

Josef Kolmaš

**A GENEALOGY
OF THE KINGS
OF DERGE**

SDE-DGE'I RGYAL-RABS

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A GENEALOGY OF THE KINGS OF DERGE

SDE-DGE'I RGYAL-RABS

TIBETAN TEXT EDITED
WITH HISTORICAL INTRODUCTION
BY JOSEF KOLMAŠ

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PREFACE

One of the most urgent tasks facing the student of Tibetan history is, and will probably remain for a long time, the discovery and editing of original Tibetan historical sources, to be followed in due course by their translation. Although much has already been done in this field -- especially in respect of the sources for the history of Tibet proper -- still much remains to be done.

So far hardly any such work has been undertaken in connection with original Tibetan sources for the history of parts of Tibet other than Dbus and Gtsang, such as Eastern Tibet or Khams (the former Chinese province of Hsi-k'ang [1])¹ and Northeastern Tibet or Mdo-smad (sometimes called Amdo -- the present-day Chinese province of Ch'ing-hai [2]), etc.

My aim therefore, in publishing this early nineteenth century text of a Genealogy of the Kings of Derge (Sde-dge) is to make available a valuable source which has hitherto been almost unknown or inaccessible to scholars outside China. Once this text is readily available, I hope that scholars will be encouraged to study it further and perhaps to translate it; such work should throw new light on several aspects of Tibetan history, since Derge was for a long time by far the most influential political and cultural centre in Eastern Tibet.

At present, I shall limit myself to publishing the Tibetan text of this work, and in addition, to supplementing it with an introductory bibliographical note together with a

chapter on the history of Derge and its ruling house. I hope that my work, even in this imperfect form, will contribute to our better knowledge both of Tibetan historical literature, and the history of Derge, once the most powerful principality in the Sino-Tibetan marches.

I received a copy of the text of the present Genealogy of the Kings of Derge (Sde-dge'i rgyal-rabs) in 1961 from a Living Buddha of the Sku-'bum monastery in Amdo through the courtesy of my Mongol friend, Mr. Č. Žugder. I afterwards collated this text with another, relatively well preserved copy of the same work, which I found in the Tibetan books collection of the Palace of Nationality Culture (Min-tsu wen-hua kung [3]) in Peking (Accession No. 618).

In 1964, an American Tibetologist, Mr. E. Gene Smith, then working in Amsterdam, was kind enough to lend me his xerox copy of Sde-dge'i rgyal-rabs made from a microfilm of an original print in the library of Professor G. Tucci in Rome. With the aid of this I made a second, detailed revision of my manuscript.

Finally, during my stay in London in 1965, Miss Averil F. Thompson of the India Office Library made accessible for me a copy of Sde-dge'i rgyal-rabs kept in this library (Teichman Collection, L. 148/37). During my examination of the India Office text, and subsequent collation of it with my manuscript, I was much helped by Mr. Samten G. Karmay (Bsam-gtan Rgyal-mtshan Mkharrme), Lecturer in Tibetan in the School of Oriental and African Studies, London. It was he who called my attention to numerous misprints, orthographical errors and other shortcomings.

It is a pleasant duty for me to express my sincere thanks to all individuals and institutions who helped me in this or that way in preparing this edition. In addition to those mentioned above my sincere thanks are also due to Professor R. A. Stein of Paris for kindly lending me the much needed copy of the K'ang tao yüeh-k'an [4] from his private library, and to Professor J. W. de Jong of the Australian National University, Canberra, to whom the idea of editing the present text owes its origin.

I should also like to express my gratitude to Dr. K. H. J. Gardiner of the Australian National University, Canberra, who was kind enough to look over the English text of the present work.

The characters in the Finding-list are in the calligraphy of Mr. Chou Hung-hsiang [83], to whom the author is greatly indebted.

Dr. Josef Kolmaš

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Canberra.

June 1966.

P A R T I

BIBLIOGRAPHICAL NOTE

"Tibetans show," says Professor G. Tucci in his Tibetan Painted Scrolls, p. 139, "a particular interest, if not precisely a great accuracy, in recording facts, and this links them to the Chinese, rather than to the Indians." This fact will willingly be admitted by all those who know anything of Tibetan historical literature. With the exception of the religious and philosophical literature, represented mostly by translations from Sanskrit works, and folk-literature — only very seldom written down, however — the works on history represent perhaps the most widely diffused and most favoured literary genre in Tibet. For good reasons, therefore, students of Tibetan abroad have devoted much attention to these works, editing and/or translating many of them.²

Historical works by Tibetan authors from the fourteenth century onwards, are inevitably influenced by the teachings of Tibetan Buddhism or Lamaism which permeated the milieu in which they originated, and they in their own turn serve the same religious aims and purposes. A common negative feature of a major part of Tibetan historical works which obviously diminishes their actual value in comparison with contemporary Chinese or Arabic historiography, is their scant attention to facts of political and economic history, and mostly uncritical or even time-serving approach to the sources used, a result of their predominantly religious character. Nevertheless, in view of the notorious paucity of first-hand historical

sources, such as inscriptions, archival documents, etc., the historical works by later Lamaist authors represent our most valuable source of information.³ In spite of all their possible methodological and other shortcomings, the value of these and other similar chronicles consists in their being based on both other earlier and contemporary sources which have not survived into our own times, and on a reliable oral tradition, and sometimes on personal observation and evaluation of historical events by the authors themselves and their contemporaries.

The well-known Soviet Tibetologist, Professor A. I. Vostrikov (1904-1937), whose untimely death every student of Tibetan must lament, put forward the following system of classification of Tibetan historical literature, taking into consideration the classification drawn up by the indigenous authors themselves, as well as going on the results of his own study of Tibetan historical works available in the rich collections of Russian Tibetica:⁴

1. Annals in which historical events, especially those immediately linked with the personality of the king, are recorded in strict chronological order (lo-rgyus).⁵

2. Historical works based on the principles of genealogy. To this group belong the so-called Royal Genealogies, or Genealogies of Kings (rgyal-rabs or rgyal-po'i gdung-rabs), genealogies of the nobles (jo-rabs), and, generally, the clan or family genealogies (gdung-rabs).

3. The various monastic chronicles which describe the successive changes of superiors in individual monasteries (gdan-rabs), or narrate the stories of the successions of the sprul-sku or incarnate beings of a monastery ('khrungs-rabs or skyes-rabs).

4. Chronological studies which try to ascertain the year of Buddha's entrance into nirvāṇa, and/or attempt to erect a chronological framework for the subsequent political and religious history of Tibet (bstan-rtsis).

5. General historical works on the origin and spread of Buddha's doctrine (chos-'byung), presenting ecclesiastical

history parallel to secular history. (These chos-'byungs represent by far the most widely ramified group of the Tibetan historical sources.)

6. Numerous works of a biographical or autobiographical character (rnam-thar), narrating the life stories of outstanding, especially religious, personalities. With this group are sometimes ranged various collections of rules, disciplines, instructions, traditions, etc., as derived from (thob-yig) or directly related by (gsan-yig) outstanding teachers.

7. Works of auxiliary or encyclopaedic character, such as lists of names (ming-gi grangs), lists of titles (mtshan-tho) and the like.

8. Literary works treating legendary and historical themes, variously termed 'tales' (lo-rgyus; to be distinguished from the lo-rgyus already mentioned, see 1. above), 'legends' (gtan-rgyud) and the like.

Sometimes even the indexes or catalogues (dkar-chag) of the Kanjur (Bka'-'gyur) and the Tanjur (Bstan-'gyur), as well as works dealing with topography and geography (also called dkar-chag) are also included together with historical literature.

To what category should the work in question be attributed? — Its full title runs: Dpal sa-skyong sde-dge chos-kyi rgyal-po rim byon-gyi rnam-thar dge-legs nor-bu'i phreng-ba 'dod dgu rab 'phel zes-bya-ba. This literally translated means: "A rnam-thar of the succession of the illustrious rulers, the religious kings of Sde-dge (Derge), called The Auspicious Rosary of Gems Exceedingly Increasing all Wishes." The work is also known under its abridged title, Sde-dge'i rgyal-rabs -- "Genealogy of the Kings of Derge," in which form it will be quoted throughout the text of the present study.

From its title alone it would appear that this work should in fact be ranged with the rnam-thar group or biographies (6. above). However, when we analyse its actual contents as well as the inner structure of the work, and take into account the fact that the native bibliographers themselves mark it in the margin on each verso side with a name rgyal-rabs -- genealogy

of kings, there is no doubt whatsoever that this work belongs to that large division of Tibetan historical literature grouped here as genealogies (2. above). Professor A. I. Vostrikov pointed out long ago that rnam-thars by their very nature are very closely related with the gdan-rabs and 'khrungs-rabs types of historical literature, and indeed that Tibetan authors themselves often use the term rnam-thar to denote works other than those of a strictly biographical character.⁶ This may explain the apparent discrepancy between the title of the work and the genre to which it seems to belong.

From the colophon, ff. 55b-56a, we learn that the author of Sde-dge'i rgyal-rabs was Tshe-dbang-rdo-rje-rig-'dsin, called by his religious name Byams-pa-kun-dga'-sangs-rgyas-bstan-pa'i-rgyal-mtshan. He was the chief representative of the forty-third generation of the Derge ruling house (born in 1786; the date of his death is unknown). His work was completed "on the auspicious day of the month gro-b'ain"⁷ of the sa-byi (earth-mouse) year of the XIVth sexagenary cycle, i.e. in 1828 A.D.,⁸ in the Great Monastery of Ihun-grub-steng, lying eastward of the town of Derge. When finished, the work was carved in wooden-blocks by a copyist (yi-ge-pa) named Kun-dga'-phun-tshogs-rgya-mtsho.

As far as I have been able to discover, Sde-dge'i rgyal-rabs is known in one version only, printed from the wooden-blocks which are stored in the printing house of Derge monastery. It is not clear how soon after 1828 (when the work was written) the first prints of Sde-dge'i rgyal-rabs were made, although, since it is listed amongst other Tibetan historical works in a book on the history of Buddhism in Amdo, Deb-ther rgya-mtsho, completed in 1865,⁹ it must have been composed prior to this date.

All the various texts of Sde-dge'i rgyal-rabs which I have seen are produced in the traditional elongated oblong shape of Tibetan xylographs, and consist of fifty-six leaves. On each side of every leaf, both recto and verso, there are six lines of text. On the left margin of each recto side the pagination is printed [from gcig (1) to nga-drug (56)], whereas on the verso side the same left-hand margin bears the bibliographical

category rgyal-rabs -- 'genealogy of kings' (see above).

The Sde-dge'i rgyal-rabs is written throughout in a regular rhythmic style, each line consisting generally of nine, but very occasionally of eleven, thirteen, seventeen or even twenty-one syllables, as is usual in Tibetan prosody. In the transliterated text given below the structure of the original has been preserved so that each verse is printed on a separate line. In the original there are also a number of footnotes (seventy-two in all) which either include material left out of the text in accordance with the exigencies of metre, or else explain obscure passages. These footnotes, and the colophon of the book, are written in prose; the footnotes being printed in small letters immediately after the word or expression to which they belong. I have indicated these footnotes by consecutive numbers, the footnotes themselves being given separately after the main body of the text of Sde-dge'i rgyal-rabs. The work is not divided into chapters (le'u), as is usual with other Tibetan historical works, but it flows in one continuous narrative almost uninterruptedly (in this regard its structure is reminiscent of the Chronicle of the Fifth Dalai Lama).

Following the conventional introductory section consisting of eulogies and invocations (ff. 1b - 2b), the history of the Derge ruling house is described from its beginnings in remote antiquity until the first half of the nineteenth century, i.e. the time when Sde-dge'i rgyal-rabs was composed. This -- the main part of the work -- again falls into two sections. The first (ff. 2b⁶ - 42b²) gives a history of those generations of the Derge family that have preceded the author's generation (forty-two generations in all). The second part (ff. 42b² - 49b⁴) is entirely devoted to describing the author's own generation and is further divided into the following five sub-sections: 1. an account of the author's younger sister, Rje-btsundbang-mo (fol. 42b²⁻³); 2. an account of the author's first wife from Rang-byon (fol. 42b³⁻⁶); 3. an account of his second wife from Lcags-la (fol. 43a¹⁻⁴); 4. an account of the author himself (ff. 43a⁴ - 48b³); and 5. an account of the author's four children (ff. 48b³ - 49b⁴). The work is further supple-

mented with a short treatise dealing with the succession of abbots (gdan-rabs rim-pa) in the family's chief monastery Ihun-grub-steng (ff. 49b⁴ - 52b¹), a brief description of the clan of Gad-thog whose members served as hereditary stewards of the House of Derge for many generations (ff. 52a¹ - 52b⁵), and a passage on bla-yi mchod-gnas or 'highest priests' (ff. 52b⁵ - 54b⁴). The colophon is found on ff. 54b⁴ - 56a³.

Tshe-dbang-rdo-rje-rig-'dsin's work, although composed as early as 1828 and published, as I have already indicated, no later than 1865, did not attract much attention from Tibetan scholars until just over a quarter of a century ago, when Chinese Tibetologists began to study it.¹⁰ As far as I have been able to ascertain, it was a certain Ou-yang Wu-wei [8], writing under the name Wu-wei, who completed the first translation or rather paraphrase of this book into another language (Chinese) in 1940-44. His version is both incomplete and (frequently) inaccurate. It was published under the title Te-ke t'u-szu shih-chuan i-chi [9] -- 'Annotated translation of the succession of the chieftains of Derge' in the journal K'ang tao yüeh-k'an for 1945.

Jen Nai-ch'iang [10] in 1947-48 utilised Wu-wei's pioneer work and, supplementing it with his own extensive research in historical geography, produced a synthetic study entitled Te-ke t'u-szu shih-p'u [11] -- 'A genealogical table of the chieftains of Derge', which appeared in instalments in a monthly journal, K'ang Tsang yen-chiu yüeh-k'an [12]. (Both these journals, published in Ch'eng-tu [13], Szu-ch'uan [14], during World War Two or shortly after, are practically unobtainable in Western libraries.)

Some information on the history of Derge, gathered from both Tibetan and Chinese sources, is contained also in Li An-che's otherwise exclusively anthropological study, Dege: A Study of Tibetan Population, published in the Southwestern Journal of Anthropology, University of New Mexico, Albuquerque, 1947.

Amongst European scholars, so far as I know, only R. A. Stein in his Recherches sur l'épopée et le barde au Tibet and

Les tribus anciennes des marches sino-tibétaines (both these books were published in 1959) gave the full title of Sde-dge'i rgyal-rabs supplemented with necessary bibliographical data. In the text of his two monographs, Professor R. A. Stein occasionally quotes short passages from Sde-dge'i rgyal-rabs in French translation.¹¹ -- (For full bibliographical data on the titles mentioned above see the Bibliography.)

It is my aim in the present volume, to set out the first unabridged edition of the Tibetan text of Sde-dge i rgyal-rabs. As I have already stated, the text published here has been prepared by collating four separate copies of one and the same work, copies which as far as their contents and form are concerned, were absolutely identical, but of different provenance, different age, and differing in the types of paper and printing techniques. In this way, and thanks to the help provided by my Tibetan informant, Mr. Samten G. Karmay, it was made possible for me to eliminate most of eventual problems of orthography at a preparatory stage, so that it has not been necessary to burden the present volume with footnotes of that kind. Naturally, in some individual cases of the numerous personal and geographical names to be met in the text, the possibility of different spellings of these names by different Tibetan authors cannot be fully precluded.

DERGE: A SHORT HISTORICAL SURVEY

There are four traditional divisions of Tibet proper: Gtsang and Mnga'-ris in the west, Dbus in the centre, and Khams in the east. Of these Khams is the greatest in extent, stretching from Rgya-mda' (T'ai-chao [15] in Chinese), a busy trading station situated some 200 miles northeast of Lhasa, to Dar-rtse-mdo (Fa-chien-lu [16] or K'ang-ting [17] in Chinese) in the province of Szu-ch'uan. It is, however, doubtful if Khams was ever a political division; and though some writers refer to Chab-mdo (Ch'a-mu-to [18] or Ch'ang-tu [19] in Chinese) as if it were the capital, it is probable that it never had a political centre such as Dbus possessed in Lhasa, Gtsang in G'zis-ka-rtse and Mnga'-ris in Sgar-'brog.

The early history of Khams is little known. Its modern history begins with the Manchu conquest of Tibet in the early eighteenth century. At that time Khams was a congeries of lay and lama states which came under the domination of the Chinese Emperor at the same time as did the Dalai Lama. In the final settlement, the whole territory of Khams was divided into two distinct parts: the part of Khams west of the Chin-sha [20] River (the headwaters of the Yangtse) was administered by the Lhasa Government and the Chinese Ambans, whereas the part east of the Chin-sha River was made nominally subject to the local authorities in Szu-ch'uan. Generally speaking, in their policy towards various Tibetan tribes in this part of Khams, the Manchu emperors of China resorted to a scheme of buffer states in

order to protect their western frontier, confirming the chieftains (t'u-szu [21]) in their fiefs. The political system thus set up continued almost unchanged till the end of the Ch'ing [22] dynasty in 1911. The only significant modification which occurred during this period was the acquisition of Na-rong (Chan-tui [23] in Chinese) by the Lhasa Government in the mid-nineteenth century.¹²

Among the native principalities in the eastern part of Khams, which are sometimes inaccurately called 'kingdoms', was the principality of Derge. Like the other principalities in this region Derge managed to maintain both its de facto independence and its peculiar lay and ecclesiastical form of government over a long period. Derge seems to have been the oldest surviving political unit in the area and its ruling family exercised both temporal and religious control over about 78,000 square kilometres on both sides of the Chin-sha River, constituting a 'kingdom', the largest and most influential of its kind in Khams. In 1909 the so-called kingdom of Derge came to an end when the Chinese intervened to terminate a fratricidal war which had been raging in Derge for some fifteen years; they deposed the 'King' Rdo-rje-seng-ge (1877-1926) and exiled him to Ch'eng-tu, while the other claimant, Rdo-rje-seng-ge's younger brother, Byams-pa-rin-chen, fled to Lhasa. The area was then divided into five different administrative units under Chinese magistrates.¹³

The town of Derge lies on the left bank of the Chin-sha River, approximately 98° 30' E.long., and 32° N.lat. It stands at an altitude of some 3,000 metres or 9,850 feet above sea level. From time immemorial, the town of Derge has been an important traffic centre on the routes connecting Inner China with Tibet, and the province of Ch'ing-hai with that of Yün-nan [42]. The town's fame in the whole Lamaist world was based both on the well-known Derge printing houses (cf. the famous Derge edition of Kanjur and Tanjur published there for the first time in the first half of the eighteenth century, for which see below p.39), and on the skill of Derge's craftsmen -- carvers, metalsmiths, armourers, etc.

The name of the town and principality of Derge (correctly spelt Sde-dge, but sometimes also Bde-dge and Sde-deg) was derived from the elliptical expression sde b'zi dge bcu or 'four sde and ten dge', namely the four accomplishments and the ten virtues,¹⁴ a compliment paid to the celebrated monk Bsod-nams-rin-chen of the twenty-fifth generation of the Derge ruling family by the Lama Blo-gros-rgyal-mtshan, called 'Phags-pa (1235-1280), religious teacher of Khubilai Khan.¹⁵

The history of Derge and its ruling house can be tentatively divided into five periods stretching from the earliest times until the time of the composition of Sde-dge'i rgyal-rabs in 1828.¹⁶

F i r s t p e r i o d. -- From the legendary origins of the Derge ruling family to the first half of the thirteenth century A.D. (up to and including the twenty-second generation).

S e c o n d p e r i o d. -- From the conversion of the Derge family to the teaching of the Sa-skyapa sect of Lamaism in the first half of the thirteenth century to the transference of the seat of the main branch of the family from Sarmar to Lcags-ra in the second half of the fifteenth century (twenty-third to thirtieth generations).

T h i r d p e r i o d. -- Derge's first attempts at expansion and the foundation and gradual enlargement of the family's chief monastery of lhun-grub-steng during a period from the second half of the fifteenth century to the first half of the seventeenth century (thirty-first to thirty-sixth generations).

F o u r t h p e r i o d. -- The 'Golden Age' of Derge, including its first official contacts with the Mongols and Manchus in the first half of the seventeenth century and the printing of Kanjur and Tanjur in the first half of the eighteenth century (thirty-seventh to fortieth generations).

F i f t h p e r i o d. -- Beginning of the decline of the Derge house, from the first half of the eighteenth century to the time of the composition of Sde-dge'i rgyal-rabs (forty-first to forty-fourth generations).

FIRST PERIOD. (Sde-dge'i rgyal-rabs, ff. 2b - 4b)

According to tradition, the house of Derge derives from the well-known lineage of 'Gar, whose seat was in Central Tibet. Two different hypotheses are put forward in the Sde-dge'i rgyal-rabs, ff. 2b - 3a, to explain the origin of the 'Gar family itself. One view, derived, according to the text, from the opinion of a certain Ye-bzang (i.e. Ye-sés-bzang-po) as expressed in his book (?) Man-chad rim smros 'bum, and as also stated in the Dkar-chag of Kanjur, fol. 101a, is that the 'Gar family is descended from Lha-sde dkar-po (God-Clan-White) of the Sgo clan, who was the maternal uncle (zang-po) of those four clans, viz. Sga, 'Bru, Sbra, and Gdong, from which, according to legend, all living beings in Tibet take their origin. Lha-sde dkar-po, also called 'Od-gsal-lha (Light-Brightness-God), is said to have come down to earth from heaven in response to the prayers of the people for a ruler, and to have become the ruler of the eighteen tsho chen or 'great groups' of Rngu-chen-rgyal-mo, dispersed everywhere above (stod, i.e. in the west) and below (smad, i.e. in the east).¹⁷ The same view that the 'Gar clan was descended from the 'heavenly lineage' (lha rigs) Sgo is also maintained by a certain Ze-drung-pa¹⁸ and Sangs-rgyas-rgya-mtsho, a celebrated Lama of the Sa-skya-pa monastery at Ngor (in Gtsang).

However there is another hypothesis, put forward by a learned physician ('tsho-byed mkhas-dbang), Gu-ru 'Phel, according to which the 'Gar lineage derives its origin from the great-ancestor Stong-dge of the Rlang family of 'Phen-po which sprang from the 'big clan' (rus chen) Sbra.¹⁹

The author of Sde-dge'i rgyal-rabs is obviously inclined to accept the more flattering theory according to which his

forefathers descended from a divine progenitor, *Lha-sde dkar-po*, called 'Od-gsal-lha.

We learn from *Sde-dge'i rgyal-rabs*, fol. 3a, that the progenitor of the Derge family appeared miraculously on the top of *B'zag-ra-lha-rtse* mountain in the east. Believing him to have come from heaven, the people gave him the name *Gnam-tsha-'brug* (Sky-Hot-Thunder). Nothing is known about his son, *Blamchan-chen-po*, and grandson, *Stong-mes-khri-chags*, other than their names. The first figure in *Gnam-tsha-'brug's* posterity for whom there is historical evidence in both Tibetan and Chinese sources, is his great-grandson, 'Gar *Stong-btsan-yul-bzung*. *Stong-btsan-yul-bzung*, known in the two T'ang [44] histories as *Lu-tung-tsan* [45],²⁰ was the chief minister (*blon chen*) of the king *Srong-btsan-sgam-po* and was responsible for introducing the princess *Bhrkutī* from Nepal and the princess *Wen-ch'eng* [49] from China into *Srong-btsan-sgam-po's* court in the first half of the seventh century, both princesses becoming the wives of the Tibetan ruler.

According to the T'ang records, *Lu-tung-tsan* had five sons: 1. the eldest called *Tsan-hsi-jo* [50]; 2. *Ch'in-ling* [51]; 3. *Tsan-p'ó* [52]; 4. *Hsi-to-kan(yü)* [53]; and 5. *Po-lun* [54]. With the exception of *Tsan-hsi-jo* who died when still young, the others lived to hold the highest positions in the state.²¹ Neither *Sde-dge'i rgyal-rabs* nor any other Tibetan source makes, as far as I know, a mention of any son of *Stong-btsan-yul-bzung*, alias *Lu-tung-tsan*, apart from *Yon-tan-rgyal-bzung* (see *Sde-dge'i rgyal-rabs*, fol. 3b); the question therefore arises as to which one of the five sons mentioned above should be identified with *Yon-tan-rgyal-bzung*. The most acceptable solution of this problem seems to be that proposed by *Jer Nai-ch'iang* (*Te-ke t'u-szu shih-p'u*, No. 13, pp. 16-17) who takes *Yon-tan-rgyal-bzung* to be *Tsan-hsi-jo* [**tsân-siět-ńziak*. the first-born son of *Lu-tung-tsan*. *Tsan-hsi-jo*, who died young would thus have escaped the calamities which after 699 overcame his younger brothers (*Ch'in-ling*, who fell into disgrace and was compelled by the king to commit suicide; *Tsan-p'ó*, till that time administrator of Eastern Tibet, and who then fled with

others to China; where and how the two remaining brothers ended their days being unknown). It would therefore seem that only the offspring of Tsan-hsi-jo would have had a good chance of survival in Central Tibet. If Yon-tan-rgyal-bzung is identified with Tsan-hsi-jo, then the latter's son as stated in the T'ang annals, Mang-pu-chih [55], may be identified with Yon-tan-rgyal-bzung's son, Khri-bzang-dum-bu, given in Sde-dge'i rgyal-rabs.²² Of the Khri-bzang-dum-bu's two sons, Khri-gñer-khri-lcags is said to have held the office of tshal-pa khri-dpon or 'Myriarch of Tshal-pa' in Central Tibet.²³

A significant event in the history of the Derge family occurred when Khri-bzang-dum-bu's grandson, Lha-rje-byams-pa'i-dpal, called A-mye-byams-pa-dpal, left Central Tibet, the land of his forefathers, in his old age (sku-tshe smad-la, literally 'in the lower part of his life'), and went to Khams where he settled down in Idan-brag-ra in the area of Gling, on the upper stream of Chin-sha River. In his youth Lha-rje-byams-pa'i-dpal is said to have studied under the 'Second Buddha' (Sangs-rgyas gñis-pa), Padma-'byung-gnas (i.e. Padmasambhava), who flourished in the latter part of the eighth century, being counted amongst the foremost disciples (thugs sras, literally 'spiritual son') of this teacher (according to Sde-dge'i rgyal-rabs, fol. 3b). A-mye-byams-pa-dpal himself was evidently still an adherent of the pre-Buddhist religion of Tibet -- Bon -- and undoubtedly brought it with him to Eastern Tibet. He is said to have died at 184 years of age leaving behind a reputation for saintliness. His body was not cast away (i.e. exposed) but taken straight to heaven (sku-lus ma spangs mkha' spyod gsegs).²⁴

Neither the Sde-dge'i rgyal-rabs nor any other Tibetan source known to me, indicates which generation of this lineage should be taken as the first of the Derge family. Similarly, no consecutive numbering was applied by the author of Sde-dge'i rgyal-rabs to the individual generations. However, to serve the purposes of the present survey of the history of Derge and its ruling house, I have chosen A-mye-byams-pa-dpal, the first member of the family to settle in Eastern Tibet, as a conve-

nient point from which to begin numbering the generations of the Derge house. The generations preceeding A-mye-byams-pa-dpal, being mostly of semi-legendary character, I have left unnumbered.²⁵

A-mye-byams-pa-dpal's progeny from the second to twenty-first generation inclusive, resided in Ldan-brag-ra without interruption. Apart from their names, we can gather from Sde-dge'i rgyal-rabs no further information on the individual representatives of these generations, with the exception of Grub-pa'i-rtse of the seventeenth generation, called Dpal-gyi-byams-pa phyi-ma or Dpal-gyi-byams-pa the Later. Like his famous predecessor of the similar name, A-mye-byams-pa-dpal of the first generation (hence Dpal-gyi-byams-pa's attribute 'the Later'), he reached the grand old age of 180 and was taken straight to heaven.²⁶

Judging only from the outward appearance of the names given, it would seem that the first six generations of the Derge family, i.e. up to Dpal-gyi-bkra-sis inclusive (approximately the first half of the ninth century), adhered to the Bon religion, whereas from the seventh generation onwards, the teaching of the pre-reform Rñing-ma-pa sect of Lamaism, sometimes called Red sect, will have prevailed in Eastern Tibet. This hypothesis is suggested by the continuous use of the word bla-ma -- Lama -- in the names of the individual representatives of the Derge family starting with Dpal-gyi-bla-ma in the seventh generation.

During the time of Dpal-gyi-rtse-mo of the twenty-second generation, the seat of the family was transferred from Ldan-brag-ra to Rme-mdor.²⁷

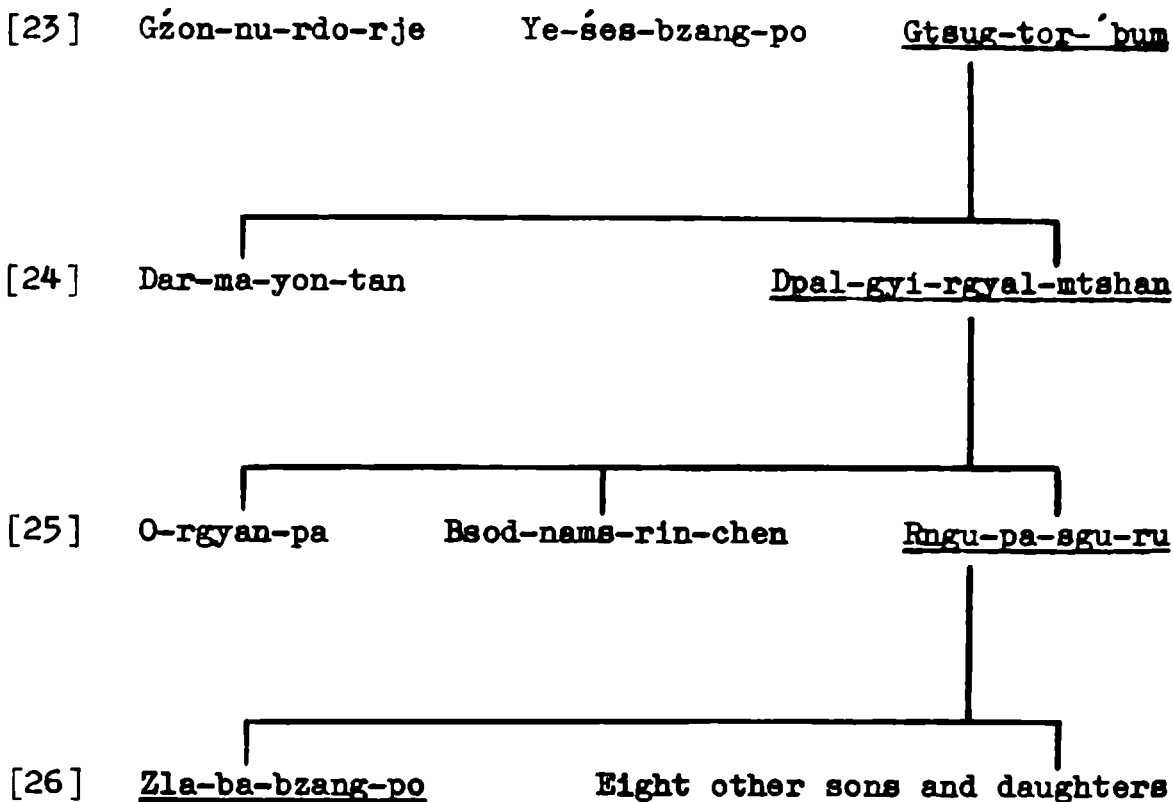
SECOND PERIOD.

(Sde-dge'i rgyal-rabs, ff. 4b - 6a)

G'zon-nu-rdo-rje, called Chos-sdings-pa, the first representative of the twenty-third generation, became a monk,²⁸ and one of his teachers is said to have been the famous Sa-skyapa pandita, Kun-dga'-rgyal-mtshan (1182-1251), the fourth hierarch of the Sa-skyapa sect, founded by 'Khon Dkon-mchog-rgyal-po in 1073.²⁹ With him the Sa-skyapa sect for the first time appears upon the stage of the Derge history, the Derge ruling house from this time onwards becoming fervent supporters of its teachings. The Sa-skyapa sect in its turn made a considerable contribution to the establishment of Derge's spiritual and worldly power; indeed, the adherence of the house of Derge to the new sect suggests a far-sighted policy which may well have been calculated to strengthen the family's position in Eastern Tibet. The Sa-skyapa sect, and in particular its hierarchs, Sa-skyapa pandita and even more his successor, Blo-gros-rgyal-mtshan, generally called 'Phags-pa (1235-1280), became favourites with the Mongol Khans, later Yüan [56] emperors of China (1271-1368). These rulers conferred many privileges on the Sa-skyapa sect, thus helping to increase its political power and influence in Tibet. Since the house of Derge also consisted of devotees of the Sa-skyapa sect it is not surprising that Mongol support of the Sa-skyapa had the further indirect effect of favouring the expansion of Derge.

Tshe-dbang-rdo-rje-rig-'dsin points out a divergence of opinion concerning the succession of the next two generations, the twenty-fourth and twenty-fifth (approximately the middle of the thirteenth century).³⁰ According to him, and also according to the author of Sde-dge'i gdung-rabs-kyl mtshan-phreng, p.2, the succession of the Derge family in that particular period

ran as follows (chief representatives of generations underlined):



Immediately after this the Sde-dge'i rgyal-rabs also quotes, from an unspecified source, a variant tradition, which names as the chief representative of the twenty-third generation not Gtsug-tor-'bum, but his elder brother, Ye-śes-bzang-po,³¹ whose offspring in the twenty-fourth generation were two brothers (mched gñis), Bsod-nams-rin-chen-dpal-bzang-po and Rngu-pa-sgu-ru. Thus this version omits one full generation of the Derge family, viz. Dar-ma-yon-tan and Dpal-gyi-rgyal-mtshan (see above).³²

Bsod-nams-rin-chen, the second representative of the twenty-fifth generation in the fuller version, was a person of considerable importance who even managed to become for a time 'Phags-pa's attendant. In return for the services he rendered, 'Phags-pa helped Bsod-nams-rin-chen to get from Khubilai Khan a seal for the office of Mdo-smad stong-dpon or 'Chiliarch of

Mdo-smad (Amdo)'. It is known from the history of Mongol-Tibetan relations that Khubilai Khan had, in 1276, put 'Phags-pa, his spiritual teacher, in charge of the whole of Tibet, then divided into thirteen administrative units called khri-b Skor in Tibetan and wan-hu-fu [57] in Chinese.³³ Bsod-nams-rin-chen was very probably entrusted with supervisory powers over one such -- relatively large -- unit in Eastern Tibet, whose centre was Sa-dmar (Red Earth) situated south of the present-day Pai-yü (Dpal-yul). Bsod-nams-rin-chen built in Sa-dmar a monastery called Sa-dmar-dgon destined for the followers of the Sa-skyapa sect.³⁴ At that time also the family left its seat at Rme-mdor and moved for a while to Sa-dmar. This episode of political collaboration with the Mongol rulers of China led to the further strengthening and consolidation of the secular power of the Derge family.

Bsod-nams-rin-chen's nephew, Zla-ba-bzang-po, the chief representative of the twenty-sixth generation, is stated explicitly to have received the office of stong-dpon which was conferred upon him 'as before' (sngar bzin) by the Emperor.³⁵ By this time the power of the Sa-skyapa sect has already begun to decline in Central Tibet, while the influence of its rival the Karma-pa sect (founded by Dus-gsum-mkhyen-pa, 1110-1193) was steadily increasing. Nevertheless the house of Derge continued to be strong supporters of Sa-skyapa even now, and were evidently anxious to secure Imperial favour, as represented by the office conferred on Zla-ba-bzang-po, in order that they might be able to rely upon the power of the Mongol Emperors, who likewise remained devotees of Sa-skyapa, for support if need be.

Sa-dmar served as a seat for the main branch of the Derge family from the twenty-fifth to the twenty-ninth generation.³⁶ Afterwards this place was occupied by a collateral branch of the family (Dge-'dun-rgyal-mtshan, an elder brother of the chief representative of the thirtieth generation, and his descendants, of whom only Mgon-po-gzungs is named in Sde-dge'i rgyal-rabs),³⁷ whereas the main branch of the family (Bsod-nams-bzang-po, the chief representative of the thirtieth generation and his

offspring) moved further north to Lcags-ra, close to present-day Derge (some fifteen kilometres south of it).

THIRD PERIOD. (Sde-dge'i rgyal-rabs, ff. 6b - 8b)

Blo-gros-stobs-ldan, called Bo-thar, of the thirty-first generation, is credited with having laid the foundations of the power of the family in its new stronghold, although it would appear from the story given in Sde-dge'i rgyal-rabs that the credit for this should really go to his daughter, Mdses-ldan.³⁸ According to this, a king of the neighbouring country of Gling, who was seeking the hand of Mdses-ldan, offered Bo-thar in exchange as much of his own land as he could plough in one day. Bo-thar promptly put two mdsos (breed between the yak-bull and the common cow) to the plough and together with a nobleman (mi-drag) of Gling began to plough the land, starting from 'Khor-lo-mdo (north of Chab-mdo) in the morning and ending at Sñan-mda' (in the northern vicinity of Lcags-ra) in the evening. Thus the Derge family is said to have further enlarged its territory, and -- as the legend runs -- Bo-thar was given a nickname Bo-thar bu-mos 'tshengs or 'Bo-thar satisfied by his daughter'.³⁹

Bo-thar, becoming 'king' (mi-bdag), chose Dngul-mda' (Silver Terrace; the predecessor of the later Derge) for his seat. This was the fifth successive ruling seat in the history of the Derge family (preceeded by Ldan-brag-ra, Rme-mdor, Sa-dmar, and Lcags-ra). It was about this time -- the middle of the fifteenth century -- that Bo-thar invited the renowned monk, Thang-stong-rgyal-po,⁴⁰ to select a site for the building of a monastery which was later destined to become the Great Monastery of Lhun-grub-steng, the foremost centre of the Sa-skyapa sect in Khams. But at this time only 108 cells for Sa-skyapa inmates, a ceremonial number, were erected. The period of real

grandeur of this monastery commenced only with the thirty-seventh generation, when the abbacy was officially established there (see below).

Of Bo-thar's two sons, the first, Dpal-ldan-seng-ge, became a monk in Ngor, one of the largest monasteries of the Sa-skya-pa sect in Gtsang. He returned to Khams only in old age. The second son, Rgyal-mtshan-'bum, succeeded to the family's estate, and also enlarged it.

Kun-dga'-rin-chen of the thirty-fifth generation improved the family's chief monastery of Lhun-grub-steng by adding a new temple to it, called Zung-'brel or the 'Double Union' temple, which henceforward became the nucleus of the Great Monastery. This temple was later commonly called the Sde-dge lha-khang or 'Derge Cathedral'.

With Lhun-thub, the representative of the thirty-sixth generation who lived in the first half of the seventeenth century (the end of the Ming [59] dynasty in China), this period of the history of the Derge family may be considered to end.

FOURTH PERIOD. (Sde-dge'i rgyal-rabs, ff. 8b - 31b)

With the thirty-seventh generation begins 'the golden age' of Derge: a period which saw the expansion of the secular power of the ruling house and simultaneously great religious activity. Perhaps the most important factor in the political situation of the mid-seventeenth century which made such a development possible was the comparatively favourable attitude which Guśri Khan (1582-1653; called Gu-śrī Bstan-'dsin-chos-kyi-rgyal-po in Tibetan), ruler of the Qōśot Mongols and an ally of the Fifth Dalai Lama, Ngag-dbang-rgya-mtsho (1617 - 1682), adopted toward representatives of the Derge family. He supported the Dalai Lama and his Dge-lugs-pa sect (founded by Btsong-kha-pa, 1357-1419) against the Karma-pa sect supported and protected by the

last Ming emperors of China. But although Guśri Khan, a Dge-lugs-pa devotee and since 1642 the ruler of Tibet, was a merciless persecutor of both followers of the Karma-pa sect and the adherents of the ancient Bon religion, it seems that he cherished no hostility against the Sa-skyapa sect. On the contrary, both he and his successors pursued a policy of toleration towards the Sa-skyapa sect which allowed its undisturbed development in the new political circumstances. Thus the coup d'état of 1642 in Central Tibet and the political changes which there ensued from it, had no real effect upon the Derge family, another indication of its virtually independent position.

Of the six sons to which Lhun-thub's wife had given birth, four, viz. Kun-dga'-rgya-mtsho (known as Sde-dge bla-ma or 'lama of Derge'), Byams-pa-phun-tshogs, Lha-srung, and Karma-bsam-'grub chose a monastic career and became famous priests. The other two, viz. Klu-'phel and Karma, remained at the family's estate and sired a numerous progeny.

