

THE ICONOGRAPHY OF THE DERGE
KANJUR AND TANJUR

JOSEF KOLMAS



Bstan-pa-tshe-ring (1678-1738)
the “King” (*Mi-dbang*) of Derge
Initiator and Patron
of the Derge Kanjur and Tanjur
[Tanjur, *Sna-tshogs*, ÑO, Vol. 309, fol. 355r(b)]



Chos-kyi-'byung-gnas (1700-1775)
Mahāpandita of Si-tu
Author of the Index of the Kanjur,
Ṣla-'od gzhon-nu'i 'khri-shing
[Kanjur, *Dkar-chag* LAKSHMĪ, Vol. 315,
fol. 171r(a)]



Tshul-khrims-rin-chen (1697-1769)
the “Great Reviser” (*Ṣhu-chen*)
Author of the Index of the Tanjur,
Chu-gter 'phel-ba
[Tanjur, *Dkar-chag*, SHRĪ, Vol. 316,
fol. 500r(b)]

THE ICONOGRAPHY OF THE DERGE KANJUR AND TANJUR

Facsimile reproductions of the 648 illustrations
in the Derge Edition of the Tibetan Tripitaka
housed in the Library of the
Oriental Institute in Prague

JOSEF KOLMAS

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Translated, annotated and critically evaluated by
specialists of the East and the West

Founded by

RAGHU VIRA *M.A., Ph.D., D. Litt. et Phil.*

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वोपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

FOREWORD

Buddhism has been a living and constantly developing force, keenly alive to the immensity of ideas* in the vastness of time, ever inviting us to come out of ourselves into expanding Consciousness: oh, my roads and their cadence. A dynamic path, seeing life flowing by in multiplicity of the phenomenology of yāna, it has surged forth in symbols and forms as innumerable as the sands of sacred Gaṅgā, dislodging all our efforts at delimiting them in the narrow confines of iconographic analyses. Our knowledge of the Buddhist pantheon keeps receding into the unknown, that tempts us to the light that keeps vigil on the far horizon, deep in history. Every light that we try to shed, is but a flicker of the vast ungrasped illumination. The more we come to the iconoanalysis of Buddhism, the greater is the creeping feeling of the darkness of our undefined and dateless ignorance, inching towards a better knowledge of Buddhist iconography with ceremonious slowness.

Explorations into the unchartered and seemingly expanding frontiers of Buddhist iconography will always allure adventurous minds to undertake the long journey that lies ahead of us before we are in a position to define the rich morphology of Buddhist images in a determinative manner. One of such intrepid explorers is Prof. Dr. Josef Kolmaš who presents, in this volume, an impressive array of woodprinted sketches of Buddhas and bodhisattvas in their serenity, gods and goddesses in their charm, teachers and historic personages blazing the trail across the corridors of time—all of them as they appear in 316 volumes of the Tibetan Canon of Buddhism xylographed at Derge. They open up a new avenue of research. Prof. Kolmaš has done all to pave the way to a precise interpretation of this series in the general family of Buddhist art. Conscious of their distinctive value, Prof. Kolmaš has applied scientific acumen and meticulous care to this untouched concatenation of illustrations, strikingly new for historians of art. May be that they represent an established tradition or even original ideas of the redactor of the Derge Kanjur, the great Situ Panchen to honour celebrated Indian masters of eminence, like the lexicographer Amarasimha, or Subhūticandra the commentator on his Amarakośa (vol. 299 fol. 126v). There are a few hundred illustrations in this pantheon which are

*An idea incarnates into an image (mūrti).

not to be seen in other published Tibetan pantheons.*

The genesis of this book lies in the Indo-Czech Cultural Agreement which affords opportunities to scholars to keep in touch with each other in an emerging order of international communication to explore new avenues of scientific collaboration so that rare materials preserved in one country and methodology evolved in the other can open up new domains of study or substantially enrich existing disciplines. Under this Agreement I had the privilege of visiting Prague in 1975. Here I saw the dream of my youth, the Derge Canon, treasured in the silence of the library of the Oriental Institute of the Czechoslovak Academy of Sciences. The Oriental Institute was fortunate to get this set of the Derge Kanjur and Tanjur from the Chinese People's Republic in 1958, through the inspiration and sustained efforts of Prof. Kolmaš. Alas! the last set of the Derge Canon. My instantaneous reaction was: "Oh light sleeping in the house." During discussions with the authorities of the Ministry of Culture and of the Oriental Institute I pointed out that the Tibetan xylographs from Derge preserved in their library are a priceless heritage of mankind and the

*The following illustrated pantheons of Buddhist iconography have been published over the years:

- 1890 Sku-brñan gsum-brgya, comprising 300 illustrations, reproduced by Eugen Pander in 1890 and by S.F. Oldenburg in 1903.
- 1937 Pao-hsiang Lou Pantheon, consisting of 766 preserved images or inscribed pedestals, reproduced by Walter Eugene Clark.
- 1937 Chu Fo P'u-sa Shêng Hsiang Tsan, incorporating 360 Lamaist illustrations, reproduced by Walter Eugene Clark.
- 1961-62 Pantheon of the Mongolian Kanjur, reproduced by Raghu Vira and Lokesh Chandra, New Tibeto-Mongol Pantheon, parts 1-7.
- 1963-64 Sku-brñan lña-brgya (popularly but erroneously known as The Five Hundred Gods of Narthang), reproduced by Raghu Vira and Lokesh Chandra, parts 8, 9.
- 1967 Maṇḍalas of the Vajrāvalī, containing the classical Vajrayāna pantheon, reproduced by Raghu Vira and Lokesh Chandra, part 12.
- 1967 Pantheon of the Bhadrakalpika-sūtra (edition of the Zhöparkhang printery of the Potala at Lhasa), reproduced by Raghu Vira and Lokesh Chandra, part 16.
- 1967 Pantheon of the Aṣṭasāhasrikā, Zhöparkhang edition, reproduced by Raghu Vira and Lokesh Chandra, parts 16-20.
- 1978 In this blessed year the Pantheon of the Derge Kanjur and Tanjur is reproduced herein.

There are 44 entries under the letter B in the index at the end of this volume. In this count of 44, the cross-references have been excluded. On comparing them with the eight pantheons mentioned above, we find that 20 illustrations are *prima facie* new in the Derge pantheon.

illustrations in them are of extraordinary value for a study of the development of Buddhist art. A joint edition of the illustrations in the Derge Kanjur and Tanjur to be sponsored by the Oriental Institute, Prague and the International Academy of Indian Culture, was discussed at length. The photographing from the xylographs was to be undertaken at Prague. Prof. Kolmaš was to write the historic context of the Derge Canon, to arrange the illustrations, to decipher the versified legends under each illustration (no simple task!), to index all the entries in alphabetical order, and to edit the whole into a book. I left Prague with a letter to the Ministry of Culture with the hope that "it will be possible to make the project a reality so that the world can admire the valuable contributions of your scientists to human learning." By October 1976 final approval had been accorded to this project by the Oriental Institute of the Czechoslovak Academy of Sciences. Ever since, Prof. Kolmaš had worked hard and within the short span of a couple of years, here he is with his completed work: the solemn geographies of the human spirit. Our felicitations to him for preparing this salience of forms, many of them not known hitherto.

A work implicit with meaning for India and many other countries, it is bound to leave a deep and lasting impression on the minds of Asia as the dedication of Czechoslovak scholarship to unravel the forgotten galleries of our aesthetic metaphors. It is a timeless concord that will survive all exigencies and circumstances and transcend into the web of abiding international understanding ennobled by a true encounter of the East and West.

New Delhi
2.4.1978

LOKESH CHANDRA
Member of Parliament

PREFACE

The Tibetan Buddhist canon—the Kanjur and the Tanjur—occupies the foremost position in the religious literature of Tibet and in Tibetan translated literature in general. This exceptional position results from at least four factors:

The first of them is the sacred character of both representative collections. The first collection, the Kanjur (*Bka'-'gyur*), which means “Translation of the Word” (i.e. of Buddha) or “The Translated Commandments”, contains translations of the basic Buddhist texts, consisting in the teachings and sermons (*sūtra*) of Buddha as well as the discipline (*vinaya*) to be observed by Buddhist monks, and many other works.

The second collection, the Tanjur (*Bstan-'gyur*), which means “Translation of Commentaries” or “The Translated Explanations”, contains exegetic works together with the rules governing religious rites, hymns and numerous other literary compositions embracing treatises on grammar, poetry, logic, medicine, astrology, divination, etc.

Remarkable is also the antiquity of the two collections, since the first Tibetan translations of the original Sanskrit texts, later (in the 14th century) included in the Kanjur and the Tanjur, date from the 8th century and several translations even go back to the latter part of the 7th century, the time when Buddhism was first introduced into Tibet. Some of the works included in the Kanjur and the Tanjur were also translated from the Chinese and several other languages. The Tanjur also includes some original writings by Tibetan authors, but their number is quite negligible, amounting to less than 1 percent of the whole.

The special significance of the collections lies also in the fact that the Tibetan translations of original Sanskrit works are not free paraphrases, as is often the case of translations of Buddhist texts into Chinese. They are almost literal translations and reproduce the meaning of the original with scrupulous accuracy. And since the majority of these Sanskrit texts is no longer in existence, the Tibetan translations are frequently the only authentic source for the study of Buddhism. However, even in the cases in which the respective Sanskrit text has been preserved, the Tibetan translation affords the researcher considerable help in correct reading and understanding of the Indian original.

The final factor consists in the colossal extent of the collections which as a whole number almost 4,500 works printed on almost 200,000 pages as well as in the unusual form and size of the individual volumes, printed by hand with the aid of hand-cut wooden matrices housed in the printing-works of several monasteries in Tibet. All these factors make the Kanjur and the Tanjur really unique collections of books not only in Tibet itself, but also in the whole sphere of world literature.

Today relatively rich literature exists on the origin and compilation of the Kanjur and the Tanjur, on the contents of these two collections of canonical books, on their inner division, on their various editions, on their place of origin and the time from which they have existed, on their mutual differences and mutual connections and also on translations of the Tibetan Kanjur and Tanjur into Mongolian and Manchu and so on. Available in the case of certain editions of the Kanjur and the Tanjur are also detailed catalogues or other lists and concordances and, apart from these, the publications, translations and studies relating to the individual parts of the collections would form an independent library.

Beginning with the pioneering work of Alexander Csoma de Kőrös, "Analysis of the Kanjur and Tanjur" contained in the twentieth volume of *Asiatic Researches* (1836; translated into French, with numerous additions and notes, by Léon Feer, *Annales du Musée Guimet*, Vol. 2, 1881) up to the present, i.e. in the space of approximately one-hundred-and-fifty years, several dozen specialized studies dealing with the two collections from the most varied aspects—the bibliographical and catalogue aspects, the aspect of the material contents of the whole collection or of certain selected works, the aspect of the titles and colophons of the individual works, the aspect of their authors and translators and so on—have been published. Also subject to analysis have even been the type and quality of the paper on which the Kanjur and the Tanjur were printed. (Some of these works are listed in the Bibliography.)

The only aspect of these unique collections, which, it seems, has not enjoyed, apart from solitary exceptions, systematic attention or formed the subject of independent study is the illustration one, i.e. the question of the illustrations accompanying the Kanjur and the Tanjur and the texts printed below them. In the works of Hermann Beckh, *Verzeichnis der tibetischen Handschriften der Königlichen Bibliothek zu Berlin*. Erste Abteilung: Kanjur (Bkäh.hgyur), Berlin 1914 (Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, Vol. 24), Louis Ligeti, *Catalogue du Kanjur mongol imprimé*, Vol. 1: Catalogue, Budapest 1942-44 (Bibliotheca Orientalis Hungarica, Vol. 3) and in Rinchen's *Catalogue*

du Tanjur mongol imprimé, 3 vols., New Delhi 1964-1974 (Śāta-piṭaka, Vol. 33, Parts I-III) we find only the names of the gods illustrated on the initial page of this or that volume, while Ligeti and Rinchen, both of whom describe the Mongolian Kanjur and Tanjur, present these names in their Mongolian form.

The purpose of this work, intended for the specialized public, is therefore—as its sub-title indicates—to present by means of reproductions of the originals precisely the illustration component of the Tibetan Kanjur and Tanjur and thus to enable all students of Tibetan religious art to carry out detailed research and valuation of these illustrations in the wider context of Tibetan Buddhist art from the aspect of their contents and form as well as from the aspect of the influences which for this specific artistic work had similar models in neighbouring India, China and Nepal.

Taken as a base for this work was the complete copy of the Derge edition of the Kanjur and the Tanjur housed in the library of the Oriental Institute of the Czechoslovak Academy of Sciences in Prague which acquired it through purchase in Derge, Szu-ch'uan, in 1958. It was thus the easy accessibility of the Derge Kanjur and Tanjur that was the main reason for its choice as a base for the present work, but a role was also played in this respect by the relatively good quality of the model which is characteristic just of the Derge Kanjur and Tanjur.

As the author is an absolute layman in the field of Tibetan art, including the Tibetan book-illustration art, he can only make this primary material accessible and leave the task of its analysis and valuation to more competent specialists—art historians.

The reproduction component of the present work is contained in Part II. The necessary photographs on the scale of 1:1 were produced by Mr. František Pětivoky, a specialized photographer employed at the Department of Scientific Information of the Oriental Institute of the Czechoslovak Academy of Sciences. The illustrations reproduced herein—four on each page—are of the same size and colour as the originals. The continuous numerical marking of volumes 1—316 with supplementary indexes “a” (for the picture and its accompanying text on the left side of the folio) or “b” (for the picture and its accompanying text on the right side of the folio) are identical for both Part II (Illustrations) and Part I (Texts of the Legends).

The text which accompanies each illustration is its organic part. In Part I of this work this text, which in most cases contains the names (occurring sometimes—due to the exigencies of the metre—in their abbreviated or otherwise modified forms) of the illustrated Buddhist deities (buddhas, bodhisattvas, arhats and other saints of the Buddhist or Lamaist pantheon) or their numerous

metaphorical designations, synonyms, epithets and so on as well as the names of certain outstanding figures in Indian or Tibetan history (for example, Aśoka, Srong-btsan-sgam-po, Thon-mi Sambhoṭa, Khri-srong-lde'u-btsan and so on), of Tibetan Buddhism (for example, Padma-'byung-gnas, Rin-chen-bzang-po, Sa-chen Kun-dga'-sñing-po, Sa-skya paṇḍita Kun-dga'-rgyal-mtshan, 'Phags-pa Blo-gros-rgyal-mtshan, Bu-ston Rin-chen-grub and so on), of some authors and/or translators of the works contained in the collection, of persons who participated in the origin and compilation of the Derge Kanjur and Tanjur (Bstan-pa-tshe-ring Kun-dga'-phrin-las-rgya-mtsho, Dharmākara, i.e. Si-tu paṇ-chen Chos-kyi-'byung-gnas, Zhu-chen Tshul-khrims-rin-chen, Mkhan-chen Dpal-dan-chos-skyong) and many others is transliterated into Latin characters, the proper names being printed in italics. In the Index of Names at the end of the book the same names will be found in alphabetical order with indication of the text or illustration(s) to which they relate.

These two parts forming the main body of the book are preceded by an Introduction in which our present knowledge of the Derge Kanjur and Tanjur is summarized on the one hand and the Prague copy of the Kanjur and the Tanjur statistically described and analysed in detail on the other hand. The annexed Select Bibliography is intended for persons who may be interested in more profound study of the given subject.

The final form of this book represents the joint work of the Oriental Institute of the Czechoslovak Academy of Sciences in Prague and the International Academy of Indian Culture in New Delhi. The idea of an independent publication devoted to the illustrations of the Derge Kanjur and Tanjur came from the author, its concretization occurring during the visit of Professor Dr. Lokesh Chandra, M.P., Director of the International Academy of Indian Culture, to Prague in the autumn of 1975 and in the subsequent exchange of mutual correspondence. Right from the beginning Professor Lokesh Chandra expressed enthusiastic appreciation of the idea and also his willingness to include the work in his world-renowned Śata-piṭaka Series which is contributing in such a significant way to understanding and appreciation of the values of the spiritual heritage of the nations of Asia.

The basic materials were prepared for print in Prague in the course of 1977 and the final editing of the work was carried out by the author during his stay in India (March-May, 1978) which he visited under the Cultural Exchange Programme between the Governments of India and Czechoslovakia.

In conclusion, I wish to fulfil my sympathetic duty and express my sincere thanks to all the individuals and institutions which have contributed in some

way or another to the successful completion of this work.

It is with gratitude that I recall in the first place my unforgettable teacher of the Tibetan language, Professor Yü Tao-ch'üan of Peking, who was present at the origin of our collections of the Kanjur and the Tanjur twenty years ago.

To Professor Dr. Lokesh Chandra, M. P., Director of the International Academy of Indian Culture, whose own work in the field of Tibetan studies knows no peer, I owe a deep debt of gratitude for the publication of the present work in his Śata-piṭaka Series as well as for his willingly contributing a Foreword to it.

I would also like to record my thanks to all my helpers. To Mr. František Pětivoky of the Oriental Institute of the Czechoslovak Academy of Sciences in Prague for taking the photographs which appear in Part II of this volume; to Mr. Per K. Riis of the Royal University Library in Oslo for permission to reproduce two illustrations (306a and 306b) from the Tanjur collection in their possession; to Mrs. Joy Turner-Kadečková of Prague for preparing the English text of this work. And above all to the Oriental Institute of the Czechoslovak Academy of Sciences in Prague and the International Academy of Indian Culture in New Delhi for their joint efforts to bring this mutual Indo-Czechoslovak publishing project to its successful conclusion.

New Delhi, March 1978

JOSEF KOLMAŠ

INTRODUCTION

THE DERGE KANJUR AND TANJUR

For whole centuries the Sino-Tibetan border in East Tibet has been an important region of religious and cultural life. One of the first-rate centres of the spiritual life of this region, explicitly from the first half of the 18th century, was the ancient place and principality (*dpon-khag*) of Derge (Sde-dge, also spelt Bde-dge; Te-ke on Chinese maps) situated on the historical territory of East Tibet (Khams) on the Chin-sha River (Chin-sha-chiang, Tibetan 'Bri-chu; the upper stream of the Yangtze River). The town of Derge lies on the left bank of the Chin-sha River, approximately 98°30' E. long. and 32° N. lat., its altitude above sea level being some 3,000 metres or 9,850 feet (for the demarcation of the Derge area see Teichman's map).

The Derge principality, once one of the largest and the most influential "states" between Tibet and China, succeeded in maintaining its virtual independence for a long time by a prudent show of homage to the temporal power of China while doing spiritual obeisance to the great religious leaders of Tibet. This policy also enabled it to preserve its characteristic form of combined secular and ecclesiastic government. In essence the local rulers of Derge executed unlimited secular and spiritual power on its territory, covering an area of approximately 78,000 sq. kilometres and spreading out on both sides of the Chin-sha River. It was not until 1909 that this native "kingdom" came to an end. In that year Manchu China intervened in the fratricidal war which had been going on in Derge for a good fifteen years and "King" Rdo-rje-seng-ge (1877-1926) was dethroned and banished to Ch'eng-tu in China. His younger brother and political opponent, Byams-pa-rin-chen, was forced by the prevailing circumstances to flee to Lhasa in Tibet and seek asylum there. Later, in 1910, the Derge region was divided into five different administrative units (Te-hua, Pai-yü, Teng-k'e, Shih-ch'ü and T'ung-p'u) controlled by Chinese authorities.¹

In the next phase of development (the era of the Republic of China, 1912-1949) Derge became a part of the former Chinese province of Hsi-k'ang. When on 25 December, 1950—by then during the era of the People's Republic of

¹ Kolmaš, Genealogy, pp. 22 and 61. According to Teichman, p. 208, Derge was formerly divided into 25 *rdzong-khag*, each of which was ruled over by a hereditary headman called *dpon* under the Derge king. See also Wylie, pp. 185-186, note 662.

