



First folio (inside the cover) of No. 1712. It reads: 'Salutation to the Buddha, salutation to the Doctrine, salutation to the Community'

THE CHESTER BEATTY LIBRARY

A CATALOGUE OF THE
Tibetan Collection

BY

DAVID L. SNELLGROVE

Reader in Tibetan in the University of London

AND A CATALOGUE OF THE
Mongolian Collection

BY

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INTRODUCTION

AMONG the many various artistic and literary treasures which Sir Chester Beatty has brought together in Dublin, the Tibetan collection will probably draw attention primarily by the very fine temple banners (*than-ka*) which form part of it. Tibetan books and paintings are seldom very old, since Tibetan civilization in its full traditional form has continued right up to present times. Manuscripts and printed texts are still being produced by Tibetans now in exile. In the West we often seem to think of value just in terms of age, but within a traditional civilization age is quite irrelevant and often unmarked. Thus Tibetan manuscripts are seldom dated, although the name of the scribe and the place of writing are often given. Tibetan books are printed from carved wood-blocks, and since these blocks often last for hundreds of years, the prints may be taken off any time up to the present. Paintings likewise are very rarely dated; the vague dates that are often displayed in Western museums are mere guesses. Knowledgeable Tibetans will never commit themselves except in the most general terms. Apart from a few exceptional works a Tibetan collection is inevitably and quite properly modern, that is to say eighteenth–twentieth century.

There is no advantage in separating manuscripts from block-prints (xylographs), and we have therefore arranged the whole collection under general subjects, as far as this has been practicable. In some cases we have sets of favourite texts copied out or collected by a particular monk (e.g. nos. 1723, 1774, 1775), and thus they have been listed together despite diversity of content. In the main however:

Group A (items 1701–28) comprises Buddhist canonical works, namely texts translated from Sanskrit and included in Tibetan Canon (Kanjur) and Authorized Commentaries (Tenjur). References have therefore been given to these works according to their numbers in two well-known catalogues:

- (Ui) *A Complete Catalogue of the Tibetan Buddhist Canons*, published by Tohoku Imperial University, Sendai, 1934.
- (Ot) *A Comparative Analytic Catalogue of the Kanjur Division of the Tibetan Tripitika*, edited in Peking during the K'ang-hsi Era; Library of the Ōtani Daigaku Kyōto, Kyōto, 1930-2.

Group B (items 1729-57) comprises indigenous Tibetan works:

- (i) doctrinal and quasi-historical,
- (ii) medical,
- (iii) divination,
- (iv) musical notation.

The first section includes two works of the fifth Dalai Lama, and also an important work on *gCod*, the strange Tibetan rite of offering one's own body in sacrifice to fierce divinities, as well as the well-known legendary accounts of the acts of Padmasambhava. One cannot always separate medical texts from the general body of ritual texts, so only three small works are listed in the second section. There are nine items concerned with divination, a subject on which no proper research has yet been done, and finally there are three musical scores for monastic chant.

Group C (items 1758-1805) comprises ritual texts. As can easily be seen, each item may comprise many more than one text; in one case as many as 28. In some cases, e.g. no. 1758, which is concerned with the tantric cycle of *Kālacakra* ('Wheel of Time'), or no. 1759, which is concerned with the Supreme Buddha *Vairocana*, the 'All-Knowing' (*Kun-rig*), we simply had the task of checking through and listing existing sets. But in most cases we found bundles of small texts, which had come together quite accidentally, and since Tibetan books are always loose-leaved, many of them were in complete disorder. Ours is perhaps the first attempt to reduce such a large number of small ritual texts into some coherent order. Pasang Khambache spent many days in Sir Chester Beatty's pleasant library, searching for missing pages, sorting and rearranging. I then worked

through them all again with my Tibetan assistant, Samten Gyaltzen Karmay, re-sorting them according to their Tibetan religious orders. We find, as would be expected, that the greater part are rituals of the Established Order of the *dGe-lugs-pa* ('Yellow Hats'). There are a few sets of *nÑin-ma-pa* ('Old Order') ritual (nos. 1791-8), and just two of the *bKa'-rgyud-pa* ('Order of the Transmitted Word') (nos. 1801/2).

Except where we have been able to give an adequate idea of the subject-matter of the rituals in the general item-heading, we have carefully translated every individual title. Thus wherever the vague term 'miscellaneous' occurs in an item-heading, the reader may be sure that each separate ritual is fully detailed.

Items 1808-14 were added to the collection after the cataloguing was completed. The last three works are *bon-po*, that form of Tibetan religion which preserves deliberately pre-Buddhist beliefs and practices.

The visitor who is not a scholar of Tibetan will be interested in the manuscripts written in gold on black paper, nos. 1701, 1703, 1704, 1705, 1711, 1715, 1720, and 1731. No. 1708 is written in alternate lines of gold, silver, and copper lettering. As indicated in the catalogue, several of the manuscripts have some fine illuminations. No. 1704 preserves its protecting wooden boards, which are good examples of Tibetan wood-carving.

Group D (items 1815-1860) comprises painted scrolls (*than-ka*). We have identified all the subsidiary as well as the main figures. Most Tibetan paintings represent well-known sets of divinities, and so present little difficulty, except in the case of some of the lesser guardian-gods. It is not always so easy to identify 'saints' and lamas, unless they are very well known. But even the well-known ones may seem confusing, for they may appear in different manifestations, as in the case of *Tsonkha-pa* (nos. 1854 and 1859). Since we are proposing to publish a separate work, specially devoted to a selection of these paintings, a general discussion of their significance is unnecessary here.

I would like to thank Sir Chester Beatty for his generous hospitality on my visits to Dublin, and hope that this work of cataloguing his Tibetan collection may serve as some small return gesture. I also thank Dr. R. J. Hayes, Director of the National Library of Dublin, who has spared no effort to make our work as sure and straightforward as possible.

DAVID L. SNELLGROVE

*Berkhamsted,
7 March 1963*

A. MAJOR CANONICAL WORKS

1701

'phags pa śes rab kyi pha rol tu phyin pa brgyad ston pa (being the Tibetan canonical version of the Sanskrit Buddhist sūtra *aṣṭasāhasrikā prajñāpāramitā*, Ui 12, Ot 734).

'The Perfection of Wisdom in 8,000 verses' together with minor related works (as listed below).

A fine manuscript, gold lettering on black paper, in two volumes, 70 × 26 cm.

First volume (*ka*), first two folios missing, thereafter complete to folio 181 (end of volume), containing chapter 1 to chapter 12, part i.

Second volume (*kha*), complete with 254 folios, containing chapter 12, part ii, to final chapter 32, as well as:

bcom ldan 'das ma śes rab kyi pha rol tu phyin pa'i sñin po (Ui 21, 531, Ot 160), folios 240–2.

'phags pa bzañ po spyod pa'i smon lam gyi rgyal po (Ui 1095, 4377, Ot 716, 1038), folios 242–9.

de bzin gsegs pa thams cad kyi yum | śes rab kyi pha rol tu phyin pa yi ge cig ma (Ui 23, Ot 741), folio 249.

slob dpon klu grub kyis mdzad pa'i smon lam (Ui 4387), folios 250–1.
Five brief final prayers invoking blessings (*bkra-śis*), folios 252–4.

1702

'phags pa śes rab kyi pha rol tu phyin pa brgyad ston pa.

The same work as 1701.

A clear block-print in one volume of 391 folios, 50 × 10 cm.

The last two folios (390b onwards) give the traditional history of the translation of the text. This particular edition was cut by *Gu-sri dGe-slon Śes-rab-rgya-mtsho*. No date is given.

1703

'phags pa śes rab kyi pha rol tu phyin pa brgyad ston pa.

Also the same work as 1701.

Fragments of a fine manuscript, gold lettering on black paper, 73 × 30 cm.

Folios 1–38 and 312–27 only.

1704

'phags pa śes rab kyi pha rold tu phyind pa sdud pa tshigs su bcad pa (being the Tibetan canonical version of the Sanskrit Buddhist text *āryaprajñāpāramitāsañcayagāthā*, Ui 13, Ot 735).

'A condensed version in verse of the Perfection of Wisdom.'

A fine manuscript, gold lettering on black paper, 90 folios, 33 × 12 cm.

The protecting wooden boards are good examples of intricate carving.

1705

'phags pa bskal pa bzañ po pa śes bya theg pa chen po'i mdo (being the Tibetan canonical version of the Sanskrit Buddhist sūtra *āryabhad-rakalpika nāma mahāyānasūtra*, Ui 94, Ot 762).

'The Noble Mahāyāna Sūtra of the Good Age.'

Narthing Kanjur, *bskal-bzañ* section, vol. 1, 547 folios, 63 × 18 cm. The first folio is manuscript, gold lettering on black paper. All the rest are clear block-prints.

1706

'phags pa bskal pa bzañ po pa śes bya ba theg pa chen po'i mdo.

The same work as 1705.

Block-print, 428 folios, 52 × 11.5 cm.



A protecting wooden cover of Ms. 1704, illustrating in intricate wood-carving *Sākyamuni* (centre), *Vajrapāni* (left) and *Avālokiteśvara* (right)

1707

'*phags pa rtogs pa chen po yoñs su rgyas pa'i mdo las | phyag 'tshal ba'i cho ga dan | mtshan nas brjod pa'i yon tan gyi gñen gzi dan | dus gsum gyi de bzin gsegs pa rnams kyi mtshan dan | mdo sde bcu gñis dan | byan chub sems dpa' rnams kyi mtshan nas brjod ciñ phyag 'tshal ba dan | bsags pa'i le'u rnams 'byuñ ba ñi tshe bcos śiñ bsgyur ba |* (being extracts of some chapters from the translation of the *āryamahābhisamayavai-pulyasūtra*, Ui 265, Ot 931).

'From the Noble Sūtra in extended form (known as) Great Knowledge:

The Rite of Obeisance,
 The Chapter on Good Qualities, recited by their names,
 The Names of the *Tathāgatas* of Past, Present, and Future,
 The Twelve Sūtras,
 Recitation of the Names of the *Bodhisattvas* with Obeisances,
 The Chapter on Confession,
 simply prepared and translated.'

Manuscript, gold lettering on black paper, 81 folios, 41.5 × 16 cm.
 Fine carved binding.

1708

'*phags pa blo gros mi zad pas bstan pa zes bya ba theg pa chen po'i mdo* (being the Tibetan canonical version of the Sanskrit Buddhist sūtra *ārya-akṣayamatīnirdeśa-nāma-mahāyānasūtra*, Ui 175, Ot 842).

'The Noble Mahāyāna Sūtra named the Instruction of *Akṣayamati*.'
 Manuscript, gold, silver, and copper lettering on alternate lines (six to each folio) on black paper, 65 × 29 cm.; only 3-23, 25-9, 37, 63, 69, and 85, with illustrations on folios 6, 37, 63, 69, and 85.

1709

Narthing Kanjur, *rgyud* section, vol. 12.

First folio manuscript, gold lettering on black paper, remainder block-prints, 385 folios, 63 × 18 cm.

(a) Folios 1–208:

'phags pa gser 'od dam pa mchog tu rnam par rgyal-ba mdo sde'i rgyal po zes bya ba theg pa chen po'i mdo (being the Tibetan version of the Chinese translation of the Sanskrit Buddhist sūtra, the *Suvarṇaprabhāsottamasūtra*, Ui 555, Ot 175).

(b) Folios 209–385:

'phags pa gser 'od dam pa mdo sde'i dbaṅ po'i rgyal po zes bya ba theg pa chen po'i mdo (being the Tibetan version of the Sanskrit Buddhist sūtra itself, Ui 556, Ot 176).

1710

'phags pa gser 'od dam pa mdo sde'i dbaṅ po.

The same work as 1709 (b).

A block-print of 103 folios, 41 × 10.5 cm.

1711

dpal khrag 'thuñ gi rgyal po 'khor lo sdom par brjod pa rnal 'byor ma bla na med pa rgyud thams cad kyi bla ma bde mchog bsdus pa (being the Tibetan version of the Sanskrit Buddhist tantra *śrīherukarā-iacakrasaṃbharābhīdhānayogīnyanuttarasarvatantrottarasamḥarasa-mgraha*).

‘The Superior of all tantras of Supreme Yoga, the Compendium of Bliss, with the name of *Cakrasaṃbhara*, Glorious King of blood-drinking divinities.’

A fine manuscript, gold lettering on black paper, with illuminations on the opening pages and the last page, 141 folios, 50 × 8.5 cm.

Translated by *Padmakaravarman* and *Rin-chen-bzan-po*, and also by *sBas-pa'i-ñi-ma*, *'Gos-lhas-btsas*, *Sumatikīrti*, and *Mar-pa*.

1712

'phags pa de bzin gsegs pa bdun gyi snon gyi smon lam gyi khyad par rgyas pa zes bya ba theg pa chen po'i mdo (being the Tibetan canonical version of the Sanskrit Buddhist sūtra *āryasaptatathāgatapūrvaprañidhānaviśeṣavistara nāma mahāyānasūtra*, Ui 503, Ot 135).

'The Noble Mahāyāna Sūtra named the Prolixity of Excellence of the Primal Vow of the Seven Buddhas.'

Block-print, 106 folios, 23 × 8 cm., with illuminations on the inside of the top cover (which counts as the first folio), on the second folio, and on the inside of the bottom cover.

A separate colophon of five folios indicates *Chos-'byor rgya-mtsho* as having financed the cutting of the blocks.

1713

(a) *'phags pa ses rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa.*

The same work as 1704.

Block-print, 110 folios, 24 × 7 cm.

(b) *ses rab kyi pha rol tu phyin pa 'bum bsdud pa.*

'The Perfection of Wisdom of 100,000 verses in compressed form.'

Manuscript, incomplete, 9 folios, 22.5 × 7 cm.

1714

(a) *'phags pa ses rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa.*

The same work as 1704 and 1713 (a).

Block-print, 110 folios, 22.5 × 7 cm.

(b) A manuscript of 52 folios in concertina form, 14 × 5.75 cm., containing:

- (i) *ses rab snin po,*
- (ii) *rnam rgyal ma'i gzuñs,*
- (iii) *rnam rgyal ma'i bstod pa.*

1715

'*phags pa śes rab kyi pha rol tu phyin pa rdo rje gcod pa* (being the Tibetan canonical version of the *āryavajracchedikā-nāma-praiñā-paramitā-mahāyānasūtra*, Ui 16, Ot 739).

'The Noble Mahāyāna Sūtra of the Perfection of Wisdom named the Diamond Cutter.'

Manuscript, gold lettering on black paper with dark blue edges, 45 folios (actually numbered up to 46, for the scribe accidentally omitted no. 44), 25 × 9 cm.

This main work is preceded by two short works:

- (a) *rdo rje gcod pa'i bzlog pa smon tshig dan bcas pa*.
 'The Diamond Cutter Overthrower including prayer formulas' (3 folios);
- (b) *rdo rje gcod pa'i pha rol tu phyin pa'i byañ chub lam brtsi ba'i mdo*.
 'The Sūtra for reckoning the Way of Enlightenment of the Diamond Cutter Perfection of Wisdom' (5 folios);
- (c) *rdo rje gcod pa pha rol tu phyin pa'i byañ chub lam brtsi ba'i mdo*.
 The same text as (b), but a separate manuscript, 7 folios, 21.5 × 7 cm.

1716

Set of five sūtras, numbered *ka*, *kha*, *ga*, *ña*, *ca*:

ka: *ston chen mo rab tu 'joms pa śes bya ba'i mdo* (Tibetan version of the Sanskrit Buddhist sūtra *mahāsahasrapramardana*, Ui 558, Ot 1059).

'The Sūtra of *Mahā-sāhasrapramardanī*.' 44 folios.

kha: *rig śnags kyi rgyal mo rma bya chen mo* (Tibetan version of the Sanskrit Buddhist sūtra *mahāmāyūrīvidyārājñī*, Ui 561, Ot 179).

'The Queen of Spells *Mahā-Māyūrī*.' 52 folios.

ga: 'phags pa rig snags kyi rgyal mo so sor 'brañ ba chen mo (*ārya-mahāpratisāravidyārajñī*, Ui 561, Ot 179).

'The Queen of Spells *Mahā-Pratisarā*.' 37 folios.

ña: bsil ba'i tshal chen po'i mdo (*mahāśītavanasūtra*, Ui 562, Ot 180).

'The Sūtra of *Mahā-Śītavatī*.' 22 folios.

ca: gsañ snags chen po rjes su 'dzin pa'i mdo (*mahāmantrānudhārisūtra*, Ui 563, Ot 181).

'The Sūtra of *Mahā-Mantrānusāriṇī*.' 12 folios.

A single block-print, 54 × 15.5 cm.

(In translating the titles of these five texts I have used the more common forms of the names of the five *pañcarakṣā*.)

1717

The same set as 1716, but in a different edition:

ka: 43 folios; *kha*: 53 folios; *ga*: 34 folios; *ña*: 20 folios; *ca*: 11 folios.

Block-print, 42 × 11 cm.

1718

The same set exactly as 1717.

The last two folios of *ca* are missing. 42 × 11 cm.

1719

'phags pa 'dus pa chen po rin po che tog gi gzuñs ses bya ba theg pa chen po'i mdo (being the Tibetan canonical version of the *ārya-mahāsannipātaratnaketudhāraṇī-nāma-mahāyānasūtra*, Ui 138, Ot 806).

'The Noble Mahāyāna Sūtra named the Great Comprehender, the Topmost Jewel *Dhāraṇī*.'

Block-print, 138 folios, 44 × 11 cm.

1720

'phags pa tshe dan ye śes dpag tu med pa źes bya ba theg pa chen po'i mdo (being the Tibetan canonical version of the *ārya-aparitāyur-jñāna-nāma-mahāyānasūtra*, Ui 674, 675, 849, Ot 361, 362, 474).

'The Noble Mahāyāna Sūtra named Boundless Life and Knowledge.'

Manuscript, gold lettering on black paper with blue edging, 18 folios, 21 × 7 cm.

Also two more copies, block-prints of 31 and 13 folios.

1721

The same work as 1720.

Manuscript, gold lettering on black paper, 25 folios, 24.5 × 9 cm.

1722

The same work as 1720.

Manuscript scroll, modern copy of ancient style, 31 cm. wide, 180 cm. long.

1723

A personal collection of various sūtras and indigenous Tibetan works by an unknown scribe.

Manuscript, incomplete, folios as listed, 62 × 13 cm.

Folios 2-28*b* *śes rab kyi pha rol tu phyin pa khri brgyad ston pa las byun ba'i 'phags pa sdud pa tshigs su bcad pa'i mdo*.

'Compendium in verse, evolved from the Perfection of Wisdom in 18,000 verses.'

28*b*-50 *rdo rje gcod pa*.

(The same work as 1715.)

