

Canonical Production at Phug brag Monastery

A Newly Surfaced Dhāraṇī Collection (*gzungs bsdus*) and Its Relationship to the Bka' 'gyur and 'Bum Collections from Phug brag

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Among the volumes of Tibetan manuscripts documented recently at Rnam rgyal Monastery in Upper Mustang, a volume containing a Dhāraṇī collection (*gzungs bsdus*) stands out due to not only its stylistic features but also its signs of heavy ritual usage. It further contains two registers (*dkar chag*), one of which relates its origin to the producers of the famous Bka' 'gyur and a separate 'Bum set from Phug brag Monastery.

This chapter aims at situating this important document of Tibetan canonical literature textually as well as historically. By analyzing its textual contents and comparing its structure with that of other collections, this chapter will locate this specific manuscript in the lineage of the transmission of such Dhāraṇī collections and thereby complement more recent efforts to delineate their comprehensive history.¹ Secondly, by scrutinizing its dedicatory register and analyzing it in comparison to the information gleaned from the respective documents in the Bka' 'gyur and 'Bum set, this chapter will contribute to a better understanding of the social-historical context in which canonical collections were produced at Phug brag Monastery and thereby add an important dimension to the knowledge of its rather famous Bka' 'gyur.²

1 The Dhāraṇī Collection Volume at Rnam rgyal Monastery

Rnam rgyal Monastery lies at an altitude of 3,850 meters on a hill west of Lo Manthang, the old capital of the Mustang kingdom. Rnam rgyal's strategic location testifies to its historical importance as a thriving monastic establishment: Under the aegis of Ngor chen Kun dga' bzang po (1382–1456), the earlier “convent” (*chos sde*) was restructured and renamed as Thub bstan dar rgyas

¹ See, e.g., Zorin 2014, 2021.

² See, e.g., Jampa Samten 1992a and Eimer 1993.

gling. Reportedly, this involved not only an influx of monastic population from other institutions but also a shift of religious and art-historical objects to Rnam rgyal. Nowadays it still houses an exquisite collection of Buddhist material culture, consisting of statues, ritual objects, thangkas, manuscripts, and printed books. Beginning in 2010, the portable objects from various monasteries in Mustang were successively documented by Christian Luczanits, not only in order to study them academically, but also to make them immune against theft by providing proper inventories to their respective institutions. While this included a comprehensive record of the volumes of older manuscripts preserved at Rnam rgyal, a full digitization of these books was achieved only in 2017 through a collaboration with the Tibetan Manuscript Project Vienna (TMPV).³ Subsequently, detailed catalogues of the individual volumes were produced and both the images and the textual content lists were made available through the Resources for Kanjur and Tanjur Studies (rKTs) archive and shared with the Buddhist Digital Resource Center (BDRC).⁴

Among these various volumes, all canonical in nature, one volume readily stands out through its format—it has slightly smaller folios and markedly more of them than the other canonical volumes—and also its signs of extensive use in ritual recitation. Altogether 612 folios of the volume are present, a few of them only in fragments; some other few are missing altogether. In terms of foliation, the volume endorses two systems. On the one hand, each fascicle of the Dhāraṇī collection as well as each of the two registers that precede the collection have separate counts of folios for their respective sections. On the other hand, a global count for all folios of the Dhāraṇī collection has been added, by a different hand than the earlier foliation and obviously at a later stage. The global count for the last numbered folio is given as 616, but a note on the margin of that folio signals that the volume contains “altogether 630” folios.⁵ In effect, the global count gives only a rough orientation for the total number, as it shows several problems, such as skipping numbers (e.g.,

3 For details on the digitization of the manuscripts, see Luczanits and Viehbeck 2021, 21–24; Luczanits 2016a; and Luczanits 2016b.

4 The Rnam rgyal Collection contains fifty-two volumes of manuscripts. All of its textual contents are integrated into the rKTs database. A handlist showing the contents of all volumes is available at <http://www.rkts.org/handlist.php?id=Ng1>, accessed July 5, 2023. Images can be viewed here: <http://www.rkts.org/images.php?id=1|Ng|MW2KG229028>, accessed July 5, 2023. The images are also shared with BDRC, where the collection is stored under the ID MW2KG229028: <https://library.bdrc.io/show/bdr:W2KG229028>, accessed July 5, 2023. The Gzungs bsodus volume investigated here is volume 52.

5 See *Gzungs bsodus* (Ng52), f. 616/pho 5a, margin: *khyon sdom drug rgya dang sum bcu*.

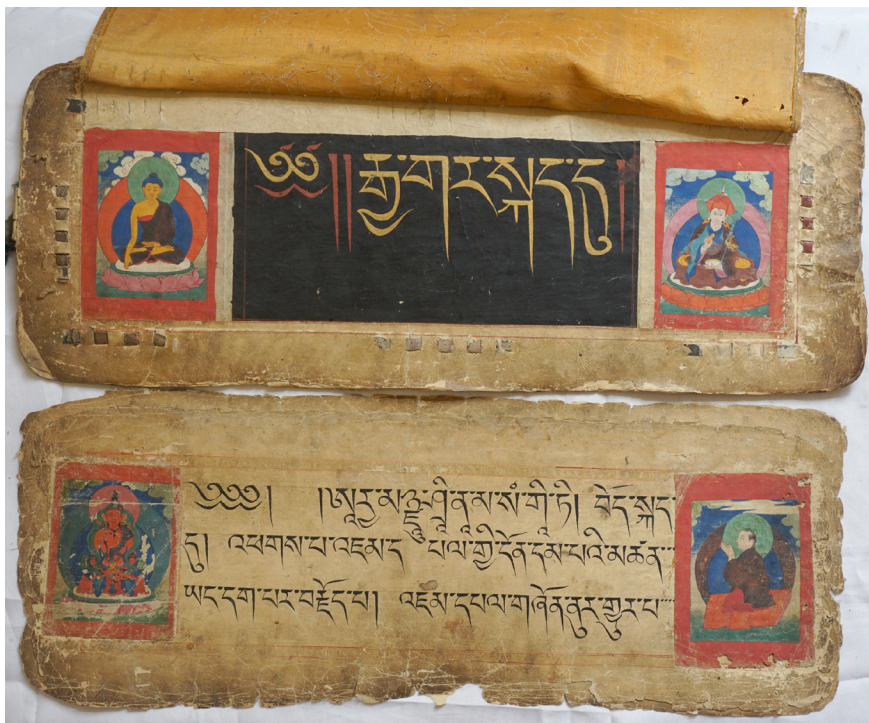


FIGURE 4.1 The first folios of the Dhāraṇī collection, with cover for the title page, illuminations, and decorative stitching; *Gzungs bsdus* (Ng52), ff. 1b, 2a

ff. 161–170, ff. 460–468), using numbers twice (f. 364, f. 507/508), or leaving folios without numbering (eighteen folios after f. 400). Details of such matters are specified in the notes to the respective texts.

With a size of 22 × 56 cm, the folios are significantly shorter than other canonical volumes in the overall collection. Effectively all of the folios are slightly damaged due to extensive usage. This is reflected in the worn-out edges of the folios, most significantly in the center of the manuscript, the part that is touched when pages are turned. The standard folio layout features eight lines of text; the beginning folios in each fascicle usually have fewer lines. Although black ink is used as a standard, on some folios individual words are written in red ink, obviously with an ornamental purpose. The first two folios of the collection (ff. 1b and 2a) are decorated with paintings, placed on the sides of the manuscript. The title folio features depictions of Buddha Śākyamuni and Padmasambhava; the second folio has Buddha Amitāyus on the left side and a monk in robes on the right side, praying towards the figure on the left. The title folio consists of different layers stitched together, creating a decorative effect.

The same kind of stitching is also found in the Bka' 'gyur volumes from Phug brag; similarities in painting style need to be addressed in a separate study.⁶

The volume is divided into three parts: it opens with a register of four folios (*Dkar chag gsal ba'i me long*) that specifies the details of producing the actual manuscript. A second register (*Dkar chag dgos 'dod kun 'byung*), again in four folios, provides information on the original collection, of which the manuscript is a copy, and lists most of the texts contained in the third and main part, the actual collection. The collection is structured in altogether 86 parts,⁷ indicated by different characters and character combinations: from *ka* to *a*, then all individual characters in combination with the vowels *i*, *u*, *e*, *o*. The last part of the collection is *pho*. Some of these parts contain distinct fascicles that carry the same letter combination, but they feature a distinct cover page, and their fascicle foliation is distinct, starting again with number 1. The presence of more than one fascicle with the same volume letter but an individual folio count suggests that fascicles were added subsequently as part of the historical growth of the collection. However, this feature is found already in early versions of the collection.⁸

2 Situating the Rnam rgyal Manuscript in the History of Dhāraṇī Collections

Given the textual contents of the collection and the information from the two registers, the volume is readily identified as a Dhāraṇī collection (*gzungs bsdu*s or *gzungs 'dus*; Skt. *dhāraṇīsaṃgraha*). In Tibetan, such collections of shorter canonical and also non-canonical works are also referred to as collections of “many sūtras” (*mdo mang*) or “dhāraṇī-sūtras” (*gzungs mdo*). The works contained, dhāraṇīs and sūtras but also mantras, vidyās, or hṛdayas, are part of a

6 The available images of the Phug brag Bka' 'gyur (MW1KG13607) are produced from microfiche and hence are only in black and white. Newly digitized color images (MW2KG210295) have not yet been made available. In the Phug brag Bka' 'gyur, illuminations or spaces to be filled with illuminations are found in following locations: 'dul ba, ka, 1b, 2a, 467a; 'bum, ka, 1b, 2a; 'bum, ma, 430a; brgyad stong, ka, 1b, 2b, 438a; mdo, ka, 1b, 2a, 501a; mdo, ta, 1b, 334a; mdo, na, 1b, 2a, 363a; mdo, za, 2a, 461a; rgyud, tsha, 1b, 2a, 2b, 305b, 306a; rgyud, dza, 1b.

7 Only for one part, di, the respective folios (485–486) are missing from the volume.

8 See the comparative list of contents of other versions provided in Zorin 2021, 219–50. The early versions of No 1 (Tib. 177–3, produced by 1686) and No 3–4 (Tib. 177–2, produced before 1658) already have this feature, which could mean that this was also the case for the collection compiled by Tāranātha. For the timing and mutual relations of these versions, see below and also Zorin 2014, 47–8.

larger tradition of “Buddhist spell or incantation literature,”⁹ that is, scriptures associated with concrete and more worldly benefits, activated chiefly through recitation: protection against harmful forces, purification of negative karma, and the achievement of desirable conditions. Also the manuscript from Rnam rgyal points to this practical dimension by referring to the volume as a “collection of dhāraṇīs and short sūtras that are absolutely required,”¹⁰ meaning that these texts are “recommended and needed to avert obstacles.”¹¹

In the Buddhist tradition, the popularity of such spells is attested by at least the first century CE and evident also in the eventual formation of larger corpora of spell literature in different regional contexts, such as early Chinese Buddhist mantra collections (fourth to sixth centuries), early Tibetan compendia of dhāraṇīs from Dunhuang (from ca. the tenth century), the production of Pañcarakṣā manuscripts in North India and Nepal (from the eleventh century onwards), various forms of Dhāraṇīsaṃgraha collections in South Asia (from the twelfth to thirteenth centuries), or the popularity of Saptavāra texts among the Newars (from the sixteenth century).¹²

In Tibet, the importance of spell literature is documented well by accordant listings already in the imperial catalogues (’Phang thang ma and Ldan dkar ma/Lhan kar ma, around 800 CE) and later also in the gathering of similar texts in specific Dhāraṇī sections (*gzungs ’dus*, *gzungs ’bum*) in the emerging Bka’ ’gyurs (beginning with late thirteenth to early fourteenth centuries). Besides the evidence from Dunhuang,¹³ a register of an early Dhāraṇī collection was also documented among the Tabo manuscripts,¹⁴ and it is to be assumed that different forms of Dhāraṇī collections were rather widespread and served later Bka’ ’gyurs as building blocks.¹⁵ While the printing of a Gzungs bsdus collection is attested already for Zha lu Lo chen Chos skyong bzang po (1441–1527),¹⁶ the print of a later collection ascribed to Tāranātha (1575–1634) had a much bigger impact. As a matter of fact, many of the Dhāraṇī collections

9 See Hidas 2015, 129, which also provides an overview of the characteristics of this literary genre.

10 *Dkar chag dgos ’dod kun ’byung* (Ng52), 1b6–7: *gzungs dang mdo phran nye bar mkho ba bsdus pa*.

11 *Dkar chag dgos ’dod kun ’byung* (Ng52), 4a4: *bar chad bzlog pa la bsnags shing /_mkho ba*.

12 See Hidas 2021, 1–8 and also Hidas 2015 for an overview. On the particular issue of the formation of text corpora, see also Davidson 2014.

13 See, e.g., Dalton 2016, 200–6.

14 See Harrison 1996.

15 This is a rather common assumption; see, e.g., Harrison 1996, 50–51, and the references provided in Almogi 2021, 165.

16 See Meisezahl 1968, 68–72 and Everding 2015, XXIX.

produced subsequently in Tibet and China as well as in Mongolia,¹⁷ Buryatia, and different parts of the Himalayas—while varying somewhat in size and structure—seem directly influenced by Tāranātha's model.¹⁸ Given its popularity, specimens that represent this principal paradigm also found their way into different libraries and archives, and a substantial body of related research was produced within the last hundred years.¹⁹ This includes detailed catalogues of individual text collections and, more recently, also attempts to sketch a larger history of related Gzungs bsdus collections, such as Alexander Zorin's studies in 2014 and 2021.²⁰ Using this recent research will allow for situating the Rnam rgyal manuscript in the transmission of this influential model.

As laid out by Zorin, the collection is commonly attributed to Tāranātha, while his actual role in the compilation is not entirely clear. The Rnam rgyal manuscript also mentions Tāranātha in two instances: in the colophon to the second text of the collection (Ng52.2) and after the final text (Ng52.107) of the first part of the collection. It might well be that the first part, labelled “dhāraṇī-sūtras that belong to tantra” (*rgyud du gtogs pa'i gzungs mdo*), forms an earlier core of the collection, to which other texts and the second part, “shorter sūtras” (*mdo phran*), were then added.²¹ However, a late eighteenth-century edition from Bla brang Monastery reports Tāranātha's involvement in the compilation of both sections.²²

17 According to Kollmar-Paulenz 2013, 881–2, the overall tradition of Mongolian *zungdui* collections might date back to the thirteenth or fourteenth centuries, but presently existing prints are based on Tāranātha's model.

18 Everding 2015, XXXIX, note 9 provides a comprehensive list of the known Dhāraṇī collections, both prints and manuscripts, that follow Tāranātha. To those, the material described in Zorin 2014 and 2021 must be added. Further, in an earlier note (2015, XXVIII, note 5), Everding lists all known Dhāraṇī collections that might deviate from this model. However, new manuscript material is surfacing continuously and must be taken into consideration, such as the collections documented recently in Bhutan through the Endangered Archives Programme (EAP): <https://eap.bl.uk/search?query=gzungs+bsdus>, accessed July 18, 2023.

19 As the available secondary literature is well documented in recent publications such as Everding 2015 (XXV–XXXIV), Zorin 2014, or Zorin 2021 (85–88), I will refrain from listing those sources again and only add one further catalogue of collections preserved at the Hungarian Academy of Sciences that is not commonly mentioned: Orosz 2010.

20 As the latter publication is in Russian and I lack the relevant language competence, I used it mostly for reference purposes. However, it also contains a summary of the main results in English (89–91). Earlier attempts to delineate relations between different versions of the Gzungs bsdus are found in Taube 1968 and Meisezahl 1968.

21 See *Dkar chag dgos 'dod kun 'byung* (Ng52), 1b7 and 3b1.

22 See Zorin 2014, 41.

All copies of the collection point to the same place of origin, Rtag brtan Monastery in Gtsang. The monastery was founded as a Jo nang institution by Tāranātha in 1615 and then later converted to the Dge lugs school in 1650, whereupon it was renamed as Dga' ldan phun tshogs gling in 1658.²³ This event provides a basic orientation for the production of the various copies of the collection: that is, specimens referring to the older name of the monastery go back to a version produced before 1658, whereas the new name was used thereafter. In his review of the available copies of the collection, Zorin assumes that one or two steps of revision and enlargement of the collection must have happened before 1658. This early step in the development of the collection is documented in altogether four specimens, some of which were produced in Mongolia and Beijing (Tib. 177–2, Tib. 177–3, Tib. 171, Tib. 177).

In the next step, a further revised version mentions the new name Dga' ldan phun tshogs gling and hence is placed after 1658. This version is documented by a blockprint (H.3680) stored at Etnografiska Museet, Stockholm, which was investigated in detail by Helmut Eimer (2006). It is important because, following Zorin, it must be seen to have shaped successive versions of the collection that are transmitted mainly through two channels: a lineage of later Tibetan productions and an “Imperial Beijing line” that continues from an enlarged version of the collection produced in Beijing in 1674.²⁴

Given the similarities in the register and the contents of the actual collection, it seems clear that the Rnam rgyal manuscript is close to the Stockholm print H.3680 and also a manuscript copy from the Sächsische Landesbibliothek Dresden.²⁵ All of them refer to the new name of the monastery,²⁶ and they agree in the specific reference to Tāranātha at the end of the first section of the collection, a feature also shared with later Tibetan editions.²⁷ Also more fine-grained features such as the placement of various editorial remarks (such as *zhus*, *zhus dag*, *gnyis zhus*, *gsum zhus*, etc.) or auspicious phrases (such as *bkra shis*, *mang+ga lam*, *shu b+ham*, *et cetera*) indicate a close relationship.²⁸

23 Note that the basic dates differ somewhat in the secondary literature. Here, I follow Zorin 2014 and Champa Zongtse 1977, in his extensive history of the monastery.

24 Details of the transmission are discussed in Zorin 2014; an overview chart is given at 47–48.

25 The latter is described in Taube 1968; Eimer 2006 discusses the relevant information in relation to H.3680.

26 See *Dkar chag dgos 'dod kun 'byung* (Ng52), 1b6: *dpal dge [= dga'] ldan phun tshogs gling des [= nges] don dga' ba'i tshal gyi chos grwa chen po*.

27 See *Gzungs bsodus* (Ng52), f. 301/co 3b4: *gzungs mdo 'di ni rdo rje 'chang chen po rje btsun ta [= tA] ra nA thas zhus dag gnang ba'i dpe las bris pa'o*. Cf. Eimer 2006, 167. This feature is also discussed in Zorin 2014, 41 and 44.

28 See Eimer 2006, 167.

According to Eimer, a significant scribal mistake indicates that the Dresden manuscript was produced on the basis of H.3680 or one of its copies.²⁹ As the same mistake is not found in Rnam rgyal, it can be excluded that it is based on the Dresden manuscript.

The determination of the exact relationship between H.3680 and the Rnam rgyal manuscript is not as straightforward as perhaps expected, but some features are significant.³⁰ While in both cases the official count of texts is given as 135 in the registers,³¹ the actual numbers of texts listed in the registers and found in the collections differ considerably. As for the overall collection, the Rnam rgyal manuscript preserves 165 texts, to which at least two further works should be added whose folios are missing in Rnam rgyal.³² Among these, there are altogether sixteen cases of texts that are preserved in the actual collection but are not explicitly mentioned in the register.³³ In nine of these cases, exactly the same situation is found in H.3680, thus pointing again to a close relationship between the two versions. In the other seven cases,³⁴ the texts found in Rnam rgyal are not recorded for H.3680. While this suggests a larger scope for the Rnam rgyal collection, it may well be that these differences are based on variant conventions and perhaps also oversights in cataloguing.³⁵ The actual

29 For a detailed discussion, see Eimer 2006, 168. The noted mistake pertains to copying from a model with wrongly ordered folios, a common problem in manuscript production.