China which had existed since 1949—the Kantze (Dkar-mdzes) Tibetan Nationality Autonomous *Chou* (Prefecture) was founded, Derge became one of its districts (*hsien*). When the province of Hsi-k'ang was abolished in 1955 the so-called Ch'ang-tu ti-ch'ü or Ch'ang-tu (Chamdo, Chab-mdo) Region was formed from its western half, its eastern half becoming a part of the neighbouring province of Szu-ch'uan. Thus politically Derge became a part of the Szu-ch'uan province and has remained such to the present.

The glory and greatness of the former principality of Derge in the whole Lamaist world were founded mainly on the two following circumstances: firstly on the skill of its craftsmen—carvers, blacksmiths, armourers, etc.—and secondly on the presence of numerous prospering monasteries on the territory of Derge itself as well as in its environs.

Although Derge traditionally maintained very close contacts with the Sakyapa sect, especially the Ngor-pa offshoot at the E-wam monastery in Gtsang, it also had contacts with the lamas of other pre-Dge-lugs-pa (Yellow Hat) sects in its environs, whether the Rñing-ma-pa sect of Rdzogs-chen and Ka-thog or the Bka'-rgyud-pa sect of Dpal-spungs or others. The Dge-lugs-pa teachings did not succeed in getting any hold on the region until as late as the mid-19th century.

Of the many monasteries belonging to this principality, the large Sakyapa monastery in Derge itself, called Lhun-grub-steng or, for short, Sde-dge dgon-chen—"The Great Monastery of Derge"—is the most famous. This monastery, with hundreds of monks, skilled metal-workers and wood-cutters, has, as a principal building, its own printing establishment called the *Sde-dge par-khang chos-mdzod chen-mo*.

A printing-works was founded at Dgon-chen in the first half of the 18th century, i.e. during the illustrious reign of "King" (*mi-dbang* or *sa-dbang*) Bstan-pa-tshe-ring (1714-1738) of the fortieth generation of the Derge rulers (born 1678). According to data from 1957 some 400,000 to 500,040 wooden-blocks are systematically deposited in the more than ten spatial halls of the two-storeyed building of the printing-works.² These printing blocks have a high reputation for the good legibility and outline of the letters.

The wood-cut technique, i.e. cutting into blocks prepared from a lengthwise cut section of a tree trunk with knives, chisels and so on, and the technique of printing by means of wooden blocks have been known in Tibet since time immemorial, probably under the influence of China, and are still widely used

² Hsiao Hao, p. 30. Cf. also Hsieh T'ien-sha, pp. 75-77. For an account and photos of the Derge "Great Monastery", see Teichman, pp. 158-159.

there.

These wooden printing blocks are usually of oblong shape (of square shape in the case of pictures) and are prepared for printing process as follows: first of all the respective text or picture is written or drawn on fine paper which is then stuck face-down on a block. When the paper has dried, all the surfaces between the individual letters and lines or between the lines of the drawing as well as the blank places at the sides of the text are carved off as a result of which a kind of mirror picture of the text or illustration is obtained. Printer's ink (usually black ink produced from soot, but also ink of other colours) is applied to the thus prepared block (negative) on which paper is then lightly pressed. After a cylinder made of rolled palm-tree leaves has been passed over the paper a printed sheet (positive) originates.³ The quality of the resulting print depends—apart from the quality of the matrix used, the type and quality of the printer's ink used and adherence to the correct printing technology and so on—largely also on the quality of the paper used. As a rule white, hand-made paper with a somewhat rough surface, prepared either directly in Derge or in nearby Pai-yü (Dpal-yul or Spa-yul), is used. A journey is usually made to Ya-an, lying to the east of K'ang-ting alias Dartsendo (Dar-rtse-mdo), for better-quality paper of Chinese production.⁴

The printing process is usually carried out in the summer season for the simple reason that in winter the ink freezes and printing is impossible. In the majority of cases the printing process is carried out by the lamas of the monastery which owns the respective matrices and they devote exceptionally zealous attention to this activity, regarding it as a part of their own spiritual self-improvement. In unique cases printing is also realized by seasonal "compositors"—craftsmen and peasants from the surrounding villages who gather together during the summer printing season and return to their villages in the winter. It is alleged that in Derge alone some two hundred of such seasonal workers gather together in the printing season.⁵

The colour used for printing is not of particular importance. Black ink finds the greatest use, red (vermilion) being used to a smaller extent. Also known, however, are prints executed in blue, silver, gold, a combination of

³ For the technique of carving Tibetan texts in wood, the conservation of finished matrices and the use of printer's ink and so on, see Meisezahl, *Bemerkungen*, p. 18.

⁴ The preparation of paper and the printing technique proper in Tibet formed the subject of the Ph.D. thesis of René Nebesky-Wojkowitz, *Schriftwesen, Papierherstellung und Buchdruck bei den Tibetern*, Vienna 1949 (unpublished). See also Ekai Kawaguchi's comments on Tibetan blocks and printing in his *Three Years in Tibet*, Madras 1909, pp. 462-464.

⁵ Hsiao Hao, *ibid.*

several colours and so on. In essence it is the question of the taste of the editor who decides what colour is to be used and, naturally, also of the possibilities of covering the costs incurred by more expensive coloured print. The idea generally prevails that the greater the sum paid the greater the religious merit.⁶

* * *

Although the Derge Dgon-chen Press is known for its prints of numerous *gsung-'bum* and *bstan-bcos*, canonical texts and *dhāraṇī*, histories and *rnam-thar* and many other works on religion and history, philosophy and logic, literature and art, medicine and pharmacology, astronomy and calendar, grammar and lexicography, etc.,⁷ it is mainly its edition of the celebrated Kanjur and Tanjur collections that have earned imperishable fame for Derge in the whole Lamaist world. The Derge edition of the Kanjur and the Tanjur is rightly considered to be one of the most excellent among the different editions of these two collections of sacred writings. The printing blocks for both the Kanjur and the Tanjur are still extant in the "Great Monastery" in Derge.

The initiative for the publication, i.e. for the preparation of the wooden matrices and the printing process proper, of these unique collections of Tibetan Buddhist canonical literature came from previously mentioned Bstan-pa-tshe-ring, the most eminent of all the rulers of the Derge dynasty. A Tibetan chronicler refers to this publishing activity of Bstan-pa-tshe-ring as one of his two "wonderful achievements" (*ngo-mtshar mdzad-pa*), the other being the acquisition of new territories for the ruling house of Derge.⁸

The carving of the blocks of the Kanjur began in 1729 (*sa-bya* or Earth-Bird year of the XIIth sexagenary cycle) and was completed in 1733 (*chu-glang* or Water-Ox year of the same XIIth cycle).⁹

⁶ Vogel, p. 24, note 3, states that printing a xylograph in red is considered to be 108 times as meritorious as printing in black. Similarly, in copying manuscripts and xylographs the merit of the scribe is raised to the third power of 108 by using various inks, to the fourth power by using silver ink and to the fifth power by using gold ink.

⁷ For a list of prints of the Dgon-chen Press, compiled after a *par-tho* in the possession of Rai Bahadur T. D. Densapa of Sikkim, see Lokesh Chandra, *Les imprimeries*, pp. 507-516.

⁸ Kolmaš, *Genealogy*, p. 37.

⁹ Cf. Derge Kanjur, *Dkar-chag*, fol. 106v and 112r respectively.

In this edition the whole Kanjur numbers a total of 103 volumes, i.e. 102 volumes of the Kanjur proper plus one Index-volume. The prints of the Derge Kanjur are known in two colour variants, namely in red and in black.¹⁰

According to common belief, the Derge Kanjur is based on the Li-thang version of the Kanjur, comprising 108 volumes, about which we know only that it must have originated later than the so-called K'ang-hsi, or the Third Peking edition of 1684, but the exact time of its origin is unknown.¹¹ The blocks of the Li-thang Kanjur, said to have been carved by Śākya-rgyal-mtshan and others in 'Jang-yul, were transferred to Li-thang, where they were burnt in 1908.¹²

As is usual in the case of both collections of Tibetan canonical texts, a special, supplementary Index-volume (LAKṢHMĪ, vol. 315) containing the traditional *Dkar-chag* or Catalogue is annexed also to the Derge Kanjur. This catalogue, which is the work of the well-known Tibetan grammarian and Buddhist scholar Mahāpaṇḍita of Si-tu (Si-tu paṇ-chen) Karma-bstan-pa'i-ñin-byed-gtsug-lag-chos-kyi-s nang-ba *alias* Chos-kyi-'byung-gnas (1700-1775), numbers 171 folios in all and is provided with the exceptionally long name of *Bde-bar gshegs-pa'i bka' gangs-can-gyi brdas drangs-ba'i phyi-mo'i tshogs ji-sñed-pa par-du bsgrubs-pa'i tshul-las ñe-bar brtsams-pa'i gtam bzong-po blo-ldan mos-pa'i kunda yongs-su kha-bye-ba'i zla-'od gzhon-nu'i 'khri-shing*. For bibliographical purposes this title is usually shortened to "*Zla-'od gzhon-nu'i 'khri-shing*".

Apart from the initial invocations and the final colophon, the main body

¹⁰ Although it is not necessary to attribute any differentiating importance to the colour of the print, because prints of different colours can easily be obtained by using a single block to which any colour can be applied, it is befitting in this case to stress the colour of the print in order to be able to distinguish two different kinds of copy from one place. An exemplar of the Derge Kanjur printed in black exists, for example, at the Library of Congress in Washington, D.C. which acquired it as a gift from W.W. Rockhill (cf. Laufer, *JRAS* 1914, p. 1128; see also the *Report of the Librarian of Congress for the Fiscal Year ending June 30, 1928*, Library of Congress, Washington 1928, pp. 313 et seq.). The existence of an exemplar of the Derge Kanjur printed in black in the collections of the Leningrad Branch of the Oriental Institute (Institut vostokovedeniia) in Leningrad is also mentioned by Vorob'eva-Desiatovskaia, p. 228. Cf. also Badaraev, p. 350, note 39.

¹¹ Li-thang is the most westerly situated city in Szu-ch'uan (approximately 30° N. lat. and 100° E. long.) and is noted for the fact that its large Buddhist monastery contained the blocks of the 108 volumes of the Kanjur. Cf. Das, p. 1213.

¹² See Ch'en, p. 54; Badaraev, p. 349; also Lokesh Chandra, *Urga Edition*, pp. 176-177. 'Jang-yul is a region lying to the south of the territory of Mi-li and between Tibet and the province of Yün-nan. Cf. Wylie, p. 119, note 50.

of this catalogue is divided into five chapters (literally “branches” or “twigs”-*yal-'dab*).¹³

Chapter I—*Bye-brag-tu chos-kyi 'khor-lo bskor-tshul bka' bsdu'i byung-ba dang bcas-pa legs-par bshad-pa*(*'i yal-'dab ste dang-po*), ff. 4r3-50r7, gives a survey of the Buddhist doctrine in general and of its main trends or cycles-*chos-'khor* (*dharmacakra*). It also narrates the legends as to how the Buddhist canon of Hīnayāna and Mahāyāna was compiled.

Chapter II—*Bstan-pa de dzambu'i-gling-du ji-ltar bskyangs-pa'i tshul rags-pa tsam-zhig bshad-pa*(*'i yal-'dab ste gñis-pa*), ff. 50v-98r7, gives a brief history of Buddhism in India.

Chapter III—*Rgyal-ba'i gsung-rab gangs-ri'i khrod-du deng-sang ji-tsam snang-ba par-du bsgrubs-pa'i byung-ba dngos legs-par bshad-pa*(*'i yal-'dab gsum-pa*), ff. 98v-112v7, affords, apart from a brief history of the introduction of Buddhism in Tibet, particularly a description of Derge and the history of the dynasty which ruled there. At the same time it describes the life of the initiator and patron of the Derge Kanjur edition, Bstan-pa-tshe-ring. Further it deals with the origin of the Derge Kanjur, the date when it was begun, its sources and how it was published in Derge.

Chapter IV—*Bzhugs-byang dkar-chag dngos legs-par bshad-pa*(*'i yal-'dab ste bzhi-pa*), ff. 113r-157r7, contains a catalogue of the canonical texts included in the Derge Kanjur. These texts are divided into two large groups (*tshan*) as follows:

The first group—MDO, ff. 114r5-136v2, comprises volumes 1-76 (Nos. 1-359) of the Kanjur. This group is further divided into four cycles (*'khor-lo*) or categories (*skor*) as follows:

- (a) *'Dul-ba-lung* (-gi skor), ff. 114r5-117r2, corresponding to volumes 1-13 (Nos. 1-7) in the Kanjur;
- (b) *Shes-phyin* (-gyi skor), ff. 117r2-119r5, corresponding to volumes 14-34 (Nos. 8-43) in the Kanjur;
- (c) *Mdo-gzhung*, ff. 119r5-123r5, corresponding to volumes 35-44 (Nos. 44-93) in the Kanjur;
- (d) *Mdo-mang*, ff. 123r5-136v2, corresponding to volumes 45-76 (Nos. 94-359) in the Kanjur.

The second group—SNGAGS, ff. 136v2-157r7, comprises volumes 77-96 (Nos. 360-810) and 100-102 (Nos. 845-1108) of the Kanjur. Of this group of the *sngags*-texts the last seventeen texts of volume 96 (Nos. 811-827) are un-

¹³ Cf. Vostrikov (English translation), p. 212.

registered and no mention is made of the texts contained in the *Rñing-rgyud* section (volumes 97-99, Nos. 828-844).

The *Dri-med-'od* alias *Dus-'khor 'grel-bshad* (Vol. 100, No. 845) and *Gzungs-'dus* (Vols. 101-102, Nos. 846-1108) sections are mentioned only by name on folio 156v6-7 of the catalogue, but in the reverse order to which they appear in the Kanjur, i.e. first of all the E(101) and WAM (102) volumes forming the *Gzungs-'dus* section and then the SHRĪ (100) volume forming the *Dri-med-'od* alias *Dus-'khor 'grel-bshad* section.

Presented right at the end of the list of texts of this group (ff. 156v7-157r2) is also the Index-volume pertaining to the whole Kanjur (LAKṢHMĪ, Vol. 315).

Chapter V—*De-ltar bzhangs-pa'i dgos-ched phan-yon bsngo-smon dang bcas-pa legs-par bshad-pa*(i yal-'dab ste lnga-pa), ff. 157v-170v5, contains the concluding words on the need and usefulness of this edition of the Kanjur as well as benedictions (*bsngo-ba*) and prayers (*smon-lam*).

* * *

The preparation and publication (printing) of the first part of the Tibetan Buddhist canon, the Kanjur, was soon followed—while Bstan-pa-tshe-ring was still living—by the similar preparation and publication (printing) of the second part of the canon—the Tanjur.

The carving of the blocks of the Tanjur was begun in 1737 and completed either in 1743,¹⁴ or in 1744¹⁵, during the reign of Bstan-pa-tshe-ring's successor, Kun-dga'-phrin-las-rgya-mtsho. However, according to Claus Vogel, the Derge Tanjur originated between 1733 and 1772.¹⁶

The whole Tanjur, at least in the edition deposited in Prague, contains 212 volumes (or, with the index, 213). As far as we know, the Derge Tanjur is printed exclusively in black, the only exception (in our edition) being the first volume of the Tanjur, *Bstod-tshogs* (Vol. 103 of the whole collection of the Kanjur and the Tanjur), which is printed in red.

¹⁴ True, in the colophon of the *Dkar-chag* of the Derge Tanjur precise dates are missing, but the *chu-phag* or Water-Pig year of the XIIth sexagenary cycle, i.e. 1743, is substantiated in fol. 499v1. Cf. also Meisezahl, Derge Tanjur, p. 301.

¹⁵ According to Sakai Shinten, p. 14, the *Dkar-chag* of the Derge Tanjur was not completed until 1744. According to Hadano, p. 17, the preparation of the matrices for the Derge Tanjur was started in 1737 and completed in 1744.

¹⁶ Vogel, p. 26.

It seems that for the preparation of the publication of the Derge Tanjur use was made of a mixture of various older translations, although clearly taken as a base for the work was the so-called Zha-lu edition of the Tanjur (a MS set preserved in the Zha-lu gser-khang, the central temple of the Zha-lu monastery in Gtsang) dating from 1320 to 1364, for which Bu-ston Rin-chen-grub (1290-1364) himself prepared the Index. A comparison of the Derge Tanjur with the two preceding or contemporary printed Tanjur editions, viz. the Yung-cheng, or the First Peking Tanjur edition of 1724 (red print), and the New Narthang (Snar-thang) edition of 1741 to 1742 (black print) has shown, among other things, that, for example, the editor of the Derge Tanjur made carefull use of the copy of the latter while rather disregarding the text of the former¹⁷

Attached to the Derge Tanjur is also a separate, voluminous Index-volume (SHRĪ, Vol. 316) containing 503 folios. It bears the exceptionally long title of *Thams-cad mkhyen-pa chen-po*¹⁸ *ñi-ma'i gñen-gyi bka'-lung skyi dang bye-brag-gi dgongs-don rnam-par 'grel-pa'i bstan-bcos gangs-can-pa'i skad-du 'gyur-ro 'tshal-gyi chos-sbyin rgyun-mi-'chad-pa'i ngo-mtshar 'phrul-gyi phyi-mo rdzogs-ldan bskal-pa'i bsod-nams-kyi sprin-phung rgyas-par dkrigs-pa'i tshul-las brtsams-pa'i glam ngo-mtshar chu-gter 'phel-ba'i zla-ba gсар-ba*. In literature this title is usually quoted in the abbreviated form of "*Chu-gter 'phel-ba*". This *Dkar-chag* or Catalogue is the work of the well-known scholar of the Sa-skyapa sect, Zhu-chen ("The Great Reviser") Tshul-khrims-rin-chen (1697-1769), who was also responsible for the publication of the whole Derge Tanjur.¹⁹

The catalogue comprises eight *sarga* or books. Its introductory part (up to and including folio 336) has the form of a comprehensive religious-historical tract on the origin and spreading of Buddha' doctrine (*Sarga I to IV*),²⁰ and

¹⁷ Kunst, p. 149.

¹⁸ The title on the cover-page, fol. lr. reads *Kun mkhyen* instead of *Thams-cad mkhyen-pa chen-po*.