227-241*a* *'phags pa gnam sa snañ brgyad źes bya ba theg pa chen po'i mdo*.

'The Noble Mahāyāna Sūtra named Heaven, Earth, living beings, and the eight kinds of demons.'

241a-b *rgya nag po'i skag zlog ces bya ba.*

'Overcoming obstructions—by a Chinese.'

(The author is given as *Mañjuḥṣa*, and this may account for the term 'Chinese' in the title, which is otherwise unaccounted for in the text.)

Folios 242 and 243 are missing.

244b-249 *'phags pa yañs pa'i groñ khyer du 'jug pa'i mdo chen po* (*ārya-vaiśālī-praveśa-mahāyānasūtra*, Ui 312, 628, 1093, Ot 142, 714, 978).

'The Noble Mahāyāna Sūtra of the Entering into *Vaiśālī*.'

266a-270b *'phags pa bzañ spyod smon lam.*

(Same work as in 1701, 2nd volume, folios 242-9.)

270b-286b *'phags pa byams pa'i smon lam* (*ārya-maitreyaprañi-dhāna*, Ui 1096, 4378, Ot 717, 1039).

'The Noble Prayer of *Maitreya*.'

1724

bdud rtsi sñiñ po yan lag brgyad pa gsañ ba man nag gi rgyud las dum bu gñis pa bsad pa'i rgyud.

'The second part, the explanatory tantra—from the Tantra of Secret Instruction, the Essence of Ambrosia in Eight Parts.'

Block-print, 49 folios, 52 × 10 cm.

1725

dpal gsañ ba 'dus pa'i rgyud (being the Tibetan version of the Sanskrit Buddhist *guhyaśamājantra*, Ui 442, Ot 81).

'The Tantra of *Guhyaśamāja* ('Secret Unity').'

Block-print, 104 folios, 19.5 × 6.5 cm.

1726

dbu ma la 'jug pa (being the Tibetan version of *Candrakīrti*'s treatise, the *madhyamakāvātāra*, Ui 3861).

Block-print, 61 folios, 26 × 8 cm.

1727

(a) *śes rab kyi pha rol tu phyin pa'i man nāg gi bstan bcos mñon par rtogs pa'i rgyan* (being the Tibetan version of *Maitreya*'s treatise, the *abhisamayālamkāra-nāma-prajñāpāramitopadeśaśāstra*, Ui 3786).

Block-print, 46 folios, 26.5 × 9 cm.

(b) Another copy of the same work.

Block-print, 34 folios, 29 × 7 cm.

1728

Small miscellaneous canonical works:

(a) *'phags pa rims nad rab tu zi bar byed pa'i gzuñs*.

'Spell for overcoming pestilence.'

Manuscript, 3 folios, 22 × 8 cm.

(b) *dpal mgon 'phags pa klu grub kyis mdzad pa lhag pa'i smon lam them skas pa*.

'A special prayer by *Nāgārjuna*—like a ladder.'

Block-print, 5 folios, 27 × 8 cm.

B. INDIGENOUS TIBETAN WORKS

(i) DOCTRINAL AND QUASI-HISTORICAL WORKS

1729

bder gsegs bdun gyi mchod pa'i cho ga sgrigs yid bzin dbaṅ rgyal.

'A Compendium of Ritual of the Seven Blessed Ones which is named King of the Power of Directed Thought', by the 'Mandi priest' (*za-hor ban-de*) *Ñag-dbaṅ blo-bzaṅ rgya-mtsho*, namely the fifth Dalai Lama.

Scribe: *gNas-brtan 'jam-dbyaṅs grags-pa.*

Block-print cut at *dGa'-ldan phun-tshogs gliṅ*, 110 folios, 45 × 12 cm.

1730

byaṅ chub lam gyi rim pa'i 'khrid yig 'jam pa'i dbyaṅs kyi źal luṅ.

'Instruction in the course of the Path of Enlightenment, the Pronouncement of *Mañjuḥṣa*', by *Ñag-dbaṅ blo-bzaṅ rgya-mtsho*.
Block-print, 103 folios, 49 × 8.5 cm.

1731

man nag sñiṅ po bsdus pa (sñiṅ po gcig tu bsdu ba gsal bar byed pa'i 'grel pa | ṅi ma'i 'od zer zes bya ba).

'The Essence of Instruction in compressed form', by *Ku-su-lu-pa gZon-nu-grub.*

Fine manuscript, gold lettering on black paper; first two folios, including title-page, missing, otherwise folios 3–101 complete, 35 × 8 cm.

The protecting boards are finely carved.

1732

chos rje sa skya paṇḍita'i bka' 'bum legs bśad rin chen gter.

'The Treasury of Good Sayings (*subhāṣitaratnanidhi*) of the *Sa-skyā Paṇḍita*'.

Block-print, 85 folios, 22 × 7 cm.

1733

legs par bśad pa chu'i bstan bcos lugs gñis rlabs phreñ brgya ldan.

'The Treatise of the Waters of Good Sayings—following the two modes of practice—with hundreds of encircling waves', by the Reverend (*btsun-pa*) *dKon-mchog btsan-pa'i sgron-me*, an Amdo lama of *bKra-śis sgo-man*.

Block-print, 22 folios, 22 × 7 cm.

1734

rie btsun sgrol mas jo bo dī paṃ ka ra la luñ bstan pa'i dī paṃ ka ras mdzas pa'i phreñ mo.

'The Garland formed by *Dīpaṃkara* from the pronouncements made to him by the Goddess *Tārā*', a text on divination with beads by *Dīpaṃkara* (viz. *Atīśa*).

Manuscript, 8 folios, 24 × 7.5 cm.

1735

o rgyan padma mdzad pa'i rnam thar bsdu pa.

'The biography—in compressed form—of *Padmasambhava*.'

Block-print, 18 folios, 23 × 7 cm.

1736

o rgyan padma mdzad pa'i bka' than bsdus pa.

'The scrolls—in compressed form—of *Padmasambhava*.'

Block-print, 35 folios, 22 × 7.5 cm.

1737

phuñ po gžan bskyur gyi rnam bžag bśad pa gcod kyi don gsal byed ma cig ye śes mkha'i 'gro'i gsuñ dri ma med pa.

'The Immaculate Word of the One Mother, *Dākinī* of Wisdom, which makes clear the intention of *gCod*, explained as the disposing of one's body as offerings.'

By an author who refers to himself as *Gaṅs-pa*, and who gives the line of the tradition of the text thus: *Ma-gcig lab kyi sgron-ma*, *Sras-thos-brñon bsam-grub*, *Gaṅs-pa rmug-saṅ*, *Gaṅs-pa lhun-grub*, *Saṅs-rgyas bstan-bsruñ*, *mÑam-ñid rdo-rje 'dzin-pa*, *Gaṅs-pa rin-chen rgyal-mtshan*, *Bla-ma rdo-rje*, *sNan-źig nam-mkha' rgyal-mtshan*, followed by the later line: *bKra-śis rgyal-mtshan*, *Ñi-ma rgyal-mtshan* and *Mon gCod bTson-'grub sen-ge*.

Manuscript, *dbu-med*, well written, 156 folios, of which the first is badly torn, 51 × 9.5 cm.

1738

sñigs ma'i dus dañ de yi 'jigs pa'i brda sprod dpe dañ bcas gsal bar bkral ba'i bstan bcos byams mgon myur 'bod ma źes bya ba.

'A clear commenting treatise together with examples in explanation of the Degenerate Age and its terrors, entitled "Calling *Maitreya* Quickly"', by Marco Pallis and *Rig-'dzin dbaṅ-po*, printed at Kalimpong in 1950.

Block-print, 129 folios, 29 × 7.5 cm.

1739

lta ba'i ñams mgur a ma ños 'dzin gyi 'grel ba bdag 'dzin dgra dpuñs 'ioms pa'i mtshon cha.

'An explanatory commentary on a main text of verses recounting doctrinal views, which is entitled "The Weapon which defeats the enemy-forces of selfishness"', commentary by *A-chi-thu-na-mon-han* on the main text by *lCañ-skya rol-pa'i rdo-rje*.

Manuscript, 11 folios with no. 10 missing, 42 × 9 cm.

1740

yid dañ kun gzi gyi rtsa ba.

'The Basis of Mind and its Universal Ground', by *Tson-kha-pa*.

Manuscript, 9 folios, 21 × 7 cm.

1741

bka' than sde lña.

'The Scroll of Five Sections.'

ka 53 folios.

kha 95 folios.

ga 48 folios.

ña 81 folios.

ca 77 folios.

Block-print, 56 × 9.5 cm.

1742

brda' yig miñ don gsal bar byed pa'i zla ba'i 'od snañ.

'A Dictionary (Tibetan/Mongolian) entitled "Light of the Moon, which makes clear the meanings of words".'

Peking block-print, 138 folios, 53 × 9.5 cm.

(ii) MEDICAL WORKS

1743

yañ sbas gab pa bco brgyas | bdud rtsi rñiñ po'i gdams pa.

'The Eighteen doubly concealed Hidden Things—The Precept of the Ancient Nectar', a medical work in 18 chapters by *mKhas-pa g·yu-thog mgon-po*.

Block-print, 14 folios, 53 × 10 cm.

1744

mig nad myur tu gso ba'i thabs ga pur chu rgyun.

'Means of curing rapidly diseases of the eye, entitled "Flow of Camphor"', by *dGe-slon blo-bzan dpal-'byor dar-rgyas*.

Manuscript, 5 folios, 44 × 8 cm.

1745

Two medical diagrams (folded and incomplete) illustrating psychic nerves.

Manuscript, 33 × 8.5 cm. (when folded).

See also items 1724, 1728(a), 1796(a), 1804 (g, h, i).

(iii) WORKS OF DIVINATION

1746

'byuñ rtsis lugs kyi lo keg bstag pa man ñag don bsdud zur phud lña ba'i 'phrin las 'od dkar.

'Brief instructions for identifying adverse years according to the method of elemental calculations, entitled "White Light of Deeds of *Pañcaśikha* (viz. *Mañjuśrī*)".'

Manuscript, incomplete, folios 1–21 and 23, 25 × 7 cm.

1747

spar k'a brgyad kyi rtsis dan źal źes dmigs rim 'ga' źig.

'Calculation of the 8 *sPar-kha*, and some ways of envisaging prescriptions.'

Manuscript, 34 folios, 22 × 7 cm.

1748

Packet of loose pages of different sizes, about 70 in number, consisting of notes concerning *rtsis* (astronomical calculations).

Manuscript.

1749

rluñ rta rtsis pa dar rgyas bskyed kha mdog rtags pa.

'Prayer-flag calculations and the determination of their colours in order to promote prosperity.'

Manuscript, 2 folios, 22 × 7 cm.

1750

Loose pages of notes for use in divinations, among them being:

(a) *'phags pa klu grub kyis mdzad pa'i bsruñs pa'i 'khor lo rnams.*

'Protective circles composed by the noble *Nāgārjuna*.'

Manuscript, 11 folios, 30 × 8 cm.

(b) A circular diagram with a chained wolf at its centre, designed to ward off harm to domestic animals.

(c) A drawing of the underworld divinity *Sa-bdag lto-phye 'khor-lugs*.

(d) Designs used in conjunction with protective devices (*mdos*) for warding off harm caused by demons, *nāgas*, etc.

1751

*lo dan spar sme'i re'u mig gi skor dan | rtsis kyi lde mig gi skor don
bsdus gsal.*

'Kalendar of the years, of *sPar-kha* and *sMe-ba*, and an astronomical key, brief and clear in meaning.'

Block-print, 9 folios, 50 × 10 cm.

Printed by *Co-ne dgon-pa*.

1752

*rgya gar skad du pra ha nag po
bod skad du ñi ma nag po
tsañ pa'i skad du dbul po ñi ma.*

Manuscript with diagrammatical illustration, being a guide to auspicious and inauspicious days, 29 folios, 28.5 × 10.5 cm.

1753

*dpal ldan lha mo dmag zor ma'i sgo nas rno mthoñ sgrub tshul 'di yi 'bras
bsad dan bcas pa ltas mchog ma kha gsal bar bkod pa.*

'How to effect divination through the Great Goddess *dMag-zor-ma*, and its effects, set down in all clarity.'

Text on divination, by *Śākya'i dge-sloñ lCags-ra chos-rje ñag-dbañ dpal ldan*.

Block-print, 31 folios, less folio no. 14, 25 × 7 cm., incorporating 23 inserted manuscript folios.

1754

(a) *don ts'e dgu'i so btab ts'ul.*

'The Nine Groat Method of Dice Throwing.'

Manuscript, 5 folios, 22 × 7 cm.

(b) *rje btsun 'jam dbyaṅs kyi doṅ rtse dgu'i mñon śes sgrub tshul.*

'The way of practising the Nine Groats rite of discernment.'

Manuscript, 19 folios, 18 × 7 cm.

(iv) MUSICAL NOTATION

1755

dpal ldan rmad byuṅ grva tshaṅ kyi dbyaṅs yig rin chen 'phren-ba.

'Monastic chant, glorious and wonderful, entitled "Garland of Gems".'

Manuscript, musical score, 11 folios, 35.5 × 9 cm.

1756

dpal ldan bkra śis sgo maṅ grva tshaṅ gi dbyaṅs yig dbyaṅs can lha mo'i rgyud maṅ rna ba'i bde ster dbyar gyi rña chen źes bya ba.

'Glorious multitude of doors of blessing, monastic chant, multitude of rites of Goddess *Sarasvatī*, giving pleasure to the ear, and entitled "Great Drum of Summer".'

Manuscript, 8 folios, 44 × 9 cm.

1757

Musical score without title, since the first folio is missing.

Manuscript, 6 folios, 53 × 10 cm.

C. RITUAL TEXTS

1758

- (a) *bcom ldan 'das dpal dus kyi 'khor lo'i sku gsun thugs yons su rdzogs pa'i dkyil 'khor kyi sgrub thabs mkhas grub 'zal lun.*

'Performance of the *maṇḍala* in perfect form of the body, speech, and mind of the Glorious Lord *Kālacakra*, entitled the Pronouncement Cleverly Perfected', by *sKal-bzan rgya-mtsho*.

Block-print, 92 folios, 50 × 9.5 cm.

- (b) *dpal dus kyi 'khor lo'i bum pa'i bskyed cho ga dan mdun bskyed gñis ka.*

'The Rite of the Vase of Glorious *Kālacakra* and his formal manifestation.'

Block-print (size as above), 7 folios.

- (c) *dus 'khor gyi bum bskyed dan mdun bskyed gñis sbrags nas 'don lugs kyi cho ga.*

'The Rite of Enunciation for the above (1758 (b)).'

Block-print, 7 folios, 49 × 9 cm.

- (d) *dpal dus kyi 'khor lo'i mñon rtogs mdor bsdu.*

'A meditational description in brief of the Glorious *Kālacakra*.'

Manuscript, 4 folios, 21 × 7.5 cm.

- (e) *bcom ldan 'das dus kyi 'khor lo'i bsad pa dan dban gi brgyud pa'i bla ma rnams kyi gsol 'debs.*

'Invocations to the lamas of the explanatory tradition and the tradition of consecration.'

Block-print, 4 folios, 26 × 8 cm.

1759

A set of eight ritual texts concerned with the Supreme Buddha *Vairocana* (*Kun-rig*) and his circle.

A single block-print, 41 × 8.5 cm.

- (a) *bcom ldan 'das kun rig rnam par snañ mdzad kyi bdag 'jug.*
 'Self-identification with the All-Knowing Lord *Vairocana*.'
 19 folios.
- (b) *bcom ldan 'das kun rig rnam par snañ mdzad kyi gtañ rag smon lam śis brjod.*
 'Prayer of thanksgiving and blessing of the All-Knowing Lord *Vairocana*.'
 8 folios.
- (c) *c'a gsum gtor ma.*
 'Sacrificial cakes in three shares.'
 6 folios.
- (d) *bcom ldan 'das ñan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po'i bdag bskyed śin tu rgyas pa.*
 'Producing within oneself the King of Splendour who effaces completely all the hells.'
 40 folios.
- (e) *bcom ldan 'das kun rig rnam par snañ mdzad kyi bum chog.*
 'The Vase Ritual of the All-Knowing Lord *Vairocana*.'
 11 folios.
- (f) *bcom ldan 'das thams cad rig pa'i bum chog lha lña ma.*
 'The Five Divinity Vase Ritual of the All-Knowing Lord.'
 5 folios.
- (g) *bcom ldan 'das ñan soñ thams cad yoñs su sbyoñ ba gzi brjid kyi rgyal po'i mdun bskyed kyi ñag 'don.*

'Pronouncing the word of the manifestation of the Lord the King of Splendour who effaces completely all the hells.'

31 folios.

(h) *dril bu lha lña pa'i cho ga dan mdun bskyed.*

'The Five Divinity Bell Ritual and Manifestation.'

9+2 folios.

Also a separate block-print concerned with Vairocana:

(i) *bcom ldan 'das kun rig rnam par snañ mdzad kyi sgo nas gñin po rjes 'dzin lho sgo'i cho ga'i ñag 'don.*

'Catching after the deceased by aid of the All-Knowing Lord *Vairocana*, entitled "Pronouncing the word of the Rite of the Southern Gate".'

19 folios, 46 × 11 cm.

1760

A set of *dGe-lugs-pa* ritual texts, mainly by *Tson-kha-pa* (*Blo-bzan grags-pa*), one complete block-print, 50 × 10 cm.

(a) *spyod 'jug smon lam.*

'Prayer for entering religious practice', no author given.

5 folios.

(b) *rje btsun señ ldeñ nags gi sgrol bstol pa mkhas pa'i gtsug rgyan.*

'Saving praises of the Lady *Tāra Señ-ldeñ-nags*, entitled the Chief Adornment of Wise Men', by *dGe-'dun grub-pa*.

4 folios.

(c) *bcom ldan 'das ma śes rab pha rol tu phyin pa'i sñin po.*

'Essence of the Perfection of Wisdom' (identical with a minor work included under 1701).

4 folios.

(d) *ñe brgyud gsol 'debs.*

'Prayer to (the masters of) the tradition', by *Blo-bzañ grags-pa.*
3 folios.

(e) *tshe bstod ñi g'zon 'tshar ka ma.*

'Life Praise called the young sun's rising', by *Blo-bzañ grags-pa.*
2 folios.

(f) *bstod pa yon tan dkyil 'khor ma.*

'Praises (entitled) the *Maṇḍala* of Good Qualities', by *Blo-gros rin-chen señ-ge.*
2 folios.

(g) *jo bo rje'i bstod pa phun sum tshogs pa ma.*

'The Excellent Praises of the Lord (*Atīśa*)', by 'Brom-ston.
4 folios.

