) *Nai gu'i chos skor la dbang bskur sngon 'gro'i cho ga* by brTson-'grus-seng-ge (= Sangs-rgyas-ston-pa?, see B1, no. 7), (51) *dBang chog dang po gtum mo'i dbang chog, gnyis pa sgyu lus, gsum pa rmi lam, bzhi pa 'od gsal, lnga pa 'pho ba, drug pa bar do'i dbang chog*, "according to the system of Khyung-po (rNal-'byor)," (52) *Lam khyer gsum gyi chos*, (53) *Lam khyer gsum gyi bka'*, (54) *Lus 'chi med kyi dbang bka'*, (55) *Sems 'chug med kyi dbang bka'* by Khyung-po (rNal-'byor), (56) *Khyad 'phags kyi gdams pa bco lnga*, (57) *sKu gsum lam khyer*, (58) *'Gag pa thig le'i cho ga*, (59) *Ra hu la'i gdams pa*, (60) *mKha' spyod dkar mo'i dbang*, "according to the system of Rāhula," (61) *'Pho ba ye shes skar khung ma rgyas bsdus gnyis*, (62) *Byin rlabs char 'bebs* by Sangs-rgyas-gnyan-ston, (63) *sGyu lus rmi lam gyi dbang bka'* by Khyung-po (rNal-'byor), (64) *Nai gu ma'i zhal gdams mu tig phreng ba* "and nine other pith instructions," (65) *Ri bong dbab bzung bzlog pa'i dmigs pa rin chen sgrom bu*, (66) *gSang sngags rjes su yid(!) rang gi khrid*, (67) (*gSang sngags*) *rjes su yid(!) rang gi dbang*, (68) *Dug lnga lam khyer*, (69) *rTog mi rtog*, (70) *mKha' spyod dkar mo'i bstod pa*, (71) *mKha' spyod gsum*, (72) *Phyag drug pa'i las tshogs tshangs ma*, (73) *bDag med ma'i khrid*, (74) *Su kha chos drug gi khrid*, (75) *rDo rje phag mo'i gsang bsgrub sogs tshan pa brgyad*, (76) *bDe mchog lha lnga'i mngon rtogs*, "according to the system of Khyung-po (rNal-'byor)," (77) *sGyu lus stan thog gcig ma* by mKhas-btsun-pa.

B3. Nai-gu-ma teachings received from Ngag-dbang-chos-grags

These are teachings that Ngag-dbang-chos-grags had received from dBang-phyug-rab-brtan. They are known as the "bracelet of the scholar and *siddha* Shangs-pa" (*mkhas grub shangs pa'i gdub bu*, *Ngag-dbang-chos-grags's Record* 29v-30v): (1) *Nai gu mkha' spyod ma'i brgyud 'debs smon lam bde chen lhun grub ma* by Tshar-chen Blo-gsal-rgya-mtsho (title according to *Sa-skyapa Bibliography*), (2) *Nai gu'i khrid kyi dbu phyogs* by mKhyen-brtse'i-dbang-phyug, "notes (*zin bris*) on Tshar-chen's teachings,"¹⁷¹ (3) *Phyag chen gwa'u ma'i khrid kyi zin bris snying po gsal byed* by mKhyen-brtse'i-dbang-phyug (title according to *Sa-skyapa Bibliography*),¹⁷² (4) *rGyud pa'i gsol 'debs* by mKhyen-brtse'i-dbang-phyug.¹⁷³

¹⁶⁹ Cf. NGMPP L 495/10: *Las kyi gtum mo zhag bdun ma'i me dbang gi cho ga nyung 'dus las bla mo rang zhig* by Ngag-dbang-chos-grags, *dbu med script*, 7,2x44,8 cm, 6 fols., Petersburg S:45595 N:b9489/23: *Thabs lam gtum mo zhag bdun ma'i sngon 'gro ngag 'don gsum sbyor* by 'Dus-chen-rab-rgyas, xyl., fols. 1r-7v, 8.8 x 59.2 cm; the same (with slight variations of the size) are S:47764 N:b9803/25; S:43723 N:b9307/25; S:27087 N:b5783/23; S:10751 N:b7309/20.

¹⁷⁰ Several "*gdan thog gcig ma*" works of the *gcod*-cycle can be found in TBRC, the earliest going back to Sangs-rgyas-gling-pa (1340-1396).

¹⁷¹ Cf. *Sa-skyapa Bibliography: Zab lam ni gu chos drug gi zin bris gsang chen bcud kyi snying po*.

¹⁷² See B2, no. 25, footnote.

¹⁷³ Cf. *Sa-skyapa Bibliography: brGyud 'debs gnas 'og min chos dbyings ma*.

Within the cycle of blessings A-mes-zhabs first received as a preliminary in addition to 'Jug sgo kun 'byung (cf. below, no. 48, and B4, no. 1), and the sGyu lus dbang mo che (initiation). Connected with the initiation and the blessing were a number of instructions. As the support of that, he received furthermore several works by a mKhas-btsun-pa. In the lineage for this cycle (fol. 30v) appear a mKhas-btsun Grub-gtsang-pa Shang-ston (B1, no. 8) and his disciple mKhas-btsun rGyal-mtshan-'bum-pa (B1, no. 9). The works mentioned here are: (5) *bDe mchog lha lnga'i dkyil chog*, (6) (*bDe mchog lha lnga'i*) *sgrub thabs*, (7) (*bDe mchog lha lnga'i mchod phreng*), (8) *Khyung po'i gnad drug*, (9) *Phyag chen ga'u ma'i rdo rje'i tshig rkang*,¹⁷⁴ (10) (*Phyag chen ga'u ma'i rdo rje'i*) *tshig gsal*, (11) (*Phyag chen ga'u ma'i*) *khrid yig*, (12) *Chos drug rdo rje'i tshig rkang* (= B2, no. 3: by 'Jag-pa rGyal-mtshan-'bum, as also the following two works), (13) (*Chos drug rdo rje'i*) *tshig gsal* (= B2, no. 4), (14) (*Chos drug rdo rje'i*) *them yig* (= B2, no. 5), (15) *Khyad 'phags gdams pa bco lnga* (= B2, no. 56), (16) *sGyu lus gdan thog gcig ma* (= B2, no. 22), (17) *Chos drug gi khrid yig* (= B2, no. 6), (18) *Chos drug gi khrid yig* (here "Mus-chen" is given as the author), (19) *gTum mo sgo drug 'ihung ba'i zhal shes*, (20) *sGyu lus 'dzin pa rang grol* (= B2, no. 23), (21) *sGyu lus dbang po rab 'bring gsum gyi lhan thabs*, (22) (*sGyu lus dbang po*) 'bring dang tha ma'i gtam brgyud, (23) *Chos drug gi zhal shes*, furthermore (24) *Dug gsum dag byed zhal gyi bdud rtsi* by rMog-cog-pa (B1, no. 4; cf. B2, no. 24), (25) 'Jam gcod rmog cog pa'i gsung sna (i.e. various writings), "which were extended by gNyan-ston" (B1, no. 6), (26) ('Jam gcod rmog cog pa'i gsung sna'i) *bsdus don* by Sangs-rgyas-ston-pa (B1, no. 7), (27) *Lam dri ma med pa 'od kyi phreng ba* by Sangs-rgyas-ston-pa (= B2, no. 16), (28) *Zhus lan rin chen sgron me* (= B2, no. 9), (29) *Zhus lan zla ba'i dkyil 'khor* (= B2, no. 11), (30) *sMin bka' 'tshol ba'i gdams pa*, (31) *Lam khyer gsum gyi rdo rje'i tshig rkang* (cf. for this and the following, B2, no. 32 and 34), (32) (*Lam khyer gsum gyi rdo rje'i*) *tshig gsal*, (33) *mKhas btsun pa'i khrid yig*, (34) *Sems 'chi med kyi rdo rje'i tshig rkang* (= B2, no. 37), (35) 'Chug med bar do gsum gyi gdams pa,¹⁷⁵ (36) *mKha' spyod dmar mo'i dbang chog*, (37) *sKye gnas lnga gcig cher du dgag pa'i 'pho ba*, (38) *mKha' spyod dkar mo'i dbang chog* by Atiśa, translated by Lo-chen (cf. B2, no. 60), (39) *mKha' spyod dkar mo'i sgrub thabs* by Atiśa, translated by Lo-chen, (40) (*mKha' spyod dkar mo'i*) 'grel pa by Khyung-po rNal-'byor , (41) *mKha' spyod dkar mo'i sgrub thabs* by Khyung-po rNal-'byor, (42) *Lus dang gsang ba byin rlabs pa*, (43) *Dam tshig gso ba*, (44) *gTor ma mkha' spyod kyi ril bu bsgrub pa*, (45) *dBang gi sngon 'gro* by Sangs-rgyas-ston-pa (B1, no. 7), (46) *sGyu lus dbang mo che'i cho ga* (cf. B2, no. 51), (47) *Chos drug so so'i dbang chog* by Khyung-po rNal-'byor, (48) 'Jug sgo yon tan kun 'byung by Gangs-khrod-pa, (49) *Bla ma'i dbang bzhi*, (50) (*Bla ma'i dbang bzhi'i*) *sgrub thabs*, (51) *sMon lam bka' rgya ma*, (52) *sGyu ma la rims rtsa 'grel* by Nai-gu-ma, (53) (*sGyu ma la rims rtsa 'grel gyi*) *sa bcad*.

B4. Miscellaneous Nai-gu-ma teachings

In a supplement to A-mes-zhabs's own record of teachings (7r-v) we find a few additional Nai-gu-ma titles that are, similar to the section in *Ngag-dbang-chos-grags's Record*, summarized under the heading "bracelet of the scholar and *siddha* Shangs-pa" (*mkhas grub shangs pa gdub bu ba*): (1) 'Jug sgo yon tan kun 'byung by Kun-mkhyen Gangs-khrod-pa (B3, no. 48), (2) *Chos drug gi khrid* (cf. B2, no. 6), (3) *Phyag chen ga'u ma* (cf. B2, no. 25), (4) *Lam khyer rnam gsum* (= B2,

¹⁷⁴ For this and the following titles, see B2, no. 25, footnote.

¹⁷⁵ In some colophons of works of the St. Petersburg collection, this pith instruction is mentioned as being conferred by Nai-gu-ma directly to Khyung-po rNal-'byor, see for example *St. Petersburg* S:20928 N:b8794/9 and S:51713 N:b12267/20.

no. 32), (5) *Lus sems 'chi med kyi khrid*, (6) *Chos drug rdo rje tshig rkang* (= B2, no. 3), (7) *Nai gu ma'i rnam thar* by rMog-cog-pa,¹⁷⁶ (8) *mKhas grub khyung po'i rnam thar* by rMog-cog-pa,¹⁷⁷ (9) *rMog cog pa'i rnam thar* by rMog-cog-pa, (10) *dBon ston skyer sgang pa'i rnam thar*, (11) *gNyan ston pa'i rnam thar*,¹⁷⁸ (12) *Sangs ston pa'i rnam thar*, (13) *brGyud 'dzin blo gros rgyal mtshan gyi rnam thar* by mKhas-grub dPal-ldan-dar-po,¹⁷⁹ (14) *rJe 'gyur gyi rnam thar stod ring dal 'byor lus bzang ma*, (15) *sKu bstod zlum pa* by Chos-rje Rab-mdzes-zla-ba,¹⁸⁰ (16) *bDag bstod sho lo ka gsum pa* by Grub-chen, (17) *Chos drug gi khrid yig snying po kun 'dus* by Grub-chen, (18) (*Phyag chen*) *ga'u ma('i khrid yig)* by Grub-chen, (19) *Lam khyer 'chi med (kyi khrid yig)* by Grub-chen, (20) *'Chug med mkha' spyod kyi 'pho ba'i zhal shes* by rJe 'Gyur-med, (21) *Nai gu'i khrid yig* by Kun-dga'-grol-mchog,¹⁸¹ (22) *Na'i gu'i rnam bshad grol ba'i dpal ster* by rJe 'Gyur-med, (23) *brGyud 'debs gnas sbyar ma*, "a large and a small work," (24) *Chos drug rgyun gyi nyams len* by rJe-nyid(?).

C. The *pañcakrama* instructions of Guhyasamāja

The whole section of the transmission of Guhyasamāja in *Mus-chen's Record* of teachings suffers a bit from occasional illegibility.

C1. The stage of production and a detailed exposition of Pañ-chen Gung-ru-ba's and rJe Nyi-zla-seng-ge's writings

According to *Mus-chen's Record* (33r-34v), the stage of production teachings were transmitted (as preliminaries for the *pañcakrama* instructions) following the tradition of Āryadeva (*'phags lugs*). The records mention in this connection (1) a detailed explanation (*rnam bshad*) by Pañ-chen Gung-ru (Shes-rab-bzang-po, 1411-1475), the sixth abbot of Na-lendra.¹⁸² (2) The title of Pañ-chen Nyi-zla-seng-ge's work is provided (on fol. 35v) as *gSang 'dus mi bskyod pa'i bskyed rim gyi rnam bshad*. Pañ-chen Nyi-zla-seng-ge was a fifteenth century author, for Go-rams-pa's works contain a *zhus lan* of him (included in: *SKB* 14/64). (3) The records also mention Ngor-chen Kun-dga'-bzang-po's *sādhana*, the *dPal gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs dngos grub rgya mtsho* (*SKB* 10/106, 184r-204v).¹⁸³ With regard to the Indian *sādhana*s, two works by Nāgārjuna (*P* 61/2661-2, 1r-12r, 12r-17r) and one *'Dus pa'i sgrub pa'i thabs rnam par bzhas pa'i rim pa*, which must be "Nāgabuddhi's" work (*P* 62/2674, 137v-149r). *P* does not mention a translator. *Mus-chen's Record* mentions "Klu-byang," i.e. Nāgabodhi, as author and

¹⁷⁶ See *TBRC* W14068: *Ye she kyi dā ki ma ni gu ma'i rnam thar*.

¹⁷⁷ See *NGMPP* L 11/18, 20 fols.

¹⁷⁸ The biography of Sangs-rgyas gNyan-ston Chos-kyi-shes-rab (1175-1255). See *TBRC* W14334: *Chos kyi shes rab kyi rnam thar*, in: *Rare Tibetan Texts from Nepal: A collection to guides of holy places, lives of religious masters, and khrid yig* by the famed rDza Ron-phu Bla-ma; Tashi rDo-rje, Dolanji, H.P., Tibetan Bonpo Monastic Center, 1976.

¹⁷⁹ Cf. Pu-hrang mKhas-grub dPal-ldan-dar-po (15th c.), *TBRC* P2776.

¹⁸⁰ See *TBRC* P5756: *She'u Lo-tsā-ba Byams-pa-kun-dga'-chos-grags*, a.k.a. Rab-mdzes-zla-ba (16th c.).

¹⁸¹ Cf. *TBRC* P2387: *Jo-nang rJe-btsun Kun-dga'-grol-mchog* (1507-1565/1566).

¹⁸² For Gung-ru being Ngor-chen Kun-dga'-bzang-po's disciple, see *Mang-thos Klu-sgrub's bsTan rtsis* (p. 216); *TBRC* P1036.

¹⁸³ According to the colophon, the composition was concluded on the first day of the eleventh month of 1423.

Lo-chen Rin-chen-bzang-po as translator. It furthermore specifies that this work is a supplement for clarifying the occasional unclear passages of Nāgārjuna's second *sādhana* (*P* 61/2662).

C2. The Guhyasamāja *pañcakrama* writings of Sa-skyapa masters

The works of the profound instructions of the five stages (*rim lnga'i khrid zab mo*) mentioned below are according to *Mus-chen's Record* (32v) in the tradition of the "system of 'Gos (Lo-tśā-ba Khug-pa lHas-btsas)."¹⁸⁴ The works transmitted are in particular those of (1) Ngor-chen Kundga'-bzang-po (*gSang 'dus rim lnga'i khrid yig*, *SKB* 10/125, 405v-425v) and (2) Go-rams-pa (*gSang ba 'dus pa'i rim pa lnga'i man ngag gi khrid yig zung 'jug gsal ba'i sgron me*, *SKB* 14/76, 284r-315r), together with the notes (*zin bris*) of (Man-mkhar) Blo-gros-rgyal-mtshan, which are, according to *Mus-chen's Record* (32v) "based on the teachings of Mus-chen Scms-dpa'-chen-po."¹⁸⁵

C3. The support (*rgyab chos*) of Indian and Tibetan basic texts

Mus-chen's Record (34v-35v) mentions (1) the basic tantra of the Guhyasamāja cycle (*P* 3/81, 95v-167r) as well as (2) the *rGyud phyi ma dang bcas pa'i le'u bco lnga pa*, which in *P* is chapter eighteen of the basic tantra but in *D* an independent work (no. 443), and (3) Candrakīrti's detailed commentary (*P* 60/2650, 1r-233r) together with (4) Bu-ston's clarification (*Collected Works of Bu-ston* 9, pp. 107-140).

The works pertaining to the initiation are (5) Nāgārjuna's (*P* 61/2663, 17r-39r), and (6) Nāgabodhi's rituals (*P* 62/2675, 149r-165r). The latter is mentioned to be based on a dust maṇḍala. The Indian *pañcakrama* works were (7) Āryadeva's pith instructions (*P* 62/2671, 130r-132v), which are connected with the stage of perfection (*rdzogs rims*), and his (8) "introduction (*ngo sprod*) to the extensive teachings of the *pañcakrama*, whose translation by Lo-chen Rin-chen-bzang-po was revised by 'Gos" (*P* 61/2668, 64r-121v).

Mus-chen's Record (34v) mentions furthermore three works known as "the rolls of paper" (or "summaries") of 'Gos" (*'gos kyi shog ril*), namely (9) *Paṇḍi ta mngon shes can gyi gdams pa*, (10) *Paṇḍi ta btsun mo can gyi gdams pa*, and (11) *Nag po dam tshig rdo rje'i gdams pa*. In this connection it mentions (35r) moreover (12) a *mNgon shes can gyi bskyed rims kyi khrid* and (13) a *Nyi ma lcam gyi zin bris*.

Additionally we find in *Mus-chen's Records* (35r) (14) the *pañcakrama* of gSer-sdings-pa gZhon-nu-'od,¹⁸⁶ of which exists a modern publication.¹⁸⁷ And finally it mentions (15) a work by

¹⁸⁴ On the Lo-tśā-ba 'Gos Khug-pa-lha-btsas, a disciple of Atiśa and specialist of the Guhyasamājantra, see Stearns (2001: 217, n. 50). This, again, is the Guhyasamāja tradition of Nāgārjuna (Stearns 2001: 218, n. 56). See also *TBRC P3458*, which mentions the *gSan 'dus stong thun*, *TBRC W15436*.

¹⁸⁵ Is Man-mkhar = bDag-chen Blo-gros-rgyal-mtshan (1444-1495), the twenty-second throne holder (1473-1495) of Sa-skyapa, who had received the *Lam 'bras slob bshad* from Mus-chen dKon-mchog-rgyal-mtshan (1388-1469)? For this connection, see Stearns (2001: 39-45). See also *TBRC P2777*: a disciple of Thang-stong-rgyal-po (1361-1485).

¹⁸⁶ See *TBRC P1476*: gSer-sdings-pa gZhon-nu-'od (b. 12th c.).

¹⁸⁷ *Khrid Material for the Practice of the Pañcakrama of the Guhyasamāja* by gSer sdings pa gzhon nu 'od and Bu ston rin chen grub, Gangtok, Sikkim, Sherab Gyaltshen and Lama Dawa (1983). See *TBRC W23845*.

Kun-mkhyen 'Phags-pa-'od,¹⁸⁸ the *Ngo sprod yu mo khung*, which 'Phags-'od had transmitted to Bu-ston (cf. *Mang-thos Klu-sgrub's bsTan rtsis*, p. 177), and (16) Bu-ston's *khrid yig* that is "mainly based on the *pañcakrama* system of Mar" (*Collected Works of Bu-ston* 10, pp. 24-66).

D. Mind-training (*blo sbyong*)

Prior to transmitting the Cakrasaṃvara teachings, Mus-chen first conferred *blo sbyong* instructions to A-mes-zhabs. At that time, he taught the instructions known as the "separation from the four attachments" (*blo sbyong zhen pa bzhi bral*) that Sa-chen Kun-dga'-snying-po had directly received from Mañjuśrī.¹⁸⁹

D1. Instructions of the four deities (*lha bzhi'i khrid rim*)

The instructions for these four "deities" (Śākyamuni Buddha, Avalokiteśvara, Tārā, and Acala) are mentioned in the biography, but I could not locate such an instruction in the records of teachings.¹⁹⁰

D2. The *Blo sbyong don bdun ma* and the biographies of former bKa'-gdams-pa masters

In this section *Mus-chen's Record* (41r-v) particularly mentions (1) the *Blo sbyong don bdun ma* by rGyal-sras Thogs-med-bzang-po (1295-1369).¹⁹¹ This is followed by (2) the notes (*zin bris*) of 'Gro-mgon dPal-ldan-ye-shes,¹⁹² (3) a supplement (*kha skongs*) and (4) a *Khrid yig chen mo*, both by Mus-chen dKon-mchog-rgyal-mtshan.¹⁹³

Among other works of this section, the following biographies are mentioned: (5) *Jo bo chen po lha gcig gis rgyal srid spangs nas thar par byon pa'i rnam thar* by 'Brom-ston rGyal-ba'i-'byung-gnas (title and author according to *Petersburg*),¹⁹⁴ (6) *Jo bo dang gser gling pa mjal ba'i lo rgyus*,¹⁹⁵ (7) *Jo bo'i rnam thar rgyas pa*, i.e. the *Jo bo rje dpal ldan mar me mdzad ye shes*

¹⁸⁸ See TBRC P2584: Kun-mkhyen Jo-'tsho 'Phags-'od Yon-tan-rgya-mtsho (b. 13th c.).

¹⁸⁹ Cf. Grags-pa-rgyal-mtshan, SKB 4/138, Sa-pan Kun-dga'-rgyal-mtshan, SKB 5/86, and Gorams-pa bSod-nams-seng-ge, SKB 14/56.

¹⁹⁰ Cf. the title of A-mes-zhabs's own work on these, the *bKa' gdams lha bzhi' rgrags pa'i ston pa shakya'i rgyal po/ thugs rje chen po gtso 'khor gsum/ sgrol ma/ mi g.yo ba rnams kyi lha khrid zab mo gsal bar bshad pa'i yi ge bka' gdams bstan pa'i sgron me*. It is missing in volume ca, where a gap exists between fol. 178r and fol. 192v.

¹⁹¹ See TBRC W13910: *Blo sbyong don bdun ma'i khrid yig* by Thogs-med-bzang-po-dpal). Cf. NGMPP L 167/5, xyl., 9x45 cm, 4 fols. (incomplete); *Patna* 1085 (B. no. 308) xyl., 6 lines, fols. 1-16, Dga'-ldan-phun-tshogs-gling edition, the same: 1100 (B. no. 316); cf. also mKhyen-rab-blo-ldan, *Blo sbyong don bdun ma'i rtsa ba dang rnam bshad: The Fundamental bKa' gdams pa Text of the Blo sbyong don bdun ma of Thogs med dpal bzang po, with its commentary*. Manduwala, Dehra Dun, U.P., India: Pal Ewam Chodan Ngorpa Centre, 1985.

¹⁹² See NGMPP L 475/2, xyl., 78 fols. (incomplete), 7.8x45.5 cm.

¹⁹³ See the *Blo sbyong glegs bam* by Mus-chen dKon-mchog-rgyal-mtshan (1388-1469) published by Tsondu Senghe, Bir (H.P.), 1983; TBRC W23164.

¹⁹⁴ See *Petersburg*, S:49602 N:b9897/3, xyl., fols. 1r-15r, 6 lines, 10.2 x 60.7 cm, the same: S:46222 N:b9534/3 and S:30973 N:b6138/3; see also Eimer (1977: 99 ff.).

¹⁹⁵ See TBRC W24566: *Jo bo dang mnyam med gser gling pa dang mjal ba'i rnam thar*. Perhaps the same as the *Jo bos gser gling du byon pa'i rnam thar*, see Eimer (1977: 104 f.)?

kyi rnam thar rgyas pa by Zul-phu-pa Bya 'Dul-ba-'dzin-pa (*Mus-chen's Record* 43v),¹⁹⁶ (8) *Jo bo rje'i rnam thar lam yig chos kyi 'byung gnas* by 'Brom-ston rGyal-ba'i-'byung-gnas,¹⁹⁷ and (9) a *Jo bo rje'i rnam thar chen mo* "compiled by dGe-bshes Zul-phu-ba."

D3. The dākinī's oral transmission from Sum-pa Lo-tsā-ba's tradition

This tradition is mentioned here as the *Sum pa blo tsa ba'i snyan brgyud* (*Mus-chen's Record* 41v). The *Sa-skya-pa Bibliography* mentions the *Sum pa lo tsā'i blo sbyong snyan brgyud kyi khrid* by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug (1524-1568).¹⁹⁸

D4. Khro-phu Lo-tsā-ba's tradition

A key work of this tradition appears to be (1) the *sKyid sdug lam khyer gyi khrid yig* by rGyal-sras Thogs-med-bzang-po (*Mus-chen's Record* 41v).¹⁹⁹ I have furthermore been able to identify the following works mentioned in *Mus-chen's Record* (41v): (2) A commentary of the basic text of the *Blo sbyong don bdun ma*, namely the *mTshon cha 'khor lo rma bya dug 'joms*²⁰⁰ and (42r) (3) the *blo sbyong* by Yang-dgon-pa.²⁰¹ The remaining titles are largely unidentified: (4) *Blo sbyongs don bdun ma'i gzhung mchan yod med gnyis*, (5) *Gyer bsgom rdo rje'i glu*, (6) *Byams pa'i rnal 'byor pa'i blo sbyong*, (7) *Blo sbyongs sems dpa'i rims pa*, (8) *Rang rgyud ngan pa dma' dbab pa*, (9) *Zas dge ba'i stobs bskyed pa*, (10) *gSer gling pas jo bo la mtha' 'khob 'dul ba'i ched du gnang ba*, (11) *Nyon mongs lam du blang ba'i man ngag*, (12) *Bla ma'i rnal 'byor*, (13) *sDig sbyongs*, (14) *Theg chen 'khon sbyongs*, (15) *rNal 'byor ma gnyis kyi(!) jo bo la gnang ba'i blo sbyongs*, (16) *Ku sa li'i tshogs bsog*, (17) *Kun tu bzang po'i blo sbyongs*, (18) *Blo sbyongs thun brgyad ma la, zas la rten pa, dbugs la rten pa, rigs drug gi bsdul dang du blangs pa, sha khrag la rten pa, gtor ma la rten pa, 'byung ba la rten pa, lus yid bzhin nor bur bsgyur ba, 'chi kha ma'i blo sbyongs te brgyad*, (19) *Gegs sel blo sbyongs*, (20) *Ma 'ongs pa'i 'gal rkyen spongs pa*, (21) *Jo bo'i don bdun ma*, (22) *mChim gyi gyi blo sbyongs*, (23) *Birwa pa'i blo sbyongs*, (24) *rNam dag gtsug nor la gnang ba'i tshig rkang brgyad ma lo rgyus dang bcas pa*,²⁰² (25) *(rNam dag gtsug nor la gnang ba'i tshig rkang brgyad ma'i) 'grel pa*, (26) *mTha' 'khob 'dul ba'i blo sbyongs gi nyams len*, (27) *Ratna gu ru'i tshogs chos*, (28) *Blo sbyongs legs bshad kun 'dus* by rJe gZhon-nu-rgyal-mchog. The lineages of nos. 18-20, 24 and 26 begin with gSer-gling-pa.

¹⁹⁶ The full title and author are given here according to Eimer, 1979: 21 ff.

¹⁹⁷ Title according to Eimer, 1977: 106 f.

¹⁹⁸ See *TBRC* W11571.

¹⁹⁹ The title is given here according to the title list of Thogs-med-bzang-po's writings in *Mus-chen's Record* (65r-66v).

²⁰⁰ Cf. *Petersburg* S:49611 N:b9897/12: *Blo sbyong rma bya dug 'joms*, xyl., 6 lines, fols. 1r-7r, 10.2 x 60.7 cm (doublets are S:46228 N:b9534/9 and S:30979 N:b6138/9). The lineage in the records (42r) begins: Dharmarakṣita (? hardly legible), Jo-bo, 'Brom-ston. Pu-to-ba, etc.

²⁰¹ Cf. Yang-dgon-pa rGyal-mtshan-dpal, *Byang chub sems sbyong gi khrid yig*, in: *The Collected Works (gSung 'bum) of Yang-dgon-pa rGyal-mtshan-dpal*: vol. 3, Kunsang Topgey, Thimphu, Bhutan, 1976, pp. 105-118.

²⁰² Cf. *TBRC* W393: *Blo sbyong gi khrid yig rnam dag gtsug gi nor bu* by Blo-gros-rgyal-mtshan (1402-1472).

E. The instructions of Gur-gyi-mgon-po

The canonical source for Gur-gyi-mgon-po (Pañjarañātha) is the Hevajra explanatory tantra known as the *Vajrapañjara*, which is one of the three Hevajra tantras.²⁰³ The Gur-mgon instructions are mentioned in *Grag-pa-blo-gros's Record* (8v-9r) and *Mus-chen's Record* (37r). The latter mentions five titles of Mus-chen Sangs-rgyas-rin-chen (1453?-1524), namely (1) *mGon po'i man ngag rtsa gsum la rten pa'i bsnyen bsgrub las gsum 'jam rtsub gnyis*, (2) *'Khor rkyang gi rjes gnang bya tshul man ngag zab mo 'ga' zhig dang bcas pa*, (3) *mGon po gzi brjid bskyed pa'i man ngag*, (4) *rMi lam ngan pa dang mtshan ma ngan pa bzlog pa'i man ngag*, and (5) *bSrung ba brag rdzong ma'i zhal shes kyi snyan brgyud zab mo*. The records mention as the author of the first two titles "'Jam-dbyangs-sangs-rgyas-rin-chen," with the same titles appearing in the same records in a title list of Mus-chen Sangs-rgyas-rin-chen's works (68r). Thus "'Jam-dbyangs" and "Mus-chen" appear here to be the same person. The remaining three works are explicitly ascribed to Mus-chen Sangs-rgyas-rin-chen.

Three further works are mentioned: (6) *Nang bsgrub kyi khrid yig* by Yar-klungs-pa Seng-ge-rgyal-mtshan, who was, according to the *Sa-skya-pa Bibliography*, a disciple of Bla-ma-dam-pa bSod-nams-rgyal-mtshan (1312-1375),²⁰⁴ (7) *mGon po khro bcu'i bsrung 'khor* by dKar Shākya-grags, whose identity has already been discussed, and (8) *Go-rams-pa's mGon po khro bcu'i bsrung 'khor* (a *mGon po khro bcu'i sgrub thabs* is mentioned in the *Sa-skya-pa Bibliography*, but not in *SKB*).

Grag-pa-blo-gros's Record (8v-9r) mentions six titles: (9) *Gur gyi mgon po bsrung 'khor mdun gang ma*, (10) *Ser ba bsrung ba mdun gang ma*, (11) *'Phags pa'i bsrung 'khor gyi zhal shes*, (12) *mGon dkar gyi tshe khrid zab mo*, and (13) *Gur gyi mgon po khro bcu'i bsrung 'khor bar chad kun sel*²⁰⁵ by Ngag-dbang-kun-dga'-rin-chen. "The reading transmission was augmented by very detailed oral teachings." And finally another work by Ngag-dbang-kun-dga'-rin-chen is mentioned, i.e. (14) the *mGon po'i lus dkyil rdzogs rims bsgom tshul gyi khrid yig kha gsal gzan phan rgyas byed*.²⁰⁶ According to the *Great Deeds* (76v) and *Grag-pa-blo-gros's Record*, this is an instruction manual of the ritual service that practices the glorious *Gur mgon* in the manner of the *mKha' 'gro ma sbags sgrub*, which, in turn, is a pith instruction on the three activities (*las gsum gyi man ngag*) known as the "inner instruction" (*nang khrid*), i.e. the "gentle practice" (*'jam sgrub*), "rough (or: violent) practice" (*rtsub sgrub*), and the "supplementary pith instructions" (*zhar byung gi man ngag*).²⁰⁷

F. The instructions of cutting off (*gcod*)

The *gcod* practices are treated in *Mus-chen's Record* on fol. 47r-v. This transmission is intimately interwoven with the masters of Mus. At first, five instructions (*khrid yig che ba/chen mo*) are mentioned, (1-2) two of which stem from Mus-chen dKon-mchog-rgyal-mtshan (1388-1469), (3) one from Dol-pa Legs-rgyal, who is here said to have been a direct disciple of Mus-chen dKon-

²⁰³ For the three Hevajra tantras, see my forthcoming *Hevajra and Lam-'bras Literature*.

²⁰⁴ On Seng-ge-rgyal-mtshan, see also *TBRC P6515*. His dates are provided there as 1345-1413.

²⁰⁵ The title is mentioned in the title list of Kun-dga'-rin-chen's collected writings in *bSod-nams-dbang-po's Record* (28r).

²⁰⁶ The title is mentioned in the title list of Kun-dga'-rin-chen's collected works in *bSod-nams-dbang-po's Record* (28r).

²⁰⁷ For the *mKha' 'gro ma sbags sgrub*, see *tsa 5: mKha' 'gro sbags bsgrub kyi man ngag bdud sde 'joms pa'i gnam lcags*.

mchog-rgyal-mtshan, and one each of (4) Mus-chen Sangs-rgyas-rin-chen (i.e. the *gCod khrid gdan thog gcig ma'i nyams len*)²⁰⁸ and (5) Mus-chen Sangs-rgyas-rgyal-mtshan (*khrid yig nyung ngu*), the latter "composed for the benefit of dBon lHa-dbang-rgyal-mtshan." Then follows a list of some thirty-seven works being "books on *gcod*." Its (very short) lineage of transmission, which is documented in the record on folio 47v, begins with A-mes-zhabs guru Mus-chen Sangs-rgyas-rgyal-mtshan (it mentions a "Bikṣu Ku-sa-li-pa" in between them, but this is almost certainly just an epithet of the recipient A-mes-zhabs). Usually this should signify that Sangs-rgyas-rgyal-mtshan is the author of these books, but curiously enough, other authors are mentioned for some of the titles of the list, namely five books by "Do-pa," i.e. perhaps Mar-pa Do-pa Chos-kyi-dbang-phyug(?) (1042-1136) and one by "lCe-sgom." The thirty-seven titles (nos. 6-42) mentioned are (47r-v): (6) *bKa' brgyud kyi lo rgyus*, (7) *Ngo sprod lta ba'i skor* by Do-pa, (8) *Nyams len spyod pa'i skor* by Do-pa, (9) *Gegs sel 'bogs 'don gyi skor* by Do-pa, i.e. (10) *Thabs shes kyi 'bogs don bsdus pa*, (11) *Lam rim pa bcu gsum pa*, (12) *A dang phat kyi gdams ngag*, (13) *Arya de wa'i tshigs bcad che ba*, (14) *Arya de wa'i tshigs bcad chung ba*, (15) *Tshigs bcad chen mo'i 'grel pa* by Do-pa, (16) *Pho brgyud brda'i brgyud pa*, (17) *sMa ra ser po'i bka' brgyud* or *bDud rang grol gyi gdams pa*, (18) *Zhal gdams bcu bzhi pa*, (19) *rJe btsun gnyan gyi bka' brgyud*, (20) *gCod kyi don chings brgyad pa*, (21) *gNad them bdun gyi gdams pa*, (22) *Mo brgyud byin rlabs kyi brgyud pa snying po don gyi brgyud pa* or *rGya nag gcer bu'i bka' brgyud*, (23) *Grwa pa ha gi bka' brgyud*, (24) *Gang zag dbang po rab la mtshan bstan pa*, (25) *'Bring don la rten nas mdor bstan pa*, (26) *bKa' tshoms kyi bsdus don*, (27) *bKa' tshoms kyi gzhung*, (28) *bKa' tshoms kyi 'grel pa* by Do-pa, (29) *Le lag brgyad pa gsang ba brda chos la la zla ba'i man ngag*, (30) *gDams pa nyi shu pa*, (31) *gNad them bzhi pa'i man ngag*, (32) *Ma'i gdams ngag rtsal sbyongs nyi shu pa*, (33) *bKa' tshoms kyi zhus lan sum cu rtsa lnga pa*, (34) *gZhi las tsam pa'i ma smad kyi zhus lan*, (35) *Zhus lan gngang 'gag bcu gcig pa*, (36) *Shes rab sprat(?) rtsis snying po don gyi man ngag lam 'khyog med*, (37) *bDud rtsi thigs pa*, (38) *mKha' 'gro ma'i chos sku cig car ngo sprod* by lCe-sgom, (39) *rJe glang lung pa'i nyams chos gsal byed rin chen phreng ba*, (40) *bKa' sher phyin gyi gdams ngag snyan brgyud gong khug ma*, (41) *bDud kyi gcod yul lag len gyi gdams pa* or *Dam pa rdo zan gyi gcod lugs*, (42) *mKha' 'gro ma nang rig pa'i 'khrul gcod* or *Nam mkha' sgo 'byed*.

G. Avalokiteśvara in the tradition of Tshem-bu

Avalokiteśvara's meditation instructions (*dmar khrid*) in the tradition of Tshem-bu-pa are mentioned in *Mus-chen's Record* on folio 40r. The two works mentioned are (1) the *rGyud pa'i gsol 'debs tshogs gnyis mthar phyin ma* and (2) the (*dMar khrid tshem bu lugs kyi khrid yig* by Sangs-rgyas-seng-ge, i.e. 'Jam-dbyangs-sangs-rgyas-seng-ge (1504-1569), eleventh abbot of Ngor.²⁰⁹

²⁰⁸ The title is given here according to the title list of Mus-chen Sangs-rgyas-rin-chen's collected writings in *Mus-chen's Record* (68v).

²⁰⁹ For 'Jam-dbyangs-sangs-rgyas-seng-ge, see *TBRC P989*. Cf. *Thugs rje chen po tshem bu lugs kyi skor*: A Collection of Rituals for the Practice Focusing upon Avalokiteśvara, according to the Teachings Transmitted by the Siddha Tshem-bu-pa, by various masters of the Sa-skyapa Tradition. Gangtok. Sherab Gyaltzen Lama. 1981. 92 p., 8 x 38 cm, *Rituals for the practice of the Sarwadurgatiparishodhana, Avalokiteshvara Sādhana, Tārā Sādhana, and Ushnīshavijayā Teachings, by various masters of the 'Phan-po Nalendra Tradition*. New Delhi. Ngawang Topgay. 1978. 377 p., 11 x 39 cm, *Grub chen tshem bu lugs kyi man gag bla ma spyen ras gzigs kyi dmar khrid kyi snying po* by dBen-sa-pa Blo-bzang-don-grub, 40 fols., (vol. *kha* 6), *NGMPP A*

H. Mus-chen's transmissions of the pith instructions of *Nā ro mkha' spyod*

There is a brief separate section for the *Nā ro mkha' spyod* transmission within the section of Cakrasaṃvara in *Mus-chen's Record* (30r-v). Mus-chen transmitted these teachings to Ames-zhabs in 1618. At a later time in his life, A-mes-zhabs also received a *mkha' spyod* transmission from his teacher Ngag-dbang-chos-grags (see p. 50, section K).²¹⁰ Mentioned in *Mus-chen's Record* are (1) the *Nā ro pa mdzad pa'i sgrub thabs gong ma'i mchan dang bcas pa*, which appears to be the *Nā ro mkha' spyod kyi sgrub thabs* in rJe-btsun Grags-pa-rgyal-mtshan's collected works (*SKB* 4/55, 60r-61r). It is an evocation ritual by Nāropa, containing additional notes by Sa-chen Kun-dga'-snying-po.²¹¹ The title of Nāropa's work in *P* is *rDo rje rnal 'byor ma'i sgrub thabs* (*P* 52/2290, 309v-310r). Moreover, a few more brief writings are mentioned, i.e. from rJe-btsun Grags-pa-rgyal-mtshan's collected writings²¹² (2) a ritual offering for the tenth day (*SKB* 3/47, 375r-376r), (3) "seventy-one instructions" (*SKB*, 4/57, 62r-64v),²¹³ (4) blessing (4/58, 64v-65r), (5) *ganacakra* (4/59, 65r-66r), (6) burnt offering (4/61, 66v-67r), (7) burnt offering of butter lamps (*mar me'i sbyin sreg*, 4/62, 67r-67v), (8) *Pra sen dbab pa* (4/63, 67v-69r), (9) *gNod sbyin mo'i sgrub thabs* (4/64, 69r-69v), and (10) *rTsa dbu ma'i khrid yig* (4/71, 72r-85r).²¹⁴ Furthermore five works by 'Phags-pa Blo-gros-rgyal-mtshan, i.e. (11) an *abhisāmaya* (*SKB* 6/88, 81r-83v, a Vajrayoginī *sādhana*), (12) *sādhana* (6/89, 83v-84v), (13) *ganacakra* (6/90, 84v-87v, composed in 1270), (14) burnt offering (6/91, 87v-89v), (15) and self-initiation (*bDag nyid 'jug cing dbang blang ba'i cho ga*, 6/92, 89v-95r, composed in 1270). Moreover two writings by Ngor-chen Kun-dga'-bzang-po, i.e. (16) a praise (*SKB* 9/24, 27r-28r) and (17) *sādhana* (10/100, 165r-167v), and (18) Go-rams-pa's *mKha' spyod sgo 'byed* (*SKB* 15/84, 167r-176r). Finally the record mentions (30v) two detailed explications of the stages of production and perfection (*bskyed*

764/2, *dMar khrid tshem bu lugs* by Jo-nang Tāranātha, xyl., 5 fols., (vol. *na* 16), *NGMPP* A 753/2, the same: *NGMPP* B 635/3. *St. Petersburg* lists about sixty *dmar khrid* works of Tshembu-pa's tradition. The *Sa-skyapa Bibliography* lists a '*Phags pa thugs rje chen po'i dmar khrid tshem bu lugs kyi brgyud 'debs smon lam bcas rgyal kun yab gcig ma* by Tshar-chen Blo-gsal-rgya-mtsho, a *sPyan ras gzigs tshem bu lugs kyi dmar khrid* by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug, and a *dMar khrid tshem bu lugs kyi nyams len snying po rab gsal* together with its '*pho ba* practice by sGrub-khang-pa dPal-ldan-don-grub.

²¹⁰ The main transmissions from Ngag-dbang-chos-grags were received between 1620 and 1640.

²¹¹ The catalogue of *SKB*, vol. 4, remarks: "translated by Sumati and Prajñākīrti and provided with notes (*mchan*) by Sa-chen."

²¹² See *SKB* 4, nos. 55, 57-59, 61-64, and 68, which altogether add up to only seven folios. These brief works are ascribed in the records to "rJe Sa-skyapa Chen-po," i.e. Sa-chen Kun-dga'-snying-po. The first work is the evocation ritual (by Nāropa) with additional notes by Sa-chen Kun-dga'-snying-po. The actual authorship of the other works has to be verified by future research. All of these titles, however, appear in rJe-btsun Grags-pa-rgyal-mtshan's collected works. It would not be the only case where a work of another author appears in a volume of the *SKB*. *SKB* 4/101 and 5/23, for example, are works of Sa-chen appearing in Grags-pa-rgyal-mtshan's volume and of gNyan Phug-chung-ba appearing among Sa-paṅ's works "to fill up the volume" (*kha lang pa*, as mentioned in the catalogue of *SKB*).

²¹³ These are the explanations of the stage of production (*bskyed rim*), see below, section K.

²¹⁴ This is the explanation of the stage of perfection (*rdzogs rim*), see below, section K.

rdzogs rnam bshad) by (19) Mus-chen Sangs-rgyas-rgyal-mtshan ("rje nyid")²¹⁵ and (20) bZang-po-dpal.²¹⁶

I. Red Yamānataka

According to *Ngag-dbang-chos-grags's Record* (18v and 19v), the works transmitted within this cycle were the following: (1) The *sPros med rdo rje tshig rkang* by Virūpa, i.e. the *Shin tu spros pa med pa de kho na nyid kyi man ngag* (*P* 67/2876, 378r-381v), then follow "the three basic texts of the stage of production (*bskyed rims kyi gzhung*)," "the three of the stage of perfection (*rdzogs rims kyi gzhung*)," and "the two of the perfection of the activities (*las rdzogs*)" by Virūpa, of which five could be identified in *P*, namely (2) the *gShin rje gshed dmar po'i sgrub thabs* (67/2873, 371v-375v), (3) *gShin rje mthar byed dmar po'i sgrub thabs* (67/2874, 375v-377r), (4) *'Od gsal 'char ba'i rim pa* (67/2875, 377r-378r), (5) *gShin rje gshed kyi 'phrul 'khor gyi phreng ba* (67/2878, 382v-387r), and perhaps (6) the *bDud rtsi byin gyis brlab pa* (67/2900, 443v-447r), moreover three works by Ngor-chen Kun-dga'-bzang-po are mentioned, namely (7) the *gShin rje gshed dmar po lha lnga'i mngon par rtogs pa* (*SKB* 10/118, 333r-340r),²¹⁷ (8) *lHa lnga'i bdag nyid can gyi dkyil 'khor gyi cho ga bdud rtsi'i chu rgyun* (*SKB* 10/121, 358v-375r),²¹⁸ and (9) *lHa lnga'i sgrub thabs lung sbyor bdud rtsi'i rol mtsho* (*SKB* 10/120, 340v-358v), of which the latter, according to the *Sa-skyapa Bibliography*, consists of notes that are in accordance with Ye-shes-rgyal-mtshan-dpal-bzang-po's teachings.²¹⁹ And finally the records mention five works by Mang-thos Klu-sgrub-rgya-mtsho, of which the first three are "notes on the teachings of Tshar-chen Blo-gsal-rgya-mtsho:" (10) *Khog phub*, (11) *bsKyed rims rnam bshad*, (12) *Khrid kyi zur 'debs*, (13) *gSol 'debs lam rims dang bcas pa*, and (14) *rGyun gyi nyams len*.

J. rTse-gdong-khri-chen's transmissions

rTse-gdong-khri-chen's transmission was documented in *Kun-dga'-bsod-nams's Record* (3r-6v).²²⁰ He first transmitted the Heruka that is known as the "Nine Lamps" (*mar me dgu pa*), i.e. with nine deities. This was connected with the reading transmission of three works by Ngag-dbang-kun-dga'-rin-chen (1517-1584). The titles are given here according to the title list of Ngag-dbang-kun-dga'-rin-chen's work as found in *bSod-nams-dbang-po's Record* (27v): (1) *dPal yang*

²¹⁵ The title of this work, however, does not appear in the *Sa-skyapa Bibliography* or in the title list for Sangs-rgyas-rgyal-mtshan (in his own records, 66v-67v).

²¹⁶ Cf. *TBRC P1877*: bDag-nyid-chen-po bZang-po-dpal (1262-1324).

²¹⁷ According to the colophon, Ngor-chen had composed this work based on a careful research of the large and small basic scriptures of rNal-'byor-dbang-phyug (Virūpa).

²¹⁸ The colophon states that the work was composed according to the basic scripture of Grub-pa'i-dbang-phyug dPal-'dzin. This must refer to Śrīdhara, who is mentioned in *P* with a *dPal gshin rje gshed dmar po'i dkyil 'khor gyi cho ga* (67/2880, 395v-415v).

²¹⁹ The colophon states that the composition was based on the various Tibetan masters's writings on the Indian tantras and commentaries of the red and black Yamāntaka. The composition was concluded on the first day of the fifth month of 1418.

²²⁰ rTse-gdong-pa was in most transmissions an indirect teacher of A-mes-zhabs, i.e. we find him listed as a teacher of A-mes-zhabs's immediate teachers sPyan-snga Kun-dga'-don-grub (*Kun-dga'-don-grub's Record* 12v) and Ngag-dbang-chos-grags (*Ngag-dbang-chos-grags's Record* 56r). His full name was rTse-gdong-pa bDag-chen Kun-dga'-bsod-nams-lhun-grub (b. 1571). See fn. 63.

dag mar me dgu pa'i sgrub thabs rims pa gsal ba, (2) *Yang dag me dgu'i dkyil 'khor gyi cho ga blo dman dga' ba bskyed byed*, and (3) *Yang dag me dgu'i rdul mtshon la la rten pa'i dkyil 'khor sgrub mchod byed tshul ngag 'don gyi tho*. Furthermore, eleven works pertaining to Vajrakīla were transmitted at this occasion, for which see p. 57 f., section P.

This was then followed by the transmission of two Vajrabhairava rituals, comprising two works by Go-rams-pa, i.e. (4) *dPal rdo rje 'jigs byed kyi sgrub thabs* (SKB 15/79, 72r-78v) and *dPal rdo rje 'jigs byed kyi dkyil 'khor gyi cho ga* (SKB 15/81, 81r-103v),²²¹ and by the transmission of the instructions of the "eight later cycles of the part" (*lam skor phyi ma brgyad*).²²²

rTse-gdong-khri-chen's transmission also included three rituals by Thar-rtse-pa Nam-mkha'-dpal-bzang (1535?-1602/3), i.e. the (6) *Chos skyong chen po trakshad gyi gtor chog*, (7) *mGon po stag bzhon gyi gtor chog*, and (8) *rJes gnang gi yi ge*, and finally Sa-paṅ's (9) *sDom gsum rab dbye* (SKB 5/24, 1r-48v) with two commentaries by Go-rams-pa, namely the (10) *sPyi don rta bdun gyi rgyal po sdom gsum nyams len gsal ba*, which appears to be a descriptive phrase, referring to the *sDom gsum rab dbye'i spyi don yid bzhin nor bu* (SKB 14/58, 164r-254v),²²³ and the *dGongs pa gsal ba* (SKB 14/57, 1r-163r).²²⁴

K. Ngag-dbang-chos-grags's transmission of the *Nā ro mkha' spyod*

When A-mes-zhabs received the *mkha' spyod* from Ngag-dbang-chos-grags (sometimes between 1620 and 1640), he had already received a first transmission from his teacher Mus-chen Sangs-rgyas-rgyal-mtshan in 1618 (see p. 48, section H). In a section of *Ngag-dbang-chos-grags's Record* (23v), the record of the transmission of the *Sa skya'i gser chos nā ro mkha' spyod* begins with a few interesting remarks. Accordingly, the stage of production of the *Nā ro mkha' spyod* is explained in (1) the *Eleven yoginī instructions* (*rDo rje rnal 'byor ma'i zhal gdams don bcu gcig ma* in rJe-btsun Grags-pa-rgyal-mtshan's collected works, SKB 4/57, 62r-64v) and its (2) stage of perfection in the visualization-instructions of the *avadhuti* (*rTsa dbu ma'i khrid yig* by rJe-btsun Grags-pa-rgyal-mtshan, SKB 4/71, 72r-85r). As an oral instruction, the production of and absorption with the guru was taught at the occasion of the maṇḍala. After the "purification of the beings," this system teaches the visualization of the body maṇḍala. The transference of the consciousness (Tib. *'pho ba*) is practiced in union with the connate Cakrasaṃvara (*yab bde mchog lhan skyes dang mnyam sbyor du bskyed pa'i 'pho ba* = L, no. 8). A second form is the *'pho ba* based on the female deity alone (= L, no. 9). At the occasion of the *bSam mi khyab*, the "extraordinary golden Dharma instruction" is conferred.²²⁵ Then, as the support, follows the

²²¹ According to its colophon, the text was composed in the first month of 1470 in the rTa-nag-gser-gling monastery.

²²² The "eight later cycles of the path" are documented in some more detail in my forthcoming *Hevajra and Lam 'bras Literature*.

²²³ This work was composed in 1461 at 'Bras-yul rDzong-dkar sKyed-mo-tshal. It contains thematic discussions of the general topics of Sa-paṅ's three-vow treatise. Its contents are summarized briefly in Sobisch (2002: ch. 2, section 5) and an outline of its subject-headings is provided in the same work in Appendix A.

²²⁴ This work was written in 1463 at 'Bras-yul rDzong-dkar sKyed-mo-tshal. It is a detailed commentarial exposition that follows Sa-paṅ's *sDom gsum rab dbye* verse by verse. For an outline of its subject-headings, see Sobisch (2002: Appendix B).

²²⁵ See for the *'pho ba* and the *bSam mi khyab* mKhyen-brtse'i-dbang-phyug's writings below, section L, nos. 7-9.

reading transmission. This included in *Ngag-dbang-chos-grags's Record* the above mentioned *rTsa dbu ma'i khrid yig* by rJe-btsun Grags-pa-rgyal-mtshan (SKB 4/71, 72r-85r), and (3) the *Phag mo zhal gnyis ma'i sgrub thabs* by Sa-paṅ Kun-dga'-rgyal-mtshan (SKB 5/49, 40r-43v), (4) the *sByin rlabs bya tshul gyi yi ge* by rJe Sangs-rgyas-dpal-bzang, and (5) the *sGrub mchod* and (6) *mNgon rtogs* by Tshar-chen Blo-gsal-rgya-mtsho.²²⁶ The *Record* furthermore mentions (7) the *Nā ro mkha' spyod ma'i brgyud 'debs mchod pa'i padmo bzhad pa'i dga' ston* by Tshar-chen Blo-gsal-rgya-mtsho (title according to the *Sa-skya-pa Bibliography*), and (8) a *mKha' spyod zhal bzang blta ba'i smon lam* by the same author (also mentioned in the *Sa-skya-pa Bibliography*). Two works are mentioned for Ngor-chen Kun-dga'-bzang-po, namely (9) a *brGyud 'debs* and (10) *rNal 'byor ma'i bstod pa* (SKB 9/24, 27r-28r).

L. Miscellaneous *mkha' spyod* transmissions

There is a brief section of *mkha' spyod* in the record of teachings of dBang-phyug-rab-brtan (4v-5r). It is called the "*Nā ro mkha' spyod kyi sbyin rlabs* from the 'pith instructions for the three red deities' (*gdams pa dmar mo skor gsum*) of the Sa-skya-pas." It first mentions three works, of which at least the last is attributed to mKhyen-brtse'i-dbang-phyug, but that attribution might as well apply to all three. These are (1) a *Sa skya pa'i gser chos mkha' spyod bsgrub pa'i man ngag zab mo thun mongs ma yin pa'i bsam mi khyab*, (2) *rNal 'byor ma'i lus dkyil bsgom tshul gyi yig chung zab mo*, and (3) *rDzogs rims rtsa dbu ma'i khrid yig* by mKhyen-brtse'i-(dbang-phyug).²²⁷

Then follow two works by rJe-btsun Grags-pa-rgyal-mtshan, of which I could only identify the second. They are (4) the *Indra mkha' spyod gyi byin rlabs* and (5) *Mai tri'i mkha' spyod kyi rgyud chung*, the latter being also called *rDo rje rnal 'byor ma rig pa can ma*.²²⁸ The record adds at this point a brief discussion of the different forms of Vajravarāhi and Vajragoginī with regard to the *Nā ro mkha' spyod*, *Mai tri mkha' spyod* etc. (5v 1.5 - 6r 1.4).

A further brief passage on *Nā ro mkha' spyod* as a part of the *dmar mo skor gsum* is contained in *Kun-dga'-don-grub's Record* (39v). Here we find (6) the (*Nā ro mkha' spyod kyi*) *bskyed rims rnal 'byor bcu gcig myong khrid gyi yig cha* by mKhyen-brtse'i-dbang-phyug²²⁹ and (7) his *Lus dkyil gyi yig chung yid bzhin kyi nor bu bsam mi khyab thun mongs ma yin pa'i man ngag zab mo gser chos ma*.²³⁰ Mentioned are also the works of Tshar-chen²³¹ and two "ancient writings" on the transference of consciousness that were already briefly referred to in the introduction to the *mKha' spyod* teachings in *Ngag-dbang-chos-grags's Record* (23v), namely the '*pho ba* in connection with *Cakrasaṃvara yab yum*, i.e. (8) the *bDe mchog yab yum gyi 'pho ba'i yig rnying*, and with the yoginī alone, namely (9) the *Yum rkyang gi 'pho ba'i yig rnying*. Finally two works are listed, i.e. (10) a *rDzogs rims zab mo rtsa dbu ma yum la sbyar ba'i khrid*²³² and

²²⁶ The *Sa-skya-pa Bibliography* lists a *Nā ro mkha' spyod dkyil chog mkha' spyod bgrod pa'i nye lam* together with its *rGyun 'khyer* for Tshar-chen.

²²⁷ For two of mKhyen-brtse'i-dbang-phyug's works, see below, nos. 6 and 7.

²²⁸ The title is provided here according to SKB 4/52, 56r-57r.

²²⁹ The basic text of the *Eleven yoginī instructions* is K, no. 1.

²³⁰ The *Extraordinary golden Dharma instruction* has been referred to in section K.

²³¹ Both also mentioned in section K, i.e. the *brGyud 'debs mchod pa'i padmo bzhad pa'i dga' ston* (K, no. 7) and the *Zhal bzang blta ba'i smon lam* (K, no. 8).

²³² Cf. rJe-btsun Grags-pa-rgyal-mtshan's explanation of the stage of perfection, the *rTsa dbu ma'i khrid yig*, SKB 4/71, 72r-85r.

(11) a *De kho na nyid dngos su ston pa'i brda' chos kyi byin rlabs khyad par can dang bcas pa*, which are here said to be connected.

M. The teachings of the four-faced Mahākāla in the *Ha la nag po'i be bum* with supplements²³³

On folio 24r of *dBang-phyug-rab-brtan's Record* begins a section with titles of teachings that are based on (1) Tshar-chen Blo-gsal-rgya-mtsho's *Man ngag ma yig*, i.e. the source of the instructions on the four-faced Mahākāla. The following ten teachings are to be known as the "disciples writings" (*bu yig*): (2) *'Khor lo'i man ngag*, (3) *'Khor lo bri ba'i man ngag*, (4) *bSrung ba'i 'khor lo'i man ngag*, (5) *bsNyen pa'i sngon 'gro rnam gsum gyi man ngag*, (6) *Zhal gdams snying gi dum bu spu gri so 'debs kyi man ngag*, (7) *gNad la dbab pa rnam bzhi'i man ngag*, (8) *sNgags dag par bya ba'i man ngag*, (9) *Rigs sngags go ldog pa'i man ngag*, (10) *Shi sa bstan pa'i gnad lnga'i man ngag*, (11) *sPogs chog gi 'tshams sbyor gyi man ngag*.

Then follow (24v) the pith instructions on the four-faced Mahākāla of the gurus of the *rdzong lugs*²³⁴ "as they appear in the title list of *Mus-srad-pa*." According to that title list, there were two separate transmissions: Through 1. Tathāgatarakṣita and 2. Ri-sul-gyi-rnal-'byor-ma.

1. The first contains two works, namely (12) the "Indian authoritative writing" (*rgya gzhung gi yi ge*) by Tathāgatarakṣita and the (13) *Lag len bsnyen bsgrub las gsum gyi yi ge* by gNyan Lo-tsā-ba.

2. The second transmission, of Ri-sul-gyi-rnal-'byor-ma, has two subsections: 2.1. the basic texts, 2.2. the pith instructions based on these. The first comprises seven titles: (14) *sGrub thabs mchan bshad ces bya ba sngags dang bcas pa*, (15) (*sGrub thabs mchan bshad pa'i*) *gsal byed kyi yi ge*, (16) (*sGrub thabs mchan bshad pa'i*) *mchan*, (17) *Ma hā kā la'i sngags kyi gnad ces bya ba sa gcod kyi yi ge*, (18) *sNgags them bstan pa*, (19) *mChod pa'i de nyid bstan pa*, (20) *sNgags kyi kha skongs sngags chad 'jug*.

2.2. This section comprises instructions based on the titles mentioned in the former section. These instructions have again five subsections: 2.2.1. history, 2.2.2. offering rituals, 2.2.3. blessings of the initiation, 2.2.4. pith instructions on the approach, accomplishment and activities (*bsnyen sgrub las gsum*), and 2.2.5. minor pith instructions. The first (2.2.1., 25r) is the *Chos skyong btsal ba'i lo rgyus kyi yi ge* by gNyan Lo-tsā-ba.

2.2.2. The offering rituals have again two sections: 2.2.2.1. continuous offerings and 2.2.2.2. special offerings. The first comprises five titles: (21) *dPal gdong bzhi pa'i mgon po mchod pa'i cho ga*, which was conferred to Dar-ma-seng-ge, the servant of gNyan Lo-tsā-ba,²³⁵ (22) its supplement, the *Kha skongs rdo rang byung gru gsum sogs 'god tshul*, (23) *gTso 'khor gsum ma'i sgrub thabs*, a pith instructions of gNyan Lo-tsā-ba, (24) *bsGrub pa'i las khrigs* by gNam Kha'ub-pa, and (25) *sGrub thabs bstod 'bum (bskul?)* by Sa-chen Kun-dga'-snying-po.

²³³ The full title of this section is: *dPal mgon zhing skyong nag po chen po dgra bo'i stobs 'phrog gdong bzhi pa'i thun mongs ma yin pa'i sgrub thabs snying thig ha la nag po'i be bum*.

²³⁴ "rDzong lugs" refers to the system of practices in the rDzong-chung monastery founded by rDzong-pa gZungs-kyi-dpal (1306-1389), a disciple of Bla-ma-dam-pa bSod-nams-rgyal-mtshan (1312-1375). For the dates of the former, see *Mang-thos Klu-sgrub's bsTan rtsis* 185. Cf. also *TBRC P2615*.

²³⁵ Cf. *TBRC P2613*: Dar-ma-grags (b. 11th c.), a teacher of Sa-chen Kun-dga'-snying-po (1092-1158).

2.2.2.2. The special offerings are three: (26) *Ma hā kā la'i rten gzugs bsgrub pa'i man ngag* by gNyan Lo-tśā-ba, (27) *mDos chog* by gNam Kha'ub-pa, (28) *mDos bshom rgyas pa* by A-nanta-ma-ti, i.e. Kun-dga'-blo-gros.

2.2.3. The blessings of the initiation are again three: (29) *(rJes gnang gi) yi ge* by gNyan Lo-tśā-ba, (30), *(rJes gnang gi) yi ge* by rJe-btsun Grags-pa-rgyal-mtshan, (31) *(rJes gnang gi) yi ge* by A-nanta, i.e. Kun-dga'-blo-gros.

2.2.4. The pith instructions on the approach, accomplishment and activities have again two sections: 2.2.4.1. The actual pith instructions on the approach, accomplishment, and activities and 2.2.4.2. minor writings clarifying these. The first is again subdivided into two: 2.2.4.1.1. The approach, accomplishment and activities of the deity with consort (*yab yum sgrags pa?*) and 2.2.4.1.2. of the *yum*. The first (2.2.4.1., 25v) comprises six titles: (32) *gTso 'khor gsum pa la rten pa'i bsnyen bsgrub mnan gsum gyi man ngag* by gNyan Lo-tśā-ba, (33) *gTso 'khor gsum lnga gnyis ka'i bsnyen bsgrub las gsum*, (34) its clarification, the *gSal byed kyi yi ge rnyin pa*, (35) *mGon po bsgrub dus kyi las khrigs*, (36) *bsNyen bsgrub las gsum gyi las khrigs chen mo*, which is a clarification of the previous two works, and the (37) *bsNyen bsgrub las gsum gyi las khrigs*, known as the *Nag po 'gro shes*, by Chos-rje gZungs-kyi-dpal.²³⁶

2.2.4.1.2. The approach, accomplishment and activities of the *yum* comprises the (38) *Yum srin mo las mkhan sgrub thabs gnyan gyi chig brgyud ma*.

2.2.4.2. The minor writings of clarification come in two sections: 2.2.4.2.1. Common clarifications and 2.2.4.2.2. individual (*so sor*) clarifications. The first comprises six titles: (39) *gNyan gyi gdams pa drug pa*, (40) *Zhal gdams don lnga ma*, (41) *Khyad par gyi dam tshig*, (42) *Chos skyong bsten thabs*, (43) *gTor ma bca' thabs*, (44) *gTor ma gtong thabs*.

2.2.4.2.2. Then follow thirty-five individual (*so sor*) clarifications (25v-26r): (45) *rTen gyi man ngag ces bya ba phyi rten nang rten gsang rten de kho na nyid kyi rten 'cha' tshul* by gNyan Lo-tśā-ba, (46) *Ma hā kā la'i rten bca' ba zhes pa nang rten gyi gsal byed chung ngu*, (47) *gSang rten gyi gsal byed gtum po rang bsrung gi 'khor lo'i yi ge*, (48) *rTen bca' thabs zhes pa'i yi ge*, (49) *rTen bca' thabs kyi gnad gsal byed kyi yi ge*, (50) *bSrung 'khor la sngags 'dri lugs*, (51) *bSrung 'khor gyi sngags byang*, (52) *bsNyen bsgrub las gsum gyi zhal phyag gi khyad par*, (53) *rTen gyi mdun du 'bul ba'i rdzas*, (54) *Me tog bzhi sbyor gyi yi ge* (actually comprising two works), (55) *mChod pa'i spos sbyor*, (56) *Thun mongs gi bsnyen bsgrub*, (57) *Thun mongs ma yin pa'i bsnyen pa* by 'Phags-pa Blo-gros-rgyal-mtshan, (58) *sNgags kyi gnad*, (59) *bsGrub pa'i man ngag*, a teaching of rJe-btsun Grags-pa-rgyal-mtshan, (60) *Glo bur du las 'chol ba'i man ngag*, (61) *bsNyen bsgrub las gsum gyi rtags mtshan*, (62) *gTor ma'i bkra rtags brtag pa*, (63) *'Khor lo'i zhal gdams*, (64) *'Khor lo bri thabs*, (65) *'Khor lo'i sngags*, (66) *'Khor lo'i man ngag thun mongs ma yin pa'i gdams pa*, (67) *'Khor lo'i gnad kyi yig chung*, (68) *Ling ga'i gnad kyi yig chung*, (69) (*Yang?*) *gsang thugs kyi nying khu*, (70) *Kha sbyor dbye ba'i man ngag*, (71) *dMod pa las sbyor*, (72) *mNgon spyod bsad las*, (73) *sGong zor*, (74) *'Phag ba khyu mchog zor gyi las*, (75) *Las mtha' sbyin bsreg*, (76) *Las mi byed na shi sa bstan pa*, (77) *bDag bskyed*, and (78) *rTsa dbu ma'i man ngag*.

2.2.5. And finally, there are twenty-two minor pith instructions (26v): (79) *Sre'u gso ba'i yi ge che ba*, (80) *Sre'u gso ba'i yi ge chung ba*, (81) *Las rgyas pa yid bzhin nor bu*, (82) *Gri lag gi dbang gi las*, (83) *bsGrub bya dbang du bya ba*, (84) *'Khon nag zas su bza 'ba*, (85) *lTas ngan btang ba*, (86) *Cho 'phrul btang ba*, (87) *bsKrad pa'i las*, (88) *bsKrad pa'i las zhal shes dang bcas pa*, (89) *mNan pa'i las*, (90) *Ma hā kā la rten te 'dre mnan pa*, (91) *Shwa bzlog*, (92) *mGon*

²³⁶ For gZungs-kyi-dpal, founder of the rDzong-chung monastery, see above, section M.

po la rang dang slob ma rdzas dang yo byad la sogs pa gtod pa, (93) *gTsug lag khang gtod pa*, (94) (*gTsug lag khang gtod pa'i*) *lag len gsal byed*, (95) *gNas dang mal cha nor rdzas bsrung ba*, (96) *mGon po'i gsang ba*, (97) *Dam tshig gso ba*, (98) *Nyams chag bskangs bshag*, (99) *sPyod lam dang dbang gi bya ba*, (100) *lHa mo nag mo'i zhal gdams*.

N. Vajrabhairava teachings according to the system of Rwa

Ngag-dbang-chos-grags's Record (24v) contains also Vajrabhairava teachings according to the system of Rwa.²³⁷ Accordingly, after conferring Rwa's instructions of the stage of production and perfection on the vajra-verses (*rdo rje tshig rkang*), the experience-instruction of the *mKha'* 'gro *snyan brgyud*, the following reading transmissions were given as its support: (1) (*Rwa lugs mkha'* 'gro'i *snyan brgyud kyi*) *shis brjod mchi med sprin gyi rta dbyangs* by Tshar-chen Blo-gsal-rgya-mtsho (the title is given here according to the *Sa-skyapa Bibliography*), (2) *brGyud pa gsum 'dus kyi rwa lugs kyi dbang gi brgyud 'debs* by Tshar-chen Blo-gsal-rgya-mtsho, (3) *Rwa lugs mkha'* 'gro'i *snyan brgyud kyi lam rim dang sbyor ba'i smon lam bzang grub pa'i dga' ston* by Tshar-chen Blo-gsal-rgya-mtsho (title according to the *Sa-skyapa Bibliography*), (4) '*Jigs byed dpal gcig sgrub thabs bdud las rnam par rgyal ba'i gzhad sgra* by Tshar-chen Blo-gsal-rgya-mtsho (title according to the *Sa-skyapa Bibliography*; TBRC W27695, scans exist), (5) *mNgon dkyil gyi lhan thabs* by Tshar-chen Blo-gsal-rgya-mtsho, (6) *Zhal gcig phyag gnyis pa'i mngon rtogs* by Tshar-chen Blo-gsal-rgya-mtsho, *Khrid kyi brgyud 'debs lam rims dang bcas pa* by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug, (7) *Shis brjod* by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug, (8) *dBang bshad mthong ba don ldan* by rJe bSod-nams-chos-'phel,²³⁸ (9) *Zhi ba'i sbyin bsreg mi mthun kun sel* by rJe bSod-nams-chos-'phel, and (10) *Drug bcu pa'i gtor bzlog gi cho ga* by rJe bSod-nams-chos-'phel.

Then follows a reading transmissions received from the *Rwa pod* (25r): (11) *dGra gdong 'jig (rten?) gsum gyi chos skor gyi dkar chag* by Rwa Shes-rab-rgyal-mtshan, (12) *Bla ma rgya bal gyi lo rgyus* by rGya-ston, (13) *rGyud rtog pa bdun pa* by rGya-ston?, (14) *gTam brgyud rtog pa gcig pa* by rGya-ston?,²³⁹ (15) '*Khor lo'i rgyud rtog pa gsum pa*, (16) *Las mkhan te'u lo pa'i rtog pa*, (17) *Te'u lo pa'i chu bya'i rtog pa*,²⁴⁰ (18) *dNgos grub kyi rgyud rtog pa bzhi pa*,²⁴¹ (19) *Te'u lo pa'i sgrub thabs*, "from the *rGyud 'bum pa*," (20) (*Te'u lo pa'i sgrub thabs kyi*) *gsal byed* by Rwa Dharmā Seng-ge,²⁴² (21) (*Te'u lo pa'i sgrub thabs kyi gsal byed kyi*) *gsal byed* by rGya-

²³⁷ Rwa Lo-tsā-ba rDo-rje-grags (1016-1128!). Cf. TBRC P3143, providing the dates 1016-1198(!). Rwa was active in the translation and revising of Yamāri tantras.

²³⁸ This is probably 'Bru-sngags/dGon-gsar-ba/rTa ra bSod-nams-chos-'phel (1527-1603), disciple of mKhyen-brtse'i-dbang-phyug. See TBRC P3509.

²³⁹ Cf. *gTam rgyud kyi rtog pa*, P 4/108, 158r-159r.

²⁴⁰ See TBRC W25381, authored by Atiśa, translated by rDo-rje-grags-pa, *Toh* 472.

²⁴¹ See TBRC W25379: *rDo rje 'jigs byed kyi dngos grub kyi rtog pa bzhi pa* by Amogha, translated by Chos-kyi-dbang-phyug, *Toh* 470.

²⁴² The lineage for this cycle is given on folio 27r: Vajradhara, Vaitali, Lalitavajra, Amogha, Paṅ-grub Ye-'byung-sbas-pa, Padmavajra, Dipaṅkararakṣita, Rwa Lo-tsā-ba rDo-rje-grags, Rwa Chos-rab, Rwa Ban Ye-shes-seng-ge, Rwa Ban 'Bum-seng, Rwa Dharmā-seng-ge, dKon-mchog-seng-ge, Shes-rab-rgyal-mtshan, dBang-phyug-brtson-'grus, Kun-dga'-brtson-'grus, brTson-'grus-byang-chub, Kun-dga'-rgya-mtsho, Yon-tan-chos-rin, Chos-skyong-rgyal-mtshan, mDo-khams-pa Yon-tan-rgya-mtsho, Tshar-chen Blo-gsal-rgya-mtsho, etc.

ston, (22) *'Jigs byed dpa' gcig gi sgrub thabs* by 'Jam-dbyangs-grags-pa, "an Indian basic text (*rgya gzhung*),"²⁴³ (23) (*'Jigs byed kyi*) *sgrub thabs* by Amoghavajra,²⁴⁴ (24) *dPal rdo rje 'jigs byed kyi sgrub pa'i thabs mdor bsdus pa* by Śrībhadrā (title according to *P* 67/2840, 173v-176v), (25) (*'Jigs byed kyi*) *sgrub thabs rgyas pa* by Amoghavajra (see above), (26) *'Jigs byed kyi dkyil 'khor* by Amoghavajra (*P* 67/2846, 202r-208r), (27) *rDo rje 'jigs byed chen po'i sbyin sreg gi cho ga* by Amoghavajra (title according to *P* 67/2850, 212v-216r), (28) *rDo rje 'jigs byed kyi tshogs kyi 'khor lo* by Ratnākaraśānti (title according to *P* 67/2848, 209r-211v), (29) *Jigs byed zhal gcig phyag gnyis pa'i sgrub thabs* by bla-ma Bha-ro,²⁴⁵ (30) *rTog bdun gyi nag 'grel* by bla-ma Rwa Lo-chen-po (rDo-rje-grags),²⁴⁶ and (31) (*rTog pa bdun gyi dka' 'grel bcud kyi thigs pa* by Bla-ma Rwa Lo-chen-po (rDo-rje-grags).

The next section that follows in *Ngag-dbang-chos-grags's Record* (25v) comprises the "sixteen writings of Rwa-chen"²⁴⁷ (*rwa chen gyi mdzad pa'i yig sna bcu drug*) from the *rTog pa bdun pa'i lag len gyi snying po bsnyen bsgrub*.²⁴⁸ These are ten works by Rwa-chen and five works by other writers: (32) *Las gshin sbrel ma dgra srog dbang bsdud*, (33) *rTog pa bdun pa'i lag len khrigs chags su bkod pa*, (34) *bSad pa mtshon cha lta bu'i man ngag ha la nag po'i shog ril gsum* (three works?), (35) *sByin bsreg gi yig sna bzhi* (four works?), (36) *dKyil 'khor rgyas pa'i mngon rtogs yid bzhin gyi gter mdzod*, (37) *gTso bo'i sgrub thabs dri med snang ba*, (38) *Zhal gsum phyag drug pa'i sgrub thabs khams gsum za byed*, (39) *Zhal gcig phyag gnyis pa'i mngon rtogs dri med chu rgyun*, (40) *Zhal gcig phyag gnyis pa'i mngon rtogs rin chen don bsdus*, (41) *dBang gi chu bo dgong pa rab gsal*, (42) *gShin rje gshed nag po'i 'khor lo'i gsal byed phyi ma* by Buddhaśrījñāna,²⁴⁹ (43) *'Khor lo'i nang tshan las thams cad gsal bar byed pa* by Buddhaśrījñāna, (44) *Man ngag bcud thigs* by Rwa Ye-shes-seng-ge,²⁵⁰ (45) *dBang gong ma dang tshogs 'khor gyi yi ge* by Rwa Ye-shes-seng-ge, and (46) *dKar chag gi yi ge* by Rwa Shes-rab-rgyal-mtshan.²⁵¹

In an alternative lineage of a "very secret" practice of Vajrabhairava in A-mes-zhabs's works (colophon of *tha* 2a), we find Rwa Ye-shes-seng-ge, Rwa rDa-rma-seng-ge, Rwa dKon-mchog-seng-ge, Rwa dBon Shes-rab-rgyal-mtshan.

²⁴³ Perhaps *rDo rje 'jigs byed zhal gcig phyag gnyis pa'i sgrub pa'i thabs* by 'Jam-dpal-dbyangs/Mañjuśrīgḥoṣa, *P* 67/2839, 171r-173v, translated by Rwa Lo-tsā-ba rDo-rje-grags.

²⁴⁴ Cf. the *dPal rdo rje 'jigs byed sgrub pa'i thabs dang las bya ba'i cho ga sems dpa' bsdus pa* by Don-yod-rdo-rje/Amoghavajra, *P* 67/2845, 193r-202r.

²⁴⁵ According to the record (26r), Bha-ro was the teacher of Rwa-chen, i.e. Rwa Lo-tsā-ba rDo-rje-grags. See *TBRC P3174*: Bha-ro Phyag-drum (b. 11th c.).

²⁴⁶ For this and the following title, see the section below.

²⁴⁷ The list actually comprises only fifteen titles.

²⁴⁸ For the *rTog pa bdun pa*, cf. (*'Jigs byed kyi*) *rgyud rtog pa bdun pa* translated by Rwa Lo-tsā-ba (rDo-rje-grags, together with Bha-ro), which is mentioned as such in *Kun-dga'-dpal-'byor's Record* (4r). This is the *dPal rdo rje 'jigs byed chen po'i rgyud* in seven chapters (*P* 4/105, 134v-147v).

²⁴⁹ See *P* 86/4797, 100v-103v, the title in *P* om. "phyi ma."

²⁵⁰ In a lineage recorded in *Ngag-dbang-chos-grags Record* (27r), Rwa Ye-shes-seng-ge is placed two generations after Rwa Lo-tsā-ba. See further down for some of his additional writings. See *TBRC P3147*, which places him in the 12th century.

²⁵¹ In a lineage recorded in *tha* 2d, Rwa Shes-rab-rgyal-mtshan appears three generations after Rwa Lo-tsā-ba. Other lineages insert more persons between the two teachers.

Then follows the cycle of the "very profound scriptures that were not included in the title list."²⁵² At first, from the advices of Rwa-chen, the four pith instructions of the stage of perfection as recorded by Rwa Lo-tsā-ba rDo-rje-grags (25v-26r): (47) *Sems 'dzin gyi man ngag*, (48) *mTshan ma gyen bsgrengs kyi yi ge*, (49) *Rwa rtse sems 'dzin gyi man ngag*, and (50) *mTshan mo rgyu ba'i man ngag*.

Furthermore, some additional scriptures by Rwa Ye-shes-seng-ge (26r): (51) *mTshan ma gyen bsgrengs kyi yi ge*, (52) *Rwa rtse sems 'dzin gyi yi ge mtshan mo rgyu ba'i yi ge*, (53) *'Chi kha'i man ngag gi yi ge*, and (54) *gTor ma'i lag len dang bcas pa'i yi ge*.

This is again followed by a collection of scriptures of Rwa rGan Lo-tsā-ba's system as transmitted by Rwa Nub-pa (26r): (55) *Dug dbang rma bya rgyas pa zab cing rgya che ba'i yi ge me tshangs pa med pa*, (56) *Uṣṇi kha'i bsrung 'khor*, and (57) *Phyir bzlog*.

The record of Ngag-dbang-chos-grags furthermore contains some thirty-five miscellaneous titles of this tradition (26r-27r): (58) *Khrid yig zhal shes kyi yi ge dang bcas pa* by rGya-ston (Kun-dga'-brtson-'grus), (59) *Drag po mngon spyod kyi man ngag mthu bzlog chen mo*, received by Rwa Lo-tsā-ba rDo-rje-grags from Bha-ro at the end of the Vajrabhairava teachings (having offered eight *srang* of gold), (60) *'Jigs byed zhe dgu ma'i sgrub thabs* by Lalitavajra,²⁵³ (61) *Zhal gsum phyag drug pa'i gsang ba'i sgrub thabs* by Lalitavajra,²⁵⁴ (62) *dPal rdo rje 'jigs byed kyi gtor ma'i cho ga* by Lalitavajra,²⁵⁵ (63) *dPal rdo rje 'jigs byed chen po'i sgrub thabs* by Ācārya Ye-shes-'byung-gnas-sbas-pa/Jñānākara (*P* 67/2861, 240v-244r), (64) *Nag 'grel gyi bshad pa* by Jo-gdan Nam-mkha'-lhun-bzang-pa,²⁵⁶ an exposition of the *rTog bdun gyi nag 'grel* by Rwa Lo-tsā-ba rDo-rje-grags (mentioned above), (65) *rGyud dang man ngag thams cad kyi don phyogs gcig tu bsdebs mtshan ma gyen 'greng thig le'i 'khrul 'khor gyi man ngag rdo rje'i tshig mam par dbye ba* by Slob-dpon Don-yod-rdo-rje/Amoghavajra (*P* 86/4823, 211v-213v), (66) *rDo rje'i tshig 'byed kyi khrid yig gsang chen rab zab* by rTse-chen-pa Kun-dga'-blo-gros,²⁵⁷ (67) *Lus sbyongs sbas pa'i mig 'byed* by rTse-chen-pa Kun-dga'-blo-gros, (68) *Drug chu pa'i gtor bzlog 'phrin las char 'bebs* by Ngor-chen Kun-dga'-bzang-po,²⁵⁸ (69) *rDzogs rims rnal 'byor bzhi khrid* by Lo-tsā-ba Manika Śrījñāna, (70) *sKyo lugs kyi bla ma brgyud pa'i lo rgyus*,²⁵⁹ (71) *Las tshogs zhi ba las bdun ma* by Tra-ldong, (72) *Drag po las bdun ma* by Tra-ldong, (73) *rGyud 'grel dri med snang ba* by Lo-tsā-ba Ngag-dbang, (74) *Las gshin bcu bzhi ma'i gtor chog rgyas pa* by Tshar-chen Blo-gsal-rgya-mtsho, (75) *Las gshin gyi bskangs gso* by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug, (76) *bCu gsum ma'i rjes gnang gi yi ge* by rTse-chen-pa Āryadeva,

²⁵² See the previous title (no. 46).

²⁵³ Cf. *P* 67/2851, 216r-222r: *dPal rdo rje 'jigs byed kyi sgrub thabs*.

²⁵⁴ Cf. *P* 67/2825, 120v-121v: *Nag po zhal gsum phyag drug pa'i sgrub thabs*.

²⁵⁵ Title according to *P* 67/2853, 225r-225v.

²⁵⁶ For Jo-gdan Nam-mkha'-lhun-bzang-pa, see *Mang-thos Klu-sgrub's bsTan rtsis*, p. 222.

²⁵⁷ According to an interlinear note, this is Anantamati, cf. Sobisch (2002: biography no. 25 and fn. 29).

²⁵⁸ The title in *SKB* 10/116, 322v-330v, is: *dPal rdo rje 'jigs byed kyi gtor ma'i cho ga phrin las char 'bebs*. According to the colophon there, this is an explanation on Slob-dpon Mi-bskyod-rdo-rje's *'Khor lo'i don rgya pa*, i.e. the *dPal gshin rje'i gshed dgra nag po'i sgrub thabs 'khor lo'i don rgyas par bshad pa dang bcas pa* by Akṣobhyavajra, *P* 67/2794, 53v-61r, based on the writings of Rwa rDo-rje-grags, lDong-ston Shes-rab-dpal, and rGya-ston Kun-dga'-brtson-'grus.

²⁵⁹ Cf. *TBRC* W11595: *'Jigs byed rwa rtse sems 'dzin skyo lugs brgyud 'debs* by Ngor-chen Kun-dga'-bzang-po.

(77) *bsTod bskul* by Lo-tsā-ba 'Jam-dbyangs-ral-gri, (78) *Las gshin dmar nag gi rjes gnang* by Rwa Shes-rab-rgyal-mtshan (see above), (79) *Las gshin gyi sgrub thabs* by Amoghavajra, (80) *Las gshin gyi sgrub thabs* by rGya-ston,²⁶⁰ (81) *Las kyi gshin rje'i srid pa'i 'khor lo'i man ngag*, conferred by Rwa Lo-tsā-ba to rGya-bsgom Ras-pa, (82) *Las kyi gshin rje'i phur pa a chung gi man ngag*, (83) *dPal rdo rje 'jigs byed kyi rlung 'khor gyi man ngag*, conferred by Bla-ma Bha-ro to Rwa Lo-tsā-ba, (84) *'Jigs byed man ngag rgyal sen bsrung ba 'khor lo dgu pa*, (85) *'Jigs byed dmar po'i mda' gzhu 'gengs pa'i dbang bsdud*, (86) *Drag po mda' gzhu 'gengs pa'i dug sngags*, (87) *Las kyi gshin rje'i las sbyor gyi yig chung* by Rwa Lo-tsā-ba, *Las gshin gyi bskul gyi rims pa* by Slob-dpon Mi-bskyod-rdo-rje, (88) *Dregs pa sde brgyad kyi bskul*, (89) *Ha la nag po'i shog ril gsum gyi 'grel pa* by rGya-ston,²⁶¹ (90) *(Ha la nag po'i shog ril gsum gyi) lag len gyi yi ge* by rGya-ston, (91) *rTog bdun gyi dka' 'grel* by rGya-gar-gyi Slob-dpon Myid-pa, and (92) *Las bzhi'i sbyin bsreg* by rGya-ston.

O. One Hundred *sādhanas* of the Sa-skyapa forefather's teachings

Mus-chen's Record (59r-60v) mentions (1) the *Sa skyapa'i yab chos sgrub thabs rgya rtsa*. These are explained to be ninety-six works (*Mus-chen's Record* lists only ninety, the corresponding passage in *P* 80/4127-4220, marked "du," has ninety-three). *Mus-chen's Record* credits Paṇḍita Don-yod-rdo-rje and Ba-ri Lo-tsā-ba with the translations, while *P* attributes ten translations to Dharmakīrti, and one each to the teams Vīryabhadra/Rin-chen-bzang-po and Kamalagupta/Rin-chen-bzang-po, and to Sujanabhadra and Candragomin. *Mus-chen's Record* adds for no. 4198 the author Sujanabhadra, for no. 4152 rNyog-pa-med-pa, and for no. 4178 the second author gZhon-nu-sbas-pa. The titles appear in *P* in the same order as in *Mus-chen's Record*, I therefore refrain from listing them here.

On folio 60v *Mus-chen's Record* furthermore mentions (2) the *sGrub thabs so so'i yig sna* (arranged) by rJe-btsun Grags-pa-rgyal-mtshan (see *SKB* 4/99, 299r-343r). These are the above evocation rituals, arranged, according to a remark in *Mus-chen's Record* and Ngor-chen Kun-dga'-bzang-po's catalogues, by Grags-pa-rgyal-mtshan. According to dKon-mchog-lhun-grub's *sGrub thabs brgya rtsa'i tho yig mun sel sgron me*,²⁶² however, these rituals were arranged by Sa-chen Kun-dga'-snying-po.

Two additional titles by Grags-pa-rgyal-mtshan are mention on folio 61r that pertain to these collections, namely (3) the *sGrub thabs spyi'i rnam gzhas* (title according to *SKB* 4/100, 343r-354r) and (4) the *mTshan brjod gdon thabs* (*SKB* 4/114, 124v-125v).

P. Vajrakīla transmissions

Among rTse-gdong-khri-chen's recorded transmission (cf. section J) we find a number of basic Sa-skyapa works of the Vajrakīla cycle, namely (1) *Phur pa'i dkyil chog rdo rje las rims* by Ācārya Padma, specified here as having been translated by Jñānakumāra, (2) the "short evocation" (*sgrub thabs chung ngu*) by Sa-chen Kun-dga'-snying-po, which may refer to the *rDo rje phur pa'i mngon rtogs* that is mentioned in the title list of Sa-chen's works in *Mus-chen's Record* (62r-

²⁶⁰ According to a note "composed as a note to the *bsNyen bsgrub las gsum gyi yi ge* of rGyu-sde-'dzin-pa-chen-po Byang-chub-grags."

²⁶¹ Cf. the *bSad pa mtshon cha lta bu'i man ngag ha la nag po'i shog ril gsum* by Bla-ma Rwa Lo-tsā-ba rDo-rje-grags above.

²⁶² This *mtho yig* is mentioned in the catalogue of dKon-mchog-lhun-grub's writings in *Kun-dga'-don-grub's Record*, 72v. It is cited with this particular remark in the catalogue of *SKB* 4/99.

63r) and actually appears in rJe-btsun Grags-pa-rgyal-mtshan collected works,²⁶³ (3) a "versified evocation" by rJe-btsun Grags-pa-rgyal-mtshan, i.e. perhaps the largely versified *rDo rje phur pa'i sgrub thabs*, (SKB 4/105, 391v-400r). Then follow three works that are Bla-ma Dam-pa bSod-nams-rgyal-mtshan's long, medium, and short *sādhana*, i.e. (4) the *bKlags pas don grub*, (5) the *Don grub snying po*, and (6) the *Yang snying lhan skyes*.²⁶⁴ Furthermore we find (7) a *dKyil chog rtogs par sla ba*, according to the colophon of *ta^b 3* also by Bla-ma-dam-pa, and as a supplement for the latter (8) the *rDo rje phur pa'i dkyil 'khor gyi cho ga'i gsal byed rin po che'i do shal* by Sa Lo-tsa-ba 'Jam-pa'i-rdo-rje (TBRC W8575).²⁶⁵ Further titles are (9) another short evocation by Sa-lo,²⁶⁶ and two works by Ngag-dbang-kun-dga'-rin-chen, i.e. (10) the *rDo rje phur pa'i stod las byang chub bsgrub pa'i dkyil 'khor gyi cho gas rang gzhan smin byed kyi phyag chen shin tu gsal ba yid 'ongs blo gros kha 'byed*,²⁶⁷ and (11) a *dBang gi 'tshams sbyar blo gsal dga' bskyed*.

In *Kun-dga'-dpal-'byor's Record* (7r-v) we find a Vajrakīla transmission called *rDo rje phur pa yang gsang spu gri'i gter chos*. This cycle can only be placed in an approximate context.²⁶⁸ The titles are: (12) the *rDo rje phur pa'i rtsa ba spu gri reg chod pa*, (13) *bsKal pa dum bu'i rgyud rtsa ba rdo rje khros pa phur pa'i khog dbub*, (14) *rDo rje phur pa yang gsang gi thun mongs tshom bu'i bsgrub pa*, (15) *rDo rje phur pa'i dbang bskur yang gsang man ngag*, (16) *rDo rje phur pa yang gsang spu gri'i yang snying gsang bsgrub kyis las byang*, (17) *Urgyan gyi snying gtam yang gsang phur pa'i spyi sdom mtha' rgyas mgam gab pa zhus lan*, (18) *rDo rje phur pa'i lha khrid dkar po lam gyi sgron ma chos nyid gsal ba'i nyi ma*, (19) *'Khor rdza theg su lam du khyer ba'i khrid yig*, (20) *Yang gsang spu gri 'bar ba'i sgrub thabs mngon rtogs rgyas pa*, (21) *Phur pa glo bur bcog brdungs ral gri phyung brdeg tu bsgrub pa*, (22) *rDo rje phur pa yang gsang spu gri 'bar ba las dam can bcu gnyis ming po dang bcas pa'i bskul*, (23) *rDo rje phur pa'i pho nya dang gdab las*, (24) *rDo rje phur pa'i bsrung ma dam can sde drug gi sgrub thabs*, (25) *rDo rje phur pa'i las kha tshar ba*, (26) *rDo rje phur pa'i dgra bgegs 'dul ba'i las phran*, (27) *Dam can spyi sgrub zab mo*, (28) *mGar gyi dpe*, (29) *Zhal gdams*, (30) *Zhal gdams gud du gsungs pa*, (31) *rDo rje phur pa'i gdon 'dul*, (32) *rDo rje phur pa'i rtsa ba spu gri reg chod pa*, (33) *'Byung ba rang shar gyi rgyud lung bsgrub pa'i them yig*, (34) *rDo rje phur pa'i chad rkyen tshe lung khros lung gi dgongs pa bstan pa*, (35) *Thugs kyi phur gcig ma phur pa'i snying thig yang gsang spu gri 'bar ba'i sgrub thabs*, (36) *rDo rje phur pa'i rgyun gtor*, (37) *Phur pa dbang dang gzi brjid bskyed pa*, (38) *Phur pa srog gi spu gri*, (39) *Phur pa'i bstod pa khrag thung ma*.

²⁶³ See SKB 4/101, 355r-367v—after no. 105 of volume 4 of that collection we find the remark that [some of(?) the] works [included in the volume] are actually Sa-chen Kun-dga'-snying-po's and were only included here [i.e. in Grags-pa-rgyal-mtshan's works] to "fill up the volume."

²⁶⁴ Cf. the colophon of *ta^b 3* and TBRC W11909: *Phur pa'i sgrub thabs rgyas 'bring bsdus gsum*.

²⁶⁵ The full title is also provided in the title list of Sa-lo's of his writings in *bSod-nams-dbang-po's Record*, 26r.

²⁶⁶ Cf. TBRC W8550: *Phur pa'i khro ba'i sgrub thabs*.

²⁶⁷ The title is given here according to the list of Ngag-dbang-kun-dga'-rin-chen's works in *bSod-nams-dbang-po's Record* (28r).

²⁶⁸ It cannot refer to the *rDo rje phur pa spu gri* revelation of gTer-ston Padma-gar-dbang, for he was only born in 1640. But cf. TBRC W18556: *Phur spu gri phur gcig ma'i nyams len rgyun khyer* by rGod-kyi-ldem-'phru-can (1337-1409).

Q. *rDzogs chen a ti yo ga* teachings

Some (maybe all?) of the following titles mentioned in *dBang-phyug-rab-brtan's Record* (4r) are from the tradition of bSam-gtan-gling-pa. This cannot be the gTer-ston Stag-sham Nus-ldan-rdorje, since the latter has been placed convincingly in the second half of the seventeenth century and thus *after* A-mes-zhabs.²⁶⁹ It may refer to bSam-gtan-bde-chen-gling-pa of dKar-mdzes-khul, who was provisionally placed in the 15/16th century (*TBRC P4689*). The following titles are mentioned: (1) *rDzogs chen gyi bla ma brgyud pa'i gsol 'debs spyi gtsug nyi zla ma*, (2) *rDzogs chen gyi bla ma brgyud pa'i lo rgyus*, (3) *Chos 'byung bdud rtsis khung 'byin*, (4) *rJe btsun bsam gtan gling pa'i bstod pa*, (5) *rJe btsun bsam gtan gling pa'i rnam thar mnal lam ma by dBang-phyug-rab-brtan?* ("*rje rang gi mdzad pa*"), (6) *Yang dag rtsa ba'i gzhung*, (7) *Tu lu ser phreng thugs kyi lde mig*, (8) *Khrid kyi zin bris sa bcad 'gro kun dga' bskyed*, (9) *Khrid yig chen mo'i lam rims thar pa'i sgo 'byed*, (10) *rJe bsam gtan gling pa'i gsung rgyun zin bris su btab pa*, (11) *Rin chen rlung gi phra thig*, (12) *bSam gtan gol sa gcod pa*, (13) *Rims pa gnyis la 'jug pa'i sgo*, (14) *Phur pa rtsa dum*, i.e. Sa-pan's translation of the tantra (cf. *ta*^b3), (15) *Phur pa rtsa dum gyi rgyud bshad kyi zin bris*, (16) *rJe bsam gtan gling pa'i gsung rgyun lung bsdus*, (17) *Zab mo lung gi phreng ba*, (18) *bSam gtan mig sgron ma*.

R. Yamāntaka teachings

In *Ngag-dbang-chos-grags's Record* (18v-19v) we find an account of the transmission of the Red Yamāntaka teachings. It begins with the (1) (*gShin rje gshed dmar gyi spros med rdo rje tshig rkang* by Virūpa, which appears to be the *Shin tu spros pa med pa de kho na nyid kyi man ngag* (*P 67/2876*, 378r-381v). Then, according to a note, follow the titles of three basic texts of the stage of production (*bskyed rims kyi gzhung*), three of the stage of perfection (*rdzogs rims kyi gzhung*), and two of the perfection of the activities (*las rdzogs*), all by Virūpa. Altogether, however, only five works appear in *P*. The first two (nos. 2-3) are of the first category, no. 5 appears to be of the third category:²⁷⁰ (2) *gShin rje gshed dmar po'i sgrub thabs* (*P 67/2873*, 371v-375v), (3) *gShin rje mthar byed dmar po'i sgrub thabs* (*P 67/2874*, 375v-377r), (4) *'Od gsal 'char ba'i rim pa* (*P 67/2875*, 377r-378r), (5) *gShin rje gshed kyi 'phrul 'khor gyi phreng ba* (*P 67/2878*, 382v-387r), and (6) *bDud rtsi byin gvis brlab pa* (*P 67/2900*, 458v-460r).

Then follow titles by other authors. At first three works by Ngor-chen Kun-dga'-bzang-po, i.e. the (7) *dPal gshin rje gshed dmar po lha lnga'i bdag nyid can gyi sgrub pa'i thabs bdud rtsi'i bum pa* (see p. 49, no. 7), (8) *dPal gshin rje gshed dmar po lha lnga'i bdag nyid can gyi dkyil 'khor gyi cho ga bdud rtsi'i chu rgyun* (see p. 49, no. 8), and (9) *Shin tu spros pa med pa'i khrid yig gi zhal shes dang gsung sgros rnam bris pa'i spros med mdzes rgyan* (see p. 49, no. 9). Then follow five works by Mang-thos Klu-sgrub-rgya-mtsho, of which the first three are "notes on the teachings of Tshar-chen Blo-gsal-rgya-mtsho," i.e. (10) the (*gShin rje gshad dmar ba'i khog phub* (the *Sa-skyapa Bibliography* lists for Tshar-chen a *Las gshin dmar nag gsum gyi rjes gnang phyogs gcig tu bsgrigs pa*), (11) (*gShin rje gshad dmar ba'i bskyed rims rnam bshad*, (12) (*gShin rje gshad dmar ba'i khrid kyi zur 'debs*, (13) (*gShin rje gshad dmar ba'i gsol 'debs lam rims dang bcas pa*, and (14) (*gShin rje gshad dmar ba'i rgyun gyi nyams len* (see *TBRC W27687*).

²⁶⁹ See Khetsun Sangpo (1973: vol. 3, p. 804 f.); *Ming mdzod* p. 30; *TBRC P663* (born 1655).

²⁷⁰ All titles of nos. 2-6 are given here according to *P*.

S. bKa'-gdams-pa teachings

The documentation of first part of this particular transmission in *Ngag-dbang-chos-grags's Record* (42v-43r) is in some ways problematic in that the record is often rather unclear about the authorship of the following texts. At first, the record mentions (1) a *bKa' gdams thig le bcu drug gi dbang gi yig cha* by Ngag-dbang-chos-grags-rgyal-mtshan²⁷¹ and a (2) (*bKa' gdams thig le bcu drug gi*) *sbyor dngos rjes gsum gyi cho ga cha lag yongs su rdzogs pa* by the same author(?). With regard to the following four titles, the record does not make clear whether a work was composed by the first author alone or in cooperation with the following, i.e. by dGe-ba'i-bshes-gnyen sTon-pa Nam-mkha'-rin-chen²⁷² and/or sNar-thang mKhan-po Rin-chen-nyi-ma-rgyal-mtshan.²⁷³ (3) *bsTan pa rin po che'i chos phun sum tshogs pa'i lo rgyus ngo mtshar rmad du byung ba'i dpal 'byor zhes bya ba'i glegs bam gyi lo rgyus chen mo*, (4) *Thugs dam rgyal ba yab sras kyi bkod pa phun sum tshogs pa'i gter*, (5) *lHa chos nyams len gyi man ngag thig le chen po'i dbyings su byang chub sems gnyis spel ba zung 'jug nyi zla'i thig le*, and (6) *Thig le bcu drug gi dbang chog dang khrid yig zung du 'jug pa*.

Then follow a few works, of which at least the first two were held to be authored by 'Brom-ston, namely (7) (*Glegs bam*) *bka' rgya ma*, (8) *Rang brgyud la bskul ma 'debs pa dad pa'i ljon shing*, (9) *Thun mongs ma yin pa'i gsol btab yan lag bdun ldan* (two works?), and (10) *Pha chos nor bu'i phreng ba'i rtsa ba byang sems nor bu'i phreng ba*.²⁷⁴ At this point, a note identifies this or these works as the *Yongs dril pha chos nyi shu rtsa drug*. This may either refer to all ten works, or only to the last title (cf. also the next entry).

Furthermore, the record mentions (11) the *Pha chos nyi shu rtsa drug las zhus lan gyi dngos gzhi nor bu'i phreng ba la le'u tshan nyer gsum* by 'Brom-ston(?), (12) *lHa chos bdun ldan (...?) gyi bka' rgyas btab pa la le'u tshan gcig* by Ka-ba Shākya-dbang-phyug,²⁷⁵ (13) *Ma 'ongs lung bstan chen mo'i le'u gcig* by the same author(?), and (14) *Shing po rta'i lo la bla ma dga' ldan du byon pa'i tshul rnams mgur du bzhengs pa'i 'chi med rdo rje'i glu zhes bya ba le'u gcig* by the same author(?).

Next follows the "religious cycle of the son" (*bu chos skor*): (15) *'Brom ston pa rgyal ba'i 'byung gnas kyi skyes rabs bstan pa las rngog gi zhus pa'i rngog chis nyi shu pa*, a history of the bKa'-gdams-pas,²⁷⁶ and (16) *Khu ston gyi zhus pa'i khu chos gnyis ste yongs dril bu chos la le'u tshan nyi shu rtsa gnyis*.

²⁷¹ On Ngag-dbang-chos-grags-rgyal-mtshan (b. 15th c.), see *TBRC P3502*.

²⁷² Cf. *TBRC P982*: Nam-mkha'-rin-chen-rgyal-mtshan-dpal-bzang (b. 1453).

²⁷³ See *Mi sna* 317; cf. *Ming mdzod* 205: mKhan-chen Nyi-ma-rgyal-mtshan (1225-1305).

²⁷⁴ Cf. *St. Petersburg* S:46332 N:b9552/5: *Jo bo yab sras kyi gsung bgros pha chos rin po che'i gter mdzod byang chub sems dpa'i nor bu'i phreng ba rtsa 'grel sogs*, fols. 383r-566r (the same; S:46345 N:b9555/5, S:46350 N:b9556/5, S:46355 N:b9557/5); S:46337 N:b9553/5, fols. 350r-508r; S:46356 N:b9558/1, fols. 1r-138r (the same: S:46360 N:b9559/1).

²⁷⁵ Cf. *TBRC P438*: mTsho-smad mKhan-chen sKa-ba Shākya-dbang-phyug, born 15th/16th century.

²⁷⁶ See *Patna* 1372 (B. no. 503) *'Brom ston pa rgyal ba'i 'byung gnas kyi skyes rabs bka' gdams bu chos le'u nyi shu pa*, xyl., 6 lines, ff. 1-465, margin: *kha*; twelve times in *St. Petersburg*.

T. The cycle of the minor sciences (*thun mong gi rig gnas*) and of the six great works pertaining to sūtra

With regard to Sa-pan's *Entrance Gate for the Wise* (*mKhas pa 'jug pa'i sgo*) we find in *Ngag-dbang-chos-grags's Record* (55v) two titles: (1) the *mKhas pa rnams 'jug pa'i sgo* by Sa-pan Kun-dga'-rgyal-mtshan (*SKB* 5/6, 163r-224r) and (2) its commentary *mKhas pa rnams 'jug pa'i sgo'i rnam par bshad pa rig gnas gsal byed* by Glo-bo mKhan-chen bSod-nams-lhun-grub.²⁷⁷

The following three works (56r) are authored by Ngag-dbang-chos-grags (the record simply states "*rje nyid kyi mdzad pa*").²⁷⁸ It would seem that they are all commentaries on Sa-pan's *mKhas 'jug*: (3) (*mKhas 'jug gi sa bcad mkhas pa'i sna rgyan*), (4) (*mKhas 'jug gi rnam bshad blo gsal mgrin pa'i dpal yon*) (*TBRC* W10281), and (5) (*mKhas 'jug gi spyi don legs bshad nor bu'i phreng mdzes*).

Based on the Indian basic text, the *Kāvyadarśa*, Ngag-dbang-chos-grags produced a work containing his questions together with his own replies: (6) *bsTan bcos khyad par can snyan ngag me long las brtsams pa'i dri ba dbyangs can mgrin pa'i nga ro'i rang lan dbyangs gsum rnam gzhang skal bzang bcud thigs*.

On the *Pramāṇavarttika* we find five works (*Ngag-dbang-chos-grags's Record* 56r-v): (7) *rGyas pa'i bstan bcos tshad ma rnam 'grel la spyi don* and (8) *rGyas pa'i bstan bcos tshad ma rnam 'grel la tika* by Kun-mkhyen (=Go-rams-pa). These appear to be Go-rams-pa's *rGyas pa'i bstan bcos tshad ma rnam 'grel gyi rnam par bshad pa kun tu bzang po'i 'od zer* and his *rGyas pa'i bstan bcos tshad ma rnam 'grel gyi ngag don kun tu bzang po'i nyi ma* (*SKB* 11/38, 54r-392r,²⁷⁹ and 39, 1r-192r).²⁸⁰ The transmission "included the various manuals by those who followed him." Furthermore (9) the *Tshad ma rig gter gyi rtsa ba* by Sa-pan Kun-dga'-rgyal-mtshan (*SKB* 5/19, 1r-25r), (10) *Tshad ma rigs pa'i gter gyi rang 'grel* by Sa-pan Kun-dga'-rgyal-mtshan (*SKB* 5/20, 26r-220r), and (11) *Tshad ma rig pa'i gter gyi dgongs don gsal bar byed pa'i legs bshad ngag gi dpal ster* by Ngag-dbang-chos-grags.²⁸¹

On the *Abhisamyālamkāra* we find three works (*Ngag-dbang-chos-grags's Record* 57r). The first is (12) *Shes rab kyi pha rol tu phyin pa mngon par rtogs pa'i rgyan gyi dka' 'grel* by Kun-mkhyen (=Go-rams-pa).²⁸² Then follow (13) the *Zur bkol dge 'dun nyi shu'i skyes bu mchog*

²⁷⁷ The title is listed here according to *sByin-pa-grags-pa's Record* (12r, no. 245). *TBRC* W23659 provides the poetical title "(*Rig gnas*) 'phrul gyi me long." It was published by N. Topgye, New Delhi, 1979.

²⁷⁸ Through the identification in the next section on the *Tshad ma rnam 'grel* works it is clear that "*rje nyid*" must refer to Ngag-dbang-chos-grags.

²⁷⁹ This work was composed in the eighth month of 1474 in the Thub-bstan-rnam-par-rgyal-ba monastery. It comprises the chapters: *rang don rjes dpag gi le'u* (54r-137r), *tshad ma grub pa'i le'u* (138r-202v), *mngon sum le'u* (203r-321r), and *gzhan don le'u* (322r-392r).

²⁸⁰ This work, too, was composed in the Thub-bstan-rnam-par-rgyal-ba monastery, but no date is mentioned in its colophon.

²⁸¹ See *Tshad ma rigs pa'i gter gyi dgongs don gsal bar byed pa'i legs bshad ngag gi dpal ster*, A Commentary on the Famed Logical Treatise of Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan, the *Tshad ma rigs gter*, by Ngag-dbang-chos-grags, New Delhi, Ngawang Topgyal, 1983, 648 pp.

²⁸² This appears to be the *Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i dka' ba'i gnas rnam par bshad pa yum don rab gsal* (*SKB* 13/49, 1r-320r). It's composition was concluded on the eighth day of the seventh month of 1464 in rDzong-dkar-gyi-skyed-mos-tshal ('Bras-yul).

gi gsal byed by Kun-mkhyen Go-rams-pa(?)²⁸³ and "the individual general commentaries (*spyi tik*) by those who followed him," and (14) the *dKa' 'grel sbas don zab mo'i gter gyi kha 'byed kyi dgongs 'grel kun mkhyen bla ma'i dgongs don rab tu gsal ba* by Ngag-dbang-chos-grags (TBRC W10304).²⁸⁴

In the next section (57v) follow the four(?) ancient great commentaries on the *sDom gsum rab dbye*:²⁸⁵ (15) *sDom gsum rab dbye'i spyi don yid bzhin nor bu* by Go-rams-pa (SKB 14/58, 164r-245v)²⁸⁶ and (16) *Dom gsum gyi rab tu dbye ba'i bstan bcos kyi 'bel gtam rnam par nges pa legs bshad gser gyi thur ma* by Shākya-mchog-ldan.²⁸⁷ At this point, a note is inserted according to which A-mes-zhabs received here also "the many manuals on this topic by Mang-thos Klu-sgrub-rgya-mtsho" (whose titles are listed here according to *Sa-skyapa Bibliography*), namely: (17) *sDom gsum rab dbye'i skabs dang po'i 'grel pa zhib mo mtha' dpyod bcas*, (18) *sKabs gsum par snyan brgyud dka' 'grel du grags pa 'bru nan mtha' dpyod bcas*, (19) *Kun mkhyen sdom gsum kha skong gi 'grel pa*,²⁸⁸ and (20) *Rab dbye'i sngags sdom skabs kyi zur bkol*. Then two titles by Ngag-dbang-chos-grags are listed,²⁸⁹ namely (21) the *sDom gsum rab dbye'i tik legs bshad zla 'od nor bu* (TBRC W10268) and (22) *sDom gsum spyi don kun bzang nor phreng* (TBRC W10269).

²⁸³ This appears to be Go-rams-pa's *Zhugs gnas kyi rnam gzhas skyes bu mchog gi gsal byed* (SKB 14/53, 64r-144r, composed in 1470 in the monastery rTa-nag-gser-gling). Cf. *Patna* 1045-2 (B. no. 278) *sKyes bu mchog gi gsal byed dge 'dun nyi shu'i rnam gzhas* by Go-rams-pa, ms., *dbu med*, 9 lines, ff. 1-27, margin: *ka, kha, ga*, etc. (in addition to ordinary pagination).

²⁸⁴ Cf. the *Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon rtogs rgyan gyi gzhang snga phyi'i 'brel dang dka' gnas la dpyad pa sbas don zab mo'i gter gyi kha 'byed* by Go-rams-pa, SKB 13/50, 1r-227r, composed in 1470 in the monastery rTa-nag-gser-gling. Cf. NGMPP L 167/6: *Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan kyi bka' 'grel sbas don zab mo'i gter gyi kha 'byed kyi dgongs 'grel kun mkhyen bla ma'i dgongs pa rab tu gsal ba*, according to the preliminary title list by bSod-nams-rgya-mtsho, xyl., ff. 1-135, 10.5x58.5 cm.

²⁸⁵ Note that here and elsewhere Sa-paṅ's *sDom gsum rab dbye* is considered one of the "great (or: most important) six works" (*pod chen drug*).

²⁸⁶ This work was composed in 1461 in rDzong-dkar-gyi-skyed-mos-tshal ('Bras-yul).

²⁸⁷ In: *The Complete Works (gSung 'bum)*, vol. 6, Kunzang Tobgey, Thimphu, Bhutan, 1975, pp. 439-648, chapters 1-2; the third chapter has a separate title page: *Le'u gsum pa rig 'dzin sdom pa'i skabs kyi 'bel gtam rnam par nges pa*, in: *The Complete Works (gSung 'bum)*, Vol. 7, Kunzang Tobgey, Thimphu, Bhutan, 1975, pp. 1-230, chapter 3.

²⁸⁸ See the *sDom pa gsum gyi rab tu dbye ba'i kha skong gzhi lam 'bras gsum gsal bar byed pa'i legs bshad 'od kyi snang ba* by Go-rams-pa (SKB 14/61, 324r-354r) and the *sDom gsum rab dbye'i kha skong rtsa 'grel* by Ngag-dbang-chos-grags (TBRC W10271). See also *sDom gsum rab dbye'i kha skong rtsa 'grel*: A supplementary text of the *sDom gsum rab dbye*, Sa skyapa Pandita Kun dga'rgyal mtshan's treatise on the three disciplines of Buddhism, and its detailed commentary by Go rams pa Kun mkhyen bSod nams sengge and mKhan chen Ngag dbang chos grags, New Delhi, T.G. Dhongthog Rinpoche, 1978, 247 p., 9 x 38 cm.

²⁸⁹ These two titles are to be subsumed under the category "ancient great commentaries" since Ngag-dbang-chos-grags was a contemporary of A-mes-zhabs.

One title is mentioned for the *Vinayasūtra* and its commentaries (58r): (23) *'Dul ba'i spyi don chen po thub bstan rgyas pa'i nyin byed* by Ngag-dbang-chos-grags (TBRC W10272).²⁹⁰

Again one title is mentioned for Madhyamaka (58r): (24) *dBu ma 'jug pa'i spyi don theg pa mchog gi gnad kyi gsal byed zab mo lta ba'i dgongs rgyan* by Ngag-dbang-chos-grags (TBRC W10267).²⁹¹

Three titles are mentioned with regard to the *Abhidharmakośa* (59r): (25) *Chos mngon pa mdzod kyi bshad thabs kyi man ngag ngo mtshar gsum ldan* by Go-rams-pa,²⁹² (26) *mNgon mdzod kyi 'grel pa* by Mus-chen Rab-'byams-pa (TBRC W19604),²⁹³ and (27) *Dam pa'i chos mngon pa mdzod kyi spyi don ji snyed shes bya'i gsal byed ngag gi sgron me* by Ngag-dbang-chos-grags (TBRC W10275).²⁹⁴

The record (59v) furthermore mentions the (28) *sDe bdun dgongs rgyan*. This appears to be the (*Tshad ma*) *rnam 'grel ũkka sde bdun dgongs rgyan* by Mus-chen Rab-'byams-pa Thugs-rje-dpal-bzang (TBRC W17099). According to a note, this was transmitted together with the difficult topics of the (*Tshad ma*) *rnam 'grel (Pramāṇavartika)*. Then follow the (29) *Phar phyin dka' 'grel*, (30) *Mi pham dgongs 'grel*,²⁹⁵ again together with the difficult topics of the

²⁹⁰ See *'Dul ba'i spyi don thub bstan rgyas pa'i nyin byed* by Ngag-dbang-chos-grags, Darjeeling, Gum sa dgon, 1969?, 555 p., 10 x 50 cm. See also Patna 1491-2 (B. no. 575) *Dam pa'i chos 'dul ba mdo rtsa ba'i dgongs don spyi'i ngag gis ston pa thub pa'i bstan pa nyin mor byed* by Ngag-dbang-chos-grags, xyl., 8 lines, ff. 11-78, 79-179 (beginning and end incomplete), margin: ka, edition: Sa-skyā(?).

²⁹¹ TBRC mentions these prints: *mKhan chen ngag dbang chos grags kyi pod chen drug gi 'grel pa phyogs sgrigs*. The Collection works of mKhyen-chen Ngag-dbang chos-grags, Rimbick Bazar, Dist. Darjeeling, Sakya Choepheling Monastery, 2000, 6 vols., vol. 3, pp. 331-541; and furthermore *Ses rab kyi pha rol tu phyin pa'i dnos bstan ston nid kyi rim pa dan rgya che spyod pa'i cha gnis ka gsal bar ston pa'i bstan bcos dbu ma la 'jug pa'i spyi don theg pa mchog gi gnad kyi gsal byed zab mo lta ba'i dgongs rgyan* [by Nag-dbang-chos-kyi-grags-pa], Rajpur, Dehra Dun, Sakya Centre, 1993?, 579 p. Written at Thub-bstan Yangs-pa-can with Chos-'phel-rgya-mtsho as scribe.

²⁹² The title is given here according to SKB 12/43, 1r-99r.

²⁹³ TBRC mentions the following print: *Dam pa'i chos mngon pa mdzod kyi 'grel pa gzung don rab tu gsal ba'i nyi ma*: A commentary on the fundamental text of Tibetan Buddhist Abhidharma, the *Abhidharmakośa* of Vasubandhu, by Mus-chen Rab-'byams-pa Thugs-rje-dpal-bzang, reproduced from a clear print from the Sde-dge Dgon-chen blocks of the two supplemental volumes (volumes 14 and 15) to the collected works of Go-rams-pa Bsod-nams-sengge, Rajpur, Dehradun, U.P., Sakya College, 1985, 537 p. (Kun-mkhyen Go-rams-pa Bsod-nams-senge'i gsung 'bum supplemental texts series, vol. 3).

²⁹⁴ See *Dam pa'i chos mngon pa mdzod kyi spyi don ji snyed shes bya'i gsal byed ngag gi sgron me*: A general exegesis of the meaning of Vasubandhu's *Abhidharmakośa* verses by Yongs-'dzin Ngag-dbang-chos-grags, New Delhi, T. G. Dhongthog Rimpoche, 1978, 321 p., 9 x 38 cm. Title on boards: *Chos mngon pa mdzod kyi spyi don*. "Reproduced from a print from the Ku se gser ljongs blocks later moved to Sa skyā."

²⁹⁵ This is perhaps the *Sher phyin mngon rtogs rgyan gyi ũk mi pham dgongs rgyan* by Mang-thos Klu-sgrub-rgya-mtsho (title according to *Sa-skyā-pa Bibliography*).

(*Prajñā*)*pāramitā*, furthermore the (31) *Nges don rab gsal*,²⁹⁶ again together with the difficult topics of Madhyamaka, the (32) *mDo don gsal ba'i nyi 'od* by Mus-chen Rab-'byams-pa Thugs-rje-dpal-bzang, together with the difficult topics of Vinaya,²⁹⁷ and the (33) *mNgon mdzod kyi t̄ik* by Mus-chen Rab-'byams-pa Thugs-rje-dpal-bzang with the difficult topics of the Abhidharma. The last title of this section is the (34) *mDo sde rgyan*, translated by Blo-ldan-shes-rab.²⁹⁸

²⁹⁶ This is perhaps the *rGyal ba thams cad kyi thugs kyi dgongs pa zab mo dbu ma'i de kho na nyid spyi'i ngag gis ston pa nges don rab gsal* by Go-rams-pa (*SKB* 12/46, 1r-208r). The colophon states for the place of composition the Thub-bstan-rnam-par-rygal-ba monastery of rTa-nag-rin-chen-rtse. No date is mentioned.

²⁹⁷ The *Sa-skyapa Bibliography* mentions for Mus-chen a '*Dul ba'i spyi don*.

²⁹⁸ Cf. *Sūtrālamkāra*, P 108/5521, translated by Śākyasiṃha, dPal-brtsegs, etc.

chapter 3

Brief outline of the records of teachings

The following is a brief outline of the transmissions recorded in the records of teachings of the second volume (*kha*) of A-mes-zhabs's works. The outline is, depending on the nature of the notes provided by A-mes-zhabs, more or less detailed. The teachings on the tantric cycles are mostly rendered here by their better known Sanskrit names (Hevajra, Cakrasamvara, etc.) while all others are presented in their Tibetan form. For all records of Hevajra and *lam 'bras* teachings, see my forthcoming *Hevajra and Lam 'bras Literature*.

In fact, the extant collection of records of teachings consist of twelve records (plus one supplement). Eleven of these records are those of A-mes-zhabs's immediate teachers, but since he added at the end of all the recorded lineages his own name after that of his teacher, all of these can be considered in effect to be A-mes-zhabs's own records.²⁹⁹ The records gathered together in volume *kha* of A-mes-zhabs's writings are these:

- A. bSod-nams-dbang-po (1559-1621), A-mes-zhabs's uncle, twenty-fifth throne-holder in Sa-skyia (32 fols.).
- B. Grags-pa-blo-gros (1563-1617), his father, twenty-sixth throne-holder in Sa-skyia (25 fols.).

²⁹⁹ At the end of each recorded lineage, we find the remark "through him to me" (*de las bdag la'o*) after the teacher's name, or a similar phrase. In the final record of teachings (the only one that is titled with the non-honorific form, i.e. "*thob yig*"), A mes zhabs has gathered together, in the form of a supplement, all the other scattered lineages he received. For a first description of the records and a few more details on A-mes-zhabs's teachers listed below, see Sobisch (2002).

- C. Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618), his principle teacher (70 fols.).
- D. Nam-mkha'-dpal-bzang (1535?-1602/3), thirteenth abbot of Ngor (5 fols.).
- E. Kun-dga'-bsod-nams-lhun-grub, the Khri-chen of rTse-gdong (1571-1642), twentieth throneholder of the earth-throne in Na-lendra (1594-?) and fifteenth abbot of Ngor (1603-1618?). This *gsan yig* supplements the preceding one, as it contains only teachings that Nam-mkha'-dpal-bzang transmitted to Kun-dga'-bsod-nams-lhun-grub, who in turn transmitted them to A-mes-zhabs (7 fols.).
- F. lHu-phu-ba 'Bum-chen Kun-dga'-dpal-'byor (9 fols.).
- G. Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa. He seems to have been a fellow student with A-mes-zhabs, although slightly his senior (13 fols.).
- H. dBang-phyug-rab-brtan (1559-1636). According to the *Sa skya pa Bibliography* he was a nephew and close disciple of mKhyen-brtse'i-dbang-phyug (1524-1568), who was in turn a chief student of Tshar-chen Blo-gsal-rgya-mtsho (1502-1566). The Fifth Dalai Lama wrote his biography (*Sa skya Lam 'bras Literature Series 4/5*, 389-497), (32 fols.).
- I. Ngag-dbang-chos-grags (1572-1641), (81 fols.).
- J. mThu-stobs-dbang-phyug, which must be A-mes-zhabs's eldest brother, Grags-pa-rgyal-mtshan-dpal-bzang-po (end of 1588-1646). Between him and A-mes-zhabs there sometimes appears another teacher in the transmission by the name of Kun-dga'-dbang-rgyal. This appears to be the middle brother Ngag-dbang-kun-dga'-dbang-rgyal (1592-1620), twenty-seventh throne holder in Sa skya (17 fols.).
- K. sPyan-snga Chos-kyi-spyan-ldan Kun-dga'-don-grub, according to the *Supplement to the Genealogy* (p. 397) a close teacher of A-mes-zhabs (80 fols.).
- L. A-mes-zhabs.
- M. A-mes-zhabs (supplement).

A. The record of teachings of bSod-nams-dbang-po

1. Production of the resolve for awakening (*sems bskyed*).
2. The cycle of initiations (*dbang gi skor*): Vajrakīla (5v).
3. The *Path with Its Fruit* cycle of teachings (*lam 'bras*, 6v).
4. The cycle of the blessings of initiations (*rjes gnang gyi skor*, 13r). *sGrub thabs kun las btus pa*, i.e. **Sādhanasamuccaya*, or otherwise known as *sGrub thabs rgya mtsho*, i.e. **Sādhanasāgara*, cf. *P* vol. 80-81, nos. 4221-4466.
sGrub thabs kun las btus pa brgya rtsa, i.e. the **Sādhanasātaka* (*sGrub thabs brgya rtsa*, 17r), cf. *P* vol. 80, nos. 4127-4220.
5. The cycle of reading transmissions (*lung gi skor*, 20r). Miscellaneous Indian and Tibetan scriptures such as the tantras (*rgyud*), Indian basic texts (*rgya gzhung*), evocation rituals and maṇḍalas (*sgrub dkyil*). Cycle of the praises of special protectors of the teachings (20v). Tshe-sgrub (21r).
6. Reading transmissions of collected writings of Sa-skya Lo-tsā-ba 'Jam-pa'i-rdo-rje (22r), Ngag-dbang-kun-dga'-rin-chen (26v), and bSod-nams-dbang-po (29v).³⁰⁰

B. The record of teachings of Grags-pa-blo-gros

1. Amitāyus according to the system of Jetāri (2v).

³⁰⁰ The title lists of these collected works are fully documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendices II c, e, and h.

2. White Tārā (7v).
3. 'Byung-po-'dul-byed (8r).
4. Gur-gyi-mgon-po lCam-dral³⁰¹ (8v).
5. Four-Faced Mahākāla (Nag-po-chen-po Zhal-bzhi-pa, 9v).
6. Pu-tra (10r).
7. Black Yamāntaka (Bran-bdud gShin-rje-nag-po, 10v).
8. Nor-skyong-gyi-dbang-po Dur-khrod-bdag-po (11r).
9. dKar-bdud-lcam-dral³⁰² (11r).
10. dMag-zor-rgyal-mo (11v).
11. *Upāvasa* ritual of the system of dPal-mo (*dpal mo lugs kyi bsnyung gnas*, 11v).
12. *gDon sgrol* ritual (12r).
13. Three works of Abhayākara Gupta with a supplement (12r).
14. Guru yoga (12v).
15. *Sādhana*s of the Black Mañjuśrī (12v).
16. Two works in connection with the *Śikṣāsamuccaya* (13r).
17. Instructions of the White Cakrasaṃvara (*bde mchog dkar po'i tshe sgrub zab mo'i khrid*, 13v).
18. Minor teachings of Atiśa (*jo bo'i chos chung*, 13v).³⁰³
19. Medicine tantra (17r).
20. *sGrub thabs rgya mtsho* (17r, see p. 66).
21. Collection of *sādhana* of Mahākāla Gur-gyi-mgon-po, known as the *Yellow Book* (*ser pod*, 22r).
22. Collection of the pith instructions of the Four-Faced Mahākāla (*nag po chen po zhal bzhi pa'i man ngag*, 23r).
23. Collected writings of Grags-pa-blo-gros (24r).³⁰⁴ According to a note, the writings were compiled by A-mes-zhabs himself, "the worst disciple, the *mantrin*, who [merely] eats and sleeps."

C. The record of teachings of Mus-chen Sangs-rgyas-rgyal-mtshan

1. Vinaya commentaries (4r).
2. The *Path with Its Fruit* cycle of teachings (*lam 'bras*, 12v).
3. The cycle of Cakrasaṃvara (27v, see pp. 34 ff., sections A-A14).
4. The cycle of Guhyasamāja (32v, see pp. 42 ff., sections C-C3).
5. The pith instructions on Gur-gyi-mgon-po, etc. (37r, see p. 46, section E). Then follows a short section on *tshe sgrub* (37v). Due to illegibility of third part of the film it is not clear whether this constitutes a separate section or is part of the Gur-mgon teachings.
6. *Sarvadurgatipariśodhana* maṇḍalas (39r).
7. Avalokiteśvara instructions (*dmar khrid*) in the tradition of Tshem-bu-pa (40r, see p. 47, section G).

³⁰¹ The canonical source for Gur-gyi-mgon-po (Pañjara-nātha) is the Hevajra explanatory tantra known as the *Vajrapañjara*, which is one of the three tantras (*gyud gsum*) of Hevajra.

³⁰² dKar-bdud-lcam-dral is the protector (*bsrung ma*) of Viśuddha (Yang-dag) and Kīla of the Sa-skya-pa transmission (*yab chos yang phur*).

³⁰³ See fn. 103.

³⁰⁴ The title list of the collected writings of Grags-pa-blo-gros is fully documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendix III.

8. *Blo sbyong* teachings (41r). "The small book in which the pith instructions of *blo sbyong* are combined" (41v).
9. *Tshe sgrub* (45v).
10. *gCod* practices (47r).
11. The six yogas of Nai-gu-ma (47v). The section contains a short explanation of how the Nai-gu-ma instructions are to be conferred when given in detail, medium, or as a summary. For a lineage of its transmission, see p. 38, section B I.
12. The transmission of Mahāsiddha g.Ya'-bzang-pa (50r).
13. The cycle of the blessings of the initiations (*rjes gnang*). Mañjuśrī *A ra pa tsa na*, etc. (50v), Acala (Mi-g.yo-ba, 51v), gTsug-tor-rnam-rgyal (52r), rDo-rje-rnam-'joms (52v), Yellow and Black Jambhala (52v), *gdon sgröl* (53r), White Amitāyus (53v), Siṃhamukhaḍākinī (mKha'-gro-ma Seng-ge'i-gdong-pa-can, 54r), rMe or sMe-brtsegs (54v), Phyag-na-rdo-rje U-tsarya (Vajrapāṇi, 55r), Black Hayagrīva with iron sword (rTa-mgrin Nag-po lCags-ral-can), the record mentions here "old scriptures" (*yi ge rnying ma*) such as an evocation ritual (*sgrub thabs*), blessing of the initiation (*rjes gnang*), healing ritual (*nad pa gso ba*), protective rites against demons (*steng gdon gzir ba*), for life (*lus srung ba*), against hail (*ser ba srung ba*), and of repelling (*phyir bzlog pa*, 55r), Avalokiteśvara (55v), fasting rite (*snyung gnas*) according to the system of dPal-mo (56r), Ye-shes-khyung-ngag, transmitted by Ācārya dMar-po directly to Sa-chen Kun-dga'-snying-po (56v),
14. Lord of the cremation ground pith instructions (*dur khrod bdag po'i rgyud gsang ba snying gi 'khor lo 'dis man ngag gi skor*, 58v). All of these instructions stem from Vairocana. They were compiled by Sa-chen Kun-dga'-snying-po.
15. One hundred *sādhana*s of the Sa-skyapa forefathers' teachings (*sa skyapa'i yab chos sgrub thabs brgya rtsa*, 59r).
16. Collected writings. Sa-chen Kun-dga'-snying-po (62r), miscellaneous works of rGyal-sras Thogs-med-bzang-po (63v), collected works of rGyal-sras Thogs-med-bzang-po (fol. 65r), Mus-chen dKon-mchog-rgyal-mtshan (66v), Mus-chen Sangs-rgyas-rin-chen (67v).³⁰⁵

D. The record of teachings of Nam-mkha'-dpal-bzang

1. Amitāyus (Tshe-dpag-med) (2v).
2. *Sarvadurgatipariśodhanatantra* (2v).
3. Hevajra cycle (3v).
4. Prajñāpāramitā (*Abhisamayālamkāra*, 4v).

E. The record of teachings of Kun-dga'-bsod-nams-lhun-grub

1. Viśuddha Heruka (Yang-dag Heruka), known as "the nine lamps" (*mar me dgu pa*), i.e. with nine deities (3r).
2. Vajrakīla (3r).
3. Vajrabhairava (3v).
4. Eight later path cycles (*lam skor phyi ma brgyad*, 4r).³⁰⁶
5. Protectors (6r).
6. Sa-pan's *sDom gsum rab dbye* and its commentaries (6r).

³⁰⁵ The lists of the collected writings of both masters of Mus are fully documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendices II b and g.

³⁰⁶ For the eight later path cycles, see my forthcoming *Hevajra and Lam 'bras Literature*.

F. The record of teachings of lHu-phu-ba 'Bum-chen Kun-dga'-dPal-'byor

1. Ku-ru-kulle (2r).
2. Tshogs-bdag-dmar-chen (2v).
3. Vajrabhairava (3r).
4. Dur-khrod-bdag-po (5r). Cf. C 14.
5. rNying-ma-pa transmissions (5v).
6. Vajrakīla (7r).
7. Miscellaneous mantra transmissions (8r).

G. The record of teachings of Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa

1. Miscellaneous (2r).
2. Hevajra (4v).
3. Tārā (5r).
4. Acala (5v).
5. Ri-khrod-lo-ma-can (6r).
6. Collected writings: Ngor-chen Kun-dga'-bzang-po (7r), Glo-bo mKhan-chen bSod-nams-lhun-grub (9v).
7. Writings by Bu-ston (13r).

H. The record of teachings of dBang-phyug-rab-brtan

1. *rDzogs chen a ti yo ga* teachings (4r). See p. 59, section Q.
2. *Nā ro mkha' spyod kyi sbyin rlabs* from the 'pith instructions for the three red deities' (*gdams pa dmar mo skor gsum*) of the Sa-skyapa (4v).
3. The "three cycles of the special red pith instructions" (*khyad par gyi gdams pa dmar mo skor gsum*) of the Sa-skyapa (6r).
4. Ku-ru-ku-lle (8v).
5. The *nang sgrub* cycle (9r).
6. The *gsang bsgrub* cycle transmitted by Dombhiheruka (9v).
7. The Ku-ru-kulle cycle of gNyan Lo-tṣā-ba and Paṇḍita 'Bum-phrag-gsum-pa known as *dPal mo snying gi gser thag can* (9v).
8. The cycle of the great Red Tshogs-bdag-bge(gs?)-kyi-rgyal-po with twelve arms (10r).
9. The cycle of the Indian (Tshogs-bdag) scriptures of the Mahāsiddha Kṛṣṇācārya, translated by Paṇḍita Gayadhara and Gyi-jo Zla-ba'i-'od-zer (10r). "Further writings" (10v). Clarifying supplements (*gsal byed dam lhan thabs kyi yi ge*, 10v). "*Zhal gzigs kyi brgyud pa*" (11r). Supplementary (*zhar las 'ongs*) practices of Tshogs-bdag-dkar-po from the lineage of Atiśa (11r/v).
10. The cycle of the pith instructions of dBang-bsdud-'dod-pa'i-rgyal-po. According to the Sa-paṇ's *rJes gnang* and Ratnavajra's *sādhana* (both mentioned in the title list), this practice is connected with the deity Khro-bo-'dod-rgyal. According to a note at the end (fol. 14r) of the long list that follows, the title list (*dkar chag*) was composed by rJe Tshar-chen Blo-gsal-rgya-mtsho. Common instructions (12r). Uncommon instructions (13v). Miscellaneous? (14v).
11. The cycle of the pith instructions on the "glorious four-faced protector" (dPal-mgon-gdong-bzhi-pa).³⁰⁷ The title list (*dkar chag*) for this cycle has been composed by Tshar-chen Blo-

³⁰⁷ The *rdzong lugs* of this teaching is documented on p. 52.

gsal-rgya-mtsho.³⁰⁸ The transmitter who brought the teachings from India was gNyan Lo-tsā-ba Dar-ma-grags. The system of teaching its pith instructions (*man ngag gi bshad srol*) spread among the Sa-skyapa-s. Three pure lineages developed: (1) The lineages of Mahāpaṇḍita 'Bum-phrag-gsum-pa, (2) Shrī Paṇḍita Tathāgata Rakṣita, and (3) Kharsa-pa-ñi Ri-sul-gyi-rnal-'byor-ma Ku-sa-li-chen-mo.³⁰⁹

The lineage of Mahāpaṇḍita 'Bum-phrag-gsum-pa. It is known as *mgon po gdong brnyan can* or *las sbyor gyi mgon po* (17r).

The lineage of Shrī Paṇḍita Tathāgata Rakṣita. This lineage is known as *bdag bdun mgon po zhal khra can* or *bsgrub dus kyī mgon po*. It has various very profound ways of practicing the four activities. The [practice] is mostly based on the oral transmission (17r).

The lineage of Kharsa-pa-ñi Ri-sul-gyi-rnal-'byor-ma Ku-sa-li-chen-mo. This is differentiated into the (1) cycle of the outer practice, the (2) inner pith instructions, and the (3) special pith instructions. The first consists of 1.1. histories (17v), 1.2. blessings of initiations (17v), 1.3. activities (17v/18r), 1.4. outer, particular, and minor supplements (18v), 1.5. *bali* and fulfillment of the oath rituals (20r), and 1.6. praises and petitions (20r). (2) The inner or secret pith instructions (21r). (3) The special pith instructions. There have two subsections: 3.1. The twenty-one extraordinary *Shog dril* that were the instructions by Ri-sul-gyi-rnal-'byor-ma to gNyan Lo-tsā-ba (21r), and 3.2. the minor writings that issued from these (21v).

12. The cycle of the personal instructions known as *sNying gi dum bu* (22v).

13. Other pith instructions on the four-faced Mahākāla (*tsa turmu kha*, 23v).

14. Teachings of the *dPal mgon zhing skyong nag po chen po dgra bo'i stobs 'phrog gdong bzhi pa'i thun mongs ma yin pa'i sgrub thabs snying thig ha la nag po'i be bum* (24r).

15. The pith instructions on the four-faced Mahākāla of the gurus of the *rdzong lugs* as they appear in the title list of *Mus-srad-pa*. See p. 51, section M.

16. Works of the *Zhing skyong dur khrod bdag po yab yum* tantra cycle (Citipati) by Vairocana, Sa-chen Kun-dga'-snying-po, and Yar-klungs-pa Seng-ge-rgyal-mtshan (27r).³¹⁰

17. The cycle of practices of the protector of the teachings of the 'Khon Sa-skyapa-s, dKar-bdud-lcam-dral (27v).³¹¹

18. The cycle of teachings of dPal-ldan-lha-mo 'Dod-pa-khams-kyi-dbang-phyug-ma 'Jigs-byed-dud-pa'i-sol-ba-can (28r). The pith instructions on dPal-ldan-lha-mo Dud-sol-ma (tantras, outer, and inner secret, 28v).

³⁰⁸ Fol. 23r mentions a *Zhal bzhi pa'i man ngag gi dkar chag* by Tshar-chen (Blo-gsal-rgya-mtsho).

³⁰⁹ On fol. 22v appears a lineage which seems to be particular of this third transmission: Vajradhara, Nāgārjuna, Ba-ling-ta-pa, Ye-shes-zhabs, Dipaṃkara, dPal-bde-ba, sBas-pa'i-zhabs, Rin-chen, rNal-'byor-dbang-mo i.e. Ri-sul-ma, gNyan Lo-tsā-ba, Kha'ub-pa, Sa-skyapa i.e. Sa-chen Kun-dga'-snying-po.

³¹⁰ The lineage (fol. 27r): Vajradhara, Vajrayoginī, Padmavajra, Rāhula, sGeg-pa'i-rdo-rje, Jñānasiddhi, Śrīsamayavajra, 'Chi-med-blo-gros-bzang-po, Vairocana, sGa Lo-tsā-ba, Sa-chen Kun-dga'-snying-po, etc.

³¹¹ The lineage (fol. 27v): Dharmakāya Samantabhadra, Sambhogakāya Vajrasattva, Nirmanakāya Padmasambhava, 'Khon Klu'i-dbang-po, 'Khon rDo-rje-rin-chen, 'Khon Shes-rab-yon-tan, 'Khon Tshul-khrims-rgyal-po, 'Khon rDo-rje-gtsug-tor, 'Khon dGe-skyabs, 'Khon dGe-mthong, 'Khon Bal-po, 'Khon Shākya-blo-gros, 'Khon Rog Shes-rab-tshul-khrims, 'Khon dKon-mchog-rgyal-po, Sa-chen Kun-dga'-snying-po, etc.

19. The cycle of pith instructions on Vajrabhairava by dBus-stod-pa dPal-'dzin Nyi-ma-bzang-po (29r).³¹²
20. Black Mañjuśrī (31r).
21. mThu-stobs-thogs-med-dpal-mgon-stag-gzhon-nag-po (31v).

I. The record of teachings of Ngag-dbang-chos-grags

1. The seven-faced White Tārā (2v).
2. Abhayākaragupta's *Ratnamālā* (from his *Vajrāvali*, 3v).
3. Supplement to the *Krīyasamuccaya* by Dar-paṅ Ācārya (5v).³¹³
4. The four systems of instructions on the Hevajra tantra (6v).
5. Kālacakra (10v).
6. The *Lam 'bras slob bshad* of Kha'ub-brag-rdzong and other *lam 'bras* transmissions (13r).
7. The cycle of the Red Yamāntaka (18v).
8. Instructions on the three Hevajra tantras (*dges pa rdo rje rgyud gsum gyi bshad bka'*, 21r).
9. The White Innate Cakrasaṃvara (bDe-mchog lHan-skyes dKar-po). The blessing of this practice was transmitted by Śākyaśrībhadrā (22v).
10. The "golden Dharma" of the Sa-skyā-pas, the *Nā ro mkha' spyod* (23v). See p. 50, section K.
11. Vajrabhairava according to the system of Rwa (24v). See p. 54, section N.
12. Miscellaneous (28r).
13. The "black book" of *lam 'bras (lam 'bras pod nag ma)* containing the teachings of Bla-ma-dam-pa bSod-nams-rgyal-mtshan (1312-1375, 29r).
14. Teachings that Ngag-dbang-chos-grags had received from dBang-phyug-rab-brtan. Teachings of the "bracelet of the scholar and siddha Shangs-pa" (*mkhas grub shangs pa'i gdub bu*, 29r/v).
15. Gur-gyi-mgon-po, Nag-po-chen-po (Mahākāla). Minor pith instructions to clarify the rDo-rje-brag-rdzong instructions that are based on the outer maṇḍala of Gur-gyi-mgon-po (33v). The experience instructions (*nyams khrid*)³¹⁴ on the basis of the writings of mKhan-chen-thams-cad-mkhyen-pa (apparently Tshar-chen Blo-gsal-rgya-mtsho) with their support (34r). The works of the *sNyan brgyud glegs bam*. 1. The "old scriptures, advice of the elder ones" (34r). 2. The cycle of teachings of (sGa) A-gnyan-dam-pa (34v). 3. The advice of the upholders of

³¹² dBus-stod-pa dPal-'dzin Nyi-ma-bzang-po's full name is stated in the transmission lineage on fol. 30r. The lineage continues after him: Bla-ma sTag-lung-pa, Zha-lu-ba Chen-po, sTag-lung Ngag-dbang-grags-pa, Mi-nyag Paṅ-chen Grags-pa-rdo-rje, mKhan-chen dKon-mchog-tshul-khrims, 'Gos-ston rDo-rje-seng-ge, Tshar-chen Blo-gsal-rgya-mtsho, etc.

³¹³ A-mes-zhabs cites here from a *Paṇḍi ta ma hā bo dhi'i lo rgyus*. Accordingly, Dza-ba Paṇḍita did not have a son for a long time. After he went to offer prayers at Vajrāsana, his son Mahābodhi was born. Furthermore, this stream of Krīya-initiations was not translated into Tibetan, but later, an Indian *Samucca*-book came into the hands of 'Jam-dbyangs-don-yod-rgyal-mtshan in Sa-skyā through a Nepalese trader. Then that book came into the hands of Kun-spangs Chos-grags. Through his encouragement and because he provided favorable conditions, the book was translated by the Mahāpaṇḍita of Śrī Kamalaśīla, Mañjuśrī, and the Tibetan Lo-tsā-ba Sa-bzang-gzhon-nu-blo-gros. Sa-bzang-ma-ti went together with six servants to Ye-rang (in the Kathmandu valley) and received the initiations from Paṇḍita Mahābodhi.

³¹⁴ *Nyams khrid* instructions are bestowed successively in accordance with the successively dawning experience of the disciple.

- the intermediate lineage (*bar skabs kyi snyan brgyud 'dzin pa*, 35v). 4. The cycle of teachings of bDag-chen rDo-rje-'chang (Blo-gros-rgyal-mtshan, 35v). 5. The notes on bDag-chen rDo-rje-'chang (Blo-gros-rgyal-mtshan)'s works by dGe-bsnyen dPal-ldan-bkra-shis-pa (35v). From the pith instructions of *zur pa gsang ba thun mongs ma yin pa'i zab pa'i gnad* (36r). The cycle of the works of rDo-ring-pa Kun-bzang-chos-kyi-nyi-ma (1449-1524, 36r). 6. The cycle of the teachings of rDo-rje-'chang sGo-rum-pa (36r).³¹⁵ 7. The cycle of the teachings of Tshar-chen Chos-kyi-rgyal-po (36v).³¹⁶ 8. The cycle of the teachings of mKhyen-brtse'i-dbang-phyug (37r). Ancient scriptures mentioned in the *sNyan brgyud po ti dkar chag* (37v). The supplementary volume correctly obtained from Ched-gnyer-chen-po (37v). The cycle of histories (*lo rgyus*) transmitted by Mal Lo-tsā-ba (37v). Blessing of the initiation (*rjes gnang*, 37v). Tantras, *sādhana*s, fulfillment and repairing (38r). Praises (38v). Invoking (39ar). The system of Ngor (39av). The pith instructions of bDag-chen rDo-rje-'chang, transmitted by dPal-ldan-rgyal-po. Transmitted by "bDag-chen-nag-pa" to Tshar-chen Blo-gsal-rgya-mtsho (39av). Miscellaneous works (39av). The teachings of the lJang system of the book of mGon-po (*mgon pod*, 39br).³¹⁷ Initiations, blessings of the initiation, tantras, evocation rituals (39br). Supplements (39bv). Protector of activities (*las mgon*, 40r). Miscellaneous activities (*las sbyor*, 40r). The eight pith instructions that were hidden in vajra-utterances (40r).
16. bKa'-gdams-pa teachings (42v). The religious cycle of the son, Brom-ston (*bu chos skor*, 43r).
 17. Vaiśravaṇa (rNam-thos-sras, 44r).
 18. The cycle of the *Zab tig gi man ngag*, known as the *Zang mkhar ba'i mgul khug sro ma can* (48v). The *Zab tig sro ma can* instructions (48v).
 19. The cycle of Ācārya Te-tsa Deva's works (49v).
 20. The cycle of *Zab tig* pith instructions that were conferred by Buddhaguhya to Zangs-mkhar Lo-tsā-ba's attendant 'Brom Nyi-ma (50r).
 21. The cycle of the *A pa ra tsitta sādhana* (50v).
 22. The *Yang rtse sgrub pa'i cha rkyen zab tig* cycle of Atiśa's system (50v).
 23. From the *Lus ngan po yi mdo*(?) (50v).
 24. Works by bDag-chen Blo-gros-rgyal-mtshan (mainly *lam 'bras*, 53r).

³¹⁵ On sGo-rum-pa, see also *Patna* 1298 (B. no. 467) and 1325 (B. no. 481): *Rje btsun rdo rje 'chang sgo rum pa chen po kun dga' legs pa'i blo gros rgyal mtshan dpal bzang po'i zhal snga nas kyi rtogs pa brjod pa'i gtam ngo mtshar yid bzhin chu gter bzhad pa*, by mKhyen-brtse'i-dbang-phyug. Xyl., 6 lines, ff. 1-80, margin: sgo rum pa'i rnam thar. Old Zhol edition? Another biography is mentioned in *Sa-skyapa Bibliography: rJe btsun sgo rum kun dga' legs pa'i blo gros dpal bzang po la rnam thar gsol 'debs byang phyogs mkhas grub ma* by Tshar-chen Blo-gsal-rgya-mtsho. Another biography, of which the title is missing, is found in *St. Petersburg* S:13436 N:b7567/5, xyl., fols. 46-51?, 9.0 x 54.3 cm.

³¹⁶ A biography of Tshar-chen Blo-gsal-rgya-mtsho has survived: *Sa skya Lam 'bras Literature Series* 4/5, 389-497. See also *St. Petersburg*, S:22936 N:b5439/3, S:22936 N:b5439/3 and S:46920 N:b9644/3, *Rigs dang dkyil 'khor kun gyi khyab bdag rdo rje 'chang blo gsal rgya mtsho grags pa rgyal mtshan dpal bzang po'i rnam par thar pa slob bshad bstan pa'i nyi 'od*, by Ngag-dbang-blo-bzang-rgya-mtsho (Dalai Lama V), xyl., vol. *ta*, fols. 1r-120r, 9.2 x 53.8 cm.

³¹⁷ The transmission lineage recorded on fol. 40v suggests that lJang refers to Lo-tsā-ba Gyi-ljang dBu-dkar-ba.

25. Works by Tshar-chen Blo-gros-rgya-mtsho (53r). The cycle of teachings by Tshar-chen Blo-gsal-rgya-mtsho to which 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug composed notes (*zin bris*, 53v).
26. gTsug-tor-rnam-rgyal (55r).
27. The cycle of the minor sciences (*thun mong gi rig gnas*) and of works pertaining to sūtra (55v). Sa-pan's *mKhas pa la 'jug pa'i mdo*, *Kāvyadarśa*, *Pramāṇavarttika*, *Abhisamayālaṃkara*, Sa-pan's *sDom gsum rab dbye*, *Vinayasūtra* and its commentaries, *Madhyamakāvātāra*, *Abhidharmakośa*, and *Sutrālamkāra*.
28. The collected writings of the five great Sa-skyapa-s. Sa-chen Kun-dga'-snying-po (60r), bSod-nams-rtse-mo (61v), Grags-pa-rgyal-mtshan (62v), Sa-pan Kun-dga'-rgyal-mtshan (68v), 'Phags-pa Blo-gros-rgyal-mtshan (71r), Go-rams-pa (76r), Ngag-dbang-chos-grags (77v).³¹⁸

J. The record of teachings of mThu-stobs-dbang-phyug

1. The collected writings of the five great Sa-skyapa-s. Sa-chen Kun-dga'-snying-po (3v), bSod-nams-rtse-mo (5r), rJe-btsun Grags-pa-rgyal-mtshan (5v), Sa-pan Kun-dga'-rgyal-mtshan (8v), 'Phags-pa Blo-gros-rgyal-mtshan (10v).
2. Miscellaneous (15v).

K. The record of teachings of sPyan-snga Chos-kyi-spyan-ldan Kun-dga'-don-grub

1. White Tāra (2r).
2. *Lam 'bras* (10v).
3. The cycle of the oral transmission (*snyan ngag*) of Gur-gyi-mgon-po teachings. The stages of the rDo-rje-brag-rdzong instructions based on the outer protection maṇḍala. The cycle of its *Nag sel* instructions (13r). The cycle of the reading transmission of its support, known as *mGon pod me 'bar ma* (13v). The cycle of reading transmissions connected with the previous from the book of the oral transmission (*snyan brgyud po ti*) arranged by Tshar-chen Blo-gsal-rgya-mtsho (16r). From the "pith instructions of the secret, uncommon, profound vital point" (*gsang ba thun mongs ma yin pa'i zab pa'i gnad kyi man ngag*, 16v). From the *Zab pa'i yang tig snying nang gi man ngag* (16v). From the supplementary book (*kha skongs pa'i po ti*) arranged by Tshar-chen Blo-gsal-rgya-mtsho (17r). The oral transmissions of the many written pith instructions of gNyan-mgon-chen-po (gNyan Lo-tsā-ba, 23v). Miscellaneous?
4. Kālācakra (30r).
5. Miscellaneous instructions (35r).
6. The outer cycle of *zhi byed* teachings transmitted by rJe-bsun Dam-pa Sangs-rgyas (36v).
7. Vajrabhairava (37r).
8. Avalokiteśvara (Thugs-rje-chen-po, 37v).
9. Long life instructions by 'Ba'-ra-ba (39r).
10. From the *dMar mo skor gsum: Nā ro mkha' spyod* (39v).
11. Dākinī Sukhasiddha (mKha'-'gro-ma Su-kha-siddhi, 40r).
12. Blo-gsal-rgya-mtsho's (1507-1566/7) hundred-eight instructions (*jo nang khrid rgya*, 40v).³¹⁹

³¹⁸ The title list of Ngag-dbang-chos-grags's collected writings is documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendix IIj.

³¹⁹ For Blo-gsal-rgya-mtsho, see Stearns (2001: 42). He was a disciple of Kun-spangs rDo-ring-pa and teacher of Mang-thos Klu-sgrub-rgya-mtsho. This list of the hundred-eight instructions is documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendix IIIk.

13. *gTer ma* teachings as a preliminary to Padma-gling-pa's Guru Drag-dmar initiation (45v). The *them rtsa ba'i yi ge* and the *them med kyi yig chung*.
14. Miscellaneous writings (47v).
15. The blessings of the initiations and practices of the twenty-one Tārās of Atiśa's tradition (60r).
16. Miscellaneous (61r).
17. Collected writings. Ngor-chen Kun-dga'-bzang-po (63v), Rong-ston Shes-bya-kun-rig (64v).³²⁰
18. Praises (67r).
19. Cycle of stages of the practice teachings (*sgom rim gyi skor*, 69v).
20. Collected writings. dKon-mchog-lhun-grub (70r), dKon-mchog-dpal-ldan (74r).³²¹

L. The record of teachings of A-mes-zhabs

1. *Lam 'bras* of the rDzong system (1r).
2. Miscellaneous (5r).

M. Supplement

1. Nai-gu-ma teachings (*mkhas grub shangs pa gdub bu ba'i zab chos*, 7r).
2. The cycle of instructions (8r).
3. Additional titles from the *mGon pod snyan rgyud glegs bam* (8v).³²²
4. From the writings of mKhyen-brtse'i-dbang-phyug (9r).
5. The cycle of mKhyen-brtse'i-dbang-phyug's notes on Tshar-chen Blo-gsal-rgya-mtsho's teachings (9v).
6. From the writings of Ngag-dbang-chos-grags (10r).
7. *Lam 'bras cha lag yongs rdzogs kyi gsal byed kyi yig cha* (10r).
8. Works not contained in the above record of teachings of rJe Nags-dgon-pa sByin-pa-grags-pa (11r).
9. Works not contained in the above record of teachings of dBang-phyug-rab-brtan; the cycle of the gNod-sbyin-bag-tshe-ba pith instructions (11r).
10. The nine cycles of gShan-pa *sādhanas* hidden by Padmasambhava in bSam-yas and rediscovered by sNub Sangs-rgyas-ye-shes (11v).
11. Miscellaneous (12r).

³²⁰ The list of Rong-ston's writings is documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendix IIa.

³²¹ The title lists of dKon-mchog-lhun-grub and dKon-mchog-dpal-ldan's writings are documented in my forthcoming *Hevajra and Lam 'bras Literature*, Appendix II d and f.

³²² Cf. above, *Ngag-dbang-chos-grags's Record*, fol. 39br.

Part IIa: The Works

chapter 1

The title lists

The title lists of the collected works of A-mes-zhabs

This chapter is to serve several related purposes: After introducing and briefly describing the different existing title lists and after analyzing the outline of subject-headings (*sa bcad*) contained in one of them, I will try an attempt at a tentative reconstruction of the state of A-mes-zhabs's collected works at the end of 1648. Finally I will also—as far as that is possible—try to point out the possible relations of the extant collection of manuscripts and its state during the final years of A-mes-zhabs's life.

For these purposes it is at first necessary to briefly note the five title lists of the works of A-mes-zhabs accessible to me:

- (1) The probably most ancient title list was provided by A-mes-zhabs's first biographer, Byams-pa-bsam-gtan-rgya-mtsho. It covers the period up to A-mes-zhabs's fifty-third year, i.e. it was composed in late 1648. It is contained in volume *nga*, folios 298r-312v. This title list will be mentioned further on as the *Old title list*. It is documented here on pp. 91 ff., chapter 4a.
- (2) I furthermore discovered a very similar title list in A-mes-zhabs's first biography, the *Great Deeds* by the same above mentioned Byams-pa-bsam-gtan-rgya-mtsho. This biography was

composed in 1651. It is contained in volume *nga*, folios 17r-288r, with the title list on folios 255v-258r. It will be further on referred to as *Old title list(b)*.

- (3) Most of the volumes of our collection of manuscripts contain a title list. I will refer to these as the volume title lists (i.e. "title list of volume *ka*," etc.).
- (4) The catalogue contained in this book (*part IIb*) constitutes the fourth title list.
- (5) A further title list was produced by the compilers of the new edition of A-mes-zhabs's works in their volume *sa* (pp. 739-771, *International Buddhist Academy-Edition* of 2000). It is documented on p. 105, chapter 4b.

It is indeed very fortunate that both title lists by the biographer Byams-pa-bsam-gtan-rgya-mtsho have survived. Through them we are able to establish a *terminus ante quem* for a great number of works that otherwise cannot be dated at present, or for which their colophons mention only an animal sign, leaving us in most cases with two or three possible years. To give an example for the latter case: The *Pilgrim-Guide of Glorious Sa-skye* (*ga* 3) is dated to a tiger year (i.e. 1626, 1638, or 1650). The last date (1650), however, can be dismissed, since the work is already mentioned in the *Old title list* of 1648 (as no. 241).

Of the above mentioned title lists (1) and (2), the *Old title list(b)* is of lesser importance since it does only contain a single title that goes beyond the first title list, even though the composition of the biography in which it is found was finished three years after the *Old title list* was established.³²³ In fact it is less detailed and Byams-pa-bsam-gtan-rgya-mtsho himself refers for greater elaboration to his *Old title list*.³²⁴ The colophon of the *Old title list* identifies its author as "the one who is called by the name Bha-danta bSam-gtan," i.e. no other than Byams-pa-bsam-gtan-rgya-mtsho, the author of the *Great Deeds*. In the beginning of the *Old title list* (fol. 2r), the author states that he is going to write down a title list of A-mes-zhabs's works covering the period until his fifty-third year (1648). In this title list, the title no. 363 is the last work mentioned that is datable through its colophon. This work is a word-commentary of the basic Hevajatantra (*pha* 2 of the extant manuscript collection). A-mes-zhabs had finished this composition during the first half of the ninth month of 1648. A small writing on how to produce virtue composed during the first half of the first month of 1649, and all later works, are not mentioned in the title list. Thus Byams-pa-bsam-gtan-rgya-mtsho must have finalized the *Old title list* during the remaining months of that 1648.

The *Old title list* also includes an outline of subject-headings (*sa bcad*). The volume designations provided in the manuscript of the *Old title list*, however, were evidently inserted later.³²⁵ They are also not complete; the designations found in the manuscript include *ka-kha*, *ta*, *da-ma*, and *zha*. Towards the end of 1648, the collected works were organized in the following way:

³²³ The single title through which the *Old title list(b)* goes beyond the former list is a work of 1650, i.e. the commentary on the Guhyasamājantra (*za* 9).

³²⁴ 'di dag ni rags pa tsam bkod pa yin gyi, zhib par bdag nyid chen po 'di nyid kyi dgung lo lnga bcu nga gsum yan chad kyi gsung 'bum rnams bdag cag gis dkar chag tu bris pa las rtogs par bya'o (nga 6, 258r).

³²⁵ In many cases these volume designations were obviously "squeezed in" between two titles. In the case of volume *pha*, for lack of space, this was not possible and the volume number was added at the margins instead (fol. 306v).

1. [Works] common to sūtra and mantra (*mdo sngags thun mong ba*)
- 1.1. Collection of praises, songs, instructions, etc. (*bstod tshogs dang gsung mgur zhal gdams sogs*)
- 1.1.1. Collection of praises (*bstod tshogs*) (nos. 1-120³²⁶).
- 1.1.2. Songs, instructions, etc. (*gsung mgur sogs*) (nos. 121-167).
- 1.1.3. Instructions and epistles (*zhal gdams dang gsung 'phrin*) (nos. 168-227). These three sub-sections (1.1.1.-1.1.3.) are marked in the manuscript of the *Old title list* as volume "ka."
- 1.2. Records of teachings, biographies, etc. (*gsan yig dang rnam thar sogs*) (nos. 228-261), marked in the manuscript as "kha." The first part of this section consists of the first eleven records of teachings of volume *kha* of the extant manuscript collection. These are collectively dated 1644. This section includes furthermore all biographical and historical works of our volume *ga*, *ca* and two works of *x^a* of the extant collection.³²⁷ The *Old title list* also includes here eight or nine biographies that are not contained in the extant collection.
2. Various uncommon works of either sūtra or mantra (*thun mong ma yin pa bye brag pa*)
- 2.1. Works [pertaining] to sūtra [teachings] (*mdo lugs*) (nos. 262-289). Apart from two works on *upāsaka* and *śramaṇera* vow rituals, this section comprises primarily works pertaining to bKa'-gdams-pa practices and history, *Bhadracaripranidhāna* and *Sukhāvati* guides and prayers. The *Old title list* mentions all twenty works of volume *cha* of the extant collection. It also mentions eight works that are missing in our collection.
- 2.2. Vajrayāna works (*rdo rje theg pa*)
- 2.2.1. Mantra works of the rNying-ma tradition (*gsang sngags rnying ma*) (nos. 290-298), marked in the manuscript of the *Old title list* "ta." This section of the outline of subject-headings mentions all those works on Vajrakīla that are in the extant manuscript collection contained in volume *ta^b* (2-10). Of these, however, the actual works *ta^b* 7-9, even though listed in the title list of volume *ta^b*, are missing in there, *but* they exist in *ja*, nos. 5-7. The gap in *ta^b* was filled with other as yet undated Vajrakīla works not mentioned in the volume title list or the *Old title list*. Two of them (*ta^b* 7 and 8) also bear no external page numbers.
- 2.2.2.1. Works pertaining to the lower tantra classes (*rgyud sde 'og ma*) (nos. 299-320). This section comprises all works of volume *nya* of the extant collection.
- 2.2.2.2. Works pertaining to the highest tantra class (*bla med*)
- 2.2.2.2.1. Father tantra (*pha rgyud*) (nos. 321-331), marked in the manuscript of the *Old title list* "da" and (first part of) "na." The first part of this section consists of all the Guhyasamāja works of volume *ta^a* of the extant collection (of which only *ta^a* 2 is a work on consecration that the *Old title list* allocates more correctly to the lower-tantra section). The second part consists of the first part of volume *tha* of the extant collection, containing works on Vajrabhairava and Yamāri (*tha* 2-6).

³²⁶ The numbers provided here in brackets refer to my own attempt of numbering the works as listed in the *Old title list* (see below, chapter 4a). The title list mentions five hundred-fourteen works altogether. In some cases I initially took a long title to be two separate titles. In those rare cases, for purely technical reasons, I later reassigned the title to a single number and left the following number unassigned.

³²⁷ The third of the three works of volume *x^a* is the biography of A-mes-zhabs's later years, presumably composed in 1660. The other two works are biographies of Sa-skya Lo-tsā-ba and dKon-mchog-lhun-grub. The *Old title list* includes the latter two works within this section.

- 2.2.2.2.2. Mother tantra (*ma rgyud*) (nos. 332-355), marked in the manuscript of the *Old title list* (second part of) "na" and "pa." This section consists of the Cakrasaṃvara works of volume *tha* of the extant collection (*tha* 7-9), the Cakrasaṃvara and Vajrayoginī works of volume *da^a* (all eleven works) and *da^b* (2-8, 10-15, 17—most of these, however, are doublets of *da^a*) of the extant collection.
- 2.2.2.2.3. Inseparable tantra (*gnyis med kyi rgyud*)
- 2.2.2.2.3.1. Vast inseparable tantra (*rgya che ba gnyis med*) (nos. 356-360), marked "pha" and (first part of) "ba" in the manuscript of the *Old title list*. The first of these is a large commentary on Kālacakra (*na* of the extant collection). The second contains further works on Kālacakra (*pa* 2-4 of the extant collection).
- 2.2.2.2.3.2. Profound inseparable tantra (*zab pa gnyis med*)
- 2.2.2.2.3.2.1. Tantra section (*rgyud*) (nos. 361-371), marked (second part of) "ba" and "ma" in the manuscript of the *Old title list*. The first contains two works on Hevajra (*pa* 5-6 of the extant collection). The second includes further works on Hevajra and Nairātmya (*pa* 7, *pha* 2-3, and *ba* 1-5 of the extant collection³²⁸). The latest datable work of the *Old title list* is found here: A Hevajra basic tantra word commentary (*pha* 2), finished in the ninth month of 1648.
- 2.2.2.2.3.2.2. Pith instructions (*man ngag*) (nos. 372-399). These are the works on Hevajra, Nairātmya, and *lam 'bras*, forming volumes *ba* 6-22 and *ma* 2-7 of the extant collection.
- 2.2.2.2.3.2.3. Works common to both (*de gnyis kyi thun mong ba*) (no. 400). This section comprises a single work on the stages of the practice of *lam 'bras* according to the Ngor-pa and rDzong-pa traditions (*ma* 8 of the extant collection).
- 2.2.2.2.3.2.4. The Dharma protectors of these [tantras] (*de'i khongs su gtogs pa'i chos skyong*) (nos. 401-428), marked "zha" in the manuscript of the *Old title list*. These are the works 2-27 of volume *tsa* of the extant collection.
- 2.2.3. Works commonly necessary [for Vajrayāna practices] (*de dag la thun mong du dgos pa*) (nos. 429-437). This sections includes the works *wa^b* 2-8 and *tsha^b* 2-3 of the extant collection (*tsa* 28 and *tsha^b* 4-7 are doublets of these).
3. Supplementary "outer" sciences (*zhar byung tha snyad rig gnas*) (nos. 438-443) and minor works (*thor bu*) (nos. 444-514). The first of these are the works of *wa^b* 9-12 of the extant collection (*tsha^b* 8-13 and *x^b* 2 are doublets of these). The minor works section includes the following works of the extant collection: *wa^b* 13-28 (= *tsha^b* 14-18), *tsha^a* 2-42 (= *tsha^b* 18-35, 39-40, *wa^a* 2), *dza* 3-4, *wa^a* 3-5, and *ya* 2.

On the basis of the *Old title list* we may attempt a tentative reconstruction of the original state of the collected works towards the end of 1648:

³²⁸ Since the manuscript of the *Old title list* contains no reference to the volumes *tsa-wa*, it is unclear how many of the works mentioned in this section, marked "ma," actually were thought to belong to it.

Extant manuscript collection	Original collection towards late 1648
vol. <i>ka</i>	vol. <i>ka</i> (marked in <i>Old title list</i>)
vol. <i>kha</i> (2-12, 15)	vol. <i>kha</i> (marked in <i>Old title list</i>) ca. 374 fols. ³²⁹
vols. <i>ga</i> (2-5) and <i>ca</i> (2-7), <i>x^a</i> (1a-b) + eight unlocated works	vols. <i>ga-cha?</i> ca. 516, 442, and 45 fols. = ca. 1003 + ? fols.
vols. <i>cha</i> (2-20) and <i>ja</i> (2) + eight unlocated works	vols. <i>ja-nya?</i> ca. 510 and 177 fols. = ca. 687 + ? fols.
vol. <i>ta^b</i> (2-4, 10 and 5-9 = <i>ja</i> 3-7)	vol. <i>ta</i> (marked in <i>Old title list</i>); ca. 453, 2, and 22 fols. = ca. 477 fols.
vols. <i>nya</i> (2-18) and <i>ta^a</i> 2 + four unlocated works	vol. <i>tha?</i> ca. 519 and 241 fols. = ca. 760 + ? fols. ³³⁰
vol. <i>ta^a</i> and <i>tha</i> (2-4) + one unlocated work	vol. <i>da</i> (marked in <i>Old title list</i>); ca. 192 and 14 fols. = ca. 206 + ? fols.
vol. <i>tha</i> (5-9) + two unlocated work	vol. <i>na</i> (marked in <i>Old title list</i>); ca. 346 fols. + ? fols.
vol. <i>da^b</i> (1-17 = <i>da^a</i> 2-10, 12) and <i>da^a</i> 11 + one unlocated work	vol. <i>pa</i> (marked in <i>Old title list</i> and in the margins of <i>da^b</i> 1-17); ca. 460 and 21 fols. = ca. 481 + ? fols.
vol. <i>na</i>	vol. <i>pha</i> (marked in <i>Old title list</i>); ca. 312 fols.
vol. <i>pa</i> (2-6)	vol. <i>ba</i> (marked in <i>Old title list</i>); ca. 363 fols.
vols. <i>pa</i> (7), <i>pha</i> (2-3), <i>ba</i> (1-22), and <i>ma</i> (2- 8) + five unlocated works	vols. <i>ma</i> , etc. (only <i>ma</i> is marked in the <i>Old title list</i>); ca. 37, 337, 275, and 412 fols. = ca. 1061 + ? fols.
vols. <i>tsa</i> (2-27), <i>wa^b</i> (2-8 = <i>tsa</i> 28 and <i>tsha^b</i> 4- 7), <i>tsha^b</i> (2-3), <i>wa^b</i> (9-28 = <i>tsha^b</i> 8-18, <i>x^b</i> 2), <i>tsha^a</i> (2-42 = <i>tsha^b</i> 18-35, 39-40, <i>wa^b</i> 2), <i>dza</i> (3-4), <i>wa^a</i> (3-5), and <i>ya</i> (2) + two unlocated works	vols. <i>zha</i> , etc. (only <i>zha</i> is marked in the <i>Old title list</i>); ca. 336, 248, 36, 69, 76, 433, 250, 419 and 138 fols. = ca. 2005 + ? fols.

³²⁹ The number of folios are provided here of course according to the extant manuscript collection.

³³⁰ One wonders whether *ta^a* 2 belonged to this or the following volume. According to a note in the *Old title list*, it might as well be subsumed under "highest yoga tantra," which begins within the next volume.

The late works

The following works of the extant collection do not appear in the *Old title list* and, if they are not apocrypha, must have been composed between late 1648 and 1659. Some of them are dated in their colophons:

<i>kha</i> 13	A supplement for A-mes-zhabs's records of teachings, undated.
<i>kha</i> 14	A literary history of Hevajra, edited (and enhanced) by A-mes-zhabs, undated.
<i>ta^b</i> 7-8	These two undated works are practices of Vajrakīla and Yang-dag. (They have been placed in a gap of this volume that has occurred because three works mentioned in the title list of this volume have actually been placed elsewhere, i.e. in volume <i>ja</i> , 5-7).
<i>da^b</i> 18-19	No. 18 is a title list of a volume " <i>ma</i> ." Listed are two works, namely one work that is missing after no. 18, but appears in volume <i>pha</i> (2), and the work <i>da^b</i> 19. <i>Pha</i> 2 is indeed listed in the <i>Old title list</i> and is marked there as belonging to volume <i>ma</i> . It was composed in the ninth month of 1648, i.e. about the time when the <i>Old title list</i> was finalized. The work <i>da^b</i> 19, however, is not mentioned in the <i>Old title list</i> and thus must have been composed after late 1648. This indicates that volume <i>ma</i> —and perhaps the following volumes too—were reorganized more than once after late 1648.
<i>tsha^a</i> 43-44	One list of repairs (undated) and one of fillings. The latter one is dated to 1654.
<i>tsha^b</i> 36, 38	One list of <i>tshwa tshwa</i> and one of <i>thang ka</i> , both undated.
<i>zha</i>	Most of the works of this volume are not mentioned in the <i>Old title list</i> . Some of the works are dated after 1648 (i.e. nos. 4, 17, 28-31, and 40-42). Some appear to be doublets. ³³¹ All others works are not dated in their colophons. It appears that this volume is a supplement mostly with late works and doublets of earlier works.
<i>za</i> 2-10	None of these works are mentioned in the <i>Old title list</i> . Some are dated after 1648 (i.e. nos. 7, 9-10), some are doublets (8 and 10 = <i>zha</i> 36 and 31), and some are editions of other authors's works (3-4, 6). Only a single small two folio work (no. 5) of this volume is dated to 1619.
' <i>a</i>	None of these works are mentioned in the <i>Old title list</i> . Some are dated after 1648 (i.e. nos. 3, 5-6, 13-14, 18?, 31), some are doublets (8 = <i>tha</i> 2, 10 = <i>nya</i> 14, 12 = <i>x^b</i> 31, 20 = <i>tsha^a</i> 19, 31 = <i>zha</i> 4). Two works are by other authors (23a and c). The remaining works are undated minor works with 1-3 folios each.
<i>x^b</i>	This volume is almost entirely filled with doublets.
<i>x^a</i>	The first work belongs to the section of histories and biographies (vols. <i>ga-ca</i>), the second work is a doublet of <i>ca</i> 5, and the third work is the biography of A-mes-zhabs's later years.

The Volumes of the Extant Manuscript Collection

Because of the large number of doublets in some volumes and due to the fact that we have some volumes with the same marking (*ta*, *da*, *tsha*, *wa*, *x*), but different contents, it is quite clear that the extant manuscript collection comprises manuscripts from at least two collections. Judging on the basis of the *Old title list*, some of the volumes do not differ much in contents from how they

³³¹ No. 3 = *ta^b* 7, no. 7 is dated 1640(!), no. 15 is dated 1620(!), no. 16 may be a work of late 1648, no. 35 = *pa* 4.

existed at the end of 1648, i.e. they continued to exist in that form since then. Let us have a look at the individual volumes.

Volume *ka*, containing praises, songs, instructions, and epistles, has hardly changed: less than ten of its two-hundred seventy-five works have been added since 1648. The same is true for volume *kha*, to which a supplement and a small work have been added. If the markings that were added in the manuscript of the *Old title list* reflect the state of 1648, both of these volumes also have kept their volume marking.

The third, volume *ga*, contains the four works that follow the last work of *kha* in the *Old title list*. These genealogy, pilgrim guide, and histories add up to 516 folios and it is quite conceivable that they once have formed the original third volume of 1648. From the section of the biographies in the *Old title list*, however, eight works are missing and two works with together 45 folios have been preserved in one of the unmarked volumes, i.e. x^a , which is a bundle of three works without markings in the margins at all, such as external pagination or volume marking. In this connection it is interesting to note that all works of the following volume, namely volume *nga*, are praises, predictions and biographies of, supplications to, long-life prayers for, and a table of contents for the collected teachings of A-mes-zhabs, i.e. none of which were authored by A-mes-zhabs himself.³³² My hypothesis is that the eight unlocated biographies mentioned in the *Old title list* and the biography of Sa Lo-tsā-ba (now x^a 1a) mentioned among them (*Old title list* nos. 244-253) formed the original volume *nga* of 1648. The gap that was left by them was later filled by the material presently found in volume *nga*. This is then followed by the extant biographies composed by A-mes-zhabs in volume *ca* with 442 folios (*Old title list* nos. 254-261), to which his biography of dKon-mchog-lhun-grub also once had belonged, but is now contained in x^a 1b, and a supplement to dKon-mchog-rgya-mtsho's biography (*Old title list* nos. 258-259), which is presently missing.

The next is volume *cha*, containing all the works pertaining to the sūtra vehicle. Then follow after that the works of the Vajrakīla cycle of teachings and the lower tantra works. The eight and ten titles of the title lists of volume *ja* and ta^b contain seven doublets between them. Here it is evident that the works of A-mes-zhabs survived in at least two separate manuscript collections, with volumes *ka* to *nya* stemming from one and ta^b from a different collection. Volume *nya* between them belongs according to the *Old title list* thematically after the Vajrakīla works.

After that follow volumes ta^a and *tsa*, again with the titles more or less exactly in the same sequence as given in the *Old title list*. Volume *da* exists in two almost identical volumes (da^a and da^b) with twelve doublets between them (da^a contains eighteen and da^b fifteen works). Volume da^b furthermore contains at its end a title list of another volume "*ma*," plus one additional work.

The sixty works of volume $tsha^b$ and the thirty works of volume wa^b have twenty-six doublets between them. The remaining part of $tsha^b$ has twenty-four doublets with volume $tsha^a$. Volumes $tsha^a$ and wa^b seem to follow the sequence of the *Old title list* more closely and thus I would tentatively suggest that they belong to the same manuscript collection than *ka* to *nya*, etc., while $tsha^b$ seems to belong to another transmission.

Of the remaining seven volumes, three contain works mentioned in the *Old title list*, i.e. *dza*, wa^a , and *ya*. The eight works contained in them are four histories of tantras composed

³³² Two works of volume *nga* (nos. 7 and 8) are supplements to an auto-biography of the Abbot of Thub-bstan-lha-chen, Byams-pa-bsam-gtan-rgya-mtsho, the author of the first biography of A-mes-zhabs, the *Great Deeds*.

between 1624 and 1626 (comprising between 61 and 150 folios), three works that thematically actually belong to the section of works commonly necessary for Vajrayāna practice (comprising between 116 and 153 folios),³³³ and one biography of 1625 (comprising 138 folios). Given that they actually all belong to other sections and are large works it is rather suspicious to find them included among the "minor works."

Three further volumes are *zha*, *za*, and *'a*. These are works of many genres, comprising between 1 and 300 folios, and those which are dated were composed between 1619 and 1659. Thus even though none of them are mentioned in the *Old title list*, this does not necessarily indicate a *terminus post quem* for the works gathered in these three volumes. Finally, volume *x^b* seems to be almost entirely filled with doublets. A few works are by other authors and were possibly edited by A-mes-zhabs; other works lack colophons.

³³³ The first parts of volumes *tsha^b* and *wa^b* above belong to that section. Only one of these three works is datable to 1629.

Despite A-mes-zhabs's great fame among Tibetan scholars, comparatively few of his works were ever carved onto printing blocks. These are mentioned in traditional title lists such as the *Gangs can legs bam* (p. 216 f.) and *Derge* (pp. 168-170), and in modern lists such as the catalogue of the Library of Congress (further on: *LCC*) and the handlist from the *Patna* collection (Jackson 1989b). Some twenty-seven works are found mentioned (all data in square brackets refers to the extant manuscript collection):

1. *Yongs rdzogs bstan pa rin po che'i nyams len gyi man ngag gsung ngag rin po che'i byon tshul khog phub dang bcas pa rgyas par bshad pa legs bshad 'dus pa'i rgya mtsho*
Derge ma 1: 157 fols. xyl. [*ba 6*, 161 fols.]
2. *dPal ldan sa skya pa'i bstan 'dzin ngor rdzong rnam gnyis kyi gsung ngag rin po che'i phyag len gyi rim pa 'ga' zhig las brtsams te so so'i bzhed srol rnams legs par bshad pa lugs gnyis zab don gsal ba'i nyin byed*
Derge ma 2: 114 fols. xyl. = *LCC 227* pp. 9x45 cm (Derge xyl.) [*ma 8*, 105 fols.]
3. *dPal sa skya pa'i yab chos kyi nying khu 'khor lo sdom pa'i dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed*
Derge tsa 1: 145 fols. xyl.; *Gangs 141* fols. xyl. [*da^a 2*, 134 fols.; *da^b 2*, 172 fols.]
The *Derge xylographs tsa 1* and *2* are noted in *LCC* (589 pp. 9x45 cm, Derge xyl.)
4. *dPal 'khor lo bde mchog lü nag dril gsum gyi sgrub pa'i thabs kyi rnam par bshad pa rnal 'byor gsang mtha'i bstan pa rgyas pa'i nyin byed*

- Derge tsa 2*: 150 fols. xyl. [*tha 7*, 134 fols.]
The *Derge* xylographs *tsa 1and2* are noted in *LCC* (589 pp. 9x45 cm, *Derge* xyl.)
5. *dPal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa gsang 'dus chos kun gsal ba'i nyin byed*
Derge tsha 1: 96 fols. xyl. [*tha 10*, 91 fols.]
The *Derge* xylographs *tsha 1and2* are noted in *LCC* (515 pp. 9x45 cm, *Derge* xyl.)
6. *dPal gsang ba 'dus pa'i dkyil 'khor 'khor lo sgrub pa'i thabs rnam par bshad pa nges don 'phrin las rgya mtsho'i 'byung gnas*
Derge tsha 2: 162 fols. xyl. [*ta^a 6*, 171 fols.]
The *Derge* xylographs *tsha 1and2* are noted in *LCC* (515 pp. 9x45 cm, *Derge* xyl.)
7. *dPal gshin rje'i gshed skor gyi dam pa'i chos byung ba'i tshul legs par bshad pa 'jam dpal chos kun gsal ba'i nyin byed*
Derge tsha 3: 71 fols. xyl. = *LCC 141* pp. 9x46 cm (*Derge* xyl.) [*tha 5*, 72 fols.]
8. *Grub thob brgyud cu rtsa bzhi'i rnam thar*
Derge om 1: 79 fols. xyl. = *LCC 157* pp. 9x45 cm (*Derge* xyl.) [not in the extant collection]
9. *dGe ba'i bshes gnyen bka' gdams pa rnam kyid dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho*
Derge om 2: 102 fols. xyl. = *LCC 203* pp. 9x46 cm (*Derge* xyl.) [*cha 6*, 86 fols.]
10. *rGyu pha rol tu phyin pa'i theg pa'i grub mtha' bzhi'i rnam gzhas gsal bar bstan pa legs par bshad pa mtshan nyid grub mtha' kun shes*
Derge om 3: 71 fols. xyl. = *LCC 141* pp. 9x46 cm (*Derge* xyl.) [*cha 4*, 70 fols.]
11. *bZo rigs bye brag rol mo'i bstan bcos kyid rnam bshad*
Derge om 4: 40 fols. xyl. [*cha 9*, 39 fols.; *x^b 1*, 47 fols.]
12. *gSar rnying gi brda'i rnam byed legs bshad gsung rab kun la blta ba'i sgron me*
Derge om 5: 16 fols. xyl. [*tsha^b 8*, 10 fols.; *wa^b 9*, 14 fols.]
13. *Bod kyid brda'i bstan bcos mkhas mang dgongs pa'i bcud bsdu gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba*
Derge om 6: 35 fols. xyl. = *Patna 1147*: 35 fols. (*Derge* xyl.) [*tsha^b 10*, 22 fols.]
14. *Legs sbyar klog tshul blo gsal kun dga'*
Derge om 7: 6 fols. xyl. [*tsha^b 9*, 6 fols.; *wa^b 10*, 7 fols.]
15. *'Dzam gling byang phyogs kyid thub pa'i rgyal tshab chen po dpal ldan sa skya pa'i gdung rabs rin po che ji ltar byon pa'i tshul gyid rnam par thar pa ngo tshar rin po che'i bang mdzod dgos 'dod kun 'byung*
Derge dhā: 334 fols. xyl.; *LCC 170* pp., *Patna 1494*: 265 fols. (*Sa-skyā* xyl.) and 1505: 265 fols. (*Sa-skyā* xyl.) [*ga 2*, 379 fols.]
16. *dPal rdo rje nag po chen po'i zab mo'i chos skor rnam byung ba'i tshul legs par bshad pa bstan srung chos kun gsal ba'i nyin byed*
Gangs can legs bam dkar chag 191 xyl. = *Patna 1504-1*: 191 fols. (*Sa-skyā* xyl.); *LCC* (edited from a manuscript) 2 vols. 9x38 cm [*tsa 3*, 230 fols.]
17. *rDo rje gzhon nu'i gtor bzlog dgra bgegs kun 'joms kyid gsal byed gnam lcags rdo rje'i dpal gyid rnam par bshad pa bdud sde 'joms pa'i ye shes kyid me chen 'phrin las kyid 'od zer kun tu 'phro ba*
Gangs can legs bam dkar chag 109 fols. xyl. [*ta^b 4*, 112 fols.]
18. *rDo rje phur pa'i rnam bshad 'phrin las kyid padmo rab tu rgyas pa'i nyin byed*
Gangs can legs bam dkar chag 305 fols. xyl. [*ta^b 3*, 339 fols.]

19. *dKar bdud kyi bstod bskul*
Patna 1157-5: 1 fol. xyl. [*ka* 111, 1 fol.]
20. *Pu tra bdud dpung kun 'joms*
Patna 1157-4: 2 fols. xyl. [*tsa* 19, 2 fols.]
21. *Gur gyi mgon po'i chos skor gyi bla ma brgyud pa'i gsol 'debs bsam don kun 'grub*
Patna 1504-2: 2 fols. (Sa-skya xyl.?) [*ka* 104, 3 fols.]
22. *mKhyen brtse nus pa'i mnga' bdag rgyal ba sras dang slob mar bcas pa'i spyi gzugs dam pa dus gsum sgrib med du gzigs pa'i rje btsun mus pa chen po sangs rgyas rgyal mtshan gyi rnam par thar pa byin rlabs kyi char 'bebs ngo mtshar sarga gsum pa*
LCC 146 pp. 28x39 cm (Sa-skya or Ngor xyl.) [*ca* 2, 314 fols.]
23. *Chos 'khor gyi rnam bshad blo gsal padmo kha 'byed*
LCC 37 pp. 9x38 cm (rTa-nag-thub-bstan xyl.?) [not the extant collection]
24. *dPal sa skya lo tsa ba'i rnam par thar pa ngo mtshar gsal ba'i me long dgos 'dod kun 'byung*
contained in LCC 192 pp. 9x45 cm (Derge xyl.) [*x^a* 1a, 20 fols.]
25. *sNgags 'chang grags pa blo gros kyi rnam thar byin rlabs char 'bebs*
contained in LCC 192 pp. 9x45 cm (Derge xyl.) [missing in the extant collection]
26. *A Biography of 'Jam-dbyangs-bsod-nams-dbang-po*
contained in LCC 192 pp. 9x45 cm (Derge xyl.) [missing in the extant collection]
27. *dPal kyai rdo rje'i man ngag lugs kyi dkyil 'khor chen po bsgrub pa'i cho ga ngag 'don gyi rim pa*
LCC 162 pp. 10x38 cm (Sa-skya xyl.) [not in the extant collection]
28. *dPal bsam yas lhun gyis grub pa'i gtsug lag khang gi bsrung ma 'phrin las kyi mgon po kun khyab rdo rje drag po rtsal gyi spyan 'dren bskang ba 'phrin bcol dang bcas pa'i tshigs su bcad pa phan bde kun 'byung bsam pa lhun grub*
16 fols., cf. Kolmas (1971), 08.043 [see *zha* 15]

The following is a list of titles missing in the extant manuscript collection. A few of them are known to be available elsewhere. To achieve a better overview I have arranged them according to their topics. In some cases—namely whenever these titles are mentioned in the title list for a particular volume—they can be attributed to that specific volume. In other cases I offer a tentative attribution based on the title's position in the *Old title list*. Their number in the *Old title list* is always provided in brackets.

1. Various prayers of volume *ka*

The first five of these are all mentioned in the title list for volume *ka*.

1. *bDe mchog brgyud 'debs kyi kha skong* (76).
2. *dPal rdo rje'i gzhon nu'i bla ma brgyud pa'i gsol 'debs 'phrin las 'dod 'jo* (77).
3. *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skong* (78).
4. *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skong dkar po'i phyogs kyi sil zer can* (79).
5. *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skongs don gnyis lhun grub* (80).
6. *Drag po sgröl dbang gi brgyud 'debs kha bskongs* (69).
7. *Drag bskul cho ga'i sgrigs rims sogs kyi tho* (70).
8. *Rigs 'dzin brgyud 'debs bar chad kun bsel* (71).

9. *Rigs 'dzin bla brgyud la ja mchod 'jam dbyangs dbang po'i mtshan can gyis mdzad pa'i kha bskongs* (72).
10. *bSlab pa 'bul cho ga'i yi ge* (161).

2. Ten biographical writings

All these biographies may have once belonged to volume *ca.*

Two biographies of Ngag-dbang-kun-dga'-rin-chen (1517-1584):

1. *sNgags 'chang chos kyi rgyal po'i rnam thar rgyas pa ngo mtshar rgya mtsho*; see *TBRC W10333* and *TBRC W23810*, published by T.G. Dhongthog Rinpoche, 1980, Rajpur, 407 pages (scans exit).
2. *'Bring po yid 'phrog lha'i ljong shing* (244).

Three biographical writings on 'Jam-dbyangs-bsod-nams-dbang-po (1559-1621):

3. *Grub mchod bsod nams dbang po'i rnam thar rgyas pa gcud kyi thigs phreng* (245);
4. *Rab tu 'phel ba'i dgos 'dod 'byung ba'i chu gter* (246);
5. *'Bring po gcud kyi thigs phreng* (247).

A biography of Grags-pa-blo-gros (1563-1617):

6. *sNgags 'chang grags pa blo gros kyi rnam thar byin rlabs char 'bebs* (248).

A summarized biography of all three:

7. *sNgags 'chang chos kyi rgyal po yab sras gsum gyi rnam thar bsodus pa ngo mtshar rin po che'i phreng ba* (249).

Verses from a biography of 'Jam-dbyangs-kun-dga'-bsod-nams (1485-1533), i.e. Sa-lo-tsā-ba 'Jam-pa'i-rdo-rje, by dKon-mchog-lhun-grub:³³⁴

8. *De nyid kyi rnam thar dkon mchog lhun grub kyis mdzad pa'i nang gi tshigs bcad rnams phyogs gcig tu sgrigs pa* (252).

A biography of Go-rams-pa (1429-1489):

9. *Kun mkhyen bsod nams seng ge'i rnam thar ngo mtshar gsal ba'i nyin byed bsod rnams rab rgyas* (253).

A biography of 'Jam-pa'i-dbyangs-dkon-mchog-rgya-mtsho (1510-1586?):³³⁵

10. *De nyid kyi rnam thar dad pa'i dpal ster kha bskongs dang bcas pa'i bsodus don legs su bkol ba 'phrin las kun khyab* (258).

3. Works on bKa'-gdams-pa deities, Amithāba, Medicine Buddha, and deities of the lower tantras

1. *bKa' gdams lha bzhir grags pa'i ston pa shakya'i rgyal po, thugs rje chen po gtso 'khor gsum, sgrol ma, mi g.yo ba rnams kyi lha khrid zab mo gsal bar bshad pa'i yi ge bka' gdams bstan*

³³⁴ It is evident that "*de nyid*" refers to Sa-lo because the previous title in the title list is *Sa lo thams cad mkhyen pa'i rnam thar ngo mtshar gsal ba'i me long dgos 'dod kun 'byung*.

³³⁵ Here it is evident that "*de nyid*" refers to dKon-mchog-rgya-mtsho because the previous title in the title list is *rJe dkon mchog rgya mtsho'i rnam thar byin rlabs 'dod dgu'i char 'bebs*.

pa'i sgron me (268). The title is mentioned in the title list for volume *cha*; ca. 14 folios. See the remarks in *cha*, before title no. 7.

2. *Ganga'i(?) rnam dag rta bdun rgyal po* (264, *International Buddhist Academy-Edition, cha 3*);
3. *bKa' gdams thig le bcu drug gi dbang gi tshom* (269);
4. *sPyod khrid gdan thag gcig tu nyams su blangs tshul ma rig mun sel* (270);
5. *sMon lam dgos 'dod kun 'byung* (279);
6. *De ['od dpag med] bsgom tshul sa paṅ gyi mdzad pa* (281);
7. *'Phags pas mdzad pa la zhu dag gnang ba* (282);
8. *sMan lha mchod mchog gi snying po nyams su len tshul re smon kun 'grub* (285).
9. *sByong rgyud kyi 'grel mchan*, see *TBRC W10324*.

The following titles are all mentioned in the title list for volume *nya*:

1. *Tshe sgrub 'chi med bdud rtsi'i 'gugs pa'i lcags kyu* (302);
2. *Tshe sgrub zab mo 'chi med bdud rtsi'i gcud len* (303);
3. *Tshe sgrub zab mo gcig* (304);
4. *sGrol dkar gyi tshe khrid nyams su len tshul bdud rtsi'i bum bzang* (305).

4. Works on Vajrabhairava, Cakrasaṃvara, Vajrayoginī, and Vajrakīla

1. *rDo rje 'jigs byed kyi sgrub thabs bsdu pa gtor chog dang bcas pa bdud dpung bsreg pa'i me 'od* (326);
2. *bDe mchog dril bu pa'i sgrub thabs mkha' spyod bsgrod pa'i nye lam* (332), mentioned in the title list for volume *tha*, ca. 13 folios;
3. *Dril bu'i rims lnga'i 'khrid yig tshogs bsgom pa'i gsung la zhus dag mdzad pa* (335);
4. *rNal 'byor ma'i gser chos chig brgyud ma tshar chen gyis mdzad pa la zhus dag gnang ba* (345).
5. *dPal sa skya pa'i yab chos rdo rje phur pa'i sgrub thabs kyi rnam bshad 'phrin las chos kun gsal ba'i nyin byed*, see *TBRC W10318*.

5. Works on the Path with Its Fruit, Hevajra, and Nairātmya

The first three titles are all mentioned in the title list for volume *ba*:

1. *gSung ngag rin po che lam 'bras dang bcas pa'i gdams ngag zab mo byung tshul gyi yi ge don gnyer dga' ba bskyed byed* (373);
2. *Lam 'bras dang bcas pa'i gdams ngag 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor rnams kyi lag len gsal bar bshad pa rnal 'byor kun dga'* (381), ca. 32 folios. In the second colophon of za 3, this work is referred to as being "a bit too wordy."
3. *Lam 'bras dang bcas pa'i man ngag gi nang chen brda tshig brgyud thun mong ma yin pa'i phyag len gsal bar bshad pa snyan brgyud yid bzhin nor bu* (387).
4. *Lam 'bras kyi bsdu don tshigs bcad ma*, see *TBRC W10309*.

These two Hevajra works—both not mentioned in the *Old title list*—are mentioned in the title list of volume *zha*:

5. *dPal kyai rdo rje ...(?)ngag lugs kyi sgrub dkyil mdzes rgyan gnyis lhan cig tu bkod pa dang po'i las can 'jug pa bde ba*;
6. *dPal kyai rdo rje'i rnal 'byor la rten pa'i dus mtha' ma'i cho ga'i lag len gsal bar bshad pa don gnyis lhun grub*.

One Hevajra work is mentioned by the *TBRC*:

7. *Kyai rdo rje'i phyi nang gi bskyed rim gyi rnam par bshad pa dge legs nor bu'i phreng ba gsang sngags mdzes rgyan*, *TBRC W23170* (scans exist), published by D. Tsondu Senghe, Bir, H.P., 1979.

Nairātmya:

8. *De'i*³³⁶ *rdul tshon gyi dkyil 'khor 'dri tshul blo gsal kha 'byed* (393).

6. Works on Dharma protectors

1. *Zhal bzhi pa la gtang rag mchod gsol mngo mtshar rin po che'i 'phreng mdzes* (416);
2. *Pu tra la btang rag mchod gsol dgos 'dod kun 'byung nor bu'i phreng ba* (420).

7. Sūtra works

1. *mTshan nyid kyi skor gyi yig cha sna tshogs*, see *TBRC W10328*.

8. Miscellaneous works

1. *Nang zab mo mus kyi gnas tshul gsal bar bshad pa'i legs bshad rdo rje theg pa'i bsten pa'i khang bzang mdzes par byed pa'i rin po che'i rgyan phreng* (398), mentioned in the title list for volume *ma*;
2. *Ngam ring chos sder mang ja gser 'gyed gnang dus kyi bsngo yig* (504);
3. *dPa' bo nyer bzhi'i sngags mchan dang bcas pa*, mentioned in the title list for volume *wa*^b.
4. *Grub thob brgyad bcu rtsa bzhi'i rnam thar*, translated by Nyi-ma-grags (b. 1055), edited by A-mes-zhabs. According to *TBRC W22282* composed in 1630, 79 folios, impressions from blocks preserved at the sDe-dge Par-khang-chen-mo. See also *TBRC W10330*.

³³⁶ Here "de'i" refers back to title no. 390 in the *Old title list*, a *sādhana* of Nairātmya with fifteen deities: *bDag med ma lha mo bco lnga'i sgrub thabs ma nor don gsal*.

chapter 4a

Concordance 1:

Old title list - Manuscript Collection - International Buddhist Academy-Edition

The following pages contain the documentation of the *Old title list* as provided by A-mes-zhabs's first biographer, Byams-pa-bsam-gtan-rgya-mtsho. It covers the period up to A-mes-zhabs's fifty-third year, i.e. it was composed in late 1648 (*nga* 11, 298r-312v). I have already described this title list in relation to the other existing title lists on pp. 75 ff. I have included here the outline of the subject-headings (*sa bcad*), but I have left out the 227 praises, songs, instructions, etc. of volume *ka* in order to save space and because they are hardly relevant for understanding the ancient structure of the collection. The concordance with the manuscript collection is provided in round brackets and with the *International Buddhist Academy-Edition* in square brackets. Of the *International Buddhist Academy-Edition* only the title list has been available to me.

1. *mdo sngags thun mongs pa spyi'i bskor*1.1. *bstod tshogs dang gsung mgur zhal gdams sogs kyi skor*1.1.1. *dang po bstod tshogs* (nos. 1-120) volume ka1.1.2 *gsung mgur sogs kyi skor* (nos. 121-167)1.1.3. *zhal gdams dang gsung 'phrin gyi skor* (nos. 168-227)1.2. *gnyis pa gsan yig dang rnam thar sogs kyi bskor la, volume kha*

228. (kha 2) [ka] *chos kyi rje dpal ldan bla ma dam pa nam las dam pa'i chos ji ltar thos pa'i tshul zab rgyas chos kun gsal ba'i nyin byed las sarga dang po 'jam dbyangs bsod nams dbang po'i rjes su bzung ba'i skabs*

229. (kha 3) [ka] *gnyis pa sngags 'chang grags pa blo gros kyi rjes su bzung ba'i sarga*

230. (kha 4) [kha 1] *gsum pa rje mus chen gyi rjes su bzung ba'i sarga*

231. (kha 5) [kha 2] *bzhi pa thar rtse nas rjes su bzung ba'i sarga*

232. (kha 6) [kha 3] *lnga pa 'jam dbyangs bsod nams lhun grubs kyi rjes su bzung ba'i sarga*

233. (kha 7) [kha 4] *drug pa rje 'bum chen gyi rjes su bzung ba'i sarga*

234. (kha 8) [kha 5] *bdun pa rje nags dgon pa chen po'i rjes su bzung ba'i sarga*

235. (kha 9) [kha 6] *brgyad pa rje dbang phyug rab brtan gyi rjes su bzung ba'i sarga*

236. (kha 10) [kha 7] *dgu pa mkhan chen thams cad mkhyen pas rjes su bzung ba'i sarga*

237. (kha 11) [ga 3] *bcu pa 'jam dbyangs mthu stobs dbang phyug mched kyi rjes su bzung ba'i sarga*

238. (kha 12) [nga 1] *bcu gcig pa spyan snga chos kyi spyan ldan gyi rjes su bzung ba'i sarga*

239. (kha 15) [nga 2] *rje btsun sa skya pa'i gsung rabs la 'jug tshul gyi yi ge legs bshad dpyod ldan yid 'phrog*

240. (ga 2) [ga 2] *sa skya pa'i gdung rab byon tshul ngo mtshar rin po che'i bang mdzod dgos 'dod kun 'byung*

241. (ga 3) [nga 5] *dpal sa skya'i gnas bshad 'jam dbyangs bsod nams dbang po'i gsung rtsoms gngang 'phro 'thor bur bzugs pa nam phyogs gcig tu bsgrigs pa*

242. (ga 4) [nga 6] *dus mdos chen mo'i byung tshul ngo mtshar phreng ba*

242. (ga 5) [nga 7] *dpal bsam yas kyi bka' bsrungs byon tshul chos skyong dges pa'i yid 'phrog lha'i rol mo*

243. (-) [-] *sngags 'chang chos kyi rgyal po'i rnam thar rgyas pa ngo mtshar rgya mtsho*

244. (-) [-] *'bring po yid 'phrog lha'i ljong shing*

245. (-) [-] *grub mchod bsod nams dbang po'i rnam thar rgyas pa gcud kyi thigs phreng*

246. (-) [-] *rab tu 'phel ba'i dgos 'dod 'byung ba'i chu gter*

247. (-) [-] *'bring po gcud kyi thigs phreng*

248. (-) [-] *sngags 'chang grags pa blo gros kyi rnam thar byin rlabs char 'bebs*

249. (-) [-] *sngags 'chang chos kyi rgyal po yab sras gsum gyi rnam thar bsodus pa ngo mtshar rin po che'i phreng ba*

250. (x^a 1a) [nga 8] *sa lo thams cad mkhyen pa'i rnam thar ngo mtshar gsal ba'i me long dgos 'dod kun 'byung*

251. (mistaken entry)

252. (-) [-] *yang de nyid kyi rnam thar dkon mchog lhun grub kyis mdzad pa'i nang gi tshigs bcad rnam phyogs gcig tu sgrigs pa*

253. (-) [-] *kun mkhyen bsod nams seng ge'i rnam thar ngo mtshar gsal ba'i nyin byed bsod rnam rab rgyas*

254. (ca 2) [ca 1] *rje mus chen sangs rgyas rgyal mtshan gyi rnam thar rgyas pa byin rlabs kyi char 'bebs ngo mtshar sarga gsum pa*
255. (ca 3) [nga 14] *'bring po yid 'phrog dgos 'dod kun 'byung*
256. (ca 4) [nga 13] *bsdus pa utpa la'i chun po*
257. (ca 5) [nga 9] *rje dkon mchog rgya mtsho'i rnam thar byin rlabs 'dod dgu'i char 'bebs*
258. (-) [-] *yang de nyid kyi rnam thar dad pa'i dpal ster kha bskongs dang bcas pa'i bsdus don legs su bkol ba 'phrin las kun khyab*
259. (ca³³⁷, x^a 1b) [nga 10] *dkon mchog lhun grubs kyi rnam thar dangs 'dod dad pa'i chu gter las 'ongs pa'i ngo mtshar rba rlabs kyi phreng mdzes*
260. (ca 6) [nga 11] *rgyal tshab dam pa'i rnam thar nor bu'i phreng ba*
261. (ca 7) [nga 12] *a ra pa tsa na'i bla ma brgyud pa'i rnam thar slob dpon rtse mos mdzad pa la zhu dag gnang ba*
2. *gnyis pa thun mongs ma yin pa bye brag pa'i skor la*
- 2.1. *mdo lugs gtso che ba'i skor dang*
- 2.2. *rdo rje theg pa rtso bor gyur pa'i skor gnyis las*
- 2.1. *dang po la*
262. (cha 2) [cha 1] *yongs rdzogs dge bsnyen sgrub tshul 'phrin las mkha' khyab*
263. (cha 3) [cha 2] *dge bsnyen dang dge tshul sgrub tshul nyer 'kho kun gsal*
264. (-) [cha 3] *ganga'i rnam dag rta bdun rgyal po*
265. (cha 4) [cha 5] *grub mtha' bzhi'i rnam gzhas grub mtha' kun shes*
266. (cha 5) [cha 6] *bka' gdams byung tshul legs bshad kun dga'*
267. (cha 6) [cha 7] *bka' gdams chos byung chen mo ngo mtshar rgya mtsho*
268. (cha³³⁸) [-] *bka' gdams lha bzhi'i 'khrid yig bka' gdams bstan pa'i sgron me*
269. (-) [-] *bka' gdams thig le bcu drug gi dbang gi tshom*
270. (-) [-] *spyod khrid gdan thag gcig tu nyams su blangs tshul ma rig mun sel*
271. (cha 7) [cha 8] *bston pa cho 'phrul bstan tshul dad pa'i snye ma*
272. (cha 8) [cha 9] *dpa' bos mdzad pa'i skyes rabs so bzhi pa'i snying po'i don tshig nyung don mang bde blag tu rtogs byed*
273. (cha 9) [cha 10] *rol mo'i bstan bcos kyi rnam bshad blo gsal yid 'phrog*
274. (cha 10) [cha 11] *bzang spyod kyi don 'grel khog phub bde ba can du bsgrod pa'i lam bzang*
275. (cha 11) [cha 12] *bde ba can gyi zhing bkod phun tshogs bco brgyad pa*
276. (cha 12) [cha 13] *bde ba can gyi zhing smon lam phan yon gyi lung sbyor*
277. (cha 13) [cha 14] *bde ba can gyi smon lam zhing bkod rab tu gsal ba'i me long*
278. (cha 14) [cha 15] *bde ba can gyi zhing la bsnags pa dad pa'i chu gter*
279. (-) [-] *smon lam dgos 'dod kun 'byung*
280. (cha 15) [cha 16] *'od dpag med kyi nyal 'pho bsgom tshul bde ba can bsgrod pa'i nye lam*
281. (-) [-] *yang de bsgom tshul sa pan gyi mdzad pa dang*
282. (-) [-] *'phags pas mdzad pa la zhu dag gnang ba*
283. (cha 16) [cha 17] *rong ston gyi ma la gdams pa'i 'pho ba'i yi ge la zhu dag mdzad pa*
284. (cha 17) [cha 18] *'pho ba'i man ngag gsal ba 'gro kun bde ster*
285. (-) [-] *sman lha mchod mchog gi snying po nyams su len tshul re smon kun 'grub*
286. (cha 18) [cha 19] *sman lha mchod mchog gi rnam bshad bsam 'phel don 'grub nor bu*

³³⁷ Also mentioned in title list of volume *ca* between mss. 5 and 6, but missing in that volume.