Of the brothers who entered religion, Byams-pa-phun-tshogs, commonly called bla-chen or 'the Great Lama', is especially celebrated for his work in completing the construction of the family's monastery at Lhun-grub-steng. It was also Byams-pa-phun-tshogs who, thanks to the help of Guśri Khan and others, added new and large tracts of land to his family's former holdings, thus augmenting their estates considerably. The author of Sde-dge'i rgyal-rabs gives the following list of territorial acquisitions acquired by Byams-pa-phun-tshogs (mostly localities situated in the neighbourhood of Derge): Rme-śod, Sbe-war, Be-ri, Mkhar-mdo tshu-ri, Mkhar-mdo pha-ri, Ku-se sde-rñing, Ku-se sde-gsar, Ńag-gśis, Sbo-lu, Sga-rje, Dpal-'bar, Dpal-yul, Tsam-mdo, Dbon-stod pha-ri, Ye-na, 'Khor-lo-mdo, Rag-chab, 'Dsom-thog, Lcags-ra, Rab-brtan, Yid-lhung, Lha-ry-dpon, and Hor-po.⁴¹

The establishment of a regular succession of abbots in the great monastery of Lhun-grub-steng is also associated with Byams-pa-phun-tshogs. Although he himself was virtually the first abbot of the completed Lhun-grub-steng monastery, in the Sde-dge'i rgyal-rabs the first place in the succession of

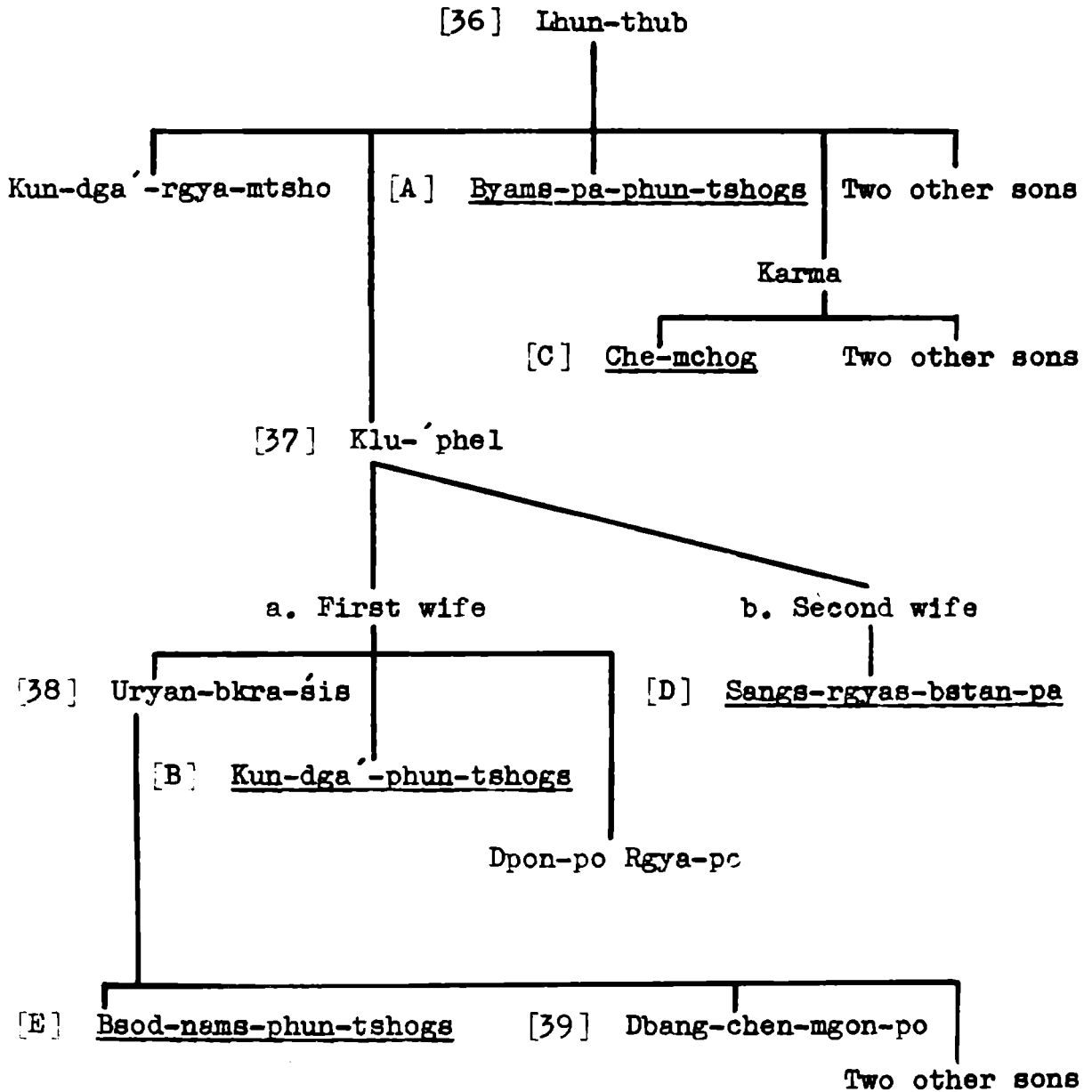
abbots (gdan-rabs dang-po) of this monastery is given to his nephew, Kun-dga'-phun-tshogs, the second son of Klu-'phel by the latter's first wife.⁴²

From the time of Bsod-nams-rin-chen of the twenty-fifth generation, when the secular and spiritual powers in the Derge family were first merged together, till the time of Lhun-thub of the thirty-sixth generation, it was practically always one and same person -- the chief representative of the respective generation -- in whose hands the performance of both functions was concentrated. This tradition underwent a radical change when the Great Monastery of Lhun-grub-steng was completed and its abbacy established. From this time onwards there were two centres in Derge: the centre of secular power, exercised by the chief lay representative of each respective generation, and the centre of spiritual power, exercised as a rule (with a few exceptions only) by the first-born son who became a monk. This spiritual headship, at least at the beginning, was normally transferred from uncle to nephew. In cases where there was only one representative in a generation (e.g. as was the case with Kun-'grub-bde-dga'-bzang-po of the forty-second generation), both offices, secular and spiritual, were held concurrently.

Kun-dga'-phun-tshogs was succeeded in his office of abbot (khri-chen) of Lhun-grub-steng by his cousin, Che-mchog, the first son of Klu-'phel's younger brother, Karma.⁴³ Sangs-rgyas-bstan-pa followed as the third abbot, being the son of Klu-'phel's second wife, after whom Bsod-nams-phun-tshogs of the thirty-ninth generation became abbot (see table).

TABLE SHOWING THE SUCCESSION OF THE EARLIEST ABBOTS
OF LHUN-GRUB-STENG MONASTERY (17th-18th CENTURIES)

[Abbots underlined, Secular Representatives of generations
numbered]



Bsod-nams-phun-tshogs was a contemporary of Lha-bzang Khan (1697-1717), the last Qōsot Mongol ruler of Central Tibet. It was Lha-bzang Khan who, with the connivance of the Manchus, deposed first the regent (sde-srid) Sangs-rgyas-rgya-mtsho (1679-1705) from power in Lhasa, and later on also the Sixth Dalai Lama, Tshangs-dbyangs-rgya-mtsho (1683-1706), both men being known for their stubborn anti-Mongol and anti-Manchu attitude. Thus having freed himself of his political opponents, Lha-bzang Khan proclaimed himself regent and chose as the new Dalai Lama his favourite, a monk of the Lcags-po-ri medical college in Lhasa, who was installed under the style Ye-śes-rgya-mtsho in the see of Potala in 1707.

In token of their disapproval of Lha-bzang Khan's arbitrary behaviour, the lamas of Amdo and Khams chose Skal-bzang-rgya-mtsho (1708-1757), a native of Li-thang in Eastern Tibet, as the Seventh Dalai Lama. Skal-bzang-rgya-mtsho had to be hidden for some time lest Lha-bzang Khan's emissaries, searching everywhere for the child, should find him out; during this time the young Dalai Lama who, with his family had to leave Li-thang and move to Amdo, was granted a temporary asylum in Derge by Bsod-nams-phun-tshogs.⁴⁴ When, after the fall of Lha-bzang Khan and his puppet Dalai Lama in 1717, the legitimate Dalai Lama again took office in Lhasa, he repayed Derge monastery generously for the help it had given him. However, at this moment Bsod-nams-phun-tshogs was already dead (on the tenth day of the dbyug month of the śing-rta [wood-horse] year of the XIIth sexagenary cycle, i.e. in 1714 A.D., which is in fact the earliest exact date to be found in Sde-dge'i rgyal-rabs).⁴⁵

The Derge family reached the height of its power and glory in the times of Bsod-nams-phun-tshogs' nephew and successor, Bstan-pa-tshe-ring of the fortieth generation. Consequently also, the author of Sde-dge'i rgyal-rabs devotes a great deal of space to the personality and work of this ruler (ff. 22b - 31b).

Bstan-pa-tshe-ring was born in the sa-rta (earth-horse) year of the XIth cycle, i.e. in 1678, and lived to the age of sixty-one (drug cu rtsa gcig), dying in 1738.⁴⁶ Since his elder

and only brother, Mgon-po-tshe-ring, died when young, Bstan-pa-tshe-ring throughout his life functioned as both the head of the family and the abbot of Lhun-grub-steng monastery.

The author of Sde-dge'i rgyal-rabs gives first, on ff.23a-25b, description of Bstan-pa-tshe-ring's character, his abilities and knowledge, where and under what teachers he was educated and how he had devoted the whole of his life for the spiritual advancement of his subjects. After this, he discusses in some length the following two 'wonderful achievements' (ngo-mtshar mdsad-pa or ngo-mtshar mdsad-phrin) of Bstan-pa-tshe-ring:

a. The acquisition of new territory, and the first political contacts with the Manchu government in Peking (ff. 25b - 27a).

b. Editing of Kanjur and Tanjur and other Lamaist works first printed in Derge (ff. 27a - 31b).⁴⁷

The first territorial acquisitions made by Byams-pa-phun-tshogs of the thirty-seventh generation in the mid-seventeenth century (see above, p.33) were now further augmented by the territories recently acquired by Bstan-pa-tshe-ring from various Tibetan tribes south and north of Derge as well as in southern parts of Ch'ing-hai province. The author of Sde-dge'i rgyal-rabs enumerates the following places taken over in Bstan-pa-tshe-ring's times: Dge-rtse, Upper (stod) and Lower (smad) Rdsa-chu-kha, Khye-'brog, Ka-b'zi, and Rma-rong.⁴⁸ Thus Derge gained control over a greater tract of territory than it had ever done before. Bstan-pa-tshe-ring, the real founder of Derge's political power, was flatteringly called by his contemporaries 'the second Srong-btsan-sgam-po' (Srong-btsan-sgam-po gñis-pa).⁴⁹

At the same time also the Derge ruling house established its first official contacts with the Manchu dynasty in China. In their turn these contacts led to a certain restriction or modification of the hitherto almost absolute independence of the Derge 'kings'.

Following the expulsion of Dzungar armies from Central Tibet in 1720 and establishment of strong Manchu-Chinese garrison

there, the whole area of the Eastern Tibet or Khams, until that time virtually a forgotten land, came suddenly to the fore in the military and political schemes of the Chinese central authorities. All the country connecting Tibet proper with Szu-ch'uan, the military and financial basis for the Manchu power in Tibet, was temporarily placed under Chinese control. It also seems that at this time already Chinese magistrates were introduced as administrators in some districts. However, soon it became clear that Chinese bureaucratic machinery was practically ineffective and very expensive to run in such remote and pathless regions. Therefore, in 1725, the State Council discussed a memorial sent by Yüeh Chung-ch'í [62], the Governor-General of Szu-ch'uan and Shen-hsi [63], proposing a reorganization of Chinese administration in the frontier districts of Tibet. This reorganization consisted, as I have already said, in the division of Eastern Tibet into two more or less equal parts, separated from each other by the Chin-sha River. The eastern part was to be incorporated with China proper, but the administration was to be entrusted to the local chieftains (t'u-szu) under the nominal supervision of the Chinese. The western part was to be given back to the Government of Lhasa. The emperor Yung-cheng gave his sanction to this proposal, and a certain Chou Ying [64], who was then a Provincial Commander of the Imperial Despatch Office (huei-t'ung t'í-tu [65]), was sent out to take care of the details of the new arrangement.⁵⁰

Within the framework of these measures, Bstan-pa-tshe-ring (in contemporary Chinese sources called Tan-pa-tz'u-ling [66]), being chieftain of the largest principality to the east of Chin-sha River, made his homage to the Manchu emperor in 1728 and was given the title of Te-er-ke-t'e an-fu-szu [67] or 'Commissioner for the Pacification of Derge'. This title was changed in 1733 into hsüan-wei-szu [68] or 'Tranquillisation Commissioner', a promotion of three degrees in rank.⁵¹ Bstan-pa-tshe-ring is further said to have been 'empowered to act as general ruler of Amdo and Khams and was granted a golden seal, a hundred pieces of silk cloth and five thousand ounces of

silver' (mdo khams spyi-rje-ru dbang-bskur gser-gyi tham-ka gan gos-yug brgya-phrag dngul-srang stong-phrag lnga stsal).⁵²

The title of hsüan-wei-szu was retained in the Derge family until 1909. In that year Chao Er-feng, after having successfully carried out an administrative reform in Derge (the so-called kai t'u kwei liu [72]), which, as a matter of fact, was tantamount to abolishing the former native principality, made a proposal that this title be changed to a new hereditary title of hua ling er p'in hsien ting tai tu-szu [73] or 'First Captain Carrying on the Head a Peacock-feather Decoration of the Second Rank'.⁵³

In addition to establishing relations with the Manchus, Bstan-pa-tshe-ring undertook a cultural enterprise of the first magnitude, earning for Derge and its ruling house imperishable fame in the whole Lamaist world, i.e. the first editing of the two collections of the Tibetan Buddhist canon, the Kanjur and the Tanjur. The order to prepare these collections for publication was issued by Bstan-pa-tshe-ring in the sa-bya (earth-bird) year of the XIIth cycle, i.e. in 1729.⁵⁴ The carving of wooden matrices and the subsequent printing of the whole collection of more than 4,000 separate titles lasted for a full five years. The first copies of Kanjur (in 103 volumes) and Tanjur (in 209 volumes) printed in Derge were made available in the chu-glang (water-ox) year of the XIIth cycle, i.e. in 1733.⁵⁵

Of the other well-known prints which were produced in the Derge printing house in the days of Bstan-pa-tshe-ring, a special mention should be made of the Collected Works of the Five Masters of the Sa-skyapa sect, called Sa-skya bka'-bum, in fifteen volumes (glegs-bam). As already seen, the Derge family had constantly professed the teaching of the Sa-skyapa sect and assisted its propagation in every way. The Collected Works of the Five Masters contain two volumes of writings of Sa-chen Kun-dga'-sñing-po (1092-1158), three volumes of writings of his son, Bsod-nams-rtse-mo (1142-1182), four volumes of writings of another of his sons, Grags-pa-rgyal-mtshan (1147-1216), three volumes of writings of the Sa-skya pandita, Kun-dga'-

rgyal-mtshan (1182-1251), and finally three volumes of writings of his nephew, 'Phags-pa bla-ma Blo-gros-rgyal-mtshan (1235-1280).⁵⁶

From this time when numerous volumes of Tibetan xylographs were produced in Derge, that town became virtually a spiritual and cultural centre for the whole Eastern Tibet, and thus it remained throughout subsequent years. We can even say without exaggeration that if Derge became famous in the Lamaist world, it owes this in the first place to its printing house founded by the enlightened ruler, Bstan-pa-tshe-ring, the most eminent of all the rulers of the Derge family.

FIFTH PERIOD. (Sde-dge'i rgyal-rabs, ff. 32a - 49b)

After Bstan-pa-tshe-ring's death, in 1738, his second son, Lama Phun-tshogs-bstan-pa, became abbot in Lhung-grub-steng and also assumed his father's secular office of hsüan-wei-szu.⁵⁷ Apart from performing various meritorious deeds of a religious character, Phun-tshogs-bstan-pa is also said to have helped with his troops in pacifying the Tibetans from Na-rong (Chan-tuei [23]) who instigated troubles with their neighbours. For the service thus rendered to the Manchu court, he received from Emperor Ch'ien-lung an expression of imperial respect and praise (gus-'dud gzengs-bstod).⁵⁸

After Phun-tshogs-bstan-pa's death, the date of which is unknown, both spiritual and secular powers passed from him to his younger brother, Blo-gros-rgya-mtsho (1722-1774). The latter had already briefly acted as abbot once before, in 1739, when his elder brother was in Central Tibet, visiting the Seventh Dalai Lama and the Sa-skya-pa monastery in Gtsang.⁵⁹ Blo-gros-rgya-mtsho's name is linked with further improvements made to the building of Lhun-grub-steng monastery, and the

construction of new monasteries and temples on a smaller scale in the vicinity of Derge. In his time also the printing industry in Derge made great strides, and from this period dates the rare edition of Kanjur produced in golden letters.

In order to secure the continuation of the family in the male line (both his elder brothers left no male offspring), Blo-gros-rgya-mtsho -- evidently on the recommendation of his teachers and request of his ministers rather than from genuine affection -- married a woman by name Ekra-sis-dbang-mo, hailing from somewhere in the east of Khams.⁶⁰ Two years later, in 1768, she gave birth to his son and successor, who was given the name Kun-'grub-bde-dga'-bzang-po. Blo-gros-rgya-mtsho died at the age of fifty-two, in the sing-rta (wood-horse) year of the XIIIth cycle, i.e. in 1774.⁶¹

After Blo-gros-rgya-mtsho's death, his spiritual power passed to his sister, the nun Dbyangs-can-sgrol-ma, who thus became the first abbess of Ihun-grub-steng monastery. She retained this office throughout Kun-'grub-bde-dga'-bzang-po's minority, until her death in an odour of sanctity in the sa-ga month of the me-rta (fire-horse) year of the XIIIth cycle, i.e. in 1786.⁶²

Kun-'grub-bde-dga'-bzang-po, the unique representative of the forty-second generation of the Derge house, was the father of Tshe-dbang-rdo-rje-rig-'dsin, the author of Sde-dge'i rgyal-rabs, who thus is able to describe the events connected with him from his own experience, so that his story is given in comparative detail.

Kun-'grub-bde-dga'-bzang-po, commonly known as sa-dbang or 'ruler', was born in the 'Dsom-thog palace on the fifth day of the cho-phrul month of the sa-byi (earth-mouse) year of the XIIIth cycle, i.e. in 1768.⁶³ When a boy, he was of weak constitution and often seriously ill. When he was six years old, his father died and Kun-'grub-bde-dga'-bzang-po's education was entrusted to his aunt, the abbess Dbyangs-can-sgrol-ma. After the latter's death, in 1786, when he was nineteen, Kun-'grub-bde-dga'-bzang-po took over both spiritual and secular power in Derge himself. In the sa-sprel (earth-monkey) year,

i.e. in 1788, like many of his predecessors, he undertook the tiring journey to Central Tibet to call on famous Lamas and visit numerous shrines.

From Kun-'grub-bde-dga'-bzang-po's marriage with Tshe-dbang-lha-mo (concerning whom see below) were born four children. Of these only two -- the second son and the first daughter -- survived their parents; the first son and the second daughter dying soon after birth.⁶⁴ Kun-'grub-bde-dga'-bzang-po himself died while still young, at the age of twenty-three, on the tenth day of the dbo month of the lcags-khyi (iron-dog) year of the XIIIth cycle, i.e. in 1790.⁶⁵

Since his only son and legitimate successor, Tshe-dbang-rdo-rje-rig-'dsin, was at the time of Kun-'grub-bde-dga'-bzang-po's death only four years old, spiritual and secular power in Derge was seized by his mother, the young widow, Tshe-dbang-lha-mo. She came from a family of a certain physician (dpon-tshang) in the near-by town of Dpal-yul.⁶⁶ Although Tshe-dbang-rdo-rje-rig-'dsin pays many compliments to his mother's memory, it is apparent that certain strata of the lay and monk population of Derge disliked her openly. The increasing favour which after her husband's death she bestowed upon the monks of the Rñing-ma-pa sect and their main centre in Derge -- the Rdsogschen monastery (founded in 1685) -- led to open hostility to her amongst the ministers of the late Kun-'grub-bde-dga'-bzang-po who -- in accordance with the tradition in the Derge family -- preferred the Sa-skyapa sect. Finally, Tshe-dbang-lha-mo was forced, in 1798, to give up the powers she had usurped, and was confined in Dbon-stod where she soon died. These events foreshadowed a series of internal conflicts in the Derge family which were to mark future generations and cause its decline.⁶⁷

As I have already said, of the four children of Kun-'grub-bde-dga'-bzang-po and Tshe-dbang-lha-mo, only two survived them, viz. a son Tshe-dbang-rdo-rje-rig-'dsin and a daughter Rje-btsun-dbang-mo.

Tshe-dbang-rdo-rje-rig-'dsin, the chief representative of the forty-third generation and later the author of Sde-dge'i rgyal-rabs, was a talented boy, whose education was looked

after by the ministers of his late father, and who received an extensive and profound training from learned Lamas from all the Eastern Tibet.⁶⁸ In the sa-rta (earth-horse) year of the XIIIth cycle, i.e. 1798, Tshe-dbang-rdo-rje-rig-'dsin aged twelve, took over the abbot's duties from his mother. Six years later, after reaching adulthood -- in the sing-byi (wood-mouse) year, i.e. 1804 -- his position was further strengthened by a decree of the Emperor Chia-ch'ing [77] (1796-1820) proclaiming him secular ruler as well.⁶⁹ In the period between 1798 to 1804 the lay affairs of the Derge family were conducted by Tshe-dbang-rdo-rje-rig-'dsin's ministers.

From Sde-dge'i rgyal-rabs, ff. 42b - 43a, we also learn that Tshe-dbang-rdo-rje-rig-'dsin married twice. His first wife from Rang-byon brought him four children and then died. His second wife came from Lcags-la (Ming-cheng [78] in Chinese), but no children are recorded of this marriage. The four children of his first marriage were: 1. Dam-tshig-rdo-rje-tshe-ring-rnam-rgyal, born in the lcags-lug (iron-sheep) year, i.e. 1811; the chief representative of the forty-fourth generation and Tshe-dbang-rdo-rje-rig-'dsin's heir. 2. Daughter (name unknown); she was born in the sing-phag (wood-hog) year, i.e. 1815. 3. Tshe-dbang-phun-tshogs-bstan-skyong, born in the chu-rta (water-horse) year, i.e. 1822. 4. Tshe-dbang-rdo-rje-dgra-'dul, born in the chu-lug (water-sheep) year, i.e. 1823. These four are the last representatives of the Derge family mentioned in the Sde-dge'i rgyal-rabs, and they are only noticed briefly.⁷⁰

However, the author of Sde-dge'i rgyal-rabs gives a rather detailed account of his decision, made when he was forty, to abandon secular affairs and go into retirement as a monk in lhun-grub-steng monastery. This he did in the me-khyi (fire-dog) year of the XIVth cycle, i.e. 1826, and at that time, in connection with his taking a vow as dge-slong or fully ordained monk -- on the twenty-fifth day of the tha-skar month -- he received a new, religious name, Byams-pa-kun-dga'-sangs-rgyas-bstan-pa'i-rgyal-mtshan.

This event represents the last biographical statement

made in the Sde-dge'i rgyal-rabs about Tshe-dbang-rdo-rje-rig-'dsin, the chief representative of the forty-third generation of the Derge family and concurrently its historiographer. Here also the story of the Derge family, as expounded in this work, comes to the end. And indeed, there is a certain connection between Tshe-dbang-rdo-rje-rig-'dsin's entering the monastery and compiling this Genealogy of the 'kings' of Derge, for seclusion from worldly interests and worries enabled the author to concentrate entirely on writing the history of his family, which he began in the ging-sprel (wood-monkey) year, i.e. 1824, and finished four years later, in the sa-byi (earth-mouse) year, i.e. 1828.⁷² In this work, as he himself gratefully acknowledges, he received a substantial aid from his younger sister, Rje-btsun-dbang-mo [born in the me-lug (fire-sheep) year, i.e. 1787].⁷³

Apart from the mythological and legendary ancestors of the Derge family and those generations who resided in Central Tibet, altogether forty-four generations are listed in the Sde-dge'i rgyal-rabs, starting with lha-rje-byams-pa'i-dpal who was the first to settle in Khams, and coming down to Dam-tshig-rdo-rje-tshe-ring-rnam-rgyal (both inclusive). The total sum of all representatives of the main branch of the family, whose names are explicitly quoted in Sde-dge'i rgyal-rabs, is seventy-seven. This figure is comparatively small, because in the case of the first generations (from the first to the twenty-second) the author gives only one name for each generation. Besides those members of the main branch of the Derge family whose names are given explicitly, there are another seventeen both male and female members whose names are not given, so that the main branch of the family -- according to the present source -- totalled altogether ninety-four members. Of the collateral branches of the Derge family only eight male representative are listed by name.

Of the remainder in the Sde-dge'i rgyal-rabs (ff. 49b - 56a), there is little that is of historical interest apart from a brief account of the succession of the abbots of lhun-grub-steng monastery (ff. 49b - 52a);⁷⁴ a short passage on the

history of the Gad-thog family from which the so-called gñer-
pa or gñer-blon ('stewards') were traditionally drawn to serve
the Derge family (ff. 52a - 52b);⁷⁵ and finally the colophon
(ff. 54b - 56a) mentioned already above.

Appendix 1. GENEALOGICAL TABLE

[In cases where there are more representatives in one generation, the name of the chief representative is underlined.]

Lha-sde dkar-po, also called 'Od-gsal-lha

'Gar Gnam-tsha-'brug

'Gar Bla-mchan-chen-po

'Gar Stong-mes-khri-chags

Stong-btsan-yul-bzung

Yon-tan-rgyal-bzung

1. Lha-gcig-sñan-ldem-bu

2. Khri-bzang-dum-bu

1. Khri-gñer-khri-lcags

2. 'Gar-chen A-mye-dge-ba-dpal

[1st generation]

Lha-rje-byams-pa'i-dpal, also called

	A-mye-byams-pa-dpal
[2nd generation]	Dpal-gyi-yon-tan
[3rd generation]	Dpal-gyi-phur-bu
[4th generation]	Dpal-gyi-'byung-gnas
[5th generation]	Dpal-gyi-'ses-rab
[6th generation]	Dpal-gyi-bkra-'sis
[7th generation]	Dpal-gyi-bla-ma
[8th generation]	Bkra-'sis-bla-ma
[9th generation]	Yon-tan-bla-ma
[10th generation]	'Ses-rab-bla-ma
[11th generation]	Byang-chub-bla-ma
[12th generation]	Grags-pa-rgyal-mtshan
[13th generation]	Dkon-mchog-rgyal-mtshan
[14th generation]	Dge-'dun-rgyal-mtshan
[15th generation]	Byams-pa-rgyal-mtshan
[16th generation]	Ye-rgyal
[17th generation]	Grub-pa'i-rtse, also called Dpal-gyi-byams-pa phyi-ma
[18th generation]	Dpal-gyi-'bum-pa

- [19th generation] Dpal-gyi-grags-pa
- [20th generation] Dpal-gyi-rdo-rje
- [21st generation] 'Gar Dpal-gyi-bsod-nams
- [22nd generation] Dpal-gyi-rtse-mo
- [23rd generation] 1. G'zon-nu-rdo-rje, also called 'Gar-chen
Chos-sdings-pa
2. 'Gar-chen Ye-'ses-bzang-po
3. Gtsug-tor-'bum
- [24th generation] 1. Dar-ma-yon-tan
2. Dpal-gyi-rgyal-mtshan
- [25th generation] 1. O-rgyan-pa
2. Bsod-nams-rin-chen
3. Rngu-pa-sgu-ru
- [26th generation] Zla-ba-bzang-po and eight other brothers
and sisters
- [27th generation] 1. Dpal-ldan-sengge
2. Rgyal-bzang-po
- [28th generation] 1. Sangs-rgyas-bzang-po
2. Padma-bstan-srung
- [29th generation] 1. Bsod-nams-'bum
2. Dkar-chen Byang-chub-'bum
- [30th generation] 1. Dpon-chen Dge-'dun-rgyal-mtshan
1.1. Mgon-po-gzungs

2. Bde-chen Bsod-nams-bzang-po

3. Rngu-pa Chos-kyi-rdo-rje

[31st generation] Blo-gros-stobs-ldan alias Bkra-sis-seng-ge, also called Bo-thar and three other brothers and sisters

[32nd generation] 1. A daughter, Mdses-ldan

2. Dpal-ldan-seng-ge

3. Rgyal-mtshan-'bum

[33rd generation] Dpon-chen A-snga and three other brothers and sisters

[34th generation] 1. Jo-dan-nam-mkha'-lhun-bzang

2. Ya-rgyal-'phel

[35th generation] 1. Kun-dga'-rin-chen

2. Nam-mkha'

3. Rdo-rje-lhun-grub

3.1. Karma-srung

3.2. Dge-sar-bir

[36th generation] Lhun-thub

[37th generation] 1. Kun-dga'-rgya-mtsho

2. Klu-'phel

3. Byams-pa-phun-tshogs

4. Karma

4.1. Che-mchog

4.2. Rdor-legs

4.3. G.yu-rgyal

4.3.1. Ngag-dbang-bkra-sis

5. Lha-srung

6. Karma-bsam-'grub

[38th generation]

- 1st wife: 1. Uryan-bkra-'sis
2. Kun-dga'-phun-tshogs
3. Dpon-po Rgya-po
- 2nd wife: Sangs-rgyas-bstan-pa

[39th generation]

1. Bsod-nams-phun-tshogs (d. 1714)
2. Dbang-chen-mgon-po (married Uryan-a-bdhi)
3. Sangs-rgyas-dpal-bzang
4. Kun-dga'-rab-brtan

[40th generation]

1. Mgon-po-tshe-ring
2. Bstan-pa-tshe-ring (b. 1678, d. 1738)

[41st generation]

1. Bsod-nams-mgon-po
1.1. Chos-skyong-mgon-po and several daughters
2. Phun-tshogs-bstan-pa
3. Blo-gros-rgya-mtsho (b. 1722, d. 1774), married Ekra-'sis-dbang-mo
4. A daughter, Dbyangs-can-sgrol-ma, also called Rje-btsun-ngag-dbang-bstan-pa'i-sgron-me (d. 1786)

[42nd generation]

Kun-'grub-bde-dga'-bzang-po (b. 1768, d. 1790), married Tshe-dbang-lha-mo

[43rd generation]

1. Son (died young)
2. Tshe-dbang-rdo-rje-rig-'dsin, also

called Byams-pa-kun-dga'-sangs-rgyas-
bstan-pa'i-rgyal-mtshan (b. 1786)

3. A daughter, Rje-btsun-dbang-mo
(b. 1787)
4. Daughter (died young)

[44th generation]

1. Dam-tshig-rdo-rje-tshe-ring-rnam-rgyal
(b. 1811)
2. Daughter (b. 1815)
3. Tshe-dbang-phun-tshogs-bstan-skyong
(b. 1822)
4. Tshe-dbang-rdo-rje-dgra-'dui (b. 1823)

Appendix 2. LIST OF ABBOTS IN LHUN-GRUB-STENG
MONASTERY

[Byams-pa-phun-tshogs]	[37th generation]
1. Kun-dga'-phun-tshogs	[38th generation]
2. Che-mchog	[38th generation]
3. Sangs-rgyas-bstan-pa	[38th generation]
4. Bsod-nams-phun-tshogs (d. 1714)	[39th generation]
5. Bstan-pa-tshe-ring (b. 1678, d. 1738)	[40th generation]
6. Phun-tshogs-bstan-pa	[41st generation]
7. Blo-gros-rgya-mtsho (b. 1722, d. 1774)	[41st generation]
8. Dbyangs-can-egrol-ma (d. 1786)	[41st generation]
9. Kun-'grub-bde-dga'-bzang-po (b. 1768, d. 1790)	[42nd generation]
10. Tshe-dbang-lha-mo (widow of Kun-'grub-bde-dga'-bzang-po)	[42nd generation]
11. Tshe-dbang-rdo-rje-rig-'dsin (b. 1786)	[43rd generation]

Appendix 3. TIBETAN CHRONOLOGY

In order to facilitate an easier conversion of the Tibetan chronology into Western chronological terms, a table has been provided. This table covers the years from 1678 -- the sa-rta (earth-horse) year of the XIth sexagenary cycle -- to 1828 -- the sa-byi (earth-mouse) year of the XIVth sexagenary cycle. These two years represent the two extreme chronological data to be found in Sde-dge'i rgyal-rabs (ff. 23a and 56a respectively).

The chronological scheme adopted by the author of Sde-dge'i rgyal-rabs is based on the sixty-year cycle (rab-byung) commonly used in time-reckoning in Tibet from the eleventh century onwards. Each year (lo) of such a cycle is designated by combinations of names of the five elements, namely me (fire), sa (earth), lcags (iron), chu (water), and sing (wood), sometimes further divided into pho (male) and mo (female) groups, with the names of the following animals: yos (hare), 'brug (dragon), sbrul (serpent), rta (horse), lug (sheep), spre or sprel (monkey), bya (bird), khyi (dog), phag (hog), byi (mouse), and stag (tiger). Thus the twelve animals being joined with the five elements make up a cycle of sixty different combinations. The first year of the 1st sexagenary cycle is the ne-yos (fire-hare) year and corresponds with 1027 A.D.

	<u>XIth</u> <u>cycle</u>	<u>XIIth</u> <u>cycle</u>	<u>XIIIth</u> <u>cycle</u>	<u>XIVth</u> <u>cycle</u>
[1]	me-yos	1687	1747	1807
[2]	sa-'brug	1688	1748	1808
[3]	sa-sbrul	1689	1749	1809
[4]	lcags-rta	1690	1750	1810
[5]	lcags-lug	1691	1751	1811
[6]	chu-spre	1692	1752	1812
[7]	chu-bya	1693	1753	1813
[8]	śing-khyi	1694	1754	1814
[9]	śing-phag	1695	1755	1815
[10]	me-byi	1696	1756	1816
[11]	me-glang	1697	1757	1817
[12]	sa-stag	1698	1758	1818
[13]	sa-yos	1699	1759	1819
[14]	lcags-'brug	1700	1760	1820
[15]	lcags-sbrul	1701	1761	1821
[16]	chu-rta	1702	1762	1822
[17]	chu-lug	1703	1763	1823
[18]	śing-spre	1704	1764	1824
[19]	śing-bya	1705	1765	1825
[20]	me-khyi	1706	1766	1826
[21]	me-phag	1707	1767	1827
[22]	sa-byi	1708	1768	1828
[23]	sa-glang	1709	1769	
[24]	lcags-stag	1710	1770	
[25]	lcags-yos	1711	1771	
[26]	chu-'brug	1712	1772	
[27]	chu-sbrul	1713	1773	
[28]	śing-rta	1714	1774	
[29]	śing-lug	1715	1775	
[30]	me-spre	1716	1776	

	<u>XIth</u> <u>cycle</u>	<u>XIIth</u> <u>cycle</u>	<u>XIIIth</u> <u>cycle</u>	<u>XIVth</u> <u>cycle</u>
[31]	me-bya		1717	1777
[32]	sa-khyi		1718	1778
[33]	sa-phag		1719	1779
[34]	lcags-byi		1720	1780
[35]	lcags-glang		1721	1781
[36]	chu-stag		1722	1782
[37]	chu-yos		1723	1783
[38]	śing-'brug		1724	1784
[39]	śing-sbrul		1725	1785
[40]	me-rta		1726	1786
[41]	me-lug		1727	1787
[42]	sa-spre		1728	1788
[43]	sa-bya		1729	1789
[44]	lcags-khyi		1730	1790
[45]	lcags-phag		1731	1791
[46]	chu-byi		1732	1792
[47]	chu-glang		1733	1793
[48]	śing-stag		1734	1794
[49]	śing-yos		1735	1795
[50]	me-'brug		1736	1796
[51]	me-sbrul		1737	1797
[52]	sa-rta	1678	1738	1798
[53]	sa-lug	1679	1739	1799
[54]	lcags-spre	1680	1740	1800
[55]	lcags-bya	1681	1741	1801
[56]	chu-khyi	1682	1742	1802
[57]	chu-phag	1683	1743	1803
[58]	śing-byi	1684	1744	1804
[59]	śing-glang	1685	1745	1805
[60]	me-stag	1686	1746	1806

N O T E S

1. All Chinese terms in this work are marked at their first occurrence with a consecutive number in square brackets [] which refers to the Finding-list of Chinese characters (see below).
2. A.I. Vostrikov's book, Tibetskaĵa istoričeskaĵa literatura contains a good survey of Tibetan historical literature and work done in this field outside Tibet. This book was compiled in 1936, although it was not published until 1962 long after its author's death. See also another article by the same author, K bibliografii tibetskoĵ literature, in Bibliografija Vostoka, Nos.2-4 (1933), pp. 19-45. An English version of this appeared under the title, Some corrections and critical remarks on Dr. Johan van Manen's Contribution to the bibliography of Tibet, in Bulletin of the School of Oriental Studies, vol. 8 (1935-37), pp.51-76
3. E.g. to quote only those of them which are generally known and accessible:
Sba-bzed of the 11th - 14th century. [Edited with a French résumé by R.A. Stein, Une chronique ancienne de bSam-yas: sBa-bzed, Paris 1961.];
Bu-ston's Chos-'byung from 1322. [Translated by E. Obermiller, History of Buddhism (Chos-hbyung) by Bu-ston, 2 vol Heidelberg 1931-32.];

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Kun-dga'-rdo-rje's Deb-ther dmar-po from 1346. [Tibetan text edited by the Namgyal Institute of Tibetology, Gangtok 1961. Translated into Japanese by S. Inaba and H. Satō, Hūran-Teputeru (Hu Lan Deb Ther) - Chibetto Nendaiki, Kyōto 1964. Cf. also Š. Bira, Some remarks on the Hu-lan deb-ther of Kun-dga' rdo-rje, in Acta Orient. Hung., vol. 17 (1964), pp. 69-81.];

G'zon-nu-dpal's Deb-ther sngon-po from 1476-78. [Translated by G. N. Roerich, The Blue Annals, 2 vols., Calcutta 1949 and 1953];

Khyung-po Blo-gros-rgyal-mtshan's Rgyal-rabs bon gyi 'byung-gnas from the end of the 15th century. [Edited by S. C. Das, Rgyal rabs bon gyi ,byuñ gnas, Darjeeling 1915; cf. also B. Laufer, Über ein tibetisches Geschichtswerk der Bonpo, in T'oung Pao, Sér. II, vol. 2 (1901), pp. 24-44.];

Bsod-nams-rgyal-mtshan's Rgyal-rabs-rnams-kyi 'byung-tshul gsal-ba'i me-long [short title: Rgyal-rabs (chos-'byung) gsal-ba'i me-long] from 1508. [Edited by B. I. Kuznetsov, Rgyal rabs gsal ba'i me long (The Clear Mirror of Royal Genealogies), Leiden 1966 (see also my review, In the Margin of B. I. Kuznetsov's Edition of The Clear Mirror of Royal Genealogies, in Archiv orientální, vol. 35 (1967), pp. 467-476). Translated into Chinese by Liu Li-ch'ien, Hsi-tsang cheng chiao shih chien [5], in K'ang tao yüeh-k'an, vols. 2-4 (1939-41), and by Wang I-nuan, Hsi-tsang wang-t'ung chi [6], Shanghai 1955 (3rd edition). Partly translated by B. I. Kuznecov, Tibetskaja letopis' "Svetloe zercalo carskich rodoslovnych", Leningrad 1961.];

Chronicle of the Fifth Dalai Lama from 1643 of which there is an excellent Chinese edition, Gangs-can-yul-gyi sa-la spyod-pa'i mtho-ris-kyi rgyal blon gtso-bor brjod-pa'i deb-ther rdsegs-ldan g'zon-nu'i dga'-ston dpyid-kyi rgyal-mo'i glu-dbyangs 'zes-bya-ba, with a Chinese subtitle, Hsi-tsang wang ch'en chi [7], Peking 1957;

La-dwags rgyal-rabs from the 17th century. [Edited and translated for the first time by E. Schlagintweit, Die Könige von

Tibet, in Abhandlungen der philosophisch-philologischen Classe der königlich Bayerischen Akademie der Wissenschaften, vol. 10 (1866), pp. 797-879 (Tibetan text, pp. 1-19). Newly edited and translated by A. H. Francke, Antiquities of Indian Tibet, vol. 2, Calcutta 1926 (editor F. W. Thomas). Cf. also L. Petech, A Study on the Chronicles of Ladakh, Calcutta 1939.];

Ye-śes-dpal-'byor's (the so-called Sum-pa mkhan-po) Dpag bsam ljon bzang from 1748. [Edited (Part 1 and 2) by S. C. Das, Pag Sam Jon Zang, History of the Rise, Progress and Downfall of Buddhism by Sumpa Khanpo, Calcutta 1908. Part (containing a history of Buddhism in China and Mongolia with the re'u-mig or chronological tables) was edited by Lokesh Chandra, Dpag-bsam-ljon-bzan, in Śata-pitaka Series vol. 8, New Delhi 1959.];

Blo-bzang-chos-kyi-ñi-ma's (the so-called Thu'-bkwan Hutukhtu) Grub-mtha' śel-gyi me-long from 1802. [Partly edited and translated by S. C. Das, Contributions on the Religion, History, etc. of Tibet, in Journal of the Royal Asiatic Society of Bengal, vol. 50 (1881), Part 1, pp. 187-251, and vol. 51 (1882), Part 1, pp. 1-75 and 87-128.].