¹⁹ Under number S (i.e. Sa-skyapa works) 902 the catalogue of *Shedrup Books* (Kathmandu, Nepal), 1975(?) presents the independent, photographically reproduced edition of the *Bstan-'gyur dkar-chag* (Index of the Tanjur) by Zhu-chen Tshul-khrims-rin-chen in two volumes, published in Delhi. In the same place the following is said of this Index: "One of Zhu-chen's great achievements was the editing of the Derge Tanjur, often hailed as the finest edition ever produced. The *Dkar-chag* which he prepared is really much more than the title implies, for it includes an extensive and invaluable history of the Derge principality."

²⁰ *Sarga I*—*Yid-ches bskyed-pa'i ched-du bstan-pa gang-las hyung-ba*(*'i sarga ste dang-po*), ff. 3r-52v;

Sarga II—*Spro-ba bskyed-pa'i ched-du bstan-skyong-rnams-kyis bya-ba byas-pa*(*'i sarga ste gñis-pa*), ff. 53r-99v;

also contains a detailed account of the origin and printing of the Tanjur in Derge (Sarga V to VI).²¹ A list (*rnam-grangs*) of the texts forming the contents of the Derge Tanjur is contained in the lengthy Sarga VII (for details see further on). The last part of the catalogue (Sarga VIII) has the character of the final chapter of the Tanjur Index-volume as a whole.²²

The bibliographical part of the Tanjur *Dkar-chag*, the previously mentioned Sarga VII—*Dgos-don rtogs-par sla-phyir chos-kyi bzhugs-byang smos-pa* ('i sarga ste bdun-pa), ff. 337r-468v, is divided into five sections (*skabs*), of which sections 1 to 4 contain a list of the texts of the Tanjur, while section 5 has the nature of the concluding part of Sarga VII as a whole.

The first section—*Bstod-pa'i bstan-bcos* (-kyi skabs te dang-po), ff. 338v4-341r7, contains the texts of the *bstod-pa* or panegyric literature. In the Tanjur it corresponds to section I, *Bstod-tshogs*, KA (Vol. 103), 71 works (Nos. 1109-1179).²³

Presented in sections 2 and 3, ff. 341r7-463v3, are the works forming the chief contents of the Tanjur, collectively named *Nang-rig-pa'i bstan-bcos* or the "Texts of the *nang-rig-pa*" or "inner meaning" (of Buddhism).²⁴

The second section—*Sngags-kyi bstan-bcos* (skabs te gn̄is-pa), also called *Sngags-phyogs* (-kyi chos-skor), ff. 341r7-430v7, contains the basic Tantric texts, also called *Bras-bu sngags-kyi theg-pa*. This large group of texts is further divided into numerous categories or cycles (*skor*). In the Tanjur this group of texts corresponds to section II, *Rgyud*, KA up to TSHU (Vols. 104-181), 2,608 works (Nos. 1180-3785; see note 60 further on).²⁵

Sarga III—*Bkral-hya nges-pa'i ched-du dam-pa'i chos-kyi rnam-par gzhas-pa* ('i sarga ste gsum-pa), ff. 100r-119r;

Sarga IV—*'Grel-tshul nges-pa'i ched-du bstan-bcos kun-gyi rnam-par gzhas-pa* ('i sarga ste bzhi-pa), ff. 119v-156v.

²¹ Sarga V—*Bstan-pa gnas-pa'i ched-du dgongs-'grel par-du bsgrub-par bskul-ba* ('i sarga ste lnga-pa), ff. 157r-267v;

Sarga VI—*Bskul-ba mi-ldog ched-du ji-ltar par-du bsgrub-pa* ('i sarga ste drug-pa), ff. 268r-336v.

²² Sarga VIII—*Brtsams-pa don-yod ched-du dge-ba byang-chub-tu bsngo-ba* ('i sarga ste brgyad-pa), ff. 469r-497r.

²³ In the *Dkar-chag* of the Tanjur, fol. 341r7, the number of works is given as 74!

²⁴ *Nang-rig-pa* (*Adhyātmaśāstra*), "esoteric science or learning", also "(Buddhist) orthodox or sacred literature" in contradistinction to *phyi'i-rig-pa*, "exoteric science or learning" or "heterodox or profane literature". Cf. Das, p 1178. The *nang-rig-pa* is sometimes included among the so-called *rig-pa'i gnas lnga* (also *rig-gnas lnga*) or "five sciences or studies" (*pañcavidyā*).

²⁵ The Tanjur, *Dkar-chag*, fol. 430v7, indicates the sum total of texts in this section with the number 2,781 (*de-ltar sngags-phyogs-kyi chos-skor-la bstan-bcos ñis stong bdun brgya gya gcig bzhugs-so*)!

The third section—*Mtshan-ñid-kyi bstan-bcos* (skabs te gsum-pa), also called [*Phyi*] *Mtshan-ñid-kyi phyogs*, ff. 431r1-463v3, contains the basic exegetic texts, also called *Rgyu-mtshan-ñid-kyi theg pa*. This group of texts is likewise further divided into several cycles (*skor*). In the Tanjur this corresponds to sections III (*Shes-phyin*), IV (*Dbu-ma*), V (*Mdo-sde*), VI (*Sems-tsam*), VII (*Mngon-pa*), VIII (*'Dul-ba*), IX (*Skyes-rabs*), X (*Spring-yig*), XI (*Tshad-ma*), XII (*Sgra-mdo*), XIII (*Gso-ba rig-pa*) and XIV (*Sna-tshogs*; of this section only volume NGO, Vol. 305). In all it represents volumes KA to NGO (Vols. 182-305) containing a total number of 559 works (Nos. 3786-4345; see note 64 further on).²⁶

The fourth section—*Bstan-bcos sna-tshogs* (-kyi skabs te bzhi-pa), ff. 463v3-466r6, contains two groups of miscellaneous texts (*sna-tshogs*):

The first group, ff. 463v3-464v3, contains the names of certain rare works by Tibetan authors or anonymous works (*Bod-kyi mkhas-pa chen-po-rnams-kyis mdzad-pa'i dpe dkon-pa ci rigs-pa dang| mdzad-pa-po'i mtshan ma-smos-pa'i mtshan-gyi rnam-grangs*). In the Tanjur this group partially coincides with section XIV, *Sna-tshogs*, CO to ÑO (Vols. 306-309, works Nos. 4346-4419).

In the second group, ff. 464v3 et seq., mention is made of several works which were included in the Tanjur later on [*gsar-bcug mdo dang rig-gnas la-sogs-pa'i bstan-bcos sna-tshogs* (-kyi skor)].

The last seven volumes in the *Sna-tshogs* section, i.e. volumes TO to PO (Vols. 310-314), 45 works (Nos. 4420-4464), are all probably later Addenda, consequently not being listed in the *Dkar-chag*.²⁷

The fifth section—*Bsngo-ba smon-lam dang bkra-shis-kyi bstan-bcos* (skabs te lnga-pa), ff. 466r6-467v5, contains the final benedictions (*bsngo-ba*), prayers (*smon-lam*) and blessings (*bkra-shis*).

²⁶ The Tanjur, *Dkar-chag*, fol. 463v2-3, indicates the sum total of texts in this section with the number 536 (*de-ltar mtshan-ñid-kyi phyogs kun dril-bas lnga brgya dang sum cu rtsa drug mchis-so*)!

²⁷ The Tanjur, *Sna-tshogs*, TO (Vol. 310), contains only one work (No. 4420), viz. Pāṇini's Sanskrit grammar, *Pāṇini-vyākaraṇasūtra* (*Brda-sprod-pa pā-ṇi-ni'i mdo*). Only supplementary mention (*zhar-las byung-ba*) is made of this work in the *Dkar-chag* at the very end of the seventh sarga (fol. 467v et seq.). On the other hand, the *Dkar-chag* makes no mention at all of the *Jo-bo'i chos-chung* section listed in the *Tohoku Catalogue* as volume 315, Nos. 4465-4567. The Prague exemplar of the Derge Kanjur and Tanjur likewise lacks this section (cf. note 69 further on).

That the original version of the Derge Tanjur ended with the *Sna-tshogs*, volume ÑO (Vol. 309) is also witnessed by the fact that a kind of "Epilogue", ff. 353v1-361r5, richly illustrated, is annexed to the end of this volume. The *Tohoku Catalogue* makes no mention of this "Epilogue". Cf. also Meisezahl, Derge Tanjur, p. 304, and note 68 further on.

As has already been said, the original blocks of the Derge Kanjur and Tanjur, from which the whole collection of the Kanjur and Tanjur is printed in Derge (or was until quite recently), are now housed in the printing-works of the "Great Monastery" (Dgon-chen) in Derge in western Szu-ch'uan.

Printed editions of the Derge Kanjur and Tanjur can now be found in the collections of numerous libraries and other similar institutions, both Oriental and Occidental, and also existing in connection with them are the most varied catalogues, descriptions and other studies. However, in the present situation it is beyond the possibilities and strength of an individual to present a complete list of all the places, i.e. the countries, places, institutions and so on, in which the Derge Kanjur and/or Tanjur can be found just as it is impossible to say whether both collections or only one of them (and which one) is available in the respective place and whether the editions or edition is complete or only fragmentary. It is likewise beyond the possibilities of an individual to ascertain the ways in which, when and by whom the collection (or a part of it) was acquired for this or that library or institution (whether it was purchased, presented as a gift, bequeathed, or acquired in some other way). Consequently, presented here is merely a list of the best-known and generally accessible localities in which the Derge Kanjur and/or Tanjur can be found, or the names of the editions of the Derge Kanjur or Tanjur which have been recorded or described in some way in literature. The author would like to state at this point that he would welcome any comments or information which would enable him to correct or supplement his data or make them more precise.²⁸

²⁸ The exemplars of the Derge Kanjur and Tanjur housed in libraries and academic institutions in the Chinese People's Republic and specifically in monastery libraries on the territory of Tibet and the adjoining Chinese provinces, eventually also in Inner Mongolia, could not be included in this survey due to a lack of reliable information. However, on the basis of his own experience the author can responsibly state that in Peking alone exemplars of the Derge Kanjur and Tanjur exist in at least two places, namely at the Peking National Library (*Pei-ching kuo-li t'u-shu-kuan*; cf. the local accession list of Tibetan books, *Bod-yig dpe-cha'i dkar-chag*, No. 214) and at the library of the Palace of Nationality Culture (*Min-tsu wen-hua kung*) where several specimens of the Kanjur and Tanjur in different recensions are available. Likewise excluded from this survey are those exemplars of the Derge Kanjur and/or Tanjur which may form a part of the property of numerous Tibetan emigrant organizations and individuals, particularly those whose seat or place of residence is on the territory of India, but also in numerous European countries, the USA, Japan and possibly elsewhere in the world. For the distribution of the various Kanjur and Tanjur editions, including the Derge recension, among the libraries of the world, see the information contained in the works of Kenneth K. S. Ch'en, V. A. Bogoslovskii, M. I. Vorob'eva-Desiatovskaia and B. D. Dandaron et al. (for the Soviet Union), Walter H. Maurer (for the USA), Richard O. Meisezahl (for West Germany), Hajime Nakamura (for Japan), Giuseppe Tucci (for Italy), etc.; see Bibliography.

According to the results of the author's research, the situation with regard to the Derge Kanjur and Tanjur in individual countries of the world (ranked alphabetically) is as follows (the information presented in respect of the Prague exemplar is somewhat more comprehensive due to the fact that it was taken as the base of this study):

CZECHOSLOVAKIA The library of the Oriental Institute (Orientální ústav) of the Czechoslovak Academy of Sciences in Prague possesses a complete set of the Kanjur and the Tanjur which was acquired for it by the author in Derge in 1958 through the mediation of the Peking National Library (*Pei-ching kuo-li t'u-shu-kuan*).²⁹ Immediately after being printed, the books were transported to Peking (in the autumn of 1958) where, with the co-operation of the author's Chinese teacher of the Tibetan language, Professor Yü Tao-ch'üan (Yu Dawchuan) of the Central Institute for Nationalities (*Chung-yang min-tsu hsüeh-yüan*) in Peking, and Mr. Li Te-ch'i, keeper of the "Fraternal Minorities Department" (*Hsiung-ti min-tsu tsu*) of the Peking National Library, the author preliminarily classified the whole material and, on 26 December, 1958, dispatched it in thirteen crates by rail to Prague for further detailed processing and cataloguing.

The whole collection now deposited in Prague comprises 316 volumes, 102 of them plus one Index-volume making up the Kanjur and 212 plus one Index-volume making up the Tanjur.

The handling of the collection is now substantially facilitated by a system of register cards filed according to the original Kanjur and Tanjur classification (analogous to the *Tohoku Catalogue*, see further on) and supplemented with two alphabetical title indices, viz. a Tibetan and a Sanskrit one, with serial numbers referring to the register cards.

The Prague exemplars of the Derge Kanjur and Tanjur are printed on good paper of white colour. The folios are of an approximate size of 13 cm × 65 cm. The colour of the ink used for the whole Kanjur, including the Index-volume (LAKṢHMĪ, Vol. 315), and for the first volume of the Tanjur (*Bstod-tshogs*, KA, Vol. 103) is red, the rest of the Tanjur, including the Index-volume (SHRĪ, Vol. 316) being printed in black ink. The approximate size of the printed area is 7.5 cm × 53 cm and the number of lines per page is seven. The text is

²⁹ As far as the author was able to ascertain when cataloguing our collection, the following twenty pages have been missing from the Tanjur right from the beginning: *Rgyud*, GA (Vol. 106), fol. 194v; *Mdo-sde*, DI (Vol. 222), fol. 176r,v; *Sems-tsam*, RI (Vol. 236), fols. 297r-311v; *Tshad-ma*, TSE (Vol. 288), fol. 251r,v; *Sgra-mdo*, SHE (Vol. 298), fol. 277r,v; and *Sna-tshogs*, CO (Vol. 306), fol. 1r,v.

enclosed in a rectangular frame with a margin of about 6 cm on either side. The left-hand margin of the obverse contains, perpendicularly to the main body, the number of the volume (alphabetical notation) and the number of the folio, while the left-hand margin of the reverse contains, again perpendicularly to the main body, the heading of the subdivision. The margin on the right-hand side is blank. As a rule the print is perfectly legible and virtually free of carver's errors.

Moreover, every volume, apart from a few negligible exceptions (see further on, Remarks to Parts I and II), is provided on its initial page (folio 1v) with two illustrations—one on the left and one on the right—of an approximate size of 5.7 cm × 5.7 cm. Printed below every illustration is the respective caption formed by two seven-syllable verses written in one line (for exceptions see further on, Remarks to Parts I and II).³⁰

FEDERAL REPUBLIC OF GERMANY Of the Derge edition of the Kanjur and Tanjur only one incomplete exemplar of the Tanjur exists in West Germany. It comes from the property of the former Preussische Staatsbibliothek (Prussian State Library) in Berlin which most likely acquired it in 1930, but we do not possess more detailed knowledge of the circumstances of its acquisition.³¹

According to Claus Vogel,³² this exemplar of the Tanjur consists of 214 volumes, 14 of which were lost during World War II and have not yet been found. It is printed in black ink. The folios measure 62 cm × 11.5 cm. The printed area is 51.5 cm in length and 7.5 cm in width and the lines number 7 per page. The margin on the left-hand side contains the number of the volume

³⁰ For further details regarding the Prague collections of the Derge Kanjur and Tanjur, see Kolmaš, Notes, pp. 314-317.

³¹ In Wilhelm Filchner's book *Kumbum Dschamba Ling. Das Kloster der Hunderttausend Bilder Maitreya. Ein Ausschnitt aus Leben und Lehre des heutigen Lamaismus*, F. A. Brockhaus, Leipzig 1933, p. 445, note 731, W.A. Unkrig, author of the extensive section devoted to notes, presents the following information: "...die Preussische Staatsbibliothek schon lange einen Tandschur von allerdings schlechtem Druck besitzt, 1930 aber einen eigens für sie hergestellten in tadellosem und leicht lesbarem Blockdruck erhalten hat. Gegenwärtig werden seine 140.000 Blatt, die in der engen Umschnürung auf dem langen Transport etwas gelitten haben, geglättet, um dann katalogisiert zu werden. Die Ausgabe stammt aus Derge, jenem Kloster, dessen Holztafeln des Kandschur und Tandschur als die besten des Landes gelten... Zum Berliner Tandschur vergleiche man den anonymen, aber allgemeinverständlich sachlichen Aufsatz 'Ein Tandschur reist nach Berlin' in *Der Weltspiegel*, Jhrg. 30, 1930, Nr. 14, vom 6. April, S. 4." See also J. W. de Jong in his review of Claus Vogel's work (Bibliography) published in the *Indo-Iranian Journal*, Vol. 10, No. 4 (1968), p. 295.

³² Vogel, p. 22.

and folio (obverse) and the heading of the subdivision (reverse) respectively, while the margin on the right-hand side is blank.

Today this incomplete exemplar of the Tanjur (200 volumes in all) can be seen in two places in West Germany, namely at the Westdeutsche Bibliothek at Marburg (99 volumes) and at the Universitätsbibliothek at Tübingen (101 volumes).³³

GREAT BRITAIN In the British Isles only Cambridge University owns an exemplar of the Derge Kanjur with which it was presented as a gift in 1907 by the Rev. Charles Taylor, D.D., Master of St. John's College. This exemplar is printed in red ink. Its classification and comparison with data about the Derge Kanjur afforded by the *Tohoku Catalogue* were carried out by R. O. Meisezahl.³⁴

JAPAN The largest number of exemplars of all five recensions of the Kanjur and Tanjur (Cone, Derge, Lhasa, Narthang and Peking) can be found in Japan. And with regard to the Derge edition of the Kanjur and Tanjur, libraries and institutions in that country can boast of absolutely the largest number of complete exemplars.³⁵

Both collections, i.e. the Kanjur and the Tanjur, are possessed as complete wholes by the following institutions: Hompa Honganji (Honganji Buddhist Monastery, Main Branch) in Kyoto; Kawaguchi Toshokan (Kawaguchi Library) in Tokyo; Kōyasan Daigaku (Koyasan University) in Koyasan, Wakayama Prefecture; Tōhoku Daigaku (Tohoku University) in Sendai; and Tōyō Bunko (Oriental Library) in Tokyo.

The library of the Kyōto Daigaku (Kyoto University) in Kyoto possesses only the Kanjur.

The library of the Institute of Tibetan Studies, Tōkyō Daigaku (Tokyo

³³ For further details see in particular Meisezahl, Derge Tanjur, p. 292. Apart from this, the Westdeutsche Bibliothek in Marburg possesses another exemplar, likewise incomplete (of the 225 volumes 12 are still missing), of the Narthang Tanjur which also comes from the property of the former Prussian State Library in Berlin.

³⁴ See Meisezahl, Derge Tanjur, p. 302 and note 15 on p. 305. Apart from this, Cambridge University also possesses one exemplar of the Lhasa Kanjur. Cf. Will Baruch, "Le cinquante-deuxième chapitre du mJañs-blun (Sūtra du sage et du fou)", *Journal asiatique*, t. 243 (1955), p. 343, note 2.

³⁵ The following survey was compiled according to the data collected by Kenneth K. S. Ch'en and Hajime Nakamura; see Bibliography.

University) in Tokyo, possesses only the Tanjur.