³³⁸ Also mentioned in title list of volume *cha* between mss. 6 and 7, but missing in that volume.

287. (*cha* 19) [*cha* 20] 'phags pas mdzad pa'i las 'bras gsal ba'i me long gi don 'grel bsod nams rgyas pa'i nyin byed

288. (*cha* 20) [*ja* 1] rgyal ba'i rtogs brjod dpag bsam 'khri shing gi don 'grel tshogs gnyis bsam 'phel nor bu'i phreng mdzes

289. (*ja* 2) [*ja* 2] rgyu 'bras theg pa'i spyi don mdo sngags bstan pa rgya mtsho'i sgo 'byed

2.2. *gnyis pa rdo rje theg pa gtso bor gyur pa la*

2.2.1. *gsang sngags rnying ma'i bskor dang*

2.2.2. *gsar ma'i bskor*

2.2.3. *de dag la thun mongs su dgos pa'i bskor dang gsum las*

2.2.1. *dang po la, volume ta*

290. (*ta*^b 2) [*nya* 1] rnying ma spyi'i rnam gzhas/ phur pod yang gsang pu gri'i byung tshul gyi yi ge

291. (*ta*^b 3³³⁹) [*nya* 3] rdo rje phur pa'i sgrub thabs klags pa don 'grub kyi rnam bshad 'phrin las kyi padmo rab tu rgyas pa'i nyin byed

292. (*ta*^b 4³⁴⁰) [*nya* 4] rdo rje phur pa'i gtor bzlog dgra bgegs kun 'joms kyi rnam bshad gnam lcags rdo rje'i dpal gyi rnam bshad bdud sde 'joms pa'i ye shes kyi me chen 'phrin las 'od zer kun tu 'phro ba

293. (*ta*^b 5, *ja* 3) [*ta* 1] phur pa'i dbyangs rol brjed tho

294. (*ta*^b 6, *ja* 4) [*ta* 2] dus gtor chen mo'i bdag bskyed phur chen mdzad skabs kyi dbyangs res rol mo sogs kyi brjed tho

295. (*ja* 5) [*ta* 3] phur bu'i 'cham dpe snang ba 'gyur thub kyi bsod nam phrin las kun khyab

296. (*ja* 6) [*ta* 4] de la nye bar 'kho ba'i yi ge don gnyer kun smon

297. (*ja* 7) [*ta* 5] 'cham dpe snang ba 'gyur thub las logs su bkol ba'i stang stabs kyi 'cham dpe 'phrin las bsam 'phel

298. (*ta*^b 9) [*ta* 10] rnying ma'i zhus lan zin bris sradd pa kun blos mdzad pa la zhu dag gnang ba

2.2.2. *gnyis pa gsar ma'i skor la*

2.2.2.1. *rgyud sde 'og ma'i bskor dang*

2.2.2.2. *bla med kyi bskor gnyis kyi*

2.2.2.1. *dang po la*

299. (*nya* 2) [*ta* 12] tshe dpag med lha dgu'i sgrub dkyil 'chi med dpal ster

300. (*nya* 3) [*ta* 13] tshe mdo'i rnam bshad tshe dang bsod nams rab tu rgyas pa'i nyin byed

301. (*nya* 4) [*ta* 15] tshe sgrub bdud las rnam rgyal grub pa'i rgyal mo nas brgyud pa'i tshe khrid bdud rtsi'i chu rgyun

302. (*nya*?³⁴¹) [-] tshe sgrub 'chi med bdud sde'i 'gugs pa'i lcags kyu

303. (*nya*?³⁴²) [-] tshe sgrub zab mo 'chi med bdud sde'i gcud len

304. (*nya*?³⁴³) [-] yang tshe sgrub zab mo gcig

305. (*nya*?³⁴⁴) [-] sgrol dkar gyi tshe khrid nyams su len tshul bdud sde'i bum bzang

³³⁹ Also mentioned in the title list of volume *ja*, but missing there.

³⁴⁰ Also mentioned in the title list of volume *ja*, but missing there.

³⁴¹ Cf. the missing ff. 36-41 after *nya* 4.

³⁴² Cf. the missing ff. 36-41 after *nya* 4.

³⁴³ Cf. the missing ff. 36-41 after *nya* 4.

³⁴⁴ Cf. the missing ff. 36-41 after *nya* 4.

306. (nya 5) [ta 16] *sgrol dkar bla ma brgyud pa'i lo rgyus dad pa bskyed byed*

yo ga'i bskor la

307. (nya 6) [ta 19] *kun rig bsnyen pa dang sbyin sreg bya tshul ma nor don gsal*

308. (nya 7) [tha 1] *sbyongs rgyud kyi don 'grel khog phub sbyongs rgyud bstan pa rgyas pa'i nyin byed*

309. (nya 8) [tha 2] *yo ga'i chos byung yo ga chos kun gsal ba'i nyin byed*

310. (nya 9) [tha 3] *gzhan phan rnam gnyis kyi gsal byed sngags 'chang chen pos mdzad pa'i 'phro kha bskong ba don gnyis lhun grubs*

311. (nya 10) [tha 4] *bkra shis kyi yi ge dge legs kun 'byung*

312. (nya 11) [tha 5] *sngags 'chang chen po'i kun rig gi chog sgrigs dbang chog legs su bkol ba*

313. (nya 12) [tha 6] *gzhan phan mtha' yas kyi rnam bshad gzhung don gsal ba'i sgron me*

314. (nya 13) [tha 7] *gzhan phan mtha' yas kyi lung sbyor rin chen 'phreng ba*

315. (nya 14, 'a 10) [da 1] *kun rig rtsa ba'i dkyil 'khor gyi cho ga'i bka'(!) gnas legs bshad kun 'dus*

316. (nya 15, x^b 35) [tha 8] *bar do chos bshad sgrib pa kun bsel rnams dang rab gnas kyi cho ga'i rnam bzhag rgyud sde gcig char la thun mongs su sbyar gnas byar rung ba yin kyang / rab gnas kyi rgyud chung 'di rnal 'byor rgyud dang bla med gnyis kyi thun mongs pa yin pas rnal 'byor rgyud kyi khongs su bsdus na*

317. (nya 16) [tha 9] *'di bskor la rab gnas kyi cho ga don gnyis lhun grub blo gsal dga' ston*

318. (nya 17) [da 2] *gnod sbyin 'khor lo'i sgrub tshul phun tshogs kun 'byung*

319. (nya 18) [da 3] *rten bskyed kyi yi ge ma rig mun bsel*

320. (ta^a 2) *rab gnas dngos grub 'byung ba'i rnam bshad rab gnas bstan pa rgyas pa'i nyin byed*

2.2.2.2. *gnyis pa bla med kyi skor la*

2.2.2.2.1. *pha rgyud kyi skor*

2.2.2.2.2. *ma rgyud kyi skor*

2.2.2.2.3. *gnyis med kyi rgyud kyi skor*

2.2.2.2.4. *de'i khongs su gtogs pa'i chos skyong gi bskor dang bzhi pas*

2.2.2.2.1. *dang po 'dod chags can gtso bor 'dul ba la gsang ba 'dus pa'i bskor la, volume da*

321. (ta^a 3) [na 2] *nyid kyi gsung la mkhan chen thams cad mkhyen pas zin bris mdzad pa'i chos byung dang bskyed rdzogs kyi bshad pa yid 'phrog lha'i rol mo*

322. (tha 10) [pa 1] *yang 'dus pa'i chos byung gsang 'dus chos kun gsal ba'i nyin byed, 'di ni dpal gsang ba 'dus pa'i chos tshul ma lus pa gsal ba'i 'dren byed zung ngu snang ngo*

323. (ta^a 4) [na 4] *sngags 'chang chen po'i gsang 'dus dkyil chog gi mchan bu ma dag pa'i 'khrul bsel*

324. (ta^a 5) [na 5] *de las 'phros pa'i dris lan gnyis(!)*

325. (ta^a 6) [pa 2] *gsang 'dus sgrub thabs kyi rnam bshad nges don 'phrin las rgya mtsho'i 'byung gnas, 'di ni gtso bor sgrub thabs kyi rnam bshad yin kyang / dkyil 'khor gyi cho ga'i don rnams kyang gsal bar bshad snang ngo*

yang zhe sdang can gtso bor 'dul ba gshin rje gshed kyi bskor la

326. (-) [-] *rdo rje 'jigs byed kyi sgrub thabs bsdus pa gtor chog dang bcas pa bdud dpung bsreg pa'i me 'od*

327. (tha 2a, 'a 8) [pa 4 and 8?] *'jigs byed kyi man ngag yang gsang mthu bzlog nag po nyams su len tshul bstan dgra'i srog dbugs len pa'i gshan pa nag po*

328. (*tha* 3) [*pa* 5] *gshed dmar gyi sgrub thabs blo dman dga' ba bskyed byed*
 329. (*tha* 4, cf. 'a 3) [*pa* 10] *gshed dmar spros med kyi khrid kyi bla ma brgyud pa'i gsol 'debs lam rims smon lam dang bcas pa dngos grubs bsam 'phel*

volume na

330. (*tha* 5) [*ba* 2] *gshin rje gshed skor gyi chos byung 'jam dpal chos kun gsal ba'i nyin byed, 'di ni gshed bskor gyi chos skor phra rags kun rnam par bkra ba'i me long du snang ngo*
 331. (*tha* 6) [*ba* 3] *'jigs byed sgrub thabs kyi rnam bshad bdud sde 'joms pa'i rdo rje'i me 'od*

2.2.2.2.2. gnyis pa ma rgyud kyi bskor la

332. (*tha*?³⁴⁵) [-] *bde mchog dril bu pa'i sgrub thabs mkha' spyod bsgrod pa'i nye lam*
 333. (*tha* 7) [*ba* 4] *bde mchog lu nag dril gsum gyi sgrub thabs rnam bshad rnal 'byor gsang mtha'i hstan pa rgyas pa'i nyin byed*
 334. (*tha* 8) [*ma* 3] *bde mchog dril bu pa'i sgrub dkyil la nyer 'kho'i yi ge bcud kyi thig le*
 335. (-) [-] *dril bu'i rims lnga'i 'khrid yig tshogs bsgom pa'i gsung la zhus dag mdzad pa*
 336. (*tha* 9) [*ma* 4] *dril bu pa'i lus dkyil lung sbyor yid bde'i dpal gter*

volume pa

337. (*da*^a 2, *da*^b 2) [*ma* 1] *bde mchog chos byung bde mchog chos kun gsal ba'i nyin byed*
 338. (*da*^a 3, *da*^b 3) [*ma* 5] *rdo rje rnal 'byor ma'i sbyin bsreg gi yi ge mkha' spyod bsgrod pa'i gsang lam*
 339. (*da*^a 4, *da*^b 4) [*ma* 7] *rdo rje rnal 'byor ma'i sindhu ra'i dkyil 'khor sgrub mchod bdag 'jug dang bcas pa'i yi ge 'gro kun mkha' spyod srod pa'i myur lam*
 340. (*da*^a 5, *da*^b 5) [*t*sa 1] *bde mchog yab yum gyi 'pho ba'i yi ge mal lo'i gsung la sa chen gyis zin bris mdzad pa'i nyams len snying po*
 341. (*da*^a 6, *da*^b 6) [*t*sa 2] *yang mal lo'i gsung sa chen gyi bris pa'i rnal 'byor ma'i 'pho ba'i sgom tshul*
 342. (*da*^a 7, *da*^b 7) [*t*sa 3] *rje rnal 'byor ma'i bskyed rims kyi rnam bshad mkha' spyod lam bzang gsal ba'i nyin byed*
 343. (*da*^a 8a, *da*^b 8a) [*t*sa 4] *thun mongs ma yin pa'i bsam mi khyab mkha' spyod sgrub pa'i myur lam*
 344. (*da*^b 10a?) [*t*sa 6] *de'i gsang lam rnal 'byor ma'i man ngag gser chos tshig(!) rgyud(!)*
 345. (-) [-] *rnal 'byor ma'i gser chos tshig(!) brgyud ma tshar chen gyis mdzad pa la zhus dag gnang ba*
 346. (*da*^a 9b) [-] *rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma'i yi ge*
 347. (*da*^a 9c) [-] *'di nyid kyi dris lan dogs bcod zin bris*
 348. (*da*^a 10, *da*^b 11) [*t*sa 7] *na ro mkha' spyod kyi gser chos tshig(!) brgyud(!) ma'i man ngag sogs kyi zhal shes khag che ba 'ga' zhig sa lo'i phyag dpe las logs su bskol ba*
 349. (*da*^a 9a, *da*^b 12a) [*t*sa 8] *lanka li ya sgrub pa bya tshul klags chog ma*
 350. (*da*^b 13) [*t*sa 9] *nag po rims bzhi'i zur 'debs sangs rgyas dpal bas mdzad pa la zhu dag gnang ba*
 351. (*da*^b 14) [*t*sa 10] *bde mchog pho brang gi tshad bshad blo gsal mig thur*
 352. (*da*^b 15) [*t*sa 11] *go cha'i lha brtigs chen mo'i gsal byed*
 353. (*da*^a 11) [*t*sa 13] *bde mchog lohi pa'i ngag 'don bsam 'phel nor bu*

³⁴⁵ This could be a missing title of volume *tha* (cf. folios 205-217).

354. (*da*^a 12, *da*^b 16) [*tsha* 13] *na ro mkha' spyod kyi lam rims smon lam dang bcas pa 'phrin las mkha' khyab*

355. (*da*^b 17) [*tsha* 15] *bde mchog rtsa rgyud kyi khog phub bde mchog rgyud bshad bstan pa rgyas pa'i nyin byed*

2.2.2.2.3. *gsum pa gnyis med kyi skor lo*

2.2.2.2.3.1. *rgya che ba gnyis med kyi skor dang*

2.2.2.2.3.2. *zab pa gnyis med kyi skor gnyis las*

2.2.2.2.3.1. *dang po la*

volume pa

356. (*na* 2) [*tsha* 1] *dus kyi 'khor lo'i rgyud dang man ngag 'chad cing nyams su len pa la nye bar 'kho ba'i bstan bcos dus 'khor bstan pa'i mdzes rgyan*

volume ba

357. (*pa* 2) [*dza* 1] *dus kyi 'khor lo chos byung ba'i tshul ngo mtshar dad pa'i shing rta*

358. (*pa* 3) [*dza* 2] *dus bzang ngos 'dzin dang*

359. (*pa* 3) [*dza* 2] *de'i mdzes rgyan*

360. (*pa* 4) [*dza* 3] *rigs ldan chen po'i sku gdung gi lo rgyus*

2.2.2.2.3.2. *gnyis pa zab pa gnyis med kyi skor la*

2.2.2.2.3.2.1. *rgyud kyi skor*

2.2.2.2.3.2.2. *man ngag gi skor*

2.2.2.2.3.2.3. *de gnyis kyi thun mongs kyi skor dang gsum las*

2.2.2.2.3.2.1. *dang po*

361. (*pa* 5) [*dza* 4] *dges mdzad rdo rje'i chos bskor 'chad pa'i sngon 'gro'i spyi bshad 'phrin las rab rgyas*

362. (*pa* 6) [*dza* 5] *rtsa rgyud rtag pa gnyis pa'i don 'grel khog phub rgyud 'grel sgo brgya'i lde mig, 'dis rtsa rgyud kho na'i bshad kha tshang la ma nor ba zhig 'chad par nus so*

volume ma

363. (*da*^{b346}, *pha* 2) [*wa* 1] *yang rtsa rgyud rtag gnyis kyi tshig 'grel rgyud bshad bstan pa rgyas pa'i nyin byed, 'dis ni rtsa rgyud kyi bshad pa shin tu rgyas shing mtha' chod par 'chad nus shing*

364. (*pa* 7, *da*^b 19) [*zha* 1] *kyai rdor rgyud bshad kyi sngon 'gro rgyud sde spyi'i rnams la nyer mkho'i yi ge dpal gyi rgyal mtshan gyi zin bris la zhu gnang ba blo gsal mig thur*

365. (*ba* 1) [*zha* 2] *tshul gsum gsal rgyan gyi don 'grel khog phub pad dkar phreng mdzes*

366. (*ba* 2) [*zha* 2] *ljon shing mdzes rgyan gyi don 'grel khog phub rin po che'i phreng mdzes*

367. (*pha* 3) [*wa* 2] *kyai rdo rje'i rgyud gsum gyi don 'grel tshul bzhi dang bcas pa'i zin bris rin po che'i gter mdzod, 'di mkhan chen ngag dbang chos grags la rgyud gsum gyi bshad kha gsan dus zin bris su mdzad pa shin tu legs shing don 'dus pa zhig gnang ngo*

368. (*ba* 3) [*zha* 4] *kyai rdo rje'i rgyud dang man ngag 'chad tshul gyi zin bris*

369. (-) [-] *kun dga' mchog ldan pas gsung zhu dag gnang ba*

370. (*ba* 4) [*zha* 5] *bdag med lha mo bco lnga'i bstod pa rin chen phreng ba'i don 'grel khog phub 'phrin las mkha' khyab*

³⁴⁶ Also mentioned in the title list of volume *da*^b between mss 18 and 19, but missing there.

371. (ba 5) [zha 6] *bstod pa de nyid 'chan(!) bu'i sgo nas zhib tu bshad pa yid 'ong lang tsho rgyas pa'i bzhin ras gsung rab tshig don la chags pa'i skyes bu'i yid 'phrog dga' bde'i dpal ster*

2.2.2.2.3.2.2. *gnyis pa man ngag gi skor la*

372. (ba 22) [zha 7] *kyai rdo rje man ngag lugs kyi chos skor la slob tshul don gnyer kun dga'*

373. (ba)³⁴⁷ [-] *gsung ngag chos 'byung bsdus pa don gnyer dga' ba bskyed byed*

374. (ba 6) [zha 9] *gsung ngag chos 'byung rgyas pa khog phub dang bcas pa legs bcas 'dus pa'i rgya mtsho*

375. (ba 7) [za 2] *rdo rje'i tshig rkang gi don 'grel khog phub blo gsal yid bde 'byung ba'i dga' tshal*

376. (ba 8) [za 3] *snang gsum mdzes rgyan dang rgyud gsum mdzes rgyan gyi sa bcad logs su bkol ba rin chen 'phreng ba*

377. (ba 9) [za 4] *bla ma dam pa lam 'bras gsung dus kyi gnad kyi zin bris rgyal lha khang pa blo 'gros seng ges mdzad pa zhib tu bshad pa*

378. (ba 10) [za 5] *bar ston zin bris kyi shin tu zab pa'i gsung sgros rnams logs su skol ba yid kyi 'dod 'jo*

379. (ba 11) [za 6] *rje mus chen gyi dris lan rgyal ba dges pa'i mchod rdzas*

380. (ba 12) [za 8] *gsung ngag la nye bar 'kho ba'i brag phug pa dang bla ma dam pa'i gsung rgyun rnams phyogs gcig tu bris pa zab don bdud rtsi'i thigs pa*

381. (ba)³⁴⁸ [-] *lam 'bras 'khrul 'khor gyi lag len gsal bar bshad pa rnal 'byor kun dga'*

382. (ba 13) [za 9] *rlung gi rnam bshad mun sel sgron me*

383. (ba 14) [za 11] *nang gi bla ma'i rnal 'byor bya tshul don gnyis mthar phyin*

384. (ba 15) [za 13] *kyai rdo rje kyi rtsa sngags kyi rnam bshad zab don rgyas pa'i nyin byed*

385. (ba 16) [za 14] *lam sbas bshad kyi khrid yig gong ma'i gsung gi bdud rtsi man ngag gi rgya mtsho*

386. (ba 17) [za 15] *brda' don gsal ba/ brda' chig rgyud/ mgon rkyang gi rjes gnang / sgrub pa lung sbyin rnams kyi phyag gyi yi ge don gnyis lhun grub*

387. (ba)³⁴⁹ *brda' chig brgyud thun mongs ma yin pa'i phyag len snyan rgyud yid bzhin nor bu*

388. (ba 18) [za 16] *sa skya pa'i yab chos lam skor phyi ma brgyad kyi khrid yig sngags 'chang chen pos gsung brtsom 'phro can gyi kha bskangs pa don gnyis lhun grub 'phrin las rgyun mi chad pa'i dga' ston*

389. (ba 19) [za 17] *mu gu lung gi phug pa bcu gsum gyi ngos 'dzin*

390. (ba 20) [za 18] *bdag med ma lha mo bco lnga'i sgrub thabs ma nor don gsal*

391. (ba 21) [za 19] *de'i dkyil chog 'phrin las kun khyab*

392. (ma 2) ['a 1] *de'i dbang gi 'tshams sbyor 'phrin las rab rgyas*

393. (-) [-] *de'i rdul tshon gyi dkyil 'khor 'dri tshul blo gsal kha 'byed*

³⁴⁷ Also mentioned in the title list of volume *ba* as *gsung ngag rin po che lam 'bras dang bcas pa'i gdams ngag zab mo byung tshul gyi yi ge don gnyer dga' ba bskyed byed*.

³⁴⁸ Also mentioned in the title list of volume *ba* as *Lam 'bras dang bcas pa'i gdams ngag 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor rnams kyi lag len gsal bar bshad pa rnal 'byor kun dga'*.

³⁴⁹ Also mentioned in the title list of volume *ba* as *Lam 'bras dang bcas pa'i man ngag gi nang chen brda tshig brgyud thun mong ma yin pa'i phyag len gsal bar bshad pa snyan brgyud yid bzhin nor bu*.

394. (ma 3) ['a 2] *de'i bstod pa nam dag gi phreng ba la zhu dag mdzad pa*
395. (ma 4) ['a 3] *kyai rdo rje'i mngon rtogs kyi sbyangs gzhi sbyongs byed sbyor tshul nyer mkho kun dga'*
396. (ma 5) ['a 4] *kyai rdor mngon rtogs kyi nam bshad zin bris 'jam dbyangs dgongs rgyan*
397. (ma 6) ['a 5] *kyai rdor mngon rtogs yan lag drug pa'i dka' gnas kyi bshad pa zab don bcud kyi snying po*
398. (ma)³⁵⁰ *rdo rje lus kyi nam bshad rdo rje theg pa'i khang bzang mdzes par byed pa'i rin po che'i rgyan phreng*
399. (ma 7) ['a 6] *pal kyai rdor yab yum gnyis ka'i phyi nang gi bskyed rims kyi nam bshad dges rdor chos kun gsal ba'i nyin byed, 'dir ni kye rdor yab yum gnyis ka'i phyi dkyil nang dkyil gyi nam dag zhib tu bshad pa'i steng du 'bras bu sa lam bsgrod tshul gyi nam dag kyang dpyod ldan ma ba'i bdud rtsir gyur pa zhig bshad snang ngo*

2.2.2.3.2.3. *gsum pa de gnyis kyi thun mongs pa'i skor la*

400. (ma 8) [ya 2] *sa skya pa'i bstan 'dzin ngor rdzong nam gnyis kyi so so'i bzhed srol legs par bshad pa lugs gnyis zab don gsal ba'i nyin byed*

2.2.2.3.2.4. *bzhi pa de'i khongs su gtogs pa chos skyong gi skor la*

volume zha

401. (tsa 2) [ya 3] *drug bcu pa'i dris lan yi ge gsar rnying sbyar ba'i legs bshad log rtog 'joms pa'i lha dbang rdo rje*
402. (tsa 3) [ra 1] *chos skyong skor gyi chos 'byung rgyas pa bstan bsrung chos kun gsal ba'i nyin byed, 'di na gur zhal gnyis gtso bor gyur pa'i sa skya pa'i chos skyong (...?) bdag po/ dkar bdud lcam dral/ gur mgon gyi las mkhan rnams dang bcas pa'i chos kyi byung tshul ma lus pa gsal lo*
403. (tsa 4) [ya 4] *gur mgon khro bcu'i rjes gnang bya tshul bdud kyi dpung tshogs gzil gyi gnon par byed pa'i me 'od*
404. (tsa 5) [ya 5] *mkha' 'gro sbags sgrub kyi man ngag bdud sde 'joms pa'i gnam lcags*
405. (tsa 9) [ya 6] *gur gyi mgon po'i zhi ba'i sbyin bsreg don gnyer dga' bskyed bar chad kun sel*
406. (tsa 6) [ya 7] *rdo rje nag po chen po lcam dral las mkhan dang bcas pa'i bstod bskul 'phrin las myur du sgrub pa'i pho nya*
407. (tsa 8) [ya 8] *sa skya pa'i bka' bsrung rnams kyi 'phrin las bcol kyi yi ge yid bzhin nor bu dgos 'dod kun 'byung*
408. (tsa 7) [ya 9] *bse 'bag nag po 'phur shes kyi thun mong la bskul ba'i yi ge*
409. (tsa 10) [ya 10] *sa skya'i bka' bsrung rnams kyi rtsa sngags sogs kyi don bshad pa dpe rnying yid ches can las shus pa*
410. (tsa 11) [ya 12] *chos skyong gi rten la gzungs bzhugs tshul thun mongs ma yin pa 'phrin bcol rgyas pa dang bcas pa*
411. (tsa 12b) [-] *chos skyong rnams kyi bskangs bshags 'phrin las bcol dang bcas pa yid kyi 'dod 'jo*
412. (tsa 13) [-] *don gnyis lhun grub gnyis*
413. (tsa 14) [ya 14] *tsa turmu kha'i bstod bskul dgra sde 'joms pa'i mtshon chang*

³⁵⁰ Also mentioned in the title list of volume *ma* as *Nang zab mo mus kyi gnas tshul gsal bar bshad pa'i legs bshad rdo rje theg pa'i bsten pa'i khang bzang mdzes par byed pa'i rin po che'i rgyan phreng*.

414. (tsa 15) [ya 15] *zhal bzhi pa'i bskangs gso bsdus pa bar chad g.yul las rnam rgyal*
 415. (tsa 16) [ya 16] *zhal bzhi pa'i bskangs gso 'phrin las bcol dang bcas pa bsam don myur 'grub*
 416. (-) [-] *zhal bzhi pa la gtang rag mchod gsol mngo mtshar rin po che'i 'phreng mdzes*
 417. (tsa 17) [-] *pu tra'i bskang gso 'phrin bcol dang bcas pa bsam don myur 'grub*
 418. (tsa 18) [ya 17] *pu tra 'khor bcas la mchod cing 'phrin las 'chol ba'i tshigs bshad don gnyis lhun grub*
 419. (tsa 19) [ya 18] *pu tra'i bstod pa bdud dpung kun 'joms*
 420. (-) [-] *pu tra la btang rag mchod gsol dgos 'dod kun 'byung nor bu'i phreng ba*
 421. (tsa 20b) [-] *pu tra khang du spyang gzig phul ba'i 'phrin bcol*
 422. (tsa 21) [ya 20] *pu tra'i 'tshams kyi brjod byang bstan bsrungs dges pa'i rnga sgra*
 423. (tsa 22) [ya 21] *sa skya pa'i bstan bsrungs rnams kyi drag bskul bstan dgra'i srog rtsa gcod par byed pa'i mtshon cha dang*
 424. (tsa 23?) [ya 22] *bsam don myur 'grub gnyis*
 425. (tsa 24) [ya 23] *dur khrod bdag po'i bskangs bshags bzlog bskul bstod pa dang bcas pa bsam don kun 'grub*
 426. (-) [-] *dmag zor rgyal mo'i bstod bskul 'phrin las myur du 'grub pa'i pho nya*
 427. (tsa 26) [ya 25] *chos skyong yid bzhin nor bu kun khyab drag po rtsal la 'phrin las bcol ba'i yi ge bsam don kun 'grub*
 428. (tsa 27) [ya 27] *rnam thos sras 'khor bcas mchod pa'i cho ga dgos 'dod ma lus pa 'byung ba'i rin po che'i gter mdzod*

2.2.3. *gsum pa de dag la thun mongs dgos pa'i chos bskor la*

429. (wa^b 2) [la 1] *bla ma lnga bcu po'i rnam bshad rje btsun mchog gi dgongs rgyan*
 430. (tsa 28, wa^b 3) [la 2] *dpal sa skya pa'i sngags 'chang rnams la med thabs med pa'i bza' ba'i dam tshig bdud rtsi ril bu bsgrub tshul gyi gsung rab rnams phyogs cig tu sgrigs pa nyon mongs nad kun bsel ba'i sman mchog bdud rtsi'i rgya mtsho*
 431. (tsha^b 2) [la 3] *rdo rje dril gyi rnam bshad sngags 'chang rnams la gces pa'i nor rdzas*
 432. (tsha^b 3) [la 4] *rdo rje dril bu/ sgrengh phreng / dgang blugs/ bum pa rnams kyi rnam bshad 'phrin las kun khyab*
 433. (tsha^b 4, wa^b 4) [la 5] *bza' ba'i dam tshig gi rnam bshad bdud rtsi'i rol mtsho*
 434. (tsha^b,³⁵¹ wa^b 5) [-] *rigs sngags kyi 'dul ba rnam par 'byed pa 'khrul spongs mdzes par byed pa'i rgyan, 'di nyid du pañ chen byams pa gling pa sogs kyis rtsa ltung 'khrul spongs la rgal zhing rtags pa mang du mdzad pa rnams kyi lan pañ chen shākya'i mtshan can gyis mdzad tshul sogs dang sbyar nas chos kyi dag byed mang du mdzad pa yang snang ngo*
 435. (tsha^b 5, wa^b 6) [la 6] *rnal 'byor bla med kyi phyi dang nang gi yul can gyi rnam gzhag mdor bsdus bshad pa'i yi ge*
 436. (tsha^b 6, wa^b 7) [la 7] *sdom gsum rab dbye'i bsdus don blo gsal 'jug pa bde byed*
 437. (tsha^b 7, wa^b 8) [la 8] *gzhah yas khang gi rnam bshad ma rig pa'i ling thog bsel ba'i mig thur*

3. *gsum pa zhar byung tha snyad rig gnas kyi bskor dang thor bu'i rnam grangs la*

3.1. *zhar byung tha snyad rig gnas kyi bskor*

438. (tsha^b 8, wa^b 9) [la 9] *brda' gsar rnying gi shan 'byed gsung rab kun la lta ba'i sgron me*
 439. (tsha^b 9, wa^b 10) [la 10] *legs sbyar klog tshul gyi bstan bcos blo gsal kun dga'*

³⁵¹ This is probably the title of the missing manuscript after tsha^b 4.

440. (*tsha*^b 10) [*la* 11] *bod kyi brda'i bstan bcos mkhas mang dgongs pa'i bcud bsdus gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba*
441. (*tsha*^b 11a?) [*la* 12] *yang dag yig nyung ngu gcig*
442. (*tsha*^b 12, *wa*^b 11) [*la* 13] *don rgyan so lnga'i rnam bshad blo gsal gzhon nu'i mgul rgyan yid 'ongs utpa la'i phreng ba*
443. (*x*^b 2, *tsha*^b 13, *wa*^b 12) [*la* 14] *sgra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgul rgyan*

thor bu ba la

444. (*tsha*^b 14, *wa*^b 13) [*la* 15] *kyai rdo rje'i mngon rtogs lam dus sogs nyer 'kho'i yi ge rje dam pas mdzad pa rnams la zhus btugs/ gnang ba dpyod ldan zur gnas rnams kyi yid 'phrog, 'di na lam dus gnad bsdus rgyas nyung gnyis/ lam zab chag med gnad bsdus/ bir bsrungs gnad bsdus/ rnal 'byor ma gnad bsdus rnams yod do*
445. (*wa*^b 14) [-] *dril bu rims lnga'i log tog(!) bsel byed gung ru'i mdzad pa la zhus dag gnang ba*
446. (*wa*^b 15) [-] *nag po pa'i bsnyen pa byed tshul*
447. (*tsha*^b 15, *wa*^b 16) [*la* 16] *de'i gzhi bsnyen dang kha gso byed tshul 'phrin las bsam 'phel*
448. (*tsha*^b 16, *wa*^b 17) [*la* 17] *bde mchog gi rdul tshon dkyil 'khor 'bri tshul blo gsal rnams kyi dga' ston*
449. (*tsha*^b 17a+b) [*la* 18] *bde mchog gi sngags phreng mchan bcas*
450. (*tsha*^b 18a, *wa*^b 18) [*la* 19] *nyams len zab mo'i rims pa rnams gsal 'debs pa'i yi ge ting nge 'dzin gong 'phel*
451. (*tsha*^b 18k, *wa*^b 19a) [*la* 20] *nag po chen po'i thun mongs ma yin pa'i sgrub thabs kha'u brag rdzong gi rgyun gyi nyams len snyan brgyud yid bzhin nor bu'i phreng ba*
452. (*tsha*^b 18l, *wa*^b 19b) [*la* 22] *ku ru ku le'i bsnyen pa'i skabs kyi lam nyams su len tshul gyi gnad bsdus*
453. (*tsha*^b 18d, *wa*^b 20) [*la* 23] *bde mchog nag po pa'i mngon rtogs bsgom don bsdus pa ting nge 'dzin rab gsal*
454. (*tsha*^b 18b, *wa*^b 21) [*la* 24] *bde mchog dkar po'i tshe sgrub kyi nyams len snying po*
455. (*tsha*^b 18p, *wa*^b 22) [*la* 25] *sgrol dkar gyi sgrub thabs 'chi med dpal ster*
456. (*tsha*^b 18t, *wa*^b 23) [*la* 26] *rnam rgyal gyi sgrub thabs snying po 'chi med dpal ster*
457. (*tsha*^b 18q, *wa*^b 24) [*la* 27] *rta mgrin skyer sgang lugs kyi sgrub thabs snying po rgyal 'gong kun 'dul*
458. (*tsha*^b 18f, *wa*^b 25a) [*la* 28] *gur drag nyams len bsdus pa*
459. (*tsha*^b 18g, *wa*^b 25b) [*la* 29] *sa paṅ dang 'jam dbyangs sbags sgrub kyi snying po*
460. (*tsha*^b 18e, *wa*^b 26) [*la* 30] *slob dpon rin po che'i bla ma'i rnal 'byor bsdus pa*
461. (*tsha*^b 18r, *wa*^b 27) [*la* 31] *tshe sgrub nye brgyud kyi nyams len snying po*
462. (*tsha*^b 18h, *tsha*^a 5b, *wa*^b 28a) [*la* 32] *khyung khra'i sgom don snying po*
463. (*tsha*^b 18i, *wa*^b 28b) [*la* 33] *gur drag gi sgrub thabs bsdus pa*
464. (*tsha*^a 2) [*la* 34] *tshe sgrub mda' 'phel ma'i sgom bzlas snying po*
465. (*tsha*^b 19, *tsha*^a 3) [*la* 35] *tshe sgrub mda' 'phel ma'i sgrub thabs dang dbang bskur bya tshul 'chi med lhun grub*
466. (*tsha*^a 4) [*la* 36] *thugs rje chen po zhal bcu gcig pa'i sgrub thabs bsdus pa bsam pa lhun grub*
467. (*tsha*^b 18m, *tsha*^a 5a) [*la* 37] *nang gi brag rdzong ma bsgom tshul*
468. (*tsha*^a 5c) [-] *phyag rdor u tsha'i sgom bzlas snying po*
469. (*tsha*^b 18o, *tsha*^a 6) [*la* 39] *ni gu chos drug gi rgyun gyi nyams len rnal 'byor gdeng thob*

470. (*tsha^b* 18c+j, *tsha^a* 7) [la 40] *rdo rje phur pa'i mngon rtogs tshigs bcad ma 'phrin las rab rgyas*
471. (*tsha^a* 8) [la 41] *ye shes khyung nag sgrub thabs bsdus pa*
472. (-) [-] *'jam dpal gyi man ngag zab mo nyams su len tshul gyi snying po*
473. (*tsha^a* 10) [la 43] *dbang phyug gu ma mched gsum gyi sgrub thabs bsam don kun 'grub*
474. (*tsha^a* 11) [la 44] *dbang phyug gu ma mched gsum gyi man ngag tsakra la brien nas dbang bsdud zab mo'i lag len gyi yi ge bsam 'phel nor bu*
475. (*tsha^a* 12) [la 45] *so so 'brang ma'i sgrub thabs bsam don kun 'grub*
476. (*tsha^b*,³⁵² *tsha^a* 13) [la 46] *nā ga rakśa'i sgrub thabs ma rig mun bsel*
477. (*tsha^b*,³⁵³ *tsha^a* 14) [la 47] *yang de'i sgrub thabs dang rjes gnang bya tshul ma rig mun bsel*
478. (*tsha^b* 20, *tsha^a* 15) [la 48] *gdon sgrol gyi cho ga'i lag len gyi yi ge phun tshogs bsam 'phel*
479. (*tsha^b* 22, *tsha^a* 16) [sha 1] *chu gtor btong tshul gyi yi ge 'dod dgu'i char 'bebs*
480. (*tsha^b* 21, *tsha^a* 17) [sha 2] *klu gtor btong tshul gyi yi ge dgos 'dod char 'bebs*
481. (*tsha^a* 18) [sha 3] *nam gdon gyi nad mi 'byung ba'i gdam pa zab mo nyes pa kun bsel*
482. (*tsha^a* 19, 'a 20) [sha 4] *'dra 'dri chos sde'i bca' yig bsam don kun 'grub*
483. (*tsha^a* 20, tsa 25a) [sha 5] *dmag zor ma dang chos skyong gzhan rnams lhan cig tu mchod gtor 'bul tshul gyi yi ge*
484. (*tsha^b* 23, *tsha^a* 21, cf. za 6) [sha 6] *'phags pa rin po che la ldan ma dbang phyug 'bum gyi dri ba zhus pa'i dris lan rnam par nges pa'i don 'brel mthong ba rab dga'*
485. (*tsha^b* 24, *tsha^a* 22) [sha 7] *mkan chen ngag dbang chos grags la grangs chen bco brgyad las brtsam pa'i dri ba ldris lan gyi yig chung*
486. (*tsha^b* 25, *tsha^a* 23) [sha 8] *jo gdan bla ma mang thos bshes gnyen pa'i dris lan yid kyi mun bsel*
487. (*tsha^b* 26, *tsha^a* 24) [sha 9] *dbang bshad lung dang man ngag gi gter mdzod kyi dbang gsum pa'i skabs kyi gsal byed zab don rgyas pa'i thabs mchog*
488. (*tsha^b* 27, *tsha^a* 25) [sha 10] *rgyud sde bdun bcu rtsa gnyis kyi dkar chag gsal ba'i sgron me*
489. (*tsha^a* 26) [-] *sngags 'chang chen po'i bka' 'bum dkar chag rin po che'i phreng ba*
490. (*tsha^a* 27) [-] *'jam mgon bsod nams dbang po'i bka' 'bum dkar chag nor bu'i phreng ba*
491. (*tsha^a* 28) [-] *sngags 'chang grags pa blo gros kyi bka' 'bum dkar chag padmo'i phreng ba*
492. (*x^b* 3, *tsha^b* 28, *tsha^a* 29) [-] *'jam dbyangs sku mched/ mus chen/ rgyal yum dam pa rnams kyi dgongs rdzogs su bzhed pa'i dngul gdung gsum sogs kyi gzungs bzhugs kyi dkar chag dad pa bskyed byed*
493. (*tsha^b* 29, *tsha^a* 30) [-] *bris thang gtso bsdus chen mo'i dkar chag yid bzhin rin po che'i phreng mdzes*
494. (*tsha^b* 40a, *tsha^a* 31, *x^b* 19) [-] *rje mus chen gyi dngul sku'i gzungs bzhugs kyi dkar chag*
495. (*tsha^b* 30, *tsha^a* 32, *x^b* 4) [-] *sngags 'chang ngag dbang kun dga' dbang rgyal dang chos rgyal mthu stobs dbang phyug sku mched kyi dgongs rdzogs su bzhengs pa'i dngul gdung rnams kyi gzungs bzhugs dkar chag*
496. (*tsha^b* 39a, *tsha^a* 33) [-] *dngos grub gling du sku thang sogs phul ba'i dkar chag 'phrin las bcol gyi yi ge*
497. (*tsha^b* 39b) [-] *dbu rtser gser phan phul ba'i dkar chag*
498. (*tsha^b* 39c) [-] *bde mchog pho brang la zhig zos gnang dus kyi dkar chag*

³⁵² Mentioned in the title list of volume *tsha^b*, but missing.

³⁵³ Mentioned in the title list of volume *tsha^b*, but missing.

499. (*tsha^b* 31, *tsha^a* 34) [-] *rigs 'dzin lha khang du bzhengs pa'i mkhan chen thams cad mkhyen pa'i sku 'dra rin po che'i gzungs bzhugs kyi dkar chag*
500. (*tsha^b* 32, *tsha^a* 35, *x^b* 5) [-] *grub mchog mthu stobs dbang po'i nang rten dngul gdung sogs kyi dkar chag*
501. (*tsha^b* 33, *tsha^a* 37, *x^b* 28) [-] *gdan sa chen po'i sgrub mchod kyi skabs bshad las sa rnams kyis bshad bya'i bsdos kyi tho*
502. (*tsha^b* 33?, *tsha^a* 37?) [-] *tho yig mun bsel yar ngo'i zla ba*
503. (*tsha^b* 18n, *tsha^a* 38) [-] *rje nyid kyi dgung lo so brgyad yan la mgon po'i ljags bsnyen song tho*
504. (-) [-] *ngam ring chos sder mang ja gser 'gyed gnang dus kyi bsngo yig*
505. (*tsha^b* 34, *tsha^a* 36) [-] *rdor phreng sogs dkyil thang nyer cig bzhengs pa'i dkar chag*
506. (*tsha^b* 35, *tsha^a* 40) [-] *dpal mgon zhal bzhi pa'i man ngag yang gsang ha la nag po'i be bum gyi dkar chag bla ma dang zhing skyongs dges pa'i chos rdzas*
507. (*tsha^a* 41, *dza* 2) [*ra* 2] *rtsa ltung 'khrul spong gi don 'grel mang po phyogs gcig tu sgrigs pa*
508. (*tsha^a* 42, *wa^a* 2) [*pa* 3] *gshin rje gshed kyi chos 'byung zab yangs chos sgo 'byed pa'i rin po che'i lde mig dgos 'dod kun 'byung*
509. (*dza* 3) [*ta* 18] *yo ga'i chos 'byung yo ga bstan pa'i sgo 'byed*
510. (*dza* 4) [*da* 5] *gsang 'dus chos 'byung ngo mtshar rin po che'i bang mdzod*
511. (*wa^a* 3) [*da* 4] *rab gnas don gsal gyi dgongs 'grel rin po che'i gter mdzod*
512. (*wa^a* 4, *ya* 3) [*ma* 2] *'khor lo bde mchog gi chos 'byung yid bzhin rin po che'i phreng ba dgos 'dod kun 'byung*
513. (*ya* 2) [-] *kun mkhyen bsod nams seng ge'i rnam thar dad pa rgya mtsho'i rlabs phreng rnam par g.yo ba*
514. (*wa^a* 5) [*ya* 1] *ngor rdzong gi grub mtha'i bshan 'byed lugs gnyis gsal ba'i nyin 'byed*

International Buddhist Academy-Edition - Manuscript collection - Old title list

In my introduction to the different title lists of the collected works of A-mes-zhabs I have pointed out that the manuscript collection was compiled from at least two different collections and contains a great number of doublets. As the manuscript collection has obviously grown into its present state over a long period of time, the collected works are not anymore in the same systematical order that they were in at the end of 1648, when the *Old title list* was composed. It is therefore not surprising that the editors of the *International Buddhist Academy-Edition* have chosen to rearrange the works and volumes of their edition. The following list provides therefore a concordance for the new edition, the extant manuscript collection, and the *Old title list*.

Judging from the title list of the *International Buddhist Academy-Edition* it seems that the editors have also decided to leave out a number of works. Following the concordance I therefore provide a list of titles that may be missing in the new edition.

A few works are also new in the *International Buddhist Academy-Edition* and neither mentioned in the *Old title list* nor in the title lists of the volumes of the manuscript collection. These are:

zha 8: *dPal kyai rdo rje'i man ngag lugs kyi dkyil 'khor chen po sgrub pa'i cho ga ngag 'don gyi rim pa;*

ya 11: *Gur zhal gnyis kyi rten gyi gzungs dang zhal bzhi rtag gtor gyi gzungs tshar chen gyi phyag bris la ji ltar 'byung ba bzhin bkod pa'i yi ge;*

la 21: Rig byed ma'i bskyed rdzogs mnyam(!) su len tshul;
sha 28: 'Khon sku 'bum gyi gtsug lag khang nyams gso gsar skrun bgyis pa'i yi ge;
sha 49: sNgags 'chang bla ma thams cad mkhyen pa chen po'i 'khrungs rabs la cung zad sngags
pa skal bzang mgrin rgyan.

no.	<i>International Buddhist Academy-Edition</i>	manu- script collection	<i>Old title list</i>
	vol. ka		
	<i>rJe btsun grub pa'i 'khor lo bsgyur ba dpal ldan sa skya pa chen po 'jam mgon bsod nams dbang po'i zhal snga nas kyis rjes su bzung ba'i sarga</i>	kha 2	228
	<i>Yab rje sbas pa'i sangs rgyas sngags 'chang mtshungs med grags pa blo gros kyis rjes su bzung ba'i tshul gyi sarga</i>	kha 3	229
	vol. kha		
1	<i>Khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan gyis rjes su bzung ba'i tshul gyi sarga</i>	kha 4	230
2	<i>rJe thar rtse nas nam mkha' dpal bzang pos rjes su bzung ba'i tshul gyi sarga</i>	kha 5	231
3	<i>'Khon ston 'jam pa'i dbyangs kun dga' bsod nams lhun grub kyis rjes su bzung ba'i tshul gyi sarga</i>	kha 6	232
4	<i>rJe lu phu ba 'bum chen kun dga' dpal 'byor gyis rjes su bzung ba'i tshul gyi sarga</i>	kha 7	233
5	<i>Chos kyi rje sdom brtson dam pa sbyin pa grags pas rjes su bzung ba'i tshul gyi sarga</i>	kha 8	234
6	<i>Chos kyi rje nyams dang rtogs pa'i mnga' bdag rje btsun dbang phyug rab brtan gyis rjes su bzung ba'i tshul gyi sarga</i>	kha 9	235
7	<i>mKhan chen 'jam pa'i dbyangs ngag dbang chos kyi grags pas rjes su bzung ba'i tshul gyi sarga</i>	kha 10	236
	vol. ga		
1	<i>dPal ldan sa skya pa'i gdung rabs rin po che rnams la gsol ba 'debs pa bsam pa lhun grub</i>	'a 2	-
2	<i>dPal ldan sa skya pa'i gdung rabs rin po che ji ltar byon pa'i tshul gyi nam par thar pa ngo mtshar rin po che'i bang mdzod dgos 'dod kun 'byung</i>	ga 2	240

3	<i>Rigs ldan 'jam pa'i dbyangs grub mchog mthu stobs dbang phyug mched kyis rjes su bzung ba'i tshul gyi sarga</i>	<i>kha 11</i>	237
	<i>vol. nga</i>		
1	<i>sPrul pa'i sku spyen snga chos kyi spyen ldan gyis rjes su bzung ba'i tshul gyi sarga</i>	<i>kha 12</i>	238
2	<i>Sa skya pa ā nanda'i ming can gyi thob yig chen mo'i kha skong brjed byang du bkod pa don gnyis mthar phyin bsam pa lhun grub</i>	<i>kha 13</i>	-
03	<i>rJe btsun sa skya pa'i gsung rab la 'jug tshul legs par bshad pa'i yi ge bod yul 'gro kun bsgrod pa'i chos sgo phyogs brgyar ring du phye ba</i>	<i>kha 14</i>	-
04	<i>Legs bshad dpyod ldan yid 'phrog</i>	<i>kha 15</i>	239
05	<i>dPal sa skya'i gnas bshad rje btsun gong ma rnams kyi rnam thar snyan brgyud dang bcas pa phun tshogs rgya mtsho'i gter</i>	<i>ga 3</i>	241
06	<i>gDan sa chen po dpal ldan sa skya'i dus mdos chen mo byung tshul kyi lo rgyus bla ma dang bstan srung dges pa'i mchod rdzas ngo mtshar phreng ba</i>	<i>ga 4</i>	242
07	<i>dPal bsam yas lhun gyi grub pa'i gtsug lag khang chen po bka' srung dang bcas pa'i byon tshul legs par bshad pa chos skyong yid bzhin nor bu dges par byed pa'i yid 'phrog</i>	<i>ga 5</i>	243
08	<i>dPal sa skya lo tsa ba'i rnam par thar pa ngo mtshar gsal ba'i me long dgos 'dod kun 'byung</i>	<i>x^a 1a</i>	250
09	<i>rJe btsun 'jam pa'i dbyangs dkon mchog rgya mtsho'i rnam par thar pa byin rlabs 'dod dgu'i char 'bebs</i>	<i>ca 5</i>	257
10	<i>rJe btsun mkhas pa'i dbang po dkon mchog lhun grub kyi rnam par thar pa dwang 'dod dad pa'i chu gter las 'ongs pa'i ngo mtshar rba rlabs kyi 'phreng mdzes</i>	<i>x^a 1b</i>	259
11	<i>Chos kyi rje rgyal tshab dam pa kun dga' dbang pyug gi rnam thar bsam pa de 'byung gi nor bu'i phreng ba</i>	<i>ca 6</i>	260
12	<i>bsTan pa'i bdag po dpal ldan sa skya pa'i 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar slob dpon bsod nams rtse mo'i gsung rab la zhus dag pa</i>	<i>ca 7</i>	261
13	<i>Khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po'i rnam par thar ba mdo tsam bshad pa yid 'phrog utpa la'i chun po</i>	<i>ca 4</i>	256
14	<i>Khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po'i rnam thar 'bring po byin rlabs dgos 'dod kun 'byung</i>	<i>ca 3</i>	255

	vol. <i>ca</i>		
01	<i>rJe btsun mus chen sangs rgyas rgyal mtshan gyi nam par thar pa sarga gsum gyi bdag nyid can dad pa rgya mtsho spel ba'i chu rgyun ngo mtshar don gnyis phun tshogs</i>	<i>ca</i> 2	254
02	<i>'Phags pa rin po che'i gsung rab rgyal bu 'ji 'big de mur la gтам du bya ba nor bu'i 'phreng ba'i nam par bshad pa 'phags pa dgyes pa'i lha'i rol mo dpyod ldan yid 'phrog 'phrin las kun khyab</i>	'a 14	-
	vol. <i>cha</i>		
1	<i>Yongs rdzogs dge bsnyen du bsgrub pa'i cho ga 'phrin las mkha' khyab</i>	<i>cha</i> 2	262
2	<i>dGe bsnyen dang dge tshul du bsgrub pa'i cho ga nyer mkho kun gsal</i>	<i>cha</i> 3	263
3	<i>Gaṇḍa'i nam bzhaḡ legs par bshad pa rta bdun rgyal po blo gsal yid kyi padmo kha 'byed</i>	-	264
4	<i>Thub pa dgongs gsal gyi 'chad thabs rgyal sras bye ba phrag brgya'i chos sgo dang po phye ba</i>	<i>zha</i> 9	-
5	<i>rGyu pha rol tu phyin pa'i theg pa'i grub mtha' bzhi'i nam gzhag gsal bar bstan pa legs par bshad pa mtshan nyid grub mtha' kun shes</i>	<i>cha</i> 4	265
6	<i>Jo bo rje dpal ldan a ti sha'i rjes 'brang bka' gdams kyi byung tshul legs par bshad pa nyung gsal kun dga'</i>	<i>cha</i> 5	266
7	<i>dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho</i>	<i>cha</i> 6	267
8	<i>'O skol gyi ston pa thams cad mkhyen pas cho 'phrul bstan tshul mdo tsam bshad pa dad pa'i snye ma</i>	<i>cha</i> 7	271
9	<i>Slob dpon dpa' bos mdzad pa'i sangs rgyas kyi skyes rabs so bzhi pa'i snying po'i don rab tu gsal ba tshig nyung don mang bde blag tu rtogs byed</i>	<i>cha</i> 8	272
10	<i>Rig pa'i gnas lnga las bzo rig pa'i bye brag rol mo'i bstan bcos kyi nam par bshad pa 'jam dbyangs bla ma dgyes pa'i snyan pa'i sgra dbyangs blo gsal yid 'phrog 'phrin las yongs khyab</i>	<i>cha</i> 9	273
11	<i>sMon lam gyi rgyal po bzang po spyod pa'i don 'grel khog phub bde ba can du bgrod pa'i lam bzang</i>	<i>cha</i> 10	274
12	<i>bDe ba can gyi zhing gi bkod pa gsal ba'i me long phun sum tshogs bco brgyad pa</i>	<i>cha</i> 11	275

13	<i>bDe ba can gyi zhing du skye pa'i smon lam btab pa'i phan yon gyi lung sbyor</i>	<i>cha 12</i>	276
14	<i>Zhing mchog bde ba can du skye bar 'dun pa'i smon lam gyi tshigs su bcad pa zhing gi bkod pa rab tu gsal ba'i me long</i>	<i>cha 13</i>	277
15	<i>bDe ba can gyi zhing la bsngags pa dad pa'i chu gter 'byung gter</i>	<i>cha 14</i>	278
16	<i>Sa skya pa'i man ngag 'od dpag med pa'i 'pho ba sgom tshul bde ba can du bgrod pa'i nye lam</i>	<i>cha 15</i>	280
17	<i>Rong ston gyis ma la gdams pa'i 'pho ba'i dpe mang po mi 'dra ba'i zhu dag rje'i gsung bzhin bgyis pa</i>	<i>cha 16</i>	283
18	<i>'Pho ba'i man ngag gi bsgom don rim pa gsal ba 'gro kun bde ster</i>	<i>cha 17</i>	284
19	<i>sMan bla bde gshegs 'khor bcas mchod pa'i cho ga'i don rnam par bshad pa 'gro kun dag pa'i zhing du bsgrid pa'i lam mkhan gyi skyes bu legs bshad rab tu gsal ba</i>	<i>cha 18</i>	286
20	<i>Srid pa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i gsung rab las 'bras gsal ba'i me long zhes bya ba'i don 'grel bsod nams rgyas pa'i nyin byed</i>	<i>cha 19</i>	287
21	<i>dPal ldan sa skya pañdi ta'i gsung rab legs par bshad pa'i rin po che'i gter gyi rjes su 'jug pa lugs kyi bstan bcas legs bshad blang dor gsal ba'i me long</i>	<i>'a 13</i>	-
22	<i>lTung bshags bton pa'i phan yon bshad pa sgrub pa kun sel</i>	<i>'a 15</i>	-
23	<i>dBu ma lugs kyi sems bskyed dang 'dul ba'i brgyud pa lugs gsum gyi dbye ba bsgrub lung yi dam gyi lha las blang ba'i lag len rnam</i>	<i>'a 17a-c</i>	-
	<i>vol. ja</i>		
1	<i>rGyal ba'i rtogs brjod dpag bsam 'khri shing gi don 'grel legs par bshad pa tshogs gnyis bsam 'phel nor bu'i phreng mdzes</i>	<i>cha 20</i>	288
2	<i>rGyu dang 'bras bu'i theg pa'i spyi don legs par bshad pa mdo sngags bstan pa rgya mtsho'i sgo 'byed</i>	<i>ja 2</i>	289
	<i>vol. nya</i>		
1	<i>gSang sngags rnying ma spyi'i rnam gzhas dang / phur pod yang gsang spu gri'i byung tshul gyi yi ge</i>	<i>ta^b 2</i>	290
2	<i>rDo rje phur pa'i sgrub mchod kyi phyag len la nye bar mkho ba'i yi ge blo gsal 'jug bde</i>	<i>ta^b 7 zha 3</i>	-

3	<i>bCom ldan 'das rdo rje gzhon nu'i gdams pa nyams len gyi chu bo chen po sgrub pa'i thabs kyi nam par bshad pa 'phrin las kyi padmo rab tu rgyas pa'i nyin byed</i>	<i>ta^b 3</i>	291 ?
4	<i>dPal rdo rje gzhon nu'i gtor bzlog dgra bgegs kun 'joms kyi gsal byed gnam lcags rdo rje'i dpal gyi nam par bshad pa bdud sde 'joms pa'i ye shes kyi me chen</i>	<i>ta^b 4</i>	292
	vol. ta		
1	<i>rDo rje phur pa'i dbyangs rol brjed tho</i>	<i>ja 3 ta^b 5</i>	293
2	<i>Dus gtor chen mo'i bdag bskyed phur chen mdzad skabs kyi dbyangs res rol mo sogs kyi phyag len brjed thor btab pa 'phros don dang bcas pa</i>	<i>ja 4 ta^b 6</i>	294
3	<i>'Cham dpe snang ba 'gyur thub kyi bsdus don 'phrin las kun khyab</i>	<i>ja 5</i>	295
4	<i>rDo rje phur pa'i 'cham dpe snang ba 'gyur thub kyi bsdus don 'phrin las kun khyab la nye bar mkho ba'i yi ge don gnyer kun smon</i>	<i>ja 6</i>	296
5	<i>rDo rje phur pa dngos grub char 'bebs kyi 'cham dpe snang ba 'gyur thub las logs su bkod pa'i stangs stabs bsdus pa'i 'cham dpe 'phrin las bsam 'phel</i>	<i>ja 7</i>	297
6	<i>gDan sa chen po dpal ldan sa skya'i phur pa sgrub mchod kyi skabs su tshogs skad gtong tshul gyi brda sbyor blo gsal sgo 'byed -- same as sha 41</i>	<i>zha 4 'a 31</i>	-
7	<i>rDo rje phur pa'i dkyil chog yid 'ongs blo gros kha 'byed bzhin las rin chen do shal du zhal 'phangs pa nam phyogs gcig tu sdebs pa blo dman nam kyis rtogs par sla ba yid kyi mun sel</i>	<i>zha 5</i>	-
8	<i>Sa skya pa'i yab chos rdo rje phur pa dang dpal kyai rdo rje'i sbyin sreg gi phyag len zhal shes ma sngags 'chang grags pa blo gros kyi phyag bris dngos las bshus pa 'phros don cung zad dang bcas pa don gnyer nyer 'kho</i>	<i>zha 27</i>	-
9	<i>dPal rdo rje gzhon nu'i sbyin sreg gi phyag len rab tu gsal ba 'phrin las lhun grub</i>	<i>zha 28</i>	-
10	<i>gSang sngags rnying ma'i zhus lan zin bris</i>	<i>ta^b 9</i>	298
11	<i>dPal yang dag sgrub mchod kyi phyag len gyi rim pa tho yig mi dbang sa skyong dges pa'i mchod rdzas</i>	<i>ta^b 8</i>	-
12	<i>bCom ldan 'das tshe dpag tu med pa lha dgu'i sgrub pa'i thabs dkyil 'khor gyi cho ga dang bcas pa 'chi med dpal ster</i>	<i>nya 2</i>	299

13	<i>Tshe dpag tu med pa'i mdo'i rnam par bshad pa tshe dang bsod nams rab tu rgyas pa'i nyin byed</i>	nya 3	300
14	<i>rGyal dbang tshe dpag med la bstod pa 'chi med dpal ster</i>	x ^b 30	-
15	<i>Ma gcig grub pa'i rgyal mo nas brgyud pa'i tshe khrid zab mo 'chi med bdud rtsi'i chu rgyun</i>	nya 4	301
16	<i>sGrol dkar yid bzhin 'khor lo'i bla ma brgyud pa'i lo rgyus kyi yi ge dad pa skyed byed</i>	nya 5	306
17	<i>Sa skya pa'i phyag len gtor ma drug cu bzhi'i gtong tshul</i>	'a 23a	-
18	<i>rNal 'byor rgyud kyi dam pa'i chos byung ba'i tshul legs par bshad pa yo ga bstan pa'i sgo 'byed</i>	dza 3	509
19	<i>dPal kun rig gi bsnyen pa bya tshul dang sbyin sreg gi cho ga'i lag len gsal bar bshad pa ma nor don gsal</i>	nya 6	307
	vol. <i>tha</i>		
1	<i>Ngan song thams cad yongs su sbyong ba'i rgyud kyi rgyal po'i don 'grel khog phub legs par bshad pa sbyong rgyud bstan pa rgyas pa'i nyin byed</i>	nya 7	308
2	<i>rNal 'byor rgyud kyi dam pa'i chos byung ba'i tshul legs par bshad pa yo ga chos kun gsal ba'i nyin byed</i>	nya 8	309
3	<i>Kun rig gi cho ga gzhan phan rnam gnyis kyi gsal byed blo dman dga' ba skyed byed ces bya ba sngags 'chang chos kyi rgyal po'i gsung rtsom 'phro can don gnyis lhun grub</i>	nya 9	310
4	<i>sByin pa'i bdag po la bkra shis kyi mnga' gsol ba'i yi ge dge legs kun 'byung</i>	nya 10	311
5	<i>sNgags 'chang ngag gi dbang po kun dga' rin chen gyi kun rig gi cho ga khribs chen mo gsung rtsom gnang 'phro las logs su bkod ba'i dbang chog</i>	nya 11	312
6	<i>Ngan song sbyongs rgyud nas gsungs pa'i kun rig rtsa ba'i dkyil 'khor gyi cho ga gzhan phan mtha' yas kyi rnam par bshad pa gzhung don gsal ba'i sgron me</i>	nya 12	313
7	<i>Kun rig gzhan phan mtha' yas kyi cho ga'i lung sbyor rin chen 'phreng ba</i>	nya 13 x ^b 34	314
8	<i>Bar do chos bshad sgrub pa kun sel</i>	nya 15 x ^b 35	316
9	<i>Rab gnas kyi cho ga don gnyis lhun grub blo gsal dga' ston</i>	nya 16	317

	vol. da		
1	<i>dPal kun rig rtsa ba'i dkyil 'khor gyi cho ga'i dka' gnad rnams dang log rtog sel bar byed pa'i bstan bcos ngo mtshar legs bshad kun 'dus</i>	nya 14 'a 10	315
2	<i>gNod sbyin 'khor lo'i bsgrub tshul phun tshogs kun 'byung</i>	nya 17	318
3	<i>rTen bskyed kyi yi ge ma rig mun sel</i>	nya 18	319
4	<i>Rab tu gnas pa don gsal gyi dgongs don rnams zhib tu phye ste legs par bshad pa rin po che'i gter mdzod</i>	wa ^a 3	511
5	<i>dPal gsang ba 'dus pa'i dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rin po che'i bang mdzod</i>	dza 4	510
	vol. na		
1	<i>Rab gnas don gsal gyi gsal byed dngos grub 'byung ba'i bstan bcos chen po'i dgongs don rnam par bshad pa rab gnas bstan pa rgyas pa'i nyin byed</i>	ta ^a 2	320
2	<i>dPal gsang ba 'dus pa'i chos kyi byung tshul mdo tsam dang bskyed rdzogs kyi nyams len 'gos lugs gtsang ma yid 'phrog lha'i rol mo</i>	ta ^a 3	321
3	<i>sNgags 'chang chos kyi rgyal pos mdzad pa'i dpal gsang ba 'dus pa mi bskyod pa'i bsgrub dkyil phyogs gcig tu bsdebs pa blo gsal 'jug pa bde byed 'phrin las mkha' khyab</i>	zha 8	-
4	<i>sNgags 'chang chos kyi rgyal pos mdzad pa'i gsang 'dus dkyil chog gi mchan bu ma dag pa'i 'khrul sel</i>	ta ^a 4	323
5	<i>dPal gsang ba 'dus pa'i dkyil chog gi mchan bu ma dag pa'i 'khrul sel gyi dris lan dpal sa skya pa chen po sngags 'chang ngag dbang kun dga' bsod nams kyis mdzad pa</i>	ta ^a 5	324
	vol. pa		
1	<i>dPal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa gsang 'dus chos kun gsal ba'i nyin byed</i>	tha 10	322
2	<i>dPal gsang ba 'dus pa dkyil 'khor 'khor lo sgrub pa'i thabs rnam par bshad pa nges don 'phrin las rgya mtsho'i 'byung gnas</i>	ta ^a 6	325
3	<i>dPal gshin rje gshed dmar nag 'jigs gsum gyi dam pa'i chos 'byung ba'i tshul legs par bshad pa zab yangs chos sgo 'byed pa'i rin po che'i lde mig dgos 'dod kun 'byung</i>	wa ^a 2 tsha ^a 42	508

4	<i>dPal rdo rje 'jigs byed kyi man ngag yang gsang mthu bzlog nag po nyams su len tshul kyi yi ge bstan dgra'i srog dbugs len pa'i bshan pa nag po -- same as pa 8</i>	tha 2a 'a 8	327
5	<i>gShed dmar gyi sgrub thabs blo dman dga' bskyed</i>	tha 3	328
6	<i>gShin rje gshed dmar po lha lnga'i sgrub thabs kyi rnam bshad bdud rtsi'i rgya mtsho legs bshad 'chi ba med pa'i dpal gter</i>	'a 5	-
7	<i>sPros med rgyun gyi rnal 'byor gyi nyams len zab mo 'jam dbyangs ye shes 'char byed</i>	'a 7	-
8	<i>dPal rdo rje 'jigs byed kyi man ngag yang gsang mthu bzlog nag po nyams su len tshul kyi yi ge bstan dgra'i srog dbugs len pa'i bshan pa nag po -- same as pa 4</i>	tha 2a 'a 8	327
9	<i>rDzogs rim rtsa dbu ma'i khrid kyi chos nyid dngos su ston pa'i phyag len gyi rim pa gsal bar bshad pa go bde bklags chog ma</i>	'a 9	-
10	<i>dPal gshin rje gshed dmar po'i spros med zab mo'i khrid kyi bla ma brgyud pa rnam la gsol ba 'debs pa lam rim kyi smon lam dang bcas pa dngos grub bsam 'phel</i>	tha 4 ('a 3?)	329
	vol. pha		
1	<i>dPal gsang ba 'dus pa'i rtsa ba'i rgyud kyi don 'grel khog phub legs par bshad pa gsang 'dus bstan pa rgyas pa'i nyin byed</i>	za 9	-
	vol. ba		
1	<i>gShin rje gshed dmar po'i shin tu spros med kyi man ngag gi khrid yig 'jam dpal thugs kyi ye shes 'char byed don gnyis lhun grub</i>	'a 6	-
2	<i>dPal gshin rje gshed skor gyi dam pa'i chos byung ba'i tshul legs par bshad pa 'jam dpal chos kun gsal ba'i nyin byed</i>	tha 5	330
3	<i>dPal rdo rje 'jigs byed kyi sgrub thabs kyi rnam par bshad pa bdud sde ma lus pa 'joms pa'i rdo rje'i me 'od</i>	tha 6	331
4	<i>dPal 'khor lo bde mchog lū nag dril gsum gyi sgrub pa'i thabs kyi rnam par bshad pa rnal 'byor gsang mtha'i bstan pa rgyas pa'i nyin byed</i>	tha 7	333
	vol. ma		
1	<i>dPal sa skya pa'i yab chos kyi nying khu 'khor lo sdom pa'i dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed</i>	da ^a 2 da ^b 2	337

2	<i>dPal 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa yid bzhin rin po che'i phreng ba dgos 'dod kun 'byung</i>	wa ^a 4 ya 3	512
3	<i>Slob dpon rdo rje dril bu pa lugs kyi 'khor lo bde mchog gi bsgrub dkyil la nye bar mkho ba'i yi ge rnal 'byor gsang mtha'i bcud kyi thig le</i>	tha 8	334
4	<i>Slob dpon rdo rje dril bu lugs kyi 'khor lo bde mchog lus dkyil gyi lung sbyor yid bde'i dpal gter</i>	tha 9	336
5	<i>rJe btsun rdo rje rnal 'byor ma'i zhi ba'i sbyin sreg gi lag len gsal bar bshad pa'i yi ge mkha' spyod bgrod pa'i gsang lam</i>	da ^b 3 da ^a 3	338
6	<i>rJe btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi dbang bzhi byin rlabs kyi tshul du bskur ba'i cho ga gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i nye lam</i>	zha 2	-
7	<i>rJe btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi sindhu ra'i dkyil 'khor bsgrub cing mchod pa dang bdag nyid 'jug cing dbang blang ba'i tshul gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i myur lam</i>	da ^b 4 da ^a 4	339
	vol. tsa		
1	<i>bDe mchog yab yum zhal sbyor gyi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsā'i gsung la sa chen gyis zin bris mdzad pa'i nyams len gyi snying po</i>	da ^b 5 da ^a 5	340
2	<i>bDe mchog yum rkyang gi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsā'i gsung la rje sa chen gyis zin bris mdzad pa'i nyams len gyi snying po</i>	da ^b 6 da ^a 6	341
3	<i>rJe btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed</i>	da ^b 7 da ^a 7	342
4	<i>Thun mong ma yin pa'i bsam mi khyab kyi rnal 'byor mkha' spyod sgrub pa'i nye lam</i>	da ^b 8a da ^a 8a	343
5	<i>Ngor chen rdo rje 'chang gi phyag dpe'i khrid nas rnyed pa'i nā ro mkha' spyod kyi bsam mi khyab thun mong ma yin pa'i yig rnying yid ches can</i>	da ^b 9	-
6	<i>rDo rje rnal 'byor ma'i man ngag zab mo gser chos chig brgyud</i>	da ^b 10a	344 ?
7	<i>Nā ro mkha' spyod kyi gser chos chig brgyud ma mkha' spyod bsgrub pa'i man ngag sogs kyi zhal shes khag che ba 'ga' zhig sa lo chen po'i phyag dpe las logs su bkol ba</i>	da ^b 11 da ^a 10	348

8	<i>Langka li ya'i sgrub pa bya tshul bklags chog ma</i>	<i>da^b 12a</i> <i>da^a 9a</i>	349
9	<i>Nag po rims bzhi'i zur 'debs chos rje rin po che sangs rgyas dpal bas mdzad pa'i dpe ma dag pa'i zhu dag sa skya pa ngag dbang kun dga' bsod nams kyis gsung bzhin bgyis pa</i>	<i>da^b 13</i>	350
10	<i>'Khor lo bde mchog pho brang gi tshad legs par bshad pa blo gsal mig thur</i>	<i>da^b 14</i>	351
11	<i>bDe mchog go cha'i lha rtsis chen mo'i gsal byed</i>	<i>da^b 15</i>	352
12	<i>Sa lo chen po dang sngags 'chang chos kyi rgyal pos mdzad pa'i 'khor lo bde mchog grub chen nag po lugs kyi sgrub dkyil gnyis lhan cig bsdebs pa gsar bu'i blo can 'jug bde kun dga'</i>	<i>zha 6</i>	-
13	<i>dPal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa'i lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu</i>	<i>da^a 11</i>	353
14	<i>Nā ro mkha' spyod kyi lam rim zab mo rgyud la skye bar gsol ba 'debs pa'i yi ge 'phrin las mkha' khyab</i>	<i>da^a 12</i> <i>da^b 16</i>	354
15	<i>dPal 'khor lo sdom pa'i rtsa ba'i rgyud kyi don 'grel khog phub legs par bshad pa bde mchog rgyud bshad bstan pa rgyas pa'i nyin byed</i>	<i>da^b 17</i>	355
16	<i>dPal dus kyi 'khor lo nas gsungs pa'i rigs ldan gyi rnam gzhang mkhas pa gong ma'i bzhed srol mi 'dra ba rnams lhan cig tu sgrigs pa legs bshad mkhas pa'i kha rgyan</i>	<i>'a 23</i>	-
	<i>vol. tsha</i>		
1	<i>dPal dus kyi 'khor lo'i rgyud dang man ngag gi bka' srol zab mo 'chad cing nyams su len pa la nye bar mkho ba'i bstan bcos legs par bshad pa dus 'khor bstan pa'i mdzes rgyan</i>	<i>na 2</i>	356
	<i>vol. dza</i>		
1	<i>dPal dus kyi 'khor lo'i zab pa dang rgya che ba'i dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar dad pa'i shing rta</i>	<i>pa 2</i>	357
2	<i>Dus bzang ngos 'dzin yi ge and Dus bzang ngos 'dzin mdzes rgyan</i>	<i>pa 3</i>	358 359
3	<i>Bla brang nyi lde na bzhugs pa'i rigs ldan chen po'i sku gdung gi lo rgyus kyi yi ge</i>	<i>pa 4</i>	360
4	<i>dGyes mdzad rdo rje'i chos skor 'chad pa'i sngon 'gro'i spyi bshad 'phrin las rab rgyas</i>	<i>pa 5</i>	361

5	<i>Tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdo rje'i rtsa ba'i rgyud brtag pa gnyis pa'i don 'grel khog phub legs par bshad pa rgyud 'grel sgo brgya'i lde mig</i>	pa 6	362
	vol. wa		
1	<i>Tshul bzhi sngon du 'gro ba dang bcas pa'i dpal kye rdo rje'i rtsa rgyud brtag pa gnyis pa'i tshig 'grel rgyud bshad bstan pa rgyas pa'i nyin byed</i>	pha 2	363
2	<i>Gangs can bstan pa'i mnga' bdag rje btsun chen po sa skya pa'i yab chos kyai rdo rje'i rgyud gsum sngon 'gro tshul bzhi dang bcas pa'i don 'grel zin bris rin po che'i gter mdzod</i>	pha 3	367
	vol. zha		
1	<i>dPal kyai rdo rje'i rgyud 'chad pa'i sngon du 'gro ba rgyud sde spyi'i rnam gzhag la nye bar mkho ba'i legs bshad la chos rje dpal gyi rgyal mtshan gyis zin bris su mdzad pa'i gsung rab ngo mtshar can gyi ma dpe tshig sna ring thung sogs cung zad mi 'dra ba gsum la/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis 'dra bsdur zhush dag bgyis pa'i legs par bshad pa blo gsal mig thur</i>	pa 7 da ^b 19	364
2	<i>rGyud sde spyi'i rnam par bzhag pa'i bsdus don tshul gsum gsal byed rgyan zhes bya ba'i khog phub don 'grel pad dkar phreng mdzes</i>	ba 1	365
3	<i>mNgon par rtogs pa rin po che'i ljon shing gi bsdus don ljon shing mdzes rgyan zhes bya ba'i khog phub don 'grel rin po che'i phreng ba</i>	ba 2	366
4	<i>rGyud dang man ngag 'chad tshul gyi zin bris</i>	ba 3	368
5	<i>bDag med lha mo bco lnga'i bstod pa rgyud gsum la 'jug pa rin po che'i phreng ba dri ma med pa zhes bya ba'i don 'grel khog phub 'phrin las mkha' khyab</i>	ba 4	370
6	<i>bDag med lha mo bco lnga'i bstod pa rin po che'i phreng ba dri ma med pa'i don rnams mchan bu'i sgo nas zhib tu bshad pa'i rnam 'grel yid 'ong lang tsho gzhon nu'i bzhin ras</i>	ba 5	371
7	<i>Kyai rdo rje man ngag lugs kyi chos skor la slob tshul don gnyer kun dga'</i>	ba 22	372
8	<i>dPal kyai rdo rje'i man ngag lugs kyi dkyil 'khor chen po sgrub pa'i cho ga ngag 'don gyi rim pa</i>	-	-
9	<i>Yongs rdzogs bstan pa rin po che'i nyams len gyi man ngag gsung ngag rin po che'i byon tshul khog phub dang bcas pa rgyas par bshad pa legs bshad 'dus pa'i rgya mtsho</i>	ba 6	374

	vol. za		
1	<i>dPal kyai rdo rje'i bsnyen pa bya tshul zhi ba'i sbyin bsreg gi cho ga dang bcas pa thub bstan gling bzhi mdzes par byed pa'i nyi ma</i>	zha 7	-
2	<i>gSung ngag rin po che lam 'bras bu dang bcas pa'i rtsa ba rdo rje'i tshig rkang gi don 'grel khog phub rnam 'grel ma lus pa bde blag tu rtogs par byed pa blo gsal yid bde 'byung ba'i dga' tshal</i>	ba 7	375
3	<i>Lam mchog gsung ngag rin po che'i// snang gsum rgyud gsum mdzes rgyan gyi// sa bcad logs su legs bsgrigs pa// rin chen phreng ba zhes bya bzhugs//</i>	ba 8	376
4	<i>Chos rje dpal ldan bla ma dam pas lam 'bras gsung dus kyi gnad kyi zin bris rgyal lha khang blo 'gros seng ges mdzad pa rnams zhib tu bshad pa sbas pa mig 'byed</i>	ba 9	377
5	<i>Lam 'bras dang bcas pa'i gdams ngag zab mo 'chad cing nyams su len pa la nye bar mkho ba'i bla ma gong ma'i gsung bgros zab mo rnams bsgrigs pa'i bar ston zin bris su grags pa</i>	ba 10	378
6	<i>rGyal ba mus pa chen po yis// gang blo rgyas phyir dri ba'i tshul// cung cad gnang ba rnams kyi lan// rgyal ba dges pa'i mchod rdzas bzhugs//</i>	ba 11	379
7	<i>gSung ngag rin po che slob bshad dang tshogs bshad kyi dbye ba rje klu sgrub rgya mtsho'i gsung gi zin bris la slar yang rje nyid kyis zhus dag mdzad pa'i yid ches can gyi dpe la yi ge pas ma dag pa</i>	za 4	-
8	<i>gSung ngag rin po che la nye bar mkho ba'i chos rje brag phug pa dang bla ma dam pa'i gsung rgyun rnams phyogs gcig tu bris pa zab don bdud rtsi'i thigs pa</i>	ba 12	380
9	<i>rLung gi rnam par bshad pa mun sel sgron me</i>	ba 13	382
10	<i>rGyud nas bshad pa'i yul chen rnams kyi sgrig tshul thun mong ba bla ma'i man ngag gsal bar bshad pa dpyod ldan dgyes pa'i me tog 'phreng mdzes</i>	za 2	-
11	<i>gSung ngag rin po che lam 'bras bu dang bcas pa'i bcud bsdus pa nang gi bla ma'i rnal 'byor nyams su blang tshul gyi yi ge don gnyis mthar phyin</i>	ba 14	383
12	<i>rTsa rlung 'khrul 'khor la brten nas rnal 'byor pa rnams zab lam byang chub sgrub pa'i rim pa bklags chog ma</i>	za 3	-
13	<i>dPal kyai rdo rje'i rtsa ba'i sngags kyi rnam par bshad pa zab don rgyas pa'i nyin byed</i>	ba 15	384

14	<i>Lam sbas bshad kyi khrid yig gong ma'i gsung gi bdud rtsi man ngag gi rgya mtsho</i>	ba 16	385
15	<i>gSung ngag rin po che'i cha lag brda don gsal ba/ brda chig brgyud/ mgon rkyang gi rjes gnang / sgrub pa lung sbyin rnams kyi phyag len gsal bar bshad pa'i yi ge don gnyis lhun grub</i>	ba 17	386
16	<i>Bod yul bstan pa'i mnga' bdag rje btsun sa skya pa'i yab chos lam skor phyi ma brgyad kyi khrid yig sngags 'chang chos kyi rgyal po'i gsung rtsom 'phro can gyi kha bskang ba don gnyis lhun grub</i>	ba 18	388
17	<i>Mu gu lung gi phug pa bcu gsum gyi ngos 'dzin</i>	ba 19	389
18	<i>rJe btsun rdo rje bdag med ma lha mo bco lnga'i sgrub thabs ma nor don gsal</i>	ba 20	390
19	<i>rJe btsun rdo rje bdag med ma lha mo bco lnga'i dkyil chog gi gsal byed 'phrin las kun khyab</i>	ba 21	391
20	<i>Chos kyi rgyal po 'phags pa rin po ches ldan ma dbang phyug 'bum gyi bla ma'i rnal 'byor skabs kyi tshigs su bcad pa'i don 'grel</i>	za 5	-
21	<i>Chos kyi rgyal po 'phags pa rin po che la ldan ma dbang phyug 'bum gyis dri ba zhus pa'i dris lan rnam par nges pa zhes bya ba'i don 'grel khog phub mthong ba rab dga'i gsal byed</i>	za 6, cf. tsha ^b 23 tsha ^a 21	484
	vol. 'a		
1	<i>rJe btsun rdo rje bdag med ma lha mo bco lnga'i smin byed dbang gi mtshams sbyor 'phrin las rab rgyas</i>	ma 2	392
2	<i>rDo rje bdag med ma'i bstod pa rnam dag gi phreng ba zhes bya ba la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis zhus dag mdzad pa</i>	ma 3	394
3	<i>dPal kyai rdo rje'i mngon par rtogs pa sbyang gzhi sbyong byed sbyor tshul nyer mkho kun dga'</i>	ma 4	395
4	<i>Kyai rdo rje'i mngon par rtogs pa'i rnam par bshad zin bris 'jam dbyangs dgongs rgyan</i>	ma 5	396
5	<i>dPal kyai rdo rje'i mngon par rtogs pa yan lag drug pa'i dka' gnas kyi don mdor bsod bshad pa zab don bcud kyi snying po</i>	ma 6	397
6	<i>dPal kyai rdo rje yab yum gyi sgrub thabs phyi nang gi bskyed pa'i rim pa'i rnam par bshad pa dgyes rdor chos kun gsal ba'i nyin byed</i>	ma 7	399

7	<i>dPal kyai rdo rje'i rgyud kyi dgongs pa'i sa lam bgrod tshul legs par bshad pa sbas pa mig 'byed snying po don gsal</i>	'a 11	-
	vol. ya		
1	<i>dPal ldan sa skya pa'i sngags phyogs kyi bstan 'dzin ngor rdzong mam gnyis kyi kyai rdor man ngag lugs kyi phyag len gyi rim pa gtso bor gyur pa'i zab mo'i gnad 'ga' zhig la bzhed tshul mi 'dra ba'i grub mtha'i rnam gzhag mdo tsam bshad pa lugs gnyis gsal ba'i nyin byed</i>	wa ⁶ 5	514
2	<i>dPal ldan sa skya pa'i bstan 'dzin ngor rdzong rnam gnyis kyi gsung ngag rin po che'i phyag len gyi rim pa 'ga' zhig las brtsams te so so'i bzhed srol rnams legs par bshad pa lugs gnyis zab don gsal ba'i nyin byed</i>	ma 8	400
3	<i>dPal sa skya pa'i chos skyong rdo rje gur gyi mgon po'i las tshogs gtor ma la bren nas dgra bsad pa'i man ngag drug cu pa'i cho ga dgra bgegs gnad gcod kyi spu gri'i rten gchi'i yi ge rnying ma'i don rnams dris lan gyi sgo nas legs par bshad pa log rtog 'joms pa'i lha dbang rdo rje</i>	tsa 2	401
4	<i>Gur gyi mgon po khro bo bcu gcig gi rjes gnang bya tshul bdud kyi dpung tshogs zil gyis gnon par byed pa'i me 'od</i>	tsa 4	403
5	<i>mKha' 'gro sbags sgrub kyi man ngag bdud sde 'joms pa'i gnam lcags</i>	tsa 5	404
6	<i>dPal gur gyi mgon po'i zhi ba'i sbyin sreg gi lag len don gnyer dga' bskyed bar chad kun sel</i>	tsa 9	405
7	<i>Shrī rdo rje nag po chen po lcam dral las mkhan lnga dang bcas pa'i bstod bskul 'phrin las myur du bsgrub pa'i pho nya</i>	tsa 6	406
8	<i>dPal ldan sa skya pa'i bka' srung bslu med ye shes kyi mgon po rnams la 'phrin las 'chol ba'i tshigs su bcad pa yid bzhin nor bu dgos 'dod kun 'byung</i>	tsa 8	407
9	<i>bSe 'bag nag po 'phur shes kyi thugs rje la bskul ba'i yi ge</i>	tsa 7	408
10	<i>Sa skya pa'i srung ma khyad par can rnams kyi rtsa ba'i sngags sogs kyi don bshad pa sngon gyi dpe rnying yid ches can du byas pa las bshus pa</i>	tsa 10	409
11	<i>Gur zhal gnyis kyi rten gyi gzungs dang zhal bzhi rtag gtor gyi gzungs tshar chen gyi phyag bris la ji ltar 'byung ba bzhin bkod pa'i yi ge</i>	-	-
12	<i>dPal sa skya pa'i chos skyong rnams kyi rten gyi gzungs gzhug tshul thun mong ma yin pa 'phrin las bcol rgyas pa dang bcas pa</i>	tsa 11	410

13	<i>gSol 'debs bar chad kun sel</i>	<i>tsa 12a</i>	-
14	<i>mThu ldan tsha turmu kha'i bstod bskul dgra sde 'joms pa'i mtshon cha</i>	<i>tsa 14</i>	413
15	<i>dPal mgon zhal bzhi ba'i bskang gso bsdus pa bar chad g.yul las rnam rgyal</i>	<i>tsa 15</i>	414
16	<i>Zhing skyong dbang po zhal bzhi pa'i thugs dam skang shing 'phrin las 'chol ba'i yi ge bsam don myur 'grub</i>	<i>tsa 16</i>	415
17	<i>dPal 'phrin las kyi mgon po pu tra chen po'i 'khor dang bcas pa la mchod cing 'phrin las 'chol ba'i tshigs su bcad pa don gnyis lhun grub</i>	<i>tsa 18</i>	418
18	<i>Mahā kā la'i gsang ba'i las mkhan chen po mon bu pu tra'i bstod pa bdud dpung kun 'joms</i>	<i>tsa 19</i>	419
19	<i>dKar bdud kyi bstod pa dge legs phun tshogs</i>	<i>tsa 20a</i>	-
20	<i>Pu tra 'cham gyi brjed tho bstan srung dgyes pa'i rnga sgra</i>	<i>tsa 21</i>	422
21	<i>dPal s skya pa'i bka' srung rnams drag po'i las bskul ba'i tshigs su bcad pa bstan dgra rnams kyi srog rtsa gcod par byed pa'i mtshon cha</i>	<i>tsa 22</i>	423
22	<i>bsTan srung rnams drag po'i las la bskul ba'i tshigs su bcad pa'i bsam don myur 'grub</i>	<i>tsa 23</i>	424 ?
23	<i>dPal dur khrod kyi bdag po yab yum gyi bskang bshags bzlog bskul bstod pa dang bcas pa'i tshigs su bcad pa'i bsam don kun 'grub 'phrin las mkha' khyab</i>	<i>tsa 24</i>	425
24	<i>dPal ldan dmag zor rgyal mo dang sa skya pa'i chos skyong gzhan rnams la lhan cig tu mchod gtor 'bul tshul gyi yi ge -- same as sha 5</i>	<i>tsa 25a</i> <i>tsha^a 20</i>	483
25	<i>Chos skyong yid bzhin nor bu kun khyab rdo rje drag po rtsal la 'phrin las 'chol ba'i yi ge bsam don kun 'grub</i>	<i>tsa 26</i>	427
26	<i>dPal bsam yas lhun gyis grub pa'i gtsug lag khang gi srung ma 'phrin las kyi mgon po kun khyab rdo rje drag po rtsal gyi spyan 'dren bskang ba 'phrin bcol dang bcas pa'i tshigs su bcad pa phan bde kun 'byung bsam pa lhun grub</i>	<i>zha 15</i>	-
27	<i>rGyal chen mam thos sras 'khor dang bcas pa mchod pa'i cho ga dgos 'dod ma lus pa 'byung ba'i rin po che'i gter mdzod</i>	<i>tsa 27</i>	428

	vol. ra		
1	<i>dPal rdo rje nag po chen po'i zab mo'i chos skor rnams byung ba'i tshul legs par bshad pa bstan bsrung chos kun gsal ba'i nyin byed</i>	<i>tsha</i> 3	402
2	<i>sNyigs dus kyi rgyal ba gnyis pa rdo rje 'chang rje btsun rin po che'i gsung rab dri ma med pa dam tshig gi rnam par bshad pa'i don 'grel rgya mtsho lta bu rnams phyogs cig tu bsgrigs pa'i legs bshad 'khrul spong mchog gi dgongs pa gsal bar byed pa skal bzang yid kyi mun sel</i>	<i>dza</i> 2 <i>tsha</i> ^a 41	507
	vol. la		
1	<i>bShes gnyen dam pa rdo rje slob dpon bsten pa'i thabs shlo ka lnga bcu pa'i rnam par bshad pa rje btsun mchog gi dgongs rgyan</i>	<i>wa</i> ^b 2	429
2	<i>dPal ldan sa skya pa'i sngags 'chang rnams la med thabs med pa'i dus rgyun gyi bza' ba'i dam tshig bdud rtsi'i ril bu bsgrub tshul gyi gsung rab rnams phyogs gcig tu bsgrigs pa nyon mongs nad kun sel ba'i sman mchog bdud rtsi rgya mtsho</i>	<i>wa</i> ^b 3 <i>tsha</i> 28	430
3	<i>rDo rje dang dril bu'i rnam par bshad pa sngags 'chang rnams la gces pa'i nor rdzas</i>	<i>tsha</i> ^b 2	431
4	<i>rDo rje dril bu bgrang phreng dgang blug bum pa rnams kyi rnam par bshad pa gsang sngags 'dzin pa rnams la nye bar mkho ba'i legs bshad 'phrin las kun khyab</i>	<i>tsha</i> ^b 3	432
5	<i>rDo rje theg pa'i bza' ba'i dam tshig gi rnam par bshad pa bdud rtsi'i rol mtsho</i>	<i>tsha</i> ^b 4 <i>wa</i> ^b 4	433
6	<i>rNal 'byor bla med kyi phyi dang nang gi yul chen rnams kyi rnam gzhang mdor bsdus bshad pa'i yi ge</i>	<i>tsha</i> ^b 5 <i>wa</i> ^b 6	435
7	<i>sDom pa gsum gyi rab tu dbye ba'i bsdus don khog phub blo gsal 'jug pa bde byed</i>	<i>tsha</i> ^b 6 <i>wa</i> ^b 7	436
8	<i>gZhal yas khang gi rnam par bshad pa skal bzang rnams kyi ma rig pa'i ling thog sel ba'i mig thur</i>	<i>tsha</i> ^b 7 <i>wa</i> ^b 8	437
9	<i>gSar rnying gi brda'i rnam dbye legs par bshad pa gsung rab kun la lta ba'i sgron me</i>	<i>tsha</i> ^b 8 <i>wa</i> ^b 9	438
10	<i>Legs sbyar klog tshul gyi bstan bcos blo gsal kun dga'</i>	<i>tsha</i> ^b 9 <i>wa</i> ^b 10	439
11	<i>Bod kyi brda yi bstan bcos mkhas mang dgongs pa'i bcud bsdus gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba</i>	<i>tsha</i> ^b 10	440

12	<i>Legs par bshad pa dag yig sbyor tshul bde blag tu rtogs par byed pa'i yi ge</i>	<i>tsha^b 11a</i>	441
13	<i>sNyan ngag gi bstan bcos chen po me long las bshad pa'i don rgyan sum cu so lnga'i rnam par bshad pa blo gsal gzhon nu'i mgul rgyan yid 'ong utpa la'i phreng ba</i>	<i>tsha^b 12 wa^b 11</i>	442
14	<i>sGra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgul rgyan</i>	<i>tsha^b 13 wa^b 12 x^b 2</i>	443
15	<i>dPal kyai rdo rje'i mngon rtogs lam dus sogs sgrub thabs kyi tshogs 'jam mgon grub pa'i dbang phyug dpal ldan kun dga' grol mchog zhabs kyi mdzad pa'i nyer mkho ngo mtshar can 'di rnams la bar skabs su yi ge'i lhag chad cung zad byung ba'i dpe 'ga' zhih snang ba las sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi dang 'dod yid ches kyi dad pa chen po'i sgo nas zhus dag bgyis pa dpyod ldan gzur gnas rnams kyi yid 'phrog</i>	<i>tsha^b 14 wa^b 13</i>	444
16	<i>'Khor lo bde mchog nag po pa'i gzhi bsnyen dang kha gso'i bsnyen pa byed tshul gyi yi ge 'phrin las bsam 'phel</i>	<i>tsha^b 15 wa^b 16</i>	447
17	<i>dPal 'khor lo bde mchog gi mtshon byed dpe'i dkyil 'khor rdul tshon gyis 'bri ba'i lag len gsal bar bshad pa blo gsal rnams kyi dga' ston</i>	<i>tsha^b 16 wa^b 17</i>	448
18	<i>'Khor lo bde mchog gi sngags phreng</i>	<i>tsha^b 17(ab?)</i>	449
19	<i>Nyams len zab mo'i rim pa rnams/ gsal 'debs ting 'dzin gong 'phel</i>	<i>tsha^b 18a wa^b 18</i>	450
20	<i>dPal nag po chen po'i thun mong ma yin pa'i sgrub thabs kha'u pa'i snyan brgyud</i>	<i>tsha^b 18k wa^b 19a</i>	451
21	<i>Rig byed ma'i bskyed rdzogs mnyam(!) su len tshul</i>	-	-
22	<i>Ku ru ku lle'i bsnyen pa'i skabs kyi nyams len</i>	<i>tsha^b 18l wa^b 19b</i>	452
23	<i>bDe mchog nag po pa'i mngon rtogs ting 'dzin rab gsal</i>	<i>tsha^b 18d wa^b 20</i>	453
24	<i>bDe mchog dkar po'i tshe sgrub kyi nyams len</i>	<i>tsha^b 18b wa^b 21</i>	454
25	<i>sGrol dkar sgrub thabs 'chi med dpal ster</i>	<i>tsha^b 18p wa^b 22</i>	455

26	<i>rNam rgyal gyi sgrub thabs 'chi med dpal ster</i>	<i>tsha^b 18t</i> <i>wa^b 23</i>	456
27	<i>rTa mgrin sgrub thabs rgyal 'gong kun 'dul</i>	<i>tsha^b 18q</i> <i>wa^b 24</i>	457
28	<i>Gur drag nyams len bsdus pa</i>	<i>tsha^b 18f</i> <i>wa^b 25a</i>	458
29	<i>Sa pañ dang 'jam dbyangs sbags sgrub chos rgyal ma'i 'don thabs</i>	<i>tsha^b 18g</i> <i>wa^b 25b</i>	459
30	<i>Slob dpon rin po che'i bla ma'i rnal 'byor bsdus pa</i>	<i>tsha^b 18e</i> <i>wa^b 26</i>	460
31	<i>Tshe sgrub nye brgyud kyi nyams len snying po</i>	<i>tsha^b 18r</i> <i>wa^b 27</i>	461
32	<i>Khyung khra'i bsgom bzlas snying po</i>	<i>tsha^b 18h</i> <i>tsha^a 5b</i> <i>wa^b 28a</i>	462
33	<i>Gur drag gi sgrub thabs bsdus pa</i>	<i>tsha^b 18i?</i> <i>wa^b 28b?</i>	463 ?
34	<i>Tshe sgrub mda' 'phel ma'i bsgom bzlas snying po</i>	<i>tsha^a 2</i>	464
35	<i>Tshe dbang mda' 'phel ma'i sgrub thabs dbang bskur dang bcas pa 'chi med lhun grub</i>	<i>tsha^b 19</i> <i>tsha^a 3</i>	465
36	<i>Thugs rje chen po zhal bcu gcig pa'i sgrub thabs bsdus pa bsam pa lhun grub</i>	<i>tsha^a 4</i>	466
37	<i>Nang gi brag rdzong ma bsgom tshul</i>	<i>tsha^b 18m</i> <i>tsha^a 5a</i>	467
38	<i>Zab don nai gu chos drug gi bla ma brgyud pa la gsol ba 'debs pa don gnyis lhun grub</i>	'a 16	468
39	<i>Nai gu chos drug gi rgyun gyi nyams len rnal 'byor gdeng thob</i>	<i>tsha^b 18o</i> <i>tsha^a 6</i>	469
40	<i>rDo rje phur pa'i mngon rtogs tshigs bcad ma 'phrin las rab rgyas khag gnyis</i>	<i>tsha^b 18c</i> <i>tsha^b j</i> <i>tsha^a 7</i>	470
41	<i>Ye shes khyung nag sgrub thabs bsdus pa</i>	<i>tsha^a 8</i>	471
42	<i>Dzam dmar yab yum gyi nyams len khams gsum 'gugs pa'i lcags kyu</i>	<i>tsha^b 18s</i> <i>tsha^a 9</i>	472 ?

43	<i>Nor lha dbang phyug gu ma mched gsum gyi sgrub thabs bsam do kun 'grub</i>	<i>tsha^a 10</i>	473
44	<i>dPal sa skya pa'i yab chos nor lha dbang phyug gu ma mched gsum gyi man ngag tsakra la brten nas dbang bsdud zab mo'i lag len gsal bar bkod pa'i yi ge bsam 'phel nor bu</i>	<i>tsha^a 11</i>	474
45	<i>bCom ldan 'das so sor 'brang ma'i grub thabs bsam don kun 'grub</i>	<i>tsha^a 12</i>	475
46	<i>'Jam dpal na ga rakṣa'i sgrub thabs ma rig mun sel</i>	<i>tsha^a 13</i>	476
47	<i>'Jam dpal na ga rakṣa'i sgrub thabs dang rjes gnang bya tshul ma rig mun sel</i>	<i>tsha^a 14</i>	477
48	<i>gDon sgrol gyi cho ga'i lag len shin tu gsal bar bshad pa'i yi ge phun tshogs bsam 'phel</i>	<i>tsha^b 20 tsha^a 15</i>	478
	<i>vol. sha</i>		
1	<i>Chu gtor gtong tshul gyi yi ge 'dod dgu'i char 'bebs</i>	<i>tsha^b 22 tsha^a 16</i>	479
2	<i>Klu gtor gtong tshul gyi yi ge dgos 'dod char 'bebs</i>	<i>tsha^b 21 tsha^a 17</i>	480
3	<i>Nam gdon gyi nad mi 'byung ba'i gdams pa zab mo nyes pa kun sel</i>	<i>tsha^a 18</i>	481
4	<i>dPal ldan sa skya'i gdan sa bar pa dge sding 'dra 'dri chos rdzong bkra shis bsam 'grub kyi chos sde bstan pa'i lhun po'i bca' yig bsam don kun 'grub</i>	<i>tsha^a 19 'a 20</i>	482
5	<i>dPal ldan dmag zor rgyal mo dang sa skya pa'i chos skyong gzhan rnams la lhan cig tu mchod gtor 'bul tshul gyi yi ge -- same as ya 24</i>	<i>tsha 25a tsha^a 20</i>	483
6	<i>Chos kyi rgyal po 'phags pa rin po che la ldan ma dbang phyug 'bum gyis dri ba zhus pa'i dris lan rnam par nges pa zhes bya ba'i don 'grel khog phub mthong ba rab dga'</i>	<i>tsha^b 23 tsha^a 21</i>	484
7	<i>dPal sa skya pa ngag dbang kun dga' bsod nams kyi mkhas pa'i dbang po mkhan chen ngag dbang chos grags la grangs chen bco brgyad las brtsams pa'i dri ba dris lan gyi yig chung</i>	<i>tsha^b 24 tsha^a 22</i>	485
8	<i>Jo gdan bla ma mang thos bshes gnyen pas dris lan yid kyi mun sel</i>	<i>tsha^b 25 tsha^a 23</i>	486
9	<i>dBang bshad lung dang man ngag gi gter mdzod kyi dbang gsum pa'i skabs kyi mi gsal bar gsal bar byed pa'i legs bshad zab don rgyas pa'i thabs mchog</i>	<i>tsha^b 26 tsha^a 24</i>	487

10	<i>rGyud sde bdun bcu rtsa gnyis kyi dkar chag gsal ba'i sgron me</i>	<i>tsha^b 27</i> <i>tsha^a 25</i>	488
11	<i>mKhan chen thams cad mkhyen pa ngag dbang chos grags kyi mya ngan 'das byung lung bstan mnal lam ma</i>	<i>zha 11</i>	-
12	<i>Jo bo rjes bod du spyen drangs pa'i thub pa 'od zer 'gyed dang lung bstan sgrol ma'i lo rgyus spyen snga kun dga' don grub kyi bka' chems phyag bris ma las zhal bsdus te gcung zad gsal bar byas pa</i>	<i>zha 12</i>	-
13	<i>'Phags pa rin po che'i phyi rten 'bum thang gi gter 'bum gyi gtsug lag khang gi zhig gsos logs bris gser thog spos pa sogs kyi dkar chag</i>	<i>zha 16</i> <i>x^b 11</i>	-
14	<i>IHa khang chen mo nang bzhugs pa'i sa skya pa chen po'i gser sku sku tshad ma mthong ba don ldan dang / 'od dpag med kyi gser sku dgos 'dod kun 'byung gnyis kyi gzungs gzhug gi dkar chag</i>	<i>zha 17</i> <i>x^b 12</i>	-
15	<i>IHa khang chen mo'i khyams stod la logs bris bgyis pa'i dkar chag dang ba 'dren byed</i>	<i>zha 20</i> <i>x^b 18</i>	-
16	<i>IHa khang chen mor sngags 'chang bla ma'i 'khrungs rabs gsar du bzhengs pa'i dkar chag</i>	<i>zha 21</i> <i>x^b 17</i>	-
17	<i>IHa khang chen mor mchod dpon smon lam rin chen gyis sngags 'chang bla ma kun dga'i mtshan can gyi 'khrungs rab bzhengs pa'i dkar chag</i>	<i>zha 22</i> <i>x^b 16</i>	-
18	<i>mChod pa'i lha mo bcu gnyis sbyin bdag dang bcas pa'i gzungs la phul ba'i yi ge</i>	<i>zha 24</i>	-
19	<i>dPal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dga' ston drug pa btang ba dang bstun rigs kyi bu ngag dbang bsod nams dbang phyug khrir 'don byas skabs kyi deb bsgrigs ngo mtshar smon gnas sgo brgya 'byed pa'i lde mig</i>	<i>zha 29</i>	-
20	<i>bSe mgon chen pos rmi lam du lung bstan byung ba bzhin sgo rum mgon khang steng gi rje btsun gyi gzim chung mdo sbug chom rdibs su 'gro la khad pa'i thog dang logs bris sogs la nyams gso dang zhabs rtog bgyis pa'i dkar chag</i>	<i>zha 30</i> <i>tsha^a 43</i> <i>x^b 21</i>	-
21	<i>Nged rang gi 'dra 'bag yid bzhin nor bu'i gzungs gzhug kyi dkar chag</i>	<i>zha 31</i> <i>za 10</i> <i>x^b 13</i>	-
22	<i>sGo rum bla ma lha khang gsar pa'i dkar chag yid kyi 'dod 'jo</i>	<i>zha 32</i>	-

23	<i>Shrī sa skya pa a nandas bla ma gong ma'i bzhed dgongs rdzogs phyir lha khang rtse'i theg chen pho brang gi shar ngos la ldebs bris sngar med gsar du bskrun pa'i tho don gnyis lhun grub</i>	zha 33	-
24	<i>bZhi thog gi mgon khang chen mo gsar du bzhengs pa'i dkar chag bla ma'i lung bstan mngon du gyur pa'i ngo mtshar gtam gyi phreng ba</i>	zha 34 x ^b 15a	-
25	<i>Bla brang nyi lde na bzhugs pa'i rigs ldan chen po'i sku gdung gi lo rgyus kyi yi ge</i>	zha 35 pa 4	-
26	<i>Rin chen sgang gi sgrub pa mo'i sder tshogs 'du 'tshog 'byung res bzhin ltung bshags dang bzang spyod kyi dge rgyun dang lo byung ngo cog tu ma ni dung re rnams chag med du btsugs pa'i tho</i>	zha 36 za 8	-
27	<i>sKu 'dra mdze thod mar na bza' dang sa rgyan gnam rgyan sogs rje btsun du zhabs tog bgyis pa'i yi ge tshigs bcad ma</i>	zha 37	-
28	<i>'Khon sku 'bum gyi gtsug lag khang nyams gso gsar skrun bgyis pa'i yi ge</i>	-	-
29	<i>rJe tshar chen dang rta ra ba bsod nams chos 'phel thams cad mkhyen pa ngag dbang chos grags gsum gyi nang rten bzhengs pa'i dkar chag</i>	zha 39	-
30	<i>Nyis thog bla brang gi gtsug lag khang mngon dga' bde ba can du bzhugs pa'i rten gtso gnyis kyi bzung gzhus kyi dkar chag don gnyis lhun grub</i>	zha 40 x ^b 6	-
31	<i>dPal sa skya'i bZhi thog bla brang gi mgon khang chen mo gsar bzhengs kyi rten rnams kyi bzung gzhus bzhugs tshul gyi dkar chag mthong ba yid 'phrog</i>	zha 41 x ^b 7	-
32	<i>dPal sa skya'i dbu rtse'i bla ma lha khang gi rten gsar bzhengs sogs kyi gzungs rdzogs gi dkar chag</i>	zha 42 x ^b 9	-
33	<i>gDan sa chen po'i chos grwa lho byang gnyis kyi nyer gcig dang nyer lnga'i dus ja so so'i thog dge rgyun gtsugs pa'i yi ge</i>	zha 43	-
34	<i>Phyogs bcu'i sangs rgyas 'phrin zhu ba'i bsdus don khog phub 'jam dpal dgyes pa'i mchod sprin gsar pa'i me tog</i>	'a 12 x ^b 31	-
35	<i>Drug pa tshes bZhi'i dge rtsa'i chos spyod sgrigs rim</i>	'a 24a	-
36	<i>gDan sa chen po'i dbyar chos dgun chos kyi gzhi len chen po'i chos spyod sgrigs rim</i>	'a 26	-
37	<i>Lo gsar dang gtor spod skabs kyi bskang gso'i tho bzhugs pa</i>	'a 27	-

38	<i>Dus mdos kyi tshogs dbu la zhal ngo thugs brel gyi dbang gis phebs ma thub dus gang zag gzhan gyi chog dpon byed skabs kyi phyag len kyi mam dbye gsal bar ston pa'i tho yig</i>	'a 28	-
39	<i>Chu sbrul dus mdos chen mo zhag bdun du spar ba'i cho ga'i sgrig rim sogs kyi tho</i>	'a 29	-
40	<i>dMar chen gtor bzlog gi phyag len grub mchog bsod nams dbang po'i phyag bris dngos sa skya pa ngag dbang kun dgas zhal zhus bgyis pa</i>	'a 30	-
41	<i>gDan sa chen po dpal ldan sa skya'i phur pa sgrub mchod kyi skabs su tshogs skad gtong tshul gyi brda sbyor blo gsal sgo 'byed -- same as ta 6</i>	zha 4 'a 31	-
42	<i>Tshar chen gyi pu tra'i bskang gso gsar pa mdzad pa'i lo rgyus</i>	'a 32	-
43	<i>Dam can rdo rje legs pa'i bskul</i>	'a 33a	-
44	<i>Sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang rang gi slob ma rab 'byams smra ba bsod nams 'od zer dang bsam gtan rgya mtshos chos skyong la gtad pa'i bcad rgya byas dus gtor dar la bris pa'i yi ge</i>	'a 3	-
45	<i>dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la gsol ba 'debs pa ngo mtshar rin po che'i gter mdzod</i>	nga 1	-
46	<i>dPal ldan sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi sngon gyi skyes rabs rnam sa skya pa'i 'phrin las kyi dgon po pu tra dmar pos lung bstan du stsal ba'i gsung shog rim pa gnyis gsal byed kyi yig chung mkhan tshangs pas phul ba dang bcas pa</i>	nga 2a zha 18a	-
47	<i>dPal sa skya pa chen po nag dbang kun dga' bsod nams kyi sngon gyi skyes rabs rnam chos skyong yid bzhin nor bus gsung shog su phul ba'i don 'grel</i>	nga 3	-
48	<i>dPal ldan sa skya pa sngags 'chang ngag dbang kun dga' bsod nams la bstod pa rje dbang phyug rab brtan pas mdzad pa</i>	nga 4	-
49	<i>sNgags 'chang bla ma thams cad mkhyen pa chen po'i 'khrungs rabs la cung zad sngags pa skal bzang mgrin rgyan</i>	-	-
50	<i>sNgags 'chang bla ma kun dga'i mtshan can gyi 'khrungs rabs gsol 'debs bsodus pa</i>	nga 5 zha 19 x ^b 24	-

51	<i>Chos grwa chen po thub bstan lha chen gyi mkhan chen mkhas pa'i dbang po byams pa bsam gtan rgya mtsho bas rang gi rnam thar rtogs brjod gsar du mdzad pa la legs so phul ba'i tshigs bcad bcu dgu pa ngo mtshar gyi gtam gsar mu tig phreng ba</i>	nga 7	-
52	<i>Chos grwa chen po thub bstan lha chen gyi mkhan chen nyid kyi gong gi rnam thar mdzad pa la legs so'i tshigs bcad gong nas gnang ba'i zhu lan mkhan chen gyis phul ba'i tshigs bcad</i>	nga 8	-
53	<i>brTan bzhugs nor bu'i 'khri shing</i>	nga 10	-
54	<i>dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen par brtan bzhugs gsol 'debs kyi tshigs su bcad pa bkra shis pa'i khri gdan bcu pa</i>	nga 12	-
55	<i>sNgags 'chang bla ma thams cad mkhyen pa kun dga'i mtshan can gyi brtan bzhugs</i>	nga 13a	-
56	<i>mKhas dbang dhyā na sa ka ra'i zhu yig zhal bshus</i>	nga 14	-
57	<i>dPon slob yol mo sprul sku'i spyen ltas yod</i>	nga 15	-
58	<i>mKhan chen thams cad mkhyen pa ngag dbang chos grags sogs kyi spyen ltas 'ga'</i>	nga 16	-
59	<i>mKhan chen thams cad mkhyen pa ngag dbang chos kyi grags pas kha'u'i brag sgor gsung brtag gnang ba'i brtag yig</i>	nga 17	-
60	<i>brTan bzhugs gsol 'debs bstan 'gro'i dpal sbyin</i>	nga 18	-
61	<i>mChog gi bla ma dam pa dpal sa skya pa mkhas pa dang grub pa'i dbang phyug chen po 'jam pa'i dbyangs ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la bstod pa yon tan rab tu gsal ba dge legs kyi 'dod 'jo</i>	nga 19	-
62	<i>Rigs brgya'i khyab bdag rdo rje 'chang dpal sa skya pa chen po kun dga'i zhabs la bstod cing gsol ba 'debs pa dad pa'i sa bon</i>	nga 20	-
63	<i>Khyab bdag 'khor lo'i mgon po dpal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rnam par thar pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho 'phel bar byed pa phun tshogs bdaud rtsi'i char rgyun</i>	nga 21	-

	vol. sa		
1	<i>Rigs dang dkyil 'khor kun gyi mnga' bdag drin can rtsa ba'i bla ma dam pa dpal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rnam par thar pa las dgung gi bgrang gzhi lnga bcu rtsa lnga tshun gyi ma tshang ba kha skong ba legs byas kyi rgya mtsho spel bar byed pa dad pa'i chu rgyun</i>	x ^a 2	-
2	<i>dPal ldan sa skya pa sngags 'chang bla ma thams cad mkhyen pa chen po ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rtogs pa brjod pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho</i>	nga 6	-
3	<i>dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bka' 'bum dkar chag</i>	nga 11	-

List of titles missing in the title list of the *International Buddhist Academy-Edition*

Judging from the title list of the *International Buddhist Academy-Edition* it seems that the editors have decided to leave out a number of works. When I did research in Kathmandu in early 2000 at the *International Buddhist Academy*, the prints of the new edition had not yet fully arrived and so I was only able to compare the *dkar chag* of the new edition with my title lists. It may well be that some smaller works (which I have tried to completely include in my title list) were merely left unmentioned in their *dkar chag*, a practice that can be witnessed in many Tibetan title lists. In the following I therefore provide a list of titles that are either missing in the new edition or were left unmentioned in its *dkar chag*.

a) Titles both mentioned in the *Old title list* and appearing in the manuscript collection

346. (da^a 9b) *rDo rje rnal 'byor ma'i 'pho ba tshig brgyud ma'i yi ge*
 347. (da^a 9c) *'Di nyid kyi dris lan dogs gcod zin bris*
 411. (tsa 12b) *Chos skyong rnam sngags 'phrin las bcol dang bcas pa yid kyi 'dod 'jo*
 412. (tsa 13) *Don gnyis lhun grub gnyis*
 417. (tsa 17) *Pu tra'i bskang gso 'phrin bcol dang bcas pa bsam don myur 'grub*
 421. (tsa 20b) *Pu tra khang du spyen gzigs phul ba'i 'phrin bcol*
 434. (wa^b 5) *Rigs sngags kyi 'dul ba rnam par 'byed pa 'khrul spong mdzes par byed pa'i rgyan*
 445. (wa^b 14) *Dril bu rims lnga'i log rtog bsal byed gung rus mdzad pa la zhus dag gnang ba*
 446. (wa^b 15) *Nag po pa'i bsnyen pa byed tshul*
 468. (tsha^a 5c) *Phyag rdor u tsha'i sgom bzlas snying po*
 489. (tsha^a 26) *sNgags 'chang chen po'i bka' 'bum dkar chag rin chen phreng ba*
 490. (tsha^a 27) *'Jam mgon bsod nams dbang po'i bka' 'bum dkar chag nor bu'i phreng ba*
 491. (tsha^a 28) *sNgags 'chang grags pa blo gros kyi bka' 'bum dkar chag padmo'i phreng ba*
 492. (x^b 3+tshab 28+tsha^a 29) *'Jam dbyangs sku mched/ mus chen/ rgyal yum dam pa rnam sngags kyi dgongs rdzogs su bzhengs pa'i dngul gdung gsum sogs kyi gzungs gzhug gi dkar chag dad pa skyed byed*

493. (*tsha^b 29+tsha^a 30*) *Bris thang gtso bsdus chen mo'i dkar chag yid bzhin rin po che'i phreng mdzes*
494. (*tsha^b 40a+tsha^a 31+x^b 19*) *rJe mus chen gyi dngul sku'i gzungs gzhug gi dkar chag*
495. (*tsha^b 30+tsha^a 32+x^b 4*) *sNgags 'chang ngag dbang kun dga' dbang rgyal dang chos rgyal mthu stobs dbang phyug sku mched kyi dgongs rdzogs su bzhengs pa'i dngul gdung rnams kyi gzungs gzhug dkar chag*
496. (*tsha^b 39a+tsha^a 33*) *dNgos grub gling du sku thang sogs phul ba'i dkar chag 'phrin las bcol gyi yi ge*
497. (*tsha^b 39b*) *dBu rtser gser phan phul ba'i dkar chag*
498. (*tsha^b 39c*) *bDe mchog pho brang la zhig gso gnang dus kyi dkar chag*
499. (*tsha^b 31+tsha^a 34*) *Rig 'dzin lha khang du bzhengs pa'i mkhan chen thams cad mkhyen pa'i sku 'dra rin po che'i gzungs gzhug gi dkar chag*
500. (*tsha^b 32+tsha^a 35+x^b 5*) *Grub mchog mthu stobs dbang po'i nang rten dngul gdung sogs kyi dkar chag*
501. (*tsha^b 33+tsha^a 37+x^b 28*) *gDan sa chen po'i sgrub mchod kyi skabs bshad las pa rnams kyis bshad bya'i bsdos kyi tho yig mun sel yar ngo'i zla ba*
503. (*tsha^b 18n+tsha^a 38*) *rJe nyid kyi dgung lo so brgyad yan la mgon po'i ljags bsnyen song tho*
505. (*tsha^b 34+tsha^a 36+x^b 10*) *rDor phreng sogs dkyil thang nyer gcig bzhengs pa'i dkar chag*
506. (*tsha^b 35+tsha^a 40*) *dPal mgon zhal bzhi pa'i man ngag yang gsang ha la nag po'i be'u bum gyi dkar chag bla ma dang zhing skyong dges pa'i chos rdzas*
513. (*ya 2*) *Kun mkhyen bsod nams seng ge'i rnam thar dad pa rgya mtsho'i rlabs phreng rnam par g.yo ba*

b) Titles that did also not appear in the Old title list

- nga 9: Khro phu mkhan chen gyi phul ba'i zhabs brtan rig byed kyi grangs bcas*
- nga 13b: gTer ston kong pa bla mas phul ba'i lung bstan*
- tsha^b 36: Rab 'byams smra ba bsod nams 'od zer gyi rus pa la sa tshwa btab pa'i tho*
- tsha^b 37+tsha^a 44+x^b 14: sNgags 'chang chos kyi rgyal po'i sku 'dra dgos 'dod kun 'byung la gzungs bzhugs phul ba'i dkar chag don gnyis lhun grub*
- tsha^b 38+x^b 25: gSang sngags bde chen gling du bris thang (brab(?)) mang ba dge rgyun la sbyar ba'i tho*
- zha 10+x^b 23: rJe mtshar chen yab sras kyi sku gdung la gdung tsha btab pa'i grangs dang / dngul gdung dang sku 'dra rin po che bzhengs pa'i smon lam tshigs bcad*
- zha 13: Phar tshad brgyud 'debs kha bskongs*
- zha 14: mKhan chen thams cad mkhyen pa ngag dbang chos grags la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis grangs can bco brgyad skor la dri ba zhus pa dang de'i lan gnang ba gnyis ka*
- zha 23+x^b 36: Thub bstan lha chen gyi mkhan chen la bstod pa rab bsnyan(!) lha'i rnga sgra*
- zha 25: Shar chen nor bu'i phyi bskor (du?) bzang spyod du song gi grangs smin dang bcas pa*
- zha 26: gSol 'debs smon lam bsam pa lhun grub*
- zha 38: 'Khon dkon mchog rgyal po'i gser gdung la gser chab phul ba sogs kyi smon(?) yig*
- za 7: gSol 'debs bsam pa myur 'grub*
- 'a 4: Sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang rang gi slob ma rab 'byams smra ba bsod nams 'od zer dang bsam gtan rgya mtshos chos skyong la gtad pa'i bcad rgya byas dus gtor dar la bris pa'i yi ge*

- 'a 18: *dPal dus kyi 'khor lo nas gsungs pa'i rigs ldan gyi nam gzhag mkhas pa gong ma'i bzhed srol mi 'dra ba nam lhan cig tu sgrigs pa legs bshad mkhas pa'i kha rgyan*
- 'a 19: *Grub pa'i dbang phyug chen po thang stong rgyal po la gsol ba 'debs pa mi mthun pa'i phyogs las nam par rgyal ba'i rgyal mtshan mchog gi dgos 'dod 'byung ba'i rin po che'i tog*
- 'a 21: *Gur ldam(?) gnyis kyi rten gyi gzung dang zhal bzhi brtag gtor gyi gzung tshar chen gyi phyag bris ma ji ltar 'byung ba bzhin bkod pa'i yi ge*
- 'a 22: *Untitled*
- 'a 25: *rJe mus pa chen po'i dus chen skabs kyi tshogs chen gyi chos spyod sgrigs rim*
- x^b 8: *sNgags 'chang bla ma rdo rje 'chang chen po'i yab(?) dgongs yongs su bkang(?) ba nor bu'i me(?) khang ngo*
- x^b 20: *'Khon dkon mchog rgyal po'i gdung khang rten bcas nyams gso byed pa'i dkar chag*
- x^b 22: *sNgags 'chang chen pos mdar sa(?) la dmigs nas mdzad pa'i chos skyong gi bzhes tho*
- x^b 26: *Kun rig stod rings kyi dril stabs dang phyag rgya 'ching tshul*
- x^b 27: *rNam dpyod gnon pa'i ral gri bcan/ the tshom dra ba dpyod der sring(?)*
- x^b 29: *sNgags 'chang chen pos lha sa rdzong sa gtan brlag tu gtong bar mdzad dus kyi chos skyong gi bzhes tho*
- x^b 33: *sNgags 'chang bla ma thams cad mkhyen pa chen po'i 'khrungs rab(!) la cung zad bsngags pa skal bzang mgrin rgyan*
- x^b 37: *bCom ldan 'das kun rig bstod ring gi phyag rgya 'ching tshul gsal ba gcig*
- x^b 38: *'Gro kun dga' byed nam dpyod rgya mtsho las/ legs bshad utpal bzhon(!) nu 'di ...(?)*

chapter 5

Technical remarks

In the following I will shortly describe the conventions of this catalogue. These pertain either to the categories of describing the manuscripts in the catalogue or to the way I have dealt with persons, dates, etc., as mentioned in the manuscripts. Let me first list the categories of my descriptions as they appear in the catalogue:

- | | |
|------------------------------------|---|
| 1. Title list (<i>dkar chag</i>) | Most of the volumes have a title list at their beginning. A title list (<i>dkar chag</i>) is always treated as the first manuscript of each volume. |
| 4 fols. (87r-90r); | Number of folios with external pagination in brackets. ³⁵⁴ |
| ca. 36x6cm; | The size of the folios is provided according to the measurements of the printouts from the film. The original size of the manuscripts is unknown. |
| Catalogue no. (Beijing): 003199 | I provide this number at the beginning of each description of a new volume. It was copied from |

³⁵⁴ "External pagination" refers to the pagination of the volume (in contrast to the "internal pagination" of a single work found in a volume).

	the extra sheet that can be found on top of each volume (as filmed in Beijing). The catalogue number corresponds with those of the <i>Shes bya'i gter mdzod</i> .
Colophon (89v)	The folio number in brackets refers to the beginning of the colophon in the manuscript. The full Tibetan colophon is transliterated, unless in cases of doublettes. In such a case only one colophon is transliterated and significant variants from the doublette are provided in brackets within the text of the transliteration.
external pagination	Tibetan folio pagination of a volume (i.e. starting with the first folio of a volume). Cf. "internal pagination."
Incipit:	In the incipit—i.e. the first 20-30 syllables transliterated from the beginning of the text—I usually refrain from providing Sanskrit titles, since these fabricated titles are generally useless (and often extremely difficult to read in our copy). If the Tibetan title at the beginning is a variant of the title page, it is only provided under the category "title" (but not repeated in the incipit).
internal pagination	Tibetan folio pagination of a single work (i.e. starting with the first folio of each new text within a volume). Cf. "external pagination."
<i>Old title list</i>	The most ancient title list of A-mes-zhabs's works. See pp. 91 ff., chapter 4a.
pp. 43-46;	Each photo from the film contained four front or back pages of folios. I have numbered the printouts of the photos. ³⁵⁵ The page numbers given here refer to the pages of the 29,7x42 cm (A3) prints.
Remarks	Within this category, the catalogue provides bibliographical information on other editions of the text, identified texts mentioned in the colophon and additional information.

³⁵⁵ This had been necessary since a copy with four backsides of folios provides no information at all to which volume or text it belongs.

Title:	The title is given according to the title page of each manuscript, unless otherwise mentioned. Extensions in the title provided in square brackets are usually taken from the colophon title. Any improvements of the titles (when my copy was illegible) was done according to the title list of the <i>International Buddhist Academy-Edition</i> . Whenever possible, the title has been fully translated.
Title according to the colophon:	Whenever the title of the colophon differs from the title page, it is usually preferred.
Title according to the title list for the volume:	Sometimes a variant title from the title list is provided.
Title at the beginning:	Whenever the title at the beginning of the text differs from the title page, it is usually preferred.

Let me now briefly describe some other conventions of the catalogue. For practical purposes, all names appearing in the titles or colophons are only identified in the index of names. Each entry in the name index provides references to all manuscripts where the same person is mentioned. On the other hand, all identifiable texts mentioned in the colophons are immediately supplied in the remarks section. The index of works provides references to all manuscripts that mention the same work (i.e. in their colophons).

If no date for the composition of a work is mentioned in its colophon, I have mentioned in the remarks section whether the title is mentioned in the *Old title list*. If it is mentioned, the work is datable to before 1648 (for this is the date of compilation of the *Old title list*). If the work is not mentioned, it must be—if it is not falsely attributed to A-mes-zhabs—composed after 1648. In general, when the colophon is translated or paraphrased as reading "composed on (date)," this often has to be read as "the composition has been completed on (date)."

Let me furthermore mention here that I have taken the liberty to change the order of the titles in my title list of volume *ka*. They appear now within broad categories (praises, supplications, prayers of aspiration, spiritual songs, instructions, miscellaneous). The numbering of the titles, however, still reflects the order in which these titles were found in volume *ka*. Very few of the two-hundred thirty-five titles of this volume have colophons, and if they have one, it usually mentions nothing but the date of composition. I have therefore refrained from producing a more detailed description of this volume (beyond mentioning the pagination and date of composition).

You will find some of the colophons of A-mes-zhabs's works to be very informative. Nevertheless, most of the colophons—and especially the long and detailed ones—are composed in a very elaborate style, often in one long winding sentence. I have therefore found it necessary, not only in order to save space but also to prevent a certain boredom, to present the significant information of each colophon in a summarized manner. This has also the advantage to provide some clarity. For the sake of documenting the colophons's style of composition, however, I have left the literal translation of the colophon of *History of Kālacakra* (*pa* 2) mostly in its original state (except for the many epithets that come with the names of teachers mentioned).

Dates of composition and other calculations provided by A-mes-zhabs

Over one-hundred and fifty of the works in the collected works of A-mes-zhabs are dated. All of these works are listed in the *Index of dated works*. In many cases, we are provided with animal and element signs—thus indicating the exact year—and with further indication of a month and even day when a composition was finished. In other cases, we are only provided with a year, or even only with an animal sign. In the latter case, we often have several possibilities to read the information: a dragon year (*'brug la*), for example, could indicate 1628, 1640, or 1652. Often we can dismiss one of the possible years because it is too early, i.e. when it is not plausible that a large scholarly work was composed by a very young A-mes-zhabs (in the above example 1610 would also have been a dragon year, but A-mes-zhabs was only in his thirteenth year). The first larger work that is dated in the colophon is his *Abhisamaya of Hevajra (ma 5)* with fifty-three folios, composed in 1616. Other datable works composed before this date have always less than ten folios. A-mes-zhabs began to compose larger works regularly in the 1620s. As I have already mentioned above, a *terminus ante quem* (1648) is also provided through the *Old title list*.

A-mes-zhabs provides dates in a variety of formats. The years may be given according to the "Indian system" (*rgya gar lugs* or "*'phags pa'i yul na*"), "Chinese system" (*rgya nag lugs*), Tibetan system, or according to the reckoning of the Kālacakra system. Often the Indian, Chinese, and Tibetan or the Kālacakra and Tibetan system are provided together. The orthography of the Indian years (of the Luni-solar cycle, Southern) as rendered in Tibetan transliteration is often faulty. The Indian year (computed here according to *Sewell*) may differ from the years of other systems. Frequently the difference is only one year, sometimes it amounts to more. The Chinese system of animals and elements is the one that is used in the great majority of the cases (as was the custom in Tibet during A-mes-zhabs's time). The Tibetan system is nothing but the rendering of the Indian names of the years in Tibetan (e.g. *bhāva - dngos po*). The terms for these years have been documented by Schuh (1973). The Kālacakra system is the one that fixed the Buddha's *parinirvāṇa* to the year 875 B.C.

For rendering the month A-mes-zhabs again uses different systems, namely one where he simply provides numbers (*zla ba dang po*, etc.), one where he provides the numbers of the Mongolian months (*hor zla dang po*, etc.), the Tibetan *nya skar*-system (*mgo, rgyal, mchu*, etc.), and the respective Indian system (*māgha, phālgūṇa*, etc.). In some cases, particular names of months not belonging to either of these systems are used.³⁵⁶ Furthermore, the colophons often provide the phases of the moon at the time of composing the text, namely the first half of the month with the waxing moon (*yar tshes, yar ngo'i tshes, dkar po'i phyogs, dkar cha*) and the second part with a waning moon (*dmar cha, dmar po'i phyogs*, etc.). Finally the days are rendered in two ways. Either the day is given directly (*bzhi'i nying, tshes nyer lnga*, etc.) or the five-day cycle is employed (*dga' ba, bzang po, rgyal ba, stong pa rdzogs pa - dang po, gnyis pa*, etc.).

Opting for short entries, I am often providing dates in the following format: aa-bb-cdef, where "aa" is the day of the Tibetan month (01-30), "bb" is the Tibetan month (01-12), followed by "cdef," which is the Tibetan year, i.e. 10-01-1625 is the tenth day of the first Tibetan month of

³⁵⁶ In cases where the terms for the months do not stem from one of the above systems, I have translated them according to the dictionaries. Thus *chu 'babs* (for which the Sanskrit *jalārṇa[va]* is also provided) is the "month of rainfall," *cho 'phrul* is the first Mongolian month, *smal po* is the eleventh month, *me tog can* equals *sa ga zla ba*, i.e. the fourth month, and *tshim byed* is the eleventh Mongolian month.

1625. An -a- (as in -a-07-1635) denotes the first half of the lunar month; a -b- denotes the second half.

A-mes-zhabs's also provides us with other calculations, such as of the Buddha's *parinirvāṇa*. In this he follows the astounding system of Sa-paṅ, which dates the Buddha's *parinirvāṇa* to 2134 B.C. The results of Sa-paṅ's calculations and some of his sources were documented some time ago by Seyfort Ruegg (1992) and Vogel (1991). Lately Davidson (2000: 209 f.) added some more detail and pointed out that Sa-paṅ had preferred in this case a Chinese Buddhist system over the genuine Indian system of his preceptor. The context of Sa-paṅ's calculation was the biography of his late guru, Grags-pa-rgyal-mtshan, who himself probably followed this chronology, having received it from bSod-nams-rtse-mo.³⁵⁷ Obviously based on Sa-paṅ's calculations A-mes-zhabs calculated in the colophon of his *Genealogy of the Sa-skyapa* (*ga* 2) the Indian *śukla* year (in the Chinese system the earth-snake year) to be 3762 after the Buddha's *parinirvāṇa* (which, however, adds only up to 1628). We find the same one-year difference in *cha* 20 and *ba* 11, but an exact match in *ca* 5. His calculation in *ca* 3 is odd: if I understand the Tibetan correctly, A-mes-zhabs calculates the founding of Sa-skyapa in 1073 to have been 3001 years (*mi lo sum stong dang nyag ma ji snyed cig*) after the Buddha's *pārinirvāṇa*. Following Sa-paṅ's date 2134 B.C., however, adding 3001 "human years" we only arrive at 867.³⁵⁸ In a few instances we also find calculations of the doctrine. Here A-mes-zhabs follows the tantric system, according to which the Buddha's teachings remains for five-thousand years (*ca* 5 and *ba* 11).³⁵⁹ Finally, in the colophon of his *History of Kālacakra* (*pa* 2), A-mes-zhabs employs the Kālacakra system that fixes the date of Buddha's *pārinirvāṇa* to 875 B.C. Among other things, the introduction of Islam to Persia is dated here to the year 624.³⁶⁰

³⁵⁷ I owe this identification to David Jackson.

³⁵⁸ A-mes-zhabs furthermore calculated the year 1629 to be in the 362nd year after the founding of the lHa-khang-chen-mo in Sa-skyapa in 1268 (*ga* 2), and in *ca* 3 that 1630 was in the 559th year after the founding of Sa-skyapa by 'Khon dKon-mchog-rgyal-po (which would have been 1072 whereas 1073 is the usually accepted date) and in the 363rd year after 'Phags-pa had founded the sPrul-pa'i-gtsug-lag-khang in his 34th year (i.e. 1268).

³⁵⁹ Cf. Obermiller (1931: 1003 f.), Lamotte (1988: 192-198), Vogel (1991), and Seyfort Ruegg (1992).

³⁶⁰ Cf. Grönbold (1991).

Part IIb: The Catalogue

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 1 (*ka*)

Catalogue no. (Beijing): 003220

In volume *ka*, folios 155-162 are missing. The following titles are mentioned in the title list of volume *ka* for these folios:

- 1) *bDe mchog brgyud 'debs kyi kha skong,*
- 2) *dPal rdo rje'i gzhon nu'i bla ma brgyud pa'i gsol 'debs 'phrin las 'dod 'jo,*
- 3) *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skong,*
- 4) *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skong dkar po'i phyogs kyi sil zer can,*
- 5) *rGyud gsum man ngag dang bcas pa'i bla ma brgyud pa'i gsol 'debs kyi kha skongs don gnyis lhun grub.*

Volume *ka* comprises the following sections:

- A. Praises (*bstod pa, bsngags brjod*)
- B. Supplications (*gsol 'debs, brgyud 'debs*)

- C. Prayers of aspiration (*smon lam*)
- D. Spiritual songs (*gsung mgur, nyams dbyangs*)
- E. Instructions (*zhal gdams, zhu yig, springs yig, gsung shog, bka' shog, bka' yig, gdams pa, nyams dbyangs, gtam*)
- F. Miscellaneous

I have regrouped the titles according to genre. The numbering of the works follows the *Old title list*.³⁶¹ The first manuscript is, as in most volumes, a title list of the volume.

1. Title list for volume *ka*

dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams kyi gsung 'bum spo sti dang po'i dkar chag; 8 folios, pp. 1-4.

A. Praises (*bstod pa, bsngags brjod*)

2. *dPal sa skya pa'i bla ma dam pa rnams la bstod pa padma ra ga'i phreng ba*; fol. 1r-5; pp. 5-8; dated: -b-01-1618.

4. *Gong bstod*; fol. 8r; pp. 7.

6. *rNal 'byor dbang phyug la bstod pa 'phags mchog ma*; fols. 10r-11v; pp. 9-10; composed at the age of eighteen, i.e. in 1614.

7. *rNal 'byor dbang phyug la sku'i nam 'gyur drug gi sgo nas bstod pa dngos grub char 'bebs*; fols. 12r-14v; pp. 9-12.

8. *rJe btsun rnal 'byor gyi dbang phyug dpal thugs rje chen po la bstod pa nor bu'i do shal mkhas rnams dga' ba'i mdzes rgyan*; fols. 15r-18v; pp. 11-14; composed at the age of forty, -a-07-1636.

9. *dPal sa skya pa'i bla ma dam rje btsun chen po dang /chos rje khu dbon/ dpal ldan bla ma rnams la bstod pa'i rgya gzhung rnams [sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi] phyogs gcig tu bsgrigs pa bsod rnams rab rgyas*; fols. 19r-23r; pp. 13-16.

12. *Sa skya paṇḍi ta kun dga' rgyal mtshan dpal bzang po la bstod pa dngos grub mchog stsol 'dod don kun 'grub*; fols. 25r-26v; pp. 17-18; composed at the age of fourteen.

26. *rGyal ba rdo rje 'chang sangs rgyas rgyal mtshan la bstod pa snyan ngag kyi 'khor lo ngo mtshar snang ba*; fols. 62r-63v; pp. 35-36; composed on 07-07-1617.

38. *dPal chos kyi rje kun dga'i mtshan can la bstod pa ngo mtshar me tog gi phreng ba*; fols. 88r-90r; pp. 47-50; composed during the first part of 01-1623.

39. *Lo nas spyen snga rin po che'i mdzad pa'i lam 'bras slob bshad rtsod spongs la bsngags pa brjod pa'i rab byed*; fols. 91r-v; pp. 49-50.

³⁶¹ For the *Old title list*, see pp. 91 ff. For a description of the conventions of this catalogue, see pp. 133 ff.

40. *mTshungs med nags dgon pa chen po sbyin pa grags pa la bstod pa rin po che'i mgul rgyan*; fols. 92r-93v; pp. 49-52; composed in 1624, 1636, or 1648.
43. [*Bod yul bstan pa'i mnga' bdag rje btsun sa skya pa yab sras rnams kyi snyan brgyud kyi bstan pa'i srog shing chen po*] *grub pa mchog gi ded dpon chos kyi rje dbang phyug rab brtan la bstod pa lha rdzas me tog gi chun po*; fols. 95r-97r; pp. 51/53; composed in 1625, 1637, or 1649.
44. *Chos kyi rje dpal ldan bla ma dam pa thams cad mkhyen pa ngag dbang chos grags rgyal mtshan dpal bzang po la bstod pa dad gus thugs rje'i char 'bebs [ces bya ba dpal sa skya'i mkhas pas sbyar ba]*; fols. 98r-100v; pp. 53-54; composed in 04-1627.
46. *bDag bstod bskul byed dga' bskyed nyid/ rgyas par phyee ba'i yi ge*; fols. 102r-103v; pp. 55-56.
53. *rGya gar 'phags pa'i yul gyi skyes chen dam pa rgyan drug mchog gnyis la bstod cing gsol ba 'debs pa'i rab tu byed pa sarga bzhi pa*; fols. 114r-116v; pp. 61-62.
54. *rJe btsun rdo rje 'chang chen po kun dga' bzang po la bstod pa dad pa'i snye ma*; fols. 117r-119r; pp. 63-64.
55. *Kun mkhyen bsod nams seng ge la bstod pa dad pa rgya mtsho'i rlabs phreng*; fols. 120r-122r; pp. 63-66.
62. *Slob dpon rin po che padma 'byung gnas la gu ru'i mtshan gyi rnam grangs 'ga' zhig rnam thar³⁶² mdor bsdus dang sbyar nas bstod bar chad kun sel*; fols. 129r-130v; pp. 69-70.
64. *'Phags pa'i gnas brtan chen po bcu drug la mchod cing bstod pa'i rab tu byed pa [byin rlabs char 'bebs]*; fols. 134r-177r; pp. 71-73; composed on 06-05-1629.
70. *'Jam dbyangs la bstod pa byin rlas bskul byed*; fols. 149r-150r; pp. 75-77.
71. *Tshangs pa'i bu mo dbyangs can ma la bstod pa rgyan gyi phreng ba*; fols. 151r-153v; pp. 77-78.
73. *Rig byed lha mo gtso bor gyur pa'i dmar po skor gsum la bstod cing 'phrin las 'chol ba'i tshigs su bcad pa dngos grub char 'bebs don gnyis lhun grub*; fols. 162r-163v; pp. 79-80; composed in 1615, 1627, 1639, or 1651.
74. *Thub bstan lha chen gyi mchod rol la bsngags pa'i tshigs bcad*, fol. 164r-v; pp. 79-80.
86. *Byams pa'i sku 'dra gsung byon ma'i bstod pa*; fol. 172v; p. 84.

³⁶² According to the *dbu med* conventions, the title would read *rnam par*—however, the *dkar chag* and the colophon suggest the reading *rnam thar*, making better sense.

111. *dKar bdud kyi bstod pa dge legs phun tshogs*; fol. 220r-v; pp. 107-108. Xylograph: Patna 1157-5: 1 fol.

113. *dPal chos kyi rgyal po chen po 'phrin las bstan skyong dbang po [ha ra tisma(?) ...(?)] la rab tu bsngags pa 'chi med gser gyi rnga chen*; fols. 123r-126r; pp. 109-112; composed on 28-11-1634.

B. Supplications (*gsol 'debs, brgyud 'debs*)

3. *rJe btsun gong ma lnga la gsol ba 'debs pa'i tshigs su bcad pa yid kyi 'dod 'jo*; fol. 6r-7; pp. 7-8.

5. *Gong ma'i gsol 'debs byin rlabs kun 'jug*; fol. 9r; p. 9.

10. *rJe btsun rin po che'i gsol 'debs skad gnyis dbyar ba ngo mtshar snang ba*; fol. 24; pp. 15.

11. *'Phags pa'i gnas brtan bcu drug la gsol ba 'debs pa bsam pa kun 'grub*; fol. 24r-v; pp. 15-16; composed at the age of fourteen.

13. *Srid pa gsum gyi bla ma dpal sa skya pa chen po 'jam mgon grub pa'i dpa' bo dbang po'i mtshan can la gsol ba 'debs pa yid 'phrog lha'i ljon shing*; fols. 27r-30r; pp. 17-20.

14. *Bla ma la gsol ba 'debs pa dad pa rab g.yo*; fols. 31r-33v; pp. 19-22.

15. *Bla ma la gsol ba 'debs pa'i yig chung byin rlabs myur 'jug*; fols. 34r-35v; pp. 21-22.

16. *mThu stobs kyi dbang phyug dpal sa skya pa chen po grub mchog bsod nams dbang po la gsol ba 'debs pa don gnyis lhun grub*; fols. 36r-37v; pp. 21-24; composed in 1639.

17. *gSol 'deb nyes pa'i mun sel*; fol. 38r-v; pp. 23-24.

18. *sNgags 'chang grags pa blo gros rgyal mtshan dpal bzang po la gsol ba 'debs pa'i tshigs su bcad pa legs pa'i 'byung gnas*; fols. 39r-41r; pp. 23-25.

19. *sNgags 'chang grags pa blo gros la gsol 'debs snying gi thig le*; fols. 42r-43v; pp. 25-26; composed 01-1620.

20. *Bla ma la gsol ba 'debs pa dgos 'dod kun 'byung*; fols. 44r-45v; pp. 25-28; composed in 07-1620.

21. *dPal sa skya pa chen po sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po la gsol ba 'debs pa bsam pa lhun grub*; fols. 46r-48r; pp. 27-28; composed in 1624, 1636, or 1648.

22. *dPal sa skya pa chen po yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros la gsol ba 'debs pa dgos 'dod kun 'byung gi nor bu'i phreng mdzes*; fols. 49r-50v; pp. 29-30; composed on 26-01-1639.

23. *Drin can rtsa ba'i bla ma dam pa rdo rje 'chang chen po sangs rgyas rgyal mtshan la gsol ba 'debs pa smon lam dang bcas pa'i tshigs su bcad pa dgos 'dod bsam 'phel*; fols. 51r-53r; pp. 29-31; composed on 29-01-1616.
24. *'Khor lo'i mgon po rgyal ba mus pa chen po buddha'i mtshan can la gsol ba 'debs pa ngo mtshar utpa la'i phreng ba*; fols. 54r-56r; pp. 31-32; composed on 12-07-1617.
25. *rGyal ba mus pa chen po sangs rgyas rgyal mtshan la gsol ba 'debs pa smon lam dang bcas pa'i tshigs su bcad pa byin rlabs bde chen 'byung ba*; fols. 57r-61v; pp. 33-36; composed on 12-09-1616.
27. *rJe rgyal ba mus pa chen po la gdung dbyangs kyi sgo nas gsol ba 'debs pa bsam don kun 'grub*; fol 64r; pp. 35.
28. *Bla ma mus pa chen po la gsol ba 'debs pa yid kyi 'dod 'jo*, fols. 65r-67r; pp. 37-38; composed in 1621, 1633, 1645, or 1657.
29. *rJe bla ma mus pa chen po la gsol ba 'debs pa'i tshis su bcad pa dad pa'i myu gu*; fols. 68r; pp. 37.
30. *rJe rgyal ba mus pa chen po la gsol ba 'debs pa byin rlabs myur du 'gugs pa'i pho nya*; fols. 69r-71r; pp. 39-40; composed in 10-1635.
32. *Bla ma la brtan bzhuks gsol 'debs smon lam dang bcas pa bsam don kun 'grub*; fols. 75r- 76r; pp. 41-42.
34. *Rang gi rtsa ba'i bla ma rnams la gsol ba 'debs pa 'chi med dbang po'i rnga sgra*; fols. 80r-82r; pp. 43-46.
35. *rTsa ba'i bla ma rnams kyi gsol 'debs bsam pa lhun grub*; fol. 83r; p. 45.
36. *Rang la bka' drin che ba'i bla ma la gsol ba 'debs pa dngos grub mchog stsol*; fols. 84r-85v; pp. 45-48.
37. *Grub thob kyi 'khor los bsgyur ba dpal sa skya pa chen po mthu stobs dbang phyug la gsol ba 'debs pa dngos grub ma lus pa mgugs pa'i lcags kyu*; fols. 86r-87v; pp. 47-48.
41. *rJe nags dgon chen po sbyin pa grags pa['i zhabs] la gsol ba 'debs pa don gnyis lhun grub*; fols. 94r; pp. 51.
42. *[sNyan brgyud gdams pa'i mnga' bdag chen po chos kyi] rje dbang phyug rab brtan la gsol ba 'debs pa byin rlabs myur du 'byung ba'i pho nya*; fol. 94v; p. 52.
45. *Chos kyi rje mkhan chen thams cad mkhyen pa la gsol 'debs dad pa'i me tog*; fol. 101r; p. 55.
47. *brTan bzhuks gsol 'debs don gnyis mthar phyin*; fol. 104r; p. 55.

48. *brTan bzhugs gsol 'debs kyi kha skongs yar ngo'i zla dbang*; fol. 105r; p. 57.
49. *brTan bzhugs [gsol 'debs] bsam pa lhun grub*; fols. 106r; p. 57.
51. *Grub pa'i dbang phyug thang stong rgyal po la gsol ba 'debs pa dgos 'dod kun 'byung*; fol. 109r-v; pp. 57-58; composed in 1615, 1627, 1639, or 1651.
50. *Grub pa'i dbang phyug chen po thang stong rgyal po la gsol ba 'debs pa mi mthun pa'i phyogs las rnam par rgyal ba'i rgyal mtshan mchog gi dgos 'dod 'byung ba'i rin po che'i tog*; fols. 107r-108v; pp. 57-60.
52. *gSol 'debs kyi yi ge yid bzhin nor bu'i phreng mdzes*; fols. 110r-113v; pp. 59-62.
53. *rGya gar 'phags pa'i yul gyi skyes chen dam pa rgyan drug mchog gnyis la bstod cing gsol ba 'debs pa'i rab tu byed pa sarga bzhi pa*; fols. 114r-116v; pp. 61-62.
56. [*Khams gsum gyi bla ma spyen snga rin po che 'jam pa'i dbyangs*] *rje bstun mus chen dkon mchog rgya mtsho la gsol ba 'debs pa don gnyis lhun grub*; fol. 123r; p. 65.
57. *rGyal sras sems dpa' chen po'i gsol 'debs don gnyis lhun grub*; fol. 123r-v; pp. 65-66.
58. *rJe dkon mchog rgya mtsho la gsol ba 'debs pa byin rlabs char 'bebs*; fol. 124r; p. 65.
59. *sKyid grong jo bo rin po che la gsol ba 'debs pa'i tshigs bcad don gnyis lhun grub*; fol. 124r-v; pp. 65-66.
60. *rJe btsun sgrol dkar yid bzhin 'khor lo'i tshe khrid kyi brgyud 'debs kha skongs dang bcas pa*; fols. 125r-126r; pp. 67-68.
61. *'Ba' ra lugs kyi tshe khrid [yab mo'i bla ma'i] kyi brgyud [pa'i gsol] 'debs 'chi bdag 'joms pa'i rdo rje*; fols. 127r-128v; pp. 67-68.
63. *Slob dpon rin po che padma 'byung gnas la thugs rje myur bskul gyi gsol 'debs bsam pa myur 'grub bod khams kun tu bde ba'i dpal ster*; fols. 131r-133r; pp. 69-71, composed on 10-10-1641. See also TBRC W21112.
65. *Lam zab brgyud 'debs bsam pa lhun grub*; fol. 138r; p. 73.
69. *Phur pa'i brgyud 'debs kha skongs*; fol. 143r-v; pp. 73-74.
66. *bDe kye gsang gsum gyi bla ma brgyud pa la nang mchod 'bul ba'i skabs dang brgyud 'debs skabs su nye bar mkho ba'i kha skongs*; fols. 139r-140v; pp. 73-74.
67. *Phar tshad brgyud 'debs kyi kun mkhyen chen po'i rjes su sbyar rgyu'i gsol 'debs kyi tshigs bcad yid kyi 'dod 'jo*; fols. 141r-142r; pp. 75-76.

72. *Gur drag bla ma brgyud pa'i gsol 'debs kha skongs*; fol. 154r; p. 79.
79. *gSol 'debs dgos 'dod kun 'byung*; fol. 170r; p. 83.
81. *gSol 'debs bsam pa lhun grub*; fol. 171r; p. 83.
84. *gSol 'debs re ba kun 'grub*; fol. 172r; p. 83; composed in 1614, 1626, 1638, or 1650.
85. *gSol 'debs byin rlabs yid ches ldan pa*; fol. 172r-v; pp. 83-84.
88. *gSol 'debs yid kyi 'dod 'jo*; fol. 173r; p. 85.
91. *gSol 'debs smon lam dang bcas pa don gnyis lhun grub*; fol. 176r-v; pp. 85-86.
92. *gSol 'debs 'dod pa'i 'bras stsol*; fol. 176v; p. 86.
93. *gSol 'debs smon lam bsam pa lhun grub*; fol. 177r-v; pp. 87-88.
94. *gSol 'debs smon lam dang bcas pa'i rab tu byed pa dgos 'dod kun 'grub*; fol. 178r; p. 87.
97. *gSol 'debs bsam pa myur 'grub*; fol. 183r; p. 89.
99. *gSol 'debs kyi yi ge ci bsam lhun grub*; fol. 183r-v; pp. 98-90.
101. *gSung ngag rin po che'i bla brgyud pa rnam kyis rnam thar mdor bsodus dang sbyar te gsol ba 'debs pa'i tshigs su bcad pa mkhas pa dga' byed*; fols. 185r-190v; pp. 91-94.
102. *dPal dus kyi 'khor lo'i sbyor ba yan lag drug pa'i bla ma brgyud pa rnam la gsol ba 'debs pa lam rims nyams su len tshul smon lam dang bcas pa'i tshigs su bcad pa 'phrin las mkha' khyab*; fols. 191r-194r; pp. 93-96.
103. *gSung ngag rin po che lam 'bras dang bcas pa'i gdams ngag thob pa'i gang zag rnam kyis rang rang rtsa ba'i bla ma la gsol ba 'debs pa smon lam dang bcas pa'i tshis su bcad pa dgos 'dod kun 'byung*; fols. 195r-199v; pp. 95-98.
104. *Gur gyi mgon po'i chos skor gyi bla ma brgyud pa'i gsol 'debs bsam don kun 'grub*; fols. 200r-202r; pp. 97-99. Xylograph: Patna 1504-2: 2 fols. (Sa-skya xyl.?)
105. *dPal rdo rje nag po chen po gur gyi mgon po'i chos skor yongs rdzogs kyi bla ma brgyud pa'i gsol 'debs bar chad kun sel*; fols. 203r-204r; pp. 99-100.
106. *dPal rdo rje nag po chen po gur gyi mgon po'i chos bskor yongs rdzogs kyi bla ma brgyud pa'i gsol 'debs bar chad kun sel*; fols. 205r-207v; pp. 101-102.
107. *dPal rdo rje nag po chen po'i brgyud pa'i gsol 'debs phyi nang gsang ba'i lam gyi rims pa'i smon lam dang bcas pa*; fols. 208r-211r; pp. 101-104.

108. *dPal mgon gdong bzhi pa'i gsang bsgrub kyi brgyud pa'i gsol 'debs*; fols. 212r-214r; pp. 103-106.

109. *'Khor lo bde mchog gi bla ma brgyud pa la gsol ba 'debs pa byin rlabs dngos grub char 'bebs*; fols. 215r-216r; pp. 105-106.

110. *bDe mchog mkha' 'gro rgya mtsho'i chos skor gyi dbang gi bla ma brgyud pa la gsol ba 'debs pa byin rlabs kyi rgya mtsho*; fols. 217r-219r; pp. 107-108.

176. *dByangs can bsod nams rgyal mo sku tshe ring du 'tsho phyir gyi gsol 'debs bsgrub sde nam mkha' mdzod du btsugs pa*; fols. 328v-329r; pp. 162-163.

C. Prayer of aspiration (*smon lam*)

23. *Drin can rtsa ba'i bla ma dam pa rdo rje 'chang chen po sangs rgyas rgyal mtshan la gsol ba 'debs pa smon lam dang bcas pa'i tshigs su bcad pa dgos 'dod bsam 'phel*; fols. 51r-53r; pp. 29-31; composed on 29-01-1616.

25. *rGyal ba mus pa chen po sangs rgyas rgyal mtshan la gsol ba 'debs pa smon lam dang bcas pa'i tshigs su bcad pa byin rlabs bde chen 'byung ba*; fols. 57r-61v; pp. 33-36; composed on 12-09-1616.

32. *Bla ma la brtan bzhugs gsol 'debs smon lam dang bcas pa bsam don kun 'grub*; fols. 75r-76r; pp. 41-42.

82. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fol. 171r; p. 83.

83. *sMon lam thar pa'i sgo 'byed*; fol. 171r-v; pp. 83-84.

90. *sMon lam bsam pa kun 'grub*; fol. 175r; p. 85.

91. *gSol 'debs smon lam dang bcas pa don gnyis lhun grub*; fol. 176r-v; pp. 85-86.

93. *gSol 'debs smon lam bsam pa lhun grub*; fol. 177r-v; pp. 87-88.

94. *gSol 'debs smon lam dang bcas pa'i rab tu byed pa dgos 'dod kun 'grub*; fol. 178r; p. 87.

95. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fols. 179r-180v; pp. 87-88; composed in a bird year.

96. [*mKhon rigs shākya'i btsun pa ngag dbang kun dga'i ming can gyi*] *rang la bka' drin can a ma lags gshegs rjes cher gtad brtsams pa'i smon lam 'gro ba'i bsod nams ma*; fols. 181r-182v; pp. 89-90.

98. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fol. 183r; p. 98.

100. *sMon lam re ba kun 'grub*; fol. 184r; p. 89.

102. *dPal dus kyi 'khor lo'i sbyor ba yan lag drug pa'i bla ma brgyud pa rnams la gsol ba 'debs pa lam rims nyams su len tshul smon lam dang bcas pa'i tshigs su bcad pa 'phrin las mkha' khyab*; fols. 191r-194r; pp. 93-96.

103. *gSung ngag rin po che lam 'bras dang bcas pa'i gdams ngag thob pa'i gang zag rnams kyi rang rang rtsa ba'i bla ma la gsol ba 'debs pa smon lam dang bcas pa'i tshis su bcad pa dgos 'dod kun 'byung*; fols. 195r-199v; pp. 95-98.

107. *dPal rdo rje nag po chen po'i brgyud pa'i gsol 'debs phyi nang gsang ba'i lam gyi rims pa'i smon lam dang bcas pa*; fols. 208r-211r; pp. 101-104.

D. Spiritual songs (*gsung mgur, nyams dbyangs*)

A number of spiritual songs of the "*nyams dbyangs*"-type is also contained in section E. Instructions. I have documented them below in section E, since the compilers of the collected writings incorporated them within that section.

Apart from one miscellaneous work, namely

31. *Bla ma rgyang 'bod kyi tshigs su bcad pa snying gi gdung dbyangs*; fols. 72r-74v; pp. 39-42;

volume *ka* also contains a special section (fols. 227r-274v; fols. 295r-301v; pp. 145-150) of miscellaneous spiritual songs, bearing its own title: *dPal sa skya pa shākya'i dge bsnyen paṇḍi ta theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang lo so gsum yan gyi nyams dbyangs kyi bskor sogs thor bu 'ga' zhig phyogs gcig tu bsgrigs pa*. The title list for this volume lists this collection as "*gSung mgur gyi skor*."

The section comprises forty-five works that were—according to the title page—composed until Ames-zhabs' thirty-third year, i.e. until about 1629. The works are numbered 114-153.

114. *Legs par bshad pa yid kyi gdung sel*; fols. 227v-230r; pp. 111-114.

115. *Nyams dbyangs mthong ba don ldan*; fols. 230r-232r; pp. 113-114.

116. *Nyams dbyangs bdag tu 'dzin pa'i mdud pa 'grol ba'i yan lag*; fols. 232r-233v; pp. 113-116.

117. *Zhal gdams yin bris bdud rtsis thigs pa*; fols. 233v-234v; pp. 115-116.

118. *rJes spyod nyams len gong 'phel gi yi ge*; fols. 234v-235r; pp. 115-116.

119. *gSung ngag lam 'bras la thos bsam byed dus kyi rmi lam yi ger bris pa dad pa'i gsal 'debs*; fol. 235r-v; pp. 115-116.

120. *Nyams dbyangs ngan pa'i spyod pa la khrel ba'i gtam*; fols. 235v-236v; pp. 115-116.

121. *'Khor lo bde mchog nag po pa'i bsnyen pa byas dus kyi nyams dbyangs nyams rtags bskyed pa'i sa bon*; fols. 236v-237v; pp. 116-118.

122. *Rang la rang gi gros 'debs kyi yi ge rang skyon sel ba'i sman mchog*; fols. 238r-239r; pp. 117-118.
123. *Nyams dbyangs yon tan rin po che'i 'byung gnas*; fols. 239r-240v; pp. 117-118; composed on 21-01-1616.
124. *Nyams dbyangs bar chad kun sel*; fols. 240v-241v; pp. 118-119.
125. *Nyams dbyangs phun tshogs rab rgyas*; fols. 241v-243r; pp. 119-120.
126. *Nyams mgur snyigs ma'i gtam*; fols. 243r-244v; pp. 119-120.
127. *Bla ma rgyang 'bod kyi tshigs su bcad pa rang gi dpyod tshul la yid 'byung ba'i tshigs bcad [lhan cig tu bsdebs pa]*; fols. 244v-245r; pp. 120-121.
128. *bDag bstod bskul byed rab dga'*; fol. 245r-v; pp. 121-122.
129. *Nyams shar yi ger bris pa blo ldan dga' bskyed*; fols. 245v-246v; pp. 121-122.
130. *Nyams dbyangs ngan pa spyod pa'i zug rngu se byed*; fols. 246v-248r; pp. 121-122.
131. *Nyams dbyangs tshe 'di'i zhen pa sel byed*; fols. 248r-249r; pp. 121-123.
132. *Nyams dbyangs gdan sa ma*; fol. 249r-v; pp. 123-124.
133. *rJe mus chen la zhu yig phul ba'i rten gyi na bza' la phul ba'i yi ge*; fols. 249v-250r; pp. 123-124.³⁶³
134. *Sems skyo ba'i ngang nas ro 'dzin bsgyur ba 'ga' zhig phyogs gcig tu sdebs pas legs bshad yid 'byung bskyed byed*; fols. 250v-251v; pp. 123-124.
135. *Nyams dbyangs gsang ba'i yi ge*; fols. 251v-253r; pp. 123-125.
136. *Nyams dbyangs ang bzhi ma*; fols. 253v-254r; pp. 125-126.
137. *gDod ma'i bla ma la gsol 'debs kyi yi ge dad pa'i me tog*; fol. 254r-v; pp. 125-126.
138. *Nyams dbyangs snying gi mun sel*; fols. 254v-256v; pp. 125-126.
139. *Nyams dbyangs ngan pa'i spyod pas zug rngu bskyed pa'i 'bras bu*; fols. 256v-257v; pp. 126-128.
140. *Nyams dbyangs yid bde'i myu gu*; fol. 257v; p. 128.

³⁶³ This work, however, does not belong into the context of spiritual songs.

141. *Ngan pa'i bsam sbyor la khrel ba'i gtam*; fols. 257v-258v; pp. 127-128.
142. *Nyams dbyangs gong ma'i zhu 'phrin*; fols. 258v-259r; pp. 127-128.
143. *Rang la smras pa'i nyams dbyangs*; fols. 259r-260r; pp. 127-128.
144. *Nyams dbyangs 'dir snang zhen pa gcod pa'i ral gri*; fol. 260r-v; pp. 127-128.
145. *Dus ngan snyigs ma'i snang tshul la skyo ba'i gtam*; fols. 260v- 263v; pp. 128-130.
- 146/147. *Nyams dbyangs dkon mchog thugs rje nyid/ nye bar bskul ba'i yi ge*; fols. 263v-264v; pp. 129-130; composed on 28-06-1617.
148. *sNying gtam bzod pa gong 'phel*; fols. 264v-265v; pp. 130-132.
149. *Nyams shar yi ger bris pa dge legs 'byung gnas*; fols. 266r-267r; pp. 131-132.
150. [*dPal sa skya pa ngag dbang kun dga' bsod nams kyi*] *sngar byung gi tshul rnams smras pa yid kyi shing rta*; fols. 267r-270v; pp. 131-134.
151. *rTsa ba'i bla ma rnam gsum la gdung dbyangs kyi sgo nas gsol ba 'debs pa don gnyis lhun grub*; fols. 270v-271v; pp. 133-134.
152. *Nyams dbyangs bdud rtsi'i thigs phreng yid bde'i dpal ster*; fols. 271v-273v; pp. 133-136.
153. *'Bras rtsis kyi gsal byed*; fols. 273v-274v; pp. 135-136.
159. *Legs bshad snyan pa'i sgra dbyangs*; fols. 295r-296r; pp. 145-146.
160. *sByor drug bsgom dus kyi nyams dbyangs rang sems bde stong gi myu gu*; fols. 297r-298v; pp. 147-148.
161. *sByor drug bsgom dus kyi nyams dbyangs rang sems bde stong gi rang gzugs*; fols. 299r-300v; pp. 147-148.
162. *Nyams dbyangs rang la gros 'debs*; fol. 301r-v; pp. 149-150.

E. Instructions (*zhal gdams, zhu yig, springs yig, gsung shog, bka' shog, bka' yig, gdams pa, nyams dbyangs, gtam*).

One instruction is found in the midst of other works:

80. *dGes bzhin gnang ba'i zhal gdams dgos 'dod kun 'grub las zur du skol ba*; fol. 170r-v; pp. 83-84.

The present volume also contains another section with instructions bearing the following title:

dPal sa skya pa shākya'i dge bsn̄yen paṇḍita theg pa mchog gi rnam 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang lo so gsum yan gyi 'phrin yig dang gdams pa'i bskor sogs thor bu 'ga' zhig phyogs gcig tu bsgrigs pa.

The tile list of this volume lists this section as:

Zhal gdams dang gsung shog gi skor la mkhan chen thams cad mkhyen pa ngag dbang chos grags la phul ba'i zhu yig.

This section comprises most of the works from fol. 302v down to the end of the volume. Note that I have incorporated here some spiritual songs of the *nyams dbyangs*-type, which are usually grouped in section D. **Spiritual songs.**

163. *mKhan chen thams cad mkhyen pa ngag dbang chos grags la phul ba'i zhu yig*; fols. 302v-303v; pp. 149-150; composed during the second part of 09-1615 or 1627.

164. *mKhan chen thams cad mkhyen pa ngag dbang chos grags la phul ba'i zhu yig*; fols. 303v-305r; pp. 149-151; composed during the second part of 03-1627.

165. *sKyes bu blo ldan nams la springs yig*; fols. 305r-307r; pp. 151-152.

173. *Karma phun tshogs nam rgyal la gnang ba'i gsung shog*; fols. 325v-326v; pp. 161-162; composed during 07-1617.

174. *bSam rcer gnang ba'i gsung shog yin*; fols. 326v-327v; pp. 161-162.

175. *dPon sa bkra shis tshe ring bsod nams rgyal mo la springs yig*; fols. 327v-328v; pp. 161-162.

177. *Yar rgyab dpon chen la gnang ba'i bka' shog*; fol. 329r-v; pp. 163-164.

179. *Be re rgyal po la gnang ba'i bka' shog*; fols. 333v-336v; pp. 165-166; composed on 13-10-1627.

180. *Khams phyogs kyi sa skya pa'i dgon chen sa dkar 'dab 'dob sogs la bla ma gnang dus kyi yi ge*; fols. 335v-340r; pp. 166-168; composed on 13-10-1627.

181. *Zha lu ri phug spyi sar gnang ba'i bka' shog*; fol. 340r-v; pp. 167-168.

182. *bKra shis rab bstan par gnang ba'i bka' shog*; fols. 340v; pp. 168.

183. *bDag chen shar pa shes rab 'byung gnas la gdams pa'i yi ge*; fols. 340v-341r; pp. 168-169.

184. *Thub bstan gdan sa pa chos rnam rgyal la gnang ba'i bka' shog*; fols. 341r-343r; pp. 169-170.

185. *Mang thos klu grub rgya mtsho'i sku skyes la gnang ba'i bka' shog*; fols. 343r-344r; pp. 169-170.

186. *Chos las pa rin chen rgyal mtshan la bkur ba'i yi ge*; fol. 344r-v; pp. 169-170.
187. *gDan sa chen po dpal ldan sa skya'i chos las pa dge ba'i bshes gnyen rin chen rgyal mtshan la smras pa'i yi ge sems kyi zug rngu sel ba'i sman mchog*; fols. 344v-346v; pp. 170-172.
188. *bShes gnyen grogs mchog dam pa la smras pa'i nyams dbyangs skyo ba'i myu gu*; fols. 346v-347v; pp. 171-172; composed on 02-12-1616.
189. *Yi ge pa a nanda la gnang ba'i bka' tho*; fols. 347v-348r; pp. 171-172.
190. *Chos las ratna dhwa dza dang rab 'byams smra ba kun dga' bsam 'grub gnyis la thun mong du springs yig*; fols. 347r-349r; pp. 171-174.
191. *Chos las pa ratna dhwa dza dang rab 'byams smra ba kun dga' bsam 'grub gnyis la thun mong du springs yig*; fols. 349r-351r; pp. 173-174.
192. *Thub bstan lha chen gyi mkhan chen rin chen rgyal mtshan la gdams yig yid bde'i dpal ster*; fol. 351r-v; pp. 173-174.
193. *Legs bshad skal bzang dpyod ldan yid kyi shing rta*; fols. 352r-353v; pp. 173-176.
194. *Mi dbang karma 'jigs bral rdo rje la gdams pa'i yi ge*; fols. 353v-354v; pp. 175-176.
195. *sPrul sku rnam rgyal rig pa la/ legs par smras pa'i nyams dbyangs*; fols. 354v-355v; pp. 175-176.
196. *Rā dzā ltar dangs bzhin me long ngos/ shar bas 'char po'i yid la spro bskyed ltar/ tshul 'di gzhan la gdams mod smras pos kyang / phyis 'byung yid bde 'byung phyir ngo mtshar chos*; fols. 355v-357r; pp. 175-177.
197. *Nyams dbyangs yid bde'i dpal ster*; fols. 357v-358v; pp. 177-178.
198. *rNam dkar gyi las la spro ba bskyed pa'i gtam dga' bde'i dpal ster*; fols. 358v-360v; pp. 177-178.
200. *Rab 'byams pa kun bsam la smras pa'i nyams dbyangs*; fols. 361r-362v; pp. 179-180.
201. *Rab 'byams pa bsod nams blo gros la bkur ba'i 'pho ba'i yi ge yod*; fols. 362v-363r; pp. 179-180.
202. *Rang dang nye gnas grwa pa rnam la nyi thung smras pa'i gdams pa*; fols. 363r-364r; pp. 179-180.
203. *Rang gi slob bu chags can 'ga' la smras pa'i yi ge*; fols. 364r-v; pp. 179-180.
204. *Nyams dbyangs blo bde'i myu gu*; fols. 364v-365v; pp. 180-182.

205. *Grogs mchog bshes gnyen rnams gnyis la/ smras pa'i gsang ba'i nyams dbyangs*; fols. 365v-367r; pp. 181-182.
206. *Grogs mchog smra ba dge 'dun 'od zer la gdams pa'i yi ge*; fols. 367r-368r; pp. 181-182.
207. *grogs mchog dam pa rab 'byams smra ba la gdams pa'i yi ge mthong ba rab dga'*; fols. 368r-369r; pp. 181-183.
208. *bKa' bcud pa 'od zer gyi mtha' can la smras pa'i legs bshad dpyod ldan legs par byed pa'i sa bon*; fols. 369r-370r; pp. 183-184.
209. *Ki ra na'i mtha' can la sems brtse ba'i lakṣma ṇi libta*; fols. 370r-371v; pp. 183-184.
210. *Rab 'byams smra ba ki ra na'i mtha' can la gnang ba'i bka' shog*; fols. 371v-372v; pp. 183-184.
211. *Legs bshad mthong ba bde bskyed*; fols. 372v-374v; pp. 184-186.
212. *Grogs mchog rab 'byams smra ba bsod nams 'od zer la smras pa'i yi ge nyams dga' blo bde*; fols. 374v-376v; pp. 185-186.
213. *Rang dang nyer gnas dam tshig can gyi slob bu la smras pa'i nyams dbyangs bsam pa lhun grub*; fols. 376v-378r; pp. 186-188.
214. *mChog dman gyi grogs la blang dor bya tshul gyi nyams dbyangs gtan du bde ba'i sa bon*; fols. 378r-379v; pp. 187-188.
215. *Ya rab rnams kyi rje su 'brang ba'i gam yid 'ongs lang tsho gzhon nu'i bzhin ras dpyod ldan yid 'phrog*; fols. 379v-381r; pp. 187-189.
216. *Zhal gdams nye lam rab bsngags [nyams dbyangs yid bde'i myu gu]*; fols. 381v-382v; pp. 189-190.
217. *Nyams dbyangs yid bde'i myu gu*; fols. 382v-383v; pp. 189-190.
218. *Zhal gdams yid kyi 'dod 'jo*; fols. 383v-384r; pp. 189-190.
219. *Legs bshad skal bzang dpyod ldan yid kyi shing rta*; fols. 384v-386v; pp. (190)-192.
220. *Zhal gdams don gnyis lhun grub*; fols. 386v-387r; pp. 191-192.
221. *Dad ldan ma ti bha dra la gdams pa'i legs bshad*; fols. 387r-388r; pp. 191-192.
222. *Dad ldan gyi grwa pa 'phrin las rin chen dang chos grags grogs mched la gdams pa'i yi ge*; fol. 388r-v; pp. 191-192.

223. *bKlags pa tsam gyi skye med don/ rtogs byed legs bshad 'di na yod*; fols. 388v-389r; pp. 192-193.
224. *Byams pa bzang po la smras pa'i nyams dbyangs mthong ba dga' bskyed*; fols. 389r-390r; pp. 193-194.
225. *gDams pa bskul byed re skongs*; fols. 391v-392r; pp. 193-194.
227. *Drung kun dga' mi pham chos kyid dbang phyug rdo rje bdud 'joms pa'i phyag tu phul ba'i yi ge*; fol. 396r-v; pp. 195-196.
228. *Rab 'byams smra ba bsam gtan rgya mtsho la gdams pa don gnyis lhun grub*; fols. 397r-398v; pp. 197-198.
229. *Phur pa bla ma bkra shis chos 'phel la gnang ba'i bka' shog*; fol. 399r-v; pp. 197-198.
230. *Yul mo sprul sku la gnang ba'i bka' shog*; fol. 400r; p. 197.
231. *Sa yam ya ru(?) tshes brtan rdo rje la gnang ba'i bka' shog*; fol. 401r-v; pp. 199-200.
232. *gDan sa chen po'i ur rtse gsar rnying gi rgya phigs spos skabs shing rnams mkhar rnga nas drangs dus bka' shog gnang ba*; fol. 402r; p. 199; composed during the first part of 07-1637.
233. *sGo rum bse mgon drung du rngag gtor gtsugs pa'i mda' dar gyi kha yig*; fol. 403r-v; pp. 199-200.
234. *sGo rum du rten gtor btsugs pa'i snyan dar kha yig*; fol. 404r; p. 199.
- F. Miscellaneous**
33. *rJe bla ma mus pa chen po'i gsung gi bdud rtsis zags ma dad pa'i dpal ster*; fols. 77r-79v; pp. 43-44.
66. *bDe kye gsang gsum gyi bla ma brgyud pa la nang mchod 'bul ba'i skabs dang brgyud 'debs skabs su nye bar mkho ba'i kha skongs*; fols. 139r-140v; pp. 73-74.
68. *Rigs 'dzin bskul gyi kha skongs*; fols. 143r; pp. 73.
- 75a. *Thub bstan lha chen du bla bre phul ba'i yi ge*; fol. 165r; p. 81.
- 75b. *Thub bstan lha chen du rnga bo che phul ba'i yi ge*; fol. 165r-v; pp. 81-82.
76. *lHa sa'i jo bo rin po che la snyan zhal mdzes byed phul ba'i kha yig*; fols. 166r-167v; pp. 81-82.
77. *Yin thang la na bza' phul ba'i kha yig*; fol. 168r; p. 81.

78. *rJe btsun rin po che'i sku 'dra mdze thod ma'i drung du phul ba'i mchos rdzas kyi kha yig*; fol. 169r-v; pp. 83-84.
82. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fol. 171r; p. 83.
87. *Bla ma dam pa'i sku 'dra phyag nas ma la snyan dar phul ba'i kha yig*; fol. 172v; p. 84.
89. *bShags pa'i tshigs bcad sgrib pa kun sel*; fol. 174r-v; pp. 85-86; composed in a bird year.
95. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fols. 179r-180v; pp. 87-88; composed in a bird year.
98. *bShags pa dang smon lam gyi tshigs su bcad pa re ba kun 'grub*; fol. 183r; p. 98.
112. *Rang gzhan gyi don du bris pa'i mchod brjod kyi yi ge blo gsal tshim byed*; fols. 221r-222v; pp. 109-110.
133. *rJe mus chen la zhu yig phul ba'i rten gyi na bza' la phul ba'i yi ge*; fols. 249v-250r; pp. 123-124.
154. *Rang lo gnyer gsum lon skabs nyin zhag phrugs re'i dge sbyor nyams len gyi rims pa rnams dang 'phral gyi kun spyod rnams chos dang mthun par spyod pa'i tshul sogs dran gso gsal 'debs kyi yi ge*; fols. 274v-283v; pp. 135-140.
155. *dGos byed khyad par can gyi tshe/ med thabs med pa'i yi ge*; fols. 283v-284v; pp. 139-140.
156. [*dPal sa skya pa shākya'i dge bsnyen theg pa mchog rnal 'byor pa ngag dbang kun dga'i ming cang gyi*] *rang lo nyer lnga len skabs nyin zhag phrugs re'i dge sbyor nyams len gyi rims pa rnams dang 'phral gyi kun spyod rnams chos dang mthun par spyod pa'i tshul dran gso gsal 'debs kyi yi ge*; fols. 284v-289r; pp. 139-143.
157. *rJe mus chen gyi dngul sku khyad par can gyi gzungs bzhugs kyi tho*; fols. 289r-292r; pp. 143-144; composed during 05-1622.
158. *Shab sgo lnga'i yul ljong khyad par can dge sdings rin po chos rdzong khams gsum zil gnon gyi mgon khang srid gsum rnams rgyal bzhengs dus bka' bsgo 'phrin bcol mdzad pa'i yi ge*; fols. 292r-294v; pp. 143-146.
166. *dPal ldan sa skya'i chos grwa che/ rgyas byed legs bshad 'di na dge*; fols. 307r-309v; pp. 151-154.
167. *Thub bstan lha chen gyi cho 'phrul zla ba'i smon lam chen mo'i skabs su smras pa'i legs bshad*; fols. 309v-310r; pp. 153-154.
168. *Gling dga' bde ba can gyi chos grwa chen po'i bca' yig*; fols. 310r-316r; pp. 153-156.

169. *Nyams dbyangs tshigs su bcad pa mi dbang chos rgyal chen po mnyam par byed pa'i mchod rdzas*; fols. 316r-317v; pp. 155-158.
170. *Mi dbang bsod nams mthu stobs dbang po sde'i phyag tu phul ba'i yi ge yod*; fols. 317v-318r; pp. 157-158. *TBRC W27141*.
171. *Mi dbang mthu stobs dbang po la phul ba'i yi ge*; fol. 318v; p. 158. *TBRC W27142*.
172. *dPal yang dag gi sgrub mchod kyi phyag len gyi rim pa'i tho yig mi dbang sa skyong dges pa'i mchod rdzas*; fols. 318v-325v; pp. 159-162.
178. *gDong dga' pa'i dris lan dpyod ldan dges pa'i me tog*; fols. 329v-333v; pp. 163-166.
199. *Lam 'jug bzang ngan gyi dris lan phan bde'i kun khyab*; fols. 360v-361r; pp. 178-179.
226. *bTsun rin chen grags pa rgyal mtshan gyi sku brtan la gzungs bzhugs kyi dkar chag dngos grub kun 'byung*; fols. 391r-395r; pp. 193-196.
235. *Rang dang nye gnas rab 'byams smra ba dge slong rdo rje 'dzin pa punya ming can gyi don du rnam dkar gyi dge ba bsgrub tshul gyi yi ge rnams*; fols. 405r-409v; pp. 201-204.; composed during the first part of 01-1649.

Collected Writings of Ngag-dbang-kun-dga' -bsod-nams

Vol. 2 (*kha*)

Catalogue no. (Beijing): 003221

1. Title list (*dkar chag*)

2 fols.; pp. 1-2

2. Record of teachings of bSod-nams-dbang-po

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams la dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed las rje btsun grub pa'i 'khor lo bsgyur ba dpal ldan sa skya pa chen po 'jam mgon bsod nams dbang po'i zhal snga nas kyi rjes su bzung ba'i sarka*³⁶⁴

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [first] section [of the teachings received] of the one who has been directly accepted by the venerable *siddha cakravartin*, the glorious great Sa-skyapa 'Jam-mgon bSod-nams-dbang-po

³⁶⁴ Colophon: *skabs te dang po'o*.

32 fols.; pp. 1-18; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ ... / chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba/ rje bisun bla ma bka'i drin can rnams kyi zhabs la gus pas phyag 'tshal zhing skyabs su mchi'o//*

Remarks

For a colophon, see *kha* 12.

3. Records of teachings of Grags-pa-blo-gros

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed las yab rje sbas pa'i sangs rgyas sngags 'chang mtshungs med grags pa blo gros kyis rjes su bzung ba'i tshul gyi sarka*³⁶⁵

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [second] section [of the teachings received] of the one who has been directly accepted by the lord, the concealed Buddha [and] tantric adept, the matchless Grags-pa-blo-gros

25 fols. (33r-57r); pp. 17-30; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ ... / 'gro ba'i mgon po dpal ldan bla ma dam pa bsod nams rgyal mtshan dpal bzang po'i sprul sku sngags 'chang bla ma sems dpa' chen po'i zhabs la mgos phyag 'tshal lo//*

Remarks

For a colophon, see *kha* 12.

4. Record of teachings of Mus-chen Sangs-rgyas-rgyal-mtshan

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan gyi rjes su bzung ba'i tshul gyi sarka*³⁶⁶

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [third] section [of the teachings received] of the one who has been directly accepted by the all-pervading lord of the maṇḍala, the victorious Mus-pa-chen-po vajradhara Sangs-rgyas-rgyal-mtshan

70 fols. (58r-127r); pp. 29-66; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ ... / lha dang bcas pa'i 'gro ba'i mgon skyabs dam pa rgyal ba rdo rje 'chang chen po sangs rgyas zhabs la bdag lus ngag yid gsum gus pas 'dud par bgyi'i/ 'khor 'das brtan g.yo'i bdag po rdo rje 'chang//*

³⁶⁵ Colophon: *rjes su bzung ba'i skabs te gnyis pa'o.*

³⁶⁶ Colophon: *rjes su bzung ba'i skabs ste(!) gsum pa'o.*

Remarks

For a colophon, see *kha* 12.

5. Record of teachings of Nam-mkha'-dpal-bzang

Title according to the colophon: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las 'dren mchog nam mkha' dpal bzang pa'i zhal snga nas rjes su bzung ba'i tshul gyi sarka*³⁶⁷

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [fourth] section [of the teachings received] of the one who has been directly accepted by the supreme guide [Brang-ti Paṅ-chen] Nam-mkha'-dpal-bzang

5 fols. (128r-132v); pp. 65-68; ca. 36.5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / mkhyen rab kyi dbang phyug nam mkha' dpal bzang la phyag 'tshal lo// gangs can ljong 'dir kun mkhyen gnyis pa ltar// rab grags rgyal ba'i lung bstan e wam pa//*

Remarks

For a colophon, see *kha* 12.

6. Record of teachings of 'Jam-pa'i-dbyangs Kun-dga'-bsod-nams-lhun-grub

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las 'jam pa'i dbyangs kun dga' bsod nams lhun grub kyi*³⁶⁸ *rjes su bzung ba'i tshul gyi sarka*³⁶⁹

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [fifth] section [of the teachings received] of the one who has been directly accepted by 'Jam-pa'i-dbyangs Kun-dga'-bsod-nams-lhun-grub

7 fols. (133r-139r); pp. 67-71; ca. 36.5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / dpal mgon po 'jam pa'i dbyangs sa skya pa 'jig rten dbang phyug kun dga' bsod nams lhun grub la phyag 'tshal lo// kun dga'i gzur sku 'gro ba'i bsod nams su lhun gyi grub pa bkra shis grags pa'i gter/*

Remarks

For a colophon, see *kha* 12.

³⁶⁷ Colophon: *rjes su bzung ba'i skabs te bzhi pa'o.*

³⁶⁸ Colophon: *kyis zhal snga nas.*

³⁶⁹ Colophon: *rje su bzung ba'i skabs te lnga pa'o.*

7. Record of teachings of Lu-phu-ba 'Bum-chen Kun-dga'-dpal-'byor

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las chos kyi rje lu phu ba 'bum chen kun dga' dpal 'byor gyi zhal snga nas rjes su bzung ba'i tshul gyi sarka*³⁷⁰

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [sixth] section [of the teachings received] of the one who has been directly accepted by Lu-phu-ba 'Bum-chen Kun-dga'-dpal-'byor

9 fols. (140r-148r); pp. 71-76; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / chos kyi rje kun dga'i mtshan can zhabs la 'dud do// dpal dge legs su gyur cig // dge ba'i bshes gnyen la rab tu bsngags so// kun nas dga' ba'i mkhyen pa'i dkyil 'khor rgyas// dpal ldan 'chang rtsod rtsoms pa'i bsil zer gyis// skal bzang thar pa'i dpal 'byor la 'god pa'i//*

Remarks

For a colophon, see *kha* 12.

8. Record of teachings of Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las chos kyi rje nags dgon sdom brtson dam pa sbyin pa grags pa'i rjes su bzung ba'i tshul gyi sarka*³⁷¹

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [seventh] section [of the teachings received] of the one who has been directly accepted by the Dharma lord Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa

13 fols (149r-161v); pp. 75-82; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / dpal 'khor lo'i mgon po sbyin pa grags pa zhes bya ba'i bslab gsum khrims kyi mdzes pa de la bdag 'dud do// sha chang spangs sogs tshul khrims rnam dag cing // bdag pas gzhan gces 'byongs pa'i sems dpa' che//*

Remarks

For a colophon, see *kha* 12.

9. Record of teachings of dBang-phyug-rab-brtan

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las chos kyi rje nyams dang rtogs pa'i mnga' bdag rje btsun dbang phyug rab brtan gyi rjes su bzung ba'i tshul gyi sarka*³⁷²

³⁷⁰ Colophon: *rjes su bzung ba'i skabs te drug pa'o.*

³⁷¹ Colophon: *rjes su bzung ba'i skabs te bdun pa'o.*

³⁷² Colophon: *rjes su bzung ba'i skabs te brgyad pa'o.*

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [eighth] section [of the teachings received] of the one who has been directly accepted by the Dharma lord [and] master of experience and understanding, the venerable dBang-phyug-rab-brtan

32 fols. (162r-193r); pp. 81-98; ca. 36,5x6 cm; fol. 1v 5 lines, 2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ ... / dpal mchog dang po'i sangs rgyas dang gnyis su med pa'i rdo rje slob dpon dbang phyug rab brtan la gus pas phyag bgyi'o// mtshungs med sa skya'i rje btsun mchog rnams kyis// snyan brgyud gdams pa rgya mtsho'i mnga' bdag mchog//*

Remarks

For a colophon, see *kha* 12.

10. Record of teachings of 'Jam-pa'i-dbyangs Ngag-dbang-chos-kyi-grags-pa

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las mkhan chen 'jam pa'i dbyangs ngag dbang chos kyi grags pa'i zhal snga nas kyi rjes su bzung ba'i sarka*³⁷³

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [ninth] section [of the teachings received] of the one who has been directly accepted by the great scholar 'Jam-pa'i-dbyangs Ngag-dbang-chos-kyi-grags-pa

81 fols. (194r-276r); pp. 97-140; ca. 36,5x6 cm; fol. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ ... / thams cad rnam par mkhyen pa'i 'jig rten gyi mig rje btsun mkhan chen rin po che ngag dbang chos grags zhabs kyi padmo'i drung du rab tu 'dud do// mdo rgyud man ngag rig gnas gis bsdu pa'i// shes bya ma lus gzigs pa'i thams cad mkhyen//*

Remarks

For a colophon, see *kha* 12.

11. Record of teachings of 'Jam-pa'i-dbyangs Grub-mchog mThu-stobs-dbang-phyug

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las dpal sa skya pa rigs ldan 'jam pa'i dbyangs grub mchog mthu stobs dbang phyug sku mched kyi rjes su bzung ba'i tshul gyi sarka*³⁷⁴

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [tenth] section [of the teachings received] of the one who has been directly accepted by the glorious Sa-skyapa, who is endowed with the family, 'Jam-pa'i-dbyangs Grub-mchog mThu-stobs-dbang-phyug

³⁷³ Colophon: *rjes su bzung ba'i skabs te dgu pa'o.*

³⁷⁴ Colophon: *rjes su bzung ba'i skabs te bcu pa'o.*

17 fols. (277r-292r); pp. 139-148; ca. 36,5x6 cm; fol. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / dpal ldan sa skya pa mthu stobs dbang phyug grub pa'i gtsug rgyan de la phyag 'tshal lo// bstan pa'i rtsa lag sngags 'chang chos rje yis/ thugs kyi sras mchog grags pa'i zla dbang de'i 'phrin las yar ngo'i cha shas ltar gsal ba'i/*

Remarks

For a colophon, see *kha* 12.

12. Record of teachings of sPyan-snga Chos-kyi-spyan-ldan

Title: *Chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba las sprul pa'i sku spyan snga chos kyi spyan ldan gyi rjes su bzung ba'i tshul gyi sarka*

Explaining correctly how the excellent teachings were received from the Dharma lords, the glorious excellent gurus: The sun that clarifies all profound and vast teachings; [eleventh] section [of the teachings received] of the one who has been directly accepted by the tulku sPyan-snga Chos-kyi-spyan-ldan [Kun-dga-don-grub]

80 fols. (293r-372); pp. 147-188; ca. 36,5x6 cm; fol. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ ... / dpal lo dgon pa'i spyan snga rin po che sprul sku kun dga'i mtshan can chos rje'i zhabs la 'dud do// chos tshul mi 'dra'i chu phran bye ba brgyar// gang thugs zab yang rgya mtshor kun 'khyil ba'i//*

Colophon (fol. 370v)

ces chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thos pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed ces bya ba 'di ni/ srid gsum 'gro ba'i bla ma 'jam mgon grub pa'i dpa' bo padma'i rnam 'phrul bsod nams dbang po'i zhal snga nas dang / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po rje btsun rdo rje 'chang sangs rgyas rgyal mtshan zab yang chos kyi spyan ldan sprul pa'i sku rgyal ba'i sras po spyan snga kun dga' don grub/ sa skya pa'i snyan brgyud kyi gdams pa'i gter chen nyams dang rtogs pa'i mnga' bdag rje btsun bla ma dbang phyug rab brtan/ chos rje sa paṅ gyi sdom rgyun 'dzin pa sha chang zhal la mi reg pa sogs sku btsun pa'i mihar thug pas gnas brtan 'dul ba 'dzin pa chen po rims gnyis kyi ting nge 'dzin la thugs brtan pa chos kyi rje nags dgon pa sbyin pa grags pa/ mdo sngags rigs gnas kyi bsod pa'i shes bya'i gnas thams cad la mi 'jigs pa'i spobs pa brnyes shing / nang du yang dag pa'i zab bzhes kyi ting nge 'dzin la dbang 'byor pa dang(?) snyigs dus kyi yongs 'dzin kun gyi gtsug rgyan gcig pu thams cad mkhyen pa'i bshes gnyen mkhan chen ngag dbang chos kyi grags pa la sogs te yongs 'dzin 'brel tshad don ldan gyis dam pa mang(?) po'i bka' drin gyi nye bar bskyangs shing thugs brtse ba chen pos rjes su bzung ba'i skal ba bzang po can/ dpal sa skya pa shā kya'i dge bsnyen pandi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang bskal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam nas/ bla ma gong ma rnams kyi gsan yig so so la gzhi byas/ cung zad mi mthun pa dang the tshom gyi gzhi gyur pa rnams bla ma so so'i rnam thar dang / chos byung lo rgyus la sogs pa shes byed kyi khung rnam par dag pa la btugs te/ rang gi bgrangs gzhi bcu phrag bzhi dang nyag ma brgyad du

sleb pa/ 'phags pa'i yul na tā ra na zhes pa sgröl byed ces grags shing / rgya nag lugs la shing po spre'u'i lo chu stod zla ba'i dkar po'i phyogs kyi tshes bcu bzhi sngon gyi skyes chen 'khon dkon mchog rgyal po dang / dpal brtse ba chen po kun dga' snying po yab sras sogs dang / phyr rab bstan pa'i gsal byed dam pa sngags 'chang chos kyi rgyal po la sogs te sprul pa'i sku du ma zab mo chos dbyings su mnyam par gzhag pa'i tshul bstan pa'i zla dus kyi dus bzang khyad par can gyi nyin gong ma 'brel tshad don ldan de dag gis dus dran gyi mchod pa 'bul ba'i tshe/ chos grwa chen po dpal ldan sa skya'i bzhi thog bla brang gi tshom dmar ru/ sa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung ga la bder 'khod par(?) legs par sbyar ba'i yi ge pa ni skyes sbyangs gi blo gros rab tu gsal bas/ spyir gsung rab mang po la rnam dpyod kyi snang ba tshes cher rgyas shing / khyad par gso ba rig pa'i gzhung lugs dang / yi ge'i 'du byed la mkhas pa'i phul du phyin pa gdong dga' ba bsam pa don chen gyis gus spro'i sgo nas brtson 'grus chen pos bgyis pa re zhig rdzogs soll

A-mes-zhabs has taken the records of teachings of earlier gurus such as bSod-nams-dbang-po (mentioning here altogether seven of the twelve teachers whose record of teachings form this collection)³⁷⁵ as the basis for his composition. Slight disagreements and doubts were cleared away with the help of reliable sources such as the individual biographies of those gurus, *chos byung* and *lo rgyus*. The work was completed on the fourteenth day of the sixth month of 1644 in Sa-syka, when he himself was in his 48th year, in the Tshom-dmar of the bZhi-thog-bla-brang. The scribe was gDong-dga'-pa bSam-pa-don-chen. It was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others.

Remarks

This work is the last section of *The sun that clarifies all profound and vast teachings* and its colophon serves for all the manuscripts 2-12.

13. Supplement of the records of teachings of A-mes-zhabs

Title: *Sa skya pa a nanda'i ming can gyi thob yig chen mo'i kha skong brjed byang du bkod pa don gnyis mthar phyin bsam pa lhun grub*

Supplement for the great records of teachings received of the Sa-skyapa, who is endowed with the name Kun-dga', arranged as a memorandum: The perfection of the twofold purpose [and] spontaneous manifestation of the intention

12 fols. (373r-383v); pp. 187-194; ca. 36,5x6,2 cm; fol. 1v 5 lines, 2v 6 lines, otherwise 6 lines; two different fols. 378 (*gong-'og*); Incipit: *om swasti siddham/ na mo gu ru buddha dhiwa dza ya/ 'dir sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi thob yig chen mo sgrigs pa'i*

³⁷⁵ The colophon mentions: bSod-nams-dbang-po, Grags-pa-blo-gros, Mus-chen Sangs-rgyas-rgyal-mtshan, dBang-phyug-rab-brtan, Nags-dgon sByin-pa-grags-pa, Ngag-dbang-chos-kyi-grags-pa, sPyan-snga Kun-dga'-don-grub. Not mentioned are: Nam-mkha'-dpal-bzang, 'Jam-pa'i-dbyangs Kun-dga'-bsod-nams-lhun-grub, Lu-phu-ba 'Bum-chen Kun-dga'-dpal-'byor, Nags-dgon sDom-brtson Dam-pa sByin-pa-grags-pa, 'Jam-pa'i-dbyangs-grub-mchog-mthu-stobs-dbang-phyug. I presume the first group were his foremost teachers (whose *gsan yig* comprised between twenty-five and eighty-one folios), while the other teachers were of somewhat lesser importance to him (with *gsan yig* comprising between five and seventeen folios).

rjes su/ star yang gsang sngags gsar snying gi chos tshul zab mo du ma thob pa'i tshul mdo tsam brjod na/

Colophon (fol. 383v)

This was communicated (*smras*) by A-mes-zhabs "in just a moment."

Remarks

Composed after 1648.

14. Explanation of how to enter the writings of the Sa-skyapa

Title: *rJe btsun sa skyapa'i gsung rab la 'jug tshul legs par bshad pa'i yi ge bod yul 'gro kun bsgrod pa'i chos sgo phyogs brgyar ring du phye ba*

Notes for the correct explanation of how to enter the writings of the venerable Sa-skyapa: Opening wide in a hundred directions the Dharma gates to which all beings of Tibet are guided

10 fols. (384r-393v); pp. 193-198; ca. 36,5x6,2 cm; fols. 1v-2r 5 lines, 2v 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru tsakra nā tha buddha dhwa dza ye/ dpal ldan bla ma mchog la rab btud nas// sa skya'i rje btsun rnams kyi gsung rab la// 'jug tshul chos sgo phyogs brgyar bskal pa'i bar// rin du phye ba'i legs bshad 'dir spel lo//*

Colophon (fol. 393r)

ces rje btsun sa skyapa'i gsung rab la 'jug tshul legs par bshad pa'i yi ge bod yul 'gro kun bsgrod pa'i chos sgo phyogs brgyar ring du phye ba zhes bya ba'i bstan bcos 'di yang / dpal ldan sa skyapa'i bstan 'dzin kun gyi gtsug rgyan dam pa rgyal ba'i lung bstan gyi bdud rtsi brnyes pa'i rje btsun rdo rje kun dga' bzang po'i gsung rgyun/ rje de nyid kyi dngos kyi slob ma chos rje chos dpal bzang pos yi ger btab pa'i gsung rab kyi dgong(!) pa ji lta ba bzhin du bkod pa 'di ni/ sa skyapa sngags 'chang ngag dbang kun dga' bsod nams kyis sngon byon pa'i sa skyapa'i bstan 'dzin dpon slob rnams la dang 'dod kyi dad pa lhag par 'phel ba'i ngang nas/ phyin chad kyang skal bzang las 'phro can gyi skyes bu rnams lta grub rnam par dag pa'i lam la kun kyang rgyun chad med par 'khrid pa'i slad du bsam pa dag cing sbyor ba gus pa'i sgo nas mgyogs par sbyar ba'o.

A-mes-zhabs compiled this as an arrangement in accordance with the intention of Chos-dpal-bzang-po's scripture, through which the latter, a direct disciple of Ngor-chen Kun-dga'-bzang-po, had written down a teaching of Ngor-chen.

Remarks

Composed after 1648. This work is the basis of *part I* of my forthcoming study *Hevajra and Lam 'bras Literature*.

15. Reckonings of dates

Title: *Legs bshad dpyod ldan yid 'phrog*

Correct explanation: Enchanting the intelligent ones

2 fols. (394r-395); pp. 199-200; ca. 36,5x6 cm; 5, 6, and 4 lines; **Incipit:** *buddha ratna nirmma na/ sangs rgyas rgyal mtshan la phyag 'tshal lo// 'dir smras pa/ ston pa 'das nas mi lo sum stong dang // drug tu sleb pa chu mo glang gi lo// dkon mchog rgyal po bzhi bcu bzhes pa'i tshel// gdan sa chen po dpal ldan sa skya btab// btab nas me pho 'brug lo 'di yan la// brgya phrag lnga dang bzhi bcu rtsa lnga lon// ...*

Colophon (fol. 395v)

This work was composed by A-mes-zhabs when he was "in his twentieth year" (1616).

Remarks

Various reckonings of dates such as the Buddha's *parinirvāna*, the founding of Sa-skya, etc. The incipit mentions "the present fire dragon year (1616)."