(h) *rten 'brel bstod pa legs bśad sñiñ po.*

'The essence of good sayings in praise of relativity', by *Blo-bzañ grags-pa.*
5 folios.

(i) *byañ chub lam gyi rim pa'i ñams len mdor bsdud.*

'Instructions in the course of the way of enlightenment in the form of a compressed treatise', by *Blo-bzañ grags-pa.*
5 folios.

(j) *lam rim gsol 'debs lam mchog sgo byed.*

'Prayer for the course of the way, opening the door of the excellent way', by *Blo-bzañ grags-pa.*
4 folios.

(k) *thub dbaṅ žal pad ma.*

'Wise sayings of the Mighty Sage' (see also 1778 (e)), by *Blo-bzañ chos kyi rgyal-mtshan.*
3 folios.

- (l) *bstod pa byin rlabs ñer 'jug ma.*
 'Praises (entitled) the Entry of Grace', by *Blo-bzan grags-pa.*
 3 folios.
- (m) *rje btsun sgrol dkar gyi bstod pa mkhyen btse dri med.*
 'Praise of the Lady the White *Tārā*', by *dGe-'dun grub-pa.*
 3 folios (2 copies).
- (n) *bsañ 'dus smon lam.*
 'Prayer to *Guhyasamāja*', by *Blo-bzan grags-pa.*
 3 folios.

1761

'tshogs 'don rgyas pa.

'General Prayers—an extended version.'

A set of 26 prayers (supplications, litanies, confessions, praises, etc.)
 as used by the *dGe-lugs-pa* Order.

A single block-print, 29 × 7 cm.

(a) *'dod gsol bsam pa'i re skoñ ma.*

No author given.

3 folios.

(b) *sems bskyed dañ rigs lña'i sdom bzun.*

No author given.

3 folios.

(c) *ja mchod 'dren pa mñam med ma dañ bde chen kun bzañ ma gñis.*

No author given.

4 folios.

(d) *mdo snags lam rim rnam gñis kyi smon lam.*

No author given.

5 folios.

(e) *lam gyi gtso bo rnam gsum.*

By *Blo-bzañ grags-pa.*

5 folios.

(f) *btsan 'bar ma.*

No author given.

5 folios.

(g) *brgyud pa gsum ldan gyi dños brgyud bla ma rnams la gsol ba 'debs
sin dños grub zu ba'i gduñ dbyañs dge legs char 'bebs.*

By *sKal-bzañ rgya mtsho.*

6 folios.

(h) *gda' ldan phyag rgya chen po'i smon tshig dños grub kun 'byuñ.*

By *Ye-ses rgyal-mtshan.*

6 folios.

(i) *rgyal ba sa kya thub pa la bstod pa byin rlabs ñer 'jug.*

By *Blo-bzañ grags-pa.*

6 folios.

(j) *phyag chen brgyud pa'i gsol 'debs.*

By *Pañ-chen Blo-bzañ chos kyi rgyal-mtshan.*

7 folios.

(k) *sis brjod kyi rim-pa.*

No author given.

8 folios.

(l) *thog ma dan bar dan tha mar dge ba'i smon lam.*

By *Blo-bzañ grags-pa.*

8 folios.

(m) *tshogs mchod kyi cho ga ji ltar bya tshul mdor bsdud.*

No author given.

8 folios.

- (n) *mkha' 'gro brtan b'zugs.*
No author given.
8 folios.
- (o) *bla ma rgyaṅ 'bod bla ma'i thugs rje bskul zin byin rlabs 'gugs pa'i lcags kyu.*
By Paṅ-chen Blo-bzaṅ chos kyi rgyal-mtshan.
8 folios.
- (p) *bdag g'zan mñam brje'i sems sbyoṅ tshul smon lam daṅ bcas pa.*
By Blo-bzaṅ ye-śes bstan-pa rab-rgyal.
4 folios.
- (q) *bka' drin gsol 'debs.*
No author given.
4 folios.
- (r) *spyi bśags rdor 'dzin ma daṅ gtso rgyal gñis.*
No author given.
5 folios.
- (s) *thun drug gi nams len bya tshul.*
By Rig-'dzin chos kyi rgyal-mtshan.
10 folios.
- (t) *mdo śnags zuṅ du 'brel ba'i zas kyi rnal 'byor dños grub rnam gñis 'gugs pa'i lcags kyu.*
By Ye-śes dpal-'byor.
11 folios.
- (u) *dpal ldan sa gsum ma.*
By dGe-legs dpal-bzaṅ.
11 folios.
- (v) *gnas bcu'i bstod pa.*
By dGe-'dun rgya-mtsho.
11 folios.

(w) *dge ldan bka' brgyud rin po che'i phyag chen rtsa ba rgyal ba'i gzun lam.*

By *Pañ-chen blo-bzan chos kyi rgyal-mtshan.*

12 folios.

(x) *khrus gsol rgyas pa bya tshul cha lag dan bcas pa.*

No author given.

12 folios.

(y) *byañ chub lam gyi sgron me.*

By *dPal mar-me mdzad (Atīśa).*

14 folios.

(z) *gtor 'bul dan bstod pa'i skor.*

No author given.

15 folios.

(za) *ltuñ bśags cho ga sdig ltuñ dri 'krud gañ ga'i rgyun bzaiñ.*

By *Blo-bzan 'jam-dbyañ.*

50 folios.

(zb) *By Blo-bzaiñ 'jam-dbyañs rgya-mtsho.*

A colophon of four folios which informs us that this whole block-print was cut at the expense of *Kun-dga' sñiñ-po.*

1762

Several short works by *Tsoñ-kha-pa:*

(a) *ñe brgyud gsol 'debs.*

Block-print, 3 folios, 45 × 9 cm.

(b) *ñe brgyud mkhyen srid ma.*

Block-print, 4 folios, 34 × 9 cm.

(c) *skabs gsum pa.*

Block-print, 5 folios, 28 × 7.5 cm.

(d) *byañ chub lam gyi rim pa'i tams len mdor bsdus pa.*

Block-print, 6 folios, 38 × 8.5 cm.

(e) *byañ chub lam gyi rim pa'i khrid kyi sa bcad.*

Block-print, 15 folios, 22 × 7 cm.

1763

Some small *dGe-lugs-pa* texts:

(a) *byañ chub lam gyis rim pa ñams len mdor bsdus.*

'Instructions in the course of the way of enlightenment in condensed form.'

Block-print, 6 folios, 37 × 8.5 cm.

(b) *bsañ 'dus smon lam.*

'Prayer to *Guhyasamāja*.'

Block-print, 4 folios, 37.5 × 8.25 cm.

(c) *tshe gzun's sogs.*

'Life-spell, etc.'

Block-print, 3 folios, 33 × 8.25 cm.

(d) *tshe dpa' med kyi cho ga mñion dkyil cho ga dañ bcas.*

'Ritual of *Amitābha*.'

Block-print, 31 folios, 41 × 9 cm.

(e) *dge ldan lugs bzañ rgyas pa'i smon lam thub pa'i bden tshig.*

'Prayer of the very good way of the Virtuous, entitled "True Word of the Sage".'

Block-print, 4 folios, 26 × 8 cm.

1764

- (a) *ye śes mkha' 'gro señ gdoñ ma'i bskañ gso dgra bgegs dpuñ 'joms.*
 'Making good (our deficiencies) by Lion-Headed *Dākinī* of Knowledge, entitled "Overcoming the Forces of Enemies and Demons".'

Block-print, 48 folios, incomplete, 51 × 10 cm.

- (b) *ma ṅi'i phan yon sogs ston pa'i byin rlabs myur 'jug.*
 'The benefits of *maṅi*, etc., entitled "Quickly Entering Grace of the Teacher".'

Block-print, 18 folios, incomplete, 52 × 11 cm.

1765

'jam dbyaṅs dkar po'i sgrubs thabs byin rlabs myur 'jug bdud rtsi'i 'od can.

'Method of invoking white *Mañjuśrī*.'

Manuscript, 17 folios, 33 × 8 cm.

1766

dpal gsañ ba 'dus pa'i dkyil 'khor gyi cho ga'i ṅag 'don lhan thabs.

'Supplement concerning the enunciation of the rite of the *maṅḍala* of the Glorious *Guhyasamāja*.'

Block-print, 18 folios, 53 × 9 cm.

1767

A set of *dGe-lugs-pa* ritual texts, one complete block-print, 29 × 11 cm.

- (a) *muñ ma ruñ ye śes kyi mgon po phyag drug pa'i cho ga.*

'The ritual of the terrible *muñ*, the six-armed Guardian of Knowledge.'

29 folios.

(b) *mgon dkar yid b'zin nor bu'i gtor chog.*

'The sacrificial cake ritual of the White Guardian, the Wish-granting Gem.'

5 folios.

(c) *dam can chos kyi rgyal po'i gtor cho ga.*

'The sacrificial cake ritual of *Dharmarāja* bound by vow.'

23 folios.

(d) *rgyal po chen po rnam thos sras la mchod gtor 'bul ba'i rim pa dños grub kyi bañ mdzod.*

'The Process of offering sacrificial cakes to the *Mahārāja Vaiśravaṇa*, (entitled) "Treasury of Success".'

18 folios.

(e) *lha chen tshañs pa chen po'i mñon rtogs bskañ b'sags.*

'Cognition of Mahādeva Mahābrahmā (including) making good (deficiencies) and confession.'

8 folios.

1768

myur mdzad ye śes kyi mgon po 'khor bcas la gśeḡs gtor 'bul ba'i cho ga bsam don lhun grub.

'The Rite of offering cakes (*gtor ma*) of atonement to the (Six-Armed) Guardian of Knowledge of rapid action (= *Mahākāla*) together with his entourage.'

Block-print, 11 folios, 53 × 10.5 cm.

1769

dpal rdo rje 'jigs byed bo gcig pa.

'The lone hero the Noble *Vajrabhairava*.'

Manuscript, 38 folios, 22 × 7 cm.

1770

(a) *dpal rdo rje 'jigs byed dpa' bo gcig pa'i mñon rtogs bdud dpui rnam s'joms.*

'Cognition of the one hero Glorious *Vajrabhairava*, entitled "Overpowering the Forces of *Māra*".'

Block-print, 7 folios, 53 × 10 cm.

(b) *chos skyoñ gi 'khu ldog źi ba'i man ñag bdud rtsi'i chu rgyun.*

'Instruction in Tranquillity for neutralizing the wrath of Guardians of the Doctrine, entitled "Flow of Nectar".'

Block-print, 7 folios, 51 × 10 cm.

1771

dga' ldan bkra śis chos 'phel gliñ gi chos spyod rab gsal.

'Pure Doctrinal Practice of *dGa'-ldan* (Monastery), *bKra-śis chos-'phel-gliñ.*'

Block-print, 14 folios, 34 × 9.5 cm.

1772

Miscellaneous *dGe-lugs-pa* rituals:

(a) *ma ñi ril sgrub kyi 'tshogs gtam brjed byañ lags.*

'Memos concerning the arranging of offerings for the ceremony of consecrated pills.'

Rolled manuscript, tattered, 130 × 20 cm.

(b) *bstod pa źiñ mchog sgo 'byed.*

'Praises opening the way to the excellent (Buddha-)field.'

Block-print, 5 folios, 23 × 7 cm.

(c) *bka' drin gsol 'debs.*

'Prayer for Grace.'

Block-print, 4 folios, 25 × 8 cm.

- (d) *'phags pa brta gzuñs.*
 'Noble Remanta.'
 Block-print, 8 folios, 22 × 7 cm.
- (e) *sgrol ljañ la brten pa'i bla ma'i rnal 'byor byin rlabs gter mdzod.*
 'Treasury of Grace, a meditation on the Green *Tārā*.'
 Block-print, 4 folios, 18 × 6 cm.
- (f) *me lha mchod tshul.*
 'Worship of the God of Fire.'
 Manuscript, 3 folios, 21 × 7 cm.
- (g) *me lha mchod pa'i cho ga dgos 'dod kun 'byuñ skya reñs dkar po.*
 'Ritual of the worship of the God of Fire, which produces all desirable things and is entitled "White Light of Dawn".'
 Manuscript, 30 folios, 22 × 6.5 cm.
- (h) *bla ma mchod pa'i cho ga yid bzin nor bu.*
 'Ritual of lama worship, (entitled) "Wish-granting Gem".'
 Block-print, 20 folios, 36 × 9.5 cm.

1773

Short *dGe-lugs-pa* prayers and confessions:

- (a) *'dod gsol smon tshig skal ldan 'gro ba'i re skon.*
 'Prayer of supplication, fulfilling the hopes of worthy beings.'
 Block-print, 5 folios, 25 × 7 cm.
- (b) *rgyal ba śā kya thub pa la bstod pa byin rlabs ñer 'jug.*
 'Praise of the Victor *Śākyamuni*, entitled "Inflow of Grace".'
 Block-print, 5 folios, 30 × 7.5 cm.
- (c) *bla mchod dus bzañ gi rim pa.*
 'Order of lama worship for a feast-day.'
 Manuscript, 6 folios, 24 × 7.5 cm.

(d) *byañ chub sems dpa'i ltuñ bsags.*

'Confession for a would-be buddha.'

Block-print, 9 folios, 22.5 × 7 cm.

(e) *ltuñ bsags cho ga.*

'Confessional ritual.'

Manuscript, 4 folios, 17.5 × 6 cm.

1774

Miscellaneous *dGe-lugs-pa* rituals:

(a) *skyabs 'gro'i khrid yig.*

'Instructions on Taking Refuge.'

Manuscript, 13 folios, complete but tattered, approximately 42 × 9 cm.

(b) *rdo rje sems dpa'i bsgom bzlas.*

'Recitation for meditation on *Vajrasattva*.'

Block-print, folios 2–8 end, 53 × 10 cm.

(c) *ziñ mchog sgo 'byed.*

'Opening the door to the excellent (Buddha-)field.'

Block-print, folios 2–5 end, 52.5 × 10 cm.

(d) *ma ni ril bsgrub kyi cho ga'i lag len blañ dor gsal bar byed pa'i śel dkar me loñ.*

'Order of the ceremony of consecrated pills, entitled "Crystal mirror clarifying what is to be taken up and put aside".'

Block-print, folios 3–10 end, 50 × 10 cm.

(e) *rje btsun rdo rje rnal 'byor ma nā ro mkha' spyod ma'i rgyun gyi ñams len | rje blo gsal rgya mtshos mdzad pa.*

'The continuous instruction of the Lady *Vajradākinī*, *Nā-ro mkha-spyod-ma* composed by *rje Blo-gsal-rgya-mtsho*.'

Block-print, 14 folios, 47 × 9.5 cm.

1775

Miscellaneous *dGe-lugs-pa* texts and rituals:

- (a) *a kya ho thog thu rin po che'i 'khruns rabs gsol 'debs dad pa'i 'dab brgya bzad pa'i ñi ma.*

'Life of the Precious *A-kya-ho-thog-thu*, entitled "The smiling 'dab sun of a hundred petals of faithful prayers".'

Manuscript, 3 folios, 31.5 × 7.5 cm.

- (b) *'phags pa bzaiñ spyod smon lam.*

'Noble Vow of Good Practice.'

Manuscript, 9 folios, 29 × 9.5 cm.

- (c) *byañ chub lam gyi sgron me.*

'Torch of the Way of Enlightenment.'

Manuscript, 8 folios, 31.5 × 9.5 cm.

- (d) *'jigs byed mgon po chos rgyal lha mo rnam sras rnams la gtor ma 'bul tshul.*

'Method of offering cakes (*gtor-ma*) to the Defender (*Vajra*)-*bhairava*, *Dharmarāja*, *Devī* and *Vaiśravaṇa*.'

Manuscript, 5 folios, 25 × 8 cm.

- (e) *rje btsun byams pa mgon po la bstod pa.*

'Praise of the Lord the Defender *Maitreya*.'

Manuscript, 7 folios, 22 × 9 cm.

- (f) No title.

A prayer to the Buddhas of Past, Present, and Future.

Manuscript, 3 folios, 22 × 9 cm.

- (g) *dga' ldan lha brgya'i mgon.*

'Protection of the 100 gods of *dGa'-ldan*.'

Manuscript, 3 folios, 27 × 9 cm.

(h) *ñams myoñ rgan po'i 'bol gtam yid 'byuñ dmar khrid.*

'Practical instruction, namely the informal talk of one who is old and experienced.'

Manuscript, 6 folios, 24·5 × 7 cm.

(i) *spyān ras gzigs kyi bla ma'i rnal 'byor.*

'Meditation on *Avalokiteśvara* as one's master.'

Manuscript, 2 folios, 22 × 8 cm.

(j) *nañ sgrub bstod pa.*

'In praise of inner practice.'

Manuscript, 3 folios, 22 × 7 cm.

(k) *señge sgra sgrub thabs.*

'Invocation of *Siṃhanāda*.'

Manuscript, 4 folios, 27 × 8 cm.

(l) *lto 'phye thig gi cho ga.*

'Ritual of (*Ananta*) the king of serpents.'

Manuscript, 12 folios, 25·5 × 8 cm.

(m) *mkhas grub rje gsol 'debs.*

'Prayer to *mKhas-grub-rje*.'

Manuscript, 6 folios in concertina form, 25 × 8 cm.

1776

Short *dGe-lugs-pa* prayers and rituals:

(a) *thabs mkhas thubs rjes.*

A short work in praise of *Śākyamuni*.

Block-print, 4 folios, 27 × 8 cm.

(b) *mdo snags lam rim rnam gñis kyi smon lam.*

'Prayer of the two ways of *Sūtra* and *Mantra*.'

Manuscript, 2 folios, 30·5 × 7 cm.

- (c) *bar do 'phran sgrol gyi gsol 'debs 'jigs sgrol gyi dpa' bo.*
 'Prayer of release form the *bar-do* way.'
 Block-print, 6 folios, 29 × 7 cm.
- (d) *sgol ma phyag 'tshal ñer gcig.*
 'Twenty-one obeisances of *Tārā*.'
 Block-print, 8 folios, 30 × 8 cm.
- (e) *gdugs dkar mchog tu grub pa.*
 'Invoking *Sitātapatrā*.'
 Block-print, 24 folios, 28 × 8.5 cm.
- (f) *bstan 'bar ma.*
 'Fire of the doctrine.'
 Block-print, 4 folios, 25 × 7 cm.
- (g) *lha mo gtor 'bul.*
 'Offering sacrificial cakes to *Devī*.'
 Block-print, 4 folios, 28 × 8 cm.
- (h) *bla mchod bde ston dbyer med ma'i 'don sgrigs.*
 'Explanation of the undifferentiated void of bliss of lama worship.'
 Block-print, 5 folios, 28 × 7 cm.
- (i) *śar gañs ri dkar po.*
 'The White Snow Mountain of the East.'
 Block-print, 4 folios, 24 × 7 cm.
- (j) *bsaṅs chog bkra śis char 'beb mchod sprin rgya mtsho.*
 'Incense Ritual.'
 Manuscript, 5 folios, 30 × 8.5 cm.

