

SERIE ORIENTALE ROMA
XVI

ALFONSA FERRARI †

**MK'YEN BRTSE'S GUIDE TO THE
HOLY PLACES OF CENTRAL TIBET**

Completed and edited by
LUCIANO PETECH

With the collaboration of
HUGH RICHARDSON



ROMA
ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE
1958

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SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE

DI

GIUSEPPE TUCCI

VOLUME XVI

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Is. M. E. O.

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TUTTI I DIRITTI RISERVATI

Printed in Italy - Stampato in Italia

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PREFACE OF THE EDITOR

Alfonsa Ferrari (1918-1954), of Aquila, was one of the best pupils of the Rome school of Buddhist studies, whose guru is Professor G. Tucci. She studied Sanskrit with Formichi, and Tibetan and the religions of India and the Far East with Tucci, graduating at the University of Rome with a thesis on the Arthaviniścaya (1), a small Sanskrit text which summarizes in short formulae the essentials of Mahāyāna. Afterwards she carried out post-graduate research at the Oriental School of the University of Rome, at the end of which she published a critical edition and translation of the Pāramitāsamāsa of Āryaśūra (2). In 1946 and again in 1948 she won a scholarship for research in Paris, where she worked with Bloch, Renou, Bacot and Lalou. In 1952 she was appointed teacher of Sanskrit at the University of Rome; but by that time she was already struggling against the long illness which brought about her untimely end on

(1) *Arthaviniścaya (Testo e versione)*, in *Atti della Reale Accademia d'Italia*, Memorie della Classe di Scienze morali e storiche, serie VIII, vol. IV (1944), pp. 535-625.

(2) *Il « Compendio delle Perfezioni » di Āryaśūra*, in *Annali Lateranensi*, X (1946), pp. 1-101.

the first day of 1954. We lost in her a very promising junior scholar, whose strictly scientific mind and methods and whose habit of pitiless self-criticism may have been an obstacle to a larger production, but ensured a high scholarly level for the little she chose to publish.

In 1946, upon her first departure for Paris, Professor Tucci advised her to undertake the edition of the small guide to the holy places of Central Tibet by mK^cyen brtse. She worked at it for some years, intending to present it as a thesis for the École des Hautes Études in Paris. But afterwards her interest flagged, as her attention was drawn away to other subjects and as her illness began preying upon her vitality. I remember discussing with her several points, but vainly endeavouring to persuade her to finish a work which she had begun with such keenness and continued with such competence and care. Practically she ceased working at it after 1951.

After her sad demise, upon request by Professor Tucci and with the consent of the family of our lamented friend, I took upon me to prepare the little work for the press. Dr. Ugo Ferrari, Miss Ferrari's brother, handed over to me all the papers she had left. When, after a long delay imposed by other pressing duties, I examined them, I found to my surprise much less than I had expected. There was no question of simply preparing a work for the press, as we had expected (1). For the larger part the book had yet to be written, and I felt very much in doubt whether it was possible, and indeed advisable, to do so. Eventually I decided in the affirmative, because I felt it as a duty to

(1) Professor Tucci had given expression to this hope in his obituary notice of Miss Ferrari in *Rivista degli Studi Orientali*, XXIX (1954), pp. 158-159.

the memory of the friend and of the scholar, to see that her last work should be completed and published.

The material I took over was the following:

1) *The critical edition of slightly more than one half of the text (ff. 1-16), based on xyl. A and the ms.*

2) *A complete French translation.*

3) *The notes (in French) on the first six leaves of the text (nn. 1-118 of the present edition).*

4) *Two card indexes, one for places and the other for persons, with short unconnected and undigested jottings (mostly quotations from DT, SP and TPS) and bibliographical indications.*

5) *A map, nearly, finished and ready for reproduction, corresponding to Map A of the present edition.*

My share in the preparation of the work has been the following:

1) *Writing the Introduction.*

2) *Checking and completing the critical edition of the text, comparing it with xyl. B and changing its French spelling into that used in the Serie Orientale Roma.*

3) *Turning into English the French translation, checking it throughout on the original Tibetan and, when necessary, modifying it in some minor points.*

4) *Translating into English the extant notes (nn. 1-118), without change but with several additions; the latter are placed between square brackets with my initials. So are the notes by Mr. Hugh Richardson and Mr. Peter Aufschneider.*

5) *Working out the material of the card indexes, checking it and completing it, in order to compile the notes for the rest of the text (nn. 119-714). This was the longest and most difficult part of the job. I tried to utilize to the utmost the jottings of Miss Ferrari, but almost all of them were only hints of the direction in which she intended to turn her research. These hints I expanded and developed as well as I could, trying to give the best possible expression to her thought. But of course these notes have turned out much shorter and more incomplete than those she had already written out. In the interest of science, and with the moral certainty that the author would have approved of it, I have supplemented this somewhat scanty material by independent work on a large scale, taking to contribution some Tibetan texts which Miss Ferrari had only slightly perused (VSP, KD) or not used at all (KTS, KG, TT, the Sa skya Guide. Some problems, however, were insoluble with the means at my disposal; and thus I turned for help and advice to Mr. Hugh Richardson, the last British Agent in Lhasa. A long correspondence ensued, which culminated in an one-week stay of Mr. Richardson in Rome. I had thus the opportunity of discussing with him the whole of the notes. His vast knowledge of things Tibetan, based on a residence of nine years in the country, has proved invaluable, and this book owes to him several descriptions of places, temples and monasteries which he is the only European ever to have visited. He placed at my disposal xyl. B of the text (on which see later). All the photos here published come from his collection. In short, this book could never have appeared in its present form except for his cooperation. By rights it ought to appear under our joint editorship, were it not that*

Mr. Richardson modestly declined to allow his name to appear on the cover. I can only record here my heartfelt thanks for his liberal help and unfailing patience. In preparing some of these notes I relied also upon the advice of my guru and friend G. Tucci, drawing on his unique store of knowledge of the artistic and religious history of Tibet. I have to thank also Mr. Peter Aufschnaiter, now in Kathmandu, who read through the text and sent me about a dozen short notes on places known to him from personal experience. Thus my share and that of my collaborators in the second half of the book are rather large. Here too I was careful to mark our contributions by placing them between square brackets with our initials (H. R., L. P., P. A.).

6) Changing the spelling of Map A and thoroughly checking it with the kind help of Mr. Hugh Richardson. It must be remarked that the extant maps of the Survey of India are unsatisfactory, not only on account of their often incredibly distorted spelling, but also because of factual mistakes and because many lateral valleys are still unsurveyed. In many places Mr. Hugh Richardson was the first Westerner to set foot, and thus he was able to correct or to mark the position of several monasteries and other sites, which are shown in a grossly inaccurate way on the survey maps or even left out as unexplored. The two outstanding instances are 'Bri guñ and the sÑe mo valley.

7) Preparing maps B and C, again with the help of Mr. Hugh Richardson.

8) Preparing the Index.

I quite realize that I have overstepped the limits of a mere editorship. But it was the only way of making the

work really useful for the scholarly world; and, as I have said, I am sure that the author too would have tried to realize this by all possible means, and therefore would have approved of my proceeding.

May this book serve to perpetuate the memory of its author, a high-minded woman and a fine scholar whom a cruel fate deprived of the promising career just opening to her.

LUCIANO PETECH

Rome, October 1957.

ABBREVIATIONS

- BELL, *Religion*** = Ch. BELL, *The Religion of Tibet*, Oxford 1931.
- BUSTON** = E. OBERMILLER, *History of Buddhism (Chos-ḥbyuñ)* by *Bu-ston*, vol. II, Heidelberg 1932.
- DAS, *Dictionary***, = S. Ch. DAS, *Tibetan-English Dictionary*, Calcutta 1902.
- DAS, *Journey*** = S. Ch. DAS, *Journey to Lhasa and Central Tibet*, London 1904.
- DSGL** = 'Dsam gliñ c'en po'i rgyas bśad snod bcud kun gsal me loñ, by sMin grol Nomun Khan (c. 1820); Ms. in the library of Professor Tucci, Rome.
- DT** = *Deb t'er sñon po*, by 'Gos Lotsawa gZon nu dpal. Kun bde gliñ edition. On this work see TPS, pp. 142-143. and the preface of ROERICH.
- GETTY** = A. GETTY, *The Gods of Northern Buddhism*, Oxford 1928.
- GRÜNWEDEL** = A. GRÜNWEDEL, *Die Tempel von Lhasa* (Sitzungsberichte der Heidelberger Akademie, phil.-hist. Kl., 1919, n. 4). Translation of the guide of Lhasa by the Fifth Dalai Lama.
- HOFFMANN** = H. HOFFMANN, *Die Religionen Tibets*. Freiburg-München 1956.
- H. R.** = Note by Hugh Richardson.
- HUTH** = G. HUTH, *Geschichte des Buddhismus in der Mongolei*. vol. II, Strasburg 1896. Translation of the *Hor c'os 'byun* of 'Jigs med rig pa'i rdo rje.
- IT** = G. TUCCI, *Indo-Tibetica* (4 vols. in 7 parts), Rome 1932-1941.
- J. As.** = *Journal Asiatique*.

- JBORS** = *Journal of the Bihar and Orissa Research Society.*
- JRAS** = *Journal of the Royal Asiatic Society.*
- KD** = Kloñ rdol Bla ma (b. 1729), *gSuñ 'bum* (Complete works). On this author and his work see TPS, p. 149.
- KG** = *rGyal ba rdo rje 'c'añ kun dga' bzañ po'i rnam par t'ar pa legs bsad c'u bo 'dus pa'i rgya mts'o yon tan yid bzin nor bu'i 'byuñ gnas*, by dPal ldan don grub. Woodprint in the library of Professor Tucci, Rome.
- KTS** = *rje btsun bla ma t'ams cad mk'yen ciñ gzigs pa 'Jam dbyaṅs mk'yen brtse'i dbaṅ po Kun dga' bstan pa'i rgyal mts'an dpal bzañ po'i rnam t'ar mdor bsdus pa ño mts'ar u dum ba ra'i dga' ts'al*, by Karma bkra śis c'os 'p'el. Woodprint in the library of Professor Tucci, Rome.
- L. P.** = Note by Luciano Petech.
- MITN** = L. PETECH, *I missionari italiani nel Tibet e nel Nepal* (7 vols.), Rome 1952-1956.
- NEBESKY** = R. de NEBESKY-WOJKOWITZ, *Oracles and demons of Tibet*, Den Haag 1956.
- P. A.** = Note by Peter Aufschnaiter.
- PETECH** = L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.
- Records** = *Records of the Survey of India*, vol. VIII (2 parts with pages numbered throughout), Dehra Dun 1915-1922.
- Re u mig** = S Ch. DAS, *Life of Sum-pa Khan-po*, in *Journal of the Asiatic Society of Bengal*, 1889, pp. 37-84. Translation of the chronological tables of the *Re'u mig*, which are an Appendix to SP.
- ROERICH** = G. N. ROERICH, *The Blue Annals* (2 vols.), Calcutta 1949-1953. Translation of DT.
- Sa skya Guide** = *gDan sa c'en po dpal ldan sa skya'i gtsug lag k'añ dañ rten gsum gyi dkar c'ag*, by Kun dga' rin c'en (1517-1584). Manuscript in the library of Professor Tucci, Rome.
- SCHULEMANN** = G. SCHULEMANN, *Die Geschichte der Dalailamas*, Heidelberg 1911.

- SP** = *Pag Sam Jon Zang* (by Sum pa mK'an po), ed. S. Ch. Das, vol. II, Calcutta 1908. Very bad edition of the *dPag bsam ljon bzañ*, on which see TPS, pp. 148-149. Its list of monasteries is copied with little or no change from the VSP.
- Tōhoku** = I: *A complete catalogue of the Tibetan Buddhist Canons*, Sendai 1934;
II: *A catalogue of the Tōhoku University collection of Tibetan works on Buddhism*, Sendai 1953. The works listed are numbered throughout in the two volumes.
- TOUSSAINT** = G. TOUSSAINT, *Le dict de Padma*, Paris 1933. Translation of the *Padma t'añ yig*.
- TPS** = G. TUCCI, *Tibetan Painted Scrolls* (2 vols.), Rome 1949.
- TT** = *gTam gyi ts'ogs t'eg pa'i rgya mts'o*, by Rañ byuñ rdo rje (vol. Na of the Complete Works). On this text see TPS, p. 734, and TUCCI, *Tombs*, p. 1.
- TUCCI, Lhasa** = G. TUCCI, *To Lhasa and beyond*, Rome 1956.
- TUCCI, Tombs** = G. TUCCI, *The tombs of the Tibetan kings*, Rome 1950.
- VASILYEV** = VASILYEV, *Geografiya Tibeta*, St. Petersburg 1895. Translation of the portion of DSGI concerning Tibet.
- VSP** = *Vaidūrya ser po*, by Sañs rgyas rgya mts'o (d. 1705). On this most useful work, mainly a list and census of the dGe lugs pa monasteries in all Tibet, see TPS, p. 149.
- WADDELL, Lamaism** = L. A. WADDELL, *The Buddhism of Tibet or Lamaism*. London 1895.
- WADDELL, Lhasa** = L. A. WADDELL, *Lhasa and its mysteries*, London 1905.

INTRODUCTION

(by the Editor)

[The author of our text is known to us through a biography entitled *rJe btsun bla ma t'ams cad mk'yen cin gzigs pa 'Jam dbyaṅs mk'yen brtse'i dbaṅ po Kun dga' bstan pa'i rgyal mts'an dpal bzaṅ po'i rnam t'ar mdor bsdus pa ṅo mts'ar u dum ba ra'i dga' ts'al*, 118 ff. It was written by dGe bśes Karma bKra śis c'os 'p'el in his 81th year of age water-dragon 1892 at Kun bzaṅ bde c'en 'od gsal gliṅ, a hermitage of Rin c'en brag. Being composed by a close associate of mK'yen brtse in the very year of the latter's death, it is quite authoritative. It follows the usual pattern of the Tibetan *rnam t'ar* (life of a holy man), and is divided into three sections: *p'yi rnam t'ar* (ff. 8a-78b; « external biography », mainly an account of his monastic career and of the texts he studied); *naṅ rnam t'ar* (ff. 79a-85a; « internal biography »); a list of the esoteric cycles and initiations, mostly rÑiṅ ma pa, which were imparted to him, and by whom); *gsaṅ ba'i rnam t'ar* (ff. 85a-117a; « secret biography »); an account of his mystical experiences and visions).

mK^čyen brtse was born in the fire-dragon year of the 14th sexagenary cycle (1820) in Žal mo sgañ, a district in mDo k^čams. At the age of twelve he became a novice at T^čar rtse and received the monastic name of ³Jam dbyaṅs mk^čyen brtse³i dbaṅ po Kun dga³ bstan pa³i rgyal mts^čan, which I cite in the shortened form of mK^čyen brtse. In 1840 he betook himself to Central Tibet and there, in the great rÑiñ ma pa monastery of sMin grol gliñ, he was ordained. The rest of his life was very rich in spiritual experiences, but poor in external events. He died in the water-dragon year 1892.

His work has been noticed several times by recent writers. See IT, IV, 1, p. 45; TUCCI, *Lhasa*, pp. 123-124; PETECH, pp. 51, 85; H. HOFFMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147 et passim (under the title given in xyl. B).

Three copies of the text have been utilized for preparing the present edition. The first is a woodprint (xyl. A) from sDe dge, very clear and on the whole fairly correct. It contains 29 leaves of a rather small size (32 × 8 cm.), with six lines per leaf. It belongs to Professor G. Tucci. The second is a woodprint (xyl. B) from Lhasa, containing 40 leaves of a small size (30 × 9 cm.), with six lines per leaf. It was given by the incarnate of sMin grol gliñ to Mr. Hugh Richardson, who kindly lent it to me for some time. Except for the title, it agrees word for word with xyl. A, and there are practically no variant spellings. Only at the end there is some additional matter (as specified in its due place, see p. 32), which is not a part of the Guide and therefore has been omitted from the present edition. The third is a manuscript (ms.) of unknown date and place, containing 34 leaves of a

small size (c. 29 × 10 cm.), with 6 lines per leaf, written in a regular and readable cursive (*dbu med*). It belongs to Professor G. Tucci. Its accuracy is inferior to the two xyl. and sometimes the text is badly corrupted; but it contains a few passages not found in the print. The present edition is based xyl. A, with readings of xyl. B and of the ms. in footnotes.

As to the sources of our Guide, some of them are mentioned in the text itself: the *bKa' gdams p'a c'os* (n. 14); the Guide to Lhasa by the Fifth Dalai Lama (n. 44); the Guide to the Four Monasteries by *Ñag dbaṅ byams pa* (n. 85); the list of the images at *bSam yas* in the *Padma t'aṅ yig* (n. 132); the *TT* (n. 308); the *Sa skya Guide* (n. 482); *Tārānātha's* guide of *Jo naṅ* (n. 565). Accordingly, the author has based himself on the current *dkar c'ag* (guides to holy places) literature and, above all, on his personal experience. We know from his biography that he toured extensively Central Tibet and that he passed his life practically always on the move. Very many of the places listed in the Guide are also mentioned in the biography, which carefully notes year, month and day of his visit and the initiation he was granted or the vision he had there. Thus the Guide is the result of wide reading and of a whole life spent in pilgrimage. And therefore it is, so far as it can be checked with the all too scanty data of Western travellers, quite reliable and practical. We must indeed remember that this was only partly intended to be a scholarly work; it had also to serve a very practical purpose, explaining routes and passes, temples and monasteries to the pilgrims going to the holy places of Central Tibet. Of course the selection of the places to be described is influenced by the author's *rñiṅ*

ma pa background and by his leaning towards the Sa skya pa; and it is interesting to note that some important dGe lugs pa establishments are left out. But since the later are on the average rather modern, this does not lessen the interest and importance of our little text. - L. P.]

TEXT

DBUS G TSAÑ GI GNAS RTEN RAGS RIM GYI MTS^cAN
 BYAÑ MDOR BSDUS DAD PA³I SA BON ŽES BYA BA
 BŽUGS SO ¹

Om svasti siddham |

f. 1-b

grags pai dpal ni srid ži²i bla na mt^co | t^cugs rje³i grib
 mas lus can gduñ ba sel | yid bžin ³dod pa ³jo ba³i gdugs
 dkar po | dkon mc^cog gsum gyis ⁴śis pa³i me tog stsol ||
 de la ³p^cags mc^cog p^cyag na padmos ⁵sañs rgyas kyi žin
 yonś su sbyon bar mdsad pa³i yul | gañs ri dpal dan ldan
 pas ⁶bskor ba³i ljonś | bod c^col k^ca gsum žes grags pa ya f. 2-a
 gyal | dbus gtsañ dam pa c^cos kyi c^col k^ca ⁷žes gañs can ³dsin
 ma³i ⁸rgyan gcig pur gdod nas grub pa³i gnas rten rim gyi ⁹
 mts^can byañ tsam bkod pa ³di lta ste ||
 t^cog mar ¹⁰dbus la dbu ru dañ | g-yo ¹¹ru gñis žes ¹²grags
 pa³i dbu ru byañ rgyud du byañ rwa sgreñ rgyal ba³i dben
 gnas žes ¹³³brom ston pa rgyal ba³i ³byuñ gnas kyi gdan sa
 c^cen po lha śin ljon pa³i dga³ ts^cal du mc^cod k^cañ k^cag śin tu f. 2-b
 mañ bar bžugs pa³i rten gyi gtso bo rdo rje ³c^cañ yab yum

¹ xyl. B Lha ldan sogs dbus ³gyur
 c^cos sde k^cag dañ | yar luñ lho
 rgyud | gtsañ stod | byañ rva sgreñ
 rgyal ba³i ³byuñ gnas sogs kyi
 rten gnas mañ po³i gnas yig űo
 mts^car luñ ston me loñ žes bya
 ba bžugs so

² ms. bži³i

³ ms. rjes

⁴ ms. gyi

⁵ ms. padmo³i

⁶ ms. pa³i

⁷ ms. mts^co k^ca

⁸ ms. pa³i

⁹ ms. gyis

¹⁰ ms. t^cog ma

¹¹ ms. g-yu

¹² ms. gñis su

¹³ ms. omits žes

gyi ye śes c'en po'i t'ig le las bskrun pa jo bo 'jam pa'i rdo
rje 'di p'yi'i gsol ba btab ts'ad 'grub pa'i yid bzin gyi nor
bu ¹ | bla ma gser gliñ pa | jo bo | 'brom ston rnam
kyi ² gduñ rten sogs sus kyañ mjal du yod ciñ | jo bo'i sku
'dra dbu yon ma sogs nañ ³ rten rtsa ba c'e ba rnam bla
brañ ⁴ la žus na mjal k'a 'on | gžan ⁵ 'brom ston bla śiñ bdud
rtsi'i c'u mig riñ mo sogs dgon pa'i ñe skor la 'añ mjal
rgyu ⁶ mañ du yod | de'i ltag brag señ ge 'dra ba'i žol du ⁷ |
yañ dgon žes par rje rin po c'es ⁸ lam rim brtsams pa'i c'os
k'ri sogs no mts'ar ba mañ | dgon pa'i mdor p'a boñ t'an
du mk'a' 'gro ma gsañ ba ye śes kyi ⁹ p'o brañ la bde mc'og
gi snags bzla ba dañ bcas g-yon skor du bskor na p'yi ma
t. 3-a o rgyan gyi yul du skye ha sogs luñ bstan pa yod | ¹⁰
bcom lha k'añ gdoñ zer ba de dpon po mi dbañ gis sa gnad ¹¹
kyi me btsar bžeñs pa grags | de nas gser gliñ rgod ts'añ
du stag luñ pa sañs rgyas yar byon kyi bžugs gnas sgrub
k'añ sogs yod || dpal stag luñ t'añ du rten 'gsum rab 'byams
bsam gyis mi k'yab pa rten gyi gtso bo stag luñ t'añ ¹²
pa rin po c'e'i gzim spyil du 'dra sku gsuñ byon ma | gtsug
lag gi steñ du 'brom ston pa'i sku ¹³ dbu skra 'p'el ba sogs
no mts'ar ba mañ du bžugs || de nas c'ag ¹⁴ la brgal ¹⁵ nas
dbu ru 'p'an yul ¹⁶ ces bka' gdams kyi bstan pa'i 'byuñ
gnas ¹⁷ c'en po der sne'u zur pa | po to ba | p'u c'uñ ba

¹ ms. adds: lta bu dañ

² ms. kyis

³ ms. bañ

⁴ ms. rañ

⁵ ms. gžan yañ

⁶ ms. du

⁷ ms. gžol du

⁸ ms. c'e'i

⁹ ms. kyis

¹⁰ ms. adds: lo rgyus žib pa bka'
gdams p'a c'os sogs mjal |

¹¹ ms. gnas

¹² ms. omits t'añ

¹³ ms. omits sku

¹⁴ ms. c'ags

¹⁵ ms. bsgal

¹⁶ ms. p'an yul

¹⁷ ms. omits gnas

sogs dge ba'i bśes gñen rnamś kyi gdan sa mt'a' klas pa
yod na'an 'ga' žig ri sbug tu soñ bas rtsad c'od dka' | p'al
c'er śul tsam ma gtogs med | yoñś grags dge ba'i bśes gñen ¹ f. 3-b
śa ra ba'i gdan sa śa ra 'bum par me'od rten byin can mañ
po dañ | ² glañ t'añ pa rdo rje señ ge'i ³ gdan sa glañ t'añ
du sgröl ma gsuñ byon ma sogs rten byin rlabs can yod ||
kun mk'yen roñ ston c'en po'i gdan sa dpal nā lendrar ⁴
roñ ston gyi sku gduñ nor bu dbyig tu gyur pas mts'on ⁵
ts'ogs c'en | beo brgyad bla bran ⁶ | gzim k'añ sogs rten
gsum byin can mañ po dañ | roñ ston c'en po'i c'os k'ri
sogs bžugs ⁷ ||

de nas sgo la brgyud ' lha ldan ⁸ sprul pa'i gtsug lag k'añ
du jo bo yid bžin nor bu | t'ugs rje c'en po rañ byon lña
ldan | byams pa c'os 'k'or ¹⁰ | sgröl ma dar len ma | 'od zer
'p'ros pa'i lha bži sogs steñ śod bar gsum | k'or ¹¹ yug dañ
bcas par rten gsum rab 'byams ji sñed cig bžugs pa'i dkar
c'ag ¹² rgyal dban lña pa rin po c'es ¹³ mdsad pa ltar | ra
mo c'e'i jo bo ¹⁴ mi bskyod ¹⁵ rdo rje | spyān ras gzigs kyi f. 4-a
p'o brañ po ta lar rgyal dbañ lña pa rin po c'e'i gser gduñ
'dsam gliñ rgyan ⁹ gcig steñ 'og bar gsum nas mjal rgyu yod |
k'yad par du bum sgo'i t'ad ston pa glañ po'i skye ba

¹ ms. bsñen

² ms. adds: gnas señ 'bum mañ |
ra ma gžis k'a jo sku byin can |

³ ms. señge

⁴ ms. nā lenḍa

⁵ ms. ts'on

⁶ ms. rañ

⁷ ms. adds: gtso k'añ ñe sras brgyad
kyi gtso bo 'od dpag med | sgor
k'ro bo hdud rtsi 'k'yil pa | mi
'gro gsuñ byon | 'debs bria sman

bla bcas la 'od zer 'p'ros pas lha
bži zer |

⁸ ms. brgyus de

⁹ ms. gdan

¹⁰ ms. 'k'or ma

¹¹ ms. 'k'or

¹² ms. kar c'ags

¹³ ms. c'e'i

¹⁴ interlinear note: rgyud stod pa

¹⁵ ms. skyod

¹⁶ ms. brgyan

bžes pa'i ts^cems sogs no mts^car can dan | bskal ¹ bzañ rgya
 mts^co | 'jam dpal rgya mts^co | luñ rtogs rgya mts^co | ts^cul
 k^crimś rgya mts^co | mk^cas grub rgya mts^co'i bar gyi gser
 gduñ | jo bo lo ke śva ra bžugs pa'i k^cañ du rje btsun grags
 pa'i sku 'dra mdse t^cod ma | k^ca c^ce pañ c^cen ² rdsa sku |
 t^cañ rgyal sku 'ja' ³ ts^con ma | o rgyan rin po c^ce'i guñ
 t^cañ la k^ca'i žabs rjes sogs nañ rten k^cyad par ⁴ can mañ
 po | śod du c^cos rgyal sroñ btsan gzim p^cug | gžan yañ dus
 'k^cor dan | gsañ 'dus kyi blos sloñ k^cañ sogs lha k^cañ ⁵
 f. 4-b rab 'byams mt^ca' yas pa bžugs | p^cal c^cer rgyun du žal mi
 p^cyed ⁶ | p^cyag na rdo rje'i bla ri lcags ⁷ po rir grub c^cen
 t^cañ ston rgyal pos ⁸ bžeñś pa'i byi ru'i ⁹ ts^ce dpag med |
 duñ gi t^cugs rje c^cen po | g-yu yi sgrol ma sogs rten ¹⁰ byin
 can mañ du yod | brag lha klu p^cug ces c^cos rgyal sroñ
 btsan sgam po'i gzim p^cug | p^cyis 'p^cags pa lce sgom gyis
 t^cugs rje c^cen po'i grub pa t^cob pa'i gnas der yañ rten gsum
 ci rigs pa yod | po ta la'i rgyab p^cyogs 'jam dbyañś kyi bla
 ri boñ ba ri žes grags pa de yin kyañ | rtser lha k^cañ žig
 yod pa ni ge sar lha k^cañ yin | gžan kun bde gliñ ¹¹ | bstan
 rgyas gliñ ¹² | ts^ce smon gliñ ¹³ bži ¹⁴ sde ¹⁵ | dmar ru gsar
 rñiñ ¹⁶ sogs su rten gsum rab 'byams dan | p^cyogs bzir c^cos
 rgyal dus su bžeñś par grags pa'i rigs gsum mgon po'i rdo ¹⁷
 lha ¹⁸ | lha sa'i p^ca rir ka c^cen ye śes rgyas mts^co'i gdan

¹ ms. skal

² xyl. B adds: gyi

³ ms. mja'

⁴ xyl. B 'p^cags

⁵ ms. omits lha k^cañ

⁶ ms. p^cye

⁷ ms. lcags

⁸ ms. po'i

⁹ xyl. A bye ru'i; ms. byu ru'i

¹⁰ ms. brten

¹¹ interlinear note: rta ts^cags

¹² interlinear note: de mo

¹³ interlinear note: no mi han

¹⁴ xyl. A gži

¹⁵ interlinear note: rva sgreñ

¹⁶ interlinear note: rgyud smad pa

¹⁷ ms. gsum lha k^cañ sgo

¹⁸ ms. adds sdoñ rgyab klu'i p^co
brañ

sa ¹ grib ts^ce mc^cog gliñ || lha sa dañ ñe bar c^cos sde c^cen po f. 5-a
 ʼbras spuñs grva ts^cañ k^cag bži | ts^cogs c^cen dañ beas par
 rten gsum śin tu mañ | gtso bor ño mts^car c^ce ba rva lo c^cen
 poʼi sku gduñ bžugs par grags paʼi ² ʼjigs byed sku ³ | dgaʼ
 ldan p^co brañ du jo bo rjeʼi t^cugs dam sgrol ma gsuñ ʼbyon
 ma sogs nañ rten k^cyad ʼp^cags | ʼbras spuñs ʼjam dbyañs
 c^cos rjeʼi gzim c^cuñ | spar k^cañ du rje rin po c^ce dañ | rgyal
 ba goñ ʼog gi ⁴ gsuñ ʼbum sogs spar mañ du bžugs ||
 lha saʼi byañ du ⁵ se ra grva ts^cañ k^cag gñis | ts^cogs c^cen
 beas kyi rten gsum mt^caʼ yas paʼi gtso bo | byes pa grva
 ts^cañ gi rten gtso grub t^cob ʼdar ⁶ ʼp^cyar gi p^cur pa | rta
 mgrin yañ gsañ k^cros paʼi sku gsuñ byon ma sogs bžugs |
 spyir se ⁷ ʼbras dgaʼ gsum bkra śis lhun po beas grva sa c^cen
 po bži | rgyud stod smad beas kyi dkar c^cag rgyas pa ⁸ f. 5-b
 p^cur bu lcog ⁹ byams pas mdsad par śin tu gsal | se ra dañ
 ñe baʼi luñ paʼi gśam du c^cos rgyal sroñ btsan sgam poʼi
 sgrub gnas p^ca boñ k^car sgrub p^cug dañ rten gsum byin
 can mañ du bžugs | ʼdi yul ñer bžiʼi nañ ts^can ¹⁰ de vī
 ko ʼta gñis pa yin par grags | gžan yañ ʼbras spuñs dge
 ʼp^cel ri k^crod | se ra ¹¹ sgrub k^cañ rtse ¹² | p^cur bu lcog ¹³ |
 mk^car rdo ri k^crod | c^cu bzañ ri k^crod | brag ri gsar rñiñ
 sogs ri k^crod śin tu mañ bar yod ||
 lha sa nas gtsañ po byañ du gyen brgyud | brag yer pa zla ha ¹⁴

¹ ms. sar

² ms. omits paʼi

³ ms. adds ch^cos rgyal lcags t^cag
ma | byams pa mt^coñ grol |

⁴ ms. gis

⁵ ms. nañ du

⁶ ms. dar

⁷ ms. and xyl. B ser

⁸ ms. par

⁹ ms. lcogs

¹⁰ ms. mts^can

¹¹ ms. ser ra

¹² ms. k^cañ c^ce; adds: goñ ʼog ke
ks^cañs

¹³ ms. p^cur lcogs

¹⁴ xyl. A omits ba

p^ˈug tu o rgyan rin po c^ˈe^ˈi sku ts^ˈab dañ | rañ byon mañ
 po | rdo rje p^ˈug | dril bu p^ˈug | yer pa^ˈi grub t^ˈob brgyad
 cu^ˈi p^ˈug pa | gtsug lag k^ˈañ du jo bo^ˈi gsol sder la jo bo
 f. 6-a rje^ˈi śaṅs mts^ˈal ¹ gyis sku bris pa | gnas brtan beu drug
 gi lha k^ˈañ žes byin can sogs | ²bröm stod du gñan lo tsā
 ba^ˈi gzim p^ˈug tu mgon po žal gyi sku k^ˈyad par can yod |
 gtsañ po lho rgyud ³ ts^ˈal guñ t^ˈañ žes grags pa bla ma žañ
 gi gdan sa yin | me^ˈod rten c^ˈen po dañ | mgon po p^ˈyag
 bži pa^ˈi mgon k^ˈañ sogs rten gsum mañ | de nas yar p^ˈyin
 pa na ⁴brog dge ldan rnam par rgyal ba^ˈi gliñ du rje rin
 po c^ˈe^ˈi sku gduñ hril pos gtsos rten gsum mt^ˈa^ˈ yas pa
 dañ | p^ˈyi yi skor lam du ⁵añ ³ rañ byon mañ du ño bstan ⁴
 rgyu yod | ⁶di ³ nas yar p^ˈyin pa na la mo c^ˈos skyoñ ts^ˈaṅs
 pa duñ t^ˈod can | rgya ma k^ˈri k^ˈañ | mal gro ska ts^ˈal |
 dbu ru žva^ˈi lha k^ˈañ | ⁷bri guñ rdsoñ ⁶ sar | yañ ri dgon |
⁷bri guñ t^ˈil ⁷ | gžo stod ti sgrom gyi bar gnas rten mañ
 du yod | bskor na žag lña drug dgos ⁸ | dga^ˈ ldan gyi p^ˈar
 f. 6-b p^ˈyogs gtsañ po byañ k^ˈar lo sems dpa^ˈ c^ˈen po^ˈi gdan sa
 sogs yod ||

dga^ˈ ldan nas la brgyabs ⁹ nas p^ˈyin na lo c^ˈen bai ro^ˈi
 sgrub gnas bsam yas g-ya^ˈ ma luñ du sleb | der ¹⁰ sgrub
 p^ˈug dañ o rgyan sku ts^ˈab ts^ˈe c^ˈu sogs yod | de nas śnas
 mgo ¹¹ brgyud ¹² mar p^ˈyin pa ¹³ na bsam yas kyi ¹⁴ ltag

¹ ms. ts^ˈal

² ms. rgyus

³ ms. omits ^ˈañ

⁴ ms. bsten

⁵ ms. de

⁶ ms. ^ˈbri k^ˈuñ sdsoñ

⁷ ms. mt^ˈil

⁸ ms. dgor

⁹ ms. rgyab

¹⁰ ms. de

¹¹ xyl. A adds la; ms. log

¹² ms. brgyud nas

¹³ ms. pas

¹⁴ ms. omits kyi

tu c'os rgyal k'ri sroñ sku 'k'ruñs sa ¹ brag dmar mgrin ²
 bzañ du lha k'añ dañ rten gsar bzeñs dños gtsañ bzugs |
 bsam yas c'os 'k'or c'en por ³ dbu rtse rim gsum gliñ bzi
 gliñ p'ran | yakṣa ltag 'og | dpe har leog ⁴ | mc'od rten
 bzi | rgyab tu jo mo gliñ gsum sogs p'al c'er gyi dkar c'ag ⁵
 rags rim padma bka' t'añ du gsal ltar rten gyi gtso bo dbu
 rtse'i 'og k'añ jo bo byañ c'ub c'en po | de'i ka gdoñ g-yas
 g-yon du c'os rgyal mes ag ts'om can gyi t'ugs dam rten
 t'ub pa | mk'an c'en bo dhi sa tva'i dbu t'od bum ril |
 bsam yas ⁶ rdsoñ du mña' bdag ñañ rin po c'e'i gter byon ^{6. 7.}
 gu ru mts'o skyes rdo rje zes slob dpon gyi sku ts'ab
 t'ams kyi mc'og tu gyur pa de dañ | guñ t'añ la k'a'i zabs
 rjes ño mts'ar can sogs yod | has po ri rtser lha bsañ k'añ ⁷
 | bsam yas kyi gliñ gi nañ nas gtso bo rta mgrin gliñ de
 yin | der rten gyi gtso bo 'p'ags pa sems ñid ñal bso | jo
 mo sgröl ma | sgyu 'p'rul dra ba'i lugs kyi rta mgrin gyi
 sku gsuñ mañ du 'byon pa sogs yod || bsam yas mc'ims p'ur
 gnas kyi lte bar brag dmar ke'u ts'añ du bai ro ca na dañ |
 t'a mi mgon brtson gyi p'yag bzo o rgyan rin po c'e'i sku
 bye ma a kroñ ⁸ | k'ri sroñ lde'u btsan gyi t'ugs dam 'bum
 sogs rten gsum byin can dañ | sgrub p'ug gi t'od du bka'
 brgyad kyi dkyil 'k'or sogs rañ byon gyi rnam pa | mdun
 du lha leam padma gsal gyi sku gduñ bzag pa'i rjes | steñ ^{6. 7.}
 du bai ro'i sgrub p'ug bcas yod | de'i gnas kyi dbu rtser ⁹
 blon c'en gur dkar p'ug ces o rgyan rin po c'e ¹⁰ rje 'bañs

1 ms. pa
 2 ms. bgrin
 3 ms. po'i
 4 ms. leogs
 5 ms. c'ags

6 ms. yañ
 7 ms. mk'an
 8 ms. kruñ
 9 ms. rtse
 10 ms. c'e'i

ñer lña dan beas pa'i sgrub p'ug yod kyañ ñin ¹ gcig
 la ² 'k'or tsam yin | brag dmar ke'u ts'añ gśam du mts'o
 rgyal gzim p'ug | c'os rgyal gyi sgrub p'ug ñañ p'ug goñ
 'og tu grags pa | klu 'dul k'yuñ c'en p'ug | kun mk'yen
 kloñ c'en pa'i gduñ 'bum | dben rtsar rgyal ba mc'og dbyañs
 kyi rta mgrin sgrub p'ug sogs yod ||

f. 8-a spyir bsam yas p'yogs 'dir g-yo ru byañ rgyud ces grags |
 gtsañ po gyen ded du p'yin pa na zur ³ mk'ar rdo'i mc'od
 rten rigs lña ño mts'ar c'e ba | de nas sgrags kyi mdar ye
 śes mts'o rgyal sku 'k'ruñs sa bla mts'o | sgrags kyi nañ ⁴
 gnas kyi gtso bo yoñs rdson ⁵ | gśin rje rol pa'i p'o brañ
 du sgrub p'ug c'en po steñ śod | gnas sgo gsar pa rnams
 yin ciñ ⁶ | gzan yañ grub c'en me loñ rdo rje'i sgrub gnas
 ñar p'ug | o rgyan rin po c'e'i sgrub p'ug rdson k'am p'ug |
 mk'ar c'en grags sogs mañ du yod | sgrags kyi mda' sgrags
 groñ mo c'e žes pa de gnubs c'en sañs rgyas ye śes 'k'ruñs
 sa yin | sgrags mda' nas gtsañ po gyen ⁷ brgyud du rim par
 t'ub bstan rdo rje brag | de dan ñe bar gliñ ras kyi sgrub
 gnas sna p'u c'os luñ | rdo rje brag nas yar p'yin pa'i yar
 stod brag la'i 'og tsam ⁸ luñ pa žig gi nañ du rmor c'en gyi
 gdan sa rmor dgon pa | yar stod brag la'i stod du pañdi ta
 bi bhū ti'i gdan sa drañ sroñ srin po ri žes grags pa deñ
 sañ groñ nag yin kyañ | lha k'añ žig gi p'ug tu bde mc'og
 gi sku śnar bar snañ du bžugs pa gsuñ yañ yañ byon pa ⁹ śin

¹ ms. ñi ma

² ms. gcig gi

³ ms. zuñ

⁴ ms. nañ na

⁵ ms. sdsoñs

⁶ ms. adds with red ink under
 this sentence: rig 'dsin padma
 'p'ris kyi gnas sgo p'ye |

⁷ xyl. A gyin

⁸ ms. tsam du

⁹ ms. yañ 'byon p'ai

to byin rlabs c'e ba bžugs || bsam yas mc'ims p'u'i rgyab f. 8-b
kyi luñ pa glo bo don steñ gi ¹ p'ur mc'od rten bkra śis 'od
'bar du grags pa'i byin rlabs can de yod | de nas mar p'yin
pa na rdo luñ pa dañ 'on luñ pa sogs su rje rin po c'e'i
bžugs gnas bkra śis rdo k'a dañ | 'on gyi lha k'añ ke ru
žes k'ri sroñ gi dus su bžeñs pa | mc'od rten dkar c'un |
'on rgyal sras rin po c'e'i gdan sa c'os sdiñs | 'on p'u stag
ts'añ sogs yod kyañ bskor na žag gñis gsum dgos ² | de
nas mar p'yin pa na lam bar du mña' ris dvags po grva ts'añ
dañ | yoñs grags kyi gnas c'en 'gro mgon p'ag mo gru
pa'i gdan sa mt'il žes grags pa de yod ciñ | spyir rten gsum
bsam gyis mi k'yab pa dañ | k'yad par rten gyi ³ gtso bo
p'ag gru'i 'jags ⁴ spyil du sku 'dra byi sa ma žes gsuñ
byon byin rlabs can de yod | de'i 'og tu zañs ri mk'ar ⁵
dmar žes ma gcig ⁶ lab sgron gyi gdan sa ma gcig ⁷ yum f. 9-a
sras kyi sku gsuñ byon ma sogs bžugs śiñ | 'di nas śar du
žag gñis gsum gyi sar 'ol k'a stag rtse'i p'yogs su rdsiñ ⁸
p'yi'i byams ⁹ pa ¹⁰ o rgyan rin po c'e'i sgrub gnas 'gal
p'ug | rje rin po c'e'i sgrub ¹¹ gnas śin tu mañ ba | de
nas dvags po'i p'yogs su dvags la sgam po ¹² dañ | k'ra mo
brag sogs gnas k'yad par can mañ | 'ol dvags gñis kyi
mts'ams su rgyal me tog t'añ žes ¹³ rgyal ba dge 'dun rgya
mts'o'i gdan sa dañ | rtser ¹⁴ dmag zor ma'i bla mts'o mt'oñ

¹ ms. sñiñ gi

² ms. dgor

³ ms. gyis

⁴ ms. 'jag

⁵ ms. k'a

⁶ ms. cig

⁷ ms. cig

⁸ ms. sdsiñ

⁹ ms. byam

¹⁰ ms. adds: rje rin po c'e'i bžugs
k'ri |

¹¹ ms. bžugs

¹² ms. sgom pa

¹³ ms. žen

¹⁴ ms. ri rtser

snañ sna ts^ogs yod ts^ul sogs mañ du yod | dvags poⁱ sa
 c^a zad mts^ams ñañ loñ ¹ koñ gsum | de nas spo bo beas
 rim par yod ciñ | spo boⁱ ² zad mts^ams glo ³ dañ t^ug skad |
 spu ⁴ koñ gi śar du k^yuñ po dañ | de nas rim par ri bo
 c^e dañ | nañ c^een sogs yin || zañs ri mk^ar ⁵ dmar nas p^ar
 f. 9-b ko ba las ⁶ don nas rtse t^añ du t^on | ⁷dir dgon pa ⁸ga⁷
 re yod kyañ lña mc^od paⁱ ⁹du k^añ p^ug t^ub pa gser gliñ
 ma sogs rten ⁸ k^yad par can mjal rgyu yod ⁹ | rtse t^añ
 gi ri sgoñ žig tu bsam gtan gliñ žes grags pa sñon bla ma
 dam pa bsod nams rgyal mts^an | yar luñ pa señge rgyal
 mts^an | mk^an c^een bsod nams rgyal mc^og sogs sa skyaⁱ
 sñan brgyud ¹⁰dsin pa rnams kyi sgrub gnas der mgon po
 byin rlabs can ¹⁰ sogs bžugs | rtse t^añ gi rgyab ri de zo dañ
 gañs po ri žes spyar ras gzigs kyi sprul pa sprel sgom byañ
 c^ub sems dpaⁱ sgrub gnas de yin par grags śin bskor ba
 byed mk^an yañ mañ | rtse t^añ gi ltag tsam du sne gdoñ
 kun bzañ rtse žes pa de sñar bod k^ri skor p^al c^er gyi
 bdag po sde srid p^ag mo gru paⁱ rdsoñ ¹¹ śul yin ciñ ¹² |
¹³diⁱ ¹³ žol sne gdoñ rtse ts^ogs par ¹⁴ k^a c^e pañ c^en gyi
 f. 10-a rdsa ¹⁵ sku gsuñ byon ma ¹⁶ | sgröl dkar gyi ¹⁷ bris sku me
 rdug ma | ¹⁸bum gyi rgya dpe sogs nañ rten k^yad par can
 mañ po yod | spyir ¹⁸ k^a c^e pañ c^en gyi ts^ogs sde bži žes

¹ ms. lo

² ms. spo ho

³ ms. blo

⁴ ms. spo bo

⁵ ms. k^a

⁶ ms. la

⁷ ms. dga⁷

⁸ ms. rten mc^od

⁹ xyl. dañ

¹⁰ ms. brlab c^e ba

¹¹ ms. sdsoñ

¹² ms. omits ciñ

¹³ ms. deⁱ

¹⁴ ms. sar

¹⁵ ms. sdsa

¹⁶ ms. omits ma

¹⁷ xyl. omits gyi

¹⁸ ms. spyi

pa ni sne'u gdon rtse ts'ogs pa | grva p'yi ts'on 'dus ts'ogs
 pa | grva nañ rgyal gliñ ts'ogs pa ¹ | gtsañ c'os luñ ts'ogs
 pa rnam yin pas de t'ams cad kyi nañ rten du pañ c'en gyi
 rdsa ² sku dañ | lhuñ bzed sogs rten k'yad par can yod skad |
 yar kluñ rten gsum gnas gsum du grags pa'i gnas
 gsum ni k'ra 'brug | sel brag | 'ga' žig gis ³ ras c'un p'ug
 yin zer na'añ yum bu gla ⁴ sgañ la ños bzuñ ba 'fad pa
 bcas dañ | rten gsum ni rtag spyān 'bum pa ⁵ | dgon t'añ
 'bum pa | ts'e c'u 'bum pa bcas su grags pa las | rtses t'añ
 nas yar kluñ k'og gyen ded du p'yin pa na dpal g-yu ru
 k'ra 'brug bkra śis byams sñoms kyi gtsug lag k'añ du rten
 gyi gtso bo c'os rgyal sron btsan sgain pos zo ⁶ dañ gañs po f. 105
 ri nas spyān drañs pa'i rgyal ba rigs lña'i rdo sku ⁷ | sgrol
 ma žal zas ma | ma ñi 'bru drug sogs kyi mts'on ⁸ | lha
 k'añ k'ag mañ ba dañ | p'yi rol du sdigs sbyon ⁹ me'od rten
 dbu lña ma sogs byin rlabs can yod | k'ra 'brug lha k'añ
 dañ ñe bar rnam rgyal lha k'añ žes pa rje rin po c'e'i ¹⁰
 bsñen rdsogs ¹¹ bsgrub sa ¹² de yin | k'ra 'brug nas gyen
 du p'yin pa na sa skya pañdi ta'i gtam sñan bžugs k'ri žes
 pa dañ | c'os rgyal t'o t'o ri gñan btsan gyi p'o brañ yum
 bu bla mk'ar du jo bo nor bu bsam 'p'el | t'ugs dam gñan
 po gsañ ba sogs bžugs | de nas lha k'añ gñan rur sman pa'i
 rgyal po'i sku gter byon k'yad 'p'ags | bka' gdams pa'i dge
 bśes skor c'en pos ¹³ bžeñs pa | byan c'ub sems dpa' rtag

¹ ms. omits this sentence

² ms. sdsa

³ ms. gi

⁴ ms. bla

⁵ ms. rtag can bum pa

⁶ ms. t'o

⁷ ms. omits rdo sku

⁸ ms. ts'on

⁹ ms. sbyañs

¹⁰ ms. c'e

¹¹ ms. sdsogs

¹² ms. pa

¹³ ms. po'i

f. 11-a tu nu¹i spyan g-yon pa bžugs par² grags pa³i rtag spyan⁴
 'bum pa | 'di⁵i p^cur yar lha śam po⁶ gañs kyi ra ba zes
 'brog mi dpal gyi⁷ ye śes kyi⁸ ma mo sgrub pa⁹i gnas
 sogs yod | spyir yar kluñ gi rgyab p^cyogs lho k^ca stod smad
 du e yul rig pa¹⁰i 'byuñ gnas | gñal | lo ro | gro śul |
 byar | de nas rim par tsa ri sogs koñ por 'brel | goñ gi
 rtag spyan 'bum pa¹¹ nas mar 'oñ sar mt^cu stobs kyi dbañ
 p^cyug gžon nu blo gros kyi gdan sa bkra śis c^cos sde | ras
 c^cuñ pa¹²i rnam¹³ 'p^crul gtsañ smyon he ru ka¹⁴i gdan sa ras
 c^cuñ p^cug¹⁵ sogs su rten gsum rab 'byams | dgon¹⁶ t^cañ 'bum
 mo c^ce 'am sri gcod 'bum pa 'am ne ts^co¹⁷ 'bum pa zes
 grags pa rnam¹⁸ dañ | byañ p^cyogs kyi ri rgyud du yar kluñ¹⁹
 śel gyi brag p^cug tu grags pa²⁰i sgrub gnas c^cen por sgrub
 p^cug lte bar o rgyan gyi sku ts^cab gsuñ byon mar²¹ | rañ
 f. 11-b byon gyi rnam pa mañ po | de²²i 'og tu mts^can brgyad²³ lha
 k^cañ | gnas mt^cil bla brañ du o rgyan rin po c^ce²⁴i sku ts^cab |
 c^cos gos ñi zer ma | p^cyag 'k^car²⁵ sogs nañ rten 'ga²⁶ žig
 yod | p^cyag 'ts^cal la k^car dur k^crod k^cyad par can mc^cod rten
 dañ beas pa bžugs | gžan ñe p^cyogs su mts^co rgyal gsañ p^cug
 dañ | g-yon gyi rgyab p^cyogs su o rgyan gliñ pa²⁷i²⁸ gter
 gnas padma śel p^cug²⁹ tu grags pa sogs yod kyañ t^cag riñ |
 śel brag nas mar bab sar btsan t^cañ g-yu yi lha k^cañ k^cri
 sroñ gi yum³⁰ nañ ts^cul byañ c^cub rgyal mos³¹ bžeñs pa

1 ms. pa³i sar

2 ms. rtags can

3 ms. bśam po

4 ms. gyis

5 ms. kyi

6 ms. rtags can bum pa

7 ms. rnam

8 ms. p^cugs

9 xyl. dgun

10 ms. ne tse

11 ms. luñ

12 ms. ma

13 ms. omits brgyad

14 ms. mk^car žabs c^cags sogs

15 ms. pas

16 ms. p^cugs

17 ms. omits yum

18 ms. mo³i

dañ | de dañ ñe bar cog ro ts'e c'u 'bum pa zes ts'es¹
 heo lña'i skabs² ts'e c'u dños su 'bab³ pa yod | 'di'i rgyab
 ri btsan t'añ lha ri sgo bzi zes pa'i⁴ rtse mor bod c'os
 rgyal gña' k'ri btsan po dañ po bab⁵ sa de yin ||

goñ gi⁶ guñ t'añ 'bum pa nas 'p'yoñs rgyas p'yogs su p'yin f. 12-a
 pa na bai ro tsa na bžugs sa spa gor⁷ dgon dañ | sgrub
 p'ug rog pa rtsa⁸ sogs lam k'ar yod kyañ sus rgyus med
 pas mjal mk'an dkon 'dug | de nas yar p'yin pa'i lam k'ar
 dge ba'i bšes gñen⁹ k'u ston brtson 'grus g-yuñ druñ gi
 gdan sa sol nag t'añ po c'er 'bum nag zil pa can sogs rten
 rñiñ mañ tsam dañ | jo bo rje'i gzim p'ug 'dra sku byin
 can | mk'as grub dge legs dpal bzañ gi slob ma ñi k'ri 'dsin
 pa blo gros dpal bzañ gis¹⁰ btab pa'i 'p'yoñs rgyas ri bo
 hde c'en gyi c'os grvar¹¹ rten gsum byin can mañ du bžugs |
 'di dañ ñe ba'i 'p'yin bar¹² stag rtse zes pa'i rdson¹³ de
 sñon za hor gyi gduñ rigs rim byon 'p'yoñs rgyas sde par
 grags pa'i p'o brañ | p'yis rgyal dba'ñ¹⁴ lña pa rin po c'e'i
 sku 'k'ruñs sa yin | 'di'i¹⁵ ltag tsam du c'os rgyal sroñ
 btsan sgam po'i sku spur gyi 'dra brñan¹⁶ bžugs pa bañ so f. 12-b
 dmar por¹⁷ grags pa de yod¹⁸ | bañ so dños ni sa 'bur gyi
 rnam pa de yin | de'i steñ du ña'ñ sman luñ pas bžeñs pa'i
 mc'od¹⁹ k'añ dañ rten gsum byin c'en²⁰ yod | de dañ ñe

¹ ms. omits ts'es

² ms. skabs su

³ ms. babs

⁴ ms. adds: bžes pa'i

⁵ ms. 'babs

⁶ ms. gis

⁷ ms. bžugs pa'i sa spar gor

⁸ ms. rol pa ts'al

⁹ ms. bsñen

¹⁰ ms. gyis

¹¹ ms. omits grvar

¹² ms. 'p'yiñs pa

¹³ ms. ljoñs

¹⁴ ms. rgyal ba

¹⁵ ms. de'i

¹⁶ ms. sñan

¹⁷ ms. po

¹⁸ bs. yin

¹⁹ ms. c'os

²⁰ ms. byin rlabs byin c'en

ba'i¹ don mk'ar luñ pa'i p'ur² kun mk'yen 'jigs med
 gliñ pa'i gdan sa ts'e riñ ljoñs su kun mk'yen gyi sku
 gduñ ril por bzugs pa'i mc'od rten dañ rten gsum k'yad par
 can yod | 'p'yoñs rgyas sroñ btsan³ bañ so'i ltag tsam du
 bai ro'i rnam 'p'cul 'p'reñ⁴ po gter c'en šes rab 'od zer
 gyi gdan sa 'p'yoñs rgyas dpal ri žes pa de yod | sñar rdor
 smin dpal ri žes rñiñ ma'i grva sa c'e⁵ šos yin kyañ deñ⁶
 sañ dpal ri dgon miñ ma stoñ tsam las med | gu ru rin po
 c'e'i sku ts'ab sogs rten gsum byin rlabs c'e ba yod | spyir
 'di p'yogs su 'gos⁷ lo gžon nu dpal grva sar žugs pa spyan
 t. 13-a g-yas lha k'añ yod pa'i luñ pa spyan g-yas dañ | gžan yañ
 'p'yos dañ p'u luñ sogs luñ lag⁸ mañ du yod | goñ gsal⁹
 bsam yas | rta mgrin gliñ | sku ts'ab mts'o skyes rdo rje
 žabs rjes dañ bcas pa | mc'ims p'u | mc'od rten bkra šis 'od
 'bar | 'p'yoñs rgyas sroñ btsan bañ so | dpal ri | ts'e riñ
 ljoñs rnam kyī gnas bśad žib c'a mk'yen brtse¹⁰ rin po c'e'i
 gtam ts'ogs su yod | gžan yañ gtam ts'ogs su gžo stod ti sgro |
 dbu ru'i žwa'i lha k'añ | lho mon dkar mo¹¹ zañs sogs kyī¹²
 gnas bśad kyañ snañ || rtse t'añ nas gtsañ po lho rgyud
 skor la | spyir dbu ru lho rgyud ces grags | de 'añ gtsañ
 po gyen ded du p'yin pa na bya sa lha k'añ žes grags pa |
 t. 13-b c'os rgyal dpal 'k'or btsan gyis bžeñs pa'i rnam snañ sku
 c'en po | de nas rim par byiñ gi p'ur o rgyan rin po c'e'i
 sgrub gnas byiñ mda' o dkar brag | grva p'yi'i mdor ts'oñ

¹ ms. bar

² ms. p'u la

³ ms. omits btsan

⁴ ms. 'p'roñ

⁵ ms. c'en

⁶ ms. deñs

⁷ ms. gos

⁸ ms. lags

⁹ ms. bsal

¹⁰ ms. rtse

¹¹ ms. mo

¹² ms. kyis

'dus¹ ts'ogs pa zes pa² dgon zig tu pañ c'en gyi rdsa sku
 dan | mk'as grub k'yuñ po rnal 'byor gyi t'ugs riñ bsrel
 gyi p'un por³ soñ ba sogs nañ rten k'yad par can yod |
 de'i p'ur o rgyan smin grol gliñ grwa ts'an dan bla bran
 gñis su lha k'an dan rten gsum dños gtsañ byin can mañ
 po dan | gtso bor gter c'en rin po c'e'i sku gduñ sogs bžugs |
 ts'on 'dus⁴ ts'ogs pa nas gtsañ po'i rgyud gyen ded du p'yin
 pa'i sar grwa nañ luñ pa'i mda' | gter ston⁵ grwa pa mñon
 ses kyi gdan sa grwa nañ | de nas rim par pañ c'en byams
 pa gliñ pa'i gdan sa sku 'bum mt'on grol c'en mo'i⁶ nañ
 lha k'an śin tu dños gtsañ can | 'di dan ñe bar kun mk'yen
 kloñ c'en pa 'k'ruñs sa⁷ dan | u rgyan gliñ pa'i gdan sa
 yar rje lha k'an | grwa nañ brgyad gliñ ts'ogs pa | grwa g-yu
 sgañ brag | smin gliñ gdan sa rñiñ pa dar rgyas c'os gliñ | f. 14-a
 'brug pa'i c'os lugs grwa sdins⁸ po c'e sogs yod | de nas
 gtsañ po gyen ded du p'yin pa na | rnam rab kyi p'ur sa⁹
 lugs dwags po grwa ts'an | de dan ñe bar rñog¹⁰ c'os sku
 rdo rje'i gdan sa gžuñ spre žiñ du mar pa lo tsā'i sku
 gduñ bžugs pa'i mc'od rten | lha mo dud sol¹¹ ma gsuñ
 byon | mi la dan rñog ston mjal sa | rñog ston mk'a¹² spyod
 du gśegs sa¹³ sogs yod | de nas rim par gtsañ po gyen brgyud¹³
 na t'ub bstan ra ba smad | gduñ p'ud c'os 'k'or zes sa¹⁴
 lugs kyi dgon c'un dan | rdo rje gdan pa¹⁵ kun dga' rnam

1 xyl. dus
 2 xyl. sa
 3 ms. po
 4 xyl. dus
 5 ms. gton
 6 ms. po'i
 7 ms. pa

8 ms. ldiñ
 9 ms. pa
 10 ms. rñogs
 11 ms. hdud gsol
 12 ms. pa
 13 ms. rgyus
 14 ms. pa
 15 ms. sa

rgyal gyi gdan sa | goñ dkar c^os grwa dgon sde bkod pa
 p^un sum ts^ogs pa | 'du k^añ c^en mo'i¹ p^ugs kyi gtso
 k^añ du pañ c^en ga ya dha ra'i dbu t^od bžugs pa'i t^ub
 f. 14-b sku sogs k^yad par can yod | dgon 'dir rgyud sde bži'i dkyil
 'k^or že² lña tsam gyi sgrub mc^od bžugs | 'di'i p^u na 'brug
 bde c^en c^os³ k^or sogs yod ||

yar kluñ p^yogs brgyud nas lho brag tu 'gro na | p^yoñs rgyas
 ri bo bde c^en gyi⁴ p^u nas brgyud lcags rtse gri gu žes groñ pa
 c^en por lha k^añ rñiñ pa žig gi nañ du jo bo byin rlabs can žig
 yod | de nas rim par byañ t^añ brgyud lho brag śar du t^og
 mar sleb⁵ | der mña' bdag ñañ gi⁶ gdan sa smra bo lcog⁷ tu
 rig gsum mgon po'i sku byin rlabs can sogs bžugs | de'i
 gśam du bla ma mña' bdag pa'i gžis kar⁸ bka' brgyad bde
 gśegs 'dus pa'i skor c^os rgyal gyi bla dpe ño ma sogs nañ
 rten mañ du bžugs skad | de nas rim par guru c^os dbañ
 gi gduñ rgyud rnam kyi gdan sa gnas gži ži k^oro lha k^añ |
 f. 15-a mña' bdag ñañ⁹ gi gter gnas brag srin mo sbar rjes | lho
 brag p^yag rdor pa nam mk^a' rgyal mts^an¹⁰ gyi gdan sa
 ban pa tⁱg p^yi¹¹ dañ | sgro ba dgon¹² | gter ston¹³ mc^og
 ldan mgon pos¹⁴ bžeñs pa'i ban pa drug ral lha k^añ
 du slob dpon rin po c^e'i sku śin tu c^e ba | ban pa | mk^ar
 c^u¹⁵ gñis kyi bar¹⁶ luñ pa žig nas gañs la brgal¹⁷ nas soñ

¹ ms. po'i

² ms. bži

³ ms. omits c^os

⁴ xyl. omits gyi

⁵ ms. slebs

⁶ ms. myañ gi

⁷ ms. lcogs

⁸ ms. dkar

⁹ ms. myañ

¹⁰ ms. and xyl. add between the
 lines: rje rin po c^e'i bla ma.

¹¹ ms. tⁱg na byi

¹² ms. mgon

¹³ ms. gton

¹⁴ ms. po'i

¹⁵ ms. c^uñ

¹⁶ ms. bar du

¹⁷ ms. bsgal

na mon ku ru luñ pa'i mgor o rgyan rin po c'e'i p'ur pa
p'rin las kyi sgrub gnas k'yad par can mon k'a¹ ne rin
señ ge rdsoñ gsum zes grags pa de yod na'an dbyar gzuñ
ma gtogs mi t'ar | señ ge rdsoñ nas mar p'yin na sbas yul
rol mo sdiñs² sogs brgyud nas mon gyi mt'il du sleb pa yin ||
lho brag mk'ar c'u'i gśam lho brag lha k'añ zes mt'a' 'dul
gyi gtsug lag k'añ du rnam par snañ mdsad k'is³ gtsos
rten byin can yod | 'di nas mña' bdag ñañ gis⁴ bka' brgyad f. 15-b
bde gśegs 'dus pa gter nas bzes sa⁵ yin | de nas mk'ar c'u
dños su dpal gyi p'ug riñ zes gnubs nam mk'a'i sñiñ pos
yañ dag sgrub gnas | mk'ar c'u lcags p'ur can zes o rgyan
rin po c'e'i sgrub p'ug k'yad par can 'di guru c'os dbañ
gi gter gnas⁶ yin | 'di dañ ñe bar lha mo mk'ar c'en zes
yul ñer bzi'i de bī ko ta⁷ yin par bžed ciñ | bde mc'og
gi gnas k'yad par can | lho brag lha k'añ gi gśam zam⁸ pa'i
p'a rir ts'e lam dpal gyi ri zes o rgyan gyi sgrub p'ug dañ
ts'e c'u sogs yod | de nas žag gñis tsam gyi mts'ams rje mar
pa'i gdan sa sras mk'ar dgu t'og | lho gro bo luñ | 'dir mar
pa dañ bdag med ma so so'i gzim k'añ⁹ | mi la'i sgrub
gnas ltag gña' luñ bstan p'ug sogs sgrub gnas k'yad par
can bžugs | de nas rim par sgrub mts'o padma gliñ du p'yag f. 16-a
rdor sku gter byon sogs nañ rten k'yad 'p'ags yod | mts'o

¹ ms. omits k'a

² ms. ral mo ldiñs

³ ms. rnam snañ

⁴ ms. gi

⁵ ms. pa

⁶ ms. gter byon gnas

⁷ ms. de bī k'añ

⁸ xyl. zom

⁹ ms. adds after k'añ: dañ mar pa
yab sras kyi ms'ems sogs nañ rten
mañ po yod | 'di rnam kyi dkar
c'ag rig 'dsin c'os dbañ lhun grub
gyi mdsad pa sras k'ar 'k'yam
bar bžugs |

ʻdi ʻaṅ ʻga ʻzig gis ¹ grags paʻi mts^co c^een bziʻi gras su brtsi
 zin slob dpon rin po c^eeʻi p^cyag rjes kyaṅ bžugs skad |
 sbrum ² la brgyud nas lho brag nub lha luṅ du sleb ³ | ʻdi
 daṅ po bkaʻ brgyud paʻi gdan sa deṅ saṅ pad gliṅ gi brgyud
 ʻdsin gsuṅ sprul rim byon gyis ⁴ bskyaṅs | rten gsum maṅ
 po daṅ k^cyad par naṅ rten du kun mk^cyen kloṅ c^een paʻi
 dbu klad riṅ bsrel gyi ⁵ p^cuṅ po śin tu ṅo mts^car c^ee ba
 sogs yod | de nas guru c^eos dbaṅ gi gdan sa la yag gu ru
 lha k^caṅ du rten gtso c^eos dbaṅ ⁶ gter byon jo bo ṅo mts^car
 can yoṅs grags kyis ⁷ gtsos ⁸ maṅ du yod | de nas dgon pa
 lhas ltag zer baʻi ⁹ groṅ pa ʻdra ba žig tu ʻgro mgon gtsaṅ
 f. 16-b ba rgya ras kyi gduṅ rus las byon paʻi rten ṅo mts^car can
 śin tu maṅ bar ¹⁰ yod | skyi ¹¹ c^cu lha kaṅ žes c^eos rgyal
 gyis bžeṅs paʻi mt^caʻ ʻdul gyi gtsug lag k^caṅ du rnam snaṅ
 sku sogs bžugs ||
 de nas la brgal ¹² te p^cu ma byaṅ t^caṅ brgyud gtsaṅ
 la ru gñis su grags paʻi g-yas ru ¹³ śel mk^car ¹⁴ rgyal rtseʻi
 lho p^cyogs ṅe ro luṅ nas sgo bzi re t^caṅ žes par sleb ¹⁵ |
 ʻdi skor g-yu t^cog yon tan mgon poʻi k^cruṅs sa yin |
 ʻdiʻi ¹⁶ c^cu gyen ded kyi p^cur ʻgro mgon gtsaṅ pa rgya ras
 kyi gdan sa ʻbrug rwa ¹⁷ luṅ žes grags pa de yod | rten gyi
 gtso bo gtsaṅ pa rgya ras kyi sku ʻbag k^cams gsum zil gnon
 sogs rten gsum mt^caʻ klas ¹⁸ pa bžugs | sgo bzi nas t^cur du

¹ ms. gi

² xyl. sgrub

³ ms. slebs

⁴ ms. gyi

⁵ ms. adds: goṅ bu

⁶ ms. dbaṅ gi

⁷ ms. kyi

⁸ ms. adds sbos

⁹ ms. ba

¹⁰ ms. ba

¹¹ ms. skyer

¹² ms. bsgal

¹³ ms. su

¹⁴ ms. dkar

¹⁵ ms. slebs

¹⁶ ms. deʻi

¹⁷ xyl. ra

¹⁸ ms. yas

ñin gcig gi sar sañs rgyas kyis luñ bstan par grags pa'i rgyal
rtse c'os rgyal rab brtan kun bzañ 'p'ags kyis ¹ bžeñs pa'i
dpal 'k'or c'os sde yod | sa bu dge gsum gyi ² gra ts'añ f. 17-a
k'ag bcu drug | rten gsum mañ po | rten gyi gtso bo 'du
k'añ du grub c'en sogs dañ | mc'od rten c'en mo'i nañ du
sgrub t'abs brgya rtsa'i lha p'al c'er bžugs pa'i lha k'añ
bcas | 'dir rgyud sde bži'i sgrub mc'od ³ mañ po yod | c'os
sde'i p'ar p'yogs su rtse c'en c'os sde zes bu ston rin po
c'e'i rnam 'p'rul grub c'en kun dga' blo gros sogs kyi bžugs
gnas de yod | rgyal rtse k'og 'di la ñañ gser gžuñ riñ mo
žes grags | ñañ ⁴ c'u lho p'yogs su mt'a' 'dul ⁵ gyi gtsug
lag k'añ gi gras su grags pa rtsis gnas gsar lha k'añ du yum
c'en mo'i sku bžugs pa ⁶ | byañ k'ar ⁷ dge ldan pa'i dgon
pa ts'ogs sde bži'i gras su rtsi ba'i ñañ ⁸ stod spos k'añ | 'di
la k'a c'e pañ c'en dus kyi nañ rten mañ du yod skad | pa f. 17-b
rnam ⁹ nas c'u p'ar p'yogs brgyud na bu ston rin po c'e'i
gdan sa žwa lur sleb ¹⁰ | žwa lu mt'il du rañ byon t'ugs rje
c'en po sogs rten gsum mañ | ri sbug tu bu ston rin po
c'e dañ ¹¹ 'dra ma dañ | yum gyi dgoñs rdsogs la bžeñs pa'i
mc'od rten mt'oñ grol c'en mo sogs dañ ¹² | k'yad par birwa
pa'i dbañ bum bum c'u bcas | bu ston rin po c'e'i sku'i
ñer spyod sogs nañ rten 'ga' yod na 'añ gžis ka rtse'i dam ¹³
'byar yin | žwa lu ¹⁴ mt'il gyi 'og tu ñañ ¹⁵ smad rgyan goñ

1 ms. kyis
2 ms. gyis
3 ms. adds sogs
4 ms. myañ
5 ms. gdul
6 ms. omits pa
7 ms. śar
8 ms. rtsis pa'i myañ

9 ms. sa rnam
10 ms. slebs
11 ms. ña
12 ms. omits dañ
13 ms. dag
14 ms. žañ lu'i
15 ms. smyañ

du lha mo rab brtan ¹ ma'i mgon k^cañ byin can yod | 'dir
 c^cos rje sa paṅ bsñen rdsogs ² sgrub sa ³ yin pas | dbu
 skra 'k^cru ⁴ snod rdo gžon ⁵ byin can yod pa'i k^crus ⁶
 c^cu 't^cuñs na śes rab c^cen po 'on skad | žwa lu dañ ñe ba'i ⁷
 la rgyab tu t^car pa lo tsā ba'i gdan sa t^car pa dgon yod | k^ca
 f. 18-a c^ce paṅ c^cen rin po c^ce'i gsol lhuñ sogs sñar nañ rten mañ
 du yod skad || pa rnam ⁸ nas gžun lam brgyud p^cyin na ñin
 gcig tsam gyis gžis ka rtser sleb ⁹ | 'di'i bar du zur gsañ
 sñags gliñ pa žes groñ pa žig yod | sñar rñin ¹⁰ ma bka'
 ma'i dgon pa c^ce śos ¹¹ yin | deñ sañ zur gyi gduñ rgyud
 bžugs pa'i bla brañ 'dra ba der zur pa'i bla ma grub c^cen
 goñ ma rnams kyi t^cugs dam rten p^cur pa śin tu byin rlabs
 c^ce ba ¹² yod | gžis ka rtse'i groñ pa'i 'dabs der 'u yug pa
 rig pa'i señ ge'i sku gduñs 'bum c^cen po ¹³ žig yod | de la
 bskor ba byas nas ¹⁴ gsol ba btab na rtsod pa la mk^cas pa
 'on zer | bkra śis lhun por rten gyi gtso bo byams c^cen |
 paṅ c^cen blo bzañ c^cos rgyan | blo bzañ ye śes | dpal ldan
 ye śes | bstan pa'i ñi ma rnams kyi sku gduñ ¹⁵ | k^cyad par
 f. 18-b dga' gdon byams pa dañ | ñur smrig sgröl ma sogs rten rñin
 byin rlabs c^ce ba mañ du bžugs | nañ rten rje btsun ¹⁶ mi
 la'i p^cyag śan | bka' gdams goñ ma mañ po'i na bza' sogs
 rten ci rigs ¹⁷ | rdo ma mo'i brod pa žes grags nor bu yin zer

1 *ms.* bstan
 2 *ms.* sdsogs
 3 *ms.* adds de
 4 *ms.* 'k^crus
 5 *ms.* gži
 6 *ms.* 'k^crus
 7 *ms.* bar
 8 *ms.* sa rnams
 9 *ms.* slebs

10 *ms.* sñin
 11 *ms.* śod
 12 *ms.* bar
 13 *ms.* mo
 14 *xyl.* omits nas
 15 *ms.* adds bstan pa'i dbaṅ p^cyug |
 c^cos kyi ñi ma |
 16 *ms.* omits rje btsun
 17 *ms.* adds pa

ba sogs yod kyañ mjal k^ca žu na brgya me^cod dañ gtoñ sgo
 sogs dgos | bkra śis lhun po nas gyen du p^cyin pa na gtum
 ston blo gros grags pas btab | me^cims ston rim ¹ byon sogs
 kyi gdan sa bka⁷ gdams bstan ² pa³i ³byuñ gnas snar t^cañ
 zes grags pa der spyir rten gsum byin can mañ po dañ |
 k^cyad par c^cu mig sgrol mar grags pa³i sku byin can | dpon
 po p^co lha t^ca³i ⁴ji⁴i ⁴dus su brkos ⁵ pa³i bka bstan ⁶ ⁶gyur
 gyi spar | t^cub pa^ci skyes rabs dañ | gnas brtan beu drug
 gi t^cañ ka⁷i spar sogs yod | nañ rten ⁷brom ⁷ ston pa³i śel
 gyi p^cyag ⁷k^car | bka⁷ gdams pa³i bla ma goñ ma mañ po
 dañ | bye brag snar t^cañ pa³i bla ma ⁸p^cags pa³i gnas brtan f. 19-a
 gyi sprul pa rnam kyi sku⁹i ñer spyad ⁸ sogs rtsa c^cen ⁹
 mañ po ¹⁰ bžugs | mjal k^ca žu na bkra śis lhun po nas yi
 ge žu dgos | ¹⁰di¹⁰i ltag tu byañ ¹¹ c^cen ri k^crod ces snar t^cañ
 sañs rgyas sgom pa sogs bka⁷ gdams pa^ci sgrub gnas k^cyad
¹¹p^cags de bžugs | dpal mgon žal gyi gnas k^cyad par can yin |
 snar t^cañ dañ ñe bar gtsañ c^cu mig riñ mo zes pa | snar
 bka⁷ gdams kyi c^cos sde c^ce gras ¹²p^cags pa rin po c^ces ¹²
¹²k^cor c^cen mo bskor ba³i gnas de yin na³añ deñ sañ groñ ¹³
 nag yin | lha k^cañ dañ rten gsum c^ca śas mjal rgyu yod ||
 snar t^cañ nas ts^ca lam tsam du ñor e waṃ c^cos sde | bla k^cag
 lña | k^cañ ts^can ¹⁴ beo brgyad sogs su spyir rten gsum mañ
 po dañ | k^cyad par bla brañ gžuñ du ñor c^cen gzim c^cuñ |

