

**A NORWEGIAN  
TRAVELLER  
IN  
TIBET**

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H. K. KULÖY

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# A NORWEGIAN TRAVELLER IN TIBET

THEO SÖRENSEN AND THE TIBETAN  
COLLECTION AT THE OSLO UNIVERSITY LIBRARY

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**PER KVÆRNE (b. 1-4-1945)**  
**A NORWEGIAN TRAVELLER IN TIBET**

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**THE PURPOSE OF BIBLIOTHECA HIMALAYICA  
IS TO MAKE AVAILABLE VALUABLE WORKS ON  
THE NATURE AND CIVILIZATIONS OF CENTRAL  
ASIA AND THE HIMALAYAS**

**BIBLIOTHECA HIMALAYICA**

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## MAP

Tatsienlu to Chamdo through Horba states  
and Derge and return journey by Batang  
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A LAMA INCARNATION. THE HEAD OF THE DORJE-DRAG-PA SECT AND THE 9TH INCARNATION OF THE CHIEF DISCIPLE OF PADMASAMBHAVA.



## FOREWORD

Since I first heard Theo Sørensen's voice, speaking across fifty years from a gramophone record and reading excerpts from the Bible in a faultless Tibetan which, though fluent, retained an unmistakable Kristiansand accent, I have felt that this remarkable countryman of mine might deserve greater recognition than he has received. It will be a matter of great satisfaction to those interested in the history of the exploration of Tibet that *Bibliotheca Himalayica* herewith publishes an account of one of the less known explorers of that part of the world, the Norwegian missionary Theo Sørensen. His biography is contained in Part I of the present volume.

At the same time it will prove useful to have an easily available catalogue of the Tibetan books he donated to the University of Oslo, a collection which includes several unique texts. Part II consists of a catalogue of the Theo Sørensen Collection, based on his own manuscript catalogue.

This book, however modest its size, could not have been written without the kindness of several people whose help it is a pleasure to acknowledge. Let me first mention Professor dr. theol. Erling Danbolt, without whose basic and painstakingly assembled material contained in an article in *Norsk Tidsskrif for Misjon*, 1969, no. 2, this biographical sketch of Theo Sørensen could not have been written. I have drawn heavily on this admirable article. Miss Kirsten Skaar, niece of Theo Sørensen, has kindly lent me letters, photographs and newspaper cuttings of great interest. For permission to publish the catalogue of the Sørensen Collection, I thank the Oslo University Library, and for kind assistance during my work at the Library, University Librarian Per K. Riis. Finally, I thank my friend and editor of *Bibliotheca Himalayica*, Hallvard Kuløy, for encouraging me to write this book.

Bergen, October 1972

PER KVÆRNE



PART I

A BIOGRAPHICAL SKETCH  
OF THEO SÖRENSEN



## 1. THEO SÖRENSEN 1873-1959

The University Library in Oslo is fortunate in possessing a fairly considerable collection of Tibetan texts. This is rather remarkable, since Norway, in contrast to its neighbour Sweden which can boast a Sven Hedin, has had no famous explorers connected with Central Asia; nor has Norway ever had political or mercantile interests in Tibet. However, Norway has made its presence felt in many areas outside Europe; and in not a few cases this has been due to the activities—evangelical or humanitarian—of Norwegian missionaries. Sometimes, missionary activities may lead to rather unexpected results.

When the young man of nineteen left his native town of Kristiansand in 1892 for England where he intended to be trained as a missionary, he could hardly have foreseen that he was destined to achieve his most lasting results, not as a missionary, but as an explorer and philologist. It is Theo Sörensen who has brought the greater part of the Oslo University Library's collection of Tibetan texts to Norway, and he is likewise responsible for the catalogue describing these texts. This catalogue is now published for the first time.

Theodor (Theo) August Christian Sörensen was born in Kristiansand, a town on the south coast of Norway, on May 24th, 1873. His family was by no means prosperous. His father was a ship carpenter who died while a sea, leaving a wife with five children, one girl and four boys. Accordingly, Theo received no education beyond the obligatory primary school and after his confirmation, presumably at about 15 years of age, he started training in his father's profession.

However, his life was soon to take a new and decisive turn. One day in 1889 when he was sixteen, he

happened to attend a Salvation Army meeting. This led to a spiritual crisis and subsequent conversion. The meeting was fateful in another respect also; it was here that he met a three year older girl, Cicilie Rasmussen, who was later to become his wife.

After his conversion, Sörensen joined a small non-denominational group of Christians where the Rasmussen family played a prominent part. The group, which had been formed as result of a visit to Kristiansand by the Swedish-American preacher Fr. Franson in 1882, took a lively interest in missionary work. This led to contact with the China Inland Mission (CIM), and several ladies from Kristiansand went to England for training, supported by the Rasmussens, and were later sent to China by the CIM.

Theo Sörensen had decided to become a missionary, and in June 1891 he left the Lutheran State Church and joined the Salvation Army. He soon left the Salvation Army, however, and until his re-entry into the State Church in 1924 he did not belong to any organised church. In 1892, at the age of 19, he left Norway for England where he studied at the teacher's Bible College and the Livingstone Institute. During his stay in England he was re-baptized.

Together with a few other Norwegians, Sörensen came in to contact with a new missionary project, "The Tibetan Pioneer Mission" led by Miss Annie Taylor. Based in India, the Tibetan Pioneer Mission hoped to reach Tibet. Among the other Norwegians was Edvard Amundsen from Kragerö (1873-1928). They left England in the spring of 1894 and went to Darjeeling and Kalimpong.

Sörensen stayed in India for two years. He spent all his time studying Tibetan, as well as Tibetan religion and customs. He then tried to reach Tibet through Sikkim, but on the border at Ngathong he was stopped by the British authorities who did not permit missionaries to enter Tibet.

There was no choice but to try to reach Tibet from China, and together with Amundsen he went to China in



1896. They came into contact with CIM, and were sent to Chengtu, the capital of Szechuan. For two years Sörensen studied Chinese here, and took his exam in the form of a sermon in Chinese as was required of all CIM missionaries. Of his studies of Chinese and Tibetan, Sörensen once remarked: "Learning the Chinese language was a pleasure compared to the difficult Tibetan. Memory and a feeling for music is a great help".

After the two years in Chengtu, Sörensen took up work closer to Tibet, in the border town of Sungpan, where he spent about a year on his own. In 1899, however, he moved to Tatsienlu. Although far removed from Lhasa and Central Tibet (to reach Lhasa a journey of 2-3 months would be necessary), he was nevertheless advantageously situated for his missionary work. The population of Tatsienlu was of mixed Chinese and Tibetan stock, and from Tatsienlu he could reach large parts of Eastern Tibet. In Tatsienlu itself there were in all seven Tibetan monasteries.

During the first years, there was great interest in England for the work among Tibetans which had been

started in 1897 by CIM. The *primus motor* was Cecil H. Polhill-Turner. Initially, activities were based in Sungpan, but in 1897 the centre was moved to Tatsienlu where for a few years there were up to ten missionaries at a time, among them Sörensen and Amundsen. However, there were no significant results, and in England interest in the project dwindled. Eventually Sörensen was the only remaining CIM missionary in Tatsienlu, where there was, however, a Catholic mission and later also an Adventist mission.

As a result of the Boxer Rising in 1900, all missionaries in Tatsienlu were evacuated to the coast, and the CIM station in Tatsienlu was pillaged and burnt.

While the Boxer Rising was being put down, many missionaries left the country. Edvard Amundsen went to Darjeeling in India to continue work among Tibetans there. He later returned to China in the service of the American Bible Society. Sörensen returned to Norway where he met Cicilie Rasmussen. During his stay in Norway they were engaged, but they were not able to marry for another three years.

Cicilie (or Cissi as she was usually called) was a remarkable woman. Courageous and never at a loss, she was an untiring co-worker and constant companion for her husband during almost 35 years of work in China. She was the oldest of thirteen children in a merchant family in Kristiansand. Born in 1870, she experienced a conversion during a visit to Kristiansand by Fr. Franson in 1883, and was re-baptized in 1886. She was never a member of any organized church, although she spent a number of years as a Salvation Army officer. From 1897 to 1901 she was in charge of an evangelical welfare centre built by her father for the soldiers in the permanent army camp at Gimlemoen.

In 1901 she joined CIM and left England in February 1902. She only reached Shanghai in November, where she was met by her sister Kamilla (1876-1904) who had worked for CIM in China since 1899. After a few weeks together in Shanghai, Cissi went to Janchow to start her studies of Chinese, and her sister left for her station at Ho-tsin in Shansi.

Theo Sörensen also arrived in China in 1902, towards the end of the year, and started work in Tatsienlu once more. It was only after two years, however, when Cissi had mastered Chinese, that they received permission from CIM to marry. They were married in the First Baptist Church in Kiating on March 29th 1904 by the Rev. F.J. Bradshaw.

Together they spent more than thirty years in China. First at Tatsienlu until 1922 and then in Peking until 1936, when they retired and returned to Norway for good. Their life was not easy. China was in the midst of profound disorder. Rival generals led their armies up and down the country, looting and killing. Sörensen himself recalls an episode from 1915:

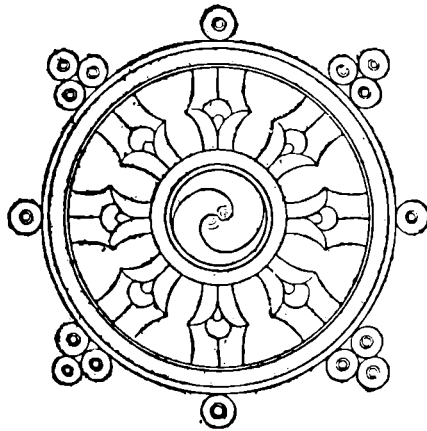
“Once a group of three thousand Tibetan bandits and Chinese soldiers who had joined them arrived. My wife and small son fled, but I was captured together with the English consul and a French priest. We were locked up in a temple. Outside lay several murdered people, and the bandits said that we could see that would happen to us. One night the Frenchman and the Englishman escaped, but I stayed. Later the bandits sent to negotiate a truce with the mandarin who was supposed to stay in a nearby town. The bandits kept on shooting, so I had to crawl on my belly in the snow. When I finally reached the town, it turned out that the mandarin had left, so I had to continue in order to hand over the latter from the bandits. I was well received by the mandarin and I was given a message to take back of the bandits with whom I stayed for several months.”

In other ways, too, life was far from easy for the Sörensens. Of their five children, three died in China. Two died while still babies ; but the death of their son Leif who died of pneumonia in 1920 at the age of 12 at the CIM school at Cefoo, far from home, was felt by both parents as a great loss. The two children who grew up were the sons Normand (b. 1906) and Olaf (b 1912). Both were born in Tatsienlu and were sent to school at Chefoo, and later

both settled in U.S.A. Normand, however, disappeared inexplicably after some years, and their only remaining son is Olaf who lives in Canada.

The greatest trial, perhaps, was the lack of visible results of their evangelical work. In 1920, after 23 years of work, Sörensen counted ten converted Tibetans in Tatsienlu. The greater part of their flock seems to have consisted of people of mixed Tibetan and Chinese parentage. Letters which Cissi Sörensen regularly sent to her mother speak of innumerable social calls paid by curious Chinese and Tibetans, but there seems to have been little real interest in Christianity as a religion and way of life.

In order to bring the gospel to as many Tibetans as possible. Theo Sörensen made several long journeys in Eastern Tibet, and few Europeans have travelled as extensively as Sörensen in this part of Tibet. On his travels he brought with him large quantities of Christian tracts written in Tibetan, as this seemed the most effective way of spreading information about Christianity in a country where there were almost no permanent missions.



## 2. FIRST JOURNEY TO TIBET—1909

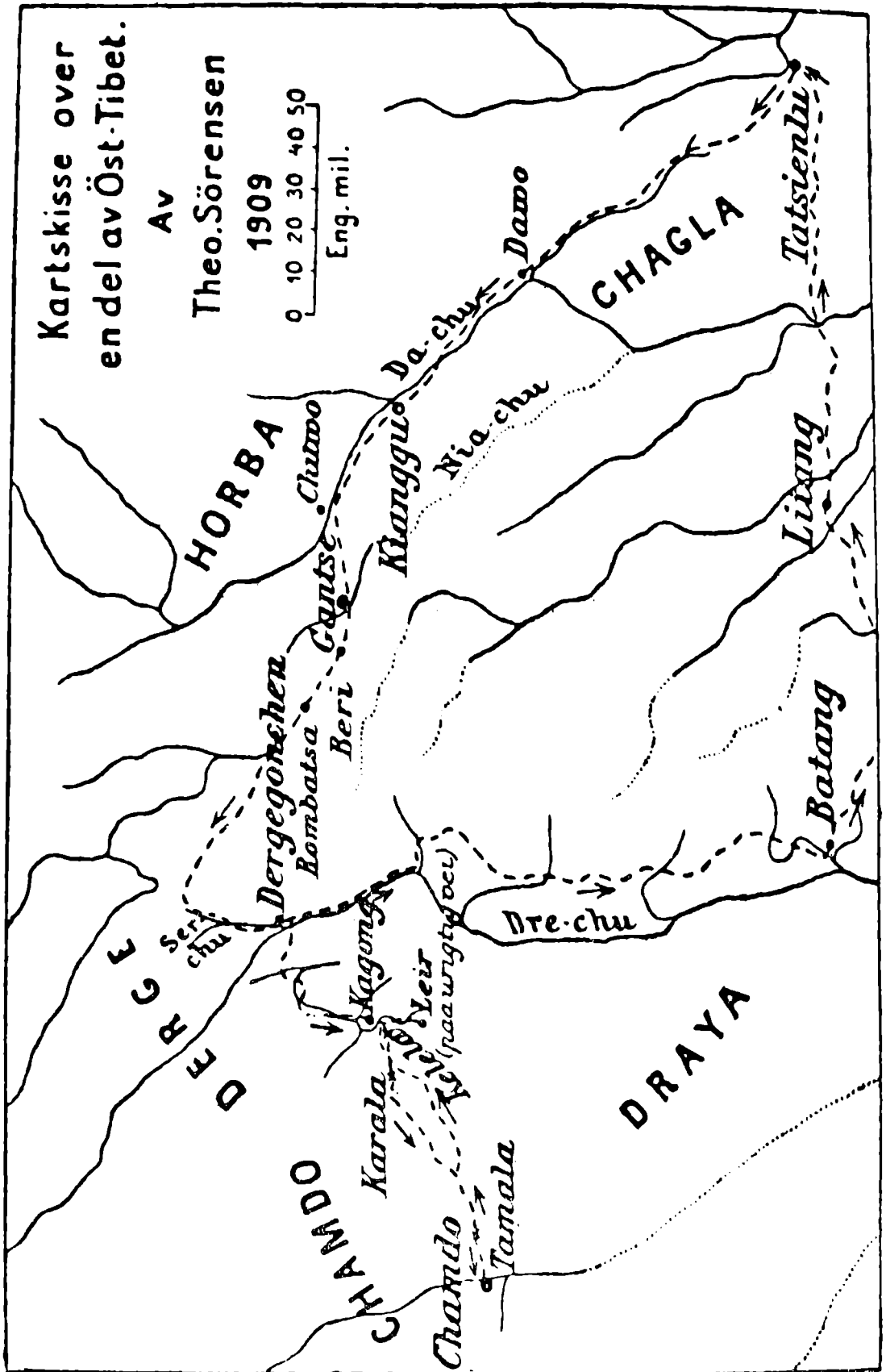
The first major expedition was made in 1909. Setting out from Tatsienlu on May 31st, he visited Dawo, Kianggu, Kantse, Beri, Rombatsa, Derge Gonchen, Chamdo, Batang and Litang. He returned to Tatsienlu on August 25th, the whole expedition having lasted for 80 days. He described it in the CIM journal "China's Millions", vol. 36, February 1910, (pp. 23-31) as follows :

"In company with the Chinese evangelist, a Tibetan colporteur, and a half-caste servant we left Tatsienlu on the 31st of May, with a passport entitling us to travel in the whole of Derge. We did not, however, put much confidence in this Chinese passport, as in previous years similar passports had been given me, but not one of them ever brought me further than Kianggu, where the official had private instructions from Tatsienlu to prohibit me going beyond. This time we were better prepared. Having our own horses, and provisions to last us several months, we felt we could do without official help, and, in fact preferred to travel without Ula.\*

At Bagmeh we visited a small temple, on the hill, in which a hermit was locked up for life. We tried to enter his place, knocked on his door and called him, but all in vain, he was not to be moved by influences from the outer world. We noticed there were two doors leading into his cell, one locked from the outside and evidently in charge of those who bring him his food; the other locked from the inside for his private use. Finding it impossible to get into communication with this recluse, we left the place after having thrown a few copies of the gospels into his cell,

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\*The system of Ula empowers the Ruler to demand the use of any animals he may need for himself or those travelling in his name or under his sanction, and also places the hospitality of his subjects at his disposal.



which we hope he will be reading and meditating on by this time.

### *The First Important Village*

Dawo is the first village of any importance on the northern road to Tibet. There are about a hundred and fifty houses in the village, which is situated on a large and fertile plain at an elevation of 10,400 feet above sea level. Close by the village is a very large lamasery with 3,000 lamas. On my first visit, three years ago, the lamas were friendly, gave me presents, and allowed me to enter their lamasery, where I distributed quite a number of gospels; but on my second visit, a year later, we were practically driven out of the lamasery, hence this time I thought it better to leave them alone. Dawo is of great importance as a centre for trade; it is the North-Western boundary of Chagla, the Western boundary of Geshi, and the Southern boundary of Horba. Hence in Dawo we find, besides Chinese and half-caste people, the Chagla, Geshi, Kongtse, and Matse. There is a small military official (Tsongye), besides representatives of the above-mentioned chiefs. This place has no doubt in former years formed part of the Geshi territory, as at present the peculiar Geshi dialect of the Tibetan language is still spoken in Dawo and understood all the way to Gantse. We called on the queen of the Matse. She resides on the other side of the Da-Chu River, speaks Chinese and Tibetan equally well, is about fifty-seven years old, and has passed through a great deal of trouble. She is the chief of one of the Horba states, and formerly resided with her husband in Kianggu. At that time he was the most important and powerful chief of Horba. Sixteen years ago he was murdered by his own people.

Owing to the difficulty of finding a successor, the Chinese Government settled the trouble by appointing a Chinese official to the position, and he is now nominally in charge of the Horba States. The Matse queen-widow, with her infant child, was allowed to reside near Dawo, where she reigns over two hundred families. Thus the

greatest of the Horba States has become one of the smallest.

On our arrival at Kianggu on the 11th of June, we called on the official, who is still living in the old chief's building, as the Chinese Government has not yet been able to build him a yamen. The official, as usual, exhorted us not to go beyond Kianggu; but he was not so determined in his objections as in former years, and finally, after having given us a feast, agreed to, and made arrangements for, our journey beyond. Kianggu is a village of about the same size as Dawo, with the only difference that the Tibetans here are all of one clan, and, since they murdered their chief, have been under the control of the Chinese official. There is a large monastery, as at Dawo, connected with the village, where there are 3,000 lamas.

Kianggu, as far as I know, is the only place in the whole of Eastern Tibet where there is a nunnery connected with the lamasary. It was first built at Gantse by the Tsaga lama, a very rich incarnation, but the Gantse lamas had objections and destroyed his buildings by fire; he was later permitted to build at Kianggu, not far from the village. There are two hundred nuns, mostly old women, connected with this establishment; it was pitiful to see these women, many of them looking almost imbecile, sitting outside their mud huts, or walking about with their prayer wheels. They all shave their heads and use the same kind of garments as the lamas, of whom there are one hundred in the same place. The head lama received us in a most friendly way, and allowed us to enter his private room, where we had a long conversation together. He was especially interested in hearing our opinion regarding "Transmigration." He had heard we had nuns in our country, which gave me an opportunity of telling him about our nurses and the good his nuns might do if trained for a similar work.

### *The Most Powerful State in Horba*

Chuwo is the third state in Horba; there is only a



small Tibetan village connected with the large castle in which the chief resides. He is a young man about thirty years old. We called on him, but he did not receive us in a friendly way ; gave us no tea, and did not even ask us to sit down. When we spoke to him he never replied, but some of his attendants answered my questions. He seemed quite relieved when we left him, and spoke for the first time, saying "Walk slowly !" *i.e.* "Goodbye !"

At Chuwo we leave the Da-Chu Rivor, the road goes south-west over part of the Chantui pasture land—a district noted for robbery—then turns west again down the valley of Gantse where the road continues along the Nia-Chu River. This is one of the most fertile valleys in the whole of Eastern Tibet. It is about fifteen miles long, and three or four miles broad. About fifty villages may be counted along this valley. The Gantse village and lamasery is situated in the upper part of the valley, at an elevation of 11,850 feet. This is the leading and most powerful state in Horba, and is at present ruled by a woman, who has deposed her husband. Her two sons are living in the lamasery ; one is ruler of the church, and the other is intended for the State. We were not allowed to enter the village, and the Chinese official (Tsong-Ye) fearing there might be trouble, advised us to cross the Nia-Chu without delay, and to proceed on our journey. He told us that H.E. Chao Erh-feng, the high commissioner of the Tibetan border, had also been forbidden to enter the village with his soldiers ; that he had wisely passed the place without taking any notice of them ; but he said, when the trouble in Derge is settled there will come a day of reckoning for them.

Beri is the last and the smallest of the States, yet the village-contains about two hundred families, all Tibetans, no Chinese or half-castes. We did not meet the chief, as we only remained there for half an hour, and proceeded to Rombatsa, the boundary between Horba and Derge. The union of these five States consists in the intermarriage relations between the chiefs, and also in their mutual reliance on Chantui for advice and help against the Chinese, otherwise one is struck with the bad

feeling between the various States and wonders why they should be called the United States of Horba. They are the fighting people of Eastern Tibet, and ancient history is said to chronicle many of the famous kings of Tibet as coming from the Horba States.

From Rombatsa may be counted forty villages, all within one day's journey. But this is also the western limit of the farming population, hence we enter here the nomad country and no sign of farming is seen till we reach Dergegonchen, the capital of Derge. It is a long stage from Rombatsa to Yilongba, and proved to be too much for one of the horses in the heavy snow-storm ; he lagged behind, finally gave way, and dropped on the road. There are two roads leading from Yilongba to Dergegonchen, one south or south-west, by way of a big pass Kiola, the other west, a few days longer. As our men preferred the latter road, and as I had a great desire to visit what is called on the maps Zochen, we decided on this road. The name of this place is, however, not Zochen, but Tsogchen, which means "great perfection," and we were very much disappointed to find it is only a small monastery, with a little village of a few mud huts belonging to the servants of the lamasary. There is no farming connected with this place, but a splendid pastureland considering the elevation, which I made to be 12,991 feet.

Leaving Tsogchen we travelled west for some time, then made a turn to the south up a small pass. From the pass downward the road goes south along a river called Halong, a very difficult road, as the river has continually to be crossed, and there are no bridges ; we have entirely to depend on the horses. As a rule they are very sure-footed ; once only did a horse stumble while crossing a river, and the unfortunate rider received a rather unexpected and cold bath.

