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## Abstracts

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# Canonical Literature in Western Tibet and the Structural Analysis of Canonical Collections

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**Abstract:** *This study analyzes the relationships between the different editions of the Bka' 'gyur and several manuscripts collections found in Western Tibet (Ta bo, Gondhla, Phukthar [Phug mthar], and so forth) in order to determine the tradition(s) and transmission(s) of the canonical literature in this region. The study is not based on text critical analysis but on structural analysis represented in the form of correlation diagrams. At the end of the paper, a stemma showing the transmission of the canonical literature is proposed and the hypotheses leading to this stemma are discussed.<sup>1</sup>*

## Introduction

The discovery of Tibetan manuscripts in the Western Indian Himalaya as well as the study of the editions of several manuscript and printed Bka' 'gyurs allow a better understanding of the canonical tradition(s) and transmission(s) in Western Tibet and of the Bka' 'gyur in general. The present paper presents the intermediate results of the research project "Tibetan Manuscripts" directed by Helmut Tauscher.<sup>2</sup> The paper aims to summarize the presently available information concerning features of the Western Tibetan canonical literature obtained from the analysis of the new material, and to propose a schema for the transmission of this literature

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<sup>1</sup> This article is a counterpart to a paper presented in Beijing in 2007 that has been published as a separate article: Helmut Tauscher and Bruno Lainé, "Western Tibetan Kanjur Tradition," in *The Cultural History of Western Tibet: Recent Research from the China Tibetology Research Center and the University of Vienna*, ed. D. Klimburg-Salter, J. Liang, H. Tauscher, and Y. Zhou, *Wiener Studien zur Tibetologie und Buddhismuskunde* 71 (Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 2008), 139-63 [Chinese], 39-362 [English]. The present article deals more with the Bka' 'gyur in general whereas the aforementioned article focused on the Western Tibetan canonical collections.

<sup>2</sup> The "Tibetan Manuscripts Project" is a sub-project within the trans-disciplinary Research Unit / National Research Network "The Cultural History of the Western Himalaya from the 8th century" of the University of Vienna and the Austrian Academy of Sciences. The project is financed by the Austrian Science Fonds FWF.

in Western Tibet. A further aim is to examine whether the Western Tibetan canonical literature is based on one or several region-specific proto-Bka' 'gyur collections that determined the features of the whole corpus as it is known today, and to define the place of this literature in the general Bka' 'gyur tradition.

The digital Bka' 'gyur catalogue available in the Department of South Asian, Tibetan and Buddhist Studies of the University of Vienna is a compilation of different extant catalogues.<sup>3</sup> It enables work with a large number of texts and facilitates the determination of their relative positions in the different sections of the various Bka' 'gyur editions and canonical collections. In this paper, data computed according to a method related to mathematical linear correlation analysis was used to determine the relationships between the different editions of the Bka' 'gyur and the other canonical collections.

## The Bka' 'gyur<sup>4</sup>

### *The Bka' 'gyur Editions*

The Bka' 'gyur editions are divided into Western and Eastern branches.<sup>5</sup> Both are thought to derive from the Old Snar thang manuscript Bka' 'gyur of 1310.<sup>6</sup> The term “derive” is taken to mean that a “new” edition of the Bka' 'gyur is not necessarily a textual copy of the Old Snar thang manuscript Bka' 'gyur, but rather that the type of text classification adopted for the Old Snar thang Bka' 'gyur was the pattern used for the following editions.<sup>7</sup> The various monastic centers and private libraries had their own collections which varied from one place to another according to the texts available to these centers, and the organization of these libraries was probably done following the pattern used for the compilation of the Old Snar thang Bka' 'gyur.

In this article, in order to avoid any confusion concerning the term “Western” in the denomination “Western branch of the Bka' 'gyur” and in the denomination “Western Tibetan collections,” and considering the fact that the terms “Western” and “Eastern” are geographically not appropriate for the Bka' 'gyur lineages,<sup>8</sup> these

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<sup>3</sup> The digital catalogue is available online under <http://www.istb.univie.ac.at/kanjur>. The Bka' 'gyur section comprises thirteen “paper” catalogues of various editions of the Bka' 'gyur as well as several catalogues of no longer extant collections, like Ldan kar, 'Phang thang ma, and so forth.

<sup>4</sup> On the history of the Bka' 'gyur, see Paul Harrison, “A Brief History of the Tibetan bKa' 'gyur,” in *Tibetan Literature: Studies in Genre*, edited by Cabezon and Jackson (Ithaca, New York: Snow Lion Publications, 1996); and Peter Skilling, “From bka' bstan bcos to bka' 'gyur and bstan 'gyur,” in *Transmission of the Tibetan Canon: Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*, edited by Helmut Eimer (Verlag der Österreichischen Akademie der Wissenschaften, 1997).

<sup>5</sup> On the denomination “Western” and “Eastern,” see Skilling, “From bka' bstan bcos to bka' 'gyur and bstan 'gyur,” 103.

<sup>6</sup> On the Old Snar thang manuscript Bka' 'gyur, see Harrison, “A Brief History of the Tibetan bKa' 'gyur,” 75f.

<sup>7</sup> On this topic see Skilling, “From bka' bstan bcos to bka' 'gyur and bstan 'gyur,” 100.

<sup>8</sup> See Skilling, “From bka' bstan bcos to bka' 'gyur and bstan 'gyur,” 103.

lineages will be labelled respectively “Them spangs ma Lineage” and “Tshal pa Lineage.”

The Tshal pa Lineage of the Bka’ ’gyur which issues from the Tshal pa manuscript of 1351 includes on one side the ’Jang sa tham,<sup>9</sup> the Sde dge,<sup>10</sup> the Co ne,<sup>11</sup> and the Urga<sup>12</sup> printed editions and on the other side the Peking<sup>13</sup> printed and the Berlin<sup>14</sup> manuscript editions. The Snar thang<sup>15</sup> and the Lhasa<sup>16</sup> printed editions also belong to the Tshal pa Group but exhibit features of the Them spangs ma Group.

The Bka’ ’gyur editions belonging to the Them spangs ma Lineage are the manuscript Bka’ ’gyurs of Shel dkar,<sup>17</sup> Stog,<sup>18</sup> Tokyo,<sup>19</sup> and Ulaanbaatar.<sup>20</sup>

There are two other Bka’ ’gyur editions which are not yet definitively placed within the stemma.

<sup>9</sup> Described in Yoshiro Imaeda, *Catalogue du Kanjur Tibetain de l’Edition de ’Jang Sa-tham: Première Partie, Edition en Fac-similé avec Introduction*, Bibliographia Philologica Buddhica Series Maior 2a (Tokyo: The International Institute for Buddhist Studies, 1982).

<sup>10</sup> Described in Ui Hakuju, Suzuki Munetada, Kanakura Yenshō, and Tada Tōkan, eds. *Chibetto Daizōkyō Sōmokuuroku* [A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-hgyur and Bstan-hgyur)] (Sendai: Tōhoku Imperial University, 1934).

<sup>11</sup> Described in Taishun Mibu, “A Comparative List of the Bkaḥ-hgyur Division in the Co-ne, Peking, Sde-dge and Snar-than Editions: With an Introduction of the Bkaḥ-hgyur Division of the Co-ne Edition,” *Memoirs of Taishō University* 44 (March 1959): 1-69.

<sup>12</sup> Described in Géza Bethlenfalvy, *A Catalogue of the Urga Kanjur in the Prof. Raghuvira Collection*, Śāta-Piṭaka Series: Indo-Asian Literatures 246 (New Delhi: International Academy of Indian Culture, 1980).

<sup>13</sup> Described in the Peking catalogue 1930. On the history of the Peking editions of the Bka’ ’gyur, see Helmut Eimer, “The Tibetan Kanjur Printed in China,” *Zentral-Asiatische Studien* 36 (2007): 35-60.

<sup>14</sup> Described in Hermann Beckh, *Verzeichnis der tibetischen Handschriften der königlichen Bibliothek zu Berlin. Erste Abteilung: Kanjur (bkaḥ.hgyur)*, Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin (Vierundzwanzigster Band Berlin: Behrend und Co., 1914).