1777

Four *dGe-lugs-pa* ritual works:

(a) *chos spyod dkar chag*.

‘Contents list of a prayer manual.’

Block-print, 2 folios, 35.5 × 9.5 cm.

(b) *rnam sras gtor 'bul sogs*.

‘Offering sacrificial cakes to *Vaiśravaṇa*.’

Block-print, 5 folios, 36 × 8.5 cm.

(c) *dpal mgon bram ze'i gzugs can gyi gtor chog las b'zi lhun grub*.

‘Ritual of offering sacrificial cakes to the Glorious Defender with *Brāhman* form.’

Block-print, 5 folios, 38 × 8.5 cm.

(d) *sis brjod*.

‘Blessing.’

Block-print, 3 folios, 35.5 × 9 cm.

1778

A single set of nine short *dGe-lugs-pa* ritual texts. According to the Tibetan enumeration (given in brackets), this work seems to be far from complete.

Block-print, 27.5 × 8.5 cm.

Most of these texts are identified individually by their opening words:

(a) *bka' drin gsol 'debs*.

‘Prayer for grace.’

9 folios (*ga*).

(b) *phun sum tshogs pa*.

(Opening words.)

7 folios (*cha*).

- (c) *mkha' mñam ma.*
 (Opening words.)
 3 folios (*ña*).
- (d) *dpal ldan gsum ma.*
 (Opening words.)
 9 folios (*ta*).
- (e) *thub dbaṅ źal pad ma.*
 (Opening words.)
 (See also 1760 (*k*).)
 4 folios (*tha*).
- (f) *blo bzaṅ rgyal ba ma.*
 (Opening words.)
 3 folios (*da*).
- (g) *rnam rgyal ma.*
 'Vijayā.'
 6 folios (*ba*).
- (h) 'phags pa lag na rdo rje bcu'i sñiṅ po.
 'Essence of the ten noble *Vajrapāṇi*.'
 4 folios (*ha*).
- (i) 'phags pa re manta'i gzuṅs.
 'Spell of the noble *Remanta*.'
 9 folios (no reference).

1779

Various *dGe-lugs-pa* prayers (*smon-lam*):

- (a) *byaṅ chub sems dpa'i spyod lam 'jug pa'i smon lam.*
 'Prayer for beginning the course of a would-be buddha.'
 Two copies, block-prints, 5 folios, 34.5 × 7.5 cm., 10 folios,
 26.5 × 8.5 cm.

(b) *thog mtha' bar gsum du dge-ba'i smon lam.*

'Prayer for virtue at the beginning, the middle, and the end',
by *Blo-bzan grags-pa*.

Block-print, 7 folios, 26 × 8.5 cm.

(c) *'khruns sa bcu gñis kyi smon lam.*

'Prayer of the 12 places of birth.'

Manuscript, 9 folios, 22 × 7 cm.

(d) *bde ba can du skye ba'i smon lam.*

'Prayer for rebirth in *Sukhāvātī*', by *Blo-bzan grags-pa*.

Two copies, block-prints, 9 folios, 22.5 × 9.5 cm., 12 folios,
26.5 × 8.5 cm.

(e) *byams pa'i smon lam.*

'Prayer to Maitreya', by *Blo-bzan grags-pa*.

Two copies, block-prints, 6 folios, 26 × 8 cm., 6 folios, 22 ×
6.5 cm.

(f) *dpal gsañ 'dus pa'i smon lam.*

'Prayer to *Guhyasamāja*.'

Two copies, block-prints, 4 folios, 38.5 × 8.5 cm., 12 folios,
23.5 × 7 cm.

(g) *śam bha la la skyes pa'i smon lam.*

'Prayer for rebirth in *Śambhala*.'

Manuscript, 3 folios, 35.5 × 8.5 cm.

(h) *'jig byed smon lam.*

'Prayer to *Vajrabhairava*.'

Block-print, 5 folios, 26 × 8 cm.

1780

Group of various *dGe-lugs-pa* rituals devoted to *Tārā*:

(a) *sgrol ma'i maṅdal bñi'i cho ga.*

Manuscript, 6 folios, 22 × 7 cm.

- (b) *rje btsun sgrol ma la brten nas phyag dan mchod pa 'bul tshul.*
Manuscript, 8 folios, 22 × 7 cm.
- (c) *sgrol dkar gyi bstod pa mkhyen brtse dri med ma.*
Manuscript, 5 folios, 22 × 7 cm.
- (d) *rje btsun sgrol dkar ma.*
Manuscript, 3 folios, 26 × 8 cm.
- (e) *rgyal yum sgrol ma rnam gñis la bstod pa.*
Manuscript, 4 folios, 29.5 × 7.5 cm.
- (f) *sgrol ma mañdal bži pa.*
Manuscript, 9 folios, 29.5 × 7 cm.

1781

Group of *dGe-lugs-pa* rituals mainly concerned with offering incense:

- (a) *bsaṅ rdzas bsreg pa.*
Manuscript, 5 folios, 22 × 7 cm.
- (b) *lha rnam mñes par byed pa'i bsaṅ mchod bkra śis 'khyil ba.*
Manuscript, 12 folios, 36 × 8.5 cm.
- (c) *lam bsaṅs.*
Manuscript, 7 folios, 20.5 × 7 cm.
- (d) *sa bdag rgan po dkar po'i bsaṅ.*
Manuscript, 4 folios, 22 × 7 cm.
- (e) *mtsher sa'i gži bsaṅ mchod 'bud tshul.*
Manuscript, 4 folios, 17.5 × 7.5 cm.
- (f) *dgra lha bsaṅ mchod.*
Manuscript, 3 folios, 22 × 7.5 cm.
- (g) *me lha mchod pa.*
Manuscript, 4 folios, 22 × 7 cm.

- (h) *skye lha gsol mchod*.
Manuscript, 3 folios, 22 × 7 cm.
- (i) *la rtse gsol mchod gter chen*.
Manuscript, 7 folios, 35 × 9 cm.
- (j) *yul lha rin chen lhun po śa ra ha ta bsañ*.
Manuscript, 2 folios, 22 × 7 cm.
- (k) *klu'i thebs*.
Manuscript, 5 folios, 21 × 7 cm.
- (l) *sa bdag bcos thabs*.
Manuscript, 5 folios, 21.5 × 7 cm.

1782

Group of *dGe-lugs-pa* rituals concerned with *Mañjuśrī*, *Sarasvatī*, and *Vijayā*:

- (a) *'jam pa'i dbyaṅs la bstod pa*.
Block-print, 16 folios, 27 × 9 cm.
- (b) *'jam dpal mtshan brjod*.
Manuscript, 18 folios.
- (c) *'jam dbyaṅs dmar ser gyi bsñen sgrub bya tshul*.
Manuscript, 8 folios, 33 × 7.5 cm.
- (d) *rnam rgyal ma*.
Block-print, 6 folios, 28 × 8.5 cm.
- (e) *gtsug tor rnam par rgyal ma la bstod pa 'chi med grub pa*.
Manuscript, 4 folios, 34 × 8.5 cm.
- (f) *dbyaṅs can lha mo'i bstod pa*.
Manuscript, 4 folios, 12 × 5.5 cm.
- (g) *gtsug tor rnam rgyal ma'i sgrub thabs bum chog dan bcas pa*.
Manuscript, 7 folios, 36 × 8.5 cm.

1783

Group of *dGe-lugs-pa* rituals of the Guardian Divinities, *Dharmarāja*, *Vajrapāṇi*, and *rDo-rje-legs-pa*.

(a) *dam can chos kyi rgyal po'i gtor 'bul*.

Manuscript, 3 folios, 22 × 7 cm.

(b) *dam can rdo rje legs pa'i mñon rtogs*.

Block-print, 8 folios, 38 × 9 cm.

(c) *lag na rdo rje bcu'i sñiñ po*.

Block-print, 4 folios, 28 × 8 cm.

(d) *gsaṅ ba'i bdag po dpal phyag na rdo rje la brten nas bdag gžan gyi bar chad sel ba'i cho ga*.

Block-print, 15 folios, 35 × 8.5 cm.

(e) *dpal phyag na rdo rje'i sgrub thabs*.

Manuscript, 3 folios, 22.5 × 6 cm.

1784

dpal mgon źal bži pa la mchod gtor 'bul tshul.

'Method of offering sacrificial cakes to the Glorious Four-Armed Guardian.'

Two copies, both incomplete: block-print, 7 folios, 50 × 9.5 cm.; block-print, 9 folios, 51 × 9 cm.

1785

Group of *dGe-lugs-pa* rituals mostly concerned with offering sacrificial cakes:

(a) *gtor ma cha gsum lag len*.

Block-print, 7 folios, 37.5 × 8.5 cm.

(b) *'byun po'i gtor ma*.

Manuscript, 3 folios, 22 × 7 cm.

(c) *lhan skyes kyi 'dre gnon la gtor ma gsur gtor tshul.*

Two copies, Manuscript 5 and 6 folios, 22 × 7 cm.

(d) *lan chags gtor ma.*

Manuscript, 3 folios, 22 × 7 cm.

(e) *'byuñ bži gtor ma gtor tshul.*

Manuscript, 6 folios, 22 × 7 cm.

(f) *sde brgyad gser skyems.*

Manuscript, 2 folios, 21 × 6.5 cm.

(g) *chos skyoñ rnams kyi gser skyems.*

Manuscript, 5 folios, 22 × 7 cm.

(h) *chos sruiñ spyi'i gtor 'bul 'phrin bcol mda' gsol dan bcas pa rdo rje
'chañ guñ thañ rin po ches stsal ba.*

Block-print, 4 folios, 22 × 7 cm.

(i) *chos skyoñ 'khu ldog ži ba'i man ñag.*

Manuscript, 3 folios, 22 × 7 cm.

(j) *mgon dkar yid bžin nor bu'i gtor chog.*

Block-print, 28 × 9.5 cm.

1786

Group of *dGe-lugs-pa* rituals, mostly 'supplications' (*gsol-'debs*):

(a) *bla ma'i gsol 'debs.*

Manuscript, 5 folios, 22 × 7 cm.

(b) *thugs rje chen po'i gsol 'debs.*

Manuscript, 3 folios, 22 × 7 cm.

(c) *bla brgyud gsol 'debs.*

Manuscript, 4 folios, 21.5 × 7.5 cm.

(d) *lcañ skya rin po ches gsol 'debs.*

Manuscript, 3 folios, 21.5 × 7.5 cm.

(e) *bar do phrañ sgrol gyi gsol 'debs 'jigs sgrol gyi dpa' bo.*

Manuscript, 6 folios, 22 × 7 cm.

(f) *brtan bžugs gsol 'debs.*

Manuscript, 5 folios, 22 × 7 cm.

(g) *'dod don gsol 'debs.*

Manuscript, 4 folios, 22 × 7 cm.

(h) *ho thog thu rin po cher gsol 'debs.*

Block-print, 3 folios, 27.5 × 8 cm.

(i) *ño bo'i bstod pa.*

Two copies. Block-print, 5 folios, 35.5 × 10 cm.; 32 × 7.5 cm.

1787

Three miscellaneous rituals:

(a) *phun tshogs dge legs pa.*

(Opening words.)

Block-print, 9 folios, 26 × 8.5 cm.

(b) *phun tshogs pa.*

(Opening words.)

Block-print, 7 folios, 26.5 × 8 cm.

(c) *'dul ba rgya mtsho sñin po bsdus pa.*

'Condensed essence of the ocean of *Vinaya*.'

Two copies. Manuscript, 4 folios, 19 × 6 cm.; 5 folios, 24.5 × 7 cm.

1788

Various rituals:

(a) *gnas brtan cho ga.*

'Ritual of the (16) elders.'

Block-print, 14 folios, 24 × 7 cm.

(b) *byams pa'i sku gzugs phul byuñ bžeñs pa.*

'Setting up the wondrous image of Maitreya.'

Block-print, 3 folios, 26.5 × 8 cm.

(c) *bla ma lña bcu pa.*

'Ritual of the 50 lamas.'

Manuscript, 7 folios, 22 × 7 cm.

(d) *lo ma gyon ma'i mñon rtogs.*

'Ritual description of *Parṇaśavarī*.'

Manuscript, 3 folios, 21.5 × 7 cm.

(e) *rnam dag ma bsañ dpe.*

'*Viśuddhā* incense text.'

Manuscript, 15 folios, 22 × 7 cm.

1789

smān lha cho ga.

'Ritual of the divinity of medicine.'

Block-print, 7 folios, 26 × 9 cm.

1790

Rituals of various divinities, *Devī*, *Sitātapatrā*, *Viṣṇu*, *Brahmā*, *Kālacakra*, *Señge-gdoñ-ma*, etc.

(a) *dpal ldan lha mo mdos glu.*

Manuscript, 14 folios (folios 10 and 11 missing), 21.5 × 7.5 cm.

(b) *gdugs dkar zlog pa.*

Block-print, 3 folios, 22.5 × 7 cm.

(c) *rnam rtog gi btags pa'i gnod pa'i rigs bzlog pa'i rgyal po ye ses rdo rje.*

Manuscript, 12 folios, 35 × 7 cm.

- (d) *señge gdon pa can gyi mñon rtogs.*
Block-print, 5 folios, 32·5 × 7·5 cm.
- (e) *khyab 'jug chen po ra hu la'i srog glu.*
Manuscript, 7 folios, 32 × 8 cm.
- (f) *lha chen tshañs pa chen po'i mñon rtogs bskañ bsags.*
Block-print, 8 folios, 28 × 10 cm.
- (g) *o cen ciñ gir rgyal po'i mchod bskañ bsags bstod bskul.*
Manuscript, 7 folios, 32 × 8 cm.

1791

rdzogs pa chen po yañ zab bla sgrub dkon mchog spyi 'dus kyi khrid yig gu ru'i dgoñs rgyan ñin byed sñiñ po.

'Guiding treatise of *dKon-mchog-spyi-'dus* (*Padmasambhava*) concerning profound spiritual attainment in (the school of) Great Perfection, entitled "Essence of the adorning Sun of the Master's Inner Thought".'

First part only, viz. *sÑon-'gro bsad pa'i skabs te dañ po.*

Manuscript, 18 folios, 37 × 8 cm.

1792

Various *rÑiñ-ma-pa* texts and rituals:

- (a) *tshe g·yañ kha sprod kyi lag len pad gliñ gi mdzad pa'i tshe khrid rin chen 'phreñ ba.*

'The practice of meeting with good fortune in this life, composed by *Pad-gliñ* and entitled "Rosary of Gems of Instruction in Life".'

Manuscript, 28 folios, 29 × 8 cm.

- (b) *'phags pa 'iam dpal gyi mdzad pa'i lto nag mgo gsum gyi cho ga lag len.*

'Practice of the Ritual of the three-headed black serpent, composed by the noble Mañjuśrī.'

Manuscript, 11 folios, 38 × 7.25 cm.

(c) *sen 'doñ ma'i cho ga dños grub mchog rtsol.*

'Ritual of the Lion-Headed *Dākinī* entitled "Bestower of Supreme Attainment".'

Manuscript, 8 folios, 27.5 × 8.5 cm.

(d) *mña' bdag rgyal btsan gyi gsol kha bkra śis bde skyis re bskoñ.*

'Prayer of Lord *rGyal-btsan*, (entitled) "Fulfilling the Hopes of the Happiness".'

Manuscript, 4 folios, 27.5 × 8.5 cm.

(e) *'chi slu.*

'Substitute for Death.'

Manuscript, 8 folios, 29 × 8 cm.

(f) *slob dpon pad mas mdzad pa'i rña mo gsol ba'i me loñ.*

'Mirror of the clear drum, composed by the Teacher *Padma*.'

Manuscript, 6 folios, 30.5 × 9 cm.

1793

rgyal po lde lña la gsol mchod 'bul tshul 'phrin las 'gag med rdo rje sgra dbyaṅs.

'Method of offering worship and prayer to the set of five kings.'

Manuscript, 36 folios, 22.5 × 9 cm.

1794

(a) *rta mgrin gsañ sgrub kyi chos skor gyi yan lag bsaṅs kyi cho ga bkra śis dbyaṅs sñan.*

'Rite of Incense, part of the cycle of the secret invocation of *Hayagrīva*, and entitled "Song of Blessing".'

Manuscript, 6 folios, 52 × 9 cm.

- (b) *rta mgrin gsañ sgrub kyi sgo nas lo bskor bcu gñis kyi bar chad sel źiñ 'dod don 'grub thabs gźan phan bdud rtsi.*

'Removing the impediments of the cycle of twelve years and effecting the substance of one's wishes, achieved by the secret invocation of *Hayagrīva*, and entitled the "Nectar which benefits others".'

Manuscript, 6 folios, 50 × 7 cm.

1795

slob dpon chen po padma 'byuñ gnas kyis gsuñs pa'i gsol' debbs le'u bdun pa.

'The Prayer of Seven Chapters, as pronounced by the Great Master Padmasambhava.'

Block-print, 63 folios, 23.5 × 7.3 cm.

1796

rÑiñ-ma-pa rituals:

- (a) *gza' yab mdo (gza'i nad thams cad rab tu źi ba'i mdo).*

'Sūtra of the Father of Heavenly Bodies (Sūtra for curing all sickness occasioned by heavenly bodies).'

Manuscript, 5 folios, 28 × 8 cm.

- (b) *gu ru źi ba'i sgom bzlas ñams su len pa'i tshul.*

'Method of absorbing the meditational recitations of the Tranquil Master.'

Manuscript, 4 folios, 22 × 7 cm.

- (c) *bcom ldan 'das pad ma dbañ chen yañ gsañ khros pa yab yum rkyañ sgrub kyi sgrub thabs.*

'Invocation of just the Father and Mother pair, the doubly secret wrathful ones, the Lord (and Lady) *Pad-ma dbañ-chen.*'

Block-print, 11 folios, 26 × 8.5 cm.

1797

bsaṅs kyi cho ga dños grub kyi gzi 'od 'bar ba ño mtshar rin po che'i phreṅ ba.

'The Incense Rite, a blazing light of achievement, a garland of wondrous gems.'

Block-print, 33 folios, 32 × 9 cm.

1798

rÑin-ma-pa rituals:

(a) *rta mgrin gsaṅ sgrub kyi bla rgyud gsol 'debs.*

'Prayer to the line of masters of the secret invocation of *Haya-grīva*.'

Manuscript, 3 folios, 26 × 7 cm.

(b) *khro bo'i snaṅs bzlas te ñan rtog źi tshul mkha' 'gro'i źal rlaṅs.*

'Method of effacing evil mental reflections by means of the recitation of *mantras* of the wrathful divinities, and entitled "Breath of the *Dākinīs*".'