After leaving Kolodo, a small village with a few houses, we continued to follow the same river, which is here called Ser-Chu, through a lovely valley which leads into a most magnificent gorge about fifty feet broad. The surrounding mountains are probably about 2,000 feet



THE CHINESE PASSPORT FOR LHASA



high. The road through this gorge is both dangerous and difficult, and there are no less than thirteen very primitive wooden bridges to be crossed. We had been warned by the natives of the dangers of this gorge, and were told that some time previous no less than eight Tibetans were drowned in the river—six men and two women. Ammunition and guns belonging to the Chinese army had also been lost. At this place we, too, had some difficulties. As one of our horses was crossing an old bridge it gave way, and the poor beast dropped into the foaming river. We were two hours repairing the bridge before we could get our goods across; our horses had to swim the river. It seems to be the deliberate purpose of the natives to keep these bridges in as poor a condition as possible, so as to be able to destroy them at any moment an invading army enters the gorge. This no doubt is the reason why H.E. Chao Erh-feng has built a new road between Batang and Derge, so as to avoid this dangerous gorge, where an army might be cut off and destroyed in a very short time.

We arrived at Dergegonchen, the capital of Derge, on the 27th of June, and were invited to stay in the lamasery, but as this had already been occupied by Chinese soldiers, preferred to camp a short distance from the place. Dergegonchen, the great lamasery, is situated in a narrow valley surrounded by very high mountains, and on the south side of the Ser-Chu, which some twenty miles further west runs into the Dre-Chu. The valley is not cultivated, and there are only a few houses, scattered far apart. It is 10,923 feet above sea level. We had expected to find the capital of Derge a large centre for industry and farming, but to our great disappointment we find it is only a lamasery with about 500 lamas, and no village connected with the place at all. In the centre of the lamasery is a magnificent four-storied high building, the residence of the King of Derge, and connected with the lamasery is the famous printing establishment, where the Kang-Gjur\* may be bought by Tibetans for the cheap price of Tls. 150.

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\* The Lamaist Scriptures.

Derge is the largest State in Eastern Tibet, and has been up to the present an independent little kingdom, though rather inclined to favour the Chinese than the central Tibetan authorities.

The whole population of Derge is said to be 40,000 families, the greater part of which are nomads, scattered over such a large area of country that one may travel for days without seeing any sign of people. The boundary of Derge is, in the north, Tsachuka, or the Ngolog country; south, Batang; east, the Horba States; and west, Chamdo. The people of Derge are not fighters like the Horba people; they make poor soldiers, and the nomads are deceitful, untrustworthy, and very mean. The villagers are much superior in character, and are the most industrious people of Eastern Tibet.

The trouble, which has now lasted for more than four years, is a matter of difference between the king and his younger brother. The natural result of this difference is that the people are divided into two parties, one in favour of the king, the other in favour of his younger brother. The real difficulty, however, is that while they are both children of the same mother, it is said and believed, that the younger brother is not a son of the former king. The younger brother succeeded in expelling the elder brother from the country, and took over the control of the State for four years. Meanwhile, the elder brother has appealed to the Chinese authorities, and it is now with the help of H.E. Chao Erh-feng that he is reinstated as king or chief of Derge. We did not have the pleasure of meeting the king, as he had gone with H.E. Chao Erh-feng to the north of Derge in search of the younger brother, whom they are determined to capture. It was rumoured that he had gone to Tsachuka and taken refuge in a monastery. H.E. Chao Erh-feng with 500 Chinese, and 500 Tibetan soldiers in company with the king, succeeded in capturing the place, but the younger brother is still at large. One cannot but admire the ability of H.E. Chao Erh-feng in settling the complicated and difficult matters of these people.

As an example, I might mention the plan on which he

seems to be working in order to subdue the whole of Eastern Tibet. While Chantui, Gantse, and Draya are his greatest enemies and causing him the most trouble, he is simply leaving them alone, while he is establishing the Chinese authority in the State of Derge, which is the most favourable to the Chinese. At the same time he is building a road from Derge to Batang, thus connecting the state with China, without having to depend on the road going through Gantse and part of Chantui. His next move, I was told by an authority, is to send his army of 2,000 soldiers to Chamdo, and then he has practically the whole of Eastern Tibet under his control, as his greatest enemies, Chantui, Gantse, and Draya, are being surrounded by his army. If the Chinese Government do not change their plan, there is no doubt that in the near future the whole of Eastern Tibet will be entirely subdued and controlled by China.

Never before had a foreigner entered Dergegonchen, but owing to the number of Chinese soldiers and the friendly way in which the representative of H.E. Chao received us, we were allowed to walk freely about, visiting the king's residence, the lamasery, and the printing establishment. As we had arrived in Derge without official escort, we left the capital without asking for the same, knowing it would not have been given to us if we had told them we intended to go to Chamdo. No doubt the officials were surprised at finding us disappearing as unexpectedly as we had arrived, and I had some fear that they might send soldiers to stop us. However, we were relieved of that fear when we had made our first stage towards the Dre-Chu and rested in the king's summer palace, a place called Chongra, where there are a few houses in the village and some farming. H.E. Chao has appointed a few soldiers to cultivate vegetables; they had succeeded very well, and their garden produced all kinds of Chinese vegetables, including tobacco.

Leaving Chongra we continued to follow the Ser-Chu south for seven more miles till we reached the large river Dre-Chu, which at this place is about 300 feet broad. The river has to be crossed in very small skin boats,

somewhat different from those used at Dawo and Gantse, though made on the same principle. It took us about two hours to get our horses and all our belongings across the river to the little village Tsomtog, where there are about fifteen houses. The people here were friendly, but one was struck with the dulness and the absence of merriment and life ordinarily so characteristic of Tibetans. The reason, however, soon appeared. We learned that no less than twenty-eight persons had died there within the last few months, and a few more were dying at the time of our visit. From Tsomtog the road leads through a small gorge into a fertile valley where there are about one hundred and fifty houses widely scattered; then over the Nesla, 14,649 feet, and down to the Warra-Chu River, passing two small villages, Rongsong and Chamda, to Kagong. We arrived on the 5th July at Kagong, the last village in the Derge territory.

In passing through the Derge State one is struck with the poverty of the people and the scarcity of population. The smaller valleys contain about ten houses, the larger twenty, and the largest we passed through, fifty. The nomad districts have the larger population, but they are very scattered; as a rule from five to twenty tents together. Lamasaries are plentiful, but not so large as in the Horba States. We had to remain a day at Kagong drying and mending our tents, as we had had such an awful rain the previous day. This delay gave us an opportunity of getting better acquainted with the people of the place, who gathered freely around us.

At Kagong we were confronted with some difficulties. Between this place and Chamdo is a journey of nine days through a most difficult and dangerous nomad country, absolutely impassable without a local guide, as for the most part of the journey there is no track whatever to be seen, the grass being in some places as high as one foot, or more. It is dangerous because for two travelling days the country passed through is uninhabited, and is a general hunting place for wild beasts, deer, and lonely travellers.

The robbers in these parts are hunters. Tired of the quiet life in the nomad camp, they leave the cattle in



charge of the women and children, and go in companies of from four to ten, well armed, and riding the very best horses. Their first purpose is to hunt for deer, but if while on the high tableland they see a hopeful caravan on the plain, they arrange to surround it in the night and rob or kill, according to the opposition they meet with. Our Tibetans were very much afraid to go beyond this place, and told us that all the pilgrims travelling to Lhasa from their district always spoke of this part as the most dangerous on the whole road.

We engaged two local guides, and, depending on them, started into the unknown and hitherto unexplored country. Towards evening we arrived at a rather hostile nomad camp, consisting of about thirty tents. This was the first day we had met with any opposition, and matters looked rather grave in the beginning, though finally, after much talking, we came to an understanding. They allowed us to camp, and gave us some help with regard to fuel and water. Meanwhile our guides had disappeared, and we found to our great astonishment that, for some reason, we had been led astray, and were not, as we believed, on the road to Chamdo at all.

Nor was this the only trouble. In the morning, when we prepared to leave, all the Tibetans gathered together for consultation, and when they started with smiling faces and in loud voices to chant their prayers, I knew danger was imminent, and prayed that we might be kept calm. They demanded money before they would let us depart. We paid accordingly, and they made a further demand. This we also gave them, but when they were yet unwilling to give us a guide and made another demand for money my Tibetan colporteur prepared to resist them. This I knew would be a very dangerous mistake, as I fully believed the Tibetans were only waiting for an opportunity to attack us. We therefore paid their third demand, and started on our return journey, while once more the Tibetans began to chant their prayers in a very excited and loud voice. We were thankful to leave these hostile and unfriendly people without any further trouble, and more so when a little while after one of them turned up

willing to go with us as guide one day's journey.

We had to return by the way we came the previous day to the Tsochu monastery, then turning south-west, over the Kelela Pass, 15,300 feet, again south to the nomad camp Soreh, where there are about forty tents scattered over the table-land at an elevation of 14,000 feet, at which altitude I found it a little difficult to sleep will during the night. The nomads of this district were more friendly, they came freely about us, and, after some time, were also willing to sell us milk, butter, and meat. We also succeeded in getting a guide to go with us all the way to Chamdo, though only on the condition that we paid him in advance. In these parts of Tibet it is not for us to make the terms and conditions, we are entirely at the mercy of the people.

Having crossed the Karala Pass, 15,750 feet, we passed another nomad camp in the Kjor-Gong [? Kagong] district, and entered the uninhabited grass country. Suddenly four well-armed Tibetans came riding towards us, and, without speaking to us, tried to drive some of our animals in front of them. We gave orders to halt, and pretended to camp for the night, the Tibetans watching us, for a while, then they proceeded on their journey. When they were well out of sight, we started again and continued travelling until we got to a suitable place for camping, where we had plenty of water and grass for the horses.

Later in the afternoon a party of lama pilgrims arrived and camped close by our tents. They were exceedingly pleased to learn that we were going to Chamdo, and asked for permission to travel with us through this part of the country. We were also glad to have our party increased, and our Tibetans began to feel relieved regarding the four robber we had met during the day. They now began to speak more freely about them, and said they knew for certain they were robbers and that they had made an attempt to take our horses. As we were thus sitting talking over this matter, the same four Tibetans turned up again, and our men, having got more courage now as our party was increased, asked them

where they were going and what they were doing. In reply to which they said—as they rode along—that they were hunting.

We spent the evening together with the lamas, who had many stories to tell about their fights and troubles with the robbers, as seemed evident by the marks on their faces. One of them had unfortunately lost his eye on a former pilgrim journey to Lhasa. As we were preparing to go to sleep, the lamas and our Tibetans began some awful yelling, as if they were getting made or at least very drunk, and it made me wonder what was coming, as I was not yet acquainted with this Tibetan characteristic. I was however, soon told it was their custom in these parts of Tibet in order to keep off wild animals, and also to let robbers know, if there were any in the near vicinity, that here were people too numerous for them to attack. Hence the more yelling the more power. This experience we had to endure night after night till we reached the first village near Chamdo. It was one of the most unpleasant memories of the whole journey, as it reminded me too much of the yells heard in a Chinese mob. We proceeded on our journey the following day in a very heavy hail-storm, thunder and lightning, and encamped in the Bereh district, where we saw a number of bears and a few deer.

Our next camp was Toh. In my diary (12th July) I have written the following :—

“To our great surprise this morning we find our guide has run away during the night; fortunately there is a party of pilgrims with us who know the road, and besides, we have now a track to follow. Our road to-day led west for give *li* [about two miles], then a sharp turn to the south where we ascended the Chabila, a very rough journey and steep climb to the summit, 17,400 feet. At this point, and for hundreds of feet below, there is absolutely no vegetation whatever, only sand, gravel, snow and ice. Descending the pass was more difficult, and we had to lead our horses down to the small village Reya, where we camped together with a large lama party we had passed the previous day. We had another surprise to-day. While several Tibetans

armed and on horse-back suddenly turned up, one of our Tibetans called out : "Robbers !" They only looked at us for a while, and then went away in the same direction from which they had come. On the following day we crossed the Tamala, and though it is only 15,750 feet high, yet it proved to be the most difficult pass to cross since leaving Tatsienlu. Descending the pass we again entered a very well cultivated valley, with quite a number of houses, the construction of which were somewhat different from those in Derge. We camped within a few miles of Chamdo, on the top of a hill, at the foot of which we could see the two rivers, the lamasery, and the village. Here we had a very strange and unfortunate experience. While our horses were seemingly enjoying themselves after the long and hard journey, we noticed that one by one they became as though dead drunk, lost all their power of movement, and were unable to eat. They remained in this condition with shut eyes for more than a day. All our attempts to get them to eat and walk were fruitless, and when we asked the natives for advice, they told us the horses had eaten the poisonous grass, and the only remedy would be to give them wine mixed with some of the same grass as they had been eating. This, they said, would relieve them of their pain, but although we carried out the instructions, some of our horses died, while the others remained in a very poor condition. For this and other reasons I thought it better not to go beyond Chamdo."

### *Change of Plan*

Hence we changed the original plan and early in the morning of the 14th July sent Mr. Yaung, the evangelist, into Chamdo to inform the official of our coming, and to ask him if it was possible to get a house or if we should have to camp. Mr. Yang did not return, but a soldier was sent to our camp with word from the official that a house was made ready for us in the next village. It was raining when we entered Chamdo, but as soon as we were in sight the whole village—men, women, and children—



A TIBETAN WOMAN CARRYING WATER (T'ATSIENLU)



were all in a great excitement, wanting to get a look at the first foreigner ever seen in Chamdo. The officials were no less excited and surprised at our coming, especially as we were without Chinese or Tibetan escorts. When the word reached the military official as he sat at meal, he told us he was so surprised that he dropped his basin of rice, wondering what the lamas would do us.

The officials were friendly and obliging, but made us understand that it was their duty to send us back to China, as they had received instructions from the Foreign Office to this effect. The military officials, however, said that if we insisted on going forward, he would give us an escort, but the journey must be taken entirely on our own responsibility. It may be as surprising to others as it was to myself to learn that Chamdo is not part of Lhasa territory, and in no way under the Lhasa authority, but is an independent State with a Government on the Lhasa principle; one incarnated lama as ruler of State and Church, with three chief lamas as his ministers residing within the enormous lamasery of Chamdo. There is in connection with this ministry in all twenty-four lay magistrates throughout the whole State of Chamdo, governing a population said to be 80,000 families. The Chamdo Government sends a mission with tribute every six years to the Emperor of China; if the advantage were not on the Tibetan side, there certainly would be no tribute sent to Peking, but now we are told, the presents they receive in return from the Emperor are much more valuable than the tribute they bring, besides the great advantages for trade which are offered by such a mission.

Chamdo is the largest and most important place between Tatsienlu and Lhasa, and is situated on a large plain between the rivers Tsa-Chu and Non-Chu, at an elevation of 11,472 (? 11,712) feet above sea level. The lamasery, which is the greatest in Eastern Tibet, has only got 3,000 lamas, but the temples and buildings are at least ten times as large as any of the large monasteries we have passed on our journey. It is situated on a hill, and looks like a city of 14,000 inhabitants. Chinese and people in general are not allowed to enter this sacred place

without previous arrangements with the proper authorities. The village, which is at the foot of the monastery, has a population of four hundred Tibetans, and three hundred Chinese of half-caste, besides one hundred and thirty Chinese soldiers under the command of a military *T'ongling*.\* The respective yamens of the *T'ongling* and the *Liangtai*,\* as well as the soldiers' dwellings, are all surrounded by a fairly high mud wall, though the village itself is without a wall. There is one large and several small streets in the village. We were greatly impressed with the cleanness of the place. There is also a small Mohammedan mosque with about forty families.

The Chinese are absolutely powerless in Chamdo; they have to serve the lamasery, and even the Chinese soldiers are not exempted from these taxes. In case of trouble bet ween Chinese and Tibetans, the latter decide the cases, and any appeal to the Chinese mandarin is of no avail. The Chinese soldiers told us that up to recently it was quite common to see Chinese beaten by Tibetans in the village, and the mandarin confirmed this statement by saying that they, the Chinese, had not been able to lift up their heads.

However, they all agree that their standing had been much improved since H.E. Chao had been appointed High Commissioner of the Tibetan border, and they were hoping the time would soon come when they should not be obliged to serve the lamasery. This, they added, is the only place in the whole of Tibet where such compulsory service is demanded from the Chinese. There is also a great deal of unrest amongst the Tibetans in these and other parts of Tibet owing to the appointment of H.E. Chao, whom they fear and hate, and everywhere they are preparing and drilling soldiers, and in some parts they have already declared their independence and are refusing to give Ula or cattle and horses for the convenience of Chinese travelling in Tibet.

The Nepaulese tribute expedition arrived in Chamdo the day after our arrival, and increased the life and

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\* Two military officials.



business of the quiet city considerably. Merchandise from Peking and Calcutta, Lhasa and Tatsienlu, were all for sale in Chamdo, the centre and heart of Tibet. Food is also plentiful and easily obtained, such as rice, flour, tsamba, beans; and various kinds of vegetables, mutton, beef, chicken, eggs, and fish can also be had daily.

The lamas by this time were very much concerned about our movements, and sent constantly messengers to the yamen inquiring about us, why we had come to this place and what we were going to do. They also told the mandarin that if they had heard of our coming they would certainly have sent soldiers preventing us from entering the Chamdo territory. The *Liangtai*, fearing there might be some trouble, had already sent a special runner to Batang, informing the mandarin and asking him to send a special guard of soldiers to meet us at Draya, consequently arrangements were made for us to return by Draya to Batang. As we were leaving on the morning of the 17th July, the mandarin overtook us at the bridge and told us he had just received word from the official in Kiangka that there was trouble, and it would not be safe for us to travel that way. There was nothing else for us to do but to return by Derge, which meant another ten days' travelling and camping in that most dangerous and difficult country. However, the mandarin gave us an escort of four Chinese or half-caste soldiers, besides two Tibetans given us by the lamasery.

We had been able to distribute in every village and nomad camp through the Horba States, Derge, and up to Chamdo, five hundred copies of the Gospels' and the three days we remained in Chamdo we had no difficulty in distributing the remaining five hundred copies. We hope and trust this work has not been in vain.

### *The Return Journey*

The return journey to the capital of Derge proved more convenient now as we had a Chinese and Tibetan escort. In my Chinese and Tibetan passport was written : "Two Chinese officials (the evangelist and myself) return-

ing from Lhasa with important documents." In some places I overheard the Tibetans conversing and asking pointing to me : "Is this a Chinaman ?" The others replied : "They say so, but.....*Nga-Tso Ha Ma Go.*" In the districts where a Chinaman never had been seen there is no doubt I passed for a Chinese official returning from Lhasa.

The changeableness of the weather was quite remarkable. In the early morning we might have the finest sunshine, and a few hours later a very heavy snow or hail storm; thus the weather might be changing several times a day. This kind of weather seemed to be hardest on the animals, and we had, unfortunately, to leave one of the horses behind in a nomad camp, as he was unable to follow any longer. When we arrived in Derge the representative of H.E. Chao expressed his surprise at our daring attempt to enter those wild regions of Tibet, and was glad we had been able to make the journey without any difficulties. We decided to return to Tatsienlu via Batang, as this would give us an opportunity of visiting Harbo, the famous district in Derge for work in teapots, saddles, swords, and guns. We were, however, greatly disappointed, as we found the village did not exceed the usual number of from ten to fifteen houses. There is no special village or place where this work is done ; it is a home industry, carried on by individual farmers in the Harbo district in their spare moments. At this place the Dre-Chu makes a sharp turn to the west and is never seen again till we meet it ten miles below Batang.

The new road, made by order of H.E. Chao, makes travelling very comfortable between the capital of Derge and Batang, and with the exception of Lhakiala, 16,150 feet high, the other two small passes are not worth mentioning. The Derge territory extends up to the Dashi boundary, within three days' journey of Batang. We had the privilege of staying with the Dashi chief, who resides in a grand four-storied high building. He is the ruler of a very small territory with three hundred families, and is said to be paying a yearly tribute to the Derge State, though otherwise independent of Derge.

It was with joy and pleasure we arrived in Batang late in the evening of the 3rd August, after a very heavy day of rain, and as I entered the village I could not refrain from saying aloud: "Bless the Lord, O my soul, and forget not all His benefits." I shall never forget the kindness shown me by Dr. Lofties, who came in the rain and met me, and insisted upon me going to stay with him in the hospital where he was living at that time. It was the same night he took ill, and he was never again to get out of his bed. He died not many days after as a result of typhus and small-pox, which he contracted while attending his patients.

### *Batang to Tatsienlu*

The road between Batang and Tatsienlu is good, but the journey was tedious, as, except in and around Litang, Hokeo, and Tongngolog there are neither people nor cattle to be seen. It is no wonder that seventy per cent of all the Tibetan trade goes by the northern road.

We stayed in the Litang lamasery and got permission to visit the temple and printing establishment, which we found to be somewhat smaller than that of Derge. The Kang-Gjur is here printed in red, while in Derge it is the black print. The lamasery was a disappointment. From all reports we expected to find something enormous, but it proved to be the smallest of any of the larger monasteries we had passed on this journey.

We visited some, and passed in all twenty-two lamaseries, of which four alone represented 12,000 lamas, or the twenty-two lamaseries together a number of about 24,000 lamas. The religious aspect of these lamaseries is of least importance. Only a few of the lamas are set apart to attend to the religious services, while the others are taken up with the financial and political part of the work. The lamas are first of all the rulers of the country; second, they are the great trading companies; third, the lamaseries are the fortifications of the country, and the lamas are the real standing army of Tibet. This lamasystem is the most difficult problem for the Chinese

Government to solve, and is the greatest hindrance in mission work.

It was interesting to see Tongngolog again. It is a fertile place, with about seventy families living in the whole valley. When I first visited this place, ten years ago, Mr. and Mrs. Amundsen were then stationed here in a small Tibetan house. In all these years the place has remained the same, no alteration and no change, with the exception of the Government rest-house which has been added to the village. We were glad and thankful to get back to Tatsienlu on the 25th August, after a mission journey of more than eighty days, riding on horseback through practically the whole of Eastern Tibet."



### 3. SCHOLASTIC AND MISSIONARY WORK

The writing and printing of Christian tracts in Tibetan gradually became Sörensen's main preoccupation. He organised a Tibetan printing press in Tatsienlu and the tracts were spread throughout Eastern Tibet by colporteurs.

In 1918 he founded The Tibetan Religious Tract Society and the following year the name was changed to The Tibetan Religious Literature Depot. Sörensen was given a free hand by CM to organise the printing and distribution of tracts.

In his first report on this work published in 1919,<sup>4</sup> Sörensen mentions six tracts which had already been printed:

1. *Buddhist and Christian explanation of God.*
2.     "                     "                     ,, *creation.*
3.     "                     "                     ,, *the origin of man.*
4.     "                     "                     ,, *sin.*
5.     "                     "                     ,, *salvation.*
6. *A short form of Christian worship.*

Of these tracts, 50,000 copies were printed that year.

The following year new tracts were issued:<sup>5</sup>

7. *The parable of the rope.*
8. *The difference between Buddhist and Christian teaching concerning God, Man, Sin, Creation and Salvation.*<sup>6</sup>
9. *Catechism.*<sup>7</sup>

In all, 115,500 copies of these tracts had been printed by 1920<sup>8</sup> and by the end of 1922, 160,400 tracts had been printed with another 650,000 copies in the press

in Shanghai, including a Bible Story of over 100 pages and a Hymn Book.<sup>9</sup>

Theo Sörensen's tracts represent no mean achievement, although intellectually he could hardly equal the keen insight and masterly assimilation of Tibetan culture of another missionary, the 18th century Italian Jesuit Ippolito Desideri. Nevertheless, he was the first Protestant missionary to make a systematic attempt to present the Christian and Buddhist faiths side by side.