<sup>15</sup> Described in Helmut Eimer, ed. *The Brief Catalogues to the Narthang and the Lhasa Kanjur: A Synoptic Edition of the Kanjur rin po che’i mshan tho and the Rgyal ba’i Kanjur rin po che’i chos tshan so so’i mshan byañ dkar chag bsdu pa*, edited by Ernst Steinkellner, *Wiener Studien zur Tibetologie und Buddhismuskunde* 40 (Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 1998).

<sup>16</sup> Described in Eimer, *The Brief Catalogues*, 1998.

<sup>17</sup> Described in Ulrich Pagel and Séan Gaffney, *Location List to the Texts in the Microfiche Edition of the ’Sel dkar (London) Manuscript Kanjur (Or: 6724)*, *Catalogus Codicum Tibetanorum* 1 (London: The British Library, 1996).

<sup>18</sup> Described in Tadeusz Skorupski, *A Catalogue of the sTog Palace Kanjur*, Bibliographia Philologica Buddhica, Series Maior 4 (Tokyo: The International Institute for Buddhist Studies, 1985).

<sup>19</sup> Described in Kōjun Saitō (齋藤 光純), “Shahon chibetto daizou tsune chousa bibou” (写本子ベツト大蔵經調査備忘), *Taisho daigaku shuppambu hen* (大正大学出版部編) [Memoirs of Taisho University] 63 (1977): 345-406.

<sup>20</sup> Described in Géza Bethlenfalvy, *A Hand-List of the Ulan Bator Manuscript of the Kanjur Rgyal-rtse Them sPañs-ma*, Derbter, Deb-ther, Debtelin - Materials for Central Asiatic and Altaic Studies: Fontes Tibetani 1 (Budapest: Akadémiai Kiadó, 1982).

It is not easy to classify the Phug brag manuscript Bka' 'gyur<sup>21</sup> either in the Tshal pa or in the Them spangs ma Lineage. This edition shows features of the Them spangs ma Group but differs from it in its structure.<sup>22</sup>

The second Bka' 'gyur edition is the Shel (Ladakh [La dwags], India) manuscript Bka' 'gyur of which 101 volumes still remain. This collection, located in the Shel Palace (Shel mkhar), is estimated to be from the sixteenth or seventeenth century. In the summer of 2008 the entire manuscript Bka' 'gyur was photographed, and a detailed study of this collection as well as a catalogue is in progress.

### Stemma of the Bka' 'gyur Editions

In the last decade, knowledge concerning the relations between the different editions of the Bka' 'gyur increased thanks to the studies of many scholars. The present state of the stemma for the Bka' 'gyur can be summarized in the following diagram which is a slight modification of the one given by Eimer.<sup>23</sup>

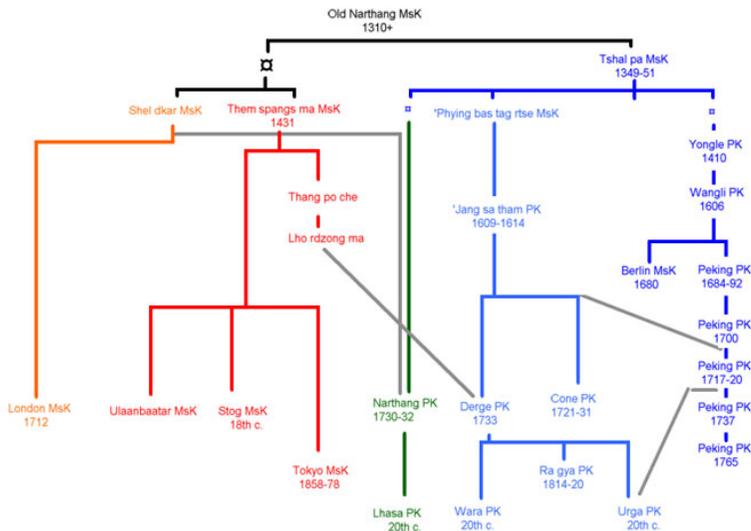


Figure 1: Stemma for the editions of the Bka' 'gyur.<sup>24</sup>

<sup>21</sup> Described in Jampa Samten, *A Catalogue of the Phug-brag Manuscript Kanjur* (Dharamsala: LTWA, 1992).

<sup>22</sup> On this see later in this study and Jonathan Silk, *The Origins and Early History of the Mahāratnakūṭa Tradition of Mahāyāna Buddhism with a Study of the Ratnarāśīsūtra and Related Materials* (University of Michigan, 1994), 647f.

<sup>23</sup> Helmut Eimer, *Ein Jahrzehnt Studien zur Überlieferung des Tibetischen Kanjur*, Wiener Studien zur Tibetologie und Buddhismuskunde 28 (Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 1992), xviii.

<sup>24</sup> Abbreviations:

**MsK:** manuscript Bka' 'gyur

**PK:** printed Bka' 'gyur

☐: unknown or supposed Bka' 'gyur manuscript edition (in the transmission stemma)

#: unknown or supposed manuscript collection (mainly proto- or pre-Bka' 'gyur collection)

This stemma will be revised and analyzed at the end of the paper.

## The Western Tibetan Collections

In addition to the different Bka' 'gyur editions, there are several manuscript collections originating from Western Tibet which are important for the comprehension of the transmission of the canonical literature.

These available Western Tibetan collections are not Bka' 'gyurs per se, but are rather proto-Bka' 'gyurs.<sup>25</sup> A proto-Bka' 'gyur is a collection of canonical texts which aims at encompassing the maximum available canonical literature, but does not reach the extent of a Bka' 'gyur<sup>26</sup> and lacks a systematic classification, unlike a Bka' 'gyur. These proto-Bka' 'gyur collections are mainly a pre-Bka' 'gyur form of canonical collections, the like of which existed throughout Tibet in the fourteenth or fifteenth century. Such proto-Bka' 'gyur collections were further produced after the fourteenth century in remote places in Tibet where the example of the Old Narthang manuscript Bka' 'gyur had not penetrated, particularly in Western Tibet where before the decay of the Western Tibetan kingdom the cultural and political influence of central Tibet was not perceptible. With the rise of the central Tibetan rulers who gained the leadership over Western Tibet in the sixteenth or seventeenth century, the canonical literature manufactured in central Tibet and in China began to spread all over the country, and was used as "standard," but it did not manage to completely supplant the local production of Bka' 'gyurs, as shown by the manuscript Bka' 'gyurs of Stog, London, or Shel.

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<sup>25</sup> On the term "proto-Bka' 'gyur," see Helmut Tauscher, *Catalogue of the Gondhla Proto-Kanjur*, Wiener Studien zur Tibetologie und Buddhismuskunde 72 (Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 2008), xi; and Tauscher-Lainé, "Western Tibetan Kanjur Tradition," 345.

<sup>26</sup> It is not easy to determine when a collection is a Bka' 'gyur or not, given that texts found in one edition are missing in another and vice versa; there is really no "definitive" Bka' 'gyur at all. In this paper, the term "Bka' 'gyur" will be used for the collections which show the following qualitative, structural and quantitative features:

- qualitative: the texts found in a Bka' 'gyur are all canonical, that is, considered as the Buddha's word,
- structural: the organization of the whole collection is made in sections: Vinaya ('Dul ba), Prajñāpāramitā (Sher phyin), Garland of Buddha (Sangs rgyas phal po che Buddhāvataṃsaka), Ratnakūṭa (Dkon brtsegs, Da bao ji jing), Sūtra (Mdo), Sūtra of the Great Extinction (Yongs su mya ngan las 'sdas pa, Parinirvānasūtra), Tantra (Rgyud), and Dhāraṇī (Gzungs), and each section is indexed (for instance Mdo sde *ka, kha, ga, nga...*),
- quantitative: the collection encompasses the nucleus of a Bka' 'gyur. This nucleus contains the works commonly found in the "normal" Bka' 'gyur. Beside this nucleus, there are texts which are specific to on Bka' 'gyur or to one group of Bka' 'gyur and absent in others.