Collected Writings of Ngag-dbang-kun-dga' -bsod-nams

Vol. 3 (*ga*)

Catalogue no. (Beijing): 003222

1. Title list (*dkar chag*)

1 fol.; pp. 1-2

2. Genealogy of the Sa-skya-pa 'Khon family

Title: *'Dzam gling byang phyogs kyi thub pa'i rgyal tshab chen po dpal ldan sa skya pa'i gdung rab rin po che ji ltar byon pa'i tshul gyi rnam par thar pa ngo mtshar rin po che'i bang mdzod dgos 'dod kun 'byung*

The history of how the precious family lineage of the great regent of the Buddha of the north of Jambudvīpa, the glorious Sa-skya-pa, appeared: The treasury of the miraculous gem [that is] the arising of everything necessary [or] desired

379 fols.; pp. 1-190; ca. 33,8x5,7 cm; fols. 1r-2v 5 lines, otherwise 6 lines; *Incipit*: *rgya gar skad du / ... / bod skad du/ dpal ldan sa skya pa'i bla ma dam pa chos kyi rje sems can thams cad kyi ston pa bla na med pa rnams la rjes su 'brangs pa bdag yang yang phyag bgyi'o// mtha' yas shes bya'i gnas kun kun tu gzigs pa'i gzigs pa sgrib med rab mnga' ba//*

Colophon (fol. 377v)

ces 'dzam gling byang phyogs kyi thub pa'i rgyal tshab chen po dpal ldan sa skya pa'i gdung rab rin po che ji ltar byon pa'i tshul gyi rnam par thar pa ngo mtshar rin po che'i bang mdzod dgos 'dod kun 'byung zhes bya ba 'di yang / lhar bcas 'gro ba'i bla ma khams gsum chos kyi rgyal po grub pa'i 'khor los sgyur ba padma sambha ba'i rnam sprul 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / byang chub sems dpa' zhi ba 'tsho nyid slar yang mi'i zol gyi zlos gar bsgyur ba sbas pa'i sangs rgyas sngags 'chang grags pa blo gros / rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang chen po dang dbyer ma mchis pa rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga' don grub / rje nags dgon pa chen po sbyin pa grags pa / grub mchog dbang phyug rab brtan / mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs te yongs 'dzin bslu med chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa shrī sa skya pa shākya'i dge bsnen paṇḍi ta (mkhas pa) theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos / rje btsun sa skya pa'i gong ma rnams kyi rnam thar so so dang / khyad par gdung rab kyi skor la rje btsun gyi mdzad pa'i gdung rab tshigs bcad ma sogs lugs 'di la 'kho ba'i gsung rab du ma dang / gzhan yang dam pa kun dga' grags kyi mdzad pa'i gdung rab / bla ma dam pa'i dngos slob shes rab rdo rje'i mdzad pa'i gdung rab / gtsang byams pa rdo rje rgyal mtshan gyi mdzad pa'i gdung rab / chos rje nyi lde bas mdzad pa'i gdung rab / stag tshang lo tsā ba sgra pa shes rin gyi mdzad pa'i gdung rab sogs la gtso bor rten zhing / gzhan yang mkhas pa mang pa'i mdzad pa'i gdung rab che chung du ma nas legs bshad kyi cha blangs / rang nyid kyi rtsa ba'i bla ma 'brel tshad don ldan rnams kyi gsung bsgros khyad par can rnams kyi kyang mdzes par byas nas / mkhas pa'i dbang po dkon mchog lhun grub kyi mdzad pa'i sa skya pa'i gdung rab ya rab kha brgyan nyid rtsa bar bkod ste / de nyid kyi don 'grel gyi tshul du legs par bshad pa 'di ni / de bzhin gshegs pa dgongs pa yongs su mya ngan las 'das pa'i tshul bstan nas lo sum stong bdun brgya dang drug cu re gnyis 'das shing / bod kyi rdo rje gdan dpal ldan sa skya btab nas lo brgya phrag lnga dang nga brgyad lon pa/ sprul pa'i gtsug lag khang lha khang chen mo bzhangs nas lo sum brgya dang re gcig 'das pa'i re gnyis pa / rgya gar lugs la shukla: zhes pa dkar po dang / rgya nag lugs la sa mo sbrul gyi lo phalgyu na'i zla ba'i dmar cha bzang po gsum pa'i tshes la res gza' nyi ma dang rgyu skar bya ma'i 'grub sbyor bzang po 'dzom pa'i nyin / bod kyi rdo rje gdan dpal ldan sa skya'i bzhi thog bla brang chen po'i yangs steng ngo mtshar 'chi med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su legs par sbyar ba'i thog ma'i ye ge pa ni / rang dang nye bar gnas pa'i skyes stobs kyi blo mig mchog dang ldan pas mdo sngags kyi gzhung lugs mtha' dag la blo gros kyi snang ba rab tu rgyas pa'i rab 'byams smra ba dge slong rdo rje 'dzin pa bsam gtan rgya mtsho'i dad pa dang brtson 'grus bla na med pa'i sgo nas bgyis pa'i rtsom gdan las bri ba po ni sa skyar skyes pa'i nor bu lhas sbyin no//

A-mes-zhabs mentions in this colophon works that he took as the basis for his composition. At first he mentions the individual biographies of the former venerable Sa-skya-pas, especially the cycle of genealogies:

rJe-btsun bSod-nams-rtse-mo's *gDung rabs tshigs bcad ma* etc. and many writings necessary for this, furthermore:

(sGa A-nyen) Dam-pa Kun-dga'-grags's *gDung rabs*,
 Shes-rab-rdo-rje's *gDung rabs*, who was an actual disciple of Bla-ma Dam-pa bSod-nams-
 rgyal-mtshan,
 gTsang Byams-pa rDo-rje-rgyal-mtshan's *gDung rabs*,
 Chos-rje Nyi-lde-ba Nam-mkha'-bzang-po's *gDung rabs*,
 sTag-tshang Lo-tsā-ba Shes-rab-rin-chen's *gDung rabs* (i.e. the *Sa skya pa'i gdung rabs 'dod*
dgu'i rgya mtsho),
 dKon-mchog-lhun-grub's *Sa skya pa'i gdungs rabs ya rabs kha brgyan*.

The composition of this work was completed 3762 years after the Buddha's *parinirvāṇa*, 558 years after the foundation of Sa-skyā (in 1073),³⁷⁶ in the 362nd year after the foundation of the sPrul-pa'i-gtsug-lag-khang lHa-khang-chen-mo (1268+361=1629), a *śukla* year according to the Indian system (=1629), in an earth-female-snake year (=1629) according to the Chinese system, on the twenty-seventh day of the second month, a Sunday, in the Ngo-mtshar-'chi-med-rdo-rje'i-pho-brang, an extension of the bZhi-thog-bla-brang. The scribes were bSam-gtan-rgya-mtsho and Nor-bu-lhas-sbyin.³⁷⁷

Remarks

Xylographic editions of this text are (1) the Derge edition, vol. *dhī*, 334 fols., which is probably identical with the edition of Tashi Dorji, Delhi, distributed by Tibetan Bonpo Monastic Centre, Dolanji, H.P., 1975, 27x37 cm; see also *TBRC W10317*; (2) the xylographs from the Patna Collection, no. 1494: 265 fols. (Sa-skyā xyl.) and no. 1505: 26

For rJe-btsun bSod-nams-rtse-mo's *gDung rabs tshigs bcad ma*, cf. *Lokesh Chandra's Materials* 10948; Martin (1997: no. 24).

For (sGa A-nyen) Dam-pa Kun-dga'-grags's (?-1303) *gDung rabs*, see *Lokesh Chandra's Materials* 10949; Martin (1997: no. 659).

For Shes-rab-rdo-rje's (second half of 14th c.) *gDung rabs*, see *Lokesh Chandra's Materials* 10947; Martin (1997: no. 95); *TBRC* W15345; *Ming mdzod* 1802. The *Great Genealogy* mentions it several times as a source.

gTsang Byams-pa rDo-rje-rgyal-mtshan's *gDung rabs* was composed in 1455 (*Great Genealogy*, 314v f.). Cf. *TBRC* W18647; *Lokesh Chandra's Materials* 10946; Martin (1997: no. 125); *Ming mdzod* 554. According to A-mes-zhabs's *Lam 'bras khog phub*, pp. 311-12, this work is "a clarification of Bla-ma Dam-pa (bSod-nams-rgyal-mtshan)'s (*Bla ma brgyud pa'i rnam par thar pa*) *ngo mtshar snang ba*, a work mentioned in the colophon of *ba* 6 (*TBRC* W11860). The *Great Genealogy*, 314v f., mentions as the a fuller version of the title of this genealogy "*Sa skya'i gdung rabs rin po che'i phreng ba bstar ba*."

Chos-rje Nyi-Ide-ba Nam-mkha'-bzang-po's *gDung rabs* was composed ca. mid to late 14th century. It is quoted several times in the *Great Genealogy*. Cf. also Martin (1997: no. 684) and *TBRC* W18646.

For sTag-tshang Lo-tsā-ba Shes-rab-rin-chen's *gDung rabs*, cf. *Sa skya pa'i gdung rabs 'dod dgu'i rgya mtsho*, a work of 34 folios, *dbu med*, kept in the *Cultural Palace of Nationalities*, Beijing, see van der Kuijp (1994: 200). See also Martin (1997: no. 104); *Lokesh Chandra's Materials* 10950; *Ming mdzod* 1802.

dKon-mchog-lhun-grub's *Sa skya pa'i gdungs rabs ya rabs kha brgyan* is the basis for A-mes-zhabs's *Great Genealogy*; see Jackson (1987: 19); Martin (1997: no. 234). Cf. also *Lokesh Chandra's Materials* 10951; *Ming mdzod* p. 451; *Kun-dga'-don-grub's Record* (71, no. 37).³⁷⁹

3. The pilgrim guide of Sa-skya together with the biographies and oral transmissions of earlier masters

Title at the beginning: *dPal sa skya'i gnas bshad rje btsun gong ma rnams kyi rnam thar snyan brgyud dang bcas pa phun tshogs rgya mtsho'i gter zhes bya ba'i bstan bcos/ 'jam pa'i dbyangs bsod nams dbang po'i gsung rtsoms 'phro can 'thor bur bzhugs pa rnams phyogs gcig tu bsgrigs pa*

The pilgrim guide of glorious Sa-skya together with the biographies and oral transmissions of the earlier venerable masters: The treatise called *Treasure of the abundant ocean*; combining what remains as the scattered writings of 'Jam-pa'i-dbyangs bSod-nams-dbang-po into one [treatise]

65 fols. (380r-444v); pp. 191-224; ca. 33,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ grub pa'i dbang phyug rdo rje slob dpon la gus pas phyag bgyi'o// zhes mchod par brjod nas/ dpal ldan sa skya'i gnas bshad rje btsun gong ma rnams kyi rnam thar snyan brgyud dang bcas pa phun tshogs rgya mtsho'i gter zhes bya ba'i bstan bcos/*

³⁷⁹ For another extant *gDan rabs*, see *Patna* 1507-2: *Thub dbang byams [pa?] 'jam dbyang sa skya'i gdung rabs rgya bod rigs lam brgyud pa spyi bye brag la phyag 'tshal ba rnam dpyod rab gsal* by Sa-skya-pa Ngag-dbang-kun-dga'-blo-gros Sangs-rgyas-bstan-pa'i-rgyal-mtshan-dpal-bzang-po (1729-1783) (=sNgags-'chang Kun-dga'-blo-gros).

Colophon (fol. 443v)

ces dpal sa skya'i gnas bshad rje btsun gong ma rnams kyi rnam thar snyan brgyud dang bcas pa phun tshogs rgya mtsho'i gter zhes bya ba grub pa'i dbang phyug chen po 'jam dbyangs bsod nams dbang po'i gsung rtsom gnang 'phro 'thor bur bzhugs pa rnams de nyid kyi slob bu'i tha chung sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dus phyis gsung rab 'phro can de rnams mthong ba'i tshe grub mchog dbang po de nyid zhal bzhugs dus kyi sku'i rnam 'gyur dang / gsung dpang mthon po'i sgo nas sa skya'i gnas bshad 'di sngar brtsams lugs 'di ltar yin/ da rtsoms lugs 'di ltar byed sogs bka' bkod zhib par nged rang dang chos rgyal chen po nam mkha' tshe dbang sogs dad 'dus mang po la sgo rum mgon khang mdor sgam nag gi nang mjal gnang du bka' sosal lhug par phebs pa rnams dran pa'i rkyen byas nas dad pa rtse gcig pa'i yid kyi phyogs gcig tu stag lo zla ba dgu pa'i dmar cha rdzogs pa gsum pa'i tshes la sprul pa'i lha khang chen mo'i shar lho rigs 'dzin pho brang du bsgrigs pa 'dis 'jam mgon grub pa'i dbang po'i(?) dgongs pa chos dbyings su rdzogs par gyur gcig//

This work was compiled based on the scattered works of bSod-nams-dbang-po and on his very lively and confidently expressed explanations that A-mes-zhabs had received together with Nam-mkha'-tshe-dbang and other faithful ones in the sGo-rum mGon-khang. The composition was completed on the thirtieth day of the ninth month of the tiger year (1626 or 1638³⁸⁰) in the Rigs-'dzin-pho-brang, South-East of the sPrul-pa'i-lha-khang-chen-mo.

Remarks

Two of the "scattered works of bSod-nams-dbang-po" may be the *dBen gnas byas 'gyur rdo rje brag rdzong gi gnas bshad dngos grub rgya mtsho* and the *dBen gnas ngo mtshar can phur ri rdo rje'i brag rdzong gnas bshad ngo mtshar rgya mtsho dgos 'dod kun 'byung*, both mentioned in the title list for his writings as being contained in vol. 2, nos. 4 and 6; see *bSod-nams-dbang-po's Record* (31r), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix III.

4. History of how the *Dus mdos chen mo* emerged

Title according to the colophon: *gDan sa chen po dpal ldan sa skya'i dus mdos chen mo byung tshul kyi lo rgyus bla ma dang bstan srung dges pa'i mchod rdzas ngo mtshar phreng ba*

History of how the *Dus mdos chen mo* [festival] of the great see, the glorious Sa-skya, emerged:³⁸¹
The wonderful necklace of offering-substances pleasing the gurus and the protectors of the teachings

20 fols. (445r-464r); pp. 223-234; ca. 33,8x5,7 cm; fol. 1v-2r 5 lines, otherwise 6 lines; **Incipit:**
om swasti siddhi/ mkhyen brtse nus ldan gang can bstan pa'i bdag// sa skya'i bla chen kun dga' snying po'i zhabs// yab sras khu dbon rims par byon rnams dang // sngags 'chang bstan pa'i nyi ma yab sras gsum// 'khor lo sdom pa sangs rgyas rgyal mtshan sogs// rtsa brgyud bla ma rnams la gus btud nas//

³⁸⁰ The tiger year 1650 can be dismissed, since the work is mentioned in the *Old title list* of 1648 (no. 241).

³⁸¹ A festival connected with the cycle of Vajrakīla.

Colophon (fol. 463r)

gdan sa chen po dpal ldan sa skya'i dus mdos chen mo byung tshul kyi lo rgyus bla ma dang bstan srung dges pa'i mchod rdzas ngo mtshar phreng ba zhes bya ba 'di yang 'dzam gling bstan pa'i mnga' bdag rje btsun sa skya pa'i gdung rigs dri ma med par sku 'khrungs shing / mthu stobs dang thugs rje tshad med pa'i mnga' bdag tu gyur pa nges pa'i don du 'jam pa'i dbyangs nyid ngur smrig gi na bza' dang / gos dkar lchang lo'i mdzes pa'i sku'i snang brnyan tha dad du bstan nas sems can gyi don du bsam bzhin sprul pa'i skur byon pa la som nyi dang pral ba'i rigs ldan chos kyi rgyal po 'jam pa'i dbyangs sku mchod dang / dus gsum gyi rgyal ba sras dang slob mar bcas pa thams cad kyi spyi gzugs dam par gyur pa rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang dang gnyis su ma mchis pa rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyan snga rin po che kun dga' don 'grub la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len cing / snyigs ma'i dus 'dir bstan pa dang sems can gyi don rgya chen po 'grub na snyams pa'i rgyal ba'i sras kyi rnam thar gyi cha tsal 'dzin pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rigs dang chos kyi bu la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam zhing / rtsa brgyud kyi bla ma dang bstan bsrung dbang po'i tshogs rnams kyang dges par gyur cig snyams pa'i lhag bsam rnam par dag pa'i kun nas blangs te/ me pho stag gi lo hor zla bcu gcig pa'i dmar cha mkha' 'gro 'du ba'i dus khyad par can gyi tshes gdan sa chen po dpal ldan sa skya'i dus mdos chen mo bsgrub pa'i cho ga'i 'tshams rnams su 'gyogs par bris te/ bzhi thog bla brang gi yangs rtse mkha' spyod bde ba can smon gnas yid 'ong tshal du legs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don 'grub kyi bgyis so//

This work was composed on the twenty-fifth day of the eleventh month of the fire-male-tiger year (1626) in the mKha'-spyod-bde-ba-can-smon-gnas-yid-'ong-tshal, an extension of the bZhi-thog-bla-brang in Sa-skya. The scribe has been bKra-shis-don-grub.

Remarks

A work describing the schedule and rituals of the *Dus mdos* festival.

5. The emerging of the temple of bSam-yas together with the protectors of the teachings

Title: *dPal bsam yas lhun gyi grub pa'i gtsug lag khang chen po bka' srung dang bcas pa'i byon tshul legs par bshad pa chos skyong yid bzhin nor bu dges par byed pa'i yid 'phrog lha'i rol mo dgos 'dod kun 'byung*

The correct explanation of how the great, spontaneously manifested temple of glorious bSam-yas together with the protectors of the teachings emerged: the enchanting heavenly music delighting the wish fulfilling jewel of Dharma protectors, source of everything necessary [or] desired

52 fols. (465r-516v); pp. 233-260; ca. 33,8x5,7 cm; fols. 1r-2v 5 lines, otherwise 6 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon chen po rmad byung mi chad pa'i 'phrin las can la phyag 'tshal lo// bsod nams ye shes tshogs gnyis shing rta la chib nas/ sku lnga ye shes lnga ldan grong du legs byon pa'i/ lha mi'i 'dren pa mnyam med zas gtsang sras po zhes/ ...*

Colophon (fol. 515v)

ces dpal bsam yas lhun gyi grub pa'i gtsug lag khang chen mo bka' bsrung dang bcas pa'i byon tshul legs par bshad pa chos skyong yid bzhin nor bu dges par byed pa'i yid 'phrog lha'i rol mo dgos 'dod kun 'byung zhes bya ba 'di yang 'jam mgon grub pa'i dbang phyug padma'i rnam sprul bsod nams dbang po dang / rgyal sras zhi ba mtsho'i rnam sprul yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dus gsum rgyal ba kun gyi spro bsdu'i byed po dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rje btsun mus pa chen rdo rje 'chang sangs rgyas rgyal mtshan rnam gtso bor smos pa'i yongs 'dzin 'brel tshad don ldan du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' rgyal mtshan dpal bzang po la dpal bsam yas lhun gyi grub pa'i gtsug lag khang nas/ de'i bka' bsrung gyi gtso bo gnod sbyin gyi rgyal po chen po rtse'u dmar po'i mtshan gchan sa skya pa'i 'phrin las kyi mgon po pu tra dmar po bsam yas chos skyong chen mo zhes grags shing/ gsang ba'i mtshan ni kun khyab rdo rje drag po rtsal nyid kyis/ 'di lta bu'i yig cha zhig rtsom zhig ces gsungs 'phrin gyi bkas bskul ba dang lhan cig par mkhan tshang rab 'byams pa bsod nams dbang phyug gis kyang nan chen mos bskul ma byas pa la rten nas bla ma gong ma'i rnam thar rgyal rab so so rnam dang / gnod sbyin rgyal po spu gri dmar po'i snying gi rgyud cha lag dang bcas pa rnam dang / rgyal po shel phreng dkar po'i rtsa ba dang bshad pa'i rgyud la sogs pa gong du smos pa'i yig cha de dag gzhir byas pa la cung zad mi gsal ba rnam bla ma mkhas pa rnam kyi gsung rgyun khyad par can rnam kyi brgyan zhing rang gi blo gros kyi zhib tu dpyad pa'i legs bshad kyis kyang mdzes par byas te/ rgya gar lugs la shrī mu kha ste/ dpal gdong zhes grags shing / rgya nag lugs la chu mo bya yi lo sa ga zla ba'i dkar phyogs bzang po gsum pa'i tshes la yon tan rin po che du ma'i 'byung gnas bod kyi rdo rje gdan dpal sa skya'i gtsug lag khang chen mo bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni rnam dpyod rab tu gsal ba'i blo gros dang ldan pas gso ba rig pa la mkhas shing / yi ge'i 'du byed la sbyangs pa phul du phyin pa'i gdong dga' pa bsam pa don chen gyi gus spro'i sgo nas 'gyogs par bgyis so//

A-mes-zhabs composed this work after having received a direct order to do so from the main protector of the teachings in the glorious great, spontaneously manifested temple of bSam-yas, the great king of Yakśas, with another name rTse'u-dmar-po, the protector of the activity of Sa-skya, the Red Pu-tra, known as the great protector of the Dharma in bSam-yas, whose secret name is Kun-khyab-rdo-rje-drag-po-rtsal. At the same time the composition was also demanded by mKhan-tshang Rab-'byams-pa bSod-nams-dbang-phyug.

A-mes-zhabs took as the basis for the composition the following works:

- the biographies of former gurus and the various royal genealogies (*rgyal rabs*),
- the *gNod sbyin rgyal po spu gri dmar po'i snying gi rgyud* with its auxiliaries (*cha lag*),
- the *rGyal po shel phreng dkar po* basic and explanatory tantra, etc.,
- and the manuals (*yig cha*) of the above mentioned (tantras?).

He ornamented the slightly unclear points with the teachings of other scholars and beautified it with the correct explanations of the minute analysis of his own intelligence.

The composition was completed according to the Indian system in a *śrīmukha* year, *dpal gdong* in Tibetan, a water-female-bird year (1633) according to the Chinese system, on the twelfth day of

the fourth month in the 'Od-gsal-snang-ba of bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

Remarks

The *gNod sbyin rgyal po spu gri dmar po'i snying gi rgyud* is according to the colophon of *tsa 26* also known as *bCom ldan 'das dpal rta mgrin rgyal po'i bka' dri ma med pa'i rgyud chung*. A-mes-zhabs found a trustworthy copy of this book in bSam-yas (*tsa 26*). See the *gNod sbyin gyi rgyal po spu gri dmar po'i snying gi rgyud 'grel yid mun sel byed*, *TBRC W7411*, a commentary of that tantra. See the same title in *St. Petersburg*, S:28968 N:b5915/22, by the monk bsTan-'dzin, xyl., vol. *kha*, fols. 1r-14v, 11.3x57.0 cm. The same S:36990 N:b6397/23 (10.3x56.8 cm) and S:48860 N:b9834/25 (9.3x55.4 cm). *TBRC* provides the author's name as Gur-ge Yongs-'dzin Blo-bzang-bstan-'dzin-rgya-mtsho (1748-1813, *TBRC P308*). Cf. also the colophon of *tsa 26*.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 4 (*nga*)

Catalogue no. (Beijing): 003213

No title list exists for this volume.

1. Supplication to A-mes-zhabs

Title: dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la gsol ba 'debs pa ngo mtshar rin po che'i gter

Supplication to the glorious great Sa-skyapa, the omniscient tantric adept Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po: treasure of the wonderful jewel

5 fols. (1r-5r); pp. 1-6; ca. 37,4x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti siddham/ 'dir srid pa gsum gyi bla ma dpal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la gsol ba 'debs*

pa ngo mtshar rin po che'i gter zhes bya ba bla ma dang gnyis su med pa'i rje btsun ngag gi dbang phyug la phyag 'tshal lo//

Colophon (fol. 4v)

ces dpal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la gsol ba 'debs pa ngo mtshar rin po che'i gter zhes bya ba 'di yang / mgon po 'jam pa'i dbyangs kyis rnam par sprul pa rje btsun sa skya pa'i gdung brgyud dri ma med pa rim par byon pa rnam/ gdul bya gzhan gyi snang ngor grub pa'i mtshan ma brnyes pa'i tshul 'dzin pa'i gang zag khyad par can mang du byon yang / 'dir ni grub pa nyid du yang ma zad par/ mkhas pa'i yon tan gyi khyad par nyid gzhan las ngo mtshar ches mchog tu che bar mthong nas de nyid rgyan gyi dam par byas te/ gsol 'debs sho lo ka kun gyi mjug tu yang / sngags 'chang thams cad mkhyen pa ces pa'i tshig sbyor gyis brgyan pa 'di ni/ sngags 'chang chos kyi rgyal po nyid kyi zhabs 'bring pa chen po rab 'byams smra ba dge slong rdo rje 'dzin pa zung gis yang yang du bskul ba dang / rang nyid kyang bdud las kyi mi phyed pa'i dad pa chen po'i kun nas blangs te/ shakya'i dge slong byams pa kun dga' don grub kyis rje nyid kyi ngo mtshar ba'i rnam thar gyi cha cung zad 'di rnam/ zhabs drung du yun ring gnas pa dag gi ngag bgros dang mthun par bkod de/ sa pho 'brug gi lo dbo'i zla ba'i dkar po'i phyogs kyi tshes lnga gza' skar 'joms pa'i nyin/ lo dgon pa'i gzims chung lcang lo can du sbyar ba

These verses were repeatedly requested by A-mes-zhabs's great servant, Rab-'byams-smra-ba dGe-slong rDo-rje-'dzin-pa.³⁸² The author is Shākya'i-dge-slong Byams-pa Kun-dga'-don-grub, who arranged these verses concerning only a small fraction of A-mes-zhabs's life according to the communications of the long-time servants. It was composed on the fifth day of the white (i.e. the first) part of the second month of an earth-male-dragon year (1628)³⁸³ in a small room of the Lo monastery called "Aṭakāvati" (*lcang lo can*).

2a. The former lives of A-mes-zhabs

Title according to the colophon: *dPal ldan sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi sngon gyi skyes rabs rnam chos skyong chen pos lung bstan du stsal ba rim pa gnyis gsal byed kyi yig ge dang bcas pa*

The former lives of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-bsod-nams, proclaimed as a prophecy by the great protector of the Dharma, together with a writing clarifying the two stages³⁸⁴

3+2 fols. (6r-8v-10r); pp. 3-4; ca. 37,5-6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddham/ bstang bsrung kun gyi gtso bo rdo rje nag po chen po'i thugs kyi sprul pa bka' bstod yongs kyi gtso bo dam can mon bu pu tra'i thugs gnyis su med pa'i ye shes kyi rnam rol sa skya pa'i phrin las kyi mgon po tse'u dmar po ces yongs su grags*

³⁸² There were at least two attendants characterized as "rab 'byams smra ba dge slong rdo rje 'dzin pa," namely bSam-gtan-rgya-mtsho and bSod-nams-'od-zer.

³⁸³ The day is furthermore specified as "gza' skar 'joms pa".

³⁸⁴ Cf. the title of *zha* 18a.

Colophon (fol. 8v)

*dpal ldan sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi sngon gyi skyes rabs
rnams chos skyong chen pos lung bstan du stsal ba rim pa gnyis gsal byed kyi yig ge dang bcas pa
rnams/ bstan 'dzin gyi bu slob dad pa can rnams la phan pa'i phyir phyogs gcig tu 'dri dgos zhes
nan gyis bskul ba po dag gi ngor/ rnal 'byor pa gdod nas rang grol gyis bgyis pa*

The composition was requested by the actual disciples of A-mes-zhabs and composed by "the
yogi gDod-nas-rang-grol."³⁸⁵

Remarks

Doublet manuscript: zha 18a.

2b. Autobiographical notes

Title: *Sa skya pa ngag dbang kun dga' bsod nams kyi rang gi gnas lugs sgro btags kyi sgo nas
brjod pa gong ma'i byin rlabs myur 'jug*

The way of Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams's natural state expressed through [his
own] conjecture: causing the blessings of the earlier [masters] to enter quickly

2 fols. (8v-9v); pp. 5-6; ca. 37,5x6,2 cm; 17 lines; Incipit: *bkra shis rgyal bar gyur cig/ bod yul
chen po'i rtse lnga'i ri bo'i spor(?)/ rgyal kun mkhyen pa'i*

Colophon (fol. 9v)

*mtshungs med sa skya'i rje btsun thams cad mkhyen// sngags 'chang ngag dbang kun dga'i
mtshan can gyis// rnam thar bsam bzhin gsol ba btab pa'i mthus// yongs 'dzin bla ma bskal
brgyar zhabs brtan shog // tshul 'dir rang bzhin brjod pa nyid// min mod(?) sgro btags gtsor byas
shing // rang babs gnas lugs la bsam na// brjod la'ang nyes pa med 'dra snyam// dam pa'i rigs su
skyes mod kyang // lung rtogs yon tan dang bral ba'i// yar 'dren gzugs brnyan a nandas// bris so
dad ldan kun dgyes shog //*

Composed by [Ngag-dbang]-kun-dga'-[bsod-nams].

Remarks

No separate title page. Title partly illegible; cf. the duplicate zha 18b.

2c. A quote(?) from 'Ja'-tshon-snying-po's treasure

Title?: *gTer ston kong po bla mas phul ba'i rigs 'dzin 'ja' tshon snying pos gter byon thugs rje
chen po ngan song rang grol las*

From 'Ja'-tshon-snying-po's treasure "the great merciful one: self-liberation from lower births"
offered by the treasure-finder Kong-po Bla-ma

2 fols. (9v-10r); pp. 5-6; ca. 37,5x6,2 cm; 4 lines

³⁸⁵ A secret name of A-mes-zhabs?

Remarks

No title page. See also *nga* 13b.

3. The former Lives of A-mes-zhabs

Title: *dPal sa skya pa chen po nag dbang kun dga' bsod nams kyi sngon gyi skyes rabs rnams chos skyong yid bzhin nor bus gsung shog su phul ba'i don 'grel (...?) kun gyi yid 'phrog*

Explication of the meaning of the "Former lives of the glorious great Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams" offered as a letter(?) by the Dharma protector Yid-bzhin-nor-bu: charming for all ...(?)

3fols. (11r-13r); pp. 5-8; ca. 37,5x6,2 cm; fol. 1v 7 lines, 2r 5 lines, 2v 7 lines, 3r 6 lines; **Incipit:** *om swasti siddham/ bdag cag lha dang bcas pa'i 'gro ba kun gyi 'dren pa dam pa dpal sa skya pa chen po sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po ba'o zhabs pad dam pa'i drung du/*

Remarks

Title page partly illegible. "Yid-bzhin-nor-bu" is "Tse'u-dmar-po" i.e. "Pu-tra," the protector of bSam-yas. At the beginning of the text, it is said that this text was delivered as a message (*zhu 'phrin*) on the twenty-seventh day of the seventh month of a water-sow-year (1623?) in bSam-yas. Tse'u-dmar-po was believed to enter persons and to deliver prophecies through them.

4. Long-life prayer for A-mes-zhabs

Title: *dPal ldan sa skya pa sngags 'chang ngag dbang kun dga' bsod nams la bstod pa rje dbang phyug rab brtan pas [mdzad pa]*

Praise of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-bsod-nams by rJe dBang-phyug-rab-brtan

2 fols. (14r-15r); pp. 7-8; ca. 37,5-6,2 cm; fol. 1v 4 lines, 3r 5 lines; **Incipit:** *na mo gu ru bhya/ dpal ldan rigs brgya'i rnam rol kun dga'i mtshan// gangs can skye dgu'i mnga' bdag khyod gcig pu// bdag cag rnams kyi mgon khyod bskal brgya'i bar// zhabs pad brtan par bzhugs la byin gyis brlobs//*

Colophon (fol. 15r)

ces pa bdag gi bla ma ngag dbang kun dga'i mtshan can la bstod pa gdan bzhugs dang bcas pa 'di ni/ rje bisun sa skya pa yab sras rnams la mi phyed pa'i dad pa dang ldan pa 'tshar chen yab sras kyi zhabs rdul spyi bos len pa theg pa mchog gi rnal 'byor pa dge slong rdo rje 'dzin pa dbang phyug rab brtan bstan pa'i rgyal mtshan dpal bzang pos gus pa'i sems kyi legs par sbyar ba bstan pa dang 'phrin las mkha' khyab du 'bar zhung rgyun ring du brtan par gyur cig / yi ge pa ni rje nyid kyi bka' drin kho nas 'tsho zhing gsung las skyes shing / srid zhu ba rnam sras gling sa 'jam dbyangs kyi gus pas bris so//

Author: dBang-phyug-rab-brtan-bstan-pa'i-rgyal-mtshan-dpal-bzang-po.

Remarks

Title partly illegible; supplemented through the *International Buddhist Academy-Edition*.

5. Supplication to A-mes-zhabs's previous embodiments

Title: *sNgags 'chang bla ma kun dga'i mtshan can gyi 'khrungs rabs gsol 'debs bsdus pa*

Summarized supplication to the previous embodiments of the tantric adept guru, who is endowed with the name "Kun-dga'"

1 fols. (16r-v); pp. 9-10; ca. 37,5x6,2 cm; 7 and 2 lines; **Incipit:** *om grub par gyur cig // rgyal kun mkhyen pa'i rang gzugs 'jam pa'i dbyangs// dgra bcom rgya mtsho'i*

Remarks

Doublet manuscripts: zha 19, x^b 24.

6. The great deeds of A-mes-zhabs

Title: *dPal ldan sa skya pa sngags 'chang bla ma thams cad mkhyen pa chen po ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rtogs pa brjod pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho*

The great deeds of the glorious Sa-skyapa, the tantric adept [and] great omniscient guru Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po: the ocean containing the miraculous precious qualities

271 fols. (17r-288r); pp. 9-144; ca. 37,4x6,2 cm; fols. 1v-2r 5 lines, 2v-3r 6 lines, otherwise 7 lines; fol. 168 of the manuscript (= fol. 184 of the volume) is missing; title pages includes a Sanskrit title and two ornamental scripts; fols. 1v and 2r each have two miniatures, each showing 5-6 gurus; miniature 1v left:³⁸⁶ (1) sPrul Shrī 'Jam-pa'i-dbyangs, (2) 'Khrung-rab (= 'Khrungs-rabs) Dang-po Mau-'gal-bu, (3) gNyis-pa Shrī Singha, (4) gSum-pa Blon-po mGar, (5) bZhi-pa mKhan-[p]o-[bo-dh]i-sa-to; 1v right: (6) INga-pa Paṇḍi-ta Mi-thub-zla-ba, (7) Drug-pa mKhas-pa sGo-mtha'-yas-pa, (8) bDun-pa sNa-nam rDo-rje-bdud-'joms, (9) brGyad-pa Lo-tsa-ba Klu'i-rgyal-mtshan, (10) dGu-pa Gyi-dzo Lo-tsa-ba; 2r left: (11) bCu-pa rJe-btsun rTse-mo, (12) bCu-gcig-pa Grags-pa, (13) bCu-gnyis-pa Chos-rje Bla-ma, (14) bCu-gsum-pa Theg-chen Chos-rje, (15) bCu-bzhi-pa Kun-mkhyen bSod-nams-seng-ge; 2r right: (16) bCwa-lnga-pa Klong-chen Rab-'byams-pa, (17) bCo(?) drug-pa rDo-rje-gdan-pa, (18) bCo(?) bdun-pa (Mus-chen) dKon-mchog-rgya-mtsho, (19) bCo-brgyad-pa (Mang-thos) Klu-grub-(rgya-mtsho) rJe(?), (20) bCu-dgu-pa sNgags-'chang Bla-ma; **Incipit:** *om swasti siddham/ khyab bdag 'khor lo'i mgon po dpal ldan sa skya pa sngags 'chang bla ma thams cad mkhyen pa chen po ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rtogs pa brjod pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho zhes bya ba sngags 'chang bla ma thams cad mkhyen pa chen po'i zhabs la gus pa*

Colophon (287r)

zhes bya ba 'di ni/ rang nyid rje btsun bla ma gang gi rgyun gyi zhabs 'bring par 'khod pa'i skabs/ gling ga zur 'chad pa rje ngag dbang dpal ldan pa dang / zhe dgon gdan sa pa dkon mchog

³⁸⁶ See Appendix: A *thang ka* of A-mes-zhabs.

lhun grub gnyis kyis dam pa 'di'i rnam thar ha cang rgyas pa ma yin pa re bkod 'dug pa mthong ba'i tshe rjes su yi rang dang / dang 'dod dung pa skyes shing / 'on kyang tshar chen chos kyi rgyal pos rdo ring kun spangs pa'i rtogs brjod las/ phal tshig sbrang tshags tho tsher 'god byed pa'i// blun rmongs dag gi snying la mi 'babs kyang // zla dbang dge dbang dpa' bo'i gzhung lugs bzhin// mkhas pa'i dga' ston rtogs brjod 'di smras so// zhes pa dang / mkhas pa'i dbang po dkon mchog lhun grub kyis sa lo'i rnam thar las/ yid bzhin nor bu spangs nas mching bu la// mkhas kun dgyes pa'i rgyan bzang bya'o zhes// bltar snang mtshar du mngar ba'i skal chung po// de dag bsdun(?) tshig sbyor dang 'di mi 'dra// zhes gsung zhing / smra ba'i dbang phyug chos rnam rgyal gyis kun mkhyen chos kyi rgyal po'i rnam thar las/ rtogs <287v> brjod yid bzhin nor bu grong tsig gi // bras ma'i sred bu la rgyu rigs min pas// tshig rgyan gser sbyangs btso ma'i sred bu la// 'os par rgyus nas skal bzang mgrin par sbyin// zhes gsungs 'dug pa ltar/ yul khyad par can gyi yon tan snyan tshig gis brjod rigs pa kho nar snang ba las/ bdag cag lta bu blo dman zhing / khyad par snyan ngag gi rig byed la blo gros mig dman char du babs pa nas/ rtsom pa'i rlom pa byas kyang mkhas pa dgyes pa zhis ci la yong du 'dug snyam pa'i blo zhum par gyur cing / rjes su thub bstan lha khang gi mkhan po'i go sar 'phos nas snyan ngag gi skor la thos sam dang / rtsom rgyugs(?) kyi rnam grangs zhis kyang byas pas tshigs bcad thar thor tsam shes par brten(bsten)/ rje bla ma'i bka' drin dran pa'i gsal 'debs dang / gzhan la yang bskul ba'i brdar mdor bsdus tsam zhis 'dri ba'i spob pa cung zad skyes shing / rje nyid kyi bka'i gnang ba yang thob ste/ gang gi bka' 'bangs(?) kyi mtha' chung ngu gyur kyang / zhabs 'bring dang srid zhu yun ring du bgyid pa'i skal pa bzang po thob cing / gzhal du med pa'i bka' drin kho nas nye bar 'tsho ba shākya'i bha danta mai tri dhya na sa ka ras/ dam pa 'di'i sngon gyi 'khrungs rabs rnams ni dpal 'phrin las kyi mgon po gnod sbyin tse'u dmar po'i bka' tshig snga phyi'i rgyab brten du slob dpon padma'i lung bstan 'khrul med du ma dang / gzhan yang bla ma gong ma so so'i rnam thar du gsal ba rnams kyang bkod/ da lta'i gzhon nu'i rol rtsed kyi mdzad pa rnams rnam thar gzhan dang rje nyid kyi gsung mgur sogs la brten/ dgung lo bcu bdun nas nyer lnga'i bar gyi mdzad 'phrin phal cher nyid kyis mdzad pa'i rje mus chen buddha'i mtshan can gyi rnam thar sarga gsum <288r> pa nyid la gzhi byas/ de nas bzhi bcu zhe(?) lnga'i(?) bar gyi ngo mtshar ba dag / rang nyid kyi bgrang gzhi nyer bdun nas zhe bzhi'i bar dam pa gang gi zhabs 'bring 'bral med du zhus pa nas blo la nges par yod cing / zhe lnga nas da lta dgung lo lnga bcu nga lnga'pa'i steng na bzhugs pa yan chad kyi rnam par thar pa rang blor gsal ba dang / mi gsal ba rnams rje nyid la dogs gcod zhus nas/ sngon dang lda ltar ba'i thun mong ba'i rtogs pa brjod pa gnyis ka tshang bar sgro bskur gyi skyon spangs te bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po thub bstan lha chen gyi bla chen 'phags pa dang / theg chen chos kyi rgyal po sogs rje btsun gong ma du ma'i bsti gnas lha khang bla brang du lcags mo yos lo tha skar zla ba'i ston pa thub pa'i dbang pos chos kyi 'khor lo thog ma bskor ba'i dus dran dkar phyogs kyi tshes bzhi'i nyin legs par grub pa'i yi ge pa ni rje nyid la mi phyed pa'i dad pa dang ldan zhing tshangs spyod kyi/ rgyan gyis mdzes pa'i gzhung lugs rab byams smra ba byams pa rdo rje rin chen gyis bgyis pa'o//

The colophon offers at its beginning quotations from the following biographies:

rDo-ring-pa's apologue (*rtogs brjod*) by Tshar-chen Chos-kyi-rgyal-po (i.e. the *rDo ring rin po che'i rnam thar*),

Sa-skyā Lo-tṣā-ba's biography by dKon-mchog-lhun-grub (i.e. the '*Jam pa'i dbyangs kyi yon tan rnam par bkod pa*),

and a work called *Kun mkhyen chos kyi rgyal po'i rnam thar* by sMra-ba'i-dbang-phyug Chos-[kyi]-rnam-rgyal.

The author of the *Great Deeds of A-mes-zhabs* is called here "Śākya'i Bhadanta Maitri Dhyāna Sāgara," i.e. the full monk Byams-pa bSam-gtan-rgya-mtsho. He has based the account of A-mes-zhabs's previous lives on Tse'u-dmar-po's instructions (cf. my remarks on manuscript 3 of this volume)—which are furthermore supported by Padmasambhava's prophecies—and on the biographies of the former gurus, of A-mes-zhabs's childhood, on "other biographies" and on the songs (*gsung mgur*, see volume *ka*), etc., composed by A-mes-zhabs himself. The account of A-mes-zhabs's activities from his seventeenth to his twenty-fifth year are based on the most extensive of the three biographies that A-mes-zhabs himself composed of his principal teacher, Mus-chen Sangs-rgyas-rgyal-mtshan.³⁸⁷ The following period up to A-mes-zhabs's forty-fifth year is reported from the author's memory, since during that period he acted as the master's servant, namely from his own twenty-seventh up to his forty-fourth year.³⁸⁸ The biography also covers A-mes-zhabs's activities in the following decade, namely "until the present fifty-fifth year" (i.e. 1651). Even though the biographer apparently no longer served as an attendant, he states that he clearly remembers these events. For unclear points he requested clarification "from the guru (i.e. A-mes-zhabs) himself."

The composition was completed on the forth day of the first half of the 9th month of the iron-female-hare year (1651) in in the Thub-bstan-lha-khang in Sa-skya, on the day of commemorating the Buddha's first sermon. The scribe was Rab-'byams-smra-ba Byams-pa-rdo-rje-rin-chen.

Remarks

The first fifty-three folios are devoted to A-mes-zhabs's former lives. The account of his present life begins on fol. 54r with a chapter on his 'Khon family lineage (up to fol. 66v). With regard to the "lineage" depicted in the miniatures on fols. 1v and 2r, see *Appendix: A thang ka* of A-mes-zhabs. See *TBRC W27354*.

The title of Sa-skya Lo-tsā-ba's biography by dKon-mchog-lhun-grub, '*Jam pa'i dbyangs kyi yon tan nram par bkod pa*, is mentioned according to *Sangs-rgyas-rgyal-mtshan's Record* (13v). In the colophon of his own biography of Sa-skya Lo-tsā-ba (vol. x^a, no. 1a, fol. 19v), A-

³⁸⁷ The largest of the three biographies of A-mes-zhabs's principal guru, Mus-chen Sangs-rgyas-rgyal-mtshan, is contained in vol. 5 (*ca*), manuscript 5: *mKhyen brtse nus pa'i mnga' bdag rgyal ba sras dang slob mar bcas pa'i spyi gzugs dam pa dus gsum sgrib med du gzigs pa'i rje bisun mus pa chen po sangs rgyas rgyal mtshan gyi nram par thar pa byin rlabs kyi char 'bebs ngo mtshar sarga gsum pa*. A-mes-zhabs composed this biography in 1644, i.e. twenty-six years after his guru's passing. Mus-chen, however, passed away when A-mes-zhabs was in his twenty-first year. Thus in order to contain information on A-mes-zhabs's twenty-second to twenty-fifth year, either Mus-pa-chen-po's biography must contain information on the four years following his passing, too, or the author of this biography of A-mes-zhabs had other sources for that period, or he miscalculated the number of years in his account.

³⁸⁸ Thus about three years are missing: The period in question are the twenty years between A-mes-zhabs's twenty-fifth and forty-fifth year and the author spent only seventeen of those years ("from my twenty-seventh up to my forty-fourth year") as A-mes-zhabs's servant. It seems most likely that the author has given his own dates accurately. Thus the exact period of his service must have started around A-mes-zhabs's twenty-eighth year. This also allows us to calculate the author's date of birth to 1598, since he was a year younger than A-mes-zhabs.

mes-zhabs says that his biography was compiled from (*las btus pa*) "the large biography by dKon-mchog-lhun-grub," i.e. the one that is mentioned here.

The title of rDo-ring-pa's biography by Tshar-chen Chos-kyi-rgyal-po, *rDo ring rin po che'i rnam thar ngo mtshar dad pa'i spu long g.yo ba*, is mentioned according to *Ngag-dbang-chos-grags's Record* (13v). For a publication of this text, see *rJe btsun rdo rje 'chang chen po kun spangs chos rje'i rnam thar ngo mtshar dad pa'i spu long g.yo ba: The Biography of the Sa skya pa Lam 'bras Master, rDo ring pa Kun spangs chen po Kun bzang chos kyi nyi ma (1449-1524) by Tshar chen Blo gsal rgya mtsho (1502-1566). Thimphu, Bhutan, National Library of Bhutan, 1985. 154 p., 9x38 cm. Reproduced from a rare manuscript that had once belonged to the eighth Pad gling gsung sprul of IHa lung (1843-1891) from the Gong 'phel dpe mdzod.*

7. Biographical verses offered to Byams-pa bSam-gtan-rgya-mtsho

Title: *Chos grwa chen po thub bstan lha chen gyi mkhan chen mkhas pa'i dbang po byams pa bsam gtan rgya mtsho bas rang gi rnam thar rtogs brjod gsar du mdzad pa la [legs so phul ba'i] tshigs bcad bcu dgu pa ngo mtshar gyi [gtam gsar] mu tig phreng ba*

A miraculous new episode(?) [in] nineteen verses correctly offered to the great abbot of the great seminar Thub-bstan-lha-chen, the lord of masters, Byams-pa bSam-gtan-rgya-mtsho, who newly composed our *Great deeds*-biography: necklace of pearls³⁸⁹

4 fols. (289r-292r); pp. 145-146; ca. 37,4x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *shrī sarwa dznyā ye na ma/ (dpal thams cad mkhyen pa la phyag 'tshal lo) byang phogs thub pa'i dbang po'i rgyal tshab mchog// skyes chen mtshungs med rim byon gdan pa che// dpal ldan sa skya'i chos grwa mdzes pa'i brgyan// bshes gnyen mkhas pa'i dbang po tshur gson dang //*

Colophon (fol. 291r)

ces pa 'di ni chos grwa chen po thub bstan lha chen gyis mkhan chen mkhas pa'i dbang po byams pa bsam gtan rgya mtsho ba 'di nyid snga por nged rang gi nye bskor du bzhugs skabs yun ring bro nad kyis gtses pa'i tshe/ stag po gangs kyi ra bar lo grangs du ma'i bar du sgrub pa'i rgyal mtshan bisugs pas slob dpon chen pos rjes su bzung ba'i mtshan ma brnyes shing / 'od gsal dang rmi lam gyi snang ba mngon shes dang 'dra ba 'byung ba'i 'gro pa(?) sngags 'chang 'jigs bral de nyid kyi nyams snang la/ ri gzar po zhig la rbab mang po yong ba'i ri rtsa zhig na khong rang 'dug pa'i gam du mi dkar po zhig byung nas da lta khong bzhugs kyi zhabs 'bring rab 'byams pa gzhon pa 'di sngon rong ston chen pos chos grwa na lendrar 'chad nyan gnang dus/ de'i slob ma'i gra la yod pa'i dge ba'i bshes gnyen bsod nams rin chen bya ba de'i skye ba yin/ ri ngos kyi rbab yong ba 'di rnams khong lo gzhon nu'i skabs la bar chad mang po 'ong ba'i rtags yin/ de'i dbang du ma song na phugs bstan pa la phan chen po thogs pa zhig yong zer mi dkar po de 'ja' yal <291v> ba bzhin song ba zhig byung 'dug pa dang / de dang mihun par dus physis nged rang gi rmi lam du yang / nang po pu tra khang gi shar ngos kyis gyang logs de la kun mkhyen rong ston gtso bor byas pa'i bris thang rnying ma bla ma brgyud pa mang pos bskor ba'i rong ston rang gi phyag nas ma yin no snyam pa zhig bkram 'dug pa la/ nged rang la mi zhig gis sku de rnams kyi ngo sprod byas byung pas/ gtso bo'i sku'i g.yon phyogs kyi 'og thams cad na pañ zhwa bsnams pa'i bla ma'i sku zhig 'dug pa de la sor mo btsugs nas/ 'di da lta'i lha khang mkhan po

³⁸⁹ In this title the term *rtogs brjod* (*avadāna*) is not distinguishable from *skyes rabs* (*jātaka*). It refers to the "history" of the former lives of a great teacher, hence my translation as *Great Deeds*.

'di'i skye ba sngan ma rong ston gyi slob ma de yin zer byung mtshams/rlung po'i sgo krogs pa'i rkyen gyis gnyid sad byung pa na/ sngar gyi sngags 'chang 'gro ba'i rmi lam de dran nas khong rang rong ston chen pos rjes su bzung ba zhig yin nges su 'dug pas ngo mtshar che skal ba bzang 'dug snyam pa blo la shar byung ba bzhin da lta dus ngan snyigs ma'i mthar thug pa'i skabs 'dir phyogs kyi bshad grwa gzhan rnams ni mtshan gyi lhag ma tsam du gyur pa 'di bzhin dang /rang re gdan sa chen po'i chos grwa 'di nyid kyi bsgrigs bkod dang slob gnyer gyi rgyun sogs sngar rgyun ltar nyams med las kyang yar ldan du gyur pa kun gyis gzigs gsal du phebs pa 'di bzhin nged rang dpon slob rnams kyi skye ba mang por smon lam bzang po lhan cig tu btab pa'i grub 'bral yin par gor ma chag la/ de lta bu'i thub bstan lha chen mdzes par byed pa'i bshes gnyen dam pa gang de'i kho bo cag gi rnam thar rtogs brjod zhig gsar du mdzad byung ba de nyid kyi lung 'dus pa rgya mtsho'i tshogs la 'brug lo dbu rtse rnying mar spel ba'i tshel/ kho bo cag la de lta bu'i yon tan gyi cha shas med kyang /rtsom pa po mkhas pa'i rnam dpyod <292r> kyis bskrun pa'i legs bshad kyi cha gang la bltas kyang yid 'phrog pa kho nar phyis pas dus ngan 'di 'dra'i skabs su 'di lta bu'i mdzad tshul bstan pa'i mig rgyan du phan pa'i legs mdzad bla na med par 'dug snyam dga' ba dang spro ba dang rjes su yi rang ba ci yang zhig thob pa'i mod la dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis mkhan chen chos kyi rje nyid la legs po'i tshul du phul ba'i tshigs su bcad pa bcu dgu po 'di'i yi ge pa ni rnam dpyod dang ldan pa mi dbang rnam rgyal rdo rjes phyag sor gyis bskrun pa 'dis 'phral dang yun du dge legs su gyur cig //

The colophon describes the vision of 'Gro-pa sNgags-'chang 'Jigs-bral and A-mes-zhabs's own dream according to which the present abbot of the Thubs-bstan-lha-khang, Byams-pa bSam-gtan-rgya-mtsho, was in former times a disciple of Rong-ston when the latter was teaching in Nalendra. His name at that time had been dGe-bshes bSod-nams-rin-chen. The scribe of this text was Mi-dbang rNam-rgyal-rdo-rje.

Remarks

Title partly illegible; supplemented through the *International Buddhist Academy-Edition*. This work was offered to Byams-pa bSam-gtan-rgya-mtsho, the author of the above *Great Deeds-biography* of A-mes-zhabs (nga 6). See TBRC W27358. Composed in the 1650s?

8. Reply to questions

Title: *Chos grwa chen po thub bstan lha chen gyi [mkhan chen] nyid kyi gong gi rnam thar mdzad pa la legs so'i tshigs bcad gong nas gnang ba'i zhu lan [mkhan chen gyis phul ba'i tshigs bcad]*

Wonderful verses with regard to the biography of the former composed by the *mkhan chen* of the great seminar Thub-bstan-lha-chen himself: reply to [a] question of the former

1 fol. (297-vr); pp. 147-148; ca. 37,4x6,2 cm; 7 and 3 lines; Incipit: *swasti/ ji bzhin stsal ba zla ba'i bsil 'od kyi// snying gi ku mud kun nas 'dzum pa'i mod// rab dga'i zhu gsol dri bsung dad gus kyis// lhag bsam gsir bus bskyod de 'di skad lo//*

Colophon (297v)

ces ji ltar phebs nang nges pa ltar phran bu bdag gi rje btsun gong gi rnam thar bsgrigs pa der bstod rin chog pa zhig yod dka' yang 'di ltar du phebs bdag tshor mgo 'dren du dgongs pa cis kyang bka' drin che chung lags//

Remarks

Title partly illegible; supplemented through the *International Buddhist Academy-Edition*. The manuscript actually belongs after manuscript 10 (fols. 295-296), a long-life prayer for A-mes-zhabs. Thus the "former" probably refers to A-mes-zhabs. See *TBRC W27359*.

9. Long life prayer (for A-mes-zhabs)

Title: *Khro phu mkhan chen gyi phul ba'i zhabs brtan [rig byed kyi grangs bcas]*

Long life prayer offered by Khro-phu mKhan-chen³⁹⁰

2 fols. (293r-294r); pp. 147-148; ca 37,4x6,2 cm; on folio 1v the first verse first in fabricated Sanskrit with two ornamental scripts; fol. 1, upper left corner: "sdeb sbyor dbang po'i rdo rje (cf. colophon);" fol. 2r 5 lines; **Incipit:** *rgyal kun mkhyen pa'i rang gzugs bcom ldan 'das// bstan pa'i 'khor lo sgyu 'phrul zlos pa'i gar// 'gro mang don du bsgyur mkhas sa skya pa// chos kyi rgyal po zhabs pad brtan par gsol//*

Colophon (fol. 294r)

ces khyab bdag rdo rje sems dpa' dang rnam dbyer ma mchis pa'i bdag nyid chen po dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i zhabs kyi padmo rtag brtan 'tsho zhing gzhes pa'i rten 'brel gyi sgo 'phar dbye phyir/ rig byed kyi grangs kyis mkhyud pa'i tshigs su bcad pa 'di/ dā ri drā pa kā la pā das gus pas gsol ba btab pa dge zhing bkra shis par gyur cig //

Long-life prayer for A-mes-zhabs by "Dāridrāpa Kālapāda."

10. Long life prayer (for A-mes-zhabs)

Title: *brTan bzhugs norbu'i 'khri shing*

Long life prayer: ivy of jewels

2 fols. (295r-296); pp. 147-150; ca. 37,4x6,2 cm; 5, 7 and 3 lines; **Incipit:** *rgyal bstan yongs kyi bdag po sa skya pa// 'jam mgon mkhas pa'i dbang po grub pa'i rje// ngag gi dbang phyug 'gro kun dga' ba'i dpal// bsod nams mtshan can zhabs pad brtan par gsol// thub pa'i spyang sngar rdzu 'phrul can gyi mchog//*

Colophon (fol. 296r)

ces rje btsun 'jam pa'i dbyangs kyi gdungs rabs dri ma med pa'i 'phreng ba mngon par bsdar ba'i mdo 'dzin yid bzhin gyi nor bu ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i zhabs sen legs byas kyi 'dab brgya rnam par bzhad pa'i dge mtshan dus las mi yol zhing / rtag brtan g.yung drung rdo rje'i rang bzhin du/ ji srid bskal pa chen po'i bar g.yo ba med par gsol ba 'debs pa'i tshigs bcad bde 'byung gi grangs kyis mkhyud pa/ snyan tshig gi rgyan dam sos ma bcing par mkhas blun yongs kyi go bder sbyar ba 'di ni/ rnam par dpyod pa'i nor ldan lang tsho gsar pa'i dpal la reg pa'i zla tshes gzhon nu gang gis bskul ba bzhin ri khrod pa buddha'i ming can gyis mgyogs bris su bkod pa phyogs dus thams cad dza yastul//

³⁹⁰ The poetical title remains unclear to me.

Long-life prayer for A-mes-zhabs by Ri-khrod-pa Sangs-rgyas.

11. Title list for the collected writings of A-mes-zhabs

Title: *dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bka' 'bum dkar chag*

Title list for the collected writings of the glorious great Sa-skyapa, the tantric adept and omniscient guru Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po

15 fols. (298r-312); pp. 149-156; ca. 37,4x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddham/ rgyal kun mkhyen brtse'i yon tan gzi 'bar yang // byin rlabs me yi rdul phreng bla ma rje// me shel med par mi 'byung de bas na// de yis zhabs pad spyi bos gus mchod de//*

Colophon (f. 312r)

de skad dkar chag nor bu'i do shal gang // tshig 'jam srad bur mngar nas blo gros kyi// lan 'tsho dar babs don gnyer 'dzum dkar ba// mang po'i mgul pa mdzes rgyan bkod byed mkhan// thun mongs dngos grub nor gyi dpal yon can// gshen bon rigs su skyes kyang mchog siddhi// yid bzhin 'dod 'jor sred nas shākya'i bstan// rin chen gnas(?) mdzod sgor bzhugs thos bsam la// cig tu 'grus pa'i bgyi ba mi dman cing // rje btsun bla ma'i bka' drin 'od phreng gis// snying gi ze'u 'bru rgod pa'i bha danta// bsam gtan ming gi bod de'o gyur cig //

Remarks

The author of this title list is a certain Bhadanta bSam-gtan, i.e. the same Śākya'i Bhadanta Maitri Dhyāna Sāgara (the full monk Byams-pa-bsam-gtan-rgya-mtsho), who authored *The Great Deeds*, the earliest and largest biography of A-mes-zhabs, covering the period up to A-mes-zhabs's fifty-fifth year (see *nga* 6). That biography also includes a very similar catalogue (fols. 255v-258r). The present title list covers the period up to A-mes-zhabs's fifty-third year. It must therefore have been composed in or after 1648. See *TBRC W27355*. The later *dkar chag* as contained in the biography does not go beyond the present title list, with the exception of mentioning A-mes-zhabs's commentary of the Guhyasamāja tantra (za 9, composed in 1650).

12. Long life prayer for A-mes-zhabs

Title: *dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen par brtan bzhugs gsol 'debs kyi tshigs su bcad pa bkra shis pa'i khri gdan bcu pa*

Verses of a long life prayer for the glorious great Sa-skyapa, the tantric adept, omniscient guru: The auspicious tenth throne-holder

2 fols. (313r-314v); pp. 157-158; ca. 37,4x6,2 cm; 7, 7 and 2 lines; Incipit: *swasti/ bla ma dam pa'i zhabs la gus pas phyag tshal lo// rigs sngags 'chang ba'i bla chen 'jam pa'i dpal// bdud kyi stobs 'phrog rgyal ba'i yon tan mchog // stobs bcu'i dpal ldan gnyis 'thung dbang po'i khri// lo brgyar zhabs zung brtan par gsol ba 'debs//*

Colophon (f. 314r)

ces sngags 'chang thams cad mkhyen pa chen po la brtan bzhugs gsol 'debs kyi tshigs su bcad pa 'di ni/ kun 'dzin ces pa sa pho byi ba'i lo'i tshes drug gi nub rje nyid la brtan bzhugs phul na legs

pa'i mtshan ltas shin tu ngo mtshar ba zhig byung 'dug pa bzhin brtan bzhugs zhig kyang phul ba'i tshe/ sngags 'chang bla ma nyid kyi bka' 'bangs su gyur pa shākya'i btsun pa bsam gtan rgya mtshos rab gnas kyi mchod rten gyi gdan mnga' dbul gyi skabs sogs gsung rab nas bshad pa'i gdan khri rnam dang sbyar zhing / dam pa gang gi mtshan spel dang mkhyen brtse nus gsum gyi yon tan brjod pa yang tshang bar byas nas bkod pa 'dis phyogs dus kun de dge legs kyi dpal 'bar bar gyur cig //

Composed by Byams-pa bSam-gtan-rgya-mtsho in 1648.

Remarks

See *TBRC W27362*.

13a. Long life prayer for A-mes-zhabs

Title: *sNgags 'chang bla ma thams cad mkhyen pa kun dga'i mtshan can gyi brtan bzhugs*

Long life prayer for the tantric adept [and] the omniscient guru, who is endowed with the name Kun-dga'

1 fol. (315r); p. 157; ca. 37,4x6,2 cm; 4 lines; **Incipit:** *dus gsum rgyal ba'i nam sprul kun dga'i mtshan// 'gro ba'i bsod nams dpal du 'khrungs pa'i sras// 'chad rtsod rtsom pas dus kun 'da' ba yis// 'gro ba'i skyabs mchog bskal brgyar zhabs brtan shog //*

13b. Prediction

Title: *gTer ston kong po bla mas phul ba'i lung bstan*

Prediction offered by the treasure finder Kong-po bla-ma

1 fol. (315r-v); p. 157-158; ca. 37,4x6,2 cm; 4 and 1 lines; **Incipit:** *gter ston kong po bla mas phul ba'i rigs 'dzin 'ja' tshon snying pos gter byon thugs rje chen po ngan song rang grol las/ sna nam skye ba sa skya'i mthil du 'byung// mtha' dmag bzlog pa'i rten 'brel de la yod//*

Remarks

See also manuscript 2c of this volume.

14. Copy of a letter of bSam-gtan-rgya-mtsho

Title: *mKhas dbang dhyā na sa ka ra'i zhu yig zhal bshus*

1 fols. (316r-v); pp. 157-158; ca. 37,4x6,2 cm; 7 and 1 lines; **Incipit:** *gang gi sku yi snang brnyan mig gi mkhar// shar ba tsam gyi'ang rmongs pa'i smag 'phrog cing // legs gsung 'od brgyas snying pad bzhad nus pa'i// gcig tu thos bsam las la yid gzhung nas//*

Colophon (fol. 316r)

'di ni sa skya pa ngag dbang kun dga' bsod kyis glang lo mang mkhar tsha chur phyin dus sa skya nas mkhan chen bsam gtan rgya mtsho'i zhu zhig phul ba'i zhal bshus snyan ngag ngo mtshar can yin pa bkra shis//

Copy of a letter send by bSam-gtan-rgya-mtsho from Sa-skya to A-mes-zhabs while he was on the road to Mang-mkhar Tsha-chu in an elephant year.

Remarks

Title illegible; reconstructed on the basis of the *International Buddhist Academy-Edition*.

15.

Title: *dPon slob yol mo sprul sku'i spyan ltas yod*

Blessed by the eyes of Yol-mu sPrul-sku

3 fols. (317r-319v); pp. 159-160; ca. 37,4x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *bden don mchog gzigs gang thugs lte ba'i rin chen mkha' ltar dri ma med/ bsam yas chos kyi rtsibs stong rab 'bar the tshom dra ba ma lus gcod/ nam yang ma dmad grags pa'i khor yug shin tu rgya che'i mu 'khyud mdzes/*

Remarks

Title illegible; reconstructed on the basis of the *International Buddhist Academy-Edition*.

16.

Title: *mKhan chen thams cad mkhyen pa ngag dbang chos grags sogs kyi spyan ltas 'ga'*

Blessed by the eyes of the omniscient master Ngag-dbang-chos-grags: a joy

2 fols. (320r-321v); pp. 159-162; ca. 37,4x6,2 cm; 6, 7 and 4 lines; **Incipit:** *mkhan chen thams cad mkhyen pa ngag dbang chos grags kyi spyan bltas ni/ dpal sa skyar rje btsun rin po che'i sku 'dra mdze thod ma'i drung du sa skya pa sngags 'chang ngag dbang kun dga' bsod nams tshe ring thung yongs kyi spyan ltas 'byung bar/*

Remarks

Title page hardly legible; reconstructed on the basis of the *International Buddhist Academy-Edition*. According to the incipit connected with the mDze-thod-ma, a statue of rJe-btsun Grags-pa-rgyal-mtshan. For this statue, see also *ka* 78 and *zha* 37.

17.

Title: *mKhan chen thams cad mkhyen pa ngag dbang chos kyi grags pas kha'u'i brag sgor gsung [brtag] gnang ba'i [brtag] yig*

2 fols. (322r-323v); pp. 161-162; ca. 37,4x6,2 cm; 6, 7 and 3 lines; **Incipit:** *yos lo hor zla bdun pa'i tshes bcu bzhis kyi nyin/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pas skyed lhas kha'u'i brag sgor thugs dam zab rgyas bskang gso dang bcas brtag bsgril gang ba la/*

Remarks

Title page hardly legible; reconstructed on the basis of the *International Buddhist Academy-Edition*.

18. Long life prayer

Title: *brTan bzhugs gsol 'debs bstan 'gro'i dpal sbyin*

Long life prayer: conferring glory [to] the teachings and beings³⁹¹

1 fols. (324r-v); pp. 161-162; ca. 37,4x6,2 cm; 7 lines; Incipit: *'jam pa'i dbyangs dang gangs can bstan pa'i bdag// sa skya pa zhes grags pa gsal ldan pa'i// rgyal ba'i yab gcig bstan pa'i srog shing khyod// bskal brgyar zhabs brtan chos srid rgyas gyur cig //*

Remarks

Title hardly legible; reconstructed on the basis of the *International Buddhist Academy-Edition*.

19. Praise of A-mes-zhabs

Title: *mChog gi bla ma dam pa dpal sa skya pa mkhas pa dang grub pa'i dbang phyug chen po 'jam pa'i dbyangs ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la bstod pa yon tan rab tu gsal ba dge legs kyi 'dod 'jo*

Praise of the supreme excellent guru, the glorious Sa-skyapa, the great lord of scholars and realized masters 'Jam-pa'i-dbyangs Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po: the completely manifest qualities that are an abundance of virtue

5 fols. (325r-329v); pp. 163-166; ca. 37,4x6,2 cm; fol. 1v 5 lines, 2r 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ mchog gi bla ma dam pa dpal sa skya pa mkhas pa dang grub pa'i dbang phyug chen po 'jam pa'i dbyangs ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la bstod pa yon tan rab tu gsal ba dge legs kyi 'dod 'jo zhes bya ba/*

Colophon (fol. 329r)

zhes dpal ldan sa skya pa chen po 'jam pa'i dbyangs ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po la gsol ba btab pa'i tshul 'di ni/ gsung gi bdud rtsi'i skal ba bzang po thob cing thugs rje'i spyen ras kyis 'tsho bas dad pa'i me tog ches cher rgyas pa/ khams gsum gyi 'gro ba'i 'dren pa dpal sa skya pa chen po brgyud pa dang bcas pa'i bran 'bangs su gyur pa/ mdo khams kyi btsun pa ngag dbang bstan pa'i rdo rjes/ chu po spre lo khrams kyi zla ba dkar ba gzar du shar ba'i tshe/ dpal ldan sa skya yon tan rin po che du ma'i 'byung gnas su 'jam dbyangs chos kyi rgyal po de nyid kyi gsung gi bdud rtsi'i myong ba'i dus su bris pa'o//

The work was composed by Ngag-dbang-bstan-pa'i-rdo-rje at the beginning of the eighth month of 1632 in Sa-skya, "at the time when I was tasting the nectar of that 'Jam-dbyangs Chos-kyi-rgyal-po's teachings."

Remarks

TBRC W27369 (files not to be distributed).

³⁹¹ To be understood as "bestowing service to the Dharma and to the beings."

20. Praise of and supplication to A-mes-zhabs

Title: *Rigs brgya'i khyab bdag rdo rje 'chang dpal sa skya pa chen po kun dga'i zhabs la bstod cing gsol ba 'debs pa dad pa'i sa bon*

Praise of and supplication to the lord Vajradhara of a hundred families, the glorious great Sa-skyapa Kun-dga'-zhabs: seed of faith

2 fols. (330r-331v); pp. 165-166; ca. 37,4x6,2 cm; 7, 7, and 4 lines; Incipit: *na ma: shrī wansargu ru bha ṭa badzra dha ra pā sa ya/ (phyag 'tshal lo/ dpal ldan bla ma dam pa bkang(?) po rdo rje 'chang gi zhabs la/)* ngag dbang mkhyen brtse zla dbang yar ngo'i cha// kun nas gang ba 'gro kun dga' ba'i mig // bsod nams du ma'i byed po 'od gsal gyis// rigs las bskrun khyod dad pas bstod par bgyi//

Colophon (fol. 2v)

de skad dpal ldan sa skya pa'i// ring lugs 'dzin blo dbyangs can grogs// gang des dad pa'i shugs 'byung gis// rdo rje gdan mtshungs sa skyar sbyar//

Composed by dByangs-can, holder of the distant lineage (*ring lugs*) in Sa-skya.

21. Supplement to the *Great Deeds* of A-mes-zhabs

Title at the beginning: *Khyab bdag rigs brgya'i mgon po 'jam dbyangs bla ma kun dga'i mtshan can gyi rtogs pa brjod pa ngo mtshar yon tan rgya mtsho'i kha skong phun tshogs bdud rtsi'i char rgyun*

Supplement of a miraculous ocean of qualities to the *Great Deeds* of the all-pervasive lord of a hundred families, the 'Jam-dbyangs bla-ma, who is endowed with the name Kun-dga': the incessant rain of excellent nectar

98 fols.; pp. 165-216; ca. 37,4-6,2 cm; fols. 1v-2r 4 lines, otherwise 7 lines; on fols. 1v and 2r two miniatures each to the left and right showing two masters, the one on the right appears to be A-mes-zhabs; fols. 29 and 30 are one folio, the last folio is no. 99; Incipit: *om swa sti/ khyab bdag rigs brgya'i mgon po 'jam dbyangs bla ma kun dga'i mtshan can gyi rtogs pa brjod pa ngo mtshar yon tan rgya mtsho'i kha skong phun tshogs bdud rtsi'i char rgyun zhes bya ba/ bla ma dam pa'i zhabs la gus par phyag 'tshal lo//*

Colophon (fol. 98v)

de ltar bdag gi rnam 'dren dam pa thub pa'i rgyal tshab rigs thams cad kyi gtso bo dkyil 'khor mtha' dag gi rdo rje slob dpon mtshan brjod par dka' ba rje btsun bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rnam par thar pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho 'phel bar byed pa phun tshogs bdud rtsi'i char rgyun zhes bya ba 'di rje btsun thams cad mkhyen pa chen po de nyid la zab rgyas chos tshul rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang po can gdan sa chen po'i chos las pa shākya'i dge slong byams [pa] rdo rje rin chen gyi rang nyid kyang mi phyed dad pa chen pos kun nas blangs shing / rje btsun dam pa 'di nyid kyi zhabs 'bring pa phyag mdzod bsod nams rab brtan gyis bkas yang yang bskul ba la brtan nas/ mkhan chen 'jam pa'i dbyangs mai tri dhya na sammu tras mdzad pa'i rje nyid kyis rtogs brjod chen mo'i kha skong gi zhabs 'degs su dmigs te rgya gar lugs

*la bi kā ri ste bsgyur byed/ rgya nag lugs la sa pho khyi lo'i me tog can gyi zla ba'i dkar phyogs
bzang po gsum pa'i tshes la dpal sa skya'i chos grwa chen po'i dge 'phel bla brang du rang nyid
kyi sug bris su bgyis pa*

The composition of this work by Byams-pa-rdo-rje-rin-chen, the Chos-las-pa of the great see, was completed on the twelfth day of the fourth month of 1658 in the dGe-'phel-bla-brang of Sa-skya as a supplement to Byams-pa bSam-gtan-rgya-mtsho's *Great Deeds* (manuscript *nga* 6). He himself was also the scribe. The work was requested by the attendant and treasurer of A-mes-zhabs, bSod-nams-rab-brtan.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 5 (*ca*)

Catalogue no. (Beijing): 003198

The biography of dKon-mchog-lhun-grub, which according to both the title lists for the present volume and for the collected writings as a whole (no. 259) belongs to this volume, is missing here, but it exists in vol. xⁱⁱ as no. 1b with 25 folios.

1. Title List (*dkar chag*)

1 fol.

2. Large biography of Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan

Title according to the colophon and beginning: *mKhyen brtse nus pa'i mnga' bdag rgyal ba sras dang slob mar bcas pa'i spyi gzugs dam pa dus gsum sgrib med du gzigs pa'i rje btsun mus pa chen po sangs rgyas rgyal mtshan gyi rnam par thar pa byin rlabs kyi char 'bebs ngo mtshar sarga gsum pa*

The biography of rJe-btsun Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618), the lord who [possesses] the power of wisdom and compassion, the excellent embodiment of Buddhas, bodhisattvas, and disciples, the one who perceives the three times without obstruction: The miraculous rainfall of blessing; third part

Title According to title list and title page: *Rigs thams cad dang dkyil 'khor kun gyi khyab bdag drug pa rdo rje sems dpa'i ngo bo rje btsun mus chen sangs rgyas rgyal mtshan gyi rnam par thar pa sarga gsum gyi bdag nyid can dad pa rgya mtsho spel ba'i chu rgyun ngo mtsar don gnyis phun tshogs*

The biography in three parts of rJe-btsun Mus-chen Sangs-rgyas-rgyal-mtshan, who is the nature of sixth all-pervading lord of all families and maṇḍalas, [i.e.] Vajrasattva: A miraculous stream increasing the ocean of faith, bringing the two truths to perfection

314 fols.; pp. 1-158; ca. 35x6 cm; fol. 1r 6 lines, 4 lines in *Lan-tsha* and other ornamental characters; fols. 1v-2r 5 lines, otherwise 7 lines; fols. 1v-2r with two miniatures at left and right showing on folio 2r left probably Mus-chen with disciple; right: probably A-mes-zhabs with five disciples and one figure on a cloud; folio 2v left: a Buddha; right: master with disciples; Incipit: *rgya gar skad du/ .../ bod skad du/ mkhyen brtse nus pa'i mnga' bdag ... zhes bya ba dpal chos kyi rje lha dang bcas pa'i 'gro ba'i bla ma khams gsum chos kyi rgyal po rje btsun rdo rje 'chang chen po la phyag 'tshal lo//*

Colophon (fol. 313v)

rje bla ma'i zhal slob gzhan gyi[s] bsgrigs pa'i rnam thar gyi yi ge 'ga' zhig la gzhi byas/ gsan yig la sogs pa cung zad rgyas par bkod cing / gzhan yang yid ches zhing sgro skur med pa'i rnam thar rang gi yid la zin nas 'ga' zhig dang bcas te/ rgya gar lugs la ta ra na ste sgrol byed ces grags shing / rgya nag lugs la shing pho spre'u'i tha skar zla ba'i dmar cha rdzogs pa gsum pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi 'tshom dmar gyi nyi 'od 'khyil par sa gsum gyi bla ma dpal ldan 'phags pa'i zhabs kyi bzhugs khri padma can gyi drung du legs par sbyar ba'i tshes/ de'i nyin kho na la bod chen po'i yul dang 'dab'³⁹² nye ba'i de'i chings zhes pa'i yul nas mi'i dbang po rgyal po (...?) chen pos gser dngul ma na ho dang / g.yang kri'u la sogs pa rin po che'i spyad pa sna tshogs gtso bor gyur pa'i khyad nor gyi [b?]rgya 'bul mang po gdan sa chen po 'dir gegs med du 'byor pa'i snga 'phar rkang mgyogs kyi yi ge sleb ste/ rje btsun bla ma gang gi thugs rje'i byin rlabs kyis mchog dang thun mong gi dngos grub thams cad bde blag tu stsol ba mtshon byed kyi rten 'brel legs tshogs phun sum tshogs pa rang 'grig tu gyur pa'i dus su grub par bgyis pa'i yi ge pa ni rang gi gcen rin po che rgyal ba'i sras kyi thu bo sngags 'chang ngag dbang kun dga' dbang rgyal gyi zhabs 'bring pa sa skyar skyes pa'i bsam 'grub lhas sbyin zhes bya ba ā gā [kshā?] ra'i 'du byed la sbyangs pa mthar phyin pa de nyid dang / lanytsha/ wartu/ sintu/ na ga ra/ rgya mtsho'i mtha' yig / hor yig gsar sogs rgya bod kyi yig rigs mi 'dra ba du ma la mkhas pa'i phul tu phyin zhing / dpal dus kyi 'khor lo'i rtsis gzhungs(!) rgya mtsho la sbyangs pa shab stod bkra shis don grub kyis bgyis so//

The biography is based on some biographical scriptures compiled by other direct disciples of the guru. The account such as of Mus-chen's record of teachings (*gsan yig*) has been slightly

³⁹² Read: 'dabs.

expanded and some biographical episodes from A-mes-zhabs's memory have been added. The work was composed in the *tarāṇa* year, i.e. the "liberating year" (*sgrol byed*), on the third day of perfection of the second half (i.e. the 30th day) of the ninth month of the wood-male-monkey year (1644) "before the lotus throne of the glorious 'Phags-pa (Blo-gro-rgyal-mtshan)" in the 'Tshom-dmar of the bZhi-thog-bla-brang.

The scribes who completed this have been bSam-grub-lhas-sbyin of Sa-skya, who had been the servant of A-mes-zhabs's elder brother Ngag-dbang-kun-dga'-dbang-rgyal (1592-1620), and bKra-shis-don-grub from Shab-stod. The colophon observes furthermore:

On that very day there arrived an express letter (lit.: "letter of quick jump-running[?]," *'phar rkang mgyogs kyi yi ge*) before (*snga*) the unhindered arriving (*gegs med du 'byor pa*) in this great see of many extensive offerings of extraordinary wealth, the main [parts] of which were the different precious [materials] such as gold, silver, jade and white jade by the ruler of people, the great king (...) from the country neighboring (*'dabs nye ba*) the great country of Tibet, namely Chings.³⁹³

Remarks

Xylograph edition: *mKhyen brtse nus pa'i mnga' bdag rgyal ba sras dang slob mar bcas pa'i spyi gzugs dam pa dus gsum sgrib med du gzigs pa'i rje btsun mus pa chen po sangs rgyas rgyal mtshan gyi rnam par thar pa byin rlabs kyi char 'bebs ngo mtshar sarga gsum pa*: The Biography of the 16th Century Sa skya pa Scholar and Saint Mus chen Sangs rgyas rgyal mtshan by 'Jam mgon A myes zhabs Ngag dbang kun dga' bsod nams. Dehra Dun. Sakya Centre, 1974. 146 p., 28x39 cm. Reproduced from a print from the sDe dge or Ngor blocks at the order of H. H. the Sa skya Khri 'dzin Rin po che. See also *TBRC W10329*.

3. Medium size biography of Mus-chen Sangs-rgyas-rgyal-mtshan

Title according to the colophon: *Drin can rtsa ba'i bla ma dam pa rgyal ba mus pa chen po ...(?) sangs rgyas rgyal mtshan gyi rnam par thar pa mdo tsam bshad pa yid 'phrog utpa la'i chun po*

Briefly expounded biography of the kind principal guru, the excellent Mus-pa-chen-po ...(?) Sangs-rgyas-rgyal-mtshan: A bundle of charming utpala [flowers]

Title according to the title list and title page: *Khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po'i rnam par thar 'bring po byin rlabs dgos 'dod kun 'byung*

The medium size biography of the all-pervading lord, lord of the wheel, the victorious Mus-pa-chen-po: A source of all necessary [and] desired blessings

³⁹³ Between "king (*rgyal po*)" and "great (*chen po*)" about two syllables are missing in the manuscript. In the xylograph, however, the text runs uninterruptedly "*rgyal po chen pos*." "Chings" appears to be a term for the Qing dynasty that started in the same year the colophon was written (1644). The name of the founder of the Qing dynasty was Shizu. If the interpretation of "Chings" as "Qing" is correct the "*rgyal po chen po*" must be the new emperor Shizu and this passage then documents friendly relations between the Qing-court and Sa-skya in 1644. (The interpretation of "Chings" was provided by Dr. Carmen Meinert; she also supplied the Name of the founder of the Qing dynasty, Shizu).

42 fols. (315r-356v); pp. 157-180; ca. 35x6,7 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du .../ bod skad du/ rje btsun bla ma dam pa chos kyi rje slob dpon chen po yon tan de'i 'byung gnas sangs rgyas rgyal mtshan la phyag 'tshal lo/ rab 'byams dkyil 'khor rgya mtsho'i khyab bdag*

Colophon (fol. 356r)

'di yang gsung ngag bla ma brgyud pa'i rnam thar kha skongs su dmigs nas/ rdo rje 'chang mi'i sku gzugs can 'brel tshad don dang ldan nges pa rgyal ba rgya mtsho'i rigs bdag rje btsun mus pa chen po de nyid kyi thugs rje'i spyen ras kyi bu gcig pa ltar 'tsho ba'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bdud las kyi[s] mi phyed pa'i dad pa[i] rgya mtsho'i kun nas blangs ste de bzhin gshegs pa dgongs pa yongs su mya ngan las 'das nas mi lo sum stong dang nyag ma ji snyed cig lon pa'i chu mo glang gi lo/ mkhon dkon mchog rgyal po dgung lo bzhi bcu bzhes pa'i tshe dpal sa skya btab pa nas bzung lo brgya phrag lnga dang lnga bcu dang dgu lon zhing/ sprul pa'i gtsug lag khang chen mo chos rgyal 'phags pa dgung lo so bzhi bzhes pa'i tshe btab pa nas bzung mi lo sum brgya dang drug cu re gsum lon pa pra pa da: ces pa rgya gar lugs dang / rgya nag lugs la lcags pho rta'i lo dbo zla ba'i dkar phyogs dga' ba dang po'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i bzhi thog bla brang gi tshom dmar ru legs par sbyar ba

This biography, being envisioned as a supplement to the *gSung ngag bla ma brgyud pa'i rnam thar* (i.e. the collection of biographies of *lam 'bras* masters), was composed in the 559th year after mKhon dKon-mchog-rgyal-po (1034-1102) had established glorious Sa-skya in his fortieth year,³⁹⁴ the female water-elephant year (=1073, i.e. composed in 1632), the 3001st year after the Tathāgata's *parinirvāṇa*³⁹⁵ and 363rd year after Chos-rgyal 'Phags-pa Blo-gros-rgyal-mtshan (1235-1280) had established the sPrul-pa'i-gtsug-lag-khang-chen-mo in his thirty-fourth year (i.e. composed in 1631),³⁹⁶ according to the Indian system in a *prapada*-year (i.e. 1627/28?),³⁹⁷ and according to the Chinese system on the first "joyous" day of the white half (i.e. the first day) of the second month of the male iron-horse year (1630),³⁹⁸ in the 'Tshom-dmar room of the bZhi-thog-bla-brang.

Remarks

The title from the title page and title list, calling this work a "medium biography" (instead of the "*mdo tsam bshad pa*" from the colophon title) seems to have been added later, reflecting the manner of the third (i.e. the "brief") biography of Mus-chen (manuscript no. 4 with only nine folios). The title from the colophon must be the original title. This so-called "brief biography" (of 42 folios) obviously then needed to become the "medium size biography" because of the existence of an even shorter one (i.e. no. 4).

³⁹⁴ 1034 + 39 years (i.e. his 40th year) = 1073. 1073 + 558 = 1631. For 1073 as the year of establishing Sa-skya see Schoening, pp. 37, 47.

³⁹⁵ See my notes in the technical remarks, pp. 133 ff.

³⁹⁶ 1235 + 33 (i.e. his 34th year) = 1268. 1268 + 362 = 1630. 1631/32 would be a *prajāpatti*-year, 1632/33 *āngirasa*.

³⁹⁷ Read *prabhava*? But that would be 1627/28. 1630/31 would be *pramoda* and 1631/32 *prajāpti*.

³⁹⁸ 1630 would be a *pramoda* year in the Indian system.

4. Brief biography of Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan

Title: *Khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po'i rnam par thar pa mdo tsam bshad pa yid 'phrog utpa la'i chun po*

Briefly expounded biography of the victorious Mus-pa-chen-po, the all-pervading lord, lord of the wheel: a bundle of charming utpala [flowers]

9 fols. (357r-365v); pp. 179-184; ca. 35x5,7 cm; fols 1v-2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du .../ bod skad du/ rje btsun bla ma dam pa chos kyi rje rdo rje slob dpon chen po yon tan rin chen 'byung gnas sangs rgyas rgyal mtshan la phyag 'tshal lo/ rab 'byams dal rgya mtsho'i khyab bdag*

Colophon (fol. 9r/365r)

'di yang / rdo rje 'chang mi'i sku gzugs can 'brel tshad don dang ldan nges pa/ dal rgya mtsho'i rigs bdag rje btsun mus pa chen po de nyid kyi thugs rje'i spyan ras kyi bu gcig pa ltar 'tsho ba'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bdud las kyi mi mdzed(?) pa'i dad pa[i] rgya mtsho'i kun nas blang ste de bzhin gshegs pa dgongs pa yongs su mya ngan las 'das nas mi lo sum stong dang nyag ma ji snyed cig lon pa'i chu mo glang gi lo/ mkhon dkon mchog rgyal po dgung lo bzhi bcu bzhes pa'i tshe dpal sa skya btab pa nas bzung lo brgya phrag lnga dang lnga bcu nga gnyis lon zhing/ sprul pa'i gtsug lag khang lha khang chen mo 'di nyid chos rgyal 'phags pa dgung lo 'phags pa dgung lo so bzhi bzhes pa'i dus btab pa nas bzung / mi lo gsum brgya dang lnga bcu nga drug lon pa/ ru ti rodga ri ces pa rgya gar lugs dang / rgya nag lugs la chu mo phag gi lo a ṣa dha ces pa'i zla ba'i dmar cha dga' ba gnyis pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i lha chen rig 'dzin pho brang gi rang shong zung 'jug 'od gsal phug tu sbyar ba'i yi ge pa ni rnam dpyod rab tu gsal ba'i gso rig pa bsam pa don chen gyis bgyis so/

Composed 552 years after mKhon dKon-mchog-rgyal-po (1034-1102) had established glorious Sa-skya in his fortieth year in the water-female-elephant year (=1073)³⁹⁹ (i.e. 1625)—3001 years after the Tathāgata's *parinirvāṇa*—and 356 years after 'Phags-pa Blo-gros-rgyal-mtshan (1235-1280) had established this great sPrul-pa'i-gtsug-lag-khang in his thirty-fourth year (i.e. 1624),⁴⁰⁰ in a *rudhirodgāri* year (1623) according to the Indian system and according to the Chinese system on the second "joyous" day of the second half of the *āṣāḍha* month (i.e. twenty-first day of the sixth month) of the female water-sow year (1623), in the Rang-shong-zung-'jug-'od-gsal cave of the lHa-chen-rig-'dzin-pho-brang of Sa-skya. The scribe was the physician bSam-pa-don-chen.

5. Biography of dKon-mchog-rgya-mtsho

Title: *rJe btsun 'jam pa'i dbyangs dkon mchog rgya mtsho'i rnam par thar pa byin rlabs 'dod dgu'i char 'hebs*

Biography of rJe-btsun 'Jam-pa'i-dbyangs dKon-mchog-rgya-mtsho: a rainfall of all desired blessings

³⁹⁹ As before, 1034 + 39 years = 1073. 1073 + 552 = 1625.

⁴⁰⁰ 1235+33=1268. 1268+356=1624.

41 fols. (366r-406v); pp. 183-204; ca. 34,8x5,9 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ dpal ldan bla ma dam pa rje btsun 'jam dbyangs dkon mchog rgya mtsho la phyag 'tshal lo/ dkon mchog bstan pa'i rgyal mtshan 'dzin dang sangs rgyas gsung rab rin chen gyis/*

Colophon (fol. 406r)

kham s gsum gyi bla ma 'jam pa'i dbyangs dkon mchog rgya mtsho'i rnam par thar pa mdo tsam bshad pa 'di yang sa skya pa shākya'i dge bsnyen (...) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang lo zhe cig lon pa me mo glang gi lo gdan sa chen por gsung ngag tshar bdun pa bshad dus/ rje dkon mchog rgya mtsho nyid kyi rnam thar che ba rnams nas bsodus te legs par sbyar ba'i yi ge pa ni gso ba rig pa dang yi ge'i 'du byed la mkhas pa gdong dga' pa bsam pa don chen gyis mgyogs par bgyis pa (...) yang smras pa/

*thub dbang gshags nas me glang 'di yan la//
mi lo gsum stong bdun brgya don gcig 'das//
de phyir rnam dag bstan pa'i lhag ma ni//
mdo sde dus kyi nyis brgya nyer dgu dang //
'dul ba'i dus kyi lnga brgya phrag cig ste//
de nas brtags tsam 'dzin pa lnga brgya par//
sleb par sngon byon gong ma'i gtan [bstan] rtsis kyi [kyi]//
gsung rab rnams la bltas pas nges shes skye//*

Composed in A-mes-zhabs's forty-first year, the fire-female-elephant year (1637), when he was teaching the *gSung ngag* (i.e. the *lam 'bras*) for the seventh time in the great see, summarizing (the biography) from the large biographies of rJe dKon-mchog-rgya-mtsho. The scribe was bSam-pa-don-chen [from] gDong-dga', who is also learned in medicine. The colophon furthermore reckons:

From [Śākya]mūni's *parinirvāṇa* until the present fire-elephant [year: 1637]
3771 human years have past.
Therefore, the remainder of the pure teachings amounts to
229 [years] of the sūtra-period,
and one 500 [year interval] of the vinaya-period,⁴⁰¹
[and] thereafter 500 [years of the] *brtags tsam 'dzin pa* period.⁴⁰²
[This] I have definitely understood by looking at the scriptures
of the "calculation of the doctrine" of former [masters].⁴⁰³

⁴⁰¹ The Tibetan text has *lnga brgya phrag gcig*, which, like *bdun phrag gcig* ("one week"), seems to denote "one [period of] five-hundred."

⁴⁰² Read: *rtags tsam 'dzin pa*. It denotes the last of the five-hundred year periods of the Buddha's teachings. According to A-mes-zhabs's reckoning, that period begins seven-hundred twenty-nine years after 1637, i.e. in 2366. This term may be connected with the term *rtags tsam 'dzin pa'i dge slong*: "a monk, who, not possessing the vows of ordination in his mental continuum, outwardly wears the garb of a monk" (*Tibetan-Chinese Dictionary: nang rgyud la bsnyen rdzogs kyi sdom pa mi ldan par phyi dge slong gi cha lugs 'dzin pa'o*). That period is characterized by the mere grasping of outer signs of the teachings, such as garbs and other objects.

⁴⁰³ Cf. Obermiller (1931: 103 f.), Lamotte (1988: 192-198), Vogel (1991), and Seyfort Ruegg (1992).

Remarks

The reckoning here agrees with the system used in the colophon of *ba* 11. According to the colophon of *x*⁴ 1a, teaching the *gSung ngag* (i.e. the *lam 'bras*) for the seventh time in the great see took place in the first half of the ninth month of 1637.

Biography of dKon-mchog-lhun-grub

Title according to the *dkar chag*: *rJe btsun mkhas pa'i dbang po dkon mchog lhun grub kyi rnam par thar pa dang 'dod dad pa'i chu gter las 'ongs pa'i ngo mtshar rna(?) rlabs kyi phreng mdzes*

18 fols.? (407r-425v?)

Remarks

A Biography of the Ngor-pa master dKon-mchog-lhun-grub (1497-1557). This manuscript is mentioned in both the title lists for the present volume and for the collected writings as a whole (no. 259). It is missing here, but exists as vol. *x*⁴, no. 1b, with 25 folios.⁴⁰⁴

6. Biography of rGyal-tshab Kun-dga'-dbang-phyug

Title: *Chos kyi rje rgyal tshab dam pa kun dga' dbang pyug gi rnam thar bsam pa de 'byung gi nor bu'i phreng ba*

Biography of the lord of Dharma, the excellent regent, Kun-dga'-dbang-phyug (1424-1478): garland of wish fulfilling jewels

11 fols (426r-436v); pp. 203-210; ca. 35,5(?)x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; remark in title page above left margin: "After 406 until [before] 426 missing," (referring to the missing manuscript above); *Incipit*: *rgya gar skad du/ ... / bod skad du/ chos kyi rje rgyal tshab dam pa kun dga' dbang phyug la phyag 'tshal lo/ kun mkhyen rgyal ba dges pa'i 'dzum zhal nas*

Colophon (436v)

ces chos kyi rje rgyal tshab dam pa kun dga' dbang phyug gi rnam thar 'di yang / dpal sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang lo zhe gcig lon pa glang gi lo dpal sa skyar gsung ngag tshar bdun pa bshad dus rgyal tshab chos rje'i rnam thar glo bo mkhan chen thams cad mkhyen pa bsod nams lhun grub kyis mdzad pa nas nyung ngur bsodus te (...) yi ge pa ni rang dang nye bar gnas pa'i shab stod pa bkra shis don grub kyis bgyis so//

This biography of Kun-dga'-dbang-phyug was summarized from the one that was composed by Glo-bo-mkhan-chen bSod-nams-lhun-grub (1456-1532) (i.e. the *Bla ma'i rnam thar rin chen phreng ba?*). A-mes-zhabs composed it in his forty-first year, the (fire)-elephant year (1637), when [he] was teaching the *gSung ngag* (i.e. *lam 'bras*) for the seventh time in Sa-skya. The scribe was his attendant bKra-shis-don-grub from Shab-stod.

⁴⁰⁴ See also *TBRC W10334*.

Remarks

The *Bla ma'i rnam thar rin chen phreng ba* by Glo-bo mKhan-chen bSod-nams-lhun-grub is a biography of rGyal-tshab Kun-dga'-dbang-phyug (1424-1478). See the Tōyō Bunko, Tokyo, in the fragments of of Glo-bo mKhan-chen's works, vol. *ka*, pp. 146v1-178r1, written in 1490(?). See also Jackson (1987: 219, n. 9), who also notes that (apart from A-mes-zhabs) Glo-bo mKhan-chen wrote the perhaps only (other) biography on Kun-dga'-dbang-phyug. He saw a manuscript of this text in Lumbini. See also the *rJe kun dbang pa'i rnam thar rin po che'i phreng ba* by a mKhan-chen Legs-'byung, *Sangs-rgyas-rgyal-mtshan's Record* (13r). "mKhan-chen Legs-'byung" received according to *bSod-nams-dbang-po's Record* (11r-v) *lam 'bras* teachings from Mus-chen dKon-mchog-rgyal-mtshan (1388-1469) and Kun-dga'-dbang-phyug (1424-1478). He may be placed therefore in the mid-to-late fifteenth century. We can not dismiss the possibility that "mKhan-chen Legs-'byung" is "Glo-bo mKhan-chen."

7. Biographies of gurus of the Mañjuśrī *a ra pa tsa na* lineage

Title: *bsTan pa'i bdag po dpal ldan sa skya pa'i 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar slob dpon bsod nams rtse mo'i gsung rab la bar skabs kyi dpe la tshig sna ring thung cung zad yod pa rnams yar lung pa seng ge rgyal mtshan gyis zhus dag mdzad pa la slar yang dpe ma dag pa'i zhu dag sa skya pa sngags 'chang ngag dbang kun dga' bsod nams bgyis pa rnams*

Corrections of a corrupted manuscript, [i.e.] the intermediate manuscript of the *dPal ldan sa skya pa'i 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar* [from] Slob-dpon bSod-nams-rtse-mo's (1142-1182) works, with regard to which Seng-ge-rgyal-mtshan from Yar-klung had [already] done corrections [of] those occurrences of some phrases which diverged [from other, probably larger individual biographies], whose corruptions were once more corrected by Ngag-dbang-kun-dga'-bsod-nams.

6 fols. (437r-442r); pp. 209-212; ca. 35,3x6 cm; fol. 1v 6 lines, otherwise 7 lines; Incipit: *bla ma dam pa'i zhabs la phyag 'tshal lo/ rgya gar gyi yul/ ...ces bya ba na sngags pa'i pandi ta ...(?) yon tan zhes bya ba mkhas pa dang bsgrub pa la nan tan du byed pa zhig yod pa la/*

Colophon (fol. 442r)

dpal ldan sa skya pa ...(?) 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar slob dpon bsod nams rtse mo'i gsung rab bar skabs kyi dpe la tshig sna ring thung cung zad yod pa rnams yar lung pa seng ge rgyal mtshan gyi[s] zhus dag mdzad pa las/ slar yang yi ge pas ma dag pa'i dpe 'dra min du ma snang nas dpe rnying yid ches can rnams gzhir bzhag ste tshig zur rnams dag par bcos pa 'di ni dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi[s] 'brug lo hor zla lnga pa'i yar tshes la dad pa'i dbang gi[s] 'gyogs par bris pa 'di dge bar gyur cig/

Having taken old trustworthy manuscripts as the base, this [present manuscript in which] minor points were corrected was quickly written through the power of faith in the first half of the fifth month of the dragon year (i.e. 1640 or 1628⁴⁰⁵) by Ngag-dbang-kun-dga'-bsod-nams.

⁴⁰⁵ The dragon year 1652 can be dismissed, since the work is mentioned in the title list for the collected writings (no. 261).

Remarks

The title on the title page seems to have been made up from the colophon. Regarding the *dPal ldan sa skya pa'i 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar* by Slob-dpon bSod-nams-rtse-mo: I have not seen such a title in bSod-nams-rtse-mo's collected works (*SKB 2*), nor in the *Sa-skyapa Bibliography*, nor in a short catalogue of his works in *mThu-stobs-dbang-phyugs's Record* (5r). See *TBRC W26954*.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 6 (*cha*)

Catalogue no. (Beijing): 003199

An instruction on the four bKa'-gdams-pa deities is mentioned for the present volume in the title list for the collected writings as no. 268, but is missing in this collection. Manuscript no. 7 of this volume bears on its title page in the left upper margin the note "missing from after 177 to 193," which seems to account for the missing manuscript.

1. Title list (*dkar chag*)

1 fol.; fol. 1 r-v in photographed in reverse order

2. **Paripūrṇa upāsaka* ritual

Title: *Yongs rdzogs dge bsnyen du bsgrub pa'i cho ga 'phrin las mkha' khyab*

The ritual for establishing [someone] as **paripūrṇa upāsaka*: a space-pervading activity

6 fols.; pp. 1-4; ca. 35,5x6 cm; fol. 1v 5 lines, otherwise 7 lines; *Incipit*: *na mo gu ru buddha dha dza ye/ bla ma dang thams cad mkhyen pa la phyag 'tshal lo/ sbyor ba ston pa'i sku bzhugs pa'i spyan sngar mchod pa legs par bsham/*

Colophon (fol. 5v)

'di yang rigs ldan 'jam pa'i dbyangs sku mched dang rgyal ba mus pa chen po buddha'i mtshan can nmams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa shrī sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ gling kha bde ba can gyis(!) yang dben bsam gtan phug tu bsnyen par rdzogs pa dge slong gi sdom pa thob pa'i tshel/ yongs rdzogs dge bsnyen gyi sdom pa logs su 'bog tshul 'di lta bu'i yig cha zhig bgyid 'dod yod pa bzhin/ dus phyis dpal ldan sa skya'i chos grwa chen por sbyar ba'o//

The colophon refers to A-mes-zhabs's full ordination (by Mus-chen Sangs-rgyas-rgyal-mtshan) in the very secluded Dhyāna cave of the bDe-ba-can grove (*Gling kha bde ba can gyi yang dben bsam gtan phug*). A-mes-zhabs thought it at that time desirable to have a separate ritual for conferring the *upāsaka* vow and afterwards, i.e. after 1618,⁴⁰⁶ he composed this text in Sa-skya.

3. *Upāsaka* and *śramaṇera* ritual

Title: *dGe bsnyen dang dge tshul du bsgrub pa'i cho ga nyer mkho kun gsal*

The ritual for establishing [s.o.] as *upāsaka* and *śramaṇera*: the desirable all-shining one [i.e. the sun]

10 fols. (7r-16r); pp. 3-10; ca. 35,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; *Incipit*: *na mo gu ru buddha dha dza ye/ bla ma dang thams cad mkhyen pa la phyag 'tshal lo/ 'dir tshig snga ma dge tshul du bsgrub pa'i cho ga la/ sbyor ba dang / dngos gzhi dang / mjug gsum gyis/*

Colophon (fol. 9v)

'di dag ni tshig snga ma dge tshul du bsgrub pa'i cho ga bstan zin nas/ tshig phyi ma bsnyen rdzogs su bsgrub pa'i tshul logs su 'chad par bdag spro'o/ ces dge bsnyen dang dge tshul du bsgrub pa'i cho ga nyer 'kho kun gsal zhes bya ba 'di yang/ [shrī sa skya pa] shākya'i dge slong ... ngag [dbang kun dga'] bsod nams [grags pa] rgyal mtshan dpal bzang pos/ gling kha bde ba can gyi yang dben bsam gtan phug gi/ rje sems dpa' chen po dang / sa lo thams cad mkhyen pa sogs nas bdag gi bla ma'i bar gyis skyes chen dam pa nmams kyi bsgrub phug chos kyi pho brang ga la ba der mkhan po don gyi slad du mtshan nas smos te/ thub dbang gnyis pa sangs rgyas rgyal mtshan gyi drung du bsnyen par rdzogs pa'i sdom pa legs par thob pa'i dus su/ 'di lta bu'i yig cha zhig bgyid 'dod byung ba bzhin/ de nas yun ring ma lon par chos grwa chen po dpal ldan sa skyar legs par sbyar ba'i yi ge pa yang rang nyid do//⁴⁰⁷

⁴⁰⁶ According to the *Supplement to the Genealogy* (p. 329), the ordination in the Dhyāna cave took place in the second month of a horse-year, when A-mes-zhabs was in his twenty-second year (1618).

⁴⁰⁷ Some passages of this colophon are hardly legible.

After A-mes-zhabs had completed writing the *śramaṇera* vow ritual, he thought that he would later compose a separate ritual for the ordination as a full-monk.⁴⁰⁸ Referring to the very secluded Dhyāna cave of the bDe-ba-can grove (see colophon of the previous manuscript), he said that great masters such as Sa Lo-tṣā-ba and his own guru had used it as a place for their practice of meditation. While he received the full ordination from Mus-chen Sangs-rgyas-rgyal-mtshan in that cave, he thought that it would be desirable to have a manual such as the present one. The scribe was A-mes-zhabs himself.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 263). It seems likely that it has been composed around the same time as the **Paripūrṇa-upāsaka ritual* (vol. *cha*, no. 2, composed in 1618).

4. Siddhānta of the *pāramitā* vehicle

Title: *rGyu pha rol tu phyin pa'i theg pa'i grub mtha' bzhi'i rnam gzhag gsal bar bstan pa legs par bshad pa mtshan nyid grub mtha' kun shes*

The clearly taught [and] correctly explained systematic presentation [of the] four tennets [of the] *pāramitā* vehicle [being the] cause: omniscient tenets [of the] sūtra-way

70 fols. (17r-86v); pp. 9-44; ca. 5,35,8x9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ rang sor thugs bskyed bar du tshogs gnyis bsags/ sgrib gnyis spangs pas bdud dpung kun bcom nas/ rdo rje gdan du mngon par sangs rgyas pa'i/ ston mchog zas gtsang sras pos bdag skyongs shig /*

Colophon (fol. 86r)

'di yang khams gsum chos kyi rgyal po grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs kyi ze'u 'bru snyog pa med pa yan lag mchog gis gus pas blangs shing / gsung gi bdud risis skal bar bzang por gyur pa'i shrī sa skya pa shākya'i dge bsnen paṇḍi ta theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ mngon pa mdzod dang / de'i rang 'grel kun las btus sogs dang / byams chos bar pa gsum rjes 'brangs dang bcas pa dang / gzhān yang theg bsdus dang / 'phags pa klu sgrub kyis mdzad pa'i dbu ma'i bstan bcos chen po dgongs 'grel dang bcas pa dang / khyad par rje btsun bla ma grags pa rgyal mtshan gyi mdzad pa'i mngon par rtogs pa rin po che'i ljon shing nyid gzhir byas/ der mi gsal ba rnams mkhas pa'i dbang po yongs 'dzin dkon mchog lhun grub kyi gsung rabs legs par bshad pa gong ma'i dgongs rgyan dang / ljon shing mdzes par byed pa'i rgyan gnyis la gtso bor bsten nas de gnyis(?) rtsa 'grel gyi tshul du bkod pa la kha bskongs su 'os pa'i legs bshad kyis kyang mdzes par byas pa 'di ni/ sa sprul zla ba drug pa'i dkar po'i phyogs kyi tshes la dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi yang rtse ngo mtshar 'chi

⁴⁰⁸ It appears, however, that he never did compose a ritual for the ordination of a full-monk (which may be due to the fact that A-mes-zhabs himself returned the vows of ordination in order to be able to continue the 'Khon-family lineage).

med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su legs par sbyar ba'i yi ge pa ni shab stod ber chen du skyes pa'i tshe dbang dpal bzang zhes bya bas bgyis so//

The following works were taken as the basis for this composition:

[Vasubhandu's] *Abhidharmakoṣa*,

its autocommentary (*rang 'grel*) i.e. the *Abhidharmakoṣabhāṣya*, [and Asaṅga's [*Abhidharma*]*samuccaya* etc. (?),⁴⁰⁹

the three middle works of Maitreya [i.e. Asaṅga] together with their subsequent texts,⁴¹⁰

[Asaṅga's] *Mahāyānasamgraha*,

Ārya Nāgārjuna's *Madhyamakāśāstra* with its commentary on [the author's] intention [i.e. the *Mūlamadhyamakakārika* as contained in its *vṛtti*, the *Prasannapadā*],

and especially Gags-pa-rgyal-mtshan's *mNgon par rtogs pa rin po che'i ljon shing*.

For unclear points in that work, A-mes-zhabs's relied on two works, namely:

dKon-mchog-lhun-grub's *Gong ma'i dgongs rgyan* and *Ljon shing mdzes par byed pa'i rgyan* [i.e. his *mNgon par ljon shing gi gsal byed gong ma'i dgongs rgyan* and *mNgon par rtogs pa'i don ston pa ljon shing mdzes par byed pa'i rgyan*].

The work was composed in the Yang-rtse-ngo-mtshar-'chi-med-rdo-rje palace of the bZhi-thog-bla-brang of Sa-skya during the first half of the sixth month of the earth-snake year (1629). The scribe was Tshe-dbang-dpal-bzang, who was born in Shab-stod Ber-chen.

Remarks

Xylograph edition: Derge vol. *om*, no. 3, 71 fols.; published under the same title by Sakya Centre, Dehra Dun, U.P., 1985, 141 pp., 9x46 cm, "reproduced from a recent print from the sDe dge dGon chen blocks." See also TBRC W10320.

For the *Abhidharmakoṣa* by Vasubhandu, see *P* vol. 115, no. 5590.

For the *Abhidharmakoṣabhāṣya* by Vasubhandu, see *P* vol. 115, no. 5591.

For the *Abhidharmasamuccaya* by Asaṅga, see *P* vol. 112, no. 5550.

For the *Mahāyānasamgraha* by Asaṅga, see *P* vol. 112, no. 5549.

For the *Mūlamadhyamakakārika* as contained in its *vṛtti*, the *Prasannapadā* by Nāgārjuna, see *P* vol. 98, no. 5260.

For the *rGyud kyi mngon par rtogs pa rin po che'i ljon shing* by Gags-pa-rgyal-mtshan, see *SKB* 3/1, pp. 1-70.

For the *mNgon par ljon shing gi gsal byed gong ma'i dgongs rgyan* by dKon-mchog-lhun-grub, a clarification of Gags-pa-rgyal-mtshan's *rGyud kyi mngon par rtogs pa rin po che'i ljon shing*, see the title list for dKon-mchog-lhun-grub's works, *Kun-dga'-don-grub's Record* (71v, no. 52).

For the *mNgon par rtogs pa'i don ston pa ljon shing mdzes par byed pa'i rgyan* by dKon-mchog-lhun-grub, a clarification of Gags-pa-rgyal-mtshan's *rGyud kyi mngon par rtogs pa rin po che'i*

⁴⁰⁹ The Tibetan text has "*mngon pa mdzod dang / de'i rang 'grel kun las btus sogs*," taking the *Samuccaya* to be an autocommentary to the *Koṣa*.

⁴¹⁰ The "five works of Maitreya" are: 1. *Mahāyānasūtrālamkāra*, 2. *Dharmadharmatāvibhāṅga*, 3. *Madhyāntavibhāṅga*, 4. *Abhisamayālamkāra*, and 5. *Mahāyānottaratantraśāstra*. The "three middle works" (*bar pa gsum*) are according to the tradition nos. 1-3.

ljon shing, see the title list for dKon-mchog-lhun-grub's works, *Kun-dga'-don-grub's Record* (71v, no. 51).

5. Short history of the bKa'-gdams-pas

Title at the beginning: *bKa' gdams kyi byung tshul legs par bshad pa nyung gsal kun dga'*

Title according to the colophon: *bKa' gdams bla ma brgyud pa'i byung tshul legs par bshad pa nyung gsal kun dga'*

Title according to the title list for the volume and title page: *Jo bo rje dpal ldan a ti sha'i rjes 'brang bka' gdams kyi byung tshul legs par bshad pa nyung gsal kun dga'*

Correct explanation of the way how [the lineage of] the bKa'-gdams-pa gurus appeared: a small clarification [and] joy [for] all

4 fols. (87r-90r); pp. 43-46; ca. 36x6cm; fols. 1v-2r 4 lines, otherwise 7 lines; with interlinear annotations; Incipit: *na mo gu ru buddha dhwa dza ya/ bka' gdams kyi byung tshul legs par bshad pa nyung gsal kun dga'/ dpal ldan a ti sha la phyag 'tshal lo/ 'khor lo'i mgon po rigs ldan 'jam dbyangs mched/ rje btsun mus pa'i zhabs dang spyen snga bar/*

Colophon (89v)

'di ni/ rigs ldan chos kyi rgyal po 'jam pa'i dbyangs sku mched dang / rgyab (rgyal) ba mus pa chen po sangs rgyas rgyal mtshan spyen snga rin po che kun dga'i mtshan can rnams kyi zhabs sen spyi bos len pa/ dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis shar mi nyag gi pañḍi ta grags pa rdo rje' i gsung rab la gzhi byas te/ bka' gdams pa'i chos dang gang zag rnams la mi phyed pa'i dad pa chen po'i ngang nas/ byi lo zla ba bcu pa'i dmar cha'i tshes la dpal sa skya'i lha chen rigs 'dzin pho brang gi yang rtser sbyar ba'i yi ge pa ni bkra shis don grub kyis bgyis pa'o//

This work was composed based on the works of Shar Mi-nyag Pañḍi-ta Grags-pa-rdo-rje (d. ca. 1491) on the top of the lHa-chen-rigs-'dzin-pho-brang of Sa-skya during the second half of the tenth month of the mouse-year (1648? 1636? 1624?). The scribe was bKra-shis-don-grub.

Remarks

The *Sa-skya-pa Bibliography* (p. 74) mentions for Grags-pa-rdo-rje a "large cycle of apologue-type of works (*rtogs brjod skor mang tsam*).

6. History of the bKa'-gdams-pas

Title: *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho*

Correct explanation [of the] way how the excellent teachings of the spiritual teachers [of the] bKa'-gdams-pas appeared: an ocean [of] miracles

86 fols. (91r-177v); pp. 45-90; ca. 36(?)x6,1 cm; fol. 43 of the work appears twice (*gong 'og*) on volume folios. 133-134; fols. 1v-2r 5 lines, otherwise 8 lines; Incipit: *na mo shri ... / lha mi'i bla*

*ma ston mchog nyi ma'i gnyen/ sgrib gnyis dri ma kun sel dam pa'i chos/ yang dag lam gyi rgyud
grol dge 'dun tshogs/ skyabs mchog rnams la byang chub(?) bar du 'dud/*

Colophon (fol. 177r)

*'di yang 'jam mgon grub pa'i 'khor lo bsgyur ba bsod nams dbang po'i zhal snga nas dang / yab
rje sbas pa'i sangs rgyas sngags 'chang grags pa'i mtshan can(?) dus gsum sgrib med du gzigs
pa'i rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas
sryan snga rin po che kun dga' don grub/ mkhan chen thams cad mkyen pa ngag dbang chos kyi
grags pa la sogs te yongs 'dzin dge ba'i bshes gnyen bslu med kyi bla ma du ma'i zhabs sen rin po
che dbang gi rgyal po spyi bo'i cod pan du 'dzin pa'i skal ba bzang po can dpal sa skya pa
shākya'i dge bsnyen paṇḍi ta [mkhas pa] sngags 'chang ngag dbang kun dga' bsod nams grags
pa rgyal mtshan dpal bzang pos bsam pa dag cing sbyor ba gus pa'i sgo nas/ chos kyi rje bsod
nams lha'i dbang pos mdzad pa'i bka' gdams chos 'byung / nyin mor byed pa'i 'od stong zhes bya
ba'i gsung rab la gzhi byas/ tshig sbyor cung zad mang ches pa rnams btang snyoms su byas te/
'phags pa'i yul na bha wa ra zhes pa/ gangs can gyi yul du dngos po(?) zhes grags shing / rgya
nag lugs la shing pho khyi'i lo nag pa zla ba'i dkar phyogs dga' ba gsum pa'i tshes la bod kyi rdo
rje gdan dpal ldan sa skya'i chos grwa chen po'i bzhi thog bla brang gi yang rtse dpe khang gsar
pa chos mdzod chen mor sbyar ba'i yi ge pa ni lugs 'di'i 'du byed la mkhas pa'i phul du phyin pa
bsam 'grub kyi legs par bgyis so//*

The work was composed taking bSod-nams-lha'i-dbang-po's (late 1400s) writing, the *bKa' gdams chos 'byung nyin mor byed pa'i 'od stong* as the basis, and being indifferent to the danger of wordiness, in the *bhava*(= *bhāva*) year according to the Indian system, a *dngos po* year in the Tibetan system, and according to the Chinese system on the third "joyous" day of the first half (i.e. the 15th day) of the third month of the wood-male-dog year (1634) on the top(?) of the bZhi-thog-bla-brang of Sa-skya, in the new library, the "great treasure of Dharma" (*dPe khang gsar pa chos mdzod chen mo*). The scribe was bSam-'grub.

Remarks

Xylograph edition: Derge *om* 2, 102 fols. xyl.; published by the Sa-skyapa Centre, Dehra Dun, 1985, 203 pp., 9x46 cm. For the *bKa' gdams chos 'byung nyin mor byed pa'i 'od stong* (TBRC W18622) by bSod-nams-lha'i-dbang-po, see: *Two Histories of the bKa'-gdams-pa Tradition, from the library of Burmiok Athing*, Gangtok, Gonpo Tseten, 1977. 205 p., 14 x 36 cm. Pan-chen bSod-nams-grags-pa (1478-1554). *Bka' gdams gsar rnying gi chos 'byung yid kyi mdzes rgyan* (composed in 1529); bSod-nams-lha'i-dbang-po, *Bka' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong* (composed in 1484). A modern publication of it (190 pages) appeared in 1995/1996 in Zi ling, mTsho sngon mi rigs dpe skrun khang.

Instruction on the four bKa'-gdams-pa deities

Title according to the *dkar chag*: *bKa' gdams lha bzhir grags pa'i ston pa shakya'i rgyal po/ thugs rje chen po gtso 'khor gsum/ sgrol ma/ mi g.yo ba rnams kyi lha khrid zab mo gsal bar bshad pa'i yi ge bka' gdams bstan pa'i sgron me*

[fols. 178r-192v]

Remarks

Title according to the title list. This manuscript is mentioned for the present volume in the title list for the collected writings as no. 268, but is missing in this collection. The work is also mentioned for A-mes-zhabs in the *Sa-skyapa Bibliography*. TBRC mentions a *bKa' gdams lha bzhi'i khrid yig* by A-mes-zhabs (TBRC W10327). *St. Petersburg* has several editions of a *bKa' gdams lha bzhi'i khrid yig bka' gdams nor bu'i bang mdzod*, whose author is sometimes given as 'Jam-dbyangs-'phrin-las. According to its colophon, it summarizes A-mes-zhabs's work on the bKa'-gdams-pa deities. See (all with slightly differing sizes) nos. S:10741 N:b7309/10 (xyl., vol. *nya*, fols. 1r-10v, 9.6x58.1 cm); S:27074 N:b5783/10; S:43211 N:b9230/40 (fols. 1r-13r, 8.8x52.9 cm, author: Ngag-dbang-kun-dga'-bsod-nams!); S:43709 N:b9307/11; S:45581 N:b9489/9; S:47750 N:b9803/11; S:51703 N:b12267/10.

7. Display of miraculous wonders

Title at the beginning: 'O skol ston pa zas gtsang sras po yi/ ngo tshar cho 'phrul ji ltar bstan pa'i tshul/ legs bshad dad pa'i snye ma

How the miraculous wonders of our teacher, the son of Śuddhodana, were displayed: a correct explanation of the ear of a corn of faith⁴¹¹

Title according to the *dkar chag*: 'O skol gyi ston pa thams cad mkhyen pas cho 'phrul bstan tshul mdo tsam bshad pa dad pa'i snye ma

Short explanation [of] how the miracles of our teacher, the Omniscient One, were displayed: a corn of faith

4 fols. (193r-196v); pp. 89-92; ca. 36(?)x6 cm; fol. 1v 6 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ rigs can gsum gyi snang ngor thub dbang dang / sa bcu rgyud ldan dbus su longs spyod rdzogs/ bdag sogs don du bshes gnyen*

Colophon (fol. 195v)

'di// sa skyar gnas pa'i rdo rje 'dzin// shākya'i dge bsnyen paṇḍi ta// ngag dbang kun dga' bsod nams kyil// bzhi thog bla brang yangs rtse yis// tshe 'dzin g.yab tu myur bar bris// ... yi ge pa ni dge slong rdo rje 'dzin pa rgya mtsho'i ming can gyi bgyis so//

Written in the Tshe-'dzin-g.yab, an extension of the bZhi-thog-bla-brang. The scribe was the full monk tantric adept rGya-mtsho.

Remarks

The text refers to forty-nine miracles displayed by Buddha Śākyamuni. Composed before 1648 (mentioned in the *Old title list* as no. 271).

⁴¹¹ A word-play: *zas gtsang* is the name of a grain, *zas gtsang sras* is Śuddhodana's son, i.e. Śākyamūni Buddha.

8. The thirty-four former births of the Buddha

Title according to the *dkar chag*: *Slob dpon dpa' bos mdzad pa'i sangs rgyas kyi skyes rabs so bzhi pa'i snying po'i don rab tu gsal ba tshig nyung don mang bde blag tu rtogs byed*

Complete clarification of the essential meaning with regard to Slob-dpon dPa'-bo's writing *The thirty-four former births of the Buddha*: containing much meaning [with] a few words, composed for easy understanding

16 fols. (197r-212r); pp. 91-100; ca. 36(?)x6 cm; fol. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na ma: buddha bo dhi satwa ye/ mtshungs med thub pa'i dag por phyag 'tshal nas/ de yis(!) skyes rabs slob dpon dpa bo yis// legs par sbyar ba'i rjes su 'brangs nas 'dir// tshig nyung don zab gzhan gyi don du bri//*

Colophon (fol. 211v)

*'di/ 'gro ba rnam la phan pa'i don du sngon byon chos rgyal rigs ldan che//
rnam rgyal grags pa bzang pos mdzad pa mthong tshe dang 'dod dad pa'i tshogs//
rab tu g.yos pa'i skal ba bzang ldan mkhon rigs sngags 'chang sa skya pa//
ngag dbang kun dga' bsod nams bdag gis rigs ldan gsung la yi ge pas//
lhag chad nor pa'i skyon 'ga' mthong nas de dag zhus dag legs bgyis te//*

This text has been composed by rNam-rgyal-grags-pa-bzang-po. A-mes-zhabs saw a few remaining scribal errors in the writing of Rigs-ldan (rNam-rgyal-grags-pa-bzang-po) and corrected them.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 272). The work referred to in the title, Slob-dpon dPa'-bo's *The Thirty-four Former Births of the Buddha*, appears to be the *sKyes rabs kyi rgyud* by 'Phags-pa dPa'-bo (Āryasūra?), having thirty-four chapters (*P* vol. 128, no. 5650, fols. 1r-152v). See also *St. Petersburg*, S:51649 N:b10052/1: *Slob dpon dpa' bos mdzad pa'i skyes rabs so bzhi pa*, xyl., vol. *ka*, fols. 1r-186r, 8.7x53.3 cm; the same, S:43274 N:b9241/1, fols. 1r-278r, 8.4x51.8 cm.

9. Commentary on the treatise on music

Title: *Rig pa'i gnas lnga las bzo rig pa'i bye brag rol mo'i bstan bcos kyi rnam par bshad pa 'jam dbyangs bla ma dgyes pa'i snyan pa'i sgra dbyangs blo gsal yid 'phrog 'phrin las yongs khyab*

A division of the arts and crafts from among the five sciences: a detailed explanation consisting in a treatise on music, the melodious sound charming the intelligent-ones, pleasing [to] 'Jam-dbyangs Bla-ma [i.e. Sa-pan]: all-pervading activity

39 fols. (213r-251v); pp. 99-120; ca. 6x36 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *dharmā swa mi gu ru ba dzra .../ rig pa'i gnas lnga las bzo rig .../ rje btsun ngag gi dbang phyug la phyag 'tshal lo/ 'gro ba'i bla ma thub dbang zas gtsang sras// de gsung mdo sngags bstan pa dam pa'i chos//*

Colophon (fol 250r)

'di ni/ 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sngon gyi skyes bu chen po tshul khrims 'bar gyi sku'i sprul pa spyan snga rin po che kun dga' mtshan can la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bdag nyid chen po sa skya paṇḍi ta kun dga' rgyal mtshan dpal bzang po'i gsung rab dri ma med pa rol mo'i bstan bcos ngo mtshar can mchan bu dang bcas pa dang / stag tshangs lo tsa ba shes rab rin chen rgyal mtshan dpal bzang po'i mdzad pa'i rig gnas kun shes dang / de'i 'grel pa nyung gsal kun dga' / slob dpon tsandra go mi'i mdzad pa'i dbyangs kyi bstan bcos blo gsal mgul rgyan dang / phang (yang) nges mdzad pa'i rol mo'i bstan bcos/ 'jam dbyangs dbang po'i mtshan can gyi mdzad pa'i rol mo'i bstan bcos gcig shes kun grol sogs lugs 'di la 'kho ba'i gong ma'i gsung rab tshad ldan mang po la yun ring mo nas 'dris par byas te/ rang re dpal ldan sa skya pa'i yab chos lha med rdo rje phur pa'i cho ga dang / rdo rje chos skyong khyad par can rnams kyi bskangs pa dang bstod pa'i tshogs rnams la dbyangs rol gyi phyag len dri ma med pa rgyas shing spros pa shin tu che ba dang bcas da lta'i bar du dar rgyas su bzhugs pa rnams la spyir dbyangs yig dang rol yig rnying pa chos rje shes rab snang ba dang / lho(?) ba con ma ti tsita (sdom brtson con ma ti tsitra) sogs kyi mdzad pa sogs mang du snang yang / deng sang gi dus su nye bar 'kho ba'i gsung rab la sa lo thams cad mkhyen pa'i mdzad pa'i phur pa'i dbyangs yig kun gsal sgra dbyangs dang / sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi mdzad pa'i rdo rje phur pa'i rnga byin dbab kyi brda sprod mthong ba rang grol sogs dang / gzhan yang des mdzad(?) pa'i chos skyong bskor gyi dbyangs rol gyi tho yig sogs ngo mtshar can du ma dang / yang sngags 'chang bla ma de nyid kyi gsung rgyun ji lta ba bzhin/ grub pa'i dbang phyug bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa'i mtshan can ste rigs ldan 'jam pa'i dbyangs sku mched rnam pa gnyis kyi zhal rgyas (dgyes) thog nas gsung rtsoms mdzad pa'i rdo rje phur pa'i dbyangs yig tshangs pa'i dbyangs kyi nga ro(?) ces bya ba dang / chos skyong bskor gyi dbyangs yig tshangs pa'i dbyangs kyi rnga chen gnyis/ gzhan yang 'jam dbyangs dbang po'i mtshan can gyi mdzad pa'i gu ru drag po dang / rdo rje phur pa'i stod las smad las/ chos skyong rnams kyi bskangs pa/ bstod pa/ gtor bzlog drug cu pa dang bcas pa'i dbyangs rol gyi rnam dag (gzhang) rnams ston pa'i rol mo'i bstan bcos gcig shes kun grol ces bya ba dang / spyan snga sngags 'chang grags pa blo gros kyi mdzad pa'i gu ru drag po dang / rdo rje phur pa'i gtor bzlog / mgon po'i gtor bzlog drug cu pa rnams kyi phyag len phra mo tshun chad kyang zhib par ston par mdzad pa'i dbyangs rol gyi yi ge khyad par can la sogs ste mdor na sa lo chen po dang / mtshungs med sngags 'chang yab sras rnam pa gsum gyi gsung rab dri ma med pa de dag gi zhabs tog tu 'gro ba'i dbyangs rol gyi rnam bshad ngo mtshar can zhig byung na ci ma rung snyams pa dang / gzhan yang rigs dang chos kyi bu la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan pa'i bsam pa rnam par dag pas kyang kun nas blangs shing / lhag par kho bo cag rnams la rje btsun sa skya pa'i phyag len dri ma med pa'i dbyangs rol gyi rnam gzhang 'di rnams da lta'i bar du yang shin tu dar bar 'dug mod kyang / de dag gi khungs sam/ rgyab rten du gyur pa'i chos rje sa skya paṇḍi ta chen po'i rol mo'i bstan bcos ngo mtshar can 'di lta bu la rang re sa skya pa'i rjes 'jug rnams mthong rgya dang rtog spyod (brjod) gnyis ka chung ba la rten ji snyams du yang mi sems par/ chos rje'i gsung rab khyad par can 'di nyid btang snyoms su bzhugs pa blos ma bzod te/ rgya gar lugs la raktā kī zhes pa mig dmar ces grags shing / rgya nag

*lugs la shing pho byi ba'i lo nag pa zla ba'i dmar cha rdzogs pa gsum pa'i tshes la bod kyi rdo rje
gdan dpal sa skya'i gtsug lag khang chen po gzhi thog bla brang du sbyar ba'i yi ge pa ni shab
stod pa bkra shis don grub kyi bgyis so//*

See Colophon of *x^b* 1.

Remarks

Doublet manuscript: *x^b* 1. Xylograph: Derge, *mo* 4, 40 fols.

10. Commentary [on] the meaning of the *bhadracaryāpraṇīdhāna*

Title: *sMon lam gyi rgyal po bzang po spyod pa'i don 'grel khog phub bde ba can du bgrod pa'i
lam bzang*

Comprehensive commentary of the meaning of the *Bhadracaryā*, the king of *praṇīdhānas*: a good path leading to Sukhāvati

6 fols. (252r-257r); pp. 119-122; ca. 6x35,3 cm; fol. 1r 5 lines, otherwise 7 lines; Incipit: *na mo
gu ru buddha dhwa dza ye/ dus gsum sgrib med gzigs pa'i bla ma dang // dbyer med mgon po
rgyal ba 'od dpag med// gang gi zhing der rang gzhan ma lus pa// skye phyir smon lam don 'grel
'dir spel lo//*

Colophon (256v)

*de skad smra ba dpal ldan sa skya pa// ngag dbang kun dga' bsod nams zhes bya ba'i// za nyal
'chag gi ngang nas bstan 'gro'i don// 'grub par re ba'i snyoms las can de'o// (...) 'di yi yi ge pa/
...(?) smra ba ...(?) mtha' can dang // shab stod skyes pa'i don grub yid can gyis// gus spro'i
ngang nas bgyis (...)//⁴¹²*

The scribe was Don-grub-yid-can who was born in Shab-stod.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 274). For the *Bhadracaryā*, see *'Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (*Āryabhadracaryāpraṇīdhānarāja*), *P* vol. 11, no. 716.

11. Guide to the land of Sukhāvati

Title: *bDe ba can gyi zhing gi bkod pa gsal ba'i me long phun sum tshogs bco brgyad pa*

Guide to the land of Sukhāvati: a clear mirror [with] eighteen perfections

5 fols. (258r-262v); pp. 121-124; ca. 6x35,5 cm; fol. 1r 5 lines, otherwise 7 lines; Incipit: *rgya gar
skad du/ ... bod skad du/ ... rje btsun mkhyen pa'i gter la phyag 'tshal lo// phun tshogs bya rgod
phung po'i sa 'dzin rtser// rgyal tshab ma pham la sogs rgyal sras dang //*

⁴¹² Large portions of this colophon are illegible in our copy.

Colophon (262r)

'di yang dpal ldan sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ zhing mchog bde ba can du rang gzhan thams cad skye bar 'dun pa'i dad pa rtse gcig pa'i yid kyi kun nas blangs ste/ paṇ chen mi nyag grags pa rdo rje'i gsung rab nas ji ltar 'byung ba bzhin bkod pa la kha skongs su 'os pa'i tshigs bcaḍ 'ga' zhig bsnan te/ rang lo bzhi bcu lon pa byi lo gro bzhin zla ba'i dkar po'i phyogs kyi tshes la dpal sa skya'i bzhi thog bla brang gi 'tshom dmar gyis(!) chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung du legs par sbyar ba ... 'dis yi ge pa ni gso ba rig pa dang yi ge la mkhas pa'i phul du phyin pa bsam pa don chen gyi bgyis so//

A-mes-zhabs added to this composition some verses suitable as a supplement to the guiding to the land of Sukhāvati as it is stated in the writings of Paṇ-chen Mi-nyag Grags-pa-rdo-rje (d. ca. 1491). The work was written in his 40th year, in the first half of the seventh month of a bird year (1636), in the 'Tshom-dmar room of the bZhi-thog-bla-brang of Sa-skya. The scribe has been bSam-pa-don-chen, who has also mastered medicine.

12. Quotations regarding the Sukhāvati *praṇidhāna*

Title: *bDe ba can gyi zhing du skye pa'i smon lam btab pa'i phan yon gyi lung sbyor*

Collection [of] authoritative quotations regarding the benefits of reciting the *praṇidhāna* for rebirth in the land of Sukhāvati

3 fols. (263r-265r); pp. 125-126; ca. 6x35 cm; fol. 1r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ dag pa'i zhing rnams kyi nang nas mchog tu gyur pa bde ba can du skye bar rtse gcig tu smon lam btab pa'i phan yon ni/ sman bla'i mdo las/*

Colophon (fol. 264r)

ces pa'i lung btus nyung 'di/ 'khon rigs sngags 'chang sa skya pa// ngag dbang kun dga' bsod nams kyi// sbyar bas don kun 'grub gyur cig//

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 276).

13. Sukhāvati *praṇidhāna*

Title: *Zhing mchog bde ba can du skye bar 'dun pa'i smon lam gyi tshigs su bcaḍ pa zhing gi bkod pa rab tu gsal ba'i me long*

The verses of the *praṇidhāna* that [expresses] longing for birth in the supreme land of Sukhāvati: a guide to the [Buddha]-land; a completely pure mirror

6 fols. (266r-271v); pp. 125-130; ca. 6,1x35,2 cm; fol. 1v 4 lines, 2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ zhing mchog ... zhes bya ba/ bla ma dang gnyis su med pa'i rgyal ba 'od dpag med la gus pas phyag 'tshal lo/ sangs rgyas bye ba khrag khrig brgya stong phrag // brgyad bcu rtsa gcig zhing kun sdom pa las//*

Colophon (fol. 272r)

'di yang khams gsum chos kyi rgyal po grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po dang/ rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros rgyal ba kun gyi spyi gzugs mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan rnamts gtso bor smon pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa chos med snyoms las mkhan za nyal 'chag gi rnal 'byor pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi mkhas pa snga ma dag gi gsung rab la rten pas legs par sbyar ba/

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 277).

14. Praise of the Sukhāvati Buddhaland

Title: *bDe ba can gyi zhing la bsngags pa dad pa'i chu gter*

Praise of the Sukhāvati Buddhaland: a sea-treasure of faith

3 fols. (272r-274r); pp. 129-130; ca. 6x36 cm; 7 lines; **Incipit:** *na mo gu ru buddha dhiwa dza ye/ skyabs gnas kun 'dus drin can mus pa rjer// gus pas btud de skal bzang skye bo rnamts// dang 'dod yid ches dad pa bskyed pa'i phyir// bde ba can gyi zhing mchog bsngags par bgyi//*

Colophon (fol. 273v)

'di ni skyabs gnas kun 'dus rje btsun mus pa chen po'i zhabs rdul la spyi bos reg pa rigs sngags 'chang ba a nanda'i ming can gyi zhing gi bkod pa'i yon tan bsam gyi mi khyab pa zhes bya ba'i mdo las 'byung ba tshigs bcad du bsdehs pa'i smon lam chos rje blo gros rgyal mtshan gyi mdzad pa sogs la rten nas/ bya lo zla ba bcu pa'i tshes nyer lnga la dpal sa skya pa'i lha chen rigs 'dzin pho brang du sbyar ba'o//

This work is based on such works as Chos-rje Blo-gros-rgyal-mtshan's (i.e. 'Phags-pa?) *prañidhāna*, a versification of what is stated in the *Zhing gi bkod pa'i yon tan bsam gyi mi khyab pa zhes bya ba'i mdo*. It was composed on the fifth day of the tenth month of a bird year (1645, 1633, 1621?⁴¹³) in the lHa-chen-rigs-'dzin-pho-brang of glorious Sa-skya.

15. Instructions [on] Amithaba's transference of consciousness

Title: *Sa skya pa'i man ngag 'od dpag med pa'i 'pho ba sgom tshul bde ba can du bgrod pa'i nye lam*

The Sa-skya-pa's pith instructions on how to meditate Amithaba's transference [of consciousness]: a short path leading to the Sukhāvati [Buddhaland]

2 fols. (275r-276v); pp. 131-132; ca. 6x35,7 cm; 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ 'dir rje btsun sa skya pa'i man ngag zab mo phyi ma bde ba can du skye nges pa'i 'od dpag med pa'i nyal 'pho ngo mtshar can bsgom par 'dod pas*

⁴¹³ The bird year 1657 can be dismissed since the work is mentioned in the *Old title list* (no. 278).

Colophon (fol. 276r)

ces pa 'di yang khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po sangs rgyas rgyal mtshan gyi zhabs zung yan lag mchog gi gus pas blangs pa'i skal ba bzang po can shrī sa skya pa shākya'i dge bsnyen sngags 'chang ngag dbang kun dga' bsod nams kyi rang gi rjes 'jug skal bzang las 'phro ngo mtshar can rnams la phan pa'i bsam pa rnam par dag pa'i kun nas blangs te byi lo zla ba gsum pa'i yar mngo'i tshes la dpal sa skya'i bzhi thog bla brang chen po'i yangs steng su sbyar ba

This text has been composed during the first part of the third month of a hen-year (1648, 1636, 1624?) in the extension of the bZhi-thog-bla-brang.

Remark

Other manuscript: *Patna* 988-2, 2 fols., 7 lines.

16. Transference [of consciousness] by Rong-ston

Title: *Rong ston gyis ma la gdams pa'i 'pho ba'i dpe mang po mi 'dra ba'i zhu dag rje'i gsung bzhin bgyis pa*

The edition of the various manuscripts [of the] transference [of consciousness], which are instructions to the mother by Rong-ston, carried out according to the teaching of rJe-[sPyan-snga Kun-dga'-don-grub]

2 fols. (277r-278v); pp. 131-132; ca. 7x33 cm; fol. 1v 6 lines, fol. 2r 7 lines; Incipit: *na mo gu ru rong ston chen pos ma la 'pho ba 'debs pa'i gdams pa 'di gsung so// thugs mkhyen brtse'i yon tan lhun gyi grub*

Colophon (fol. 278v)

ces pa 'di shākya'i dge slong rong ston pa shākya rgyal mtshan gyi ma la brtse ba'i sgo nas gdams pa'o/ 'di'i lung spyen snga rin po che'i drung du/ sa skya pa ngag dbang kun dga'i thos nas/ de 'phral rje'i gsung bzhin dpe ma dag pa zhu dag yang dag bgyis pa yin pas phyin chad dpe 'di 'dri 'dod rnams sa skya pa ngag dbang kun dga' bsod nams kyi zhu dag byas pa'i ma dpe 'di kho na la ma phyi mdzad pa zhu zhu//

These are the instructions of Śākyamūni Buddha's full monk Rong-ston-pa Shākya-rgyal-mtshan (1367-1449), which he has given out of love to his mother. Immediately after A-mes-zhabs received the reading transmission (*lung*) for this from the Sa-skyapa Ngag-dbang-kun-dga'-dbang-rgyal (1592-1620), his middle brother, in the presence of sPyan-snga Rin-po-che Kun-dga'-don-grub (late 1500s-early 1600s), he prepared a completely pure edition of the faulty manuscript according to rJe-sPyan-snga's teaching. Therefore, all those who wish to copy this manuscript in future, please use as the master copy only this original manuscript, which has been corrected by the Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 283). The colophon is written in a different hand. I could neither locate Rong-ston's work in the *Sa-skyapa Bibliography*, nor in the catalogue of Rong-ston's minor works in *Kun-dga'-don-grub's Record* (64v-67r). However, three

xylographs of this cycle were preserved by Kong-sprul Blo-gros-mtha'-yas, *gDams ngag mdzod*, vol. xi, N. Lungtok and N. Gyaltsan, Delhi, 1972. These are: *Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i zab lam 'pho ba'i gdams skor* (*Rong ston ma 'pho khrid yig*). (1) *'Pho ba rtsa ba*, pp. 725-727. (2) *Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i 'pho chos 'tshams sbyor dang bcas by 'Jam-dbyangs mKhyen-brtse'i-dbang-po*, pp. 727-736. (3) *Rong ston thams cad mkhyen pas mdzad pa'i 'pho ba'i dmigs khrid skal bzang thar par 'dren pa'i lcags kyu* by Byams-pa Phrin-las-yon-tan, pp. 736-745.

17. Instruction on the transference [of consciousness]

Title according to the colophon: *'Pho ba'i man ngag gi bsgom don rim pa gsal ba 'gro kun bde ster*

The clear levels [of] the meaning [of] the practice of the pith instructions on the transference [of consciousness]: granting bliss to all beings

6 fols. (279r-284v); pp. 133-136; ca. 6x36 cm; fol. 1v 5 lines, otherwise 7; **Incipit:** *na mo gu ru buddha dhwa dza ya// bslu med bla ma'i zhabs la gus btus nas// 'pho ba'i man ngag rims pa gsal ba 'di// 'gro ba kun la yid bde'i dpal bskyed phyir//*

Colophon (fol. 204r)

'di ni/ rgyal ba'i lung bstan gyi bdud rtsi brnyes pa'i skyes chen dam pa rje btsun kun dga' bzang po'i 'os kyi slob ma chos rje kun dga' blo gros kyi gsung rab kyi dgongs pa ji ltar ba bzhin du/ ma gyur gyi 'gro ba rnam la phan pa'i lhag bsam rnam par dag pa'i kun nas blangs ste/ sa skya pa sengags 'chang ngag dbang kun dga' bsod nams kyi legs par sbyar ba'o//

The text was composed in complete accordance with the intentions of the scriptures of Chos-rje Kun-dga'-blo-gros, a worthy disciple of the sKyes-chen-dam-pa rJe-btsun Kun-dga'-bzang-po.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 284). Title page illegible. Kun-dga'-blo-gros must be Srad-pa Kun-dga'-blo-gros (mid-1400s). His approximate dates correspond with Ngor-chen Kun-dga'-bzang-po's (1382-1456) and he is mentioned among Ngor-chen's disciples (in the *Sa-skyapa Bibliography*).

18. Explanation of the meaning of a medicine Buddha ritual

Title: *sMan bla bde gshegs 'khor bcas mchod pa'i cho ga'i don rnam par bshad pa 'gro kun dag pa'i zhing du bsgrod pa'i lam mkhan gyi skyes bu legs bshad rab tu gsal ba'i mig can bsam 'phel don 'grub nor bu*

Detailed explanation of the meaning of the offering ritual [for] the medicine Buddha together with the assembly of Tathāgatas possessing the very clear eye [of a] correct explanation [of] a guide, who leads all beings to the pure land: a jewel [that] increases the motivation [and] establishes the meaning

49 fols. (285r-333v); pp. 135-160; ca. 5,9x36 cm; fol. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ .../ bod skad du/ mkhyen brtse nus pa'i mnga' bdag rgyal ba sras dang bcas*

pa'i spyi gzugs dam pa dus gsum sgrub med du gzigs pa'i rje btsun bla ma dam pa la phyag 'tshal lo/ mtshan dang dpe byad kyis brgyan mdzes pa'i sku//

Colophon (fol. 333r)

'di yang snyigs dus kyi bstan pa'i gsal byed dam pa sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyis chos dang rigs las 'khrung pa'i rgyal ba'i rgyal tshab dam pa/ grub pa'i dbang phyug 'jam dbyangs bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dus gsum rgyal ba'i spyi gzugs rje btsun mus pa chen po sangs rgyas rgyal mtshan la sogs te/ yongs 'dzin dam pa du ma'i zhabs rdul spyi bos len pa sa skya pa chos med sngags 'chang ngag dbang kun dga' bsod nams kyis/ snyigs dus kyi 'dren pa dam pa sprul pa'i sku lo nas spyan snga rin po che kun dga' don 'grub kyi drung du/ de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo brgyad brgya pa dang / de'i cho ga mkhan po zhi ba mtshos mdzad pa sogs lugs 'di'i chos kyi bka' drin nos pa la brten nas/ phyogs 'di la rang nyid mi ched pa'i dad pa ches cher g.yos pa'i rkyen byas/ a bya ya ba ste mi zad ces pa me pho khyi'i lo/ tha skar gyi zla ba'i dmar bya rdzogs pa gsum pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni yi ge'i 'du byed dang tshe'i rig byed la mkhas pa'i phul du phyin pa gdong dga' pa bsam pa don chen gyi mgyogs par bgyis pa'o//

Based on teachings of this religious system such as the *'Phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa theg pa chen po'i mdo* with 800 *ślokas* and its ritual by Ācārya Śantarakṣita, which were received in the presence of sPyang-snga Rin-po-che Kun-dga'-don-grub, this text was composed on the third "perfection"-day of the second half (i.e. the thirtieth day) of the ninth month of the fire-male-dog-year (1646), the "unexhausted" year according to the Indian system,⁴¹⁴ in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe has been bSam-pa-don-chen from gDong-dga'.

Remarks

'Phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo, *P* vol. 6, no. 135. For its ritual by Śantarakṣita, cf. *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i gzungs bklag pa'i cho ga mdo sde las bsodus pa*, *P* vol. 80, no. 3954, and *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba mdo sde bklag cing de bzhin gshegs pa bdun mchod de, smon lam gdab pa'i cho ga mdo sde las btus te rim par bklag pa*, *P* vol. 80, no. 3955.

19. Meaning of 'Phags-pa's *Clear mirror of karma, [cause, and] result*

Title: *Srid pa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i gsung rab las 'bras gsal ba'i me long zhes bya ba'i don 'grel bsod nams rgyas pa'i nyin byed*

Commentary of the meaning of the *Clear mirror of karma, [cause, and] result* from the works of 'Phags-pa Rin-po-che, the guru of the three [spheres] of existence [and] the king of Dharma: a sun increasing the merit

⁴¹⁴ The manuscript has *avyaya*, which is also correctly translated as *mi zad*. Sewell's *Chronological Tables*, however, lists this year as *vyaya*.

7 fols. (334r-340r); pp. 159-164; ca. 6x36 cm; fol. 1v 5 lines, otherwise 7 lines; fol. 1v two ca. 3,4x3,9 cm drawings of gurus to the left and right; **Incipit:** *na mo gu ru buddha dhwa dza ye/ 'jam gling bstan pa'i mnga' bdag sa skya pa'i// rnam dkar 'phrin las phyogs brgyar spel ba la// gzhan dang mtshungs pa med pa'i mdzad pa can//*

Colophon (fol. 340r)

'di yang 'jam dpal grub pa'i dpa' bo padma'i rnam sprul pu nya intra dang / rgyal sras zhi ba mtsho'i rnam par sprul pa sbas pa'i rnal 'byor sngags 'chang grags pa blo gros rgyal mtshan/ rigs kun gyi khyab bdag drug pa rdo rje sems dpa' dang gnyis su med pa'i mkhyen brtse nus gsum gyi mnga' bdag rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che a nanda'i mtshan can la sogs te yongs 'dzin bslu med dam pa du ma'i zhabs rdul spyi bos blangs pa'i sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos shing mo glang lo dbo zla ba'i yar ngo'i tshes la/ dpal sa skya'i bzhi thog bla brang gis chos kyi rgyal po 'phags pa rin po che de nyid kyi bzhugs khri padma can gyi drung du legs par sbyar ba'i yi ge pa yang rang nyid kyi bgyis pa

This work was composed during the first part of the second month of the wood-female-elephant year (1625) in the bZhi-thog-bla-brang of Sa-skya. A-mes-zhabs himself was also the scribe.

Remarks

Las 'bras gsal ba'i me long by 'Phags-pa Blo-gros-rgyal-mtshan, SKB 7/214, 155v-158r.

20. The great deeds of the Victorious One

Title: *rGyal ba'i rtogs brjod dpag bsam 'khri shing gi don 'grel legs par bshad pa tshogs gnyis bsam 'phel nor bu'i phreng mdzes*

Correct explanation of the *Commentary on the meaning of the great deeds of the Victorious One* [as narrated in] the *Bodhisattvāvadānakalpatā*: increasing the two accumulations [and] the motivation, beautiful garland of jewels⁴¹⁵

170 fols. (341r-510v); pp. 163-248; ca. 6x36 cm; mostly 7 lines including interlinear notes; **Incipit:** *rgya gar skad du/ ... bod skad du/ bcom ldan 'das de bzhin gshegs pa gra bcom pa yang dag pa rdzogs pa'i sangs rgyas ...(?) phyag 'tshal lo/ chos kun sna tshogs dmyer med ro cig stong pa chen po'i*

Colophon (fol. 509r)

'di yang snyigs dus kyi bstan pa'i nyi ma chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa gcen 'jam pa'i dbyangs grub mchog bsod nams dbang po'i zhal snga nas dang / de'i gcung yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros ste sprul pa'i skyes mchog sku mched zhal rnam pa gnyis kyi lugs gnyis kyi bka' drin gzhal du ma mchis pas rjes su bzung zhing / ston pa zas gtsang gi sras po nyid dus mthar gsum ldan dge slong rdo rje 'dzin pa'i zol gyi lhar bcas 'gro ba'i skyabs mgon dam par bsam bzhin du byon pa dus gsum sgrib med du gzigs pa'i rgyal ba mus pa chen po rdo rje 'chang sangs

⁴¹⁵ In the Tibetan usage, *rtogs brjod* (*avadāna*) and *skyes rabs* (*jātaka*) are often undistinguishable.

rgyas rgyal mtshan gyi thugs rje'i spyan ras kyi bu gcig pa ltar 'tsho la/ gzhan yang skyes chen dam pa chos kyi spyan ldan lo nas spyan snga rin po che kun dga' don grub/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs ste yongs 'dzin chos bzhin du spyod pa du ma'i thugs sras kyi grangs su gtogs pa'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen pandi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa dpal bzang pos/ rgyal ba'i rtogs brjod dpag bsam 'khri shing gi gzhung la/ blo brtan dang / so ston dmar nag gi mchan bu btap pa la gzhi byas/ gong dkar rdo rje gdan gi 'du khang gi logs bris la dpag bsam 'khri shing gi zhing bkod yod pa'i zhal byang / 'jam dbyangs byang chub dbang rgyal gyi mdzad pa nyid yal 'dab so so'i gsal byed du sbyar zhing / lugs 'di'i phyogs la dge dbang gnyis par grags pa'i rin spungs pa ngag dbang chen po'i don bsod kyi legs bshad nams mdzes pa'i phra tshom su bkod ste dpyod ldan mkhas pa kun gyi yid 'phrog par nus pa'i bstan bcos ngo mtshar can 'di ni/ ston mchog grub(?) pa'i dbang po nyid dgongs pa yongs su mya ngan las 'das pa'i tshul bstan nas mi lo sum stong bdun brgya dang don gnyis 'das pa/ 'phags pa'i yul na pra mā dī ste myos ldan ces grags shing / rgya nag lugs la sa mo yos kyi bkra shis kyi lo gsar pa gsar du shar ba'i dkar phyogs dga' ba dang po'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i bzhi thog [bla] brang gi shar phyogs bkra shis brtsegs kyi nyi 'od 'khyil par sbyar ba'i yi ge pa ni/ rang gi gcen rgyal sras sems dpa' chen po 'jam pa'i dbyangs sngags 'chang ngag dbang kun dga' dbang rgyal gyi go re len gyi zhabs 'bring pa bsam 'grub lhas sbyin zhes bya ba sa skyar skyes shing yi ge'i 'du byed la mkhas pa'i phul du phyin pa de nyid kyi sor mo'i 'du byed las bskrun pa'o//

This composition is based on Blo-brten and So-ston's (early 1200s) text(s) with red and black annotations to the basic scripture of the *Bodhisattvāvadānakalpatā* and furthermore, the captions of the *dPag bsam 'khri shing gi zhing bkod pa*, the wall-painting of the assembly-hall of the Gong-dkar-rdo-rje-gdan monastery, 'Jam-dbyangs Byang-chub-dbang-rgyal's clarification of the *dPag bsam 'khri shing* (lit.: "of the branches and leaves," i.e. the [*dPag bsam 'khri shing gi*] yal 'dab so so'i gsal byed), and the summarizing correct explanations regarding this tradition by Rin-spungs-pa Ngag-dbang-chen-po, who is known as the second dGe-dbang. Having taken these as ornaments of beautification, this treatise was composed 3772 years after the Buddha's *parinirvāṇa*, in the *pramādhi* (*pramāthin*) year according to the Indian system, known as *myos ldan* in Tibetan, and the earth-female-hare year (1639) according to the Chinese system, on the first day of the first half of the newly arisen new year-month, in bKra-shis-brtsegs, East of the bZhi-thog-bla-brang of Sa-skya. The scribe has been the attendant of the elder (middle) brother Ngag-dbang-kun-dga'-dbang-rgyal, bSam-grub-lhas-sbyin of Sa-skya.

Remarks

For the *Bodhisattvāvadānakalpatā*, i.e. *rTogs brjod dpag bsam 'khri shing*, see *Byang chub sems dpa'i rtogs pa brjod pa'i dpag bsam gyi 'khri shing* by Kṣemendra, *P* vol. 128/129, no. 5655.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 7 (*ja*)

Catalogue no. (Beijing): 005055

Missing titles as mentioned in the title list for this volume:

1. *bCom ldan 'das rdo rje gzhon nu'i gdams pa nyams len gyi chu bo chen po sgrub pa'i thabs kyi rnam par bshad pa 'phrin las kyi padmo rab tu rgyas pa'i nyin byed*, existing in volume *ta^b* (09^b), manuscript 3, with 339 folios. It is also mentioned in the title list for the collected works (no. 291).

2. *dPal rdo rje gzhon nu'i gtor bzlog dgra bgegs kun 'joms kyi gsal byed gnam lcags rdo rje'i dpal gyi rnam par bshad pa bdud sde 'joms pa'i ye shes kyi me chen 'phrin las kyi 'od zer kun tu 'phro ba*, existing in volume *ta^b* (09^b), manuscript 4, with 112 folios. It is also mentioned in the title list for the collected works (no. 292).

According to the external pagination of the present volume, fols. 178-558 (= 380 fols.) are missing. The manuscripts 3 and 4 in *ta^b* comprise together 451 folios.

1. Title list (*dkar chag*)

1 fol.: 4 lines

2. General topics of the causal and resultant vehicles

Title: *rGyu dang 'bras bu'i theg pa'i spyi don legs par bshad pa mdo sngags bstan pa rgya mtsho'i sgo 'byed*

Correct explanation of the general topics of the causal and resultant vehicles: opening the gate of the ocean of sūtra and mantra teachings

177 fols.: pp. 1-90: ca. 35.5x6 cm; fols. 1v-2r 5 lines, otherwise 8 lines: **Incipit:** *shrī tsa kra nā tha buddha dhwa dza ye/ rgyu dang 'bras bu'i theg pa'i spyi don legs par bshad pa mdo sngags bstan pa rgya mtsho'i sgo 'byed zhes bya ba/ bla ma dang gnyis su med pa'i rje btsun ngag gi dbang phyug la gus pas phyag 'tshal lo// gang gi sku ni mtshan bzang po gnyis*

Colophon (fol. 176r)

ces rgyu dang 'bras bu'i theg pa'i spyi don legs par bshad pa mdo sngags bstan pa rgya mtsho'i sgo 'byed ces bya ba 'di yang / khams gsum chos kyi rgyal po grub pa mchog gi ded dpon 'jam pa'i dbyangs bsod nams dbang po'ang / rgyal sras sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smon pa'i yongs 'dzin dam pa chos bzhin du spyod pa du ma'i zhabs rdul spyi bo'i len pa/ dpal sa skya pa sngags 'chang ngag dbang kun dga' grags pa rgyal mtshan dpal bzang pos/ bod yul bstan pa'i mnga' bdag rje btsun sa skya pa yab sras rnams kyi gsung rab rnams dang / gzhan yang sngon byon pa'i mkhas pa chen po dag gi gsung rab mtha' dag la yun ring du 'dris par sbyangs shing / khyad par snyigs dus kyi rgyal ba gnyis pa rje btsun kun dga' bzang pos rdo rje 'jigs byed kyi mam bshad rdo rje'i myu gu zhes bya ba'i bstan bcos chen po zhig mdzad pa las/ de nyid kyi smad kyi cha la 'khrul 'khor gyi sgo nas las tshogs rab 'byams sgrub pa'i lag len klags chog ma'i tshul gyis shin tu gsal bar gsung par rten/ de nyid dbus gtsang gi skye bo rtog dpyod can rnams kyi mthong na ha cang 'phel ches ste/ man ngag khroms chos su gyur pa sogs rang gzhan kun la mi legs par dgongs nas/ gsung brtsom grub 'phral gyis rtsom gzhi phyag dpe de khams phyogs kyi grwa slob zhig la gnang ba las/ de rang gi yul phyogs su khyer te dbus gtsang na bzhugs pa'i ngor chen rdo rje 'chang gi bka' 'bum pod bzhi <176v> ma rnams kyi nang du ma bzhugs pa'i dbang gis/ 'jigs byed kyi mam bshad de lan gcig grags che bar ma byung yang / dus phyi sngar gyi phyag dpe de nyid kyi ma phyi las 'phel ba'i dbus gtsang gi ljongs 'dir yang dpe 'ga' re sleb 'dug pa'i dpal sa skya'i bzhi thog bla brang gi dpe khang na yang gsung rab 'di'i glegs bam zhig 'dug pa la/ kho bo cag gis yang yang du blta rtog(?) dang thos bsam bgyis pas/ mgo 'jug gi tshigs bcad dang tshig lhug pa dag gi tshig don gyi cha rnams dang / rnam bshad dngos kyi brjod don kun kyang gzhan las khyad par du 'phags tshul/ thog mtha' bar gsum gyi rtsom khyer sogs gang la bsam kyang rje rdo rje 'chang gi gsung rtsom yin nges pa'i nges shes lhag par brnyed(?) mod kyang / 'on kyang bka' 'bum pod bzhi ma'i nang du mi bzhugs pa ci (rang?) yin nam snyams pa'i the tshoms dang bcas yod skabs/ bdag gi bla ma mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa dang 'di skor gyi gsung gleng byung dus 'jigs byed kyi mam bshad 'di rje rdo rje 'chang gi gsung rtsom yin nges pa'i lo rgyus gong du bshad ma thag pa de rnams kyi rgyu mtshan rgyas bshad dang bcas rje ngor chen rang gi dngos slob rnams kyi gsung rgyun las byung ba rim par brgyud de/ rje rta ra pa grub mchog bsod nams chos 'phel gyi gsung las gsan tshul

bka' stsal ba thos pa'i mod la/ bstan bcos ngo mtshar can de nyid la yid ches kyi dad pa lhag par skyes shing / rgyal ba'i lung bstan brnyes pa'i skyes bu mchog gi gsung rab khyad par can 'di nyid nam dpyod blo ldan gyi skye bo rnams kyis mthong zhing / thos bsam gyi yul du gyur pa zhih byung na spyi dang bye brag gi bstan pa la phan pa rgya chen po 'byung nges pa 'dug snyams pa'i dang 'dod kyi dad pa chen pos kun nas blang ste nam bshad de nyid kyi stod kyi cha la bzhugs pa'i spyi don gyi ...(?) bshad pa rnams logs(?) su(?) bkol ba de/ gsung rab de nyid kyi dgongs pa ji lta ba bzhin bkod pa la/ slar yang legs bshad kyi cha du mas mdzes par byas nas <177r> rang lo so drug pa spre lo zla ba gnyis pa'i dga' ba dang po'i tshes la/ dpal sa skya'i bzhi thog bla brang gi sa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung du legs par sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa mdo sngags rab 'byams smra ba la blo mig rab tu gsal ba rgya mtsho'i mtha' can dang / sa skyar skyes shing yi ge'i 'du byed la mkhas pa nor bu lha byin gyis gus pas bgyis so//

A-mes-zhabs has, accustoming himself for a long time with them, studied the writings of the former great Sa-skyapa masters and the earlier great masters. In particular he had studied Ngor-chen Kun-dga'-bzang-po's *rDo rje 'jigs byed kyi nam bshad rdo rje'i myu gu*. In a later section (or perhaps "second half") of that scripture, Kun-dga'-bzang-po has taught very clearly in the manner of a recitable manual of ritual practice (*sgrub pa'i lag len klags chog*) all groups of activities (*las tshogs*) through the yogic postures (*'khrul 'khor*). Since it is so very clearly explained, if it is seen by those persons of dBus and gTsang who are endowed with an investigative mind, it will spread too much and the pith instruction (*man ngag*) will turn into a public teaching (*khroms chos*). Thinking that in this way it will not be good for himself and others, Kun-dga'-bzang-po handed, as soon as he had completed composing it, the original manuscript (*rtsom gzhi phyag dpe*) over to a monk-disciple of his from Khams, who took it to his home region. Because it was thus not contained in the four volumes of Ngor-chen Kun-dga'-bzang-po's collected writings that were kept in dBus and gTsang, this commentary of the Bhairava (practice) did not become well known at that time.⁴¹⁶

Later, however, a book of that writing was also kept in the library of the bZhi-thog-bla-brang of Sa-skyapa, which was one of those few copies that had descended here in the area of dBus and gTsang from the original of that book (*phyag dpe de nyid kyi ma phyi*), and by examining and studying it and reflecting on it repeatedly, however A-mes-zhabs considered how all the meanings of the words of the verses at the beginning and end and of the pure prose and the wording of the actual commentary were supreme, and however he considered style of the composition (*rtsim khyer*) in the beginning, middle, and end, he came to the strong conclusion that it was indeed Ngor-chen's composition. But still, when he wondered why it was not included in the four volumes of the collected writings, he discussed the matter with the great master Ngag-dbang-chos-kyi-grags-pa. Ngag-dbang-chos-grags related to him the above story of how the commentary was certainly Ngor-chen's writing. According to him, he himself had heard it from his guru, the great adept rJe rTa-ra-pa bSod-nams-chos-'phel, who belonged to the teaching transmission of the actual disciples of Ngor-chen, and thus A-mes-zhabs became very confident with regard to this wonderful treatise.

Thinking that it would be of great benefit for the doctrine in general and for the Sa-skyapa teachings in particular, and being motivated by great faith, A-mes-zhabs separately established a

⁴¹⁶ The work is indeed neither listed in the *SKB*, nor in the title lists of Ngor-chen's works in *Kun-dga'-don-grub's Record* (63v-66r), and *Byin-pa-grags-pa's Record* (7r-9r).

"general topics" (*spyi don*) for the first part of the commentary and ornamented it with many correct explanations. He completed the composition in his thirty-sixth year, on the first day of the second month of 1632 in the bZhi-thog-bla-brang. The scribe was his attendant, the tantric adept monk teacher of sūtra and mantra Nor-bu-lha-byin, who was born in Sa-skya.

Remarks

The colophon of *tha* 6 is almost *verbatim* the same.

3. [Ritual] music of Vajrakīla

Title: *rDo rje phur pa'i dbyangs rol brjed tho*

Memorandum with regard to the melodies and [use of] cymbals in the Vajrakīla [ritual]

2 fols. (559r-560r); pp. 89-90; ca. 36,2x6 cm; 7 and 6 lines; **Incipit:** *na mo buddha dhwa dza ye/ rdo rje phur pa'i cho ga byed pa'i tshe// rol mo gsum brdeg(?) phog pa'i dbyangs rnams ni// nam mkha'i lho nub rta mgrin sgo ma dang // yang dag bde gshegs sgeg cing hum sgra 'byin// dpal gyi ring thung 'dod chags khros//*

Colophon (fol. 460r)

ces pa 'di yang mkhon rigs shākya'i btsun pa ngag dbang kun dga'i ming can gyi bris so//

Remarks

Doublet manuscript: *ta*^b 5. Composed before 1648 (mentioned in the *Old title list* as no. 293).

4. [Ritual] music of Vajrakīla

Title: *Dus gtor chen mo'i bdag bskyed phur chen mdzad skabs kyi dbyangs res rol mo sogs kyi phyag len brjed thor btab pa 'phros don dang bcas pa*

The practices of the individual melodies [and the use of] cymbals at the occasion of performing the great Kīla self-evocation of the great *dus gtor* [festival] in the form of a memorandum together with a supplement

3 fols. (531r-533v); pp. 91-92; ca. 36x6 cm; 7 lines; **Incipit:** *bla ma rdo rje gzhon nu la phyag 'tshal lo// 'dir dus gtor chen mo'i bdag bskyed phur chen mdzad skabs dbyangs res rol mo sogs kyi phyag len brjed thor btab pa la/ nyer drug la byin dbab bsdus pa'i bsdus pa/*

Colophon (fol. 433v)

ces pa 'di yang dpal sa skya pa shākya'i dge slong rdo rje 'dzin pa byams pa ngag dbang kun dga'i ming can gyi bla brang bde mchog pho brang du bris pa'o//

Written in the bDe-mchog-pho-brang while A-mes-zhabs was still a full monk.

Remarks

Doublet manuscript: *ta*^b 6. Composed before 1648 (mentioned in the *Old title list* as no. 294).

5. [Ritual] dance

Title: *'Cham dpe snang ba 'gyur thub kyi bsdus don 'phrin las kun khyab*

Summarized meaning of the *Book on [ritual] dance: capable of changing appearances: all-pervading activity*

4 fols. (564r-567v); pp. 91-94; ca. 35,8x6 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *na mo ba dzra kīla ya/ khyab bdag'khor lo'i mgon dang dbyer med pa'i dpal 'phrin las ... la phyag 'tshal lo// ti ... gyi lta ba'i sgro 'dogs chod// ... gyi tha mal snang zhen 'gags// mchod pa brgyan(?) gyi tshogs gnyis rdzogs byed pa'i// lam mchog 'di'i gar 'cham don bsdus bris//*

Colophon (fol. 467v)

ces pa 'di yang sa skya pa/ chos med rnal 'byor rigs sngags 'chang // ngag dbang kun dga' bsod nams kyi// bris so phur bsrung kun dges shog // 'dir ni gar 'chams lthong su 'khur pa nams kyi brjed gso la yid bzhin kyi nor bu dang 'dra bar yod pas rtsis che bar mdzod/ don gnyer nams la phan thogs par gyur cig //

This is a memorandum for those who have an active interest in this particular ritual dance.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 295). This work deals with Ngag-dbang-kun-dga'-rin-chen's *Book on Ritual Dance: Capable of Changing Appearances* ('*Cham dpe snang ba 'gyur thub*, see below). The title list for the writings of Ngag-dbang-kun-dga'-rin-chen in *bSod-nams-dbang-po's Record* (28r), has as no. 13 the *rDo rje phur pa'i dngos grub char 'bebs kyi 'cham kyi brjed byang snang ba gyur thub* (= original title?). See also below, nos. 6 and 7 of this volume for further secondary works. A work with the same title as the presumed original title, i.e. *rDo rje phur pa dngos grub char 'bebs kyi 'chams kyi brjed byang snang ba 'gyur thub* is listed in *NGMPP L 130/2*, 74 fols., as being the work of Ngag-dbang-kun-dga'-blo-gros.

6. [Ritual] dance

Title: *rDo rje phur pa'i 'cham dpe snang ba 'gyur thub kyi bsdus don 'phrin las kun khyab la nye bar mkho ba'i yi ge don gnyer kun smon*

Necessary notes for the "brief exposition of the *Book on the ritual dance of Vajrakīla: capable of changing appearances: all-pervading activity;*" hoped for by all those who make efforts

12 fols. (568r-579v); pp. 93-100; ca. 35,8x6 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *na mo guru ba dzra kī la ya/ bla ma mchog dang 'phrin las phur bu'i tshogs// bka' bsrung dam can rgya mtsho' zhabs pad la// za nyal chag gi rnal 'byor gus pas 'dud// phyi ma bde ba can du drangs du gsal//*

Colophon (fol. 579r)

ces rdo rje phur pa'i 'cham dpe snang ba 'gyur thub kyi bsdus don 'phrin las kun khyab la nye bar 'kho ba'i yi ge don gnyer kun smon zhes bya ba 'di yang / grub pa'i dbang phyug 'jam dpal dbang po'i mtshan can dang / thams cad mkhyen pa chos rje bsod nams rgyal mtshan gyi sku'i rnam par sprul pa gdon mi za ba sngags 'chang grags pa blo gros/ rigs kun gyi khyab bdag drug pa rdo rje sems dpa' rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyen snga rin po che kun dga'i mtshan can nams kyi zhabs sen rin po che dbang gi rgyal po spyi bo'i rgyan du bkod pa'i 'khon gyi sngags 'chang ngag dbang kun dga' bsod nams kyi sa skya pa'i yab

chos lhad med rdo rje phur pa'i chos skor rnam la dang 'dod yid ches kyi dad pa bcos min yang dang yang du thob pa la rten/ sngags 'chang chos kyi rgyal po'i mdzad pa'i 'cham dpe snang ba 'gyur thub bzhugs shin tu ches nas ding sang gi gar 'cham gyi slob dpon rnam kyi mig gi spyod yul du ma gyur pa nas/ 'cham sna 'ga' zhig gi ming don gyi cha 'ga' la rgan po'i ngag rgyun 'khrul pa'i rjes su 'brangs nas/ 'cham dpe snang ba 'gyur <579v> thub dang 'gal ba'i snang la ma nges pa du ma byung gi dogs dang / lugs 'di la don gnyer dang ldan pa'i blo gsal rnam la'ang phan pa'i bsam pas kun nas blangs te/ shing pho byi ba'i lo gro zhun gyi zla ba'i dkar phyogs rdzogs pa dang po'i tshes la dpal sa skya'i chos gra chen po lha chen rigs 'dzin pho brang du sbyar ba'i yi ge pa ni mang ga la'i ming can gyi bgyis so//

After sNgags-'chang Chos-kyi-rgyal-po Ngag-dbang-kun-dga'-rin-chen's *'Cham dpe snang ba 'gyur thub* had been existent for a long time,⁴¹⁷ the present-day Ācāryas of ritual dance have not seen it (i.e. the text has become very rare). Regarding some aspects of names and meanings of some ritual dances they (nowadays) are following erroneous oral traditions of old people. The work was thus composed in order to help those who are doubtful because of the appearance of many doubtful cases, which seem to contradict the *Book on Ritual Dance: Capable of Changing Appearances* (*'Cham dpe snang ba 'gyur thub*) and who are making efforts with regard to this system. The work was completed on the fifth day of the seventh month of 1624 in the IHa-chen-rigs-'dzin-pho-brang. The scribe has been bKra-shis (=maṅgalam).

Remarks

See ja 5.

7. Ritual dance *Capable of changing appearances*

Title: *rDo rje phur pa dngos grub char 'bebs kyi 'cham dpe snang ba 'gyur thub las logs su bkod pa'i stangs stabs bsdu pa'i 'cham dpe 'phrin las bsam 'phel*

The book of ritual dance that summarizes the postures that are an excerpt from the *Book of ritual dance: capable of changing appearances*, a rainfall of supramundane achievements [of] Vajrakīla: the wish fulfilling activity

6 fols. (580r-585r); pp. 99-103; ca. 35,8x6 cm; 7 lines; **Incipit:** *na mo gu ru ba dzra kī la ya/ bla ma mchog dang rdo rje gzhon nu yi// dkyil 'khor lha tshogs dam can bsrung mar bcas// gus pas btud nas dpal ldan phur pa yi// dkyil 'khor sgrub mchod skabs kyi sa chog gis// phyag len bsdu pa'i phyogs la mos pa dag //*

Colophon (fol. 585r)

ces pa 'di ni snyigs dus kyi rgyal ba gnyis pa sngags 'chang chos kyi rgyal po kun dga' rin chen gyi thugs sras rgyal tshab gcig pu pa rgyal sras sems dpa' chen po grags pa'i mtshan can nyid zab mo chos dbyings su mnyam par gzhag pa'i dus dran gyi mchod pa 'bul bar rdo rje phur pa'i bsgrub mchod bgyis skabs gsar bu'i blo can rnam kyi don du 'khon rigs rig pa 'dzin pa ngag dbang kun dga'i ming can gyi sbyar ba'o// 'di bskor gyi 'cham tshul rnam rdo rje phur pa'i

⁴¹⁷ The Tibetan expression *bzhugs shin tu ches* indicates "having a long existence." See also next colophon (of manuscript no. 7).

bsgrub mchod btogs(?) re bzhin kun la zob pa zhig yongs kyin 'dug pa de/ 'cham dpe snang ba 'gyur thub kyi dpe yongs rdzogs bzhugs che zhing shin tu dkon pa nas/ gar 'cham gyi slob dpon phal cher gyi ma mthong ba'i skyon du 'dug pas/ da phyin zur skol gyi dpe nyung ngu 'di 'gar 'cham gyi slob dpon rnams kyi re re bshu bar mdzod/ 'di skor gyi 'cham tshul rnams slob ma rnams la nges par bslab ste/ 'cham pa kun kyang tshul 'di la long ba 'khar 'dzugs kyi 'cham tshul mi dgos pa zhig mdzad 'tshal lo//

After having existed for a long time and having become very rare, most of the Ācāryas of ritual dance have not seen it. As a result of that fault, henceforth all the Ācāryas of ritual dance should make a copy of this small extract and should teach it to the disciples of the system of ritual dance of this cycle, and all dancers should make sure that they must not perform a system of ritual dance that is like a blind man walking with a stick.

Remarks

See *ja* 5. Composed before 1648 (mentioned in the *Old title list* as no. 297).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 8 (*nya*)

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After manuscript no. 4, the folios 36-41 (external pagination) are missing. There are four works mentioned in the *Old title list* between no. 301, which appears to be manuscript no. 4 of this volume, and no. 306, which is manuscript no. 5. The following are the titles as mentioned in the *Old title list*, missing in this collection:

no. 302. *Tshe sgrub 'chi med bdud rtsi'i 'gugs pa'i lcags kyu*

no. 303. *Tshe sgrub zab mo 'chi med bdud rtsi'i gcud len*

no. 304. *Yang tshe sgrub zab mo gcig*

no. 305. *sGrol dkar gyi tshe khrid nyams su len tshul bdud rtsi'i bum bzang.*⁴¹⁸

⁴¹⁸ For this title, cf. the colophon of manuscript no. 5.

1. Title list (*dkar chag*)

1 fol.

2. Evocation ritual of Amitāyus

Title: *bCom ldan 'das tshe dpag tu med pa lha dgu'i sgrub pa'i thabs dkyil 'khor gyi cho ga dang bcas pa 'chi med dpal ster*

Evocation ritual of Bhagavan Amitāyus [with] nine deities together with the maṇḍala ritual: bestowing the glory of deathlessness

15 fols. plus two pieces of paper with text to be added on fol 6r: pp. 1-9; ca. 33,8x5,6 cm; fols. 1v-2r 5 lines, otherwise 8 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal 'khor lo'i dgon po chos kyi rje bla ma tshe dang ye shes dpag tu med pa la phyag 'tshal lo// tshe yi rigs 'dzin brnyes pa'i bla ma dang // tshe dang ye shes dpag med la btud nas//*

Colophon (fol. 14v)

ces bcom ldan 'das tshe dpag tu med pa lha dgu'i bsgrub pa'i thabs dkyil 'khor gyi cho ga dang bcas pa 'chi med dpal ster zhes bya ba 'di ni 'jam mgon grub pa'i dpa' bo padma'i rnam 'phrul bsod nams dbang po dang / rgyal sras zhi ba mtsho'i rnam 'phrul sbas pa'i sangs rgyas mi gzugs can sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje 'chang chen po nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ grub mchog dbang phyug rab brtan/ mkhas pa'i dbang po ngag dbang chos kyi grags pa la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang gzhan thams cad 'chi med kyi dpal la spyod cing / bstan 'gro'i don rgya chen po bsgrub pa'i lhag bsam rnam par dag pa'i kun nas blang ste/ grub chen rje tā ri'i rgya gzhung dang / 'di'i bsgrub dkyil gyi yig cha sro lung pa kun dga' smon lam/ rje rdo rje 'chang gis(!) dngos slob chos rje dpal gyi rgyal mtshan/ sa lo thams cad mkhyen pa/ ngor chen dkon mchog lhun grub/ snyigs dus kyi bstan pa'i gsal byed dam pa dpal sa skya pa chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen namskyas kyis mdzad pa'i gsung rab la brten nas/ me mo yos kyi lo zla ba bcu gcig pa'i dkar phyogs dga' ba dang po'i tshes la shab sgo lnga'i yul ljongs khyad par can dge sding bkra shis bsam 'grub kyis/ bdag gi bla ma grub pa'i 'khor lo bsgyur ba 'jam dbyangs bsod nams dbang po'i gzim chung gi mdo/ nyi 'od 'khyil par sbyar ba'i yi ge pa ni shākya'i dge slong rab 'byams smra ba bsam gtan rgya mtsho zhes bya ba'i skyes sbyangs kyi blo gros rab tu gsal ba de nyid kyis bgyis so//

This work was composed based on the following works:

Jetāri's Indian basic text, the '*Phags pa tshe dang ye shes dpag tu med pa'i sgrub thabs*, the manual of its practice maṇḍala (composed by?) Sro-lung-pa Kun-dga'-smon-lam (i.e. the [*Tshe dang ye shes dpag tu med pa'i*] *bsgrub dkyil gyi yig cha*),

and the writings of

Chos-rje (Nyag-re) dPal-gyi-rgyal-mtshan, a direct disciple of Ngor-chen Kun-dga'-bzang-po, Sa-skya Lotsāba 'Jam-dbyangs-kun-dga'-bsod-nams (i.e. the *Tshe dpag med je ta ri lha dgu'i sgrub thabs bdud rtsi rgya mtsho lha gcig sangs rgyas skyabs ma la gnang ba*),

Ngor-chen dKon-mchog-lhun-grub (i.e. the *Tshe dpag med lha dgu'i dkyil chog 'chi med grub pa'i lam bzang*), and
 Ngag-dbang-kun-dga'-rin-chen (i.e. the *mGon po tshe dpag tu med pa je ta ri lha dgu'i dkyil 'khor bsgrub cing mchod pa dang 'jug cing dbang blangs ste slob ma la dbang bskur ba'i 'tshams sbyor dang bcas pa*).

The work was completed on the first day of the eleventh month of 1627 in Shab, in the entrance area⁴¹⁹ of 'Jam-dbyangs-bsod-nams-dbang-po's meditation room in the dGe-sdings bKra-shis-bsam-'grub monastery, the Nyi-'od-'khyil-pa. The scribe was bSam-gtan-rgya-mtsho.

Remarks

'Phags pa tshe dang ye shes dpag tu med pa'i sgrub thabs by Jetāri, *Āryāparimitāyurjñāna-sādhana*, P vol. 79, no. 3523, fols. 81v-82v.

Tshe dpag med je ta ri lha dgu'i sgrub thabs bdud rtsi rgya mtsho lha gcig sangs rgyas skyabs ma la gnang ba by Sa-skya Lotsāba 'Jam-dbyangs-kun-dga'-bsod-nams, mentioned in the title list for his writings in *bSod-nams-dbang-po's Record* (24v, no. 127), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIc.

Tshe dpag med lha dgu'i dkyil chog 'chi med grub pa'i lam bzang by Ngor-chen dKon-mchog-lhun-grub, mentioned in the title list for his writings in *Kun-dga'-don-grub's Record* (72v, no. 97), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIc.

mGon po tshe dpag tu med pa je ta ri lha dgu'i dkyil 'khor bsgrub cing mchod pa dang 'jug cing dbang blangs ste slob ma la dbang bskur ba'i 'tshams sbyor dang bcas pa by Ngag-dbang-kun-dga'-rin-chen, mentioned in the title list for his writings in *bSod-nams-dbang-po's Record* (28v, no. 16), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIc.

3. The explanation of the sūtra of Amitāyus

Title: 'Phags pa tshe dpag tu med pa'i mdo'i rnam par bshad pa tshe dang bsod nams rab tu rgyas pa'i nyin byed

The explanation of the sūtra of the noble Amitāyus: the sun that increases life and merit

12 fols. (16r-27v); pp. 9-16; ca. 33,8x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ 'phags pa tshe dang bsod nams dpag tu med pa'i mdo'i rnam par bshad pa tshe dang bsod nams rab tu rgyas pa'i nyin byed ces bya ba bla ma dang rgyal ba tshe dpag tu med pa la rab tu gus pas phyag 'tshal lo//*

Colophon (fol. 27r)

ces pa 'di yang dpal ldan sa skya pa/ rigs ldan 'jam dpal dbang po sku mched dang // rdo rje 'chang dngos mus pa chen po sogs// yongs 'dzin bslu med du mes(!) rjes bzung ba'i// mkhen(!) rigs shākya'i dge bsnyen rigs sngags 'chang // ngag dbang kun dga' bsod nams zhes bya ba// chos grwa chen po dpal ldan sa skya yi// lha chen lha brang rigs 'dzin pho brang gi// yangs steng

⁴¹⁹ Tib. *mdo* (as opposed to *phug*, "deep inside"). To remain only in the entrance area of the teacher's room, even though he has already passed away, is to show respect to him.

*mkha' spyod bde ba can zhes bya ba'i*⁴²⁰ *smon gnas yid 'ong gang der sbyar ba 'dis// phyogs dus gnas skabs kun tu dge gyur cig// ces pa'i yi ge pa ni shab stod bkra shis don grub po//*

The work was composed in the mKha'-spyod-bde-ba-can, an extension of the lHa-chen-lha-brang-rigs-'dzin-pho-brang. The scribe was the Shab-stod-pa bKra-shis-don-grub.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 300). Cf. *'Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo*, P 7/361-362; 11/474.

4. Instruction of Ma-gcig Grub-pa'i-rgyal-mo

Title: *Ma gcig grub pa'i rgyal mo nas brgyud pa'i tshe khrid zab mo 'chi med bdud rtsi'i chu rgyun*

The profound life instruction descending from Ma-gcig Grub-pa'i-rgyal-mo: the stream of deathless nectar

8 fols. (28r-35r); pp. 15-19; ca. 33,9x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ bla ma mchog dang mgon po tshe dpag med// gnyis med zhabs gus pas phyag 'tshal nas// tshe khrid zab mo 'chi med chu rgyun 'di// rang gzhan 'chi med thob phyr bri bar bya//*

Colophon (fol. 35r)

'di yang rigs ldan 'jam pa'i dbyangs grub pa'i dbang phyug bsod nams dbang po dang / bka' drin gzhai du ma mchis pa'i sbas pa'i sangs rgyas bla ma grags pa blo gros rgyal mtshan dpal bzang po/ rgyal ba kun gyi spyi gzugs rje btsun mus chen buddha'i mtshan can la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi sngon rje btsun mus chen nyid kyi gsung las tshe khrid zab mo 'di cis kyang thob pa gyis shig ces pa'i gsung yid la bzhag nas dus physis/ spyan snga rin po che (kun dga' don grub)⁴²¹ kyi spyan ldan gyi drung du tshe khrid zab mo 'di nyid smin rgyas su thob pa'i tshe gsung rgyun zin pa nmams gzhir byas shing / lugs 'di'i gsung rab tshad ldan du ma la yang legs par gtugs te dpal sa skya'i chos grwa chen por sbyar ba

A-mes-zhabs's guru Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan had told him earlier that he must obtain the *Life Instructions* by any means. He took as the basis of this composition what he remembered of the teaching transmission that he obtained when he received the detailed and complete initiation and instruction from sPyan-snga Kun-dga'-don-grub and furthermore researched numerous writings of this tradition. The work was composed in Sa-skya.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 301).

⁴²⁰ One surplus syllable.

⁴²¹ Name illegible. But sPyan-snga Rin-po-che is always Kun-dga'-don-grub in the colophons.

5. Guru lineage of sGrol-dkar Yid-bzhin-'khor-lo

Title: *sGrol dkar yid bzhin 'khor lo'i bla ma brgyud pa'i lo rgyus kyi yi ge dad pa bskyed byed*

Notes on the history of the guru lineage of sGrol-dkar Yid-bzhin-'khor-lo: producing devotion

3 fols. (42r-44r); pp. 19-20; ca. 33,8x5,6 cm; 7, 8, 8, and 4+1 lines; **Incipit:** *na mo gu ru buddha dhwa dza ... tā ra ye/ rje btsun ma sgrol ma yid bzhin 'khor lo'i tshe khrid zab mo khyad par can gyi bla ma brgyud pa'i lo rgyus ni/ sgrol ma nyid kyi mngon sum du zhal bstan te rje su gnang ba mdzad pa la brten nas/*

Colophon (fol. 44r)

de ltar sgrol dkar yid bzhin 'khor lo'i bla ma brgyud pa'i lo rgyus kyi yi ge dad pa bskyed byed ces bya ba 'di yang / rang gi sngar brtsams pa'i zung 'jug gi tshe khrid zab mo nyams su len tshul 'chi med bdud rtsi bum bzang gi lhan thabs su dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos 'brug lo cho 'phrul zla ba'i dmar cha'i nyi shu gcig mus chen po 'khor lo sdom pa sangs rgyas rgyal mtshan gyis dus dran gyi mchod pa 'bul ba'i nyin dpal sa skya'i lha chen rigs 'dzin pho brang du 'gyogs par sbyar ba'o//

A-mes-zhabs's composed this text as a supplement for his own *Zung 'jug gi tshe khrid zab mo nyams su len tshul 'chi med bdud rtsi bum bzang* (see the list of missing titles for this volume) on the twenty-first day of the first month of 1628 or 1640, the day of the offerings for the commemoration of Mus-chen Sangs-rgyas-rgyal-mtshan in the lHa-chen-rigs-'dzin-pho-brang of Sa-skya.

Remarks

Cf. *tsha*^b 40a, where "first half of fifth month," and *zha* 4, where "second part of fifth month" are given as the days of the offerings for the commemoration of Mus-chen Sangs-rgyas-rgyal-mtshan.

6. Explanation of Vairocana rituals

Title: *dPal kun rig gi bsnyen pa bya tshul dang sbyin sreg gi cho ga'i lag len gsal bar bshad pa ma nor don gsal*

Clear explanation of how to perform the ritual service and of the practices of the burnt-offering ritual of the glorious Vairocana: unerring clear meaning

23 fols. (45r-67v); pp. 21-32; ca. 33,6x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza bai ro tsa na ya/ dus gsum sgrub med gzigs pa'i bla ma dang // dbyer med rnam snang chen por gus btud nas// kun rig dpa' bo gcig pa'i rnal 'byor la// brten nas bsnyen pa las rung bya tshul dang //*

Colophon (fol. 67r)

bsnyigs ma'i dus kyi bstan pa'i gsal byed mchog // sngags 'chang chos rje kun dga' rin chen gyi// thugs sras rgyal tshab bsod nams dbang po dang // grags pa blo gros mched kyi zhabs brten zhing // rdo rje 'chang dbang mus pa chen po yis// thugs rje'i spyen gyi bu gcig ltar mtshe(!) ba'i// za nyal 'chag gi rnal 'byor sa skya pa// ngag dbang kun dga' bsod nams zhes bya bas// lcags 'brug tha skar zla ba'i dkar phyogs kyi// bla chen ... snying po yab sras kyi// byin gyi brlabs pa'i dus

bzang bcu'i nyin// bzhi thog bla brang yang riser legs par sbyar// 'di ltar bgyis pa'i yi ge'i 'du byed mkhan// rang gi mchod g.yog wa gindra shrī bhadra zhes byas dad 'dun kyis// brtson 'grus 'bad rtsol chen pos 'gyogs par bgyis//

This work was composed during the first half of the ninth month of 1640 in an extension of the bZhi-thog-bla-brang. The scribe was Ngag-dbang-dpal-bzang.

Remarks

The colophon of this manuscript is almost illegible.

7. Commentary of the meaning of the *Sarvadurgatipariśodhanatantra*

Title: *Ngan song thams cad yongs su sbyong ba'i rgyud kyi rgyal po'i don 'grel khog phub legs par bshad pa sbyong rgyud bstan pa rgyas pa'i nyin byed*

Correctly explained comprehensive commentary of the meaning of the king of tantras, the *Sarvadurgatipariśodhanatantra*: the sun that increases the teachings of the *Pariśodhanatantra*

97 fols. (68r-164r); pp. 31-80; ca. 33,8x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ lha yi lha bcom ldan 'das bde bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas gzi brjid kyi rgyal po nam par snang mdzad sangs rgyas rgyal mtshan gyi rjes su 'brangs pa bdag phyag bgyi'o//*

Colophon

Composed in the third month of 1647 in the Tshom-dmar ... (the remaining part of the colophon is totally illegible).

Remarks

The photos of folios 61-64 are hopelessly out of focus. *De bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i rtog pa*, *P* vol. 5, no. 116, fols. 52v-94r. A similar title, adding only "*phyogs gcig pa*" to it, is no. 117, folios 94r-149v (a yoga tantra). No. 116 was translated in the eighth century, no. 117 in the thirteenth. The commentaries (nos. 3451-55) are all related to no. 116. See Skorupski (1983: xvii).

8. History of the yoga tantras

Title: *rNal 'byor rgyud kyi dam pa'i chos byung ba'i tshul legs par bshad pa yo ga chos kun gsal ba'i nyin byed*

Correct explanation of the excellent arising of the Dharma of the yoga tantras: the sun that clarifies all yoga Dharmas

91 fols. (165r-255v); pp. 81-126; ca. 33,7x5,5 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ lha dang bcas pa'i 'gro ba'i bla ma rje btsun 'khor lo'i mgon po bla ma gsum dang bcom ldan 'das nam par snang mdzad zhabs la bdag lus ngag yid gsum shin tu gus pas 'dud par bgyi'o//*

Colophon (fol. 254v)

ces pa 'di yang / 'jam mgon grub pa'i dpa' bo padma'i rnam 'phrul bsod nams dbang po/ byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla 'gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyan snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ nyams rtogs kyi mnga' bdag grub mchog dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa rnams gtso bor smos pa'i yongs 'dzin chos bzhi du spyod pa'i zhabs rdul spyi bos len pa/ dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngon byon pa'i bla ma gong mu rnams kyi rnal 'byor rgyud kyi bstan pa dar rgyas su mdzad pa'i tshul gyi gsung rab rnams mthong ba'i tshe/ dad 'dod kyi dad pa bcos ma ma yin pa skyes pa'i rkyen byas/ da dung bdag la rten nas rnal 'byor rgyud kyi bstan pa cung zad tsam 'phel na ci ma rung snyam pa'i lhag bsam rnam par dag pa'i kun nas blangs te/ rgya gar lugs la i shwa ra: ste dbyang phyug zhes grags shing / rgya nag lugs la me mo glang gi lo nag pa zla ba'i dmar cha dga' ba gnyis pa'i tshes la dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi tshom dmar du sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa gsung rab kyi don la blo mig gsal ba'i rab 'byams smra ba bsam gtan rgya mtsho'i dad pa dang brtson 'grus bla na med pa'i sgo nas 'gyogs par bgyis so//

The composition of this text was completed on the twenty-first day of the third month of 1637 in the Tshom-dmar of bZhi-thog-bla-brang, after A-mes-zhabs had seen the writings that were the efforts of former masters to spread the teachings of the yoga tantras. The scribe was bSam-gtan-rgya-mtsho.

9. Supplement to Chos-kyi-rgyal-po's teaching on the ritual of Vairocana

Title: *Kun rig gi cho ga gzhan phan rnam gnyis kyi gsal byed blo dman dga' ba bskyed byed ces bya ba sngags 'chang chos kyi rgyal po'i gsung rtsom 'phro can gyi kha bskong ba don gnyis lhun grub*

Supplement to the incomplete parts of sNgags-'chang Chos-kyi-rgyal-po's teaching *Ritual of Vairocana: the clarification of the twofold benefit for others, making those of inferior intelligence happy*: the spontaneously present twofold purpose

53 fols. (256r-308v); pp. 125-152; ca. 34,4x5,7 cm; fols. 1v-2r 5 lines, otherwise 8 lines; Incipit: *na mo gu ru ā nan ... ya/ bla ma mchog dang rdo rje sems dpa' la// gus (pas?) phyag 'tshal bdag sogs sems can rnams// ngan song rgyun bcad ... po yis// go 'phang thob phyir cho ga'i rim pa dag //*

Colophon (307r)

'di yang / 'jam mgon grub pa'i khyu mchog bsod nams dbang po dang yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ khyab bdag rnam snang chen po dang dbyer ma mchis pa rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin chos bzhi du spyod pa'i bslu bo med pa du ma'i zhabs rdul spyi bos len pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang chos kyi rgya pol ngag dbang kun dga' rin chen gyi gsung rtsom ngo

mtshar can gyi kha bskong bgyid pa la dad pa dang / spro ba dang / mos pa rtse gcig pa'i yid kyis nye bar bskul zhing / lhag par sngon bdag gi bla ma 'jam pa'i dbyangs bsod nams dbang po dang / yab rje grags pa'i mtshan can gnyis ka'i gsung las/ sngags 'chang chen po'i kun rig cho ga'i gsung rtsom 'phro can 'di nyid la kha bskong gi zhabs rtog zhig cis kyang bya dgos pa yod ces yang yang gsung ba thos shing / de bzhin mdzad pa'i dgongs gtad che bar 'dug kyang / so so nas phyag bzhes ... rang grub pa zhig ma byung 'dug par brten/ des na sprul pa'i skyes mchog sngags 'chang chos kyi rgyal po ... gyi dgongs pa chos dbyings su rdzogs pa dang / rang dang skal ba mnyam pa'i rigs dang chos kyi bu la sogs pa slob ma'i tshogs rnams la phan pa'i lhag bsam rnam par dag pas kun nas blangs te/ 'phags pa'i yul na dha ra: ces grags shing / rgya nag pa me pho byi ba'i lo smin drug zla ba'i dkar phyogs dga' ba gnyis pa'i tshes la sa skya'i chos grwa chen po'i bzhi thog bla brang gi yangs rtser ngo mtshar 'chi med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su legs par sbyar ba'i yi ge pa ni/ rnam dpyod kyi blo mig gsal zhing yi ge'i 'du byed la phul du phyin pa shab bstod pa bkra shis don grub kyis bgyis so//

A-mes-zhabs's father and uncle, Grags-pa-blo-gros and bSod-nams-dbang-po, had pointed out earlier to him that his grandfather Ngag-dbang-kun-dga'-rin-chen's incomplete work on Vairocana needed a supplement. A-mes-zhabs completed the composition of this work on the sixth day of the tenth month of 1636 in the Ngo-mtshar-'chi-med-rdo-rje-pho-brang, an extension of the bZhi-thog-bla-brang.

Remarks

A *Kun rig gi cho ga gzhan phan rnam gnyis kyi gsal byed blo dman dga' ba bskyed byed* by Ngag-dbang-kun-dga'-rin-chen is not mentioned in the title list for his writings in *bSod-nams-dbang-po's Record* (26v-29v), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIe.

10. Empowerment of auspiciousness

Title: *sByin pa'i bdag po la bkra shis kyi mnga' gsol ba'i yi ge dge legs kun 'byung*

Note on the empowerment of auspiciousness for the patron: the arising of all good virtue

3 fols. (309r-311v); pp. 153-154; ca. 34x5,5 cm; 7 lines; Incipit: *na mo gu ru buddha dhwa dza ya/ 'dir sbyin pa'i bdag po rnams la kun rig gi cho ga dang 'brel ba'i skabs su bkra shis kyi mnga' gsol ba'i tshul ni/ bkra shis byang ba'i yul sbyin bdag rnams me tog bkram pa'i gdan la 'khod de/*

Colophon (fol. 311r)

ces pa 'di ni khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab gcig pu pa rgyal sras shas pa'i rnal 'byor chen po sngags 'chang grags pa blo gros dang / dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje 'chang chen po nyid gzhan ngor ngur smrig gi bla gos 'chang ba rje btsun mus pa chen po sangs rgyas rgyal mtshan ste yong 'dzin bslu med dam pa de dag gi zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos lhag bsam dag pas kun nas blangs te bris pa

Composed by A-mes-zhabs.

Remarks

This ritual is connected with the *Kun rig*-cycle. Generally speaking, in the *Kun rig*, there are two ways of benefitting others, namely the purification ritual (*sbyang chog*) for deceased and for living persons. The present ritual belongs to the latter and is a way of presenting flowers, auspicious signs, etc., to a patron of the teachings. It was composed before 1648 (mentioned in the *Old title list* as no. 311).

11. Initiation of Vairocana

Title: *sNgags 'chang ngag gi dbang po kun dga' rin chen gyi kun rig gi cho ga bsgrigs⁴²² chen mo gsung risom gnang 'phro las logs su bkod ba'i dbang chog*

The ritual of initiation that has been extracted from the remaining [incomplete] part of the composition of *sNgags-'chang Ngag-gi-dbang-po Kun-dga'-rin-chen's* ritual on Vairocana, the *Great arrangement*

11 fols. (312r-322v); pp. 153-160; ca. 34,3x5,8 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru a nanta ratna ya/ 'dir ngan song thams cad yongs su sbyong ba kun rig rtsa ba'i dkyil 'khor du slob ma bum par bya ba ni/ slob ma 'os su gyur pa gcig nas nyi shu rtsa lnga'i*

Colophon (fol. 322v)

ces pa 'di shrī sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po kun dga' rin che gyi gsung rabs 'di dag ches cher 'phel zhing rgyas pa zhig byung na ci ma rung snyam pa'i lhag bsam rnam par dag pas kun nas blangs te/ sngags 'chang de nyid kyi mdzad pa'i kun rig gi cho ga bsgrigs chen mo las/ dbang chog 'di nyid logs su bkod ba yin nol/

This ritual of initiation was extracted from *Ngag-dbang-kun-dga'-rin-chen's* ritual on Vairocana, the *Great arrangement*. A-mes-zhabs composed the work while he was still a *bhikṣu*, thinking that it would be good to separately augment and finish the formerly incomplete writing.

Remarks

A *Kun rig gi cho ga bsgrigs chen mo* by *Ngag-dbang-kun-dga'-rin-chen* is not mentioned in the title list for his writings in *bSod-nams-dbang-po's Record* (26v-29v), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIe. A-mes-zhabs's text was composed before 1648 (mentioned in the *Old title list* as no. 312).

12. Ritual of the Vairocana maṇḍala

Title: *Ngan song sbyongs rgyud nas gsungs pa'i kun rig rtsa ba'i dkyil 'khor gyi cho ga gzhan phan mtha' yas kyi rnam par bshad pa gzhung don gsal ba'i sgron me*

The explication of the ritual of the basic maṇḍala of Vairocana, the *Limitless benefit of others*, taught in the *Sarvadurgatipariśodhanatantra*: the light that clarifies the meaning of the basic text

⁴²² "bsgrigs" in the colophon, "khrigs" on the title page.

20 fols. (323r-342v); pp. 159-170; ca. 34,2x5,7 cm; fols. 1v-2r 5 lines, otherwise 8 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ rje btsun bla ma chos kyi rje bcom ldan 'das rban par snang mdzad la phyag 'tshal lo// 'dir ngan song thams cad yongs su sbyongs pa'i rgyud nas gsungs pa'i*

Colophon (fol. 342v)

ces pa'i rnam bshad mdor bsdus 'di yang/ khams gsum chos kyi rgyal po dpal sa skya pa chen po rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos phag gi lo sa ga zla ba'i dkar phyogs dga' ba dang po ... dpal sa skya'i bzhi thog bla brang gi tshom dmar du sbyar ba'i yi ge pa ni bsam grub lhas sbyin gyi bgyis so//

The composition was completed on the first day of the fourth month of a sow year (1623? 1635? 1647?) in the Tshom-dmar of the bZhi-thog-bla-brang. The scribe was bSam-grub-lhas-sbyin.

13. Authoritative quotations

Title: *Kun rig gzhan phan mtha' yas kyi cho ga'i lung sbyor rin chen 'phreng ba*

Collection of authoritative quotations with regard to the Vairocana *sādhana* *Boundless benefit of others*: the precious garland

20 fols. (343r-362r); pp. 169-180; ca. 34,3x5,8 cm; fols. 1v-2r 5 lines, otherwise 8 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rnam par snang mdzad chen po la phyag 'tshal lo// bla ma rje dang dkyil 'khor gtso// dbyer med zhabs la phyag 'tshal nas//*

Colophon (fol. 362r)

See *x^b* 34.

Remarks

Doublet manuscript: *x^b* 34.

14. Clarifying the ritual of the glorious Vairocana

Title: *dPal kun rig rtsa ba'i dkyil 'khor gyi cho ga'i dka' gnad rnams dang log rtog sel bar byed pa'i bstan bcos ngo mtshar legs bshad kun 'dus*

The miraculous treatise that [clarifies] the difficult passages and removes false conceptions with regard to the ritual of the glorious Vairocana, the root of the mandala: summary of all correct teachings

91 fols. (363r-453r); pp. 179-225; ca. 34,4x5,7 cm; fol. 1v 4 lines, 2r 5 lines, otherwise 8 lines; folios 27 and 28 of the manuscript both on folio 389 of the volume; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa bcom ldan 'das rnam par snang mdzad la phyag 'tshal lo// rigs brgya'i khyab bdag rje btsun bla ma dang // dbyer med dkyil 'khor gtso bo la btud nas//*

Colophon (fol. 453r)

ces dpal kun rig gi cho ga'i dka' gnas rnams dang log rtog bsel(!) bar byed pa'i bstan bcos ngo mtshar legs bshad kun 'dus ces bya ba 'di yang khams gsum chos kyi rgyal po 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs dang dkyil 'khor kun gyi khyab bdag dpal ldan rdo rje sems dpa' dang gnyis su ma mchis pa rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams gtso bor smos pa'i/ yongs 'dzin 'brel tshad don ldan du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun sa skya pa'i bzhed srol dri ma med pa yo ga rnal 'byor rgyud kyi bstan pa'i rgyun la phan pa zhig byung na ci ma rung snyam pa'i lhag bsam rnam par dag pa kho nas dbang byas te/ na tshod ldan gyi lo sa ga zla ba'i dmar cha rdzogs pa gsum pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi/ chos rgyal 'phags pa'i ... khrid padma can gyi drung tshom dmar nyi 'od 'khyil par sbyar ba'i yi ge pa ni nyang stod bkra shis sgang pa dge bsnyen lhas sbyin gyis bgyis so//

The composition was completed on the thirtieth day of the fourth month of 1635 in the Tshom-dmar-nyi-'od-'khyil-pa room of bZhi-thog-bla-brang. The scribe was IHas-sbyin, the *upāsaka* from Nyang-stod-bkra-shis-sgang.

Remarks

Parts of the photos of the front-sides of folios 389-392 and all of folios 393-400 of this volume are out of focus. Doublet manuscript: 'a 10.

15. Explanation of bar do teachings

Title: *Bar do chos bshad sgrib pa kun sel*

Explanation of the *bar do* teachings: removing all obscurations

16 fols. (454r-469v); pp. 225-234; ca. 33,5x5,5 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *shrī wan sargu ru tsa bai ro tsa na ye na ma/ 'dir kun rig gi cho ga dang 'brel bar bar do chos bshad ji lta ba'i tshul ni gzhan phan mtha' yas nas gsungs pa ltar gyi lho sgo'i cho ga'i/*

Colophon (fol. 469r)

ces bar do chos bshad sgrib pa kun sel ces bya ba 'di yang kun rig gis(!) cho ga gzhan phan mtha' yas kyi lho sgo'i skabs kyi lhan thabs kyi tshul du/ 'jam mgon grub pa'i dpa' bo bsod nams dbang po'i zhal mnga'(!) nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ khyab bdag 'khor lo'i mgon po rje btsun mus pa chen po sangs rgyas rgyal mtshan rnams kyi zhabs rdul spyi bos len pa/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang skal mnyam pa'i slob ma'i tshogs rnams la phan par bsam nas/ thams cad 'dul gyi lo/ dob zla'i dmar cha rdzogs pa dang po'i tshes la dpal sa skya'i bzhi thog bla brang gi 'tshom dmar du sbyar ba'o//

See *x^b* 35.

Remarks

See my remarks on the doublet manuscript (*x^b* 35).

16. Consecration ritual

Title: *Rab gnas kyi cho ga don gnyis lhun grub blo gsal dga' ston*

Consecration ritual: the spontaneously present twofold purpose, a festival for the intelligent ones

39 fols. (470r-508r); pp. 233-252; ca. 33,5x5,5 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ya/ bstan pa'i nyi ma sngags 'chang chos rje dang // gang gi rigs sras grub mchog dbang po'i zhabs// sbas pa'i sangs rgyas rgyal sras grags pa'i mtshan// rigs kun khyab bdag mus pa chen po sogs//*

Colophon (fol. 507v)

ces rab tu gnas pa'i cho ga don gnyis lhun grub blo gsal dga' ston zhes bya ba 'di yang / 'jam mgon grub pa'i dbang phyug bsod nams dbang po'i zhal mngan(!) nas dang / rgyal sras sbas pa'i sangs rgyas dpal sa skya pa chen po sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang chen po dang dbyer ma mchis pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnam gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa'i mkhas grub kyi bla ma'i zhabs rdul spyi bos len nas/ dpal sa skya pa shākya'i dge bsnyen pandi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rgya gar lugs la shukla: ste dkar po zhes grags shing / rgya nag lugs la sa mo sbrul gyi lo'i smal po zla ba'i dmar cha rdzogs pa gnyis pa'i tshes la dpal sa skya'i bzhi thog bla brang gi yang rtse sngar med gsar du bskrun pa'i gtsug lag khang ngo mtshar can li ma lha khang rdo rje gdan zhes bya ba dang / rgya nag lha khang ri bo rtse lngar grags pa'i bya 'dabs dpe khang chos mdzod chen mor sbyar ba'i yi ge pa ni ā ksa ra'i 'du byed la mkhas pa'i mthar phyin pa gdong dga' pa tshe'i rig byed la byang chub cing rnam dpyod kyi blo gros rab tu gsal ba bsam pa don chen gyi bgyis soll ... ⁴²³kho bos byas pa'i rab gnas kyi yig cha 'dis rgyab rten du/ rje btsun gyi don gsal dang / ... rdo rje 'chang yab sras kyi gsung rab dang / sngags 'chang chos kyi rgyal po'i rab gnas dngos grub 'byung ba rnam la yang yang du lta bar bgyis/

This composition was completed on the twenty-fifth day of the eleventh month of 1629. It was composed in the Li-ma-lha-khang-lha-khang-rdo-rje-gdan of bZhi-thog-bla-brang and in the library "Great Dharma Treasure," the corridor (i.e. the outside balcony) of the Chinese temple that is known as the "Five Peaked Mountain" (*rgya nag lha khang ri bo rtse lngar grags pa'i bya 'dabs dpe khang chos mdzod chen mo*). The scribe was bSam-pa-don-chen.