From the start, he took a keen interest in Tibetan Buddhism. He formed long and lasting friendship with numerous Tibetans, both monks and lay people. Among his many Tibetan friends one might mention the Brag-dkar (Darga) *sprul-sku bLo-bzang dpal-ldan bstan-'dsin snyang-rags*, the abbot of a Gelugpa monastery in Kantse and the author of a large number of religious texts which were acquired by Sörensen. Sörensen was given the Tibetan name of *bSod-nams tshe-ring* ("Merit Long-life") which phonetically (Sonam Tsering) could be assimilated to his Norwegian name.

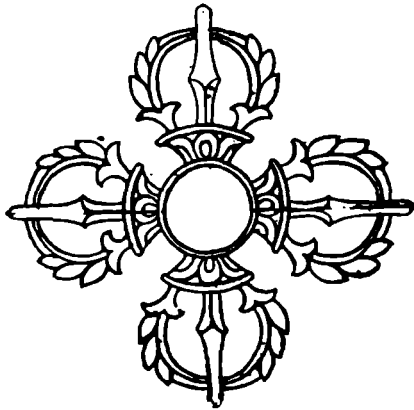
It was as a collector of Tibetan texts however, that Sörensen was to do his country—and perhaps also Tibet, in view of present circumstances—the greatest service. His collection comprised a copy of the Kanjur and the Tanjur, as well as about two hundred other texts, partly in manuscript, partly made from wooden printing blocks. Of these non-canonical texts, special mention must be made of a copy, written in gold letters on black lacquered paper, of the "*Khams-brgyad*", the basic Prajñāpāramitā text of the Bonpos. Although the eleven volumes acquired by Sörensen are incomplete, except vol. GA, they constitute the only available copy of this text today.<sup>10</sup>

The non-canonical texts were presented to the Oslo University Library in 1938. The Kanjur and the Tanjur, which had been presented to the Ethnographic Museum in Oslo in 1923, were deposited in the University Library in the middle 1950's.

Sörensen often visited monasteries to distribute his tracts and discuss religious questions. For the present writer, who takes particular interest in the study of the

Bonpo tradition, it is interesting to note that Sørensen had particularly friendly ties with Bonpo monks in East Tibet. He visited about thirty Bonpo monasteries, and when describing Bonpo monks, he calls them "very friendly, intelligent and communicative."<sup>11</sup>

In other ways, too, he promoted the study of Tibetan Buddhism. On one occasion, he employed six Tibetan artists for several months at Tatsienlu in order "to paint the entire Buddhist pantheon from the time of Buddha Gautama to the Mahayana Buddhism as it is now practised in Tibet". The result was a collection of more than twenty large thankas (Tibetan paintings) which he later presented to the Ethnographic Museum in Oslo where they are now on display. They are reproduced in the second part of "Work in Tibet", printed at his own press in Tatsienlu. The pictures of the thankas are accompanied by "A Lecture on Tibetan Buddhism" which Sørensen gave in the Royal Asiatic Society's Hall in Shanghai in 1920, and again in the British Legation in Peking the same year.



#### 4. SECOND JOURNEY TO TIBET—1918

In 1918 Sörensen made his second major journey into Tibet. He has described this journey in a booklet entitled "Travels in Tibet" (see Bibliography) which unfortunately tells us next to nothing about his itinerary. However, Sorensen does say that his goal was Rom-ba-tsa, a village between Kantse and Derge Gonchen which he had passed through in 1909.

This time he was accompanying a Tibetan Christian, Sherab Paul, who was returning to his family in Rom-ba-tsa after an absence of seventeen years. Sherab Paul,<sup>12</sup> who was later to settle in Tatsienlu, had led an adventurous, restless life. At the age of ten, he left his native village in Derge for Lhasa where he entered one of the numerous monasteries. However, being of a sullen, unbending disposition, he rebelled against the strict monastic discipline and the humiliating treatment he was subjected to by the older monks, and ran away from the monastery.

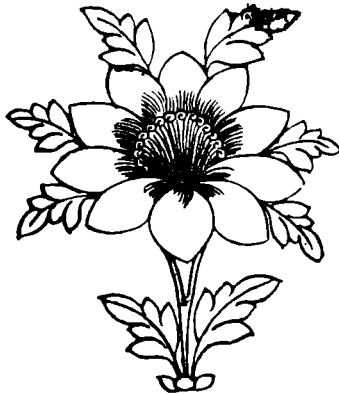
He was too independent by nature to return to his village and too proud to beg, but he always seemed to meet someone who was prepared to help him when the need was greatest. For some time he was private chaplain to the Maharaja of Sikkim; he visited India and Nepal, and worked as cook, needleworker, painter, servant to a Mohammedan, and as a tailor. He also worked as an agent for Tibetan merchants in India, and as teacher of Tibetan to a European scholar in Calcutta. The first European he met, however, was a Swedish missionary who took care of him during an illness and instructed him in the Christian faith; later he met a Christian Bengali who taught and baptized him and gave him the name Paul.



In 1912 he joined the Chinese soldiers who were expelled from Tibet and sent to China with them, wishing to return to his home once more. Ill and destitute in China, he was again helped by missionaries, this time from CIM. Eventually, he became a good friend of the Sörensens in Tatsienlu.

Sörensen's description of the visit to Rom-ba-tsa gives us a glimpse of the work of a missionary. The visible results were small and it was a task carried out by faith alone:

“We have visited the greater part of the houses in Sherab's village, having distributed tracts and here and there sat down with the people to tell them the old, old story of Jesus and his love. It seems as hopeless for them to change their religion as moving the eternal snowcapped mountains of Tibet, and yet it is a great comfort to the missionary to know that Christ shall reign wherever the sun makes its daily journey.”<sup>13</sup>



## 5. THIRD JOURNEY TO TIBET—1922

The third and longest journey to Tibet was made in 1922. This time he hoped to reach Lhasa and was prepared for a seven month's expedition. He left Tatsienlu on May 9th 1922, with a caravan of 24 horses, mules and yaks, six Tibetan porters and two muleteers. The animals carried mainly Christian literature. However, the expedition got no further than to Chamdo. The Lhasa Government, acting under pressure from the British authorities in India, would not allow Sorensen to proceed, and he had to make his way back to Tatsienlu where he returned on July 24th.

In the "Annual Report of the Tibetan Religious Literature Depot for 1921 and 1922", Theo Sørensen has given an account of the expedition (p. 2—44):

### *Travelling in Tibet with a Band of Colporteurs*

"Our object was Lhasa. The Chinese Frontier Commissioner, General Chen-Hsia-Ling, had furnished us with a pass for the capital of Tibet, and we had provided ourselves with provisions for a seven months' journey beside ten loads of Christian literature.

Our caravan consisted of twenty-four animals, horses, mules and yak and two dogs. Our party was made up of six Tibetan colporteurs, two muleteers and the Chinese and Tibetan escorts.

The names of the colporteurs were:

ZANGPO	...	The good one,
KALZANG	...	The lucky age,
LOBZANG	...	A good mind,
TSEWANG-YESHE	...	Wise and prosperous,
PADMA-PUN-TSOG	...	The perfect lotus,

LISI, a Chinese settler in Eastern Tibet.

The names of the muleteers were :

PALTEN-TSULTRIM. The glorious moral law,  
and

RINCHEN-PUNTSOG. The precious and perfect  
one.

In such a good company, and with letters of identification and of introduction of Lhasa officials both from Chinese and from some of the leading Lamas in Eastern Tibet, it is no wonder we had great hopes of reaching Lhasa when we left Tatsienlu, Sze., on the ninth of May, 1922.

We set out in fine weather, followed to the city gate by a number of beggars who fired off crackers for which they expected a few dollars to be divided among them. Some of the Chinese officials sent men with their cards to the city gate to wish us a good and prosperous journey to Lhasa. Tibetans with *Katas* (salutation scarfs) and cups of wine were lined upon the road, and as our caravan passed by they presented us with *Katas* and as we did not want to drink their wine poured it out on the road, washing us the blessing and the protection of their gods as we were leaving for the most holy place known to them.

It soon began to rain and gave us all a foretaste of what we had to expect on this intinerating journey in Tibet. My horse was getting afraid of everything along the road, and when I put on my waterproof it tried to throw me off. I should hardly have expected that from such a poor looking animal.

Jack, our foreign dog, with an instinct for sports, ran all over the country stirring up the pheasants in great numbers, while Jalag, our Tibetan dog, simply followed the caravan as if he were conscious of his great responsibility in keeping the animals together, and strangers at a respectable distance.

We camped at the foot of *Shabdra*, the highest

mountain in Eastern Tibet. The exact height of this mountain has not yet been measured, but it is probably about twenty-seven or twenty-eight thousand feet above sea-level. Our tent was pitched in a most deserted and wild looking place, unfit for human habitation, and only visited by the passing caravans and the wild animals of Tibet. A very heavy hail storm set in just as we had pitched our tent. Our poor animals had to spend the night in the open, covered with snow and shivering with cold. Fortunately we were carrying plenty of fodder and we gave them an extra allowance on account of the bad weather. We all felt happy in spite of the snow, hail and thunderstorm when, at last, the water boiled, and a good meal of butter-tea with *Tsamba* was prepared.

### *Protection from Robbers*

We were prevented from travelling the following day on account of a very heavy snowstorm on our side of the pass. In the evening three Tibetan caravans reached our camping place in a most pitiable condition, each leading one or two unladen animals. There was no need to ask what had happened to them, it was all so familiar to us. They had fallen among robbers, some of their animals had been shot and all their things taken away from them. Fortunately no lives had been lost. These three caravans had started off early in the morning as it had not been snowing on their side of the pass, but when they reached the top they got into a heavy snowstorm and were attacked by a band of Tibetan robbers, who after firing a few shots and killing some of their animals, simply took possession of all they could lay their hands on. We, on account of the heavy snowfall on our side of the pass, were prevented from travelling, and thus escaped falling into the hands of the robbers. In this and many other instances in our travels in Tibet we have recognized the guiding hand of our Heavenly Father.

Having crossed the pass in the most beautiful weather we pitched our tent at the foot of the enormous glaciers, the summits of which stood out in their glorious

majesty in the light of a most brilliant sunset, wishing us a good night, and a welcome into the land of mysteries.

Sharwa-Shabdra is one of the sacred mountains in Tibet, and its peaks are worshipped by all the Tibetans as the male and female mountain gods.

There are three lakes on the top of this pass from which one of the Tatsienlu rivers has its source. If it is true that the ancient name of this river was *Tse*, then the meaning of Tatsienlu in Tibetan must be the meeting place of the two rivers *Dar* and *Tse*—*Dartsedo*.

The mules did well in spite of the pass and the bad weather, but, unfortunately, my *Ulag*-man lost two of his Yak, one had to be abandoned and the other died on the pass.

We were almost sorry to leave this beautiful place, but the sun was up, shining on the mountain with its glaciers and snow for thousands of feet down its steep flanks, and we had a long journey before us, descending to a lower level of about twelve thousand feet, a plain inhabited by a few thousand Tibetans.

### *A Visit to a Tibetan Lamasery*

Descending the pass we could see the golden roof of the Tailing Lamasery on the plain, glistening in the reflection of the sun. Before entering Tailing we passed the house where the eleventh Dalai Lama "Kas-Drub-Gjam-Tso" was born in 1873 according to Chinese record. The house is closed but kept in good repair.

When the late Mr. W. W. Rockhill visited Tailing in 1886, there were about one hundred families living in this village, but now, on account of robbers and other troubles there are only about forty families. The Tailing Lamasery is not far from the village. It is said to have been built by the seventh Dalai Lama of Tibet, "Kal-Zang-Gjam-Tso," in the year 1723. I was told that while this Dalai Lama was on his way to Peking and met the Chinese Amban in Tatsienlu, he was told not to proceed on his journey but return to Tailing. There he built the Lamasery and remained for six years. The Emperor

allowed Tls. 700 yearly for the upkeep of the Lamasery and presented it with a Pien which is still to be seen there.

A large amount of land with about one hundred families was given over to the control of the Lamasery, but the whole of this district is now under Chinese jurisdiction and these Tibetans are no longer exempt from paying taxes to the Chinese government, beside what they still have to pay to the Lamasery.

The abbot sent his treasurer and some of the Lamas with a *Kata* (salutation scarf) and some presents bidding us welcome to his district. We called on the abbot shortly afterwards, he received us in his private room seated on an elevated place in Buddha fashion, surrounded by a number of Lamas. We bowed, and presented him with a *Kata* and some presents. After the ordinary salutations and questions about historical things connected with the place, I led the conversation on to religious topics. Among other things I was asked, since we did not believe in transmigration, where then had I been before my birth? To which I replied, "In God's loving thought," But this did not satisfy the abbot. While I was engaged in conversation with him, the colporteurs were distributing Christian literature to all the Lamas connected with this Lamasery of which there are said to be three hundred. The abbot informed me they had fifteen different ways of emancipation, and asked me about our method of deliverance. This gave me a splendid opportunity of telling him and the other Lamas about the Christian way of Salvation.

Later on I was shown round the Lamasery by the treasurer who is also a Lhasa Tibetan, and very well informed both on political and religious subjects. The place of honour among the images was occupied by the seventh Dalai Lama, and to his left and right hand were the images of Atisha and the eleventh Dalai Lama born at Tailing.

The abbot with several of the Lamas returned my call and we had further talks about the Christian religion.

The colporteurs distributed about seven thousand



LEAVING TATSJENLU FOR TIBET





portions of Christian literature in this and surrounding districts including a few small Lamaseries.

### *Visiting a Cave-dweller*

The journey was very hard on my mules and I had not been able to ride my horse for some days, but we hoped to get some of them changed for better ones at Derge, and to buy a few more so as to do away with hired animals altogether. We passed many villages and Lamaseries and distributed several loads of our literature, but I gave strict orders to our colporteurs, that no literature was to be given to children. A number of boy Lamas ran after our colporteurs begging for books, but we have found it better not to give them.

On the slope of a barren hill, not far from the Changgu Lamasery, is the abode of a Tibetan Lama cave-dweller. I went with a few of the colporteurs to visit this hermit. It took us a little over one hour's ride from the main road to get to the cave. We overtook an old Tibetan who was also going to visit the cave-dweller for the first time. He told us the hermit was very fond of wine, and that he was bringing him some as well as tea, butter and Tsamba. When we at last reached the place there was no sign of the hermit as the cave was covered with a number of old rags. Lobzang had noticed an underground passage leading into the cave, so he crawled in and was soon in conversation with the old hermit. Some of the rags were removed for my benefit as I did not care to crawl into the cave. This displeased the old hermit who did not seem to care for daylight. He was quite naked, and dirty, with long unkempt hair and long nails. He must have been about sixty years old and looked more like an animal than a human being. I tried to get into conversation with him, but found him a very unintelligent individual, he would speak a few words and then suddenly turn his head and continue as if he were speaking to some one inside the cave.

He was pleased with the wine brought him by the Tibetan pilgrim, and drank a good deal of it, but refused

the Tsamba and said it was poisoned. The Tibetan pilgrim had come with the definite purpose of enquiring about his horse which had strayed. He was told to return to his home and the horse would be found. "Give me your parting blessing", said the pilgrim, and bowed his uncovered head before him. The cave-dweller placed his hands on the head of the pilgrim and muttered a short prayer, finishing with the blessing of the Buddhist Trinity. Our Tibetan escort also wanted a parting blessing; but the hermit, instead of laying on his hands only touched his head with a stick. Lobzang, who is rather superstitious, wanted to know how it would go with us on our proposed journey to Lhasa. He was told; "Go, and you will return in safety". After the pilgrim, my escort and Lobzang had crawled out of the cave and covered the opening with some rags, we heard the hermit talking to himself for a very long time. He is considered a saint by the Tibetans, one who does not desire this world's goods, but judging from all the food stored up in his cave, he seems to have far more than is necessary, as the pilgrims provide him with food from time to time. He has lived this life for many years, and is what some would call, a great Mahatma of Tibet. There was nothing wonderful about him but his dirt and filth, and he could not be compared even with the lowest grade of Lamas in education and intelligence. I have visited many hermits in Tibet, but this was my first visit to a cave-dweller.

### *Tibetan Law and Justice*

We have had a busy time in Changgu and district distributing our literature. There are several Lamaseries in the neighbourhood and the largest of them registers three thousand Lamas. The chief abbot of the Changgu Lamasery had entangled himself in the affairs of this life and run away with a young lady, much to the disgrace and disappointment of some of the Lamas connected with this Lamasery. Another humiliating thing had also very recently happened here. One of the Lamas who occasionally took small things from the Lamasery,

was warned and exhorted by the Lama officials, but as this warning had no effect he has dealt with according to Tibetan law and both his eyes were pulled out by very crude instruments. There the matter would have ended, but the Chinese official heard of it and arrested the three leading Lama officials with the result that they were imprisoned for life. The official suggested that I should take their photos, but I preferred to spare them this humiliation.

Another Lama was imprisoned for murder and was awaiting his sentence. The case was on just as I visited this place and I was asked by the official to be present at the Yamen. The murderer in his Lama robes with iron chains on his hands and feet was brought before the official. Thirteen years before he had been accused by a fellow Lama of living with a Tibetan woman, with the result that he had to leave the Lamasery. After thirteen years of absence as an itinerating Lama among the Golog Tibetans, on the very first day of his return to his native place he met the accuser and killed him. "I have done wrong," he said, 'and if I must give my life for it then please take it soon."

The reputation of the Lamas in this district is very bad. There are among them thieves, robbers, murderers and very immoral men.

### *Among the Nomads of Tibet*

After some itinerating in the Chuwo State where we distributed a large amount of Christian literature both in Lamaseries and villages, and paying our respects to the widow of the late ruler and prince, we left Chuwo for an itinerating journey among the Tibetan nomads. We were provided with an extra escort of five armed Tibetans on horseback, as part of the country through which we had to travel was known to be infested with robbers.

Our animals had come to the last of their strength and we could only make very short stages. My horse could not keep up even when led by one of the Tibetans.

At an altitude of about fifteen thousand feet we

found scattered over the country about sixty nomad families who were not at all pleased to see us putting up our tent in their midst. They soon found out, however, that we were peaceable people and paid for anything we might require from them, so we become good friends. They live in small groups of three, four or five tents together. Each tent has from one hundred to five hundred Yak. The milking is done by the women who also spend their days in butter and cheese making, as well as spinning and weaving and tent-making. The men are most of the time away hunting, but when at home do the tailoring for the whole family. They are the children of nature, like solitude, and feel uncomfortable in a Tibetan village. They are very superstitious and religious. They have their own Lamas living among them in tents, and as the nomads move from district to district the Lama follow them.

The nomads got so friendly with us that we were allowed to visit their tents and even take their photos. They gladly accepted the Christian literature we distributed among them and small presents sent from a Sunday school class in Australia. Superstition and fear are the great religious characteristics of these simple people. They feel themselves constantly surrounded by spirits both evil and good, and one can easily detect in their form of Buddhism the ancient and pre-Buddhist form of the animistic religion of Tibet. When we speak to them of God the Creator, God the Father and the Saviour of the world, we speak to them of truths and revelations that never have been found in the original Buddhist Canon, and of which they are entirely ignorant.

Polyandry is practiced by these nomads among the brothers of one family. Three or four brothers may have one wife but, as I was told by one of the old men, only the elder brother has the honour of being called father by the children, the others are only spoken of as uncles.

### *A Visit to the Largest Lamasery in Eastern Tibet*

There are about four thousand Lamas in connection

with the Gantze Lamasery, and amongst them are several incarnations and abbots and many learned Lamas with high degrees obtained in Lhasa. We had a very busy time at this Lamasery and in the surrounding district, distributing in all about ten thousand copies of our literature. The Tibetan prince of Gantze was an old friend of ours and he gave us one of his houses to live in during our stay here. He visited us daily and received regular instruction in the Christian religion. Unfortunately he was a very heavy opium smoker. He would like to break it off if it could be done in a very easy way, but as self-effort and a strong determination is required, I am afraid there is not much hope of his ever breaking off this degrading and demoralizing habit.

I visited my old friend the Draga Lama. He is paralyzed down one side and does not receive visitors now, but when he heard we had come all the way to see him at his mountain retreat, we were allowed into his presence and talked over our former visits.

He called one of his chief disciples and ordered him to write me a letter of introduction to the Galon Lama, in which he spoke of our teaching being for the good of all living beings. I was now well provided with letters of introduction to the Lhasa authorities. The prince of Gantze had also given me a letter and was sure we would be well received there.

I sent two of our men ahead of us to Rompatza to get our mules changed and to buy a few horses.

The Chinese official here, who had been for many years in Tibet, gave me the following information about the population of Lhasa. There are, according to him, six thousand five hundred families, of these one thousand two hundred are Gurkas, eight hundred Kashmir and seven hundred Chinese. This does not include the Lamas, of whom there are said to be about twenty thousand.

We had now reached the temporary boundary agreed upon by the Chinese and Lhasa authorities. The Chinese and Tibetan armies were only one day's journey apart waiting instruction from their respective governments.

*Tibetan Politics*

The political status of Tibet as a Dependency of China has given rise to considerable controversy during recent years between China and Great Britain as well as between China and Tibet itself.

At the time of writing (1922) British-Tibetan-Chinese relations still remain in a very unsatisfactory condition, but the Chinese General and other officials whom I met here at Gantze ignored any arrangement that Tibet might be making just now with the Indian Government, and are confident and fully determined that Chinese authority would be re-established in Lhasa as soon as China has settled her own trouble. But when will that be?

It took us several hours to cross the Tsachu river as there were only two small skin boats available, and some of our animals were too weak to swim across the river without the help of the boatmen. We changed all our poor animals at Rompatsa and bought new ones. We had now an escort of ten armed Tibetans with us and were travelling through a most lovely country with an endless variety of flowers and Shrubs. We had also seen pheasants antelopes, and one black bear on the hills above our road. The weather had changed so suddenly. We had the most beautiful clear, deep blue heaven above, with plenty of annshine, and it had a wonderful effect upon us all. We had even a swim and bath in one of the largest hotsprings I have ever seen in Eastern Tibet.

Two of the colporteurs travelled through the Chantuei district with two loads of literature, and joined our caravan later in Derge.

*Stopped by Lhasa Authority*

Our journey had progressed very satisfactorily up through the Tsakog country to within one mile from the post of the Lhasa military official, who sent a messenger to inform our Tibetan escort that we must not proceed any further as he had strict orders to forbid foreigners to enter the Lhasa governed district of Tibet. Other messengers also arrived and told us that if we tried to go beyond.

there would be trouble as the Lhasa soldiers were called out to guard the road. Still more messengers arrived, this time Lamas with letters from the Lhasa official telling me not to proceed for if I did the official would lose his head. However if I would wait, they would forward all my letters of introduction to the Lhasa General, and if permission were given me to go to Lhasa they would give me all the help needed. We waited ten days for the reply which came by four Lama messengers who informed us that the order forbidding foreigners from entering Lhasa came from, or was the result of an advice from, The Great Ruler of India, and that the Tibetans had no objection to my travelling an any part of Tibet.