¹ ms. rims

² ms. brtan

³ ms. t'in

⁴ xyl. ms. ja'i

⁵ ms. bskos

⁶ ms. brten

⁷ xyl. A ⁷bram

⁸ ms. omits spyad

⁹ ms. c'er

¹⁰ ms. du

¹¹ ms. adds c'ub

¹² ms. c'e'i

¹³ ms. sgroñ

¹⁴ ms. mts'an

f. 19-b lam zab p^cug tu lam 'bras bla brgyud dañ | p^cyag dpe rigs
 bka² rgya ma | de²i mdor dbañ k^cañ | lam 'bras lha k^cañ
 du ñor c^cen 'dra sku gtsos lam 'bras bla brgyud dañ | gdan
 rabs¹ rim byon gyi 'dra žal dañ sku gduñ sogs | 'du k^cañ
 p^cug tu t^cub c^cen gyi² mc^cod³ rten byin can mañ | t^car
 rtse⁴ bla brañ du birwa⁵ pa²i bžes t^cod du grags pa dañ |
 mgon po²i t^cugs rten gnam leags rdo rje sogs nañ rten 'ga²
 žig mjal rgyu yod | dgon pa²i gśam⁶ du ñor c^cen gyis bžeñs
 pa²i bde gśegs mc^cod rten brgyad sogs spyir rten gsum mañ
 du bžugs so⁷ ||

ñor nas c^cag c^cag la brgyud⁸ dpal sa skyar ñin žag gsum
 tsam gyis gtsañ la ru gñis yod pa²i ru lag tu gtogs pa dpal
 sa skyar sleb | der spyir lha k^cañ dañ rten gsum mt^ca² yas
 pa²i dkar c^cag mk^can c^cen kun dga² zla 'od kyis⁹ mdsad

f. 20-a pa yod par grags pa sogs las gsal | rten gyi gtso bo ño mts^car
 sprul pa²i rten bžir grags pa dbu rtse²i 'jam dbyañs gzi 'od
 'bar ba | sgo rum gyi bse¹⁰ 'bag nag po 'p^cur śes | g-yu
 mk^car mo²i sgröl ma sems dpa²¹¹ sum brtsegs | ba ri ba²i
 p²yi rten rnam rgyal mc^cod¹² rten rnams yin | gžan yañ ñin
 dgon bla brañ śar du sa c^cen gyis 'jam dbyañs žal gžigs pa²i
 sgrub p^cug | ñin dgon gyi ltag tu slob dpon bsod nams rtse
 mo mk^ca² spyod du gśegs sa¹³ | ñin dgon žabs brtan lha
 k^cañ du rje btsun grags pa²i sku rtsa ris ma | sgo rum¹⁴

¹ ms. rab
² xyl. ms. kyi
 xyl. mts^con
⁴ ms. brtse
⁵ ms. barbi
⁶ ms. bsam
⁷ ms. yod
⁸ ms. brgyus

⁹ ms. kyi
¹⁰ ms. sgo gtum se
¹¹ xyl. adds in smaller characters in
 the line below srib dgon ltag
¹² xyl. A ba c^cod
¹³ ms. pa
¹⁴ ms. tum

gyi steñ du rje sa pañ gyis rig¹ gter brtsams sa'i² bžugs³
k'ri byin rlabs can | dbu rtser sa pañ gyis p'cyag bris 'jam
dbyańs gar gzigs ma | gži t'og bla brañ du k'cyad 'p'ags lho
byań sogs rten gsum rab 'byams | gśam du 'p'ags pa rin f. 20-b
po c'e'i c'os k'ri k'ams gsum zil gnon | srib dgon sprul pa'i
lha k'ań t'ub c'en 'dsam gliń g-yas bžag dań | c'os brtsigs
brag ri brtsegs pa lta bu sogs rten gsum blo'i⁴ rab las 'das
pa dań | sańs rgyas kyi c'os duń dkar mo⁵ rgyań grags
k'a'u'i c'u gyen ded⁶ du p'cin pa'i lam bar p'ru ma žes
pa⁷ der sa c'en sku 'k'ruńs sa yin | sku 'k'ruńs pa'i dus
kyi mńal gyi p'ru⁸ ma sogs bžugs pa'i mc'od rten yod | de
nas rim par dpal mgon žal gyi bžugs⁹ gnas k'a'u brag rdsoń
nag po'i ri k'rod | rje btsun grags pa dań sa lo 'jam pa'i
rdo rje sogs kyi sgrub gnas bya 'gyur padma 'od | sa skya
dań ñe bar bsam gliń žes dmag zor ma'i mgon k'ań byin
c'en¹⁰ sogs yod || sa skya nas nub p'cyogs su žag gcig tsam
gyi sar mań mk'ar luń pa yod | de'i p'ur rje btsun grags f. 21-a
pa dań | ts'ar c'en sogs kyi sgrub gnas c'a luń rdo rje'i brag
rdsoń yod | de nas rim par ts'ar c'en gyi gdan sa¹¹ mań
mk'ar¹² t'ub bstan dge 'p'el | 'brog mi lo tsā ba'i gdan
sa mań mk'ar myu¹³ gu luń | 'di deń sań gnas 'dsin tsam
ma gtogs ci'ań med ruń | 'brog mi'i gzim p'ug 'od gsal zla
ba p'ug | rgya dpe bsgyur sa sgra bsgyur lo tsā p'ug | lam
'bras gnań sa gsuń ñag lam 'bras p'ug sogs p'ug c'en bcu

1 ms. rigs
2 ms. pa'i
3 xyl. A gžugs
4 ms. blos
5 ms. po
6 ms. gyed
7 ms. pa'i sa

8 ms. k'ru
9 ms. gžugs
10 ms. byin can
11 ms. sar
12 ms. 'k'ar
13 xyl. mu

gsum du grags pa rnam mjal rgyu yod | de tams cad sa
 p^cug k^co na yin | de nas rim par snags t^cañ bsod nams c^os
 p^cel sogs kyi gdan saⁱ sul dan | mañ mk^car gyi gzuñ du¹
 lo tsā ba rma rin c^een mc^og gi k^cruñs yul yin skad groñ
 pa² | mañ mk^car gyi mdor ts^car c^een rin po c^ei riñ lugs
 f. 21-b dsin paⁱ mdar³ groñ mo c^e | d^odir ts^car c^een rin po c^ei gduñ
 bum byin rlabs can bzugs | d^odi dan ñe bar se mk^car⁴ c^euñ
 yañ yod | gram pa lha rtse zes paⁱ zol du brog mi lo tsā dan
 ga ya dha ra t^cog mar mjal baⁱ sgrub p^cug yod | d^odi nas
 yar stod p^cyogs la⁵ grub c^een t^cañ ston rgyal poⁱ gdan sa
 gcuñ ri bo c^e | gtsañ po p^ca riⁱ byañ brgyud du byañ nam
 riñ | rig dsin rgod ldem gyi gter gnas zañ zañ lha brag |
 ri bo bkra bzañ | ri kun tu gzigs | sa c^een žiñ gšegs saⁱ⁶
 gnas byañ p^cyogs skya bo k^ca gdoñ sogs mañ du yod kyañ
 t^cag riñ | la stod p^cyogs nas rim par yar p^cyin na p^ca dam⁷
 paⁱ bzugs gnas diñ ri | gañs dkar | bka^o brgyud spyi dan |
 k^cyad par rgod t^cañ paⁱ sgrub gnas rtsibs ri rgod⁸ t^cañ |
 rje btsun mi laⁱ k^cruñs yul mañ yul guñ t^cañ | yol mo
 f. 22-a gañs kyi ra ba | mañ yul skyid groñ nas bal yul sogs dan |
 la stod byañ gi p^cyogs nas gañs ri⁹ ti seⁱ bar gnas c^een
 mt^ca^o yas pa yod || goñ gi¹⁰ lha rtse dan ñe bar mt^ca^o d^odul¹¹
 gyi gtsug lag k^cañ du gter ston bzañ po grags pas le^u bdun
 ma sogs kyi gter gnas ru lag gram¹² pa ljoñs kyi lha k^cañ |
 rgyañs bum mo c^e | rgyañs yon po luñ du slob dpon gyi¹³

¹ ms. omits du

² ms. omits groñ pa

³ xyl. A d^odar

⁴ ms. k^ca

⁵ ms. su

⁶ ms. paⁱ

⁷ ms. gdams

⁸ ms. sgod

⁹ ms. omits ri

¹⁰ ms. gañs kyi

¹¹ ms. yul

¹² ms. grom

¹³ xyl. omits gyi

sgrub p¹ug yod | de nas rim par ža²n ston c³os¹ ²bar gyi²
 gdan sa ža³n pags³ t⁴aⁿ diⁿ⁴ žes pa de yod kyaⁿ šul tsam
 ma gtogs ci²aⁿ med | de nas rje btsun tā ra nā t⁵as gsar
 btab dga⁷ ldan p⁶un ts⁶ogs gliⁿ žes deⁿ saⁿ c⁶os lugs dge lugs⁵
 pa yin | ri mt⁶il gⁿis kar gtsug lag k⁶aⁿ daⁿ | dgon gnas rten
 gsum sogs kyi bkod pa šin tu dⁿos gtsaⁿ žiⁿ ⁿo mts⁶ar
 ba bžugs | ²di⁷i p⁶ur⁶ kun mk⁶yen dol bu⁷ ba⁶i gdan sa
 ri k⁶rod jo mo⁸ naⁿ žes grags par sku⁹ ²bum mt⁶oⁿ grol f. 22-b
 c⁶en mo¹⁰ mts⁶oⁿ¹¹ rten gsum byin can maⁿ du bžugs šin |
 spyir sgrub p⁶ug skor mjal rgyu maⁿ ba žib c⁶a rje btsun
 tā ra nā t⁶as mdsad pa⁷i¹² gnas b⁶ad du gsal | p⁶un gliⁿ nas
ⁿe bar brag¹³ ram mgon k⁶aⁿ žes bek rtse⁷i¹⁴ mgon k⁶aⁿ
 grags c⁶e ba de yod | p⁶un ts⁶ogs gliⁿ nas ⁿin lam tsam du
 dge ba⁷i b⁶es gⁿen mu dra c⁶en pos btab ciⁿ | dpaⁿ¹⁵ lo c⁶en
 po k⁶u dbon daⁿ | bo doⁿ¹⁶ paⁿ c⁶en sogs kyi gdan sa bo¹⁷
 doⁿ e⁷i gtsug lag k⁶aⁿ žes pa de yod kyaⁿ deⁿ saⁿ ser
 k⁶yim yim | bo doⁿ paⁿ c⁶en gyi riⁿ bsrel las grub pa⁷i sku
 sogs rten byin can ²ga⁷ žig mjal rgyu yod | de daⁿ ⁿe bar
 mⁿan¹⁸ yod bya rgod g⁶oⁿ¹⁹ žes pa de yod | c⁶os rgyal dus
 kyi²⁰ mt⁶a⁷ ²dul gyi gtsug lag k⁶aⁿ yin | rnam sras mduⁿ²¹

1 ms. omits c⁶os

2 ms. gyis

3 ms. sags

4 xyl. B t⁶ags; ms. adds mo

5 ms. dga⁷ ldan

6 md. ²dir ²p⁶ur

7 ms. p⁶u

8 ms. omits mo

9 ms. omits sku

10 ms. mo⁷i

11 ms. mc⁶od

12 ms. omits mdsad pa⁷i

13 ms. grags

14 ms. se ka rtsai⁷i

15 ms. dbaⁿ

16 ms. gdoⁿ

17 xyl. po

18 ms. bⁿan

19 ms. g⁶og

20 ms. adds sku

21 ms. gduⁿ

f. 23-a dmar can gyi sku byin can bžugs ¹ | mañ t^cos klu sgrub
rgya mts^co sogs kyi dus sa skya²i mts^can ñid grwa ts^cañ c^cen
po yin na³añ deñ sañ miñ ma bor tsam las med | grub t^cob
²dar ² p^cyar gyi ³ gduñ brgyud bla ma sñiñ ⁴ ri ba žes pa
de ²añ ²di p^cyogs ⁵ bžugs sa ⁶ yin | bo doñ nas ñin lam
tsam na sñon mo c^cos rdson dañ | sa skya pa²i bla ma goñ
ma²i gdan sa śab ⁷ dge sdiñs ⁸ rdo rje²i p^co brañ žes pa de
yod | ²din dañ ñe bar k^cro p^cu lo tsā ba byams pa²i dpal gyi ⁹
gdan sa ¹⁰ k^cro p^cu byams c^cen c^cos sde žes pa de yod | der
byams pa dguñ lo brgyad pa²i sku ts^cad k^cru ¹¹ brgyad cu
pa^ci lha c^cen bod kyi gser sku žig la ño mts^car c^ce ba de
dañ | k^cyad ²p^cags beu gsum sogs mjal rgyu yod | mañ mk^car
sogs stod kyi gnas rigs bskor ma grub kyañ sa skya nas mar
lan śab ¹² dge sdiñs brgyud ²oñs na ²dir slebs yin | k^cro p^cu
f. 23-b nas gañs can c^cos ²p^cel žes pañ c^cen bzañ po bkra śis kyi
gdan sa ¹³ der dmag zor ma²i sku byin can yod | de nas stag ¹⁴
la nub brgyud snar t^cañ du sleb ||
gžis ka rtse nas gtsañ po p^ca ri²i p^cyogs su p^cyin na rta nag
p^cyogs su ¹⁵ kun mk^cyen bsod nams señ ge²i gdan sa t^cub bstan
rnam rgyal | ²gos ¹⁶ lo tsā ba k^cug ¹⁷ pa lhas ¹⁸ btsas kyi sgrub
p^cug byin can | sgrol c^cen rim byon gyi gdan sa sgrol ma p^cug |

¹ ms. yañ
² ms. dar
³ ms. gis
⁴ ms. rñiñ
⁵ ms. de p^cyogs su
⁶ ms. pa
⁷ ms. śañs
⁸ ms. ldiñ
⁹ ms. gyis
¹⁰ ms. adds c^cen po

¹¹ ms. omits k^cru
¹² ms. lam śa pa
¹³ ms. gnas pa
¹⁴ ms. rtag
¹⁵ ms. omits p^cyin na rta nag
p^cyogs su
¹⁶ ms. ²god
¹⁷ ms. bas lugs
¹⁸ ms. ltas

de nas gtsañ po brgyud yar p^cyogs rim par 'jad ¹ t^cub bstan
 rgyal sras t^cogs med kyi gdan sa bžad ² dñul c^cu c^cos rdson |
 mus ³ luñ pa'i stod smad du mus ³ c^cen sems dpa' c^cen po'i
 gdan sa | dben gnas bsam gtan p^cug | gle ⁴ luñ | stag mo gliñ k^ca
 sogs yod | gtsañ po byañ brgyud t^cur du p^cyin na šaṅs luñ
 pa'i stod smad bar gsum du spyir gnas rten mañ po dañ |
 k^cyad par šaṅs mdar zur c^ce c^cuñ gi sgrub gnas šaṅs mda' f. 24-a
 dpal c^cen | šaṅs gžuñ du grub c^cen k^cyuñ po rnal 'byor gyi
 gdan sa šaṅs žaṅ žaṅ ⁵ rdo rje gdan | grub c^cen rmog lcog
 pa'i gdan sa rmog lcog | grub c^cen 'ba' ⁶ ra ba'i gdan sa
 'ba' ⁶ ra brag dkar | šaṅs kyi p^cur gtsañ gi sgrub gnas kun
 gyi gtso bo šaṅs zam bu luñ bde gšegs 'dus pa'i p^co bran |
 de dañ 'go 'brel ⁷ du gnas c^cen sog po 'dsul k^cuñ sogs ⁸
 k^cyad par can yod | šaṅs nas p^car ⁹ la brgal ¹⁰ nas p^cyin na
 'u yug tu slob | 'di'i stod smad du bka' gdams pa ram ldiñ
 ma ba bde gšegs 'byuñ gnas gdan sa | 'u yug ldiñ ma dgon
 du rten gsum byin can dañ | k^cyad par c^cu myoñ grol sogs
 yod | mdar lug gdoñ du slob dpon rin po c^ce'i sgrub p^cug |
 'u ¹¹ yug mdar dam can gyi sku mk^car dañ ¹² | gos sñon lha
 k^cañ sogs yod | 'u yug stod nas la brgal ¹³ nas p^cyin na rim f. 24-b
 par karma ¹⁴ žwa dmar pa'i gdan sa t^cub bstan yaṅs pa can
 dañ | byañ gnam mts^co sogs dañ 'brel ba yin | 'u yug smad
 nas rim par gžu sñe mor slob | sñe mor bai ro tsa na'i

ms. mdsad
² ms. bžed
³ ms. lus
⁴ xyl. B gli p^cu
⁵ ms. žoñ
⁶ ms. 'bar
⁷ ms. mgo 'grel

⁸ ms. k^cu
⁹ xyl. B yar; ms. omits p^car
¹⁰ ms. bsgal
¹¹ xyl. 'o
¹² ms. omits dañ
¹³ ms. bsgal
¹⁴ ms. adds pa

ʼk^c ruñs yul dañ | dguñ lo brgyad paʼi žabs rjes sogs yod skad
 ʼu yug nas mts^cur p^cu¹ la rgan brgyud stod luñ mts^cur p^cur
 sleb pa yin || goñ gi gžis ka rtse nas gtsañ po lho rgyud
 nas mar p^cyin pas rim par pañ c^cen sākya mc^cog ldan gyi
 gdan sa t^cub bstan gser mdog can | ʼdi² snar mts^can ñid kyi
 grwa ts^cañ c^cen po yin yañ deñ sañ miñ ma stoñ tsam las
 med | ʼon kyañ rten gsum byin can yod | ʼdiʼi span t^cag³
 maʼi p^cur sna ʼgyur rñiñ⁴ ma^ci gdan sa c^cen po zur ʼug pa
 luñ žes grags pa de yod | deñ sañ groñ pa yin kyañ lha k^cañ
 dañ rten byin can ʼgaʼ žig yod | p^cuñ po ri bo c^cer⁵ o
 f. 25-a rgyan gyi sgrub gnas dañ | rgya žañ k^crom⁶ gyi gter gnas |
 lña pa rin po c^ceʼi dus btab paʼi grwa ts^cañ žig kyañ yod |
 gtsañ roñ c^cen du sems dpaʼ c^cen po gžon nu rgyal mc^cog
 gis btab pa^ci byams c^cen c^cos sder | byams paʼi sku k^cro
 p^cu byams pa dañ mts^cuñs pa sogs rten gsum mañ du yod |
 gtsañ roñ c^cuñ du⁷ ʼbras yul skyed⁸ ts^cal ba goñ ʼog dañ
 | byañ bdag bkra śis stobs rgyal gyi gter gnas k^cams bu luñ |
 o rgyan⁹ sgrub p^cug sogs yod | roñ c^cen gyi gžuñ nañ du ñur
 smrig gi sgröl ma k^cañ dañ | rñiñ maʼi gdan sa gañs ra ñes gsañ
 rdo rje gliñ | gter ston rgya žañ k^crom ʼk^cruñs sa dum pa¹⁰
 c^cu ts^can k^ca | roñ gi p^cur sna nam¹¹ rdo rje bdud ʼjoms
 kyi sgrub gnas | de nas la brgal nas¹² yar ʼbrog mts^co k^ca
 dañ | gam¹³ pa la brgyud dpal¹⁴ c^cu bo rir sleb pa yin | c^cu

¹ ms. ts^cur p^cur

² ms. ʼdir

³ ms. p^cun t^cog

⁴ ms. sñiñ

⁵ ms. c^ce žes

⁶ ms. nañ k^cram

⁷ ms. omits du

⁸ ms. skyes

⁹ ms. adds gyi

¹⁰ ms. dums

¹¹ ms. rnames

¹² ms. bsgal

¹³ ms. sgam

¹⁴ ms. adds c^cen

bo ri 'di bod la bde skyid 'byuñ ba'i ri c'u mig brgya rtsa | f. 25-b
sgrub gnas brgya rtsa sogs yod par grags | deñ sañ grags c'e
ba¹ lcags zam k'ar lcags zam² bla brañ | mc'od rten |
gzim p'ug | bla brañ sogs su grub c'en t'añ stoñ rgyal po'i
sku gsuñ t'ugs rten byin c'en ci rigs pa dañ | lcags zam rtser
rig 'dsin legs ldan rje'i gzim³ p'ug goñ dkar p'yogs su k'a
blta ba'i sar ts'es beu bkod pa'i bla brañ | de dañ ñe bar
ts'e c'u⁴ k'yad 'p'ags | nub p'yogs padma dbañ p'yug |
rtser slob dpon c'en po'i sgrub gnas brag p'ug c'en po
brgyad kyi nañ ts'an dben gnas nam mk'a' ldiñ žes pa'i
sgrub p'ug byin can | c'u bo ri'i byañ p'yogs su brag t'og
ces pa goñ dkar rdo rje gdan gyi bla ma brag⁵ t'og pa bsod
nams bzañ po'i gdan sa yin | so so'i 'dra sku sogs yod | lcags
zam p'a ri'i p'yogs su yol ri goñ žes pa šašs pa bka' brgyud f. 26-a
kyi grub c'en ri goñ ba šašs rgyas gñen ston gyi sgrub gnas
mgon po byin can sogs⁷ yod || de nas gtsañ po byañ c'u⁸
šul sogs pa brgyud c'u gyen ded rim par p'yin pas snam
žes pa'i p'ur 'brug se ba byañ c'ub c'os¹⁰ gliñ yod | 'di 'brug
pa žes mts'an dañ por t'ogs sa¹¹ yin | gžuñ lam nas yar p'yin
pa'i lam k'a¹² rañ du jo bo rje'i gdan sa sñe t'añ žes pa
de yod | de'añ sñe t'añ 'or¹³ du mc'od k'añ nañ¹⁴ jo bo
rje'i gduñ rten sogs rten byin rlabs can snañ | de'i 'og tu
jo bo rje'i 'dra sku ña 'dra ma jo bo rañ gi mdsup rjes can

1 ms. bar

2 ms. omits k'ar lcags zam

3 ms. ldan rdo rje'i rda gzig

4 ms. beu

5 ms. omits pa'i

6 ms. grags

7 ms. omits sogs

8 ms. c'ub

9 ms. rñams

10 ms. omits c'os

11 ms. t'og pa

12 ms. mk'ar

13 ms. bar

14 ms. na

dañ | bla ma dam pa bsod nams rgyal mts^can gyi gduñ 'bum
 c^cen po sogs | 'di'i gtsañ po p^ca rir ri p^cug tu rñog legs pa'i
 f. 26-b śes rab dañ | blo ldan śes rab kyi gdan sa bod yul rig pa'i
 'byuñ gnas gsañ p^cu¹ ne'u t^cog ces pa'i c^cos grwa yod
 kyañ deñ sañ groñ nag yin | 'on kyañ gtsug lag k^cañ dañ |
 rten² byin can 'ga' žig | g-yag roñ gñis kyi gzim skyil³ |
 bse k^crab pa'i mgon k^cañ | p^cywa pa'i⁴ gduñ 'bum sogs
 mjal rgyu dañ | gsañ mdar⁵ lo tsā ba blo ldan śes rab kyi
 sku gduñ bžugs sa'i k^cañ c^cuñ žig yod | de nas gtsañ po
 mar brgyud p³yin na ñin lam tsam gyi⁶ sar mña' bdag k^cri
 ral pa can gyis bžeñs pa'i 'u⁷ śañs rdo dpe med dge 'p^cel
 gyi lha k^cañ sul du gsar bžeñs lha k^cañ dañ jo bo sogs spus
 gtsañ ba bžugs | 'di'i p^cur kun mk^cyen kloñ c^cen pa'i bžugs
 gnas gañs ri t^cod dkar gyi gzims k^cañ⁸ | ñe logs su bod kyi
 ri bo rtse lña | de'i mdun rgyab tu lha riñ⁹ kloñ c^cen brag
 f. 27-a ces pa'i gu ru'i sgrub p^cug dañ | slob dpon rin po c^ce'i
 sgrub gnas brag dmar zañ yag nam mk^ca' rdsoñs žes gu ru
 jo rtse'i gter gnas de yod | sñe t^cañ nas gtsañ po gyen ded
 p^cyin pas stod luñ mda' brgyud nas lha sar p^cyin pa yin ||
 stod luñ mdar¹⁰ slob dpon rin po c^ces¹¹ rdsu 'p^crul gyis bton
 pa'i gžoñ ba lha c^cu | de dañ ñe bar sñar mts^can ñid kyi grwa
 ts^cañ c^ce ba skyor¹² mo luñ dañ | c^cu p^ca rir dga' ba gdoñ
 žes pa yod | dga' ba gdoñ du bla ma dbu ma pa¹³ la žu sna

¹ *ms. omits* p^cu

² *ms. adds* gsum

³ *ms.* dkyil

⁴ *ms.* bya ba'i

⁵ *ms.* mda'

⁶ *ms. omits* gyi

⁷ *ms.* 'o

⁸ *ms. adds* dañ

⁹ *ms.* ri

¹⁰ *ms.* mda'

¹¹ *ms.* c^ce'i

¹² *ms.* skyo

¹³ *ms.* sa

brgyud nas rje rin po c¹es ¹ 'jam pa'i dbyaṅs la dri ba mdsad
sa ² sgrub p³ug de'añ snañ | 'di dañ ñe ba nas p⁴yin par ra
ts⁵ag ces par ² nā ro pa'i t⁶ugs dam rten nā ro mk⁷a' spyod ³
ma'i sku bžugs sa ⁴ žig yod skad pa rtsad ⁵ dpyad | dga'
gdon nas mar p⁶yin pa'i stod luñ mdar ri sgañ žig tu dños
grub sdiṅs ⁶ žes ser sruñ 'dug sa'i sgrub k⁷añ c⁸uñ ñu yod | f. 27-b
'di bal po smon lam señ ge žes pas btab par grags | slob
dpon rin po c⁷es ⁷ bsam yas sa 'dul mdsad pa'i p⁸ur c⁹a
rags rim dañ | gañs dkar śa med btul ba'i p⁹yag mts¹⁰an rdo
rje | sa ra ha'i sgom t¹¹ag | nā ro pa'i rus rgyan sogs nañ rten
k¹²yad par 'p¹³ags pa mañ po mjal rgyu yod | stod luñ nañ
nas ⁸ yar p⁹yin pas žag gcig gis karma'i gdan sa stod luñ
mts¹⁰ur p¹¹ur sleb | 'di dañ stod luñ bar mts¹¹ur p¹²ur ñe bar
gnas nañ dpa' bo'i gdan sar ⁹ žwa dmar grags pa señ ge'i ¹⁰ sku
gduñ sogs yod | mts¹²ur p¹³ur lha k¹⁴añ dañ rten gsum śin tu
mañ bar bžugs śiñ |gtso bo karma pa kṣis bžeṅs pa'i t¹⁵ub
c¹⁶en 'dsam gliñ rgyan | rgyal ba'i dbañ po sku rabs p¹⁷al
c¹⁸er gyi sku gduñ | 'dra sku sogs byin can mañ du ¹¹ bžugs |
skor lam du rje rañ byuñ rdo rje'i sgrub ¹² gnas padma k¹⁹yuñ
rdsoñ sogs mañ du mjal rgyu yod do || f. 28-a
de ltar grol ¹³ ba gži ¹⁴ ldan gnas rten mc²⁰og | lus can kun
gyi ¹⁵ rdsogs smin sbyaṅs pa'i žiñ | ji ltar bžugs pa'i dkar
c²¹ag rags rim 'dis ¹⁶ | dad ldan t²²ar par bgrod pa'i lam mts²³on

¹ ms. c¹e
² ms. pa
³ ms. k¹yod
⁴ ms. pa
⁵ ms. rtsas
⁶ ms. stiñ
⁷ ms. c¹e
⁸ ms. du

⁹ ms. sa
¹⁰ ms. adds g¹lan sa
¹¹ ms. po
¹² ms. adds p¹ug
¹³ ms. sgrol
¹⁴ xyl. bži; ms. miñ
¹⁵ ms. gyis
¹⁶ ms. 'di

śog | ces pa ʼdi ni bstan pa dañ sems can la p^can paʼi k^cur
 c^cen po bžes te gañs can ljoñs na ¹ gnas dañ rten k^cyad par
 can | c^cos dañ dge baʼi bśes gñen ² rnam par dag pa dus de
 tsam na gañ bžugs | mt^ca² dag tu skyo dub ³ spañs paʼi byañ
 c^cub sems dpaʼi spyod pas ⁴ kun tu rgyu baʼi ts^ce rañ ñid
 kyi mñon sum du gyur paʼi ⁴ ts^cul ji bžin par bkod par
 gnas rten mjal ba rnams kyi mig tu gyur pa ʼdi | rje bla ma
 kun gzigs mk^cyen brtseʼi dbañ po žes bgyi baʼi t^cugs rjeʼi
 mña² bdag dam pa des mdsad pa lags pas yid c^ces paʼi gnas
 f. 28-b su gzuñ ⁵ ʼts^cal ⁶ | ʼdi ni tsogs bsags sgrib sbyañ ⁷ sñiñ nas
 don du gñer bas ñal ba dañ len bzod pa rnams la p^can paʼi
 bsam pas sde dgeʼi spar k^cañ du druñ bsod nams dpal grub
 kyis spar du bsgrubs pas ʼgro ba kun gyis rdsogs paʼi sañs
 rgyas kyi go ʼp^cañ rin po c^ce bde blag tu t^cob paʼi rgyur
 gyur cig | sa rba dā ka lyā ṇaṃ bha ba tu ⁸ ||
 bskor ba bya baʼi gzuñs ni | bcom ldan ʼdas de bžin gśegs
 pa dgra bcom pa yañ dag par rdsogs paʼi sañs rgyas rin c^cen
 rgyal mts^can la p^cyag ʼts^cal lo || na mo bha ga wa te ratna
 ke tu rā dzā ya | ta t^cā ga tā ya | a rha te | sa mya ksaṃ

¹ ms. pan

² ms. bsñen

³ ms. dag skyoñs ba

⁴ ms. pa

⁵ ms. bzuiñ

⁶ xyl. *B omits the following text and inserts here an eulogy of the twenty-five principal supporters of Buddhist teaching in Tibet: gañs can bstan paʼi srol ʼbyad c^cen po ñer lña sogs la gsol ʼdebs dad paʼi me tog ces bya ba bžugs so, ff. 28b-29b. Then comes a list of the names of the fundamental*

conceptions of Northern Buddhism: žal gdams smon ts^cig bžugs so, ff. 29b-30b. Lastly, a list of offerings and prayers to the Buddhas and Bodhisattvas: gsuñ mc^cod bdud rtsiʼi c^car ʼbebs žes bya ba bžugs so, ff. 30b-39a. All these additions are not a part of the Guide and therefore are not published here.

⁷ ms. byañ

⁸ ms. adds maṅgalaṃ and ends here; xyl. *B starts again from here.*

buddhā ya | ta twa t̄ā | om̄ ratne ratne ma hā ratne ratna
 bi dsa ye swāhā | ʼdi brjod ciñ bskor ba gcig byas pa yañ
 dpag tu med pa byas par ʼgyur ro | bskor baʼi gzuñs
 rdsogs so ||

p̄yag ʼts̄al paʼi gzuñs ni | dkon mc̄og gsum la p̄yag
 ʼts̄al lo | om̄ na mo mañdsu śri ye | na maḥ su śri ye | na
 mo utta ma śri ye swāhā * | p̄yag bya baʼi gzuñs rdsogs so | f. 29-a
 sarbadā maṅgalaṃ || śubham̄ ||

¹ *xyl. B omits the following and substitutes for it a few lines of eulogy and the following particulars about the printing (f. 40a):*
 Bod yul rten gnas k̄yad par can
 rnames kyi | gnas yig sñags rams
 Blo bzañ mk̄as grub nas | spar
 du bskrun dags mk̄aʼ mñam ʼgru

spyi dañ | k̄yad par Ma rgan rDo
 rje sgrom mas gtsos | ʼbrel ts̄ad
 sa dañ lam gyi gnas bgrod nas |
 rin min byañ c'en gnas la spyod
 par śog | | bkra śis žal dro | dge
 legs ʼp̄el | spar ʼdi Lha ldan spar
 spyiʼi spar k̄aṅ du bžugs | |

T R A N S L A T I O N

SHORT SUMMARY OF THE PURE NAMES OF SOME
OF THE HOLY PLACES AND IMAGES OF DBUS AND
G TSAÑ; CALLED « THE SEED OF FAITH »

May the flower of blessing be granted by the Three Je- f. 1-b
wels, whose great glory rises above the spheres of *saṃsāra* and
nirvāṇa, which resemble a white umbrella granting all pos-
sible desires and destroying through the shadow of compas-
sion the miseries of the living beings.

Now, dBus and gTsañ, the country of the Buddha-field
(*bhūmi*) completely purified by the most holy P^cyag na
padmo (Padmapāṇi), a region surrounded by glorious snowy
mountains, one of the famous Three Districts of Tibet, is f. 2-a
called the District of the Pure Law.¹ This [book] is merely
a list of the pure names of some of the holy places and
images, which in [this district] alone, the ornament of the
Land of Snows, realized [the Law] since its inception.

Two regions are distinguished in dBus; they are known
as dBu ru and g-Yo ru.²

In the first place dBu ru. In its northern portion
there is Rwa sgreñ³ of Byañ, called the Hermitage
of the Conqueror, great residence of 'Brom ston pa rGyal
ba'i 'byuñ gnas,⁴ [resembling the] heavenly garden (*nan-
danavana*) with its great divine trees. Very numerous sorts f. 2-b
of chapels are found there. Everybody is permitted to visit
the most outstanding of the sacred images contained in them,
viz. [the statue of] Jo bo 'Jam pa'i rdo rje (Mañjuvajra), ge-
nerated from the seed of the great knowledge (*jñāna*) of

rDo rje རྩེ་མཚན་ (Vajradhara) and his spouse (*yab yum*);⁵ it is like the Yid bzin nor bu (Cintāmaṇi jewel), which grants the fulfilment of all the wishes expressed in this life and in the life beyond. [Besides, there are] the reliquaries of Bla ma gSer gliñ pa,⁶ of Jo bo (Atīśa)⁷ and of རྩེ་བྲོ་མཚན་. Applying for permission at the palace of the abbot (*bla bran*), one is allowed to visit an image of Jo bo with bent head, and other most important sacred images. There are also many other objects to be visited in the neighbourhood of the monastery, viz. the tree [planted at the birth] of རྩེ་བྲོ་མཚན་, the perennial source of ambrosia, etc.⁸ Behind this [monastery], in the [hermitage] called Yañ dgon below the lion-like rock (*brag señ ge རྩེ་དྲམ་བཟུ་*) [i.e. Señ ge brag]⁹ there is a large number of marvelous [objects], such as the chair on which rJe Rin po རྩེ་མཚན་ (Tson k'a pa) composed the *Lam rim*.¹⁰ Near the monastery, on the P'a bon t'añ («Rocky Plateau»),¹¹ there is the palace of the mK'a རྩེ་གྲོ་མཚན་ (Dā-kiñ) gSañ ba ye śes;¹² it is prophesied that by walking round it to the left¹³ while muttering the magic formula (*mantra*) of bDe mc'og (Śaṃvara), one will be reborn in the O rgyan f. 3-a (Uḍḍiyāna) region,¹⁴ etc.

The temple called bCom lha k'añ gdon¹⁵ was built by the lord (*dpon po*) Mi dbañ¹⁶ in a conspicuous point (*me btsa'*) of a central place.

The at gSer gliñ rgod ts'añ¹⁷ there is a meditation cell, which was the abode of sTag luñ pa Sañs rgyas yar byon,¹⁸ etc.

At dPal sTag luñ t'añ¹⁹ there are, scattered every where, an incalculable number of symbols of the three planes.²⁰ Foremost among them is a talking statue²¹ in the cell of sTag luñ t'añ pa Rin po རྩེ་མཚན་.²² In the upper storey

of the chapel there are many marvellous things, such as the hairs of ²Brom ston which continue to grow, etc.

* * *

Then, having crossed the C^cag pass,²³ one enters the ²P^can yul [valley]²⁴ in dBu ru, the great country of origin of the bKa^²gdams pa doctrine. Although there is here an incalculable number of residences of *dge ba^²i bśes gñen* (*kalyāṇamitra*) such as sNe^²u zur pa,²⁵ Po to ba.²⁶ P^cu c^cuñ ba²⁷ etc., some of them are difficult to find, even if one goes in the innermost part of the mountains. Generally there is nothing but the empty site.

At Śa ra ²bum pa,²⁸ residence of the widely famous *dge ba^²i bśes gñen Śa ra ha*,²⁹ there are many blessing-bestowing stūpas (*mc^cod rten*);³⁰ and at Glañ t^cañ, residence of Glañ t^cañ ba rDo rje señ ge, there are blessing-bestowing holy images, such as a talking image of sGrol ma (Tārā), etc.

At dPal Nāleन्द्रa,³² residence of the Kun mk^cyen (« All-knowing ») Roñ ston c^cen po,³³ the relics of Roñ ston transformed into a treasury of jewels are shown. There are [also] the assembly hall, the Palace of the Eighteen (bCo brgyad bla brañ),³⁴ the sleeping room [of Roñ ston] and several blessing-bestowing symbols of the three planes. There is also the chair of Roñ ston, etc.³⁵

Then, having crossed the sGo³⁶ pass, [one arrives at] Lha ldan (Lhasa).³⁷ In the sPrul pa^²i gtsug lag k^cañ³⁸ there are [the statues of] Jo bo,³⁹ which is like the Cintāmaṇi jewel, T^cugs rje c^cen po (Mahākaraṇika) Rañ byon lña ldan,⁴⁰ Byams pa (Maitreya) C^cos ²kor ma.⁴¹ sGrol ma

(Tārā) Dar len ma;⁴² [together they are called] the « Four gods from whom light issues ». [All these images are placed] above, below and in the middle of the temple;⁴³ and in [the temple itself] together with its enclosure there is an immense quantity of symbols of the three planes, as [it can be seen] in the list (*dkar c^cag*) composed by the Fifth Dalai-Lama (rGyal dbaṅ lña pa Rin po c^ce).⁴⁴

f. 4-a [There is the statue of] Jo bo Mi bskyod rdo rje (Akṣobhyavajra)⁴⁵ in the Ra mo c^ce.⁴⁶

In the Potala,⁴⁷ the palace of sPyan ras gzigs (Avalokiteśvara), one may visit from above, from below and in the middle the golden reliquary (*gser gduñ*)⁴⁸ of the Fifth Dalai-Lama, [called] « Unique ornament of the World » (’Dsam gliñ rgyan gcig). Particularly, there are many marvellous things, such as, in front of the door of the tomb (*bum sgo*),^{48bis} a tusk of the Master when he took rebirth as an elephant;⁴⁹ also the golden reliquaries of bsKal bzañ rgya mts^co, ’Jam dpal rgya mts^co, Luñ rtogs rgya mts^co, Ts^cul k^crim s rgya mts^co, mK^cas grub rgya mts^co.⁵⁰ In the chapel where is [the image of] Jo bo Lokeśvara,⁵¹ there is also a statue of rJe btsun Grags pa⁵² called mDse t^cod ma («with a leper skull»), the terracotta statue of K^ca c^ce Paṅ c^cen,⁵³ the image of T^cañ rgyal⁵⁴ called ’Ja’ ts^con ma («with the rainbow»), the footprints of O rgyan Rin po c^ce⁵⁵ on the summit of the Guñ t^cañ pass,⁵⁶ and a great number of other extraordinary esoteric images. Below, there are the sleeping cave⁵⁷ of the C^cos rgyal (Religious King) Sroñ btsan sgam po and, besides, the chapels decorated in relief (*blos sloñ k^cañ*)⁵⁸ of the Dus ’k^cor (Kālacakra) and of the gSañ ’dus (Guhya-samāja) and an endless number of other chapels. Generally people are not allowed to see them.⁵⁹

On the lCags po ri,⁶⁰ the hill sacred to P^cyag na rdo rje f. 4b (Vajrapāṇi), there are several blessing-bestowing sacred symbols, such as the coral [statue of] Ts^ce dpag med (Amitāyus) caused to be made by the great Siddha (Grub c^cen) T^cañ ston rgyal po, the mother-of-pearl [statue of] T^cugs rje c^cen po (Mahākaruṇika, Avalokiteśvara) and the turquoise (statue of) sGrol ma Tārā.⁶¹

Then there is the sleeping cave of the C^cos rgyal Sroñ btsan sgam po, called Brag lha klu p^cug.⁶² In that place, where later ᳚P^cags pa lCe sgom⁶³ obtained the mystic realization (*siddhi*) of T^cugs rje c^cen po, there are also several symbols of the three planes.

Behind the Potala there is also the hill sacred to ᳚Jam dbyaṅs (Mañjuḥṣa), called Boñ ba ri.⁶⁴ The chapel which is on its summit is the chapel of Ge sar.⁶⁵

In other places such as Kun bde gliñ,⁶⁶ bsTan rgyas gliñ,⁶⁷ Ts^co smon gliñ,⁶⁸ bŽi sde,⁶⁹ dMar ru old and new,⁷⁰ etc., there are several sacred symbols of the three planes; and on the four cardinal points (of Lhasa?) are the stone images of the Rigs gsum mgon po,⁷¹ famous on account of their having been set up at the time of the C^cos rgyal.⁷²

On the opposite side [of the river, in front] of Lhasa, there is Grib Ts^ce mc^cog gliñ,⁷³ residence of K^ca c^cen Ye f. 5a śes rgya mts^co.⁷⁴

* * *

Near Lhasa there is the great monastery of ᳚Bras spuṅs,⁷⁵ divided into four colleges; [there] and in the great assembly hall an enormous quantity of symbols of the three planes is found. [Among them] the foremost is an image of ᳚Jigs byed (Bhairava),⁷⁶ famous because the marvellous

relics of the Rwa Lotsawa ⁷⁷ are inside it. In the dGa' ldan p^co brañ ⁷⁸ is the talking [image of] sGrol ma, the protecting deity of Jo bo rje (Atīśa), other very remarkable sacred images and the little sleeping cell of 'Jam dbyaṅs c^cos rje ⁷⁹ of 'Bras spuṅs. In the printing house there are many printing blocks, such as those of the opera omnia (*gsuñ 'bum*) of rJe Rin po c^ce (Tsoṅ k^ca pa) and of the first and second Dalai-Lamas. ⁸⁰

* * *

To the north of Lhasa lies Se ra, ⁸¹ divided into two colleges; there and in the great assembly hall ⁸² is an endless number of sacred symbols of the three planes. Foremost among them, being also the chief sacred image of the Byes pa college, is the dagger of Grub t^cob 'Dar 'p^cyar. ⁸³ There is also a talking statue of the esoteric form of rTa mgrin (Hayagrīva) in its terrifying aspect, ⁸⁴ etc. Generally speaking, the three great monasteries of Se [ra], 'Bras [spuṅs] and dGa' [ldan], which along with bKra śis lhun po are called f. 5-b « the four great monasteries », are very clearly described, together with the upper and lower Tantric schools (rGyud stod smad), in the very detailed list composed by P^cur bu lcogs byams pa. ⁸⁵

In the lower part of the valley near Se ra, at P^ca boñ k^ca, ⁸⁶ a spot where the C^cos skyoñ Sroñ btsan sgam po meditated, there are many meditation caves and blessing-bestowing sacred symbols of the three planes. This place is famous as the second Devikoṭa ⁸⁷ among the 24 holy places. Besides, there are very numerous hermitages, such as dGe 'p^cel ri k^crod ⁸⁸ of 'Bras spuṅs, sGrub k^cañ rtse ⁸⁹ of Se ra,

P^cur bu lcog,⁹⁰ mK^car rdo ri k^crod,⁹¹ C^cu bzañ ri k^crod,⁹² Brag ri⁹³ old and new, etc.

* * *

Going on upstream from Lhasa, to the north of the gTsañ po⁹⁴ [lies] Brag yer pa.⁹⁵ In the Zla ba p^cug cave,⁹⁶ there is a statue (*sku ts^cab*) of O rgyan Rin po c^ce and many self-originated [images.⁹⁷ Then there are] rDo rje p^cug. Dril bu p^cug, and the mountain cave of the eighty siddhas of Yer pa.⁹⁸ In the main temple, on the plate of the offerings to the Jo bo, there is a picture painted with blood from the nose of Jo bo rje. There is also the blessing-bestowing chapel of the Sixteen Arhats,⁹⁹ etc.

f. 6a

At ²Brom stod,¹⁰⁰ in the sleeping cave of gÑan Lot-sawa¹⁰¹ there is an excellent image of mGon po žal.¹⁰²

Going on to the south of the gTsañ po¹⁰³ there is the residence of Bla ma Žañ,¹⁰⁴ called Ts^cal guñ t^cañ.¹⁰⁵ It contains a great stūpa, a cell of the terrific deities (*mgon k^cañ*) dedicated to mGon po P^cyag bži pa,¹⁰⁶ and many other sacred symbols of the three planes.

Then, going upwards, at dGe ldan rNam par rgyal ba²i gliñ¹⁰⁷ in ²Brog there are countless symbols of the planes, foremost among which the globe-shaped relics of rJe Rin po c^ce;¹⁰⁸ and also on the encircling path outside [the monastery] numerous self-originated [objects] can be shown.¹⁰⁹

Going upwards from here, there are numerous holy places and images, such as [the place of] the C^cos skyoñ Ts^cañs pa Duñ t^cod can¹¹⁰ of La mo;¹¹¹ K^cri k^cañ in

rGya ma; ¹¹² sKa ts^cal in Mal gro; ¹¹³ Žwa^ṽi lha k^cañ ¹¹⁴ in dBu ru; ^ṽBri guñrdson gsar; Yañ ri dgon; ¹¹⁵ ^ṽBri guñ t^cil; ¹¹⁶ as far as Ti sgrom in gŽo stod. ¹¹⁷ Five or six days are needed for their visit.

On the other side of dGa ldan, to the north of the t. 6-b gTsañ po, there is Lo, the residence of the Sems dpa^ṽ c^cen po, ¹¹⁸ etc.

* * *

From dGa^ṽ ldan, crossing a pass, ¹¹⁹ one arrives at g-Ya^ṽ ma luñ ¹²⁰ in the bSam yas region, the meditating place of the great Lotsawa Vairocana. ¹²¹ Here his meditation cave, images of O rgyan (Padmasambhava), life-giving water etc., are found.

From here, having passed sÑas mgo ¹²² and going downwards, behind bSam yas, at Brag dmar mGrin bzañ ¹²³ which is the birth place of king K^cri sron [lde brtsan], there are temples and sacred symbols built anew with most pure materials.

In the C^cos ^ṽk^cor c^cen po of bSam yas ¹²⁴ there is the cupola (*dbu rtse*) with three storeys, ¹²⁵ the Glin bži ¹²⁶ and the Glin p^cran, ¹²⁷ the temple of the upper and lower Yakṣas, ¹²⁸ the dPe har lcog, ¹²⁹ the four stūpas ¹³⁰ and behind them the three Jo mo glin, ¹³¹ etc. A description of them is found in the well-ordered general list contained in the *Padma bka^ṽ t^cañ* ¹³² The principal sacred symbol is the Jo bo Byañ c^cub c^cen po (Mahābodhi) in the lower storey of the dBu rtse. ¹³³ In front, to the right and left, there are two Buddhas, symbols of the protecting deity of the C^cos rgyal Mes ag ts^coms can, ¹³⁴ and a round cup made of a human skull,

which belonged to the mK^can c^cen Bodhisattva.¹³⁵ In the fortress (bSam yas rdson) there is an image discovered in f. 7-a a treasure (*gter*) by mÑa² bdag Ñaṅ Rin po c^ce,¹³⁷ which is the most important of all the images of Slob dpon Gu ru mTs^co skyes rdo rje;¹³⁸ his miraculous footprints from the Guṅ t^caṅ pass,¹³⁹ etc. On the summit of the Has po ri¹⁴⁰ is the Lha bsaṅ k^caṅ.¹⁴¹ The rTa mgrin gliṅ (temple of Hayagrīva)¹⁴² is the principal among the *gliṅ* of bSam yas. The chief objects there are the images of 'P^cags pa Sems ṅid ṅal bso¹⁴³ and Jo mo sGrol ma (Tārā), and numerous images and liturgical texts of rTa mgrin according to the method of the *Māyājāla*,¹⁴⁴ etc.

* * *

At mC^cims p^cu¹⁴⁵ of bSam yas, in the mystical centre of the place, [there is] Brag dmar ke²u ts^caṅ.¹⁴⁶ Here is an image of O rgyan Rin po c^ce (Padmasambhava) called Bye ma a kroṅ,¹⁴⁷ the personal work of Vairocana¹⁴⁸ and of T^ca mi mGon brtson;¹⁴⁹ [there is also] a Prajñāpāramitā ('Bum),¹⁵⁰ protecting deity of K^cri sroṅ lde²u brtsan, and other blessing-bestowing symbols of the three planes. On the ceiling of a meditation cave is the *maṅḍala* of the Eight Precepts¹⁵¹ and other self-originated figures. In front are the marks left by the body of princess Padma gsal,¹⁵² and f. 7-b above it the meditation cave of Vairocana. On the upper part (*dbu rtse*) of this [cave] there is the so-called Blon c^cen gur dkar p^cug,¹⁵³ which was the meditation cave of O rgyan Rin po c^ce and of his disciples, 25 in all.¹⁵⁴ One day is enough for making the tour [of these places]. Beneath Brag dmar ke²u ts^caṅ are the dwelling cave of mT^cso

rgyal¹⁵⁵ and the meditation cave of the C^cos rgyal (K^cri sroñ lde brtsan), known as upper and lower Ñañ p^cug;¹⁵⁶ the Klu^cdul k^cyuñ c^cen p^cug;¹⁵⁷ the reliquary (*gduñ^c bum*) of Kun mk^cyen Kloñ c^cen pa¹⁵⁸ and, near the hermitage (*dben rtsar*), the cave where rGyal ba mc^cog dbyañs¹⁵⁹ realized his experience of rTa mgrin, etc.

* * *

Generally speaking, this region of bSam yas is known as the northern part of g-Yu ru.¹⁶⁰

Progressing along the gTsañ po, [one finds] the stūpa of Zur mk^car rdo¹⁶¹ with most wonderful images of the Five Mystical Families (Rigs lña).

Then in the lower part of sGrags¹⁶² there is the « life-power lake » (*bla mts^co*)¹⁶³ which was the birth place of Ye śes mts^co rgyal.¹⁶⁴

In the palace of gŚin rje rol pa¹⁶⁵ at Yoñs rdsoñ,¹⁶⁶ which is the chief place in the interior of sGrags, the main meditation caves are sTeñ śod¹⁶⁷ and gNas sgo gsar pa.¹⁶⁸ There are also many other [shrines] such as Ñar p^cug,¹⁶⁹ which is the meditation place of Grub c^cen Me loñ rdo rje;¹⁷⁰ rDsoñ k^cam p^cug,¹⁷¹ which is a meditation cave of O rgyan Rin po c^ce; mK^car c^cen,¹⁷² etc.

The lower part of sGrags is called sGrags Groñ mo c^ce;¹⁷³ it is the birth region of gNubs c^cen Sañs rgyas ye śes.¹⁷⁴

From the lower part of sGrags going upstream along the gTsañ po, one finds in succession T^cub bstan rDo rje brag.¹⁷⁵ Close to it is the meditation place of Gliñ ras,¹⁷⁶ called sNa p^cu c^cos luñ.¹⁷⁷

Still going upwards from rDo rje brag, inside a valley slightly below the Yar stod brag¹⁷⁸ pass [there is] the rMor monastery,⁷¹⁹ the residence of rMor c'en.¹⁸⁰

In the upper part of the Yar stod brag pass there is the place known as Drañ sroñ Srin po ri,¹⁸¹ the residence of Pañḍita Vibhūti.¹⁸² Today it is a village of laymen. But still inside a chapel there is a statue of Śaṃvara, which formerly was in the heavenly regions; now and then it utters voices and bestows great blessings.

* * *

In the upper part of Glo bo don steñ,¹⁸³ which is a valley behind mCims p'u of bSam yas, there is a blessing-bestowing stūpa called bKra śis 'od 'bar.¹⁸⁴ f. 8-b

Going down from here, in the valleys of rDo¹⁸⁵ and of 'On¹⁸⁶ etc. there is bKra śis rdo k'a,¹⁸⁷ a place of residence of rJe Rin po c'e, and the chapel of 'On, called Ke ru,¹⁸⁸ built in the times of K'ri sroñ [lde brtsan]; the stūpa dKar c'un;¹⁸⁹ C'os sdiñs,¹⁹⁰ the residence of rGyal sras Rin po c'e;¹⁹¹ 'On p'u sTag ts'añ,¹⁹² etc. Two or three days are needed for visiting them.

Going downward from here, on the route there are mÑa' ris Dwags po Grwa ts'añ,¹⁹³ and the great place of widespread fame, residence of 'Gro mgon P'ag mo gru pa,¹⁹⁴ called gDan sa mt'il.¹⁹⁵ In general, here are countless sacred symbols of the three planes; and in particular, the foremost of them is a statue called Byi sa ma,¹⁹⁶ which speaks and bestows blessings, and is found in the mud hut of P'ag mo gru.

Below it lies Zañs ri mk'ar dmar,¹⁹⁷ the residence

f. 9-a of Ma gcig lab sgron ma,¹⁹⁸ where a talking statue of Ma gcig¹⁹⁹ with her sons is found.

Then, at two or three marching stages to the east, in the region of °Ol k^ca sTag rtse²⁰⁰ there is the Maitreya of rDsiñ p^cyi,²⁰¹ °Gal p^cug²⁰² which was a meditation place of O rgyan Rin po c^e, and very numerous places where rJe Rin po c^e (Tsoñ k^ca pa) meditated.

Then in the Dwags po²⁰³ region there are several important places, such as Dwags la sgam po,²⁰⁴ K^cra mo brag,²⁰⁵ etc.

At the border between °Ol k^ca and Dwags po lies rGyal me tog t^can,²⁰⁶ a residence of rGyal ba dGe °dun rgya mts^co, and at the top [of the valley] the « life-power lake » (*bla mts^co*) of dMag zor ma²⁰⁷ where different sorts of apparitions can be seen, and many other places.

Af the frontier of the territory of Dwags po, there are the three regions of Ñañ [po],²⁰⁸ Loñ [po]²⁰⁹ and Koñ [po].²¹⁰ Then there is in close sequence sPo bo.²¹¹ The borders of sPo bo are said to touch Glo.²¹² To the east of sPo [bo] and Koñ [po] lies K^cyuñ po,²¹³ and then Ri bo c^e,²¹⁴ Nañ c^een,²¹⁵ etc., in succession.

* * *

f. 9-b From Zañs ri mk^car dmar crossing the river by boat one arrives at rTse t^cañ.²¹⁶ There are some monasteries, and one can visit remarkable things, such as the T^cub pa gser gliñ ma,²¹⁷ i.e. the cave which serves as assembly hall for the lÑa mc^cod pa,²¹⁸ etc.

In a mountain gorge of rTse t^cañ lies the famous bSam gtan gliñ,²¹⁹ formerly a meditation place of Bla ma Dam

pa bSod nams rgyal mts^can,²²⁰ of Yar luñ pa Señ ge rgyal mts^can,²²¹ of mK^can c^cen bSod nams rgyal mc^cog²²² etc.. depositories of the Sa skya pa tradition. There is also a blessing-bestowing image of mGon po,²²³ etc.

The mountain behind rTse t^cañ is called Zo dañ gañs po ri,²²⁴ said to have been the meditation place of sPre^lsgom Byañ c^cub sems dpa^ʼ,²²⁵ an incarnation of Avalokiteśvara; and many other places of pilgrimage.

Slightly above rTse t^cañ lies sNe gdoñ Kun bzañ rtse;²²⁶ it is the empty site of the former castle of the sDe srid P^cag mo gru pa,²²⁷ lord of most of the districts (*k^cri skor*) of Tibet. At sNe gdoñ rTse ts^cogs pa,²²⁸ which is at the foot of this castle, there is the talking terracotta statue of K^ca c^ce Pañ c^cen,²²⁹ a painted image of sGrol f. 10.3 dkar²³⁰ ruined by fire, Indian manuscripts of the *Prajñā-pāramitā*, and many remarkable sacred symbols.

Generally speaking, the so-called « four communities » (*ts^cogs sde*) of K^ca c^ce Pañ c^cen are sNe^ʼu gdoñ rTse ts^cogs pa, Grwa p^cyi Ts^coñ ʼdus ts^cogs pa, Grwa nañ rGyal gliñ ts^cogs pa and gTsañ C^cos luñ ts^cogs pa.²³¹ It is said that among the sacred symbols existing in all these monasteries there are remarkable objects, such as the clay statue of the Pañ c^cen, his alms bowl etc.

* * *

Of the so-called three stūpas and three sacred places of Yar klun,²³² the three sacred places are K^cra ʼbrug, Śel brag,²³³ and the third, although said by some to be Ras c^cuñ p^cug,²³⁴ is generally accepted and recognized as Yum bu gla sgañ.²³⁵ The three stūpas are those known by the names of

rTag spyān ṅbum pa, dGon tṅañ ṅbum pa and Tsṅe cṅu ṅbum pa.²³⁶

If one marches from rTse tṅañ straight to the interior of Yar kluñ, [one finds] Kṅra ṅbrug²³⁷ in the noble g-Yuru. Here, in the main temple bKra śis byams sñoms,²³⁸ the most important images are: a stone statue of the rGyal ba rigs lña (the Pañca Tathāgata),²³⁹ which the Cṅos rgyal Sroñ btsan sgam po fetched from Zo dañ gañs po ri; a sGrol ma in the act of eating;²⁴⁰ a mañi [wall] marked by the Six Syllables [of the Oṃ mañi padme hūṃ formula] etc.; several sorts of chapels; and outside [the temple] there is a stūpa called dBu lña ma²⁴¹ which purifies sins; and other blessing-bestowing [objects]. Near the Kṅra ṅbrug temple is the rNam rgyal lha kṅañ,²⁴² which is the place where rJe Rin po cṅe received ordination.

Going up the valley from Kṅra ṅbrug, there lies the place called « The Preaching Chair of Sa skya Paṅḍita »;²⁴³ and in the Yum bu bla mkṅar,²⁴⁴ which was the palace of the Cṅos rgyal Tṅo tṅo ri gñan btsan,²⁴⁵ there is the Jo bo Nor bu bsam ṅpṅel²⁴⁶ and the protecting deity gñan po gsañ ba,²⁴⁷ etc.

Then in the Lha kṅañ gñan ru²⁴⁸ there is a most remarkable image of sMan paṅi rgyal po (Bhaisajyaguru)²⁴⁹ discovered in a treasure. The rTag spyān ṅbum pa²⁵⁰ was made by order of dGe bśes sKor cṅen²⁵¹ of the bKaṅ gdams pa sect and is famous because it contains the left eye of the Bodhisattva rTag tu ṅu.²⁵²

Above this place is the spot where ṅBrog mi dPal gyi ye śes²⁵³ realized his experience of Ma mo;²⁵⁴ it is called Yar lha śam po Gañs kyi ra ba.²⁵⁵

Generally speaking, behind Yar kluñ in upper and lower

Lho k^ca²⁵⁵ lie E yul,²⁵⁷ where knowledge (*rig pa*) arose, gÑal,²⁵⁸ Lo ro,²⁵⁹ Gro śul²⁶⁰ and Byar.²⁶¹ Then in due order come Tsa ri²⁶² etc., and then one arrives in Koñ po.

Descending from the above-mentioned rTag spyan 'bum pa, there are bKra śis c^cos sde,²⁶³ the residence of mT^cu stobs kyi dbañ p^cyug gŽon nu blo gros;²⁶⁴ and Ras c^cuñ p^cug,²⁶⁵ the residence of gTsañ smyon Heruka,²⁶⁶ an incarnation of Ras c^cuñ pa;²⁶⁷ etc. Numerous sacred symbols of the three planes are found in these places.

Then there are the stūpas called dGun t^cañ 'Bum mo c^ce,²⁶⁸ Sri gcod 'bum pa²⁶⁹ and Ne ts^co 'bum pa.²⁷⁰

On the mountain range to the north [lies] the great meditation place known by the name of Śel gyi brag p^cug²⁷¹ of Yar kluñ. At the centre of the meditation cave are a talking image of O rgyan and numerous self-created objects. f. 11-b
Below it there is the mTs^can brgyad lha k^cañ.²⁷² In the gNas mt^cil bla brañ²⁷³ there is an image of O rgyan Rin po c^ce, his monastic robe resplendent like the sun, his staff and some other sacred symbols. At the mouth of the P^cyag 'ts^cal²⁷⁴ pass there is a most remarkable cemetery together with a stūpa. Elsewhere in the neighbourhood there is the secret cave of mTs^co rgyal;²⁷⁵ and behind it, to the left, there is Padma śel p^cug,²⁷⁶ famous as the place where O rgyan gliñ pa²⁷⁷ found a treasure; and other places. But they are distant.

At the end of the descent from Śel brag there is bTs^can t^cañ g-yu yi lha k^cañ,²⁷⁸ founded by queen Ñañ ts^cul byañ c^cub,²⁷⁹ the mother of K^cri sron [lde brtsan]; and close to it is Cog ro Ts^ce c^cu 'bum pa,²⁸⁰ from which life-giving water (*ts^ce c^cu*) really issues on the fifteenth day of the month (i.e. at full moon).

Behind it, on the summit of the hill called bTsan t'añ Lha ri sgo bži,²⁸¹ is the place where the first C'os rgyal (Religious king) of Tibet, gÑa' k'ri btsan po,²⁸² came down from heaven.

* * *

f. 12-a Progressing from the above-mentioned Guñ t'añ 'bum pa in the direction of 'P'yoñs rgyas,²⁸³ there are the sPa gor monastery²⁸⁴ which was the residence of Vairocana,²⁸⁵ the meditation cave Rog pa rtsa,²⁸⁶ etc. Visitors are rare because these places, although situated on the route, are unknown to everybody.

On the route which leads upwards from here, at Sol nag T'cañ po c'e,²⁸⁷ which was the residence of the *dge ba'i bśes gñen (kalyāṇamitra)* K'cu ston brTson 'grus g-yuñ druñ,²⁸⁸ there are numerous ancient sacred symbols, such as a black Prajñāpāramitā called Zil pa can (« Splendid »), etc.; and in the sleeping cave of Jo bo rje (Atīśa) a blessing-bestowing image of him.

In the religious school of Ri bo bde c'en²⁸⁹ in 'P'yoñs rgyas, founded by Blo gros dpal bzañ,²⁹⁰ who had perfectly understood the *Prajñāpāramitā* in 20,000 ślokas (Ñi k'ri) and who was a disciple of mK'as grub dGe legs dpal bzañ,²⁹¹ there are numerous blessing-bestowing symbols of the three planes.

Near this school there is the castle of 'P'yiñ pa sTag rtse,²⁹² which was formerly the palace of the famous *sde pa* of 'P'yoñs rgyas²⁹³ descending from a family of Za hor,²⁹⁴ and was the place where later the Fifth Dalai-Lama was born. Slightly above this, there is a a bas-relief image of

the corpse of the C^os rgyal Sroñ btsan sgam po; it is called f. 12-b
Bañ so dmar po (« Red Tomb »).²⁹⁵ The tomb itself is in
the shape of an earth mound. Above it are the chapel built
by Ñañ sMan luñ pa²⁹⁶ and some great blessing-bestowing
symbols of the three planes.

In the upper part of the Don mk^čar valley,²⁹⁷ which
is near this place, lies Ts^če riñ ljoñs,²⁹⁸ the residence of
Kun mk^čyen ʾJigs med gliñ pa,²⁹⁹ where are a stūpa con-
taining the pill-shaped relics of the Kun mk^čyen, and re-
markable symbols of the three planes.

Slightly above the tomb of Sroñ btsan sgam po in
ʾP^čyoñs rgyas, lies ʾP^čyoñs rgyas dPal ri,³⁰⁰ the resi-
dence of the ʾP^čreñ po gTer c^čen Śes rab ʾod zer,³⁰¹ an
incarnation of Vairocana. Although formerly this was the
most important college of the rÑiñ ma pa sect, being called
rDor smin dPal ri,³⁰² nowadays the name is nothing but
simply Dpal ri dgon. There are the image of Guru Rin po
c^če (Padmasambhava) and other great blessing-bestowing
symbols of the three planes.

Generally speaking, in this direction lies the sPyan
g-yas³⁰³ valley; here is the sPyan g-yas Lha k^čañ,³⁰⁴
where the ʾGos Lotsawa gŽon nu dpal³⁰⁵ went to school; f. 13-a
and besides there are many side-valleys (*luñ lag*), such as
ʾP^čyos,³⁰⁶ P^ču luñ,³⁰⁷ etc.

The exact description of the above-mentioned places.
like bSam yas, rTa mgrin gliñ, the image with the foot marks
of mTs^čo skyes rdo rje, mC^čims p^ču, the stūpa bKra śis
ʾod ʾbar, the tomb of Sroñ btsan [sgam po] in ʾP^čyoñs
rgyas, dPal ri, Ts^če riñ ljoñs, etc., is to be found in the
gTam ts^čogs of mK^čyen brtse Rin po c^če.³⁰⁸ Besides, in the
gTam ts^čogs we find also the description of Ti sgro in gŽo

stod, Žwa'i lha k'añ in dBu ru, dKar po zañs³⁰⁹ in Lho mon etc.

* * *

Travelling from rTse t'añ to the south of the gTsañ po, [this region] in general is called the southern part of dBu ru.

And thus, progressing upstream along the course of the gTsañ po, one finds first the famous Bya sa Lha k'añ³¹⁰ with the great image of rNam snañ (Vairocana) made by order of the C'os rgyal dPal 'k'or btsan.³¹¹

f. 13-b Then in succession, in the upper part of Byiñ³¹² there is Byiñ mda 'O dkar brag,³¹³ a meditation place of O rgyan Rin po c'e.

In the lower part of Grwa p'yi,³¹⁴ in a monastery called Ts'on' 'dus ts'ogs pa³¹⁵ there are many important sacred symbols, such as a clay statue of [K'a c'e] Pañ c'en,³¹⁶ the heart of mK'as grub K'yuñ po rNal 'byor³¹⁷ transformed into a great number of particles (*dhātu*), etc.

In the upper part of that [valley], both in the college and in the palace of O rgyan sMin grol gliñ,³¹⁸ there are numerous chapels and most pure blessing-bestowing symbols of the three planes; and the chief object is the relics of gTer c'en Rin po c'e,³¹⁹ etc.

In a place reached by going upstream from Ts'on' 'dus ts'ogs pa along the course of the gTsañ po, in the lower part of the Grwa nañ valley, there is Grwa nañ,³²⁰ the residence of the gTer ston Grwa pa mÑon śes.³²¹ Then in succession comes the sKu 'bum mT'on' grol c'en mo,³²² which was the residence of Pañ c'en Byams pa gliñ pa;³²³ many chapels,

most pure in substance, are found in it. Nearby are Yar rje Lha k^cañ,³²⁴ which was the birth place of Kun mk^cyen Kloñ c^cen pa³²⁵ and the residence of O rgyan gliñ pa;³²⁶ brGyad gliñ ts^cogs pa³²⁷ of Grwa nañ; g-Yu sgañ brag³²⁸ of Grwa; Dar rgyas c^cos gliñ,³²⁹ the ancient seat f. 14a of sMin gliñ;³³⁰ Grwa sdiñs po c^ce³³¹ of the 'Brug pa sect; etc.

Going upstream from here along the course of the gTsañ po, in the upper part of rNam rab³³² there is Dwags po Grwa ts^cañ³³³ of the Sa skya pa sect. Near to it, at gŽuñ sPre žiñ,³³⁴ the residence of rÑog C^cos sku rdo rje,³³⁵ there is a stūpa containing the relics of Mar pa Lo-tsa-wa,³³⁶ a talking [image of] Lha mo bDud gsol ma,³³⁷ the meeting place of Mi la [ras pa]³³⁸ and rÑog ston,³³⁹ the place where rÑog ston ascended to heaven, etc.

Going upstream from here along the course of the gTsañ po, [one finds] successively T^cub bstan Ra ba smad³⁴⁰ and a small Sa skya pa monastery called gDuñ p^cud c^cos 'k^cor;³⁴¹ then the residence of rDo rje gdan pa Kun dga^c rnam rgyal,³⁴² i.e. Goñ dkar C^cos grwa,³⁴³ which has a perfect arrangement of hermitages and colleges. In the main chapel inside the great assembly hall there are remarkable [objects], such as an image of Śākyamuni [painted or engraved] on the skull [which served as] ritual cup to Pañḍita Gayadhara.³⁴⁴ In this monastery there is also the realization f. 14b and the cult (*sgrub mc^cod*: *sādhana* and *pūjā*) of about 45 *maṅḍalas* belonging to the four classes of Tantras.³⁴⁵

Upwards from this place is the bDe c^cen c^cos 'k^cor³⁴⁶ of the 'Brug pa sect, etc.

Having passed through the Yar klun region, one arrives in Lho brag.³⁴⁷ Crossing over from the region above Ri bo bde c'en in 'P'yoñs rgyas, [one arrives] at the great village called lCag rtse Gri gu,³⁴⁸ with an old temple inside which there is a blessing-bestowing [image of] Jo bo.³⁴⁹

Then in succession, after having passed Byañ t'c'añ³⁵⁰ one arrives first of all in the eastern part of Lho brag. There lies sMra bo lcogs,³⁵¹ the residence of mÑa' bdag Ñañ,³⁵² where are some blessing-bestowing objects, such as an image of the Rigs gsum mgon po.³⁵³ Under it, in the home fief (*gziis ka*) of Bla ma mÑa' bdag pa[Ñañ], numerous sacred symbols are said to be found, such as the original manuscript of the chief book (*bla dpe*) of the C'os rgyal, which is a part of the *bKa' brgyad bde gsegs 'dus pa*.³⁵⁴

Then in succession there are gNas gzi Ži k'ro lha k'c'añ,³⁵⁵ which is the seat of the descendants of Gu ru C'os dbañ;³⁵⁶ Brag srin mo sbar rjes,³⁵⁷ which is the place where mÑa' bdag Ñañ discovered a treasure; Ban pa T'ig p'c'yi³⁵⁸ and sGro ba dgon,³⁵⁹ the residences of Lho brag P'cyag rdor pa Nam mk'a' rgyal mts'an.³⁶⁰ At Ban pa Drug ral lha k'c'añ,³⁶¹ founded by gTer ston mC'og ldan mgon po,³⁶² there is a very large image of the Slob dpon Rin po c'e (Padmasambhava).

Coming from a valley between Ban pa and mK'ar c'u,³⁶³ after having crossed a snowy pass,³⁶⁴ at the head of the Mon Ku ru valley³⁶⁵ there is the remarkable place called Ne riñ Señ ge rdson gsum³⁶⁶ in Mon k'a,³⁶⁷ where the ceremony of the *p'cur pa* [according to the method] of O rgyan Rin po c'e³⁶⁸ is performed. But it is impossible to cross

over except in the middle of summer. Going down from Señ ge rdson, after having passed Rol mo sdiñs³⁶⁹ in sBas yul³⁷⁰ and other places, one arrives at Mon gyi mt^cil.³⁷¹

Below mK^car c^cu³⁷² in Lho brag there is a temple intended for the conversion of the frontier people, called Lho brag Lha k^cañ;³⁷³ here are some blessing-bestowing symbols, foremost among which a statue of rNam par snañ mdsad (Vairocana) etc. In that place mÑa^ṽ bdag Ñañ³⁷⁴ f. 15-b extracted from a treasure the text of the bKa^ṽ brgyad bde gśegs ṽdus pa.³⁷⁵

Then at mK^car c^cu³⁷⁶ itself there is the dPal gyi p^cug riñ,³⁷⁷ the place where gNubs Nam mk^ca^ṽi sñiñ po³⁷⁸ obtained complete realization. There is also the remarkable cave where Ö rgyan Rin po c^ce meditated, called mK^car c^cu lCags p^cur can;³⁷⁹ this is the place where Gu ru C^cos dbañ³⁸⁰ discovered a treasure. Close to it is the place called Lha mo mk^car c^cen, which is said to be Devikōṭa,³⁸¹ one of the 24 sacred places. It is a most remarkable shrine, dedicated to bDe mc^cog (Śaṃvara).

Below Lho brag Lha k^cañ, on the hill facing the bridge, there is the place called Ts^ce lam dPal gyi ri,³⁸² with a meditation cave of Ö rgyan, a spring of life-water, etc.

At about two day of marching from here lie the residences of rJe Mar pa:³⁸³ Sras mk^car dgu t^cog³⁸⁴ and Lho Gro bo luñ.³⁸⁵ Here are the separate sleeping rooms of Mar pa and bDag med ma,³⁸⁶ lTag gñā^ṽ luñ bstan p^cug³⁸⁷ which was the meditation place of Mi la ras pa,³⁸⁸ and other remarkable meditation places. f. 16-a

Then in succession, at sGrub mts^co Padma gliñ³⁸⁹ there are some most holy symbols, such as an image of P^cyag

rdor (Vajrapāṇi) coming from a treasure. Some count this lake among the four famous great lakes;³⁹⁰ and also the marks of the hands of Slob dpon Rin po c'e (Padmasambhava) are said to be here.³⁹¹

Having crossed the sBrum³⁹² pass, one arrives at Lha luṅ³⁹³ in Western Lho brag. This was at first a residence of the bKa' rgyud pa. Today it is under the protection of a series of incarnations of the verbal plane of the descendants of Pad gliṅ.³⁹⁴ There are many sacred symbols of the three planes, and among the remarkable objects there is the skull of Kun mk'yen Kloṅ c'en pa³⁹⁵ and a highly miraculous heap of his relics (*dhātu*), etc.

Then at La yag Gu ru Lha k'aṅ,³⁹⁶ the residence of Gu ru C'os dbaṅ,³⁹⁷ there are many sacred objects, foremost among which a famous and miraculous image of Jo bo, discovered by C'os dbaṅ in a treasure.

f. 16-b Then in a sort of village called dGon pa Lhas ltag³⁹⁸ there are very numerous wonderful symbols, coming from the family of 'Gro mgon gTsaṅ pa rGya ras.³⁹⁹ In a temple called sKy'i c'u Lha k'aṅ,⁴⁰⁰ intended for the conversion of the frontier people and built by the C'os rgyal Sroṅ btsan sgam po, there is an image of rNam snaṅ (Vairocana), etc.