4. See Tibetskaja istoričeskaja literatura, p. 51 et seq.
5. G. Tucci, Tibetan Painted Scrolls, p. 139, calls this sort of history yig-tshang.
6. See Tibetskaja istoričeskaja literatura, pp. 109 and 114. Etymologically rnam-thar or rather rnam-par thar-pa means 'complete escape; full emancipation' (from this passing world), hence biography, story of one's life. See S. C. Das, A Tibetan-English Dictionary, p. 757b.
7. Gro-bzin zla-ba'i tshes dge-bar in Tibetan. According to S. C. Das, A Tibetan-English Dictionary, p. 249a, gro-bzin gyi zla-ba or gro-bzin zla-ba is synonymous with zla-ba bdun-pa or the seventh month. See also H. A. Jäschke,

A Tibetan-English Dictionary, p. 491a. The Tibetan month gro-bz'in corresponds with 16 August - 15 September in the Christian calendar. On the twelve lunar months of the Tibetans see C. Vogel, On Tibetan Chronology, pp. 229-230.

8. On the application of Tibetan sexagenary cycle and its conversion into Western chronology see Appendix 3.
9. Deb-ther rgya-mtsho, vol. I, ff. 4a - 19a (taken from A. I. Vostrikov's Tibetskaja istoričeskaja literatura, p. 281, note 497; see also pp. 70 and 202, note 289). On Deb-ther rgya-mtsho, see A. I. Vostrikov, op. cit., pp. 16 and 105. In his earlier article, K bibliografii tibetskoj literatury (see note 2 above), p. 27, note 5, Professor A. I. Vostrikov wrongly gave the date of composition of the Deb-ther rgya-mtsho as 1833. This has probably been taken over from B. Baradijn's Statuja Majtrei v Zolotom chrame v Lavrane, in Bibliotheca Buddhica, vol. 22 (Leningrad 1924), p. 05.
10. In 1936 Professor A. I. Vostrikov in Tibetskaja istoričeskaja literatura, pp. 70 and 202, note 289, mentions the chronicle of the Derge family amongst other chronicles of feudal families quoted here and there in various Tibetan sources, especially in Deb-ther rgya-mtsho mentioned already above. He classifies Sde-dge'i rgyal-rabs amongst the gdung-rabs group of Tibetan historical literature. However it would appear that he had not seen a copy of the book himself.
11. In addition to the copies of Sde-dge'i rgyal-rabs which I have already listed in Preface I must also mention another in the library of Professor R. A. Stein in Paris, whose existence was kindly made known to me by Professor Stein himself in a letter written some years ago.
12. Such a division of Khams constituted a source of standing tension in Sino-Tibetan relations, and led continually to hostilities especially in the 1860's (the Na-rong incident)

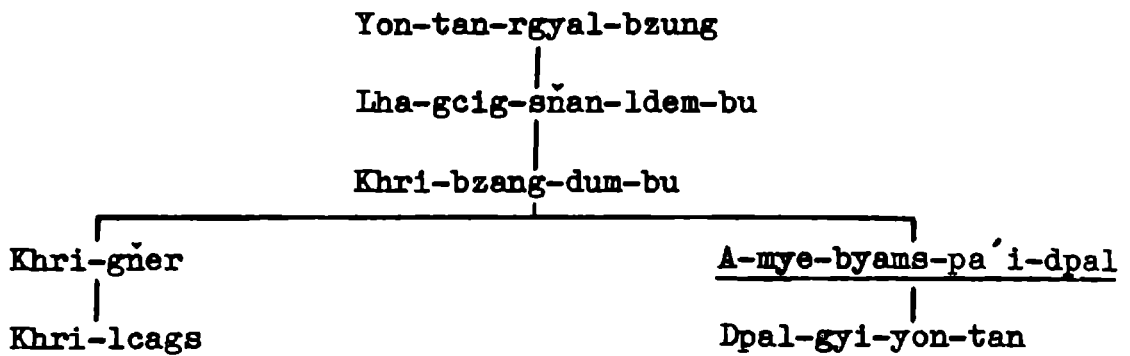
and then again at the end of the Ch'ing dynasty. Following successful campaigns of General Chao Er-feng [24] in 1905-1911, which ended in a temporary strengthening of the Chinese position in these remote regions, Fu Sung-mu [25], once Chao's assistant and later his successor as High Border Commissioner (pien wu ta ch'en [26]), memorialized the Throne to suggest that a new province be created, taking in all the territory of Khams and called Hsi-k'ang (literally 'Western Khams'), with its administrative centre in 'Ba'-thang (Pa-t'ang [27] or Pa-an [28] in Chinese). For further details see J. Kolmaš, Ch'ing shih kao on Modern History of Tibet (1903-1912), pp. 86-92. This proposal of Fu Sung-mu was not put into effect until 1939, and then the capital of the new province was established in K'ang-ting instead of 'Ba'-thang. In 1955, the province of Hsi-k'ang was abolished and in that part of it which lay west of Chin-sha River, a new administrative unit was created, called the Ch'ang-tu Region (Ch'ang-tu ti-ch'ü [29]). The rest of the former province was annexed to neighbouring Szu-ch'uan. In 1965, the Ch'ang-tu Region was incorporated in the territory of the newly established Tibet Autonomous Region of China.

13. The territory of the former native principality of Derge (Te-ke t'u-szu [30]) was divided, in 1910, into the following five parts: 1. Te-hua [31] in the centre (Derge proper); 2. Pai-yü [32] (Dpal-yul) in the south; 3. Teng-k'e [33] ('Dan-khog) in the northwest; 4. Shih-ch'ü [34] (Se-sus), still further north; and 5. T'ung-p'u [35] (Thang-phug) in the west. See J. Kolmaš, Ch'ing shih kao on Modern History of Tibet (1903-1912), pp. 89-90. In 1914, Te-hua (till 1911 a prefecture (chou [36]), since then a district (hsien [37] was re-named Te-ke [38]. In some older Chinese sources Derge is also sometimes called Te-er-ke-t'e [39], Keng-ch'ing [40], or Lung-ch'ing [41]. In books by European writers, its name occurs mostly in the following forms: Derge, Dergué, Dege, etc.

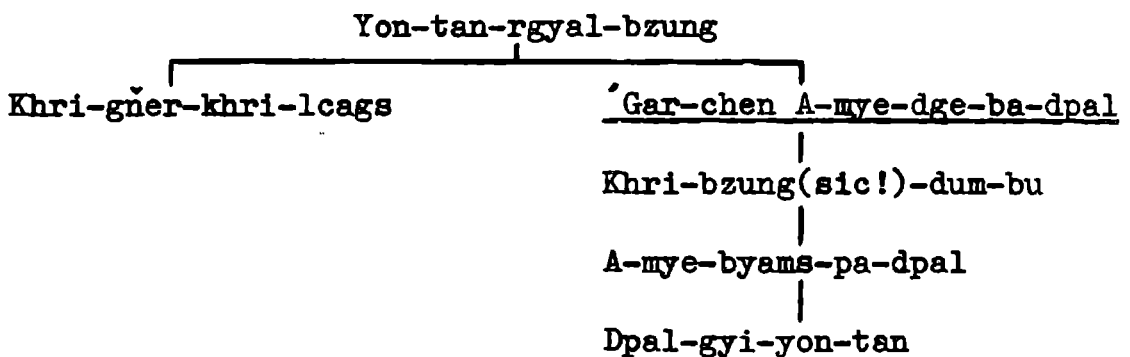
14. The four kinds of accomplishments (tshangs-pa'i sde b'zi), as enumerated in Sde-dge'i rgyal-rabs, fol. 5b, are:
 1. wealth, 2. will power, 3. emancipation, and 4. religious doctrine. While the ten virtues (dge bcu or dge-ba bcu) are as follows: 1. not to take life, 2. not to take what is not given, 3. to observe moral purity (these three pertaining to the body); 4. to speak the truth, 5. to speak gently, 6. not to break a promise, 7. not to speak slander (four belonging to the mouth); 8. not to covet others' property, 9. not to think of doing injury to others, 10. to regard the purest doctrine (three belonging to the mind). Cf. S. C. Das, A Tibetan-English Dictionary, p. 270a.
15. According to the Dkar-chag of Kanjur, fol. 102a, the name Derge came into common use only from the time of the thirtieth generation of the Derge family onwards (approximately in the mid-fifteenth century).
16. The following outline of the history of the house of Derge, and the annexed Genealogical Table are based exclusively on the material contained in the Sde-dge'i rgyal-rabs. I should make it clear, however, that at this stage of work neither translation of Sde-dge'i rgyal-rabs nor its critical analysis, nor the evaluation of data it contains has been made an object of study. In cases where it was possible either to corroborate the details contained in Sde-dge'i rgyal-rabs by the use of other historical sources, this additional information has been incorporated in the form of footnotes.
17. According to R. A. Stein, Les tribus anciennes des marches sino-tibétaines, p. 21, note 48, Rngu-chen-rgyal-mo is said to be the river T'ong-ho (?) in the Sino-Tibetan marches, which flows into the Chin-ch'uan [43] River (Rgyal-mo-rong in Tibetan) north of Ta-chien-lu.
18. He is quoted in Sde-dge'i rgyal-rabs, fol. 3a, as saying that the progeny of Lha-sde dkar-po increased enormously

from 'Gar Stong-btsan-yul-bzung (concerning him see below). In his time (?) already twenty-one groups were known.

19. According to the Chronicle of the Fifth Dalai Lama (see note 3 above), p. 163 (Cf. G. Tucci, Tibetan Painted Scrolls, p. 634), Stong-dge was the fifth in descent from Mang-ldom-stag-btsan, the mythological founder of the Rlangs family. Cf. also R. A. Stein, Les tribus anciennes des marches sino-tibétaines, p.21, note 49.
20. See Chiu T'ang shu [46] or 'Old T'ang History' (the Szu-pu pei-yao [47] edition, Shanghai 1931), vol. 196A, fol. 2b, and Hsin T'ang shu [48] or 'New T'ang History' (the same edition as above), vol. 216A, fol. 2b. For translation see P. Pelliot, Histoire ancienne du Tibet, pp. 4 and 84. For the identification of the name Lu-tung-tsan with the Tibetan 'Gar Stong-btsan-yul-bzung, which has been already established, see Jen Nai-ch'iang, Te-ke t'u-szu shih-p'u, No. 13, p.16. Cf. also B. Laufer, Bird divination among the Tibetans, in T'oung Pao, vol. 15 (1914), p.96.
21. See Chiu T'ang shu, vol. 196A, fol. 3a, and Hsin T'ang shu, vol. 216A, fol. 3b. For translation see P. Pelliot, Histoire ancienne du Tibet, pp. 7, 11, and 85.
22. See Sde-dge'i rgyal-rabs, fol. 3b. In Sde-dge'i gdung-rabs-kyi mtshan-phreng, p. 1, Khri-bzang-dum-bu is said to be the son of Lha-gcig-sñan-ldem-bu. He is further said to have had two sons, Khri-gñer and A-mye-byams-pa'i-dpal. Khri-gñer again had a son, Khri-lcags. According to this source, the succession in the Derge family in this particular period was as follows (chief representatives of generations underlined):



Jen Nai-ch'iang, Te-ke t'u-szu shih-p'u, No. 13, p. 16, gives a quite different table:



As can be easily seen, both tables differ considerably from our Genealogical Table given in Appendix 1. The succession which is identical with that displayed in Appendix 1, is given only by Wu-wei, Te-ke t'u-szu shih-chuan i-chi, pp. 34 and 41. It is evident that even the Tibetan authors themselves were not clear about the succession of the first descendants of Stong-btsan-yul-bzung.

23. See Sde-dge'i rgyal-rabs, fol. 3b.

24. See Sde-dge'i rgyal-rabs, fol. 4a.

25. In Sde-dge'i gdung-rabs-kyi mtshan-phreng, the genealogy of the Derge family starts with the mythological 'Gar Gnam-tsha-'brug. Wu-wei, Te-ke t'u-szu shih-chuan i-chi, p. 41, drew up his genealogical list in the same way. In

Jen Nai-ch'iang's opinion, Te-ke t'u-szu shih-p'u, No. 13, p.18, however, 'Gar-chen A-mye-dge-ba-dpal is to be taken as the first generation. Thus, for example, he gives Bsod-nams-rin-chen, whom I include in the twenty-fifth generation, as a representative of the twenty-seventh generation. I have not been able to discover what principle Li An-che and R. A. Stein used in establishing their systems of numbering the separate generations of the Derge family. According to Li An-che, for example, the Bsod-nams-rin-chen mentioned above, should be counted as the twenty-ninth generation (see his Dege: A Study of Tibetan Population, p. 280), whereas R. A. Stein takes the same man as belonging to the thirtieth generation (see his Recherches sur l'épopée et le barde au Tibet, p.221).

26. See Sde-dge'i rgyal-rabs, fol. 4b.
27. See Sde-dge'i rgyal-rabs, fol. 4b. I have been unable to identify this locality in Eastern Tibet.
28. See Sde-dge'i rgyal-rabs, ff. 4b-5a. From the twenty-third generation onwards it became customary in the Derge family for the first-born son to enter a monastery, the other sons being charged with the task of ensuring the survival of the family by begetting posterity. Whether this custom already existed before the twenty-third generation, it is impossible to say on the evidence of the Sde-dge'i rgyal-rabs alone, since this only gives one name for each of the earlier generations, i.e. the representative through whom the line passed.
29. See Li An-che, The Sakya Sect of Lamaism, p.74.
30. See Sde-dge'i rgyal-rabs, fol. 5a.
31. See Appendix 1, under twenty-third generation.
32. This version seems also to be confirmed by a statement in the Dkar-chag of Kanjur, fol. 101b, according to which

Ye-ses-bzang-po is said to have had two sons of whom Bsod-nams-rin-chen is named explicitly. R. A. Stein, Recherches sur l'épopée et le barde au Tibet, pp. 220-221, had evidently followed the second version when he spoke about 'Gar-chen Chos-ldings(sic!)-pa as the representative of the twenty-ninth generation and Bsod-nams-rin-chen as the representative of the next, i.e. the thirtieth generation. See also note 25 above.

33. See Ju. N. Rerich, Mongolo-tibetskie otnošenija v XIII i XIV vv. (in the miscellany Filologija i istorija mongol'skich narodov, Moskva 1958, pp. 333-346), p.341.
34. The term Szu-ma-er-kan chün-min wan-hu-fu [58] used in the Yüan period to denote an officer in charge of Amdo region (in fact, Mdo-smad stong-dpon; see text above) suggests that this post was named after the monastery (Szu-ma-er-kan = Sa-dmar-dgon).
35. See Sde-dge'i rgyal-rabs, fol. 5b. In the Dkar-chag of Kanjur, fol. 101b, a variant of this official title appears — Sa-dmar stong-dpon or 'Chiliarch of Sa-dmar'. This term is clearly identical in reference to the term Mdo-smad stong-dpon. See text and note 34 above.
36. Sde-dge'i rgyal-rabs, fol. 5b, gives the name of the chief representative of the twenty-seventh generation in the form Rgyal-bzang-po. 'Rgyal', here evidently an abbreviation of a bi-syllabic word (the second syllable of the word being left out of the verse on metrical grounds), is supplemented in Sde-dge'i gdung-rabs-kyi mtshan-phreng, p. 3, and in the Dkar-chag of Kanjur, fol. 101b, with a syllable 'ba' (Rgyal-ba-bzang-po). On the other hand, both Wu-wei, Te-ke t'u-szu shih-chuan i-chi, p. 35, and Jen Nai-ch'iang Te-ke t'u-szu shih-p'u, No. 13, p. 22, reconstruct this name in the form of Rgyal-mtshan-bzang-po.
37. See Sde-dge'i rgyal-rabs, fol. 6a.

38. According to Dkar-chag of Kanjur, fol. 102a, Bio-gros-stobs-ldan was the second of Bsod-nams-bzang-po's four children. Sde-dge'i rgyal-rabs, fol. 7a, gives also the name Ekra-sis-seng-ge under which he is also known. Bo-thar in Tibetan is evidently a word of foreign origin, derived perhaps from the old-Mongolian ba'atur (baatar in Khalkha Mongolian), meaning 'brave; a hero'.
39. See Sde-dge'i rgyal-rabs, fol. 6b. A slightly different version of the same story is given by Li An-che, Dege: A Study of Tibetan Population, p. 281. Cf. also R. A. Stein, Recherches sur l'épopée et le barde au Tibet, p. 221.
40. According to G. Tucci, Tibetan Painted Scrolls, pp. 163 and 550, Thang-ston(sic!)-rgyal-po, the famous 'builder of iron bridges' (lcags zam-pa), lived between 1385 and 1464.
41. See Sde-dge'i rgyal-rabs, ff. 10b - 11a, which also indicates, how the territories in question were acquired. Cf. also Wu-wei, Te-ke t'u-szu shih-chuan i-chi, p. 36, Jen Nai-ch'iang, Te-ke t'u-szu shih-p'u, No. 14 pp. 26-28, and R. A. Stein, Recherches sur l'épopée et le barde au Tibet, pp. 222-224.
42. See Sde-dge'i rgyal-rabs, fol. 15a. For the succession of the Derge abbots given passim throughout the whole Sde-dge'i rgyal-rabs and summarily on fol. 49b, see Appendix 2 below. According to R. A. Stein, Recherches sur l'épopée et le barde au Tibet, p. 222, Byams-pa-phun-tshogs is said to have died in the me-lug (fire-sheep) year of the XIth cycle, i.e. in 1667. However, this author takes Byams-pa-phun-tshogs as a representative of the forty-second generation.
43. Karma of the thirty-seventh generation and his offspring represent a collateral branch of the Derge family. Sde-

dge'i rgyal-rabs discusses it more fully (on ff. 15a - 20a) than with other such branches, doubtless because of its two outstanding members, viz. Che-mchog of the thirty-eighth generation (who became the second abbot in Lhun-grub-steng), and his nephew Ngag-dbang-bkra-sis, son of Che-mchog's younger brother G.yu-rgyal. Ngag-dbang-bkra-sis was a lama noted throughout Khams for his learning and virtue.

44. According to L. Petech, China and Tibet in the early 18th century, p. 17, this event took place in 1714. Since at that time Derge had not yet established any official contacts with the Manchu Court, Lha-bzang Khan's ally, no reprisals were to be feared from the Chinese central authorities for this act of Bsod-nams-phun-tshogs.
45. See Sde-dge'i rgyal-rabs, fol. 22a. According to S. C. Das, A Tibetan-English Dictionary, p. 915a, dbyug zla or dbyu[g]-gu zla-ba is the ninth month of the Tibetan calendar sometimes also called thar-skad (sic! Cf. S. C. Das, loc. cit.; perhaps a misprint for tha-skar?) zla-ba. See also H. A. Jäschke, A Tibetan-English Dictionary, pp. 111b and 491a. According to C. Vogel, On Tibetan Chronology, p. 230, the month tha-skar corresponds with 16 October - 15 November in the Western calendar. The sing-rta year of the Tibetan sexagenary cycle (see Appendix 3) may correspond in Western chronology with the years 1654, 1714, 1774, etc. Since Byams-pa-phun-tshogs, the grand-uncle of Bsod-nams-phun-tshogs, was a contemporary of Guśri Khan (died 1653), and he himself was a contemporary of Lha-bzang Khan (reigned 1697-1717), and had offered an asylum to the infant Dalai Lama (born 1708), then it is clearly impossible for him (i.e. Bsod-nams-phun-tshogs) to have died in 1654 or earlier. As for the later date, 1774, proposed by Wu-wei (Te-ke t'u-szu shih-chuan i-chi, pp. 37 and 43; he gives the sing-rta year as equivalent to the thirty-ninth year of Ch'ien-lung [60], i.e. 1774. It was Jen Nai-ch'iang, Te-ke t'u-szu shih-p'u, No. 15, p. 21, who first pointed out that

by conversion of the dates in Sde-dge'i rgyal-rabs into traditional Chinese chronology, Wu-wei had miscalculated one full sixty-year cycle.) it must be borne in mind that the Manchu Emperor Yung-cheng [61] (1723-1735) conferred an official title upon Bstan-pa-tshe-ring, the second son of Bsod-nams-phun-tshogs' younger brother, in 1728 and 1733 respectively (see below), and according to Sde-dge'i rgyal-rabs, fol. 31b, Bstan-pa-tshe-ring died at the age of sixty-one in the sa-rta (earth-horse) year which, in view of the fact that he was given office in 1728 and 1733, can only be taken as 1738 (see below). If the date of Bsod-nams-phun-tshogs' death is taken as 1774, this would thus imply that he survived by thirty-six years a son of his younger brother, who is known to have died at the age of sixty-one, which is clearly unreasonable.

46. See Sde-dge'i rgyal-rabs, fol. 31b. Sde-dge'i gdung-rabs-kyi mtshan-phreng, p. 5, states explicitly: re gcig sa rt lor gsegs — 'he died, when sixty-one, in the earth-horse year'. The sa-rta year of the XIIth cycle corresponds with the year 1738 (see Appendix 3). Jen Nai-ch'iang, Te-ke t' szu shih-p'u, No. 14, p. 23, and Li An-che, Dege: A Study of Tibetan Population, p. 281, both wrongly give the year as 1739.
47. Short biography of Bstan-pa-tshe-ring is also given in Dkar-chag of Kanjur, ff. 103a - 106a.
48. See Sde-dge'i rgyal-rabs, fol. 26b. The identification of these localities with their modern names was done by Jen Nai-ch'iang, Te-ke t' u-szu shih-p'u, No. 14, pp. 28-29.
49. See Sde-dge'i rgyal-rabs, fol. 26b.
50. See L. Petech, China and Tibet in the early 18th century, pp. 89-90. On huei-t'ung and t'i-tu see W. F. Meyers, The Chinese Government, No. 182, xiv (p. 21), No. 440 (p. 60)
51. See Ch'ing-shih-kao [69], vol. 518, fol. 15b. According to

W. F. Meyers, The Chinese Government, Nos. 331 and 334 (p. 42), an-fu[-shih]-szu [70] was the lowest of the five ranks conferred upon native chieftains by the central government. Hsüan-wei[-shih]-szu [71] held the second place among the same ranks. In Sde-dge'i rgyal-rabs, fol. 27a, the title hsüan-wei-szu, vested in Bstan-pa-tshe-ring in 1733 (the eleventh year of Yung-cheng), is transcribed as gsan-yu-si.

52. See Sde-dge'i rgyal-rabs, fol. 27a.
53. See, among others, Hu Chi-lu, Hsi-k'ang Chiang-yü su-ku-lu [74], p. 30, Li I-jen, Hsi-k'ang tsung-lan [75], p. 132. Cf. also E. Teichman, Travels of a Consular Officer in Eastern Tibet, p. 25.
54. See Dkar-chag of Kanjur, fol. 106b.
55. See Dkar-chag of Kanjur, fol. 112a. Cf. also A. I. Vostrikov, Tibetskaja istoričeskaja literatura, p. 127, and p. 317, notes 610 and 611-613.
56. See A. I. Vostrikov, Tibetskaja istoričeskaja literatura, pp. 184-185, note 186. Cf. also Li An-che, The Sakya Sect of Lamaism, pp. 74-76.
57. Sde-dge'i rgyal-rabs, fol. 32b, describes how Bstan-pa-tshe-ring's first son, Bsod-nams-mgon-po, married the sister of the Seventh Dalai Lama Skal-bzang-rgya-mtsho. This lady gave birth to his son, Chos-skyong-mgon-po, and several daughters. In the chu-khyi (water-dog) year, i.e. 1742, he is said to have visited Central Tibet, where, among other things, he called on his brother-in-law, the Dalai Lama, and the Sa-skyapa monastery. There is no indication that Bsod-nams-mgon-po ever exercised any secular or spiritual power in Derge, and since both he and his son died young, this branch of the Derge house came to an end.

58. See Sde-dge'i rgyal-rabs, fol. 33b. Tā-zing chen-po or 'The Great Tā-zing' (ibid.) is a corrupt rendering of the Chinese expression Ta Ch'ing [76] or 'The Great Ch'ing (dynasty)'.
59. See Sde-dge'i rgyal-rabs, ff. 33a and 34a.
60. See Sde-dge'i rgyal-rabs, fol. 36b.
61. See Sde-dge'i rgyal-rabs, fol. 37b.
62. Information concerning Dbyangs-can-sgrol-ma, known also under the name Rje-btsun-ngag-dbang-bstan-pa'i-sgron-me (see Sde-dge'i rgyal-rabs, fol. 37b), is scattered through Sde-dge'i rgyal-rabs; e.g. fol. 32a (her religious training), ff. 37a-38a (her appointment as abbess of Lhun-grub-steng and her death in 1786), etc. The date of her death is again stated on fol. 39b, however, there is an evident misprint in the text: instead of the correct me-rta, the wrong ma-rta is given. Sa-ga, the fourth month of the Tibetan calendar, corresponds with 16 May - 15 June in the Western calendar. See C. Vogel, On Tibetan Chronology, p. 230.
63. See Sde-dge'i rgyal-rabs, fol. 38a. I have not been able to discover any other reference to a month cho-phrul (literally 'magical, miraculous') in Tibetan. Presumably the word must be used as a synonym for one of the other months, but which one is uncertain. -- The date of Kun-grub-bde-dga'-bzang-po's conception as well as the typical story of a dream which his mother, Ekra-sis-dbang-mo, had at that moment, is wrongly put in the sa-phag (earth-hog) year, which would correspond with 1779. The correct date is the me-phag (fire-hog) year of the XIIIth cycle corresponding with 1767.
64. See Sde-dge'i rgyal-rabs, fol. 39b.
65. See Sde-dge'i rgyal-rabs, fol. 41b. Dbo, the second month

of the Tibetan calendar, corresponds with 16 March - 15 April in the Western calendar. See C. Vogel, On Tibetan Chronology, p. 230.

66. See Sde-dge'i gdung-rabs-kyi mtshan-phreng, p. 7.
67. See Li An-che, Dege: A Study of Tibetan Population, p. 282 et seq. Cf. also Ch'ing-shih-kao, vol. 518, ff. 15b - 16a, and Li I-jen, Hsi-k'ang tsung-lan, p. 132.
68. See Sde-dge'i rgyal-rabs, fol. 43b.
69. Although not stated explicitly in Sde-dge'i rgyal-rabs (cf. fol. 43b), the emperor had most probably conferred upon him the hereditary rank of hsüan-wei-szu (see above). Cf. also Sde-dge'i gdung-rabs-kyi mtshan-phreng, p. 8. It is interesting to note here how seldom the author mentions this rank. Evidently, since it was imposed on the members of the Derge family by the Chinese Emperors, this rank was not considered something of which to be proud.
70. The first mention of Tshe-dbang-rdo-rje-rig-'dsin's children is made in Sde-dge'i rgyal-rabs on fol. 44a. More detail is given on ff. 48b - 49b.
71. A detailed account of Tshe-dbang-rdo-rje-rig-'dsin's becoming a monk is given in Sde-dge'i rgyal-rabs, ff. 46a - 48b. On the tha-skar month see note 45 above.
72. See colophon of Sde-dge'i rgyal-rabs, ff. 55b - 56a.
73. See Sde-dge'i rgyal-rabs, fol. 42b.
74. See Appendix 2.
75. The ancestors of this family of hereditary stewards, Tshe-tsha-bo-'ug's two sons, Karma-skyabs and O-lu-sung, came to Derge in the time of the first abbot of Ihun-grub-steng, Kun-dga'-phun-tshogs, of the thirty-eighth generation. It was he who changed their names to Kun-dga' after his own

name. One of the brothers, Kun-dga'-don-grub, became later on the first in the succession of the so-called gn̄er-pa. See also R. A. Stein, Recherches sur l'épopée et le barde au Tibet, pp. 215-216.

P A R T I I

SYSTEM OF TRANSLITERATION

The system of transliteration employed is as follows:

ka	kha	ga	nga
ca	cha	ja	ña
ta	tha	da	na
pa	pha	ba	ma
tṣa	tṣha	ḍa	ḍa
ṛa	ṛa	ṛa	ya
ra	la	śa	sa
	ha	a	

The above system is employed for the romanization of all Tibetan words and all tibetanized Sanskrit words in the text.

Remarks

1. The letter ṛa, whether it occurs as a prefix or a postfix is always transliterated by means of an apostrophe [']; otherwise it is written with the appropriate vowel.
2. When the letter ṛa is subjoined to a syllable to mark the length of a vowel (in words of Sanskrit origin), it is transliterated by means of a dash [-] put over the

respective vowel.

3. Words in which the prefix g- is combined with a syllable beginning with the initial y , are transliterated with a dot written after the prefix g- (e.g. g.yon, etc.).
4. The log-yig or 'reversed letters' representing the Sanskrit cerebrals are marked with a dot underneath the respective letter.
5. The Sanskrit visarga is reproduced by means of a symbol h ; similarly, the anusvāra by means of an am , and the anunāsika by means of an ṃ .
6. In transcribing punctuation marks, the following rules were observed:
 - i. tsheg or 'syllabic dot' is expressed by a space between syllables;
 - ii. śad or 'perpendicular stroke' is expressed by / , and ñis śad or 'double perpendicular stroke' by // ;
 - iii. On technical grounds I have been obliged to omit some of the more complicated punctuation marks, such as dbu or 'head', tsheg-śad or 'dotted śad', sbrul-śad or 'śad in the shape of a snake', spungs-śad or 'heaped śad', etc.
7. I have not transcribed either the basic numerals (in words) given on the left-hand margin of every recto side of a leaf, or the bibliographical category rgyal-rabs ('genealogy of the kings') written on the left-hand margin of each verso side. Pages, both recto and verso, are represented in the text by means of fol. la, lb, etc., respectively.

TIBETAN TEXT

[Title-page]

// DPAL SA SKYONG SDE DGE CHOS KYI RGYAL PO RIM BYON
GYI RNAM THAR DGE LEGS NOR BU'I PHRENG BA 'DOD DGU RAB
'PHEL 'ZES BYA BA B'ZUGS SO // //

1a [fol. 1a] [Text under the picture on the left side]
/ rgyal ba śākya thub pa la na mo /

[Text under the picture on the right side]
/ bcom ldan 'das ma ku ru kulle la na mo /

/ om swa sti si ddham /
/ rgyal kun mkhyen brtse'i rang gzugs 'jam pa'i dbyangs /
/ dur smrig bla gos 'chang ba gangs ljongs kyī /
/ thub bstan nin mor byed dang skye dgu'i skyabs /
/ legs 'byon gnas gsar 'jam ngon spyi bos mchod /

2a [fol. 2a] [Text under the picture on the left side]
/ sa skyong sde dge bla ma byams pa phun tshogs la na
mo /

[Text under the picture on the right side]

/ sa skyong sde dge bla ma khri chen sangs rgyas bstan
pa la na mo /

// rigs gsum sprul pa'i rol gar sa skya pa /
/ theg gsum smra ba'i dbang phyug thar rtse rje /
/ sdom gsum ldan pa'i gtsug rgyan skyabs kun 'dus /
/ yar klungs rdo rje 'chang la sning nas 'dud //

2b [fol. 2b] [2] sa gsum skye dgu'i bla ma śākya'i tog
/ bka' bsdu 'grel bśad mśad po byang sems dang /
/ pan grub lo tsā chos rgyal mes dbon sogs /
/ bstan 'gro'i dge legs 'byung gnas rnams la 'dud /

[3] / dpal ldan brtan g.yo kun khyab kye rdo rje /
/ dus kyi 'khor lo bde mchog dpal gsang 'dus /
/ yang phur badsra bhe ra tshe dpag med /
/ rgyud sde bzi yi dkyil 'khor lha la 'dud /

[4] / dran pas sning gi mun sel rdo rje gur /
/ ral gcig 'dod khams dbang phyug dpal ngon zal /
/ pu tra dmag zor nor skyong chos rgyal dang /
/ beg gdod leam dral dam can rgya mtshor 'dud /

[5] / arid gsum dbang sdud rigs byed tshogs kyi bdag
/ 'dod rgyal rnam mang thos sras dsambha lha /
/ nor rgyun nor lha rgya mtsho'i tshogs sogs la /
/ gus pas 'dud do śis pa'i dpal stsol cig

[6] / gtsang ma 'chi med rigs las son pa'i brgyud /
/ dri med chos ldan sdom brtson grub pa'i brgyud /
/ phul byung dge stobs ldan pa sa skyong brgyud /
/ 'phags chos sum ldan rim byon lan brgyar bsngags /

[7] / rang 'dod zen bral stobs ūgs btsan po dang /
/ ma nor lung mthun chos spyod 'dsin spel gyis /
/ bod chen bder bkod rgyal bstan dar brtan spel /

/ rang rigs gong ma'i rnam thar bsam kyin dad /

[8] / de dag rim par byon pa'i lo rgyus tshogs /
/ sna tshogs mchis las dpyad gsum dag pa yi /
/ sgo nas sñing por drill ba tshad ma'i gtam /
/ dge legs nor phreng 'dod dgu rab 'phel spro /

3a [9] / bod chen ljongs kyī 'gro ba 'di dag kun /
/ sga 'bru sbra gdong b'zi las chad mod kyang /
/ de dag kun gyi [fol. 3a] / 'zang por 'os pa yi /
/ tshe ring gnam gyi mthong nas 'od gsal lha /
/ bsam b'zin mi yi rje bor phebs pa yi /
/ 'zang po lha sde dkar po sgo rigs las /
/ chad de stod smad phyogs su yod nang nas /
/ rngu chen rgyal mo tsho chen bco brgyad las /
/ 'zes sogs mdor bstan brjod pa ye bzang pa /
/ man chad rim smros 'bum dang bka' bstan gyi /
/ dkar chag rnames su gsung 'zing 'ze drung pas /
/ lha babs nas brgyud stong btsan yul bzung nas /
/ da lta'i bar du rim par drangs pa dang /
/ de las rngu tsho ñer gcig gyis tshul b'ad /
/ 'tsho byed mkhas dbang gu ru 'phel lags kyis /
/ rus¹ chen sbra las 'phen po rlang byung 'zing /
/ stong dge 'zes nas brgyud pa yin par b'zed /
/ de ltar gdung rus ngos 'dsin gnang lugs dang /
/ sku phreng mtshan gsal yod med sna tshogs 'zig
/ mchis kyang 'dir ni dpal ldan sa ngor gyi /
/ sñan brgyud mnga' bdag bstan srung bran 'khol ba'i /
/ grub dbang sangs rgyas rgya mtsho'i 'zal snga nas /
/ stong btsan lha rigs sgo yi gdung rigs las /
/ gsung dang de mthun rjes 'brangs 'chad pa la /
/ bod ljongs 'gro 'di chags nas ring 'zig nas /
/ 'chi med lam nas 'od gsal lha yi bu /
/ 'sar phyogs b'zag ra lha rtse'i rtse mor babs /
/ de dus mi rnames kyis ni nam mkha' las /
/ babs de'i rgyu mtshan byas te de ñid la /
/ mtshan 'gar gnam tsha 'brug ces bya bar grags /

/ de yi khyad chos dang po lha babs 'zes /
 / 'bod pa'i gtan tshigs legs bris pa rnams ni /
 3b / thar pa cha mthun [fol. 3b] 'bras bu las skyes pa /
 / sems rgyud 'zi 'zing dul la gtsang sbra dang /
 / ldan pas 'gro rmongs g'zan las khyad 'phags du /
 / bñngags so sñam na de yi rigs son kun /
 / byings dang mi 'dra ba 'zig dgos par mngon /
 / 'chi med g'zon nu de yi brgyud pa 'gar /
 / bla mchan chen po de sras 'gar stong mes /
 / khri chags de sras phyag na pad dkar 'chang /
 / mi rje'i tshul bstan srong btsan sgam po'i dus /
 / blon po'i mchog gi ya gyal gsang bdag gi /
 / rnam sprul stong btsan yul bzung 'zes grags pa /
 / 'di dang 'jam dbyangs sprul pa thu mi yis /
 / rgya bal yul nas 'arya tā re ma /
 / rnam gñis spyān drangs tshul dang chabs gcig tu /
 / ston pa'i 'zal skyin jo 'sāk yid b'zin nor /
 / bho ta'i bsod nams mgron du spyān drangs tshe /
 / chos blon stong btsan yul bzung 'di 'ñid kyis /
 / rig pa'i 'phrul gyis ya mtshan mdsad pa'i tshul /
 / 'gran bral bsam gyis mi khyab ston pa yi /
 / sñan pa'i grags pas lha mi kun la khyab /
 / 'zib par rgyal rabs gsal me sogs las gsal /
 / de yi sras po yon tan rgyal bzung nas /
 / lha gcig sñan ldem bu dang khri bzang dum bu /
 / 'di la sras gñis 'khrungs pa'i gcig 'sos ni /
 / khri gñer khri lcags nas 'phel dbus phyogs kyi /
 / tshal pa khri dpon byung ba yin 'zes grags /
 / gcig 'sos 'gar chen a mye dge ba dpal /
 / de sras lha rje byams pa'i dpal 'zes pa /
 / sangs rgyas gñis pa padma 'byung gnas kyi /
 / thugs sras rta mchog rol pa'i bka' babs pa /
 / rgyal ba mchog dbyangs rtogs pa mchog ldan pa /
 4a / g.yu sgra sñing po bod [fol. 4a] // yul rab byung
 rtse /
 / 'khon ston klu dbang srung 'zes rnam gsum gyi /
 / slob ma'i mchog gyur zab gsang theg pa'i rtse /

/ rdsogs pa chen po'i bstan pa'i mnga' bdag gyur /
 / sku tshe smad la khams kyi ldan brag ra /
 / gling chen zes par phebs nas sgrub pa mdsad /
 / rgyal ba byams pa mgon pos zal bstan nas /
 / byams chos sde lnga dngos su stsal ba dang /
 / de bzin dpal chen rta mgrin ki la ya'i /
 / zal zgigs rta mchog sgrub rten dril bu ser /
 / rta skad sgrogs pa 'khrol ba tsam gyi mod /
 / yi dam zi khro dngos su 'byon pa dang /
 / rdo rje phur ba'i sgrub rten dril bu nag
 / hum sgra sgrogs pa 'khrol bas dgra bgegs rnam /
 / tshar gcod nus ldan dam can spyi khyad par /
 / rigs kyi srung ma bse khrab bran bzin 'khol /
 / sngags 'chang he ru ka de khams phyogs kyi /
 / yul skad a mye byams pa dpal zes grags /
 / 'chi med grub pas dgung lo brgya brgyad cu /
 / rtsa bzi'i dus su dril ser rta skad can /
 / bsnams nas sku lus ma spangs mkha' spyod gsegs /
 / de sras dpal gyi yon tan de yi sras /
 / dpal gyi phur bu de sras dpal² 'byung gnas /
 / de sras dpal gyi ses rab de yi sras /
 / dpal gyi bkra sis zes grags de dag kyang /
 / mai tri sri nid dang dbyer med pa'i /
 / grub brnes sa stag byung zing mangga'i mtshan /
 / dril bu hum sgra can bsnams sku dngos su /
 / byang phyogs lcang lo can du gsegs par grags /
 / de nid kyi sras dpal gyi bla ma dang /
 / de sras bkra sis bla ma de yi sras /
 / yon tan bla ma zes dang de yi sras /
 / ses rab bla ma zes dang de yi sras /
 4b [fol. 4b] byang chub bla ma de sras grags³ rgyal⁴ ba /
 / de sras dkon mchog rgyal mtshan de yi sras /
 / dge 'dun rgyal mtshan de sras byams⁵ rgyan⁶ pa /
 / de sras ye rgyal de sras grub pa'i rtse /
 / dpal gyi byams pa phyi mar grags de yang /
 / mchog gi grub thob dgung lo brgya brgyad cu /
 / bzes dus kun gyis mthun snang grub pa ru /

/ sku lus ma spangs bya rgod thul pa zig
 / mnabs te dga' ldan byams pa'i drung du gsegs /
 / mai tri'i mtshan can phyi ma de yi sras /
 / dpal' 'bum' de sras dpal' grags' de yi sras /
 / dpal gyi rdo rje zes su grags pa byung /
 / de las chad de spo bo phu lung gi /
 / sde pa ka pa zes pa yod par bsad /
 / dpal gyi rdo rje de sras 'gar dpal gyi /
 / bsod nams de sras dpal gyi rtse mo'o /
 / de nas rme mdor zes pa bzugs gzis chags /
 / rtse mo'i mtha' can de la sras gsum gyi /
 / grub pa'i dbang phyug gzon nu rdo rje zes /
 / 'gar chen chos sdings par grags de nid ni /
 / slob dpon a'rya de wa'i sprul par grags /
 / 'jam pa'i dbyangs dngos sa skya pandi ta /
 / 'bri gung 'jig rten mgon po grags pa dang /
 / sgom ston gtsug tor 'bum sogs bla mar bsten /
 / gsang sngags gdams pa mang nos grub pa brnes /
 / a mi de wa da ki kalbha dra /
 / badsra bhe ra badsra ki la ya /
 / badsra pa ni'i zal gzigs chos rgyal dang /
 / phur srung la sogs dam can las la 'khol /
 / tsa ri tra dang dwags po 'gar phug sogs /
 / byon nas sngags kyi brtul zugs spyod pa skyong /
 / lha 'dre mthu chen dbang bsdus bran du byas /
 / spo bo sogs su skye bo'i tshogs mang por /
 5a / rdsu 'phrul thabs kyis [fol. 5a] // dge ba'i sa bon
 btab /
 / phrin las sin tu rgyas sing sa skya pa /
 / sogs la 'bul skyel rgya cher mdsad ces thos /
 / de'i gcung 'gar chen ye ses bzang po dang /
 / sgom ston gtsug tor 'bum zes bya ba gnis /
 / sning stobs mthu rtsal rmad du byung ba'o /
 / gtsug tor 'bum sras dar ma yon tan zes /
 / skyes chen grub dbang zig byon de yi gcung /
 / ston sgom dpal gyi rgyal mtshan lugs zung mkhas /
 / de la sras gsum byon pa'i o rgyan par /