Manuscript, 4 folios, 25 × 8 cm.

(c) *bum bskyed sgrub pa.*

'Effecting the Vase manifestation.'

Manuscript, 4 folios, 28 × 8 cm.

(d) *'chi med tshe'i rig 'dzin gyi sgrub thabs.*

'Invocation of the deathless "knowledge-holders" of life.'

Manuscript, 3 folios, 21.5 × 8 cm.

(e) *rje btsub ma Ku ru ku lle'i sgrub thabs.*

'Invocation of the Goddess *Kurukullā*.'

Manuscript, 7 folios, plus two extra folios numbered 5 and 6, 23 × 8 cm.

(f) *ā rya re manta'i mchod gtor gser skyems dan bcas.*

'Sacrificial cake of Noble *Remanta*, together with libation.'

Manuscript, 7 folios, 21 × 8.5 cm.

(g) *skyes bu dam pa can chen po'i gsegs gtor tshul.*

'Method (of offering) cakes of atonement of the great and holy ones.'

Manuscript, 5 folios, 26 × 8 cm.

1799

(a) *bdud bži'i gsegs gsol.*

'Requesting the presence of the Four Māras.'

Manuscript, 3 folios. 34 × 8.5 cm.

(b) *brgya bži.*

'The 400 Offerings.'

Manuscript, folios 3–20 end, 34 × 8.5 cm.

1800

gsol 'debs bsam pa lhun grub ma.

'Invocation spontaneously fulfilled.'

Block-print, 24 folios, 22.5 × 7 cm.

1801

dge ldan bka' brgyud rin po che'i phyag chen rtsa brgyal ba'i gzuñ lam.

'Basic treatise concerning the conquest of the psychic channels, *Mahāmudrā* (technique), by *dGe-ldan bKa'-brgyud Rin-po-che.*'

Block-print, 12 folios, 32 × 7.5 cm.

1802

Three brief *bKa'-brgyud-pa* texts:

- (a) *'gro mgon bstan pa'i ñi ma bka' bsgyur pa mer gen no mon hañ rin po che'i 'khrun̄s rab dan̄ 'brel ba'i gsol 'debs skal bzañ bsam 'phel dbañ rgyal.*

'Supplication in connection with the birth-series of *Mer-gen-no-mon-hañ Rin-po-che*, as translated by *'Gro-mgon bstan-pa'i ñi-ma*, and entitled "Wish increasing king fulfilling the hopes of worthy beings".'

Manuscript, 2 folios, 50 × 10 cm.

- (b) *sems bskyed cho ga'i 'don cha'i go rim.*

'The order of enunciation of the Rite of raising the thought (of enlightenment).'

Manuscript, 7 folios, 33 × 8 cm.

- (c) *dpal ldan bla ma dam pa rdo rje 'chañ Kau śri mer ken pa ṅdi ta chos rjer blo bzañ mi 'gyur rdo rje dpa' bzañ po'i gsol 'debs brtan bžugs dan̄ bcas pa byin rlabs bkra śis mchog stsol.*

'Prayer of *Blo-bzañ-mi-'gyur-rdo-rje-dpa'-bzañ-po* to the Glorious Holy Lama *rDo-rje-'chañ Kau-śri-mer-ken Paṅḍita*, Lord of the Doctrine.'

Manuscript, 3 folios, 33 × 9 cm.

1803

Miscellaneous rituals:

- (a) *rje btsun 'phags ma sgrol ma'i mtshan brgya rtsa brgyad pa.*

'The 108 names of *Tārā*.'

Manuscript, 5 folios, 40.5 × 8 cm.

- (b) *rje btsun so sor 'brañ ma'i sgrub thabs.*

'Invocation of the Goddess *Pratisārā*.'

Manuscript, 4 folios, 40.5 × 8.5 cm.

- (c) *thugs rje chen po'i mig 'byed spyang ras gzigs kyi byabs khros.*
 'Avalokiteśvara's ablution.'
 Manuscript, 3 folios, 45 × 9 cm.
- (d) *byañ sam bha lar skye ba'i smon lam.*
 'Prayer for rebirth in the northern land of *Sambhala*.'
 Manuscript, 4 folios.
- (e) *skyes pa bud med brtag thabs.*
 'Way of analysing men and women.'
 Manuscript, 4 folios. 38 × 8.5 cm.
- (f) Spells for the acquisition of wealth.
 Manuscript, 1 folio, 38 × 32 cm.
- (g) A letter.
 Manuscript, 1 folio, 35.5 × 16 cm.

1804

Miscellaneous rituals mainly concerned with getting rid of demons:

- (a) *bgegs bskrad pa.*
 'Driving away demons.'
 Manuscript, 4 folios, 22 × 7 cm.
- (b) *lo zla spar sme sogs kyi bgegs sel.*
 'Disposing of the demons of the years, months, *sPar-kha*,
sMe-ba, etc.'
 Manuscript, 4 folios, 22 × 7 cm.
- (c) *dgos 'dod kun ster blo gsal dga' skyed blañ dor gsal ba'i don kun myur 'grub.*
 'Giving all that is desired, producing a clear and joyful mind, and effecting quickly the business of making clear what should be taken and put aside.'
 Manuscript, 5 folios, 22 × 7 cm.

(d) *g·yañ 'gug gi snon 'gro bse rag bsgrad cho ga.*

'Rite of driving away the *bse-rag* (a type of demon) as a preliminary to invoking good fortune.'

Manuscript, 7 folios, 17·5 × 7·5 cm.

(e) *phyugs sogs rdzas kyi g·yañ 'bod.*

'Invoking the good fortune of wealth and such things.'

Manuscript, 2 folios, 22 × 7 cm.

(f) *rta'i g·yañ 'bod rta ljañ snañ ba.*

'Invoking good fortune for horses, entitled "Appearance of the Green Horse".'

Manuscript, 2 folios, 22 × 7 cm.

(g) *dkar nag mig nad rab tu sel ba.*

'Removing disease of the white and dark of the eye.'

Manuscript, 2 folios, 22 × 7 cm.

(h) *dgra bgegs kyi ltas thams cad bzlog pa.*

'Counteracting all signs of ill-disposed demons.'

Manuscript, 7 folios, 22 × 7 cm.

(i) *sbyin bdag glo nad can gyi chad du ñar glud gtor tshul.*

'Method of the sacrificial cake (*gtor-ma*) for sore throat and cough of the benefactor with illness of the lungs, entitled "Removing all sickness of the lungs".'

Manuscript, 5 folios, 23 × 8 cm.

1805

khro bcu'i gtor bzlog gi zur brgyan spu gri'i ñar 'dogs.

'Supplement to the text on hurling the sacrificial cakes of the ten fierce divinities, entitled "Razor's keenness".'

Block-print, 18 folios, 53 × 9 cm.

1806

Set of cards of *rÑin-ma-pa* divinities and lamas for initiation ceremonies (*dbañ*), 11 × 9 cm.

1807

Tibetan translation of St. Mark's Gospel.

Block-print, 43 folios, 32 × 9 cm.

Calcutta Baptist Mission Press.

1808

dam tshigs thams cad kyi ñams chag skoñ ba'i luñ lña bsags pa thams cad kyi rgyud dri ma med pa'i rgyal po.

'The immaculate king, the tantra of all confessions with five inspired chapters which atone for breaches of all vows.'

Manuscript, 98 folios, 38.5 × 9 cm.

1809

mthar byed g.yul las rgyal ba'i skabs gsum lha yi rol mo.

An invocation to the fourteenth Dalai Lama.

Block-print, 7 folios, 31.5 × 8 cm.

1810

gnas yig ño mtshar luñ ston me loñ.

A religious itinerary of Lhasa and district.

Block-print, 40 folios, 30.5 × 7.75 cm.

1811

rin po che'i phren ba bskal bzañ mgul rgyal.

'Rosary of Jewels, a necklace for the good age', being instructions in the *maṇḍalas* and oblations of the three divinities, *Guhyasamāja*, *Samvara*, and *Vajrabhairava*.

Block-print, 35 folios, 30.5 × 8 cm.

1812

rdzogs chen yañ rtse kloñ chen gyi sñon 'gro.

'Preliminary instructions in the great expanse, the utter limit of great perfection.'

Manuscript of nine folios, namely 2-12 with 7 and 11 missing, 38.5 × 8.5 cm.

This is in effect one incomplete chapter of the *bon-po* work *rdzogs chen yañ rtse kloñ chen*.

1813

bon gyi khrid thabs.

'Ways of instruction in *bon*.'

Manuscript of 22 folios, numbered 50-71, 33 × 9.5 cm. There are illuminations on folio 50.

1814

bla ma'i rnam thar.

Short biographies of the *bon-po* line of lamas known as ATI.

Manuscript of 21 folios, numbered 8-28, 33.5 × 9.5 cm.



Mandala (mystic circle) of Hevajra and his troupe
(see item No. 1815)

D. PAINTINGS

1815

HEVAJRA

The mystic circle (*maṇḍala*) of *Kye'i-rdo-rje* (*Hevajra*) and his partner *bDag-med-ma* (*Nairātmyā*) with their attendant goddesses. The *maṇḍala* is conveniently conceived as a four-sided palace-temple with portals to each of the four quarters, in the centre of which the god and goddess are manifest in mystic embrace.

The row of Indian teachers and Tibetan lamas at the top of the painting illustrates the succession of teachers by which Hevajra's tradition was transmitted.

1816

KUVERA

The main divinity here is *Nor-lha* (*Kuvera* or *Ĵambhala*), the God of Wealth, also known as *rNam-thos-sras* (*Vaiśravaṇa*). At the head of the painting are the *rGyal-yab-sras*, 'Victor Father and Sons', namely *Tsoṅ-kha-pa*, founder of the *dGe-lugs-pa* ('Yellow Hat') Order, and his two chief disciples (see next item).

At the foot are manifestations of *sGrol-ma* (*Tārā*), the 'Saviouress'.

1817

TSOṅ-KHA-PA

The central figure is *Tsoṅ-kha-pa*, flanked by his two chief disciples, *rGyal-tshab-rje* and *mKhas-grub-rje*. This group of three is referred to as *rGyal-yab-sras*, 'Victor Father and Sons'. At the head of the painting is *Byams-pa* (*Maitreya*), Buddha of Loving-Kindness, with *Atīśa*, founder of the *bKa'-gdams-pa* Order to the left (red hat) and *Tsoṅ-kha-pa* to the right (yellow hat). They are receiving sacred teachings from *Byams-pa*. Just behind *Atīśa* is his chief disciple 'Brom-ston'. This whole upper group is flanked by worshipping goddesses.

At the foot in the centre is *sGrol-ma (Tārā)*, the 'Saviouress'. At the bottom left is *gŚin-rje*, 'Lord of the Dead', also known as *Dam-can Chos-rgyal*, 'Sworn Protector King of Religion', and at the bottom right is another Fierce Defender, *dPal-ldan lha-mo (Śrīdevī)*, the 'Glorious Goddess'.

1818

AVALOKITEŚVARA

The central divinity is *sPyan-ras-gzigs (Avalokiteśvara)*, 'Lord of the Glancing Eyes', of whom the Dalai Lamas are accounted the physical manifestation.

Above his head is *Mi-bskyod-pa (Akṣobhya)*, the Buddha 'Imperturbable'.

In the top corners of the painting are the green and white forms of *sGrol-ma (Tārā)*, the 'Saviouress'.

In the bottom left-hand corner is 'Jam-dbyaṅs (*Manjuḥṣa*), Lord of Wisdom. In the bottom right is *Phyag-na-rdo-rje Vajrapāṇi*, Lord of Power. These two together with the central figure of *Avalokiteśvara* represent the *Rigs-gsum mgon-po*, 'Protectors of the Three Families'.

1819

MANJUGHOṢA

The central divinity is 'Jam-dbyaṅs (*Manjuḥṣa*), Lord of Wisdom, seated on a Lion Throne.

Above his head is *Tson-kha-pa*. In the top left corner is *Tshe-dpa'-med (Amitāyus)*, Buddha of 'Boundless Life'. In the top right is *sGrol-ma (Tārā)*, the 'Saviouress'.

Below 'Jam-dbyaṅs is the goddess *Kurukullā*.

In the bottom left is *Nor-lha (Kuvera)*, God of Wealth.

In the bottom right is *dPal-ldan lha-mo (Śrīdevī)*.

1820

AMITĀBHA

'*Od-dpa'-med* (*Amitābha*), Buddha of 'Boundless Light', in his paradise *bDe-ba-can* (*Sukhāvātī*), Land of Bliss, with his entourage of eight *bodhisattvas*, *sPyan-ras-gzigs* (*Avalokiteśvara*), *rDo-rje sems-dpa'* (*Vajrasattva*), and the rest (*Maitreya*, *Ākāśagarbha*, *Samantabhadra*, *Maniśrī*, *Sarvanivaraṇaviṣkambin*, and *Kṣitigarbha*).

1821

AMITĀBHA

The central figure is '*Od-dpa'-med* (*Amitābha*), Buddha of 'Boundless Light', flanked (as in 1820) by the two chief *bodhisattvas*, *sPyan-ras-gzigs* (*Avalokiteśvara*), and *rDo-rje sems-dpa'* (*Vajrasattva*). The rest of the circle is occupied by the thirty-five Buddhas of Confession, of whom *Śākyamuni* is the foremost. The two dark buddhas at the top of the painting are aspects of *Śākyamuni* as the 'Buddha Imperturbable' (*Mi-bskyod-pa* | *Akṣobhya*), conventionally shown as in the top left with a standing *vajra* in the palm of the left hand. The top right figure holds a begging-bowl. Both make the gesture of 'calling the earth to witness' with the right hand.

At the bottom of the painting are the *Rigs-gsum mgon-po*, 'Protectors of the Three Families', '*Jam-dbyaṅs* (*Manjuḥṣa*) in the centre, *sPyan-ras-gzigs* (*Avalokiteśvara*) to the left, and *Phyag-na rdo-rie* (*Vajrapāṇi*) to the right. Compare 1818 and 1823.

1822

BHAIṢAJYAGURU

The central figure is *Saṅs-rgyas sman-gyi-bla* (*Bhaiṣajyaguru*), 'Buddha of Medicine', encircled by the eight buddhas of his entourage and the Goddess *sGrol-ma* (*Tārā*). The three figures at the top are *Tson-kha-pa* and his two spiritual sons. See 1817.

1823

PADMASAMBHAVA

The central figure is *Padma-byuñ-gnas* (*Padmasambhava*), the 'Lotus-Born', one of the chief founders of Tibetan Buddhism in the eighth century and held in great devotion by the older orders, especially the *rÑin-ma-pa*, who consider him the 'Second Buddha'.

Above his head is *Tshe-dpa'-med* (*Amitāyus*), Buddha of 'Boundless Life'. To the top left is *gTsug-tor rnam-rgyal-ma* (*Uṣṇīṣavijayā*), 'Victorious Lady with the Chignon'. To the top right is *sGrol-ma* (*Tārā*), the 'Saviouress'.

At the bottom of the painting are the *Rigs-gsum mgon-po*, 'Protectors of the Three Families': *sPyan-ras-gzigs* (centre), '*Jam-dbyaṅs* (left), and *Phyag-na-rdo-rie* (right). See 1818.

1824

ŚĀKYAMUNI

Śā-kyā thub-pa (*Śākyamuni*), the Sage of the Śākya Race, namely the 'historical' Buddha, who was born in northern India in the sixth century B.C.

The central figure is surrounded by the main scenes from his life, painted in miniature. Beginning at the top left corner we see the future Buddha in the *Tuṣita Heavens*, his descent as a white elephant towards his mother's womb, his miraculous birth, his life as a prince, the voluptuousness of his palace life (at the bottom centre of the painting). Ascending the right side we follow the story of his renunciation and asceticism and the realization of enlightenment, surrounded by the tempting hordes of *Māra*, the 'Evil One'. Then comes his teaching, his final *nirvāṇa*, and the enshrining of his relics.

1825

AMITĀBHA

'*Od-dpa'-med* (*Amitābha*), Buddha of 'Boundless Light' in his paradise, with *sPyan-ras-gzigs* (white) on his right and *rDo-rje-sems dpa'* (black) on his left. The six other *bodhisattvas* of his entourage are below. Compare 1820.

1826

MANJUGHOṢA

The central figure is '*Jam-dbyaṅs* (*Manjughosa*), Lord of Wisdom. Above his head is *Tson-kha-pa*. To the top left is *Tshe-dpa'-med* (*Amitāyus*), and to the top right an unidentified Dalai Lama. There are three *ngon-po*, 'defenders', at the bottom of the painting.

1827

PADMASAMBHAVA

The main figure is *Padma-byuṅ-gnas* (*Padmasambhava*). See 1823. Above his head are *Tshe-dpa'-med* (*Amitābha*) and *sPyan-ras-gzigs* (*Avalokiteśvara*), of whom *Padmasambhava* is accounted the physical manifestation by the older orders.

To the top left is *Śā-kya thub-pa* (*Śākyamuni*), and to the top right is *Mi-bskyod-pa* (*Akṣobhya*). To the bottom left is *rDo-rje-sems-dpa* (*Vajrasattva*) and to the bottom right is *Phyag-na-rdo-rje* (*Vajrapāṇi*).

1828

SUBHŪTI

gNas-brtan Rab-'byor (the Elder *Subhūti*) occupies the centre of the painting. He appears again in miniature (top left) taking his vows before *Śā-kya thub-pa* (top right). To the bottom left are the kings of the quarters. To the right is the ocean.

There is an inscription right at the very bottom:

bla ma thub pa'i dbaṅ po'i spyān mñā du ||
rab tu byuṅ nas dgra bcom mñon sum mdzad ||
rgyal chen bži yis bka' sgrub rdzu 'phrul gyis ||
rgya-mtsho'i klu rnams 'dul mdzad rab 'byor źes ||

'This is *Subhūti* who took his vows in the presence of the Lord of Sages and became an *arhat*. The four kings carried out his commands and by such miraculous powers he quelled the ocean serpents.'

1829

GRUB-PA' I DBAṅ-PHYUG

The main figure here is *Grub-pa'i dBaṅ-phyug* ('Lord of Perfection') who was considered the tenth in a series of incarnations of first Indian and then Tibetan masters, eventually appearing as the line of the *Paṅ-chen* Lamas. The head of the succession is *Subhūti* (see 1828). Near the top left of the painting is *Chos-kyi rdo-rje*, master of *Grub-pa'i dbaṅ-phyug*. In the top right-hand corner is '*Khor-lo chen-po* (*Mahācakra*), and at the bottom right is *gSin-rje*, 'Lord of the Dead'. There is an inscription right at the bottom:

chos kyi rdo rje'i źabs rdul legs bsten nas ||
'khor lo chen po'i dbaṅ daṅ gdams pa źus ||
las kyi gsin rje'i phyi naṅ gsaṅ sogs ||
mñon gsum bran khol grub pa'i dbaṅ phyug che ||

'The Great "Lord of Perfection", who frequented the dust of the feet *Chos-kyi rdo-rje* and received the initiation and instructions of "Great Wheel", thus forcing into slavehood the "Lord of Death" in his three forms, outer, inner, and secret.'