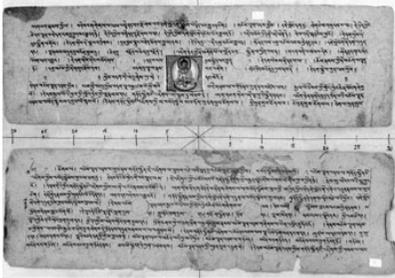
## ***The Tholing (Mtho lding) Manuscripts***

The canonical manuscript collection that was brought by Tucci from Tholing (Mtho lding)<sup>27</sup> at the beginning of the twentieth century is incomplete. The manuscripts present the features of the older manuscripts from the thirteenth to fifteenth centuries and are contemporary with or earlier than the Old Snar thang manuscript Bka' 'gyur. This indicates that the collection was produced prior to the literary influence of central Tibet over Western Tibet.

The Tholing collection is important for understanding the dissemination of the Bka' 'gyur in Western Tibet because Tholing was the religious and cultural center from which a Buddhist renaissance spread through the whole region (up to Ladakh and Spiti [Spi ti]). The collection is fragmentary and its precise content still has to be analyzed.

## ***Other Collections***

Three major collections have been discovered in the Indian Himalaya and analyzed: they will be referred to here as Ta bo, Gondhla, and Phukthar.



The work on Ta bo<sup>28</sup> (Spiti, India) began in the 1990s. About thirty-eight thousand folios have been discovered. The manuscript collection is not a complete Bka' 'gyur, and the texts are incomplete because most of the manuscripts are only fragments, probably stemming from used texts which had been stored there when they could not be used anymore. The

manuscripts date from the twelfth up to the sixteenth century. A catalogue is being prepared.<sup>29</sup>

<sup>27</sup> Described in Elena De Rossi Filibeck, *Catalogue of the Tucci Tibetan Fund in the Library of ISIAO 2* (Rome: ISIAO, 2003); and Elena De Rossi Filibeck, "The Fragmentary Tholing Kanjur in the ISIAO Library," in *Pramānakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*, edited by Kellner, Krasser, Lasic, Much, and Tauscher, *Wiener Studien zur Tibetologie und Buddhismuskunde* 70, no. 1 (Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 2007).

<sup>28</sup> For a detailed description of the discovery of the manuscripts, see Ernst Steinkellner, "A Report on the 'Kanjur' of Ta pho," *East and West* 44, no. 1 (1994): 115-36.

<sup>29</sup> Cristina A. Scherrer-Schaub and Paul Harrison, *TABO STUDIES III: A Catalogue of the Manuscript Collection of Tabo Monastery: Volume I Sūtra Texts (Ser phyin, Phal chen, dKon brtsegs, mDo sde, Myan 'das)*, Serie Orientale Roma volume 103 (Roma: Istituto Italiano per l'Africa e l'Oriente, 2009).

Gondhla<sup>30</sup> (Lahul, India) is a manuscript collection of thirty-six volumes. The manuscripts are from the thirteenth to the fifteenth century. The whole collection can be considered a proto-Bka' 'gyur since it does not contain all the canonical literature found in the other Bka' 'gyurs, and thus represents an early form of canonical collection. In the Gondhla manuscripts there is a Garland of Buddha (Buddhāvataṃsaka), a Ratnakūṭa (Dkon brtsegs, Da bao ji jing) and a Sūtra (Mdo) section.



The Phukthar (Zanskar [Zangs dkar], India) manuscripts also do not form a complete Bka' 'gyur. The library of the monastery contains about seventy-five volumes, of which six are from the fourteenth century, the others from the sixteenth or seventeenth century. The oldest manuscripts comprise five volumes of Ratnakūṭa

and four of Prajñāpāramitā (Sher phyin). The question whether these old manuscripts are the remains of a bigger collection is still open. The monks in Phukthar explain that the collection is scattered all over the region, because whenever a new monastery or a new temple was built, the Phukthar Monastery as the main monastery gave the newly founded institution some *dpe cha*. To date, the rest of the collection has not been found in the places the monks indicated it was relocated to. The newest manuscripts contain Garland of Buddha and Prajñāpāramitā texts.

Other manuscript collections are known but have not yet been photographed: two Bka' 'gyur in Basgo (Ba sgo, Ladakh), one incomplete Bka' 'gyur in Chemde (Lce bde; Ladakh), one collection in Hemis (He mis, Ladakh), one collection in Charang (Kinnaur), one collection in Rangdum (Zanskar), and one collection in Stongde (Stong bde; Zanskar).

The collection in Hemis was discovered in spring 2007 and contains two or three sets of incomplete manuscript Bka' 'gyurs. Up to the end of 2007, the Central Institute for Buddhist Studies (Choglamsar [Mchog lam gсар], Ladakh) worked to clean and arrange the sheets, which are in complete disorder. Since August 2009, this work has been overtaken by a team of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna.

<sup>30</sup> For a detailed description of the collection, see Helmut Tauscher, "The rnal 'byor chen po bsgom pa' i don Manuscript of the 'Gondhla Kanjur,'" in *Text, Image, and Songs in Transdisciplinary Dialogue*, ed. Klimburg-Salter, Tropper, and Jahoda, PIATS 2003 (Leiden: Brill, 2007), 79f; and Tauscher, *Catalogue of the Gondhla Proto-Kanjur*.

The collection in Basgo contains at least three Bka' 'gyurs. The first one is an incomplete ornamental golden Bka' 'gyur. The others are black and white Bka' 'gyurs from the seventeenth century.<sup>31</sup>

The collection in Stongde is only fragmentary.

None of these collections has been studied in detail but they will be the focus of future fieldwork undertaken by the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna.



Figure 5: *Manuscript collection in Hemis in summer 2007.*

## Sigla for the Collections

In the article in which they propose a standardization for the sigla of the Bka' 'gyur and Tanjur (Bstan 'gyur), Eimer and Harrison<sup>32</sup> do not differentiate between the Bka' 'gyur and other collections of canonical texts, but since the number of such collections is increasing, this difference must be taken into account. Accordingly, a few changes have been made to their proposal:

- The sigla for a Bka' 'gyur contains one letter, and the other collections are labelled with two letters.<sup>33</sup> The Ta bo collection, labelled A in Eimer and Harrison, receives the sigla Ta; the Bka' 'gyur of Shel receives the letter Z.
- It is important to differentiate between the Urga printed Bka' 'gyur and the Ulaanbaatar manuscript Bka' 'gyur because they belong to two different lineages. Thus U will be used for Urga and V for Ulaanbaatar.

<sup>31</sup> A first rough analysis of the material seems to indicate that the collections of Hemis and at least one Bka' 'gyur in Basgo are copies – direct or indirect – from the Old Mustang Bka' 'gyur as described by Eimer (Helmut Eimer, *The Early Mustang Kanjur Catalogue: A Structured Edition of the Mdo snags Kanjur dkar chag and of Nor chen kun dga' bzan po's Kanjur ro cog gi dkar chag bstan pa gsal ba'i sgron me*, Wiener Studien zur Tibetologie und Buddhismuskunde 45 [Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 1999]) But a detailed analysis of the material is still necessary before any conclusive affirmation can be done on the Hemis and Basgo Bka' 'gyurs.

<sup>32</sup> Paul Harrison and Helmut Eimer, “Kanjur and Tanjur Sigla: A Proposal for Standardization,” in *Transmission of the Tibetan Canon: Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*, edited by Helmut Eimer (Verlag der Österreichischen Akademie der Wissenschaften, 1997).

<sup>33</sup> This would include the Newark (Ne) collection (22 volumes).