* * *

Then, having crossed a pass⁴⁰¹ and gone through P'c u ma Byaṅ t'aṅ,⁴⁰² from the Ñe ro luṅ⁴⁰³ to the south of Śel mk'ar rGyal rtse⁴⁰⁴ in g-Yas ru,⁴⁰⁵ which is known as one of the two districts (*ru*) of gTsaṅ, one arrives at εGo bži re t'aṅ.⁴⁰⁶ Its neighbourhood is the birth country of g-Yu t'og Yon tan mgon po.⁴⁰⁷

In the upper part of the valley, following upstream the course of that river,⁴⁰⁸ there is the famous Rwa luñ⁴⁰⁹ of the ²Brug pa, the residence of ²Gro mgon gTsañ pa rGya ras;⁴¹⁰ there is an endless number of symbols of the three planes, foremost among which a universe-conquering (*k'ams gsum zil gnon*) mask of gTsañ pa rGya ras, etc.

Going down from sGo bzi, at one day's stage there is the dPal ²k'or c'os sde,⁴¹¹ built by the C'os rgyal of t. 17. rGyal rtse, Rab brtan kun bzañ ²p'ags;⁴¹² it is famous for having been prophesied by the Buddha. [It has] 16 colleges belonging to the three [sects] Sa [skya pa], Bu [ston pa] and dGe [lugs pa],⁴¹³ and containing numerous symbols of the three planes. Foremost among these symbols is the great Buddha in the assembly hall,⁴¹⁴ etc. Inside the great stūpa there is a chapel where several deities of the *Grub t'abs brgya rtsa*⁴¹⁵ cycle are standing. Numerous realizations and cult acts (*sādhana* and *pūjā*) of the four classes of Tantra take place here.

On the other side in front of the monastery there is rTse c'en C'os sde,⁴¹⁶ the residence of the Grub c'en Kun dga' blo gros,⁴¹⁷ an incarnation of Bu ston Rin po c'e.

Through the centre of rGyal rtse passes the [river] known as Ñañ gSer gžuñ riñ mo.⁴¹⁸

To the south of the Ñañ c'u river, there is the rTsis g'nas gsar,⁴¹⁹ which is counted among the temples intended for the conversion of the frontier people.⁴²⁰ In the interior there is an image of Yum c'en mo (the Great Mother).⁴²¹

To the north is sPos k'añ⁴²² in Ñañ stod,⁴²³ counted among the four [major] monastic communities of the dGe lugs pa. Numerous sacred symbols of the times of K'a c'e Pañ c'en are said to be here.⁴²⁴

f. 17-b Going on from Pa rnam⁴²⁵ on the other bank of the river, one arrives at Žwa lu,⁴²⁶ the residence of Bu ston Rin po c^ce.⁴²⁷ In the centre (*mt^cil*) of Žwa lu there are several sacred symbols of the three planes, such as a self-originated [image of] T^cugs rje c^cen po (Avalokiteśvara),⁴²⁸ etc. At Ri sbug⁴²⁹ there are: an image of Bu ston Rin po c^ce; the stūpa mT^coñ grol c^cen mo, which was built for fulfilling the wish of (i.e. as a funeral offering for) the mother [of Bu ston]; and above all the initiation cup of Birwa pa⁴³⁰ together with its water; also some sacred objects, such as the offerings to the body of Bu ston Rin po c^ce, etc; but these are [kept] under the seal of gŽis ka rtse.⁴³¹

Below the centre of Žwa lu, at rGyan goñ⁴³² in Ñañ smad,⁴³³ there is a blessing-bestowing shrine of the goddess Rab brtan ma.⁴³⁴ This is the place where C^cos rje Sa [skya] Paṇ[ḍita]⁴³⁵ received ordination; there is a blessing-bestowing stone basin, which is the vessel where he washed his hair. By drinking the washing water in it, a great knowledge is said to be obtained.

Beyond a pass near Žwa lu there is the T^car pa⁴³⁶ monastery, the residence of the T^car pa Lotsawa.⁴³⁷ Several sacred objects are said to have existed formerly here, such as the begging bowl of K^ca c^ce Paṇ c^cen Rin po c^ce,⁴³⁸ etc.

f. 18-a

* * *

Following the caravan route from Pa rnam, in about one day's march one arrives at gŽis ka rtse.⁴³⁹ On this stretch there is a village called Zur gSañ sñags gliñ,⁴⁴⁰ which was formerly the premier monastery of the traditional teaching of the rÑiñ ma pa. Nowadays it is the palace where

the descendants of the Zur family ⁴⁴¹ reside. Here is the great blessing-bestowing *p'ur pa*, the symbol of the protecting deity of the earlier Bla ma Grub c'en of the Zur family. ⁴⁴²

On one side of the town of gZis ka rtse lies a great tomb, enshrining the relics of 'U yug pa Rig pa'i señ ge. ⁴⁴³ By circumambulating it and offering prayers, a great proficiency in logical disputation is said to be attained.

At bKra śis lhun po ⁴⁴⁴ there are the great Maitreya (Byams c'en), which is the principal image, and the relics of the Pañ c'en Blo bzañ c'os rgyan, ⁴⁴⁶ Blo bzañ ye śes, ⁴⁴⁷ dPal ldan ye śes ⁴⁴⁸ and bsTan pa'i ñi ma. ⁴⁴⁹ There are also several old blessing-bestowing objects, particularly the Maitreya of dGa' gdoñ, ⁴⁵⁰ the Nur smrig sGrol ma, ⁴⁵¹ etc. [Other] f. 18-b sacred symbols are the knife of rJe btsun Mi la [ras pa], ⁴⁵² the robes of several ancient bKa' gdams pa, and sacred objects of various kinds. The so-called rDo ma mo'i brod pa, ⁴⁵³ which is said to be a jewel, and other things too are here; but if one begs to see them, [an offering of] one hundred lamps and of other gifts is necessary.

Going upward from bKra śis lhun po, one finds sNar t'cañ, ⁴⁵⁴ founded by gTum ston Blo gros grags pa, ⁴⁵⁵ residence of the descendants of mC'ims ston ⁴⁵⁶ and place of origin of the bKa' gdams pa doctrine. Here in general numerous sacred symbols of the three planes are extant, and particularly a blessing-bestowing image known by the name of C'u mig sGrol ma. There are also the blocks of the edition of the bKa' 'gyur and of the bsTan 'gyur carved in the time of the lord (*dpon po*) P'o lha T'ca'i ji, ⁴⁵⁸ and the blocks of the Jātakas of the Buddha ⁴⁵⁹ and of the *t'cañ ka* of the Sixteen Arhats, ⁴⁶⁰ and other sacred objects, such as the

crystal staff of འ་Brom ston,⁴⁶¹ and the images of many ancient bKa' gdams pa lamas, and chiefly of the incarnations of the Arhats who were the noble lamas of the sNar t'an pa,⁴⁶² etc. If one wishes to be admitted to see them, one must apply for a letter [to this effect] from bKra śis lhun po.

Behind this place lies Byañ c'en ri k'rod,⁴⁶³ which is a noble meditation place of the bKa' gdams pa, and particularly of sNar t'an Sañs rgyas sgom pa,⁴⁶⁴ and the chief holy place of dPal mgon žal.⁴⁶⁵

Near sNar t'an is C'u mig riñ mo⁴⁶⁶ of gTsañ, which formerly was reckoned in the series of the great bKa' gdams pa monasteries; it is the place where འ་P'ags pa Rin po c'e⁴⁶⁷ assembled a great council. But nowadays it is a village of laymen. A chapel and some sacred symbols of the three planes may be visited.

* * *

At half-a-day's march from sNar t'an there is the monastery of Ñor E wam,⁴⁶⁸ with 18 colleges under five different heads.⁴⁶⁹ Here are generally speaking many sacred symbols of the three planes, and particularly inside the palace the little sleeping cell of Ñor c'en.⁴⁷⁰ In the Lam zab p'ug⁴⁷¹ there are the images of the succession of teachers of the Lam 'bras,⁴⁷² some manuscripts and sealed books. Under it lies the chapel for the ordination [of the monks].⁴⁷³ In the Lam 'bras Lha k'an there are the images and relics of the series of the abbots, as well as of the succession of teachers of the Lam 'bras, beginning with the image of Ñor c'en.⁴⁷⁴ In the 'Du k'an p'ug (« cave of the assembly hall »)

there are many blessing-bestowing symbols of the T^cub c^cen (Mahāmuni, the Buddha).⁴⁷⁵ In the T^car rtse Bla brañ⁴⁷⁶ some sacred objects may be visited, such as the famous skull from which Birwa pa⁴⁷⁷ ate, and the *vajra* of heavenly iron (meteorite) which is the symbol of the spiritual plane of mGon po,⁴⁷⁸ etc. Below the monastery there are, generally speaking, many symbols of the three planes, such as the eight stūpas of the bDe gśegs (Sugata, the Buddhas) built by Ñor c^cen.⁴⁷⁹

* * *

After Ñor, crossing the C^cag c^cag pass, by a march of about three days one arrives at dPal Sa skya,⁴⁸¹ belonging to Ru lag, one of the two districts (Ru lag and g-Yon ru) of gTsañ. There is generally speaking an infinite number of temples and symbols of the three planes, as it appears from the list which is famous because it has been compiled by mK^can c^cen Ku dga⁷ zla 'od,⁴⁸² and from other texts. f. 20-a. The chief sacred objects, famous as the four objects which are miraculous manifestations [of the deity],⁴⁸³ are the following: in the dBu rtse⁴⁸⁴ the image of 'Jam dbyaṅs (Mañjuḥoṣa) called gZi 'od 'bar ba (« Light spreading out »);⁴⁸⁵ in the sGo rum,⁴⁸⁶ the bSe 'bag nag po 'p^cur śes (« Flying black-leather image »);⁴⁸⁷ in the g-Yu mk^car mo,⁴⁸⁸ the image of sGrol ma Sems dpa⁷ sum brtsegs,⁴⁸⁹ which is the external symbol brought by Ba ri ba;⁴⁹⁰ and the rNam rgyal mc^cod rten.⁴⁹¹ Besides, to the east of the Ñin dgon bla brañ⁴⁹² there is the meditation cave where Sa c^cen⁴⁹³ had a vision of 'Jam dbyaṅs. Behind the Ñin dgon is the place where Slob dpon bSod nams rtse mo⁴⁹⁴ ascended to heaven. In the Žabs brtan Lha k^cañ⁴⁹⁵ of the Ñin dgon there is the

bas-relief image of rJe btsun Grags pa.⁴⁹⁶ Above the sGo rum there is the blessing-bestowing chair upon which rJe Sa [skya] Paṅ [c'en] composed the *Rig gter*.⁴⁹⁷ In the dBu rtse there is an image of ʼJam dbyaṅs called Gar gzigs ma (« Looking to all sides »),⁴⁹⁸ painted by the Sa Paṅ. In the gŽi t'og Bla braṅ⁵⁰⁰ there is a large number of sacred symbols of the three planes, most remarkable among which are those on the south and on the north. In its lower part there is the universe-conquering (*k'ams gsum zil gnon*) chair of ʼP'ags pa Rin po c'e.⁵⁰¹ In the chapel of Srib dgon sprul pa⁵⁰² there is a Buddha called ʼDsam gliṅ g-yas bžag⁵⁰³ and symbols of the three planes in numbers surpassing the capacity of human mind, such as the Wall of Religion (*c'os brtsigs*)⁵⁰⁴ similar to accumulated rocks; there is also the conch-shell of the religion of the Buddha, called dKar mo rgyan grags.⁵⁰⁵ On the route going upstream along the K'a'u river⁵⁰⁶ there is the place called P'ru ma,⁵⁰⁷ which is the birth place of Sa c'en; there is a stupa enclosing the placenta of the time of his birth, etc. Then [one finds] in succession the mountain hermitage of K'a'u brag rdson nag po,⁵⁰⁸ a residence of mGon po žal;⁵⁰⁹ and Bya ʼgyur padma ʼod,⁵¹⁰ a meditation place of rJe btsun Grags pa,⁵¹¹ of the Sa [skya] Lo[tsawa] ʼJam pa'i rdo rje,⁵¹² etc. Near Sa skya is the blessing bestowing shrine of dMag zor ma,⁵¹³ called bSam gliṅ,⁵¹⁴ etc.

* * *

At the distance of one day's journey toward the west from Sa skya, there is the Maṅ mk'ar valley.⁵¹⁵

f. 21-a In its upper part lies C'a luṅ rDo rje'i brag

rdsoñ, ⁵¹⁶ a meditation place of rJe btsun grags pa, ⁵¹⁷ Tsar c'en ⁵¹⁸ and others. Then in succession the so-called thirteen great caves may be visited, such as T^cub bstan dge 'p^cel ⁵¹⁹ in Mañ mk^car, the residence of Tsar c'en; ⁵²⁰ Myu gu luñ ⁵²¹ in Mañ mk^car, the residence of 'Brog mi Lotsawa ⁵²² — this is a place where nowadays there is nobody but its keeper —; 'Od gsal zla ba p^cug, ⁵²³ the sleeping cave of 'Brog mi; sGra bsgyur lo tsā p^cug, ⁵²⁴ where the Sanskrit texts were translated; gSun ñag lam 'bras p^cug, ⁵²⁵ the place in which the Lam 'bras was granted, etc. All these places are mere caves. Then in succession there is a desert spot which was the residence of the magician (*snags 'c'an*) bSod nams c^cos 'p^cel, ⁵²⁶ etc.

In the centre of Mañ mk^car there is a village which is said to be the birth place of the rMa Lotsawa Rin c'en mc^cog. ⁵²⁷

In the lower part of Mañ mk^car lies mDar Groñ mo c^ce, ⁵²⁸ which is held by the continuators of Tsar c'en Rin f. 21-b po c^ce. ⁵²⁹ Here is the blessing-bestowing tomb of Tsar c'en Rin po c^ce. Nearby lies also Se m^ckar c^cuñ. ⁵³⁰

At the foot of the place called Gram pa Lha rtse ⁵³¹ there is the meditation cave where the 'Brog mi Lotsawa and Gayadhara met for the first time.

From here going in the direction of Yar stod ⁵³³ there is gCuñ Ri bo c^ce, ⁵³⁴ the residence of Grub c'en T'an ston rgyal po. ⁵³⁵

Progressing to the north on the opposite bank of the Gtsaṅ po, there are Byaṅ Nam riñ; ⁵³⁶ Zaṅ zaṅ Lha brag, ⁵³⁷ the place where Rig 'dsin rGod ldem ⁵³⁸ discovered a treasure; Ri bo bkra bzañ; ⁵³⁹ Ri kun tu gzigs; ⁵⁴⁰ sKya bo k^ca gdoñ ⁵⁴¹ of the north, the place where Sa

c^cen ascended to heaven; and many other places; but they are far away.

Going in succession from La stod ⁵⁴² upwards, there are the residences of P^ca dam pa, ⁵⁴³ Diñ ri Gañs dkar; ⁵⁴⁴ rTsibs ri rGod ts^cañ, ⁵⁴⁶ a meditation place of the bKa² rgyud pa in general and of rGod ts^cañ pa ⁵⁴⁷ in particular; Guñ t^cañ ⁵⁴⁸ in Mañ yul, ⁵⁴⁸ the birth place of Mi la [ras pa]; ⁵⁵⁰ and Yol mo Gañs kyi ra ba. ⁵⁵¹

f. 22-a After sKyid groñ ⁵⁵² of Mañ yul there is Bal yul (Nepal), etc.; and from northern La stod as far as the Gañs Ti se (the Kailāsa) there are endless important places.

* * *

Near the above-mentioned Lha rtse there is the temple of the Gram pa ⁵⁵³ country in Ru lag, the place where the *Le²u bdun ma* ⁵⁵⁴ and other texts were found by the gTer ston bZaṅ po grags pa ⁵⁵⁵ in the temple [intended] for the conversion of the frontier people: [this is] rGyañs ²bum mo c^ce. ⁵⁵⁶ At rGyañs yon po luñ ⁵⁵⁷ there is the meditation cave of the Slob dpon (Padmasambhava).

Then in succession there was Žaṅ Pags t^cañ diñ, ⁵⁵⁸ the residence of Žaṅ ston C^cos ²bar; ⁵⁵⁹ but today there is nothing but the empty place.

Then comes dGa² ldan P^cun ts^cogs gliñ, ⁵⁶⁰ rebuilt by rJe btsun Tārānātha; ⁵⁶¹ today the religious system [there followed] is that of the dGe lugs pa. In both the hills and the valley many most pure and miraculous temples, hermitages, sacred symbols of the three planes, etc., are laid out.

f. 22-b In the upper part of its valley, there is a hermitage known as Jo mo nañ, ⁵⁶² the residence of Kun mk^cyen Dol

bu ba;⁵⁶³ here are many blessing-bestowing symbols of the three planes, such as the sKu 'bum mT'on grol c'en mo,⁵⁶⁴ and in general there are many meditation caves which may be visited; they are described in detail in the guide of the place composed by Tārānātha.⁵⁶⁵ Close to P'un [ts'ogs] gliñ is the Brag ram mGon k'an,⁵⁶⁶ which is a very famous shrine of Bek rtse.⁵⁶⁷

At about one day's march from P'un ts'ogs gliñ there is the temple of Bo doñ e,⁵⁶⁸ founded by the *dge ba'i bśes gñen (kalyāṇamitra)* Mudra c'en po⁵⁶⁹ and residence of dPañ Lotsawa c'en po and his nephew,⁵⁷⁰ and of the Bo doñ Pañ c'en⁵⁷¹ etc. But today it is occupied by married monks (*ser k'yim*). One may visit there some blessing-bestowing sacred symbols, such as the statue made of the ashes (*dhātu*) of the Bo doñ Pañ c'en.

Nearby is the place called mÑan yod Bya rgod g'soñ.⁵⁷² It is a temple [intended for] the conversion of the frontier people, [built] at the time of the C'os rgyal (Sroñ btsan sgam po). There is a blessing-bestowing image of rNam sras (Vaiśravaṇa)⁵⁷³ with a red lance. Although in the time of Mañ t'os Klu sgrub rgya mts'o⁵⁷⁴ etc. it was a great Sa skya pa school of metaphysics, today nothing is left but the name. Also the lama called sÑiñ ri ba,⁵⁷⁵ descendant of Grub t'ob 'Dar 'p'yar,⁵⁷⁶ resided in this region.

At about one day's march from Bo doñ there are sÑon mo c'os rdsoñ⁵⁷⁷ and the so-called adamantine palace of Śab dge sdiñs,⁵⁷⁸ the residence of the earlier lamas of the Sa skya pa.

Near to it is K'ro p'u Byams c'en c'os sde,⁵⁷⁹ the residence of K'ro p'u Lotsawa Byams pa'i dpal.⁵⁸⁰ Here one may visit a statue of Maitreya (Byams pa) at the age of eight,

a great deity measuring eighty cubits, marvelous among the few golden statues of Tibet;⁵⁸¹ and thirteen other most noble objects, etc. Even if one does not perform the pilgrimage around the places in the upper region (sTod), such as Mañ mk^car etc., if he descends from Sa skya and passes through Śab dge sdiñs, one arrives here (at K^cro p^cu).

f. 23-b After K^cro p^cu there is Gañs can c^cos 'p^cel,⁵⁸² the residence of Pañ c^cen bZañ po bkra śis,⁵⁸³ where is a blessing-bestowing image of dMag zor ma.⁵⁸⁴ From here, crossing the sTag la nub pass,⁵⁸⁵ one arrives at sNar t^cañ.

* * *

Progressing from gŽis ka rtse on the opposite bank of the gTsañ po, in the rTa nag⁵⁸⁶ country there are T^cub bstan rnam rgyal,⁵⁸⁷ the residence of Kun mk^cyen bSod nams señ ge;⁵⁸⁸ the blessing-bestowing meditation cave of 'Gos Lotsawa K^cug pa Lha btsas;⁵⁸⁹ sGrol ma p^cug,⁵⁹⁰ the residence of the descendants of sGrol c^cen.⁵⁹¹

Then progressing upstream along the gTsañ po, [one finds] in succession 'Jad T^cub bstan,⁵⁹² and bŽad dÑul c^cu c^cos rdson,⁵⁹³ the residence of rGyal sras T^cogs med.⁵⁹⁴

In the upper and lower portions of the Mus valley⁵⁹⁵ one finds the residences of Mus c^cen Sems dpa^c c^cen po:⁵⁹⁶ the hermitage (*dben gnas*) bSam gtan p^cug,⁵⁹⁷ Gle luñ,⁵⁹⁸ sTag mo gliñ k^ca⁵⁹⁹ etc.

If, keeping to the north of the gTsañ po, one goes downstream, [one reaches] the Śañs⁶⁰⁰ valley. In its upper, lower and middle portions there are in general many places and sacred symbols. In particular, in lower Śañs there is

Šaṅs mda' dPal c'en,⁶⁰¹ the meditation place of Zur f. 24-a
 senior and junior.⁶⁰² In central Šaṅs there are Žaṅ žaṅ
 rDo rje gdan⁶⁰³ of Šaṅs, the residence of Grub c'en K'yuṅ
 po rNal 'byor;⁶⁰⁴ rMog cog,⁶⁰⁵ the residence of Grub c'en
 rMog cog pa;⁶⁰⁶ and 'Ba' ra Brag dkar,⁶⁰⁷ the residence
 of Grub c'en 'Ba' ra pa.⁶⁰⁸ In upper Šaṅs there is the prin-
 cipal of all the meditation places of gTsaṅ, viz. the palace
 of bDe gsegs 'dus pa at Šaṅs Zam bu luṅ.⁶⁰⁹ Nearby and
 in front of it is the great sacred place Sog po 'dsul k'un⁶¹⁰
 and other very remarkable places.

From Šaṅs, having crossed the P'ar⁶¹¹ pass, one arrives
 in 'U yug.⁶¹² In its upper and lower parts there is the resi-
 dence of Ram ldiṅ ma bDe gsegs 'byuṅ gnas⁶¹³ of the bKa'
 gdams pa sect, viz. the monastery of lDiṅ ma⁶¹⁴ in 'U yug;
 here are some blessing-bestowing symbols of the three planes,
 and chiefly a spring which delivers from evil, etc. Further
 down, at Lug gdon,⁶¹⁵ there is a meditation cave of Slob
 dpon Rin po c'e (Padmasambhava).⁶¹⁶ In lower 'U yug there
 are the castle (*sku mk'ar*) of the Dam can,⁶¹⁷ the Gos sñon
 Lha k'aṅ,⁶¹⁸ etc.

From upper 'U yug, after having crossed a pass,⁶¹⁹ one f. 24-b
 arrives successively at T'ub bstan Yaṅs pa can,⁶²⁰ a re-
 sidence of the Red Cap (Žwa dmar) Karma pa, at the
 Byaṅ gNam mts'o (the Tengri-nor), etc.

From lower 'U yug one arrives in succession at gŽu
 sÑe mo.⁶²¹ The birth place of Vairocana⁶²² and the foot-
 prints of him at the age of eight are said to be at sÑe mo.

From 'U yug, progressing by the mTs'ur p'cu la rgan
 (the High mTs'ur p'cu Pass),⁶²³ one arrives at mTs'ur p'cu
 in sTod luṅ.⁶²⁴

From the above-mentioned gZis ka rtse following the gTsañ po on its southern bank and going downstream, there is T^cub bstan gSer mdog can,⁶²⁵ the residence of Pañ c^cen Śākya mc^og ldan.⁶²⁶ Although this was formerly a great school of metaphysics (*mts^can ñid*) today nothing is left but the name. Still, there are some blessing-bestowing sacred symbols of the three planes.

In the upper part of sPan t^cag ma of this region there is the place called Zur ^oUg pa luñ,⁶²⁷ which was formerly a great residence of the rÑiñ ma pa of the earlier period. Although today it is merely a village, there are still some chapels and blessing-bestowing sacred objects.

f. 25-a At P^cuñ po Ri bo c^ce⁶²⁸ there is a meditation place of O rgyan (Padmasambhava) and the place where rGya Žañ k^crom⁶²⁹ discovered a treasure; there is also a college founded in the time of the Fifth Dalai Lama.

In Roñ c^cen⁶³⁰ of gTsañ there is the Byams c^cen c^cos sde⁶³¹ monastery founded by Sems dpa^o c^cen po gŽon nu rgyal mc^og.⁶³² Here are many symbols of the three planes, such as an image of Byams pa (Maitreya) similar to the Byams pa of K^cro p^cu.⁶³³

In Roñ c^cuñ⁶³⁴ of gTsañ there are upper and lower ^oBras yul sKyed ^ots^cal pa,⁶³⁵ and K^cams bu luñ,⁶³⁶ the place where Byañ bdag bKra śis stobs rgyal⁶³⁷ discovered treasures; there is a meditation cave of O rgyan (Padmasambhava), etc.

In the centre of Roñ c^cen there are Nur smrig sgrol ma k^cañ;⁶³⁸ Gañs ra ñes gsañ rdo rje gliñ,⁶³⁹ a re-

sidence of the rÑiñ ma pa; and Dum pa C^cu ts^can k^ca,⁶⁴⁰ the birth place of gTer ston Žañ k^crom.⁶⁴¹

In the upper part of Roñ there is the meditation place of sNa nam rDo rje bdud 'joms.⁶⁴²

From here, having crossed a pass,⁶⁴³ one arrives at Yar 'brog mts^co k^ca,⁶⁴⁴ and, having crossed the Gam pa la,⁶⁴⁵ at dPal C^cu bo ri.⁶⁴⁶ This C^cu bo ri is famous because f. 25-b there is a mountain which gives prosperity to Tibet, with one hundred and [eight] springs one hundred and [eight] meditation places, etc. In front of the iron bridge (*lcags zam*),⁶⁴⁷ which is today very famous, there are the lCags zam Bla brañ (Palace of the Iron Bridge),⁶⁴⁸ a stūpa.⁶⁴⁹ the gZim p^cug Bla brañ (Palace of the Sleeping Cave), etc. In these there are several blessing-bestowing symbols of the three planes, physical, verbal and spiritual, of Grub c^cen T^cañ ston rgyal po.⁶⁵¹ On the lCags zam rtse hill there is the sleeping cave of Rig 'dsin Legs ldan rdo rje.⁶⁵² In a place looking straight toward Goñ dkar⁶⁵³ there is the palace (*bla brañ*) of the Ts^ces bcu bkod pa.⁶⁵⁴ Nearby is a very notable life-giving water.⁶⁵⁵ To the west is the Padma dbañ p^cyug.⁶⁵⁶ On the summit there is a blessing-bestowing meditation cave called hermitage of Nam mk^ca' ldiñ.⁶⁵⁷ which is reckoned among the eight great rock caves where Slob dpon Rin po c^ce (Padmasambhava) meditated.⁶⁵⁸

To the north of C^cu bo ri lies Brag t^cog,⁶⁵⁹ the residence of Brag t^cog pa bSod nams bzañ po,⁶⁶⁰ a lama of Goñ dkar rDo rje gdan. There are different images, etc.

Towards the hill which is on the opposite side of the f. 26-a Iron Bridge, there is Yol Ri goñ, the meditation place⁶⁶¹ of Grub c^cen Ri goñ pa Sañs rgyas gñen ston,⁶⁶² of the bKa'

rgyud pa school of Śāṅs;⁶⁶³ there is a blessing-bestowing image of mGon po, etc.

* * *

From here passing through C^c u śul⁶⁶⁴ etc. on the north of the gTsañ po⁶⁶⁵ and going on upstream, in the upper part of the valley called sNam⁶⁶⁶ there is 'Brug se ba Byañ c^c os gliñ;⁶⁶⁷ this is the place from which the name 'Brug pa was taken at the beginning.

At the very side of the road, going upstream along the caravan route, there is sÑe t^cañ,⁶⁶⁸ the residence of Jo bo rje (Atīśa). Here, in the sÑe t^cañ 'or,⁶⁶⁹ some blessing-bestowing sacred symbols, such as the reliquary of Jo bo rje etc., can be seen inside a chapel. Below it there is a life-like statue of Jo bo rje,⁶⁷⁰ with the finger print of Jo bo rje himself, and the great tomb of Bla ma Dam pa bSod nams rgyal mts^can,⁶⁷¹ etc.

In a mountain cave on a hill on the other side of the gTsañ po (i.e. of the sKyid c^cu) there was once the school called gSañ p^c u Ne^o u t^cog,⁶⁷² the residence of rÑog Legs pa^oi śes rab⁶⁷³ and of [rÑog] Blo ldan śes rab,⁶⁷⁴ and the place of origin of knowledge (*rig pa*) in Tibet; but today it is a village of laymen (*groñ nag*). Nevertheless one may visit there the main temple with some blessing-bestowing objects, the sleeping cell of the two lamas g-Yag and Roñ,⁶⁷⁵ the chapel (*mgon k^cañ*) of bSe k^crab pa,⁶⁷⁶ the tomb of P^cywa pa⁶⁷⁷ etc. At gSañ mda^o there is a little chapel which is the resting place of the relics of Lotsawa Blo ldan śes rab.⁶⁷⁸

Then going down to the gTsañ po, at about one day's march there was the temple of 'U śāṅs rdo dPe med dge

²p^cel,⁶⁷⁹ built by the king K^cri Ral pa can; on its site there is a recently-built temple, and some very fine objects, such as a Jo bo⁶⁸⁰ etc.

In the upper part of the valley above this, there is the sleeping room of Gañs ri t^cod dkar,⁶⁸¹ the residence of Kun mk^cyen Kloñ c^cen pa.⁶⁸² In the neighbourhood is the Ri bo rtse lña of Tibet.⁶⁸³ Before and behind it there are the meditation cave of the Guru,⁶⁸⁴ called Lha riñ Kloñ c^cen brag,⁶⁸⁵ and the meditation place of Slob dpon Rin po c^ce f. 27-a (Padmasambhava) called Brag dmar Zañ yag Nam mk^ca² rdson,⁶⁸⁵ which is the place where Gu ru Jo rtse⁶⁸⁷ found a treasure.

Following upstream the course of the gTsañ po from sÑe t^cañ, one crosses the lower part of sTod luñ and arrives at Lhasa.

* * *

In the lower part of sTod luñ⁶⁸⁸ is gŽoñ ba Lha c^cu,⁶⁸⁹ a source which Slob dpon Rin po c^ce (Padmasambhava) caused to gush forth by his magic power. Nearby lies sKyor mo luñ,⁶⁹⁰ where formerly there was a great school of metaphysics.

On a hill beyond the [sTod luñ] river lies dGa² ba gdoñ.⁶⁹¹ At dGa² ba gdoñ there is the meditation cave where, through the intercession of Bla ma dBu ma pa,⁶⁹² rJe Rin po c^ce (Tsoñ k^ca pa) addressed questions to ²Jam pa²i dbyañs (Mañjuhoṣa).

Going on from near this place, [one arrives] at Ra ts^cag.⁶⁹³ An image of Na ro mK^ca² spyod ma⁶⁹⁴ is said to

be here, a symbol of the protecting deity of Nāropā,⁶⁹⁵ which ought to be examined with attention.

Coming down from dGa' ba gdoñ, on a mountain spur in the lower sTod luñ valley lies dÑos grub sdiñs,⁶⁹⁶ a small meditation place where a Ser sruñ (Lama who protects from hailstorms)⁶⁹⁷ dwell. This is said to have been built by sMon lam señ ge of Nepal (Bał po).⁶⁹⁸ It is possible to visit here many most noble objects, such as some portions of the dagger employed by Slob dpon Rin po c'e (Padma-sambhava) for effecting the spiritual conquest of the territory of bSam yas; the *vajra* that was his tool when he submitted Gañs dkar śa med;⁶⁹⁹ the meditation cord of Saraha;⁷⁰⁰ the *rus rgyan*⁷⁰¹ of Nāropā;⁷⁰² etc.

Going upward from the innermost part of sTod luñ, in one day's march one arrives at mTs'ur p'cu⁷⁰³ of sTod luñ, the residence of the Karma pa.⁷⁰⁴ Between this place and sTod luñ, but nearer to mTs'ur p'cu, there is gNas nañ, the residence of the dPa' bo [incarnate];⁷⁰⁵ here are the relics of Žva dmar Grags pa señ ge.⁷⁰⁶ At mTs'ur p'cu there are very numerous chapels and sacred symbols of the three planes. The principal ones are the image of the Buddha called 'Dsam gliñ rgyan (Ornament of the Earth),⁷⁰⁷ dedicated by Karma Pakši;⁷⁰⁸ relics of rGyal ba'i dbañ po⁷⁰⁹ and of all his descendants; and many blessing-bestowing objects, such as images etc. On the circumambulation path it is possible to visit many things, such as the Padma k'yuñ rdsoñ,⁷¹⁰ which was the meditation place of rJe Rañ byuñ rdo rje,⁷¹¹ etc.

* * *

This compendious and well-arranged list of the chief sacred places,

as they are situated, which give origin to release and realize the perfect ripening of all living beings, may it teach the way leading to the complete release of those endowed with faith!

With this intention this guide, having taken upon itself the heavy burden of the good of the Doctrine and of mankind, speaks of the remarkable places and symbols existing in Tibet, in all places where the Law and the Kalyāṇamitras were extant for some time. It becomes, at is were, the eye of those who visit the sacred places, as they are situated, which reveal their own essence if one travels through them with the behaviour proper to the Bodhisattva who has completely eliminated sorrow and weariness.

May this [guide] be received with full confidence, since it has been compiled by rJe Bla ma Kun gzigs mk^ḥyen brtse^ḥi dbaṅ po,⁷¹² a noble master of pity.

Thinking of the good of all those who suffer and toil, so that it may help them to eliminate the moral darkness and to accumulate merit, this [book] was printed by bSod nams dpal grub⁷¹³ in the printing press of sDe dge.⁷¹⁴ May it cause all living beings to obtain immediately the precious rank of Samyaksambuddha. *May it be completely auspicious!* (a) f. 28-b

* * *

This is the formula for performing the circumambulation: Honour to the Buddha, the Tathāgata, the Arhat, the

(a) *The words in italics are in Sanskrit in the original text.*

Samyaksambuddha Ratnadhvaja! Honour to the Bhagavan Ratnaketurāja, to the Tathāgata, to the Arhat, to the Samyaksambuddha, to the Tathatā! Oṃ ratne ratne mahāratne ratnavijaye svāhā! To perform even one circumambulation while reciting this [formula], becomes like performing an infinite number. The circumambulation formula is ended.

* * *

This is the formula for worship: Honour to the Three
†. 29-a Jewels; Oṃ, honour to Mañjuśrī! Honour to Suśrī! Honour to Uttamaśrī! Svāhā! The formula for worship is ended. Complete happiness! Felicity!

NOTES

NOTES

¹ District of the Law: dBus and gTsañ; district of the men: K'ams stod; district of the horses and riches (*rta nor gyi c'ol k'a*): mDo smad. Cf. SP, p. 297. For the various traditions on this subject cf. TPS, p. 14 (translated from the chronicle of the Fifth Dalai-Lama) and IT, IV, I, pp. 86-87.

² See n. 3. The form g-Yu ru of the ms. is wrong. g-Yo ru derives from g-Yon ru by elision of the *n*.

³ Ra sgreñ or Rwa bsgreñ or Rañ sgreñ, the Reting of the maps, is a monastery to the north-east of Lhasa. It was built in 1056 by 'Brom ston, the founder of the bKa' gdams pa sect, in order to fulfil an ancient vow; DT, Ga f. 38b, Ca ff. 6a-b, IIa [= ROERICH, pp. 186, 253, 263]; SP, pp. 199-200; DSGL, p. 38 (VASILYEV, p. 31); WADDELL, *Lamaism*, gives on p. 56 the date of 1058 and on p. 274 the date of 1055; TPS, p. 89. SP, p. 200, and *Re'u mig*, p. 41, say that 'Brom ston finished the monastery in 1057 and brought there the relics of Atiśa who had died at sÑe t'añ; DT, Ca f. 12a [= ROERICH, p. 265] alludes to work done by his successor rNal 'byor pa c'en po. When the Mongol general rDo rta (or Dor rta) invaded Tibet in 1240 (DT, K'a f. 13a [= ROERICH, p. 91]; SP, p. 161, gives the date *sa p'ag* 1239), he reached as far as Rwa sgreñ and rGyal lha k'añ, which were both destroyed according to Sum pa mk'an po (*Re'u mig*, p. 53; DT, K'a f. 13a [= ROERICH, p. 91] mentions only rGyal lha k'añ, but farther on, Na f. 108b [= ROERICH, p. 649], states that the Mongols killed 500 men at Rwa sgreñ). Afterwards Rwa sgreñ became a dGe lugs pa monastery, after the merging of the old bKa' gdams pa school into the sect reformed by Tsoñ k'a pa; VSP, ff. 144a-148a; SP, pp. 196, 312; DSGL, pp. 38-39 (= VASILYEV, pp. 31-32). [The incarnate of Rwa sgreñ could become regent of Tibet during the minority of a Dalai-Lama. This happened twice. An incarnate of Rwa sgreñ was regent for the XI Dalai-Lama from 1845 to 1855 and again for the XII Dalai-Lama from 1856 to 1862; and another was regent for the XIV Dalai-Lama from 1933 to 1947. - L.P.].

⁴ 'Brom ston rGyal ba'i 'byuñ gnas, founder of the bKa' gdams pa school, was born at sTod luñ p'u in the year *siñ sbrul* 1005 (DT, Ca f. 5b [= ROERICH, p. 251]; SP, p. 199, gives the date *siñ 'brug* 1004, and SCHULEMANN, p. 47, the date 1002). The DT has a very long biography of 'Brom ston, filled with stories and tales. He fled from home on account of a quarrel with his

step-mother. He heard about Atīśa and wished to meet him. He went therefore to 'P'an yul, where he met the Indian master, and afterwards accompanied him on his continuous peregrinations in that region. After Atīśa had died at sÑe t'añ in 1054 (DT, Ca f. 10a [= ROERICH, p. 261]), he gathered together the disciples and the Lotsāvas who followed Atīśa and went to sTod luñ. Having been invited in 1056 by the chiefs of Rwa sgreñ, he dwelt there nine years, till his death in śiñ 'brug 1064 at the age of 60; DT, K'a f. 11b [= ROERICH, pp. 72, 264]; SP, p. 200, and *Re'u mig*, p. 41, give the same date, but state that 'Brom ston died at the age of 61. DT, Ca ff. 11b-12a [= ROERICH, p. 265] gives a short list of the works commented upon by 'Brom ston, among which the *Aṣṭasāhasrikā* and its commentaries. 'Brom ston was considered as one of the incarnations of Avalokiteśvara antecedent to the historical Dalai-Lamas; SP, p. 199; TPS, p. 134.

⁵ [Mañjuvajra is a three-headed Tantric form of Mañjuśrī; GETTY, p. 113. Vajradhara is the symbol of the undifferentiated state of pure being, anterior to the ideal scission expressed by the Pañca-Tathāgata. He is the supreme revelator (Ādiguru) of the bKa' rgyud pa. - L.P.]. Cf. IT, III, I, p. 94. But Vajradhara plays also a great role among the bKa' gdams pa; TPS, pp. 408-409. Vajradhara and his śakti Prajñāpāramitā are often represented in the position of sexual copulation technically called *yab yum* (father-mother; on its mystical meaning see TPS, p. 245). [The image of Jo bo 'Jam pa'i rdo rje is quite small, perhaps 18 inches or 2 feet in height. My recollection is that it has only one head; but it is so heavily wrapped in silk vestments that it cannot easily be seen in detail. It is said to be of pure gold and to have been brought from India. - H.R.].

⁶ gSer gliñ pa is most probably gSer gliñ pa bKra śis dpal, born at gSer gliñ in Yol p'u, of whom DT, Ta f. 12a [= ROERICH, pp. 750-751] has a short biography. He belonged to the teaching tradition of the Six Dharmas, going back to the wife of Nāropā; its foremost representative was K'yuñ po rNal 'byor (DT, Ta f. 2b [= ROERICH, p. 728]). The *Re'u mig* presents him as a Śaṅs pa. He lived from c'u 'brug 1292 to śiñ sbrul 1365. DT, Ca f. 2a [= ROERICH, p. 244] mentions also a bla ma gSer gliñ pa (Suvarṇadvīpaka), master of Atīśa, but since he was an Indian teacher [in fact, this is but a surname of Dharmakīrti. - L.P.] it seems to me impossible that his relics should be preserved here. DSGL, p. 38 (VASILYEV, p. 31), says that also the relics of gÑan po are kept here; this is perhaps the gÑan ston of DT, Ta f. 7b [= ROERICH, p. 741], who was a master in the very same tradition to which gSer gliñ pa bKra śis dpal belonged.

⁷ Atīśa is commonly called in Tibet by the name of Jo bo rje, or Jo bo. According to DT, Ca f. 1b [= ROERICH, p. 241], he was the second son of a Hindu king of Za hor. His true name was Candragarbhā, and later he assumed the religious name of Dīpaṅkara Śrī Jñāna (dPal Mar me mdsad Ye śes). He studied under Avadhuti pa and many other masters, among

whom Ratnākaraśānti and Suvarṇadvīpaka [i.e. Dharmakīrti] at Vikramaśīlā. He became famous and was invited to Tibet by king Ye śes 'od of Guge, who wished to restore the Buddhist church, nearly extinct after the persecution of Glañ dar ma; DT, Ca f. 3a [= ROERICH, p. 246]. Atīśa, fearing that his superiors in Vikramaśīlā would not allow him to go, pretended to wish to visit the miraculous stūpa in Nepal; but the *sthavira*, who had seen through his intentions, made Nag ts'o, the envoy of the Tibetan king, promise that Atīśa would not remain in Tibet longer than three years. The promise was then broken by the will of Atīśa himself and in spite of the pangs of conscience of Nag ts'o; DT, Ca f. 7a [= ROERICH, pp. 254-255]. During his stay in Tibet, Atīśa tried to eliminate, at the request of the Tibetan abbots themselves, the discrepancies existing in the teaching, by writing a commentary called *Byañ c'ub lam gyi sgron me*; DT, Ca f. 4a [= ROERICH, p. 248]; SP, p. 185. He met the great Lotsāva Rin c'en bzañ po in his residence of mT'o ldiñ; they discussed together the translation of the *Prajñāpāramitā*, and Atīśa invited the Lotsāva to join him; but the latter refused on the ground of his great age (85). Atīśa stayed three years in mŃa' ris, and while preparing for the return journey to India he was met by 'Brom ston, who placed himself at his service. Being asked to make a journey to dBus, he accepted and came to bSam yas, where he made many translations with the help of K'u ston, who had followed him; DT, Ca f. 8a-b [= ROERICH, p. 257]. Afterwards he toured the principal monasteries of that region: mC'ims p'u, Lhasa, sŃe t'añ. At sŃe t'añ he passed his last years and there he died, after having entrusted his teaching to 'Brom ston with the charge of not allowing it to die out. — As for the chronology, DT, Ca ff. 3b, 10a [= ROERICH, pp. 247, 261] gives as birth date *c'u rta* 892 and as the date of his death the 20th day of the month Āśvina of *śiñ rta* 1054. It says also that, although in the bKa' gdams pa texts another chronology is found, this number of the lama's years is written in other biographies too, and therefore the date of the DT is certain. Cf. also DT, Ga f. 38b and Ba f. 11a-b [= ROERICH, pp. 186, 1086]. According to DT, Ca f. 3b [= ROERICH, p. 247] Atīśa left India in *lcags brug* 1040 at the age of 59. In 1041 he stayed in Nepal and in 1042 he went to mŃa' ris; cf. also DT, K'a ff. 3b and 5a, Ba f. 11b [= ROERICH, pp. 68, 72, 1086]. SP, pp. 185-186, agrees with the DT on the dates. *Re'u mig*, p. 41, says that Atīśa died at 73 in 1054 at sŃe t'añ 'or. More details are given in the biography of Atīśa translated by S. Ch. Das in the *Journal of the Buddhist Texts Society of India*, 1893; but the dates are wrong. Cf. also WADDELL, p. 35 (where the dates of birth and death are wrong by two year); IT, II, p. 25; TPS, p. 89; BUSTON, p. 213. [I found the death of Atīśa being celebrated at his relic chapel in sŃe t'añ (see n. 669) on the evening of the 19th of the 9th month (vigil of the 20th). - H.R.].

⁸ In the main lines the description of DSGL, p. 38 (= VASILYEV, p. 31) agrees with our text about the sacred objects and monuments of Rwa sgreñ.

It mentions, moreover, a wood near the monastery, sprung from the hairs planted by 'Brom ston, and two springs inhabited by the Nāgas. [There is a wood of well-grown juniper trees up to 60 feet high, which is unusual in this part of Tibet. Among objects at Rwa sgreñ which deserve mention, is a collection of books, attributed to Atiśa and Śa ra ba, kept chained and sealed. There are some palm leaf books also, beside 'Jam pa'i rdo rje's image. - H.R.].

⁹ Sañs rgyas rgya mts'o, followed by Sum pa mK'an po, à propos the compilation of the *Lam rim c'en mo*, says that Tsoñ k'a pa had selected at Rwa sgreñ a secluded spot called Yañ dgon, below Brag señ ge; VSP, f. 148a-b; SP, pp. 230 and 312 ['Brom ston too resided at Señ ge brag of Rwa sgreñ; SP, p. 199. - L.P.]. [Yañ dgon is on the hillside overlooking Rwa sgreñ to the North-West. It is at the foot of a tall, sheer rock face, apparently the Señ ge brag of our text. - H.R.].

¹⁰ T'ams cad mk'yen pa Blo bzañ grags pa'i dpal, called Tsoñ k'a pa from the name of his native country in A mdo; commonly styled simply rJe Rin po c'e. DT, Ba ff. 6a-7b [= ROERICH, pp. 1073-1078], and above all SP, pp. 207-233, give us very detailed biographies of the great reformer of the bKa' gdams pa sect. Born in Tsoñ k'a in mDo smad in *lcags bya* 1357 (DT, Ba f. 6a [= ROERICH, p. 1073]; SP, p. 210), he studied with several teachers of the different schools in the chief monasteries of dBus and gTsañ; according to the DT, he followed above all gZon nu blo gros. None of the branches of learning remained unknown to him, from the Prajñāpāramitā to the Vinaya. But the field in which he excelled were the Tantras, and particularly the Guhyasamāja, the Kālacakra, the Hevajra. His literary output was enormous. It includes many commentaries (DT, Ja f. 17a [= ROERICH, p. 389]), but his *opus magnum* is the *Lam rim c'en mo*, a kind of Summa of the Mahayanic doctrines, composed at Rwa sgreñ; cf. n. 9. The sect which he founded was called bKa' gdams gsar ma, the new bKa' gdams pa; afterwards they became known by the name dGe lugs pa or dGa' ldan pa, from the name of the monastery of dGe ldan or dGa' ldan rNam par rgyal ba'i gliñ, founded by Tsoñ k'a pa in 1409; DT, Ba f. 7b [= ROERICH, p. 1077]; cf. n. 107. In the same year he established the annual feast of the sMon lam c'en po, a sort of general assembly, which is held in Lhasa from the 3rd to the 24th day of the first month. Tsoñ k'a pa died in *sa p'ag* 1419. Cf. also TPS, pp. 40, 116. [The best biography of Tsoñ k'a pa in a European language is perhaps still that of СУБИКОВ, *Lam rim c'en po*, Izvestya Vostočnago Instituta, vol. XXXVIII, Vladivostok 1913, pp. XIII-XXIX - L.P.].

¹¹ This place is mentioned in DT, Ca f. 12b [= ROERICH, p. 267]: Po to ba, abbot of Rwa sgreñ, took refuge in P'a woñ t'añ. Nothing else is known about it.

¹² gSañ ba ye śes, Guhyajñānā, is the *ḍākiṇī* of esoteric knowledge and belongs to the cycle of Śaṃvara. The « palace » of a *ḍākiṇī* is generally a

rock, where the deity is believed to reside; see G. TUCCI, *Santi e briganti nel Tibet ignoto*, Milan 1937, p. 120. [There is a rock-strewn, grassy plain below Rwa sgreñ to the south (see photo opposite BELL, *Religion*, p. 198). I saw there a rough circle of large boulders (*p'a bon*), adorned with prayer flags, enclosing an empty space. Perhaps this «palace of the *dākiñi*». - H.R.].

¹³ The *pradakṣiṇa* is performed towards the left, that is contrary to the common rule in Lamaism, because the goddess to be thus honoured belongs to the Tantric cycle of Śaṃvara.

¹⁴ The ms. adds: «About this, one may see the exact story told in the *bKa gdams p'a c'os*». [Also DSGL(p. 38 (=VASILYEV, p. 31), quotes the *bKa gdams glegs bam* à propos Rwa sgreñ. This is a biography of Atiśa in 26 chapters with the complete title *Jo bo rje lha gcig dpal ldan Atiśa'i rnam t'ar bla ma'i yon tan c'os kyi 'byuñ gnas sogs bka' gdams rin po c'e'i glegs bam*; Tōhoku, 7041; cf. KD, Za f. 6a. The name *p'a c'os* is due to its being the first volume of a couple: the second volume (*bu c'os*) is a biography of Atiśa's pupil 'Brom ston. Atiśa is the spiritual father (*p'a*) and 'Brom ston the spiritual son (*bu*). - L.P.].

¹⁵ [bCom lha k'añ gdoñ is Chiomo Lhakang of Kishen Singh (*Records*, p. 243), at or in the neighbourhood of bCom mdo (Chomdo of the maps), five miles south-west of Rwa sgreñ. - L.P.]. [The «central place» is where two roads cross — one going North to 'Dam, the other East to Rwa sgreñ. - H.R.].

¹⁶ The *dpon po* Mi dbañ is P'o lha nas bSod nams stobs rgyas, a nobleman of gTsañ who was a loyal ally of the Chinese and was ruler of Tibet under their protection from 1728 to his death in 1747. See PETECH, *passim*.

¹⁷ DSGL, p. 38 (=VASILYEV, p. 31), gives another spelling: Si li rGod ts'añ, and describes the hermitage as situated on the slope of a very high rock, near sTag luñ. [gSer gliñ seems to be a «learned» spelling. The form in the DSGL is supported by KD, Za f. 28a, according to whom Se le rGod mts'añ was founded by Sañs rgyas yar byon śes rab bla ma (see n. 18). -L.P.]. [It is on the North side of the 'P'ags c'u valley between sTag luñ and P'oñ mdo. There is a photograph of it in BELL, *People of Tibet*, opposite p. 190. The 'P'ags c'u flows somewhat South of sTag luñ, then turns more eastward down a narrow valley to P'oñ mdo. Si li is about 3½ m. from sTag luñ. - H.R.].

¹⁸ Sañs rgyas yar byon śes rab bla ma of sTag luñ (1203-1272). The DT contains a rather long biography of him, which presents but little interest. He became abbot of sTag luñ t'añ in 1236 and consecrated in the chapel several cult implements, paintings and statues. DT, Ņa ff. 98b-99a [= ROERICH, pp. 627-629]; *Re'u mig*, pp. 51, 55.

¹⁹ On the British maps: Tālung. The monastery was founded by bKra śis dpal in 1180 (cf. n. 22). At first it was the seat of the sTag luñ pa sect; then it passed to the dGe lugs pa. DT, Ņa f. 97b [= ROERICH, p. 625], alludes to work carried out by sTag luñ t'añ pa's nephew sKu yal ba Rin c'en mgon for embellishing the convent. Among other things, he built the

sKu 'bum and consecrated a golden statue of P'ag mo gru pa, a silver statue of sTag luñ pa, a silver reliquary etc. In 1224 he began the construction of the great temple, finished in 1228. This temple was supported by 80 pillars; its upper storey had 4 rows of 8 pillars each, and the lower one 3 rows; for these details see DT, Ņa f. 97a [= ROERICH, p. 625]. His successors kept on extending and embellishing the monastery. Mañgalaguru, who became abbot in 1273, consecrated a great golden statue of the Buddha and caused sculptures and frescoes to be executed; DT, Ņa f. 100b [= ROERICH, pp. 631-632]. Also later the temple was repeatedly enriched in similar ways. Cf. DSGL, p. 37 (= VASILYEV, pp. 30-31). KD, Za f. 28a, and *Re'u mig*, p. 49, agree with the DT. [The protecting deity of the monastery is the sTag luñ dGe bsñen, an emanation of dGe bsñen 'P'yiñ dkar ba; NEBESKY, pp. 161-164. - L.P.]. [BELL. *Religion*, p. 68, has a picture of sTag luñ. The small gold canopy roof in the foreground covers the room attributed to 'Brom ston and contains some relics of him. - H.R.].

²⁰ The *rtēn gsum*, which I translate as «symbols of the three planes», are images, books and stūpas, symbolizing respectively the Person (*sku* = *kāya*), the Word (*gsuñ* = *vāk*) and the Thought (*t'ugs* = *citta*) of the Buddha. They represent thus the three planes: physical, verbal and spiritual, which are the emanation and manifestation of the pure being.

²¹ That is, a statue which was believed to be able to speak under particular circumstances. This is probably one of the statues mentioned in n. 19.

²² sTag luñ t'añ pa Rin po c'e is [as proved by KD, Za f. 29a] bKra śis dpal, the founder of the sect and of the monastery; see n. 19. DT, Ņa ff. 91a-95b [ROERICH, pp. 610-621], contains a long biography of him. He was born in *sa k'yi* 1142 and became a monk at the age of 18, in spite of the opposition of his family. He tried to go to India, but was compelled to turn back, and afterwards he resided in various monasteries of dBus and gTsañ. engrossed in mystical experiences. He stayed about 6 years at P'ag mo gru with 'Gro mgon P'ag mo gru pa, then he went to Ser gliñ t'añ mgo, to Se ba luñ and other places. In *lcags byi* 1180 he betook himself to sTag luñ, where he founded the monastery which was his residence for the next 30 years. At the time of his death in *rta* 1210, his disciples numbered about 3000. The sect founded by him derived from the 'Bri guñ pa, and both go back to the bKa' rgyud pa; cf. WADDELL, *Lamaism*, pp. 55, 69, and TPS, p. 90. The DT alludes to a conflict between the two sects on the exploitation of the local woods and to a fight which saw the victory of the sTag luñ pa; DT, Ņa, ff. 97b and 109a [= ROERICH, pp. 625 and 650]. The author of the DT states that down to his times (1476) the monastery had been spared destructions and internal feuds.

²³ Chak of the British maps. It occurs also in DSGL, p. 37 (= VASILYEV, p. 30).

²⁴ The valley of 'P'an yul, to the north-north-east of Lhasa, was one

of the places where Tibetan Buddhism was most diffused in its earlier phase. Padmasambhava too went there and fought against the demons; TOUSSAINT, p. 246.

²⁵ sNe'u zur pa (1042-1118), of the bKa' gdams pa sect, was considered an incarnation of Samantabhadra. In 1067, at the age of 26, he came to Rwa sgreñ, where he became a follower of dKon pa ba (1016-1082). After the death of the latter, he became the disciple of Po to ba (see n. 26). He built an hermitage at sNe'u zur and gathered around himself a great number of disciples. His true name was Ye śes 'bar. DT, Ca ff. 31a-32b [= ROERICH, pp. 311-314].

²⁶ Po to ba Rin c'en gsal was one of the five chief disciples of Atīśa. He was born in *lcags lug* 1031 and became a monk at rGyal lha k'añ. In 1058 he went to Rwa sgreñ, and stayed there as a disciple of 'Brom ston. He frequently changed his residence, followed by a community of about 1000 disciples. Later on, he founded Po to dgon pa in 'P'an yul. He was during three years abbot of Rwa sgreñ, as the successor of dGon pa ba. His favourite texts were the *Mārgapradīpa*, the *Bodhisattvabhūmi*, the *Sūtrālaṃkāra*, the *Śikṣasamuccaya* etc. He died in *śiñ bya* 1105 at the age of 75, leaving behind a very large number of disciples. DT, Ca ff. 10b-13a [=ROERICH, pp. 263-269]. He wrote a work called *dPe c'os* (TPS, p. 98) and was also considered as a patriarch of the Karma pa sect. SP, p. 201, gives his birth date as *me yos* 1027, increasing thus his life by four years, and says that he was considered as an incarnation of Mañjuḥṣa. Also KD, Za f. 2b, puts his birth date in 1027, but states that he died at 75.

²⁷ P'u c'uñ ba gZon nu rgyal mts'an, the first of the « Three Brothers » of Rwa sgreñ, was a disciple of Atīśa and of 'Brom ston. He was born in *me lug* 1031 and died in *me k'yi* 1106 at the age of 76. DT, Ca f. 13a [= ROERICH, pp. 167-268]. *Re'u mig*, pp. 40, 44, has the same dates. SP, p. 201, gives no date and says only that he died at 76. He came from a village in the 'P'an yul valley and was considered as an incarnation of Avalokiteśvara.

²⁸ Cf. DSGL, p. 37 (= VASILYEV, p. 30): Śar 'bum pa in 'P'an yul. [Śa ra 'bum pa (Śar 'bum pa) lies to the west of the road up the Lhun grub rdson valley, in a rocky side-valley across a low range of hillocks. There are many *me'od rten* there and repeated *pradakṣiṇa* is reputed to be a cure for blindness. A nunnery is situated there, and a small chapel. It is not in the valley marked Sharaphu chu on the maps. - H.R.].

²⁹ Śa ra ba Yon tan grags (in DT Śar ba pa c'en po) belonged to the bKa' gdams pa sect. He was born in *lcags k'yi* 1070 and was a pupil of Po to ba during 18 years. He was considered an incarnation of Mañjuḥṣa and became famous because he was said to know by heart the bKa' 'gyur. He wrote on the Sādhanas and caused the *Sūtrasamuccaya* to be translated

into Tibetan. He died at 72 in *lcags bya* 1141. DT, Ca ff. 14b-15a [= ROERICH, pp. 271-272]; SP, pp. 201-202; *Re'u mig*, pp. 42, 46; TPS, p. 98.

³⁰ The ms. adds: « At gNas señ 'bum ma and at Ra ma gZis ka there are blessing-bestowing images of Jo bo ». [There is a row of *mc'od rten* about one mile N. W. of Lhun grub rdson which I understood to be connected with Po to ba. This might be gNas señ bum ma; but there is no proper chapel there. There is a village called Ra on the South side of the 'P'an po c'u, up river from Glañ t'añ; but I saw no religious building there. - H.R.].

³¹ Glañ t'añ is Langta of Kishen Singh (*Records*, p. 242), Lang-dong of the Survey maps. It was a bKa' gdams pa monastery founded in 1093 (*Re'u mig*, p. 43) by the Kalyāṇamitra Glañ ri t'añ pa rDdo rje señ ge, who gathered there a numerous congregation of about 2000 disciples. He was born in *siñ rta* 1054 and died in *c'u yos* 1123. He was a pupil of Po to ba and sNe'u zur pa. Cf. DT, Ca f. 14a-b [= ROERICH, pp. 270-271]; DSGL, p. 37 (= VASILYEV, p. 30); *Re'u mig*, pp. 43; SP, p. 201. *Re'u mig*, p. 51, mentions a Glañ t'añ C'os sde founded in 1213. Either it is a second monastery built on the same place, or else Sum pa mK'an po has made a mistake by two sexagenary cycles (1093 + 120 = 1213) and is simply repeating himself. [See BELL, *People of Tibet*, p. 296. The body of Dam pa Sañs rgyas is said to be preserved there. - H.R.].

³² Nālanda or Nāendra or Nalenda lies in the 'P'an yul valley to the north of Lhasa and to the south of the 'P'an po c'u. This monastery was founded by Roñ ston sMra ba'i señ ge (cf. n. 33) in *siñ yos* 1435. The DT dedicates a short section to the Nālanda-pa, who afterwards merged with the Sa skya pa. DT, Ba f. 9a [= ROERICH, pp. 1081-1082]; DSGL, p. 37 (= VASILYEV, p. 30); *Re'u mig*, p. 65.

³³ Roñ ston c'en po sMra ba'i señ ge, of rGyal mo roñ [the Tibetan name of the Chin ch'uan region in Western Szechwan - L.P.], was born in *me lug* 1367 from a Bon po family. He studied at gSañ p'u (Ne'u t'og), and already at an early age became deeply learned. He expounded the Doctrine in several places, chiefly following the *Abhisamayālaṃkāra*, and composed a great number of commentaries, among which one on the *Sata-sāhasrikā*. He died, as he had foretold long beforehand, at the age of 83, in *sa sbrul* 1449. Cf. DT, C'a f. 6b, Ba f. 8b [= ROERICH, pp. 340, 1080-1081].

³⁴ Probably a building dedicated to the Eighteen Arhats. On the various lists of the Arhats see TPS, pp. 555-570.

³⁵ The ms. adds: « In the chief chapel there is 'Od dpag med (Ami-tābha) at the head of the Eight Sons (*sras brgyad*). Above the door there is K'ro bo bdud rtsi 'k'cil pa (Krodha-Amṛtakuṇḍalī) and a talking [image of] Mi 'gro. The wall paintings representing the sMan bla (Bhaiṣajyaguru). [All these together] are called the four gods whence light issues ». [The Eight Sons are the Eight Bodhisattvas (Byañ sems brgyad), who represent or rather summarize the series of the 1000 or 996 Buddhas of the Bhadrakalpa, i.e.

of the present cosmic age. The are: Mañjuśrī, Avalokiteśvara, Vajradhara, Maitreyañātha, Kṣitigarbha, Sarvanivaraṇanīṣkambin, Ākāśagarbha, Samantabhadra; cf. IV, IV, 1, pp. 101 and 149; TPS, pp. 580-581. bDub rtsi 'k'yiil pa (Amṛtakunḍali) or 'Gegs mt'ar (Vighnāntaka) is a mGon po, i.e. a Tantric protective god who belongs to several mystical cycles, such as the Guhyasamāja, Śākyasiṃha etc.; IT, III, 2, p. 185; IT, IV, 1, p. 212 and 247; TPS, p. 603. Two short liturgical texts are dedicated to him, one in the bKa' 'gyur (*Amṛtakunḍalyai namaḥ*; Tōhoku 841/6) and one in the bsTan 'gyur (*Amṛtakunḍalisādhana*; Tōhoku 1816). Mi 'gro seems to be another name of Mi g-yo ba (Acala), on whom see IT, IV, 1, pp. 187-190. On the sMan bla or Buddhas of medicine see IT, III, 1, pp. 168-171. - L.P.]

³⁶ This pass is to be identified with the 'P'an po sgo la (Penbogo-la of the maps), north of Lhasa, through which the great route from the north leads to the capital, passing through Langdong (Glañ t'añ).

³⁷ On Lhasa (formerly also Lha ldan), the capital of Tibet, several detailed descriptions are extant, such as those of Waddell, S. Ch. Das, Chapman etc. In order not to repeat what has been already said in their works, I shall limit myself to giving in the following notes the historical references concerning the temples and monuments of Lhasa mentioned in the Guide, which are almost all of them already well known to Tibetanists.

³⁸ The DT calls it simply by the name of 'P'rul snañ (Ka f. 20b. Ņa f. 7b (= ROERICH, pp. 40 and 219]). The complete name of the temple was Ra sa 'P'rul snañ gi gTsong lag k'añ (TOUSSAINT, p. 399; BUSTON, p. 185, where Ras stands for Ra sa). The name of Lhasa is said to be a modification of Ra sa, as a consequence of the erection of the temple. It was the first Buddhist temple in Tibet, built by Sroñ btsan sgam po at the request of his first wife, the Nepalese princess. BUSTON, p. 185, gives some information on the work which was necessary before the building was begun, on account of the marshy nature of the ground. For details see also GRÜNWEDEL, p. 21 et seq. As to the date of its foundation, nothing certain can be said, as the Tibetan sources known to me are silent on this subject. Waddell's dates are contradictory. Thus in *Lamaism*, p. 23, he gives following Bushell the date of 644, and adds that the temple was built four years after the marriage of the king with the Chinese princess; in *Lhasa*, p. 362, he mentions the date of 652. Of course the more likely date is the first one, as Sroñ btsan sgam po died in 649 (J. BACOT, F. W. THOMAS, Ch. TOUSSAINT, *Documents de Touenhouang relatifs à l'histoire du Tibet*, Paris 1940-46, p. 29), and his marriage with the Chinese princess goes back to 641. The temple lies in the centre of the town and was built on the model of the temple of Vikramaśilā (SP, p. 168). DSGL, 32 (= VASILYEV, p. 25), says that it had three stories. Detailed inscription of the temple, with plan, in WADDELL, *Lhasa*, pp. 362 et seq. [A better plan and description in E. H. C. WALSH, *Lhasa*, in *JRAS* 1946.

pp.27-30; cf. also P. LONDON, *Lhasa*, London 1905, II, pp. 304-314; TUCCI, *Lhasa*, pp. 89-90. - L.P.]

³⁹ The Jo bo c'en po is the most famous statue of Tibet, the palladium of the Tibetans. It represents the Buddha at the age of 12, and was brought to Tibet by the Chinese wife of Sroñ btsan sgam po. The Tibetan legend maintains that it was made in Magadha by Viśvakarman, in the time of the Buddha himself. From Magadha it is said to have been brought to China after many vicissitudes (GRÜNWEDEL, pp. 35-36). As a matter of fact, according to a tradition noted down by Professor Tucci, the existing statue is not the original one; the latter was destroyed in 1717 by the Dsungar invaders. And indeed, the style of the work excludes both an ancient date and an Indian origin; cf. WADDELL, *Lhasa*, p. 369. For a description and a rather bad photograph see E. H. C. WALSH, *The image of Buddha in the Jo-wo-Khang Temple at Lhasa*, in *JRAS* 1938, pp. 535-540. See also DAS, *Journey*, pp. 201, whose description of the statue is much more flattering than that of Waddell and other travellers. Being considered as the symbol of the new religion, the Jo bo went through many accidents, according to the religious policy of the Tibetan court. At first it was placed in the Ra mo c'e temple. At the death of Sroñ btsan sgam po it was brought into the 'P'rul snañ temple (BUSTON, p. 185; SP, p. 169). GRÜNWEDEL, pp. 38-39, says that because of the Chinese invasion the statue was concealed under the gate of the Ra mo c'e; the Chinese wife of K'ri sroñ lde brtsan saw it by means of her prescience and caused it to be dug out and brought into the 'P'rul snañ. Under the reign of K'ri sroñ lde brtsan the enemies of Buddhism wanted to send the statue back to China, but as they were unable to move it, they buried it under heaps of sand. Afterwards it was dug out and sent to sKyid groñ in Mañ yul (BUSTON, pp. 186-187; DT, Ka f. 21a [= ROERICHS, p. 41]). In the times of Padmasambhava it was brought back to the 'P'rul snañ (DT, Ka f. 22a [= ROERICHS, p. 44]). Under Glañ dar ma it underwent another burial (BUSTON, p. 198), after which it was finally replaced in the 'P'rul snañ.

⁴⁰ This famous statue of the eleven-faced Avalokiteśvara was caused to be made by Sroñ btsan sgam po after his meditation on the god at P'a boñ k'a (SP, p. 168). The name of Rañ byon lña given to this statue is due to the fact that the Nepalese sculptor entrusted with the work declared that it had sprung into being as if by spontaneous generation, giving out two rays of light which represented Amṛtakuṇḍalī and Hayagrīva; these two deities together with the spirits of the king and of his two wives are the five acolytes (*lña ldan*) of the god. BUSTON, p. 184, on the contrary says that the statue was brought to Tibet from Southern India. Cf. KD, 'A f. 6a-b; GRÜNWEDEL, p. 24; DAS, *Journey*, pp. 203-204.

⁴¹ This statue of Maitreya was brought to Tibet by the Nepalese wife of Sroñ btsan sgam po. It was believed to be the projection of the spiritual

plane of the emperor K'ri k'ri, who lived at the time of Kaśyapa Buddha. See DSGL, p. 32 (= VASILYEV, p. 25); SP, p. 168; KD, 'A f. 6a; GRÜNWEDEL, p. 41; DAS, *Journey*, p. 210.

⁴² This is probably the sandal-wood image of Tārā mentioned by BUSTON, p. 184; SP, p. 168; DSGL, p. 32 (= VASILYEV, p. 26); WADDELL, *Lhasa*, p. 370. It had been brought to Tibet by the Nepalese wife of Sroñ btsan sgam po. But the Guide of the Fifth Lalai-Lama translated by Grünwedel (p. 67) says it was then no longer in existence.

⁴³ This means that the images were placed in the three storeys of the temple.

⁴⁴ Blo bzañ rgya mts'o, the Fifth Dalai-Lama (1617-1682), was the real founder of the temporal power of the dGe lugs pa. He was an outstanding personality both in the political and in the cultural field. He united Tibet under his sway and reformed its administration. He caused new temples to be built and decayed monasteries to be restored. His literary output knew no limitations: liturgical treatises, Tantric rituals, commentaries on Vasubandhu, treatises of Vinaya, astrology and metrics, versified epistles; and also his famous chronicle. He sponsored the Tibetan translation of Pāṇini. See SP, p. 303, and above all TPS, pp. 57-76, 133-136. The guide to Lhasa, here mentioned, was composed in 1647; it has been translated by GRÜNWEDEL under the title *Die Tempel von Lhasa*, in the *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Phil.-Hist. Klasse, 1919, n. 14.

⁴⁵ This statue of Akṣobhyavajra was made by Viśvakarman (GRÜNWEDEL, pp. 66-67) and was brought into Tibet by the Nepalese wife of Sroñ btsan sgam po. It represents the Buddha at the age of eight and is called the Jo bo c'uñ ba, Little Jo bo (SP, p. 168; cf. note 39). It was at first enshrined in the 'P'c'rul snañ, and later exchanged its place with the Jo bo c'en po; BUSTON, p. 185. DAS, *Journey*, p. 207, thinks that the statue now extant in the temple may be very ancient.

⁴⁶ The Ra mo c'e temple was founded by the Chinese wife of Sroñ btsan sgam po in the second quarter of the 7th century, at about the same time as the 'P'c'rul snañ (cf. note 38). It contained at first the statue of the Jo bo c'en po, which then, upon the death of the king, was transferred to the 'P'c'rul snañ. The legend says that the place where the temple was built communicated directly with hell. It is also said that the Chinese princess was buried in this temple. The building has three storeys and is untidily kept. Today the temple is entrusted to the care of monks, part of whom are *ser k'yim* (married monks). It became long ago connected with one of the two Tantric schools of Lhasa, the rGyud stod (as pointed out by the interlinear note *rgyud stod pa* in the xyl.); the other is the rGyud smad near the Mo ru monastery. [The rGyud stod is in a quite distinct building near and to the east of Ra mo c'e. rGyud smad is still further east by north. - H.R.]. Cf. DT, Ka f. 20b, Na f. 7b [= ROERICH, pp. 40, 219]; BUSTON, p. 185; SP,

pp. 168, 308; DAS, *Journey*, pp. 207-208, 218-219; WADDELL, *Lhasa*, pp. 375, 426; WADDELL, *Lamaism*, pp. 23, 477; TUCCI, *Tombs*, p. 46; GRÜNWEDEL, pp. 65 et seq.; the travel account of Ippolito Desideri in MITN, VI, p. 26 (the first of the two Ra mo c'e mentioned by him).

⁴⁷ The building of the present residence of the Dalai-Lamas was probably commenced in 1645 by the V Dalai-Lama, and was continued by his son Sañs rgyas rgya mts'o, regent (*sde srid*) of Tibet. The date 1645 is found in the guide to Lhasa by the same V Dalai-Lama (GRÜNWEDEL, p. 75), where we are told that the foundations of the palace were laid down on the first day of Vaiśākha (4th month) of *śiñ bya* 1645. The *Re'u mig* too gives 1646 as date of foundation, but it adds that the palace with nine storeys was built by Sañs rgyas rgya mts'o in 1694 [This is probably the central part of the Potala, which in its present shape was not yet existing in 1661, when the Jesuits Grüber and D'Orville passed through Lhasa. - L.P.]. SP, p. 165, and DSGL, p. 33 (= VASILYEV, p. 26), consider Sañs rgyas rgya mts'o alone as the builder of the palace; this is impossible, because it would necessitate pushing forward the foundation date to after 1679, when Sañs rgyas rgya mts'o was appointed *sde srid* (SP, p. 165; TPS, p. 656). This attribution is evidently due to the important works carried out by him in the palace, in continuation to those of his father. The palace rises upon the hill called formerly dMar po ri (Red Hill) and now usually styled Potala, a corruption of Potaraka, a hill in Sindh which was believed to be the residence of Avalokiteśvara. [The name Potala is hardly used by the Tibetans. They call it rTse, or rTse P'o brañ. - H.R.] Already Sroñ btsan sgam po about 637 had built upon the dMar po ri a white palace with 11 storeys (according to DSGL, loc. cit.), which was the residence of the Tibetan kings and which was struck by lightning in the reign of K'ri sroñ lde brtsan (DT, Ka f. 21b [= ROERICH, p. 43]). Some sources say that this ancient palace still exists and can be distinguished by its very colour from the later buildings, which are red. But SCHULEMANN, p. 150, says that the V Dalai-Lama caused all the ancient buildings existing on the dMar po ri to be demolished, keeping their foundations only. The Red Palace (P'o brañ dmar po) has, as stated by the Tibetan texts as well (S.P., p. 165) nine storeys; it forms the central part of the building. The DSGL, loc. cit., alone states that the palace had 13 storeys. Like the Indian hill Potaraka, the Potala too is considered as the residence of Avalokiteśvara, incarnated first as Sroñ btsan sgam po and then as the Dalai-Lama. According to DT, P'a f. 1b [= ROERICH, p. 1006], the name Potala would go back to the times of Sroñ btsan sgam po, i.e. to the 7th century. The name Po-ta-ri is mentioned also in the 11th century; DT, K,a f. 4b [= ROERICH, p. 71]. The wall paintings inside the palace were commenced in 1648 (and therefore the Guide of the V Dalai-Lama does not mention them); this supports the contention that the palace was finished by the Dalai-Lama himself. During the 18th century important works of repair and enlargement were carried out, and some new

buildings were added to the palace. Cf. DAS, *Journey*, pp. 220, 229; WADDELL, *Lhasa*, pp. 388 et seq.; account of I. Desideri in *MITN*, VI, pp. 27-29; CSOMA DE KORÖS, *Tibetan Grammar*, p. 190; W. W. ROCKHILL, *The Dalailamas of Lhasa*, in *T'oung Pao* XI (1910), p. 8.