1830

BHAVYA

The main figure here is *Legs-ldan* (*Bhavya*), third in the series of incarnations referred to above (see 1829), and pupil of *Klu-sgrub*

(*Nāgārjuna*), who is shown in the top left corner of the painting. In the top right corner is *gSañ-ba'i bdag-po* (*Guhyapati* who is a special manifestation of *Vajrapāṇi*), and in bottom right the fierce defender usually known as *mGon-po phyag-bži-pa*, the 'Four-Armed Defender'. He is also manifest as a crow. Hence the epithet in the dedicatory verse at the bottom of the painting:

blon dpon klu sgrub źabs la legs btud nas ||
lho phyogs yul du mu stegs tshar bcad nas ||
gsaṅ bdag mñon sum źal gzigs bya rog mtshan ||
bran khol blo dpon chen legs ldan źabs ||

'Respects to the Teacher *Bhavya*, who bowed at the feet of the Teacher *Nāgārjuna*, and having extirpated the heretics of the south, he actually saw the countenance of the Secret Lord and forced into slavery him with the name of a crow.'

1831

BHAVYA

This is the same subject as 1830, but differently conceived. The main figure is *Legs-ldan* (*Bhavya*) with his teacher *Klu-grub* (*Nāgārjuna*) enthroned in the sky to the left. At the top of the painting are *Grub-thob* (*Siddha*), 'perfected sages' of their tradition, and 'Jam-dbyaṅs (*Manjughosa*) to the right. At the bottom right corner is *gSin-rje*, 'Lord of the Dead'.

1832

The Translator 'Gos

The main figure here is 'Gos *Lo-tsa-ba*, the great Tibetan scholar, translator, and historian of the fifteenth century. He is known simply as the Translator (*Lo-tsa-ba*) of the 'Gos family, or by his proper name *gZon-nu-dpal*. He is considered to be the fifth in the special series of incarnations referred to above (see 1829). Above his head to the top left is his spiritual master *Atīśa*, who preceded him by

four centuries. In the top right is *gSañ-'dus* (*Guhyasamāja*). The translator is surrounded by his pupils and assistants. Beneath him in the bottom left corner is *Gri-gug mgon-po*, the 'Defender with the curved knife'.

The inscription at the bottom reads:

A ti śa yi gtsañ gi slob ma'i gtso ||
gsañ ba kun 'dus bsgrub bsad gtan la phab ||
chos kyi bstan sruñ Gri gug mgon po bsten ||
bstan pa rgyas mdzad rTa nag 'Gos lo'i źabs ||

'Respects to the Translator 'Gos of *rTa-nag*, foremost disciple in *Tsang* of *Atīśa*, who set down in good order the tradition of *Guhyasamāja*, and relying upon the Curved-Knife Defender, caused the doctrine to spread.'

1833

BLO-BZAÑ CHOS-KYI RGYAL-MTSHAN

The main figure here is *Blo-bzañ chos-kyi rgyal-mtshan*, who was appointed abbot of Tashihlunpo by the Great Fifth Dalai Lama and was subsequently recognized as the first Panchen Lama. His predecessor in the special line of incarnations referred to in 1829 is *Grub-pa'i dbañ-phyug*.

Above his head in the top left corner is Heruka. In the top right is his teacher *Saṅs-rgyas ye-śes*. Beneath him in the bottom left is *rNam-thos-sras* (*Vaisravaṇa*).

The incscription at the bottom reads:

mkhas grub chen po saṅs rgyas ye śes źabs ||
legs bsten he ru ka yi byin brlabs śiñ ||
rnam thos sras kyi phrin las tshul bźin du ||
sgrub mdzad blo bzañ chos kyi rgyal mtshan źabs ||

'Respects to *Blo-bzañ chos-kyi rgyal-mtshan*, who frequented the great scholar *Saṅs-rgyas ye-śes*, and having received the grace of Heruka practised in accordance with *Vaisravaṇa*'s activity.'

1834

BLO-BZAN DPAL-LDAN YE-ŚES

The main figure here is the third Panchen Lama *Blo-bzan dpal-ldan ye-śes*. Above his head at the very top of the painting is 'Od-dpa'-med (*Amitābha*), Buddha of 'Boundless Light', of whom *Paṅ-chen* Lamas are accounted the physical manifestations. In the top left corner is *rDo-rje 'jigs-byed* (*Vajrabhairava*). In the top right is the fifth Dalai Lama and just below him is *Tson-kha-pa*. Immediately below the main figure is *dPal-ldan lha-mo* (*Śrīdevī*), flanked by two fierce defenders, The dedication at the bottom reads:

pad dkar 'chañ dbaṅ rigs brgya cod paṅ daṅ ||
rdo rje 'jigs byed lhag pa'i lhar bsten źiṅ ||
'dod khams dbaṅ mos las bźi sgrub pa yi ||
rje btsun blo bzan dpal ldan ye śes źabs ||
thub mchog zas gtsaṅ sras pa'i bstan pa daṅ ||
khyad par blo bzan rgyal ba'i riṅ lugs kun ||
spel źiṅ 'gro rnam s thar lam 'god mdzad pa'i ||
dpal ldan ye śes dbaṅ por źabs bsten sog ||

'Respects to the holy *Blo-bzan dpal-ldan ye-śes*, who resorted to the "Lotus-Holder" Lord¹ (= *Avalokiteśvara*), the "Hundred-Family Crown" (= *Amitābha*), and the special god *Vajrabhairava*, and effected the four kinds of action by agency of the Queen of the Desire-World (*Śrīdevī*). He spread the doctrine of the Great Sage, son of *Śuddhodana*, and especially the reformed teachings of *Tson-kha-pa*, thus establishing beings in the way of salvation. May we adhere to this lord *dPal-ldan ye-śes*!

¹ The epithet 'Lotus-Holder' in the dedication would normally refer to *Avalokiteśvara*, but it can also refer to the Dalai Lamas, who are his physical manifestation. Thus the lama in the top right corner may be identified as the Great Fifth Dalai Lama, despite the impropriety of placing a Dalai Lama above *Tson-kha-pa*, the father-founder of the whole *dGe-lugs-pa* order. But there is at least one other 'impropriety' in this painting, for the small *Manjuśrī* to the right of *Tson-kha-pa* should certainly be above his head. The lama is the manifestation of the divine being and not the reverse.

1835

BHAIṢAJYAGARU

The central figure is *Saṅs-rgyas sman-gyi-lha*, 'Buddha of Medicine' (compare 1822), who is distinguishable iconographically from *Śākyamuni* by the myrobalan fruit and leaves in his begging-bowl. On either side are the two chief disciples *Maudgalyāyana* and *Śāriputra*; *Śākyamuni* himself appears above the head of the 'Buddha of Medicine', as they are both manifestations of the same person.

In the top left corner is *sPyan-ras-gzigs* (*Avalokiteśvara*), and in the top right corner *Phyag-na-rdo-rje* (*Vajrapāṇi*) in his tranquil form. 'Jam-dbyaṅs (*Manjuḥṣa*) appears at the bottom centre, thus completing the set of the 'Protectors of the Three Families'. Compare 1818, 1821, and 1823.

1836

TĀRĀ

This is *rGrol-ma* (*Tārā*), the 'Saviouress', in her green aspect.

1837

FIERCE DIVINITIES

This is the complete set of Fierce Divinities which manifest themselves to the consciousness of the deceased in the Intermediate (*bar-do*) State between death and rebirth. In the centre is *Che-mchog He-ru-ka*, the Supreme Heruka with his partner. At the very top of the painting is *Buddha-Heruka*, conceived as the ultimate being, of whom the Supreme Heruka and the rest are derived manifestations. The top of the *than-ka* is oriented south-west. Thus *Vajra-Heruka* (blue and manifest in the east) appears towards the bottom left, *Ratna-Heruka* (yellow and manifest in the south) appears towards the top left, *Padma-Heruka* (red and manifest in the west) appears

towards the top right, and *Karma-Heruka* (green and manifest in the north) appears towards the bottom right.

There are then eight cemetery goddesses, *Keurima* and the rest,¹ eight main animal-headed goddesses, four animal-headed door-keepers, four circles corresponding with the four directions, each with seven animal goddesses, and finally four special goddesses, Cuckoo-headed to the east, Goat-headed to the south, Lion-headed to the west, and Serpent-headed to the north.

1838

SAMVARA

The mystic circle of *bDe-mchog* (*Samvara*), manifest as *yab-dkar*, the 'White Father'.

1839

GSED-DMAR

The mystic circle of *gSed-dmar*, the 'Red Executioner' with his entourage of twelve.

1840

VAJRABHAIRAVA

The mystic circle of *rDo-rje 'jigs-byed* (*Vajrabhairava*) with his entourage of eighteen.

1841

VAJRABHAIRAVA

The mystic circle of *rDo-rje 'jigs-byed* and his partner with their entourage of sixteen.

¹ For the individual names of these sets of goddesses see Evans-Wentz, *The Tibetan Book of the Dead*, pp. 144-6.

1842

VAJRAVĀRĀHĪ

The mystic circle of *rDo-rje phag-mo* (*Vajravārāhī*) with her entourage of twelve—according to *Tilopa*'s pattern.

1843

AMOGHASIDDHI

The mystic circle of *Don-grub* (*Amoghasiddhi*) with his entourage of twelve.

1844

VAJRAVĀRĀHĪ

The mystic circle of *rDo-rje phag-mo* (*Vajravārāhī*) with her entourage of twelve.

1845

AMITĀYUS

The mystic circle of *Tshe-dpa'-med* (*Amitāyus*) and his entourage of twelve.

1846

MAHĀSUKHA

The mystic circle of *bDe-ba chen-po* (*Mahāsukha*), 'Great Bliss'.

1847

MAHĀMĀYĀ

The mystic circle of *Mahāmāyā*, the 'Great Illusion', as a set of five divinities.

1848

MAHĀMĀYĀ

The mystic circle of *Mahāmāyā* according to the pattern of *Kukuripa*.

1849

VAJRAPĀṆĪ

The mystic circle of *Phyag-rdor (Vajrapāṇi)* and the Eight *Klu (naga)* 'serpent divinities', together with four doorkeepers, making a total of thirteen.

1850

101 BUDDHAS

This is a set of 101 Buddhas, drawn in red lines upon gold. The main central figure may be identified with the 'historical' Buddha *Sā-kya thub-pa (Śākyamuni)*, but this is really irrelevant to the general conception which is concerned with representing the numberless host of Buddhas as manifest throughout the Universe. Sets of 100, 108 (an ancient Indian auspicious number), or of 1,000 are all the same in intention. The decorative motif around the central figure consists of myrobalan leaves and fruit, usually associated with *Saṅs-rgyas sMan-gyi-lha*, the Buddha of Medicine. The right hand which touches the ground is turned palm outwards, as becomes *Rin-chen 'byuñ gnas (Ratnasambhava)*, the 'Jewel-Born Buddha'. (The Buddha of Medicine makes the same gesture, but clasps a branch of myrobalan.)

The smaller Buddhas make the full variety of five hand-gestures, as associated with the fivefold conception of buddhahood.

(See Snellgrove, *Buddhist Himālaya*, pp. 64-7.)

1851

KĀLIKA

Nag-po-pa (*Kālika*), one of the sixteen Arhats (Perfected Disciples), identifiable by the pair of ear-rings which he holds.

1852

ŚĀKYAMUNI

This represents a conventional set of thirty-five Buddhas, invoked in confession (*ltuñ-bsags sañs-rgyas*), with *Śa-kya thub-pa* (*Śākyamuni*) in the centre. At the head of the *thañ-ka* is *Padmasambhava*, thus indicating that this is a work of the *rÑiñ-ma-pa* Order. The 'Protectors of the Three Families' (see 1823) appear at the foot of the painting.

1853

SĀKYAMUNI

The main figure here is again *Śā-kya thub-pa* (*Sākyamuni*). In the top left corner is *Tsoñ-kha-pa*. In the top right is the Supreme Buddha *Kun-tu bzaiñ-po* (*Samantabhadra*), 'All-Good', embracing his partner.

At the bottom centre is *Kuvera*, God of Wealth (see 1816). In the bottom right is *rDo-rje sems-pa* (*Vajrasattva*), and in the bottom left is *Don-yod zags-pa* (*Amoghapāśa*).

1854

PADMASAMBHAVA

The main figure is *Padma-byuñ-gnas* (*Padmasambhava*) (see 1823) flanked by his two consorts, *Mandāravā* and *Ye-śes mtsho-rgyal*. In the top left corner is *Vairocana*, *Padmasambhava*'s foremost disciple. In the top right is *Bodhisattva*, one of his chief co-workers. In the bottom left is the Indian teacher *Ži-ba-tsho* and in the bottom right King *Khri-sroñ-lde-btsan*.

1855

TSON-KHA-PA

This shows *Tson-kha-pa*, airborne on a white elephant, as he was seen in a vision by his disciple *mKhas-grub-rje*. There were six such visions, see 1859 which shows another of them. In the top left corner is *Tshe-dpa'-med* (*Amitāyus*), Buddha of 'Boundless Life', and at the bottom of the *thañ-ka* are the two chief disciples of *Tson-kha-pa*, *mKhas-grub-rje* and *rGyal-tshab-rje* (compare 1817).

1856

TSON-KHA-PA

This is another painting of *Tson-kha-pa* and his two chief disciples. *sGrol-ma* (*Tārā*) in her green aspect is in the top right corner.

1857

The same subject as 1856, with which it forms a pair. Here *sGrol-ma* in her white aspect is in the top left corner.

1858

SEÑGE-GDON-MA

This is *Señge-gdon-ma*, the Lion-Headed Goddess. At the top of the *thañ-ka* is *Tson-kha-pa*, and at the bottom two attendant animal goddesses, tiger-headed and pig-headed.

1859

DAM-PA SAÑS-RGYAS

An Indian yogin, who established the rite of *gCod* (disposing of one's body as offerings) in Tibet. Manuscript 1737 is an important treatise on this rite.

This is *Tson-kha-pa* manifesting himself in a vision to his disciple *mKhas-grub-rje*. He appears in the form of a tantric yogin. See also 1855.

At the top of the *thañ-ka* is *rNam-rgyal-ma* (*Vijayā*).



First folio of second section of No. 1901. It reads: 'Salutation to the Buddha, salutation to the Doctrine, salutation to the Community . . .'

A Catalogue of the Mongolian Collection

BY

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INTRODUCTION

THE Mongolian printed books and manuscripts of the Chester Beatty Library form a small but fairly representative collection of Mongol religious literature. As is to be expected, block-prints of Buddhist-lamaist texts originating from Peking form the bulk of the collection, and as these editions have been exhaustively described by Aalto, Heissig, and Farquhar, they have not been treated in the full detail accorded to the one block-print produced at a provincial monastery (no. 1936).

Wherever possible, block-prints have been identified by reference to Heissig's manual, and this has also been done with manuscripts copied from block-prints. More unusual and valuable than the well-known texts of the official lamaist religion are the popular religious texts, nos. 1937, 1938, 1939, and 1940, which are concerned with religious rites of an essentially non-Buddhist character, though they make use of the form and terminology of lamaist texts and incorporate references to the deities of lamaism. No texts of a purely secular nature are to be found in this collection.

LITERATURE

MOST Mongolian block-prints will be found described in one or more of the following three works, to which reference has been made in the present description:

- P. AALTO: *A Catalogue of the Hedin Collection of Mongolian Literature*. Reprinted from the Reports from the Scientific Expedition to the North-Western Provinces of China under the Leadership of Dr. Sven Hedin. Stockholm, 1953.
- W. HEISSIG: *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache*. Göttinger asiatische Forschungen, volume ii. Otto Harrassowitz, Wiesbaden, 1954.
- D. M. FARQUHAR: 'A Description of the Mongolian Manuscripts and Xylographs in Washington, D.C.', *Central Asiatic Journal*, volume i, no. 3.

Qutuγ-tu yekede tonilyayçi jüg-üd-tür delgeregsen γasiyudan gemsiküiber kilinçes-i arilyayad burqan bolγan bütügeküi-e teyin büged jokiyaysan nere-tü yeke kölgen sudur.

Manuscript, 53·5 × 17·5 cm. (text surface 46·5 × 13·5 cm.).

There are board covers at either end of the book. The front cover consists of a flat board with a raised edging 2·5 cm. wide along the long sides and 4·5 cm. wide along the ends, plugged to it by wooden pins. The enclosed panel, 44 × 12·5 cm., is decorated at either end with the miniature of a divinity in colour. The initial words of the text:

Namo Buddhai-a: Namu Dharmai-a: Namu Sangghai-a: Enedkeg-ün kele-ber Ary-a ganča

are done in appliqué carved wood covered with gilding on a black ground. The whole panel is framed in a decorative scroll-work of appliqué wood, also gilded, and the miniatures themselves are surrounded by frames of similar materials. A covering of red-brown silk protects the interior of the panel.

The back cover is of similar construction but has four miniatures in green, red, and gold line-drawing on a black ground. The raised edge pieces are covered with brocade.

The book is divided into three sections, each paginated separately. The second and third sections each have an illuminated first folio. On a black ground 45·5 × 11·5 cm. are the initial words of the text done in gold, flanked by miniatures in flat colours and gold. Painted scroll-work surrounds the whole panel and also the miniatures. The two sheets are each backed with a piece of red-brown silk which covers the back and folds over to make a protective covering for the panels.

The text is calamus written.

The first section is written in black, with the exception of the first cover page which is in red.

The second section is written in alternate columns of red and black, containing respectively 4, 4, 3, 4, and 4 lines. The first of these columns is in red.

The third section is written as the second, but the columns contain 5, 4, 4, 5, and 5 lines.

The first section is paginated from 1 to 25. There is no folio 22, due to an error, not to the loss of a folio. The second and third sections are paginated 1-31 and 1-25.

This is a Mongol translation by Kun-dga' 'od-zer, made at the behest of Ligdan Khan of the Chakhar Mongols, of the Buddhist sūtra *T'ar-pa C'en-po*. The colophon on folio 25^r of the third section states that 'the blocks were cut and the book issued by Fu Dalai, living outside the An-ting gate (at Peking), on a lucky day of the third month of the Yellow Rat year, the forty-seventh year of K'ang-hsi (1708)', indicating that the book is a manuscript copy of the block-print issued at Peking in that year and listed by Heissig as his item no. 14.