Some scholars question the pertinence of the sigla Q for the Peking 1737 edition and propose labelling it P. Since the Mongolian Petersburg manuscript Bka' 'gyur already has the sigla P and since the labels are merely conventions, Q will remain the sigla for Peking 1737 in this paper.<sup>34</sup>

<b>Bka' 'gyur</b>	<b>Other Canonical Collections</b>
B: Berlin manuscript Bka' 'gyur	Go: Gondhla
C: Co ne printed Bka' 'gyur	Ph: Phukthar
D: Sde dge printed Bka' 'gyur	Ta: Ta bo
F: Phug brag manuscript Bka' 'gyur	Th: Tholing
H: Lha sa printed Bka' 'gyur	
J: 'Jang sa tham printed Bka' 'gyur	
L: Shel dkar (London) manuscript Bka' 'gyur	
N: Snar thang printed Bka' 'gyur	
Q: Peking 1737 printed Bka' 'gyur	
S: Stog manuscript Bka' 'gyur	
T: Tokyo manuscript Bka' 'gyur	
U: Urga printed Bka' 'gyur	
V: Ulaanbaatar manuscript Bka' 'gyur	
Z: Shel manuscript Bka' 'gyur	

## Sequences

In this section of the paper, the sequence of the texts in the Ratnakūṭa and the Sūtra sections of the Bka' 'gyur and in the other manuscript collections will be analyzed. There are two levels in the determination of the relation between texts or groups of texts: the text critical-analysis and the structural analysis. Text-critical analysis considers the variations between texts of one work and aims at determining the relationships between the different recensions of this work. Structural analysis considers the sequences within a group of texts. This analysis determines the relative position of the texts in the section. By comparing these relative positions, it is possible to find clues regarding the relations between the different collections. In this study, structural analysis is used for the Ratnakūṭa and the Sūtra sections.

The Ratnakūṭa contains only forty-nine works, so that the structural analysis of the sequence is relatively easy to accomplish. The focus is set on one particularity of the Ratnakūṭa section, namely the inversion of Chapters Twelve and Fifteen, which is characteristic of the Them spangs ma Group.

The Sūtra section in the Bka' 'gyur contains approximately 270 works. Here correlation diagrams will be used in order to provide an immediate representation of the sequences in this collection.<sup>35</sup>

<sup>34</sup> See Florin Deleanu, *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi: A Trilingual Edition (Sanskrit, Tibetan, Chinese), Annotated Translation, and Introductory Study*, Studia Philologica Buddhica: Monograph Series 20 (Tokyo: Int. Inst. for Buddhist Studies, 2006), 85f, n. 97; and Ernst Steinkellner, "MEB IX: The Colophon of Dharmottara's Pramānaviniśayaṭīkā," *Wiener Zeitschrift für die Kunde Südasiens* (2006): 205.

<sup>35</sup> For a detailed explanation concerning the methodology of the correlation diagrams, see the appendix.

After the analysis of these sequences of the sections, the relationships between the different collections will be discussed.

## Text Sequences in the Ratnakūṭa

The Ratnakūṭa section is on the whole quite homogeneous. If we compare the Tibetan Ratnakūṭa with the Chinese Da bao ji jing we can see that the number and order of the works contained in this section are exactly the same. The works of the Ratnakūṭa section are numbered, so that a “standard” composition can be defined which applies to both the Tibetan and Chinese Ratnakūṭa.

Nevertheless, there are light deviations in the order of the texts within the Tibetan Ratnakūṭa. Harrison describes these deviations exhaustively in his Catalogue of the Ta bo manuscripts,<sup>36</sup> and concludes that these variations do not follow a regular pattern. There is an exception for the sequence of Chapters Twelve and Fifteen. In this case we face a deviation in the order of these two texts which is recurrent in the Them spangs ma Group and constitutes a kind of “tradition.”

This particularity in the text sequence concerning Chapters Twelve and Fifteen involves an inversion of their texts in the Them spangs ma Group:

- *Noble Sūtra of the Great Vehicle Called Basket of the Bodhisattva* ('Phags pa byang chub sems dpa'i sde snod ces bya ba theg pa chen po'i mdo, *Ārya-bodhisattvapiṭaka-nāma-mahāyānasūtra*; D56; Q760,12; N43; B68; C1029,12; **F47**=F231; H56; J311; **L643,13**; S11,12; T33,11; U56; V43; **Z45**; **Ta9**, **Ta252b**, **Ta299**, **Ta386**;<sup>37</sup> **Go6,1**; **Ph3,1**; Mu771; Ldan kar 36)
- *Noble Sūtra of the Great Vehicle called Arrangement of the Qualities of the Region of the Buddha Mañjuśrī* ('Phags pa 'jam dpal gyi sangs rgyas kyi zhing gi yon tan bkod pa zhes bya ba theg pa chen po'i mdo, *Ārya-mañjuśrībuddhakṣetraṅavyūha-nāma-mahāyānasūtra*; D59; Q760,15; N46; B71; C1029,15; **F46**; H59; J314; **L643,12**; S11,15; T33,14; U59; V46; **Z44**; Th1332J; **Ta184**, **Ta252a**, **Ta265**; **Go**, 5,7; **Ph2,7**; Mu774; Ldan kar 39)

Shel (Z) and Shel dkar (L) present this inversion of Chapters Twelve and Fifteen. In the photographs of the volumes Dkon brtsegs *kha* and Dkon brtsegs *ga* of the Shel Bka' 'gyur, the *Mañjuśrībuddhakṣetraṅavyūha* is located in the *kha* volume and the *Bodhisattvapiṭaka* in the *ga*.

In the Ta bo collection, the *Mañjuśrībuddhakṣetraṅavyūha* appears in volume *kha* (Ta184, Ta252a and Ta265) and the *Bodhisattvapiṭaka* appears in volume *ga* (Ta9 and Ta252b).<sup>38</sup>

<sup>36</sup> See Harrison, *TABO STUDIES III*.

<sup>37</sup> The Ta bo numbers given here are the provisional Running Numbers that were assigned to each manuscript during the fieldwork. These numbers reflect the order in which the manuscripts were analyzed in the field and do not indicate any structural order.

<sup>38</sup> There are two other fragments of the *Bodhisattvapiṭaka* (Ta299 and Ta386), but the folio does not bear a volume mark.

This inversion also occurs in the Gondhla and Phukthar manuscripts. The *Mañjuśrībuddhakṣetraguṇavyūha* appears in each in volume *kha* (Go5,7 and Ph2,7) and the *Bodhisattvapiṭaka* appears in volume *ga* (Go6,1 and Ph3,1).

The texts of the Ratnakūṭa are only fragmentary in the manuscripts of Tholing. Nevertheless, the analysis of the fragment 1332J shows that the text *Mañjuśrībuddhakṣetraguṇavyūha* corresponding to:

- Th1332J: *kha-ma* 32a-64b (some folios missing at the beginning)<sup>39</sup>
- Go5,7: *kha-nga* 22a2- 63a2
- Ph2,7: *kha-ma* 30a2 – *kha-ma* 75b (some folios missing at the end)

is located in the Tholing collection in the *kha* section of the Ratnakūṭa.<sup>40</sup>

These inverted chapters are nevertheless numbered according to the “normal” position in the Ratnakūṭa; that is, the *Mañjuśrībuddhakṣetraguṇavyūha* in the twelfth position receives the title “Chapter Fifteen,”<sup>41</sup> and the *Bodhisattvapiṭaka* in the thirteenth position has the title “Chapter Twelve,” just as in the other Ratnakūṭa collections.

Stog, Tokyo, and Ulaanbaatar belong to the Them spangs ma Group of the Bka’ ’gyur but do not have the aforementioned inversion in the Ratnakūṭa. Due to the fact that these three collections evidently belong to the Them spangs ma Group of the Bka’ ’gyur (see text sequences in the Sūtra), there are two possible explanations why the Ratnakūṭa is in the “proper” order here.

1. The Ratnakūṭa existed in an unknown (#) collection anterior to the Them spangs ma collections. Two groups were produced from this # collection: one group containing the (Th)<sup>42</sup> -Go-Ph-Ta-L-Z collections, and a second group containing the S-T-V collections (see Stemma One).
2. The Ratnakūṭa of the Western Tibetan collections is from the same source (#). From it was produced, without correction, the (Th)-Go-Ph-Ta-L-Z

<sup>39</sup> For this study, I used photos corresponding to reference 1332J of the catalogue of the Tholing collection (see Filibeck, *Catalogue of the Tucci*, 439). The folios *ga-na* 70ab, 79a-95ab do not belong to the *Mañjuśrībuddhakṣetraguṇavyūha* or to the volume Dkon brtsegs *kha*.