This explanation made matters much clearer to me, as I was already of the opinion before leaving Tatsienlu that if I were prevented from entering Lhasa it would not be because of Chinese influence, as they had provided me with a pass for Lhasa and were rather anxious that I should succeed on this journey, neither would it be because the Tibetans did not want me there, since I was provided with so many letters of introduction, including one from a very high Lhasa Lama—the ninth incarnation of the Chief disciple of Padmasambhava, the founder of Lamasim in Tibet.

It was of course a great disappointment not to reach Lhasa, especially as we had gone to the expense of providing ourselves with carvan and outfit for a seven months journey, but understanding the situation and the source from which the order come, I thought it much better to take the advice given me, and return from the Lhasa governed parts of Tibet.

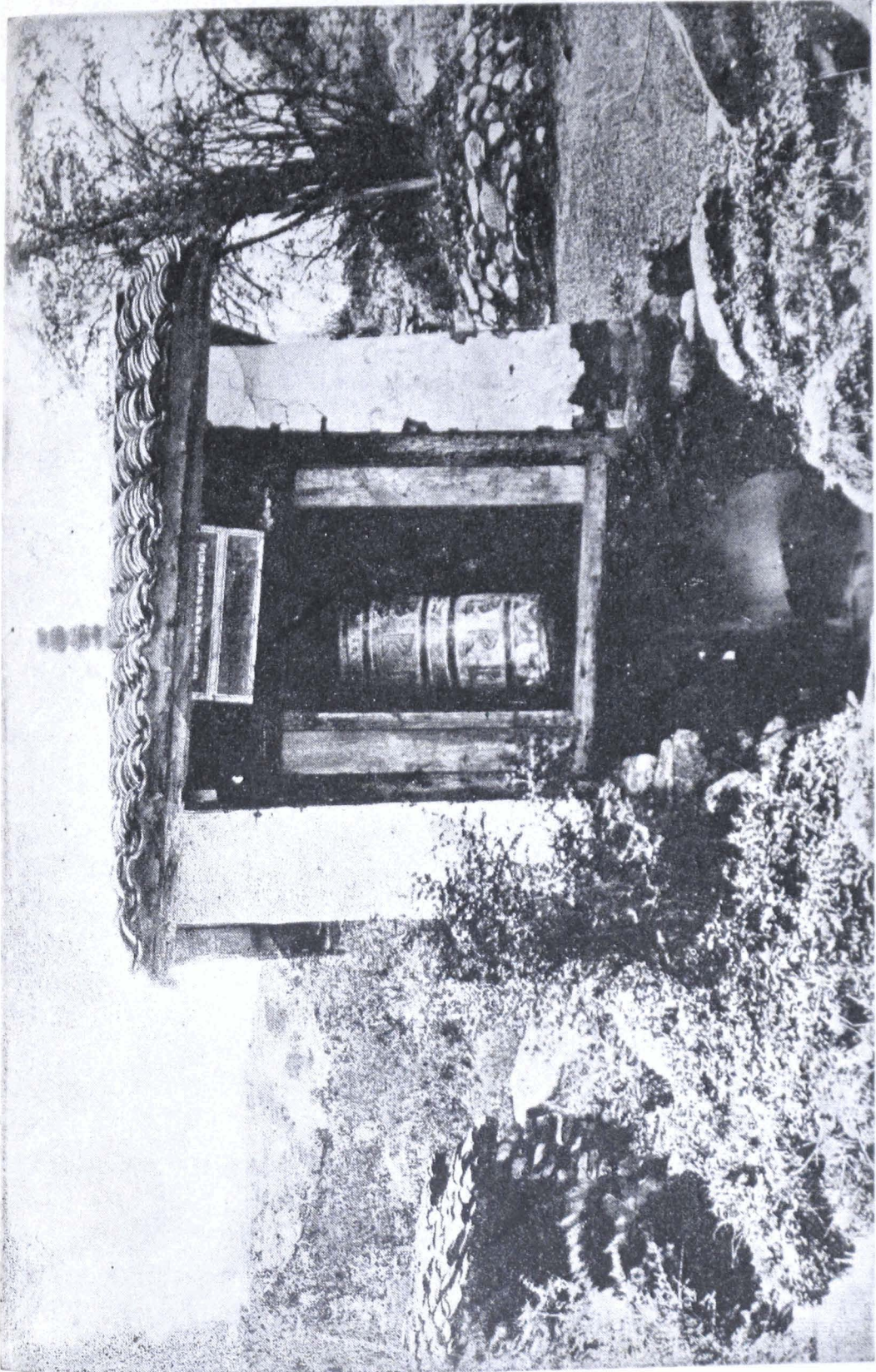
However, as our chief object was not Lhasa, but the distribution of Christian literature over as a great a part of the country as possible, we were not so very disappointed after all, as we had covered the greater part of Eastern Tibet and distributed sixty thousand copies of our Christian literature in Lamaseries, villages and nomad camps, through Chaglag, Minak, Chantuei, parts of Derge and the Horba States. Not only was the literature distributed in these States, but, through the many Tibetan caravans

we met with, it would be carried practically all over Tibet.

May God's blessing follow the reading of this literature which has been so widely distributed during our three months' itinerating in Eastern Tibet."







A WATER-DRIVEN PRAYER-WHEEL



## 6. THE REMAINING YEARS

In 1923 the Sörensens returned to Norway. They left Shanghai on March 23rd and arrived in London in the beginning of May. They came back to Kristiansand in June and stayed in Norway till November the following year.

During this stay in Norway, Sörensen re-entered the Norwegian State Church, and he was ordained priest by Bishop Bernt Stöylen on October 5th, 1924. His wife was not too happy about this, and remained unattached to any organised church.

Returning to China in January 1925, they did not return to the mission in Tatsienlu. Instead, they were sent by CIM to Peking where they kept an open house for visiting missionaries. Sörensen once more set up his Tibetan printing press and continued his production of Christian literature. He also helped Tibetans in Peking by getting them hospitalized when they were ill. He made a short journey to Inner Mongolia in 1929, but seems to have led a fairly quiet and uneventful life in Peking until he and Cissi returned to Norway in 1936, after forty years of work in China.

Their remaining years seem to have been peaceful. They eventually settled in Kristiansand where his wife died in 1955. His last years were also made painful by diseases; his sight deteriorated, he had diabetes and had to amputate a foot. He died in Kristiansand on December 2nd 1959, at the age of 86.

Sörensen's unique knowledge of Tibetan gained him many honours. On November 22nd 1922 he was made a Fellow of the Royal Anthropological Institute of Great Britain and Ireland, and on January 29th the following year a Fellow of the Royal Geographical Society. At

home, he was made knight of the First Class of the Order of St. Olav in 1953 "for merit due to the scientific collections at the University of Oslo".

It is difficult to evaluate Sørensen's work. After almost thirty years, he knew East Tibet better than most Europeans. He travelled extensively, but had neither the training nor the interests of an explorer or anthropologist. On the other hand, his unique collection of Tibetan literature which he gave to his country will remain invaluable to Tibetologists for many years to come and may perhaps eventually be of great use to the Tibetan refugee community in India and Nepal in the efforts to re-assemble their religious literature.

Throughout his adult life, however, Sørensen was a missionary and it is at a missionary that he would want his life's work to be judged. Indisputably, the visible results of his work were dishearteningly small. To this day there exists no national Tibetan church of any denomination. Tibetan Christians are exceedingly few and scattered. There would seem to be no indication that this is likely change in the foreseeable future. Still, there is no reason to believe that Sørensen regarded his life's work as having been in vain. The missionary's concern is after all, to win the individual heart for the Christian faith, and if his work is seen from this point of view, Sørensen did in fact receive much encouragement. In 1920, for instance, he quotes (in translation) the following letter received from 'Kurung Tsering, the leading Lama of the Koko-Nor district':

"I, your humble servant, have seen several copies of the Scriptures and having read them carefully, they certainly made me believe in Christ. I understand a little of the outstanding principles and the doctrinal teaching of the one Son, but as to the Holy Spirit's nature and essence, and as to the origin of this religion, I am not at all clear, and it is therefore important that the doctrinal principles of this religion should be fully explained, so as to enlighten the unintelligent and people of small mental ability.

The teaching of the science of medicine and astrology is also very important. It is therefore evident if we want this blessing openly manifested, we must believe in the religion of the only son of God. Being in earnest I therefore pray you from my heart not to consider this letter lightly. With a hundred salutations.”

Although it is not clear what Kurung Tsering may have meant by “the teaching of astrology” in this connection, there can be little doubt of his sincerity, as manifested by the poem, written in the traditional Tibetan Karya-style, enclosed in the letter :

“O The supreme God and most precious Father,  
 The Truth above all religions,  
 The Ruler of all animated and inanimated worlds;  
 Greater than Wisdom, separated from birth and death,  
 Is his son Christ the Lord, shining in glory among endless Beings.  
 Incomprehensible wonder, miraculously made;  
 In His teaching I myself also believe.  
 As your spirit is with heaven united.  
 My soul undivided is seeking the truth.  
 Jesus the Saviour’s desire fulfilling,  
 For the coming of the Kingdom of Heaven I am praying. Happiness to all.”

Another letter is also quoted by Sörensen.<sup>15</sup> It is a list of questions sent him by his friend the Bragdkar-lama, and is in fact a rather unique document in the history of Buddhist-Christian religious confrontation :

“I herewith present these questions to my good friend

who through long and unfatigued exertion, in many generations of lucky rebirths, has now through merit received the good fruit of study—So-nam-tse-ring, viz., a long and happy life.

According to the Buddhist religion, our place of refuge is in the Three Holy Ones, which in essence is the One Supreme or Lama Kon-Chog Chig.

According to your Christian religion, there is also one supreme Holy One; what definition do you give of him ?

If you take refuge in this God, what then is the method for refuge ?

How are you delivered from the fear of this God ?

Have men a former and latter period of existence ?

If so, where will they be born who take their refuge in God, and what bliss will they obtain in the next life ?

What merit must they accomplish by body, speech and mind, who take their refuge in God ?

What suffering will they endure in the next existence who do not live a virtuous life ?

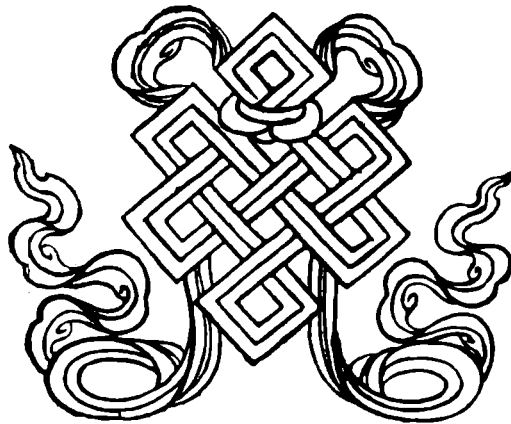
There being three kinds of merit, by what method is the great merit accumulated ?

How is the middle and the small merit accumulated? What are the fruits of these proportions of merit and what are they like ? Please give me a clear answer.

These ten questions, like a string of precious pearls from a treasury, is presented as a beautiful ornament for the neck of a young, wise and virtuous virgin.

The above is written by the fool of the lower part of Kam, who bears the name of the DRAGA incarnation.

An answer, satisfying to the Tibetan mind, has yet to be formulated to these questions. If it ever is, and it will have to be if there is ever to be a fruitful dialogue between Christians and Tibetan Buddhists, Theo Sörensen will not be forgotten for the part he played in making such an answer possible.



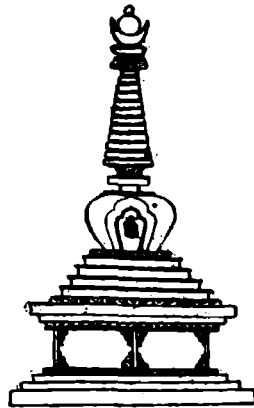




## NOTES TO PART I

1. Although he was baptized Theodor Christian, his marriage licence which he signed on March 29th, 1904, reads Theodor August Kristian. He gives the same names in a letter to the Oslo University Library dated January 24th 1941, but adds that he never uses them. He always called himself Theo. (E. Danbolt *Den norske Tibetmisjonær Theo Sörensen*, "Norsk Tidsskrift for Misjon", 1969 no. 2).
2. Edward Amundsen was born in Kragerø in 1873 in a strict religious home. Determined to become a missionary, he was ordained and left for England at the age of twenty. He joined the Tibetan Pioneer Mission and was sent to India with Theo Sörensen. The Tibetan Pioneer Mission was dissolved and Amundsen made several journeys on his own into Tibet from India, coming to within eight days' journey of Lhasa. In 1896 he founded the mission at Tatsienlu which Sörensen was later to take over. From Tatsienlu Amundsen made his first major journey to Tibet in 1898-99 (described in the "Geographical Journal", Vol. XV and XVI, London 1900). During the Boxer Rising he went to India where he took part in the translation of the Bible to Tibetan. In 1903 the British and Foreign Bible Society appointed him superintendent for South-West China and Tibet, and as such he made journeys to Tibet. He discovered the great bend of the Yang-tse-kiang north of Li-kiang, and became an honorary member of the Royal Geographical Society, London. In 1919, angered at the part played by Britain in the Great War, he broke all ties with England and worked for Norwegian missionary organisations (Det norske misjonsforbund) in China. His last years before his death in 1928 were spent in Norway. (NORSK BIOGRAFISK LEKSIKON, Vol. 1, Kristiania 1923, ASCHEHOUGS KONVERSASJONSLEKSIKON, 5th edition, Vol. 1, p. 418, Oslo 1968).
3. "Verdens Gang" (Oslo) March 16th, 1957. The episode is also described in "Blaaveisen" Vol. 33 (1915), no. 20.
4. WORK IN TIBET, 1919 p. 24 et seq.
5. Id. 1921, p. 19.
6. Reprinted by World Mission Prayer League Inc., Darjeeling, India, in 1956. Tibetan title: gTso bo Ye shu'i chos dang Sangs rgyas kyi chos gnyis kyi bye brag 'byed pa'i bshad pa bzhugs so. 18 pages.
7. Reprinted as above. Tibetan title : bDen pa'i chos kyi dril lan zhes bya ba bzhugs so. 40 pages.

8. **WORK IN TIBET**, 1921, p. 19.
9. "Annual Report of the Tibetan Religious Literature Depot for 1921 and 1922", p. 49.
10. It is probable that the Bonop monastery in Dolpo, Nepal, possesses a complete copy.
11. **PA REISE I TIBET** (Travelling in Tibet) p. 31.
12. The following account is condensed from **PA REISE I TIBET**, p. 5-7. (See also : Paul Sherab, **A TIBETAN ON TIBET** (ed. by G. A. Combe), London 1926).
13. Translated from **PA REISE I TIBET**, p. 21.
14. **WORK IN TIBET**, p. 19-20.
15. *Id.*, p. 20-21.



P A R T II  
THE THEO SÖRENSEN COLLECTION OF  
TIBETAN TEXTS



## THE SÖRENSEN COLLECTION

The Tibetan texts now in the Oslo University Library comprise a complete set of the Kanjur as well as of the Tanjur.

The Kanjur, in 102 volumes, is a Narthang print on thin Bhutanese paper. It is printed in black and the print is not always clear.

The Tanjur is in 212 volumes, with one index-volume for both Kanjur and Tanjur added. It is a Derge print and all volumes are printed clearly.

The titles and authors of the first thirty-one volumes of the *mDo*-section of the Oslo Tanjur have been published together with a discussion of the various editions of the Kanjur and Tanjur in "Notes on the Tanjur in Oslo" by A. Fonahn, Oslo Etnografiske Museums Skrifter, vol. 3, fasc. 4, Oslo 1936.

The present catalogue, based on a hand-written catalogue made by Theo Sörensen, lists the Tibetan texts, other than the Kanjur and Tanjur, donated by him in the Oslo University Library. The texts fall into four main groups:

1. Prajñāpāramitā (nos. 1-13)
2. Khams brgyad ( " 14-23)
3. Nyingmapa texts ( " 24-169)
4. Texts written by *Brag-dkar* Lama (nos. 171-189).

Nos. 190-202 are miscellaneous texts.

Of the texts, the "Khams brgyad" must be singled out for special mention. It would seem to be the only copy of this important and hitherto unpublished Bonpo text available in the West. (The Bonpo Foundation in India possesses a complete MS brought from Dolpo in northern Nepal). However, the Sörensen Collection also contains many other texts which when edited and studied will certainly enrich our knowledge of Tibetan religion and history.

Whenever possible, I have given the name of the author. In many cases, this information is due to the kind help of Gene Smith, whose knowledge of the history of Tibetan literature is perhaps unrivalled among Western scholars, and whose generous help in reading my manuscript and providing numerous corrections I am happy to acknowledge hereby.

In the case of those texts which are provided with a colophon, I have given the colophon in transcription. It should thus be possible to identify these texts if they are to be found in other private or public collections. Where no mention is made of a colophon, I have been unable to find one in the text in question. I have not ventured upon a presentation of the subject of the individual texts; that would far exceed the scope of this work.

The texts are listed with their Sörensen Collection number to the left; for each group of texts, the University Library (UB) main catalogue numbers are also given. For each volume the full title found on the title page serves as heading; immediately below is given, in quotation

marks, the running title, if any, found in the margin of each individual folio, together with the University Library Catalogue number and data on the size of the volume, if this has not already been given collectively for the group of texts in question. All measurements are in centimetres.

Below the running title, Sørensen's own comments, taken either from the hand-written catalogue, or from notes placed with the texts, are given in quotation marks, followed by data on the author and, in a few cases, on the subject-matter.

When transcribing the Tibetan text, I have attempted no emendations, except to rectify a small number of immediately obvious misspellings and to give the philologically correct reading where a graph could be read in several different ways, e.g. nga/da/, pa/ba etc.

In order to facilitate the printing of the catalogue, I have employed a simplified system of transliteration which avoids the use of diacritical marks. On the whole, I have followed the system of S.C. Das, with the following modifications:

<i>Das</i>	<i>Transliteration used here</i>
ña	nga
ñã	nya
sha	zha
<u>ha</u>	'a
ça	sha

1.—12. **Shes rab kyi pha rol tu phyin pa'i stong phrag brgya pa.**  
(Śatasāhasrikāprajñāpāramitā)

12 vols., xyl. 62×11

UB 38:5342-5353

“Printed at Derge”

Printed at *Hor La-dkar-tshang*, about five days by horse  
NE of *sDe-dge*.

1.	KA	394	fol.
2.	KHA	402	”
3.	GA	394	”
4.	NGA	381	”
5.	CA	395	”
6.	CHA	392	”
7.	JA	398	”
8.	NYA	399	”
9.	TA	384	”
10.	THA	387	”
11.	DA	411	”
12.	A	395	”

13. **'Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa.**  
(Aṣṭasāhasrikāprajñāpāramitā)

“brGyad stong”

286 fol. xyl. 62×11

UB 38:5354

“Printed at Derge”

*La dkar* edition.

14.—23. **Khams brgyad gtan la phab pa stong phrag brgya pa.**

11 vols. Ms., written in gold letters on black laquered  
paper 67,5×25,5. Only volume GA is complete (310 fol.).

UB 38:5355-5364

“These very old Bön books have been in the family of the  
late king of Chaglag, East Tibet, for about seven hundred  
years up till the death of the king and the destruction of  
the Bön lamasery by the Chinese soldiers in the year  
1920.....A number of the loose leaves are missing or  
destroyed by the soldiers”.

14.	KA	fol.	10-101
14b.	GA	”	310 (complete)
15.	NGA	”	3-105
16.	CA	”	45-187, 275-282
17.	JA	”	66-404
18.	NYA	”	10-11, 108-122, 220-292
19.	TA	”	44-57, 96, 101-108, 120-151, 171-224, 230-286
20.	DA	”	4-358
21.	NA	”	6-162
22.	BA	”	4-105

23. **A** fol. 30-32, 44-79, 97-109, 220-226, 324-335
- 24.—39. **15** mss., written in silver letters on black laquered paper.  
61×21,5(no. 31 is 66×22,5, no. 38 is 64×24).  
UB 38:5365-5380  
"Obtained from Nyingmapa lamaseries in East Tibet".
24. **'Phags pa bzang po spyod pa'i smon lam.**  
(Āryabhadracaryāpraṇidhāna)  
7 fol.
25. **Zhi khro bag chags rang grol.**  
Rediscovered by *Karma-gling-pa*, 14th cent.  
19 fol.
26. **Mi mjed zhing gis bston pa.**  
From fol. 2a the text contains:  
'Phags pa byams pa'i smon lam gyi rgyal po.  
(Āryamaitripraṇidhānarāja)  
7 fol.
27. **'Jam dpal mtshan brjod.**  
(Mañjuśrīnāmasaṅgīti)  
13 fol.
28. **Byang chub kyi ltung ba bshags pa.**  
7 fol.
29. **id.**  
5 fol.
30. **Drin lan mdo.**  
5 fol.
31. **id.**  
5 fol.
32. **sDig bshags gser gyi spu gri.**  
5 fol.
33. **bLa ma brgyang 'bod.**  
By *Kong-sprul bLo-gros-mtha'-yas*, 1813-1899.  
4 fol.
34. **mDsad pa bcu gnyis.**  
Cf. no. 46.  
By *Nāgārjuna* in his emanation as *Bri-gung-chos-rje*  
'*Jig-rten-mgon-po*, 1143-1217.  
3 fol.
35. **id.**  
3 fol.
36. **Byang chub lam brtse ba'i mdo.**  
4 fol.
37. **id.**  
4 fol.



38. **id** (2 copies).  
8 fol.
39. **sDig bsgribs kun 'joms.**  
5 fol.
- 40.—52. **13 texts in one volume, xyl. 29,5×8**  
UB 38:5381-5393  
"From a Nyingmapa lamasery in Derge".
40. **O rgyan rin po che'i gsol 'debs bsam pa lhun grub.**  
"bSam lhun"  
6 fol.
41. **rNam rgyal ma'i gzungs.**  
"rNam rgyal ma"  
2 fol.
42. **Phyogs bcu mun sel.**  
"Mun sel"  
Title given on fol. 4b as: 'Phags pa phyogs bcu'i mun  
pa thams cad rnam par sel ba zhes bya ba theg pa  
chen po'i mdo.  
4 fol.
43. **Char bsang 'dod dgu char 'bebs.**  
"Char bsang"  
7 fol.
44. **bKa' 'gyur ro cog snying po bsdus pa'i gzungs.**  
"bKa' 'gyur snying po"  
Title given on fol. 1b as: Shes rab kyi pha rol tu phyin  
pa stong phrag brgya pa'i snying po.  
(Śatasāhasrikāprajñāpāramitāgarbha)  
6 fol.
45. **Nor lha gser 'od.**  
Extract from the Suvarṇaprabhāsottamasūtra.  
Fol. 1b gives the heading: 'Phags pa gser 'od dam  
pa mdo sde'i dbang po'i rgyal po las/ nor phyugs  
skyong zhing spel ba zhes bya ba'i gzungs/  
Fol. 10a gives the title as: 'Phags pa gser 'od dam pa mdo  
sde'i dbang po'i rgyal po las tshe rabs thams cad du  
yo byad phun sum tshogs pa'i le'u ste bcu bdun pa...  
10 fol.
46. **sTon pa bcom ldan 'das la mdsad pa bcu gnyis kyi sgo nas  
bstod pa.**  
"Thub bstod" cf. nos. 34, 35  
5 fol.
47. **gSol 'debs bar chad lam sel.**  
"Bar chad"  
8 fol.