1902

Qutuγ-tu yekede tonilyayči jüg-üd-tür delgeregsen γasiγudan gemsiküiber kilinčes-i arilyayad burqan bolγan bütügeküi-e teyin büged jokiyaysan nere-tü yeke kölgen sudur.

Peking block-print, 55.5 × 18 cm. (47.5 × 13 cm.). 25 lines per page. The book consists of three sections, of 34, 38, and 32 folios respectively. The front cover, folio 1 of the first section, is missing. The colophon corresponds to that of 1901, and this is evidently the 1708 block-print described by Heissig as item no. 14.

1903

Qu tuy-tuyekede tonilyayči jüg-üd-tür delgeregsen yasiyudan gemsiküiber kilinčes-i arilyayad burqan bolyan bütügeküi-e teyin büged jokiyaysan nere-tü yeke kölgen sudur.

Manuscript, 52 × 18.5 cm. (46.5 × 13.5 cm.). The text is calamus written in black, with 30 lines to a page. There are three sections of 32, 36, and 29 folios respectively, with two back cover folios.

The work is dated 1650 on folio 29^r of the third section where it is stated: 'It was finished on the 11th day, the Blue Horse day when the asterism *Büs* was displayed, of the middle month of spring of the White Tiger year.' Hence this is probably a manuscript copy of the block-print of 1650 listed by Heissig as his item no. 1.

The cover bears the short cover-title *Yekede tonilyayči nere-tü yeke kölgen sudur orusiba*.

1904

Qutuy-tu degedü altan gerel-tü erke-tü sudur nuγud-un qayan nere-tü yeke kölgen sudur.

Peking block-print, 42.5 × 12 cm. (37.5 × 9.5 cm.). 30 lines per page. 238 folios (folios 1, 109, and 136 lacking).

The book is divided into eleven sections with marginal signatures consisting of the Tibetan and Mongol letters: *ka, k'a, ga, ña, ca, c'a, ja, ña, ta, t'a, da*. The sections are paginated individually in Mongol and throughout in Chinese. There is a signature 利 *li* in the left-hand margin. This is apparently a copy of the block-print listed by Heissig as item no. 177.

Two shorter texts contained in the book within the running pagination are:

Qutuy-tu sayin yabudal-un irüger-ün qayan, folio 231^r.

Doluyan ülemji burqan-u öllei-tü qutuy-tu silüg, folio 236^v.

Further information about the *Altan Gerel*, the Mongolian version of the popular Mahāyāna text *Suvarṇaprabhāsa-sūtra*, is given by Pentti Aalto in 'Notes on the Altan Gerel', *Studia Orientalia*, xiv. 6, Helsinki, 1950.

1905

Qutuγ-tu degedü altan gerel-tü erke-tü sudur nuγud-un qayan nere-tü yeke kölgen sudur.

Manuscript, 49 × 11 cm. (40 × 7.5 cm.), on thickish, card-like paper with the edges much browned. Undated. There are board covers at either end of the book. The title-page, folio 1, has been pasted inside the front wooden cover. There are 54 folios, paginated from 2 to 55. The title-page is done in red and black and the text is flanked by coloured miniatures. The text is calamus written in alternate blocks of black and red columns of script. Interlinear glosses in Tibetan script are given for Tibetan words in the Mongol script.

The text is divided into ten sections, and is an abbreviated version of the *Altan Gerel*.

1906

Qutuγ-tu včir-iyar oγtaluyči bilig-un činadu kiγayar-a kürügsen nere-tü yeke kölgen sudur.

Peking block-print, 33 × 10 cm. (26.3 × 7.5 cm.). 66 folios plus a back cover. 17 lines per page. The title-page, folio 1^v, is in red, with the text flanked by miniatures in red line-drawing, all surrounded by a blue border. Folio 2^r is printed in black and red. The cover pages are lined inside with yellow silk. The front cover has been repaired with Russian-made paper. There is a signature 朝潮 *chao* in the left-hand margin. No colophon.

This is a Mongol version of the well-known Buddhist text *Vajracchedikā*, the 'Diamond-cutter' sūtra. The cover title is mixed Mongol and Tibetan: *Qutuy-tu dorji gčood ba kemekü nere-tü orusiba*.

1907

Qutuy-tu bilig-ün činadu kijayar-a kürügsen oytoluγči včir nere-tü yeke kölgen sudur.

Peking block-print, 33 × 11 cm. (27 × 7.5 cm.). 20 lines per page. Folios 1–51, 54, and a fragment. Paper fragile and broken. Printed from badly worn blocks. There is a cover title in manuscript: *Včir-iyar oytoluγči sudur orusiba*.

Kept with this text is the cover folio of a block-print of *Altan Gerel*.

1908

Qutuy-tu včir-iyar oytoluγči bilig-ün činadu kijayar-a kürügsen nere-tü yeke kölgen sudur.

Manuscript, 20 × 6.75 cm. (17 × 4.75 cm.). 9 folios. 12–16 lines per page. Brush written. Folios are irregularly numbered.

This work consists of parts of the *Vajracchedikā*. The first four folios correspond to the text of 1906 as far as folio 4^v, line 4. The next two folios correspond to folios 59^r and 59^v, and to 60^r of the print, and the last three folios to folios 63^r–66^r, line 17 (*finis*).

1909

Qutuy-tu bañca ragša kemekü tabun sakiyan nere-tü yeke kölgen sudur.

Peking block-print, 53 × 18 cm. (47 × 14 cm.). 144 folios. 25 lines per page. Paper fragile, with broken edges.

This copy of the Mongolian version of the compendium of five Mahāyāna texts known as *Pañcarakṣā* corresponds to that listed by Heissig as item no. 9 and described by Aalto (*Catalogue*) as item no. 15.1.699 of the Hedin collection. The edition is undated, but is

probably anterior to 1686, since the copy described by Aalto bears this date in 'an obviously later addition on the older blocks'. For further information concerning the sūtra reference may be made to Aalto, 'Prolegomena to an Edition of the Pañcarakṣā', *Studia Orientalia*, xix. 12, Helsinki, 1954, and to Aalto, *Qutuγ-tu Pañcarakṣā Kemekü Tabun Sakıyan Neretü Yeke Kölgen Sudur*, Asiatische Forschungen, volume 10, Otto Harrassowitz, Wiesbaden, 1961.

1910

Qutuγ-tu bilig-ün činadu kiḡayar-a kürügsen naiman mingya-tu.

Peking block-print, 61 × 20 cm. (50·8 × 16 cm.). 346 folios. 31 lines per page. Folio 1^v is in red, with miniatures in red line-drawing flanking the text. The edges of the paper are browned. The text is contained in wooden covers.

This is a Mongol version of the Mahāyāna text *Ārya aṣṭa-sāhasrikā-prajñāpāramitā*. The Mongol translation was made by a certain Bsamgdan sengge, and the blocks were cut, as is stated in both Chinese and Mongol on folio 346^r, in 1727. This edition is listed by Heissig as item no. 68 and by Aalto (*Catalogue*) as item no. 46.7.1.

1911

Qutuγ-tu bilig-ün činadu kiḡayar-a kürügsen naiman mingya.

Peking block-print, 53 × 11 cm. (47 × 7·5 cm.). 421 folios (plus an extra folio 304). 39 lines per page. Folios 1 and 2 have been lost and replaced by handwritten folios, of which 1^r is in red. There is a signature 胡 hu in the right-hand margin.

The book is contained within wooden covers which have raised wooden edges fixed with wooden plugs. The front panel contains the title, in gold on black, almost illegible, flanked by miniatures in colour, much darkened. The back cover has five miniatures in colour.

This is a copy of the edition listed by Heissig as item no. 174.

1912

This is another copy of 1911, contained between the customary yellow paper covers.

1913

Qutuγ-tu čaylasi ügei nasun kiged belge bilig nere-tü yeke kölgen sudur.
Manuscript, 16 × 7.2 cm. No drawn margins. 16 folios, three unnumbered, the rest paginated, some in Mongol and some in Chinese. Complete. Brush written. An irregular number of lines, 10–18, per page. No colophon, the text finishing with the words . . . *kemegdekü yeke kölgen sudur tegüsbe*, corresponding to folio 38^v, line 4, of 1914.

This is the Mongol version of the Mahāyāna text *Ārya-aparamitāyur-jñāna-nāma-mahāyānasūtra*.

1914

Qutuγ-tu čaylasi ügei nasun kiged belge bilig-tü nere-tü yeke kölgen sudur.

Manuscript, 16.3 × 8 cm. (15 × 8 cm.). Brush written, with heavy tail-strokes, on thick, soft paper. 20 folios. No pagination. 10 lines per page.

After the end of the text this edition carries a short colophon missing in 1913, containing the words *egün-i . . . čoy-tu egüride orusiγsan nom-un yeke küriyen-dur keb-tür čoyuluγsan bolai*, indicating that the present text was cut on blocks and issued at Urga. Hence this is apparently a manuscript copy of an Urga block-print of the work. Such a block-print is mentioned by Heissig, p. 2, n. 6, but is not described.

A 'fine manuscript in gold on black with blue margins' of this work, with the same colophon, is listed by Aalto (*Catalogue*), item no. H 3310 B.

1915

Qutuγ-tu čaylasi ügei nasun kiged belge bilig-tü nere-tü yeke kölgen sudur.

Manuscript, 17 × 7 cm. (13 × 5 cm.). 42 folios, paginated up to folio 32 in Mongol words in the left-hand margin and in Chinese figures in the right-hand margin, and thereafter in Chinese only. 11 lines per page. The text is done in gold on glossy black, the whole on dark blue. The book is contained between wooden covers backed with yellow brocade. The front cover has a miniature in black, blue, red, and gold flanked by text. The back cover has a miniature in the same colours.

The colophon corresponds to that quoted by Heissig in connection with his item no. 132, and incorporates the earlier colophon of 1914 of this collection. Hence this manuscript appears to be a copy of an eighteenth-century Peking block-print.

1916

Čayan lingqua nere-tü degedü nom yeke kölgen sudur.

Peking block-print, 61 × 20.5 cm. (50 × 14.5 cm.). 272 folios. 30-1 lines per page. The front cover, folio 1, has been lost and replaced by a folio made of several layers of paper pasted together and bearing the cover title in thick, black brush-work. The cover title, *Čayan lingqua nere-tü yeke kölgen sudur orusiba*, is flanked by the pious slogans *nasun buyan aribid* and *öljei qutuγ orusituγai* on the left, and *nasun buyan arbiγituγai* and *öljei qutuγ orusi* on the right.

The title-page is of an unusual format. In the centre a panel of paper containing the initial salutations and beginning of the text done in bold red brush-work has been stuck on. On either side of this are square panels marked off by a black ink framework, containing on the left the syllables *om*, *ā*, *hum*, *hri* in Tibetan and Mongol, and on the right the same syllables and the prayer *om mani padme hum*, also

in Tibetan and Mongol. There is a signature 花 *hua* in the left hand margin.

This is a copy of the block-print listed by Heissig as his item no. 16. The blocks were cut in 1711.

1917

Qutuγ-tu yekede quriyaysan erdeni oki-yin toytayal nere-tü yeke kölgen sudur.

Peking block-print, 53.7 × 18.7 cm. (47 × 14.5 cm.). 137 folios. 25 lines per page. The title-page, folio 1^v, is in red, with miniatures in line-drawing, all within a blue border. Folio 2^r is printed in alternate columns of black and red: 4 black, 5 red, 4 black, 5 red, 4 black, inside a blue border. There is a signature 夙 *hsing* in the left-hand margin.

This is a copy of the Mongol translation of the Mahāyāna text *Ārya mahāsaṃnipata ratnaketu dhāraṇī nama mahāyānasūtra*. The translation was originally made by one Sürüm and printed on blocks in 1665. The present version was recut and reissued at the behest of Ačitu jalan janggi, who had previously piously sought for the text without finding it. Hearing of the old Mongol translation he rejoiced, and quickly getting the paper together, he had the blocks cut in the space of a few days. The work is undated, but appears, as is suggested by Heissig, to belong to the end of the K'ang-hsi period. Another work commissioned by the same patron, a collection of *dhāraṇī*, was cut on blocks in 1707 (Aalto, *Catalogue*, item no. H 15.1.698).

This print is listed by Heissig as item no. 38.

1917b

Qutuγ-tu erdeni tour-tu-yin öčigsen nere-tü yeke kölgen sudur.

Peking block-print, 53.5 × 19 cm. (47 × 14 cm.). 28 folios. 25 lines per page. There is a signature 托 *to* in the left-hand margin.

This is a Mongol translation of the Mahāyāna text *Ārya ratnajāli-paripṛcchā nāma mahāyānasūtra*, and is generally to be found together with 1916. It is a copy of Heissig's item no. 39.

1918

Qutuγ-tu yeke quriyangγui-tu bodisḍva modgal-yin köbegün eke-dür-iyen ači qariyuluγsan nere-tü sudur.

Peking block-print, 54 × 18 cm. (47 × 13.8 cm.). Folios 2–95. (Folio 1 is missing. Only the left half of folio 95 is extant.) Some folios are water-stained and the edges are broken. There is a signature 目 *mu* in the left-hand margin.

This is a copy of the Mongol translation made by Güüsi Čorjiva of the legend of how the boy Maudgalyāyana rescued his mother from hell. The Sanskrit title is *Ārya patabodhicitamaudgalyāyananamatihṛdayasūtra*.

The blocks were cut in 1708 by Fu Dalai, a well-known cutter and publisher who lived outside the An-ting gate at Peking, from a text written in the same year.

Heissig lists this edition as his item no. 15, and Farquhar lists two copies as items nos. 53 and 54.

1919

Doluγan sayibar oduγsad-i takiq-u-yin jaṅg yosun-luγa neyileküi küsel-i qangγayči erkes-ün nere-tü orusiba.

Peking block-print, 51 × 17 cm. (42 × 12 cm.). Folios 1–97. (Folio 98 lacking.) 28 lines per page. There is a signature 大 *ta* in the left-hand margin.

The above is the cover title of this lamaist text. The full text title runs: *Fayiqamsiyjokiyal-tu doluγan yirtincü-yin ulus-un lagsan nayiray-un mandal ürgülji todorqai-bar: asuru tabun čöb-tegen arbiduγsan qab*

qarangyui-yi geyigülügçi-dür ülemji yeke nigülesügçi naran çiqula öçiküi kei-yin tergen-iyer masida jalan yabuqui oyun-u oytaryui-dur uyuyata manduysan-iyar: tusa amuyulang-tu gegen-iyer nignedken tügen jokiyayçi doluyan sayibar oduysan anu aburida-yin itegel.

This is a copy of Heissig's item no. 8 which he calls 'a beautiful specimen of K'ang-hsi printing'. The colophon is incomplete owing to the loss of folio 98, but the copies described by Heissig and Farquhar (item no. 55) indicate that the blocks were cut in 1682.

1920

Qutuy-tu nidü-ber üjegçi erketü-yin bütügel-ün arya.

Block-print, 38.5 × 9.7 cm. (35.5 × 7 cm.). Folios 2-43. Folio 1, with cover title, missing. Biglot, Tibetan and Mongol, with two lines of each per page.

This is a lamaist ritual, a sādhana of *Avalokiteśvara*, edited by the second Dalai Lama Dge-'dun rgya-mts'o. The work is not listed by Heissig, Aalto, or Farquhar.

1921

Nere udqa-yi tododqayçi saran-u gegen gerei kemegdekü dokiyan-u biçig.

Peking block-print, 51.5 × 10 cm. (46 × 7 cm.). Folios 1-137. (Folios 138 and 139 are missing.) Folios 5 and 6, both paginated 5, and 137 are in manuscript. Biglot, Tibetan and Mongol, with two lines of each per page. There is a signature 永 yung in the right-hand margin.

This Tibetan-Mongol dictionary was published in 1838, and is listed by Heissig as his item no. 210 and by Aalto (*Catalogue*) as item no. H 3516d. The blocks were kept in the bookshop of Sung-chu-szu monastery in Peking.

1922

Qutuγ-tu sayin yabudal-un irüger-ün qayan.

Manuscript, 54.5 × 10 cm. (50 × 7.3 cm.). 23 folios. 35 lines per page. Thick, card-like paper with browned edges. The cover title is written once by calamus inside a red frame and once by brush below inside a black and red ornamented rhombus. The upper title is flanked by the Tibetan syllable *om* on either side, written in red. Otherwise the text is calamus written in black.

This is a collection of five prayers, apparently those listed by Heissig as items nos. 141-5 and 183, and by Farquhar as item no. 24. The translation was made by Erdeni tegüs bilig-tü mergen dayičing tayiji.

1923

'P'ags-pa bzañ-po spyod-pa'i smon-lam-gyi rgyal-po.

Manuscript, 22 × 7.5 cm. The leaves are partly in folded form, partly stuck back-to-back, and partly single. 23 written sides in all. Pencil pagination in Mongol has been added to some folios (pairs of pages). 13 lines per page. Brush written on Chinese hand-made paper.

The text of this work is in the Tibetan language written in Mongol script. The title appears at the end of one page in the form *bhayba sambō šodbai monglam yii jalbo šuyso* (= *bžugs-so*). This is a version of the text *Qutuγ-tu sayin yabudal-un irüger-ün qayan* (1922).

1924

Degedü ariyun takil-un öljei qutuγ-un qura-yi bayulyayčiči kemekü orusibai.

Manuscript, 16.75 × 7.5 cm. (13 × 5.5 cm.). 32 folios. Biglot, Tibetan and Mongol, with two lines of each per page. Calamus written in black.

A lamaist ritual, not listed by Heissig, Farquhar, or Aalto.

1925

Tabun ijayur-tu-yin tangyariy orusibai.

Manuscript, similar in format and hand to 1924. 6 folios. Biglot, Tibetan and Mongol.

A list of nineteen oaths to be observed. Not listed by Heissig, Farquhar, or Aalto.

1926

Sonusuysan tonilqu qotala sayin amuyulang-i öggügči kemekü orusiba.

Manuscript, 18 × 8.5 cm. 14 folios. Biglot, Tibetan and Mongol, with 3 lines of each per page. Calamus written. The above is a cover title which appears also in Tibetan.

This is a treatise on the attainment of the Paradise Sukhāvātī. A block-print of this work, for which the text was written by the same scribe, Rab-byams-ba smra-ba culkrims dhva-ca, is listed by Heissig as item no. 126, letting it appear that this manuscript is a copy of the print.

1927

No title.

Part of a manuscript, 25.25 × 8 cm. Calamus written in black. 9 folios of a Tibetan–Mongol biglot, incomplete at either end. There are three rows of either language per page. This is a lamaist text but is unidentified.

1928

Ilaju tegüs nogčigsen otači burqan-u sudur-un üiledbüri-yin jirüken-i quriyaysan čindamani erdeni kemekü orusiba.