/ birwa pa yis 'zal bstan 'zal gdams stsal /
 / 'nams rtogs dbang phyug chen po 'zig byung thos /
 / de'i gcung dge slong bsod nams rin chen dang /
 / rngu pa sgu ru yin par b'sad pa dang /
 / yang ni 'gar chen ye 'ses bzang po der /
 / sras gn̄is byung ba dge slong rdo rje 'dsin /
 / sgom ston bsod nams rin chen dpal bzang po /
 / rngu pa sgu ru mched gn̄is yin par gsungs /
 / sgom ston dam pa bsod nams rin chen ni /
 / gtsug lag zung gi g'zung la mkhyen rab rgyas /
 / ya rabs spyod tshul mdsangs pa'i yon tan ldan /
 / gang des bod kyi śākya thub pa che /
 / khams gsum chos kyi rgyal po sa skya pa /
 / 'gro ngon chos rgyal 'phags pa'i 'zabs pad du /
 / bcar tshe 'phags mchog chos kyi rgyal po yis /
 / 'zal nas sde b'zi dge bcu'i yon tan gyis /
 / phyug pa'i skyes bu phebs 'zes bka' stsal pas /
 / sde dge 'zes pa'i mtshan kyang de nas thogs /
 / las tshan bcu gsum thog mar gsol dpon gyi /
 / khur blangs 'zabs pad yun bsten 'phags mchog de'i /
 / chos kyi sras gyur 'phags pa dbang phyogs kyi /
 5b / rgyal po se chen gan gyi mchod [fol. 5b] gn̄as su /
 / phebs nas bod khams ma lus dbang mdsad skabs /
 / 'ja' sa 'sel tham le tshe dgu ba dang /
 / rtag 'go nor bu gsum pa sogs bstsal nas /
 / mdo smad stong dpon rgyal por dbang bskur ro /
 / de nas sa dmar dgon du dge 'dun sde /
 / stong phrag tsam skyong bstan pa'i g'zi chen btsugs /
 / mtshan de'i rten 'byung sde¹ b'zi 'zes pa ni /
 / nor dang 'dod pa thar pa chos te b'zi /
 / srid 'zi'i dpal 'byor kun gyi rgyu 'bras tshang /
 / dge 'zes skye nas skye ba'i phreng ba ru /
 / bde ba kho na thob pa'i rgyu'am lam /
 / de'ang chos kyi legs tshogs gtsor ston tshig
 / bstan pa phyi dar skabs kyi gangs ri'i bdag
 / rab byung 'bum sde'i gtsug rgyan 'phags mchog des /
 / rab byung rten can bsod nams rin chen la /

/ rab mtho'i go sar dbang bskur lung rtags stsal /
/ rab tu bñgags 'os legs tshogs de nas 'phel /
/ sde dge'i lugs zung skyong la chos tshugs kyi /
/ dge ba'i gtan tshigs dang po 'di yin no /
/ de yi gcung po rngu pa sgu ru la /
/ sras dgu byung ba'i nang nas mchog gyur pa /
/ srid na mngon par mtho ba'i yon tan dang /
/ yi dam 'zal gzigs nus ldan sngags 'chang che /
/ zla ba bzang po 'zes su grags de la /
/ sngar b'zin gong ma chen po mchod yon gyis /
/ stong dpon lung dang las rtags mnga' dbang bskur /
/ de sras dpal ldan sengge rgyal bzang po /
/ snga mas chos mdsad phyi mar sras gñis byon /
/ sangs rgyas bzang po padma bstan srung gñis /
/ phyi mar sras gñis byung ba bsod nams 'bum /
/ dkar chen byang chub 'bum 'zes rnam gñis byon /
/ byang chub 'bum la sras gsum dang po ni /
6a / dpon chen dge 'dun rgyal mtshan [fol. 6a] // gñis pa
ni /
/ bde chen bsod nams bzang po gsum pa ni /
/ rngu pa chos kyi rdo rje yongs su grags /
/ dang po'i sras brgyud mgon po gzungs 'zes nas /
/ 'phel te brgyud pa sa dmar phyogs su yod /
/ rngu pa chos kyi rdo rje 'zes pa ni /
/ snga 'gyur bstan pa bslad med sgor 'zugs te /
/ lhag lhas 'zal gzigs rlung sems rang dbang thob /
/ mngon par 'ses dang nus mthu dpag med ldan /
/ gcen po bde chen bsod nams bzang po de /
/ yum drung g'segs pa'i sgrib sbyong dge sgrub la /
/ kah thog rdo rje gdan gyi chos grwar byon /
/ de nas yar stod phyogs su 'byon 'dun dang /
/ khyad par grub thob chos kyi rdo rje yis /
/ khyod rang 'di nas yar la songs 'sig dang /
/ lung¹² pa bkra 'sis rtags kyi dge mtshan gyis /
/ legs spras chu klung dbang phyogs nas 'bab pa /
/ 'zig mchis gnas der legs zung yid ci bder /
/ bag phob sdod dang bu brgyud je bzang du /

/ 'gro bar nges 'zes lung gis dbugs dbyung stsal /
 / de ltar thugs bcangs rim phebs lcags rar slebs /
 / de tshe chen po bdag drung 'zes bya bas /
 / yul de 'dsin skabs dang 'phrad de 'i blon tshul /
 / gnang dus yul sder dge mtshan ci yang gsal /
 / de 'dras rgyu mtshan byas te thams cad kyis /
 / sde dge 'zes bya 'i ming du rab bsgrags te /
 / 'phags chen bla ma 'i¹³ lung don ches gsal gyur /
 6b / de la sras b'zi byon pa 'i mchog gyur [fol. 6b] pa /
 / blo gros stobs ldan bo thar 'zes pa byon /
 / de la sras mo mdses ldan 'zig byung ba /
 / gling dpon de yis 'zal ngo 'i srid 'dsin b'zes /
 / de yi mo rin sa 'zing 'nin rmos 'zig
 / de 'i 'khris grong khyer dum bcas sbyin khas blangs /
 / de tshe rnam dpyod rtsal rdsogs bo thar gyis /
 / 'nin rmos lhag min lta bar dpon drung gi /
 / mi drag cig khrid mdo gñis rmos dor bcas /
 / nam langs 'khor lo mdo nas rmos btsug ded /
 / dgongs mo lcags ra sñan mda 'i rten rdor slebs /
 / kha chad ji b'zin bsñags pas bsñad med ster /
 / de ltar blo gros goms pa 'i stabs cig gis /
 / sa khyon de khongs yul grur rang dbang¹⁴ thob /
 / de nas 'khor 'bangs mtha 'dag chos mthun gyis /
 / bskyangs pas kun gyis gtsug gi nor bur bkur /
 / bo thar bu mos 'tshengs 'zes grags pa de /
 / lcam mo phyi la btang bas 'tshengs pa yin /
 / dharma badsras lung bstan de ji b'zin /
 / mngon gyur dngul mda 'zes pa yul gyi mchog
 / nang gi phyogs mtshams bkra 'sis rtags brgyad bkra /
 / 'sar phyas lho spungs nub 'den byang skyob pa /
 / sa rdo chu 'sing 'brog sogs dge bcu 'i dpal /
 / g.yas ri g.yu 'brug nam mkhar 'phyo 'dra 'i gdong /
 / srid na zla bral sñan grags sgra che 'zing /
 / lugs zung phrin las rdo rje 'i me char gyis /
 / phas rgol dgra sde thal bar g'zom pa 'i rtags /
 / g.yon ri glang chen nor bus legs brgyan gdong /
 / srid 'zi 'i phun tshogs bstan 'gro 'i dpal ster rtags /

/ nub phyogs sgrom bu sengge bsgyings ba'i gdong /
 7a / lugs gñis khrims kyi [fol. 7a] // nga ro mthon po yis /
 / sdig spyod wa skyes klad pa 'gems pa'i rtags /
 / lho phyogs mdses byed rma bya ra ba'i gdong /
 / thabs ldan srid skyong chos bstan rgyas pa'i rtags /
 / g.yas g.yon chu gñis mdun du 'dus pa ni /
 / khams gsum dbang sdud chos rgyal 'byung ba'i rtags /
 / de ru mi bdag bo thar b'zugs gtan 'jags /
 / de nas mchog tu dge ba'i blo gros rtsal /
 / rgyas te grub pa yongs kyi 'khor los sgyur /
 / 'chi med grub pa thang stong rgyal po de /
 / rtsa gsum spyi gzugs padma sam bha was /
 / bod dang bod chen 'gro ba'i don mdsad par /
 / bskul dang sgo 'grigs gnas der spyan drangs phebs /
 / snod bcud phywa g.yang phun tshogs rgyas pa'i phyir /
 / sribs ri'i 'khris na nor bdag klu yi dbang /
 / rten bcas de btul mthun rkyen bsgrub par bsgos /
 / des kyang dam bcas grub dbang bla gos kyis /
 / mtsho bsubs steng du gtsug lag khang chen brtsigs /
 / dge 'dun bsti gnas brgya dang rtsa brgyad b'zengs /
 / gtsug lag de ru chos skyong bsam 'phel nor /
 / zing skyong tsa tur mu kha'i ljags bsñen gñang /
 / de ltar o rgyan gñis pa grub thob kyis /
 / padma'i lung b'zin gnas g'zi dam pa 'dir /
 / rgyal sa chos sde rgyal po sdom brtson gyis /
 / rim par skyong na thog mtha' bar dge zing /
 / srid zi'i legs tshogs lhun grub sa steng 'dir /
 / bstan 'gro'i phan bde 'byung bar nges gzigs nas /
 / bo thar mtshan la bkra 'sis seng ger gsol /
 / dgon pa'i ming la lhun grub steng zes bsngags /
 / dge legs rab 'phel bstan g'zi dang po tshugs /
 / de yang sde dger chos tshugs dge ba yi /
 7b [fol. 7b] gtan tshigs mngon sum grub pa gñis pa yin /
 / bo thar sras gñis byung ba'i che ba ni /
 / bla ma dpal ldan seng ge zes su grags /
 / gang des rgyal bas lung bstan ngor chen gyi /
 / gdan sa brgyad pa mkhan chen rgyal ba mchog

/ lha mchog seng ge la sogs dam pa bsten /
 / mdo sngags g'zung la thos bsam mthar phyin cing /
 / sgrub pa'i sñing po lhur mdsad dngul phu yi /
 / brag phug seng ge rdsong du sgrub gnas gñang /
 / de la brten nas da lta rdsong phu yi /
 / brag la seng ge rdsong 'zes 'dogs pa yang /
 / dam pa de yi mtshan las byung 'zes thos /
 / de yi mched ya rgyal mtshan 'bum 'zes par /
 / sras b'zi byung ba'i dpon chen a snga yi /
 / sras mchog jo dan nam mkha' lhun bzang 'zes /
 / bla ma mang bsten gdams pa'i mdsod chen 'dsin /
 / 'jam dpal khros pa lhag pa'i lhar bzung 'zing /
 / rtsa sngags dung phyur bzlas mtshams ljags thog la /
 / lcags kyi ril bu rang rdol byung ba dang /
 / bskyed rim brtan pas ñe bar gnas dag gis /
 / rdo rje 'jigs byed dngos su mjal 'zes thos /
 / de'i gcung ya rgyal 'phel la sras gsum gyi /
 / che ba bla ma kun dga' rin chen pas /
 / 'sar chen byams pa kun dga' bkra 'sis sogs /
 / yongs 'dsin mang bsten zab chos bdud rtsi b'zes /
 / yi dam mang dang khyad par chos skyong gi /
 / bsñen pa b'zugs tshe sgrub pa'i khang ba las /
 / me 'od 'phro ba kun gyis mthun snang grub /
 / lung rtogs yon tñan kun gyi bdag ñid des /
 / lha khang bla brang zung 'brel gsar btab mdsad /
 / dur smrig 'chang ba'i rab byung 'dus pa'i sde /
 / mang du bsags sogs bstan pa dar rgyas mdsad /
 8a / de nas sde dge lha khang [fol. 8a] // pa 'zes grags /
 / de yi don gyis da lta gzung g'zug gi /
 / par la sbyin bdag sde dge lha khang pa /
 / bla dpon 'zes pa byung ba 'di b'zin yin /
 / de'i gcung nam mkha' rdo rje lhun grub gñis /
 / rdor lhun pa la sras gñis byung ba ni /
 / khyim thabs 'dsin pa karma srung 'zes dang /
 / dge sar bir 'zes grags des e wañ pa /
 / lha mchog seng ge bsten nas zab chos nos /
 / rten la rab byung grags pa lhun grub mtshan /

/ srung ma'i dbang po rdo rje gur gyi mgon /
 / thugs dam sning por mdsad pas lhaq pa'i lhar /
 / dran pas sning gi mun sel rdo rje gur /
 / dgyes zal mgon bstan lus dang grib bzin 'grogs /
 / de tshe sgrub pa'i rten la gsang mgon 'di /
 / bzengs nas rab tu gnas par mdsad pa'i tshe /
 / ye ses mgon po mgon sum thim pa yi /
 / byin rlabs gzi byin 'bar ba'i sman sku nid /
 / da lta mgon khang chen mor bzugs 'di yin /
 / sngon dus ljongs 'dir 'tshe ba'i pha rol gyi /
 / dpung tshogs byung tshe mgon khang bla ma yis /
 / drag po'i bskul bcas thog khar gdan drangs te /
 / zal ni dgra phyogs ston par mdsad pa'i tshe /
 / mgon po rta nag bcibs te mgon sum du /
 / dmag dpung gzom tshul bstan par kun gyis mthong /
 / de ma thag tu dpung rnams rang zir song /
 / ya mtshan che ba'i snan grags phyogs kun khyab /
 / de nas bzung ste da lta'i bar dag tu /
 / phyogs 'di'i tshul ldan bstan dang bstan 'dsin gyi /
 / phrin las mdsad cing bdag gi'ang bstan 'gro dang /
 / rang gi 'dod don phrin las zus pa dag
 / 'bad med 'grub pa myong bas grub pa yin /
 / gong gi nam mkha'i sras la bsod nams kyi /
 8b / ljon pa [fol. 8b] rgyas pa lhun thub ces pa dang /
 / bud med skyon bral mtshan ldan skal ldan lcam /
 / kun¹⁵ dga' ra bar mi yi nor bu mchog
 / skyes chen mched drug 'khrungs pa'i che ba ni /
 / padma'i thugs sras rdo rje bdud 'joms kyi /
 / rnam 'phrul rig 'dsin rgod kyi ldem 'phru can /
 / dngos grub rgyal mtshan zes de'i sprul pa'i sku /
 / sde dge bla ma kun dga' rgya mtsho zes /
 / gang des 'jam dbyangs rnam 'phrul sa skya pa /
 / 'jam dbyangs bsod nams dbang po rtse gdong gi /
 / bdag chen kun dga' bsod nams lhun grub pa /
 / sgar chen mthu stobs dbang phyug e wañ pa /
 / sar pa bdag chen kun dga' bkra sis dang /
 / spyen snga kun dga' don grub khri srong gi /

/ rnam 'phrul byang pa bkra 'sis stobs rgyal dang /
 / rig 'dsin mchog gi dbang po 'ja' tshon sñing /
 / rtogs pa'i dbang phyug dbang drag rgya mtsho sogs /
 / yongs 'dsin bsten nas gsang sngags gsar rñing gi /
 / gdams pa rgya mtsho gsan bsam sgom mthar phyin /
 / padma'i rgyal tshab hūm nag me 'bar gyis /
 / zla gam dgu brtsegs gnas la lung bstan gnang /
 / ri khrod smin grol gling btab sgrub gnas mdsad /
 / gzan yang u rgyan sangs rgyas gñis pa dngos /
 / 'ja' tshon sñing pos bla slob tshogs 'khor skabs /
 / zan las che mchog padma thod phreng gi /
 / phyag rtags sdigs gzugs bcos nas khyed rang gi /
 / brgyud pas 'di 'dra'i phyag rtags 'chang na dge /
 / gsungs bzin phyis su padma'i lung 'dsin pa /
 / 'khrul med gter chen klong gsal sñing po yis /
 / sdigs tham gter blangs sde dger phul mdsad pas /
 / srid dang chos kyi dge legs 'phel brtan du /
 9a / gyur [fol. 9a] // nas da lta'ang de rgyun gnas 'di'o
 / ji lta ji sñed 'ses bya'i gnas kun mkhyen /
 / ris bral 'gro la byams ldan brtse ba che /
 / mthu stobs nus pa'i dbang phyug chen po ste /
 / gzung 'dsin 'ching ba rang sar grol ba yis /
 / bden rtags ri mo sra mkhregs brag ri la /
 / 'jim pa'i phung por brdsis 'dra'i 'zabs rjes b'zag
 / sdig can 'byung po'i tshogs rnames dam la btag
 / khro gtum dregs pa'i dmag tshogs las la bkol /
 / rab 'byams phrin las rnam b'zi thogs med pas /
 / phyogs 'di'i bstan dang bstan 'dsin sde bcas la /
 / 'tshe byed log smon dgra sde thal bar brlag
 / snod bcud thub bstan rab byung sde dang bcas /
 / de 'dsin sde dge bla ma mai tri'i mtshan /
 / ltos bcas chos srid phyogs las rnam rgyal mdsad /
 / khyad par gtsug lag bsam 'grub mthong grol che /
 / b'zengs dus sa 'dul grub nas rab gnas dang /
 / lhun grub steng gtsos phyogs dang phyogs bral gyi /
 / gdul bya rnames la zab rgyas chos 'khor bskor /
 / spros bcas cho ga'i phyag len phra 'zib dag

/ legs 'doms bstan la bka' drin che bar mdsad /
 / mya ngan 'da' tshul bstan tshe dpon sogs kyis /
 / sku gdung 'zugs 'bul bgyis tshe ngo mtshar ltas /
 / du ma ring bsrel rang byon dpag med byon /
 / de dag b'zugs pa'i mchod rten rin po che /
 / da lta phur khang sbugs su b'zugs 'di 'o /
 / gñis pa dpon chen klu 'phel 'zes pa byung /
 / gsum pa rgyal ba kun gyi mthu stobs kun /
 / kun 'dus gsang bdag phyag na rdo rje ñid /
 / sñigs dus ma rungs gdug pa kun 'dul 'zing /
 9b / stobs bcu mnga' ba'i bstan pa [fol. 9b] rin po che /
 / sde bcas dar 'zing 'gro kun thar pa'i lam /
 / dkri phyir sdom brtson rgyal po'i tshul 'chang ba /
 / bla ma byams pa phun tshogs 'zes byar byon /
 / tshogs gñis rab rdsogs skyes thob yon tan gyi /
 / bdag ñid che des slar yang rang ñid rgyud /
 / sbyangs tshul ston phyir thub pa'i ring lugs mchog
 / sa ngor bstan pa'i sgor 'zugs 'sar chen pa /
 / 'ses rab 'byung gnas la sogs dam pa bsten /
 / yongs rdsogs so sor thar dang byang chub sems /
 / rig 'dsin sngags kyi sdom pa dang rjes 'brel /
 / zab rgyas chos kyi bdud rtsi ngoms gsol bas /
 / thugs rgyud smin cing grol te 'jam dpal gyi /
 / blo gros pad dkar 'dsin pa'i sñing rje dang /
 / lag na rdo rje'i mthu dpal gsum char rdsogs /
 / rang don spangs rtogs mthar phyin g'zan don la /
 / 'jug nus bstan 'gror phan pa'i nges pa rñed /
 / de tshe rog mo ljongs kyi khyon 'di na /
 / sñigs ma'i sems can gti mug rang b'zin can /
 / khyim¹⁶ la chags 'sing srid la mngon par 'zen /
 / brnab sems 'ze sdang bdo bas rang g'zan 'khrugs /
 / rang stobs ngan dbang btsan po'i nga rgyal dang /
 / g'zan 'byor la sdang phrag dog 'khrul 'khor can /
 / gling gi dpon phran 'ga' dang be ri sogs /
 / sdug bsngal rgyu 'bras la spyod thub bstan la /
 / sdang 'zing 'tshe dang 'ga' 'zig gus lo tsam /
 / byas kyang bstan dang dge sgrub rnal ma 'zig

/ ma yin mun pa'i bskal par 'khyams pa'i tshe /
 / gsang bdag sprul pa byang chub sems dpa' 'dis /
 / mkhar rdsong bud med stobs la chags pa dang /
 / brnab sems gnod pa sbyor ba'i ze sdang dang /
 10a / blo rtsal sed [fol. 10a] // dpung ldan pa'i nga rgyal
 dang /
 / gzan 'byor phun tshogs ma bzod phrag dog sogs /
 / gti mug la 'phyan srid thabs ma yin par /
 / dmu rgod gdul ka'i tshogs rnams ngan 'gro yi /
 / rgyun bcad thar pa'i sa la 'dren 'dod dang /
 / srid zi'i dge legs 'byung ba'i sgo gcig pu /
 / 'gro ba yongs kyi bde skyid 'byung ba'i gnas /
 / sakya'i rgyal po'i bstan pa rin po che /
 / de yang lung dang rtogs pa'i bdag nid can /
 / lung ni bka' dang bka' 'grel tshad ldan dag
 / rtogs zes de don khong chud gang zag ste /
 / rtogs tshul ses rab gsum gyis bka' bstan don /
 / ma nor rang rgyud la sbyar bsad sgrub kyi /
 / bya ba la gzol gnas de bstan pa'o /
 / des na chos dang chos smra'i ston pa dang /
 / don gner slob ma bsad sgrub ma nor srol /
 / mthun rkyen 'byor pa kun tshang gnad gces kyang /
 / snigs ma'i sems can chos la mos pa dkon /
 / mos dag rang stobs dman pas mthun rkyen dka' /
 / des na bsam pa dge zing chos don ses /
 / stobs dang ldan na gong gi legs tshogs kun /
 / 'grub par nus pa'i dgos pa de gzigs nas /
 / thabs ldan sning rje khros pa'i brtul zugs kyis /
 / dpung tshogs yan lag bzi ldan g.yul bsams te /
 / ma rungs nga rgyal gnam ru sin tu gyong /
 / che rlom gzan gyis dgug tu ma btub rnams /
 / tshogs gnis mthu rdsogs¹⁷ stobs sug¹⁸ nus rtsal gyis /
 / drag sul las kyi rgyud pa grims po yis /
 / dka' ba med par skad cig dbang du bsod /
 10b / zi bas 'dul du mi 'os gdug pa [fol. 10b] can /
 / bdud sprul bdud kyi las la brtson pa dag
 / bsad bcad bsgral bas ngan song skye sgo bcad /

/ phyogs las rnam rgyal 'gran bral stobs rtsal gyi /
 / sñan pas bod chen skye bo phal mo che /
 / rang dbang med par spa bkong gus phyag bcas /
 / 'zabs kyi padmor gtsug btud skyabs su bzung /
 / bka' gnang thod bcings khams gsum dbang du bsdus /
 / dpung dang stobs kyi sñems ldan sa yi bdag.
 / gu śrī bstan 'dsin chos kyi rgyal pos kyang /
 / bla chen 'di la gus btud dpung gñen bcol /
 / legs gsol chab 'bangs mang po'ang gus phul 'zus¹⁹ /
 11a [fol. 11a] / de sogs ñi 'og dregs ldan ma lus kun /
 / kun gyi bla chen gnam bskos mi yi bdag
 / bdag ñid che 'di'i 'zabs pad gtsug tu bkur /
 11b [fol. 11b] bkur sti ci bsgos bka' bsgrubs b'zed kun
 bsgrubs /
 / de nas gong du smos pa'i thugs bskyed b'zin /
 / bstan 'gro'i dge legs spel bar mdsad pa ni /
 / rgyal khrims gser gyi gña' 'sing drang la lci /
 / chos khrims dar gyi mdud pa 'jam la dam /
 / skye dgu ñes spyod kun bsdams thar pa yi /
 / yon tan rgyud la ldan byas snod bcud dge /
 / [1] srog chags gsod cing [2] ma byin g'zan nor len /
 / g'zan gyi [3] bud med bsten cing [4] rdsun gyi tshig
 / ngag [5] 'khyal [6] phra ma tshig [7] rtsub [8] brnab
 sems dang /
 / [9] gnod sems [10] log²⁰ lta mi dge'i las lam spangs /
 / rin chen gsum la gus 'sing dam chos bsgrub /
 / pha mar bkur sti byed cing yon tan can /
 / gong du khur 'zing rigs mtho ya rabs dang /
 / rgan par 'ze sa byed cing mdsa' b'ees la /
 / gna' g'zung bsrang 'zing yul mir kun phan 'dogs /
 / rang blo drang 'zing mig ltos ya rabs la /
 / blta 'zing zas dang nor la tshul b'zin spyod /
 / drin chen dag la drin len sprod pa dang /
 / bre srong g.yo sgyu med cing thams cad pa /
 / spyi la sñoms 'zing phrag dog med pa dang /
 / bud med kha la mi ñan ngag 'jam 'zing /
 / smra mkhas bzang ngan gang yang lcogs pa yi /

/ blo khog yangs par byed sogs mi yi chos /
 / gtsang ma bcu drug po yi khrims bcas nas /
 / rgyal khrims gcig gi lung las brgyud pa las /
 / sa la nga che yul la nga dbang gi /
 / kha tshig so dkar rgyab la drang mi nus /
 / mtho ba'i gñā' bcags dma' ba'i 'og nas bskyangs /
 / pha bsad bu dang pha śi bu gñis kyang /
 / 'tshe bar mi nus lhan cig sdod chog cing /
 12a / ñam chung rgan mo gser khur bde bar [fol. 12a] // gyur
 / yo drang thig 'debs sde dge'i khrims rgan zes /
 / phyi nang kun gyis tshad dang dpang por 'cha' /
 / gang gi yul gru so sor rdsong g'zis rer /
 / rje la 'dun brtan 'bangs la byams sems can /
 / blo ldan drang por spyod pa'i rdsong dpon bskos /
 / bho ta'i rgyal po dag gi lugs srol b'zin /
 / 'bangs las drug cha'i dpya thang tshul b'zin b'zes /
 / de ltar mi chos gtsang ma bcu drug gis /
 / legs brgya'i sgo btod byang gi me ling sar /
 / drung rams karma lakśmī la sogs pa'i /
 / dge 'dun mang po 'du tshogs bsñen bkur mdsad /
 / de ltar thar pa mchog gi sgo btod nas /
 / gtan gyi bde ba thar pa rnam grol lam /
 / tshang la ma nor mdo sngags rgyal ba'i bstan /
 / sde bcas dar bar bya phyir gangs ljongs 'di'i /
 / thub dbang gñis pa dpal ldan sa skya pa'i /
 / bstan 'dsin rgyal bas lung bstan e wañ pa /
 / rdo rje 'chang chen kun dga' bzang po yi /
 / rgyal tshab sems dpa' chen po thams cad mkhyen /
 / 'zabs drung dpal mchog rgyal mtshan spyen drangs phebs /
 / mchod yon bka' bgros rgyal ba'i bstan pa la /
 / thugs dgongs gtso bor b'zes te rdsong khag gi /
 / pho brang gtso che kun dang chos sde re /
 / 'brel mar mdsad nas dgon sde brgya rtsa btab /
 / lhun grub steng gi ñin srib dgon sde dag
 / sngar las cher spel gtsug lag khang chen po /
 / bsam 'grub mthong grol chen po 'di ñid b'zengs /
 / de yi thog ma'i sa 'dul rten brten par /

/ rab tu gnas par sde dge grub thob pa /
 / kun dga' rgya mtsho mkhan chen sgrub khang pa /
 / 'jam dbyangs dpal mchog rgyal mtshan mchog des
 12b [fol. 12b] mdsad /
 / mchod yon de dag bka' bgros mnga' ris kyi /
 / dgon sde phal cher e wañ chos ldan du /
 / grwa rgyun chags 'phri med pa'i srol kyang btsugs /
 / bla chen de ñid phyogs rnams kun las rgyal /
 / ñam nga bag tsha dogs pa'i rgya las grol /
 / 'jigs skyob dgos pa med cing srid pa gsum /
 / 'byor pas phyug sogs legs smon tshul 'chos la /
 / re ba min yang rgyal bstan bśad sgrub rgyun /
 / thugs bcangs ñid kyang bstan la rab byung gi /
 / brtul źugs de las nam yang ma g.yos śing /
 / slad kyi char yang bla chen 'phags pa dang /
 / punye ratnas rten 'byung sgo btod cing /
 / padma'i bkas mngags grub dbang thang stong pa /
 / rig pa'i rtsal ldan bkra śis seng ge yi /
 / gźis ka chos sder bsgyur nas bstan gźi btsugs /
 / de dag dgongs don dpon skya stobs ldan gyis /
 / dge 'dun 'tsho ba sbyor ba'i bstan sbyin tsam /
 / las gźan thub gsung mdo sngags grub mtha' yi /
 / chos mig mi gsal kun spyod tha dad kyi /
 / rkyen las dad gus tsam po ba źig las /
 / dang 'dod yid ches mthar thug dad mi skye /
 / chos don nor 'khrul bsal ba'i śes pa bral /
 / des na bśad sgrub bstan pa rnal ma źig
 / rgyas pa'i bdag rkyen 'gyur ba re 'ga' tsam /
 / lhag par sñigs ma lnga bdo'i mthar slebs tshe /
 / 'gro kun ñon mongs dug lnga śas cher bdo /
 / ngan 'gro'i rgyu bsags las la śugs kyis 'jug
 / chos la mos pa dka' źing 'gal rkyen mang /
 / de tshe gang la gang 'dul thabs chen gyis /
 / skye dgu thar pa'i lam du 'dsud pa las /
 13a / chos kyi mig ldan [fol. 13a] // chos bzin 'doms mkhas
 śing /
 / dbang bsgyur nus stobs ldan la chos srid ces /

/ de b'zin 'jig rten 'di na gtso bos gang /
 / spyod na 'khor yang de yi rjes su 'brangs /
 / gus dad mthongs su de 'nid che bas na /
 / sdom ldan rgyal po'i tshul 'chang gang yin pa /
 / bstan la 'zugs 'sing chos la sbyangs pa yi /
 / chos spyan ldan pas chos spyod blang dor gnas /
 / ston la mkhas 'sing spyod tshul mthun pa dang /
 / dad pa'ang b'zi ldan mchog gsum dbu 'phang yang /
 / 'sugs kyis mtho 'zing bstan dang de 'dsin sde /
 / b'sad sgrub 'khrul med rgyun gtsang rnam dag rgyun /
 / 'phel brtan cha rkyen 'bad med rang grub tu /
 / 'gyur ba'i dgos pa de gzigs sangs rgyas kyi /
 / bka' dngos 'jam dpal rtsa ba'i rgyud las kyang /
 / dus mthar sdom brtson rgyal po'i tshul can gyis /
 / bstan 'gro'i phan bde spel bar lung bstan pa /
 / de b'zin chos kyi rgyal po 'phags pa dang /
 / kun mkhyen²¹ ngag dbang blo bzang rgya mtsho sogs /
 / de ltar gnang bas 'gro la phan pa dang /
 / bstan rgyun gtsang 'zing bstan pa dar ba sogs /
 / sngar byon sgos su rang rigs gong ma'i dus /
 / rten 'byung gsal bar de dag don ji b'zin /
 / rgyal sa gdan sa'i lte ba sa steng gi /
 / mdses rgyan lhun grub steng gi chos grwa che /
 / pho brang gtso bor mdsad cing gdan sa pa /
 / rab byung kho nas gnang ba'i srol rgyun btsugs /
 / 'di sogs rim gyis yab mes snga ma yi /
 / tshul spyod rim par smos rnams sde dge la /
 / chos tshugs dge ba'i gtan tshigs gsum pa yin /
 13b / de ltar sa skyong blon 'khor [fol. 13b] rab byung gis /
 / gtsor mdsad dkon mchog gsum gyi rten sde dag
 / yongs kyi blar 'phags rtsod pa las grol ba /
 / dpal ldan sa ngor mdo sngags grub mtha' 'dsin /
 / rgyal bas lung zin bla ma'i rgyal tshab che /
 / sems dpa' chen po sems can yongs kyi skyabs /
 / chos kyi mdsod 'dsin chos smra mchog gyur pa /
 / dpal ldan bla ma dpal mchog rgyal mtshan gyis /
 / zab rgyas smin grol chos sgo 'di ltar phyas /

/ rgyud sde'i sñing po kye rdor man ngag lugs /
 / bśad rgyud gur dang rdor dbyings sambu ta /
 / gsang 'dus 'phags lugs bde mchog lū hi'i lugs /
 / mkha' 'gro rgya mtsho dmar nag 'jigs gsum sogs /
 / bla med skor dang kun rig mi 'khrungs pa /
 / rnam rgyal rnam 'joms 'chi med ngon po sogs /
 / rgyud sde bzi yi smin byed dbang byin rlabs /
 rjes gnang du ma yongs rdsogs bstan pa yi /
 / ñams len gsung ngag lam 'bras zab khrid dang /
 / rwa rtse sems 'dsin gśed dmar spros med sogs /
 / grol byed khrid kyi rim pa dpag med bstsal /
 / sdom gsum bslab bya spros bcas cho ga yi /
 / lag len phra zib spros med bskyed rdsogs kyi /
 / zab gnad la sogs tshul bzin bka' drin bstsal /
 / kun gyi'ang thos bsam bsgoms pas gtan phab nas /
 / mdo smad ljongs 'dir ldan grol yon tan gyis /
 / phyug pa'i dge 'dun sde yis phyur bur gtams /
 / sa skyong bla ma mnga' ris ltos so cog
 / phal cher sum ldan rdo rje 'dsin pa yi /
 / mchog tu gyur cing rnam grol thar pa yi /
 / sa bon rgyud la ma bzag gcig kyang med /
 / thub bstan nin mo lta bur gsal bar mdsad /
 14a / dges pa rdo [fol. 14a] // rje gur dang sambu ta /
 / bde mchog gsang ba 'dus sogs ngor lugs kyi /
 / dkyil 'khor lngar grags rdo rje 'jigs byed kyi /
 / gtor bzlog chos sde byings la rgyun 'jags sogs /
 / tshad ldan khungs thub sgrub mchod du ma dang /
 / mchog gsum rten bžengs mchod sprin rgyun spel sogs /
 / dge rgyun bsam gyis mi khyab srol btod nas /
 / chab 'bangs dpya khral zang zing dngos po'i tshogs /
 / ji mchis phyed ka dge rgyun thebs su sbyar /
 / gong gi chab 'bangs mnga' ris ltos so cog
 / 'brel tshad tshogs gñis rab rdsogs gtan gyi bde /
 / byang chub dam par 'gyur ba'i sa bon kyang /
 / legs par btab pa'i ngo mtshar mdsad phrin ni /
 / ma ñams da lta'i bar du gnas 'di'o /
 / de dus bla chen mchog de'i thugs bžed kun /

/ gus sgrub gong dang dbyer med mdun na 'don /
 / dge slong kun dga' rgyal mtshan zes bya ba /
 / med thabs med pa'i 'phrul blon mchog gyur des /
 / sa skyong rje 'di'i lugs zung phrin las kyi /
 / zabs 'degs bstan la bka' drin bsam mi khyab /
 / de nid sku tshe'i mjug der lha 'brang mgor /
 / sgrub par bzugs sing ting 'dsin rab brtan pas /
 / thog gi 'jigs pas'ang ma tshugs pad dkar 'dsin /
 / zal zgigs la sogs ngo mtshar can de dang /
 / de 'og dge bses na rgyal tshe ring thar /
 / de rnams thog mar ljongs 'di 'dsin mdsad tshe /
 / zabs 'degs che yang da ni de dag gi /
 / mi brgyud grags chen su yang med lags so /
 / phyogs 'dir bla chen lung gis legs khyab dus /
 14b / me ling 'du ba btsugs [fol. 14b] tshe kun don pas /
 / gong gi zabs la gtsug brten skyabs gsol ba'i /
 / rgyud las gad thog byung ba'i lo rgyus ni /
 / 'og tu blon rabs 'chad pa'i skabs su bsad /
 / ma rungs tshar gcod ma dag mun pa'i gling /
 / yang dag dge bsgyur yang dag lam la bkod /
 / bstan pa'i gzi btsugs bstan 'dsin spyen drangs sing /
 / chos kyi char phab chos spyod ma nor spel /
 / bstan 'dsin 'dus par 'tsho ba sbyin mkhan tsam /
 / ma yin bstan pa'i mthun rkyen ma lus kun /
 / bdag rkyen byed nus sa bdag sdom brtson gyis /
 / mdsad pa'i srol btod lugs gnis mdsad bzang gi /
 / ngo mtshar bsam gyis mi khyab ngo mtshar gtam /
 / brjod kyis mi langs mdor bsodus tsam 'dir brjod /
 / de ltar sa skyong bla ma gsang bdag dngos /
 / byams pa phun tshogs zes pa gang de ni /
 / phyogs 'di'i bstan 'gro gang gi rigs skyes pa /
 / kun la bka' drin gzal du med pa'o /
 / des na gong gi brgyud 'dsin rim phebs kun /
 / bla chen gang de'i thugs bskyed mdsad bzang sgo /
 / ma nor srol rgyun skyong na bstan 'gro dang /
 / rang gzan gtan bde thob par gdon mi za /
 / bzi pa dpon chen karma zes pa byon /

/ lnga pa bla ma lha srung bsgom bzlas la /
 / rtag 'grus bla chen phun tshogs 'zabs 'degs brtson /
 / drug pa karma bsam 'grub dwags brgyud pa'i /
 / grub mthar 'zugs 'sing dbon stod gdan sar b'zugs /
 / dpon po klu 'phel lcām gñis b'zes pa yi /
 / snga mar sras gsum 'khrungs pa'i dang po ni /
 / uryan bkra 'sis 'zes pas srid spel mdsad //

15a [fol. 15a] // gñis pa bla ma kun dga' phun tshogs 'zes /

/ ya rabs gtsug lag zung gi yon tan ldan /
 / bla chen g'segs nas gong de'i rgyal tshab tu /
 / gser khrir phebs pa gdan rabs dang po'o /
 / dpon po rgya po dbon stod gdan sar b'zugs /
 / lcām mo gñis pa'i sras ni sdom brtson mchog /
 / bla ma sangs rgyas bstan pa gang de'o /
 / dpon po karmar sras gsum byung ba yi /
 / che ba bla ma che mchog lugs zung la /
 / mkhyen rab phul byung gdan rabs gñis pa mdsad /
 / gñis pa rdor legs dam can sprul par grags /
 / dpa' rtsal thogs med lcags ra'i gling dpon la /
 / dmag dpung 'degs dus rgod tshang 'bur thog nas /
 / mda' 'phang gling gi gser 'phrur phog pa sogs /
 / ngo mtshar can 'zig byung thos de yi gcung /
 / g.yu rgyal 'zes pa dpa' rtsal skye gzugs sogs /
 / gling rje ge sar la 'gran byung 'zes thos /
 / de sras bla ma ngag dbang bkra 'sis 'zes /
 / spyod lam rnam b'zi chos mthun kho nar b'zugs /
 / dpal ldan mi yi nor bu bstan 'gro'i dpal /
 / chos rgyal sdom brtson bla ma mdo sngags chos /
 / kun mkhyen 'gro kun gtan bder 'god pa dang /
 / rgyal bstan ni ltar gsal mdsad rgyal ba'i sras /
 / sangs rgyas bstan 'dsin sangs rgyas bstan pa 'zes
 gang de rang b'zin bzang 'zing bsam pa dge /
 / yid g'zungs gtsug lag zung la blo gros gsal /
 / gang de thub bstan rtsa lag yon tan gyi /
 / 'byung gnas e waṃ chos ldan chos grar phebs /
 / rgyal ba kun gyi phrin las skyong ba po /