Then the colophon adds in a different hand (perhaps by A-mes-zhabs himself, since the ordinary term *byas* is used): As a support for our manual of consecration we used the following works, which I looked at again and again:

The *Don gsal* by rJe-btsun (i.e. the *Rab tu gnas pa don gsal ba* by Grags-pa-rgyal-mtshan), the teachings of Vajradhara, father and son, and

sNgags-'chang Chos-kyi-rgyal-po's *Rab gnas dngos grub 'byung ba* (i.e. the *Rab gnas kyi bstan bcos don gsal gyi gsal byed dngos grub 'byung ba* by Ngag-dbang-kun-dga'-rin-chen, cf. *bSod-nams-dbang-po's Record*, 27v, no. 4).

⁴²³ The following is a note written in a different hand.

Remarks

The teachings of the "Vajradhara, father and son," refer to the *Rab tu gnas pa don gsal ba* by Grags-pa-rgyal-mtshan, the second part of *SKB 4/108*, 79r-109r (the second work begins on pp. 238.3.3-252.3.6), and the *Rab gnas kyi bstan bcos don gsal gyi gsal byed dngos grub 'byung ba* by Ngag-dbang-kun-dga'-rin-chen, mentioned in the catalogue of his writings in *bSod-nams-dbang-po's Record* (27v, no. 4), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIe.

17. How to practice the *yakṣa cakra*

Title: *gNod sbyin 'khor lo 'i bsgrub tshul phun tshogs kun 'byung*

How to practice the *yakṣa cakra*: the arising of all perfections

6 fols. (509r-514r); pp. 253-256; ca. 33,2x5,7 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ phun tshogs kun 'byung bla ma la btud te// phun tshogs 'byung gnas gnod sbyin 'khor lo yi// phun tshogs bsgrub pa'i man ngag zab mo 'di// phun tshogs ma lus 'byung phyir 'di spel lo//*

Colophon (fol. 513v)

ces pa 'di ni rab tu gnas pa don gsal sogs rab gnas kyi yig cha mams la gsal byed du dmigs pa dang / lhag par sngags 'chang chos kyi rgyal po kun dga' rin chen gyis mdzad pa'i rab gnas dngos grub 'byung ba las rten gyi gzung rdzong la med thabs med pa'i gnod sbyin 'khor lo bsgrub tshul kho bos legs su bris pa ltar shes par bya'o ces gsungs 'dug kyang gsung brtsom gnang ma grub 'dug pa nas sngags 'chang mtshungs med de dag gi dgongs pa rdzogs thabs su dmigs te/ gnod sbyin pho 'khor lo 'khor bsgrub pa'i mnyes pa'i cho ga phun tshogs kun 'byung zhes bya ba 'di ni/ 'jam dpal dpa' bo grub pa'i rgyud/ de'i 'brel(!) pa slob dpon su bha ka ras mdzad pa dang / rje btsun chen po grags pa rgyal mtshan gyis mdzad pa'i dpa' bo grub pa'i man ngag dang / rab gnas don gsal dang / dpa' bo grub pa'i rgyud kyi mchan dang / snga rabs kyi bla ma shar chen ye shes rgyal mtshan dang / rdo rje 'chang gi dngos slob gu na'i mtshan dang / nam dge sogs kyi rdo rje 'chang gi gsung rgyun bris pa'i yig cha dang / rje sangs rgyas rin chen sogs kyi mdzad pa'i gsung rab 'ga' zhig dang / brgyud pa'i man ngag la rten ste/ mi 'phrogs pa'i mkhyen rab dang thugs rje tshad med pa mnga' ba/ sku mched dpag tu med pa'i sngon rol nas/ rang dang gzhan gyi grub pa'i mtha' rgya mtsho'i pha rol du gson pas/ sku'i skye ba 'dir mkhas grub rnams kyi gtsug gi nor bu lta bur gyur pa'i/ dpal ldan bla ma dam pa drug pa rdo rje 'chang chen po dang dbyer med pa'i 'jam pa'i dbyangs bsod nams dbang po dang rgyal sras grags pa'i mtshan can sprul pa'i sku sku mched dang / rdo rje 'chang nus chen buddha'i mtshan can sogs kyi zhabs brdul la yan lag mchog gi gus pas btugs pa sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ 'jam dbyangs chos kyi rgyal po sku mche kyi nang rten dngul gdung ngo mtshar can gnyis sogs rten bzhangs rgya spang che ba bgyis skabs/ lcags bya zla ba brgyad pa'i dmar cha'i tshes la rten 'brel legs cha dang bcas dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba 'di'i rang gzhan kun la phan bde bsam gyi mi khyab pa 'byung bar gyur cig//

When A-mes-zhabs composed this work, he had in mind to clarify the consecration manuals such as the *Rab tu gnas pa don gsal* (see previous manuscript), and although sNgags-'chang Chos-kyi-rgyal-po Kun-dga'-rin-chen said in his *Rab gnas (kyi bstan bcos) dngos grub 'byung ba* (see

previous manuscript): "The way how to practice the *yakṣa cakra* that is indispensable for offering *dhāraṇī* to the excellent receptacle (*rtēn gyi gzungs rdzong*) is to be known according to what I have well written [here]," he did not finish his composition. A-mes-zhabs's composition is based on the following works:

- the '*Jam dpal dpa' bo grub pa'i rgyud*,
- its commentary by Ācārya Śubhākara (i.e. the *dPa' bo gcig tu sgrub pa'i rgyud kyi 'grel pa*),
- the *dPa' bo grub pa'i man ngag*, the *Rab gnas don gsal* (= *Rab tu gnas pa don gsal ba*) and
- the *dPa' bo grub pa'i rgyud kyi mchan* by Grags-pa-rgyal-mtshan,
- the manuals of the teachings of rDo-rje-'chang (Ngor-chen Kun-dga'-bzang-po) by Shar-chen
- Ye-shes-rgyal-mtshan's and rDo-rje-'chang's actual disciple Yon-tan-(*'od-zer?*)⁴²⁴ and
- Nam-dge,
- some teachings by (Mus-chen) Sangs-rgyas-rin-chen (i.e. the *gNod sbyin 'khor lo'i bsgrub yig*),
- and the pith instructions of the tradition.

The work was composed at the time when A-mes-zhabs established the two miraculous main silver excellent receptacles (*nang rten*) for the relics of the Chos-kyi-rgyal-po brothers (i.e. his father Grags-pa-blo-gros who died in 1617 and his uncle bSod-nams-dbang-po who died in 1621) and when he filled numerous other receptacles during the second part of the eighth month of 1621 in the lHa-chen-rigs-'dzin-pho-brang.

Remarks

The maṇḍala of the nine male and female *yakṣas* is used for blessing the basis of statues, etc.

Rab tu gnas pa don gsal ba by Grags-pa-rgyal-mtshan, the second part of SKB 4/108, 79r-109r (the second work begins on pp. 238.3.3-252.3.6).

Rab gnas kyi bstan bcos don gsal gyi gsal byed dngos grub 'byung ba by Ngag-dbang-kun-dga'-rin-chen, mentioned in the catalogue of his writings in *bSod-nams-dbang-po's Record* (27v, no. 4), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIe.

'Jam dpal dpa' bo grub pa'i rgyud, i.e. the '*Jam dpal dpa' bo gcig tu sgrub pa zhes bya ba'i rgyud kyi rgyal po chen po*. *Siddha-eka-vīra-mahā-tantra*, P 6/163, 1r-13v.

dPa' bo gcig tu sgrub pa'i rgyud kyi 'grel pa by Ācārya Śubhākara, P 78/3499, 129r-146v, a commentary on the '*Jam dpal dpa' bo gcig tu sgrub pa zhes bya ba'i rgyud kyi rgyal po chen po* above.

dPa' bo grub pa'i man ngag by Grags-pa-rgyal-mtshan, i.e. the '*Jam dpal dpa' po gcig tu grub pa'i rgyud kyi dka' 'grel man ngag nges don gsal ba*, SKB 4/110, 114v-120v.

dPa' bo grub pa'i rgyud kyi mchan by Grags-pa-rgyal-mtshan, for which cf. *Sangs-rgyas-rgyal-mtshan's Record* (39v), which mentions a "*gzhan phan skor gsum*," namely the following works by Grags-pa-rgyal-mtshan: *Ngan song sbyong rgyud kyi sa bcad*, SKB 4/97, 220v-226r; *mChan bu dang bcas pa*, and *sPyi don*, SKB 4/96, 212r-220v.

gNod sbyin 'khor lo'i bsgrub yig, by (Mus-chen) Sangs-rgyas-rin-chen, mentioned in the title list for his writings in *Sangs-rgyas-rgyal-mtshan's Record* (68r, no. 43), documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIb.

⁴²⁴ Cf. *wa*^a 3.

18. Consecration ritual

Title at the beginning: *Rab tu gnas pa'i rten bskyed kyi cho ga ma rig mun sel*

Consecration ritual of erecting a excellent receptacle: removing the darkness of ignorance

5 fols. (515r-519v); pp. 255-258; ca. 33,5x5,4 cm; fols. 1v-2r four lines, otherwise 7 lines; **Incipit:**
na mo gu ru kirti ma ti buddha dhwa dza ye/ dus gsum rgyal ba rgyal sras rgya mtsho'i tshogs//
kun gyi spro dang bsdud pa'i byed po gang // yab cig he ru ka dpal rdo rje 'chang // dus gsum
sgrib med gzigs der

Colophon (fol. 519v)

ces pa 'di yang sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang
ngag dbang kun dga' bsod nams kyis bris pa dge legs 'phel//

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 319).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 9^a (*ta^a*)

Catalogue no. (Beijing): 003201

There exists within the extant collection another volume *ta* (09) with the catalogue no. 003223. To keep these two volumes apart, the present volume is referred to as *ta^a* (09^a) and the other one is referred to as *ta^b* (09^b).

1. Title list (*dkar chag*)

1 fol.

2. Detailed exposition of the *Clear meaning [of] consecration*

Title: *Rab gnas don gsal gyi gsal byed dngos grub 'byung ba'i bstan bcos chen po'i dgongs don rnam par bshad pa rab gnas bstan pa rgyas pa'i nyin byed*

Detailed exposition of the intended meaning of the great treatise *Arising of supramundane achievements* clarifying the *Clear meaning [of] consecration*: the sun that increases the teachings [pertaining to] consecration

241 fols.; pp. 1-122; ca. 33,6x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ lha dang bcas pa'i 'gro ba'i bla ma rje btsun grags pa rgyal mtshan dang gnyis su med pa'i sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen dang dpal 'khor lo'i dbang phyug 'dren mchog bla ma gsum la phyag 'tshal lo//*

Colophon (fol. 239v)

ces rab gnas don gsal gyi gsal byed dngos grub 'byung ba'i bstan bcos chen po'i dgongs don rnam par bshad pa rab gnas bstan pa rgyas pa'i nyin byed ces bya ba 'di yang snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa rigs ldan chos kyi rje grub pa'i slob dpon 'jam dpal dbang po'i mtshan can dang / yab rje sbas pa'i sangs rgyas grags pa'i 'od zer dkar phyogs bcur 'phro ba 'dzam gling mdzes pa'i rgyan mchog ste sprul pa'i skye mchog sku mched zhal(?) rnam pa gnyis dang / rigs thams cad dang dkyil 'khor ma lus pa'i khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos 'chang ba rje btsun mus pa chen po sangs rgyas bstan pa'i rgyal mtshan/ 'gro kun dga' mdzad don gnyis lhun grub lo nas spyen snga rin po che/ shyin pa la sogs phyin drug mthar phyin mtshan gyi grags dkar srid pa gsum na gsal ba rje nags dgon pa chen po/ grub pa'i dbang phyug nyams dang rtogs pa rab tu brtan pa'i skyes bu rje btsun snyan brgyud gdams pa'i rgya mtsho/ ngag dbang 'jam pa'i rdo rje gzugs gzhan zlos pa'i gar gyi chos kun ma lus thams cad gzig pa'i snyan pa lha'i rnga bo che sa gsum na yongs su grags pa snyigs ma'i dus kyi thams cad mkhyen pa gnyis pa de nyid la sogs te/ yongs 'dzin bslu med dam pa du ma'i rjes su bzung zhing / zhabs kyi padma'i phreng ba rtag par cod pan du 'dzin pa'i dpal <240r> sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ snyigs dus kyi rgyal ba gnyis pa sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi gsung rab ngo mtshar can rab gnas kyi bstan bcos dngos grub 'byung ba'i zhabs 'degs su 'gyur ba'i rnam bshad zhig byung na ci ma rung snyams pa'i lhag bsam bzang po zhig snga mo'i dus nas yod mod kyang / le lo'i dbang gi yun ring du 'gyang pa la/ dus phyis thub bstan lha khang chen mo'i mkhan rab bcu gcig pa mdo sngags rig gnas kyi bsod pa'i gzhung lugs mtha' dag la mi 'jigs pa'i spob pa dge ba can rigs lam smra ba kun gyi gtsug gi rgyan mchog dam pa bstan pa rin po che'i khur gyi mi ngal ba'i yongs kyi dge ba'i bshes gnyen mkhan chen rin po che byams pa bsam gtan rgya mtsho ba'i bkas yang yang du bskul zhing / gsung rab tshad ldan rnam nas legs bshad kyi cha len pa'i grogs dan gyi rims pa yang 'bad rtsol gyi bgyis pa sogs kyi rkyen byas/ bskul ba po nyid dang / rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnam la phan pa'i bsam pas kun nas blangs ste/ rje btsun chen po'i gsung rab don gsal rjes 'brangs dang bcas pa'i rab gnas kyi cho ga / rnam bshad de las 'phros pa'i yig cha phran du ma sogs <240v> mdor na rje btsun gong ma rjes 'brangs dang bcas pa'i rab gnas skor gyi gsung rab mtha' yas pa zhig la yun ring mo nas 'dris par byas nas/ mi shes bzhin du spyi brtol bskyed de 'phags pa'i yul na ta ra na: te nyi sgrol byed ces grags shing / rgya nag lugs la shin pho spre'u'i lo thaskar gyi zla ba'i dkar po'i phyogs kyi rdzogs pa gnyis pa'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi yangs rtse ngo mtshar 'chi med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su legs par sbyar ba'i tshes/ de'i nyin kho na la thub bstan rin chen gling nas dge slong kun dga' rab brtan gyis/ rab gnas kyi mnga' dbul gyi tsa ka li cha tshangs rgyal srid sna bdun dang bcas pa zhig / nged rang gi lag tu rtsol med du rgyung(?) ba sogs rten 'brel phun sum tshogs pa 'grig pa'i nyin grub par bgyis pa'i yi ge pa ni/ ā kṣa ra'i⁴²⁵ bya ba la shin tu

⁴²⁵ Read: *akṣara* ("letter," "syllable").

mkhas pa'i phul du phyin zhing / dpal dus kyi 'khor lo'i rtsis gzhung la legs par sbyangs pa'i blo gros can shab bstod pa bkra shis don grub kyi sor mo'i 'phrul gyi 'gyogs par bskrun pa'o//

A-mes-zhabs thought that it would be great if there would be a detailed explanation (*rnam bshad*) of Chos-kyi-rgyal-po Ngag-dbang-kun-dga'-rin-chen's *Rab gnas kyi bstan bcos dngos grub 'byung ba*. He was, however, "for a long time delayed by laziness," but later, when the eleventh *mKhan rab* of the Thub-bstan-lha-khang-chen-mo, Byams-pa bSam-gtan-rgya-mtsho, requested him again and again, he completed the composition in the Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang of the bZhi-thog-bla-brang on the tenth day of the ninth month of 1644, having familiarized himself for a long time with Grags-pa-rgyal-mtshan's *Rab gnas kyi cho ga*, its detailed explanation (by Ngag-dbang-kun-dga'-rin-chen) and the many minor manuals that issued from that commentary; in short to all the writings of the former venerable ones together with their followers. It was considered a good omen that on the same day came the full monk Kun-dga'-rab-brtan from Thub-bstan-rin-chen-gling to ask for the consecration of some Tsa-ka-li. The scribe was bKra-shis-don-grub. The work was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others.

Remarks

See *TBRC* W10325. For Ngag-dbang-kun-dga'-rin-chen's *Rab gnas kyi bstan bcos dngos grub 'byung ba*, see his *Rab gnas don gsal gyi gsal byed dngos grub 'byung ba*, mentioned in *bSod-nams-dbang-po's Record* (27v) as belonging to vol. 2, no. 4, of his collected works. The title list of his works will be documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2h.

For Grags-pa-rgyal-mtshan's *Rab gnas kyi cho ga*, see his *Rab tu gnas pa don gsal ba*, the second part of *SKB* 4/108, 79r-109r (the second work begins on pp. 238.3.3-252.3.6). For "its detailed explanation," cf. Ngag-dbang-kun-dga'-rin-chen's work above.

3. Guhyasamāja history and practices of production and completion

Title: *dPal gsang ba 'dus pa'i chos kyi byung tshul mdo tsam dang bskyed rdzogs kyi nyams len 'gos lugs gtsang ma yid 'phrog lha'i rol mo*

A short history of the glorious Guhyasamāja teachings and the practices of production and completion [according to] the pure system of 'Gos: the enchanting music of the deities

Title of the colophon of the first work: *dPal gsang ba 'dus pa 'phags lugs kyi chos bskor ji ltar byung ba'i tshul gsang chen chos kyi sgo 'byed*

History of the religious cycle of the glorious Guhyasamāja [with regard to] the ārya tradition: opening the Dharma-gate [of the] great secret

43 fols. (242r-284r); pp. 121-144; ca. 33,5x5,5 cm; fols. 1v-2r 5 lines, otherwise 7 lines; some annotations in a smaller hand; **Incipit (a)**: *Ngag gi dbang phyug mkhas kun dga' ba'i dpal// bsod nams yangs pa'i chos kyi 'khor los bsgyur// grags pa'i rgyal mishan yid bzhin dbang gi tog// skye dgu'i dpal yon bzang po gang der 'dud// mgon de'i legs byas gsung gi gsang ba che// ... Incipit (b, fol. 250r)*: *dhi:/ yig 'od du 'bar ba lha yi lha// gangs khro che dgu'i gtsug gi bsten pa las// sa skya*

pa ches grags pa'i rgyal rnga che// 'go 'di'i mgon du g.yo med brtan bzhugs gsol// gang gi gsung gi gsang ba chos kyi sgo//

Colophon (fol. 284r)

(A: fol. 250r): *de ltar na dpal gsang ba 'dus pa 'phags lugs kyi chos bskor ji ltar byung ba'i tshul gsang chen chos kyi sgo 'byed ces bya ba ste ...* (B: fol. 284r): *de ltar dpal gsang ba 'dus pa'i bskyed rdzogs kyi nyams len yid 'phrog lha'i rol mo zhes bya ba 'di ni/ dpal sa skya pa mkhyen rab gyi dbang phyug 'jam pa'i dbyangs ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bka'i gnang ba thob pa dang / rang nyid kyang lugs 'dir blo mig cung zad gsal bar 'dod pas yongs 'dzin bla ma rnams kyi bran du gyur pa dge slong sde snod 'dzin pa ngag dbang chos grags kyi/ bla ma gong ma'i chos 'byung / bskyed rims kyi rnam bshad/ rims lnga'i khrid yig rnams dang / de dag gi rgyab brten sngar smos pa'i rnams la gzhi brten zhing / khyad par sa skya'i 'jam dbyangs bla ma nyid kyi gsung rgyun legs bshad rnams yid yul du 'jags par byas nas kha brgyan te/ sa pho 'brug gi lo'i chu stod zla ba'i yar ngo'i tshes bcu bzhi la mang mkhar dgon gsar thub bstan bde ba can gyi gtsug lag khang du legs par sbyar ba'i yi ge pa ni chos grags bzang po'o//*

The otherwise anonymous author tells us first that he had obtained the permission (to compose the work) from A-mes-zhabs. Then, wishing to try out his own intelligence a bit, he based himself on the histories of the former gurus (*bla ma gong ma'i chos 'byung*), expositions of the stage of production (*bskyed rims kyi rnam bshad*), and instruction manuals of the *pañcakrama* (*rims lnga'i khrid yig*), of Ngag-dbang-chos-grags. As a support for these he based himself on earlier writings, in particular the teachings of earlier Sa-skya-pa gurus. The composition was completed on the fourteenth day of the sixth month of 1628 in the new monastery of Mang-mkhar Thub-bstan-bde-ba-can-gyi-gtsug-lag-khang. The scribe was Chos-grags-bzang-po.

Remarks

Two Guhyasamāja works of Ngag-dbang-chos-grags are mentioned in the title list for his writings in *Ngag-dbang-chos-grags's Record* (80r): *dPal gsang ba 'dus pa mi bskiyod pa'i dbang bka' gsar rnying gi dogs dpyod blo gsal nye 'kho'i legs bshad ya rab mkhas pa'i gtam bskyel* (no. 70), and *dPal gsang ba 'dus pa'i chos kyi 'byung tshul mdo tsam dang bskyed rdzogs kyi nyams len 'gos lugs gtsang ma yid 'phrog lha'i rol mo* (no. 71), which is exactly the same title as the present work. Ngag-dbang-chos-grags's title list is documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix IIj.

4. Annotations to a Guhyasamāja maṇḍala ritual

Title: *sNgags 'chang chos kyi rgyal pos mdzad pa'i gsang 'dus dkyil chog gi mchan bu ma dag pa'i 'khrul sel*

Annotations to the Guhyasamāja maṇḍala ritual composed by sNgags-'chang Chos-kyi-rgyal-po: removing impure errors

4 fols. (285r-288v); pp. 143-146; ca. 35x5,8 cm; fol. 1v 6 lines, otherwise 7 lines; Incipit: *thams cad mkhyen pa 'khor lo'i mgon po la phyag 'tshal lo// ding sang dus 'dir sngags la sbyangs pa nyung // de phyr cho ga dag dang ma dag pa'i// rnam dbye shes pa nyin mo'i skar ma tsam// 'on kyang rang nyid gsung rab brjod don la//*

Colophon (fol. 288r)

ces pa 'di ni 'jam pa'i dbyangs bsod nams dbang po'i mtshan can las lugs 'di'i bsgrub dkyil gyi lung sogs nos shing / rgyal <288v> sras sbas pa'i rnal 'byor sems dpa' chen po grags pa'i mtshan can las smin byed kyi bdud rtsi'i ro mchog myong la/ gsang sngags rgya mtsho'i pha rol tu gson zhing / dus gsum sgrub med du gzigs pa'i rgyal ba mus pa chen po las dpal gsang ba 'dus pa'i grol byed kyi zab khrid kyi rims pa smin rgyas su stsal te/ de dang 'brel ba'i yig cha mdo byas/ mdo bsres/ rnam gzhag rims pa/ spyod bsdus sgron me sogs rgya gzhung mang po dang / de'i dgongs 'brel bod kyi gsung rab tshad ldan mang po'i bshad lung sogs mtha' chod par bka' drin gyi bskyangs pa'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyis sbyar ba 'dis rang gzhan kun la phan bde rgya chen po 'byung bar gyur cig //

For the composition of this work A-mes-zhabs received the reading transmission (*lung*) from bSod-nams-dbang-po, the initiation from Grags-pa-blo-gros, and the profound instruction (*zab khrid*) from Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan. He furthermore received the exposition and reading transmission (*bshad lung*) for the following Indian works connected with this teaching, together with their many correct Tibetan commentaries (*dgongs 'brel*):

- the *Yig cha mdo byas*,
- the *mDo bsres*,
- the *rNam gzhag rims pa*, and
- the *sPyod bsdus sgron me*.

The work was composed while A-mes-zhabs was an *upāsaka*.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 323).

For the *Yig cha mdo byas*, see the (*gSang ba 'dus pa'i sgrub pa'i thabs mdor byas pa* by Nāgārjuna. *P* 61/2661, 1r-12r. Its full title is provided by *Mus-chen's Record* (34v).

For the *mDo bsres*, see the *rNal 'byor chen po'i rgyud dpal gsang ba'i 'dus pa'i bskyed pa'i rim pa'i bsgom pa'i thabs mdo dang bsres pa* by Nāgārjuna. *P* 61/2662, 12r-17r. Its full title is provided by *Mus-chen's Record* (34v).

For the *rNam gzhag rims pa*, see the (*gSang ba 'dus pa'i sgrub pa'i thabs rnam par bzahag pa'i rim pa* by Nāgabuddhi. Author and title are given here according to *P* 62/2674, 137v-149r. *P* does not mention a translator. *Mus-chen's Record* (34v) mentions "Klu-byang," i.e. Nāgabodhi as author and Lo-chen Rin-chen-bzang-po as translator. It adds that the work is a supplement for clarifying the occasional unclear passages of Nāgārjuna's work (mentioned above).

For the *sPyod bsdus sgron me*, see the *sPyod pa bsdus pa'i sgron ma* by Āryadeva, *P* 61/2668, 64r-121v. According to *Mus-chen's Record* (34v), the work is an introduction (*ngo sprod*) to the extensive teachings of the *pañcakrama*, whose translation by Lo-chen Rin-chen-bzang-po was revised by 'Gos.

5. Replies concerning annotations to the Guhyasamāja maṇḍala ritual

Title: *dPal gsang ba 'dus pa'i dkyil chog gi mchan bu ma dag pa'i 'khrul sel rang nyid kyi dris lan rang nyid kyis byas pa*

Annotations to the Guhyasamāja maṇḍala ritual: removing impure errors, self-reply to my own questions

4 fols. (289r-292r); pp. 145-148; ca. 35x5,8 cm; fol. 1v 6 lines, otherwise 7 lines; **Incipit:** *dpal gsang ba 'dus pa mi bskyod rdo rje'i bsgrub mchod sta gon gyi mchan bu'i log rtog dgag pa'i bstan bcos 'di nyid rgyab rten kyil lung rnam par dag pa dang rig pas dgag par mdzad pa 'di nyid ni shin tu legs pa'i char mthong zhing /*

Colophon (fol. 292r)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyil rjes 'jug blo bros dang ldan pa rnam kyil dogs pa sel ba'i phyir du bris pa

Composed by A-mes-zhabs in order to remove the doubts of his intelligent disciples.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 324).

6. Detailed explanation of the evocation ritual of Guhyasamāja

Title: *dPal gsang ba 'dus pa dkyil 'khor 'khor lo sgrub pa'i thabs rnam par bshad pa nges don 'phrin las rgya mtsho'i 'byung gnas*

Detailed explanation of the maṇḍala and [body]-maṇḍala evocation ritual of Guhyasamāja: source of the ocean of activities of definite meaning

171 fols. (293r-463r); pp. 147-232; ca. 35x5,8 cm; fols. 1v-2r 6 lines, otherwise 7 lines; fols. 300r, 301r, 302r, and 303r (= p. 151) are missing; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal gsang ba 'dus pa dkyil 'khor 'khor lo sgrub pa'i thabs rnam par bshad pa nges don 'phrin las rgya mtsho'i 'byung gnas ces bya ba sangs rgyas kun gyi rang bzhin 'khor lo'i dbang phyug rdo rje slob dpon zhabs kyil padmo'i drung du rab tu 'dud do//*

Colophon (fol. 462v)

ces dpal gsang ba 'dus pa dkyil 'khor 'khor lo sgrub pa'i thabs rnam par bshad pa nges don 'phrin las rgya mtsho'i 'byung gnas zhes bya ba 'di yang / grub pa'i 'khor lo bsgyur ba padma'i rnam 'phrul 'jam pa'i dbyangs bsod nams dbang po'i mtshan can las/ lugs 'di'i sgrub thabs dang dkyil chog sogs yig cha du ma'i lung gi bka' drin nos shing / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po las lam gyi rtsa ba(?) smin byed kyil dbang gi bdud rtsi'i ro mchog myong la/ rigs thams cad dang dkyil 'khor thams cad kyil khyab bdag drug pa rdo rje 'chang chen po byang chub kyil sems rdo rje buddha dhwa dza zhes snyan pa'i ba dan srid pa gsum na g.yo ba'i rgyal ba mus pas chen po de nyid las/ dpal gsang ba 'dus pa'i grol byed zab mo'i khrid kyil rims pa smin rgyas su nos te/ de dang 'brel ba'i yig cha/ mdor byas/ mdo bsre/ rnam gzhag rim pa/ spyod bsod sgron me sogs rgya gzhung mang po dang / de dag gi dgongs 'grel bod kyil gsung rab tshad ldan du ma'i bshad lung sogs mtha' chod par bka' drin gyis bskyangs pa'i skal ba <462r> mchog dang ldan par gyur cig / gzhan yang mkhan chen thams cad mkhyen pa ngag dbang chos grags pa la sogs te yongs 'dzin chos bzhin du spyod pa du ma las gsang 'dus 'jam pa'i rdo rje dang / spyan ras gzigs kyil dbang / 'dus pa'i rtsa rgyud le'u bco

brgyad pa'i bshad pa/ de'i rgya bod kyi 'grel chen du ma'i lung dang / sgrub pa'i(?) thabs kyi bshad pa/ man ngag yi ge mang po phyogs cig tu bsgrigs pa glegs bam du long pa'i lung dang / phyag khrid sogs dpal ldan 'dus pa'i zab rgyas chos kyi bdud rtsi mtha' yas ...(?) shes rgyud gtam pa'i mang du thos pa can/ dpal sa skya pa shākya'i dge bsnyen pandi ta (mkhas pa) theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ sngon du rje btsun sa skya pa'i gong ma bstan 'dzin dang bcas pa rnams kyi dpal gsang ba 'dus pa'i chos skor rnams 'chad nyan gyi sgo nas dar zhing rgyas par mdzad pa'i tshul rnams la dang 'dod kyi dad pa bcos min skyes pa dang / da dung kho bo cag rjes 'jug dang bcas pas dpal gsang ba 'dus pa'i bstan pa dar rgyas su bya nus pa zhig byung na ci ma rung snyams pa'i lthag bsam dag pas kun nas blangs te/ dpal gsang ba 'dus pa mi bskyod rdo rje'i sgrub pa'i thabs kyi rnam par bshad pa rje rdo rje 'chang kun dga' bzang po'i gsung la pañ chen gung ru shes rab bzang pos <462v> zin bris [su?] mdzad pa'i rnam bshad log rtog gi mun sel padmo'i gnyen zhes bya ba dang / yang rje rdo rje 'chang gi dngos slob chos rje dpal gyi rgyal mtshan dang / mdo stod pa yon tan rgya mtsho gnyis kyi ngor chen gyi gsung rgyun bkod pa'i rnam bshad yid bzhin nor bu / bdud rtsi'i char rgyun gnyis/ mus chen sems dpa' chen po/ kun mkhyen bsod nams seng ge/ zha lu ba sangs rgyas dpal bzang rnams kyi gsung la rten(?) pa'i rnam bshad pañ chen nyi zla seng ge dang / rje byams pa chos legs kyi mdzad pa'i legs bshad snying po dang / nyi 'od rab gsal rnams la gtso bor bsten zhing / gzhan yang klu grub yab sras kyi rgya gzhung rnams rtsa rgyud kyi 'gos kyi mchan chen/ 'grel chen sgron gsal/ 'gos kyi stong thun chen mo/ bu ston dang / re mda' pa'i rgyud kyi 'grel bshad sogs dpal gsang ba 'dus pa'i chos tshul rgya mtsho lta bu la yun ring mo na 'dris par byas te/ 'dzin byed ces pa me pho byi ba'i lo chu stod kyi zla ba'i dkar phyogs bzang po gnyis pa'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi tshom dmar gyi dpal ldan 'phags pa'i zhabs kyi bzhugs khri padma can gyi drung ga la ba der legs par sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa rab 'byams smra ba dhyā an sa mu tra (bsam gtan rgya mtsho) zhes bya ba/ don yod rnam pa bzhis bla ma yongs su mnyes par byed pa'i skal ba bzang po can de nyid kyi bgyis so//

A-mes-zhabs received from bSod-nams-dbang-po the reading transmission (*lung*) for many manuals of evocation rituals and maṇḍala rituals of this system, from Grags-pa-blo-gros the initiation, and from Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan the profound instructions (*zab khrid*). He furthermore received the exposition and reading transmission (*bshad lung*) for the following Indian works connected with this teaching, together with their many correct Tibetan commentaries (*dgongs 'brel*):⁴²⁶

the *Yig cha mdor byas*,
 the *mDo bsre*,
 the *rNam gzhag rim pa*, and
 the *sPyod bsdus sgron me*.

Furthermore from Ngag-dbang-chos-grags and many other spiritual guides he received the initiations for

the Mañjuśrī of the Guhyasamāja cycle and
 the Avalokiteśvara of the Guhyasamāja cycle,

the explanation for the eighteenth chapter of the basic tantra of the (Guhya)samāja, the authorizations for their many Indian and Tibetan great commentaries, the explanations of their

⁴²⁶ For these four works, see *ta*^a 4.

evocation rituals, the authorizations for their many pith instructions in the form of notes (*man ngag yi ge*) and their practice instructions (*phyag khrid*).

A-mes-zhabs composed this work, having familiarized himself for a long time with the following works:

- the *dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub pa'i thabs kyi rnam par bshad pa* by Ngor-chen Kun-dga'-bzang-po,
- the (*gSang ba 'dus pa'i log rtog gi mun sel padmo'i gnyen* by Paṅ-chen Gung-ru Shes-rab-bzang-po, a detailed commentary composed (as?) notes (*zin bris [su?] mdzad pa'i rnam bshad*) of Ngor-chen's work,
- the two works, namely the (*gSang ba 'dus pa'i rnam bshad yid bzhin nor bu* and the (*gSang ba 'dus pa'i bdud rtsi'i char rgyun* that are arrangements of the teachings of Ngor-chen (*ngor chen gyi gsung rgyun bkod pa*) by his two actual disciples, i.e. Chos-rje dPal-gyi-rgyal-mtshan⁴²⁷ and mDo-stod-pa Yon-tan-rgya-mtsho,
- and the two works, namely the (*gSang ba 'dus pa'i legs bshad snying po* and the *Nyi 'od rab gsal* of Paṅ-chen Nyi-zla-seng-ge and rJe Byams-pa Chos-legs that are detailed explanations based on the teachings of Mus-chen Sems-dpa'-chen-po (dKon-mchog-rgyal-mtshan), Kun-mkhyen (Go-rams-pa) bSod-nams-seng-ge, and Zha-lu-ba Sangs-rgyas-dpal-bzang,
- and furthermore the Indian authoritative scriptures by Nāgārjuna, father and son,
- the great notes on the basic (Guhyasamāja) tantra by 'Gos (Lo-tsa-ba) (*rtsa rgyud kyi 'gos kyi mchan chen*), his *'Grel chen sgron gsal* and his *sTong thun chen mo*,
- and the commentaries on the tantra by Bu-ston,
- and the commentary on the tantra by Re-mda'-ba.

The work was completed on the seventh day of the sixth month of 1636 in the Tshom-dmar room of bZhi-thog-bla-brang. The scribe was the attendant bSam-gtan-rgya-mtsho.

Remarks

Together with *tha* 10, this work has been published in modern times as: *A history and detailed exegesis of the Guhyasamāja tantric cycle in India and Tibet, and its practice*, Dehradun, U.P.: Sakya Centre, 1985, 515 pp., 9 x 45 cm.

For the "Mañjuśrī of the Guhyasamāja cycle," see the *dPal gsang ba 'dus pa'i 'jam dpal gyi sgrub thabs* by Śrī Samantabhadrapāda, *P* 65/2743, 117v-129v.

For the "Avalokiteśvara of the Guhyasamāja cycle," see the *'Phags pa spyān ras gzigs 'jig rten dbang phyug sgrub pa'i thabs* by Dīpaṅkaraśrījñāna, *P* 65/2757, 277v-279r.

For the "explanation for the eighteenth chapter of the basic tantra of the (Guhya)samāja," see the *Le'u bco brgyad pa'i rgya cher 'grel pa* by Nāgārjuna, *P* 60/2649, 339v-390r.

For the *dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub pa'i thabs kyi rnam par bshad pa* by Ngor-chen Kun-dga'-bzang-po, cf. *gSang 'dus mi bskyod pa'i sgrub thabs*, listed in the title list for his works in *Kun-dga'-don-grub's Record* (65r, no. 112).⁴²⁸

Cf. also the *dPal mi bskyod rdo rje'i sgrub thabs* by Śrī Ratnavajra, *P* 65/2748, 171r-192v.

⁴²⁷ The *Sa-skyapa Bibliography* mentions for him "many notes" (*zin bris du ma*).

⁴²⁸ *SKB* 10/108 contains only a *gTor ma'i cho ga*.

For the the (*gSang ba 'dus pa'i*) *log rtog gi mun sel padmo'i gnyen* by Paṅ-chen Gung-ru Shes-rab-bzang-po, cf. the *Sa-skya-pa Bibliography*, mentioning his work as the *gSang ba 'dus pa'i bskyed rim gsal byed log rtog mun sel*.

The (*gSang ba 'dus pa'i*) *legs bshad snying po* by Nyi-zla-seng-ge is said to be a detailed explanation (*rnam bshad*) of the Guhyasamāja based on the teachings of Mus-chen Sems-dpa'-chen-po (dKon-mchog-rgyal-mtshan), Kun-mkhyen (Go-rams-pa) bSod-nams-seng-ge, and Zhalu-ba Sangs-rgyas-dpal-bzang. According to the title list for Mus-chen dKon-mchog-rgyal-mtshan's works (*Mus-chen's Record*, 67r), he composed a (*gSang ba*) *'dus pa 'phags lugs kyi dkyil chog gi gsal byed* on Guhyasamāja. The title list is documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2g. The *Sa-skya-pa Bibliography* mentions a *gSang 'dus mi bskyod pa'i cho ga'i gsal byed* and a *gSang ba 'dus pa'i bskyed rim grub mtha'i shan 'byed*. The SKB contains three works of Go-rams-pa on Guhyasamāja, namely the *dPal gsang ba 'dus pa 'jam pa'i rdo rje'i phyi rol tshogs bsags cho ga maṅdal la brten te sgrub cing mchod pa*, 14/75, 278r-283r, the *gSang ba 'dus pa'i rim pa lnga'i man ngag gi khrid yig zung 'jug gsal ba'i sgron me*, 15/76, 284r-315r, and the *dPal gsang ba 'dus pa'i sgrub thabs kun tu bzang po'i nyi 'od kyi don 'grel lam bzang grub pa'i snang ba*, 15/78, 1r-71r. The *Sa-skya-pa Bibliography* furthermore mentions a *gSang 'dus rim lnga'i brgyud 'debs rnams kyi kha skong*, a *gZhan phan 'od zer gyi rtsod spong gZhan phan 'joms gsang 'dus 'jam pa'i rdo rje'i sgrub thabs kun tu bzang po'i snying 'od*, a *gSang 'dus sgrub thabs kun bzang nyi 'od kyi don 'grel lam bzang gsal ba'i snang ba*, and a *gSang 'dus mngon byas kyi ũk*. For Go-rams-pa's replies to Nyi-zla-seng-ge's questions that contain a section on Guhyasamāja (p. 315.4.1-316.1.6), see the *Dris lan pad mo bzhad pa*, SKB 14/64, 28r-72r.

The "Indian authoritative scriptures by Nāgārjuna, father and son." are Nāgārjuna's *dPal gsang ba 'dus pa'i rgyud kyi rgyud 'grel pa*, P 59/2648, 1r-339v, his *Le'u bco brgyad pa'i rgya cher 'grel pa* (mentioned above), and possibly Āryadeva's *sGron ma gsal bar byed pa zhes bya ba'i 'grel bshad*, P 61/2659, 1r-61v and Candrakīrti's *sGron ma gsal bar byed pa zhes bya ba'i rgya cher bshad pa*, P 60/2650, 1r-233r. See for Candrakīrti's work also *sGron ma gsal bar byed pa*: The Tibetan Translation of the *Pradīpodiyotana* of Candrakīrti. A commentary of elucidating the Guhyasamāja tantra. Delhi, Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang. 1980. 402 p. 10x 51 cm. Reprinted from the 29th volume of the *rgyud* section of the *sDe-de bsTan-'gyur*.

For the *sTong thun chen mo*, see *St. Petersburg*, S:08405 N:b7119/1, *Sang 'dus stong thun* by Lo-tsa-ba-chen-po mGos-khug-pa lHas-btsas, xyl., fols. 1r-267v, 8.7x52.4 cm (the same: S:13828 N:b7574/1, 269 fols.). See also TBRC W15436.

The works of Bu-ston Rin-chen-grub on the Guhyasamāja include⁴²⁹ the *dPal gsang ba 'dus pa'i rgyud 'grel gyi bshad thabs kyi yang lag gsang ba'i sgo 'byed*, vol. *ta*, pp. 1-106, the *sGron ma rab tu gsal bar byed pa'i bshad sbyar mtha' drug rab tu gsal bar byed pa'i bsdu don nyung gsal*, pp. 107-140, the *dPal gsang ba 'dus pa'i ũkka sgron ma rab tu gsal ba*, pp. 141-682, the *dPal gsang ba 'dus pa'i sgrub thabs mdor byas kyi rgya cher bshad pa bskyed rim gsal byed*, pp. 683-878, the *dPal gsang ba 'dus pa'i rdzogs rim lnga'i dmar khrid kyi man ngag yid bzhin nor bu rin po che'i za ma tog*, vol. 10, pp. 25-66, the *dPal gsang ba 'dus pa'i sgrub thabs dngos grub kyi char 'bebs*, pp. 81-116, the *dPal gsang ba 'dus pa'i dkyil 'khor du dbang bskur ba'i cho*

⁴²⁹ *Collected Works of Bu-ston Rin-chen-grub*, (Śata-Piṭaka 49), International Association of Indian Culture, New Delhi 1967.

ga ye shes char 'bebs, pp. 117-192, and a number of further rituals contained in vol. 10 of his collected works.⁴³⁰

For the commentary on the tantra by Re-mda'-ba, cf. the *Sa-skya-pa Bibliography*, mentioning a *rGyud kyi rgyal po dpal gsang ba 'dus pa'i 'grel pa*.

⁴³⁰ See also for the different lineages of the *'Phags lugs* and the *'Jam dpal rdo rje'i lugs* vol. 16, p. 10.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 9^b (*ta*)

Catalogue no. (Beijing): 003223

Within the extant manuscript collection exists another volume *ta* (09) with the catalogue no. 003201. To keep these apart, the present volume is referred to as *ta*^b (09^b) and the other one is referred to as *ta*^a (09^a).

The '*Cham dpe snang ba 'gyur thub kyi bsodus don 'phrin las kun khyab*' is mentioned in the title list for this volume, but is missing here. It exists in vol. *ja* as no. 5. Instead the *Vajrakīla Evocation and Offering* (manuscript no. 7 of the extant volume) has taken its place.

The *rDo rje phur pa'i 'cham dpe snang ba 'gyur thub kyi bsodus don 'phrin las kun khyab la nye bar mkho ba'i yi ge don gnyer kun smon* is mentioned in the title list for this volume, but it is missing here. It exists in volume *ja* as no. 6. Instead the *Stages of the Yang-dag-Practice* (manuscript no. 8 of the extant volume) has taken its place.

The *rDo rje phur pa dngos grub char 'bebs kyi 'cham dpe snang ba 'gyur thub las logs su skol ba'i stang stabs bsodus pa'i 'cham dpe 'phrin las bsam 'phel* is mentioned in the title list for

this volume, but is missing here. It exists in vol. *ja* as no. 7. According to a note on the title page of manuscript no. 10, 26 folios are missing anterior to it.

1. Title list (*dkar chag*)

1 fol.

Remarks

Folio 1r (title) illegible due to blackness of the copy.

2. rNying-ma-pa mantra and Kīla system

Title: *gSang sngags rnying ma spyi'i nram gzhag dang / phur pod yang gsang spu gri'i byung tshul gyi yi ge*

Systematic presentation of the general [system of the] rNying-ma-pa mantra and notes on how the Kīla-book *Dagger [of the] very secret* appeared

3 fols. (1r-3v); pp. 1-2; ca. 33x5,5cm; fol. 1v 5 lines, otherwise 6 lines; Incipit: *na mo gu ru ba dzra kī la ya/ 'dir gsang sngags rnying ma'i nram gzhag cung zad zhig brjod na/ spyir gsang sngags rnying ma 'di la bka' gter gnyis las/ bka' ma'i dbang du byas na/*

Colophon (fol. 3r)

'di yang dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyi bgyis pa'i yi ge pa ni gdong dga' ba gso ba rig pa dang / yi ge 'du byed la mkhas pa bsam pa don grub kyi bgyis pa 'di re zhig rdzogs so//⁴³¹ phur pod yang gsang spu gri'i chos bskor(?) rnam zhu(?) ba la lugs de nyid rang gi gter ma'i dbang ma thob kyang / phur pa sa lugs kyi smin byed kyi dbang thob pas mchog tu legs par 'gyur ba yin//

The scribe was bSam-pa-don-grub of gDong-dga'. Then, written in a distinctly smaller hand, A-mes-zhabs adds: "I did not receive the *gTer ma*-initiation for receiving the *Phur pod yang gsang spu gri*, but since I received the initiation of the Kīla of the Sa-skya system, it is very correct as it is."

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 290). The *Supplement to the Genealogy* (p. 350 f.) mentions in connection with a Vajrakīla initiation bestowed on the ruler (*mi dbang*) bsTan-skyong-dbang-po (i.e. sDe-srid Karma-bstan-skyong-dbang-po) a rNying ma spyi don-teaching that took place in 1627.

3. Explanation of the *sādhana Instructions on Bhagavat Vajrakumāra*

Title: *bCom ldan 'das rdo rje gzhon nu'i gdams pa nyams len gyi chu bo chen po sgrub pa'i thabs kyi nram par bshad pa 'phrin las kyi padmo rab tu rgyas pa'i nyin byed*

Complete explanation of the *sādhana Great stream of practicing the instructions on Bhagavat Vajrakumāra*: a sun completely unfolding the lotus of activities

⁴³¹ The following part of the colophon is written in a distinctly smaller hand.

339 fols. (4r-341r); pp. 3-172; ca. 5.6x33 cm. No folio no. 82 in the internal pagination. The external pagination is without gaps. Fol. 1v 5 lines, otherwise 6 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ dpal mchog gi dang po'i sangs rgyas bcom ldan 'das rdo rje gzhon nu dang gnyis su med pa'i 'khor lo'i mgon po grub pa'i dbang phyug rdo rje slob dpon bla ma gsum la phyag 'tshal lo//*

Colophon (fol. 338v)

'di ni kham s gsum chos kyi rgyal po dpal sa skya pa chen po 'jam mgon grub pa'i dbang phyug padma'i rnam 'phrul bsod nams dbang po dang / byang chub sems dpa' zhi ba mtsho dang / 'gro ba'i mgon po dpal ldan bla ma dam pa bsod nams rgyal mtshan gyi rnam par sprul pa rgyal sras sbas pa'i rnal 'byor chen po bka' drin can gyi rtsa ba'i bla ma dam pa sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po dang / bstan (rtan)⁴³² g.yo kun khyab srid zhi'i bdag po chos sku kun tu bzang po nyid gzhon ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che'i kun dga' don grub/ rje nags dgon pa chen po sbyin pa grags pa/ grub mchog chos rje dbang phyug rab brtan la sogs te yongs 'dzin chos bzhin du spyod pa du ma las gdams pa rgya mtsho'i bka' drin nos shing / khyad par rigs ldan 'jam pa'i dbyangs sku mched dang / spyan snga chos kyi spyan(?) ldan/ chos kyi rje dbang phyug rab brtan rnam las lugs 'di'i smin grol gyi lam yongs su rdzogs pa thob pa'i skal ba bzang po can shri sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rigs dang chos kyi bu la sogs te rang dang skal ba myam pa'i slob ma'i tshogs rnam la phan pa'i phyr dang / lhag par nged rang sa skya pa'i pha chos lhad med rdo rje phur pa'i bstan pa la phan pa rgya chen po zhig byung na ci ma rung snyams pa'i lhag bsam rnam par dag pas kun nas blangs te/ thog mar slob dpon padma sogs kyi mdzad pa'i rdo rje phur pa'i sgrub thabs 'phrin gzhung khung thub du ma rnam dang / dkyil chog rdo rje las rims/ de'i 'grel pa/ lhag par rje btsun sa skya pa chen pos mdzad pa'i yang phur thun mongs pa'i sgrub thabs/ yang des mdzad pa'i las byang gi gzhung / rje btsun rin po che'i phur pa'i tho yig / bdag nyid chen po sa skya pañdi tas phur pa rang bsgyur du mdzad pa'i rgyud dang / 'gro ba'i mgon po chos rje dpal ldan bla ma dam pa bsod nams rgyal mtshan gyi mdzad pa'i sgrub thabs rgyas 'bring bsod gsum/ dkyil 'khor gyi cho ga rtogs par sla(?) ba sogs dang / bdag chen rgya dkar ba shes rab rgyal mtshan gyis mdzad pa'i sgrub thabs dang / yang de nyid kyi phur pa lugs srol mang po'i man ngag zab bsod nyer mkho rnam phyogs gcig tu sgrig (bsgrig) par mdzad pa'i yig cha ngo mtshar can/ sa lo tsa ba chen po 'jam pa'i dbyangs kun dga' bsod nams kyi mdzad pa'i sgrub thabs bsnyen bsgrub gsal byed dang / dkyil chog rin chen do shal/ rin chen rtse'i gnyer pa'i dris lan sogs dang / snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang ngag gi dbang po kun dga' rin chen gyi mdzad pa'i sgrub thabs bsnyen bsgrub gsal byed kyi mchan bu yid bzhin nor bu/ dkyil 'khor gyi cho ga yid 'ong blo gros kha 'byed/ stod las dang smad las kyi dbang dang rjes gnang gyi yig cha/ stong ra chos rje kun dga' legs grub kyi dris lan sogs dang / 'jam pa'i dbyangs bsod nams dbang pos mdzad pa'i sgrub thabs kyi yi ge chung ngu dang / sngags 'chang grags pa blo gros kyi mdzad pa'i sgrub thabs 'bring po gzhon phan bdud rtsi'i chu rgyun la sogs te rang lugs thun mongs ma yin pa'i gsung rab khyad par can ngo mtshar rmad du byung ba de rnam kyi dgongs pa gzhir bzhag cing / de dag tu cung zad mi gsal ba rnam slob dpon rnam gsum gyi dgongs pa phyogs gcig tu 'dus par grags

⁴³² Significant variants of the block print edition, i.e. *The Vajrakīla Rites as Practiced by the 'Khon Lineage of Sa-skya*, Ngawang Sopa (publ.), New Delhi, 1973, are provided here within the Tibetan text in brackets.

pa'i 'grel chen 'bum nag dang / de'i snying po bsdus pa'i 'grel pa 'bum chung bcud (gcud) bsdus ces bya ba dang / gsang sngags 'dzin pa dpal ldan rdo rje rgyal mtshan gyi mdzad pa'i phur pa sna rnam (nam) lugs su grags pa'i rmad du byung ba'i bshad 'bum rdo rje don gsal/ slob dpon lang lhag ston pas mdzad pa'i rdo rje phur pa'i stong 'bum du grags pa'i rnam bshad ngo mtshar can dang / mi nyag bstan pa dbang phyug gi mdzad pa'i rtsa dum man ngag lugs su bshad pa'i rnam bshad snying po don gsal zhes bya ba'i yig cha khyad par can de nyid sogs/ mdor na lugs 'di la mkho ba'i gsung rab che phran mang po zhig nas legs bshad kyi cha blangs shing / yang dag pa'i lung dang / chos nyid zab mo'i rig pa dang / bla ma mkhas grub rnam kyi gsung bgros kyi kyang cung zad gsal bar byas te chu bo rnam pa bzhi'i nang nas gdams pa nyams len gyi chu bo nyid khog don drug gi sgo nas zhib tu phye ste/ sgrub thabs bklags pa don grub kyi don 'grel rgyas bshad kyi tshul du bkod pa 'di ni rtsa brgyud kyi bla ma mkhon ('khon) ston rims par byon pa rnam la rdo rje phur pa'i bstan pa'i rgyun la phan pa'i gsol ba ttab cing / dkar mo lcam dral sogs phur bsrung dam can rgya mtsho la 'khu ldog (zlog) mi 'byung zhing sngags (snga) 'gyur bstan pa rgyas pa'i 'phrin las bcol nas/ 'phags pa'i yul na kā: ya (na kṣa ya:) zhes grags shing / rgya nag lugs la me pho stag gi lo/ bye sa (pā) ka (kṣa) ces pa sa ga zla ba'i dkar po'i phyogs kyi tshes bcu mkha' 'gro 'du ba'i dus kyi gza' skar bzang po 'dzoms pa'i rdzogs pa gnyis pa'i tshes la yon tan rin po che du ma'i 'byung gnas bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po dpal ldan sa skya'i bzhi thog bla brang gi shar phyogs rje btsun gong ma na (rnam?) rims bzhin gyi byin rlabs shing / lhag par sngags 'chang rgya dkar (gar) shes rab rgyal mtshan sku mched dang / sa lo 'jam pa'i rdo rje rnam kyi rgyun ring mo'i bar du gzim chung mdzad pa'i bsti gnas dam par gyur pa dang / khyad par sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi rdo rje phur pa'i gsung bsnyen lan mang du mdzad cing byin gyis rlabs pa'i gnas mchog khyad par can mkha' spyod dpal gyi pho brang du legs par sbyar ba'i yi ge pa ni blo gros gsal zhing yi ge 'du byed la gcig tu yid gzhung (gzhungs) pa shab stod pa bkra shis don grub dang / yi ge'i brda dag kun la rnam dpyod phul du phyin pa smon gro ba ngag dbang chos 'phel/ gso rig dang yi ge la mkhas pa gdong dga' pa bsam pa don chen rnam kyi dad gus dang brtson 'grus chen po'i sgo nas bgyis pa ...//

At first, A-mes-zhabs lists a number of teachers from whom he had, in general, received instructions. The first three are mentioned in almost every colophon, the fourth is mentioned often:

1. 'Jam-dbyangs bSod-nams-dbang-po (1559-1621)
2. Grags-pa-blo-gros (1563-1617)
3. Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618)
4. sPyan-snga Rin-po-che Kun-dga'-don-grub (late 1500s-early 1600s)
5. rJe Nags-dgon-pa-chen-po sByin-pa-grags-pa
6. Grub-mchog Chos-rje dBang-phyug-rab-brtan (1599-1636)

In particular, he received the initiations and instructions on Vajrakumāra from:

1. the Rigs-ldan 'Jam-pa'i-dbyangs brothers (i.e. 'Jam-dbyangs bSod-nams-dbang-po and Grags-pa-blo-gros),
2. sPyan-snga Chos-kyi-spyan-ldan (i.e. Kun-dga'-don-grub), and
3. Chos-kyi-rje dBang-phyug-rab-brtan

As the basis for his composition he established:

Ācārya Padmasambhava's many basic and reliable Vajrakīla *sādhana*s, (such as?) the (*rDo rje phur pa'i*) *dkyil chog rdo rje las rim*, especially rJe-btsun Sa-skya-pa-chen-po's *Yang phur thun mongs pa'i sgrub thabs* [and] his (*rDo rje phur pa'i*) *las byang gi gzhung*, rJe-btsun Rin-po-che's (*rDo rje*) *phur pa'i tho yig*, Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan's Kīla-tantra translation, Bla-ma Dam-pa bSod-nams-rgyal-mtshan's long, medium, and short *sādhana* and his (*Phur pa'i*) *dkyil 'khor gyi cho ga rtogs par sla ba*, rGya-dkar-ba Shes-rab-rgyal-mtshan's (1424-1477) (*Phur pa'i*) *sgrub thabs*, and also his (*Phur pa'i*) *yig cha ngo mtshar can*, an arranging of profound, summarized, and necessary pith instructions on many Kīla systems of an earlier time, Sa-lo-tsā-ba 'Jam-dbyangs Kun-dga'-bsod-nams's (1485-1533) (*dPal rdo rje gzhon nu'i*) *bsnyen sgrub gsal byed*, the (*rDo rje phur pa'i*) *dkyil 'khor gyi cho ga rin po che'i do shal*, and the *Rin chen rtse'i gnyer pa* (*dkyil mkhar seng sding pa la gnang ba'i*) *dris lan* (*bka' shog*), etc., sNgags-'chang Kun-dga'-rin-chen's (1517-1584) *sGrub thabs bsnyen sgrub gsal byed kyi mchan bu yid bzhin nor bu*, the *dKyl 'khor gyi cho ga yid 'ong blo gros kha 'byed*, the *sTod las dang smad las kyi dbang dang rjes gnang gyi yig cha*, and the *sTong ra chos rje kun dga' legs grub kyi dris lan*, etc., 'Jam-dbyangs bSod-nams-dbang-po's *sGrub thabs yi ge chung ngu*, and sNgags-'chang Grags-pa-blo-gro's *gZhan phan bdud rtsi'i chu rgyum*.

The "trifle ambiguities in these [texts]" were clarified through the '*Grel chen 'bum nag*, known as the summary of the intentions of the three Ācāryas,⁴³³ through its commentary, summarizing the essence, the '*Grel pa 'bum chung bcud bsodus*, and through the "special manuals themselves," i.e.:

gSang-sngags-'dzin-pa dPal-ldan rDo-rje-rgyal-mtshan's *rMad du byung ba'i bshad 'bum rdo rje don gsal*, known as the "*Phur pa sna nam*" system, Slob-dpon Lang-lhag-ston-pa's *rNam bshad ngo mtshar can*, known as the "*rDo rje phur pa'i stong 'bum*," and Mi-nyag bsTan-pa-dbang-phyug's *rNam bshad snying po don gsal*, which has been explained as the system of the *rTsa dum* pith instructions.

In short, through taking the portions of the correct explanations from the many long and short writings important for this system, and through considering the completely pure basic scriptures, the logic of the profound *dharmatā*, and the teachings of the learned and accomplished gurus, furthermore having carefully analyzed this "Stream of the Practice of Instructions" itself from within the "Four Streams" through the "Six Essential Topics" (*khog don?*), (...) A-mes-zhabs composed this text on the second perfection-day of the favorable constellation, the time for the gathering of *dākiṇīs*, i.e. the tenth day of the white half of the fourth month—the *vaiśākha*—of the fire-male-horse year (1626) according to the Chinese system and the *kṣaya*-year according to the

⁴³³ Cf. *Two Rare Vajrakīla Teachings from the Miraculous Lotus Born Gu ru Rin po che Padmasambhava*. Reproduced from rare manuscripts from the library of Lopen Sonam Sangpo. Gangtok, Gonpo Tseten, 1976. [189] p. ; 14 x 36 cm. Cover title: *Phur pa 'bum nag* and *Phur pa'i 'grel chen bdud rtsi dri med*.

Indian system, in the mKha'-spyod-dpal-gyi-pho-brang [of] the Eastern part of the bZhi-thog-bla-brang.

The room was used as a small meditation room (*gzim chung*) for a long time by rGya-dkar-ba Shes-rab-rgyal-mtshan (1436?-1494?), Sa-lo 'Jam-pa'i-rdo-rje ('Jam-dbyangs Kun-dga'-bsod-nams, 1485-1533), and especially Ngag-dbang-kun-dga'-rin-chen (1517-1584), who practiced many times the *Vajrakīla* teachings.

The scribes have been bKra-shis-don-grub from Shab-stod, Ngag-dbang-chos-'phel from sMon-gro, and bSam-pa-don-chen from gDong-dga'.

Remarks

The present work is also mentioned in the *Gangs can legs bam dkar chag* as a xylograph with 305 fols.: *rDo rje phur pa'i niam bshad 'phrin las kyi padmo rab tu rgyas pa'i nyin byed*.

According to *bSod-nams-dbang-po's Record* (5v), the (*rDo rje phur pa'i*) *dkiil chog rdo rje las rim* was composed by Padmasambhava and translated by gNyag Jñānakumāra.

For "rJe-btsun Sa-skyapa-chen-po's" *Yang phur thun mongs pa'i sgrub thabs*, cf. the *rDo rje phur pa'i sgrub thabs* in Grags-pa-rgyal-mtshan, *Sa-skya bKa'-'bum* 4/105, 391v-400r. *bSod-nams-dbang-po's Record* (5v) refers to this work as the "*tshigs chad ma*" and indeed it is composed in verses. For "rJe-btsun Sa-skyapa-chen-po," see below.

For the (*rDo rje phur pa'i phur pa'i las byang*), see Grags-pa-rgyal-mtshan, *Sa-skya bKa'-'bum* 4/102, 367v-384r. "rJe-btsun Sa-skyapa-chen-po" is unusual. "rJe-btsun" normally refers to Grags-pa-rgyal-mtshan and "Sa-skyapa-chen-po," or short "Sa-chen," to Sa-chen Kun-dga'-snying-po. According to a note in the catalogue of vol. 4 of the *Sa-skya bKa'-'bum*, at the end of the collection of Kīla works (i.e. entry no. 105, p. xii), it is said that these works were actually authored by Sa-chen Kun-dga'-snying-po and were arranged in this volume of Grags-pa-rgyal-mtshan's writings in order to "fill it up."

For Sa-skyapa-chen-po's Kīla-tantra translation, see *rDo rje phur pa' rtsa ba'i rgyud kyi dum bu*, P 3/78, 46r-48r.

The titles of Bla-ma Dam-pa bSod-nams-rgyal-mtshan's long, medium, and short *sādhana*, i.e. (*Phur pa'i sgrub thabs rgyas pa bklags pas don grub*), (*'Phur pa'i sgrub thabs*) *'bring po don grub snying po*, and (*'Phur pa'i sgrub thabs*) *bsdus pa yang snying lhan skyesb* (cf. TBRC W11909), and of his (*Phur pa'i dkiil 'khor gyi cho ga rtogs par sla ba*) (cf. TBRC W11908) are listed here according to *Kun-dga'-bsod-nams-lhun-grub's Record* (3v).

For the (*dPal rdo rje gzhon nu'i*) *bsnyen sgrub gsal byed* by Sa Lo-tsā-ba 'Jam-pa'i-rdo-rje, see *Patna* 1451-1 (B. no. 554), *Shri badra ki la ya zhes pa dpal rdo rje phur pa'i bsnyen bsgrub kyi gsal byed bdud rtsi'i 'od can*, manuscript, *dbu med*, 5 lines, ff. 1-13 (incomplete). For the full title, cf. also the title list for the works of Sa Lo-tsā-ba in *bSod-nams-dbang-po's Record* (24v, no. 113). A title list of Sa-skyapa-chen-po's writings is documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2c.

The full title of the (*rDo rje phur pa'i dkiil 'khor gyi cho ga rin po che'i do shal*) is also provided in the title list for the works of Sa Lo-tsā-ba, *bSod-nams-dbang-po's Record* (26r, no. 203). According to *Kun-dga'-bsod-nams-lhun-grub's Record* (3v), this work is a supplement for Bla-ma-dam-pa's work, mentioned above.

The full title of the *Rin chen rtse'i gnyer pa (dkyil mkhar seng sding pa la gngang ba'i) dris lan (bka' shog)* is also provided in the title list for the works of Sa Lo-tṣā-ba, *bSod-nams-dbang-po's Record* (23v, no. 60).

For the *sGrub thabs bsnyen sgrub gsal byed kyi mchan bu yid bzhin nor bu*, cf. the title list for Kun-dga'-rin-chen's works, *bSod-nams-dbang-po's Record* (28r, no. 10): *rDo rje phur pa'i bsnyen bsgrub kyi gsal byed bdud rtsi nyi 'od can zhes bya ba sa los mdzad pa la sngags 'chang chen po'i mchan gngang* ("composed by Sa Lo with notes by sNgags-'chang-chen-po") and in the same title list (24v, no. 113): *dPal rdo rje gzhon nu'i bsnyen bsgrub gsal byed bdud rtsi'i 'od can* by Sa-skya Lo-tṣā-ba. The title list for Kun-dga'-rin-chen's works is documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2e.

For the *dKyiil 'khor gyi cho ga yid 'ong blo gros kha 'byed*, cf. the title list for Kun-dga'-rin-chen's works, *bSod-nams-dbang-po's Record* (28r, no. 11): *rDo rje phur pa'i stod las byang chub bsgrub pa'i dkyil 'khor gyi cho gas rang gzhan smin byed kyi phyag chen shin tu gsal ba yid 'ongs blo gros kha 'byed*.

For the *sTod las dang smad las kyi dbang dang rjes gngang gyi yig cha*, cf. the title list for Kun-dga'-rin-chen's works, *bSod-nams-dbang-po's Record* (28v, no. 12): *Drag po sgrol ba'i rjes gngang gi gsal byed rin chen phreng ba*. Generally speaking, the *Phur pa stod las* are the "peaceful activities" and the *sMad las* the "wrathful activities" of Vajrakīla.

For the *sGrub thabs yi ge chung ngu by 'Jam-dbyangs-bsod-nams-dbang-po*, cf. the title list for his works, *bSod-nams-dbang-po's Record* (30v, no. 25): *rDo rje phur pa'i sgrub thabs bsdul pa shin tu bde ba*. The title list for bSod-nams-dbang-po's works is documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2h.

For the *gZhan phan bdud rtsi'i chu rgyun by sNgags-'chang Grags-pa-blo-gros*, cf. the title list for his works, *Grags-pa-blo-gros's Record* (24v, no. 14): *dPal rdo rje gzhon nu'i sgrub thabs 'bring po gzhan phan bdud rtsis chu rgyun*. The title list of Grags-pa-blo-gros's works is documented in the forthcoming *Hevajra and Lam 'bras Literature*, appendix 2i.

4. Explanation of a Vajrakīla gtor bzlog ritual

Title according to *dkar chag*: *dPal rdo rje gzhon nu'i gtor bzlog dgra bgegs kun 'joms kyi gsal byed gnam lcags rdo rje'i dpal gyi rnam par bshad pa bdud sde 'joms pa'i ye shes kyi me chen 'phrin las kyi 'od zer kun tu 'phro ba*

The detailed explanation of *The splendor of the iron [from] the sky*, a clarification of the *gtor ma* [offering] of Śrīvajrakumāra [for] repelling [enemies], *Completely defeating enemies [and] hinderances*: a great fire of gnosis defeating the hordes of Māra, proliferating light-beam of the activity [of the Buddhas]

112 fols. (342r-453v); pp. 171-228; ca. 31,8x5,5 cm; fol. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *rgya gar skad du/.../ bod skad du/ sangs rgyas kun gyi dngos(?) rdo rje 'chang dang gnyis su med pa'i dpal chos kyi rje bla ma gsum dang bcom ldan 'das gzhon nu la phyag 'tshal lo/*

Colophon (fol. 452r)

'di 'ang 'jam mgon grub pa'i dbang phyug padma'i rnam 'phrul bsod nams dbang po'i zhal snga nas/ byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag dpal ldan he ru ka nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal

mtshan rnams gtso bos (bor)⁴³⁴ smos pa'i yongs 'dzin chos bzhin du spyod pa'i mkhas grub kyi bla ma du ma'i zhabs rdul spyi bor len pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngar rang nyid kyis brtsams pa'i sgrub thabs rgyas pa bklags pa don grub kyi rnam bshad chen mo las/ tshogs tha ma bsgral ba'i mchod pa'i skabs kyi rgyas bshad logs su 'chad ('chang) par khas blangs pa de nyid don dang ldan par bya ba'i phyir dang / khyad par gan pa lhun grub stag rtse nas bstan pa'i sbyin bdag chos rgyal chen po drung bsod nams mthu stobs dbang po sdes bka'i (dbang po'i sde'i bkas) yang yang bskul bar mdzad cing / gzhan yang sna dkar rtse nas kyang mi'i dbang phyug sa skyongs chen po kun dga' dbang chen phun tshogs kyis kyang bkas bskul ba dang / rang dang nye bar gnas pa'i don gnyer gyi slob ma du mas 'phral dang (nang) yun du bskul ba la brten nas/ rang dang skal ba mnyam pa'i rigs dang chos kyi bu la sogs pa gdul bya'i tshogs rnams la phan par bsam ste/ lugs 'di la 'kho ba'i rje btsun gong ma rdo rje 'chang dang dbyer ma mchis pa rnams kyis gsung rab dri ma med pa rnams las legs par btus te/ yang dag pa'i lung dang / chos nyid zab mo'i rigs pa dang / bla ma mkhas pa rnams kyi gsung bgros kyis kyang cung zad gsal bar byas te/ rgya gar lugs la i shwa ra: ste dbang phyug ces grags shing / rgya nag lugs la me mo glang gi lo bye (bya) pākṣa'i zla ba'i dkar phyogs dga' ba dang po'i tshes la gza' skar bzang po 'dzom pa'i nyin/ dpal sa skya'i chos sgrwa chen po'i bzhi thog bla brang gi yangs rtse sngon med gsar du bskrun pa'i gtsug lag khang li ma lha khang rdo rje gdan zhes bya ba dang / rgya nag lha khang ri bo rtse lnga gnyis kyi bya 'dab/ dpe khang gsar pa chos mdzod chen mo'i shar phyogs ngo mtshar 'chi med rdo rje'i pho brang e wam byang chub 'byung ba'i gnas su legs par sbyar ba'i yi ge pa ni gso ba rig pa dang yi ge'i 'du byed la blo gros kyi snang ba rgyas pa gdong dga' ba bsam pa don chen dang / ā kṣa ra'i bya ba la sor mo'i 'du byed mkhas pa'i phul du phyin zhing rnam dpyod kyi blo mig gsal ba shab stod pa bkra shis don grub gnyis kyi dad gus kyi sgo nas mgyogs par bgyis so//

The work was composed in order to fulfill the promise to teach separately a detailed exposition of the section on the offering of liberation (i.e. ritual killing), the final part of the ritual from the detailed explanation of the *sādhana* (i.e. the previous work).

The requesters were:

- the patron of the teachings, the great Dharma king Drung bSod-nams-mthu-stobs-dbang-po'i-sde (d. 1637) from Gan-pa Lhun-grub-stag-rtse,
- Kun-dga'-dbang-chen-phun-tshogs (1600s), the great lord of beings and protector of the earth from sNa-dkar-rtse,
- and the many close disciples of A-mes-zhabs, who are his attendants.

The text was composed on the first day of the first part of the 4th month (*vaiśakha*) of the *īśvara* year (1637) according to the Indian system, known as *dbang phyug* [in Tibetan], and the fire-female-ox year according to the Chinese system, a day of a fortunate constellation, in the galleries of both the Li-ma-lha-khang Vajrāsana temple, which was newly constructed as an extension of the bZhi-thog-bla-brang of Sa-skya, and of the Chinese temple Ri-bo-rtse-Inga, and at the place

⁴³⁴ Significant variants of the block print edition, i.e. *The Vajrakīla Rites as Practiced by the 'Khon Lineage of Sa-skya*, Ngawang Sopa (publ.), New Delhi, 1973, are provided here within the Tibetan text in brackets.

where awakening arises, i.e. the Ngo-mtshar-'chi-med-rdo-rje'i-pho-brang-e-wam in the Eastern direction of the new library.

The scribes have been bSam-pa-don-chen from gDong-dga' and bKra-shis-don-grub from Shab-stod.

Remarks

Title page illegible due to blackness of the copy. Fols. 2r-v in reverse order. A xylographic edition with 109 folios is mentioned in the *Gangs can legs bam dkar chag*.

5. [Ritual] music of Vajrakīla

Title: *rDo rje phur pa'i dbyangs rol brjed tho*

Memorandum with regard to the melodies and [use of] cymbals in the Vajrakīla [ritual]

2 fols. (454r-455v); pp. 227-228; ca. 32,7x5,6 cm; 6 lines; **Incipit:** *na mo buddha dhwa dza ye/ rdo rje phur pa'i cho ga byed pa'i tshe/ rol mo gsum brdeg phog pa'i dbyangs mams ni/*

Colophon (fol. 455v)

ces pa 'di yang mkhon rigs shākya'i btsun pa ngag dbang kun dga'i ming can gyi bris pa'o//

Remarks

Doublet manuscript: ja 3. Composed before 1648 (mentioned in the *Old title list* as no. 295).

6. [Ritual] music of Vajrakīla

Title: *Dus gtor chen mo'i bdag bskyed phur chen mdzad skabs kyi dbyangs res rol mo sogs kyi phyag len brjed thor btab pa 'phros don dang bcas pa*

The practices of the individual melodies and [use of] cymbals at the occasion of performing the great Kīla self-evocation of the great *dus gtor* [festival] in the form of a memorandum together with a supplement

3 fols. (456r-458r); pp. 229-230; ca. 32,5x5,6 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** ...(?) *la phyag 'tshal lo// 'dir dus gtor chen mo'i bdag bskyed phur chen mdzad skabs dbyangs res rol mo sogs kyi phyag len brjed thor btab pa la/ nyer drug(?) la byin dbabs bsdus pa'i bsdus pa/*

Colophon (fol. 458v)

'di yang dpal sa skya pa shākya'i dge slong rdo rje 'dzin pa ngag dbang kun dga'i ming can gyis bla brang bde mchog pho brang du bris pa'o//

See ja 4.

Remarks

Doublet manuscript: ja 4. Composed before 1648 (mentioned in the *Old title list* as no. 296).

Book on (religious) dance

Title according to the *dkar chag*: 'Cham dpe snang ba 'gyur thub kyi bsodus don 'phrin las kun khyab

Remarks

Mentioned in the title list for this volume as no. 7, but missing in this collection. It exists in vol. *ja* as no. 5. Instead the following title appears to have been inserted here:

7. Vajrakīla evocation and offering

Title according to the colophon: *rDo rje phur pa'i sgrub mchod kyi phyag len la nye bar mkho ba'i yi ge nyung ngu blo gsal 'jug bde*

Necessary notes for the practice of the evocation and offering ritual of Vajrakīla: an easy introduction for the intelligent ones

4 fols.; pp. 229-232; ca. 32,5x5,6 cm; fol. 1v 6 lines, otherwise 7 lines; **Incipit**: *om swasti/ rdo rje phur pa'i sgrub mchod kyi skabs phyag len 'ga' zhig thor bkod pa la/ sa chog gi snga 'dro/*

Colophon (fol. 4r)

'di yang / mkhon ston sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis/ rigs kyi bu ngag dbang bsod nams dbang phyug la bsam zhing / gzhan yang gsar bu'i blo can nams kyi don du bzhi thog bla brang gi mkha' spyod dpal gyi pho brang du 'gyogs par sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa go re len gyi zhabs rtog la rtag 'grus su bgyid pa bsod nams rab brtan gyis gus phro'i sgo nas bgyis so//

Composed for the sake of Ngag-dbang-bsod-nams-dbang-phyug in the mKha'-spyod-dpal-gyi-pho-brang of the bZhi-thog-bla-brang. The scribe was bSod-nams-rab-brtan.

Remarks

Last page completely illegible. Only internal pagination. Doublet manuscript: *zha* 3. Composed after 1648.

Book on (religious) Vajrakīla dance

Title according to the *dkar chag*: *rDo rje phur pa'i 'cham dpe snang ba 'gyur thub kyi bsodus don 'phrin las kun khyab la nye bar mkho ba'i yi ge don gnyer kun smon*

Remarks

This title is mentioned in the title list for this volume as no. 8, but missing here. It exists, however, in volume *ja* as no. 6. The following title appears to have been inserted here:

8. Stages of the Yang-dag practice

Title: *dPal yang dag sgrub mchod kyi phyag len gyi rim pa tho yig mi dbang sa skyong dges pa'i mchod rdzas*

Notes on the stages of the practice of the Yang-dag evocation [and] offering: the offering substance that delights the protector

12 fols.; pp. 231-238; ca. 30,4x5,4 cm; 5 lines; Incipit: *om swasti siddhi/ bla ma dang dpal he ru ka la phyag 'tshal lo// 'di dpal yang dag mar mi dgu pa'i bsgrub mchod gnang ba'i phyag len la/*

Colophon (fol. 10r)

'di lta bu'i dpal yang dag gi bsgrub mchod gnang ba'i phyag len gyi rim pa 'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor sems dpa' chen po grags pa'i mtshan can te(?) 'jam pa'i dbyangs sku mched dang / rdo rje ngur smrig gi bla gos 'phyang ba rgyal ba mus [pa] chen po sangs rgyas rgyal mtshan rnam kyi rjes su bzung ba'i ...(?) sa skya pa shākya'i dge bsnyen theg mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos myur ba bris te bstan pa'i sbyin bdag mi dbang bsod nams mthu stobs dbang po'i sde dang / bdag po bsod nams phun tshogs sku mched kyi gan pa lhun grub stag rtser / yang dag gi bsgrub mchod gsar bzhugs gnang tshe bod kyi rdo rje gdan/ dpal sa skya'i chos gra chen po nas phul ba'o// nged rang sa skya pa'i yab chos lhad med yang phur 'di rnam la bshad bsgrub gang byed kyang / thog mar sa skya pa chen pos mdzad pa'i sgrub thabs/ rje btsun gyis mdzad pa'i tho yig / bla ma dam pa'i bsgrub(!) thabs rgyas 'bring bsdus gsum/ dkyil chog dang bcas pa de dag gi gsal byed sa lo sngags 'chang yab sras dang bcas pas mdzad(?) pa'i yig cha rnam te/ rdo rje phur pa'i phyogs la sgrub dkyil gyi gsung rabs de rnam dang dpal yang dag gi phyogs la slob dpon hūṃ mdzad pa'i(?) rgya gzhung gi(?) dgongs 'grel sgrub dkyil gyi yig cha la gan pa rin rgyal gyi mdzad pa'i me dgu dang me gcig gi sgrub thabs rnam dang / sangs rgyas mnyam sbyor rigs bsdus kyi dkyil chog gi lhan thebs(!) sogs dang / sa lo yab sras kyi mdzad pa'i sgrub dkyil gyi yig cha khyad par can rnam sogs/ mdor na yang phur gyi phyogs kyi sgrub dkyil gyi gsung rabs de rnam la sbyangs pa mthar phyin pa byas nas/ de dag gi rgyab rten du sa paṅ gyi rang 'gyur mdzad pa'i phur pa rtsa dum sangs rgyas mnyam sbyor gyi rgyud/ slob dpon rnam gsum gyi dgongs pa phyogs gcig tu bsgrigs pa'i 'grel chen 'bum nag tu grags pa dang / phur pa lam lhag lugs kyi rgyun 'dzin mi nyag bstan pa dbang phyug gi mdzad pa'i rtsa dum man ngag lugs kyi snying pos don gsal ces bya ba'i gsung rab ngo mtshar can de nyid dang / yang phur man ngag lugs kyi brgyud 'dzin dge sbyongs rdo rje rgyal mtshan gyis mdzad pa'i yig cha dang / yang 'jam dbyangs nam mkha' rgyal mtshan gyi gsung brgyun bkod pa'i phur pa man ngag lugs kyi rnam bshad dang / yang sa skya pa sngags 'chang bde legs kyi sgrigs pa'i phur pa'i stod las/ smad las kyi yi ge gsar(?) rnying gi tshogs du ma sgrigs pa'i yig cha dang / bdag chen rgya gar bas phur pa lugs bsrol(!) mang ba'i man ngag zab bsdus nye(!) 'kho rnam bsgrigs par mdzad pa'i ngo mtshar can gyi yig cha dang / blo ldan mchog sred kyi mdzad pa'i phur pa sgra bzhi'i bshad pa/ slob dpon padmas mdzad pa'i dkyil chog rdo rje las rim gyi rtsa ba dang / de'i 'grel pa/ slob dpon lam lhag(?) gi mdzad pa'i phur pa'i stod 'bum du grags pa'i gsung rabs dang / yang 'jam dbyangs jo sras mi'i lugs kyi phur pa rtsa ba gsum bsres kyi yig cha khyad par can dang / gzhan yang yang phur gyi bshad bsgrub la 'kho ba'i yi ge rnying ma du ma zhig kho bos mthong kyang thams cad kyi ming 'di thams cad 'dri'i ['bri] bar ma nus la/ gang ltar yang phur gyis(!) rgyud kyi don 'brel(!) rnam(!) bshad de rnam kyi nang du 'byung ba'i rgyud kyi lung dang de'i don bshad pa rnam la blo gros kyis zhib tu dpyad de/ yang phur gyi bsgrub dkyil rnam ...(?) dang sbyar te .../

This composition was offered by members of the religious seminar of Sa-skya to the ruler bSod-nams-mthu-stobs-dbang-po (d. 1637), the patron of the teachings, and his brother, the Lord bSod-nams-phun-tshogs (17th c.), when they newly established the evocation and offering of Yang-dag in Gan-pa Lhun-grub-stag-rtse.

Regarding the Yang-dag and Kīla of the Sa-skyapa transmission, A-mes-zhabs based himself with regard to the latter on the following works:

Sa-chen Kun-dga'-snying-po's *Yang phur thun mongs pa'i sgrub thabs*;

the *Tho yig* by rJe-btsun Grags-pa-rgyal-mtshan;

Bla-ma-dam-pa bSod-nams-rgyal-mtshan's long, medium, and short *sādhana* and his (*Phur pa'i*) *dkyil 'khor gyi cho ga rtogs par sla ba*;

Sa-lo-sngags-'chang, father and son (i.e. Sa-skyapa Lo-tsā-ba and perhaps sNgags-'chang Chos-kyi-rgyal-po Kun-dga'-rin-chen's⁴³⁵) manuals, clarifying these, namely those writings pertaining to *sādhana*s and maṇḍalas belonging to the Vajrakīla.

And with regard to the Yang-dag of the Sa-skyapa transmission, A-mes-zhabs based himself on the following works:

Gan-pa Rin-chen-rgyal-mtshan's *Me dgu dang me gcig-sādhana*s and the *Sangs rgyas mnyam sbyor rigs bsdus kyi dkyil chog gi lhan thabs* etc., i.e. works being connected with the Indian basic text of Ācārya Hūṃ-mdzad-(rdo-rje =Hūṃhāravajra), and Sa Lo, i.e. the father's and the son's special manuals on the *sādhana*s and maṇḍalas.⁴³⁶

And as a support for these he studied:

the *Phur pa rtsa dum sangs rgyas mnyam sbyor gyi rgyun*, translated by Sa-skyapa Paṇḍita Kun-dga'-rgyal-mtshan himself,

the detailed commentary known as the '*Bum ngag* laying out the intention of the three Ācāryas in a single treatise,⁴³⁷

the writing by Mi-nyag bsTan-pa-dbang-phyug, the holder of the stream of the Kīla according to the Lam-lhag system⁴³⁸ the *rTsa dum man ngag lugs kyi snying pos don gsal*,

the manual by dGe-sbyongs(?) rDo-rje-rgyal-mtshan, the holder of the tradition of the Yang-dag and Kīla system of pith instructions,⁴³⁹

the *Phur pa man ngag lugs kyi nam bshad*, recorded in the transmission of teachings (*gsung rgyun*) of 'Jam-dbyangs Nam-mkha'-rgyal-mtshan,

the manual by Sa-skyapa sNgags-'chang bDe-legs, a compilation of many collections(?) of new and old scriptures on the peaceful and wrathful activities of *Phur pa*,

bDag-chen rGya-gar-ba (Shes-rab-rgyal-mtshan's?) manual, composed as a compilation of the necessary profound summary of the pith instructions on the many Kīla systems of an earlier time (*lugs srol*),

Blo-ldan-mchog-sred's *Phur pa sgra bzhi'i bshad pa*,

Ācārya Padma's basic text and commentary of the *dKyi chog rdo rje las rim*,

Ācārya Lam-lha's *Phur pa'i stod 'bum*,

'Jam-dbyangs-jo-sras's special manual *Mi'i lugs kyi phur pa rtsa ba gsum bsres*,

⁴³⁵ In the very similarly structured colophon of *ta^b 3*, the Vajrakīla works of Kun-dga'-rin-chen are listed at this point.

⁴³⁶ See *ta^b 3*.

⁴³⁷ See *ta^b 3*.

⁴³⁸ Cf. *ta^b 3*.

⁴³⁹ Cf. *ta^b 3*.

and many other old writings "that are important with regard to the teaching and practicing of the Yang-dag and the Kīla—[all of which] I have seen but am unable to note down their names."

Remarks

Composed after 1648. For the *Yang phur thun mongs pa'i sgrub thabs* by Sa-chen Kun-dga'-snying-po, see *ta*^b 3.

For the *Tho yig* by rJe-btsun Grags-pa-rgyal-mtshan, see *ta*^b 3.

For Bla-ma-dam-pa bSod-nams-rgyal-mtshan's long, medium, and short *sādhana* and his (*Phur pa'i*) *dkyil 'khor gyi cho ga rtoḡs par sla ba*, see *ta*^b 3.

For Sa-skyā Lo-tṣā-ba's manuals pertaining to *sādhana*s and maṇḍalas belonging to the Vajrakīla, i.e. the (*dPal rdo rje gzhon nu'i*) *bsnyen sgrub gsal byed*, the (*rDo rje phur pa'i*) *dkyil 'khor gyi cho ga rin po che'i do shal*, and the *Rin chen rtse'i gnyer pa* (*dkyil mkhar seng sding pa la gñang ba'i*) *dris lan* (*bka' shog*), etc., see *ta*^b 3.

The first part of what is here called "Gan-pa Rin-chen-rgyal-mtshan's *Me dgu dang me gci-sādhana*s" is identified as Śrī Viśuddha Heruka 's (*dPal Yang-dag Heruka*) "nine lamps" (*mar me dgu pa*), i.e. nine deities, in *Kun-dga'-bsod-nams-lhun-grub's Record* (3r). There, three works are mentioned in particular, namely Ngag-dbang-kun-dga'-rin-chen's *dPal yang dag mar me dgu pa'i sgrub thabs rims pa gsal ba*, *Yang dag me dgu'i dkyil 'khor gyi cho ga blo dman dga' ba bskyed byed*, and *Yang dag me dgu'i rdul mtshon la la rten pa'i dkyil 'khor sgrub mchod byed tshul ngag 'don gyi tho*; the full titles of these three works are provided in *bSod-nams-dbang-po's Record* (27v).

For Hūm-mdzad-pa's work, see *dPal sangs rgyas thams cad dang mnyam par sbyor ba'i dkyil 'khor sgrub pa'i rim pa* by Hūm-mdzad-pa-rdo-rje, *P* 59/2549, 295r-317v. Cf. also *St. Petersburg*, S:19574 N:b8596/15: *Sangs rgyas thams cad dang mnyam par sbyor ba dpal yang dag zla gam dgu pa'i dkyil 'khor gyi cho ga hūm mdzad zhal lung* by Hūm Kāra, xyl, vol. ka, fols. 1r-65r, 8.9 x 52 cm.

For the *Phur pa rtsa dum sangs rgyas mnyam sbyor gyi rgyun*, see the *rDo rje phur pa rtsa ba'i rgyud kyi dum bu* (*Vajrakīlayamūlatantrakhaṇḍa*), *P* 3/78, 46r-48r, translated by Sa-skyā Paṇḍita Kun-dga'-rgyal-mtshan.

For Ācārya Padma's basic text and commentary of the *dKyi chog rdo rje las rim*, see *ta*^b 3.

9. Book on the (religious) dance of Vajrakīla

Title according to the *dkar chag*: *rDo rje phur pa dngos grub char 'bebs kyi 'cham dpe snang ba 'gyur thub las logs su skol ba'i stang stabs bsdus pa'i 'cham dpe 'phrin las bsam 'phel*

Remarks

This work is mentioned in the title list for this volume as no. 9, but it is missing here. It exists in vol. *ja* as no. 7. The following title is mentioned in the title list as no. 10, but is marked on its title page as no. 9.

10. Reply to a question

Title: *gSang sngags rnying ma'i zhus lan zin bris*

Notes [for] a reply to a question of a rNying-ma tantric [adept]

2 fols. (485r-486v); pp. 237-240; ca. 35,2x6 cm; 5, 6, and 3 lines; **Incipit:** *rje btsun kun dga' bzang po'i drung du/ gsang sngags rnying ma'i sngags pa zhig dri ba zhus pa'i lan gnang byung ba la chos rje kun [dga'] blo gros zin bris su bkod pa las 'di ltar 'byung ste/*

Colophon (fol. 486v)

ces chos rje kun [dga'] blo gros zin bris su bkod pa'i dpe rnying las sa skya pa kun dga'i ming can gyi shin tu dag par zhus dag bgyis te bkod pa'o//

This text was edited and arranged by A-mes-zhabs based on an old manuscript of notes by Chos-rje Kun-(dga')-blo-gros.

Remarks

According to the incipit, the question was asked by a rNying-ma-pa tantric adept in the presence of Kun-dga'-bzang-po. At that time, the "old" manuscript was arranged by Kun-(dga')-blo-gros. These were Ngor-chen Kun-dga'-bzang-po (1382-1456) and perhaps his disciple Srad-pa Kun-dga'-blo-gros (mid 15th c., for the latter see the *Sa-skyapa Bibliography*, mentioning his writings in a very general way). According to the *Old title list*, folio 8r, the notes (*zin bris*) were composed by Srad-pa Kun-blos. Composed before 1648 (mentioned in the *Old title list* as no. 298).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 10 (*tha*)

Catalogue no. (Beijing): 005671

After folio no. 204 (of the external pagination), 13 folios (205-217) are missing. This could account for a title that is mentioned in the *Old title list* as no. 332, namely the *bDe mchog dril bu pa'i sgrub thabs mkha' spyod bsgrod pa'i nye lam*, missing in this collection.

1. Title list (*dkar chag*)

1 folio

2a. Vajrabhairava repelling practice

Title: *dPal rdo rje 'jigs byed kyi man ngag yang gsang mthu bzlog nag po nyams su len tshul kyi yi ge bstan dgra'i srog dbugs len pa'i bshan pa nag po*

Notes on how to practice the pith instructions on glorious Vajrabhairava, i.e. the *Very secret black repelling [through] magic*: Black Butcher, who takes away the life-breath of the enemy of the teachings

4 fols.; pp. 1-4; ca. 35,5x5,8 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit**: *na mo gu ru buddha dhwa dza ye/ 'dir dpal rdo rje 'jigs byed kyi man ngag zab mo yang gsang mthu bzlog nag po nyams su len par 'dod pas/ mkha' 'gro 'du ba'i dus yar ngo dang dmar ngo'i bcu bzhi gnyis po gang yang rung ba la/*

Colophon (fol. 3v)

ces pa 'di ni sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi bla ma gong ma'i snyan brgyud ji lta ba bzhin du dpal sa skya'i bzhi thog bla brang gi yang rtser sbyar ba 'di la chos bdag mkha' 'gro'i bzod par mdzad du gsol/ ces pa'i yi ge pa ni shab stod pa bkra shis don 'grub pa'o// da dung 'di la man ngag zhal shes cung zad yod pa slob ma snod ldan rnams kyis ngag las btsal bar bya'o//

This text was composed by A-mes-zhabs according to the oral transmission of the former gurus in an extension of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub. These pith instructions are to be gained orally by disciples who are worthy receptacles.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 327). Doublet manuscript: 'a 8. The following lineages are attached to the colophon: *bCom ldan 'das 'Jigs byed, Ye shes kyi mkha' 'gro ma, La li ta ba dzra, A mo gha ba dzra, Ye shes 'byung gnas sbas pa'i dpal, Padma ba dzra, Bal po thugs rje chen po, Bla ma Rwa Lo tsa ba rDo rje grags, Rwa Chos rab, Rwa Ye shes seng ge, Rwa 'Bum seng, Rong pa dGa' mo ('a 8: rGa lo), Bla ma Shes rab seng ge, gNyan med Grags pa rgyal mtshan, sNgags 'chang gZungs kyi dpal ba, Chos rje dGe legs dpal bzang, sNgags 'chang A nanta ma ti bzang po, rDo rje 'chang Byams pa chos Rin po che, rJe dbon brTson 'grus rgya mtsho, Bla ma Blo gros dpal ldan, 'Dren mchog Sangs rgyas mgon po, 'Jam dbyangs nam mkha' rgyal mtshan, sBas pa'i rnal 'byor Nam mkha' rgya mtsho, Chos rje Lo phu gDan sa pa Kun dga' dpal 'byor, Sa skya pa sNgags 'chang Ngag dbang kun dga' bsod nams so//*

Alternative lineage: *sBas pa'i rNal 'byor Nam mkha' rgya mtsho, Chos rje bZang po rgyal mtshan, rDo rje 'dzin pa Sangs rgyas 'od zer*; the latter two both received it from the first.

Alternative lineage (*brgyud pa lugs cig pa*): *Rwa Ye shes seng ge, Rwa rDa rma seng ge, Rwa dKon mchog seng ge, Rwa dBon Shes rab rgyal mtshan, Chos rje dBang phyug rgyal mtshan, rGya ston Kun dga' brtson 'grus, Bla ma brTson 'grus byang chub, Sems dpa' chen po bSod nams yon tan, Chos rje dGe legs bzang po*; furthermore as above.

2b. Secret repelling

Title: *'Jigs byed kyi yi ge bzhi pa'i gsang bzlog*

The secret repelling of the four syllables of Vajrabhairava

2 fols. (4r-5r); pp. 3-4; ca. 35,7x6 cm; 2, 7, 7, and 4 lines; **Incipit**: *bla ma dang dpal 'jig(!) byed la phyag 'tshal lo// bla ma bal po thugs rje chen po la/ rwa lo tsa rdo rje grags kyi rdo rje 'jig(!) byed*

Colophon (fol. 7v)

bla ma'i ngag las bzung ba ma gtogs yi ger mi 'dri(!) ba'i bka' rgya yod ces gsang bar bya'o//

2c. Very secret black repelling

Title: *rDo rje 'jig(!) byed zhal gsum pa'i yang gsang mthu bzlog nag po*

The very secret black repelling of the magic of the three faced Vajrabhairava

2 fols. (5r-6v); pp. 3-4; ca. 35,7x6 cm; 2, 7, 7, and 4 lines; **Incipit:** *skyabs sems sngon du song nas/ mdun du ma yi steng du rdo rje 'jig(!) byed sku mdog mthing ngag zhal gsum phyag drug pa/ rtsa zhal*

2d. Repelling

Title: *Yi ge bzhi pa'i bzlog pa*

The repelling of the four syllables

2 fols. (6v-7v); pp. 3-4; ca. 35,7x6 cm; 4, 7, and 4 lines; **Incipit:** *bla ma rdo rje 'jigs byed la phyag 'tshal lo// bla ma bal po thugs rje chen po la/ rwa lo tsa ba rdo rje grags kyi zhus te/*

Colophon (fol 7v)

de ltar gshin rje gshed dpal gyi// sgrub thabs 'di ni sa skya pa// ngag dbang kun dga' bsod nams kyi// bris pas lha yis rje 'dzin shog // ces sa sbrul kyu(?) ba bdun pa'i tshes lnga'i nyin gzhi thog bla brang gi 'tshom dmar chen mo'i ...(?) chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung du 'gyogs par sbyar ba'i yi ge pa ni gdong dga' pa gso rig mkhas pa bsam pa don chen gyi bgyis pa'o//

This is a sealed oral instruction; except for what is received from the guru's instruction, nothing has been written down. It should thus be kept secret.

Remarks

Lineages attached to the colophon: *rDo rje 'Jigs byed, Ye shes kyi mkha' 'gro ma, La li ta badzra, A mo gha ba dzra, Ye shes 'byung gnas sbas pa, Padma ba dzra, Bal po thugs rje chen po, Rwa Lo tsa ba rDo rje grags, Rwa Chos rab, Rwa 'Bum seng, Rwa Shes rab rgyal mtshan, Bla ma sNgags dkar ba, dBang phyug rgyal mtshan, Bla ma Khro chen pa, gZhon nu skyabs, sPrul sku Shes rab bzang po, rGyal po dpal. Alternative lineage: Shes rab rgyal mtshan, Bla ma dpal ldan Seng ge, Shes rab bzang po, rGyal po dpal, rGyal mtshan dpal.*

2e. Protecting, repelling, and killing

Title: *Yi ge bzhi pa'i bsrung bzlog bsad gsum*

Protecting, repelling, and killing of the four syllables

2 fols. (7v-8r); pp. 3-5; ca. 35,5x5,9 cm; 3 and 4 lines; **Incipit:** *bdag nyid 'phags pa 'jam dpal du bsgom/ dbu sgra phyed kyi stong nyis*

3. Evocation ritual of the Red Yamāri

Title: *gShed dmar gyi sgrub thabs blo dman dga' bskyed*

Evocation ritual of the Red Yamāri: producing happiness for those of inferior intelligence

2 fols. (9r-10r); pp. 5-6; ca. 35,7x6 cm; 7 and 5 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ gshin rje gshad dmar po bsgom par 'dod pas/ skyabs 'gro sems bskyed mdor bsdus bya/*

Colophon (fol. 10r)

de ltar gshin rje gshed dpal gyi// sgrub thabs 'di ni sa skya pa// ngag dbang kun dga' bsod nams kyi// bris pas lha yis rje 'dzin shog // ces sa sbrul kyu(?) ba bdun pa'i tshes lnga'i nyin gzhi thog bla brang gi 'tshom dmar chen mo'i ...(?) chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung du 'gyogs par sbyar ba'i yi ge pa ni gdong dga' pa gso rig mkhas pa bsam pa don chen gyi bgyis pa'o//

Written on the fifth day of the seventh month(?) of 1629⁴⁴⁰ in the 'Tshom-dmar of the bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

4. Supplication to the guru lineage of the instructions on the Red Yamāri

Title: *dPal gshin rje gshed dmar po'i spros med zab mo'i khrid kyi bla ma brgyud pa rnams la gsol ba 'debs pa lam rim kyi smon lam dang bcas pa dngos grub bsam 'phel*

Supplication to the guru lineage of the unelaborated profound pith instructions on the glorious Red Yamāri together with an aspiration prayer of the stages of the path: increasing of the desired supramundane achievements

4 fols. (11r-14v); pp. 5-8; ca. 35,5x6 cm; fol. 1v 5 lines, 2r 6 lines, otherwise 7 lines; Incipit: *na mo gu ru ba dzra dga ra buddha dhwa dza ye/ bla ma dang gshin rje gshed gnyis su med pa la gus pas phyag 'tshal lo// rgyal ba kun gyi ye shes gcig bsdus nas*

Colophon (fol. 14r)

ces dpal gshin rje gshed dmar po'i spros med zab mo'i khrid kyi bla ma brgyud pa rnams la gsol ba 'debs pa lam rims kyi smon lam dang bcas pa dngos grub bsam 'phel zhes bya ba 'di ni/ snyigs dus kyi 'dren pa dam pa mkhan chen chos kyi rje thams cad mkhyen pa ngag dbang chos grags rgyal mtshan dpal bzang po'i zhal snga nas las bcom ldan 'das 'jam dpal gshin rje gshed dmar po'i spros med kyi khrid dang byin rlabs sogs (yig cha gsar rnying rnams kyi bshad lung) lugs 'di'i chos tshul rgya mtsho'i bka' 'drin nos pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bod kyi rdo rje gdan chos grwa chen po dpal ldan sa skya'i bzhi thog bla brang gi mkha' spyod dpal gyi pho brang du legs par sbyar ba'i yi ge pa ni rab 'byams smra ba sa mu tra'i ming can dang / shab stod pa bkra shis don grub kyi bgyis pa

A-mes-zhabs had received the unelaborated instructions on the Red Yamāntaka together with the blessing and the exposition and reading transmission (*bshad lung*) from Ngag-dbang-chos-grags.

⁴⁴⁰ The date is not clearly legible.

The work was composed in the mKha'-spyod-dpal-gyi-pho-brang of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

Remarks

Cf. 'a 3. Composed before 1648 (mentioned in the *Old title list* as no. 329).

5. Religious history of the circle of Yamāri

Title: *dPal gshin rje gshed skor gyi dam pa'i chos byung ba'i tshul legs par bshad pa 'jam dpal chos kun gsal ba'i nyin byed*

Correct explanation of the excellent religious history of the circle of Yamāri: the sun that clarifies all Dharmas of Majñu[ghoṣa]

72 fols. (15r-86r); pp. 7-44; ca. 35,5x6 cm; fols. 1v-2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal bla ma rdo rje slob dpon chen po 'jam dpal 'jam dbyangs 'jam pa'i rdo rje la phyag 'ishal lo// chos rnams kun gyi rtsa ba rang gi sems// sems nyid lhan gcig skyes pa'i ye shes dang //*

Colophon (fol. 85v)

ces dpal gshin rje gshed skor gyi dam pa'i chos byung ba'i tshul legs par bshad pa 'jam dpal chos kun gsal ba'i nyin byed ces bya ba 'di yang / dpal sa skya pa chen [po] rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ lo nas spyan snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ grub mchog dbang phyug rab britan/ mkhan chen 'jam pa'i dbyangs ngag dbang chos kyi grags pa la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos dpal gdong zhes pa chu mo bya'i lo sgron⁴⁴¹ gyi zla ba'i dmar cha rdzogs pa gsum pa'i tshes la yon tan rin po che du ma'i 'byung gnas dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi 'od gsal snang bar legs par sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i shākya'i dge slong rab 'byams smra ba mdo sngags kyi gzhung lugs mtha' dag la blo gros kyi snang ba rgyas shing gsung rab mang po'i mgrin pa can/ lhag pa'i lha 'khor lo bde mchog dang / dpal gur gyi mgon po'i yi ge bdun ma gnyis la bzlas brjod bye ba'i pha mthar gson pa'i rdo rje 'dzin pa bsam gtan rgya mtsho'i gus spro dang bcas pa'i sgo na bgyis pa'o//

The composition was completed on the thirtieth day of the fifth month of 1633 in the 'Od-gsal-snang-ba room of the bZhi-thog-bla-brang. The scribe was bSam-gtan-rgya-mtsho.

Remarks

The Derge catalogue notes a xylograph with 71 folios (vol. *tsha*, no. 3). This was published in a modern edition as: *A history of the Yāmāntaka cycles of esoteric practice in India and Tibet*, Dehradun, U.P.: Sakya Centre, 1985, 141 pp. See also *TBRC W10316* (scans exist).

⁴⁴¹ Read *snron*.

6. Detailed explanation of the evocation ritual of Vajrabhairava

Title: *dPal rdo rje 'jigs byed kyi sgrub thabs kyi rnam par bshad pa bdud sde ma lus pa 'joms pa'i rdo rje'i me 'od*

Detailed explanation of the evocation ritual of the glorious Vajrabhairava: the vajra fire-light that destroys all hosts of māra without exception

119 fols. (87r-204r); pp. 43-104; ca. 36x6 cm; fol. 1v 6 lines, otherwise 8 lines; no volume page number on folio 118; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rje btsun 'jam pa'i rdo rje khro bo chen po la phyag 'tshal lo// dus gsum rgyal ba kun gyi mkhyen rab gzugs// gur gum gzhon nu'i mdangs 'dzin 'jam pa'i dbyangs//*

Colophon (fol. 118r)

ces rdo rje 'jig(!) byed kyi sgrub pa'i thabs kyi rnam par bshad pa bdud sde ma lus pa 'joms pa'i rdo rje'i me 'od ces bya ba 'di yang / 'jam mgon grub pa'i dbang phyug bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros dus gsum rgyal ba kun gyi spro bsdu'i byed po rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ nyams dang rtogs pa'i mnga' bdag rje dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa/ spyen snga chos kyi spyen ldan kun dga' don 'grub la sogs pa yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams <118v> grags pa rgyal mtshan dpal bzang pos lugs 'di'i rgyud dang / rgya bod kyi gsung rab tshad ldan rnam la yun ring mo nas 'dris par byas shing / khyad par snyigs dus kyi rgyal ba gnyis pa rje btsun kun dga' bzang pos rdo rje 'jigs byed kyi rnam bshad rdo rje myu gu zhes bya ba'i bstan bcas chen po zhig mdzad pa las/ de nyid kyi smad kyi cha la 'khrul 'khor gyi sgo nas las tshogs rab 'byams sgrub pa'i lag len bklags chog ma'i tshul gyis shin tu gsal bar gsung par rten/ de nyid dbus gtsang gi skye bo rtog spyod⁴⁴² can rnams kyi mthong na ha cang 'phel ches ste/ man ngag khrom chos su gyur pa sogs rang gzhan kun la mi legs par dgongs nas/ gsung rtsom grub 'phral gyi rtsom gzhi phyag dpe de khams phyogs kyi gra bu slob zhig la gnang ba las de rang gi yul phyogs su khyer te/ dbus gtsang na bzhugs pa'i ngor chen rdo rje 'chang gi bka' 'bum pod bzhi ma rnams kyi nang du ma bzhugs pa'i dbang gis/ 'jig(!) byed kyi rnam bshad de lan cig grags che bar ma byung yang / dus phyis sngar gyi phyag dpe de nyid kyi ma phyi las 'phel ba'i dbus gtsang gi ljongs 'dir yang dpe 'ga' re sleb 'dug pa'i dpal sa skya'i bzhi thog bla brang gi dpe khang na yang gsung rab 'di'i glegs bam zhig 'dug pa la/ kho bo cag gi yang yang du blta thog dang thos bsam bgyis pas/ mgo mjog gi tshig bcad dang / tshig lhug dag gi tshig don gyi cha rnams dang / rnam bshad dngos kyi brjod don kun kyang gzhan las khyad par du 'phags tshul/ thog mtha' bar gsum gyi rtsom khyer sogs gang la bsam kyang / rje rdo rje 'chang gi gsung rtsom yin nges pa'i nges shes lhag par rnyed mod kyang / 'on kyang bka' 'bum pod bzhi ma'i nang du mi bzhugs pa ci rang yin nam snyam pa'i the tshom dang bcas yod skabs/ bdag gi bla ma mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa dang / 'di skor gyi gsung gleng byung dus <119r> 'jigs byed kyi rnam bshad 'di rje rdo rje 'chang gi gsung rtsom yin nges pa'i/ lo rgyus gong du bshad ma thag pa de rnams kyi rgyu mtshan rgyas bshad dang bcas/ rje ngor chen rang gi dngos slob rnams kyi gsung rgyun las byung ba rim pa brgyud de/ rje rta ra ba grub mchog bsod nams chos 'phel gyi gsung las gsan tshul bka' stsal ba thos pa'i mod la/ bstan bcas

⁴⁴² Read *dpyod* as in ja 2.

ngo mtshar can de nyid la yid ches kyi dad pa lhag par skyes shing / rgyal ba'i lung bstan brnyes pa'i skyes bu mchog gi gsung rab khyad par can 'di nyid rnam dpyod blo ldan gyi skye bo rnam kyis mthong zhing / thos bsam gyi yul du gyur pa zhig byung na/ spyi dang bye brag gi bstan pa la phan pa rgya chen po 'byung nges par 'dug snyam pa'i dang 'dod kyi dad pa chen pos kun nas blang ste/ bstan bcos chen po de nyid kyi bar gyi cha la bzhugs pa'i rdo rje 'jigs byed kyi bskyed pa'i rim pa'i rnam par bshad pa'i cha rnam logs su bkol te gsung rab de nyid kyi dgongs pa ji lta ba bzhin bkod pa la/ star yang legs bshad kyi cha du mas mdzes par byas nas/ na tshod ldan gyi lo dbo zla ba'i dkar phyogs dga' ba gnyis pa'i tshes la/ dpal sa skya'i chos gra chen po'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni sa skyar skyes shing / lugs 'dis 'du byed la sbyangs pa phul du phyin pa bsam 'grub lhas sbyin gyi bgyis so//

A-mes-zhabs has familiarized himself for a long time with the tantra of this system and the correct writings by both Indian and Tibet (masters). In particular he has studied Ngor-chen Kun-dga'-bzang-po's *rDo rje 'jigs byed kyi rnam bshad rdo rje'i myu gu*. In a later section (or perhaps "second half") of that scripture, Kun-dga'-bzang-po has taught very clearly in the manner of a recitable manual of ritual practice (*sgrub pa'i lag len klags chog*) all groups of activities (*las tshogs*) through the yogic postures (*'khrul 'khor*). Since it is so very clearly explained, if it is seen by those persons of dBus and gTsang who are endowed with an investigative mind, it will spread too much and the pith instruction (*man ngag*) will turn into a public teaching (*khroms chos*). Thinking that in this way it will not be good for himself and others, Kun-dga'-bzang-po handed as soon as he had completed composing it the original manuscript (*rtsom gzhi phyag dpe*) over to a monk-disciple of his from Khams, who took it to his home region. Because it was thus not contained in the four volumes of Ngor-chen Kun-dga'-bzang-po's collected writings that were kept in dBus and gTsang, this commentary of the Bhairava (practice) did not become well known at that time.

Later, however, a book of that writing was also kept in the library of the bZhi-thog-bla-brang of Sa-skya, which was one of those few copies that had descended here in the area of dBus and gTsang from the original of that book (*phyag dpe de nyid kyi ma phyi*) and by examining and studying it and reflecting on it repeatedly, however A-mes-zhabs considered how all the meanings of the words of the verses at the beginning and end and of the pure prose and the wording of the actual commentary were supreme, and however he considered the style of the composition (*rtsim khyer*) in the beginning, middle, and end, he came to the strong conclusion that it was indeed Ngor-chen's composition. But still, when he wondered why it was not included in the four volumes of the collected writings, he discussed the matter with the great master Ngag-dbang-chos-kyi-grags-pa. Ngag-dbang-chos-grags related to him the above story of how the commentary was certainly Ngor-chen's writing. According to him, he himself had heard it from his guru, the great adept rJe rTa-ra-pa bSod-nams-chos-'phel, who belonged to the teaching transmission of the actual disciples of Ngor-chen, and thus A-mes-zhabs became very confident with regard to this wonderful treatise.

Thinking that it would be of great benefit for the doctrine in general and for the Sa-skya-pa teachings in particular, and being motivated by great faith, A-mes-zhabs separately established a detailed explanation of the stage of production of Vajrabhairava for the first part of the treatise and ornamented it with many correct explanations. The composition was completed on the sixth day of the second month of 1635 in the 'Od-gsal-snang-ba of bZhi-thog-bla-brang. The scribe was bSam-'grub-lhas-sbyin.

Remarks

Compare with the colophon of *ja 2* that is almost *verbatim* the same.

7. Detailed explanation of the evocation rituals of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog lū nag dril gsum gyi sgrub pa'i thabs kyi rnam par bshad pa rnal 'byor gsang mtha'i bstan pa rgyas pa'i nyin byed*

Detailed explanation of the evocation rituals of the glorious Cakrasaṃvara [according to] Lūhipa, Kṛṣṇacārin, and Ghaṇṭāpāda: the sun that increases the teachings of the boundary of secret yoga⁴⁴³

143 fols. (218r-360r); pp. 103-175; ca. 35,1x5,9 cm; fol. 1v-2r 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon chen po chos kyi rje 'khor lo sdom pa sangs rgyas rgyal mtshan la phyag 'tshal lo// spangs rtogs mthar phyin ston pa he ru ka// de gsum zab rgyas rgyud sde dam pa'i chos// dpa' bo dpa' mo'i tshogs kyi dge 'dun la//*

Colophon (fol. 359v)

ces dpal 'khor lo bde mchog lū nag dril gsum gyi sgrub pa'i thabs kyi rnam par bshad pa rnal 'byor gsang mtha'i bstan pa rgyas pa'i nyin byed ces bya ba 'di yang 'jam mgon grub pa'i dbang phyug bsod nams dbang po'i zhal snga nas/ yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dus gsum rgyal ba kun gyi spro bsdu'i byed po rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa/ sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ lugs 'di'i rgyud dang / rgya bod kyi gsung rab tshad ldan rnam la yun mo nas 'dris par byas nas 'khrul med kyi gzhung lugs de dag la gzhi byas shing lhag par rje btsun mus pa chen po buddha'i mtshan can 'khor lo bde mchog gi chos tshul mu mtha' med pa dag gi bka' drin bsam gyi mi khyab pa stsal ba'i dus kyi gsung rgyun yid bzhin gyi nor bu rnam/ mdzes byed kyi brgyan dam par bkod te/ na tshod ldan gyi lo dbo zla ba'i dkar phyogs dga' ba gnyis pa'i tshes la dpal sa skya'i chos gra chen po'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni nyang stod bkra shis sgang pa nam mkha' dge bsnyen gyi bgyis so//

Having accustomed himself for a long time to the tantra of this system and the correct writings by Indian and Tibetan masters, A-mes-zhabs made these the basis. He established this work separately as an ornament especially for the teachings of Mus-chen Sangs-rgyas-rgyal-mtshan. The composition was completed on the sixth day of the second month of 1635 in the 'Od-gsal-snang-ba of bZhi-thog-bla-brang. The scribe was Nam-mkha'-dge-bsnyen.

⁴⁴³ The "boundary of the secret yoga" is according to the Cakrasaṃvara basic tantra (*rtsa rgyud le'u lnga bcu rtsa gcig pa*, i.e. *rGyud kyi rgyal po dpal bde mchog nyung ngu, Tantrarājaśrīlaghusaṃvara, P 2/16*) the highest of the six tantra classes. The six tantra classes are: *mdo sde rtog pa'i rgyud*, *bya ba'i rgyud*, *spyod pa'i rgyud*, *rnal 'byor gyi rgyud*, *gsang ba'i rgyud*, *rnal 'byor gsang mtha'i rgyud*. See A-mes-zhabs, *bDe mchog chos 'byung*, (publ. Ngawang Topgay), p. 320. The sixfold classification seems to be a particular feature of the mother tantras.

Remarks

The *Derge* catalogue notes a xylograph with 150 folios (no. 2 of vol. *tsa*). Together with the text contained in *da*^b 2 it was published in a modern edition as: *A history of the Cakrasamvara tantra cycle in India and Tibet, with an exegesis of the sādhana, according to the major systems of the teachings*, Dehradun, U.P.: Sakya Centre, 1985, 589 pp., 9 x 45 cm. Cf. TBRC W10313.

8. Notes for the evocation and maṇḍala ritual of Cakrasamvara

Title: *Slob dpon rdo rje dril bu pa lugs kyi 'khor lo bde mchog gi bsgrub dkyil la nye bar mkho ba'i yi ge rnal 'byor gsang mtha'i bcud kyi thig le*

Necessary notes for the evocation and maṇḍala ritual of Cakrasamvara according to the system of Vajraghaṇṭa: a drop from the extract of the boundary of secret yoga

8 fols. (361r-368r); pp. 175-179; ca. 35x5,8 cm; fol. 1v-2re 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ slob dpon rdo rje dril bu pa lugs kyi 'khor lo bde mchog gi bsgrub dkyil la nye bar mkho ba'i yi ge rnal 'byor gsang mtha'i bcud kyi thig le zhes bya ba/ bla ma dang gnyis su med pa'i dpal he ru ka la gus pas skyabs su mchi'o//*

Colophon (fol. 368r)

ces pa 'di yang khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan gyi gsung las skyes pa'i bde mchog gsang mtha'i rnal 'byor pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dpal sa skya'i bzhi thog bla brang du sbyar ba'i yi ge pa ni lugs 'dis 'du byed la mkhas pa bsam 'grub kyi bgyis so//

This work emerged from the teachings of Mus-chen Sangs-rgyas-rgyal-mtshan. It was composed in the bZhi-thog-pho-brang, the scribe was bSam-'grub.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 334).

9. Quotations for the body maṇḍala of Cakrasamvara

Title: *Slob dpon rdo rje dril bu lugs kyi 'khor lo bde mchog lus dkyil gyi lung sbyor yid bde'i dpal gter*

Collection of authoritative quotations for the body maṇḍala of Cakrasamvara according to the system of Vajraghaṇṭa: the glorious mine of bliss [for the] mind

4 fols. (369r-372r); pp. 179-181; ca. 34,6x5,7 cm; 7 lines throughout; Incipit: *na mo gu ru buddha dhwa dza ye/ slob dpon rdo rje dril bu lugs kyi 'khor lo bde mchog lus dkyil gyi lung sbyor yid bde'i dpal gter zhes bya ba rdo rje 'chang rdo rje chos rje btsun sangs rgyas rgyal mtshan la phyag 'tshal lo// rgyal ba'i lung bstan kun dga' bzang po'i gsungs// legs 'ong paṇ chen kirti'i zhal sgo nas//*

Colophon (fol. 372r)

ces slob dpon rdo rje dril bu lugs kyi 'khor lo bde mchog lus dkyil gyi lung sbyor yid bde'i dpal gter ces bya ba 'di yang khyab bdag 'khor lo'i gsung rab kyis(!) dgongs don phal cher yid yul du

'jugs par byas pa'i tshes zab gnad kyi yi ge yang rje bla ma mus pa chen po'i gsung dang mthun par mthong nas rang gzhan gyi don du bris pa

After A-mes-zhabs understood when he committed the intended meaning of the writings on Cakrasaṃvara to his memory that the notes of the profound topics were in accordance with the teachings of Mus-chen Sangs-rgyas-rgyal-mtshan, he wrote them down.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 336).

10. History of Guhyasamāja

Title: dPal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa gsang 'dus chos kun gsal ba'i nyin byed

Correct explanation of the history of the glorious Guhyasamāja: the sun that clarifies all Dharmas of Guhyasamāja

91 fols. (373r-463r); pp. 181-226; ca. 35,2x6 cm; fols. 1v-2r 6 lines, otherwise 7 lines; *Incipit: rgyar gar skad du/ ... / bod skad du/ yon tan rin chen yul du byung ba yongs 'dzin dpal ldan bla ma dam pa rje btsun byang chub kyi sems dpa' rdo rje chos kyi rje dus gsum mkhyen pa bka' drin chen po can rnam la phyag 'tshal lo//*

Colophon (fol. 462v)

ces dpal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa gsang 'dus chos kun gsal ba'i nyin byed ces bya ba 'di yang 'jam mgon grub pa'i 'khor lo bsgyur ba dpal sa skya pa chen po bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa'i mtshan can/ rigs thams cad kyi khyab bdag rje btsun byang chub kyi sems rdo rje rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyen snga rin po che kun dga' don grub/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs ste yongs 'dzin dge ba'i bshes gnyen bslu med kyi bla ma du ma'i zhabs sen rin po che dbang gi rgyal po spyi'i cod paṅ du 'dzin pa'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen paṅḍi ta (mkhas pa) theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos dpal 'dus pa'i chos 'byung snga phyi du ma dang bla ma so so'i rnam thar la rten nas 'phags pa'i yul na bha wa ra zhes pa gangs can gyi yul du dngos po zhes grags shing / rgya nag lugs la shing po khyi'i lo/ utta ra phāgunī zhes pa dbo zla ba'i si ta de ka zhes pa'am/ ming gzhan dkar phyogs zhes yongs su grags pa'i dus tshes khyad par can dang / shu kra zhes pa re gza' ba sangs rgyas dang / utta ra phalgu nī zhes pa skarma bra dang / dhri ti: zhes pa sbyor ba 'dzin pa dang / bdab'am(?) zhes pa byed pa gdab pa dang / shrī ṣa bha zhes pa khyu mchog gi dus la spyod pa'i nyin/ yon tan rin po che du ma'i du ma'i 'byung gnas bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi tshom dmar gyi chos kyi rgyal po 'phags pa rin po che'i bzugs khrid padma can gyi drung ga la ba der sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa mdo sngags rab 'byams smra ba bsam gtan rgya mtsho zhes bya ba'i gsung rab kyi don la spyod pa'i blo gros kyi mig rab tu gsal ba de nyid kyi dad pa dang ba brison 'grus bla na med pa'i sgo nas legs par bgyis so// bstan bcos 'di rdzogs par grub pa'i nyin kho na la nyang stod skyang po lha khang nas lo chen rin chen bzang po'i thugs dam 'khrul med kyi gsang 'dus 'jam pa'i rdo rje'i dkyil thang rgya gar

*gyi ri mo dpe bral zhig dang / rnam rgyal lha dgu'i bris thang de dang 'dra ba ngo mtshar can
zhig / gnyis rtsol med du byung ba'i legs tshogs kyi rten 'brel rang 'grig tu byung ba yin no//*

This work was composed based on some earlier and later histories of Guhyasamāja and some biographies of gurus. The composition was completed in the first half of the second month of 1634 in the 'Tshom-dmar of bZhi-thog-bla-brang. The scribe was bSam-gtan-rgya-mtsho. On the same very day two thangkas appeared without effort (on A-mes-zhabs's side). One was a matchless Indian thangka of the Guhyasamāja-Majñuvajra-mandala, which was Rin-chen-bzang-po's practice (*thugs dam*), the other one was a similar thangka of rNam-rgyal with nine deities. They came from the sKyang-po temple in Upper Nyang.

Remarks

The *Derge* catalogue notes a xylograph with 96 folios (*tsha* 1). Together with the text of *ta*^a 6, this work was published in a modern edition as: *A history and detailed exegesis of the Guhyasamāja tantric cycle in India and Tibet, and its practice*, Dehradun, U.P.: Sakya Centre, 1985, 515 pp., 9 x 45 cm. See also *TBRC W10314* (scans exist).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 11^a (*da*^a)

Catalogue no. (Beijing): 003202

There exists within this collection another volume *da* (11) with the catalogue no. 003224. To keep them apart, the present volume is referred to as *da*^a (11^a) and the other one as *da*^b (11^b).

1. Title list (*dkar chag*)

1 folio

2. History of Cakrasamvara

Title: *dPal sa skya pa'i yab chos kyi nying khu 'khor lo sdom pa'i dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed*

Correct explanation of the excellent history of the quintessence of the father Dharma of the glorious Sa-skyapa, Cakrasamvara: the sun that clarifies all Cakrasamvara Dharmas

133 fol. (2r-134r); pp. 1-68; ca. 35,5x5,8 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal 'khor lo sdom pa dang rje btsun bla ma dam pa dus gsum mkhyen pa rab tu mkhas shing grub pa'i dbang phyug gang gi zhabs sen dmar ba'i 'od can la ni rtag tu 'dud do*

Colophon (fol. 133r)

ces dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed ces bya ba 'di yang / khams gsum chos kyi rgyal po grub pa'i 'khor lo bsgyur ba'i padma rnam 'phrul (sprul)⁴⁴⁴ 'jam pa'i dbyangs bsod nams dbang po dang / byang chub (thugs rje) sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor dpal sa skya pa chen po sngags 'chang grags pa blo gros ste/ 'jam pa'i dbyangs sku mched las lugs 'di'i sgrub dkyil gyi lung dang / cho ga'i phyag khrid sogs kyi bka' drin zhib rgyas su nos shing / khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang mi'i gzugs (sku gzugs) can rje btsun dam pa sangs rgyas rgyal mtshan las/ dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog lū nag dril gsum nā ro mkha' spyod dang bcas pa'i dbang <132v> byin rlabs/ bskyed rdzogs kyi zab khrid/ rgyud dang rgya bod kyi gzhung mang po'i bshad lung sogs mdor na rnal 'byor gsang mtha'i gdams pa rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang por gyur cing gzhān yang sprul pa'i sku lo nas spyān snga rin po che kun dga'i mtshan can dang / mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs ste yongs 'dzin chos bzhin su spyod pa du ma'i zhabs rdul spyi bos len pa/ shrī sa skya pa shākya'i dge bsnen paṇḍitas rigs sngags 'chang bab ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ sngon dus byon pa'i skyes chen rnam kyi rnal 'byor gsang mtha'i chos skor mtha' dag dar rgyas su mdzad pa'i tshul rnam la dad pa min skyes pa dang / da dung kho bo cag rjes 'brangs dang bcas pa la rten nas rnal 'byor gsang mtha'i bstan pa dar rgyas su gyur na ci ma rung snyam pa'i lhag bsam dag pa'i kun nas blangs ste/ zab mo'i yangs rtse dpal 'khor lo bde mchog gi chos tshul rgya mtsho lta bu la yun ring mo nas 'dris par byas ste rang gi bgrangs gzhi bcu phrag bzhi dang nyag ma gnyis lon pa rgya gar 'phags pa'i yul na ba hu dhā nya: ste 'bru mang po ces grags shing / rgya nag lugs la sa pho stag gi lo bya pūṣe⁴⁴⁵ zhes pa'i zla ba'i dkar phyogs rdzogs pa dang po'i tshes la gu na ratna ka ra: shri wan bhu mi paṇṭa ka'i gnas mchog (yon tan rin po che 'byung gnas dpal sa skya'i) bzhi thog bla brang chen mo'i gtsug lag khang gi yangs steng sngon med gsar du bskrun pa'i li ma lha khang rdo rje'i gdan dang / rgya nag lha khang ri bo rtse lnga'i bya 'dab dpe khang chos mdzod chen mor legs par sbyar ba'o// yang smras pa/ 'di ltar bgyis <133r> pa'i yi ge'i 'du byed mkhan/ rang dang nyer gnas dge slong rdo rje 'dzin// gzhung lugs kun la rnam dpyod blo rgyas pa'i// rab 'byams smra ba bsam gtan rgya mtsho'i bgyis//

See *da*^b 2.

Remarks

Doublet manuscript: *da*^b 2. Cf. also *wa*^a 4 and *ya*^a 3.

⁴⁴⁴ Significant variants are provided here within the Tibetan text according to the colophon of *da*^b 2.

⁴⁴⁵ Read *pauṣa*.

3. The peaceful burnt offering of Vajrayoginī

Title: *rJe btsun rdo rje rnal 'byor ma'i zhi ba'i sbyin bsreg gi lag len gsal bar bshad pa'i yi ge mkha' spyod bgrod pa'i gsang lam*

Notes clearly explaining the practice of the peaceful burnt offering of Vajrayoginī: the secret path leading to *mkha' spyod*

7 fols. (134r-140v); pp. 67-72; ca. 35,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza shri badzra yo gi ni ye/ rgyal ba kun gyi spyi gzugs bla ma dang // rdo rje btsun mo'i zhabs la gus btud nas// mkha' spyod dbang mo mchod pa'i sbyin bsreg gi// cho gis(!) lag len ma nor don tshangs spel//*

Colophon (fol. 140r)

de ltar rje btsun rdo rje rnal 'byor ma'i// sbyin bsreg cho ga mkha' spyod gsang lam 'di// bstan pa'i nyi ma sngags 'chang chen po yi// thugs sras rgyal tshab 'jam dbyangs sku mched dang // 'khor lo sdom pa sangs rgyas rgyal mtshan gyis// zhabs zung bsten pa'i sngags 'chang sa skya pa// ngag dbang kun dga' bsod nams ces bya bas// rigs dang chos kyi bu sogs dad ldan gyi// slob ma rnams dang rang nyid nyams len phyir// lcags 'brug khnums kyi zla ba'i dkar phyogs la// dpal ldan sa skya'i bzhi thog bla brang gi// yang rtse bkra shis brtsegs kyi khang bzang du// sbyar ba 'di yi yi ge'i 'du byed mkhan// rang gi mchod g.yog dge slong rdo rje 'dzin// rnam dpyod blo ldan ngag dbang dpal bzang gis// dad dang brtson 'grus chen pos legs par bgyis//

See *da*^b 3.

Remarks

Doublet manuscript: *da*^b 3.

4. Practice, offering, self-initiation and initiation of Vajrayoginī

Title: *rJe btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi sindhu ra'i dkyil 'khor bsgrub cing mchod pa dang bdag nyid 'jug cing dbang blang ba'i tshul gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i myur lam*

Clear exposition of the practice and offering of the *sindūra* maṇḍala and the way how to enter [into the maṇḍala by] oneself and take the initiation of the venerable Vajrayoginī of Nāropa's *mkha' spyod*: the quick path leading to *mkha' spyod*

41 fols. (141r-181r); pp. 71-92; ca. 35,9x5,8 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ba dzra warṇa nī ye/ bla ma rje btsun mus pa chen po dang gnyis su med pa'i rdo rje rnal 'byor ma la gus pas phyag 'tshal zhing skyabs su mchi'o byin rlabs tu gsol/ rje btsun bla ma mchog dang dbyer med pa'i//*

Colophon (fol. 179v)

ces rje btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi sindhu <180r> ra'i dkyil 'khor bsgrub cing mchod pa dang bdag nyid 'jug cing dbang blang ba'i tshul gsal bar bshad pa 'gro kun mkha' spyod bsgrub pa'i myur lam ces bya ba 'di ni/ khams gsum chos kyi rgyal po dpal sa skya pa chen po rigs ldan 'jam pa'i dbyangs sku mched dang / rje btsun mus pa chen po 'khor lo sdom pa

sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ grub pa mchog gi dad dpon chos kyi rje dbang phyug rab brtan la sogs te/ yongs 'dzin dam pa du ma las gdams pa rgya mtsho'i bka' drin nos shing / khyad par rje btsun mus pa chen po las/ dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog lū nag dril gsum/ nā ro mkha' spyod dang bcus pa'i dbang byin rlabs/ bskyed rdzogs kyi zab khrid rgyud dang rgya bod kyi tshad ldan gyi gzhung du ma'i bshad lung sogs mdor na rnal 'byor gsang mtha'i gdams pa rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rang gzhan thams cad mkha' spyod kyi go 'phangs sgrub pa'i slad du/ rje btsun rdo rje rnal 'byor ma'i rgya gzhung gi dgongs 'grel tshad mar gyur pa/ dpal ldan sa skya pa'i gong rnams kyi gsung rab rjes 'brangs dang bcas pa'i yig cha tshad ldan du ma zhig gi dgongs <180v> pa phyogs gcig tu bsdus nas/ (dpal sa skya pa chen po/ rje btsun rin po che/ chos rgyal 'phags pa/ rdo rje 'chang/ kun mkhyen rin po che/ rje sangs rgyas dpal bzang/ paṅ chen gung ru/ sa lo 'jam pa'i rdo rje/ ngor chen dkon mchog lhun grub/ sngags 'chang chos kyi rgyal po/ rje tshar chen yab sras/ rje btsun kun dga' grol mchog/ thar rtse nas nam mkha' dpal bzang rnams kyi mdzad pa'i bsgrub thabs/ sindhu ra'i dkyil chog/ byin rlabs kyi yi ge sogs/ gsung rab de dag gi dgongs pa ji lta ba bzhin du bkod pa yin pas/ kho bos rang bzo cung zad kyang med do//) rgya gar lugs la kṣa ya⁴⁴⁶ zhes pa zad pa dang / rgya nag lugs la me pho stag gi lo/ bālghu na: zhes pa'i dus kyi dkar phyogs dga' ba dang po'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po yon tan rin po che du ma'i 'byung gnas kyis bzhi thog bla brang gi/ sa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung ga la ba der legs par sbyar ba'i yi ge pa ni/ shab stod pa bkra shis don grub kyi ser mo'i 'du byed las legs par bskrun pa'o//

See *da*^b 4.

Remarks

See my remarks on the doublet manuscript (*da*^b 4).

5. Transference of consciousness of Cakrasaṃvara

Title: *bDe mchog yab yum zhal sbyor gyi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsa'i gsung la sa chen gyis zin bris mdzad pa'i nyams len gyi snying po*

Transference of consciousness of Cakrasaṃvara in union with the consort: the essential practice according to Sa-chen's notes of Mal Lo-tsa-ba's instructions on the "golden teachings" [of the] single transmission

1 fol. (182r-v); pp. 91-92; ca. 35,8x5,9 cm; 7 and 2 lines; Incipit: *dkon mchog la skyabs gzhan phyir 'pho ba bsgom// rang nyid rdo rje rnal 'byor mar gsal ba'i/ mdun gyi spyi bor rin chen khri steng su/*

Colophon (fol. 182v)

ces pa 'di yang sa skya pa ngag dbang kun dga'i bris//

⁴⁴⁶ Skr. *akṣaya*.

Remarks

Doublet manuscript: *da^b* 5. Composed before 1648 (mentioned in the *Old title list* as no. 340).

6. Transference of consciousness of Cakrasaṃvara's consort alone

Title: *bDe mchog yum rkyang gi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsā'i gsung la rje sa chen gyis zin bris mdzad pa'i nyams len gyi snying po*

Transference of consciousness of Cakrasaṃvara's consort alone: the essential practice according to Sa-chen's notes of Mal Lo-tsa-ba's instruction of the "golden teachings" [of the] single transmission

1 fol. (183r-v); pp. 91-92; ca. 36x6cm; 7 and 1 lines; Incipit: *dkon mchog la skyabs gzhan phyir 'pho ba bsgom/ rang nyid rdo rje rnal 'byor mar gsal ba'i/ lus nang dbu ma'i masnar chos 'byung na/*

Colophon (fol. 183v)

ces pa 'di yang sa skya pa ngag dbang kun dgas bris//

Remarks

Doublet manuscript: *da^b* 6. Composed before 1648 (mentioned in the *Old title list* as no. 341).

7. Eleven Vajrayoginī yogas

Title: *rJe btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed*

The detailed explanations of the stage of production of the venerable Vajrayoginī, [i.e.] the eleven yogas: the sun that clarifies the good path [to] *mkha' spyod*

19 fols. (184r-201 'og); pp. 93-102; ca. 36,1x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; manuscript folios 18-19 are volume folios 201 *gong-'og*; Incipit: *na mo gu ru buddha dhwa dza ye/ rje btsun rdo rje rnal 'byor ma'i bskyed rims rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed ces bya ba/ bla ma dang gnyis su med pa'i dpal mkha' spyod dbang mo la gus pas phyag 'tshal lo//*

Colophon (fol. 201v *gong*)

ces rje btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed ces bya ba 'di yang rigs ldan chos kyi rgyal po 'jam pa'i dbyangs bsod nams dbang po sku mched dang / mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan/ spyan snga rin po che kun dga' don grub/ chos kyi rje dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa rnams las rje btsun nā ro mkha' spyod kyi chos bskor yongs su rdzogs pa'i bka' drin nos pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos spres lo zla ba gnyis pa'i dkar phyogs bzang po gsum pa'i tshes la dpal sa skya'i bzhi thog bla brang gi tshom dmar du sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i dge slong rdo rje 'dzin skyes sbyangs gi blo gros rab tu gsal ba'i gzhung lugs rab 'byams smra ba rgya mtsho'i mtha' can dang / sa skyar skyes shing yi ge'i 'du byed la byang chub pa bsam 'grub ces bya bas bgyis so//

See *da*^b 7.

Remarks

Doublet manuscript: *da*^b 7.

8a. Short path of *mkha'* *spyod* yoga

Title: *Thun mong ma yin pa'i bsam mi khyab kyi rnal 'byor mkha' spyod sgrub pa'i nye lam*

The short path of practicing *mkha'* *spyod* yoga that is beyond [even] extraordinary conception

3 fols. (202r-204r); pp. 101-104; ca. 36x6 cm; 5, 5, 7 and 2 lines; **Incipit:** *rje btsun bla ma mus pa chen po'i zhabs la phyag bgyi'o// rjes su bzung du gsol/ thun mongs ma yin pa'i bsam gyi mi khyab pa'i rnal 'byor ni/*

Colophon (fol. 204r)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi bla ma gong ma'i gsung rgyun zin bris rnam las legs par btus te brjed thor bris pa'o//

See *da*^b 8a.

Remarks

Doublet manuscript: *da*^b 8a.

8b. Extraordinary oral transmission of *mkha'* *spyod* practice

Title: *mKha' spyod bsgrub pa'i thun mongs ma yin pa'i snyan brgyud kyi man ngag nyams su len tshul mkha' spyod bgrod pa'i gsang lam*

How to practice the pith instructions of the extraordinary oral transmission of *mkha'* *spyod* practice: secret path leading to *mkha'* *spyod*

3 folios (204r-206v); pp. 103-104; ca. 36x6 cm; 5, 7, 7, and 5 lines; a drawing of the lower end of the central channel with syllables and explanation on folio 206v; **Incipit:** *na mo gu ru buddha dhwa dza ye/ dkon mchog la skyabs gzhan phyir mkha' spyod bsgrub/ rang nyid rje btsun mo'i skur gsal ba'i// lus dbus drang por a wa dhu ti'i rtsa//*

Colophon (fol. 206r)

ces mkha' spyod bsgrub pa'i thun mongs ma yin pa'i snyan brgyud kyi man ngag nyams su len tshul mkha' spyod bgrod pa'i gsang lam zhes bya ba 'di ni/ dam tshig dang ldan pa'i slob mas bskul ba'i ngor/ rje btsun mus pa chen po'i gsung las skyes pa'i theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi chos rgyal 'phags pa'i bzhugs khri padma can bzhugs pa'i tshom dmar gyi nyi 'od 'khyil par/ rang gzhan thams cad mkha' spyod kyi go 'phang thob pa'i gdeng brnyed pa lta bu'i man ngag zab mo 'di la dangs 'dod yid ches kyi dad pa chen po'i ngang nas sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i shab bstod pa bkra shis don grub bo//

Composed in the Tshom-dmar of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

The following work is marked "very secret"

9a. Langka-li-ya practice

Title: *Langka li ya'i sgrub pa bya tshul bklags chog ma*

How to practice Langka-li-ya: liturgy

3 fols. (207r-209r); pp. 105-106; ca. 36x6 cm; 5, 5, 7, and 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ bla ma dang rnal 'byor ma la phyag 'tshal lo// langka li ya'i bsgrub pa ni/ dang por om gsum ma'i*

Colophon (fol. 209r)

zhes pa 'di yang rje btsun bla ma rnams las man ngag thob pa'i dus yid la zin pa khag che ba rnams rang dang rang gi bu slob skal bzang don gnyer can rnams la phan pa'i phyir/ rje btsun gong ma'i gsung rgyun zin bris rnams la star yang zhib tu bltas nas bzhi thog bla brang gi mkha' spyod dpal gyi pho brang dang 'dab nye bar sbyar ba'o// 'di dam tshig dang mi ldan pa rnams la shin tu gsang ba'o//

See *da*^b 12a.

Remarks

Doublet manuscript: *da*^b 12a.

9b. Transference of consciousness

Title: *Shin tu zab zab pa'i gdams pa rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma*

Very profound instructions of Vajrayoginī [for] the transference of consciousness: word lineage

2 fols. (209r-210r); pp. 105-106; ca. 36x6 cm; 2, 7, and 6 lines; Incipit: *bla ma dam pa rnams la phyag 'tshal lo// rdo rje rnal 'byor ma la rten nas btsan thab su 'pho ba'i man ngag ni/*

Colophon (fol. 210r)

'di'i brgyud pa ni/ rdo rje rnal 'byor ma/ jo nang pañ chen phyogs las rnam rgyal/ ras chen dpal 'byor bzang po/ rje sems dpa' chen po'i dngos slob zha lu ba sangs rgyas dpal bzang / mkhas grub dam pa mnga' ris pa dpal ldan rgyal po/ snyan brgyud gdams pa'i mnga' bdag chos rje bzang po dpal ba/ (pañ chen nam mkha' dbang phyug /) rje btsun dam pa 'khor lo sdom pa chos dbang phyug / rje de nyid kyi drung du bdag gi 'dren pa dam pa mtshungs pa med pa rje btsun mus pa chen po sangs rgyas rgyal mhsan de nyid kyi gsan/ rje btsun bka' drin can de las/ bdag sa skya pa chos med ngag dbang kun dga' bsod nams kyi rmis ltas bzang po dang bcas nas gling kha bsam gtan phu'i rje bla ma'i gzim phug tu dges bzhin du gnang ba'i zab chos kun dang thun mongs ma yin pa 'di snod min la dam du sba zhing / skal ldan dag la dam du spel bar bya'o//

Remarks

Not mentioned in the title list for this volume. See the doublet manuscript *da^b* 12b, where the lineage presented in the colophon ends with *bsNyoms-las-pa Sangs-rgyas-dpal-bzang*.

9c. Reply to questions

Title: *rDo rje rnal 'byor ma'i 'pho ba tshig brgyud ma'i dris lan dogs spyod kyi zin bris*

Reply to questions regarding the word lineage of Vajrayoginī's transference of consciousness: notes [for?] analyzing doubts

2 fols. (210r-211r); pp. 105-107; ca. 36x6 cm; 1, 7, and 4 lines, **Incipit:** *rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma bsgom par 'dod pas/ rnal 'byor bcu gcig bsam gyi mi khyab pa'i*

Colophon (fol. 210v)

ces pa 'di rje mus chen 'khor lo sdom pa'i gsung ji lta ba bzhin sa skya pa shākya'i dge slong ā nantas gling kha bsam gtan phug gi rje dam pa'i gzim phug gi mdor rje'i zhabs drung nyid du bris pa'o//

See vol. *da^b* 10d.

Remarks

Doublet manuscripts: *da^b* 9c and 10d.

10. Pith instructions from the books of Sa-lo

Title: *Nā ro mkha' spyod kyi gser chos chig brgyud ma mkha' spyod bsgrub pa'i man ngag sogs kyi zhal shes khag che ba 'ga' zhig sa lo chen po'i phyag dpe las logs su bkol ba*

Extraction of some very important instructions from the books of the great Sa-lo, such as the pith instructions on the manifestation of *mkha' spyod* [from the] "golden Dharma" single lineage of Nāropa's *mkha' spyod*

3 fols. (212r-214r); pp. 107-108; ca. 36x6 cm; 5, 5, 7, and 5 lines; **Incipit:** *na mo gu ru buddha dhwa dza dā ki ye/ 'dir sa lo 'jam pa'i rdo rje'i phyag dpe mkha' spyod ma'i man ngag zab bsdus zhig*

Colophon (fol. 213v)

ces sa lo thams cad mkhyen pa'i phyag dpe'i khrid na bzhugs pa'i nā ro mkha' spyod kyi bsam mi khyab thun mongs ma yin pa'i bsgom tshul sogs kyi zhal shes logs su bkol ba 'di yang rje btsun mus pa chen po'i gsung las skyes pa'i sa skya pa ngag dbang kun dga' bsod nams kyi man ngag 'di la dad gus kyi dbang gi mkha' spyod dpal gyi pho brang du sug bris su bris pa'o//

See *da^b* 11.

Remarks

Doublet manuscript: *da^b* 11.

11. Liturgy of the evocation ritual of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa'i lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu*

Clear exposition of the liturgy of the evocation ritual of the glorious Cakrasaṃvara according to the system of the Mahāsiddha Lūhipa: the wish fulfilling jewel

21 fols. (215r-235v); pp. 109-120; ca. 36x6 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza samba ra ye// khyab bdag 'khor lo'i mgon po bla ma la// gus pas btud mdzad grub chen lū hi pas// legs par bkral ba'i 'khor lo sdom pa yis// sgrub thabs bsam 'phel nor bu 'di spel lo//*

Colophon (fol. 235r)

ces dpal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu zhes bya ba 'di yang / 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang / 'gro ba'i bla ma bsod nams rgyal mtshan star yang zlas te byon pa yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs dang dkyil 'khor kun gyi khyab bdag dpal ldan 'khor lo bde mchog dang gnyis su ma mchis pa rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan mams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi rigs kyi bu dang chos brgyud 'dzin pa'i slob ma mams la phan par bsam zhing / gtso bor rang gi kha ton du na tshod ldan gyi lo dbo zla ba'i dkar phyogs dga' ba dang po'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni nyang stod bkra shis sgang pa nam mkha' dge bsnyen gyi bgyis so//

The composition was completed on the first day of the second month of 1635 in the 'Od-gsal-snang-ba of bZhi-thog-bla-brang. The scribe was Nam-mkha'-dge-bsnyen.

12. Stages of Nāropa's *mkha' spyod* (supplication)

Title: *Nā ro mkha' spyod kyi lam rim zab mo rgyud la skye bar gsol ba 'debs pa'i yi ge 'phrin las mkha' khyab*

The text of the supplication for the arising of the profound stages of Nāropa's *mkha' spyod* in [one's mental?] continuum: the space pervading activity

2 fols. (236r-237v); pp. 119-120; ca. 36x6 cm; 6, 7, and 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye// bla ma yi dam rang sems dbyer med pa'i// gdod ma'i gnas lugs dpa' bo rdo rje chos// rang ngo shes pa'i ngang nas gsol 'debs*

Colophon (fol. 237v)

ces pa 'di yang bla ma dang gnyis su med pa'i rje btsun mkha' spyod dbang mo'i rnal 'byor pa sa skya pa ngag dbang kun dga' bsod nams kyi rang go kha don du dpal sa skya'i mkha' spyod dpal gyi pho brang du bris pa

See *da*^b 16.

Remarks

Doublet manuscript: *da*^b 16.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 11^b (*da*^b)

Catalogue no. (Beijing): 003224

There exists within this collection another volume *da* (11) with the catalogue no. 003202. To keep these volumes apart, the present volume is referred to as *da*^b (11^b) and the other one *da*^a (11^a).

Furthermore the first seventeen manuscripts of the extant volume (11a) are marked *pa* at the margin and bear external pagination running from 1-480. These manuscripts are different from the manuscripts of the volume *pa* of this collection (catalogue no. 003204). The remaining two manuscripts (nos. 18-19) of the extant volume are marked *ma* at the margin. These bear an independent external pagination running from 1-292. These two manuscripts are again different from those of volume *ma* of this collection (catalogue no. 003206). Thus it is evident that the extant manuscript collection was compiled on the basis of at least two independent editions.

After manuscript no. 15, folios 281-304 are missing. The title list for this volume mentions the *dPal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu*, missing in this collection.

Furthermore, manuscript no. 18 of the extant volume is a title list for "volume sixteen (*ma*).⁴⁴⁷ After this title list, the folios 2-247 are missing. The first work mentioned in the title list just mentioned is the *Tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdo rje'i rtsa rgyud brtag pa gnyis pa'i tshig 'grel rgyud bshad pa bstan pa rgyas pa'i nyin byed*, missing here. Instead this text 12 lines is included as no. 2 in vol. *pha*.

1. Title list (*dkar chag*)

2 folios

2. History of Cakrasaṃvara

Title according to colophon: *dPal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed*

Correct explanation of the excellent history of the quintessence of the father Dharma of the glorious Sa-skya-pas, Cakrasaṃvara: the sun that clarifies all Cakrasaṃvara Dharmas

172 fols.; pp. 1-88; ca. 33,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal 'khor lo sdom pa dang rje btsun bla ma dam pa dus gsum mkhyen pa rab tu mkhas shing grub pa'i dbang phyug gang gi zhabs sen dmar ba'i 'od can la ni rtag tu 'dud do*

Colophon (fol. 171r)

ces dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa bde mchog chos kun gsal ba'i nyin byed ces bya ba 'di yang / khams gsum chos kyi rgyal po grub pa'i 'khor lo bsgyur ...? (ba padma'i)⁴⁴⁷ rnam sprul 'jam pa'i dbyangs bsod nams dbang po dang / thugs rje (byang chub) sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor dpal sa skya pa chen po <171v> sngags 'chang grags pa blo gros ste/ 'jam pa'i dbyangs sku mched las lugs 'di'i sgrub dkyil gyi lung dang / cho ga'i phyag khrid sogs kyi bka' drin zhib rgyas su nos shing / khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang mi'i sku gzugs can rje btsun dam pa sangs rgyas rgyal mtshan las/ dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog lū nag dril gsum nā ro mkha' spyod dang bcas pa'i dbang byin rlabs/ bskyed rdzogs kyi zab khrid/ rgyud dang rgya bod kyi gzhung mang po'i bshad lung sogs mdor na rnal 'byor gsang mtha'i gdams pa rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang por gyur cing gzhan yang sprul pa'i sku lo nas spyan snga rin po che kun dga'i mtshan can dang / mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs ste yongs 'dzin chos bzhin su spyod pa du ma'i zhabs rdul spyi bos len pa/ shrī sa skya pa shākya'i dge bsnyen ...? (paṇḍita) rigs sngags 'chang ba ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ sngon dus byon pa'i skyes chen rnam kyi rnal 'byor gsang mtha'i chos skor mtha' dag dar rgyas su mdzad pa'i tshul rnam/ ...? (la dad pa bcos) min skyes pa dang / da dung kho bo cag rjes 'brangs dang bcas pa la rten nas rnal 'byor gsang mtha'i bstan pa dar rgyas su gyur na <172r> ci ma rung snyam pa'i lhag bsam dag pa'i kun nas blangs ste/ zab mo'i yangs rtse dpal 'khor lo bde mchog gi chos tshul rgya mtsho lta bu la yun ring mo nas 'dris par byas ste rang gi bgrangs gzhi bcu phrag bzhi dang nyag ma gnyis lon pa rgya gar ...? ('phags)

⁴⁴⁷ Significant variants of the colophon of the doublet (*da*^a 2) are provided here within the Tibetan text in brackets.

pa'i yul na ba hu dhā nya: ste 'bru mang po ces grags shing / rgya nag lugs la sa ...? (pho) stag gi lo ...? (bye) pūṣa (pūṣe?)⁴⁴⁸ zhes pa'i zla ba'i dkar phyogs rdzogs pa dang po'i tshes la gu na ratna ka ra: shri wan bhu mi paṇṭa ka'i gnas mchog (yon tan rin po che 'byung gnas dpal sa skya'i) bzhi thog bla brang chen mo'i gtsug lag khang gi yang (yangs) steng sngon med gsar du bskrun pa'i li ma lha khang rdo rje gdan dang / rgya nag lha khang ri bo rtse lnga'i bya 'dab dpe khang chos mdzod chen mor legs par sbyar ba'o// yang smras pa/ 'di ltar bgyis pa'i yi ge'i 'du byed mkhan/ rang dang nyer gnas dge slong rdo rje 'dzin// gzhung lugs kun la rnam dpyod blo rgyas pa'i// rab 'byams smra ba bsam gtan rgya mtsho'i bgyis//

A-mes-zhabs received the reading transmission for the evocation and maṇḍala rituals and the practice instructions etc. in great detail from bSod-nams-dbang-po and Grags-pa-blo-gros. From Mus-chen Sangs-rgyas-rgyal-mtshan he received the exposition and reading transmission, etc., for the blessing initiation, the profound instructions for the stages of production and perfection and the tantra and many Indian and Tibetan basic texts of the "quintessence of the father-Dharma of the glorious Sa-skya-pas," Cakrasaṃvara, according to the systems of Lūhipa, Kṛṣṇacārin, and Ghaṇṭāpāda together with the *mkha' spyod* of Nāropa. In short, he received the kindness of the instructions on the secret limits of yoga (*rnal 'byor gsang mtha'*).⁴⁴⁹ The composition was completed on the fifth day of the twelfth month of 1638, when A-mes-zhabs was in his forty-second year, in the Li-ma-lha-khang-rdo-rje-gdan, an extension of the bZhi-thog-bla-brang and in the library "great Dharma treasure" of the gallery (*bya 'dab dpe khang chos mdzod chen mo*) of the rGya-nag-lha-khang Ri-bo-rtse-lnga. The scribe was bSam-gtan-rgya-mtsho.

Remarks

Some folios, including the title page, are partly illegible. Doublet manuscript: *da*^a 2. Cf. also *wa*^a 4 and *ya*^a 3. The *Derge* catalogue notes a xylograph with 157 fols. (*ma* 1). Together with the text of *tha* 7 it was published in a modern edition as: *A history of the Cakrasaṃvara tantra cycle in India and Tibet, with an exegesis of the sādhana, according to the major systems of the teachings*, Dehradun, U.P., Sakya Centre, 1985, 589 pp., 9 x 45 cm (=TBRC W22433). TBRC (W10312) mentions two further prints. One was reproduced from prints of the library of Sakya Tridzin and Chopgye Trichen by Ngawang Topgay, New Delhi, 1974 (Sa-skya blocks?). Furthermore a sDe-dge print with 145 folios is mentioned, margin *tsa*, xylograph no. 000497.

3. The peaceful burnt offering of Vajrayoginī

Title according to the *dkar chag*: *rJe btsun rdo rje rnal 'byor ma'i zhi ba'i sbyin sreg gi lag len gsal bar bshad pa'i yi ge mkha' spyod bgrod pa'i gsang lam*

Notes clearly explaining the practice of the peaceful burnt offering of Vajrayoginī: the secret path leading to *mkha' spyod*

8 fols. (173r-180v); pp. 87-92; ca. 33,9x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza shrī badzra yo gi ni ye/ rgyal ba kun gyi spyi gzugs bla ma dang // rdo rje btsun mo'i zhabs la gus btud nas// mkha' spyod dbang mo mchod pa'i sbyin bsreg gi// cho ga'i lag len ma nor don tshangs spel//*

⁴⁴⁸ Read *pauṣa*.

⁴⁴⁹ "The secret limits of yoga" is the supreme of six tantra classes; see footnote of *tha* 7.

Colophon (fol. 180r)

de ltar rje btsun rdo rje rnal 'byor ma'i// sbyin bsreg cho ga mkha' spyod gsang lam 'di// bstan pa'i nyi ma sngags 'chang chen po yi// thugs sras rgyal tshab 'jam dbyangs sku mched dang // 'khor lo sdom pa sangs rgyas rgyal mtshan gyi// zhabs zung bsten pa'i sngags 'chang sa skya pa// ngag dbang kun dga' bsod nams ces bya bas// rigs dang chos kyi bu sogs dad ldan gyi// ...? (slob ma)⁴⁵⁰ rnams dang rang nyid nyam(!) len phyir// lcags 'brug khrums kyi zla ba'i dkar phyogs la// dpal ldan sa skya'i bzhi thog bla brang gi// yangs rtse bkra shis brtsegs kyi khang bzang du// sbyar ba 'di yi yi ge'i 'du byed mkhan// rang gi mchod g.yog dge stong rdo rje 'dzin// rnam dpyod blo ldan ngag dbang dpal bzang gi// dad dang brtson 'grus chen pos legs par bgyis//

The composition was completed during the first half of the eighth month of 1640 in the bKra-shis-brtsegs, an extension of the bZhi-thog-bla-brang. The scribe was Ngag-dbang-dpal-bzang.

Remarks

Title page partly illegible. Doublet manuscript: *da*^a 3.

4. Practice, offering, self-initiation and initiation of Vajrayoginī

Title: *rJe btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi sindhu ra'i dkyil 'khor bsgrub cing mchod pa dang bdag nyid 'jug cing dbang blang ba'i tshul gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i myur lam*

Clear exposition of the practice and offering of the *sindūra* maṇḍala and the way how to enter [into the maṇḍala by] oneself and take the initiation of the venerable Vajrayoginī of Nāropa's *mkha' spyod*: the quick path leading to the *mkha' spyod*

46 fols. (181r-226r); pp. 91-114; ca. 33,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ba dzra warṇa nī ye/ bla ma rje btsun mus pa chen po dang gnyis su med pa'i rdo rje rnal 'byor ma la gus pas phyag 'tshal zhing skyabs su mchi'o// byin rlabs du gsol/ rje btsun bla ma mchog dang dbyer med pa'i//*

Colophon (fol. 224v)

ces rje btsun rdo rje rnal 'byor ma <225r> nā ro mkha' spyod kyi sindhu ra'i dkyil 'khor bsgrub cing mchod pa dang bdag nyid 'jug cing dbang blang ba'i tshul gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i myur lam ces bya ba 'di ni/ khams gsum chos kyi rgyal po dpal sa skya pa chen po rigs ldan 'jam pa'i dbyangs sku mched dang / rje btsun mus pa chen po 'khor lo sdom pa sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ grub pa mchog gi dad dpon chos kyi rje dbang phyug rab brtan la sogs te yongs 'dzin dam pa du ma las gdams pa rgya mtsho'i bka' drin nos shing / khyad par rje btsun mus pa chen po las/ dpal sa skya pa'i yab chos kyi nying khu 'khor lo bde mchog lū nag dril gsum/ nā ro mkha' spyod dang bcas pa'i dbang byin rlabs/ bskyed rdzogs kyi zab khrid rgyud dang rgya bod kyi tshad ldan gyi gzhung du ma'i bshad lung sogs mdor na rnal 'byor gsang mtha'i gdams pa rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rang gzhan thams cad mkha' spyod kyi go 'phang bsgrub pa'i slad

⁴⁵⁰ Amandation according to the colophon of the doublet, *da*^a 3.

du/ rje btsun rdo rje rnal 'byor ma'i rgya gzhung gi dgongs 'grel tshad mar gyur pa/ dpal ldan sa skya pa'i gong <225v> rnam kyis gsung rab rjes 'brangs dang bcas pa'i yig cha tshad ldan du ma zhig gi dgongs pa phyogs gcig tu bsod nas/ (dpal sa skya pa chen po/ rje btsun rin po che/ chos rgyal 'phags pa/ rdo rje 'chang/ kun mkhyen rin po che/ rje sangs rgyas dpal bzang/ pañ chen gung ru/ sa lo 'jam pa'i rdo rje/ ngor chen dkon mchog lhun grub/ sngags 'chang chos kyis rgyal po/ rje tshar chen yab sras/ rje btsun kun dga' grol mchog/ thar rtse nas nam mkha' dpal bzang rnam kyis mdzad pa'i sgrub thabs/ sindhu ra'i dkyil chog/ byin rlabs kyis yi ge sogs/ gsung rab de dag gi dgongs pa ji lta ba bzhi du bkod pa yin pas/ kho bos rang bzo cung zad kyang med do//) rgya gar lugs la kṣa ya⁴⁵¹ zhes pa zad pa dang / rgya nag lugs la me pho stag gi lo/ phalgu na: zhes pa'i dus kyis dkar phyogs dga' ba dang po'i tshes la/ bod kyis rdo rje gdan dpal sa skya'i chos grwa chen po yon tan rin po che du ma'i 'byung gnas kyis bzhi thog bla brang gi/ sa gsum gyi bla ma chos kyis rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung ga la ba der legs par sbyar ba'i yi ge pa ni/ shab stod pa bkra shis don grub kyis ser mo'i 'du byed las legs par bskrun pa'o//

From Mus-chen Sangs-rgyas-rgyal-mtshan he received the explanation and reading transmission of the initiation, blessing, the profound instructions for the stages of production and perfection, the tantra and the many Indian and Tibetan basic texts of the "quintessence of the father-Dharma of the glorious Sa-skyapa," Cakrasaṃvara, according to the systems of Lūhipa, Kṛṣṇacārin, and Ghaṇṭāpāda together with the *mkha' spyod* of Nāropa. In short, he received the kindness of the ocean of instructions on the highest of the six tantra classes, the secret boundary of yoga (*rnal 'byor gsang mtha'*). He composed the present work having summarized the correct commentaries of the intention (*dgongs 'grel*) of the Indian basic texts of Vajrayoginī and the intention of the many manuals of former Sa-skyapa masters. These works included the evocation rituals, *sindūra* maṇḍalas, blessings etc. of the following masters:

- dPal Sa-skyapa-chen-po (Sa-chen Kun-dga'-snying-po)
- rJe-btsun Rin-po-che (Grags-pa-rgyal-mtshan)
- Chos-rgyal 'Phags-pa (Blo-gros-rgyal-mtshan)
- rDo-rje-'chang (Ngor-chen Kun-dga'-bzang-po)
- Kun-mkhyen Rin-po-che (Go-rams-pa bSod-nams-seng-ge)
- rJe Sangs-rgyas-dpal-bzang (Zha-lu-ba?)
- Pañ-chen Gung-ru (Shes-rab-bzang-po)
- Sa Lo 'Jam-pa'i-rdo-rje
- Ngor-chen dKon-mchog-lhun-grub
- sNgags-'chang Chos-kyis-rgyal-po (Ngag-dbang-kun-dga'-rin-chen)
- rJe Tshar-chen Yab-sras (Blo-gsal-rgya-mthso and Mang-thos Klu-sgrub-rgya-mtsho)
- rJe-btsun Kun-dga'-grol-mchog
- Nam-mkha'-dpal-bzang from Thar-rtse (Brang-ti Pañ-chen?)

The composition was completed on the first day of the second month of 1626 in the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

⁴⁵¹ Skr. *akṣaya*.

Remarks

Doublet manuscript: *da*^a 4. Cf. the *Nā ro mkha' spyod kyi sgrub thabs* in rJe-btsun Grags-pa-rgyal-mtshan's collected works, SKB 4/55, 60r-61r, an evocation ritual by Nāropa, containing additional notes by Sa-chen Kun-dga'-snying-po; cf. *Mus-chen's Record* (30r). See P 52/2290, 309v-310r, *rDo rje rnal 'byor ma'i sgrub thabs*.

Byin-pa-grags-pa's Record (4v) mentions that A-mes-zhabs furthermore received rJe-btsun Grags-pa-rgyal-mtshan's *Indra mkha' spyod gyi byin rlabs* and (5r) his *Mai tri'i mkha' spyod kyi rgyud chung*, also called *rDo rje rnal 'byor ma rig pa can ma*. See SKB 4/52, 56r-57r.

Mus-chen's Record (30v) mentions that A-mes-zhabs also received Go-rams-pa's *mKha' spyod sgo 'byed* (for which see SKB 15/84, 167r-176r).

Ngag-dbang-chos-grags's Record (23v) mentions that A-mes-zhabs furthermore received Ngor-chen Kun-dga'-bzang-po's (*Nā ro mkha' spyod ma'i*) *brgyud 'debs* and rJe Sangs-rgyas-dpal-bzang's (*Nā ro mkha' spyod ma'i*) *sbyin rlabs bya tshul gyi yi ge*.

Ngag-dbang-chos-grags's Record (23v) finally mentions that A-mes-zhabs also received Tshar-chen Blo-gsal-rgya-mtsho's works (*Nā ro mkha' spyod ma'i*) *sgrub mchod*, (*Nā ro mkha' spyod ma'i*) *mngon rtogs*, *Nā ro mkha' spyod ma'i brgyud 'debs mchod pa'i padmo bzhad pa'i dga' ston* (also *Kun-dga'-don-grub's Record*, 39v); and (*Nā ro*) *mkha' spyod zhal bzang blta ba'i smon lam* (also *Kun-dga'-don-grub's Record*, 39v).

5. Transference of consciousness of Cakrasaṃvara

Title: *bDe mchog yab yum zhal sbyor gyi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsā'i gsung la sa chen gyis zin bris mdzad pa'i nyams len gyi snying po*

Transference of consciousness of Cakrasaṃvara in union with the consort: the essential practice according to Sa-chen's notes of Mal Lo-tsa-ba's instructions on the "golden teachings" [of the] single transmission

1 fol. (227r-v); pp. 115-116; ca. 34x5,8 cm; 7 and 2 lines; Incipit: *dkon mchog la skyabs gzhan phyir 'pho ba bsgom// rang nyid rdo rje rnal 'byor mar gsal ba'i/ mdun gyi spyi bor rin chen khri steng su/*

Colophon (fol. 227v)

ces pa 'di yang sa skya pa ngag dbang kun dga'i bris//

Remarks

Doublet manuscript: *da*^a 5. Composed before 1648 (mentioned in the *Old title list* as no. 340).

6. Transference of consciousness of Cakrasaṃvara's consort alone

Title: *bDe mchog yum rkyang gi 'pho ba chig brgyud gser chos kyi gdams pa mal lo tsa'i gsung la rje sa chen gyis zin bris mdzad pa'i nyams len gyi snying po*

Transference of consciousness of Cakrasaṃvara's consort alone: the essential practice according to Sa-chen's notes of Mal Lo-tsa-ba's instruction of the "golden teachings" [of the] single transmission

1 fol. (228r-v); pp. 115-116; ca. 33,9x5,8 cm; 7 and 1 line; **Incipit:** *dkon mchog la skyabs gzhan phyir 'pho ba bsgom/ rang nyid rdo rje rnal 'byor ma gsal ba'i/ lus nang dbu ma'i masnar chos 'byung na/*

Colophon (fol. 228v)

ces pa 'di yang sa skya pa ngag dbang kun dgas bris//

Remarks

Doublet manuscript: *da*^a 6. Composed before 1648 (mentioned in the *Old title list* as no. 341).

7. Eleven Vajrayoginī yogas

Title: *rJe btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed*

The detailed explanations of the stage of production of the venerable Vajrayoginī, [i.e.] the eleven yogas: the sun that clarifies the good path [to the] *mkha' spyod*

22 fols. (229r-250r); pp. 115-126; ca. 33,8x5,7 cm; fol. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ rje btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed ces bya ba/ bla ma dang gnyis su med pa'i dpal mkha' spyod dbang mo la gus pas phyag 'tshal lo//*

Colophon (fol. 249v)

ces rje btsun rdo rje rnal 'byor ma'i bskyed rim rnal 'byor bcu gcig gi rnam par bshad pa mkha' spyod lam bzang gsal ba'i nyin byed ces bya ba 'di yang rigs ldan chos kyi rgyal po 'jam pa'i dbyangs bsod nams dbang po sku mched dang / mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan/ spyan snga rin po che kun dga' don grub/ chos kyi rje dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa rnams las rje btsun nā ro mkha' spyod kyi chos bskor yongs su rdzogs pa'i bka' drin nos pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos spres lo zla ba gnyis pa'i dkar phyogs bzang po gsum pa'i tshes la dpal sa skya'i bzhi thog bla brang gi tshom dmar du sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i dge slong rdo rje 'dzin skyes sbyangs gi blo gros rab tu gsal ba'i gzhung lugs rab 'byams smra ba rgya mtsho'i mtha' can dang / sa skyar skyes shing yi ge'i 'dra byed la byang chub pa bsam 'grub ces bya bas bgyis so//

The composition was completed on the twelfth day of the second month of 1632 or 1644 in the Tshom-dmar of bZhi-thog-bla-brang. The scribe was bSam-'grub, who was born in Sa-skya.

Remarks

Doublet manuscript: *da*^a 7.

8a. Short path of *mkha' spyod* yoga

Title: *Thun mong ma yin pa'i bsam mi khyab kyi rnal 'byor mkha' spyod sgrub pa'i nye lam*

The short path of practicing the *mkha' spyod* yoga that is beyond [even] extraordinary conception

3 fols. (251r-252r); pp. 127-128; ca. 33,9x5,8 cm: 5, 5, 6 and 5 lines; Incipit: *rje btsun bla ma mus pa chen po'i zhabs la phyag bgyi'o// rjes su bzung du gsol/ thun mong ma yin pa'i bsam mi khyab pa'i rnal 'byor ni/*

Colophon (fol. 253r)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi bla ma gong ma'i gsung rgyun zin bris rnam las legs par btus te brjed thor bris pa'o//

Condensed from the notes (*zin bris*) of former gurus and written down as a memorandum (*brje tho*).

Remarks

Doublet manuscript: *da*^a 8a. Composed before 1648 (mentioned in the *Old title list* as no. 343).

8b. Extraordinary oral transmission of the *mkha' spyod* practice

Title: *mKha' spyod bsgrub pa'i thun mong ma yin pa'i snyan brgyud kyi man ngag nyams su len tshul mkha' spyod bgrod pa'i gsang lam*

How to practice the pith instructions of the extraordinary oral transmission of the *mkha' spyod* practice: the secret path of leading [to] *mkha' spyod*

3 folios (253r-256v); pp. 127-130; ca. 33,9x5,7 cm; 2 lines on fol. 253r, otherwise 6 lines; last folio 256 *gong* (256 'og is the first folio of manuscript no. 9); drawing of the lower end of the central channel with syllables and explanation on fol. 256v; Incipit: *na mo gu ru buddha dhwa dza ye/ dkon mchog la skyabs gzhan phyir mkha' spyod bsgrub/ rang nyid rje btsun mo'i skur gsal ba'i// lus dbus drang por a wa dhu t'i rtsa//*

Colophon (fol. 255v)

ces mkha' spyod bsgrub pa'i thun mong ma yin pa'i snyan brgyud kyi man ngag nyams su len tshul mkha' spyod bgrod pa'i gsang lam zhes bya ba 'di ni/ dam tshig dang ldan pa'i slob mas bskul ba'i ngor/ rje btsun mus pa chen po'i gsung las skyes pa'i theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi chos rgyal 'phags pa'i bzhugs khri padma can bzhugs pa'i tshom dmar gyi nyi 'od 'khyil par/ rang gzhan thams cad mkha' spyod kyi go 'phangs thob pa'i gdeng brnyed pa lta bu'i man ngag zab mo 'di la dangs 'dod yid ches kyi dad (pa chen po'i ngang⁴⁵²) nas sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i shab bstod pa bkra shis don grub bo//

Composed in the Tshom-dmar of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

9. Short notes on the *mkha' spyod* of Nāropa

Title: *Ngor chen rdo rje 'chang gi phyag dpe'i khrid nas rnyed pa'i nā ro mkha' spyod kyi bsam mi khyab thun mong ma yin pa'i yig rnying yid ches can*

⁴⁵² Illegible passage improved through the colophon of *da*^a 8b.

Extraordinary trustworthy old notes beyond conception on the *mkha' spyod* of Nāropa found in the book of instructions of Ngor-chen rDo-rje-'chang

2 fols. (256r 'og-257v gong); pp. 129-130; ca. 33,9x5,7 cm; 7, 7 and 2 lines; **Incipit:** *na mo badzra yo gi ni ye/ rdo rje rnal 'byor ma sgom pa'i gang gi(?) thun 'jog dus/ lus gnad dang ldan pas rang gi lus*

Colophon (fol. 257r gong)

ces rdo rje rnal 'byor ma'i bsam mi khyab thun mongs ma yin pa'i yig rnying ngor chen rdo rje 'chang gi phyag dpe'i seb nas brnyed pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi snga mo'i dus su man ngag zab mo 'di'i khung gi yig rnying 'ga' zhig / sa lo chen po'i phyag dpe'i khrid nas brnyed pa sogs 'di'i yig skor yig bskor phyogs gcig tu bsgrigs pa de'i seb tshags su 'jug rgyur dmigs nas/ ngor chen gyi phyag dpe'i seb nas dpe 'di brnyed 'phral yid deng 'dod kyi dad pa mchog dang ldan pas/ de ma thag tu bris pa'i dge bas chos med ā nanta tshe 'di phos 'phral bar do med par mkha' spyod dbang mo'i lag pa'i 'khrig ma nas bzung ste dag pa mkha' spyod du thogs med du khrid par mdzad de/ bde ba can dang / dga' ldan/ mngon dga' sogs su phar 'gro tshur 'gro'i ngang nas sprul pas sa skya pa'i bstan pa dkar 'byams su bya nus pa'i mthu dang ldan par gyur cig //

Regarding these old notes on Vajrayoginī that were found amidst the books of Ngor-chen rDo-rje-'chang (Kun-dga'-bzang-po), earlier, A-mes-zhabs had found among the instructions of the books of Sa Lo-(tsā-ba 'Jam-pa'i-rdo-rje) some old notes of the source of this profound instruction. Finding them trustworthy, he arranged them together.

Remarks

These short notes are not mentioned in the title list for this volume.

10a. Instruction of Vajrayoginī

Title: *rDo rje rnal 'byor ma'i man ngag zab mo gser chos chig brgyud*

Profound pith instruction of Vajrayoginī: single lineage [of the] "golden Dharma"

1 fol. (258r-v); pp. 131-132; ca. 34x5,8 cm; 7 and 1 line; **Incipit:** *nang gi rnal 'byor ma ni/ skyabs 'gro sems bskyed/ rtsa gsum gsal btab pa/ lus gnad sogs sngar bzhin byas pa'i rtsa dbu ma'i*

Colophon (fol. 258r)

gsung 'di rnam bla ma'i gsung las/ snga mas steng du len pa'i rnal 'byor pa la phan pa'i bsam pas zur tsam bris pa dge'o// manga lam// rdo rje rnal 'byor ma'i man ngag bsam mi khyab kyi snying po 'di rje mus chen la sa skya pa ngag dbang kun dga' bsod nams kyi thob pa yin no//

These pith instructions on Vajrayoginī were obtained from Mus-chen Sangs-rgyas-rgyal-mtshan.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 344).

10b. Celestial realm of Nāropa's *mkha' spyod*

Title: *rJe btsun rdo rje rnal 'byor ma na ro mkha' spyod kyi mkha' spyod sgrub pa'i gser chos tshig brgyud ma*

The "golden Dharma" of manifesting the celestial realm of Nāropa's *mkha' spyod* of the venerable Vajrayoginī: word lineage

4 fols. (258v-260v); pp. 131-132; ca. 33,8x5,8 cm; 6x7 lines plus 1 line; Incipit: *na ma: gu ru badzra yo gi ni ye/ dpal 'khor lo bde mchog rtsa bshad kyi rgyud rnams su/ rje btsun yab la brten nas mkha' spyod sgrub pa/ yum la brten nas*

Colophon (fol. 260r)

'di'i lung spyan snga rin po che'i drung du sa skya pa ngag dbang kun dga' bsod nams kyis thob/ yang rje tshar chen gyi mkhyen brtse ba la gnang / des rje bslab gsum rgyal mtshan la/ des grub mchog dbang phyug rab brtan la gnang / des bdag sa skya pa ā nanta pu nya la gnang ba phyogs du kun tu bkra shis/ man ngag gi des 'di la tshig sna ring thung 'ga' re 'dug pa bla ma'i phyag dpe la gtugs nas sa skya pa ngag dbang kun dga' bsod nams kyis zhus dag bgyis pa'o//

The reading transmission for this was received from sPyan-snga Rin-po-che (Kun-dga'-don-grub). Alternative lineage: rJe Tshar-chen (Blo-gsal-rgya-mtsho), ('Jam-dbyangs) mKhyen-brtse-(dbang-phyug), rJe bSlab-gsum-rgyal-mtshan, Grub-mchog dBang-phyug-rab-brtan, A-mes-zhabs. A-mes-zhabs edited these pith instructions found in the guru's (i.e. dBang-phyug-rab-brtan's?) books.

10c. Transference of consciousness

Title: *Shin tu zab pa'i gdams pa rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma*

Very profound instruction of Vajrayoginī [for] the transference of consciousness: word lineage

2 fols. (260v-261r); pp. 132-133; ca. 33,5x5,8 cm; 7 and 5 lines; Incipit: *bla ma dam pa rnams la phyag 'tshal lo// rdo rje rnal 'bor ma la brten nas btsan thabs su 'pho ba'i man ngag gi/ slob dpon gyi rdo rje rnal 'byor ma'i bdag bskyed*

Colophon (fol. 261r)

'di'i brgyud pa ni/ ye shes mkha' 'gro ma/ paṇ chen phyogs las rnam rgyal/ ras chen dpal 'byor bzang po/ des bdag bsnyoms las pa sangs rgyas dpal bzang la'o//

The colophon consists of a lineage and a short prayer. The lineage is: Ye-shes-mkha'-'gro-ma, Paṇ-chen Phyogs-las-rnam-rgyal, Ras-chen dPal-'byor-bzang-po, "through him to me, bsNyoms-las-pa Sangs-rgyas-dpal-bzang."

Remarks

See *da*^a 9b, adding to the lineage of gurus the masters down to A-mes-zhabs. Doublet manuscript: *da*^a 9b.

10d. Reply to questions

Title: *rDo rje rnal 'byor ma 'pho ba tshig brgyud ma'i dris lan dogs dpyod zin bris*

Reply to questions regarding the word lineage of Vajrayoginī's transference of consciousness: notes [for?] analyzing doubts

2 fols. (261r-262r); pp. 133-134; ca. 33,9x5,8 cm; 3, 7, and 3 lines; **Incipit:** *rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma bsgom par 'dod pas rnal 'byor bcu gcig bsam gyi mi khyab pa'i*

Colophon (fol. 262r)

ces pa 'di rje mus chen 'khor lo sdom pa'i gsung ji lta ba bzhin/ sa skya pa shākya'i dge slong ā nandas gling kha bsam gtan phug gi rje dam pa'i gzim phug gi mdor rje'i zhabs drung nyid du bris pa'o//

This reply was composed according to Mus-chen Sangs-rgyas-rgyal-mtshan's teachings while A-mes-zhabs was still a monk and his attendant in the Gling-kha-(bde-ba-can-gyi-yang-dben)-bsam-gtan-phug. Thus this composition can be dated to 1618, the year A-mes-zhabs became a full monk and Mus-chen passed away.

Remarks

Doublet manuscripts: 12c of the present volume and *da*^a 9c. Composed before 1648 (mentioned in the *Old title list* as no. 347).

11. Pith instructions from the books of Sa Lo-tsā-ba

Title: *Nā ro mkha' spyod kyi gser chos chig brgyud ma mkha' spyod bsgrub pa'i man ngag sogs kyi zhal shes khag che ba 'ga' zhig sa lo chen po'i phyag dpe las logs su bkol ba*

Extraction of some very important instructions from the books of the great Sa Lo, such as the pith instructions on the manifestation of the *mkha' spyod* [from the] "golden Dharma" single lineage of Nāropa's *mkha' spyod*

3 fols. (263r-265v); pp. 133-136; ca. 33,8x5,7 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza dā ki ye/ 'dir sa lo 'jam pa'i rdo rje'i phyag dpe mkha' spyod ma'i man ngag zab bsodus zhig*

Colophon (fol. 265r)

ces sa lo thams cad mkhyen pa'i phyag dpe'i khrid na bzhugs pa'i nā ro mkha' spyod kyi bsam mi khyab thun mongs ma yin pa'i bsgom tshul sogs kyi zhal shes logs su bkol ba 'di yang rje btsun mus pa chen po'i gsung las skyes pa'i sa skya pa ngag dbang kun dga' bsod nams kyi man ngag 'di la dad gus kyi dbang gi mkha' spyod dpal gyi pho brang du sug bris su bris pa'o//

This is an extraction of a pith instruction with regard to a meditation of Nāropa's *mkha' spyod* that was found among the instructions of Sa Lo-tsā-ba 'Jam-pa'i-rdo-rje's books. It was written down in a cursive script (*sug bris*) by A-mes-zhabs in the *mKha'-spyod-dpal-gyi-pho-brang*.

Remarks

Doublet manuscript: *da*^a 10. Composed before 1648 (mentioned in the *Old title list* as no. 348).

12a. Langka-li-ya practice

Title: *Langka li ya'i sgrub pa bya tshul bklags chog ma*

How to practice Langka-li-ya:⁴⁵³ liturgy

3 fols. (266r-268v); pp. 135-136; ca. 33,7x5,7cm; 5, 5, 6, 6 and 2 lines, Incipit: *na mo gu ru buddha dhwa dza ye/ bla ma dang rnal 'byor ma la phyag 'tshal lo// langka li ya'i bsgrub pa ni/ dang por om gsum ma'i*

Colophon (fol. 268r)

zhes pa 'di yang (rje btsun bla ma⁴⁵⁴) rnams las man ngag thob pa'i dus yid la zin pa khag che ba rnams rang dang rang gi bu slob skal bzang don gnyer can rnams la phan pa'i phyir/ rje btsun gong ma'i gsung rgyun zin bris rnams la slar yang zhib tu bltas nas bzhi thog bla brang gi mkha' spyod dpal gyi pho brang dang 'dab nye bar sbyar ba'o// 'di dam tshig dang mi ldan pa rnams la shin tu gsang ba'o//

When A-mes-zhabs received the pith instructions (*man ngag*) from his gurus, he wrote down those that were a little difficult to memorize after again going very carefully through the notes of the oral tradition of the former gurus. The text was composed in the mKha'-spyod-dpal-gyi-pho-brang of the bZhi-thog-bla-brang. It should be kept very secret from those who do not possess the commitments.

Remarks

Doublet manuscript: *da*^a 9a. Composed before 1648 (mentioned in the *Old title list* as no. 349).

12b. Transference of consciousness

Title: *Shin tu zab pa'i gdams pa rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma*

Very profound instructions [for] Vajrayoginī's transference of consciousness: word lineage

2 fols. (268v-269v); pp. 135-138; ca. 33,6x5,7 cm; 5, 6, and 5 lines; Incipit: *bla ma dam pa rnams la phyag 'tshal lo// rdo rje rnal 'byor ma la rten nas btsan thab(!) su 'pho ba'i man ngag ni/*

Colophon (fol. 269r)

'di'i brgyud pa ni/ rdo rje rnal 'byor ma/ jo nang pañ chen phyogs las rnam rgyal/ ras chen dpal 'byor bzang po/ rje sems dpa' chen po'i dngos slob zha lu ba sangs rgyas dpal bzang / mkhas grub dam pa mnga' ris pa dpal ldan rgyal po/ snyan brgyud gdams pa'i mnga' bdag chos rje bzang po dpal ba/ pañ chen nam mkha' dbang phyug / rje btsun dam pa 'khor lo sdom pa chos dbang phyug / rje de nyid kyi drung du bdag gi 'dren pa dam pa mtshungs pa med pa rje btsun mus pa chen po sangs rgyas rgyal mthsan de nyid kyi gsan/ rje btsun bka' drin can de las/ bdag

⁴⁵³ A practice that makes use of a number of substances such as powder from a particular kind of wood (yellow sandalwood?—Lama Guru).

⁴⁵⁴ The passage is illegible here and improved through the colophon of *da*^a 9a.

sa skya pa chos med ngag dbang kun dga' bsod nams kyi rmis ltas bzang po dang bcas nas gling kha bsam gtan phug gi rje bla ma'i gzim phug tu dges bzhin du gnang ba'i zab chos kun dang thun mongs ma yin pa 'di snod min la dam du sba zhing / skal ldan dag la dam du spel bar bya'o//

The following lineage is given in the colophon: Vajrayoginī, Jo-nang Paṅ-chen Phyogs-las-rnam-rgyal, Ras-chen dPal-'byor-bzang-po, rJe Sems-dpa'-chen-po'i-dngos-slob Zha-lu-ba Sangs-rgyas-dpal-bzang, mKhas-grub Dam-pa mNga'-ris-pa dPal-ldan-rgyal-po, sNyan-brgyud-gdams-pa'i-mnga'-bdag Chos-rje bZang-po-dpal-ba, (Paṅ-chen Nam-mkha'-dbang-phyug⁴⁵⁵), rJe-btsun Dam-pa 'Khor-lo-sdom-pa Chos-dbang-phyug, rJe-btsun Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan. The text was composed in the Gling-kha-bsam-gtan-phug.

Remarks

Doublet manuscript: *da*^a 9b.

12c. Reply to questions

Title: *rDo rje rnal 'byor ma 'pho ba tshig brgyud ma'i dris lan dogs dpyod zin bris*

Reply to questions regarding the word lineage of Vajrayoginī's transference of consciousness: notes [for?] analyzing doubts

2 fols. (269v-270v); pp. 137-138; ca. 33,9x5,8 cm; 2, 6, and 4 lines; **Incipit:** *rdo rje rnal 'byor ma'i 'pho ba tshig brgyud ma bsgom par 'dod pas rnal 'byor bcu gcig bsam gyi mi khyab pa'i*

Colophon (fol. 270v)

ces pa 'di rje mus chen 'khor lo sdom pa'i gsung ji lta ba bzhin sa skya pa shākya'i dge slong ā nantas gling kha bsam gtan phug gi rje dam pa'i gzim phug gi mdor rje'i zhabs drung nyid du bris pa'o//

This text was composed according to Mus-chen Sangs-rgyas-rgyal-mtshan's teachings while Ames-zhabs was still a monk and his attendant in the Gling-kha-(bde-ba-can-gyi-yang-dben)-bsam-gtan-phug. Thus the text can be dated to 1618, the year Ames-zhabs became a full monk and Mus-chen passed away.

Remarks

Doublet manuscripts: 10d of the present volume and *da*^a 9c.

13. Appendix for the four stages of the Black One

Title: *Nag po rims bzhi'i zur 'debs chos rje rin po che sangs rgyas dpal bas mdzad pa'i dpe ma dag pa'i zhu dag sa skya pa ngag dbang kun dga' bsod nams kyi mus chen 'khor lo sdom pa'i gsung bzhin bgyis pa*

Edition of an impure manuscript of Chos-rje Rin-po-che Sangs-rgyas-dpal-ba's appendix for the four stages of the Black One by Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams according to Mus-chen 'Khor-lo-sdom-pa's teachings

⁴⁵⁵ This master was added between the lines in a different hand.

4 fols. (271r-274v); pp. 137-140; ca. 33,7x5,7 cm; fol. 1v 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ rje btsun dam pa mi bskiyod rdo rje dang // 'khor lo sdom pa dbyer med la// sgo gsum gus pas phyag 'tshal ste// rims bzhi'i gdam ngag gsung bzhin bri// ...*

Colophon (fol. 274r)

nag po rims bzhi'i zur 'debs chos rje rin po che sangs rgyas dpal ba'i mdzad pa'i dpe ma dag pa rnams sa skya pa ngag dbang kun dga' bsod nams kyi rje btsun bla ma mus pa'i gsung dang mthun par zhu dag bgyis so//

The colophon is almost *verbatim* the same as the title page, i.e. stating that an impure manuscript of Chos-rje Rin-po-che Sangs-rgyas-dpal-ba's *Nag po rims bzhi'i zur 'debs* was corrected by Ames-zhabs according to Mus-chen Sangs-rgyas-rgyal-mtshan's teachings.

Remarks

And Composed before 1648 (mentioned in the *Old title list* as no. 350).

14. Measures of Cakrasaṃvara's palace

Title: *'Khor lo bde mchog pho brang gi tshad legs par bshad pa blo gsal mig thur*

Correct explanation of the measures of Cakrasaṃvara's palace: a medical spoon for the eyes [of the] intelligent ones

3 fols. (275r-277r); pp. 139-141; ca. 33,8x5,8 cm; 3x6 lines plus 1 line; Incipit: *na mo gu ru buddha dhwa dza ye/ (dam tshig gi 'khor lo'i) bde mchog 'khor lo'i pho brang la// (dam tshig gi 'khor lo'i) gser gyi bdung leb man chad kyi//*

Colophon (fol. 276r)

zhes pa kun mkhyen rin po ches// mdzad pa'i bde mchog pho brang gis// gsal byed blo gsal mig thur 'di// rje btsun mus pa'i gsung bzhin du// shākya'i dge bsnyen sa skya pa// ngag dbang kun bsod bdag gi sbyar//

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 351).

15. The armor of Cakrasaṃvara

Title: *bDe mchog go cha'i lha (rtsis) chen mo'i gsal byed*

The clarification of the great enumeration of the deities who are the armor of Cakrasaṃvara

3 fols. (278r-280r); pp. 141-142; ca. 33,8x5,8 cm; 5, 6, 6, and 5 lines; Incipit: *na mo buddha dhwa dza ya/ 'dir go cha'i lha rtsis chen mo'i gsal byed brjod par bya'o// de yang go cha gang la dgod pa'i gzhi ni/*

Remarks

Title supplemented through the *International Buddhist Academy-Edition*. Composed before 1648 (mentioned in the *Old title list* as no. 352).

Cakrasaṃvara

dPal 'khor lo bde mchog gi sgrub thabs grub chen lū hi pa lugs kyi ngag 'don gsal bar bshad pa bsam 'phel nor bu

This text is missing in the extant collection.

16. Supplication of Nāropa's mkha' spyod

Title: *Nā ro mkha' spyod kyi lam rims zab mo rgyud la skye bar gsol ba 'debs pa'i yi ge 'phrin las mkha' khyab*

The text of the supplication for the arising of the profound stages of Nāropa's *mkha' spyod* in [one's mental?] continuum: the space pervading activity

3 fols. (305r-307r); pp. 143-144; ca. 33,8x5,8 cm; 5, 6, 6, and 3 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ bla ma yi dam rang sems dbyer med pa'i// gdod ma'i gnas lugs dpa' bo rdo rje 'chang// rang ngo shes pa'i ngang nas gsol 'debs kyi//*

Colophon (307r)

ces pa 'di yang bla ma dang gnyis su med pa'i rje btsun mkha' spyod dbang mo'i rnal 'byor pa sa skya pa ngag dbang kun dga' bsod nams kyi rang go kha don du dpal sa skya'i mkha' spyod dpal gyi pho brang du bris pa

The work was composed in the mKha'-spyod-dpal-gyi-pho-brang.

Remarks

Doublet manuscript: *da*^a 12. Composed before 1648 (mentioned in the *Old title list* as no. 354).

17. Commentary of the meaning of the basic tantra of Cakrasaṃvara

Title: *dPal 'khor lo sdom pa'i rtsa ba'i rgyud kyi don 'grel khog phub legs par bshad pa bde mchog rgyud bshad bstan pa rgyas pa'i nyin byed*

The correct explanation [being a] comprehensive commentary of the meaning of the basic tantra of the glorious Cakrasaṃvara: the sun that increases the teaching [of the] explanation [of the] Cakrasaṃvara tantra

154 fols. (308r-460r); pp. 143-221; ca. 34x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; external pagination folio no. 431 *gong-'og* is in internal pagination folios 124 and 125; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa thams cad mkhyen pa chos kyi rje rdo rje 'chang rdo rje chos sangs rgyas rgyal mtshan zhabs la bdag lus ngag yid gsum shin tu gus pas 'dud par bgyi'o//*

Colophon (fol. 459r)

ces dpal 'khor lo sdom pa'i rtsa ba'i rgyud kyi don 'grel khog phub legs par bshad pa bde mchog rgyud bshad bstan pa rgyas pa'i nyin byed ces bya ba 'di yang / snyigs dus kyi rgyal ba gnyis pa dpal sa skya pa chen po sngags 'chang ngag gi dbang po kun dga' rin chen gyis(!) thugs sras rgyal tshab dam pa/ 'jam mgon grub pa'i khyu mchog bsod nams dbang po'i zhal snga nas dang /

rgyal sras shas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs rnams kun gyi khyab bdag rje btsun mus pa chen po 'khor lo sdom pa sangs rgyas rgyal mtshan ste yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa <459v> la sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun sa skya pa'i yab chos 'khor lo bde mchog gi rgyud bshad zab mo'i rgyun 'chad du nye ba 'di/ bdag gi byas pa'i don 'grel khog phub 'di la brten nas cung zad mi nub cing dar ba'i rkyen du gyur na ci ma rung snyam pa'i lthag bsam rnam par dag pas kun nas blang ste/ mi shes bzhin du ci brtol bskyed nas rigs kyi bu(?) ngag dbang bsod nams dbang phyug sogs te rang dang skal mnyam pa'i slob ma'i tshogs rnams la phan par bsam nas/ rang gi bgrangs bzhi bcu phrag lnga dang nyag ma gcig tu sleb pa thams cad 'dul gyi lo/ rgyal gyi zla ba'i dmar cha dga' ba gsum pa'i tshes la bzhi thog bla brang gis 'od gsal snang bar sbyar ba'i yi ge pa ni/ gso ba rig pa sigs rig gnas kyi bye brag du ma blo gros ... kyi snang ba rab tu rgyas pas <460r> legs bshad du ma'i mgrin pa can/ gdong dga' pa bsam pa don chen mgo dkar bas dad gus chen pos sgo nas bgyis so//

This work was composed for the sake of (A-mes-zhabs's son) Ngag-dbang-bsod-nams-dbang-phyug and others. The composition was completed on the twenty sixth day of the twelfth month of 1647 in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

18. Title list for volume sixteen (*ma*)

Title: *dPal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams kyi gsung 'bum po sti(!) ma pa'i dkar chag*

Title list for volume sixteen (vol. *ma*) of the collected works of the glorious great Sa-skyapa tantric adept and omniscient guru Ngag-dbang-kun-dga'-bsod-nams

1 fol. (1r-v); pp. 221-222; ca. 33,8x5,7 cm; 5 lines

Remarks

After this title list, the folios 2-247 are missing. The two following works are listed in this title list. This is apparently a title list of a volume *ma* belonging to one of the collections that was the basis for the extant collection.

Commentary of the Hevajra basic tantra

Title: *Tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdo rje'i rtsa rgyud brtag pa gnyis pa'i tshig 'grel rgyud bshad pa bstan pa rgyas pa'i nyin byed*

Remarks

The text is missing here, but included in this collection as *pha 2*.

19. Comparison and edition of a teaching on the tantra classes

Title: *dPal kyai rdo rje'i rgyud 'chad pa'i sngon du 'gro ba rgyud sde spyi'i rnam gzhang la nye bar 'kho ba'i legs bshad rdo rje 'chang gi gsung la chos rje dpal gyi rgyal mtshan gyis zin bris su mdzad pa'i gsung rab ngo mtshar can gyi ma dpe tshig sna ring thung sogs cung zad mi 'dra ba gsum la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi 'dra bsdur zhus dag bgyis pa'i legs par bshad pa blo gsal mig thur*

Preliminaries of the tantra-exposition of glorious Hevajra: the desirable correct explanation with regard to the correct system of the general systematic presentation of the tantra; the correct exposition, which is an edition by way of adjusting the three copies (*ma dpe*) of the miraculous writings composed as notes to the teachings of the Vajradhara by Chos-rje dPal-gyi-rgyal-mtshan and containing minor discrepancies: a spoon [for the] eye [making a?] clear mind⁴⁵⁶

45 fols. (248r-292v); pp. 221-244; ca. 33,7x5,7 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhiwa dza ye/ rje btsun bla ma'i zhabs la gus btud nas/ rdo rje 'chang gsung dpal gyi rgyan gyi zin bris 'dra min zhus dag legs bgyis pa/ legs bshad blo gsal mig thur bshad kyi nyon//*

Colophon (fol. 292r)

ces pa dpal kyai rdo rje'i rgyud 'chad pa'i sngon du 'gro ba rgyud sde spyi'i rnam gzhas la nye bar 'kho ba'i legs bshad rdo rje 'chang gi gsung la chos rje dpal gyi rgyal mtshan gyis zin bris su mdzad pa'i gsung rab ngo mtshar can gyi ma dpe tshig sna ring thung sogs cung zad mi 'dra ba gsum la phan tshun 'dra bsdur gyi sgo nas zhus dag bgyis pa'i legs par bshad pa blo gsal mig thur zhes bya ba 'di yang rje btsun mus pa chen po sogs bla ma dam pa rnams kyi bran du gyur pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang skal pa mnyam pa'i rgyud kyi 'chad nyan pa rnams la phan pa'i phyir/ dpal sa skya'i bzhi thog bla brang gi yangs rtser sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyi bgyis so//

Composed on the top of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

Remarks

Doublet manuscript: *pa* 7. Composed before 1648 (mentioned in the *Old title list* as no. 364).

⁴⁵⁶ A *mig thur* is a stick to remove obscurations from the eye or a spoon for applying medicine to the eye.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 12 (*na*)

Catalogue no. (Beijing): 003203

1. Title list (*dkar chag*)

1 folio

2. The system of instructions on the *Kālacakratantra*

Title according to the colophon and *dkar chag*: *dPal dus kyi 'khor lo'i rgyud dang man ngag gi bka' srol zab mo 'chad cing nyams su len pa la nye bar mkho ba'i bstan bcos legs par bshad pa dus 'khor bstan pa'i mdzes rgyan*

The treatise that is a correct exposition necessary for teaching and practicing the profound system of instructions on the glorious *Kālacakratantra* and its pith instructions: beautiful ornament of the Kālacakra teachings

312 fols.; pp. 1-157; ca. 35x5,7 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ chos kyi dbang phyug rdo rje slob dpon chen po rje btsun bla ma dam pa dpal dus kyi 'khor lo la phyag 'tshal lo//*

Colophon (fol. 311r)

'di yang / bcom ldan thub pa'i dbang po'i gung lo brgyad cu bzhes pa chu mo lug gi lo'i nag pa'i nya la dpal ldan 'bras spungs su dus kyi 'khor lo'i rtsa rgyud gsungs pa'i/ gdul bya gtso bo chos rgyal zla ba bzang po'i sprul gzhi gsang ba'i bdag po phyag na rdo rje dang / mthu stobs rnam dbyer med pa'i sa skya'i 'jam mgon grub pa'i 'khor lo bsgyur ba bsod nams dbang po'i zhal snga nas dang / byang shambha la'i chos kyi rgyal po chen po spyan ras gzigs kyi rnam par sprul pa bsdus rgyud kyi 'grel pa mdzad pa po rigs ldan padma dkar po dang thugs rgyud gcig gis bsdus pa/ rgyal sras sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dpal ldan dang po'i sangs rgyas la sogs pa dus gsum gyi rgyal ba sras dang slob mar bcas pa kun gyi spro ba dang bsdud pa'i byed pa po dus gsum sgrib med du gzigs pa'i rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan te/ bka' drin che ha'i bla ma rnam gsum gtso bor smos pa'i/ yongs 'dzin slu med du ma'i zhabs rdul spyi bos len zhing / shrī kā la tsakra dang gnyis su med pa mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa dang / lo nas spyan snga rin po che kun dga'i mtshan can zhal rnam pa gnyis pa las/ dpal dus kyi 'khor lo'i smin grol gyi bdud rtsi'i ro mchog myong zhing / gzhan yang lugs 'di'i chos kyi mdzod 'dzin pa'i shrī dha rmma sa mi (dpal chos kyi rje) dag las/ bsdus rgyud 'grel pa dang bcas pa'i bshad lung sogs/ 'di skor(?) gyi chos kyi bka' drin ngoms par nos pa'i skal ba bzang po can/ dpal sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ ding sang gi dus 'dir phyogs gang na yang / dpal dus kyi 'khor lo'i bstan pa ha cang dar rgyu mi 'dug pas/ 'di nyid sems kyis ma bzod cing / rang nyid kyang lus pa 'di la mkhas pa'i bag chags 'jog 'dod kyi dad pa bcos min yod pa'i nyer len gyi rkyen byas/ bdag gi bsgrigs pa'i bstan bcos 'di la brten nas/ da dung kyang dus kyi 'khor lo'i rgyud man ngag gi bstan pa cung zad dar ba'i rkyen du e 'gyur snyam pa'i lhag bsam rnam par dag pa'i kun nas blangs te/ rang blo so dgu len pa 'phags pa'i yul na na tshod ldan zhes grags shing / rgya nag lugs la shing mo phag gi lo/ gro bzhin gyi zla ba'i dmar cha dga' ba gsum pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i sprul pa'i lha khang chen mo'i shar lho'i rigs 'dzin pho brang du sdebs pa'i yi ge pa ni nyang stod rig pa'i 'byung gnas su skyes pa'i bkra shis sgang pa nam mkha' dge bsnyen gyis dad pa dang brtson 'grus bla na med pa'i sgo nas ser mo'i 'du byed mig 'phrul gyi tshul du bgyis so//

A-mes-zhabs mentions that he has "received satisfyingly the kindness of the teachings of this cycle, such as the exposition and reading transmission (*bshad lung*) of the summary tantra (*bsdus rgyud*) together with its commentary from the glorious Lords of teachings who are the treasure-holders of the teachings of this system," i.e. Ngag-dbang-chos-kyi-grags-pa and sPyan-snga Rin-po-che Kun-dga'-don-grub. The text was composed in A-mes-zhabs's thirty-ninth year, i.e. the *yuva* year according to the Indian system and according to the Chinese system the wood-female-sow year (1635), on the third "joyous" day of the red half (i.e. the 26th day) of the 7th month, in the Rigs-'dzin-pho-brang, situated to the South-East of the great sPrul-pa'i-lha-khang of Sa-skya. The scribe was Nam-mka'-dge-bsnyen of bKra-shis-sgang who was born in Nyang-stod, "the source of sciences."

Remarks

A-mes-zhabs received the initiation for Kālacakra from Ngag-dbang-chos-kyi-grags-pa (*Ngag-dbang-chos-grags's Record*, 13r) and sPyan-snga Rin-po-che Kun-dga'-don-grub (*Kun-dga'-don-grub's Record*, 82v ff.). Especially in the latter's record of teachings, the full transmission is explained in great detail.