Of all these exemplars special mention is deserved by the one housed in the library of the Tohoku University in Sendai. This exemplar was acquired by Mr. Tokan Tada when he was studying in Tibet in the early 1920's and taken to Japan. Later on it was purchased from him by the Saito Gratitude Foundation (Saitō Hōonkai) and donated to the Tohoku University Library. At present it is the only exemplar of the Derge Kanjur and Tanjur to have been wholly catalogued and the catalogue in question, quoted in specialized literature as the *Tohoku Catalogue* (also the *Sendai Catalogue* or *Ui's Catalogue*) was published in print in 1934.³⁶

MONGOLIA The State Library in Ulanbator also possesses different editions of the Kanjur and the Tanjur, including the Kanjur and the Tanjur in Mongolian. Of the Derge edition of the two collections, however, it possesses only the Tanjur.³⁷

NORWAY Of the Derge edition of the Kanjur and the Tanjur the library of the University in Oslo likewise possesses only the Tanjur numbering 212 volumes plus one Index-volume for both the Kanjur and the Tanjur.³⁸ This exemplar was procured by a Norwegian missionary by the name of Theo Sorensen in Ta-chien-lu (Dar-rtse-mdo) in East Tibet (now in western Szu-ch'uan) and taken to Oslo in 1924.³⁹

³⁶ *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)*, edited by Hakuju Ui, Munetada Suzuki, Yenshō Kanakura and Tōkan Tada and published by the Tōhoku Imperial University with the assistance of the Saitō Gratitude Foundation, Sendai, Japan, 1934, XV, 703 pp. *A Catalogue-Index of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)*, idem, III, 124 pp. For a discussion of this catalogue see Friedrich Weller, "Zum Kanjur und Tanjur von Derge", *Orientalistische Literaturzeitung*, Vol. 39 (1936), cols. 201-218 (also translated into Japanese by E. Kanakura, "'Chibetto daizōkyō sōmoku-roku' no hihiyō", published in *Saitō Hōonkai Jihō*, No. 124, 1937, pp. 1-26), and E. Frauwallner in the review of this work which appeared in *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. 44 (1937), pp. 312-314.—The *Tohoku Catalogue* is frequently referred to also in this work.

³⁷ Cf. Lokesh Chandra, "The Authors of sumbums", *Indo-Iranian Journal*, Vol. 2, No. 2 (1958), p. 113.

³⁸ In this respect it is unlike the Prague or the Sendai copy, both of which have one Index-volume for the Kanjur and one for the Tanjur.

³⁹ Cf. Fonahn, p. 161. The author also draws attention on pp. 164-165 to the divergence between the Oslo exemplar of the Derge Tanjur and the Sendai exemplar described in the *Tohoku Catalogue*. The same library in Oslo also possesses one specimen of the Narthang Kanjur in 102 volumes (Fonahn, p. 163).

USA In the United States of America several copies of the complete Tibetan Kanjur and Tanjur can be seen in five different recensions (Cone, Derge, Lhasa, Narthang and Peking). A complete edition of the Derge Kanjur and Tanjur exists only in the library of Harvard University (Houghton Library), Cambridge, Massachusetts.⁴⁰

Of the Derge edition only the Kanjur is in the possession of the Library of Congress in Washington, D.C. which it acquired in 1909 as a gift from W. W. Rockhill (1854-1914).⁴¹

USSR The Soviet Union possesses one of the richest collections of Tibetan books, both in manuscript form and xylographed, in the world and among them are also several exemplars of the Kanjur and the Tanjur in a number of different editions. Exemplars of the Derge Kanjur and Tanjur exist in two places in the Soviet Union:

(1) at the Leningradskoe otdelenie Instituta vostokovedeniia (Leningrad Branch of the Oriental Institute; previously this institution was known for several years as the Leningradskoe otdelenie Instituta narodov Azii—"Leningrad Branch of the Institute of Peoples of Asia") of the Academy of Sciences of the USSR, Leningrad. It possesses two exemplars of the Kanjur (one printed in red ink and the other in black) and one exemplar of the Tanjur (printed in black ink);⁴²

(2) at the Buriatskii kompleksnyi nauchno-issledovatel'skii institut (Buryat Complex Scientific and Research Institute) of the Siberian Branch of the Academy of Sciences of the USSR, Ulan-Ude which, of the Derge edition, possesses only the Kanjur.⁴³

⁴⁰ Meisezahl, Derge Tanjur, p. 304, note 4.

⁴¹ Laufer, *JRAS* 1914, p. 1128. Cf. also the *Report of the Librarian of Congress*, Washington, D.C., 1928, pp. 313 et seq., and Maurer, pp. 93-94 and 101.

⁴² For a description of the collections of Tibetan xylographs in the former Leningrad Branch of the "Institut narodov Azii" (now once again known as the "Institut vostokovedeniia") of the Academy of Sciences of the USSR, including the local exemplar of the Derge Kanjur and Tanjur, see Vorob'eva-Desiatovskaia, p. 227. Cf. also Bogoslovskii, p. 58.

⁴³ See Dandaron, p. 143.

PLACES WHERE THE DERGE KANJUR AND/OR THE
TANJUR CAN BE FOUND

(A SYNOPSIS)

Cambridge, England	
Cambridge University	K (red print)
Cambridge, Massachusetts, USA	
Harvard University (Houghton Library)	K and T
Koyasan, Japan	
Kōyasan Daigaku (Koyasan University)	K and T
Kyoto, Japan	
Hompa Honganji (Honganji Buddhist Monastery, Main Branch)	K and T
Kyōto Daigaku (Kyoto University)	K
Leningrad, USSR	
Leningradskoe otdelenie Instituta vostokovedeniia (Leningrad Branch of the Oriental Institute) of the Academy of Sciences of the USSR	K (two copies, red and black)
Marburg, West Germany	
Westdeutsche Bibliothek	T (99 vols.)
Oslo, Norway	
Universitetsbiblioteket i Oslo	T
Peking, People's Republic of China	
Min-tsu wen-hua kung (Palace of Nationality Culture)	K and T
Pei-ching kuo-li t'u-shu-kuan (Peking National Library)	K and T
Prague, Czechoslovakia	
Orientální ústav ČSAV (Oriental Institute of the Czechoslovak Academy of Sciences)	K and T
Sendai, Japan	
Tōhoku Daigaku (Tohoku University)	K and T
Tokyo, Japan	
Institute of Tibetan Studies, Tōkyō Daigaku (Tokyo University)	T
Kawaguchi Toshokan (Kawaguchi Library)	K and T
Tōyō Bunko (Oriental Library)	K and T

Tübingen, West Germany Universitätsbibliothek	T (101 vols.)
Ulanbator, Mongolia State Library	T
Ulan-Ude, USSR Buriatskii kompleksnyi nauchno-issledovatel'skii institut (Buryat Complex Scientific and Research Institute) of the Siberian Branch of the Academy of Sciences of the USSR	K
Washington, D.C., USA Library of Congress	K (black print)

SYNOPTIC TABLES OF THE DERGE KANJUR AND TANJUR
IN THE POSSESSION OF THE LIBRARY OF THE
ORIENTAL INSTITUTE IN PRAGUE

THE KANJUR

Section ⁴⁴	Number of Volumes	Number of Works
I. 'Dul-ba (Vinaya)	13	7
II. Shes-phyin (Prajñāpāramitā)	21	36
a. 'Bum (Śatasāhasrikā)	(12)	(1)
b. Ñi-khri (Viṃśatisāhasrikā)	(3)	(1)
c. Khri-brgyad (Aṣṭādaśasāhasrikā)	(3) ⁴⁵	(1)
d. Khri-pa (Daśasāhasrikā)	(2) ⁴⁵	(1)
e. Brgyad-stong (Aṣṭasāhasrikā)	(1)	(1)
f. Shes-rab sna-tshogs [Vividhā-prajñā (pāramitā)]	(1)	(31)
III. Phal-po-che (Avatamsaka)	4	1
IV. Dkon-brtsegs (Ratnakūṭa)	6	49
V. Mdo-sde (Sūtra)	32	267
VI. Rgyud-'bum (Tantra)	20	468
VII. Rñing-rgyud (Purātana-tantra)	3	17
VIII. Dri-med-'od (Vimalaprabhā)	1	1
IX. Gzungs-'dus (Dhāraṇī-saṃgraha)	2	263

⁴⁴ The *Tohoku Catalogue* does not enumerate the independent sections separately for the Kanjur and separately for the Tanjur as the author does here (9 sections in the case of the Kanjur and 14 sections in the case of the Tanjur), but marks them all together with the successive numbers I-XXIV. At the same time it divides the Kanjur into six sections (I-VI) and in the case of Section VI it further differentiates four sub-sections (a - d), and the Tanjur into seventeen sections (VII-XXIII). The last Section XXIV, *Dkar-chag*, contains two Index-volumes in respect of the whole collection. In comparison with our collection of the Kanjur and the Tanjur, the collection at the Tohoku University in Sendai contains additionally only Section XXII, *Jo-bo 'i chos-chung* (Vol. 315, Nos. 4465-4567). See also notes 52, 56, 66, 69 and 70.

⁴⁵ See note 49 further on.

I. 'DUL-BA (1-13)

1	2	3	4	5 ⁴⁶
KA	1	311	1	
KHA	2	317	1	
GA	3	293	1	
NGA	4	302	1	
CA	5	292	2-3	
CHA	6	287	3	
JA	7	287	3	
ÑA	8	269	3	
TA	9	328	4-5	
THA	10	310	6	
DA	11	333	6	
NA	12	302	7	
PA	13	313	7	

II. SHES-PHYIN⁴⁷ (14-34)

a. 'Bum, i.e. the Prajñāpāramitā set in 100,000 ślokas (14-25)

KA	14	394	8
KHA	15	402	8
GA	16	394	8
NGA	17	381	8
CA	18	395	8
CHA	19	382	8
JA	20	398	8
ÑA	21	399	8
TA	22	384	8
THA	23	387	8
DA	24	411	8
A	25	395	8

⁴⁶ Column 1 = the original Tibetan volume designation (alphabetical notation) in transliteration;

Column 2 = the volume serial number (from 1 to 316; see also note 59 further on);

Column 3 = the number of folios;

Column 4 = the work serial number (from 1 to 4464);

Column 5 = Remarks.

⁴⁷ In the *Tohoku Catalogue* Section II, *Shes-phyin*, is not divided into further sub-sections (a-f).

b. *Ñi-khri*, i.e. the Prajñāpāramitā set in 20,000 ślokas (26-28)

KA	26	382	9
KHA	27	393	9
A ⁴⁸	28	381	9

c. *Khri-brgyad*, i.e. the Prajñāpāramitā set in 18,000 ślokas (29-*31)

KA	29	300	10
KHA	30	304	10
*GA ⁴⁹	*31	260	10

Ff. 1-260

d. *Khri-pa*, i.e. the Prajñāpāramitā set in 10,000 ślokas (*31-32)

*GA ⁴⁹	*31	91	11	Extra ff. 1-91
NGA ⁴⁹	32	306	11	Extra ff. 92-397

e. *Brgyad-stong*, i.e. the Prajñāpāramitā set in 8,000 ślokas (33)

KA	33	286	12
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f. *Shes-rab sna-tshogs*, i.e. miscellaneous Prajñāpāramitā texts (34)

KA	34	284	13-43
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III. PHAL-PO-CHE⁵⁰ (35-38)

KA	35	393	44
KHA	36	396	44
GA	37	396	44
A	38	363	44

⁴⁸ In the *Tohoku Catalogue*, p. 4, this volume (Vol. 28) is marked with the letter-designation GA instead of A.

⁴⁹ In our collection this volume GA (Vol. 31) is divided into two parts, each with its own separate pagination. The first part (GA, ff. 1-260) belongs in sub-section (c), *Khri-brgyad*, in which it forms the concluding part of work No. 10, '*Phags-pa shes-rab-kyi pha-rol-tu phyin-pa khri-brgyad-stong-pa zhes-bya-ba theg-pa chen-po'i mdo*'. The second part (GA, extra ff. 1-91) belongs in sub-section (d), *Khri-pa*, in which it forms the introductory part of work No. 11, '*Phags-pa shes-rab-kyi pha-rol-tu phyin-pa khri-pa zhes-bya-ba theg-pa chen-po'i mdo*'. This work then continues and is concluded in the following volume NGA (Vol. 32) which in our collection—contrary to the *Tohoku Catalogue*, p. 4 ["No. 11, (Ña. lbl-397a7)", i.e. 397 folios]—is paginated ff. 92-397, i.e. 306 folios in all.

⁵⁰ The *Tohoku Catalogue*, p. 11, has *Phal-chen* instead of our *Phal-po-che*.

IV. DKON-BRTSEGS (39-44)

KA	39	270	45-49
KHA	40	294	50-56
GA	41	297	56-59
NGA	42	288	60-63
CA	43	309	64-80
CHA	44	299	80-93

V. MDO-SDE (45-76)

KA	45	340	94
KHA	46	278	95-98
GA	47	305	99-100
NGA	48	288	101-105
CA	49	292	106-109
CHA	50	297	110-112
JA	51	298	113-118
ÑA	52	343	119
TA	53	339	119
THA	54	296	120-126
DA	55	316	127-132
NA	56	300	133-141
PA	57	344	142-151
PHA	58	319	152-157
BA	59	314	158-171
MA	60	296	172-180
TSA	61	308	181-200
TSHA	62	307	201-219
DZA	63	297	220-230
WA	64	299	231-237
ZHA	65	306	238-242
ZA	66	310	243-261
'A	67	319	262-266
YA	68	318	267-287
RA	69	307	287
LA	70	312	287
SHA	71	305	287-300
SA	72	310	301-399

Pad-ma dkar-po

HA	73	309	340
A	74	300	340-342
AM	75	298	343-346
AH	76	289	347-359B ⁵¹

VI. RGYUD-'BUM⁵² (77-96)

KA	77	370	360-369
KHA	78	311	370-373
GA	79	292	374-416
NGA	80	343	417-431
CA	81	309	432-449
CHA	82	331	450-453
JA	83	336	454-478
ÑA	84	274	479-480
TA	85	272	481-489
THA	86	322	490-495
DA	87	309	496-506

⁵¹ Work No. 359 in the Kanjur, *Mdo-sde*, AH (Vol. 76), is further divided into two works, viz. No. 359 A [= *Tohoku Catalogue*, p. 65, No. 359: *Mig bcu-gñis-pa zhes-bya-ba'i mdo* (Dvā/Dvi-daśalocana-nāma-sūtra), ff. 277v-281r], and No. 359 B [= *Tohoku Catalogue*, Addendum, p. 180, No. 359A.: *'Phags-pa dum-bu zhe-gñis-pa zhes-bya-ba'i mdo* (Hpho bsho za shi i la ṭad /recte ṭang/kying, i.e. *Fo-shuo szu-shih-erh chang ching*), ff. 281v-289r], thus making a total of 267 (not 266) works actually contained in the *Mdo-sde* section of the Kanjur.

In view of what has just been said here, it is necessary, as from No. 360 (inclusive) onwards, to ADD ONE to every number in the *Tohoku Catalogue* as well as in this survey (360=361, 361=362 and so on) in order that the continuous numerical marking may correspond to the real number of works contained in the Kanjur. For practical reasons and explicitly because of the possibility of a mutual comparison with and references to the standard and authoritative *Tohoku Catalogue*, to date the only published catalogue of the Derge edition of the Kanjur and Tanjur, the continuous numerical marking presented in it, even if not wholly precise (see also notes 60, 64 and 68 below), has been adhered to in our collections as well as in this work. This must be borne in mind throughout this work. Attention will be drawn in the relevant places to certain other deviations.

⁵² In the *Tohoku Catalogue* Section VI, *Rgyud-'bum*, is divided into the following sub-sections:

- a) *Rgyud-'bum*, pp. 67-137;
- b) *Rñing-rg yud*, pp. 138-142;
- c) *Dus-'khor 'grel-bshad* (Kālacakraṭīkā), p. 142;
- d) *Gzung-'dus*, pp. 142-180.

NA	88	351	507-543	
PA	89	273	544-556	
PHA	90	287	557-604	
BA	91	291	604-685	
MA	92	316	686	
TSA	93	311	686-724	
TSHA	94	268	724-745	
DZA	95	295	746-751	
WA	96	264	752-827	4 illustrations (ff. lv and 264r)

VII. RÑING-RGYUD (97-99)

KA	97	358	828-830
KHA	98	311	831-835
GA	99	287	836-844 ⁵³

VIII. DRI-MED-'OD⁵⁴ (100)

SHRĪ	100	469	845
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IX. GZUNGS-'DUS (101-102)

E	101	283	846-945
WAM	102	278	946-1108 ⁵⁵

⁵³ The *Tohoku Catalogue* breaks up *Rñing-rgyud*, GA (Vol. 99), No. 841 into eight works with the common number 841 and sub-numbers (1) to (8). Each work listed under the sub-numbers is accompanied by the respective Tibetan and Sanskrit title.

⁵⁴ Instead of our Section VIII, *Dri-med-'od*, the *Tohoku Catalogue*, p. 142, has Section VIc., *Dus-'khor 'grel-bshad* (see note 52 above).

⁵⁵ The actual number of works included in the Kanjur is 1,109 and not 1,108. See note 51 above.

THE TANJUR

Section ⁵⁶	Number of Volumes	Number of Works ⁵⁷
I. Bstod-tshogs (Stotra-gaṇa)	1	71
II. Rgyud (Tantra)	78	2608
III. Shes-phyin (Prajñāpāramitā)	16	38
IV. Dbu-ma (Madhyamaka)	17	157
V. Mdo-sde (Sūtra)	10	39
VI. Sems-tsam (Cittamātra)	16	66
VII. Mngon-pa (Abhidharma)	11	18
VIII. 'Dul-ba (Vinaya)	18	46
IX. Skyes-rabs (Jātaka)	5	22
X. Spring-yig (Lekha)	1	31
XI. Tshad-ma (Pramāṇa)	20	65
XII. Sgra-mdo (Śabda-śāstra)	4	37
XIII. Gso-ba rig-pa (Cikitsā-vidyā)	5	7
XIV. Sna-tshogs (Vividhāḥ)	10	153

⁵⁶ In the *Tohoku Catalogue* the Tanjur sections (seventeen in all) are marked with the numbers VII-XXIII. See previous note 44.

⁵⁷ The actual number of works contained in our Tanjur is 3,358 and not 3,356 as would appear from the numbering used by the authors of the *Tohoku Catalogue* (1109-4464). See also notes 60, 64 and 68 further on.

I. BSTOD-TSHOGS ⁵⁸ [103 (1)]			
KA	103 (1) ⁵⁹	258	1109-1179
II. RGYUD [104-181 (2-79)]			
KA	104 (2)	275	1180-1182
KHA	105 (3)	294	1183-1184
GA	106 (4)	297	1185-1189
NGA	107 (5)	321	1190-1191
CA	108 (6)	313	1192-1197
CHA	109 (7)	316	1198
JA	110 (8)	330	1199-1217
ÑA	111 (9)	342	1218-1262
TA	112 (10)	366	1263-1345
THA	113 (11)	277	1346-1347
DA	114 (12)	297	1347
NA	115 (13)	303	1348-1352
PA	116 (14)	328	1353-1388
PHA	117 (15)	311	1389-1400
BA	118 (16)	315	1401-1404
MA	119 (17)	450	1405-1412
TSA	120 (18)	232	1413-1414
TSHA	121 (19)	262	1415-1418
DZA	122 (20)	318	1419
WA	123 (21)	371	1420-1453
ZHA	124 (22)	379	1454-1515
ZA	125 (23)	249	1516-1572
'A	126 (24)	264	1573-1607
YA	127 (25)	314	1608-1648
RA	128 (26)	439	1649-1660
LA	129 (27)	312	1661-1682

⁵⁸ As stated previously, the *Bstod-tshogs* section is printed in red, all the remaining volumes of the Tanjur being printed in black.