Peking block-print, 23.5 × 9 cm. (17.5 × 6.25 cm.). 22 folios. 15 lines per page. There is a signature 莽 *ch'ih* in the right-hand margin.

This ceremonial for the Medicine Buddha is an expanded version of an older translation, put into order by Gūüsi Bilig-ün Dalai of the Urad, who also had the blocks cut. It is listed by Heissig as item no. 98.

1929

Aria-balu-yin jalbaril orusibai.

Peking block-print, 18.5 × 8 cm. (16 × 6 cm.). 13 folios. 9 lines per page. There is a Tibetan signature ། ka, and a Chinese signature — 本 i pen both in the left-hand margin.

This is a prayer to Aryabalu (*Avalokiteśvara*) for assistance. The print is undated, but the block-cutter is named as Gungsangdorji. The work is not listed by Heissig, Farquhar, or Aalto.

Some manuscript text on folio 13^r has been defaced and is illegible.

1930

Aburun getülgegči dhara eke-yin namančilal-un maytuyal sudur orusiba.

Manuscript, a single sheet folded to make 25 written pages, 22 × 6 cm. 14 lines per page. Brush written on Chinese hand-made paper. The book has become separated into sections.

An adoration of the goddess Tārā.

1931

Blama maqagala ilyal ugei jalbarin sisi-ni iregülüγči (sic) kemegdekü orusiba.

Manuscript, a single sheet folded into 10 written sides and one blank side. 15.5 × 6.5 cm. Brush written. 13 lines per page.

Prayers to Mahākāla.

1932

Noγuyan dara eke orusiba.

Block-print, a sheet folded into 26 written sides with front and back covers, 13 × 7.3 cm. (10.5 × 7.3 cm.). 7 lines per page. There is a miniature on the inner side of each of the cover pages. On the front cover, to the left of the title, is a signature 𐰣 k'o, and a further signature 𐰣 lu in the left-hand margin of those folios numbered 1, 2, 3, and 4, which are actually the printed pages 1, 7, 14, and 20. A description and praise of the Green Tārā.

1933

Furban čuqay degedüs-ün itegel orusiba.

Manuscript, a single sheet folded to form 8 written sides, which are secured along their top edges. 15.5 × 6.75 cm. 12 lines per page. Brush written in black on Chinese hand-made paper. The cover title is brush written in red.

Prayers to the 'Three Holies' (Mongol, *γurban čuqay degedüs*, Tibetan, *dkon-mc'og-gsum*).

1934

Qutuy-tu öljei qutuy čoyčalaysan nere-tü yeke kölgen sudur.

Manuscript, folded to make 21 written sides, 15.2 × 7.2 cm. 12–13 lines per page. Brush written. The paper is now in several pieces, consisting respectively of 4, 6, 4, 4, 1, 1, and 1 written sides. The manuscript appears to be incomplete, lacking at least the final sheet. The pagination, which is not systematic, goes up to 23. Six sides are unnumbered.

A manuscript copy of this Mahāyāna sūtra is listed with a slightly different title by Aalto (*Catalogue*) as item no. H 5818. Farquhar lists a block-print as item no. 16.

1935

Beye kelen sedkil-ün γurban küliyesün-i sayitur ilayuyçi nere-tü tarni.

Manuscript, folded to make 17 written sides, 15.5 × 7 cm. Brush written. 10–11 lines per page. Chinese hand-made paper.

A collection of *dhāraṇī* for overcoming the three bonds of body, tongue, and thoughts. The cover title and end title read *aldarayuluγçi* for *ilayuyçi*.

1936

Cindamani erike orusiba. Nor-bu 'p'reñ-ba.

Block-print from the monastery of *Boro Toluyai*, 19.75 × 9 cm. (12.75 × 6 cm.). 116 folios. Biglot, Tibetan and Mongol, with 2 lines of each per page. Tibetan and Mongol pagination in the left-hand margin, and Chinese pagination in the right-hand margin. Carmine. This is not the work listed by Heissig as item no. 104, but is probably the collection of *dhāraṇī* which he mentions in a footnote on page 2.

This is a collection of praises of various divinities, with the appropriate *dhāraṇī*, accompanying in each case a line-drawing of the divinity concerned.

The divinities are:

- 1^v. *Ilaju tegüs nögčigsen šagyamuni.*
- 4^v. *Včir dara.*
- 7^v. *Boγda congqaba.*
- 12^v. *Ilaju tegüs nögčigsen včir yamandaga.*
- 15^v. *Ayusi burqan.*
- 18^v. *Čayan dara eke.*
- 21^v. *Unisa bicaya* (Tibetan: *gtsug tor rnam rgyal ma*).
- 24^v. *Otači burqan.*
- 27^v. *Virocana.*
- 30^v. *Qayanggirba.*

- 33^v. *Nabčin debel-tü eke.*
 36^v. *Čayan sikür-tei.*
 40^v. *Dara eke.*
 44^v. *Bacar vidarana.*
 48^v. *Luus-un erke-tü qayan.*
 52^v. *Mančusiri.*
 55^v. *Nidü-ber üjegči.*
 59^v. *Včirbani.*
 63^v. *Eldeb eke.*
 66^v. *Marici eke.*
 69^v. *Alay garudi* (Tibetan: *k'yun-k'ra*).
 72^v. *Qara mančusiri.*
 76^v. *Arsalan terigü-tü.*
 80^v. *Brati sari* (Tibetan: *so-sor 'brañ-ma*).
 83^v. *Mengge dabqučayuluysan kiling-tü eme* (Tibetan: *k'ro-mo sme-brtsegs*).
 86^v. *Mahagala.*
 89^v. *Erlig nom-un qayan.*
 92^v. *Ökin tngri.*
 96^v. *Bisman tngri.*
 99^v. *Čayan cambhala.*
 102^v. *Bsudari* (= *Vasudharā*).

The work is undated.

1937

Dpal-ldan lha-mo šo-mo bžugs-so.

Manuscript, 19 × 6.25 cm. (17 × 5 cm.). Calamus written in red and black on Chinese hand-made paper. 14 folios. The cover title on folio 1^r, folio 1^v, folios 2 and 3^r are written in Tibetan, with 5–6 lines per page. The remainder of the text is in Mongol with 21–2 lines per page. From folio 3 to the end the folios are numbered in Tibetan. Folio 6^r has some notes in Tibetan in the upper and lower margins.

This work, a handbook of divination, is a curiosity in that it is composed partly in Tibetan and partly in Mongol. The Tibetan title may be translated 'Dice-divination of the goddess Dpal-ldan lha-mo'. The association of this goddess with dice-divination is well known and documented, and the relevant literature is mentioned in an article entitled 'Talley-stick and Divination-dice in the Iconography of Lha-mo' by A. Róna Tas (*Acta Orientalia Hungarica*, vi. 1-3 (1956), pp. 163-77). Dice-divination is also associated with the name of the Bodhisattva *Avalokiteśvara*: three such handbooks in the Royal Library at Copenhagen refer to a method in which one die is used, with the faces numbered either numerically from one to six or else with the six syllables of the prayer *Om mani padme hum*. The present text is a handbook to be used together with three dice, thrown simultaneously. The faces of these are evidently numbered from one to six, since the paragraphs giving the explanations of the lots are numbered from three to eighteen. These paragraphs are not arranged in ascending numerical order, but as follows: 3, 12, 10, 14, 4, 6, 8, 5, 7, 9, 11, 13, 16, 15, 17, 18, apparently beginning with the worst prognostication and ending with the most favourable. Some, but not all, of the lots so numbered are named after, or associated with, various forms of the goddess *Lha-mo*. The numbering is rather inconsequential, some paragraphs having Mongol numerals, and others the Mongol number in word-form, while most also have the number overwritten in Chinese 'Suchow business numbers'. Not only are prognostications given for each throw of the dice, but the throws themselves are to be performed in groups of three, and the conjunction of 'good' and 'bad' lots is also explained. The style of the handbook is somewhat archaic, the character of a lot often being described in simile rather than directly. The dice may be consulted in a general inquiry, or may refer to some particular question such as the cause and prognosis of a disease, the prospects for travel, and so on. The terminology and content of the text are those common to

Mongolian books of divination. Disease, for instance, is generally ascribed to malevolent influences arising from contact with goods of certain colours, or with people or demons coming from certain directions, and the recital of prayers and exposure of *joliy*, or 'substitutes', a puppet-figure or even a piece of clothing or food, is recommended. As an example of the contents of the handbook there follows a version of the first paragraph. The words 'outer-field', 'house-field', and 'personal-field' appear to be technical terms referring to the first, second, and third throws of the dice respectively.

'Third. When it falls on *Lha-mo*, this is the sign that *Lha-mo* has become angry. If one is going on a journey, it will be as if there are demons and enemies. It will be as if armour, bows, arrows, and weapons are lost to the enemy. It will be as if there are soldiers, bandits, and thieves. It will be as if hail falls and the terror of the voices of the Dragons occurs. In a case of sickness, the Buddha has become angry. An evil sprite has come from the east following a man with a parti-coloured horse. Therefore expose a substitute and set out Water-sacrifice-cakes. Have a *gürüm*-service recited and make incense offerings. If you "close the doors of heaven" and confess it will be well. If the lots are being cast for a general inquiry, it will be as if tears are falling from a woman's eyes, a sign like being without strength. If it falls at the "outer-field" there will be enemies and illness. If it falls at the "house-field" it will be bad for women and cattle. If it falls at the "personal-field" it will be extremely bad. If a good omen falls at the "personal-field", one must perform remedial ceremonies. It is very bad for people born in the tiger or hare years. If this lot occurs three times running, the remedial *gürüm*-service is: (read) the *Čayan Sikürtei* and *Prajñā pāramitā* scriptures one hundred thousand times, offer one hundred thousand incense offerings, have the satisfaction-service of *Erlig-Khan* (the Lord of the Underworld) read, and confess.'

1938

Kii mori mör-ün sang orusiba.

Manuscript, a single sheet folded to make 9 written pages, 16 × 6.75 cm. 12 lines per page. Brush written on Chinese hand-made paper.

This text, 'Incense-offering of the Path of the *Ki-mori*', consists of invocations and prayers for use in connection with the ritual of the *ki-mori* ('wind-horse') flag. This is a square of cloth covered with formulas in Tibetan, with a figure of a horse in the centre, bearing on its back the wishing-jewel Chintamani. In the corners of the flag are representations of the tiger, lion, dragon, and *garuda*. The flag is (or at least in pre-revolutionary times, was) set up on a pole near the Mongol tent, and offerings would be made to it to ensure good fortune. The present text begins with the *dhāraṇī om a hum*, to be pronounced three times. Then follows a prayer to the tutelary deities (*blama idam*), the Three Precious Things, the heroic *dākinīs* and guardians of the Faith, to cause the *ki-mori* flag of the worshipper to fly. They are begged to do so through the worshipper having set up his flag, which causes desires to be accomplished, on the 'point of the universe' (*sansar-un üjigür*). They are to cause it to fly 'like the leaping tiger, like the roaring lion, like the sounding dragon, like the soaring *garuda*'. 'Through having raised upon the mountain-summit the *ki-mori* banner in the fuming clouds of smoke from all sorts of incense, may harmful influences for the *ki-mori* be eliminated and may the *ki-mori* float like the summit of Mount Sumer.' Then the worshipper prays that the *ki-mori*, the companion of tiger, lion, dragon, and *garuda*, should protect him, that he should enjoy peace and be able to complete his affairs without hindrance. The text closes with a prayer that the Three Precious Things, the secret *dākinīs*, and the great local divinities and their companions should be happy, and that all the gods and dragons and local lords where the worshipper moves or stays, and the various demons and divinities who protect the various directions, should find pleasure in the

incense-offering, and that all things intended should be able to be fulfilled without delay.

The literature on the *ki-mori* flag and its ritual includes: A. Mostaert, 'Matériaux ethnographiques relatifs aux Mongols Ordos' (*Central Asiatic Journal*, ii. 4, pp. 289-90); J. Kler, 'Die Windpferdfahne oder das K'i-Mori bei den Ordos-Mongolen' (*Oriens*, 10, pp. 90-106); L. A. Waddell, *The Buddhism of Tibet*, pp. 408-19; and René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 333. A manual containing a prayer for use at the erection of a *ki-mori* flag, entitled *Kei morin egüskekü jang üile*, is mentioned by W. Heissig, 'Materialien zum Druck- und Übersetzungswesen der Mongolen, I' (*Central Asiatic Journal*, v. 3, p. 178). See also W. Heissig: *Mongolische Volksreligiöse und Folkloristische Texte*, Franz Steiner, Wiesbaden, 1966, p. 46 and pp. 225-6.

1939

ᠮᠠᠵᠢᠷ-ᠤᠨ ᠡᠵᠡᠳ-ᠢ ᠵᠠᠰᠠᠬᠤ ᠪᠠ ᠲᠠᠬᠢᠯ ᠡᠷᠭᠦᠬᠦᠢ ᠰᠠᠩ ᠶᠠᠷᠶᠠᠬᠤ ᠶᠠᠵᠠᠷ ᠶᠤᠶᠤᠬᠤ ᠠᠶᠢᠯᠡᠰ-ᠯᠦᠭᠡ ᠰᠡᠯᠲᠡ ᠣᠷᠤᠰᠢᠪᠠ.

Manuscript, 27.5 × 8.75 cm. (23.5 × 6 cm.). 8 folios with from 23 to 25 lines per page. Calamus written in black. This text, whose cover title may be translated 'Ceremonies for reconciling the lords of the place, offering sacrifices and sending up incense, and for imploring the ground', contains an account of the rites and prayers to be used in the worship of local deities. The deities are first summoned to appear and are then begged to accept the offerings made without being disturbed by such actions on the part of the worshippers as imploring the ground (when an arrow is stuck into it), setting up buildings, digging the ground or excavating stones, and burying the dead. They are begged to protect the worshippers, in particular from sickness and death. The rite of sticking a ceremonial arrow in the ground is detailed, its purpose being to pacify evil spirits and hostile influences. Finally, all local deities are begged

to refrain from harming the worshippers, and in particular the deities in the waters, the demons who haunt the roads, and the deities of rocks and stones are reconciled. See C. R. Bawden: 'Einiges zu den Ethnographica der Chalcha und Burjaten im Museum für Völkerkunde Leipzig', (*Jahrbuch des Museums für Völkerkunde zu Leipzig*, xxv, 1968 pp. 79-91).

1940

Qara čayan ugiyal.

Manuscript, 35.5 × 7 cm. 9 folios with 28-31 lines per page. Calamus written in black. Edges broken and torn in places, so that some words of text are missing from folio 1. The cover title appears in Tibetan, *Dkar nag k'rus bžugs-so*, with the Mongolian title as given above written by brush below.

The title of this text is to be translated 'Black and white ablutions' and the work consists of invocations to be made during two series of ablutions and rubbing, apparently of the patrons who have paid for the ceremony. The invocations detail the benefits or protection to be obtained from the ceremony, principally the averting of the influences of evil demons who may cause sickness. Infection from demons of all kinds is mentioned, including, as in 1937, demons associated with coloured goods. See C. R. Bawden: 'The Supernatural Element in Sickness and Death According to Mongol Tradition' Part I (*Asia Major*, viii, 2, 1961, pp. 215-57), pp. 256-7.

1941

This Tibetan manuscript in three folios bears scribbled notes in Mongol script in both brush and pencil. The notes are partly in Tibetan and partly in Mongol and appear to be records of money received by the owner of the manuscript. They are hard to decipher, being hastily written, partially erased, bilingual, and not always correctly written.

1942

This Tibetan block-print in four sheets contains notes similar to those mentioned above, in the Mongol script and in a mixed Mongol-Tibetan language. Sums of money are expressed. There is some scratching out. The following can be distinguished: *soldeb čayan sara arban jiryuyan-du ögügsen möngge qoyor lang qoyor čin*, 'Money received for prayers on the 16th of the first month—2 lang, 2 čin (two and two-tenths taels of silver).'

1943

This Tibetan manuscript in three folios bears ink and pencil notes as above, expressing sums of money.

1944

Manuscript, 45 × 9 cm. on thin Russian paper. 3 folios in Tibetan. One of the folios has 10½ lines in Mongol, calamus written in black. The text is obscure, referring to some divinatory process.

1945

Manuscript, 15.25 × 14 cm., a single sheet folded in two and written on one side of the paper only, in two sections. Brush written. 12 and 11 lines respectively. This is a prayer for blessings, possibly an end fragment only, since the text begins with the words *qutuy aliba bügesü*, whereas later the fuller phrase *öljei qutuy aliba bügesü* occurs.

1946

Manuscript, 18.7 × 26.5 cm. White paper folded double and then into four, and written on in two sections of 10 and 7 lines. Brush written in black in Mongol-Manchu script, but not in Mongol language.

1947

Fragment of manuscript, a single sheet 13.5×7 cm. Calamus written in black. A Tibetan–Mongol biglot with three rows of either language on a side. Numbered in Tibetan in the left margin, 71.

1948

Manuscript, on a single sheet of Chinese hand-made paper, 17×7 cm. Calamus written in black; rubbed, so that the writing is now faint. 21 and 10 lines. Numbered 10 in the left-hand margin. This appears to be an account of beasts in hand, numbers of deaths, etc., for a certain year.

1949

Manuscript, on a single sheet of coarse Chinese hand-made paper, 24×8 cm. Pencil written on both sides. 14 and 4 lines. The text is in Mongol script and a mixed language, Mongol and Tibetan (?). Apparently some kind of accounts.

1950

Manuscript, on flimsy paper, 20.5×27 cm., folded horizontally into four pieces. Brush written in black on one side only. The first three sides are in a non-Mongol language, apparently Tibetan, but in Mongol script. The fourth side contains numbers both in writing and in numerals.

1951

Small fragment, 8×3 cm. Bears scraps of Mongol writing including the names of some of the animals of the twelve-year cycle, below some scraps of cursive Tibetan.

1952

Doñ ts'e dgu'i so btab ts'ul bžugs so.

Manuscript, 21.75 × 7 cm. (18 × 6 cm.). 5 folios, 7 lines per page. Black within a red frame.

A manual of divination by means of nine coins. One coin is marked, and according to when it falls down in relation to the other eight when the coins are moved about on the palm of the left hand, so prognostications can be read from the corresponding one of the nine paragraphs of the manual. Following the end of the Tibetan text on folio 5^v is a Mongol version of the title: *Yisün joyosu-bar bariqu tölege-ü sudur orusibai*, 'Sutra of divination by using nine coins'. The words *bar bariqu* and another illegible word have been added following the title. Brush written in black. See C. R. Bawden: 'The Supernatural Element in Sickness and Death According to Mongol Tradition', Part I (*Asia Major* viii, 2, 1961, pp. 215-57), pp. 222-5.

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