48. 'Phags pa dkon mchog gsum rjes su dran pa'i mdo.  
(Āryaratnatrayānusmṛtisūtra)  
"dKon mchog rjes dran"  
4 fol.  
2 copies.
49. sPrul pa'i gter chen Padma gar dbang blo gros mtha' yas  
la bstod pa.  
bsTod pa"  
12 fol.  
2 copies.  
A stotra to *Kong-sprul bLo-gros-mtha'-yas* (1813-1899) by  
the *sPrul-pa Chos-dpal*.  
Colophon:  
Shes gnyen O rgyan lhun grub kyi bzhed skong dang/  
rang gi mos pas rdsong shod bDe gshegs 'dus pa'i  
pho brang du sprul ming Chos dpal nas bris pa dge/  
50. Gu ru'i gsol 'debs bsam pa myur 'grub thugs dam  
rgyud bskul.  
"bSam pa myur 'grub"  
2 fol.  
Rediscovered by the *gter-ston bDe-chen-chags-pa'i-rdo-rje*.  
Colophon:  
gSol 'debs thugs dam rgyud bskul pa lhun 'grub 'di yang  
chu 'brug hor zla dang po'i dmar phyogs mkha' 'gro 'du  
ba'i dus gnyan la mkha' 'gro lam gyi dbang mo'i snyan  
brgyud du gdams pa ltar 'Og min theg mchog 'gro 'dul  
gling du gter ming 'dsin pa bDe chen chags pa'i rdo  
rjes phabs pa dge'o/  
51. Thugs rje chen po yi ge drug pa'i gsol 'debs kyi sgrub  
thabs byin rlabs can.  
"Thugs rje chen po"  
2 copies  
Written by *Thang-stong-rgyal-po* from a memory of a  
previous birth.  
Colophon:  
Ces pa 'di ni grub chen Thang stong rgyal pos rje rang  
gi skye ba gong ma dge slong Padma dkar por 'khrungs  
pa'i skabs dgung lo nyi shu nas brgyad bcu'i bar du  
smyung bar gnas pas 'phags pa sPyan ras gzigs la rtse gcig  
tu gsol ba btab pa'i tshig 'di sngon gnas rjes dran  
du gsungs pa ste/ byin rlabs kyi tshan kha mchog dang  
ldan pa lags so/  
8 fol.
52. Byang chub sems dpa'i spyod pa la 'jug pa.  
(Bodhisattvacaryāvatāra by Śāntideva).  
"sPyod 'jug"  
126 fol.

53.–80. 28 texts in one volume, xyl. 29,5 x 8.

UB 38:5394-5421

Apparently these are of the same edition as the preceding group.

53. kLu bsang Arā gas mdsad pa.

“kLu bsang”

2 fol.

By *Karma-chogs-med* (17th cent.)

54. ‘Phags pa tshe dang ye shes dpag tu med ba zhes bya ba theg pa chen po’i mdo.

(Aparamitāyurjñānanāmamahāyānasūtra)

“Tshe mdo”

19 fol.

55. rJe btsun ‘Jam pa’i dbyangs kyi bstod sgrub ‘Jam mgon dgyes pa’i mchod sprin.

“bs Tod sgrup”

Author: ‘*Jam.dbyangs n Khyon-brtse’i dbang-po* (1820-1892).

Colophon:

Zhes pa’ang mang du thos pa’i btsun pa’Jam dbyangs mKhyen brise’i dbang pos rang gzhan mams la phan pa’i basm pas yig mying mtha’ dag gi don gyi boud phyung ste sbyar ba’i yi ge brdi (sic) chos rje Ānandamañiughosas mdsad pa ste/ ‘dis kyang ‘gro kun so so mang dag par rig pa bzhi’i yi ges la dbang ‘byor ba’i rgyur gyur cig/  
5 fol.

56. Thugs dam gnep bskul bzhugs gsol ‘debs smon lam.

”gSol debs smon lam”

2 copies

Written by *Padma-gar-dbang-blo gros-mtha’-yas*, i.e. *Kong-sprul Blo gros-mtha’-yas* (1813-1899) on the basis of a *gter-ma* of *mChog-gyur-gling-pa* (1829-1870).

Colophon:

De ltar gyi smon lam dus drug tu brtson par bya: sa ma ya rgya: lha sras Mu rub rnam ‘phrul gter chen mChog gyua bDe chen gling pas gnas mchog Seng chen gnam brag gi g-yas zur brag ri rin chen brtsegs pa’i gong ma ‘og ma nas Khrom gter du spyang drangs pa’i Bai ro’i sku chos dar shog ngos mTsho rgyal phyag bris Bod yig bsnur ma las/ be ‘phral nyid du Padma gar dbang blo gros mtha’ yas kyis dag par zhus pa dge legs ‘phel/  
5 fol.

57. sNga ‘gyur bstan pa rgyas pa’i smon lam chos rgyal dgyes pa’i zhal lung.

“bsTan rgyas smon lam”

2 copies

By *Mi-pham 'Jam-dbyangs-rnam-rgyal-rgya-mtsho*, i.e. '*Ju-Mi-pham-rgya-mtsho* (1846-1912).

6 fol.

Colophon :

rNying bstan la lhag bsam rnam par dkar ba Mi pham  
'jam dbyangs rnam rgyal rgya mtshos gnas dus rten 'brel  
dge bar gung thun la gang shar bris pa dge legs 'phel/

**58. rGya nag po'i skag zlog.**

"Kag zlog"

Colophon :

'Phags pa 'Jam dpal gyis gsungs pa'i rGya nag skag zlog  
zhes bya ba'i gzungs rdsogs so/  
10 fol.

**59. Thang stong rgyal po'i gsol 'debs bdud dpung 'joms mdsad.**

Attributed to *Thang-stong-rgyal-po*.

Colophon :

Ces pa 'di ni/ Bod khams su mu ge chen po byung ba'i  
skabs grub chen Thang stong rgyal pos Lha ldan Jo bo rin  
po che'i spyen sngar smon lam 'di btab pa'i mthu las/  
'gro ba thams cad bkres skom kyis sdug bsngal las grol bar  
mdsad do/  
3 fol.

**60. bKra shis don kun grub pa'i dbyangs snyan.**

"bKra shis"

By *Mi-pham-'jam-dpal-dgyes-pa'i-rdo-rje*, i.e. '*Ju-Mi-pham-rgya-tsho* (1846-1912)

Colophon :

Ces pa'ang rab tshes Me sprel 'od 'bar gdong pa bza' po'i  
zla lnga pa'i tshes bcu gcig gza' skar sogs dus kyis cha shin  
tu dge bar sgrub khang 'Chi med mchog grub gling du/ Mi  
pham 'Jam dpal dgyes pa'i rdo rje'i blo mtsho las byung  
ba nor bu'i gter chen po/ bkra shis dang dge legs mi zad  
pa gong nas gong du 'phel bar byed pa 'di snga 'gyur ba  
rnams kyis dpal du gnas pa/ de phyir spel bar bgyis na don  
kun 'grub bo/  
5 fol.

**61. Dri med bshags rgyud.**

Attributed to *Padmasambhava*, rediscovered by *Nyang-ral Nyi-ma'i-od-zer* (1124-1192).

Colophon :

Zhes gsungs so/ rnal 'byor gyis spyi khrus na rag dong sprug  
'gyod tshangs kyis rgyal po/ slob dpon Padmas jo mo  
mTsho rgyal la thugs dman pa mar gdams pa'o/ gsang  
sngags 'di lan gcig brjod pa tsam gyis kyang/ mtshams  
med pa lnga yang dung phyis pa ltar 'gyur/ dgongs 'dus

klong chen rgyud nas gsungs so/ de bas 'di la yid ma byed  
pa gal che/ sprul sku Nyang gi gter ma'o/  
12 fol.

62. **rDsogs pa chen po klong chen snying thig gi sngon 'gro'i  
ngag 'don khrigs su bsdebs pa rnam mkhyen lam bzang.**

"sNgon 'gro"

By *Rdo Grub-chen 'Jigs-med-phrin-las-'od-zer.*

Colophon :

Ces rDsogs pa chen po klong chen snying thig gi sngon  
'gro'i ngag 'don khrigs su bsdebs pa rnam mkhyen  
lam bzang 'di nyid rig 'dsin 'Jig med gling pa  
sogs dam pa du ma'i bka' drin gyis bskyangs shing  
dam tshig la mos pa thob pa'i sngags kyi rnal 'byor  
pa 'Jigs med phrin las 'od zer gyis bris pa'i dge bas  
rjes 'jug rnam kyis bla ma sangs rgyas su mthong  
'bras kyis rang rig kun tu bzang po'i rang zhal mngon du  
gyur nas 'gro khams rgya mtsho la phan pa rgyun chad  
med pa'i rgyur gyur cig/  
18 fol.

63. **bDag gzhan dkon mchog gsum la skyabs su mchl.**

By *Karma-pa Mi-bskyod-rdo-rje (1507-1554).*

Colophon :

Karma pa Mi bskyod rdo rjes mdsad pa'o/  
2 fol.

64. **'Khor lo 'bar ba'i sgrub thabs.**

Found as a 'Treasure' (i.e. apocryphical text) by the  
*sprul sku bZang-po-grags-pa.*

Colophon :

Zhes pa 'di ni sprul sku bZang po grags pas rGyang yon  
po lung nas gter nas bton te rig 'dsin rGod kyi ldem  
'phru can la gnang ba'o/  
8 fol.

65. **gTsang ma klu 'bum dkar nag khra gsum 'Phags pa Klu  
sgrubs kyis sbyar ba'o.**

"Bon klu"

Colophon :

Khams gsum chos kyi rgyal po Mangga'i ming can gyi par  
du bsgrubs pa'o/  
kLu 'bum le tshan gsum po 'di bri klog 'don gsum byas  
nas bon klu rgyas par dang khyad par med A rā gas dngos  
su gsungs pa'o/  
16 fol.

66. **'Phags pa de bzhin gshegs pa'i gtsug tor nas byung  
ba'i gdugs dkar po can gzhan gyis mi thub pa phyir**

- bzlog pa chen mo mchog tu grub pa zhes bya ba'i  
 gzungs.  
 "gDugs dkar"  
 20 fol.
67. sKyabs 'gro yan lag drug pa.  
 (Ṣaṭāṅgaśaraṇam)  
 2 fol.
68. rGyal ba'i myu gu chos kyi dbang po rjes su dran pa'i  
 ngag gi phreng ba bkra shis bilba'i ljon bzang kun tu  
 dga' ba'i tshal.  
 "bsTod pa"  
 A stotra to 'Jigs-med-rgyal-ba'i-myu-gu by 'Jam-dbyangs  
 mKhyen-brtse'i-dbang-po (1820-1892).  
 Colophon:  
 'Di ltar 'phags pa dang/ mkhas pa dang/ so so skye bo  
 rnam shes shin tu lkog gyur pa dag gis kyang e ma rgyal  
 ba'i sras chen po'o zhes sngags pa'i me tog phyogs brgyar  
 'grems pa/ mgon po Zhi ba lha dang dbyer mi phyed pa'i  
 byang chub sems dpa' sems dpa' chen po gang la bsnags  
 pa'i tshig gi sbyor ba gyis zhes 'phags bzhi'i rigs la yang  
 dag par gnas pa'i drang srong chen po'i brtul zhugs can  
 Bijaya-dharma-bhadrās gus pas bskul ba don yod cing  
 rnag nyid kyis kyang skye bar ngag gi las dkar smin bsags  
 pa'i gnyen por ched du dmigs te kun mkhyen bla ma dgyes  
 pa 'Jam dbyangs mkhyen brtse'i dbang pos dkyus gcig' tu  
 dad pas gsol btab pa'i dge bas bdag gzhan rnam kyi  
 rgyud la rje btsun snying rje'i gter dang mi gnyis kha'i bla  
 ma mchog gi ye shes gzigs pa'i byin rlabs myur du 'jug  
 pa'i rgyur gyur cig/  
 5 fol.
69. Phung po gsum pa'i mdo.  
 (Triṣkandhakanāmahāyānasūtra)  
 "lTung bshags"  
 7 fol.
70. Yul dam pa rnam la gsol 'debs.  
 "Ris med gsol 'debs"  
 By 'Ba'-sprul rin-po-che.  
 Colophon :  
 Ces pa 'di 'ang 'Ba' sprul rin po ches mdsad pa'o/  
 3 fol.
71. 'Phags pa kha mchu nag po zhi bar byed pa zhes bya ba  
 theg pa chen po'i mdo.  
 "Kha mchu nag po"  
 5 fol.
72. mKhas grub Rā ga a syas mdsad pa'i rnam dag bde chen  
 zhing gi smon lam.

“bDe smon”

Colophon :

Zhes pa 'di ni sprul sku Mi 'gyur rdo rje dgung lo bcu gsum gser 'phyang gi lo sa ga'i zla ba'i tshes bdun la gtso 'khor rnam kyis zhal gzigs pa'i tshe sangs rgyas sNang ba mtha' yas kyis dngos su gsungs pa'o/

Fol. 16a contains the short text “lTung bshags dang smon lam gyi don bsdus”

fol 16.

73. gSol 'debs bsam don lhun grub.

Found by the *rig-'dsin'Jigs-med-nus-ldan-bdud-'joms-rdo-rje*.

Colophon :

Rig 'dsin 'Jigs med nus ldan bdud 'joms rdo rje'i rGyam rgyal rdo thi gangs dkar gyi sti'u 'o ma'i mtsho nang nas gdan drangs pa'o/

3 fol.

74. dPal rdo rje sder mo zhes bya ba'i gzungs.

“rDo rje sder mo”

19 fol.

75. rTa gzungs sde lnga cha tshang.

“rTa gzungs”

10 fol.

76. bDe can zhing bkod smon lam.

“sMon lam”

Colophon :

Ces 'Od mdo dang mthun pa'i smon lam 'di ni/ mDo kham nas slob bu'i dam pa 'Jigs med phrin las 'od zer gyis rings mo nas bskul zhing/ nye char de'i gsol 'debs la rtson pa 'Jigs med blo gsal can gnyis kyi ngor rGyal ba'i myu gu mkhyen brtse'i lhaso (sic)/

6 fol.

77. Sa bdag klu gnyan 'gras bsdum.

“bShags 'bum”

2 copies

Colophon :

'Phags pa 'Jam dpal gyis rGya nag Ri bo rtse Inga nas mdsad pa'o/

19 fol.

78. rDo rje rnam par 'joms pa zhes bya ba'i gzungs.

(Vajravīdāraṇanāmādhāraṇī).

Translated into Tibetan by Śrī Lakṣmīkāra and Shong-ston rDo-rje-rgyal-mtshan. Later revised by dPang Blo-gros-brtan-pa.

Colophon :

rGya gar gyi mkhan po Śrī Lakṣmikara dang/ Bod kyī lo

tsa ba Shong ston rDo rje rgyal mtshan gyis bsgyur ba'o/  
 dus phyis dPang lo bLo gros brtan pas rGya dpe dag pa  
 rnams dang/ rGya 'brel bzang po rnams kyi 'bru sbyor  
 dang mthun par bcos te shin tu dag par bgyis pa'o/  
 6 fol.

79. Sa bdag bsang thabs.

"Sa bdag bsang"

Author: *Karma-chags-med* (17th century).

Colophon:

Zhes pa 'di'ang Rā ga'i ming gis bdag gzhan thams cad la  
 phan phyir bris pa dge legs 'phel/  
 4 fol.

80. Bod yul bde ba'i smon lam dang gsol 'debs.

2 copies

Prayer for the welfare of Tibet by *Kong-sprul bLo-gros-  
 mtha'-yas* (1813-1899).

Colophon:

Ces rje bla ma 'Jam dbyangs mkhyen brtse'i dbang po'i  
 zhal snga nas deng sang dus kyi 'tshubs 'gyur shin tu che  
 zhing ci ltar 'gyur cha med pas/ rje nyid nas Bod yul bde  
 ba'i smon lam nyin zhag rer lan drug re mdsad pa yin pas  
 khyod nas kyang de ltar gal che zhes bka' rtsal phebs pa  
 ltar rang gi bsnyil gsos su bris pa ji bzhin 'grub par gyur  
 cig/ ces bLo gros mtha' yas kyi Tsā 'dra rin chen brag tu  
 rgyal zla ba'i dkar phyogs 'grub pa'i sbyor ba dang ldan  
 pa'i snga gro'i char bris pa/  
 3 fol.

81.—109. 29 texts in one volume, xyl. 55 x 10,5

UB 38:5423-5450 (both No. 82 and No. 83 are marked  
 38:5424)

"From the Nyingmapa lamasery, Tatsienlu"

Ritual texts of *rDo-rje-brag* belonging to the *Byang gter*  
 ("Northern Treasure").

81. Zil gnon tshe bdag nag po'i las byang.

"Zil gnon"

In accordance with a work by *Se-ston Rin-chen-rgyal-  
 mtshan*.

Colophon:

Se ston Rin chen rgyal mtshan gyis ljags khrid du mdsad  
 pa'i las byang ma bzhin zhus so/  
 15 fol.

82. lCags sdig yan lag drug pa las tshe bdag nag po'i gtor  
 bzlog.

"gTor bzlog"

Found by the *gter-ston rGya Zhang-khrom*.

Colophon:



Gter ston rGya Zhang khrom gyis rDsa lhun mo nas spyan  
drangs pa'o/  
7 fol.

83. Byang gter nang sgrub bla ma rig 'dsin gdung sgrub kyi  
'phrin las chog khrigs su bsgrigs pa.

"Nang sgrub"

Found by the *Rig-'dsin rGod-kyi-ldem-'phru-can*.

Colophon:

Brag ri dug sbrul spung 'dra'i sked nas Rig 'dsin rGod kyi  
ldem 'phru can gyis gter nas bton pa'o/  
15 fol.

84. Lha (sic) brag phur pa dril sgrub kyi brgyud 'debs las  
byang lus dkyil phur bzlog bcas chu babs su bzhugs.

"Phur bzlog"

19 fol.

85. 'Jam dpal tshe bdag nag po'i bskang ba gtor 'bum.

"bsKang ba"

By *gNubs Sangs-rgyas-ye-shes*.

Colophon:

Tshe bdag nag po'i bskang gso gNubs Sangs rgyas ye shes  
rin po ches mdsad pa rdsogs so/ Phung po ri bo che'i gter  
ma'o/  
9 fol.

86. bLa ma gsang ba 'dus pa'i dkyil 'khor mchod sgrub  
kyi las byang le'u brgyad pa'i cho ga khrigs chags su  
bkod pa bklags bde blag tu rtogs par byed pa gyer  
sgom rdo rje'i sgra dbyangs.

"Las byang"

Original teaching found by *Gu-ru Chos-dbang* (1212-1273);  
compiled by *Byang-bdag dBang-po'i-sde*; revised by *mTsho-  
skyes-bzhad-pa'i-dbang-po*.

Lho brag gnam skas brag nas sPrul sku Chos dbang gis  
gdan drangs pa'o/ de ltar bLa ma gsang ba 'dus pa'i dkyil  
'khor sgrub cing mchod pa'i las kyi rim pa'i byang bu  
khrigs chags sdeb legs su bkod pa gyer sgom rdo rje'i sgra  
dbyangs zhes bya ba/ dus gsum mkhyen pa slob dpon  
Padmas ma 'ongs pa'i rjes 'jug mun sprul rnam kyis slob  
dpon la ma brten par gsang sngags la rang bzo'i bon gyer  
du bya ba spangs pa'i phyir/ gter byon dngos kyi las gzung  
du gab dkrugs sbas gsum gyi rnam par bstan cing/ sprul  
sku gter ston chen pos kyang phyag bzhes su khrigs chags  
nyams len gnang ba'i gsung rgyun khungs ldan ma chad  
tsam ma gtogs yi ger 'khod pa tshad ldan sogs mi snang  
zhing/ bar skabs nas dbang lung dang gter chos cha tshad  
gi dpe rgyun kyang dkon par gyur pa'i stabs nas/ phyis  
khrigs chags su bkod pa'i yi ge 'ga' dang phyag len du 'debs

pa'i phal mo che rnam las/ la la ni las gzhung dngos bstan  
 tsam la sgra ji bzhin par bzung pas/ rnying ma bka' gter  
 gyi las gzhung gang dang yang mi 'dra ba'i go rims  
 'khrugs pa'i nor 'khrul yod pa dang/ kha cig ni 'di nyid  
 kyi lhan thabs dang chos sna gzhan rnam ma mthong ba'i  
 skyon gyis gzhan na kha skong mi dgos pa gsar du bcug  
 pas lhag pa dang/ 'di ga'i dngos shugs dang zhal 'phangs  
 kyis bstan pa'i 'jug 'os rnam ma tshang bas chad pa sogs  
 kyi 'gal 'dur mang bar snang mod kyang/ dad rjes su  
 'brang bar sems pas btang snyoms su bzhag/ de las gzhan  
 du na chos mig dang ldan pa i rjes 'jug rnam kyi don du  
 dgongs nas ma 'ongs pa'i mthar Gu ru rin po che Chos kyi  
 dbang phyug gis dus tha ma'i zhal chems dang gter lung  
 bzhin gter ston nyid slar yang srid kyi skye ba'i tshul ston  
 pa bdag cag gi rdo rje slob dpon Ral pa'i cod pan 'dsin pa  
 Chos rgyal dBang po'i sde de nyid kyis gter gzhung dngos  
 kyi las byang gi le'u dang nang tshan gyi go rim dkrugs pa  
 rnam bsdebs/ tshig gi don gab pa rnam phyas nas bsal/  
 phyag bzhes gsung rgyun du sbas pa rnam mngon du  
 phyung nas/ zhal khrigs su sngar nas bsgrigs pa gnang ba  
 nyid gzhir bzhag cing/ physis mtha' dpyod kyis nges nas  
 bka' stsal las thos pas kyang nan zhus bgyis pa tsam las/  
 rang bzo'i dri mas ma sbags pas na yid brten rung ba'i  
 gnas su rigs par bya 'os shing/ cho ga'i dmigs pa dang  
 phyag len gyi go rim dngos su rtogs sla ba rnam  
 ma spros la/ gzhung tshig gis mi gsal zhing las  
 dang po pa rnam kyis rtogs dka' ba rnam ni mtshams  
 sbyor gyi yig chung mchan bur btab pas brda  
 sprad bklags pas bde blag tu rtogs par byed pa  
 brgyud ldan bla ma mchog gi dngos pa bzhin zin bris su  
 bkod pa 'di ni/ yongs kyi dge ba'i bshes gnyen sprul sku  
 'Dsam gling yongs grags sogs kyis ring nas bskul bar  
 mdsad cing/ nye bar dad pa'i nor can gzhan 'gas kyang  
 dran gsos kyi bskyar nan byung ba don yod par bya ba'i  
 phyir/ sngags 'chang ba'i dge slong mTsho skyes bzhad  
 pa'i dbang pos/ Shel sbug dga' ba 'khyil par sbyar ba bkra  
 shis dpal 'bar 'dsam gling bde dge'i dpal spyod pa'i rgyan  
 du shog/  
 27 fol.