30 A detailed listing of all differences between H.3680 and Rnam rgyal in the register as well as actual contents is found in the notes to Appendix II. Here, the discussion will be limited to some central features.

31 See *Dkar chag dgos 'dod kun 'byung* (Ng52), 4a4: *mdor na gzungs mdo shin tu nye bar mkho zhing byin rlabs che ba brgya dang sum cu rtsa lnga tsam bzhugs shing* /.

32 One gap pertains to fascicle *di* with folio numbers 485–486. The register mentions *Sdong pos brgyan pa* as textual contents. Eimer 2006, n. 66 lists a further text. The second gap pertains to ff. 576–579 in fascicle *pu*, for which the register lists *Rgya nag skag bzlog*. Note that minor differences in the counting of works occur as catalogues differ slightly in what is counted as a separate work. Details of such matters are discussed in Appendix II.

33 This pertains to the following texts: Ng52.6, 10–15, 30, 48, 55, 114–116, 160, 163–164; two other cases (Ng52.97 and 120) were not taken into consideration as not all catalogues count these two texts as separate works. Also the last text (Ng52.165) containing closing verses is not considered.

34 That is, the texts Ng52.11, 12, 14, 48, 160, 163–164.

35 Comparing the documentation of the aforementioned seven cases with the information for the Stockholm print provided in Zorin 2021, 220–221 (8b, c, e), 228 (47), and 250 (160, 178a, 178b), suggests that the individual texts had not been recorded by Eimer. However, the information on the Stockholm print (No 5: T2) in Zorin 2021 is based largely on its overall parallel arrangement with the earlier Rtag brtan print (No 3–4: T/II); it is not based on checking the actual volume (as also confirmed in personal communication in September 2023). Only a re-examination of the Stockholm print could clarify this matter; this, however, is beyond the scope of the current article.

collection of Rnam rgyal thus seems largely identical with the Stockholm print; if at all, Rnam rgyal is only slightly more voluminous.

Regarding the registers, there is only a small difference in size between the two versions. There are, for example, two cases, Ng52.128 and 145, where the respective text titles are listed in the register in Rnam rgyal, but they are not listed in the register in H.3680, even though the texts themselves are included in the Stockholm print. A striking difference is found at the end of the register. While the Rnam rgyal version closes with fascicle *pho*, H.3680 ends, according to the documentation by Eimer, with the previous fascicle *phe*. The texts given as explicate contents of this fascicle in the Rnam rgyal register are also listed in the register in H.3680, but there they are included in *phe*. As the earlier Rtag brtan print already has these texts as contents of fascicle *pho*,³⁶ this indicates a mistake in the register of the Stockholm print. This observation ties in with several textual differences in the verses at the end of the register, where the Rnam rgyal manuscript displays a more sensible reading than the one recorded for H.3680.

In general, the two versions are closely related. If we accept the premise of the gradual enlargement of both the actual collection and the register as an overall dynamic, as Zorin argues,³⁷ then it seems clear that the Rnam rgyal manuscript reflects a slightly larger and hence later version of the collection than the one represented in the Stockholm print. This again is also supported by the somewhat improved character of the Rnam rgyal register, both with regard to the record of textual contents it provides as well as its phrasing of individual passages.

As a next step in the Tibetan line of the collection's transmission, Zorin postulates a further enlarged version produced at Dga' ldan phun tshogs gling Monastery around 1694, of which a version from Bla brang Monastery (Tib. 172) produced in 1785 is a copy.³⁸ The register of the latter,³⁹ however, is significantly longer than Rnam rgyal, and also gives 167 as the official number of works (in comparison to 135 in Rnam rgyal). It thus seems clear that the Rnam rgyal version must be placed prior to these versions in the textual development of the collection.

Further hints for the historical placement of the collection may also be gained by considering the dedicatory register related to the production of the physical manuscript.

36 See Zorin 2021, 250.

37 Zorin 2014.

38 See Zorin 2014, 47.

39 This is provided in Zorin 2021, 161–63.

3 Bka' 'gyur, 'Bum, and Gzungs bsdus: Canonical Production at Phug brag Monastery

This register, entitled *Dkar chag gsal ba'i me long*, is placed at the very beginning of the volume and is most significant in socio-historical terms. It provides details on the circumstances under which the manuscript was produced, including information about the various agents involved—figures who remain otherwise invisible in historiographic sources. Most of the register is phrased as poetry and uses an ornate language with metaphors and similes to praise its protagonists and locations. In its language and conceptual outline, this register is similar to other dedicatory texts that are found rather frequently as separate dedication sheets to Western Himalayan manuscript volumes,⁴⁰ but also as donor inscriptions in stone and the walls of monasteries.⁴¹ Despite drastic differences in length, media of writing, and historical context, such dedicatory texts share the same overall building blocks. They usually begin with a rather general religious eulogy, followed by a cosmological and territorial situating of the donatory act, the description of which, along with the dedication of the generated merit, forms the main and final textual element.⁴² The formulaic nature of this genre is apparent not only in this structural patterning but also in the textual borrowing and reuse of fine-grained elements, such as particular phrasings and linguistic similes, from one document to another. For the dedicatory register of the Rnam rgyal Gzungs bsdus, the scope of textual borrowing is indeed remarkable, as evident when compared to another set of registers preserved among the volumes of the famous Bka' 'gyur from Phug brag Monastery.⁴³

40 For a discussion of such dedications from Western Tibet, see, e.g., Tauscher 1999 or De Rossi Filibeck 2007, who also provides a tentative typology of contents of such texts. Examples from Mustang and Dolpo are discussed more recently in Helman-Ważny and Ramble 2020, chapter 10, and Heller 2007 and Heller 2009, 238–240. Also noteworthy are the “donor chronicles” (*chab brjod*) found in Buddhist manuscripts from Zanskar (see Dargyay 1987), which in their genealogical concerns are also related to the *mollas* found in Mustang and Dolpo (see Jackson 1984).

41 See, e.g., the investigations of donor inscriptions in Ladakh by Tropper 2006, 2009, and 2015 and, more recently, by Laurent 2017, who also provides an overview of previous research.

42 For a succinct analysis of this three-fold structure, see Laurent 2017, 238 and 253–56. Concrete cases may deviate somewhat from this general pattern, depending on context, emphasis, and also text size; cf. De Rossi Filibeck 2007, 153, where a typology of seven structural elements is proposed.

43 For a detailed account of this collection, see Jampa Samten 1992a and 1992b; a handlist of the textual contents is also provided in Eimer 1993.

The Phug brag collection contains altogether three registers: a dedicatory register to the Bka' 'gyur (*Bka' 'gyur rin po che'i dkar chags gsal ba'i me long*), a register for the detailed textual contents of the Bka' 'gyur (*Dkar chag rin chen 'phreng ba*), and a dedicatory register to a separate 'Bum set of sixteen volumes (*Dkar chag gsal ba'i me long*). As many of the historical agents mentioned in the respective documents are identical, it is clear that the respective collections must have been produced in the same overall setting. This is also confirmed by similarities in the layout and manufacturing of the manuscripts.⁴⁴ The dedicatory register of the Bka' 'gyur does not only list largely the same people, but also includes some individual parts of the text that are identical with the register from the Gzungs bsdus volume. The register from the 'Bum set, in turn, is not only textually similar to the Gzungs bsdus register but to a large degree identical. This even pertains to fine-grained textual features such as the numerous mistakes in orthography and grammar that are found in both manuscript witnesses. It thus seems clear that either one manuscript was copied from the other, or both were copied from the same source. Only smaller aspects of the production process differ.

Given the details of book production these registers provide, it seems surprising that only a part of this richness has been explored in previous research.⁴⁵ As a modest attempt to contribute to filling such gaps in local history, an edition of the dedicatory register, comparing the respective readings in the Gzungs bsdus and the 'Bum version and interspersed with a tentative English translation, is added to this chapter (Appendix I). The socio-historical information contained in the registers is analyzed in the following, with attention to the respective information given in the other registers of the Phug brag Bka' 'gyur.

As typical for this genre, the dedicatory register opens with a section of rather general praises that are organized in a loose chronological fashion, from the historical Buddha and other elevated beings to important Indian masters such as Nāgārjuna and Asaṅga and figures who are instrumental in the transmission of Buddhism to Tibet, that is, Padmasambhava, various translators,

44 In this regard, the design of the covers of the Gzungs bsdus and the Bka' 'gyur volumes is noteworthy, in particular the ornamental stitching they use.

45 Research on the Phug brag manuscripts emphasizes mostly the wealth of canonical text material these contain. In the preface to his catalogue, Jampa Samten 1992a, III–IV, VIII uses some of the historical information from the registers, but his account is focused on the main sponsors and mentions the revisors only in passing. Interestingly, the list of main sponsors is enlarged in his preliminary notes on the Bka' 'gyur in Jampa Samten 1992b, 116, but still does not mention all of the names and agents recorded in the actual documents. Eimer 1993 is limited to the textual contents.

and Atiśa and his Bka' gdams tradition. Continuing this lineage, Tsong kha pa is the last master mentioned by his personal name. In line with the contents, this section is explicitly labelled as a eulogy (*mchod brjod*), after which the register (*dkar chag*) itself follows.⁴⁶

Unlike other, mostly shorter dedicatory texts, the next section does not begin by situating the donatory act in cosmological and territorial terms. Prior to that, it features a lengthier paragraph that provides orientation in the form of a brief religious history (*chos 'byung*). This history, too, proceeds along the same chronological line sketched before, from the historical Buddha to the introduction of Buddhism to Tibet, but is more detailed in the figures it mentions. It is further used to emphasize the benefits that come with the engagement in Buddhist scriptures:

Then, as for the benefits of producing this profound sūtra, which thus became well-known among scholars: In comparison to an offering of the universe full of most precious substances to the innumerable conquerors, writing out, explaining, or reciting, retaining or fully understanding a single stanza of *Perfection [of Wisdom]*, [a text of] definitive meaning, is greater in merit.⁴⁷

That such depictions of the profits of book production are focused on Prajñāpāramitā literature—and hence are more directly related to 'Bum than dhāraṇīs—is in line with the general emphasis Mahāyāna sūtras place on such issues. However, it also contributes to the overall impression that this register was first composed for the 'Bum set and then reused for the Gzungs bsdus collection, as also confirmed by the chronology of their production.

While such passages of religious history are lacking in shorter dedicatory texts, they are common features in the textually related genre of *mollas*, found in Mustang and Dolpo, and also the larger donor chronicles (*chab brjod*) documented in Zanskar.⁴⁸ For the latter, this may also include praises of the respective canonical literature in the same fashion as seen in our case, and we may argue that these *chos 'byung* passages also situate the books produced conceptually and historically.

46 See *Dkar chag gsal ba'i me long* (Ng52), 1b12: *zhes mchod par brjod nas dkar chag cha tsaṃ gleng gyur* [= 'gyur] na.

47 See *Dkar chag gsal ba'i me long* (Ng52), 2b3–4: *de ltar mkhas pa rnam la yongs grags pa'i/_/zab mo mdo 'di bzhengs pa'i phan yon ni/_/stong gsum rin po che'i rab bkang nas/_/grangs med rgyal ba rnam la phul ba bas/_/nges don pha rol phyin pa'i tshig bcad gcig/_/yi ger 'bri dang 'chang* [= 'chad] *ngam* [= dam] *klog pa dang /_/'dzin dang kun chub bsod nams che bar gsungs/_/*.

48 See Jackson 1984 and Dargyay 1987, 16 respectively.

The next passage, in turn, locates the manuscript production in terms of place (*yu*l). This aspect, too, proceeds in a zooming fashion, from a cosmological situating of the land of the origins of Buddhism and its transfer to the Tibetan plateau to a detailed listing and praise of the qualities associated with the place where the manuscripts were sponsored. An explicit place name, however, is not given, and only through the association of the people involved in the production, most importantly the Phug brag abbot Ngag dbang chos grags, can the place of production be identified as Phug brag Monastery.⁴⁹

In socio-historical terms, the following part of the donation narrative is most interesting, as it provides a detailed listing of the various steps, tasks, and duties incurred in the manufacturing of Tibetan canonical manuscripts, and further of the actual people who accomplished these. Given the differences in volume, status, and context between the 'Bum set and the Gzungs bsdus collection, the described logistics differ somewhat, but in their overall scope they are very much coherent. This is also evident when related to the details of the production of the Phug brag Bka' 'gyur, as Table 4.1 reveals.⁵⁰

TABLE 4.1 Main tasks and agents involved in canonical production at Phug brag Monastery

	Bka' 'gyur	'Bum	Gzungs bsdus
Sponsors	Ngag dbang chos grag [grags], Blo bzang bstan 'dzin, Blo bzang dbang mo, Kun bzang, Rnams [rnam] rgyal srin [sri] 'dul, Nam mkha' 'bum dar, Tshe brten [brtan] rnam rgyal, Khro bo rnam rgyal, Tshe ring dpal mo,	Ngag dbang chos grags, Blo bzang bstan 'dzin, Blo bzang dbang mo, Rnam rgyal sri 'dul, Nam mkha' 'bum dar, Tshe brtan rnam rgyal, Khro bo rnam rgyal,	Ngag dbang chos grags, Blo bzang bstan 'dzin, Blo bzang dbang mo, Rnam rgyal sri 'dul, Nam mkha' 'bum dar, Tshe brtan rnam rgyal, Khro bo rnam rgyal,

49 As noted by Jampa Samten 1992b, 115, the spelling of Phug brag varies in the manuscript sources, and also *phu brag*, *spu grags*, and *spu brag* are found.

50 For the Bka' 'gyur, the relevant information is found in *Dkar chag rin chen 'phreng ba* (F), 7b8–10a1.

TABLE 4.1 Main tasks and agents involved in canonical production at Phug brag (*cont.*)

	Bka' 'gyur	'Bum	Gzungs bsdsu
	Bkra shis mtsho mo, Nam mkha' dpal 'dzom, Khro mo dpal 'dzom	Tshe ring dpal mo, Bkra shis mtsho mo, Khro mo dpal 'dzom, Nam mkha' dpal 'dzom	Tshe ring dpal mo, Bkra shis mtsho mo, Khro mo dpal 'dzom, Nam mkha' dpal 'dzom
Main sponsors	–	Nam mkha' 'bum dar, Khro bo rnam rgyal, Bkra shis mtsho mo, Nam mkha' dpal 'dzom	Nam mkha' 'bum dar, Khro bo rnam rgyal, Bkra shis mtsho mo, Nam mkha' dpal 'dzom
Number of volumes	118	16	1
Other spon- sors contrib- uting to the production	Tshong dpon rten [bstan] 'dzin bsam 'grub, Dpon slob brten [bstan] 'dzin bkra shis, Rab 'jam ['byams] tshul khrims, Dpon chen blo bzang dpal 'byor, Spu grags [= phug brag] dge 'dun 'dus pa, Tshogs gnyer las byed gnyis, Mdo kham gnyer pa lhun grub, Skyi grong tshong dpon rten [bstan] 'dzin bsam 'grub, Yon bdag bsam 'grub,	–	–

TABLE 4.1 Main tasks and agents involved in canonical production at Phug brag (*cont.*)

	Bka' 'gyur	'Bum	Gzungs bsdus
	Gnyer pa phun tshogs pha spun, Mdo sang nam bkra shis pha bu, Dpon yid g.yung skrad skye ser, Zhang rung lhag skyab ser skya, Khang sar bkra shis spun bcas, A zhang khri sang sri chod pha bun [spun], 'A pa skrad nam skya ser, Bur ga tshi [tshe] ring dar po, Sri thar bzang po, Bur ga tshe dbang, Gnyis khro pha spun, Kun ga [dga'] skyab pa, Khri dpon mgon po		
Consecrators (and revisors) ^a	Ngag dbang chos grags, plus more than 50 monks	Ngag dbang chos grags, plus more than 10 monks	Ngag dbang chos grags, Blo bzang dar rgyas, 'Phrin las rgya mtsho, Ngag dbang legs bshad
Revisors	—	Bsod nams bkra shis, Blo bzang 'od 'dzin, Ngag dbang legs bshad	—

^a In *Gzungs bsdus* (Ng52), the two categories are listed together: *zhu dag rab gnas mnga' gsol mkhan po*.

TABLE 4.1 Main tasks and agents involved in canonical production at Phug brag (*cont.*)

	Bka' 'gyur	'Bum	Gzungs bsdus
Scribes	'A pa gzhon nu, Ngag dbang phun tshogs, plus 19 scribes from Gra rdzong directed by 'Chi med dbang po, 12 scribes from Lcang directed by Dpon yig chos dpal, and 27 scribes from Gnas pa directed by Nam mkha' ting 'dzin	Nam mkha' bstan 'dzin, 'Chi med rdo rje, Pad+ma skyabs pa, Nor bu dar rgyas, Nor bu tshe 'phel, Phun tshogs rdo rje, Bkra shis phun tshogs, Tshe ring dbang phyug, Mgon po bstan 'dzin, Blo bzang phun tshogs, Sri thar chos 'phel	Chos mdzad kyi gog, Pad+ma skyabs, Nor bu dar rgyas
Revisors	Chos gnas nor bu, Pad ma don grub, Dbon po bzhi ga, Tshe ring rab brtan	—	—
Carvers of wooden covers and shelves	—	Nor bu dar rgyas, Kun dga' phun tshogs	—
Painters	—	Ngag dbang phun tshogs	—
Date	—	kun 'dzin (1708) sa byi'i sdig khyim smin drug zla ba'i tshes gsum la gza' phur bu zlas skar spung sogs 'byor pa sbyor ba 'dzin pa brjed pa 'dab pa khyi'i nyi ma'i dus tshes	spre'u lo (1716?) hor gyi zla ba brgyad pa'i tshes bcu gsum nyin gza' phur bu dar ba'i dus tshes

Even though the three manuscript projects differed vastly in magnitude—the Bka' 'gyur is said to have been comprised of 118 volumes,⁵¹ whereas the Gzungs bsdus is only a single volume—they involve similar tasks. Given the considerable economic means necessary for producing high-quality books, it is not surprising that the sponsors, which are often also the main initiators of the undertaking, are mentioned first. In the case of the Bka' 'gyur, this is also followed by a longer list of secondary sponsors that offered various individual contributions.⁵² The production of the volumes then does not only require scribes and revisors, at times many of them, but also painters and carvers, producing proper covers or even shelves for the precious manuscripts. As a final step in their installment, the books need to be consecrated in their respective religious settings.

The description of these various elements usually includes a statement of time, even though this often can be rather vague: phrasings like “at a particular time” (*dus cig na*) or “on an auspicious date” (*tshes bzang la*) are common. Neither one of the registers related to the Phug brag Bka' 'gyur, for example, state a specific point in time. However, they do provide additional information that has led to the conclusion that the Bka' 'gyur must have been produced between 1696 and 1706.⁵³ This, in turn, is crucial to locate the temporal information given in the other two collections in absolute terms. It thus can be determined that the 'Bum set was produced in 1708 and the Gzungs bsdus collection in 1716 (?).⁵⁴ A gap of over ten years between the manufacturing of the three collections with largely identical sponsors and other agents seems certainly remarkable and, provided that the dates given are correct, indicates a noteworthy and long-term social commitment to book production.

The achievements of such an undertaking, conceived along the lines of merit-making for this-worldly benefits (wealth, health, fame) and transcendent benefits (good rebirth, and ultimately Buddhahood), are emphasized in the closing section of dedication, which marks the final part of all dedicatory texts.

51 In the actual collection described by Jampa Samten 1992a, the Bka' 'gyur comprises 119 volumes. It is not clear why the register *Dkar chag rin chen 'phreng ba* (8b7) mentions only 118 volumes.

52 The register is crucial also for these economic aspects, as it lists in detail what each person contributed, e.g., a yak, a horse, or two sheep.

53 This is based on references to the sixth Dalai Lama (1683–1706) and Gter bdag gling pa (1646–1714); see Jampa Samten 1992b, 116 and 118.