<sup>40</sup> There are inconsistencies in the manuscripts of Tholing. The *Mañjuśrībuddhakṣetraguṇavyūha* is in the volume Dkon brtsegs *kha* (1332J of the catalogue of the Tholing collection), but the *Bodhisattvapiṭaka* is also located in the volume Dkon brtsegs *kha* (1332H of the catalogue of the Tholing collection). Moreover, if the two fragments belong to the same volume, the *Bodhisattvapiṭaka* (beginning *kha*29b6) would be located before the *Mañjuśrībuddhakṣetraguṇavyūha* (beginning  $\pm$ *kha-ma*30). Extrapolating the length of the *Bodhisattvapiṭaka*, and assuming that Chapters Thirteen and Fourteen are between Chapters Twelve and Fifteen, the end of Chapter Fourteen and the beginning of the *Mañjuśrībuddhakṣetraguṇavyūha* would be  $\pm$ *kha-ma*90 and could not be  $\pm$ *kha-ma*30 as estimated from fragment 1332J. The question remains whether fragments of 1332H and 1332J belong to the same volume.

Another question concerns volume Dkon brtsegs *ga*. Only one folio remains from this volume (*ga-na* 64ab) and has not definitively been identified as a Ratnakūṭa fragment. A detailed analysis is still needed to determine the location of the Tholing manuscripts in the stemma.

<sup>41</sup> Erroneously “Chapter Fifty” in Phukthar.

<sup>42</sup> Tholing is given here in brackets due to uncertainties resulting from inconsistencies in the Tholing manuscripts.

collections, and a reorganization was additionally made in the somewhat later editions of S-T-V (see Stemma Two).

Z and L are at present the only two complete Bka' 'gyur of the Them spangs ma Group to have this inversion. Therefore a detailed analysis of Z, even if this Bka' 'gyur is from a later date, will be of great value for the further study of Western Tibetan collections.

There are other inversions in the Ratnakūṭa which will not be discussed here because they are non-recurring individual variations which, unlike the inversion of Chapters Twelve and Fifteen, are not a consistent feature in any group.

The following stemmas for the Ratnakūṭa in Western Tibet can be proposed:

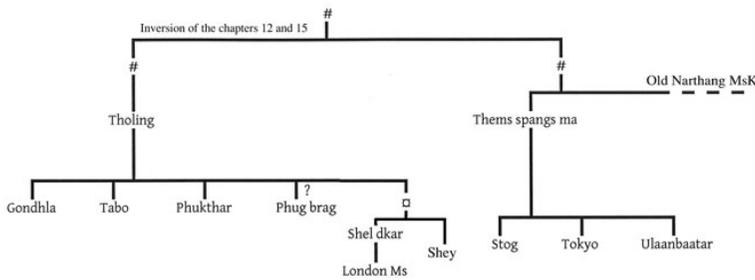


Figure 6: Stemma One.

In the case of a later reorganization of Chapters Twelve and Fifteen in the Them spangs ma Lineage:

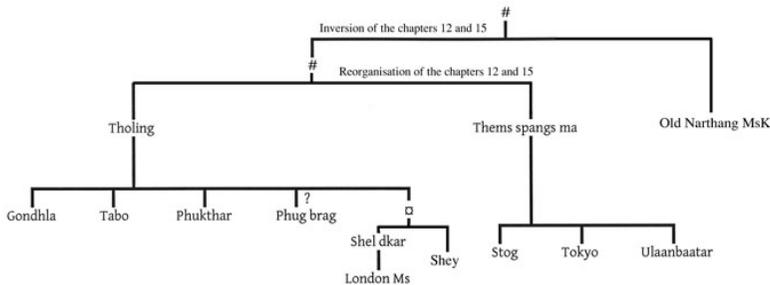


Figure 7: Stemma Two.

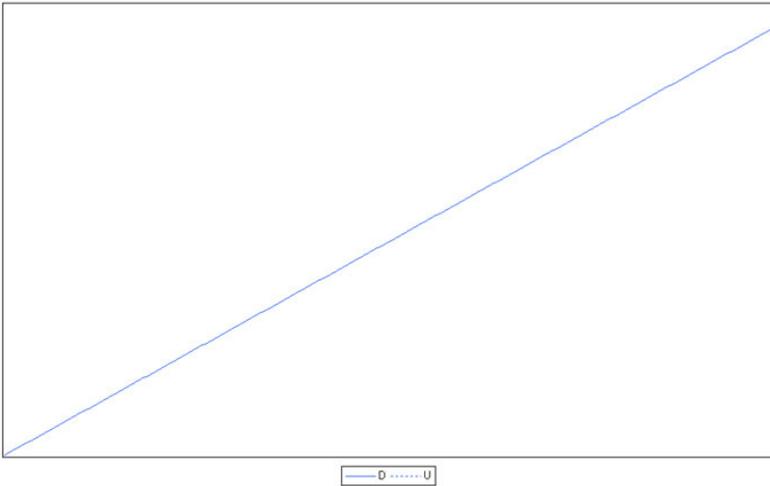
There may be a common source for the Western Tibetan collections in which the inversion of Chapters Twelve and Fifteen originally occurred. This inversion was adopted in the (Th)-Go-Ph-Ta-L-Z branch, and was reorganized in the S-T-V branch.

An analysis of the Sūtra section will also provide clues about the relations between the different collections. At the first stage, only the Bka' 'gyur editions will be considered in order to determine a first schema on which the proto-Bka' 'gyur (Th, Ta, Go, and so forth) should be located.

## Text Sequences in the Sūtra

The number of works in the Sūtra section of a Bka' 'gyur is about 270. It is therefore convenient to use a correlation diagram in which the relations between different collections can immediately be seen.

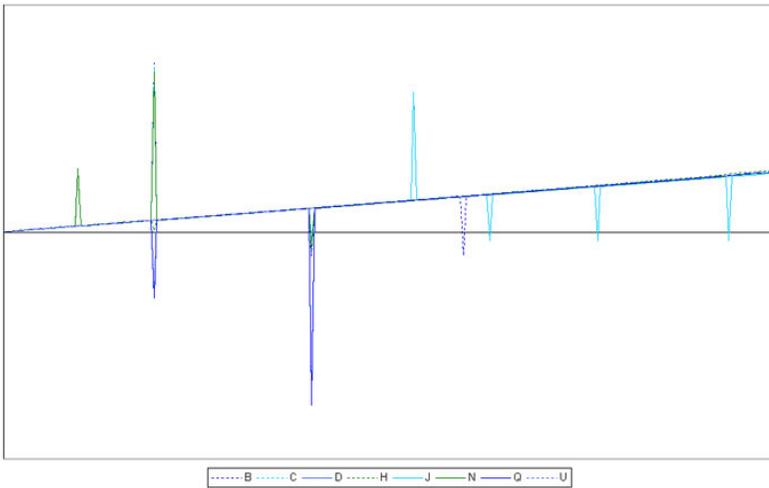
Our first example is taken from the two following Bka' 'gyur editions: Sde dge and Urga. It is known that the two are closely related, so the discrepancies between the two should be few. The following diagram shows the correlation in the order of the Sūtras for D and U.



The two editions are identical (that is, on the same curve).

Correlation diagrams can be produced in the same way for every edition of the Bka' 'gyur. The following diagrams are relevant for this study: comparison between BCDHJMNU (Tshal pa Group); STVL (Them spangs ma Group), SLF, SLD and LFD (Tshal pa Group - Them spangs ma Group - Phug brag).

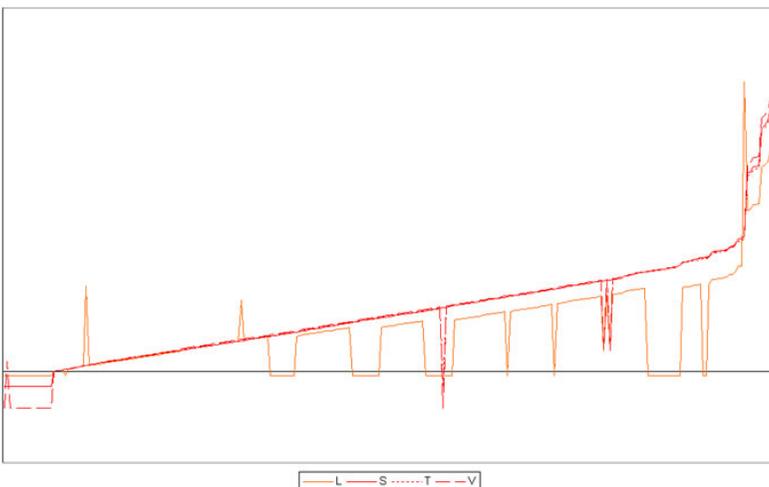
### *The Tshal pa Group BCDHJNU*



This schema shows the correlation between B, C, D, H, J, N, Q and U. There are few apexes on the correlation curve for the Sūtras, and they concern only eleven Sūtras of 267. Most of the variations are found in J (six of the eleven apexes).