87. **bCom ldan 'das bde gshegs sgrub pa bka' brgyad drag  
 po rang byung rang shar chen po'i phrin las che ba.**  
 "bKa' brgyad las byang"

Rediscovered by *rGod-kyi-ldem-'phru-can*.

Colophon:

sPrul sku rig 'dsin chen po rGod kyi ldem 'phru can gyis  
 me pho rta'i lo la/ byang Zang zang lha brag nas bsve  
 sgrom smug po'i nang nas gdan drangs pa'o/  
 29 fol.

88. **Thub bstan E wam lcog sgar ba'i bstan srung chos skyong rnam's kyi bskang phrin rgyun khyer snying po bsdu's pa rnam's gcig tu bkod pa bstan srung dgyes pa'i mchod sprin rdo rje'i sgra dbyangs.**  
 "Chos skyong bskang phrin"  
 47 fol.
89. **bDe gshegs bka' 'dus rgya mtsho las: mkha' 'gro'i las byang zag med bde chen.**  
 "mKha' 'gro" cf. nos. 90, 107, 112, 121, and 123.  
 4 fol.
90. **bDe gshegs bka' 'dus rgya mtsho las: yi dam las byang tshangs pa'i sgra dbyangs.**  
 "Yi dam"  
 17 fol.
91. **Yon tan rin po che'i gzhi 'dod 'jo'i ljon shing.**  
 3 fol.
92. **rTsa gsum bskang gso rDo rje gling pa'i gter ma.**  
 "bsKang gso"  
 Rediscovered by the *sPrul-sku rDo-rje-gling-pa*.  
 Colophon:  
*sPrul sku rDo rje gling pas gter nas spyan drangs pa'o/*  
 3 fol.
93. **Dag snang mkha' 'gro'i chos skor as/ g-Yu thog snying thig gi las byang gi kha skong brgyud 'debs.**  
 "brGyud 'debs" cf. nos. 97 and 102.  
 By *Padma-theg-mchog*.  
 Colophon:  
*Ces pa yang sKyabs mgon chen po'i dgongs gter g-Yu thog snying thig gi brgyud 'debs 'di yang las byang kha skong dang/ rang nyid kyi mos blor shar ba ltar/ dam pa gong gi slob bu rjes 'jug gi tha shal pa/ Padma theg mchog bod pas sug bris su bgyis pa'o/*  
 2 fol.
94. **rGyud don rgya mtsho'i khrus.**  
 "rGyud khrus"  
 5 fol.
95. **bDud rtsi 'khyil ba 'chi med tshe'i rgyud don sngon 'gro'i chos spyod lam rim lnga pa.**  
 "bDud 'khyil sngon 'gro" cf. no. 111  
 Found by *bDud-'joms-rdo-rje*.  
 Colophon:  
 'Brug lo zla ba bdun pa'i tshes bcu'i srod la: Lha ri rin chen snying po'i brag nas: rgod btsan ming sring ma'i rgyud la zhugs nas gter bton pa'o: bDud 'joms rdo rje

bdag gis gdan dran drangs te: gter dpe Bod kyi gnas chen  
gsum du bskyal: bu shog gi ngos la dag par phab: Bod yul  
bde thabs la 'bad par bya'o:  
4 fol.

96. **Chos skyong gi gsol kha myur mgyogs glog gi 'od 'bar.**  
"gSol kha"  
3 fol.
97. **Dag snang mkha' 'gro'i chos skor las/ sun bzlog gi rim pa  
khyer bde.**  
"Sun bzlog" cf. nos. 93 and 102  
7 fol.
98. **Tshe sgrub bdud rtsi 'khyil pa'i gter srung mchod  
phreng.**  
"gTer srung"  
By *rDo-brag Rig-'dsin Padma-'phrin-las* (1640-1718).  
Colophon:  
De ltar gTer srung mchod 'bring nyung ngu 'di nyid rtsom  
par 'dod pa'i tshe rgod btsan ming sring dang gnod sbyin  
ma ru rtse'i 'khrul snang cung zad shar bas nyes skyon  
med par go nas dge slong Padma 'phrin las pas mgyogs  
par bris/  
2 fol.
99. **sGrub chen bka' brgyad rang byung rang shar gyi cha gsum  
gtor ma'i rim pa.**  
"Cha gsum" cf. nos. 113 and 118  
6 fol.
100. **rTa zhal yid bzhin rgya can las bcom ldan sman bla'i  
cho ga.**  
"sMan chog"  
4 fol.
101. **'Chi med dngos grub kun 'byung gi 'phrin las chog bsgrigs  
su bgyis pa 'chi med bdud rtsi'i bum bzang.**  
"Bum bzang"  
2 fol.
102. **Dag snang mkha' 'gro'i chos skor las/ g-Yu thog yang  
gsang snying thig gi las gzhung 'phrin las char  
'bebs.**  
"g-Yu thog snying thig" cf. nos. 93 and 97  
By *rDo-rje-thogs-med-rtsal*.  
Colophon:  
De ltar Dag snang mkha' 'gro'i chos skor las/ g-Yu thog  
yang gsang snying thig gi las gzhung 'phrin las char 'bebs  
zhes bya ba 'di yang lha rigs rdo rje 'dsin pa rDo rje thogs  
med rtсал gyis sbyar ba'o/  
11 fol.

103. **Gar dbang gsang ba ye shes kyi mkha' 'gro ma'i bskang bshags rgyas 'bring gnyis.**  
 "Khrugs skong"  
 By *Sle-lung rje-drung bZhad-pa'i-rdo-rje (18th century).*  
 Colophon:  
 bZhad pa'i rdo rje des bgyis pa'o/  
 16 fol.
104. **Dus dgur mchod pa'i cho ga sgrib gnyis kun sel.**  
 "Dus mchod"  
 Colophon:  
 Ces pa yang mNga' ris Legs ldan rje'i gsung las drin can  
 Padma bshes gnyen gyis kha skong gnang ba las bshus so/  
 10 fol.
105. **Byang gter byang chub spyod dbang rnam snang ngan song song sprug lha so gsum gyi bde gshegs mchod chog dbang bskur gnas lung bcas kyi chog sgrig bklag pas don 'grub thar pa'i lam ston.**  
 "rNam snang"  
 By *Padma theg-mchog-bstan-pa'i-nyi-ma-'phrin-las-rnam-par-rgyal-ba'i-sde.*  
 Colophon:  
 Ces pa yang Me 'brug zla ba lnga pa'i tshes bco bryad nyin mgron dpal gsal skyabs pa'i khyim bdag mo rigs ldan A kya 'Chi med sgröl dkar zhing gshegs kyi rjes dge rdsogs su/ A kya dPal 'byor phun tshogs kyis yon sbyar ba'i lo ltar gong tshes dang 'grig pa'i sngon med sgrub mchod las tshogs zhiḡ thugs 'dun yod don ltar/ Byang gter nang tshan ches 'di nyag phra ba dang/ mtshad byin rlabs kyi tshan kha che bas phan yon dpag tu med pa bcas dar zhing rgyas phyir du chog sgrig bklag chog gi tshul du Padma thog mchog bstan pa'i nyi ma 'phrin las rnam par rgyal ba'i sdes bris pa'o/  
 30 fol.
106. **Rab gnas kyi chog khrigs rgyud don rgya mtshor bde blag tu 'jug pa'i gru gzings.**  
 "Rab gnas"  
 By *Byams-pa-bstan-pa'i-rgyal-mtshan.*  
 Colophon:  
 ...Rab gnas kyi chog khrigs rgyud don rgya mtshor bde blag tu 'jug pa'i gru gzing zhes pa 'di ni/ snyigs dus su Shakya'i dge slong gi gzugs brnyan 'dsin pa Byams pa bstan pa'i rgyal mtshan gyis 'Phar ba zhes pa lCags glang gi lo gro bzhin gyi zla ba'i dbang phyogs rgyal ba gsum pa'i tshes la Dar mdo nor gling gi sGar gyi bla brang du bris pa dge'o/  
 39 fol.

107. **bDe gshegs bka' 'dus rgya mtsho las: gtor ma dang zor la brten nas pha rol dpung 'joms bzlog pa rnam rgyal.**  
 "bZlog rnam" cf. nos. 89,90, 112, 121, and 123  
 Colophon:  
 Ces Yar klung Shel gyi brag phug sgo srung Khyab 'jug gi lto ba nas rig thog tu phabs pa'o/  
 19 fol.
108. **mKha' 'gro gsang ba ye shes sgrub thabs kyi lhan thabs mkha' spyod gsang lam zhes bya ba bklag chog tu bkod pa.**  
 "gSang ye las byang"  
 Author: *Sle-lung rje-drung bZhad-pa'i-rdo-rje* (18th century).  
 23 fol.
109. **'Chi med sku gsum rigs 'dus kyi chog khrigs.**  
 "Rigs 'dus"  
 Written by the *5th Dalai Lama Ngag-dbang blo-bzang-rgya-mtsho* (1617-1682) alias the *sngags-smyon* of *Za-hor, Zil-gnon-drag-rtsal*.  
 Colophon:  
 gTsang rong gter gsar bla ma zhi drag gnyis kyi gter srung mchod pa'i 'phrin las 'di ni/ zhang sNa nam pa rDo rje bdud 'joms kyi sprul pa'i zlos gar bLo bzang oadma 'phrin las kyi gsung gis bskul ba dang du blangs te/ Za hor gyi sngags smyon Zil gnon drag rtsal gyi dGa' ldan pho brang du sbyar ba'o/  
 11 fol.
- 110.—137. **27 texts in one volume, xyl. 57 x 10.5**  
 UB 38 5451-5478  
 "From the Gelugpa lamasery in Tatsienlu"  
 In spite of Sørensen's statement, the volume is in fact made up of miscellaneous Nyingmapa texts largely connected with the **Byang-gter** rediscoveries.
110. **Byang gter thugs rje chen po'i gnas lung gi zin bris ma byung sdebs nas bris pa yod.**  
 "gNas lung"  
 16 fol.
111. **bDud rtsis 'khyil pa 'chi med tshe'i rgyud don las byang dngos grub char 'bebs.**  
 "bDud rtsi 'khyil pa"  
 27 fol.
112. **bDe gshegs bka' 'dus rgya mtsho las: bla ma'i 'phrin las dngos grub char 'bebs.**  
 "bLa ma" of. nos. 89, 90, 107, 121, and 123.  
 12 fol.

113. sGrub chen bka' brgyad drag po rang byung range shar gyi  
brgyud 'debs.  
"bka' brgyad" cf. nos, 90 and 118.  
3 fol.
114. Thugs rje chen po 'khor ba dbyings sgrol gyis las byang ye  
shes 'khor lo zhes bya ba'i brgyud 'debs gzhzung bcas nag  
'gros su bkod pa.  
" Khor ba dbyings sgrol"  
10 fol.
115. Byang gter gyi phur pa khorlbo rol pa'i gtor bzlog bdud sde  
pbyer 'thag.  
"Phur pa khoro rol"  
Written by the *5th Dalai Lama Ngag-dbang blo-bzong-rgya  
mtsho* (1617 1682).  
Colophon :  
Rig 'dsin chen po rGod kyi ldem phru can gyi gter ma'i  
rdo rje phur pa lugs gsum las/ 'phrin las bcol ba'i tshig  
rnams lha brar 'dug kyang/ 'bring po spu gri lha nag mar  
sbyor du rung ba'i dbang du qyas pa'i Khro bo rol pa'i  
gtor bzlog bdud spe phye mar 'thag pa'i mtshon cha zhes  
bya ba 'di ni rGya Hor gyi rgyal khams myul ba'i tshe  
byang phyogs tal khar yod thog/ dpal chen po nyid kyl  
sgrub pa dang gtor bzlog gi chog bsgrig byas na/ Bod kha  
ba can kyi bde thabs sgrub pa la gegs byed kyi bdud  
tshogs ruams myur du zhi bar 'gyur ba'i mtshan ma gsal  
po mthong bas rkyen byas te/ 'Khou snyon chos kyi rgyal  
po dPal 'byor lhun grub sogs sogs yongs 'dsin dam pa chos  
bzhin du spyod pa du ma'i bka' drin kyis 'tsho ba'i Za  
hor gyi rigs las sngags smyon Gang shar rang grol lam  
ming gzhan Ngag dbang blo bzang rgya mtshos de 'phral  
du bdu btsugs nas/ byang phyogs 'Bri chu'i gram du rdsog  
par sbyar ba'i yi ge pa ni 'Jam dpal lo/ Gong so lnga pa'i  
bla 'bum nang ma'i skor las phur pa khro rol gyi dpe 'di  
ni dGa' ldan phun tshogs gling gi par ma yin 'dug kyang  
bka' rtsom dom rnams la zhus dag gnang tshod kyi dper  
'os shing/ gter gzhung gi tshing la ma phyi yig mkhan gyi  
stabs rig 'dsin bskul nanb gnas dang grub thob gong 'og  
nor dang dam can bskul nang sde tshan gcig chad gcig  
bldabs pa sogs 'dug pas/ 'di ni chad lhag gi skyon rtogs pa  
rnams rab lugs rig 'dsin gong ma Padma 'phrin las kyis  
mdsad pa'i sgrub chen chog bagrigs sor bzhag bris pa  
lags so/ rang lugs kyi phyag bzhes khyad par cung zad yod  
pa rnams mchah bus mnan nas bris pa'o/ de min Gong  
lnga'i gsung 'bum par ma las bshus pa yin no/  
18 fol.

116. Lha gcig rdo rie nyi ma gzhon nui mchod pa'i phrin las  
dbyangs suyan 'brug sgra.  
"mChod 'phrm"  
5 fol.
117. 'Jam dpal tshe bdag gter bryud las gsol 'debs kyi rim pa  
kun khyab ye shes.  
"Kun khyab"  
4 fol.
118. sGrub chen bka' brgyad drag po rang byung rang shar gy  
sngon 'gro.  
"bKa' brgyad sngon 'gro" cf. nos. 90 and 113.  
Rediscovered by *rCod-kyi-ldem-phru-can*.  
Colophon :  
Rigs 'dsin rGod kyi ldem phru can gyis gter nas spyang  
drangs pa'o/  
5 fol.
119. dPal rdo rje pur pa'i thugs kyi 'phrin las.  
"Phur 'phrin"  
Rediscovered by *rGod-kyi-idem-phru-can*.  
Colophon :  
Byang Zhang zang lha brag gi sked nas rig 'dsin rGod kyi  
ldem phru can gpis gter nas bton pa'o/  
5 fol.
120. rTsa gsum kum 'dus dregs rie srog gi spu gri'i bskang ba'i  
phrin las lha yi ruga sgra.  
"Dregs rje"  
By *Padma theg-mchog-bstan-pa'i-nyi-ma-'phrin-las-rnam  
par-rgyal-ba'i-sde*.  
Colophon :  
'Di ni chu phag gnam lo gsar tshes dang pa zla ba'i tshes  
snga ma'i phyogs bstan srung 'du ba'i lha tshes rdosgs pa  
gsum po'i nyin/l Cags la'i rgyal khab chen po'i pho brang gi  
yang sbdgs su Padma thegs mchog bstan pa'i nyi ma 'phrin  
las rnam par rgyal ba'i sdes gus pa chen pos sbyar ba' o/  
8 fol.
121. bDe gshegs bka' 'dus rgya mtsho las: sngon 'gro chos spyod  
rim pa.  
'sNgon 'gro" cf. nos. 89, 90, 107, 117, 112, and 123.
122. bDe gshegs bka' 'dus cha lag las: rnam sras kyi phris  
lasrinchen dbang rgyal.  
"rnam sras"  
By *Padma-theg-mchog*.  
Colophon :  
Ces rNam sras kyi gsol mchod bsdus pa 'di yang rang  
nyid kyi gtor sogs la mkho phyir Padma theg mchos  
gis bcis pa'o/



13 fol.

123. **bDe gshegs bka' 'dus rgya mtsho las: las byang ye shes lnga ldan.**  
 "bKa' 'dus" cf. nos. 89, 90, 107, 112, and 121.  
 10 fol.
124. **mChod bstod las kyi sgron me bshad.**  
 "mChod bstod"  
 14 fol.
125. **Tshva tshva'i las rim.**  
 "Tshva tshva"  
 3 fol.
126. **Thugs rje chen po ye shes nor bu'i dbang chog ma nor lam ston na rag dong sprug.**  
 "dBang chog"  
 Edited by the 2nd *rDo-brag Rig-'dsin Padma-'phrin-las* (1640-1718) from the work of *Mnga'-ris Pan-chen Padma-dbang rgyal* (1487-1542).  
 Colophon:  
 De ltar mNga' ris paṅ chen rin po ches chog khrigs su mdsad pa la 'khrul pa'i dri ma bral phyir snon 'phri ma dgos kyang/ 'dir bdag 'jug len pa'i dbang du byas te phyag len gyi rim pa rnam mchan bur gsal bar byas shing/ Pan chen rin po ches gzhung tshig 'ga' zhig gdul bya blo chung rnam kyi mdor bsdu bar mdsad 'dug kyang/ gter gzhung gi tshig rnam byin rlab kyi phyir ma chad par bsnan te slar yang dge slong Padma 'phrin las kyi gzhung don ltar dag par bgyis so/.  
 10 fol.
127. **Thugs rje chen po 'gro ba kun sgrol gyi 'phrin las brgyud 'debs kyī rim pa byin rlab myur 'jug.**  
 "Phyi sgrub"  
 Rediscovered by *rGod-kyi-ldem-'phru-can*.  
 Colophon:  
 Nub zangs mdsod dmar po nas sprul sku rig 'dsin chen po rGod kyī ldem 'phru can gyis spyān drangs pa'o/.  
 Colophon to the blocks:  
 De yang Byang gter 'gro ba kun sgrol gyi/ sngon 'gro brgyud 'debs las byang gnas lung dang/ zas gtad dbang chog ma nor lam ston sogs/ chos sde'i rim pa bye brag mdor bsdu rnam/ Zur rigs mdog gi sngags chung Chu mig pa/ Ngag dbang legs ldan bdag gis par du bsgrubs/  
 11 fol.
128. **This no. is to be cancelled as it consisted of leaves filling gaps in other texts where the leaves have now been included.**

129. Khyab 'jug gi brgyud 'debs mu tig phreng ba dang pbyag rdor gtum po'i rgyum khyer gza' bdud drug gi spu gri'i skor las mngon rtogs slob dpon Padmas mdsad pa.  
"Gyu dus"  
16 fol.
130. Rab gnas kyi cho ga rtsa lhan gnyis gcig tu bsdebs pa'i sta gon gyi rim pa zur du bris pa.  
"Rab sta" Incomplete.  
3 fol.
131. gSang mtshan thugs kyi sgrub pa las sgrub hūm gi 'phrin las zab mo rig 'dsin rGod kyi ldem phru can gyis gter nas spyān drangs pa.  
"Thugs sgrub"  
Rediscovered by *rGod-kyi-ldem-phru-can*.  
Colophon :  
Brag ri dug sbrul spungs 'dra'i rked nas rig 'dsin rGod kyi ldem phru can gyis gter nas bton pa'o/  
12 fol.
132. bLa ma mchod pa'i cho ga nor bu'i phreng ba.  
"Nor phreng"  
Written by the 2nd *rDo brag Rig-'dsin Padma-'phrin-las* (1640-1718) in 1660.  
Colophon  
De l'tar bLa ma mchod pa'i cho ga nor bu'i phreng ba zhes bya ba 'di yang/ dam pa du mas rjes su bzung ba'i dge slong ldum bu ba Padma 'phrin las kyis rang lo nyi shu par/ rang nyid la bka' drin gzhal du med pa'i rje btsun bde bar gshegs pa rnam gnyis kyi dgongs klong rdsogs byed kyi mchod sprin du/ gsar rnying gi bla mchod du ma'i dgongs don nye bar bsdus te bkod pa 'di ni/ bCom ldan thub pa'i dbang po zab mo chos dbyings su mnyam par bzhag nas lo nyis stong lnga brgya bzhi bcu 'das pa/ 'phags pa'i yul du Sarba tī zhes pa Kun ldan du grags shing/ Bod yul 'dir rGya nag gi gtsug lag ltar na lcags pho byi ba'i lo/ chu stod kyis nya ba'i dkar phyogs rgyal ba dang po'i tshes nas mgo brtsams/ bdag nyid chen po Padma kā ras dus khyad par can du byin gyis brlabs pa'i tshes kyi bar du grub par bgyis pa'i gnas/ gang gi sgrub phug yong rdsong shel nags kyi char 'dabs bsam gtan khang bur/ zil gnon lhag pa'i bsnyen sgrub mthar phyin pas lus zungs 'tsho ba'i skabs su sbyar ba'o/  
26 fol.
133. sNgon 'gro rin po che gnad kyi gzer lnga dang/ thugs sgrub kyi kha skong rgyal chen bzhi'i mchod 'phrin rnam.  
"gZer lnga"  
8 fol.

134. **Dam tshig thams cad kyi nyams chag skong ba'i lung bshags pa thams cad kyi rgyud dri ma med pa'i rgyal po.**  
The same title as no. 151.  
"Dri med"  
Colophon:  
rGya gar gyi mkhan po Bimala mi tra dang/ Bod kyi lo tsā ba gNyags Ku ma ras bsgyur cing zhus te gtan la phab pa'o/ dus phyis yieg rgyun 'phyugs pas ma dag pa rnams sngar gyi dpe khungs thub dag la gtugs shing gong ma'i gsung rgyun dang/ gzhung don dpyad de rang bzos ma bslad pa dge s'ong mTsho skyes bzhad pas brda' tshig gnyis ka dpyis phyin par zhus dag par bgyis te yid brtan du rung ba'i phyi mor bsngags pa dge bar bkra shis par gyur cig/  
Colophon to the blocks:  
Me bya zla ba drug pa'i tshes nyer lnga la spar du bkod.  
59 fol.
135. **Nad ngan dang rim nad gag lhog sogs srung ba byed pa gzungs.**  
1 fol.
136. **mNga' gsol.**  
Author : *Sle-lung rJe-drung bZhad-pa'i-rdo-ije* (18th century)  
Colophon:  
Zhes pa bZhad pa'i rdo rjes snang bar thol byung du shar ba dus Shing mo yos kyi lor hor zla brgyad pa'i tshes nyer gcig gi snga thun gyi tshe la'o/  
1 fol.
137. **Tshes bzhi'i sa sros.**  
1 fol.
- 138.—146. **9 texts, xyl., no. 138 31 x 7,5; nos. 139-144 25 x 8,5; no. 145 35 x 8,5; no. 146 21 x 6.**  
"From the Tatsienlu lamasery"—presumably a Nyingmapa lamasery as the texts are Nyingmapa texts.  
UB 38:5479-87
138. **The same title and edition as nos. 72 and 146.**
139. **mKhas grub Rā ga a syas mdsad pa'i rnam dag bde chen zhing du smon lam gdab pa'i rim pa.**  
Title on hand-written slip: "Rā ga a syas bde smon".  
By *Rā-ga-a-sya*, i.e. *Karma-chags-med* (17th century).  
Colophon :  
'Od mdo zhing bkod mdo dang Padma dkar po 'chi med rnga sgra sogs kyi dgongs pa yin/ zhes dge slong Rā ga asyas sbyar ba'o/  
Fol. 13 contains "sMon lam bsdu pa".  
13 fol.