⁵⁹ As from Vol. 103, an additional system of numbering of the volumes is applied—numbers in round brackets from (1) to (212)—in order to indicate the serial numbers of the volumes in the Tanjur division.

SHA	130 (28)	291	1683-1783
SA	131 (29)	324	1784
HA	132 (30)	234	1785-1787
A	133 (31)	212	1788-1792
KI	134 (32)	292	1793
KHI	135 (33)	205	1793-1794
GI	136 (34)	220	1795
NGI	137 (35)	284	1796-1825
CI	138 (36)	308	1826-1837
CHI	139 (37)	277	1838-1842
JI	140 (38)	244	1843-1845
ÑI	141 (39)	318	1846-1847
TI	142 (40)	325	1848-1851
THI	143 (41)	313	1851-1852
DI	144 (42)	231	1853-1868
NI	145 (43)	219	1869-1873
PI	146 (44)	289	1874-1902
PHI	147 (45)	267	1903-1916
BI	148 (46)	337	1917-1922
MI	149 (47)	246	1923-2013B ⁶⁰

⁶⁰ Work No. 2004 in the Tanjur, *Rgyud*, MI (Vol. 149), is further divided into two works, viz. No. 2004 A (ff. 212r6-212v1: *Bsam-gtan-gyi las*), and No. 2004B (ff. 212v1-213r6: *Las-kyi kha-bskang-bar byas-te*). In the *Tohoku Catalogue*, p. 315, No. 2004 represents ONE work only, viz. *Las-kyi grogs-kyi bya-ba* (ff. 212r6-213r6).

Similarly, work No. 2013 in the same *Rgyud* section, MI (Vol. 149), is further divided into two works, viz. No. 2013 A [ff. 221r2-235r6: *Dpal rdo-rje 'jigs-byed-kyi sgrub-pa'i thabs rdo-rje'i 'od ces-bya-ba* (Śrī-Vajrabhairavavajraprakarasādhā-nāma)], and No. 2013 B [ff. 235r6-246r7: *Dpal rdo-rje 'jigs-byed-kyi dkyil-'khor-g yi cho-ga gsal-ba zhes-bya-ba* (Śrī-Vajrabhairavavajramāṇḍalaprakavidhī-nāma)]. In the *Tohoku Catalogue*, p. 316, No. 2013 represents ONE work only, viz. *Dpal rdo-rje 'jigs-byed-kyi sgrub-pa'i thabs rdo-rje'i 'od ces-bya-ba* (Śrī-Vajrabhairavavajraprakāśāsādhāna-nāma), ff. 221r2-246r7. Thus the actual number of works contained in the *Rgyud* section of the Tanjur is 2,608 and not 2,606 as would appear from the *Tohoku Catalogue* numbering (1180-3785).

In view of what has been said in the two preceding paragraphs and also in view of the contents of preceding note 51, it is necessary, as from No. 2005 (inclusive) onwards, to ADD TWO to every number in the *Tohoku Catalogue* as well as in this survey (2005=2007; 2006=2008 and so on) and as from No. 2014 (inclusive) onwards, to ADD THREE to every number in the *Tohoku Catalogue* as well as in this survey (2014=2017, 2015=2018 and so on) in order that the continuous numerical marking may correspond to the real number of works contained in the Kanjur and Tanjur. See also note 64 and especially note 68.

TSI	150 (48)	218	2014-2091
TSHI	151 (49)	345	2092-2173
DZI	152 (50)	250	2174-2216
WI	153 (51)	326	2217-2259
ZHI	154 (52)	306	2260-2340
ZI	155 (53)	277	2341-2500
'I	156 (54)	352	2501-2502
YI	157 (55)	245	2503
RI	158 (56)	283	2503-2509
LI	159 (57)	352	2510
SHI	160 (58)	317	2510
SI	161 (59)	242	2511-2512
HI	162 (60)	352	2512
I	163 (61)	362	2512-2515
KU	164 (62)	262	2516-2531
KHU	165 (63)	301	2532-2534
GU	166 (64)	275	2535-2542
NGU	167 (65)	274	2543-2590
CU	168 (66)	341	2591-2625
CHU	169 (67)	290	2626-2627
JU	170 (68)	339	2628-2661
ÑU	171 (69)	351	2662-2663
TU	172 (70)	285	2663-2669
THU	173 (71)	330	2670-2689
DU	174 (72)	334	2690-2693
NU	175 (73)	347	2694-2936
PU	176 (74)	321	2937-3139
PHU	177 (75)	226	3140-3225
BU	178 (76)	249	3226-3305
MU	179 (77)	345	3306-3704
TSU	180 (78)	208	3705-3719
TSHU	181 (79)	225	3720-3785 ⁶⁰

III. SHES-PHYIN [182-197 (80-95)]

KA	182 (80)	212	3786-3787
KHA	183 (81)	243	3788-3789
GA	184 (82)	315	3790

NGA	185 (83)	307	3790	
CA	186 (84)	342	3790	
CHA	187 (85)	341	3791	
JA	188 (86)	275	3792-3795	No illustrations
ÑA	189 (87)	261	3796-3799	
TA	190 (88)	270	3800-3802	
THA	191 (89)	240	3803-3804	
DA	192 (90)	235	3805-3806	
NA	193 (91)	331	3807	
PA	194 (92)	252	3807	
PHA	195 (93)	315	3808-3810	
BA	196 (94)	320	3811	
MA	197 (95)	317	3812-3823	

IV. DBU-MA [198-214 (96-112)]

TSA	198 (96)	284	3824-3845	
TSHA	199 (97)	289	3846-3854	
DZA	200 (98)	330	3855-3858	
WA	201 (99)	287	3859	
ZHA	202 (100)	338	3859	
ZA	203 [101]	341	3859	
'A	204 (102)	349	3860-3863	
YA	205 (103)	375	3864-3869	
RA	206 (104)	365	3870	
LA	207 (105)	349	3871-3873	
SHA	208 (106)	285	3874-3880	No illustrations
SA	209 (107)	291	3881-3889	
HA	210 (108)	317	3890-3897	
A	211 (109)	313	3898-3907	
KI	212 (110)	358	3908-3938	
KHI	213 (111)	313	3939-3960	
GI	214 (112)	259	3961-3980	

V. MDO-SDE⁶¹ [215-224 (113-122)]

NGI	215 (113)	266	3981-3993	
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⁶¹ Our *Mdo-sde* section is called *Mdo-'grel* in the *Tohoku Catalogue* (p. 601).

CI	216 (114)	269	3994
CHI	217 (115)	273	3995-3997
JI	218 (116)	277	3998-4009
ÑI	219 (117)	269	4010-4015
TI	220 (118)	291	4016
THI	221 (119)	272	4016
DI	222 (120)	302	4016-4017
NI	223 (121)	262	4018
PI	224 (122)	310	4019

VI. SEMS-TSAM [225-240 (123-138)]

PHI	225 (123)	260	4020-4026
BI	226 (124)	345	4027-4033
MI	227 (125)	283	4034
TSI	228 (126)	266	4034
TSHI	229 (127)	283	4035
DZI	230 (128)	195	4036
WI	231 (129)	213	4037
ZHI	232 (130)	289	4038
ZI	233 (131)	335	4038-4039
'I	234 (132)	221	4040-4046
YI	235 (133)	338	4047
RI	236 (134)	361	4048-4052
LI	237 (135)	293	4053-4054
SHI	238 (136)	250	4055-4066
SI	239 (137)	301	4067-4069
HI	240 (138)	231	4070-4085

VII. MNGON-PA [241-251 (139-149)]

I	241 (139)	229	4086-4088
KU	242 (140)	258	4089-4090
KHU	243 (141)	266	4090-4091
GU	244 (142)	330	4092
NGU	245 (143)	333	4092
CU	246 (144)	347	4093
CHU	247 (145)	322	4093

JU	248 (146)	287	4094
ÑU	249 (147)	323	4094-4098
TU	250 (148)	223	4099-4100
THU	251 (149)	261	4100-4103

VIII. 'DUL-BA [252-269 (150-167)]

DU	252 (150)	239	4104
NU	253 (151)	268	4104-4105
PU	254 (152)	312	4106
PHU	255 (153)	281	4106
BU	256 (154)	225	4106-4107
MU	257 (155)	246	4108-4111
TSU	258 (156)	326	4112-4113
TSHU	259 (157)	207	4114
DZU	260 (158)	315	4115-4116
WU	261 (159)	259	4117-4118
ZHU	262 (160)	278	4119
ZU	263 (161)	274	4119
'U	264 (162)	388	4120
YU	265 (163)	390	4120
RU	266 (164)	263	4121
LU	267 (165)	344	4122
SHU	268 (166)	264	4123-4126
SU	269 (167)	254	4127-4149

IX. SKYES-RABS⁶² [270-274 (168-172)]

HU	270 (168)	340	4150-4151
U	271 (169)	252	4152-4154
KE	272 (170)	366	4155 'Khri-shing 4 illustrations (ff. lv and 2r)
KHE	273 (171)	329	4155 'Khri-shing No illustrations

⁶² In the *Tohoku Catalogue* the *Skyes-rabs* section includes Vols. 270-273 (HU, U, KE and KHE) and the first part, ff. lv-107r, of Vol. 274 (GE) containing eight works in all (Nos. 4150-4157). The remaining part of the same volume GE (ff. 107r-195r), containing works Nos. 4158-4171, is incorporated in the following *Spring-yig* section. See following note 63.

GE	274 (172)	195	4156-4171
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X. SPRING-YIG⁶³ [275 (173)]

NGE	275 (173)	188	4172-4202
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XI. TSHAD-MA [276-295 (174-193)]

CE	276 (174)	365	4203-4216 ⁶⁴
CHE	277 (175)	359	4217 ⁶⁴ -4219
JE	278 (176)	328	4220
ÑE	279 (177)	282	4220
TE	280 (178)	308	4221
THE	281 (179)	282	4221
DE	282 (180)	365	4222
NE	283 (181)	312	4222

⁶³ As stated in preceding note 62, the *Spring-yig* section in the *Tohoku Catalogue* begins in volume GE (Vol. 274) with work No. 4158 (fol. 107r et seq.) and ends in the following volume NGE (Vol. 275) with work No. 4202. Thus in the *Tohoku Catalogue* the *Spring-yig* section contains 45 works in all.

⁶⁴ Registered under No. 4216 in the *Tohoku Catalogue*, p. 645 [*Tshad-ma*, CE (Vol. 276), ff. 261vl-365r7], is the work called *Tshad-ma rnam-'grel-gyi 'grel-pa* (Pramāṇavārttikavṛtti/Pramāṇāvatāraṭīkā) by Chos-kyi-grags-pa and under No. 4217, *ibid.* [*Tshad-ma*, CHE (Vol. 277), ff. 1vl-326v4] the work called *Tshad-ma rnam-'grel-gyi dka'-'grel* [Pramāṇavārttikaṭīkā] by Lha-dbang-blo (Devendramati). In the opinion of the author of this study only ONE work, called *Tshad-ma rnam-'grel-gyi 'grel-pa* (Pramāṇāvatāraṭīkāvṛtti) and containing 40 *bam-po* or "sections" in all, is actually concerned. The first part, *bam-po* I-XI, is contained in volume CE (Vol. 276), ff. 261vl-365r7, and is identical with No. 4216 in the *Tohoku Catalogue*. The remaining part, *bam-po* XII-XL (i.e. the continuation and end of the first part) takes up the greater part (ff. 1vl-326v4) of volume CHE (Vol. 277) and coincides with No. 4217 in the *Tohoku Catalogue*. However, although this "continuation" (i.e. *bam-po* XII-XL) begins with the words (fol. 1vl) : *Tshad-ma rnam-'grel-gyi 'grel-pa|bam-po bcu-gñis-pa|*, etc., it ends in the colophon on fol. 326v3 with the phrase: *Tshad-ma rnam-'grel-gyi dka'-'grel [rdzogs-so]*, this being in accordance with the name given in the *Tohoku Catalogue* under No. 4217. In spite of the mentioned discrepancy in the name of the work in its title and in the colophon, the author considers Nos. 4216 and 4217 in *Tohoku Catalogue* to be ONE work (i.e. *Tshad-ma rnam-'grel-gyi 'grel-pa*). However, for practical reasons and in order not to interrupt the numbering of the works in the *Tohoku Catalogue* he has adhered to this numbering, i.e. the use of Nos. 4216 and 4217 in respect of the work in question. As a result, however, the total number of works contained in the *Tshad-ma* section (*Tohoku Catalogue*, Nos. 4203-4268) is not 66, but actually only 65. Accordingly, it is necessary to reduce in the pertinent manner also the total number of works contained in the Tanjur. In this respect see also note 68 further on.

PE	284 (182)	398	4223-4224
PHE	285 (183)	287	4225-4226
BE	286 (184)	261	4226
ME	287 (185)	328	4226
TSE	288 (186)	251	4226
TSHE	289 (187)	295	4227-4228
DZE	290 (188)	289	4229
WE	291 (189)	327	4230-4235
ZHE	292 (190)	369	4236-4265
ZE	293 (191)	363	4266-4267
'E	294 (192)	331	4267
YE	295 (193)	314	4268

XII. SGRA-MDO [296-299 (194-197)]

RE	296 (194)	278	4269-4281
LE	297 (195)	317	4282-4286
			4 illustrations (ff. lv and 2r)
SHE	298 (196)	303	4287-4296
SE	299 (197)	389	4297-4305
			6 illustrations: ff. lv, 10v (=lv), and 126v (=lv)

XIII. GSO-BA RIG-PA⁶⁵ [300-304 (198-202)]

HE	300 (198)	410	4306-4311
E	301 (199)	421	4311 No illustrations
KO	302 (200)	296	4312
KHO	303 (201)	340	4312 No illustrations
GO	304 (202)	304	4312 No illustrations

XIV. SNA-TSHOGS⁶⁶ [305-314 (203-212)]

NGO	305 (203)	277	4313-4345
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⁶⁵ Instead of our *Gso-ba rig-pa*, the *Tohoku Catalogue*, p. 659, has *Gso-rig-pa*.

⁶⁶ Our Section XIV, *Sna-tshogs* (Miscellanea), Vols. 305-314, Nos. 4313-4464, is further divided into the following sections in the *Tohoku Catalogue*:

XX *Bzo-rig-pa*, Vol. 305 (NGO), ff. lv-99v (Nos. 4313-4327);

CO ⁶⁷	306 (204)	377	4346-4357
CHO	307 (205)	293	4358
JO	308 (206)	310	4358-4364
ÑO	309 (207)	361	4365-4419 ⁶⁸ 10 illustrations (ff. lv, 354r, 355r, 356r, and 361r)
TO	310 (208)	452	4420 <i>Sgra-mdo</i>
THO	311 (209)	426	4421
DO	312 (210)	387	4421
NO	313 (211)	386	4422-4451
PO	314 (212)	327	4452-4464 ⁶⁸ and ⁶⁹

XXI *Thun-mong-ba lugs-kyi bstan-bcos*, Vol. 305 (NGO, contd.), ff. 99v-277r (Nos. 4328-4345);

XXII *Sna-tshogs*, Vols. 306-314 (CO, CHO, JO, ÑO, TO, THO, DO, NO and PO), Nos. 4346-4464.

⁶⁷ As stated previously (note 29), the initial page of the *Sna-tshogs* CO volume (Vol. 306) has been missing in our collection right from the beginning. The author's belief that this page also undoubtedly contains two illustrations was confirmed by A. Fonahn's article, "Notes on the Tanjur in Oslo", in which just this folio with two illustrations and the accompanying text is reproduced on pp. 164-165! See also Part I, note 5, further on.

⁶⁸ Work No. 4401 in the Tanjur, *Sna-tshogs*, ÑO (Vol. 309), is further divided into two works, viz. No 4401 A represented by No. 4400A in the *Tohoku Catalogue* [*Bde-legs-kyi tshigs-su bcad-pa* (Svastigāthā), ff. 338r-339v] and No. 4401 B represented by No. 4401 in the *Tohoku Catalogue* [*Bde-legs-su gyur-ba'i tshigs-su bcad-pa* (Svastayanagāthā/Svastayamṅāthā), ff. 339v-340r], thus making a total of 153 (not 152) works actually contained in the *Sna-tshogs* section of the Tanjur. Accordingly, it is necessary to correct in the pertinent manner also the total number of works contained in the Tanjur.

Annexed to the end of this volume ÑO, ff. 353v-361r5, is a kind of "Epilogue" (with no title). Its actual text begins with the words (fol. 353v): "*Dge-tshogs dpag-tu med-pa'i rg yus-bskyed bsams-kun rdzogs-pa'i dpag-bsam shing.....*" and ends with the words (fol. 361r5): "*...sarba mangga lam.*" The *Tohoku Catalogue* makes no mention of this "Epilogue" (is it lacking in the local exemplar?) and it is not treated in our collection as an independent work either. See also preceding note 27.

The discrepancies between the *Tohoku Catalogue* numbers (1-4464) which for practical reasons have been adhered to in our collections and also in this work (see note 51 above), and the real number of works contained in the Prague collection of the Kanjur and the Tanjur (4,467) are clearly indicated in the following table:

INDEX - VOLUMES⁷⁰

Tohoku Catalogue Numbers	Prague Collection Numbers	Actual Number of Works in the Prague Collection	Remarks
I. BKA'-GYUR DKAR-CHAG (The Index of the Kanjur; red print) 315 LAKṢHMĪ 315	171		6 illustrations (ff. lv, 2r, and 171r)
1-358	1-358	358	
359	359A	1	
359A.	359B	1	+ 1 (add one)
360-1108	360-1108	749	
1-1108	1-1108	1,109	The Kanjur
1109-2003	1109-2003	895	
2004	{2004A 2004B}	1 1	+ 1 (add two)
2005-2012	2005-2012	8	
2013	{2013A 2013B}	1 1	+ 1 (add three)
2014-4215	2014-4215	2,202	
4216	4216}	1	- 1 (add two)
4217	4217}		
4218-4399	4218-4399	182	
4400	4400	1	
4400A.	4401A	1	+ 1 (add three)
4401	4401B	1	
4402-4464	4402-4464	63	
4465-4567	<i>desunt</i>	0	<i>Jo-bo'i chos-chung</i>
1109-4567	1109-4464	3,358	The Tanjur
1-4567	1-4464	4,467	The Kanjur and the Tanjur
4568-4569	<i>sine</i>	2	Index-volumes
1-4569	1-4464	4,469	The Whole Collection

⁶⁹ Compared with our collections of the Kanjur and the Tanjur, the Tohoku University collection contains one more volume, viz. Vol. 315 (with no alphabetical notation), *Jo-bo'i chos-chung*, containing 103 works (Nos. 4465-4567, mostly duplicates).