The diagram shows the unity of the Sūtra sections among the Tshal pa Group of the Bka' 'gyur; we can assume that the Sūtra section of these nine editions issue from the same source (in this case the Old Nar thang Manuscript Bka' 'gyur).

### *The Them spangs ma Group: STVL*



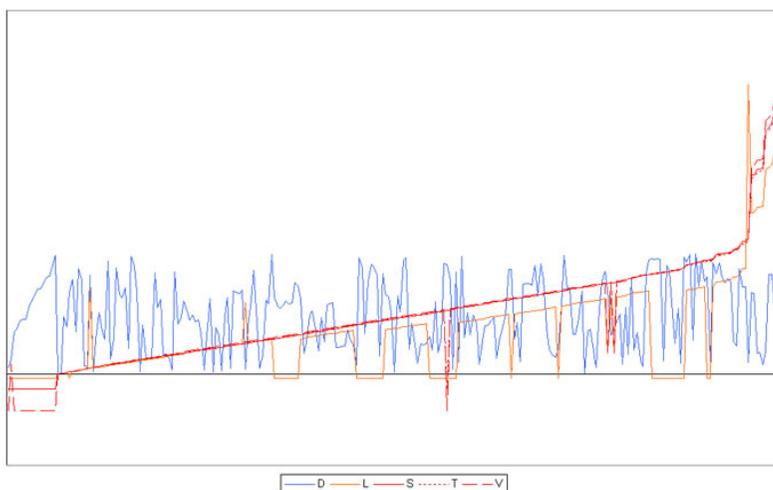
This schema shows the correlation between S, T, V and L.<sup>43</sup>

S, T, and V follow the same curve. There are four volumes missing in L, with the result that the numbers are interrupted for these volumes, which is the reason for the drop off of the curve (which otherwise runs parallel to the others). It is easy to see that there are only a few apexes (in L 8, in V 2).

On the basis of this diagram we can also conclude that the Sūtra sections of these editions are related and issue from the same source.

### ***Comparing the Tshal pa and Them spangs ma Groups***

The following diagram superimposes D on the former diagram:



We can see in this graphic that the correlation curve representing D is totally random. This means that there is no correlation between the Sūtra section of the Tshal pa and Them spangs ma Groups. At this stage in our study we can tentatively conclude that there must have existed at least two sources from which the Sūtra sections of the two branches issued.

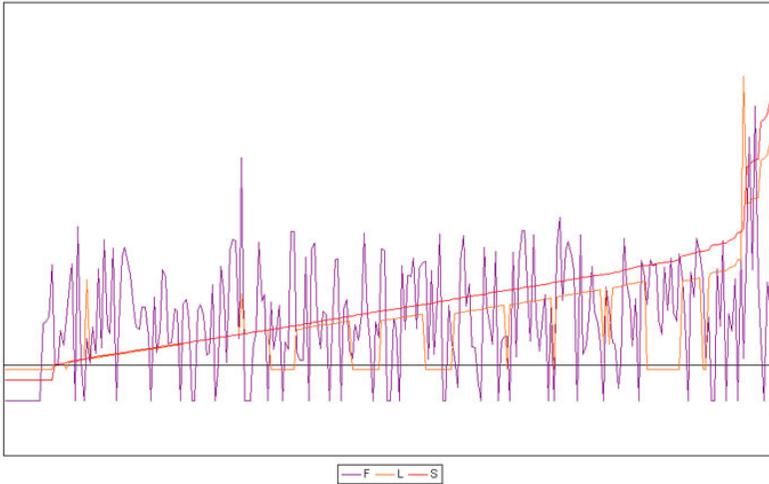
The three earlier correlation diagrams show that there is consistency among the editions of the Them spangs ma Group of the Bka' 'gyur, consistency among the editions of the Tshal pa Group, but no correlation at all between the two groups. The next step is to place the Phug brag Bka' 'gyur in this correlation schema.

### ***Phug brag – A Member of the Them spangs ma Group or of the Tshal pa Group?***

Based on the same principle, a comparison of the correlation of Phug brag with other editions can be made.

<sup>43</sup> The flat part at the beginning shows the Sūtra missing in S, T, V and L but present in D.

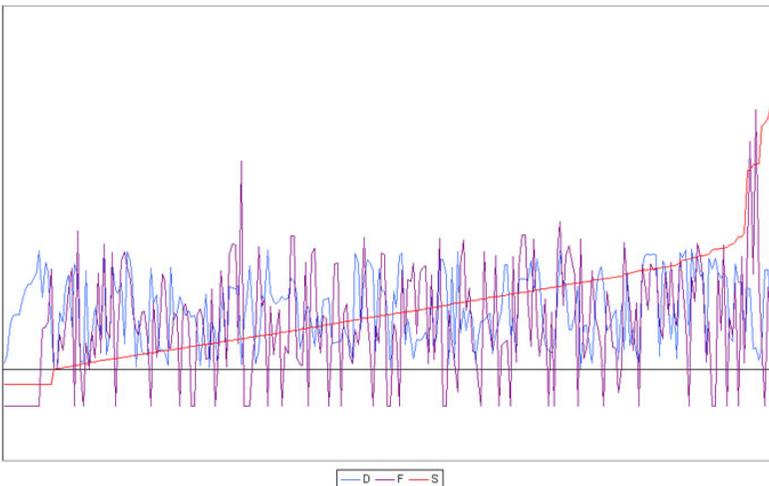
It is suspected that Phug brag belongs to the Them spangs ma Group of the Bka' 'gyur, and we saw that the Phug brag Ratnakūṭa has the features of this group. Therefore the first step for locating Phug brag in the larger Bka' 'gyur stemma is to compare its Sūtra section with the one of the members of the Them spangs ma Group. The following correlation diagram was produced showing F, L, and S.



The curve of F is totally random. This means that there is no correlation between F and LS.

As far as the Sūtra section is concerned, the Phug brag edition did not issue from the common Them spangs ma source.

The second step is to compare F, D, and S.



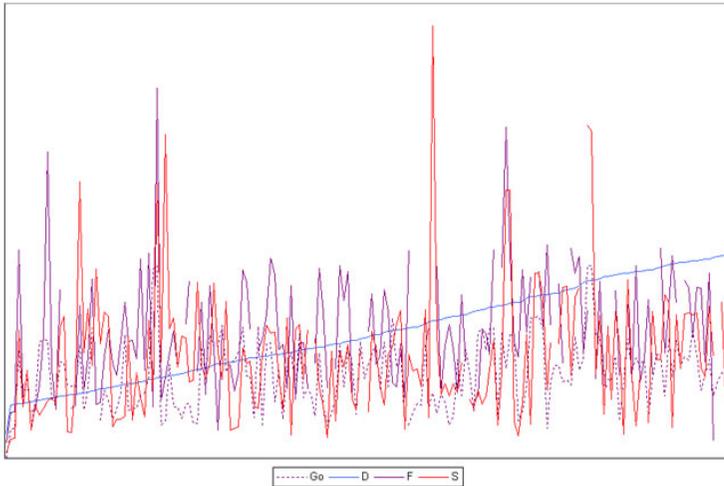
In this diagram F is taken as reference, so its correlation curve is quite regular. In this way the variations of D and S can be compared at the same time.

It is clearly shown that Phug brag has no correlation at all either with the Them spangs ma Group (represented by L) or with the Tshal pa Group (represented by D).

It follows from a general analysis of the correlations that Phug brag can not be located in the general stemma of the Bka' 'gyur. A detailed analysis of this Bka' 'gyur will be necessary to understand the history of the edition, but we can now already suppose that there was a third source for the Sūtra section.