⁴⁸ *gSer gduñ* indicates the stūpas covered with gold leaves in which the bodies of the Dalai-Lamas are kept. The term is also an honorific form of *gduñ rten*. The stūpa of the V Dalai-Lama was built by the *sde srid* Sañs rgyas rgya mts'o; cf. n. 47. See the description by WADDELL, *Lhasa*, pp. 390 et seq.; DAS, *Journey*, p. 224; BELL, *Religion*, p. 131; TUCCI, *Lhasa*, p. 92.

^{48bis} [I think the term « door of the tomb » (*bum sgo*) refers to the small opening in the front of the *mc'od rten* itself, up to which the representation of a ladder often leads. - H.R.].

⁴⁹ An allusion to the legend of the Saddantajātaka, [which is n. 514 of Book XVI of the Jātaka collection. See E. B. COWELL, *The Jātakas*, vol. V (transl. H. T. Francis), Cambridge 1905, pp. 20-31. Cf. also the comparative study on Pali, Sanskrit and Chinese sources by L. FEER, *Le Chaddanta Jātaka*, in *J. As.* 1895, I, pp. 31-85, 190-223; and A. FOUCHER, in *Mélanges Lévi*, pp. 321 ff. - L.P.].

⁵⁰ They are respectively the VII (1708-1757), VIII (1758-1804), IX (1805-1815), V (1816-1838) and XI (1838-1855) Dalai-Lamas. In this list the name of the VI Dalai-Lama Ts'añs dbyañs rgya mts'o (1683-1707) is missing, as he died on the way to Peking in the Kukunor zone and his body was denied by the Chinese the burial fitting to his rank. Nowadays two other *gser gduñ* exist in the Potala, those of the XII and XIII Dalai-Lamas, the last one being the richest of all; TUCCI, *Lhasa*, p. 92. For the lives of the Dalai-Lamas the best account is still W. W. ROCKHILL, *The Dalailamas of Lhasa*, in *T'oung Pao* XI (1910), pp. 1-98, based on Chinese sources; but some dates should be corrected. Cf. also G. SCHULEMANN, *Die Geschichte der Dalailamas*, Heidelberg 1911; and for the VI and VII Dalai-Lamas L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.

⁵¹ This is the gilt statue of Avalokiteśvara venerated in the main chapel of the Potala. The Guide of the V Dalai-Lama says that this sandal-wood statue of Lokeśvara was discovered by the monk Ākaramati in Nepal (GRÜNWEDEL, pp. 73-74). It was brought from Lhasa into the Potala at the time of the foundation of the palace (GRÜNWEDEL, p. 75). Cf. also WADDELL, *Lhasa*, p. 393; DAS, *Journey*, p. 224; Desideri in *MITN*, VI, p. 28.

⁵² rJe btsun Grags pa rgyal mts'an (1147-1216) was the third son of the Sa c'en Kun dga' sñiñ po, and was abbot of Sa skya since 1172; see DT. Na f. 4b [= ROERICH, pp. 211]. He wrote an analysis of the Tantric literature, as well as several works on chronology and on medicine, and even some mystical songs. See HUTH, pp. 114-117; TPS, p. 101; IT, IV, 1, p. 72 (genealogical tables of the Sa skya pa). The apposition mDse t'od ma is, beyond doubt, a surname of the statue.

⁵³ The Great Kashmiri Paṇḍit (K^{ca} c^e Paṇ c^{en}) Śākyaśrībhadrā has a long biography in the DT, Ba ff. 1b-11a [= ROERICH, pp. 1063-1071]. Most interesting is the complicated calculation by which the author of the DT establishes the birth date of the Paṇḍit, on the basis of the chronological data left by the Paṇḍit himself and by the K^{ro} p^u Lotsāva, who invited him to Tibet. According to the DT, Śākyaśrī was born in *me lug* 1127, became a monk in *sa sbrul* 1149, arrived to Tibet at the age of 78 in *śiñ byi* 1204, remained there ten years, went back to Kashmir in *śiñ k^{yi}* 1214 and died at the age of 99 (Tibetan reckoning) in *śiñ bya* 1225. During his stay in Tibet he visited several monasteries. From P^{ag} ri, the place where he entered Tibet, he went to Lhasa stopping en route at rGyañ ro, mGur mo, K^{ro} p^u (where he expounded the *Aṣṭasahasrikā*, the *Prātimokṣasūtra* and the *Sūtrāntālaṃkāra*), ²Ts^{ur} p^u (= mTs^{ur} p^u) and at the Srin po ri, where he translated some texts and expounded several cycles of Tantric instructions. He travelled also in the regions to the south-east of Lhasa: bSam yas, ²C^{ims} p^u, gÑal, Lo ro, T^{añ} po c^e, Guñ t^{añ} (to the south of Yar klungs), Glo bo etc., after having visited Rwa sgreñ in the north. Having returned to Kashmir, he busied himself with the restoration of temples and images and with the diffusion of the Doctrine. It is interesting to note that the biography of the Paṇ c^{en} quoted by Tucci (TPS, pp. 335-336), although perfectly agreeing with the account in the DT both for the dates of arrival and of visit to the several monasteries, and for the events which preceded and accompanied the journey of the Paṇ c^{en} in Tibet, disagrees concerning the dates of birth and death. According to this biography, the Paṇ c^{en} was born in *śiñ glañ* 1145 and died 29 years after his return from Tibet, i.e. in 1243. As already remarked by Tucci, the only unlikely statement in the DT is the date of birth, which is pushed too far back and which compels us to admit that Paṇ c^{en} arrived in Tibet at the age of 78. On the other side it must be noted that the DT inveighs against one sPyi bo lhas pa, who in his works had dared to affirm that the Paṇ c^{en} had arrived in Tibet at the age of 65. See also DT, C^a f. 9b, Ña f. 37b, Na f. 13a [= ROERICH, pp. 349, 485, 893]. BUSTON, pp. 222-223, says that he arrived in Tibet accompanied by Vibhūti-candra and Dānaśīla and granted ordination to the Sa skya Paṇḍita.

⁵⁴ T^{añ} rgyal is T^{añ} ston rgyal po (1385-1464), who is famous throughout Tibet as the saint builder of iron bridges (*lcags zam*). The greater part of the Tibetan bridges is attributed to him and his images are venerated in many temples side by side with those of the Masters of the Law. He founded the hermitage of dPal C^u bo ri, in front of the celebrated iron bridge on the gTsañ po, which is also attributed to him. The legend speaks of 108 hermitages founded by him, among which that near Phari mentioned by TUCCI, *Lhasa*, p. 36. DSGL, p. 24 (= VASILYEV, p. 21); TPS, p. 163; TUCCI, *Lhasa*, p. 68; WADDELL, *Lamaism*, p. 385; WADDELL, *Lhasa*, pp. 312 and 368; DAS, *Journey*, pp. 191-192.

⁵⁵ [O rgyan Rin po c'e, the Precious One from Uḍḍiyāna, is Padmasambhava, the Tantric master who in the second half of the 8th century was called to Tibet by king K'ri sron lde brtsan, on the advice of the Indian scholar Śāntirakṣita, in order to subdue the demons who opposed the conversion of Tibet to Buddhism. He is venerated as a Second Buddha (Sañs rgyas gñis pa) and was the founder of the earliest school of Tibetan Buddhism, the rÑiñ ma pa. His life is the subject of a very popular poem in 108 cantos, the *Padma t'añ yig*, of which there is a French translation by G. C. TOUSSAINT, *Le Dict de Padma*, Paris, 1933. - L.P.].

⁵⁶ The Guñ t'añ pass is in the Mañ yul region, at the border of Nepal. Padmasambhava crossed it in order to enter Tibet, and also when he went to the south in order to subdue the Rakṣasas; his footmarks remained impressed on the ground; TOUSSAINT, pp. 449, 472, 480. In the chapel of the Potala a stone from the Guñ t'añ pass, bearing these footprints, was apparently preserved. The same thing happens in other monasteries, e.g. at K'a mo gdoñ in gTsañ; TUCCI, *Lhasa*, p. 52.

⁵⁷ *gZims k'añ* is the sleeping cell. *gZims p'ug* is the cave which served the monk as cell for meditating. The latter is found at the summit of the Potala; TUCCI, *Lhasa*, p. 93.

⁵⁸ *Blos sloñ* (or *blos bsłañs*) is the technical term designating *mañḍalas* built up in relief, generally of stucco, with little statues of the divinities fixed in their places. Cf. DGSL, p. 36 (= VASILYEV, p. 30, where this term is translated as « *mañḍala* in the form of a palace »); IT, III, 2, p. 28; IT, IV, 1, p. 155; TUCCI, *Lhasa*, p. 37.

⁵⁹ TUCCI, *Lhasa*, p. 93, says indeed that people are not admitted to visit all the chapels in the Potala except on the 4th day of the 6th month. During the rest of the year most of the chapels are closed and some are even sealed. [There are a few other days when visits are allowed, e.g. in the 4th month. - H.R.].

⁶⁰ The lCags po ri (Iron Hill) is opposite to the Potala, to the South-East. On its summit is a famous temple, attached to a medical school (lCags po ri Vaidurya grwa ts'añ or sMan rtsis k'añ), which the Guide does not mention. This is rather surprising, as it does not fail to list the three statues which the temple contains. Cf. SP, p. 308, who mentions also a meditation place of U rgyan pa (Padmasambhava) situated behind the school; DSGL, p. 33 (= VASILYEV, p. 26); DAS, *Journey*, pp. 259-260; SCHULEMANN, pp. 70, 149, 161. [A fine colour photo of the lCags po ri is in H. HARRER, *Sieben Jahre in Tibet*, opposite p. 80. - L.P.]. [The lCags po ri temple is, as it were, the chapel of the medical school (*sman rtsis k'añ*), which conducts its practical activities in a building on the N.E. of the gTsong lag k'añ about 1½ miles from the lCags po ri. - H.R.].

⁶¹ GRÜNWEDEL, pp. 70-71, lists exactly the same statues, with the addition of the image of a lion, consecrated by T'añ ston rgyal po. WADDELL, *Lhasa*.

p. 375, speaks of coloured reliefs, carved on the rocky side of the hill, representing Buddha and other deities; see the coloured plate facing p. 426.

⁶² This place of meditation of several ascetics is mentioned in DT, T^a f. 28a [= ROERICH, p. 812]. Perhaps the same as the one in SP, p. 308 (see n. 60). [According to DAS, *Dictionary*, p. 397a, Brag bla klu sbugs is a shrine in Lhasa on the side of the lCags po ri, where is a cave sacred to the Nāgas. - L.P.]. [The grassy space near and to the North-West of the gYu t'og bridge is called Klu sbugs. But this seems rather far away. There may well be a cave on the East face of lCags po ri near the house occupied by the abbot of the medical college (*bla sman pa*). - H.R.].

⁶³ Several ascetics named lCe sgom are mentioned; see DT, Ga ff. 41b-42a, Ņa f. 136 [= ROERICH, pp. 192-194, 711]; TPS, p. 109; *Re'u mig*, p. 42. But the one mentioned in our text is beyond doubt to be identified with lCe sgom Śes rab rdo rje, who belonged to the *sādhana* school of Avalokiteśvara Mahākaraṇika and who is cited among those to whom this deity appeared. Unluckily the DT, P^a f. 10a [= ROERICH, p. 1025] gives no date for this mystic and his school.

⁶⁴ More correctly Boñ bo ri. It is a hill to the south-west of the Potala and very close to it (N. 11 in the plan of Lhasa in WADDELL, *Lhasa*, p. 331). The DSGL, p. 33 (= VASILYEV, p. 27) gives a very incorrect spelling: « the mount sacred to Mañjuśrī, called sBra ma ri ». The best spelling is that of the V Dalai-Lama: Boñ bu ri (GRÜNWEDEL, p. 71); but today the hill is called Boñ bo ri (TUCCI, *Lhasa*, p. 73: Bompōri). [Colloquially it is called Par ma ri, and I was told this refers to a scrubby sort of bush (*spar ma*) with which the hill is covered. But the spelling Bar ma ri is found in an inscription of the Ch'ing dynasty at Kun bde gliñ; see n. 65. - H.R.].

⁶⁵ The Ge sar lha k'añ is, according to WADDELL, *Lhasa*, pp. 331 and 334) a small temple in the Chinese style. The DSGL, p. 33 (= VASILYEV, p. 27) describes it as « the chapel of the war god (dGra lha) of Mahācīna, Yun k'rañ Rājā » [Yün-ch'ang, i.e. Kuan Yü (d. 215), the friend and supporter of Liu Pei in the latter's attempt at reviving the Han dynasty; he became later the Chinese god of war. On the identification of Ge sar with Kuan Yü and on his temples in Tibet see HAN JU-LIN, *Lo-ma K'ai-sa yü Kuan Yü tsai Hsi-tsang* (Caesar of Rome and Kuan Yü in Tibet), in *Studia Serica*, II/2 (1941), pp. 30-37. - L.P.]. [There are Ch'ing inscriptions on a stone tablet on the Western side of the *lha k'añ*. I have no copy, but a Chinese friend told me that the date is the 58th year of Ch'ien-lung (1793). There is also an inscription in Chinese and Tibetan on a stone tablet on the Southern side of Kun bde gliñ, dated Wood-Tiger year, the 59th of Ch'ien-lung (1794). It records that a *lha k'añ* was built by the Chinese authorities on Bar ma ri after the victory over the Gurkhas. The money was raised by subscription; the *lha k'añ* took a year to construct and was then entrusted to the rJe druñ

Qutuqtu (presumably of Kun bde gliñ). - H.R.]. See a picture of this temple in C. BELL, *Tibet Past and Present*, Oxford 1924, p. 20.

⁶⁶ The spellings Kun 'dus gliñ and Kun dga' gliñ are also met with. Together with bsTan rgyas gliñ, Ts'o smon gliñ and Ts'e mc'og gliñ it formed the group of the four Royal Monasteries of Lhasa. The regent of Tibet during the minority of a Dalai-Lama was, according to Chinese regulations, chosen from among the abbots of the 4 gliñ, corresponding to the four mythical continents. [The Tibetans never recognized this limitation, which was apparently imposed in order to enhance the Chinese control upon Tibetan affairs during the minority of a Dalai-Lama. - H.R.]. [Accordingly, the word rTa ts'ags added in the xyl. as a note to the name of the monastery indicates that Kun bde gliñ was the seat of the rTa ts'ags (or rDa ts'ag) Qutuqtu, two of whom were regents of Tibet: the first one for the VIII and IX Dalai-Lamas from 1791 to 1819, and the second for the XIII Dalai-Lama from 1875 to his death in 1886. These dates, as well as those in notes 67 and 68 below, are taken from the *gZuñ rabs rnañis la ñe bar mk'o ba bla dpon rim byon gyi lo rgyus t'am deb loñ ba'i dmigs bu*, a modern work on the official seals; see J. BACOT, *Titres et colophons d'ouvrages non canoniques tibétains*, in *BEFEO* XLIV (1954), p. 328 n. 64. - L.P.]. Kun bde gliñ lies to the west of Lhasa outside the city walls, on the road leading to 'Bras spuñs. It is not very correctly indicated on the plan of Lhasa in S. Ch. DAS, *Journey*, p. 216, who spells the name as Kontialing (but on p. 230: Kundeling). WADDELL, *Lhasa*, p. 375; WADDELL, *Lamaism*, p. 253; SCHULEMANN, p. 159. [I was told that Kun bde gliñ claims a connection with East Tibet, whence it is said its first incarnate *bla ma* came in the time of P'o lha nas. - H.R.].

⁶⁷ bsTan rgyas gliñ was the most important of the four gliñ of Lhasa. It was situated in the northern section of the city, within the walls, to the south-west of the Ra mo c'e (n. 11 in the plan of Sh. Ch. DAS, *Journey*, p. 216). [The note *De mo* in the xyl. hints at the fact that bsTan rgyas gliñ was the seat of the De mo Qutuqtu, who was thrice regent of Tibet: the first incarnate, an important figure in the history of Tibet, was regent for the VIII Dalai-Lama from 1757 to 1777; the second was regent for the IX and X Dalai-Lama from 1810 to 1819; and the third was regent for the XIII Dalai-Lama from 1886 till he was in 1895 deposed and thrown into prison by the young Dalai-Lama, who took the government in his own hands. The monastery remained always hostile to the XIII Dalai-Lama. - L.P.]. In 1912 it was destroyed by the Tibetan government because it had taken side for the Chinese. Afterwards the Post Office of Lhasa was installed in its premises. [The De mo Qutuqtu latterly lived in gZi sde. - H.R.]. According to the DSGL, p. 33 (= VASILYEV, p. 27), bsTan rgyas gliñ and the other three royal monasteries were built by the *srid skyoñ* (regent) of Tibet, which means that they must be later than 1642. Cf. J. BACOT, *La vie de Marpa*,

p. 58; DAS, *Journey*, pp. 199 and 230; BELL, *Religion*, pp. 162-164. A plan of the building in WADDELL, *Lamaism*, p. 522.

⁶⁸ Also spelt gTso mo gliñ and Tsa mo gliñ. It lies immediately to the south of the Ra mo c'e, inside the city walls; see the plan of DAS, *Journey*, p. 216, n. 3: Chomoling. Cf. WADDELL, *Lamaism*, p. 253 n. 10; SCHULEMANN, pp. 159 and 184; DAS, *Journey*, pp. 209-210. [Ts'o smon gliñ, I was told, was built by a rGyud pa bla ma called mK'as grub, who went to China and found favour with the emperor, who gave him an image of Ts'e dpag med - hence the name. But this story is much open to doubt. - H.R.]. [The note *No mi han* in the xyl. refers to the fact that Ts'o smon gliñ was the seat of the Nomun Qan Qutuqtu (a Mongol title), who was twice regent of Tibet: firstly for the VIII Dalai-Lama from 1777 to 1784; a second incarnation was the all-powerful ruler of Tibet under the X and XI Dalai-Lamas from 1819 till he was deposed and exiled to China in 1844. - L.P.].

⁶⁹ bŽi sde or gŽi sde. From what we can glean from the ancient texts and from the accounts of the European travellers, it seems that there existed in Lhasa two schools or monasteries of this name. The first, and perhaps the more important one, was installed in the Ra mo c'e (Ra mo c'e'i bŽi sde) by the Ts'al pa K'ri dpon dGa' bde bzañ po (14th century), who is mentioned by the VSP, f. 116b and by Sum-pa. The existence of the second, on which we have but few details, is proved by DAS, *Dictionary* s.v., who tells us (without however mentioning his authority) that a bŽi sde grwa ts'añ college was founded in Lhasa at very early date by four monks coming from four different regions. Perhaps we can identify it with the building called Sidi in the plan of DAS, *Journey*, p. 216 n. 4. Cf. SP, p. 308; VSP, f. 116b; DSGL, p. 32 (= VASILYEV, p. 26). S. CHAPMAN, *Lhasa the holy city*, p. 99, mentions the college of « Shiday », depending from the abbot of Rwa sgreñ. Since the word Rwa sgreñ is placed in our xyl. as a note to the name of bŽi sde, I think we can safely identify the bŽi sde of our guide with this college. [One statement of Miss Ferrari requires modification. There never were two bŽi sde schools, but only one, as it is clear from all sources. On the other side, there were two Ra mo c'e, as expressly stated by Desideri (MITN, VI, p. 260), one of which is the well-known monastery and the other is but another name for the bŽi sde, as shown by the VSP, f. 116b and SP. See on the whole problem my note on bŽi sde in MITN, I, pp. 218-219. - L.P.].

⁷⁰ The spelling of this name is very uncertain. The most common spelling in the Tibetan texts is rMe ru, which occurs in the VSP, in SP and in the DSGL. European authors call it usually Meru, Moru or Muru. In BUSTON, p. 184, there is also the form Ma ru, which is the earliest and also the nearest to that in our text. This temple is very ancient and its foundation is said to go back to the time of Sroñ btsan sgam po, since Bu ston and Sum pa affirm that in this temple T'on mi Sambhoṭa gave final shape to the Tibetan alphabet. Besides, the texts say that this temple was one of

the two which Ral pa can caused to be built on each of the four cardinal points of Lhasa; he placed also there the monk community. There was also another rMe ru, built by king Ral pa can and the Chinese emperor on the frontier of their two countries, as a peace sign not to be overstepped; TUCCI, *Tombs*, pp. 26-27). On this account perhaps our temple is called Lha sa'i rMe ru. The temple was built in the eastern part of the city (along with the other temple called Kāru), to the East by South of the Ra mo c'e, inside the walls. The two temples and the dwellings of the monks were destroyed by Glan dar ma and then were rebuilt in the present place. [Old Mu ru (Mu ru rñin pa) is situated to the East of the gTsug lag k'añ near the P'a la house. It is a residence of the gNas c'uñ c'os skyoñ when he visits Lhasa. New Mu ru (Mu ru gsar pa) is said to be on the site of an old rnam rgyal mc'od rten and of a cemetery (*dur k'rod*). - H.R.]. The community was reconstructed after Atiśa's arrival in Tibet; it went over to the dGe lugs pa at the time of the III Dalai-Lama bSod nams rgya mts'o (1543-1589). According to Sum pa, the monks of the rMe ru were *groñ mc'og*, i.e. wandering monks. The monastery is still connected with an important school of Tantrism, called rGyud smad (this name is given in an interlinear note of the xyl.), i.e. the Lower Tantric School, as a counterpart to the Upper School near the Ra mo c'e. [rGyud smad is reputedly very strict in discipline. All monks including incarnates have to spend much time travelling, carrying their own baggage. It also has the highest reputation for learning, and the rGyud smad *mk'an po* is recognized as one of the potential candidates for the office of K'ri Rin po c'e of dGa' ldan. - H.R.]. For some time the head of the rMe ru was also head of bZi sde (see above, n. 69), but after 1684 the two schools were separated. The head of the rMe ru too, like those of the four royal monasteries, could be appointed regent of Tibet. [As a matter of fact, it is not on record that he ever actually was. - L.P.]. See the plan of Lhasa in WADDELL, *Lhasa*, p. 331 n. 34 and the plan of DAS, *Journey*, p. 216 (Muru). Cf. BUSTON, p. 184; VSP, f. 116a; SP, pp. 167 and 308; DSGL, p. 32 (= VASILYEV, p. 26); WADDELL, *Lamaism*, pp. 187 and 477; TUCCI, *Lhasa*, pp. 86 and 91; DAS, *Journey*, p. 221; SCHULEMANN, p. 41.

⁷¹ The Rigs gsum mgon po, or Protectors of the Three Mystic Families, are the most deeply venerated triad in Tibet: Avalokiteśvara, Vajrapāṇi and Mañjuḥṣa. Three stone statues of these gods were found also in the temple of Samada; WADDELL, *Lamaism*, p. 355; IV, VI, 1, p. 102. The ms., on the contrary, mentions no statues, but a chapel dedicated to the three mystic families under the name of sGo lha, Gods of the Gate. [There is a small *lha k'añ* of the Rigs gsum mgon po on the South of Lhasa, slightly East of the gTsug lag k'añ; I am not aware of other shrines of the same deities to be found West, North and East of the city, but see n. 86 for a Rigs gsum mgon po made by Sroñ btsan sgam po at P'a boñ k'a. some 3 miles N of the city. - H.R.].

⁷² The C^os rgyal is Sroñ btsan sgam po. The ms. adds: « and the Klu palace behind the castle ». To the north, behind the Potala (hence its name) there is a small circular temple in the middle of a pond. According to Desideri, it was founded by the VI Dalai-Lama (1683-1706); *MITN*, VI, p. 29 Cf. BELL, *Religion*, p. 130; DAS, *Journey*, plan on p. 216, where the temple is given the name Jumkiolukang; WADDELL, *Lhasa*, pp. 342 and 375 (« Dragon Temple »).

⁷³ Also spelt brTse mc^og gliñ. One of the four Royal Monasteries (see above, n. 66). [But it never gave a regent to Tibet. - L.P.]. It is situated to the south of Lhasa, on the southern bank of the sKyid c^u; Grib is the name of that tract of country. A monastery existed there since early times. A cave of Grib is mentioned in DT, C^a f. 3a [= ROERICH, p. 331]; and a Grib gdoñ monastery was founded at the end of the 14th or beginning of the 15th century by the Bla ma Rin bzañs dkar po; DT, Ña ff. 63b and 64b [= ROERICH, pp. 546 and 549]. See WADDELL, *Lamaism*, p. 253; DAS, *Journey*, p. 230; SCHULEMANN, p. 159. [I was told that the old Grib monastery is deserted; I do not know whether rTse mc^og gliñ is on its site. - H.R.].

⁷⁴ The name Ka c^{en} (= Ka ba c^{en} po) seems to indicate the head of a *ka ba* (pillar), a title bestowed on the more important monasteries depending from a central monastery; cf. TPS, table in front of p. 84, n. 2. The same title of Pillar (*ka ba*) was given to the four disciples of Klu mes; DT, K^a f. 6a [= ROERICH, p. 74]. Mar pa's four chief disciples were known as Mar pa'i ka c^{en} (the Great Pillars of Mar pa); ROERICH, p. 73n. Nothing can be said on this Ka c^{en}, because none of the persons of this name met with in the sources at my disposal can be identified with him. We have a Ye šes rgya mts^o who was a Tantric master (DT, Ga ff. 4a, 27a [= ROERICH, pp. 109, 159]), an abbot of rGyal lha k^añ of the 14th century (DT, K^a f. 13a [= ROERICH, p. 92]) and other lamas or abbots of the 17th and 18th centuries (TPS, p. 69; VSP, f. 199a; SP, p. 304; *Re'u mig*; etc. [There is also the C^u bzañ Bla ma Ye šes rgya mts^o, a dGe lugs pa master whose works are listed in Tōhoku 6562-6566. - L.P.]). But none can be connected with Ts^e mc^og gliñ. He should be indeed its founder, since our text by the term « residence of » usually refers to the monastery founded by someone. According to Professor Tucci, Ts^e mc^og gliñ is not very ancient.

⁷⁵ Spelt by the Westerners as Drepung, Depung, Dabung, Breebung (Desideri). We find also in the DSGL, p. 31 (= VASILYEV, p. 24) the form ³Bras dkar spuñs pa. This monastery, or rather monastic town, is about 5 miles to the West of Lhasa and has a population of seven to eight thousand monks. Formerly it was the political centre of the Yellow sect, its abbot being the recognized chief of the dGe lugs pa; and even after the abbot became the Dalai-Lama and the Potala was built, ³Bras spuñs remained one of the four most important monasteries of Tibet. The Tibetan texts are unanimous in attributing to ³Jam dbyañs c^os rje bKra śis dpal ldan pa (see

below n. 79), a disciple of Tsoñ k'a pa, the foundation of 'Bras spuñs on the pattern of a Tantric monastery of India called Śrīdhānyakaṭaka; hence the honorific form dPal 'Bras spuñs which is very frequently met with. The foundation date is certainly *me spre'u* 1416, corresponding (as pointed out by the VSP, f. 55b) to the 59th year of Tsoñ k'a pa. According to the same text, Nam mk'a' bzañ po, administrator of sNe'u rdsoñ, participated in the foundation; cf. SP, pp. 300-301. In the year *sa p'ag* 1419 Tsoñ k'a pa himself preached the Law at 'Bras spuñs and endowed the monastery with a chair for the teaching; DT, Ba f. 8a [= ROERICH, p. 1078]. Before his departure, he also consecrated there the Tantric temple; TPS, p. 433. The monastery underwent various vicissitudes in the course of Tibetan history. It was repeatedly destroyed and as often built up again. We shall recall the destruction during that war between dBus and gTsañ in 1618 (SP, p. 163 and TPS, pp. 655-656); that by the Mongols in 1635 (TPS, p. 61); and the sack by the Mongol troops of Lha bzañ Khan in 1706 (PETECH, *China and Tibet*, p. 13). 'Bras spuñs is divided today into four colleges (*grwa ts'añ*), grouped around the great temple or assembly hall (*ts'ogs c'en lha k'añ* or *ts'ogs k'añ*) which was rebuilt around 1735, after having collapsed on account of grand age (TPS, p. 656). Each of the four colleges is governed by an abbot and is concerned with the teaching of a particular branch of the Doctrine. In the sÑags pa grwa ts'añ the Tantras are taught. In Blo gsal gliñ the subject is logic. bDe yañs (or Zab yañs k'yil pa) is dedicated to the gods of medicine. bKra śis sgo mañ is ornamented with paintings narrating the 108 actions of the Buddha. I did not find in the texts any information about subjects studied in the last two colleges. Tibetan sources say that the colleges of 'Bras spuñs were formerly seven: the four above mentioned, plus 'Dul ba, Śag skor and T'os bsam gliñ (or rGyal pa). From the VSP, f. 108b, we gather that at that time (1697) they were still functioning, while later texts, and particularly SP, p. 305, inform us that already in the 18th century those three seminaries were in decadence and had no separate and characteristic teachings any more. The most recent description of the monastery is by TUCCI, *Lhasa*, pp. 89-91. See also TPS, pp. 39, 53, 61, 433, 655 etc.; WADDELL, *Lamaism*, pp. 63, 188, 228, 268; BELL, *Religion*, pp. 102-103; SCHULEMANN, p. 65; DSGL, p. 31 (= VASILYEV, p. 24); DT, Ba f. 8a [= ROERICH, p. 1078]; SP, pp. 163, 300-305; [VSP, ff. 84b-112a. For the distribution of the regional hostels (*k'ams ts'an*) in the four colleges and for their most famed students see KD, Za ff. 15b-17b. - L.P.]

⁷⁶ The ms. adds on this statue: « called C'os rgyal lcags t'ag ma (the Dharmarāja with the iron chain) » and mentions also « [an image of] Maitreya who releases people by his sight alone (Byams pa mt'oñ grol) ». 'Jigs byed (Bhairava) is the terrific aspect of Yamāntaka; he has been adopted as protecting divinity by the Yellow Sect; WADDELL, *Lamaism*, p. 362; TPS, pp. 579 and 583; DT, Ja ff. 11a-12b [= ROERICH, pp. 374-380]. We find the

two statues, the first one enshrining the relics of the Lotsava, mentioned in SP, p. 305, according to whom the statue of Maitreya represented the Bodhisattva at the age of twelve and was situated in the Byams k'añ gsar pa, while the second one was found in a chapel of the sÑags pa college. Also the DSGL, p. 31, mentions the two statues; VASILYEV, p. 25, wrongly translates as exorcism the term *gzuñs bzugs*, which means receptacle for the relics of saints.

⁷⁷ The Lotsava of Rwa was the most famous of the masters who taught the cycle of Yamāntaka. His name was rDo rje grags and his home country was sÑe nam snañ yul (Nyelam or Kuti). A legend related by the DT says that in his childhood the goddess Remati (Revatī) had placed him in her sleeve and taken him round the country for two months. Later he became a monk and studied chiefly in in Nepal with the teacher Mahākaruṇa, belonging to the spiritual lineage of Nāropa. He perfected himself in the cycles of Yamāntaka. Vajrabhairava, Śaṃvara, Vajrayoginī etc. (the DT gives the list of the works and of the cycles studied by him). His knowledge of the Indian doctrines was so perfect, that the translations he made afterwards were judged, according to the DT, as the most perfect from the point of view of the interpretation of Indian thought. He displayed a tremendous activity as translator, teacher and restorer of temples and monasteries whose libraries he enriched with countless books. He took part also in the great council of the masters of dBus, gTsañ and K'ams organized by king rTse lde of Guge in 1076; but because of dissensions with his colleagues. Rwa Lotsava went to India and Nepal along with his friend the Lotsava of gÑan. He had a great number of disciples who carried on his traditions for a long time. His biography is in DT, Ja ff. 11a-13a [= ROERICH, pp. 375-380]. Cf. also DT, K'a f. 4b, Ca f. 19b [= ROERICH, pp. 71, 293, 396]; BUSTON, p. 221; SP, p. 152; IT, II, p. 30.

⁷⁸ The dGa' ldan p'o brañ was built by dGe 'dun rgya mts'o, the II Dalai-Lama, possibly in 1530; it was the residence of the chief of the Yellow Church till the construction of the Potala. Rockhill, footnote in DAS, *Journey*, p. 228, thought that the mint of Lhasa was here; but this is not the case. In front of the palace there is a stūpa, which was believed to contain the relics of the IV Dalai-Lama Yon tan rgya mts'o. Cf. SCHULEMANN, p. 160; DSGL, p. 31 (= VASILYEV, p. 25); WADDELL, *Lamaism*, p. 269. [dGa' ldan p'o brañ is the block of buildings at the S. W. corner of 'Bras spuñs. The Dalai Lama stays there when he visits the monastery. - H.R.].

⁷⁹ The complete name is 'Jam dbyañs c'os rje bKra śis dpal ldan pa. He was born in 1397 and died at the age of 71 in 1449. A disciple of Tsoñ k'a pa, he was the founder and the first abbot of 'Bras spuñs (see above n. 74), where his relics are kept in the Byams k'añ gsar pa; SP, p. 306. His life is told in the VSP, ff. 84b seqq. and in SP, p. 301, who relates also the visions he had before he founded the monastery. In SP, p. 305,

too we find mentioned this meditation cell (*grub k'añ*), which was situated behind the great assembly hall and contained a wonder-working image of 'Jam dbyaṅs. Cf. also *Re'u mig*, pp. 62, 64, 66, and TPS, pp. 363 and 612 n. 54.

⁸⁰ The printing press of 'Bras spuṅs is mentioned by TUCCI, *Lhasa*, p. 114, who describes also the system followed for printing. dGe 'dun grub and dGe 'dun rgya mts'o are considered by the tradition of the Yellow sect as the two first Dalai-Lamas, although this title was granted by the Mongol prince Altan Khan to the chief of the Yellow Church only in 1578. The true first Dalai-Lama was their successor bSod nam rgya mts'o, who is considered by tradition as the third of the series; TPS, pp. 47-48; DAS, *Journey*, p. 228; BELL, *Religion*, p. 115. dGe 'dun grub (1391-1474) was the founder of bKra śis lhun po and is considered as the nephew of Tsoṅ k'a pa. His literary output includes above all commentaries upon several works of logic and of Vinaya, and numerous liturgical hymns. A long Tibetan biography of him has been summarized by BELL, *Religion*, pp. 101-109; but it contains some inaccuracies, such as the attribution to dGe 'dun grub of the foundation of 'Bras spuṅs. Another life is in VSP, f. 190. Cf. TPS, pp. 58, 122, 134 etc.; WADDELL, *Lamaism*, pp. 63, 230, 233; *Re'u mig*, pp. 63, 68; DAS, *Journey*, p. 227; SCHULEMANN, pp. 91 seqq. dGe 'dun rgya mts'o (1475-1542) was considered as an incarnation of dGe 'dun grub; it seems that with him there began the usage of choosing the head of the Yellow Church according to the incarnation principle. He became abbot of bKra śis lhun po in 1512, of 'Bras spuṅs in 1517 and of Se ra in 1526. He was the founder of the dGa' ldan p'o braṅ of 'Bras spuṅs (see n. 78), of mNa' ris grwa ts'aṅ (see n. 193) and of rGyal me tog t'aṅ (see n. 206). He created the dignity of *sde pa*, charged with the administration of the demesnes of the church. His literary output too consists of commentaries and liturgical works. See SP, pp. 162, 163, 301-302 (short bibliography); TPS, pp. 40-41; SCHULEMANN, pp. 106-107; WADDELL, *Lamaism*, p. 233; DAS, *Journey*, pp. 228-298.

⁸¹ Se ra (sometimes Ser ra), with the complete name Se ra T'eg c'ien gliṅ or Se ra C'os sdiṅs, is a monastery or monastic town situated about 2½ miles to the north of Lhasa, in a valley to the foot of the hills. The monastic population numbers, as it seems, more than six thousand. The numbers given by TUCCI, *Lhasa*, p. 102, for the inmates of the three great monasteries 'Bras spuṅs (7700), Se ra (6600) and dGa' ldan (3300) have merely a conventional value. The name of the monastery is explained literally as the site of an enclosure of roses; VSP, f. 55b. Only in WADDELL, *Lamaism*, p. 269, we find a rather odd explanation of the spelling Ser ra, which is said to mean «merciful hail», destroying the rice, i.e. 'Bras spuṅs, Se ra's rival monastery. But this interpretation seems to be merely a popular joke on the continuous clashes between the two monasteries. The spelling Ser ra itself is probably the result of a doubling of the *r*; but when the names

of the three great monasteries are cited together in their abbreviations, the spelling is always *Se*. - *Se ra* was founded in *sa p'og* 1419 by 'Tsoñ k'a pa's disciple Byams c'en c'os rje Śākya ye śes of Ts'al guñ t'añ, who founded also a monastery called *Ha yan si* in China. A short biography of him is found in SP, p. 306; on the Chinese monastery see also VSP, f. 112a. The foundation took place in the 62th year of Tsoñ k'a pa and included several buildings, among which a temple and the four colleges called *Se ra stod*, *Se ra smad*, *rGya* and 'Broñ steñ. The SVP, f. 116a, informs us that the community numbered (in 1697) about 2850 monks, and gives us the list of the abbots. SP, p. 307, gives the names of five colleges (the above, plus *Se ra byas pa*), but adds that at his time the two colleges of *rGya* and 'Broñ steñ had merged with *Se ra stod*. Nevertheless the colleges were still four, because he mentions also the one called *sÑags pa*, connecting it with the name of *Lha bzañ Khan* (ruler of Tibet 1700-1717), who had caused a new assembly hall to be built at *Se ra*. The passage of *Sum pa* is not very clear; we might suppose that this college had been founded by *Lha bzañ Khan*, the more so that the VSP, which is slightly earlier, does not mention it. Afterwards the number of colleges was reduced to three (*Byes pa* or *Se ra byes*; *Se ra smad*; *sÑags pa*), on which number all modern authors agree, with the exception of our text which divides *Se ra* into two colleges only. Perhaps it leaves out of account the smallest of the three, i.e. *sÑags pa*. *Se ra smad* gives elementary teaching; *Byes pa*, the largest of the three, is reserved to the wandering monks, chiefly from Eastern Tibet with some Mongols; *sÑags pa* gives instruction in esoteric mysticism. See E. KAWAGUCHI, *Three years in Tibet*, pp. 287-296, 323-238; SANDBERG, pp. 108-109; TUCCI, *Lhasa*, pp. 102 and 106; TPS, p. 39; WADDELL, *Lamaism*, pp. 63, 189, 269 (date of foundation and name of the founder are wrong); WADDELL, *Lhasa*, pp. 372 ff. (more exact); Desideri in *MITN*, VI, p. 29; DSGL, p. 34 (= VASILYEV, p. 27); VSP, pp. 112a-116a; SP, pp. 306-307; KD, *Za* pp. 17b-18a.

⁸² The *ts'ogs c'en* is the 'dus k'añ, mentioned by the Tibetan texts and the modern travellers. WADDELL, *Lhasa*, p. 373 (description and photo) says that on the roof of this palace there was a summer residence of the Dalai-Lama. It is probably to identified with the 'dus k'añ *gsar*, which *Lha bzañ Khan* caused to be made or re-built. Inside the chapel there is a great statue of Avalokiteśvara with eleven faces (T'ugs rje c'en po bCu gcig žal), which is mentioned in the Tibetan texts as the protecting deity of the nun (*dge sloñ ma*) sPal mo and as having been concealed at P'a boñ k'a and found again by rGyal mts'an bzañ po; SP, p. 307; DSGL, p. 34 (= VASILYEV, p. 27). Cf. also WADDELL, *Lamaism*, p. 270. [These are rooms in the upper part of the building used by the Dalai-Lama when he visits *Se ra*. I saw them when they were done up for his first state visit. - H.R.].

⁸³ This magic dagger (*p'ur bu*) is the object of great veneration in Tibet. People are allowed to touch it only once in the year after the Dalai-Lama, to

whom it is brought in procession during the feast of the *smon lam*. Touching the *p'ur bu* protects against evil spirits. The tradition relates that this wonderful dagger arrived flying from India and fell upon a hill near Se ra, where it was found, and to which afterwards the name P'ur bu lcog was given (see below, n. 90); WADDELL, *Lamaism*, p. 269. — As to Grub t'ob Dar 'p'yar (other spellings: mDa' 'p'yar, 'Dar p'yar, Dar p'yar, 'Dar 'p'yar), his relations with the *p'ur bu* are not well determined. According to WADDELL, *Lamaism*, p. 269, he was an Indian sage to whom the dagger belonged originally, before it was found in Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), he was the *gter ston* who discovered the dagger in a *gter ma*. On the other side SP, p. 307, leaves out the name of this ascetic and calls the dagger « the *p'ur bu* of dPal c'en rDo rje g'zon nu », i.e. Vajrakumāra, a form of Heruka, a god who is the *p'ur bu* personified (see TPS, p. 588) and who protects the rñiñ ma pa and the Sa skya pa. Moreover, from the Tibetan texts it appears that there were two persons of the same name, belonging to two different periods. DT, Ca f. 8a, mentions one Dar 'p'yar Lha btsun pa who made a sacred trumpet, which was blown by Atīśa [ROEICH, p. 256, misunderstood this passage. - L.P.]. A Grub t'ob Dar 'p'yar is also cited in connection with Rin c'en bzañ po among the Siddhas who meditated in the Jo nañ valley; *Re'u mig*, p. 61. On the other side the chronicle of the V Dalai-Lama and the *Hor c'os 'byuñ* of 'Jigs med rol pa'i rdo rje (HUTH, p. 77) mention one 'Dar p'yar contemporary with Sa skya Pañḍita; he was a great magician, who aided the Pañ c'en in conquering the Indian heretics. The first author gives him the title *slob dpon*, the second the title *grub t'ob*. There were thus two ascetics with the same name, separated by an interval of nearly two centuries. Considering the historical importance of the Grub t'ob 'Dar 'p'yar of the times of Sa skya Pañḍita, it is likely that the dagger had belonged to him.

⁸⁴ This statue is mentioned also in the DSGL, p. 34 (= VASILYEV, p. 27) under the name of Padma yañ gsañ drag po, and in SP, p. 307, under the name of rTa mgrin yañ gsañ yab yum, made of rose-wood (? the text is corrupted). On this deity and its forms see TPS, pp. 548 and 587-588; WADDELL, *Lamaism*, p. 364; [GETTY, pp. 162-163; and above all R. H. van GULIK, *Hayagrīva, the Mantrayanic aspect of horse-cult in China and Japon*, Leyden 1935].

⁸⁵ [This is the guide to the four monasteries (dGa' ldan, Se ra, 'Bras spuñs, bKra śis lhun po) by Ñag dbañ byams pa, entitled *Grwa c'en po b'zi dañ rgyud bstod smad c'ags ts'ul pad dkar 'p'reñ ba*, and written at P'ur bu lcog in 1744. See TUCCI, *Lhasa*, p. 178. - L.P.].

⁸⁶ P'a boñ k'a (also P'a boñ k'ar) is one of the most ancient sacred places of Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), it is situated on a rock to the north of Lhasa on the slope of the hills [West of Se ra]. At first it was a meditation place of king Sroñ btsan sgam po, who caused a nine-

storeys house to be built there for this purpose; SP, p. 168; cf. n. 40. Then it became the residence of the first Tibetan monks, the famous seven *sad mi*. The small community which gathered there was then destroyed by the persecution of Glañ dar ma, and the place remained deserted for a long time. Afterwards the community was resurrected and the hermitage was completely restored during the rule of °Pags pa (1265-1280). Another destruction took place in the course of a war in a *sa p'ag* year (1359? 1419?), and T'eg c'en C'os kyi rgyal po (1349-1425; cf. TPS, p. 703 n. 810) restored it. Later rJe bDe legs ñi ma began the construction of a monastery, but it was not completed because of fresh disturbances, perhaps those which broke out in the middle of the 15th century. Eventually the monastery was completed around the year *sa lug* of the 10th cycle (1619) by mK'on ston dPal °byor lhun grub pa. See VSP, f. 116b-118b (where the name is given as P'a boñ k'a Byan c'ub šiñ gi nags k'rod); SP, pp. 168 and 308; DSGL, p. 34 (= VASILYEV, p. 27); WADDELL, *Lamaism*, p. 310. [There is at P'a boñ k'a a Rigs gsum mgon po *lha k'añ* attributed to Sroñ btsan sgam po, where the images are carved in the rock. In its verandah is a slab with the Om mañi padme hūṃ formula, said to be the first writing shown to the king by T'on mi Sambhoṭa. In the main chapel is an image of Avalokiteśvara Kharṣapāñi, said to have been brought from Sroñ btsan sgam po's birthplace at rGya ma. It has an ancient look. Brag dkar pa is said to have been the first rebuilders of the *dgon pa*. - H.R.].

⁸⁷ Devikoṭa is the name of the temple of Kāmākhya near Gauhati in Assam, a famous Hindu shrine consecrated to Kālī, which has entered the Tibetan Buddhist tradition as one of the 24 *tīrtha* (places of pilgrimage). For the convenience of Tibetan pilgrims, the sacred places of Buddhism were, so to say, transferred toward the Indian frontier and assimilated to already existing shrines; later they were even simply reproduced in Tibet. Such was the case of P'a boñ k'a, a Tibetan copy of Devikoṭa, which in its turn had been assimilated to Kuśinagara. Several copies of the same holy place existed in Tibet (WADDELL, *Lamaism*, p. 310) and it is on account of this that P'a boñ k'a is called the second Devikoṭa. According to WADDELL, *Lamaism*, p. 307 seqq.) a block of stone carried thither from the original place in Assam was venerated at P'a boñ k'a. On the 24 *tīrthas* see TUCCI, *A visit to an astronomical temple in India*, in JRAS, 1929, pp. 247-258; id., *Tibetan pilgrims in the Swat Valley*, p. 21; IT, III, 2, pp. 39, 181.

⁸⁸ dGe °p'el or Ri bo dGe °p'el is a mountain behind °Bras spuñs, on the slopes of which this hermitage (*ri k'rod*) was situated; DSGL, pp. 31 and 34 (= VASILYEV, pp. 24 and 27). On a little hill in front of this mountain (dGe °p'el gyi ri bo c'en po) Tsoñ k'a pa gave to his disciple the instruction for the building of °Bras spuñs; see SP, p. 301. It is probably the same monastery (or hermitage) that was founded by Druñ c'en Kun dga' rdo rje of the Ts'al pa family, a contemporary of Bu ston; SP, p. 159; TPS, pp. 630 and 652. Another Ri bo dGe °p'el and another °Bras spuñs (Ritugembe-

gomba and Doi-bong of the maps) exist in the Sañs region in gTsañ; SP, p. 324. [The Dalai-Lama pays a ceremonial visit to this hermitage when he goes to Bras spuñs; and he also goes to the summit of dGe 'p'el ri to burn incense. - H.R.].

⁸⁹ sGrub k'añ rtse is apparently the same hermitage which the DSGL, p. 34 (= VASILYEV, p. 27) and SP, p. 306, call Se ra rtse. It is placed on the mountain behind Se ra, from which monastery it depended; according to Sum pa, it existed even before the foundation of Se ra. According to the ms., which adds the words gon 'og, it was divided into upper and lower. The ms. adds also the name of another hermitage called Ke ts'añs. Also the DSGL, loc. cit., mentions eastern and western Ke'u ts'añ. It corresponds perhaps to Kechung, which is found north of Se ra in the map of WADDELL. Lhasa, p. 327. Another Ke'u ts'añ existed near bSam yas; see below n. 146 [Ke'u ts'añ is a ri k'rod clinging to the hillside between Se ra and P'ur bu lcog. See photograph in S. CHAPMAN, *Lhasa the holy city*, p. 206. described simply as « a monastery to the North of Lhasa ». - H.R.].

⁹⁰ Pupocho of the maps. A hill to the north of Se ra with a small dgon pa. See above n. 83. DSGL, p. 34 (= VASILYEV, p. 27). WADDELL, *Lamaism*, p. 269 calls it P'ur ba ts'og.

⁹¹ DSGL, p. 34: mK'ar rdo on the hills behind Se ra and 'Bras spuñs (VASILYEV, p. 28, wrongly joins this name with that of Ra k'a brag into one). [mK'ar rdo is to the East of Se ra, on the hillside on the opposite bank of the Bye ra, which is the sand embankment through which flows the stream from the Nañ ra'i p'u. - H.R.]. [Here a magic mill is preserved, which serves as an instrument to kill the leaders of an hostile party. See the interesting account in NEBESKY, p. 493. - L.P.].

⁹² C'u bzañ is a name occurring in several regions of Tibet. This one, situated in the hills behind Se ra and 'Bras spuñs, is mentioned only in the DSGL, p. 34 (= VASILYEV, p. 28). Other C'u bzañ are found in La stod (DT, Na f. 24a [= ROERICH, p. 917]); in 'Ol k'a, founded by a disciple of Tsoñ k'a pa (SP, p. 313); in sTod luñ, also founded by a disciple of Tsoñ k'a pa (SP, p. 310); [in A mdo not far from sKu 'bum (MITN, III, p. 336 n. 37)] etc.

⁹³ Brag ri ri k'rod old and new are mentioned also in DSGL, p. 34 (= VASILYEV, p. 27). [Brag ri is Bari Gonpa of the maps, on a spur about one mile West of Se ra. - H.R.].

⁹⁴ Here and farther below gTsañ po indicates the sKyid c'u.

⁹⁵ Brag yer pa is a rocky hill to the North-East of Lhasa (Trayerpa or Dayyeba of the maps), where some hermitages are built or excavated in the rock. It is one of the earliest and most important religious centres, where shrines were built since the earliest times of the monarchy. K'ri leam of Mon, one of the wives of Sroñ btsan sgam po, caused a temple to be built there (KD, 'A. f. 6a) and later also king K'ri sroñ lde brtsan founded some hermitages (DT, Ka f. 22a-b [= ROERICH, p. 44]; SP, p. 173). After the

persecution of Glañ dar ma, Klu mes with his disciples founded there a temple (Yer pa lha k'añ) in 1011 or in 1020; DT, K'a f. 6a [= ROERICH, p. 74]; SP, p. 179. There was also a Yer pa sPos dga' founded by Mal yer pa; VSP, f. 125a; SP, p. 309. At Yer pa Atiśa gave a complete exposition of the Doctrine; DT, Ca f. 9a [= ROERICH, pp. 259-260]. The DSGL, p. 35 (= VASILYEV, pp. 28-29), says that at time (early 19th century) there were about 300 monks and that the place served as summer residence for the monks of the rGyud stod, the Tantric school of the Ra mo c'e. TUCCI, *Lhasa*, pp. 106-110, give a description of Brag yer pa; see also the photo opposite p. 70. [Yer pa of course is the general name of the valley containing this locality and the other ones mentioned in the following notes. - P.A.]

⁹⁶ The Zla ba p'ug cave here mentioned is famous, because Padma-sambhava (O rgyan Rin po c'e) meditated there and concealed some *gter ma* in it; TPS, p. 547; TOUSSAINT, p. 375. Near the cave there is the cell in which Atiśa meditated. On the Survey maps we find two places marked to the south of Brag yer pa: Yerpaphu (Yer pa p'u) to the north of the river and Yerpada (Yer pa mda') to the south. [The map is wrong; Yer pa mda' too is really to the north of the river. - P.A.]

⁹⁷ TUCCI, *Lhasa*, p. 110, mentions this image of Padmasambhava, to which worship is offered by drinking c'añ in a cup made of a human skull. The DSGL, p. 35 (= VASILYEV, p. 28) mentions a statue of Avalokiteśvara, whose fingers exude drops of ambrosia; a *mañi* of white stone on black stone; a white Tārā; a statue of Maitreya which is included among the four great Maitreyas of Tibet; etc. See also the description of TUCCI, *Lhasa*, pp. 109-110.

⁹⁸ The DSGL, p. 35 (= VASILYEV, p. 28) mentions the cave of the 80 magicians. The other two cannot be found in the texts known to me. [One of the caves is described as that of Lha luñ dPal gyi rdo rje, the murderer of king Glañ dar ma. Perhaps this is the rDo rje p'ug. If so, it contains the Five Buddhas carved on a central pillar with the word *gzigs* on it. - H.R.]

⁹⁹ The temple containing this chapel is certainly the one which Klu mes and his disciples built in 1011 or 1020 (see above, n. 95) and in which they placed the images of the Sixteen Arhats coming from China or copied from a Chinese model. The importance of this chapel is due to the fact that the cult of the Sixteen Arhats in Tibet seems to have had its starting point here; see TPS, pp. 555 ff. The date of this event cannot be ascertained. From DT, K'a ff. 6a-b, 12a [= ROERICH, pp. 74, 88], we can only infer that the activity of Klu mes and of his brother is to be placed during the 64 years preceding the arrival of Atiśa in Tibet (1042), and that in *me sbrul* 1017 Klu mes was still alive, since Sol nag t'añ po c'e was built in this year with his permission. Moreover, DT, K'a f. 6b, states that Klu mes built other monasteries before his death, among which that of Gra p'yi Ts'on 'dus. We can thus suppose that he died about 1020. Cf. also SP, p. 179. [From my

recollection the Chapel of the Sixteen Arhats is apart from the main temple on a hillock lower down, to the South-East. - H.R.]

¹⁰⁰ Bom te of Nain Singh (*Records*, p. 43 n. 186), Dromto of the Survey maps, to the East of Lhasa on the northern bank of the sKyid c'u at the bend of the river. [It is usually pronounced Bomtö. There is a small monastery a little above the road. - P.A.]

¹⁰¹ The Lotsava of gÑan, Dar ma grags, is mentioned among the scholars taking part in the council of 1076, after which he accompanied the Lotsava of Rwa to India. He was the teacher of gTsañ pa Rin po c'e. The DSGL, p. 36 (= VASILYEV, p. 29) mentions a gÑan mgon p'ug to the north-east of bDe c'en rdson, on the northern bank of the sKyid c'u; it was the residence of this Lotsava. Cf. DT, K'a f. 4b, Ca f. 24a [= ROERICH, pp. 71, 293]; IT, II, p. 30.

¹⁰² [mGon po Žal bži pa, of whom there are eight different variants, is one of the protecting deities of Buddhism. He belongs to the group of the 72 or 75 forms of mGon po (Mahākāla). On him see NEBESKY, pp. 60-63. and TPS, pp. 589-590. There is a tract by Tārānātha, entitled *mGon po žal bži pa'i sgogs bskañs pa* (vol. Ma of the complete works); TPS, p. 596. - L.P.]

¹⁰³ See above n. 94.

¹⁰⁴ Bla ma Žaň g-Yu brag pa brTson 'grus grags pa (called also, according to the VSP, bDe ba'ī rdo rje) was a member of the powerful Ts'al pa family, who played such a large role in the history of Central Tibet. DT, Ņa ff. 136b-138a [= ROERICH, pp. 711-715], gives a long biography of him; but it contains very few elements of historical interest. His name is linked with the foundation of Ts'al guñ t'aň and of other lesser monasteries, such as gSeb and Ņaň rgyal (DT, Ņa f. 73a [= ROERICH, pp. 568-569]). He was born at Ts'a ba gru in sKyid śod in c'u yos 1123 and died at Guñ t'aň, where he was abbot, in *sa glaň* 1193. He belonged to the teaching lineage of Mar pa, i.e. to the bKa' rgyud pa of Dvags po, and was a contemporary and disciple of P'ag mo gru pa (DT, Ņa f. 68a [= ROERICH, p. 558]) and of the rGwa Lotsawa. See VSP, f. 122b; DT, loc. cit. and Ca ff. 25b-26b, Ņa f. 4b [= ROERICH, pp. 297-300, 406]; *Re'u mig*, pp. 45, '50; SP, 159 and 309 (short biography); TPS, pp. 629 and 651.

¹⁰⁵ Ts'al guñ t'aň C'os 'k'or gliň; DSGL, p. 36 (= VASILYEV, p. 29): mTs'al guñ t'aň; V Dalai-Lama in TPS, p. 629: dGe 'dun ts'al pa. It lies on the left (southern) bank of the sKyid c'u, nearly in front of Brag yer pa (DSGL, loc. cit.). It is the Khungtang of the Survey maps, to the south-west of Brag yer pa. It was founded by Bla ma Žaň (see above n. 104) in 1175 (*Re'u mig*, p. 48). During several centuries it was the fief of the Ts'al pa family, which actively participated in the religious and political struggles of Tibet and was protected by Qubilai Khan. The construction of the complex of the monastery took several years and was carried on by the successors of Bla ma Žaň. They received from Qubilai the territory of Ts'al, the revenue

of which was allotted to the construction of the several buildings and to the restoration of the temples. According to the *Re'u mig*, p. 43 (cf. DT, Ņa f. 137b [= ROERICH, p. 714]), Bla ma Žaṅ built in 1187 the temple of Ts'al guṅ t'aṅ and the great statue of the god (*lha c'en*). He began also with the erection of the sKu 'bum mc'od rten (SP, p. 159), mentioned in our text; it was carried out by his successor Dar ma grags. The latter built also the mGon k'aṅ (tabernacle) mentioned in our text, and placed a reliquary in it; TPS, p. 629. Later the dPon c'en Rin rgyal, who received from Qubilai the investiture of the districts of dBus and gTsaṅ, commenced the construction of the Eastern Palace (gZims k'aṅ śar pa) and of the Grand Court; his son dGa' bde founded the Mantra school in the dBus gliṅ and the logical school in the C'os 'k'or gliṅ (SP, pp. 159 and 309; VSP, f. 122b-125a). The son of the latter, sMon lam rdo rje, built the chapels of 'Od gsal 'P'rul and of the bKa' 'gyur in the dBus gliṅ, and carried out much work in the temples of Lhasa. His son Kun dga' rdo rje (religious name: dGe ba'i blo gros) summoned to Ts'al the master Bu ston for the consecration of the bKa' 'gyur, of which the monastery possessed three copies according to the sNar t'aṅ re-cension (DT, C'a f. 6a [= ROERICH, f. 338]). The colleges into which Ts'al guṅ t'aṅ was divided were called: Yaṅ dgon, dBus gliṅ, C'os k'ri lho leog, C'os 'k'or gliṅ and gZims k'aṅ śar pa; VSP, ff. 124b-125a. The monastery belonged at first to the bKa' brgyud pa. Then it became dGe lugs pa and was burnt down in 1546 (*Re'u mig*, p. 72), probably during the wars between the 'Bri guṅ pa and the dGe lugs pa (TPS, p. 44). Cf. also TPS, pp. 630 and 652. [Bla ma Žaṅ established here as protecting deity Pe har, on whom see TPS, pp. 734-736. Afterwards, in the time of the Fifth Dalai-Lama, Ts'al guṅ t'aṅ became the seat of an oracle (*c'os skyoṅ*) emanating from Pe har; NEBESKY, pp. 104-105. - L.P.]. [There are two separate foundations: Guṅ t'aṅ and Ts'al guṅ t'aṅ. The latter is the earlier and consists of three separate buildings called *lha k'aṅ*, *gzims k'aṅ* and *c'os k'aṅ* respectively, each with rooms for monks. The gNas c'uṅ c'os skyoṅ visits it on regular occasions and has rooms there. At Ts'al he appears to be possessed by Pe har, while at gNas c'uṅ the deity is described as rDo rje grags ldan. --- Guṅ t'aṅ is a high and spacious *gtsug lag k'aṅ* of one storey. It was destroyed by fire and rebuilt by one Kun bzaṅ rtse Rin po c'e. It is the most impressive of the buildings I saw, but it was firmly stated to be founded after the Ts'al block of buildings. --- The great *mc'od rten* is at a little distance of the other buildings. - H.R.].

¹⁰⁶ [Ye śes mgon po P'yag bži pa (the Four-Armed Lord of Knowledge) is, like mGon po Žal bži pa, one of the lesser deities of terrific aspect who act as Defenders of the Faith for the dGe lugs pa sect. He is one of the 72 or 75 forms of mGon po (Mahākāla), and belongs specially to the cycle of Vajrabhairava, a terrific form of Mañjuśrī. He can be represented according to four styles: of Ži ba sbas pa, of rGwa Lotsawa, of 'Ts'al, and of

rGwa and 'Tsa' combined. On him see NEBESKY, pp. 44-47; IT, I, p. 86 and III, 2, p. 96. - L.P.].

¹⁰⁷ dGa' ldan, Kenda gumpa of the Survey maps, Gaden, Ganden, Gahdan, Galdan, Gadan of the Western travellers, is one of the three great monasteries of the Yellow sect. It was founded by Tsoñ k'a pa himself at about 25 miles to the East-North-East of Lhasa, on a high hill to the south of the sKyid c'u. According to the DSGL the hill is called dBañ bskur ri; according to the VSP, f. 55b and KD, Za, f. 13b: 'Brog ri or 'Gog pa ri. [The hill 'Brog ri may be the southern spur which shelters the monastery. - H.R.]. WADDELL, *Lamaism*, p. 268, calls the hill dBañ 'k'or. It was founded in the year *sa glañ* 1409 (SP, p. 233) after the celebration of the *smon lam*, on the 'Brog ri hill; DT, Ba f. 7b [= ROERICH, p. 1077]; VSP, f. 55b. Some years later, in 1415, Tsoñ k'a pa himself built there the outer chapel (*p'yi'i mc'od k'añ*) in which he placed some *maṇḍalas* made of jewels: DT. loc. cit.: SP, p. 298 (sGrub mc'od gtsañ k'añ); DSGL, p. 37 (= VASILYEV, p. 30). His successors, of which the VSP, ff. 60a-79b, gives the complete list down to 1684, carried on the work of the founder, by the construction of buildings and the consecration of statues. At first two direct disciples of Tsoñ k'a pa founded the two colleges called Byañ rtse and Śar rtse, which exist to this day. The first was founded by Hor ston Nam mk'a' dpal bzañ po, born in Mal dro (or Mal gro) in *c'u glañ* 1373 (VSP, f. 79b; SP, p. 297), who was also the first Bla ma of the college. Śar rtse had as its founder and first Bla ma gNas brtan rin rgyal ba, known by the name of Śar pa Rin c'en rgyal mts'an (VSP, f. 80a; SP, p. 297). The Byañ rtse college was later restored by the 30th K'ri t'og of dGa' ldan, C'os rje Blo gros rgya mts'o, who gave it the name of T'os bsam gliñ (VSP, f. 72a; SP, p. 298). The DSGL states that formerly there were three colleges and not two. But the name of the third is not to be found, unless it be that Tantric School (*rgyud grwa*) often cited in the VSP (e.g. ff. 74b, 80b) along with the two rTse, and called by SP, pp. 299-300, sNags rgyud grwa ts'añ, founded by rJe Śes rab señ ge, disciple of Tsoñ k'a pa. It is rather odd that our text should dedicate to dGa' ldan only a couple of lines, although from an ideal point of view this is the most important monastery of the Yellow sect. This is perhaps due to the fact that the author, being a Sa skya pa, did not wish to dwell over-much on this monastery, whose political importance after all has never been considerable; for the vicissitudes of dGa' ldan in the political struggle of the 16th and 17th centuries see TPS, pp. 44 ff. and 648 ff. -- In contrast with the custom followed in the other foremost Tibetan monasteries, the abbatial chair of dGa' ldan is transmitted neither by heredity nor by incarnation. The rector (K'ri t'og or K'ri Rin po c'e) has always been chosen from among the most learned monks; Dt, Ba f. 8b [= ROERICH, pp. 1079-1080]. From the list of the abbots given by the VSP and by the DT we can infer that the term of office of the K'ri t'og has not always been

seven years. Among the first abbots there were some who kept their seat for 10, 11, and even 13 years. Only after about the middle of the 16th century the term became more or less fixed at seven years. The rector of dGa' ldan is often chosen among the lamas presiding over one of the colleges. He may be empowered to act as the Dalai Lama's vice-gerent when the latter is absent; BELL, *Religion*, pp. 184-185; WADDELL, *Lamaism*, p. 268. According to the texts the number of the monks in residence at dGa' ldan oscillates between 2000 and 3000. The conventional number given by the Tibetans is now 3300; TUCCI, *Lhasa*, p. 102. A good description of dGa' ldan *ibid.*, pp. 106, 110-112. [For the distribution of the provincial hostels (*k'ams ts'an*) in the colleges see KD, Za f. 14a-b. - L.P.].

¹⁰⁸ A long list of the buildings and of the sacred objects of dGa' ldan is given by SP, pp. 289-299, and by DSGL, pp. 36-37 (= VASILYEV, pp. 29-30). Foremost among them is the golden stūpa enshrining the relics of Tsoñ k'a pa; it is called mT'oñ ba don ldan; VSP, p. 58; SP, p. 298. It is placed in the chapel built by the successor (rGyal ts'ab) of Tsoñ k'a pa. Originally it was made of silver, but it was replaced with a golden one by Guśri Khan's grandson Blo bzañ bstan 'dsin, who for this purpose imposed on the province of K'ams a tax in gold; SP, p. 298. The stūpa is enclosed in a Mongol tent of sandalwood and felt, dedicated, as it seems, by Ts'e riñ don grub, the commander of the Dsungar army who invaded Tibet in 1717; BELL, *Religion*, p. 100. But according to a note in SP, p. 298, this tent was offered by Byams c'en c'os rje. The temple in which the tent is found, was in 1629, under the 34th K'ri t'og C'os kyi rgyal mts'an, covered with a Chinese-style gilt roof; VSP, f. 73; *Re'u mig*, p. 77. To the right and left of the stūpa of Tsoñ k'a pa are the tombs of his two chief disciples. Concerning the other temples and objects of dGa' ldan not mentioned in our text, see the Tibetan works above cited, the descriptions of TUCCI, *Lhasa*, pp. 95-96, and of WADDELL, *Lamaism*, p. 268, the life of Tsoñ k'a pa (TPS, pp. 433 seqq.) and those of the K'ri t'og given in the VSP, [to which we may add the collection of the lives of the K'ri t'og, with the title *dGe ldan gser k'ri rin po c'er dbañ sgyur ba'i skyes mc'og dam pa k'ri c'en rim byon rnams kyi rnam t'ar rmad byuñ nor bu'i p'reñ ba*. It contains the lives of the 47th to 71st K'ri t'og and covers the period from 1699 to 1829. - L.P.].

¹⁰⁹ These are sacred formulae engraved on the stones, a water spring, marks of the hands and feet of the saint, etc.; SP, p. 299.

¹¹⁰ [Ts'añs pa (Brahmā) was accepted in Lamaism as one of the minor deities who protect the religion against its enemies. His name of Ts'añs pa dkar po Duñ gi t'or ts'ugs can (white Brahmā with the skull tuft) comes from his particular hair dress. He manifests himself in two main c'os skyoñ: at La mo and at K'ra 'brug. On this interesting adaptation of a Hindu god see NEBESKY, pp. 145-153. - L.P.].

¹¹¹ La mo is situated to the north-east of dGa' ldan, to the south of the river. It is mentioned in BUSTON, p. 204, and SP, p. 179, as the first residence of Buddhist monks founded by Klu mes (10th century) in dBus; the name of this foundation was La mo c'ag de'u. The DT, Ka f. 28a [= ROERICH, 61] informs us that the first monastery founded by Klu mes, as a stepping stone toward the rebirth of the Religion, was sGyel at La mo, founded in sa bya 1009. According to VSP, f. 133b, and SP, p. 310, Klu mes had founded also La mo Ts'er gseb, which in the 17th century was occupied by married monk; perhaps it is the same monastery. A La mo Byañ c'ub leag lha k'añ to the east of Lhasa (probably in the same place) is mentioned by KD, 'A f. 18a. The *Re'u mig* gives us the name of a La mo bDe c'en founded in 1680 by Ts'a kwan Nomen Khan. [The name of the founder of La mo given to me was sTag rtse smra bo. In the *mgon k'añ* are weapons belonging to sTag rtse Mi dbañ. - H.R.]. [The latter is sTag rtse pa, puppet ruler of Tibet under the Dsungar occupation 1717-1720. - L.P.].

¹¹² rGya ma K'ri k'añ, Tigang in the Survey maps, lies to the south of the sKyid c'u and to the south-east of La mo, in the valley of the rGya ma žiñ river (Gyamashing of the maps). The region is called in the Tibetan texts rGya ma'i k'ri 'og: VSP, f. 132b; SP, p. 310. [rGya ma K'ri k'añ is now held by the Hor k'añ family. The enclosure is surrounded by high walls and includes the castle of the official, some small hovels for retainers, and two chapels with some large *mc'od rten* in them. One is said to be that of the bKa' gdams pa 'Gro mgon Sañs rgyas (the same as rGya ma Sañs rgyas dbon ston mentioned below). On the hillside North-East of K'ri k'añ is a small *lha k'añ* called rGyal po k'añ, containing an image of Sroñ btsan sgam po, who is said to have been born in a house nearby. - H.R.]. There are several monasteries in the rGya ma region. Foremost among them is Rin c'en sgañ (or rGya ma Rin sgañ or sTag rtse'i rGya ma rin sgañ) founded by sNe'u zur pa's disciple Gyar (or dGya ra) sgom c'en po gŽon nu grags pa. [This is the same as dGyer sgom c'en po (1090-1171) of the DT, Ca f. 33a (= ROERICH, p. 315). - L.P.]. The *Re'u mig*, p. 49, tells us that the rGya ma Rin sgañ monastery was rebuilt in 1181 by Sañs rgyas dbon ston, one of its abbots (the list of them is given in [DT, K'a ff. 33a-34a (= ROERICH, pp. 315-317) and] VSP and SP, loc. cit.). In the same valley there was sNon gyi rGya ma Dum bu ri (VSP, f. 133a and SP, p. 310), founded by Zla ba rgyal mts'an; it corresponds to the Tumbiri marked by the maps in front of Rin c'en sgañ, on the farther bank of the Gyamashing. The DT, Ga f. 33b [= ROERICH, p. 74] mentions also a hill in gTsañ called rGya ma Ne'u k'a.

¹¹³ Also written Ka ts'al. For the Mal gro region we find in the texts also the spelling Mal dro or Mas dro; the latter is regularly employed in the VSP. This is the valley named Metoma (Mas dro smad?) in the Survey maps, in which some of the places mentioned in VSP, ff. 136b, 139a, 153a and by SP, pp. 311-312, can be identified: e.g. sKa ts'al

(Kase Gompa of the maps), C'a dkar dgon (Cheka Gompa?), T'añ skya (Tangkya Gompa, farther to the north on the sKyid c'u). The Mal gro valley therefore still keeps the pious foundations made by Sroñ btsan sgam po, since the VSP and BUSTON, p. 184, attribute the construction of sKa ts'al and of T'añ skya to that king. sKa ts'al (today a dGe lugs pa monastery) was built by the order of the Nepalese wife of Sroñ btsan sgam po, along with three other monasteries which were meant to keep down the she-devil identified with the Tibetan territory; these are the «four monasteries of the four sides». [The *dgon pa* proper of sKa ts'al consists of two chapels. I was told it was founded by Padmasambhava after subduing a *klu*. Quite near, on the Northern side, is the T'ugs dam gyi gtsug lag k'añ, attributed to Sroñ btsan sgam po. It is a small simple structure with the appearance of great age, the only building I have seen in Tibet which struck me as really ancient and untouched. It contains a silver prayer wheel said to have belonged to Sroñ btsan sgam po. There is also a stone alleged to utter grunting noises; and a very strictly protected *mc'od rten* of the *klu* is in a small annex. - H.R.]. T'añ skya was among the monasteries which were intended for «taming the frontiers»; it was later restored by Klu mes; it belonged to the Jo nañ pa and later to the dGe lugs pa; SP, p.310. [T'añ skya is now connected with the rNam rgyal grva ts'añ at the Potala. It is said that the original chapel was on the hillside to the North of the present *dgon pa*, and that when the latter was built three ancient clay images from Sroñ btsan sgam po's original foundation were brought to the new building. There are also several old bronze *mc'od rten* of the sort which appears in many bKa' gdams pa foundations. - H.R.]. C'a dkar dgon was founded by a disciple of Tsoñ k'a pa.

¹¹⁴ dBu ru Žva of the DT; Žva lha k'añ of the VSP, in the lower part of the gŽo gorge (gŽo roñ mdor). [It is some fifty miles North-East of Lhasa, almost opposite the point where, on its course down from P'o mdo, the sKyid c'u takes a turn to the South-West. It lies on the Mañ ra c'u, which flows North-West down a valley leading to a pass on the road to Nu ma ri. Mañ is the Myañ of ancient records; hence the name Myañ Tiñ ñe 'dsin. There is a bKa' gdams pa *dgon pa* of Mañ ra not far away. On the inscriptions see H. RICHARDSON, *Tibetan inscriptions at Žva-hi Lha Khañ*, in *JRAS* 1952, pp. 133-154, and 1953, pp. 1-12. - H.R.]. It was founded by Myañ Tiñ ñe 'dsin bzañ po, [an important figure during the reign of K'ri sroñ lde brtsan and his successors, as one of the highest dignitaries of the young Buddhist church of Tibet; on him see RICHARDSON, *op. cit.*, pp. 134-138. - L.P.]. In this temple the founder had concealed the text of the *sñiñ tig*, revealed by Vimalamitra, the basic text of the rDsogs c'en school (TPS, p.109). The temple then came into the hands of the dGe lugs pa; SP, p. 312; VSP, ff. 151b-152. [Further particulars about its history are found in a *dkar c'ag* painted on its walls. Suffice it to say that it was repaired by rGyal ba Kloñ c'en rab 'byams (1308-1363) and later by the VII Dalai Lama (1720-1757). See RICHARDSON, *op.*

cit., pp. 133-134. For the mystic story of the shrine see TT, ff. 115b-117b. - L.P.].

¹¹⁵ DSGL, p. 39 (= VASILYEV, p. 32): 'Bri guñ rDsoñ gсар and 'Bri guñ Yañ ri dgon. ['Bri guñ rdsosñ gсар lies on high ground on the left bank of the sKyid c'u, near the mouth of the gZos roñ c'u; it commands one side of the narrow gap where the river emerges from the Kluñ sosd valley. The opposite side is commanded by what is now g-Yu sna dgon pa. This appears to have been an area of importance in the early days of the Tibetan kingdom. See *Documents de Touen-houang*, pp. 137, 142, etc. Today 'Bri guñ rdsosñ gсар is primarily a fortress and administrative headquarters of a district governed by the 'Bri guñ monastery; but it contains a large 'Bri guñ pa chapel. I understand it was founded in the XVI century. — Yañ ri dgon lies some 6 miles from 'Bri guñ rdsosñ gсар up the gZos roñ c'u on the left bank. The river here runs in quite a deep gorge near the dgon pa, but is out of sight. It is said to have been founded by 'P'rin las bzañ po, the 8th incarnation of 'Bri guñ C'os rje. It contains some 500 monks and appears to be very rich. There are many mc'od rten of 'Bri guñ Lamas, liberally covered in gold; also very beautiful t'añ ka painted in gold on a red background. - H.R.].