54 See the end of Appendix I for details on these dates.

4 Concluding Remarks: the Communal and Mobile Lives of Tibetan Books

Engagement with books in Tibetan societies is, in a very general sense and with regard to various aspects, a communal affair. This is true also for the composition of scholastic treatises for a highly specialized and hence limited audience, as shown, for example, in José Cabezón's masterful study on the various contributions involved in classical literary production.⁵⁵ And it is even more true for the production and handling of canonical manuscripts, which—as material manifestation of the Buddha's teaching (*gsung rten*) at a concrete place—also bear an important symbolic function in public representation. Even though the individual texts in the Gzungs bsdus collection are assessed to be of different origin—the register admits that some of the texts included “emerged from China and from *termas*”⁵⁶—once they are in the collection, they are part of what can be called a “practical canon.” In that way, the volume of the Gzungs bsdus collection, along with the volumes of Bka' 'gyur or 'Bum and other similar volumes, represents an idealized “notional canon” of the entirety of all Buddhist works, in an abstract sense and regardless of concrete textual contents.⁵⁷ Ideally, every monastery, village temple, and even private household will aspire to get hold of such a material manifestation of *buddhavacana*, which is seen as a blessing to the place and its people and a protection against negative forces. These qualities are invoked not only through the public presence of the books but also through public rituals. Large volumes of canonical literature are carried in ritual circumambulation around a village to purify and protect the community, its land, crops, and livestock, and to accumulate merit. Ritual recitations of such volumes have similar functions and are conducted in a seasonal rhythm, or, also in private households, on specific occasions.⁵⁸

55 See Cabezón 2001.

56 See *Dkar chag dgos 'dod kun 'byung* (Ng52), 4a4–5: *mdor na gzungs mdo shin tu nye bar mkho zhing byin rlabs che ba brgya dang sum cu rtsa lnga tsam bzhugs shing / de dag las rgya nag dang gter nas byon pa sogs re re tsam yang bar chad bzlog pa la bsnags shing / mkho ba'i phyir glegs bam gyi mjug gi cha la bzhugs so*.

57 Different notions of canonicity in this context are discussed in Silk 2015; Stanley 2014, 385 elaborates on the notion of a “practical canon,” drawing on the distinction between formal and practical canons as outlined by Blackburn 1999.

58 A systematic study of the ritual usage of canonical books is yet to emerge, but the following references provide interesting case studies: Gutschow and Gutschow 2003, 135–36 on the annual circumambulation of 'Bum volumes in Rinam, Zanskar; Childs 2005 on the ritual circumambulation and recitation of a Bka' 'gyur in Nubri; and Holmes-Tagchungdarpa 2021 on the public display and procession of 'Bum volumes in Sikkim. In a personal communication in September 2023, Alexander Zorin reported that in some monasteries in

The manifold human engagement with canonical books not only is visible in public ritual life but also leaves traces on the books themselves.⁵⁹ For the Gzungs bsdus volume from Rnam rgyal, this engagement is most evident in the physical condition of the manuscripts. While we have no other record of their ritual usage, the broken edges and middle parts of the folios testify that the volume has been used extensively in ritual recitation. However, any details about its exact trajectory remain unknown.

Often, canonical books are consecrated to fulfill the function as *gsung rten* for a specific monastery and in this way become ritually fixated. On the other hand, they are, by their physical nature, mobile objects, and this mobility is exercised through ritual usage, such as when books are being carried in circumambulation rituals or to be recited at different places. Their importance for public well-being and prestige has turned them into religious objects that are not only in high demand but also particularly cared for. Reports about thefts of precious manuscripts are frequent, but much more common are cases in which books, at times along with other important religious objects, are moved from one place to another with good intentions. For the Bka' 'gyur and 'Bum volumes from Phug brag it has been conveyed that these were shifted from Tibet to Nepalese territory before March 1959 to avoid possible damage. After some time in Nubri and a further shift to nearby Gnam ru Monastery, they are now preserved among the holdings of the Library of Tibetan Works and Archives in Dharamsala, to which they were given in 1971.⁶⁰

The Gzungs bsdus volume was clearly produced in the same context as the other two collections from Phug brag. When it parted from them and how it came to Rnam rgyal Monastery, however, is entirely unclear. It may well be that the volume was diverted during the turbulences that came with the transition of such a great number of religious objects from Tibet to Nepal. But it is equally possible that it was handed over to Rnam rgyal Monastery at a much earlier time and for a specific purpose. In any case, this copy of Tāranātha's Dhāraṇī collection and an important example of Tibetan canonical manuscript culture is now well preserved not only at Rnam rgyal Monastery, where it continues to fulfill its traditional religious functions, but also in a digital format.

Buryatia, such as the famous Aginsky Datsan, the Gzungs bsdus is recited on a daily basis to ensure communal wellbeing.

59 See Viehbeck 2021 for a discussion of the various aspects of human engagement with Buddhist books on the basis of manuscripts from Rnam rgyal.

60 See Jampa Samten 1992b, 118–119.

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Appendix I: *Dkar chag gsal ba'i me long*

The first register in the Rnam rgyal volume details the socio-historical conditions under which this specific manuscript was produced. The text of the register is almost identical with another register that is connected to a sixteen-volume collection of the *Śatasāhasrikāprajñāpāramitāsūtra* ('Bum in Tibetan), which was produced at Phug brag Monastery. The 'Bum register, also called *Dkar chag gsal ba'i me long*, is found together in the same volume with two other registers (*Dkar chag rin chen 'phreng ba* and *Bka' 'gyur rin po che'i dkar chag gsal ba'i me long*), which belong to the famous Bka' 'gyur from Phug brag.⁶¹

For the edition of the Tibetan text, the reading of the register in Rnam rgyal (Ng) has been compared with the parallel text in the 'Bum register from Phug brag (F). The folio and line numbers from Ng are given in square brackets, the folio numbers from F in curly brackets. Text in double square brackets indicates damaged passages in the Ng manuscript, which have been added on the basis of F. The text given is based on Ng; differences in punctuation in F are not recorded. Common contractions (such as *tshigsu* instead of *tshigs su*) are expanded. Corrections in the manuscript are regarded as part of the writing process and hence are not especially marked. Ornamental features of the manuscript, such as *yig mgo* or the usage of red ink for individual words, are not reproduced. In several cases, the manuscripts display irregularities in orthography, grammar, and metrics, and hence corrections are suggested, even though some of them are not definitive.⁶² When introducing orthographic cor-

61 See references at the end of the chapter for details on the manuscript images.

62 I would like to acknowledge the help of Khenpo Tamphel in spotting several of these infelicitous readings of the original manuscripts.

rections, the conventions of the *Bod rgya tshig mdzod chen mo* (Krang dbyi sun 2008) have been used as a guideline.

A few of the passages are indeed different in Ng and F. For these cases, the different reading from F has been added in the indented paragraph. Shorter individual passages are also found in the registers of the Phug brag Bka' 'gyur, but given the larger differences these have not been considered. The passages of the Tibetan text are interspersed with a rather rough and tentative English translation.

[1a1]{1a} /_dkar chag gsal ba'i me long bzhugs s+ho//⁶³

The Clear Mirror, a register

[1b1]{1b}/_/[om s+wa s+ti/_dpag med yon tan rab]] rdzogs lang tsho'i⁶⁴
phul/_/rnam dpy[[o]]d 'd[[o]]d pas myos pa'i yid⁶⁵ 'phrog mkhan/_/gnyis med
gsung ba'i⁶⁶ ston pa bla med pa/_/stobs bcu [2] mnga' ba de la phyag 'tshal lo/_/

Om svasti. Crest of youth with infinite perfect qualities; able to please a mind that is maddened by longing for thorough investigation; highest teacher, an advocate of nonduality; he, who possesses the ten powers—I prostrate to you.

[['dren pa mchog de'i]] rgyal tshab mi pham mgon/_/blo gros rgya mtsho'i mdzod mnga' 'jam pa'i dbyangs/_/rgyal ba nyan thos tshul 'dzin 'phags mchog zung /_/sras dang slob ma'i⁶⁷ mchog der [3] gus phyag 'tshal/_/

Invincible Protector, regent of the supreme leader; Gentle-Voiced One that carries the treasure of an ocean of intelligence; most supreme pair⁶⁸ that appears in the form of listeners to the conqueror; highest of heirs and disciples—I humbly prostrate to you.

rgyal bas legs gsungs shes rab pha rol phyin/_/zab cing rgya che'i khur 'dzin shing rta che/_/ma lus zhing du 'dren mkhas kha lo pa/_/klu grub thogs med zhabs pad spyi bor mchod/_/

63 s+ho// (Ng) : s+ho//_he he! (F)

64 lang tsho : langs mtsho (Ng, F)

65 yid : yig (Ng, F)

66 ba'i : pa'i (Ng, F)

67 slob ma'i (Ng) : slob pa'i (F)

68 This refers to the two figures just mentioned: Invincible Protector, as an epithet for Maitreya, and Mañjuḥoṣa, the Gentle-Voiced One.

Great charioteers who carry the burden of the profound and vast [teaching], the fine words of the conqueror, *The Perfection of Wisdom*; steersmen able to lead everyone to the pure realms; Nāgārjuna and Asaṅga—I worship your lotus feet.

d+ha na ko sha'i chu gter [4] las 'thon⁶⁹ pa'i/_/rgyal ba'i thugs rje'i sgyu 'phrul pad+ma'i tshal/_/skal bzang sbrang rtsi 'thung ba'i⁷⁰ nyer 'tsho⁷¹ mchog_/bka'⁷² drin mnyam med pad+ma 'byung gnas rgyal/_/

From Lake Dhanakośa a lotus grove emerged; a manifestation of the kindness of the conqueror; for a fortunate person, drinking its nectar is the supreme sustenance; Padmasambhava, unequalled in kindness—may you prevail.

mun pa'i smag⁷³ rum 'thibs pa'i⁷⁴ gangs can pa/_/sngon [5] med legs bshad 'od kyis gsal mdzad pa'i/_/smra ba'i nyi ma bai ro tsa na sogs/_/'jig rten mig po rnams la phyag 'tshal lo/_/

The ones from the Snow Land, covered in dark clouds, were illuminated by the light of unprecedented fine explanations; sun[rays] of this proclamation, lotsawas, Vairocana and others—I prostrate to you.

kai la shas mtshon⁷⁵ tha gru⁷⁶ yangs pa'i khyon/_/yongs rdzogs bstan pa'i bdud rtsis rab gang nas/ [6] dga' ldan chos kyi mdun sa ltar mdzad pa/_/mar me mdzad dpal ye shes der phyag 'tshal/_/

Having filled an area vast in extension as indicated by Mount Kailash completely with the nectar of the perfect teaching, he established something like the religious society of Tuṣita; Dīpaṅkaraśrījñāna—I prostrate to you.

69 'thon (Ng) : mthon (F)

70 'thung ba'i (F) : 'thung pa'i (Ng)

71 nyer 'tsho (Ng) : nyer mtsho (F)

72 bka' (Ng) : dka' (F)

73 smag : dmag (Ng, F)

74 pa'i (Ng) : pa (F)

75 mtshon : mtshan (Ng, F)

76 tha gru (Ng) : gru (F)

pha rol phyin 'di byang nas byang du ni/_/dar bar 'gyur zhes rgyal bas lung
bstan pa'i/_/lta spyod⁷⁷ rnam par dag pa'i bstan [7] pa 'dzin/_/bka' gdams⁷⁸
skyes bu dam pa rnams la 'dud/_/

It has been predicted by the conqueror that the perfections will be spread in
an ever more purified form; holders of the teachings of this utterly pure view
and conduct, noble beings of the Bka' gdams [tradition]—I bow down to you.

gangs ri'i⁷⁹ ljongs 'dir khirms kyis 'phongs pa yis/_/mtha' yas 'gro la legs gsungs
'dul ba'i nor/_/thabs mkhas⁸⁰ [8] brtse⁸¹ bas snyom par sbyin mdzad pa/_/rgyal
ba blo bzang grags pa la phyag 'tshal/_/

As this land of snow mountains was deprived of law and order, he presented
the riches of the fine words of the Vinaya to countless beings, impartially and
with skill and affection; conqueror Blo bzang grags pa—I prostrate to you.

dge legs yon tan ma lus 'byung ba'i gnas/_/dri med blo bzang bstan pa'i khang
bzang rtser// [9] chos kyī rgyal mtshan 'dzin pa'i dpal⁸² yon can/_/dpal ldan bla
ma'i zhab la phyag 'tshal lo/_/

An abode where all goodness and qualities appear; [his] noble and stainless
mind is a mansion for the teachings; on its top, he upholds the victory banner
of the Dharma; endowed with this glory (*dpal yon*); glorious lama—I prostrate
to your feet.

blo bzang rgyal ba kun gyi thugs rje yid⁸³/_/gcig tu bsdu pa yon tan rgya
mtsho'i dpal/_/lhun grub 'phrin las bzang [10] po'i mdzad pa can/_/rje btsun
bla ma rnams la phyag 'tshal lo/_/

77 lta spyod : blta dpyod (Ng, F)

78 gdams : bsdam (Ng, F)

79 ri'i : ra'i (Ng, F)

80 thabs mkhas (F) : thabs mkhas 'gro la legs gsungs 'dul ba'i nor/_/thabs mkhas (Ng); redundant passage in Ng due to a scribal error.

81 brtse : rtse (Ng, F)

82 dpal : pad (Ng, F)

83 yid : yi (Ng, F)

Glory of an ocean of qualities that gathers the kind attitude of all noble-minded conquerors; endowed with the benevolent activities of effortless actions; venerable lamas—I prostrate to you.⁸⁴

blo gros yangs pa'i skal bzang gdul bya'i tshogs/_/gtsug na bsod nams ye shes
'bras bu yis/_/legs sdud⁸⁵ lung⁸⁶ gi rgyal {2a} mtshan ltar bkra ba// [11] dpal
ldan bla ma dam par phyag 'tshal lo//

At the top of a gathering of fortunate disciples with vast intellect, [your] condensed teachings (*lung*) shine like a victory banner due to the fruit of merit and wisdom; glorious highest lama—I prostrate to you.

mtha' yas smon lam stobs kyis⁸⁷ byang phyogs 'dir/_/bstan pa'i nyin byed khur
chen 'degs pa la/_/rta⁸⁸ ljang lta bur drag po'i stobs ldan pa/_/mi dbang mchod
yon zung [12] 'brel rgyal gyur cig/_//

By the force of countless prayers, the heavy load of the sun of the teaching was carried to this northern direction; being endowed with great strength like a sun-horse,⁸⁹ rulers and priests are united—may they prevail.

zhes mchod par brjod nas dkar chag cha tsam gleng 'gyur⁹⁰ na//

Following such praise, the contents [of the volume] will be touched upon:

84 The current stanza is found in an almost identical form at the beginning of a *chos spyod* text authored by the Fourth Paṇ chen bla ma Blo bzang chos kyi rgyal mtshan (1570–1662); see https://orient-mss.kohd.adw-goe.de/receive/KOHD TibetanMSBook_manuscript_00000629j?sessionid=DoDA9E648894F8C26E1D89713C03613F?lang=en, accessed September 21, 2023. It seems clear that the stanzas here play with references to concrete people. The mentioning of Tsong kha pa Blo bzang grags pa (1357–1419) and the likely pointing to Blo bzang chos kyi rgyal mtshan (1570–1662), as well as the Fourth Da lai Bla ma Yon tan rgya mtsho (1589–1617) and the Fifth Paṇ chen bla ma Blo bzang ye shes (1663–1737), indicate a lineage of transmission within the Dge lugs school.

85 sdud : bsdud (Ng, F)

86 lung : rlung (Ng, F)

87 kyis : kyi (Ng, F)

88 rta : lta (Ng, F)

89 Literally, a green horse (*rta ljang*), referring to the metaphor of the seven horses that pull the sun.

90 'gyur : gyur (Ng, F)

rgyal bas sngon tshe byang chub sems bskyed nas/_/rgyal ba rgya mtsho'i
bstan la⁹¹ tshogs gnyis kyi/_/rgyal sras spyod pa rlabs chen [13] spyad⁹² pa'i
mthar/_/rgyal ba'i go 'phang⁹³ dam pa mngon du mdzad/_/

The conqueror, having generated bodhicitta in his past life, brought forth the great waves of conduct of the conqueror's heirs of the two accumulations in the ocean-like teaching of the conqueror; in the end, he realized the highest state of a conqueror.

bsod nams min dang bdag tu lta ba dang /_/lta ba kun las rab tu bzlog pa'i
phyir/_/bdag yod zhes dang bdag med zhes bya dang /_/bdag med 'ga' med
zhes bya [2a1] /_/rim bzhin gsungs/_/

In order to ward off the view of the nonexistence of merit, the view of [the existence of] a self, and all views altogether, he taught gradually: that a self exists; that a self does not exist; and that selflessness does not exist at all.

khyad par bya rgod phung po'i ri bo cher/_/nyan thos rang rgyal byang chub
sems dpa' yi/_/rigs can rgya mtsho'i rdul myed gdul bya la/_/zab mo shes rab
pha rol phyin pa gsungs/ [2]

In particular, on the great Vulture Peak, he taught the profound *Perfection of Wisdom* to [his] disciples, who belong to the families of śrāvakas, pratyekabuddhas, and bodhisattvas and are [as numerous as grains of] sand found in the ocean.

de la yum drug sras ni bcu gcig ste/_/zab mo'i mdo sde bcu bdun bzhugs pa
la/_/yongs su grags pa rgyas 'bring bsdus gsum ste/_/rgyas pa tshigs su bcad
pa stong phrag brgya/_/'bring po tshigs su bcad pa nyi shu lnga/_/ [3] bsdus
pa tshigs su bcad pa stong phrag brgyad/_/dang po la ni 'bum zhes grags pa
ste/_/gnyis pa la ni nyis khri zhes byar grags/_/gsum pa la ni 'phags pa brgyad
stong pa/_/

91 la (Ng) : pa (F)

92 spyad (Ng) : spyod (F)

93 'phang : 'phangs (Ng, F)

Within these [scriptures], there are six “mothers” and eleven “children”; thus, there are seventeen profound sūtras;⁹⁴ most famous are these three: extensive, middle-length, and condensed; the extensive one in 100,000 stanzas; the middle one in 25[000] stanzas; and the condensed one in 8,000 stanzas. The first one is known as *One Hundred Thousand*; the second as *Twenty-Five Thousand*; the third one as *Noble Eight Thousand*.

sangs rgyas gsung la drang don [4] nges don gyi/_/rim pa mang bas 'ga' zhig
bka' yin kyang /_/mtha' gcig yid gtan gnas su byar mi rung /_/_

In the words of the Buddha, there are many layers of provisional and ultimate meaning; hence, some are not able to interpret [the teachings] in a decisive way, even though these are the words of the Buddha.

'di ni nges pa'i don du gsungs pa ste/_/de'i phyir mdo sde gzhan las khyad par
'phags/_/'dod chags [5] zhe sdang la sogs gzhom pa'i phyir/_/rgyal bas mdo
gzhan gsungs pa don chen min/_/gti mug gzhom phyir pha rol phyin gsungs
pa/_/shin tu don chen yin zhes zla grags gsungs/_/_

These [teachings] are taught in a definitive sense; hence, they are more exalted than other sūtras; in order to subdue attachment, aversion, and *so on*, the conqueror taught the other sūtras; they are not of great significance (*don chen*). In order to subdue ignorance, he taught *The Perfection [of Wisdom]*; they are very significant. Thus Dharmakīrti said.

de slad mkhas pa rnam [6] kyang thos pa dang /_/bsam dang bsgom pa'i gtso
bo 'di la mdzad/_/shāk+ya seng ge mya ngan 'das 'og tu/_/blo gros che ldan
'phags pa kun dga' bos/_/dpag med 'dus pa rgya mtsho'i dbus su ni/_/thub pa'i
[7] gsung rnam ma nor legs par bsdus/_/_

Subsequently, scholars focused their learning, reflection, and meditation on this [teaching]; upon the nirvāṇa of the Śākya-lion, the noble Ānanda, endowed with great intellect, condensed the sage's teachings without fault, in the midst of the ocean of infinite assemblies.