### ***The Proto-Bka' 'gyur: Gondhla, Ta bo, and Tholing***

The correlation diagrams show that STLV issue from a common source, apparently independent of the Tshal pa Group. As a further step, the other collections found in the Indian Himalaya have to be, if possible, integrated into the schema. Concerning the Ratnakūṭa section, the collections of Tholing, Ta bo, Gondhla, and Phukthar have the features of the Them spangs ma Group.

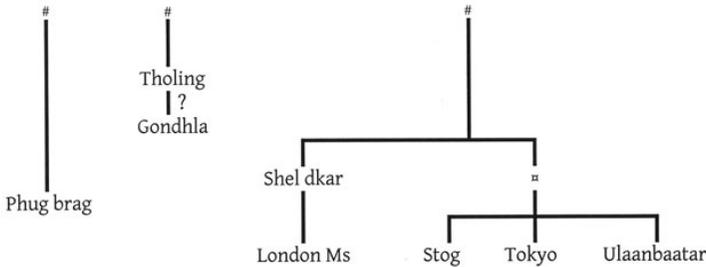


There is no obvious correlation between Gondhla and the Them spangs ma Group, the Tshal pa Group or Phug brag.<sup>44</sup>

The Ta bo collection is also problematic, because it is not a homogeneous collection. A detailed analysis will also be necessary in order to determine the possible correlation with the other collections. Similarly, a close analysis of the Tholing manuscripts will be needed.

<sup>44</sup> Since the volumes of the Gondhla collection are not marked with a volume number, the order given by Helmut Tauscher in his catalogue (Tauscher, *Catalogue of the Gondhla Proto-Kanjur*) follows the order of the Stog Bka' 'gyur edition, taking into account the first texts of each volume. Nevertheless, no matter how the volumes are combined, no sequence could be found which matches the sequences of other collections.

### *Proposal for a Stemma for the Sūtra Section in Western Tibet*

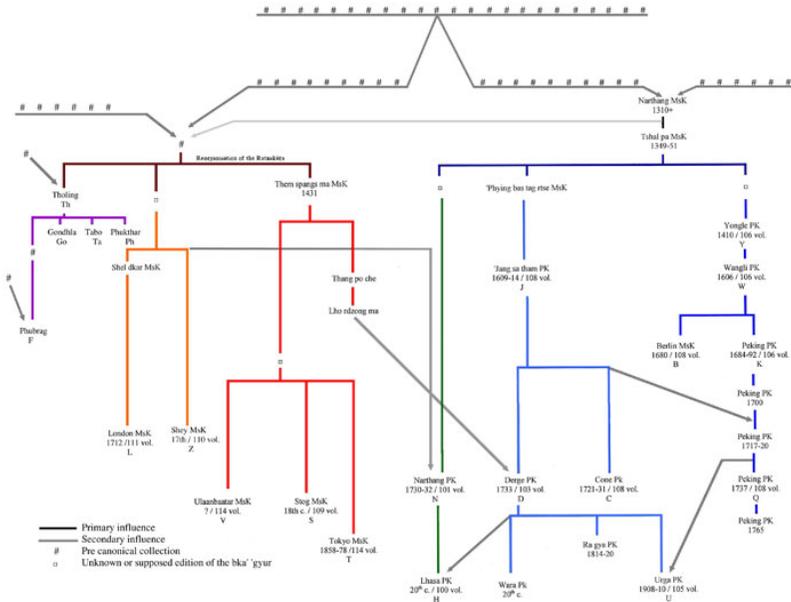


Sūtra sections (Mdo mang) were independently compiled in many centers in a pre-Bka' 'gyur period. These Sūtra sections were used as the basis for later larger collections like the Sūtra sections of the Bka' 'gyur. In the Them spangs ma Group there were at least three independent sources (perhaps more): F, LSTV, and Go.

In the future, it will be of great importance to discover and study such pre-canonical collections, in Western Tibet as well as in Eastern and Central Tibet, because on the basis of these collections we will be able to trace the early history of the transmission of canonical literature in Tibet.

Having analyzed the “tradition” of the inversion of Chapters Twelve and Fifteen in the Ratnakūṭa section and the correlations in the Sūtra section, some hypotheses concerning the relationships between the collections can be made and a new stand of the transmission stemma can be drawn.

# Proposal for a General Stemma



Proposal for a General Stemma

## Analysis, Explanation and Supposition Concerning the Them spangs ma Lineage of this Stemma

The correlation analysis has shown a relationship between the members of the Them spangs ma Group. The Sūtra section of LSTV most probably has a common source collection. As regards the Ratnakūṭa section, there is a “tradition” in the inversion of Chapters Twelve and Fifteen ([Th], Go, Ta, Ph, F, L, Z) which also suggests a common source collection. STV do not have this inversion, but since the chapters are always correctly labelled in Th, Go, Ta, Ph, F, L, Z, it is possible that a compiler reorganized the Ratnakūṭa in the STV branch. On the other hand, the correlation diagrams have shown that there is no correlation at all between the Them spangs ma and Tshal pa Groups; they are two distinct traditions (on the stemma, the colored lines) which interacted with each other (the gray lines).

Based on these facts, some theories/hypotheses are possible:

1. There is a Western Tibetan tradition of editing canonical collections which derives from a common source. Concerning the question whether the Old Snar thang manuscript Bka’ ’gyur is this source or not, two possibilities must be taken into account: Old Snar thang is the source for either the Tshal pa Lineage or the Them spangs ma Lineage. It is not conceivable

that it is the source for both, since the discrepancies between these two lineages are too great. Harrison<sup>45</sup> informs us that copies of Old Nar thang were used for the edition of the Tshal pa Bka' 'gyur. Considering this, there is a possibility that Old Snar thang is a direct source for the Tshal pa Lineage and only a secondary source for the Them spangs ma Group. In this case it could mean that upon hearing of the edition of Old Nar thang, editors in Western Tibet began similar work with the sources available to them (##### on the stemma). Them spangs ma and subsequently LSTVZ issued from this “twin” canonical collection.

2. The second point to deals with concerns the proto canonical collections. The correlation analysis shows no correlation between the Them spangs ma Group, Gondhla and Phug brag for the Sūtra section, but there is correspondence for the Ratnakūṭa. At the time of the redaction of the Gondhla collection (thirteenth to fourteenth century) there were no standard collections and merely local compilations. The “inverted” Ratnakūṭa had by this time spread through Western Tibet and was included in the proto-Bka' 'gyur canonical editions, whereas for the Sūtra section local sūtra section were used.

Gondhla is an early example of these proto-Bka' 'gyur collections and Phug brag probably a later and larger version of such a collection (maybe two or more proto-Bka' 'gyur collections compiled together). This would explain why the order of the texts in the Sūtra section is not correlated to the other editions, why a number of texts are missing in F (more than in the other Bka' 'gyurs), and why F has more hapaxes - texts found exclusively in one edition - than the other editions (these hapaxes are predominantly Dhāraṇī [Gzungs], probably of local origin). A detailed study of F will be necessary to determine whether it is to be classified as a Bka' 'gyur or as a proto-Bka' 'gyur.

3. Shel (Z) has been placed near the London manuscript edition (L). This is not, however, a definitive classification since a detailed analysis of this Bka' 'gyur has not yet been made. Nevertheless, knowing that Z exhibits the peculiarity of the inverted chapters in the Ratnakūṭa and considering the number of volumes (110 without the *dkar chag*), we can presume that it belongs to this lineage.

## Concluding Remarks

The next step required in the study of the canonical literature in Western Tibet is a detailed analysis of the Tholing, Ta bo, and Gondhla collections, as well as that of Phug brag. Another important task is to discover and study more pre-canonical collections like those of Gondhla or Phug brag. I hope that in the near future access will be possible to the other collections which have not been studied until now: Basgo, Hemis, Rangdum (Rang Idum), and Charang.

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<sup>45</sup> Harrison, “A Brief History of the Tibetan bKa' 'gyur,” 78.

## Appendix 1: Methodology of the Correlation Diagrams

The correlation diagrams are based on a simplified linear correlation analysis taking as reference the Sde dge Bka’ ’gyur. In order to explain the methodology of these diagrams, I will give an example for the Sūtra section.