¹¹⁶ 'Bri guñ t'il, or mt'il, or t'el. The spelling of the main name oscillates between 'Bri guñ and 'Bri k'uñ, the latter form being regularly used in DT; SP: 'Bri goñ. The spelling of the Western travellers and cartographers is also various: Dugong, Digong, Dikung, Drikung. The monastery is situated at about 100 miles north-east of Lhasa, on a ridge resembling a sheep's back (hence its name: 'bri = she-yak) in the upper part of the gZos valley (VSP, f. 143b: gZos roñ p'u 'Bri guñ t'el). It is also simply called T'el, since 'Bri guñ is the name of that tract of country. [T'il, the original 'Bri guñ foundation, is spread over the side of a hill on the right side of the upper waters of the gZos roñ c'u. The chapels and colleges are at different levels, joined by steep stone steps and, in some cases, wooden ladders. The monastery is at an elevation of 13,000 feet or higher. There are no signs of cultivation further upstream. There is a ruined lha k'añ at the foot of the hill, said to have been destroyed by the Mongols (Sog po). There is a plain earthen mc'od rten of the founder sKyu pa Bla ma in a chapel of the ts'ogs c'en. One hall is filled with golden dkyil 'k'or, some very large. About 300 ordinary monks and 60 mts'ams pa, who have a separate assembly hall and wear long hair and white shawls. The principal image in the main ts'ogs c'en is that of sKyu pa Bla ma. There are many tombs of incarnations. - H.R.]. [A first small monastery was founded there by Mi ñag sGom riñs, an illiterate yogin who was a disciple of P'ag mo gru pa (1110-1170); DT, f. 71b (= ROERICH, p. 566). It is he who is mentioned under the date of 1167 as abbot of 'Bri guñ in *Re'u mig*, p. 48. The monastery was in 1179 taken over by another pupil of P'ag mo gru pa, 'Bri guñ C'os rje or 'Bri guñ Rin po c'e (1143-1217)

of the 'Brug rgyal sKyu ra clan (hence the name sKyu pa), who practically founded it anew. His life is told in DT, Ņa ff. 85a-87a (= ROERICH, pp. 596-601). Cf. also TPS, p.688. - L.P.]. It abbot sPyan sña Grags pa 'byuñ gnas saved it from destruction at the hands of the Mongol general Do rta, who invaded Tibet in 1240; DT, Ņa ff. 67b-77a [= ROERICH, pp. 577-578]; TPS, p. 9. But in 1290 it was destroyed by the Mongols and the Sa skya pa general Ag len; DT, Ņa f. 108b [= ROERICH, p. 649]; TPS, p. 16. In 1315 rDo rje rgyal po built the great stūpa there. 'Bri guñ was governed by an abbot as the supreme spiritual authority, and by a sGom pa or sGom c'en, who carried on the secular administration and held both civil and military powers, corresponding to the dPon c'en of Sa skya, on whose model the monastery was organized. The 'Bri guñ pa were a sub-sect of the bKa' brgyud pa. Cf. VSP, ff. 143b-144a. [I could not form a clear picture of the hierarchy at 'Bri guñ. sGom riñs was not mentioned so far as I can remember. The foundation was ascribed to the *bla ma* of sKyu ba (or sKyu ra) in K'ams, i.e. to 'Bri guñ Rin po c'e. His image has the place of honour in the 'dus k'añ, and his reliquary (*gduñ rten*) is there. There are also *gduñ rten* of the gCuñ and dBon Rin po c'e's, the originals of whom were relations of the C'os rje. The position is complicated by the fact that some of the early incarnate Lamas married, and that some of them re-incarnated in more than one immediate successor. Moreover there was a civil administrator, the sGom pa, and also a family of C'os rgyal, who combined religious and civil functions and provided some incarnate Lamas. The principal incarnation appeared to be referred to as the brGyud pa Rin po c'e, or the sKyabs pa. - H.R.].

¹¹⁷ Ti sgrom is mentioned in the DT, firstly as Ti sgro of gŽo in connection with 'Dseñ Dharmabodhi (1052-1136), secondly as Ti sgro brag of gŽo in connection with Myañ bKa' gdams pa (11th century); DT. Ga ff. 37b, 41b [= ROERICH, pp. 183, 193. It occurs as Te sgro of gŽo stod in Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 375), and as gŽo stod gTer sgrom in KTS, f. 27a. The mystical story of gŽu stod gTer sgrom is told in TT. ff. 114a-115b. [I did not go to Ti sgrom, but I was told it is a nunnery some miles up a stream running from the North into the gŽo roñ c'u. - H.R.].

¹¹⁸ The Lo monastery (Lo dgon) was founded in 1095 by sPyan sña Ts'ul k'rim s'bar; *Re'u mig*, p. 43. The DT, Ca f. 28a [= ROERICH, p. 303] speaks of a conflict between Lo and 'Bri guñ. [The series of the Sems dpa' c'en po incarnates of Lo rTse t'añ is given in KD, Za f. 22a. The Lo Sems dpa' c'en po Grags pa rgyal mts'an dpal bzañ po played a not inconsiderable role at the court of the VII Dalai-Lama from 1720 to his death in 1741. See MITN, II, p. 251. - L.P.].

¹¹⁹ [This pass is the rGod dkar, Gokhar-la of the maps. It is connected with the legend of Pa gor Vairocana, who is said to have given it its name; B. LAUFER, *Der Roman einer tibetischen Königin*, Leipzig 1911, p« 149 - L.P.].

¹²⁰ gYa⁷ ma luñ is Yemalung Gompa of the maps. Padmasambhava concealed there some *gter ma*; TOUSSAINT, p. 372. [For a description see TUCCI, *Lhasa*, pp. 124-125. Nothing ancient remains in the place. - L.P.] .

¹²¹ [sPa gor Vairocana-rakṣita was the chief Tibetan disciple of Padmasambhava and is very often mentioned in the *Padma t'añ yig* and in the *bTsun mo bka⁷ t'añ*. He meditated for three years in gYa⁷ ma luñ. See B. LAUFER, *Der Roman einer tibetischen Königin*, pp. 143-144, and HOFFMANN, pp. 57-62. - L.P.] .

¹²² [sNas mgo is Nyengo of the maps. It is otherwise unknown. - L.P.] .

¹²³ mGrin bzañ is spelt by Bu ston as 'Brin bzañs. It was founded by the king K^cri lde gtsug brtsan Meg ag ts^ooms (705-755); BUSTON, p. 186; DT, Ka f. 21a [= ROERICH, p. 40]. Its position was indicated to me by Professor Tucci. [Cf. also TUCCI, *Tombs*, pp. 83-84. On the birth of K^cri sroñ lde brtsan in Brag dmar see BACOT, THOMAS and TOUSSAINT, *Documents de Touen-houang*, p. 51. The place was visited by mK^cyen brtse in 1848; KTS, f. 88a. - L.P.]. [Near the small chapel containing images of Sroñ btsan sgam po, K^cri lde sroñ brtsan and Mu k^cri, as well as K^cri sroñ lde brtsan, there is a small house said to be the actual birthplace. In it are the remains of what are described as a red sandal tree and a white sandal tree. Not far away is an estate where the women used to put on Chinese dress on certain occasions in honour of the Chinese princess, wrongly reputed to be K^cri sroñ lde brtsan's mother. The dress is now in rags, but some rings and ear-rings survive. - H.R.] .

¹²⁴ [The C^os 'k^cor c^en po is the temple complex of bSam yas. It was built by K^cri sroñ lde brtsan (755-797), on the advice of Śāntirakṣita and Padmasambhava, as a great *maṇḍala* and symbol of the new cosmic order in which Tibet was inserted with the conversion to Buddhism. The mystical story of its foundation is told at length in the *Padma t'añ yig* and also in TT, ff. 103a-105a. It was till the end of the monarchy the royal temple of Tibet. Afterwards it was destroyed and rebuilt several times, and nowadays it contains very few ancient remains. The best modern description is that of TUCCI, *Lhasa*, pp. 119-121. - L.P.] .

¹²⁵ [The *dbu rtse*, or central building of the temple, has in reality four and not three storeys, as here stated. TUCCI, *Lhasa*, p. 120. - L.P.]. [The first three storeys of the *dbu rtse* are said to be in Tibetan, Chinese and Indian style respectively. The roof is supported on an intricate cantilever arrangement of wooden beams of considerable size; it was recently restored by the former regent, the Rwa sgreñ Rin po c^e. - H.R.] .

¹²⁶ [The Gliñ bzi, « Four Continents », are the chapels built at the four sides of the *dbu rtse* and enclosed within a common wall. As bSam yas is not so much a temple as a magical reconstruction of the world, an Imago

Mundi in the form of a *maṇḍala*, these four chapels are intended to represent the four main continents (Uttarakuru, Aparagodanīya, Pūrvavideha and Jambudvīpa) of Hindu and Buddhist cosmology. TUCCI, loc. cit. - L.P.].

¹²⁷ [The Glin p^ran are eight lesser chapels between the Glin bzi, intended to represent the eight minor continents of the Indian cosmology. TUCCI, *Lhasa*, p. 121. - L.P.].

¹²⁸ [This Yakṣa ltag 'og temple is probably the shrine of the Yakṣa Tsi'u dmar (Tsi'u dmar lcog dbug k^añ), which is the dwelling of the oracle of bSam yas. On this god and his temple see NEBESKY, pp. 166-170. - L.P.].

¹²⁹ The temple of Pe har is mentioned in BUSTON, p. 191 (dKor mdsod dPe har gliñ) and in DT, Ca f. 8a [= ROERICH, p. 257] (dPe dkar gliñ). [Cf. also DAS, *Journey*, p. 295; TUCCI, *Lhasa*, p. 121; NEBESKY, p. 103. On the god Pe har, who belongs to the pre-Buddhistic religious substratum of Tibet, see TPS, pp. 734-736, and NEBESKY, pp. 94-133. - L.P.].

¹³⁰ [The four mc^od rten are found on the four sides of the central temple; they are painted respectively in white, red, blue and black. TUCCI, *Lhasa*, p. 121. - L.P.].

¹³¹ [These three Jo mo gliñ were built by three of the queens (*jo mo*) of K^ri sroñ lde brtsan; they are described in detail in the *Padma t^añ yig* (TOUSSAINT, pp. 348-353) and are barely mentioned by DAS, *Journey*, p. 293. - L.P.]. [The Glin to the South has an exterior plan like that of *dbu rtse* on a smaller scale. It was recently much rebuilt by the Rwa sgreñ Rin po c^e. In the Glin on the West are some stone troughs said to have been used originally as butter lamps. In the Glin on the North there is a stone tortoise in the courtyard, into which rain-water drips from a dragon-headed spout on the roof. - H.R.].

¹³² [In fact, the 86th canto of the *Padma t^añ yig* (TOUSSAINT, pp. 342-353) contains a detailed description of the buildings of bSam yas. - L.P.].

¹³³ [The first storey of the *dbu rtse* contains Jo bo Śākyamuni, crowned and in a youthful aspect, surrounded by ten standing Bodhisattvas. TUCCI, *Lhasa*, p. 120. - L.P.].

¹³⁴ [The two protecting deities (*c^os skyoñ*) are rTa mgrin (Hayagrīva) and Mi g-yo ba (Acala); TOUSSAINT, p. 343; TUCCI, *Lhasa*, p. 120. The reason why they are particularly connected with king Mes ag ts^oms is not apparent. - L.P.].

¹³⁵ [The « Great Teacher Bodhisattva » is the Indian sage and scholar Śāntirakṣita, whom K^ri sroñ lde brtsan summoned to Tibet; BUSTON, pp. 187-191. He became, along with Kamalaśīla, the theoretical founder of Tibetan Buddhism, as Padmasambhava was the practical founder. - L.P.]. [What is described as Bodhisattva's own skull is now kept in a glass box to the right of the Jo bo. - H.R.].

¹³⁶ [The castle (*rdson*) of bSam yas is not mentioned by modern travellers; but the village is still the seat of a governor (*rdson dpon*), who is a monk official (*rtse druñ*); TUCCI, *Lhasa*, p. 121. - L.P.].

¹³⁷ mÑa' bdag Ñañ Ral pa can was born in 1135; *Re'u mig*, p. 46. He was a teacher of the Zañ Lotsava and of Yañ dgon pa; Ña ff. 19b and 126b [= ROERICH, pp. 445 and 690]: mÑa' bdag Myañ ral. He was the discoverer of some *gter ma*; TPS, p. 114. [According to Roerich, « his real name was Ñi ma 'od zer and he was one of the two famous *gter ston* of the rÑiñ ma pa school, the second being Guru C'os dbañ »; ROERICH, p. 445. - L.P.].

¹³⁸ [mTs'o skyes rdo rje is a translation of Padmavajra or Saroruhavajra, who is mentioned repeatedly in the DT and is, at least for the rÑiñ ma pa, but another name for Padmasambhava; TT, ff. 111a-114a; ROERICH, p. 389. Cf. TPS, p. 88. This image is that of Padmapāñi mentioned by TUCCI, *Lhasa*, p. 178, as formerly belonging to Padmavajra and now preserved in the treasure of the castle of bSam yas. - L.P.].

¹³⁹ On the footprints of Padmasambhava from the Guñ t'añ pass, which are found in several places in Tibet, see back n. 56.

¹⁴⁰ Has po ri is the hill from where Padmasambhava went to meet king Kri sroñ lde brtsan; BUSTON, p. 189. It is described by TUCCI, *Lhasa*, p. 122, but no ancient remnants are left there.

¹⁴¹ [The Lha bsañ k'añ must be the « modest shrine » which Tucci found on the top of the Has po ri. The name indicates a chapel for the *lha bsañs* rite, an introduction to the *dgra lha dpañs stod* ceremony in invocation of the dGra lha protecting deities; NEBESKY, pp. 319-335. - L.P.].

¹⁴² On rTa mgrin or Hayagrīva, the horse headed god, see R. H. van GULIK, *Hayagrīva, the Mantrayānic aspect of horse-cult in China and Japan*. Leiden 1935; IT, III, 2, pp. 113-144; and TPS, pp. 587-588, 616. [The rTa mgrin temple is one of the four *gliñ* (see n. 126) and lies to the North-West of the main temple. - H.R.].

¹⁴³ [P'ags pa Sems ñid ñal bso is a name of Mahākāruñika, i.e. Avalokiteśvara, as it can be seen from the title of a short liturgical text in the bsTan 'gyur: *Sems ñid ñal bso ba'i t'ugs rje c'en po'i sgrub t'abs*, Tōhoku 2748. - L.P.].

¹⁴⁴ [The *Māyājāla-mahātantrarāja* (T. 466) was translated into Tibetan by Rin c'en bzañ po. - L.P.].

¹⁴⁵ mC'ims p'u or 'C'ims p'u near bSam yas is mentioned already in the times of K'ri sroñ lde brtsan, who built a monastery there; DT, Ka f. 22a [= ROERICH, p. 44]; SP, p. 173. Another hermitage was founded by the Lotsawa c'en po [i.e. Cog ro Klu'i rgyal mts'an] at sPyi bo of mC'ims p'u; DT, T'a f. 33a [= ROERICH, p. 823]. The exact position of mC'ims p'u was indicated to me by Professor Tucci. Cf. TUCCI, *Lhasa*, p. 125; TUCCI, *Tombs*, p. 83; DAS, *Journey*, p. 294. [The mystical story of mC'ims p'u is told in TT, ff. 107a-109a. - L.P.].

¹⁴⁶ [Brag dmar ke'u ts'an is mentioned at some length in TT, f. 107b, which draws its material from the *Padma t'an yig*, Canto LXII (TOUSSAINT, p. 258: Bre gu dge'u [sic!]). This and the following buildings and caves are but parts of the great mountain hermitage of mCims p'u. They cannot, therefore, be looked for on the maps. - L.P.].

¹⁴⁷ [The Bye ma a kroñ image is mentioned in about the same words in TT, f. 107b, which is here the source of our text. - L.P.].

¹⁴⁸ On Vairocana see n. 121.

¹⁴⁹ [T'a mi mGon brtson is mentioned in the chronicle of the Fifth Dalai Lama as a contemporary of K'ri sroñ lde brtsan and connected with the cult of Vaiśravaṇa; TPS, p. 735. T'a mi or mT'a' mi means frontiersman, i.e. barbarian. - L.P.].

¹⁵⁰ [On the Prajñāpāramitā as a deity see GETTY, pp. 130-132, and IT, III, 1, pp. 120-121. - L.P.].

¹⁵¹ [On the Eight Precepts (bKa' brgyad), or doctrines of propitiation as practised by the rñiñ ma pa, see DT, Ga f. 3a (= ROERICH, pp. 106-107). - L.P.].

¹⁵² [Princess Padma gsal was a daughter of king K'ri sroñ lde brtsan. She died of illness, and this offered an occasion to Padmasambhava for foretelling the future of the Tibetan state and for recounting the deeds of the princess in her former lives. The legend is told in Cantos LXXXIX and XC of the *Padma t'an yig* (TOUSSAINT, pp. 360-369). - L.P.]. [There is a stone slab in front of the chapel on which Padma gsal's body is said to have lain before being cut up. - H.R.].

¹⁵³ [The cave is called Blon po mgul in TT, f. 108a. Padmasambhava stayed there three months. - L.P.].

¹⁵⁴ [The list of the 25 disciples of Padmasambhava is given in KD, Za ff. 32b-33a; also in HOFFMANN, pp. 50-51; each of them accomplished an outstanding feat of magic. The cave (*sgrub p'ug*) of the 25 disciples at Blon po mgul is mentioned also in TT, f. 108b. - L.P.].

¹⁵⁵ Ye šes mts'o rgyal was one of the two chief wives of Padmasambhava, the other being Mandāravā. She is credited with authorship of the *Padma t'an yig*.

¹⁵⁶ [TT is more precise: There is the meditation cave (*sgrub p'ug*) of Ñaṅ ban, and below it the cave of the C'os rgyal. On the slope of the hill to the right there is the sleeping cave (*gzim p'ug*) where mTs'o rgyal practised meditation for twelve years, and on the slope of the hill to the left there is another sleeping cave of mTs'o rgyal, called Riñ mo p'ug; TT, f. 108a-b - L.P.].

¹⁵⁷ [Klu 'dul k'yuñ c'en p'ug owes its name to the fact that here Padmasambhava transformed himself into a mythical eagle-like bird (*k'yuñ c'en*; assimilated to the Indian *garuḍa*) and conquered ('dul) the hostile Nāgas (*Klu*), spirits of the soil (*sa bdag*) who were harmful to Tibet; TT, f. 108a. The

version of the legend in Canto LXII of the *Padma t'añ yig* (TOUSSAINT, pp. 258-259) is rather different. - L.P.].

¹⁵⁸ [On Kun mk^cyen (All-knowing) Kloñ c^een pa see n. 328. He meditated here for three years and granted to his pupils the precepts of the sÑiñ t'ig at Brag dmar Ri mo can; and here he died; TT, f. 168b. His reliquary at mC'ims p^cu is mentioned in KTS, f. 28a. - L.P.]. [It was swept away by a flood some years ago. - H.R.].

¹⁵⁹ [This is a word-for-word quotation from TT, f. 108b. Ñan lam rGyal ba mc^cog dbyaṅs was one of the 25 disciples of Padmasambhava (see n. 154) and also one of the seven « experimental pupils » (*sad mi*); TPS, p. 690. He is also listed in Canto LXX of the *Padma t'añ yig* (TOUSSAINT, p. 280) as one of the 108 Lotsawas. - L.P.].

¹⁶⁰ [gYu ru, an incorrect form of gYon ru (see n. 2), was the more eastern of the two parts in which dBus was traditionally divided, the other being dBu ru; TPS, p. 738. - L.P.].

¹⁶¹ Zur m^ckar is Zungkar of the maps. Five great mc^cod rten are still extant there, the symbols of the five mystical families (*pañcakula, rigs lña*) of the Five Buddhas. TUCCI, *Lhasa*, pp. 119, 178.

¹⁶² sGrags is the Tra district of the maps, i.e. the tract on the left bank of the gTsañ po above bSam yas; TUCCI, *Lhasa*, p. 119. [It is Tag of DAS. *Journey*, p. 291. - L.P.].

¹⁶³ [*Bla mts^co* is a lake which is a *bla gnas*. « The *bla* (life-power) of an individual a family or even a whole nation is supposed to be connected with a certain place or being. This place or being to which the *bla* is attached, is called the *bla gnas*.... Very frequently a lake is regarded as a *bla gnas*, on which the life of a man or even of a whole nation depends. Thus for example a legend claims that the Yamdok lake (Yar 'brog mts^co) is the « life-power lake » (*bla mts^co*) of the Tibetan nation, and should it dry up then the whole population of the Land of Snows will meet its death ». NEBESKY, pp. 481-482. - L.P.].

¹⁶⁴ On Ye śes mts^co rgyal see n. 155. According to Canto CVIII of the *Padma t'añ yig* (TOUSSAINT, p. 478), she was the daughter of bsGrags Nam mk^ca² ye śes and gNubs dGe ba 'bum. But her birthplace is nowhere mentioned and cannot be located.

¹⁶⁵ [gŚin rje rol pa is unknown; the name may indicate a form of gŚin rje or Yama (but it is not found among those listed by NEBESKY, pp. 82-87). or one of the early rÑiñ ma pa teachers. The term p^co brañ (palace) seems to apply to a hill. - L.P.].

¹⁶⁶ Yoñs rdsoñ of sGrags is mentioned in Canto XCI of the *Padma t'añ yig*; TOUSSAINT, p. 373, mistranslates the name as « Fort des Proclamations ». It cannot be located on the maps. [Yañ rdsoñ in Ma p^cyi sGrags was visited

by mK^ˈyen brtse in 1868; KTS, f. 102a. See the picture in H. HARRER, *Meine Tibetbilder*. - L.P.].

¹⁶⁷ sTeñ śod is unknown.

¹⁶⁸ DT, K^ca f. 15a [= ROERICH, p. 96], mentions a gNas sgor founded by Bre ston ʼBum la ʼbar in the 11th century; it may perhaps be identified with gNas sgo gsar pa. The ms. adds: «gNas sgo p^ˈye of Rig ʼdsin Padma ʼp^ˈrin las». Both the shrine and the teacher are unknown.

¹⁶⁹ Nar p^ˈug cannot be identified, nor can the following two shrines since there is no modern description of Yoñs rdsoñ.

¹⁷⁰ Me loñ rdo rje was a famous rñiñ ma pa teacher, born at sGraggs p^ˈu in 1243; he died in 1303. He was a pupil of ʼK^crul žig Señ ge rgyal pa. DT, Ga f. 43a-b [= ROERICH, pp. 196-197]; *Reʼu mig*, pp. 53, 57.

¹⁷¹ rDsoñ k^cam p^ˈug cannot be identified.

¹⁷² mK^car c^ˈen cannot be identified.

¹⁷³ sGraggs Groñ mo c^ˈe is not otherwise known.

¹⁷⁴ Sañs rgyas ye śes Rin po c^ˈe of sNubs studied in India and in the frontier countries at the time of the suppression of Buddhism in Tibet in the 9th century, and became a great *siddha*. He wrote the *mDo ʼgrel mun paʼi go c^ca*; DT, Ga ff. 2a, 24a [= ROERICH, pp. 104-105, 153].

¹⁷⁵ rDo rje brag, Dorjetra of the maps. According to DSGL, p. 40 (= VASILYEV, p. 33) it is inhabited by about 400 monks, among whom is the incarnation of Rig ʼdsin Padma ʼp^ˈrin las. It was, and still is, a very important centre of the rñiñ ma pa in Central Tibet, and as such it was badly sacked by the Dsungars in 1718. PETECH, pp. 44, 47, 92. Description in TUCCI, *Lhasa*, p. 119. [It was founded by bKra śis stobs rgyas at the end of the 16th century; LI An-che, *Rñiñ ma pa, the early form of Lamaism*, in *JRAS* 1948, pp. 149, 151. According to KTS, f. 6b, bDag po bKra śis stobs rgyal mK^caʼ ʼgro yoñs grub rtsal was one of the five incarnations of K^cri sroñ lde brtsan, and precisely the embodiment of his virtues (*yon tan sprul pa*) - L.P.].

¹⁷⁶ rJe btsun Gliñ ras pa Padma rdo rje was born in 1128. He was at first a bKa^ˈ brgyud pa and studied in Lo ro and at P^cag mo gru. Then he became the founder of the ʼBrug pa sect, today dominating in Bhutan and partly also in La dwags. He was the builder of Rwa luñ. DT, Na ff. 113a-115b [= ROERICH, pp. 659-664]. Cf. also *Reʼu mig*, p. 45; TPS, p. 90; TUCCI, *Lhasa*, p. 177.

¹⁷⁷ TPS, p. 90, spells this name as rNa p^ˈu. DT, Na f. 115b [= ROERICH, p. 664] has sNa p^ˈur dgon. [According to KD, Za f. 28a, sNa p^ˈu lies on the back slope of gSañ p^ˈu. But this has nothing to do with the more famous gSañ p^ˈu (Neʼu t^ˈog) in the Lha sa region; and therefore we are not able to locate sNa p^ˈu. - L.P.].

¹⁷⁸ [Yar stod brag is the mountainous massif which divides the sKyid c'u from the gTsañ po before their confluence; TUCCI, *Lhasa*, p. 118. The pass is Che la of the maps. - L.P.].

¹⁷⁹ rMor cannot be located.

¹⁸⁰ [rMor c'en seems to be rMor c'en Kun dga' 'byuñ gnas (17th century?), the third successor of Mañ t'os Klu sgrub rgya mts'o (on whom see n. 575) in the Ts'ar pa branch of the Sa skya pa sect; KD, Za f. 31b. - L.P.].

¹⁸¹ Srin po ri is Semori of the maps. [The temple is still extant and belongs today to the Sa skya pa; TUCCI, *Lhasa*, pp. 101-102. - L.P.].

¹⁸² Vibhūticandra was an Indian master who came to Tibet at the beginning of the 13th century. The circumstances of his foundation of Srin po ri are related in DT, Na f. 87a and T'a f. 20b (= ROERICH, pp. 600-601, 796-797). - L.P.].

¹⁸³ Glo bo don steñ is the valley above Lo of the maps, to the east of hSam yas.

¹⁸⁴ [The mystical story of the bKra śis 'od 'bar, also called Glo don steñs mc'od rten, is narrated in TT, ff. 82b-84b. It may be mentioned that bKra śis 'od 'bar is also the name of a terrific minor deity belonging to the retinue of Tsi'u dmar; NEBESKY, pp. 174-175. - L.P.].

¹⁸⁵ The rDo valley is that of a left-bank tributary of the gTsañ po below Lo. [It contains the monastery of the same name, Doh Gompa of the maps; DAS, *Journey*, p. 298. - L.P.].

¹⁸⁶ The 'On valley (Wön of the maps) joins that of the gTsañ po below rTse t'añ. It was visited by Tucci in 1948. TUCCI, *Lhasa*, p. 126.

¹⁸⁷ bKra śis rdo k'a is Tashetokha of the maps; TUCCI, *Lhasa*, pp. 126, 178. It is mentioned in several texts as one of the places where Tsoñ k'a pa stayed; he spent two months here in 1415; DT, Ba f. 7b [= ROERICH, pp. 1077-1078]; SP, p. 300; TPS, p. 433.

¹⁸⁸ Ke ru is still in existence, but its decoration was completely renovated at a recent date; TUCCI, *Lhasa*, p. 126; *Tombs*, p. 83. It is mentioned in the DT, Ca f. 8a [= ROERICH, p. 257] as 'On lha k'añ Ge ru, in connection with 'Brom ston (1005-1054). [Inside the lha k'añ is a fine bronze mc'od rten, with relics from Nepal, called 'Od 'bar mc'od rten. Nearby is an old rdsoñ called rGyal k'añ. - H.R.].

¹⁸⁹ [dKar c'uñ is a chapel on the side of Ke ru; TUCCI, *Lhasa*, p. 126. Of course it has nothing to do with the better known sKar c'uñ, the findspot of a famous inscription, which is modern Ra ma gañ in the neighbourhood of Lhasa. - L.P.].

¹⁹⁰ C'os sdiñs, Choding of the maps on the hillside to the East of Ke ru, was founded by four ascetics in the 12th century; DT, Ga f. 17b [= ROERICH, pp. 138-139].

¹⁹¹ [The rGyal sras Rin po c'e is an incarnation of Śāntideva (Ži ba lha); the series down to the end of the 18th century is given in KD, Za f. 21a-b. From 1728 to 1735 the 14th incarnate 'Jigs med ye śes grags pa acted as the vice-gerent of the VII Dalai-Lama during the latter's exile to the Chinese frontier; MITN, I, pp. 222-223. The relics of the first rGyal sras are still venerated at C'os sdiñs; TUCCI, *Lhasa*, p. 126. - L.P.].

¹⁹² The position of 'On p'u sTag ts'añ was indicated to me by Professor Tucci. It gave the name to the sTag ts'añ pa school, which came into being in 1405, apparently as a sub-sect of the bKa' brgyud pa; TPS, p. 92. At one time they were fairly influential and were in relations with the Ming emperors, who gave them the title of Fu chiao wang, Prince defender of the Doctrine; TPS, p. 25. But now they seem to have disappeared. [At sTag ts'añ in 'On, Ye śes mts'o rgyal, the wife of Padmasambhava, took refuge from a suitor who pursued her; TUCCI, *Tombs*, p. 67. - L.P.].

¹⁹³ mÑa' ris Grwa ts'añ, i.e. the college for students from Western Tibet, was founded in 1541 by the 2nd Dalai-Lama dGe 'dun rgya mts'o with the help of a king of Gu ge, on a hillock not far from rTse t'añ; *Re'u mig* p. 71; DSGL, p. 41 (= VASILYEV, p. 35); Kishen Singh and Ugyen Gyatso in *Records*, pp. 286, 349; DAS *Journey*, p. 298. Description in TUCCI, *Lhasa*, pp. 125-126. [The form mÑa ris Dwags po Grwa ts'añ in our text seems to indicate the addition of the two southern (Lho rgyud) colleges of the dGe lugs pa sect: mÑa' ris Grwa ts'añ and Dwags po Grwa ts'añ, which are mentioned in KD, Za ff. 18b-19a. It appears from our text that both are situated in the same place. But the dGe lugs pa college of Dwags po Grwa ts'añ (to be kept distinct from the Sa skya pa institution of the same name, on which see n. 333) is unknown from other sources. - L.P.].

¹⁹⁴ 'Gro mgon P'ag mo gru pa rDo rje rgyal po (1110-1170) from southern mDo k'ams was a disciple of Sa skya pa c'en po, Žañ Bla ma and rJe sGam po pa, and a teacher of the Lam 'bras and of the Mahāmūdrā; DT, Ņa ff. 66b-70b [= ROERICH, pp. 553-563]; *Re'u mig*, pp. 44, 48; TPS, p. 688. After his death, a small temple was built at P'ag mo gru, which later grew into a great monastery, disputed between the abbots of 'Bri guñ and of sTag luñ. The P'ag mo gru pa were bKa' gdams pa, but with bKa' brgyud pa affinities; later they acceded to the dGe lugs pa. With Byañ c'ub rgyal mts'an they obtained in the 14th century also political power in Central Tibet, which they wrested from the Sa skya pa. Their succession went from uncle to nephew, the elder brother acting as abbot and the younger marrying in order to continue the family. TPS, pp. 19, 30 et passim.

¹⁹⁵ gDan sa mt'il was founded by 'Gro mgon P'ag mo gru pa in 1158; *Re'u mig*, p. 47. It was at first the centre and later merely the religious capital of the P'ag mo gru pa during their rule over Central Tibet (14th and

15th centuries), while sNe'u gdon was the political capital. For descriptions see DAS, *Journey*, pp. 298-299, and TUCCI, *Lhasa*, pp. 127-129.

¹⁹⁶ The statue Byi sa ma cannot be identified.

¹⁹⁷ Zañs ri mk'ar dmar is Sangri-dsong of the maps. Cf. DSGL, p. 42 (= VASILYEV, p. 35). It is mentioned as Zañs ri k'añ dmar in DT, Pa f. 3a [= ROERICH, p. 984]. See DAS, *Journey*, p. 300; DAS, *Dictionary*, p. 1130b; and TUCCI, *Lhasa*, p. 129. [mk'yen brtse went there in 1840; KTS, f. 83b. - L.P.].

¹⁹⁸ Ma gcig lab sGron ma was a disciple and *mūdrā* of the Indian master Dam pa Sañs rgyas on whom see TPS, p. 92. She was born in 1055, was a specialist of the *gcod* system of mystical realization and died at the age of 95 in 1149; DT, Pa f. 2a-b [= ROERICH, pp. 983-984; *Re'u mig*, pp. 41, 46. She was said to be an incarnation of the mother of Asaṅga and Vasubandhu; KD, Za f. 32b. - L.P.].

¹⁹⁹ [According to KD, Za f. 32b, Ma gcig lab sGron ma had three sons and three daughters. The eldest son was called Ra dgra grub be, later styled rGyal ba don grub; the middle one was Grub c'uñ and the youngest Yañ grub. Some vague information about the eldest son (under the name of Grub c'e) is found in DT, Pa f. 3b [= ROERICH, pp. 985-986. - L.P.].

²⁰⁰ 'Ol k'a (also spelt 'Ol dga') sTag rtse is Okadzong of the maps. Cf. DSGL, p. 43 (= VASILYEV, p. 36). The 'Ol k'a district played a great part in the wars of the 16th century; TPS, 44, ff.646. The once-important town of sTag rtse is today utterly decayed; TUCCI, *Lhasa*, pp. 130-131.

²⁰¹ rDsiñ p'yi is Dzinchi of the maps. Cf. DSGL, p. 42 (= VASILYEV, p. 35). The temple [was founded by Gar mi Yon tan g-yuñ druñ; TUCCI, *Lhasa*, p. 178. It] was rebuilt by dPon Nam mk'a' bzañ po. Its pictorial decoration was due to the initiative of Tsoñ k'a pa; in 1393 he also caused the decayed image of Maitreya, made by Gar mi Yon tan g-yuñ druñ, to be renovated. TPS, p. 41; VSP, f. 155a-b; SP, pp. 229 and 313; *Re'u mig*, p. 63. Description of the temple and of the famous Maitreya statue, which in its present shape is rather modern, in TUCCI, *Lhasa*, p. 131. The ms. adds: « Residence of rJe Rin po c'e (Tsoñ k'a pa) ».

²⁰² The position of 'Gal p'ug was indicated to me by Professor Tucci. [It is 'Ol k'a mGar p'ug of Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 374) and of DSGL, p. 42 (= VASILYEV, p. 35); 'Ol dga' 'Gar p'ug of VSP, ff. 158b-159a and SP, p. 230. - L.P.].

²⁰³ Dwags po is Thakpo of the maps, the region to the south of the gTsañ po and to the east of rTse t'añ.

²⁰⁴ [Dwags la sgam po is a great shrine of the bKa' brgyud pa. It was founded in 1121 by Mi la ras pa's pupil rJe sGam po pa and was destroyed by the Dsungars in 1718; *Re'u mig*, p. 45; DSGL, p. 45 (= VASILYEV, p. 38). The maps call it Talha Kampo and place it among the mountains to the north of the gTsañ po. Cf. Kinthup in *Records*, p. 30. - L.P.].

²⁰⁵ K'ra mo brag cannot be located. A K'ra mo ldan lha is mentioned in the Cantos XCI and XCVII of the *Padma t'añ yig*; TOUSSAINT, pp. 374, 411.

²⁰⁶ In the rGyal me tog t'añ valley lies the C'os 'k'or rgyal monastery (Chukorgye of the maps), founded in 1509 by the Second Dalai Lama dGe 'dun rgya mts'o. It was destroyed by the Dsungars in 1718 and was rebuilt shortly after by the regent K'añ c'en nas. SP, pp. 314-315; DSGL, p. 43 (= VASILYEV, p. 36); *Re'u mig*, p. 70; TPS, 654.

²⁰⁷ The DSGL, p. 43 (= VASILYEV, p. 36) calls it the « life-power lake » [*bla mts'o*; see n. 163] of dPal ldan lha mo Kālīdevī. It is the Cholamo of the maps. Ch. Bell calls it C'os 'k'or rgyal gyi gnam mts'o; according to him, every Dalai Lama visits it once in his lifetime, for it shows him the future events of his life and the manner of his passing away. [The lake was visited also by the Regent when searching for signs indicating the place of reincarnation of the present Dalai Lama. - H.R.]. Near the lake is a *mgon k'añ* and in it an image of dMag zor ma, the terrible goddess who presides over the lake. BELL, *Religion*, p. 159. [The C'os 'k'or rgyal lake is the *bla mts'o* of all the Dalai Lamas; Ch. BELL, *Portrait of the Dalai Lama*, London 1946, p. 41; cf. NEBESKY, p. 450n. dMag zor ma is one of the many forms of dPal ldan lha mo, the chief guardian goddess of Lamaism, usually assimilated to Rematī; IT, III, 2, pp. 98-105; NEBESKY, pp. 24-31. - L.P.].

²⁰⁸ [According to the Tibetan geographer, Ñañ po lies to the east and south-east of 'Ol k'a and dBus stod; DSGL, p. 47 (= VASILYEV, p. 39). DAS, *Dictionary*, mentions it as a district in the Koñ po province, and this is confirmed by KD, Za f. 30b (K'e brag mdo or Ñañ po in Koñ po). It is apparently the whole or a part of the valley of the Nyangchu or Giamdachu, which in the modern maps is represented as the very heart of Koñ po. - L.P.].

²⁰⁹ [Loñ po stod is mentioned by DAS, *Dictionary*, p. 1224b, as a district in Koñ po. It is not marked on the maps. - L.P.].

²¹⁰ [Koñ po is a large region, only partly surveyed and ill-defined, whose centre according to DSGL, p. 47 (= VASILYEV, p. 40) is in the lower valley of the rGya mda' c'u (Giamdachu, Nyangchu); it extends also around the confluence of this river with the gTsañ po. - L.P.].

²¹¹ [sPo bo, on the great bend of the Brahmaputra, is divided into upper and lower (sPo stod and sPo smad, Potö and Pome of the maps). - L.P.].

²¹² [Glo ba or Blo ba, Lopa of the Europeans, is the name given by the Tibetans to the tribes of the southern slope of the Eastern Himalaya: Ako, Miri, Dafla, Mishmi, Abor. - L.P.].

²¹³ [K'yuñ po is the district whose capital is K'yuñ po steñ c'en, Chungpu Tengchen of the maps in the upper Salween valley. Described by PEREIRA, *Peking to Lhasa*, London 1925, pp. 156-158. - L.P.].

²¹⁴ Ri bo c'e was founded in 1276 by Sañs rgyas dbon (1251-1296). In the 15th century it was the most important monastery of K'ams. DT, Ña

f. 110a [= ROERICH, p. 652. It is Riwoche of the maps, north-west of Chamdo (C'ab mdo), on the sources of the Dzichu. - L.P.].

²¹⁵ [Nañ c'en is at some 50 miles North of Ri bo c'e. There is a bKa' brgyud pa monastery called Ts'e c'u. See E. TEICHMAN, *Travels of a consular officer in Tibet*, p. 108. - H.R.].

²¹⁶ rTse t'añ or rTses t'añ became a seat of the P'ag mo gru pa along with gDan sa mt'il; TPS, pp. 27-28. Its main monastery was founded by the great Byañ c'ub rgyal mts'an of P'ag mo gru in 1351, and further endowed in the following year. Its history down to 1476 is narrated in DT, Ba ff. 9b-10b [= ROERICH, pp. 1082-1084. Cf. VSP, ff. 175b-177a; SP, p. 318]. Description in TUCCI, *Lhasa*, pp. 133-135.

²¹⁷ The cave of T'ub pa gser gliñ ma cannot be identified.

²¹⁸ [The lNa mc'od pa are the monks of the lNa mc'od monastery at rTse t'añ. It was half destroyed during the wars of the 16th and 17th century, as well as in the Dsungar invasion of 1718, but still contains some ancient works of art; TUCCI, *Lhasa*, p. 135. - L.P.].

²¹⁹ The bSam gtan gliñ monastery near rTse t'añ is a Sa skya pa foundation, mainly connected with bSod nams rgyal mts'an. [It was visited (Ru dam bSam gtan gliñ) by mK'yen brtse in 1857; KTS, f. 8a. Description in TUCCI, *Lhasa*, pp. 135-136. - L.P.].

²²⁰ See n. 671.

²²¹ [Yar kluñs Señ ge rgyal mts'an was a disciple of Dam pa bSod nams rgyal mts'an and the founder of the Ts'ar pa lineage of the Sa skya pa; KD, Za f. 31b. He was also a pupil of Bu ston, and as such the 10th hierarch in the lineage of Ts'ar c'en (on whom see n. 518); KD, Za f. 32a. He must therefore have lived in the late 14th century. - L.P.].

²²² bSod nams rgyal mc'og cannot be identified.

²²³ [This mGon po seems to be mGon po P'yang drug pa (the Six-armed Lord), a form of Mahākāla and one of the yi dam or protecting deities of Tibet, particularly venerated by the Sa skya pa; TPS, pp. 584-586; R. v. NEBESKY-WOJKOWITZ, *Ein Beitrag zur tibetischen Ikonographie*, in *Archiv für Völkerkunde*, V (1951) pp. 138-158; NEBESKY, pp. 38-44. - L.P.].

²²⁴ The position of Zo dañ Gañs po ri was indicated to me by Professor Tucci. [It is the mountain at the mouth of the Yar kluñs valley where Avalokiteśvara came down as a monkey and by his union with an ogress gave origin to the Tibetan race; S. Ch. DAS, *Journey*, pp. 301-302; TUCCI, *Lhasa*, pp. 133, 179. - L.P.].

²²⁵ [sPrel sgom Byañ c'ub sems dpa' means the Bodhisattva who meditated as a monkey; it refers to the above-mentioned legend. - L.P.].

²²⁶ sNe'u gdoñ Kun bzañ rtse, Netung of the maps, was in the 15th century the civil capital of Tibet, seat of the lay branch of the P'ag mo gru family. See TPS, Part I, Ch. 3-6. At the end of the 15th century it fell under the sway of the princes of gTsañ, supporters of the Red sects, and then

decayed rapidly. Today it is but a ruin-field; TUCCI, *Lhasa*, p. 136. [There is a *dgon pa* on part of the site of the old palace, called Benja by S. Ch. DAS, i.e. dBen rtsa. - H.R.].

²²⁷ On the P'ag mo gru pa see above, n. 194.

²²⁸ [rTse ts'ogs pa, Chesok of the maps, Tse-chog-pa of S. Ch. DAS, *Journey*, p. 306, is at the foot of the hill of sNe'u gdoñ. Tsoñ k'a pa is said to have been ordained there; TUCCI, *Lhasa*, p. 136. But the place where the ceremony actually took place is rNam rgyal Lha k'añ, on which see n. 242. - L.P.].

²²⁹ On K'a c'e Pañ c'en see n. 53.

²³⁰ [sGrol dkar, the white (Śveta, Sita) Tārā, is one of the two main forms of this outstanding female deity of Mahāyāna, on whose iconography and symbolism see TPS, pp. 387-391. - L.P.].

²³¹ [On the first three of these monasteries see respectively nn. 228, 315 and 327. C'os luñ ts'ogs pa is mentioned in several texts (TPS, pp. 134, 664, 735) and we know that it was founded in 1255 (Tables of the *Vaiḍūrya dkar po* in A. CSOMA DE KÖRÖS, *A Grammar of the Tibetan Language*, Calcutta 1834, p. 186). DAS, *Journey*, p. 118, places the Choilung gomba «on the uplands to the north of Gyantse and some three miles away». - L.P.]. [Chhölung (C'os luñ) is one of several *dgon pa* on the southern slope of the Po Shibday (gZi bdag) hill north-east of rGyal rtse; it is to the East of the dGa' ldan monastery. - P.A.]. [This dGa' ldan is Ri k'rod dGa' ldan, or rGyañ dkar goñ ma, marked simply as Gonpa on the maps; IT, IV, I, p. 61. - L.P.].

²³² The Yar kluñs valley south of rTse t'añ was the cradle of the Tibetan monarchy. On the royal tombs there see TUCCI, *Tombs*, and H. HOFFMANN, *Die Gräber der tibetischen Könige im Distrikt 'P'yoñs rgyas*, in *Nachr. Ak.Wiss. Göttingen*, 1950. [The same list of three *mc'od rten* and three holy places is found in DSGL, p. 41 (= VASILYEV, p. 34). - L.P.].

²³³ On these two sacred places see respectively nn. 237 and 271.

²³⁴ On Ras c'uñ p'ug see n. 265.

²³⁵ On Yum bu gla sgañ or Yum bu bla mk'ar see n. 244.

²³⁶ On these three stūpas see respectively nn. 250, 268, 280.

²³⁷ K'ra 'brug founded by king Sroñ btsan sgam po (c. 620-649); DT, Ka f. 20b [= ROERICH, p. 40]; SP, p. 168. According to BUSTON, p. 184, [and KD, 'A f. 6b], it was built on the left shoulder of the she-devil of Tibet in order to keep her down. Cf. DSGL, p. 41 (= VASILYEV, p. 34). [K'ra 'brug, about five miles south of sNe'u gdoñ, is the Tandub of DAS, *Journey*, p. 302, and *Dictionary*, p. 1130b. It contains a bell with a noteworthy inscription, for which, and for a general description of the temple see TUCCI, *Lhasa*, p. 136; *Tombs*, pp. 70-71. K'ra 'brug is the seat of a c'os skyoñ who is an emanation of Pe har; NEBESKY, pp. 148, 153. - L.P.]. [K'ra 'brug has

clearly been repaired and added to, but it appeared to me that the cella itself was of ancient design, and perhaps in part of ancient construction. - H.R.].

²³⁸ [bKra śis byams sñoms is according to our text the name of the main temple of K'ra 'brug. In the edict of K'ri sroñ lde brtsan on the introduction of Buddhism its name is given as bKra śis lha yul; TUCCI, *Tombs*, p. 46. - L.P.].

²³⁹ [Nothing can be said about the stone images of the Pañcatathāgata. Nowadays the cella of the main temple (*gtsug lag k'añ*) contains an image of Vairocana surrounded by bronze statues of Bodhisattvas; TUCCI, *Lhasa*, p. 136. - L.P.].

²⁴⁰ [The sGrol ma stands among images of the Ñe sras brgyad on the left side of the image of Vairocana. It was pointed out to me as miraculous and I understood that it had once eaten an offering. Like the other figures it is covered with silk robes and details could not be seen. - H.R.].

²⁴¹ [On the South of the area is a large stupa surrounded by smaller ones. This may be the dBu lña ma. - H.R.].

²⁴² In the rNam rgyal Lha k'añ, Tsoñ k'a pa took his final vows; HUTH, pp. 179-180. [It is the Gadan namgyalling (dGa' ldan rNam rgyal gliñ) of DAS, *Journey*, p. 306. - L.P.]. [It is a small yellow-washed building South of rTse ts'ogs pa. - H.R.].

²⁴³ The « Chair of Sa skya Pañḍita » (on whom see n. 497) cannot be identified.

²⁴⁴ [Yum bu bla mk'ar or Yum bu gla sgañ is believed to be the oldest building in Tibet, having been founded by the first mythical king gÑa' k'ri btsan po. Of the two names, that of Yum bu bla mk'ar (spelt in the *La dwags rgyal rabs'* as 'Um bu rdsañs mk'ar; A. H. FRANCKE, *Antiquities of Indian Tibet*, II, Calcutta 1926, p.81) seems to be more specially related to the castle erected by king T'o t'o ri gñan btsan. It is Ombu of the maps. The present building is a modern looking tower with a Chinese roof. See E. SCHÄFER, *Geheimnis Tibet*, Munich 1943, p. 180 (with a fine colour plate) and TUCCI, *Lhasa*, p. 137. - L.P.]. [The building obviously cannot claim the antiquity ascribed to it, but the narrow, rough entrance gate and stairway and the small lower-floor hall seemed to me very old in design and material. - H.R.].

²⁴⁵ T'o t'o ri gñan btsan was a semi-historical king of Tibet, or rather prince of Yar kluñs, during whose reign the *Kāraṇḍavyūha* and other holy objects are said to have fallen from heaven, the first Buddhistic relics to come to Tibet. See DT, Ka f. 20a [= ROERICH, p. 40].

²⁴⁶ The Jo bo Nor bu bsam 'p'el is otherwise unknown.

²⁴⁷ [Perhaps this c'os skyoñ is connected with Lha ru (see the next note), where I saw an oracle's robes. He is connected with the sKar ma śar of Lhasa, but I have no record of his name. - H.R.].

²⁴⁸ [Lha k'añ gñan ru is the Lha ru sman brgyad of TUCCI, *Lhasa*, p. 137. It is a two-storeyed dGe lugs pa temple dedicated to the eight Bud-

dhas of medicine; it lies near Yum bu bla mk'ar. - L.P.]. [Near Lha ru is what is traditionally called the first field to be cultivated in Tibet. - H.R.].

²⁴⁹ On the Bhaiṣajyaguru (sMan bla) see IT, III, 1, pp. 168-171.

²⁵⁰ rTag spyān 'bum pa is wrongly spelt T'eg c'en 'bum pa in DSGL, p. 41 (= VASILYEV, p. 34). DT, Ca ff. 34a-35b [= ROERICH, pp. 317-320] gives the series of the abbots of sTag can 'bum mo c'e, as it spells it. It lies near Lha ru sman brgyad; TUCCI, *Lhasa*, p. 179. [It is the Tagtsan bumba of DAS, *Journey*, p. 303. Cf. also DAS, *Dictionary*, p. 1130b. It is mentioned in TT, ff. 122b-123a. - L.P.].

²⁵¹ [sKor c'en (12th century) was a pupil of Byañ c'ub dge mdses (1084-1167). He went to sTag can and built the great mc'od rten there. DT, Ca ff. 34b (= ROERICH, p. 318). - L.P.].

²⁵² [rTag tu ñu is a Bodhisattva belonging to the cycle of the Prajñāpāramita; TUCCI, *Lhasa*, p. 179. On the legend explaining his name (the Ever-Weeping) see ROERICH, p. 938. - L.P.].

²⁵³ The 'Brog mi Lotsawa Śākya ye śes was a pupil of Śāntibhadra, a contemporary of Rin c'en bzañ po and one of the teachers of Mar pa in the monastery of Myu gu luñ. He was a specialist of the lam 'bras and the Sa skya pa school derived their theories from his teaching. DT, Ña ff. 2a-3b, Ña 1b [= ROERICH, pp. 206-209, 399]. He died in 1074; *Re'u mig*, p. 42; HOFFMANN, pp. 130-131.

²⁵⁴ [Ma mo is a terrific goddess, who gives the name to a series of eight deities, belonging to the cycle of Nag po c'en po (Mahākāla); IT, IV, 1, pp. 219-220, 288. But there are also other groups, of twelve, nine, seven and three Ma mo; NEBESKY, pp. 269-273. On Mahākāla see TPS, p. 590, and NEBESKY, pp. 38-67. - L.P.].

²⁵⁵ This « Snowy enclosure » (*gañs kyi ra ba*) cannot be identified with precision, [unless it be Yab-sang Gompa of the maps]. The Ylar lha śam po is the mountain at the head of the Yar kluñs valley, east of the Gri gum lake; it is closely connected with the legends of the ancient kings of Tibet. and especially with the Seven K'ri. [The god Yar lha śam po is one of the four chief mountain-gods of Tibet; NEBESKY, pp. 203-204. - L.P.].

²⁵⁶ Lho k'a is the general name of the region to the south of the gTsañ po and to the east of Bhutan.

²⁵⁷ E yul is a district to the east of the Yar kluñs valley; DSGL, p. 43 (= VASILYEV, p. 36). It was the seat of the princes of Lha rgya ri, which is the capital of the valley; TPS, p. 649. E is the Yêc of Desideri; [MITN, VI, 320].

²⁵⁸ gÑal (DSGL, p. 44 = VASILYEV, p. 37) is the valley of the gÑal c'u, Nyechu of the maps. The following localities of the valley mentioned in VSP, ff. 168a-172a (= SP, 229 and 316, can be located on the map. In upper gÑal (gÑal stod): Bra gor (Trakor), Ser p'yi sgañ (Serche), Ri steñ (Ritang

gompa): in lower gÑal (gÑal smad, or gÑal roñ, Nyerong of the maps):
Zaṅs po c'e (Sampe), Mo lla (Mo pass).

²⁵⁹ Lo ro is the valley of the Loro-chu, in the upper basin of the Manas.

²⁶⁰ Gro śul is mentioned as Gru śul in DT, Da f. 12a [= ROERICH, p. 864], and in TPS, p. 629, between gÑal and Lo ro. [It is Gro žur mDo mk'ar c'os sde of VSP, ff. 174b-175a, and SP, p. 318, founded by gNuba ston Śes rab grags pa. - L.P.].

²⁶¹ Byar is the valley of the Charchu, an affluent of the Subansiri. It is divided into Byar stod and Byar smad.

²⁶² Tsa ri (Tsari of the maps) is a valley of peculiar sanctity, where a much frequented pilgrimage takes place every twelve years. Unusually diffuse description in DSGL, pp. 44-46 (= VASILYEV, pp. 37-39).

²⁶³ [bKra śis c'os sde (Trashichode) is a great Sa skya pa monastery on the Yar kluṅs c'u. Description in TUCCI, *Lhasa*, pp. 138-139. - L.P.].

²⁶⁴ Re mda' pa gZon nu blo gros (1349-1412), a Sa skya pa, was « one of the greatest men Lamaism has had between Bu ston and Tsoñ k'a pa ». The latter studied at his school and based himself widely on his teaching. TPS, p. 119. Cf. also DT, Ba f. 6b [= ROERICH, p. 1075].

²⁶⁵ Ras c'uñ p'ug is a bKa' brgyud pa monastery built on the cave of Ras c'uñ pa (on whom see n. 267), not far from the confluence of the Yar kluṅs c'u and the 'P'yon rgyas c'u; TUCCI, *Lhasa*, p. 139. See also WADDELL, *Lamaism*, p. 67 [DAS, *Journey*, p. 304, and *Dictionary*, p. 1130b]. [Ras c'uñ p'ug is on the spur of the ridge separating the two valleys. - H.R.].

²⁶⁶ Grub c'en gTsañ smyon Heruka, horno at mK'ar k'a north of rGyal rtse, was a celebrated Tantric saint; S. Ch. DAS, *Dictionary*, p. 182a. He is possibly identical with sMyon pa lDom c'uñ of Upper Myañ (i.e. the valley of the Ñañ c'u, the river of rGyal rtse) mentioned in DT, P'a f. 12a [= ROERICH, p. 1030].

²⁶⁷ rJe Ras c'uñ pa rDo rje grags (1083-1161) was the chief disciple of Mi la ras pa and his biographer. DT, Ña ff. 15b-18a [= ROERICH, pp. 435-441]; *Re'u mig*, pp. 43, 47; TPS, p. 98. [Ras c'uñ pa's silver reliquary is in the cave. - H.R.].

²⁶⁸ dGun t'añ (thus spelt also in DSGL, p. 41 = VASILYEV, p. 34) is probably identical with dGon t'añ 'bum pa mentioned above (f. 10a) as well as in Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 374). It is on the left bank of the Yar kluṅs river; TUCCI, *Lhasa*, p. 143.

²⁶⁹ [Sri gcod 'bum pa, also called 'K'on bsdums, is mentioned in TT f. 123a. - L.P.].

²⁷⁰ [The aetiological legend of the foundation of Ne ts'o 'bum pa at the time of king Lha lde is told in TT, f. 123a. These two stūpa must be very close to Guñ t'añ 'bum pa. They have not been noticed by Western travellers. - L.P.].

²⁷¹ Śel brag (abbreviation of Śel gyi brag p'ug) is mentioned in DSGL, p. 41 (= VASILYEV, p. 34). [It is a shrine of the rñiñ ma pa, built on the place where Padmasambhava (O rgyan) practised exorcisms; TPS, p. 386. We must distinguish the monastery (Yarlung shetag of S. Ch. Das) from the cell of Padmasambhava at some distance. DAS, *Journey*, pp. 304-305. Cf. also Ugyen Gyatso in *Records*, p. 348; DAS, *Dictionary*, p. 1130b; and TUCCI, *Lhasa*, p. 143. - L.P.].

²⁷² [The mTs'an brgyad lha k'añ might be the Upper Lhakhang of S. Ch. Das, at the side of the cell of Padmasambhava; DAS, *Journey*, p. 305. - L.P.].

²⁷³ [The gNas mt'cil bla brañ must be the « cell of Padmasambhava » with its silver image of the saint represented as a boy of twelve. DAS, *Loc. cit.* - L.P.].

²⁷⁴ [The P'yag 'ts'al pass must be again nearer to the monastery, since the cemetery here mentioned is the one described by S. Ch. Das as adjoining the lamasery; DAS, *Journey*, p. 304. - L.P.].

²⁷⁵ This cave cannot be identified. On Ye śes mts'o rgyal see n. 155.

²⁷⁶ This place close to Śel brag is the exact spot where O rgyan gliñ pa (on whom see n. 277) found the *Blon po bka'i t'añ yig*, the fifth book of the *bKa' t'añ sde lña*; TPS, p. 113; TOUSSAINT, p. 385. [Also the *Padma t'añ yig* itself was found by O rgyan gliñ pa here, i.e. « at Padma śel p'ug near the lotus-built castle of Śel brag », as it is said in the colophon of the work (TOUSSAINT, p. 482). mK'yen brtse was here twice; KTS, ff. 51b, 90a. - L.P.].

²⁷⁷ O rgyan gliñ pa was a rñiñ ma pa *gter ston* (discoverer of concealed sacred texts), born in 1323 and highly revered by the P'ag mo gru rulers. TPS, p. 113.

²⁷⁸ The gYu'i lha k'añ (Turquoise Temple) of bTsan t'añ is mentioned in Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 375) as a place where Padmasambhava buried some sacred texts. The monastery was later headed by one sBo c'uñ Ts'ul k'rim s'byuñ gnas, of the school of Klu mes (late 10th century), who established there a Vinaya school. Later it was occupied by the great lotsawa bSod nams rgya mts'o (1424-1492); DT, K'a f. 8a, T'a f. 35a [= ROERICH, pp. 78, 827. S. Ch. Das calls it Tsandan-yu lha-khang (Tsan dan g-yu lha k'añ, temple of sandalwood and turquoise) and attributes its foundation to king Sroñ btsan sgam po; DAS, *Journey*, pp. 305-306; *Dictionary*, p. 1130b. It is the Kanden (sic for Chanden) Lhakhang of TUCCI, *Lhasa*, p. 143. - L.P.]. [bTsan t'añ gYu lha k'añ is pleasantly situated and appears to be built on an old model, but has been restored and is disappointing inside. It has a wooden lantern supporting the roof, as at bSam yas. - H.R.].

²⁷⁹ [The story of queen Nāñ byuñ's interview with Padmasambhava in the gYu'i lha k'añ of bTsan t'añ is told in Canto CIII of the *Padma t'añ yig* (TOUSSAINT, pp. 434-436). The statement that Nāñ ts'ul byañ c'ub was the mother of K'ri sroñ lde brtsan is found in our text only and is apparently due to a mistake. The *Padma t'añ yig* says nothing about the relationship

of the two and makes (quite wrongly) the Chinese princess Chin ch'eng mother of the king. We know from the highly authoritative Tun-huang chronicles that K'ri sroñ lde brtsan was born to the queen Mañ mo rje bži steñ of sNa nam; BACOT, THOMAS and TOUSSAINT, *Documents de Touen-houan*, Paris 1940-46, p. 89. - L.P.]. [The queen Byañ c'ub is named on the great bell at K'ra 'brug as donor. - H.R.].

²⁸⁰ [Ts'e c'u 'bum pa is spelt Ts'e rgyal 'bum pa in the DSGL, p. 41 (= VASILYEV, p. 34). It is in front of the Guñ t'añ 'bum pa; TUCCI, *Lhasa*, p. 143. It got its name from the fact that the famous Lotsawa Cog ro Klu'i rgyal mts'an presented to king K'ri sroñ lde brtsan an image made of rock-crystal coming from India, which was deposited inside this stüpa; TT. f. 122b. - L.P.].

²⁸¹ [According to earlier texts, we are confronted with two different places. g'Na' k'ri btsan po descended on the Lha ri yol ba and came out lat sGo bži of bTsan t'añ; BUSTON, p. 182. Cf. also the discussion in H. HOFFMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147. - L.P.]. [Lha ri yol ba is Lha bab ri, a name still used locally for the hill rising to the West of Ts'e c'u bum pa. - H.R.].

²⁸² g'Na' k'ri btsan po, identified by later texts with the Indian prince Rupati, is the legendary ancestor of the old Tibetan kings. He fled from India and was miraculously transported and placed down on the top of the Lha ri. Upon his descent there, the Tibetans met him and chose him as their king.

²⁸³ See n. 293.

²⁸⁴ Pa gor is mentioned as Pa gor p'u of g-Yas ru in DT, Ga f. 14a [= ROERICH, p. 131]. [sPa gor is some 8 miles from sNe'u gdoñ. up the 'P'yoñs rgyas valley. I was told it is a nunnery. - H.R.].

²⁸⁵ On Vairocana see n. 121.

²⁸⁶ Rog pa rtsa is mentioned in DT, K,a f. 6b [= ROERICH, p. 75], and TPS, p. 649, as well as, in the form Rog pa sa, in DT, K'a f. 15b and Pa f. 2a. [ROERICH, pp. 97, 982].

²⁸⁷ Sol nag T'añ po c'e is called Yar luñ T'añ po c'e in DSGL, p. 41 (= VASILYEV, p. 34). It was founded in 1017 by a group of eight monks called the seven-and-a-half reverends (*ban de mi p'yed dañ brgyad*) under the inspiration and the leadership of Gru mer Ts'ul k'rimis 'byuñ gnas. It became the seat of a school of philosophy, the T'añ skor. DT, K'a ff. 6b, 7a, 12a, Ña f. 3b [= ROERICH, pp. 75, 76, 88, 404]; BUSTON, p. 204; ff. 177b-178a; SP, p. 318. [The great monastery there is quite modern; TUCCI, *Lhasa*, p. 142. - L.P.]. [A small room, said to be that of Atiśa, situated apart from the *lha k'añ* on the North-Eastern side, appears older than the main buildings. - H.R.].

²⁸⁸ K'cu ston brTson 'grus g-yuñ druñ (1011-1075) was an abbot of Sol nag T'añ po c'e and one of the three foremost disciples of Atiśa in Central

Tibet, along with rÑog and `Brom ston. After him the school and the abbatial series came to an end and T`añ po c`e passed into the hands of the Bla brañ pa. DT, K`a f. 38a [= ROERICH, pp. 93-94, 327]; KD, Za, f. 2a.

²⁸⁰ Ri bo bde c`en, Riudechen of the maps, is mentioned in DSGL, p. 41 (= VASILYEV, p. 34), in VSP, f. 181a and in SP, p. 319. [This dGe lugs pa monastery lies on the slope of the hill above `P`yoñs rgyas. Description in TUCCI, *Lhasa*, p. 142. Cf. TUCCI, *Tombs*, p. 31. - L.P.].

²⁹⁰ This Blo gros dpal bzañ po is little known. We merely gather from the *Re`u mig*, p. 68, that he died in 1475.

²⁹¹ mK`as grub rje dGe legs dpal bzañ po (1385-1438) was one of the chief disciples of Tsoñ k`a pa, of whom he wrote two biographies. He was the third K`ri t`og of dGa` ldan. His biography is in SP, pp. 271-275; *Re`u mig*, pp. 62, 66; TPS, pp. 123, 159, 161.

²⁹² [`P`yiñ pa sTag rtse is the name of the castle above `P`yoñs rgyas. It was the residence of the early Tibetan kings, before Sroñ btsan sgam po shifted it to Lhasa, and as such it is often mentioned in the chronicles of Tun-huang. Later it became the seat of the above mentioned family of feudal chiefs. TUCCI, *Tombs*, p. 31; TUCCI, *Lhasa*, p. 140. - L.P.].

²⁹³ `P`yoñs rgyas is the valley of an affluent of the Yar kluñs c`u; it is also the name of its capital; DSGL, p. 41 (= VASILYEV, p. 34). The chiefs of `P`yoñs rgyas were from the very beginning supporters of the dGe lugs pa, and from their family the great Fifth Dalai-Lama was born. On the exact position of `P`yoñs rgyas see the discussion in TUCCI, *Tombs*, pp. 30-31. Nearby are the tombs of the Tibetan kings. Cf. also TUCCI, *Lhasa*, pp. 139-142.

²⁹⁴ [The descent of the chiefs of `P`yoñs rgyas from the royal family of Za hor (in Bengal; see TPS, p. 376) is asserted also in their history, included in the Chronicle of the Fifth Dalai Lama and translated in TPS, pp. 644-645. - L.P.].

²⁹⁵ [Bañ so dmar po (Red Tomb) is the mound containing the grave of Sroñ btsan sgam po; TUCCI, *Tombs*, p. 32. The image seems to be no longer extant. - L.P.].

²⁹⁶ This is probably sMan luñ pa Śākya `od (1239-?), mentioned in DT, Ga f. 24b-25a, Ña f. 78b, T`a f. 17b-18a [= ROERICH, pp. 155, 581, 790-791. He was a famous pilgrim who wrote a lengthy account of the holy places of India, the *Man luñs pa`i lam yig*; ROERICH, p. 790. His chapel, belonging to the rÑiñ ma pa sect, is still extant; TUCCI, *Tombs*, p. 32. - L.P.].

²⁹⁷ The valley of Don mk`ar is that in which most of the tombs of the Tibetan kings are situated; TUCCI, *Tombs*, p. 32. [Here a famous debate between Buddhists and Bon po was held in the time of K`ri sroñ lde brtsan; HOFFMANN, pp. 63-64. - L.P.].

²⁹⁸ [Ts`e riñ ljoñs lies in a lateral valley near `P`yoñs rgyas; TUCCI, *Lhasa*, p. 142. - L.P.].

²⁹⁹ [According to Tucci, 'Jigs med gliñ pa was a *gter ston*, i.e. a rñiñ ma pa monk who found texts concealed by Padmasambhava. - L.P.].

³⁰⁰ dPal ri T'eg c'en gliñ, a rñiñ ma pa monastery, was founded in the second half of the 16th century by bSod nams stobs rgyal, chief of 'P'yoñs rgyas; TPS, 111. [It lies in a lateral valley south of 'P'yoñs rgyas and has been completely restored in recent times; TUCCI, *Lhasa*, p. 142. - L.P.].

³⁰¹ Śes rab 'od zer (1518-1584) was the *gter ston* who recovered (i.e. compiled on older materials) the *Padma t'añ yig*; TPS, pp. 110-111.

³⁰² [I.e. « the glorious hill of the adamantine maturation ». It is still called by this name in KTS, f. 59b. - L.P.].

³⁰³ sPyan g-yas is a region south of 'P'yoñs rgyas, at the source of the 'P'yoñs rgyas c'u, as it was indicated to me by Professor Tucci.

³⁰⁴ The sPyan g-yas lha k'añ, Chongyechenyag of the maps, was founded by dGe bśes Gra pa and completed by dGe bśes K'a c'e; it was for a time the seat of a flourishing Vinaya school; DT, K'a ff. 10a, 16a-17a [= ROERICH, pp. 98-101. The name is said to be derived from the relic of the right eye (*spyān g-yas*) of Śāriputra preserved there; VSP, f. 181a-b; SP, p. 319. - L.P.].

³⁰⁵ 'Gos Lotsava gZon nu dpał (1392-1481) is the author of the DT. No other information is available on his connection with sPyan g-yas.

³⁰⁶ 'P'yoñs is mentioned in DT, P'a f. 12a [= ROERICH, p. 1030]. and in TPS, p. 629. [VSP, f. 179b, and SP, 319, speak of a monastery of 'P'yoñs bDe byams and of another called 'P'yoñs Lam rim t'eg c'en situated near Śel brag nañ. But this hardly helps us in locating this valley. - L.P.].

³⁰⁷ P'u luñ is mentioned in TPS, p. 643, but is otherwise unknown.

³⁰⁸ [mK'yen brtse Rin po c'e is apparently a title of Rañ byuñ rdo rje, a very learned Karma pa lama from mTs'ur p'u and was the author of the *gTam gyi ts'ogs t'eg pa'i rgya mts'o*, which I have quoted as TT. He was born in 1762, since in the fire-bird year 1777 he was 16 years old *more tibetico*; TT, f. 119b. I am informed by Professor Tucci that he died about 1817. - L.P.].

³⁰⁹ [On Ti sgro and Žwa'i lha k'añ see nn. 117 and 114. dKar po zañs in Lho mon is mentioned as a foundation of Padmasambhava in TT, ff. 117b-119a. But it cannot be identified on the maps. - L.P.].

³¹⁰ Bya sa was the home of dBus pa Žig po (1126-1195); DT, Ga f. 13b [= ROERICH, p. 130. It is Chyasa Lhakhang of DAS, *Journey*, p. 307. TUCCI, *Lhasa*, p. 144, mentions the image of Vairocana in the cella. - L.P.].

³¹¹ [dPal 'k'or brtsan was one of the petty kings among whom the once powerful Tibetan kingdom was divided at the end of the 9th century. He was the son of 'Od sruñs and a grandson of Glañ dar ma, the persecutor of Buddhism. He ruled in Eastern gTsañ. - L.P.].

³¹² Byiñ is Chin of the maps, west of Bya sa. [DAS, *Journey*, calls it Chincho-ling, i.e. Byiñ C'os gliñ. It is the Byiñ bSam gtan gliñ, situated « back of Yar kluñs », of VSP, ff. 181b-182a, and SP, p. 319. - L.P.].

³¹³ 'O dkar brag is mentioned, in connection with the rÑiñ ma pa saint 'Dseñ Dharmabodhi, in the DT, Ga f. 37b [= ROERICH, p. 183. It is, in all likelihood, identical with Yar luñ 'O kar brag, where Tsoñ k'a pa studied the cycles of Saṃvara and Ni gu and the Kālacakra; SP, p. 218. - L.P.].

³¹⁴ Grwa p'yi is the region of Drachinang of the maps. It was the home of Lotsawa sKyogs Śes rab 'byuñ gnas, a disciple of Gru mer; DT, K'a f. 7b [= ROERICH, p. 77].

³¹⁵ Ts'oñ 'dus ts'ogs pa must be the Ts'oñ 'dus p'o brañ, residence of the 'Gos Lotsawa, mentioned in DT, Ka f. 14a [= ROERICH, p. 25. The Ts'oñ 'dus temple of Grwa p'yi was built by Klu mes at the beginning of the 11th century; DT, K'a f. 6b (=ROERICH, p. 75). Afterwards it came in the hands of the Sa skya pa. It is Chinduchoka of Kishen Singh (*Records*, p. 286), Tsong du ta tsang of Ugyen Gyatso (*Records*, map XIX) and Chongduchog of DAS, *Journey*, p. 307; by mistake it is marked in the Survey maps as Danang. See the description by TUCCI, *Lhasa*, pp. 145-146. - L.P.].

³¹⁶ On K'a c'e Pañ c'āen see n. 53.

³¹⁷ On K'yuñ po rNal 'byor see n. 604.

³¹⁸ sMin grol gliñ, Mindolling of the maps, has always been one of the main centres of the rÑiñ ma pa in Central Tibet, notwithstanding the sack suffered from the Dsungars in 1718; DSGL, p. 40 (= VASILYEV, p. 33); *Re'u mig*, p. 82; WADDELL, *Lamaism*, p. 73. [According to LI An-che, *Rñiñ ma pa, the early form of Lamaism*, in *JRAS* 1948, p. 151, this great monastery was founded by 'Gyur med rdo rje in the second quarter of the 17th century. But this must refer either to a restoration or to the construction of some important buildings, because the monastery itself is certainly older, as proved by its connection with gTer bdag gliñ pa, on whom see n. 319. For descriptions of the temple see Ugyen Gyatso in *Records*, p. 349; DAS, *Journey*, pp. 307-308, and TUCCI, *Lhasa*, pp. 146-147. - L.P.]. [Some of the gilded roofing of sMin grol gliñ, presumably carried off by the Dsungars, is kept inside the *lha k'ān* at P'a boñ k'a (see n. 86). It is inscribed *smin*. - H.R.].

³¹⁹ [gTer c'en Rin po c'e is gTer bdag gliñ pa (1334-?). a famous *gter ston* on whom see TPS, p. 259. The dignity of abbot of sMin grol gliñ is hereditary in his family; Ugyen Gyatsho in *Records*, p. 349, and ap. DAS, *Journey*, p. 308, and WADDELL, *Lamaism*, p. 277. - L.P.].

³²⁰ Grwa nañ is the valley in which lies the temple of the same name, called in the DT Grwa t'añ (Tathang of the maps) and founded by Grwa pa mÑon śes in 1081; DT, K'a f. 15a [= ROERICH, pp. 96-97; *Re'u mig*, p. 42. It was at first a rÑiñ ma pa shrine, till at an unknown date it was taken over by the Sa skya pa. Description in TUCCI, *Lhasa*, pp. 147-148. - L.P.].

³²¹ Grwa pa mÑon śes (1012-1090) was a great *gter ston* and the founder of Grwa mda', both activities being foretold *ab eventu* in Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 380). DT, K'a ff. 14b-15b [= ROERICH, pp. 95-97]; *Re'u mig*, p. 43. Other texts place his birth date in 1033: TPS, p. 258.

³²² This sKu 'bum is that of the dGe lugs pa monastery of Byams pa gliñ in Grwa, founded in 1472 by T'u mi Lhun grub bkra śis, a descendant of T'on mi Sambhoṭa; VSP, ff. 183a-184a; SP, p. 320; *Re'u mig*, p. 67. It is said to be the largest in Tibet and is dedicated, as the name implies, to Maitreya. DSSL, p. 40 (= VASILYEV, p. 33); TUCCI, *Lhasa*, p.148 and plate opposite p. 86. [See also Lala, Kishen Singh and Ugyen Gyatso. in *Records*, pp. 203, 286, 349. The statue is 50 metres high; E. SCHÄFER, *Geheimnis Tibet*, München 1943, p. 182. - L.P.]

³²³ Byams pa gliñ pa C'os rje bSod nams rnam par rgyal ba (1401-1475) was a younger brother of Lhun grub bkra śis. Along with Lo c'en bSod nams rgya mts'o he was the builder of the sKu 'bum. DT, Ņa f. 6b, T'a f. 29b [= ROERICH, pp. 412, 814-815]; VSP, f. 183b; SP, p. 320; *Re'u mig*, pp. 63, 68; TPS, p. 644.

³²⁴ [The position of Yar rje Lha k'añ was pointed out to me by Professor Tucci. It might perhaps be identical with Jera of Kishen Singh (*Records*, p. 286), not far from Byams pa gliñ. - L.P.]