Title page illegible. In the colophon, bSod-nams-dbang-po is identified as being the incarnation of Vajrapāni, who received in the third (Tibetan) month (read *zla* for *nya*) of the water-female-sheep year, the 80th year of Lord Buddha, the Kālacakra teachings in Dhānyakataka, a caitya in the south, (see Edgerton p. 284).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 13 (*pa*)

Catalogue no. (Beijing): 003204

1. Title list (*dkar chag*)

1 folio

2. History of Kālacakra

Title: *dPal dus kyi 'khor lo'i zab pa dang rgya che ba'i dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar dad pa'i shing rta*

Correct exposition of the profound and vast excellent history of the glorious Kālacakra: a chariot of wonderful faith

283 fols.; pp. 1-142; ca. 34,8x5,9 cm; two folios with the same number (*gong-'og*): fol. 267; fol. 1v 3 lines, 2r 4 lines, 4v 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ dpal*

'khor lo'i dbang phyug 'dren mchog dus kyi 'khor lo la phyag 'tshal lo// don gnyis mthar phyin ston mchog thub dbang zas gtsang sras// de gsung lung dang rtogs pa'i bdag nyid dam pa'i chos//

Colophon (fol. 281r)

'di yang / kham s gsum chos kyi rgyal po rigs ldan grub pa'i dbang phyug bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas rgyal ba 'jig rten dbang phyug dang thugs rgyud gcig gi bsodus pa rigs ldan padma dkar po dang dbyer med pa'i bka' drin mnyam med sngags 'chang grags pa blo gros/ dpal dang po'i sangs rgyas khyab bdag dus kyi 'khor lo nyid gzhan ngor dge slong rdo rje 'dzin pa'i grol(?) gyi mtha' yas pa'i 'gro ba rnams smin grol gyi lam la 'god par mdzad pa'i rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ spyan snga tshul khrims 'bar gyi rnam par 'phrul pa lo nas spyan snga rin po che kun dga' don grub/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa rnams gtsor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa shrī sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos lhag bsam rnam par dbang bas kun nas blangs te ding sang dus ngan snyigs ma bstan pa'i mjug tu slob pa'i dbang gi mchog dman gyi skye bo thams cad mdo sngags rig gnas kyi bsodus pa'i chos tshul rgya mtsho(?) lta bu rnams la slob 'dod lta ci smos/ gzhung lugs phyogs re ba dag la yang mthar phyin gyi thos bsam mi nus par/ lto chos lag len phra mo dag gi ngag 'don sogs rjes 'gro tsam la brten nas mi tshe dkor nag za ba'i ngang nas stong zad du bskyel ba mthong zhing / lhag par bstan pa'i snying po dus kyi 'khor lo'i chos tshul rnams ding sang phyogs gang na yang dar po mi 'dug pa nas/ bdag gi brtsams pa'i chos 'byung 'di la rten nas dpal dang po'i sangs rgyas kyi bstan pa thos bsam bsgom gsum bgyid 'dod kyi skal ldan las 'phro can re re tsam 'byung du re ba dang / de la rten nas dus kyi 'khor lo'i chos tshul rnams dar rgyas kyi rgyur(?) e 'gyur snyam pa'i cig tu rnam par dkar ba'i blos bskul ba dang / rang nyid kyang lus pa 'di la bag chags bzang po 'jog 'dod kyi bsam pas nye bar len pa'i rkyen byas/ bla ma gong ma rnams kyi gsung rab dang / rnam thar so so nas legs bshad kyi cha blangs shing / rang gi blo gros kyi zhib tu dpyad nas bsdebs pa 'di ni/ thub dbang mya ngan las 'das nas mi lo nyis stong lnga dang bcu gcig 'das shing / rigs ldan grags pas bsodus pa'i rgyud bsodus nas stong dang brgyad rgya bcu gcig lon la/ ma ga'i yul du kla klo'i chos zhugs nas stong phrag gcig dang bcu gcig 'das shing rigs ldan rgyal dka nyung ngu'i rtsis mdzad nas lo brgyad brgya dang nyer dgu lon la/ de yang sham bha lar ...(?) gi sprul pa rigs ldan stobs po che byon pa'i dus yin pa las/ de yang shing mo glang gi lo la rgyal bar(?) byon nas seng ge'i khri la bzhugs te chos kyi 'khor lo bskor ba nas bzungs lo bcu gcig 'das pa shing mo phag gi lo la chos 'byung 'di nyid rtsoms pa'i dbu btsugs nas/ de'i lo phyi ma rtsoms pa po rang yid kyi bgrangs gzhi bcu phrag bzhi len pa 'dzin byed ces pa me mo byi pa'i lo sa ga zla ba'i dkar phyogs dga' gsum pa'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i bzhi thog bla brang gi(?) tsho(?) dmar gyi dpal ldan 'phags pa'i zhabs kyi bzhugs khri padma can gyi drung du legs par sbyar ba'i yi ge pa ni rang dang nye bar gnas shing rnam dpyod kyi blo gros rab tu gsal bas yi ge'i 'du byed la mchog tu mkhas pa'i shab stod pa bkra shis don grub kyi dad gus kyi sgo nas 'gyogs par bgyis so//

(The following is a good example for the elaborate style in which many of the colophons of this collection are composed. Also because of its interesting remarks on the years that have passed since some events connected with the Kālacakra took place, except for the usual long list of epithets for his teachers, I have left this colophon here as literal as possible):

Motivated through the powerful altruistic thought, seeing that [present day monks] are not able to listen and reflect perfectly even to small pieces of authoritative explanations, I see [them] completely wasting away their lives in a state of eating the evil wealth⁴⁵⁷ relying on merely something like recitations of trifle practices of a Dharma [existing merely for the sake of filling] the stomach—never mind the wish to teach all the beings of higher and lower capacity in the ocean-like(?) religious systems summarizing sūtra, mantra, and the sciences, nowadays, during these bad times of degeneration, at the end of the period of the teachings—and, since the teaching systems of *Kālacakra*, the essence of the remainder of the teachings, are nowadays nowhere widespread, hoping that just a few fortunate ones possessing [virtuous] residual karma, who wish to perform study, reflection, and meditation [with regard to] the teaching of the glorious first Buddha, may appear based on this history that I have composed, and, based on that, being determined through a wholly virtuous mind, thinking "may [this] be the cause for spreading these teaching systems of *Kālacakra*," and creating the condition for [its] acceptance through the thought that wishes to establish the good propensities in this body [of] mine, taking the portions of correct explanations from the different writings and biographies of former gurus and having analyzed [them] in detail with my intelligence, this composition was composed on the 11th day of the first part of the fourth month of the fire-female-mouse year (1636), i.e. the tenth year of the cycle ('*dzin byed*) when the author himself had reached his 40th year,⁴⁵⁸ in the year after this history was begun, 2511 human years after the *parinirvāṇa* of the Buddha, 1811 [years] after Kulika [Mañjuśrī?]kīrti's⁴⁵⁹ passing away (*rgyud bsodus?*), 1011 years after the introduction of Islam⁴⁶⁰ in [Par]-ma-kha, 829 years after Kulika Durjaya composed the *Smaller Astrology*, when Kulika Mahābala(? Rigs-ldan-stobs-po-che), the emanation of ...(?) came to Shambhala (...?) became king in the wood-female-elephant year (1625?) and remained on the lion throne, eleven years after he started to turn the wheel of Dharma, in the wood-female-sow year (1635), at the lotus throne of the glorious 'Phags-pa of the Tsho-dmar room of the bZhi-thog palace of the glorious great Sa-skya seminar, the Tibetan Vajrāsana, by the *upāsaka* ... Ngag-dbang-kun-dga'-bsod-nams placing the lotus feet of many true spiritual guides who act in accordance with the Dharma on the top of his head, such as mainly of ... 'Jam-dbyangs-bsod-nams-dbang-po, ... Grags-pa-blo-gros, ... Mus-chen Sangs-rgyas-rgyal-mtshan, ... sPyan-snga-rin-po-che Kun-dga'-don-grub, and of ... Ngag-dbang-chos-kyi-grags-pa. The scribe of [this] has been bKra-shis-don-grub from Shab-stod who is my attendant and who has fully mastered calligraphy through his brilliant intelligence. It was quickly written with faith and devotion.

Remarks

A photocopy of a manuscript of this text is available at *TBRC (W25570)*.

⁴⁵⁷ I.e. offerings misused and thus turned evil.

⁴⁵⁸ *bgrangs* (read: *grangs*) *gzhi bcu phrag bzhi len pa?*

⁴⁵⁹ Tib. *rigs ldan grags pa*, see *Bod rgya tshig mdzod chen mo*.

⁴⁶⁰ Tib. *kla klo'i chos*, i.e. the *dharma* of sBrang-rtsi'i-blo-gros, a.k.a. Madhumati, the name of Mohammed in the *Kālacakratāntra*, introduced according to Tibetan reckoning to Par-ma-kha (Persia) in 624.

3. Identification of a favorable time

Title: *Dus bzang ngos 'dzin yi ge*

Notes [for] identifying a favorable time

3 fols. (284r-286r); pp. 143-144; ca. 34x5.8 cm; fol. 1v 6 lines, otherwise 7 lines; **Incipit:** *na mo buddha ye/ bdag gi ston pa zas gtsang sras// chu stag sa ga'i bco lnga la// sangs rgyas de tshe ri bong can// sgra gcan gyis zin bdud rnam kyil//*

First Colophon (fol. 285v)

'di yang mkhas mang gsung rab la// rten nas dpal ldan sa skya pa// btsun pa ngag dbang kun bsod kyil// bris so bstan la phan gyur cig/

This text has been written by Ngag-dbang-kun-dga'-bsod-nams based on the writings of many scholars.

Second Colophon (fol. 286r)

ces pa 'di yang mkhon rigs shākya yi// btsun pa ngag dbang kun bsod ces bya bas// rang gi brtsams pa'i dus bzang ngos 'dzin gyi// yi ge mdzes pa'i rgyan du bris pa'o//

This text has been written by Ngag-dbang-kun-dga'-bsod-nams of the mKhon-family as an ornament for his own *Dus bzang ngos 'dzin gyi yi ge*.

Remarks

The manuscript contains a second title on fol. 285v: "*Dus bzang ngos 'dzin mdzes rgyan*." Calculating auspicious days of the calendar? Composed before 1648 (mentioned in the *Old title list* as no. 358).

4. Record of relics

Title: *Bla brang nyi lde na bzhugs pa'i rigs ldan chen po'i sku gdung gi lo rgyus kyil yi ge*

Record of the history of Rigs-ldan-chen-po's relics remaining in the *bla brang* of Nyi-lde

3 fols. (287r-289r); pp. 143-146; ca. 35x5,6 cm; fol. 1r 6 lines, otherwise 7 lines; **Incipit:** *dharmā rā dza mā hā bi dza ya kirti ...(?) shrī kā la tsakra ye na ma: 'dir smras pa/ byang phyogs shambha la'i rigs ldan chen po padma dkar po'i rnam par 'phrul pa'i bcom ldan 'das dus kyil 'khor lo nyid*

Colophon (fol. 288v)

dpal ldan dus kyil 'khor lo'i bstan pa'i srol// gsal bar mdzad la byang phyogs shambha la'i// chos rgyal rigs ldan rnam dang dbyer med pa'i// skyes bu'i gtsug rgyan mi dbang paṇḍi ta// rnam rgyal grags bzang sku gdung rin po che// pho brang lhun sdings bzhugs pa dus dbang gi// 'jig par nye tshe sngags 'chang sa skya pa// ngag dbang kun dga' bsod nams ces bya bas// bsam sbyor dag pa'i zhabs tog 'di bgyis pa

This text was written when the relics of Mi-dbang Paṇḍita rNam-rgyal-grags-bzang, who is described as being one with the Shambala king Rigs-ldan-chen-po, remaining in the Lhun-sdings, were almost decayed by the force of time.

Remarks

Written on ruled paper. Doublet manuscript: *zha* 35. Composed before 1648 (mentioned in the *Old title list* as no. 360).

5. Preliminary practices of *Hevajra*

Title according to the *dkar chag*: *dGyes mdzad rdo rje'i chos skor 'chad pa'i sngon 'gro'i spyi bshad 'phrin las rab rgyas*

General exposition of the preliminary practices taught [with regard to] the religious cycle of the Pleasing Vajra [i.e. Hevajra]: greatly expanding activity

14 fols. (290r-303r); pp. 145-152; ca. 35x5,8 cm; fols. 1v-2v 5 lines, otherwise 7 lines; *Incipit*: *na mo gu ru buddha dhiwa dza ya/ 'dir dges mdzad rdo rje'i chos bskor(!) gyi spyi bshad 'chad par bya ba la don 'di dag gi bsdus pa yin te/ bka' srol rnam bzhi'i 'byung khung nges byas nas/*

Colophon (fol. 302v)

ces pa 'di yang / ... (?) chos kyi rgyal po 'jam dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa'i mtshan can dang // khyab ... (?) mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams kyi zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ shing mo glang gi lo rnal 'byor dbang phyug brgyud pa dang bcas pa'i byin gyi brlabs pa'i gnas dpal sa skya'i bzhi thog bla brang gi sa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can ga la ba der 'khod nas skal ldan 'dus pa rgya mtsho la gsung ngag rin po che zab rgyas kyis chos kyi char phab pa'i tshe rang gzhan gyis(!) don du myur bar sbyar ba'i yi ge pa ni mang(?) ga la'i ming can gyis bgyis so//

This text was composed in the wood-female-elephant year (1625) in the bZhi-thog-bla-brang of Sa-skya at the occasion of granting the precious teachings (gsung ngag, i.e. the *lam 'bras* teachings). The scribe was Maṅgala.

Remarks

Title page illegible.

6. Commentary on the basic *Hevajratantra*

Title: *Tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdo rje'i rtsa ba'i rgyud brtag pa gnyis pa'i don 'grel khog phub legs par bshad pa rgyud 'grel sgo brgya'i lde mig*

Commentary of the meaning of the basic *Hevajratantra* together with the preceding four principles [of explaining tantras],⁴⁶¹ a well-explained comprehensive explanation: key of the hundred doors [of] tantra commentaries

60 fols. (304r-363r); pp. 153-182; ca. 35x5,9 cm; folio 44 skipped in internal pagination? (external pagination is without a gap); fol. 1v-2r 5 lines, 2v 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ grub pa'i dbang phyug rdo rje slob dpon la gus pas phyag bgyi'o// zab rgyas rgyud sde kun gyi chu gter che// sa skya'i bla chen brgyud par bcas pa dang //...*

Colophon (fol. 362v)

'di ni/ grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul(?) pa'i sku spyan snga rin po che kun dga'i mtshan can la sogs ste(!) yongs 'dzin chos bzhin du spyod pa du mas rjes su bzung ba'i theg pa mchog gi rnal 'byor pa rgyud sde 'dzin pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ mnga' ris pa gsal ba'i snying mdzad pa'i rgyud sde spyi rnam theg pa gsal ba'i sgron me zhes bya ba dang / rdo rje 'chang gnyis pa rje btsun sa skya pa'i gsung rab dag ljon spyi gsum rjes 'brang dang bcas pa'i yig cha rnam la yun rings mo nas 'dris par byas shing / lhag par 'jam pa'i dbyangs sku mched las rtsa rgyud 'phags mchan dang bcas pa'i lung nos pa dang / rje btsun mus pa chen po las nye bar 'od ba'i(?) rgyud ldan yid ches can/ bsgrub pa'i rgyal mtshan 'dzin pa'i chos rje nags dgon pa sbyin pa grags pa las tshul bzhi sngon du 'gro ba'i rtsa rgyud kyi bshad pa dag ldan go sla dang bcas pa'i steng nas zhib tu thob pa rnam la rten nas bstan pa dang sems can la phan pa'i bsam pa rnam par dag pa'i kun nas blang zhing / lhag par rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa bsod nams kyi ming can gyis yang yang bskul bas rkyen bcas te/ rgya gar lus(!) las ru ti rong gā(?) ri ces grags shing / rgya nag lugs la chu mo phag gi lo/ he manta zhes pa'i dus kyi/ hor gyi lugs la zla ba bcu gcig pa zhes grags shing/ rgya gar ba'i bcu pa/ rgya nag pa'i bcu gnyis pa/ so nams pa'i lo gsar/ 'dul mdzod pa'i gnyis pa margha si ra ces pa me mgo zla ba'i dkar phyogs dga' ba gnyis pa'i tshes la re gza' zla ba dang / skar ma gro bzhin 'dzom pa'i 'grub sbyor bzang po yod pa'i nyin dpal sa skya'i chos sgrwa chen po'i lha chen rigs 'dzin phro(!) brang du sbyar ba'o/ yi ge pa ni gdong dga' bsam don gyis bgyis so//

The composition was based on the following works:

- mNga-ris-pa gSal-ba'i-snying-po's *rGyud sde spyi rnam theg pa gsal ba'i sgron me*,
- rJe-btsun Sa-skya-pas's three works "*Dag, Ujon*, and *sPyi*" together with their subsequent manuals with which A-mes-zhabs had familiarized himself for a long time,
- and especially the reading transmission for the basic tantra together with the notes (*mchan*) of 'Phags-pa received from the two 'Jam-pa'i-dbyangs brothers (i.e. by 'Jam-dbyangs-bsod-nams-dbang-po and Grags-pa-blo-gros),⁴⁶²

⁴⁶¹ The four principles of explaining tantras are, according to Khenpo Appey, (1) *'chad byed yi ge'i don*, (2) *bshad bya spyi'i don*, (3) *bshad bya sbas don*, and (4) *bshad bya mthar thug don*.

⁴⁶² This reading transmission was received from bSod-nams-dbang-po and Ngag-dbang-chos-grags (*bSod-nams-dbang-po's Record*, 20r, *Ngag-dbang-chos-grags's Record*, 21r). I did not find evidence for this transmission in *Grags-pa-blo-gros's Record*.

Mus-chen's *Nye bar 'od pa'i(?) rgyud ldan yid ches can*,
 Nags-dgon-pa sByin-pa-grags-pa's *Tshul bzhi sngon du 'gro ba'i rtsa rgyud kyi bshad pa dag
 ldan go sla dang bcas pa*.

The teaching has been requested by the full monk and attendant bSod-nams-(rab-brtan?). It was completed on the Monday⁴⁶³ of the good constellation sKar-ma-gro-bzhin-'dzoms-pa, the sixth day of the first part of the eleventh (Indian) month (*me mgo?*) *mārgaśīrṣa*, the first of the '*Dul mdzod pa(?)*, the new-year of *So nams pa(?)*, the twelfth month of the Chinese system, the tenth month of the Indian system, and the eleventh month of the Mongolian system of *He manta zhes pa'i dust?*, in the water-female-sow year (1623) according to the Chinese system, the *rudhirodgāri* according to the Indian system, in the lHa-chen-rigs-'dzin palace of Sa-skya. The scribe has been bSam-pa-don-chen from gDong-dga'.

Remarks

For *rGyud sde spyi rnam theg pa gsal ba'i sgron me* by mNga'-ris gSal-ba'i-snying-po, see *TBRC P3294*, and *Hevajra and Lam 'bras Literature* (#207#).

For Grags-pa-rgyal-mtshan's "*Dag, lJon, and sPyi*," see his *brTag pa gnyis pa'i rnam par bshad pa ma dag pa rnam 'joms par byed pa'i rnam 'grel dag ldan*, *SKB 3/9*, 194r-326r, his *rGyud kyi mngon par rtogs pa rin po che'i ljon shing*, *SKB 3/1*, 1r-139r, and his *rGyud sde spyi'i rnam gzhag*, *SKB 3/2*, 140r-147r. The latter is an outline of subject headings (*sa bcad*) of bSod-nams-rtse-mo's *rGyud sde spyi'i rnam par gzhag pa*, *SKB 2/1*, 1r-74r. For all three, see also *Hevajra and Lam 'bras Literature* (#147#, #144#, and #152#).

The basic tantra together with the notes (*mchan*) of 'Phags-pa Blo-gros-rgyal-mtshan is also mentioned in *bSod-nams-dbang-po's Record* (20r) and *Ngag-dbang-chos-grags's Record* (21r). For the *Hevajratantarāja*, see *P 1/10*, 230r3-242v6, 242v6-262r4, *D nga*, 1v1-13v5, *nga* 13v5-30r3. On the Hevajra basic tantra and its two explanatory tantras, the *Kyai rdor rgyud gsum*, see Stearns (2001: 12, 173, n. 28). On the explanatory tantras, see also below. On all three, see also *Hevajra and Lam 'bras Literature* (#001#-#003#).

Mus-chen's *Nye bar 'od pa'i(?) rgyud ldan yid ches can* and Nags-dgon-pa sByin-pa-grags-pa's *Tshul bzhi sngon du 'gro ba'i rtsa rgyud kyi bshad pa dag ldan go sla dang bcas pa* are both mentioned in the *Hevajra and Lam 'bras Literature* (#209#).

7. Preliminaries of Hevajra: correct system of the divisions of tantra

Title according to the colophon: *dPal kyai rdo rje'i rgyud 'chad pa'i sngon du 'gro ba rgyud sde spyi'i rnam gzhag la nye bar mkho ba'i legs bshad rdo rje 'chang gi gsung la chos rje dpal gyi rgyal mtshan gyis zin bris su mdzad pa'i gsung rab ngo mtshar can gyi ma dpe tshig sna ring thung sogs cung zad mi 'dra ba gsum la/ phan tshun 'dra bsdur gyis sgo nas zhus dag bgyis pa'i legs par bshad pa blo gsal mig thur*

Preliminaries of the tantra-exposition of glorious Hevajra: the desirable correct explanation with regard to the correct system of the general systematic presentation of the tantra; the correct exposition, being an edition by way of adjusting the three copies (*ma dpe*) of the miraculous

⁴⁶³ Read *reṣ gza' zla ba*.

writings composed as notes to the teachings of the *vajradhara* by Chos-rje dPal-gyi-rgyal-mtshan, and containing minor discrepancies: a spoon [for the] eye [making a?] clear mind⁴⁶⁴

37 fols. (364r-400r); pp. 183-201; ca. 35,2x5,8 cm; one extra folio (*lhag*) at the end; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ rje btsun bla ma'i zhabs la gus btud nas/ rdo rje 'chang gsung dpal gyi rgyal mtshan gyis// zin bris 'dra min zhus dag legs bgyis pa// legs bshad blo gsal mig thur bshad kyi nyon//*

Colophon (fol. 400r)

'di yang / rje btsun mus pa chen po sogs bla ma dam pa rnams kyi bran du gyur pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang skal pa mnyam pa'i rgyud kyi 'chad nyan pa rnams la phan pa'i phyir/ dpal sa skya'i bzhi thog bla brang gi yangs rtser sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyi bgyis so//

See *da*^b 19

Remarks

Title page illegible. Doublet manuscript: *da*^b 19.

⁴⁶⁴ A *mig thur* is a stick to remove obscurations from the eye or a spoon for applying medicine to the eye.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 14 (*pha*)

Catalogue no. (Beijing): 003205

1. Title list (*dkar chag*)

1 folio

2. Hevajra basic tantra word commentary

Title: *Tshul bzhi sngon du 'gro ba dang bcas pa'i dpal kyai rdo rje'i rtsa rgyud brtag pa gnyis pa'i tshig 'grel rgyud bshad bstan pa rgyas pa'i nyin byed*

The tantra exposition [in the form of a] word commentary of the glorious Hevajra basic tantra *The two segments*, endowed with the preceding four principles [of explaining tantras]: the sun that increases the teaching

240 fols.; pp. 1-122; ca. 33,1x5.7 cm; fol. 104v partly illegible; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ .../ bod skad du/ dpal ldan sa skya pa'i bla ma dam pa mams dang / mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la phyag 'tshal lo//*

Colophon (fol. 239v)

zhes pa 'di'ang / snyigs dus kyi bstan pa'i gsal byed kun gyi gtsug rgyan dam pa sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyis(!) thugs kyi sras mchog rgyal ba'i rgyal tshab dam pa 'jam mgon grub pa'i sa brnyes pa bsod nams dbang po'i zhal snga nas/ yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' dang rnam dbyer ma mchis pa rje btsun mus pa chen po sangs rgyas rgyal mtshan la sogs te/ yongs 'dzin bslu med dam pa du ma'i khams rdul spyi bos len pa'i sa skya pa rgyud gsum smra ba sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rtsod pa'i dus kyi thams cad mkhyen pa gnyis pa mkhan chen ngag dbang chos kyi grags pa'i zhal snga nas kyis gdan sa chen po dpal ldan sa skyar dpal kyai rdo rje'i rgyud gsum gyi bshad bka' zab rgyas su gnang ba legs par nos pa'i skal ba bzang por gyur pa la brten/ rje bla ma de nyid kyi gsung rgyun dang gsung rab la gtso bor brten zhing / gzhan yang bla ma gong ma'i gsung rab tshad ldan rnams las kyang legs bshad kyi cha blangs nas rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam zhing / khyad par sa skya pa'i yab chos kyi rdo rje'i rgyud kyi bshad bka' 'di ma chad tsam zhig byung na ci ma rung snyam pa'i lhag bsam rnam par dag pa'i kun nas blang ste/ mi shes bzhin du ci(?) brtol bskyed nas/ rang gi bgrang bzhi bcu phrag lnga dang nyag ma gnyis su son pa sa pho byi ba'i lo tha skar gyi zla ba'i dkar po'i phyogs kyi tshes nas bzung ste zla ba gsum tsam gyi bar du dpal sa skya'i bzhi thog bla brang du rgyud gsum gyi bshad bka' rgyas par spel ba'i tshe/ legs par sbyar ba'i yi ge pa ni gdong dga' pa tshe'i rig byed dang yi ge'i 'du byed la phul du phyin pa bsam pa don chen mgo dkar ba dang / snye mo bye mkhar ba bkra shis don 'grub dang / bkra shis grags pa zhes bya ba grogs mched dang / kun dga' chos kyi sgron me'i gus spro'i sgo nas bgyis so//

A-mes-zhabs describes himself here as a "teacher of the three (Hevajra) tantras."

The composition was based on the correct exposition of the three Hevajra tantras granted in detail in *Sa-skya* by Ngag-dbang-chos-kyi-grags-pa (1572-1641), and especially on the oral transmissions (*gsung rgyun*) and the writings (*gsung rab*) of that guru.

The work was composed starting in the first half of the ninth month of the earth-male-mouse year (1648) "when the exposition (*bshad bka'*) of the three tantras was greatly expanded" during a period of three months in the bZhi-thog-bla-brang of glorious Sa-skya (cf. *Supplement to the Genealogy*, p. 370). It was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others. The scribes have been the "white headed" bSam-pa-don-chen from gDong-dga', bKra-shis-don-'grub from sNye-mo-bye-mkhar, the "close friend" bKra-shis-grags-pa, and Kun-dga'-chos-kyi-sgron-me.

Remarks

Some parts of the colophon and of the text itself are illegible. Missing in *da*^b.

3. Notes on the Hevajratantras

Title: *Gangs can bstan pa'i mnga' bdag rje btsun chen po sa skya pa'i yab chos kyai rdo rje'i rgyud gsum sngon 'gro tshul bzhi dang bcas pa'i don 'grel zin bris rin po che'i gter mdzod*

Commentary of the meaning [in the form of] notes of the three Hevajratantras together with the preceding four principles [of explaining tantras], [being the] teaching of the great noble Sa-skyapa fathers, the lords of the teachings of Tibet: a treasury of jewels

97 fols. (241r-337v); pp. 121-170; ca. 33x5.5 cm; two folios marked 3 (*gong 'og*) on volume folios nos. 243 and 244; manuscript folio no. 37 is missing or does not exist, volume folio numbers without a gap; thereafter volume folio no. 279 is missing or does not exist, manuscript folio numbers without gap; fols. 1v-2r 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru ba dzra dha ra ye/ bla ma dang gnyis su med pa'i dpal dges mdzad rdo rje la phyag 'tshal lo// mkhyen pa'i dkyil 'khor kun nas yongs rdzogs shing // rtse ba'i tsha zer 'bum phrag 'phro ba can//*

Colophon (fol. 337r)

'di yang khams gsum chos kyai rgyal po rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rje btsun mus pa chen po rgyal ba sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ mkhan chen thams cad mkhyen pa ngag dbang chos kyai grags pa'i zhal snga nas las tshul bzhi sngon du 'gro ba dang bcas pa'i kyai rdor rgyud gsum gyi bshad bka' rgyas par thob pa'i dus su rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam ste/ mkhan chen 'jam pa'i dbyangs nyid kyai gsung rgyun dang gsung rab la rten nas legs par sbyar ba'i yi ge pa ni rnam dpyod kyai blo mig gsal ba sa skyar skyes pa'i bsam 'grub lhas sbyin gyi bgyis sol//

This text was composed at the time when A-mes-zhabs and other "fortunate ones" received in detail the exposition (*bshad bka'*) of the three Hevajra tantras together with the four principles [of explaining tantras] from Ngag-dbang-chos-kyi-grags-pa (1572-1641). The composition was based on the oral teachings and writings of that great scholar 'Jam-pa'i-dbyangs (*mkhan chen 'jam pa'i dbyangs nyid kyai gsung rgyun dang gsung rab la rten nas*), i.e. Ngag-dbang-chos-kyi-grags-pa(?).⁴⁶⁵ The scribe has been bSam-'grub-lhas-sbyin who was born in Sa-skya.

Remarks

Title page partly illegible. Possibly composed between 1635 and 1644 (see p. [Error! Reference source not found.](#); mentioned in the *Old title list* as no. 367).

⁴⁶⁵ "'Jam-pa'i-dbyangs" generally denotes in the colophons A-mes-zhabs's uncle bSod-nams-dbang-po. "mKhan-chen," however, is most often used for Ngag-dbang-chos-kyi-grags-pa. Furthermore, *Ngag-dbang-chos-grags's Record* (21r f.) mentions this transmission in detail (and includes a catalogue of relevant works on Hevajra by Kun-dga'-bzang-po).

Collected Writings of Ngag-dbang-kun-dga' -bsod-nams

Vol. 15 (*ba*)

Catalogue no. (Beijing): 004516

The folios 59r-77v are missing in this volume. The title list for this volume mentions two titles after manuscript no. 5: *Kyai rdo rje man ngag lugs kyi chos skor la slob tshul don gnyer kun dga'* and *gSung ngag rin po che lam 'bras dang bcas pa'i gdams ngag zab mo byung tshul gyi yi ge don gnyer dga' ba bskyed byed*. The first is attached to this volume as manuscript no. 22. The second is missing. It seems to be mentioned in the *Old title list* as no. 373, *gSung ngag chos 'byung bsdus pa don gnyer dga' ba bskyed byed*, right after the first title mentioned above.

Furthermore, folios 314r-345v are missing. The *Lam 'bras dang bcas pa'i gdams ngag 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor rnam kyi lag len gsal bar bshad pa rnal 'byor kun dga'* is mentioned in the title list for this volume, but missing. It is also mentioned in the *Old title list* as no. 381: *Lam 'bras 'khrul 'khor gyi lag len gsal bar bshad pa rnal 'byor kun dga'*. Still furthermore, folios 398r - 404v are missing. The *Lam 'bras dang bcas pa'i man ngag gi nang chen brda tshig brgyud thun mong ma yin pa'i phyag len gsal bar bshad pa snyan brgyud yid bzhin nor bu* is mentioned in the title list for this volume, but missing. It is also mentioned in the *Old title list* as no. 387.

Title list (*dkar chag*)

1 folio

Remarks

This title list bears no manuscript number and was found between folios 1 and 2 of the first manuscript.

1. Categorization of the four tantra classes

Title according to *dkar chag* and colophon: *rGyud sde spyi'i rnam par bzhang pa'i bsod don tshul gsum gsal bar byed pa'i rgyan zhes bya ba'i khog phub don 'grel pad dkar phreng mdzes*

Comprehensive commentary on the meaning of the *Summarized meaning of the categorization of the four tantra classes: the ornament that clarifies the three ways*: beautiful garland of white lotuses

12 fols.; pp. 1-8; ca. 36,2x6,1 cm; fols. 1r-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ ji snyed chos kun gzigs pa'i mkhyen pa las// nam yang g.ye med ji lta'i ...(?)// mnyam par bzhang nas zung 'jug ...(?)//*

Colophon (fol. 11v)

ces slob dpon rin po che dpal ldan rtse mo zhabs kyi gsung rab rgyud sde spyi rnam chen mo'i bsod don tshul gsum gsal bar byed pa'i rgyan gyi khog phub don 'grel pad dkar 'phreng mdzes zhes bya ba 'di ni grub pa'i dbang phyug 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ khyab bdag rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga'i rin po che kun dga'i mtshan can rnam kyis zhabs sen dbang gi rgyal po spyi bo'i rgyan du bkod pa shrī sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun gong ma'i gsung rab rnam la yun rings mo nas 'bris par byas shing / lhag par rgyud sde spyi rnam dgongs 'brel(!) dang beas pa la zhib du spyad zhing / tshul gsum gsal rgyan nyid la rje dkon mchog lhun grub kyis bshad pa gnang ba'i zin bris thor bu 'dug pa rnam la gzhi byas te rang gi slob ma rnam dpyod dang ldan zhing / rje btsun gongs(!) ma'i gsung rab la blo kha phyogs pa rnam la phan pa'i bsam pa kho nas/ rgya gar lugs la/ ru ti rodgā ri zhes grags shing / rgya nag lugs la chu mo phag gi lo/ bhatro(?) zhes pa'i zla ba'i dmar cha rdzogs pa gsum pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i lha chen rigs 'dzin pho brang gi nyi 'od 'khyil par sbyar ba'i yi ge pa ni shabs stod pa bkra shis don 'grub kyi bgyis (...)//

Having familiarized⁴⁶⁶ himself for a long time with the writings of the earlier masters, especially and very thoroughly with the *rGyud sde spyi rnam [gzhang]* together with its commentaries on (the author's) intention (*dgongs 'grel*), having made the basis dKon-mchog-lhun-grub's exposition of the *Tshul gsum gsal rgyan*, (i.e.?) the scattered notes that were granted, and only wishing to benefit his own intelligent disciples and those who concentrate on the writings of the earlier⁴⁶⁷ masters, A-mes-zhabs composed this work on 15th day of the second half (i.e. the 30th) of the

⁴⁶⁶ Read *'dris par byas*.

⁴⁶⁷ Read *gong ma*.

*bhattro(?)*⁴⁶⁸-month of the *rudhirodgāri*-year according to the Indian system, and the water-female-sow year (1623) according to the Chinese system, in the sunlight circle of the IHa-chen-rigs-'dzin-pho-brang of glorious Sa-skyā, the second Vajrāsana. The scribe has been bKra-shis-don-'grub of Shabs-stod.

Remarks

Title page illegible. *rGyud sde spyi rnam [gz'had]* refers to bSod-nams-rtse-mo's *rGyud sde spyi'i rnam par gz'had pa*, SKB 2/1, 1r-74r. See also *Hevajra and Lam 'bras Literature* (#151#). The full title of dKon-mchog-lhun-grub's work is mentioned in *Kun-dga'-don-grub's Record* (71v): *Tshul dang po gsum gyi don nyung ngu'i ngag gi ston pa tshul gsum gsal bar byed pa'i rgyan*.

2. Sub-commentary for the *Tree of life of the abhisamaya-jewel*

Title Page: *mNgon par rtogs pa rin po che'i ljon shing bsdus don ljon shing mdzes rgyan zhes bya ba'i khog phub don 'grel rin po che'i phreng ba*

Comprehensive commentary on the meaning of the *Beautiful garland of the tree of life*, [itself] the summary of the *Tree of life of the abhisamaya-jewel*: a necklace of jewels

33 fols. (13r-45v); pp. 7-24; ca. 36x6 cm; fol. 33v almost illegible; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ mkhas grub bye ba'i shing ria'i srol chen por// nam yang 'khyog po'i lam du mi 'dren par//*

Colophon (fol. 45r)

ces rje btsun rin po che dpal ldan grags pa'i zhabs kyi gsung rab yongs rdzogs bstan pa rin po che'i glegs bam mngon par rtogs pa rin po che'i ljon shing zhes bya ba'i bsdus don ljon shing rgyas par byed pa'i rgyan gyi khog phub don 'grel rin po che'i 'phreng ba zhes bya ba 'di ni/ 'jam mgon grub pa'i dpa' bo padma'i rnam rgyal(?) bsod nams dbang po dang / byang chub sems dpa' sems dpa' chen po zhi ba mtsho'i rnam par sprul pa byang chub sems dpa' sbas pa'i sangs rgyas mi gzugs can sngags 'chang grags pa blo gros dang / rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang chen po nyid gz'han ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan dang / sngon gyi skyes su chen po tshul khrims 'bar gyi rnam par sprul pa/ lo nas spyan snga rin po che kun dga' don 'grub rnam kyis zhabs rdul spyi bo'i len pa/ sa skyā pa shākya'i dge bsnyen theg pa mchog gi mal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos spyir rje btsun gong ma'i gsung rab mtha' dag dang / lhag par mngon par rtogs pa rin po che'i ljon shing dgongs 'brel(!) dang bcas pa la yun ring mo nas 'bris par byas shing / tshig don la zhib tu spyad pa dang / ljon shing mdzes rgyan nyid la⁴⁶⁹ rje dkon mchog lhun grub kyi bshad pa gnang ba'i zin bris thor bu ba rnam la gzhi byas te/ rang gi slob ma(?) rnam dpyod(?) ... rje btsun gong ma'i gsung rab khyad par can rnam la blo kha phyogs ... rnam la phan pa'i bsam pas/ ru ti rodgari'i lo ... sa skyā'i chos sgra chen po'i lha chen rigs 'dzin pho brang gi rang ... sbyar ba'i yi ge pa ni ... stod pa bkra shis don 'grub kyis bgyis so//

⁴⁶⁸ *bhathrā(?)*, hardly legible. Perhaps this refers to the eighth month (*bhādrapada*).

⁴⁶⁹ From this point onwards hardly legible.

A-mes-zhabs composed this work having familiarized himself for a long time in general with all the writings of the former masters and in particular to the *Tree of life of the abhisamya-jewel* together with its commentaries on the author's intention. He also mentions "scattered notes" of dKon-mchog-lhun-grub. The work was composed in the *rudhirodgāri* year (1623) in the lHa-chen-rigs-'dzin-pho-brang of Sa-skya. The scribe has been bKra-shis-don-'grub from Shabs-stod.

Remarks

This title is not mentioned in the title list. The last part of the colophon is hardly legible. For the *Tree of life of the abhisamya-jewel*, see Grags-pa-rgyal-mtshan's *rGyud kyi mngon par rtogs pa rin po che'i ljon shing*, SKB 3/1, 1r-139r. See also *Hevajra and Lam 'bras Literature* (#144#). The full title of dKon-mchog-lhun-grub's work is provided in *Kun-dga'-don-grub's Record* (71v): *mNgon par rtogs pa'i don ston pa ljon shing mdzes par byed pa'i rgyan*.

3. Teaching tantras and pith instructions

Title: *rGyud dang man ngag 'chad tshul gyi zin bris*

Note on how to teach tantras and pith instructions

1 fol. (46r-v); pp. 23-24; ca. 36x6 cm; 7 and 6 lines; **Incipit:** *na mo gu ru ba dzra dha ru ya/ spyir khrid gang 'chad kyang mkhas pa paṇḍi ta'i spyad(?) bsgom gyi dbang du byas nas bshad bsgom cha mnyam pa'i tshul gyi khrid*

Colophon (fol. 46v)

rgyud dang man ngag 'chad tshul gyi yig chung khyad par can 'di ni/ thams cad mkhyen pa dkon mchog lhun grub kyi gsung bzhin/ de'i dngos kyi slob ma rje kun dga' mchog ldan kyi zin bris su mdzad pa las/ dus phyis sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dpe chung 'dis ma dpe lag tu byung bas de ma thag dad pa dang spro ba khyad par can skyes pa'i dbang gyi zhal bshus zhus dag bgyis pa'o//

This was noted down according to the teachings of dKon-mchog-lhun-grub by his actual disciple Kun-dga'-mchog-ldan, and the copy ... (passage unclear) ... was later edited by Ngag-dbang-kun-dga'-bsod-nams, immediately after the original of that short text came into his hands.

Remarks

No separate title page, title on top of folio 1r. Composed before 1648 (mentioned in the *Old title list* as no. 368).

4. Commentary on the meaning of the praise to the fifteen *Nairātmadevīs*

Title: *bDag med lha mo bco lnga'i bstod pa rgyud gsum la 'jug pa rin po che'i phreng ba dri ma med pa zhes bya ba'i don 'grel khog phub 'phrin las mkha' khyab*

Comprehensive commentary on the meaning of the *Praise to the fifteen Nairātmadevīs*, entering the three tantras: unstained garland of jewels: the space-pervading activity

4 fols. (47r-50v); pp. 23-26; ca. 36,2x5,8 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ya/ dkyil 'khor rgya mtsho'i rigs bdag rdo rje 'chang // rje btsun bla ma'i zhabs la gus btud nas// bdag med bstod pa rin chen phreng ba yis//*

Colophon (fol. 50v)

ces rgyud gsum la 'jug pa rin po che'i 'phreng ba dri ma med pa zhes bya ba'i don 'grel khog phub 'phrin las mkha' khyab ces bya ba 'di ni/ grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros/ khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can rnams kyi zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rje btsun gong ma'i gsung rab rnams la zhib tu dpyod/ chu mo phag gi lo smin drug zla ba'i dkar po'i phyogs kyi tshes la/ dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba'i yi ge pa ni shabs stod pa bkra shis don 'grub kyi bgyis so//

Composed during the first half of the 10th month of the water-female-sow year (1623) in the lHa-chen-rigs-'dzin-pho-brang of Sa-skya. The scribe has been bkra-shis-don-'grub from Shabs-stod.

Remarks

Title page partly illegible. The work comments on Grags-pa-rgyal-mtshan's *bDag med lha mo bco lnga'i bstod pa dri ma med pa'i rgyan*, SKB 3/34, 238r-241r.

5. Commentary of the praise to the fifteen *Nairātmadevīs*

Title according to the colophon: *bDag med lha mo bco lnga'i bstod pa rin po che'i phreng ba dri ma med pa'i don rnams mchan bu'i sgo nas zhib tu bshad pa'i rnam 'grel yid 'ong lang tsho gzhon nu'i bzhin ras*

Commentary that teaches in detail through annotations the unstained meaning [of the] garland of jewels, [i.e.] the *Praise to the fifteen Nairātmadevīs*: pleasing face of a youth[ful girl]

8 fols. (51r-58v); pp. 25-30; ca. 36,2x5,8 cm; fols.. 1v-2r 4 lines, otherwise up to 9 lines (including annotations); **Incipit:** *na mo gu ru bha nga(?) ya/ rang bzhin dri med blo gros glo bur gyi// dri mas sgrib pa gsal bar mdzad pa yis// dpal ldan bla ma rdo rje 'chang dbang gi// zhabs pad dri ma med la phyag 'tshal lo//*

Colophon (fol. 58v)

'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can rnams kyi zhabs rdul spyi bos len pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bla ma gong ma'i gsung rab rnams la zhib tu dpyad nas dgongs pa ji lta ba bzhin shin tu myur bar dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba'o//

Composed in the lHa-chen-rigs-'dzin-pho-brang of Sa-skya.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 371). Title not mentioned in the title list of this volume. The work comments on Grags-pa-rgyal-mtshan's *bDag med lha mo bco lnga'i bstod pa dri ma med pa'i rgyan*, SKB 3/34, 238r-241r.

6. Transmission and general summary of the precious teachings (*lam 'bras*)

Title: *Yongs rdzogs bstan pa rin po che'i nyams len gyi man ngag gsung ngag rin po che'i byon tshul khog phub dang bcas pa rgyas par bshad pa legs bshad 'dus pa'i rgya mtsho*

Detailed exposition of the instructions for the practice of the complete and precious teachings together with a history and comprehensive explanation of the precious teachings: an ocean that summarizes the correct exposition

161 fols. (78r-238v); pp. 29-110; ca. 36x6 cm; fol. 1v 5 lines, 2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ .../ bod skad du/ dpal ldan bla ma chos kyi rje yon tan rin chen 'byung gnas kyai rdo rje sangs rgyas rgyal mtshan la phyag 'tshal lo// spangs rtogs mthar phyin ston pa rdzogs sangs rgyas//*

Colophon (fol. 237r)⁴⁷⁰

'di ni/ mi 'phrog ('phrogs) pa'i mkhyen rab dang thugs rje tshad med pa mnga' ba sku tshe dpag tu med pa'i sngon rol (srol) nas rang gzhan gyi grub pa'i mtha' rgya mtsho lta bu'i pha rol tu son (gson) pas sku'i skye ba 'dir mkhas grub rnams kyi gtsug gi nor bur gyur pa 'jam pa'i dbyangs dbang po'i mtshan can de nyid dang / de'i gcung rgyal sras shas pa'i rnal 'byor dpal sa skya pa chen po sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po pa ste 'jam pa'i dbyangs kyi sprul pa'i sku 'gran zla dang bral bu'i sku mched rnam pa gnyis dang / dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa yongs 'dzin 'brel tshang (tshad) don ldan rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams kyi zhabs sen dbang gi rgyal po spyi bo'i rgyan du bkod cing / gsung (gsung ngag) gi bdud rtsi'i skal pa bzang por gyur pa shrī sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rtsod dus kyi rgyal ba gnyis pa rje btsun sa skya pa'i bla chen gong ma lnga brgyud pa dang bcas pa'i gsung rab rab 'byams mu mtha' med pa rnams dang / gzhan yang bu ston thams cad mkhyen pa sogs tshad ldan gyi mkhas pa mang po'i yig cha du ma dang / khyad par phyogs 'di la nges par mkho ba'i gsung rab la/ rje btsun chen pos bla ma rgya bod kyi lo rgyus/ dmar gyi zhib mo rdo rje/ bar ston gyi zhib mo rnam dag bla ma dam pa'i ngo mtshar snang ba/ de'i gsal byed mus sradd pa/ rje ngor pa'i chos 'byung bstan pa rgyas pa'i nyi 'od/ de'i kha skong kun mkhyen go ram pas mdzad pa/ gzhan yang zha ma'i lo rgyus chen mo/ dbang (dpang?; spangs) rje'i chos 'byung / 'brom lugs kyi chos 'byung / cha rgan gyi bla ma rgya bod kyi lo rgyus/ rje klu sgrub rgya mtsho'i chos 'byung khog phub zin bris sogs dang / gzhan yang mdzad byang med kyang sa lugs dang / zha lugs kyi dpe rnying du ma dang / rang rang gi gzhang bshad nas 'byung ba'i lo rgyus sogs ngo mtshar ba'i cha shas kyi gter mdzod de rnams la legs par brten zhing / khog phub kyi yig ge (cha) yang rje e waṃ pa chen po dkon mchog lhun grub kyi gsung la rje kun dga' mchog ldan pa sogs dus mtshungs dpyod ldan gyi bu slob yang slob dang bcas pa du mas zin bris su mdzad pa'i khog

⁴⁷⁰ The colophon starts in Ngawang Topgay's edition on p. 311. Significant variants of that edition are provided here within the transcription of the manuscript colophon in brackets.

phub kyi bshad pa ngo mtshar rmad du byung ba du ma dang / gzhan yang rje sems dpa' chen po'i dngos slob bdag chen rdo rje 'chang blo gros rgyal mtshan gyi slob brgyud mkhas pa du ma'i mdzad pa'i khog phub gyi yig cha sogs gsung rab dri ma med pa de rnams la yun ring mo nas 'dris par byas shing zhib tu dpyad de rang lo nyer lnga lon pa rgya gar lugs la durma-ti / ces pa blo ngan dang / rgya nag lugs la lcags mo bya yi lo'i mgo zla ba'i dkar phyogs kyi tshes bcu gcig sngon slob dpon rin po che dpal ldan rtse mo zhabs nyid sku'i bkod pa gnyis kyi sgo nas zab mo chos dbyings su mnyam par gzhag pa'i tshul bstan pa'i dus dran gyi mchod pa 'bul ba'i nyin bod kyi rdo rje gdan dpal sa skya'i gtsug lag khang gzhi thog bla brang chen por sbyar ba'o// yi ge pa ni thun mongs kyi rig gnas gso ba rig pa la legs par sbyangs shing / yi ge'i 'du byed la shin tu mkhas pa'i gdong dga' ba bsam pa don grub kyi dad gus chen po'i sgo nas bgyis so//

The work was composed based in general on the "infinite number of teachings of the five earlier great Sa-skyapa masters together with their lineage" and in particular the following works:

Bu-ston Rin-chen-grub's treatise,

Grag-pa-rgyal-mtshan's *Bla ma rgya bod kyi lo rgyus*,

dMar-ston Chos-kyi-rgyal-po's *Zhib mo rdo rje*,

Bar-ston rDo-rje-rgyal-mtshan's *Zhib mo rnam dag*,

Bla-ma-dam-pa bSod-nams-rgyal-mtshan's *Ngo mtshar snang ba*,

a clarification of the latter, composed by Mus-srad-pa rDo-rje-rgyal-mtshan,

Ngor-chen Kun-dga'-bzang-po's *Chos 'byung bstan pa rgyas pa'i nyi 'od*,

Go-rams-pa bSod-nams-seng-ge's supplement for the latter,

furthermore,

the *Zha ma'i lo rgyus chen mo*,

the *sPangs rje'i chos 'byung*,

the *'Brom lugs kyi chos 'byung*,

Cha-rgan dBang-phyug-rgyal-mtshan's *Bla ma rgya bod kyi lo rgyus*,

Mang-thos Klu-sgrub-rgya-mtsho's *Chos 'byung khog phub zin bris*, etc.

Furthermore "many old books belonging to the Sa-[skya-pa] and the Zha-[ma] system although they bear no colophons."

The work was composed—with regard to the "summarizing texts"—based on the notes on dKon-mchog-lhun-grub's teachings by Kun-dga'-mchog-ldan together with (the notes of) many other disciples (of dKon-mchog-lhun-grub), and furthermore based on the notes to many pure teachings such as the summarizing manuals, which were the compositions of many disciples of 'Phags-pa Blo-gros-rgyal-mtshan.

It was composed when A-mes-zhabs arrived at his twenty-fifth year, on the eleventh day of the first half of the eleventh month of the *durmati* year according to the Indian system, the fifty-fifth year of the cycle, according to the Chinese system an iron-female-bird year (1621), i.e. on the day of commemorating bSod-nams-rtse-mo's passing away, in the gZhi-thog-bla-brang of Sa-skyapa. The scribe was bSam-pa-don-grub of gDong-dga'.

Remarks

See for a modern edition of this text the *Lam 'bras khog phub bde mchog chos 'byung*: Two Historical Studies of the Sa-skyapa Lam-'bras and Cakrasamvara Traditions, Ngawang Topgay

(publ.), New Delhi, 1974, (the present text is the first of the two texts in that publication with 157 fols.). See *TBRC W10308* (with outline). It is furthermore interesting to note that the 1742 sDe-dge blocks (reproduced by Ngawang Topgay) have no trace of the colophon of the original scribe, instead they have the colophon of a probably intermediate manuscript:

yi ge pa ni 'brug pa'i bzo rig byed pa sbyangs pa phul du phyin pa'i bstan 'dzin rnam rgyal dang 'brug phun tshogs gnyis kyis lhag bsam zla ltar dkar ba'i sgo nas bgyis pa'o.

To my knowledge it is highly unusual not to leave the original colophon of the scribe intact, and one wonders if it has slipped the attention of the sDe-dge editors.

For Bu-ston Rin-chen-grub's treatise, see his *bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod*, *Collected Works of Bu-ston* 24, pp. 633-1056. This work is commonly known as the "*Bu ston chos 'byung*."

Grags-pa-rgyal-mtshan's *Bla ma rgya bod kyi lo rgyus* consists of two separate texts, of which the first one is the *Bla ma rgya gar ba'i lo rgyus*, and the second one is the *Bla ma rgyud pa bod kyi lo rgyus*, see *Sa skya Lam 'bras Literature Series* 11, 581-593 and 594-599 and 1, 1-13 and 13-18 (a different edition), and a further edition in *SKB* 3/11, 342r-348r and 348r-350v. See also Stearns (2001: 35).

For dMar-ston Chos-kyi-rgyal-po's *Zhib mo rdo rje*, see Stearns (2001), who included the Tibetan text with translation. The work is known under several names, such as *Bod kyi lo rgyus rgyas pa* (*bSod-nams-dbang-po's Record*), or *Bla ma bod kyi brgyud pa'i rnam par thar pa zhib mo rdo rje*, the title from the colophon of the *Lam 'bras sa lugs bod kyi lo rgyus*, *NGMPP E* 1784/8. See also van der Kuijp (1994: 176 ff.).

Bar-ston rDo-rje-rgyal-mtshan's *Zhib mo rnam dag* is mentioned in the *Sa-skyapa Bibliography* as the *Bla ma brgyud pa'i lo rgyus zhib mo rdo rje*, thus hinting that it has some relationship to dMar-ston Chos-kyi-rgyal-po's *Zhib mo rdo rje*.

For Bla-ma-dam-pa bSod-nams-rgyal-mtshan's *Ngo mtshar snang ba*, see *Bla ma brgyud pa'i rnam thar ngo mtshar snang ba*, *Sa skya Lam 'bras Literature Series* 16, 1-121 (according to the colophon, the work was completed on the twenty-third day of the fourth month of 1344 in Kha'uskyed-lha); see *Patna* no. 991, 24 fols. (incomplete). See also Martin (1997: 95). See also *TBRC W11860*: photocopy of an *dbu med* ms. exists, which is different from an (incomplete) manuscript of 57 folios in the Beijing Nationalities Library. According to Stearns (2001: 37), "this text is the earliest surviving history to include brief information on the transmission and sources of the other systems of the *Lam skor dgu*, the *Nine Cycles of the Path*, among which the *lam 'bras* is foremost. (...) Bla-ma-dam-pa completely incorporated dMar-ston's *Zhib mo rdo rje* into his work." He also notes (p. 38) that Mus-srad-pa rDo-rje-rgyal-mtshan composed a clarification of this work, now lost, to which A-mes-zhabs had access in 1621.

For Ngor-chen Kun-dga'-bzang-po's *Chos 'byung bstan pa rgyas pa'i nyi 'od*, see *Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od*, *SKB* 9/37, 218r-251v.

For Go-rams-pa bSod-nams-seng-ge's supplement, see the *Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od kha skong dang bcas pa*, *SKB* 15/87, 16r-90r. Composed in Ngor E-wam Chos-ldan. This work is a supplement for Ngor-chen's work, mentioned above.

The *Zha ma'i lo rgyus chen mo* of the Zha-ma tradition is referred to several times in Stearns (2001). Stearns (e-mail January 13th, 2002) believes that this might be Ko-brag-pa bSod-nams-rgyal-mtshan's *Lam 'bras snyan brgyud, lam 'bras bu dang bcas pa'i gdams ngag*, in *Gzhung bshad klog skya ma and Other Related Esoteric Sa skya pa Texts*, vol 1, pp. 405-450, New Delhi,

Tibetan Bonpo Monastic Centre, 1975. For the Zha-ma tradition, see also the *Blue Annals*, p. 218, 220-240.

The *sPangs rje'i chos 'byung* is a work by the early master sPang-rje Nyi-ma-grags. See on him, Ngor-chen Kun-dga'-bzang-po's *Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od*. SKB 9/37, 218r-251v, pp. 116/4/1-3.

The '*Brom lugs kyi chos 'byung* of the 'Brom tradition is referred to several times in Stearns (2001). Stearns (e-mail January 13th, 2002) believes that this might be the anonymous text *Bhir ba pa'i lo rgyus* in *Gzhung bshad klog skya ma and Other Related Esoteric Sa skya pa Texts*, vol 1, pp. 347-404, New Delhi, Tibetan Bonpo Monastic Centre, 1975.

Cha-rgan dBang-phyug-rgyal-mtshan's *Bla ma rgya bod kyi lo rgyus* consists of two works: the "rgya-part" is the *Cha rgan gyi mdzad pa'i rnal 'byor dbang phyug gi lo rgyus*, a manuscript of 12 folios from the Library of the Cultural Palace of Nationalities, Beijing, mostly dealing with the Life of Virūpa, and the "bod-part" is the *Lam 'bras kyi bla ma bod kyi lo rgyus rgyas pa bod dan bstan pa'i byung 'dems ma*, a manuscript of 92 folios from the Library of the Cultural Palace of Nationalities, Beijing. Both manuscripts were brought as copies from Beijing by van der Kuijp and are mentioned in Stearns (2001). See also van der Kuijp (1994: 175-201).

For Mang-thos Klu-sgrub-rgya-mtsho's *Chos 'byung khog phub zin bris*, cf. Lokesh Chandra's *Materials*, no. 10939, *Klu sgrub rgya mtsho'i lam 'bras chos 'byung*.

7. Summarizing commentary of *lam 'bras*

Title according to the colophon and *dkar chag*: *gSung ngag rin po che lam 'bras bu dang bcas pa'i rtsa ba rdo rje'i tshig rkang gi don 'grel khog phub rnam 'grel ma lus pa bde blag tu rtogs par byed pa blo gsal yid bde 'byung ba'i dga' tshal*

General summarizing commentary regarding the meaning of the vajra-verses of the basic text of the precious teachings, the path together with its fruit, making the countless detailed commentaries [of the basic text] easy to understand: the celestial garden where learnedness and happiness arise

8 fols. (239r-246v); pp. 111-114; ca. 29,3x6,1 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit**: *na mo gu ru buddha dhwa dza ye/ bla ma dam pa'i zhabs la gus pas phyag 'tshal lo// rnal 'byor dbang phyug rje btsun bla ma la// gus pas btud de rdo rje'i tshig rkang gi//*

Colophon (fol. 246r)

'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros dang / dkyil 'khor rgya mtsho'i rigs bdag drug pa rdo rje 'chang chen rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga rin po che kun dga'i mtshan can la sogs pa ste yongs 'dzin chos bzhin du spyod pa du mas rjes su bzung ba/ sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun rtse ba chen po kun dga' snying po'i zhal snga nas mdzad pa'i rnam 'grel bcu gcig rjes 'brangs dang bcas pa'i gsung rab rgya mtsho lta bu la yun ring mo nas 'dris par byas te/ rang lo nyer bdun lon pa chu mo phag gi lo/ smin drug gi zla ba'i dkar po'i phyogs kyi tshes la/ dpal sa skya'i lha(?) chen(?) rigs 'dzin pho brang du sbyar ba'i yi ge pa ni shab stod pa bkra shis don 'grub kyi dad gus chen po'i sgo nas bgyis so//

This was composed after A-mes-zhabs had familiarized himself for a long time with the eleven commentaries (on the *rDo rje tshig rkang ma* that goes back to the Indian master Virūpa) by Sa-chen Kun-dga'-snying-po (1092-1158) together with their subsequent works. He composed this when he arrived at his 27th year, during the first half of the 10th month of the water-female-sow year (1623), in the lHa-chen-rigs-'dzin-pho-brang of Sa-skya. The scribe was bKra-shis-don-'grub of Shab-stod.

Remarks

Title page illegible. For the *rDo rje tshig rkang ma* by Virūpa, the eleven commentaries by Sa-chen Kun-dga'-snying-po, and their subsequent texts, see *Hevajra and Lam 'bras Literature* (#275#-#287#).

8. Topical outline of the three appearances and the three continuities

Title according to the colophon: *Lam 'bras bu dang bcas pa'i gdams ngag gi gzhung ji lta ba bzhin dkri ba'i lam gyi sngon 'gro dang dngos gzhi'i khrid yig snang ba gsum dang rgyud gsum mdzes par byed pa'i rgyan gyi sa bcad rnam logs su bsgrigs pa rin po che'i phreng ba*⁴⁷¹

The separately arranged topical outlines of the teaching manual of the preliminaries and the main section of the path [through which disciples are to be] led in accordance with the basic text of the instructions on the path together with its fruit, [i.e. the] beautifying ornament of the three appearances and the three continuities:⁴⁷² a garland of jewels

10 fols. (247r-256v); pp. 115-120; ca. 35,7?x6,2 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *namo gu ru buddha dhwa dza ye// phyogs las rnam rgyal rje btsun sa skya pa'i// bstan pa dri med rab tu gsal ba la// gzhan dang mtshungs pa med pa'i mdzad pa can// thams cad mkhyen pa dkon mchog lhun grub rgyal//*

Colophon (fol. 256r)

'di ni/ khams gsum 'gro ba'i bla ma/ dus gsum mkhyen pa'i bshes gnyen/ mtshan brjod par dka' ba rdo rje 'chang chen po sangs rgyas rgyal mtshan gyi zhabs rdul spyi bos gtsug tu bkod pa sa skya pa shākya'i btsun pa ngag dbang kun dga' grags pa rgyal mtshan dpal bzang pos/ a na la

⁴⁷¹ The title of the colophon is confirmed through the initial lines of the first folio and is thus preferable. The title of the title page and of the title list are probably later fabrications: *Lam mchog gsung ngag rin po che'i snang gsum rgyud gsum mdzes rgyan gyi sa bcad logs su bsgrigs pa rin chen phreng ba*.

⁴⁷² These are special features of the Sa-skyapa *Lam 'bras* system: The preliminaries, i.e. the three appearances (*snang gsum*), which are in accordance with the *Prajñāpāramitā* system, i.e. the impure appearances (*ma dag pa'i snang ba*) of ordinary beings, the appearances of yogic experience (*rnal 'byor nyams kyi snang ba*), and the pure appearances (*dag pa'i snang ba*) of the Buddha, and the main sections, the three continuities (*rgyud gsum*), i.e. the continuum of the universal ground, which is the cause (*kun gzhi rgyu'i rgyud*), where the view that saṃsāra and nirvāṇa are inseparable is maintained, the continuum of the body, which is the method (*lus thabs kyi rgyud*), i.e. the practice of the path that is connected with the four initiations, and the continuum of the final fruit (*mthar thug 'bras bu'i rgyud*), i.e. mahāmudrā, where the five bodies, namely the qualities of the five noses, which are in accordance with the Vajrayāna, arise.

ces pa me pho 'brug gi lo/ dza lārṇa ba ces pa chu 'babs kyis zla ba gnyis pa'i rgyal ba gsum pa'i tshes la/ dpal sa skya'i bla brang phun tshogs gling gi thos bsam 'brug sgra tshal gyis rang byung bsam gtan khang bur sbyar ba'o//

This was composed on the 13th day of the second month, known as the month of rainfall (*chu 'babs*), (in Sanskrit) *jalārṇa[va]*, i.e. in the fire-male-dragon year (1616), (in Sanskrit) *nala (anala)*, in the Rang-byung-bsam-gtan cottage of the Thos-bsam-'brug-sgra grove of the Sa-skya-bla-brang Phun-tshogs-gling.

Remarks

Title page hardly legible.

9. Notes for teaching *lam 'bras*

Title according to the colophon: *Chos rje dpal ldan bla ma dam pa'i bsod nams rgyal mtshan pa'i zhal nas ji ltar byung ba bzhin lam 'bras gsung dus kyi gnad kyi zin bris rgyal lha khang blo 'gros seng ges mdzad pa rnams zhib tu bshad pa*

Detailed exposition [of the] notes on the key topics [taken] at the occasions of Chos-rje dPal-I dan Bla-ma Dam-pa bSod-nams-rgyal-mtshan's teaching of the this path with its fruit, composed by Blo-gros-seng-ge [from] rGyal lHa-khang

9 fols. (257r-265v); pp. 119-124; ca. 36,4x6,1 cm; fols. 1v-2r 5 lines, otherwise 8 lines; Incipit: *na mo gu ru buddha dhwa dza ye// dus gsum rgyal ba'i ngo bo chos kyi rje// theg gsum dam chos kun gyi chu gter mchog // sdom [pa] gsum pa'i tshogs kyi rgyan gcig su// dpal ldan bla ma mus pa chen por 'dud//*

Colophon (fol. 265r)

'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / 'gro ba'i mgon po bsod nams rgyal mtshan de nyid kyi rnam par sprul pa dpal sa skya pa chen po sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po dang/ khyab bdag 'khor lo'i mgon po dus gsum sgrib med du gzigs pa'i rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan ste 'brel tshad don ldan gyi bla ma du mas rjes su bzung zhing / stobs kyi mgon po bi ru pa'i man ngag gsung ngag rin po che'i chos bskor la las 'phro cung zad gsad pa'i rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po zhes bya ba'i sa skya pa'i rjes 'jug rigs 'dzin skal ba bzang po can de nyid kyi rdo rje gdan gyi gtsug lag khang du sbyar ba

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 377).

10. Topics of Bar-ston's notes

Title according to the colophon: *Lam 'bras dang bcas pa'i gdams ngag zab mo 'chad cing nyams su len pa la nye bar mkho ba'i bla ma gong ma'i gsung bgros zab mo rnams bsgrigs pa'i bar ston zin bris su grags pa'i gsung rab nas shin tu zab pa'i gsung bgros kyi gnad rnams logs su bskol ba sgrub pa po rnams kyi yid kyi 'dod 'jo*

Separately arranging the key topics of the very profound advices from the writing known as the notes of Bar-ston, a compilation of the profound advices of earlier gurus necessary with regard to teaching and practicing the profound pith instructions on the path together with its fruit: fulfilling the wishes of practitioners

36 fols. (266r-300v); pp. 123-142; ca. 36,2(?)x6,1 cm; missing folios: 14v-21v/279v-285v (in each case only the *versa* is missing in the extant copies); fols. 1v-2r 5 lines, otherwise 8 lines; Incipit: *na mo gu ru buddha dhwa dza ye// rje btsun bla ma dam pa rgyal ba mus pa chen po'i zhabs la gus pas phyag 'tshal lo// skal bzang rnams kyis mthong na nyams rtogs kyis// 'bras bu 'bad med 'byung bar byed pa yis//*

Colophon (fol. 299v)

'di ni snga mo nas rtsom pa'i 'dun pas phal cher rdzogs par grub kyang / mjug cung zad ma rdzogs pa rnams dus phyis bskul ba po sogs rkyen 'ga' zhig la rten nas/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor dpal sa skya pa chen po sngags 'chang grags pa blo gros rgyal mtshan dang / khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan te yongs 'dzin 'gran zla dang bral ba du mas thugs rje'i spyen ras kyi 'tsho zhing / stobs kyi mgon po dpal bi ru pa'i rjes su bzung ba'i theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyis gsung ngag lam 'bras dang bcas pa'i gdams ngag nyams len pa rnams la phan pa'i bsam pa rnam par dag pa'i kun nas blangs te/ dpal sa skya'i chos sgrwa chen por sbyar ba 'di re zhig rdzogs so//

The text was composed in Sa-skya by finishing "slightly uncompleted sections of the last part."

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 378). Title page mostly illegible; folios 10r-v / 275r-v hardly legible.

The notes referred to are actually Bar-ston rDo-rje-rgyal-mtshan's notes on Sa-chen Kundga'-snying-po's *gNyags ma (Hevajra and Lam'bras Literature, #284#)*, of which only the last "slightly uncompleted sections" were composed by A-mes-zhabs. Ngag-dbang-chos-grags composed an elucidation of Bar-ston's notes, the *Lam 'bras rdo rje tshig go 'grel pa gnyag ma'i dgongs don gsal bar byed pa gsung ngag bstan pa'i nyin byed*, now apparently lost. See Stearns (2001: 24, 179, n. 97).

11. Replies by Mus-chen

Title according to the *dkar chag*: *rGyal ba mus pa chen pos, dri ba gnang ba'i lan, rgyal ba dges pa'i mchod rdzas*

rGyal-ba Mus-pa-chen-po's replies to questions: offering substance of the victorious Hevajra

6 fols. (301r-306v); pp. 141-146; ca. 36,4x6cm; fol. 1v 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ dkon mchog gsum dang bla ma la phyag 'tshal lo// chos kyi dbyings phyag rgya chen po rtogs par gyur cig / gang gi sku ni tshul khirms dri ldan mthong bas yid 'phrog bshes gnyen sku/*

Colophon (fol. 306v)

'di ni rgyal ba rdo rje 'chang chen po sangs rgyas rgyal mtshan zhes yongs la grags pa'i 'dren pa dam pa de nyid la mi phyed pa'i dad pa brtan po dang ldan pa shrī sa skya pa shākya'i btsun pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ thub pa'i dbang po mya ngan las 'das nas mi lo sum stong bdun brgya dang zhe brgyad 'das pa'i zhe dgu pa a na la'i lo sha ra ta'i dus kyi kirta ke'i zla ba'i rdzogs pa gsum pa'i tshes la dpal sa skya'i bla brang phun tshogs gling gi thos bsam 'brug sgra tshal gyi rang byung bsam gtan khang bur sbyar ba 'di re zhig rdzogs so// (de rnam dag bstan pa'i lhag ma bdun brgya dang bzhi bcu zhe gcig yod pa sems lags/)

This text has been composed by the monk (*btsun pa*) Ngag-dbang-kun-dga'-bsod-nams on the 15th day of the *kārtikka* month⁴⁷³ of the *śarata* season⁴⁷⁴ in the 49th *nala* (*anala*) year (1615),⁴⁷⁵ 3748 human years after the Buddha's *parinirvāṇa*. The colophon adds the following note: "This should be the 741st [year] of the remaining part of the pure teachings."

Remarks

The reckoning of the Buddha's *parinirvāṇa* here agrees with the system used in the colophon of *ca* 5.

12. Brag-phug-pa and bSod-nams-rgyal-mtshan's teachings

Title according to the colophon: *gSung ngag rin po che la nye bar mkho ba'i chos rje brag phug pa dang bla ma dam pa'i gsung rgyun rnam phyogs gcig tu bris pa zab don bdud rtsi'i thigs pa*

Writing down the continuity of teachings of [Na-bza' brag-phug-pa] bSod-nams-dpal (1277-1340 or 1350) and Bla-ma-dam-pa [bSod-nams-rgyal-mtshan] (1312-1375), important for the precious teachings (i.e. *lam 'bras*): a drop of nectar [with] profound meaning

8 fols. (307r-313v); pp. 145-150; ca. 36,3x6,1 cm; fols. 1v-2r 5 lines, otherwise 8 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir rje btsun sa skya pa'i gsung ngag rin po che sogs yab chos dri ma med pa rnam kyi rgyud 'dzin gyi gtso bo nyams dang rtogs pa'i mnga' bdag chos kyi rje na bza' brag phug pa chen po dang /*

Colophon (fol. 314r)

'di ni/ lhar bcas 'gro ba'i 'dren pa 'jam pa'i dbyangs sku mche dang / rgyal ba mus pa chen po sogs kyi rjes su bzung zhing / rnal 'byor dbang phyug stobs kyi mgon po'i byin rlabs pa'i mtshan ma cung zad rmi lam du mthong ba sa skya pa theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi bris pa

The colophon mentions that A-mes-zhabs saw in his dream a small sign of the yogi Virūpa's blessing.

⁴⁷³ The Tibetan text has *kirta ke*. This seems to refer to the the 10th month (Skr. *kārtikka*, Tib. *smin drug*).

⁴⁷⁴ According to Monier-Williams, *śara* is a particular configuration of stars where all the planets are in the 4th, 5th, 6th, and 7th houses.

⁴⁷⁵ 1615 is the forty-ninth year of the tenth cycle; *anala* would be the fiftieth.

Remarks

Folio 6r-v/312r-v is hardly legible; folio 314 was filmed in reverse order (v-r). Composed before 1648 (mentioned in the *Old title list* as no. 380).

Lam 'bras

Title according to the *dkar chag*: *Lam 'bras dang bcas pa'i gdams ngag 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor rnams kyi lag len gsal bar bshad pa rnal 'byor kun dga'*

fols. 314r-345v

Remarks

Title according to title list for this volume. Missing in the extant collection.

13. Explanation of "wind"

Title according to the colophon: *rLung gi rnam par bshad pa mun sel sgron me*

Explanation of "wind":⁴⁷⁶ a burning lamp removing the darkness

5 fols.(346r-350v); pp. 149-152; ca. 36,5x6 cm; fols. 1v-2r 5 lines, otherwise 8 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ 'dir bdag byin gyi brlabs pa la rlung dang gtum mo gnyis las/ dang po ni/ dmigs pa'i lugs mang na yang/ rnal 'byor dbang phyug 'di ni khams 'dus pa dang po rlung gtum mo drod rtags gyi lam*

Colophon (fol. 349v)

'di ni rje btsun 'jam pa'i dbyangs kyi rnam par sprul pa rje btsun dam pa dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros rigs thams cad dang dkyil 'khor thams cad kyi mnga' bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rje btsun mus pa chen po sangs rgyas rgyal mtshan ste 'brel tshad don ldan rnam gsum gyi rjes su bzung ba'i rnal 'byor pa sa skya pa shākya'i dge bsnyen ngag dbang kun dga' bsod nams kyis rang gzhan la phan pa'i bsam pas bod kyi rdo rje gdan dpal sa skya'i chos gra chen por sbyar ba'o//

Remarks

Title page illegible. Composed before 1648 (mentioned in the *title list* as no. 382).

14. How to practice inner guru yoga

Title: *gSung ngag rin po che lam 'bras bu dang bcas pa'i bcud bsod pa nang gi bla ma'i rnal 'byor nyams su blang tshul gyi yi ge don gnyis mthar phyin*

Summarized essence of the precious teaching "path together with its fruit," [i.e.] the notes on how to practice the inner guru yoga: reaching the limits of the two meanings

⁴⁷⁶ Of the two, i.e. "wind" and "yogic heat" (*rlung dang gtum mo*), this is a work about the first (see incipit).

8 fols. (351r-358v); pp. 151-156; ca. 36,2x5,9 cm; fol. 1v 4 lines, 2v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ skyabs gnas thams cad gcig [tu?] 'dus pa'i dngos// rgyal ba mus pa rje la gus btud nas// gsung ngag lam gyi snying po kun 'dus pa'i// chos zab nang gi bla ma'i rnal 'byor spel//*

Colophon (fol. 357v)

'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros dang / dkyil 'khor rgya mtsho'i khyab drug pa rdo rje 'chang chen po ngur smrig gi bla gos 'chang ba rje btsun mus chen sangs rgyas rgyal mtshan dang / snyigs 'dus kyi 'dren pa dam pa spyang snga rin po che byams pa ngag dbang kun dga' don 'grub sogs yongs 'dzin dam pa du mas rjes su bzung ba sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang dang nye bar gnas pa'i rab 'byams smra ba dge slong rdo rje 'dzin pa bsod nams 'od zer gyis/ 'di lta bu'i lam zab nang gi bla ma'i rnal 'byor nyams su blang tshul gyi yi ge zhig dgos ces yang yang bskul ba la brten nas/ bla ma gong ma rnams kyi gsung rab dang / rje btsun mus pa chen po'i gsung rgyun yid bzhin nor bu rnams gzhir bzhag ste/ phag lo hor zla bcu gnyis pa'i nyer gcig 'grub sbyor bzang po 'dzom zhing rgyal ba mus pa chen po'i dus dran gyi mchod pa 'bul ba'i nyin dpal sa skya'i bzhi thog bla brang gi chos rgyal 'phags pa'i bzhugs khri padmo can gyi drung du legs par sbyar ba'i yi ge pa ni gdong dga' pa bsam pa don chen gyis bgyis so//

This was composed based on repeated requests by A-mes-zhabs's attendant bSod-nams-'od-zer, taking the teachings of the earlier gurus and rJe-btsun Mus-pa-chen-po as the basis, on the day of the good 'Grub-sbyor constellation,⁴⁷⁷ the 21st day of the 12th Hor-month of the sow-year,⁴⁷⁸ and the day of the anniversary of rGyal-ba Mus-pa-chen-po, in the bZhi-thog-bla-brang of Sa-skya. The scribe has been bSam-pa-don-chen from gDong-dga'.

15. Explanation of the Hevajra basic mantra

Title: *dPal kyai rdo rje'i rtsa ba'i sngags kyi rnam par bshad pa zab don rgyas pa'i nyin byed*

Detailed exposition of the basic mantra of the glorious Hevajra: the sun increasing the profound meaning

12 fols. (359r-370v); pp. 155-162; ca. 36,2x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza he ba dzra ye/ dpal kya'i rdo rje'i rtsa ba'i sngags kyi rnam par bshad pa zab don rgyas pa'i nyin byed ces bya ba bla ma dang dpal dges mdzad rdo rje la phyag 'tshal lo// 'gro kun dga' mdzad bla chen snying po'i mtshan//*

Colophon (fol. 370r)

'di ni khams gsum chos kyi rgyal po grub pa mchog gi ded dpon 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sems dpa' chen po sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor gyi khyab bdag drug pa rdo rje sems dpa' nyid gzan nger ngur smrig gi bla gos 'chang ba rje btsun mus pa chen po sangs rgyas rgyal mtshan rnams gtsa

⁴⁷⁷ Schuh (1973: 130) only remarks that *grub sbyor* is a "purely astrological term."

⁴⁷⁸ Possible dates are 1623 (*chu phag*), 1635 (*shing phag*), and 1647 (*me phag*). The sow year 1659 (*sa phag*) can be dismissed, since the work is mentioned in the *Old title list* (no. 383).

bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i bdag nyid chen po sa skya paṅ ḍi tas mdzad pa'i ashta'i gzhi bshad chen mo dang / de nyid kyi gsal byed zha lu lo tsa ba chen po chos skyong bzang pos mdzad pa'i rtsa sngags kyi gsal byed sgron me 'bar ba gnyis kyi dgongs pa ji lta ba bzhin bkod pa 'di ni sa pho 'brug gi lo dbo zla ba'i dmar cha'i tshes la gza' skar bzang po 'dzis(?) pa'i nyin dpal sa skya'i lha khang chen mo'i shar lho rigs 'dzin pho brang gi yangs rtse mkha' spyod bde ba can du sbyar ba

This text has been arranged according to the intentions of Sa-skyā Paṅḍita's *Aṣṭa'i bzhi bshad* and its clarification by Zhwa-lu Lo-tṣā-ba Chos-skyong-bzang-po (1441-1528), the *rTsa sngags kyi gsal byed sgron me 'bar ba*. It has been composed during the second half of the second month (Tib. *dbo zla*) of the earth-male-dragon year (1628), on the ...(?) day of the good astrological constellation in the mKha'-spyod-bde-ba-can on the top of the Rigs-'dzin-pho-brang, in the South-East of the great temple of Sa-skyā.

Remarks

Some notes (*mchan bu*) are hardly legible. For Sa-skyā Paṅḍita's *Aṣṭa'i bzhi bshad*, see *SKB* 5/50, 120r-127r. It is one of the smaller works (8 fols.), written before 1209 (Jackson 1987, pp. 59, 62).

16. Teaching manual of the hidden path

Title according to the colophon: *Lam sbas bshad kyi khrid yig gong ma'i gsung gi bdud rtsi man ngag gi rgya mtsho*

Teaching manual of the exposition of the hidden path; a nectar of the teachings of former [masters]: an ocean of pith instructions

20 fols. (371r-390v); pp. 161-172; ca. 36,4x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// dus gsum sgrub med gzigs pa'i mus pa rje// sangs rgyas rgyal mtshan zhabs la gus btud nas// sa skya'i lcags ri'i khong las mi 'da' ba'i// chos bzhi'i nang tshan zab mo sbas bshad kyis//*

Colophon (fol. 389v)

'di yang / khams gsum chos kyi rgyal po rigs ldan 'jam pa'i dbyangs sku mched dang // rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa bka' drin can rnam kyi zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen theg pa mchog rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ sbrul lo chu stod zla ba'i dmar cha dga' ba dang po'i tshes la dpal sa skya'i bzhi thog bla brang gyi 'od gsal snang bar sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i mdo sngags rab 'byams smra ba dge slong rdo rje 'dzin pa bsod nams 'od zer zhes bya ba'i lam zab mo bla ma'i rnal 'byor gyi don yod rnam pa bzhi'i nyams len la rtse gcig tu gzhol bas 'di phyi'i don thams cad 'bad med lhun grub tu gyur pa'i skal ba bzang po can de nyid kyis bgyis so//

This text has been composed on the first day of the second half (i.e. the 15th) of the 6th month of the snake-year⁴⁷⁹ in the 'Od-gsal-s nang-ba of the bZhi-thog-bla-brang of Sa-skya. The scribe has been A-mes-zhabs's attendant, the monk bSod-nams-'od-zer, teacher of sūtras and tantras, "the lucky one, who will effortlessly and spontaneously manifest all the meaning in future through his concentrated efforts in the practice of the four meaningful guru yogas, which are a profound path."

Remarks

Title page illegible.

17. Purport, blessing and transmission

Title according to the colophon: *gSung ngag rin po che'i cha lag brda don gsal ba/ brda chig brgyud/ mgon rkyang gi rjes gnang / sgrub pa lung sbyin rnams kyi phyag len gsal bar bkod pa'i yi ge don gnyis lhun grub*

Notes clearly arranging the practice of [four] parts of the precious teachings, [i.e.] the *brDa don gsal ba*, *brDa tshig rgyud*, *mGon rkyang gi rjes gnang*, and *sGrub pa lung sbyin*: a spontaneous manifestation of the two meanings

7 fols. (391r-397v); pp. 171-176; ca. 36,2x5,9 cm; fol. 1v 6 lines, 2r 7 lines, otherwise 8 lines; Incipit: *na mo gu ru badzra dha ra buddha dhwa dza ye/ 'dir rnal 'byor gyi dbang phyug dpal ldan sa skya pa chen po kun dga' snying pos rje btsun rin po che grags pa rgyal mtshan la lam 'bras dang bcas pa'i gdam ngag brda'i tshul gyis gnang ba*

Colophon (fol. 397v)

'di yang / khams gsum chos kyi rgyal po rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / dus gsum sgrub med gzigs pa'i rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin slu med kyi bla ma du ma'i zhabs rdul spyi bos len pa'i chos med kyi rnal 'byor pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rje btsun mus pa chen po'i gsung rgyun dang phyag len ji lta ba bzhin rang gi dran pa gso(?) ba dang don gnyer gzhan la'ang phan pa'i bsam pas dpal sa skya'i bZhi thog bla brang gi tshom dmar du sug(?) bris bgyis pa

This text has been composed by A-mes-zhabs with the endeavor to reestablish his memory of the stream of teachings and of the practices of rJe-btsun Mus-pa-chen-po exactly. It was composed in the Tshom-dmar of the bZhi-thog-bla-brang of Sa-skya.

Remarks

Title page partly illegible. Composed before 1648 (mentioned in the *Old title list* as no. 386).

For the *brDa don gsal ba* by Sa-skya Paṇḍita or Grags-pa-rgyal-mtshan, see *Sa skya Lam 'bras Literature Series* 13, 103r-103v; a teaching that rJe-btsun Grags-pa-rgyal-mtshan received in a dream from Sa-chen Kun-dga'-snying-po, a summary of all the essential points of the *Lam 'bras*; see Stearns (2001: 257, n. 253) and *Hevajra and Lam 'bras Literature*, #385#.

⁴⁷⁹ Possible dates are *me sbrul* (1617), *sa sbrul* (1629), and *lcags sbrul* (1641). The snake year and 1653 can be dismissed, since the work is mentioned in the *Old title list* (no. 385).

For the *mGon rkyang gi rjes gnang*, cf. *Hevajra and Lam 'bras Literature*, #493#.

For the *sGrub pa lung sbyin*, see Sa-skya Paṇḍita, *SKB* 5/44, 100r-103r; *Sa skya Lam 'bras Literature Series* 13, 120r-123r. Cf. also *Hevajra and Lam 'bras Literature*, #395#.

Lam 'bras

Title according to the *dkar chag*: *Lam 'bras dang bcas pa'i man ngag gi nang chen brda tshig brgyud thun mong ma yin pa'i phyag len gsal bar bshad pa snyan brgyud yid bzhin nor bu*

folios 398r - 404v?

Remarks

Title according to title list for the volume, but missing in this collection.

18. The teaching manual of the eight later path cycles

Title: *Bod yul bstan pa'i mnga' bdag rje btsun sa skya pa'i yab chos lam skor phyi ma brgyad kyi khrid yig sngags 'chang chos kyi rgyal po'i gsung rtsom 'phro can gyi kha bskang ba don gnyis lhun grub 'phrin las rgyun mi chad pa'i dga' ston*

Supplementing the remains of sNgags-'chang Chos-kyi-rgyal-po's (i.e. Ngag-dbang-kun-dga'-rin-chen) writings [with] the teaching manual of the eight later path cycles, the religious teaching of the noble Sa-skya-pa father, the lord of the teachings [in] Tibet: an uninterrupted feast [of] activity, spontaneous manifestation [of the] two meanings

21 fols. (405r-425v); pp. 175-186; ca. 36,3x6,1 cm; fols. 1v-2r 6 lines, otherwise 8 lines; Incipit: *na mo gu ru a nanda pu nyā ye// bka' drin mnyam med rtsa ba'i bla ma mchog// 'jam pa'i dbyangs nyid ngur(?) smrig(?) 'dzin pa'i gtso// kun dga' bsod nams zhabs pad dam pa la// snying nas thal sbyar spyi bos phyag bgyi bo//*

Colophon (fol. 424r)

'di yang sngags 'chang chos kyi rgyal po'i thog ma'i sras mchog 'jam mgon grub pa'i dbang phyug bsod nams dbang po dang / de'i gcung sngags 'chang rgyal ba'i(?) rgyal(?) tshab yab rje sbas pa'i sangs rgyas rgyal sras grags pa'i mtshan can/ dus gsum rgyal ba kun gyi spyi gzugs rje btsun mus pa chen po sangs rgyas rgyal mtshan sprul pa'i sku lo nas spyen snga rin po che kun dga' don grub/ mkhan can thams cad mkhyen pa ngag dbang chos grags la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngags 'chang chos kyi rgyal pos mdzad pa'i lam skor phyi ma brgyad kyi khrid yig ngo mtshar can gsung rab 'phro can de nyid kyi kha skong dgos pa'i rigs rnams/ mkhas pa'i dbang po dkon mchog lhun grub kyi dngos kyi slob ma lung rigs smra ba mgon po rin chen gyis mdzad pa'i lam skor phyi ma'i khrid kyi zin bris nas kha bskang te/ 'dzin byed ces pa me pho byi ba'i lo cho 'phrul zla ba'i dmar cha dga' ba dang po'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i bzhi thog bla brang 'di bla ma gong mas byin gyis rlabs pa'i gnas mchog tshom(?) dmar gyi chos kyi rgyal po 'phags pa rin po che'i bzhugs khri padma can gyi drung du legs par sbyar ba'i yi ge pa ni gso ba rig pa dang / yi ge 'du byed la mkhas pa gdong dga' pa bsam pa don chen gyi bgyis so// (...)

lam skor phyi ma brgyad kyi khrid (...?) byin rlabs kyi brgyud(?) pa la/ tog rtse pa'i bsam mi khyab kyi m(?)g gi brgyud pa (?)i rdo rje 'chang / rta mchog (mnga' 'dzin bzang)/ bī na ya ((...?)

'dzin)/ rgyal po indra bhu ti/ phun tshogs zhabs/ (...?) sgeg pa'i rdo rje/ gun dha ri pa/ padma badzra/ chos skyi ba/ bzang po'i zhabs/ tog rtse pa/ bhu ksha(?) na/ dha ma pa/ kahna(?) pa (grub thob)/ dpa' bo rdo rje/ brog mi/ se ston/ zhang dgon pa ba/ sa chen/ bsod rtse/ rje btsun/ sa pañ/ 'phags pa/ zhang dkon mchog dpal/ na bza' brag phug pa/ bla ma dam bsod nams rgyal mtshan/ bla ma dpal tshul ba/ grub chen buddha shrī/ ngor chen kun/ mus chen dkon rgyal/ zha lu ba chos rje sangs rgyas dpal bzang/ mus chen nam mkha' dpal bzang / rje dkon mchog lhun grub/ rje nam mkha' dpal bzang / rtse gdong (...?) chen/ kun dga' bsod nams lhun grub/ bla ma nam mkha' chos dar/ spyān snga kun dga' don 'grub kyi bar du byon pa la bdag sa skya pa ā nandas zhus pa brgyud pa lugs gcig dang /

yang mkhas pa'i dbang po ngor chen dkon mchog lhun grub kyis/ rje mus chen dkon mchog rgya mtsho/ mkhen (= mkhan chen) dbang phyug dpal bzang / rje thams cad mkhyen pa ngag dbang chos grags/ des bdag sa skya pa sngags 'chang ngag dbang kun dga' bsod nams la'o//

yang na shin tu lo tsā ba/ bla ma nam mkha' chos dar (gyis gsan(?) rdo rje(?) ste cung zad brtag go)/ lo nas spyān snga rin po che kun dga' don grub/ des bdag sa skya pa ā nanda la'o//

yang na ngor chen kun bzang / mkhas mchog kun blo/ mkhas btsun dpal ldan rgyal po/ rje nam mkha'i mtshan can/ rje dkon mchog lhun grub man 'dra/

bsam mi khyab kyi byin rlabs kyi brgyud pa ni/ 'od shāk/ la rgyu(?) ba ye shes mgon/ bag ston gzhan tshul/ tshul rgyal ba/ bla ma dpal ldan tshul khrims pa man gong dang 'dra ba las/ rtse gdong bdag chen khri rin po che'i drung du sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis thos//

phyag rgya chen po yi ge med pa'i byin rlabs dang gdams ngag gi brgyud pa ni/ rje btsun ma sgyel (sgyem?) ma/ slob dpon ngag gi dbang phyug grags pa/ de a(?) a ka ra tsanda(?) / de gnyis ka la jo bo a mo gha badzra gyis gsan/ de la 'brog mis gsan/ bla ma se mkhar chung pa man gong dang 'dra ba las byin rlabs rtse gdong nas khri'i drung dang / khrid lo nas spyān snga rin po che dang / mkhan chen thams cad mkyen pa gnyis ka'i drung du sa skya pa ā nandas thos//

mchod rten drung thob kyi brgyud pa ni rdo rje 'chang / phyag na rdo rje/ sa ra ha/ 'phags pa klu sgrub/ arya de wa/ gleng nag po zhabs/ zla ba grags pa/ bram ze dpal 'dzin (ma he'i dgu can)/ dpa' bo rdo rje/ 'brog mi man gong dang 'dra//

garu(gargyu?) so(?) lam rdzogs kyi brgyud pa ni rdo rje 'chang / rdo rje rnal 'byor ma/ slob dpon dril bu pa/ rus sbal zhabs/ dza landha ra pa/ nag po spyod pa (ro(?) ma(?) zhon pa)/ shrī dha ra/ ga ya dha ra/ 'brog mi man 'dra'o//

yon tan so srong ba'i brgyud pa'ang de 'dra'o//

indra bhu ti'i lam gyi brgyud pa ni/ dang po dpal ldan rdo rje'i zhal snga nas (indra bhu ti che ba)/ de bzhin(?) du yang tshangs(?) pa (drang srong (...?)ya) bram ze mo ni rdo rje grub/ de nas shrī badzra bodhi rgyal/ do(?) yis(?) slob dpon de yi phyi ma dang (u pa ma'i zhabs)/ gos bral zhal snga de bzhin no (gcer bu pa)// dpal ldan dznyā na bo dhi rgyal (bar pa)/ de bzhin shrī ya bo dhi dang / slob dpon padma badzra dang / dombhi zhal snga de bzhin no (he ru ka'i)// yan lag bar ma dpal ldan [lha?] mo/ bung ba'i padma de bzhin no (mkha' 'gro ma)// drung(?) du na ki lar bzhugs lha lcām legs smin de bzhin no// bdag kyang dang po grub pa yin/ zhes pa ltar rdo rje 'chang / dpal bde ba chen po/ indra bhu ti/ dpal tshangs pa'i zhabs/ bram ze mo grub pa'i rdo rje/ rgyal po indra bhu ti bar pa/ slob dpon dbu ma pa'i zhabs/ slob dpon gos bral zhabs/ rgyal po dznyā na bo dhi/ slob dpon padma bdzra/ dombhi he ru ka/ yan lag bar ma'i zhabs/ lha mo bung ba'i padma/ lcām legs smin/ rgyal po indra bhu ti chung ba/ de'i slob ma bram ze rin chen rdo rje/ de la kha che sheb gsang bas gsan/ de la 'brog mi te de man 'dra'o//

nye brgyud ni rdo rje 'chang / indra bhu ti che ba/ lcām legs smin/ sheb gsang ba/ 'brog mi man chad gong bzhin no//

padma badzra'i lam gyi brgyud pa ni/ bi la se badzra (grub thob chos)/ yan lag med pa'i rdo rje ('chad kyi phyag rgya)/ mtsho skyes rdo rje/ indra bhu ti/ lcam legs smin/ nag po spyod pa/ bram ze dpal 'dzin/ rje ga ya dha ra/ 'brog mi man 'dra'o//

dombhi nga lhig (= lhan cig) skyes grub kyi brgyud pa ni rdo rje 'chang / ye shes kyi mkha' 'gro ma/ dombhi pa/ a la la badzra/ nags khrod pa/ garbha ri pa/ bsod snyoms pa/ mi thub zla ba/ dpa' bo rdo rje/ 'brog mi man sngar dang 'dra'o//

This text was composed to supplement those parts of the writings of Ngag-dbang-kun-dga'-rin-chen on the *Lam skor phyi ma brgyad kyi khrid yig* in need of supplements, through the *Lam skor phyi ma'i khrid kyi zin bris*, composed by dKon-mchog-lhun-grub's actual disciple Lung-rigs-smra-ba mGon-po-rin-chen (late 1500s) on the first day of the second half (i.e. the 16th) of the first month of the fire-male-mouse year (1636), in the Tshom-dmar in the bZhi-thog-bla-brang of Sa-skya. The scribe has been bSam-pa-don-grub of gDong-dga'.

Remarks

For the Eight Later Path Cycles, see *Hevajra and Lam 'bras Literature*, the section on the "Four Great Transmissions." The colophon contains lineages for these teachings.

19. Identification of caves

Title: *Mu gu lung gi phug pa bcu gsum gyi ngos 'dzin*

Identification of thirteen caves of the Mu-gu valley

2 fols. (426r-427v); pp. 185-186; ca. 36.2x5.9 cm; 5, 7, and 1 line; Incipit: *na mo gu ru buddha dhwa dza ye/ om swasti siddhi/ rje btsun 'brog mi lo tsa ba de nyid kyi lam 'bras sogs gdams pa zab mo dar bar mdzad nas 'gro ba mang po smin grol la 'god pa'i gnas mchog dam pa mu gu lung zhes pa ni/*

Colophon (fol. 427r)

de ltar phug pa bcu gsum gyi ngos 'dzin 'di/ 'jam dbyangs sa lo'i gsung bzhin dpal sa skya pa chen po sngags 'chang ngag gi dbang po kun dga' rin chen gyi mu gu lung zhig gsos mdzad dus phug pa rnams la kha byang du gnas de nyid du 'debs par mdzad pa las/ slar yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi bar skabs su des ma dag pa rgya 'byams du song 'dug pa la zhus dag bgyis pa lags//

From the colophon it appears that Ngag-dbang-chos-grags undertook some kind of restoration work in the Mu-gu valley and named or located caves according to Sa Lo 'Jam-pa'i-rdo-rje's teachings. A-mes-zhabs made some corrections.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 389). With regard to the Mu-gu valley (*mu gu lung*), see Stearns (2001: 56 and 193, n. 257). According to his research, 'Brog-mi Lotsāba lived there with his consort and disciples. There he also received the transmission of the *lam 'bras* from Gayadhara and translated with him the *Hevajratantra* with its explanatory tantras, the *Vajrapañjara* and *Samputa*, all in 1043. See Mus-srad-pa/gTsang-byams-pa rDo-rje-rgyal-msthan, *gNas chen muk gu lung gi khyad par bshad pa*. In: *Bod kyi yig gnas yig bdams bgrigs,*

vol. 27 of *Gangs can rig mdzod*, pp. 293-299. Lhasa. Bod ljongs bod yig dpe rnying dpe skrun khang. 1995. Pp. 297 and 299.

20. Nairātmya sādhana

Title according to the colophon: *rJe btsun rdo rje bdag med ma lha mo bco lnga'i bdag nyid can gyi sgrub thabs ma nor don gsal*

Evocation ritual of Nairātmya with fifteen deities: clear unerring meaning

21 fols. (428r-448v); pp. 187-198; ca. 36x5,9 cm; fols. 1v-2r 4 lines, fol. 2v 6 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ gsang gsum 'khor lo'i mgon [po?] dbyer med pa'i// lnga phrag gsum ldan bdag med mkha' 'gro yi// dkyil 'khor lha tshogs rnams la gus btud nas// de yi sgrub thabs ma nor don gsal spel//*

Colophon (fol. 447r)

ces rje btsun rdo rje bdag med ma lha mo bco lnga'i bdag nyid can gyi sgrub thabs ma nor don gsal zhe bya ba 'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs punya indra dang/ rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros(?) mkhas btsun bzang gsum gyi mnga bdag dus gsum sgrub med du gzigs pa'i rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams kyi zhabs sen dbang gi rgyal po spyi bo'i rgyan du bkod pa'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos snyoms chung don gnyer can rnams dpe 'dri bzung bde ba'i phyir/ rje btsun rin po ches mdzad pa'i sgrub thabs dang / de'i gsal byed kun mkhyen chen pos mdzad pa'i tho yig dang / ngor chen dkon mchog lhun grub kyis mdzad pa'i gsal byed sogs dang / gzhan yang mnga' ris tshul khirms 'od zer gyi mdzad pa'i lus dkyil gyi yi ge dang / rtsed dus kyi thams cad mkhyen pa rdo rje 'chang kun dga' bzang po'i dngos slob du ma'i gsung rgyun zin bris su mdzad pa'i yig cha ngo mtshar can du ma dang / snyigs dus kyi rgyal ba gcig pa bstan pa'i gsal byed dam pa sngags 'chang chos kyi rgyal po kun dga' rin chen gyi mdzad pa'i sgrub dkyil gyi dbang chog sogs rgyas shing zhib par bstan pa'i gsung rab ngo mtshar can gyi mjug cung zad ma gsung rtsoms ma rdzogs pa'i kha skongs 'jam pa'i dbyangs dbang po'i mtshan can gyi mdzad pa'i yig cha sogs tshad ldan gyi gsung rab de dag la zhib tu dpyad cing dgongs don ji lta ba bzhin bkod pa 'di ni rgya gar lugs la durma ti zhes pa blo ngan dang / rgya nag lugs la lcags mo bya yi lo/ bai sha kha ces pa sa ga sbrang dus kyi dmar cha bzang po gsum pa'i tshes la yon tan rin po che du ma'i 'byung gnas dpal sa skya'i bzhi thog bla brang gi mkha' spyod dpal gyi pho brang du sbyar ba 'dis rang gzhan la phan pa bsam gyi mi khyab pa 'byung bar gyur cig //

ngag 'don bde ba la dga' ba rnams dbang 'bring du len pa dang sbyar ba'i sgrub thabs zhig kho bos legs na byas yod pas de bzhin nyams su blang bar bya'o//

de ltar kho bos byas pa'i sgrub thabs rgyas bsodus dang / legs su byas pa'i dkyil chog sogs 'di rnams kyi bsgom don dang bshad pa rnams yer(?) kyai rdor yab kyi skabs dang 'dra bar gsungs shing / cung zad mi 'dra ba rnams kyang rje btsun gong ma'i gsung rab rnams su rgyas shing gsal bar bzhugs pas de dag la thos bsam mthar phyin pa bgyis te/ lugs 'di la bshad bsgrub gang byed kyang mi 'jigs pa'i sprost(?) pa(?) thob pa zhig gal che ste/ rje rdo rje 'chang gi slob spring las/⁴⁸⁰/ che rje thams cad mkhyen pa glo bo mkhan chen pas kyang /⁴⁸¹/ zhes dang / mkhas pa'i

⁴⁸⁰ Quote mostly illegible.

dbang po rje dkon mchog lhun grub kyis gong ma'i dgong(!) rgyan las kyang /⁴⁸²/ ces gsungs shing / sngags 'chang chos kyi rgyal po kun dga' rin chen gyis kyang /⁴⁸³/ ces sogs jo bo rje'i(?) gsung rnams las de 'dra mang du 'byung bas/ rje btsun gong ma'i gsung de rnams kyi don la bsam ste phyogs 'di la 'kho ba'i kya'i rdo rje yab yum gyi phyi dkyil nang dkyil gyi mam bshad mang du 'byung ba 'di rnams dang / dbang chu'i bshad pa chen mo rnams dang / rgyud gsum gyi spyi tik bsod don sogs dang / lhag par lugs 'di la med thabs med pa kun tu dgos pa'i gzhung bdun gyi nang tshan bdag med bstod 'grel la zhib tu blta ba gal che zhing / mdor na chog khrigs rnams tshig rkyang du ma song ba zhig gal che ba legs pas rjes 'jug zur gnas rnams kyi dgongs pa mdzad 'tshal lo//

This work is analyzing in detail the following texts:

- the *sādhana* composed by Grags-pa-rgyal-mtshan,
- it's clarification, the *Tho yig* composed by Go-rams-pa bSod-nams-seng-ge,
- the clarification composed by Ngor-chen dKon-mchog-lhun-grub,
- and furthermore such works as mNga'-ris Tshul-khrims-'od-zer's *Lus dkyil gyi yi ge*,
- the teachings of the many actual disciples of Kun-dga'-bzang-po, i.e. the manuals that were composed as notes,
- Kun-dga'-rin-chen's *sGrub dkyil gyi dbang chog*,
- the manual that has been composed by 'Jam-pa'i-dbyangs bSod-nams-dbang-po, a slightly uncompleted supplement for these writings.

The text was composed on the third "good-(day)" of the second half (i.e. the 27th) of the *vaishaka* (i.e. the fourth) month (Tib. *sa ga sbrang dus*) of the *durmati* (tib. *blo ngan*) year of the Indian system and the iron-female-bird year (1621) of the Chinese system, in the mKha'-spyod-dpal-gyi-pho-brang of the bZhi-thog-bla-brang of Sa-skya.

Remarks

Title page hardly legible. For the *sādhana* composed by Grags-pa-rgyal-mtshan, see his *bDag med lha mo bco lnga'i mngon rtogs*, SKB 3/17, 96r-105r. See *Hevajra and Lam 'bras Literature*, #323#.

For the *Tho yig* composed by Go-rams-pa bSod-nams-seng-ge, see his *rJe btsun rdo rje bdag med ma'i mngon dkyil gyi tho yig*, SKB 15/94, 143r-152v.

For the clarification composed by Ngor-chen dKon-mchog-lhun-grub, cf. *Kun-dga'-don-grub's Record* (71v, no. 69): *bDag med ma'i sgrub dkyil gyi tho yig*.

For the manual by bSod-nams-dbang-po, cf. *bSod-nams-dbang-po's Record* (30v, no. 40): *rJe btsun rdo rje bdag med ma'i sgrub dkyil gyi tho yig yid bzhin nor bu*.

21. Maṇḍala ritual of Nairātmya

Title: *rJe btsun rdo rje bdag med ma lha mo bco lnga'i dkyil chog gi gsal byed 'phrin las kun khyab*

Clarification of the maṇḍala ritual of Nairātmya with fifteen deities: an all-pervading activity

⁴⁸¹ ditto.

⁴⁸² ditto.

⁴⁸³ ditto.

41 fols. (449r-489v); pp. 197-218; ca. 36x5,9 cm; fols. 1v-2r 4 lines, fol. 2v 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ya/ rigs gsum rnam 'phrul sa skya'i rje btsun gyis// gsang gsum gcig tu bsod pa'i drin can rje// dus gsum sgrub med gzigs pa'i bla ma dang // mchog gsum dbyer med mkha' 'gro'i dbang mo rgyal//*

Colophon (fol. 489r)

'di ni/ khams gsum chos kyi rgyal po 'jam dbyangs punya indra dang / rgyal sras sbas pa'i rnal 'byor pa sems dpa' chen po sngags 'chang grags pa blo gros dang / gsang sngags rgya mtsho'i pha rol tu gson zhing mkhas btsun bzang gyi yon tan ma lus pa'i mnga' bdag rgyal ba rdo rje 'chang sangs rgyal rgyal mtshan nams kyi zhabs la yan lag mchog gi reg cing gsung gi bdud rtsi ngom par 'thung ba'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga'bsod nams grags pa rgyal mtshan dpal bzang pos snyoms chung don gnyer can nams dpe 'dri bzung bde ba'i phyir rje btsun bsod nams rtse mos ne tso sbal ston la gnang ba'i dbang gi tho yig dang / de nyid spru(?) lung pas cung zad gsal bar byas pa'i yi ge sogs dang / kun mkhyen chen po dang / ngor chen dkon mchog lhun grub kyi mdzad pa'i bsgrub dkyil gyi yig cha khyad par can nams dang / snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po kun dga' rin chen gyi mdzad pa'i bsgrub dkyil dbang chog dang bcas pa zhib cing rgyas par bstan pa'i yig cha ngo mtshar can gyis gsung rtsom cung zad ma rdzogs pa'i kha skongs 'jam pa'i dbyangs dbang po'i mtshan can gyis mdzad pa sogs gsung rab tshad ldan de dag la zhib tu dpyad cing dgongs pa ji lta ba bzhin bkod pa 'di ni/ rgya gar lugs la durma ti zhes pa blo ngan dang / rgya nag lugs la lcags mo bya yi lo me tog can gyi zla ba'i dmar cha rgyal ba gsum pa'i tshes la yon tan rin po che du ma'i 'byung gnas dpal sa skya'i bzhi tog bla brang gi mkha' spyod dpal gyi pho brang du sbyar ba'o//

This text is analyzing in detail the following writings:

- rJe-btsun bSod-nams-rtse-mo's (1142-1182) *dBang gi tho yig*, granted to Ne-tso sBal-ston, sPru(?)-lung-pa's work that clarifies the same a bit,
- the special *sādhana* and *maṇḍala* manuals that were composed by Go-rams-pa bSod-nams-seng-ge (i.e. his *rJe btsun rdo rje bdag med ma'i mngon dkyil gyi tho yig*) and Ngor-chen dKon-mchog-lhun-grub (i.e. his *bDag med ma'i sgrub dkyil*),
- the *sādhana* and *maṇḍala* together with the initiation ritual that was composed by Kun-dga'-rin-chen,⁴⁸⁴
- 'Jam-pa'i-dbyangs bSod-nams-dbang-po's slightly uncompleted supplement for these manuals (i.e. perhaps his *rJe btsun rdo rje bdag med ma'i sgrub dkyil gyi tho yig yid bzhin nor bu*).⁴⁸⁵

This work was composed on the third victorious-(day) of the second half (i.e. the 28th) of the (the fourth) month (tib. *me tog can*) of the *durmati* (tib. *blo ngan*) year of the Indian system and the iron-female-bird year (1621) of the Chinese system, in the mKha'-spyod-dpal-gyi-pho-brang of the bZhi-thog-bla-brang of Sa-skya.

⁴⁸⁴ I.e. the *sGrub dkyil gyi dbang chog* as mentioned above, *ba* 20.

⁴⁸⁵ See *ba* 20.

Remarks

Title page hardly legible. For rJe-btsun bSod-nams-rtse-mo's *dBang gi tho yig*, see the *bDag med ma'i dbang gi tho yig*, SKB 2/23, 110r-111r.

For Go-rams-pa bSod-nams-seng-ge's manual, see his *rJe btsun rdo rje bdag med ma'i mngon dkyil gyi tho yig*, SKB 15/94, 143r-152v.

For Ngor-chen dKon-mchog-lhun-grub's manual, cf. *Kun-dga'-don-grub's Record* (71v, no. 69): *bDag med ma'i sgrub dkyil gyi tho yig*.

22. Instructions on Hevajra

Title: *Kyai rdo rje man ngag lugs kyi chos skor la slob tshul don gnyer kun dga'*

How to train with regard to the religious cycle of the system of pith instructions [of] Hevajra: a joy for all practitioners

3 fols. (59r-61r); pp. 217-219; ca. 36x5,8 cm; fol. 1v 6 lines, f. 2r-v 7 lines, f. 3r 2 lines; **Incipit:** *na mo ba dzra dha ra buddha dhwa dza ye/ 'dir don gnyer can gyi rang gi slob ma 'ga' zhig gi bskul ba'i ngor kya'i rdo rje man ngag lugs kyi thun mongs pa'i chos*

Colophon (fol. 61r)

de ltar dges pa rdo rje'i thun mongs kyi// chos skor rnams la ji ltar bslab pa'i tshul// don gnyer kun dga' zhes bya'i bstan bcos 'di// sngags 'chang ngag dbang kun dga' bsod nams kyi// don gnyer slob mas bskul te 'gyogs par 'bris// 'di ni 'kho bos rang bzo ma yin te// rje btsun kun dga' bzang po'i gsung rgyun gyis// zin bris rnams nas 'byung bzhin bkod pa lags//

This treatise on how to train in the common religious cycles of Hevajra has been arranged according to how it appears in the notes of Kun-dga'-bzang-po's teachings.

Remarks

Title page partly illegible. Manuscript belongs obviously between manuscripts 5 and 6. Composed before 1648 (mentioned in the *Old title list* as no. 372).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 16 (*ma*)

Catalogue no. (Beijing): 003206

Folios 110r-154v of the present volume are missing. The *Nang zab mo mus kyi gnas tshul gsal bar bshad pa'i legs bshad rdo rje theg pa'i bsten pa'i khang bzang mdzes par byed pa'i rin po che'i rgyan phreng* is mentioned in the title list for this volume, but missing. It is also mentioned in the *Old title list* as no. 398.

1. Title list (*dkar chag*)

1 folio

2. Initiation of Nairātmya

Title: *rJe btsun rdo rje bdag med ma lha mo bco lnga'i smin byed dbang gi mtshams sbyor 'phrin las rab rgyas*

Introduction(?) to the initiation of Nairātmya with fifteen deities that brings to maturation: a vast spreading of the activity

40 fols.; pp. 1-22; ca. 36,1x5,9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru nuddha dhwa dza ye/ rang sems bla ma yi dam lha// dbyer med mkha' 'gro'i dbang mo la// btud ste de'i smin byed kyil// 'tsham(!) sbyor 'phrin las rab rgyas spel//*

Colophon (fol. 40r)

*de ltar bdag med ma dpal gyis//
smin byed dbang gi 'tshams sbyor gang //
'phrin las rab rgyas ces bya 'di//
mkhyen rab dbang po sku mched dang //
khyab bdag mus pa chen po yi//
zhabs sen spyi bo'i rgyan bkod pa'i//
shākya'i dge bsnyen sa skya pa//
theg pa mchog gi rnal 'byor pa//
ngag dbang kun dga' bsod nams kyis//
bsam pa rnam par dag pas sbyar//*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 392).

3. Praise of Nairātmya

Title: *rDo rje bdag med ma'i bstod pa rnam dag gi phreng ba zhes bya ba la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis zhus dag mdzad pa*

The *Praise of Nairātmya: a completely pure garland*, edited by the Sa-skya-pa sNgags-'chang Ngag-dbang-kun-dga'-bsod-nams

3 fols. (41r-43v); pp. 21-22; ca. 36(?)x5,8 cm; fols. 1v-2r 4 lines, 2v+3v 6 lines, 3r 7 lines; **Incipit:** *rdo rje bdag med ma'i bstod pa rnam dag gi phreng ba zhes bya ba/ bla ma dang dpal rdo rje mkha' 'gro ma la phyag 'tshal lo// ma lus sangs rgyas kun bdad nyid// mkha' 'gro kun dang mnyam sbyor ba//*

Colophon (fol. 43v)

rje btsun rdo rje bdag med ma'i dkyil 'khor la bstod pa rnam dag gi phreng ba zhes bya ba 'di ni/ rdo rje 'dzin pa 'phags pas/ chu mo phag gi lo gdu bu'i zla ba'i tshes gcig gi mtshan mo/ rgyal po chen po la 'di nyid kyil dbang bskur ba mdor bsodus pa bsgrub pa'i tshe sbyar ba'o// tshig su bcad pa sum cu rtsa gcig yod// rje btsun rdo rje bdag med ma lha mo bco lnga'i bstod pa rnam dag gi phreng ba 'di la bar skabs su yi ge pa'i skyon sher ba'i tshig la 'dra min sna tshogs dang / go don 'phyugs pa'i rigs 'dug pa rnams sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis sa skya bka' 'bum cha du ma zhig la 'dra bsodur byas te zhus dag bgyis pa'o//

This work has been composed by 'Phags-pa [Blo-gros-rgyal-mtshan] during one night of the *utpala*-month of the water-female-sow year (1263) when he was preparing the summarized initiation of this for the emperor. It has thirty-one verses.

A-mes-zhabs has edited the dissimilarities and possible confusions of the sense with regard to words that arose in the meantime [through] errors of scribes regarding this work while he was making adjustments to many portions of the collected works of the Sa-skya-pas.

Remarks

See 'Phags-pa Blo-gros-rgyal-mtshan, (*bDag med lha mo bco lnga'i*) *bstod pa rnam dag phreng ba*, SKB 6/57, 287v-289r.

4. On the *abhisamaya* of Hevajra

Title: *dPal kyai rdo rje'i mngon par rtogs pa sbyang gzhi sbyong byed sbyor tshul nyer mkho kun dga'*

How to apply the means of purification [to] the basis to be purified⁴⁸⁶ [in] the *abhisamaya* of glorious Hevajra: a desirable joy [for] all

2 fols. (44r-45v); pp. 23-24; ca. 36,1x5 cm; fols. 1v-2r 5 lines, f. 2v 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ya/ dpal kya'i rdo rje'i mngon par rtogs pa'i sbyang gzhi sbyongs byed sbyor tshul la/ thun mongs ma yin pa'i bsrung 'khor yod pa ltar na/ bsod nams kyi tshogs bsags pa ni/*

Colophon (fol. 45v)

ces pa'i sbyangs gzhi sbyongs byed sbyor tshul mdor bsodus 'di ni chos rje glo bo mkhan chen dang / 'jam dbyangs sa skya lo tsa ba yab sras kyi phyag dpe dngos ma 'ga' zhig gi seb tshags na zin bris kyi tshul du 'dug pa rnams bsgom don don du gnyer ba'i snyom chung rnams la phan pa'i phyir/ sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyi phyogs gcig tu bris pa'o//

This has been composed having brought together what existed in the way of notes in-between⁴⁸⁷ some of the actual books of Glo-bo-mkhan-chen bSod-nams-lhun-grub and 'Jam-dbyangs-kun-dga'-bsod-nams Sa-skya Lo-tsā-ba.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 395).

5. Hevajra exposition

Title according to the colophon: *dPal kyai rdo rje'i mngon par rtogs pa'i rnam par bshad pa 'jam dbyangs dgongs rgyan*

Detailed exposition on the *abhisamaya* of Hevajra: an ornament of 'Jam-dbyangs's⁴⁸⁸ intentions

53 fols. (46r-97v); pp. 23-50; pp. ca. 35x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *buddha ratna nirmma na ya na mo/ rje btsun dpal 'jam pa'i dbyangs sangs rgyas rin chen gyi*

⁴⁸⁶ The "basis to be purified" (*sbyongs gzhi*) are the five *kleśas* and the "means" are practices connected with the Buddhas of the five families.

⁴⁸⁷ Reading *gseb tshags*, which I understand as "intermediate space."

⁴⁸⁸ According to the colophon, "'Jam-dbyangs" is Mus-chen Sangs-rgyas-rin-chen.

rnam par sprul pa gang gi zhabs la phyag 'tshal zhing skyabs su mchi'o// brtse ba chen pos rjes su bzung du gsol/

Colophon (fol. 97v)

'di ni/ sa bcu'i byang chub sems dpa' chen po buddha ratna'i rnam par sprul pa rgyal ba mus chen sangs rgyas rgyal mtshan gyi gsung rgyan yid bzhin gyi nor bu rnams gzahir bzhag cung zad dran gso dgos pa rnams/ rje sangs rgyas rin chen nyid kyi mdzad pa'i rnam bshad snying po don gsal ji lta ba bzhin la legs bshad kyi cha 'ga' zhid mnan te/ shrī sa skya pa shākya'i btsun pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos me pho 'brug gi lo snron gyi zla ba'i dga' ba gnyis pa'i tshes la dpal sa skya'i bla brang phun tshogs gling gi thos bsam 'brug sgra tshal gyi rang byung bsam gtan khang bur bris pa'o//

In composing this work, A-mes-zhabs added some "well expressed" portions of Mus-chen Sangs-rgyas-rgyal-mtshan's teachings that need to be remembered to the (*Kyai rdo rje bskyed rims kyi rnam bshad snying po don gsal*) by Mus-chen Sangs-rgyas-rin-chen. It was composed on the sixth day of the fifth month of the fire-male-dragon year (1616) in Rang-byung-bsam-gtan cottage of the Thos-bsam-'brug-sgra grove of the Phun-tshogs-gling temple of Sa-skya.

Remarks

Title page mostly illegible. The full title of For Mus-chen Sangs-rgyas-rin-chen's work is given in *Sangs-rgyas-rgyal-mtshan's Record* (67v, no. 11): (*Kyai rdo rje bskyed rims kyi rnam bshad snying po don gsal*).

6. Explanation of difficult passages in the *abhisamaya* of Hevajra

Title according to the colophon: *dPal kyai rdo rje'i mngon par rtogs pa yan lag drug pa'i dka' gnas kyi don mdor bsod nams bshad pa zab don bcud kyi snying po*

Summarized exposition of the meaning of difficult passages of the six-limbed *abhisamaya* of glorious Hevajra: essence of the essential profound meaning

12 fols. (98r-109v); pp. 49-56; ca. 36,3x6 cm; 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ bla ma dang gnyis su med pa'i dpal kyai rdo rje la phyag 'tshal lo// sangs rgyas kun las lthag pa'i bka' drin can// grub pa'i dbang phyug bsod nams dbang po dang //*

Colophon (fol. 109v)

'di yang khams gsum chos kyi rgyal po rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rigs thams cad kyi khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rje btsun mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin bslu med du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi rje btsun gong ma'i gsung rabs spyi dang / khyad par chos kyi rje mkhan chen thams cad mkhyen pa bsod nams lhun grub kyi rje kun dga' dbang phyug pa'i gsung rgyun zin bris las ji ltar 'byung ba bzhin bkod pa la rang gi rtsa ba'i bla ma rnams kyi gsung rgyun yid bzhin gyi nor bu du mas mdzes par byas te/ dpal ldan sa skya'i gzhi thog bla brang gi 'od gsal snang bar myur bar sbyar ba'i yi ge pa ni rang dang nye bar gnas shing / skyes sbyang gi blo mig rab tu gsal ba'i rabs 'byams smra ba bsam gtan rgya mtsho'i bgyis pa

This work was arranged according to the notes to the teachings of rGyal-tshab Kun-dga'-dbang-phyug, teacher of Glo-bo-mkhan-chen bSod-nams-lhun-grub. It was "beautified" with the teachings of A-mes-zhabs's own gurus. The text was composed in the 'Od-gsal-snang-ba of the bZhi-thog palace of Sa-skya. The scribe has been A-mes-zhabs's attendant bSam-gtan-rgya-mtsho.

Remarks

Title page partly illegible. Probably composed before 1638 (see p. 537).

[*Nang zab mo mus kyi gnas tshul*]

folios 110r-154v

Title according to the *dkar chag*: *Nang zab mo mus kyi gnas tshul gsal bar bshad pa'i legs bshad rdo rje theg pa'i bsten pa'i khang bzang mdzes par byed pa'i rin po che'i rgyan phreng*

Remarks

This title is missing.

7. Stage of production of Hevajra

Title: *dPal kyai rdo rje yab yum gyi sgrub thabs phyi nang gi bskyed pa'i rim pa'i rnam par bshad pa dgyes rdor chos kun gsal ba'i nyin byed*

Detailed exposition of the stage of production of the outer and inner *sādhana*⁴⁸⁹ of glorious Hevajra with consort: the sun clarifying all teachings of Hevajra

153 fols. (155r-307v); pp. 55-132; ca. 36.2x6 cm; internal pagination folios 72 i-xxiii = external pagination folios 226-248; internal pagination folios 97 i-ii = external pagination folios 273-274; internal pagination folios 98 i-ii = external pagination 275-276; missing folios: 99 i-v = external folios 277-281; folios 125/307 is the last folio; fols. 1v-2r 5 lines, otherwise 8 lines; *Incipit*: *rgya gar skad du/ .../ bod skad du dpal ldan bla ma dam pa rdo rje slob dpon chen po 'khor lo'i mgon po kyai rdo rje la phyag 'tshal lo// rnam thar zhal ldan stong nyid ... yal gas mdzes/*

Colophon (fol. 125r)

ces rje btsun sa skya pa la bka' babs pa'i man ngag lugs kyi kya'i rdo rje yab yum gyi bsgrub pa'i thabs phyi nang gi bskyed pa'i rim pa'i rnam bshad gong ma'i gsung rab phyogs kun gsal ba'i nyin byed ces bya ba 'di yang / 'jam mgon grub pa'i dbang phyug dpal sa skya pa chen po bsod nams dbang po'i zhal snga nas dang / rgyal ba rab 'byams bskyed pa'i yab gcig sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dal rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos kyis mdzes pa rje btsun mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ mkhas btsun gyi ston mu mtha' med pas thugs rgyud phyug pa rje nags dgon pa sbyin pa grags pa/ nyams dang rtogs pa'i mnga' bdag chos kyi rje dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa/ sprul pa'i sku lo nas spyen snga rin po che kun dga'i mtshan can la sogs te yongs 'dzin slu med chos bzhin du spyod

⁴⁸⁹ I.e. the outer and inner *maṇḍalas*.

pa du ma'i zhabs rdul spyi bos len pa shri sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa'i byang ba) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos lugs 'di la 'kho ba'i rdo rje 'chang gcig pa rje btsun sa skya pa gong ma rnams kyi gsung rab mtha' dag dang / rjes 'brang gi mkhas pa tshad ldan rnams kyi yig cha so so la yun ring mo nas 'dris par byas te rang lo so dgu lon pa 'phags pa'i yul na na tshod ldan zhes grags shing / rgya nag lugs la shing mo phag gi lo khrums kyi zla ba'i dkar phyogs dga' ba dang po'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos gra chen po bzhi thog bla brang gi yang rtse ngo mtshar 'chi med rdo rje'i pho brang e wam byang chub 'byung ba'i gnas su legs par bsdebs pa'i yi ge pa ni sa skyar skyes pa'i rnam dpyod kyi blo mig gsal ba bsam grub lhas sbyin gyis sor mo'i 'du byed kyis 'gyogs par bgyis so//

A-mes-zhabs had completed the composition of this detailed explanation on the first day of the eighth month of the wood-female-sow year (1635) according to the Chinese system, at the "Source of Awakening," i.e. the Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang-e-wam of the bZhi-thog-bla-brang of Sa-skya. The scribe has been bSam-grub-lhas-sbyin.

Remarks

See TBRC W10310 (scans exist).

8. Stages of the practice of the precious teachings according to Ngor-pa and rDzong-pa

Title: *dPal ldan sa skya pa'i bstan 'dzin ngor rdzong rnam gnyis kyi gsung ngag rin po che'i phyag len gyi rim pa 'ga' zhig las brtsams te so so'i bzhed srol rnams legs par bshad pa lugs gnyis zab don gsal ba'i nyin byed*

Having started with some stages of the practices of the precious teachings by the holders of the teachings of the glorious Sa-skya-pas, [namely] Ngor-[chen Kun-dga'-bzang-po] and rDzong-[pa Kun-dga'-rnam-rgyal], [I will] give a correct exposition of [their] individual systems: a sun clarifying profoundly the two systems

105 fols. (308r-412v); pp. 133-186; ca. 5.8x36(?); inner pagination nos. 76-77 on a single folio (fol. 383); fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ .../ bod skad du/ dpal chos kyi rje 'jig rten gyi mig rje btsun bla ma thams cad la phyag 'tshal lo// gsung gi bdud rtsis nor 'dzin gyi thig le 'dir 'phrin las nyi 'od kun du gsal bar*

Colophon (fol. 412r)

'di'ang sa gsum gyi bla ma grub thob kyi 'khor los bsgyur ba 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas bstan pa'i rtsa lag sngags 'chang grags pa blo gros/ bstan g.yo'i khyab bdag rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga chos kyi spyan ldan kun dga' don grub/ mkhan chen thams cad mkhyen pa 'jam pa dbyangs ngag dbang chos grags la sogs te yongs 'dzin dam pa bka' drin can rnams kyi gsung las skyes pa/ dpal sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos 'phags pa'i yul na ba hu dhū nya ste 'bru mang po ces grags shing / rgya nag lugs la sa pho stag gi lo khrum gyi zla ba'i dkar phyogs rgyal ba dang po'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos gra chen po'i lha chen rigs 'dzin pho brang gi rang shong bstan 'dzin(?) khang bu 'chi med rdo rje'i gur khang du legs par sbyar ba'i yi ge

*pa ni skyes sbyangs gi nya pa sle(?) chen po dang ldan pas gsung rab mang po'i ming pa can/ rab
'byams smra ba dge slong rdo rje 'dzin pa bsam gtan rgya tshos dad gus kyi sgo nas 'gyogs par
bgyis so//*

This work has been composed on the first day of the eighth month of the *bahudhānya* (1638) year according to the Indian system, in Tibetan *'bru mang po*, and the earth-male-tiger year according to the Chinese system, in the Rang-shong-bstan-'dzin(?)-khang-bu-'chi-med-rdo-rje'i-gur-khang of the lHa-chen-rigs-'dzin-pho-brang of Sa-skya. The scribe has been bSam-gtan-rgya-mtsho.

Remarks

The Derge catalogue notes a xylograph with 114 fols. (vol. *ma*, no. 2). Its blocks have been published in 1985 in Dehra Dun by the Sakya Centre. See also *TBRC W10332*.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 17 (*tsa*)

Catalogue no. (Beijing): 003207

The folios 337-365 (external pagination) are missing in this volume. The title list for this volume indicates the *bShes gnyen dam pa rdo rje slob dpon bsten pa'i thabs sho lo ka lnga bcu pa'i rnam par bshad pa rje btsun mchog gi dgongs rgyan* in this place. This work is contained in the extant half collection as *wa^b 2*.

1. Title list (*dkar chag*)

1 folio

2. Replies to questions

Title: *dPal sa skya pa'i chos skyong rdo rje gur gyi mgon po'i las tshogs gtor ma la brten nas dgra bsad pa'i man ngag drug cu pa'i cho ga dgra bgegs gnad gcod kyi spu gri'i rten gzhi'i yi ge rnying ma'i don rnams dris lan gyi sgo nas legs par bshad pa log rtog 'joms pa'i lha dbang rdo rje*

The meanings of the old scriptures of the [scriptural] support *Ritual of the sixty pith instructions on slaying the enemy, the razor that strikes at the vital [or: mortal] spot [of] enemies [and] demons*, based on the groups of activities, i.e. the *gtor ma*, of the glorious Dharma protector of the Sa-skya-pa's, the lord of the vajra tent, correctly explained in the manner of a reply to questions: the vajra of the lord of gods annihilating perverse conceptions

12 fols.; pp. 1-8; ca. 37x6,1 cm; fol. 1v 5 lines. otherwise 7 lines; **Incipit:** *na mo gu ru budha dhwa dza shrī ma hā kā la ye// rab 'byams rgyal ba kun 'dus drag po'i sku// rab brjid chu 'dzin las 'ong dbyar skye rnga// rab snyan ha ha'i bzhad sgras mi rtog bskyed// rab 'bar dbus gnas bstan bsrung gtso de rgyal//*

Colophon (fol. 12r)

ces dpal sa skya pa'i chos skyong rdo rje gur gyi mgon po'i las tshogs gtor ma la brten nas dgra bsad pa'i man ngag drug cu pa'i cho ga dgra gegs gnad gcod kyi spu gri'i rten gzhi'i yi ge mnying ma'i don rnams dris lan gyi sgo nas legs par bshad pa log rtog 'jom(!) pa'i lha dbang rdo rje zhes bya ba 'di ni/ 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang / byang chub sems dpa' zhi ba mtsho'i rnam sprul rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ dus gsum gyi rgyal ba thams cad spro ba dang bsod pa'i byed pa po rje bitsun mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku spyen snga rin po che kun dga'i mtshan can rnams kyi zhabs rdul spyi bos len pa nag po chen po'i rnal 'byor pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ sa lo 'jam pa'i rdo rje dang / sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen yab sras rnams kyi dgongs pa chos dbyings su rdzogs pa'i phyir dang / rigs dang chos kyi bu la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan pa'i bsam pas kun blangs te/ mig dmar gyi lo zla ba drug pa'i mar ngo mkha' 'gro 'du ba'i dus khyad par can nyer gsum gyi nyin dpal sa skya'i lha chen rigs 'dzin pho brang gi bstan bsrung dbang po rnams mngon sum du bzhugs pa'i rten dang spyen gzigs gtor tshogs dang bcas pa sprin phung 'thib pa lta bu'i drung du legs par sbyar ba'i yi ge pa ni gdong dga' ba gso ba rig pa dang yi ge'i 'du byed la mkhas pa bsam pa don chen gyi 'gyogs par bris sol//

The work was completed on the twenty-third day of the sixth month of 1624 in the lHa-chen-rigs-'dzin-pho-brang, fulfilling the intentions of Sa Lo-tsa-ba and Kun-dga'-rin-chen. The scribe was the gDong-dga'-ba bSam-pa-don-chen.

3. History of the Dharma cycles of the Great Black One

Title: *dPal rdo rje nag po chen po'i zab mo'i chos skor rnams byung ba'i tshul legs par bshad pa bstan bsrung chos kun gsal ba'i nyin byed*

Correct exposition of the history of the profound Dharma cycles of the glorious vajra, the Great Black One: the sun that clarifies all Dharmas [of] the protectors [of] the teachings

230 fols. (14r-242r); pp. 7-122; ca. 36,5x6,1 cm; fols. 1v-2r 4 lines, 2v 5 lines, otherwise 7 lines; external pagination folio 14a= internal pagination folio 1, folio 14b = folio 2; on the last folio (231r/242r), one line in ornamental Sanskrit script; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal 'khor lo'i dbang phyug 'dren mchog bla ma dam pa dang rdo rje nag po chen po 'khor dang bcas pa la bdag 'bal med snying gi dkyil nas gsol ba 'debs so 'phrin las rgyas par gyur cig//*

Colophon (fol. 229v)

ces dpal rdo rje nag po chen po'i zab mo'i chos skor nams byung ba'i tshul legs par bshad pa
 bstan bsrung chos kun gsal ba'i nyin byed ces bya ba 'di yang / snyigs dus kyi bstan pa'i gsal
 byed chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras dam
 pa gcen 'jam mgon grub pa'i dbang po padma'i rnam sprul bsod nams dbang po'i zhal snga nas
 dang / de'i gcung byang chub sems dpa' zhi ba mtsho'i skyu'i skye ba dpal ldan bla ma dam pa
 bsod nams rgyal mtshan nyid slar yang bsam bzhin du byon pa yab rje sbas pa'i sangs rgyas
 sngags 'chang grags pa blo gros/ rigs thams cad dang ... (?) thams cad kyi khyab bdag drug pa
 rdo rje sems dpa' dang rnam dbyer med pa'i dus gsum sgribs med du gzigis pa rgyal ba mus pa
 chen po sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyen snga rin po che kun dga' don grub/
 nyams dang rtogs pa'i mnga' bdag chos kyi rje dbang phyug rab brtan/ mkhas shing btsun pa'i
 yon tan gzhal du med pa mnga' ba rje nags dgon pa chen po sbyin pa grags pa/ shes bya'i dkyil
 'khor mtha' dag la mi 'jigs pa'i spob pa brnyes pa mkhan chen <230r> 'jam pa'i dbyangs ngag
 dbang chos kyi grags pa la sogs te yongs 'dzin bslu med dam pa du ma'i zhabs sen rin po che
 dbang gi rgyal po spyi bo'i rgyan du bkod cing / gsung gi bdud rtsi'i skal ba bzang por gyur pa
 shrī sa skya pa shākya'i dge bsnyen pañdi ta (mkhas pa) sngags 'chang ngag dbang kun dga'
 grags pa rgyal mtshan dpal bzang pos/ sa skya'i bka' bsrung khyad par can 'di dag gi man ngag
 gi chos tshul nams bshad pa'i gzhi che zhing / zab cing rgya che ba 'ba' zhig tu bzhugs pas 'di
 nams kyi chos skor nams 'byung tshul gyi yi ge zhib pa zhig bgyis te/ lugs 'di'i bstan pa'i zhabs
 'degis su 'gyur ba zhig byung na ci ma rung snyam pa'i rang nyid kyis kyang lhag bsam rnam par
 dag pas kun nas blang zhing / don gnyer can gyi dge ba'i bshes gnyen du mas kyang 'phral yun
 du bskul ba dang / lhag par rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rigs dang
 chos las skyes pa'i slob ma'i tshogs rang dang skal ba mnyam pa nams la phan par bsam nas/
 lugs 'di la 'kho ba'i mgon pod me 'bar ma sogs na bzhugs pa'i chos skyong gyi bla ma brgyud
 pa'i lo brgyus(!) kyi yi ge / gong mas mdzad pa'i gsung rab rjes 'brangs kyi zin bris du ma dang
 bcas pa nams dang / bdag chen blo gros rgyal mtshan gyi mgon po'i man ngag gi khog khrigs
 kyi yi ge / khyad par rje btsun blo gsal rgya mtshos mdzad pa'i mgon po'i chos skor byung tshul
 man ngag khog phug rnam bshad/ snyan brgyud rin chen lde mig dang / snyan brgyud rol mtsho
 ste gsung rtsom 'phro can de gnyis la gtso bor brten zhing / gzhan yang sngags 'chang chos kyi
 rgyal po'i gsung <230v> rgyun dri ma med pa la brten nas/ 'jam mgon grub pa'i khyu mchog
 bsod nams dbang pos mdzad pa'i 'di skor la 'kho ba'i gsung rab 'ga' zhig dang / yab rje sbas
 pa'i rnal 'byor sangs rgyas mi gzugs can grags pa'i mtshan can/ de nyid kyi mdzad pa'i bse 'bag
 nag po 'phur shes kyi lo brgyus(!) kyi yi ge / mkhan chen thams cad mkhyen pa sogs kyis mdzad
 pa'i mgon po'i chos skor gyi dri ba lhag bsam rab dkar gyi don 'brel bla ma'i gsung rgyun ma
 sogs tshad thub kyi yig cha du ma la gzhi byas shing / dngos brgyud kyi bla ma nams kyi gsung
 rgyun khyad par can blo la zin pa nams kyang mdzes par byas te/ rang gi bgrangs gzhi bcu
 phrag bzhi dang nyag ma lngar sleb pa 'phags pa'i yul na shrī sa: ste khyu mchog ces grags
 shing / rgya nag lugs la lcags mo sprul gyi lo me tog can gyi zla ba'i dkar phyogs dga' ba dang
 po'i tshes la/ gza' dang skar ma dang sbyor ba dang byed pa bzang po 'jom pa'i nyin/ bod kyi rdo
 rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi yangs rtse ngo mtshar 'chi
 med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su bla ma dang mkha' 'gro chos
 skyong khyad par can nams la gsol ba rtse gcig tu 'debs bzhin pa'i ngang nas legs par sbyar ba'i
 yi ge pa ni/ gso ba rig pa la mkhas shing / yi ge'i 'du byed la byang chub pa gdong ga pa bsam pa
 don chen dang / ā kṣa ra'i bya ba la phul du phyin zhing dpal 'dus kyi 'khor lo'i rtsis gzhung rgya
 mtsho la legs par sbyangs pa shab stod pa bkra shis don grub gnyis kyi sor mo'i 'du byed las
 bskrun pa'o//

This composition is based on the following works:

the *Chos skyong gyi bla ma brgyud pa'i lo brgyus(!) kyi yi ge* that is contained in the *mGon pod me 'bar*, necessary for this system,
 the "writings of the former ones" together with the note(s?) (*zin bris*) of their followers,
 the *mGon po'i man ngag gi khog khrigs kyi yi ge* by bDag-chen Blo-gros-rgyal-mtshan,
 and especially the two incomplete compositions (*gsung rtsom 'phro can gnyis*), i.e. the *sNyan brgyud rin chen lde mig* and the *sNyan brgyud rol mtsho* (being?) detailed expositions (*rnam bshad*) (of?) the *mGon po'i chos skor byung tshul man ngag khog phug* of (Tshar-chen) Blo-gsal-rgya-mtsho,
 and furthermore, the teachings (*gsung rgyun*) of sNgags-'chang Chos-kyi-rgyal-po (Ngag-dbang-kun-dga'-rin-chen),
 some writings that are necessary for this cycle (*'di skor la 'kho ba'i gsung rab*) by bSod-nams-dbang-po,
 and Grags-pa-blo-gros's *bSe 'bag nag po 'phur shes kyi lo brgyus(!) kyi yi ge*,
 and the *mGon po'i chos skor gyi dri ba lhag bsam rab dkar gyi don 'brel bla ma'i gsung rgyun ma* by mKhan-chen-thams-cad-mkhyen-pa.

The composition was completed on the first day of the fourth month of 1641 in the Yangs-rtsengo-mtshar-'chi-med-rdo-rje'i-pho-brang of bZhi-thog-bla-brang. The scribes have been bSam-pa-don-chen and bKra-shis-don-grub. It was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others.

Remarks

Xylograph edition: *Gangs can legs bam dkar chag* 191 xyl. = *Patna* 1504-1: 191 fols. (Sa-skya xyl.). *LCC* mentions: *A detailed historical account of the Mahākāla traditions in India and Tibet*, edited from a rare manuscript from the library of the Sakya Tridzin by T. G. Dhongthog, New Delhi, 1979, 2 vol., 9 x 38 cm. See also *TBRC W10311* (scans exist).

The first works mentioned in the colophon are the *Chos skyong gyi bla ma brgyud pa'i lo brgyus(!) kyi yi ge* and the *mGon pod me 'bar*. According to the *Great Genealogy* (fol. 546), the *mGon pod*, the *mGon pod me 'bar ma* and the *gSer pod* were composed by "bDag-chen rGya-dkar-ba," i.e. Shes-rab-rgyal-mtshan. A *mGon po me 'bar ma'i dkar chag* is found according to the *Sa-skya-pa Bibliography* among the works of Tshar-chen Chos-rje Blo-gsal-rgya-mtsho. In *Kun-dga'-don-grub's Record* (13v), one finds a section entitled the *Levels of instructions of rDo rje brag rdzong ma, based on the maṇḍala of the outer protectors together with their practices*, with the sub-section *Cycle of reading transmissions (lung skor)*. This contains at its beginning a further sub-section, i.e. the *Enumeration of the teachings received known as mGon pod me 'bar ma*. The first item is another catalogue (*dkar chag*), i.e. one by "bDag-chen rDo-rje-'chang-chen-po" (which is in A-mes-zhabs's records of teachings always bDag-chen Blo-gros-rgyal-mtshan), and two items further down we find a *brGyud pa'i lo rgyus*, perhaps by Mal Lo-tsā-ba (fol. 14r), although this remains uncertain.⁴⁹⁰ In *Ngag-dbang-chos-grags's Record* (37v), however, a *mGon po'i lo rgyus* is indeed connected with him. This may be the *Lo rgyus* that is mentioned as being part of the *mGon pod me 'bar*, i.e. the *Chos skyong gyi bla ma brgyud pa'i lo rgyus kyi yi ge*.

⁴⁹⁰ The work following in the record of teachings mentions Mal Lo-tsā-ba as author. Sometimes the mentioning of an author in the records of teachings is to be understood as referring to several works in succession, however, the present case is unclear.

For the *sNyan brgyud rin chen lde mig*, see *Ngag-dbang-chos-grags's Record* (36v): *Nag po chen po'i chos skor gyi khog phub snyan brgyud rin chen lde mig* by Tshar-chen Blo-gsal-rgya-mtsho. The *sNyan brgyud rol mtsho* is mentioned in the section of Tshar-chen Chos-rje Blo-gsal-rgya-mtsho's works in the *Sa-skyapa Bibliography* as the *Khog phub snyan brgyud rol mtsho legs bshad kyi rba rlabs g.yo ba*.

Grag-pa-blo-gros's *bSe 'bag nag po 'phur shes kyi lo brgyus(!) kyi yi ge* is mentioned in the title list for his writings in *Grag-pa-blo-gros's Record* (24r, no. 5) as *bSe 'bag nag po 'phur shes kyi lo rgyus snyan brgyud ma*. Grags-pa-blo-gros's title list is documented in the forthcoming study *Hevajra and Lam 'bras Literature*, appendix III.

With regard to the *mGon po'i chos skor gyi dri ba lhag bsam rab dkar gyi don 'brel bla ma'i gsung rgyun ma* by mKhan-chen-thams-cad-mkhyen-pa, "mKhan-chen-thams-cad-mkhyen-pa" is usually *Ngag-dbang-chos-kyi-grags-pa* in the records of teachings, but I could not find any trace of this title in *Ngag-dbang-chos-grags's Record*.

4. The blessing of the initiation of Gur-gyi-mgon-po

Title: *Gur gyi mgon po khro bo bcu gcig gi rjes gnang bya tshul bdud kyi dpung tshogs zil gyis gnon par byed pa'i me 'od*

How to perform the blessing of the initiation of the eleven wrathful [deities of] Gur-gyi-mgon-po: the rays of the fire outshining the hordes of māra

6 fols. (243r-248r); pp. 123-126; ca. 36,5x6 cm; 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal 'khor lo'i dbang phyug 'dren mchog chos kyi rgyal po sangs rgyas rgyal mtshan la phyag 'tshal lo// rab brjid char sprin nam mkha'i mdog// rab 'byams yon tan rgyud mnga' ba// rab 'bar gnas la gus btud nas// gang de'i gdams pa bsam yas pa//*

Colophon (fol. 6r)

ces dpal rdo rje nag po chen po gur gyi mgon po khro bo bcu gcig gi rjes gnang bya tshul bdud kyi dpung tshogs zil gyi gnon par byed pa'i me 'od zhes bya ba 'di ni/ snyigs dus kyi blo dman 'ga' la phan phyir nges pa'i don du drug pa rdo rje 'chang dbyer ma mchis shing / kun rdzob snang ngo bshes gnyen chen po gzhan sems shes pa'i mngon mkhyen thogs med du mnga' ba'i tshul ston par mdzad pa'i yongs 'dzin dam pa sangs rgyas rgyal mtshan zhes yongs la grags pa'i 'brel tshad don dang ldan nges pa de nyid las dam pa rgya mtsho'i bka' drin nams shing / lhag par chos tshul 'di nyid legs par thob pa sa skya pa shākya'i btsun pa ngag dbang kun dga' grags pa rgyal mtshan dpal bzang pos tshul 'di nyid kyi yig cha mying pa 'ga' la rten zhing / der mi gsal la cho ga lhag pa'i skyon mi 'byung ba kha cig gzhan nas kha bskangs te dpal sa skya'i gtsug lag khang du sbyar ba'o//

This composition is based on some old manuals. What was unclear there has been supplemented through other rituals that were without fault. The work was composed in Sa-skyapa.

Remarks

The colophon is written in a different hand. Composed before 1648 (mentioned in the *Old title list* as no. 403).

5. Pith instructions on mixing practices

Title: *mKha' 'gro sbags sgrub kyi man ngag bdud sde 'joms pa'i gnam lcags*

Pith instructions on mixing [Nag-po-lcam-dral⁴⁹¹ practices with] the Ḍākīnī: the thunderbolt that overcomes the hordes of māra

5 fols. (249r-253r); pp. 125-128; ca. 36,5x6 cm; 7 lines, Incipit: *na mo buddha dhwa dza ye/ chos kun bde stong rol pa'i ngang las thabs mkhas zhe sdang drag po'i sku// bstan dang bstan 'dzin bu ltar skyong mdzad nag po lcam dral lha brgyad dang// dbyer med lha ma'i zhabs la btud de mkha' 'gro sbags bsgrub nyams len 'di// bstan la phan phyir 'chad par 'gyur gyi mkha' 'gro rnams kyi skabs phye shig //*

Colophon (fol. 252r)

ces mkha' 'gro sbags bsgrub kyi man ngag bdud sde 'joms pa'i gnam lcags zhes bya ba 'di ni/ dus gsum mkhyen pa'i bshes gnyen chen po 'brel tshad don dang ldan pa mtshan brjod par dka' ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan gyi zhabs la yun ring du btugs pas gsung gi bdud rtsis skal ba bzang por gyur pa sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sa skya'i gnas mchog chu mig rdzing(?) kha'i bla brang bde mchog pho brang gyi sngags 'chang chos kyi rgyal po'i gzim chung bde ba can gyi mgon khang du rang lo nyi shu pa'i dus man ngag zab mo 'di la nyams len 'bad rtsol bgyis pa'i tshe rang don du myur bar bris pa las slar yang bcos shing shin tu dag par byas pa 'dis skal ldan rnams la mchog tu phan zhing bstan dgra ma lus pa tshar gcod par gyur cig //

After A-mes-zhabs had listened to the teachings of Mus-chen Sangs-rgyas-rgyal-mtshan for a long time, he composed these pith instructions quickly when he practiced them in his twentieth year (1616) in Chos-kyi-rgyal-po's room in the Chu-mig-rdzing(?) kha'i-bla-brang, the bDe-ba-can-gyi-mgon-khang (of the?) bDe-mchog-pho-brang and he corrected them himself.

Remarks

According to some remarks in the *Great Deeds* (fol. 76v) and the *Grags-pa-blo-gros Record* (8v/9r), the *mKha' 'gro ma sbags sgrub* is a pith instruction on the three activities (*las gsum gyi man ngag*) that is known as the "inner instruction" (*nang khrid*), i.e. the "gentle practice" (*'jam sgrub*), "rough (or: violent) practice" (*rtsub sgrub*), and the "supplementary pith instructions" (*zhar byung gi man ngag*). This remark was made in the *Grags-pa-blo-gros's Record* in connection with Ngag-dbang-kun-dga'-rin-chen's *mGon po'i lus dkyil rdzogs rims bsgom tshul gyi khrid yig kha gsal gzhan phan rgyas byed*,⁴⁹² where it is said that this is an instruction manual of the ritual service that practices the glorious *Gur mgon* in the manner of the *mKha' 'gro ma sbags sgrub*.

6. Praise and invocation of Nag-po-chen-po lCam-dral with five servants

Title: *Shrī rdo rje nag po chen po lcam dral las mkhan lnga dang bcas pa'i bstod bskul 'phrin las myur du bsgrub pa'i pho nya*

⁴⁹¹ See incipit.

⁴⁹² This full title is mentioned in *bSod-nams-dbang-po's Record*, fol. 28r.

Praise and invocation of the glorious vajra, Nag-po-chen-po lCam-dral, together with his five servants: the messengers who quickly accomplish the activities

2 fols. (254r-255v); pp. 127-130; ca. 36(?)x6 cm; 6, 7 and 4 lines; **Incipit:** *na mo gu ru buddha dhwa dza shrī ma hā ka la ye/ hūm/ rab 'byams rgyal ba kun 'dus drag po'i sku// rab sgrags mi rtog bskyed pa drag po'i gsung // rab gtum gdug pa 'dul mdzad drag po'i thugs// rab 'bar dbus gnas drag shugs can la bstod//*

Colophon (fol. 255v)

ces pa 'di ni rdo rje 'chang sangs rgyas rgyal mtshan gyi zhabs zung spyi bos gtsug tu bkod pa'i rnal 'byor pa dpal sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod namsg rags pa rgyal mtshan dpal bzang pos/ bsam rtse brang chen yangs steng su sbyar ba

Composed by A-mes-zhabs in the extension of the bSam-rtse-brang-chen when he was still a full monk. Composed before 1648 (mentioned in the *Old title list* as no. 406).

7. Invocation of bSe-'bag-nag-po-'phur-shes

Title: *bSe 'bag nag po 'phur shes kyi thugs rje la bskul ba'i yi ge*

Short invocation of the compassion of bSe-'bag-nag-po-'phur-shes⁴⁹³

1 fol. (256r-v); pp. 129-130; ca. 36x6 cm; 7 and 3 lines; **Incipit:** *na mo buddha dhwa dza ye/ khyod rgyal ba'i 'phrin las drag po'i sku// dpal mahā kā la gur mgon shes// yongs 'dzin ma'i phyogs kun khyab pa des// sku dngos dang mtshungs pa'i bse mgon che//*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 408).

8. Entrusting the activities to the Ye-shes-kyi-mgon-pos

Title: *dPal ldan sa skya pa'i bka' srung bslu med ye shes kyi mgon po rnams la 'phrin las 'chol ba'i tshigs su bcad pa yid bzhin nor bu dgos 'dod kun 'byung*

Verses of entrusting the activities to the glorious protectors of the Sa-skyapa teachings, the infallible Ye-shes-kyi-mgon-pos: a wish fulfilling jewel that is the source of everything necessary [or] desired

1 fol. (257r-v); pp. 129-130; ca. 36x6 cm; 7 and 1 lines; **Incipit:** *na mo gu ru ma hā kā la ye/ dpal ldan sa skya pa'i bka' bsrung bslu med ye shes kyi mgon po rnams la 'phrin las 'chol ba'i tshig su bcad pa yid bzhin nor bu dgos 'dod kun 'byung zhes bya ba/ skyabs gnas kun 'dus kyi ngo bo bla ma rnams dang gnyis su med pa'i bstan bsrung*

Colophon (fol. 257v)

'phrin las 'chol ba 'di la nged rang la yid zhes zhig yod pas bskangs gso byed res bzhin chag med rang mdzad pa zhu zhu dge zhing bkra shis//

⁴⁹³ The "face-mask of Mahākāla that can fly." See Vitali (2001).

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 407).

9. The peaceful burnt-offering of Gur-gyi-mgon-po

Title: *dPal gur gyi mgon po'i zhi ba'i sbyin sreg gi lag len don gnyer dga' bskyed bar chad kun sel*

The practice of the peaceful burnt-offering of the glorious Gur-gyi-mgon-po: producing happiness in those who make efforts; removing all hindrances

7 fols. (258r-264v); pp. 129-134; ca. 36,6x5,9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; Incipit: *shrī nā tha buddha dhwa dza ye na ma/ grub pa'i khyu mchog bsod nams dbang po dang // yab rje sbas pa'i sangs rgyas grags pa'i mtshan// rgyal ba mus pa chen por gus btud nas// sbyin bsreg cho ga don gnyer dga' bskyed spel//*

Colophon (fol. 264r)

ces dpal gur gyi mgon po'i zhi ba'i sbyin bsreg gi lag len don gnyer dga' bskyed bar chad kun sel zhes bya ba 'di'ang sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams kyis rang lo nyer gsum lon skabs gdan sa chen po'i chu mig rdzing(?) kha'i bla brang bde mchog pho brang du gur gyi mgon po'i sbyin bsreg byas dus sa lo thams cud mkhyen pas mdzad pa'i sbyin bsreg gi yig cha nang bzhin las cung zad mi gsal ba rnam sngags 'chang chos kyi rgyal pos byas 'gyur sgrub chen dge slong kun dga'i sbyin sreg dus gnang ba'i gsal byed kyi yig zhung gzhi bzhag ste/ smin rgyas bgyis skabs kyi lag len gyi rim pa rnam rang gi mchod g.yog pa dge slong rdo rje 'dzin pa ngag dbang dpal bzang gis zin thor btab 'dug pa la slar yang gsal byed dgos pa 'ga' zhig bsnan zhing shin tu dag par byas pa 'di ni rang gi bgrang gzhi bcu phrag bzhi dang nyag ma gnyis su sleb pa sa pho stag gi khrums gyi zla ba'i dmar cha dga' ba gsum pa'i tshes la dpal sa skya'i chos grwa chen po'i bzhi thog bla brang du sbyar ba'i bskul ba po ni gong gi mchod g.yog pa de nyid dang / gzhan yang dus kyi 'khor lo'i rtsis gzhung rgya mtsho lta bu sogs rig gnas mtha' dag la mi 'jigs pa'i spob pa thob pa chos rje bsod nams rgyal mtshan gyis kyang nye bar bskul zhing yi ge rkyen sbyar te grub par byas pa'o//

When A-mes-zhabs was in his twenty-third year, he performed the burnt-offering of Gur-gyi-mgon-po in the Chu-mig-rdzing(?) -kha'i-bla-brang within the bDe-mchog-pho-brang according to the manual of Sa-skya Lo-tsa-ba ('Jam-dbyangs-kun-dga'-bsod-nams). The passages that were a bit unclear were clarified at the time of sGrub-chen dGe-slong Kun-dga's burnt-offering on the basis of the manual that was composed by sNgags-'chang Chos-kyi-rgyal-po (Ngag-dbang-kun-dga'-rin-chen). This was again augmented through some necessary clarifications of the scattered notes that were written down by A-mes-zhabs's offering assistant, the full monk tantric adept Ngag-dbang-dpal-bzang. He did this in his forty-second year, on the twenty-sixth day of the eighth month of 1638 in the bZhi-thog-bla-brang. The requestors have been the above mentioned offering assistant and Chos-rje bSod-nams-rgyal-mtshan, who is an expert with regard to the basic astrological works of the Kālacakratantra and who also acted as the scribe.

Remarks

For the manual of Sa-skya Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams, see TBRC W8580, a Beijing Nationalities Library manuscript. Cf. also *bSod-nams-dbang-po's Record* (26r, no. 210): *rDo rje nag po chen po'i zhi ba'i sbyin bsreg*.

10. The meaning of the basic mantras of the special Sa-skya-pa protectors

Title: *Sa skya pa'i srung ma khyad par can rnams kyi rtsa ba'i sngags sogs kyi don bshad pa sngon gyi dpe rnying yid ches can du byas pa las bshus pa*

Exposition of the meaning of the basic mantras, etc., of the special Sa-skya-pa protectors, copied from trustworthy old books

5 fols. (265r-269r); pp. 133-136; ca. 36,5x6,1 cm; 7 lines; with interlinear annotations; Incipit: *na mo buddha dhwa dza ye/ om ni sngags kyi mgo 'dren pa sogs te/ rdo rje rtse mor/ om ni ci zhig yin par brjod// mchog dang nor ster dpal dang g.yang // skal bzang rnams pa dang ldan zhing // dam bcas dbang dang bkra shis don// nor bu 'dzin pa'i snying po yin//*

Colophon (fol. 269r)

ces pa 'di ni sngon gyi dpe rnying yid ches can du byas pa rnams las zhal bshus legs par byas te sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang gzhan la phan phyir bkod pa 'di la bka' bsrung rnams dges par gyur cig //

Remarks

After the short colophon follow two short autobiographical remarks. The first one notes that Ames-zhabs dreamed on the third day of the second month of 1615, when he was in his nineteenth year, that he repeatedly saw Gur-gyi-mgon-po with eight deities appearing on top of the Eastern mountain of Sa-skya in the midst of rainbow-colored clouds and a heap of fire. His teacher, Muschem Sangs-rgyas-rgyal-mtshan, decided that it was neither a (completely) good sign, because it was an illusory appearance of the mind (*sems kyi 'khrul snang*), nor a (completely) bad sign, because it was beyond expression since it was unborn (*skye med yin phyir brjod bral yin*), but a pure vision (*dag snang*) that purified some obscurations of the mind. The second remark says that in his twenty-seventh year he practiced the seven-syllable mantra of Gur-gyi-mgon-po and the burnt-offering and the maturation-extension (*smin rgyas byas*) a certain number of times (*'bum phrag bzhi bcu ste sa ya bzhi dang / khri phrag drug?*), of which he reached today a certain number (*da dung bye bsnyen lag tu long bar shog?*). If the remarks are connected with the work, it may be therefore dated to his twenty-seventh year.

11. The filling of an image of the Dharma protectors

Title: *dPal sa skya pa'i chos skyong rnams kyi rten gyi gzungs gzhug tshul thun mong ma yin pa 'phrin las bcol rgyas pa dang bcas pa*

The extraordinary method to fill a support [statue] of the Dharma protectors of the glorious Sa-skya-pas, together with a detailed entrusting of the activities

7 fols. (270r-276r); pp. 135-140; ca. 36,5x6,2 cm; fol. 1v 4 lines, fol. 2r 7 lines, otherwise 8 lines; Incipit: *na mo gu ru ma hā kā la yā/ om ā: na mo badzra dha ra ya hūm/ om ā: na mo dā ki nī badzra panytsa ra ya hūm/*

Colophon (fol. 276r)

man ngag zab mo 'di rje dpal sding pa la bla ma rig 'dzin gyis thob pa lags so//

rJe dPal-sding-pa heard this pith instruction from Bla-ma Rig-'dzin.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 410).

12a. Supplication

Title: *gSol 'debs bar chad kun sel*

The supplication "removing of all hinderances"

1 fol. (277r); p. 139; ca. 36,5x6,2 cm; title plus 6 lines; **Incipit:** *om swasti siddhi/ rang gi spyi bo'i thams cad kyi nam mkhar rtsa brgyud kyi bla ma yi dam dkyil 'khor gyi lha tshogs sangs rgyas byang sems bstan bsrung dbang po'i tshogs rnams nor lha dang*

Colophon (fol. 277r)

zhes pa 'di sa skya pa za nyal 'chag gi rnal 'byor pa ngag dbang kun dga' bsod nams kyi bzhi thog yang rtser sbyar ba'i yi ge'i 'du byed don grub bkra shis so//

Composed in an extension of bZhi-thog. The scribe was Don-grub-bkra-shis.

12b. Fulfillment and confession

Title: *Chos skyongs rnams kyi bskang bshags 'phrin bcol dang bcas pa yid kyi 'dod 'jo*

Fulfillment and confession to the Dharma protectors together with the entrusting of the activities: the fulfilling of wishes

1 fol. (277r-v); pp. 139-140; ca. 36,5x6,2 cm; 6 lines altogether; **Incipit:** *na mo gu ru buddha dhwa dza ya/ bla ma dang bstan srungs 'khor bcas la phyag 'tshal lo//*

Colophon (fol. 277v)

'di yang / sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyis/ bstan bsrung khyad par can rnams la dam tshig dang ldan pa'i dpon slob nyung bsodus res kyi bskangs bshags brgya tshar bgyi pa la bsam nas dpal sa skya'i lha chen rigs 'dzin pho brang du ma hā ka la'i bzlas brjyod la brtson pa'i ngang nas sbyar

Composed in the lHa-chen-rigs-'dzin-pho-brang.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 411).

13. Fulfillment and confession

Title: *bKa' bsrung rnams kyi bskang bshags don gnyis lhun grub*

Fulfillment and confession to the protectors of the teachings: the spontaneously present twofold purpose

1 fol. (278r); p. 139; ca. 36,6-6,2 cm; **Incipit:** *na mo gu ru ma hā kā la ya/ dngos grub kyi rtsa ba bla ma mahā kā la la phyag 'tshal lo//*

Colophon (278r)

ces bka' bsrung rnams la bskangs bshags bzlog bskul bstod pa dang bcas pa'i tshigs bcad nyung ngu 'di yang lcags mo sprul lo gtsang phyogs su bod sog 'thab pa'i dus ngan gyi 'khrug long chen po byung dus/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi lhag bsam dag pa'i sems can bde thabs kyi rgyal po phan tshun mdun chings kyi don la dpal e waṃ chos ldan du 'byor pa'i tshe/ sa skya pa'i bka' bsrung rnams la yid ches kyi dad pa rtse gcig pa'i ngang nas 'gyogs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub so//

This was composed in glorious E-waṃ-chos-ldan in 1641 when fighting broke out between the Tibetans and the Mongols in the hope that an agreement may be reached between the kings. The scribe was bKra-shis-don-grub.

14. Praise to and invocation of Tsha-tu-rmu-kha

Title: *mThu ldan tsha turmu kha'i bstod bskul dgra sde 'joms pa'i mtshon cha*

Praise to and invocation of the powerful Four Faced One: the weapon that destroys the hordes of enemies

2 fols. (279r-280r); pp. 141-142; ca. 36,5x6 cm; 6 and 5 lines; **Incipit:** *rgya ba buddha dhwa dza'i zhabs la gus pas phyag 'tshal lo// hūṃ drag gtum mi zad rab tu khros pa'i sku// zhal bzhi phyag bzhi'i nyon mongs bdud bzhi 'dul//*

Colophon (fol. 280r)

ces pa 'di ni rdo rje 'chang chen po sangs rgya rgyal mtshan gyi zhabs la yan lag mchog gi reg pa la rten nas spyi dang bye brag gi bstan pa rin po che srog ltar gces par 'dzin pa'i sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bsam rtse brang mo cher dad 'dus kyi skye bo 'ga' zhig la chos skyong 'dis rjes gnang byas dus myur ba nyid du sbyar ba

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 413).

15. Fulfillment and repairing [ritual] of the glorious Four Faced mGon-po

Title: *dPal mgon zhal bzhi ba'i bskang gso bsodus pa bar chad g.yul las rnam rgyal*

Summarized fulfillment and repairing [ritual] of the glorious Four Faced mGon-po: complete victory in battling hindrances

2 fols. (281r-282r); pp. 141-142; ca. 36,5x6,2 cm; 5 and 7 lines; **Incipit:** *na mo gu ru tsa turmu kha ye/ 'dir stobs 'phrog dbang po'i thugs dang bskangs bar 'dod pas/ spyan 'dren/ byon skyos/*

Colophon (fol. 282r)

ces pa 'di yang zhing skyong gzi ldan dbang po'i rnal 'byor pa sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis/ gnyan lo tsa ba'i mdzad pa'i bskangs gso rnying pa nas btus te/ dpon slob ngung ngus bskangs gso stong tshar sogs bya ba'i slad du/ yon tan rin po che du ma'i 'byung gnas dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba

This text was compiled in lHa-chen-rigs-'dzin-pho-brang from old rituals of fulfillment and repairing by gNyan Lo-tsa-ba.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 414).

16. Fulfillment and entrusting

Title: *Zhing skyong dbang po zhal bzhi pa'i thugs dam skang shing 'phrin las 'chol ba'i yi ge bsam don myur 'grub*

Notes on the fulfillment of the oath and entrusting of the activities to the four-faced Zhing-skyong-dbang-po: the quick manifestation of the intended goal

1 fol. (283r); p. 143; ca. 36,5x6,2 cm; 6 lines; **Incipit:** *na mo gu ru ba dzra dha ra buddha dhwa dza ye/ hūṃ rtsa rgyud bla ma yi dam zhi khro'i tshogs// gang thugs ye shes ngo bor re gcig pa'i//*

Colophon (fol. 283r)

ces bya ba 'di yang / sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi lhag bsam dag pas sbyar ba

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 415).

17. Fulfillment and entrusting

Title: *'Phrin las kyi mgon po pu tra chen po'i thugs dam bskangs shing 'phrin las bcol ba'i yi ge bsam don myur 'grub*

Notes on the fulfillment of the oath of and the entrusting of the activities to the lord of the activities, the great Pu-tra: quick manifestation of the intended goal

1 fol. (284r); p. 143; ca. 36,5x6,1 cm; 6 lines; **Incipit:** *na mo gu ru ba dzra dha ra buddha dhwa dza ye/ hūṃ rtsa rgyud bla ma yi dam zhi khro'i tshogs// gang thugs ye shes ngo bor re gcig pa'i//*

Colophon (fol. 284r)

ces bya ba 'di yang / sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi lhag bsam dag pas sbyar ba

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 417).

18. Offering and entrusting

Title: *dPal 'phrin las kyi mgon po pu tra chen po'i 'khor dang bcas pa la mchod cing 'phrin las 'chol ba'i tshigs su bcad pa don gnyis lhun grub*

Verses of offering and entrusting the activities to the glorious lord of the activities, the great Pu-tra, together with his retinue: the spontaneously present twofold purpose

2 fols. (285r-286v); pp. 143-144; ca. ?x6,1 cm; 6, 7 and 7 lines; Incipit: *shrī wansargu ru ba dzra ā tsarya karma na thā ya na ma: hūṃ sangs rgyas bstan pa bsrung mdzad kun gyi gtso// srid gsum zil gnon nag po chen po yis//*

Colophon (fol. 286v)

ces bya 'di yang sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos las mgon pu tra chen po 'di nyid rang la snying nye zhing thugs rje myur bar 'phral dad yun du yid ches khyad par can yang yang brnyed pa'i rkyen byas te las mkhan chen por dad pa rtse gcig pa'i yid kyi spros lo rgyal gyi zla ba'i nyer dgu'i nyin dpal sa skya'i bzhi thog bla brang gyi 'od gsal snang bar sbyar ba'i yi ge pa ni gso ba rig pa dang yi ge 'du byed la mkhas pa bsam pa don chen gyi bgyis so//

These verses were composed on the twenty-ninth day of the twelfth month of the sPros(?) year in the 'Od-gsal-snang-ba room of bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 418).

19. Praise of Pu-tra

Title according to the *dkar chag*: *Pu tra'i bstod pa bdud dpung kun 'joms*

Praise of Pu-tra: destroying all hordes of Māra

2 fols. (287r-288v); pp. 145-146; ?x6,1 cm; 6, 7, and 3 lines; Incipit: *na ma: yakṣa pu tra ye/ bla ma dang las kyi mgon po la phyag 'tshal lo// bdud dpung kun 'joms gsang ba'i las mkhan khyod//*

Colophon (288v)

zhes pa 'di ni pu tra chen po 'di mthu chen zhing 'phrin las myur ba myong bas grub nas rang gi 'dod pa'i don bsgrub pa'i phyir/ mkhon rigs sa skya pa shākya'i btsun pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bgyis pa 'di la nyes pa'i tshogs mchis na bsrung ma nyid kyi bzod par bzhes zhig / 'dis bstan pa dang bdag gi tshe la bar chad byed pa dang / dam nyams dmigs pa'i dgra bo sogs skad cig nyid la thal bar brlag nas bdag gi bsam don ma lus pa 'grub pa'i rgyur gyur cig / 'dis yi ge pa yang rang nyid kyi bgyis pa lags so//

Composed and written down by A-mes-zhabs.

Remarks

Title page mostly illegible. Composed before 1648 (mentioned in the *Old title list* as no. 419). A xylograph is mentioned in *Patna*: 1157-4; 2 fols.

20a. Praise of the dKar-bdud-ma

Title: *dKar bdud kyi bstod pa dge legs phun tshogs*

Praise of the dKar-bdud-ma: perfection of virtue

1 fol. (289r); p. 145; ca. 36,1x6,1 cm; 7 lines; Incipit: *bhyo: dpal gyi bstan skyong ma mo ni// zhal gcig phyag gnyis spyan gsum ma// sku dog dkar la 'od ldan zhing // phyag gnyis ri rab gling bzhi'i brel//*

Colophon (289r)

zhes pa 'di ni sa skya pa shākya'i btsun pa ngag dbang kun dga'i ming can gyi bris nas bzhi thog bla brang gi dkar mo nyi zla'i mgon khang dngos grub gling zhes bya bar dar dkar la bris nas phul ba yin//

Composed by A-mes-zhabs and later written on white silk in the dKar-mo-nyi-zla'i-mgon-khang dNgos-grub-gling of the bZhi-thog-bla-brang.

Remarks

Same title as *ka* 111 (title list for the collected works no. 118).

20b. Entrusting activities

Title: *dPal sa skya'i pu tra khang du spyan gzigs phul ba'i 'phrin bcol gyi yi ge*

Short note of entrusting the activities of offering the special offerings (*spyan gzigs*)⁴⁹⁴ in the Pu-tra shrine room of glorious Sa-skya

1 fol. (289r-v); pp. 145-146; ca. 36,1x6,1 cm; 1 and seven lines; Incipit: *na ma yakṣa sya tra ya/ rab brjid nam mkha'i mdo 'dra rab 'bar skal me'i klong na bzhugs// rab tu khros pa'i*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 421).

21. Memorandum with regard to the ritual dance of Pu-tra

Title: *Pu tra 'cham gyi brjed tho bstan srung dgyes pa'i rnga sgra*

Memorandum with regard to the ritual dance of Pu-tra: the drum sound that pleases the protectors of the teachings

3 fols. (290r-292r); pp. 145-148; ca. 36,5x6,1 cm; 7 lines; Incipit: *oṃ swasti siddham/ 'dir pu tra 'chams kyi brjes byang la// thog mar lam 'gros khams gsum zil gnon la// bzhi brdungs chung ba gsum dang che ba gsum gyi 'cham tshul*

⁴⁹⁴ "spyang gzigs" are special offerings such as elephant or tiger skin for the protectors of the teachings (*Bod rgya tshig mdzod chen mo: mgon khang sogs la bsgrigs pa'i mchod rdzas kyi yo byad spyi'i ming*).

Colophon (292r)

ces pa pu tra 'cham gyi brjed tho nyung ngu 'di yang rang lo bcu bdun lon tshe bka' drin can gyi rtsa ba'i bla ma dam pa sngags 'chang grags pa blo gros rgyal mtshan dpal bzang po de nyid kyi 'di bskor gyi 'cham tshul rnams bzhi thog dpe khang du nged rang gcig pu la phyag khrid zhib cha dang bcas gnang ba la/ rang nyid brjed ngas ches pa'i dus phyis the tshom cung zad za ba rnams snags 'chang chos kyi rgyal po'i 'cham dpe dang / 'jam dbyangs mthu stobs dbang phyug dpon slob rnams la 'dra bsdur zhus dag bgyis te dag par byas nas/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang gi brjed byang du sbyar ba 'di'i bstan bsrung dbang po rnams dges par gyur cig //

When A-mes-zhabs was in his seventeenth year (1614), in the library of bZhi-thog, Grags-pa-blo-gros bestowed on him alone the detailed practice instructions with regard to the ritual dances of this cycle. Later, when he was forgetful, he compared the book on ritual dance by the master Chos-kyi-rgyal-po (Ngag-dbang-kun-dga'-rin-chen) with that of the disciple mThu-stobs-dbang-phyug-(grags-pa-rgyal-mtshan), edited them with regard to their discrepancies and solved his few doubts. Having done that, he wrote his own memorandum.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 422).

22. Invoking wrathful activities

Title according to the *dkar chag*: *Sa skya'i bstan bsrung rnams drag po'i las bskul bstan dgra rnams kyi srog rtsa gcod par byed pa'i mtshon cha*

Invoking the wrathful activities of the protectors of the Sa-skyapa teachings: the weapon that cuts off the root of life of the enemies of the teachings

2 fols. (293r-294r); pp. 147-148; ca. 36,5x6,1 cm; 7 and 4 lines; **Incipit:** *na mo gu ru shrī ma hā kā la sa pa ra wī ra sa ma ye/ hūṃ gson dang dpal ldan mahā kā la/*⁴⁹⁵ *lcam dral gnyan mgon zhal bzhi pa//*

Colophon (fol. 294r)

zhes drag po'i las la bskul ba'i tshigs su bcad pa 'di ni/ 'khrul pa kun zhig bka' drin can pu nya indra dang / sems can chen po sngags 'chang grags pa blo gros rgyal mtshan dang / thugs rje'i mnga' dag mthu stobs dbang phyug ste bla ma dam pa du ma'i rjes su bzung zhing / snying nas dad pa thob pa mkhon rigs shākya'i btsun pa byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang lo bcu bdun lon pa'i tshe bsam pa rnam par dag pa'i kun nas blangs ste lha khang chen mo'i yangs steng nor rgyas su bris pa

This work was composed by A-mes-zhabs in his seventeenth year (1613) in the extension of the lHa-khang-chen-mo of Sa-skya.

Remarks

Title page mostly illegible.

⁴⁹⁵ One syllable appears to be missing.

23. Invoking wrathful activities

Title: *bsTan srung mams drag po'i las la bskul ba'i tshigs su bcad pa'i bsam don myur 'grub*

Verses for invoking the wrathful activities of the protectors of the teachings: quickly manifesting the intended goal

3 fols. (295r-297v); pp. 149-150; ca. 36,5x7,2 cm; fols. 1v-2r 5 lines, 2v-3r 7 lines, 3v 3 lines; Incipit: *na mo badzra ā tsarya gu ru shrī ma hā kā la ye/ hūm/ mkha' 'gro dbang phyug dpal ldan he ru ka// ma rung 'dul phyir khrag 'thung srin po'i gzugs//*

Colophon (297r)

ces bya ba 'di yang sa pho byi ba'i lo cho 'phrul gyi zla ba'i dkar phyogs rdzogs pa gsum pa'i tshes la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis lho rong gi sa'i cha dpa' spro btsan thang du dge 'brug ching don gyi sems bde ba sgrub pa la slob skabs rang gzhan gyi don du mgyogs par sbyar ba

This was quickly written while teaching in the area of Lho-rong, in dPa'-spro-btsan-thang to establish a happy mind for the dGe-[lugs]-'Brug-[pa] ...(?). The work is dated to the fifteenth day of the first month of 1648.

24. Fulfillment, confession, repelling and invocation

Title: *dPal dur khrod kyi bdag po yab yum gyi bskang bshags bzlog bskul bstod pa dang bcas pa'i tshigs su bcad pa'i bsam don kun 'grub 'phrin las mkha' khyab*

Verses of fulfillment, confession, repelling and invocation together with the manifestation of all intended goals of the praise of the dPal Dur-khrod-kyi-bdag-po yab yum: a space-pervading activity

3 fols. (298r-301v); pp. 149-152; ?x6,1 cm; fol. 1v 5 lines, otherwise 7 lines; two miniatures to the left and right on folio 1v; the right one appears to be A-mes-zhabs himself, the left one depicts the two dancing skeletons (= *Dur khrod bdag po yab yum*); Incipit: *na mo gu ru buddha dhwa dza tsakra samba rā ya/ bla ma dang gnyis su med pa'i lhag pa'i lha mchog dpal 'khor lo bde mchog la gus pas phyag 'tshal lo//*

Colophon (fol. 300r)

ces bya ba 'di yang / snyigs dus kyi 'dren pa dam pa sbas pa'i sangs rgyas mi gzugs can sngags 'chang grags pa'i mtshan can las/ chos skyong 'di'i rjes su gnang ba'i bka' drin nos shing / rje btsun rdo rje 'chang rgyal ba mus pa chen po las lugs 'di'i chos bskor(!) yongs rdzogs kyi bdud rtsi ngom par 'thung ba'i skal ba bzang po can dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rang gi 'dod don 'ga' zhih bsgrub pa'i phyir/ shing mo glang lo zla ba bzhi pa'i dkar po'i phyogs kyi tshes la dpal sa skya'i bzhi thog bla brang gi yangs rtser sbyar ba'i yi ge pa ni shab stod pa bkra shis don 'grub kyi bgyis so//

The granting of the blessing of the initiation of this Dharma protector was bestowed by Grags-pa-blo-gros and the teachings were received from Mus-chen Sangs-rgyas-rgyal-mtshan. The work

was composed in the first half of the fourth month of 1625 in an extension of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

25a. *mChod gtor* to the Dharma protectors

Title: *dPal ldan dmag zor rgyal mo dang sa skya pa'i chos skyong gzhan rnams la lhan cig tu mchod gtor 'bul tshul gyi yi ge*

Note on how to bestow all in one the *mchod gtor* to glorious dMag-zor-rgyal-mo and other Dharma protectors of the Sa-skyapa

2 fols. (301r-302v); pp. 151-152; ca. 36,5x6,1 cm; 6, 7, and 5 lines; Incipit: *'dir dpal sa skya pa'i chos skyong gur lha brgyad/ zhal bzhi pa/ dur khrod bdag po/ dkar bdud/ phur bsrung sogs la gtor bsngo dang thugs dam*

Colophon (302v)

'di ni/ dpal sa skya pa sngags 'chang grags pa blo gros kyi drung du dpal ldan lha mo 'di'i rjes su gngang ba legs par thob pa'i rnal 'byor pa ngag dbang kun dga'i ming can gyi rang gi 'dod don 'ga' zhig bsgrub pa'i phyir/ dpal ldan lha mo 'di la dus kyi gtor ma chag med du 'bul ba la bsam nas bris pa 'di'i don gnyer can rnams la phan par gyur cig //

The granting of the blessing of the initiation for this IHa-mo was bestowed by Grags-pa-blo-gros.

Remarks

Doublet manuscript: *tsha*⁴ 20.

25b. Praise and invocation

Title: *dMag zor rgyal mo'i bstod bskul 'phrin las myur 'grub pa'i pho nya*

Praise and invocation of dMag-zor-rgyal-mo: the messenger, who is a quick manifestation of the activities

2 fols. (302v-303v); pp. 151-154; ca. 36,5x6,1 cm; 2, 7, and 4 lines; Incipit: *na mo gu ru buddha dhwa dza ye/ bla ma dang lha pa'i lha la phyag 'tshal lo// bhyo: chos dbyings spros bral ngang las gdul bya'i ngor// me rlung dbus su 'jigs rung*

Colophon (303v)

ces pa 'di ni shrī sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang gi 'dod don 'ga' 'bed med du 'grub par bya ba'i phyir/ dpal sa skya'i bla brang bde mchog pho brang du myur ba nyid du sbyar ba

Composed in the bDe-mchog-pho-brang of Sa-skyapa.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 426).

25c. Invoking wrath

Title: *dMag zor ma'i drag bskul bsam don myur 'grub*

Invoking the wrath of dMag-zor-ma: the quick manifestation of the intended goal

2 fols. (303v-304r); pp. 153-154; ca. 36,5x6,1 cm; 3 and 8 lines; **Incipit:** *bla ma dang dmag zor lha mo la phyag 'tshal lo// bhyo: dmag zor rgyal mo stobs me che// khyod ni mkhyen brtse nus pa'i gter//*

Colophon (fol. 304r)

zhes bya ba 'di ni/ snyigs dus kyi rgyal ba gnyis pa dpal sa skya pa chen po sngags 'chang ngag gi dbang po kun dga' rin chen gyi thugs sras rgyal tshab gcig pu pa rgyal sras sems dpa' chen po grags pa'i mtshan can sbas pa'i rnal 'byor pa de nyid dang / rdo rje 'chang mi'i gzugs can rje btsun mus pa chen po sangs rgyas rgyal mtshan gnyis kyi rjes su bzung zhing / snying nas dad pa thob pa'i rnal 'byor pa mkhon sa skya pa dge slong rigs sngags 'chang ba ngag dbang kun dga' bsod nams kyi dpal sa skyar myur bar shyar ba

Composed by A-mes-zhabs in Sa-skya while he was still a monk.

26. Entrusting activities

Title: *Chos skyong yid bzhin nor bu kun khyab rdo rje drag po rtsal la 'phrin las 'chol ba'i yi ge bsam don kun 'grub*

Note with regard to the entrusting of the activities to Chos-skyong Yid-bzhin-nor-bu Kun-khyab-rdo-rje-drag-po-rtسال: manifestation of all aspired-for aims

4 fols. (305r-308r); pp. 153-156; ca. ca. 36,5x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; two miniatures each on the left and right margins of folios 1v and 2r with three gurus and one wrathful deity; **Incipit:** *na mo gu ru a tsarya padma ye/ hūṃ mthu ldan kun khyab rdo rje drag po rtsal// khyod kyi sngon tshe 'og min chen po ru//*

Colophon (308r)

ces pa 'di ni dpal bsam yas lhun gyi grub pa'i gtsug lag khang gi bsrung ma chos skyong yid bzhin nor bu 'phrin las kyi mgon po gnod sbyin rtse'u dmar po la rang gi 'dod don bsgrub pa'i 'phrin las 'chol ba'i slad du dpal sa skya pa shākya'i dge bsnyen rdo rje 'dzin pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos gnod sbyin rgyal po spu gri dmar po'i snying gi rgyud ces bya ba'i bcom ldan 'das dpal rta mgrin rgyal po'i bka' dri ma med pa'i rgyud chung gi dpe rnying bsam yas na yod pa lag tu byung ba'i rgyud tshig don la zhib tu dpyad pas yid ches brnyed pa bzhin 'phrin 'chol gyi mgor thog mtha' bar gsum gyi dam tshig bskul ba dang sbyar ba'i chos skyong chen po'i 'byung tshul gsal bar bstan pa dang bcas pa 'di ltar sbyar ba'i nus pa la rten nas bsam pa thams cad yid bzhin du 'grub par gyur cig /

In order to entrust the activities that manifest everything desired to the gNod-sbyin rTse'u-dmar-po, the protector of glorious bSam-yas-lhun-gyi-grub-pa'i-gtsug-lag-khang, A-mes-zhabs carefully examined the meaning of the words of a tantra that he found in bSam-yas, namely an old book of the bCom ldan 'das dpal rta mgrin rgyal po'i bka' dri ma med pa'i rgyud chung that is

called the "*gNod sbyin rgyal po spu gri dmar po'i snying gi rgyud*." Having found it trustworthy, he composed this beginning with the entrusting of the activities up to the invoking of the triple pledge, together with a short history.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 427). For the *gNod sbyin rgyal po spu gri dmar po'i snying gi rgyud*, see the colophon and remarks of *ga* 5.

27. Offering ritual of Vaiśravaṇa

Title: *rGyal chen rnam thos sras 'khor dang bcas pa mchod pa'i cho ga dgos 'dod ma lus pa 'byung ba'i rin po che'i gter mdzod*

Offering ritual of the great king Vaiśravaṇa together with his retinue: the precious treasury where everything necessary [or] desired arises

28 fols. (309r-336v); pp. 155-170; ca. 36,5x6 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha bo dhi sa twa ye/ dgos 'dod kun 'byung rta brgyud bla ma dang // bstan bsrung rnam mang thos sras la btud nas// nyid mnyes byed mchod pa'i cho ga 'di// bstan dang 'gro la phan phyir 'dir spel lo//*

Colophon (fol. 336r)

ces rgyal chen rnam thos sras kyi mchod pa'i cho ga 'di yang / sngags 'chang chos kyi rgyal po'i thugs sras rgyal tshab dam pa rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnams kyi zhabs la yan lag mchog gi reg pa sa skya pa chos med snyoms las mkhan sngags 'chang ngag dbang kun dga' bsod nams kyis/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa'i drung du rgyal po chen po rnam thos sras rigs mi 'dra ba lnga phrag gsum gyi rjes gnang dang / de'i rgyud dang / man ngag gi tshogs rgya bod kyi yi ge tshad ldan po ti gcig tsam du long pa'i lung dang zhal shes du ma phyag khrid dang bcas bka' drin nos pa la rten/ dpal sa skya'i bzhi thog bla brang gi phun tshogs yongs 'du'i gnyer khang chen mo'i bya 'dabs su rnam thos sras kyi lha khang leang lo can zhes bya ba gsar du bcas pa der lo thar gyi gtor gzhi 'dzugs pa'i slad du/ rigs kyi bu ngag dbang bsod nams dbang phyug la sogs pa rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam nas/ 'di skor gyi yig cha bla ma gong ma rnams kyi mdzad pa'i gsung rab tshad ldan du ma nas btus te/ nyi ma zhes pa chu mo lug gi lo cho sprul gyi zla ba phyi ma'i dmar cha rgyal ba gnyis pa'i tshes la bzhi thog bla brang gi bkra shis brtsegs par sbyar ba'i yi ge pa ni gso ba rig pa dang / yi ge'i 'du byed la mkhas pa'i phul du phyin pa gdong dga' ba bsam pa don chen gyi bgyis so//

Based on the *rGyal po chen po rnam thos sras rigs mi 'dra ba lnga phrag gsum gyi rjes gnang* and the collection of its tantra and the pith instructions, i.e. the correct Indian and Tibetan scriptures combined in one book together with the many practice instructions by Ngag-dbang-chos-kyi-grags-pa, A-mes-zhabs composed this work for the establishing of the *gtor ma* foundation of the end of the year. During this period the temple of Vaiśravaṇa, called lCang-lo-can, was newly erected (as an extension of) the Phun-tshogs-yong-'du'i-gnyer-khang of the bZhi-thog-bla-brang. He compiled the work from the many correct writings of earlier gurus, finishing it

on the twenty-third day of the first month of 1643 in the bKra-shis-brtsegs building of the bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

28. Preparing of *samaya* nectar pills

Title: *dPal ldan sa skya pa'i sngags 'chang rnams la med thabs med pa'i dus rgyun gyi bza' ba'i dam tshig bdud rtsi'i ril bu sgrub tshul gyi gsung rab rnams phyogs gcig tu bsgrigs pa nyon mongs nad kun sel ba'i sman mchog bdud rtsi rgya mtsho*

Arranging together [in one scripture] the writings on how the constantly consumed *samaya* nectar pills indispensable for the tantric adepts of glorious Sa-skya are prepared: the supreme medicine removing all disease of the *kleśas*, an ocean of nectar

31 fols. (366r-396v); pp. 169-186; ca. 36,7x6,2 cm; fols. 1v-2r 4 lines, otherwise 8 lines; Incipit: *na mo gu ru badzra dha ra buddha dhwa dza ye/ rje btsun rtsa brgyud bla ma'i tshogs rnam la// gus pas btud de gsang sngags 'dzin rnams kyis// rgyun du za ba'i rdzas mchog bsgrub pa'i tshul// gong ma'i gsung rnams btus te 'dir spel lo//*

Colophon (fol. 396r)

ces dpal ldan sa skya pa'i sngags 'chang rnams la med thabs med pa'i dus rgyun gyi bza' ba'i dam tshig bdud rtsi'i ril bu bsgrub tshul gyi gsung rab rnams phyogs gcig tu bsgrigs pa nyon mongs nad kun sel ba'i sman mchog bdud rtsi rgya mtsho ces bya ba 'di yang / kham s gsum chos kyi rgyal po dpal sa skya pa chen po rigs ldan 'jam pa'i dbyangs sku mched dang / dkyil 'khor kun gyi rigs bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po rnams gtso bor smras pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs sen rin po che'i dbang gi rgyal po spyi'i brgyan du bkod pa'i sa skya pa chos med snyoms las mkhan za nyal 'chag gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang lo bcu phrag gsum lon pa me pho stag gi lo sa ga zla ba'i rnal 'byor dbang phyug grub pa brnyes pa'i dus bzang gi tshe/ dpal sa skya'i lha chen rigs 'dzin pho brang du dam rdzas ril bu chig bsgrub byas pa'i rjes de ma thag par rigs dang chos kyi bu la sogs pa rang dang skal ba mnyam pa'i slob pa'i tshogs rnams dang / bstan pa'i rgyun la phan du re nas sbyar ba 'di la bla ma dang mkha' 'gro'i tshogs kyi bzod par mdzad nas bstan 'gro la phan pa dang bde ba'i tshogs bsam gyi mi khyab pa phyogs dus gnas skabs kun du rgyun mi 'chad par 'byung bar byin gyis rlabs du gsol/ 'di'i yi ge pa ni gdan sa dan khrod pa bsam 'grub kyis 'gyogs par bgyis so//

This work was composed during the fourth month of 1626 when A-mes-zhabs was in his thirtieth year, in the lHa-chen-rigs-'dzin-pho-brang, immediately after he had completed the preparation of nectar pills. The scribe was gDan-sa-dan-khrod-pa bSam-'grub.

Remarks

Same work as *wa*^b 3.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 18^a (*tsha*^a)

Catalogue no. (Beijing): 003227

There exists within this collection another volume *tsha* (18) with the Beijing catalogue no. 003208. To keep them apart, the present volume is referred to as *tsha*^a (18^a) and the other one is referred to as *tsha*^b (18^b). The margins and the title list for the present volume (18^a) are marked "za". The manuscripts of this volume are, however, different from those found in volume *za* of the extant manuscript collection.

1. Title list (*dkar chag*)

3 folios

2. Meditation and recitation of Amitāyus

Title: *Tshe dpag med mda' 'phel ma'i bsgom bzlas snying po 'chi med dpal 'byung*

The essential meditation [and mantra] recitation of Amitāyus "Increasing arrow:"⁴⁹⁶ the arising of deathless glory

2 fols. (1r-2v); pp. 1-2; ca. 32,1x5,4 cm; 6, 7, and 4 lines; *Incipit*: *dkon mchog la skyabs gzhan phyir tshe sgrub bsgom// rdo rje'i lte bar lum pa pho brang che// grub bzhi sgo bzhi lcags ri bcas pa'i nang//*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 464).

3. Evocation and initiation of Amitāyus

Title: *Tshe bsgrub zab mo mda' 'phel ma'i sgrub thabs dang dbang bskur bya tshul 'chi med lhun grub*

How to perform the evocation ritual and initiation of the profound Amitāyus "Increasing arrow:" spontaneously present deathlessness

9 fols. (3r-11v); pp. 3-8; ca. 32x5,4 cm; fols. 1v 5 lines, 1v 8 lines, otherwise 7 lines (with interlinear annotations); *Incipit*: *na mo gu ru ba dzra ā tsarya sa pa ri wa ra ye// 'dir urgyan gyi slob dpon chen po padma 'byung gnas kyi ras chen dpal 'byor bzang po la dngos su gnang ba'i tshe dbang nye brgyud*

Colophon (fol. 11r)

de ltar tshe bsgrub zab mo mda' 'phel ma'i sgrub thabs dang dbang bskur bya tshul 'chi med lhun grub ces bya ba 'di yang / dpal sa skya pa chen po 'jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po sogs yongs 'dzin dam pa rnams kyi bran du gyur pa chos med rnal 'byor sngags 'chang ngag dbang kun dga' bsod nams kyi/ chos kyi rje 'bum chen kun dga' dpal 'byor gyi drung du ji ltar thob pa bzhin/ bya lo zla ba bcu pa'i dkar phyogs dga' ba gsum pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni sa skyar skyes pa'i bsam 'grub lhas sbyin no//

See *tsha*^b 19.

Remarks

Doublet manuscript: *tsha*^b 19. Composed before 1648 (mentioned in the *Old title list* as no. 465).

4. Evocation ritual of Avalokiteśvara

Title: *Thugs rje chen po zhal bcu gcig pa'i sgrub thabs bsodus pa bsam pa lhun grub*

Summarized evocation ritual of Avalokiteśvara with eleven heads: spontaneous manifestation of [one's] aspirations

⁴⁹⁶ "Increasing arrow," i.e. "increasing the distance or height of the arrow-shot?" Or one understands *mda' 'phel* as *mda' 'phen*, which in turn is a synonym of *mda' rgyag*, "shooting an arrow." In any way, this refers to the "*mda' dar*," an arrow with silk ornaments that is used in long life practices to capture the elements of life, or the life force (Khenpo Appey).

1 fol. (12r-v); pp. 7-8; ca. 32x5,5 cm; 7 and 1 lines, **Incipit:** *na mo gu ru// dkon mchog (rin chen nram gsum) la skyabs (su mchi'o) gzhan phyir (bcu gcig zhal gyi) lam bzang bsgom/*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 465).

5a. Inner practice of Mahākāla (*brag rdzong*)

Title: *Nang gi brag rdzong ma bsgom tshul*

How to meditate the inner [practice of Mahākāla], the *brag rdzong*

2 fols. (13r-14r); pp. 7-9; ca. 32x5,5 cm; 5 and 3 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir bsrung 'khor bsgom/ rang nyid nag po chen por gsal ba yis//*

Remarks

Doublet manuscript: *tsha*^b 18m. Composed before 1648 (mentioned in the *Old title list* as no. 467).

5b. Practice and recitation of garudas

Title: *Khyung khra'i bsgom bzlas snying po*

Essence of the practice and [mantra] recitation of multicolored garudas

1 fols. (14r-v); pp. 9-10; ca. 32x5,5 cm; 3 and 2 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ klu brgyad ngo bo sbrul brgyad gdan stengs su/*

Remarks

Doublet manuscripts: *tsha*^b 18h, *wa*^b 28a. Composed before 1648 (mentioned in the *Old title list* as no. 462).

5c. Meditation and recitation of Vajrapāṇi

Title: *Phyag rdor u tsa'i bsgom bzlas snying po*

Essence of the meditation [and mantra] recitation of Vajrapāṇi U-tsa

2 fols. (14v-15v); pp. 9-10; ca. 32x5,5 cm; 4, 6 and 2 lines (with interlinear notes); **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ stong pa'i nang las (pad nyi steng du hūṃ las rdo rje rtse gungs hūṃ gi mtshan pa las)*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 468).

6. Six Dharmas of Ni-gu-ma

Title: *Nai gu chos drug gi rgyun gi nyams len rnal 'byor gdeng thob*

Continuous practice of the six Dharmas of Ni-gu-ma: obtaining confidence [in the] yoga

6 fols. (16r-21v); pp. 9-12; ca. 32,1x5,5 cm; 6-8 lines, including interlinear notes; **Incipit:** (*rang gi mdun gyi*) *nam mkhar (seng khri sna tshogs pad zla nyi ma'i gdan la) bla ma (rdo rje 'chang sku mdog dkar po'i*

Remarks

Doublet manuscript: *tsha^b* 18o. Composed before 1648 (mentioned in the *Old title list* as no. 469).

7. *Abhisamaya* of Vajrakīla

Title: *rDo rje phur pa'i mngon rtogs tshigs bcad ma 'phrin las dbang rgyas*

Versified *abhisamaya* of Vajrakīla: empowering and increasing the activity

1 fol. (22r-v); pp. 13-14; ca. 34,5x5,9 cm; 6 and 2 lines (with interlinear notes); **Incipit:** *dkon mchog la skyabs yan lag bdun pa bgyid/ stong pa'i (om mahā shu nya ta sogs) ngang las rang nyid khro bor gyur/*

Remarks

Doublet manuscripts: *tsha^b* 18c+j?.

8. Evocation ritual of a garuda

Title: *Ye shes khyung nag sgrub thabs*

Evocation ritual of the Black Jñāna Garuda

2 fols. (23r-24r); pp. 13-14; ca. 34,6x5,9 cm; 7, 7, and 5 lines (with interlinear notes); **Incipit:** *dkon mchog la skyabs gzhan phyir khyung nag bsgom/ stong pa'i (om swa bha va sogs) ngang las nam mkha'i klong nyid du//*

Colophon (fol. 24r)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi blo mtsho las so// yi ge pa ni shab stod pa bkra shis don grub bo//

The scribe was bKra-shis-don-grub. Composed before 1648 (mentioned in the *Old title list* as no. 471).

9. Practice of the Red Jambhala with consort

Title: *rJe btsun sa skya pa'i lugs kyi dzam dmar yab yum gyi man ngag zab mo khyad par can gyi nyams len snying po khams gsum 'gugs pa'i lcags kyu*

Essence of the practice of the profound special pith instructions on the Red Jambhala with consort of the Sa-skyapa system: the iron hook commanding the three realms

2 fols. (25r-26v); pp. 13-16; ca. 34,6x6 cm; 6, 6, and 2 lines (with interlinear notes); **Incipit:** *dkon mchog la skyabs (su mchi'o) gzhan phyir (yongs su gyur) nor lha bsgrub/ rang nyid bde mchog lhan skyes*

Remarks

Doublet manuscript: *tsha*^b 18s.

10. Evocation ritual of the Nor-lha-dbang-phyug-gu-ma sisters

Title: *Nor lha dbang phyug gu ma mched gsum gyi sgrub thabs bsam do kun 'grub*

Evocation ritual of the three Nor-lha-dbang-phyug-gu-ma sisters: manifestation of all aspired-for aims

3 fols. (27r-29v); pp. 15-16, ca. 34,5x5,9 cm; fols. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// sangs rgyas bstan pa'i rgyal mtshan 'dzin mdzad pa'i// 'brel tshad don ldan bla ma la btud nas//*

Remarks

Title page broken at the left margin. Composed before 1648 (mentioned in the *Old title list* as no. 473).

11. Abbreviated initiation of the Nor-lha-dbang-phyug-gu-ma sisters

Title: *dPal sa skya pa'i yab chos nor lha dbang phyug gu ma mched gsum gyi man ngag tsakra la brten nas dbang bsdud zab mo'i lag len gsal bar bkod pa'i yi ge bsam 'phel nor bu*

A writing that clearly arranges the profound practice of the abbreviated initiation that is based on the Dharma of the glorious Sa-skyapa fathers, the cycle of pith instructions on the three Nor-lha-dbang-phyug-gu-ma sisters: the jewel that increases the intention

9 fols. (30r-38v); pp. 17-22; ca. 34,8x5,8 cm; fols. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// rje btsun bla ma'i zhabs la gus btud nas/ nor gyi lha mo dbang phyug gu mched gsum*

Colophon (fol. 38r)

ces pa dpal sa skya pa'i yab chos nor gyi lha mo dbang phyug gu ma mched gsum gyi man ngag tsakra la brten nas dbang bsdud zab mo'i lag len gsal bar bkod pa'i yi ge bsam 'phel nor bu zhes bya ba 'di ni nged rang dpal ldan sa skya pa'i rje btsun gong ma rdo rje 'chang dang dbyer ma mchis pa de rnams yongs rdzogs bstan pa'i mnga' bdag tu gyur pas mchog dang thun mongs gi dngos grub bde lag tu 'grub pa'i man ngag rgya mtsho lta bu la dbang 'byor ba yin mod kyang / ding sang gi rjes 'jug rnams don gnyer zhan pas lag len gyi 'phrang la bsdugs(?) zhing / gzhan phyogs kyi grub miha'i srol 'dzin don gnyer can 'gas ngom zas byed pa mthong nas/ sa skya pa la zhen pho rus dang ldan pa'i rjes 'jug rnams la phan pa'i bsam pas kun nas blang zhing / lhag par man ngag 'di la don gnyer gyi blo mchog dang ldan pa shākya'i dge slong ratna'i mtha' can gyi yun ring po nas yang yang bskul ba la rten nas snyigs dus kyi rgyal ba gnyis pa rje btsun mus pa chen po sangs rgyas rgyal mtshan gyi zhabs rdul spyi bos len pa shrī sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rgya gar lugs la sirgya...(?) ces pa don 'grub dang / rgya nag lugs la sa pho lug gi lo'i phalgu ni ka: zhes pa lbo zla ba'i rdzogs pa'i tshes la dpal sa skya'i gnas mchog chu mig rdzings kha'i bla brang bde mchog pho brang gi yangs rtser sbyar ba

The work was composed during the second month of 1619 in the Chu-mig-rdzing-kha'i-bla-brang, an extension of the bDe-mchog-pho-brang.

Remarks

Title page hardly legible.

12. Evocation ritual of Pratisarā

Title: *bCom ldan 'das so sor 'brang ma'i grub thabs bsam don kun grub*

The evocation ritual of the exalted Pratisarā: manifestation of all aspired-for aims

3 fols. (39r-41r); pp. 21-22; ca. 34,6x6 cm; 5, 6, 6, and 4 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// (bcom ldan 'das ma so sor 'brang ma'i bsgom bzlas bya bar 'dod pas/ sten bde ba la 'dug ste/)*

Colophon (fol. 42r)

ces pa 'di yang stobs kyi 'khor los bsgyur ba'i rgyal po'i pho brang chen po bsam 'grub rtse'i shar steng su/ dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos myur bar sbyar ba'i bskul ba po ni/ sa skyong dkon mchog nam mkha' mdzod kyi dbang mo dang / bsod nams dpal 'joms bu khrid kyis bgyis so//

This work was composed in the extension of the great sTobs-kyi-'khor-los-bsgyur-ba'i-rgyal-po'i-pho-brang. The requesters were Sa-skyong dKon-mchog-nam-mkha'-mdzod-kyi-dbang-mo and bSod-nams-dpal-'joms-bu-khrid.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 475).

13. Evocation ritual of 'Jam-dpal Nāgarakṣa

Title: *'Jam dpal na ga raksha'i sgrub thabs ma rig mun sel*

The evocation ritual of 'Jam-dpal Nāgarakṣa: removing the darkness of ignorance

3 fols. (42r-44r); pp. 23-24; ca. 34,7x5,9 cm; 7 lines; **Incipit:** *na mo manyu shrī tsa sargu ru ye// 'dir 'jam dpal naga raksha'i sgrub thabs nyams su blangs bar 'dod pas/ skyabs 'gro spyi*

Colophon (fol. 44r)

ces pa 'jam dpal na ga raksha'i sgrub thabs 'di yang / rang gi rig ma urgyan bsod nams rgyal mo'i kha don du/ sa skya pa chos med sngags 'chang ngag dbang kun dga' bsod nams kyi/ bzhi thog bla brang gi 'od gsal snang bar 'gyong par sbyar ba'i yi ge pa ni sa skyar skyes pa'i bsam 'grub lhas sbyin no//

This evocation ritual was composed for the recitation practice of A-mes-zhabs's mother bSod-nams-rgyal-mo in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe was bSam-'grub-lhas-sybin.

Remarks

Since the mother passed away in 1613, this is also the latest possible date for its composition.⁴⁹⁷

14. The evocation ritual etc. of 'Jam-dpal Nāgarakṣā

Title: *'Jam dpal na ga raksha'i sgrub thabs dang rjes gnang bya tshul ma rig mun sel*

How to perform the evocation ritual and the granting of the blessing of the initiation of 'Jam-dpal Nāgarakṣā: removing the darkness of ignorance

7 fols. (45r-51r); pp. 23-28; ca. 34,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo mañju shrī tsa sargu ru ye// 'dir 'jam dpal na ga raksha'i sgrub thabs nyams su blangs bar 'dod pas/ skyabs 'gro spyi*

Colophon (fol. 51r)

de ltar 'jam dpal na ga raksha'i rje gnang bya tshul 'di yang / dpal sa skya pa chen po 'jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po sogs yongs 'dzin dam pa rnams kyi bran du gyur pa/ chos med kyi rnal 'byor sngags 'chang ngag dbang kun dga' bsod nams kyi lo nas spyan snga rin po che kun dga'i mtshan can gyi drung du ji ltar thob pa bzhin/ bya lo zla ba chu pa'i dkar phyogs dga' ba gnyis pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni sa skyar skyes pa'i bsam 'grub lhas sbyin no//

These instructions were written down as they were received from sPyan-snga Rin-po-che Kundga'-don-grub. The composition was completed on the sixth day of the tenth month of a bird year (1621? 1633? 1645?) in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe was bSam-'grub-lhas-sbyin.