94 For a list of these seventeen works, based on Tsong kha pa's *Legs bshad gser phreng*, see Torricelli and Dudka 1999, 30.

de tshe lha klu dri zar bcas pa yis/_/rang rang gnas su spyang drangs mi yul
'dir/_/re zhig phar phyin glegs bam mi bzhugs kyang /_/klu grub zhabs kyis⁹⁵
klu yi yul nas [8] ni/_/spyang drangs {2b} sa steng⁹⁶ 'dir ni rgyas par mdzad/_/

At that time, the gods together with nāgas and gandharvas invited [the Buddha] to their respective abodes; even though the volumes of *The Perfection of Wisdom* did not exist in the land of the humans at the time, Nāgārjuna got them from the land of the nāgas and spread them on earth.

dbu ma rig pa'i tshogs drug sgo nas ni/_/dngos bstan stong nyid lta ba gtan la
phab/_/thogs med zhabs kyis⁹⁷ dga' ldan lha yul du/_/mi pham byams pa [9]
mgon po la gsan nas/_/sbas don mngon rtogs rim pa gsal bar mdzad/_/

By means of the six collections of Madhyamaka reasoning, the explication of the view of emptiness was established; Asaṅga listened to the invincible Maitreya-nātha in the land of Tuṣita and gradually elucidated the actual realization of its hidden meaning.

dbuyig gnyen⁹⁸ dang ni phyogs kyi glang po dang /_/mnam grol sde dang seng ge
bzang po sogs/_/slob dpon mkhas pa mams kyis⁹⁹ 'phags [10] yul du/_/pha rol
phyin pa nyin mo lta bur mdzad/_/

Vasubandhu, Dignāga, Vimuktisena, Haribhadra and other masters and scholars made *Perfection [of Wisdom]* [appear] as the sun in the noble land.

phyogs 'dir kun tu bzang po'i sprul pa ni/_/chos rgyal tho tho ri'i sku ring
la/_/dkon mchog sprin dang dpang skong¹⁰⁰ phyag brgya pa'i/_/glegs bam
mkha' [11] las mngon sum babs¹⁰¹ gyur nas/_/chos rgyal dam pas dgyes¹⁰² shing
legs par bkur/_/dam pa chos kyi dbu brnyengs¹⁰³ zhes su grags/_/

95 kyis (Ng) : kyi (F)

96 steng : stengs (Ng, F)

97 kyis : kyi (Ng, F)

98 gnyen : snyen (Ng, F)

99 kyis : kyi (Ng, F)

100 dpang skong : spang bskong (Ng, F)

101 babs (Ng) : bab (F)

102 dgyes : dge (Ng, F). This reading is uncertain; the phrase could also be an expansion of *dge* legs and then would have to be corrected to *dge zhing legs*.

103 *brnyengs* is an archaic spelling of *brnyes*, it seems.

In this region, during the time of Dharma king Tho tho ri, an emanation of Samantabhadra, volumes of *Ratnamegha* and *Calling Witness with a Hundred Prostrations*¹⁰⁴ fell from the sky, and the supreme Dharma king was delighted and worshiped these properly. This is known as the beginning of the highest Dharma.

spyān ras gzigs sprul srong btsan sgam po'i dus/_/'jig rten [12] mig gyur thon mi la sogs pas/_/mdo sde du ma bsgyur zhing legs par bshad/_/rnam dkar dge ba bcu'i khirms bcas nas/_/dam pa chos kyi bka' srol¹⁰⁵ legs par gtod/_/

At the time of Srong btsan sgam po, an emanation of Avalokiteśvara, Thon mi (sambhota) and other lo tsā bas translated various sūtras and explained them well; having laid out the pure law of the ten virtues, they established the tradition of the highest Dharma.

'jam dbyangs sprul [2b] [1] pa khri srong lde btsan¹⁰⁶ dus/_/pad+ma 'byung gnas slob dpon zhi ba mtsho/_/dri med bshes gnyen zhi ba snying po sogs/_/'phags yul mkhas pa mang po spyān drangs shing /_/_

At the time of Khri srong lde btsan, an emanation of Mañjughoṣa, many scholars from the noble land like Padmasambhava, Śāntarakṣita, the immaculate teacher Śāntigarbha, and others were invited.

bai ro tsa na ska¹⁰⁷ ba dpal brtsegs¹⁰⁸ dang /_/_cog [2] ro klu'i rgyal mtshan ye shes sde/_/_rin chen mchog sogs lo chen mang po yis¹⁰⁹/_/_mdo sngags dpag tu med pa rab bsgyur zhing /_/_

Many great translators like Vairocana, Ska ba Dpal brtsegs, Cog ro Klu'i rgyal mtshan, Ye shes sde, Rin chen mchog and others translated innumerable sūtras [and] mantras.

104 For a translation of this text, see <https://read.84000.co/translation/toh267.html#introduction>, accessed August 1, 2023.

105 srol (Ng) : slol (F)

106 btsan (Ng) : tsan (F)

107 ska : dka' (Ng, F)

108 brtsegs : rtsegs (Ng, F)

109 yis : yi (Ng, F)

khyad par shes rab pha rol phyin pa'i mdo/_/zab mo 'di yang de yi tshe na
'gyur/_/slar [3] yang lo chen blo ldan shes rab kyis/_/bsgyur zhing¹¹⁰ bcos nas
shin tu rgyas¹¹¹ par mdzad/_/

In particular, this profound *Perfection of Wisdom Sūtra* was translated at that time; subsequently, it was revised by Blo ldan shes rab, who also spread it widely.

de ltar mkhas pa rnam la yongs grags pa'i/_/zab mo mdo 'di bzhengs pa'i
phan yon ni/_/stong gsum rin po che'i rab bkang [4] nas/_/grangs med rgyal
ba rnam la phul ba bas/_/nges don pha rol phyin pa'i tshig bcad gcig/_/yi ger
'bri dang 'chad dam¹¹² klog pa dang /_/dzin dang kun chub bsod nam che bar
gsungs/_/

Then, as for the benefits of producing this profound sūtra, which thus became well-known among scholars: In comparison to an offering of the universe full of most precious substances to the innumerable conquerors, writing out, explaining, reciting, retaining or fully understanding a single stanza of *Perfection [of Wisdom]*, [a text of] definitive meaning, is greater in merit.

rdzogs ldan dus su gsungs [5] rab grangs med pa/_/bsam pa thag pas yi ger 'bri
ba bas/_/gang gis¹¹³ snyigs¹¹⁴ ma'i dus 'dir nyung ngu¹¹⁵ yang /_/legs par bris pa
ches¹¹⁶ cher don dang ldan/_/

In comparison to writing out innumerable words with a sincere mind in the golden age, it is much more significant if someone writes well in this age of degeneration, even if it is just a little.

ma lus skye rgu'i {3a} phan bde ji snyed pa/_/rgyal ba'i bstan la rag las de yang
[6] ni/_/gsung bzhin legs par 'chad pa nyid la rag_/de yang yi ger 'bri la rag pa'i
phyir/_/

110 zhing : shing (Ng, F)

111 rgyas : brgyas (Ng, F)

112 'chad dam (F) : 'chang ngam (Ng)

113 gis : gi (Ng, F)

114 snyigs (Ng) : snyig (F)

115 ngu (Ng) : du (F)

116 ches : che (Ng, F)

Whatever welfare and prosperity there is for all human beings, this also depends on the teaching of the conqueror; this, in turn, depends on accordant explanations, which again depend on writing out the words.

glegs bam 'bri ba bde ba kun gyi rgyu/_/gang du rgyal ba'i yum mchog 'bri ba las¹¹⁷/_/_/legs par klog dang bzhugs pa'i sa phyogs der/ [7] lha dang klu dang lha min gnod sbyin dang /_/_/dri zar bcas pa'i 'jig rten thams cad kyis/_/_/rims dang yams dang dus min 'chi ba sogs/_/_/nye bar 'tshe ba thams cad legs bsrung zhing /_/_/tshe dang bsod nams dpal dang 'byor pa [8] sogs/_/_/dge legs thams cad myur du ster bar 'gyur/_/_/

Hence (*phyir*), the writing out of volumes is the cause for all prosperity; wherever the highest *Mother* (*yum*) of the conqueror is recited well and present as it has been written out, at this place, all calamities, such as epidemics, infectious diseases, or untimely death [caused] through all worldly beings, including gods, nāgas, asuras, yakṣas, and gandharvas, are warded off, and all auspicious conditions such as a prosperous life and plenty of merit are granted immediately.

mdor na rgya mtsho'i gos can rdul snyed kyi¹¹⁸/_/_/bde bar gshegs pas bskal pa du ma ru/_/_/rgyun mi 'chad par gsung yang¹¹⁹ mi rdzogs na/_/_/so so skye bos¹²⁰ brjod [9] kyang ngal bar zad/_/_/

In short: if [the teaching] is not completed, even if the sugatas, [as numerous as grains of] sand found on earth (lit. "clad in oceans," *rgya mtsho'i gos can*), were to teach continuously for numerous eons, the proclamation by ordinary beings would still be futile.

de sogs grangs yas yon tan ldan pa yi/_/_/legs byas 'di ni gang du grub pa'i yul/_/_/'das dang ma 'das zhing khams mam gnyis las/_/_/'jig rten ma 'das srid pa gsum las ni/_/_/sa steng [10] srid pa zhes bya khams gsum las/_/_/'di ni 'dod pa'i khams su grags pa yin/_/_/

As for the land where these virtuous actions, endowed with such innumerable qualities, are accomplished: Out of the two kinds of realms, transcendent and

117 This reading is uncertain; perhaps there has been a misreading of 'bri ba'am when the text was copied.

118 kyi : kyis (Ng, F)

119 yang : kyang (Ng, F)

120 bos : bo'i (Ng, F)

mundane, it is the mundane world, with its three states of existence; out of these, it is the so-called “existence above the earth,” with its three realms; and out of these, this is known as the realm of desire.

de la'ang lha dang lha min mi dang ni/_/ngan 'gro rnam ki gnas ki dbye ba
yis/_/bye brag mang na'ang 'di lta mi'i gnas/_/mi yi nang nas gling bzhi [11]
gling phran brgyad/_/

Here as well, there are gods, asuras, and humans; and if we distinguish the abodes of the evil states of existence, then there are many different forms; but as for the abode of the humans, there are the four continents and the eight subcontinents among the humans.

de yi nang nas mchog gyur 'dzam bu'i gling /_/de las sangs rgyas byon pa'i zhing
gi phyogs/_/rdo rje gdan gyi byang phyogs kha ba can/_/pad dkar 'dzin pa'i
zhing khams bod ki yul/_/

Among these, the best is Jambudvīpa; from this, the place where the Buddha has arrived is Vajrāsana; in its northern direction, there is the land of Tibet, endowed with snow, the realm of the One Who Holds the White Lotus.¹²¹

de'i nang nas 'brog ru [12] spre bstod cha/_/gangs can lte ba ti se gangs ki
shar/_/yan lag brgyad ldan chu 'bab pak+ṣu'i byang /_/yul 'di'i yon tan cung zad
brjod pa na/_/kun kyang cung zhig snyan gsan 'tshal/¹²²

Among these, there is the upper part of Spre, the nomad area; it is east of Mount Kailash, the snow navel; and north of the Pakṣu River with its eight branches. If now I relate some of the qualities of that land, all should listen with care for a moment.

de la bstod¹²³ phreng tshig gi spro spel ni// [13] shar nas ja dar gos nor char
ltar 'bab/_/lho nas 'bru sman dngul zangs lcags ras 'dod dgu 'byung /¹²⁴/_/nub

121 This is a reference to Padmapāṇi, a manifestation of Avalokiteśvara.

122 This line has only seven syllables instead of the usual nine. Note that an expansion to nine syllables would have been easily achieved by ending the line in the following way: *snyan* [du] gsan [par] 'tshal.

123 bstod (Ng) : bstod (F)

124 Note that this line has eleven syllables instead of nine, like the other lines.

nas dug gsum nad sel bzang drug 'byung /_/byang nas ro mchog ldan pa'i shel tshwa 'byung /¹²⁵_/

As for emitting a series of words of praise about that [land]: From the east, tea, silk, clothing, and jewels fall like rain; from the south, necessities [like] grain, herbs, silver, copper, iron, and cotton appear; from the west, the six precious substances to eradicate the ailments of the three poisons appear; from the north, delicious crystal salt appears.

rgyab ri rgyal po gdan¹²⁶ la [3a1] /_/bzhugs 'dra la/_/lha shing spa¹²⁷ shug dri ngad rab ldan dang¹²⁸ /_/lha bya gong mo gsung dbyangs rgyun mar sgrog¹²⁹/_/mdun ri seng ge gnam la mchong¹³⁰ 'dra la/_/se le 'bri mo ngur sgra dus kun sgrog¹³¹//_na spang [2] gzhung gsum maṇ+ḍal bkod 'dra dang /_/mtsho dang lteng ka rdzing bus brgyan pa la/_/ngang pa khrung khrung ngur pa thing ril sog/_/chu bya nmams ni snyan pa'i zlos¹³² gar bsgyur/¹³³_/

The mountains behind (*rgyab ri*) are similar to a king who rests on his throne; they carry the fragrance of the divine tree of juniper, and the voice of the divine bird of the white goose resounds incessantly; the mountains in front (*mdun ri*) are similar to a lion that leaps into the sky; the grunt of female yaks¹³⁴ resounds at all times; [all] three—the pastures, meadows, and river beds—are like the display of a maṇḍala; they are adorned by lakes, ponds, and pools; on these, waterfowl like wild geese, cranes, red geese, and wild ducks engage in pleasant performance.

125 Here, F has an unusual sign between the two *shad*, the character *nga* with the numeral two on top; most likely this marks a paragraph.

126 gdan (Ng) : bdan (F)

127 spa (Ng) : spu (F)

128 dang (Ng) : pa (F)

129 sgrog : sgrogs (Ng, F)

130 mchong : 'phyong (Ng, F)

131 sgrog : sgrogs (Ng, F)

132 zlos : mdo (Ng, F); this correction is uncertain, perhaps also the reading as *mdo gar* is possible. Note that one task within a performance (*zlos gar*) is that of the “stage manager” (*mdo 'dzin pa*), which also has the same spelling.

133 Here, F has an unusual sign between the two *shad*, the character *nga* with the numeral three on top; most likely this marks a paragraph.

134 According to *Smon lam tshig mdzod chen mo*, *se le* is a Bon po term for a specific kind of female yak: see <https://monlamdic.com/index.php#note-a2>, accessed September 20, 2023.

de ltar dpal 'byor ma 'dus med pa'i yul/_/skye 'gro [3] kun gyis¹³⁵ mthong na smon pa'i sa/_/sa la g.yang chags thab kha¹³⁶ chen po ru/_/sa der smin pa'i mi la grags pa'i gtam/_/

Thus it is a land which lacks none of the glory and riches; a place admired by all who see it; a place full of prosperity (*g.yang*), [like] a huge fireplace; [and there are] famous stories about the humans who evolve at this place.

rigs rus khyad 'phags 'dru¹³⁷ rje lha'i brgyud/_/{3b} rgyud pa dri med btso ma'i gser dang 'dra/_/lung [4] rigs¹³⁸ smra ba ngag dbang chos grags bstod/_/gnas lugs rab 'byams blo bzang bstan 'dzin bstod/_/dbyangs can rnam 'phrul blo bzang dbang mor bstod/_/shes rig kun tshangs rnam rgyal sri 'dul bstod/_/rgyu [5] rtsal kun ldan nam mkha' 'bum dar bstod/_/kai la'i¹³⁹ mdangs ldan tshe brtan rnam rgyal bstod/_/khams gsum zil gnong khro bo rnam rgyal bstod/_/mdzangs¹⁴⁰ 'phrul ldan pa'i tshe ring¹⁴¹ dpal mo bstod/_/rgya sa la 'dren¹⁴² [6] bkra shis mtsho mo bstod/_/dge la mos ldan khro mo dpal 'dzom bstod/_/bu nor kun 'byung nam mkha' dpal 'dzom sogs/_/gong 'khod yon bdag pho mo thams cad kyis/_/bka' gros ma nor dam chos bzhengs la [7] mthun/

The family lineage (*rigs rus*) [of the people] is the distinguished divine lineage of the 'Dru leaders;¹⁴³ this lineage is like refined gold; praise to Ngag dbang chos grags, an advocate of scriptures and reasoning; praise to Blo bzang bstan 'dzin, who encompasses the state of existence completely; praise to Blo bzang dbang mo, an emanation of Sarasvatī; praise to Rnam rgyal sri 'dul, who has complete understanding; praise to Nam mkha' 'bum dar, who is endowed with wealth and skills; praise to Tshe brtan rnam rgyal, who has the radiance of Mount Kailash; praise to Khro ba rnam rgyal, who outshines the three realms; praise to Bkra shis mtsho mo, who serves a vast area; praise to Khro mo dpal

135 gyis : gyi (Ng, F)

136 thabs kha : thab kha (Ng), sgang gzhung? (F); in F, the original reading was erased and replaced.

137 'dru : 'bru (Ng, F). This correction is uncertain; it is also possible that the phrasing refers to another clan called 'bru rje.

138 rigs : rig (Ng, F)

139 la'i (Ng) : le'i (F)

140 mdzangs (Ng) : 'dzangs (F)

141 ring (F) : rings (Ng)

142 'dren (F) : 'dran (Ng)

143 A lineage of Bru rje is mentioned for Bru rje G.yung drung bla ma, the founder of Bon institutions in the eleventh century (see, e.g., Des Jardins 2009, 233), but here a reference to 'Dru as one of the six early Tibetan clans (*mi'i gdung drug*) seems more likely.

'dzom, who is devoted to virtue; Nam mkha' dpal 'dzom, a source of children and wealth. The male and female donors mentioned before agreed in their consultation to produce the faultless highest Dharma.

khyad par 'dir mos sbyin bdag gtso bo ni/_/nyi zla zung 'brel lta bu'i¹⁴⁴ cha 'dzin pa/_/yar mchod mar sbyin dge ba'i snying stobs can/_/dzam¹⁴⁵+b+ha la 'dra nam mkha' 'bum dar dang /_/rnam sras 'dra ba'i khro bo [8] rnam rgyal dang /_/di la mos pa'i yon gyi bdag mo ni/_/bud med lus la mkha' 'gro'i mtshan mnga' ma/_/skyon gyi dri mas dben pa'i ngang tshul can/_/rnam dkar las brtson bkra shis mtsho mo dang /_/dā ki'i rnam 'phrul [9] nam mkha' dpal 'dzom bzhis/_/

In particular, as for the main donors involved here: They are like the example of the union of sun and moon, they have the moral strength of venerating upward and offering downward:¹⁴⁶ Nam mkha' 'bum dar, who is like Jambhala; and Khro bo rnam rgyal, who is like Vaiśravaṇa. As for the female donors involved here: They have the qualities of a dākinī in the body of a woman, they have a character that is devoid of defective flaws; Bkra shis mtsho mo, who engages in pure activities, and Nam mkha' dpal 'dzom, who is an emanation of a dākinī.

sangs rgyas bstan pa dar bar bya phyir dang /_/bstan 'dzin rnams kyi zhabs pad brtan¹⁴⁷ phyir dang /_/drin can pha ma'i drin lan gsab phyir dang /_/yul khams kun du bde skyid 'byung phyir dang / [10] zhal bzhugs rnams kyi nyer 'tshe zhi phyir dang /_/lhag don sgyu ma'i nor la snying po len phyir du/_/¹⁴⁸

For spreading the teaching of the Buddha; for supporting the long life of the holders of the teaching; for returning the kindness of their kind parents; for the arising of comfort and happiness in the entire area; for pacifying calamities of those who are alive; and, more importantly (*lhag don*), for using illusive wealth in a meaningful way:

bka'i snying po gzungs mdo mang po'i¹⁴⁹ mtshan/_/brgya dang sum cu so lnga bzhugs pa bzhengs/_/

144 bu'i (Ng) : pu'i (F)

145 dzam : 'dzam (Ng, F)

146 That is, they venerate people above their own social status and provide donations for people below them.

147 brtan : rtan (Ng, F)

148 Note that this line has eleven syllables and not nine, like the others. It might well be that the phrase *lhag don* has slipped in from an annotation when the text was copied.