³²⁵ Kloñ c'en pa Dri med 'od zer (1308-1363), of the rDsogs c'en sect, was the chief commentator of the sÑiñ t'ig, the sect's principal text; DT, Ga f. 45a-b [= ROERICH, pp. 200-202]; *Re'u mig*, pp. 58, 61; TPS, p. 109; [LI An-che, *Rñiñ ma pa, the early from of Lamaism*, in *JRAS* 1948, pp. 151, 156-157].

³²⁶ On O rgyan gliñ pa see n. 277.

³²⁷ [brGyad gliñ ts'ogs pa is Tshong dui gya ling of Ugyen Gyatso (*Records*, map XIX). - L.P.]

³²⁸ g-Yu sgañ brag is unknown.

³²⁹ [Dar rgyas C'os gliñ is the temple of Targye to the south-west of sMin grol gliñ, mentioned by TUCCI, *Lhasa*, p. 148. - L.P.]

³³⁰ [sMin gliñ is an abbreviation for sMin grol gliñ pa. Perhaps it may be identical with 'Gyur med rdo rje, on whom see n. 318. The abbot of sMin grol gliñ in the time of mK'yen brtse was called sMin gliñ K'ri c'en 'Gyur med sañs rgyas kun dga'; KTS, f. 19b. - L.P.]

³³¹ The position of Grwa sDiñs po c'e was indicated to me by Professor Tucci. [Perhaps it is identical with Grwa bDe ba gliñ, of which VSP, f.184a, barely mentions the name, excluding it from the list because of its belonging to the 'Brug pa sect. - L.P.]

³³² rNam rab is otherwise unknown, but our text is sufficiently clear about its approximate position to allow us to mark it on the map.

³³³ [rNam rab Dwags po Grwa ts'añ is mentioned also in KD, Za f. 4 (and hence in DAS, *Dictionary*, p. 762b). But it cannot be located, unless it

be the Gyang mo che (rGyañ mo c'e) of Ugyen Gyatso; *Records*, map XIX). - L.P.]. - [Perhaps Dwags po Grwa ts'añ, as well as gZuñ sPre'u žiñ (see n. 334) are at the entrance of the Chidesho (sKyī sde šod?) valley. - H.R.].

³³⁴ [gZuñ sPre'u žiñ is a great bKa' brgyud pa centre, mentioned in DT, Ņa ff. 5b-7a (= ROERICH, pp. 409-412). It was visited by mK'yen brise in 1848; KTS, f. 82b. But it cannot be located on the maps. - L.P.].

³³⁵ In spite of the nearly complete identity of name, this is not rÑog C'os kyī rdo rje, on whom see n. 339, but rÑog Kun dga' rdo rje (1157-1234), who is expressly credited with the foundation of sPre'u žiñ: DT, Ņa f. 5b [= ROERICH, p. 409].

³³⁶ Mar pa (1012-1097), a disciple of the Indian masters Nāropā and Maitripā, was the founder of the bKa' brgyud pa school. J. BACOT, *La vie de Marpa le traducteur*, Paris 1937. On the collection of his relics and the building of their stūpa see DT, Ņa f. 4b [= ROERICH, pp. 406-407; HOFFMANN, pp. 145-148].

³³⁷ [bDud gsol ma is one of the aspects of the terrific goddess dPal ldan Lha mo; TPS, p. 593; NEBESKY, p. 24. - L.P.].

³³⁸ [Mi la ras pa (1040-1123) was the fourth master of the bKa' brgyud pa sect, perhaps the greatest and certainly the most famous of the mystics of Tibet. His life is told in DT, Ņa ff. 12a-16a (= ROERICH, pp. 427-436). His collected songs (*gur 'bum*) include the loftiest examples of Tibetan religious poetry. Some of them have been translated in Western languages: B. LAUFER, *Milarepa*, Hagen i.W. 1922; J. BACOT, *Le poète tibétain Milarepa*, Paris 1925; W. Y. EVANS-WENTZ, *Tibet's great Yogi Milarepa*, London 1928; H. HOFFMANN, *Mi-la raspa, sieben Legenden*, Munich-Pianegg 1950; HOFFMANN, pp. 148-152. - L.P.].

³³⁹ rÑog ston is rÑog C'os kyī rdo rje (1036-1102), a disciple of Mar pa and a great bKa' brgyud pa teacher. DT, Ņa f. 3a-b [= ROERICH, pp. 403-404; *Re'u mig*, pp. 40, 43].

³⁴⁰ Ra ba smad is Ramedh of the maps, with a small Sa skya pa monastery; DSGI, p. 40 (= VASILYEV, p. 33); Kishen Singh in *Records*, p. 287; TUCCI, *Lhasa*, p. 149.

³⁴¹ This is the Sa skya pa monastery of Dumbuichokor, near Chitisho; DAS, *Journey*, p. 289; TUCCI, *Lhasa*, pp. 148-149. [In fact, this monastery ought to be listed before Ra ba smad. The inversion of the proper order can be explained only by a mistake of our author. - L.P.].

³⁴² [Goñ dkar rDo rje gdan pa T'on mi Kun dga' rnam rgyal (1432-1496) belonged to the lineage of the Goñ dkar ba, spiritually descended from the Sa skya pa teacher bSod nams rgyal mts'an (on whom see n. 671). He was a pupil of Pañ c'en Byams pa gliñ pa. *Re'u mig*, pp. 65, 67, 69; KD, Za f. 31b. A biography of him is mentioned in TUCCI, *Lhasa*, p. 179. - L.P.].

³⁴³ Goñ dkar C'os grwa (Kongkar Chode of the maps, east of Kongka Dzong) is a Sa skya pa monastery founded in 1464 by Kun dga' rnam rgyal;

SP, p. 320; *Re'u mig*, p. 67; DSGL, pp. 39-40 (= VASILYEV, p. 32). Descriptions in DAS, *Journey*, pp. 308-309, and TUCCI, *Lhasa*, pp. 149-151.

³⁴⁴ Gayādhara was a famous Kashmiri Pandit who died in Tibet. He was a contemporary of 'Brog mi, which means that he lived in the 11th century; DT, Ņa, f. 2b [= ROERICH, p. 207].

³⁴⁵ The list of 45 *maṅḍalas* realized at Goñ dkar is nowhere to be found. The four classes of Tantra are the Kriyā-, Caryā-, Yoga- and Anuttarayogatantra.

³⁴⁶ bDe c'en c'os 'k'or seems to be identical with bDe c'en mentioned in DT, Ņa f. 56b [= ROERICH, p. 531]; DSGL, p. 40 (= VASILYEV, p. 33). Its position was indicated to me by Professor Tucci. [The bDe c'en c'os 'k'or Rin po c'e is, and his predecessor also was, a chaplain to the king of Ladakh. - H.R.].

³⁴⁷ Lho brag is the region in the Manas basin south of the Palti lake and of Yar kluis; DSGL, pp. 43-44 (= VASILYEV, p. 36).

³⁴⁸ lCag tse Gri gu is Trigu Dzong of the maps, on the north-western shore of the lake of the same name.

³⁴⁹ This Jo bo in Lho brag is unknown.

³⁵⁰ [Byañ t'añ must be « the great desert plain bordering the Trigu lake » mentioned by Ugyen Gyatso, *Records*, p. 347. - L.P.].

³⁵¹ sMra bo lcoḡs is mentioned in connection with the travels of the III Dalai-Lama; TPS, p. 254. [It also occurs in a list of monasteries in KTS, f. 76b, as Lho brag Mra 'o cog. It is Nao Chok (obviously a misprint for Mao Chok), which Ugyen Gyatso found in the upper gTam śul valley, between gTam śul and Hai-de; *Records*, p. 347. - L.P.]. [It is a rŅiñ ma pa foundation, but at some stage was apparently Karma pa. The *Karma pa rnum t'ur* says it was taken by the V Dalai Lama. The foundation claims a connexion with K'ri sroñ lde brtsan. There are good images of the Rigs gsum mgon po and large bronze *mc'od rten*. - H.R.].

³⁵² On mŅa' bdag Ņañ see n. 137.

³⁵³ On Rigs gsum mgon po see n. 71.

³⁵⁴ [The *Ži k'ro bka' brgyad bde gsegs 'dus pa* (Tōhoku 6572) is one of the fundamental texts of the rŅiñ ma pa sect; see n. 151. As to the work attributed to the religious king (C'os rgyal) Sroñ btsan sgam po and forming a portion of the above, I cannot identify it; but other works of the rŅiñ ma pa are attributed (very unhistorically) to Sroñ btsan sgam po. See e.g. Tōhoku 5742 and 5743. - L.P.].

³⁵⁵ [gŅas gži Ži k'ro lha k'añ, evidently connected with the above-mentioned text, is the Nashi monastery of Ugyen Gyatso (*Records*, p. 346) and is affiliated to the great rŅiñ ma pa centre of sMin grol gliñ. - L.P.]. [The principal image of gŅas gži is that of Gu ru C'os dbañ. There are the Sixteen Arhats, the Buddhas of the three ages, and in a *mgon k'añ* a huge

Heruka and other *yi dam*. There are also several *dmag gduñ* of Gu ru C'os dbañ's descendants. - H.R.].

³⁵⁶ Gu ru C'os kyi dbañ p'yug (1212-1273) was a famous *gter ston*; *Re'u mig*, pp. 51, 53, 55; TPS, p. 259. His activity is prophesied (*cb eventu*) in Canto XCII of the *Padma t'an yig* (TOUSSAINT, p. 381).

³⁵⁷ [Literally: the place where the marks of the claws of Brag srim mo are found. Brag srim mo is the ogress who joined Avalokiteśvara who had descended on earth in the shape of a monkey; both giving thus origin to the Tibetan race. Brag srim mo sbar rjes in gTam śul is mentioned in Canto XCI and XCII of the *Padma t'an yig* (TOUSSAINT, pp. 373, 380). It cannot be located. - L.P.]. [I wonder if the Srim mo's claws may be natural marks in the very sheer river gorge below gNas gži. - H.R.].

³⁵⁸ [Ban pa T'ig p'yi is mentioned in SP, p. 317, and (as Ban pa T'ag p'u) in VSP, f. 172b. It cannot be located with precision, but is situated in the valley of the Penpa-chu, on which see Ugyen Gyatso, in *Records*, p. 346. - L.P.].

³⁵⁹ [sGro ba dgon in Ban pa is mentioned in DSGI, p. 44 (= VASILYEV, p. 37). It was founded by Śud bu mk'an c'en Zla ba rgyal mts'an. Tsoñ k'a pa went there in 1395, and after this the monastery was converted to the dGe lugs pa school; VSP, ff. 172a-173a; SP, p. 317. - L.P.].

³⁶⁰ Both ms. and xyl. add: «Teacher of rJe Rin po c'e»; and indeed Śud bu P'yag rdor pa Nam mk'a' rgyal mts'an (1326-1402) was a tutor of Tsoñ k'a pa. [A short biography of him is in VSP, f. 172b. He had specialized in the cycle of Vajrapāñi and taught it to Tsoñ k'a pa since 1395. Cf. SP, pp. 226, 317; *Re'u mig*, pp. 59, 63. - L.P.].

³⁶¹ [Ban pa Drug ral can be identified, because of the mention of its huge image of Padmasambhava, with Panpa Chhakdor (Ban pa P'yag rdor) of Ugyen Gyatso (*Records*, p. 436). It lies at the head of the Penpa (Ban pa) valley, at 91°14'40"E, 28°05'50"N. - L.P.].

³⁶² A Lotsawa mC'og ldan lived at the end of the 13th century; DT, f. 15a-b [= ROERICH, pp. 785-786]. But it is doubtful whether it is the same person.

³⁶³ On mk'ar c'u see n. 374.

³⁶⁴ It is the Bod-la of the maps, 91°13'20"E, 28°02'N.

³⁶⁵ The Mon Kuru is a tributary of the Manas.

³⁶⁶ [Ne riñ Señ ge rdsoñ gsum is Singi-dsong of the maps, about 91° 13'E, 27°55'N. A place called Narim Thang (Ne riñs t'an), Naling of Ugyen Gyatso (*Records*, p. 345), lies at a small distance to the north. sNa riñs Señ ge rdsoñ gsum is mentioned in Canto XCI of the *Padma t'an yig* (TOUSSAINT, p. 373). - L.P.].

³⁶⁷ This district is not marked on the maps. But a lake of Mon k'a zer mo is mentioned in DT. Ga f. 36b [= ROERICH, p. 181; and a small place called Monka is marked on the maps at 91°10'E, 27°22'40"N. - L.P.].

³⁶⁸ On the ceremony of the magic dagger (*p'ur bu, kila*) see TPS, p. 88. The cycle of the *p'ur bu* was transmitted by Padmasambhava to K'ri sroñ lde brtsan.

³⁶⁹ Rol mo sdiñs is unknown.

³⁷⁰ |sBas is probably identical with dBa's. the name of a famous clan in the times of the ancient monarchy; see e.g. TUCCI, *Tombs*, p. 66. Although it is mentioned also in Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 373), this tract cannot be located. In any case, the sBas yul between rGyal rtse and gZis ka rtse mentioned by TUCCI, loc. cit., has nothing to do with it. - L.P.]

³⁷¹ [Mon gyi mt'il is mentioned as Mon mt'il gyi steñ in SP, p. 318. But it cannot be located. - L.P.]

³⁷² See n. 376.

³⁷³ Lho brag Lha k'añ, Lhakhang Dzong of the maps, was built by Sroñ btsan sgam po as one of the four «subduer of the border» (*mt'a' 'dul*) monasteries; its complete name was Lho brag K'om mt'iñ Lha k'añ, BUSTON, p. 184. Cf. Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 373) [and see Ugyen Gyatso's account in *Records*, p. 345]. |Lho brag Lha k'añ is a modest, sprawling building with a wooden roof. It has been subject to repairs and restorations, but preserves its simple character. The main image is a huge Vairocana surrounded by Vajrasattva to the East, Ratnasambhava to the South, Amitābha to the West and Amoghasiddhi to the North, also of very large size. The last named is said to have been made by Sroñ btsan sgam po himself. The Eight Bodhisattvas and a mGon po form an outer circle. In another hall outside the main *lha k'añ* is the *dmar gduñ* of rGyal ba Lo ras pa, and in front of it a curious shrine like a miniature *lha k'añ*, covered with the remains of a fine painting of leaf patterns and arabesques. It contains a figure of Ts'oñ dpon Nor bu bzañ po. - H.R.]

³⁷⁴ [On mÑa' bdag Ñañ see n. 137. On his finding a *gter ma* here see Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 380). - L.P.]

³⁷⁵ On the *bKa' brgyad bde gsegs 'dus pa* see n. 354.

³⁷⁶ mK'ar c'u is mentioned in canto LXXIX of the *Padma t'añ yig* (TOUSSAINT, p. 311). In the DT it is cited in connection with Me loñ rdo rje (1234-1303), dBon Ser 'byuñ (1187-1241) and rGod ts'añ pa (1189-1258). It was damaged in a civil war and was rebuilt by Lo ras pa (1187-1250). DT, Ga f. 43b, Ña ff. 89b, 120b, 123a, 124b [= ROERICH, pp. 197. 606. 676. 682, 686. It is Kharchu of the maps (misspelt as Rahar-chu on the quarter-inch map of the Survey of India), at a short distance south by east of Lha k'añ and north-east of dPal ri. It is said to be one of the richest monasteries in Tibet; Ugyen Gyatso in *Records*, p. 345; Rinzin Nimgyl, *ibid.*, p. 375. - L.P.]. [mK'ar c'u is on a hill some 1500 feet or so above Lha k'añ. When I went there it was undergoing a wholesale restoration, and a huge image of Guru Rin po c'e was being made. The main image rDo rje mi 'k'rugs pa was dismantled for repairs. - H.R.]

³⁷⁷ dPal gyi p'ug riñ, as well as the following two shrines, cannot be identified, because there is no detailed modern description of mK'ar c'u.

³⁷⁸ gNubs Nam mk'a'i sñiñ po lived under king K'ri sroñ lde brtsan (755-797); DT, Ga f. 2a [= ROERICH, p. 104]. He was the foremost representative in Tibet of the Chinese Ch'an school, which for a time contrasted the field against the Tantric Buddhism of Śāntirakṣita and Padmasambhava, till it was defeated in open debate. Some traces of it survive among the rÑiñ ma pa. [See P. DEMIÉVILLE, *Le concile de Lhasa*, I, Paris 1952, pp. 283-284n. On gNubs's exile at mK'ar c'u and meditation there see Canto LXXIX of the *Padma t'añ yig* (TOUSSAINT, pp. 307-311). - L.P.].

³⁷⁹ [mK'ar c'u lCags p'ur can is mentioned in connection with gTsañ pa rGya ras (1161-1211); DT, Ña f. 117a (= ROERICH, p. 668). - L.P.].

³⁸⁰ [On Gu ru C'os dbañ see n. 356. His finding a *gter ma* here is foretold *ab eventu* in Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 381. - L.P.).

³⁸¹ Lha mo mk'ar c'en translates the Sanskrit Devikoṭa, on which see n. 87.

³⁸² [Ts'e lam dPal gyi ri is Palri of the Survey maps, south of Lha k'añ, 91°2'E, 28°1'N. I did not find this monastery mentioned elsewhere. - L.P.).

³⁸³ On Mar pa see n. 336.

³⁸⁴ Sras mk'ar dgu t'og is mentioned in DSGL, p. 44 (= VASILYEV, p. 37). [The monastery, a building with nine storeys (*dgu t'og*) was founded by Mi la ras pa; SP, p. 318. It was visited in 1840 by mK'yen brtse, who calls it gSas mk'ar dgu t'og; KTS, f. 79a. It is mentioned as Seh sang khar gu thog (i.e. gSas Sras mk'ar dgu t'og) by Ugyen Gyatso and Rinzin Nimgyal (*Records*, pp. 345, 374), and is marked as such in Ugyen Gyatso's map (*Records*, XIX). In the one-inch to four-miles map 77L of 1924 it appears with the utterly wrong name of Tse monastery. - L.P.]. [The nine-storied tower is like an old watch-tower, of which there are several in the neighbourhood; but it has a large gold *rgya p'ubs* added. There are arrangements for defence; but the whole thing is converted for religious purposes, and there is a chapel on each floor connected by steep wooden ladders. Mar pa's chapel is halfway up. Pilgrims clamber round outside the top of the tower, clinging to chains as a meritorious *pradakṣiṇa*. Round the tower there are various separate chapels and a *dgon pa*, in which are images of several Karma pa Lamas including dPa' bo gTsug lag 'p'reñ ba, the great historian, whose shoes are also kept as a relic. There are many relics of Mar pa, rJe btsun Mi la ras pa etc., including part of bDag med ma's skull. - H.R.].

³⁸⁵ Lho Gro bo luñ was the favourite residence of Mar pa; here he taught his great disciple Mi la ras pa. Later it became one of the seats of dBon Śer byuñ (1187-1241). DT, Ña ff. 3a, 89b [= ROERICH, pp. 403, 606. A Sa skya pa monastery was founded there by 'K'on dKon mc'og rgyal po in the 12th century; TPS, p. 625. It is Lho ta o lung of Ugyen Gyatso (*Records*, map XIX. - L.P.]. [I understand Mar pa's *dmar gduñ* is at Gro bo luñ. - H.R.].

³⁸⁶ Marpa's wife bDag med ma played a great role in the life and activities of her husband, and chiefly in the school years of Mi la ras pa; J. BACOT, *La vie de Marpa le traducteur*, Paris 1937. The ms. adds here: « There are also many esoteric symbols (*nañ rten*), such as the teeth of Marpa and of his spiritual son Mi la ras pa etc. In the gallery (*'k'yam ba*) of Sras mk'ar there exists a list of these, made by Rig 'dsin C'os dbañ lhun grub ».

³⁸⁷ [lTag gñā' luñ bstan p'ug is marked as Ta nya lung ten phug on Ugyen Gyatso's map (*Records*, map XIX). - L.P.].

³⁸⁸ On Mi la ras pa see n. 338.

³⁸⁹ Tong tsho Pemaling monastery and lake are marked on the maps. [See on them the short mention by Ugyen Gyatso in *Records*, p. 344. The monastery was probably founded by Padma gliñ pa, on whom see n. 396. - L.P.]. [The name was written for me Ta na kṣo Padma gliñ. It is rñiñ ma pa, very small and very poor; there was only one *dkon gñer* and a child assistant. It contains images of Gu ru Rin po c'e, Karma Dus gsum mk'yen pa, P'ag mo gru pa, Mi la ras pa and dPa 'bo gTsug lag 'p'reñ ba, as well as the famous Vajrapāṇi. - H.R.].

³⁹⁰ [The list of the four great lakes is also known to the DSGL, which includes in it the sKyems (in the region of Mount Everest), the Yar 'brog (Palti) and the gNam mts'o (Tengri-nor); DSGL, pp. 16, 24, 39 (= VASILYEV, pp. 12, 19, 32). But the four names are nowhere specified in full. The particular sanctity of the Padma gliñ mts'o is attested also by Ugyen Gyatso, who gives a glowing description in *Records*, p. 34. - L.P.].

³⁹¹ [According to Ugyen Gyatso (*Records*, p. 345), there is « a celebrated cave consecrated to Guru Padma surrounded on three sides by glaciers, to the north-west of the lake ». - L.P.].

³⁹² Drum pass of the maps. [Tum pass of Ugyen Gyatso, *Records*, p. 344. - L.P.].

³⁹³ Lhalung in Lho brag is found on the maps on 90°39' 30"E, 28°25' 40"N. at a short distance below Gu ru Lha k'añ. [It is the headquarters of the Lho brag luñ pa sub-sect of the rñiñ ma pa, followers of Padma gliñ pa; WADDELL, *Lamaism*, p. 74. See also the account of Ugyen Gyatso in *Records*, p. 344(and ap. WADDELL, *Lamaism*, p. 278. - L.P.]. [Lha luñ is said to have been founded in 1154 by Dus gsum mk'yen pa. It was later the home of dPa' bo gTsug lag 'p'reñ ba (1503-1566). It also claims an original connexion with the C'os rgyal Sroñ btsan sgam po, and there are five images of Sañs rgyas rabs bdun in a curious cloister on the west side of the main *lha k'añ*, which has branching pillars of wood unlike any other part of the building. The monastery is contained in a fine enclosed precinct, quiet and spacious, surrounded by a wall topped with small *mc'od rten*. There are several chapels and rooms for many monks, but only 75 live there now. The monastery was taken from the Karma pa by the V Dalai Lama. It is now apparently a mixture of 'Brug pa, bKa' rgyud pa and rñiñ ma pa. There is

a large collection of wood blocks of books including historical works. among them the *C'os 'byuñ* of gTsong lag 'p'reñ ba. - H.R.].

³⁹⁴ [Pad gliñ is an abbreviation for O rgyan Padma gliñ pa. He was born in 1490 and was a famous *gter ston*; TPS, p. 259. - L.P.]. [Lha luñ is now the seat of several incarnate Lamas, including the Padma gliñ and the rDo rje gliñ *sprul sku*. - H.R.].

³⁹⁵ See n. 325. [Kloñ c'en's skull is still kept there. - H.R.].

³⁹⁶ La yag Gu ru Lha k'añ is Guru Lhakhang of the maps. [See the account of Ugyen Gyatso in *Records*, p. 344, and ap. WADDELL, *Lamaism*, p. 277. - L.P.]. [Gu ru Lha k'añ was almost completely rebuilt in 1949, but on exactly the same plan as before. The walls being only repaired, roof, plaster etc., being entirely renewed, except for one or two small side chapels, in one of which is a painting of Gu ru C'os dbañ said to be done in his life time. The *dmar gduñ* of Gu ru C'os dbañ is in the small side chapel containing the painting. The roof is another example of the cantilever wooden construction supporting a lantern-turret. - H.R.].

³⁹⁷ On Gu ru C'os dbañ see n. 356.

³⁹⁸ Lhas ltag is Lhatok of the maps, not far to the west of Gu ru Lha k'añ.

³⁹⁹ gTsañ pa rGya ras Ye śes rdo rje (1161-1211), a disciple of Gliñ ras pa, was a great 'Brug pa *siddha*, who discovered some *gter ma* concealed by Ras c'uñ pa at sNar p'u. He founded Kloñ rdol in sKyid śod and the 'Brug monastery His biography is in DT, Ña ff. 115b-118a [= ROERICH, pp. 664-670]. Cf. *Re'u mig*, pp. 47, 51; KD, f. 28a; IT, IV, I, p. 58n.

⁴⁰⁰ [sKyī c'u Lha k'añ is apparently different from] the monastery of Bum t'añ spa sgro skyer c'u mentioned by BUSTON, p. 185, as one of the temples built by Sroñ btsan sgam po in order to keep down the she-devil of Tibet; Bu ston does not include it in the narrower list of the four *mt'a' 'dul* temples which were built on the knees and elbows of the she-devil. KD, 'A, f. 6b, calls it Mon sPa gro skyer c'u. [Mon sPa gro sKyer c'u is the complete name of the river which flows through Western Bhutan and is called Parochu on the maps; IT, IV, I, p. 50. But it is far from Lho brag and this sKyī c'u has nothing to do with it. No similar name is to be found on the maps of the region of Gu ru Lha k'añ. - L.P.].

⁴⁰¹ [Probably the Ta La of the maps. - H.R.].

⁴⁰² [This is the country around the Pomo Tso, or Phomo Changtang Tso, of the maps. P'o ma rdsoñ is mentioned in Canto XCI of the *Padma t'añ yig* (TOUSSAINT, p. 373) and a P'o ma Lha k'añ occurs in DT, Ña f. 31b (= ROERICH, p. 473). A description of the lake by Ugyen Gyatso is found in *Records*, pp. 344 and 355. - L.P.].

⁴⁰³ [Ñe ro luñ seems to be the upper valley of the Nyeru-chu. Properly it ought to be spelt gÑiñ ro luñ, i.e. valley of the timber road, because from that direction timber was brought into Tibet from Bhutan. A gÑiñ ro De mo dgon still exists in a valley south-east of sGo bzi. TUCCI, *Lhasa*, p. 52. - L.P.].

⁴⁰⁴ [Sel dkar rGyal rtse is the complete name of Gyantse; IT, IV, 1, p. 61. - L.P.].

⁴⁰⁵ [gTsañ is usually divided into gYas ru and Ru lag; TPS, p. 61. - L.P.].

⁴⁰⁶ sGo bži is a village with a decayed rdson; DAS, *Journey*, p. 172: TUCCI, *Lhasa*, p. 52; IT, IV, 1, p. 59.

⁴⁰⁷ [gYu t'og Yon tan mgon po was the famous court physician of king K'ri sron lde brtsan (755-797). He was also the author of several medical works and went thrice to Nālandā to study Indian medicine there; DAS, *Dictionary*, pp. 1152-1153. He was the editor of the *rGyud bži*, the Tibetan classical work on medicine; W. FILCHNER, *Kumbum Dschambaling*, Leipzig 1933, pp. 367-368. There is a biography of him, entitled *rJe btsun gYu t'og Yon tan mgon po rñiñ pa'i rnam par t'ar pa bka' rgya ma gži brjid rin po ce'i gter mdsod*; IT, II, p. 94. - L.P.].

⁴⁰⁸ [I.e. the course of the Nyeru-chu of the maps, in reality called by the local people Nañ c'u; IT, IV, 1, p. 57. - L.P.].

⁴⁰⁹ Rwa luñ, Ralung of the maps, is one of the most important centres of the bKa' brgyud pa. It was founded by gTsañ pa rGya ras. Its monks and nuns are married. See IT, IV, 1, pp. 57-58. Detailed description in TUCCI, *Lhasa*, pp. 52-53, 60-63. Cf. DAS, *Journey*, p. 173.

⁴¹⁰ On gTsañ pa rGya ras see n. 399.

⁴¹¹ The dPal 'k'or c'os sde in rGyal rtse (really several monasteries within the same compound) was founded [in 1418 (on the date see IT, IV, 1, p. 81, and IV, 2, p. 287)] by Rab brtan kun bzañ 'p'ags pa. under Sa skya pa inspiration but with the advice of mK'as grub rje, a disciple of Tson k'a pa. Detailed iconographic study in IT, IV, 1, pp. 146-300. Cf. also VSP, ff. 197b-199b; DSGL, p. 21; TPS, p. 86; TUCCI, *Lhasa*, pp. 41-42.

⁴¹² [Rab brtan kun bzañ 'p'ags pa, the second prince of rGyal rtse, was born in 1389, founded the main temple of rGyal rtse in 1418 and the sKu 'bum in 1427; IT, IV, 1, pp. 78-81. Cf. TPS, p. 27. - L.P.].

⁴¹³ [The dPal 'k'or c'os sde of rGyal rtse has always been a federation of colleges and institutions belonging to different schools. The situation in the past was even more complicated than at present. Thus at the end of the 17th century there were seven dGe lugs pa, four Sa skya pa, one Zwa lu pa (school of Bu ston) and four Dus 'k'or pa (school of the Kālacakra) colleges, sixteen in all; plus the gSar k'oñ 'og pa which was common to the dGe lugs pa and the Sa skya pa; VSP, ff. 197b-199b. At the beginning of the 19th century two other sects (Karma pa and 'Brug pa) were represented in the institution, and the colleges were eighteen in number; DSGL, p. 21. The situation today is the same as described in our text. The dGe lugs pa are under an abbot (*mk'an po*) sent from Lhasa. The Nor pa (a sub-sect of the Sa skya pa) and the Zwa lu pa are governed by two incarnates who, however, reside in rGyal rtse only for some weeks every year. IT, IV, 1, pp. 146-147. - L.P.]. [The dPal c'os mK'an po (dGe lugs pa) is head of

the whole monastery and has also administrative powers over part of the town of rGyal rtse (which leads often to friction with the *rdson*). - H.R.].

⁴¹⁴ [The assembly hall (*'dus k'añ*) contains an enormous statue representing the Jo bo of Lhasa. IT, IV, 1, pp. 148-149. - L.P.].

⁴¹⁵ [This should be a shortening of *Grub t'abs brgya rtsa brgyad* (Tōhoku 3665); it is a very short collection (8 leafs) of the *sādhanas* of the 108 forms of Tārā. But there is no doubt that the text really meant by our author is the *sGrub t'abs rgya mts'o*, or *sGrub t'abs kun la btus* (Tōhoku 3400), the fundamental liturgical work of the Sa skya pa sect; the whole sKu 'bum of rGyal rtse is inspired by it; IT, IV, 1, p. 14. The particular chapel here mentioned seems to be n. 12 of the first storey, dedicated to Nor rgyun ma; IT, IV, 1, pp. 193-194. - L.P.].

⁴¹⁶ [rTse c'en, or Šam bu rtse dgu, is a rocky hill which shuts the rGyal rtse valley to the north. Its temple was founded by the first prince of rGyal rtse, 'P'ags pa dpal bzañ po (born 1318). IT, IV, 1, p. 65. - L.P.]. [rTse c'en was used as a fortress in 1904 and suffered heavy damage; but it has been repaired and is still in use. - H.R.].

⁴¹⁷ [This Kun dga' blo gros is mentioned also in the *Myañ c'uñ* as the immediate incarnation of Bu ston; IT, IV, 1, p. 65. But he seems to be otherwise unknown. - L.P.]. [Kun dga' blo gros's *dmar gduñ* is said to be in a *lha k'añ* on a separate hill, a short distance north of rTse c'en. - H.R.].

⁴¹⁸ [gSer gzuñ ri mo is another name of the Ñañ c'u valley, IT, IV, 1, p. 47. - L.P.].

⁴¹⁹ rTsis gNas gsar is the rTsis Lha k'añ of BUSTON, p. 208. [It is to the north of 'Broñ rtse (Drongtse) and includes several temples. The eastern chapel is said to have been built by K'ri sroñ lde brtsan, and is now known as the temple of Yum c'en mo; the image of the goddess is said to have been consecrated by Padmasambhava. IT, IV, 1, pp. 66-67. Description in TPS, p. 201. - L.P.]. [The Yum c'en mo Lha k'añ contains some very old timber. It appears to have been built originally as an open wooden structure, without walls. If so, that would be most unusual. - H.R.].

⁴²⁰ [In the addition to the Yum c'en and rTa mgrin Lha k'añ there is another on the hillside reputed to be the oldest of all, the Ru gnon gTsug lag k'añ attributed to Sroñ btsan sgam po. It is also the smallest. It contains a Vairocana holding a roundish gold ornament; also the Eight Bodhisattvas, some fragments of painting (perhaps of the 13th century), and a venerated *p'ur pa*, a *gter ma* from mC'ims p'u. - H.R.]. [rTsis gNas gsar is not included in the list of the *mt'a' 'dul* temples in BUSTON, p. 185. - L.P.].

⁴²¹ The Yum c'en mo (Great Mother) is the personification of the Perfection of Knowledge, the Prajñāpāramitā.

⁴²² sPos k'añ is in a ravine on the right side of the Ñañ c'u valley, on the route from rGyal rtse to gŽis ka rtse. It was founded in 1213 by Byañ c'ub dpal bzañ po, a disciple of K'a c'e Pañ c'en. In its present shape it is rather modern and its paintings belong to the 18th century. TPS, pp. 201-202.

[Cf. also R. SANKRITYAYANA, *Search for Sanskrit Mss. in Tibet*, in JBORS XXIV (1938), pp. 139-140].

⁴²³ [On the limits and chief places of Upper Nañ (Ñañ stod) see the *Myañ c'uñ* as summarized in IT, IV, 1, pp. 49-50. - L.P.].

⁴²⁴ [The relics of K'a c'e Pañ c'en (on whom see n. 54) are still worshipped there. They consist of the robe, the alms-bowl and a pair of shoes; R. SANKRITYAYANA, in JBORS XXIV (1938), p. 139. - L.P.].

⁴²⁵ Panamsong of the maps. DSGI, p. 23 (= VASILYEV, p. 16). Spelt as sPa snams in DT, Na f. 130a [= ROERICH, p. 696].

⁴²⁶ According to BUSTON, p. 206, Žwa lu was founded by lCe btsun Śes rab 'byuñ gnas (in 1040; *Re'u mig*, p. 40). It has 4 primary and 6 secondary sections. Descriptions in TPS, pp. 177-178, [in Ugyen Gyatso. *Records*, p. 342, and in R. SANKRITYAYANA, *Sanskrit Palm-leaf mss. from Tibet*, in JBORS XXIII (1937), p. 10; also IT, IV, 1, pp. 71-72]. The main temple was founded by Grags pa rgyal mts'an at the beginning of the 14th century; this was a lotsawa and master of the Kālacakra; DT, T'a ff. 16b, 18b [= ROERICH, pp. 788, 191]. The genealogy of the princes of Žwa lu was translated in TPS, pp. 656-662. [The library contains several important Sanskrit mss. See list in R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in JBORS XXI (1935), pp. 28-31; XXIII (1937), pp. 33-52; XXIV (1938), pp. 143-146. - L.P.].

⁴²⁷ Bu ston Rin c'en grub (1290-1364) is one of the greatest figures of Tibetan Buddhism. He wrote on nearly every subject connected with Buddhism, and his work amounts to 28 volumes in the Lhasa edition [26 in the sDe dge edition; Tōhoku 5001-5206]. His critical and systematical mind exercised itself on Tantric literature; he left three great treatises on Tantra and others on dogmatics. Above all, he was the compiler and organizer of the two great canonical collections, the bKa' 'gyur and the bsTan 'gyur. His *C'os 'byuñ*, written in 1322, was for the greater part translated by Obermiller in 1931-32. On his work see TPS, pp. 104-106.

⁴²⁸ [On this image see IT, IV, 1, p. 71. - L.P.].

⁴²⁹ The Žwa lu Ri p'ug hermitage is in the mountains to the north-west of Žwa lu; TPS, p. 169. [It was visited by mK'yen brtse in 1851; KTS, f. 84a. Description by R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in JBORS, XXIII (1937), pp. 10-11. - L.P.].

⁴³⁰ Birwa pa is another form of Virūpā, the name of an Indian siddha who is considered by the Sa skya pa as their first master. IT, IV, 1, pp. 94-95; TPS, pp. 87, 369.

⁴³¹ I.e. of the rdson dpon of gZis ka rtse on behalf of the Lhasa government.

⁴³² rGyan goñ was founded by Lo ston rDo rje dbañ p'yug of gTsañ; BUSTON, p. 205. [This took place in 973, with the assistance of lCe btsun, the founder of Žwa lu; TPS, pp. 657, 700. rGyan goñ is at a distance of a few hundred yards from Žwa lu; IT, IV, 1, p. 70. - L.P.].

⁴³³ [On the limits and chief places of Lower Nañ (Ñañ smad) see IT, IV, 1, p. 50. - L.P.].

⁴³⁴ [Rab brtan ma is a particular form of dPal ldan Lha mo; TPS, p. 591. - L.P.].

⁴³⁵ Sa skya Paṅ c'en Kun dga' rgyal mts'an (1182-1251) founded 'Bri guñ and was the author of several important works on Mahāyāna and on logic. But above all he is known for his political activities connected with the Mongol invasions; he laid the basis for the political influence of the Sa skya pa, who under his successor were granted temporal rule over Central Tibet on behalf of the Mongol emperors; TPS, pp. 8-10, 101-102.

⁴³⁶ T'ar pa gliñ was restored in the 17th century after the Mongol invasions; TPS, p. 62. [See VSP, f. 197a-b. Here the British envoy Samuel Turner visited the IV Paṅ c'en Rin po c'e in December 1783. It lies some miles south of Žwa lu; IT, IV, 1, p. 70. - L.P.].

⁴³⁷ T'ar pa Lotsawa translated the *Guhyagarbhatantra*; he was a teacher of Bu ston and lived therefore at the beginning of the 14th century; DT, Ga f. 2a, T'a ff. 18b, 19a, 22a [= ROERICH, pp. 104, 792, 793, 800].

⁴³⁸ On K'a c'e Paṅ c'en see n. 53.

⁴³⁹ gŽis ka rtse, Shigatse of the European travellers, was formerly called bSam grub rtse and was a fief of the P'ag mo gru pa. Upon their eclipse, it was held by the princes of Rin spuñs, who shifted their residence there. In 1565 it was taken by Karma bstan skyoñ of the gÑags family, a supporter of the Red sects. It was conquered by the Mongols in 1636 and again in 1642; and this marked the end of the gTsañ kingdom and the victory of the Yellows under the V Dalai Lama. TPS, pp. 27, 30, 45, 64, 66. Since that time it has remained the capital of gTsañ and the seat of a governor sent from Lhasa.

⁴⁴⁰ Zur gSañ sñags gliñ is Sanggaling of the maps. The *Re'u mig*, n. 64, mentions a gSañ sñags mk'ar monastery founded in 1421. According to VSP, f. 132a, a gSañ sñags p'o brañ was founded by Ge re bka' pa Rin c'en rgyal mts'an, a pupil of Tsoñ k'a pa, in the Ga sa region.

⁴⁴¹ The Zur family was a lineage of lotsawas and lamas of the rÑiñ ma pa school. Many of its members became famous, foremost among them Zur c'uñ ba (1014-1074). DT, Ga ff. 4b-12b [= ROERICH, pp. 110-127; TPS, pp. 166-167].

⁴⁴² This expression means the earlier Siddhas of the Zur family in general.

⁴⁴³ [°U yug pa Rig pa'i señ ge was one of the greatest masters of Tibetan logic. He was a pupil of Sa skya Kun dga' rgyal mts'an (1182-1251) and wrote a detailed commentary on the whole of the *Pramāṇavārttika*. T. STCHERBATSKY, *Buddhist Logic*, I, Leningrad 1932, p. 56. - L.P.].

⁴⁴⁴ bKra śis lhun po (Tashilhunpo) near gŽis ka rtse is the seat of the Paṅ c'en Rin po c'e and the chief monastery of the Yellow Church in gTsañ; it was founded in 1447 by Tsoñ k'a pa's disciple dGe 'dun grub, and was repaired and enlarged by the V Dalai Lama. VSP, ff. 190a-196b; SP, pp. 325-326;

WADDELL, *Lamaism*, p. 321; TPS, pp. 39, 58, 72. It was the religious centre of the dGe lugs pa, while 'Bras spuñs was the political centre. [For its three colleges see KD, Za ff. 15a-b. - L.P.].

⁴⁴⁵ [There is a huge Maitreya of 3 storeys in a separate building. I understand it was made by the late Pañ c'en Rin po c'e. Perhaps he only reconstructed it? - H.R.].

⁴⁴⁶ Blo bzañ c'os kyi rgyal mts'an (1567-1662) was the first Pañ c'en Rin po c'e of bKra śis lhunpo. He was a prolific author on liturgy, Tantra and bKa' gdams pa doctrines (Tōhoku 5877-5971), and wrote a commentary on Nāgārjuna. He became a monk in 1582, took the final vows in 1591, became the abbot of bKra śis lhun po in 1600 and of 'Bras spuñs in 1617. After 1642 he was given by his former pupil the V Dalai Lama the title of Pañ c'en Rin po c'e and the character of an incarnation; and henceforward the abbots of bKra śis lhun po, hitherto elected or appointed, became along with the Dalai Lama the highest incarnates of Tibet. SP, pp. 165, 303; *Re'u mig*, pp. 73, 80; TPS, pp. 72, 131.

⁴⁴⁷ Blo bzañ ye śes dpal bzañ po (1663-1737) was the second Pañ c'en Rin po c'e. He too was a voluminous writer, and among his works we may cite an introduction to the *Lam rim c'en mo* of Tsoñ k'a pa and a biography of his predecessor. TPS, p. 132.

⁴⁴⁸ Blo bzañ dpal ldan ye śes (1737-1780) was the third Pañ c'en Rin po c'e. [In 1774-5 he received the British envoy George Bogle, and in 1779 on the invitation of the emperor he travelled to Peking, where he died. - L.P.].

⁴⁴⁹ Blo bzañ bstan pa'i ñi ma (1781-1854) was the fourth Pañ c'en Rin po c'e. The Ms. adds: «bsTan pa'i dbañ p'yug C'os kyi ñi ma», which is the full name.

⁴⁵⁰ [Apparently a statue of Maitreya coming from the monastery of dGa' sdoñ (Gadong of the maps), famous chiefly for the study of the Guhyasamāja and of the Vinaya. According to the *Myañ c'uñ*, it contained a statue of Maitreya of pure bronze, made in Eastern India. IT, IV, 1, p. 70. - L.P.].

⁴⁵¹ [This may mean either the orange-coloured Tārā, or the Tārā from Ņur smrig (on which see n. 638). The second alternative is preferable, on account of the parallelism with the Maitreya of dGa' gdoñ. The statue is apparently not mentioned by modern writers. - L.P.].

⁴⁵² On Mi la ras pa see n. 338.

⁴⁵³ [The rDo ma mo'i brod pa jewel is unknown. The name means «the stone which is the joy of Ma mo», a form of Rematī and at the same time a Tantric cycle of Mahākāla. - L.P.].

⁴⁵⁴ The monastery of sNar t'añ was founded in 1153 by gTum ston Blo gros grags pa; DT, Ca f. 19b [= ROERICH, p. 282]. Its sKu 'bum was built by sNañ grags bzañ po dpal in the 14th century, about the same time as that of rGyal rtse. See the description of the monastery and its works of art in TPS, pp. 186-189 [also R. SANKRITYAYANA, *Sanskrit palm-leaf mss. from Tibet*, in *JBORS* XXIII (1937), pp. 17-18].

⁴⁵⁵ gTum ston Blo gros grags pa was a disciple of Śar ba pa. He was born in 1106 and died in 1166; *Re'u mig*, pp. 44, 48. As said above, he founded in 1153 sNar t'añ and the minor sect named from that monastery.

⁴⁵⁶ mCims ston Nam mk'a' grags pa was the abbot of sNar t'añ for 36 years, according to DT, Ca f. 19b [= ROERICH, p. 283]; or from 1250 to his death in 1289, according to the *Re'u mig*, pp. 54, 57.

⁴⁵⁷ [I.e. an image of Tārā coming from the C'u mig monastery, on which see n. 466. - L.P.].

⁴⁵⁸ The blocks of the bKa' 'gyur were carved between October 1730 and February 1732; those of the bsTan 'gyur between May 1741 and November 1742. They are still extant, but so much worn out that the sNar t'añ edition of the canon has become nearly unreadable. *China and Tibet*, pp. 144-145. On P'o lha nas see n. 16.

⁴⁵⁹ [This is the set of the 31 printed t'añ ka representing the main episodes of the *Avadānakalpalatā* of Kṣemendra, of which the blocks are still preserved in the printing office of sNar t'añ. This set became very authoritative in Tibet. It was made by order of 'Gyur med ts'e brtan, the elder son of P'o lha nas, who was murdered by his brother at the beginning of 1750. TPS, pp. 440-441. - L.P.].

⁴⁶⁰ [The series of seven wood-printed t'añ ka from sNar t'añ is well known and very popular all over Tibet. The blocks were made by order of P'o lha nas and his sons, i.e. sometime between 1728 and 1747. On the sNar t'añ series, as well as on the cycle of the 16 Arhats and the problems it presents, see the exhaustive study in TPS, pp. 555-570 (chiefly p. 564) and 615-616. - L.P.].

⁴⁶¹ On 'Brom ston see n. 4.

⁴⁶² I cannot see what the author may mean by the expression « incarnations of the Arhats who were the noble lamas of sNar t'añ ».

⁴⁶³ [Perhaps Byañ ri se brag near Pa snam rdsoñ; IT, IV, 1, p. 57. - L.P.].

⁴⁶⁴ Sañs rgyas sgom pa Señ ge skyabs (1160-1229), one of the successors of gTum ston as abbot of sNar t'añ; DT, Ca ff. 9b, 35a [= ROERICH, pp. 283-284, 319]. According to the *Re'u mig*, pp. 49, 54, his dates were 1179-1249.

⁴⁶⁵ On dPal mgon žal or mGon po Žal bži pa see n. 102.

⁴⁶⁶ A C'u mig is said by BUSTON, p. 206, to have been founded by Byañ c'ub rgyal mts'an of Glag. The valley (*luñs*) of C'u mig is cited as the residence of rGya 'Dul ba 'dsin pa in DT, K'a f. 8a [= ROERICH, p. 79]. They may or may not be connected with our C'u mig riñ mo. The latter appears in DT, Ba f. 4b [= ROERICH, p. 1069] as one of the places where K'a c'e Pañ c'en expounded the Law. [It is also mentioned as the seat of the bKa' brgyud pa teacher rÑog mDo sde (1090-1166) and of his father's pupil rGyal 'A ma can; DT, Ņa ff. 5b and 125b (= ROERICH, pp. 408, 688). It was the seat of a Vinaya school; DT, K'a f. 9b (= ROERICH, pp. 81-82). The monastery was to the south-west of sNar t'añ, almost on the crossroad

of the path leading from sNar t'añ to Nor. It has been destroyed and nothing remains but an unassuming temple. TPS, p. 683. - L.P.].

¹⁶⁷ On 'P'ags pa see n. 501. The religious assembly at C'u mig took place in 1277; DT, Na f. 4b [= ROERICH, p. 212].

¹⁶⁸ Nor Ewam, also called simply Nor, was founded in 1429 by Kun dga' bzañ po, on whom see n. 470. It is the seat of the Nor pa, a sub-sect of the Sa skya pa. It lies between sNar t'añ and Žwa lu and contains a rich collection of Sanskrit mss.; TPS, pp. 205-206a [A list of the Sanskrit mss. in Nor is given by R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in *JBORS XXI* (1935), pp. 31-42, and *XXIII* (1937), pp. 53-57. On the monastery itself see op. cit., *XXIII* (1937), pp. 8-9, 18-19. - L.P.]. A description of the monastery as it was in the 15th century may be gleaned from the biography of its founder by dPal ldan don grub; TPS, pp. 91, 157. [The title of this text is *rGyal ba rdo rje 'c'añ kun dga' bzañ po'i rnam par t'ar pa legs bśad c'u bo 'dus pa'i rgya mts'o yon tan yid bzin nor bu'i 'byuñ gnas*; woodprint in the library of Professor Tucci, Rome. Quoted hereafter as KG. - L.P.].

¹⁶⁹ Nothing is known about this division of Nor in 18 colleges under five heads.

¹⁷⁰ Nor c'en is Kun dga' bzañ po (1382-1444), who was born and educated at Sa skya, was the founder of Nor and a voluminous writer; *Re'u mig*, pp. 62, 66; TPS, p. 124. [The little sleeping cell is the first of the two mentioned in KG, f. 44a; see n. 473. - L.P.].

¹⁷¹ [The Lam zab is described as a chapel that was formerly the second of two small sleeping caves of Nor c'en. It contained the images of the teachers of the Lam 'bras from Vajradhara to Buddhabhadra. KG, f. 44a-b. Detailed list of these images in KG, f. 45a-b. - L.P.].

¹⁷² [Lam 'bras are the Sa skya pa manuals of meditation, which explain the path (*lam*) leading to release, and the fruit (*'bras*) resulting therefrom. IT, IV, 1, p. 154. - L.P.].

¹⁷³ This ordination chapel (*dbañ k'añ*) is unknown.

¹⁷⁴ [The Lam 'bras chapel is but another name of the gTsañ k'añ steñ ma (Upper gTsañ k'añ), a chapel in the Great Assembly Hall, on which see n. 475. The golden statue of Nor c'en was set up there immediately after his death; KG, f. 43a. The chapel contained also a golden statue of Vajradhara, images of the Lam 'bras teachers from bDag med ma down to Buddhabhadra, etc.; KG, f. 44a. - L.P.].

¹⁷⁵ [The 'Du k'añ c'en po (Great Assembly Hall) was divided in the Lower gTsañ k'añ (gTsañ k'añ 'og ma) and Upper gTsañ k'añ (gTsañ k'añ steñ ma). In the former there were several gilt statues of the Teacher, eleven great paintings of the masters' lineage and statues of the Buddhas of the ten quarters; KG, f. 44a-b. In making these images Nor c'en availed himself of the work of Nepalese artists. Detailed list in KG, ff. 44b-45a. - L.P.].

¹⁷⁶ The T'ar rtse Bla brañ is unknown.

⁴⁷⁷ On Birwa pa (Virūpa) see n. 430. This relic seems not to be mentioned in the KG.

⁴⁷⁸ It is difficult to say which of the forms of mGon po is here alluded to. This *vajra* is apparently not mentioned in KG.

⁴⁷⁹ [Eight *mc'od rten* of the Tathāgatas, with canopies over them and made of (i.e. sheathed with) gilt copper, were set up after the death of Nōr c'en (and not by the founder himself); KG, f. 53a. - L.P.].

⁴⁸⁰ Between Nōr and Sa skya the route crosses four passes, marked on the maps as Tra, Ni, Chong and Ata, none of which names resembles C'ag c'ag. [But DAS, *Journey*, p. 310, mentions the hamlet of Chagri or Chiakri (C'ag ri?) between sNar t'añ and Sa skya. - L.P.].

⁴⁸¹ Sa skya, Sakia gumpa of the maps, DSGL, p. 16 (= VASILYEV, p. 13). This famous monastery, headquarters of the Sa skya pa, was founded by 'K'on dKon mc'og rgyal po in 1073; DT, Ña f. 4a, Ca f. 37a, Ña f. 4a [= ROERICH, pp. 210-211, 325, 405]. It was practically re-built by Kun dga' rin c'en (1517-1584); TPS, p. 172. [Modern descriptions are fairly numerous, but not detailed. See e.g. DAS, *Journey*, pp. 312-316; R. SANKRITYAYANA, in *JBORS XXIII* (1937), pp. 2-7, 19-20, and in *JBORS XXIV* (1938), p. 141; G. TUCCI, *Un principato indipendente nel cuore del Tibet: Sachia*, in *Asiatica*, IV (1940), pp. 453-360. - L.P.].

⁴⁸² [This is the ms. guide called *gDan sa c'en po dpal ldan sa skya'i gtsug lag k'añ dañ rten gsum gyi dkar c'ag*, on which see TPS, p. 156. Its author is the famous Kun dga' rin c'en (see n. 481), for which name the Kun dga' zla 'od of our text seems to be a mistake. It will be quoted in the following notes as *Sa skya Guide*. - L.P.].

⁴⁸³ [The same list of four chief sacred objects is found in the *Sa skya Guide*, f. 6a. - L.P.].

⁴⁸⁴ [There are two dBu rtse, or pinnacled buildings: the new one (dBu rtse gsar ma) and the old one (dBu rtse rñiñ ma). Both are situated south of the sGo rum, which is the oldest part of Sa skya and the centre from which the guide starts its description. *Sa skya Guide*, f. 19b. The one mentioned here is the New dBu rtse. Its contents are described in *Sa skya Guide*, ff. 25b-28b; those of the Old dBu rtse in *Sa skya Guide*, ff. 28b-30a. - L.P.].

⁴⁸⁵ [The gZi 'od 'bar ba statue of Mañjuśrī is of Kashmiri origin and was brought here by Sa skya Pañ c'en; *Sa skya Guide*, f. 19b. - L.P.]. It is still the foremost object of worship in Sa skya. Description with picture in TPS, p. 173.

⁴⁸⁶ The sGo rum gZim spyil dkar mo is the earliest temple in Sa skya, having been built by 'K'on dKon mc'og rgyal po himself; of course in its present shape it goes back to the renovation by Kun dga' rin c'en. The name is said to signify unmoveable in the Žañ žuñ language; *Sa skya Guide*, f. 11a; TPS, pp. 6, 251.

⁴⁸⁷ [In the sGo rum there are the images of four mGon po (terrific protecting deities): Śiñ mgon, rDo mgon, Bris mgon, 'C'am mgon; *Sa skya*

Guide, f. 11b. The image of 'C'am mgon was made out of the skin of a sinful Indian king; and since the colour of the face of this leather image was deep black and it came flying from the presence of the Lo c'en, it was called the Flying ('p'ur ses) Black (*nag po*) Leather image (*bse 'bag*); *Sa skya Guide*, f. 13b. For another black-leather image (of Pe har), kept at bSam yas, see NEBESKY, pp. 102-104. But cf. now the remarks of R. A. Stein in *J. As.* 1956, p. 230. - L.P.].

⁴⁸⁸ [This is the building described by the *Guide* under the simple name of sGrol ma Lha k'añ (chapel of Tārā); but at the end of the description we are told that it is also sometimes called gYu mk'ar mo; *Sa skya Guide*, ff. 73a, 74b. - L.P.].

⁴⁸⁹ The xyl. adds in a interlinear note: « on the back of the Srib dgon » [i.e. of the Great Temple; see n. 502. The *Guide* does not give this image the name of Sems dpa' sum brtsegs, but simply calls it the statue of rJe btsun sGrol ma. It was found and brought to Sa skya by the Ba ri Lotsawa. The story is told in the *Sa skya Guide*, ff. 73b-74b. - L.P.].

⁴⁹⁰ [The punctuation of the text would attribute this specification to the following item, the rNam rgyal mc'od rten. But we know from the *Sa skya Guide* that the image of Tārā was brought to Sa skya by Ba ri pa, while he had nothing to do with the rNam rgyal mc'od rten; the punctuation must be modified accordingly. - L.P.]. Ba ri pa or Ba ri Lotsawa was born in 1040. At the age of 15 he met Atīsa. He became a specialist of Tantra and was very active in their diffusion. In 1102 he took over the see of Sa skya, after the death of 'K'on dKon mc'og rgyal po and pending the majority of Kun dga' sñiñ po. The latter took the chair in 1111, we do not know whether as a normal procedure or following the death of Ba ri pa, the date of which event is nowhere mentioned. DT, K'a f. 5b, Ņa f. 4a, Ņa f. 4a [= ROERICH, pp. 73, 211, 405]; *Re'u mig*, pp. 40, 43, 44.

⁴⁹¹ [The rNam rgyal sKu 'bum contains a relic (*śarīradhatu*) and the mantle of Kāśyapa, the Buddha of the cosmic age preceding our own. *Sa skya Guide*, f. 42a-b. - L.P.].

⁴⁹² [In spite of its being mentioned three times in our text, I did not succeed in identifying the Ņin dgon bla brañ with one of the Bla brañ listed in the *Sa skya Guide*. - L.P.].

⁴⁹³ Sa c'en is an abbreviation for Sa skya c'en po Kun dga' sñiñ po (1092-1158), the second abbot of Sa skya and one of the greatest teachers of that sect; DT, Ņa f. 4a [= ROERICH, p. 211]; *Re'u mig*, pp. 43, 47; HUTH, pp. 107-112; TPS, p. 134. [Under the Old Sleeping Cell (gZim k'añ rñiñ ma), now called Bla brañ śar (*Sa skya Guide*, f. 30b), there is the meditation cave of Sa c'en. At the age of twelve he meditated there for six months under the guidance of Ba ri Lotsawa, till he had a vision of Mañjuśrī with Avalokiteśvara to the right and Vajrapāṇi to the left; *Sa skya Guide*, f. 31b. - L.P.].

⁴⁹⁴ bSod nams rtse mo (1142-1182) was the second son of Sa c'en Kun

dga' sñiñ po; DT, Ņa f. 4a [= ROERICH, p. 211]; *Re'u mig*, pp. 46, 49. His literary output was considerable, chiefly in the field of Tantra. He is the author of an analytical classification of the Tantras. TPS, pp. 100-101. [Cf. also HUTH, pp. 112-114. The rock whence he ascended to the Sukhāvati heaven lies to the north-east of the bDe ba can gyi mc'od k'añ (bDe ba can = Sukhāvati); *Sa skya Guide*, f. 51b. - L.P.]

⁴⁹⁵ [I was unable to identify the Žabs brtan lha k'añ with one of the four major and fourteen minor temples listed by the *Sa skya Guide*, f. 6b; cf. TPS, p. 687. - L.P.]

⁴⁹⁶ On rJe btsun Grags pa rgyal mts'an see n. 52. I am not in a position to identify this image.

⁴⁹⁷ Sa skya Pañ c'en Kun dga' rgyal mts'an (1182-1251) was the son of the Sa c'en's fourth son dPal c'en 'od po; DT, Ņa f. 4b. [= ROERICH, p. 211]. His original name was 'K'on dPal ldan don grub, and he was a disciple of K'a c'e Pañ c'en. His journey to Mongolia, to ward off a Mongol invasion of Tibet, and his political activities are well known; TPS, pp. 9-12. He was the author of several works, chiefly commentaries on Mahāyāna texts; foremost among them is the *Ts'ad ma rig pa'i gter* (quoted in our text as *Rig gter*), an ample exposition of Indian logic based on the *Pramāṇavārttika* and on the *Pramāṇaviniścaya* of Dharmakīrti. He wrote also on grammar. TPS, pp. 101-102. [Cf. also HUTH, pp. 118-126. The seat on which he compiled the *Rig gter* with its commentary is enclosed in the building called Dus mc'od bla brañ, to the south-east of the bŽi t'og. It is now surmounted by a statue of Sa Pañ. *Sa skya Guide*, ff. 4b, 53a. - L.P.]

⁴⁹⁸ This is the old one (dBu rtse rñiñ ma), on which see TPS, p. 173.

⁴⁹⁹ [The image Gar gzigs ma, painted by Sa Pañ, is also listed in the *Sa skya Guide*, f. 23b, without any further particular being given. It seems to be the same as the one described by G. TUCCI in *Asiatica*, VI (1940), p. 359. - L.P.]

⁵⁰⁰ [The gŽi (recte: bŽi) t'og Bla brañ, or palace of the four towers, is the little-used official residence of the Sa skya Bla ma. It rises in the centre of the monastical town; *Sa skya Guide*, ff. 34a-37b; G. TUCCI, in *Asiatica*, VI, p. 360. - L.P.]. Its chapel contains many fine statues of the Pāla school of sculpture, and even a Jaina image. TPS, p. 172.

⁵⁰¹ 'Gro ba'i mgon po 'P'ags pa Blo gros rgyal mts'an (1235-1280), a nephew of the Sa skya Pañ c'en, went in 1252 to Mongolia and Northern China, and in 1260 became the spiritual guide of Qubilai Khan with the title of *ti-shih* (« teacher of the emperor »). He returned to Tibet for a three-years spell 1265-1268, and then finally in 1276. The emperor bestowed on him the temporal rule over the thirteen districts of Central Tibet. DT, Ņa f. 4b [= ROERICH, pp. 211-212]; *Re'u mig*, pp. 53, 56. 'P'ags pa invented for Qubilai a new alphabet for the Mongol language, based on the Tibetan one; it remained in official use till the end of the Yüan dynasty. He wrote on

Tantric literature and liturgy, and prepared for the instruction of Qubilai a summary of the Law in the form of letters; he sponsored the translation of the *Buddhacarita* of Aśvaghōṣa. TPS, pp. 102-104. [Cf. also HUTH, pp. 139-159. His chair (*c'os k'ri*) is still preserved in a great stone-garden (*rdo 'ts'al*) now called Sa skya ts'ogs, to the south-east of the b'zi t'og; *Sa skya Guide*, f. 38b. But the title of K'ams gsum zil gnon is not found in the Guide. - L.P.].

⁵⁰² [Srib dgon sprul pa is another name of the Lha k'añ c'en po (Great Temple); *Sa skya Guide*, f. 63a. It is on the far side of the river and played a great historical role; TPS, p. 682. Description by R. SANKRITYAYANA, in *JBORS XXIII* (1937), pp. 4-5. - L.P.].

⁵⁰³ [The 'Dsam gliñ g-yas g'zag image was placed in the Lha k'añ c'en po by 'P'ags pa, but no further particulars are given; *Sa skya Guide*, f. 65a. - L.P.].

⁵⁰⁴ It is difficult to identify the images here alluded to.

⁵⁰⁵ [The conch-shell called dKar mo rgyañ grags is one of the most famous relics in Sa skya. It was a gift by an Indian king Dharmapāla to the Chinese emperor, and from China it came to Sa skya as a gift of Qubilai. TPS, p. 682. - L.P.].

⁵⁰⁶ The K'a'u river cannot be located.

⁵⁰⁷ [P'ru ma is described in the *Sa skya Guide*, ff. 80a-81b; it is in the neighbourhood of Sa skya, but cannot be located with precision. On Sa c'en see n. 493. - L.P.].

⁵⁰⁸ K'a'u brag rdsoñ is mentioned in DSGL, p. 16 (= VASILYEV, p. 13). [It is the same as the K'a'u skyed lhas of the *Sa skya Guide*, f. 75a, with a great statue of dPal mgon žal. It is to the east of Sa skya, but its exact situation is not known. - L.P.].

⁵⁰⁹ On dPal mgon žal or mGon po Žal b'zi pa see n. 102. [The story of this image, which was brought from India by the g'ñan Lotsawa, is told in the *Sa skya Guide*, ff. 75a-78a. According to the DSGL, the worship of this god was started here by the two g'nam k'a'u pa brothers, who are often mentioned in the *Sa skya Guide* (e.g. ff. 14b, 15b, 77b, 79a, 80a-b, 81b) and were disciples of the g'ñan Lotsawa; DT, Ja f. 10a (= ROERICH, p. 372). The *Hor c'os 'byuñ* states that Sa c'en studied with g'nam k'a'u pa the *sādhana* of dPal mgon Žal b'zi pa; HUTH, p. 110. - L.P.].

⁵¹⁰ Bya 'gyur padma 'od cannot be located.

⁵¹¹ On rJe btsun Grags pa rgyal mts'an see n. 52.

⁵¹² [Sa Lo 'Jam pa'i rdo rje is often mentioned in the *Sa skya Guide*: ff. 34b, 38b, 73a, 81b; but I am unable to identify him in the Genealogical Table I in TPS, vol. II. In any case, he is different from Sa skya Lotsawa 'Jam dbyaṅ Kun dga' bsod nams grags pa rgyal mts'an (1485-1533), abbot of Sa skya since 1498. See TPS, pp. 686, 687, and the Genealogical Table of the Sa skya pa. - L.P.].

⁵¹³ On dMag zor ma see n. 207.

⁵¹⁴ bSam gliñ cannot be located.

⁵¹⁵ Mañ mk`ar is the valley of the river flowing from the south into the gTsañ po, above Lha rtse rdsoñ. The monastery of dGa` ldan dar rgyas gliñ in Mañ mk`ar is mentioned in VSP, f. 215a, and SP, p. 331.

⁵¹⁶ [C`a luñ rDo rje brag in Mañ mk`ar was founded by Grub c`en ma bDe legs dpal `dsom; VSP, ff. 215b-216a. It cannot be located. - L.P.].

⁵¹⁷ On rJe btsun Grags pa rgyal mts`an see n. 52.

⁵¹⁸ Ts`ar c`en Blo gsal rgya mts`o (1502-1567) is mentioned in *Re`u mig*, pp. 69, 73, and KD, Ts`a f. 42b. [He belonged to the Ts`ar pa lineage, spiritually descended from the Sa skya pa teacher Dam pa bSod noms rgyal mts`an (on whom see n. 671); KD, Za f. 31b. From another angle, he was the 13th spiritual descendant of Virüpa in the Ts`ar c`en Blo gsal lineage; KD, Za ff. 31b-32a. According to VSP, f. 215b, Ts`ar c`en C`os kyi rgyal po had at C`a luñ the vision of Hayagriva. I doubt whether the two Ts`ar c`en are identical. - L.P.].

⁵¹⁹ [mK`yen brtse went to T`ub bstan dge `p`el in 1850; KTS, f. 82a. But it cannot be located on the maps. - L.P.].

⁵²⁰ See n. 518.

⁵²¹ Myu gu luñ was founded by `Brog mi Lotsawa in 1043 and was one of his residences; DT, Na f. 2b [= ROERICH, p. 207]; *Re`u mig*, p. 41; J. BACOT, *La vie de Marpa le traducteur*, p. 8. It cannot be located on the maps.

⁵²² On `Brog mi Lotsawa see n. 253.

⁵²³ `Od gsal zla ba p`ug cannot be located.

⁵²⁴ [sGra bsgyur lotsā p`ug was visited by mK`yen brtse in 1850 (sGra bsgyur rgya gar p`ug); KTS, f. 82a. But it cannot be located on the maps. - L.P.].

⁵²⁵ gSuñ ñag lam `bras p`ug cannot be located. As pointed out by the text itself, the last three shrines were mere caves and cannot be expected to be found on the Survey maps. On the other hand, their names do not seem to occur in the available texts.

⁵²⁶ The name bSod noms c`os `p`el is fairly common. An abbot of gSañ p`u of this name is mentioned in DT, C`a f. 2a [= ROERICH, p. 329]. One bSod noms c`os `p`el of dGon gsar was born in 1527 and another in 1595; *Re`u mig*, pp. 71, 75. The latter is identical with the one who became regent (*sde srid*) of Tibet in 1642. But none of them seems to be identical with the teacher mentioned here, whose title *ñags `c`añ* (teacher of Mantras) is very common among the Sa skya pa.

⁵²⁷ rMa Rin c`en mc`og lived in the times of K`ri sroñ lde brtsan and his successors, and translated the cycle of Guhyagarbha. He was killed in retaliation for the murder of Glañ dar ma in 841. BUSTON, pp. 190, 199; DT, Ga ff. 2a, 30b, 41a [= ROERICH, pp. 104, 167, 191].

⁵²⁸ mDar Groñ mo c`e is unknown.

⁵²⁹ On Ts`ar c`en see n. 518.

⁵³⁰ [Se mk`ar c`uñ is called lÑog mK`ar c`uñ in VSP, f. 216a and SP, p. 332. It was founded in 1064 by Grub c`en Se mk`ar c`uñ ba; *Re`u mig*,

p. 41. The latter, a master of Lam `bras, is mentioned as an elder contemporary of Ma gcig in DT, Ņa f. 10a-b (= ROERICH, p. 225). Bo doñ P'yogs las rnam rgyal (1306-1386) at the end of his life took residence at Se mk'ar c'uñ; DT, T'a f. 12a (= ROERICH, p. 778). The place cannot be located. - L.P.].

⁵³¹ Lha rtse is Lhatse-dzong of the maps, headquarters of a district. DAS, *Journey*, p. 277.

⁵³² [On `Brog mi and Gayādhara see nn. 253 and 344. The cave temple (Gayadhara'i lha k'iñ) near Lha rtse is described in TPS, p. 205. - L.P.].

⁵³³ Yar stod is unknown.

⁵³⁴ gCuñ Ri bo c'e is famous on account of its connection with T'añ ston rgyal po; cf. also DAS, *Journey*, p. 192. [It stands on the hillside on the northern bank of the gTsañ po, c. 86°32' long. See H. HARRER, *Sieben Jahre in Tibet*, Vienna 1952, pp. 74-75. - L.P.].

⁵³⁵ On T'añ ston rgyal po see n. 54.

⁵³⁶ Byañ Ņam riñ is Ngarip-dzong of the maps. On its monastery, called C'os sde Byams pa gliñ, see SP, p. 331; cf. also DAS, *Journey*, p. 277. [It was founded in 1225 by the Sa skya pa teacher sTag rtse la rgyab pa Śākya señ ge and was restored in 1354 by Ta'i dben Blo gros rgyal mts'an (b. 1332); *Re'u mig*, pp. 59, 60. Cf. DT, T'a f. 12a (= ROERICH, p. 778). In the time of Tsoñ k'a pa it was partly won over to the Yellow Church. At the end of the 17th century it contained 15 Sa skya pa and 10 dGe lugs pa colleges: VSP, ff. 212a-215a; *Re'u mig*, p. 52. - L.P.].

⁵³⁷ According to *Re'u mig*, p. 55, Zañ zañ Ne rañ was founded in 1259 by bDe legs rgyal mts'an (1225-1281). Cf. DT, Ņa f. 125b [= ROERICH, p. 688], where the name is spelt Ne riñs. [Zañ zañ is Sang-sang of the maps. - L.P.].

⁵³⁸ [Rig °dsin rGod ldem is the founder of the rDo rje brag pa sub-sect of the rÑiñ ma pa; WADDELL, *Lamaism*, p. 73. But he seems to be otherwise unknown. - L.P.].

⁵³⁹ On Ri bo bkra bzañ see DSG, p. 15 (= VASILYEV, p. 12). [It is Trasang of the maps, to the west of Sang-sang. - L.P.].

⁵⁴⁰ Ri kun tu gzigs is unknown.

⁵⁴¹ sKya bo k'a gdoñ is unknown. On Sa c'en see n. 493.

⁵⁴² The La stod (also Las stod) region is mentioned e.g. in BUSTON, p. 205, and in DT, Ga f. 26a and Ņa f. 124a [=ROERICH, pp. 147, 684]. It seems to be the region south of the gTsañ po about 87° long.

⁵⁴³ The true name of P'a dam pa was Dam pa Sañs rgyas. He was a man from Southern India, a pupil of Maitripā. According to the legend he went seven times to Tibet and died there at the age of 517 (!); DT, Ka f. 18b [= ROERICH, p. 36]. According to more sober accounts, he went five times to Tibet, beginning with 1092. He introduced there the *gcod* and *zi byed* methods, characterised by meditation in burial places and immediate realization of *prajñā*. His *mūdrā* was Ma gcig lab kyi sgron ma. In 1097 he

founded *Diñ ri*, where he was met by *Mi la ras pa*. He died in 1117. DT, *Ña f.* 15b and *Ña ff.* 1a-3a, 22b [= ROERICH, pp. 435, 867-871, 911-915]; *Re'u mig*, pp. 43, 44; TPS, p. 92. [His order, the *Ži byed pa*, was a disjointed union of ascetics; HOFFMANN, pp. 129-130. - L.P.].

⁵⁴⁴ *Diñ ri Gañs dkar* is the commercial and administrative centre called *Tingri Dzong* on the maps; DSGL, p. 16 (= VASILYEV, p. 13). [It is not, however, a *rdsoñ*. In any case, the place here alluded to is not *Diñ ri Gañs dkar*, but *Diñ ri Glañ 'k'or*, Langkor of the maps to the West of the town on the road to the *Thung la*. - P.A.]. [*Glañ 'k'or*] became in 1097 the residence of *Dam pa Sañs rgyas*, and remained ever after the headquarters of the *Dam pa ba* sect. DT, *Ña f.* 10a and *Ña f.* 21b [= ROERICH, pp. 225, 912]; TPS, p. 92.

⁵⁴⁵ ...

⁵⁴⁶ *rTsib ri rGod ts'añ* is mentioned in DT, *Ña ff.* 9b, 124a [= ROERICH, pp. 421, 684]. [It is the *Götshang* monastery on a sheer cliff on the south-east side of the *Tsipri* range, not far west from *Sel dkar rdsoñ*. - P.A.].

⁵⁴⁷ *rGod ts'añ pa mGon po dpal* (1189-1258) of *Lho brag*, a disciple of *g'Tsañ pa*, studied at *Ra luñ* and 'Brug. He was active in many regions and above all in *La stod*, where he founded several monasteries. His most famous pupil was *O rgyan pa*. DT, *Ña ff.* 122a [= ROERICH, pp. 680-686]; *Re'u mig*, pp. 49, 54; KD, *Za f.* 28a. Cf. TPS, p. 158.

⁵⁴⁸ DSGL, pp. 14-15 (= VASILYEV, p. 11). *Guñ t'añ* was the region (its capital is *rDsoñ k'a*) and the pass where *Padmasambhava* entered Tibet and met the envoys of king *K'ri sroñ lde brtsan*; see n. 56, and also BUSTON, p. 189, and TPS, p. 545. [The pass is about five miles north of the *Jakhyung* pass, which it between *rDsoñ k'a* (*Jongkha Dzong*) and the *Palgu* lake. - P.A.].

⁵⁴⁹ [*Mañ yul* is the upper valley of the *Trisuliganga*, on the Nepalese border. - L.P.].

⁵⁵⁰ On *Mi la ras pa* see n. 338.

⁵⁵¹ [*Yol mo* is *Helmu* in Nepal. - P.A.].

⁵⁵² *sKyid groñ*, also spelt *sKyid roñ* (thus e.g. in DT, *Ña f.* 14b = ROERICH, p. 433), is the *Kirong* of the maps; DSGL, p. 14 (= VASILYEV, p. 1). The *Jo bo* statue of *Lhasa* was sent into exile there by the ministers of *K'ri sroñ lde brtsan*, who were hostile to Buddhism.

⁵⁵³ [*Gram pa* is the name of the region around *Lha rtse rdsoñ*, on which see n. 530. - L.P.].

⁵⁵⁴ [The *Le'u bdun ma* is a famous *gter ma* in seven chapters; see TPS, pp. 179-180. - L.P.].

⁵⁵⁵ But for the finding of the *Le'u bdun ma*, *bZañ po grags pa* seems to be otherwise unknown.