15b / khri 'dsin [fol. 15b] mkhan²² chen chos kyi rgyal po las /

/ yongs rdsogs so sor thar dang byang sems kyi /
 / sdom pa gsang sngags smin byed dbang rjes gnang /
 / byin rlabs du ma gsung ngag lam 'bras kyi /
 / zab khrid gsan cing ñams khrid tshul b'zin bskyang /
 / dmigs rkang so so'i skabs kyi ñams gang skyes /
 / gong la 'zu 'bul smin khrid dpyis phyin mdsad /
 / de b'zin dpal ldan sa skya 'jam pa'i dbyangs /
 / brtan pa'i 'khor lo bsod nams dbang phyug dang /
 / sngags 'chang kun dga' bkra 'sis 'zabs pad du /
 / bsten nas smin grol gdams pa rgya cher gsan /
 / de tshe sngags 'chang thams cad mkhyen pa des /
 / mgur phur'ang sa skyong bla ma 'di la bstsal /
 / de b'zin mkhas grub sangs rgyas phun tshogs dang /
 / mkhan chen bzang po rgyal mtshan mi ñag pa /
 / bkra 'sis dpal ldan kun dga' chos 'phel dang /
 / don grub rgyal mtshan la sogs ris bral gyi /
 / dam pa mang bsten mang du thos pa'i mchog
 / de ltar thos pa'i mdo sngags g'zung bzang la /
 / bsam pas sgro 'dogs legs chod theg gsum gyi /
 / don kun thugs su chud cing sa ngor gyi /
 / bla ma gong ma'i phyag len gar 'chams dbyangs /
 / gdangs dang rol mo 'bud dkrol dkyil 'khor gyi /
 / bri thig phyag rgya 'ching tshul la sogs pa /
 / sbyangs pa mthar phyin bskyed rdsogs zab mo yi /
 / ñams len drod rtags mngon du gyur pa sogs /
 / sum ldan rdo rje 'dsin pa'i rtse mor gyur /
 16a / bla ma che mchog [fol. 16a] // g'segs nas gdan sa yi /
 / lugs gñis 'gan b'zes bka' drin bskyang bar mdsad /
 / de tshe lugs zung phrin las bskyang tshul ni /
 / byang chub sems dpa' gang gi bsod nams kyis /
 / chab 'bangs stobs 'byor'ang sngar las je cher 'phel /
 / srid gsum dbang du sdud pa'i sa skyong mchog
 / rigs kyi dbon sogs 'khor kyis kun nas bskor /
 / las 'sugs gser gyi 'khor los sa smad kyi /
 / sga²³ dpal la sogs dmu rgod 'gro ba rnams /
 / brlang spyod rmeg med bcil nas slar yang ni /
 / bka' khrims rdo rje'i rwa bar 'da' med bcug

/ lcags ra pho brang stong 'songs 'bum rdugs 'zes /
/ la sogs pho brang 'ang gsar bkod mdsad ces thos /
/ 'nes bsubs legs spel chab 'bangs snod bcud kyi /
/ bde thabs khirms srol 'ang sngar rgyun 'phyugs med
skyong /

/ khyad par bstan pa 'i khur b'zes gtsor ston gyi /
/ mkhas btsun 'bum sde 'i gtsug rgyan e wañ pa /
/ rdo rje 'chang dngos sangs rgyas phun tshogs dang /
/ 'jam dpal dbyangs dngos bzang po rgyal mtshan sogs /
/ mdo smad ljongs 'dir spyen drangs zab rgyas kyi /
/ dam pa chos kyi 'khor lo bskor bskul bar /
mdsad pa 'i bka' drin byung ba 'di lta ste /
/ dpal ldan dges pa rdo rje bka' babs b'zi /
/ gsang 'dus 'phags lugs mi bskyoð rdo rje dang /
/ ye 'ses 'zabs lugs 'jam dpal rdo rje 'i dbang /
/ bde mchog lū hi pa dang nag po pa 'i //

16b [fol. 16b] dbang dang dril bu lus dkyil byin rlabs dang /
/ nā ro mkha' spyoð byin rlabs khrid dang bcas /
/ dmar mo skor gsum dmar chung skor gsum dang /
/ dbyal lugs phag skor gsum dang gser chos mchog
/ dmar po skor gsum la sogs thun min gyi /
/ byin rlabs las tshogs du ma sgrub pa 'i thabs /
/ rgya mtsho brgya rtsa sgrol ma 'ner gcig sogs /
/ bka' gdams lha b'zi thig le bcu drug dang /
/ dbu sems srol gñis sems bskyed legs par gnang /
g'sed dmar dbang dang spros med khrid zab mo /
/ 'jigs byed sa lugs rwa lugs lha dgu dang /
/ rdo rje 'jigs byed bcu gsum ma yi dbang /
/ rwa rtse sems 'dsin rdsogs rim khrid sogs dang /
/ rwa pod dbyal pod sogs kyi lung dang bcas /
/ sambu 'ta dang mkha' 'gro rgya mtsho 'i dbang /
/ 'jam mgon bla ma bzang po rgyal mtshan gyis /
/ gsung ngag lam 'bras zab khrid gtsor gyur pa 'i /
/ rdo rje phreng ba la sogs spyi bka' dang /
/ zur bka' sñan brgyud chos bka' zab rgyas bstsal /
/ de b'zin mi 'nag bkra 'sis dpal ldan dang /
/ chos rje don grub rgyal mtshan rnam 'dren rje /

/ kun dga' chos 'phel la sogs de dag gis /
 / rgyud sde b'zi dang 'brel ba'i dbang rjes gnang /
 / byin rlabs smin khrid bklag lung la sogs pa /
 / rgya cher spel ba'i bdag po'i rkyen du gyur /
 / sngon nas yod pa'i sgrub mchod gtor bzlog dang /
 / b'sad rgyud sambu ta dang dpal bde mchog
 / dus 'khor ltar bkral mkha' 'gro rgya mtsho dang /
 17a / gsang 'dus 'jam pa'i rdo rje grub [fol. 17a] // pa'i
 dbang /

/ lū hi lugs kyi 'khor lo bde mchog gi /
 / sgrub mchod chos sde phal cher kun la btsugs /
 / khyad par bod yul bstan pa snga dar dus /
 / slob dpon padmar 'khon ston gong ma yis /
 / nos pa nas bzung rgyun ldan snga 'gyur chos /
 / bslad med rdo rje phur ba'i sgrub mchod dang /
 / rtza 'chams bsgral 'chams la sogs dpal sa skyar /
 / ji ltar gnang b'zin legs par 'dsugs mdsad la'ang /
 / bar chad ma byung 'jam ngon gong ma yis /
 / rten 'brel bsgrigs b'zin bzang dgu lhun gyis grub /
 / bstan srung gtso bo gur gyi ngon po yi /
 / drag po'i gtor bzlog sa chen gong ma yi /
 / b'zed pa ma nor tshar pa chen po yis /
 / legs bkral dmar chen gtor bzlog gtor rgyags dang /
 / sa skya'i bstan 'dsin gong dkar pa chen po'i /
 / b'zed srol srung ma'i dbang po 'khor bcas kyi /
 / sku 'chams phyag len rnam par dag b'zin btsugs
 / mkhan chen bla ma buddha'i mtshan can dang /
 / sa skyong khri chen buddha'i mtshan can zung /
 / lhun grub steng 'dir b'zugs gnas rgyun chags dang /
 / gdan sa gñis pa lcags ra bsam 'grub rtse /
 / ye na bkra 'sis rtse dang dbon po stod /
 / lhun po rtse dang spe war rtag brtan rtse /
 / sogs su skabs phebs chos sde de dag gi /
 / grwa sa'i bsgrig dang kun spyod sdom gsum gyi /
 / blang dor thos bsam bsgom pa'i tshul dag kyang /
 / sñan grags gzi brjid sgrub pa'i chos brdsu dang /
 / don ma rtogs pa'i kha rgyugs rmongs dad dang /

/ srol skyong zol gyis g.yar khral hong bkod sogs /
 / snod bcud phan bde'i 'byung gnas bstan pa dang /
 17b / gong ma'i thugs bskyed [fol. 17b] mnog chung ma yin
par /
 / sgo gsum 'jug pa gcig dril khur b'zes pa'i /
 / dmu rgod rnam par g.yeng bas khyer dag kyang /
 / stobs kyi 'sugs kyis chos la 'dsud pa dang /
 / chos la spro dang spro rung khas dman dag
 / thabs kyis spro ba bskyed dang dbugs dbyung mdsad /
 / spros bcas dbyangs gdangs 'bud dkrol bri thig sogs /
 / dam pa de dag 'zal rgyun phyag khrid b'zin /
 / sa skyong 'nid kyis phyag len thebs mdsad nas /
 / kun la phyag khrid stsal 'zing tshogs dpon du /²⁴
 / phebs nas 'khrul pa bsal 'zing rnam dag gi /
 / phyag rgyun spel sogs sgo nas sa ngor gyi /
 / bla ma gong ma'i phyag len dag ljongs kyi /
 / grwa sa chen po rnams kyi srol rgyun b'zin /
 / ma 'phyugs rgyun gtsang gnas pa'i bslab khrid dang /
 / bca' khrims rdo rje'i ra ba ltar brtan mdsad /
 / de tshe rol mo sbyong rtsol 'dus tshogs la /
 / phyag khrid kho nar spel bas sa skyong rje'i /
 / phyag sen gsum tsam zad pa yin 'zes thos /
 / de b'zin thos bsam sgom pa'i lag len kyang /
 / ma nor gnad zin rgyud la 'byor nges pa'i /
 / thabs tshul bslab bkod sogs kyang de b'zin mdsad /
 / de dus khams rtags kun rig sogs la yang /
 / tshogs par chang 'dren 'zu ba'i rtsing spyod kyang /
 / 'phral du bying blo dang mthun rgyun brten dang /
 / rim par 'nams len dbang gis lam khyer du /
 / 'gro res dam lhod mtha' g'nis ma lung ba'i /
 / tshogs par chang 'dren dgon nang chang btso tshong /
 / bkag nas chang khra nas kyi 'gyed gnang ba'i /
 / srol bzang mchod yon dam pa zung gis mdsad /
 / lnga brgya'i gtsug rgyan dpal ldan mar me mdsad /
 18a / jo [fol. 18a] // bo rje 'zes bod du 'byon ji b'zin /
 / de sogs mtha' 'khob yul gyi glen rtags dang /
 / rtsing spyod nor 'khrul kun kyang yongs grags kyi /

/ grwa sa'i srol mthun thabs mkhas du ma yis /
 / legs pa'i lam la sbyor mdsad bka' drin che /
 / de bzin rnam dag spel ba'i bstan rgyun kyang /
 / rgyun mi nub phyir rgyal khab chos sde kun /
 / der gnas bla ma 'bul sdud thams cad la /
 / gtso cher b'ad sgrub bstan pa spel dgos dang /
 / gdul bya dad zas'ang dge rgyun kho na ru /
 / smin par bka' yis bcad par mdsad ces thos /
 / gzan yang de dus dbus gtsang mkhas grub kyi /
 / gtsug rgyan rmor chen chos kyi rgyal po gang /
 / gtsug tu bsten nas thugs blo bkal mdsad nas /
 / bstan 'gro snod bcud dge ba'i lung zus pa /
 / rmor chen rje yis lung bstan 'di ltar btsal /
 / dngul mda' yul gru'i sar phyogs rtsis mda' ru /
 / mchod rten bzengs dang byang phyogs rgyab logs la /
 / pha wang g.yag 'dra'i steng du mchod rten brtsigs /
 / byang phyogs ri yi ltong la zal phyogs pa'i /
 / bzi mdo'i lha khang rtse ru slob dpon che /
 / mtshan brgyad sku bzengs de skabs li'u tho /
 / gnang rgyu ri bo rgya mtsho zes grags pa /
 / de nid sor b'ag mdsad dgos la sogs gdams /
 / gzan yang phyogs su rgyal chen sde bzi dang /
 / mchod rten bzengs dang byang gi tsandan sgor /
 / grags pa'i sug phung rma bya ra ba yi /
 / lcang ra gser na'i dbyibs sogs bkra sis kyi /
 / rtags rnams nams med gso spel dgos pa dang /
 / byang du grong pa chags bkod mi rung sogs /
 / gsung srol mchis pa'ang 'di gras yin par mgon /
 18b / ri bo rgya mtsho zes pa 'brug mkhas [fol. 18b] pa /
 / pad dkar slob ma lha dbang blo gros kyi /
 / byed grub dgongs mthun bsgrigs pa zig yin cing /
 / de yi li'u tho bla ma phun tshogs dus /
 / phyag khar 'byor zing de bzin rtsi gnang bas /
 / zal dro legs pa byung ba yin zes thos /
 / de las gzan yang mchod gnas rim gro pa /
 / u rgyan gnis pa klong gsal sning po dang /
 / rdsogs chen padma rig 'dsin de'i slob ma /

/ gter ston ñi grags sogs la'ang bsñen bkur gñang /
 / rdsogs chen dgon dang 'dsing gi stag mo dgon /
 / dpal yul dgon sogs 'debs gñang bdag rkyen mdsad /
 / sa skyong rje 'dis ris bral bstan pa la /
 / bka' drin cher bskyangs sgrig dang chos spyod sogs /
 / byi dor yang yang mdsad pas de skabs kyi /
 / chos sde mtha' dag sgrig srol 'sin tu legs /
 / de skabs rje yi 'zal 'don chog grwa pa /
 / ñe gñas gang gi phyag len mig mthong du /
 / rgyun chags goms pas sde dge grwa tshang 'zes /
 / 'gran bral dpe zla med pa byung 'zes thos /
 / gong gi 'zal 'don gsar²³ rñing dkyil chog dang /
 / sgrub phrin rigs bdag rnams kyis dus dran du /
 / ñin ltar chag med gñang rgyun da lta yang /
 / grwa tshang dus ja grags pa 'di b'zin no /
 / dus gsum mkhyen pa 'i mkhas grub mchog rnams kyis /
 19a / ma 'ongs rten 'byung [fol. 19a] gsal bar ston b'zin
 du /
 / stobs kyi dbang phyug bla ma phun tshogs pas /
 / srol btod ji b'zin dpon brgyud rje 'di sogs /
 / de b'zin skyong nas phebs 'grul la sogs la /
 / chos srung dag²⁶ gi rten²⁷ thug bsnams pa dang /
 / gong smos grwa tshang rnam b'zag 'gron sgar gyi /
 19b / kha srol sogs la'ang sde dge bla brang²⁸ [fol. 19b]
 'zes /
 / grags sogs chos tshugs dge rgyun gna' bo 'i srol /
 / yin la bsñon du med pa 'i rtags 'ga' mchis /
 / sgrub khang mkhan chen dbon pos e wañ pa 'i /
 / bla ma gong ma 'i thugs dam brgyad stong pa /
 / skad gñis 'san sbyar can gyi pusta ka
 / rje 'dir phul bar chos sbyin par brkos pa 'i /
 / dbu lhar mdsad pa bcu gñis bkod pa dang /
 / 'zus dag la sogs dpyis phyin 'gran bral grub /
 / de yi rab gñas dkar chag la sogs pa /
 / mkhas grub sangs rgyas phun tshogs gong gis mdsad /
 / ljongs 'dir bka' dang dgongs 'grel bcas pa yi /
 / chos sbyin mi zad legs tshogs sgo brgya phrag

/ 'byed pa'i rten 'byung dang po 'di nas 'grigs /
 / skye dgu yongs dang khyad par mnga' ris su /
 / gtogs so cog la dngos brgyud phan 'dogs pa'i /
 / byams pa che dang sdug bsngal rgyu 'bras la /
 / dmigs pa'i sñing rje gsum gyi bdag ñid can /
 / 'gro khams rgya mtsho 'phral yun bde ba la /
 / 'god pa'i thabs la rtag tu g'zol mdsad cing /
 / de tshe ljongs 'ga'i gnas tshul brtag dpyad kyi /
 / ched du sprul sgyur lta bus phebs 'zes'ang thos /
 / bla chen²⁹ mchog des b'zengs pa'i gtsug lag khang /
 / bsam 'grub mthong grol chen por ñams gso yi /
 / bkod khyab bka' drin skyong 'zing gtsug lag khang /
 / ñin mo mi las mtshan mo gzugs med kyi /
 / 'zabs 'degs 'zus pa'i 'ur zin ches che ba /
 / byung ba kun gyis mngon sum grub pa bcas /
 / gtsug lag chen mo'i phyi khog legs par grub /
 / nang bkod'ang phal cher ljags bkod bskyangs mdsad nas
 20a / sku la sñun pa med cing phyi rtags [fol. 20a] // su
 / 'ja' 'od me tog char sogs dge mtshan dang /
 / nang rtags lhag pa'i lha mchog du ma yi /
 / 'zal gzigs dang bcas zung 'jug go 'phang che /
 / mngon du gyur pa'i mtshan rtags du ma bcas /
 / dgung grangs don gñis dus su gzugs sku yi /
 / bkod pa dbyings su bsdu ba'i tshul bstan thos /
 / gra ma sgang du gong gi sku gdung mchog
 / me mchod 'bul 'sul ljon pa'i 'sing bzang po /
 / rtse mo bcu gsum can skyes bcu gsum sa /
 / mngon du gyur pa'i mtshan mar nges pa dang /
 / mchog gi gdud rten phur khang b'zugs 'di'o /
 / uryan bkra 'sis sras b'zi 'khrungs pa yi /
 / dang po bla ma bsod nams phun tshogs 'zes /
 / 'sin tu mtho ba'i rigs su gyur mod kyang /
 / dregs dang khengs pa mi mnga' rang b'zin bzang /
 / bdag pas g'zan goes byang chub sems dang ldan /
 / gang des 'jam dbyangs sangs rgyas phun tshogs dang /
 / mkhan chen bzang po rgyal mtshan chos kyi rje /
 / kun dga' chos 'phel don grub rgyal mtshan sogs /

/ dam pa mang bsten bstan pa'i sgor zugs nas /
 / sdom gsum yon tan du mas thugs rgyud gtams /
 / dri med gzung lugs mang thos mdo rgyud gnad /
 / legs par bsam pas khong chud rim gn̄is kyi /
 / bsgom pa mthar phyin la sogs dam pa yi /
 / yon tan du ma'i bdag n̄id chen por gyur /
 / sa skyong sangs rgyas bstan pa'i lugs zung gi /
 / phrin las zabs 'degs lhur len chos spyod kyi /
 / mdsad pas dus 'da' khyad par gso rig gi /
 / sman sbyin sgo nas skye dgu 'chi ba las /
 / mi 'jigs skyabs sbyin gtsor mdsad rin po che /
 20b / ril nag phyag [fol. 20b] len gnang nas sman sbyin
 dang /
 / bstan srung zang blon³⁰ brten sgrub khyad thon mdsad /
 / rje mchog bstan pa gsegs nas gdan sa yi /
 / khur bzes gnang dus yangs pa'i rgyal khab kun /
 / bde skyid bde ba'i rgyu la sbyor ba yi /
 / thabs tshul du mas yid bzin dbang rgyal bzin /
 / skye dgu'i re skong mi bdag mchog tu gyur /
 / khyad par thub pa'i bstan dang bstan 'dsin la /
 / sri zu bstan rgyun spel brtan 'phel 'gyur ba'i /
 / mdsad bzang bla na med pas phyogs 'di yi /
 / bstan la bka' drin che ba sa skyong rje /
 / bstan pa dam pa 'di gn̄is khu dbon gyi /
 / bka' drin gzugs su rung na gnam sa yi /
 / dkyil 'khor kun kyang snod du chung bar nges /
 / khyad par mi rje bla ma bstan pa yi /
 / lha khang bsam 'grub mthong grol chen mo'i khang /
 / n̄ams gso rgyas spros gnang ba'i mjug skyong gi /
 / logs ris bris bkod ngo mtshar rmad byung sogs /
 / mdsad sgo mtha' dag grub gnang khyad par du /
 / rten gyi gtso bo bsam 'phel rin po che /
 / ston mchog sku brnan mi yi bdag chen po /
 hor gyi rgyal khab tu bzugs rim par gyis /
 / dpal gyi 'bri gung gtsug lag khang bzugs par /
 / tshangs pa bzir grags ya gyal gling a yu /
 / sag rgyal zes pas 'dsing gi rnam rgyal du /

21b [fol. 21b] // de nas mkhyen brtse nus pa'i dbang phyug
mchog

/ mtshan ldan bla ma dam pa chos kyi rje /
/ don grub rgyal mtshan dgyes mdsad rdo rje'i skur /
/ bzengs gtsos sum ldan 'dus pa rgya mtsho yis /
/ dges mdsad rdo rje'i dkyil 'khor dang 'brel ba'i /
/ rab tu gnas pa bzang po drug ldan gyis /
/ rnam dag cho ga 'zi rgyas sbyin sreg bcas /
/ smin rgyas sgo nas rab 'byams rgyal kun gyi /
/ gsang gsum ye 'ses 'khor lo de dag ni /
/ rten dang dbyer med byin rlabs gzi 'od stong /
/ rab 'bar dge mtshan du ma lhun gyis grub /
/ tsā ru'i bza' ba'i dga' ston gzab bstar mdsad /
/ sa skyong mi yi nor bu rin po che /
/ sdom brtson bla ma bsod nams phun tshogs dang /
/ chos kyi rgyal po sngags 'chang rig pa 'dsin /
/ bstan pa tshe ring khu dbon 'khor bcas la /
/ sbyin bdag bsgo ba'i 'sis brjod mnga' gsol mdsad /
/ g'zan yang 'di skabs gangs ljongs skye dgu'i skyabs /
/ rgyal dbang thams cad mkhyen pa bdun pa che /
/ mdo smad li thang phyogs su sku 'khrungs tshe /
/ sog po lha bzang ngan blo'i sgyu thabs kyi /
/ bar gcod 'o brgyal byung tshe rje 'di yis /
/ blo gros thabs kyi rgyal mchog thams cad mkhyen //

22a [fol. 22a] // ljongs 'dir spyān drangs dbu 'don yang dag
par /

/ 'zus pa la brten chos 'khor dpal lha sa'i /
/ gru 'dsin g'zal med khang gi gser khri la /
/ 'zabs pad bkod thub sa gsum skye dgu yi /
/ gtsug rgyan ris bral bstan 'gro'i bdag po ru /
/ gyur pa'i 'zabs 'degs 'zus pas rgyal ba'i dbang /
/ mchog tu dges nas bka' 'sog 'sel bam che /
/ legs btsal gong gi gsung las sde dge yi /
/ bla dpon sku na phra skabs drin che 'zes /
/ gsung 'zing de nas brtsams te gangs ljongs kyi /
/ bstan pa'i bdag po gong sa rim byon dang /
/ mchod yon 'brel zab spyān skyong zla med kyi /

/ rgyun tshugs bla chen 'di yi bka' drin no /
 / de ltar bstan 'gro'i phan bde rgya che ru /
 / spel mdsad 'sing rta dbyug zla'i tshes bcu'i dus /
 / mkha' spyod dbang mo'i ñe lam la brten nas /
 / gzugs sku'i bkod pa dbyings su bsdus 'zes thos /
 / de yi gdung rten phur khang gtsang khang b'zugs /
 / de'i gcung dang po dbang chen mgon po yis /
 / khyim thabs bskyang 'zing gang de'i gcung gn̄is pa /
 / bla ma sangs rgyas dpal bzang 'zes pa yis /
 / ri khrod smin grol gling dang dbon stod kyī /
 / gdan sa de gn̄is sogs la ngor lugs kyī /
 / dkyil 'khor sgrub mchod g'zung don dus mchod rgyun /
 / mang b'zag bla ma gong ma'i bka' 'bum dang /
 / rnam thar glegs bam mang bskrun mchod rgyun btsugs
 / byang chub sems dpa' buddha lakṣmī pa /
 / bod chen bsod nams 'zing du spyan 'dren pa'i /
 / 'gan b'zes tshad med bka' drin skyong 'zes thos /
 22b / de'i gcung gsum [fol. 22b] pa kun dga' rab brtan
 zes /
 / blo ldan dga' ba bskyed nus mkhas tshul can /
 / dbon stod gdan sar b'zugs 'sing sa skya pa /
 / gong ma lnga yi bka' 'bum gsar b'zengs sogs /
 / rnam dkar phrin las rgya cher skyong 'zes grags /
 / srid skyong mi bdag dbang chen mgon po sogs /
 / dbyar mtsher dbyar nang mo yang 'bar nang dang /
 / dgun du lcang lung sgang dang hya'i lcang mgo /
 / dbyug mda' gyang chung³² rnams su b'zugs gn̄as mdsad /
 / dbang chen mgon po'i sras gn̄is 'khrungs pa yi /
 / snga ma mgon po tshe ring g'zon nur g'segs /
 / mdor na gong du smos pa'i srid skyong ba /
 / de dag mi rgyud lha las chad pa yi /
 / rang rtags mtho ris yon tan bdun dang ldan /
 / mi yi chos lugs gtsang ma bcu drug la /
 / rgyun spyod bengags 'os 'sa stag byung 'zes thos /
 / chos mdsad dag kyang bstan pa'i sgor 'zugs 'sing /
 / ldan grol yon tan dang ldan dge sbyor la /
 / 'bad brtson gtsor ston sku na bsgras g'zon dang /

/ bslab pa rgan g'zon go rim ji b'zin du /
 / lugs mthun gus 'dud so so'i dbang mi bsgyur /
 / phyi bltas legs la nang bltas 'sin tu g'ain /
 / chabs 'bangs skyid cing 'zod 'jam bde la sogs /
 / kun gyis b'ngags pa'i yul du gyur pa mdsad /
 / mi bdag dbang chen mgon po'i sras g'nis pa /
 / sa skyong mi yi rje bo bstan sbyin mchog
 / bstan 'dsin sngags 'chang rdo rje 'dsin pa che /
 / bstan pa tshe ring s'ngigs dus bstan 'gro yi /
 / phan bde'i 'byung gnas rgyal ba'i rnam sprul³³

23a

[fol. 23a] dngos /

/ bsod nams mnga' thang grub la nga las nu /
 / dpal 'byor longs spyod rgyas la rnam thos sras /
 / bstan dang 'gro ba'i mgon mdsad srong btsan rje /
 / g'zon nu'i mtshan ldan rgyal mchog skye dgu'i mgon /
 / dge khrims thabs mkhas spyod pa me long gdong /
 / dge bcu rten gsum b'zengs la khri srong dngos /
 / mchog gsum sri 'zu mgon med zas sbyin 'nid /
 / chos rgyal mi yi b'sam 'phel rin po che /
 / gtong phod sgo 'phar 'byed la thams cad sgrol /
 / bstan la lhag b'sam thugs mnga' ye 'ses 'od /
 / zab b'zes thugs dam brtson la tshul khrims 'bar /
 / srid 'zi'i yon tan bdag 'nid bstan pa'i mtshan /
 / gong gi rnam thar yon tan rgya mtsho las /
 / legs mdsad gtso che'i rim pa mdor bsdus tsam /
 / gzur gnas blo gros ldan pa'i skal bzang dag
 / yang dag mos pa 'phel phyir cung zad 'bri /
 / mi bdag ma hā īndra nā tha dang /
 / yum mchog uryan a bdhi 'zes pa yi /
 / sras su sa pho rta yi lo la 'khrungs /
 / nges par sa la gnas pa'i sems dpa' che'i /
 / mgon rtags thog ma 'nid nas 'gro kun la /
 / 'sin tu brtse ba'i yid can khyad par du /
 / na rga 'chi dang sdug b'ngal gyis non pa'i /
 / skyabs med dag la s'ning rje'i phyag ring po /
 / yangs par brkyang 'zing 'jigs dang 'nam nga las /
 / skyabs la spro ba mchog tu brtas pa dang /

/ mchog gsum yon tan can dang drin che la /
 / drin bzo bkur sti mchog la 'bad pa dang /
 23b / rigs [fol. 23b] mtho stobs dang 'byor pas phyug gyur
kyang /
 / khengs dang nga rgyal mi mnga' 'zi 'zing dul /
 / chung ngu' i dus nas sa skyong bla ma rje /
 / sangs rgyas bstan pa khu dbon sku drung du /
 / rgyun b'zugs gong gi bka' lung lhur len cing /
 / lugs zung phrin las 'zabs 'degs 'bad rtsol gnang /
 / yi ge 'bri klog la sogs rig pa' i gnas /
 / spyi dang khyad par gso ba rig pa yi /
 / g'zung la legs par sbyong 'zing khyad par du /
 / zab mo nang don rig pa' i bskyed rdsogs la /
 / skyes sbyangs stobs kyis mos pa rab 'phel bas /
 / yon tan 'byung gnas rgyal bas rab b'ngags pa' i /
 / mtshan ldan dge ba' i b'ses gñen thub gsung gi /
 / mdo sngags nor bu' i mdsod 'dsin e wañ pa /
 / mkhas grub sangs rgyas phun tshogs chos smra' i mchog
 / bkra 'sis dpal ldan thub bstan mkhan chen pa /
 / bzang po rgyal mtshan kun dga' chos 'phel dang /
 / bkra 'sis dbang phyug gnas lnga rig pa' i mchog
 / tā yi si tu chos kyi 'byung gnas dang /
 / mthu stobs nus pa' i dbang phyug rdo rje 'dsin /
 / grub pa' i dbang phyug sangs rgyas rgya mtsho dang /
 / khyad par chos rgyal 'ñid dus rgyal ba yi /
 / lung zin ngor chen bla ma' i gdan sa pa /
 / sum cur phebs pa mkhan po chen po ni /
 / bkra 'sis lhun grub 'di ga' i mkhan po ru /
 / spyan drangs khyad par phyogs 'di' i sa ngor gyi /
 / bstan rgyun khyab par gyur cing sa skya pa' i /
 / bstan 'dsin mchog rnams b'zed srol phal che ba /
 / dar kyang sa ngor bstan pa' i sñing po' i chos /
 / 'jam dpal rdo rje rje btsun gong ma lnga' i /
 24a / thugs thig 'zal ngo nang [fol. 24a] // brgyud chig
lrgyud kyi /
 / slob b'sad b'zed srol 'ñid du nges gzigs nas /
 / sa lugs rñing pa kha' u brag rdsong pa /

/ 'zes sam tshar lugs par grags rnam dag gi /
 / brgyud pa spel 'zing bstan rgyun 'dsugs ched du /
 / dbus phyogs yar klungs bkra 'sis chos sde nas /
 / gsar rñing gdams pa'i mdsod 'dsin ris bral gyi /
 / thub bstan bdag po lha rigs dam pa'i mgon /
 / thub mchog rdo rje 'chang dbang yar klungs pa /
 / gnas gsar 'jam mgon bla ma thams cad mkhyen /
 / ngag dbang kun dga' legs pa'i 'byung gnas pa /
 / spyan drangs 'zabs pad dri med gtsug bsten nas /
 / mchog gi 'zal nas zab rgyas dam pa'i chos /
 / smin byed dbang dang byin brlabs rjes su gnang /
 / grol byed khrid kyi rim pa spyi bka' dang /
 / zur bka' thun mong thun mong ma yin pa /
 / sñan brgyud tshad ma b'zi ldan slob b'ad skor /
 / zab rgyas chos skor rang g'zan thar pa yi /
 / gsos su rtag tu len la 'bad mdsad cing /
 / ji ltar thos pa de dag 'ñams b'zes rgyun /
 / chu bo'i rgyun 'bab lta bu'i 'ñin mtshan cha /
 / srid la cung zad mnal 'zing 'ñin mo'i dus /
 / ja sbyor gñis tsam thun mtshams 'jog gnang las /
 / khor yug rim gñis rnal 'byor kho nar g'zol /
 / yongs rdsogs bstan pa'i 'ñams len sa skya pa'i /
 / zab chos yang rtse gsung ngag lam 'bras kyi /
 / 'ñams len bcud bsdus lam zab bla ma dang /
 / dpal ldan dges pa rdo rje man ngag lugs //
 24b [fol. 24b] mngon rtogs yan lag drug pa lam dus kyi /
 / dbang b'zi len pa dang bcas gser chos mchog
 / nā ro ta pa'i thugs bcud rnal 'byor ma /
 / rwa chen lo tsā'i zab chos 'jam dpal khros /
 / rdo rje 'jigs byed 'byung po 'dul byed dang /
 / rta mgrin geang sgrub dmar khrid spyen ras gzigs /
 / tshe sbyin sgrol dkar yid b'zin 'khor lo dang /
 / gñen sgrol bsgom bzlas zab chos ni gu yi /
 / 'ñams b'zes mdo khams 'sar phyogs ma dang ni /
 / ye 'ses mgon po phyag drug mchod gtor gnang /
 / dpal ldan sa skya'i gdung brgyud chig brgyud kyi /
 / zab chos mchog thun zung spel bstan srung dbang /

/ rdo rje nag po chen po gur gyi mgon /
 / mchog gi srung 'khor rdo rje brag rdsong ma /
 / phyi nang gsang gsum dkar po'i tshe sgrub bcas /
 / gñen mgon yid b'zin nor bu 'zal b'zi pa'i /
 / tshe sgrub srung 'khor gur bdun mar grags sogs /
 / yi dam chos srung rim gñis ñams len dang /
 / yi dam de dag mchod gtor gur gyi mgon /
 / tsa tur mu kha rnam gñis bka' stod kyi /
 / mchod gtor rnal 'byor rgyun du chag med dang /
 / dus b'zir gur 'zal bka' stod bcas pa yi /
 / bskang gso smin rgyas gzabs spros rgyas par gñang /
 / de yi phyag len'ang sa ngor thun min pa'i /
 / kha'u brag rdsong par grags tshar lugs b'zin /
 / gñang bar nges te lcags ra bsam 'grub rtse'i /
 / gzim chung gtor rñing da lta yod pa dang /
 / lhun grub steng 'dir ñi 'od bde chen gyi /
 25a / steng du bstan srung dbang po [fol. 25a] // beg rtse
 yi /
 / rten thug b'zugs 'di'o dag rgyun dag las thos /
 / g'zan yang rñing lugs bla ma gter ston 'ga'ang /
 / bsten nas ñi gter padma drag khros dang /
 / dgongs 'dus rdo rje g'zon nu phur 'zabs can /
 / sogs kyi sgrub phreng bka' srung gsol mchod bcas /
 / g'zan yang thun mtshams rnams su dkar cha b'zi /
 / gtor ma brgya rtsa dkon mchog rjes dran dang /
 / yan lag bdun pa rgya bod bla brgyud pa'i /
 / gsol 'debs 'jam dpal mtshan brjod gang blo ma /
 / sgrol bstod sgrol mtshan 'ser sñing rnam 'joms gzungs /
 / rnam rgyal gzungs dang las sgrib sbyong ba'i gzungs /
 / tshe dang ye 'ses dpag tu med pa yi /
 / gzungs sogs phung po gsum pa'i mdo bzang spyod /
 / la sogs smon lam du ma 'zabs bskor dang /
 / chag med satstsha bco lnga 'debs lags so /
 / de rnams chag med ñi tshod dus tshod sogs /
 / ched gñer chen pos gsung ngag gcod pa dang /
 / thugs dam sgang la gsol chas mi b'zes 'sing /
 / ñams myong bsñen sgrub tshad du 'khyol³⁴ mdsad pa'i /

25b [fol. 25b] / thugs rje chen po'i sñing po dung phyur gcig
 / gur gyi sñing po yi ge bdun pa dung /
 / badsra kī lā ya yi sñing po dung /
 / sidha mu kha 'jigs byed rtsa sngags'ang dung /
 / gis mtshon bzlas brjod bgrang 'das bsam mi khyab /
 / ris bral skyes chen rnam las zab chos kyi /
 / bdud rtsi ngoms pa med par b'zes pa dang /
 / sgo gsum lha sngags ye 'ses rol pa las /
 / sku tshe hril por nam yang mi 'da' bar /
 / mdsad pas rig sngags 'chang ba kun gyi rtse /
 / uryan rgyal po īndra bo dhi dang /
 / gñis su med pa grub pa'i 'khor los sgyur /
 / gong gi ngo mtshar mdsad pa dang po'o /
 / bla chen bsod nams phun tshogs mkha' spyod du /
 / g'segs nas gong gi gdan sa'i khur b'zes gnang /
 / de tshe'ang chos rgyal byang chub sems dpa' che /
 / gang gi bsod nams stobs kyis chab 'bangs kyis /
 / mtshon pa'i rgyal khams thams cad rtag tu bde /
 / mthun rkyen 'byor ldan lo phyugs legs gyur pas /
 / nang du dga' ba rab tu rgyas pa yi /
 / btung bas gang la skye bo ma lus pa /
 / rtse 'zing cha lugs bzang la mi 'phya ba /
 / mi yi bdag po mchog gis bzod pa dang /
 / des pa dang ni mchog tu sñing brtse ba /
 / grags pa'i yon tan ngo mtshar mi bzad dag
 / sñing gi dkyil nas yang yang dran byed cing /
 / dge ba'i yon tan bstod pa bkra 'sis kyi /
 / rol mo phyogs bcur 'khrol la lhur len gyur /
 / de nas bzung ste yangs pa'i sa chen po'i /
 / dkyil 'khor byams pa chen po'i dpung gis bsrungs /

26a / sngon gyi drang [fol. 26a] // srong rnam kyis legs
 bsad pa'i /
 / 'jig rten lugs kyi bstan bcos yang dag dang /
 / thub pa mchog gi gsung don zab mo la /
 / 'gal min bya ba thams cad legs brtags nas /
 / mi 'os bya ba g.yer grags cher gyur kyang /
 / de la mi 'jug gong dang mthun pa'i las /

/ dka' bar gyur kyang le lo phyir b'sol gyi /
 / dbang du mi 'dor tshul b'zin spyod cing 'doms /
 / dri ma med lung mdo sde sdud pa las /
 / rgyal po grong du mi 'gro yul 'khor mi 'gro bar /
 / rang gi yul nas 'du ba thams cad sdud pa ltar /
 / gsungs b'zin gdan sa'i lte ba gang du rten chags las /
 / yul grong rnams su sgar phebs bstar chags kyang mi
 mdsad /

/ gna' nas mchis pa'i dpaya khral dag kyang dus gnas kyi /
 / skabs dang legs bstun tshod zin pa ru longs spyod las /
 / rigs pa ma yin 'dod chen ba yi las mi brtsam /
 / dper na phreng rgyud mkhan po mkhas par gyur dag gis /
 / me tog tshal nas dus la babs dus rigs tsam gyis /
 / me tog len pa b'zin las sol ba mkhan dag gis /
 / dus gcig ñid la rtsad nas 'byin pa lta bu spangs /
 / mi bdag gong gis dbang dang stobs kyi sgo nas las /
 / brtsams na khyab 'jug b'zin du g'zan sde mtha' dag kun /
 / g'zom la thogs pa med kyang chos la phyir phyogs pa'i /
 / las dag nam yang mi brtsam kun gyi sems srung mdsad /
 / rtag tu rgyu 'bras gnad la 'zib dpyod rang g'zan gyi /
 / sgo gsum dge ba'i lam la rtag tu 'jug la brtson /

26b / blo gtad [fol. 26b] dpang po mchog gsum la bcol g.yo
 sgyu spangs /

/ lhag pa'i sems kyis rtag tu gnas 'sing 'zi la dul /
 / drang por smra 'zing bag dang bcas pas skye dgu kun /
 / bu b'zin skyong ba'i spyod tshul phun sum tshogs pa
 mnga' /

/ mnga' bdag mi yi nor bu sa yi tshangs pa che /
 / bod chen phan bde'i dpyid gyur chos kyi rgyal po mchog
 / bstan pa tshe ring srong btsan sgam po g'nis par gyur /
 / de ltar rgyal srid chos b'zin skyong ba yi /
 / rnam dkar stobs dang gsang sngags grub pa yi /
 / nus pas bsod nams stobs rgyas dge mtshan ni /
 / lho³⁵ byang cha yi dpon phran 'brog sde dag
 / 'bad med 'zabs pad gtsug btud chab 'bangs gyur /
 / rigs kyi phreng ba cung zad dkon phyogs tshe /
 / de yang myur bar 'phel 'dod mthun rkyen gyi /

/ grogs su skyes chen 'ga' yis srung ma dag
 / sbran pa'i mod la 'bad med myur 'grub ste /
 / rigs kyi sras mchog gyur pa 'sing sa la /
 / chen po lta bur rnam gsum legs par 'khrungs /
 / gang la 'gal ba'i las rtsom ma zur sogs /
 / dka' ba med par dpung gis rmeg med bcom /
 / mchog gi bsod nams stobs kyi mtha' yi mi /
 / ur lod rgyal po'i ngan stobs rang gsed du /
 / gyur nas ming gi lhag ma nid du gyur /
 27a / srid zi'i dpal ster 'jam mgon gnas [fol. 27a] // gsar
 rje /
 / bstan pa'i mnga' bdag rje btsun sa skya pa'i /
 / gdams pa zab mo dmar po skor gsum gyi /
 / chos skor zab rgyas stsal dang nor gter lha /
 / rgyal po chen po rnam mang thos sras kyi /
 / chos bka' stsal zing rten 'dsugs ghang ba'i skabs /
 / gong gi byin rlabs dge mtshan mgon gyur gyi /
 / gnam bskos gong ma 'jam dbyangs rgyal po yis /
 / rgyal srid chos bzin skyong la legs gsol gyi /
 / bsngags brjod gzengs bstod mdo khams spyi rje ru /
 / dbang bskur gser gyi tham³⁶ ka gan gos yug
 / brgya phrag dngul srang stong phrag lnga stsal zing /
 / rgyal po'i mtshan³⁷ rtags skyong zing sa yi khyon /
 / gang 'dod rang dbang chog pa'i lung bzang bud /
 / de bzin gong gi bkas mngags mi chen gyis /
 / gus btud bsngags brjod thugs bzed ma lus bsgrubs /
 / phyogs rnams kun las rnam par rgyal bar gyur /
 / de tshe chos rgyal mchog nid rab dges te /
 / gnas gsar 'jam mgon bla mar bka' drin gyi /
 / gtang rag legs 'bul rgya chen mdsad³⁸ ces thos /
 / de ltar skyes chen dam pa mchod yon gnis /
 / sde dge rgyal brgyud ltos pa 'khor bcas la /
 / gzal du med pa'i bka' drin che ldan no /
 / de dag ngo mtshar mdsad pa gnis pa yin /
 / gong du smos bzin mdsad pa'i gtso bo ni /
 / chos bzin spyod cing 'doms nas chos la bkod /
 27b / mchog gsum rten dang bstan pa sde bcas [fol. 27b]
 pa /