15. Practice of gDon-sgrol

Title: *gDon sgrol gyi cho ga'i lag len shin tu gsal bar bshad pa'i yi ge phun tshogs bsam 'phel*

Notes explaining very clearly the practice of removing epilepsy (*gdon sgrol*): increasing the perfect intention

35 fols. (52r-86v); pp. 27-46; ca. 34,6x5,9 cm; fols. 1v 5 lines, 2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon chen po chos kyi rje la phyag 'tshal lo/ lung rtogs yon tan mtha' dag rang rgyud la//*

Colophon (fol. 85r)

See *tsha*^b 20.

Remarks

See my remarks on the doublet manuscript (*tsha*^b 20).

16. Water gtor ma

Title: *Chu gtor g tong tshul gyi yi ge gdod dgu'i char 'bebs*

⁴⁹⁷ For date of A-mes-zhabs's mother's death, see *Great Deeds* (84r).

Notes on how to offer water *gtor mas*: a rainfall of all desired blessings

9 fols. (67r-95r); pp. 45-50; ca. 34,7x6,9 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir rgyud dang tshogs chung zhing phan yon dang 'bras bu shin tu che ba'i chu gtor btong ba'i rims pa la/*

Colophon (fol. 93v)

See *tsha^b* 22.

Remarks

See my remarks on the doublet manuscript (*tsha^b* 22).

17. Nāgā *gtor ma*

Title: *Klu gtor gtong tshul gyi yi ge dgos 'dod char 'bebs*

Writing on how to offer the *nāgā gtor ma*: rainfall of [everything] desired [or] needed

8 fols. (96r-103v); pp. 49-54; ca. 34,7x5,9 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir klu gtor btong ba'i tshul nyams su blangs ba la/ sbyor dngos rjes gsum las/ dang po sbyor ba ni/*

Colophon (fol. 103r)

See *tsha^b* 21.

Remarks

See my remarks on the doublet manuscript (*tsha^b* 21).

18. Avoiding epilepsy

Title: *Nam gdon gyi nad mi 'byung ba'i gdams pa zab mo nyes pa kun sel*

Profound instruction on avoiding epilepsy (*nam gdon*): removing all faults

2 fols. (104r-105v); pp. 53-54; ca. 34,6x5,9 cm; 5, 6, and 5 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir ra hu la'i gnad mi 'byung bya'i thabs zab mo bshad par bya'o// de la zla ba ji ltar*

Colophon (fol. 105v)

ces pa 'di ni sbyin pa'i bdag mo nam mkha' tshe sgrol gyi mi phyed pa'i dad pa'i bskul ba'i ngor/ shrī sa skya pa shākya'i btsun pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bla brang phun tshogs gling gi thos bsam 'brug sgra tshal gyi nyi 'od 'khyil par bris pa

The work was requested by the patroness Nam-mkha'-tshe-sgrol. It was composed in the Nyi-'od-'khyil-pa [room] Thos-bsam-'brug-sgra grove of the Phun-tshogs-gling palace.

Remarks

The *nam gdon* disease is also referred to in the incipit as the "Rāhula disease." Composed before 1648 (mentioned in the *Old title list* as no. 481).

19. Decree

Title: *dPal ldan sa skya'i gdan sa bar pa dge sding 'dra 'dri chos rdzong bkra shis bsam 'grub kyi chos sde bstan pa'i lhun po'i bca' yig bsam don kun 'grub*

Decree of the vast teaching [for the] religious congregation of middle seat of glorious Sa-skya, dGe-sding 'Dra-'dri Chos-rdzong bKra-shis-bsam-grub

10 fols. (106r-115v); pp. 55-60; ca. 34,6x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *bhaṭṭa ra ka rdharmā swa mi gu ru ba dzra dha ra ye na ma: spangs rtogs mthar phyin rkang gnyis gtso bo zas gtsang sras// gang gi gsung mchog lung rtogs bdag nyid dam pa'i chos//*

Colophon (fol. 115r)

ces gdan sa bar pa dge sding 'dra 'dri chos rdzong bkra shis bsam 'grub kyi chos sde bstan pa'i lhun po'i bca' yig mdor bsdus 'di ni/ khams gsum chos kyi rgyal po grub pa'i dbang phyug bsod nams dbang po dang / sbas pa'i sangs rygas mi gzugs can dpal sa skya pa chen po sngags 'chang grags pa blo gros/ rigs thams cad kyi bdag po drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga kun dga' don 'grub la sogs ste yongs 'dzin bslu med du ma'i zhabs sen rin po che dbang gi rgyal po spyi bo'i rgyan du bkod pa'i sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ shing po byi ba'i lo zla ba drug pa'i dmar cha rdzogs pa gsum pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba

The composition was completed on the thirtieth day of the sixth month of 1624 in the IHa-chen-rigs-'dzin-pho-brang.

Remarks

Doublet manuscript: 'a 20.

20. mChod gtor for the Dharma protectors

Title: *dPal ldan dmag zor rgyal mo dang sa skya pa'i chos skyong gzhan nams la lhan cig tu mchod gtor 'bul tshul gyi yi ge*

Note on how to bestow all in one the *mchod gtor* to glorious dMag-zor-rgyal-mo and the other Dharma protectors of the Sa-skya-pas

3 fols. (116r-118r); pp. 59-61; ca. 34,6x5,9 cm; fol. 1v 4 lines, otherwise 6 lines; Incipit: *'dir dpal sa skya pa'i chos skyong gur lha brgyad/ zhal bzhi pa/ dur khrod bdag po/ dkar bdud/ phur bsrung sogs la gtor bsngo dang thugs dam*

Colophon (fol. 118r)

See *t*sa 25a.

Remarks

Doublet manuscript: *tsa* 25a.

21. 'Phags-pa's reply to questions of lDan-ma-dbang-phyug-'bum

Title: *Chos kyi rgyal po 'phags pa rin po che la ldan ma dbang phyug 'bum gyi dri ba zhus pa'i dris lan rnam par nges pa zhes bya ba'i don 'grel khog phub mthong ba rab dga'*

Comprehensive commentary of the meaning of the Dharma king 'Phags-pa Rin-po-che's replies to questions by lDan-ma-dbang-phyug-'bum, the *Definitive ascertainment*: great joy to behold

9 fols. (119r-127v); pp. 61-66; ca. 34,5x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye// dri med 'od gsal lha rigs mkhon gyi brgyud// sa skya pa zhes grags pa'i rnga bo che// srid pa gsum na ches cher gsal ba yis// bka' 'drin rtsol mdzad dpal ldan 'phags par 'dud//*

Colophon (fol. 127r)

See colophon of *tsha*^b 23.

Remarks

Margin marked *za*. See my remarks in the doublet manuscript (*tsha*^b 23).

22. Reply to questions

Title: *dPal sa skya pa ngag dbang kun dga' bsod nams kyi mkhas pa'i dbang po mkhan chen ngag dbang chos grags la grangs chen bco brgyad las brtsams pa'i dri ba dris lan gyi yig chung*

The questions of the glorious Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams to the master of scholars, the great *upadhyāya* Ngag-dbang-chos-grags, composed from the *Grangs chen bco brgyad*:⁴⁹⁸ minor notes to the reply to the questions

4 fols. (128r-131r); pp. 65-68; ca. 34,5x5,9 cm; 6 lines throughout; Incipit: *om swati siddhi// bdag gi bla ma thams cad mkhyen pa'i drung// nyer 'kho'i dogs dpyod cung zad zhu ba la// grangs (dogs dpyod dang po) chen ('di can dag'a, chen dag pa lags) bco brgyad*

Colophon

For the first and second colophon see the colophons of the doublet manuscript (*tsha*^b 24).

Remarks

Margin marked *za*. See my remarks on the doublet manuscript (*tsha*^b 24).

23. Replies to questions

Title: *Jo gdan bla ma mang thos bshes gnyen pas dris lan yid kyi mun sel*

Replies to questions by Jo-gdan Bla-ma Mang-thos-bshes-gnyen: removing the darkness of the mind

⁴⁹⁸ Or: "grags chen bco brgyad," the "eighteen great (Sa-skyapa books)?"

9 fols. (132r-141v); pp. 67-72; ca. 34,7x5,9 cm; fols. 1v-2r 5 lines, otherwise 6 lines; *Incipit*: *na mo gu ru buddha dhwa dza ya// rkang gnyis gtso bo sangs rgyas dang // chos dang dge 'dun rgya mtsho'i tshogs// dbyer med bla ma la btud nas// dris lan yid kyi mun sel bshad//*

Colophon (fol. 141v)

See *tsha*^b 25.

Remarks

Margin marked *za*. Title page hardly legible. Doublet manuscript: *tsha*^b 25. Composed before 1648 (mentioned in the *Old title list* as no. 486).

24. Unclear [points] of the third initiation

Title: *dBang bshad lung dang man ngag gi gter mdzod kyi dbang gsum pa'i skabs kyi mi gsal bar gsal bar byed pa'i legs bshad zab don rgyas pa'i thabs mchog*

Correct explanation clarifying unclear [points] of the third initiation [as mentioned in] the *Treasure trove of initiation, exposition and reading transmission and pith instruction*: the supreme means of increasing the profound meaning

3 fols. (142r-144v); pp. 73-74; ca. 34,6x5,9 cm; fol. 1v 4 lines, otherwise 6 lines; *Incipit*: *na ma: shrī mantsagu(?) ru...(?)tsha dhi de ba te ye// 'dir legs par smras pa bya ba 'di lta ste/ rdo rje 'chang dkon mchog lhun grub kyi dbang bshad lung dang man ngag gi gter mdzod gyi dbang gsum pa'i skabs su/*

Colophon (fol. 144v)

See *tsha*^b 26.

Remarks

Margin marked *za*. See my remarks on the doublet manuscript (*tsha*^b 26). For the title of dKon-mchog-lhun-grub's *Kyai rdo rje'i dbang bshad lung man ngag gi gter mdzod*, see his title list in *Kun-dga'-don-grub's record* (71v, no. 59), documented on *Hevajra and Lam 'bras Literature*, appendix II d.

25. Catalogue of seventy-two tantras

Title: *rGyud sde bdun bcu rtsa gnyis kyi dkar chag gsal ba'i sgron me*

Catalogue of seventy-two tantras: the clarifying light

2 fols. (145r-146v, incomplete); pp. 73-76; ca. 34,6x6 cm; 5, 6, and 3 lines; *Incipit*: *na mo gu ru buddha dhwa dza ye// 'dir legs par smra bar bya ba ni 'di lta ste/ rang re sa skya pa'i bstan 'dzin du khas 'che mams la rgyud sde bdun cu rtsa gnyis kyi nges 'dzin gsal kha can zhig dgos rgyur 'dug na'ang/*

Remarks

Margin marked *za*. The beginning of the text is the same as *tsha*^b 27. After fol. 1v the remaining part of the work is missing. Instead, the last folio of a work on the identification of thirteen caves (= *ba* 19) was added, but both the internal and external pagination are consecutive.

26. Title list for Ngag-dbang-kun-dga'-rin-chen's collected writings

Title: *sNgags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi gsung 'bum gyi dkar chag rin po che'i phreng ba*

Title list for the tantric adept, the Dharma king Ngag-dbang-kun-dga'-rin-chen's collected writings: precious garland

5 fols. (147r-151r); pp. 75-78; ca. 34,6x5,9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *om swa sti siddhi// skyes chen gang gi ngo mtshar nam thar cha// gang la bsams yang dpyod ldan yid 'phrog pa'i// snyigs dus bstan pa'i nyi ma sngags 'chang rje//*

Colophon (fol. 151r)

sngags 'chang gsung rab glegs bam nam gsum 'di// shākya'i dge bsnyen sngags 'chang sa skya pa// ngag dbang kun dga' bsod nams zhes bya bas// dad dang brtson pa chen pos lhan cig sdebs//

Remarks

Margin marked *za*. Composed before 1648 (mentioned in the *Old title list* as no. 489).

27. Title list for the collected writings of bSod-nams-dbang-po

Title: *Grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po'i gsung 'bum dkar chag nor bu'i phreng ba*

Title list for the collected writings of Grub-pa'i-'khor-lo-bsgyur-ba 'Jam-pa'i-dbyangs-bsod-nams-dbang-po: garland of jewels

3 fols. (152r-154v); pp. 77-80; ca. 34,7x5,9 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru pu nya indra ye// mthu stobs dbang phyug padma 'byung gnas dang // gang thugs ye shes ngo bor ro gcig pa'i// grub mchog dad dpon 'jam dpal dag po'i zhabs//*

Colophon (fol. 154v)

ces 'jam pa'i dbyangs dbang po'i mtshan can gyi gsung 'bum dkar chag nor bu'i phreng ba zhes bya ba 'di yang / rje de nyid kyi bka' 'bangs su gtogs pa'i sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi bzhi thog bla brang gi yangs rtse ngo mtshar 'chi med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas mchog tu legs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyi bgyis so//

Composed in the Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub

Remarks

Margin marked *za*. Composed before 1648 (mentioned in the *Old title list* as no. 490). The title list is documented in *Hevajra and Lam 'bras Literature*, appendix III.

28. Title list for Grags-pa-blo-gros's collected writings

Title: *sNgags 'chang grags pa blo gros kyi gsung 'bum dkar chag padmo'i phreng ba*

Title list for the tantric adept Grags-pa-blo-gros's collected writings: lotus garland

2 fols. (155r-156v); pp. 79-80; ca. 34,3x5,9 cm; 4, 4, and 5 lines; **Incipit:** *om swa sti siddhi// thams cad mkhyen pa bsod nams rgyal mtshan gyis// rnam par sprul pa sngags 'chang grags pa'i mtshan//*

Remarks

Margin marked *za*. Composed before 1648 (mentioned in the *Old title list* as no. 491). The title list is documented in *Hevajra and Lam 'bras Literature*, appendix III.

29. The filling of three silver stūpas

Title: *Drin can rtsa ba'i bla ma 'jam pa'i dbyangs sku mched dang / rje btsun mus pa chen po/ rgyal yum lha sras bsod nams rgyal mo rnam kyi gongs pa rdzogs thabs dngul gdung rin po che gsum sogs rten bzhengs gsar du bgyis pa rnam la gzungs rdzogs bzhugs tshul gyi dkar chag dad pa bskyed byed*

List of how to carry out the filling regarding the newly erected excellent receptacles such as the precious three silver stūpas [commemorating] the passing away of the kind principal gurus, 'Jam-dbyangs sku-mched [uncle and father], the venerable Mus-pa-chen-po, and rGyal-yum lHa-sras bSod-nams-rgyal-mo

18 fols. (157r-174r); pp. 79-89; ca. 34,6x5,9 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *om swa sti siddham// gangs can khrod 'dir rdo rje theg pa'i rigs sngags 'chang ba yongs kyi gtso// ngag gi dbang po kun dga'i nyin byed thub bstan rin chen gsal ba can// bkra shis phan bde grags pa'i rgyal mtshan*

Colophon (fol. 173v)

See *tsha^b* 28.

Remarks

Margin marked *za*. Doublet manuscripts: *x^b* 3, *tsha^b* 28.

30. Catalogue of painted images (*thang ka*)

Title: *Sangs rgyas kyi bstan pa spyi dang bye brag dpal ldan sa skya pa'i lta grub la bka' drin che ba'i skyes mchog dam pa rnam kyi bris sku gtso bsodus chen mo'i dkar chag yid bzhin rin po che'i 'phreng mdzes*

Catalogue of the great collection of the main painted images of the supreme excellent beings who have been very kind with regard to theory and practice of the Buddha's teachings in general and the teachings of the glorious Sa-skyapa in particular: beautiful, wish fulfilling precious necklace

6 fols. 175r-180v; pp. 89-92; ca. 34,2x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// don gnyis mthar phyin ston pa rdzogs sangs rgyas// de gsung lung rtogs bdag nyid dam pa'i chos// rgyal bstan 'dzin tshogs mchog dge 'dun te// nam gsum byang chub bar du phyag gi gnas//*

Colophon (fol. 180r)

See *tsha*^b 29.

Remarks

Margin marked *za*. Doublet manuscript: *tsha*^b 29.

31. List with regard to a statue

Title: *rJes mus chen gyis(!) dngul sku khyad par gyis(!) gzungs bzhugs kyi tho*

List of the filling of the exceptional silver statue of rJe Mus-chen [Sangs-rgyas-rgyal-mtshan]

4 fols. (181r-184v); pp. 91-94; ca. 34,7x5,9 cm; fol. 1v 4 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// dus gsum rgyal ba rab 'byams ma lus pa// kun gyi spro dang bsdud pa'i byed po gang //*

Colophon (fol. 184v)

See *tsha*^b 40a.

Remarks

Margin marked *za*. Doublet manuscripts: *tsha*^b 40a, *x*^b 19.

32. List of the filling of silver stūpas

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' dbang rgyal dang / chos rgyal mthu stobs dbang po sku mche kyi dgongs rdzogs dngul gdung gsar bzhengs kyi gzungs bzhugs dkar chag*

List of the filling of the newly erected silver stūpas [commemorating] the passing away of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-dbang-rgyal and of the Dharma king [Jam-dbyangs]-mthu-stobs-dbang-po [with his?] brother

3 fols. (185r-187r); pp. 93-96; ca. 34,6x5,9 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *... bstan pa'i gsal byed sngags 'chang chos rje dang // gang gi rgyal tshab 'jam dbyangs sku mched zhabs// rgyal ba mus pa chen por gus btud nas// rten mchog gsar bzhengs gzungs bzhugs dkar chag bri//*

Remarks

Margin marked *za*. Doublet manuscripts: *tsha*^b 30, *x*^b 4.

33a. Entrusting of activities

Title: *dNgos grub gling gi mgon khang gi 'phrin bcol gyi yi ge*

Notes on the entrusting of the activities [ritual of] the mGon-khang of dNgos-grub-gling

2 fols. (188r-189r); pp. 95-96; ; ca. 34,3x5,9 cm; 3x7 lines; Incipit: *om swasti siddhi// mgon khang dngos grub gling 'di nyid dpal ldan sa skya pa'i yab chos lhad (= lhag chad?) med yang*

Remarks

Margin marked *za*. Doublet manuscript: *tsha*^b 39a. Composed before 1648 (mentioned in the *Old title list* as no. 496).

33b. List of renovations

Title: *bDe mchog pho brang gi gtsug lag khang mgon khang dang bcas pa zhig gsos byas pa'i dkar chag*

List of renovations carried out at the temple of the bDe-mchog-pho-brang together with its mGon-khang

2 fols. (189v-190v); pp. 96-98; ca. 34,3x5,9 cm; 7, 7, and 6 lines; Incipit: *na mo gu ru badzra dha ra shrī dharma swa mi ye na ma:// rdo rje 'chang dngos mi yi gzugs 'dzin pa'i// sa skya'i bla chen kun dga' snying po dang //*

Colophon (fol. 190v)

See *tsha*^b 39c.

Remarks

Title added to the title list for this volume as a note. Doublet manuscript: *tsha*^b 39c.

34. List of the filling of a statue and a mask

Title: *bZhi thog bla brang gi rigs 'dzin lha khang du mkhan chen thams cad mkhyen pa'i sku 'dra rin po che'i sogs bzhengs pa'i gzunggs bzhugs kyi dkar chag*

List of the filling of the precious statue of mKhan-chen Thams-cad-mkhyen-pa etc. that was erected in the Rigs-'dzin-lha-khang of the bZhi-thog-bla-brang

4 fols. (191r-194r); pp. 97-99; ca. 34,7x5,9 cm; fols. 1v 6 lines, otherwise 7 lines; Incipit: *om swasti siddhi// 'dir sna tshogs zhes pa chu pho rta'i lo/ dpal sa skya'i bzhi thog bla brang gi rigs 'dzin bla ma brgyud pa'i kha skongs su/ nged rang gi 'dra 'bag zhig dang / mkhan chen thams cad mkhyen pa*

Colophon (fol. 194r)

See *tsha*^b 31.

Remarks

Margin marked *za*. See my remarks on the doublet manuscript (*tsha*^b 31).

35. List of the filling of a stūpa

Title: *'Jam dbyangs mthu stobs dbang phyug gi dgongs rdzogs kyi rten bzhengs dus kyi rten gyi gzungs bzhugs dkar chag*

List of the filling at the time of erecting the stūpa [commemorating] the passing away of 'Jam-dbyangs mThu-stobs-dbang-phyug

4 fols. (195r-199); pp. 99-102; ca. 34,6x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddhi// thams cad 'dul zhes sa mo phag gi lo dpal sa skya pa chen po grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs mthu stobs dbang phyug grags pa rgyal mtshan dpal bzang po'i dgongs pa rdzogs thabs su*

Colophon (fol. 199v)

See *tsha*^b 32.

Remarks

Margin marked *za*. Doublet manuscripts: *tsha*^b 32, *x*^b 5.

36. List of *thang ka*

Title: *rDor phreng sogs dkyil thang nyer gcig bzhengs pa'i dkar chag*

List of twenty-one maṇḍala *thang ka* such as of rDo-rje-phreng-ba that were produced

1 fol. (200r-v); pp. 101-102; ca. 34,7x5,9 cm; 7 and 2 lines; Incipit: *om swasti siddhi// shing mo bya lo dpal sa skyar rdo rje phreng ba kri ya'i kha bskong dang bcas pa/ sbyong dkyil bcu gnyis*

Remarks

Margin marked *za*. See the brief colophon in *x*^b 10. Doublet manuscripts: *x*^b 10, *tsha*^b 34. The incipit mentions a wood-bird year, i.e. 1645 (see *x*^b 10).

37. List of treatises

Title: *gDan sa chen po'i bla ma gong ma rnams kyi dus chen dkyil 'khor bsgrub mchod kyi skabs bshad las pa rnams kyi legs bshad kyi yig cha gang gi steng nas bshad pa 'bul ba'i bstan bcos kyi tho yig mun sel yar ngo'i zla ba*

List of treatises that were taught additionally to the correctly explained manuals of the bShad-las-pas⁴⁹⁹ at the time of practicing and offering maṇḍalas [during] the commemoration of the former gurus of the great see: the increasing moon that removes the darkness

3 fols. (201r-203v); pp. 101-104; ca. 34,6x5,9 cm; 7 lines throughout; Incipit: *om swasti siddhi// gdan sa chen po 'di nyid kyi bla ma gong ma'i dus chen dkyil 'khor bsgrub mchod rnams kyi skabs/ dpon slob rnams bsol ba bzhes pa'i bar la bshad las byed mi rnams kyi bshad pa gang gi steng nas*

⁴⁹⁹ "bShad las pa rnams" is paraphrased in the incipit as "bshad las byed mi rnams," i.e. persons that perform the activity of teachings.

Colophon (fol. 203v)
See *tsha*^b 33.

Remarks

Margin marked *za*. Doublet manuscripts: *tsha*^b 33, *x*^b 28.

38. List regarding the ritual services of mGon-po

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rang lo so brgyad yan la mgon po'i bsnyen pa song tho*

List of [how many] ritual services of mGon-po have been completed by glorious Sa-skyapa-sNgags-'chang Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po up to his thirty-eighth year

3 fols. (204r-206r); pp. 103-105; ca. 34,2,5,9 cm; 4, 4, 7, and 5 lines; Incipit: *kyai rdo rje'i gzhi bsnyen dus yi ge bdun ma 'bru 'bum kha bskongs dang bcas pa dang / bzhi thog bla brang gi*

Remarks

Margin marked *za*. Doublet manuscript: *tsha*^b 18n. Composed before 1648 (mentioned in the *Old title list* as no. 503).

39. Dedication

Title: *bsNgo yig(?)*

1 fol. (207r-v); pp. 105-106; ca. 34,6x5,9 cm; 7 and 2 lines; Incipit: *om swasti siddhi// thub pa'i bstan 'dzin rgya bod mdzes byed pa'i// mkhas grub dbang po rim par byon(?) rnam dang //*

Remarks

Margin marked *za*. No title. Work not mentioned in the title list for this volume.

40. Catalogue for the *Ha la nag po'i be bum*

Title: *dPal rdo rje nag po chen po zhal bzhi pa'i man ngag zab mo rnam kyi snyan brgyud phyag bzhes la rnam ma sbas gsal bar bstan pa'i yang gsang ha la nag po'i be bum gyi dkar chag bla ma dang zhing skyong dges pa'i mchod rdzas*

Catalogue of the very secret *Ha la nag po'i be bum* that clearly teaches openly(?) the oral lineage practices of the profound pith instructions on the glorious great Black One with four faces: the offering substance that delights the guru and the *kṣetrapāla*

6 fols. (208r-213r); pp. 105-108; ca. 34,6x5,9 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru badzra dha ra ye/ bā(?) la ha rantra na ma: shrī ma hā kā la tsa turmu kha ye abhikṣṇa pra ṇa na ma: dngos grub kun 'byung rtsa brgyud bla ma dang / yi dam zhi khro rdo rje'i chos skyong tshogs// khyad par stobs 'phrog nag po zhal bzhi par//*

Colophon (fol. 212v)

See *tsha*^b 35.

Remarks

Margin marked *za*. Doublet manuscript: *tsha*^b 35.

41. Clarification of the supreme intention of the *Removing errors*

Title: *sNyigs dus kyi rgyal ba gnyis pa rdo rje 'chang rje btsun rin po che'i gsung rab dri ma med pa dam tshig gi rnam par bshad pa'i don 'grel rgya mtsho lta bu rnams phyogs gcig tu sgrigs pa'i legs bshad 'khrul spongs mchog gi dgongs pa gsal bar byed pa skal bzang yid kyi mun sel*

The correct exposition that compiles in one [work] the ocean-like commentaries on the meaning of the pure writing of the second Buddha of this period of degeneration, *vajradhara* rJe-btsun Rin-po-che [Grags-pa-rgyal-mtshan], [namely his] detailed exposition of the [tantric] pledges, [i.e.] the clarification of the supreme intention of the *Removing errors*: removing the darkness of the minds of the fortunate ones

154 fols. (214r-367r); pp. 109-186; ca. 34,7x5,9 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye// khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po la phyag 'tshal lo// skyabs gnas kun dus drin can rdo rje 'chang// gang gi zhabs la snying nas gus btud de//*

Colophon (fol. 366r)

'di lta bu'i dam tshig gi rnam par bshad pa rgya mtsho lta bu rnams phyogs cig tu 'dus pa'i legs bshad 'khrul spong mchog gi dgongs pa gsal bar byed pa skal bzang yid kyi mun sel ces bya ba 'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i rnal 'byor pa sngags 'chang grags pa'i mtshan can dang // khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams kyi zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyis rje btsun rin po che'i rtsa ltung 'khrul spongs kyi zhabs 'degs su dmigs nas/ rje btsun rdo rje 'chang gi dngos slob du ma'i zin bris khyad par can rnams phyogs gcig tu bsgrigs pa

Viewing it as an assistance for rJe-btsun (Grags-pa-rgyal-mtshan's) *rTsa ltung 'khrul spong*, A-mes-zhabs compiled the special lecture notes (*zin bris*) of the actual disciples of rJe-btsun rDo-rje-'chang (Grags-pa-rgyal-mtshan) in a single work.

Remarks

Margin marked *za*. Doublet manuscript: *dza* 2. Composed before 1648 (mentioned in the *Old title list* as no. 507). Title added to the title list for this volume as a note.

For Grags-pa-rgyal-mtshan's *rTsa ltung 'khrul spong*, see his *rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong*, SKB 3/21, 123r-184r.

42. How the teaching of the Red and Black Yamāri and Bhairava appeared

Title: *dPal gshin rje gshed dmar nag 'jigs gsum gyi chos 'byung ba'i tshul legs par bshad pa zab yangs chos sgo 'byed pa'i rin po che'i lde mig dgos 'dod kun 'byung*

Correct exposition of how the teachings of the glorious Red and Black Yamāri and Bhairava appeared, a precious key that opens the profound and vast gate: source of everything necessary [or] desired

66 fols. (368r-433r); pp. 185-218; ca. 34,6x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *rgya gar skad du/ ... / dpal ldan bla ma rdo rje 'chang chen po 'jam dbyangs chos kyi rje la phyag 'tshal lo// kun gyi de nyid spros pa dang bral thugs chud nas// kun la bu gcig lta bur dgongs pa'i thugs rje can//*

Colophon (fol. 432v)

ces dpal gshin rje gshed dmar nag 'jigs gsum gyi dam pa'i chos 'byung ba'i tshul legs par bshad pa zab yangs chos sgo 'byed pa'i rin po che'i lde mig dgos 'dod kun 'byung zhes bya ba 'di yang / dpal sa skya pa chen po rigs ldan 'jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan / spyang snga rin po che kun dga'i mtshan can/ rje nags dgon pa chen po sbyin pa grags pa/ grub mchog dbang phyug rab brtan la sogs te rtsa brgyud kyi dpal ldan bla ma dam pa rnams kyi thugs gnyis su med pa'i ye shes nyid rang sems dag pa'i dbyings su ro gcig pa'i gdod ma'i gnas lugs gang de dpal gshin rje gshed kyi lhogs su rang ngo shes pa'i theg pa mchog gi rnal 'byor pa shākya'i dge bsnyen sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ me pho stag lo zla ba gsum pa dkar po'i phyogs kyi tshes la bod yul gyi rdo rje gdan chen po dpal sa skya'i bzhi thog bla brang du legs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub dang / smon 'gro ba ngag dbang chos 'phel gyi bgyis pa

The composition was completed during the first part of the third month of 1626 in bZhi-thog-bla-brang. The scribes were bKra-shis-don-grub and Ngag-dbang-chos-'phel.

Remarks

Margin marked *za*. Doublet manuscript: *wa*^a 2.

43. List of repairs at sGo-rum mGon-khang

Title: *bSe mgon chen pos rmi lam du lung bstan byung ba bzhin sgo rum mgon khang steng gi rje btsun gyi gzim chung mdo sbug chom rdibs su 'gro la khad pa'i thog dang logs bris sogs la nyams gso dang zhabs rtog bgyid pa'i dkar chag gi yi ge*

Notes [in the form] of a list of the repairs and services [undertaken] with regard to the nearly collapsing roof and mural at the outer and inner meditation room of rJe-btsun, an extension of the sGo-rum-mgon-khang, according to the prophecies given by bSe-mgon-chen-po⁵⁰⁰ in a dream

2 fols. (434r-435r); pp. 219-220; ca. 34,7x5,8 cm; 6 and 6 lines; Incipit: *na mo gu ru buddha tri ni ye// (bla ma sangs rgyas gsum la phyag 'tshal lo//) ma hā mu tra dharma dha tu bo dha yantu// (chos kyi dbyings phyag rgya chen po rtogs par gyur cig//)*

Remarks

Margin marked *za*. Doublet manuscripts: *zha* 30, *x*^b 21.

⁵⁰⁰ Four-Faced Mahākāla?

44. List of the filling of Ngag-dbang-kun-dga'-rin-chen's statue

Title: *sNgags 'chang chos kyi rgyal po'i sku 'dra dgos 'dod kun 'byung la gzungs bzhugs phul ba'i dkar chag don gnyis lhun grub*

List of the relics and mantras enclosed in the "Source of [everything] desired [or] needed," [i.e.] the statue of sNgags-'chang [Ngag-dbang-kun-dga'-rin-chen] Chos-kyi-rgyal-po

5 fols. 436r-440r; pp. 219-222; ca. 34,7x6 cm; fols. 1v-2r 4 lines, otherwise 7 lines; Incipit: *om swasti siddhi// dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams rang lo lnga bcu nga brgyad pa rgyal ba zhes pa shing po rta lo bla ma lha khang gsar du bzhengs pa'i rten gyi gtso bo la/*

Remarks

Margin marked *za*. See my remarks on the doublet manuscript (*x^b* 14). A further doublet manuscript is *tsha^b* 37.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 18^b (*tsha*^b)

Catalogue no. (Beijing): 003208

There exists within this collection another volume *tsha* (18) with the (Beijing) catalogue no. 003227. To keep them apart, the present volume is referred to as *tsha*^b (18^b) and the other one is referred to as *tsha*^a (18^a).

The folios 49-105 are missing in this volume. The title list for this volume and the title list for the collected writings (no. 434) are mentioning for this place the *dPal stobs kyi mgon po'i tshul gyi rjes su 'jug pa rig sngags kyi 'dul ba rnam par 'byed pa 'khrul spong mdzes par byed pa'i rgyan*, contained in volume *wa*^b, no. 5.

Furthermore, folios 275-283 are missing. The title list for this volume mentions two titles here:

1. *'Jam dpal na ga raksha'i sgrub thabs ma rig mun sel*;
2. *sGrub thabs rjes gnang bya tshul ma rig mun sel*.

These works are contained in vol. *tsha*^a as nos. 13 and 14 and are also mentioned in the *Old title list* as nos. 476-477.

1. Title list (*dkar chag*)

2 folios

2. Detailed exposition of vajra and bell

Title: *rDo rje dang dril bu'i rnam par bshad pa sngags 'chang rnams la gces pa'i nor rdzas*

Detailed exposition of vajra and bell: wealth important for tantric adepts

16 fols.; pp. 1-10; ca. 37x6,2 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// gangs ri'i khrod 'dir yongs rdzogs bstan pa'i bdag// sa skya'i bla chen kun dga' snying po'i mtshan// yab sras brgyud par bcas dang khyad par du// snyigs dus bstan pa'i*

Colophon (fol. 16r)

ces rdo rje dril bu'i rnam par bshad pa sngags 'chang rnams la gces pa'i nor rdzas ces bya ba 'di ni// khams gsum chos kyi rgyal po rigs ldan 'jam pa'i dbyangs sku mched dang rigs thams cad kyi khyab bdag drug pa rdo rje rgyal po mus pa chen po sangs rgyas rgyal mtshan la sogs te/ yongs 'dzin chos bzhin du spyod pa du ma'i gsung las skyes pa'i/ theg pa mchog gi rnal 'byor pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis yon tan rin po che du ma'i 'byung gnas dpal sa skya'i chos grwa chen po'i bzhi thog bla brang du/ me stag cho 'phrul zla ba'i tshes bcu bzhi sngags 'chang bstan pa'i nyi ma ngag dbang kun dga' rin chen gyi zab mo chos dbyings su mnyam par bzhag pa'i tshul bstan pa'i dus bran gyi mchod pa 'bul ba'i nyin legs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyis mgyogs par bgyis pa 'o//

The composition was completed on the fourteenth day of the first month of 1626 in the bZhi-thog-bla-brang, the day of the offerings for the anniversary of sNgags-'chang Ngag-dbang-kun-dga'-rin-chen's passing. The scribe was bKra-shis-don-grub.

3. Detailed exposition of vajra, bell, mālā etc.

Title according to the *dkar chag*: *rDo rje dril bu bgrang phreng dgang blug bum pa rnams kyi rnam par bshad pa gsang sngags 'dzin pa rnams la nye bar mkho ba'i legs bshad 'phrin las kun khyab*

Detailed exposition of vajra, bell, mālā, filling ladle, pouring ladle and vase, being a correct exposition necessary for the tantric adepts: the activity that pervades all

20 fols.; pp. 9-20; ca. 36,9x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; no external pagination; **Incipit:** *na mo gu ru buddha dhwa dza ye// gangs can bstan pa'i mnga' bdag sa skya pa// brtse ba chen po kun dga' snying po dang // de sras 'gran gyi do med rje btsun mched// chos rje chos kyi rgyal por bcas la 'dud//*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 432). See also TBRC W10326. Title page illegible. Remark on the left side of the top margin of the following title page: "from 16 to

44." Such a remark in this manuscript collection usually refers to the folios of a missing manuscript. It seems to imply in this case that the present manuscript has been included here, being an independent manuscript (since it bears no external pagination). As far as I can make out on the photocopy, this manuscript is not in such a good condition as the doublet manuscripts of this collection, as a rule, are. Except for the title page, however, everything is legible.

4. *Samayas* with regard to food

Title: *rDo rje theg pa'i bza' ba'i dam tshig gi rnam par bshad pa bdud rtsi'i rol mtsho*

Detailed explanation of the *samayas* with regard to food in the *vajrayāna*: the great ocean of nectar

5 fols. (44r-48v); pp. 19-22; ca. 37x6,2 cm; fols. 1v-2r 5 lines, otherwise 8 lines; Incipit: *na mo gu ru buddha dhwa dza ye// 'dir rdo rje 'dzin pa rnams la nye bar mkho ba'i bza' ba'i dam tshig rnam gzhaḡ cung zad bshad pa bya ba la don gnyis te/ rgyun gyi dang/ khyad par gyis so//*

Colophon (fol. 48v)

ces bza' ba'i dam tshig gi rnam par bshad pa bdud rtsi'i rol mtsho zhes bya ba 'di ni/ khams gsum chos kyi rgyal po 'jam pa'i dbyangs dbang po'i mtshan can dang / rgyal sras sbas pa'i rnal 'byor sems dpa' chen po grags pa'i mtshan can dang/ dkyil 'khor rgya mtsho'i khyab bdag rgyal ba mus pa chen po ste yongs 'dzin sprul pa'i sku du mas rjes su bzung ba'i rnal 'byor pa sa skya pa shākya'i dge bsnyen ngag dbang kun dga' bsod nams kyis rje btsun gong ma'i gsung rab dgongs 'grel dang bcas pa rnams la rten nas rang gzhan la phan pa'i phyir legs par sbyar ba

Composed based on the writings of the former masters together with the commentaries on their intentions.

Remarks

Doublet manuscript: *wa*^b 4. Composed before 1648 (mentioned in the *Old title list* as no. 433).

5. Outer and inner great places of the supreme yoga [tantra]

Title: *rNal 'byor bla med kyi phyi dang nang gi yul chen rnams kyi rnam gzhaḡ mdor bsodus bshad pa'i yi ge*

Notes explaining the summarized systematic presentation of the outer and inner great places of the supreme yoga [tantra]

3 fols. (106r-108v); pp. 21-24; ca. 36,3x6,1 cm; fol. 1v 6 lines, otherwise 7 lines; two miniatures to the left and right of folio 1v, showing gurus (right: A-mes-zhabs?); Incipit: *Na mo buddha dhwa dza ye// 'dir rnal 'byor bla med kyi phyi dang nang gi yul chen rnams kyis(!) rnam gzhaḡ mdor bsodus bshad par bya'o// de la yul nyi shu rtsa bzhi'i rnam gzhaḡ 'khor lo bde mchog gi rtsa brgyud las bshad/*

Colophon (fol. 108v)

ces pa 'di yang rgyal ba mus pa chen po sangs rgyas rgyal mtshan gyi zhabs yan lag mchog gi reg pa sa skya pa shākya'i btsun pa ngag dbang kun dga'i ming can gyi bris pa'o//

Remarks

Doublet manuscript: *wa*^b 6. Composed before 1648 (mentioned in the *Old title list* as no. 435).

6. Summarized meaning of the *Clear differentiation of the three vows*

Title: *sDom pa gsum gyi rab tu dbye ba'i bsdus don khog phub blo gsal 'jug pa bde byed*

Comprehensive explanation [of a] summary of the *Clear differentiation of the three vows*: made easy to penetrate for the intelligent ones

7 fols. (109r-115v); pp. 23-28; ca. 36x6 cm; fol. 1v 6 lines, otherwise 7 lines; **Incipit:** *Na mo buddha dhwa dza ye// lung dus bstan pa'i nyi ma chos kyi rje// sa skya pañ chen zhabs la gus btud nas// gang gi gsung rab mchog gi bsdus pa'i don// blo gsal 'jug pa bde byed 'dir spel lo//*

Colophon (fol. 115r)

ces bstan bcos chen po sdom pa gsum gyi rab tu dbye ba'i bsdus don khog phub blo gsal 'jug pa bde byed ces bya ba 'di ni/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa'i ngo bor gyur pa rje btsun mus pa chen po sangs rgyas rgyal mtshan gyi zhabs rdul spyi bos len zhing mi phyed pa'i dad pa thob pa shrī sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsdod nams grags pa rgyal mtshan dpal bzang pos/ kā la du ti'i lo/ he manta zhes pa'i dus kyi tshim byed kyi zla ba'i rdzogs pa lnga pa'i nyin dpal sa skya'i gnas mchog chu mig rdzing kha'i bla brang bde mchog pho brang gi sngags 'chang chos kyi rgyal po ngag gi dbang po kun dga'i rin chen gyi gzim chung bde ba can gyi nyi 'od 'khyil par sbyar ba 'di re zhig rdzogs so//

The composition was completed in the winter season, on the twenty-fifth day of the eleventh month in the *kāladuti*-year (1618, *kālayukta*), in Ngag-dbang-kun-dga'-rin-chen's room, the bDe-ba-can-gyi-nyi-'od-'khyil-pa, of the Chu-mig-rdzing-kha'i-bla-brang (of the) bDe-mchog-pho-brang.

Remarks

Doublet manuscript: *wa*^b 7. For an English translation of the basic work by Sa-skya Paṇḍita, the *sDom gsum rab tu dbye ba* (SKB 5/24), see Rhoton (2002).

7. Exposition of the celestial palace

Title: *gZhal yas khang gi rnam par bshad pa skal bzang rnams kyi ma rig pa'i ling thog sel ba'i mig thur*

Exposition of the celestial palace: a spoon to remove the pellicle of ignorance from [the eyes of] the fortunate ones

5 fols. (116r-120v); pp. 27-30; ca. 36,2x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *Na mo gu ru buddha dhwa dza ye// gzhal yas khang gi sdom(?) ni/ 'og gzhi logs dang steng thog dang // sgo dang rta babs lnga yi bsdus// dang po 'og gzhi padma nyi ma dang /*

Colophon (fol. 120r)

ces pa 'di yang rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan gyi gsung gi bdud rtsi myong ba'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams kyis myur ba nyid du sbyar

Remarks

Title page partly illegible. Doublet manuscript: *wa*^b 8. Composed before 1648 (mentioned in the *Old title list* as no. 437).

8. Analysis of old and new terminology

Title: *gSar rnying gi brda'i rnam dbye legs par bshad pa gsung rab kun la lta ba'i sgron me*

A correct exposition [through an] analysis of old and new terminology: lamp for seeing all scriptures

10 fols. (121r-130v); pp. 29-34; ca. 36x6 cm; fol. 1v 5 lines, otherwise 8 lines; Incipit: *rGya gar skad du/ ... / bod skad du/ dpal ldan bla ma 'jam pa'i rdo rje la phyag 'tshal lo// rje btsun bla ma mchog dang dbyangs can bdag// gnyis med zhabs la spyi bos gus btud nas//*

Colophon (fol. 130v)

de skad 'di ni sa skya pa// shākya'i dge bsnyen paṇḍita// ngag dbang kun dga' bsod nams zhes// grags pa'i rgyal mtshan legs 'dzin pa'i// dpal ldan skal ba bzang po can// bod 'dir 'gyur ba'i bka' bstan bcos// ma lus lta bar 'dod pa yi// thos pas ngom pa med des sbyar// dbus pa blo gsal bcom ral dang // paṇ chen shākya mchog ldan sogs// sngon byon mkhas pas mdzad pa yi// brda yi (gsar rnying gi rnam dbye ston pa'i) bstan bcos mang mthong yang // skyogs ston (nam smin grub) lo tsa'i gsung rab nyid// mchog tu ngo mtshar cher mthong nas// de nyid (la skad gnyis sbyar ba'i mchan bu yod med tshig sna ring thung mi 'dra ba du ma 'dug pa'i dpe bzhi lnga tsam 'dra bsdur zhus dag bgyis nas smin drug lo tsa nyid kyi gsung rab kyi dgongs pa) ji bzhin 'dir bkod pas// 'di la kho bo'i rang bzo bral// gsar rnying brda yi rnam dbye rnam// gsal bar ston pa'i legs bshad kyi// sgron me che 'dis srid mtha'i bar// gsung rab phyogs kun gsal 'gyur cig //

Having seen many treatises on terminology such as dBus-pa Blo-gsal's, bCom-ral's (mKhan-po bCom-ldan Rig-pa'i-ral-gri) and Paṇ-chen Shākya-mchog-ldan's, A-mes-zhabs has compared and edited four or five of sKyogs-ston sMin-drugs Lo-tsa-ba's (i.e. sKyogs-ston sMon-grub) wonderful works and arranged them according to his intentions. This work "does not contain anything fabricated by myself."

Remarks

Numerous interlinear notes. Doublet manuscript: *wa*^b 9. Composed before 1648 (mentioned in the *Old title list* as no. 438). Xylograph edition: *Derge*, vol. *om*, no. 5, 16 fols.

For sKyogs-ston's work, see *Bod kyi skad las gsar rnying gi brda'i khyad par ston pa legs par bshad pa li shi'i gur khang*, NGMPP L 31/11, 17 fols., 8.5x54.5 cm; the same: NGMPP L 180/6, 15 fols., 10x56.5 cm. See also TBRC W25163. It was published 1998 and 2002 in *Dag yig phyogs bsgrigs mu tig tshom bu*, Zi-ling, mTsho sngon mi rigs dpe skrun khang, pp. 397-424.

9. Treatise on how to read Sanskrit

Title: *Legs sbyar klog tshul gyi bstan bcos blo gsal kun dga'*

Treatise on how to read Sanskrit: a joy for all intelligent ones

6 fols. (131r-136r); pp. 35-38; ca. 36,5x6 cm; between 7 and 9 lines, depending on the interlinear notes; **Incipit:** *Na mo gu ru buddha dhwa dza ye// dpal gsung gi dbang phyug la phyag 'tshal lo// rgyal kun mkhyen rab gzugs can 'jam pa'i dbyangs// dbyangs can bdag dang dbyer med yongs 'dzin rje//*

Colophon (fol. 135v)

ces legs sbyar klog tshul gyi bstan bcos blo gsal kun dga' ces bya ba 'di yang / grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dus gsum rgyal ba kun gyi spyi gzugs mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan rnam gts'o bor smos pa'i yongs 'dzin bslu med chos bzhin du spyod pa du ma'i zhabs sen dbang gi rgyal po spyi bo'i gtsug rgyan du bkod pa'i sa skya pa shākya'i dge bsnyen paṇḍita sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i khyi lo zla ba dang po'i dmar cha dga' ba gsum pa'i tshes la bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi ngo mtshar 'chi med rdo rje'i pho brang e waṃ 'byung ba'i gnas su sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i shākya'i dge slong rigs sngags 'chang ba rnam dpyod kyi mig rab tu gsal ba'i rab 'byams smra ba bsam gtan rgya mtsho'i dad gus kyi sgo nas bgyis pa

This composition was completed on the twenty-sixth day of the first month of the dog year (1622? 1634? 1646?) in the Ngo-mtshar-'chi-med palace of the bZhi-thog-bla-brang. The scribe was bSam-gtan-rgya-mtsho.

Remarks

Xyl. edition: *Derge*, vol. *om*, no. 7, 6 folios. See also TBRC W10323. Doublet manuscript: *wa^b* 10.⁵⁰¹ The most possible dates for the composition are 1622 and 1634 (see p. 537).

10. Treatise on Tibetan terms

Title: *Bod kyi brda yi(!) bstan bcos mkhas mang dgongs pa'i bcud bsodus gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba*

The treatise on Tibetan terms that is a summary of the intentions of many scholars: a correct explanation analyzing all writings, the very clear appearance of the powerful eye

22 fols. (137r-158v); pp. 37-48; ca. 36,7x5,9 cm; fol. 1v 5 lines, 2r 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du// ... / bod skad du bdag cag rnam kyi skyabs dang mgon bla ma mchog dang thub dbang rnam la phyag 'tshal lo// grang med skal pa'i sngon du chab(!) chub mchog brnyes kyang //*

⁵⁰¹ This work is mentioned in Pieter C. Verhagen (2001) *A history of Sanskrit grammatical literature in Tibet*, New York : Leiden, E.J. Brill, 1994-2001, vol. 1-2.

Colophon (fol. 158r)

ces bod kyi brda'i bstan bcos mkhas mang dgongs pa'i bcud bsodus gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba ces bya ba 'di'ang / khams gsum gyi bla ma grub thob kyi 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / rgyal ba'i yab cig sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dkyil 'khor kun gyi khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur smrig gi bla gos 'chang ba rje btsun mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin chos bzhin spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen paṇḍita (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rgya gar lugs la bā hu dha nya: zhes pa 'bru mang dang / rgya nag lugs la sa pho stag gi lo rgyal gyi zla ba'i dkar phyogs bzang po'i gnyis pa'i tshes la dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni sa skya pa'i bstan pa'i sbyin bdag mi dbang nam rgyal rab bstan pa'i rigs su skyes shing / skyes sbyangs kyi shes rab mchog dang ldan pas mdo sngags rig gnas kyis bsodus pa'i chos (tshul) du ma zhig dang / khyad par dpal dus kyi 'khor lo'i rtsis gzhung rgya mtsho lta bu la 'jigs med kyi spobs pa dge ba can shākya'i dge slong rdo rje 'dzin pa kun dga' bzang po zhes bya ba bas dad 'dun (...?) rtse cig pa'i yid kyi sor mo'i 'du byed kyis legs par bskrun pa'o//

The composition of this work was completed on the seventh day of the twelfth month of the year 1638 in the 'Od-gsal-s nang-ba of bZhi-thog-bla-brang. The scribe was Kun-dga'-bzang-po, who was born in the family of the patron of the Sa-skyapa teachings, Mi-dbang-rnam-rgyal-rab-bstan-pa. He was well-versed in sūtra and tantra and especially with regard to Kālacakra astrology.

Remarks

Xylograph edition: *Derge*, vol. *om*, no. 6, 35 fols. (= *Patna* 1147: 35 fols.).

11a. Correct orthography

Title: *Legs par bshad pa dag yig sbyor tshul bde blag tu rtogs par byed pa'i yi ge*

The correct exposition [consisting in] notes making the application of correct orthography easily understandable

2 fols. (159r-160v); pp. 49-50; ca. 37x6,1 cm; 7, 7, and 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// bla ma 'jam dbyangs la btud nas// dag yig bde blag rtogs byed pa'i// (blo gsal spro ba bskyed pa yi//) legs bshad nyung ngu 'di spel lo//*

Colophon (fol. 160v)

ces pa 'di yang sa skya pa// sngags 'chang kun dga' bsod nams kyis// blo gsal don gnyer skye bo rnams// dga' zhing dgu ba bskyed phyir sbyar//

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 441).

11b. Confession

Title: *sDig bshags bsam pa kun 'grub*

Confession: accomplishing all intentions

1 fol. (160v); p. 50; ca. 37x6,1 cm; 3 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// bla ma rgyal ba bsras dang bcas rnam la// bdag cag rnam kyi sngar byas sdig pa kun//*

Colophon (fol. 160v)

ces pa 'di yang snyom las pa// sngags 'chang kun dga' bsod nams zhes// lha bab mkhon rigs sa skya pa'i// gdung rigs 'dzin pa gang des sbyar// yang na gong gi tshig skad gnyis kyi rjes su/ snying nas bshags so nyes kun skad cig la/ dag par gyur cig smon lam kun 'grubs shog//

12. Explanation of the thirty-five ornaments of meaning (*arthālamkāra*)

Title: *sNyan ngag gi bstan bcos chen po me long las bshad pa'i don rgyan sum cu so lnga'i rnam par bshad pa blo gsal gzhon nu'i mgul rgyan yid 'ong utpa la'i phreng ba*

Detailed exposition of the thirty-five ornaments of meaning (*arthālamkāra*)⁵⁰² explained in the *Kāvyādarśa*: the necklace of young intelligent ones, a charming lotus necklace

23 fols. (161r-183v); pp. 49-62; ca. 36,7x6,2 cm: fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal chos kyi rje thams cad gzigs pa nyi ma'i gnyen shākya'i rgyal po lha yi lha la yang yang phyag bgyi'o// 'dir snyan ngag gi bstan bcos chen mo me long*

Colophon (fol. 183r)

ces snyan ngag gi bstan bcos chen po me long las bshad pa'i don rgyan sum bcu so lnga'i rnam par bshad pa blo gsal gzhon nu'i mgul rgyan yid 'ong utpa la'i phreng ba zhes bya ba 'di yang khams gsum chos kyi rgyal po grub pa'i dbang phyug bsod nams dbang po dang / sbas pa'i sangs rgyas mi gzugs can dpal sa skya pa chen po sngags 'chang grags pa blo gros/ rigs thams cad kyi bdag po drug pa rdo rje sems dpa'i dang dbyer ma mchis pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sprul pa'i sku spyan snga kun dga' don 'grub la sogs ste yongs 'dzin bslu med du ma'i zhabs sen rin po che dbang gi rgyal po spyi bo'i rgyan du bkod pa'i sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa gangs ri'i khrod kyi snyan ngag mkhan ngag dbang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bstan bcos chen po snyan ngag me long gi gzhung dang 'grel par bcas pa la zhib tu dpyad cing / gzhan yang tshad ldan gyi mkhas pa du mas mdzad pa'i snyan ngag gi rnam dag (gzhang?) gsal bar ston pa'i gsung rab khyad par gzhan rnam la 'dris par byas nas/ rgya gar lugs la raktā kshī ces pa mig dmar dang / rgya nag lugs la shing pho byi ba'i lo/ ba santa: zhes pa'i dus kyi/ bye pā ṣa zhes pa'i zla ba'i dkar po'i phyogs kyi bzang po gnyis pa'i tshes la yon tan rin po che du ma'i 'byung gnas dpal sa skya'i bzhi thog bla brang gi yang thog tu sbyar ba'i yi ge pa ni bkra shis don 'grub kyi bgyis so//

Having analyzed in detail the basic text of the great treatise, the *Kāvyādarśa*, and having familiarized himself with the other writings on poetry by many learned masters, A-mes-zhabs completed the composition of this work on the seventh day of the fourth month of the year 1624 in the bZhi-thog-bla-brang. The scribe was bKra-shis-don-'grub.

⁵⁰² See for the thirty-five *arthālamkāras* M.C. Shastri (1986) *Buddhist Contribution to Sanskrit Poetics*, Parimal Publications, Delhi, pp. 123 and 127 ff.

Remarks

Doublet manuscript: *wa*^b 11.

13. Treatise on the ornaments of sound (*śabdālaṃkāra*)

Title: *sGra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgul rgyan*

Treatise on the ornaments of sound (*śabdālaṃkāra*):⁵⁰³ the charming of scholars that is a necklace [for] the intelligent ones

14 fols. (184r-197v); pp. 61-68; ca. 36,5x6,1 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *śrī rā dī buddha ya na ma: (dpal dang po'i sangs rgyas la phyag 'tshal lo/) lha mi'i ston mchog ston mchog gang gi bstan pa 'phags yul rgyas mdzad mdzad po paṇ grub tshogs// bod yul gans ljongs*

Colophon (fol. 196v)

ces sgra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgur rgyan ces bya ba 'di ni/ sgra dang snyan dngags(!) dang ming gi mngon brjod dang zlos gar la sogs te tha snyad kyi gtsug lag rnams la mkhyen rab kyi snang ba phyogs med du rgyas shing / gzhan yang lung sde snod man ngag dang bcas pa rnams la mtshungs pa med pa'i mkhas pa chen po dpal snar thang gi paṇḍi ta chen po sam gha shrī mdzad pa'i sgra rgyan gsal ba'i me long mkhas pa dga' byed 'od zer brgya pa nas ji ltar 'byung ba bzhin nyung gsal go bde'i ngag gi bkod pa 'di ni/ srid pa gsum gyi bla ma dpal sa skya pa chen po 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas/ yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ dus gsum rgyal ba'i spyi gzugs mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin bslu med dam pa rnams kyi zhabs sen dbang gi rgyal po spyi bo'i rgyan du bkod pa'i shrī sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i lhag bsam dag pas kun nas blangs te/ deng sang dus ngan snyigs ma mthar thug pa'i skabs 'dir skye bo rnams gal chung chos kyi bya ba la babs nas mkhas pa'i yan lag tu 'gyur ba'i bstan bcos 'di lta bu la ji snyams du yang mi sems par gzhi mdo'i rtswa bzhin 'dor ba blos ma mdzad do de/ da dung blo gsal dpyod ldan shes 'dod can re re tsam la phan par gyur na snyams nas/ shing pho khyi'i lo zla ba dang po'i dkar phyogs dga' ba gnyis pa'i tshes la dpal ldan sa skya'i chos grwa chen po'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa gsung rab mang po'i mgrin pa can mdo sngags rab 'byams smra ba bsam gtan rgya mtsho'i bgyis so//

This work is arranged in such a way that it clarifies a bit what is taught in the glorious sNar-thang Paṇḍita Saṃgha-shrī's *sGra rgyan gsal ba'i me long mkhas pa dga' byed 'od zer brgya pa*. The composition was completed on the sixth day of the first month of 1634 in the 'Od-gsal-s nang-ba of bZhi-thog-bla-brang. The scribe was bSam-gtan-rgya-mtsho.

Remarks

Charts drawn on folio 197v. Doublet manuscripts: *x*^b 2, *wa*^b 12. For the *sGra rgyan gsal ba'i me long mkhas pa dga' byed 'od zer brgya pa* by sNar-thang Lo-tsa-ba dGe-'dun-dpal a.k.a. Paṇḍita Saṃgha-shrī, see the *Library of Congress Catalogue*, *sNyan nag me long gi rgya cher 'grel pa*, A

⁵⁰³ See for *śabdālaṃkāra* the previous note, p. 405.

Detailed Commentary on the Kāvyaḍarśa of Daṇḍin; Thimphu, Kunzang Topgey, 1976, 2 vols. TBRC W27415 (PDF-file exists).

14. Edition of Hevajra practices

Title Page: *dPal kyai rdo rje'i mngon rtogs lam dus sogs sgrub thabs kyī tshogs 'jam mgon grub pa'i dbang phyug dpal ldan kun dga' grol mchog zhabs kyis mdzad pa'i nyer mkho ngo mtshar can 'di rnams la bar skabs su yi ge'i lhag chad cung zad byung ba'i dpe 'ga' zhig snang ba las sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyis dang 'dod yid ches kyī dad pa chen po'i sgo nas zhus dag bgyis pa dpyod ldan gzur gnas rnams kyī yid 'phrog*

The Buddha's *upāsaka*, yogi of the supreme vehicle, and tantric adept of the Sa-skyapa's, Ngag-dbang-kun-dga'-bsod-nams, with enthusiastic and confident faith, has edited the necessary and wonderful collection of evocation rituals such as the *Abhisamaya for the time of the path of glorious Hevajra* composed by 'Jam-mgon-grub-pa'i-dbang-phyug dPal-ldan Kun-dga'-grol-mchog. Of this appeared in the meantime some books containing slight additions and omissions: charming for the Intelligent and Impartial Ones

fols. (198r-217v); pp. 67-78; ca. 36,7x6,1 cm; fols. 1v-2r 4 lines, 2v 6 lines, otherwise 7 lines, **Incipit:** *om swa sti siddham// na ma shrī bhu mi gu ru bha rgya ya// ma nor lam gyi nges gsang bla na med// mtha' yas rgyud sde'i dgongs don snying po'i bcud// sangs rgyas 'bras bu rtsol ba'i rtsi sman mchog //*

Colophons

1st Col. (fol. 213r): *ces dam pa'i chos la rjes su dgongs pa'i legs byas dang lhan cig bsod nams rgya mtsho'i dpal gyi mngon par mtho ba'i sa skyong mi'i dbang po'i bka' khur spyi bor blangs nas/ mang du thos pa'i dge slong bsod snyoms pa dpal ldan kun dga' grol mchog blo gsal rgya mtsho'i sdes ji lta'i don ji bzhin du bris pa'o//*

2nd Col. (fol. 216r): *zhes btsun pa grol mchog gi blo gros kyī 'phrul las byung ba'i yi ge pa ni kun dga' bzod pa'o//*

3rd and 4th work or chapter: No colophons.

Final Col. (fol. 217r): *tshul 'di mang thos gzur gnas rnam dpyod can// mdo rgyud bstan bcos kun gyi zab mo'i don// rting nas go ba'i mkhas pa'i mchog // re re tsam la 'kho ba'i bstan bcos ste// gzhan du yun rings sbyangs pa'i sdug yus can// tshig shes mang yang zab gnad rtogs pa la// blo mig bral ba'i mkhas rlom phal cher dang // ri bong cal brgyug byed pa'i blun po'i tshogs// de dag rnams kyī mthong yang ci bya yod// de skad 'di ni dpal ldan sa skya pa// de ltar rtogs pa'i sngags 'chang a nandas// de phyir skal bzang rnams kyī rtogs phyir smras// gong ma'i gsang ba'i yi ge 'di// bdag gi gsang gros tshul gyi bris//*

1st colophon: Written according to the meaning as it was (taught) by Kun-dga'-grol-mchog.

2nd colophon (fol. 216r): The scribe of this section was Kun-dga'-bzod-pa.

Final colophon: Composed by A-mes-zhabs.

Remarks

Doublet manuscript: *wa*^b 13. Composed before 1648 (mentioned in the *Old title list* as no. 444).

The titles of other works or chapters included are:

Second title (fol. 213r): *Kyai rdo rje'i mngon rtogs nyung gsal gnad bsdus*

Third title (fol. 216r): *Lam zab chag med gnad bsdus*

Fourth title (fol. 216v): *Bir bsrung chag med gnad bsdus*

Fifth title (fol. 216v): *rNal 'byor ma chag med bsdus pa*

Doublet manuscript: *wa^b* 13.

15. Basic and additional mantra recitation of Cakrasaṃvara

Title: *'Khor lo bde mchog nag po pa'i gzhi bsnyen dang kha gso'i bsnyen pa byed tshul gyi yi ge 'phrin las bsam 'phel*

Notes on how to perform the basic and additional ritual services of Cakrasaṃvara [according to the system of] Kṛṣṇācārya: the wish fulfilling activity

14 fols. (218r-221r); pp. 77-80; ca. 36,5x6,1 cm; all fols. 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir 'khor lo bde mchog slob dpon nag po pa lugs kyi bsnyen pa la / gzhi bsnyen dang / dbu mar sgrub mchod kyi rdo rje slob dpon sogs byed pa'i kha gso'i bsnyen pa gnyis las/*

Colophon (fol. 221r)

ces 'khor lo bde mchog gi bsnyen pa bya tshul gyi yi ge 'di yang rje btsun bla ma rnams kyi bran du gyur pa sa skya pa chos med snyom las mkhan sngags 'chang ngag dbang kun dga' bsod nams kyi bya lo sa ga zla ba'i dmar cha tshes la bzhi thog bla brang gi mtshom dmar du mgyogs par sbyar ba'i yi ge pa ni gdong dga' pa bsam pa don chen no//

Composed in the third month of a bird year (1621? 1633? 1645?).⁵⁰⁴ The scribe was bSam-pa-don-chen.

Remarks

Doublet manuscript: *wa^b* 16. Composed before 1648 (mentioned in the *Old title list* as no. 447).

16. Dust-maṇḍala of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog gi mtshon byed dpe'i dkyil 'khor rdul tshon gyi 'bri ba'i lag len gsal bar bshad pa blo gsal rnams kyi dga' ston*

Lucid exposition of the practice of creating a dust-maṇḍala representing the glorious Cakrasaṃvara

5 fols. (222r-226v); pp. 79-82; ca. 36,8x6,1 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// sa skya pa'i bstan pa'i me ro gso ba la/ bsam bzhin byon pa'i sngags 'chang ngag dbang kun rin dang / gang de'i rigs dang chos kyi sras mchog 'jam dbyangs mched/*

Colophon (fol. 226v)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang gi slob ma las dang po pa rnams kyi don du sbyar ba'i yi ge pa ni gso rig pa bsam pa don chen gyi 'gyogs par bris pa

⁵⁰⁴ The bird year 1657 can be dismissed, since the work is mentioned in the *Old title list* (no. 447).

The scribe was bSam-pa-don-chen.

Remarks

Doublet manuscript: *wa*^b 17. Composed before 1648 (mentioned in the *Old title list* as no. 448).

17a. Cakrasaṃvara mantra

Title: *'Khor lo bde mchog gi sngags phreng*

The mantra-chain of Cakrasaṃvara

4 fols. (227r-230v); pp. 83-84; ca. 36,7x6,2 cm; all fols. 7-10 lines (with interlinear notes)

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 449).

17b. Branch mantras of Cakrasaṃvara

Title: *'Khor lo bde mchog gi yan lag gi sngags mchan dang bcas pa*

The branch mantras of Cakrasaṃvara together with interlinear notes

3 fols. (230v-232r); pp. 84-86; ca. 36,9x6,1 cm; between 7-10 lines per folio (with interlinear notes)

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 449).

18a. The stages of practice

Title: *Nyams len zab mo'i rim pa rnams gsal 'debs ting 'dzin gong 'phel*

Clarifying the profound stages of practice: increasing the *samādhi*

9 fols. (233r-241v); pp. 85-90; ca. 36x6 cm; fols. 1v-2r 4 lines, otherwise 7 lines, Incipit: *na mo gu ru buddha dhwa dza ye// bslu med bla ma dkon mchog rnam gsum la// byang chub bar du snying nas skyabs su mchis// tshe sgrub la sogs nyams su blang bar bgyi// mdun du bla ma rgyal ba tshe dpag med//*

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 450).

18b. Longevity practice of the White Cakrasaṃvara

Title: *bDe mchog dkar po'i tshe sgrub kyi nyams len snying po*

Essence of the longevity practice of the White Cakrasaṃvara

1 fol. (242r); p. 89; ca. 36?x6 cm; 7 lines; Incipit: *dkon mchog la skyabs gzhan phyir tshe sgrub bgyid/ swa bha wa sogs brjod/ stong pas ngang las*

Remarks

Doublet manuscript: *wa^b* 21. Composed before 1648 (mentioned in the *Old title list* as no. 454).

18c. Abhisamaya of Vajrakīla

Title: *rDo rje phur pa'i mngon rtogs tshigs bcad ma 'phrin las rab rgyas*

Versified *abhisamaya* of Vajrakīla: empowering and increasing the activity

2 fols. (242v-243r); pp. 90-91; ca. 36.7x6 cm; 7 and 6 lines; **Incipit:** *dkon mchog la skyabs yan lag bdun pa bgyid/ stong pa'i ngang las rang nyid khro bor gyur/*

Remarks

Doublet manuscript: *tsha^a* 7(?) and *tsha^b* 18j. Composed before 1648 (mentioned in the *Old title list* as no. 470).

18d. Cakrasaṃvara practice

Title: *bDe mchog nag po pa'i mngon rtogs kyi bsgom don bsdus pa ting 'dzin rab gsal*

Summary of the meaning of the practice of the *abhisamaya* of Cakrasaṃvara [according to the system of] Kṛṣṇācārya: clear *samādhi*

4 fols. (243v-246r); pp. 91-92; ca. 36.4x6 cm; 7 lines (plus interlinear notes); **Incipit:** *dkon mchog la skyabs skyabs yul rang la thim/ zhal bzhi'i 'od kyi tshad med bzhi la bkod/*

Remarks

Doublet manuscript: *wa^b* 20. Composed before 1648 (mentioned in the *Old title list* as no. 453).

18e. Guru yoga of the Precious Ācārya

Title: *Slob dpon rin po che'i bla ma'i rnal 'byor bsdus pa*

Summarized guru yoga of the Precious Ācārya [Padmasambhava]

2 fols. (246r-247r); pp. 91-93; ca. 36.3?x6.1 cm; 3, 8, and 1 lines; **Incipit:** *dkon mchog la skyabs sems bskyed/ mtsho nang pad sdong steng / bla ma padma 'byung gnas ā tsarya gzhon nu'i tshul/*

Colophon (fol. 246v)

rin po che padma 'byung gnas la brten pa'i bla ma'i rnal 'byor bsdus pa 'di yang chos med snyom las mkhan za nyal 'chag gi rnal 'byor pa ngag dbang kun dga' bsod nams kyis rang gi kha don du sug bris bgyis pa

Remarks

Doublet manuscript: *wa^b* 26. Composed before 1648 (mentioned in the *Old title list* as no. 460).

18f. Guru Drag-po practice

Title: *Gur drag nyams len bsdus pa*

Summarized practice of Guru Drag-po

1 fol. (247r); pp. 93; ca. ? cm; 5 lines; **Incipit:** *dkon mchog la skyabs sems bskyed khro bos rol mtshams bcad/ tshogs zhing spyang drangs yan lag bdun*

Colophon (fol. 247r)

'di yang ngag dbang kun dga' bris//

Remarks

Doublet manuscript: *wa^b* 25a. Composed before 1648 (mentioned in the *Old title list* as no. 458).

18g. Liturgy of Chos-rgyal-ma

Title: *Sa pan dang 'jam dbyangs sbags sgrub chos rgyal ma'i 'don thabs*

Combination of Sa-pan's and Manjusri's liturgy of Chos-rgyal-ma

1 fol. (247v); pp. 94; ca. ?x6 cm; 8 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ spyi bor 'jam dbyang sa pan*

Colophon (fol. 247v)

ces pa 'di yang ngag dbang kun dga' bsod nams kyi blo mtsho las so//

Remarks

Doublet manuscript: *wa^b* 25b. Composed before 1648 (mentioned in the *Old title list* as no. 459).

18h. Practice and recitation of garudas

Title: *Khyung khra'i bsgom bzlas snying po*

Essence of the practice and [mantra] recitation of multicolored garudas

1 fol. (248r); pp. 93; ca. ?x6,1 cm; 7 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ klu brgyad ngo bo sbrul brgyad gdan stengs su/*

Remarks

Doublet manuscripts: *tsha^a* 5b, *wa^b* 28a. Composed before 1648 (mentioned in the *Old title list* as no. 462).

18i. Guru Drag-po practice

Title: *Gur drag sgom don snying po*

Essence of the meaning of the practice of Guru Drag-po

2 fols. (248v-249r); pp. 93-94; ca. ?x6 cm; 7 and 5 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir gu(?) drag bsgom/ rang nyid lhar gsal kho bos nam mkha' gang /*

Remarks

Doublet manuscript: *wa^b* 28b. Composed before 1648 (mentioned in the *Old title list* as no. 463).

18j. *Abhisamaya* text of Vajrakāla

Title: *rDo rje phur pa'i mngon rtogs tshigs bcad ma 'phrin las rab rgyas*

Versified *abhisamaya* of Vajrakāla: empowering and increasing the activity

2 fols. (249r-250r); pp. 93-94; ca. 2x6 cm; 2, 8, and 1 lines; Incipit: *dkon mchog la skyabs yan lag bdun pa bgyid/ stong pa'i (om mahā shu nye ta) ngang las rang nyid khro bor gyur/*

Remarks

Not mentioned in the title list for this volume. Doublet manuscripts: *tsha^a* 7(?), *tsha^b* 18c. Composed before 1648 (mentioned in the *Old title list* as no. 470).

18k. Evocation ritual of glorious Nag-po-chen-po

Title: *dPal nag po chen po'i thun mong ma yin pa'i sgrub thabs kha'u brag rdzong gi rgyun gyi nyams len snyan brgyud yid bzhin nor bu'i snying po*

The extraordinary evocation ritual of glorious Nag-po-chen-po, continuously practiced in Kha'u-brag-rdzong.⁵⁰⁵ the oral transmission that is the essence of the wish fulfilling jewel

3 fols. (250r-252r); pp. 93-96; ca. 36,4x6,2 cm; 5 to 8 lines per page (including interlinear notes); Incipit: *dkon mchog la skyabs gzhan phyir bsrung 'khor bsgom/ rdo sems bdud rtsi'i nyes ltung ma lus sbyangs/*

Remarks

Doublet manuscript: *wa^b* 19a. Composed before 1648 (mentioned in the *Old title list* as no. 451).

18l. Ku-ru-ku-lle mantra recitation

Title: *Ku ru ku lle'i bsnyen pa'i skabs kyi lam nyams su len tshul gyi gnad bsdus*

Summary of key-points of how to practice the path at the occasion of the ritual service of Ku-ru-ku-lle

1 fol. (252r-v); pp. 95-96; ca. 36,4x6 cm; 1 and 7 lines; Incipit: *swasti siddhi/ dkon mchog la skyabs lam bzang bsgom/ tshogs zhing spyangs sdom pa bzung/*

Remarks

For a more complete title, see the doublet manuscript: *wa^b* 19b. Composed before 1648 (mentioned in the *Old title list* as no. 452).

18m. Inner practice of Mahākāla (*brag rdzong*)

Title: *Nang gi brag rdzong ma bsgom tshul*

How to meditate the inner [practice of Mahākāla], the *brag rdzong*

⁵⁰⁵ See my remarks on Kha'u-brag-rdzong in the index of places.

1 fol. (253r); p. 95; ca. 36,4x6,1 cm; 7 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir bsrung 'khor bsgom/ rang nyid nag po chen por gsal ba yi//*

Remarks

Doublet manuscript: *tsha^a* 5a. Composed before 1648 (mentioned in the *Old title list* as no. 467).

18n. Ritual services of mGon-po

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rang lo so brgyad yan la mgon po'i bsnyen pa song tho*

List of [how many] ritual services of mGon-po have been completed by the glorious Sa-skyapa sNgags-'chang Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po up to his thirty-eighth year

2 fols. (253v-254v); pp. 95-96; ca. 36,4x6,1 cm; 7, 7, and 3 lines; **Incipit:** *kyai rdo rje'i gzhi bsnyen dus yi ge bdun ma 'bru 'bum kha skong dang bcas pa dang / bzhi thog bla brang gi*

Remarks

Doublet manuscript: *tsha^a* 38. Composed before 1648 (mentioned in the *Old title list* as no. 503).

18o. Six Dharmas of Ni-gu-ma

Title: *Nai gu chos drug gi rgyun gyi nyams len rnal 'byor gdeng thob*

Continuous practice of the six Dharmas of Ni-gu-ma: obtaining confidence [in the] yoga

5 fols. (254v-258v); pp. 96-98; ca. 36,4x6,1cm; up to 9 lines per page (including interlinear notes); **Incipit:** *(rang gi mdun gyi) nam mkhar (seng khri sna tshogs pad zla nyi ma'i gdan la) bla ma (rdo rje 'chang sku mdog dkar po'i*

Remarks

Doublet manuscript: *tsha^a* 6. Composed before 1648 (mentioned in the *Old title list* as no. 469).

18p. Evocation ritual of the White Tārā

Title: *sGrol dkar yid bzhin 'khor lo'i sgrub thabs 'chi med dpal ster*

Evocation ritual of the White Tārā, the wish fulfilling wheel: bestowing the glory of deathlessness

3 fols. (259r-261r); pp. 99-100; ca. 36,2x6,1 cm; 7 to 8 lines (including interlinear notes); **Incipit:** *dkon mchog la skyabs gzhan phyir tshe sgrub bsgom/ (rang sgrol mar gsal ba'i thugs kha'i ...(?)) gi 'od kyi) tshogs*

Remarks

Doublet manuscript: *wa^b* 22. Composed before 1648 (mentioned in the *Old title list* as no. 455).

18q. Evocation ritual of Hayagrīva

Title: *rTa mgrin skyer sgang lugs kyi sgrub thabs snying po rgyal 'gong kun 'dul*

Essential evocation ritual of *skyer sgang* system of Hayagrīva: taming all rGyal-'gong [demons]

2 fols. (261v-262r); pp. 99-100; ca. 36,5x6,2 cm; 8 and 5 lines, Incipit: *dkon mchog la skyabs gzhan phyir rta mgrin bsgom/ swabhā wa sogs dang / stong pa'i (e las byung ba'i)*

Colophon (fol. 262r)

'di lta bu'i nyam(!) len 'di ma chag par byas na byin rlabs gzhan las che zhing / khyad par srog bdag rgyal 'gong gi gnod pa'i cho 'phrul bar chad thams cad rang zhir 'gyur nges legs pas/ skal ldan snying gi bu rnams len mdzad pa zhu/ sa skya pa gdod nas rang grol ngag dbang kun dga' bsod nams kyis rang gzhan gyi don du bris pa'o//

Remarks

Doublet manuscript: *wa^b* 24. Composed before 1648 (mentioned in the *Old title list* as no. 457).

18r. Longevity ritual

Title: *Tshe sgrub nye brgyud kyi nyams len snying po bsdus pa*

Summarized essence of the practice of the short lineage of longevity ritual

2 fols. (262r-263r); pp. 99-102; ca. ? cm; 1, 8, and 2 lines; Incipit: *dkon mchog la skyabs gzhan phyir tshe sgrub bsgom/ bai dur sa gzhir rma bya'i khri stengs su/*

Colophon (fol. 26r)

ces pa 'di yang sa skya pa ngag dbang kun dgas rang gzhan gyi don du smras pa'o//

Remarks

Doublet manuscript: *wa^b* 27. Composed before 1648 (mentioned in the *Old title list* as no. 461).

18s. Practice of the Red Jambhala with consort

Title: *rJe btsun sa skya pa'i lugs kyi dzam dmar yab yum gyi man ngag zab mo khyad par can gyi nyams len snying po khams gsum 'gugs pa'i lcags kyu*

Essence of the practice of the profound special pith instructions on the Red Jambhala with consort of the Sa-skyapa tradition: the iron hook commanding the three realms

2 fols. (263r-264r); pp. 101-102; ca. ?x6,1 cm; 5, 8, and 4 lines; Incipit: *dkon mchog la skyabs (su mchi'o) gzhan phyir nor lha bsgrub/ rang nyid bde mchog lhan skyes*

Remarks

Doublet manuscript: *tsha^a* 9. Composed before 1648 (mentioned in the *Old title list* as no. 472).

18t. Evocation ritual of Uṣṇīṣavijayā

Title: *gTsug gtor mnam par rgyal sgrub thabs kyi snying po 'chi med dpal ster*

Essence of the evocation ritual of Uṣṇīṣavijayā: bestowing the glory of deathlessness

2 fols. (264r-265r); pp. 101-102; ca. ?x6,1 cm; 4, 8, and 7 lines; Incipit: *dkon mchog la skyabs gzhan phyir tshe sgrub bgyid/ tshogs (om sarba ta thā ga ta uṣṇishi ja sogs*

Colophon (fol. 265r)

tshē'i rigs 'dzin a nandas myur bar sbyar

Remarks

Doublet manuscript: *wa^b* 23. Composed before 1648 (mentioned in the *Old title list* as no. 456).

19. Evocation and initiation of Amitāyus

Title: *Tshe bsgrub zab mo mda' 'phel ma'i sgrub thabs dang dbang bskur bya tshul 'chi med lhun grub*

How to perform the evocation ritual and initiation of the profound Amitāyus "Increasing arrow."⁵⁰⁶ spontaneously present deathlessness

9 fols. (266r-274r); pp. 101-106; ca. 36.8x6,1 cm; 7 regular lines with interlinear notes; Incipit: *na mo gu ru badzra ā tsarya sa pa ri wa ra ye/ 'dir urgyan gyi slob dpon chen po padma 'byung gnas kyi ras chen dpal 'byor bzang po la dngos su gnang ba'i tshē dbang nye brgyud kyi phyag len ni/*

Colophon (fol. 273v)

de ltar tshē bsgrub zab mo mda' 'phel ma'i sgrub thabs dang dbang bskur bya tshul 'chi med lhun grub ces bya ba 'di yang / dpal sa skya pa chen po 'jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po sogs yongs 'dzin dam pa rnam kyi bran du gyur pa chos med rnal 'byor sngags 'chang ngag dbang kun dga' bsod nams kyi/ chos kyi rje 'bum chen kun dga' dpal 'byor gyi drung du ji ltar thob pa bzhin bya lo zla ba bcu pa'i dkar phyogs dga' ba gsum pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni sa skyar skyes pa'i bsam 'grub lhas sbyin no//

These instructions were written down according to how they were received from 'Bum-chen Kundga'-dpal-'byor. The composition was completed on the eleventh day of the tenth month of a bird year (1621?, 1633?, 1645?)⁵⁰⁷ in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe was bSam-grub-lhas-sbyin, born in Sa-skya.

Remarks

Doublet manuscript: *tsha^a* 3. Composed before 1648 (mentioned in the *Old title list* as no. 465).

20. Practice of gDon-sgrol

Title: *gDon sgrol gyi cho ga'i lag len shin tu gsal bar bshad pa'i yi ge phun tshogs bsam 'phel*

Notes explaining very clearly the practice of removing epilepsy (*gdon sgrol*): increasing the perfect intention

⁵⁰⁶ See *tsha^a*, 2.

⁵⁰⁷ The bird year 1657 can be dismissed, since the work is mentioned in the *Old title list* (no. 465).

32 fols. (284r-315r); pp. 107-122; ca. 36,8x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; *Incipit:* rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon chen po chos kyi rje la phyag 'tshal lo/ lung rtogs yon tan mtha' dag rang rgyud la//

Colophon (fol. 313v)

ces gdon sgrol gyi cho ga'i lag len shin tu gsal bar bshad pa'i yi ge phun tshogs bsam 'phel ces bya ba 'di yang snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang chos rgyal po ngag dbang kun dga' rin chen gyi thugs sras dam pa gcen grub mchog bsam pa dbang po dang / gcung yab rje sbas pa'i sangs rgyas grags pa blo gros ste rigs ldan 'jam pa'i dbyangs sku mched zhal rnams pa gnyis dang / rgyal ba kun gyi rigs bdag drug pa rdo rje sems dpa' dang gnyis su ma mchis pa rje btsun mus pa chen po sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin slu med kyi bla ma du mas zhabs rdul spyi bo'i rgyan du bkod pa'i skal ba bzang po can sa skya pa shākya'i dge bsnyen theg pa mchog gi mal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ gdan sa chen po'i brgya tsho dpon gyi bla ma chos rje bsod nams rgyal mtshan gyi bskul zhing yi ge'i bya ba yang thor bur bgyis pa'i rkyen byas te/ lugs 'di la dgos pa'i yig cha/ sgrub thabs slob dpon tsandra go ma'i mdzad pa dang / gdon sgrol shrī ri ku ma ra se nas mdzad pa gnyis la rten pa'i phyag len mal lo tsa ba nas rje btsun sa skya pa yab sras rnams la bka' babs cing thugs nyams su bzhes te/ yig cha mdzad pa yang / sa chen gyi nye gnas gnyan phul chung pa bsod nams rdo rjes gdon sgrol gyi cho ga rkyang pa dang / rje btsun rtse mos gdon sgrol ma gtogs gzhan rnams kyi yi ge zhib pa dang / gdon sgrol yang sa bcad tsam mdzad cing rje btsun chen po'i dngos slob dkar shākya grags dang / nub pa rigs 'dzin grags gnyis kyi kyang shin tu zhib pa'i yi ge mdzad cing / chos rje sa skya pan chen gyis hor gyi rgyal po go dan gyi don du 'di' cho ga rgyas par mdzad pa'i phyag len rgyun ma nyams pa/ chos rgyal 'phags pas ji ltar mdzad pa bzhin zin bris kyi tshul du chos rje rin chen rgyal mtshan pas bkod pa'i yi ge rgyas pa/ gzhan yang dmar chos kyi rgyal po/ sde snod 'dzin pa bsam 'grub bzang po/ chos rje srad pa kun dga' blo gros sogs kyi mdzad pa'i gsung rab de rnams la rten zhing / lhag par ngor chen rdo rje 'chang gi dngos slob chos rje bsam 'grub bzang pos mdzad pa'i yig cha la/ bdag cag yongs 'dzin dam pa rje btsun 'khrul pa'i dri ma ma lus pa zad par spangs pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan de nyid kyi phyag len gyi rims pa ji ltar mdzad pa rnams sgra ji bzhin du gsal byed mchan bu'i brjed byang zhib tu btab pa'i yig cha khyad par can de nyid la gtso bor gzhi byas/ cung zad mi gsal ba sogs kha skongs dgos pa rnams gong gi gsung rab de dag dang / rje thar rtse nas nam mkha' dpal bzang pas mdzad pa'i gdon sgrol gyi cho ga rin chen phreng mdzes sogs nas kyang legs bshad kyi cha blangs ste shin tu gsal bar bkod pa 'di ni/ rgyal(!) gar lugs la shrī ṣ: zhes sa khyu mchog ces bya ba zhing / rgya nag lugs la lcags mo sbrul gyi lo chu stod kyi zla ba'i dkar po'i phyogs kyi tshes la/ gza' skar bzang po 'joms pa'i nying/ bod kyi rdo rje gdan dpal ldan sa skya'i chos grwa chen po'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni rang gi mchod g.yog pa dge slong rdo rje 'dzin pa wa gindra shrī bha dra ces bya ba'i rnam spyod blo gros kyi 'dren byed rab tu gsal ba de nyid kyi dad gus dang spro ba chen po'i sgo nas legs par bgyis so//

A-mes-zhabs was encouraged to compose this work by brGya-tsho-dpon⁵⁰⁸ bSod-nams-rgyal-mtshan, who also acted as a scribe and provided scattered works.

⁵⁰⁸ The position of a rdo rje slob dpon in Sa-skya.

The practices that are based on the handbooks and evocation rituals of Candragomin and Śrī Kumarasena were transmitted by Mal Lo-tśā-ba to the venerable Sa-skya-pas, father and sons (i.e. Kun-dga'-snying-po, bSod-nams-rtse-mo and Grags-pa-rgyal-mtshan), who practiced it. Even though they (i.e. the sons?) composed texts, Sa-chen's attendant gNyan-phul-chung-pa bSod-nams-rdo-rje composed only a *gDon sgrol gyi cho ga* and bSod-nams-rtse-mo—although he wrote in detail on other things—produced only a *gDon sgrol sa bcad*.⁵⁰⁹

The two actual disciples of rJe-btsun-chen-po (Grags-pa-rgyal-mtshan), (lHo-pa) dKar Shākya-grags and Nub-pa Rigs-'dzin-grags, composed very detailed writings.

A-mes-zhabs's composition is based on the detailed writing that was compiled by Chos-rje Rin-chen-rgyal-mtshan in the manner of notes similar to Chos-rgyal 'Phags-pa's (notes on?) Chos-rje Sa-skya-pa Pañ-chen (Kun-dga'-rgyal-mtshan's) *Phyag len rgyun ma nyams pa*, a composition of a detailed ritual for the sake of the Mongol king Go-dan, and furthermore on the writings of dMar Chos-kyi-rgyal-po, sDe-snod-'dzin-pa bSam-'grub-bzang-po, and Chos-rje Srad-pa Kun-dga'-blo-gros. It is especially based on the particular manual of Mus-chen Sangs-rgyas-rgyal-mtshan's detailed annotation of Chos-rje bSam-'grub-bzang-po's manual of the practice and a clarification of those writings mentioned above that need a supplement and of rJe Thar-rtse-nas Nam-mkha'-dpal-bzang's *gDon sgrol gyi cho ga rin chen phreng mdzes*.

The work was composed in the first half of sixth month of 1641 in the 'Od-gsal-s nang-ba of bZhi-thog-bla-brang. The scribe was Wagindra Shrī Bhadra (Ngag-dbang-dpal-bzang).

Remarks

Doublet manuscript: *tsha*^a 15. For Candragomin's work, see *Āryavajra vidāraṇīpiṇḍīkṛtasādhana*, 'Phags pa rdo rje rnam par 'joms pa'i sgrub thabs mdor bsdu pa, P vol. 79, no. 3737, fols. 360r-360v.

For Kumarasena's work, see *Āryavajra vidāraṇīnāmādhāraṇīsakalpasādhana*, 'Phags pa rdo rje rnam par 'joms pa zhes bya ba'i gzungs kyi sgrub thabs cho ga zhib mo dang bcas pa, P 79/3750, 372r-376v.⁵¹⁰

For the works of the "sons," see Grags-pa-rgyal-mtshan's *rNam 'joms rgyud kyi gsal byed 'od zer can*, SKB 4/122, 160r-171r and bSod-nams-rtse-mo's 'Jig rten dbang phyug seng ge sgra'i sgrub thabs dang gdon dgrol gyi cho ga, SKB 2/29, 166r-175r.⁵¹¹

For Nub-pa Rigs-'dzin-grags, the *Sa-skya-pa Bibliography* lists a *rNam 'joms bir lugs*.

For the *gDon sgrol gyi cho ga rin chen phreng mdzes*, cf. TBRC W21068: *Seng ge sgra'i sgo nas gdon sgrol gyi cho ga rin chen phreng mdzed nag po 'gro shes su bkod pa*, G.T.K. Lodoy, N. Gyaltshen and N. Lungtok, Dehra Dun, 1970. Reproduction of a Derge xylograph of 1902.

21. Nāgā gtor ma

Title: *Klu gtor g tong tshul gyi yi ge dgos 'dod char 'bebs*

⁵⁰⁹ But see the remarks below.

⁵¹⁰ Most of the authors mentioned here used *rDo rje rnam 'joms* as a means for *gDong sgrol*-practice.

⁵¹¹ A-mes-zhabs was either unaware of bSod-nams-rtse-mo's *sādhana*, or he did not accept his authorship.

Writing on how to offer the *nāgā gtor ma*: rainfall of [everything] desired [or] needed

8 fols. (315r-323r); pp. 123-126; ca. 36,8x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; *Incipit*: *na mo gu ru buddha dhwa dza ye// 'dir klu gtor gtong ba'i tshul nyams su blang ba la/ sbyor dngos rjes gsum las/ dang po sbyor ba ni/*

Colophon (fol. 322v)

ces klu gtor btong tshul gyi yi ge dgos 'dod char 'bebs zhes bya ba 'di ni rdo rje gdan bzhi'i rgyud nas gsungs pa'i don bzhin chos rgyal 'phags pas mdzad pa'i gsung rab kyi dgongs pa ltar/ sngags 'chang chen pos mdzad pa'i gsal byed sgron me dang / rje thar rtse nas nam mkha' dpal bzang gyi mdzad pa'i yig cha gzhir bzhag / cung zad mi gsal ba rnams sems dpa' chen po sngags 'chang grags pa'i mtshan can gyi klu gtor gnang ba'i phyag len mang du mihong bas brgyan ste/ lug lo zla ba lnga pa'i dkar po'i phyogs la tshes la/ dpal sa skya pa'i gnas mchog chu mig rdzings kha'i bla brang bde mchog pho brang gi yangs rtse e wam byang chub 'byung ba'i gnas sam/ kun gsal bde chen pho brang zhes kyang bya ba'i rkye mos tshal gyis khur rgyan dben gnas dam pa de nyid du shri sa skya pa shākya'i dge slong rigs sngags 'chang ba byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po zhes bya bas legs par bris pa'i yi ge pa yang rang nyid kyi bgyis so//

For this composition A-mes-zhabs has taken the following works as the basis:

sNgags-'chang-chen-po *gSal byed sgron med(!)* and

rJe Thar-rtse-nas Nam-mkha'-dpal-bzang's (*Klu gtor*) *yig cha*,

(composed) according to the intention of the writings that were composed by 'Phags-pa Blo-gros-rgyal-mtshan according to the meaning of what is taught in the *rDo rje gdan bzhi'i rgyud*.⁵¹² Whatever was slightly unclear was "adorned" through repeated reference to sNgags-'chang Grags-pa-(blo-gros's) *Klu gtor gnang ba'i phyag len*.

The composition was completed during the first part of the fifth month of 1619⁵¹³ in the Chu-mig-rdzings-kha'i-bla-brang, an extension of the bDe-mchog-pho-brang, and in the rKye-mos-tshal-gyis-khur-rgyan solitude place of Kun-gsal-bde-chen-pho-brang. The scribe was A-mes-zhabs himself.

Remarks

Doublet manuscript: *tsha*^a 17. For sNgags-'chang-chen-po Ngag-dbang-kun-dga'-rin-chen's *gSal byed sgron med(!)*, cf. *bSod-nams-dbang-po's Record* (29v, no. 41), *Klu gtor btong tshul gsal byed sgron med(!)*. For 'Phags-pa Blo-gros-rgyal-mtshan's work, see his *Klu gtor*, SKB 7/188, 95v-96v.

⁵¹² *Śrīcaturpīṭhakhyaṭatantrarāja*, P3/69, and *Śrīcaturpīṭhakhyaṭatantrarājomantrāṃsa*, P 3/68.

⁵¹³ The Tibetan text actually only mentions the the animal sign (sheep), which could be 1631 and 1643 as well, but the fact that the colophon mentions that A-mes-zhabs was a full monk at this time excludes those years. The work is also mentioned in the *Old title list* (no. 480) and was thus composed before 1648.

22. Water *gtor ma*

Title: *Chu gtor gtong tshul gyi yi ge 'dod dgu'i char 'bebs*

Notes on how to offer water *gtor mas*: a rainfall of all desired blessings

7 fols. (324r-330v); pp. 127-130; ca. 36,5x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir rgyud dang tshogs chung zhing phan yon dang 'bras bu shin tu che ba'i chu gtor gtong ba'i rims pa la/*

Colophon (fol. 330v)

ces chu gtor btang tshul gyi yi ge 'dod dgu'i char 'bebs zhes bya ba 'di ni/ chos kyi rgyal po 'phags pa rin po ches gsung ngag gsal byed du sngags 'chang chen pos mdzad pa'i chu gtor gyi yi ge blo gsal dga' ba bskyed byed la gzhi byas shing / der mi gsal ba rnams rje thar rtse nas nam mkha' dpal bzang sogs kyi gsung rab nas bsod te shri sa skya pa shākya'i dge slong byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos lug lo zla ba lnga pa'i dkar po'i phyogs kyi tshes la/ dpal sa skya'i gnas mchog chu mig rdzing kha'i bla brang bde mchog pho brang gi nub phyogs ljon shing yid 'ong rab tu rgyas pa'i yongs su bskor ba'i kun dga' ra ba de nyid du legs par sbyar ba'o//

This work is based on sNgags-'chang-chen-po (Ngag-dbang-kun-dga'-rin-chen's) *Chu gtor gyi yi ge blo gsal dga' ba bskyed byed*, composed to clarify 'Phags-pa Blo-gros-rgyal-mtshan's writing. The unclear points (were clarified by) summarizing from rJe Thar-rtse-nas Nam-mkha'-dpal-bzang-po's and other's writings. The work was composed in the first half of the fifth month of a sheep year (i.e. 1619⁵¹⁴) in the Chu-mig-rdzing-kha'i-bla-brang (of the) bDe-mchog-pho-brang.

Remarks

Doublet manuscript: *tsha*^a 16. For sNgags-'chang-chen-po's *Chu gtor gyi yi ge blo gsal dga' ba bskyed byed*, cf. *bSod-nams-dbang-po's Record* (29v, no. 40), *Chu gtor btang ba'i rims pa blo gsal dga' ba bskyed byed*. For 'Phags-pa Blo-gros-rgyal-mtshan's writing, see his *Chu gtor*, SKB 7/189, 96v-100r.

23. 'Phags-pa's reply to questions of IDan-ma-dbang-phyug-'bum

Title: *Chos kyi rgyal po 'phags pa rin po che la ldan ma dbang phyug 'bum gyis dri ba zhus pa'i dris lan rnam par nges pa zhes bya ba'i don 'grel khog phub mthong ba rab dga'*

Comprehensive commentary of the meaning of the Dharma king 'Phags-pa Rin-po-che's replies to questions by IDan-ma-dbang-phyug-'bum, the *Definitive ascertainment*: great joy to behold

8 fols. (331r-338r); pp. 129-134; ca. 36,8x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines; two miniatures at the left and right margins of folio 1v (probably 'Phags-pa and A-mes-zhabs); **Incipit:** *na mo gu ru buddha dhwa dza ye// dri med 'od gsal lha rigs mkhon gyi brgyud// sa skya pa zhes grags pa'i rnga bo che// srid pa gsum na ches cher gsal ba yis// bka' 'drin rtsol mdzad dpal ldan 'phags par 'dud//*

⁵¹⁴ See previous note.

Colophon (fol. 338r)

ces pa 'di yang shing mo glang gi lo zla ba gnyis pa'i yar ngo'i tshes la dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dpal sa skya'i bzhi thog bla brang du sbyar ba

The work was composed in the first half of the second month of 1625 in the bZhi-thog-bla-brang.

Remarks

Doublet manuscript: *tsha*^a 21. Cf. *za* 6. The work is based on 'Phags-pa Blo-gros-rgyal-mtshan's *dBang phyug 'bum gyi dris lan*, SKB 6/64, 307v-311r. For a similar work, see *za* 6.

24. Reply to questions

Title: *dPal sa skya pa ngag dbang kun dga' bsod nams kyi mkhas pa'i dbang po mkhan chen ngag dbang chos grags la grangs chen bco brgyad las brtsams pa'i dri ba dris lan gyi yig chung*

The questions of the glorious Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams to the master of scholars, the great *upadhyāya* Ngag-dbang-chos-grags, composed from the *grangs chen bco brgyad*:⁵¹⁵ minor notes to the reply to the questions

3 fols. (339r-341v); pp. 133-136; ca. 36x6,2 cm; 7 lines throughout; **Incipit:** *om swati siddhi// bdag gi bla ma thams cad mkhyen pa'i drung// nyer 'kho'i dogs gcod cung zad zhu ba la// grangs (dogs gcod dang po) chen ('di can nam chen dag pa lags) bco brgyad*

1st Colophon (fol. 340r)

ces dpal sa skya nas dri ba zhus pa'i lan mkhan chen ngag dbang chos grags kyi 'di ltar gnang ba yin te

This reply was written by Ngag-dbang-chos-grags in Sa-skya.

2nd Colophon (fol. 341r)

ces pa 'di bla brang rdzong nas dpal sa skyar phul ba'o//

This reply was send from the Bla-brang-rdzong to Sa-skya.

Remarks

Doublet manuscript: *tsha*^a 22. The work appears to be mainly Ngag-dbang-chos-grags's reply to A-mes-zhabs's questions with minor notes by A-mes-zhabs. See also *zha* 14. Composed before 1648 (mentioned in the *Old title list* as no. 485).

25. Replies to questions

Title: *Jo gdan bla ma mang thos bshes gnyen pas dris lan yid kyi mun sel*

Replies to questions by Jo-gdan Bla-ma Mang-thos-bshes-gnyen: removing the darkness of the mind

⁵¹⁵ Or: "*grangs chen bco brgyad*," the "eighteen great (Sa-skyapa books)?"

10 fols. (342r-350r); pp. 135-140; ca. 37x6,2 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// rkang gnyis gtso bo sangs rgyas dang // chos dang dge 'dun rgya mtsho'i tshogs// dbyer med bla ma la btud nas// dris lan yid kyi mun sel bshad//*

Colophon (fol. 349v)

ces bla ma jo gdan pa mang thos bshes gnyen pas tshul bzhin du dris pa'i lan yid kyi mun sel zhes bya ba 'di yang khams gsum chos kyi rgyal po jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po'i gsung las skyes pa'i sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni shab stod pa tshe dbang dpal bzang gi bgyis pa

The work was composed in the 'Od-gsal-s nang-ba of the bZhi-thog-bla-brang. The scribe was Tshe-dbang-dpal-bzang.

Remarks

Doublet manuscript: *tsha*^a 23. Composed before 1648 (mentioned in the *Old title list* as no. 486), and possibly in the late 1620s (see p. 537).

26. Unclear [points] of the third initiation

Title: *dBang bshad lung dang man ngag gi gter mdzod kyi dbang gsum pa'i skabs kyi mi gsal bar gsal bar byed pa'i legs bshad zab don rgyas pa'i thabs mchog*

Correct explanation clarifying unclear [points] of the third initiation [as mentioned in] the *Treasure trove of initiation, exposition and reading transmission and pith instruction*: the supreme means of increasing the profound meaning

3 fols. (351r-353v); pp. 139-142; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na ma: shrī mantsagu(?) ru...(?)tsha dhi de ba te ye// 'dir legs par smras pa bya ba 'di lta ste/ rdo rje 'chang dkon mchog lhun grub gyi dbang bshad lung dang man ngag gi gter mdzod gyis dbang gsum pa'i skabs su/*

Colophon (fol. 353r)

zhes dbang bshad lung dang man ngag gi gter mdzod kyi dbang gsum pa'i skabs kyi mi gsal bar gsal bar byed pa'i legs bshad zab don rgyas pa'i thabs mchog zhes bya ba 'di ni/ khyab bdag rdo rje sems dpa'i ngo bor gyur pa rje btsun mus pa chen po sangs rgyas rgyal mtshan zhes yongs la grags pa'i skyabs nas kun 'dus de nyid kyis thugs rje'i spyen ras 'tsho zhing gsung gi bdud rtsi'i skal ba bzang por gyur pa shrī sa skya pa shākya'i btsun pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje sa skya pa chen pos mdzad pa'i gzhung bshad nams dang / dmar chos kyi rgyal pos mdzad pa'i gzhung bshad dang / bla ma dam pa bsod nams rgyal mtshan dpal bzang pos mdzad pa'i gzhung bshad man ngag gi mdzod ces bya ba la/ chos rje dpal ldan tshul khrims kyis gsal byed kyi mchan dang bcas pa de rnams la brten nas me pho 'brug gi lo rgyal gyi zla ba'i nyer bzhi'i nyin bla brang phun tshogs gling gi thos bsam 'brug sgra tshal gyi rang byung bsam gtan khang bur sbyar ba'o//

This work has been composed based on the exposition of the basic text by the Great Sa-skyapa (Sa-chen Kun-dga'-snying-po), the exposition of the basic text by dMar Chos-kyi-rgyal-po, and

the *Man ngag gi mdzod* by Bla-ma Dam-pa bSod-nams-rgyal-mtshan-dpal-bzang-po, together with dPal-ldan-tshul-khrims's clarifying annotations. The composition was completed on the twenty-fourth day of the twelfth month of 1616 in the Rang-byung-bsam-gtan cottage of the Thos-bsam-'brug-sgra grove of the Phun-tshogs-gling palace.

Remarks

Doublet manuscript: *tsha*^a 24. dMar Chos-kyi-rgyal-po's work is the *Zhib mo rdo rje*, for which see *ba* 6.

The work of Sa-chen Kun-dga'-snying-po that is referred to is the *Lam 'bras gzhung bshad sras don ma*, the most elaborate of Sa-chen's eleven expositions of Virūpa's *rDo rje tshig rkang ma*; see *Sa skya Lam 'bras Literature Series* 12, 1-446 and *Hevajra and Lam 'bras Literature*, #283#.

For the *Man ngag gi mdzod* by Bla-ma Dam-pa bSod-nams-rgyal-mtshan-dpal-bzang-po, see the *Lam 'bras bu dang bcas pa'i gdams ngag gi rnam par bshad pa man ngag gter mdzod*, *Sa skya Lam 'bras Literature Series* 16, 123-449. Composed, according to its colophon, after being persuaded by bSam-gtan-shākya-bzang-po.

27. Catalogue of seventy-two tantras

Title: *rGyud sde bdun bcu rtsa gnyis kyi dkar chag gsal ba'i sgron me*

Catalogue of seventy-two tantras: the clarifying light

4 fols. (354r-357r); pp. 141-144; ca. 36,5x6,1 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye// 'dir legs par smra bar bya ba 'di lta ste/ rang re sa skya pa'i bstan 'dzin du khas 'che rnams la rgyud sde bdun cu rtsa gnyis kyi nges 'dzin gsal kha can zhig dgos rgyur 'dug na'ang/*

Colophon (fol. 357r)

ces pa 'di ni khams gsum chos kyi rgyal po pu nya antri dang / rgyal sras sbas pa'i rnal 'byor sems dpa' chen po grags pa'i mtshan can dang / dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa'i ngo bo mus chen sangs rgyas rgyal mtshan rnams kyi zhabs rdul spyi bos len pa/ yon tan dang brtson 'grus kyi rgyang ring du dben zhing za nyal chag gi nyin mtshan dus 'da' ba sa skya pa ngag dbang kun dga' bsod nams zhes bya ba rnal 'byor dbang phyug ngan pas byin gyis brlabs pa'i gang zag de nyid kyi sbyar ba 'dis bstan 'gro la phan par gyur cig // yi ge pa ni gdong dga' pa arthas min can gyi bris pa 'di re zhig rdzogs pa'o//

The scribe was gDong-dga'-pa Arthas-ming-can (i.e. bSam-pa-don-chen).

Remarks

Doublet manuscript: *tsha*^a 25. Composed before 1648 (mentioned in the *Old title list* as no. 488).

28. The filling of three silver stūpas

Title: *Drin can rtsa ba'i bla ma 'jam pa'i dbyangs sku mched dang rje btsun mus pa chen po rgyal yum lha sras bsod nams rgyal mo rnams kyi dgongs pa rdzogs thabs dngul gdung rin po che gsum sogs rten bzhegs gsar du bgwis pa rnams la gzungs rdzogs bzhugs tshul gyi dkar chag dad pa bskyed byed*

List of how to carry out the filling regarding the newly erected excellent receptacles such as the precious three silver stūpas [commemorating] the passing away of the kind principal gurus, 'Jam-dbyangs sKu-mched [uncle and father], the venerable Mus-pa-chen-po, and rGyal-yum lHa-sras bSod-nams-rgyal-mo

13 fols. (358r-370r); pp. 143-150; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddham/ gangs can ljongs 'dir rdo rje theg pa'i rigs sngags 'chang ba gangs kyi gtso/ ngag gi dbang po kun dga'i nyin byed*

Colophon (fol. 369v)

ces drin can rtsa ba'i bla ma 'jam pa'i dbyangs sku mched dang / rje btsun mus pa chen po/ rgyal yum lha sras bsod nams rgyal mo rnams kyi dgongs pa rdzogs thabs dngul gdung rin po che gsum sogs rten bzhengs gsar du bgyis pa rnams la gzungs rdzogs bzhugs tshul gyi dkar chag dad pa bskyed byed zhes bya ba 'di yang/ shrī sa skya pa shākyā'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ yon tan rin po che du ma'i 'byung gnas gdan sa chen po dpal ldan sa skya'i chos grwa chen po'i bzhi thog bla brang gi yang rtser sngar med gsar du bkrun pa'i gtsug lag khang ngo mtshar can/ li ma lha khang rdo rje gdan zhes bya ba dang / rgya nag lha khang ri bo rtse lnga'i bya 'dabs/ dpe khang chos mdzod chen mor sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i rab 'byams smra ba dge slong rdo rje 'dzin pa bSam gtan rgya mtsho zhes bya ba'i rnam dpyod kyi blo gros rab tu gsal ba de nyid kyi bgyis so//

This work was composed in the Li-ma-lha-khang-lha-khang-rdo-rje-gdan, in gallery of the rGya-nag-lha-khang Ri-bo-rtse-lnga, and in the dPe-khang Chos-mdzod-chen-mo. The scribe has been bSam-gtan-rgya-mtsho.

Remarks

Doublet manuscripts: *x^b* 3, *tsha^a* 29. Probably composed before 1638 (see p. 537. The title is mentioned in the *Old title list* as no. 492).

29. Catalogue of painted images (*thang ka*)

Title: *Sangs rgyas kyi bstan pa spyi dang bye brag dpal ldan sa skya pa'i lta grub la bka' drin che ba'i skyes mchog dam pa rnams kyi bris sku gtso bsodus chen mo'i dkar chag yid bzhin rin po che'i 'phreng mdzes*

Catalogue of the great collection of the main painted images of the supreme excellent beings who have been very kind with regard to theory and practice of the Buddha's teachings in general and the teachings of the glorious Sa-skya-pas in particular: beautiful, wish fulfilling precious necklace

7 fols. (371r-377v); pp. 149-154; ca. 36,5x6,1 cm; fols. 1v-2r 5 lines, 2v 6 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye// don gnyis mthar phyin ston pa rdzogs pa sangs rgyas// de gsung lung rtogs bdag nyid dam pa'i chos// rgyal sras bstan 'dzin tshogs mchog dge 'dun tel// rnam gsum byang chub bar su(!) phyag gi gnas//*

Colophon (fol. 377r)

ces sangs rgyas kyi bstan pa spyi dang bye brag dpal ldan sa skya pa'i lta grub la bka' drin che ba'i skyes mchog dam pa rnam kyi bris sku gtso bsodus chen mo'i dkar chag yid bzhin rin po che'i 'phreng mdzes ces bya ba 'di yang / dpal sa skya pa shākya'i dge bsnyen paṇḍi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang gi bgrang bzhi bcu phrag gsum dang bdun gyis lhag pa lon pa'i dpal gdong zhes bya ba chu mo bya'i lo/ dpal sa skya'i sde bstan pa gdung brgyud dang bcas pa'i spyi thebs su phan par dmigs nas bzhengs pa'i bris sku ngo mtshar can gtso bsodus chen mo bzhengs pa gegs med du mthar phyin pa'i dge mtshan gyi dpal la longs spyod pa'i tshe snron gyi zla ba'i dmar cha dga' ba gsum pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni rnam dpyod kyi blo mig rab tu gsal zhing ā kṣa ra'i 'du byed la phul du phyin pa'i shab stod pa bkra shis don grub kyi bgyis so//

The composition was completed on the third day of the fifth month of 1633 in the 'Od-gsal-snang-ba of bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

Remarks

Doublet manuscript: *tsha*^a 30.

30. List of the filling of silver stūpas

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' dbang rgyal dang / chos rgyal mthu stobs dbang po sku mche kyi dgongs rdzogs dngul gdung gsar bzhengs kyi gzungs bzhugs dkar chag*

List of the filling of the newly erected silver stūpas [commemorating] the passing away of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-dbang-rgyal and of the Dharma king [Jam-dbyangs]-mthu-stobs-dbang-po [with his?] brother

3 fols. (378r-380v); pp. 153-156; ca. 26x6 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** ... *bstan pa'i gsal byed sngags 'chang chos rje dang // gang gi rgyal tshab 'jam dbyangs sku mched zhabs// rgyal ba mus pa chen por gus btud nas// rten mchog gsar bzhengs gzungs bzhugs dkar chag bri//*

Remarks

See my remarks on the doublet manuscript (*x*^b 4). A further doublet manuscript is *tsha*^a 32.

31. List of the filling of a statue and a mask

Title: *bZhi thog bla brang gi rigs 'dzin lha khang du mkhan chen thams cad mkhyen pa'i sku 'dra rin po che'i sogs bzhengs pa'i gzungs bzhugs kyi dkar chag*

List of the filling of the precious statue of mKhan-chen Thams-cad-mkhyen-pa⁵¹⁶ etc. that was erected in the Rigs-'dzin-lha-khang of the bZhi-thog-bla-brang

⁵¹⁶ According to the beginning of the text, this must refer to Ngag-dbang-chos-grags.

4 fols. (381r-384r); pp. 155-158; ca. 36,6x6,1 cm; all fols. 7 lines; Incipit: *om swasti siddhi// 'dir sna tshogs zhes pa chu pho rta'i lo/ dpal sa skya'i bzhi thog bla brang gi rigs 'dzin bla ma brgyud pa'i kha skongs su/ nged rang gi 'dra 'bag zhig dang / mkhan chen thams cad mkhyen pa*

Colophon (fol. 384r)

ces pa'i dkar chag smon lam dang bcas pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams blo mtsho las so// 'di'i yi ge pa ni sa skyar skyes pa'i bsam 'grub lhas sbyin gyi 'gyogs par bgyis pa

The scribe was bSam-'grub-lhas-sbyin.

Remarks

Doublet manuscript: *tsha*^a 34. The beginning of the text mentions the year 1642, the statue of Ngag-dbang-chos-grags, and a mask of A-mes-zhabs himself. Composed before 1648 (mentioned in the *Old title list* as no. 499).

32. List of the filling of a stūpa

Title: *'Jam dbyangs mthu stobs dbang phyug gi dgongs rdzogs kyi rten bzhengs dus kyi rten gyi gzungs bzhugs dkar chag*

List of the filling at the time of erecting the stūpa [commemorating] the passing away of 'Jam-dbyangs mThu-stobs-dbang-phyug

5 fols. (385r-389v); pp. 157-160; ca. 36,7x6,2 cm; fols. 1v 4 lines, 2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddhi// thams cad 'dul zhes sa mo phag gi lo dpal sa skya pa chen po grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs mthu stobs dbang phyug grags pa rgyal mtshan dpal bzang po'i dgongs pa rdzogs thabs su*

Colophon (fol. 389v)

ces pa'i rten gyi gzung bzhugs kyi dkar chag nyung ngu 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis yud tsam zhig la bris pa'i yi ge pa ni shab stod pa bkra shis don grub kyi bgyis so//

The scribe was bKra-shis-don-grub.

Remarks

Doublet manuscripts: *tsha*^a 35, *x*^b 5. The incipit mentions 1659 as the year of completing the stūpa.

33. List of treatises

Title: *gDan sa chen po'i bla ma gong ma rnams kyi dus chen dkyil 'khor bsgrub mchod kyi skabs bshad las pa rnams kyi legs bshad kyi yig cha gang gi steng nas bshad pa 'bul ba'i bstan bcos kyi tho yig mun sel yar ngo'i zla ba*

List of treatises that were taught additionally to the correctly explained manuals of the instructors⁵¹⁷ at the time of practicing and offering maṇḍalas [during] the commemoration of the former gurus of the great see: the increasing moon that removes the darkness

3 fols. (390r-392v); pp. 159-162; ca. 36,5x6,2 cm; 7 lines throughout; Incipit: *om swasti siddhi// gdan sa chen po 'di nyid kyi bla ma gong ma'i dus chen dkyil 'khor bsgrub mchod rnams kyi skabs/ dpon slob rnams bsol ba bzhes pa'i bar la bshad las byed mi rnams kyi bshad pa gang gi steng nas*

Colophon (fol. 392r)

ces pa 'di yang rang gi gsar du brtsams pa'i sa skya pa'i yab chos rdo rje phur pa/ bde kye gsang gsum/ yo ga chos skyong dang bcas pa'i bstan pa'i rgyun la phan nges kyi lugs kyi bstan bcos chen po de rnams la bshad pa'i rnam dbye shes pa'i phyir dang / bla ma gong ma rnams kyi rnam thar thos pas bka' drin rjes su dran pa'i dad pa dang byin rlabs 'byung ba'i slad dcu/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rigs kyi bu ngag dbang bsod nams dbang phyug sogs rang dang skal ba mnyam pa rnams la phan pa bsam nas/ bya lo sa ga zla ba'i dkar po'i phyogs kyi tshes la bzhi thog bla brang du sbyar ba 'dis kyung bsam pa thams cad yid bzhin du 'grub par gyur cig / ces pa'i yi ge pa ni shab stod pa bkra shis don grub po//

Composed during the first half of the fourth month of a bird year (1621? 1633? 1645?) in the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

Remarks

Doublet manuscripts: *tsha*^a 37, *x*^b 28.

34. List of *thang ka*

Title: *rDor phreng sogs dkyil thang nyer gcig bzhengs pa'i dkar chag*

List of twenty-one maṇḍala *thang ka* such as of rDo-rje-phreng-ba that were produced

1 fol. (393r-v); pp. 161-162; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti siddhi// shing mo bya lo dpal sa skyar rdo rje phreng ba kri ya'i kha skongs dang bcas pa/ sbyongs dkyil bcu gnyis*

Remarks

See the brief colophon in *x*^b 10. Doublet manuscripts: *x*^b 10, *tsha*^a 36. The incipit mentions a wood-bird year, i.e. 1645 (see *x*^b 10).

35. Title list for the *Ha la nag po'i be bum*

Title: *dPal rdo rje nag po chen po zhal bzhi pa'i man ngag zab mo rnams kyi snyan brgyud phyag bzhes ma rnams ma sbas (par?) gsal bar bstan pa'i yang gsang ha la nag po'i be bum gyi dkar chag bla ma dang zhing skyong dges pa'i mchod rdzas*

⁵¹⁷ "bShad las pa rnams" is paraphrased in the incipit as "bshad las byed mi rnams," i.e. persons that perform the activity of teachings (here the *vajrācārya*).

Catalogue of the very secret *Ha la nag po'i be bum* that clearly teaches openly(?) the oral lineage practices of the profound pith instructions on the glorious Great Black One with four faces: the offering substance that delights the guru and the *kṣetrapāla*

6 fols. (394r-399v); pp. 161-164; ca. 36,8x6,2 cm; fols. 1v-2r 5 lines, 2v 6 lines, otherwise 7 lines; Incipit: *na mo gu ru badzra dha ra ... dngos grub kun 'byung rtsa brgyud bla ma dang / yi dam zhi khro rdo rje'i chos skyongs tshogs// khyad par stobs 'phrog nag po zhal bzhi par//*

Colophon (fol. 398v)

ces stobs 'phrog zil ldan dbang phyug zhal bzhi pa'i man ngag zab mo ha la nag po'i be bum gyi dkar chag 'di yang / rigs ldan chos kyi rgyal po 'jam pa'i dbyangs sku mched/ rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan sogs te yongs 'dzin bslu ba med pa du ma'i gsung gi bdud rtsis shes rgyud tshim pa'i bskal ba bzang po can/ dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos snyan brgyud dam pa'i rgya mtsho nyams dang rtogs pa'i mnga' bdag grub pa mchog gi ded dpon chos kyi rje dbang phyug rab brtan gyi zhal snga nas man ngag zab mo'i be bum 'di nyid yongs rdzogs kyi bka' drin nos pa'i tshe/ be bum 'di la dkar chag zhig gyis shig pa'i bka' rtsal spyi bo'i rgyan du blang ste/ me pho stag gi lo gsar du shar ba'i dkar phyogs gza' skar bzang po 'joms pa'i tshes bcu gcig gi nyin bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i gzhi thog bla brang du legs par sbyar ba'i yi ge pa ni gdong dga' pa gso ba rig pa dang yi ge 'du byed la mkhas pa bsam pa don chen gyis bgyis so//

At the time when dBang-phyug-rab-brtan transmitted the *Man ngag zab mo'i be bum* to A-mes-zhabs, he ordered him to compose a catalogue for it. It was completed on the eleventh day of the first month of 1626 in the bZhi-thog-bla-brang. The scribe was bSam-pa-don-chen.

Remarks

Doublet manuscript: *tsha*^a 40.

36. List with regard to *tshwa tshwa*

Title: *Rab 'byams smra ba bsod nams 'od zer gyi rus pa la sa tshwa btab pa'i tho*

List with regard to the *tshwa tshwa* that were made for the clan of Rab-'byams-smra-ba bSod-nams-'od-zer

1 fol. (400r-v); pp. 165-166; ca. 36,5x6 cm; 4 lines; Incipit: *om swasti siddhi// sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang nye bar gnas*

Remarks

This work appears in the title lists of this volume as the last entry. Composed after 1648.

37. List of the filling of Ngag-dbang-kun-dga'-rin-chen's statue

Title: *sNgags 'chang chos kyi rgyal po'i sku 'dra dgos 'dod kun 'byung la gzungs bzhugs phul ba'i dkar chag don gnyis lhun grub*

List of the relics and mantras enclosed in the "Source of [everything] desired [or] needed," [i.e.] the statue of sNgags-'chang [Ngag-dbang-kun-dga'-rin-chen] Chos-kyi-rgyal-po

4 fols. (401r-404v); pp. 165-168; ca. 36,5x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti siddhi// dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams rang lo lnga bcu nga brgyad pa rgyal ba zhes pa shing po rta lo bla ma lha khang gsar du bzhengs pa'i rten gyi gtso bo la/*

Remarks

See my remarks on the doublet manuscript (*x*^b 14). A further doublet manuscript is *tsha*^a 44. In the title list for this volume this title appears before no. 36.

38. List of *thang ka*

Title: *gSang sngags bde chen gling du bris thang*

List of *thang ka* in gSang-sngags-bde-chen-gling

1 fol. (405r-v); pp. 167-168; ca. 36,5x6,2 cm; 5 lines; **Incipit:** *om bde legs su gyur cig // gsang sngags bde chen gling gi dge 'dun pa rnams kyi nges dgos/ nged rang gi sman bla'*

Colophon (fol. 405r)

ces dpal sa skya'i bzhi thog bla brang nas bris so//

The text was written in the bZhi-thog-bla-brang.

Remarks

Doublet manuscript: *x*^b 25. Composed after 1648.

39a. Entrusting of activities

Title: *dNgos grub gling gi mgon khang gi 'phrin bcol gyi yi ge*

Notes on the entrusting of the activities [ritual of] the *mgon khang* of dNgos-grub-gling

2 fols. (406r-407r); pp. 167-168; ca. 36,5x6,1 cm; 6 and 2 lines; **Incipit:** *om swasti siddhi// mgon khang dngos grub gling 'di nyid dpal ldan sa skya pa'i yab chos lhad med yang*

Remarks

Not mentioned in the title lists of this volume. Doublet manuscript: *tsha*^a 33. Composed before 1648 (mentioned in the *Old title list* as no. 496).

39b. Catalogue

Title: *dBu rtser gser 'phan phul ba'i dkar chag*

Catalogue with regard to the flag (? *'phan*) presented to dBu-rtse

1 fol. (407r); pp. 167; ca. 36,5x6,1 cm; 5 lines; **Incipit:** *om swasti siddhi// bod kyi rdo rje gdan dpal sa skya'i gtsug lhag khang gi gtso bo dbu rtse gsar rnying*

Remarks

Not mentioned in the title list for this volume. Composed before 1648 (mentioned in the *Old title list* as no. 497).

39c. List of renovations

Title: *bDe mchog pho brang gi gtsug khang mgon khang dang bcas pa zhiḡ gsos byas pa'i dkar chag*

List of renovations carried out at the temple of the bDe-mchog-pho-brang together with its mGon-khang

2 fols. (407r-408v); pp. 167-170; ca. 36,5x6,1 cm; 1, 7, 7, and 1 lines; **Incipit:** *na mo gu ru badzra dha ra shrī dharmā swa mi ye na ma:// rdo rje 'chang dngos mi yi gzugs 'dzin pa'i// sa skya'i bla chen kun dga' snying po dang //*

Colophon (fol. 408r)

rgya gar lugs la yu bā ces bya zhiḡ / rgya nag lugs la shing mo phag gi lo gtsug lag khang gi 'grams bting pa nas bzung 'phags pa'i yul du dhāra: zhes grags shing / rgya nag pa'i me pho byi ba'i lo'i smin drug gi zla ba'i dkar po'i phyogs kyi tshes bcu la gegs med du grub pa

The temple was founded in a wood-sow year. The work was composed on the tenth day of the tenth month of 1636.

Remarks

Not mentioned in the title list for this volume. Doublet manuscript: *tsha*^b 33b.

40a. List with regard to a statue

Title: *rJe mus chen gyis dngul sku khyad par gyis gzungs bzhugs kyi tho*

List of the filling of the exceptional silver statue of rJe Mus-chen [Sangs-rgyas-rgyal-mtshan]

3 fols. (409r-411v); pp. 169-170; ca. 36,8x6 cm; fols. 1v 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// dus gsum rgyal ba rab 'byams ma lus pa// kun gyi spro dang bsdus pa'i byed po gang //*

Colophon (fol. 411v)

ces pa 'di ni/ sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun bla ma mus pa chen po de nyid zab mo chos dbyings mnyam par bzhag pa'i tshul bstan nas lo lnga lon pa chu khyi zla ba lnga pa'i rje bla ma de nyid kyi dus dran gyi mchod pa 'bul ba la khad nye ba'i dkar po'i phyogs kyi tshes la/ khyab bdag 'khor lo'i mgon po de nyid kyis dngul sku gsar bzhengs la gzung bzhugs dang rab gnas bgyis pa'i nyin yi ge 'di yang bod kyi rdo rje gdan dpal sa skya'i bzhi thog bla brang du sbyar ba'o// yi ge pa ni gdong dga' ba gso ba rig pa dang yi ge'i 'du byed la mkhas pa bsam pa don 'grub kyi bgyis so//

In the fifth year after Mus-chen's death in 1618, in the fifth month of the water-dog year (1622), A-mes-zhabs filled the statue of Mus-chen, consecrated it, and composed this work in the bZhi-thog-bla-brang. This took place on the same day when the annual offerings to the guru were performed. The scribe has been gDong-dga'-pa bSam-pa-don-'grub, who is also learned with regard to medicine.

Remarks

Not mentioned in the title list for this volume. Doublet manuscripts: *tsha*^a 31, *x*^b 19.

40b.

Some handwritten notes.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 19 (*dza*)

Catalogue no. (Beijing): 003209

1. Title list (*dkar chag*)

1 folio

2. Clarification of the supreme intention of the *Removing errors*

Title: *sNyigs dus kyi rgyal ba gnyis pa rdo rje 'chang rje btsun rin po che'i gsung rab dri ma med pa dam tshig gi rnam par bshad pa'i don 'grel rgya mtsho lta bu rnams phyogs cig tu bsgrigs pa'i legs bshad 'khrul spong mchog gi dgongs pa gsal bar byed pa skal bzang yid kyi mun sel*

The correct explanation that compiles in one [work] the ocean-like commentaries on the meaning of the pure writing of the second Buddha of this period of degeneration, *vajradhara* rJe-bTsun Rin-po-che [Grags-pa-rgyal-mtshan], [namely his] detailed explanation of the [tantric] pledges, [i.e.] the clarification of the supreme intention of the *Removing errors*: removing the darkness of the minds of the fortunate ones

122 fols. (1r-122r); pp. 1-56; ca. 36,3x6,1 cm; fols. 1v-2r 6 lines, otherwise 7 lines; four miniatures with captions on the margins of folios 1v and 2r; 1v left: *rje btsun rin po che grags pa rgyal mtshan la na ma: manga lam*; right: *rdo rje 'chang kun dga' bzang po la na ma: manga lam*; 2r left: *rgyal ba mus pa chen po sangs rgyas rgyal mtshan la na ma:*; right: *sngags 'chang ngag dbang kun dga' bsod nams la na ma:*; **Incipit:** *na mo gu ru buddha dhwa dza ye// khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po la phyag 'tshal lo// skyabs gnas kun 'dus drin can rdo rje 'chang// gang gi zhabs la snying nas gus btud de//*

Colophon (fol. 121v)

See colophon of *tsha*^a 41.

Remarks

See my remarks in the doublet manuscript (*tsha*^a 41). Title page hardly legible. Seven pages out of order; I have paginated them "003-009" between page nos. 2 and 4.

3. History of the yoga tantras

Title: *rNal 'byor rgyud kyi dam pa'i chos byung ba'i tshul legs par bshad pa yo ga bstan pa'i sgo 'byed*

Correct exposition of how the excellent teaching of the yoga tantras appeared: opening the gate of the yoga teachings

109 fols. 123r-231v; pp. 55-110; ca. 36x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; four miniatures at the margins of folios 1v and 2r; 1v left: Buddha Vairocana?; right: Kun-dga'-snying-po?; 2r left: Grags-pa-rgyal-mtshan?; right: A-mes-zhabs?; **Incipit:** *rgya gar skad du/ ... / bod skad du/ lha yi lha bcom ldan 'das de bzhin gshegs pa gra bcom pa yang dag par rdzogs pa'i sangs rgyas gzi brjid kyi rgyal po rnam par snang mdzad sangs rgyas rgyal mtshan gyi rjes su 'brangs ba bdag phyag bgyi'o// 'gro ba'i bla ma ston pa thams cad*

Colophon (fol. 231r)

ces rnal 'byor rgyud kyi dam pa'i chos byung ba'i tshul legs par bshad pa yo ga bstan pa'i sgo 'byed ces bya ba 'di yang / 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur mrīg gi bla gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnam gtso bor smos pa'i yongs dzin chos bzhin du spyod pa du mas zhabs rdul spyi bos len pa'i/ dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngon byon pa'i bla ma gong ma rnam kyis yo ga rnal 'byor rgyud kyi bstan pa dar rgyas su mdzad pa'i tshul gyi gsung rab rnam mthong ba'i tshel/ dang 'dod kyi dad pa bcos ma ma yin pa skyes pa'i rkyen byas/ da dung bdag la rten nas yo ga rnal 'byor rgyud kyi bstan pa cung zad tsam 'phel na ci ma rung snyam pa'i lhag bsam rnam par dag pa'i kun nas blang ste/ rgya gar lugs la kro dha na: zhes grags shing / rgya nag lugs la/ shing mo glang gi lo/ mā gha(?) zhes pa mchu zla ba'i dkar po'i phyogs kyis sngon thub pa'i dbang po cho sprul bstan pa'i dus bzang khyad par can gyi tshes gsum gyi nyin bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gyi chos kyi rgyal po 'phags pa rin

*po che'i bzhugs khri padma can gyi drung ga la ba der legs par sbyar ba'i yi ge pa ni bsam 'grub
kyi bgyis so//*

This work is based on earlier scriptures on the spreading of the yoga tantras. The composition was completed during the first half of the first month of 1625 in the bZhi-thog-bla-brang. The scribe was bSam-'grub.

Remarks

Due to the blackness of the copy a few spots are difficult to read.

4. History of glorious Guhyasmāja

Title: *dPal gsang ba 'dus pa'i dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rin
po che'i bang mdzod*

Correct exposition of how the excellent teaching of the glorious Guhyasamāja appeared: the treasury of the wonderful gem

141 (232r-372r); pp. 111-181; ca. 36,3x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; four miniatures of different gurus on the margins; 1v left: Nāgārjuna; right: ?; 2r left: 'Gos Lo-tṣā-ba?; right: A-mes-zhabs?; Incipit: *rgya gar skad du/ ... / bod skad du/ sangs rgyas kun gyi ngo bo rdo rje 'chang sangs rgyas rgyal mtshan la phyag 'tshal lo// thams cad mkhyen pa zas gtsang sras po yis// bstan pa'i nyi ma 'phags mchog klu sgrub sogs// 'phags yul mdzes par byed pa'i skyes chen dang // 'gos lo la sogs skad gnyis smra rnams rgyal//*

Colophon (fol. 371r)

*ces dpal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rin po
che'i bang mdzod ces bya ba 'di ni/ grub pa'i 'khor lo bsgyur ba padma'i rnam 'phrul 'jam pa'i
dbyangs bsod nams dbang po'i mtshan can las lugs 'di'i sgrub thabs dang dkyil chog sogs yig cha
du ma'i lung gi bka' drin nos shing / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa
rgyal sras sbas pa'i rnal 'byor sems dpa' chen po sngags 'chang grags pa blo gros rgyal mtshan
dpal bzang po las/ lam gyis rtsa ba smin byed kyi dbang gis bdud rtsi'i ro mchog myong la/ rigs
thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang chen po byang chub
kyis sems rdo rje buddha dhwa dza zhes snyan pa'i ba dan srid pa (?) gsum na g.yo ba'i rgyal ba
mus pa chen po de nyid las/ dpal gsang ba 'dus pa'i grol byed zab mo'i khrid kyi rims pa smin
rgyas su nos te/ de dang 'brel ba'i yig cha mdo byas/ mdo bsres/ rnam gzhang rims pa/ spyod
bsdus sgron me sogs rgya gzhung mang po dang / de dag gi dgongs 'grel bod kyi gsung rab tshad
ldan du ma'i bshad lung sogs mtha' chod par bka' drin gyis bskyangs pa'i skal ba bzang po can/
dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod
nams grags pa rgyal mtshan dpal bzang pos/ sngon dus rje btsun sa skya pa'i bstan 'dzin rnams
kyis dpal gsang ba 'dus pa'i chos bskor rnams 'chad nyan gyis sgo nas dar zhing rgyas par
mdzad pa'i tshul rnams la dangs 'dod kyi dad pa bcos min skyes pa dang / da dung kho bo cag
rjes 'jug dang bcas pas dpal gsang ba 'dus pa'i bstan pa dar rgyas su bya nus pa zhiq byung na ci
ma rung snyam pa'i lhag bsam dag pa'i kun nas blangs te/ dpal gsang ba 'dus pa'i chos tshul
rgya mtsho lta bu la yun ring mo nas 'dri par byas te/ rgya gar lugs la raktā kṣī zhes pa mig
dmar zhes grags shing / rgya nag lugs la shing pho byi ba'i lo/ uttāra phalgu ṇi zhes pa'i zla ba'i*

dmar cha bzang po gnyis pa'i tshes la/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang du sbyar ba

For the composition of this work A-mes-zhabs received the reading transmission (*lung*) from bSod-nams-dbang-po, the initiation from Grags-pa-blo-gros, and the profound instruction (*zab khrid*) from Mus-pa-chen-po Sangs-rgyas-rgyal-mtshan. He furthermore received the exposition and reading transmission (*bshad lung*) for the following Indian works connected with this teaching, together with their many correct Tibetan commentaries (*dgongs 'brel*):

the *Yig cha mdo byas*,

the *mDo bsres*,

the *rNam gzhag rims pa*, and

the *sPyod bsdus sgron me*.

The composition was completed on the twenty-second day of the second month of 1624 in the bZhi-thog-bla-brang.

Remarks

For the works mentioned in the colophon, see *ta*^a 4.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nam

Vol. 20^a (*wa*^a)

Catalogue no. (Beijing): 004506

There exists within this collection another volume *wa* (20) with the Beijing catalogue no. 003226. To keep them apart, the present volume is referred to as *wa*^a (20^a) and the other one is referred to as *wa*^b (20^b).

1. Title list (*dkar chag*)

1 folio

2. How the teaching of the Red and Black Yamāri and Bhairava appeared

Title: *dPal gshin rje gshed dmar nag 'jigs gsum gyi dam pa'i chos 'byung ba'i tshul legs par bshad pa zab yangs chos sgo 'byed pa'i rin po che'i lde mig dgos 'dod kun 'byung*

Correct explanation of how the teaching of the glorious Red and Black Yamāri and Bhairava appeared, a precious key that opens the profound and vast gate: source of everything necessary [or] desired

61 fols. (1r-61r); pp. 1-32; ca. 36,9x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / dpal ldan bla ma rdo rje 'chang chen po 'jam dbyangs chos kyi rje la phyag 'tshal lo// kun gyi de nyid spros pa dang bral thugs chud nas// kun la bu gcig lta bur dgongs pa'i thugs rje can//*

Colophon (fol. 60v)

See the colophon of *tsha*^a 42.

Remarks

Doublet manuscript: *tsha*^a 42. Title page hardly legible.

3. Analysis of the *Clear meaning of consecration*

Title: *Rab tu gnas pa don gsal gyi dgongs don rnams zhib tu phye ste legs par bshad pa rin po che'i gter mdzod*

Analyzing in detail the intended meanings of the *Clear meaning of consecration*: correct exposition, treasure of jewels

116 fols. (62r-177r); pp. 31-90; ca. 36,66 cm; fols. 1v-2r 4 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// don gnyis mthar phyin ston pa rdzogs sangs rgyas// de gsung lung rtogs bdag nyid dam pa'i chos// rgyal sras bstan 'dzin 'phags pa'i dge 'dun la// deng nas byang chub bar du skyabs su mchi//*

Colophon (fol. 176r)

ces rab gnas don gsal gyi dgongs don rnams zhib tu phye ba legs par bshad pa rin po che'i gter mdzod ces bya ba 'di ni/ 'jam mgon grub pa'i dpa' po padma'i rnam sprul bsod nams dbang po dang / byang chub sems dpa' zhi mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje 'chang chen po nyid gzhan ngor ngur mrīg gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ sngon gyi skyes bu chen po tshul khrims 'bar gyi sku'i sprul pa spyan snga rin po che kun dga'i mtshan can la sogs pa te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje bitsun chen po'i rab gnas don gsal/ rdo rje 'chang gi gser sku rdo rje 'chang bzhengs tshul/ gsang 'dus la rten pa'i rab gnas bkra shis rgya mtsho/ kun mkhyen rin chen chen po'i kyai rdor la rten pa'i rab gnas dge legs rgya mtsho/ snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyis mdzad pa'i rab gnas dngos grub 'byung ba sogs dang / rje dkon mchog dpal ldan gyis mdzad pa'i rab gnas dpal 'byor rgya mtsho/ rje rdo rje 'chang gi dngos slob chos rje shes rab rgya mtsho ba dang / sdom brtson dpal gyi ye shes kyi mdzad pa'i rab gnas kyi bshad pa'i zin bris mthong ba rnam grol dang / mig thur gsal byed sgron me gnyis dang / rgyal tshab dam pa'i gsung bzhin bris pa'i mkhas pa yon tan dpal bzang pos mdzad pa'i rab gnas kyi cho ga'i don 'grel dge legs rgya mtsho zhes bya ba dang / gzhan yang shar chen ye

ölshes rgyal mtshan/ chos rje dpal gyi rgyal mtshan/ nyag khro yon tan 'od zer/ chos rje nam
 ...(?)/ pañ chen grags pa rdo rje/ chos rje lu phu ba nam mkha' smon lam rnams kyis mdzad pa'i
 gnod sbyin 'khor lo bris sgrub kyi yi ge sngags kyi sgra sgrub dang bcas pa dang / gzhan yang
 zha lu lo tsa chen po'i gsung rgyun dri ma med pa'i yi ge ngo mtshar can dang / 'phags pa klu
 sgrub kyi mdzad pa'i gzungs kyi rtsa ba mdor bsodus pa shing rta'i srol ces bya ba sogs rgya bod
 kyi gsung rab rnams la yun ring mo nas 'dris par byas te/ bod kyi rdo rje gdan dpal sa skyar 'jam
 dbyangs chos kyi rgyal po sku mched dang / rgyal ba mus pa chen po ste skyabs gnas bslu med
 rnam gsum dang / bka' drin gyi ma cig lha sras bsod nams rgyal mo rnams kyi dgongs pa rdzogs
 thabs su dngul gdung ngo mtshar can gsum sogs rten bzhengs rgya spangs che bar bgyis skabs/
 bstan bcos 'di brisom pa'i mgo tshugs pa nas gzungs/ le lo'i dbang gi re zhig 'gyang pa la/ dus
 phyis bstan pa rin po che'i khur gyis mi ngal zhing / mdo sngags rgya mtsho'i don la dbang 'byor
 pa'i bshes gnyen dam pa mkhan chen rin chen rgyal mtshan sogs kyis yang yang bskul ba'i rkyen
 byas te/ shing pho byi ba'i lo rgyal gyi zla ba'i dkar po'i phyogs kyi tshes la/ dpal sa skya'i bzhi
 thog bla brang gi yang rtser rdzogs par sbyar ba'i yi ge pa ni ratnas bgyis so//

For the composition of this work, A-mes-zhabs made himself familiar with the following works:

rJe-btsun Chen-po (Grags-pa-rgyal-mtshan's) *Rab gnas don gsal*,
 rDo-rje-'chang (Ngor-chen Kun-dga'-bzang-po's) *gSer sku rdo rje 'chang bzhengs tshul* and
 his *Rab gnas bkra shis rgya mtsho* that is based on Guhyasamāja,
 Kun-mkhyen Rin-chen-chen-po's *Rab gnas dge legs rgya mtsho*,
 Ngag-dbang-kun-dga'-rin-chen's *Rab gnas dngos grub 'byung ba*,
 rJe dKon-mchog-dpal-ldan's *Rab gnas dpal 'byor rgya mtsho*,
 Chos-rje Shes-rab-rgya-mtsho's *Rab gnas kyi bshad pa'i zin bris mthong ba rnam grol*,
 sDom-brtson dPal-gyi-ye-shes's *Rab gnas kyi bshad pa'i zin bris mig thur gsal byed sgron
 me*,
 mKhas-pa Yon-tan-dpal-bzang-po's *Rab gnas kyi cho ga'i don 'grel dge legs rgya mtsho* that
 is based on rGyal-tshab Dam-pa's teachings,

furthermore,

the writings on the establishing of a maṇḍala drawing of gNod-sbyin (*gnod sbyin 'khor lo bris
 sgrub kyi yi ge*) together with a mantra consecration (? *sngags kyi sgra sgrub dang bcas
 pa*) by Shar-chen Ye-shes-rgyal-mtshan, Chos-rje dPal-gyi-rgyal-mtshan, Nyag-ro Yon-
 tan-'od-zer, Pañ-chen Grags-pa-rdo-rje, and Chos-rje Lu-phu-ba Nam-mkha'-smon-lam,

furthermore,

Zha-lu Lo-tsā-ba Chos-skyong-bzang-po's *gSung rgyun dri ma med pa'i yi ge ngo mtshar
 can*, and
 'Phags-pa (Mang-thos)-klu-sgrub's *gZungs kyi rtsa ba mdor bsodus pa shing rta'i srol*.

The work was begun when A-mes-zhabs established the silver stūpas of the 'Jam-dbyangs Chos-
 kyi-rgyal-po brothers (i.e. Grags-pa-blo-gros and bSod-nams-dbang-po), Mus-chen Sangs-rgya-
 rgyal-mtshan, and bSod-nams-rgyal-mo, but it was delayed first by his laziness and then through
 the burden of being the main teacher in Sa-skyā. He was encouraged repeatedly by bShes-gnyen-
 dam-pa mKhan-chen Rin-chen-rgyal-mtshan. The composition was completed during the first part
 of the twelfth month of 1624 in an extension of the bZhi-thog-bla-brang. The scribe was Ratna.

Remarks

For Grags-pa-rgyal-mtshan's *Rab gnas don gsal*, see his *Rab tu gnas pa don gsal ba*, the second part of SKB 4/108, 79r-109r (the second part begins on pp. 238.3.3).

For the *gSer sku rdo rje 'chang bzhengs tshul* by Ngor-chen Kun-dga'-bzang-po, see SKB 10/151, 254v-256v. The present title is from the title list. The title on the title page is: *gSer sku rdo rje 'chang du mdzad pa*.

For the *Rab gnas bkra shis rgya mtsho* by Ngor-chen Kun-dga'-bzang-po, see SKB 10/113, 277r-302v.

For Kun-mkhyen Rin-chen-chen-po's *Rab gnas dge legs rgya mtsho*, see Go-rams-pa bSod-nams-seng-ge, SKB 15/96, 210r-228r.

For Ngag-dbang-kun-dga'-rin-chen's *Rab gnas dngos grub 'byung ba* cf. *bSod-nams-dbang-po's Record* (27v, vol. 2, no. 4), *Rab gnas don gsal gyi gsal byed dngos grub 'byung ba*.

For mKhas-pa Yon-tan-dpal-bzang-po's *Rab gnas kyi cho ga'i don 'grel dge legs rgya mtsho*, cf. Go-rams-pa's *Rab gnas cho ga dge legs rgya mtsho*, SKB 5/96, fols. 210r-228r.

4. History of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa yid bzhin rin po che'i phreng ba dgos 'dod kun 'byung*

Correct explanation of how the excellent dharma of the glorious Cakrasaṃvara appeared: garland of wish fulfilling jewels; source of everything necessary [or] desired

150 fols. (178r-327r); pp. 89-164; ca. 37x6,1 cm; fols. 1v-2r 6 lines, otherwise 7 lines; folio 251 of the volume is marked as folio 75 in the manuscript, while folio 252 is marked folio 74; four miniatures with captions on the margins of folio 1v and 2r; 1v left: *rje rdo rje 'chang rdo rje chos la na ma: manga lam*; right: *rje btsun dpa bo rdo rje chos la na ma: manga lam*; 2r left: *mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan la na ma:;* right: *sngags 'chang ngag dbang kun dga' bsod nams la na ma:;* Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa thams cad mkhyen pa chos kyi rdo rje 'chang rdo rje chos sangs rgyas rgyal mtshan zhabs la bdag lus ngag yid gsum shin tu gus pas 'dud par bgyi'o//*

Colophon (fol. 326r)

ces dpal 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa yid bzhin rin po che'i phreng ba dgos 'dod kun 'byung zhes bya ba 'di ni/ khams gsum chos kyi rgyal po grub pa'i 'khor lo bsgyur ba padma'i rnam sprul 'jam pa'i dbyangs bsod nams dbang po dang / byang chub sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor dpal sa skya pa chen po sngags 'chang grags pa blo gros ste/ 'jam pa'i dbyangs sku mched las lugs 'di'i sgrub dkyil gyi lung dang / cho ga'i phyag khrid sogs kyi bka' drin zhib rgyas su nos shing / khyab bdag 'khor lo'i mgon po rgyal ba mus pa chen po rdo rje 'chang mi'i sku gzugs can rje btsun dam pa sangs rgyas rgyal mtshan las/ dpal sa skya'i yab chos kyi nying khu 'khor lo bde mchog lu nag dril gsum na ro mkha' spyod dang bcas pa'i dbang byin rlabs bskyed rdzogs kyi zab khrid rgyud dang rgya bod kyi gzhung mang po'i bshad lung sogs/ mdor na rnal 'byor gsang mtha'i gdams pa rgya mtsho lta bu'i bka' drin nos pa'i skal ba bzang po can shrī sa skya pa shākya'i dge bsnen rigs sngags 'chang ba ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngon dus byon pa'i skyes chen rnam kyi rnal 'byor gsang mtha'i chos bskor mtha' dag dar rgyas su mdzad pa'i tshul rnam la dad pa bcos min skyes pa dang / da dung kho bo cag rjes

'brangs dang bcas pa la rten nas rnal 'byor gsang mtha'i bstan pa dar rgyas su gyur na ci ma rung snyam pa'i lhag bsam dag pa'i kun nas blangs ste/ zab mo'i yangs rtse dpal 'khor lo bde mchog gi chos tshul rgya mtsho lta bu la yun ring mo nas 'dris par byas te/ rang lo bcu phrag gnyis dang nyag ma brgyad lon pa rgya gar lugs la mig dmar ces grags zhing / rgya nag lugs la shing pho byi ba'i lo phalgu na zhes pa'i zla ba'i dmar cha rdzogs pa gsum pa'i tshes la/ gu na ratna (yon tan rin chen 'byung gnas dpal ldan sa skya'i) ka ra: shrī wan bhū mi paṇḍu(?) ka'i gnas mchog bzhi thog bla brang chen po'i gtsug lag khang du rdzogs par sbyar ba 'di la nyes pa'i tshogs mchis na/ bla ma dang mkha' 'gro'i bzod par mdzad nas bstan pa dang / sems can la phan pa bsam gyi mi khyab par 'byung bar byin gyi brlabs tu gsol//

A-mes-zhabs received the reading transmission (*lung*) for the evocation and maṇḍala rituals and the practice instructions (*phyag khrid*) etc. in great detail from bSod-nams-dbang-po and Grags-pa-blo-gros. From Mus-chen Sangs-rgyas-rgyal-mtshan he received the exposition and reading transmission etc. for the blessing-initiation, the profound instructions for the stages of production and perfection and the tantra and the many Indian and Tibetan basic texts of the quintessence of the "father Dharma" of the glorious Sa-skyapas, Cakrasaṃvara, according to the systems of Lūhipa, Kṛṣṇācārin, and Ghaṇṭāpāda, together with the *mkha' spyod* of Nāropa. In short, he received instructions for the highest of the six tantra classes (*rnal 'byor gsang mtha'*). The composition was completed on the thirtieth day of the second month of 1624 in the bZhi-thog-bla-brang.

Remarks

Doublet manuscript: ya 3. Cf. also manuscripts *da^a* 2 and *da^b* 2.

5. The different systems of Hevajra practice in Ngor and rDzong

Title: *dPal ldan sa skya pa'i sngags phyogs kyi bstan 'dzin ngor rdzong rnam gnyis kyi kyai rdor man ngag lugs kyi phyag len gyi rim pa gtsor bor gyur pa'i zab mo'i gnad 'ga' zhig la bzhed tshul mi 'dra ba'i grub mtha'i rnam gzhas mdo tsam bshad pa lugs gnyis gsal ba'i nyin byed*

Explaining briefly the systematic presentation of the tenets of the different ways how some of the profound vital points of mainly the sequence of the practice of the systems of the Hevajra pith instructions of the two tantric institutions of the glorious Sa-skyapas, [i.e.] Ngor and rDzong, are maintained: the sun that clarifies the two systems

153 fols. (328r-488v); pp. 165-242; ca. 36,3x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye// bla ma dang gnyis su med pa'i rje btsun ngag gi dbang phyug la gus pas phyag 'tshal gangs can ljongs 'dir thub dbang rgyal tshab mchog // sa skya'i bla chen yab sras khu dbon sogs//*

Colophon (fol. 480r)

ces dpal ldan sa skya pa'i sngags phyogs kyi bstan 'dzin ngor rdzong rnam gnyis kyi kyai rdor man ngag lugs kyi phyag len gyi rims pa gtsor gyur pa'i zab mo'i gnad 'ga' zhig la bzhed tshul mi 'dra ba'i grub mtha'i rnam gzhas mdo tsam bshad pa lugs gnyis gsal ba'i nyin byed ces bya ba 'di yang / rigs ldan chos kyi rgyal po grub pa'i 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po dang / rgyal sras sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje 'chang chen po nyid gzhan ngor

*ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po sangs rgyas rgyal mtshan rnams gtso
 bor smos pa'i yongs 'dzin bslu med du ma'i zhabs rdul spyi bos len pa shrī sa skya pa shākya'i
 dge bsnyen pandi ta (mkhas pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal
 mtshan dpal bzang pos/ bod yul bstan pa'i mnga' bdag rje btsun sa skya pa'i yab chos kyai rdo
 rje man ngag lugs kyi phyag len gyi rims pa gtso bor gyur pa'i zab mo'i gnad 'ga' zhig la mkhas
 pa'i dbang po ngor rdzong rnam gnyis kyi grub mtha'i bzhed srol mi 'dra ba du ma snang ba'i
 legs bshad rnams rang dang skal ba mnyam pa'i blo gsal rnams 'jug pa bde ba'i phyir phyogs
 gcig tu sdebs te sa mo sbrul gyi lo zla ba gsum pa'i dmar cha'i tshes la dpal sa skya'i bzhi thog
 bla brang gi 'od gsal snang bar grub par bgyis pa'i yi ge pa ni shab stod pa bkra shis don grub
 dang / sa skyar skyes pa'i bsam 'grub kyi bgyis so//*

The composition was completed during the second half of the third month of 1629 in the 'Od-
 gsal-snag-ba of the bZhi-thog-bla-brang. The scribes were bKra-shis-don-grub and bSam-'grub.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. 20^b (*wa*^b)

Catalogue no. (Beijing): 003226

There exists within this collection another volume *wa* (20) with the Beijing catalogue no. 004506. To keep them apart, the present volume is referred to as *wa*^b (20^b) and the other one is referred to as *wa*^a (20^a).

The folios 73-123 are missing in this volume, although the title list for this volume and the *Old title list* mention two works (nos. 431 and 432):

- (1) *rDo rje dril gyi rnam bshad sngags 'chang rnam la gces pa'i nor rdzas*;
- (2) *rDo rje dril bu/ sgrengh phreng / dgang blugs/ bum pa rnam kyi rnam bshad 'phrin las kun khyab*.

These works are contained in *tsha*^b, nos. 2 and 3.

Furthermore, the folios 270-298 are missing, although the title list for this volume notes two (or three?) works:

(1) *Bod kyi brda'i bstan bcos mkhas mang dgongs pa'i bcud bsduḡ gsung rab kun la lta ba'i legs bshad mig dbang rab gsal snang ba* (this appears to be in the title list for the collected writings two separate works, cf. no. 440);

(2) *Legs par bshad pa dag yig sbyor tshul bde blag tu rtogs par byed pa'i yi ge* (title list for the collected writings, no. 441). These are contained in volume *tsha^b* as nos. 10 and 11.

Still furthermore, folios 386-392 are missing although the title list for this volume notes three works:

(1) *'Khor lo bde mchog gi sngags 'phreng;*

(2) *'Khor lo bde mchog gi yan lag gi sngags mchan dang bcas pa;*

(3) *dPa' bo nyer bzhi'i sngags mchan dang bcas pa.*

For nos. (1) and (2), see *tsha^b* 17a and b. No. (3) is missing.

1. Title list (*dkar chag*)

2 folios

2. Explanation of the fifty verses [on] attending the guru

Title: *bShes gnyen dam pa rdo rje slob dpon bsten pa'i thabs shlo ka lnga bcu pa'i rnam par bshad pa rje btsun mchog gi dgongs rgyan*

Detailed exposition of the fifty verses [on] attending the excellent spiritual guide, [i.e.] the *vajrācārya*: ornament of the intentions of the venerable one

31 fols. (1r-31r); pp. 1-17; ca. 33x5.7 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru ba dzra dha ra ma hā buddha dhwa dza ye// bshes gnyen dam pa rdo rje slob dpon bsten pa'i thabs shlo ka lnga bcu pa'i rnam par bshad pa rje btsun mchog gi dgongs rgyan zhes bya ba bla ma dang gnyis su med pa'i dpal rdo rje sems dpa' la phyag 'tshal lo//*

Colophon (fol. 30v)

ces bshes gnyen dam pa rdo rje slob dpon bsten pa'i thabs sho lo ka lnga bcu pa'i rnam par bshad pa rje btsun mchog gi dgongs rgyan zhes bya ba 'di yang 'jam mgon grub pa'i dpa' bo pad ma'i rnam sprul bsod nams dbang po dang / rgyal sras zhi ba mtsho'i rnam sprul sngags 'chang [grags pa blo gros?⁵¹⁸]/ dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ lo nas spyan snga rin po che kun dga' don grub/ nags dgon pa chen po sbying pa [grags pa ...?] grub mchog ...(?) la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa/ dpal sa skya pa theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa rab 'byams smra ba bsod nams kyi ming can gyi 'di lta bu'i bla ma bsten pa'i thabs kyi 'grel pa go bde ba zhig cis kyang gyis shig ces yun ring mo nas yang nas yang du bskul ba'i ngor/ gong du bshad pa'i gsung rab de nams la rten nas me pho stag gi lo gсар du shar ba'i dkar po'i phyogs kyi tshes la/ bod kyi rdo rje gdan dpal sa skya'i bzhi thog bla brang du sbyar ba'i yi ge pa ni smon 'gro bya 'dab pa ngag dbang chos 'phel gyi 'gyogs par bgyis pa

⁵¹⁸ The Tibetan text in square brackets is my reconstruction.

Encouraged for a long time by his own attendant, the full monk tantric adept scholar bSod-nams, this work was, based on earlier scriptures, completed during the beginning of the first part of the first month of 1626 in the bZhi-thog-bla-brang. The scribe was Ngag-dbang-chos-'phel.

3. Preparing of *samaya* nectar pills

Title: *dPal ldan sa skya pa'i sngags 'chang rnams la med thabs med pa'i dus rgyun gyi bza' ba'i dam tshig bdud rtsi'i ril bu bsgrub tshul gyi gsung rab rnams phyogs gcig tu bsgrigs pa nyon mongs nad kun sel ba'i sman mchog bdud rtsi rgya mtsho*

Arranging together [in one scripture] the writings on how the constantly consumed *samaya* nectar pills indispensable for the tantric adepts of glorious Sa-skya are prepared: the supreme medicine removing all disease of *kleśas*, an ocean of nectar

41 fols. (32r-72); pp. 17-38; ca. 34,4x5,9 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *na mo gu ru badzra dha ra buddha dhwa dza ye/ rje btsun rtsa brgyud bla ma'i tshogs rnam la// gus pas btud de gsang sngags 'dzin rnams kyis// rgyun du bza' ba'i rdzas mchog bsgrub pa'i tshul// gong ma'i gsung rnams btus te 'dir spel lo//*

Colophon (fol. 71v)

See the colophon of *tsa* 28.

Remarks

Doublet manuscript: *tsa* 28.

4. *Samayas* with regard to food

Title: *rDo rje theg pa'i bza' ba'i dam tshig gi rnam par bshad pa bdud rtsi'i rol mtsho*

Detailed explanation of the *samayas* with regard to food in the *vajrayāna*: the great ocean of nectar

6 fols. (124r-129v); pp. 37-40; ca. 34,3x5,9 cm; fol. 1v 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye// 'dir rdo rje 'dzin pa rnams la nye bar 'kho ba'i bza' ba'i dam tshig rnam gzhas cung zad bshad par bya ba la don gnyis te/ rgyun gyi dang/ khyad par gyis so//*

Colophon (fol. 129v)

See the colophon of *tsha*^b 4.

Remarks

Doublet manuscript: *tsha*^b 4. Composed before 1648 (mentioned in the *Old title list* as no. 433).

5. Analysis of "mantric *vinaya*"

Title: *dPal stobs kyi mgon po'i tshul gyi rjes su 'jug pa rig sngags kyi 'dul ba rnam par 'byed pa 'khrul spongs mdzes par byed pa'i rgyan*

An analysis of the *vinaya* of mantra following the manner of glorious sTobs-kyi-mgon-po [Mahākāla]: beautifying ornament of the *Removing of errors*

101 fols. (130r-230r); pp. 41-91; ca. cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal stobs kyi mgon po'i tshul gyi rjes su 'jug pa rig sngags kyi 'dul ba rnam par 'byed pa 'khrul spongs mdzes par byed pa'i rgyan zhes bya ba/ khyab bdag 'khor lo'i mgon po la phyag 'tshal lo//*

Colophon (fol. 229r)

ces dpal stobs kyi mgon po'i tshul gyi rjes su 'jug pa rigs kyi 'dul ba rnam par 'byed pa 'khrul spongs mdzes par byed pa'i rgyan zhes bya ba 'di yang / rigs ldan chos kyi rgyal po grub kyi 'khor lo bsgyur ba 'jam pa'i dbyangs bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa blo gros/ rigs thams cad dang dkyil 'khor thams cad kyi khyab bdag drug pa rdo rje sems dpa' dang dbyer ma mchis pa mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyang snga rin po che kun dga' don grub/ rje nags dgon pa chen po sbyin pa grags pa/ grub mchog dbang phyug rab brtan/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs te yongs 'dzin bslu ba med pa du ma'i zhabs rdul spyi bos pa dpal sa skya pa shākya'i dge bsnen pañdi ta theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun mchog gi gsung rab 'grel pa 'khrul spongs chen mo'i zhabs 'degs su dmigs te/ rgya gar lugs la dhā: ra ste 'dzin byed zhes bya zhing/ rgya nag lugs la me pho byi ba'i lo tha skar gyi zla ba'i dkar po'i phyogs kyi tshes bcu bzhi rtsod dus kyi rdo rje 'chang mkhon dkon mchog rgyal po dang / dpal ldan brtse ba chen po kun dga' snying po yab sras zab mo chos dbyings su mnyam par gzhang pa'i dus dran gyi mchod pa 'bul ba'i nyin/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po'i bzhi thog bla brang gi yangs rtse ngo mtshar 'chi med rdo rje'i pho brang e waṃ byang chub 'byung ba'i gnas su legs par sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa'i dge slong rdo rje 'dzin pa rab 'byams smra ba gsung rab mang po'i mgrin pa can bsam gtan rgya mtsho zhes bya ba'i lam zab bla ma'i lam kho nas 'di phyi'i don gnyis bsgrub pa la yid gnyis dang bral ba'i blo mig rab tu gsal ba de nyid kyi bgyis so//

Viewing it as an assistance for rJe-btsun (Grags-pa-rgyal-mtshan's) *rTsa ltung 'khrul spong*, Ames-zhabs completed the composition of this work on the fourteenth day of the ninth month of 1636 in the Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang of the bZhi-thog-bla-brang, at the time when the offerings commemorating the passing away of mKhon dKon-mchog-rgyal-po and dPal-ldan brTse-ba-chen-po Kun-dga'-snying-po were performed. The scribe was bSam-gtan-rgya-mtsho.

Remarks

This work is a proper *sdom gsum bstan bcos*. For Grags-pa-rgyal-mtshan's *rTsa ltung 'khrul spong*, see *rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong*, SKB 3/21, 123r-184r.

6. Outer and inner great places of the supreme yoga [tantra]

Title: *rNal 'byor bla med kyi phyi dang nang gi yul chen rnam kyi rnam gzhang mdor bsod bshad pa'i yi ge*

Notes explaining the summarized systematic presentation of the outer and inner great places of the supreme yoga [tantra]

3 fols. (231r-233v); pp. 91-92; ca. 33,7x5,8 cm; fol. 1v 5 lines, otherwise 6 lines; Incipit: *na mo buddha dhwa dza ye// 'dir rnal 'byor bla med kyi phyi nang gi yul chen rnam kyis rnam gzhang mdor bsdu bshad par bya'o// de la yul nyi shu rtsa bzhi'i rnam gzhang 'khor lo bde mchog gi rtsa brgyud las bshad/*

Colophon (fol. 233v)

See the colophon of *tsha*^b 5.

Remarks

Doublet manuscript: *tsha*^b 5. Composed before 1648 (mentioned in the *Old title list* as no. 435).

7. Summarized meaning of the *Clear differentiation of the three vows*

Title: *sDom pa gsum gyi rab tu dbye ba'i bsdu don khog phub blo gsal 'jug pa bde byed*

Comprehensive explanation [of a] summary of the *Clear differentiation of the three vows*: made easy to penetrate for the intelligent ones

9 fols. (234r-242r); pp. 93-97; ca. 33,7x5,7 cm; fols. 1v 5 lines, otherwise 6 lines; Incipit: *na mo buddha dhwa dza ye// lung dus bstan pa'i nyi ma chos kyi rje// sa skya pañ chen zhabs la gus btud nas// gang gi gsung rab mchog gi bsdu pa'i don// blo gsal 'jug pa bde byed 'dir spel lo//*

Colophon (fol. 241v)

See the colophon of *tsha*^b 6.

Remarks

Doublet manuscript: *tsha*^b 6.

8. Exposition of the celestial palace

Title: *gZhal yas khang gi rnam par bshad pa skal bzang rnam kyi ma rig pa'i ling thog sel ba'i mig thur*

Exposition of the celestial palace: a spoon to remove the pellicle of ignorance from [the eyes of] the fortunate ones

6 fols. (243r-248r); pp. 97-100; ca. 33,8x5,8 cm; fols. 1v 5 lines, otherwise 6 lines; Incipit: *na mo gu ru buddha dhwa dza ye// gZhal yas khang gi sdom ni/ 'og gzhi logs dang steng thog dang // sgo dang rta babs lnga yi bsdu// dang po 'og gzhi padma nyi ma dang /*

Colophon (fol. 248r)

See the colophon of *tsha*^b 7.

Remarks

Doublet manuscript: *tsha*^b 7. Composed before 1648 (mentioned in the *Old title list* as no. 437).

9. Analysis of old and new terminology

Title: *gSar rnying gi brda'i rnam dbye legs par bshad pa gsung rab kun la lta ba'i sgron me*

A correct exposition [through an] analysis of old and new terminology: lamp for seeing all scriptures

14 fols. (249r-262r); pp. 99-107; ca. 33,5x5,6 cm; fols. 1v 5 lines, 1v 6 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma 'jam pa'i rdo rje la phyag 'tshal lo// rje bisun bla ma mchog dang dbyangs can bdag// gnyis med zhabs la spyi bos gus btud nas//*

Colophon (fol. 261v)

See the colophon of *tsha*^b 8.

Remarks

Numerous interlinear notes. Title page almost completely illegible. See my remarks on the doublet manuscript (*tsha*^b 8).

10. Treatise on how to read Sanskrit

Title: *Legs sbyar klog tshul gyi bstan bcos blo gsal kun dga'*

Treatise on how to read Sanskrit: a joy for all intelligent ones

7 fols. (263r-269r); pp. 107-110; ca. 33,6x5,7 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// dpal gsung gi dbang phyug la phyag 'tshal lo// rgyal kun mkhyen rab gzugs can 'jam pa'i dbyangs// dbyangs can bdag dang dbyer med yongs 'dzin rje//*

Colophon (fol. 268v)

See the colophon of *tsha*^b 9.

Remarks

Xylograph edition: *Derge*, vol. *om*, no. 7, 6 folios. Doublet manuscript: *tsha*^b 9.

11. Explanation of the thirty-five ornaments of the meaning (*arthālaṃkāra*)

Title: *sNyan ngag gi bstan bcos chen po me long las bshad pa'i don rgyan sum bcu so lnga'i rnam par bshad pa blo gsal gzhon nu'i mgul rgyan yid 'ong utpa la'i phreng ba*

Detailed exposition of the thirty-five ornaments of meaning (*arthālaṃkāra*)⁵¹⁹ explained in the *Kāvyaḍarśa*: the necklace of young intelligent ones, a charming lotus necklace

30 fols. (299r-328v); pp. 111-126; ca. 33,5-5,7 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal chos kyī rje thams cad gzigs pa nyi ma'i snyen shākya'i rgyal po lha yi lha la yang yang phyag bgyi'o// 'dir snyan ngag gi bstan bcos chen mo me long*

Colophon (fol. 327v)

See the colophon of *tsha*^b 12.

⁵¹⁹ See for the thirty-five *arthālaṃkāras* M.C. Shastri (1986) *Buddhist Contribution to Sanskrit Poetics*, Parimal Publications, Delhi, pp. 123 and 127 ff.

Remarks

Doublet manuscript: *tsha^b* 12.

12. Treatise on the ornaments of sound (*śabdālaṃkāra*)

Title: *sGra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgul rgyan*

Treatise on the ornaments of sound (*śabdālaṃkāra*): the charming of scholars that is a necklace [for] the intelligent ones

18 fols. (329r-345r); pp. 125-134; ca. 33,8x5,7 cm; fols. 1v 5 lines, otherwise 6 lines; fol. 336 gong-'og; Incipit: *śrī rā dī buddha ya na ma: (dpal dang po'i sangs rgyas la phyag 'tshal lo/) lha mi'i ston mchog ston mchog gang gi bstan pa 'phags yul rgyas mdzad mdzad po paṅ grub tshogs// bod yul gans ljongs*

Colophon (fol. 344r)

See the colophon of *tsha^b* 13.

Remarks

Doublet manuscripts: *tsha^b* 13, *x^b* 2. Chart with syllables drawn on last page (fol. 345r).

13. Edition of Hevajra practices

Title: *dPal kyai rdo rje'i mngon rtogs lam dus sogs sgrub thabs kyi tshogs 'jam mgon grub pa'i dbang phyug dpal ldan kun dga'grol mchog zhabs kyi mdzad pa'i nye mkho ngo mtshar can 'di rnams ba la bar skabs su yi ge'i lhag chad cung zad byung ba'i dpe 'ga' zhig snang ba las sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi dang 'dod yid ches kyi dad pa chen po'i sgo nas zhus dag bgyis pa dpyod ldan gzur gnas rnams kyi yid 'phrog*

The Buddha's *upāsaka*, yogi of the supreme vehicle, and tantric adept of the Sa-skya-pas Ngag-dbang-kun-dga'-bsod-nams, with enthusiastic and confident faith, has edited the necessary and wonderful collection of evocation rituals such as the *Abhisamaya of the time of the path of glorious Hevajra* composed by 'Jam-mgon-grub-pa'i-dbang-phyug dPal-ldan kun-dga'-grol-mchog. Of this appeared in the meantime some books containing slight additions and omissions: charming for the intelligent and impartial ones

23 fols. (346r-368); pp. 135-146; ca. 33,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; Incipit: *om swa sti siddham// na ma shrī bhu mi gu ru bha rgya ya// ma nor lam gyi nges gsang bla na med// mtha' yas rgyud sde'i dgongs don snying po'i bcud// sangs rgyas 'bras bu rtsol ba'i rtsi sman mchog //*

Colophons

1st colophon (fol.362v)

2nd colophon (fol.366r)

Final colophon (fol. 367v)

For all colophons, see *tsha^b* 14.

Remarks

See my remarks on the doublet manuscript (*tsha*^b 14).

14. Edition the *Removing of erroneous notions with regard to the Gaṅṅa-pa's Pañcakrama*

Title: *Dril bu rims lnga'i log rtog sel byed gung rus mdzad pa las dpe ma dag pa'i zhu dag rje btsun mus pa'i gsung dang mthun par sa skya pa ngag dbang kun dga' bsod nams kyi bgyis pa*

The edition of an impure manuscript of the *Removing of erroneous notions with regard to the Gaṅṅa-pa's Pañcakrama* by Gung-ru, in accordance with rJe-btsun Mus-pa's teachings, by the Sa-skya-pa Ngag-dbang-kun-dga'-bsod-nams

5 fols. (369r-373r); pp. 145-148; ca. 33,5x5,8 cm; 6 lines throughout; Incipit: *na mo gu ru buddha dhwa dza ye// dpal ldan bla ma 'khor lo bde mchog dang // sngon gyi grub pa'i skyes bu mchog nmams la// gus pas btud de zab mo'i tshul lugs 'dir// tshul min dri ma sel ba'i gsung bgros bri//*

Colophon (fol. 373r)

zhes chos rje thams cad mkhyen pa kun dga' bzang po'i gsung bzhin du mkhas pa gung ru'i tho tsher bkod par mdzad pa las dus phyis sa skya pa ngag dbang kun dga' bsod nams kyi rje btsun mus pa'i gsung dang mthun par zhu dag dag par bgyis so//

A-mes-zhabs edited in accordance with Mus-chen Sangs-rgyas-rgyal-mtshan's teachings the work of Gung-ru (Shes-rab-bzang-po, i.e. the *Dril bu rims lnga'i log rtog sel byed*),⁵²⁰ a composition of the latter in accordance with Ngor-chen Kun-dga'-bzang-po's teachings.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 445).

15. Notes on a Cakrasaṃvara ritual

Title: *bDe mchog nag po pa'i bsnyen pa byed tshul gyi zin bris*

Notes on how to perform the ritual service for Kṛṣṇācārya's Cakrasaṃvara

2 fols (374r-375r); pp. 149-150; ca. 33,7x5,7 cm; fols. 5 and 6 lines; Incipit: *'khor lo bde mchog gi bsnyen pa byed tshul la thun gsum du byed pa sa paṅ gyi dgongs pa yin zhing /*

Colophon (fol. 375r)

'di yang rje'i gsung bzhin sa skya pa shākya'i dge slong nanda'i ming can gyi bsam gtan phug tu/ bris pa'o//

The text was composed in the bSam-gtan cave while A-mes-zhabs was still a monk.

Remarks

Composed before 1648 (mentioned in the *Old title list* as no. 446).

⁵²⁰ The title of Gung-ru's work appears above in the title of the present work.

16. Basic and additional mantra recitation of Cakrasaṃvara

Title: *'Khor lo bde mchog nag po pa'i gzhi bsnyen dang kha gso'i bsnyen pa byed tshul gyi yi ge 'phrin las bsam 'phel*

Notes on how to perform the basic and additional ritual service of Cakrasaṃvara [according to the system of] Kṛṣṇācārya: the wish fulfilling activity

4 fols. (376r-379v); pp. 149-152; ca. 33,8x5,8 cm; 7 lines throughout; **Incipit:** *na mo gu ru buddha dhwa dza ye// 'dir 'khor lo bde mchog slob dpon nag po pa lugs kyi bsnyen pa la / gzhi bsnyen dang dbu mar sgrub mchod kyi rdo rje slob dpon sogs byed pa'i kha gso'i bsnyen pa gnyis las/*

Colophon (fol. 379v)

See the colophon of *tsha*^b 15.

Remarks

Doublet manuscript: *tsha*^b 15. Composed before 1648 (mentioned in the *Old title list* as no. 447).

17. Dust maṇḍala of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog gi mtshon byed dpe'i dkyil 'khor rdul tshon gyis 'bri ba'i lag len gsal bar bshad pa blo gsal rnams kyi dga' ston*

Lucid explanation of the practice of creating a dust maṇḍala representing the glorious Cakrasaṃvara

6 fols. (380r-385v); pp. 151-154; ca. 33,4x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// sa skya pa'i bstan pa'i me ro gso ba la/ bsam bzhin byon pa'i sngags 'chang ngag dbang kun rin dang / gang de'i rigs dang chos kyi sras mchog 'jam dbyangs mched/*

Colophon (fol. 385v)

See the colophon of *tsha*^b 16.

Remarks

Doublet manuscript: *tsha*^b 16. Composed before 1648 (mentioned in the *Old title list* as no. 448).

18. The stages of practice

Title: *Nyams len zab mo'i rim pa rnams dang / gsal 'debs ting 'dzin gong 'phel*

The profound stages of practice: increasing the visualization [and] *samādhi*

11 fols. (393r-403r); pp. 155-160; ca. 33,7x5,8 cm; five to seven lines throughout, including interlinear notes; **Incipit:** *na mo gu ru buddha dhwa dza ye// bslu med bla ma dkon mchog rnam gsum la// byang chub bar du snying nas skyabs su mchis// tshe sgrub la sogs nyams su blang bar bgyi// mdun du bla ma rgyal ba tshe dpag med// ...*

Remarks

Doublet manuscript: *tsha*^b 18a.

19a. Evocation ritual of glorious Nag-po-chen-po

Title: *dPal nag po chen po'i thun mong ma yin pa'i sgrub thabs kha'u brag rdzong gi rgyun gyi nyams len snyan brgyud yid bzhin nor bu'i snying po*

The extraordinary evocation ritual of glorious Nag-po-chen-po, continuously practiced in Kha'u-brag-rdzong: the oral transmission that is the essence of the wish fulfilling jewel

4 fols. (404r-407r); pp. 159-162; ca. 33,4x5,7 cm; five to eight lines including interlinear notes; Incipit: *dkon mchog la skyabs gzhan phyir bsrung 'khor bsgom/ rdor sems bdud rtsi'i nyes ltung ma lus sbyangs/*

Remarks

See my note on the doublet manuscript: *tsha*^b 18k. Composed before 1648 (mentioned in the *Old title list* as no. 451).

19b. Ku-ru-ku-lle mantra recitation

Title: *Ku ru ku lle'i bsnyen pa'i skabs kyi lam nyams su len tshul gyi gnad bsdus tshigs bcad ma sa skya pas smras pa dge bar bzhugs pa*

The versified summary of key-points of how to practice the path at the occasion of the ritual service of Ku-ru-ku-lle: taught by the Sa-skyapa [and] containing virtue

1 fol. (407r-v); pp. 161-162; ca. ?x5,8 cm; fols. 5 and 3 lines; Incipit: *swasti siddhi/ dkon mchog la skyabs lam bzang bsgom/ tshogs zhing spyangs sdom pa bzung/*

Remarks

Doublet manuscript: *tsha*^b 18l. Composed before 1648 (mentioned in the *Old title list* as no. 452).

20. Cakrasaṃvara practice

Title: *bDe mchog nag po pa'i mngon rtogs kyi bsgom don bsdus pa ting 'dzin rab gsal*

Summary of the meaning of the practice of the *abhisamaya* of Cakrasaṃvara [according to the system of] Kṛṣṇācārya: clear *samādhi*

3 fols. (408r-410v); pp. 161-164; ca. 33,7x5,7 cm; seven to eight lines including interlinear notes; Incipit: *dkon mchog la skyabs skyabs yul rang la thim/ zhal bzhi'i 'od kyi tshad med bzhi la bkod/*

Remarks

Doublet manuscript: *tsha*^b 18d. Composed before 1648 (mentioned in the *Old title list* as no. 453).

21. Longevity practice of the White Cakrasaṃvara

Title: *bDe mchog dkar po'i tshe bsgrub kyi nyams len snying po*

Essence of the longevity practice of the White Cakrasaṃvara

1 fol. (411v-2r); pp. 163-164; ca. 33,8x5,8 cm; 7 and 8 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir tshe bsgrub bgyid/ swa bha wa sogs brjod/ stong pa'i ngang las*

Remarks

Doublet manuscript: *tsha*^b 18b. Composed before 1648 (mentioned in the *Old title list* as no. 454).

22. Evocation ritual of the White Tārā

Title: *sGrol dkar yid bzhin 'khor lo'i sgrub thabs 'chi med dpal ster*

Evocation ritual of the White Tārā, the wish fulfilling wheel: bestowing the glory of deathlessness

3 fols. (412r-414v); pp. 163-166; ca. 33,8x5,8 cm; seven to eight lines including interlinear notes; **Incipit:** *dkon mchog la skyabs gzhan phyir tshe sgrub bsgom/ tshogs zhing spyen (rang sgrol mar gsal ba'i thugs ka'i...(?) gi 'od kyis)*

Remarks

Doublet manuscript: *tsha*^b 18p. Composed before 1648 (mentioned in the *Old title list* as no. 455).

23. Evocation ritual of Uṣṇīṣavijayā

Title: *gTsug gtor rnam rgyal ma'i sgrub thabs kyi snying po 'chi med dpal ster*

Essence of the evocation ritual of Uṣṇīṣavijayā: bestowing the glory of deathlessness

2 fols. (415r-416r); pp. 165-166; ca. 33,8x5,8 cm; 8, 8 and 2 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir tshe sgrub bgyid/ tshogs (rang rnam rgyal du gsal ba'i)*

Remarks

Doublet manuscript: *tsha*^b 18t. Composed before 1648 (mentioned in the *Old title list* as no. 456).

24. Evocation ritual of Hayagrīva

Title: *rTa mgrin skyer sgang lugs kyi sgrub thabs snying po rgyal 'gong kun 'dul*

Essential evocation ritual of the *skyer sgang* system of Hayagrīva: taming all rGyal-'gong [demons]

1 fol. (417r-v); pp. 167-168; ca. 33,7x5,6 cm; 8 and 5 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir rta mgrin bsgom/ om swabhā wa sogs dang / stong pa'i (e las byung ba'i)*

Remarks

Doublet manuscript: *tsha*^b 18q. Composed before 1648 (mentioned in the *Old title list* as no. 457).

25a. Guru Drag-po practice

Title: *Gur drag nyams len bsdu pa*

Summarized practice of Guru Drag-po

1 fol. (418r); p. 167; ca. 33,8x5,8 cm; 5 lines; **Incipit:** *dkon mchog la skyabs sems bskyed khro bos rol 'tshams bcad/ tshogs zhing spyan drangs yan lag bdun*

Remarks

Doublet manuscript: *tsha*^b 18f. Composed before 1648 (mentioned in the *Old title list* as no. 458).

25b. Liturgy of Chos-rgyal-ma

Title: *Sa paṇ dang 'jam dbyangs sbags sgrub chos rgyal ma'i 'don thabs*

Combination of Sa-paṇ's and Mañjuśrī's liturgy of Chos-rgyal-ma

1 fols. (418r-v); pp. 167-168; ca. 33,8x5,8 cm; 3 and 5 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ spyi bor 'jam dbyang sa paṇ*

Remarks

Doublet manuscript: *tsha*^b 18g. Composed before 1648 (mentioned in the *Old title list* as no. 459).

26. Guru yoga of the Precious Ācārya

Title: *Slob dpon rin po che'i bla ma'i rnal 'byor bsdu pa*

Summarized guru yoga of the precious ācārya [Padmasambhava]

1 fol. (419r-v); pp. 167-168; ca. 33,5x5,8 cm; 9 and 4 lines; **Incipit:** *dkon mchog la skyabs sems bskyed/ mtsho nang pad sdong stengs / bla ma padma 'byung gnas ā tsarya gzhon nu'i tshul/*

Remarks

Doublet manuscript: *tsha*^b 18e. Composed before 1648 (mentioned in the *Old title list* as no. 460).

27. Longevity ritual

Title: *Tshe sgrub nye brgyud kyi nyams len snying po bsdu pa*

Summarized essence of the practice of the short lineage of longevity ritual

1 fol. (420r-v); pp. 167-168; ca. 33,87x5,8cm; 7 and 3 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir tshe sgrub bsgom/ be dur sa gzhir rma bya'i khri stengs su/*

Remarks

Doublet manuscript: *tsha*^b 18r. Composed before 1648 (mentioned in the *Old title list* as no. 461).

28a. Practice and recitation of garudas

Title: *Khyung khra'i bsgom bzlas snying po*

Essence of the practice and [mantra] recitation of multicolored *garudas*

1 fol. (421r); pp. 169; ca. 33,8x5,8 cm; 5 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir lam bzang bsgom/ klu brgyad ngo bo sbrul brgyad gdan stengs su/*

Remarks

Doublet manuscripts: *tsha^b* 18h, *tsha^a* 5b. Composed before 1648 (mentioned in the *Old title list* as no. 462).

28b. Guru Drag-po practice

Title: '*Gur(!) drag gi bsgom don snying po*

Essence of the meaning of the practice of Guru Drag-po

2 fols. (421r-422r); pp. 169-170; ca. 33,8x5,8 cm; 3, 8, and 4 lines; **Incipit:** *dkon mchog la skyabs gzhan phyir gu drag bsgom/ rang nyid lhar gsal kho bos nam mkha' gang /*

Remarks

Doublet manuscript: *tsha^b* 18i. Composed before 1648 (mentioned in the *Old title list* as no. 463).

Collected Writings of Ngag-dbang-kun-dga'-bsod-nam

Vol. 21 (*zha*)

Catalogue no. (Beijing): 003210

The folios 116-164 are missing in this volume. The title list for the volume notes at this point the *dPal kyai rdo rje ...g lugs kyi sgrub dkyil mdzes rgyan gnyis lhan cig tu bkod pa dang po'i las can 'jug pa bde byed*. This work is missing in the collection.

Furthermore, the folios 236-251 are missing in this volume. The title list for this volume lists at this point two works:

- (1) *dPal gsang ba 'dus pa'i rtsa ba'i rgyud kyi don 'grel khog phubs legs par bshad pa gsang 'dus bstan pa rgyas pa'i nyin byed*;
- (2) *dPal kyai rdo rje'i rnal 'byor la rten pa'i dus mtha' ma'i cho ga'i lag len gsal bar bshad pa don gnyis lhun grub*.

For the first work, see za 9. The second work is missing in the collection.

1. Title list (*dkar chag*)

3 folios

2. The initiation of Vajrayoginī *Nā ro mkha' spyod*

Title: *rJe btsun rdo rje rnal 'byor ma nā ro mkha' spyod kyi dbang bzhi byin rlabs kyi tshul du bskur ba'i cho ga gsal bar bshad pa 'gro kun mkha' spyod bgrod pa'i nye lam*

Clear exposition of the ritual of the four initiations of Vajrayoginī *Nā ro mkha' spyod* in the manner of a blessing: the short path leading all beings to the celestial spheres

14 fols. (1r-14v); pp. 1-10; ca. 35,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye// bka' drin mnyam med lus pa chen po dang // mkha' spyod dbang mo'i zhabs la gus btud nas// de'i byin rlabs dbang bzhi cho ga'i tshul// 'gro kun ...(?) bsgrod pa'i nye lam spel//*

Colophon (fol. 14r)

de ltar rje btsun mkha' spyod dbang mo yis// dbang bzhi byin rlabs cho ga'i lag len mchog // 'gro kun mkha' spyod bsgrod pa'i nye lam 'di// sa skyar gnas pa'i sngags 'chang rdo rje 'dzin// ngag dbang kun dga' bsod nams zhes bya'i sbyar// (...) ces pa'i yi ge pa ni rang dang nyer(!) bar gnas pa'i dge slong rdo rje 'dzin pa byams pa dpal 'byor gyi gus spro'i sgo nas legs par bgyis sol//

The work was composed in Sa-skya. The scribe was the attendant, scribe, and tantric adept monk Byams-pa-dpal-'byor (in the late 1650s? See p. 537).

3. Vajrakīla evocation and offering

Title: *rDo rje phur pa'i sgrub mchod kyi phyag len la nye bar 'kho ba'i yi ge blo gsal 'jug bde*

Necessary notes for the practice of the evocation and offering ritual of Vajrakīla: an easy introduction for the intelligent ones

4 fols. (15r-18v); pp. 9-12; ca. ?x5,7 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *om swasti/ rdo rje phur pa'i sgrub mchod kyi skabs phyag len 'ga' zhig thor bkod pa la/ sa chog gi snga 'dro/*

Colophon (fol. 18v)

See the colophon of *ta^b 7*.

Remarks

Doublet manuscript: *ta^b 7*.

4. Announcement to the assembly

Title: *gDan sa chen po dpal ldan sa skya'i phur pa sgrub mchod kyi skabs su tshogs skad gtong tshul gyi brda sbyor blo gsal sgo 'byed*

Announcement (? to?) the assembly when [performing] the evocation and offering of the Vajrakīla of the great see, glorious Sa-skya: opening the gate [for the] intelligent ones

5 fols. (19r-23v); pp. 11-14; ca. ?x6 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *na mo gu ru badzra kī la ya// phur sgrub chen mo'i tshogs skad gtong dgos kyi brda sbyor rnam phal cher*

sngar nged rang gis byas pa'i 'cham dpe nyung ngu gsum gyi gcig gi nang na mgo mjug tshangs bar thus yod kyang /

Colophon (fol. 23r)

de ltar gdan sa chen po'i phur pa sgrub mchod kyi skabs su tshogs skad gtong tshul gyi brda sbyor nyung ngu blo gsal sgo 'byed ces bya ba 'di yang sngags 'chang chos kyi rgyal po'i bka' drin kho na snying dbus bsam pa'i sa skya pa chos med ngag dbang kun dga' bsod nams kyis rigs kyi bu ngag dbang bsod nams dbang phyug gi don du rta lo zla ba lnga pa'i dmar cha'i rgya ba mus pa chen po dgongs pa chos dbyings su mnyam par bzhag pa'i dus dran gyi mchod pa 'bul ba'i nyin kho na la mgyogs par sbyar ba

The work was quickly written for the sake of Ngag-dbang-bsod-nams-dbang-phyug in the second part of the fifth month of a horse year (1642/1654?) on the day of commemorating Mus-pa-chen-po's passing away.

Remarks

Doublet manuscript: 'a 31.

5. On the maṇḍala ritual of Vajrakīla

Title: *rDo rje phur pa'i dkyil chog yid 'ongs blo gros kha 'byed bzhin las rin chen do shal du zhal 'phangs pa rnams phyogs gcig tu sdebs pa blo dman rnams kyis rtogs par sla ba yid kyi mun sel*

Combining the citations [found] in the *Rin chen do shal* in the manner of the *rDo rje phur pa'i dkyil chog yid 'ongs blo gros kha 'byed*: easy to understand for the less intelligent ones; removing the darkness of the mind

39 fols. (24r-62r); pp. 13-33; ca. ?x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru badzra kī la ye// bla ma dang rdo rje gzhon nu gnyis su med pa la phyag 'tshal lo// dpal ldan 'phrin las phur bu'i dkyil 'khor cho ga mchog // sngags 'chang gis mdzad yid 'ongs blo gros kha 'byed du// sa los rin chen do shal nyid la zhal 'phang rnams// dang po'i las can don du phyogs gcig sdebs te spel//*

Colophon (fol. 62r)

de skad smras pa dpal ldan sa skya pa// chos med ngag dbang kun dga' bsod nams te// yi ge'i 'du byed rigs rus cho 'brangs can// mi dbang rnam rgyal rdo rje zhes bya ba'i// skyes dang sbyangs pa'i mam dpyod cher yangs pas// snyan ngag la sogs rig gnas mtha' dag dang // khyad par dus 'khor rtsis gzhung rgya mtsho la// mkhas pa'i phul du phyin pa de nyid do// bstan bcos 'di nyid dkar mo'i nyi zla dang // bdud rgyal nag po phur bsrung bcu gnyis la// gnyer du gtad do blo gsal don gnyer la// chos 'di 'phel zhing rgyas pa'i 'phrin las mdzod//

The scribe was Mi-dbang rNam-rgyal-rdo-rje, who has mastered all the sciences such as poetry, and especially Kālacakra astronomy.

Remarks

For the *rDo rje phur pa'i dkyil chog yid 'ongs blo gros kha 'byed* mentioned in the title, cf. *bSod-nams-dbang-po's Record* (26r, no. 203) and TBRC W8578. Composed in the 1650s? (See p. 537).

6. On the Cakrasaṃvara evocation [and] maṇḍala [rituals] according to the system of the *mahāśiddha* Kṛṣṇācārya

Title: *Sa lo chen po dang sngags 'chang chos kyi rgyal pos mdzad pa'i 'khor lo bde mchog grub chen nag po lugs kyi sgrub dkyil gnyis lhan cig bsdebs pa gsar bu'i blo can 'jug bde kun dga'*

Combining the two Cakrasaṃvara evocation [and] maṇḍala [rituals] according to the system of the *mahāśiddha* Kṛṣṇācārya composed by Sa-[skya] Lo-[tsā-ba 'Jam-dbyangs Kun-dga'-bsod-nams] and sNgags-'chang Chos-kyi-rgyal-po [Ngag-dbang-kun-dga'-rin-chen]: easy to enter for the inexperienced intelligent ones [and] a joy [for] all

53 fols. (63r-115r); pp. 33-60; ca. 26x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo: shrī wan sargu ru buddha dhwa tsa tsakra samba ra ye// dpal ldan bla ma dam pa sangs rgyas rgyal mtshan dang 'khor lo sdom pa la phyag 'tshal lo// sa lo 'jam pa'i rdo rje dang // sngags 'chang chos kyi rgyal po yis// mdzad pa'i be mchog bsgrub dkyil gnyis// lhan gcig sdeb ste 'dir spel lo//*

Colophon (fol. 114v)

de ltar grub chen nag po spyod pa yis// legs par bkral ba'i 'khor lo bde mchog gi// bsgrub dkyil sa lo chen po yab sras kyis// mdzad pa lhan cig sdeb pa'i bstan chos(!) 'di// 'khon gyis rigs skyes sngags 'chang sa skya pa// chos med ngag dbang kun dga' bsod nams gyis// gsar bu'i blo can 'jug pa bde ba'i phyir// lhag bsam rnam par dag pas sdeb 'di la// rjes 'jug blo gsal gzhon nu skal bzang rnam// snyom las ma byed thos bsam mthar phyin gyis// cho ga'i phyag len phra mo tshun chad la'ang// zhib par slob la rang gzhan don gnyis sgrub// 'di ltar bgyis pa'i yi ge'i 'du byed mkhan// rigs rus phun tshogs rnam dpyod spyang yangs pa// mi dbang rnam rgyal rdo rje zhes bya ba'i// dus 'khor rtsis gzhung rgya mtshor mkhas de'o//

The scribe was Mi-dbang rNam-rgyal-rdo-rje.

Remarks

Composed in the 1650s? (See p. 537). The two works mentioned in the title are perhaps Sa-skya Lo-tsā-ba 'Jam-dbyangs Kun-dga'-bsod-nams's *dPal 'khor lo bde mchog nag po pa'i sgrub thabs nges don zla ba'i 'od zer* and sNgags-'chang Chos-kyi-rgyal-po Ngag-dbang-kun-dga'-rin-chen's *dPal 'khor lo sdom pa nag po pa'i lugs kyi dkyil 'khor bsgrub mchod kyi cho ga'i gsal byed gsar bu'i blo can rtogs par bla ba*. For the first, see TBRC W8545, a Beijing Nationalities Library manuscript. It is also listed in the title list for Sa-skya Lo-tsā-ba's works contained in *bSod-nams-dbang-po's Record* (22r-26v). The second one is mentioned in the title list for Kun-dga'-rin-chen's works contained in *bSod-nams-dbang-po's Record* (7r-29v). See my forthcoming *Hevajra and Lam 'bras Literature*, appendices IIc and e.

7. On the ritual service of Hevajra with the peaceful burnt offering ritual

Title: *dPal kyai rdo rje'i bsnyen pa bya tshul zhi ba'i sbyin bsreg gi cho ga dang bcas pa thub bstan gling bzhi mdzes par byed pa'i nyi ma*

How to perform the ritual service of the glorious Hevajra together with the peaceful burnt offering ritual: the sun that beautifies the four continents of the Buddha's teachings

23 fols. (165r-187r); pp. 59-71; ca. 35,5x6 cm; fols. 1v-2r 4 lines, otherwise 7 lines; Incipit: *na mo gu ru he badzra yā// brtan g.yo kun khyab zung 'jug rdo rje 'chang// snyan brgyud gdams pa'i mnga' bdag bi ru pa// de gsung man ngag mdzod 'dzin snying po'i mtshan// gang gi rigs sras rje btsun mched kyi zhabs//*

Colophon (fol. 186v)

ces pa dpal kyai rdo rje'i gzhi'i bsnyen pa bya tshul sbying sreg gi cho ga lag len dang bcas pa 'di nyid/ bla ma gong ma rdo rje 'chang dang dbyer ma mchis pa rnams kyi gsung rab la brten cing / khyad par glo bo mkhan chen bsod nams lhun grub dang / thar rtse nas nam mkha' dpal bzang gis mdzad pa'i bsnyen thabs/ rje dkon mchog lhun grub kyi mdzad pa'i sbyin bsreg gsal ba'i me long rnams la gzhi bcas shing / de dag tu mi gsal ba rnams snyigs dus kyi bstan pa'i nyi ma sngags 'chang ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa grub mchog dbang po'i mtshan can dang / yab rje sbas pa'i sangs rgyas sngags 'chang grags pa'i mtshan can sku mched kyi rang nyid lo bcu gcig lon skabs byas 'gyur du gzhi bsnyen byas dus dang sbyin bsreg gi tshe dngos dang brgyud pa'i bka' bkod phyag bris ngos ma rnams rim pa bzhin phebs pa'i gsung rgyun phyag len dang bcas pa ma nyams pa'i legs par brgyan te/ dus ngan gyi skye bo thos bsam dang mi ldan zhing / bla ma slob dpon sogs la btugs pa'i bslab sbyangs dang bral zhing bza' chog don du gnyer te bsnyen song gi ming 'dod pa'i gang zag du ma'i lag len bag chol du spyod pa mang du mthong nas/ rdo rje theg pa'i bstan pa snying nas ma bzod cing / khyad par rigs kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan pa'i lhag bsam rnam par dag pa'i kun nas blangs te 'brug gi lo zla ba bcu gcig pa'i dkar po'i phyogs kyi tshes bcu bzhi/ sngon bdag nyid chen po sa skya paṇḍi ta dgongs pa chos kyi dbyings su mnyam par bzhag pa'i tshul bstan pa'i dus dran gyi mchod pa 'bul ba'i nyin dpal sa skya pa chen po 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rje btsun mus pa chen po buddha'i mtshan can rnams gtso bor smos pa'i yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa za nyal 'chag gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang lo bcu phrag bzhi dang nyag ma bzhir slebs pa'i tshe/ dpal sa skya'i chos grwa chen po'i gzhi thog bla brang gi bkra shis brtsegs su legs par sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyi bgyis so//

The composition of this work is based on the writings of the former gurus, in particular:

- Glo-bo mKhan-chen bSod-nams-lhun-grub's (*Kyai rdo rje'i bsnyen thabs*,
- Thar-rtse-nas Nam-mkha'-dpal-bzang's (*Kyai rdo rje'i bsnyen thabs*, and
- dKon-mchog-lhun-grub's (*Kyai rdo rje'i sbyin bsreg gsal ba'i me long*).

What remained unclear was step by step clarified directly and indirectly when A-mes-zhabs was in his twelfth year through the instructions, writings, and practices he received from rGyal-tshab Dam-pa Grub-mchog-dbang-po, the heart son of Ngag-dbang-kun-dga'-rin-chen, and Grags-(pa-blo-gros). The work was composed in order to benefit especially A-mes-zhabs's son Ngag-dbang-bsod-nams-dbang-phyug. The composition was completed on the fourteenth day of the eleventh month in a 'Brug year when A-mes-zhabs was forty-four (1640), on the day when the offering ritual for commemorating Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan's passing away was performed in the bKra-shis-brtsegs of the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

Remarks

A-mes-zhabs's son, for whose benefit the work was especially composed, was only two years at the time of composing this work.

8. Evocation and the maṇḍala of the *dPal gsang ba 'dus pa mi bskyod pa*

Title: *sNgags 'chang chos kyi rgyal pos mdzad pa'i dpal gsang ba 'dus pa mi bskyod pa'i bsgrub dkyil phyogs gcig tu bsdebs pa blo gsal 'jug pa bde byed 'phrin las mkha' khyab*

Combining the evocation ritual and the maṇḍala [practice] of sNgags-'chang Chos-kyi-rgyal-po [Ngag-dbang-kun-dga'-rin-chen's] *dPal gsang ba 'dus pa mi bskyod pa* [practice]: made easy for the intelligent ones; space-pervading activity

48 fols. (188r-235r); pp. 71-95; ca. 35,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *shrī wan sargu ru tsa gu hya sa mā dza: maṇḍa la pa ri wā ra ye na ma: dpal ldan bla ma dam pa dang dpal gsang ba 'dus pa'i dkyil 'khor dang bcas la phyag 'tshal lo// sprul pa'i skyes mchog sngags 'chang chos kyi rje//*

Colophon (fol. 234v)

'dir smras pa/ snyigs dus bstan pa'i nyi ma sngags 'chang rje// ngag gi dbang po kun dga' rin chen gis// mdzad pa'i gsang 'dus mi bskyod rdo rje yis// sgrub dkyil lhan cig sdeb pa'i bstan chos 'di// blo gsal mtha' dag 'jug pa bde ba'i phyir// lugs 'dir yun ring sbyangs pa'i sa skya pa// ngag dbang kun dga' bsod nams zhes bya ba'i// cho ga'i phyag len nam dag rgyun bzang po// 'phel ba'i rkyen du gyur na ci ma rung // mnyam pa'i lhag bsam dag pas legs par sdebs// ... 'di lta bgyis pa'i yi ge'i 'du byed mkhan// nam dpyod blo ldan mi dbang mtsho sgo ba// nam rgyal rdo rje zhes bya ā kṣa ra'i// tshul la mkhas pa'i phul phyin gang de'o//

The scribe was rNam-rgyal-rdo-rje.

Remarks

Composed in the 1650s? (See p. 537). For Ngag-dbang-kun-dga'-rin-chen's *dPal gsang ba 'dus pa mi bskyod pa*, cf. *bSod-nams-dbang-po's Record* (27v, no. 27), *dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub thabs gzhan phan don yod*.

9. Aid for teaching the *Thub pa dgongs gsal*

Title: *Thub pa dgongs gsal gyi 'chad thabs*

Aid for teaching the *Thub pa dgongs gsal*

5 fols. (252r-256v); pp. 95-98; ca. 35,5x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru manyadzu gho ṣa ā nanda dhwa dza shrī bhu dra ye// thub dbang gnyis pa sa skya paṇ chen gyi// zhabs pad dri ma med la gus btud nas// gang de'i gsung rab thub pa dgongs gsal gyis// 'chad thab(!) rgyal sras bye ba'i sgo 'di phye//*

Colophon (fol. 257r)

tshul 'dir rang gi rigs las skyes pa'i bu// ngag dbang bsod nams dbang phyug ces bya ba'i// sa skya'i rje btsun bstan pa srid mtha'i bar// mi nyams rgyas par byed pa'i rtsa lag mchog // bslu

med bla ma'i thugs rje las byung ba'i// rgyal sras gdung 'dzin de nyid gtsor gyur pa'i// ma 'ongs 'byung 'gyur sa skya'i gdung gi rigs// bye ba phrag brgya'i tshogs la phan phyir brtsams// 'di ltar bgyis pa'i yi ge'i 'du byed mkhan// sa skyar skyes pa'i nor bu lta sbyin zhes// nam dpyod blo ldan khyad par ā kṣa ra'i// tshul la mkhas pa'i phul phyin gang des bgyis//

The scribe was Nor-bu-lha-sbyin (ca. 1651? See p. 536).

10. About the stūpa and statue of mTshar-chen

Title: *rJe mtshar chen yab sras kyi sku gdung la gdung tsha btab pa'i grangs dang / dngul gdung dang sku 'dra rin po che bzhengs pa'i smon lam tshigs bcad*

The number of *tsha tsha* [containing] bone-[relics] made of the relics of rJe mTshar-chen and his son and the verses of supplication of establishing the precious silver stūpa and statue

2 fols. (257r-258v); pp. 97-98; ca. ?x6 cm; 7, 7, and 2 lines; Incipit: *om swast[i] siddham// rje tshar chen gyi gdung tsha btab pa la/ mchod dgu ma nyis brgya dang gsum//*

Remarks

The *Supplement to the Genealogy* (p. 372) mentions in this context the year 1650 and rTa-ra-ba bSod-nams-chos-'phel as the "son" of Tsar-chen. The manuscript also contains several prayers. Doublet manuscript: *x^b* 23.

11. Prophecy

Title: *mKhan chen thams cad mkhyen pa ngag dbang chos grags kyi mya ngan 'das byung lung bstan mnal lam ma*

The prophecy of the nirvāṇa of mKhan-chen Thams-cad-mkhyen-pa Ngag-dbang-chos-grags: the dream

1 fol. (259r-v); pp. 99-100; ca. ?x6 cm; 7 and 3 lines; Incipit: *om swasti siddham// bdag gi bla ma mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa de nyid*

Colophon (fol. 259r)

rje thams cad mkhyen pa de nyid la snying nas dad pa'i blo gros can sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis shin tu myur bar/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba

Quickly composed in the 'Od-gsal-s nang-ba of bZhi-thog-bla-brang.