⁷⁰ In the *Tohoku Catalogue* both Index-volumes are placed in a separate section, viz. Section XXIV, *Dkar-chag* (p. 703), as Vol. 316 (LAKṢHMĪ), work No. 4568 (*Bka'-gyur dkar-chag*), and Vol. 317 (SHRĪ), work No. 4569 (*Bstan-gyur dkar-chag*) respectively.

THE TANJUR

Section	Section Serial Numbers	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illus- trations
Bstod-tshogs	I	1	103 (1)	71	1109-1179	258	2
Rgyud	II	78	104-181 (2-79)	2,608 ^e	1180-3785 ^e	23,341	156
Shes-phyin	III	16	182-197 (80-95)	38	3786-3823	4,576	30
Dbu-ma	IV	17	198-214 (96-112)	157	3824-3980	5,443	32
Mdo-sde	V	10	215-224 (113-122)	39	3981-4019	2,791	20
Sems-tsam	VI	16	225-240 (123-138)	66	4020-4085	4,464	32
Mngon-pa	VII	11	241-251 (139-149)	18	4086-4103	3,179	22
'Dul-ba	VIII	18	252-269 (150-167)	46	4104-4149	5,133	36
Skyes-rabs	IX	5	270-274 (168-172)	22	4150-4171	1,482	10
Spring-yig	X	1	275 (173)	31	4172-4202	188	2
Tshad-ma	XI	20	276-295 (174-193)	65 ^f	4203-4268 ^f	6,414	40
Sgra-mdo	XII	4	296-299 (194-197)	37	4269-4305	1,287	14
Gso-ba rig-pa	XIII	5	300-304 (198-202)	7	4306-4312	1,771	4
Sna-tshogs	XIV	10	305-314 (203-212)	153 ^g	4313-4464 ^g	3,596	28 ⁱ
Total for the Tanjur	I-XIV(14) ^d	212	103-314 (1-212)	3,358 ^h	1109-4464 ^h	63,923	428 ⁱ

^d See notes 44, 56, and 66.^e See note 60.^f See note 64.^g See note 68.^h See notes 57, 60, 64, and 68.ⁱ See note 67.

INDEX-VOLUMES

	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illustrations
I. Bka'-'gyur dkar-chag	1	315	1	<i>sine</i>	171	6
II. Bstan-'gyur dkar-chag	1	316	1	<i>sine</i>	503	8
Total for two Index-volumes	2	315-316	2	<i>sine</i>	674	14

II.	BSTAN-'GYUR DKAR-CHAG (The Index of the Tanjur; black print)	316	
SHRĪ		316	503
			8 illustrations (ff. 1v, 2v, 500r, and 501r)

THE KANJUR

Section	Section Serial Numbers	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illustrations
'Dul-ba	I	13	1-13	7	1-7	3,944	26
Shes-phyin	II	21	14-34	36	8-43	7,709	42
'Bum	a.	(12)	(14-25)	(1)	(8)	(4,722)	(24)
Ñi-khri	b.	(3)	(26-28)	(1)	(9)	(1,156)	(6)
Khri-brgyad	c.	(3) ^b	(29-31) ^b	(1)	(10)	(864)	(6)
Khri-pa	d.	(2) ^b	(*31-32) ^b	(1)	(11)	(397)	(2)
Brgyad-stong	e.	(1)	(33)	(1)	(12)	(286)	(2)
Shes-rab sna-tshogs	f.	(1)	(34)	(31)	(13-43)	(284)	(2)
Phal-po-che	III	4	35-38	1	44	1,548	8
Dkon-brtsegs	IV	6	39-44	49	45-93	1,757	12
Mdo-sde	V	32	45-76	267 ^c	94-359B ^d	9,859	64
Rgyud-'bum	VI	20	77-96	468	360-827	6,125	42
Rñing-rgyud	VII	3	97-99	17	828-844	956	6
Dri-med-'od	VIII	1	100	1	845	469	2
Gzungs-'dus	IX	2	101-102	263	846-1108	561	4
TOTAL for the KANJUR	I-IX (9) ^a	102	1-102	1109 ^c	1-1108 ^c	32,928	206

^a See notes 44, 47, 52, and 54.

^b See note 49.

^c See notes 51 and 55.

THE TANJUR

Section	Section Serial Numbers	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illus- trations
Bstod-tshogs	I	1	103 (1)	71	1109-1179	258	2
Rgyud	II	78	104-181 (2-79)	2,608 ^e	1180-3785 ^e	23,341	156
Shes-phyin	III	16	182-197 (80-95)	38	3786-3823	4,576	30
Dbu-ma	IV	17	198-214 (96-112)	157	3824-3980	5,443	32
Mdo-sde	V	10	215-224 (113-122)	39	3981-4019	2,791	20
Sems-tsam	VI	16	225-240 (123-138)	66	4020-4085	4,464	32
Mngon-pa	VII	11	241-251 (139-149)	18	4086-4103	3,179	22
'Dul-ba	VIII	18	252-269 (150-167)	46	4104-4149	5,133	36
Skyes-rabs	IX	5	270-274 (168-172)	22	4150-4171	1,482	10
Spring-yig	X	1	275 (173)	31	4172-4202	188	2
Tshad-ma	XI	20	276-295 (174-193)	65 ^f	4203-4268 ^f	6,414	40
Sgra-mdo	XII	4	296-299 (194-197)	37	4269-4305	1,287	14
Gso-ba rig-pa	XIII	5	300-304 (198-202)	7	4306-4312	1,771	4
Sna-tshogs	XIV	10	305-314 (203-212)	153 ^g	4313-4464 ^g	3,596	28 ⁱ
Total for the Tanjur	I-XIV(14) ^d	212	103-314 (1-212)	3,358 ^h	1109-4464 ^h	63,923	428 ⁱ

^d See notes 44, 56, and 66.^e See note 60.^f See note 64.^g See note 68.^h See notes 57, 60, 64, and 68.ⁱ See note 67.

INDEX-VOLUMES

	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illustrations
I. Bka'-gyur dkar-chag	1	315	1	<i>sine</i>	171	6
II. Bstan'-gyur dkar-chag	1	316	1	<i>sine</i>	503	8
Total for two Index-volumes	2	315-316	2	<i>sine</i>	674	14

THE WHOLE COLLECTION

	Number of Sections	Number of Volumes	Volume Serial Numbers	Number of Works	Work Serial Numbers	Number of Folios	Number of Illustrations
Kanjur and Tanjur	23	314	1-314	4,467 ^k	1-4464 ^k	96,851	634
Index-volumes	—	2	315-316	2	—	674	14
Total	23 ^j	316 ^j	1-316	4,469 ^k	1-4464 ^k	97,525	648

^j See notes 44, 69, and 70.

^k See note 68.

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PART I

TEXTS OF THE LEGENDS

REMARKS IN RESPECT OF PARTS I AND II

1) In order to facilitate indexing and the presentation of references in scientific works, the texts and illustrations have been provided with identical serial numbers of volumes 1-316 inclusive.

2) The illustrations in the Kanjur and the Tanjur are generally to be found on the initial page of the volume (folio lv). There are always two—one on the left (marked herein with the letter “a”) and the other on the right (marked with the letter “b”). Apart from a few exceptions, folio 1r is blank.

3) In seven cases we come across more than two illustrations in one volume, the volumes in question being Vol. 96 (4 illustrations), Vol. 272 (4), Vol. 297 (4), Vol. 299 (6), Vol. 309 (10), Vol. 315 (6) and Vol. 316 (8).

4) In six volumes there are no illustrations in the respective places, these volumes being Vols. 188, 208, 273, 301, 303 and 304.

5) Since, as previously stated (notes 29 and 67), folio 1 has been missing in volume 306 of the Tanjur (*Sna-tshogs*, CO) in our collection right from the beginning, the two illustrations contained on it (306a and 306b) are reproduced herein from the exemplar of the Tanjur housed at the Royal University Library in Oslo (Universitetsbiblioteket i Oslo). A microfilm of the page in question (Tanjur, *Sna-tshogs*, CO, fol. 1) was willingly prepared for us, and the permission to reproduce the respective illustrations given, by Mr. Per K. Riis, in charge of the Oriental section of the Royal University Library, Oslo, to whom (and also to Professor Per Kvaerne of Oslo University for his kind mediation) the author would like to express his sincere thanks.

6) In volume 311 (Tanjur, *Sna-tshogs*, THO), folio lv, the text below the illustration on the left side is not complete. The three missing words must therefore be added from another exemplar of the Derge Tanjur.

7) The text of a legend pertaining to an illustration is always placed below the respective picture. In comparison with the rest of the text of the Kanjur and the Tanjur, it is printed in smaller letters and in many cases is not clearly legible. As a rule, this accompanying text comprises two seven-syllable verses printed in all cases in one line. Exceptions to this procedure can be found solely in volume 20 (Kanjur, *Shes-phyin*, 'Bum, JA), folio lv, in which the text below the picture on the left side comprises two nine-syllable verses, and in volume 316 (Tanjur, *Dkar-chag*, SHRĪ) in which the texts below all eight pictures—lv (a, b), 2v (a, b), 500r (a, b) and 501r (a, b)—always comprise four seven-syllable verses.

8) The illustrations in Part II are reproduced in their original size and the different colours of the originals are preserved in the reproductions: the whole Kanjur (Vols. 1-102), the first volume of the Tanjur (Vol. 103) and the Index-volume of the Kanjur (Vol. 315) are printed in red, the rest of the Tanjur (Vols. 104-314) and the Index-volume of the Tanjur (Vol. 316) being printed in black.

9) The following symbols are used:

- a text below the illustration on the left side of a folio
- b text below the illustration on the right side of a folio
- r recto
- v verso
- italics* indicate proper names and/or epithets
- (?) indicates that the expression which precedes it is printed illegibly so that the given form may be debatable. See, for example, 45b.
- (! ...) indicates that the preceding expression is evidently incorrect even though printed clearly. The exclamation mark is followed by its correct form. See, for example, 4b.
- indicates that the respective syllable(s) is (are)—due to the deterioration of the original—so blurred or otherwise impaired that the expression in question is wholly illegible. See numbers 160a, 224b, and 313b.

THE KANJUR (I-102)

I. 'DUL-BA (I-13)

- 1a Gang gis ltung dang ltung med sogs
mkhyen nas 'doms mdzad *shākya'i rgyal*
- 1b Sbyangs pa'i yon tan la gnas pa'i
mchog gyur rgyal tshab 'od *srung che*
- 2a 'Dreg mkhan rigs las dgra bcom pa
'dul 'dzin mchog gyur *u pā li*
- 2b Thos pa 'dzin mchog mdo sde yi
sde snod legs sdud *kun dga' bo*
- 3a Kha che'i yul du thub pa'i bstan
gsal mdzad *ñi ma gung pa che*
- 3b Dbus 'gyur 'chad gnas ma rungs pa'i
gnod sbyin 'dul mdzad *sha na'i gos*
- 4a Mtshan dang bral ba'i sangs rgyas su
lung bstan 'dud 'dul *ñer sbas* mchog
- 4b Bya gag kun rar bzhugs pa yi
bstan pa'i rtsa lag *bla ma'i mchan (!mtshan)*
- 5a Mos dang mthun pa'i rdzu 'phrul gyis
lta ngan 'chos mdzad *dhi ti ka*
- 5b Mi rung gzhi bcu phyir bsñil cing
sa bdag dad mdzad *grags pa'i zhabs*
- 6a Singga la ru thub pa'i bstan
ñin mor byad (! byed) pa *nag po'i zhabs*
- 6b Bstan la 'tshe ba'i gnod sbyin klu
Inga brgya btul ba *legs mthong che*
- 7a Ra gha sas mchod 'phags pa ni
brgyad khri'i gtso bo *gsos pas byin*
- 7b Byang phyogs dri 'dzin yul 'khrungs pa'i
ñon mongs dgra bcom *kā shya pa*
- 8a 'Dam bu can du dge slong 'bum
bsdus nas chos ston yul *brlan mtshan*
- 8b Ma thu la yul rgyal ba'i bstan
gsal mdzad 'phags pa *spu chen po*

- 9a Bcom brlag ñid du bstan skyong ba'i
ya gyal 'phags pa *dga' ba can*
- 9b Ma ga dhā na chos ston pa'i
dgra bcom chen po *gtong ba che*
- 10a Rgyal po mes sbyin gyis mchod pa'i
bstan skyong *chos kyī tshong dpon* zhabs
- 10b Bka' bsdu gsum pa'i bdag rkyen gyis
bstan pa srung mdzad *rtsib logs can*
- 11a Skya snar bu yi yul 'khrungs pa'i
rnam thar brgyad ldan *rta sbas che*
- 11b Angga'i yul 'khrungs gnas brtan mchog
theg chen 'dzin pa *nanda'i mchog*
- 12a Gzhung lugs mang pos mgrin brgyan pa'i
btsun pa chen po *chos skyob mtshan*
- 12b Bye brag smra ba'i gzhung lugs kyī
dpung gñen gcig pu *dbyig gi bshes*
- 13a Mang thos smra ba rnams kyī mchog
sdom brtson chen po *dbyangs sgrog zhabs*
- 13b Sde snod 'dzin pa mang po'i dbus
ñi ltar gsal ba *sangs rgyas lha*

II. SHES-PHYIN (14-34)

- 14a Mi mjed zhing gi ston pa mchog
rnam 'dren bzhi pa *shākya'i tog*
- 14b Dus gsum rgyal kun skyed mdzad ma
yum chen *shes rab pha rol phyin*
- 15a Shar phyogs rin chen yong zhing gi
rnam 'dren *rin chen 'byung gnas* zhabs
- 15b Rin chen yong zhing sems dpa' che
'od zer kun nas *'byung ba'i* zhabs
- 16a Lho phyogs mya ngan med zhing gi
mgon po *mya ngan med dpal* zhabs
- 16b Mya ngan med zhing sems dpa' che
mya ngan med pa zhes bya'i mtshan
- 17a Nub phyogs ñer zhi'i zhing gi mgon
bde gshegs *rin chen 'od 'phro'i* zhabs

- 17b Ñer zhi'i zhing gi sems dpa' che
spyod pa'i blo gros zhes bya'i mtshan
- 18a Byang phyogs rgyal ba'i 'jig rten mgon
bde gshegs *rg yal ba'i dbang po'i zhabs*
- 18b Rgyal ba'i zhing gi sems dpa' che
rg yal bas byin pa zhes bya'i mtshan
- 19a Byang shar ting 'dzin bgyan (! brgyan) zhing mgon
ting 'dzin glang po dam pa'i dpal
- 19b 'Ting 'dzin brgyan zhing sems dpa' che
rnam par rgyal bas *rnam gnon mtshan*
- 20a Shar lho sñing po byang rgyan yid 'ong gi
bde gshegs *padmo dam pa'i dpal gyi zhabs*
- 20b Sñing po rgyan mdzes sems dpa' che
lag na padmo zhes bya'i mtshan
- 21a Lho nub rdul tshogs bral zhing mgon
ñi dkyil snang ba dam pa'i dpal
- 21b Rdul tshogs bral zhing sems dpa' che
ñi ma rab tu snang ba'i mtshan
- 22a Nub byang dbang gyur 'jig rten mgon
gdugs dam pa zhes bya ba'i zhabs
- 22b Dbang gyur zhing gi sems dpa' che
rin chen mchog ces bya ba'i mtshan
- 23a 'Og phyogs padmo'i 'jig rten mgon
bde gshegs *padmo'i dpal gyi zhabs*
- 23b Padmo'i zhing gi sems dpa' che
pad mo dam pa zhes bya'i mtshan
- 24a Steng phyogs mdangs dga'i 'jig rten mgon
dga' ba'i dpal zhes bya ba'i zhabs
- 24b Mdangs dga'i zhing gi sems dpa' che
dga' bas byin pa zhes bya'i mtshan
- 25a Zab rgyas bdud rtsi skal pa'i sras
shes rab can mchog *shāri'i bu*
- 25b Gdeng can dbang po'i bsti gnas nas
sher phyin spyan 'dren *klu sgrub rje*
- 26a Rgya chen thugs bskyed zhing gi mchog
mchog gi rnam 'dren *thub pa che*
- 26b Grangs med dang po'i tshogs bsags yul
yul mchog *rin chen gtsug tor can*

- 27a Tshogs bsags grangs med gñis pa'i tshe
tshogs kyi yon gnas *mar me mdzad*
- 27b Bsam yas tshogs bsags gsum pa'i yul
mtha' yas 'dren pa *rnam par gzigs*
- 28a Rgya chen tshogs gñis mthar phyin yul
stobs chen bcu mnga' 'od *srungs mtshan*
- 28b Rnam dag mi mjed zhing gi mgon
rnam 'dren bzhi pa *zas geang (! gtsang) sras*
- 29a Log Ita'i tshang tshing dral mdzad pa'i
bdag med sgra sgrog *thub pa'i dbang*
- 29b Dga' Idan gnas su rgyal tshab tu
mngon par dbang bskur *mi pham pa*
- 30a Shes rab pha rol phyin ma yi
sras gcig byang sems *chos 'phags zhabs*
- 30b Shes phyin mchog gi chos tshol ba'i
brtul pa chen po *rtag tu ngu*
- 31a Brgyad khri lhag pa'i chos phung rnams
thos pas chub pa *kun dga' bo*
- 31b Shes phyin don la mi ldog pa'i
spobs pa chen po *gang po'i mtshan*
- 32a De ñid mthong bas byang chub tu
dbugs dbyung *gangga'i lha mo che*
- 32b Zab mo'i tshul la rab zhugs pas
sa chen brñes pa *kau shi ka*
- 33a Chos kun ngo bo ñid med du
ston par dgyes pa *shākya'i tog*
- 33b Stong ñid seng ge'i sgra sgrogs pa
sprul pa'i ñan thos *rab 'byor mchog*
- 34a Stong ñid zab mo seng ge'i sgra
sgrog mdzad rnam 'dren *shākya'i tog*
- 34b Chos kyi rgya mtsho'i gting dpog pa'i
rgyal sras *rab rtsal rnam par gnon*

III. PHAL-PO-CHE (35-38)

- 35a Bye ba brag brgya'i zhing gi mgon
thub pa chen po gang chen mtsho

- 35b Dpag yas yon tan kun gyi gter
sems dpa' chen po *kun tu bzang*
- 36a Rgyal kun mkhyen pa'i rang gzugs che
rgyal ba'i sras po *'jam dpal dbyangs*
- 36b Rmad byung thugs bskyed go ca can
phul byung byang sams (! sems) *nor bzang zhabs*
- 37a Rlab chen dge tshogs byang chen rgyur
sgyur mkhas *rdo rje'i rgyal mtshan* che
- 37b Zab yangs gsang ba'i mdzod 'dzin pa
rdo rje sñing po rgyal ba'i sras
- 38a Stong ñid smra ba kun gyi gtsug
shing rta'i srol 'byed *klu sgrub* zhabs
- 38b Rgyal ba'i gsung rab yid bzhin nor
'dren mdzad lo chen *rnam snang srung*