In Sde dge the first Sūtras are:

D94 D95 D96 D97 D98 D99 D100 D101 D102 D103 D104

and they get the relative following numbers:

1 2 3 4 5 6 7 8 9 10 11

In Peking the same Sūtras are

Q762 Q763 Q764 Q765 Q766 Q767 Q768 Q769 Q770 Q771 Q772

and they get the relative numbers

762	763	764	765	766	767	768	769	770	771	772
- 761	- 761	- 761	- 761	- 761	- 761	- 761	- 761	- 761	- 761	- 761
1	2	3	4	5	6	7	8	9	10	11

In Shel dkar the same Sūtras are

L10 L11 L168 L66 L110 L23 L39 L69 L50 L63 Ø

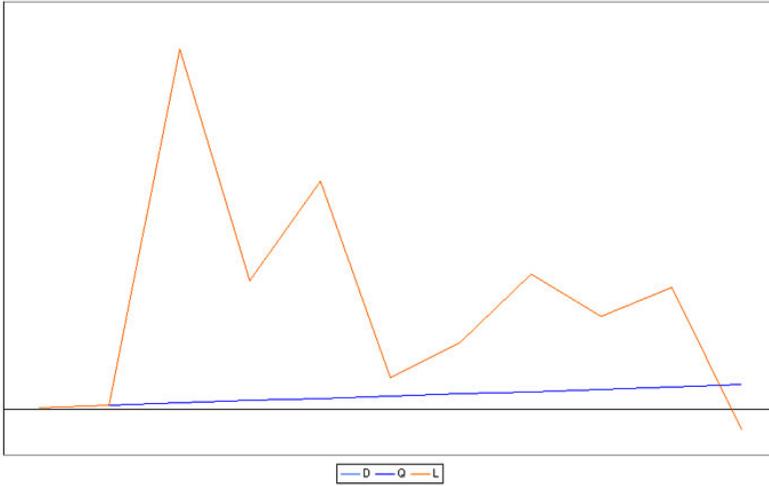
and they get the relative numbers

10	11	168	66	110	23	39	69	50	63	0
- 9	- 9	- 9	- 9	- 9	- 9	- 9	- 9	- 9	- 9	- 9
1	2	159	57	101	14	30	60	41	54	-9*

\* The negative number means that either the Sūtra does not exist in the edition or the Sūtra is placed before the first Sūtra (here L10).

In this way, we obtain serials for each edition of the Bka’ ’gyur which can be represented in a graph form for a “graphical” interpretation of the correlations between the editions.

In the example given here, we obtain the following diagram:



*Comparison of D, Q, and L*

We see that the D and Q curves are congruent whereas the L curve has a completely different course.

In a correlation diagram, the more correlated two serials are the more alike their curves become. In the case of a perfect correlation, the two curves are identical. We saw in the diagram of D and U that the two lines are superimposed except at two points where two Sūtras were missing in U.

## Glossary

**Note:** these glossary entries are organized in Tibetan alphabetical order. All entries list the following information in this order: THL Extended Wylie transliteration of the term, THL Phonetic rendering of the term, the English translation, the Sanskrit equivalent, the Chinese equivalent, other equivalents such as Mongolian or Latin, associated dates, and the type of term.

Ka					
Wylie	Phonetics	English	Other	Dates	Type
<i>dkon brtsegs</i>	Köntsek		San. <i>Ratnakūṭa</i> Chi. <i>Da bao ji jing</i>		Doxographical Category
<i>bka' 'gyur</i>	Kangyur	Kanjur			Title collection
Ga					
Wylie	Phonetics	English	Other	Dates	Type
<i>rgyud</i>	Gyü		San. <i>Tantra</i>		Doxographical Category
Ca					
Wylie	Phonetics	English	Other	Dates	Type
<i>co ne</i>	Choné				Place
<i>lce bde</i>	Chemdé	Chemde			Place
Cha					
Wylie	Phonetics	English	Other	Dates	Type
<i>mhog lam gsar</i>	Choklamsar	Choglamsar			Place
Ja					
Wylie	Phonetics	English	Other	Dates	Type
<i>'jang sa tham</i>	Jangsatam				Place
Ta					
Wylie	Phonetics	English	Other	Dates	Type
<i>ta po</i>	Tapo				Place
<i>ta bo</i>	Tabo				Place
<i>stog</i>	Tok				Place
<i>stong bde</i>	Tongdé	Stongde			Place
<i>bstan 'gyur</i>	Tengyur	Tanjur			Title collection
Tha					
Wylie	Phonetics	English	Other	Dates	Type
<i>them spangs ma</i>	Tempangma				Place
<i>mtho lding</i>	Toding	Tholing			Place
Da					
Wylie	Phonetics	English	Other	Dates	Type
<i>mdo</i>	Do		San. <i>Sūtra</i>		Doxographical Category
<i>mdo mang</i>		Sūtra Section			Doxographical Category

'dul ba	Dülwa		San. <i>Vinaya</i>		Doxographical Category
ldan kar	Denkar				Place
sde dge	Degé				Place
<b>Na</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
snar thang	Nartang				Place
<b>Pa</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
dpe cha	pecha				Term
spi ti	Piti	Spiti			Place
<b>Pha</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
phal chen	Pelchen		San. <i>Avatamsaka</i>		Doxographical Category
phal po che	Pelpoché				Doxographical Category
phug mthar	Puktar				Place
phug brag	Pukdrak				Place
'phags pa 'jam dpal gyi sangs rgyas kyi zhing gi yon tan bkod pa zhes bya ba theg pa chen po 'i mdo		<i>Noble Sūtra of the Great Vehicle called Arrangement of the Qualities of the Region of the Buddha Mañjuśrī</i>	San. <i>Āryamañjuśrī-buddhakṣetra-guṇavyūha-nāma-mahāyānasūtra</i>		Text
'phags pa byang chub sems dpa' i sde snod ces bya ba theg pa chen po 'i mdo		<i>Noble Sūtra of the Great Vehicle Called Basket of the Bodhisattva</i>	San. <i>Āryabodhisattvapiṭakanāma-mahāyānasūtra</i>		Text
'phang thang ma	Pangtangma				Place
<b>Ba</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
ba sgo	Bago	Basgo			Place
<b>Tsha</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
tshal pa	Tselpa				Place
<b>Za</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
zangs dkar	Zangkar	Zanskar			Place
gzungs	Zung		San. <i>Dhāraṇī</i>		Doxographical Category
<b>Ya</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
yongs su mya ngan las 'das pa chen po 'i mdo		Sūtra of the Great Extinction	San. <i>Parinirvānasūtra</i>		Doxographical Category

<b>Ra</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
<i>rang ldum</i>	Rangdum	Rangdum			Place
<b>La</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
<i>la dwags</i>	Ladak	Ladakh			Place
<b>Sha</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
<i>sher phyin</i>	Sherchin		San. <i>Prajñāpāramitā</i>		Doxographical Category
<i>shel</i>	Shel				Place
<i>shel dkar</i>	Shelkar				Place
<i>shel mkhar</i>	Shel Khar	Shel Palace			Place
<b>Sa</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
<i>sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo</i>		Garland of Buddha	San. <i>Buddhāvataṃsaka</i>		Doxographical Category
<b>Ha</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
<i>he mis</i>	Hemi	Hemis			Place
<i>lha sa</i>	Lhasa				Place
<b>Sanskrit</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Sanskrit</b>	<b>Dates</b>	<b>Type</b>
			<i>Bodhisattvapiṭaka</i>		Text
			<i>Mañjuśrī- buddhakṣetra- gūṇavyūha</i>		Text
<b>Chinese</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Chinese</b>	<b>Dates</b>	<b>Type</b>
		Peking	<i>Beijing</i>		Place
<b>Other</b>					
<b>Wylie</b>	<b>Phonetics</b>	<b>English</b>	<b>Other</b>	<b>Dates</b>	<b>Type</b>
		Gondhla	Hin. <i>Gondhala</i>		Place
			Jpn. <i>Kōjun Saitō</i>		Author
			Jpn. <i>Shahon chibetto daizou tsune chousa bibou</i>		Text
		Ulaanbaatar			Place
		Urga			Place

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