12. On two works brought to Tibet by Atiśa

Title: *Jo bo rjes bod du spyen drangs pa'i thub pa 'od zer 'gyed dang lung bstan sgrol ma'i lo rgyus spyen snga kun dga' don grub kyi bka' chems phyag bris ma las zhal bsodus te gcung zad gsal bar byas pa*

The *Thub pa 'od zer 'gyed* and the *Lung bstan sgrol ma'i lo rgyus* brought to Tibet by Atiśa summarized and clarified a bit from the handwritten(?) testament of sPyan-snga Kun-dga'-don-grub

1 (260r-v); pp. 99-100; ca. ?x6 cm; 7 and 4 lines; **Incipit:** *om swasti siddham// jo bo bka' gdams pa'i chos grwa chen po dpal lo dgon pa'i rgyal ba 'od zer 'gyed du grags pa 'di ni/*

13. Supplement for prayers

Title: *Phar tshad brgyud 'debs kha bskongs*

Supplement for the supplication to the *prajñāpāramitā* and *pramāṇa* lineages

1 fol. (261r); pp. 99; ca. ?x6 cm; 5 lines; **Incipit:** *om sosti siddham// phar tshad rgyud(!) 'debs kyi kha skong nged rang gi sngar byas pa de'i rjes su 'di ltar sbyar bar bya ste/*

Colophon (fol. 261r)

ces sbyar bar bya ba'i tshigs bcad gnyis po 'di yang chos med a nandas yud tsaṃ zhiḡ bris pa

Remarks

Cf. *ka* 67.

14. Replies to questions

Title: *mKhan chen thams cad mkhyen pa ngag dbang chos grags la sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis grangs can bco brgyad skor la dri ba zhus pa dang de'i lan gnang ba gnyis ka*

The questions by the Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-bsod-nams to the great scholar, the omniscient Ngag-dbang-chos-grags, on the *grangs can(chen?) bco brgyad skor* and his replies

2 fols. (262r-264r); pp. 99-102; ca. ?x6 cm; fol. 1v 6 lines, otherwise 7 lines; **Incipit:** *om swasti siddham// bdag gi bla ma thams cad mkhyen pa'i drung // nyer mkho'i dogs dpyod cung zad zhu ba la//*

Colophon

1st Col. (fol. 263r): *ces pa'i dogs spyod zhu ba'i yi ge nyung ngu 'di rang gi lag bris su bgyis*

2nd Col. (fol. 264v): *ces pa'i bla brang rdzong nas dpal sa skyar phul ba'o//*

1st colophon (fol. 263r): Having edited it a bit, written down by A-mes-zhabs himself.

2nd colophon (fol. 264v): Offered from the Bla-brang rDzong to Sa-skyapa.

Remarks

See also *Tsha*^a 24.

15. Fulfillment and entrusting of the activities of rDo-rje-drag-po-rtsal

Title: *dPal bsam yas lhun gyis grub pa'i gtsug lag khang gi srung ma 'phrin las kyi mgon po kun khyab rdo rje drag po rtсал gyi spyān 'dren bskang ba 'phrin bcol dang bcas pa'i tshigs su bcad pa phan bde kun 'byung bsam pa lhun grub*

The verses of the invitation and fulfillment together with the entrusting of the activities of the protector of the spontaneously present temple [of] glorious bSam-yas, the protector of the activities, the all-pervading rDo-rje-drag-po-rtsal: the source of all benefit [and] happiness; the spontaneous manifestation of the intention

4 fol. (265r-268r); pp. 101-104; ca. ?x5,9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa dang lhag pa'i lha la phyag 'tshal lo// ('dir dpal bsam yas lhun gyis grub pa'i gtsug lag khang gi chos skyongs)*

Colophon (fol.268r)

ces dpal bsam yas lhun gyis grub pa'i gtsug lag khang gi bsrung ma 'phrin las kyi mgon po kun khyab rdo rje drag po rtсал gyi spyan 'dren bskang ba 'phrin bcol dang bcas pa'i tshigs su bcaḍ pa phan bde kun 'byung bsam pa lhun grub pa ces bya ba shlo ka nyi shu rtsa lnga po 'di yang / dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos lcags mo yos kyi bkra shis kyi lo gsar du tshes pa'i zla ba dang po'i dkar phyogs dga' ba gsum pa'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar chos skyongs chen po'i bkas bskul ma byung ba bzhin myur bar sbyar ba'i yi ge pa ni rigs rus cho 'brangs phun sum tshogs shing lugs gnyis kyi mkhyen pa'i spyan yangs mnga' ba mtsho sgo ba mi dbang rnam rgyal rdo rje'i phyag sor gyi 'du byed las bskrun pa'o//

The composition was completed on the eleventh day of the first month of 1651 in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe was Mi-dbang rNam-rgyal-rdo-rje.

Remarks

A print with 16(!) folios is mentioned in Kolmas (1971, no. 08.043).

16. List of repairs

Title: *'Phags pa rin po che'i phyi rten 'bum thang gi gter 'bum gyi gtsug lag khang gi zhiḡ gsos logs bris gser thog spos pa sogs kyi dkar chag*

List of repairs of 'Phags-pa's stūpa (*phyi rten*), the temple of the 'Bum-thang-gi-gter-'bum [stūpa, and of] murals, the moved golden roof, etc.

2 fols. (269r-270r); pp. 103-104; ca. ?x6 cm; 7 and 3 lines; Incipit: *om swasti siddham// rdo rje 'chang dngos rje btsun sa skya pa'i// gong ma nams kyi phyi rten sku 'bum mchog // byin rlabs chu rgyun dngos su 'byung nams la//*

Remarks

See doublet manuscript: *x^b* 11.

17. List of fillings, etc.

Title: *lHa khang chen mo nang bzhugs pa'i sa skya pa chen po'i gser sku sku tshad ma mthong ba don ldan dang / 'od dpag med kyi gser sku dgos 'dod kun 'byung gnyis kyi gzungs gzhuḡ sogs kyi dkar chag dpyod ldan yid 'phrog*

List of the filling, etc., of the life size golden statue of the great Sa-skyapa, [i.e.] the "Meaningful to behold," and the golden statue of Amithāba, [i.e.] the source of everything necessary [or] desired, remaining in the IHa-khang-chen-mo: charming the intelligent ones

11 fols. (271r-281v); pp. 105-110; ca. 35,6x6cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *shrī ā yu (dpal tshe'i lha la skyabs su mchi'o) de wa ma sha ra ra ṅi gatstsha mi// 'dir gdan sa chen po dpal ldan sa skya'i gtsug lag khang mams kyi gtsug brgyan sprul pa'i lha khang chen mo na bzhugs su gsol ba'i*

Colophon (fol. 201r)

de skad 'di yang dpal ldan sa skya pa// sngags 'chang ngag dbang kun dga' bsod nams kyi// lhag bsam dag pas sa skya'i bla chen dang // snang ba mtha' yas gnyis kyi gser zangs sku// gsar du bzhengs pa'i gzungs bzhugs zhugs tshul dang // de las 'phros pa'i yi ge rgyas pa 'di// sa skya'i lha chen rigs 'dzin pho brang du// lcags yos khrums zla'i dkar po'i tshes kyi nyin// gza' skar bzang po 'dzom tshe sbyar ba yi// yi ge pa ni sa skyar skyes pa yi// mam dpyod blo ldan nor bu lha sbyin no//

See *x^b* 12.

Remarks

See doublet manuscript: *x^b* 12.

18a. The former lives of A-mes-zhabs

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi sngon gyi skyes rabs nmams sa skya pa'i 'phrin las kyi mgon po pu tra dmar pos lung bstan du rtsal ba'i gsung shog rim gnyis gsal byed kyi yig chung mkhan tshangs pas phul ba dang bcas pa'i yi ge*

The former lives of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-bsod-nams, proclaimed as a prophecy by the great protector of the Sa-skyapa activities, [i.e.] the Red Putra, together with short notes clarifying the two stages offered by mKhan Tshangs-pa⁵²¹

4 fols. (282r-285r); pp. 109-112; ca. ?x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti siddham/ bstang bsrung kun gyi gtso bo rdo rje nag po chen po'i thugs kyi sprul pa bka' bstod yongs kyi gtso bo dam can mon bu pu tra'i thugs gnyis su med pa'i ye shes kyi rnam rol sa skya pa'i phrin las kyi mgon po tse'u dmar po ces yongs su grags cing /*

Colophon (fol. 204v)

See the colophon of *nga* 2a.

Remarks

Doublet manuscript: *nga* 2a. See also the appendix *A thang ka* of A-mes-zhabs.

⁵²¹ Cf. the title of *nga* 2a.

18b. Autobiographical notes

Title: *Sa skya pa ngag dbang kun dga' bsod nams kyis rang gi gnas lugs sgro btags kyi sgo nas brjod pa gong ma'i byin rlabs myur 'jug*

The way of the Sa-skyapa Ngag-dbang-kun-dga'-bsod-nams's own being expressed through [his own] fabrication: causing the blessings of the earlier [masters] to enter quickly

2 fols. (285r-286r); pp. 111-112; ca. ?x6 cm; 7, 7, and 6 lines; Incipit: *bkra shis rgyal bar gyur cig // bod yul chen po'i rtse lnga'i ri bo'i spor// rgyal kun mkhyen pa'i rang gzugs*

Remarks

For the colophon, see the doublet manuscript: nga 2b.

19. Supplication to A-mes-zhabs's previous embodiments

Title: *sNgags 'chang bla ma kun dga'i mtshan gyis 'khrungs rab gsol 'debs bsdus pa*

Summarized supplication to the previous embodiments of the tantric adept guru, who is endowed with the name Kun-dga'

1 fol. (287r-v); pp. 113-114; ca. ? cm; 7 and 3 lines; Incipit: *om grub par gyur cig // rgyal kun mkhyen pa'i rang gzugs 'jam pa'i dbyangs// dgra bcom rgya mtsho'i*

Remarks

Doublet manuscripts: nga 5, x^b 24.

20. List of murals in the lHa-khang-chen-mo

Title: *lHa khang chen mo'i khyams stod la logs bris bgyis pa'i dkar chag dang ba 'dren byed*

List of the murals painted on the gallery of the lHa-khang-chen-mo: leading to happiness

2 fols. (288r-289r); pp. 113-114; ca. 35,5x6 cm; 7 and 8 lines; Incipit: *bkra shis rgyal bar gyur cig// 'jam gling sa la dbang bsgyur 'phags pa yi// grub pa'i rtags mtshan rdzu 'phrul gyis sprul pa'i// gtsug lag khang chen rten dang brten par bcas// ngo mtshar rmad byung 'di ying(?) khyams stod smad//*

Remarks

Doublet manuscript: x^b 18.

21. List [regarding a mural?] in the lHa-khang-chen-mo

Title: *lHa khang chen mor sngags 'chang bla ma'i 'khrungs rabs gsar du bzhengs pa'i dkar chag*

List regarding the newly produced [mural(?) of] the successions of births of sNgags-'chang Bla-ma [A-mes-zhabs] in the lHa-khang-chen-mo

3 fols. (290r-292r); pp. 113-116; ca. 35,6x5,9 cm; 7 lines throughout; Incipit: *om swasti siddham// sprul pa'i lha khang chen mo'i khyams stod kyi// byang ngos logs bris gsar du bskrun pa 'di// rje*

btsun sngags 'chang bla ma thams cas mkhyen// ngag dbang kun dga' bsod nams 'khrungs rab(!) ste//

Colophon (fol. 291v)

See *x^b* 17.

Remarks

See my remarks on the doublet manuscript (*x^b* 17).

22. List regarding the successions of births

Title: *lHa khang chen mor mchod dpon smon lam rin chen gyis sngags 'chang bla ma kun dga'i mtshan can gyi 'khrungs rab bzhengs pa'i dkar chag*

List establishing the successions of births of sNgags-'chang Bla-ma Kun-dga' [composed] by sMon-lam-rin-chen, the *mchod dpon* in the lHa-khang-chen-mo

2 fols. (293r-294r); pp. 115-116; ca. ?x6 cm; 7 and 7 lines; **Incipit:** *om grub par gyur cig // bde chen rtse lnga'i ri bo'i pho brang nas// 'jam dpal sra ba'i seng ges 'gro don phyir// 'phags pa'i yul dang bod 'dir mkhas grub kyi// skyes chen du mar sprul tshul 'di ltar te//*

Colophon (fol. 294r)

See *x^b* 16.

Remarks

See my remarks on the doublet manuscript (*x^b* 16). See also the incipit of the previous work.

23. Praise of the great scholar of Thub-bstan-lha-chen

Title: *Thub bstan lha chen gyi mkhan chen la bstod pa rab bsnyan(!) lha'i rnga sgra*

Praise of the great scholar of Thub-bstan-lha-chen: the drum-sound of the sweet-voiced deity

1 fol. (295r-v); pp. 117-118; ca. 35,5x5,9 cm; 6 and 1 lines; **Incipit:** *bkra shis rgyal bar gyur cig / yongs 'dzin dam pa dges pa'i thugs kyi sras/ rim gnyis bsam gtan ting 'dzin nor gyi phyug/*

Remarks

Doublet manuscript: *x^b* 36.

24. Note on a filling

Title: *mChod pa'i lha mo bcu gnyis sbyin bdag dang bcas pa'i gzungs la phul ba'i yi ge*

A note on the offering of the filling of [the statues? of] the twelve female offering deities together with the patron

1 fol. (296r-v); pp. 117-118; ca. 35,7x5,8 cm; 7 and 2 lines; **Incipit:** *om sarwa bitsu ra su ra/ su ra su ra/ arwa rta pa arwartta ya ho// na mo ratna tra ya ya/*

25. Number of prayers

Title: *Shar chen nor bu'i phyi bskor (du?) bzang spyod du song gi grangs smin dang bcas pa*

How many *bhadracārya* [prayers] were done [at?] the outer perimeter of Shar-chen-nor-bu(?)

1 fol. (297r); pp. 117; ca. 35,5x6 cm; 5 lines; **Incipit:** *bya lo nas bzung gro bzhin gyi yar tshes lhag pa lha 'tshams kyi 'grub sbyor yan la*

Colophon (fol. 297r)

ces kyang ā nandās smras so//

26. Prayer

Title: *gSol 'debs smon lam bsam pa lhun grub*

Supplication and aspiration prayer: spontaneous manifestation of [one's] aspirations

1 fol. (298r); pp. 117; ca. ? cm; 5lines; **Incipit:** *na mo gu ru buddha dhwa dza ya// sa skya'i rje btsun gong ma sogs// rgya bod mkha 'grub ji snyed dang //*

Colophon (fol. 298r)

ces gsol 'debs smon lam bsam pa lhun grub ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang gzhan gyi 'di phyi'i don chen po sgrub pa'i phyir yud tsam zhig la sbyar ba'o//

27. Pith instruction on the burnt offering of Vajrakīla and Hevajra

Title: *Sa skya pa'i yab chos rdo rje phur pa dang dpal kyai rdo rje'i sbyin sreg gi phyag len zhal shes ma sngags 'chang grags pa blo gros kyi phyag bris dngos las bshus pa 'phros don cung zad dang bcas pa don gnyer nyer 'kho*

The pith instruction [of] the practice of the burnt offering of the father Dharmas of the Sa-skyapas, Vajrakīla and glorious Hevajra, copied from the actual hand drawing done by the tantric adept Grags-pa-blo-gros, together with a few supplementary topics: the necessary efforts

4 fols. (299r-302v); pp. 119-120; ca. 35,9x6 cm; fols. 1v-2r 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// bstan pa'i nyi ma sngags 'chang chos rje dang // gang gi thugs sras dam pa 'jam dbyangs mched// rgyal ba mus pa rje pa gus btud nas//*

Colophon (fol. 302r)

ces pa'i 'phros don cung zad dang bcas pa'i legs bshad don gnyer nyer 'kho ces bya ba 'di yang / rigs ldan 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rgyal ba mus pa chen po buddha'i mtshan can rnams gtso bor smos pa'i yongs 'dzin mkhas pa rnams kyi gsungs las skyes pa'i sa skya pa chos med sngags 'chang ngag dbang kun dga' bsod nams kyis/ rigs kyi bu ngag dbang bsod nams dbang phyug la sogs ste rang dang skal ba mnyam pa'i don gnyer gyi slob ma'i tshogs rnams la phan par bsam te/ legs sbyar ba'i yi ge pa ni lugs gnyis rnam dpyod kyi spyang mig gsal ba mtsho sgo ba mi dbang rnam rgyal rdo rjes phyag sor gyi 'du byed las bskrun pa'o//

The text was composed for the sake of Ngag-dbang-bsod-nams-dbang-phyug and other disciples. The scribe was Mi-dbang rNam-rgyal-rdo-rje (in the 1650s? See p. 537).

28. Burnt offering of Vajrakumāra

Title: *dPal rdo rje gzhon nu'i sbyin sreg gi phyag len rab tu gsal ba 'phrin las lhun grub*

Clarification of the practice of the burnt offering of the glorious Vajrakumāra: the spontaneous manifestation of the activity

9 fols. (303r-311r); pp. 121-125; ca. 35,8x6 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *shri badzra ku ma ra ma hā badzra ā tsarya ye na mo// bla ma mchog dang rdo rje gzhon nu la// gus pas btud de dpal ldan phur pa yi// sbyin bsreg cho ga phyag len rab gsal ba//*

Colophon (fol. 311r)

ces pa 'di yang snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa lha mchog rdo rje gzhon nu nyid ngur mrig gi na za dang / gong dkar lchang los mdzes pa'i skur sprul pa'i 'jam pa'i dbyangs sku mched zhal rnam pa gnyis dang / rje btsun mus pa chen po/ spyang snga chos kyi spyang ldan/ mkhan chen thams cad mkhyen pa sogs yongs 'dzin du mas zhabs brdul spyi bos len pa/ mkhon ston rdo rje 'dzin pa ā nandas/ rigs kyi bu ngag dbang bsod nams dbang phyug rdo rje phur pa'i bsnyen pa gegs med du mthar phyin te sbyin sreg byed par nye ba na/ sngon rang lo bcu bzhi lon dus bde mchog pho brang du/ yab rje chos kyi rgyal po'i zhabs drung nyid du rdo rje phur pa'i bsnyen pa dang sbyin sreg bgyis skabs kyi phyag len ji ltar mdzad pa blo la zin pa rnams gsal byed kyi rgyan dam par bkod cing / rtsa ba'i yi ge pa lo chen pos mdzad pa'i sbyin sreg rdo rje'i me 'od kyi dgongs pa bzhin pa'i yi ge pa ni sa skyar skyes zhing yi ge'i 'du byed la mkhas pa nor bu lha sbyin gyi bgyis so//

After A-mes-zhabs's son Ngag-dbang-bsod-nams-dbang-phyug had mastered the spiritual service of Vajrakīla, he needed to practice the burnt offering. A-mes-zhabs wrote down what he remembered from his own practice of the service and burnt offering at the time of his fourteenth year under Yab-rje Chos-kyi-rgyal-po (his father Grags-pa-blo-gros?) in the bDe-mchog-pho-brang. The scribe was Nor-bu-lha-sbyin, who wrote this in accordance with the intentions of the sByin sreg rdo rje'i me 'od by the original scribe(?) Lo-chen-po.

Remarks

The work was most probably composed in the 1650s (see p. 536 f.). For "Lo-chen-po's" work, cf. *bSod-nams-dbang-po's Record* (26r, no. 204), (*rDo rje phur pa'i sbyin sreg rdo rje'i me 'od* by Sa Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams. See TBRC W8576: *Phur pa sa lugs kyi sbyin sreg rdo rje'i me 'od*, a Beijing Nationalities Library manuscript.

29. Record of the enthronement of A-mes-zhabs's son

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi dga' ston drug pa btang ba dang bstun rigs kyi bu ngag dbang bsod nams dbang phyug khrir 'don byas skabs kyi deb bsgrigs ngo mtshar smon gnas sgo brgya 'byed pa'i lde mig*

The compilation(?) at the occasions of the enthronement of Ngag-dbang-bsod-nams-dbang-phyug, son of [A-mes-zhabs's] family, [describing the offerings and presents] in accordance with how it was done at the sixth festival of the glorious Sa-skya-pa, the tantric adept Ngag-dbang-kun-dga'-bsod-nams: the miraculous aspiration; the key for opening a hundred gates

41 fols. (312r-352v); pp. 125-146; ca. ?x6 cm; fols. 1v 4 lines, 2r 5 lines, 2v 6 lines, otherwise 7 lines; *Incipit*: *shrī wan bhū mi paṇḍu ka sargu ru ye na ma: dngos grub rtsa ba rtsa brgyud bla ma dang // skyabs gnas bsu med rin chen dkon mchog gsum// grub gnyis rtsol ba'i yi dam chos skyong dang //*

Colophon (fol. 352r)

de ltar bstan pa'i mnga' bdag sa skyā pa'i// gdung brgyud rims bzhin rgyal tshab mnga' gsol ba'i// rnam gzhas tshul 'di sngags 'chang (ngag dbang kun dga' rin chen) chos rje yis// gsung rab rin chen gter mdzod gzhir gzhas nas// 'tshams sbyor 'os pa'i tshig gi legs brgyan ste// de nyid zhar byung 'phros don dang bcas pa'i// deb sgrigs 'di ni sngags 'chang sa skyā pa// ngag dbang kun dga' bsod nams zhes byas sbyar// 'di ltar bgyis pa'i yi ge'i 'du byed mkhan// sa skyar skyes pa'i nor bu lha sbyin no//

This composition is a supplement to Ngag-dbang-kun-dga'-rin-chen's *Rin chen gter mdzod*, which has been the basis for this work. The scribe was Nor-bu-lha-sbyin.

Remarks

The work was most probably composed towards the beginning of the 1650s (see p. 536). The full title of Ngag-dbang-kun-dga'-rin-chen's work, the *bZhi thog gnyer khang gi deb chen rin chen gter mdzod*, is found at the end of *zha* 27, fol. 352r.

30. List of repairs at sGo-rum mGon-khang

Title: *bSe mgon chen pos rmi lam du lung bstan byung ba bzhin sgo rum mgon khang steng gi rje btsun gyi gzim chung mdo sbug chom rdibs su 'gro la khad pa'i thog dang logs bris sogs la nyams gso dang zhabs rtog bgyis pa'i dkar chag gi yi ge*

Notes [in the form] of a list of the repairs and services [undertaken] with regard to the nearly collapsing roof and mural at the outer and inner meditation room of rJe-btsun, an extension of the sGo-rum-mgon-khang, according to the prophecies given by bSe-mgon-chen-po⁵²² in a dream

2 fols. (353r-354r); pp. 145-146; ca. ?x6,1 cm; fols. 6 and 5 lines; *Incipit*: *na mo gu ru buddha tri ni ye// (bla ma sangs rgyas gsum la phyag 'tshal lo//) mahā mu dra dharmā dha tu bo dha yantu// (chos kyi dbyings phyag rgya chen po rtogs par gyur cig//)*

Remarks

Doublet manuscripts: *tsha*^a 43, *x*^b 21.

31. List of fillings regarding a mask

Title: *Nged rang gi 'dra 'bag yid bzhin nor bu'i gzungs gzhus kyi dkar chag*

⁵²² Four-Faced Mahākāla?

List of the filling regarding the "wish fulfilling jewel," i.e. the face-mask of myself

2 fols. (355r-356r); pp. 147-148; ca. 36x6,1 cm; 4 and 7 lines; **Incipit:** *om swasti siddham// rgyal ba zhes pa shing pho rta lo zla ba bzhi pa'i yar tshes la/ nged rang gi 'dra 'bag yid bzhin nor bu gsar du bzhengs pa'i gzungs bzhugs pa la/ thog mar/*

Remarks

See my remarks on the doublet manuscript (*x^b* 13). A further doublet manuscript is *za* 10.

32. Inventory of sGo-rum

Title: *sGo rum bla ma lha khang gsar pa'i dkar chag yid kyi 'dod 'jo*

An inventory of the new sGo-rum guru temple

2 fols. (357r-358r); pp. 147-148; ca. 35,5x6 cm; 7 and 7 lines; **Incipit:** *bkra shis rgyal bar gyur cig// gangs can bod kyi lta ba rdo rje gdan// dpal ldan sa skya'i bla brang thams cad kyi//*

33. List of murals

Title: *Shrī sa skya pa a nandas bla ma gong ma'i bzhed dgongs rdzogs phyir lha khang rtse'i theg chen pho brang gi shar ngos la ldebs bris sngar med gsar du bskrun pa'i tho don gnyis lhun grub*

A list of previously not existing, newly established wall paintings at the eastern side of the Theg-chen-pho-brang of the top of the lHa-khang by the glorious Sa-skyapa Ānanda in order to fulfill the intentions of the former gurus: spontaneously establishing the two purposes

1 fol. (359r-v); pp. 149-150; ca. ? cm; fol. 1v 7 lines; **Incipit:** *om swasti siddham// sngags 'chang chos kyi rgyal po'i thugs dam sgrub mchod mang po dang dbang khang gnang ba'i theg chen pho brang*

34. List regarding the mGon-khang of bZhi-thog

Title: *bZhi thog gi mgon khang chen mo gsar du bzhengs pa'i dkar chag bla ma'i lung bstan mngon du gyur pa'i ngo mtshar gtam gyi phreng ba*

List regarding the newly erected great mGon-khang of bZhi-thog: garland of the wonderful speech that actualizes the prophecy of the guru

1 fol. (360r-v); pp. 149-150; ca. 36x6 cm; 7 and 7 lines; **Incipit:** *na mo gu ru shri mahā kā la ye// gangs ri'i khrod 'dir gdan sa thams cad kyi// mchog tu gyur pa dpal ldan sa skya yis// bzhi thog bla brang chen po'i nub phyogs 'dir//*

Remarks

According to the *Supplement to the Genealogy* (p. 376) the construction of the mGon-khang was begun by A-mes-zhabs in 1653. Doublet manuscript: *x^b* 15a.

35. Record of relics

Title: *Bla brang nyi lde na bzhugs pa'i rigs ldan chen po'i sku gdung gi lo rgyus kyi yi ge*

Record of the history of Rigs-ldan-chen-po's relics remaining in the *bla brang* of Nyi-lde

3 fols. (361r-363r); pp. 149-151; ca. ?x 6 cm; 5, 7, 7, and 4 lines; Incipit: *dharmā rā dza ma hā bi dza ya kirti bha...(?) shrī ka la tsakrā ye na ma: 'dir smras pa/ byang phyogs shambha la'i rigs ldan chen po padma dkar po'i rnam par 'phrul pa'i bcom ldan 'das dus kyi 'khor lo nyid*

Colophon (fol. 362v)

See the colophon of *pa* 4.

Remarks

Doublet manuscript: *pa* 4.

36. Memo of practices ordered to be performed

Title: *Rin chen sgang gi sgrub pa mo'i sder tshogs 'du 'tshog 'byung res bzhin ltung bshags dang bzang spyod kyi dge rgyun dang lo byung ngo cog tu ma ni dung re rnams chag med du btsugs pa'i tho*

Memo [with regard to] the order of the stream of virtue of confessions of transgressions and the *bhadracārya* [prayer to be performed] whenever the congregation of female practitioners of Rin-chen-sgang assembles, and of the yearly uninterrupted one-hundred million *maṇi*-[mantras]

2 fols. (364r-365r); pp. 151-152; ca. ?x6,1 cm; 6 and 6 lines; Incipit: *oṃ swasti siddham// bla brang rin chen sgang gi sgrub pa mo'i sde rnams kyi nges dgos/ snga sor nged rang gi nyer lnga'i gur drag skabs 'grem rgyu'i bris thang*

Remarks

Doublet manuscript: *za* 8.

37. Offerings presented to a statue

Title: *sKu 'dra mdze thod mar na bza' phul ba sogs ...*

... note on offering clothing etc. to the "wart" statue

1 fol. (366r-v); pp. 151-152; ca. cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo badzra dha ra kirti dhwa dza ye// gnas mchog dpal ldan sa skya'i rigs 'dzin dbang// grags pa rgyal mtshan dngos dang dbyer med pa'i//*

Remarks

The title is taken from a not fully legible handwritten note on a separate sheet added to the folio. For the mDze-thod-ma Statue of rJe-btsun Grags-pa-rgyal-mtshan, see also *ka* 78 and the incipit of *nga* 16. It had a spot on the forehead that was believed to cure warts.

38. Offering to relics

Title: *'Khon dkon mchog rgyal po'i gser gdung la gser chab phul ba sogs ...*

... note on the [additional] gold plating offered to the golden [receptacle containing] relics of 'Khon dKon-mchog-rgyal-po

1 fol. (367r-v); pp. 153-154; ca. 35,4x5,9 cm; 6 and 2 lines; **Incipit:** *om swasti siddham// 'jam gling byang phyogs bstan pa'i mngag bdag mchog // thub dbang rgyal tshab dpal ldan sa skya pa'i//*

Remarks

The title is taken from a not fully legible handwritten note on a separate sheet added to the folio.

39. Catalogue of relics holder?

Title: *rJe tshar chen dang rta ra ba bsod nams chos 'phel thams cad mkhyen pa ngag dbang chos grags gsum gyi nang rten bzhengs pa'i dkar chag*

Catalogue of establishing the "inner support" [i.e. stūpa] of Tshar-chen [Blo-gsal-rgya-mthso], rTa-ra-ba bsod-nams-chos-'phel, and Ngag-dbang-chos-grags

1 fol. (368r); p. 153; ca. 35,5x6 cm; 8 lines; **Incipit:** *om swasti siddham// rdo rje 'chang dbang mtshar pa chos rje sogz// rtsa rgyud(!) bla ma'i thugs dgongs rdzogs pa'i phyir//*

Remarks

A-mes-zhabs's involvement with the remains of Tshar-chen and rTa-ra-ba in 1650 is mentioned in the *Supplement to the Genealogy*, p. 372.

40. List of relics and mantras

Title: *Nyis thog bla brang gi gtsug lag khang mngon dga' bde ba can du bzhugs pa'i rten gtso gnyis kyi bzung gzhus kyi dkar chag don gnyis lhun grub*

List of how the two main excellent receptacles of the mNgon-dga'-bde-ba-can temple of the Nyis-thog-bla-brang were filled: spontaneously establishing the two purposes

5 fols. (369r-373v); pp. 153-156; ca. ?x6 cm; fols. 1v 4 lines, 2r 5 lines, 2v 6 lines, otherwise 7 lines; **Incipit:** *śrī .../ skyabs gnas kun 'dus rtsa brgyud bla ma dang // yi dam chos skyong nor lhar bcas pa la// gus pas 'dud do bdag cag dpon slobz kyi// bsam pa mtha' ru phyin par byin gyis rlobz//*

Colophon (fol. 373r)

See the colophon of *x^b 6*.

Remarks

Doublet manuscript: *x^b 6*.

41. List of relics and mantras

Title: *dPal sa skya'i bzhi thog bla brang gi mgon khang chen mo gsar bzhengs kyi rten rnams kyi bzung gzhus bzhugs tshul gyi dkar chag mthong ba yid 'phrog*

List of how the newly erected excellent receptacles [at] the mGon-khang-chen-mo of the bZhi-thog-bla-brang of glorious Sa-skya were filled: charming to behold

9 fols. (374r-382r); pp. 155-160; ca. ?x6 cm; fols. 1v 4 lines, 2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru badzra dha ra ya// dgos 'dod kun rtsol rtsa brgyud bla ma dang // yi dam zhi khro bstan bsrung kun gyi gtso// mahā kā la tsa turmu kha bcas'//*

Colophon (fol. 382r)

See the colophon of *x^b 7*.

Remarks

Doublet manuscript: *x^b 7*.

42. List of relics and mantras

Title: *dPal sa skya'i dbu rtse'i bla ma lha khang gi rten gсар bzhengs sogs kyi gzungs rdzong gi dkar chag*

List of the filling of the newly erected excellent receptacles of the dBu-rtse-bla-ma-lha-khang of glorious Sa-skya

3 fols. (383r-385r); pp. 161-162; ca. ?x6,2 cm; fols. 1v 6 lines, otherwise 7 lines; **Incipit:** *na mo gu ru ṭi ṇi ye// gser 'phyang zhes pa me mo bya lo dpal sa skya'i dbu rtse'i bla ma lha khang gi rten gсар bzhengs sogs kyi gzung rdzong gi bzhugs tshul dkar chag tu bkod pa la/*

Colophon (fol. 385r)

See the colophon of *x^b 9*.

Remarks

See doublet manuscript: *x^b 9*.

43. Order of tea offerings

Title: *gDan sa chen po'i chos grwa lho byang gnyis kyi nyer gcig dang nyer lnga'i dus ja so so'i thog dge rgyun gtsugs pa'i yi ge*

Notes on ordering the stream of virtue of the respective tea [offerings] on the twenty-first and twenty-fifths [day of the month] at the Southern and Northern seminars of the great see

3 fols. (386r-388r); pp. 161-164; ca. 36x6,2 cm; fols. 1v 6 lines, otherwise 7 lines; **Incipit:** *om swasti siddham// phun sum tshogs pa'i dge 'dun rnamс kyi dgongs dgos la/ rang re'i gdan sa chen po'i chos grwa lho byang gnyis thun mongs dang tha dad du bris thang gras gcig mched yul gyi dge rgyun du sbyar nas//*

Collected Writings of Ngag-dbang-kun-dga'-bsod-nam

Vol. 22 (za)

Catalogue no. (Beijing): 003211

1. Title list (*dkar chag*)

1 folio

2. Pith instructions on the great places explained in the tantra

Title: *rGyud nas bshad pa'i yul chen rnams kyi sgrig tshul thun mong ba bla ma'i man ngag gsal bar bshad pa dpyod ldan dgyes pa'i lde mig 'phreng mdzes*

Clear explanation of the pith instructions of the guru [with regard to] the ordinary way how the great places taught in the tantra are arranged: the beautiful necklace [of] keys to make the intelligent ones happy

Title according to the colophon: *rGyud sde nas bshad pa'i yul chen sgrig tshul thun mong ma yin pa legs par bshad pa rje btsun mchog gi dgongs brgyan dpyod ldan yongs kyi dga' ston*

Correct explanation of the extraordinary way how the great places explained in the tantras are arranged: ornament of the intention of the supreme venerable one; festival for all intelligent ones

10 fols. (1r-10r); pp. 1-6; ca. 37,6x6,2 cm; fols. 1v-2r 5 lines (plus interlinear notes), otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje 'chang kyai rdo rje sangs rgyas rgyal mtshan la phyag 'tshal lo// so bdun yul gyi rtser gson he ru ka// rgyud don 'khor lo bsgyur ba 'phags pa'i zhabs//*

Colophon (fol. 9v)

ces rgyud sde nas bshad pa'i yul chen sgrig tshul thun mongs ma yin pa legs par bshad pa rje btsun mchog gi dgongs brgyan dpyod ldan yongs kyi dga' ston zhes bya ba 'di yang / snyigs dus kyi sa skya pa'i bstan pa'i gsal byed chen po mkhas pa'i dbang po klu sgrub rgya mtsho'i gsung bzhin/ de'i dngos kyi slob ma mdar bstod mi'i dbang po khyim pa paṇḍi ta dpyod ldan dgra 'dul don 'grub rdo rjes zin bris kyi tshul du bkod pa'i yul chen sgrig tshul mthun(!) mongs ma yin pa'i legs bshad kyi yig chung zhig 'dug pa mthong ba'i mod la/ sngon byon pa'i bstan 'dzin gyi mkhas pa bstan skyong gi sbyin bdag dang bcas pa'i bstan pa'i bya ba 'big gi dus 'da' bar mdzad 'dug pa'i phyag rjes bzang po 'di 'dra ba ngo mtshar che snyam pa'i skyes bu dam pa de dag la dangs 'dod kyi dad pa lhag par 'phel zhing mig nas 'chi ma 'khrug bzhin pa'i dang nas/ sa skya pa shākya'i dge bsnyen sngags 'chang ngag dbang kun dga' bsod nams kyis zin bris kyi yi ge de nyid gzhir bzhas ste/ rang gi dran gso gsal 'debs kyi tshul du legs par sbyar ba'i yi ge pa ni dpyod ldan mi'i dbang po shes bya'i gnas mtha' dag la mkhyen rabs yangs shing / lhag par dus kyi 'khor lo'i rtsis gzhung rgya mtsho la mkhas pa'i phul du phyin pa/ brtse chen sa skyong bi dza badzra gyis (rnam rgyal rdo rjes) dad gus kyi sgo nas phyag sor gyi 'du byed las bskrun pa'o//

The work is based on mDar-bstod Mi'i-dbang-po Khyim-pa Paṇḍita dPyod-ltan-dgra-'dul Don-'grub-rdo-rje's notes (*zin bris*) on (Mang-thos) Klu-sgrub-rgya-mtsho's teachings. The scribe was dPyod-ltan-mi'i-dbang-po rNam-rgyal-rdo-rje (in the 1650s? See p. 537).

3. Yogic postures of channels and winds

Title: *rTsa rlung 'khrul 'khor la brten nas rnal 'byor pa rnams zab lam byang chub sgrub pa'i rim pa bklags chog ma*

The stages [through which] the yogis establish the profound path of awakening based on the yogic postures of channels and winds: the liturgy

14 fols. (11r-24v) ; pp. 5-14; ca. 36,5x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza shrī he badzra ya// 'phags yul grub mchog dpal ldan chos skyongs zhabs// gang de'i zab don snyan brgyud du ma'i mdzod// sa skya'i bla chen brgyud par bcas rnams la// sgo gsum gus pa chen pos phyag btsal nas//*

1st Colophon (fol. 23r)

ces pa 'di yang / gsung ngag rin po che lam 'bras dang bcas pa'i zab lam gyi snying po/ rtsa ltung 'khrul 'khor gyi lam la rten nas rdo rje 'chang chen po'i go 'phangs thob par byed pa'i thabs 'di nyid ni/ sngon byon bla ma gong mas mdzad pa'i yig cha dang lus dpe/ grub chen buddha shrī'i mdzad pa'i 'phrin las so gnyis kyi bsdom tshig dang gzhung / sngags 'chang chos kyi rgyal po kun dga' rin chen gyi byas 'gyur sgrubs chen kun dga' ba la phyag len gsung bgros

dang bcas pa gnang ba zin bris su mdzad pa'i yig cha/ rje btsun legs pa'i 'byung gnas kyi rdo rje 'chang kun dga' dbang phyug gi gsung ngag rin po che gsung ba'i skabs su zin bris su mdzad pa'i yan lag lnga sbyongs gi yi ge/ gzhan yang lus sbyongs nyi shu pa'i sdom tshig lag len bya tshul dang bcas pa rnams kyi don gyi snying po slang zhing / khyad par rang nyid byas 'gyur rdo rje'i ri khrod du rims gnyis kyi lam la 'bad rtsol lhur bya ba'i skabs/ bla ma dang chos skyongs bsrungs ma'i tshogs la gsol ba drag tu btab pas/ de dag gi thugs rje chen po'i byin brlabs la rten nas/ byang phyogs rigs ldan chos kyi rgyal po'i drung du nye bar gnas pa'i rnal 'byor pa bgres po zhig sgo bskyel gyi tshul du sgrub gnas khyad par can nyid mjal ba dang / gnas 'brel zhag kha yar zhig mdzad pa'i skabs/ sa skya pa'i yab chos rtsa lung 'khrul 'khor gyi phyag len rnam par dag pa 'di rnams zhib rgyas su brtsal zhing / rang gis kyang blo la 'jags par byas shing / khyad par dpal ldan sa skya pa chen po ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i drung dang / chos kyi rje e waṃ pa chen po shar chen byams pa kun dga' bkra shis gnyis kyi lam 'bras bu dang bcas pa'i zab khrid rgyas par gnang ba'i skabs su/ gsung ngag rin po che dang sku'i rnam 'gyur gyis brda' ston mdzad pa rnams kyang blo la nges par byas shing / de rnams kyi tshig don phyag len dang bcas pa phyogs cig tu sdebs pa'i legs bshad 'di ni/ chos chos de nyid la don du gnyer ba'i btsun pa/ lo'i rigs su skyes pa'i rnal 'byor pa puṇya dhwa dzas rang nyid kyi dran pa so phyir dang / gzhan la'ang phan pa'i bsam pa rnam par dag pas rgya gar bas su bhā nu: zhes pa nyi ma'i lo/ rgya nag pas chu mo lug gi lo'i skar ma chu bstod kyi nya ba'i zla ba'i tshes bzhi/ yang dag pa rdzogs pa'i sangs rgyas kyi bden pa bzhi'i chos 'khor bskor ba'i dus bzang khyad par can/ res gza' nyi ma dang / sgyu skar rta chung gi me nang 'phrad pa'i gza' skar shes pa'i nyin/ dpal ldan sa skya yon tan rin po che so che du ma'i 'byung gnas kyi chos grwa chen po'i dga' ldan bla brang du legs par sbyar ba

The author of this work is the yogi bSod-nams-rgyal-mtshan ("Puṇya Dhwadza"), who was born in the Lo family. For composing it, he has taken the essential meaning from the following manuals and drawings of body-postures (? *lus dpe*):

Grub-chen Buddha-shrī's 'Phrin las so gnyis kyi bsdom tshig dang gzhung,
 sGrubs-chen Kun-dga'-ba's *Yig cha* in the form of notes on the practice together with advice
 of sNgags-'chang Chos-kyi-rgyal-po Kun-dga'-rin-chen given to him,
 rJe-btsun Legs-pa'i-'byung-gnas's notes on rDo-rje-'chang Kun-dga'-dbang-phyug's
 teachings on the precious teaching (i.e. *Lam-'bras*), the *Yan lag lnga sbyongs kyi yi ge*,
 and (his?) *Lus sbyongs nyi shu pa'i sdom tshig lag len bya tshul dang bcas pa*.

In particular, he ascertained in his mind the precious teaching (i.e. the *Lam-'bras*) and the body postures (? *sku'i rnam 'gyur gyis brda' ston mdzad pa rnams*) at the time when he received the detailed profound instructions on *Lam-'bras* from A-mes-zhabs and Chos-kyi-rje E-waṃ-pa-chen-po Shar-chen Byams-pa-kun-dga'-bkra-shis.⁵²³ The composition was completed on the fourth day, a Sunday, of the sixth month of 1643 in the dGa'-ldan-bla-brang of Sa-skya.

2nd Colophon (fol. 24r)

de ltar gsung ngag rin po che 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor gyi lag len glegs chog ma 'di yi/ bla ma gong ma rnams kyi gsung rab dang phyag len bzhin gdan sa chen po'i brgya tsho dpon gyi bla ma chos rje bsod nams rgyal mtshan gyi lag len zin bris kyi

⁵²³ This seems to indicate a life-span of Shar-chen Byams-pa-kun-dga'-bkra-shis (b. 1558) into the 1600s (*TBTC P778* provides the dates 1558-1603).

tshul du bkod 'dug pa la/ slar sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis yig cha 'di la zhib tu bltas nas sngar rang gi byas pa'i 'khrul 'khor gyi yig cha de chung zad mang ches pas de nyid kyis snying po bsodus pa lta bu zhig 'dug pas rang nyid kyang blo 'gro bar byung ba nas/ bstan bcos de la zhus dag zhib tu byas nas rang gi brtsam chos glegs bam rnams kyis grwa la 'jug pa'i phyir dbu mar bla ma yi dam la rgya skad kyis mchod brjod/ mjug tu yang tshigs cad chung zad mnan te/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis 'gyogs par sbyar ba'i yi ge pa ni dpyod ldan mi dbang rnam rgyal rdo rjes phyag sor gyi 'du byed las bskrun pa'o//

This work, which is indispensable for the teaching and practice of the precious teaching (i.e. the *Lam-'bras*), was arranged by brGya-tsho dPon-gyi-bla-ma Chos-rje bSod-nams-rgyal-mtshan in the manner of notes to the practice according to the writings and practices of the former gurus. Afterwards, A-mes-zhabs studied it in detail and incorporated it into his own works after he found that he liked it because it was like the essential summary of his own slightly too lengthy manual on yogic postures, and after he edited it with great care, adding an offering prayer to the gurus and deities in Sanskrit at the beginning and also a few verses at the end. The scribe was Mi-dbang rNam-rgyal-rdo-rje.

Remarks

The second colophon refers to A-mes-zhabs own work on yogic postures, missing in the extant collection of manuscripts after *ba 12*, i.e. the *Lam 'bras dang bcas pa'i gdams ngag 'chad cing nyams su len pa la med thabs med pa'i 'khrul 'khor rnams kyis lag len gsal bar bshad pa rnal 'byor kun dga'* (according to the *Old title list*, no. 381).

For the *Yan lag lnga sbyongs kyis yi ge*, cf. *TBRC W1634*, Phag-mo-gru-pa rDo-rje-rgyal-po, *Lam 'bras kyis yang lag lnga sbyong ba*, from a manuscript brought to Nepal by sGrub-mchog Rinpoche.

4. Differentiation of the personal and public teaching [transmissions of the] precious [path with its fruit] teachings

Title: *gSung ngag rin po che slob bshad dang tshogs bshad kyis dbye ba rje klu sgrub rgya mtsho'i gsung gi zin bris la slar yang rje nyid kyis zhus dag mdzad pa'i yid ches can gyi dpe la bar skabs su yi ge pas ma dag pa'i skyon rnams sa skya pa sngags 'chang ngag dbang kun dga'i mtshan can gyi zhus dag bgyis pa'i legs bshad blo gsal kun dga'*

Differentiation of the personal and public teaching-[transmissions of the] precious [path with its fruit] teachings; the correct teaching that is an edition by the Sa-skyapa, the tantric adept Ngag-dbang, who is endowed with the name Ānanda, of the trustworthy book that is an edition of the notes on the teachings of rJe Klu-sgrub-rgya-mtsho, to which in the meantime scribal errors [have appeared]: a joy for all intelligent ones

13 fols. (25r-37r); pp. 13-20; ca. 36,5x6,1 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru buddha dhwa dza ye// ji snyed rgyud sde'i lha lam rab yangs par// lung dang rigs pa'i chu 'dzin rab spros nas// skal ldan gdam pa'i zim bus tshim mdzad pa// klu sgrub rgya mtsho'i rgyan gyur de la 'dud//*

Colophon (fol. 36v)

'di ni yul byang phyogs kyi paṇḍi ta nā rgardzu nas bsod nams chen po'i dpal gyis mngon par mtho ba kun bzang rab brtan sogs/ khyim pa mchog tu gyur pa rnams dang / dge ba'i bshes gnyen mang po la gsung ngag slob bshad kyi dga' ston spro bar mdzad pa'i tshes/ drangs nges so sor 'byed pa'i gzhung gzhan gyi klan ka bzlog nus pa cig bka' rtsal du gsol zhes gsol ba btab pa'i ngor/ pho brang rtse chen sgrol ma lha khang du zin thun du gnang ba bskul ba po yul dbus kyi sa'i thig le chos kyi 'byung gnas g.yor po gra'i phyogs kyi chos grwa chen por gyur pa byam pa'i gling du skye ba blang pa bsod nams rin chen gyis zin bris su btab pa dge legs su gyur cig // slar rje bla mas zhus dag mdzad pas yid ches par mdzod cig // yi ge pa ni gnyos kyi brten bdag gis legs par bris pa dge zhing bkra shis/ ces gsung ngag rin po che slob bshad dang tshogs bshad kyi dbye ba rje klu grub rgya mtsho'i gsung gi zin bris la/ slar yang rje nyid kyis zhus dag mdzad pa'i yid ches can gyi dpe la bar skabs su yi ge pas ma dag pa'i skyon rnams sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis zhus dag bgyis pa

The original teaching was given by rJe Klu-sgrub-rgya-mtsho to mNgon-par-mtho-ba Kun-bzang-rab-brtan, etc., and many supreme householders and spiritual teachers at the occasion of imparting the personal teaching transmission of the precious teachings (*gsung ngag slob bshad*) in view of the request to reject the objections of other basic works that differentiate the provisional and the definite in the Pho-brang-rtse-chen sGrol-ma-lha-khang. The requestor was bSod-nams-rin-chen from Byam-pa'i-gling who (also) wrote down the notes. The scribe was gNyos-kyi-brten-bdag(?). A-mes-zhabs again edited the text because of the scribal errors that have appeared in the meantime.

5. Commentary on guru yoga verses

Title: *Chos kyi rgyal po 'phags pa rin po ches ldan ma dbang phyug 'bum gyi bla ma'i rnal 'byor skabs kyi tshigs su bcad pa'i don 'grel*

Commentary on the meaning of the verses [given by] Chos-kyi-rgyal-po 'Phags-pa [at the] occasion of lDan-ma-dbang-phyug-'bum's guru yoga [practice]

2 fols. (38r-39v); pp. 19-20; ca. 36,5x6,1 cm; 7, 7, and 3 lines; Incipit: *na mo gu ru buddha dhwa dza ye// 'dir smras pa/ chos kyi rgyal po 'phags pa rin po che// ldan ma dbang phyug 'bum gyi zhus len du// rang sems gdod nas rnam dag pa//*

Colophon (fol. 39r)

ces pa 'di ni shrī sa skya pa shākya'i dge slong rig sngags 'chang ba byams pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rang lo nyer gsum lon tshes/ chos kyi rgyal po 'phags pa rin po che'i gsung 'bum rnams lta rtog bgyis pa'i skabs shig tshigs su bcad pa 'di gnyis rang gi nyams len gyi gnad la shin tu phan par byung ba nas/ tshigs su bcad pa gnyis kyi don 'grel nyung ngu 'di yang sbyar ba yin no//

This text was composed as a commentary on the meaning when A-mes-zhabs was in his twenty-third year (1919), while he was studying the collected works of 'Phags-pa Rin-po-che (Blo-gros-rgyal-mtshan) and finding these two verses very useful for his own practice.

Remarks

The verses commented upon here are contained in 'Phags-pa Blo-gros-rgyal-mtshan's *dBang phyug 'bum gyi dris lan*, SKB 6/64, 307v-311r.

6. Commentary on 'Phags-pa's replies to lDan-ma-dbang-phyug-'bum's questions

Title: *Chos kyi rgyal po 'phags pa rin po che la ldan ma dbang phyug 'bum gyis dri ba zhus pa'i dris lan rnam par nges pa zhes bya ba'i don 'grel khog phub mthong ba rab dga'i gsal byed bsam don kun 'grub*

Comprehensive commentary on the meaning of the reply to questions that lDan-ma-dbang-phyug-'bum asked Chos-kyi-rgyal-po 'Phags-pa Rin-po-che, the *Definitive ascertainment*, a clarification of what is a joy to behold: manifestation of all aspired-for aims

49 fols. (40r-88r); pp. 21-45; ca. 36,6x6,1 cm; fols. 1v-2r 6 lines, otherwise 7 lines; Incipit: *bla ma dang mgon po 'jam pa'i dbyangs la phyag 'tshal lo// byang chub mchog tu thugs bskyed rgya mtsho mngon par bsrub pa las byung sku gsum nyin mor byed pa'i dpal/ spros pa'i chu 'dzin ma lus*

Colophon (fol. 107v)

ces pa 'di yang shing mo glang gi lo zla ba gnyis pa'i yar ngo'i tshes la dpal sa skya pa ngag dbang kun dga' bsod nams kyi/ dpal sa skya'i bzhi thog bla brang du sbyar ba 'di'i 'phral dang yun du dge legs su gyur cig / zhes pa 'du byung / de ltar chos rgyal 'phags pa'i 'dan ma dbang phyug 'bum la gnang ba'i dris lan rnam par nges pa'i don 'grel khog phub mthong ba rab dga'i gsal byed bsam don kun 'grub ces bya ba 'di ni/ thub bstan lha chen gyi mkhan rab bcu pa mkhas pa'i dbang po mkhan chen chos kyi rje byams pa rin chen rgyal mtshan zhes bya ba yang srid du mar sngags 'chang chos kyi rgyal po'i rjes su 'jug la rten/ sku'i skye ba 'dir yang sngags 'chang bstan pa'i nyi mas gsar du spel ba'i chos grwa chen po thub bstan lha chen gyi bstan pa'i gsal byed dam par gyur pa de nyid kyi dris lan rnam par nges pa'i don 'grel khog phub kyi 'bru bshad shin tu zhib pa'i legs bshad zhig mdzad 'dug pa'i phal cher rdzogs par grub 'dug kyang / rtsa ba'i sa bcad gsum pa man chad 'phro can du las 'dug pas/ sngon med kyi legs legs bshad de nyid kyi kha skongs du(!) bsam nas/ don 'grel khog phub kyi rtsa ba'i brtsoms pa po (dpal sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po) nyid kyi yi ge'i tshegs skyung ba'i phyir 'bru 'grel rgyas bshad kyi spros pa bzhag nas/ sngar rang gi byas pa'i khog phub mthong ba rab dga'i nang bzhin la bstan kha chun zad dang bcas sbrul lo zla ba drug pa'i dkar po'i phyogs kyi tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni rang dang nye bar gnas zhing go re len gyi zhabs rtog la brtag 'grus su bgyid pa'i shākya'i dge slong rdo rje 'dzin pa byams pa bsod nams rab brtan gyi gus spro'i sgo nas bgyis so//

(This colophon is difficult to understand.) It appears that Chos-kyi-rje Byams-pa-rin-chen-rgyal-mtshan, the tenth mKhan-rab of the Thub-bstan-lha-(khang) composed a summarizing commentary on 'Phags-pa Blo-gros-rgyal-mtshan's *Replies to Questions*, i.e. the *Dris lan rnam par nges pa'i don 'grel khog phub*. Later on, sNgags-'chang Chos-kyi-rgyal-po (Ngag-dbang-kun-dga'-rin-chen) composed a word-by-word commentary to that work, the *Dris lan rnam par nges pa'i don 'grel khog phub kyi 'bru bshad shin tu zhib pa'i legs bshad*. He was, however, not able to complete it and thus it existed only up to the third main point. Still later on, A-mes-zhabs

completed that commentary, but in order to avoid wordiness, he did not complete it in the manner of a word-by-word commentary, but rather by adding a bit to the original work.

Two dates are given for the completion of the work. The first is the first part of the second month of 1625 in the bZhi-thog-bla-brang, the second is a dragon year (1629?) in the 'Od-gsal-s nang-ba room of bZhi-thog-bla-brang. The scribe was Byams-pa-bsod-nams-rab-brtan.

Remarks

This work appears to be a sub-commentary of 'Phags-pa's *reply to questions of lDan-ma-dbang-phyug-'bum* (*tsha*^b 23+*tsha*^a 21). Cf. the reply's of Rin-chen-rgyal-mtshan listed for him (TBRC P8494). Title page almost completely illegible. Title according to colophon.

For 'Phags-pa Blo-gros-rgyal-mtshan's *Replies to Questions*, see his *dBang phyug 'bum gyi dris lan*, SKB 6/64, 307v-311r.

7. Supplication

Title: *gSol 'debs bsam pa myur 'grub*

Supplication: establishing all intentions

1 fol. (89r); p. 45; ca. 36,6x6,2 cm; 3 lines; Incipit: *om swa sti siddham/ bdag gi lus kyi nad rnams kyi// 'gro kun nad kun 'byung ba'i rgyu//*

Colophon (fol. 109r)

ces pa 'di rang lo nga bdun lon pa'i dus sgyu lus nad kyi yun ring mnar ba'i tshel bla ma dkon mchog la khyed shes khyed mkhyen gyi tshul du/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi/ gsol 'debs bgyid pa'i slad du sbyar ba

A-mes-zhabs wrote this verse of supplication in his fifty-seventh year (1653) when he was tormented for a long time by an "illusory-body disease" (*sgyu lus nad*).

8. Memo of practices ordered to be performed

Title: *Rin chen sgang gi sgrub pa mo'i sder tshogs 'du 'tshog byung res bzhin ltung bshags dang bzang spyod kyi dge rgyun dang lo byung ngo cog tu ma ni dung re rnams 'chag med du bisugs pa'i tho*

Memo [with regard to] the order of the stream of virtue, i.e. the confessions of transgressions and the *bhadracārya* [prayer to be performed] whenever the congregation of female practitioners of Rin-chen-sgang assembles, and of the yearly uninterrupted one-hundred million *maṇi*-[mantras]

2 fol. (90r-91r); pp. 45-46; ca. 36,6x6,1 cm; 7 and 5 lines; Incipit: *om swasti siddham// bla brang rin chen sgang gi sgrub pa mo'i sde rnams kyi nges dgos/ sngor(?) nged rang gi nyer lnga'i gur drag skabs 'grem rgyu'i bris thang*

Remarks

Doublet manuscript: *zha* 36.

9. Commentary of the basic tantra of the Guhyasamāja

Title: *dPal gsang ba 'dus pa'i rtsa ba'i rgyud kyi don 'grel khog phub legs par bshad pa gsang 'dus bstan pa rgyas pa'i nyin byed*

Correct explanation of the comprehensive commentary on the meaning of the basic tantra of the glorious Guhyasamāja: the sun that increases the Guhyasamāja teachings

298 fols. (92r-388r); pp. 47-196; ca. 36,2x6,2 cm; fols. 1v-2r 5 lines, otherwise 7 lines, fols. 338 (of the volume) *gong-'og* (i.e. folios 248-249 of the internal pagination); Incipit: *rgya gar skad du/ /... / bod skad du/ dpal ldan bla ma dam pa byang chub kyi sems rdo rje chos kyi rje gsang ba 'dus pa la phyag 'tshal lo// 'dod khro rmongs pa'i nyon mongs ma spangs par// thabs mkhas lam gyi byang chub bsgrubs pa'i thabs//*

Colophon (fol. 386v)

ces dpal gsang ba 'dus pa'i rtsa ba'i rtsa ba'i rgyud don 'brel(!) khog phub legs par bshad pa gsang 'dus bstan pa rgyas pa'i nyin byed ces bya ba 'di yang snyigs dus kyi bstan pa'i nyi ma chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa bka' drin gzhah du med pa'i 'jam mgon grub pa'i dpa' bo bsod nams dbang po'i zhal snga nas dang / yab rje sbas pa'i sangs rgyas 'khor lo'i mgon po dang rnam dbyer med pa'i sngags 'chang grags pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag byang chub kyi sems rdo rje dus gsum sgrub med du gzigs pa'i rgyal ba mus pa chen po sangs rgyas rgyal mtshan/ chos kyi spyang ldan lo nas spyang snga rin po che kun dga' mtshan can/ sa skya'i gser chos kyi mnga' bdag nyam(!) rtogs kyi gter chen chos kyi rje dbang phyug rab brtan sdom brtson dam pa mkhas grub sbyin pa grags pa/ gnyis dus kyi bstan 'dzin kun gyi rgyan gcig thams cad mkhyen pa'i bshes gnyen mkhan chen ngag dbang chos kyi grags pa la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos gus pas blangs pa la brten nas/ dpal gsang ba 'dus pa lugs gsum gyi smin byed kyi dbang sgrub byed bskyed rdzogs kyi khrid de'i rgyab brten rgya bod kyi glegs bam du ma'i bshad lung dang kun gyi bstan gzhir gyur pa gsang ba 'dus pa rtsa ba'i rgyud/ brgyud(!) phyi ma dang bcas pa'i le'u bco brgyad pa dang / de'i 'grel chen sgron ma gsal ba zla ba grags pas mdzad pa gnyis lo chen gyi bsgyur/ kun mkhyen bu ston gyis mdzad pa'i gsang ba sgo 'byed dang / 'grel bshad mtha' drug rab gsal dang bcas pa'i steng nas/ brgyud(!) kyi bshad bka' lung dang bcas pa don gnyer che ba las kyang ches che bar bgyis pa la brten legs par nos pa'i bskal ba bzang po can dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos sngon gyis mkhas pa gong ma mang po'i gsung rab la brten nas/ rang gi bgrangs gzhi bcu phrag lnga dang nyag ma bzhir sleb pa/ rgya gar skad du bi ka ra ste rnam 'gyur zhes grags shing / rgya nag lugs la lcags pho stag gi lo khrams kyi zla ba'i dmar cha rakta bzhed pa'i bzang po'i gsum pa'i tshes la/ dpal sa skya'i chos grwa chen po'i lha chen rigs 'dzin pho brang du legs par sbyar ba'i yi ge pa ni/ rigs rus cho 'phreng phun sum tshogs zhing / skyes sbyangs gi(!) mkhyen rab mchog dang ldan pas snyan ngag sogs rig pa'i gnas mtha' dag dang / dpal dus kyi 'khor lo'i rtsis gzhung rgya mtsho lta bu la mi 'jig pa'i spobs pa dge ba can / a kā ra'i 'du byed la mkhas pa'i phul du phyin pa/ mtsho sgo ba mi dbang rnam rgyal rdo rjes dad pa dang brtson 'grus bla na med pa'i sgo nas mgyog par bgyis pa 'di re zhig rdzogs so//

This work was composed supported by the liberating initiation and the instructions on the two stages of production and perfection of the three systems of the Guhyasamāja and based on expositions and reading transmissions of many Indian and Tibetan books (such as:)

the basic tantra of Guhyasamāja,
 the *Uttaratantra* (of *Guhyasamāja*),
 Candrakīrti's *Pradīpoddyottananāmatīkā*, both (i.e. tantra and *tīkā*) translated by Lo-chen
 Rin-chen-bzang-po, and
 Bu-ston Rin-chen-grub's *gSang ba sgo 'byed* and '*Grel bshad mtha' drug rab gsal*.

The composition was completed in his fifty-fourth year, on the twenty-seventh day of the eight month of 1650 in the lHa-chen-rigs-'dzin-pho-brang. The scribe was Mi-dbang rNam-rgyal-rdo-tje.

Remarks

For the basic tantra of Guhyasamāja, see the *De bzhin gshegs pa thams cad kyi sku gsun thugs kyi gsang chen gsang ba 'dus pa zhes bya ba brtag pa'i rgyal po chen po* (*Sarvatathāgatakāyavak-cittarahasyaguhyasamājanāmamahākālpārāja*), *D* 442, 862/1-978/6 (chs. 1-17); *P* 3/81, 95r-167r (chs. 1-18).

For the *Uttaratantra* (of *Guhyasamāja*), see *D* 443, 978/6-997/6 (ch. 18 of the basic tantra, see above, in *P* not as a separate work).

For the *tīkā*, see *Pradīpoddyottananāmatīkā*, *sGron ma gsal bar byed pa zhes bya ba'i rgya cher bshad pa* by Candrakīrti, see *P* 60/2650, 1r-233r. This is a commentary on chs. 1-17 of the basic tantra of Guhyasamāja.

For Bu-ston Rin-chen-grub's *gSang ba sgo 'byed*, see his *dPal gsang ba 'dus pa'i rgyud 'grel gyi bshad zhabs kyi yan lag gsang ba'i sgo 'byed*, *Collected Works of Bu-ston* 9, pp. 1-106.

For Bu-ston Rin-chen-grub's '*Grel bshad mtha' drug rab gsal*, see his *sGron ma rab tu gsal bar byed pa'i bshad sbyar mtha' drug rab tu gsal bar byed pa'i bsdu don nyung gsal*, *Collected Works of Bu-ston* 9, pp. 107-140.

10. List of fillings regarding a mask

Title: *Nged rang gi 'dra 'bag yid bzhin nor bu'i gzungs gzhug kyi dkar chag*

List of the filling regarding the "wish fulfilling jewel," i.e. the face mask of myself

2 fols. (389r-390r); pp. 195-196; ca. 35,8x6 cm; 5 and 6 lines; Incipit: *om swasti siddham// rgyal ba zhes pa shing pho rta lo zla ba bzhi pa'i yar tshes la/ nged rang gi 'dra 'bag yid bzhin nor bu gsar du bzhengs pa'i gzungs bzhugs pa la/ thog mar/*

Remarks

See my remarks on the doublet manuscript (*x^b* 13). A further doublet manuscript is *zha* 31.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nam

Vol. 23 ('a)

Catalogue no. (Beijing): 003212

1. Title list (*dkar chag*)

1 folio

2. Supplication to the Sa-skyapa family lineage

Title: *dPal ldan sa skya pa'i gdung rabs rin po che rnams la gsol ba 'debs pa bsam pa lhun grub*

Supplication to the precious ones of the glorious Sa-skyapa family lineage: spontaneous manifestation of the intention

2 fols. (1r-2v); pp. 1-2; ca. 35,6x6 cm; 6, 7, and 4 lines; Incipit: *na mo manydzu gho sa ya// dus gsum rgyal ba'i mkhyen rtse gus(?) gsum rnams// 'gro ba'i don du rigs gsum skur bstan pa'i// rnam sprul brgyun chad med par byon pa'i rgyud//*

Colophon (fol. 2v)

'di yang chos med snyoms las mkhan za nyal chag gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams kyis phag lo zla ba lnga'i dmar cha'i tshes la/ dpal sa skya'i bzhi thog bla brang gi 'od gsal snang bar sbyar ba'i yi ge pa ni dpal ldan kun dga' tshe rings gis bgyis pa'o//

The work was composed during the second part of the fifth month of a sow year in the 'Od-gsal-snang-ba room of bZhi-thog-bla-brang. The scribe was dPal-ldan Kun-dga'-tshe-ring.

Remarks

The work is not mentioned in the *Old title list*. If composed by A-mes-zhabs, it must have been composed, however, before 1647, because there is no sow year between 1648 and 1659.

3. Supplication to the Red Yamāri guru lineage

Title: *gShed dmar spros med kyi zab mo'i khrid kyi bla ma brgyud pa la gsol ba 'debs pa byin rlabs char 'bebs*

Supplication to the guru lineage of the unelaborated profound instructions on the Red Yamāri: rainfall of blessing

2 fols. (3r-4v); pp. 3-4; ca. 36x6 cm; 3, 6, and 2 lines; Incipit: *na mo gu ru manydzu badzra ya// dpal ldan gshin gshed dang birwa pa// Ḍom bhi ba dang grub chen dpal 'dzin zhabs//*

Colophon (fol. 4r)

'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi/ dpal sa skyur gshed dmar spros med kyi khrid lan gsum spel ba'i tshe/ chos nyan slob ma rnams kyi don du 'gyogs par sbyar ba'i yi ge pa ni she(!) rab rgya mtshos bgyis

The text was composed when A-mes-zhabs gave the *Unelaborated Instructions* on the Red Yamāri three times in Sa-skyā. The scribe was Shes-rab-rgya-mtsho.

Remarks

Cf. also *tha* 4 and 'a 5. Possibly composed in the late 1650s (see p. 537).

4. Note on a gtor ma offering

Title: *Sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rang dang rang gi slob ma rab 'byams smra ba bsod nams 'od zer dang bsam gtan rgya mtshos chos skyong la gtad pa'i bcad rgya byas dus gtor dar la bris pa'i yi ge*

Note on a *gtor ma* flag [written down] when the Sa-skyā-pa tantric adept Ngag-dbang-kun-dga'-bsod-nams and his disciples Rab-'byams-smra-ba bsod-nams-'od-zer and bSam-gtan-rgya-mtsho were performing the closed-door retreat of the Dharma protectors

1 fols. (5r-v); pp. 3-4; ca. ?x6 cm; 6 and 1 lines; Incipit: *dpal mgon po gdongs bzhi pa 'khor dang bcas pa khyed rnams bdag la dgongs su gsol//*

5. Evocation ritual of the Red Yamāri with five deities

Title: *gShin rje gshed dmar po lha lnga'i sgrub thabs kyi rnam bshad bdud rtsi'i rgya mtsho legs bshad 'chi ba med pa'i dpal gter*

Detailed exposition of the evocation ritual of the Red Yamāri with five deities: an ocean of nectar [and] a mine [that is] a deathless glory [of] correct explanations

20 fols. (6r-25r); pp. 3-13; ca. 25,9 cm; fols. 1v-2r 4 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma rdo rje 'dzin pa dang// 'jam pa'i dbyangs la phyag 'tshal lo// thar lam ston mdzad rtsa brgyud bla ma dang //*

Colophon (fol. 24v)

'di yang snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa rigs 'jam pa'i dbyangs dbang po'i mtshan can sku mched dang / rje btsun mus pa chen po sangs rgyas rgyal mtshan/ sprul pa'i sku lo nas spyan snga rin po che kun dga' don 'grub/ mkhan chen thams cad mkhyen pa 'jam pa'i dbyangs ngag dbang chos grags la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos gser 'phyang zhes pa me mo bya'i lo rgyal zla ba'i dkar phyogs dga' ba dang po'i tshes la dpal sa skya'i bzhi thog bla brang gi 'tshom dmar du rigs kyi bu ngag dbang bsod nams dbang phyug dang / rigs kyi ... (?) ngag dbang kun dga' bkra shis dbun la sogs te rang dang skal pa mnyam pa'i slob ma'i tshogs rnam la phan par bsam nas gdan sa chen por dpal gshin gshed dmar po'i spros med kyi khrid lan gsum bshad dus legs par sbyar ba'i yi ge pa ni shes rab rgya mtsho'i bgyis pa

This composition was completed on the first day of the twelfth month of 1657 in the 'Tshom-dmar room of bZhi-thog-bla-brang for the benefit of the disciples Ngag-dbang-bsod-nams-dbang-phyug, Ngag-dbang-kun-dga'-bkra-shis, and others, at the time when A-mes-zhabs was giving the unelaborated profound pith instructions on the Red Yamāri three times. The scribe was Shes-rab-rgya-mtsho.

6. Unelaborated profound pith instructions on the Red Yamāri

Title: *gShin rje gshed dmar po'i shin tu spros med kyi man ngag gi khrid yig 'jam dpal thugs kyi ye shes 'char byed don gnyis lhun grub*

Instruction manual of the very unelaborated profound pith instructions on the Red Yamāri, imparting the gnosis of Mañjuśrī's mind: the spontaneously present twofold purpose

42 fols. (26r-67v); pp. 13-36; ca. 35,7x6 cm; fols. 1v-2r 4 lines, 2v-3r 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon chen po 'jam pa'i rdo rje la phyag 'tshal lo// 'jam dpal khros pa gshin rje gshed dmar dang // dbyer med bla ma'i zhabs la phyag 'tshal nas//*

Colophon (fol. 67r)

'di yang snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa padma'i mam sprul grub mchog bsod nams dbang po'i zhal snga nas dang / rgyal sras sbas pa'i sangs rygas sngags 'chang grags pa blo gros/ dkyil

'khor rgya mtsho'i khyab bdag mus chen 'khor lo sdom pa sangs rgyas rgyal mtshan/ chos kyi spyan ldan los nas spyan mnga' kun dga' don 'grub/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs te/ yongs 'dzin bslu med du ma'i zhabs rdul spyi bos len pa dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos gser 'phyang zhes pa me mo bya'i lo gdan sa chen po dpal ldan sa skyar gshed dmar spros med kyi khrid lan gsum pa bshad pa'i tshes rigs kyi bu ngag dbang bsod nams dbang phyug dang / rigs kyi ... ngag dbang kun dga' bkra shis dpun(?) la sogs te rang dang skal ba mnyam pa'i slob ma'i tshogs rnams la phan par bsam ste smin drug zla ba'i dmar cha rakta bzhad pa'i bzang po gnyis pa'i tshes la bzhi thog bla brang go tshom dmar du sbyar ba'i yi ge pa ni mang mkhar dgon gsar bde ba can gyi dge slong rdo rje 'dzin pa ngag dbang chos kyi nyi ma gus spro'i sgo nas mgyogs par bgyis

This composition was completed on the seventh day of the tenth month of 1657 in the Tshom-dmar room of bZhi-thog-bla-brang for the benefit of the disciples Ngag-dbang-bsod-nams-dbang-phyug, Ngag-dbang-kun-dga'-bkra-shis, and others, at the time when A-mes-zhabs was giving the unelaborated profound pith instructions on the Red Yamāri for the third time.⁵²⁴ The scribe was Chos-kyi-nyi-ma, a tantric adept monk and scribe of A-mes-zhabs from Mang-mkhar-dgon-gsar-bde-ba-can.

Remarks

Title page mostly illegible. Title according to the colophon. Folios 66v and 67r are heavily annotated.

7. Continuous yoga [of the Red Yamāri]

Title: *sPros med rgyun gyi rnal 'byor gyi nyams len zab mo 'jam dbyangs ye shes 'char byed*

The profound practice of the unelaborated continuous yoga [of the Red Yamāri]: imparting the gnosis of Majñughosa

3 fols. (68r-70v); pp. 35-36; ca. 35,7x6 cm; 3, 6, 6, 7, and 8 lines; **Incipit:** *na mo gu ru manyadzu badzra ye// bla ma dang rje btun 'jam pa'i dbyangs la phyag 'tshal lo// spros med rgyun gyi nyams len ni//*

Colophon (fol. 70v)

ces pa 'di yang mus chen sems dpa' chen po'i gsung rgyun rje byams pa chos legs las brgyud de 'phags chen dpal ldan bkra shis la bab pa bzhin rje nyid kyi gsung rab las btus te dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis gdan sa chen por gshed dmar spros med kyi 'khrid lan gsum bshad pa'i phyi ma'i tshes rang dang chos nyan rnams kyi don du bzhi thog bla brang gi 'tshom dmar du 'gyogs par sbyar

The text was composed in the 'Tshom-dmar of the bZhi-thog-bla-brang when A-mes-zhabs was giving the unelaborated profound pith instructions on the Red Yamāri for the third of three times. The teaching is taken from Mus-chen's teaching transmission as it came down through Byams-pa-chos-legs to 'Phags-chen dPal-lDan-bkra-shis.

⁵²⁴ See manuscripts nos. 3 and 5: "three times" (*lan gsum*) and no. 7 "for the third of three times."

8. Vajrabhairava repelling practice

Title: *dPal rdo rje 'jigs byed kyi man ngag yang gsang mthu bzlog nag po nyams su len tshul gyi yi ge bstan dgra'i srog dbugs len pa'i bshan pa nag po*

Notes on how to practice the pith instructions on glorious Vajrabhairava, i.e. the *Very secret black repelling [through] magic*: Black Butcher, who takes away the life-breath of the enemy of the teachings

3 fols. (71r-73v); pp. 37-38; ca. 35,7x6 cm; 7 lines throughout; **Incipit**: *na mo gu ru buddha dhwa dza ye/ 'dir dpal rdo rje 'jigs byed kyi man ngag zab mo yang gsang mthu bzlog nag po nyams su len par 'dod pas/ mkha' 'gro 'du ba'i dus yar ngo dang mar ngo'i bcu bzhi gnyis po gang yang rung ba la/*

Colophon (fol. 73r)

See the colophon of *tha 2a*.

Remarks

Doublet manuscript: *tha 2*. For the lineage attached to the colophon, see *tha 2a*.

9. Stages of the practice of the perfection stage

Title: *rDzogs rim rtsa dbu ma'i khrid kyi[s?] chos nyid dngos su ston pa'i phyag len gyi rim pa gsal bar bshad pa go bde bklags chog ma*

Clear exposition of the stages of the practice directly revealing the *dharmatā* through(?) the instructions on the central channel [of the] perfection stage

4 fols. (74r-77r); pp. 37-40; ca. ?x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit**: *na mo gu ru buddha dhwa dza shrī tsakra sam wa ra ye// 'dir rdzogs rim...(?) rtsa dbu ma'i de kho na nyid dngos su ston pa'i man ngag dpal ldan bla ma dam pa*

10. Clarifying the ritual of the glorious Vairocana

Title: *dPal kun rig rtsa ba'i dkyil 'khor gyi cho ga'i dka' gnas rnams dang log rtog bsel bar byed pa'i bstan bcos ngo mtshar legs bshad kun 'dus*

The miraculous treatise that [clarifies] the difficult passages and removes false conceptions with regard to the ritual of the glorious Vairocana, the root of the maṇḍala: summary of all correct teachings

86 fols. (78r-163v); pp. 39-84; ca. ?x6cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit**: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa bcom ldan 'das rnam par snang mdzad la phyag 'tshal lo// rigs brgya'i khyab bdag rje btsun bla ma dang // dbyer med dkyil 'khor gtso bo la biud nas//*

Colophon (fol. 163r)

See the colophon of *nya 14*.

Remarks

Doublet manuscript: *nya* 14.

11. Stages and paths of the glorious *Hevajratantra*

Title: *dPal kyai rdo rje'i rgyud kyi dgongs pa'i sa lam bgrod tshul legs par bshad pa sbas pa mig 'byed snying po*

Correct exposition of how to traverse the stages and paths that are intended in the glorious *Hevajratantra*

3 fols. (164r-166r); pp. 83-84; ca. 36x5,9 cm; 6 and 8 lines; chart on folio 166r; **Incipit:** *na mo gu ru buddha dhwa dza ya// bla ma kyai rdo rje la/ sgo gsum gus pas phyag 'tshal lo// ma gsal 'khrugs su bzhugs pa rnams//*

12. Request of the Buddha activities

Title: *Phyogs bcu'i sangs rgyas 'phrin zhu'i bsdus don khog phub 'jam dpal dges pa'i mchod sprin gsar pa'i me tog*

Comprehensive explanation [of the] summarized request of the activities of the Buddhas of the ten directions: cloud of offerings to 'Jam-dpal dGyes-pa, a new flower

19 fols. (167r-185r); pp. 85-94; ca. 35,8x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa rdo rje slob dpon gsum la phyag 'tshal lo// tshangs dang bde 'byung mig steng pa la sogs// 'jig rten che dgu'i gtsug gi nyer rten pa'i// ston mchog thub dbang zhabs kyi padmo la//*

Colophon (fol. 184v)

See the colophon of *x^b* 31.

Remarks

Doublet manuscript: *x^b* 31.

13. Explanation of Sa-pan's *Legs par bshad pa'i rin po che'i gter*

Title: *dPal ldan sa skya paṇḍi ta'i gsung rab legs par bshad pa'i rin po che'i gter gyi rjes su 'jug pa lugs kyi bstan bcos legs bshad blang dor gsal ba'i me long*

Correct exposition [of] the treatise on how to enter Sa-pan's *Legs par bshad pa'i rin po che'i gter*

13 fols. (186r-198r); pp. 93-100; ca. 35,7x5,8 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgya gar skad du ... / bod skad du/ dpal ldan sa skya paṇḍi ta dang rdo rje slob dpon chen po bla ma gsum la phyag 'tshal lo// shes bya thams cad thugs su tshud pas 'jam gling mkhas pa kun gyi rgyan pa*

Colophon (fol. 197v)

'di yang / bdag nyid chen po sa skya paṇḍi tā'i sprul pa'i sku sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa grub mchog bsod nams dbang

po dang / rgyal sras grags pa'i mtshan can te rigs ldan 'jam pa'i dbyangs sku mched zhal rnam pa gnyis dang / khyab bdag 'khor lo'i mgon po mus chen sangs rgyas rgyal mtshan/ chos kyi spyang ldan lo nas kun dga' don grub/ mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa sa skya pa shākya'i dge bsnyen sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rang dang skal ba mnyam pa'i slob ma'i tshogs rnam dang / lhag par rigs kyi bu ngag dbang bsod nams dbang phyug / rigs kyi tsha bo ngag dbang kun dga' bkra shis/ ngag dbang kun dga' blo gros/ ngag dbang kun dga' grags pa spun gsum la sogs te/ rjes 'jug don gnyer can rnam la lugs gnyis kyi blang dor tshul bzhin du shes pa'i mig bu gsal bar 'gyur ba'i slad du me mo bya lo mgo zla ba'i dmar cha rakta bzhed pa'i rdzogs pa gnyis pa'i tshes la lho bod mtshams kyi sa'i cha phag ri rnam rgyal dkar po'i bya 'dabs sngon grub pa'i dbang phyug thang stong rgyal po'i byin gyis brlabs pa'i gnas bsam 'grub lha khang gi yangs steng du legs par sbyar ba'i yi ge pa ni a kṣa ra'i 'du byed dang dus kyi 'khor lo'i rtsis gzhung la byang chub pa shab stod pa bkra shis don grub kyis bgyis

The work was composed for the sake of the followers who make efforts, such as Ngag-dbang-bsod-nams-dbang-phyug and the three brothers, Ngag-dbang-kun-dga'-bkra-shis, Ngag-dbang-kun-dga'-blo-gros, and Ngag-dbang-kun-dga'-grags-pa. The composition was completed on the twenty-fifth day of the eleventh month of 1657 in the the bSam-'grub-lha-khang, an extension on top of the rNam-rgyal-dkar-po in the area of Phag-ri in Southern-Tibet. The scribe was bKra-shis-don-grub.

Remarks

This last journey to Phag-ri is mentioned in the *Supplement to the Genealogy*, p. 382.

14. Detailed explanation of the *rGyal bu 'ji 'big de mur la gtam du bya ba nor bu'i 'phreng ba*
 Title: *Sa gsum gyi bla ma chos kyi rgyal po 'phags pa rin po che'i gsung rab rgyal bu 'ji 'big de mur la gtam du bya ba nor bu'i 'phreng ba'i rnam par bshad pa 'phags pa dgyes pa'i lha'i rol mo dpyod ldan yid 'phrog 'phrin las kun khyab*

Detailed explanation of the *rGyal bu 'ji 'big de mur la gtam du bya ba nor bu'i 'phreng ba* [from] the writings of the of the guru of the three realms, the Dharma king 'Phags-pa Rin-po-che: the music of the deities that pleases 'Phags-pa; the all-pervading activity [that] charms the intelligent ones

100 fols. (199r-298r); pp. 101-150; ca. 35,8x6 cm; fols. 1v-2r 5 lines, 2v 6 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal chos kyi rje thams cad mkhyen pa 'jam pa'i dbyangs 'phags pa blo gros rgyal mtshan la bdag sa skya pa shākya'i dge bsnyen ngag dbang kun dga' bsod nams phyag 'tshal lo// spangs rtogs mthar phyin don gnyis lhun grub*

Colophon (fol. 297v)

'di yang / sprul pa'i skyes mchog sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyis thugs sras rgyal tshab dam pa grub mchog bsod nams dbang po dang / rgyal sras grags pa'i mtshan can te 'jam pa'i dbyangs sku mched zhal rnam pa gnyis dang / dkyil 'khor rgya mtsho'i khyab bdag rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/ chos kyi spyang ldan lo nas spyang snga rin po che kun dga' don grub/ mkhan chen thams cad mkhyen pa ngag

dbang chos grags la sogs te yongs 'dzin dam pa du ma'i zhabs rdul spyi bos len pa/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rang gi bgrangs gzhi bcu phrag drug dang nyag ma gcig tu slebs pa gser 'phyangs zhes pa me mo bya'i lo dge 'brug dus gzing gis skye bo nyes med mang po srog bral gyi 'jigs las bskyabs te/ phan tshun mdun ching gi legs spel zhig yongs du re ba'i lho bod mtshams kyi sa'i cha phag ri rnam rgyal dkar po'i bya 'dabs/ sngon grub pa'i dbang po thang stong rgyal pos byin gyis brlabs pa'i gnas bsam grub lha khang du chos rgyal 'phags pa'i gsung rab thor bu'i glegs bam zhig la yang yang bltas pa'i rkyen byas/ slar yang dad pa lhag par g.yos te/ rang dang skal ba mnyam pa'i slob ma'i tshogs rnam dang / lhag par rigs kyi bu ngag dbang bsod nams dbang phyug/ rigs kyi tsha bo ngag dbang kun dga' bkra shis/ ngag dbang kun dga' blo gros/ ngag dbang kun dga' grags pa spun gsum la sogs ste byung pa dang 'byung 'gyur gyi slob ma'i tshogs rnam rje btsun gong ma'i gsungs rab la dang 'dod kyi dad pa'i rgyur gyur na ci ma rung snyams pa'i dag pa'i bsam pas kun nas blangs ste/ smin drug gi zla ba'i dmar cha dga' ba gnyis pa'i tshes la legs par sbyar ba'i yi ge pa ni rang dang nye bar gnas shing a kṣa ra'i 'du byed dang / dus kyi 'khor lo'i rtsis gzhung rgya mtsho la mkhas pa shab stod pa bkra shis don 'grub kyis gus spro'i sgo nas legs par bgyis pa

The work was composed at a time when A-mes-zhabs's was repeatedly reading a copy of 'Phags-pa Blo-gros-rgyal-mtshan's miscellaneous writings (*gsung rab thor bu'i glegs bam*). It was composed for the sake of present and future disciples such as Ngag-dbang-bsod-nams-dbang-phyug and the three brothers, Ngag-dbang-kun-dga'-bkra-shis, Ngag-dbang-kun-dga'-blo-gros, and Ngag-dbang-kun-dga'-grags-pa. The composition was completed on the twenty-first day of the tenth month of 1657 in the bSam-'grub-lha-khang in the gallery(?) of the rNam-rgyal-dkar-po of the area of Phag-ri in South-Tibet. The scribe was bKra-shis-don-grub.

Remarks

For the work of 'Phags-pa Blo-gros-rgyal-mtshan mentioned in the title, see his *rGyal bu ji big de mur la gtam du bya ba nor bu'i phreng ba*, SKB 7/215, 158r-168v.

15. Benefits of confession

Title: *lTung bshags bton pa'i phan yon bshad pa sgrib pa kun sel*

Explaining the benefits of reciting the confession of transgressions: removing all obscurances

2 fols. (299r-300v); pp. 151-152; ca. 36x6 cm; 6, 7, and 1 lines; Incipit: *rnam dkar dge legs thub bstan gangs ri'i ngos// rnam dpyod brtsal ldan stobs bcu mnga' ba'i gar// rnam grol zab don g.yu ral cher ngom pa'i//*

Colophon (fol. 300v)

'di yang bka' gdams pa'i dpe rnying zhig la brten nas sa skya pa ngag dbang kun dga' bsod nams kyis bris pa'o//

This text is based on an old bKa'-gdams-pa book.

16. Supplication

Title: *Zab don nai gu chos drug gi bla ma brgyud pa la gsol ba 'debs pa don gnyis lhun grub*

Supplication to the lineage of gurus of the profound six Dharmas of Ni-gu: spontaneous manifestation of the twofold purpose

3 fols. (301r-303v); pp. 151-154; ca. 2x5,9 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye// gnas 'og min chos kyi pho brang du// sangs rgyas rdo rje 'chang chen po la gsol ba 'debs//*

Colophon (fol. 303r)

ces pa zab don nai gu chos drug bla ma brgyud pa spyi la gsol ba 'debs pa dang lam rims smon lam du byas pa don gnyis lhun grub ces bya ba 'di yang / sa skya pa chos med sngags 'chang ngag dbang kun dga' bsod nams kyis chos tshul 'di la snying nas dad pa'i dbang gi spre lo zla ba brgyad pa'i tshes la bzhi thog bla brang du sbyar ba'i yi ge pa ni dpal dus kyi 'khor lo'i rtsis gzhung dang yi ge'i 'du byed la sbyangs pa shab stod pa bkra shis don grub kyi bgyis so//

Composed in a monkey year in the bZhi-thog-bla-brang. The scribe was bKra-shis-don-grub.

17a-c. On the production of the resolve, vinaya lineage, and reading transmission

Title: *dBu ma lugs kyi sems bskyed dang 'dul ba'i brgyud pa lugs gsum gyi dbye ba bsgrub lung yi dam gyi lha las blang ba'i lag len rnam*

(17a) The production of the resolve of the *madkyamaka* system, (17b) differentiation of the three systems of the *vinaya* lineage, and (17c) practice of receiving the reading transmission for practice from the deity of the meditation

1 fol. (304r-v); pp. 153-154; ca. 36x5,9 cm; 7 and 7 lines; **Incipit:** *dbu ma lugs kyi sems bskyed brgyud pa na/ ston pa sangs rgyas/ rje btsun 'jam dbyangs/ klu sgrub/ arya de wa/*

Colophon (fol. 304v)

ces pa 'di gtsang nags phug pa brtson 'grus seng ge'i chos tshan brgya rtsa las bshad do// tshul 'di yang sa skya pa ngag dbang kun dga'i nyer mkho brjed thor bris pa'o//

The explanation stems from gTsang-nags-phug-pa brTson-'grus-seng-ge's *Chos tshan brgya rtsa*. It was written down as A-mes-zhabs's memorandum.

18. Kulika-Vyavasthāna(?) of the glorious Kālacakra

Title: *dPal dus kyi 'khor lo nas gsungs pa'i rigs ldan gyi rnam gzhas mkhas pa gong ma'i bzhed srol mi 'dra ba rnam lhan cig tu sgrigs pa legs bshad mkhas pa'i kha rgyan*

Correct exposition of the systematic presentations of previous scholars [with regard to] the *Kulika-vyavasthāna(?)* taught in the glorious Kālacakra [and] compiled together: utterance of a scholar

29 fols. (305r-333v); pp. 153-168; ca. 36x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti// bla ma dang dpal dus kyi 'khor lo la phyag 'tshal lo// 'dir dpal dus kyi 'khor lo'i bstan rtsis las 'byung ba'i chos rgyal rigs ldan gyi grangs dang sprul gzhi ni/ dpal ldan sa skya pa rnam la chos rgyal rigs ldan gyi grangs*

Colophon (fol. 333r)

de ltar dpal ldan dus kyi 'khor lo las// gsung pa'i rigs ldan rnams kyi rnam gzhaq la// mkhas pa gong ma'i bzhed srol mi 'dra ba// man du mchis pa lhan cig sdebs pa yi// sngon chad legs bshad mkhas pa'i kha brgyan 'di// sa skyar gnas pa'i sngags 'chang rdo rje 'dzin// ngag dbang kun dga' bsod nams zhes bya bas// dus 'khor dbang rgyud man ngag la sogs pa'i// chos tshul rgya mtsho nos pa'i skal bzang des// spre lo zla ba brgyad pa'i dkar phyogs kyi// bzang po'i tshes la bzhi thog bla brang gis// 'od gsal snang bar sbyar ba'i yi ge pa// sa skyar skyes pa'i nor bu lha sbyin no//

The composition was completed during the first part of the eighth month of a monkey year in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang.

Remarks

The work is not mentioned in the *Old title list* (d. 1648). The only monkey year between 1648 and 1659 is 1656.

19. Supplication to Thang-stong-rgyal-po

Title: *Grub pa'i dbang phyug chen po thang stong rgyal po la gsol ba 'debs pa mi mthun pa'i phyogs las rnam par rgyal ba'i rgyal mtshan mchog gi dgos 'dod 'byung ba'i rin po che'i tog*

Supplication to the great lord of *siddhas* Thang-stong-rgyal-po: the peak of the jewel that is the arising of what is necessary [or] desired of the supreme victorious banner that is victorious over unfavorable conditions

2 fols. (334r-335v); pp. 167-170; ca. ?x36 cm; 5, 7, and 6 lines; Incipit: *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa chos kyi rje grub pa'i dbang phyug chen po bla ma la phyag 'tshal lo//*

Colophon (fol. 335v)

ces grub pa'i dbang phyug chen po thang stong rgyal po la gsol ba 'debs pa mi mthun pa'i phyogs las rnam par rgyal ba'i rgyal mtshan mchog dgos 'dod 'byung ba'i rin po che'i tog ces bya ba 'di yang sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams kyi sa mo yos kyi lo gtsang 'brug dus gzing gis sems can mang po bsdul gyi nyams thag pa'i tshel/ lhag bsam dag pa'i sgom phan tshun legs spel gyi slad du lho bod 'tshams kyi phag ri rnam rgyal rdzong gi bya 'dabs sngon grub pa'i dbang phyug de nyid kyi byin gyi rlabs pa'i gnas chen bsam 'grub lha khang du slebs pa'i skabs/ grub thob chen pos byin gyi rlabs pa'i rten ngo mtshar can rnams mjal ba'i mod la dad pa lhag par 'phel ba'i rkyen byas te/ gong gi byin rlabs rten rnams la bskor ba khri ra can cig bgyid pa dang bstun/ dbo zla ba'i dmar cha'i tshes la legs par sbyar ba'i yi ge pa ni rang dang nye bar gnas pa'i shab stod bkra shis don grub po//

The text was composed during the second part of the second month of 1639 when A-mes-zhabs was arriving in the bSam-'grub-lha-khang of rNam-rgyal-rdzong in Phag-ri. The scribe was bKra-shis-don-grub.

Remarks

Doublet manuscript: ka 50.

20. Decree

Title: *dPal ldan sa skya'i gdan sa bar pa dge lding 'dra 'dri chos rdzong bkra shis bsam 'grub chos sde bstan pa'i lhun po'i bca' yig bsam don kun 'grub*

Decree of the vast teaching [for the] religious congregation of the middle seat of glorious Sa-skya, dGe-sding 'Dra-'dri Chos-rdzong bKra-shis-bsam-grub

8 fols. (336r-343r); pp. 169-173; ca. 35,9x6 cm; fol. 1vr 6 lines, otherwise 7 lines; **Incipit:** *bhaṭṭa ra ka rdharma swa mi gu ru ba dzra dha ra ye na ma: spangs rtogs mthar phyin rkang gnyis gtso bo zas gtsang sras// gang gi gsung mchog lung rtogs bdag nyid dam pa'i chos//*

Colophon (fol. 343r)

See the colophon of *tsha*^a 19.

Remarks

Doublet manuscript: *tsha*^a 19.

21. Filling of statues and *gtor ma*

Title: *Gur ldam(?) gnyis kyi rten gyi gzung dang zhal bzhi brtag gtor gyi gzung tshar chen gyi phyag bris ma ji ltar 'byung ba bzhin bkod pa'i yi ge*

Notes arranged according to Tshar-chen's writings on the mantra-[filling] of the statues of Gur-[gyi-mgon-po] and [the Four Faced One⁵²⁵] and the mantra-[filling] of the continuous *gtor ma* of the Four Faced One

7 fols. (344r-350r); pp. 173-176; ca. 36x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *swasti// nag po chen po'i rten gyi gzungs// tshar chen gyi phyag bris ma la ji ltar yod pa'i tshul yi ger bkod pa la/ 'khor lo rtsibs bcu pa lte ba/ phyi rol du mu khyud nyis rims dang bcas pa'i lte ba'i dbus su hūm/*

Colophon (fol. 350r)

de ltar gur gyi mgon po dang zhal bzhi pa'i rten dang / gtor ma'i gzungs 'khor lo dang bcas pa'i 'bri tshul 'di ni rje tshar chen gyis phyag bris ma las ji ltar 'byung ba bzhin sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi bkod pa

This instruction on how to write the mantras together with the wheel-(drawing) of the Statues of Gur-gyi-mgon-po and the Four-Faced One and the mantras of the *gtor ma* was arranged by Ames-zhabs according to the writings of Tshar-chen Blo-gsal-rgya-mthso.

22. Untitled mantra text

2 fols. (351v-352r); pp. 177-178; ca. 36x6 cm; 7 and 4 lines; **Incipit:** *blo gsal gang gi nges dgos sangs rgyas rdo rje 'chang chen pos gsungs pa'i rgyud sde rin po che rnam kyi zab gnad kyi zud(?) rnam rgya gar gyi grub chen bka'i dgongs pa rang dbang du 'grel bar*

⁵²⁵ According to the title of the colophon: *zhal bzhi pa*.

Remarks

Folios 351r and 352v are blank.

23a. Sixty-four gtor ma

Title: *Sa skya pa'i phyag len gtor ma drug cu bzhi'i gtong tshul*

The practice of the Sa-skya-pas: how to offer the sixty-four gtor ma

1 fol. (353r-v); pp. 177-178; ca. 36x6 cm; 8 and 1 lines; Incipit: *ōṃ(!) swasti siddham// bla ma sa skya pa rgyun du phyag len mdzad pa nyin mo'i gtor ma drug cu rtsa bzhi ni'*

Colophon (fol. 353r)

'di slob dpon jo sras kun dga' rgyal mtshan gyis ye shes so so'i don du bris pa'o// 'di ni sgo rum gyi phyag dpe rnying ma shog gras la bris pa gcig la bris pa yin cing / ji lta ba bzhi yin no//

This text was composed by Slob-dpon Jo-sras Kun-dga'-rgyal-mtshan. Found between the pages of an old book from sGo-rum.

Remarks

See the colophon of 23b below.

23b. Reciting the name [of Mañjuśrī]

Title: *mTshan brjod 'don thabs*

Method for reciting the name [of Mañjuśrī]

2 fols. (353v-354r); pp. 177-178; ca. 36x6 cm; 7 and 4 lines; Incipit: *'jam dpal mtshan brjod la 'don thabs mang po yod kyang / yongs su grags pa gsum ste/ sngags ltar 'don pa/ mtshan che ba'i yon tan la dmigs te 'don pa/ mtshan de nyid la 'don pa*

Colophon (fol. 354r)

sa skya pa'i phyag len gtor ma drug cu rtsa bzhi'i gtong tshul dang tshan brjod 'don thabs kyi yi ge rnying ma 'di gnyis sa skya pa ngag dbang kun dga' bsod nams kyi phyogs gcig tu sdeb pa'o//

These two old texts, i.e. the *Practice of the Sa-skya-pas: how to offer the sixty-four gtor mas* and the *Method for reciting the name [of Mañjuśrī]* have been written down together by A-mes-zhabs.

23c. Pith instruction and prophecies of rJe-btsun Grags-pa-rgyal-mtshan

Title: *'Jam dbyang dom bhi pa/ rje btsun ma sgröl ma/ 'phags pa klu sgrub rnams kyi rim pa bzhi du sa chen rtse mo sa paṇ 'phags pa rnams la zhal dngos su bstan nas gdams pa zab mo gnang ba'i tshigs bcad rnams dang 'jam dpal rtsa rgyud las rje btsun grags pa lung bstan tshul rnams phyogs gcig tu sdeb pa'i yi ge dad pa skyed byed*

Notes on the verses of the profound pith instructions that were given through direct teaching from 'Jam-dbyangs Ḍombīpa to rJe-btsun Tāra, to Ārya Nāgārjuna, and successively to Sa-chen [Kun-dga'-snying-po], [bSod-nams]-rtse-mo, Sa-paṇ [Kun-dga'-rgyal-mtshan], and 'Phags-pa [Blo-

gros-rgyal-mtshan], and how rJe-btsun Grags-pa-rgyal-mtshan was prophesied in the Mañjuśrī basic tantra, arranged together: producing faith

1 fol. (354r-v); pp. 177-178; ca. 36x6 cm; 4 and 5 lines; **Incipit:** *'jam dbyangs kyis sa chen la/ tshe 'di la zhen na chos pa min// 'khor ba la zhen na nges 'byung min// bdag don la zhen na byang sems min// 'dzin pa 'byung na lta ba min//*

Colophon (fol. 354v)

'di yang sa skya'i dpe khang gi bla ma gong ma'i phyag dpe mang po bzhugs pa'i glegs bam rnying pa zhis gi khrod na 'dug pa sa skya pa ngag dbang kun dga'i dad pa'i dbang gi rnyed pa phyogs cig tu sde pa'o//

This was discovered by A-mes-zhabs in an old book that was kept with the many practice books of the former Sa-skya-pas in the library of Sa-skya.

24a.

Title: *Drug pa tshes bzhi'i dge rtsa'i(?) chos spyod sgrigs rim*

2 fols. (355r-356r); pp. 179-180; ca. 36x5,9 cm; 7, 7, and 5 lines; **Incipit:** *dge tsha tshes bzhi'i nyin tshogs 'phral dkar cha bzhi mdzad/ de nas bla mchod kyi steng du dpal mchog ma/*

Colophon (fol. 356r)

ces pa 'di ni sa skya pa sngags 'chang kun dga' bsod nams kyis sbyar ba'o//

24b. Blessing clay

Title: *dGe tsha'i skabs kyi 'jim pa byin rlabs byed tshul*

How to bless the clay when [making] virtuous *tsha* [*tsha*]

1 fol. (356r-v); pp. 179-180; ca. 36x5,9 cm; 2 and 2 lines; **Incipit:** *pad zla'i steng du 'jim pa bhrum las rin po che'i phung por gyur/ bdag gi thugs ka'i 'od zer 'og min rnam snang la phog*

Colophon (fol. 356v)

ces pa 'di yang ngag dbang kun dgas smras so//

25. Religious practices of rJe Mus-pa-chen-po's excellent day

Title: *rJe mus pa chen po'i dus chen skabs kyi tshogs chen gyi chos spyod sgrigs rim*

The arrangement of the religious practices of the great gathering at the occasion of excellent day of rJe Mus-pa-chen-po

3 fols. (357v-359r); pp. 179-181; ca. 36x6 cm; 6, 7, 7, and 3 lines; **Incipit:** *rje mus chen gyi dus chen hor zla lnga pa'i nyer gcig la dpal ldan sa skya'i gtsug lag khang rnam kyi gtsug gi nor bu dbu rtse'i rnying ma'i lha khang chen mo sogs su/*

Remarks

Folio 356r is blank.

26. Arrangement of the religious practices

Title: *gDan sa chen po'i dbyar chos dgun chos kyi gzhi len chen po'i chos spyod sgrigs rim*

Arrangement of the religious practices of the great *dByar chos dgun chos kyi gzhi len* of the great see

1 fol. (360r-v); pp. 181-182; ca. 36x6 cm; 7 and 3 lines; **Incipit:** *om swasti siddham// gdan sa chen po'i dbyar chos dgun chos kyi chos spyod sgrigs rim la/ thog mar skyabs 'gro*

27. Fulfilment and repairing

Title: *Lo gsar dang gtor spod skabs kyi bskang gso'i tho bzugs pa dge legs 'phel ba*

List of fulfilment and repairing [of transgressions?] at the occasion of *lo gsar* and *gtor spod*

3 fols. (361r-363v); pp. 181-184; ca. 36x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *rgyal zla ba'i lo gsar gyi tshes gcig snga dro mnga' gsol skabs/ byon skyem phul rjes rol mo gsum brdeg lan can dang*

Colophon (fol. 363v)

ces pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rjes 'jug rnam phyag len nges pa'i ched du bkod pa'o//

28.

Title: *Dus mdos kyi tshogs dbu la zhal ngo thugs brel gyi dbang gis phebs ma thub dus gang zag gzan gyi chog dpon byed skabs kyi phyag len kyi rnam dbye gsal bar ston pa'i tho yig*

5 fols. (364r-368v); pp. 183-186; ca. 35,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti siddham/ yig chung bsring don/ bsod dbang dpon slob rnam dang / byams pa dpal 'byor/ dpon slob brgya dpon pa/ spyi chen/*

Colophon (fol. 368v)

ces pa 'di yang rang gi rjes 'jug don gnyer can rnam la phan pa'i phyir/ sa skya pa chos med a nandas mgyogs par bris pa

29. Arrangement of rituals

Title: *Chu sbrul dus mdos chen mo zhag bdun du spar ba'i cho ga'i sgrig rim sogs kyi tho*

List with regard to the arrangement of rituals ... during the seven-day *dus mdos* festival of the water-snake year (1653)

4 fols. (369r-372v); pp. 185-188; ca. 35,8x6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *om swasti siddham/ bla ma dang rdo rje nag po chen po la phyag 'tshal lo// de la 'dir rnam rgyal zhes pa chu mo sbrul lo dus mdos chen mo*

30. Practice of repelling [through?] dMar-chen

Title: *dMar chen gtor bzlog gi phyag len grub mchog bsod nams dbang po'i phyag bris dngos sa skya pa ngag dbang kun dgas zhal zhus bgyis pa*

The practice of repelling [through] dMar-chen; the Sa-skyapa Ngag-dbang-kun-dga's edition of Grub-mchog bSod-nams-dbang-po's writing

3 fols. (373r-375r); pp. 187-189; ca. 36x6 cm; fols. 1v 6 lines, otherwise 7 lines; Incipit: *sog bzlog hor bzlog sogs bstan pa spyi'i rim rim gro la dmigs nas byed dgos shar tshe/ dam rdzas lnga'i bdun/ bskang gtor rgyas bsod gang rigs/*

Colophon (fol. 375r)

'*di yang sa skya pa ngag dbang kun dga' bsod nams kyi dad pa'i dbang gi brjed thor btab pa yin//*

Provided by A-mes-zhabs as a memorandum.

31. Announcement to the assembly

Title: *gDan sa chen po dpal ldan sa skya'i phur pa sgrub mchod kyi skabs su tshogs skad gtong tshul gyi brda sbyor blo gsal sgo 'byed*

Announcement (? to?) the assembly when [performing] the evocation and offering of the Vajrakīla of the great see, glorious Sa-skyapa: opening the gate [for the] intelligent ones

5 fols. (376r-380v); pp. 189-192; ca. 35,7x5,9 cm; fols. 1v-2r 5 lines, otherwise 7 lines; Incipit: *na mo gu ru badzra kī la ya// phur sgrub chen mo'i tshogs skad gtong dgos kyi brda sbyor rnams phal cher sngar nged rang gi byas pa'i 'cham dpe nyung ngu gsum gyi gcig gi nang na mgo mjug tshang bar thus yod kyang /*

Colophon (fol. 380r)

See the colophon of *zha 4*.

Remarks

Doublet manuscript: *zha 4*.

32. History of a ritual

Title: *Tshar chen gyi pu tra'i bskang gso gsar pa mdzad pa'i lo rgyus*

History of the new fulfilment and repair [ritual] of Pu-tra by Tshar-chen

1 fol. (381r-v); pp. 191-192; ca. 35,7x6 cm; 6 and 1 lines; Incipit: *ces pa 'di ni/ bdag gi bla ma rab mdzes kun dga' bsod nams grags pa rgyal mtshan dpal bzang po 'di la/*

33a. Invocation

Title: *Dam can rdo rje legs pa'i bskul*

Invocation of Dam-can rDo-rje-legs-pa

3 fols. (382r-384r); pp. 191-194; ca. 35,7x6 cm; 5, 5, 7, and 6 lines; **Incipit:** *dza hūm bam ho badzra sa du sa ma ya: rdo rje 'bar ba has bya hus bya/*

Colophon (fol. 384r)

ces pa 'di yang rang gi slob ma 'gro'i rigs su skyes pa'i shākya'i dge slong rdo rje 'dzin pa chos rje bstan pa'i rdo rje'i kha don du sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis mgyogs par sbyar ba'i yi ge pa ni bkra shis don grub bo//

Quickly written by A-mes-zhabs for the recitations of his disciple, the full monk tantric adept bsTan-pa'i-rdo-rje. The scribe was bKra-shis-don-grub.

33b. Ritual service and offering *gtor ma* of rDo-rje-legs-pa

Title: *dGe bsnyen chen po rdo rje legs pa la mchod gtor 'bul ba dang bcas te bsnyen sgrub bya ba'i tshul gyi lag len don gnyis lhun grub*

The practice of the manner of performing the ritual service together with the presenting of the offering *gtor ma* to the great *upāsaka* rDo-rje-legs-pa: the spontaneously present twofold purpose

3 fols. (384r-386r); pp. 193-194; ca. 35,7x6 cm; fols. 4r 1 line, otherwise 7 lines; **Incipit:** *na mo gu ru/ bstan bsrung chen po rdo rje legs pa la mchod gtor 'bul ba dang bcas te bsyben sgrub bya ba'i tshul gyi lag len la/*

Colophon (fol. 386r)

'di yang / slob dpon rin po che'i dngos slob rje 'bang nyer lnga'i nang tshan nam mkha'i thog che mda' ltar 'phan par mdzad pa'i grub pa'i thug dam lang 'gro dkon mchog gi gsung rigs 'dzin pa'i 'gro ba'i sngags 'chang rigs 'dzin 'jigs bral dang / 'gro'i dge slong bstan pa'i rdo rje gnyis kyis nyams len/ sa skya pa sngags 'chang kun dga' bsod nams kyis mgyogs par sbyar ba'i yi ge pa ni bkra shis don grub pa'o//

Composed for the sake of the tantric adept Rigs-'dzin-'jigs-bral and the full monk bsTan-pa'i-rdo-rje. The scribe was bKra-shis-don-grub.

Collected Writings of Ngag-dbang-kun-dga' -bsod-nam

Vol. 24 (*ya*)

Catalogue no. (Beijing): 003228

1. Title list (*dkar chag*)

1 folio

2. Biography of Go-rams-pa bSod-nams-seng-ge

Title: *Kun mkhyen bsod nams seng ge'i rnam par thar pa dad pa rgya mtsho'i rlabs phreng rnam par g.yo ba*

The biography of the omniscient bSod-nams-seng-ge: moving the garland of waves of the ocean of faith

138 fol (1r-138r); pp. 1-70; ca. 33,8x5,7 cm; fols. 1v-2r 5 lines, otherwise 6 lines; folios 120v-123v are missing; Incipit: *na mo gu ru punya singha ya// kun mkhyen pa'i dbang po bsod nams seng ge'i rnam par thar pa dad pa rgya mtsho'i rlabs phreng rnam par g.yo ba zhes bya ba/ rje*

btsun ngag gi dbang phyug la phyag 'tshal lo// bsod nams ye shes tshogs gnyis mtshar phyin pa'i/ bcom ldan shākya seng ge'i bstan pa nyid/

Colophon (fol. 137r)

ces kun mkhyen chos kyi rgyal po bsod nams seng ge zhes mtshan yongs su grags pa'i bstan pa'i nyi ma de nyid kyi rnam par thar pa phal che ba rnams phyogs cig tu bsdebs pa dad pa rgya mtsho'i rlabs phreng rnam par g.yo ba zhes bya ba 'di yang / 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang byang chub sems dpa' zhi ba mtsho'i rnams(!) sprul rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa blo gros dang / dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje 'chang chen po nyid gzhan ngor ngur smrig gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan rnams gtso bor smos pa'i yongs 'dzin dam pa chos bzhin du spyod pa du ma'i zhabs rdul spyi bos len pa/ dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ kun mkhyen chos kyi rgyal po 'di nyid kyi gsung rab rnams la yun ring po nas 'dris par byas pas/ rdo rje 'chang gnyis pa rje btsun sa skya pa'i gong ma rnams kyi lta grub gtsang mar 'grel ba la mkhas pa gzhan gyi 'gran zla dang bral ba'i nges shes khyad par can brnyed nas dad pa'i spu long ches cher g.yos shing / gzhan yang kun mkhyen chos kyi rje 'di nyid kyi 'phel gdung bya btang rje'i phyag tu byung ba da lta gling dga' bde ba can gyi dgon pa na bzhugs pa la ring bsrel 'phel bzhin par/ bar skabs su rkyen 'ga' zhig gi 'grib pa la dus phyis nged rang gi gsol ba 'debs pa brtsams pa tsal gyi ring bsrel bcu gcig tsam 'phel ba sogs la rten nas/ slar yang dad pa'i dbang po rab tu rgyas te gsol ba 'debs pa'i tshigs su bcad pa zhig kyang brtsams <138r> shing / ngo tshar ba'i rnam thar rnams kyang phyogs cig tu bsdebs par 'dod pa'i 'dun pa snga mo nas yod kyang le lo'i dbang gi 'gyang pa la/ deng dus nye ba'i char kun mkhyen rin po che'i grub mtha'i srol 'dzin rnams kyi rgyan dam par gyur pa/ bstan pa rin po che'i 'khur gyi mi ngal zhing / mdo sngags rgya mtsho'i don la dbang 'byor pa'i bshes gnyen dam pa/ bod kyi rdo rje gdan dpal sa skya'i chos grwa chen po thub bstan lha chen gyi gdan sa bcu pa mkhan chen rin chen rgyal mtshan gyi bka'i yang yang bskul ba'i rkyen byas nas/ shing mo glang gi lo gro bzhin gyi zla ba'i dkar po'i phyogs kyi tshes la dpal sa skya'i lha chen rigs 'dzin pho brang du sbyar ba'i yi ge pa ni gdan sa dan khrod pa nor bu lha sbyin gyi bgyis so/

The work has been composed after A-mes-zhabs had received the encouragement of mKhan-chen Rin-chen-rgyal-mtshan, the tenth abbot of Thub-bstan-la-chen of Sa-skya. The composition was completed during the first part of the seventh month of 1625 in the lHa-chen-rigs-'dzin-pho-brang. The scribe was Nor-bu-lha-sbyin.

3. History of Cakrasaṃvara

Title: *dPal 'khor lo bde mchog gi dam pa'i chos byung ba'i tshul legs par bshad pa yid bzhin rin po che'i phreng ba dgos 'dod kun 'byung*

Correct explanation of how the excellent Dharma of the glorious Cakrasaṃvara appeared: garland of wish fulfilling jewels; source of everything necessary [or] desired

184 fols. (139r-322r); pp. 69-162; ca. 33,8x5,8 cm; fols. 1v-2r 5 lines, otherwise 6 lines; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal ldan bla ma dam pa thams cad mkhyen pa chos kyi rdo rje 'chang rdo rje chos sangs rgyas rgyal mtshan zhabs la bdag lus ngag yid gsum shin tu gus pas 'dud par bgyi'o//*

Colophon (fol. 321r)

See the colophon of *wa^a 4*.

Remarks

Doublet manuscript: *wa^a 4*. Cf. also manuscripts *da^a 2* and *da^b 2*.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. *x^a*

Catalogue no. (Beijing): 002633

This volume possesses neither an external pagination nor a title list.

1a. Biography of Sa-skya Lo-tsā-ba

Title: *dPal sa skya lo tsa ba'i rnam par thar pa ngo mtshar gsal ba'i me long dgos 'dod kun 'byung*

The biography of the glorious Sa-skya Lo-tsā-ba: a wonderful clear mirror, source of everything needed [or] desired

20 fols.; pp. 1-10; ca. 35,7x5,2 cm; fol. 1v 4 lines, 2r 5 lines, otherwise 6 lines; 2 miniatures of Sa-skya Lo-tsā-ba and A-mes-zhabs on folio 1v; **Incipit:** *rgya gar skad du/ ... bod skad du/ dpal ldan sa skya pandi ta chen po'i sprul pa'i sku 'jam dbyangs kun dga' bsod nams la phyag 'tshal lo// 'jams dbyangs rigs kyi gangs ri las 'ongs 'gro kun dga' bskyed dal 'gro'i rgyan//*

Colophon (fol. 19v)

ces sa skya lo tsa ba'i rnam par thar pa ngo mtshar gsal ba'i me long dgos 'dod kun 'byung zhes bya ba 'di yang / mkhas pa'i dbang po dkon mchog lhun grub kyi mdzad pa'i rnam thar chen mo nas btus te/ sa skya pa shākya'i dge bsnyen paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams kyi rang lo zhe gcig pa me mo glang gi lo dpal sa skyar gsung ngag tshar bdun pa bshad dus thaskar gyi zla ba'i dkar po'i phyogs kyi tshes la legs par sbyar ba'i yi ge pa ni shab bstod pa bkra shis don grub bo//

This biography was summarized from the large biography that has been composed by dKon-mchog-lhun-grub. It was composed in A-mes-zhabs's forty-first year, in the fire-female-elephant year (1637), when he taught the precious teaching (*gsung ngag*) in Sa-skya for the seventh time, in the first half of the ninth month. The scribe was the Shab-bstod-pa bKra-shis-don-grub.

Remarks

Contained in: The biographies of Sa skya Lo tstsā ba 'Jam pa'i rdo rje (1485-1533), sNgags 'chang Grags pa blo gros (1563-1617), and 'Jam dbyangs bsod nams dbang po (1559-1621), Dehradun, U.P., Sakya Centre, 1984, 192 pp., 9 x 45 cm.

For dKon-mchog-lhun-grub's work, see *TBRC W26616*, an *dbu med* manuscript. The title is also mentioned in the list of his writings in *Kun-dga'-don-grub's Record* (71r): 'Jam pa'i dbyangs kyi yon tan rnam par bkod pa. It is furthermore mentioned in the colophon of *nga 6* as one of the bases for the *Great Deeds-Biography* of A-mes-zhabs by bSam-gtan-rgya-mtsho.

1b. Biography of dKon-mchog-lhun-grub

Title: *rJe btsun mkhas pa'i dbang po dkon mchog lhun grub kyi rnam par thar pa dwang 'dod dad pa'i chu gter las 'ongs pa'i ngo mtshar rba rlabs kyi 'phreng mdzes*

The biography of the venerable master of scholars dKon-mchog-lhun-grub: a beautiful necklace(!) of wonderful waves(!) arising from the ocean of pure longing devotion

25 fols.; pp. 11-24; ca. 35,9x5,2 cm; fol. 1v 4 lines, 2r 5 lines, otherwise 6 lines; 2 miniatures of dKon-mchog-lhun-grub and A-mes-zhabs on folio 1v; **Incipit:** *rgya gar skad du/ ... / bod skad du/ dpal chos kyi rje thams cad mkhyen pa rje btsun dkon mchog lhun grub la phyag 'tshal lo// gang sku nyi ma 'bum gyi gzi 'bar zhal dkyil zla ba rgyas pa can/ gang gsung legs bshad sgrog pa'i rnga chen thams cad mkhyen pa'i gsungs dbyangs mtshungs/*

Colophon (fol. 25r)

ces mkhas pa'i dbang po rje dkon mchog lhun grub kyi rnam par thar pa mdo tsam bshad pa 'di yang / sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos rje nyid kyi rnam thar mthong ba'i tshe/ ngo mtshar ba mdzad pa rnam dang mkhas pa'i dbang po de nyid kyi gsung rab mtha' dag la thos bsam byas pas/ dang 'dod kyi dad pa dbang med du skyes pa'i rkyen byas/ rje btsun nyid kyi dngos slob chos rje blo gros rgyal mtshan pa'i mdzad pa'i rnam thar chen mo nas btus te/ rang lo zhe gcig lon pa me mo glang gi lo dpal sa skyar gsung ngag tshar bdun pa bshad dus thaskar gyi zla ba'i nyer gcig rje btsun dkon mchog lhun grub de nyid zab mo chos dbyings su mnyam par gzhas pa'i dus dran gyi mchod pa 'bul ba'i nyin bzhi thog bla brang gi yang steng

bkra shis rtsegs su sbyar ba'i yi ge pa ni gso ba rig pa dang yi ge'i 'du byed la mkhas pa'i phul du phyin pa gdong dga' pa bsam pa don chen gyis bgyis so//

Composed in A-mes-zhabs's forty-first year, the fire-female-elephant year (1637), on the twenty-first day of the ninth month, the day of commemorating the passing away of dKon-mchog-lhun-grub, when he was teaching the *gSung ngag* (i.e. the *lam 'bras*) for the seventh time in the great see, summarizing (the biography) from the one by dKon-mchog-lhun-grub's disciple Chos-rje Blo-gros-rgyal-mtshan. The scribe was bSam-pa-don-chen [from] gDong-dga', who is also learned in medicine.

Remarks

See TBRC W10334. See *Ngor chen dkon mchog lhun grub kyi rnam thar* by 'Jam-mgon A-myes-zhabs, Gangtok, Sherab Gyaltzen, 1980, 52 p. (26 ff.).

2. Biography of the later years of A-mes-zhabs

Title: *Rigs dang dkyil 'khor kun gyi mnga' bdag drin can rtsa ba'i bla ma dam pa dpal sa skya pa chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rnam par thar pa las dgung gi bgrang gzhi lnga bcu rtsa lnga tshun gyi ma tshang ba kha skong ba legs byas kyi rgya mtsho spel bar byed pa dad pa'i chu rgyun*

Supplement to the incomplete years of Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshandpal-bzang-po's biography, namely the fifty-fifth year up to the present: an incessant rain of faith that improves the ocean of good virtuous activities

60 fols.; pp. 23-54; ca. 36,1x5,7 cm; fols. 1v-2r 4 lines, 2v 6 lines, otherwise 7 lines; folio nos. 46 and 51 appear twice (*gong-'og*); **Incipit:** *shrī rādī buddha ya na ma: lha mi'i ston mchog ston mchog gang gi bstan pa 'phags yul rgyas mdzad ... po paṅ grub tshogs/ bod yul gangs ljongs*

Colophon (fol. 59v)

'di ni dang por rigs brgya'i mgon po gang gi ma 'ongs pa lung bstan pa'i bkas rjes su gnang ba thob cing / bar du sa gsum gyi skyobs pa 'gran zla ma mchis pa dpal sa skya pa chen po 'jam pa'i dbyangs bsod nams dbang phyug grags pa rgyal mtshan dpal bzang po'i bka' lung dang / mtha' mar rje btsun sa skya pa'i 'phrin las kyi shing rta gyen du 'degs pa la mtshungs pa ma mchis pa phyag mdzod rin po che bsod nams rab brtan pa'i drung dang / skyes sbyang gi rnam dpyod mkha' ltar yangs shing rigs rus cho 'brang sogs mtho ris kyi yon tan mang po'i rgyan gyi mdzes pa rje btsun dam pa de nyid kyi spyen gyi 'bras bu ltar bka' drin gyi 'tsho ba'i mi'i dbang phyug rnam rgyal rdo rje sogs kyi snga phyr (bkas bskul ba'i) phebs nan che ba gnang byung na'ang / rang ngos nas rje btsun mchog gi bka' drin dran pas lhag bsam gyi zla ba gsar du tshes (pas gus spror gyur) yang blo gros kyi 'jug pa ches cher dman pas sbrang bu'i gshog rlabs kyi kun gsal gyi pha mtha' 'jal ba bzhin ngal ba tsam snying por gyur dogs re zhig spobs pa zum mod 'on kyang dam pa'i mtshan tsam rna bar thos pa yang skal ba bzang na 'di lta bu'i spyod yul la 'jug pa ci nas kyang skal ba bzang mnyam skyes chen rnams kyi bka' rtsal spyi bor nod de rje btsun nyid kyi bka' 'bangs kyi mtha' chung kho nar gyur kyang / rang lo nyi shu nas sum bcu'i bar du sku'i srid zhu dang zhabs 'bring bgyid pa'i skal ba bzang po thob cing / gsung gi cha shas tsam gyi 'tsho ba shākya'i btsun pa kun dga' blo gros kyi 'dzam gling nor 'dzin gyi khyon la bzhugs pa'i dam pa gang gi zhal slob bgrangs pa las 'das pa rnams kyi rje btsun nyid kyi rnam par thar pa rgya

mtsho spel bar byed pa'i sa bon tsam zhig sgro bkur gyi dri mas cung zad kyang ma sbags par kun ldan zhes pa lcags kyi chu stod zla ba'i dkar phyogs dga' ba dang po'i tshe nga rgyal phur gyi 'grub por bzang po 'dzom pa'i gong gi sku gsung thugs kyi rten rnams la rab tu gnas pa legs par mdzad pa'i nyin dpal sa skya'i bzhi thog bla brang du legs par sbyar ba'i 'dis rje btsun rdo rje 'chang chen po'i dgongs pa yongs su rdzogs nas/ bdag sogs pha mar gyur pa'i sems can thams cad kyi brgyud la ye shes gzigs pa'i byin rlabs myur du 'jug pa'i rgyur gyur cig /

This supplement to other biographies has been composed by Kun-dga'-blo-gros, who had served between his twentieth and thirtieth year as an attendant of A-mes-zhabs. It was composed in an iron year (supposedly 1660, the year after A-mes-zhabs's passing) completed on the first day of the sixth month in the bZhi-thog-bla-brang.

Remarks

The earliest biography is contained in vol. *nga* 6, fols. 17r-288r. Byams-pa-bsam-gtan-rgya-mtsho composed this large biography of 271 folios in 1651. Byams-pa-rdo-rje-rin-chen, the scribe of the first biography, composed a ninety-eight folio manuscript supplement to it in the fourth month of 1658, i.e. one year prior to A-mes-zhabs's passing (*nga* 21). See *TBRC W22134*, published 1978 in New Delhi by T.G. Dhongthog.

Collected Writings of Ngag-dbang-kun-dga'-bsod-nams

Vol. *x^b*

Catalogue no. (Beijing): 003219

This volume appears to be a collection of miscellaneous writings and doublets, as it possesses neither an external pagination nor a title list, nor an overall thematic frame.

1. Commentary on the *Treatise on music*

Title: *Rig pa'i gnas lnga las bzo rig pa'i bye brag rol mo'i bstan bcos kyi rnam par bshad pa 'jam dbyangs bla ma dgyes pa'i snyan pa'i sgra dbyangs blo gsal yid 'phrog 'phrin las yongs khyab*

A division of the arts and crafts from among the five sciences: a detailed explanation consisting in a treatise on music, the melodious sound charming the intelligent-ones, pleasing [to] 'Jam-dbyangs bla-ma [i.e. Sa-pan]: all-pervading activity

47 folios; pp. 1-24; ca. 35x5,5 cm; fols. 1v-2r 3 lines, otherwise 6 lines; Incipit: *dharmā svamī guru bazra dha ra sravā dznya: shā hā ya pra(sra?) na mā mi/ rig pa'i gnas lnga las bzo rig pa'i*

bye brag rol .../ rje btsun ngag gi dbang phyug la phyag 'tshal lo/ 'gro ba'i bla ma thub dbang zas
gtsang sras// de gsung mdo sngags bstan pa dam pa'i chos//

Colophon (fol. 45v)

'di ni/ 'jam mgon grub pa'i dpa' bo padma'i rnam sprul bsod nams dbang po dang / byang chub
sems dpa' zhi ba mtsho'i rnam par sprul pa rgyal sras sbas pa'i rnal 'byor sngags 'chang grags
pa blo gros/ dkyil 'khor rgya mtsho'i khyab bdag drug pa rdo rje sems dpa' nyid gzhan ngor ngur
smrig gi bla gos 'chang ba rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan/
sngon gyi skyes bu chen po tshul khrims 'bar gyis sku'i sprul pa spyang snga rin po che kun dga'i
mtshan can la sogs te yongs 'dzin chos bzhin du spyod pa du ma'i zhabs brdul spyi bos len pa
dpal sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa sngags 'chang ngag dbang
kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ bdag nyid chen po sa skya pañdi ta
kun dga' rgyal mtshan dpal bzang po'i gsung rab dri ma med pa rol mo'i bstan bcos ngo mtshar
can mchan bu dang bcas pa dang / stag tshang lo tsā ba shes rab rin chen rgyal mtshan dpal
bzang po'i mdzad pa'i rig gnas kun shes dang / de'i 'grel pa nyung gsal kun dga' / slob dpon
tsandra go mis mdzad pa'i dbyangs kyi bstan bcos blo gsal mgul rgyan dang / yang(phang)⁵²⁶
nges mdzad pa'i rol mo'i bstan bcos/ 'jam dbyangs dbang po'i mtshan can gyi mdzad pa'i rol
mo'i bstan bcos gcig shes kun grol sogs lugs 'di la mkho ba'i gong ma'i gsung rab tshad ldan
mang po la yun ring mo nas 'dris par byas te/ rang re dpal ldan sa skya pa'i yab chos lha med
rdo rje phur pa'i cho ga dang / rdo rje'i chos skyong khyad par can rnams kyi bskang ba dang
bstod pa'i tshogs rnams la dbyangs rol gyi phyag len dri ma med pa rgyas shing spros pa shin tu
che ba dang bcas da lta'i bar du dar rgyas su bzhugs pa rnams la spyir dbyangs yig dang rol yig
rnying pa chos rje shes rab snang (snang ba) dang / sdom brtson con ma ti tsitra (lho? ba con ma
ti tsita) sogs kyis mdzad pa sogs mang du snang yang / deng sang gi dus su nye bar mkho ba'i
gsung rab la'ang sa lo thams cad mkhyen pa'i mdzad pas phur pa'i dbyangs yig kun gsal sgra
dbyangs dang / sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyis mdzad pa'i
rdo rje phur pa'i rnga byin dbab kyi brda sprod mthong ba rang grol sogs dang / gzhan yang des
mdzad pa'i chos skyong skor gyi dbyangs rol gyi tho yig sogs ngo mtshar can du ma dang / yang
sngags 'chang bla ma de nyid kyi gsung rgyun ji lta ba bzhin grub pa'i dbang phyug bsod nams
dbang po dang / rgyal sras sbas pa'i rnal 'byor sngags 'chang grags pa'i mtshan can ste rigs
ldan 'jam pa'i dbyangs sku mched rnam pa gnyis kyi zhal dgyes (rgyas) thog nas gsung brtsoms
mdzad pa'i rdo rje phur pa'i dbyangs yig tshangs pa'i dbyangs kyi nga ro zhes bya ba dang / chos
skyong skor gyi dbyangs yig tshangs pa'i dbyangs kyi rnga chen gnyis/ gzhan yang 'jam dbyangs
dbang po'i mtshan can gyis mdzad pa'i gu ru drag po dang / rdo rje phur pa'i stod las smad las/
chos skyong rnams kyi bskang ba/ bstod pa/ gtor bzlog drug cu pa dang bcas pa'i dbyangs rol gyi
mam gzhag (dag) rnams ston pa'i rol mo'i bstan bcos gcig shes kun grol ces bya ba dang / spyang
snga sngags 'chang grags pa blo gros kyis mdzad pa'i gu ru drag po dang / rdo rje phur pa'i gtor
bzlog / mgon po'i gtor bzlog drug bcu pa rnams kyi phyag len phra mo tshun chad kyang zhib par
ston par mdzad pa'i dbyangs rol gyi yi ge khyad par can rnams la sogs ste mdor na sa lo chen po
dang / mtshungs med sngags 'chang yab sras rnam pa gsum gyi gsung rab dri ma med pa de dag
gi zhabs rtog (tog) tu 'gro ba'i dbyangs rol gyi rnam bshad ngo mtshar can zhig byung na ci ma
rung snyams pa dang / gzhan yang rigs dang chos kyi bu la sogs te rang dang skal ba mnyam pa'i
slob ma'i tshogs rnams la phan pa'i bsam pa rnam par dag pas kyang kun nas blangs shing / lhag
par kho bo cag rnams la rje btsun sa skya pa'i phyag len dri ma med pa'i dbyangs rol gyi rnam

⁵²⁶ Significant variants from *cha* 9 are provided here in brackets within the Tibetan text.

gzhag 'di rnams da lta'i bar du yang shin tu dar bar 'dug mod kyang / de dag gi khung ngam/ rgyab rten du 'gyur pa'i chos rje sa skya paṇḍita chen po'i rol mo'i bstan bcos ngo mtshar can 'di lta bu la rang re sa skya pa'i rjes 'jug rnams mthong rgya dang rtog brjod (spyod) gnyis ka chung ba la brten ji snyam du yang mi sems par/ chos rje'i gsung rab khyad par can 'di nyid btang snyoms su bzhugs pa blos ma bzod te/ rgya gar lugs la raktā kī zhes pa mig dmar ces grags shing / rgya nag lugs la shing pho byi ba'i lo nag pa zla ba'i dmar cha rdzogs pa gsum pa'i tshes la bod kyi rdo rje gdan dpal sa skya'i gtsug lag khang chen po gzhi thog bla brang du sbyar ba'i yi ge pa ni shab stod pa bkra shis don grub kyis bgyis so//

The works studied for this composition include:

- Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan's wonderful unstained teaching, the *Rol mo'i bstan bcos*, endowed with notes (*mchan bu*),
- sTag-tshang-lo-tsā-ba Shes-rab-rin-chen-rgyal-mtshan-dpal-bzang-po's *Rig gnas kun shes* and its commentary, *Nyung gsal kun dga'*,
- Candragomin's *dByangs kyi bstan bcos blo gsal mgul rgyan*,
- Yang-nge's (or: Phang-nge's) *Rol mo'i bstan bcos*, and
- 'Jam-dbyangs-bsod-nams-dbang-po's *Rol mo'i bstan bcos gcig shes kun grol*.

Old manuals on melodies and the playing of cymbals (*dbyangs yig dang rol yig*) are also mentioned in the colophon in a general way:

Works were also composed by Shes-rab-snang-ba and sDom-brtson Con-ma-ti-tsitra. These were "very large and detailed [supplements?]" on the practices of the *Yab chos lha med rdo rje phur pa'i cho ga*, the *rDo rje chos skyong khyad par can rnams kyi bskangs pa*, and the *bsTod pa'i tshogs rnams la dbyangs rol* of our glorious Sa-skya-pa teachers that were widespread until the present time.

Manuals on (religious) songs and music of the present time, for which the present text is a supplementary explanation:

- Sa-lo-tsā-ba 'Jam-pa'i-rdo-rje's *Phur pa'i dbyangs yig kun gsal sgra dbyangs*,
- Ngag-dbang-kun-dga'-rin-chen's *rDo rje phur pa'i rnga byin dbab kyi brda sprod mthong ba rang grol* etc., and his *Chos skyong bskor gyi dbyangs rol gyi tho yig*, and many other wonderful writings.
- 'Jam-dbyangs-bsod-nams-dbang-po and Grags-pa-blo-gros's *rDo rje phur pa'i dbyangs yig tshangs pa'i dbyangs kyi nga ro(?)* and *Chos skyong bskor gyi dbyangs yig tshangs pa'i dbyangs kyi rnga chen*.

Furthermore: 'Jam-dbyangs-bsod-nams-dbang-po's *Rol mo'i bstan bcos gcig shes kun grol* (already mentioned above), revealing the pure melodies and (use of) cymbals (*dbyangs rol gyi rnam dag rnams ston pa?*) of the fulfillment (*bskang ba*), praise (*bstod pa*), and the sixty *gtor ma* (for) repelling (*gtor bzlog drug cu pa*) of Gu-ru Drag-po, the peaceful and wrathful activities of Vajrakīla, and the Dharma protectors, and Grags-pa-blo-gros's special writings on the melodies and (use of) cymbals that were composed to reveal in detail the practices of Gu-ru Drag-po, the

gtor ma repelling of Vajrakāla, and the repelling of mGon-po even down to the subtle levels, (i.e.) in short the unstained writings of Sa-lo-(tsā-ba 'Jam-pa'i-rdo-rje) and the three, father and sons.⁵²⁷

Composed in the gZhi-thog-bla-brang, in the *raktākṣi* year according to the Indian system, known as *mig dmar* [in Tibetan], on the fifteenth day of the second part [i.e. the thirtieth day] of the third month of the male wood-hen year (1624). The scribe has been the Shab-stod-pa bKra-shis-don-grub.

Remarks

Doublet manuscript: *cha* 9. Xylograph: Derge xyl., *mo* 4, 40 fols. See also TBRC W10321 and TBRC W11395, the latter referring to the modern edition from Beijing, 108 pages, Mi rigs dpe skrun khang, 1988, including contributions by Zhol-kang bSod-nams-dar-rgyas (b. 1922).

For Sa-skyā Paṇḍita Kun-dga'-rgyal-mtshan's *Rol mo'i bstan bcos*, see SKB 5/4, 155r-161r. See Jackson (1987: 48), with a short note on the *Rol mo'i bstan bcos*. According to him it was written in 1208. He also notes the following publications: Canzio, R. (1978) "The Place of Music and Chant in Tibetan Religious Culture;" (1978a) "Sakya Pandita's 'Treatise on Music' and its relevance to present-day Tibetan liturgy;" (1980) "On the Way of Playing Drums and Cymbals Among the Sakyas."

For sTag-tshang-lo-tsa-ba's *Rig gnas kun shes*, see Patna 955 (B. no. 246), *Rig gnas kun shes pas bdag med grub pa zhes bya ba'i bstan bcos*, by Stag-tshang lo-tsa-ba Shes-rab-rin-chen, xyl., 7 lines, 9 fols., margin: *ka*; depictions of Sakyamuni and Manjusri on lv.l left and right. Edition: 15th- or 16th-c. blocks? The work consists of the following six chapters: 1. *rig gnas spyi'i bshad pa*; 2. *bzo rig pa bshad pa* 2a.4-; 3. *gso ba rig pa bshad pa* 3a.5-; 4. *sgra rig bshad pa* 4a.5-; 5. *tshad ma rig pa bshad pa* 6a.2-; 6. *nang rig bshad pa* 8a.6-.⁵²⁸ See also TBRC W707.

For 'Jam-dbyangs-bsod-nams-dbang-po's *Rol mo'i bstan bcos gcig shes kun grol*, cf. *bSod-nams-dbang-po's Record* (30v, no. 21), *Rol mo'i bstan bcos myong grub kyi lag len 'khrul med gcig shes kun grol*. See also his *Chanting Manuals for the Sa-skyā-pa Rites of Vajrakāla and Mahākāla Panyjararanātha(sic)*. Dehra Dun, Shedub Gyatso, 1977, 344 pp.

For Ngag-dbang-kun-dga'-rin-chen's *rDo rje phur pa'i rnga byin dbab kyi brda sprod mthong ba rang grol*, cf. *bSod-nams-dbang-po's Record* (28r, no. 9).

2. Treatise on the ornaments of sound (*śabdālaṃkāra*)

Title: *sGra rgyan gyi bstan bcos mkhas pa'i yid 'phrog blo gsal mgul rgyan*

Treatise on the ornaments of sound (*śabdālaṃkāra*): the charming of scholars that is a necklace [for] the intelligent ones

16 fols.; pp. 23-33; ca. 32,5x5,8 cm; fol. 1r 5 lines, otherwise 6 lines; Incipit: *śrī rā dī buddha ya na ma: lha mi'i ston mchog ston mchog gang gi bstan pa 'phags yul rgyas mdzad ...(?) so paṅ grub tshogs/ bod yul gangs ljongs*

⁵²⁷ I.e. A-mes' grandfather Kun-dga'-rin-chen, his uncle bSod-nams-dbang-po, and his father Grags-pa-blo-gros.

⁵²⁸ The chapters are given here according to Jackson (1989: 32 f.).

Colophon (fol. 15v)

See the colophon of *tsha*^b 13.

Remarks

See the doublet manuscripts: *tsha*^b 13 and *wa*^b 12. Chart with syllables drawn on last page (fol. 16v).

3. The filling of three silver stūpas

Title: *Drin can rtsa ba'i bla ma 'jam dbangs sku mched dang rje btsun mus pa chen po rgyal yum lha sras bsod nams rgyal mo rnams kyi dgongs pa rdzogs thabs dngul gdung rin po che gsum sogs rten bzhengs gsar du bgyis pa rnams la gzungs rdzongs(!) bzhugs tshul gyi dkar chag dad pa bskyed byed*

List of how to carry out the filling regarding the newly erected excellent receptacles such as the precious three silver stūpas [commemorating] the passing away of the kind principal gurus, 'Jam-dbyangs sku-mched [uncle and father], the venerable Mus-pa-chen-po, and rGyal-yum lHa-sras bSod-nams-rgyal-mo

17 fols.; pp. 31-42; ca. 32,5x5,6 cm; fols. 1v-2r 4 lines, otherwise 6 lines; **Incipit:** *om swasti siddhi// gangs can ljongs 'dir rdo rje theg pa'i rigs sngags 'chang ba yongs kyi gtso/ ngag gi dbang po kun dga'i nyin byed thub bstan rin chen gsal ba can/*

Colophon (fol. 16v)

See the colophon of *tsha*^b 28.

Remarks

Doublet manuscripts: *tsha*^b 28, *tsha*^a 29.

4. List of the filling of silver stūpas

Title: *dPal sa skya pa sngags 'chang ngag dbang kun dga' dbang rgyal dang chos rgyal mthu stobs dbang po sku mched kyi dgongs rdzogs dngul gdung gsar bzhengs kyis gzungs bzhugs(?) dkar chag*

List of the filling of the newly erected silver stūpas [commemorating] the passing away of the glorious Sa-skyapa, the tantric adept Ngag-dbang-kun-dga'-dbang-rgyal and the Dharma king ['Jam-dbyangs]-mthu-stobs-dbang-po [with his?] brother

3 fols.; pp. 41-42; ca. 31,5?x5,6 cm; fol. 1r 4 lines, otherwise 6 lines; **Incipit:** *sarba sar(?)gu ra ...?: sarbba siddhimmi pra yatstsha/ bstan pa'i gsal byed sngags 'chang chos rje dang // gang gi rgyal tshab 'jam dbyangs sku mched zhabs// rgyal ba mus (bla ma dam pa thams cad kyi dngos grub thams cad rtsal du gsol) pa chen por gus btus nas//*

Remarks

Two anonymous short prayers on fol. 3r. Composed before 1648 (mentioned in the *Old title list* as no. 495). Doublet manuscripts: *tsha*^b 30, *tsha*^a 32.

5. List of *dhāraṇīs* in a *stūpa*

Title: *'Jam dbyangs mthu stobs dbang phyug gi dgong[s] rdzogs kyi rten bzheng dus kyi gzung bzhugs dkar chag*

List of the filling at the time of erecting the *stūpa* [commemorating] the passing away of 'Jam-dbyangs mThu-stobs-dbang-phyug

4 fols.; pp. 41-44; ca. 33,5x5,5 cm; 7 lines; Incipit: *om swasti siddhi/ thams cad zhes pa me mo phag gi lo dpal sa skya pa chen po grub pa'i 'khor lo bsgyur ba mdzad pa'i dbyangs mthu stobs dbang phyug grags pa rgyal mtshan dpal bzang po'i dgongs pa rdzogs thabs su/*

Colophon (fol. 4r)

'di yang / sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis ud tsam zhig la bris yi ge pa ni shab stod pa bkra shis don grub bgyis so//

See *tsha*^b 32.

Remarks

See doublet manuscripts: *tsha*^b 32, *tsha*^a 35.

6. List of relics and mantras

Title: *Nyis tho bla brang gi gtsug lag khang mngon dga' bde ba can du bzhugs pa'i rten gtso gnyis kyi gzungs bzhugs bzhugs tshul gyi dkar chag don gnyis lhun grub*

List of how the two main excellent receptacles of the mNgon-dga'-bde-ba-can temple of the Nyis-thog-bla-brang were filled: spontaneously establishing the two purposes

6 fols.; pp. 43-48; ca. 35,5x6 cm; fols. 1v-2r 5 lines; otherwise 7 lines; Incipit: *śrī.../ skyabs gnas kun 'dus rtsa brgyud bla ma dang // yi dam chos skyong nor lha bcas pa la// gus pas bdud do bdag cag dpon slob kyis// bsam pa mtha' ru byin par byin gyis rlobs//*

Colophon (fol. 5v)

de ltar gdan sa dpal ldan sa skya yi// sngon gyi nyis thog bla brang byung ba'i sar// mngon dga' bde ba can du mtshan gsol ba'i// gtsug lag khang chen gsar du bzhengs pa yis// rten gtso gnyis kyi gzung bzhugs bzhugs tshul gyi// dkar chag 'di ni sngags 'chang rdo rje 'dzin// ngag dbang kun dga' bsod nams zhes bya bas// sa phag sa ga zla ba'i dmar cha yis// bzang po'i tshes la bzhi thog bla brang gi// gnas mchog 'od gsal snang bar sbyar ba yis// yi ge pa ni rnam dpyod spyang yangs pa'i// mi dbang rnam rgyal rdo rje zhes bya bgyis//

Composed on the *bzang po*-day of the second part of the fourth month of the year 1659 in the 'Od-gsal-snang-ba of the bZhi-thog-bla-brang. The scribe has been rNam-dpyod-spyan-yangs-pa'i Mi-dbang rNam-rgyal-rdo-rje.

Remarks

Doublet manuscript: *zha* 40.

7. List of relics and mantras

Title: *dPal sa skya'i bzhi thog bla brang gi mgon khang chen mo gsar bzhengs kyi rten namas kyi bzung bzhugs bzhugs tshul gyi dkar chag mthong ba yid 'phrog*

List of how the newly erected excellent receptacles [at] the mGon-khang-chen-mo of the bZhi-thog-bla-brang of glorious Sa-skya were filled: charming to behold

11 fols.; pp. 47-54; ca. 35(?)x5,6 cm; fols. 1v-2r 4 lines, otherwise 6 lines; Incipit: *na mo gu ru badzra dha ra ya// dgos 'dod kun rtsol risa brgyud bla ma dang // yi dam zhi khro bstan [bsrung?] kun gyi gtso// [mahā]ka la tsa turmu kha bcas'//*

Colophon (fol. 11r)

de ltar gdan sa dpal ldan sa skya yi// bzhi thog bla brang mgon khang chen mo na// bzhugs pa'i rten gyi gzung bzhugs dkar chag 'di/ sngags 'chang ngag dbang kun dga' bsod namas kyis// bsgyur byed ces pa sa mo phag lo yis// zla ba bzhi pa'i dmar cha'i tshes bzang la// bzhi thog bla brang 'od gsal snang ba ru// sbyar 'dis 'phral dang yun du dge gyur cig//

Composed on the *bzang po*-day of the second half of the fourth month of the year 1659, the so-called sGyur-byed year,⁵²⁹ in the 'Od-gsal-s nang-ba of the bZhi-thog-bla-brang.

Remarks

According to the *Supplement to the Genealogy* (p. 376) A-mes-zhabs began with the construction of the mGon-khang in 1653. Doublet manuscript: *zha* 41.

8. List of the contents of a statue?

Title: *sNgags 'chang bla ma rdo rje 'chang chen po'i yab(?) dgongs yongs su bkang(?) ba nor bu'i me(?) khang ngo*

Fulfilling the intention [of the] father ...(?) [Ngag-dbang-kun-dga'-bsod-nams-grags-pa-rgyal-mtshan-dpal-bzang-po]

4 fols.; pp. 53-56; ca. 33,5x6 cm; fol. 1v 4 lines, f. 2r 6 lines, otherwise 7 lines; Incipit: *om swasti sidham// kun ldan zhes pa lcags pho byi lo rigs dang dkyil 'khor kun gyi bdag nyid rgyal ba rdo rje 'chang chen po sngags 'chang bla ma thams cad mkhyen pa ngag dbang kun dga' bsod namas grags pa rgyal mtshan dpal bzang po'i zab dgongs chos kyi dbyings su rdzogs par bya ba'i ched dang /*

Remarks

Title partly illegible. This list might be connected with some activities regarding the passing away of A-mes-zhabs. The incipit mentions his name and an iron-bird year (1660?).

9. List of relics and mantras

Title: *dPal sa skya'i dbu rtse'i bla ma lha khang gi rten gsar bzhengs sogs kyi gzungs rdzogs gi dkar chag*

⁵²⁹ The 33th year of the 60-year cycle.

List of the filling of the newly erected excellent receptacles of the dBu-rtse-bla-ma-lha-khang of glorious Sa-skya

3 fols.; pp. 55-56; ca. 34,7x5,5 cm; 6 lines; **Incipit:** *na mo gu ru ti ni ye// gser 'phyang zhes pa me mo bya lo dpal sa skya'i dbu rtse'i bla ma lha khang gi rten gsar bzhengs sogs kyi gzung rdzong gi bzhugs tshul dkar chag tu bkod pa la/*

Colophon (fol. 3r)

de skad smra ba dpal ldan sa skya pa// sngags 'chang ngag dbang kun dga'i ming can te// yi ge pa ni dpyod ldan mi'i dbang po nam rgyal rdo rjes phyag sor 'phrul las bskrun/

The scribe has been dPyod-lDan-mi'i-dBang-po rNam-rgyal-rdo-rje.

Remarks

Doublet manuscript: zha 42. The first line of the text indicates that the excellent receptacles of the dBu-rtse-bla-ma-lha-khang were newly erected in 1657.

10. List of *thang ka*

Title: *rDor 'phreng sogs dkyil thang nyer gcig bzhengs pa'i dkar chag*

List of twenty-one maṇḍala *thang ka* such as rDor-'phreng that were produced

2 fols.; pp. 55-58; ca. 28x5 cm; 5 lines; **Incipit:** *om swasti siddhi// shing mo bya lo dpal skyar (= sa skyar) rdo rje 'phreng ba kri ya'i kha skongs dang bcas pa/ sbyongs dkyil bcu gnyis/ kyai rdor bka' babs bzhi/*

Colophon (fol. 2r)

sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyis bsam pa dag cing sbyor ba gus pa'i sgo nas bzhengs pa

These [maṇḍalas] were erected by the Sa-skya-pa sNgags-'chang Ngag-dBang-kun-dga'-bsod-nams with pure altruistic motivation and respect.

Remarks

The first line of the text mentions a *shing mo bya* year, i.e. 1645, the same year these *thang-kas* were consecrated (*Supplement to the Genealogy*, p. 367). Doublet manuscripts: *tsha*^b 34, *tsha*^a 36. Mentioned in the *Old title list* as no. 505.

11. List of repairs

Title: *'Phags pa rin po che'i phyi rten 'bum thang gi gter 'bum gyi gtsug lag khang gi zhig gsos logs bris gser thog spos pa sogs kyi dkar chag*

List of repairs of 'Phags-pa's stūpa (*phyi rten*), the temple of the 'Bum-thang-gi-gter-'bum [stūpa, and of] murals, the moved golden roof, etc.

2 fols.; pp. 57-58; ?x5,5 cm; fols. 1v 7, 2r 5 lines; **Incipit:** *om swasti siddhi/ rdo rje 'chang dngos rje btsun sa skya dpa'i// gong ma rnams kyi phyi rten sku 'bum mchog // byin rlabs chu rgyun dngos su 'byung rnams la// nyams gso zhabs rtog rim par bgyid rnams dang //*

Remarks

The text mentions Ngag-dbang-kun-dga'-bsod-nams as the one who carried out the work, probably in a *byi* year (1648?). Cf. the mentioning of such repairs for the year 1643 in the *Supplement to the Genealogy*, p. 365. Composed after 1648. Doublet manuscript: *zha* 16.

12. List of fillings, etc.

Title: *lHa khang chen mo na bzhugs pa'i sa skya pa chen po'i gser sku sku tshad ma mthong ba don ldan dang 'od dpag med kyi gser sku dgos 'dod kun 'byung gnyis kyi gzungs gzhug sogs kyi dkar chag spyod ldan yid 'phrog*

List of the filling, etc., of the life-size golden statue of the great Sa-skyapa, [i.e.] the "Meaningful to Behold," and the golden statue of Amithāba, [i.e.] the source of everything necessary [or] desired, remaining in the lHa-khang-chen-mo: charming the intelligent ones

10 fols.; pp. 57-64; ca. 35(?)x5,6 cm; fols. 1v-2r 5 lines, otherwise 7 lines; **Incipit:** *'dir gdan sa chen po dpal ldan sa skya'i gtsug lag khang rnams kyi gtsug rgyan sprul pa'i lha khang chen mo na bzhugs su gsol ba'i rje sa skya pa chen po*

Colophon (fol. 10r)

de skad 'di yang dpal ldan sa skya pa// sngags 'chang ngag dbang kun dga' bsod nams kyi[s]// lhag bsam dag pas sa skya'i bla chen dang // snang ba mtha' yas gnyis kyi gser bzang sku// gsar du bzhengs pa'i gzungs bzhugs bzhugs tshul dang // de las 'phros pa'i yi ge rgyas pa 'di// sa skya'i lha chen rigs 'dzin pho brang du// lcags yos khrum zla'i dkar po'i tshes kyi nyin// gza' skar bzang po 'joms tshe sbyar ba yi// yi ge pa ni sa skyar skyes pa yi// rnam dpyod blo ldan nor bu lhas sbyin no//

The composition was completed during the first part of the eighth month of 1651 in the lHa-chen-rigs-'dzin-pho-brang. The scribe was Nor-bu-lha-sbyin.

Remarks

Doublet manuscript: *zha* 17. The statue was created and consecrated in 1650 (*Supplement to the Genealogy*, p. 371).

13. List of fillings regarding a mask

Title: *Nged rang gi 'dra 'bag yid bzhin nor bu'i gzungs gzhug kyi dkar chag*

List of the filling regarding the "wish fulfilling jewel," i.e. the face-mask of myself

2 fols.; pp. 63-64; ca. 33x5,6 cm; 5 lines; **Incipit:** *om swasti siddham// rgyal ba zhes pa shing pho rta lo zla ba bzhi pa'i yar tshes la/ nged rang gi 'dra 'bag yid bzhin nor bu gsar du bzhengs pa'i gzungs bzhugs pa la/ thog mar/*

Remarks

Doublet manuscripts: *zha* 31, *za* 10. The text is dated in the incipit to the first half of the fourth month of the year 1654.

14. List of the filling of Ngag-dbang-kun-dga'-rin-chen's statue

Title: *sNgags 'chang chos kyi rgyal po'i sku 'dra dgos 'dod kun 'byung la gzung bzhugs phul ba'i dkar chag don gnyis lhun grub*

List of the relics and mantras enclosed in the "Source of [everything] desired [or] needed," [i.e.] the statue of sNgags-'chang [Ngag-dbang-kun-dga'-rin-chen] Chos-kyi-rgyal-po

5 fols.; pp. 63-66; ca. 34(?)x5,5 cm; fols. 1v-2r 4 lines, otherwise 6 lines; **Incipit:** *om swasti siddhi// dpal sa skya pa sngags 'chang ngag dbang kun dga' bsod nams rang lo lnga bcu nga brgyad pa rgyal ba zhes pa shing pho rta bla ma lha khang gsar du bzhengs pa'i rten gyi gtso bo la/ rig 'dzin lha khang nas sngags 'chang chos kyi rgyal po'i sku 'dra*

Remarks

"sNgags-'chang Chos-kyi-rgyal-po" usually refers in these manuscripts to Ngag-dbang-kun-dga'-rin-chen. At its beginning, the text mentions that A-mes-zhabs brought the statue from the Rig-'dzin-lha-khang to the Bla-ma-lha-khang in his 58th year in 1654, a *rgyal ba*-year. Doublet manuscripts: *tsha*^b 37, *tsha*^a 44.

15a. List regarding the mGon-khang of bZhi-thog

Title of folio 1r: *bZhi thog gi mgon khang chen mo gsar du bzhengs pa'i dkar chag bla ma'i lung bstan mngon du gyur pa'i ngo mtshar gam gyi phreng ba*

List regarding the newly erected great mGon-khang of bZhi-thog: garland of wonderful speech, actualizing the prophecy of the guru

1 fol.; pp. 67-68; ca. 35(?)x5,5 cm; 7 lines; **Incipit:** *na mo gu ru shrī mahā kā la ye// gangs ri'i khrod 'dir gdan sa thams cad kyi// mchog tu gyur pa dpal ldan sa skya yis// bzhi thog bla brang chen po'i nub phyogs 'dir//*

Remarks

According to the *Supplement to the Genealogy* (p. 376) A-mes-zhabs began with the construction of the mGon-khang in 1653. Doublet manuscript: *zha* 34.

15b. List of statues of the Rigs-'dzin-lha-khang

Title: *bZhi thog bla brang gi rigs 'dzin lha khang du mkhan chen thams cad mkhyen pa'i sku 'dra rin po che sogs bzhengs pa'i gzung bzhugs kyi dkar chag*

List of the fillings that were made such as of the precious statue of the great learned Omniscient One in the Rigs-'dzin-lha-khang of the bZhi-thog-bla-brang

4 fols.; pp. 67-70; ca. 32(?)x5,8 cm; 6 lines; **Incipit:** *om swasti siddhi// 'dir sna tshogs zhe pa chu pho rta'i lo/ dpal sa skya'i bzhi thog bla brang gi rigs 'dzin bla ma brgyud pa'i kha skong su/ nged rang gi 'dra 'bag zhig dang / mkhan chen thams cad mkhyen pa ngag dbang chos grags*

Colophon (fol. 4r)

ces pa'i dkar chag smon lam dang bcas pa 'di yang sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi blo mtsho las so/ 'di'i yi ge pa ni chos gra chen po bzang ldan dang nye ba'i rtse lnga ye shes ljongs gi zhel khrid pa nor bu bkra shis kyi bgyis//

This list with its aspiration prayer [emerged?] from the ocean [of the] mind of sNgags-'chang Ngag-dbang-kun-dga'-bsod-nams. The scribe was Nor-bu-bkra-shis.

Remarks

The incipit mentions the year 1642.

16. List regarding the successions of births

Title: *lHa khang chen mor mchod dpon smon lam rin chen gyis sngags 'chang bla ma kun dga'i mtshan can gyi 'khrungs rab(!) bzhengs pa'i dkar chag*

List establishing the successions of births of sNgags-'chang Bla-ma Kun-dga' [composed] by sMon-lam-rin-chen, the *mchod dpon* of the lHa-khang-chen-mo

2 fols.; pp. 69-70; ca. 33(?)x5,6 cm; 7 lines; **Incipit:** *om grub par gyur cig // bde chen rtse lnga'i ri bo'i pho brang nas// 'jam dpal sra ba'i seng ges 'gro don phyir// 'phags pa'i yul dang bod 'dir mkhas grub kyi// skyes chen du mar sprul tshul 'di ltar te//*

Colophon (fol. 2r)

'di yang logs bris sbyin bdag gi// nan gyis bskul ba la brten nas// bhu su ku yi rnal 'byor pa// gdod nas rang grol de yi smras//

This composition had been requested by the donor of a mural.

Remarks

This must be a mural depicting the former lives of A-mes-zhabs. See the incipit of the following work and the remarks in the doublet manuscript (*zha* 22). See also Appendix: A *thang ka* of A-mes-zhabs.

17. List [regarding a mural?] in the lHa-khang-chen-mo

Title: *lHa khang chen mor sngags 'chang bla ma'i 'khrungs rabs gsar du bzhengs pa'i dkar chag*

List regarding the newly produced [mural(?) of] the successions of births of sNgags-'chang Bla-ma [A-mes-zhabs] in the lHa-khang-chen-mo

3 fols.; pp. 69-72; ca. ?x5,5 cm; 7 lines; **Incipit:** *om swasti siddham// sprul pa'i lha khang chen mo'i khyams stod kyi// byang ngos logs bris gsar du bskrun par 'di// rje btsun sngags 'chang bla ma thams cas mkhyen// ngag dbang kun dga' bsod nams 'khrungs rabs ste//*

Colophon (fol. 3r)

dkar chag 'di ni logs bris kyi// sbyin bdag nye gnas slob bu yis// nan gyis bskul ngo ma phyogs par// gdod nas rang grol ces byas bris//

Composed as requested by a close disciple, [i.e.] the donor of the mural.

Remarks

Doublet manuscript: zha 21. At the end of the manuscript is a short passage of seven lines with the heading 'Khrungs rabs kyi zhal byang 'di ltar bris par bya. "the inscription of the succession of births should be written like this." See also the previous work. See Appendix: A *thang ka* of A-mes-zhabs.

18. List of murals in the lHa-khang-chen-mo

Title: *lHa khang chen mo'i khyams stod la logs bris bgyis pa'i dkar chag dang ba 'dren byed*

List of [or regarding] the mural[s] painted on the gallery of the lHa-khang-chen-mo: leading to happiness

2 fols.; pp. 71-72; ca. 2x5.7 cm; 7 lines; **Incipit:** *bkra shis rgyal bar gyur cig// 'jam gling sa la dbang bskur 'phags pa yi// grub pa'i rtags mtshan rdzu 'phrul gyis sprul pa'i// gtsug lag khang chen rten dang brten par bcas// ngo mtshar rmad byung 'di yi khyams stod smad//*

Remarks

Doublet manuscript: zha 20.

19. List with regard to a statue

Title: *rJe mus chen gyis dngul sku khyad par can gyis gzung bzhugs kyi tho*

List of the filling of the exceptional silver statue of rJe Mus-chen [Sangs-rgyas-rgyal-mtshan]

4 fols.; pp. 73-74; ca. 32x5.6 cm; fols. 1v 5 lines, 2r 6 lines, otherwise 7 lines; **Incipit:** *Na mo gu ru buddha dhwa dza ye// dus gsum rgyal ba rabs 'byams ma lus pa// kun gyi spro dang bsdud pa'i byed po gang // yab cig he ru ka dpal mus pa rje// sangs rgyas rgyal mtshan zhabs la snying nas 'dud//*

Colophon (fol. 4v)

ces pa 'di ni/ sa skya pa shākya'i dge bsnyen theg pa mchog gi rnal 'byor pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ rje btsun bla ma mus pa chen po de de nyid zab mo chos dbyings mnyam par bzhag pa'i tshul bstan nas lo lnga lon pa chu kyi zla ba lnga pa'i rje bla ma de nyid kyi dus bran gyi mchod pa 'bul ba la khad(?) nye ba'i dkar po'i phyogs kyi tshes la/ khyab bdag 'khor lo'i mgon po de nyid kyis dngul sku gsar bzhengs la gzung bzhugs dang rab gnas bgyis pa'i nyin yi ge 'di yang bod kyi rdo rje gdan dpal sa skya'i bzhi thog bla brang du sbyar ba'o// yi ge pa ni gdong dga' pa gso ba rig pa dang yi ge'i 'du byed la mkhas pa bsam pa don 'grub kyi bgyis so//

See *tsha*^b 40a.

Remarks

Doublet manuscripts: *tsha*^b 40a, *tsha*^a 31.

20. List of repairs

Title: *'Khon dkon mchog rgyal po'i gdung khang rten bcas nyams gso byed pa'i dkar chag*

List of the repairs [at] 'Khon dKon-mchog-rgyal-po's tomb together with his stūpa

1 fl.; pp. 75-76; ca. ?x5,5 cm; 7 lines; **Incipit:** *om swasti siddhi// 'dzam gling byang phyogs bstan pa'i mnga' bdag mchog // thub dbang rgyal mtshab dpal ldan sa skya pa'i// skyes chen rnams kyis byin gyis brlabs pa'i gnas// gdan sa 'di nyid 'debs par mdo(?) pa po//*

21. List of repairs at sGo-rum-mgon-khang

Title: *bSe mgon chen pos rmi lam du lung bstan byung ba bzhin sgo rum mgon khang steng gi rje btsun gyi gzim chung mdo shug chom rdibs su 'gro la khad pa'i thog dang logs bris sogs la nyams gso dang zhabs tog bgyis pa'i dkar chag gi yi ge*

Notes [in the form] of a list of the repairs and services [undertaken] with regard to the nearly collapsing roof and mural at the outer and inner meditation room of rJe-btsun, an extension of the sGo-rum-mgon-khang, according to the prophecies given by bSe-mgon-chen-po⁵³⁰ in a dream

2 fols.; pp. 75-76; ca. ?x5,5 cm; 6 lines; **Incipit:** *na mo gu ru buddha tri rim ye// ma hā mu tra dharmā dha tu bo dha yantu// gdan sa kun gyi gtsug rgyan dpal sa skya'i// bla brang mchog gyur gzims spyil dkar po yi//*

Remarks

Doublet manuscripts: *tsha*^a 43, *zha* 30.

22. List of Dharma-protectors

Title: *sNgags 'chang chen pos mdar sa(?) la dmigs nas mdzad pa'i chos skyong gi bzhes tho*

List of Dharma-protectors composed by sNgags-'chang-chen-po ...(?).

4 fols.; pp. 77-78; ca. 32,2x5,5 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo rje btsun rtsa ba dang brgyud par bcas pa'i dpal ldan bla ma dam pa rnams dang / khyad par dpal ldan sa skya'i rje btsun gong ma ...? dang dbyer ma mchis pa rnams kyī gtso mdzad/*

23. About the stūpa and statue of mTshar-chen

Title: *rJe mtshar chen yab sras kyī sku gdung la gdung tsha btab pa'i grangs dang dngul gdung dang sku 'dra rin po che bzhengs pa'i smon lam ishigs(!) bcad*

The number of *tsha tshas* [containing] bone-[relics] made of the relics of rJe mTshar-chen and his son and the verses of supplication of establishing the precious silver stūpa and statue

⁵³⁰ Four-Faced Mahākāla?

2 fols.; pp. 79-80; ca. 32,5x5,5 cm; 7 lines; Incipit: *om swasti siddhi// rje tshar chen gyi gdung tsha btab pa la*

Remarks

See the doublet manuscript: *zha* 10.

24. Supplication to A-mes-zhabs's previous embodiments

Title: *sNgags 'chang bla ma kun dga'i mtshan can gyis 'khrungs rab(!) gsol 'debs bsdus pa*

Summarized supplication to the previous embodiments of the tantric adept guru endowed with the name "Kun-dga'"

1 fol.; pp. 79-80; ca. 31x5,7 cm; 6 and 4 lines; Incipit: *om grub par gyur cig // rgyal kun mkhyen pa'i rang gzugs 'jam pa'i dbyangs// dgra bcom rgya mtsho'i rgyan gyur me'u 'gal bu// grub pa'i dbang phyug*

Remarks

Folio 1r-v in reverse order, manuscript number on folio 1v. Doublet manuscripts: *nga* 5, *zha* 19.

25. List of *thang ka*

Title: *gSang sngags bde chen gling du bris thang brab(?) mang ba dge rgyun⁵³¹ la sbyar ba'i tho*

List of *thang ka* in *gSang-sngags-bde-chen-gling*

1 fol.; pp. 79-80; ca. 32,5x5,6 cm; one page with 6 lines; Incipit: *om bde legs su gyur cig // gsang sngags bde chen gling gi dge 'dun pa rnams kyi nges dgos/ nged rang gi sman bla'i skabs dge rgyun du sbyar ba'i sku thang de rnams kyi kha skong du/*

Colophon (fol. 1v)

ces dpal sa skya'i bzhi thog bla brang nas bris//

See *tsha^b* 38.

Remarks

Doublet manuscript: *tsha^b* 38. Composed after 1648.

26. Mūdras etc. of Vairocana

Title: *Kun rig [b]stod rings [kun] kyi dril stabs dang phyag rgya 'ching tshul*

4 fols.; pp. 81-82; ca. ?x5,1 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *om swasti siddhi// gang gi mkhyen rab rin chen lha se ba// shes bya'i rgyal mtshan bzang po'i rtser bson nas// thub bstan khang chen rgyal gyur lo tsa ba// rin chen bzang po'i zhabs la phyag 'tshal lo//*

⁵³¹ Reading according to the first line of the text.

Colophon (fol. 4r)

zhes pa 'di ni/ gu ge mtho ling gser gyi lha khang na/ lo chen rin chen bzang po'i bzhengs pa'i kun rig lha tshogs rnams kyi bzhugs tshul dang / phyag mtshan gyi 'dzin lugs la/ rdo rje 'chang kun dga' bzang po'i gzig nas/ de'i don tshigs bcad du sdebs pa rnams/ mkhas grub dpal ldan rdo rje'i zin bris su btab yod pa la/ phyis sham(?) shog dpe 'khyar nas/ rdo rje gar ma man ma tshang ba'i kha skongs su/ bla ma'i gsung rgyun la rten nas/ bya bral ba bsod nams seng ges dben gnas sa bzang du sbyar ba'o//

After the Vajradhara [i.e. Ngor-chen] Kun-dga'-bzang-po (1382-1456) had seen the way how the assembly of the Vairocana deities remained in the golden temple of Gu-ge mTho-ling established by Rin-chen-bzang-po and the way how to perform the mūdras, he (composed a text with regard to) the meaning of that in verses. mKhas-grub dPal-ldan-rdo-rje (1411-1482) arranged these in the form of notes, and when later the lower(?) part of the book was scattered, (Go-rams-pa) bSod-nams-seng-ge, who is without activities, composed (the present text) in the solitary place called "Good Earth," relying on the stream of the guru's teaching, as a supplement to the *rDo rje gar ma man ma tshang ba*.

Remark

Possibly a work whose history had been identified by A-mes-zhabs. For Ngor-chen Kun-dga'-bsod-nams's works, see his *dPal kun rig gi dkyil 'khor yongs rdzogs kyi sgrub thabs sgrub pa rnam sel*, SKB 10/129, 3r-19r, composed in E-wam monastery, and his *dPal kun rig ras bris la brten pa'i dkyil 'khor gyi cho ga gzhan phan mtha' yas*, SKB 10/130, 19r-55v. See also below, nos. 34, 35, and 37 of this volume.

27.

Title: *rNam dpyod gnon pa'i ral gri bcan/ the tshom dra ba dpyod der sring(?)*

Analysis [called?] "possessing the sword of suppression:" ... analyzing the net of doubts(?)

1 fol.; pp. 83-84; ca. ?x5,7 cm; title plus 8 lines, 3 lines; folio1r-v filmed in reverse order; manuscript no. on folio1v; **Incipit:** *sring don nges par byung ba/ bsgrubs thab(!) bsod pa'i phyogs la yang(?) phra thi...(?) rnal 'byor ...(?) nyid*

Remarks

Hardly legible.

28. List of treatises

Title: *gDan sa chen po'i bla ma gong ma rnams kyi dus chen dal ...(?) mchod kyi skabs bshad las pa rnams kyi legs bshad kyi yig cha gang gi steng nas bshad pa 'shul(?) ba'i brdos(?) kyi tho yig ...(?) sel ...(?)*

For the complete title, see *tsha*^b 33.

2 fols.; pp. 83-86; ca. 5,6x? cm

Remarks

For the colophon, see *tsha*^b 33. Hardly legible. Doublet manuscripts: *tsha*^b 33, *tsha*^a 37.

29. List of protectors of the religion

Title: *sNgags 'chang chen pos lha sa rdzong sa gtan brlag tu gtong bar mdzad dus kyi chos skyong gi bzhes tho*

sNgags-'chang-chen-po's list of the protectors of the religion at the time of the destruction of lHa-sa rDzong-sa

3 fols.: pp. 85-86; ca. ?x5,6 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo rje btsun rtsa ba dang brgyud par bcas pa'i dpal ldan bla ma dam pa rnams dang / khyad par dpal ldan sa skya pa'i rje btsun gong rdo rje 'chang dang dbyer ma mchis pa rnams kyi gtso mdzad/*

30. Praise to Amitāyus

Title: *rGyal dbang tshe dpag med la bstod pa 'chi med dpal ster*

Praise to the victorious lord Amitāyus: bestowing the glory of deathlessness

3 fols.: pp. 87-88; ca. 36x6 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *na mo gu ru buddha dhwa dza ye/ rgyal dbang tshe dpag med la bstod pa 'chi med dpal ster zhes bya ba brtsams(?) tshe dpag med la phyag 'tshal lo/*

Colophon (fol. 3r)

'di yang shar mi nyag gi paṇḍi ta grags pa rdo rje'i gsung rab nas legs bshad kyi cha blangs shing kha skongs cung zad kyis kyang mdzes par byas te/ khams gsum chos kyi rgyal po rigs ldan 'jam pa'i dbyangs sku mched dang / rgyal ba mus pa chen po buddha'i mtshan can rnams kyis zhabs rdul spyi bos len pa/ dpal sa skya pa shākya'i dge bsnyen tshe la dbang ba'i rigs pa 'dzin pa ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos/ stag lo chu stod zla ba'i dkar po'i phyogs kyi dus tshes bzang po la lha chen rigs 'dzin pho brang du sbyar ba'i yi ge pa ni mang ga la'i min can gyis bgyis so//

This [text] is taken [from] the *Legs bshad*-section of Shar-mi-nyag Paṇḍita Grags-pa-rdo-rje's (d. ca. 1491) teachings and beautified with a small supplement. It was composed in the first half of the 6th month of the tiger-year [1650? 1638? 1626?] in the lHa-chen-rigs-'dzin-pho-brang.

Remarks

With short interlinear notes.

31. Request of Buddha-activities

Title: *Phyogs bcu'i sangs rgyas 'phrin zhu ba'i bsodus don khog phub 'jam dpal dgyes pa'i mchod sprin gsar pa'i me tog*

Comprehensive explanation of the request of the activities of the Buddhas of the ten directions: cloud of offerings to 'Jam-dpal dGyes-pa, a new flower

23 fols.; pp. 87-100; ca. 34x6 cm; fol. 1v 5 lines, otherwise 8 lines; **Incipit:** *rgya gar skad du/ .../ bod skad du/ .../ tshangs dang bde 'byung mig stong pa la sogs/ 'jig rten chi dgu'i gstug gi nyer rtin(?) pa'i/ ...(?) kyi padmo la/*

Colophon (fol. 22v)

'di yang / snyigs dus kyi bstan pa'i nyi ma sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen gyi thugs sras rgyal tshab dam pa rigs ldan 'jam pa'i dbyangs sku mched zhal rnam pa gnyis dang / dus gsum rgyal ba'i spyi gzugs rje btsun mus pa chen po sangs rgyas rgyal mtshan/ snyigs dus kyi thams cad mkhyen pa mkhan chen ngag dbang chos grags sogs/ yongs 'dzin bslu med du ma'i zhabs rdul spyi bos len pa lnga rig dam pa'i chos la blo gros kyi padmo cung zad kha phye ba/ dpal sa skya ...(?) (ngag dbang kun dga' bsod nams ...?) ...(?)/ rang gi yongs 'dzin dam pa mkhan chen thams cad mkhyen pas sangs rgyas 'phrin zhu'i bsodus don zhig brtsoms par gzhed pa'i gsung rab nyung ngu zhig mdzad 'dug par gzhi bcas/ gzhung gi dbu zhabs yongs su rdzogs par/ sa spyad(!) kyi 'phreng ba rnam spel ste don 'grel khog phub zhib tu bstan pa 'di ni/ rang gi bsgrang gzhi bcu phrag drug dang nyag ma gsum du slebs pa sa mo phag mo zla ba gsum pa'i dmar cha rakta gzhad pa'i tshes la/ dpal sa skya'i bzhi thog tshom dmar du legs par sbyar ba'i yi ge pa ni/ rang dang nye bar gnas pa byam(!) pa dpal 'byor gyis gus spro dang bcas bgyis so//

The basis for this summarizing commentary of the meaning of Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan's *Sangs rgyas 'phrin zhu* has been the *Sangs rgyas 'phrin zhu'i bsodus don* by Ngag-dbang-chos-grags. The garland of the contents (read: *sa bcad*) that is a complete index (*dbu zhabs?*) of the basic scripture has been increased.

The composition was completed during the second part of the third month of 1659, A-mes-zhabs's 63rd year, in the Tshom-dmar of the bZhi-thog-bla-brang. The scribe has been Byams-pa-dpal-'byor.

Remarks

Doublet manuscript: 'a 12. For Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan's *Sangs rgyas 'phrin zhu*, see the *Phyogs bcu'i sangs rgyas dang byang chub sems dpa' rnam la zhu ba'i 'phrin yig* by Sa-paṇ Kun-dga'-rgyal-mtshan, *SKB* 5/29, 55r-69r. It is "a justification of his earlier polemical activities" (Jackson 1987: 58, 153, n. 37).

32a. Title list

1 fol.; pp. 99-100; ca. 32,2x5,6 cm; 3 lines, front page blank?; **Incipit:** *glegs bam 'di nang gi dpe yod tho(?)/ dkar chag/ snags 'chang yab sras gsum gyi*

32b. Title list

2 fols.; pp. 99-100; ca. ?x5,7 cm; 7 lines; **Incipit:** *yongs rdzogs dge bsnyen du bsgrub pa'i cho ga 'phrin las mkha' khyab/*

33. Successions of births

Title page: *sNgags 'chang bla ma thams cad mkhyen pa chen po'i 'khrungs rab(!) la cung zad bsngags pa skal bzang mgrin rgyan*

A few [words of] praise regarding the successions of births of the great omniscient sNgags-'chang Bla-ma

3 fols.; pp. 101-102; ca. 34,2x5,3 cm; fol. 1v 4 lines, otherwise 6 lines; Incipit: *om swasti dza yantu/ rgyal kun mkhyen rab 'od stong dra ba can// skal bzang shar ri'i phrag pa la 'phos pas// rmongs pa'i mun pa*

Colophon (fol. 3v)

'di ni bdag nyid chen po'i 'phrin las pa mkhyen pa gnyis ldan gyi/ dbon rin po che'i bkas bskul ba ltar dā ri drwā pa kū la pā das dga' ldan gyi rtse mor gus pa'i blos thun bar la go bder bris pa

This was written as ordered by dBon-rin-po-che by Daridrakulapāda⁵³² on the top of dGa'-ldan.

34. Authoritative quotations

Title: *Kun rig gzhan phan mtha' yas kyi cho ga'i lung sbyor rin chen phreng ba*

Collection of authoritative quotations with regard to the Vairocana *sādhana Boundless benefit of others: the precious garland*

pp. 101-112; 19 fols.; ca. 36x6 cm; fol. 1v 5 lines, otherwise 7 lines; Incipit: *rgya gar skad du/ .../ bod skad du/ dpal ldan bla ma rnam par snang mdzad chen po la phyag 'tshal lo/*

Colophon (fol. 34v)

rgyud dang rin chen bzang po'i bshad srol dang // khyad par rje btsun mchog gi dgongs pa ltar// rgyal bas lung bstan kun dga' bzang po yis// kun rig cho ga gzhan phan mtha' yas mdzad// de nyid lung sbyor rin chen phreng ba 'di// sa skyar gnas pa'i sngags 'chang rdo rje 'dzin// ngag dbang kun dga' bsod nams zhes bya ba'i// mang du thos pa'i dge bsnyen paṇḍi ta// gang des rgyud dang gzhung lugs rnam dag las// btus te gang dgos skabs su babs par sbyar//

Ngor-chen Kun-dga'-bzang-po had composed the *gZhan phan mtha' yas* according to the tantra, the exegetical tradition of Rin-chen-bzang-po and especially the intentions of the supreme rJe-btsun (Grags-pa-rgyal-mtshan). The present text was compiled by A-mes-zhabs from the tantra and the pure basic texts.

Remarks

Based on Ngor-chen Kun-dga'-bzang-po's *Kun rig gi cho ga gzhan phan mtha' yas*; see above, no. 26. Composed before 1648 (Old title list as no. 314). Doublet manuscript: *nya* 13.

35. Explanation of *bar do* teachings

Title: *Bar do chos bshad sgrib pa kun sel*

Explanation of the *bar do* teachings: removing all obscurations

⁵³² In Tibetan: *dbul po'i rigs*, i.e. "[from?] the family of beggars." "*Pāda*" is "*zhabs*" in Tibetan, usually attached to names in order to show respect(!).

18 fols.; pp. 111-122; ca. 32,7x5,6 cm; fol. 1v 5 lines, otherwise 7 lines; **Incipit:** *shri wan sargu ru tsa bai ro tsa na ye na ma/ 'dir kun rig gi cho ga dang 'brel bar bar do chos bshad ji lta ba'i tshul ni/ gzhan phan mtha' yas nas gsungs pa ltar*

Colophon (fol. 18r)

'di yang / kun rig gis(!) cho ga gzhan phan mtha' yas kyi lho sgo'i skabs kyi lhan thabs kyi tshul du/ 'jam mgon grub pa'i dpa' bo bsod nams dbang po'i zhal mnga' nas dang / yab rje sbas pa'i sangs rgyas snags 'chang grags pa blo gros/ khyab bdag 'khor lo'i mgon po/ rje btsun mus pa chen po sangs rgyas rgyal mtshan rnam kyi zhabs rdul spyi bos len pa/ sa skya pa sngags 'chang ngag dbang kun dga' bsod nams kyi rig(!) kyi bu ngag dbang bsod nams dbang phyug la sogs te rang dang skal ba snyam pa'i slob ma'i tshogs rnam la phan par bsam nas/ thams cad 'dul gyi lo/ dbo zla ba'i dmar cha rdzogs pa dang po'i tshe la dpal sa skya'i bzhi thog bla brang gyi 'tshom dmar du sbyar ba'o//

This work is a supplement regarding the "Southern gate"⁵³³ in the Vairocana *sādhana Boundless Benefit of Others*, on the fifth day of the second part (i.e. the twentieth day) of the second month of the *Thams cad 'dul*-year (1647), in the the 'Tshom-dmar [room] of the bZhi-thog-bla-brang of Sa-skya. It was composed for the benefit of Ngag-dbang-bsod-nams-dbang-phyug and others.

Remarks

Doublet manuscript: *nya* 15. For the Vairocana *sādhana*, see above, ms. 26, Ngor-chen Kun-dga'-bsod-nams's *dPal kun rig gi dkyil 'khor yongs rdzogs kyi sgrub thabs sgrub pa nam sel*.

36. Praise of the great scholar of Thub-bstan-lha-chen

Title: *Thub bstan lha chen gyi mkhan chen la bstod pa rab bsnyan lha'i rnga sgra*

Praise of the great scholar of Thub-bstan-lha-chen: the drum-sound of the sweet-voiced deity

1 fol.; pp. 121-122; ca. 32,5x5,7 cm; 7 lines; **Incipit:** *bkra shis rgyal bar gyur cig / yongs 'dzin dam pa dges pa'i thugs kyi sras/ rim gnyis bsam tan(!) ting 'dzin nor gyi phyug/*

Remarks

Doublet manuscript: *zha* 23.

37. Mūdras

Title: *bCom ldan 'das kun rig bstod ring gi phyag rgya 'ching tshul gsal ba gcig*

A clarification of how to perform the mūdras of the elaborate praise of Vairocana

4 fols.; pp. 121-124; ca. 32,8x5,5 cm; fol. 1v 5 lines, otherwise 6 lines; **Incipit:** *om swa sti siddham/ gang gi mkhyen rab rin chen me 'od kyis// shes bya'i rgyal mtshan bzang po'i rtser gson gnas// thub bstan gangs can gyur ...(?)// rin chen bzang po'i zhabs la phyag 'tshal lo//*

⁵³³ I.e. regarding practices for the benefit of deceased persons.

Colophon (fol. 4v)

zhes pa 'di ni mtho ling gser gyi lha khang na lo chen gyi bzhengs pa'i kun rig gi lha rnams kyi bzhugs tshul dang phyag mtshan 'dzin tshul rnams rdo rje 'chang chen pos tshigs bcad ...(?)'o//

The author is given here as "vajradhara," i.e. Ngor-chen Kun-dga'-bzang-po. This is a work on the way how the Vairocana deities established (i.e. painted?) by the great translator (i.e. Rin-chen-bzang-po) remain in the golden temple of mTho-ling and on how they carry their instruments.

Remarks

Cf. above, no. 26.

38. Correct explanation "young lotus"

Title: *'Gro kun dga' byed rnam dpyod rgya mtsho las/ legs bshad utpal bzhon nu 'di ...(?)*

...(?) this correct explanation "young lotus" from the ocean [of] intelligence, producing happiness [for] all beings

1 fol.; pp. 123-124; ca. ?x5 cm; fol. 1r title plus 7 lines, fol. 1v 6 lines; **Incipit:** *chos rje bso rnams rgyal mtshan gyi dkyil chog chan bu ma dag pa'i 'khrul sel kyi dogs(?) dpyod kyi yi ge 'dang nub 'byor*

Remarks

Handwriting difficult to read.

Appendix

A *thang ka* of A-mes-zhabs

In the Tibetan art catalogue *Wisdom and Compassion: The Sacred Art of Tibet*,⁵³⁴ Rhie and Thurman have identified the depicted person of p. 184 (no. 51) as "a Nyingma Lama." In his review article,⁵³⁵ David P. Jackson (p. 118) rightly pointed out that he "can see no convincing reason to consider the main figure Nyingmapa," adding: "Here an exact transcription of all the inscriptions would have been useful." He concludes from the style of the hat and robes that the Lama belonged to the Sa-skyapa tradition and presents a transcription of the names of all other secondary persons portrayed on that *thang ka* (the transcribed names are given in the table below, in the first column).

The breakthrough in identifying the main person on that *thang ka* occurred when I showed Jackson four miniatures from a manuscript of the collection of A-mes-zhabs's works, namely the manuscript of A-mes-zhabs's *Great Deeds*.⁵³⁶ Below the miniatures depicting groups of lamas were inscriptions with all the names of these lamas (see the table below, second column from the

⁵³⁴ Marilyn M. Rhie, Robert A. F. Thurman (1991) *Wisdom and Compassion: The Sacred Art of Tibet*, New York, Harry N. Abrams, 406 p.

⁵³⁵ David P. Jackson (1993) "Apropos A Recent Tibetan Art Catalogue," *WZKS* 37: 109-130.

⁵³⁶ *dPal ldan sa skyapa sngags 'chang bla ma thams cad mkhyen pa chen po ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po'i rtogs pa brjod pa ngo mtshar yon tan rin po che 'dus pa'i rgya mtsho*, vol. nga, no. 6.

left). On the basis of the inscriptions, Jackson immediately recognized the persons in these miniatures as the ones on the *thang ka*. The central figure is in both cases a lama with a moustache and a trace of sideburns: A-mes-zhabs.

One question remains: What kind of lineage is depicted here? Jackson (p. 118) pointed out that "this is unlikely to be a series of rebirths, since many of the lives overlap, Bla-ma-dam-pa bSod-nams-rgyal-mtshan and Theg-chen-chos-rje Kun-dga'-bkra-shis, for instance, being uncle and nephew. On the other hand, there do seem to be a few gaps." This is a valid statement, even though the theme of the text is the previous lives of A-mes-zhabs. In the manuscript collection, however, I found two brief manuscripts (vol. x^b, mss. 16-17) that describe almost the same lineage as in the *thang ka* and the miniatures of the *Great Deeds* manuscript. The titles of the texts and some of their contents clarify that the masters mentioned in them are considered by the tradition to be former births of A-mes-zhabs.⁵³⁷ Moreover, ms. 17 explicitly states that there is no contradiction in mentioning Klu-sgrub-rgya-mtsho (1510-1586?) and 'Jam-dbyangs-dkon-mchog-rgya-mtsho (1523-1594) together—even though their lives overlapped!⁵³⁸

According to ms. 17, a wall painting was newly created at the Northern side of the sPrul-pa'i-lha-khang-chen-mo's upper courtyard (? *khyams stod*), depicting the succession of births of Ngag-dbang-kun-dga'-bsod-nams. The painter has been Bi-shwa-karma with the help of(?) Shes-rab-'byung-gnas, Grag-pa-rin-chen and three other assistants. The patron has been the servant and tantric adept monk Byams-pa-bsod-nams-rab-brtan, biographer, scribe, requestor of teachings and attendant of A-mes-zhabs. The text was composed by the yogi gDod-nas-rang-grol.⁵³⁹

A short passage of seven lines at the end of ms. 17 bears the heading "the inscriptions of the successions of births are to be written in this way" (*'khrungs rabs kyi zhal byang 'di ltar bri bar bya*). The *thang ka* reproduced in *Wisdom and Compassion: The Sacred Art of Tibet* (p. 184) is likely to be a copy of the wall-painting of the sPrul-pa'i-lha-khang-chen-mo.

In conclusion one might stress here again how important the textual tradition is for the proper identification of *thang kas* and other pieces of art. It is often the surest way to determine a tradition or even the identity of a portrayed person. In any case, if an inscription exists, it makes no sense to neglect it. With regard to the nature of the lineage that appears through the

⁵³⁷ See also the two manuscripts nga 3 and 5 with the prophecies of Putra regarding the previous embodiments of A-mes-zhabs and a supplication.

⁵³⁸ Fol. 2r: "Thams-cad-mkhyen-pa Klu-sgrub-rgya-mtsho *ste// rje 'di dang 'Jam-dbyangs-dkon-mchog-rgya-mtsho thugs gcig par yang mi 'gal'am snyam mo/.*" The latter part is an interlinear note.

⁵³⁹ Incipit: *sprul pa'i lha khang chen mo'i khyams stod kyi// byang ngos logs bris gsar du bskrun pa 'di// rje btsun sngags 'chang bla ma thams cad mkhyen// ngag dbang kun dga' bsod nams 'khrungs rab ste//* Fol. 3r: *dkar chag 'di ni legs bris kyi// sbyin bdag nye gnas slob bu yis// nan gyis bskul ngo ma phyogs par// gdod nas rang grol ces byas bris//*

Fol. 2r: *de ltar rnam 'dren dam pa'i skyes rabs 'di// 'phrin las mgon po mchog gi lung bstan dang// <2v> sngon byon gong ma'i rnam thar so so la// dpyod ldan mkhas pa'i tshogs kyi yang yang du// dpyad pas nges pa bsnyed bzhin bris pa yi// sku brnyan 'di rnam bzo yi rig byed mkhan// Bi-shwa-karma'i phyag sor 'du byed la// co 'dri nus pa'i Shes-rab-'byung-gnas dang // rnam dpyod mig yangs Grag-pa-rin-chen sogs// mched grogs lnga yis sor rtse'i 'phrul las grub// 'di yi sbyin bdag sngags 'chang bla ma yi// zhabs 'bring bgyid pa'i shākya'i dge slong gang // Byams-pa-bsod-nams-rab-brtan zhes bya bas// bsam pa dag cing sbyor ba gus pas bgyis//*

manuscripts and the *thang ka*, we can only take note of the apparent fact that the series of births of some great masters is more flexible than previously thought.

Notes to the following table:

- (2) Maudgalyāyana: According to the *Supplement of the Genealogy*, p. 375, the identification of A-mes-zhabs with Maudgalyayana was made by "the great protector of bSam-yas."
- (3) Śrīsiṃha: Author of the *Cittatīlaka* (P 4758)? Disciple of Mañjuśrimitra (Dudjom Rinpoche: 496), teacher of Padmasambhava (pp. 470, 554), Vairocana (pp. 515, 538 f.), Vimalamitra, and Jñānasūtra (p. 499), and gNubs Sangs-rgyas-ye-shes (pp. 607, 610), who is said to have lived between 832-943. Was he = Buddhajñānapāda (p. 496)?
- (4) gSum-pa Blon-po mGar: The religious Minister mGar is said to have been a minister at the court of King Srong-btsan-sgam-po (Dudjom Rinpoche: 510).
- (8) rDo-rje bDud-'joms : He is said to have been a member of the delegation that invited Padmasambhava to Tibet (Dudjom Rinpoche: 513). He became his disciple (p. 706). He concealed the treasure of Vajrakīla that was discovered in 1366 and became the *Byang-gter* tradition (Brood: 2). Thus he is considered the founder of that tradition. He was Khri-srong-lde`u-btsan's "uncle and close companion" (Brood: 23).
- (9) Klu'i-rgyal-mtshan: Translator at the time of king Khri-srong-lde-btsan (Dudjom Rinpoche: 515). Member of the delegation to invite Vimalamitra to Tibet (p. 555).
- (15) Klong-chen Rab-'byams: Klong-chen-pa is not mentioned in the list at the beginning of the manuscript, but in the explanatory part below.
- (17) rDo-rje-gdan-pa: He appears in *A-mes-zhabs's Record*.
- (18) bCo(?)-bdun-pa dKon-mchog-rgya-mtsho: His dates are given according to some internal evidence in *Ngag-dbang-chos-grags's Record*, fol. 53v.

Jackson (1993: 118)	Miniatures in A- mes-zhabs's <i>gSung-'bum</i> , vol. <i>Nga</i> , ms. 6	A-mes-zhabs's <i>gSung-'bum</i> , vol. <i>x^b</i> , ms. 17	A-mes-zhabs's <i>gSung-'bum</i> , vol. <i>x^b</i> , ms. 17, supplement	A-mes-zhabs's <i>gSung-'bum</i> , vol. <i>x^b</i> , ms. 16
(1) Mañjuśrī	(1) sPrul Shri 'Jam-pa'i-dbyangs	(1) 'Jam-dpal-smra- seng	(1) <i>rgyal kun mkhyen pa'i rang gzugs</i> 'Jam-dpal- smra-seng-rgyal	(1) 'Jam-dpal- smra-ba'i-seng- ge
(2) Maudgalyāya -na	(2) 'Khrung-rab (= 'Khrungs-rabs) Dang-po Mau- 'gal-bu	(2) Me'u-'gal-bur	(2) <i>dgra bcom rgya mtsho'i rgyan gyur</i> Me'u- 'gal-bu	(2) Me'u-'gal- bu
(3) Śrīsiṃha	(3) gNyi-pa Shri Singha	(3) <i>padma sam bha'i dus</i> rDzogs- chen mNga'-bdag Shri Singha	(3) <i>grub pa'i dbang phyug chen po</i> Shri-singha- rgyal	(3) Shri- singha'i-mtshan
(4) "Karwa Tongtsen"	(4) gSum-pa Blon- po mGar	(4) <i>srong btsan sgam po'i dus</i> 'Jam- dbyangs-ngo-bo Blon-po mGar	(4) <i>chos kyi slob dpon chen po</i> mGar-ba sTong- btsan	(4) <i>chos blon</i> mGar-ba sTong-btsan
(4) "Karwa Tongtsen"	(4) gSum-pa Blon- po mGar	(4) <i>srong btsan sgam po'i dus</i> 'Jam- dbyangs-ngo-bo Blon-po mGar	(4) <i>chos kyi slob dpon chen po</i> mGar-ba sTong- btsan	(4) <i>chos blon</i> mGar-ba sTong-btsan
(5) Śāntara- kṣita	(5) bZhi-pa mKhan-[p]o-[bo- dh]ji-sa-to	(5) Zhi-ba-mthso	(5) <i>bod yul 'dul 'dzin sgo 'byed</i> Zhi-ba-mtsho	(5) Zhi-ba- mtsho
(6) "Mithub Dawa"	(6) INga-pa Paṇḍi- ta Mi-thub-zla-ba	(6) gNas-Inga Rig- pa Mi-thub-zla-ba	(6) <i>gnas lnga rig pa'i paṇ chen</i> Mi- thub-zla-ba	(6) Mi-thub-zla- ba
(7) Blo-gros	(7) Drug-pa mKhas-pa sGo- mtha'-yas-pa	(7) sGo-mtha'-yas- pa-yi Blo-gros	(7) <i>paṇ grub sgo mtha' yas pa'i</i> Blo-gros-mtshan- can-rgyal	(7) <i>sgo mtha' yas pa'i</i> Blo- gros

(8) rDo-rje bDud-'joms	(8) bDun-pa sNa- nam rDo-rje- bdud-'joms	(8) sNa-nam Chen- po rDo-rje-bdud- 'joms	(8) <i>sna nam chen po rDo-rje-bdud- 'joms</i>	(8) <i>sna nam rDo-rje-bdud- 'joms Lo-tsa-ba</i>
(9) Klu'i- rgyal-mtshan	(9) brGyad-pa Lo- tsa-ba Klu'i-rgyal- mtshan	(9) lCog-ro Klu- rgyal-gyi-jo-zla-'od	(9) <i>sgra bsgyur lo tsā lCog-ro-klu'i- rgyal-mtshan- rgyal// skad gnyis smra ba gyi Jo- zla-ba'i-'od</i>	(9) lCog-ro-klu- rgyal-gyi-jo-zla- 'od
(10) "Gyiso Dawa"	(10) dGu-pa Gyi- dze or Gyi-dzo Lo-tsa-ba			
(11) Slob- dpon rTse-mo 1142-1182	(11) bCu-pa rJe- btsun rTse-mo	(10) dPal-ldan rTse- mo Zhabs	(10) <i>jam dbyangs rnam 'phrul bSod- nams-rtse-mo</i>	(10) <i>sa skya'i dpal ldan rTse- mo</i>
(12) Tsun- gyen Drakpa 1147-1216	(12) bCu-gcig-pa Grags-pa	(11) Grags-pa	(11) <i>gangs khrod rdor 'dzin gtsug rgyan Grags-pa'i- mtshan</i>	(11) <i>grags pa rgyal mtshan</i>
(13) bSod- nams-rgyal- mtshan 1312-1375	(13) bCu-gnyis-pa Chos-rje Bla-ma	(12) 'Gro-mgon bSod-nams-rgyal- mtshan	(12) <i>'gro ba'i mgon po bSod- nams-rgyal- mtshan</i>	(12) <i>gro mgon bSod-nams- rgyal-mtshan</i>
(14) Theg- chen Chos-rje [Kun-dga'- bkra-shis] 1349-1425	(14) bCu-gsum-pa Theg-chen Chos- rje	(13) sKyes-mchog Dam-pa Theg-chen Chos-rje	(13) <i>theg chen chos rje Kun- dga'-bkra-shis</i>	(13) <i>theg chen chos rje</i>
(15) Go-bo Rab-'byams 1429-1489	(15) bCu-bzhi-pa Kun-mkhyen bSod-nams-seng- ge	(14) mDo-sngags bsTan-pa'i-bdag-po Go-rams rJe	(14) <i>mdo sngags bstan pa'i gsal byed Go-ram</i>	(14) <i>kun mkhyen Go- rams che</i>

(16) Klong-chen Rab-'byams 1308-1363	(16) bCwa-lnga-pa Klong-chen Rab-'byams-pa	[(15) Klong-chen Rab-'byams]	(15) <i>mkhas pa'i dbang phyug</i> Klong-chen-rab-'byams	(15) Klong-chen-rab-'byams
(17) rDo-rje-gdan-pa	(17) bCo(?) drug-pa rDo-rje-gdan-pa	(16) rDo-rje-gdan-pa Kun-dga'-nam-rgyal	(16) <i>rdo rje gdan pa chen po</i> Kun-dga'-nam-rgyal	(16) <i>rje btsun</i> Gong-dkar-ba Kun-dga'-nam-rgyal
	(18) bCo(?) bdun-pa dKon-mchog-rgya-mtsho 1510-1586	(17) 'Jam-dbyangs-dkon-mchog-rgya-mtsho	(17) <i>'phrin las mnga' bdag mus chen</i> dKon-mchog-rgya-mtsho-rgyal	(17) Jam-dbyangs-dkon-mchog-rgya-mtsho
(18) Mang-thos Klu-sgrub-rgya-mtsho 1523-1596	(19) bCo-brgyad-pa Klu-grub rJe(?)	(18) Thams-cad-mkhyen-pa Klu-sgrub-rgya-mtsho	(18) <i>thams cad mkhyen pa</i> Klu-sgrub-rgya-mtsho	(18) <i>thams cad mkhyen mang du thos pa</i> Klu-sgrub-rgya-mtsho
	(20) bCu-dgu-pa sNgags-'chang Bla-ma 1597-1659		(19) <i>rgyal ba kun gyi spyi gzugs</i> Kun-dga'i-mtshan-can-rgyal//	(19) Kun-dga'i-mtshan

Indexes

In the following, I would like to present four indexes for this book. Strictly speaking, only the second, the **Index of works mentioned in the colophons or remark sections**, is a common index, for it plainly provides references to each manuscript of the catalogue whose colophon or remarks section mentions or identifies one of the works that are listed in this index according to the Tibetan alphabet. Let me also briefly mention here the particular features of the other three indexes.

For practical purposes, all names appearing in the titles or colophons are only identified in the **Index of names**. Each entry in the name index then provides references to all manuscripts where the same person is mentioned, and to page-numbers of part I. The **Index of places, buildings, and rooms** works in the same way. It lists all mentioned places, etc., according to the Tibetan alphabet, and refers to the manuscripts of the catalogue and to page-numbers of part I. It also provides, as far as that is possible, references to their locations, etc.

Over one-hundred and fifty of the works in the collected writings of A-mes-zhabs are dated. All of these works are listed in the first index, the **Index of dated works**. In many cases, the colophons provide the exact year through animal and element signs, and sometimes even a month or day when a composition was finished. I represent these exact dates in the format dd-mm-yyyy (day-month-year), where the day is given according to the lunar month (01-30) and month and year according to the Tibetan (i.e. Chinese) system of reckoning. Thus a date like 21-01-1616 should not be mistaken for a date according to the Western calendar. In other cases, the colophons provide only a year, or a year, a month and an indication of the first or second half of the month.

This is respectively represented as ??-??-1616 and -a-01-1616 or -b-01-1616 (where "a" and "b" indicate the first or second half of the month). The index also provides information on the place of composition, scribes, volume and manuscript number, and (short) title or (in the case of supplications, etc.) subject with an indication of the number of folios of the work (in brackets). The listing of the scribes together with the dates of their collaboration with A-mes-zhabs's writing activities has been particularly fruitful, because it helped to provide provisional dates for a number of works that only mention the names of a scribe in their colophons. The periodization of the scribes's activities looks like this:

bSam-pa-don-grub/chen	1621-26, 1629, 1633-4, 1636-7, 1641-2, 1644, 1646-8	
bKra-shis-don-'grub	1623-6, 1629, 1633, 1636-7, 1639-41, 1644, 1647-8,	1657
Nor-bu-lha-sbyin	1625, 1629, 1632,	
1651		
Maṅgala	1625	
Ngag-dbang-chos-'phel	1625-6	
bSam-gtan-rgya-mtsho	1627, 1629, 1633-4, 1636-8	
Tshe-dbang-dpal-bzang	1629	
Nam-mkha'-dge-bsnyen		1635
bSam-'grub-lhas-sbyin		1635 1639, 1642, 1644
bsTan-'dzin-rgya-mtsho		1638
Sod-nams-rgyal-mtshan		1638
Kun-dga'-bzang-po		1638
Ngag-dbang-dpal-bzang		1640-1
Nor-bu-bkra-shis		1642
bKra-shis-grags-pa		1648
Kun-dga'-chos-kyi-sgron-me		1648
Mi-dbang-mam-rgyal-rdo-rje		1650-1, 57-59
Chos-kyi-nyi-ma		1657
Shes-rab-rgya-mtsho		1657
Byams-pa-dpal-'byor		1659

Except for bSam-pa-don-grub (or Don-chen) and bKra-shis-don-'grub, who seem to have been companions of A-mes-zhabs over decades, most other scribes have served in relatively narrow time-slots. It is therefore plausible that works written down by them that are not dated can be allocated to these time-slots (and sometimes further evidence supports such an allocation). Thus we have the following cases:

Nor-bu-lha-sbyin

His activities as scribe for A-mes-zhabs are dated to the late twenties and early thirties, but he briefly returns in 1651. The Teaching aid for the *Thub pa dgongs gsal* (*zha* 9), for which he acted as scribe, is not mentioned in the *Old title list* and thus it was most probably composed after 1648. The evidence therefore points to a date of composition in the early 1950s.

The Record of the enthronement of A-mes-zhabs's son (*zha* 29) is also not mentioned in the *Old title list*, and thus it was most probably composed after 1648. The enthronement of A-mes-zhabs's son is furthermore dated in the biographies to 1651, coinciding with Nor-bu-lha-sbyin's return to A-mes-zhabs's sphere of activities.