149 po'i : pos (Ng)

These four produced [a volume] entitled *Many Dhāraṇīs and Sūtras*, the essence of the word of the Buddha, which contains 135 [texts].

For this passage, F reads:

bka'i snying po rgyas¹⁵⁰ pa 'bum gyi mtshan/_/glegs bam bcu drug bam po gsum
brgya pa/_/le'u bdun bcu rtse bdun bzhugs pa bzhengs/_/

These four produced sixteen volumes entitled the extensive *One Hundred Thousand*, the essence of the word of the Buddha, which contain 300 bam pos and 77 chapters.

gsung rab¹⁵¹ de dag [11] bzhengs pa'i dge stobs kyis/_/gnas skabs 'gal rkyen bar
chad kun zhi zhing /_/mi mthun phyogs las rnam par rgyal gyur nas/_/zhabs
pad ri dbang lta bur brtan gyur cig_/_/

Through the power of the virtue of producing these scriptures, may at present all adverse conditions and obstacles be cleared away, [all] adverse factions be defeated, and may lives become steady like Mount Meru.

gang gi rgyud 'dzin nam mkha'i khyon yangs [12] la/_/thabs dang¹⁵² shes rab ldan
pa'i nyi zla 'char/_/rgyu rkyen rten 'brel 'dzoms pas gza' skar 'khrungs/_/gcig las
gcig 'phel nam mkha' gang bar shog/_/_/

The holders of that tradition are vast as the sky. May the sun and moon of having skillful means and wisdom arise for them. May planets and stars rise due to the coming together of causes and conditions. May one enhance the other and fill the [entire] sky.

zhu dag rab gnas mnga' gsol mkhan po ni/_/rnam [13] dag bslab¹⁵³ pa gsum gyi
nor gyi phyug_/bshad sgrub gnyis la mi 'jigs spobs pa mtho/_/lugs gnyis bstan
pa'i rgyal mtshan 'dzin pa yis/_/lung rigs¹⁵⁴ smra ba ngag dbang chos grags
dang /_/blo bzang dar rgyas 'phrin las [3b1] rgya mtsho dang /_/ngag dbang
legs bshad sogs kyi mnga' gsol bkra shis mdzad/_/¹⁵⁵

150 rgyas : brgyas (F)

151 rab (F) : rabs (Ng)

152 dang : (Ng, F)

153 bslab : slab (Ng)

154 rigs : rig (Ng)

155 Note that this line has eleven instead of the usual nine syllables. It is possible that *bkra shis* was added.

As for the masters who grant revision and consecration: By being rich in the wealth of the three pure trainings,¹⁵⁶ being great in courage of not fearing both explanation and accomplishment, and upholding the banner of teaching both traditions,¹⁵⁷ Ngag dbang chos grags, an advocate of scriptures and reasoning, Blo bzang dar rgyas, 'Phrin las rgya mtsho, Ngag dbang legs bshad, and others accomplished the auspicious granting.

For this passage, F reads:

e ma ho/_de ltar grub tshe yar ngo'i dus bzang la/_rten mchog byin dbab bkra shis mnga' gsol ni/_phu brag mkhan po ngag dbang chos grags dang /_dge 'dun 'dus pa'i bcu phrag¹⁵⁸ lhag tsam gyis/_khro bo'i rgyal po rdo rje 'jigs¹⁵⁹ byed kyi¹⁶⁰/_dkyil 'khor zhal phye rab gnas mnga' gsol mdzad/_/

Emaho. As for the auspicious granting, the consecration (*byin dbab*) of the highest receptacle,¹⁶¹ at the good time of the waxing moon, the time when this was accomplished: Ngag dbang chos grags, the abbot of Phu brag, together with a little more than ten [members] of the monastic community, granted the consecration of opening the maṇḍala of Vajrabhairava, the wrathful king.

dga' ldan gnas nas me tog char pa phab/_/lha mi 'gro ba yongs kyi legs so byin¹⁶²/_/khri gdugs mkha' la 'ja' tshon¹⁶³ dkyil [2] 'khor rgyas/_/

From the abode of Tuṣita a rain of flowers fell; all beings, gods and humans, were blessed well; a maṇḍala of rainbows unfolded in the sunny sky.

yon mchod kun la skyid pa'i nyi ma shar/_/dga' bde rgyas pa'i snyan pa'i dung chen 'bud/_/ma dag dag byed zhu dag tshar gnyis mdzad/_/_/

The cheerful sun shone on all donors and officiants; the great melodious conch that spreads joy and happiness resounded. Correcting what was incorrect, revision was done twice.

¹⁵⁶ That is, morality (*tshul khrims*), concentration (*ting nge 'dzin*), and wisdom (*shes rab*).

¹⁵⁷ That is, the religious tradition (*chos lugs*) and the worldly tradition (*srid lugs*).

¹⁵⁸ phrag : brag (F)

¹⁵⁹ 'jigs : 'jig (F)

¹⁶⁰ kyi : kyis (F)

¹⁶¹ This refers to the volumes, which are seen as a material receptacle (*rten*) or representation of the Buddha's speech at a concrete place.

¹⁶² byin : 'byin (Ng, F)

¹⁶³ tshon (F) : chon (Ng)

For this passage, F reads:

bstan pa'i gsal byed zhu dag mkhan po ni rab byung bsod nams bkra shis dang
ni/_blo bzang 'od 'dzin dang /_ngag dbang legs bshad gsum gyis¹⁶⁴/_ma dag dag
byed zhu dag tshar gcig mdzad//

As for the revising scholars, clarifiers of the teaching: Correcting what was incorrect, revision was done once, by the three, the monk Bsod nams bkra shis, Blo bzang 'od 'dzin, and Ngag dbang legs bshad.

yi ge'i 'du byed gnas pa ku ma ri'i/_/slob bu chos [3] mdzad kyi gog dang
/_/pad+ma skyabs dang nor bu dar rgyas sogs/_/

The ones who applied the letters (i.e., the scribes) were disciples of Kumari from Gnas pa.¹⁶⁵ Chos mdzad kyi gog,¹⁶⁶ Padma skyabs, Nor bu dar rgyas, and others.

For this passage, F reads:

yi ge'i 'du byed dbu mdzad nam mkha' bstan 'dzin dang /_'chi med rdo rje pad+ma
skyabs pa dang /_nor bu dar rgyas nor bu tshe 'phel dang /{4a} /_phun tshogs
rdo rje bkra shis phun tshogs dang /_/tshe ring dbang phyug mgon po bstan¹⁶⁷
'dzin dang /_blo bzang phun tshogs sri thar chos 'phel sogs/_/

The ones who applied the letters (i.e., the scribes) were: Nam mkha' bstan 'dzin as leader, 'Chi med rdo rje, Padma skyabs pa, Nor bu dar rgyas, Nor bu tshe 'phel, Phun tshogs rdo rje, Bkra shis phun tshogs, Tshe ring dbang phyug, Mgon po bstan 'dzin, Blo bzang phun tshogs, Sri thar chos 'phel, and others.

ring ba skyungs nas sum pa'i¹⁶⁸ lugs su bkod/_/'di la lhag chad nor 'khrul ci
bgyis pa/_/de dag thams cad so sor bshags su gsol/_/_/ [4]

¹⁶⁴ gyis : gyi (F)

¹⁶⁵ Perhaps *ku ma ri* is used here as a nickname. Scribes from Gnas pa where also involved in the production of the Phug brag Bka' 'gyur; see table 4.1.

¹⁶⁶ The phrase *kyi gog* seems unusual for a personal name. Perhaps it is a misspelling of "leather-clad" (*skyi gos*), but this is highly speculative.

¹⁶⁷ bstan : brtan (F)

¹⁶⁸ pa'i : b+ha'i (Ng, F)

Discarding elongated [characters?], they wrote in the tradition of Sum pa.¹⁶⁹ Whatever mistake of addition or omission was made here, these were all confessed—thus I pray.

Hereafter, F inserts the following passage, not found in Ng:

glegs shing chos khri bzo bo nor bu dar rgyas dang /_/kun dga' phun tshogs bcas pa gnyis las blangs/_/le lha glegs shing 'ja' 'od dkyil¹⁷⁰ 'dra 'di/_/mkhas pa ngag dbang phun tshogs khong gis¹⁷¹ mdzad/_/'deg sbyor mdzad dang 'brel thogs sems can rnams/_/dge bas 'gro kun sang rgyas myur thob shog/

The crafting of the wooden covers and bookshelves was taken up by both Nor bu dar rgyas and Kun dga' phun tshogs. The chapter deities (*le lha*)¹⁷² and wooden covers were [colorful] like the center of a rainbow. This was achieved by the master Ngag dbang phun tshogs. Through the merit of those beings involved in raising the funds (*'deg sbyor*), may all beings swiftly attain Buddhahood.

//_e ma ho/_/de ltar shes rab phar phyin mdo gzungs mchog/_/dad pas bzhengs pa'i dge ba dri med des/_/shugs drag rgyun mi chad pa'i brtson 'grus kyis/_/brlabs chen tshogs gnyis dge ba rab bsgrub nas/_/ [5] bde blag nyid du thams cad mkhyen pa yi¹⁷³/_/go¹⁷⁴ 'phang¹⁷⁵ zab mo de ni thob par shog/

Emaho. Through this immaculate merit of faithfully producing *The Perfection of Wisdom*, excellent sūtras and dhāraṇīs, through keen and unceasing efforts, may the great wave of merit of the two accumulations be accomplished, and may the profound state of omniscience be attained with ease.

de nas gang+ga'i rdul snyed 'gro ba la/_/rang rang skal pa ji bzhin chos bstan nas/_/snying gi mun pa stug por ye shes kyi¹⁷⁶/_/nyi 'od rab tu rgyas pa 'char bar [6] shog/_/

169 References to a Sum pa tradition of proper handwriting are attested in several dedications of canonical manuscripts from Dolpo and Mustang; see also Ehrhard 2016, 164.

170 dkyil : khyil (F)

171 gis : gi (F)

172 This seems to refer to the illuminations that are found sometimes at the beginning and end of canonical volumes, but also as markers between individual sections.

173 yi : yis (Ng, F)

174 go (Ng) : gongs (F)

175 'phang : 'phangs (Ng, F)

176 kyi : kyis (Ng, F)

Then, having taught the Dharma, according to individual capacities, to beings as numerous as grains of the Gaṅgā [river], may the light of wisdom spread and shine in the dense inner darkness.

bstan pa'i sbyin bdag sku tshe rdo rje ltar/_/rab tu brtan zhing nye bar 'tshe ba kun/_/legs par zhi ba'i spyod yul bla na med/_/tshe dpag med mgon lta bu thob par shog_/_

May the donors of the teachings attain a supreme sphere of activity like the protector Amitāyus, with a life span as stable as a vajra and with all calamities being pacified completely.

yid la sim pa rab ster longs spyod kun/_/sum cu rtsa gsum lha'i [7] mdun sa bzhin/_/kun nas phun sum tshogs pa'i dpal dang ldan/_/mi zad nam mkha'i mdzod la dbang bsgyur shog_/_

May [they] attain power over the inexhaustible treasure of space, which is endowed with the splendor of utter abundance, that is, all riches that bring satisfaction to one's mind, similar to the committee of the thirty-three deities.

rdul brtsegs dbang po lta bur mtho ba yi¹⁷⁷/_/bsod nams rab tu brtan pas rab bzung nas/_/lha dang mi ma yin rnam thams [8] cad kyi/_/nye bar smon pa'i gnas su 'gyur bar shog_/_

May all deities and non-humans be grasped by the stable merit, as high as a mighty pile of dust (i.e., Mount Meru), and be born at the abode they fully aspire to.

spyod yul 'di dang 'jig rten dpag med du/_/dus min 'chi sogs nyer 'tshe kun zhi nas/_/kha na ma tho rab spangs bde skyid¹⁷⁸ la/_/lus can thams cad snyoms par spyod par shog_/_

In this sphere of existence and in the entire world, may all living beings, their calamities such as untimely death and others being pacified, strive equally for abandoning unwholesome deeds and for welfare and happiness.

177 yi : yis (Ng, F)

178 skyid (Ng) : bskyid (F)

zab [9] zhi¹⁷⁹ spros bral 'dus ma byas pa yi¹⁸⁰/_/gsung rabs don zab bden pa gang yin des/_/bdag gis¹⁸¹ 'dir ni smon lam ci btab pa/_/de dag 'gro ba'i don du 'grub par shog_/_/

Through what is true of the profound meaning of the scriptures of profound peace, that is, freedom from elaborations, which is unconditioned, may the wishes made here by me be accomplished for the benefit of [all] beings.

sngon tshe yangs pa can gyi grong khyer du/_/zas gtsang sras kyis¹⁸² ji skad [10] gsungs pa bzhin/_/dpal dang bkra shis bde legs thams cad kyang¹⁸³/_/deng 'dir sbyin bdag rnams la stsal du gsol/_/_/

Just as Śuddhodana's son (i.e., the Buddha) taught in the city of Vaiśālī in his previous life, may all donors in the here and now be granted all glory, fortune, and auspiciousness.

ces pa'i mdo mang glegs bam¹⁸⁴ po ti chen po 'di nyid/_spre'u lo hor gyi zla ba brgyad [11] pa'i tshes bcu gsum nyin gza' phur bu dar ba'i dus tshes dge bar rab tu gnas par mdzad pa'o//

In this way (*ces pa*), this great Poti-volume of *Many Sūtras* (*mdo mang*) was consecrated well at a prosperous time, on Thursday, the thirteenth day of the eighth Mongolian month of the Monkey year.¹⁸⁵

For this passage, F reads:

179 zhi : bzhi (Ng, F)

180 yi : yis (Ng, F)

181 gis : gi (Ng, F)

182 kyis : kyi (Ng, F)

183 kyang : kyis (Ng, F)

184 bam : pam (Ng)

185 In the information given, an element (*kham*s) is not mentioned. However, I would still assume that the information refers to the *drug cu skor* cycle of the Sino-Tibetan divinatory tradition and that simply the next Monkey year is meant. Under the premise that the Gzungs bsdus was produced later than the Bka' 'gyur or 'Bum, the next Monkey year would be 1716. Alternatively, the information could be referring to the *rab byung* cycle of Indian origin, but without indicating the *rab byung*. In the *rab byung* cycle, the respective Monkey year would be 1727. For arguments that the larger enterprise of canonical production at Phug brag Monastery is to be placed roughly at the beginning of the eighteenth century, see Jampa Samten 1992b, 116.

ces pa'i rgyas pa 'bum gyi glegs bam dum bu bcu drug pa 'di nyid/_/kun 'dzin sa
byi'i sdig khyim/_/smin drug zla ba'i tshes gsum la/_/gza'¹⁸⁶ phur bu/_/zla'¹⁸⁷ skar
spung sogs/_/'byor pa sbyor ba 'dzin pa/_/brjed pa 'dab pa/_/khyi'i nyi ma'i dus
tshes dge {4b} bar rab tu gnas par mdzad pa'o//

In this way (*ces pa*), these sixteen portions of volumes of the extensive *One Hundred Thousand* were consecrated well at the time of the zodiac of Scorpio of the Earth-Mouse year of Sarvadhārin,¹⁸⁸ on the third day of the tenth month, a Thursday, *zla skar spung sogs*, 'byor pa sbyor ba 'dzin pa, brjed pa 'dab pa, khyi'i nyi ma.¹⁸⁹

de'i tshe bzo bo bkon skyon mnyes byed ston mo'i mchod/_/190 skye bo nmams la tshogs kyi 'khor lo bskor/_/snyan pa'i glu len dga' ba'i bro 'khrab¹⁹¹ [12] shing /_/bde ba'i gar khyug skyid pa'i nyi ma shar/_/dga' bde skyid pa'i dpal khang gru bzhi 'dir/_/yon mchod mi 'bral yang yang mjal gyur cig/_/

At that time, there was an offering of a feast for a *bkon skyon*¹⁹² honoring of the craftsmen; a feast gathering (*tshogs*) was conducted for the people. Pleasant songs and delightful dances were performed and the pleasing sun of enjoyable dancing was shining. Here, in this four-cornered glorious mansion of delight

186 gza' : bza' (F)

187 zla : zlas (F)

188 The dating refers to the *drug cu skor* cycle of the Sino-Tibetan divinatory tradition. A fitting Earth-Mouse year would be 1708.

189 As I am not familiar with this specialized terminology of Tibetan astronomy, I simply leave the Tibetan terms untranslated. The first element refers to the constellations (*zla skar*), the second perhaps to the junctures (*'phrod sbyor*), in which case 'byor pa would need to be corrected to 'phrod pa.

190 Note that this line has eleven syllables instead of nine like the surrounding lines.

191 'khrab : khrab (Ng, F)

192 This term is not clear; perhaps it refers to a particular honoring custom, where the recipients are dressed (*bkon*) with new clothes and placed on a horse (*skyon*) as a sign of veneration. This, however, is highly speculative. In a personal exchange in September 2023, Marta Sernesi shared her opinion that she thinks this refers to a kind of "parting gift." She also pointed to the alternative spellings as *dkon skyon* and *skon skyon*. The phrasing *dkon skyon* also appears in a colophon described in Everding 2015, 51 and 55, but his translation is not convincing. The following passage from *Sa skyai lam bras* (vol. 34, 306) also suggests that this is part of an honoring parting custom that also involves a (separate) parting gift (*rdzong ba*): *de'i tshe dpon mo che ba dpon slob kyis thog drangs pa'i bzo rig pa nmams la bkon dang skyon dang /_rdzong ba la sogs pas gya nom par byas pas dga' zhing mgu la rangs par gyur to/*. I thank Alexander Zorin for pointing me to this passage.

and happiness, may donors and officiants not be separated, but meet again and again.

de ltar dge rtsga rgya mtsho'i byin gyis rlabs¹⁹³ pa'i mthus/_/gtsor smos [13] sbyin bdag chen po rnams kyis¹⁹⁴ tshogs gnyis bsags/_/sgrib gnyis sbyangs nas sku tshe nyi zla dang mnyam par gyur cig_/_

By the power of the blessing of such an ocean of virtuous foundations (*dge rtsga*), may the designated main donors gather the two accumulations, purify the two obscurations, and may their lives become like sun and moon.

sku srog lhun po ltar brtan par gyur cig_/gdung 'dzin sin d+hu ltar ring¹⁹⁵ bar gyur cig/_longs spyod [4a1] /_'dzad¹⁹⁶ mi shes pa nam mkha'i gter la dbang bar gyur cig_/'khor 'bangs sprin gyi phung po ltar dar zhing¹⁹⁷ rgyas par gyur cig_/_

May their life force be steady like Mount Meru. May their family lineage be extensive like the Indus [river]. May they gain power over the treasure of the sky that does not know the exhaustion of wealth. May their retinue and subjects prosper and grow like a heap of clouds.

rten 'di la lus dang longs spyod kyi sgo nas thang cig yud [2] tsam mam chu thigs¹⁹⁸ tsam mam/_til gyi 'bru gcig gi 'brel pa thob pa rnams kyang chud mi gsan¹⁹⁹ zhing zla ba yar gyi tshes bzhin du/_gong nas gong du 'phel zhing rgyas par gyur cig/_bsngo ba dang smon lam thams cad yongs [3] su 'grub pa'i rgyal po la phyag 'tshal lo/_/_

May the opportunities (*thob pa*) for connecting to this receptacle (i.e., the volumes) by means of the physical body or wealth,²⁰⁰ [even if] just for a mere moment, [like] a mere drop of water or a single sesame seed, not go to waste

193 rlabs (Ng) : brlabs (F)

194 kyis : kyi (Ng, F)

195 ring : rings (Ng, F)

196 'dzad : mdzad (Ng, F)

197 zhing : shing (Ng, F)

198 thigs : thig (Ng, F)

199 gsan : bsan (Ng, F)

200 This means that one can relate to the volumes by physically touching them, e.g., when producing them or afterwards when receiving their blessings through physical contact, or by contributing donations to their production or later veneration. Thanks are due to Marta Sernesi for clarifying this phrasing.

but flourish and develop ever more, like the waxing moon. I prostrate to the king who accomplishes all dedicatory wishes and prayers (i.e., the Buddha).

om tad+ya thā pany+tsa kr-i²⁰¹ wa a wa b+ho d+ha ṇa ye s+wā hā//²⁰²

sa chu me rlung nam mkha'i dangs ma dang /_/bcud dang nus pa ji snyed yod
pa dang /_/jig rten 'jig rten 'das pa'i tshe dang srog/_dpal [4] dang gzi brjid kun
'dus bkra shis shog_/

May there be the auspicious condition of all goodness, potency, and power that exists in earth, water, fire, wind, and space, and all vitality and life force of worldly and transcendent [beings] being joined by glory and splendor.

mdor na gnas skabs mtho ris yon tan ni/_/rnam pa bdun las nam yang 'gyur
med cing /_/mthar²⁰³ thug zag med bde ba chen po las/_/gzhan du gyo ba med
pa'i bkra shis shog_/ [5]

In conclusion, may there be the auspicious condition of temporarily not deviating from the seven kinds of qualities of a high rebirth and ultimately not moving from the inexhaustible great bliss.