/ bkur mchod spel brtan las la rgyun chags su /
 / 'jug la sñing stobs gtong phod mchog ldan pas /
 / gdan sa'i khur len ma b'zes skabs su yang /
 / sangs rgyas stong gi 'zal thang dngul bris kyi /
 / bka' 'gyur dngos gtsang b'zengs sogs rgya cher gnang /
 / gdan sar b'zugs nas gtsug lag khang chen po /
 / rten dang brten pa gsar bskrun mdsad pa ni /
 / e wañ chos ldan gling pa spyi khang dang /
 / lhun grub steng gi bla ma kun rin pa'i /
 / lha khang rgya bskyed ñams gso gsar bskrun dang /
 / lcags ra ye rab du mdo 'dsom thog dang /
 / spo 'dsong sga len steng dang rnam rgyal gling /
 / 'dan gyi dran thang dpal spungs la sogs pa'i /
 / lha khang bcu bdun ldebs ris dang bcas b'zengs /
 / de dag nang du'ang dus gsum sangs rgyas sogs /
 / sku b'zengs khyad par lhun grub steng 'di yi /
 / lha khang bsam 'grub mthong grol chen po'i thog /
 / gser 'phru rgya phibs gser bya span rgyan dang /
 / gser gyi rnam par rgyal ba'i rgyal mtshan 'dsugs /
 / lam 'bras bla brgyud gser sku du ma dang /
 / gnas bcu sangs rgyas byang sems grangs med dang /
 / yi dam chos srung nor lha'i gser sku sogs /
 / rgya nag thugs dam ma dang khyad med cing /
 / tsandan dkar dmar las grub sangs rgyas kyi /
 / sku brñan stong rtse ma dang tsandan gyi /
 / lde gu'i sangs rgyas byang sems lo pan sogs /
 / sku brñan khyad du 'phags pa du ma bskrun /
 / nang g'zug ring bsrel rnam b'zi rab gnas sogs /

28a / tshul ldan lag [fol. 28a] // len rgyud dang g'zung
 mthun begrubs /

/ mthing 'sog gser gyi bka' 'gyur brgya dang gsum /
 / 'sog nag dngul gyi bstan 'gyur ñis brgya dgu /
 / dngos gtsang brda dag glebs 'sing na bza' dang /
 / sku chings gdong dar chab mgo la sogs kyang /
 / ngo mtshar rgyu spus mthong bas yid rab 'phrog
 / stong tshar mang sgrog byin rlabs gzi 'od 'bar /
 / thugs rten rin chen gser dngul tsandan dkar /

/ 'phra rgyan bkod legs rin thang bral ba dang /
 / khyad par gser srang sum brgyas ched gtad du /
 / bal po'i yul nas bsgrubs pa'i tsan dan dmar /
 / mchog las grub pa'i bde g'segs mchod rten brgyad /
 / tshad ldan yid 'phrog che legs thog tshad ma /
 / bzo dbyibs rgyan bkod tshad dang mtshan n'id ldan /
 / legs par mthong tshe bod yul rgya yan la /
 / 'di 'dra yod med gzu bor gnas pa'i bloś /
 / mig ldan kun gyis mthong na gsal 'di'o /
 / de la ring bsrel rnam b'zi rgya bal bod /
 / byin rten 'khrul med la sogs gzungs g'zug sogs /
 / khyad par thugs rten b'zengs la khyad par du /
 / legs bsngags dri med rnam g'nis cho ga dang /
 / 'brel bar gzungs g'zug rab tu gnas pa sogs /
 / gnas gsar thams cad mkhyen pa ngag gi dbang /
 / kun dga' legs pa'i 'byung gnas gang gis mdsad /
 / bod chen sa ngor bstan pa sa skyong ba /
 / lugs g'nis zung 'brel bdag po sde dge yi /
 / chos srid bstan pa bsrung ba'i mtshon cha ru /
 / glang lo glang zla'i ner dgu mig dbyug gi /
 28b / gza' skar byed [fol. 28b] sbyor rten 'brel rang
 'grig gi /
 / phun sum tshogs dus dge legs 'dsom pa'i tshe /
 / bdud dpung zil gnon mgon khang gsar pa yi /
 / rten gtso dpal ldan rdo rje nag po che /
 / ru śing gzungs sogs rgyud sde nas b'sad pa'i /
 / phyag len yig rñing 'phags pa dam pa yi /
 / yig cha g'zir b'zag sñan brgyud lag len gyi /
 / thun mong ma yin tshar chen chos rje yis /
 / gsung b'zin sngags 'chang rdo rje bkra śis kyi /
 / zin bris dag dang dbang phyug rab brtan gyis /
 / mdsad pa'i sku rten b'zengs tshul sngags 'chang gi /
 / rin chen mgul rgyan khyab bdag bka' 'gyur bar /
 / rgyal dbang lnga pas 'zus pa'i gsal byed kyi /
 / legs b'sad gsal ba'i me long nang b'zin du /
 / ma tshang med par tshul b'zin legs par bsgrubs /
 / nang g'zug rten gtsor dshaik'smi ston pa'i sku /

/ phyag rdor li ser rgyud ngon li ser las /
 / grub pa'i byin rlabs gzi ldan khyad 'phags gsum /
 / kyai rdor rgya nag thugs dam gzong brgyad ma /
 / 'jam dbyangs li ser li dkar spyen ras gzigs /
 / li smug las grub rje btsun sgröl ma'i sku /
 / thugs kar tsan dan dkar po las grub pa'i /
 / chos rgyal 'phags pa'i thugs dam gur ngon sku /
 / kong gang tshad kyi byin rlabs gzi ldan pa /
 / 'dsing gi rnam rgyal nang rten ngo mtshar can /
 / g'zan yang ston pas chos 'khor bskor ba'i tshe /
 / byang chub 'sing la sku rgyab gtad mdsad pa'i /
 / 'sing lo dag la ngon po'i sku bris pa /
 / thugs kar ye 'ses sems dpa'i tshul du b'zugs /
 / sku rgyu dar 'dags tsan dan lde gu yis /
 29a / chags tshad [fol. 29a] // mtshan 'nid ldan par mkhas
 pas b'zengs /
 / mnga' bdag 'nag gi gter nas byon pa yi /
 / gnam lcags rdo rje rtse dgu byin rlabs can /
 / de dang lhan du gri s'ning 'khor lo can /
 / gri lcags las grub rdo rje rtse lnga sogs /
 / med du mi rung thams cad tshang bar b'zugs /
 / g'zan yang byin rten sangs rgyas 'phel gdud dang /
 / mkhas grub khyung po'i 'phel gdud gtsor gyur ba'i /
 / jo bo yab sras kha che pan chen dang /
 / slob dpon na bza' lo chen bai ro dang /
 / lho brag mar pa'i rgya dpe thugs dam rten /
 / tā la'i lo ma dag 'khris pa yi /
 / bde mchog rtsa rgyud lū hi'i sgrub skor sogs /
 / legs par b'zugs 'sing rje btsun sa skya pa /
 / gong ma lnga dang mkhas grub na rim gyi /
 / dbu lo na bza' gdung dang dam rdsas sogs /
 / brjod kyis mi langs mkhas grub phal cher gyi /
 / rten rdsas sa sna chu sna dam rdsas dang /
 / ngon rgyud gser gyi glegs bam la sogs b'zugs /
 / chos sku'i ring bsrel gzungs sogs brjod las 'das /
 / gnod sbyin bang mdsod gzungs 'og lto bar b'zugs /
 / pad gdan ro yi s'ning gar lha brgyad kyi /

/ bstan dgra'i rŭ pa'i 'khor lo 'gugs chings can /
 / gzan dang ma 'dres gzung bzin ses pas 'jog
 / de bzin lha brgyad sku tshad gtso bo yi /
 / phyed phyed phri ba'i tshul gyis tshang bar bzugs /
 / de mtshungs dpa' bo bram gzugs yum bzi bcas /
 / kun gyi thugs kar gnam lcags rdo rje re /
 / de yang sangs gling pad gling ratna gling /
 / chos dbang zang khram kun skyong gling pa dang /
 29b / padma dbang sogs [fol. 29b] 'khrul bral gter rdor re /
 / yum chen dbu'i nang chos sku yum chen sku /
 / li ser las grub byin rlabs gzi 'od 'bar /
 / bram gzugs dbu la gsang 'dus li ser las /
 / grub pa'i gsang 'dus 'jam pa'i rdo rje'i sku /
 / khyad mtshar yid bzin nor bu lta bu dang /
 / las gsin thugs kar ljon dmar las grub pa'i /
 / gsed dmar sku sogs legs par bzugs lags so /
 / 'phel gdud gtsor gyur kun la'ang gong dang mtshungs /
 / las bzi'i rten gtor thun mong thun min gyi /
 / ru mtshon la sogs rnam drug rten gyi tshogs /
 / kun tshad rgyu dngos nang rten phun sum tshogs /
 / de la drin can gnas gsar rdo rje 'chang /
 / ngag dbang kun dga' legs pa'i 'byung gnas kyis /
 / bzang po drug ldan rab gnas thun mong dang /
 thun mong ma yin snan brgyud zab mo yi /
 / gnad kyis zag ma bdun gyis ye ses pa /
 / dam tshig rten la nges par stim nus pa'i /
 / thun mong ma yin rab gnas legs par gnang /
 / dran pas sning gi gdung sel rdo rje gur /
 / zing skyong yid bzin nor bu bka' stod bcas /
 / dngos dang gnis su med pa'i rten gyi mchog
 / rgyud gsum dregs pa'i tshogs rnames pad mtsho la /
 / ngang pa ji bzin rtag par sprin bzin 'du /
 / srid dang zi ba'i re smon legs tshogs kyi /
 / re ba kun skong bsam 'phel rin po che /
 / dad dang dam tshig ldan pa'i rnal 'byor pas /
 / ji ltar las bcol 'bad med lhun grub pa /
 / bdag gi'ang myangs pas grub pa'i nges pa rned /

30a / de b'zin pad dkar ltar bengags sākya'i tog
/ gang gi [fol. 30a] // bka' dngos mdo sngags 'gyur ro
cog

/ bka' 'gyur zes grags pu sti brgya dang gsum /
/ thub gsung 'phags mchog skyes chen du ma yis /
/ legs bkral dgongs 'grel bstan 'gyur zes grags pa /
/ dbu brtsams gangs ljongs bstan pa'i bdag po che /
/ sa chen gong ma lnga yi gsung rab la /
/ yongs grags glegs bam bco lnga g'zan yang ni /
/ ñe mkho'i cho ga'i rigs dang rig gnas skor /
/ chos sbyin mi zad par gyi sgo 'phar phyas /
/ de dag kun kyang mkhas btsun bkraś dbang pa /
/ drung yig che dang si tu thams cad mkhyen /
/ blo gsal dbang po karma dpal grub dang /
/ ldan lo tshul khrims rin chen la sogs kyis /
/ dpyad gsum zus dag 'bru gzugs la sogs pa /
/ ngo mtshar 'gran bral blo ldan yid rab 'phrog
/ ris bral bstan 'gro'i rgyan mchog bla na med /
/ de dag drung du rgyun ldan mchod pa'i sprin /
/ rin thang tshad bral me tog sman gyi rigs /
/ du ma sbyar ba'i dri zim spos la sogs /
/ dngos gtsang chad med dge tshogs 'dsad med bskrun /
/ de dag skabs su rang dang g'zan gyi rgyud /
/ dug gsum dri yis ma sbags sbyor ba la /
/ sems bskyed rnam dag dngos g'zi rnam dkar gyi /
/ bya ba lung rig tshad mas grub pa yi /
/ cho ga rnam dag grub nas dug bral gyi /
/ bengo ba rnam par dag pas rgyas thebs pa /
/ 'di 'dra sngon byung skyes bu blo stobs dang /
/ ldan pa mang pos brtsams par ma nus śing /
/ las der 'jug la mi spobs pa 'di 'dra /

30b / gtong phod sñing stobs chen pos [fol. 30b] dka' med
par /

/ 'bad med grub par mdsad 'di sangs rgyas gyi /
/ rnam sprul bstan 'gro'i mgon du gdon mi za /
/ de ltar sku gsung thugs kyi rten b'zengs nas /
/ bstan pa'i rtsa ba bstan 'dsin dge 'dun sde /

/ nges gzigs gong du smos pa'i dam pa rnams /
 / spyan drangs chos kyi 'khor lo bskor bar bskul /
 / rje 'bangs mnga' ris lus can mtha' dag kun /
 / gang la gang 'tshams theg gsum lam la bkri /
 / khyad par rigs sras dam pa mched kyi dbus /
 / rje 'bangs du ma bstan la rab byung bsgrubs /
 / lha sras³⁹ phun tshogs bstan pas rang lugs kyi /
 / chos spyod cho ga thugs zin tshogs kyi dbur /
 / bsgrigs su phebs bskul lha sras rgya mtsho yi /
 / mtshan can gyis kyang chos spyod cho ga sogs /
 / thugs 'dsin la sogs de dang tshul mthun gdams /
 / bla chen sngon byon rim 'byon dus b'zag pa'i /
 / mchod 'bul dkyil 'khor sgrub mchod gtor rgyags sogs /
 / sngar las lhag sgrub lo star rim gñis la /
 / brtson pa'i dge sbyor rnams la chos mthun gyi /
 / yon stobs yi dam mang po'i sngags bzlas pa /
 / dung phyur bsags bcug skabs su ris bral gyi /
 / sde la⁴⁰ bstan 'gro'i bde thabs cho ga'i rigs /
 / dag dang mdo sna mang po khri 'bum ther /
 / gsung bskul la sogs zang zing dngos po kun /
 / dge rtsa kho na'i rgyur btang khyad par du /
 31a / rgyud sde'i rgyal po dpal ldan dus 'khor [fol. 31a]
 // lo /
 / drug brgya sum cu rtsa drug dkyil 'khor gyi /
 / sgrub mchod rwa 'bro chu bo gñis 'dres pa /
 / kun mkhyen bu ston chen po'i phyag len b'zin /
 / nag zlar chag med de b'zin sa skya pa /
 / gong ma dbang po'i grangs ldan dbon sras kyi /
 / thugs dam 'zal ngo nang brgyud bstan srung mchog
 / nag po che gñis smin grol rim gñis dang /
 / las b'zi'i sgrub tshul phyi nang gsang ba'i skor /
 / cha lag kun tshang srid 'zi'i dgos pa kun /
 / gcig char sgrub nus mkhas grub phal mo che'i /
 / spyod yul ma gyur sñan brgyud slob b'ad pa'i /
 / brgyud pa'i phyag len ji b'zin nag po che /
 / gur 'zal bka' stod bcas pa'i gtor bsngo dang /
 / bskang b'sags phrin bskul bzlog bstod la sogs pa /

/ rgyun du chag med 'dsugs dang dus su gzab /
 / rje btsun gong ma'i b'ed pa 'khrul med kyi /
 / drag po'i gtor mas bzlog pa dbo zla yi /
 / mjug la lo star chag med rgyun b'ag mdsad /
 / de dag dbang lung spros bcas spros med kyi /
 phyag len mtha' dag 'bul 'gyed dang bcas pa'i /
 / srol kun b'dag gi bla ma gnas gsar rje /
 / rdo rje 'chang dbang legs pa'i mtshan can gyis /
 / 'zib stsal dgongs bcad bka' drin che bar mdsad /
 / phyogs 'di'i bstan 'gror khyad par thugs bskyed du /
 / skyes chen rnames kyi rten 'byung lung don dang /
 / bstan pa'i g'zi btsugs chos rgyal gong ma yis /
 / thugs bskyed ji b'zin gdan sa sdom brtson gyi /
 / rje bos skyong par dgongs bcad bka' drin skyong /
 31b / de [fol. 31b] sogs 'gro la bde skyid 'byung ba yi /
 / rtsa lag gcig pu thub pa'i bstan pa la /
 / dngos dang brgyud nas phan 'zing phan gyur pa'i /
 / mdsad pa mdsad phrin kun gyi gtso bo ru /
 / mdsad 'di ngo mtshar mdsad phrin gsum pa yin /
 / rgyal khrims chos b'zin skyong la mes dbon gsum /
 / bstan spel grub pa br'nes la dkar po gsum /
 / dngos mtshungs ngo mtshar rgya mtsho'i mdsad pa gsum /
 / sum ldan bstan pa tshe ring bstan 'gro'i ngon /
 / khyim pa'i⁴¹ tshul 'dsin khyim pa'i skyon dang bral /
 / chos ldan bstan skyong chos tshugs gtso bor mdsad /
 / bstan pa tshe ring dngos brgyud rgyal bstan la /
 / phan thogs phan bde'i 'byung gnas 'nid du nges /
 / de ltar ljongs 'di'i mdsad phrin phal cher 'zig
 / rdsogs nas drug cu rtsa gcig b'zes pa'i dus /
 / thugs dam 'nams b'zes la sogs gong 'phel dang /
 / rje btsun sa skya'i gong ma lnga la sogs /
 / 'zal gzigs phyi nang ngo mtshar ltas dang bcas /
 / gzugs sku'i bkod pa dbyings su bsdu tshul bstan /
 / gong gi pur b'zu gdung tsha sku gdung gi /
 / mchod rten gzungs g'zug rab gnas sogs kyis mtshon ,
 / mdsad sgo mtha' dag gnas gsar 'jam ngon rjes /
 32a bka'⁴² [fol. 32a] // drin skyong 'zing gong gi rigs kyi
 sras /

/ bla chen phun tshogs bstan pa mched 'zal gyis /
 / dgongs rdsogs dbus gtsang khams sogs sa yi char /
 / mchod 'bul dge sgrub 'gran bral rgya cher mdsad /
 / chos rgyal bstan pa tshe ring gang gi sras /
 / che ba mi dbang bsod nams mgon po dang /
 / 'bring ba bla chen phun tshogs bstan pa dang /
 / sku g'zon bla ma blo gros rgya mtsho pa /
 / rje btsun dbyangs can sgröl ma rnam pa b'zi /
 / pho brang chen po bkra 'sis ltem du b'zugs /
 / lhun grub steng du yab rje 'i sku gam du /
 / skabs phebs sku yi rim gro rgyun 'zugs pa /
 / grub pa 'i dbang phyug sangs rgyas rgya mtsho dang /
 / rdo rje brag pa padma mdo sde dang /
 / dpal ri bla ma mchod gnas dbu bla mchog
 / mkhan po bkra 'sis lhun grub yar klungs pa /
 / gnas gsar thams cad mkhyen dang pandi ta /
 / si tu rin po che dang rgyal rong pa /
 / sangs rgyas bstan pa ngor dbon mkhas btsun pa /
 / sangs rgyas ye 'ses sogs las zab chos rigs /
 / du ma gsan cing 'ga' 'zig nams g'zes gnang /
 / mched 'zal kun gyis bri 'don khyad par du /
 / phun tshogs bstan pas rang lugs chos spyod dang /
 / sgrub dkyil g'zung don thugs 'dsin bsgrigs⁴³ su phebs /
 / blo gros pas kyang chos spyod cho ga 'i skor /
 / g'zung don dang bcas thugs 'dsin phyag len bcas /
 / nges par mdsad cing gao rig 'ang⁴⁴ cung zad gzigs /
 / g'zan yang mched 'zal kun gyis /⁴⁴ lugs zung gi /
 32b / legs b'sad du ma 'ang [fol. 32b] thugs sbyangs 'driś
 par mdsad /
 / da ni so so 'i mdsad phrin brjod pa ni /
 / mi bdag chen po bsod nams mgon po ni /
 / longs spyod gdengs can dbang po 'i gter dang mñam /
 / rgyal mchog lcam sring khab b'zes lha yi sras /
 / chos skyong mgon po lcam mo kha 'sas 'khrungs /
 / rgyal mchog chen po dbang phyogs rgyal po 'i sras /
 / lhan rgyas 'ga' thar phebs skabs 'zu mjal byon /
 / mjal phyag legs 'sing kun gyis 'gran bral gyi /

/ sñan pas sa khyab dbu yi mchod gnas kyang /
 / gong smos rnams dang e wañ mkhan chen pa /
 / dpal ldan chos skyong mi 'gyur rgyal mtshan dang /
 / kah thog sprul sku dri med zing skyong mgon /
 / sangs rgyas rdo rje la sogs mchod gnas bkur /
 / khyad par chu khyir dbus gtsang phyogs phebs nas /
 / rgyal⁴⁵ mchog sa skya bdag chen rin po che /
 / e wañ mkhan chen rnams sogs skyes chen la /
 / bsñen bkur chos 'brel gnas rten dge 'dun sder /
 / mchod 'bul la sogs dge sgrub rgya cher mdsad /
 / stobs 'sugs btsan pos ldan ma chos 'khor ba /
 / ngan 'sed yongs su bcom byas dbon stod kyi /
 / bkra 'sis ltem dang bang ser bang ljang dang /
 / dpal 'byor gling sogs ñams gso gsar bskrun mdsad /
 / yab sras rim gyis bde nas bde bar g'segs /
 / gdung brgyud mdsad phrin rgyun sogs cang ma 'phel /
 / de ni mdsad spyod mi nag phal pa yi /
 / 'dra mtshungs ha cang gnang ches de 'dra'i srol /
 33a / 'byams na chos ldan bstan gdung [fol. 33a] // dri
 bcas su /
 / 'gyur ba'i rgyur gyur mi dge'i 'bras kyi so /
 / bla chen phun tshogs bstan pa gang de ni /
 / 'jam mgon bkra 'sis lhun grub mkhan slob drung /
 / rab byung bsgrub cing mkhan po chen po des /
 / phun tshogs bstan pa 'zes pa'i mtshan yang gsol /
 / sa lug yab rje dam pa'i dgongs rdsogs su /
 / dbus gtsang phyogs phebs rgyal dbang thams cad mkhyen /
 / skal bzang rgya mtsho bod ljongs skye dgu'i skyabs /
 / 'jam dpal rdo rje bsod nams rin chen sogs /
 / 'zabs pad gtsug bsten gsung chos bka' drin 'zus /
 / khyad par e wañ gdan rabs so gsum pa /
 / 'jam mgon dpal ldan chos skyong gang de'i drung /
 / yongs rdsogs dge slong bsgrub cing theg chen gyi /
 / sems bskyed smin byed dbang dang byin rlabs sogs /
 / grol byed khrid kyi yang rtse bi rü pa'i /
 / man ngag lam 'bras tshogs b'ad yongs rdsogs gsan /
 / chos 'khor rnam gsum dpal ldan sa skya dang /

/ e wañ chos ldan gnas rten mchog rnams la /
 / mchod 'bul sum ldan 'dus pa rgya mtsho la /
 / gser dngul ja dang gos dar la sogs kyis /
 / bsñen bkur 'bul nod bsam las 'das pa mdsad /
 / yab rje chos kyi rgyal po 'i lugs zung gi /
 phrin las mchog tu skyong pa 'i rgyal tshab tu /
 / mnga' gsol 'zabs brtan cho ga 'i rim pa rnams /
 / yar klungs⁴⁶ 'zabs drung thams cad mkhyen pa yis /
 / mnga' gsol bkra 'sis me tog 'thor bar mdsad /
 33b / de [fol. 33b] b'zin dbang phyogs 'jam dbyangs rgyal po
yis /
 / mdo smad 'khor los sgyur bar ched bñngags kyi /
 / bka' lung 'ja' sa gser tham chen po stsal /
 / sa gsum zla bral stobs kyi dbang phyug tu /
 / gyur nas yab rje chos kyi rgyal po yi /
 / phyag rgyun ji b'zin lugs gñis srol mtha' dag
 / ma ñams legs par skyong bar mdsad pa dang /
 / khyad par dam chos dgongs 'grel rin po che /
 / par bkod gnang ba 'i 'phro kun mthar phyin mdsad /
 / g'zan yang rig gnas skor sogs thub bstan gyi /
 / btsas su gyur pa 'i chos sbyin rgya cher spel /
 / sñan brgyud rwa tshar thun mong ma yin pa 'i /
 / lugs srol rdo rje 'jigs byed bcu gsum pa 'i /
 / sgrub mchod rgyun btsugs de yi dbang lung dang /
 / phyag len 'zib khrid lha rigs 'jam dpal dbyangs /
 / yar klungs kun mkhyen bla ma mchog gis mdsad /
 / bstan 'gyur b'zugs khang dang 'brel 'du khang che /
 / srid 'zi 'i phun tshogs ñams gso rgya bskyed gnang /
 / skye 'gror rtag tu 'tshe ba 'i ñag rong gi /
 / dpung la g.yul chen 'jug nas spa bkong mdsad /
 / gong gis bkas mngags gtsang thu dba' thang du /
 / phebs la bod dpon mtha' dag mjal 'zu la /
 / 'dsom skabs rgyal mchog 'di ñid kyang phebs tshe /
 / tā 'zing chen pos gus 'dud gzengs bstod gnang /
 / rnam dpyod dge stobs kun gyis 'gran zla bral /
 / sa gsum zil gnon sñan pas phyogs kun khyab /
 / sdiq can rgyal pos gtses pa 'i lcang lo can /

34a / 'zum pa med pa'i stobs kyi [fol. 34a] // skyabs sbyin
pas /

/ stobs 'sugs sñan grags rab 'bar hor chen gyi /
/ brgyud pa nang 'khrugs 'khyar ba ngo blangs 'sing /
/ chab 'bangs byas pa khro tshang pho brang yin /
/ sa skyong bla ma'i bsod nams stobs chen po'i /
/ rtsal las gcen po mi bdag dpung g.yos te /
/ ldan phyogs yul gru dbang byas pho brang btab /
/ da lta chos sde pho brang 'zes 'di'o /
/ de b'zin byang 'brog phyogs kyi tsho phran 'ga'ang /
/ sdom brtson bla ma mchog gi 'zabs pad la /
/ spyi bos gtsug btud 'bangs su gyur 'zes thos /
/ lhun grub steng gi bla brang chen po la /
/ 'nams gso bkod legs rgya bskyed gsar bskrun sogs /
/ yab mes gong ma'i thugs bskyed mdsad pa'i rgyun /
/ rgyal bstan spel skyong bstan 'dsin sde bcas kyi /
/ phrin las gyen 'degs stobs kyi rgyal bstan 'dsin /
/ phyogs lhung bral ba'i rgyal khrims drang po yis /
/ mnga' ris khod 'jags bde la rtag spyod pa'i /
/ mdsad dgongs lhur b'zes ngang nas bde bar g'segs /
/ bla ma chen po blo gros rgya mtsho ni /
/ bla chen phun tshogs bstan pa dbus gtsang du /
/ phebs tshe gdan sa'i khur b'zes rgyal tshab gnang /
/ phyir phebs grub nas bkra 'sis chos rdsong dang /
/ 'dsom thog pho brang chen por zur b'zugs mdsad /
/ dbu bla gong smos dag dang e wañ pa /
/ dpal ldan chos skyong mkhas btsun chos kyi rje /
/ bstan 'dsin rdo rje la sogs bla mar bkur /
/ g'zan yang dbus gtsang gra sa mchog tu phebs /

34b / gong⁴⁷ sa [fol. 34b] mchog dang dpal ldan sa skya pa /
/ ngor gyi bstan 'dsin dam pa mchog rnam las /
/ zab chos 'ga' 'zig gsan cing khyad par du /
/ 'sar chen rin chen mi 'gyur rgyal mtshan par /
/ yongs rdsogs dge slong sdom pa byang sdom dang /
/ dbang bskur rjes gnang byin rlabs mdo sngags bcud /
/ gsung ngag lam 'bras zab khrid legs par gsan /
/ ston pa'i 'zal skyin jo bo rnam gn'is gtsos /

/ dbus gtsang gnas rten rnams dang ris bral gyi /
 / mkhan slob sde la mchod 'bul bsñen bkur sogs /
 / gcen po khri chen bla ma phebs skabs bzin /
 / rnam dkar mdsad pa rgya chen gnang bar mdsad /
 / de bzin phyls su rdsogs sprul ni sprul sogs /
 / dbu blar bkur zing chos 'brel gsan par gnang /
 / gcen po phun tshogs mtshan can gang gægs nas /
 / lhun grub steng phebs gdan sa'i khur bzes skyong /
 / bstan dang bstan 'dsin bsñen bkur mchod 'bul dang /
 / rgyun dang dus kyi dus mched bstan rgyun rigs /
 / mnga' ris snod bcud 'phel rgyas bde thabs sogs /
 / lugs gñis bka' khrims mdsad sgo yab mes mchog
 / gong ma dag gis srol btod rgyun ji bzin /
 / ma nor tshul bzin legs par skyong mdsad cing /
 / rten bzengs gsar bskrun gnang ba'ang 'di lta ste /
 / 'dsom thog pho brang chen por ston pa mchog
 / gnas rtan bcu drug sku gdung cha brgyad dang /
 / grub chen brgyad cu la sogs bla ma'i sku /
 / gzan yang lhag pa'i lha mchog du ma yi /
 35a / sku brnan gser [fol. 35a] // zangs ba so tsandan
 sogs /
 / legs grub khyad mtshar brgya phrag tsam dang ni /
 / de bzin gsung rten bka' dang dgongs 'grel phod /
 / khyad par yab rje chos kyi rgyal po yis /
 / bzengs gnang ji bzin thun mong ma yin pa'i /
 / mgon khang gur zal bka' bstod bcas pa yi /
 / rten dang rten gtor tshad dang mtshan nid ldan /
 / gsar bskrun de dag rab gnas thun mong dang /
 / thun mong min sogs gnas gsar rdo rje 'chang /
 / ngag dbang kun dga' legs pa'i 'byung gnas kyis /
 / smin rgyas mdsad cing gzan yang rnam 'dren mchog
 / si tu pa dang mkhan chen dpal chos pa /
 / sangs rgyas ye ses sogs kyis rab gnas mdsad /
 / lhun grub steng du gzim khang gsar ba'i nang /
 / gser zangs las grub rdo rje 'chang dbang la /
 / grub chen brgyad cus bskor dang gnas bcu dang /
 / gzan yang bla ma sangs rgyas chos srung gi /

/ sku brñan ngo mtshar can sogs sku rten rigs /
 / bris 'bur snga phyir badoms pa stong rtsa ñe /
 / thub mchog gsung rab bka' 'gyur rin po che /
 / gser bris na bza' la sogs khyad nor can /
 / brgya las gsum lhag bstan bcos rig gnas skor /
 / pusti lnga bcu ñe bar par da bkod /
 / chos sbyin sgo phyes mkhan chen dpal chos kyi /
 / sku gdung la sogs thugs rten mang dag gi /
 / gsar bskrun mthun rkyen bka' drin skyong bar mdsad /
 / śar chen bzed skong yid lhung lha rgyal srang /
 35b / chos sde la sogs dgon gnas [fol. 35b] gso spel gnang /
 / thugs rje chen po'i sñing po dung phyur gcig
 / źal gsung la sogs rnam dkar gyi mdsad pa /
 / rlabs chen ngo mtshar ches cher che bar mdsad /
 / hor khag nang ma gśin par legs 'dum gyi /
 / bka' stsal gnang bar bstan dgra ma zur gyis /
 / ma ñan mtha' mi rgyal⁴⁹ khag dpung bkug ste /
 / rgyal khab chos sde 'dir yang źabs 'dren gyi /
 / ngen sbyor rtsom tshe de la dpung gi tshogs /
 / yan lag bzi ldan g.yul chen btegs mdsad nas /
 / gong gi las dbang bsod nams stobs śugs dang /
 / yab mes bla ma lha srung mthu rtsal gyis /
 / ma zur rgyab brten mtha' mi dpung dang bcas /
 / rtswa sbur me la bsregs bzin thal bar btang /
 / rngam brjid drag śul cher 'bar phrin las kyis /
 / log lta'i sde tshogs don sñing lkog mar 'phos /
 / sus kyang glags lta bral ba'i dbu rmog btsan /
 / de bzin rgya yis legs gsol hor ser gyis /
 / gtang rag phul sogs phyogs las rnam par rgyal /
 / de dus bla ma lha srung mchog rnam la /
 / don grub gtang rag mnga' gsol rgya cher phul /
 / pha rol lnga lam gyur ba'i sgrib spyong du /
 / dam pa 'ga' yis tshad. ldan zab gter las /
 / legs 'byon pad dkar 'dsin pa'i ril sgrub sogs /
 / dge sgrub rigs kyang rgya cher mdsad ces thos /
 / rje de ri dwags gsod la dgyes spro źing /
 / de'i rkyen mtshon char mñes po mdsad pa la /

/ 'ga' žig so skye spyi 'gre'i tshul du mthong /
 36a / ñon mongs šugs bdo re 'ga' [fol. 36a] // rang spyod
 dang /
 / mtshungs pa'i blo skye spro legs rgyu mtshan bsgrags /
 / šar⁵⁰ chen rje des srog gcod rgyu 'bras kyi /
 / spang blang 'khyol dogs thugs yus gsung⁵¹ ngur gñang /
 / 'on kyang de 'dra mtha' gñis lhung ba yi /
 / rje 'dis mdsad pa ma yin 'di lta ste /
 / ri dwags gsod pa tsam pa de las gžan /
 / nag chang la sogs mi dger thugs mi spro /
 / dper na deng song bla gzugs 'ga' žig gis /
 / dgos pa nus mi ldan žing ngo tsha las /
 / 'das nas khyim pa'i tshul spyod bzung 'di 'drar /
 / dpag na rje 'dir rgyal po'i mtshan grags che /
 / 'jigs skyob legs smon ched du mi ltos šing /
 / sku šugs btsan pos ci mdsad chog mod kyang /
 / chos rgyal bstan pa tshe ring bkas bčad dang /
 / yab mes gong ma'i rnam thar la dgongs te /
 / dgung grangs bži bcu že grangs brgal gyi bar /
 / rab byung brtul žugs rnam dag kho nar mdsad /
 / de phyir mi nag dkyus dang 'gre mtshungs min /
 rje 'di sbyangs pa sngon song skyes bu che /
 / sku tshe 'di la rdo rje 'dsin rnams kyis /
 / dbang bskur dus su rtogs grol dus mñam gyi /
 / chos ñid mngon rtogs rnal 'byor dbang phyug cher /
 / gyur pa mngon te nang rtags phyir šar ba /
 / gzim spyil la sogs sku rten gtso bo ru /
 / brtul žugs grub pa'i he ru ka'i sku sogs /
 / gtso bor mdsad 'dis brda don nges šes gsal /
 / des na bsrung mtshams las 'das rnal 'byor dbang /
 36b / gang la gang 'dul byang chub sems dpa' [fol. 36b]
 che /
 / tshar gcod rjes 'dsin ci byas gžan phan dger /
 / 'gyur ba žig tu nges pa yang dag rñed /
 / padma'i lung 'dsin gter lung 'ga' žig tu'ang /
 / dpal brtsegs sprul pas bsad tshad thar lam 'dren /
 / žes 'byung grags šing rje 'di sku gšegs dus /

/ śar chen rjes kyang skye gnas bzang thob pa'i /
 / mtshan ma gzigs nas thugs ches gyur bzin du /
 / rje de nid la sku sdig dogs pa med /
 / gzan dag 'di 'dra rjes su slob zer dag
 / rje dang skyes sbyangs spangs rtogs mnam dgos kyī /
 / de min gyis spyod rang gzan phung khrol bskyed /
 / dper na 'dab ldan nam mkhar 'phur nus kyī /
 / 'dab bral 'phur 'dod g.yang la lhung ba'i rgyu /
 / pho rtsal dang ldan 'jig rten kho nar spyod /
 / dpon po chos skyong mgon po las 'phel ba'i /
 / gdung rigs khyad gtsang yong bar dka' gzigs nas /
 / śar chen si tu zung gis rje 'di la /
 / gdung spel nan zus zal gsal cung ma btsal /
 / slar yang sa skya gong du nan zus kyī /
 / gdung spel gnang ba'i zu bskul bka' nan thog
 / rang 'dod ma 'khris gzan la phan re ba'i /
 / gdung spel mdsad śar rgyal mchog sku dbon mo /
 / bud med skyon bral bkra śis dbang mo zes /
 / khab bzes gnang la yab rje bka' drin can /
 / kun 'grub bde dga' bzang po gong de 'khrungs /
 / rje der sa chen kun dga' blo gros kyis /
 / sa skya'i rje btsun gong ma lnga yi dbus /
 / gdung brgyud bstan 'dsin dam pa rim byon bcas /
 37a / sa ngor zab chos [fol. 37a] // kun gyi bla brgyud pa /
 / yi dam chos skyong nor lha'i zal thang rigs /
 / khyad can btsal nas ljongs 'dir spyan 'dren dus /
 / mchod phreng bsu ba'i bkod pa zab rgyas skyong /
 / de la non mongs can gyi blun po 'gas /
 / ma rtog log rtog brda rtags mang sgrog byung /
 / de yi don ni ma ti sa ra las /
 / 'phel ba'i sa dbang bzang sogs gdung brgyud la /
 / sa ngor zab chos kun gyi brgyud pa yi /
 / bka' babs yong bas de bzin zab chos la /
 / gsan bzes thos bsam bagom sgrub 'chad spel sogs /
 / mdsad pa'i gtso bor mdsod dang thub pa'i bstan /
 / khams su dar rgyas sa ngor sde gsum gyi /
 / legs tshogs yar ngo'i zla ltar 'phel 'gyur zes /

/ lung gi brda chos dgongs pa de ltar yin /
 / de bzin 'jam ngon gong gi thugs rje yi /
 / sprul pa'i rol gar 'di ga'i gdung rigs su /
 / 'byung nas gong las brgyud pa'i zab chos kun /
 / gong gi thugs sras dag las rim brgyud de /
 / bka' babs de rgyun spel ba'i skabs byung na /
 / rgyal bstan spyi sger 'phel rgyas 'byung gyur cing /
 / rgyal bstan 'phel na sems can bde thabs kyang /
 / de las gzan na med par dgongs par ngon /
 / blo gros mtshan can gang de gdung spel gyi /
 / sar bzugs lo dgu zin tsam sing rta lor /
 / dgung grangs nga gn̄is phebs par dbon stod kyi /
 / pho brang chen po gang du bde bar gsegs /
 / gong gi mched zla rje btsun mchog de yis /
 37b / dgongs rdsogs sku gdung mchod rten bzengs la [fol. 37b]
 sogs /
 / 'gran bral khyad thon rnam dag rgya cher mdsad /
 / rje btsun ngag dbang bstan pa'i sgron me mchog
 / gang de'i dbu blar gong du smos pa'i khar /
 / mkhan chen chos skyong bzang po zal dkar rje /
 / ngag dbang ses rab sar pa zabs drung mchog
 / zu chen dge legs lhun grub si tu pa'i /
 / mchog sprul dbon bcas kah thog zing skyong sogs /
 / bla mar bkur zing gus mchod chos bka' bzes /
 / mi rje blo gros mtshan gyi rgyal tshab kyi /
 / gdan sa'i khur bzes mnga' ris skyong bran la /
 / snga rgyun 'phyugs med yab mes bzed pa'i sn̄ing /
 / bstan pa dge 'dun sde bcas mthun rkyen gyis /
 / zabs 'degs mchod sprin dus mchod gsar rning kun /
 / n̄ams med rgyun skyong de dag yo byad sogs /
 / n̄ams gso gsar bskrun bod dang bod chen gyi /
 / gn̄as rten bstan dang de 'dsin mchod bsñen bkur /
 / mnga' 'og rnams su lha khang gsar bskrun dang /
 / n̄ams gso la sogs rgyun skyong gnang ba dang /
 / dam rdsas khungs gtsang slob dpon tshad ldan dang /
 / zab chos bs̄lad med cho ga rnam dag sogs /
 / legs byas 'asom dus skabs su 'brel chags bzin /

/ skye bdun ril sgrub chos sbyin ngo mtshar che /
 / ngan song sbyong ba bcom ldan kun rig gi /
 / rtsa lha so bdun gyis mtshon bris 'bur sku /
 / khyad gtsang rten b'zengs tshad ldan 'ga' 'zig gnang /
 / rgyal sras sa dbang bzang po'i drung gang la'ang /
 / 'phral phugs 'di phyir dge ba'i dbu 'don rigs /
 / tshul ldan n'ams ldan skyong sogs bka' drin che /
 38a / de [fol. 38a] // mus me rta sa ga zla ba la /
 / 'zi bar g'segs 'sing dgongs rdsogs bya ba kun /
 / yab rje bka' drin can des yang dag mdsad /
 / srid 'zi'i phun tshogs kun 'grub legs byas sgo /
 / bstan 'gro bde dga' rab 'phel thar pa'i lam /
 / phul byung bzang po yon tan mchog ldan pa /
 / yab rje bka' drin mtshungs med mchog der b'ngags /
 / dam pa de n'id sa phag lhums 'zugs tshe /
 / yum mchog d'akkir mnal ltas ngo mtshar can /
 / legs bris pho brang lta bu'i rtse mo nas /
 / zla g'zon mdangs ldan 'chi med g'zon nu yis /
 / lag na gser gyi mdangs ldan nor bu'i gzugs /
 / 'di ni khyod kyi nor skal yin no 'zes /
 / byin par rmis 'sing gzim spyil mchod khri'i thog
 / gong sa rdo rje 'chang nas stsal ba yi /
 / ljon ser las grub gur gyi ngon po'i⁵² sku /
 / b'zugs de gzi brjid ni g'zon ltar gsal 'zing /
 / rnam 'phrul gande las byung lta bu'i sgra /
 / s'nan brjid sil sil phyogs bcur khyab pa sogs /
 / ngo mtshar ltas kyi rim pa ches cher byung /
 / de nas sa pho byi lo'i cho 'phrul gyi /
 / zla ba'i tshes lnga 'dsom thog pho brang du /
 / sku 'khrungs de yang lte thag ga 'sal gyi /
 / rnam par dkris dang mthong bas yid spro sogs /
 / skyes bu dam pa'i rtags mtshan mchog dang ldan /
 / de 'phral lnga rig si tu rin po ches /
 / gegs sel byin brlabs la sogs skabs thob stsal /
 / mtshan du chos srid dpal 'byor lhun grub gsol /
 38b / de nas nu 'tsho'i ma ma sogs [fol. 38b] kyis gtsos /
 / 'zabs 'bring du mas nin mtshan yengs med par / .