⁵⁵⁶ The temple of *rGyañs 'Bum mo c'e* is near *Lha rtse rdsoñ*. [It is included as *Gram pa rGyañ* in the list of the 12 temples built by king *Sroñ btsan sgam po* to keep down the she-devil of Tibet; BUSTON, p. 184; KD, 'A f. 6b. - L.P.]. Its *sKu 'bum*, very important for the history of Tibet: n

art, was built by the Sa skya pa bSod nams bkra śis (1352-1417) with the help of T'añ ston rgyal po. It is carefully described in TPS, pp. 179-185.

⁵⁵⁷ [This is the rÑiñ ma pa temple and cave near rGyañs 'Bum mo c'e, where Padmasambhava concealed the *Le'u bdun ma*; TPS, p. 179. It was visited by mK'yen brtse in 1850; KTS, f. 89a. - L.P.].

⁵⁵⁸ [Zañ Pags t'añ diñ is probably Ting of the maps on the south bank of the gTsañ po above P'un ts'ogs gliñ. - L.P.].

⁵⁵⁹ Zañ ston C'os 'bar was a specialist in the cycles of Saṃvara, Hevajra, Guhyasamāja and the Kālacakra. As to his date, he had a nephew born in 1012 and he himself adopted and followed the translation of the Kālacakra made in 1027; DT, K'a, ff. 14b, 15b [= ROERICH, pp. 95, 97]. Therefore he must have been born late in the 10th century. Thus he is not identical with the Ziñ ston C'os 'bar whose birth date is placed by the *Re'u mig*, p. 41. in 1055.

⁵⁶⁰ dGa' ldan P'un ts'ogs gliñ is Pindsoling of the maps. Cf. DSGL, p. 18 (= VASILYEV, pp. 14). The temples there were rebuilt or restored by Tārānātha with the help of the princes of gTsañ and of Byañ Nam riñ. The prince of gTsañ undertook this work as a measure directed against the dGe lugs pa, after the alarm caused by the Mongol inroads in the twenties and thirties of the 17th century. TPS, pp. 36, 62. The buildings of P'un ts'ogs gliñ are described in TPS, pp. 196-198.

⁵⁶¹ Kun dga' sñiñ po alias Tārānātha was born in 1575 at K'a rag k'yuñ btsun from a family who boasted descent from the rGya Lotsawa. He belonged to the Jo nañ pa sect (on which see below) and was a voluminous writer on Kālacakra, Haṭhayoga, Tantric liturgy and history. His best known work is the *C'os 'byuñ* written in 1608 and translated by A. SCHIEFNER, *Tārānātha's Geschichte des Buddhismus in Indien*, St. Petersburg 1869. On his life and works see TPS, pp. 128-131, 163-164.

⁵⁶² Jo mo nañ or Jo nañ was the chief seat of the Jo nañ pa, a sub-sect of the bKa' rgyud pa, founded by Dol bu pa Śes rab rgyal mts'an (1292-1361). It was a current of thought derived from the last Indian teachers of Buddhism, who had become nearly undistinguishable from the Shivaites. They were considered as heretics, because they were monists, i.e. maintained that the nature of the Buddha is identical with that of all the creatures. After the death of Tārānātha the V Dalai-Lama incorporated the Jo nañ pa monasteries in the Yellow Church. A. SCHIEFNER, *Tārānātha's Geschichte des Buddhismus in Indien*, pp. VI-VII; TPS, p. 92. Jo nañ lies on the left bank of the gTsañ po, on the border between Ru lag and gYas ru. Its sKu 'bum was begun by Dol bu pa Śes rab rgyal mts'an and restored by Tārānātha nearly three centuries later. TPS, p. 164. [It was visited by mK'yen brtse in 1851; KTS, f. 83b. (Cf. also HOFFMANN, pp. 135-136. - L.P.).

⁵⁶³ [Dol bu pa or Dol po pa Śes rab rgyal mts'an (1292-1361) was the founder of Jo nañ. See his life in DT, T'a f. 11a-b. (= ROERICH, pp. 775-777). - L.P.].

⁵⁶⁴ [The sKu 'bum mT'oñ grol c'en mo was built by Śes rab rgyal mts'an; DT, T'a f. 11a (= ROERICH, p. 776). Detailed description in TPS, pp. 191-196. - L.P.].

⁵⁶⁵ This is the *Jo nañ gi gnas bsad*. On this work of Tāranātha see TPS, p. 164.

⁵⁶⁶ [The Brag ram mgon k'añ was founded by Bo doñ Rin c'en rtse mo in the 12th century; DT, C'a f. 4b (= ROERICH, p. 335). On him see n. 571. As Professor Tucci informs me, this mGon k'añ is situated very close to P'un ts'ogs gliñ. - L.P.].

⁵⁶⁷ [Bek rtse or Beg tse, also called lCam sriñ, is a terrific deity of Mongol origin, accepted by the dGe lugs pa as one of their protecting gods (*yi dam*): see the study in TPS, pp. pp. 595-596 and in NEBESKY, pp. 88-93. - L.P.].

⁵⁶⁸ Bo doñ e lies on the route from P'un ts'ogs gliñ to bKra śis lhun po. Cf. also DT, C'a f. 9a [= ROERICH, pp. 345-346]. Short description, with the spelling Po toñ, in TPS, p. 205.

⁵⁶⁹ Mudra c'en po (Mudra ba) founded in 1049 E dgon, i.e. the monastery of [Bo doñ] E; *Re'u mig*, p. 41. Nothing else is known about him.

⁵⁷⁰ [dPañ Lotsawa Blo gros brtan pa (1276-1342) went seven times to Nepal, made several translations and was the founder of philological studies in Tibet. For a short time he was abbot of Bo doñ e. His nephew dPal ldan Byañ c'ub rtse mo (1303-1380; the dates in ROERICH are wrong by one cycle) was also abbot of Bo doñ e. Their lives in DT, T'a ff. 15b-16b (= ROERICH, pp. 786-788); cf. *Re'u mig*, pp. 57, 62. - L.P.].

⁵⁷¹ This might be either Bo doñ Rin po c'e Rin c'en rtse mo, a Kālacakra teacher of the 12th century mentioned in DT, T'a f. 14a-b [= ROERICH, p. 783; or Bo doñ P'yogs las rnam rgyal (1306-1386), whose life is told in DT, T'a ff. 11b-12a (= ROERICH, pp. 777-779) and who was a teacher of Tsoñ k'a pa during the stay of the latter at Jo mo nañ; SP, p. 214. - L.P.]; or Bo doñ C'os rgyal P'yogs las rnam rgyal (1375-1450), *Re'u mig*, pp. 62, 66. The probabilities are in favour of the first one.

⁵⁷² [mÑan yod Bya rgod gsoñ is not included in the list of the twelve temples built by Sroñ btsan sgam po, found in BUSTON, p. 184, and in KD, 'A, f. 6b. It is, however, mentioned as Bo doñ Bya rgod gsoñ in KG, f. 35a, and may possibly be identical with the Sa skya pa monastery built at mÑan yod śañs by 'Bum p'rag gsum pa in 1489; *Re'u mig*, p. 68. - L.P.].

⁵⁷³ [rNam sras or Vaiśravaṇa or Kubera is in India the god of wealth. In Lamaism he is the chief of the Yakṣas and the protector of the northern quarter; as such, he is a warlike deity with many peculiarities pointing to a Central Asian origin. On his iconography see TPS, pp. 571-578. Vaiśravaṇa « with the red lance and the blue horse » (rNam sras mduñ dmar rta sñon can) is a particular form, on which see NEBESKY, pp. 69-70. - L.P.].

⁵⁷⁴ [Mañ t'os Klu sgrub rgya mts'o was the second successor of Ts'ar

c'en Blo gsal rgya mts'o (on whom see n. 517): KD, Za f. 31b. He must therefore have lived at the end of the 16th century. - L.P.].

⁵⁷⁵ sÑiñ ri ba seems to be the same as Ñiñ p'ug pa (1094-1186); *Re'u mig*, pp. 43, 49. [His life is told in DT, T'a ff. 2b-3b (= ROERICH, pp. 1008-1011). - L.P.].

⁵⁷⁶ [There were two Grub t'ob Dar p'yar; see n. 83. As this one was a spiritual ancestor of sÑiñ ri ba (12th century), he must be identified with the earlier of the two, who lived in the times of Rin c'en bzañ po, i.e. in the early 11th century. - L.P.].

⁵⁷⁷ [sÑon mo c'os rdson is apparently identical with sÑon mo rdson rDo rje gdan, founded by 'Jam dbyaṅs 'K'on ston in the 15th century; VSP, f. 209b; SP, p. 330. - L.P.]. [It is Memo-dzong of the maps. - P.A.].

⁵⁷⁸ Šab dge sdiṅs is Shappeding of the maps in the Šab (Shap) valley; see TPS, p. 701. [As can be seen from the Genealogical Table 1 in TPS, vol. II, several Ša skya abbots of the Rin c'en sgañ branch resided here. - L.P.].

⁵⁷⁹ K'ro p'u is listed in DSGL, p. 17 (= VASILYEV, p. 14). In the second half of the 12th century Rin po c'e rGyal ts'a, a disciple of P'ag mo gru pa, bought a plot of land at K'ro p'u and began the construction of a monastery; DT, Ņa f. 134a [= ROERICH, p. 707]. Later the K'a c'e Paṅ c'en resided here. K'ro p'u lies in a gorge on the route from Jo nañ to bKra śis lhun po: TPS, p. 179.

⁵⁸⁰ K'ro p'u Ts'ul k'rimś śes rab (1173-1225) studied in Nepal and was closely connected with the K'a c'e Paṅ c'en, whose life he wrote; DT, Ņa f. 134b-136a [= ROERICH, pp. 708-711]; *Re'u mig*, p. 48. BUSTON, p. 222. calls him K'ro p'u Lotsawa Byams pa'i dpal.

⁵⁸¹ This famous statue was caused to be made by K'ro p'u Lotsawa in 1212; *Re'u mig*, p. 51. It is still venerated in the bKa' rgyud pa temple near the mc'od rten of K'ro p'u; TPS, p. 179.

⁵⁸² The position of Gaṅś can C'os p'el gliñ was indicated to me by Professor Tucci. Cf. DSGL, p. 20 (= VASILYEV, p. 16). [On its history see VSP, ff. 196b-197a. It is Ganjian of Nain Singh; *Records*, p. 38 n. 117. - L.P.].

⁵⁸³ Paṅ c'en bZaṅ po bkra śis (1410-1478) was a great dGe lugs pa Lama, founder of Gaṅś can C'os p'el gliñ. After the death of dGe 'dun grub in 1474, he was for four years abbot of bKra śis lhun po. VSP, ff. 194b-195a; SP, p. 326; *Re'u mig*, pp. 64, 68; TPS, p. 72.

⁵⁸⁴ dMag zor ma is practically identical with Rematī: see n. 207.

⁵⁸⁵ The sTag la nub pass is certainly the Tra pass of the maps. It is mentioned in VSP, f. 195b, as the pass between bKra śis lhun po and Gaṅś can C'os p'el gliñ.

⁵⁸⁶ rTa nag is the valley of the river of the same name (Tanakpo of the maps), which flows from the north into the gTsañ po at about 88°35' E. S. HEDIN, *Southern Tibet*, II, pp. 296-297. It was the birth place of lCe sgom. The cave of rTa nag (rTa nag p'u) is mentioned in BUSTON, p. 210. and

several places in rT'a nag appear in VSP, ff. 205a-b and 207a-b (and hence in SP, p. 202).

⁵⁸⁷ T'ub bstan rnam rgyal is Thub-den of the maps. It was founded in 1478 by Go rams bSod nams señ ge; *Re'u mig*, p. 68. [The means for its building were given by Kun dga' bzañ po of Rin spuñs; TPS, p. 642. The place was visited by the Survey Pandit Ugyan Gyatso in 1883; Das, *Journey*, p. 270. - L.P.].

⁵⁸⁸ Go rams bSod nams señ ge (1429-1489) founded T'ub bstan rnam rgyal in 1478; *Re'u mig*, pp. 65, 68. Nothing else is known about him.

⁵⁸⁹ 'Gos Lotsawa K'ug pa Lha btsas was born at K'ug pa [probably Dama-khu of the maps] near rT'a nag p'u. He was a disciple of 'Brog mi, Tilopā and Nāropā, went thrice to India and was Atīśa's first disciple in gTsañ. He translated many works and wrote several commentaries. BUSTON, p. 217; DT, Ja ff. 4b-6a [= ROERICH, pp. 360-364]; TPS, p. 413. He lived therefore in the second half of the 11th century.

⁵⁹⁰ [sGrol ma p'ug is Don-phug of Ugyen Gyatso (*Records*, map. XIX) and Drömabuk in Sven Hedin's route sketch. - L.P.].

⁵⁹¹ sGrol c'en might perhaps be identified with Grol sgom C'os g-yuñ (1103-1199), a disciple of sGam po pa; [DT, Ña ff. 29b-30a (= ROERICH, pp. 468-469);] *Re'u mig*, p. 44. But this is very doubtful.

⁵⁹² [T'ub bstan is Tugden of the maps, to the North-East of the famous Bon po monastery of gŠen dar ldiñ (Tarting gompa). - L.P.] 'Jad seems to be but another spelling for bZad.

⁵⁹³ [bZad dÑul c'u c'os rdoñ is Ngul chu ri of Ugyen Gyatso (*Records*, map XIX) and Ngunchu-gompa of Sven Hedin's route sketch. - L.P.]. The bZad valley is that of a western tributary of the Rungchu, north of the gTsañ po at about 88°10-15' E. This is proved by the identification of the following places: bZad bKra śis dge 'p'el (VSP, f. 201b; SP, p. 327) is Tashigembe-gomba; bZad Grwa ts'añ c'en po (VSP, f. 206a; SP, p. 329) is Tasang-gompa; bZad sTeñ k'a dgon (VSP, f. 206a; SP, p. 329) is Tanga-gomba.

⁵⁹⁴ rGyal sras T'ogs med bzañ po (1295-1369) was a disciple of Bu ston and a specialist of the Tantric cycle of Mahākaruñika; DT, Ca f. 31a, Ña ff. 79b and 80a [= ROERICH, pp. 310, 584, 585]; *Re'u mig*, p. 57.

⁵⁹⁵ [The Mus valley is that of the Mychu or Müchu of the maps. The name is mentioned in DT, P'a f. 5b (= ROERICH, p. 1015) and in VSP, f. 215a. - L.P.].

⁵⁹⁶ Mus c'en dKon (or Kun) mc'og rgyal mts'an (1388-1469) founded sTag mo gliñ k'a in 1436; *Re'u mig*, pp. 62, 66, 67. Cf. KD, Ts'a f. 43a. [He was a pupil of Ñor c'en Kun dga' bzañ po, on whom see n. 470, and in 1457 wrote his biography; KG, f. 53b; cf. KD, f. 31b. - L.P.].

⁵⁹⁷ [bSam gtan p'ug is Samde-puk, a dependency of sTag mo gliñ k'a, a picture of which is given in S. HEDIN, *Southern Tibet*, III, between pp. 272-273. - L.P.].

⁵⁹⁸ Gle luñ is Lelung-gompa on Hedin's map.

⁵⁹⁹ sTag mo gliñ k'a is Linga on Hedin's map, Linga-gompa of the Survey maps. It was founded by Mus c'en in 1436; see above n. 596.

⁶⁰⁰ Śaṅs is the lower valley of the Śaṅs c'u (Shangchu of the maps), which joins from the north the gTsañ po below gZis ka rtse. DSGL, p. 22 (= VASILYEV, p. 18).

⁶⁰¹ [Śaṅs mda' dPal c'en was visited by mK'yen brtse in 1843 (Śaṅs mdo Sram pa sgrub k'añ); KTS, f. 79b. - L.P.]. [dPal c'en is on the hillside above Emargang. Sram pa is Hrampa, a large village there. - P.A.].

⁶⁰² Zur senior (Zur po c'e Śākya 'byuñ gnas, also called 'Ug pa lui pa) was a great Tantric teacher and lived for 61 years in the 11th century. His life is found in DT, Ga ff. 4b-6b [= ROERICH, pp. 110-113]. One of his four chief disciples was Zur junior (Zur c'uñ Śes rab grags pa, also called rGya ho pa, 1014-1074); DT, Ga ff. 6b-11a [= ROERICH, pp. 113-124].

⁶⁰³ Žaṅ žoṅ rDo rje gdan is Shang shung of the maps. [The correct name seems to be Žoṅ žoṅ and it was founded by K'yuñ po rNal 'byor. The name rDo rje gdan (Vajrāsana) is due to the fact that on the point of death K'yuñ po prophesied that « If they would place my body, without cremating it, inside a receptacle of gold and silver, the Žoṅ žoṅ monastery would equal Vajrāsana (Bodh Gaya) »; DT, Ta f. 4b (= ROERICH, p. 733). It was visited by mK'yen brtse in 1843; KTS, f. 83a. - L.P.].

⁶⁰⁴ K'yuñ po rNal 'byor of sÑe mo Ra mañs was born in a Tiger year which according to SP, p. 371, corresponds to 990. He derived his teaching from Nāropā's wife Ni gu ma. He went to Nepal and to Nālandā. Later he founded the 'C'ad dkar monastery of 'Jog po in 'P'an yul and Žaṅ žoṅ in Śaṅs. [He was originally a Bon master and later was converted to the rDsogs c'en sect. He is said to have died in 1139 at the age of 150 (!); DT, Ta ff. 2b-4b (= ROERICH, pp. 728-733; *Re'u mig*, p. 46. See also R. STEIN in *J. As.* 1954, p. 288, Cf. also G. TUCCI, *Preliminary report on two scientific expeditions in Nepal*, Rome 1956, p. 15. - L.P.]. From him derived the Śaṅs pa, one of the four sub-sects of the bKa' brgyud pa; TPS, p. 91.

⁶⁰⁵ [rMog cog is situated in the upper part of Śaṅs; KD, Za f. 32a. But it cannot be located on the maps. In any case, it is quite different from rMog cog near sÑe t'añ mentioned in KD, f. 32a, and from the rMog cog dgon which DSGL, p. 26, places on the back of a hill to the north of C'u bo ri. - L.P.].

⁶⁰⁶ rMog cog pa Rin c'en brtson 'grus of Lha p'u sgañ rtse lived for 73 years. He was a pupil of K'yuñ po and a contemporary of sGam po pa and P'ag mo gru pa; he lived therefore around 1100. DT, Ta ff. 4b-7b [= ROERICH, pp. 733-741; KD, Za f. 32a].

⁶⁰⁷ 'Ba' ra Brag dkar was founded by 'Ba' ra pa in the 14th century; DT, Ņa f. 127b [= ROERICH, p. 692].

⁶⁰⁸ 'Ba' ra pa rGyal mts'an dpal (1310-1391) was a disciple of Zur p'ug pa. He founded 'Ba' ra and died at sPa gro; DT, Ņa f. 127b [= ROERICH, p. 692]. He wrote many sacred songs and a treatise on Yoga, and was an

adept of the *zi byed*; DT, Na f. 14a [= ROERICH, pp. 895-896]; TPS, pp. 115-116.

⁶⁰⁹ [Śaṅs Zam bu luñ is mentioned in Cantos XCI and CVII of the *Padma t'añ yig* (TOUSSAINT, pp. 375, 477). Zam bu luñ and the rDsoṅs śod bDe gśegs ṅdus pa palace there were visited by mK'yen brtse in 1867, and this visit meant a very important step in the spiritual life of the author of our Guide; KTS, ff. 92a, 109b, 114a. - L.P.]. [It corresponds to the Jawar of Kishen Singh's itinerary. - P.A.].

⁶¹⁰ [Sog po ṅsul k'uñ is unmarked on the maps. It lies half-way up the Sokpo lungba (Sog po luñ ba) valley. - P.A.]. [The Sokpo lungba valley, whose river is a right-side tributary of the Śaṅs c'u, is found on Kishen Singh's map (*Records*, map IV), but not on the Survey maps, which merely mark Sulung Sumdo (i.e. Sog luñ sum mdo) at the junction of the two valleys. - L.P.].

⁶¹¹ [The position of the P'ar or Yar pass is clearly indicated by our text; but it is not marked on the maps. It was the same region which was the theatre of the meditations of lCe sgom; DT, Ga f. 41b (= ROERICH, p. 193). - L.P.].

⁶¹² ṅU yug is mentioned in DSGL, p. 22 (= VASILYEV, p. 18). [It is the still unsurveyed valley, at the mouth of which the Survey maps places a non-existing village of Uyug. - P.A.].

⁶¹³ [Ram sdiṅs ma bDe gśegs ṅbyuñ gnas was a disciple of Po to ba (1031-1105) and a teacher of rGyal ts'a (1118-1195); DT, Ca f. 13b, Ņa f. 133b (= ROERICH, pp. 269, 705). He lived therefore in the second half of the 11th and the first half of the 12th century. - L.P.].

⁶¹⁴ [lDiñ ma was visited by mK'yen brtse in 1843 (ṅO yug sDiñ ma); KTS, f. 81b. - L.P.]. [It is on a hill at Domthang in Uyug. - P.A.].

⁶¹⁵ A Lug gu gdoñ, where K'a c'e Paṅ c'en spent the summer of 1211, is mentioned in TPS, p. 336. But it was in Śaṅs, and this one is in ṅU yug; therefore they cannot be identical.

⁶¹⁶ On the places in ṅO yug (ṅU yug) connected with the legend of Padmasambhava see Cantos LX and XCI of the *Padma t'añ yig* (TOUSSAINT, pp. 245 and 375).

⁶¹⁷ [The Dam can are godlings belonging to the retinue of the various forms of mGon po (Mahākāla); TPS, p. 582. Their chief rDo rje legs pa, along with his brothers, tried to impede the progress of Padmasambhava at ṅO yug bGe'u ts'añ, but was defeated and subdued; Canto LX of the *Padma t'añ yig* (TOUSSAINT, p. 245). On this local deity of the ṅU yug valley see NEBESKY, pp. 154-159. The castle, unnamed in our text but called as we have seen, bGe'u ts'añ in the *Padma t'añ yig*, cannot be located. - L.P.].

⁶¹⁸ [The valley of Gos snion in ṅU yug is mentioned in the genealogies of Žwa lu (TPS, p. 658) - L.P.]. [Gö-ngön is near the confluence of the several rivers which form the ṅU yug c'u. The temple (Lhakhang) is opposite the village, on the other bank of the river. - P.A.].

⁶¹⁹ This pass is not marked on our imperfect maps of this region.

⁶²⁰ T'ub bstan Yaṅs pa can is Angchen Gumpa or Hyangpachen of the

maps. on the Lho roñ c'u. Cf. DSGL, pp. 29, 39 (= VASILYEV, pp. 23, 32). It was founded by Mus Rab 'byams pa T'ugs rje dpal in 1490; *Re'u mig*, p. 69. [On Yañs pa can see also PETECH, p. 85n. On the advice of the Karma pa abbot Žwa dmar C'os kyi grags pa, the means for the building of the monastery were given by Don yod rdo rje of Rin spuñs; TPS, p. 642. - L.P.]. Yañs pa can was taken from the Karma pa because of the implication of the IX Žwa dmar pa in the Nepalese invasion of 1792. The wood blocks of the *Deb t'er sñon po*, which were formerly at Yañs pa can, were then entrusted to Kun bde gliñ. - H.R.].

⁶²¹ Žu sÑe is mentioned also in Canto XCII of the *Padma t'añ yig* (= TOUSSAINT, p. 375) as the place where Padmasambhava concealed some *gter ma*. [The name refers to two valleys, both unmarked on the Survey maps: the main valley of sÑe mo to the West, and the side-valley of sÑe mo gŽu to the East. The region was for a period the seat of Dus gsum mk'yen pa (on whom see n. 705); DT, Na f. 33b (= ROERICH, p. 478). It was also the birth place of K'yuñ po rNal 'byor (on whom see n. 608); KD, Za f. 32a. In the same region lay sÑe mo sÑiñ druñ, mentioned in the Cantos XCII and XCVII of the *Padma t'añ yig* (TOUSSAINT, pp. 378, 411); the *gter ston sÑe mo Žu Yas* was connected with it. The monastery of gŽu Kun dga' ra ba was built by rNog in the first half of the 11th century; BUSTON, p. 204; DT, K'a f. 6b (= ROERICH, p. 75). The region is approximately shown as Gnimo in Nain Singh's map (*Records*, map VIII). - L.P.]. [I travelled from Lhasa to Gyantse via mTs'ur p'u and sÑe mo in 1946. From mTs'ur p'u one climbs to a fairly high pass, and then descends to a 'brog region with superb views of the gÑan c'en t'añ lha range. Through this, the Lho roñ c'u flows to the North and passes Yañs pa can before joining the sTod luñ c'u. Going south from this 'brog area, which is called Karkha (spelling uncertain), one comes to a low pass, the gNam mts'o lho la, near a lake. This is the boundary of sÑe mo. Then one turns West down a deep valley called sGom nañ, which enters sÑe mo gŽu. This is a long oblong valley (hence its name), fertile and providing really fine grazing as well as good crops. There are several large estates and some *dgon pa*, but none very large. Opposite sGom nañ is dBu (or 'U) rgyud dgon pa. Between sGom nañ and Gre žoñ ña, which is a large estate house, are the ruins of Byams pa gliñ dgon pa; Dawo (?) dgon pa on a peak; and Kun ra dgon pa, i.e. the above-mentioned [gŽu] Kun [dga'] ra [ba]. These are all on the East side of the valley. Going on from Gre žoñ ña the river (gŽu rgyud c'u) soon enters a narrow, steep gorge, and falls for some miles before running into more open, cultivated and wooded country. This is part of sÑe mo; I cannot trace its subname. The gŽu rgyud c'u flows into the larger sÑe mo c'u not far from a *dgon pa* of 100 monks called dGe c'e (perhaps a wrong spelling for rGyal byed mentioned in n. 622). Upstream of the junction is an old mansion house called Jako (spelling unknown). Further upstream is the district headquarters Moñ mk'ar rdsoñ. North-West of this area is the

sKu lha range. A road leads round it to 'U yug. The sÑe mo c'u joins the gTsañ po upstream of the Jo mo K'a rag peaks. - H.R.].

⁶²² [On Vairocana, the chief disciple of Padmasambhava, see n. 121. His birth at sÑe mo Bye mk'as is narrated in Canto LXVIII of the *Padma t'añ yig* (TOUSSAINT, p. 275). This place is mentioned under the slightly different name of sÑe mo rGyal byed ts'al in DSGL, p. 25 (VASILYEV, p. 20). - L.P.].

⁶²³ This is the Tsurphu-la of the maps. [*La rgan* is said to indicate the highest pass out of a series. - P.A.].

⁶²⁴ On mTs'ur p'u see n. 703.

⁶²⁵ gSer mdog can was founded by Śākya mc'og ldan in 1469; *Re'u mig*, p. 67. [It is Sindukchen of Ugyen Gyatso (*Records*, map XIX), on the southern bank of the gTsañ po below gŽis ka rtse. - L.P.].

⁶²⁶ Śākya mc'og ldan (1428-1507) of Sa skya is mentioned in the *Re'u mig*, pp. 65, 70. Nothing beyond these dates is known about him.

⁶²⁷ sPan t'ag ma (perhaps a valley) is unknown. 'Ug pa luñ was founded by Zur po c'e, on whom see n. 602; DT, Ga f. 5b [= ROERICH, p. 111. sÑe mo Žu yas discovered a *gter ma* here, as told in Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 378). It cannot be located on the maps. - L.P.].

⁶²⁸ P'uñ po Ri bo c'e is mentioned in DT, Ga f. 23a [= ROERICH, p. 150], in connection with gYuñ ston (1284-1365). [It is marked as Phung pu rio chi in Ugyen Gyatso's map (*Records*, map XIX). - L.P.].

⁶²⁹ rGya Žañ k'rom appears in Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 377) as the discover of the *gter ma* of gYu p'ug at P'uñ po Ri bo c'e. Cf. TPS, p. 258. Nothing else is known about him.

⁶³⁰ [gTsañ Roñ c'en is the valley of the Roñ c'u, Rang of the Survey maps. - L.P.].

⁶³¹ Byams c'en C'os sde, also called Roñ Byams gliñ; DSGL, p. 22 (= VASILYEV, p. 18). It was caused to be built by a prince of Rin spuñs; DT, C'a f. 7a [= ROERICH, p. 340]. Its spiritual founder, as said below, was Sems dpa' c'en po gŽon nu rgyal mc'og, and the building was done in 1367. It contains four Sa skya pa and one dGe lugs pa colleges; VSP, f. 187a-b; SP, p. 321; *Re'u mig*, p. 61. Cf. TPS, p. 695. [At the beginning of the 17th century the temple was under the patronage of the princes of gTsañ; TPS, p. 256. It is Jamchen of Lala (*Records*, p. 202) and Rang-chu-chen of the Survey maps and of Ugyen Gyatso (*Records*, p. 343). Ap. WADDELL, *Lamaism*, p. 320, it is more correctly indicated by the name of Rong Ch'am-chen, i.e. Roñ Byams c'en. - L.P.].

⁶³² gŽon nu rgyal mc'og (or -mts'an) (1311-1390) was a pupil of Zur p'u pa; *Re'u mig*, pp. 58, 73. [He is mentioned as Byañ c'ub sems dpa' rGyal ba mc'og in DT, C'a f. 7a (= ROERICH, p. 340)]. He is also said to have built a temple and made a Maitreya statue at Nam riñ; VSP, f. 212a.

⁶³³ [This great image of Maitreya was donated by the Rin spuñs chief Nor bu bzañ po; DSGL, p. 22 (= VASILYEV, p. 18); KD, 'A f. 15a. Cf.

TPS, p. 642. See Ugyen Gyatso's description in *Records*, p. 345. On the Maitreya of K'ro p'u see n. 581. - L.P.].

⁶³⁴ [gTsañ Roñ c'uñ is a lateral valley of Roñ c'en, the one in which Kyishong of the maps is situated. - L.P.].

⁶³⁵ [The monastery of sKyed mo ts'al (or sKyid ts'al) in 'Bras yul is Kyishong of the maps. It was founded in 1449 by Byams c'en Rab 'byams pa Sañs rgyas 'p'el (1411-1485), a pupil of Roñ ston sMra ba'i señ ge; DT, C'a f. 7a (= ROERICHT, p. 340); *Re'u mig*, pp. 64, 66, 68. Nor bu bzañ po, chief of Rin spuñs, founded here a school for the explanation of the sacred texts; TPS, p. 642. Sum pa mK'an po was abbot here for a time; SP, p. 320-321. - L.P.].

⁶³⁶ [K'ams bu luñ is on the right bank of the stream some 7 miles from the valley entrance. - H.R.].

⁶³⁷ [Byañ bdag bKra sis stobs rgyas is the founder of rDo rje brag; see n. 175. - L.P.].

⁶³⁸ [Ñur smrig sGrol ma k'añ is mentioned as Humi Dolma by Lala in *Records*, p. 202; it is on the left bank of the Roñ c'u, some miles above Byams c'en. Ugyen Gyatso calls it Dolma Lhakang; *Records*, map XIX. Ñur smrig sGrol ma is also the name of a statue at bKra sis lhun po; see n. 451. This form of Tārā does not occur in the lists studied by Tucci in IT, III, 2, pp. 156-163 and IT, IV, 1, pp. 202-204. - L.P.]. [The sÑur smrig sGrol ma Lha k'añ is now a small chapel in rather bad repair surrounded by the ruins of what are said to have been extensive *grwa ts'añ*. - H.R.].

⁶³⁹ [Gañs ra ñes gsañ rDo rje gliñ is some 4 miles South of Ñur smrig sGrol ma. - H.R.].

⁶⁴⁰ [Dum pa C'u ts'an k'a, «the hot springs of Dum», is described by Lala as Chuchen, a village with a warm spring 13 miles above Humi Dolma; Ugyen Gyatso calls it Rong chhu tsen khar; *Records*, p. 202 and map XIX. - L.P.].

⁶⁴¹ On rGya Žañ k'rom see n. 629.

⁶⁴² sNa nam rDo rje bdud 'joms lived in the times of king K'ri sroñ lde brtsan (755-797), who sent him to India to fetch Padmasambhava; BUSTON, p. 189; DT, Ga ff. 2a and 30b [= ROERICHT, pp. 104, 166. He is included in the list of the 25 disciples of Padmasambhava; KD, Za f. 33a. - L.P.].

⁶⁴³ [This pass is the low divide, without a name in the maps, which now separates the Roñ c'u valley from the basin of the Yar 'brog (Palti) lake. - L.P.].

⁶⁴⁴ [Yar 'brog mts'o k'a («head of the Yamdrok lake») seems to be dPal sde rdsoñ (Pede-dsong of the maps). - L.P.].

⁶⁴⁵ Gam pa la is the Kampa-la of the maps.

⁶⁴⁶ The hermitage at C'u bo ri was founded by K'ri sroñ lde brtsan and was still extant in the time of Glañ dar ma (836-841). Later it was the residence of rTa ston Jo yes. DT, K'a f. 1b, Ga f. 20a [= ROERICHT, pp. 63, 144]; SP, p. 173. Description in DAS. *Journey*, pp. 191-192.

⁶⁴⁷ The famous iron suspension bridge below C'u bo ri, now in disrepair, has been described by all the Western travellers who came to Lhasa from the south. It was built by T'añ ston rgyal po.

⁶⁴⁸ [The lCags zam bla brañ (Chaksam of the maps) is the main building of the sacred complex of shrines at C'u bo ri. It is described with the name of 'Du k'añ (assembly hall) in TUCCI, *Lhasa*, p. 68. - L.P.].

⁶⁴⁹ [This stūpa is the sKu 'bum dedicated to T'añ ston; it contains his image, depicting him with a black face and a pointed beard; TUCCI, *Loc. cit.* - L.P.].

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⁶⁵¹ On T'añ ston rgyal po see n. 54.

⁶⁵² [This might be the rÑiñ ma pa lama Legs ldan, born in 1290; *Re'u mig*, p. 57. He is mentioned in KTS, f. 55b, under the name of mÑa' ris Rig 'dsin Legs ldan rdo rje. But nothing is known about him. - L.P.].

⁶⁵³ On Goñ dkar, Kongka of the maps, see n. 343.

⁶⁵⁴ [Ts'es bcu bkod pa means «display of the tenth day» and alludes to the Lamaist ceremony regularly held on the tenth day of each month. - L.P.]. [The monastery of Ts'e bcu gliñ is on the East side of the C'u bo ri looking down the river. - H.R.].

⁶⁵⁵ [This place is mentioned in KTS, f. 48b, under the name of Ts'e c'u p'ug of lCags zam C'u bo ri. - L.P.].

⁶⁵⁶ [Coming from the Yar 'brog mts'o, one arrives at a narrow track round the rocky spur where is the ferry and lCags zam dgon pa. Before rounding the ferry, one passes below a monastery, well sheltered in a fold of the steep hillside, and some 100 feet or more above the path. This is probably Padma dbañ p'yug. - H.R.].

⁶⁵⁷ [Nam mk'a' ldiñ is not mentioned in the *Padma t'añ yig*, but occurs in the KTS, f. 89a, with the name of dPal C'u bo ri'i gu ru'i sgrub p'ug Nam mk'a' ldiñ. It was visited by mK'yen brtse in 1850. - L.P.]. [On top of the C'u bo ri, about 1000 ft above the river level, there is a small building like a *ri k'rod*. From the description in the Guide this might be Nam mk'a' ldiñ. - H.R.].

⁶⁵⁸ Nothing is known about the list of the eight great caves where Padma-sambhava meditated.

⁶⁵⁹ Brag t'og is unknown.

⁶⁶⁰ [Brag t'og bSod nams bzañ po was the predecessor of rDo rje gdan pa Kun dga' rnam rgyal (on whom see n. 342) in the spiritual lineage of the Goñ dkar ba, a branch of the Sa skya pa; KD, Za f. 31b. He must therefore have lived in the middle of the 15th century. - L.P.].

⁶⁶¹ Ri goñ in Yol p'u is mentioned in DT, Ta f. 8b [= ROERICHS, p. 743. Yol Ri goñ seems to be Ye or Yö of the maps. - L.P.].

⁶⁶² Sañs rgyas gÑen ston C'os kyi šes rab of lower Yol [(or of Yol mgon po) was the sixth hierarch of the Šañs pa and the third successor of K'yuñ

po rNal 'byor; he] built the Ri goñ monastery. His approximate chronological position is indicated by the fact that he was a contemporary of rJe sPyan sñā (1175-1255); DT, Ta ff. 7b-8b, 10a [= ROERICH. pp. 741-743, 746: KD, Za f. 32b].

⁶⁶³ As said above, the Śāñs pa sub-sect of the bKa' brgyud pa descended from K'yuñ po rNal 'byor.

⁶⁶⁴ Chushul of the maps, at the confluent of the sKyid c'u with the gTsañ po. DSGL, p. 26 (= VASILYEV, p. 21); DAS, *Journey*, p. 192; TUCCI, *Lhasa*, pp. 68-69.

⁶⁶⁵ [The name gTsañ po here and below indicates not the Tsangpo, but the sKyid c'u. - L.P.].

⁶⁶⁶ sNam is the valley at whose mouth lies the Nam village of the maps (29°28' N, 90°55' E); DAS, *Journey*, p. 193.

⁶⁶⁷ ['Brug se ba Byañ c'ub c'os gliñ gave the name to the 'Brug pa sect; it is therefore to be identified with the 'Brug monastery founded about 1189 by gTsañ pa rGya ras (on whom see n. 399); DT, Ņa f. 117b (= ROERICH, p. 669). It is unmarked on the maps, but is known also from local information to be in the sNam valley. Of course it is quite distinct from the Chang chhu ling monastery of Ugyen Gyatso (*Records*, map. XIX), which is at a short distance north-east of C'u sul. - L.P.].

⁶⁶⁸ sÑe t'añ is Netang of the maps; DSGL, p. 27 (= VASILYEV, p. 22). It is closely associated with the memory of Atīśa, who died here in 1054. The monastery and school attached to the temple are called bDe ba can and were built much later, in 1205, by rGya 'c'iñ ru pa, a disciple of gÑal zañ; *Re'u mig*, p. 51; DT, C'a f. 7a [= ROERICH, p. 341; KD, Za f. 3b]. Description in TUCCI, *Lhasa*, pp. 69-71.

⁶⁶⁹ [On sÑe t'añ 'or see DAS, *Dictionary*, p. 1121a. It is the sKu 'bum lha k'añ of TUCCI, *Lhasa*, p. 70. One of its *mc'od rten* seems to contain the remains of Atīśa. - L.P.].

⁶⁷⁰ [The statue is mentioned in TUCCI, *Lhasa*, p. 71. It is flanked by the images of Atīśa's chief disciples 'Brom ston and Nag tso Lotsawa. - L.P.].

⁶⁷¹ [Bla 'ma Dam pa bSod nams rgyal mts'an (1312-1375) belonged to the Rin c'en sgañ branch of the Sa skya pa; see DT, Ņa f. 5b (= ROERICH, p. 214). For a short spell just before his death he was the teacher of Tsoñ k'a pa, when the latter as a mere lad was studying at sÑe t'añ; SP, p. 214; HUTH, p. 178. - L.P.].

⁶⁷² gSañ p'u Ne'u t'og was founded by rÑog Legs pa'i ses rab in 1073, following a prophecy by Atīśa; DT, Ca f. 37a [= ROERICH, p. 325]; *Re'u mig*, p. 42. Cf. DSGL, pp. 27-28 (= VASILYEV, p. 22). Descriptions in TPS, p. 680, and in TUCCI, *Lhasa*, pp. 116-117. [The original foundation was called Ne'u t'og, and afterwards was split into two abbatial sees: Gliñ stod and Gliñ smad. The name gSañ p'u was apparently given by the Sa skya pa when they took over the place. Later on it became a mixed institution, with seven Sa skya pa and four dGe lugs pa colleges; VSP, ff. 118b-122a; SP,

p. 308. At the end of the 18th century there was no resident monk community, except during the period of the summer retreat; and only then Glin stod and Glin smad were functioning; KD, Za f. 4a. - L.P.].

⁶⁷³ rÑog Legs pa'i śes rab of Yar 'brog settled in dBus in 1045 and became a pupil of 'Brom ston of the bKa' gdams pa school; DT, Ca f. 37a-b [= ROERICH, pp. 324-325]; KD, Za f. 2a. His birth and death dates are unknown.

⁶⁷⁴ rÑog Blo ldan śes rab (1059-1109) was the nephew of rÑog Legs pa'i śes rab. He went to study in Kashmir and participated in the rTa bo council of 1076. He was the founder of the school of the New Logic. BUSTON, p. 215; DT, K^ca f. 4b, Ca ff. 37b-38a, C^ca f. 1a [= ROERICH, pp. 70, 325-327, 328]; KD, Za ff. 2a, 3a; *Re'u mig*, pp. 41, 44.

⁶⁷⁵ gYag sde Paṅ c'en brTson 'grus dar rgyas (1299-1378) was a disciple of Karma pa Grags pa seṅ ge. In 1359 he founded the monastery of Ewaṃ. DT, Ņa ff. 57a-58b [= ROERICH, pp. 532-536]. *Re'u mig*, p. 57, 61, 62. On Roñ ston see n. 33.

⁶⁷⁶ |bSe k'rab pa, called bsTan sruñ bSe'i k'rab can in DSGL, p. 27, means « he with the cuirass of leather ». He is one of the two forms which Brahmā assumed in Tibet, the other being Ts'añs pa Duñ gi t'or ts'ugs can (see n. 110); NEBESKY, pp. 149-151. - L.P.].

⁶⁷⁷ P'yva pa C'os kyī seṅ ge (1109-1169) was a Sa skya pa teacher, and was the abbot of gSañ p'u from 1152 to his death; DT, C^ca f. 1a, Ņa f. 28a [= ROERICH, pp. 329, 465]; *Re'u mig*, p. 44, 48.

⁶⁷⁸ |gSañ mda' or gSañ mda' sku 'bum is Sangda of the maps. It contains a *mc'od rten* and remains of old wall-paintings. Nearby is Blo ldan śes rab's tomb, a small neglected building with a green-tiled roof on the left bank of the sKyid c'u, on the main road down that side of the river. - H.R.].

⁶⁷⁹ The temple of U śaṅ rdo, nine stories high, was built by Ral pa can (817-836). It is mentioned e.g. in the Canto XCII of the *Padma t'añ yig* (TOUSSAINT, p. 384); BUSTON, p. 196; KD, 'A f. 8b; DSGL, p. 27 (= VASILYEV, p. 21). Cf. H. E. RICHARDSON, *Three ancient inscriptions from Tibet*, in JASB Lett. XV (1949), p. 63. It is Ushang of the maps. [The extant temple is modern and already ruinous. See the description in TUCCI, *Lhasa*, p. 117. and the discussion in TUCCI, *Tombs*, pp. 15-16. - L.P.].

⁶⁸⁰ [This Jo bo is the statue of Śākyamuni, which is the main image of the temple. TUCCI, *Lhasa*, p. 117. - L.P.].

⁶⁸¹ [Gaṅs ri t'od dkar was visited by mK^cyen brtse in 1840; KTS, f. 81b. Nothing else is known about it. - L.P.].

⁶⁸² On Kloñ c'en pa see n. 325.

⁶⁸³ Ri bo rtse lña, the Mountain of the Five Peaks, is the Tibetan counterpart of the famous Wu t'ai shan in China. [It is a ridge of rocky pinnacles to the south of 'U śaṅ. - H.R.].

⁶⁸⁴ One would expect the name of Kloñ c'en pa here; but Gu ru cannot but be identical with Gu ru Jo ts'e on whom see n. 687.

⁶⁸⁵ Lha riñ Kloñ c'en brag cannot be located.

⁶⁸⁶ Zañ yag brag and Zañ yag Nam mk'a' rdoñ are mentioned in Cantos XCI and XCII of the *Padma t'an yig* (TOUSSAINT, pp. 375. 381); but they cannot be located.

⁶⁸⁷ Gu ru Jo ts'e, alias Ts'e dbañ dar po, was prophesied by Padmasambhava as the *gter ston* of Zañ yag. He lived in the 13th century and discovered the texts on Gur ingon. See Canto XCII of the *Padma t'an yig* (TOUSSAINT, p. 381); and TPS, p. 259.

⁶⁸⁸ sTod luñ is the valley of the Tolung-chu, west of Lhasa. DSGL, p. 28 (= VASILYEV, p. 23).

⁶⁸⁹ Lha c'u is mentioned in VSP, f. 127a, as a miraculous spring created by Padmasambhava. [It is a small building enclosing two pools full of fish. There is a staff said to be that with which Padmasambhava produced the springs. Nearby is a *lha k'añ* called gZuñ 'k'or Ra mo c'e built by Bal ti Rin po c'e. It contains a large Jo bo facing Lhasa. - H.R.].

⁶⁹⁰ sKyor mo luñ was founded in 1169 by sBal ti dGra bcom dBañ p'yug ts'ul k'rims (1129-1215), of the Vinaya school of Ts'a roñ in Yar kluñs; DT., K'a f. 8b [= ROERICH, p. 79]; *Re'u mig*, p. 48. According to DSGL, p. 28 (= VASILYEV, p. 23) it lies on the slope of a hill not far from the sKyid c'u and is very much decayed. [It corresponds to Minchuling of the Survey maps. - P.A.]. [It is Kimulung of Nain Singh, *Records*, p. 186, n. 100. It was the seat of a noteworthy Vinaya school, and Tsoñ k'a pa studied here under the abbot Blo gsal ba; DT, K'a f. 10a (= ROERICH, p. 83). Another of its abbots, mK'an c'en C'os rgyal ba, became a pupil of Tsoñ k'a pa and led the monastery over to the dGe lugs pa. It was divided into three colleges: K'yams pa, P'ug k'añ, mTs'an ñid pa; VSP, ff. 127a-128b. - L.P.]. [sKyor mo luñ is said to have been originally situated at Pañ mk'ar c'os rdoñ on the hill above the present site. The new incarnation of Bal ti Rin po c'e is the younger brother of the XIV Dalai Lama. - H.R.].

⁶⁹¹ dGa' ba gdoñ is Gadong of the maps; DSGL, pp. 29-30 (= VASILYEV, p. 23). It was the residence of rGya 'Dul ba 'dsin pa (1047-1131), who in 1080 expounded the Vinaya there; DT, K'a f. 8a [= ROERICH, pp. 78-79]; VSP, ff. 128b-129a; SP, pp. 309-310; *Re'u mig*, pp. 41, 42, 45. [It is the seat of a famous oracle, on whom see RIENCOURT. *Roof of the world*, London 1950, pp. 243-247. - L.P.].

⁶⁹² dBu ma pa brTson 'grus señ ge (14th century) was a disciple of O rgyan pa. He was in direct mystical contact with Mañjuśrī and became one of the teachers of Tsoñ k'a pa; DT. Ba ff. 6b-7a [= ROERICH, pp. 1075-1076]; TPS, p. 159.

⁶⁹³ Ra ts'ag, or Ra ts'ag T'ar rgyal, was founded in 1036 by sNa nam rDo rje dbañ p'yug; BUSTON, p. 204; DT, K'a f. 6b [= ROERICH, p. 75]; VSP, f. 130a; SP, p. 310. It cannot be located.

⁶⁹⁴ [Na ro mK'a spyod ma seems to be unknown; but the image of the

Lady of Ra ts'ag (a form of Vajravārāhī) is mentioned in DT, Ņa f. 61a (= ROERICH, p. 541). - L.P.].

⁶⁹⁵ Nāropā (d. 1040) was an Indian Tantric and the teacher of Mar pa. His Six Laws (*Na ro pa'i c'os drug*) are one of the fundamental texts of the Kālacakra.

⁶⁹⁶ [On account of its association with a Nepalese ascetic. I wonder if dÑos grub sdiñs is the cave, much frequented by the Nepalese in Lhasa, situated near Dongkar of the maps. - H.R.].

⁶⁹⁷ [The *ser sruiñ* is the most important figure among the Tibetan weather-makers. On the ceremonies he employs for warding off hail see NEBESKY, pp. 470-476. - L.P.].

⁶⁹⁸ sMon lam señ ge of Nepal is unknown.

⁶⁹⁹ [The local deity Gañs dkar gnam sman dkar mo plotted to strike Padmasambhava with her thunderbolt. But he compelled her to take refuge in a lake and then caused its water to start boiling, till her flesh was separated from her bones; hence the name *śa med*, fleshless. Then she submitted and became a protector of Buddhism. See Canto LX of the *Padma t'an yig* (TOUSSAINT, pp. 244-245). and TPS, p. 545. - L.P.].

⁷⁰⁰ [Saraha, one of the 84 Siddhas, was the author of several *doha* or religious songs in an archaic form of Bengali. See M. SHAHIDULLAH, *Les chants mystiques de Kanha et Saraha*, Paris 1929. - L.P.].

⁷⁰¹ The *rus rgyan* is an implement for the Tantric cult of *gcod*, to be performed in cemeteries. It consists of a sort of apron made of pieces of human bones. Description in TUCCI, *Cronaca della missione scientifica Tucci nel Tibet occidentale* (1933), Rome 1934, p. 155.

⁷⁰² On Nāropā see n. 695.

⁷⁰³ mTs'ur p'u is Tsurphu of the maps [it should really be some miles further East]; DSGL, p. 20 (=VASILYEV, p. 23). Dus gsum mk'yen pa, on whom see the following note, founded it in 1187, and since then it remained the chief seat of the Karma pa. Its main temple was built by Karma Pakši in 1263. Cf. DT, Ņa f. 32a [= ROERICH, p. 480]; *Re'u mig*, p. 55; TPS, pp. 85, 91; TUCCI, *Tombs*, p. 77; H. E. RICHARDSON, *Three ancient inscriptions from Tibet*, in JASB/Lett. XV (1949), pp. 50, 62.

⁷⁰⁴ The Karma pa sect derives from Dus gsum mk'yen pa dGe 'p'el (1100-1193) of K'ams, a disciple of sGam po ba; DT, Ņa ff. 32a-34a [= ROERICH, pp. 474-480]. Being divided into the two branches of the Black Hats (Žwa nag) and Red Hats (Žwa dmar), the Karma pa were addicted more to the hard austerities of Haṭhayoga than to dogmatic studies. Afterwards they became the chaplains of the princes of Rin spuñs and entered the political arena. In the 15th century they were the leaders of the fight against the dGe lugs pa, who were organizing the aristocracy of dBus menaced by the power of the Rin spuñs chiefs. In the early 17th century the Karma pa supported the last struggle of the gTsañ princes against the V Dalai Lama;

after the debacle of 1642 their political role was over. TPS, pp. 30, 91 (where the dates of Dus gsum mk'yen pa should be corrected), 682.

⁷⁰⁵ The monastery of gNas nañ, Nenang gompa of the maps, was founded only in 1333 by Grags pa señ ge; DT, Ña f. 56b [= ROERICH, p. 530]; *Re'u mig*, p. 59. [The Survey maps place gNas nañ much nearer to the sTod luñ valley than to mTs'ur p'u; but the position given by our text is the correct one. - P.A.]. [The line of the dPa' bo Lamas began about 1440 with dPa' bo C'os dbañ lhun grub. The historian dPa' bo gTsug lag 'p'reñ ba was the second of the line. - H.R.].

⁷⁰⁶ The ms. adds: «the residence and the relics...». rTogs ldan Grags pa señ ge (1283-1349) studied at mTs'ur p'u and gSañ p'u and was a pupil of C'os rje bDe c'en. In 1333 he founded the monastery of gNas nañ. DT, Ña ff. 53b-57a [= ROERICH, pp. 523-532]. [According to KD, Za f. 30a he was the sixth hierarch of the Žwa dmar pa. - L.P.]. [But the Karma pa themselves number their incarnations from Dus gsum mk'yen pa as first Žwa nag pa, and Grags pa señ ge as first Žwa dmar pa. One may compare the extended spiritual lineage ascribed to the Pañ c'en Rin po c'e, which would make Blo bzañ c'os kyi rgyal mts'an not the first, but the seventh Pañ c'en. - H.R.].

⁷⁰⁷ [The 'Dsam gliñ rgyan image of the Buddha made by Karma Pakši is very large and has a noticeably flat head. Otherwise it is of the usual design. It is said to contain relics of the Buddha, hence its honorific title. - H.R.].

⁷⁰⁸ Karma Pakši (1204-1283), of the Karma pa sect. was one of the Tibetan lamas who obtained high favour at the court of Qubilai; HUTH, pp. 136-137. Cf. DT, Ña f. 37a [= ROERICH, p. 487] and TPS, p. 682. [He was the successor of Dus gsum mk'yen pa and is reckoned as the eighth hierarch of the Žwa nag; KD, Za f. 29b. - L.P.]. [Karma Pakši is always accounted by the Karma pa themselves as the second Žwa nag pa incarnation. - H.R.].

⁷⁰⁹ [The Žwa nag pa incarnate is known as the rGyal dbañ Karma pa. The reference here is perhaps to Dus gsum mk'yen pa and his successors, whose reliquaries and images are preserved at mTs'ur p'u in impressive surroundings. - H.R.].

⁷¹⁰ [There is a large hermitage high up on the hill on the North of mTs'ur p'u, which is said to have been that of Rañ byuñ rdo rje: it is therefore Padma k'yuñ rdsoñ, although I did not record its name. - H.R.].

⁷¹¹ [Rañ byuñ rdo rje (1284-1339), ninth hierarch of the Žwa nag, was the teacher of g-Yuñ ston pa. In 1332-1334 he stayed at Peking. Some years afterwards he went again to the Chinese capital and died there. His life is told in DT, Ña ff. 38a-40a (= ROERICH, pp. 488-493), and in HUTH, pp. 167-169. Cf. also KD, Za f. 29b. - L.P.]. [Rañ byuñ rdo rje is accounted by the Karma pa as the third Žwa nag pa incarnation. - H.R.].

⁷¹² On the author of our text see the Introduction.

⁷¹³ bSod nams dpal grub is not otherwise known.

⁷¹⁴ sDe dge is the famous monastery and printing press of Derge in K'ams.