Here, F has seven additional verse lines not found in Ng:

bla ma'i bkra shis byin rlabs 'od stong 'bar/_/mkha' 'gro'i bkra shis las bzhi'i
dngos grub rtsol/_/chos skyong²⁰⁴ bkra shis gdon dgegs rak+ṣan+tu/_/yod med
la sog's tha snyad²⁰⁵ kun dang bral/_/gdod nas rnam grol nam yang bcings pa
med/_/'pho 'gyur med pa nam mkha'i dkyil lta bu'i/_/kun khyab phyag rgya chen
po'i bkra shis shog_/

May the fortune of the lamas shine [like] a thousand lights of blessing. May the fortune of the ḍākinīs strive to accomplish the four activities. May the fortune of

201 kr-i (Ng) : kri (F)

202 This looks like the mantra that is found in the prayer for a rebirth in Sukhāvātī, the pure realm of Buddha Amitābha, or also at the end of the *Light Offering Prayer* (*mar me'i smon lam*), attributed to Atiśa. Only there, the middle part is related to the five sense faculties: *tadyathā pañcendriyāvabodhanīye svāhā*. The rendering of the mantra is taken from a translation of Atiśa's text: see <https://www.lotsawahouse.org/indian-masters/ati-sha/light-offering-prayer>, accessed August 3, 2023.

203 mthar (Ng) : thar (F)

204 skyong : skyongs (F)

205 snyad : snyed (F)

the Dharma protectors ward off evil spirits and obstructions (*gdon dgegs*). May there be the fortune of the all-pervading Mahāmudrā, similar to the center of the sky, free from all conventions of existence and nonexistence, naturally liberated, not attached to anything, and unchanging.

mi 'gyur lhun po sku²⁰⁶ yi bkra shis shog_/yan lag drug cu gsung gi bkra shis shog_/mtha' bral don rtogs thugs kyi bkra shis shog_/rgyal ba'i sku gsung thugs kyi bkra shis shog/

May there be the fortune of a body steady [as] Mount Meru. May there be the fortune of a speech of sixty qualities. May there be the fortune of a mind that realizes the meaning of freedom from extremes. May there be the fortune of a conqueror's body, speech, and mind.

sar+ba mang+ga lam//

May all be auspicious.

*At the end, F has thirteen further verse lines added:*²⁰⁷

bka'i mthar thug rgyas pa'i gsung rab 'di /_bzhengs pa'i sbyin bdag ngo mtshar rjes yid rang /_bris dang zhus dag dkar chag ji ltar yang /_gsung rab 'di 'jal dge 'dun thugs shes spro/_/

I rejoice with the wonderful donors, who produced this scripture of the extensive [*Perfection of Wisdom*], the ultimate point of the teaching. Just as [it is said in this] scribal and revisional register, encountering this scripture pleases the monastic community.

de phyir bdag kyang mos pas cung zad mchod/_/bla re dbang po'i gzhu ris can 'di la/_/dar kha bcu phrag gsum lhag bkra bas mdzes/_/skabs gsum bdud rtsi'i char phab la bkus²⁰⁸ pa'i/_/mchod sprin spyang gyi bdud rtsis lha lam 'khrigs/_/

Hence, I, too, feel inclined to offer some veneration: This canopy [offered to the volumes] carries rainbow[-colored] patterns (*dbang po'i gzhu ris*) and is adorned

206 sku (Ng) : ku (F)

207 The lines are written in a slightly smaller script and by a different hand than the main text. This is clearly a later addition.

208 bkus : 'khu (F)

with more than thirty pieces of cloth (*dar kha*).²⁰⁹ The tears (*spyang gyi bdud rtsi*) of the clouds of veneration that were cleansed (*bkus pa*) in the rain of nectar fallen in the three times gather in the sky (*lha lam*).

rgyal dang sher²¹⁰ phyin stong phrag brgya sogs bka'/_/'phags tshogs dang bcas dkon mchog gsum la 'bul/_/bzhes nas sdug gsum dgra bgegs zhi ba²¹¹ dang /_/mkhyen brtse nus gsum rgyas ba'i dngos grub stsol/_/

I offer [these] to the Three Jewels, that is, the conqueror, his teachings like *The Perfection of Wisdom* in 100,000 [stanzas] and others, together with the noble assembly. By accepting [this offering], may the enemies and obstruction of the three poisons be pacified and the accomplishment of the development of the three [qualities] of knowledge, compassion, and strength be bestowed.

Appendix II: *Dkar chag dgos 'dod kun 'byung*

The second register in the collection provides details about the production of the original collection and a detailed list of its textual contents. While a similar register, with only a few differences, has been published already in Eimer 2006, it is still reproduced here on the basis of the Stockholm blockprint H.3680, mainly for two reasons. First, the register offers a clear and concise way to present the textual contents of the manuscript volume, which, in turn, is the basis for discussing variations in textual structure. And secondly, the Rnam rgyal manuscript offers at times a better reading than that found in Eimer, in particular at the poetic end of the register.

The text of the register is presented here with references to page and line numbers as found in the Rnam rgyal manuscript. Only layout and format are adjusted to enable a ready comprehension of the individual texts contained in the collection. For each text listed, further information taken from the actual collection is added in parentheses: the full Tibetan text title, exactly as given in the collection; three identification numbers with reference to most common sources, that is, the number in the Rnam rgyal collection itself (i.e., Ng52.101 refers to text no. 101 in volume no. 52 of the Rnam rgyal collection), the rKTs number used as a global identifier (i.e., rKTs-K101 refers to text no. 101 in the

209 It is not clear exactly what kind of offering scenario we have to imagine, but it could be that the donor offered an actual baldachin or canopy for the manuscript volumes.

210 sher : shes (F)

211 ba : pa (F)

Kanjur section of the rKTs database), and the number used in a recent publication by Everding 2015. Providing these allows for a clear identification also in other canonical sources. The page range is also given, first with regard to the respective fascicle, and secondly also according to the overall folio count, which was added to the manuscript at a later point in time. Given limitations in space, other information like the Sanskrit title or colophons are not listed, but this is accessible in the rKTs database.²¹² Works that are found in the actual collection but not listed in the register are added in square brackets. For the edition, the reading of the register in Rnam rgyal (Ng) has been compared with the reading published in Eimer 2006 (Ei).²¹³

[1a1] dkar chag dgos 'dod kun 'byung bzhugs so²¹⁴/

[1b1] /om s+wā s+tī/_kun khyab bde chen bgrang yas dkyil 'khor²¹⁵ 'khor lo'i mgon/_/dga' [2] chen stong nyid mtha' yas dam chos bdud rtsi'i mdzod/_/snying por zung 'jug dpag yas 'gro nams rab tu sgrol/_/bkra [3] shis rgyal mtshan lha mi'i mgon la rtag tu 'dud/_/rgyal bas gdul bya'i bsam pa ltar/_/gnas skabs mthar thug don gyi [4] phyir/_/bla med gzungs²¹⁶ mdo bsam yas las/_/nyer mkho ma lus bsdus pa yi/_/glegs bam yid bzhin nor bu 'di//gnas [5] gzhi rgya mtsho'i gtsug rgyan 'dir/_/mi zad par du bsgrub²¹⁷ pa la/_/srid gsum lha mis yi rangs mdzod/_/

ces mchod par brjod [6] nas/_/dpal dge²¹⁸ ldan phun tshogs gling nges²¹⁹ don dga' ba'i tshal gyi chos grwa chen po²²⁰ 'dir/_/gzungs dang mdo phran nye bar mkho ba [7] bsdus pa'i glegs bam mi zad pa 'byung ba par du 'khod pa la/_/

212 The following handlist provides links to the detailed information on individual texts: <http://www.rkts.org/handlist.php?id=Ng1>, accessed July 11, 2023.

213 In Zorin 2021, registers of three further versions of the collection are reproduced that are similar to the register here, even though all three of them differ markedly towards the end of the text; see 151–153 (for versions, nos. 3 and 4), 170–172 (for version no. 11), and 179–181 (for version no. 16).

214 so (Ng) : (Ei)

215 'khor (Ng) : (Ei)

216 gzungs : gzung (Ng, Ei)

217 bsgrub (Ng) : bsgrubs (Ei)

218 dga' (Ei) : dge (Ng); also the colophon of the second text of the collection (Ng52.2) gives the name as Dga' ldan phun tshogs gling.

219 nges (Ei) : des (Ng)

220 This monastery was originally a Jo nang institution, founded by Tāranātha in 1615 under the name Rtag brtan dam pa'i chos kyi gling. After its conversion to the Dge lugs school

dang por rgyud du gtogs pa'i gzungs mdo skor la/_/

ka pa [2a1] /_/la

'phags pa 'jam dpal gyi mtshan yang dag par brjod pa ('phags pa 'jam dpal gyi don dam pa'i mtshan yang dag par brjod pa; Ng52.1, rKTs-K360, Everding220; ka 1b1-14b2, ff.1-14)/

kha pa la

'phags pa tshe dang ye shes dpag tu med pa'i mtshan brgya rtsa brgyad pa ('phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo; Ng52.2, rKTs-K668, Everding219; kha 1b1-9b2, ff.15-23)/

'chi med mnga sgra²²¹ ('phags pa tshe dang ye shes dpag tu med pa'i snying po zhes bya ba'i gzungs; Ng52.3, rKTs-K670, Everding221; kha 1b1-4a6, ff.24-27)/ [2]

ga pa la

de bzhin gshegs pa'i gtsug tor rnam par rgyal ba'i gzungs rtog pa dang bcas pa (de bzhin gshegs pa thams cad kyi gtsug tor rnam par rgyal ba zhes bya ba'i gzungs rtog pa dang bcas pa; Ng52.4, rKTs-K589, Everding222; ga 1b1-3a7, ff.28-30)/

nga pa la

ngan 'gro thams cad yongs su sbyong ba'i²²² gtsug tor rnam rgyal ('phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ma zhes bya ba'i gzungs; Ng52.5, rKTs-K591, Everding223; nga 1b1-8a5, ff.31-38)

through the Fifth Dalai Lama, it was renamed as Dga' ldan phun tshogs gling in 1658; see Zorin 2014, 40.

221 This title has been added in smaller writing on the margin of the manuscript. Also, Eimer has this title added on the margin, but there in the actual collection, the work is placed in fascicle *cha*. Note that also in most of the collections described in Zorin 2021, 220, this work is listed in fascicle *cha*. On the fascicle cover, the title given is '*Chi med mnga sgra zhes bya ba'i gzungs mdo*'.

222 sbyong ba'i (Ng) : sbyongs pa'i (Ei)

[title not indicated; Ng52.6, rKTs-K1407, Everding350; nga 8a5–8b7, f.38]²²³ / [3]

ca pa la

gtsug tor gdugs dkar mchog tu grub pa ('phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa phyir zlog pa chen po mchog tu grub pa zhes bya ba'i gzungs; Ng52.7, rKTs-K585, Everding224; ca 1b1–11a3, ff.39–49) dang /

gtsug tor 'bar ba ('phags pa gtsug tor 'bar ba zhes bya ba'i gzungs; Ng52.8, rKTs-K594, Everding225, ca 11a3–11a8, f.49)/

cha pa la

bcom ldan 'das kyi mtshan brgya rtso brgyad pa (sangs rgyas bcom ldan 'das kyi mtshan brgya rtso brgyad pa gzungs sngags dang bcas pa; Ng52.9, rKTs-K530, Everding226; cha 1b1–7b7, ff.50–56)/

[title in colophon: 'phags pa shāk+ya thub pa'i snying po'i gzungs; Ng52.10, rKTs-K531, Everding227; cha 7b7–8a1, ff.56–57]

[title in colophon: 'phags pa rnam par snang mdzad kyi snying po zhes bya ba'i gzungs; Ng52.11, rKTs-K532, Everding228; cha 8a1–8a7, f.57]

[no title; Ng52.12, rKTs-K865, Everding229; cha 8a7–8b4, f.57]

[title in colophon: zla ba'i 'od kyi mtshan rjes su dran pa; Ng52.13, rKTs-K533, Everding230; cha 8b4–8b8, f.57]

[title in colophon: de bzhin gshegs pa spyi'i snying po rjes su dran pa; Ng52.14, rKTs-K534;²²⁴ cha 8b8–9a2, ff.57–58]

[title in colophon: sangs rgyas rin chen gtsug tor can gyi mtshan rjes su dran pa; Ng52.15, rKTs-K535, Everding231; cha 9a2–9a6, f.58]²²⁵

223 This work consists only of a dhāraṇī, which is similar to the one from the preceding text. Also, Eimer lists this as a separate text not mentioned in the register; see his footnote 41. With reference to Taube 1968, the title is indicated as: *Gtsug tor rnam rgyal legs mtshan*.

224 This work is not listed in Everding 2015, but in other catalogues, e.g., Buescher and Tarab Tulku 2000, no. 933.

225 Of these last six shorter texts not listed in the register, none is listed in the register in Eimer either, but three of these are found in the collection in H.3680 (see his footnote

shes rab kyi pha rol tu phyin [4] ma'i mtshan brgya rtso brgyad pa²²⁶ ('phags pa shes rab kyi pha rol tu phyin pa'i mtshan brgya rtso brgyad pa; Ng52.18, rKTs-K25, Everding239; cha 1b1–4a8, ff.60–63)/

byams pa'i mtshan brgya rtso brgyad pa ('phags pa byams pa'i mtshan brgya rtso brgyad pa gzungs sngags dang bcas pa; Ng52.19, rKTs-K629, Everding240; cha 1b1–4a6, ff.64–67)/

byams pas dam bcas²²⁷ ('phags pa byams pas dam bcas pa zhes bya ba'i gzungs; Ng52.16, rKTs-K637, Everding232; cha 1a1–1b2, f.59)

shes rab blo 'phel ('phags pa 'jam dpal gyi shes rab dang blo 'phel ba zhes bya ba'i gzungs; Ng52.17, rKTs-K547, Everding233; cha 1b3–1b9, f.59)/

ja pa la

'phags ma sgrol ma'i mtshan brgya rtso brgyad [5] pa (rje btsun ma 'phags ma sgrol ma'i mtshan brgya rtso brgyad pa; Ng52.20, rKTs-K721, Everding246; ja 1b1–5a3, ff.68–72)

sgrol ma²²⁸ (title in colophon: rje btsun 'phags ma sgrol ma la yang dag par rdzogs pa'i sangs rgyas mam par snang mdzad kyi bstod pa mdzad pa; Ng52.21, rKTs-K438, Everding247; ja 1a1–2b2, ff.73–74)/

nya pa la

'phags ma ri khrod ma lo ma gyon ma'i gzungs mdo ('phags pa ri khrod lo ma gyon pa zhes bya ba'i gzungs; Ng52.22, rKTs-K730, Everding248; nya 1a1–1b7, f.75)/_/_/

42): Ng52.10, Ng52.13, Ng52.15. In Zorin 2021's estimation of the contents of the Stockholm print, three more texts are indeed listed at 220–21. However, his description of the contents is based on the overall parallel arrangement with the previous Brtag rtan print, not on a direct examination of the Stockholm volume.

226 For this and the following works in this fascicle, the order given in the register differs from the sequence in the actual collection, as seen in the Ng-ID numbers.

227 Eimer does not list this and the following work in the register, but both are found in the actual collection; see his footnote 44.

228 In Eimer, this work is not listed in the register, but found in the actual collection; see his footnote 45.

ta pa la

'phags ma 'od zer can ma'i gzungs ('phags ma 'od zer can zhes bya ba'i gzungs; Ng52.23, rKTs-K559, Everding250; ta 1b1–3a6, ff.76–78)/

tha pa la

'phags pa rgyal mtshan rtse mo'i [6] dpung rgyan ('phags pa rgyal mtshan gyi rtse mo'i dpung rgyan zhes bya ba'i gzungs; Ng52.24, rKTs-K606, Everding251; tha 1b1–3b3, ff.79–81)/

da pa la

dpal rdo rje sder²²⁹ mo (dpal rdo rje sder mo zhes bya ba'i gzungs; Ng52.25, rKTs-K1318, Everding356; da 1b1–8b8, ff.82–89)/_/_/

na pa la

'phags pa stobs po che ('phags pa stobs po che zhes bya ba theg pa chen po'i mdo; Ng52.26, rKTs-K751, Everding252; na 1b1–17a8, ff.90–106)/

pa pa la

mi rgod rnam 'joms ('phags pa mi rgod rnam par 'joms pa zhes bya ba'i gzungs; Ng52.27, rKTs-K623, Everding253; pa 1b1–2b2, ff.107–108) dang /

bar du gcod pa thams cad sel ba ('phags pa bar du gcod pa thams cad sel ba'i gzungs sngags; Ng52.28, rKTs-K624, Everding254; pa 2b2–3a5, ff.108–109)/

pha pa [7] la

'phags pa spyen ras gzigs kyi gzungs ('phags pa spyen ras gzigs dbang phyug gi gzungs zhes bya ba; Ng52.29, rKTs-K690, Everding255; pha 1b1–2a6, ff.110–111)

[title in colophon: 'phags pa spyen ras gzigs kyi snying po;²³⁰ Ng52.30, rKTs-K689, Everding256; pha 2a6–2b3, f.111] dang /

²²⁹ sder (Ng) : sde'i (Ei)

²³⁰ In Eimer this text is not listed in the register, but found in the collection; see his footnote 47.