140. **rGyal sras mkhan chen Padma theg mchog gi 'khrungs rabs gsol 'debs.**

Title on hand-written slip : "rGyal sras gsol 'debs".

Written by *rGyal-sras mKhan-chen Padma-theg-mchog* (18th century) supplementing an earlier work by *Rig'-dsin 'Phrin-las-rnam-rgyal*.

Colophon :

Ces pa 'di yang du ru phab pa'i 'bun bzhin rang la rang stod kyis skye phreng sbrel ba'i 'os ma mchis kyang/ tshe rabs du mas las smon gyi 'brel ba'i lcags li sis skyong mi yi dbang mo lha lcam rigs rgyus la 'tsho ldan ma dad pa'i nor can lha mo Nor 'dsin dbang mo nas yang yang bskul ma nan tan mdsad bzhin la dor ma log bar g-yor khral tshams su Padma theg mchog 'bod pas rig 'dsin 'Phrin las rnam rgyal gyi 'khrungs rabs la gsungs pa la kha skong nas sa stag zla ba bcu gnyis tshes bcvo brgyad la lCag la'i pho brang gi yang sbug dben khang 'od gsal klong yangs su gang shar thos tsam du spel ba/ yi ge pa ni nyer gnas dge slong Padma gsang sngags kyis bris pa dge legs 'phel/ 6 fol.

141. **brTan bzhugs bden tshig 'chi med 'dod 'jo.**

Title on hand-written slip : "brTan tshig"

Colophon:

Ces pa 'ang rang cag mchod yon la bstan pa'i bgegs 'chags lta bu che cher g-yo ba'i dus/ rig 'dsin Kun bzang gsang sngags bstan pa rgya mtsho nas smon tshig 'di lta bu zhes zhes dgos zhes lha rdsas dang rin chen dang po'i gnang skyed kyi me tog spyi bor stsol bar brten/ bla tshul rmong pa Kun bzang 'jig med chos grags rgya mtsho rgyal khab chen po'i pho brang gi rten gtso byin rlabs kyis gzigs 'od 'bar ba Gu ru Padma tshe dbang rtsal kyis zung U rgyan lha khang du snying nas gsol btabs ...?... bar bris pa bslu med kyis re 'bras yongs su smin par shog cig/

rCes pa yang par byang smon tshig tu Kun bzang ye shes ang grol 'bod pas sbyar ba'o/ 4 fol.

142. **sLob dpon Sangs rgyas gnyis pa'i gsol 'debs 'gro mgon dBang sdud snying po'i thugs thig.**

Incomplete. Title on hand-written slip : "sLob dpon gsol 'debs".

Author : *Sa-skya bDag-chen dBang-sdud-snying-po* (18th century).

8 fol.

143. **'Phags pa rta nad thams cad rab tu zhi bar byed pa zhes bya ba'i gzungs.**

Incomplete. Cf. no. 75.

From fol. 9a :

dPal rTa mgrin gyi gzungs 'di/ slob dpon Padma 'byung gnas kyis/ lho dpal rTa mgrin gling nas gter nas bton pa'o/

144. **Yangs srid myur mgyogs gsol 'debs drong srong.**  
Title on hand-written slip: "Yangs srid myur mgyogs".  
By the *Ertene mkhan-po Kun-bzang-gsang-sngags-bstan-pa-rgya-mtsho*.  
Colophon :  
Ces pa yang dam pa gang rigs dpon du srid pa rmong rgan Kun bzang gsang sngags bstan pa rgya mtsho E rtene mkhan por 'bod pas sbyar ba dge/  
2 fol.
145. **Yang zab dkon mchog spyi 'dus kyi las byang phyag bzhes mthong brgyud ltar bsgrigs pa.**  
Title on hand-written slip : "sPyi 'dus".  
The colophon is difficult to read, but indicates that the text was written by a person "bearing the name *rNam rgyal*" (*rNam rgyal ming gis.....bris pa*)  
17 fol.
146. **Same text and same edition as no. 72.**  
Fol. 2-23 (first leaf missing).
- 147.—155. **9 texts, xyl., nos. 147-151 29,5 x 8; nos. 152-155 44 x 8.**  
"From Nyingmapa lamaseries in Derge".  
UB 38:5488-5496
147. **Byang chub sems dpa'i spyod pa la 'jug pa.**  
"sPyod 'jug" cf. No. 52.  
24 fol.
148. **'Phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo.**  
(Āryasaptatathāgatapūrvapraṇidhānaviśeṣavistāranāmamahāyānasūtra)  
"sMan mdo"  
Colophon :  
rGya gar gyi mkhan po Jinamitra dang/ Dānaśīla dang Śilendrabodhi dang/ Zhu chen gyi lo tsa ba bande Ye shes sdes bsgyur cing zhus te skad gsar bcaḍ kyang bcos nas gtan la phab pa'o/.  
78 fol.
149. **O rgyan gu ru Padma 'byung gnas kyi rnam thar bka' thang don bsdus.**  
Title on hand-written slip: "bKa' thang don bsdus".  
16 fol.
150. **'Phags pa shes rab kyī pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po'i mdo.**  
(Āryavajracchedikānāmaprajñāpāramitāmahāyānasūtra)

- “rDo gcod”  
45 fol.
- 151. Same title as no. 134.**  
“bShags rgyud”  
100 fol.
- 152. sLob dpon Padma 'byung gnas kyi skyes rabs chos 'byung nor bu'i phreng ba.**  
“rNam thar zangs gling ma”  
Rediscovered by the *gter-ston Nyang-ral Nyi-ma'i-'od-zer* (1124-1192).  
There is an appended prayer, “U rgyan rin po che'i rnam thar mdsad pa bcu gnyis la bstod pa byin rlabs sprin phung”, rediscovered by *gter-ston Ratna gling-pa*.  
115 fol.
- 153. De bzhin gshegs pa'i mtshan brjod bskal bzang rgyan gyi phreng ba.**  
(Tathāgatanāmasaṅgītikalpikabhadrālaṅkāramālā)  
“mTshan brjod”  
Written by the Kashmiri pandit *Śākyāsri*.  
Colophon :  
De bzhin gshegs pa'i mtshan brjod bskal bzang rgyan gyi phreng ba zhes bya ba/ Kha che'i pandita Śākyāsris sbyar ba rdsogs so/  
Pandita de nyid dang/ lo tstsha ba Byams pa'i dpal gyis bsgyur/ slad kyī char yang Sa skya lo tsā bas cung zad bcos shing bsgyur te gtan la phab pa'o/  
10 fol.
- 154. 'Phags pa bskal pa bzang po'i sangs rgyas stong rtsa gnyis kyī mchod pa'i chog tshogs gnyis chu gter.**  
“bsKal bzang mchod chog” cf. no. 160.  
Compiled from the Kanjur by *Thub-bstan-chos-dpal-rgya-mtsho*.  
Colophon :  
Zhes pa'ang dad ldan don gnyer can blo gros bzang pos bskul ngor / chos smra ba'i btsun pa Thub bstan chos dpal rgya mtshos rgyal ba'i bka' 'gyur rin po che'i nang nas btus te 'Jam mgon bla ma'i gsung ltar phyogs gcig tu bsgrigs/  
23 fol.
- 155. Stong chen mo rab tu 'joms pa zhes bya ba'i mdo.**  
(Mahāsaahasrapramardananāmasūtra)  
“Grva lnga”  
Colophon :  
Pandita Śilendrabodhi dang/ Jñānasiddhi dang/ Śākyaprabhava dang Zhu chen gyi lo tsā ba bande Ye ahes sdes

bsgyur cing zhus te/ skad gsar chad kyis kyang bcos te  
gtan la phab pa/.  
168 fol.

156.—158. 3 texts, xyl. 56 x 10,5

UB 38:5-96—5499

“From the Nyingmapa lamasery in Tatsienlu”

Cf. nos. 81.-109.

156. Thub bstan rdo rje brag E vam lcog sgar ba'i 'dus sde  
rnams kyī chos spyod rab gsal.

“Rab gsal”

Xylographic print from the *sDe-dge* blocks; an expansion of  
the *rDo-rje-brag* edition prepared by *Chu-mig-pa Zil gnon-  
khro-rgyal-dpal-mgon*.

Colophon to the blocks :

Thub bstan rdo rje brag E vam lcog sgar ba'i 'dus sde'i  
thugs nyams su bzhes pa'i chos spyod zhal 'don gyi rim pa  
'di nyid par du grub pa zhig byung na ci ma rung snyam  
pa'i 'dun pa yod thog Zur rigs mDog chu mig rig sngags  
'chang ba chen po Zil gnon khro rgyal dpal mgon gyis par  
du bsgrubs pa'i thugs khur zhes par brten go rims khrigs  
su bkod pa dang lhan cig 'Jam dpal mtshan brjod/ lTung  
bshags/ Sher snying / bZang spyod / Byams smon / sGrol  
ma tshe gzungs / Dri med bshags rgyud kyī le'u 'ga' zhig  
sogs bka' dang/ sPyod 'jug bsngo le sogs rGya gzhung  
rnams so so'i gzhung 'grel khungs ma dang bstun gSol  
'debs le'u bdun ma sogs zab mo'i gter kha 'khrul med  
rnams shog ser bu'i zhal bshus khungs ma rnams dang  
gtugs/ rig 'dsin na rim gyi gzhung gsol 'debs rnams kyang  
so so'i bka' rtsom gyi phyag bris dngos ma dang/ phyag  
dpe phyag dreg ma sogs dang gtugs brda dang tha  
snyad kyī 'jug pa rnams dang yang mi 'gal bar dpyad  
bzod pa'i lugs su bgyis te dKar po zhes pa Sa sbrul lor par  
du bsgrubs pa 'di nyid thub bstan rin po che dar zhing  
rgyas pa'i rgyur bsngo bas dge legs 'phel bar gyur cig/ /  
Slar yang Zur rigs mDog chu mig pas par du brkos pa'i  
E vam lcog sgar ba'i chos spyod la phyi mor byas nas/  
gsol 'debs nang rig 'dsin Padma 'phrin las kyī rnam thar  
gsol 'debs mā li ka yi phreng ba dang/ rig 'dsin Padma  
dbang phyug gi gsung 'khrungs rabs gsol 'debs/ sKyabs  
mgon rin po che'i gsang rnam las kho bos brtsams pa'i  
gsol 'debs/ rtsa ba'i bla ma Padma bshes gnyen gyi rnam  
thar gsol 'debs zhal gsung ma bcas dang/ smon lam nang  
'Tsho rgyal gyi Zangs mdog dpal ri'i smon lam/ Yol mo  
ba'i gsung mKha' 'gro'i gar glu/ sKyabs mgon rDo rje  
thogs med kyī gsung rnams dang/ 'Khor lo 'bar ba'i dmigs  
rim lNga pa chen po'i gsung dang Yang bzlog rdo rje pha

lam gyi bdag bskyed Padma 'phrin las kyi gsungs pa/ rang nyid kyis brtsams pa'i bsTan rgyas ma skyabs mgon mchog gi sprul sku'i bsTan 'bar ma bcas dgos nges rnam bsnon nas/ sDe dge rgyal khab chen po lhun grub steng du snyan zhus 'bul ba'i bskul ma zhus pas rang gi tsha mong shi sman Tshe ring sgron mas bstan pa'i sbyor 'jag la dmigs nas chos sbyin mi zad pa'i phyir par du bsgrubs pa dge zhing bkra shis pa gyur cig/.

157. (1) gSang snags lam gyi rim pa gsal gyi sgron me.

"Lam rim"

13 fol.

(2) sLob dpon chen po Padmas mdsad pa'i gSang snags nang gi lam gyi rim pa rgya cher 'grel pa 'saugs rgyas gnyis pa'i dgongs pa'i rgyan.

"Lam rim"

A presentation of the principles of esoteric Buddhist practice in the form of a commentary on a "rediscovered" Nyingmapa *Lam rim* of Nyang-ral Nyi-ma'i-'od-zer.

By Kah-thog dGe-rtse Pandita ('Gyur-med-tshe-dbang-mchog-grub) (19th century).

Colophon :

Zhes lCags la mi chen gyi rgyal po'i rigs su byon pa/ Byang pa rig 'dsin chen po'i thugs kyi sras don gyi rgyal tshabs su dbang bskur ba/ gsang snags snga 'gyur gyi bstan pa rin po che 'dsin spel gyi mthu mtshungs pa med par grub pa'i skyes mchog dam pa rtsod med du bzhugs pa/ Padma theg mchog bstan pa'i nyi ma phrin las rnam par rgyal ba'i sde'i zhal snga nas kyis Padma'i ring lugs thugs su bcangs pa'i bka' lung bdud rtsi lta bu me tog dang bcas spring yig gi lam nas thog mar bstsal zhing/ de rjes nas kyang lan grangs du mar bskul ma phebs pa zlog tu ma nus pa las/ gtso bor sangs rgyas gnyis pa'i zhal lung rang 'grel nyid rtsa bar bzung/ de nyid kyi man ngag bka' gter gyi gzhung gzhan dang/ mkhas dang grub par gyur pa'i skyes bu dam pa rnam kyis man ngag gi dgongs par bsdebs te/ rgyas 'grel gyi tshul du cung zad gsal bar phye ba 'di nyid lnga brgya'i tha mar skyes shing chos kyi rje Kah thog pa'i 'bangs kyi tha ma'i yang tha mar skyes shing chos snyom las kyi khol por 'phyan pa/ Padma'i ring lugs pa Rig 'dsin 'Gyur med tshe dbang mchog grub tu bod pas shing glang gi lo (1805) mgo zla ba'i rgyal ba gnyis pa'i tshes bzang por rdsogs par sbyar ba 'dis kyang bskul ba po'i thugs kyi bzhed pa gsang bstan rin po che la gcig tu sman pa dang/ phyogs dus gnas skabs kyi sems can thams cad myur lam zab mo la brten nas rDo rje 'chang gi go 'phang mchog dam pa ring por mi thogs par 'grub pa'i rgyur gyur cig/



Colophon to the blocks :

/om swa sti/  
 /chos kun ye grol blo 'das rdsogs pa'i che'i/  
 /snying pa a ti yang gsang bla med kyis/  
 /gnad don kun 'dus Padma'i thugs thig mchog/  
 /gsang sngags nang gi lam rim 'di rmad byung/  
 /sngon byon rig 'dsin grub thob gshegs pa'i tshul/  
 /'byung 'gyur rig 'dsin skyes bu'i bgrod gcig lam/  
 /da lta bskal ldan du ma'i tshe 'di la/  
 /kun bzang gdod ma'i lam rim 'di las gar/  
 /gang gi tshig don rgya cher 'grel mdsad mkhan/  
 /Rig 'dsin Tshe dbang mchog grub zla zhal dkyil/  
 /tshems 'phreng 'od dkar 'dsum sgo las babs pa'i/  
 /legs bshad chu rgyun dad pa'i rdsing bur bskyl/  
 /chos sbyin mi zad spar gyi gter klung/  
 /sDe bzhi dGe bcu'i mi dbang Dsa hu na'i/  
 /legs byas kyi drangs bdag sogs bsod nam gyis/  
 /dad pa'i zhing sar 'babs 'di bka' drin rmad/  
 /rmad byung rgyul kun thugs rje'i bden pa dang/  
 /mthu ldan srungs ma'i bden mthu'i byin brlabs char/  
 /'gro kun phan bde'i zhing sar las babs te/  
 /gsang bstan pad tshal rgyas pa'i bkra shis chog/  
 /ces pa 'di yang shing pho sprel (1804) lo rang lo re gcig  
 pa'i skabs lam rim 'grel chen 'di chos sbyin mi zad phyir  
 sDe dge Sa dbang rin po cher spar du brko rogs zhus pa'i  
 spar tshang mar phebs skabs spar byang bsngo smon shis  
 brjod kyi tshig bcad nyung ngu 'di yang Bya bral rgan  
 po rmongs long pas gdung shugs kyi thol byung du smras  
 pa yi ge pa ni rang dbon Kun bzang gsang sngags bstan  
 pa rgya mtshos bgyis pa 'di kyang snga 'gyur snying po'i  
 bstan pa mtha gyur spel ba'i rgyur gyur gcig/  
 457 fol.

158. (1) Thub chog byin rlabs gter mdsod.

“Thub chog”

By 'Ju Mi-pham-rgya-mtsho (1846-1912).

Xylographic print from the *Hor La-dkar-tshang* blocks.

Colophon :

Zhes pa 'di ni bslab gsum nor bu'i mdsod mnga' dpon  
 rin po che O rgyan bstan 'dsin nor bu nas bkra shis pa'i lha  
 rdsas dang bcas te nan tan bskul ba yid la 'jags pa'i steng  
 du/ nye char yang dpon rin po che nyid nas sprul pa'i  
 sku 'Jigs med padma bde chen la sbran te rin chen dang  
 po sogs bkra shis pa'i lha rdsas kyi skyes dang bcas myur  
 du grub par gyis zhes dam pa zung gis bkas bskul ba la  
 brten nas/ ston pa mchog la mi phyed pa'i dad pa thob  
 cing/ dus mthar chos smra ba'i ming tsam 'dsin pa Shā  
 kya'i rjes 'jug Mi pham 'Jam dbyangs rgya mtshos/ rDsa

rDo rje 'phan phyug gi ri zhol Phun tshogs nor bu'i gling du/ Kun ldan lCags byi gsar chos cho 'phrul chen po'i zla ba tshes brgyad la grub par bgyis pa 'dis kyang bstan 'gro la phan pa rmad du byung ba rgyun mi chad par byed pa dang/ tshul 'di mthong thos dran reg gi 'gro ba rnam kyirgyud la ston pa thub pa'i dbang po'i byin rlabs mtshungs pa med pa mngon du 'jug par gyur cig/  
4 fol.

(2) **Thub chog byin rlabs gter mdsod kyirgyab chos padma dkar po.**

A commentary on the preceding by the same author.

Xylographic print from the *Hor La-dkar tshang* blocks.

Colophon :

Snyigs dus rtsod ldan shin tu gdul dka'i 'gror bsam bzhin thugs bskyed rmad byung pad dkar ltar rgyal rnam rab sngags bcom ldan thub pa'i dbang bsgom chog yon tan shes byed rgya chos bcas skyes pa rabs kyir mdo sde dri med las 'Jam mgon smra ba'i dbang phyug Mi pham gyis bstan 'gro'i don chen dgongs nas legs bsdu pa yid bzhin nor bu lta bu'i mdsod kha 'di bstan dang 'gro kun don chen la dmigs te thub bstan ris med la gus La dkar ba spar du bzhengs 'di bdag bzhan srid mtsho las bsgral te thub dbang go 'phang thob phyir bsngo srid zhi'i rgyud tshogs kun zhi yon tan rgyas rang snang dbang 'dus gzhan mang zil gyis gnon bstan pa dri med phyogs mthar rgyas pa dang srid gsum kun tu dge ba'i bkra shis shog ces rnam dkar byed pa pos smras pa dge/  
544 fol.

159.—169. 11 texts, xyl.

UB 38:5500-5510

“From Nyingmapa Lamaseries in Derge”

159.—161. 3 texts in 1 vol., 44,5 x 8,5.

159. rDsogs pa chen po klong chen snying tig gi sngon 'gro'i khrid yig kun bzang bla ma'i zhal lung.

“Khrid yig”

Author : *dPal-sprul O-rgyan-'jigs-med-chos-kyi-dbang-po* (b. 1808).

Colophon :

Grol ba drug ldan kun bzang dgongs pa'i gter/ klong chen nam mkha'i rnal 'byor phyag rgyas bkrol/ klong chen snying thig ces grags grub gnyis dpal/ 'dod rgur sbyin la mthu dang rlabs che ba/ gang de'i sngon 'gro'i chos bshad thos tsam gyis/ yid can blo sna btsan thabs sgyur nus pa/ 'Jigs med rgyal ba'i myu gu'i zhal gyi lung/ O rgyan chos kyir dbang po legs gsung bcud/ gtan pa med pa'i chos sbyin spyod byed phyir/ sDe bzhi dGe ba bcu ldan ljongs

kyi dpal / La kar a 'dsoms dad byor gton phod ni/ rdsogs  
ldan sprin las mi zad chos char phab/ dge bas 'od gsal rdo  
rje rtse mo'i bstan/ srid pa gsum du dar rgyas yun ring  
gnas/ 'brel bcas 'gro rnames gdod ma'i rgyal srid cher/  
myur du spyod cing don gnyis lhun grub shog/ ces pa  
'ang phyi mo'i zhu dag dang chab gcig dag pa'i snang ba  
ris su ma chad pa bLo gros mtha' yas pa'i sdes ched du  
brjod pa la brjod bya'i tshig phrad cung zad bsgyur  
ba'o/.

282 fol.

**160. sMon lam.**

“bsKal bzang mchod chog” cf. no. 154.

2 fol.

**161. bsKal bzang mchod chog gi bzlas pa'i skabs sbyar dgos pa'i  
kha skong.**

1 fol.

**162.—163. 2 texts in 1 vol., 43,5 x 8**

**162. 'Phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya  
ba theg pa chen po'i mdo.**

(Mahāsannipātaratnaketurdhāraṇīnāmamahāyānsūtra)

“Tog gzungs”

159 fol.

**163. 'Phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po  
zhes bya ba theg pa chen po'i mdo.**

(Suvarṇaprabhāsottamasūtra)

“gSer 'od”

210 fol.

**164. Rig 'dsin 'Jigs med gling pa'i yang srid sNgags 'chang  
'Ja' lus rdo rje'i rnam thar mkha' 'gro'i zhal lung.**

52 x 9,5

A biography of *mDo mKhyen-brtse Ye-shes-rdo-'rje* ('Ja' lus-rdo-rje), by his disciples 'Od-zer-mtha'-yas and sKal-bzang-don-'grub.

Xylographic print from the *Hor La-dkar-tshang* blocks.

Colophon :

/lug lo mchu zla ba'i yar tshes/

/zla ba sgra gcan las thar ba'i/

/rten 'brel dge ba'i dus su re zig rdsogs par byas/

/yi ge'i 'du byed dam ldan gyi slob bu nyer gnas 'Od zer

mtha' yas dang/ Khro chen smyug 'dsin Phul byung skal

bzang don 'grub kyis bgyis pa dge legs 'phel/ dge'o/.

155 fol.

**165. Byang chub sems dpa'i skyes pa rabs kyi phreng ba gzhan  
phan 'dod rgu'i dpal ster.**

“sKye rabs” 47 x 8,5

By *Thub-bstan-chos-dpal-rgya-mtsho* (19th century).

Xylographic print from the *Hor La-dkar-tshang* blocks.

Colophon :

Ces Byang chub sems dpa'i skyes pa rabs kyi phreng ba  
gzhan phan 'dod rgu'i dpal ster zhes bya ba di ni yongs  
rdsogs bstan pa'i mnga' bdag nges par don gyi rdo rje  
'chang 'Jam dbyangs mkhyen brtse'i dbang po dang/ sa  
bcu pa'i byang chub sems dpa' chen po O rgyan 'jigs med  
chos kyi dbang po dang/ rtsa gsum rgya mtsho'i khyab  
bdag O rgyan bstan gnyis gling pa sogs yongs 'dsin dam pa  
du ma'i zhal gyi bdud rtsi myong ba Thub bstan chos dpal  
rgya mtshos dben gnas bSam gtam gyi ke'u tshang du bris  
pa'i dge bas lus can thams cad rgyal sras spyod pa rgya  
mtshor 'jug pa'i rgyur gyur cig/  
141 fol.