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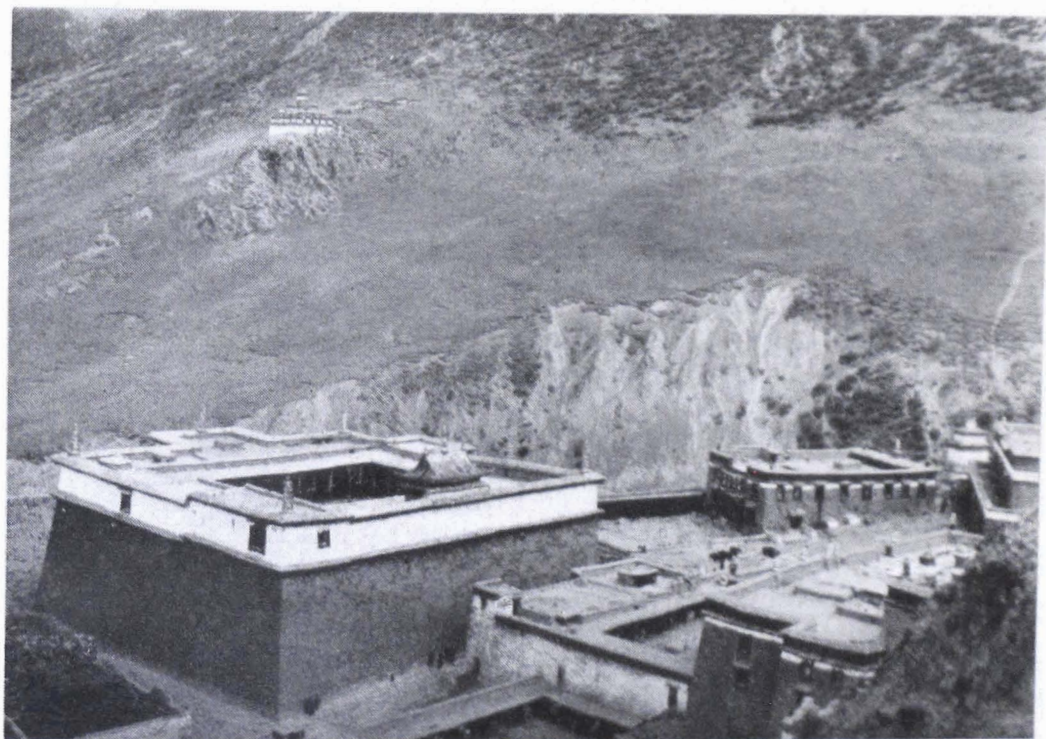
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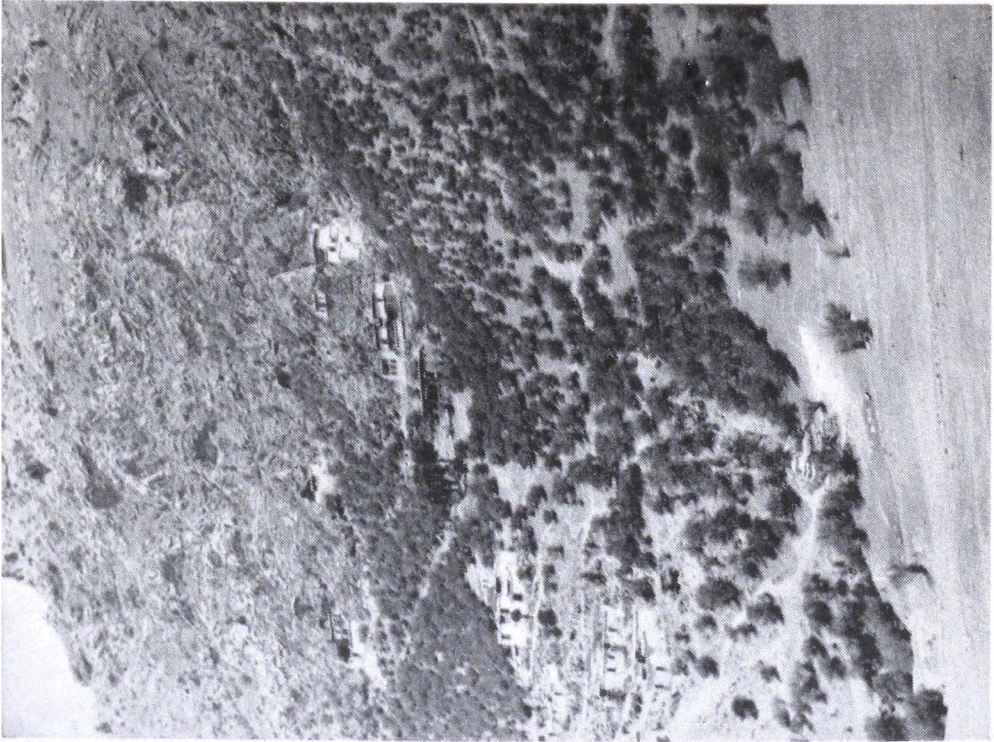
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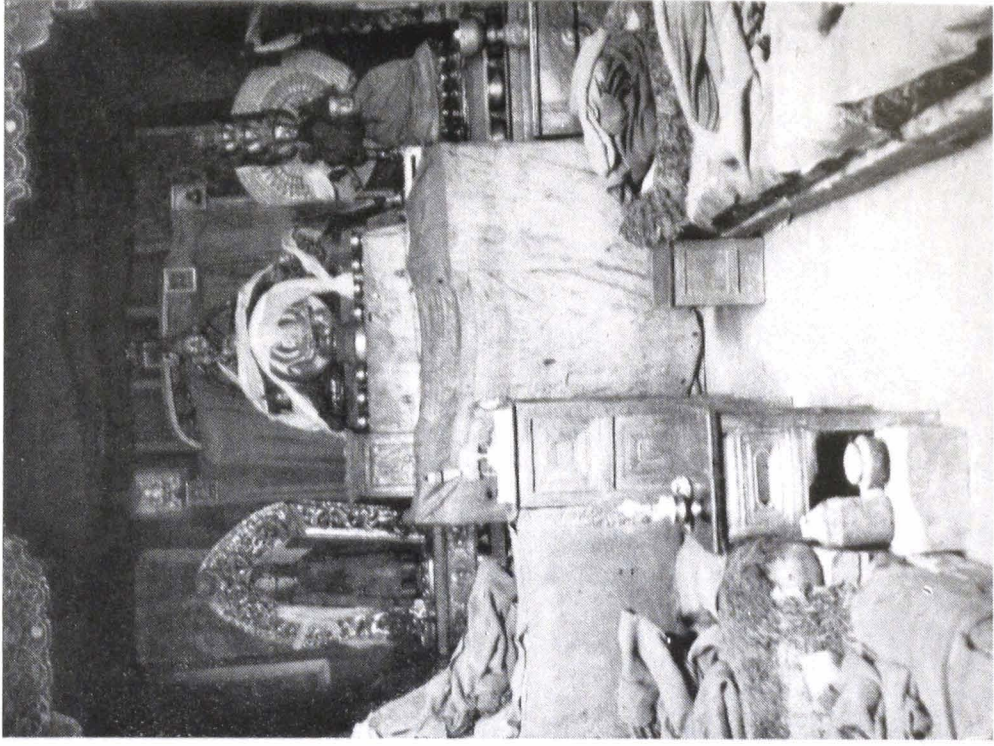
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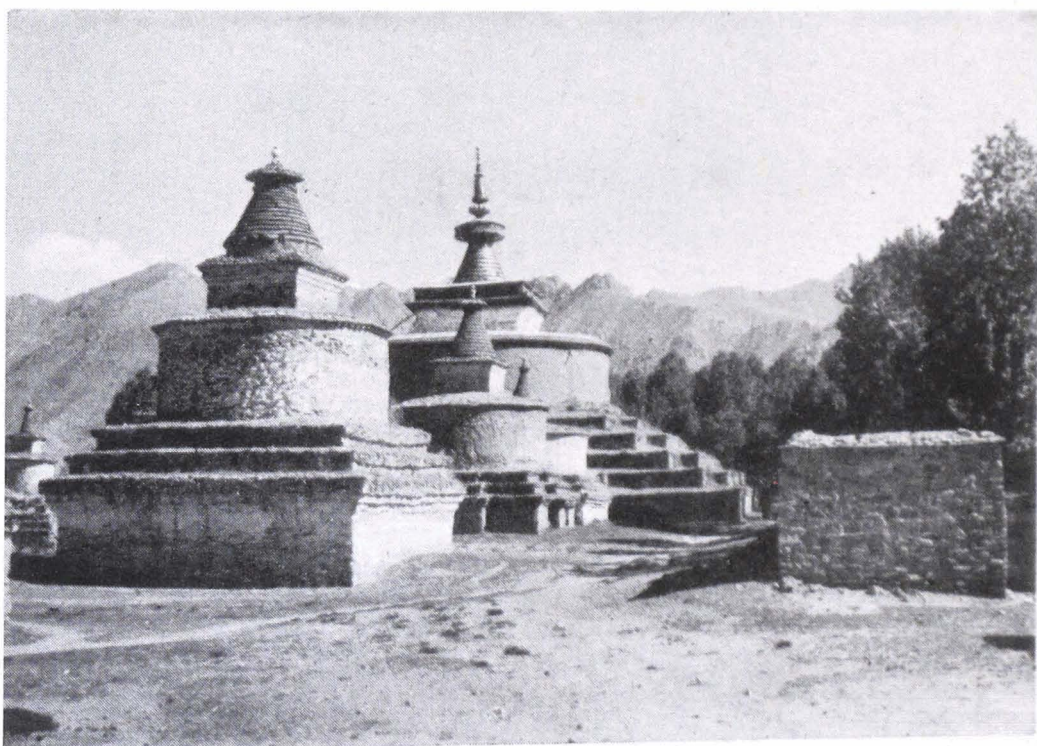
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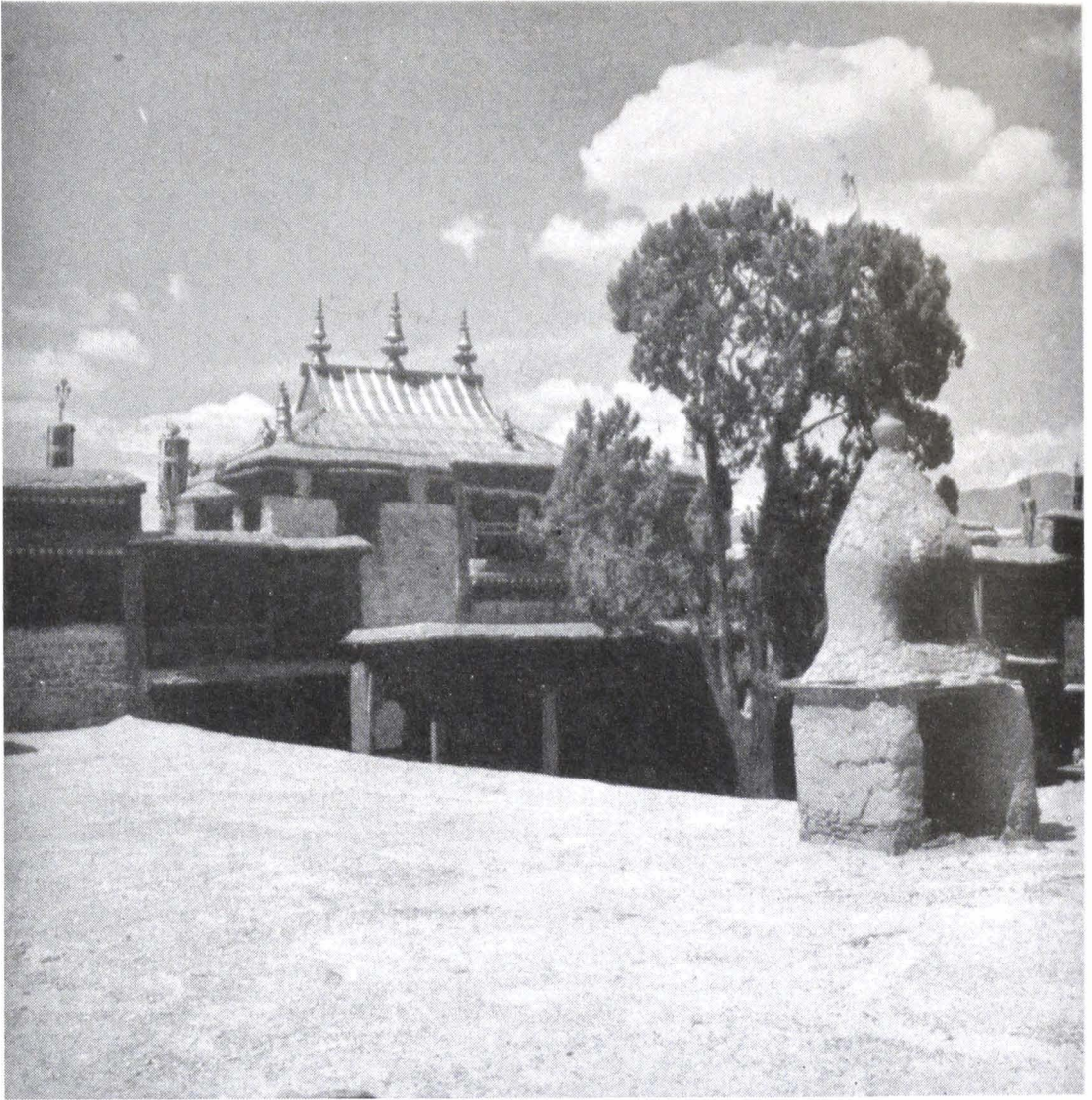
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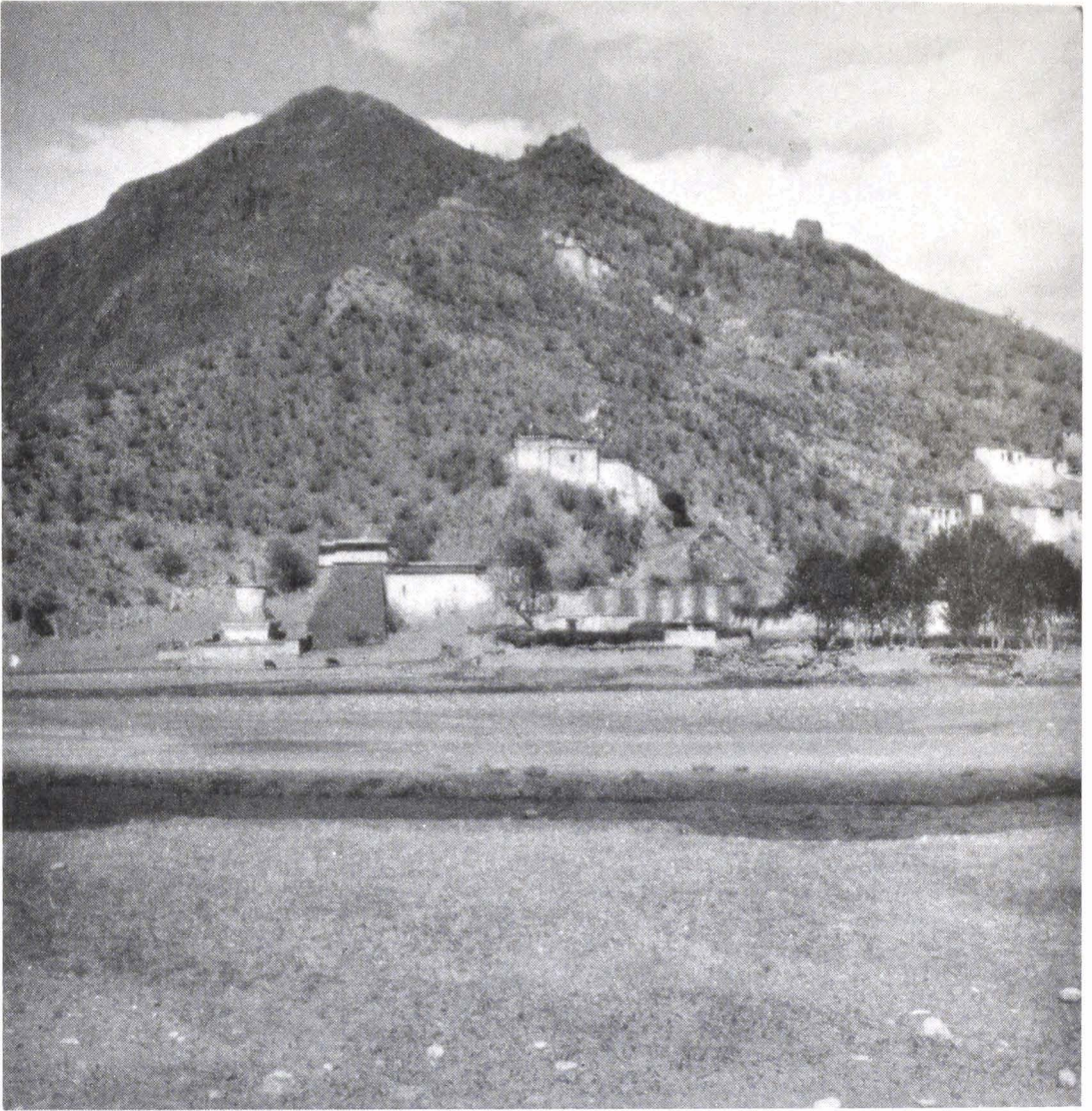
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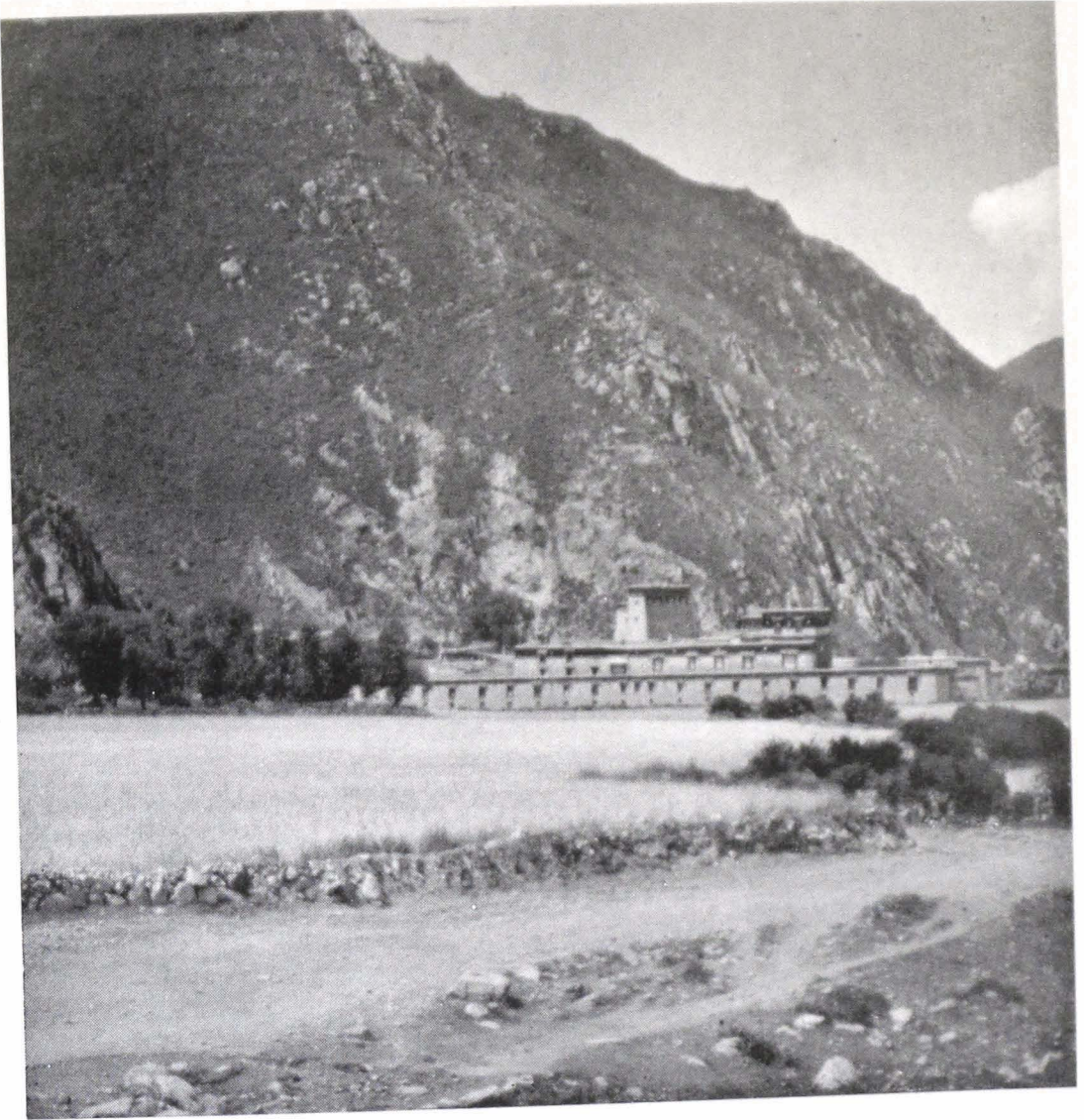
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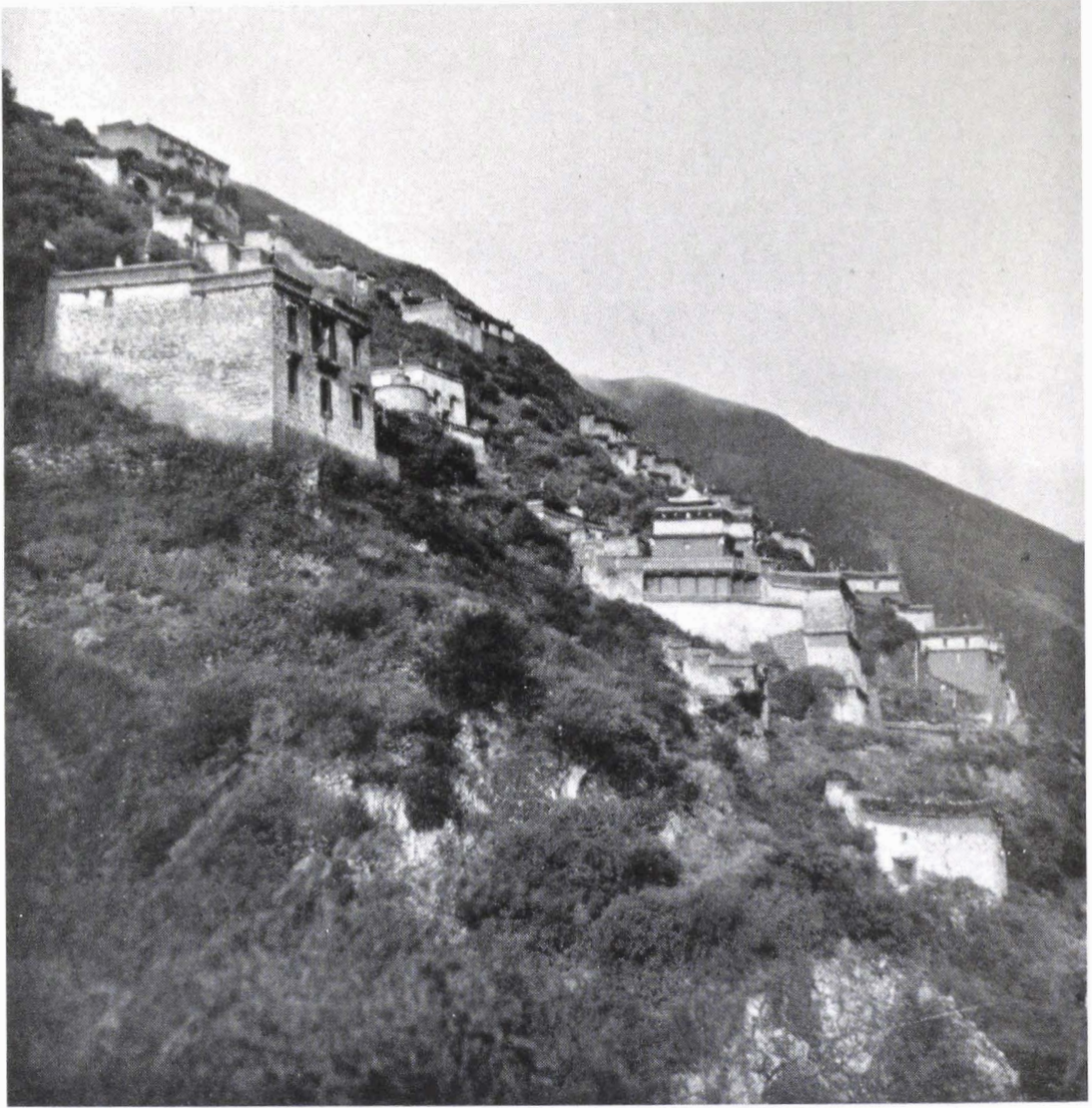
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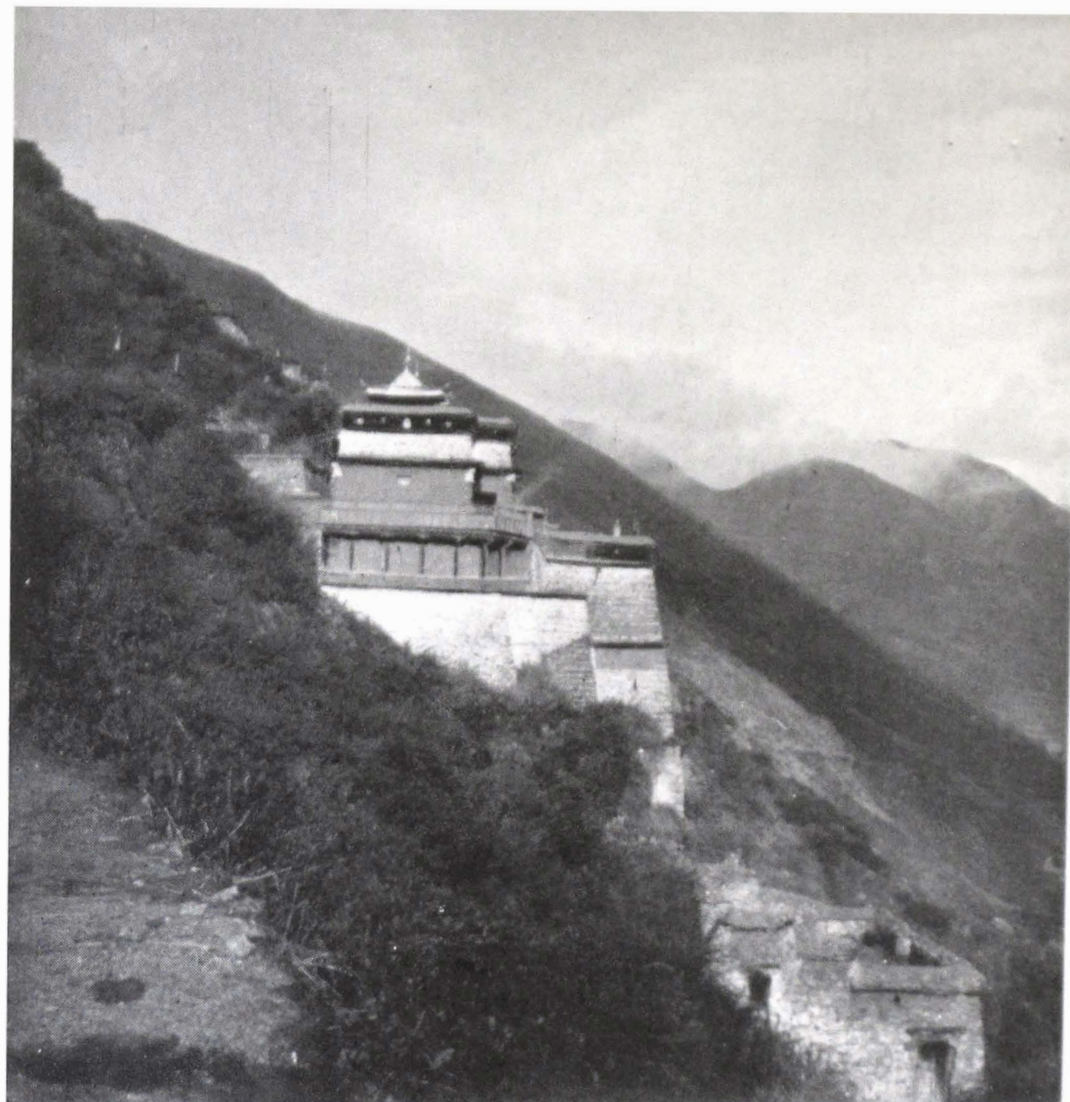
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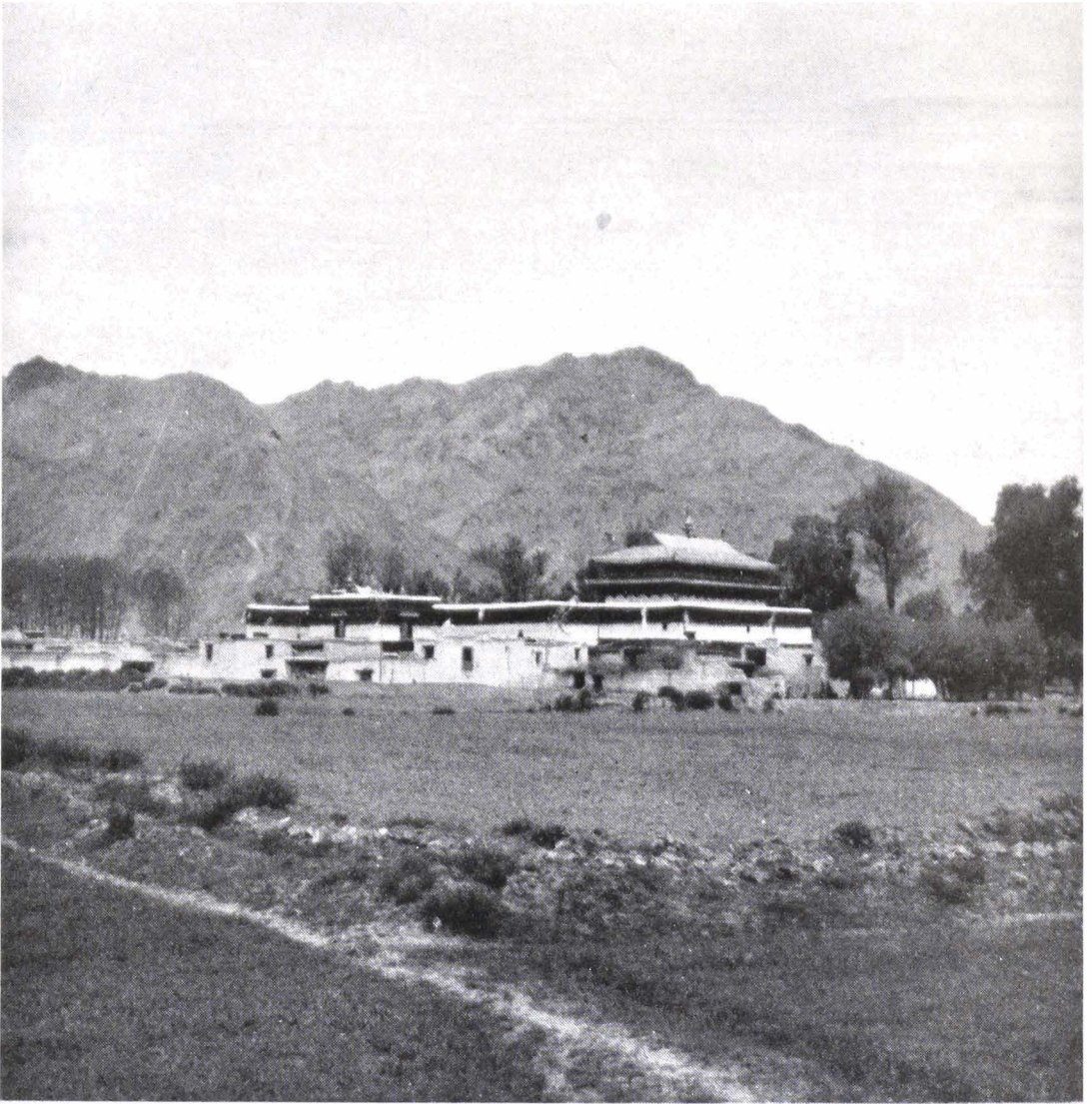
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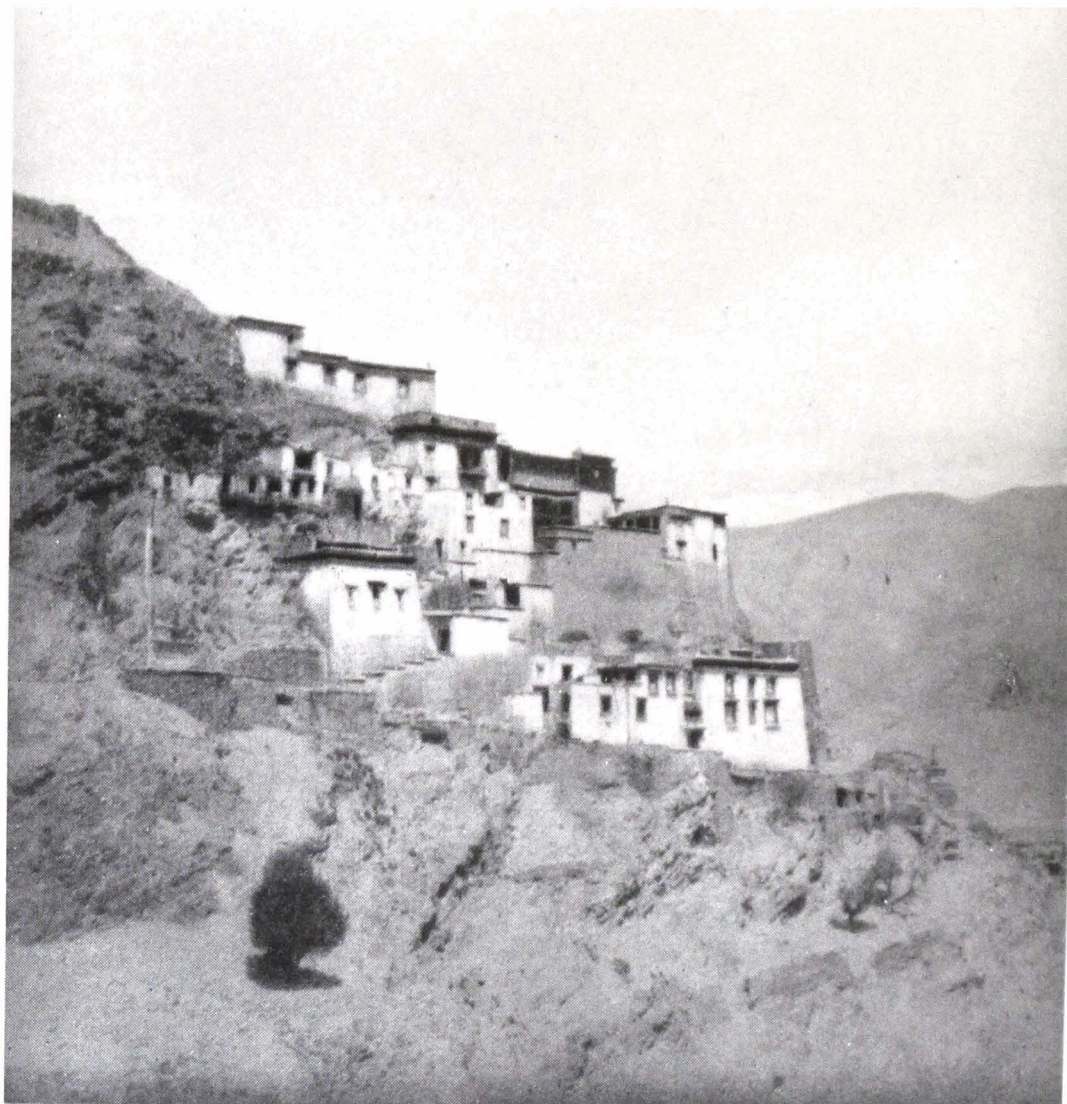
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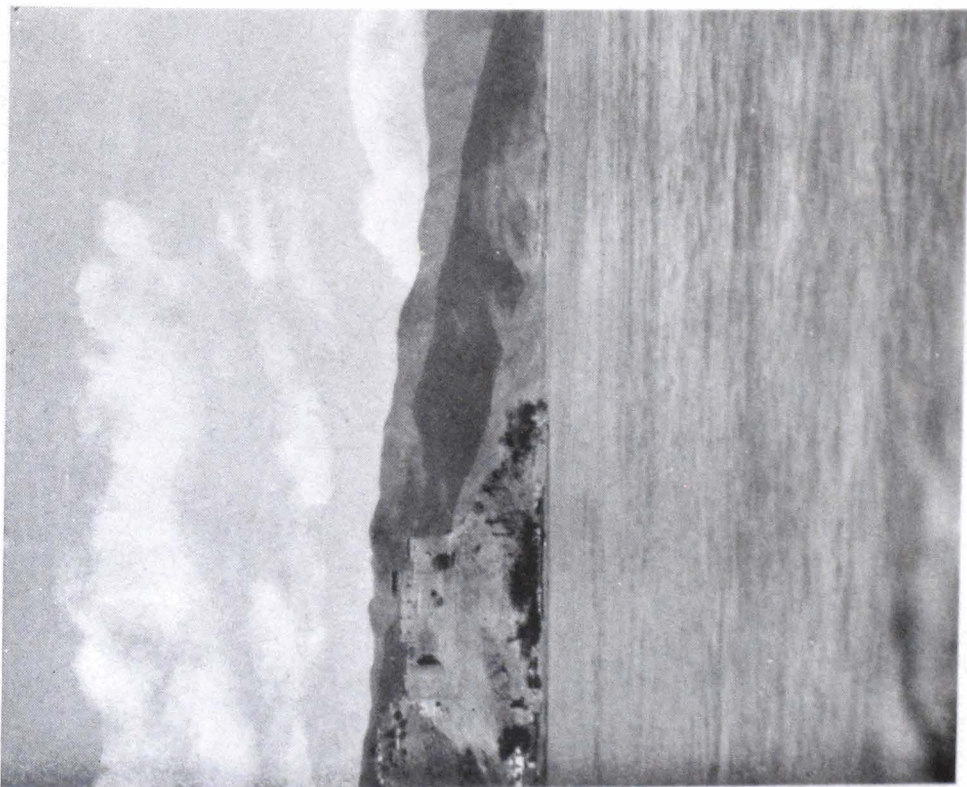
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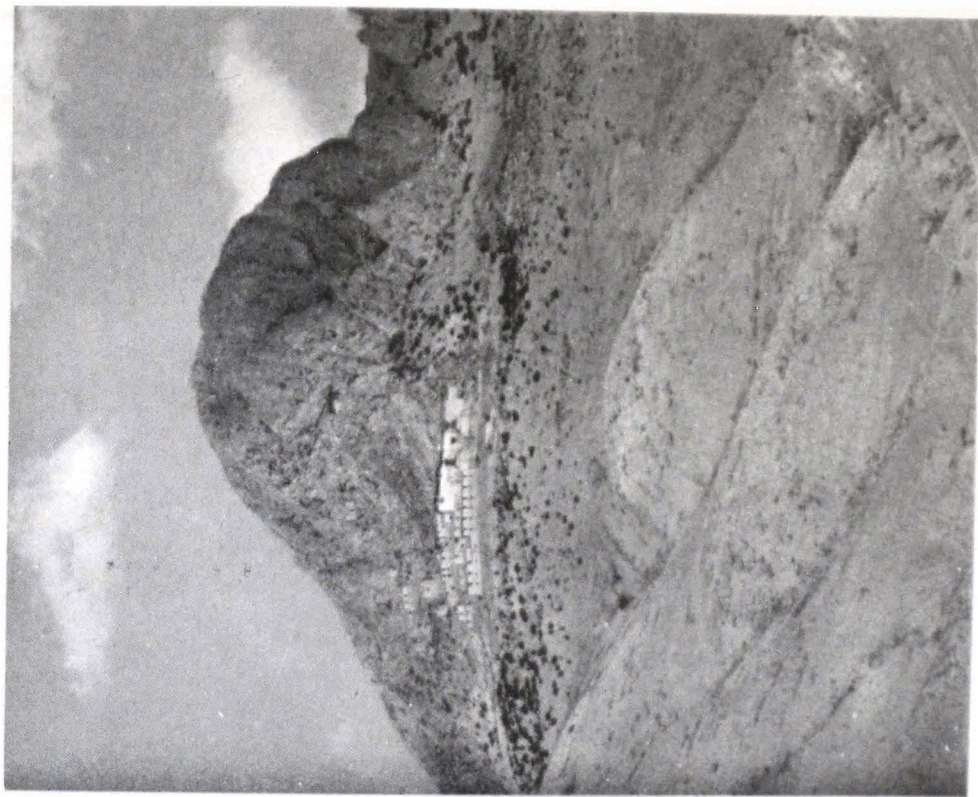
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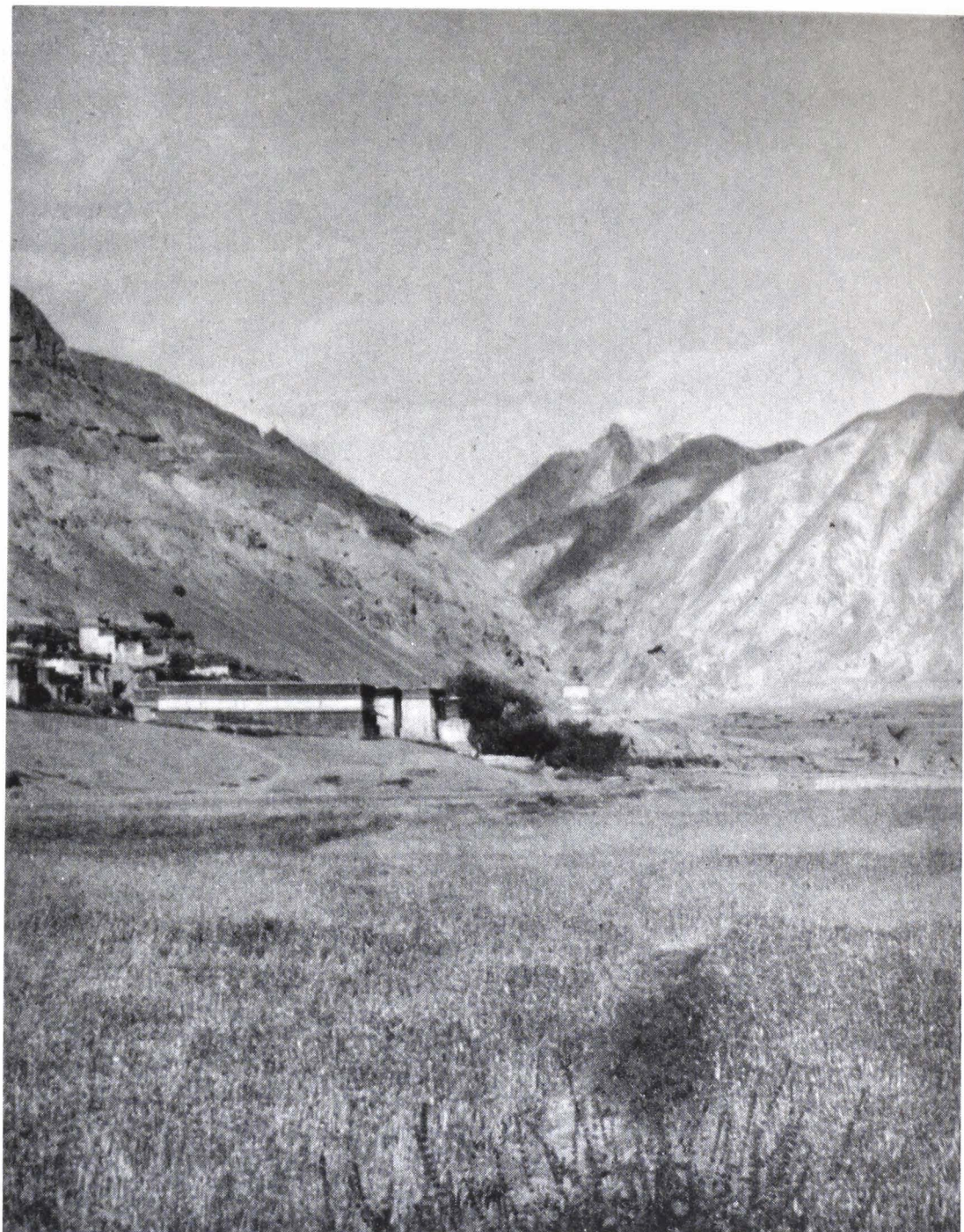
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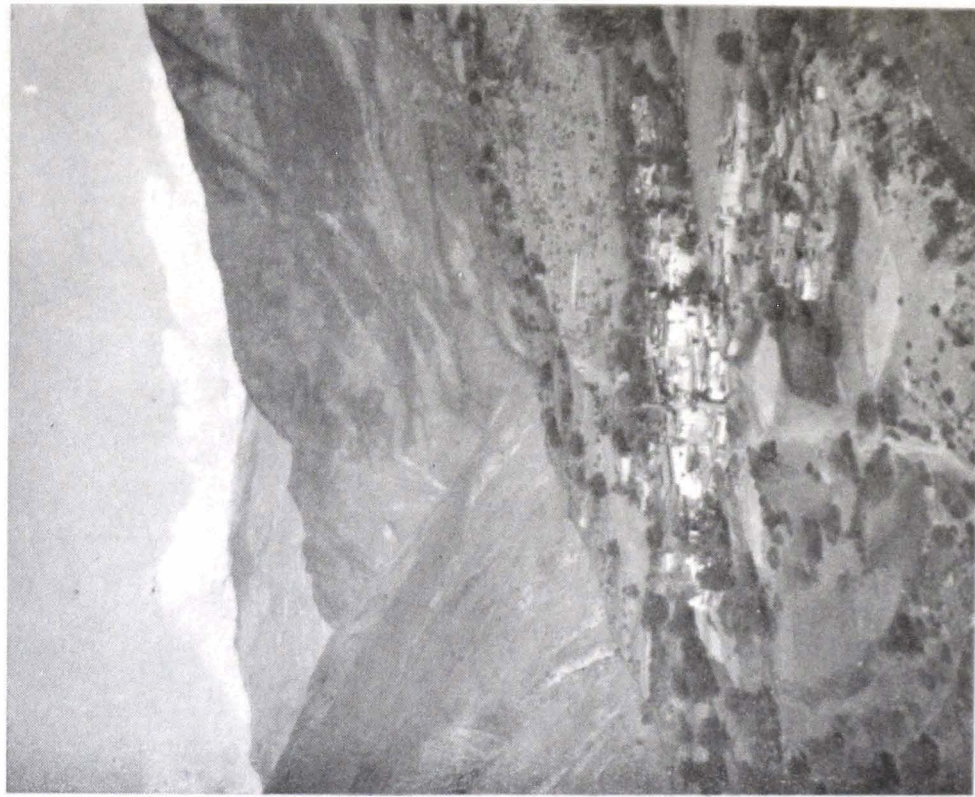
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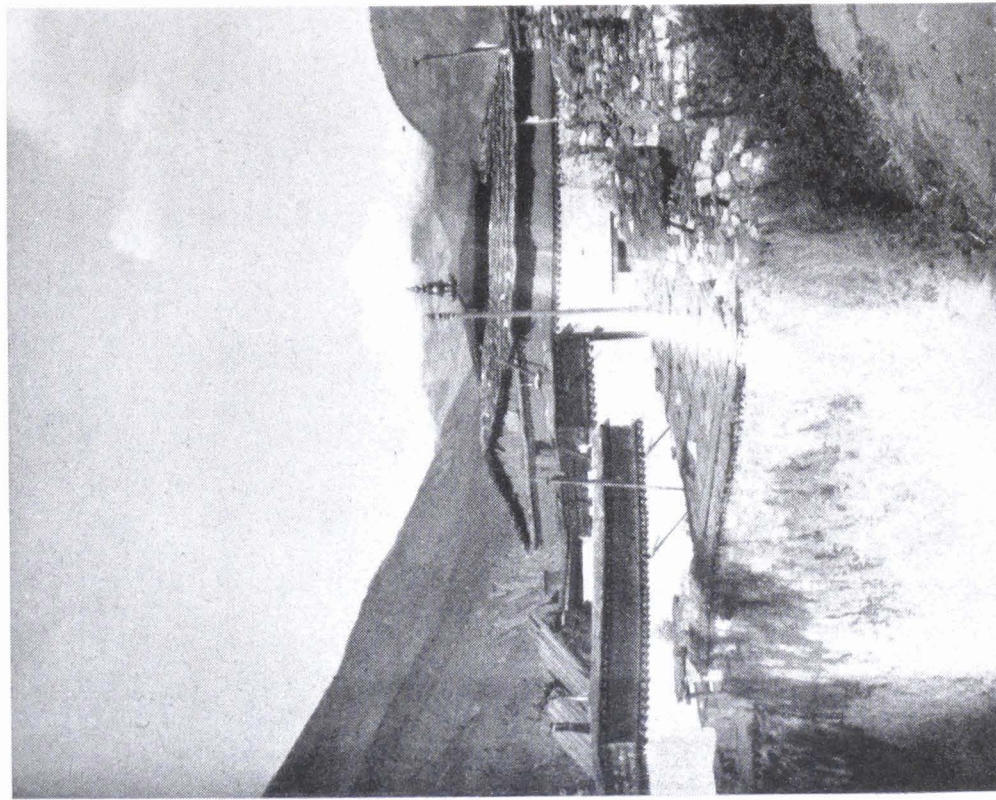
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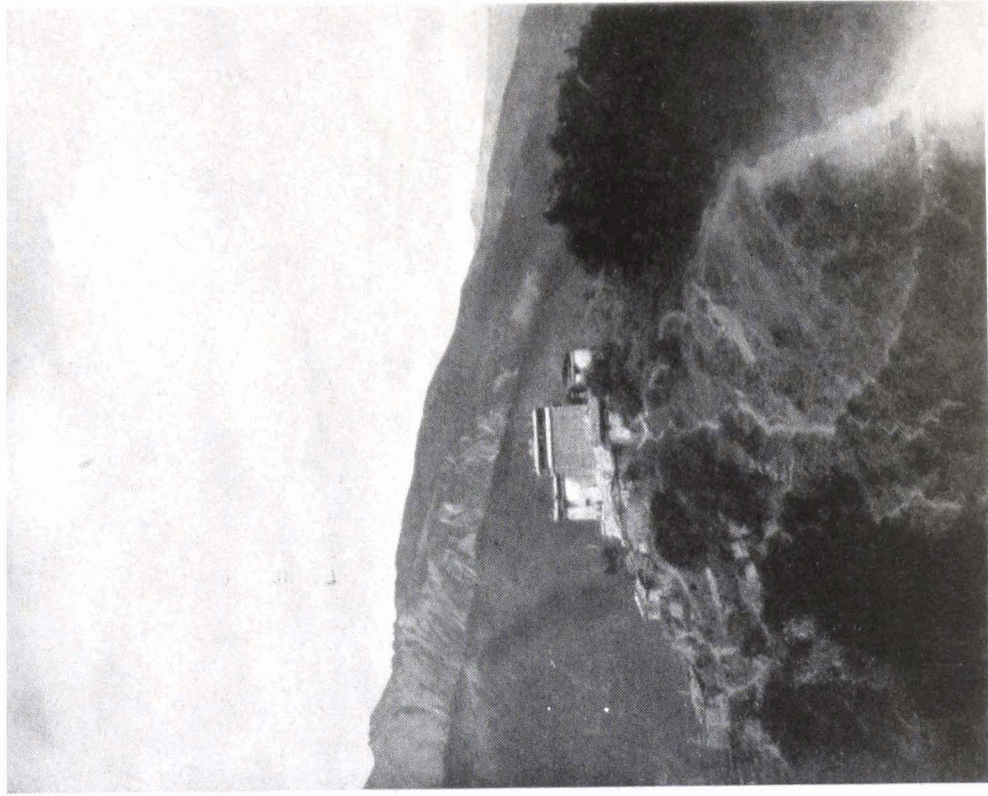
35. - Gorge near gNas gzi; perhaps Brag srin mo
sbar rjes is here (see p. 56).



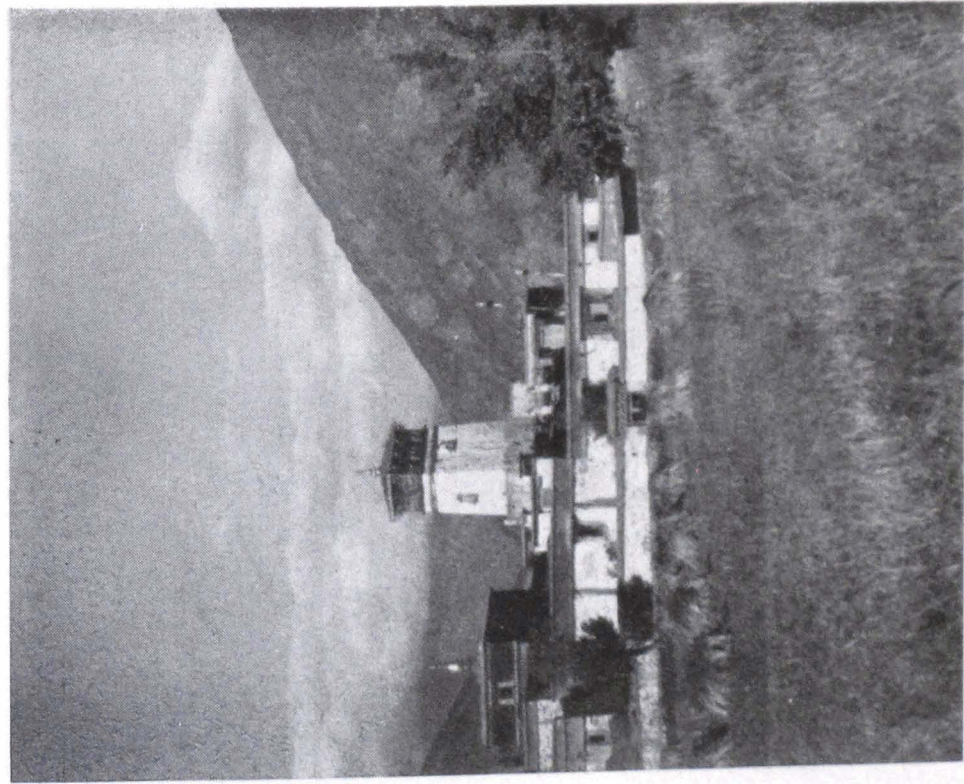
36. - Lho brag Lha k'añ; general view (see p. 57).



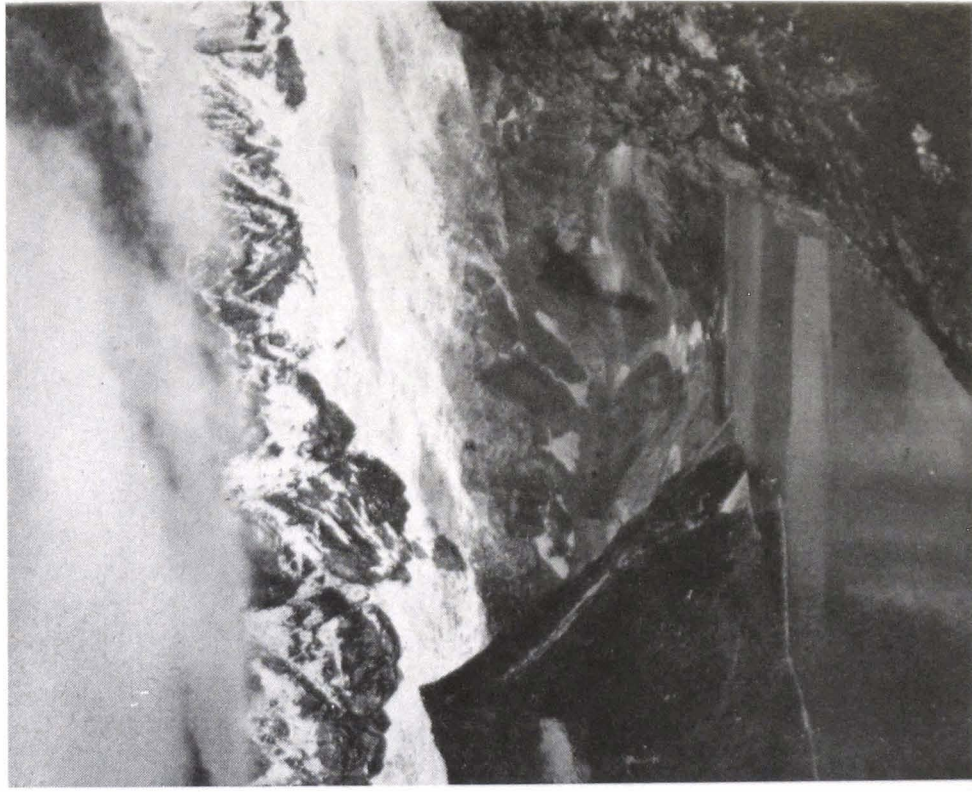
37. - Lho brag Lha k'ai; the temple (see p. 57).



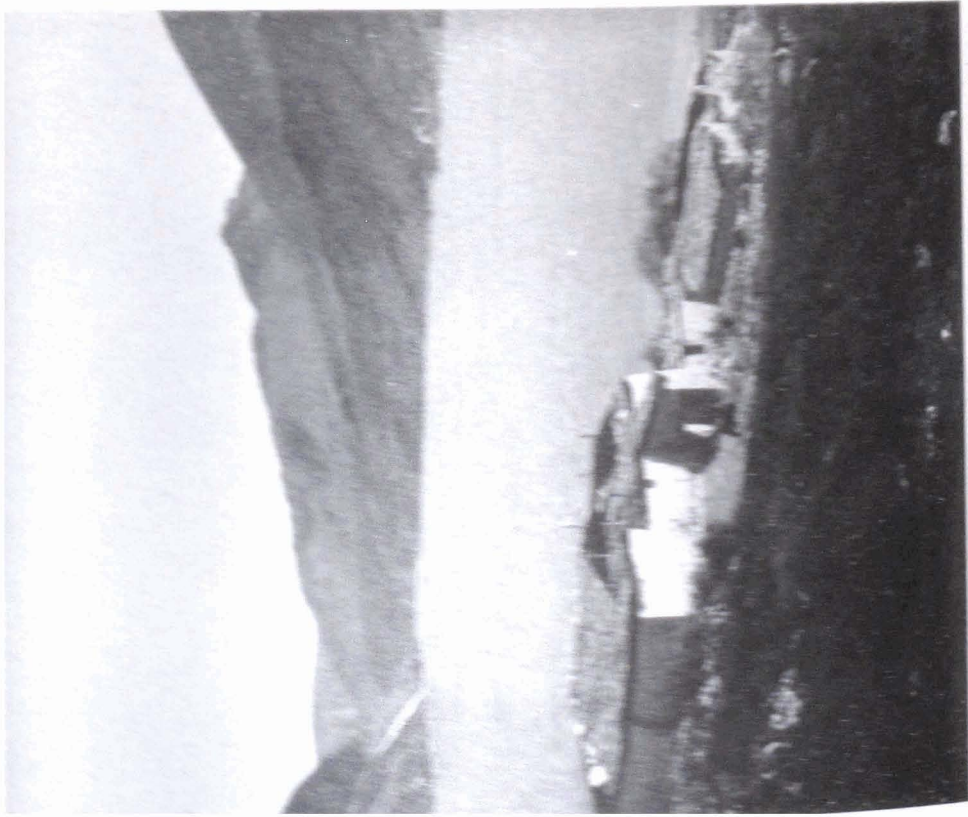
38. - mK'ar c'u (see p. 57).



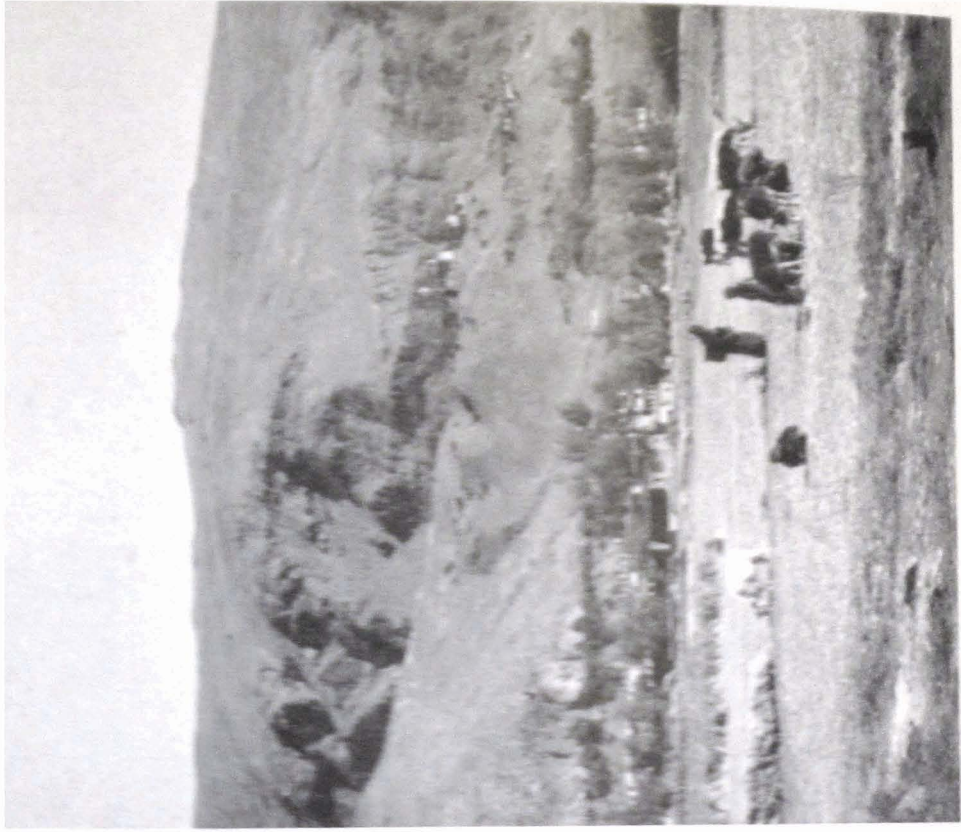
39. - Sras mk'ar dgu t'og (see p. 57).



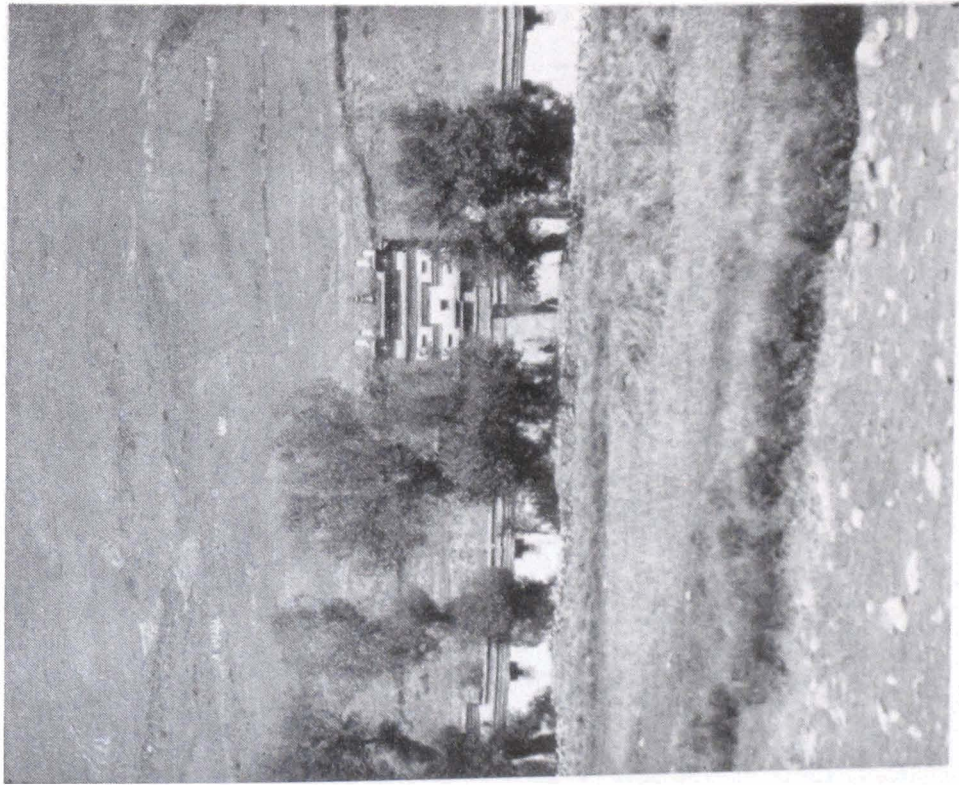
40. - Padma gliñ lake (pp. 57-58).



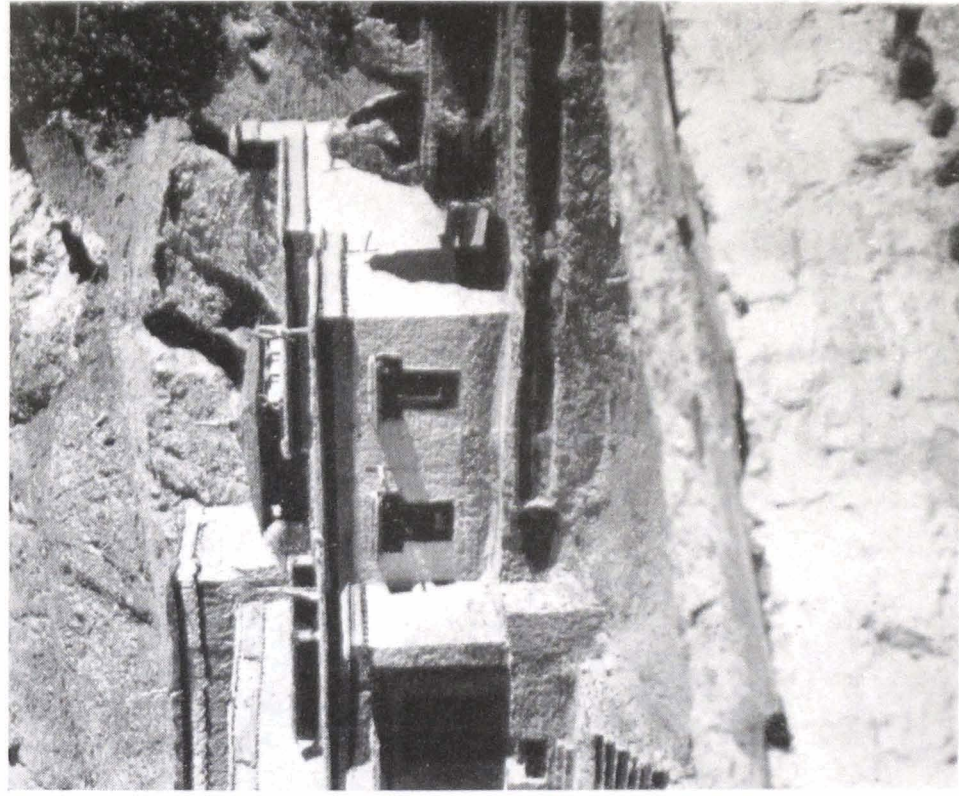
41. - Padma gñi monastery (see pp. 57-58).



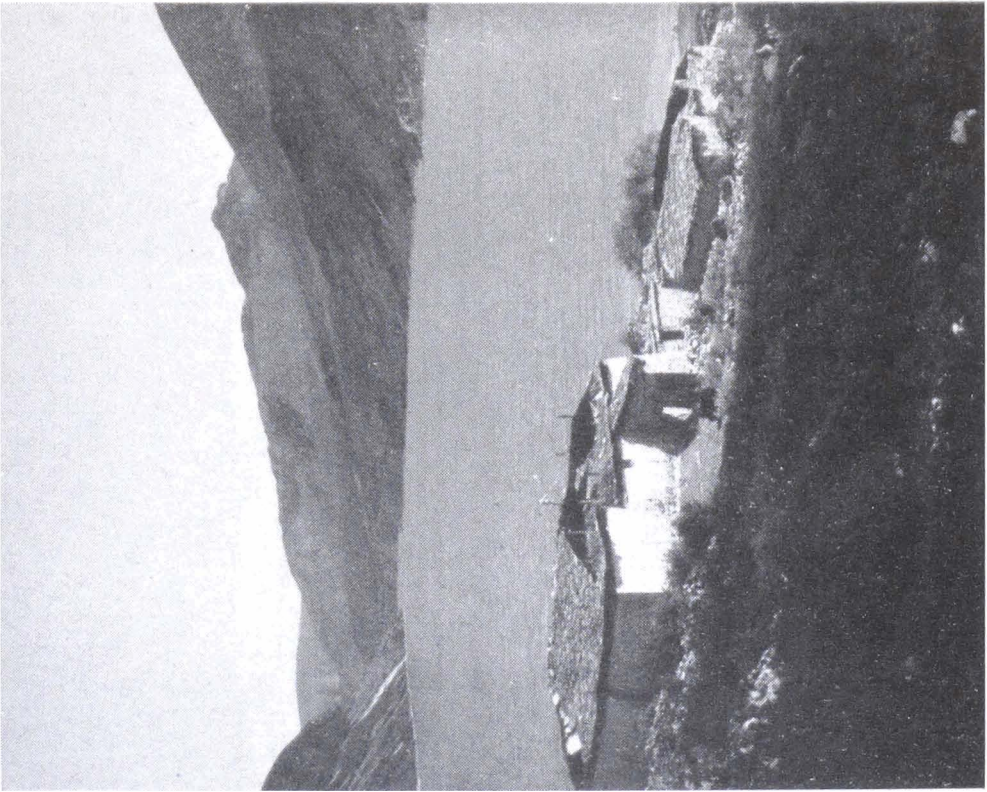
42. - Lha Joo (see p. 58).



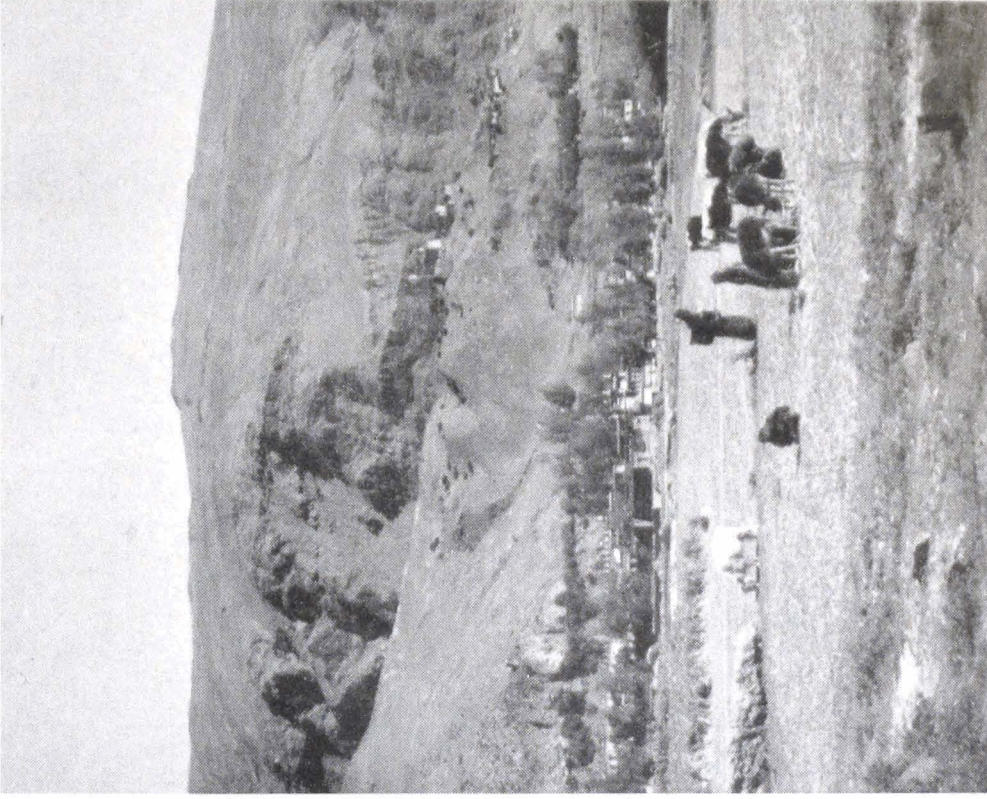
43. - Gu ru Lha k'añ (see p. 58).



44. - rTsis gnas gсар; the Ru gnong gtsung lag k'añ
(see p. 59).



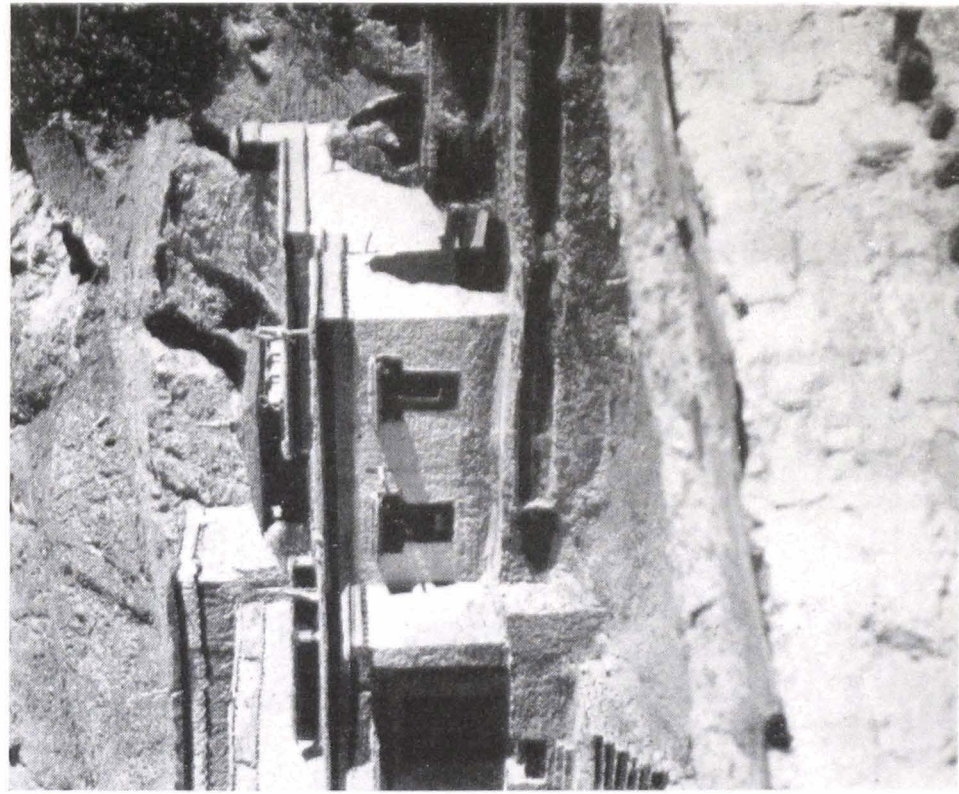
41. - Padma gliñ monastery (see pp. 57-58).



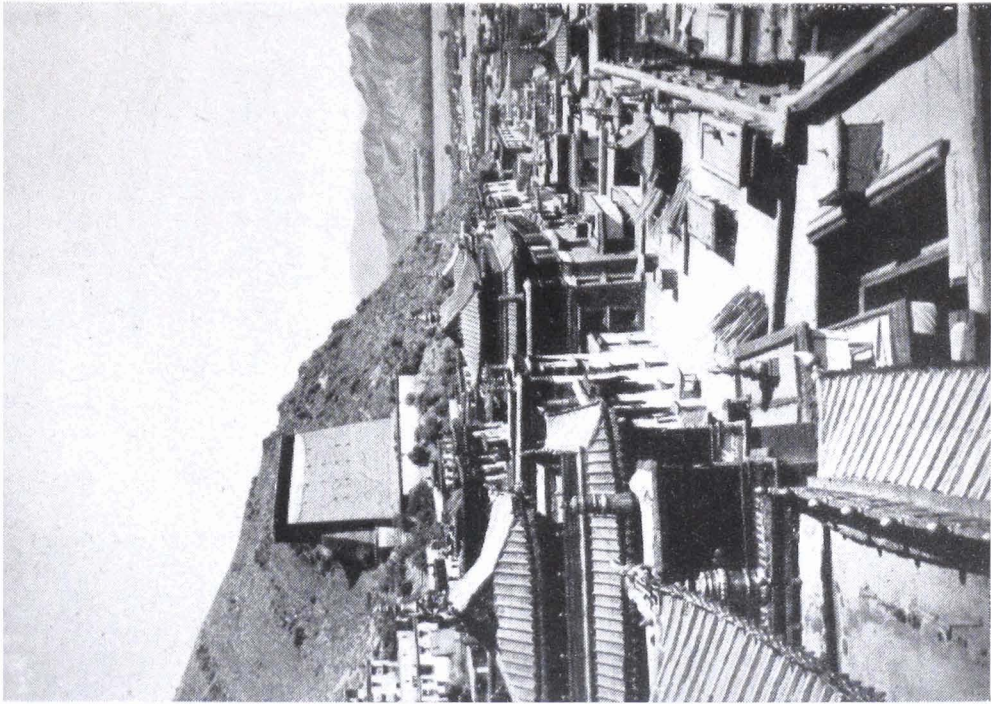
42. - Lha luñ (see p. 58).



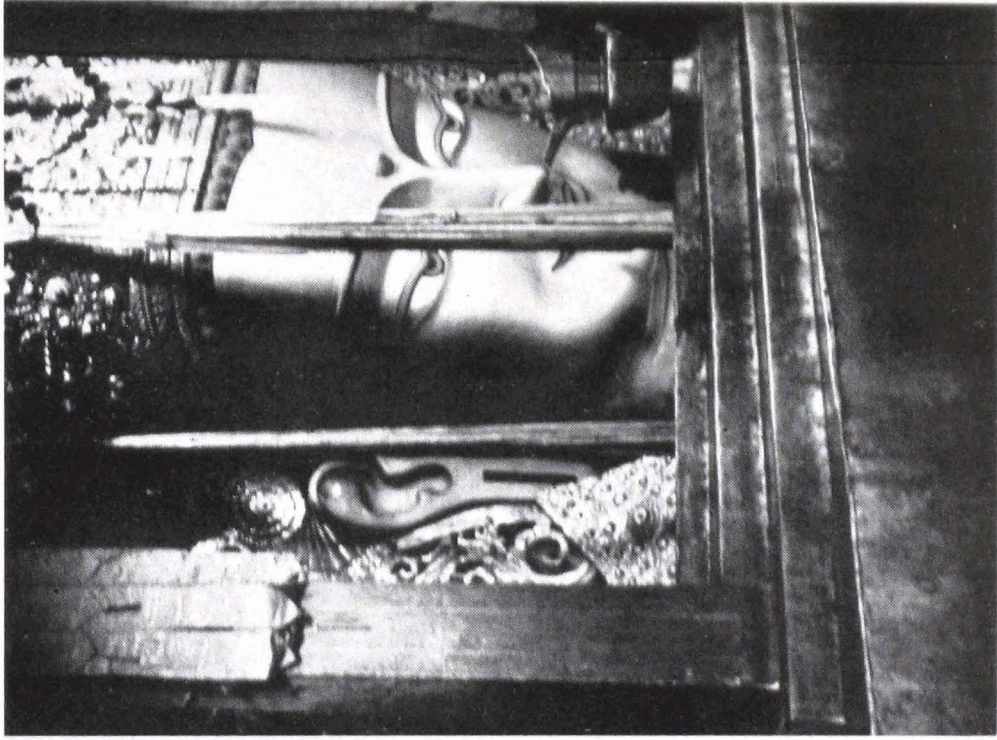
43. - Gu ru Lha k'añ (see p. 58).



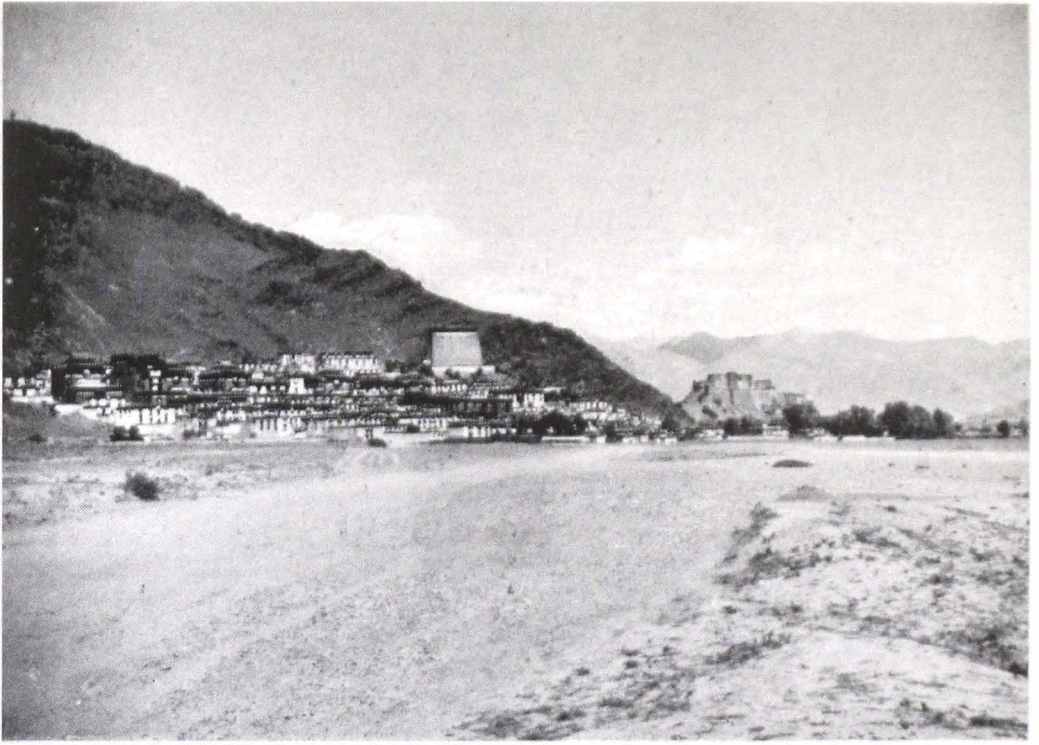
44. - rTsis gnas gсар; the Ru gnon gtsug lag k'añ
(see p. 59).



45. - bKras sis lhun po (see p. 61).



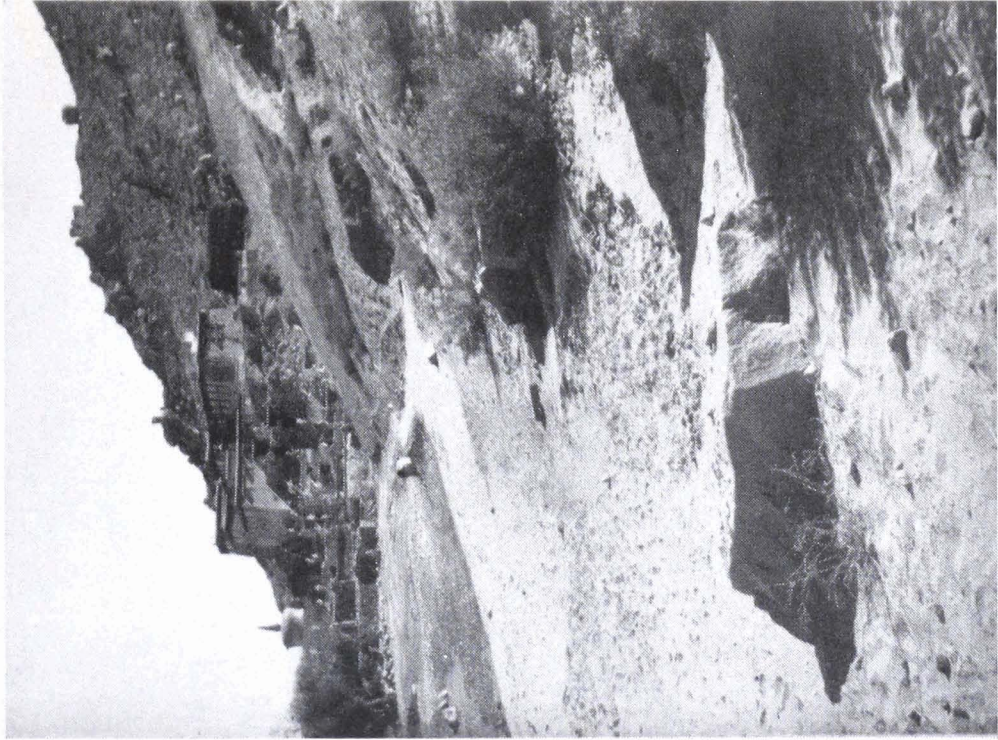
46. - Head of the great Maitreya in bKra sis lhun po (see p. 61).



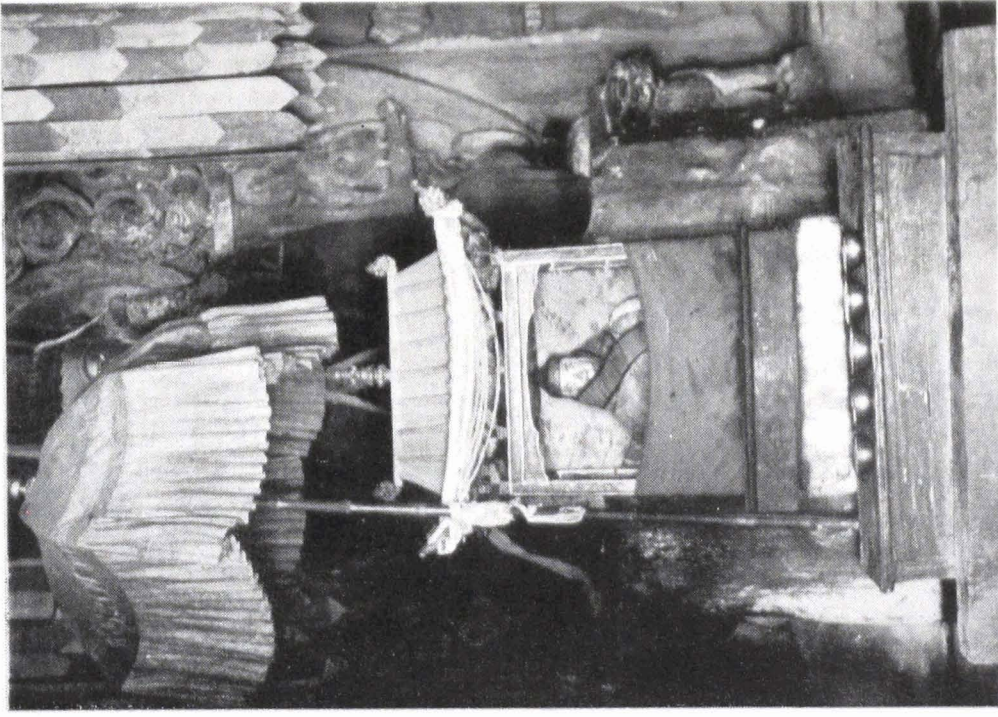
47. - bKra śis lhun po; in the background to the right the fort of rGyal rtse (see p. 61).



48. - In sÑe mo gŽu (see p. 69).



49. - lCags zam dgon pa (see p. 71).



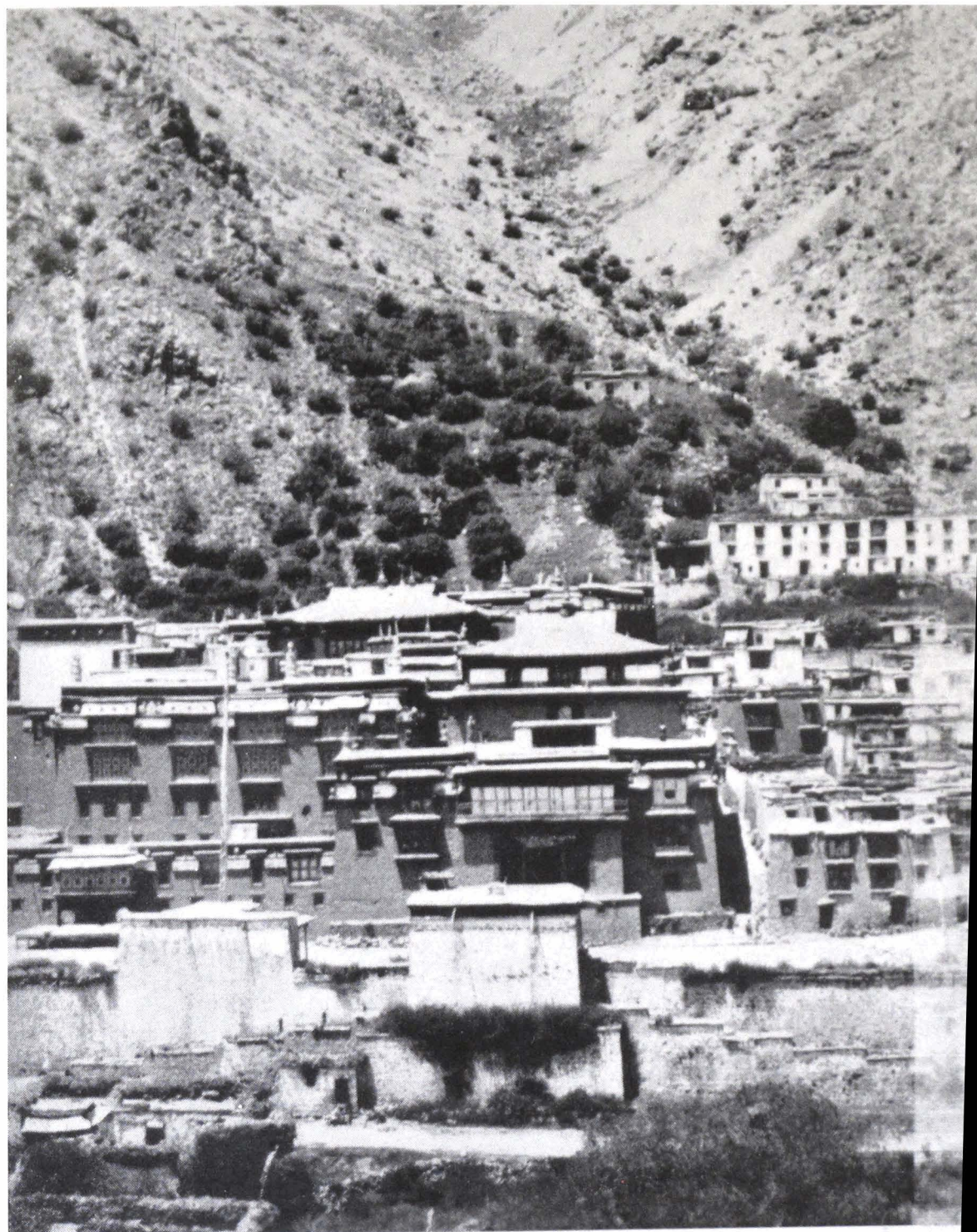
50. - sÑe t'añ; image of Atiśa in the bDe ba can (see p. 72).



51. - gSañ mda'; the Blo ldan śes rab sKu 'bum (see p. 72).



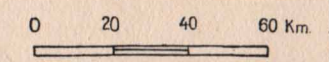
52. - ལུ་ཤེས་རང་ལོ་དང་རི་བོ་རེ་ལྷོ་ (see pp. 72-73).



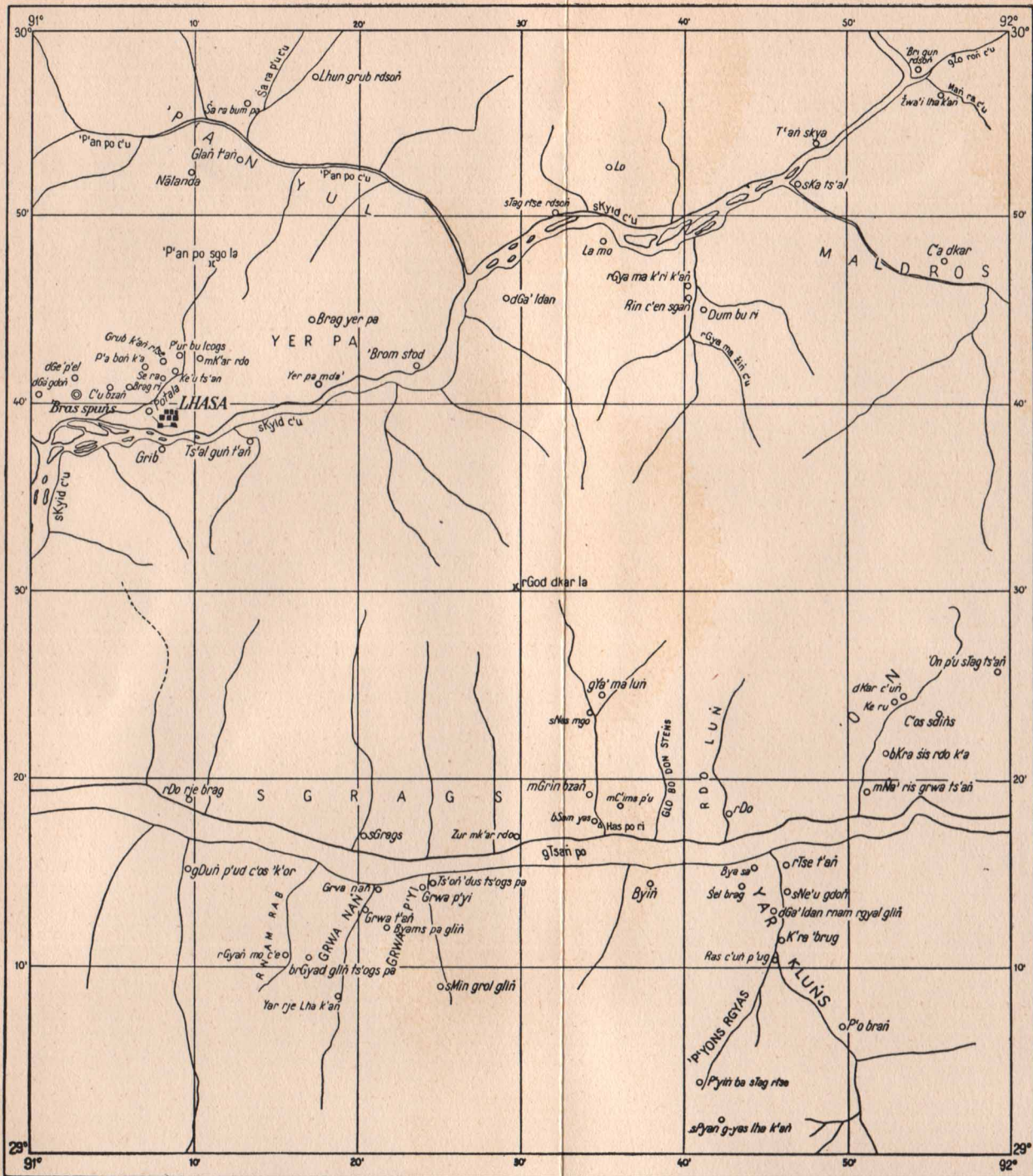
53. - mTsur p'u.



A



B.



c