The **Burnt offering of Vajrakumāra** (*zha* 28) is also not mentioned in the *Old title list* and since Nor-bu-lha-sbyin acted again as the scribe was probably composed in the early 1650s.

bSam-gtan-rgya-mtsho

Two of the works for which he acted as a scribe are undated; both are mentioned in the *Old title list*. Since no activities as scribe are recorded for him after 1638, we may assume that these works can be dated previous to 1638, namely the **Explanation of difficult passages in the *abhisamaya* of Hevajra** (*ma* 6) and **The filling of three silver stūpas** (*tsha*^b 28). A third work, the **Treatise on how to read Sanskrit** (*tsha*^b 9) is dated to a "dog year" and thus 1646 would also be possible. On the basis of bSam-gtan-rgya-mtsho's datable activities, however, it seems plausible to allocate it to the dog years 1622 and 1634, and in particular to the latter date, since his first datable activity is recorded for 1627.

Tshe-dbang-dpal-bzang

Since his activity as a scribe is other wise dated to 1629, the **Replies to questions** (*tsha*^b 25) may be dated to about the same time.

bSam-'grub-lhas-sbyin

His activities as a scribe are dated to the period between 1635 and 1644. Thus the **Notes on the Hevajratantras** (*pha* 3) possibly dates to the same period.

Shes-rab-rgya-mtsho

He seems to appear fairly late at the scene, i.e. in 1657. Thus the **Supplication to the Red Yamāri guru lineage** (*'a* 3) might be one of the latest compositions of A-mes-zhabs.

Mi-dbang rNam-rgyal-rdo-rje

He was active in the last decade of A-mes-zhabs's life. Thus the following works (none of which are mentioned in the *Old title list*) should have originated during that period: **Biographical verses offered to Byams-pa bSam-gtan-rgya-mtsho** (*nga* 7); **On the maṇḍala ritual of Vajrakīla** (*zha* 5); **On the Cakrasaṃvara evocation [and] maṇḍala [rituals] according to the system of the mahāsiddha Kṛṣṇācārya** (*zha* 6); **Evocation and the maṇḍala of the dPal gsang ba 'dus pa mi bskyod pa** (*zha* 8); **Pith instruction on the burnt offering of Vajrakīla and Hevajra** (*zha* 27) and **Pith instructions on the great places explained in the tantra** (*za* 2).

Byams-pa-dpal-'byor

Finally, this scribe appears only in A-mes-zhabs's last year. Thus the **Initiation of Vajrayoginī Nā ro mkha' spyod** (*zha* 2) appears to be a work of the late 1650s.

Index of dated works

Date	Place	Scribe	vol./ms.	Title/Subject (folios)
??-??-1610			<i>ka</i> 11	<i>gsol 'debs</i> (1)
??-??-1610			<i>ka</i> 12	<i>bstod pa</i> (2)
??-??-1613	lHa-khang-chen-mo		<i>tsa</i> 22	Invoking wrathful activities (2)
??-??-1614			<i>ka</i> 6	<i>bstod pa</i> (2)
21-01-1616			<i>ka</i> 123	<i>nyams dbyangs</i> (2)
29-01-1616			<i>ka</i> 23	<i>gsol 'debs</i> (3)
13-02-1616	(Phun-tshogs-gling)		<i>ba</i> 8	Topical outline of the three appearances and the three continuities (10)
06-05-1616	Phun-tshogs-gling		<i>ma</i> 5	<i>Abhisamaya</i> of Hevajra (53)
12-09-1616			<i>ka</i> 25	<i>gsol 'debs</i> (5)
02-12-1616			<i>ka</i> 188	<i>nyams dbyangs</i> (2)
24-12-1616	Phun-tshogs-gling		<i>tsha</i> ^b 26/ <i>tsha</i> ^a 24	Unclear [points] of the third initiation (3)
??-??-1616	bDe-mchog-pho-brang		<i>tsa</i> 5	Pith instructions on mixing practices (5)
??-??-1616			<i>kha</i> 15	Reckonings of dates (2)
28-06-1617			<i>ka</i> 146/147	<i>nyams dbyangs</i> (1)
07-07-1617			<i>ka</i> 26	<i>bstod pa</i> (2)
12-07-1617			<i>ka</i> 24	<i>gsol 'debs</i> (3)
??-07-1617			<i>ka</i> 173	<i>gsung shog</i> (2)
??-??-1618	Gling-kha-bsam-gtan-phug		<i>da</i> ^b 10d	Reply to questions (2)
-b-01-1618			<i>ka</i> 2	<i>bstod pa</i> (5)
25-11-1618	bDe-mchog-pho-		<i>tsha</i> ^b	Summarized meaning of

	brang		6/wa ^b 7	the <i>Clear differentiation of the three vows</i> (7/9)
??-02-1619	bDe-mchog-pho-brang		tsha ^a 11	Abbreviated initiation of the Nor-lha-dbang-phyug-gu-ma sisters (9)
a-05-1619	bDe-mchog-pho-brang and Kun-gsal-bdc-chen-pho-brang	A-mes-zhabs	tsha ^b 21	Nāgā gTor-ma (8)
-a-05-1619	bDe-mchog-pho-brang		tsha ^b 22	Water gtor ma (7)
??-??-1919			za 5	Commentary on guru yoga verses (2)
??-01-1620			ka 19	gsol 'debs (2)
??-07-1620			ka 20	gsol 'debs (2)
27-04-1621	bZhi-thog-bla-brang		ba 20	Nairātmya sādhana (21)
28-04-1621	bZhi-thog-bla-brang		ba 21	Maṇḍala ritual of Nairātmya (41)
-b-08-1621	lHa-chen-rigs-'dzin-pho-brang		nya 17	Yakās-Cakra (6)
11-11-1621	gZhi-thog-bla-brang	bSam-pa-don-grub	ba 6	Transmission and general summary of the precious teachings (<i>lam 'bras</i> , 161)
??-05-1622	gZhi-thog-bla-brang	bSam-pa-don-grub	x ^b 19, tshab 40a, tsha ^a 31	Filling of a statue (4)
??-05-1622			ka 157	gzungs bzhugs kyi tho (4)
-a-01-1623			ka 38	bstod pa (3)
21-06-1623	Lha-chen-rig-'dzin-pho-brang	bSam-pa-don-grub	ca 4	Brief biography of Mus-pa-chen-po (9)
30-??-1623	Lha-chen-rig-'dzin-pho-brang	bKra-shis-don-'grub	ba 1	Categorization of the four tantra classes (12)
-a-10-1623	Lha-chen-rig-'dzin-	bKra-shis-don-	ba 7	Summarizing commentary

	pho-brang	'grub		of <i>lam 'bras</i> (8)
-a-10-1623	Lha-chen-rig-'dzin-pho-brang	bKra-shis-don-'grub	<i>ba</i> 4	Commentary on the meaning of the praise to the fifteen <i>Nairātmadevīs</i> (4)
06-11?-1623	Lha-chen-rig-'dzin-pho-brang	bSam-pa-don-grub	<i>pa</i> 6	Commentary on the basic <i>Hevajratantra</i> (60)
??-??-1623	Lha-chen-rig-'dzin-pho-brang	bKra-shis-don-'grub	<i>ba</i> 2	Meaning of the Tree of Life of the <i>Abhisamaya</i> (33)
22-02-1624			<i>dza</i> 4	History of <i>Guhyasmāja</i> (141)
30-02-1624	bZhi-thog-bla-brang		<i>wa^a</i> 4/ <i>ya</i> 3	History of <i>Cakrasaṃvara</i> (150/184)
30-03-1624	bZhi-thog-bla-brang	bKra-shis-don-'grub	<i>cha</i> 9 = <i>x^b</i> 1	Commentary on Music (39/47)
07-04-1624	bZhi-thog-bla-brang	bKra-shis-don-'grub	<i>tsha^b</i> 12/ <i>wa^b</i> 11	Explanation of the <i>Kāvya-darśa</i> (23/30)
23-06-1624	lHa-chen-rigs-'dzin-pho-brang	bSam-pa-don-chen	<i>tsa</i> 2	Replies to questions (12)
30-06-1624	lHa-chen-rigs-'dzin-pho-brang		<i>tsha^a</i> 19/ <i>'a</i> 20	Decree (10/8)
05-07-1624	lHa-chen-rigs-'dzin-pho-brang		<i>ja</i> 6	Ritual dance of <i>Vajrakīla</i> (6)
-a-12-1624			<i>wa^a</i> 3	Analysis of the <i>Clear Meaning of Consecration</i> (118)
-a-01-1625	bZhi-thog-bla-brang	bSam-'grub	<i>dza</i> 3	History of the yoga tantras (109)
-a-02-1625	bZhi-thog-bla-brang	A-mes-zhabs	<i>cha</i> 19	Meaning of 'Phags-pa's <i>Clear mirror of karma, [cause, and] result</i> (7)
-a-02-1625	bZhi-thog-bla-brang		<i>tsha^b</i>	Replies (8)

			23/ <i>tsha</i> ^a 21	
-a-04-1625	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>tsa</i> 24	Fulfillment, confession, etc. (3)
-a-07-1625	lHa-chen-rigs-'dzin-pho-brang	Nor-bu-lha-sbyin	<i>ya</i> 2	Biography of Go-rams-pa (138)
??-??-1625	bZhi-thog-bla-brang	Maṅgala	<i>pa</i> 5	Preliminary practices of Hevajra (14)
-a-01-1626	bZhi-thog-bla-brang	Ngag-dbang-chos-'phel	<i>wa</i> ^b 2	Fifty Verses [on] Attending the Guru (31)
11-01-1626	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>tsha</i> ^b 35/ <i>tsha</i> ^a 40	Title list for the <i>Ha la nag po'i be bum</i> (6)
14-01-1626	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>tsha</i> ^b 2	Detailed explanation of vajra and bell (16)
01-02-1626	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>da</i> ^a 4/ <i>da</i> ^b 4	Vajrayoginī practice and initiation (41/46)
-a-03-1626	bZhi-thog-bla-brang	bKra-shis-don-grub and Ngag-dbang-chos-'phel	<i>tsha</i> ^a 42/ <i>wa</i> ^a 2	History of the red and black Yamāri and Bhairava (66/61)
10-04-1626	mKha'-spyod-dpal-gyi-pho-brang	bKra-shis-don-grub, Ngag-dbang-chos-'phel und bSam-pa-don-chen	<i>ta</i> ^b 3	Explanation of the <i>sā-dhana Instructions on Bhagavat Vajrakumāra</i> (339)
??-04-1626	lHa-chen-rigs-'dzin-pho-brang	gDan-sa-dan-khrod-pa bSam-'grub	<i>tsa</i> 28/ <i>wa</i> ^b 3	Preparing of samaya-nectar pills (31)
25-11-1626	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>ga</i> 4	History of how the <i>Dus mdos chen mo</i> emerged (20)
-b-03-1627			<i>ka</i> 164	<i>zhu yig</i> (3)

??-04-1627			<i>ka</i> 44	<i>bstod pa</i> (3)
13-10-1627			<i>ka</i> 179	<i>bka'</i> (4)
13-10-1627			<i>ka</i> 180	<i>yi ge</i> (5)
01-11-1627	dGe-sdings bKra-shis-bsam-'grub dGon-pa	bSam-gtan-rgya-mtsho	<i>nya</i> 2	Evocation ritual of Amitāyus (15)
05-02-1628	Lo dGon-pa	Author: Byams-pa-kun-dga'-don-grub	<i>nga</i> 1	Supplication to A-mes-zhabs (5)
07?-02-1628	Rigs-'dzin-pho-brang		<i>ba</i> 15	Explanation of the Hevajra basic mantra (12)
14-06-1628	Thub-bstan-bde-ba-can-gyi-gtsug-lag-khang (Mang-mkhar)	Anonymous author. Scribe: Chos-grags-bzang-po	<i>ta^a</i> 3	History of Guhyasmāja and practices of production and completion (43)
27-02-1629	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho and Nor-bu-lhas-sbyin	<i>ga</i> 2	Genealogy of the Sa-skyapa ('Khon family) (379)
-b-03-1629	bZhi-thog-bla-brang	bKra-shis-don-grub and bSam-'grub	<i>wa^a</i> 5	The different practice-systems of Hevajra in Ngor and rDzong (153)
06-05-1629			<i>ka</i> 64	<i>mchod cing bstod pa</i> (4)
-a-06-1629	Sa-skya	Tshe-dbang-dpal-bzang	<i>cha</i> 4	<i>Siddhānta</i> of the <i>pāramitā</i> -vehicle (70)
05-07?-1629	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>tha</i> 3	Red Yamāntaka <i>sādhana</i> (2)
25-11-1629	bZhi-thog-bla-brang and Ri-bo-rtse-lnga	bSam-pa-don-chen	<i>nya</i> 16	Consecration ritual (39)
01-02-1630	bZhi-thog-bla-brang		<i>ca</i> 3	Medium size biography of Mus-pa-chen-po (42)
??-??-1630			<i>TBRC</i> W22282	Biographies of eighty mahāsiddhas (79)

01-02-1632	bZhi-thog-bla-brang	Nor-bu-lha-byin	<i>ja</i> 2	General topics of the causal and resultant vehicles (177)
-a-08-1632	Sa-skya	author: Ngag-dbang-bstan-pa'i-rdo-rje	<i>nga</i> 19	Praise of A-mes-zhabs (19)
12-04-1633	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>ga</i> 5	History of bSam-yas (52)
03-05-1633	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>tsha^b</i> <i>29/tsha^a</i> 30	List of <i>thang kas</i> (7)
30-05-1633	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>tha</i> 5	Religious history of Yamāri (72)
06-01-1634	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>x^b</i> 2/ <i>tsha^b</i> 13/ <i>wa^b</i> 12	Treatise on the <i>śabdālam-kāra</i> (16/18)
-a-02-1634	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>tha</i> 10	History of Guhyasmāja (91)
15-03-1634	bZhi-thog-bla-brang	bSam-'grub	<i>cha</i> 6	History of the bKa'-gdams-pas (86)
28-11-1634			<i>ka</i> 113	<i>bsngags pa</i> (4)
01-02-1635	bZhi-thog-bla-brang	Nam-mkha'-dge-bsnyen	<i>da^a</i> 11	Evocation ritual of Cakrasaṃvara (21)
06-02-1635	bZhi-thog-bla-brang	bSam-'grub-lhas-sbyin	<i>tha</i> 6	Detailed explanation of the evocation ritual of Vajrabhairava (119)
06-02-1635	bZhi-thog-bla-brang	Nam-mkha'-dge-bsnyen	<i>tha</i> 7	Detailed explanation of evocation rituals of Cakrasaṃvara (143)
30-04-1635	bZhi-thog-bla-brang	IHas-sbyin	<i>nya</i> 14/' <i>a</i> 10	Clarifying the ritual of Vairocana (91/86)
26-07-1635	sPrul-pa'i-lha-khang	Nam-mka'-dge-bsnyen	<i>na</i> 2	The system of instructions on the Kālacakratāntra (312)

01-08-1635	bZhi-thog-bla-brang	bSam-grub-lhas-sbyin	<i>ma</i> 7	Stage of production of Hevajra (153)
-a-10-1635			<i>ka</i> 30	<i>gsol 'debs</i> (3)
16-01-1636	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>ba</i> 18	Teaching manual of the later eight cycles of the path (21)
11-04-1636	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>pa</i> 2	History of Kālacakra (283)
07-06-1636	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>ta^a</i> 6	Detailed explanation of the evocation ritual of Guhyasamāja (171)
-a-07-1636	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>cha</i> 11	Guide to the land of Sukhāvati (5)
-a-07-1636			<i>ka</i> 8	<i>bstod pa</i> (4)
14-09-1636	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>wa^b</i> 5	Analysis of the "tantric vinaya" (101)
06-10-1636	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>nya</i> 9	Supplement to Chos-kyi-rgyal-po's teaching on Vairocana (53)
10-10-1636			<i>tsha^b</i> <i>39c/tsha^a</i> <i>33b</i>	List of renovations (2)
21-03-1637	bZhi-thog-bla-brang	bSam-gtan-rgya-mtsho	<i>nya</i> 8	History of the yoga tantras (91)
01-04-1637	- bZhi-thog-bla-brang - Ri-bo-rtse-nga - Ngo-mtshar-'chi-med-rdo-rje'i-pho-brang-e-vaṃ	bSam-pa-don-chen and bKra-shis-don-grub	<i>ta^b</i> 4	Explanation of a Vajrakīla <i>gtor bzlog</i> ritual (112)
-a-07-1637			<i>ka</i> 232	<i>bka' shog</i> (1)
-a-09-1637			<i>x^a</i> 1a	Biography of Sa-skya Lotsā-ba (20)

-a-09-1637	Sa-skya	bSam-pa-don-chen	ca 5	Biography of dKon-mchog-rgya-tsho (41)
??-??-1637	Sa-skya	bKra-shis-don-grub	ca 6	Biography of rGyal-tshab Kun-dga'-dbang-phyug (11)
??-??-1637			<i>x^a</i> 1b/ca 5	Biography of dKon-mchog-lhun-grub (25)
01-08-1638	Lha-chen-rigs-'dzin-pho-brang	bsTan-'dzin-rgya-mtsho	ma 8	Stages of the practice of the precious teachings of Ngor and rDzong (105)
26-08-1638	bDe-mchog-pho-brang	Chos-rje bSod-nams-rgyal-mtshan	tsa 9	The peaceful burnt-offering of Gur-gyi-mgon-po (7)
05-12-1638	bZhi-thog-bla-brang and Ri-bo-rtse-nga	bSam-gtan-rgya-mtsho	<i>da^b</i> 2/ <i>da^a</i> 2	History of Cakrasaṃvara (172)
07-12-1638	bZhi-thog-bla-brang	Kun-dga'-bzang-po	<i>tsha^b</i> 10	Treatise on Tibetan terms (22)
01-01-1639	bKra-shis-brtsegs	bSam-grub-lhas-sbyin	cha 20	The <i>Great Deeds</i> of the Victorious One (170)
-b-02-1639	bSam-'grub-lha-khang of rNam-rgyal-rdzong(?) in Phag-ri	bKra-shis-don-grub	'a 19	Supplication to Thang-stong-rgyal-po (2)
26-01-1639			ka 22	<i>gsol 'debs</i> (2)
??-??-1639			ka 16	The pacifying burnt offering of Vajrayoginī (7/8)
-a-08-1640	bZhi-thog-bla-brang	Ngag-dbang-dpal-bzang	<i>da^a</i> 3/ <i>da^b</i> 3	Explanation of Vairocana rituals (23)
-a-09-1640	bZhi-thog-bla-brang	Ngag-dbang-dpal-bzang	<i>nya</i> 6	Ritual service of Hevajra with the peaceful burnt offering ritual (23)
14-11-1640	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>zha</i> 7	History of the teaching cycles of the Great Black

				One (230)
01-04-1641	bZhi-thog-bla-brang	bSam-pa-don-chen and bKra-shis-don-grub	<i>tsa</i> 3	Practice of gDon-sgrol (32)
-a-06-1641	bZhi-thog-bla-brang	Ngag-dbang-dpal-bzang	<i>tsha</i> ^b 20/ <i>tsha</i> ^a 15	<i>gsol 'debs</i> (3)
10-10-1641			<i>ka</i> 63	<i>gsol 'debs</i> (3)
??-??-1641	E-wam-chos-ldan	bKra-shis-don-grub	<i>tsa</i> 13	Fulfilment and confession (1)
??-??-1642?		Nor-bu-bkra-shis	<i>x</i> ^b 15b	List of statues of the Rigs-'dzin-lha-khang (4)
??-??-1642		bSam-'grub-lhas-sbyin	<i>tsha</i> ^b 31/ <i>tsha</i> ^a 34	List of the filling of the precious statues (4)
23-01-1643	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>tsa</i> 27	Offering ritual of Vaiśravaṇa (28)
04-06-1643	dGa'-ldan-bla-brang of Sa-skya		<i>za</i> 3	Yogic postures of channels and winds (14)
14-06-1644	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>kha</i> 2-12	Records of teachings (<i>gsan yig</i>) (372)
10-09-1644	bZhi-thog-bla-brang	bKra-shis-don-grub	<i>ta</i> ^a 2	Exposition of the <i>Clear Mirror of Consecration</i> (241)
30-09-1644	bZhi-thog-bla-brang	bSam-grub-lhas-sbyin and bKra-shis-don-grub	<i>ca</i> 2	Large biography of Mus-pa-chen-po (314)
??-??-1645?			<i>x</i> ^b 10/ <i>tsha</i> ^b 34/ <i>tsha</i> ^a 36	List of twenty-one <i>maṇḍala</i> images (1/2)
30-09-1646	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>cha</i> 18	Explanation of the meaning of a medicine

				Buddha ritual (49)
20-02-1647	bZhi-thog-bla-brang		<i>x^b</i> 35, <i>nya</i> 15	Teachings on the intermediate state (18/16)
??-03-1647	bZhi-thog-bla-brang		<i>nya</i> 7	Commentary of the <i>Sarvadurgatipariśodhana-tantra</i> (97)
26-12-1647	bZhi-thog-bla-brang	bSam-pa-don-chen	<i>da^b</i> 17	Commentary of the basic Cakrasaṃvara tantra (154)
??-??-1647?		bKra-shis-don-grub	<i>tsha^b</i> 32/ <i>tsha^a</i> 35	List of the filling of a stūpa (5)
15-01-1648	lHo-rong		<i>tsa</i> 23	Invoking wrathful activities (3)
-a-09-1648?	bZhi-thog-bla-brang	bSam-pa-don-chen, bKra-shis-don-'grub, bKra-shis-grags-pa and Kun-dga'-chos-kyi-sgron-me	<i>pha</i> 2	Hevajra basic tantra word commentary (240)
-a-01-1649			<i>ka</i> 235	<i>dge ba bsgrub tshul gyi yi ge</i> (5)
27-08-1650	lHa-chen-rigs-'dzin-pho-brang	Mi-dbang-rnams-rgyal-rdo-rje	<i>za</i> 9	Commentary of the basic Guhyasamāja tantra (298)
11-01-1651	bZhi-thog-bla-brang	Mi-dbang-rnam-rgyal-rdo-rje	<i>zha</i> 15	Fulfillment and entrusting of the activities of rDo-rje-drag-po-rtsal (4)
-a-08-1651	lHa-chen-rigs-'dzin-pho-brang	Nor-bu-lhas-sbyin	<i>x^b</i> 12/ <i>zha</i> 17	List of fillings (10/11)
04-09-1651	Thub-bstan-lha-khang	Rab-'byams-smra-ba Byams-pa-rdo-rje-rin-chen; author: Byams-	<i>nga</i> 6	<i>Great Deeds (rtogs brjod)</i> (271)

		pa bSam-gtan-rgya-mtsho		
??-??-1653			za 7	Supplication (1)
-a-04-1654			zha 31, x ^b 13	List of fillings regarding a mask (2)
??-??-1654?			tsha ^b 37/x ^b 14, tsha ^a 44	Filling of sNgags-'chang Chos-kyi-rgyal-po's statue (1)
-a-08-1656?	bZhi-thog-bla-brang		'a 18	<i>Kulika vyavasthāna(?)</i> of the glorious Kālacakra (29)
07-10-1657	bZhi-thog-bla-brang	Chos-kyi-nyima	'a 6	Pith instructions of the red Yamāri (42)
21-10-1657	bSam-'grub-lha-khang (Phag-ri)	bKra-shis-don-grub	'a 14	Detailed explanation of a writing of 'Phags-pa (100)
25-11-1657	bSam-'grub-lha-khang (Phag-ri)	bKra-shis-don-grub	'a 13	Explanation of Sa-pan's <i>Legs par bshad pa'i rin po che'i gter</i> (13)
01-12-1657	bZhi-thog-bla-brang	Shes-rab-rgya-mtsho	'a 5	Explanation of the evocation ritual of the red Yamāri with five deities (20)
01-12-1657?		Shes-rab-rgya-mtsho	'a 3	Supplication to the Red Yamāri guru lineage (2)
??-??-1657?	dBu-rtse-bla-ma-lha-khang	rNam-rgyal-rdo-rje	x ^b 9	List of relics and mantras remaining in a stūpa (3)
12-04-1658	dGe-'phel-bla-brang of Sa-skya	author: Byams-pa-rdo-rje-rin-chen	nga 21	Supplement to the <i>Great Deeds</i> of A-mes-zhabs (98)
-b-03-1659	bZhi-thog-bla-brang	Byams-pa-dpal-'byor	'a 12/x ^b 31	Summary of the request of the Buddha-activities (23)
-b-04-1659	bZhi-thog-bla-brang	rNam-rgyal-rdo-rje	x ^b 6/zha 40	List of relics and mantras remaining in a stūpa (6/5)
-b-04-1659	bZhi-thog-bla-brang		x ^b 7/zha	List of relics and mantras

			41	remaining in a stūpa (11/9)
01-06-1660			<i>x</i> ^a 2	Biography on A-mes- zhabs (60)

Index of works mentioned or identified in the colophons or remark sections

Indian titles

Abhidharmakoṣa by Vasubhandu (*cha* 4).

Abhidharmakoṣabhāṣya by Vasubhandu (*cha* 4).

Abhidharmasamuccaya by Asaṅga (*cha* 4).

Āryavajravidāraṇīnāmadhāraṇīsakalpasādhana by Kumarasena (*tsha^b* 20, *tsha^a* 15).

Āryavajravidāraṇīpiṇḍīkṛtasādhana by Candragomin (*tsha^b* 20, *tsha^a* 15).

Kāvyādarśa by Daṇḍin (*tsha^b* 12, 13, *wa^b* 11, 12, *x^b* 2).

Uttaratantra (of *Guhyasamāja*) (*za* 9).

Pradīpoddyottananāmatīkā by Candrakīrti (*za* 9).

Prasannapadā, see the *Mūlamadhyamakakārika*.

Bodhisattvāvadānakalpatā, see *rGyal ba'i rtogs brjod dpag bsam 'khri shing*.

Madhyamakaśāstra by Nagārjuna (*cha* 4). See *Mūlamadhyamakakārika*.

Mahāyānasamgraha by Asaṅga (*cha* 4).

Mūlamadhyamakakārika as contained in its *vṛtti*, the *Prasannapadā* by Nagārjuna (*cha* 4).

Sarvatathāgatakāyavakcittarahasyaguhyasamājanāmamahākālparāja (*za* 9).

Tibetan titles

ka

Kun mkhyen chos kyi rgyal po'i rnam thar by sMra-ba'i-dbang-phyug Chos-(kyi)-mam-rgyal (*nga* 6).

Kun rig gi cho ga bsgrigs chen mo by Ngag-dbang-kun-dga'-rin-chen (*nya* 11).

Kun rig gi cho ga gzhan phan mtha' yas by Ngor-chen Kun-dga'-bzang-po (*x^b* 26, 34, 35, 37).

Kun rig gi cho ga gzhan phan rnam gnyis kyi gsal byed blo dman dga' ba bskyed byed by Ngag-dbang-kun-dga'-rin-chen (*nya* 9).

(*Kyai rdo rje'i bskyed rims kyi*) *rnam bshad snying po don gsal* by Mus-chen Sangs-rgyas-rin-chen (*ma* 5).

(*Kyai rdo rje'i*) *bsnyen thabs* by Glo-bo-mkhan-chen bSod-nams-lhun-grub (*zha* 7).

(*Kyai rdo rje'i*) *bsnyen thabs* by Thar-rtse-nas Nam-mkha'-dpal-bzang (*zha* 7).

(*Kyai rdo rje'i*) *sbyin bsreg gsal ba'i me long* by dKon-mchog-lhun-grub (*zha* 7).

Klu sgrub rgya mtsho'i lam 'bras chos 'byung by Mang-thos Klu-sgrub-rgya-mtsho (*ba* 6, remarks).

Klu gtor by 'Phags-pa Blo-gros-rgyal-mtshan (*tsha^b* 21, *tsha^a* 17).

Klu gtor btong tshul gsal byed sgron med(!) by Ngag-dbang-kun-dga'-rin-chen (*tsha^b* 21, *tsha^a* 17).

Klu gtor gnang ba'i phyag len by sNgags-'chang Grags-pa-blo-gros (*tsha^b* 21, *tsha^a* 17).

(*Klu gtor*) *yig cha* by rJe Thar-rtse-nas Nam-mkha'-dpal-bzang (*tsha^b* 21, *tsha^a* 7).

dKyil 'khor gyi cho ga yid 'ong blo gros kha 'byed by sNgags-'chang Kun-dga'-rin-chen (ta^b 3, 8).

bKa' gdams chos 'byung nyin mor byed pa'i 'od stong by bSod-nams-lha'i-dbang-po (cha 6).

bKa' gdams lha bzhi'i khrid yig bka' gdams nor bu'i bang mdzod by 'Jam-dbyangs-'phrin-las? (cha 6).

sKyes rabs kyi rgyud by 'Phags-pa dPa'-bo (Āryasūra?) (cha 8).

bsKyed rims kyi rnam bshad by Ngag-dbang-chos-grags (ta^a 3).

kha

Khog phub snyan brgyud rol mtsho legs bshad kyi rba rlabs g.yo ba by Tshar-chen Chos-rje Blo-gsal-rgya-mtsho (tsa 3).

ga

Gong ma'i dgongs rgyan dKon-mchog-lhun-grub (cha 4). See Ujon shing gi gsal byed chen po legs bshad gong ma'i dgongs rgyan.

mGon po me 'bar ma'i dkar chag by Tshar-chen Chos-rje Blo-gsal-rgya-mtsho (tsa 3).

mGon po tshe dpag tu med pa je ta ri lha dgu'i dkyil 'khor bsgrub cing mchod pa dang 'jug cing dbang blangs ste slob ma la dbang bskur ba'i 'tshams sbyor dang bcas pa by Ngag-dbang-kun-dga'-rin-chen (nya 2).

mGon pod by bDag-chen rGya-dkar-ba Shes-rab-rgyal-mtshan (tsa 3).

mGon pod me 'bar by bDag-chen rGya-dkar-ba Shes-rab-rgyal-mtshan (tsa 3).

mGon po'i chos skor gyi dri ba lhad bsam rab dkar gyi don 'brel bla ma'i gsung rgyun ma by "mKhan-chen-thams-cad-mkhyen-pa" (tsa 3).

mGon po'i chos skor byung tshul man ngag khog phug by Tshar-chen Blo-gsal-rgya-mtsho (tsa 3).

mGon po'i man ngag gi khog khrigs kyi yi ge by bDag-chen Blo-gros-rgyal-mtshan (tsa 3).

mGon po'i lo rgyus by Mal Lo-tsā-ba (tsa 3).

'Grel chen sgron gsal by 'Gos Lo-tsā-ba gZhon-nu-dpal (ta^a 6).

'Grel chen 'bum nag (ta^b 3).

'Grel pa 'bum chung bcud bsdu (ta^b 3).

'Grel bshad mtha' drug rab gsal, see sGron ma rab tu gsal bar byed pa'i bshad sbyar mtha' drug rab tu gsal bar byed pa'i bsdu don nyung gsal.

rGyal po chen po rnam thos sras rigs mi 'dra ba lnga phrag gsum gyi rjes gnang (tsa 27).

rGyal po shel phreng dkar po basic and explanatory tantra (ga 5).

- rGyal bu 'ji 'big de mur la gtam du bya ba nor bu'i 'phreng ba by 'Phags-pa Blo-gros-rgyal-mtshan ('a 14).*
- rGyal ba'i rtogs brjod dpag bsam 'khri shing, i.e. Bodhisattvāvadānakalpatā by Kṣemendra (cha 20).*
- rGyud kyi rgyal po dpal gsang ba 'dus pa'i 'grel pa by Red-mdā'-ba (ta^a 6).*
- rGyud kyi mngon par rtogs pa rin po che'i ljon shing by Grags-pa-rgyal-mtshan (cha 4, pa 6, ba 2).*
- rGyud sde spyi nram theg pa gsal ba'i sgron me by mNga'-ris-pa gSal-ba'i-snying-po (pa 6).*
- rGyud sde spyi'i nram par gzhag pa by bSod-nams-rtse-mo (pa 6, ba 1).*
- rGyud sde spyi'i nram gzhag by rJe-btsun Grags-pa-rgyal-mtshan (pa 6).*
- sGra rgyan gsal ba'i me long mkhas pa dga' byed 'od zer brgya pa by sNar-thang Lo-tsā-ba dGe-'dun-dpal a.k.a. Paṇḍita Saṃgha-shrī (tsha^b 13, wa^b 12, x^b 2).*
- sGrub thabs bsnyen sgrub gsal byed kyi mchan bu yid bzhin nor bu by sNgags-'chang Kun-dga'-rin-chen (ta^b 3, 8).*
- sGrub thabs yi ge chung ngu by 'Jam-dbyangs bSod-nams-dbang-po (ta^b 3).*
- sGrub pa'i thabs mdor byas pa (Piṇḍīkṛta sādhana) by Nāgārjuna (ta^a 4).*
- sGron ma gsal bar byed pa zhes bya ba'i 'grel bshad (Pradīpoddyotananāmayāṭikā) by Āryadeva (ta^a 6).*
- sGron ma gsal bar byed pa zhes bya ba'i rgya cher bshad pa (Pradīpoddyotananāmayāṭikā) by Candrakīrti (ta^a 6, za 9).*
- sGron ma rab tu gsal bar byed pa'i bshad sbyar mtha' drug rab tu gsal bar byed pa'i bsdu don nyung gsal by Bu-ston Rin-chen-grub (ta^a 6, za 9).*

nga

- Ngan song sbyong rgyud, see De bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i rtog pa.*
- Ngo mtshar dad pa'i spu long g.yo ba, see rDo ring rin po che'i nram thar.*
- Ngo mtshar snang ba (ba 6), see Bla ma brgyud pa'i nram par thar pa ngo mtshar snang ba.*
- mNgon par rtogs pa rin po che'i ljon shing by Grags-pa-rgyal-mtshan (cha 4). See rGyud kyi mngon par rtogs pa rin po che'i ljon shing.*
- mNgon par ljon shing gi gsal byed gong ma'i dgongs rgyan by dKon-mchog-lhun-grub (cha 4).*
- mNgon par rtogs pa'i don ston pa ljon shing mdzes par byed pa'i rgyan by dKon-mchog-lhun-grub (cha 4, ba 2).*

ca

bCom ldan 'das dpal rta mgrin rgyal po'i bka' dri ma med pa'i rgyud chung (ga 5, tsa 26).

cha

Cha rgan gyi mdzad pa'i rnal 'byor dbang phyug gi lo rgyus by Cha-rgan dBang-phyug-rgyal-mtshan (ba 6).

Chu gtor by 'Phags-pa Blo-gros-rgyal-mtshan (tsha^b 22).

Chu gtor gyi yi ge blo gsal dga' ba bskyed byed, see *Chu gtor btang ba'i rims pa blo gsal dga' ba bskyed byed*.

Chu gtor btang ba'i rims pa blo gsal dga' ba bskyed byed by Ngag-dbang-kun-dga'-rin-chen (tsha^b 22).

Chos skyong bskor gyi dbyangs yig tshangs pa'i dbyangs kyi rnga chen by Grags-pa-blo-gros(?) (x^b 1, cha 9).

Chos skyong bskor gyi dbyangs rol gyi tho yig sogs ngo mtshar can du ma by Ngag-dbang-kun-dga'-rin-chen (x^b 1, cha 9).

Chos skyong gyi bla ma brgyud pa'i lo rgyus kyi yi ge by Mal-gyo Blo-gros-grags(?) (tsa 3).

Chos 'byung khog phub zin bris by Mang-thos Klu-sgrub-rgya-mtsho (ba 6).

Chos 'byung bstan pa rgyas pa'i nyi 'od, see *Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od*.

Chos tshan brgya rtsa by gTsang-nags-phug-pa brTson-'grus-seng-ge ('a 17).

'Cham dpe snang ba 'gyur thub, see *rDo rje phur pa'i dngos grub char 'bebs kyi 'cham kyi brjed byang snang ba gyur thub*.

ja

'Jam pa'i dbyangs kyi yon tan rnam par bkod pa by dKon-mchog-lhun-grub (x^a 1a, nga 6).

'Jam dpal dpa' bo grub pa'i rgyud, see *'Jam dpal dpa' bo gcig tu sgrub pa zhes bya ba'i rgyud kyi rgyal po chen po*.

'Jam dpal dpa' bo gcig tu sgrub pa zhes bya ba'i rgyud kyi rgyal po chen po (nya 17).

'Jam dpal dpa' bo gcig tu grub pa'i rgyud kyi dka' 'grel man ngag nges don gsal ba by Grags-pa-rgyal-mtshan (nya 17).

'Jig rten dbang phyug seng ge sgra'i sgrub thabs dang gdon dgrol gyi cho ga by bSod-nams-rtse-mo (tsha^b 20, tsha^a 15).

rJe btsun rdo rje bdag med ma'i sgrub dkyil gyi tho yig yid bzhin nor bu by bSod-nams-dbang-po (ba 20, 21).

(*rJe btsun rdo rje bdag med ma'i sgrub dkyil gyi dbang chog* by Ngag-dbang-kun-dga'-rin-chen (ba 20, 21).

rJe btsun rdo rje bdag med ma'i lus dkyil gyi yi ge by mNga-ris Tshul-khrims-'od-zer (*ba* 20).
rJe kun dbang pa'i rnam thar rin po che'i phreng ba by mKhan-chen Legs-'byung (*ca* 6).
rJe btsun rdo rje bdag med ma'i mngon dkyil gyi tho yig by Go-rams-pa bSod-nams-seng-ge (*ba* 20, 21).
IJon shing gi gsal byed chen po legs bshad gong ma'i dgongs rgyan by dKon-mchog-lhun-grub (*cha* 4).

nya

Nyi 'od rab gsal by rJe Byams-pa-chos-legs (*ta^a* 6).
Nyung gsal kun dga' (*x^b* 1, *cha* 9).
Nye bar 'od pa'i(?) rgyud ldan yid ches can by Mus-chen (Sangs-rgyas-rgyal-mtshan?) (*pa* 6).
sNyan brgyud rin chen lde mig, see *mGon po'i chos skor byung tshul man ngag khog phug*.
sNyan brgyud rol mtsho, see *mGon po'i chos skor byung tshul man ngag khog phug*.
sNyan nag me long gi rgya cher 'grel pa (*tsha^b* 13).

ta

rTogs brjod dpag bsam 'khri shing, see *Byang chub sems dpa'i rtogs pa brjod pa'i dpag bsam gyi 'khri shing*.
sTong thun chen mo by 'Gos Lo-tsā-ba gZhon-nu-dpal (*ta^a* 6).
sTong ra chos rje kun dga' legs grub kyi dris lan by sNgags-'chang Kun-dga'-rin-chen (*ta^b* 3, 8).
sTod las dang smad las kyi dbang dang rjes gnang gyi yig cha by sNgags-'chang Kun-dga'-rin-chen (*ta^b* 3, 8).
bsTod pa'i tshogs rnams la dbyangs rol (*x^b* 1, *cha* 9).
brTag pa gnyis pa'i rnam par bshad pa ma dag pa rnams 'joms par byed pa'i nam 'grel dag ldan by Grag-pa-rgyal-mtshan (*pa* 6).
(bsTan bcos) rdo rje tshig rkang by Virūpa (*ba* 7).

tha

Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i 'pho chos 'tshams sbyor dang bcas by 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug (*cha* 16).
Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i zab lam 'pho ba'i gdams skor Rong-ston Shes-bya-kun-rig (*cha* 16).
Thugs rje chen po ngan song rang grol by 'Ja'-tshon-snying-po (*nga* 2, title).

Thub pa 'od zer 'gyed pa (zha 12).

da

De bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i rtog pa (nya 7).

De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba mdo sde bklag cing de bzhin gshegs pa bdun mchod de, smon lam gdab pa'i cho ga mdo sde las btus te rim par bklag pa by Śantarakṣita? (cha 18).

De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i gzungs bklag pa'i cho ga mdo sde las bsdus pa by Śantarakṣita? (cha 18).

De bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba 'dus pa zhes bya ba brtag pa'i rgyal po chen po (za 9).

Drag po sgrol ba'i rjes gnang gi gsal byed rin chen phreng ba by Kun-dga'-rin-chen (*ta*^b 3).

Dril bu rims lnga'i log rtog sel byed by Gung-ru Shes-rab-bzang-po (*wa*^b 14).

Dris lan rnam par nges pa'i don 'grel khog phub by Byams-pa-rin-chen-rgyal-mtshan (za 6).

Dris lan rnam par nges pa'i don 'grel khog phub kyi 'bru bshad shin tu zhib pa'i legs bshad by Ngag-dbang-kun-dga'-rin-chen (za 6).

Dris lan pad mo bzhad pa by Go-rams-pa (*ta*^a 6).

gDung rabs by Kun-dga'-grags, (sGa A-gnyan) (*ga* 2).

gDung rabs by gTsang Byams-pa-rdo-rje-rgyal-mtshan (*ga* 2), see *Sa skya'i gdung rabs rin po che'i phreng ba bstar ba*.

gDung rabs by Chos-rje Nyi-lde-ba Nam-mkha'-bzang-po (*ga* 2).

gDung rabs by Shes-rab-rdo-rje (*ga* 2).

gDung rabs tshigs bcad ma by bSod-nams-rtse-mo (*ga* 2).

gDon sgrol gyi cho ga by gNyan-phul-chung-pa bSod-nams-rdo-rje (*tsha*^b 20, *tsha*^a 15).

gDon sgrol gyi cho ga rin chen phreng mdzes by Thar-rtse-nas Nam-mkha'-dpal-bzang (*tsha*^b 20, *tsha*^a 15).

gDon sgrol sa bcad by bSod-nams-rtse-mo (*tsha*^b20, *tsha*^a 15).

bDag med ma'i sgrub dkyil gyi tho yig by dKon-mchog-lhun-grub (*ba* 20, 21).

bDag med ma'i dbang gi tho yig by bSod-nams-rtse-mo (*ba* 21).

bDag med lha mo bco lnga'i mngon rtogs by Grags-pa-rgyal-mtshan (*ba* 20).

bDag med lha mo bco lnga'i bstod pa dri ma med pa'i rgyan by Grags-pa-rgyal-mtshan (*ba* 4, 5).

(*bDag med lha mo bco lnga'i*) *bstod pa rnam dag phreng ba* by 'Phags-pa Blo-gros-rgyal-mtshan (*ma* 3).

- bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod* by Bu-ston Rin-chen-grub (*ba* 6).
- mDo bsres*, see *rNal 'byor chen po'i rgyud dpal gsang ba'i 'dus pa'i bskyed pa'i rim pa'i bsgom pa'i thabs mdo dang bsres pa*.
- 'Dus pa'i sgrub pa'i thabs rnam par bzhag pa'i rim pa* (*Samāja sādhana vyavasthāna*) by Nāgābuddhi (*ta^a* 4, 6, *dza* 4).
- rDo rje gar ma man ma tshang ba* by mKhas-grub dPal-ldan-rdo-rje? (*x^b* 26).
- rDo rje chos skyong khyad par can rnam kyi bskangs pa* (*x^b* 1, *cha* 9).
- rDo rje 'jigs byed kyi rnam bshad rdo rje'i myu gu* by Ngor-chen Kun-dga'-bzang-po (*ja* 2, *tha* 6).
- rDo rje gdan bzhi'i rgyud*, i.e. the *dPal gdan bzhi pa'i bshad pa'i rgyud kyi rgyal po* (*tsha^b* 21, *tsha^a* 17).
- rDo rje nag po chen po'i zhi ba'i sbyin bsreg* by Sa-skyā Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (*tsa* 9).
- rDo rje rnal 'byor ma rig pa can ma* by rJe-btsun Grags-pa-rgyal-mtshan (*da^b* 4).
- rDo rje rnal 'byor ma'i sgrub thabs* by Nāropa (*da^b* 4).
- rDo rje phur pa rtsa ba'i rgyud kyi dum bu*, translated by Sa-skyā Paṇḍita (*ta^b* 3, 8).
- (*rDo rje phur pa'i*) *dkiil 'khor gyi cho ga rin po che'i do shal* by Sa-lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (*ta^b* 3, 8).
- (*rDo rje phur pa'i*) *dkiil chog rdo rje las rim* by Ācārya Padma (*ta^b* 3, 8).
- rDo rje phur pa'i dkiil chog yid 'ongs blo gros kha 'byed* (*wa^a* 5).
- rDo rje phur pa'i sgrub thabs* by Grags-pa-rgyal-mtshan (*ta^b* 3).
- rDo rje phur pa'i sgrub thabs bsod pa shin tu bde ba* by 'Jam-dbyangs-bsod-nams-dbang-po (*ta^b* 3).
- rDo rje phur pa'i rnga byin dbab kyi brda sprod mthong ba rang grol* by Ngag-dbang-kun-dga'-rin-chen (*x^b* 1, *cha* 9).
- rDo rje phur pa'i dngos grub char 'bebs kyi 'cham kyi brjed byang snang ba gyur thub* by Ngag-dbang-kun-dga'-rin-chen (*ja* 5, 6, 7).
- rDo rje phur pa'i bsylen bsgrub kyi gsal byed bdud rtsi nyi 'od can zhes bya ba sa los mdzad pa la sngags 'chang chen po'i mchan gnang ba* composed by Sa Lo-tsā-ba, with notes by Kun-dga'-rin-chen (*ta^b* 3).
- rDo rje phur pa'i stod las byang chub bsgrub pa'i dkiil 'khor gyi cho gas rang gzhan smin byed kyi phyag chen shin tu gsal ba yid 'ongs blo gros kha 'byed* by Kun-dga'-rin-chen (*ta^b* 3).
- (*rDo rje*) *phur pa'i tho yig* by rJe-btsun Grags-pa-rgyal-mtshan (*ta^b* 3, 8).
- rDo rje phur pa'i dbyangs yig tshangs pa'i dbyangs kyi nga ro(?)* by bSod-nams-dbang-po(?) (*x^b* 1, *cha* 9).

- (*rDo rje phur pa'i*) *sbyin sreg rdo rje'i me 'od* by Sa Lo-tṣā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (*zha* 28).
- (*rDo rje phur pa'i*) *las byang gi gzhung* by Sa-chen Kun-dga'-snying-po (*ta^b* 3).
- rDo rje tshig rkang ma* by Virūpa (*ba* 7).
- rDo ring rin po che'i rnam thar ngo mtshar dad pa'i spu long g.yo ba* by Tshar-chen Chos-kyi-rgyal-po (*nga* 6).

na

- Nā ro mkha' spyod kyi sgrub thabs* by Nāropa with notes by Sa-chen Kun-dga'-snying-po (*da^b* 4).
- (*Nā ro mkha' spyod ma'i*) *sgrub mchod* by Tshar-chen Blo-gsal-rgya-mtsho (*da^b* 4).
- (*Nā ro mkha' spyod pa'i*) *brgyud 'debs* by Ngor-chen Kun-dga'-bzang-po (*da^b* 4).
- Nā ro mkha' spyod ma'i brgyud 'debs mchod pa'i padmo bzhad pa'i dga' ston* by Tshar-chen Blo-gsal-rgya-mtsho (*da^b* 4).
- (*Nā ro mkha' spyod ma'i*) *mngon rtogs* by Tshar-chen Blo-gsal-rgya-mtsho (*da^b* 4).
- (*Nā ro mkha' spyod ma'i*) *sbyin rlabs bya tshul gyi yi ge* by rJe Sangs-rgyas-dpal-bzang (*da^b* 4).
- (*Nā ro*) *mkha' spyod zhal bzang blta ba'i smon lam* by Tshar-chen Blo-gsal-rgya-mtsho (*da^b* 4).
- Nag po chen po'i chos skor gyi khog phub snyan brgyud rin chen lde mig* by Tshar-chen Blo-gsal-rgya-mtsho (*tsa* 3).
- Nag po rims bzhi'i zur 'debs* by Chos-rje Rin-po-che Sangs-rgyas-dpal-ba (*da^b* 13).
- gNas chen muk gu lung gi khyad par bshad pa* by Mus-srad-pa/gTsang Byams-pa-rdo-rje-rgyal-msthan (*ba* 19).
- gNod sbyin 'khor lo bris sgrub kyi yi ge sngags kyi sgra sgrub dang bcas pa* (*wa^a* 3).
- gNod sbyin 'khor lo'i bsgrub yig* by (Mus-chen) Sangs-rgyas-rin-chen (*nya* 17).
- gNod sbyin rgyal po spu gri dmar po heart tantra with its auxiliaries (snying gi rgyud cha lag dang bcas pa)* (*ga* 5).
- gNod sbyin rgyal po spu gri dmar po'i snying gi rgyud* (*tsa* 26).
- rNam 'joms rgyud kyi gsal byed 'od zer can* by Grags-pa-rgyal-mtshan (*tsha^b* 20, *tsha^a* 15).
- rNam 'joms bir lugs* by Nub-pa Rigs-'dzin-grags (*tsha^b* 20, *tsha^a* 15).
- rNam gzhag rims pa*, see (*gSang ba*) '*dus pa'i sgrub pa'i thabs rnam par bzhag pa'i rim pa*.
- rNam bshad ngo mtshar can* by Slob-dpon Lang-lhag-ston-pa (*ta^b* 3).
- rNam bshad snying po don gsal* by Mi-nyag bsTan-pa-dbang-phyug (*ta^b* 3).
- rNal 'byor chen po'i rgyud dpal gsang ba'i 'dus pa'i bskyed pa'i rim pa'i bsgom pa'i thabs mdo dang bsres pa* (Śrīguhyasamājahāyogatantrōtpattikramasādhanasūtramelāpaka) by Nāgārjuna (*ta^a* 4, 6, *dza* 4).

pa

(dPag bsam 'khri shing gi) yal 'dab so so'i gsal byed by 'Jam-dbyangs-byang-chub-dbang-rgyal (cha 20).

dPa' bo grub pa'i rgyud kyi mchan by Grags-pa-rgyal-rtshan (nya 17).

dPa' bo grub pa'i rgyud kyi fi ka, see 'Jam dpal dpa' bo gcig tu grub pa'i rgyud kyi dka' 'grel man ngag nges don gsal ba.

dPa' bo grub pa'i man ngag, see 'Jam dpal dpa' bo gcig tu grub pa'i rgyud kyi dka' 'grel man ngag nges don gsal ba.

dPa' bo gcig tu sgrub pa'i rgyud kyi 'grel pa by Śubhākara (nya 17).

dPal kun rig gi dkyil 'khor yongs rdzogs kyi sgrub thabs sgrub pa rnam sel by Go-rams-pa (x^b 26, 35).

dPal kun rig ras bris la brten pa'i dkyil 'khor gyi cho ga gzhan phan mtha' yas by Go-rams-pa (x^b 26).

dPal kyai rdo rje'i mngon rtogs lam dus by 'Jam-mgon-grub-pa'i-dbang-phyug dPal-ldan Kun-dga'-grol-mchog (tsha^b 14, wa^b 13, title).

dPal 'khor lo sdom pa nag po pa'i lugs kyi dkyil 'khor bsgrub mchod kyi cho ga'i gsal byed gsar bu'i blo can rtogs par bla ba by sNgags-'chang Chos-kyi-rgyal-po Ngag-dbang-kun-dga'-rin-chen (zha 6).

dPal 'khor lo bde mchog nag po pa'i sgrub thabs nges don zla ba'i 'od zer by Sa-skya Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (zha 6).

dPal rdo rje gzhon nu'i sgrub thabs 'bring po gzhan phan bdud rtsis chu rgyun by sNgags-'chang Grags-pa-blo-gros (ta^b 3).

(dPal rdo rje gzhon nu'i) bsnyen sgrub gsal byed (bdud rtsi 'od can) by Sa Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (ta^b 3, 8).

dPal ldan sa skya pa 'jam dbyangs a ra pa tsa na'i bla ma brgyud pa'i rnam thar by bSod-nams-rtse-mo (ca 7, title).

dPal mi bskyod rdo rje'i sgrub thabs by Śrī Ratnavajra (ta^a 6).

dPal yang dag mar me dgu pa'i sgrub thabs rims pa gsal ba by Ngag-dbang-kun-dga'-rin-chen (ta^b 8).

dPal gsang ba 'dus pa 'jam pa'i rdo rje'i phyi rol tshogs bsags cho ga maṅḍal la brten te sgrub cing mchod pa by Go-rams-pa (ta^a 6).

dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub thabs gzhan phan don yod by Ngag-dbang-kun-dga'-rin-chen (zha 8).

dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub pa'i thabs kyi rnam par bshad pa by Ngor-chen Kun-dga'-bzang-po (ta^a 6).

dPal gsang ba 'dus pa mi bskyod pa'i bsgrub dkyil, by Ngag-dbang-kun-dga'-rin-chen, see dPal gsang ba 'dus pa mi bskyod rdo rje'i sgrub thabs gzhan phan don yod.

- dPal gsang ba 'dus pa mi bskyod pa'i dbang bka' gsar rnying gi dogs dpyod blo gsal nye 'kho'i legs bshad ya rab mkhas pa'i gtam bskyel* by Ngag-dbang-chos-grags (*ta^a 3*).
- dPal gsang ba 'dus pa'i dkyil 'khor du dbang bskur ba'i cho ga ye shes char 'bebs* by Bu-ston Rin-chen-grub (*ta^a 6*).
- dPal gsang ba 'dus pa'i rgyud kyi rgyud 'grel pa (Śrīguhyasamājatantrasyatantraṭikā)* by Nāgārjuna (*ta^a 6*).
- dPal gsang ba 'dus pa'i rgyud 'grel gyi bshad zhabs kyi yan lag gsang ba'i sgo 'byed* by Bu-ston Rin-chen-grub (*ta^a 6, za 9*).
- dPal gsang ba 'dus pa'i sgrub thabs kun tu bzang po'i nyi 'od kyi don 'grel lam bzang grub pa'i snang ba* by Go-rams-pa (*ta^a 6*).
- dPal gsang ba 'dus pa'i sgrub thabs dngos grub kyi char 'bebs* by Bu-ston Rin-chen-grub (*ta^a 6*).
- dPal gsang ba 'dus pa'i sgrub thabs mdor byas kyi rgya cher bshad pa bskyed rim gsal byed* by Bu-ston Rin-chen-grub (*ta^a 6*).
- dPal gsang ba 'dus pa'i chos kyi 'byung tshul mdo tsam dang bskyed rdzogs kyi nyams len 'gos lugs gtsang ma yid 'phrog lha'i rol mo* by Ngag-dbang-chos-grags (*ta^a 3*).
- dPal gsang ba 'dus pa'i 'jam dpal gyi sgrub thabs* by Śrī Samantabhadrapāda (*ta^a 6*).
- dPal gsang ba 'dus pa'i ṭikka sgron ma rab tu gsal ba* by Bu-ston Rin-chen-grub (*ta^a 6*).
- dPal gsang ba 'dus pa'i rdzogs rim lnga'i dmar khrid kyi man ngag yid bzhin nor bu rin po che'i za ma tog* by Bu-ston Rin-chen-grub (*ta^a 6*).
- dPal gsang ba 'dus pa'i rab gnas kyi cho ga bkra shis rgya mtsho* by Ngor-chen Kun-dga'-bzang-po (*wa^a 3*).
- sPangs rje'i chos 'byung* (*ba 6*).
- sPyod bsdus sgron me*, see *sPyod pa bsdus pa'i sgron ma*.
- sPyod pa bsdus pa'i sgron ma* by Āryadeva (*ta^a 4, 6, dza 4*).

pha

- Phur pa sgra bzhi'i bshad pa* by Blo-ldan-mchog-sred (*ta^b 8*).
- Phur pa 'bum nag* (*ta^b 3, footnote*).
- Phur pa man ngag lugs kyi rnam bshad* by 'Jam-dbyangs-nam-mkha'-rgyal-mtshan (*ta^b 8*).
- Phur pa rtsa dum sangs rgyas mnyam sbyor gyi rgyud* (*ta^b 8*), see *rDo rje phur pa rtsa ba'i rgyud kyi dum bu*.
- (*Phur pa'i*) *dkyil 'khor gyi cho ga rtogs par sla ba* by bSod-nams-rgyal-mtshan (*ta^b 3, 8*).
- Phur pa'i 'grel chen bdud rtsi dri med* (*ta^b 3*).
- (*Phur pa'i*) *sgrub thabs* by rGya-dkar-ba Shes-rab-rgyal-mtshan (*ta^b 3*).

- (Phur pa'i) sgrub thabs rgyas 'bring bsdus gsum by bSod-nams-rgyal-mtshan. See (Phur pa'i) sgrub thabs rgyas pa bklags pas don grub, ('Phur pa'i sgrub thabs) 'bring po don grub snying po, and ('Phur pa'i sgrub thabs) bsdus pa yang snying lhan skyes.
- (Phur pa'i) sgrub thabs rgyas pa bklags pas don grub by bSod-nams-rgyal-mtshan (*ta*^b 3, 8).
- ('Phur pa'i sgrub thabs) bsdus pa yang snying lhan skyes by bSod-nams-rgyal-mtshan (*ta*^b 3, 8).
- ('Phur pa'i sgrub thabs) 'bring po don grub snying po by bSod-nams-rgyal-mtshan (*ta*^b 3, 8).
- Phur pa'i stod 'bum by Ācārya Lam-lhag (*ta*^b 8).
- Phur pa'i dbyangs yig kun gsal sgra dbyangs by Sa Lo-tsā-ba 'Jam-pa'i-rdo-rje (*x*^b 1, *cha* 9).
- (Phur pa'i) yig cha ngo mtshar can by rGya-dkar-ba Shes-rab-rgyal-mtshan (*ta*^b 3).
- 'Phags pa de bzhin gshegs pa bdun gyi smon lam gyi khyad par rgyas pa theg pa chen po'i mdo (*cha* 18).
- 'Phags pa rdo rje rnam par 'joms pa'i sgrub thabs mdor bsdus pa by Candragomin (*tsha*^b 20).
- 'Phags pa spyan ras gzigs 'jig rten dbang phyug sgrub pa'i thabs by Dīpaṃkaraśrījñāna (*ta*^a 6).
- 'Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo (*nya* 3).
- 'Phags pa tshe dang ye shes dpag tu med pa'i sgrub thabs by Jetāri (*nya* 2).
- 'Phags pa bzang po spyod pa'i smon lam gyi rgyal po (*cha* 10).
- 'Pho ba rtsa ba by Rong-ston Shes-bya-kun-rig (*cha* 16).
- 'Phrin las so gnyis kyi sdom tshig dang gzhung von Grub-chen Buddha-shrī (*za* 3).
- Phyag len rgyun ma nyams pa by Sa-pan Kun-dga'-rgyal-mtshan (*tsha*^b 20, *tsha*^a 15).
- Phyogs bcu'i sangs rgyas dang byang chub sems dpa' rnams la zhu ba'i 'phrin yig by Sa-pan Kun-dga'-rgyal-mtshan ('*a* 12, *x*^b 31).

ba

- Bod kyi skad las gsar rnying gi brda'i khyad par ston pa legs par bshad pa li shi'i gur khang by sKyogs-ston sMon-grub (*tsha*^b 8).
- Bod kyi lo rgyus rgyas pa, see *Zhib mo rdo rje*.
- Byang chub sems dpa'i rtogs pa brjod pa'i dpag bsam gyi 'khri shing by Kṣemendra (*cha* 20).
- Bla ma rgya gar ba'i lo rgyus by Grags-pa-rgyal-mtshan (*ba* 6).
- Bla ma rgya bod kyi lo rgyus by Grags-pa-rgyal-mtshan (*ba* 6).
- Bla ma rgya bod kyi lo rgyus by Cha-rgan dBang-phyug-rgyal-mtshan (*ba* 6). See also *Cha rgan gyi mdzad pa'i rnal 'byor dbang phyug gi lo rgyus* and *Lam 'bras kyi bla ma bod kyi lo rgyus rgyas pa bod dan bstan pa'i byung 'dems ma*.
- Bla ma rgya bod kyi lo rgyus (*ba* 6), see *Lam 'bras kyi bla ma bod kyi lo rgyus rgyas pa bod bstan pa'i byung 'dems ma*.
- Bla ma brgyud pa bod kyi lo rgyus by Grags-pa-rgyal-mtshan (*ba* 6).

- Bla ma brgyud pa'i rnam par thar pa ngo mtshar snang ba* by Bla-ma Dam-pa bSod-nams-rgyal-mtshan (*ba* 6).
- Bla ma bod kyi brgyud pa'i rnam par thar pa zhib mo rdo rje*, see *Zhib mo rdo rje*.
- Bla ma'i rnam thar rin chen phreng ba* by Glo-bo mKhan-chen bSod-nams-lhun-grub (*ca* 6).
- dBang phyug 'bum gyi dris lan* by 'Phags-pa Blo-gros-rgyal-mtshan (*tsha^b* 23, *za* 5-6).
- dBen gnas ngo mtshar can phur ri rdo rje'i brag rdzong gnas bshad ngo mtshar rgya mtsho dgos 'dod kun 'byung* by bSod-nams-dbang-po (*ga* 3, remarks).
- dBen gnas byas 'gyur rdo rje brag rdzong gi gnas bshad dngos grub rgya mtsho* by bSod-nams-dbang-po (*ga* 3, rearks).
- dByangs kyi bstan bcos blo gsal mgul rgyan* by Candragomin (*x^b* 1, *cha* 9).
- 'Brom lugs kyi chos 'byung* (*ba* 6).
- Bhir ba pa'i lo rgyus* (*ba* 6).

ma

- Mi'i lugs kyi phur pa rtsa ba gsum bsres* by 'Jam-dbyangs-jo-sras (*ta^b* 8).
- Me dgu dang me gcig gi sgrub thabs* by Gan-pa Rin-chen-rgyal-mtshan (*ta^b* 8).
- Mai tri'i mkha' spyod kyi rgyud chung* by rJe-btsun Grags-pa-rgyal-mtshan (*da^b* 4).
- Man ngag gi mdzod*, see *Lam 'bras bu dang bcas pa'i gdams ngag gi rnam par bshad pa man ngag gter mdzod*.
- Man ngag zab mo'i be bum* (*tsha^b* 35/*tsha^a* 40).
- rMad du byung ba'i bshad 'bum rdo rje don gsal* by gSang-sngags-'dzin-pa dPal-ldan rDo-rje-rgyal-mtshan (*ta^b* 3, 8?).

tša

- rTsa rgyud kyi 'gos kyi mchan chen* by 'Gos Lo-tsā-ba gZhon-nu-dpal (*ta^a* 6).
- rTsa dum man ngag lugs kyi snying pos don gsal* by Mi-nyag bsTan-pa-dbang-phyug (*ta^b* 8). See *rNam bshad snying po don gsal* (*ta^b* 3).
- rTsa sngags kyi gsal byed sgron me 'bar ba* by Zhwa-lu Lo-tsā-ba Chos-skyong-bzang-po (*ba* 15).
- rTsa ltung'khrul spong*, see *rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong*.
- rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong* by rJe-btsun Grags-pa-rgyal-mtshan (*tsha^a* 41, *dza* 2, *wa^b* 5).

tsha

Tshul dang po gsum gyi don nyung ngu'i ngag gi ston pa tshul gsum gsal bar byed pa'i rgyan by dKon-mchog-lhun-grub (*ba* 1).

Tshul gsum gsal bar byed pa'i rgyan, see *Tshul dang po gsum gyi don nyung ngu'i ngag gi ston pa tshul gsum gsal bar byed pa'i rgyan*.

Tshul bzhi sngon du 'gro ba'i rtsa rgyud kyi bshad pa dag ldan go sla dang bcas pa by Nags-dgon-pa sByin-pa-grags-pa (*pa* 6).

(*Tshe dang ye shes dpag tu med pa'i*) *bsgrub dkyil gyi yig cha* by Sro-lung-pa Kun-dga'-smon-lam (*nya* 2).

Tshe dpag med je ta ri lha dgu'i sgrub thabs bdud rtsi rgya mtsho lha gcig sangs rgyas skyabs ma la gnang ba by Sa-skya Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (*nya* 2).

Tshe dpag med lha dgu'i dkyil chog 'chi med grub pa'i lam bzang by Ngor-chen dKon-mchog-lhun-grub (*nya* 2).

zha

Zha ma'i lo rgyus chen mo (*ba* 6).

Zhing gi bkod pa'i yon tan bsam gyi mi khyab pa zhes bya ba'i mdo (*cha* 14).

Zhib mo rdo rje by dMar-ston Chos-kyi-rgyal-po (*ba* 6, *tsha*^b 26).

Zhib mo rnam dag by Bar-ston rDo-rje-rgyal-mtshan (*ba* 6).

gZhan phan bdud rtsi'i chu rgyun by sNgags-'chang Grags-pa-blo-gros (*ta*^b 3).

gZhan phan 'od zer gyi rtsod spong gzhan phan 'joms gsang 'dus 'jam pa'i rdo rje'i sgrub thabs kun tu bzang po'i snying 'od by Go-rams-pa (*ta*^a 6).

gZhung bshad sras don ma by Sa-chen Kun-dga'-snying-po (*tsha*^b 26, *tsha*^a 24).

bZhi thog gnyer khang gi debs chen rin chen gter mdzod by Ngag-dbang-kun-dga'-rin-chen (*zha* 29).

za

Zin bris by mDar-bstod Mi'i-dbang-po Khyim-pa Paṇḍita dPyod-lhan-dgra-'dul Don-'grub-rdo-rje (*za* 2).

gZungs kyi rtsa ba mdor bsodus pa shing rta'i srol by Mang-thos-klu-sgrub (*wa*^a 3).

ya

Yang dag me dgu'i dkyil 'khor gyi cho ga blo dman dga' ba bskyed byed by Ngag-dbang-kun-dga'-rin-chen (*ta^b* 8).

Yang dag me dgu'i rdul mtshon la la rten pa'i dkyil 'khor sgrub mchod byed tshul ngag 'don gyi tho by Ngag-dbang-kun-dga'-rin-chen (*ta^b* 8).

Yang phur thun mongs pa'i sgrub thabs by rJe-btsun Grags-pa-rgyal-mtshan (*ta^b* 3, 8).

Yan lag lnga sbyongs kyi yi ge by rJe-btsun Legs-pa'i-'byung-gnas (*za* 3).

Yab chos lha med rdo rje phur pa'i cho ga (*x^b* 1, *cha* 9).

Yig cha mdo(r) byas, see (*gSang ba 'dus pa'i*) *sgrub pa'i thabs mdor byas pa*.

ra

Rab tu gnas pa don gsal ba by Grags-pa-rgyal-mtshan (*nya* 16, 17, *ta^a* 2, *wa^a* 3).

Rab gnas kyi cho ga'i don 'grel dge legs rgya mtsho by mKhas-pa Yon-tan-dpal-bzang-po (*wa^a* 3).

Rab gnas kyi bstan bcos dons gsal gyi gsal byed dngos grub 'byung ba by Ngag-dbang-kun-dga'-rin-chen (*nya* 16, 17, *ta^a* 2, *wa^a* 3).

Rab gnas kyi bstan bcos dngos grub 'byung ba; see *Rab gnas kyi bstan bcos dons gsal gyi gsal byed dngos grub 'byung*.

Rab gnas kyi bshad pa'i zin bris mthong ba rnam grol by Shes-rab-rgya-mtsho (*wa^a* 3).

Rab gnas kyi bshad pa'i zin bris mig thur gsal byed sgron me by sDom-brtson dPal-gyi-ye-shes (*wa^a* 3).

Rab gnas bkra shis rgya mtsho, see *dPal gsang ba 'dus pa'i rab gnas kyi cho ga bkra shis rgya mtsho*.

Rab gnas dge legs rgya mtsho, see: *Rab gnas cho ga dge legs rgya mtsho*

Rab gnas dngos grub 'byung ba see *Rab gnas don gsal gyi gsal byed dngos grub 'byung ba*

Rab gnas cho ga dge legs rgya mtsho by Go-rams-pa bSod-nams-seng-ge (*wa^a* 3).

Rab gnas don gsal; see *Rab tu gnas pa don gsal ba*.

Rab gnas don gsal gyi gsal byed dngos grub 'byung ba by Ngag-dbang-kun-dga'-rin-chen (*ta^a* 2, *wa^a* 3).

Rab gnas dpal 'byor rgya mtsho by rJe dKon-mchog-dpal-ldan (*wa^a* 3).

Rig gnas kun shes, see *Rig gnas kun shes pas bdag med grub pa zhes bya ba'i bstan bcos*.

Rig gnas kun shes pas bdag med grub pa zhes bya ba'i bstan bcos by sTag-tshang Lo-tsā-ba (Shes-rab-rin-chen-rgyal-ntshan-dpal-bzang-po) (*x^b* 1, *cha* 9).

Rin chen gter mdzod, see *bZhi thog gnyer khang gi debz chen*.

- Rin chen rtse'i gnyer pa (dkyil mkhar seng sdng pa la gnang ba'i) dris lan (bka' shog)* by Sa Lotsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (*ta*^b 3, 8).
- Rims lnga'i khrid yig* by Ngag-dbang-chos-grags (*ta*^a 3).
- Rong ston thams cad mkhyen pas mdzad pa'i 'pho ba'i dmigs khrid skal bzang thar par 'dren pa'i lcags kyu* by Byams-pa-phrin-las-yon-tan (*cha* 16).
- Rong ston ma 'pho khrid yig* by Rong-ston Shes-bya-kun-rig (*cha* 16).
- Rol mo'i bstan bcos* by Yang-nge, or: Phang-nge? (*x*^b 1, *cha* 9).
- Rol mo'i bstan bcos* by Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan (*x*^b 1, *cha* 9).
- Rol mo'i bstan bcos gcig shes kun grol*, see *Rol mo'i bstan bcos myong grub kyi lag len 'khrul med gcig shes kun grol*.
- Rol mo'i bstan bcos myong grub kyi lag len 'khrul med gcig shes kun grol* by 'Jam-dbyangs-bsod-nams-dbang-po (*x*^b 1, *cha* 9).

la

- Lam skor phyi ma brgyad kyi khrid yig* by Ngag-dbang-kun-dga'-rin-chen (*ba* 18).
- Lam skor phyi ma'i khrid kyi zin bris* by Lung-rigs-smra-ba mGon-po-rin-chen (*ba* 18).
- Lam 'bras kyi bla ma bod kyi lo rgyus rgyas pa bod bstan pa'i byung 'dems ma* by Cha-rgan dBang-phyug-rgyal-mtshan (*ba* 6).
- Lam 'bras khog phub bde mchog chos 'byung* (*ba* 6) by A-mes-zhabs.
- Lam 'bras chos 'byung ngo mtshar snang ba*, see *Bla ma brgyud pa'i rnam par thar pa ngo mtshar snang ba*.
- Lam 'bras snyan brgyud/ lam 'bras bu dang bcas pa'i gdams ngag* by Ko-brag-pa bSod-nams-rgyal-mtshan (*ba* 6).
- Lam 'bras rdo rje tshig go 'grel pa gnyag ma'i dgongs don gsal bar byed pa gsung ngag bstan pa'i nyin byed* by Ngag-dbang-chos-grags (*ba* 10).
- Lam 'bras bu dang bcas pa'i gdams ngag gi rnam par bshad pa man ngag gter mdzod* by Bla-ma Dam-pa bSod-nams-rgyal-mtshan-dpal-bzang-po (*tsha*^b 26, *tsha*^a 24).
- Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od* by Ngor-chen Kun-dga'-bzang-po (*ba* 6).
- Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od kha skong dang bcas pa* by Go-rams-pa bSod-nams-seng-ge (*ba* 6).
- Lam 'bras gzhung bshad sras don ma* by Sa-chen Kun-dga'-snying-po (*tsha*^b 26).
- Lam 'bras sa lugs bod kyi lo rgyus* by dMar-ston Chos-kyi-rgyal-po (*ba* 6).
- Las 'bras gsal ba'i me long* by 'Phags-pa Blo-gros-rgyal-mtshan (*cha* 19).
- Lung bstan sgrol ma'i lo rgyus* (*zha* 12).
- Le'u bco brgyad pa'i rgya cher 'grel pa (Aṣṭādaśapaṭalavistaravyākhyā)* by Nāārūna(*ta*^a 6).

Lus sbyongs nyi shu pa'i sdom tshig lag len bya tshul dang bcas pa by Legs-pa'i-'byung-gnas? (za 3).

sha

Shri badra ki la ya zhes pa dpal rdo rje phur pa'i bsnyen bsgrub kyi gsal byed bdud rtsi'i 'od can by Sa Lo-tsā-ba 'Jam-pa'i-rdo-rje (*ta^b* 3).

sa

Sa skya pa'i gdung rabs 'dod dgu'i rgya mtsho by sTag-tshang Lo-tsā-ba Shes-rab-rin-chen (*ga* 2).

Sa skya pa'i gdungs rabs ya rabs kha brgyan by dKon-mchog-lhun-grub (*ga* 2).

Sa skya'i gdung rabs rin po che'i phreng ba bstar ba by gTsang Byams-pa-rdo-rje-rgyal-mtshan (*ga* 2).

Sangs rgyas mnyam sbyor rigs bsdus kyi dkyil chog gi lhan thabs by Gan-pa Rin-chen-rgyal-mtshan (*ta^b* 8).

Sangs rgyas 'phrin zhu, see *Phyogs bcu'i sangs rgyas dang byang chub sems dpa' rnam la zhu ba'i 'phrin yig*.

Sangs rgyas 'phrin zhu'i bsdus don by Ngag-dbang-chos-grags ('a 12, x^b 31).

Seng ge sgra'i sgo nas gdon sgrol gyi cho ga rin chen phreng mdzed nag po 'gro shes su bkod pa (*tsha^b*).

Slob dpon dpa' bos mdzad pa'i skyes rabs so bzhi pa by Āryasūra? Aśvaghōṣa? (*cha* 8).

gSang 'dus sgrub thabs kun bzang nyi 'od kyi don 'grel lam bzang gsal ba'i snang ba by Go-rams-pa (*ta^a* 6).

gSang 'dus mngon byas kyi ṭīk by Go-rams-pa (*ta^a* 6).

Sang 'dus stong thun by Lo-tsā-ba mGos-khug-pa lHas-btsas (*ta^a* 6).

gSang 'dus mi bskyod pa'i cho ga'i gsal byed by Mus-chen dKon-mchog-rgyal-mtshan (*ta^a* 6).

gSang 'dus rim lnga'i brgyud 'debs rnam kyi kha skong by Go-rams-pa (*ta^a* 6).

gSang ba sgo 'byed, see *dPal gsang ba 'dus pa'i rgyud 'grel gyi bshad zhabs kyi yan lag gsang ba'i sgo 'byed*

(*gSang ba*) *'dus pa 'phags lugs kyi dkyil chog gi gsal byed* by Mus-chen dKon-mchog-rgyal-mtshan (*ta^a* 6).

gSang ba 'dus pa'i bskyed rim grub mtha'i shan 'byed by Mus-chen dKon-mchog-rgyal-mtshan (*ta^a* 6).

gSang ba 'dus pa'i bskyed rim gsal byed log rtog gi mun sel padmo'i gnyen by Gung-ru Shes-rab-bzang-po (*ta^a* 6).

- (gSang ba 'dus pa'i) *sgrub pa'i thabs mdor byas pa* by Nāgārjuna (*ta*^a 4, 6).
- (gSang ba) 'dus pa'i *sgrub pa'i thabs rnam par bzhag pa'i rim pa* by Nāgabuddhi (*ta*^a 4, 6).
- (gSang ba 'dus pa'i) *bdud rtsi'i char rgyun* by mDo-stod-pa Yon-tan-rgya-mtsho (*ta*^a 6).
- (gSang ba 'dus pa'i) *rnam bshad yid bzhin nor bu* by Chos-rje dPal-gyi-rgyal-mtshan (*ta*^a 6).
- gSang ba 'dus pa'i rim pa lnga'i man ngag gi khrid yig zung 'jug gsal ba'i sgron me* by Gorams-pa (*ta*^a 6).
- (gSang ba 'dus pa'i) *legs bshad snying po* by Nyi-zla-seng-ge (*ta*^a 6).
- (gSang ba 'dus pa'i) *log rtog gi mun sel padmo'i gnyen*, see *gSang ba 'dus pa'i bskyed rim gsal byed log rtog mun sel*.
- gSal byed sgron med(!)*, see *Klu gtor btong tshul gsal byed sgron med(!)*.
- gSung rgyun dri ma med pa'i yi ge ngo mtshar can* by Zhwa-lu Lo-tsā-ba Chos-skyong-bzang-po (*wa*^a 3).
- gSung ngag bla ma brgyud pa'i rnam thar* (*ca* 3).
- gSung rab thor bu'i glegs bam* by 'Phags-pa Blo-gros-rgyal-mtshan (*'a* 14).
- gSer sku rdo rje 'chang bzhengs tshul* by Ngor-chen Kun-dga'-bzang-po (*wa*^a 3).
- gSer pod* by bDag-chen rGya-dkar-ba Shes-rab-rgyal-mtshan (*tsa* 3).
- bSe 'bag nag po 'phur shes kyi lo brgyus(!) kyi yi ge* by Grags-pa-blo-gros (*tsa* 3).

ha

Ha la nag po'i be bum (*tsha*^b 35/*tsha*^a 40).

a

Aṣṭa'i bzhi bshad by Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan (*ba* 15).

Indra mkha' spyod gyi byin rlabs by rJe-btsun Grags-pa-rgyal-mtshan (*da*^b 4).

Index of persons

"Teacher" denotes only direct teachers of A-mes-zhabs, if not specified otherwise.

"Mentioned in" refers generally to a mentioning in a colophon, if not specified otherwise.

ka

Karma-bstan-skyong-dbang-po (r. 1621-1642). Ruler of gTsang. *TBRC P1366*. See part I, pp. 10 f., 18, 20, 23 f.; ftn. 21, 48, 52, 60, 71.

Karma-phun-tshogs-rnam-rgyal (1597-1632, r. 1611-1621). Ruler of gTsang. *TBRC P1367*. See part I, pp. 10, 15, 18; ftn. 44, 46, 48.

Kun-dga'-grags, (sGa A-gnyan?) (?-1303). Martin (1997: no. 659) suggests the identification of Kun-dga'-grags with sGa A-gnyan. For sGa A-gnyan Kun-dga'-grags, one of Sa-paṅ's disciples, see Sperling (1991) and Franke (1984). Mentioned as author in *ga* 2.

Kun-dga'-grol-mchog, rJe-btsun. According to *Ngag-dbang-chos-grags's Record* (18v) a disciple of Klu-sgrub-rgya-mtsho. Cf. *TBRC P2387*: Jo-nang rJe-btsun Kun-dga'-grol-mchog (1507-1565 or 1566). See part I, pp. 22, 42. Mentioned as author in *da*^b 4, *tsha*^b 14, *wa*^b 13.

Kun-dga', sGrub-chen dGe-slong. One of A-mes-zhabs's disciples? Mentioned in *tsa* 9, *za* 3?

Kun-dga'-rgyal-mtshan, Jo-sras. Mentioned as author in 'a 23a.

Kun-dga'-rgyal-mtshan, Sa-skyia Paṅḍita, (1182-1251). The service rituals for commemorating his passing away on the fourteenth day of the eleventh month are mentioned in *zha* 7. See part I, pp. 13 f., 20, 34 f., 50 f., 59, 61, 68 f., 73, 137; ftns. 223, 224, 285. Mentioned as author in *cha* 9, *ba* 15, *tsha*^b 20, *tsha*^a 15, 'a 12, *x*^b 1, 31; as translator in *ta*^b 3, 8; and in the title of *ka* 9, 12, 'a 23c.

Kun-dga'-rgya-mtsho. See part I, ftn. 242.

Kun-dga'-chos-kyi-sgron-me. Scribe (*pha* 2).

Kun-dga'-mchog-ldan, rJe (second half of the 16th c.). *TBRC P985*. Mentioned as an actual disciple of dKon-mchog-lhun-grub (1497-1557) in *ba* 3; and as author in *ba* 3, 6.

Kun-dga'-snying-po, Sa-chen (1092-1158). The service rituals for commemorating his passing away were performed on the fourteenth day of the ninth month (*wa*^b 5). See part I, pp. 15, 25, 31, 35, 37, 44, 48, 52, 57, 68, 70, 73; ftns. 146, 212, 263, 309 ff. Mentioned in 'a 23c; as author in *ta*^b 3, 8, *da*^b 4, *ba* 7, *tsha*^b 26, *tsha*^a 24, *wa*^b 5.

Kun-dga'-don-grub, sPyan-snga-rin-po-che (late 16th c.-early 17th c.). Lo-pa, Lo-dgon, 23rd abbot. One of A-mes-zhabs's principal teachers. See part I, pp. 19 f., 22, 51, 66, 73; ftns. 65, 220. Mentioned as teacher in *cha* 16, 18, *nya* 4, *ta*^b 3, *da*^b 10b, *na* 2, *tsha*^a 14; and in the title of *ka* 39, *kha* 12.

Kun-dga'-rnam-rgyal, rDzong-pa. Originator of the rDzong-pa system (*ma* 8).

Kun-dga'-dpal-'byor, Lu-phu-ba 'Bum-chen (late 16th c.-early 17th c.). According to a different orthography "Lo-phu-ba" (in a lineage of Vajrabhairava, *tha* 2a). See part I, pp. 58, 66, 69. Mentioned in the title of *kha* 7; as teacher in *tsha*^b 19, *tsha*^a 3; and in a lineage of *tha* 2a.

Kun-dga'-dpal-bzang, 'Jag-chen (b. 14th c.). Cf. 'Jag-chung Kun-dga'-dpal-bzang, *TBRC P2805*. See part I, p. 38.

Kun-dga'-blo-gros ("A-nanta-ma-ti"). Also: rTse-chen-pa (see ftn. 257). He served between his twentieth and thirtieth year as an attendant of A-mes-zhabs and wrote a sixty folio supplement

- to the earlier two biographies (in 1660?). *TBRC P7483*. See part I, pp. 4 f., 53, 56; ftn. 257. Mentioned in *x^a 2*.
- Kun-dga'-blo-gros-sangs-rgyas-bstan-pa'i-rgyal-mtshan (1729 to 1783 or 1790). Sa-skyapa throne-holder. Author of the fourth of the large biographies of A-mes-zhabs. He included this work in his *Supplement to the Genealogy*. See part I, p. 5; ftn. 23.
- Kun-dga'-blo-gros, Srad-pa (mid 15th c.). Disciple of Ngor-chen Kun-dga'-bzang-po (according to the *Sa-skyapa Bibliography*). *TBRC P1029*. Mentioned as author in *ta^b 8*, *cha 17?*, *tsha^b 20*, *tsha^a 15*.
- Kun-dga'-dbang-phyug, rGyal-tshab (1424-1478). Fourth abbot of Ngor. He is mentioned in the *Sa-skyapa Bibliography* with a single volume on "*Lam 'bras skor sogs*." He is also known to have composed the catalogue for the so-called "red book" (*pod dmar*), which is nowadays contained in vol. 13 of the *Sa skya Lam 'bras Literature Series*. He was Glo-bo-mkhan-chen's teacher (*ma 6*) and the son of Ngor-chen's mother's husband (*TBRC P1040*). See part I, p. 6.; ftn. 112. Mentioned in *ca 6*, *ma 6*, *wa^a 3(?)*; and in the title of *ca 6*.
- Kun-dga'-dbang-phyug, rDo-rje-'chang. Mentioned in *za 3*.
- Kun-dga'-dbang-chen-phun-tshogs. Mentioned in *ta^b 4*.
- Kun-dga'-smon-lam, Sro-lung-pa (ca. 2nd half of 13th c.). Received the Mahākāla transmission from 'Phags-pa Blo-gros-rgyal-mtshan (*Mang-thos Klu-sgrub's bsTan rtsis 166*). *TBRC P1066*. Mentioned as author in *nya 2*.
- Kun-dga'-brtson-'grus, rGya-ston. See part I, pp. 54, 56 f.; ftns. 242, 258. Mentioned in a lineage of *tha 2a*.
- Kun-dga'-tshe-ring, dPal-ldan (17th c.). Scribe of A-mes-zhabs. Mentioned in *'a 2*.
- Kun-dga'-gzhan-phan-bzang-po. See part I, ftn. 65.
- Kun-dga'-bzang-po (early 17th c.). A scribe. He was born in the family of the patron of the Sa-skyapa teachings, Mi-dbang-rnam-rgyal-rab-bstan-pa. He was well-versed in sūtra and tantra and especially with regard to Kālacakra astrology (*tsha^b 10*).
- Kun-dga'-bzang-po, Ngor-chen (1382-1456). Founder and first abbot of Ngor (1429-1456). See part I, pp. 6 ff., 16 f., 36 f., 42 f., 48 f., 51, 56 f., 59, 69, 74; ftns. 24, 217, 259. Mentioned in *kha 14*, *cha 17*, *nya 2*, 17, *ta^b 8*, *ba 20*, 22, *wa^b 14*; as author in *ja 2*, *nya 13*, *ta^a 6*, *ta^b 10*, *tha 6*, *da^b 4*, 9, *da^a 4*, *ba 6*, *wa^a 3*, *x^b 26*, 37; and in the title of *ka 54*, *da^b 19*, *ba 8*.
- Kun-dga'-bzod-pa. Scribe. Mentioned in *tsha^b 14*.
- Kun-dga'-rab-brtan (17th c.). A monk from Thub-bstan-rin-chen-gling. Mentioned in *ta^a 2*.
- Kun-dga'-rin-chen, sNgags-'chang. See Ngag-dbang-kun-dga'-rin-chen.
- Kun-dga'-bsod-nams-grags-pa, Byang-bdag (17th c.). See part I, pp. 26 f.
- Kun-dga'-bsod-nams-lhun-grub, rTse-gdong-khri-chen (1571-1642). 20th abbot of the earth throne in Na-lendra, 1594-? (Jackson 1989b). 15th abbot of Ngor, 1603-1618? (Jackson 1989c). An uncle of A-mes-zhabs and teacher of Karma-bstan-skyong-dbang-po, ruler of gTsang until 1642. *TBRC P2511*. See part I, pp. 11, 21, 66, 68, 49 f., 57; ftns. 21, 220. Mentioned in the title of *kha 6*.
- Kun-bzang-rab-brtan, mNgon-par-mtho-ba (late 16th c.). Receiver of *Lam-'bras* teachings from Klu-sgrub-rgya-mtsho (*za 4*).
- Kong-po Bla-ma, gTer-ston. Mentioned in the title of *nga 2c*, 13b.

- Klu-sgrub-rgya-mtsho, Mang-thos, (1523-1596). *TBRC P784*. See part I, pp. 49, 55, 62; ftns. 295, 319. Mentioned in *za* 2-4; and as author in *da^b* 4, *da^a* 4, *ba* 6, *wa^a* 3.
- Klu-sgrub-dar-rgyas (17th c.) Abbot of Ngam-ring. See part I, p. 24.
- Klu'i-dbang-po, 'Khon. See part I, ftn. 311.
- dKon-mchog-rgya-mtsho, see 'Jam-pa'i-dbyangs dKon-mchog-rgya-mtsho.
- dKon-mchog-rgyal-po, 'Khon (1034-1102). He built the sGo-rum Sa-skya monastery (1073), was the first throne holder at Sa-skya (1073-1102), and a disciple of 'Brog-mi Lo-tsā-ba Shākya-ye-shes (993-1074/1087); see Schoening, pp. 72-74, 78, and p. 163 n. 5. For his relation with 'Brog-mi, see Stearns (2001: 109 f.). The service rituals for commemorating his passing away were performed on the fourteenth day of the ninth month (*wa^b* 5). *TBRC P3730*. See part I, p. 2.; ftn. 311, 358. Mentioned in *ca* 3, 4, *wa^b* 5; and in the title of *zha* 38 (title), *x^b* 20.
- dKon-mchog-rgyal-mtshan, Mus-chen (1388-1469). *TBRC P1034*. See part I, pp. 16, 36, 44, 46, 68; ftns. 139, 193. Mentioned in *ta^a* 6.
- dKon-mchog-nam-mkha'-mdzod-kyi-dbang-mo, Sa-skyong (17th c.). Requester of teachings (*tsha^a* 12).
- dKon-mchog-dpal-ldan, rJe. See part I, p. 74; ftn. 320. Mentioned as author in *wa^a* 3.
- dKon-mchog-'phel-ba, mKhan-po (17th c.). See part I, p. 25.
- dKon-mchog-tshul-khrims, mKhan-chen. See part I, ftn. 312.
- dKon-mchog-seng-ge, Rwa. See part I, ftn. 242. Mentioned in a lineage of *tha* 2a.
- dKon-mchog-lhun-grub, Ngor-chen (1497-1557). 10th abbot of Ngor (1534-1557). His *Sa skya pa'i gdungs rabs ya rabs kha brgyan* was used by A-mes-zhabs for his *Great Genealogy*. An edition of dKon-mchog-lhun-grub's biography by A-mes-zhabs with 52 pages was published in 1980 by Sherab Gyaltshen. Its manuscript is missing between the manuscripts 5 and 6 of vol. *ca*. Another biography exists in vol. *x^a*, no. 1b. His anniversary is observed on the first half of the ninth month (*x^a* 1b). *TBRC P783*. See part I, pp. 6, 57, 74, 81; ftns. 112, 320, 327. Mentioned in *ba* 6, 20; as author in *ga* 2, *nga* 6, *cha* 4, *nya* 2, *da^b* 4, *da^a* 4, *ba* 1, 22, *zha* 7, *x^a* 1a; in the title of *x^a* 1b.
- bKra-shis. Scribe mentioned in *ja* 6.
- bKra-shis-grags-pa. Scribe and "close friend" (*pha* 2).
- bKra-shis-don-grub, Shab-bstod-pa. Scribe from sNye-mo-bye-mkhar, Shab-stod (*pha* 2). (See also "Don-grub-bkra-shis"). Mentioned in *ga* 4, *ca* 2, 6, *cha* 5, 9, *nya* 2, *ta^b* 3-4, *ta^a* 2, *tha* 2a, 4, *da^b* 4, 8b, 19, *da^a* 4, 8b, *pa* 2, 7, *pha* 2, *ba* 1, 2, 4, 7, *tsa* 3, 13, 24, *tsha^b* 2, 12, 29, 32-33, *tsha^a* 8, 27, 30, 35, 37, 42, *wa^b* 11, *wa^a* 5, *zha* 7, 'a 8, 13-14, 16, 19, 33a-33b, *x^a* 1a, *x^b* 1, 5.
- sKyogs-ston. See sMon-grub Lo-tsā-ba.

kha

- Khyung-po rNal-'byor. *TBRC P39*. See part I, pp. 38-41; ftns. 150, 175.
- Khro-chen-pa. Mentioned in a lineage of *tha* 2d.
- Khro-phu-mkhan-can. Mentioned as author(?) in *nga* 9.
- Khro-phu Lo-tsā-ba Byams-pa-dpal (12th c.). *TBRC P4007*. See part I, pp. 17, 45.
- mKhyen-rab-blo-ldan. See part I, ftn. 191.

'Khon (family); see part I, pp. 2, 11, 21, 45, 70; ftns. 21, 311.

ga

Gangs-khrod-pa, Kun-mkhyen. See part I, p. 41.

Gu-shri-han (b. 1582). *TBRC P5578*. See part I, p. 23.

Go-dan. Mongol king at Sa-paṅ's time (*tsha^b* 20). *TBRC P8731*. See part I, p. 24; ftn. 76. Mentioned in *tsha^b* 20, *tsha^a* 15.

Gyi-ljang dBu-dkar-ba, Lo-tsā-ba. See part I, ftn. 317.

Grag-pa-rgyal-mtshan, gNyan-med. Mentioned in a lineage of *tha* 2a.

Grag-pa-rgyal-mtshan, rJe-btsun-rin-po-che (1147-1216). 5th throne holder of Sa-skyā (1159-?). See part I, pp. 19, 36 ff., 48, 50 f., 53, 57 f., 73, 137; ftns. 14, 146, 212, 232, 263. Mentioned as author in *cha* 4, *nya* 13?, 16-17, *ta^b* 3, 8, *ta^a* 2, *da^b* 4, *da^a* 4, *pa* 6, *ba* 4-6, 20, *tsha^b* 20(?), *tsha^a* 15, 41, *dza* 2, *wa^b* 5, *wa^a* 3; in the title of *ka* 9, 'a 23c; and in connection with his statue, the mDze-thod-ma, in *ka* 78, *nga* 16 (incipit) and *zha* 37 (incipit).

Grag-pa-rdo-rje, Paṅ-chen Shar Mi-nyag (d. ca. 1491). According to a note in the *Sa-skyā-pa Bibliography*, Grag-pa-rdo-rje was a disciple of mKhas-grub dPal-Idan-rdo-rje, 1411-1482, 5th abbot of Ngor. In the *Great Genealogy* (392v f.), he is mentioned together with Shākya-mchog-Idan, Go-rams-pa, mKhan-chen Zhu-ba bSod-nams-rin-chen, and rTse-thang Rab-'byams-pa Sangs-rgyas-lhun-grub as one of the "five supreme scholars, renowned in the world" (*'dzam gling yongs su grags pa'i mkhas mchog chen po lnga*). See also *Great Genealogy* (463v). *TBRC P1035*. See part I, ftn. 312. Mentioned as author in *cha* 5, 11, *wa^a* 3, *x^b* 30.

Grag-pa-rnam-rgyal, Mang-thos of Grom-pa-rgyang (17th c.). (Great?)-nephew of Mang-thos Klu-sgrub (psrt I, ftn. 95). Conferred full ordination in Sa-skyā. See part I, p. 26.

Grag-pa-blo-gros, sNgags-'chang (1563-1617/18?). A-mes-zhabs's father and 26th throne holder of Sa-skyā (1589-1617/18?). His record of teachings is contained in vol. *kha*, ms. 3. For a list of his writings, see *Hevajra and Lam 'bras Literature*, Appendix III. *TBRC P780*. See part I, pp. 2, 6, 13 f., 65 ff., 88; ftn. 103. Mentioned in *nya* 9, *wa^a* 3; as author in *cha* 9, *ta^b* 3, *tsa* 3, *tsha^b* 21, *tsha^a* 17, *x^b* 1; as teacher in *ta^b* 3, *ta^a* 4, 6, *da^b* 2, *da^a* 2, *pa* 6(?), *tsa* 21, 24, 25a, *tsha^a* 20, *dza* 4, *wa^a* 4, *zha* 7, 28, *ya* 3; in the title of *ka* 18-22, *kha* 3, *tsha^a* 28.

Grag-pa-bzang-po, Mi-dbang Paṅḍita rNam-rgyal. *TBRC P3893*: 1395-1475. His relics are mentioned in *pa* 4 and *zha* 35.

Grub-mchog-dbang-po, rGyal-tshab Dam-pa (late 16th c./early 17th c.). According to *zha* 7 a heart disciple of Ngag-dbang-kun-dga'-rin-chen. Mentioned as teacher in *wa^a* 3, *zha* 7.

Grub-gtsang-pa Shang-ston, mKhas-btsun. See part I, p. 41.

dGa'-mo, Rong pa. Mentioned in a lineage of *tha* 2a.

dGe-skyabs, 'Khon. See part I, ftn. 311.

dGe-mthong, 'Khon. See part I, ftn. 311.

dGe-'dun-dpal, sNar-thang Lo-tsā-ba (b. 14th c.). Paṅḍita Saṃgha-śrī. *TBRC P3662*. Mentioned as author in *tsha^b* 13, *wa^b* 12, *x^b* 2.

dGe-legs-dpal-bzang, Chos-rje. Mentioned in a lineage of *tha* 2a.

- mGon-po-rin-chen, Lung-rigs-smra-ba (late 16th c.). An actual disciple of dKon-mchog-lhun-grub. Identified through the colophon of *ba* 18, where he is mentioned as an author.
- mGos-khug-pa lHas-btsas, Lo-tsā-ba (b. 11th c.). *TBRC P3458*. See part I, p. 43. Mentioned as author in *ta^a* 6.
- 'Gos Lo-tsā-ba. See: gZhon-nu-dpal.
- rGan, Lo-tsā-ba Rwa. See part I, p. 56.
- rGod-kyi-ldem-'phru-can (1337-1409). See part I, ftn. 268.
- rGya-bsgom Ras-pa. Disciple of Rwa Lo-tsā-ba. See part I, p. 57.
- rGya-mtsho. Scribe and full monk tantric adept. Mentioned in *cha* 7.
- rGyal-po-dpal. Mentioned in a lineage of *tha* 2d.
- rGyal-ba'i-'byung-gnas, 'Brom-ston (1004/5-1064). *TBRC P2557*. See part I, pp. 44 f., 60.
- rGyal-mtshan-dpal. Mentioned in a lineage of *tha* 2d.
- rGyal-mtshan-dpal, Yang-dgon-pa (1213-1258). *TBRC P5262*. See part I, p. 45; ftn. 201.
- rGyal-mtshan-'bum, mKhas-btsun ['Jag-pa] (1261-1334). *TBRC P89*. See part I, pp. 38-41.
- sGa Lo-tsā-ba. See part I, ftn. 310.
- sGo-rum-pa, rDo-rje-'chang. See part I, p. 72; ftn. 315.
- sGos-lung-pa, mDa'-dpon, sDe-srid's officer at sPa-gro. See part I, p. 23.

nga

- Ngag-dbang, Lo-tsā-ba. See part I, p. 56.
- Ngag-dbang-kun-dga'-bkra-shis (17th c.). Disciple of A-mes-zhabs. Brother of Ngag-dbang-kun-dga'-grags-pa and Ngag-dbang-kun-dga'-blo-gros ('*a* 13). Mentioned as a person for whom a work was composed in '*a* 5-6, 13-14.
- Ngag-dbang-kun-dga'-grags-pa (17th c.). Disciple of A-mes-zhabs. Brother of Ngag-dbang-kun-dga'-bkra-shis and Ngag-dbang-kun-dga'-blo-gros ('*a* 13). Mentioned as a person for whom a work was composed in '*a* 13-14.
- Ngag-dbang-kun-dga'-blo-gros (17th c.). Disciple of A-mes-zhabs. Brother of Ngag-dbang-kun-dga'-grags-pa and Ngag-dbang-kun-dga'-bkra-shis ('*a* 13). Mentioned as a person for whom a work was composed in '*a* 13-14. See also *ja* 5.
- Ngag-dbang-kun-dga'-dbang-rgyal (1592-1620). 27th throne holder of Sa-skya (1617-1620). Middle-brother of A-mes-zhabs. *TBRC P793*. See part I, p. 13, 17 f., 66. Mentioned in the title of *x^b* 4; and in *ca* 2, *cha* 16, 20.
- Ngag-dbang-kun-dga'-rin-chen, sNgags-'chang Chos-kyi-rgyal-po (1517-1584); Ngag-dbang-kun-dga'-bkra-shis. Belonging to the Dus-mchod Palace, A-mes grandfather, 24th throne holder in Sa-skya (1534-1584) and occupant of the Earth Throne (*sa khri*) of Na-lendra (Jackson 1989, p. 61). His biography by A-mes-zhabs is mentioned in the *Old title list* (nos. 243 and 244), but missing. The colophon of *tsha^b* 2 mentions the fourteenth day of the first month as the day of the offerings for the anniversary of his passing. *TBRC P460*. See part I, pp. 6, 17 f., 23 f., 46, 49, 58, 66, 88. Mentioned in *nya* 17, *tsha^b* 2, *zha* 7, *za* 3; in the title of *x^b* 14, *tsha^a* 26, 44, *tsha^b* 2, 37; and as author in *cha* 9, *ja* 5-6, *nya* 2, 9, 11, 16-17, *ta^b* 3, 8, *ta^a* 2, *da^b* 4, *ba* 18, 20-21, *tsa* 2, 3, 9, 21, *tsha^b* 21-22, *tsha^a* 17, *wa^a* 3, *zha* 6, 8, 29, *za* 6, *x^b* 1.

- Ngag-dbang-grags-pa, sTag-lung. See part I, ftn. 312.
- Ngag-dbang-chos-kyi-grags-pa. See Ngag-dbang-chos-grags.
- Ngag-dbang-(chos-kyi-rgyal-mtshan?). See part I, p. 39.
- Ngag-dbang-chos-grags, mKhan-chen (1572-1641); Ngag-dbang-chos-kyi-grags-pa; 'Jam-pa'i-dbyangs-ngag-dbang-chos-kyi-grags-pa. One of A-mes-zhabs's teachers whose record of teachings is contained in vol. *kha*, ms. 10. For a list of his writings, see *Hevajra and Lam 'bras Literature*, Appendix IIj. See part I, pp. 18, 20 f., 23, 39-41, 48, 50 f., 56, 61 ff., 66, 71, 73 f.; ftns. 61, 169, 210, 220, 288, 290 f., 318. *TBRC P7509?* Mentioned in *ka* 44, *kha* 10 (title), *nga* 16-17 (title), *ja* 2, *tha* 4, 6, *ba* 19, *tsha^b* 31, *zha* 39; as author in *ta^a* 3, *pha* 3(?), *tsa* 27, *tsha^b* 24, *tsha^a* 22, 'a 12, *x^b* 31; and as teacher in *tha* 4, *na* 2, *pha* 2, 3, *tsa* 27.
- Ngag-dbang-chos-grags-rgyal-mtshan (b. 15th c.). *TBRC P3502*. See part I, p. 60; ftn. 271.
- Ngag-dbang-chos-'phel. Scribe from sMon-grol'gro. Mentioned in *ta^b* 3, *tsha^a* 42, *wa^b* 2, *wa^a* 2.
- Ngag-dbang-nyi-ma. See part I, ftn. 65.
- Ngag-dbang-bstan-pa'i-rdo-rje (16/17th c.). (= rTag-nag mKhan-po/mKhan-chen Ngag-dban-bstan-rdor?). According to the *Sa-skyapa Bibliography* he composed altogether eight volumes, among them existed several biographies of former masters, a mantra cycle and a cycle on the *Madhyamakāvatāra*. Among the biographies is a work on the sixteenth abbot of Ngor, dPal-ldan-don-grub (1563-1636). A praise of Ames-zhabs (*nga* 19) was composed in 1632 in Sa-skya, "at the time when I was tasting the nectar of that 'Jam-dbyangs-chos-kyi-rgyal-po's teachings," probably while he was a senior student. *TBRC P5946*. Mentioned as author in *nga* 19.
- Ngag-dbang-dpal-bzang. A-mes-zhabs's offering assistant and scribe; a full monk and tantric adept (*tsa* 9). Mentioned as taking notes in *tsa* 9; and as scribe in *nya* 6, *da^b* 3, *da^a* 3, *tsha^b* 20, *tsha^a* 15.
- Ngag-dbang-bsod-nams-rgyal-mtshan. See part I, p.19.
- Ngag-dbang-bsod-nams-dbang-phyug (1638-1685). A-mes-zhabs's son; following his father on the throne of Sa-skya as the twenty-ninth throne holder (1659-1685). *TBRC P795*. See part I, p. 23, 26; ftns. 81, 87. Mentioned as the person for whose benefit a text was composed in *kha* 2-12, *nya* 15, *ta^b* 7, *ta^a* 2, *da^b* 17, *pha* 2, *tsa* 3, *zha* 3-4, 7, 27-28, 'a 5-6, 13-14, 31, *x^b* 35.
- sNgags-dkar-ba. Mentioned in a lineage of *tha* 2d.

ca

- Con-ma-ti-tsita, Lho(?)-pa sDom-brtson. Mentioned as author in *cha* 9, *x^b* 1.
- bCom-ldan Rig-pa'i-ral-gri, mKhan-po. Compiled the sNar-thang canon together with dBus-pa Blo-gsal. *TBRC P1217*. Mentioned as author in *tsha^b* 8, *wa^b* 9.
- ICe-sgom. See part I, p. 47.

cha

- Cha-gan or Cha-rgan. See dBang-phyug-rgyal-mtshan.
- Chos-skyong-rgyal-mtshan. See part I, ftn. 242.

- Chos-kyi-rgyal-po, sNgags-'chang. See Ngag-dbang-kun-dga'-rin-chen.
- Chos-kyi-rgyal-po, dMar-ston (c. 1198-c. 1259). Author of a (lost) biography on and disciple of Sa-pan (Jackson 1987: 18, 43). Author of an early *Lam 'bras* history, the *Zhib mo rdo rje* (mentioned in *ba* 6), which is translated in Stearns (2001). On his life, see chapter three of Stearns' book (69-72). See also *TBRC P2101*: Yar-lung sMon-gro-ba. Mentioned as author in *ba* 6, *tsha*^b 20, 26, *tsha*^a 15.
- Chos-kyi-nyi-ma (17th c.). According to 'a 6 a tantric adept monk and scribe of A-mes-zhabs from Mang-mkhar-dgon-gsar-bde-ba-can. Mentioned in 'a 6.
- Chos-kyi-nyi-ma, rJe Byams-pa. See part I, p. 38.
- Chos-[kyi]-rnam-rgyal, sMra-ba'i-dbang-phyug. Mentioned as author in *nga* 6.
- Chos-kyi-dbang-phyug. See part I, p. 37.
- Chos-kyi-dbang-phyug, Mar-pa Do-pa (1042-1136). *TBRC P3814*. See part I, p. 47.
- Chos-kyi-seng-ge, dBon-ston sKyer-khang-pa [sKyer-sgang-pa] (1154-1217). *TBRC P1783*. See part I, pp. 38-40.
- Chos-kyi-shes-rab (translator). See part I, p. 35.
- Chos-kyi-shes-rab, Sangs-rgyas gNyan-ston (1175-1255). *TBRC P2238*. See part I, p. 38; ftn. 178.
- Chos-skyong-bzang-po, Zhwa-lu Lo-tsā-ba (1441-1528). For his biography, see *History of Zhwa lu* by Blo-gsal-bstan-skyong, S.W. Tashigangpa, Leh, 1971. According to the works listed in the *Sa-skya-pa Bibliography*, he seems to be mainly remembered for his works on grammar and poetics. *TBRC P476*. Mentioned as author in *ba* 15, *wa*^a 3.
- Chos-grags-bzang-po. Scribe of an anonymous author. Mentioned in *ta*^a 3.
- Chos-dpal-bzang-po. Direct disciple of Ngor-chen Kun-dga'-bzang-po. Mentioned in the colophon of *kha* 14.
- Chos-dbang-phyug, rJe-btsun-dam-pa 'Khor-lo-sdom-pa. Teacher of Mus-chen Sang-rgyas-rgyal-mtshan (*da*^a 12b). Mentioned in *da*^a 12b, *da*^a 9b.
- Chos-rab, Rwa. See part I, ftn. 242. Mentioned in a lineage of *tha* 2a, d.

ja

- Jo-gdan Bla-ma. See Mang-thos-bshes-gnyen.
- Jo-nang Paṅ-chen Phyogs-las-rnam-rgyal (1306-1386). *TBRC P152*. Mentioned in *da*^b 10c, 12b, *da*^a 9b.
- 'Jam-mgon-grub-pa'i-dbang-phyug-bsod-nams-dbang-po. See 'Jam-dbyangs-bsod-nams-dbang-po.
- 'Jam-dbyangs-kun-dga'-bsod-nams (1485-1533). Sa Lo-tsā-ba 'Jam-pa'i-rdo-rje; Sa-skya Lo-tsā-ba. Belonging to the Dus-mchod palace. 11th occupant of the Earth Throne (*sa khri*) of Nalendra, see Jackson (1989b: 61), and 23rd throne holder of Sa-skya (1496-1533). *TBRC P461*. See part I, pp. 6, 14, 58, 66, 81, 88; ftns. 112, 327. Mentioned in *nga* 6, *cha* 3, *ba* 19, *tsa* 2; as author in *cha* 9, *nya* 2, *ta*^b 3, 8, *da*^b 4, 9, 11, *da*^a 4, 19, *ma* 4, *tsa* 9, *zha* 6, 28, *x*^b 1.
- 'Jam-pa'i-dbyangs-dkon-mchog-rgya-mtsho (1510-1586?). The dates are given according to internal evidence in a *Lam 'bras*-transmission recorded in *Ngag-dbang-chos-grags's Record* (53v), where an alternative or branch lineage suggests a life-span for dKon-mchog-rgya-mtsho of seventy-seven years until his death in 1586. He was one of the *Sa-skya-pa Lam 'bras*

- masters, a disciple of dKon-mchog-lhun-grub (1497-1557) and teacher of A-mes-zhabs's uncle bSod-nams-dbang-po and of his teacher Mus-chen Sangs-rgyas-rgyal-mtshan (*bSod-nams-dbang-po's Record*, 10v, *Sangs-rgyas-rgyal-mtshan's Record*, 16v). dKon-mchog-rgya-mtsho's biography by rJe Byams-pa-rab-brtan-pa is presumably lost, but it is mentioned as being transmitted in *Sangs-rgyas-rgyal-mtshan's Record* (13v). A-mes-zhabs composed dKon-mchog-rgya-mtsho's biography (*ca* 5). *TBRC P8481* (the dates given there are one cycle too late). See part I, pp. 43, 96; fn. 112. Mentioned in the title of *ka* 56, 58, *ca* 5.
- 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug. (1524-1568). Disciple of Tshar-chen Blo-gsal-rgya-mtso. *TBRC P1089*. See part I, pp. 39 f., 45, 51, 54, 56, 66, 72 ff. Mentioned in *da*^b 10b.
- 'Jam-dbyangs-chos-bzang-pa. Secret preceptor at A-mes-zhabs's ordination. See part I, p. 17.
- 'Jam-dbyangs-jo-sras. Mentioned as author in *ta*^b 8.
- 'Jam-dbyangs-mthu-stobs-dbang-phyug Grags-pa-rgyal-mtshan-dpal-bzang-po (1588-1646). Eldest brother of Ngag-dbang-kun-dga'-dbang-rgyal, 27th throne holder, and A-mes-zhabs, 28th throne holder. In 1647 A-mes-zhabs established a stūpa for commemorating his passing away (incipit of *tsha*^b 32). *TBRC P790*. See part I, p. 13 ff., 19, 22, 24, 66, 73. Mentioned in *x*^b 5; as author in *tsa* 21; and in the title of *ka* 37, *kha* 11, *tsha*^b 32, *tsha*^a 35.
- 'Jam-dbyangs-nam-mkha'-rgyal-mtshan (1398-1472). 19th throne holder at Sa-skya (1421-1441), Rin-chen-sgang branch. *TBRC P1880?* Mentioned as author in *ta*^b 8; and in a lineage of *tha* 2a.
- 'Jam-dbyangs-byang-chub-dbang-rgyal. Mentioned as author in *cha* 20.
- 'Jam-dbyangs-blo-gros-dpal-bzang (b. 14th c.). *TBRC P2804*. See part I, p. 38.
- 'Jam-dbyangs-ral-gri Lo-tsā-ba. See part I, p. 57.
- 'Jam-dbyangs-sangs-rgyas-seng-ge(1504-1569). Eleventh abbot of Ngor. *TBRC P989*. See part I, p. 47.
- 'Jam-dbyangs-bsod-nams-dbang-po (1559-1621); 'Jam-mgon-grub-pa'i-dbang-phyug-bsod-nams-dbang-po; Puṇya-indra.; bSod-nams-dbang-po. A-mes-zhabs' paternal uncle, the 25th throne holder in Sa-skya (1584-1589) and occupant of the Earth-Throne (*sa khri*) of Na-lendra (Jackson 1989b: 61). For a list of his writings, see Appendix III in *Hevajra and Lam 'bras Literature*. For a short biography, see *Ming mdzod* 444 ff. and the remark in *Ming mdzod* 479. *TBRC P2664*. See part I, pp. 2, 6, 13 f., 18, 25, 31, 65 f., 88; fn. 45. Mentioned in *ga* 3, *nya* 2, 9, *na* 2, *wa*^a 3; as author in *cha* 9, *ga* 3 (in the title), *ta*^b 3, *ba* 20, 21, *tsa* 3, 'a 30, *x*^b 1; as teacher in *ta*^b 3, *ta*^a 4, 6, *da*^b 2, *da*^a 2, *pa* 6, *dza* 4, *wa*^a 4, *ya* 3; and in the title of *ka* 13, 16, *kha* 2, *ga* 3, *tsha*^a 27.
- 'Jam-pa'i-dbyangs-ngag-dbang-chos-kyi-grags-pa. See Ngag-dbang-chos-grags.
- 'Ja'-tshon-snying-po. *TBRC P882*. Mentioned in the title of *nga* 2c.
- 'Jigs-bral, 'Gro-pa sNgags-'chang. Mentioned in connection with a vision in the colophon of *nga* 7.

nya

Nyi-ma-grags (b. 1055). See part I, p. 90.

Nyi-ma-grags, sPang-rje. See on him, Ngor-chen Kun-dga'-bzang-po's *Lam 'bras bu dang bcas pa'i man ngag gi byung tshul gsung ngag rin po che bstan pa rgyas pa'i nyi 'od*, SKB 9/37, 218r-251v, pp. 116/4/1-3. Mentioned as author in *ba* 6.

Nyi-ma-bzang-po, dBus-stod-pa dPal-'dzin. See part I, p. 71; ftn. 312.

Nyi-zla-bzang-po. See part I, ftn. 65.

Nyi-zla-seng-ge, Paṅ-chen (15th c.). He must have been a disciple of Go-rams-pa. The SKB (vol. 14/4, no. 64) contains a reply to questions by Go-rams-pa, the *Dris lan pad mo bzhad pa* (312.2.1-334.3.1). Within that, we find the answers to Paṅ-chen Nyi-zla-seng-ge's questions on 314.4.5-317.3.1. The answers were composed in a bird-year in Thub-bstan-rnam-rgyal. See part I, pp. 17, 36, 42; ftn. 142. Mentioned as author in *ta*^a 6.

gNyan-mgon-chen-po. See part I, p. 73.

gNyan-ston sBas-pa'i-rnal-'byor. See Chos-kyi-shes-rab, Sangs-rgyas gNyan-ston.

gNyan Phug-chung-ba (Su Badzra). See part I, p. 35; ftn. 212.

gNyan Lo-tsā-ba. See part I, pp. 52 f., 69 f.; ftn. 82. Mentioned as author in *tsa* 15.

gNyan Lo-tsā-ba Dar-ma-grags. See part I, p. 70.

gNyos-kyi-brtan-bdag(? late 16th c.?). Scribe at the time of Klu-sgrub-rgya-msho (*za* 4).

rNyog-pa-med-pa. See part I, p. 57.

ta

Tra-ldong. See part I, p. 56.

rTag-nag mKhan-po/mKhan-chen Ngag-dban-bstan-rdor. See Ngag-dbang-bstan-pa'i-rdo-rje.

sTag-tshang Lo-tsā-ba. According to TBRC P 79: Shes-rab-rin-chen (b. 1405). Mentioned as author in *cha* 9, *x*^b 1.

bsTan-pa-dbang-phyug, Mi-nyag. Holder of the stream of the *Kīla* teachings according to the "*Lam lhag*" (see: Ācārya Lam-lhag) system (*ta*^b 38). Mentioned as author in *ta*^b 3, 8.

bsTan-pa'i-rdo-rje (17th c.). Full monk and tantric adept disciple of A-mes-zhabs from the 'Gro family. TBRC P5946. Mentioned as someone for whom the text was composed in 'a 33a-33b.

tha

Thang-stong-rgyal-po. TBRC P2778. See part I, p. 23.

Thugs-rje-dpal-bzang, Mus-chen Rab-'byams-pa. See part I, p. 63; ftn. 293.

Thogs-med-bzang-po, rGyal-sras (1295-1369). See part I, pp. 44 f., 68; ftn. 91.

da

Dam-pa Sangs-rgyas, rJe-btsun. See part I, p. 73.

Dar-ma-seng-ge. Servant of gNyan Lo-tsā-ba. See part I, p. 52

Dalai Lama, fifth (Ngag-dbang-blo-bzang-rgya-mtsho, 1617-1682). TBRC P37. See part I, pp. 2, 11, 23, 27 f., 66; ftn. 99, 107.

'Dus-chen-rab-rgyas. See part I, ftn. 169.

- Don-grub-bkra-shis. Scribe. The same as bKra-shis-don-grub? Mentioned in *tsa* 12a.
- Don-grub-yid-can. Scribe from Shab-stod. Mentioned in *cha* 10.
- Don-'grub-rdo-rje, mDar-bstod Mi'i-dbang-po Khyim-pa Paṇḍita dPyod-ldan-dgra-'dul. He received teachings directly from Mang-thos Klu-sgrub-rgya-mtsho (*za* 2). Mentioned in *za* 2.
- Don-yod-rdo-rje, Paṇḍita. See part I, p. 56 f.
- gDong-dga'-pa Arthas-ming-can. See bSam-pa-don-chen.
- gDod-nas-rang-grol. Mentioned as author in *nga* 2a
- bDe-legs, Sa-skyapa sNgags-'chang. Mentioned as author in *ta^b* 8.
- 'Dul-ba-'dzin-pa, Zul-phu-pa Bya. See part I, p. 45.
- rDa-rma-seng-ge, Rwa. See part I, fn. 242. Mentioned in a lineage of *tha* 2a.
- rDo-rje-grags, Bla-ma Rwa Lo-tsa-ba (1016-1128!?). *TBRC P3143* provides the dates 1016-1198(!). See part I, pp. 55 ff.; ftns. 237, 242, 245, 258, 261. Mentioned in a lineage of *tha* 2a, d.
- rDo-rje-rgyal-mtshan, dGe-sbyongs(?). Holder of the tradition of the *Yang-dag* and *Kīla* system of esoteric instructions (*ta^b* 8). Probably the same as gSang-sngags-'dzin-pa dPal-ldan rDo-rje-rgyal-mtshan. Mentioned as author in *ta^b* 8.
- rDo-rje-rgyal-mtshan, Bar-ston (13th/14th c.). According to the *Sa-skyapa Bibliography* he was a disciple of gNyags sNying-po-rgyal-mtshan (ca. late 13th/early 14th c.), who in turn is said there to be a disciple of Tshogs-sgom Kun-dga'-dpal (1210-1307). His commentary on Sa-chen Kun-dga'-snying-po's *gNyags ma* survived through A-mes-zhabs's efforts (*ba* 10). Mentioned as author in *ba* 6, 10.
- rDo-rje-rgyal-mtshan, gTsang-pa Byams-pa (1424-1498); Mus-srad-pa rJong-chung-pa. Dates according to *Ming mdzod* (1403), and Schoening (218, n. 493). See also Khetsun Sangpo (1973: xi, 469). rDo-rje-rgyal-mtshan was tentatively identified by Martin (1997: no. 125), who follows Lokesh Chandra's *Materials for a History of Tibetan Literature*, as Mus-srad-pa. This is confirmed by *Great Genealogy* (fol. 656) and by other sources. In a lineage for the Mahākāla instructions of rDo-rje-brag-rdzong (*Ngag-dbang-chos-grags's Record* 33v) he is mentioned as disciple of sTag-tshang Lo-tsā-ba (1405-?) and teacher of Mus-chen rNam-rgyal-bzang-po (late 15th c./early 16th c., see also *Ming mdzod* 1405). A short biography rDo-rje-rgyal-mtshan is contained in *Ming mdzod* (1403-1405). *TBRC P5302*. See part I, fn. 14. Mentioned as author in *ga* 2, *ba* 6.
- rDo-rje-rgyal-mtshan, gSang-sngags-'dzin-pa dPal-ldan. Perhaps identical with dGe-sbyongs rDo-rje-rgyal-mtshan above. Connected with the *Kīla*-cycle. Mentioned as author in *ta^b* 3.
- rDo-rje-gtsug-tor, 'Khon. See part I, fn. 311.
- rDo-rje-bzang-po-dpal. Twelfth throne holder of Sa-skyapa (1262-1324)? See part I, p. 36; fn. 143.
- rDo-rje-'od-zer, Shar-pa. See part I, p. 36.
- rDo-rje-rigs-pa-chen-po, rJe-btsun. See part I, p. 39.
- rDo-ring-pa, rJe-btsun Kun-spang. See Blo-ldan-shes-rab-rgyal-mtshan-dpal-bzang-po.
- rDo-rje-rin-chen, 'Khon. See part I, fn. 311.
- rDo-rje-seng-ge, 'Gos-ston. See part I, fn. 312.
- lDan-ma-dbang-phyug-'bum (13th c.). Received a reply to his questions from 'Phags-pa (*SKB* 6/64, *dBang phyug 'bum gyi dris lan*). Mentioned in the title of *tsha^b* 23, *tsha^a* 21, *za* 5-6.

dha

Dharmā Seng-ge, Rwa. See part I, p. 54; ftn. 242.

na

Nags-dgon-pa-chen-po sDom-brtson Dam-pa. See sByin-pa-grags-pa.

Nam-mkha'-dge-bsnyen. Scribe of bKra-shis-sgang who was born in Nyang-stod, "which is the source of sciences" (*na* 2). Mentioned in *tha* 7, *da*^a 11, *na* 2.

Nam-mkha'-rgya-mtsho, sBas-pa'i-rnal-'byor. Mentioned in a lineage of *tha* 2a.

Nam-mkha'-dpal-bzang (1535?-1602/3). Brang-ti Paṅ-chen; Thar-rtse-nas Nam-mkha'-dpal-bzang. 13th abbot of Ngor with two tenures: 1579-1583 and 1590-1594(?) (Jackson 1989c). A-mes-zhabs was only in his sixth year when Brang-ti passed away, but he nevertheless received teachings from Nam-mkha'-dpal-bzang. See *kha* 5: "How I obtained a little bit of the kindness of the holy teachings when I was young" (*rang lo gzhon nu'i dus dam pa'i chos kyi bka' drin cung zad nos pa'i tshul*). TBRC P777. See part I, pp. 50, 66, 68. Mentioned in the title of *kha* 5; and as author in *da*^b 4?, *da*^a 4?, *tsha*^b 20-22, *tsha*^a 15, 17, *zha* 7.

Nam-mkha'-dbang-phyug, Paṅ-chen. Disciple of bZang-po-dpal-ba (*da*^b 12b). Mentioned in *da*^b 12b.

Nam-mkha'-smon-lam, Chos-rje Lu-phu-ba. Mentioned as author in *wa*^a 3.

Nam-mkha'-tshe-sgröl (17th c.). A patroness who requested a work (*tsha*^a 18).

Nam-mkha'-tshe-dbang (early 17th c.). He received together with A-mes-zhabs teachings from 'Jam-dbyangs-bsod-nams-dbang-po. Mentioned in *ga* 3.

Nam-mkha'-mdzod-ma. Wife of the *yar rgyab dpon* of the dBu-ru region. Alternative name: dPon-sa rGya-dga'. See part I, p. 18; ftn 44.

Nam-mkha'-bzang-po, Chos-rje Nyi-lde-ba (pre 17th c.). Nyi-lde-ba's table of contents (*dkar chag*) of the *Lam 'bras*-teachings is embedded towards the end of A-mes-zhabs's *Lam 'bras khog phub* (Martin 1997: no. 684). TBRC P5301. See part I, ftn. 14. Mentioned as author in *ga* 2.

Nam-mkha'-rin-chen, dGe-ba'i-bshes-gnyen sTon-pa. Cf. TBRC P982: Nam-mkha'-rin-chen-rgyal-mtshan-dpal-bzang (b. 1453). See part I, p. 60.

Nam-mkha'-sangs-rgyas, Thar-rtse (b. 16th c.). 18th abbot of Ngor. TBRC P3896. See part I, p. 21.

Nam-dge. Actual disciple of Shar-chen Ye-shes-rgyal-mtshan and Ngor-chen Kun-dga'-bzang-po (according to *nya* 17). Mentioned as author in *nya* 17.

rNam-rgyal-grags-pa-bzang-po. See part I, p. 23. Mentioned as author in *cha* 8.

Nub-pa, Rwa. See part I, p. 56.

Ne-tso-sbal-ston (17th c.). Mentioned as requestor in *ba* 21.

Nor-bu-bkra-shis. Mentioned as scribe in 15b.

Nor-bu-lhas-sbyin. Nor-bu-lha-byin; Nor-bu-lha-sbyin; rNam-dpyod-blo-ldan. Scribe, attendant, and teacher of sūtra and mantra, born in Sa-skya. *ga* 2, *ja* 2, *zha* 9, 17, 28-29, *ya* 2, *x*^b 12.

gNam Kha'ub-pa. See part I, p. 52 f.; ftn. 309.

- Nam-mkha'-lhun-bzang-pa, Jo-gdan. See part I, p. 56; ftn. 256.
- rNam-rgyal-grags-bzang, Mi-dbang Paṇḍita. Described as "being one with the Shambala king Rigs-ldan-chen-po," whose relics were remaining in the Lhun-sdings (*pa* 4).
- rNam-rgyal-rdo-rje, dPyod-ldan Mi'i-dbang-po. According to *zha* 5 and other colophons, this scribe has mastered all the sciences such as poetry, and especially Kālacakra astronomy. Mentioned as scribe in *nga* 7, *zha* 5, 8, 15, 27, 42, *za* 2-3, 9, *x^b* 9.
- rNam-rgyal-rab-bstan-pa, Mi-dbang. Patron of the Sa-skyapa teachings (*tsha^b* 10).
- rNam-dpyod-blo-ldan. See Nor-bu-lhas-sbyin.
- sNa-tshogs-rang-grol. See part I, ftn. 65.
- sNar-thang Paṇḍita Saṅgha Śrī. See dGe-'dun-dpal.

pa

- Padma-gling-pa. See part I, p. 74; ftn. 65.
- Paṇḍita Saṅgha Śrī. See dGe-'dun-dpal.
- Puṇya Indra. See 'Jam-dbyangs-bsod-nams-dbang-po.
- dPal-gyi-rgyal-mtshan, Chos-rje Nyag-re [Nyag-ge?] (fl. second part of 15th c.). A direct disciple of Ngor-chen Kun-dga'-bzang-po (1382-1456) (*nya* 2, *ta^a* 6; *Mang-thos Klu-sgrub's bsTan rtsis* 216). *TBRC P1030*. See part I, ftn. 15, 17. Mentioned as author in *nya* 2, *ta^a* 6, *pa* 7 (title), *wa^a* 3; and annotator in *da^b* 19.
- dPal-gyi-ye-shes, sDom-brtson. Mentioned as author in *wa^a* 3.
- dPal-ldan-bkra-shis, 'Phags-chen. Mentioned in 'a 7.
- dPal-ldan-bkra-shis-pa, dGe-bsnyen. See part I, p. 72.
- dPal-ldan-rgyal-po, mKhas-grub Dam-pa; mNga'-ris-pa. Disciple of Zha-lu-ba Sangs-rgyas-dpal-bzang (*da^b* 12b). *TBRC P3520* (b. 15th c.)? See part I, p. 72. Mentioned in *da^b* 12b, *da^a* 9b.
- dPal-ldan-dar-po, mKhas-grub. I.e. Pu-hrang mKhas-grub dPal-ldan-dar-po (15th c., *TBRC P2776?*). See part I, p. 42.
- dPal-ldan-rdo-rje, mKhas-grub (1411-1482). 5th abbot of Ngor (1479?-1482) and immediate predecessor of Go-rams-pa bSod-nams-seng-ge (1429-1489). *TBRC P1037*. Mentioned as arranging verses of Rin-chen-bzang-po in *x^b* 26.
- dPal-ldan-tshul-khrims, Chos-rje (1333-1399). Disciple of Ri-khrod-pa Blo-gros-brtan-pa (*Ngag-dbang-chos-grags's Record*, 7r) and Bla-ma Dam-pa bSod-nams-rgyal-mtshan (21r f.) and teacher of Shar-chen Ye-shes-rgyal-mtshan (21r f.) and Buddha-shrī (*Bir bsrung thun mongs ma yin pa'i nyams su blangs tshul*, *SKB* 9/46, colophon). *TBRC P502*. Mentioned as author in *tsha^b* 26 and *tsha^a* 24.
- dPal-ldan-ye-shes, 'Gro-mgon. See part I, p. 44; ftn. 192.
- dPal-sding-pa, rJe. He received an instruction from a "Bla-ma Rig-'dzin" (*tsa* 11).
- dPal-'byor-bzang-po, Ras-chen (early 15th c.). Disciple of Jo-nang Paṇ-chen Phyogs-las-nam-rgyal (*da^b* 10c). CF. *TBRC P7009*. Mentioned in *da^b* 10c, 12b, *da^a* 9b.
- dPal-'dzin, Grub-pa'i-dbang-phyug (Śrīdhara?). See part I, ftn. 218.
- dPal-ye, Sa-ya(?)-gnyer-pa from Dar-rtse-mdo (17th c.). See part I, p. 26.
- dPon-sa rGya-dga'. See Nam-mkha'-mdzod-ma.

sPru-lung-pa. This may be sPru-lung-pa or sPro-lung-pa Kun-smon, a disciple of 'Phags-pa; see Stearns (2001: 18, 177, n. 56; *TBRC P1066*). Mentioned as author in *ba* 21.

pha

Phang-nge. Mentioned as author in *cha* 9, *x^b* 1.

ba

Ba-ri Lo-tsā-ba. See part I, p. 57.

Bal-po, 'Khon. See part I, ftn. 311.

Bu-ston Rin-chen-grub. See Rin-chen-grub.

Buddha-shrī, Grub-chen (1339-1419). *TBRC P3296*. Mentioned as author in *za* 3.

Buddhaśrījñāna. See part I, p. 55.

Bya-ru-ba, Zhang. One of the "four secret yogis" of Sa-paṅ. See part I, p. 37; ftn. 148.

Byang-chub-grags, rGyu-sde-'dzin-pa-chen-po. See part I, ftn. 260.

Byams-pa-kun-dga'-bkra-shis, Chos-kyi-rje E-waṃ-pa-chen-po Shar-chen (1558-1603). 14th Abbot of Ngor. *TBRC P778*. Mentioned as teacher of brGya-tsho-dpon bSod-nams-rgyal-mtshan in *za* 3.

Byams-pa-kun-dga'-don-grub (17th c.). Cf. *TBRC P8482*. Mentioned as author in *nga* 1.

Byams-pa-rgyal-mtshan, Slob-dpon (17th c.). See part I, p. 25.

Byams-pa-chos, rDo-rje-'chang . Mentioned in a lineage of *tha* 2a.

Byams-pa-chos-legs, rJe. Mentioned in 'a 7; as author in *ta^a* 6.

Byams-pa-rdo-rje-rin-chen, Rab-'byams-smra-ba (middle of 17th c.). The "Chos-las-pa of the Great See." See part I, pp. 4 f., 28. Mentioned as scribe in *nga* 6; and as author in *nga* 21.

Byams-pa-dpal-'byor (17th c.). Attendant, scribe, and tantric adept monk of A-mes-zhabs. Mentioned in *zha* 2, *x^b* 31.

Byams-pa-dpal-bzang, 'Jag-chen (1310-1391). See part I, p. 38.

Byams-pa-rin-chen-rgyal-mtshan, Chos-kyi-rje. See: Rin-chen-rgyal-mtshan, bShes-gnyen-dam-pa mKhan-chen (17th c.).

Byams-pa-bsam-gtan-rgya-mtsho. See bSam-gtan-rgya-mtsho.

Byams-pa-bsod-nams-rab-brtan. Scribe. See also bSod-nams-rab-brtan. Mentioned in *za* 6.

Blo-gros-grags, Mal-gyo (late 11th, early 12th century). He taught the cycle of Saṃvara to Sa-chen Kun-dga'-snying-po (*Blue Annals*, p. 382) and, after translating it, also the Tāra rituals revealed to Ravigupta (p. 1050 f.). Mal appears several times in *Kun-dga'-don-grub's Record* in connection with the cycles of protectors. *TBRC P3088*. See part I, pp. 37, 72. Mentioned in *tsa* 3, *tsha^b* 20.

Blo-gros-rgyal-mtshan, sPyan-snga (1402-1472). *TBRC P58*. See part I, ftn. 202.

Blo-gros-rgyal-mtshan, Chos rje (1570s?). An actual disciple of dKon-mchog-lhun-grub (1497-1557; *x^a* 1b). Mentioned as author in *cha* 14(?), *x^a* 1b.

- Blo-gros-rgyal-mtshan, bDag-chen (1444-1495). 22nd throne holder (1473-1495), Rin-chen-gsang branch. He received the *Lam 'bras slob bshad* from Mus-chen dKon-mchog-rgyal-mtshan (Stearns, 2001: 39-45). "Real founder of the Tshar school" (Amipa). Brother of 21st throne holder rGya-gar-ba. He "saved" Na-lendra in 1491 (Jackson, 1989b: 22). See *TBRC P487*. See part I, pp. 72. Mentioned as author in *tsa* 3.
- Blo-gros-rgyal-mtshan, 'Phags-pa, (1235-1280). Sa-pan's nephew. 8th throne holder of Sa-skya with two tenures (1265-1266 and 1276-1280). *TBRC P1048*. See part I, pp. 20, 28, 36 f., 48, 53, 73; ftn. 358. Mentioned in *ca* 3, 4, *ba* 6, *za* 5-6, 'a 23c; as author in *da^b* 4, *da^a* 4, *ma* 3, *tsha^b* 20-23, *tsha^a* 15, 17, *za* 5-6, 'a 14; and as annotator in *pa* 6.
- Blo-gros-rgyal-mtshan, Man-mkhar. See part I, pp. 17, 43; ftn. 185.
- Blo-gros-dpal-ldan. Mentioned in a lineage of *tha* 2a.
- Blo-gros-bzang-po, 'Gag-ston. See part I, p. 40.
- Blo-gros-seng-ge. From rGyal-lha-khang. Mentioned as author in the title of *ba* 9.
- Blo-brten. Mentioned as annotator in *cha* 20.
- Blo-ldan-mchog-sred. Mentioned as author in *ta^b* 8.
- Blo-ldan-shes-rab-rgyal-mtshan-dpal-bzang-po, rDo-ring-pa Kun-spang Kun-bzang-chos-kyi-nyi-ma (1449-1524). Disciple of bDag-chen Blo-gros-rgyal-mtshan and teacher of Tshar-chen Blo-gsal-rgya-mtsho (Stearns, 2001: 39-45). *TBRC P2608*. See part I, p. 72; ftn. 319. Mentioned in the colophon of *nga* 6 in connection with Tshar-chen's biography of him.
- Blo-gsal, dBus-pa (early 13th c.). Compiled the the sNar-thang canon together with mKhan-po bCom-ldan Rig-pa'i-ral-gri (*Bod rgya tshig mdzod chen mo*). According to *TBRC P3090*, his full name is dBus-pa Blo-gsal Sangs-rgyas. Mentioned as author in *tsha^b* 8, *wa^b* 9.
- Blo-gsal-rgya-mtsho, Tshar-chen Chos-kyi-rgyal-po (1502-1566). *TBRC P786*. See part I, p. 25, 28, 40, 49, 51 f., 54, 56, 59, 66, 69, 71-4; ftns. 82, 242, 308, 312, 316, 319. Mentioned in *da^b* 10b; and as author in *nga* 6, *da^b* 4, *da^a* 4, *tsa* 3, *zha* 39, 'a 21, 32.
- dBang-phyug-rgyal-mtshan, Cha-rgan (13/14th c.). See van der Kuijp (1994: 175-201). Ngor-chen mentions a revision of the *rDo rje tshig rkang* by him; see Stearns (2001: 11). Mentioned as author in *ba* 6.
- dBang-phyug-rgyal-mtshan, Chos-rje. Mentioned in a lineage of *tha* 2a, d.
- dBang-phyug-brtson-'grus. See part I, ftn. 242.
- dBang-phyug-rab-brtan, Grub-mchog Chos-rje (1559-1636). According to the *Sa-skyapa Bibliography*, dBang-phyug-rab-brtan was a senior contemporary of A-mes-zhabs; the dates 1599-1636 are provided. He is mentioned in numerous colophons as a tutor (*yongs 'dzin*) of A-mes-zhabs. His record of teachings is reproduced in *kha* 9. The fifth Dalai Lama Ngag-dbang-blo-bzang-rgya-mtsho composed his biography, see *Sa skya Lam 'bras Literature Series* 4, 389-497. *TBRC P792*. See part I, pp. 20, 39 f., 50, 59, 66, 69, 71, 74. Mentioned in the title of *ka* 42-43, *kha* 9; as teacher in *ta^b* 3, *da^b* 10b, *tsha^b* 35, *tsha^a* 40; as author in *nga* 4.
- dBon-rin-po-che. Mentioned as requestor in *x^b* 33.
- dByangs-can. Holder of a "the distant lineage" (*ring lugs*) in Sa-skya. Mentioned as author in *nga* 20.
- 'Ba'-ra-ba. See part I, p. 73.
- 'Bum-phrag-gsum-pa, Paṇḍita. See part I, p. 69.
- 'Bum-seng, Rwa. See part I, ftn. 242. Mentioned in a lineage of *tha* 2a, d.

'Brom Nyi-ma. See part I, p. 72.

sByin-pa-grags-pa, Nags-dgon-pa-chen-po sDom-brtson Dam-pa (late 16th-early 17th c.). Dharma lord from Nags-dgon. *TBRC P8483*. See part I, pp. 19, 66, 69, 74. Mentioned in *ta^b 3* (as teacher), *pa 6*; and in the title of *ka 40, 41, kha 8*.

bha

Bha-ro, bla-ma. Rwa Lo-tsā-ba rDo-rje-grags's teacher. See *TBRC P3174*: Bha-ro Phyag-drum (b. 11th c.). See part I, pp. 55 ff.; *ftn. 245*.

ma

Mang-thos-bshes-gnyen, Jo-gdan Bla-ma (17th c.). He received from A-mes-zhabs a reply to his questions. Cf. *TBRC W26917*. Mentioned in *tsha^b 25, tsha^a 22*.

Maṇika Śrījñāna, Lo-tsā-ba. See part I, p. 56.

Maṅgala. Name of a scribe (*pa 5*).

Mal Lo-tsā-ba. See Blo-gros-grags, Mal-gyo.

Mar-do-pa. See part I, p. 34.

Mi-bskyod-rdo-rje, Slob-dpon. See part I, p. 57; *ftn. 258*.

Mi-nyag-mgon-po. Author of the *Abbreviated Biography* of A-mes-zhabs. Cf. *TBRC P6212*. See part I, p. 11; *ftn. 7*.

Mi-dbang rNam-rgyal(...). See rNam-rgyal.

Mus-chen. See Sangs-rgyas-rgyal-mtshan.

Mus-chen Rab-'byams-pa. See Thugs-rje-dpal-bzang.

rMog-lcog-pa. See Rin-chen-brtson-'grus.

sMin-drug Lo-tsā-ba, sKyogs-ston. See sMon-grub Lo-tsā-ba.

sMon-grub Lo-tsā-ba, sKyogs-ston (15th C.). According to *TBRC P1440*, this is Rin-chen-bkra-shis, Karma Lo-tsā-ba. Mentioned as "sMin-drugs Lo-tsā-ba" in *tsha^b 8, wa^b 9*.

sMon-lam-rin-chen. mChod-dpon in the IHa-khang-chen-mo. Mentioned in *x^b 16, zha 22*.

tsa

rTse-gdong family. See part I, *ftn. 21*.

brTson-'grus-rgya-mtsho, rJe-dbon. Cf. *TBRC P1213*. Mentioned in a lineage of *tha 2a*.

brTson-'grus-byang-chub. See part I, *ftn. 242*. Mentioned in a lineage of *tha 2a*.

brTson-'grus-seng-ge. See part I, p. 38.

brTson-'grus-seng-ge, gTsang-nags-phug-pa. *TBRC P2259*. Mentioned as author in 'a 17.

tsha

Tshar-chen Chos-kyi-rgyal-po. See Blo-gsal-rgya-mtsho.

- Tshul-khrims-rgyal-po, 'Kon. See part I, fn. 311.
 Tshul-khrims-rgyal-mtshan, 'Khrul-zhig (b. 14/15th c.). *TBRC P2807*. See part I, p. 39; fn. 165.
 Tshul-khrims-'od-zer, mNga'-ris. Mentioned as author in *ba* 20.
 Tshe-bdag-rdo-rje. See part I, fn. 65.
 Tshe-dbang-dpal-bzang-po. Scribe, born in Shab-stod Ber-chen. Mentioned in *cha* 4, *tsha*^b 25, *tsha*^a 23.
 Tshem-bu-pa (siddha). See part I, p. 47.

dza

- mDze-thod-ma. Name of a statue, see rJe-btsun Grags-pa-rgyal-mtshan.

zha

- gZhon-nu-skyabs. Mentioned in a lineage of *tha* 2d.
 gZhon-nu-rgyal-mchog, rJe. Cf. *TBRC P1943* (14th c.). See part I, p. 45.
 gZhon-nu-dpal, 'Gos Lo-tsā-ba (1392-1481). *TBRC P318*. See part I, p. 21.
 gZhon-nu-blo-gros, Re-mdā'-ba. *TBRC P60*. Mentioned as author in *ta*^a 6.
 gZhon-nu-sbas-pa. See part I, p. 57.
 gZhon-nu-'od, gSer-sdings-pa (b. 12th c.). *TBRC P1476*. See part I, p. 43; fn. 187.

za

- Zangs-mkhar Lo-tsā-ba. See part I, p. 72.
 Zul-phu-ba, dGe-bshes. See part I, p. 45.
 gZungs-kyi-dpal. Founder of the rDzong-chung monastery. See part I, p. 53; fn. 236.
 gZungs-kyi-dpal-ba, sNgags-'chang. Mentioned in a lineage of *tha* 2a.
 bZang-po-rgyal-mtshan, Chos-rje. Mentioned in a lineage of *tha* 2a.
 bZang-po-dpal-ba, sNyan-brgyud-gdams-pa'i-mnga'-bdag Chos-rje. Disciple of mKhas-grub Dam-pa mNga'-ris-pa dPal-ldan-rgyal-po (*da*^b 12b). Mentioned in *da*^b 12b, *da*^a 9b.
 bZang-po-dpal, bDag-nyid-chen-po (1262-1324). *TBRC P1877*. See part I, p. 49; fn. 216.
 bZod-pa-rgya-mtsho. Acted as *upadhyāya* in A-mes-zhabs's ordination. See part I, p. 17.

ya

- Yang-nge. Mentioned as author in *cha* 9, *x*^b 1.
 Ye-shes-rgyal-mtshan, Shar-chen (d. 1406). *TBRC P3094*. Mentioned in *nya* 17; as author in *wa*^a 3.
 Ye-shes-rgyal-mtshan-dpal-bzang-po. See part I, p. 49.
 Ye-shes-seng-ge, Rwa. See part I, pp. 55 f.; fn. 242, 250. Mentioned in a lineage of *tha* 2a.

- Yon-tan-rgya-mtsho. See part I, ftn. 242.
- Yon-tan-rgya-mtsho, Kun-mkhyen Jo-'tsho 'Phags-'od (b. 13th c.). *TBRC P2584*. See part I, ftn. 188.
- Yon-tan-rgya-mtsho, mDo-khams-pa. See part I, ftn. 242.
- Yon-tan-rgya-mtsho, mDo-stod-pa. A direct disciple of Ngor-chen Kun-dga'-bzang-po (1382-1456) who arranged his teachings on Guhyasamāja (*ta*^a 6).
- Yon-tan-chos-rin. See part I, ftn. 242.
- Yon-tan-dpal-bzang-po, mKhas-pa (late 15th c.?). Mentioned as author in *wa*^a 3.
- Yon-tan-('od-zer?) (mid 15th c.). Actual disciple of Shar-chen Ye-shes-rgyal-mtshan and Ngor-chen Kun-dga'-bzang-po (*nya* 17). Cf. Nyag-khro Yon-tan-'od-zer. Mentioned as author in *nya* 17.
- Yon-tan-'od-zer, Nyag-khro. Cf. *TBRC P1031*. Mentioned as author in *wa*^a 3.
- Yol-mo sPrul-sku. Mentioned in the title of *nga* 15.

ra

- Ratna (17th c.). Name of a scribe. Mentioned in *wa*^a 3.
- Rab-mdzes-zla-ba, Chos-rje, a.k.a. She'u Lo-tsā-ba Byams-pa-kun-dga'-chos-grag. *TBRC P5756*. See part I, p. 42; ftn. 180.
- Rig-pa'i-ral-gri, mKhan-po bCom-ldan. See bCom-ldan Rig-pa'i-ral-gri, mKhan-po.
- Rigs-ldan-rgyal-dka'. Kulika Durjaya. A king in 806 and author of a book on astrology ("*Nyung ngu'i rtsis*"). This book marks the beginning of the *karana* calculation (*byed pa'i rtsis*) of the Kālacakratantra. See Schuh, p. 21 et al. Mentioned as author in *pa* 2.
- Rigs-ldan-chen-po. Cf. rNam-rgyal-grags-bzang, Mi-dbang Paṇḍita.
- Rigs-ldan-stobs-po-che. Mentioned as king in *pa* 2.
- Rigs-'dzin-grags, Nub-pa. Disciple of Grags-pa-rgyal-mtshan (*tsha*^b 20, *tsha*^a 15). See part I, p. 37. Mentioned as author in *tsha*^b 20, *tsha*^a 15.
- Rigs-'dzin-'jigs-bral (17th c.). Mentioned as a person for whom the text was composed in 'a 33b.
- Rin-chen-grub, Bu-ston (1290-1364). *TBRC P155*. See part I, pp. 43 f., 69. Mentioned as author in *ta*^a 6, *ba* 6, *za* 9.
- Rin-chen-rgyal-mtshan, Gan-pa (early 14th c.). He appears in several records of teachings in connection with *Lam 'bras*-teachings as a teacher of Bla-ma Dam-pa bSod-nams-rgyal-mtshan (1312-1375), see *bSod-nams-dbang-po's Record of Teachings* (12r), *Kun-dga'-don-grub's Record of Teachings* (12v), and *Ngag-dbang-chos-grags's Record of Teachings* (17v); and as disciple of dGa'-ldan Kun-dga'-bsod-nams, see *bSod-nams-dbang-po's Record of Teachings* (12r); of Gan-pa Chos-kyi-rin-chen, see *bSod-nams-dbang-po's Record of Teachings* (12r); and of dGa'-ldan-pa Kun-dga'-bsod-nams, see *Ngag-dbang-chos-grags's Record of Teachings* (17v), *Kun-dga'-don-grub's Record of Teachings* (12v). Cf. also *Great Genealogy*, fol. 330v. Mentioned as author in *ta*^b 8.
- Rin-chen-rgyal-mtshan, Chos-rje. See also below. Mentioned as author in *tsha*^b 20, *tsha*^a 15.

- Rin-chen-rgyal-mtshan, bShes-gnyen Dam-pa mKhan-chen (17th c.). According to *za* 6 and *ya* 2 the tenth mKhan-rab of the Thub-bstan-lha-(chen). Requestor of teachings (*ya* 2). See also above. *TBRC P8494*. Mentioned in *wa^a* 3, *ya* 2; mentioned as author in *za* 6.
- Rin-chen-mchog-grub, mKhyen-rab. bSod-nams-mchog-grub.
- Rin-chen-nyi-ma-rgyal-mtshan, sNar-thang mKhan-po (1225-1305). See part I, p. 60, ftn. 273.
- Rin-chen-rdo-rje, Kha-chen. *TBRC P7217*. See part I, p. 36; ftn. 140.
- Rin-chen-byams-pa-rgyal-mtshan (17th c.). From rGyal-rtse. See part I, p. 27.
- Rin-chen-brtson-'grus, rMog-lcog-pa (1110-1170). *TBRC P1984*. See part I, pp. 38 f., 41f.
- Rin-chen-bzang-po, Lo-chen. See part I, pp. 34, 37, 43, 57. *TBRC P753*. Mentioned as founder of mTho-lding in *x^b* 26, 37, *nya* 13; in connection with two thangkas in *tha* 10; and as translator in *za* 9.
- Re-mda'-ba. See: gZhon-nu-blo-gros.
- Rong-ston (Shes-bya-kun-rig). See part I, p. 74; ftn. 320. Mentioned as a teacher of one of A-mes-zhabs's servants and biographers (in a previous life) in *nga* 7.

la

- Lang-lhag-ston-pa, Slob-dpon. Mentioned as author in *ta^b* 3.
- Lam-lhag, Ācārya. Mentioned in *ta^b* 8.
- Lu-phu-ba 'Bum-chen. See Kun-dga'-dpal-'byor
- Legs-rgyal, Dol-pa (15th c.). A direct disciple of Mus-chen dKon-mchog-rgyal-mtshan. See part I, p. 46.
- Legs-pa'i-'byung-gnas, rJe-btsun (mid-to-late 15th c.). "mKhan-chen Legs-'byung" received according to *bSod-nams-dbang-po's Record of Teachings* (11r/v) *Lam 'bras* teachings from Mus-chen dKon-mchog-rgyal-mtshan (1388-1469) and Kun-dga'-dbang-phyug (1424-1478). He may be placed therefore in the mid-to-late fifteenth century. He also authored additional notes (*mchan bu*) on the *Fifty Verses of Guru Devotion* (*SKB 3/6, 87/4/1-94/2/3*); see *bSod-nams-dbang-po's Record of Teachings* (7r). His biography of Kun-dga'-dbang-phyug is the *rJe kun dbang pa'i rnam thar rin po che'i phreng ba*, and thus it may be that he is identical with Glo-bo mKhan-chen (this is also what *TBRC P782* states; see also the remarks of *ca* 6). He is mentioned as disciple of Kun-dga'-dbang-phyug also in *za* 3. Mentioned as author in *ca* 6, *za* 3.
- Legs-'byung, mKhan-chen. See Legs-pa'i-'byung-gnas, rJe-btsun.

sha

- Shākya-grags, lHo-pa dKar. Zur-khang-pa; Dol-po dKar-ston. Disciple of rJe-btsun Grags-pa-rgyal-mtshan (according to the colophon of *tsha^b* 20, *tsha^a* 15) and Sa-pan. *TBRC P7140*. See part I, pp. 36, 46; ftn. 136. Mentioned as author in *tsha^b* 20, *tsha^a* 15.
- Shākya-rgyal-mtshan, Rong-ston. See Shes-bya-kun-rig.
- Shākya-mchog-ldan, Paṅ-chen (1428-1507). *TBRC P396*. See part I, pp. 22, 62. Mentioned as author in *tsha^b* 8, *wa^b* 9.

- Shākya-blo-gros, 'Khon. See part I, fn. 311.
- Shākya-dbang-phyug, Ka-ba mTsho-smad mKhan-chen (b. 15th/16th c.). *TBRC P438*. See part I, p. 60; fn. 275.
- Shangs-ston, mKhas-grub gTsang-ma (1234-1309). *TBRC P88*. See part I, p. 38.
- Shes-bya-kun-rig, Rong-ston, (1367-1449). Shākya-rgyal-mtshan. First abbot and founder of Na-lendra (in 1436). Studied under the great Sa-skyapa scholar mKhan-chen-g.yag-ston Sangs-rgyas-dpal (1348-1414); see Jackson (1989). *TBRC P431*. Mentioned as author in *cha* 16.
- Shes-rab-rgya-mtsho (17th c.). Scribe of A-mes-zhabs. Mentioned in 'a 3, 5.
- Shes-rab-rgya-mtsho, Chos-rje (15th c.). A direct disciple of "Chos-rje rDo-rje-'chang" (=Ngor-chen Kun-dga'-bzang-po, *wa*^a 3; Ngor-chen's collected works also contains, according to the *Sa-skyapa Bibliography*, replies to his questions). He was a specialist of Madhyamaka (being called "*dbu ma pa*" in a title list of Ngor-chen's works, *Kun-dga'-don-grub's Record*, 65v) and wrote (according to the *Sa-skyapa Bibliography*) several philosophical works. *TBRC P1569* provides the dates 1396?-1474. Mentioned as author in *wa*^a 3.
- Shes-rab-rgyal-mtshan, bDag-chen rGya-gar-ba or rGya-dkar-ba (1436/39-1465/94). Of the Rin-chen-sgang Palace, fourth throne holder in Na-lendra; see Jackson (1989: 11), where he is described as "chiefly a master of the tantric ritual," and 21st throne holder of Sa-skyapa (1463-1473). *TBRC P1883*: single volume *gsung 'bum* at Mi rigs rig gnas pho brang (Beijing). Mentioned as author in *ta*^b 3, 8, *tsa* 3.
- Shes-rab-rgyal-mtshan, Rwa dBon. See part I, pp. 54 f., 57. See part I, ftns. 242, 251. Mentioned in a lineage of *tha* 2a, d.
- Shes-rab-rdo-rje (2nd half of 14th c.). According to the colophon of *ga* 2 and *Ming mdzod* 1802 an actual disciple of Bla-ma Dam-pa bSod-nams-rgyal-mtshan (1312-1375). *TBRC P3205*. Mentioned as author in *ga* 2.
- Shes-rab-snang-ba. Mentioned as author in *cha* 9, *x*^b 1.
- Shes-rab-dpal, lDong-ston. See part I, fn. 258.
- Shes-rab-'byung-gnas, Shar-chen (1596-1653). 18th abbot of Ngor. *TBRC P8493*. See part I, p. 21.
- Shes-rab-tshul-khrims, 'Khon Rog. See part I, fn. 311.
- Shes-rab-bzang-po, Paṅ-chen Gung-ru-ba, (1411-1475). 6th abbot of Na-lendra (1471-?). Studied under mNgor-chen Kun-dga'-bzang-po, Rong-ston, and Mus-chen dKon-mchog-rgyal-mtshan. Taught 1453 in Ngor. Shared the responsibilities with Kun-dga'-rdo-rje, the 5th abbot in Na-lendra. Tension with Shākya-mchog-ldan. Teacher of Go-rams-pa. After him, the seat remained empty for 6 years. On him, see Jackson (1989: 15). *TBRC P1036*. See part I, pp. 17, 42; fn. 182. Mentioned as author in *ta*^a 6, *da*^b 4, *da*^a 4, *wa*^b 14.
- Shes-rab-bzang-po, sPrul-sku. Mentioned in a lineage of *tha* 2d.
- Shes-rab-yon-tan, 'Khon. See part I, fn. 311.
- Shes-rab-rin-chen-rgyal-mtshan-dpal-bzang-po, gTsang sTag-tshangs-lo-tsa-ba sGra-pa (1405-?). According to the *History of Buddhism* of Geshe Thukjhey Wangchuk, cited by Schoening (31, n. 3), he was one of the "famous three," i.e. Go-(rams-pa), Shāk-(ya-mchog-ldan), and sTag-(tshang Lo-tsa-ba). Composed sixteen volumes on logic, established rTse-gdong Rin-chen-sgang (a Bla-brang in Sa-skyapa?), Yar-'brog Thar-gling-chos-sde (monastery), and gTsang Thob-rgyal-chos-'khor-sgang (monastery, turned later into a dGe-lugs monastery). See also

- Martin (1997: no. 104). Short biographies exist in *Mi sna* (510 ff.), *Ming mdzod* (747 f.), providing the above date of birth. Mentioned as author in *ga* 2, *cha* 9, *x^b* 1.
- Shes-rab-seng-ge, Bla-ma. Mentioned in a lineage of *tha* 2a.
- sa*
- Sa-skya Zhabs-drung Rin-po-che. Name for A-mes-zhabs in the Fifth Dalai Lama's biography. See part I, ftn. 99.
- Sa-bzang-gzhon-nu-blo-gros, Lo-tsā-ba. See part I, ftn. 313.
- Sangs-rygas, Ri-khrod-pa. Mentioned as author in *nga* 10.
- Sangs-rgyas-gling-pa (1340-1396). *TBRC P5340*. See part I, ftn. 170.
- Sangs-rgyas-mgon-po, 'Dren-mchog. Mentioned in a lineage of *tha* 2a.
- Sangs-rgyas-rgyal-mtshan, Mus-chen (1542-1618). A-mes-zhabs wrote three biographies on him, see *ca* 2-4. Mus-chen bestowed the three vows through their respective rituals and numerous initiations on A-mes-zhabs. Cf. Schoening, p. 149. The commemoration of Mus-chen's passing is performed in the second half of the fifth month (*tsha^b* 40a, *zha* 4, *x^b* 19), according to *nya* 5, however, on the 25th day of 1st month. Cf. also *ba* 14. *TBRC P776*. See part I, pp. 3, 6, 15-18, 21, 31, 39, 47, 49 f., 66 f.; ftns. 4, 39, 112. Mentioned in *nga* 6, *ca* 2-4, *cha* 3, *nya* 4-5, *ta^b* 3, *tsha^b* 40a, *wa^a* 3, 'a 7(?), *x^b* 19; as author in *nya* 17, *pa* 6(?), *tsha^b* 20, *tsha^a* 15; in the title of *ka* 23-26, *kha* 4, *ca* 2, *tsha^a* 31, *tsha^b* 40a; as teacher in *ta^a* 4, 6, *tha* 7-9, *da^b* 2, 4, 9, 10d, 12a-12c, 13, *da^a* 2, 4, 9b-c, *ba* 17, *ma* 5, *tsa* 5, 24, *dza* 4, *wa^b* 14, *wa^a* 4, *ya* 3.
- Sangs-rgyas-gnyan-ston. See See Chos-kyi-shes-rab.
- Sangs-rgyas-ston-pa brTson-'grus-seng-ge, (1207-1278). See part I, pp. 38, 40; ftn. 154.
- Sangs-rgyas-dpal-ba, Chos-rje Rin-po-che. Mentioned as author in *da^b* 13.
- Sangs-rgyas-dpal-bzang. See part I, p. 51 and the two entries below.
- Sangs-rgyas-dpal-bzang, bsNyoms-las-pa. (mid 15th c.). Cf. Sangs-rgyas-dpal-bzang, Zha-lu-ba. He is mentioned in a lineage of *da^b* 10c in the same place as Zha-lu-ba Sangs-rgyas-dpal-bzang (for whom see *TBRC P1884*). Mentioned in *da^b* 10c.
- Sangs-rgyas-dpal-bzang, Zha-lu-ba. Cf. Sangs-rgyas-dpal-bzang, bsNyoms-las-pa. *TBRC P1884*. Mentioned in *ta^a* 6, *da^b* 12b, *da^a* 9b; and as author in *da^b* 4, *da^a* 4.
- Sangs-rgyas-ye-shes, sNub. See part I, p. 74.
- Sangs-rgyas-rin-chen, Mus-chen (1450/53-1524). *TBRC P1027*. See part I, pp. 16, 46 f., 68. Mentioned as author in *nya* 17, *ma* 5.
- Sum-pa Lo-tsā-ba. See part I, p. 17.
- Seng-ge-rgyal-mtshan, Yar-klungs-pa (1345-1413). A disciple of Bla-ma Dam-pa bSod-nams-rgyal-mtshan (1312-1375). See *Mang-thos Klu-sgrub's bsTan rtsis* 187. *TBRC P6515*. See part I, pp. 46, 70. Mentioned as editor in *ca* 7.
- Sangs-rgyas-'od-zer, rDo-rje-'dzin-pa. Mentioned in a lineage of *tha* 2a.
- So-ston. So-ston appears in a *rNam 'joms bir lugs*-transmission in *Kun-dga'-don-grub's Record of Teachings* (12v) and *Ngag-dbang-chos-grags Record of Teachings* (17v). The lineage is: Grags-pa-rgyal-mtshan (1147-1216), Gan-pa sTon-dar, Gan-pa So-ston, Gan-pa Chos-rgyal, Gan-pa Chos-rin, Gan-pa Rin-rgyal, bSod-nams-rgyal-mtshan (1312-1375). So-ston might therefore be placed in the early 13th century. Mentioned as annotator in *cha* 20.

Slob-dpon-dpa'-bo. Mentioned as author in *cha* 8.

gSal-ba'i-snying-po, mNga'-ris (second half of the 1th c.). gSal-ba'i-snying-po received the "lineage of the Hevajra commentarial tradition transmitted by Dombi Heruka" from 'Khon dKon-mchog-rgyal-po (1034-1102); see the *Record of Teachings of Kun-dga'-bzang-po* (*ka* 99r, l. 6); the *Kyai rdor rdyud gsum*, see also Stearns (2001: 223, n. 75). He was one of the five disciples of 'Brog-mi Lo-tsā-ba, who "fully received the scriptures," (Stearns 2001: 15, 103, 111); *Mang-thos Klu-sgrub's bsTan rtsis* 82. See also my forthcoming *Hevajra and Lam 'bras Literature* (#207#). *TBRC P3294*. Mentioned as author in *pa* 6.

gSer-gling-pa (Chos-kyi-grags-pa, b. 10th c.). *TBRC P3453*. See part I, p. 45.

bSam-grub. bSam-'grub. Scribe. According to *da^b* 7 born in Sa-skya. According to *tsa* 28/*wa^b* 3 "gDan-sa-dan-khrod-pa." Cf. also bSam-grub-lhas-sbyin. Mentioned in *cha* 6, *tha* 8, *da^b* 7, *da^a* 7, *tsa* 28, *dza* 3, *wa^a* 5.

bSam-'grub-bzang-po, sDe-snod-'dzin-pa (1410s?). Mentioned as author in *tsha^b* 20, *tsha^a* 15.

bSam-grub-lhas-sbyin. bSam-'grub-lhas-sbyin. Scribe from Sa-skya (*pha* 3) and according to *ca* 2 servant of A-mes-zhabs's elder brother Ngag-dbang-kun-dga'-dbang-rgyal (1582-1620). Born in Sa-skya (*tsha^b* 19). See also lHas-sbyin and bSam-grub. Mentioned in *ca* 2, *cha* 20, *nya* 12, *tha* 6, *pha* 3, *ma* 7, *tsha^b* 19, 31, *tsha^a* 3, 13-14, 34.

bSam-gtan-rgya-mtsho (1598 - ?); Byams-pa-bsam-gtan-rgya-mtsho; Śākya'i Bhadanta Maitri Dhyāna Sāgara. Biographer, scribe, requestor of teachings and attendant of A-mes-zhabs, full monk tantric adept, who also taught sūtra and mantra and eleventh *mKhan rab* of the Thub-bstan-lha-khang-chen-mo. The colophon of *nga* 6 mentions that he acted as A-mes-zhabs's servant from his own twenty-seventh to forty-fourth year, until A-mes-zhabs's forty-fifths year. He was thus a year younger than his master. In the colophon of *tha* 5 it is specifically mentioned that he had recited ten million seven-syllable Mantras of both 'Kor lo bde mchog and *Gur gyi mgon po*. *TBRC P8684*. See part I, pp. 2 f., 5, 26 f., 75 f., 91; ftn. 8, 100, 332. Mentioned in *ga* 2, *nga* 1(?), 7 (title and colophon), 8 (title), 11-12, 21, *nya* 2, 8, *ta^a* 6, *tha* 5, 10, *da^b* 2, *da^a* 2, *ma* 6, 8, *tsha^b* 9, 13, *tsha^a* 28-29, *wa^b* 5, 10, 12, 'a 4, *x^b* 2-3; as author in *nga* 6; as being the eleventh *mKhan rab* of the Thub-bstan-lha-khang-chen-mo in *nga* 7-8, *ta^a* 2; and as requestor of a work in *ta^a* 2.

bSam-gtan-bde-chen-gling-pa of dKar-mdzes-khul. Provisionally placed in the 15/16th century (*TBRC P4689*). See part I, p. 59.

bSam-pa-don-grub. See bSam-pa-don-chen.

bSam-pa-don-chen. bSam-pa-don-grub; gDong-dga'-pa Arthas-ming-can. Scribe and physician (*x^b* 19) from gDong-dga'. Described as "the white headed" in 1648 (*pha* 2), *kha* 2-12, *ga* 5, *ca* 4-5, *cha* 11, 18, *nya* 16, *ta^b* 2-4, *tha* 3, *da^b* 17, *pa* 6, *pha* 2, *ba* 6, 14, 18, *tsa* 2-3, 18, 27, *tsha^b* 15-16, 27, 35, 40a, *tsha^a* 31, 40, *wa^b* 17, *x^a* 1b, *x^b* 19.

bSod-nams-rgya-mtsho, Chos-rje (17th c.). Zur-'chad-pa of Ngor. See part I, p. 27; ftn. 284.

bSod-nams-rgyal-mo, rGyal-yum (?-1613). A-mes-zhabs's mother. See Kun-dga'-blo-gros's biography of A-mes-zhabs (294 f.). For her date of death, see *Great Deeds* (84r). *TBRC P1870*. See part I, p. 13. Mentioned in *tsha^b* 28, *tsha^a* 13, *wa^a* 3, *x^b* 3.

bSod-nams-rgyal-mtshan, Ko-brag-pa (1182-1216). *TBRC P1514*. Mentioned as author in the remarks to *ba* 6.

bSod-nams-rgyal-mtshan, Chos-rje. A scribe and expert with regard to the basic astrological works of the Kālacakrantra (*tsa* 9).

- bSod-nams-rgyal-mtshan, Bla-ma Dam-pa (1312-1375). Of the Rin-chen-sgang palace, 15th throne holder of Sa-skya (1344-ca.1347?). *TBRC P1226*. See part I, pp. 46, 58, 71. Mentioned as author in *ta*^b 3, 8, *ba* 6, 9 (title), *tsha*^b 26, *tsha*^a 24; in the title of *ka* 87; and as teacher of Shes-rab-rdo-rje in *ga* 2.
- bSod-nams-rgyal-mtshan, brGya-tsho-dpon (late 16th c./early 17th c.). Requestor, scribe (of Ames-zhabs), tantric adept and author. He was probably born in the 1580s, since according to the colophon of *za* 3 he attended *Lam-'bras* teachings by Shar-chen Byams-pa Kun-dga-bkra-shis, who died in 1603, and authored a work as late as 1643 (*za* 3). According to that same colophon he was born in the family of Lo. Mentioned in *tsha*^b 20, *tsha*^a 15; as author in *za* 3
- bSod-nams-chos-'phel, rJe rTa-ra-pa ('Bru-sngags/dGon-gsar-ba, 1527-1603). He belonged to the teaching transmission of the actual disciples of Ngor-chen and was a disciple of mKhyen-brtse'i-dbang-phyug and teacher of Ngag-dbang-chos-grags (*ja* 2). He is mentioned in *Ngag-dbang-chos-grags's Record* (53v) as "mThu-stobs-dbang-phyug bSod-nams-chos-'phel," transmitting a number of *Lam 'bras* teachings via rJe dBang-phyug-rab-brtan to Ngag-dbang-chos-grags. Ames-zhabs composed the *dkar chag* of his stūpa (*zha* 39). The *Sa-skya-pa Bibliography* (p. 102) mentions a 'Bru'i-sngags-'chang bSod-nams-chos-'phel (mid or late 16th c.) composing a number of rDo-rje-'jigs-byed works. A biography is mentioned in *Ames-zhabs's Record* (10v). *TBRC P3509*. See part I, pp. 25 f., 54. Mentioned in *ja* 2, *tha* 6, *zha* 10, 39.
- bSod-nams-mchog-grub, Rin-chen mKhyen-rab Chos-rje (1436-1497). Eighth abbot of Nalendra See part I, fn. 145, 166.
- bSod-nams-mthu-stobs-dbang-po'i-sde, Chos-rgyal Drung (d. 1637 of smallpox). Ruler and patron of the teachings from Gan-pa Lhun-grub-stag-rtse, brother of bSod-nams-phun-tshogs. The *Great Deeds* (194r) mentions his family lineage as that of "*shar kha chos kyi rgyal po*" and his brothers name as "Ngag-dbang-bsod-nams-rgyal-mtshan." It also mentions his year of death (220v f.). *TBRC P8487*. See part I, p. 22; fn. 70. Mentioned in *x*^b 4 (title), *ta*^b 4, 8.
- bSod-nams-rdo-rje, gNyan-phul-chung-pa (12th c.). Attendant of Sa-chen Kun-dga'-snying-po (*tsha*^b20, *tsha*^a 15). See part I, fn. 149. Mentioned as author in *tsha*^b20, *tsha*^a 15.
- bSod-nams-dpal-'joms-bu-khrid. Requester of teachings (*tsha*^a 12).
- bSod-nams-phun-tshogs (d. 1637). Brother of bSod-nams-mthu-stobs-dbang-po'i-sde. The year of his death is mentioned in the *Great Deeds* (220v f.). See part I, fn. 70. Mentioned in *ta*^b 8.
- bSod-nams-dbang-po. See 'Jam-dbyangs-bsod-nams-dbang-po.
- bSod-nams-dbyang-phug, mKhan-tshang Rab-'byams-pa. Mentioned as the requestor of a teaching in *ga* 5.
- bSod-nams-rtse-mo, Slob-dpon (1142-1182). The service rituals for commemorating his passing away on the eleventh day of the eleventh month are mentioned in *ba* 6. *TBRC P1618*. See part I, pp. 19, 35, 73, 137. Mentioned in 'a 23c; in the title of *ca* 7; and in the colophon of *ga* 2, *pa* 6, *ba* 1, 6, 21n, *tsha*^b 20, *tsha*^a 15.
- bSod-nams-bzang-po, Drin-can. See part I, p. 38.
- bSod-nams-'od-zer, Rab-'byams-smra-ba (early 17th c.). An attendant, disciple, requestor of teachings and scribe of Ames-zhabs. *TBRC P8501*. Mentioned in *nga* 1(?), *ba* 14, *tsha*^b 36, 'a 4; as scribe in *ba* 16.
- bSod-nams-yon-tan, Sems-dpa'-chen-po. Mentioned in a lineage of *tha* 2a.

- bSod-nams-rab-brtan. Scribe, treasurer and perhaps also attendant. See also Byams-pa-bsod-nams-rab-brtan. See part I, p. 4. Mentioned in *ta^b* 7, *pa* 6(?), *zha* 3; as requestor in *nga* 21.
- bSod-nams-rin-chen (late 16th c.). According to *za* 4 from Byam-pa'i-gling. He is also said there to have requested and noted down *Lam-'bras* teachings from Klu-sgrub-rgya-mtsho. Mentioned in *za* 4.
- bSod-nams-rin-chen, dGe-bshes. Mentioned as previous incarnation of bSam-gtan-rgya-mtsho in *nga* 7.
- bSod-nams-seng-ge, Kun-mkhyen-chen-po Go-rams-pa (1429-1489). Sixth abbot of Ngor (1483-1486). *TBRC P1042*. See part I, pp. 6, 17, 20, 36 f., 42 f., 46, 48, 50, 61 ff., 73, 88; ftn. 112, 283 f., 288, 296. Mentioned in *ta^a* 6; as author in *da^b* 4, 6, *ba* 6, 20-21, *wa^a* 3, *x^b* 26; and in the title of *ka* 55.
- bSod-nams-lha'i-dbang-po, Chos-kyi-rje (late 15th c.). Author of the *bKa' gdams chos 'byung nyin mor byed pa'i 'od stong*. *TBRC P5282*. Mentioned as author in *cha* 6.
- bSod-nams-lhun-grub, Glo-bo-mkhan-chen (1456-1532). Disciple of Kun-dga'-dbang-phyug (1424-1478). See also "mKhan-chen Legs-'byung." *TBRC P782*. See part I, p. 6, 61, 66, 69. Mentioned as author in *ca* 6, *ma* 4, *zha* 7; and in general in *ma* 6.
- bSlab-gsum-rgyal-mtshan, rJe (second half of 16th c.). Disciple of 'Jam-dbyangs-mkhyen-brtse'i-dbang-phyug (*da^b* 10b). dBang-phyug-rab-brtan composed his biography (*rNam thar byin rlabs chu gter g.yo ba*, in: *Sa skya Lam 'bras Literature Series 4/2*: 125-151). Mentioned in *da^b* 10b.
- Hūm-mdzad-rdo-rje, Ācārya. Hūmḥāravajra. Mentioned as author of an Indian basic text in *ta^b* 8.
- lHa-dbang-rgyal-mtshan, dBon. Disciple of Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618). See part I, p. 47.
- lHas-sbyin. = bSam-grub-lhas-sbyin? Upāsaka and scribe from Nyang-stod-bkra-shis-sgang. *nya* 14/'a 10.

a

- A-gnyan-dam-pa, sGa. See part I, p. 71.
- A-nanta-ma-ti-bzang-po, sNgags-'chang. Mentioned in a lineage of *tha* 2a.
- A-pad, mKhan-po (Khenpo Appey), ftn. 1, 18.
- O-rgyan-'tsho-mo, Sa-yang-mo-rtse (17th c.) Patroness from Dar-rtse-mdo (Khams). See part I, p. 27.

Index of places, buildings, and rooms

ka

Kun-gsal-bde-chen-pho-brang. *tsha^b* 21, *tsha^a* 17.

rKye-mos-tshal-gyis-khur-rgyan. A "solitude place" of the Kun-gsal-bde-chen-pho-brang. *tsha^b* 21, *tsha^a* 17.

sKyang-po. Name of a temple in Upper Nyang. *tha* 10.

sKyid-grong. *ka* 59.

sKyed-mo-tshal, 'Bras-yul rDzong-dkar. See part I, ftn. 223, 224.

dKar-mo-nyi-zla'i-mgon-khang dNgos-grub-gling. Belonging to the bZhi-thog-bla-brang. *tsa* 20a.

bKra-shis-brtsegs. A building to the North-East of the bZhi-thog-pho-brang, see Schoening, map 5; see also *cha* 20. According to *da^b* 3, an extension (*yangs rtse?*) of the bZhi-thog-bla-brang. *cha* 20, *da^b* 3, *da^a* 3, *tsa* 27, *zha* 7, *x^a* 1b.

bKra-shis-lhun-po. See part I, p. 18.

kha

Kha'u-brag-rdzong is connected with rDo-ring Kun-spangs-pa. Between 1518 and 1524, rDo-ring-pa conferred the *Lam 'bras* teachings to the greatest figure of this tradition, Tshar-chen Blo-gsal-rgya-mtsho (1502-1566), in the isolated retreat site of Kha'u-brag-rdzong, from which this "*slob bshad*" transmission takes its alternative names, i.e. the "tradition of Tshar" or the "tradition of Kha'u-brag-rdzong." According to the '*Dzam glin rgyas bshad* (Wylie 1962: 66), it is "a day's journey" north of Sa-skya. Partly in contradistinction to the text, Wylie writes (1962: n. 163): "Kha'u-brag Rdzong is the same as Kha'u-skyed-las and contains a large statue of Dpal mgon-zhal-bzhi. It is east(!) of Sa-skya, but so far (!! its exact location is not known." And in n. 164 he writes (echoing Ferrari 1958): "There were two Gnam Kha'u-pa brothers, who were disciples of Gnyan Lotsāva, and they are credited with starting the worship of the Mgon-po-zhal-bzhi at this place." Cf. Part I, pp. 25, 71; ftn 82. *tsha^b* 18k, *wa^b* 19a.

mKha'-spyod-bde-ba-can. Probably a room. According to the colophons, an extension of the [lHa-chen]-rigs-'dzin-pho-brang. *nya* 3, *ba* 15.

mKha'-spyod-bde-ba-can-smon-gnas-yid-'ong-tshal. According to the colophon of *ga* 4, an extension of the bZhi-thog-bla-brang. *ga* 4.

mKha'-spyod-dpal-gyi-pho-brang. According to the colophons of *ta^b* 3, 7 belonging to the Eastern part of the bZhi-thog-bla-brang. *ta^b* 3, 7, *tha* 4, *da^b* 11, 12a, 16, *da^a* 9a, 10, 12, *ba* 20, 21, *zha* 3.

ga

Gan-pa lHun-grub-stag-rtse. Connected with "the patron of the teachings, the great Dharma king Drung bSod-nams-mthu-stobs-dbang-po'i-sde (1600s)." *ta^b* 4, 8.

Gu-ge mTho-ling gSer-ling-gyi-lha-khang. Originally perhaps mTho-lding, but also Tho-ling, ca. 31°5' North, 79°7' East, established according to *x^b* 26 and the '*Dzam gling rgyas bshad* by

- Rin-chen-bzang-po. See Wylie (1962: 61, 125 n. 96), where he furthermore points out that according to the *Blue Annals*, the *Padma dkar po'i chos 'byung*, and the *Vaidurya ser po* it was established by Ye-shes-'od. *x^b* 26, 37.
- Gling-kha-bde-ba-can-gyi-yang-dben-bsam-gtan-phug. I.e. the very secluded Dhyāna cave of Gling-kha-bde-ba-can. The colophon of *cha* 3 states that the cave was used for practice by masters such as Sa Lo-tsā-ba 'Jam-dbyangs-kun-dga'-bsod-nams (1485-1533) and A-mes-zhabs's guru (Mus-chen). According to the *Supplement to the Genealogy* (p. 329), A-mes-zhabs was ordained here in the second month of a horse-year when A-mes-zhabs was in his twenty-second year (1618). Gling-kha-bde-ba-can was the monastery that Mus-chen Sangs-rgyas-rgyal-mtshan (1542-1618) handed over to A-mes-zhabs. It was founded by Mus-chen dKon-mchog-rgyal-mtshan in 1437 (*TBRC G4147*). See part I. p. 15 f., and *cha* 2, 3, *da^b* 10d, *wa^b* 15.
- Gling-kha-bsam-gtan-phug. Perhaps the same as above. *da^b* 10d, 12a-12c, and *da^a* 9b-c.
- dGa'-ldan Pho-brang. See part I, pp. 2, 10.
- dGa'-ldan-bla-brang. In Sa-skya. *x^b* 33, *za* 3
- dGe-sdings bKra-shis-bsam-'grub. Monastery in Shab(s) (*nya* 2, *tsha^a* 19). Its is called the "middle seat of glorious Sa-skya" (*dpal ldan sa skya'i gdan sa bar pa*, title of *tsha^a* 19). The valley of the Shab-chu, south of the gTsang-po, lies halfway between Sa-skya and gZhis-kar-tse. There, right in the neighborhood of Khro-phu, lies dGe-sding(s). Neither Tucci (p. 701, ftn. 635) nor Ferrari (1958: ftn. 578) mention the name of the monastery, i.e. bKra-shis-bsam-'grub. Cf. *TBRC G313*.
- dGe-'phel-bla-brang. East of the bZhi-thog-pho-brang (Schöning: 60, map 6). *nga* 21.
- mGon-khang-khyad-khyad-'phags. See part I, p. 31.
- mGon-khang-dngos-grub-gling. Cf. dKar-mo-nyi-zla'i-mgon-khang dNgos-grub-gling. *tsha^b* 38, *tsha^a* 33a.
- mGon-khang-chen-mo. Belonging to the bZhi-thog-pho-brang (*zha* 41). Newly erected in A-mes-zhabs's time (cf. part I, p. 30). Cf. *Patna* 980-7 (B. no. 251) *dPal sa skya'i gzhi thog pho brang chen mo'i mgon khad* (=khang?) *tshom bar du rgyal zla'i tshes gcig la gtor 'dzugs 'don khrigs snod bcud byin 'bebs*, MS, dbu chen, (incomplete) 1 f. only (=f. 1), Incipit: *dPal sa skya'i gzhi thog bla brang gi mgon khang thog lnga gras tshom bar du/ lcags sprul lo dpal sa skya'i gdung rabs myur 'byon gyi ched*. *x^b* 7, 15a, *zha* 34, 41.
- mGon-khang Srid-gsum-zil-gnon. See part I, pp. 28, 31.
- rGya-nag-lha-khang Ri-bo-rtse-lnga. See Ri-bo-rtse-lnga.
- rGyal-rtse. See part I, p. 18.
- sGo-rum-mgon-khang. Situated to the North-West next to the dBu-rtse-bla-ma-lha-khang. It belongs to the sGo-rum-gzim-spyil-dkar-po, which was the first foundation of Sa-skya in 1073 by 'Khon- dKon-mchog-rgyal-po (1034-1102). It contained the famous mask of Mahākāla, the *bSe 'bag nag po 'phur shes* (cf. Vitali 2001). See Schoening (map 5). *ga* 3, *x^b* 21, *tsha^a* 43, *zha* 30.
- sGo-rum Bla-ma-lha-khang. *zha* 32.
- sGrol-ma-pho-brang. According to Schoening (map 2), a building South-East of the Lha-khang-chen-mo (South Monastery). bKra-shis-rin-chen built the sGrol-ma-pho-brang near the sGrol-ma-lha-khang (Schoening, p. 54). According to *za* 4, Pho-brang-rtse-chen and sGrol-ma-lha-khang seem to belong together. The rTse-chen-lha-khang, however, appears to be a part of the

lHa-khang-chen-mo (Schoening, p. 61, map 7). Another name for sGrol-ma-lha-khang is g.Yu-'khar-mo (Stearns: 2001: 244, n. 170). *za* 4
 sGrol-ma-lha-khang. See sGrol-ma-pho-brang.

nga

Ngam-ring. See part I, pp. 15, 23 f.

Ngo-mtshar-'chi-med-rdo-rje'i-pho-brang. See Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang.

mNgon-dga'-bde-ba-can. A temple to the North-West of the bZhi-thog-pho-brang. According to Schoening, the building was erected during the seventeenth century (26 f., map 4 and 5). According to *zha* 40 belonging to the Nyis-thog-bla-brang. See part I, ftn. 108. *zha* 40, *x^b* 6 (title).

Ngor, see E-wam-chos-ldan.

ca

lCang-lo-can. The temple of Vaiśravaṇa that was newly erected (as an extension of?) the Phun-tshogs-yong-'du'i-gnyer-khang of the bZhi-thog-bla-brang in A-mes-zhabs time. *tsa* 27.

cha

Chu-mig-rdzing-kha'i-bla-brang is a temple within the bDe-mchog-lha-brang/pho-brang.

nya

Nyi-lde-shar-nub. Appears in a list of A-mes-zhabs' *Great Genealogy* (528v f.) of twenty-seven temples that were repaired by (his father) sNgags-'chang Kun-dga'-rin-chen (1517-1584). It is situated in the East of the bZhi-thog-pho-brang (Schoening, map 6). See part I, p. 23, and *pa* 4, *zha* 35.

Nyi-'od-'khyil-pa. bSod-nams-dbang-po's meditation room in dGe-sdings bKra-shis-bsam-'grub (*nya* 2). Also mentioned in connection with the Tshom-dmar room of bZhi-thog-bla-brang (*nya* 14/'a 10). Also the name of a room in the Phun-tshogs-gling palace (*tsha^a* 18).

Nyis-thog-bla-brang. Also: Nyis-thog-lha-khang. See part I, pp. 28, 31; ftn. 108; *zha* 40, *x^b* 6.

ta

rTa-nag-gser-gling monastery. See part I, ftn. 221, 283 f.

sTobs-kyi-'khor-los-bsgyur-ba'i-rgyal-po'i-lha-brang. *tsha^a* 12.

tha

Thub-bstan-bde-ba-can-gyi-gtsug-lag-khang. In 1628 a new monastery in the Mang-mkhar valley. Mentioned in *ta*^a 3.

Thub-bstan-rnam-rgyal monastery. See part I, p. 17; ftn. 279 f., 296.

Thub-bstan-rin-chen-gling. *ta*^a 2.

Thub-bstan-lha-khang-chen-mo. See lHa-khang-chen-mo.

Thub-bstan-lha-chen. See part I, ftn. 332. *zha* 23, *x*^b 36.

Thub-bstan Yangs-pa-can. See part I, ftn. 291.

Theg-chen-pho-brang. According to the *Great Genealogy* (fol. 113) an extension of the lHa-khang-chen-mo. *zha* 33.

Thos-bsam-'brug-sgra grove. According to the colophons of *ba* 8 and *ma* 5 belonging to Phun-tshogs-gling. *ba* 8, *ma* 5, *tsha*^b 26, *tsha*^a 18, 24.

da

Dar-rtse-mdo (Khams). See part I, p. 27.

Dus-mchod-bla-brang. See part I, p. 13.

bDe-mchog-lha-brang/pho-brang. The temple was founded by Ngag-dbang-kun-dga'-rin-chen (1517-1584) in a wood-sow year (*tsha*^b 39c, *tsha*^a 33b; *TBRC P460*). See part I, pp. 14, 18, 23, 31, and *ja* 4, *ta*^b 6, *tsa* 5, 9, 25b, *tsha*^b 6, 21-22, 39c, *tsha*^a 11, 17, 33b, *wa*^b 7, *zha* 28.

bDe-ba-can-gyi-mgon-khang. Belonging to the bDe-mchog-pho-brang (*tsa* 5).

bDe-ba-can-gyi-nyi-'od-'khyil-pa. Ngag-dbang-kun-dga'-rin-chen's room in the bDe-mchog-pho-brang (*tsha*^b 6). *tsha*^b 6, *wa*^b 7.

rDo-rje-brag-rdzong. See part I, pp. 14, 71, 73.

na

rNam-rgyal-dkar-po. See bSam-'grub-lha-khang.

rNam-rgyal-rdzong. See bSam-'grub-lha-khang.

sNa-dkar-rtse. Connected in the colophon of *ta*^b 4 with "Kun-dga'-dbang-chen-phun-tshogs (1600s), the great lord of beings and protector of the earth." sNa-dkar-rtse is situated roughly 90°50'-29°25', on the North-West shore of the Yar-'brog lake, near sPal-sde-rdzong; see Wylie (1962: 74, 149, n. 229, 144f., n. 271, 276). Cf. *TBRC G2136. ta*^b 4

sNar-thang. See part I, ftn. 60.

sNe'u-gdong. See part I, ftn. 44.

pa

dPa'-spro-btsan-thang. Name of a place in lHo-rong (*tsa* 23). See part I, ftn. 79.

dPal-rab. See part I, p. 22.

dPe-khang-gsar-pa-chos-mdzod-chen-mo. I.e. the new library, the great treasure of Dharma, according to the colophon of *cha* 6, belonging to the bZhi-thog-pho-brang. According to the *Supplement to the Genealogy* (p. 353) connected with the bZhi-thog-bla-brang and named and consecrated by A-mes-zhabs. See part I, p. 21, 31, and *cha* 6, cf. *nya* 16.

sPa-gro. See part I, p. 23.

sPrul-pa'i-gtsug-lag-khang-chen-mo. See lHa-khang-chen-mo.

sPrul-pa'i-lha-khang-chen-mo. See lHa-khang-chen-mo.

pha

Phag-ri. See bSam-'grub-lha-khang.

Phun-tshogs-gling. Also Sa-skya-bla-brang Phun-tshogs-gling and lHa-chen-phun-tshogs-gling. It belongs to the rTse-chen-lha-khang, North-East of the lHa-khang-che-mo of the South Monastery (Schoening, p. 61, map 7). *ba* 8, *ma* 5, *tsha*^b 26, *tsha*^a 18, 24.

Phun-tshogs-yong-'du'i-gnyer-khang. Belonging to the bZhi-thog-bla-brang (*tsa* 27).

Pho-brang-rtse-chen. See rTse-chen-lha-khang.

Phyi-rten-'bum-thang. The Phyi-rten are stūpas made of clay and painted with gold next to the 'Bum-thang-[chen-mo], a temple with a golden roof, which is situated to the North-West of the dBu-rtse-bla-ma-lha-khang (Schoening, p. 49 and map 5). Cf. part I, p. 24, 31; ftn. 75, and see *x*^b 11 (title).

ba

Bya-'dab dPe-khang Chos-mdzod-chen-mo. The library "Great Dharma Treasure" of the gallery of the rGya-nag-lha-khang Ri-bo-rtse-lnga. *da*^b 2, *da*^a 2, *tsha*^b 28, *tsha*^a 29, *x*^b 3.

Bla-brang-rdzong. *tsha*^b 24, *tsha*^a 22, *zha* 14.

Bla-ma-lha-khang. See dBu-rtse-bla-ma-lha-khang.

dBu-rtse-rnying-ma. See below.

dBu-rtse-bla-ma-lha-khang. Grags-pa-rgyal-mtshan (1147-1216) and Zangs-tsha bSod-nams-rgyal-mtshan (1184-1239) built the Bla-ma-lha-khang as an extension of the dBu-rtse-rnying-ma, which is situated in the North close to the bZhi-thog-pho-brang (Schoening, map 5 and map 9). See part I, pp. 20, 27, 31; ftn. 98; and *zha* 42, *x*^b 9, 14.

dBu-rtse-rnying-ma'i-dri-gtsang-khang. See part I, p. 26.

dBu-rtse-rnying-ma'i-gtsug-lag-chen-po. See part I, p. 14.

bha

Bhutan. See part I, pp. 23 f., 24, 28.

ma

Mang-mkhar. *ta*^a 3.

Mang-mkhar-dgon-gsar-bde-ba-can. *ta*^a 3, 'a 6.

Mu-gu Valley. *ba* 19.

tša

gTsang-chu-mig-gi-bla-brang. See part I, p. 28.

rTse-chen-gron. See part I, p. 28.

rTse-chen-lha-khang. North-East of the lHa-khang-chen-mo of the South Monastery (Schoening, p. 61, map 7).

rTse-chen near rGyal-rtse (Myang-stod). See part I, p. 26.

bTsun-mo-lcog. See part I, p. 31.

bTsun-mo-spe'u (?) in the North-East of the lHa-khang-chen-mo. See part I, p. 21.

tsha

Tshe-'dzin-g.yab. Probably a room. According to the colophon of *cha* 7 belonging to the bZhi-thog-bla-brang. *cha* 7.

Tsho-dmar. Also spelled 'Tsho-dmar, Tshom-dmar, and 'Tshom-dmar. A room within the bZhi-thog-pho-brang (Schoening, 35, map 10). *kha* 2-12, *ca* 2-3, *cha* 11, *nya* 7- 8, 12, 14-15, *ta*^a 6, *tha* 3, 10, *da*^b 7, 8b, *da*^a 7, 8b, *pa* 2, *ba* 17-18, 'a 5-7, 10, 12, and *x*^b 31, 35.

Tshom-dmar. See Tsho-dmar.

'Tsho-dmar. See Tsho-dmar.

'Tshom-dmar. See Tsho-dmar.

dza

rDzong-dkar-gyi-skyed-mos-tshal ('Bras-yul). See part I, ftn. 282, 286.

rDzong-chung monastery. Founded by rDzong-pa gZungs-kyi-dpal (1306-1389), a disciple of Bla-ma-dam-pa bSod-nams-rgyal-mtshan (1312-1375). See part I, ftn. 234.

rDzong-dga'-ldan-rtse. See part I, p. 17.

zha

gZhi-thog-bla-brang. See bZhi-thog-pho-brang.

gZhis-ka-rtse. See part I, pp. 10, 22, 27; ftn. 99.

gZhis-ka-bsam-'grub-rtse. See part I, p. 18, 21, 23; ftn. 44, 52, 60, 62.

gZhis-rtse'i-pho-brang. See part I, p. 20.

bZhi-thog-mgon-khang-chen-mo. See mGon-khang-chen-mo.

bZhi-thog-pho-brang. Also: gZhi-thog-bla-brang (I treat them here as a single building). Belongs to the North Monastery. It was probably reconstructed by A-mes' grandfather Ngag-dbang-kun-dga'-rin-chen (1517-1584). It is situated in the northern region of Sa-skya, to the North of the river Grum-chu. The actual constructor of the bZhi-thog-pho-brang is unknown, but it may have been built in the beginning of the 1200s. From the fourteenth century onwards it served also as the government building. gZhi-thog seems to be a modern variant. bZhi-thog indicates that it might have consisted of four storeys in the beginning. It was completely razed in the 1960's (Schoening, 50, 59, 66, map 10). See part I, pp. 13, 16 f., 20 f., 24, 28, 31; ftn 81, and *kha* 2-12, *ga* 2, 4-5, *ca* 2-3, *cha* 4, 6-7, 9, 11, 15, 18-20, *ja* 2, *nya* 6, 8-9, 12, 14-16, *ta*^b 3, 4, 7, *ta*^a 2, 6, *tha* 2a, 3-8, 10, *da*^b 2-4, 7, 8b, 12a, 17, 19, *da*^a 2-4, 7, 8b, 9a, 11, *pa* 2, 5, 7, *pha* 2, *ba*

6, 14, 16-18, 20-21, *ma* 6-7, *tsa* 3, 9, 12a, 18, 20a, 21, 24, 27, *tsha^b* 2, 9-10, 1-13, 19-20, 23, 25, 29, 33, 35, 38, 40a, *tsha^a* 3, 13-14, 23, 27, 34, 37, 40, 42, *dza* 3, *wa^b* 2, 5, 10, 12, *wa^a* 2-5, *zha* 3, 7, 11, 15, 41, *za* 6, 'a 2, 5-8, 10, 12, 16, 18, *ya* 3, *x^a* 1b-2, *x^b* 1-2, *x^b* 1-2, 6-7, 15a-b, 19-20, 25, 30-31, 35.

'a

'Od-gsal-s nang-ba. Probably a room belonging to the bZhi-thog-bla-brang. *ga* 5, *cha* 18, *tha* 5-7, *da^b* 17, *da^a* 11, *ba* 16, *ma* 6, *tsa* 18, *tsha^b* 10, 13, 19-20, 25, 29, *tsha^a* 3, 13-15, 23, 30, *wa^b* 12, *wa^a* 5, *zha* 11, 15, *za* 6, 15, 41, 'a 2, 18, *x^b* 2, 6, 7.

ya

Yang-rtse-ngo-mtshar-'chi-med-rdo-rje'i-pho-brang. According to the colophons of *ga* 2, *cha* 4 and *ma* 7 belonging to the bZhi-thog-bla-brang. According to the colophon of *ta^b* 4 situated "[in] the Eastern direction of the religious treasure, [i.e.] the new library." For the latter, see dPe-khang-gsar-pa-chos-mdzod-chen-mo. *ga* 2, *cha* 4, *nya* 9, *ta^b* 4, *ta^a* 2, *ma* 7, *tsa* 3, *tsha^b* 9, *tsha^a* 27, *wa^b* 5, 10.

g.Yas-ru-byang-pa. See part I, p. 15.

ra

Rang-byung-bsam-gtan cottage. According to the colophons of *ba* 8 and *ma* 5, belonging to Phun-tshogs-gling. *ba* 8, *ma* 5, *tsha^b* 26, *tsha^a* 24.

Rang-shong-bstan-'dzin(?)-khang-bu-'chi-med-rdo-rje'i-gur-khang. According to the colophon of *ma* 8, belonging to the lHa-chen-rigs-'dzin-pho-brang. Cf. next entry. *ma* 8.

Rang-shong-zung-'jug-'od-gsal [cave]. Belonging to the lHa-chen-rig-'dzin-pho-brang. There are also other temples build as extensions of former caves, see for example gZim-khang-rnying-ma (also known as Bla-brang-shar), which was build over two important caves used by Sa-chen Kun-dga'-snying-po, (see Schoening, pp. 15f). Cf. previous entry. *ca* 4.

Ri-bo-rtse-lnga, rGya-nag-lha-khang. The "Chinese Temple" named so after the "Five-Peaked Mountain," i.e. the Wu-t'ai Shan in the modern Shan-hsi province (Wylie: 1962, 195, n. 756). According to the *Supplement to the Genealogy* (p. 353) connected with the bZhi-thog-bla-brang and named and consecrated by A-mes-zhabs. See part I, p. 20 f., 31, and *nya* 16, *ta^b* 4, *da^b* 2, *da^a* 2, *tsha^b* 28, *tsha^a* 29, *x^b* 3.

Rigs-'dzin-pho-brang. See lHa-chen-rig(s)-'dzin-pho-brang.

Rig-'dzin-bla-ma-brgyud-pa'i-gtsug-lag-khang (of the bZhi-thog-bla-brang). See part I, p. 17.

Rig(s)-'dzin-lha-khang. Also known as the dNgul-gdung-rig-'dzin-lha-khang. Belonging to the bZhi-thog-pho-brang (Schoening, map 10). See part I, fn. 41, and *tsha^b* 31, *tsha^a* 34, *x^b* 14, 15b.

Rin-chen-sgang. A congregation of nuns? *zha* 36.

Rin-spungs. See part I, p. 15.

la

Li-ma-lha-khang-lha-khang-rdo-rje-gdan. Newly constructed as an extension of the bZhi-thog-bla-brang. According to the *Supplement to the Genealogy* (p. 353) connected with the bZhi-thog-bla-brang and named and consecrated by A-mes-zhabs. See part I, p. 20 f., 31, and *nya* 16, *ta*^b 4, *da*^b 2, *da*^a 2, *tsha*^b 28, *tsha*^a 29, *x*^b 3.

Lo-dgon-pa. Monastery of sPyan-snga Kun-dga'-don-grub in Bya-yul (dBus). With a room called "Aṭakāvātī" (*lcang lo can*, see also lCang-lo-can). See part I, p. 19. Mentioned in *nga* 1.

sha

Shab. Shab is the valley of the Shab-chu, south of the gTsang-po, halfway between Sa-skya and gZhis-ka-rtse. See Tucci, p. 701, ftn. 635, and Ferrari (1958: ftn. 578). *nya* 2.

Shar-khar-ba (=Gyantse). See part I, p. 15.

sa

Sa-skya-bla-brang Phun-tshogs-gling. See Phun-tshogs-gling.

gSang-sngags-bde-chen-gling. The "lower college" of the North Monastery, situated within the "iron wall," to the North of the mNgon-dga'-bde-chen, the 'Bum-thang and the Phyi-rten. It was built in the 16th century by sNgags-'chang-chen-po Kun-dga'-rin-chen (1517-1584), the 21st abbot of Sa-skya (Schoening, maps 4, 5). *tsha*^b 38, *x*^b 25.

gSer-mdog-can. See part I, p. 22.

bSam-'grub-lha-khang. As mentioned in the colophon of 'a 13 and the *Supplement to the Genealogy* (p. 379), this temple is connected with Phag-ri, a place between Yar-'brog and lHo-brag, near the Phag-mtsho (90⁰-91⁰/28⁰-29⁰). The colophon of 'a 13 also mentions a rNam-rgyal-dkar-po, which is unidentified. This may be the same as the rNam-rgyal-rdzong that is mention in the colophon of 'a 19. 'a 13-14, 19. See part I, pp. 23; ftn. 72 f.

bSam-gtan-phug. See Gling-kha-bde-ba-can-gyi-yang-dben-bsam-gtan-phug.

bSam-rtse-brang-chen. *tsa* 6.

bSam-yas. See part I, pp. 25, 32, and *ga* 5, *nga* 3.

bSam-yas-lhun-gyi-grub-pa'i-gtsug-lag-khang. *tsa* 26.

ya

Ya-'brog. See part I, ftn. 67.

Ye-rang (in the Kathmandu valley). See part I, ftn. 313.

ha

lHa-khang-chen-mo. Also: sPrul-pa'i-lha-khang-chen-mo, Thub-bstan-lha-khang-chen-mo and sPrul-pa'i-gtsug-lag-khang-chen-mo. The main building of the South Monastery. According to Schoening, it was established in 'Phags-pa's 34th year (1268, cf. colophons of *ca* 4 and 5) by Śākya-bzang-po, the first dPon-chen. It is said to have been completed by the second dPon-chen, Kun-dga'-bzang-po, but it may not have been so until the time of bDag-nyid-chen-po

bZang-po-dpal (1262-1324) some thirty or forty years later (Schoening, p. 51, 56, maps 2, 7-8). See part I, p. 20 f., 36; ftn. 84, 100, 358. Mentioned in *ka* 74?, 75a/b?, *ga* 2, *nga* 6, 7, 8, *ca* 3, 4, *ta*^a 2, *na* 2, *tsa* 22, *zha* 20-22, *za* 6, *ya* 2, *x*^b 12, 16, 17, 18.

lHa-chen-phun-tshogs-gling. See Phun-tshogs-gling.

lHa-chen-rigs-'dzin-pho-brang. According to the colophon of *ga* 3, *na* 2 and *ba* 15 situated in the "South-East of the great sPrul-pa'i-lha-khang," (i.e. = lHa-khang-chen-mo). *ga* 3, *ca* 4, *cha* 5, 14, *ja* 6, *nya* 3, 4, 17, *na* 2, *pa* 6, *ba* 1-2, 4-5, 7, 15, *ma* 8, *tsa* 2, 12b, 15, 28, *tsha*^a 19, *wa*^b 3, *zha* 17, *za* 9, *'a* 20, *ya* 2, *x*^b 12, 14?, 30.

lHa-sa. See part I, p. 18; ftn. 107. Mentioned in the title of *ka* 76.

lHun-grub-stag-rtse. See Gan-pa lHun-grub-stag-rtse.

lHun-sdings, Pho-brang. See part I, p. 23, and *pa* 4.

lHo-rong. See part I, ftn. 79, and *tsa* 23.

a

E-vam-chos-ldan. Part I, pp. 21, and *tsa* 13, *x*^b 26.

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VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN IN DEUTSCHLAND

Im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft.
Begründet von **Wolfgang Voigt**, fortgeführt von **Dieter George**, im Auftrag der Akademie der Wissenschaften in Göttingen
hrsg. von **Hartmut-Ortwin Feistel** (<http://kohd.staatsbibliothek-berlin.de>)

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