'phags pa seng ge sgra'i gzungs (title in colophon: seng ge sgra'i gzungs; Ng52.31, rKTs-K698, Everding257; pha 2b3–2b8, f.111)/

don yod zhags pa'i gzungs ('phags pa don yod zhags pa'i snying po zhes bya ba'i gzungs; Ng52.32, rKTs-K677, Everding258; pha 1b1–4a8, ff.112–115)/

ba pa la

kun tu bzang po'i gzungs ('phags pa kun tu bzang po zhes bya ba'i gzungs; Ng52.33, rKTs-K693, Everding260; ba 1b1–4b9, ff.116–119)/ [8]

ma pa la

lag na rdo rje bcu'i snying po ('phags pa lag na rdo rje bcu'i snying po; Ng52.34, rKTs-K748, Everding261; ma 1b1–2a5, ff.120–121)/_

sme brtsegs bstod sngags (khro bo'i rgyal po rme brtsegs la bstod pa'i sngags; Ng52.35, rKTs-K750, Everding262; ma 2a5–3a7, ff.121–122)/

tsha pa la

rdo rje mi pham ma me ltar²³¹ 'bar ba ('phags pa rdo rje mi pham pa me ltar rab tu rmongs byed ces bya ba'i gzungs; Ng52.36, rKTs-K746, Everding263; tsa 1b1–6a8, ff.123–128)/

tsha pa la

rig²³² sngags kyi rgyal mo dbugs chen mo ('phags pa rig sngags kyi rgyal po dbugs chen po zhes bya ba; Ng52.37, rKTs-K767, Everding264; tsha 1b1–2b2, ff.129–130)// [2b1]

dza pa la

'phags pa bu mang po ston pa so sor 'brang ba ('phags pa bu mang po so sor 'brang ba zhes bya ba'i gzungs; Ng52.38, rKTs-K609, Everding265; dza 1b1–2b2, ff.131–132)/

²³¹ ltar (Ei) : Ng ms. damaged

²³² rig (Ei) : rigs (Ng)

wa pa la

'phags pa gzhan gyis mi thub pa mi 'jigs pa sbyin pa ('phags pa gzhan gyis mi thub pa mi 'jigs pa sbyin pa zhes bya ba; Ng52.39, rKTs-K702, Everding266; wa 1b1-3b6, ff.133-135)/

stong 'gyur gyi gzungs (title in colophon: stong 'gyur ces bya ba'i gzungs; Ng52.40, rKTs-K704, Everding267; wa 3b6-4b8, ff.135-136)/

zha pa la [2]

'phags pa phyir bzlog rnam rgyal ('phags pa phyir bzlog pa rnam par rgyal ba can zhes bya ba; Ng52.41, rKTs-K728, Everding268; zha 1b1-3b7, ff.137-139)/

za pa la

phyir bzlog stobs chen ('phags pa phyir bzlog pa stobs can zhes bya ba; Ng52.42, rKTs-K731, Everding164; za 1b1-2b2, ff.140-141)/

las sgrib rnam sbyongs²³³ ('phags pa las kyi sgrib pa thams cad rnam par sbyong ba zhes bya ba'i gzungs; Ng52.43, rKTs-K737, Everding269; za 2b2-4a1, ff.141-143)/

'phags pa²³⁴ g.yul las rgyal ba ('phags pa g.yul las rgyal ba zhes bya ba'i gzungs; Ng52.44, rKTs-K627, Everding270; za 4a1-7a5, ff.143-146)/

'a pa la

lus ngag yid gsum [3] bcings pa las grol ba (lus ngag yid gsum bcings pa las rab tu rgyal bar byed pa zhes bya ba'i gzungs; Ng52.45, rKTs-K1320, Everding357; 'a 1b1-2b8, ff.147-148)/

ya pa la

rig²³⁵ sngags kyi rgyal mo rgyal ba can ('phags pa rgyal ba can zhes bya ba'i gzungs; Ng52.46, rKTs-K563, Everding271; ya 1b1-7a7, ff.149-155)/

233 sbyongs (Ng) : spyod (Ei)

234 'phags pa (Ng) : (Ei)

235 rig (Ei) : rigs (Ng)

ra pa la

dpal chen mo'i mdo (dpal chen mo'i mdo; Ng52.47, rKTs-K734, Everding272; ra 1b1–2a8, ff.156–157)

[colophon note: phal chen gsungs sgrags pa dang mnyam par 'gyur ro; Ng52.48, rKTs-K1360, Everding358; ra 2a8–2b1, f.157]²³⁶/_

la pa la

dbyig dang ldan pa'i gzungs ('phags pa dbyig dang ldan pa zhes bya ba'i gzungs; Ng52.49, rKTs-K565, Everding273; la 1b1–4a6, ff.158–170)²³⁷/

'phags pa [4] dug sel ba ('phags pa dug sel ba zhes bya ba'i rig sngags; Ng52.50, rKTs-K566, Everding274; la 4a6–5b1, ff.170–171)/

'phags pa sor mo can (bklags pas grub pa bcom ldan 'das ma 'phags ma sor mo can zhes bya ba rig pa'i rgyal mo; Ng52.51, rKTs-K567, Everding275; la 5b1–6b5, ff.171–172)/

chos thams cad kyi yum ('phags pa chos thams cad kyi yum zhes bya ba'i gzungs; Ng52.52, rKTs-K568, Everding276; la 6b6–7a6, ff.172–173)/

'phags pa gtsug gi nor bu ('phags pa gtsug gi nor bu zhes bya ba'i gzungs; Ng52.53, rKTs-K569, Everding277; la 7a6–9b7, ff.173–175)/_

'phags pa yi ge drug pa'i rig sngags ('phags pa yi ge drug pa zhes bya ba'i rig sngags; Ng52.54, rKTs-K570, Everding278; la 9b8–10b8, ff.175–176)/

sha pa la

[title in colophon: sh+lo ka brgya lob+s pa; Ng52.55, rKTs-K705, Everding280; sha 1b1–1b4, f.177]²³⁸

²³⁶ Eimer does not mention this as a separate title.

²³⁷ Here, the overall folio count jumps from 160 to 170, but the text flow is fine.

²³⁸ In the register, this work is listed only at the end of fascicle *kho*. The same situation is described in Eimer; see his note 53.

'phags [5] pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa bzung bar 'gyur ba ('phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i gzungs; Ng52.56, rKTs-K571, Everding281; sha 1b4–2a2, ff.177–178)/

stong phrag brgya pa bzung bar 'gyur ba ('phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i gzungs; Ng52.57, rKTs-K20, Everding282; sha 2a3–2a7, f.178)/

brgyad stong pa bzung bar 'gyur ba ('phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i gzungs; Ng52.58, rKTs-K572, Everding283; sha 2a7–2b3, f.178)/

phar phyin drug [6] bzung bar 'gyur ba gnyis (pha rol tu phyin pa drug gi snying po'i gzungs; Ng52.59, rKTs-K573, Everding284; sha 2b3–2b7, f.178; and title in colophon: pha rol tu phyin pa drug gzung bar 'gyur ba'i gzungs; Ng52.60, rKTs-K574, Everding285; sha 2b8–3b1, ff.178–179)/

phar phyin bcu thob par 'gyur ba (title in colophon: pha rol tu phyin pa bcu thob par 'gyur ba'i gzungs; Ng52.61, rKTs-K575, Everding286; sha 3b1–3b3, f.179)/

tshad med bzhi thob par 'gyur ba'i gzungs (title in colophon: tshad med pa bzhi thob par 'gyur ba'i gzungs; Ng52.62, rKTs-K576, Everding287; sha 3b3–3b7, f.179)/

shes rab kyi pha rol tu phyin pa stong phrag brgya pa bzung bar [7] 'gyur ba (title in colophon: shes rab kyi pha rol tu phyin pa stong phrag brgya pa gzung bar 'gyur ba'i gzungs; Ng52.63, rKTs-K577, Everding288; sha 3b7–4a2, ff.179–180)/

'phags pa phal po che bzung bar 'gyur ba (title in colophon: 'phags pa phal po che gzung bar 'gyur ba'i gzungs; Ng52.64, rKTs-K578, Everding289; sha 4a3–4a4, f.180)/

'phags pa sdong po bkod pa'i mdo bklags par 'gyur ba (title in colophon: 'phags pa sdong po bkod pa'i snying po; Ng52.65, rKTs-K579, Everding290; sha 4a5–4a8, f.180)/

'phags pa ting nge 'dzin rgyal po'i mdo [8] bzungs par²³⁹ 'gyur ba (title in colophon: 'phags pa ting nge 'dzin gyi rgyal po'i mdo gzung bar 'gyur ba'i gzungs; Ng52.66, rKTs-K580, Everding291; sha 4a8–4b2, f.180)/

239 par (Ei) : bar (Ng)

'phags ma so sor 'brang ma bzung bar 'gyur ba (title in colophon: 'phags ma so sor 'brang ma chen mo gzung bar 'gyur ba'i gzungs; Ng52.67, rKTs-K582, Everding292; sha 4b2–4b4, f.180)/

'phags pa lang+kar gshegs pa'i mdo bkags par 'gyur ba (title in colophon: 'phags ma lang kar gshegs pa'i mdo thams cad bkags par 'gyur ba'i gsungs sngags; Ng52.68, rKTs-K583, Everding293; sha 4b4–5a6, ff.180–181)/

sa pa la

'phags pa [3a1] /rdo rje 'jigs byed kyi snying po ('phags pa rdo rje 'jigs byed kyi gzungs zhes bya ba; Ng52.69, rKTs-K599, Everding294; sa 1b1–3a6, ff.182–184)/_/_

'phags pa 'gro lding ba'i²⁴⁰ rig sngags ('phags pa 'gro lding pa'i rig sngags kyi rgyal po; Ng52.70, rKTs-K604, Everding295; sa 3a7–6a7, ff.184–188)²⁴¹/

ha pa la

'phags pa sprin chen po las klung gi dkyil 'khor rab [2] tu dbab pa ('phags pa sprin chen po; Ng52.71, rKTs-K235, Everding296; ha 1b1–20a6, ff.189–208)/

a pa la

gza' yum (gza' rnam s kyi yum zhes bya ba'i gzungs; Ng52.72, rKTs-K655, Everding297; a 1b1–5a3, ff.209–213)/

ki pa la

skar yum (skar ma'i yum zhes bya ba'i gzungs; Ng52.73, rKTs-K1321, Everding368; ki 1b1–3b6, ff.214–216)/

ku pa la

'phags pa rdo rje'i mchu (rdo rje'i mchu zhes bya ba'i klu'i dam tshig; Ng52.74, rKTs-K753, Everding298; ku 1b1–8a8, ff.217–224)/

²⁴⁰ ba'i (Ei) : pa'i (Ng)

²⁴¹ In the overall folio count, the number 185 is skipped.

ke pa la

rdo rje gnam lcags mchu ('phags pa rdo rje gnam lcags kyi mchu zhes bya ba'i gzungs; Ng52.75, rKTs-K754, Everding299; ke 1b1-4a8, ff.225-228)/

ko pa la

'phags pa lcags mchu ('phags pa lcags mchu zhes bya ba'i gzungs; Ng52.76, rKTs-K755, Everding300; ko 1b1-3b3, ff.229-231)/ [3]

khi pa la

'phags pa lcags mchu nag po ('phags pa lcags mchu nag po zhes bya ba'i gzungs; Ng52.77, rKTs-K757, Everding301; khi 1b1-4b1, ff.232-235)/_/_

khu pa la

'phags pa zangs mchu mar po ('phags pa zangs kyi mchu dmar pos gdug pa'i phyogs thams cad gnon par byed pa zhes bya ba'i gzungs; Ng52.78, rKTs-K1322, Everding369; khu 1b1-9b7, ff.236-244)/_/_

khe pa la

'phags pa kha mchu nag po zhi bar byed pa ('phags pa kha mchu nag po zhi bar byed pa zhes bya ba theg pa chen po'i mdo; Ng52.79, rKTs-K1323, Everding370; khe 1b1-2b9, ff.245-246)/

kho pa la

'phags pa mig [4] rnam par sbyong ba ('phags pa mig rnam par sbyong ba zhes bya ba'i rig sngags; Ng52.80, rKTs-K613, Everding302; kho 1b1-3b5, ff.247-249)/

mig nad rab tu zhi ba ('phags pa mig nad rab tu zhi bar byed pa'i mdo; Ng52.81, rKTs-K614, Everding303; kho 3b5-4a5, ff.249-250)/

k+ṣa ya'i nad rab tu zhi ba (title in colophon: k+ṣa ya'i nad sel ba'i gzungs; Ng52.82, rKTs-K796, Everding304; kho 4a5-4a7, f.250)/

gzhang 'brum zhi ba ('phags pa gzhang 'brum rab tu zhi bar byed pa'i mdo; Ng52.83, rKTs-K615, Everding305; kho 4a7-5b6, ff.250-251)/

nad thams cad zhi ba ('phags pa nad thams cad rab tu zhi bar byed pa ces bya ba'i gzungs; Ng52.84, rKTs-K616, Everding306; kho 5b6–6b1, ff.251–252)/

rims nad zhi ba'i gzungs gnyis (title in colophon: rims nad zhi ba'i gzungs; Ng52.85, rKTs-K618, Everding307; kho 6b2–6b4, f.252; and 'phags pa rims nad rab tu zhi bar byed pa ces bya ba'i gzungs; Ng52.86, rKTs-K619, Everding308; kho 6b4–7a7, ff.252–253)/

rma bya chen mo'i snying [5] po (title in colophon: 'phags pa rma bya chen mo'i snying po; Ng52.87, rKTs-K581, Everding309; kho 7a7–7a8, f.253)/_

sho lo ka brgya lobs pa²⁴²/

gi pa la

'phags pa gegs sel ba ('phags pa bgegs sel ba'i gzungs; Ng52.88, rKTs-K649, Everding310; gi 1a1–1b4, f.254)/

gu pa la

bar du gcod pa thams cad sbyong ba ('phags pa bar du gcod pa thams cad rnam par sbyong ba zhes bya ba'i gzungs; Ng52.89, rKTs-K602, Everding315; gu 1b1–2b7, ff.255–256)/

ge pa la

gser 'od nor lha ('phas pa gser 'od dam pa mdo sde'i dbang po'i rgyal po las nor phyugs skyong zhing spel ba zhes bya ba'i gzungs; Ng52.90, rKTs-K1324, Everding384; ge 1b1–6b5, ff.257–262)/

gser 'od g.yang²⁴³ [6] skyabs ('phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po las g.yang skyabs zhes bya ba; Ng52.91, rKTs-K1325, Everding385; ge 1b1–?,²⁴⁴ ff.263–?)/²⁴⁵

242 In the actual collection, this work is placed earlier, as the first text in fascicle *sha*: Ng52.55.

243 g.yang (Ei) : dbyangs (Ng)

244 Text breaks off after f.7/f.269, and it seems like the last part of this text with ff.270–273 is missing. Only a fragment of f.9/f.271 is found in the volume.

245 Here, two further titles were listed, but were erased: *'Bum chung* and *Kau'u shi ka'i bshags mdo*. In the register, these two titles are listed again in the fascicle *chi* and are also found

go pa la

'phags pa nor rgyun ma'i gzungs mdo ('phags pa nor gyi rgyun zhes bya ba'i gzungs; Ng52.92, rKTs-K656, Everding316; go 1b1–6b7, ff.274–279)/_/_/

ngi pa la

'phags pa nor bu bzang po'i gzungs ('phags pa nor bu bzang po'i gzungs zhes bya ba; Ng52.93, rKTs-K758, Everding317; ngi 1a1–1b7, f.280)/

ngu pa la [7]

a pa ra yang dag shes kyi gzungs (gnod sbyin gzhan gyis mi thub pa yang dag shes kyi gzungs; Ng52.94, rKTs-K1327, Everding386; ngu 1b1–2b8, ff.281–282)/

nge pa la

ku be ra nor spel ba'i gzungs ('phags pa nor phyugs bsrung zhing spel ba zhes bya ba'i gzungs; Ng52.95, rKTs-K1328, Everding387; nge 1b1–4a7, ff.283–286)/

ngo pa la

tshogs kyi bdag po'i gzungs ('phags pa tshogs kyi bdag po'i gzungs; Ng52.96, rKTs-K659, Everding318; ngo 1b1–2b5, ff.287–288)

[title in colophon: ga na pa ti'i gzungs; Ng52.97, rKTs-K1329, Everding318;²⁴⁶ ngo 2b5–3a7, ff.288–289]/

ci pa la

tshogs bdag gi 'bru spel ba'i [8] gzungs ('phags pa tshogs kyi bdag po rin po che 'bru'i dkor mdzod dang 'bru dang longs spyod spel ba zhes bya ba'i gzungs; Ng52.98, rKTs-K1331, Everding388; ci 1b1–2a8, ff.290–291)/

in the actual collection. Note that also the register in Eimer has added these two titles at the earlier position.

246 In Everding 2015, this is listed as added to the preceding work, not as a separate text.

cu pa la

lug nad zhi ba'i gzungs gnyis ('phags pa dngos grub 'byung ba thugs kyi nor bdag rkang 'gro dang g.yul las rgyal ba'i gzungs; Ng52.99, rKTs-K1330, Everding389; cu 1b1–2b3, ff.292–293; and 'phags pa dzam+b+ha la'i lug nad thams cad rab tu zhi bar byed pa'i gzungs; Ng52.100, rKTs-K1332, Everding390; cu 2b3–2b8, f.293)/

ce pa la

'phags pa re mand+ta sogs rta gzungs rnam grangs drug ('phags pa re man+ta zhes bya ba'i gzungs; Ng52.101, rKTs-K1375, Everding391; ce 1b1–2a5, ff.294–295; [...]re man+ta zhes bya ba'i gzungs;²⁴⁷ Ng52.102, rKTs-K1376, Everding392; ce 2a6–2b8, f.295; 'phags pa mgon po nag po rta'i gzungs; Ng52.103, rKTs-K1333, Everding393; ce 2b8–3a7, ff.295–296; dpal nag po chen po kham ssum la dbang sgyur ba; Ng52.104, rKTs-K1334, Everding394; ce 3a7–3b5, f.296; rgyal po rnam thos sras kyis dpal phyag na rdo rjes rgyal po la bstod pa mdzad pa; Ng52.105, rKTs-K1335, Everding397; ce 3b5–4a3, ff.296–297; 'phags pa rta nad thams cad rab tu zhi bar byed pa'i gzungs; Ng52.106,²⁴⁸ rKTs-K1336, Everding395; ce 4a3–5a5, ff.297–298)_/_

co pa la

rdo rje rnam par 'joms pa'i [3b1] gzungs (rdo rje rnam par 'joms pa zhes bya ba'i gzungs; Ng52.107, rKTs-K744, Everding319; co 1b1–3b5, ff.299–301)/

de nas mdo phran skor la/

chi pa la

shes rab snying po (bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po; Ng52.108, rKTs-K529, Everding320; chi 1b1–3a5, ff.302–304)/_/_

'bum chung ('phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i don ma nor bar bsdu pa: Ng52.109, rKTs-K1337, Everding399; chi 1b1–5b7, ff.305–309)/

247 The beginning of the title is missing as the folio is damaged.

248 The end of this text (ce 4b8–5a5) is often treated as a part or appendix to this work; sometimes it is also listed as a separate work (*Gnod shyin ku b+he ra zhes bya ba'i gzungs*). See also Everding 2015, 410.

ko'u²⁴⁹ shi ka'i bshags mdo (yum chen mo shes rab kyi pha rol tu phyin pa; Ng52.110, rKTs-K1338, Everding118a; chi 1b1–5a3, ff.310–314)/_/_

chu pa la

mda' ka ye shes ('phags pa 'da' ka ye shes zhes bya ba theg pa chen po'i mdo; Ng52.111, rKTs-K122, Everding322; chu 1a1–1b4, f.315)/

che pa la [2]

byang chub ltung bshags (title on margin: ltung ba shags; Ng52.112, rKTs-K1365, Everding323;²⁵⁰ che 1b1–3b5, ff.316–318)/

cho pa la

'phags pa bzang po spyod pa ('phags pa bzang po spyod pa'i smon lam gyi rgyal po; Ng52.113, rKTs-K1095, Everding127; cho 1b1–6a8, ff.319–324)

[tshigs su bcad pa gcig pa; Ng52.114, rKTs-K323, Everding324; cho 1a1–1a3, f.325]²⁵¹

[tshigs su bcad pa gnyis pa'i gzungs; Ng52.115, rKTs-K143, Everding325; cho 1a4–1b2, f.325]

[tshigs su bcad pa bzhi pa; Ng52.116, rKTs-K324, Everding326; cho 1b2–1b8, f.325]/

ji pa la

byams pa'i smon lam ('phags pa byams pa'i smon lam gyi rgyal po; Ng52.117, rKTs-K1096, Everding128; ji 1b1–3a5, ff.326–328)/

²⁴⁹ ko'u (Ei) : ke'i (Ng)

²⁵⁰ In Everding 2015, this work is identified as rKTs-K284/D284. This is impossible as the text here is much shorter.