IV. DKON-BRTSEGS (39-44)

- 39a Yongs rdzogs theg chen longs spyod pa'i
rin chen rdul brtsegs *thub pa'i rgyal*
- 39b Sbyangs pa'i yon tan ldan pa'i mchog
rgyal tshab dam pa 'od *srung tshe* (! che)
- 40a Chos kun yon tan bkod pa'i zhing
rnam mdzes 'dren pa *rin chen bkod*
- 40b Yon tan rin chen bkod zhing du
rnam rol rgyal ba *rin chen dpal*
- 41a Mya ngan mun bral zhing gi rgyan
bder gshegs *spobs pa bkod pa'i dpal*
- 41b Mun pa rdul thal 'jig rten du
'tsho gzhes bcom ldan *spongs pa bkod*
- 42a Mdzes bkod 'jig rten khams snang ba'i
sgron ma *sprin dbyangs stong gi sgra*
- 42b Bkod pa dpag med zhing gi rgyan
rnam 'dren *gser mchog 'od kyi dpal*
- 43a Sdig bral zhing du sangs rgyas pa'i
de bzhin gshegs pa *gzi brjid rgyal*
- 43b Mya ngan las brgal zhing spa ba'i
'dren pa *byang chub yang dag bsgrubs*
- 44a Yon tan dpag med bkod pa'i zhing
rab mdzes mgon po *gser bzang mtshan*

44b Tha dad med dga'i 'jig rten du
rab dgyes rgyal ba *rnam 'phrul gzi*

V. MDO-SIDE (45-76)

- 45a Shākya'i tog tu lung bstan pa'i
rnam 'dren gtso bo *shāk thub che*
- 45b Gdul dka'i yul (?) du (?) ches lhag pa'i
brtse ldan ston pa *shākya'i rgyal*
- 46a Mi phyed rdo rje'i stobs rdzogs pa
rdo rje sñing pos rab tu 'joms
- 46b Thar mchog 'dod pa 'jo ba yi
'od ldan *rin chen 'od 'phro* ba
- 47a Srid pa'i tha ba chos char gyis
brlan mdzad *nā gendra rādza*
- 47b Bsñengs pa med pa'i thugs kyis ni
bdud rnams 'dul mdzad *dpa' bo'i sde*
- 48a Sñing stobs chen pos bya dka' la'ang
sla bar spyad mdzad *dpa' bas dg yes*
- 48b Snang dang smin dang sreg pa yi
phrin las mnga' ba *rin chen me*
- 49a Ye shes snang bas phyogs rnams kun
snang mdzad *rin chen zla ba'i 'od*
- 49b Gang zhig mthong bas 'khor ba las
'phags 'gyur *mthong ba don yod* mtshan
- 50a Sku gsung thugs kyi rin chen gyis
ñon mongs gdung sel *rin chen zla*
- 50b Mchog tu dag pa'i bdag ñid kyis
gtsang byed dam pa *dri ma med*
- 51a Ñid kyi bsod nams tshogs chen dpal
'gro la 'ged mdzad *shrī datta*
- 51b Rig dang zhabs su ldan pa'i phyir
tshangs par nges pa *tshangs pa'i* mtshan
- 52a Tshangs pa'i gnas bzhi rab bsgoms shing
tshangs spyod mchog brñes *tshangs pas byin*
- 52b Bdag ñid gtsang mar gnas bcas nas
sdig pa'i dri 'joms *chu yi lha*
- 53a 'Jig rten dag na gtsang byed du
gyur kun dag mdzad *chu lha'i lha*

- 53b Gang gis gzung bas 'gro ba rnams
dpal ldan gyur pa *shri bha dra*
- 54a Ñon mongs zhugs ltar tsha ba yang
bsil mdzad *tsanda na yi dpal*
- 54b 'Gran zla spangs pa'i ye shes kyi
'od snang 'bar ba *gzi mtha' yas*
- 55a Rgyags dang zhum pa'i mtha' gñis las
srung ba'i 'od mnga' *rab snang dpal*
- 55b Rab zhi'i bsti gnas ñams dga' bar
bde gshegs *mya ngan med pa'i dpal*
- 56a Srid pa'i bag chags bcom mdzad pas
zla med stobs brñes *sred med bu*
- 56b Chags bral bsod nams bye ba yis
mtshan mchog ldan pa *me tog dpal*
- 57a Tshangs pas mi bsgrun *tshangs pa yi*
'od zer *rnam rol mngon par mkhyen*
- 57b Chags med bde ba'i dpal sbyin pa
pad 'od rnam rol mngon par mkhyen
- 58a 'Phags pa'i nor gyis 'gro ba rnams
re skong mdzad pa *nor dpal mtshan*
- 58b Gang khyod dran pa tsam gyis kyang
go 'phang mchog stsol *dran pa'i dpal*
- 59a 'Jig rten gsum du rab gsal ba'i
mtshan dpal shin tu yongs grags pa
- 59b Dbang mchog brñes pas dbang po'i yang
tog tu gyur pa'i *rgyal mtshan rgyal*
- 60a Spros pa ngan pa'i klan ka'i tshogs
sñil mdzad shin tu *rnam gnon dpal*
- 60b Lus med sder bcas pham byas pa'i
dpa' bo *g. yul las rnam par rgyal*
- 61a Bdud dang ngan 'gro'i 'jigs pa las
'gro ba drang mdzad *rnam gnon gshegs*
- 61b Sprul pa grangs med gdul bya la
snang ba'i rol ston *kun snang bkod*
- 62a Dman la go 'phang rin chen mchog
padma ltar bskyed *rnam par gnon*

- 62b Tshogs gñis rin chen pad steng du
ri dbang ltar bsgyings *ri dbang rgyal*
- 63a Dus gsum rgyal ba'i mkhyen rab kyi
rang gzugs mgon po 'jam pa'i dbyangs
- 63b Bskal bzang 'dren pa stong dag kyang
'phrul mdzad brtse ldan *pad dkar 'chang*
- 64a Rab 'byam rgyal ba'i gsang mdzod la
dbang bsgyur rgyal sras *rdo rje can*
- 64b Sa mchog chen po'i sñing po la
kun tu mi g.yo *sa yi sñing*
- 65a Thog med nas bsags sgrib pa'i smag
sel mdzad *sgrib pa rnam par sel*
- 65b Mtshan ma kun bral chos kyi sgo
ji sñed gsal mdzad *nam mkha'i sñing*
- 66a Byams pa chen po'i ting 'dzin gyi
dbang phyug rgyal tshab *mi pham mgon*
- 66b Dmigs med smon lam rgya mtsho yi
yon tan rab rdzogs *kun tu bzang*
- 67a Gang zhig mthong bas yang dag mthar
dbugs dbyung *mthong ba don yod* mtshan
- 67b 'Khor ba'i pha rol gshegs bzhin du
'khor ba skyong mdzad *ngan song spong*
- 68a Sdug bsngal rgyun bcas mun khrod du
snang mdzad *mya ngan mun pa 'joms*
- 68b Thugs rje'i rol pa rgya mtsho yi
dra ba bkod legs *dra ba'i 'od*
- 69a Rñogs med de ñid la gnas pas
yul kun *mun pa nges 'joms blo*
- 69b 'Gro kun sgrol ba'i sñing stobs kye (! kyi)
nus pa mchog brñes *mthu chen thob*
- 70a Thugs brtse 'khor ba rtag gzung ba'i
rgyal sras *yongs su mi skyo ba*
- 70b Byang chub spyod pa'i khur chen gyis
mi ngal *spos kyi glang po che*
- 71a Mtshan mar spyod pa'i bdud tshogs kun
'dul ba'i stobs ldan *dpa'bo'i* mtshan
- 71b Nam mkha' mdzod kyi ting 'dzin la
dbang brñes 'phags pa *nam mkha' mdzod*

- 72a Ye shes 'od kyis sgrib gsum mun
mthar mdzad rgyal sras 'od *dpag med*
- 72b Non mongs kyis gdung 'gro tshogs la
zla 'od ltar bsil *zla ba'i 'od*
- 73a Thams cad mkhyen pa'i ye shes kyang
mngon par mdzes pa *ye shes tog*
- 73b Bzang po'i spyod pa rlabs chen gyis
skye dgu srung mdzad *bzang skyong* mchog
- 74a Gting dpag dka' ba'i blo gros kyī
dbang phyug *bu dhi sã ga ra*
- 74b Chos rnam ma lus 'jal nus pa'i
blo ldan *blo gros mi zad pa*
- 75a Rdo rje lta bu'i sñing po yi
ting 'dzin mchog brñes *rdo rje sñing*
- 75b Dman par zhugs pa'i spobs pa kun
zil gyis gnon mdzad *spobs pa brtsegs*
- 76a Dri za gshin rje'i tshogs dag la
dbang bsgyur *shar tho'i rgyal chen zung*
- 76b Klu dang gnod sbyin tshogs dag la
dbang bsgyur *nub byang rgyal chen zung*

VI. RGYUD-'BUM (77-96)

- 77a Brtan g.yo kun gyi khyab bdag che
dang po'i sangs rgyas *dus 'khor lo*
- 77b Stong phrag bcu gñis rtsa ba'i rgyud
sdud mdzad chos rgyal *zla ba bzang*
- 78a Lhan skyes bde ba chen po ru
chos kun *sdom mdzad he ru ka*
- 78b Sa 'og bdun gyi klu bcom nas
rgyud mdzad *buddha ka pã li*
- 79a Sgyu 'phrul rdo rje'i gzugs kyis ni
sgyu ma sbyong mdzad *mã yã che*
- 79b Rnam par snang mdzad ngo bo ñid
bcom ldan *rdo rje gdan bzhi pa*
- 80a Thugs rje shes rab zung 'jug sku
dpal ldan *dgyes mdzad he ru ka*

- 80b *Rdo rje gur gyi rgyud chen las*
byung ba'i bcom ldan *he ru ka*
- 81a Bdud tshogs phye mar 'thag byed pa'i
khro bo chen po *mi g.yo mgon*
- 81b Bde ba chen po'i ros rgyas pa
bcom ldan *rdo rje bdud rtsi che*
- 82a De bzhin gshegs pa thams cad kyi
gsang chen *gsang ba 'dus pa che*
- 82b Gsang ba 'dus pa'i rang bzhin las
'jam dpal *rdo rje sgyu 'phrul gzugs*
- 83a Phyogs bcu'i rgyal ba'i gsang mdzod la
mnga' sgyur *phyag na rdo rje can*
- 83b Thar pa'i gegs gyur bdud dgra'i tshogs
pham mdzad *rdo rje 'jigs byed che*
- 84a Ñes pa rnam sbyong zla 'od ltar
dkar ba'i gzi can *thams cad rig*
- 84b Rigs dang dkyil 'khor thams cad kyi
bdag po bcom ldan *rdo rje sems*
- 85a Chos kun mngon par sangs rgyas pa'i
nam mkha'i bdag po *rdo rje dbyings*
- 85b 'Jig rten gsum las rnam rgyal ba'i
me ltar 'bar ba'i *khro bo che*
- 86a Gzhi sñing me tog gis brgyan pa'i
zhing gi 'dren pa *rnam snang mdzad*
- 86b Lus can thams cad rab sngangs shing
srid pa mthar byed *hūm kā ra*
- 87a Lus can rnams kyi sgrib pa'i dpung
bcil mdzad *dam tshig gsum bkod rgyal*
- 87b Rgyu dang 'bras bu'i zug rngu kun
'jems (!'joms) mdzad *bai dūr 'od kyi rgyal*
- 88a 'Phags bzhi thams cad rab (?) bskyed cing
bzhed don sgrub pa'i *yum chen mo*
- 88b Ma rig 'joms pa'i gshed ma che
rgyal sras thu bo *'jam pa'i dbyangs*
- 89a Gang gi rig pa dran tsam gyis
bdud las rgyal 'gyur *stong chen mo*
- 89b Dug la sogs pa'i 'jigs pa che
sgrol mdzad *ma hā ma yū ri*

- 90a Bsams pa tsam gyis don grub pa'i
rig sngags rgyal mo *so sor 'brang*
- 90b Mtha' yas yon tan mchog stsol ba'i
rig pa'i dbang phyug *bsil ba'i 'tshal*
- 91a Mi mthun phyogs las rnam rgyal zhing
bde mdzad *gsang sngags rjes 'dzin ma*
- 91b Rgyal ba'i gtsug tor las 'khrungs shing
srid pa'i gdung sel *gdugs dkar can*
- 92a Don yod zhags pa'i gsang sngags ches
don rnam stsol mdzad *'jig rten dbang*
- 92b 'Chi med tshe yi mchog stsol ba'i
gtsug tor rigs 'khrungs *rnam rgyal ma*
- 93a 'Gro sgrol thugs skyed ches 'phags pa'i
spyan ras gzigs dbang bcu gcig zhal
- 93b Lag 'gro'i 'jigs sogs ñam nga'i gnas
du mar skyobs mdzad *seng ge sgra*
- 94a 'Gro ba 'jigs brgyad las sgrol zhing
grub mchog sbyin mdzad *'phags ma che*
- 94b Rims sogs ñe bar 'tsho ba las
srung mdzad *ri khrod lo ma gyon*
- 95a Sdig ltung mtha' dag sbyong mdzad pa'i
rdo rje'i rigs gtso *mi 'khrugs pa*
- 95b Dran pa tsam gyis bgegs tshogs rnam
rlag mdzad *khro chen 'byung po 'dul*
- 96 fol. lv a Sna tshogs las la rab sbyor ba'i
gsang sngags dbang phyug *rnam par 'joms*
- fol. lv b Bder gshegs rgya mtsho'i phrin las kyi
rang gzugs *khro chen bdud rtsi 'khyil*
- fol. 264r a Bstan la sdang ba'i dgra bgegs rnam
rmeg med 'joms mdzad *nag po che*
- fol. 264r b Dpal chen sdom pa cher khros pa'i
snang brñan *nag po phyag bzhi pa*

VII. RÑING-RGYUD (97-99)

- 97a Klong yangs chen mo'i zhing khams su
gdod nas byang chub *kun tu bzang*

- 97b Bde chen longs spyod yongs rdzogs skur
bzhengs pa dpal ldan *rdo rje sems*
- 98a 'Bum phrag drug cu rtsa bzhi'i rgyud
gsal mdzad *dga' rab rdo rje'i zhabs*
- 98b Stong ku'i yul du sku 'khrungs pa'i
rnal 'byor che brñes *shrt singha*
- 99a Ljongs 'dir bka' drin zla med pa'i
thub mchog gñis pa *padma 'byung*
- 99b Mtha' bral rdzogs pa chen po'i gsang
lhag par gsal mdzad *bi ma la*

VIII. DRI-MED-'OD (100)

- 100a Rigs bzhi rigs gcig sdom mdzad cing
bsdus rgyud bsdu mdzad *grags pa'i mchan (! mtshan)*
- 100b Rgyas 'grel stong phrag bcu gñis pas
bsdus rgyud 'grol mdzad *padma dkar*

IX. GZUNGS-'DUS (101-102)

- 101a Chos rnams kun la phyag rgya ches
rgyas 'debs drug pa *rdo rje 'chang*
- 101b Gsang chen rdo rje theg pa yi
sdud po *gnod sbyin rnams kyi rg yal*
- 102a Rgyal sras rnams kyi sbyin pa'i stobs
yongs su rdzogs mdzad *dzambha la*
- 102b 'Gro ba'i re ba skang mdzad pa'i
lha mo dam pa *nor gyi rgyun*

THE TANJUR (103-314)

I. BSTOD-TSHOGS (103)

- 103a 'Jig rten gsum na bsngags pa'i 'os
bla na med pa *rdzogs sangs rgyas*
- 103b Mkhyen rab nor bus bstan pa'i rñog
legs bsrungs sa *skya pañdi tah*

II. RGYUD (104-181)

- 104a Stong ñid sñing rje zung 'jug gi
srid zhi dbang mdzad *he badzra*
- 104b Mkha' 'gros dbang bskur nub bdun nas
sa drug mngon gyur *bi rü pa*
- 105a Brtan g.yo'i dngos po ma lus pa'i
khyab bdag chen po *thugs rdo rje*
- 105b Gdams pa zab mo'i bcud len gyis
'chi med grub pa *kahṇa pa*
- 106a Chos kun skye 'gag gnas pa yi
stong ñid ston pa *gsung rdo rje*
- 106b Kun du rmongs pa'i 'tsho rgyun dag
gcod pa'i mthu ldan *ḍombhi kaḥ*
- 107a Bsam gyis mi khyab gsang gsum gyi
yon tan rten byed *sku rdo rje*
- 107b Phyi dang nang gi rten 'brel don
zab mos thugs grol *ḍa ma ruh*
- 108a Dbyings dang ye shes dbyer med kyis
'khor 'das kun khyab *rdo rje gur*
- 108b Bus pa'i spyod pas sems can khams
yongs su smin byed *dbu ma pa*
- 109a Rnam kun mchog gi bde ba dang
stong ñid kha sbyor *rdo rje dbyings*
- 109b Yang dag sbyor 'grel man ngag gi
sñe ma smin byed *'jigs med 'byung*
- 110a Utpal mig gi zur mda' yis
srid gsum brtan 'phrog *rig byed ma*

- 110b Zab mo'i lam bstan rnam grol mchog
mngon gyur *dpa' bo rdo rje*'i zhabs
- 111a Mthu stobs mchog gi rdo rje yis
log 'dren mthar byed *'byung po 'dul*
- 111b Rgya mtsho las 'khrungs phyag rgya che'i
dngos grub brñes pa *mtsho skyes* zhabs
- 112a Dzālandha rar skye bdun rdzas
bsten pas rnam grol *sbyang dka' zla*
- 112b Dbang bzhis smin nas nub gsum gyis
sbyor lam mchog 'khrungs *ga ya dhr̥ik*
- 113a Rnam kun mchog ldan bde ba ches
srid gsum dbang mdzad *dus 'khor lo*
- 113b Thub pa'i mgrin las rtsa rgyud kyi
bdud rtsi nod pa *zla ba bzang*
- 114a Zur phud lnga ldan zlos pa'i gar
rigs ldan thog ma *'jam dbyangs grags*
- 114b Gsang rgyud rtse mo dus 'khor lo
rgya cher 'grel byed *padma dkar*
- 115a Shambha la nas dus 'khor lo
dang por 'dren mdzad *tsi lu pa*
- 115b Rgyal ba'i gzhung lugs rgya mtsho'i don
mgrin las 'jo ba *dpe med 'tsho*
- 116a Bde stong gñis su med pa'i dbyings
srid zhi mñam sbyor *bde ba'i mchog*
- 116b Gsang chen bstan pa'i rgyal srid la
mkhyen pas mnga' mdzad *sa skya pa*
- 117a Phyi nang gzhung lugs rgya mtsho'i don
smra mkhas *dpal bzang byang chub* zhabs
- 117b Utpal sngo ldan lnga rig pa'i
tshul bzung *mañdzu kirtir* grags
- 118a Rnam dpyod sñim pas gsang chen klung
'dren cing 'bebs mdzad *pi to pa*
- 118b Rgyud sde'i dgongs pa tshogs gsum gyi
lam nas smra ba *dus zhabs che*
- 119a Dbang sngon lhun po mtshams sprin gyis
'khyud pa'i dpal 'phrog *bde ba'i mchog*
- 119b Kun yid 'gugs pa'i legs bshad kyi
mtshar sdug ngom pa *skal ldan grags*