166. **Lha rigs kyi btsun pa bsKal bzang padma'i ming can rang nyid kyi rtogs par brjod pa 'jam gnyen utpala gzhad pa'i dga' tshal gzhon nu bung ba'i yid 'phrog.**

"rDor rnam 54 x 9

"Printed in the Derge lamasery"

Three parts : KA 185 fols., KHA 104 fols., GA 105 fols.

Biography of the *3rd Rdo-brag Rig-'dsin bSkal-bzang-padma-dbang-phyug*.

Colophon (end of part GA) :

Ces dus gsum sangs rgyas thams cad kyi mkhyen brtse nus  
pa'i bdag nyid nges pa don gyi rdo rje 'chang chen po  
bsKal bzang padma dbang phyug 'jigs med grub pa'i sde  
'am/ rig 'dsin chen po rDo rje thogs med rtsal zhes mtshan  
snyan yongs su grags pa dam pa de nyid ni snang grags  
rig gsum dag pa rab 'byams kho nar mtha' klas shing rtsa  
gsum mkha' 'gro rgya mtsho'i lung du ji ltar babs pa  
rnams lhur bzhes pa'i spang ba'i gsam gtan gyi 'khor lo  
dang mdsad pa pas kyi 'khor los bstan 'gro'i don mdsad  
tshul sogs phyi nang gsang ba'i rnam thar bsam gyis mi  
khyab pa zhig mchis na'ang 'brel tshad don ldan gyi yid  
can rnams re ba skong phyir phyi'i rnam par thar pa 'di  
nyid grub dgon pa bsKal bzang 'phrin las rgya mtsho  
dang/ dbon chos sbyin bcas dpon slob zung gis mtha' 'dul  
gyi gtsug lag khang chen po Mi nyag dpal lha sgang du  
dam pa nyid kyi zhabs pad du bsten skabs par du bsgrub  
ces khas blangs zhus par rig 'dsin mchog la rtsa gsum gyi  
lung du 'ang babs pa bcas legs gso'i dbugs dbyung  
rtsal bar brten rGyal ba zhes pa Shing rta'i lor mDo khams  
grub dgon O rgyan theg mchog gling du par gsar bzhengs  
bgyis pa'i rnam thar dngos gzhi dam pa nyid kyi gsungs  
zin bris ji bzhin dang dper 'bebs kyi yi ge'i phyi mo dang  
par gyi zhu dag rnams kyang rig 'dsin kun gyi gtsug

rgyan mchog dang bka' drin mnyam med rtsa ba'i bla ma  
 'Phrin las rgya mtsho skyabs rje zung gi zhabs rdul spyi  
 bor len pa'i bka' 'bangs tha shal pa mGar rje bla ming  
 Rig 'dsin dbang rgyal gyis bgyis pa lags pas brjod bye  
 sdeb dag sogs Kun mkhyen lnga pa'i rnam thar zhal  
 gsungs du ku la'i gos bzang dang rig 'dsin gong ma'i rtogs  
 brjod rab dkar shel gyi me long sogs la gzhi bzhag sum  
 rtags kyi dgongs don bzhin rang blos yang dpog zhib cha  
 bgyis khul lags na'ang shes bya'i sbyangs pa dman zbing  
 dpyis phyin par ma gyur pas 'gal 'khiul byung na chos  
 spyan mnga' ba rnams kyi drung du mthol lo bshags so  
 'di yi dge bas bdag sogs 'brel thogs kyi skal ldan rnams  
 rig 'dsin bla ma mchog gis rjes su bzung nas byang chen  
 gyi go 'phangs thob pa'i rgyur gyur cig/  
 393 fol.

- 167.—169. **3 texts in one volume, 62 x 11**  
 The *Hor La-dkar-tshang* edition of the *mDo-mang (bKa'  
 'dus)* in three parts. This edition is based on the edition of  
*Jo-nang rTag-brtan Phun-tshogs-gling*.
167. **gLegs bam rin po che dgos 'dod kun 'byung las :**  
**rgyud kyi sde tshan te dang po.**  
 "rGyud"  
 198 fol.
168. **gLegs bam rin po che dgos 'dod kun 'byung las :**  
**mdo'i sdetshan te gnyis pa.**  
 "mDo"  
 126 fol.
169. **gLegs bam rin po che dgos 'dod kun 'byung las:**  
**nye mkho sna tshogs te gsum pa.**  
 nye "sNa tshogs"  
 Colophon (end of no. 169):  
 De ltar nyer mkho bsdus pa'i glegs bam 'di nyid dBus  
 gTsang gi ljongs su snga phyr par du 'khod pa rgyas bsdus  
 ci rigs byung 'dug pa las/ rTag brtan gyi par ma ma  
 phyr byas pa'i bla ma gong ma rnams kyis bzhengs pa'i  
 par snying ha cang 'gro don ches pas mi gsal ba sDe dge  
 Sa skyong bsTan pa tshe ring gis Sher phyin stong phrag  
 brgya pa'i bar zla ba bdun gyi khongs su rdsogs par grub  
 pa'i mthar/ par 'di nyid gсар brje gnang skabs/ glegs bam  
 snga ma rnams su/ mdo rgyud kyi go rim dpyad pa ma  
 mdsad cing/ dkar chag khungs ma rnams kyis ma zin  
 pa dang/ zin kyang dpyad gzhir mdsad pa 'ga' zhig dang/  
 gter ma dang/ rGya nag lugs sogs sna tshogs 'dus pa i  
 pu stir mdsad pa 'ang mo rtsis dang bstun pa'i nyer mkho  
 lta bur song bas mi 'gal mod/ 'on kyang go rim sogs la  
 dpyad pa byas kyang mi 'thad pa ni ma yin pas/ 'dir 'Jam

dpal mtshan brjod sogs rgyud du gtogs pa rnams sde tshan  
gcig tu byas pa'i mtshan brjod ma gtogs phal cher bya  
rgyud kho nar snang zhing/ sDud pa sogs mdo phran  
rnams phyogs gcig tu byas pa'i/ sDud pa dang Sher snying  
sogs sher phyogs rnams 'khor lo bar pa dang/ bZang spyod  
Phal che las byung ba dang/ ITung bshags Byams smon  
sogs dKon brtsegs las byung ba 'khor lo tha ma dang/  
gzhan phal cher 'khor lo gsum ci rigs par gtogs pa'i theg  
chen gyi mdo sde kho nar snang ngo/ dkar chag gis ma  
zin pa dang gter ma dang rGya nag lugs sogs mkho che  
ba i rigs sde tshan gcig tu byas pa rnams ni gang du gtogs  
'ga' zhig rang gsham du gsal ba dang/ la la ngos zin dka'  
bar yang snang ngo/ zhes glegs bam 'di nyid gsar bsgrigs  
kyi skabs mi dbang dam pa gang de'i zhabs 'bring pa sde  
slong bKra shis dbang phyug gis gleng pa'o/  
rMad byung gsung rab rin chen 'byung gnas las/ phul  
byung glegs bam dgos 'dod dbang gi rgyal/ ris med 'gro  
ba'i bsod nams zhing gi mchog/ 'dsad med chos sbyin nam  
mkha' mdsod kyi sgo/ chos nor phun tshogs La dkar gzhis  
ka ru/ dge bcu'i legs spyod tshogs gnyis lhag bsam can/  
O rgyan bstan 'dsin rnam dkar lde mig gis/ phyes 'di bstan  
dang 'gro ba'i dpal du smon/  
128 fol.

**170. To be cancelled.**

171.-189. 19 texts, xyl. 52 x 8,5 (no. 183 53,5 x 9,5; no. 184  
54 x 12)

“By the most learned incarnation *Brag dkar sprul ming blo  
bzung dpal ldan bstan 'dsin snyan grags*, the late abbot of  
a Gelugpa lamasery in the Horpa States (Kantse) whom I  
have visited many times”.

Selected writings by *Hor Brag-dkar sPrul-sku* (except no.  
183 which is his biography).

UB 38:5511-5528

**171. bsTan bcos mngon par rtogs pa'i rgyan gyi 'grel pa tshig  
don rab tu gsal ba'i sgron me.**

“Phar phyin 'grel ba”

Colophon :

Ces Pha rol tu phyin pa'i man ngag gi bstan bcos mNgon par  
rtogs pa'i rgyan gyi 'grel pa tshig don rab tu gsal ba'i  
sgron me ces bya ba 'di 'ang rang gi slob bu Nyag rong  
ba Lung rigs kyi sgron mes gzhung lugs phal cher la blo  
gros kyi 'jug pa ci yang gsal ba skal bzang bstan 'dsin la  
bstan bcos 'di nyid tshig don dang spyi don gtso bor  
bzung ba'i sgo nas bshad pa byas skabs bzhi pa yon la  
zin bris su kho rang nas byas zin pa dang/ slar yang de'i  
'phro phud nas rtsom na kun la phan thogs che zhes yang

yang bskul ma byung ba bzhin Brag dkar sprul ming bLo  
 bzang dpal ldan bstan 'dsin snyan grags kyis rang gi bsgrub  
 gnas Yar bskyed lung pa'am Chos dbyings dgon du grags pa  
 rl bo dung dkar g-yas su 'khyil ba'i gzugs su gnas kun la  
 grags pa/ grong dang 'du 'dsi sogs bsam gtan gi tsher ma med  
 cing/ nges 'byung dang/ byang chub kyi sems dang/ yang  
 dag pa'i lta ba rnam la nyin re bzhin bsgom pa'i thun bzhi  
 chags med du bskyangs pa'i rnal 'byor pa brgya phrag tsam  
 rol pa'i gnas mchog der rdsogs par sbyar ba'i yi ge pa ni  
 rang slob bsGrub brtson chos grags so/'dis kyang rGyal ba'i  
 bstan pa rin po che spyi dang/ khyad par 'Jam mgon rgyal  
 ba gnyis pa'i bstan pa yun ring du gnas pa'i rgyur gyur cig/  
 110 fol.

In the following. only those colophons which seems to be of particular interest are cited.

172. Phar phyin dka' gnas la nye bar mkho ba'i bsam gzugs kyi rnam bzhag zur du bkol ba dpyid kyi rgyal mo'i glu dbyangs.  
 "bSam gzugs" Incomplete.  
 28 fol.
173. dGe tshul gyi blang 'das so drug gi phyogs mthun ngos 'dsin gsal bar bkod pa.  
 "dGe tshul phyogs mthun"  
 11 fol.
174. Tshul khirms yang dag par ldan pa'i mdo'i grel pa nyon mongs gdung sel.  
 "Tshul khirms mdo 'grel"  
 19 fol.
175. rNam bshad snying po rgyan gyi dka' ba'i gnas rnam par bzhag pa legs bshad kun gyi yang snying las skabs brgyad pa'i rnam par bshad pa.  
 "dKa' gnad"

Forms a complete group of texts with nos. 178-181, the eight chapters being distributed as follows:

no. 178 —	chapt. 1	127 fols.
no. 179 —	„ 2 and 3	46 „
no. 180 —	„ 4	83 „
no. 181 —	„ 5, 6 and 7	50 „
no. 175 —	„ 8	36 „

Colophon (to no. 175 and consequently to 178-181) :

Legs bshad kyi sgra dbyangs sgrogs pa po ni mDo smad sa yi thig ler skyes shing/ bshes gnyen dam pa yun ring du mnyes pa byas pa las legs bshad kyi lam cung zad shes pa Brag dkar sprul ming bLo bzang dpal ldan bstan 'dsin snyan grags kyis rang gi sgrub gnas legs bshad chos sgrn

sgrogs pa'i tshal du yongs su grub par bgyis pas shes  
phyin gyi bstan pa nyi ma'i snying po bzhin du phyogs  
thams cad du gsal bar gyur cig/.

36 fol.

176. **dGe tshul bslab bya tshul khrim**s rnam par dag pa'i **bsil khang**.

"dGe tshul bslab bya"

8 fol.

177. **rJe btsun bla ma dam pa bLo ldan chos 'phel dpal bzang po'i rnam thar dad pa'i gsol 'debs**.

"bLa ma'i rnam thar"

The biography of *Hor-khog bLo-ldan-chos-'phel*.

Colophon:

Ces dpal ldan bla ma dam pa rigs dang dkyil 'khor rgya  
mtsho'i bdag nyid 'jam dpal gshin rje'i gshed dge ba'i  
bshes kyi tshul bzung nas bstan 'gro'i don mdsad pa'i  
mkhas grub chen po bLo ldan chos 'phel dpal bzang po'i  
rnam thar dad pa'i gsol 'debs zhes bya ba 'di 'ang dpal  
ldan bla ma dam pa de nyid slob bu'i tha shal mDo smad  
skar 'dsin zhes grags pa'i sa'i char skyes shing rje rGyal  
ba gnyis pa Shar Tsong kha pa chen po'i bstan pa la lung  
rigs yang dag gis dpyad nas dad pa thob pa Brag dkar  
sprul ming bLo bzang dpal ldan bstan 'dsin snyan grags  
kyis Zhi bar 'bod pa sa mo bya lo dbyug gu zla ba'i dga'  
ba gsum pa'i nyin Hor brag mgo'i phyogs kyi rang nyid  
bsam gtan sgom pa'i yang dben bShad sgrub gdams pa'i  
gling du legs par sbyar ba'i dge legs 'gro ba sems can  
thams cad mtshan ldan gyi dge ba'i bshes gnyen dam pas  
mnyes bzhin du rjes su 'dsin pa'i rgyur gyur cig/.

33 fol.

- 178.—181. See no. 175

182. **Mi pham rnam rgyal gyis rtsod pa'i yang lan log Ita'i khong khrag 'don pa'i skyug sman**.

"Yang lan"

146 fol.

183. **Nges pa don gyi rdo rje 'chang chen po thams cad mkhyen gzigs rJe btsun bla ma bLo bzang dpal ldan bstan 'dsin snyan grags dpal bzang po'i rnam thar ngo mtshar skal bzang rna ba'i bdud rtsi**.

"bLa ma'i rnam thar"

The biography of *Hor Brag-dkar sPrul-sku* by *Rwa-hor sPrul-sku 'Jam-dbyangs-grub-pa'i-dbang-po*.

Colophon:

rJe btsung bla ma'i zhabs kyi padma la spyi bos mchod  
pa Shakya dge slong sprul ming 'Jam dbangs grub pa'i  
dbang po zhes 'bod pa bdag gis rab byung bco lnga pa'i



nang tshan lcags mo phag gi lo'i cho 'phrul zla ba'i nang  
 Brag mgo'i dgon gyi yang dben dGe thar ri khrod byang  
 chub ljon pa'i nags tshal nas dbu brtsams/ slar Yongs  
 'dsin zhes pa chu pho byi ba'i lo'i hor zia gsum pa/ rten  
 'brel ming gzugs/ nyi ma lug khyim du spyod/ gdan bzhi'i  
 rgyud nas Sri sha dha (i.e. vrsabha?) zhes Khyu mchog  
 can du grags pa myos byed zla ba'i dkar phyogs kyi dga'  
 ba dang po/ res gza' lha'i bla ma/ rgyu skar dbyug gu/  
 'byung phrod phun tshogs sbyor ba sogs mchog tu dge  
 ba'i nyin/ gtsang yul me tog gi skyed mos tshal dang nye  
 ba'i bKra shis lung rigs gling gi yang dben 'Chi med  
 ljongs mkhar spyod grub pa'i brag gi ke'u tshang nas re  
 zhid grub par bgyis pa dge legs 'phel/  
 328 fol.

184. rGyal ba'i bstan pa la bslab pa'i go rim nor pa bkag nas  
 ma nor pa gsal bar ston pa'i bstan bcos bstan 'dsin mkhas  
 pa'i dga' ston.

"mKhas pa'i dga' ston"

32 fol.

185. Theg pa gsum gyi sa dang lam gyi rnam par bzhag pa thub  
 bstan mdses pa'i rgyan.

"Sa lam"

Colophon :

Ces Theg pa gsum gyi sa dang lam gyi rnam par bzhag pa  
 thub bstan mdses pa'i rgyan zhes bya ba 'di 'ang thub  
 bstan spyi dang khyad par 'Jam mgon Tsong kha pa yab  
 sras kyi legs bshad dri ma med pa rnamis 'chad rtsod  
 rtsom gsum gyi sgo nas dus kyi mtha' 'dir yang mi nyams  
 gong 'phel du bton bar 'dod pa'i lhag bsam rnam par dkar  
 bas legs par drangs te/ chu mo yos kyi lo 'di nas rang  
 gi gam du mtshan nyid kyi rtsod grva gsar du 'dsugs skabs  
 'di lta bu zhid bris na phan thogs che zhes blo gsal don  
 gnyer can du mas yang yang bskul ba dang/ rang ngos nas  
 kyang rgyal ba'i bstan pa la legs bshad kyi gsol 'debs su  
 'gyur ram snyam nas Brag dkar sprul ming bLo bzang  
 dpal ldan bstan 'dsin snyan grags kyi rang gi bsam gtan  
 gyi sgrub gnas dpal 'khor lo sdom pa'i gnas kyi nye 'dabs  
 ri bo dung dkar g-yas su 'khyil ba'i dge mtshan gyis rnam  
 par spras pa'i dben gnas tshe 'di blo yis thongs pa'i rnal  
 'byor pa brgya phrag du ma dang lhan gcig tu rol pa'i  
 gnas mchog de nyid du rdsogs par sbyar bas yi ge pa ni  
 rang slob spong ba pa Chos grags so/  
 54 fol.

186. sTon pa thugs rje can gyi skyes rabs 'chad tshul mdor bsod  
 pa dad gsum bdud rtsi'i dga' ston.

"sKyes rabs"

10 fol.

187. Sa bdag klu gnyan gyis gnod pa lam du khyer zbing phan gdags pa'i cho ga 'chi med bdud rtsi'i bsil sbyin.  
 "gNyan bcos"  
 8 fol.
188. Rab byung ma rna ms la bslab khrims su bcas pa thar pa'i them skas.  
 "dGe tshul bslab bya"  
 8 fol.
189. sMyung gnas bla ma rgyud pa'i rnam thar yig drug dang sMyung gnas kyi phan yon bcas legs par bshad pa gser gyi phreng mdses.  
 "sMyung gnas rgyud rnam"  
 Colophon :  
 Brag dkar bLo bzang dpal ldan bstan 'dsin snyan grags kyis Phur bu zhes pa Sa pho spre'u lo ma chu zla'am/dka' thub kyi zla ba'i rdsogs pa dang po'i nyin yongs su grub par bgyis pa'i yi ge'i 'du byed sor rtse rnam par 'phrul ba'i gar mkhan Ma ha tsi na'i rigs las 'phos pa/rGya nag gi skad kyi brda' sbyor gnyis ka la mkhas shing chud du nas 'Jam mgon Tsong kha pa chen po'i bstan pa la dad pa thob pa dge slong Byams pa mthu stobs kyis bgyis pa'i dge ba 'dis kyang rgyal bstan spyi dang khyad par 'Jam mgon rgyal ba gnyis pa Shar Tsong kha pa chen po'i bstan pa rin po che phyogs thams cad du dar zhing rgyas la yun ring du gnas par gyur cig/.  
 145 fol.
190. 1 text, (xyl.) 52 x 9,5  
 UB 38 : 5530  
 "From a lamasery in East Tibet"  
 rGya Bod Hor Sog gi mchog dman bar pa rnams la 'phrin yig snyan ngag tu bkod pa rab snyan rgyud mang.  
 By the 5th Dalai Lama Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682).  
 289 fol.
- 191.—200. 10 texts, xyl. 60,5 x 10  
 UB 38: 5531-5540  
 "Obtained from a Lhasa lama, *kLongchen rab byams*, of the Gelugpa sect".  
 The texts are by *kLong-chen-pa Dri-med-'od-zer* (1308-1363).  
 Proceeded by a) 3 fols. without title  
 b) 7 " entitled :  
 bsTan bcos kyi dkar chag rin po che'i mdsod khang.

191. **bLo gsal ri bong gi rtogs pa brjod pa'i dris lan lha'i rnga po che lta bu'i gtam.**  
 "gTam tshogs"  
 61 fol.
192. **Chos bzhi rin po che'i phreng ba.**  
 "Zhal gdams"  
 55 fol.
193. **bLa ma zhi ba'i phrin sgrub rin po che'i sgron me.**  
 "Phrin sgrub"  
 43 fol.
194. **rGyal ba zhi khro'i sgrub dkyil rin po che'i gter mdsod.**  
 "sGrub skor"  
 35 fol.
195. **sDe bdun gyi dbang chog lag len dang bcas pa.**  
 "bKa' srung"  
 34 fol.
196. **rGyal brngan lag len gnad ky'i lde'u mig.**  
 "rGyal brngan"  
 33 fol.
197. **rDsogs pa chen po sems nyid rang grol.**  
 "Don khrid"  
 70 fol.
198. **rDo rje'i glu'i dkar chag legs par bkod pa.**  
 "gSung mgur"  
 42 fol.
199. **gSang ba bla na med pa'i chos spyod lam khyer gyi rim pa.**  
 "Chos spyod"  
 40 fol.
200. **Kun mkhyen dri med 'od zer gyis mdsad pa'i bla ma'i rnal 'byor bzhugs so/ rDsogs chen gsol 'debs/ rTsa gsum gsol 'debs/ Bar do'i gdams pa bsngo ba bcas yod/.**  
 "bLa ma i rnal 'byor"  
 17 fol.
201. **The lamaist pantheon by Cang-skye Rol-pa'i-rdo rje".**  
 a) Introduction in Tibetan and Mongolian.  
 10 fol.  
 b) Text, 3 pictures on each fol., Tibetan text.  
 100 fol.  
 Red print. UB 38:5541
202. **3mss. in one vol., approx 34 x 9, dbu-med.**  
 UB 38:55542  
 a) ...(unclear) kun rig rnam parsnang mdsad gyis gsol 'debs.  
 2 fol.

b) ... (unclear) kun rig rnam par snang mdsad kyi gtong rag smon lam shis brjod.

11 fol.

c) ... Ngan po thams cad yongs su sbyong ba'i gzi brjid kyi rgyal po'i bdag shin tu rgyas pa.

127 fol.

203. "The Sörensen Catalogue of the Sörensen Collection of mostly non-canonical texts in the University Library, Oslo".

UB 38:5543

In ms.

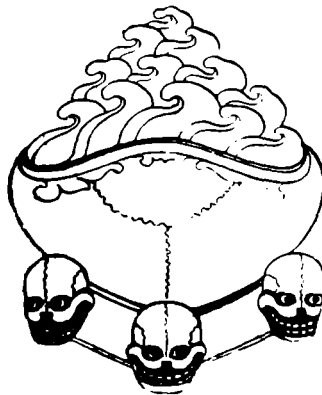
*Appendix*

In addition to the above texts, the Oslo University Library has a number of miscellaneous Tibetan texts, of which particular mention should be made of the following:

"Bon chos dar nub gi lo rgyus grags pa rin chen gling grag ces bya ba/ dmongs pa blo'i gsal byed".

Ms. in *dbu-med*, 95 fols.

Öst As. II no. 14 (Etn. mus. 32465).



PART III

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