²⁵¹ Also in Eimer, this and the following two short works are not listed in the register but are found in the collection; see his footnote 61.

ju pa la

'phags pa mdo sdud pa ('phags pa shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa; Ng52.118, rKTs-K13, Everding327; ju 1b1–27a3, ff.329–355)/

je pa la

'phags pa shes rab [3] kyi pha rol tu phyin pa rdo rje gcod pa ('phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po'i mdo; Ng52.119, rKTs-K16, Everding328; je 1b1–20b5, ff.356–374)²⁵²

[note in colophon: rdo rje gcod pa'i snying po 'di lan gcig bzlas pas rdo rje gcod pa khri dgu stong bklags pa dang mnyam par 'gyur ro; Ng52.120, rKTs-K1408, Everding400; je 20b5–20b7, f.374]²⁵³/

jo pa la

nam mkha'i snying po'i mdo ('phags pa nam mkha'i snying po zhes bya ba theg pa chen po'i mdo; Ng52.121, rKTs-K260, Everding329; jo 1b1–29a7, ff.375–?)²⁵⁴/_/_/

nyi pa la

sa'i snying po'i mtshan brgya ('phags pa sa'i snying po'i mtshan brgya rtso brgyad pa gzungs sngags dang bcas pa; Ng52.122, rKts-K635, Everding330; nyi 1b1–4b1, ff.?-?)

nyu pa la

sa'i mdo (sa'i mdo; Ng52.123, rKTs-K916, Everding331; nyu 1b1–3a7, ff.?-?)/_/_/ nye pa la khang bu brtsegs²⁵⁵ pa (khang bu brtsegs pa'i mdo; Ng52.124, rKTs-K332, Everding332; nye 1b1–6b3, ff.?-?)

252 The first three folios of the text give *ji* as the volume signature, which must be corrected to *je*. In the overall folio count, number 364 is given twice.

253 In some catalogues, this is not counted as a separate text.

254 After f.400, the overall folio count is missing and skipped on the following eighteen folios; see marginal note on f.400.

255 brtsegs (Ei) : rtsegs (Ng)

nyo [4] pa la

byams zhus chos brgyad pa ('phags pa byams pas zhus pa chos brgyad pa zhes bya ba theg pa chen po'i mdo; Ng52.125, rKTs-K86, Everding333; nyo 1b1–5b4, ff.?-401)/

klu'i dbang po rgya mtshos zhus pa ('phags pa klu'i rgyal po rgya mtshos zhus pa zhes bya ba theg pa chen po'i mdo; Ng52.126, rKTs-K155, Everding334; nyo 5b4–6a8, ff.401–402)/

ti pa la

dkon mchog gsum skyabs su 'gro ba ('phags pa dkon mchog gsum la skyabs su 'gro ba zhes bya ba theg pa chen po'i mdo; Ng52.127, rKTs-K225, Everding335; ti 1b1–3b2, ff.403–405)/

dkon mchog rjes dran²⁵⁶ (title on fascicle cover: dkon cog rjes dran gyi mdo; Ng52.128, rKTs-K1409; ti 1b1–2b8, ff.406–407)/

tu pa la

nyi ma'i [5] mdo (nyi ma'i mdo; Ng52.129, rKTs-K41, Everding336; tu 1b1–2b2, ff.408–409)/_/_/

zla ba'i mdo (zla ba'i mdo; Ng52.130, rKTs-K42, Everding337;²⁵⁷ tu 2b2–3a6, ff.409–410)/_/_/

te pa la

khye'u²⁵⁸ rin chen zla bas zhus pa ('phags pa khye'u rin chen zla bas zhus pa zhes bya ba theg pa chen po'i mdo; Ng52.131, rKTs-K164, Everding338; te 1b1–12b4, ff.411–422)/

²⁵⁶ This title is not mentioned in the register in Eimer, but it is found in the actual collection; see his footnote 63. Everding 2015 does not list this text; in Taube 1968, it is listed as No. 2388.

²⁵⁷ In Everding 2015, this is identified with rKTs331/D331, a different text with the same title.

²⁵⁸ khye'u (Ng) : khyi'i (Ei)

to pa la

bgres mos zhus pa ('phags pa bgres mos zhus pa zhes bya ba theg pa chen po'i mdo; Ng52.132, rKTs-K171, Everding339; to 1b1-7b8, ff.423-429)/

thi pa la

stag mos zhus pa²⁵⁹ (first text ends in colophon: byang chub sems dpa'i rgyud las rtogs pa dang po'i le'u; Ng52.133, rKTs-K1343, Everding401; thi 1b1-4a8, ff.430-433; second text: 'phags pa stag mos zhus pa zhes bya ba theg pa chen po'i mdo; Ng52.134, rKTs-K1342, Everding402; thi 1b1-8b9, ff.434-441)

thu pa la

dpang skong²⁶⁰ phyag rgya pa (title in colophon: dpang skong phyag rgya pa; Ng52.135, rKTs-K267, Everding340; thu 1b1-6b5, ff.442-447)/ [6]

the pa la

'phags pa glang ru lung bstan²⁶¹ ('phags pa glang ru lung bstan pa zhes bya ba theg pa chen po'i mdo; Ng52.136, rKTs-K357, Everding341; the 1b1-18b9, ff.448-474)/

tho pa la

'phags pa phyogs bcu mun sel²⁶² ('phags pa phyogs bcu'i mun pa nam par sel ba zhes bya ba theg pa chen po'i mdo; Ng52.137, rKTs-K269, Everding342; tho 1b1-10b7, ff.475-484)/

di pa la

sdong pos brgyan pa²⁶³/

259 This short title applies to two separate works.

260 skong : bkong (Ng, Ei)

261 bstan (Ng) : bstan pa (Ei)

262 sel (Ng) : sel ba (Ei)

263 In the collection, the fascicle *di* with folio numbers 485-486 is missing. In Eimer, a second text is found in this fascicle. See his footnote 66: *'Phags pa bar du gcod pa thams cad sel ba'i gzungs*.

du pa la

tshe'i dbang bskur²⁶⁴ ba ('phags pa tshe dpag tu med pa'i snying po tshe'i dbang bskur ba zhes bya ba'i gzungs; Ng52.138, rKTs-K1344, Everding404; du 1b1-4b6, ff.487-490)/

rin po [7] che tshe'i sgrub²⁶⁵ pa (rin po che tshe'i sgrub pa zhes bya ba; Ng52.139, rKTs-K1345, Everding405; du 4b7-7a8, ff.490-493)/

tshe dpag med thams cad kyi snying po ('phags pa tshe dpag tu med pa thams cad kyi snying po; Ng52.140, rKTs-K1346, Everding406; du 7b1-8a6, ff.493-494)/_/_

de pa la

gtsug tor nag mo ('phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs nag mo can zhes bya ba'i gzungs; Ng52.141, rKTs-K1347, Everding407; de 1b1-5b8, ff.495-499)/_/_

do pa la

gtsug tor lha mo rol pa (lha mo nag mo chen mo rol bar byed pa'i gtsug tor zhes bya ba'i gzungs; Ng52.142, rKTs-K1348, Everding408; do 1b1-8b6, ff.500-507)/

gtsug tor dkar mo'i bzlog bsgyur (gtsug tor dkar mo'i zlog sgyur; Ng52.143, rKTs-K1349, Everding162; do 1b1-4a8, ff.507?-510)²⁶⁶ / [8]

ni pa la

gser 'od rnga²⁶⁷ sgra²⁶⁸ (gser 'od rnga sgra zhes bya ba'i gzungs; Ng52.145, rKTs-K1352, Everding409; ni 1b1-5b8, ff.519-523)

264 dbang bskur (Ng) : dpang bkong (Ei)

265 sgrub (Ng) : grub (Ei)

266 First and last folios are damaged. The overall folio count on the first folio is missing, but it seems like here one number, either f.507 or f.508, is counted twice.

267 rnga : lnga (Ng)

268 In the manuscript, this was originally listed under the previous fascicle. This was then erased and added under the present fascicle on the margin of the manuscript. In the actual collection, the text appears in fascicle *ni*, but only as the second text in that fascicle.

phyir bzlog ngan sngags kyi 'khor lo (phyir zlog pa ngan sngags kyi 'khor lo zhes bya ba; Ng52.144, rKTs-K1350, Everding163; ni 1b1–8a8, ff.511–518)/_/_/

nu pa la

dag pa gser gyi mdo thig (gza' skar gsang ba'i zu tse bskol gyi mdo zhes bya ba'i gzungs;²⁶⁹ Ng52.146, rKTs-K1353, Everding410; nu 1b1–24a4, ff.524–547)/_/_/

ne pa la

klu'i dpang²⁷⁰ skong²⁷¹ (title on fascicle cover: klu'i spang bskong; Ng52.147, rKTs-K1351, Everding161; ne 1b1–13a8, ff.548–560) /

no pa la

gza'i yab gzungs (gza'i nad thams cad rab tu zhi bar byed pa'i gzungs; Ng52.148, rKTs-K1355, Everding411; no 1b1–3a7, ff.561–563)/ [4a1]

pi pa la

'phags pa ljon shing ('phags pa ljon shing gi mdo; Ng52.150, rKTs-K1356, Everding413; pi 1b1–3b5, ff.566–568)²⁷² /

sri bzlog (title in colophon: tsak+ra bcu gsum pa'i gzungs; Ng52.151, rKTs-K1357, Everding414; pi 1a1–1b6?, f.569?)²⁷³ _/_/

rgyal po'i cho 'phrul phyir bzlog pa (rgyal pos cho 'phrul ston pa phyir zlog pa zhes bya ba theg pa chen po'i mdo; Ng52.149, rKTs-K1354, Everding412; pi 1b1–2b3, ff.564–565)/

In Eimer, this text is not listed in the register, but appears in the collection; see his footnote 67.

269 In the collection also the Chinese title is mentioned: *Kong tse ling tse mer ma rol ma*.

270 dpang (Ng) : dbang (Ei)

271 skong : bkong (Ng), bkod (Ei)

272 In the collection, the last text of this fascicle is placed first. Note that the register in Eimer differs and gives the correct order as it is found in this collection.

273 The left folio margin with foliation is missing, but from the context it is clear that the folio fits in here; see also the text sequence in Everding 2015, 307.

pu pa la

sme bdun skar ma'i mdo (sme bdun zhes pa skar ma'i mdo;²⁷⁴ Ng52.152, rKTs-K911, Everding344; pu 1b1-6b8, ff.570-575)/_/

rgya nag skag bzlog²⁷⁵/ [2]

sdig sgrib kun 'joms (title in colophon: 'phags pa spyen ras gzigs dbang phyug 'khor ba dong sprugs kyi rgyud las sdig sgribs kun 'joms kyi le'u nyi shu bdun pa nas gsungs pa; Ng52.153, rKTs-K1358, Everding417; pe 1b1-4a4, ff.580-583)²⁷⁶/

pe pa la

nyes pa kun sel byin rlabs sgron me (nyes pa kun sel byin rlabs kyi sgron me; Ng52.154, rKTs-K1368, Everding416; pe 1b1-3b3, ff.584-586)²⁷⁷/

po pa la

gnam sa snang brgyad (title on margin: snang brgyad; Ng 52.155, rKTs-K1366, Everding418; po 1b1?-8a7, ff.?-594)²⁷⁸/

phi pa la

bkra shis brtsegs pa chen po ('phags pa bkra shis brtsegs pa zhes bya ba theg pa chen po'i mdo; Ng52.156, rKTs-K1359, Everding419; phi 1b1-7a2, ff.595-601)/_/

ga gon dang bzang [3] po la gnanng ba'i bkra shis (shis par brjod pa'i tshigs su bcas pa; Ng52.157, rKTs-K1107, Everding197; phi 7a2-9b3, ff.601-603)/

274 For this text, titles in Chinese (*BI du tshing zing ging*) and Mongolian (*Do lo 'an e bu gan ne ra thu ho don nu su dur*) are also given.

275 This text is not found in the collection, where four folios (576-579) are missing at this stage. It should be identified as rKTs-K1383. The text is not listed in the register in Eimer, and he interprets a fitting colophon of this text as belonging to the previous text; see his footnote 70.

276 In the collection, this text is already part of fascicle *pe*. This text is not listed in the register in Eimer. There it is found in the actual collection in fascicle *po*; see his footnote 71.

277 In the collection, f.2/f.585 is missing.

278 The first seven folios of the text (ff.1-7/ff.587-593) are missing; only the last folio is present.

phu pa la

yangs pa'i grong khyer du 'jug pa ('phags pa yangs pa'i grong khyer du 'jug pa'i mdo chen po; Ng52.158, rKTs-K345, Everding312; pho 1b1–6b7, ff.604–609)/

phe pa la

rdo rje rgyal mtshan gyi bsngo ba (rdo rje rgyal mtshan gyi yongs su bsngo ba; Ng52.159, rKTs-K856, Everding205; phe 1b1–2b7, ff.610–611)/

pho pa la²⁷⁹

[de bzhin gshegs pa lnga'i bkra shis kyi tshigs su bcad pa; Ng52.160, rKTs-K816, Everding198; pho 1b1–2a5, ff.612–613]

de bzhin gshegs pa'i mdzad pa bcu'i [4] bkra shis (no title;²⁸⁰ Ng52.161, rKTs-K1410, Everding199; pho 2a6–3b6, ff.613–614)/

sangs rgyas dpa' bo bdun gyi bkra shis (no title;²⁸¹ Ng52.162, rKTs-K815, Everding200; pho 3b6–4a8, ff.614–615)

[no title;²⁸² Ng52.163, rKTs-K820, Everding201; pho 4a8–4b4, f.615]

[no title;²⁸³ Ng52.164, rKTs-K821, Everding202; pho 4b4–4b8, f.615]

[no title; Ng52.165, rKTs-K1411, Everding203; pho 5a1–5a7, f.616]²⁸⁴

279 The register in Eimer does not list a fascicle *pho*, but the two texts listed here are included in fascicle *phe* instead. The other texts found here in the actual collection are not mentioned in Eimer.

280 No title or colophon. In Everding 2015, the title is given as *De bzhin gshegs pa'i mdzad pa bcu'i bkra shis*.

281 No title or colophon. In Everding 2015, the title is given as *Sangs rgyas dpa' bo bdun gyi bkra shis*.

282 No title or colophon. In Everding 2015, the title is given as *Bkra shis kyi tshigs su bcad pa*.

283 No title or colophon. In Everding 2015, the title is given as *Dkon mchog gsum gyi bkra shis kyi tshigs su bcad pa*.

284 No title or colophon. These auspicious verses mark the end of the volume on f.616. A note on the margin of the last folio indicates that the volume should contain altogether 630 folios, but several of these are not counted. At the end of the collection one additional folio (f.617?) is found that also contains the same auspicious verses. In the catalogue this is counted as Ng52.166. It is difficult to assess why this folio has been added. Perhaps

sogs te mdor na gzungs mdo shin tu²⁸⁵ nye bar mkho zhing byin rlabs che
ba brgya dang sum cu rtsa lnga tsam bzhugs shing / [5] de dag las rgya nag
dang gter nas byon pa sogs re re tsam yang bar chad bzlog pa la bsngags shing
/_mkho ba'i phyir glegs bam gyi mjug²⁸⁶ gi cha la bzhugs so²⁸⁷//

de ltar [6] byin rlabs gzi 'od 'phro ba'i gsung rab rin chen gter/_/skal ldan skye
bo'i bsod nams dpal du mi zad kha phye nas/_/rang gzhan phan bde'i dga' ston
spel ba'i [7] lhag bsam phun tshogs²⁸⁸ can/_/kun tu dga' ba'i bstan pa'i rgyal
mtshan rab tu brtan gyur cig_gzhan yang bar²⁸⁹ chad mi mthun kun²⁹⁰ zhi
nas/_/dpal 'byor dbang thang [8] dge legs rab rgyas shing /_/nges don bstan pa
yun ring gnas pa dang /_/bstan 'dzin²⁹¹ skyes bu zhabs pad²⁹² brtan pa dang
/_/'di la 'brel can²⁹³ mams kyi gtso byas pa'i// [4b1] 'gro kun rang²⁹⁴ byung
sangs²⁹⁵ rgyas mngon gyur²⁹⁶ shog/_/_dge legs 'phel//_/_

Bibliography

Primary Manuscript Sources

Rnam rgyal Collection (Ng). 52 volumes of canonical manuscripts. Images are available
at BDRC under the ID MW2KG229028 and also at rKTs; these are prepared by the
Tibetan Manuscript Project Vienna (TMPV).

it facilitates another layer of auspiciousness or simply was added to the collection by
mistake.

285 tu (Ng) : du (Ei)

286 mjug (Ng) : 'jug (Ei)

287 This indicates that the collection originally contained 135 works, but then other texts
(here indicated as coming from China and from treasure literature) were added to the
growing collection. This seems also to be confirmed in the structure of the actual collec-
tion with more fascicles being added. As pointed out by Alexander Zorin (personal com-
munication in September 2023), the *dkar chag* of the earlier Rtag brtan edition (Tib. 177–2
in his records) has extra fascicles added at the end of the collection; see Zorin 2021, 153. In
later versions, the respective texts were added to earlier parts of the collection.

288 lhag bsam phun tshogs (Ng) : stag pas ma phun che sa (Ei)

289 bar (Ng) : phan (Ei)

290 kun (Ng) : rgun (Ei)

291 'dzin (Ng) : bzhin (Ei)

292 bu zhabs pad (Ng) : bzhugs pa dang (Ei)

293 'brel can (Ng) : 'phel bcan (Ei)

294 rang (Ng) : dang (Ei)

295 sangs (Ng) : las pas (Ei)

296 gyur (Ng) : du (Ei)

- Dkar chag dgos 'dod kun 'byung* (Gzungs bsdsu, Ng). 4 folios, ff. 1a1–4a5 in *Gzungs bsdsu* (Rnam rgyal Collection, Ng).
- Dkar chag gsal ba'i me long* (Gzungs bsdsu, Ng). 4 folios, ff. 1a1–4b1 in *Gzungs bsdsu* (Rnam rgyal Collection, Ng).
- Gzungs bsdsu* (Rnam rgyal Collection, Ng). *Gzungs bsdsu* volume = volume 52 of Rnam rgyal Collection (Ng).
- Phug brag Bka' 'gyur* (F). 119 volumes plus 1 separate *dkar chag* volume, Images are available at BDRC under the ID MW1KG13607 and also at rKTs; these are based on the microfiche edition prepared by the Institute for Advanced Studies of World Religions in 1990. Eimer 1993 provides a detailed location list of all texts contained. New color scans of the collection are prepared under the ID MW2KG210295.
- Bka' 'gyur rin po che'i dkar chag(s) gsal ba'i me long* (*Bka' 'gyur*, F). 30 folios, ff. 1a1–30a8, vol. ka = volume 120 of *Phug brag Bka' 'gyur* (F). See Eimer 1993, 65.
- Dkar chag gsal ba'i me long* ('Bum, F). 4 folios, ff. 1a1–4b12, in volume 120 of *Phug brag Bka' 'gyur* (F). See Eimer 1993, 65.
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