/ sri źur brtson źing gegs sel rim gro pa /
 / gtso bor śar chen byang chub sems dpa' che /
 / rin chen mi 'gyur rgyal mtshan mchog gis mdsad /
 / gang des mtshan la dpal ldan rgyal por gsol /
 / de bźin ldan lo tshul khrims rin chen dang /
 / bla ma lhun grub bstan 'dsin la sogs pas /
 / khrus gsol tshe bka' la sogs rkyen sel rigs /
 / tshad ldan gzabs gtad rigs sogs rgyun chags mdsad /
 / thams cad mkhyen cing gzigs pa sa skya pa /
 / ngag dbang kun dga' blo gros źal snga nas /
 / gong gi lugs zung mdsad 'phrin 'di 'dra źig
 / gnang na dge bar 'gyur ro źes pa yi /
 / lung gsal bstan pa'i mtshan⁵³ 'di 'dogs par mdsad /
 / gźan yang sa dbang gang gi sku tshe'i tshad /
 / űi śu rtsa grangs tsam las mi bźugs dang /
 / de las grol ba'i thabs tshul 'phags yul gyi /
 / slob dpon klu sgrub mchog gi lo rgyus las /
 / drangs nas khyad par dgos don śugs bstan du /
 / gsal bar gyur ba'i bka' yi phebs⁵⁴ sgo stsal /
 / chu sbrul yab eras ser skya'i 'khor tshogs bcas /
 / lhan cig pho brang bkra śis chos rdsong phebs /
 / byis pa'i dus der'ang sku űid bsñung ba'i tshe /
 / nad bdag źugs dang grol bar gzigs pa dang /

39a / dbon stod [fol. 39a] // phyogs nas yab chen gśegs
 pa'i tshe /

/ de tshul gtam skyel bang mi gos mdog can /
 / gsal bar gzigs sogs mngon śes cung zad mnga' /
 / śing lug rgyal sa'i lte ba chos grwa che /
 / lhun grub steng phebs de skabs chibs bsu sogs /
 / gzabs rgyas gnang źing phyogs 'grul 'grims bsdams bcas /
 / gzim chung bźi khri ma ru bźugs gdan 'jags /
 / sa pho khyi la phyogs su phebs 'grul mdsad /
 / sa sprel dbus gtsang phyogs su chibs bsgyur gnang /
 / ris bral skyes chen rnams la bsñen bkur dang /
 / ngo mtshar rten mchog rnams la mchod 'bul mdsad /
 / dge 'dun 'dus pa rgya mtshor 'bul 'gyed sogs /
 / gong ma'i phyag srol ji bźin gzabs sgrub mdsad /

/ gang gis snga phyir bsten pa'i dbu bla ni /
 / bdag chen dpal ldan chos skyong rje btsun drung /
 / dag dang śar chen mkhan chen ratna'i mtshan /
 / ngag dbang chos skyong bzang po śar chen dbon /
 / thar rtse rje dang yar klung mchog sprul rje /
 bco brgyad źabs drung źu chen lo tsā ba /
 / de dbon ngag dbang dge legs lhun grub sogs /
 / sa lugs 'dren pa dam pa du ma dang /
 / kah thog źing skyong kun mkhyen rig pa 'dsin /
 / 'jig med gling pa khye bo gter bton sogs /
 / rñing lugs 'gro 'dren karma pa mkhan slob /
 / si tu pañdi ta dang de'i mchog sprul /
 / skyabs mchog mtshungs med padma ñin byed dbang /
 / dbon sogs bla ma mang bsten zab chos bźes /
 / 'tsho byed dam pa gu ru wardhā las /
 39b / 'bri klog rtsis skar skor yang phran [fol. 39b] tsheg
 gsan

/ chos grwa 'dir bźugs sgrub mchod 'chams kyi rigs /
 / rol mo'i bye brag sogs la sngon goms kyi /
 / śugs la dgyes śing ji bźin thugs su chud /
 / gsar rñing lhag pa lha yi bsgom bzlas dang /
 / bcad mtshams tshul yang cung zad gnang źes thos /
 / yum mchog de ñid khab bźes rigs kyi sras /
 / ngo mtshar can źig 'khrungs 'phral gśegs pa dang /
 / gñis pa kho bo bcas śing gsum pa ni /
 / mkhyen stobs dbang phyug rje btsun dbang mo lags /
 bźi pa lcam źig byung ba'ang 'khrungs 'phral gśegs /
 / ma rtar a ni dam pa gśegs pa yi /
 / dgongs rdsogs rim pa zab rgyas mthar phyin mdsad /
 / gdan sa'i khur len yab rje mchog gis bźes /
 / de tshe rgyal khab phyi nang mdsad sgo dang /
 chab 'bangs 'tsho skyong bde thabs bka' khrims sogs /
 / bstan dang bstan 'dsin sde la bsñen bkur dang /
 / rnam dkar mchod thebs skyong spel la sogs pa /
 / sngar rgyun ñams pa med pa'i mdsad khyab sogs /
 / khyad par mnga' 'og yul ljongs phal mo che'i /
 / ri dwags 'dab chags rigs la mi 'jigs pa'i /

/ srog gi sbyin pa mchog stsal dge khrims bcas /
 / tshe dpag med kyi sku brñan thog tshad ma /
 / 'di ñid phal cher grub dang dngul dkar gyi /
 / bcu gcig 'zal sogs rten b'zengs du ma 'ang ghang /
 / rgyal bstan de 'dsin phrin las gdugs dkar che /
 / bla nas blar 'degs ched dang lnga bdo'i 'gro /
 / rje yi tshul bzung thabs tshul du ma yis /
 40a / thar pa mchog la 'dsud dang bkri ba'i [fol. 40a] //
 phyir /
 / spyi dang khyad par dgos dbang kho na'i dus /
 / 'jig rten srid pa'i tshul bzung skabs don de /
 / dgos pa grub nas rgyal bu don grub kyi /
 / rnam thar rjes 'gror b'zed pa de tsam las /
 / ñon mongs rang gar spyod pa'i 'jig rten pa'i /
 / spyod par gang thugs 'zen pa gting nas log /
 / 'sar chen byang chub sems dpa' che de sogs /
 / mkhas grub 'gas kyang skyes chen dam pa yi /
 / sprul par b'sad cing khyad par sa skya pa /
 / 'jam ngon ngag dbang kun dga' blo gros kyis /
 / ngor chen kun dga' bzang po'i rnam sprul du /
 / gsung b'zin byed pa rgyu mthun chos ldan gyi /
 / rang rtags 'gog tu med pas rje 'di ñid /
 / rab tu byung⁵⁵ la dgyes 'sing ñe 'khor dag /
 / b'sdu dngos rnam b'zi'i sgo nas thub bstan la /
 / rab tu byung bar bskul sogs yangs pa'i ljongs /
 / skye dgu 'phral phugs bde thabs bde ba'i rgyu /
 / gcig pu 'sākya'i bstan pa sde dang bcas /
 / dngos /⁵⁶ dang brgyud nas mi ñams 'phel brtan gyi /
 / bya ba rlabs po che 'grub khe che 'zing /
 / ñen chung sdom brtson rgyal po'i rnam thar la /
 / gang thugs 'sin tu spro bar mdsad pa ni /
 / ngo mtshar rmad du byung ba'i khyad chos te /
 / sñing nas thub pa'i bstan la bsam pa dang /
 / lugs zung bstan bcas la 'dris rgyu 'bras gnad /
 40b / 'ses pa'i gzur gnas mkhas pa [fol. 40b] thams cad ni /
 / rab tu ngo mtshar dad pas thal mo sbyar /
 / b'sngags brjod 'sis pa'i me tog cis mi 'thor /

/ 'jam mgon kun blos lung bstan mtshan gnang ba'i /
 / don yang 'di dang mthun par mgon gyur te /
 / srid zi 'i dbang phyug ces su gsungs pa ni /
 / srid ni mi bdag chen po zi ba ni /
 / 'gro 'dren bla ma che de gn̄is ka yi /
 / phrin las dbang phyug mchog ces ston pa dang /
 / kun grub ces pa'ang rgyal khab srid skyong dang /
 / chos kyi 'chad ñan spel gsum lugs zung gi /
 / mdsad pa gcig car grub ces ston pa dang /
 / bde dga' zes pa de ltar gnang gyur na /
 / bstan 'gro rgyal khab snod bcud rab bde dga' /
 / bzang po zes pa'i don ni de bzin du /
 / legs tshogs bzang po gong 'phel 'byung zes ston /
 / kham gsum snod bcud dbang sdud ces pa ni /
 / de 'dra mdsad na sku bsod dbang thang sogs /
 / rgyas zes ston dang jigs bral zes pa ni /
 / de ltar mdsad na sku tshe'i bar chad las /
 / nges par grol zes ston par mdsad pa dang /
 / bstan pa'i rgyal mtshan dpal bzang po zes ni /
 / bstan pa'i spyi nor chen po 'byung zes dang /
 / de ltar mtshan sgra re re'i don tshan re /
 / ma 'ongs 'byung 'gyur dngos su ston par mdsad /
 / lung don de bzin mdsad pa phyag khel zig
 / byung na mdo smad kham kyi bstan 'gro yi /
 / phan bde'i ñi ma mi nub rtag 'char zing /
 / rdsogs ldan skal bzang thob pa gdon mi za /
 / 'on kyang sems can ñon mongs 'dod pa yis /

41a / rab myos [fol.41a] // gzan dbang btsan pas gegs chen
 sdang /

/ der brten sa dbang mchog gi thugs dgongs la /
 / bstan srid 'di skyong gnang⁵⁷ bo'i cha lugs dang /
 / gsang sngags bstan pa'i sgor zugs dbang bskur nos /
 / grub nas de don mdo sngags rang srol gyi /
 / rtags don 'brel na gzan las 'phags chos kyi /
 / cha lugs gtsang zing dgos pa mang gzigs nas /
 / sa lugs dge bsñen phyi ma'i chas mdsad nas /
 / lugs zung bgyi bas bstan 'gro'i phan bde'i rgyun /

/ spel b'zes gnang ba'ang gong gi lung don dang /
 / 'brel chags de b'zin thugs sbyar gnang bcug na /
 / sku tshe brtan cing sngags 'chang 'khor los sgyur /
 / chos srid mi nub rgyal mtshan dam pa ru /
 / brtan 'gyur 'jam ngon bla ma'i mtshan rtags lung /
 / bslu med tshad mar grub kyang bdud dbang⁵⁸ btsan /
 / dmu rgod 'dod sred can 'gas bdud las kyi /
 / sgyu thabs du ma brtsams nas chos mthun gyi /
 / thugs b'zed gegs byas lha sngags sgrub pa b'ol /
 / mi bsrun bsam spyod du mas thugs rgyud dkrugs /
 / skyon des byang chub sems dpa' mchog rnam ni /
 / g'zan phan 'byung na rngal ba dang du len /
 / de ldog btang sñoms mi b'zugs lus srog kyang /
 / btang la rang gces 'zum pa mi mnga' bas /
 / g'zan phan phrin las mi 'ongs de gzigs nas /
 / gdul bya 'zing khams g'zan la dgongs pa gtad /
 41b / lcags pho khyi lor phyi bltas [fol. 41b] 'ja' sprin
 sogs /
 / ngo mtshar du ma rje ñid sku 'khrungs tshe /
 / mtshan ltas ston pa'i gur gyi sku brñan de /
 / spyan drangs thugs dgongs gtad sogs ya mtshan gyi /
 / ltas 'ga' dang bcas dbo zla'i tshes bcu la /
 / gzugs sku'i bkod pa dbyings su bsdu bar mdsad /
 / de tshe dbus gtsang khams kyi phyogs rnam su /
 / gong gi dgongs rdsogs dge sgrub gdung rten gyi /
 / tshul gyis mchod⁵⁹ rten lha khang b'zengs la sogs /
 / yum mchog bka' drin can des legs par mdsad /
 / de ltar sa dbang g'segs nas yum mchog rje /
 / lha lcam ngang tshul rgyal mo'i rnam par sprul /
 / tshe dbang lha mo bka' drin mtshungs med kyis /
 / gdan sa'i khur b'zes bstan srid phyi nang gi /
 / mdsad sgo mi srid gtsor ston yang dag gnang /
 rgyun dang dus kyi mchod 'bul dus mchod rigs /
 / dag kyang sngar rgyun cha mthun tsam du gnang /
 / dbu blar b'zes pa'ang kun mkhyen 'jigs med gling /
 / kah thog 'zing skyong khye 'o gter ston gtsos /
 / gang smos gsar rñing bla ma de dag dang /

/ g'zan yang rdsogs chen bla ma nam⁶⁰ mkha' dang /
 / lnga rig kah thog dge sprul rin po che /
 / grub pa'i dbang phyug rngo pa chen pos gtsos /
 / sa dkar rñing ma'i bla sprul sngon rgyun gyi /
 / dbu bla'i rigs dang gsar 'phar du ma bcas /
 / legs par bsten nas bsñen bkur rgya cher stsal /
 / khyad par gsang sngags rñing ma'i bstan bstan 'dsin /
 / sde dang bcas la thugs 'dun rtse gcig gis /
 / ñams gso gsar bskrun sri zu khyad thon dang /
 42a / khyad par snga 'gyur rgyud 'bum [fol. 42a] // rin po
 che /
 / kun mkhyen klong chen pa dang mkhyen brtse yi /
 / gdongs gter bka' 'bum rigs kyi par gsar bskrun /
 / gser zangs las grub u rgyan sku che legs /
 / theg rtse rdsogs pa chen po'i ñams b'zes sogs /
 / 'zal 'don du ma chos⁶¹ rgyags mchod sbyin rigs /
 / la sogs rnam dkar stobs kyi mdsad khyab ni /
 / mtshungs bral rmad du byung ba rgya cher gnang /
 / de tshe sñigs ma'i dus skal dman pa dang /
 / bdag kyang na phra ses blo rtsal ma rdsogs /
 / sems ma mchog kyang sku dbang dgongs pa mtho /
 / dmu rgod blon chen dgongs g'zi sna tshogs can /
 / dam sri dam can⁶² la brdsus lung bstan gyis /
 / sde dge'i bstan 'gro yongs la mi dge ba'i /
 / rten 'byung bsgrigs pas legs tshogs rten 'brel 'phyugs
 / bgegs dbang song des bgegs chag sna tshogs bslangs /
 / mi 'dod 'gal rkyen du ma char ltar babs /
 / pha mes sa srung yul lha ma mñes dang /
 / mtha' yi rgya 'dre 'byung pos mi sñil bsgul /
 / snod bcud bstan 'gro rang g'zan phan bde 'grib /
 / yum mchog gang dang mkhar nang dbon blon zung /
 / bzang mthar ngan 'gyur bde gzar sna tshogs kyis /
 / bdag sogs skye 'gro du ma sin tu mnar /
 / bzlog tu med pa'i skal ngan sugs bdo bar /
 / skabs babs byung 'phral bdag gis yum mchog gi /
 / b'zed skong gis gtsos dgos pa mang mthong nas /
 42b / sdig rgyun bcad phyir sñing rje khros pa [fol. 42b]
 yis /

/ drag súl bya bas mkhar nang dpung bcas gtor /
/ yum mchog spyen drangs yang yang zú mjal dang /
/ bzed skong legs spel nongs bsags gang dgyes zus /
/ dbon stod byon nas dbu bla rnams sogs dang /
/ mjal 'dsom dge ba'i bya bas dus 'da' mur /
/ rnga yab gling du dakki'i tshogs dpon gsegs /

/ rje btsun dbang mo me mo lugs la bitams /
/ gtsug lag zung la mkhyen pa'i spobs pa rgyas /
/ dam pa mang bsten zal 'don phyag skor dang /
/ bsñen bkur mchod sbyin dge bskul la sogs pa /
/ ya rabs dam pa'i rnam thar bdag gir bzes /
/ da lta 'tsho gzes brtan par bzugs 'di'o //

// gzan yang btsun mo rang byon lcam lags ni /
/ bdag chen dbang mtshan lung gis skabs sbyar te /
/ me stag lor slebs skabs der rigs brgyud dkon /
/ chen po 'ga' yis ljongs 'dir dkar po'i srol /
/ nag por bsgyur mos nus ldan du rlom pa'i /
/ srid 'bebs thabs mang brtsams kyang nus pa zad /
/ sa ngor bla ma chos srung mthu chen nid /
phyogs lhung spar mos ma khebs thugs rje las /
/ rigs kyi myu gu rnam gsum gegs med byon /
/ rigs phongs blo khol sel ba'i mthun rkyen legs /
/ gser zangs sku brñan che sgros gsar bzengs sogs /
/ mdsad sgo legs pa'ang mchis mod gtsang pa dag
/ re 'ga' tsam min yul srol gsis ngan can /
/ gtsang pa lugs zung rgyun bzang ngan spyod kyis /
/ bsad pa'i san sor srid la chags che'i skyon /
/ gtam don zel gsegs snigs ma'i rang rtags go / //

43a [fol. 43a] // // g'zan yang lcags la lcam ni mi chen
 rigs /
 / ya rabs b'zugs tshul btsun zing mkhyen pa rgyas /
 / dge la spro zing dge tshogs bgrub pa'ang /
 / lung mthun srid la nges 'byung tshangs spyod kyi /
 / brtul zugs 'dsin par mdsad de yon tan gyi /
 / g'zir gyur tshul khriims rgyal ba rab tu b'ngags /
 / ma nor thar pa 'mchog gi lam bzang dang /
 / g'zan phan bsam pa tshogs che khyad par du /
 / thar pa'i lam grogs chos kyi mthun rkyen sbyin /
 / rnam dkar bya ba phal gyis do zla min /
 / byang chub sams dpa' dam pa'i rnam thar te /
 / dal 'byor don ldan sning po mchog thob nas /
 / dge sgrub phul byung bsod nams dpag med thob /
 / rgyal ba dgyes 'sing gzur ghas mkhas brgyas b'ngags /
 / 'tsho g'zes dge rgyun mi nams 'phel gyur cig /

// drin can rdo rje 'chang la phyag 'tshal lo /
 / bdag ni me pho rta yi lo la btsas /
 / yab yum bka' drin can gyis dgyes brtses skyong /
 / khyad par yab rje bka' drin mtshungs med kyis /
 / gna' bo'i lugs srol dam pa'i b'zed srol b'zin /
 / rten 'byung legs phyogs o'sgrigs pa de b'zin du /
 / byung na dge⁶³ mtshan phran bu byung yod kyang /
 / bdag sogs skal ba dman pas mdo smad kyi /
 / 'gro mgov yab rje g'legs pas mthun rkyen bral /
 / bag chags bstan la dga' zing chos la dad /
 / b'sal sgrub che ga sgrub phrin dkor zan gyi /
 / bag chags tsam las g'zan gyi bag chags dben /
 / sa pho rta la lhun grub steng du slebs /

43b / chos [fol. 43b] rgyal gong ma rim byon b'zugs khrir
 'khod /
 / drin can thar rtse rje de 'chi med ngon /
 / skur b'zengs mnga' gsol 'sis brjod bka' drin skyong /
 / 'sing byir dbang phyogs rgyal po'i lung rtags btsal /

/ me stag sa 'brug nas bzung rgyal khab kyi /
 / lugs zung khur len 'dsin spel rtsal 'di 'dsin /
 / 'tsho byed mkhas dbang mchog las 'bri klog sogs /
 / rig gnas lam tsam bslab cing e wañ pa /
 / 'sar chen byang chub sems dpa' ye 'ses 'zabs /
 / la sogs rang lugs 'dren pa mchog rnams dang /
 / si tu rin po che sogs mchog phal 'ga' /
 / mjal 'zing gsung chos 'brel pa 'ang ci rigs thob /
 / bstan pa'i mnga' bdag 'jam ngon sa skya pa /
 / khyad par tshe rabs gtan gyi skyabs gcig rje /
 / rgyal ba gn̄is pa thar rtse rdo rje 'chang /
 / rigs brgya'i khyab bdag sangs rgyas rdo rje 'chang /
 / skyabs kun 'dus 'zal yar klungs rdo rje 'chang /
 / mkhan chen thams cad mkhyen pa ānanda /
 / 'dren mchog bla ma dam pa ratna'i mtshan /
 / 'zabs pad gtsug tu brten pas skal bzang thob /
 / yongs rdsogs bstan pa'i 'ñams len gsung ngag sogs /
 / slob bśad sñan brgyud gser chos mang du thos /
 / sde dge gong mas thub bstan sa ngor gyi /
 / lugs bzang 'gro ba'i bde skyid 'byung gnas su /
 / dar ba'i bdag rkyen kho nar thugs gtad pa'i /
 / rigs chos tha 'sal dpon skya'i spyod ngan gyis /
 / ma bslad bstan 'gror dge 'zing sngon byon gyi /
 / thugs bskyed dang mthun rang gi lugs zung rgyun /
 44a / thun min bskyangs nas sa ngor sñing [fol. 44a] // po'i
 bstan /
 / 'phel res dka' spyad yo byad brtson 'grus kyis /
 / gdung spel 'zus b'zin lha sras sñing gi nor /
 / dam tshig rdo rje tshe ring rnam rgyal dang /
 / tshe dbang phun tshogs bstan skyong de yi gcung /
 tshe dbang rdo rje dgra 'dul ba rnam gsum /
 / 'zal gzigs mdsad sgo legs pa dang bcas te /
 / da lta pha bu 'tsho khams bde b'zin no /
 / chos srid g'zi 'dsugs gong ma'i thugs bskyed dang /
 / khri rabs sngon ma kha 'sas brtul 'zugs dang /
 / rang gi sngon goms smon lam skal pa dang /
 / bstun na rang g'zan kun la dge mthong nas /

/ drin can thar rtse rje dang rigs kun bdag
 / yar klungs rdo rje 'chang las legs thob pa'i /
 / zab chos kun la rgyun dang khyad par gyi /
 / ñams len dpal ldan dges pa rdo rje dang /
 / gur gyi mgon po srid źi'i dpal ster ba'i /
 / ārya tā re ku ru kulle dang /
 / rta mchog rol pa tsa turmu kha sogs /
 / gzi yi bsñen pa mos pa lam byed źus /
 / gzan yang dpya dang zang zing 'byor to cog
 / sngon b'zag bstan rgyun gtsor b'zag char 'phar dang /
 / me glang dbus phyogs lha mi'i tshogs kyi zing /
 / ston pa'i źal skyin jo śāka rnam gñis dang /
 / spyān ras gzigs sogs gtsang phyogs sa ngor gyi /
 / ngo mtshar rten gsum khyad 'phags chos srung rten /
 / rgyal tshab dam pa 'jam mgon sku mched sogs /
 / dge 'dun sde bcas mchod 'jal bsñen bkur źus /
 / skabs thob gtsug lag sgrub sde rten gsum b'zengs /
 / mchod 'bul bsñen bkur sems can srog skyabs sogs /
 / mdor na 'khos dpag dge rgyun b'grub pa dag /

44b [fol. 44b] bstan 'gro'i phan bde snod bcud bde thabs
 dang /

/ rang gzan legs tshogs 'phel brtan bdag ñid la /
 / bzang ngan 'brel kun byang chub mchog thob rgyu /
 / skyes⁶⁴ chen rnam kyis ljags b'ng'o bka' drin skyong /
 / kha ton dge b'ng'o'i tshig rnam b'ar sbyangs las /
 / stobs⁶⁵ sñan sgrub sogs ma dran bdag med dang /
 / bstan pa'i gzi 'dsugs bla dpon gong ma yi /
 / thugs bskyed sñing po thub pa'i lung rtogs bstan /
 / sa ngor lugs zung b'ad sgrub dge 'dun sde /
 / 'phel brtan yun gnas kho na 'dug mthong zing /
 / deng dus 'byor ldan dag gis yo byad dang /
 / grwa grangs gzi brjid bskyed pa mang mchis mod /
 / de dag rgyan tsam rgyan yul bstan pa dangos /
 / lung rtogs yon tan ldan pa'i dge 'dun sde /
 / b'ad sgrub tshul mthun kho nar nges pa yi /
 / drin can rdo rje 'chang gñis chos 'khor bskul /
 / ma nor smin grol gdams ngag chos sgo phye /

/ bśad sgrub lag len ŋams gso 'khrul pa bsal /
 / yang dag lam la ci nus thabs kyis sbyar /
 / rang gzan mnga' ris bde thabs spyi 'gro dang /
 / bstan 'gro kun la 'phral phugs bde dga'i rgyur /
 / lhag bsam bskyed kyang rten 'byung 'dsom dka' ba /
 / sñigs dus dmu rgod 'ga' yi skyon las so /
 / rtag tu re gnas rtsa gsum kun 'dus źal /
 / thar rtse rje dang yar klungs rdo rje 'chang /
 / sa skya'i 'jam ngon sku mched dpon slob bcas /
 / sa ngor tshe rabs skyabs gyur tshar pa rje /
 / bla ma mchog gsum yi dam rgyud sde bźi /
 45a / gur [fol. 45a] // źal bka' bstod chos srung nor lha
la /
 / rtse gcig dad pas skyabs gsol thugs rgyud bskul /
 / gnas srung lha klu yul lhar grogs dan bcol /
 / ris bral rgyal bstan mdo sngags bstan pa mchog
 / ma nor dar źing ma 'khrul bśad sgrub 'phel /
 / skyes chen du grags thub bstan tshul bźin du /
 / 'dsin skyong bstan 'dsin sde bcas dar brtan 'phel /
 / yangs pa'i rgyal khams bde źing rgyal blon 'bangs /
 / 'gro kun byams pa'i sems ldan 'gro khams spyi /
 / phan tshun byams ldan phan tshun gñis bde thabs /
 / lhur len chos la dga' źing chos sgrub kun /
 / 'khor bas ma bsalad 'khor ba spong thabs gyur /
 / thar lam ma 'chol thar pa gtan bde'i sgo /
 / bstan la źugs śing bstan sñing sdom pa gsum /
 / bskyed rdsogs ŋams len ŋams rtogs mthar phyin te /
 / tshogs gñis gong 'phel rab mchog bsam 'phel nor /
 / rnam mkhyen sku bźi'i bdag ŋid rnam grol gyi /
 / go 'phang mchog thob mchog gi 'bras dkar lo /
 / legs na legs pa'i źar la rtswa sogs rgyas /
 / gsung bźin chos gegs ma yin srid pa dang /
 / źi ba'i spangs rtogs yon tan snod bcud 'gro'i /
 / bde dga'i legs tshogs 'phel brtan smon sems la /
 / rtag tu 'bad cing gnas pa 'di bźin lags /
 / bdag ni cho sngon byed pa rgyu mthun gyi /
 / dbang las chung ngu ŋid nas khyim pa yi /

/ bde bar sred bral de yi phun sum tshogs /
 / ci źig thob kyang spro dang re 'dun dben /
 / thub bstan la źugs ngur smrig 'chang ba la /
 45b / spro źing 'jug [fol. 45b] 'dod sñing la rtag par gnas
 / yab rje byang chub sems dpas btsun pa yi /
 / chas gos dgyes pas gnang źing der dgongs gtad /
 / bka' drin gźal med tshe rabs du ma' i mgon /
 / mgon⁶⁶ po zung gi sñan brgyud zab dgu stsal /
 / stsal źing brjed byang bris sogs bstan la źugs /
 / źugs śing chos sgrub bskul bsngags bka' lung stsal /
 / rgyal bas lung bstan bla ma' i gdan sa mchog
 / mchog⁶⁷ gi gtsug lag khang du mchog gi rten /
 rten mchog thub dbang sku brñan źal mjal tshe /
 / tshe sngon las skal dge bar ston pas gzigs /
 / gzigs śing dgyes pas lha gos gser gyi mdangs /
 / mdangs ldan rab tu byung bar gnang ba' i rtags /
 / rtags su gus ldan bdag gi gtsug tu stsal /
 / thugs rje' i bdag ñid bla ma mchog gsum dang /
 / thugs rje' i gter chen yi dam dkyil 'khor lha /
 / thugs rje mthu ldan chos skyong srung ma la /
 / thugs rje bslu med nges dad blo bkal nas /
 / rab tu ñon mongs srid pa' i duh kha las /
 / rab myur grol te rgyal ba dgyes pa' i lam /
 / rab mchog ngur smrig 'dsin pa legs thob ste /
 / rab mang bstan 'gror phan gyur gsol ba btab /
 / 'gro kun srid las sgrol la rgyal ba rnams /
 / rnam kun thugs bskyed g.yel ba med pa dang /
 / dang 'dod dad pas gsol btab la dgyes dgongs /
 / dgongs te bdag gi chos mthun bsam pa' i don /
 / don gñis lhun grub thos 'de e ma hoh /
 46a / gnas gsar [fol. 46a] // rigs kun bdag po thugs rje che
 / drin can bla ma rnam gñis byin rlabs che /
 / tshar chen yab sras thugs bskyed nus mthu che /
 / che bas bdag gis rab byung skal bzang thob /
 / bslu med bla ma dkon mchog byin rlabs myur /
 / dgyes mdsad la sogs yi dam dngos grub myur /
 / mgon po rnam gñis 'khor bcas mthu rtsal myur /

/ myur bas rab byung 'dod dgu lhun gyis grub /
 / bka' drin g'zal med drin can bla ma rje /
 / rje dang gn̄is min yi dam dkyil 'khor lha /
 / lha mchog gur 'zal bka' bstod bcas la bdag
 / bdag ni yid ches gding khel dad pa thob /
 / me khyi tha skar zla ba'i tshes ñer lnga /
 / gza' skar byed sbyor phun tshogs dus bzang por /
 / bkra 'sis rtags kyis legs mdses bkra 'sis sa /
 / grub pas byin brlabs mkhas grub chos ldan rgyal /
 / gdan sa lugs brgya'i 'dun sa lhun grub steng /
 / chos sde chen po sde dge'i rgyal sa'i gtso /
 / chos grwa sdom brtson chos ldan rgyal sa yi /
 / rgyal sa mngon rtags rab gsal sa steng rgyan /
 / phan bde'i 'byung gn̄as phan gling bla brang 'zes /
 / dge legs phun sum tshogs pa'i gn̄as bzang por /
 / 'gro kun thar pa'i lam ston mkhas grub kun gyi rtse mor
 son /
 / rgyal bas lung bstan bla ma'i rgyal tshab 'dul ba 'dsin
 pa'i mchog
 / mkhan chen thams cad mkhyen gzigs byams pa kun dga'
 bstan 'dsin dpal /
 / thub bstan mnga' bdag bstan pa'i ñi ma ston pa bzang
po'i drung /
 / 'gro ba'i bla ma thub dbang gsung rab 'khor lo dang po'i
 don /
 46b / tshul [fol. 46b] khrims bsiab ston byed po 'dul ba'i
 sde snod rin po che /
 / legs byas brgya phrag 'byung gn̄as gtan bde phun sum
 tshogs thob byed /
 / rnam dag cho gas dge slong sgrub byed dam pa chos bzang
 po /
 / srid pa'i duh kha blo dub thub pa'i brtul 'zugs 'dsin pa
 la /
 / dang 'dod dad thob bdag dang nges 'byung g'zan phan thugs
 bskyed mchog
 / dad ldan gra sgang sgrub sde pa sogs dge 'dun 'khor
bzang por /

/ skal bzang thob 'dis lugs zung gnad 'ses dang /
 / gzur gnas skabs bab 'brel chags yi rang byed /
 / phyogs dus sangs rgyas byang sems ñan rang tshogs /
 / bstan srung chos skyong dkar phyogs lha klu'i tshogs /
 / bstan pa lung rtogs bdag ñid can yin par /
 / ngo mkhyen bstan 'dsin sde bcas thugs rab dgyes /
 / bka' drin g'zal med rtsa ba'i bla ma rnams /
 / bka' drin phul byung sde dge gong ma rnams /
 / thugs dgongs legs rdsogs dgyes pa'i 'dsum 'zal ston /
 / bdag gi bla ma mchog gsum chos srung gi //
 47b [fol. 47b] bslu med nges 'ses bka' drin rjes dran nas /
 / gsol 'debs bsñen sgrub mchod gtor b'sad sgrub kyi /
 / bstan pa sde bcas tshul b'zin dar brtan gyi /
 / thabs tshul skyong spel phyogs 'di phan bde ba'i /
 / byed po sde dge bla ma gong ma yi /
 / mdsad bzang rgyun bzang mi ñams bstan pa rgyas /
 / snod bcud bde skyid bde ba rgyu 'bras dang /
 / ldan pa'i thabs la sgo gsum chig dril gyi /
 / g'zol 'dod lhag bsam sñing la rtag tu gcags /
 / bla ma mchog gsum rdo rje'i chos srung la /
 / blo bkal gsol 'debs gtsug lag zung 'brel gyi /
 / bya ba las kyi 'khor lo spyod b'zin lags /
 / de ltar rang g'zan bde 'zing dge 'dod don /
 / don gñis lhun grub ji srid 'tsho ba'i bar /
 / bar med rab byung chas dang rgyun tu ldan /
 / ldan b'zin 'chi med tshe yi dngos grub thob /
 / thob b'zin bstan 'gro spyi dang sa ngor bstan /
 / bstan pa'i sñing khu pha rgan tshar pa rje /
 / rje de'i b'zed srol rgyun bzang 'phel rgyas brtan /
 / bstan dang bstan 'dsin spyi dang drin can rje /
 / rje mchog 'zabs 'degs ris bral dge 'dun sde /
 / sde spyi sa ngor lugs 'dsin lhun grub steng /
 / 'gro ba spyi dang khyad par bho ta'i ljongs /
 / ljongs 'dir skye dgu spyi sger sogs bstan 'gro /
 / phan thogs rgya che rgyun ring 'byung ba dang /
 / deng nas bzung ste tshe rabs thams cad du /
 / rgyal bstan la 'zugs rab byung tshul khrims ldan /

/ mdo rgyud dgongs don legs rtogs sangs rgyas kyi /
 / go 'phang mchog thob 'khor ba ma stongs bar /
 / sems can don byed don gn̄is lhun grub śog
 48a / de ltar grub par rgyal ba [fol. 48a] // śākya thub /
 / 'phags pa gn̄as brtan bcu drug sa skya pa /
 / gong ma rnam lnga bu ston thams cad mkhyen /
 / rgyal bas lung bstan ngor chen rdo rje 'chang /
 / bdag chen rdo rje 'chang dang grub pa'i rtse /
 / rje btsun rdo rings pa dang pha bla ma /
 / mchog gsum kun 'dus tshar chen rdo rje 'chang /
 / 'jam dbyangs mkhyen brtse'i dbang phyug klu sgrub rje /
 / rmor chen rdo rje 'chang dang rgya mtsho'i mtshan /
 / rt̄sa gsum kun 'dus gn̄as gsar rdo rje 'chang /
 / brag rt̄sa rje dang 'jam mgon kun blo'i mtshan /
 / gcig chog rgyal po drin can thar rtse ba /
 / rigs kun bdag po drin can nam mkha' legs /
 / bdag chen sku mched rje btsun 'chi med dbang /
 / bka' drin g'zal med mkhan chen ā nanda /
 / 'dren mchog bla ma dam pa ratna'i mtshan /
 / la sogs rt̄sa brgyud bla ma phyogs dus kyi /
 / rgyal ba sras slob rin chen rnam pa gsum /
 / rgyud sde b'zi'i lha sñing po kye rdo rje /
 / 'chi med mgon po yid b'zin 'khor lo dang /
 / rje btsun sgrol ma ku ru kulle sogs /
 / dran pas sñing gi gdung sel bstan srung gtso /
 / rdo rje naḡ po chen po gur gyi mgon /
 / e ka dsā ti dpal ldan dud sol ma /
 / gn̄od sbyin yab yum pu tra mched sring dang /
 / 'zing skyong yid b'zin nor bu 'zal b'zi pa /
 / lcam dral dmaḡ zor rgyal mo dur khrod bdag
 / las g'sin gn̄od sbyin beg gdong lcam dral dang /
 / rt̄si'u dmar 'dul 'dsin rigs lnga la sogs pa'i /
 / chos srung nor lha rgya mtsho'i tshogs rnames kyis /
 / byin rlabs phrin las dam par mdsad du gsol /
 48b / bkra śis ston [fol. 48b] mchog dam pa sangs rgyas
 dang /
 / bkra śis lung rtogs bdag ñid dam pa'i chos /

/ tshe ring gdon bgegs g.yul las rnam rgyal te /
 / ma ñams rgyal brgyud chu bo'i rgyun ltar 'phel /
 / tshe la dbang thob mkhyen spyod phun sum tshogs /
 / lugs zung bstan skyong phan bde'i byed por gyur /
 / tshe dbang mi chos gtsang ma bcu drug gi /
 / brtul zugs mi sígs rdo rje lta bu yis /
 / dmu rgod dgra 'dul chos tshugs rgyal mtshan bsGREngs /
 / ngal dub yo byad brtson 'grus gyis sgrub 'bras /
 / 'bras bu yid kyi thig le lha sras mched /
 / mched lcám 'byon pa'i don sgo gtsug lag zung /
 / zung gi yon tan tshul bzin thugs la mkhyen /
 / mkhyen cing blang dor ma 'chol gzan gces thugs /
 / thugs ldan rang ñid phun tshogs thob pa'i rgyu /
 / rgyu mtshan ngo ses bka' drin rjes su dran /
 / dran cing yab mes lugs zung srol spyi sgos /
 / sgos chos ma 'phyugs ma ñams rtag tu skyongs /
 / skyong tshul lugs gñis khrel dang dam tshig mchog
 / mchog ldan yongs kyi bsngags bya'i yul du gyur /
 / de kun bzang po'i cho rigs spyod pas srungs /⁶⁸

49b [fol. 49b] / mdo smad a rta rong 'dir rgyal ba'i bstan /
 / bstan gzi 'dsugs mdsad gong ma'i mdsad phrin rgyun /
 / rgyun bzang chen po zol gyis mi bslad par /
 / rang rigs sngon byon rang rang 'byung khungs kyi /
 / tshul dang rjes mthun ci byas sems can la /
 / 'phral yun phan 'gyur rgyal bstan bsad sgrub bstan /
 / bstan rgyun rnam dag sde bcas 'phel brtan gyi /
 / bdag po'i rkyen gyur spyi dang khyad par gyi /
 / re skong bsam 'phel nor bur legs 'gyur bar /
 / rtsa gsum chos srung rgya mtshos grub par mdsod /
 / de ltar byon pa'i gdan rabs rim pa ni /
 / gsang bdag rnam sprul sa skyong bla ma rje /
 / byams pa phun tshogs pa nas 'dren pa ste /
 / bla chen kun dga' phun tshogs dbon bla ma /
 / che mchog khri chen sangs rgyas bstan pa'i dpa' /
 / bsod nams phun tshogs bstan pa tshe ring dang /
 / de sras 'bring po phun tshogs bstan pa dang /
 / de sras chung ba blo gros rgya mtsho pa /

/ de'i gcung dbyangs can ma dang yab rje mchog
 / ma yum lags dang kho bo bcas pa'o /
 / de ltar byon las gdung brgyud dngos rnams ni /
 / rim par snga ma gsegs nas phyi ma yis /
 / rim bzin gdan sa'i khur bzes gnang ba dang /
 / de yang sku mched med skabs ma gtogs par /
 50a / rab byung kho nas⁶⁹ [fol. 50a] gdan sa'i khur bzes pa /
 / sngon gyi thugs bskyed srol rgyun khyad par can /
 / yin te chos rgyal bstan pa tshe ring gis /
 / bsod nams phun tshogs gsegs nas gdan sa yi /
 / khur bzes dgos pa sar pa chos kyi rgyal /
 / bstan pa tshe ring gang de'i tshul spyod kyang /
 / phal pa dkyus dang ma dres khyad par ba /
 / mdsad pa'i rnam thar mngon du gyur pa dang /
 / gong sras nang nas rab byung rten can gyis /
 / rim pas gdan sa gnang rgyu chos⁷⁰ rgyal des /
 / bka' chems gnang ltar de bzin mdsad⁷¹ pa dang /
 / sku tshe gdung brgyud dbang thang chab srid sogs /
 / chos srid gtso bor ston dus rten byung dge /
 / de las ldog dus legs dsom dka' gyur pa /
 / bsnon med mngon sum mthong chos nid du grub /
 / de ltar gnang ba'ang bstan pa'i gzi dsugs mkhan /
 / gsang ba'i bdag po byams pa phun tshogs kyis /
 / skyes chen du ma'i lung bstan rten byung sgo /
 / bsgrigs par mdsad dang rang gis bstan gro la /
 / phral phugs dge slebs che ba'i thugs bskyed kyis /
 / mdsad pa bcas tshul gong du bla chen gyi /
 / rnam thar skabs su zib par smos bzin no /
 / ci mthong log par rtog pa ga' zig gis /
 / sa chen skyong ba'i rgyal po chen po ru /
 / grags pa de la khrul gzi'am bsnad gzi ru /
 50b / byed [fol. 50b] nas sde dge gdan rabs mdsad phrin
 rnams /
 / snigs dus jig rten bsod nams mar grib kyi /
 / non mongs sug's bdo'i bya bar jig rten gyi /
 / lugs srol yin zes btags dang dra mtshungs su /
 / dod dang de ltar byed doi sgyu thabs las /

/ brtsams pa rnam ni dam sri'i sprul pa dngos /
 / de 'dra srid ba'i rgyu dang 'bras kho na /
 / sgrub pa'i 'byor stobs ldan pa'i che btsan la /
 / sdig rgyal zes sam srid rgyal zes 'dogs 'os /
 / gong du yang yang smos bzin gzu bo'i blos /
 / bstan 'gror lhag bsam dkar po'i kun slong gis /
 / legs par bkral na don tshig 'di ltar yin /
 / rtsod dus skye dgu'i bsod nam mar 'grib kyi /
 / chags dang sdang ba rmongs pa'i bya ba la /
 / 'jig rten spyod srol yin zes g.yer por 'jug /
 / duh kha'i rgyu 'bras sgrub dang 'di mi mtshungs /
 / lnga bdo'i sems can ngan song rgyu sgrub la /
 / ngang gis goms pa'i dus ngan mthar ñe tshe /
 / lha chos kho nas thar pa'i sgor mi tshud /
 / des na 'jig rten skyong ba stobs ldan gyi /
 / tshul bzung khirms kyi bya bas ñes spyod can /
 / spa bkong sdig las ldog nas chos kyi sgor /
 / sugs kyis 'dsud pa'i thabs kyi mdsad phrin mchog
 / skyong phyr mi bdag rgyal po'i mtshan tsam 'dsin /
 / de la chos kyi rgyal po zes su 'dogs /
 / 'phags pa'i yul dang bod ljongs snga thog la /
 / khyim pa sdom brtson sna tshogs byung mod kyang /
 / khyim pa'i rigs kyang khyim pa phal pa dang /
 / mi 'dra byang chub sems dpa'i mngon rtag zig
 / nges par dgos mod srong btsan rje sogs bzin /
 51a / de 'dra re tsam 'byung ba srid mod [fol. 51a] // ky
 / snigs ma'i dus 'dir dug gsum sas che zing /
 / khyim par gyur nas rmongs dang cha 'dres su /
 / gyur bas rnam dag 'byung ba ñin skar tsam /
 / khyad par 'gro la bde skyid 'byung ba'i sgo /
 / thub bstan bsad sgrub bstan pa sde dang bcas /
 / ñams bri skabs 'dir dar brtan spel ba yis /
 / bdag po'i rkyen du 'gyur la de dag gi /
 / yon² tan ses nas dang ba'i dad pa dang /
 / de ltar rang gzan thob 'dod 'dod pa'i dad /
 / rkyen gzan kun gyis mi 'phrog yid ches dad /
 / nam yang mi 'gyur mthar thug dad pa bzi /

/ blang dor bya ba bstan pa'i rnam g'zag la /
 / nor 'khrul bsal nus chos kyi mig mchog dang /
 / ldan pa'i gang zag 'zig ni nges par dgos /
 / de 'dra'i rgyu rkyen khyim par tshang dka' bas /
 / des na ñen chung khe che rgyal bstan la /
 / 'sugs kyiis phan par 'gyur 'zing rgyal ba'i bstan /
 / dar na sems can bde skyid kyang de kho nar /
 / ltos 'zes kun mkhyen lung gis lan brgya ru /
 / bñgags pas bstan 'gro gñis kar phan pa la /
 / sdom brtson rgyal po mchog tu bñgags pa b'zin /
 / sde dge gong ma'i phyag len de ltar yin /
 / chos rgyal thabs chen dang ldan mdsad bzang gis /
 / skye dgu chos kyi sgo ru 'bad med bcug
 / chos kyi dbang phyug sa ngor bstan 'dsin mchog
 / skye dgu'i skyabs gnas mchog tu spyang drangs phebs /
 / mdo sngags b'sad sgrub rnam dag bstan pa spel /
 / chos 'chad phra ñag ma gyur skabs de bstun /⁷³

51b [fol. 51b] sgo nas byang chub sems dpa' du ma yis /
 / la la ston pa la la sbyim bdag tshul /
 / sku gsung thugs kyi spyod tshul rmad byung ba /
 / ñes pa'i dri bral yon tan rtag 'jo ba'i /
 / ngo mtshar mdsad pa mthong thos dran reg kun /
 / kun nas kun tu 'phral yun bde dga' la /
 / sbyor ba rgyal ba'i phrin las phul byung yin /
 / de ltar gtsang ma 'chi med lha las babs /
 / sde b'zi'i dpal mnga' stobs kyi dbang phyug gyur /
 / chos ldan chos spyod grub pa'i rtser son te /
 / khyad chos sum ldan brgyud pa rin chen phreng /
 / tshogs gñis thugs bskyed dpal rdsogs 'od brgya pas /
 / mdo khams mun pa'i smag rum yongs bsal nas /
 / bstan 'gro'i dge legs spel mdsad gsang ba'i bdag
 / sa skyong bla ma byams pa phun tshogs pa /
 / de dang gñis min bstan 'gro'i phan bde'i ñi /
 / khri chen sangs rgyas bstan pa punye'i mtshan /
 / chos kyi 'khor lo bsgyur ba'i sngags 'chang che /
 / mi dbang bstan pa tshe ring drin can rje'i /
 / ngo mtshar rnam thar chu gter chen po las /

/ mdor bsdus cung zad tsam 'zig bstan 'gro la /
 / lhag bsam mchog tu dkar rnams dgyes spro ba'i /
 / dga' ba mchog tu 'phel dang skal ldan gyi /
 / blo ldan chos dang chos min blang dor dag
 / legs par rtogs phyir chos rgyal mchog rnams dang /
 / de dang skabs 'brel de yi gdung rigs su /
 / phebs dang skyes pa dag gi lo rgyus bcas /
 52a / don tshang mdor bsdus sgro skur [fol. 52a] // dri
 bral bar /
 / dge legs nor phreng 'dod dgu rab 'phel 'zes /
 / gтам gyi sbyor ba re 'zig grub zin to /
 / de dag skabs su byung ba'i chos blon ni /
 / zla bral rnam gsum⁷⁴ gong du smros zin cing /
 / gong⁷⁵ du zur tsam smos b'zin gad thog pa'i /
 / mi rabs dang po tshe tsha bo 'ug ces /
 / snga dus dpal spungs dgon gyi gñer pa yin /
 / dpal spungs gling log byung dus rme 'sod kyi /
 / gling gi du si 'zes par ngo btags 'zus /
 / du si dpon sde nang 'khrugs chus ñes dus /
 / dge rab rdo rje 'zes pa gling tshang bskyal /
 / gling dpon dga' nas 'khor lo mdo sogs kyi /
 / dpon bskos de yis gad thog gnas g'zi btab /
 / tshe tsha bo 'ug de'i bu karma skyabs /
 / o lu sung ces bya ba gñis yod de /
 / rnam gling drung rams bla ma'i rtsar yod dus /
 / drung rams bla ma sde dger byon pa'i skabs /
 / bla chen phun tshogs 'zal nas nged rang gi /
 / 'og gtogs tshe tsha'i bo 'ug phrug gu gñis /
 khyed rtsar 'dug pa nged la gtad dgos phebs /
 / de b'zin phul thog kho pa spun nas kyang /
 / bla chen mchog la sgo gsum longs spyod bcas /
 / gtsang phul gang gi'ang bdag rgyan ches bskyangs 'sing /
 / gñis kar kun dga'i ming re gnang bar mdsad /
 / gñer chen dam pa kun dga' don grub pa /
 / nas bzung da lta bar gyi gad thog gi /
 / gñer brgyud da yod⁷⁶ / nang nas snga ba yin /
 / des mtshon sde dge gong ma phyogs 'di yi /

52b / mnga' bdag rgyal por gyur dus [fol. 52b] ses ldan dag
 / rang nid brgyud bcas 'phral yun 'jigs skyob dang /
 / legs smon ched du sa skyong rgyal brgyud bcas /
 / kho pa brgyud par bcas pas skyabs kyi gtsor /
 / gzung bar dam bcas rñed dgu'i longgs spyod phul /
 / ci mdsad legs mthong bzed dgu'i bya ba kun /
 / rang don zen bral 'bad sgrub zabs 'degs rigs /
 / zus nas gong gis kyang bka' drin chen po yis /
 / skyong las chen po'i go sa thob gyur pa /
 / rgyal rabs rim pa so so'i skabs thob tu /
 / de bzin rim 'khod byung ba'i gñer blon rigs /
 / rgyud skyes blon po che rnams rang rang gi /
 / mes pos dam bcas ji bzin drin ldan gyi /
 / rgyal brgyud bcas kyis ci mdsad legs mthong dang /
 / bka' gnang thod bcings rang bas rgyal po yi /
 bzed pa'i don la gces spras 'bad sgrub rigs /
 / de las phyir phyogs rje bo'i bka' drin dag
 / rang gis cher rlom blon zol dpon sems kyis /
 / 'gran sems bya ba dka' byol rang snan gyi /
 / g.yo thabs gnang na tha sal ma yin nam /
 / nams ldan gzu bor gnas pa'i blo ldan dang /
 / rgyu 'bras gsal ba'i me long thogs pa po /
 / ya ma ra dsa'i mkhyen pas chod par gyur //

// bla yi mchod gnas so so'i skabs smos bzin /
 / khyad par lo rgyus mdo tsam bsdoms brjod na /
 / gangs ri'i ljongs 'dir sa dge rning dkar 'brug
 / grags che de la'ang nad gsas mang byung ba'i /
 / srol 'dsin skyes chen dam pa'ang mang du byon /

53a / sde [fol. 53a] // dge'i brgyud pa'ang rim par byung
 dag gis /
 / chos phyogs gtso bor ston pas rang skabs kyis /
 / ris bral bla ma so so bsten mod kyi /
 / de dag nang nas 'gar ston dag gi skabs /
 / 'bri gung pa dang 'jam dbyangs mi yi gzugs /

/ sa skya pan chen bsten par grags che zing /
 / lugs zung bgyi bas bstan 'gro'i phan bde'i dpal /
 / rgya mi chung tsam spel gyur 'di'i dang thog
 / dge slong bsod nams rin chen zes pa mched /
 / mtshan mchog sum ldan 'jam dpal dbyangs kyi gdung /
 / gangs ljongs bstan pa'i mnga' bdag sa skya pa /
 / chos kyi rgyal po 'phags pa rin po ches /
 / lugs zung go sa chen por dbang bskur zing /
 / de rjes sde dge bkra sis seng ge'i dus /
 / dus gsum sgrib med gzigs pa'i lcags zam pa /
 / mchod yon zung gis lhun grub steng chos grwa /
 / btsugs tshe'ang thang stong rgyal pos gnas srung du /
 / dpal ldan sa skya'i bstan srung yid bzin nor /
 / zing skyong tsa tur mu kha sgrubs sig bsgos /
 / de bzin nam lhun grags pa lhun grub dang /
 / dpal ldan seng ge ā nanda ratna /
 / sogs kyis dpal ldan sa skya'i bstan 'dsin mchog
 / rgyal bas lung bstan ngor chen rdo rje 'chang /
 / gong gi brgyud 'dsin rnams bsten bzed srol skyong /
 / de nas rim par chos srid bstan pa'i rgyun /
 53b / mchog rgyas [fol. 53b] gyur nas kun dga' rgya mtsho
 dang /
 / byams pa phun tshogs mched sogs rim byon gyis /
 / rgyal ba gn̄is pa ngor chen bla ma yi /
 / gdan sa e wañ chos ldan grwa sar zugs /
 / gdung brgyud blon 'bangs mnga' ris gtogs so cog
 / yongs rdsogs grwa rgyun e wañ chos ldan du /
 / zugs pa'i srol btod bka' yis legs par 'doms /
 / dpal ldan ngor pa'i grub mtha' 'dsin par mdsad /
 / de nas sa skya'i 'jam mgon rim byon dang /
 / bla slob mchod yon 'brel zab rab 'phel zing /
 / e wañ khrir bzugs mkhan slob dam pa rnams /
 / sa ngor sñing po'i bstan pa'i srol 'dsin mchog
 / tshar chen bla ma'i srol 'dsin dam pa'i mgon /
 / gnas gsar 'jam mgon la sogs ljongs 'di ru /
 / spyen drangs chos 'khor bskor zing bstan pa'i rgyun /
 / btsugs spel rgyal sa'i lte ba sa ngor gyi /

/ lugs 'dsin chos sde lhun grub steng gtsos su /
 / bstan srid skyong ba'i srung ma pho brang rer /
 / sa lugs gur 'zal ngon khang re re dang /
 / 'zal ngo gong ma'i thugs dam rgyun la bsten /
 / gzim chung rnams su ngon sku gtor sgam bcas /
 / 'sas cher b'zugs dang sa ngor 'dren pa mchog
 / dag gi thugs rje byin rlabs'ang ngon gyur gyi /
 / dge mtshan byung tshul gong du smos ltar dang /
 54a / sa ngor bstan [fol. 54a] // spel kho nar thugs 'dun
mthil /
 / gtad pa'i mchod yon rnams dus sku tshe dang /
 / gdung brgyud mnga' thang mchog tu rgyas brtan sogs /
 / thog mtha' bar gyi rgyu mtshan du ma yis /
 / rtsa ba'i grub mthar bka' babs dge mtshan gyi /
 / don rtags tshad mas grub b'zin sa skya pa'i /
 / gdung brgyud rnams dang bu slob spyi khyad par /
 / e wam pa dang tshar lugs yar klungs pa /
 / mchod gnas rigs bdag mchog tu bzung bar 'os /
 / de b'zin thog mar smad nas stod phyogs su /
 / byon dus karma pa yis lung bstan par /
 / kha cig 'chad dang 'zal ngo snga ma 'ga' /
 / bka' brgyud grub mthar 'zugs dang si tu pas /
 / bstan pa'i mdsad pa gtso bo bka' 'gyur gyi /
 / 'zu dag gnang sogs la brten karma pa /
 / lnga rig si tu rin po che sogs dang /
 / de b'zin grub pa'i dbang phyug 'anandas /
 / r'ning lugs 'nams b'zes skyong 'zing phyag len skyong /
 / rig 'dsin 'ja' tshon s'ning po'i gter chen mchog
 / klong gsal s'ning pos rten 'byung legs bsgrigs dang /
 / pho brang re 'gar r'ning lugs gsol ka khang /
 / yod sogs snga 'gyur grub dbang nus ldan pa /
 / dag gis rkyen sel phan slebs byung ba sogs /
 / de dag rnams kyi brgyud 'dsin bslad med kyang /
 / bkur sti dbu blar b'zes pa'i 'os su che /
 54b / de b'zin thub bstan g'zi [fol. 54b] cher gyur pa dang /
 / bdun pa che sogs rgyal mchog mchod yon gyis /
 / spyan skyong dge bas ri bo dge ldan dang /

/ 'jig rten lha klu'i dgyes bkang snod bcud la /
 / phywa g.yang 'bebs dang 'tshe ba bzlog sogs la /
 / ye nas yod pa'i g.yung drung bon la sogs /
 / mdor na rgyal kun thabs mkhas thugs rje yis /
 / gdul bya gang la gang 'dul dam pa'i chos /
 / sa dge dkar rñing bon du grags la sogs /
 / ris su ma chad grub pa'i mtha' thams cad /
 / phan bde'i 'byung gnas ñid du nges pa na /
 / ris su mi bcad dag snang phyogs bral sbyong /
 / gus pas legs mchod skyong spel mthun rkyen 'os /
 / de dag khrod na gna' nas rgyun mchis dang /
 / ldan grol yon tan mchog gis gang ldan pa /
 / dbu blar mnga' gsol gnang bar rigs lags so //

// dge legs kun gyi 'byung gnas rgyal kun gyi /
 / ngo bo drin can bla ma rnam pa gsum /
 / mkhyen brtse nus ldan bla ma mchog rnams kyis /
 / chos tshul chos rgyun 'phel ba'i bkra 'sis stsol /
 / dpal ldan kye yi rdo rje dus 'khor lo /
 / bde gsang 'jigs mdsad yang phur tshe yi lha /
 / rnam gsum la sogs rgyud sde bzi'i dal gyis /
 / mchog thun dngos grub legs grub bkra 'sis stsol /
 / ston mchog sangs rgyas theg gsum dam pa'i chos /
 / de sras byang sems ñan rang dge 'dun tshogs //

55a [fol. 55a] // dag gis srid pa'i duh kha ming mthar gyur
 / chos spyod 'dul bstan rgyas pa'i bkra 'sis stsol /
 / rgyal kun phrin las gcig bsdus rdo rje gur /
 / legs ldan 'zal bzi bka' bstod bcas pa yis /
 / log rtog log smon bdud dgra tshar bcad nas /
 / don gn̄is lhun grub bstan 'phel bkra 'sis 'sog
 / dbang chen rigs byed lha mo 'dod pa'i rgyal /
 / rgyal chen ngal gsos po yis khams gsum kun /
 / dbang 'dus snod bcud chos nor 'phel rgyas bstan /
 / rdsogs ldan skal bzang rtag spyod bkra 'sis stsol /

/ ces pa 'di yang sde dge'i rgyal rabs las 'phros pa'i
 gtam gyi sbyor ba mkhas pa 'ga' zig gis byas pa dag la lta
 rtogs bgyis pas gzu bo'i blos lo rgyus drang po dngos bstan
 du bkod pa zig bgyis na gong ma'i thugs bskyed kyi rgyun
 mi nams sing bstan 'gro bde legs kyi rgyur 'gro re'i 'dun
 pa'i thog 'tsho byed pa karma tshe dbang dang / kho bo'i
 sning gi dwangs mar gyur pa gzim dpon mgon bsam pas kyang
 bris zes bskul ba dang / sning gi nor bur gyur pa rigs
 kyi bu dam tshig rdo rje rang gnas chos grwa 'dir thog mar
 phebs bzugs kyi rten 'byung du dge bar mngon te si tu thams
 cad mkhyen pa dang / zu chen pandi ta / drung yig u rgyan
 55b ye ses sogs [fol. 55b] kyis dkar chag dang / grub dbang
 sangs rgyas rgya mtsho'i gsung / 'tsho byed dam pa gu ru
 'phel gyi ngag brtsams dang ngag sgros khungs ma / drung
 yig dam pa bstan 'dsin rgyal mtshan pa'i ngag brtsams sogs
 dang / gong ma de dag gis phyag rjes mngon grub gtan
 tshigs su 'ong ba dag la brten nas sing sprel lor brtsams
 pa la slar lcam zung lha sras rin po che mched kyi lo
 rgyus / nged rang rgyal ba'i bstan pa rin po che'i rtza
 ba ma 'byon sangs rgyas rab gsal rnam sprul ma ha pandi ta
 sakya sri'i sdom rgyun 'jam dbyangs sa skya pandi ta nas
 brgyud pa'i sdom rgyun rnam dag las dge slong sgrub pa'i
 skal ba bzang po thob pa'i tshul bcas kha bskang ste 'jam
 mgon gnas gsar ba chen po'i bka' drin las chos rgyal de
 dag gi rigs su dal 'byor gyi ming thogs tsam du skyes sing
 tshe rabs gtan gyi skyabs gcig yar klunge rdo rje 'chang
 dang / thar rtse rdo rje 'chang khu dbon / sa skya pa
 chen po mched zal rnams dang 'dren mchog bla ma dam pa wa
 gindra ratna'i zabs pad gtsug tu bsten cing gsung gi bdud
 rtsi cung zad thos pa sa skyong chos kyi rgyal po gong ma
 de dag gi gdan sa skyong ba'i tshul 'dsin sa skyong dge
 slong rdo rje 'dsin pa tshe la dbang ba'i rdo rje'i rig
 56a pa dsin pa byams pa kun dga' [fol. 56a] // sangs rgyas
 bstan pa'i rgyal mtshan gyis sa pho byi ba'i lo gro bzin
 zla ba'i tshes dge bar lugs brgya'i 'dun sa dpal ldan lhun
 grub steng gi chos grwa chen por sbyar ba phyogs dus kun
 tu dge bar gyur cig / / yi ge pa ni rnam rgyal grwa tshang

dge bskos rab 'byams pa chen po kun dga' phun tshogs rgya
mtshos bgyis pa'o // // // dge'o // dge'o // dge'o /
sarba mangga lam // // //

N O T E S

1. [fol. 3a] 'di gu ru lags kyis sger b'zed du mngon /
2. [fol. 4a] gyi
3. [fol. 4b] pa /
4. [fol. 4b] mtshan /
5. [fol. 4b] pa /
6. [fol. 4b] mtshan /
7. [fol. 4b] gyi
8. [fol. 4b] pa /
9. [fol. 4b] gyi /
10. [fol. 4b] pa /
11. A line drawn under a word corresponds with the miniature circle written in the MS. text under a word in order to emphasise it.
12. [fol. 6a] / lung bstan pa'i gnas g'zir sa dpes 'di b'zin tshang dgos rgyur mkhas pa 'ga' zig gis g'zan ngo'i g.yar khral du yul g'zan du ngos bzung ba rtags dang ya bral bas b'zad gad kyi gnas su 'dug

13. [fol. 6a] dpal sa skya pa dge slong rdo rje 'dsin pa /
14. [fol. 6b] sñan mda' yan dang 'khor mdo man gyi zil rgyud
kyi sde 'di rnams thog ma nas chab 'bangs su gyur pa yin
pas 'sin tu 'sis pa can yin /
15. [fol. 8b] a ra ma /
16. [fol. 9b] bud med /
17. [fol. 10a] 'gran zla dang bral bral ba'i. The second bral
of the text is evidently a dittograph (cf. S. C. Das, A Ti-
betan-English Dictionary, p. 297a). The original suggests
by means of two dotted lines that this note should be refer-
red both to the preceeding rdsogs and the following stobs.
18. [fol. 10a] dregs byed bran du 'khol ba'i. Here again it is
suggested by means of two dotted lines that this note ought
to be related both to the preceeding súgs and the following
nus.
19. [fol. 10b] pho brang khag dang mi ser bcas kyi byung khungs
lo rgyus / sngon lha sar dkar chag tu gsal tsam yod tshod
kyang / phyis su ma yum bde g'segs de ñid kyi skabs pho
brang khang las 'zig gsos gnang ba'i 'zar la lha sar dkar chag
rjes med du bsubs par mdsad pa dang / 'ga' 'zig gis rtsom
pa'i lo rgyus la'ang / 'ol tshod lta bu las 'zib gsal med
pa dang / the tshom gyi cha 'ga' 'zig 'dug pa bcas 'zib par
brjod rngo ma thogs kyang sa bcad tsam sbro na / rme 'sod
ni / gling dpon du si zer ba / bra dge sogs ngo log gi
nang 'khrugs thog bla chen gyi dpung 'súgs kyis mnan te chab
'og tu bsdus nas bsad mkhan rnams la mi stong yang bkal bar
mdsad pa ste / da lta'ang du si bsad stong du gling 'zes
thog 'jal rgyun yod 'dug sbe war ni / bla chen gyi dpung
gis 'zabs 'og tu bcug zer ba tsam las sa bdag ma nges pa 'zig
dang / yang be ri don yod kyi sde de chus 'nes nas bstan
'dsin chos rgyal gyis sde dge la bstsal zer srol kyang mchis
mkhar mdo tshu ri ni / gling dpon 'zig gi sde la dpon de
phyogs g'zan du 'gro tshe tsho mi dharma 'srīs sde dger bya

btang ste / der bla chen gyis dmag dpung bteg nas 'bangs
 su byas par grags / mkhar mdo pha ri ni be ri'i sde yin
 pa sog pos phul / ku se sde rñing ñag gsis bcas go 'jo
 dbon mo'i khongs gtogs gser mdog bla ma zer bas bdag pa
 zig la bla chen gyis chab 'og tu bsdu bar mdsad pa dang /
 sbo lu yang go 'jo dbon mo'i khongs gtogs zig yin pa bla
 chen la sbo lu bla ma karmas dkar po sum tshan gyis brgyud
 [fol. 11a] // nas mgo btags zus / / ku se sde gsar yang
 go 'jo'i khongs gtogs la sam pa phun tshogs / gnas ra a
 gro / sbyang zing phun tshogs gsum gyis go 'jo la ngo log
 nas bla chen la mgo btags zus / sga rje dang dpal 'bar
 yang stong ra sde pa'i khongs gtogs la sde bza' zig sga
 rjer phyr gñang ba sogs kyi g.yo thabs dang / snga phyr
 dmag dpung gis chab 'og tu bsdu pa bla chen gyi skabs su
 yin par mgon / dpal yul yang 'di dang khog mtshungs zig
 yin tshod 'dug tsam mdo ni dpon chung gi 'phan i gzi'i
 sde yin pa bla chen la gtsang 'bul du zus / dbon stod
 tshu ri ni / bla ma zig gi sde yin pa dbung gis spa bkong
 nas 'bangs su byas / pha ri ni ber sde yin pa la sog rgyal
 gyis bla chen la phul / ye na ni / drung dkon mchog
 legs pas bla chen la mgo btags zus nas phul / 'khor lo
 mdo / rag chab / 'dsom thog bcas gad gñer mgo btags
 zus khongs su gtsang 'bul zus / lcags ra dang / rab
 brtan ni a yu mdo mang dang / kam pa drung pa gñis bkums
 te bran du byas / yid lung ba ni / be ri'i 'brog sde
 la gu sri bstan 'dsin chos rgyal gyis sde dger legs gsol
 phul / lha ru dpon ni 'di phyogs nas rkya mi bdun phar
 song ste yid lung du chags pa las rim gyis mgo par bakos
 pa'i brgyud dang / de dag las 'phel ba'i mi brgyud rnams
 la lha stag gñis grags pa yin / lcags ra tshe tsha tsho
 pa mgon po zer ba bkums te bdag gir mdsad / hor po a gro
 spa zar zer ba'i sde yin tshod sogs de dag gis mtshon mdo
 smad phyogs kyi lus can mtha' dag bla chen mchog gis mchog
 tu dge ba'i las dbang gser gyi 'khor lo'i stobs sugs kyis
 chab 'bangs su gyur ba sa stag yin 'dug kyang rgyu mtshan
 gong smos bzin zib tu spro ma ses pas / slar rgyu mtshan
 drang po khungs thub 'dra byung na rim gyis spel bar spro /.

-- Here, as well as in eight other similar instances below (notes 25, 28, 31, 33, 34, 68, 69, and 73), is found a long note whose text stretches from one side of the page to the other.

20. In the original the figures are written over the top of each item. Here a list of the ten sins (mi dge-ba bcu) is given. They are as follows: 1. to take life; 2. to take what is not given; 3. to commit adultery; 4. to tell a lie; 5. to talk nonsense; 6. to speak slander; 7. to use rough words; 8. to be covetous; 9. to think of doing injury to others; 10. to adhere to heretical doctrines. Cf. also S. C. Das, A Tibetan-English Dictionary, p. 957a.
21. [fol. 13a] gong sa lnga pa /
22. [fol. 15b] 'jam mgon lhun grub dpal ldan yin sñam /
23. [fol. 16a] mi bsrün pa'i sde
24. [fol. 17b] 'di ltar 'di ñid kyi lo rgyus rnams su 'sugs bstan dang 'zu chen gyis phun tshogs bstan pa'i lo rgyus su dmigs bsal bkod pa rje bstan pa tshe ring gis gong ma'i phyag rgyun bñin sras la skyong bcug pa mdsad pa nges par gsal /
25. [fol. 18b] sde dpon gyi sku rim rkyen sel ni / spyir dge ba'i phan yon gyis rkyen sel du 'gyur med kyang khyab che ba'i spyi srol la so so'i rnam rtog sbyong byed dang cha mthun du srung spel bzlog gsum kho nar gtso bor 'don pa'i cho ga byed rgyun yongs grags la / 'dir bla ma'i dus dran dang cho ga sgrub phrin kho nas 'sas che ba 'di 'dra'i rigs byings chos grwa kun la spyi thebs kyi dus mchod du bñag yod bñin las sku 'khris su sgrub ga la dgos / 'di 'dra byung ba ni sde dge gong ma rang gi 'zal 'don gyi rgyun las [fol. 19a] // byung ba bsñon med du grub de bñin du sku srung gi rim gro pa grags pa la dbu bla/ gto chog mkhan la gto pa / srung spel mkhan la tshe lha 'zes da lta zer ba 'di 'dra 'zig 'dogs 'os 'sing / dus ja zer ba 'di sde dge bla ma / ñe gnas grwa tshang dang bcas pa'i ngo skal gyi cha 'phar dus dus kyi 'zal 'don yin pa'i

dus jar btags pa bsñon med du grub / gzan yang drung
 'khor las tshan dang skya gras la grwa gri me mda' sprod
 pa ji bzin grwa tshang rnams la grwa dril dang rigs lnga
 sprod rgyun 'di zal 'don gyi cho ga grwa ba'i drung 'khor
 yin pas sprod pa yin gyi / gzan du rkyen sel gyi sku rim
 pa la mñes spro'i yon 'bul sbyin bdag gis phul ba las /
 bla mchod la rdor dril bca' lag sbyin bdag gis sprod pa ga
 la yod / gzan yang gos rgyugs dang grwa mchos sogs 'di
 dang cha 'dra 'ga' mchis /

26. [fol. 19a] mgon po dang beg rtse'i /
27. [fol. 19a] chos srung gi rten thug sku 'khris su khur ba
 ni / srung ma brten sgrub mkhan gyi rdo rje 'dsin pa rna
 kyi 'khris su khur 'os pa yin gyi / gzan sde srid skyong
 ba'i mi dpon du grags pa lcags la mi chen rgyal po gtsos /
 zi khyon ling gi rgyal por gtogs pa su yang rten thug khur
 mkhan med pa mig yod kun gyis los ses / rgyu mtshan des
 na 'di bzin dar thug khur ba'i srol nams med rgyun chags s
 byung ba 'dis kyang chos tshugs can gyi brgyud pa 'dsin
 dgos pa'i rtags gsal bsñon med grub /
28. [fol. 19a] 'dsin bdag bla ma las byung ba'i sde dge bla
 brang zes pa dang / 'di'i pho brang nang la yang lha kha
 nang zes 'bod pa dang / gna' nas da bar gyi mchog dman k
 gyis rten bzengs kyi gzungs gzug gi 'dod gsol phul dang 'b
 bzin pa'i gzungs gzug par la yang / sde dge lha khang
 steng pa'i bla dpon zes tshig gsal yod pa [fol. 19b] bcas
 sdom brtson rgyal po'i tshul gyis rgyun skyong gi ngag rgy
 bsub tu med pa mgon gyur ro /
29. [fol. 19b] phun tshogs /
30. [fol. 20b] sgrol ma lha khang du btang rgyun dang / ste
 du thug bcas yod /
31. [fol. 21a] lha gsar 'di thog mar [fol. 21b] bla ma byams
 phun tshogs kyi dus su bzengs / / slar rgya bskyed dang
 nams gso ni khri chen bla ma sangs rgyas bstan pa khu dbon

gyis mgo btsug / khri chen bla ma bsod nams phun tshogs
kyi skabs su rten dang brten pa mthar phyin mdsad pa yin pa
ni yig rñing dang logs ris la sbyin bdag bkod pa bcas kyis
mngon du gsal yang / / mkhas pa 'ga' 'zig gis gzan ngo'i
g.yar khral gyi gtam sbyor rtsom tshe 'di skor gong 'og
dkrugs nas brjod pa la sogs pa 'zib tu ma brtags pa'i 'ol
tshod 'di 'dra'i rigs 'go gzug kun tu mang du 'dug go /

32. [fol. 22b] da lta bkra 'sis chos rdsong zer /

33. [fol. 22b] 'jam dpal rtsa rgyud las / / chu bo gser ldan
'zes pa ru / / rgyal po byis pa'i ming can 'byung / / 'zes
gsungs pa dang / gnas gsar rje dang mchod yon gyis dus
'khor [fol. 23a] // gyi chos bka' 'dsugs pa dang mngon 'grig
tu gyur /

34. [fol. 25a] bstan pa tshe ring gi 'zal 'don la / 'nin mtshan
cha drug tu bgos nas cha gn̄is min par ngag bcad gnang nas
rim gn̄is kyi rnal 'byor la g'zol ba dang / yi dam gyi bsñen
ba dung lnga tsam song ba ngag rgyun dang lo rgyus rñing pa
rnams su dngos 'sugs kyis gsal bar ston pa 'di bzin / rje
bstan pa tshe ring 'zal 'don mang pas rgyal srid kyi bya ba
g'zol rkyen du ma song 'zing / de dus las phrin las rgyas
med na'ang physis su kha cig gis 'don brjod kyis rgyal po'i
bya ba la gzan gsung mkhan rnams dam sri thugs dkyil du 'zugs
pa'am [fol. 25b] bdud kyi sprul par the tshom med do /

35. [fol. 26b] / dge rtse rdsa chu kha pa stod smad dang /
khye 'brog / ka bzi / rma rong / lho 'brog skor bcas
'ga' 'zig sog sde la / sog po chus 'nes dang / 'ga' 'zig
tsho yan lta bu yin nam gang ltar chos rgyal mchog gi dge
stobs las 'sugs kyis thabs dang / mkhyen brtse nus pa'i
stobs kyis dbang du byas te chab 'bangs su gyur /

36. [fol. 27a] gsan yu si

37. [fol. 27a] gsan yu si /

38. [fol. 27a] gong gi rnam thar 'jam mgon kun blos mdsad par
gsal /

39. [fol. 30b] 'di b'zin 'zu chen rin po ches bstan 'gyur dkar chag tu 'zib gsal bkod yod /
40. [fol. 30b] 'di dag gtso bor thar pa mchog gi rgyur daigs pa las / rkyen sel kho na'i re ba la ma yin /
41. [fol. 31b] / sku chas tshun mi nag dkyus dang na 'dres pa'i mngon rtags chos rgyal de dus kyi gtsug lag khang rta bzengs kyi sbyin bdag tu gong gi sku bris pa dag mngon sum mig mthong du yod pa 'di dag gis rtogs so / / g'zan yang l rgyus rnams su de skabs lus can kun gyis sñing nas dad cin 'di phyi'i skyabs gnas su bzung 'zes 'byung bas kyang rtogs nus /
42. [fol. 31b] 'di b'zin sa chen kun blos mdsad pa'i gnas gsar rnam thar du gsal /
43. [fol. 32a] 'zu chen rin po che'i bstan 'gyur dkar chag sbyin bdag gi lo rgyus nang du gsal par yod /
44. The sad in this line stands after the particle gyis because it is followed in the original by a note (43). For similar instances see fol. 40a, line 19, where the word dnagos is followed by a note (55), and fol. 52a, line 28, where the word nang is preceded by a note (76).
45. [fol. 32b] bdun pa /
46. [fol. 33a] 'di'i lo rgyus kyang 'zu chen rin po che'i bstan 'gyur dkar chag tu gsal /
47. [fol. 34a] bdun pa /
48. [fol. 35a] 'di b'zin sa chen kun blos mdsad pa'i gnas gsar rnam thar du gsal / 'zu chen gyi bstan 'gyur dkar chag tu'ang yod /
49. [fol. 35b] rgyal rong khro rab /
50. [fol. 36a] rin chen mi 'gyur rgyal mtshan

51. [fol. 36a] klu sdings bka' 'bum du 'zal gzigs ngo mtshar
can 'zes pa'i nang gsal /
52. [fol. 38a] sing ri mar grags da lta nged kyi sgrub rten
'di'o /
53. [fol. 38b] srid 'zi'i dbang phyug kun 'grub bde dga' bzung
po khams gsum dbang sdud 'jigs bral bstan pa'i rgyal
mtshan /
54. [fol. 38b] dpal sa skya'i bla ma slob dpon lags kyis kun
blo'i rnam thar mdsad par sa skyong sde dge skor lhan cig
bsdoms nas gsungs bar 'di dag gsal bar 'dir rnam thar par
brko skabs ma yum bde gseg kyis de khongs nas phyir bton
nas med par mdsad sod yang / da dung sa skya sogs su
dpe rgyun yod 'sas che / de dus kyi gsung bris 'ga' re
yang da dung yod pa mchis /
55. [fol. 40a] 'di ltar gyi thugs bzed rgyun chad med pa'i
gdangs phyir 'sar pa 'gog tu ma btub / las ngan bsags
pa'i sems can gyis blur ma 'songs nas mdsad phrin kun la
ma yin dgu tshar bgrangs dgos pa de byung /
56. See note 44 above.
57. [fol. 41a] mi rje bstan pa tshe ring /
58. [fol. 41a] 'di skor gyi lo rgyus drogs sel nad brgya
'joms pa'i sman gcig zur du bkod yod pa der gsal /
59. [fol. 41b] g.yu 'brug
60. [fol. 41b] rgyal rong sku skye /
61. [fol. 42a] sku rim
62. [fol. 42a] 'ni grags chos skyong dam can sku phebs su
brtags pa /
63. [fol. 43a] bstan 'gro spyi bye rgyal khab bcas la /
64. [fol. 44b] drin can rdo rje 'chang sogs /

65. [fol. 44b] rang ñid kyī /
66. [fol. 45b] drin can rdo rje 'chang yar klungs pa dang
gcig chog rgyal po thar rtse rje /
67. [fol. 45b] yon tan rin po che du ma'i 'byung gnas ngor e
wañ chos ldan /
68. [fol. 49a] / 'jam mgon sa skya pandi tas / / bzung po'i
cho rigs spyod pas srungs / / spyod pa ñams na rigs don
med / / tsandan dri bzung skye bo 'ga' / / de bsregs sol
ba su 'zig len / / 'zes gsungs pa ltar / dper na tsandan
la dri sogs kyī yon tan yod dgos 'sing / de mer bsregs
pa'i [fol. 49b] sol bas nor mi ñan / / skye 'gro thams
cad skye sprul dang gdung brgyud 'sa stag yin mod / khyad
'phags su brtsi ba'i don yon tan yod dgos pa yin / yon
tan med na dam pa khyad can gyi gdung dang skye sprul du
ming btags kyang / dkyus las khyad 'phags su mi 'gyur
te/ gong du drangs pa'i 'jam dbyangs sa pan gyi gsung
gis gsal par ston to /
69. [fol. 49b] gong du b'ad pa ltar gyi rgyu mtshan dgos pa
khyad [fol. 50a] // par can gyi sngon byung lo rgyus
dang / sa skyong rim byon de dag dngos su bzugs skabs
kyi lha khang logs ris khungs ma rnams nas dngos gsal
dang / / drung bstan rgyan pas bsgrigs pa'i lo rgyus su
yang gsal lo /
70. [fol. 50a] bstan pa tshe ring de'i rjes su dang po sku
'bring phun tshogs bstan pa /
71. [fol. 50a] gn̄is pa sku g'zon blo gros rgya mtsho /. There
are two dotted lines leading from the word mdsad in the
original. One of them refers to the text of the preceding
note 70, the other points to the text of the present
note 71.
72. [fol. 51a] thub pa'i dbang po mchog gsum sde bcas kyī /
73. [fol. 51a] / gna' dus su zab chos kun rang ñid tshad ma

b'zi dang ldan zing snod brtag cing 'chad pa las / / deng
sang gi gzan don ming btags nas rkyen sel gyi [fol. 51b]
zab chos btsong nas nor dang brje ba 'di 'dra'i srol med
pas / / de skabs rang lugs 'chad nan tshad ldan nag phra
min cing sin tu 'phel bas / der dogs mtshang gnang ma
dgos pa ma gtogs ma chog pa dang ma 'os pa ma yin no /

74. [fol. 52a] / kun dga' rgya mtshan / na rgyal / tshe
ring thar /

75. [fol. 52a] 'di bzin si tu rin po che'i gsung rgyun dang
gu ru 'phel gyi ngag rgyun khungs ma ltar bris /

76. [fol. 52a] gñer blon /. For the śad preceeding the word
nang see note 44 above.

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