- 120a Srid pa'i sgyu ma bde chen gyi
sgyu mas 'jig mdzad *sgyu ma che*
- 120b Gsang chen rgyud kyis sbas pa'i don
rnam par 'grel ba 'byung po'i dbang
- 121a Bden gñis mda' gzhu'i 'khrul 'khor gyis
gzung 'dzin sñing 'bigis ri khrod mgon
- 121b Rdo rje'i tshig gis bcings pa'i rgyud
'grel byed *bha wa bha dra'i* zhabs
- 122a Brtan pa rab kyis dngos grub kyis
rtse mor gshegs pa *sa ra ha*
- 122b Thub pa'i bka' don rang stobs kyis
'grel byed 'phags pa *klu sgrub* zhabs
- 123a Zab mo'i lam gyis sbrul 'tshong bcas
dngos grub mchog brñes *dā ri ka*
- 123b Bde 'gyur dka' 'grel padma can
'jig rten snang mdzad *rin chen bstrungs*
- 124a Snang srid lhan skyes ye shes kyis
rol par legs mthong *dril bu pa*
- 124b Sna tshogs thabs kyis khyad par brten
chos mig rab gsal *ti lo pa*
- 125a Brtan g.yo'i dngos kun lhan skyes kyis
bde bar sdom mdzad *sambā ra*
- 125b Gsang mtha'i rgyud don 'grel ba'i blo
lhag pa'i lhas byin *ye shes sde*
- 126a Ye shes sgron mes ma rig pa'i
mun pa sel mdzad *phag mo dkar*
- 126b Sems can re ba rtag 'jo ba'i
yon tan rmad byung *kongka pa*
- 127a Sgrub la dngos grub mi zad rgyun
rtag 'jo *rdo rje gdan bzhi pa*
- 127b Rgyal ba'i gsung rab mtha' dag don
smra ba'i skyes mchog 'phags pa *lha*
- 128a Thugs rje'i sman gyis srid pa'i rims
'joms mdzad *rdo rje bdud rtsi 'khyil*
- 128b Byang chub sems kyis rgyud sbyangs nas
gzhan don gzhol ba *dri med bzang*
- 129a Dus gsum gshegs pa'i sangs rgyas rnams
skyed pa'i yum gyur *wā ra ht*

- 129b Mkhyen brtse nus pa'i chu gter la
dbang 'byor slob dpon *kukku ri*
- 130a Bya grub ye shes mtshar sdug gi
sgyu 'phrul *rdo rje sgröl mdzad mu*
- 130b 'Phags ma dgyes pa'i zhal sgo nas
lung bstan mchog brñes *ñi ma sbas*
- 131a Bde gshegs kun gyi yon tan mdzod
gcig gyur '*dus pa'i* dkyil 'khor gtso
- 131b Thub pa'i zhal lung rin chen mdzod
yongs 'dzin dpal ldan *gsang ba'i bdag*
- 132a Bde gshegs sprul pa'i dkyil 'khor du
dbang bskur rnam grol '*byung po'i dbang*
- 132b Rgyud 'grel sgron ma gsal ba'i 'od
ring du spro ba *zla grags zhabs*
- 133a Kun mkhyen bka' yi gsang mdzod 'dzin
klu las gyur pa'i *mkha' 'gro mu*
- 133b Rgyan bdun rgya yis bcings pa'i rgyud
ji bzhin 'grel mdzad *legs ldan byed*
- 134a Rgyal ba'i gsung gi gsang ba kun
yongs 'dzin *bi su kalpar grags*
- 134b Rgyud 'grel dgongs pa rab gsal gyi
byed po *bha bya ktrli'i zhabs*
- 135a Kun mkhyen ye shes sgyu ma'i gar
bgegs 'dul *khro bo bdud rtsi 'khyil*
- 135b Gzhung lugs rgya mtsho'i de ñid gzigs
legs par smra ba *ku mā rah*
- 136a Mthu stobs mchog gi rdo rje yis
bgegs dpung mthar byed *khro bo'i rgyal*
- 136b 'Dus pa'i bshad rgyud rdo rje'i phreng
rgya cher 'grel pa *a lam kah*
- 137a Phyugs skyong lus kyis bden gñis don
yang dag gzigs pa *klu'i byang chub*
- 137b Dngos kun bde ba chen po'i gar
legs mthong *slob pa'i rdo rje'i zhabs*
- 138a Ye shes ral gris sgrib gsum gyi
dra ba bcad pa *shākya bshes*
- 138b Phyag na padma'i zhal gyi zla (?)
legs mthong *ma ti garbha kah*

- 139a Rim gñis rdo rje'i gom stabs kyis
mchog gi grong gshegs *sa 'dres pa*
- 139b Zab mo'i mthar thug gsang ba che
gsal mdzad *sgeg pa'i rdo rje'i* zhabs
- 140a Rgyal ba rgyal mtsho'i ye shes kyi
sgyu 'phrul dra ba *'jam pa'i dpal*
- 140b Lhag pa'i lhas bskul bstan bcos brtsams
bar dor mchog grub *ye shes* zhabs
- 141a Ye shes mig gis chos ñid kyi
bden don mthong ba *ba lintah*
- 141b Gnas lnga rig pa smra ba la
'jigs bral spobs pa *rgyal bas byin*
- 142a Kun dkris bong ba shes rab mtshon
rnon pos dral ba *tog tse pa*
- 142b Sngags rig rgyal po 'dus pa'i rgyan
kun du snang byed *zlu ba'i 'od*
- 143a Rim gñis lam gyi shing rta yis
sku bzhi'i grong gshegs *dpal bde ba (?)*
- 143b Legs par bshad pas mang thos kun
rab dga'i 'byung gnas go cha'i zhabs
- 144a Dus gsum gshegs pa'i rnam 'dren gyi
gsang gsum kun 'dus *spyan ras gzigs*
- 144b Tshe 'dir srid zhi'i mtha' gñis las
rnam grol brñes pa *mar me mdzad*
- 145a Mkhyen pa'i gañdar 'khor 'das kyi
ri mo rnam gsal *tsi lu pa*
- 145b Bden gñis rtogs pa'i mtsho chen las
legs bshad rgyun 'beb *kun du bzang*
- 146a Zab gsang bstan pa'i snang byed che
smra dbang *rin chen rdo rje'i* zhabs
- 146b Gnas lnga rig pa'i blo gros mig
rnam par gsal ba *bit pā dah*
- 147a Ye shes lnga ldan rdo rje yis
sgrib pa'i dpung 'joms *gshin rje gshed*
- 147b Cir snang dngos po bde chen gyi
rol par rab gzigs *wi ra diñ*
- 148a Las ñon sgrib pa'i dgra sde las
rnam par rgyal byed *ya mā riñ*

- 148b 'Phags yul lnga rig smra ba yi
gtsug rgyan chen po *dpal 'dzin zhab*s
- 149a Bdud 'dul khro bo kun gyi gtso
dus dgra *badzra bhe ra wa*
- 149b Mkha' 'gros lung bstan uryan nas
rgyud chen 'dren mdzad *la li tah*
- 150a Bdud bzhi 'joms pa'i dpa' bo che
gdong pa drug ldan khro bo'i rgyal
- 150b Legs gsungs snong (! snang) ba'i rnam 'byed kyi
'od ris gsal ba *la li tah*
- 151a Dus gsum bde gshegs ma lus pa
skyed pa'i yab gcig *mañdzu shrī*
- 151b Bden gñis 'byed pa'i blo gros mig
rab gsal *bi ma la mi trah*
- 152a Stobs bcu mnga' ba kun gyi mthu
gcig tu bsdus pa *gsang ba'i bdag*
- 152b Pha rol rgol ba kun las rgyal
*shes rab 'byung gnas sbas pa'i zhab*s
- 153a Mchog dang thun mong dngos grub kyi
char 'bebs *mgon po yid bzhin nor*
- 153b Tshe gcig stobs bcu mnga' ba'i sa
mngon gyur *yan lag med rdo rje*
- 154a 'Gag med gsung gi rdo rje yis
chos kun glu len *rdo rje chos*
- 154b Snang srid `khrul pa chos dbyings su
shar ba'i glu len *bi rū pa*
- 155a Lhan skyes bde ba chen po las
brtsams pa'i glu len *zhi ba'i lha*
- 155b Longs spyod 'khor lo grol ba las
gdams pa kun 'byung *kampa la*
- 156a Mtshan rtog sgrib pa'i dgra tshogs kyi
gzhom du med pa *rdo rje dbyings*
- 156b Rab gsal zla bas rjes su bzung
rdo rje'i sar gshegs *sgra gcan 'dzin*
- 157a Mthu stobs rdo rjes bgegs kyi dpung
phyer 'thag 'jig *rten gsum las rgyal*
- 157b Rgyud 'grel ko sa la yi rgyan
rtsom pa'i slob dpon *shākya bshes*

- 158a Gdug pa 'dul mdzad dpa' bo che
rig pa'i rgyal po *me ltar 'bar*
- 158b Rtog ge'i yul min gsang ba'i sngags
smra mkhas *ye shes rdo rje*'i zhabs
- 159a 'Chi med dngos grub lam gsum rgyun
'gro rgyud 'beb pa *tshe mtha' yas*
- 159b 'Phags ma'i zhal mthong rnal 'byor rgyud
gsal ba'i ñi ma *kun dga' sñing*
- 160a 'Di mtshan su zhig rna ba'i snod
lhung bas □ byed *mi 'khrugs pa*
- 160b Rmad byung mkhyen brtse nus pa'i rtsal
rab rdzogs *pradzñā bo dhi*'i zhabs
- 161a Rnam par 'byed pa'i blo gros kyi
mchog sbyin *shes rab pha rol phyin*
- 161b Nges par 'byung ba'i tshul khrims dri
kun khyab *bde ba'i rdo rje* 'dzin
- 162a Dga' ldan skye bo'i don mdzad pa'i
rgyal tshab chen po *ma pham pa*
- 162b Byams pas rjes bzung legs gsung gi
bdud rtsi yongs 'dzin *thogs med* zhabs
- 163a Sñing rje chen po'i zla 'od kyis
'khor ba'i gdung 'phrog *bsil ldan mgon*
- 163b Mkhyen yangs tshangs pa'i ral pa las
legs bshad rgyun 'bebs *rab zhi bshes*
- 164a Gsang chen chos kyi rgyal srid la
dbang sgyur *zhi ba'i sñing po*'i zhabs
- 164b Thar pa'i mchog gi 'bras bu ñid
lam byed smra mkhas *dge mtshan bshes*
- 165a Yang dag don mthong ye shes kyi
snang ba'i dpal skyed '*jam pa'i dbyangs*
- 165b Lha mchog zhal gzigs sku che ba'i
yon tan lnga ldan '*jam dpal grags*
- 166a Ye shes ñi mas blo gros kyi
'dab brgya bzhad pa '*jam pa'i dpal*
- 166b Gsang chen rgyud sde 'grel pa'i blo
dri med *zla ba* (?) *grags pa*'i dpal
- 167a Bdud bzhi sder bcas 'dul ba po
'jigs byed chen po *mi g.yo* mgon

- 167b Theg chen gzhung lugs rgya mtsho'i don
legs mthong dad byed *go cha'i zhabs*
- 168a Skyon bral padma'i rigs kyi lha
bgegs 'joms *rta mgrin dbang gi rgyal*
- 168b Rnam 'phrul du mas gzhän don mdzad
gnas lnga rig mchog *smṛi ti dzñā*
- 169a Mkhyen brtse'i klung gis ngan 'gro'i dri
rnam par sbyong ba *thams cad rig*
- 169b Gsang chen rgyud sdes bstan bya'i don
smra dbang *rdo rje go cha'i zhabs*
- 170a Gang gi gsang gsum bsgom bzlas kyis
'chi med sbyin pa *rdo rje tshe*
- 170b Chos kyi ñi mas bsil ldan ljongs
gsal byed lo tsā *rin chen bzang*
- 171a Thugs rje'i zla bas 'gro khams kyi
gdung ba bsil byed *mkha' spyod lha*
- 171b Rnam snang mngon par byang chub rgyud
rgyas 'grel byed po *sangs rgyas gsang*
- 172a 'Od mtha' yas pa'i de bzhin gshegs
yid 'phrog skus rtsen *rnam rgyal ma*
- 172b Rgyud don rdo rje'i tshig gi rgyas
bcings pa rnam 'grol *lha sbas mtshan*
- 173a Rnam mkhyen yongs kyi nus pa'i rtsal
gcig bsdus *rdo rje rnam par 'joms*
- 173b Thugs rje rmad byung dpag bsam gyis
'gro ba'i re skong *padma 'byung*
- 174a Khams gsum chos kyi rgyal po yi
gtsug tor las 'khrungs *gdugs dkar mo*
- 174b Gnas skabs mthar thug 'jig rten gyi
dge legs spel ma *so sor 'brang*
- 175a Sems can kun gyi dug gsum nad
yongs su 'phrog ma *rma bya che*
- 175b Dus gsum rnam 'dren ma lus pa
skyed pa'i yum gyur *gsang sngags 'dzin*
- 176a Gang gi thugs rjes lus can gyi
mi mthun phyogs 'joms *bsil ba'i tshal*
- 176b 'Jig rten khams su bde legs grogs
bzhugs mdzad *stong chen (?) rab tu 'byams*

- 177a Ye shes lnga ldan bde ba che'i
grong khyer bdag po 'jam pa'i dpal
- 177b Rgyud sde rnam bzhi'i dkyil 'khor phreng
tshar du dngar byed 'jigs med 'byung
- 178a Ngan 'gro srid pa'i duḥ kha las
'gro ba 'don mdzad *don yod zhags*
- 178b Gang mtshan las gcig brjod pas kyang
bde ba'i dpal sbyin 'od zer can
- 179a Gsang chen rgyud kyi bshad sgrub las
rgyas par mdzod cig *myur mdzad mgon*
- 179b Rnam 'dren bstan pa srid mtha'i bar
ñams med skyongs shig *nag po che*
- 180a Rgyud sde bzhi yi bshad sgrub las
rgyas par mdzod cig *nag po che*
- 180b Bstan pa srung zhing bstan 'dzin gyi
bar chad bzlog cig *re wa ti*
- 181a 'Dod dgu'i nor gyi dga' ston mkhan
gter bdag dbang po *dzambha la*
- 181b Dpal 'byor nam mkha' mdzod kyi sgo
'byed pa'i lha mo *nor rgyun ma*

III. SHES-PHYIN (182-197)

- 182a Bstan pa dam pas 'jig rten khams
snang byed bla med *rdzogs sangs rgyas*
- 182b Theg chen chos kyi shing rta yis
'gro ba 'dren mdzad *mi pham mgon*
- 183a Bag chags bcas pa'i sgrib tshogs kyi
dgra mngon bcom pa *shākya thub*
- 183b Yang dag rdzogs pa'i ye shes kyi
mtshan rtog 'joms pa *rdo rje'i sñing*
- 184a Gang la ci 'dod yon tan gyi
rin chen 'od zer ring por 'phro
- 184b Mkhyen brtse'i char gyis dge legs kyi
lo tog skyed pa *klu dbang rgyal*
- 185a Mtshan tsam 'dzin pas mi mthun phyogs
'joms pa'i mthu ldan *dpa' bo'i sde*

- 185b Mi bzad bdud kyi cho 'phrul gyis
gzhom du med pa'i *dpa' bar dgyes*
- 186a 'Jig rten kun gyi mi shes pa'i
mun pa mthar mdzad *rin chen me*
- 186b Kun dkris tsha bas gdungs pa rnams
bsil byed *rin chen zla ba'i 'od*
- 187a Sems can yongs kyi re ba dag
'gengs byed *mthong ba don yod dpal*
- 187b 'Bad pa med pa'i phrin las kyis
gdung ba sel mdzad *rin chen zla*
- 189a Dri bcas sems kyi glo bur ba
rnam par sbyong ba *dri ma med*
- 189b Dge ba'i lam gyis dub pa rnams
dbugs rab 'byin pa *dpa' ba sbyin*
- 190a Sgrib pa kun gyis spangs gyur kyang
yon tan gyis 'khyud *tshangs pa che*
- 190b Dkar min las dang ñes ltung tshogs
dran pas dag byed *tshangs pas byin*
- 191a Mngon par rgyags pas mkhregs pa'i rgyud
yongs su rlan byed *chu yi lha*
- 191b Dri med ye shes rgyun gtsang gi
'gro rgyud bran pa *chu lha'i lha*
- 192a Don gñis phun tshogs go 'phang gi
rtse mor gshegs pa *dpal bzang pa (?)*
- 192b Lhun gyis grub pa'i phrin las kyis
'jig rten kun khyab *tsandan dpal*
- 193a Mtshan dang dpe byad snang ba yis
nam mkha'i mthar 'byams *gzi mtha' yas*
- 193b Sgrib pas dben pa'i ye shes kyi
gzigs pa rab gsal 'od *kyi dpal*
- 194a Srid pa gsum gyi zug rngu dag
drung nas rnam 'byin *mya ngan med*
- 194b Gang gi mthu yis lus med stobs
rnam par ñams byed *sred med bu*
- 195a Mtshan bzang 'bar bas 'jig rten kun
rab dga'i dpal ster *me tog dpal*
- 195b Rnam dag ye shes *tshangs pa yi*
'od zer rnam rol mngon par mkhyen

- 196a Yon tan rab rgyas *padma yi*
'od zer rnam rol mngon par mkhyen
- 196b 'Phags nor bdun gyi 'byor pa la
 sems can kun 'god *nor gyi dpal*
- 197a Lus dang tshor ba chos sems sogs
 yon tan mang 'dzin *dran pa'i dpal*
- 197b Sum cu rtsa gñis rgyan mchog gi
mtshan dpal shin tu yongs grags dpal

IV. DBU-MA (198-214)

- 198a Mngon par shes dang dad sogs kyi
dbang po'i tog gi rgyal mtshan rgyal
- 198b Kun du rtog pa'i dgra sde rnam
shin tu rnam par gnon pa'i dpal
- 199a Mi bzad bdud dang ñon mongs gi
g.yul las shin du rnam par rgyal
- 199b Lta ba ngan pa'i ri bo dag
 rab bsñil *rnam par gnon pas gshegs*
- 200a Zad mi shes pa'i yon tan gyi
kun nas snang ba bkod pa'i dpal
- 200b Re ba skong yang kun rtog bral
rin chen padmas rnam par gnon
- 201a Kun rtog dri yi bzhon pa yis
 rnam par mi g.yo *ri dbang rgyal*
- 201b Sa skya pañ chen 'tshang rgya bgyid
 de tshe bde *gshegs dri med dpal*
- 202a Bsam gyis mi khyab yon tan gyis
 'gro ba'i re skong *rin chen 'byung*
- 202b 'Khor ba'i sdug bsngal kun 'byung gi
 zug rngu rnam 'joms *mya ngan med*
- 203a Ci 'dod yon tan phrin las kyis
 nam mkha'i mthar 'gro *rin chen 'od*
- 203b Bdag tu lta ba'i dgra tshogs kyi
 dbu 'phang smod byed *rgyal ba'i dbang*
- 204a Rtag tu gzhan phan dgongs pa can
 ting 'dzin *glang po dam pa'i dpal*
- 204b 'Jig rten don mdzad 'jig rten gyi
 skyon bral *padmo dam pa'i dpal*

- 205a Gsang gsum mi zad rgyan mchog gi
ñi ma'i dkyil 'khor dam pa'i dpal
- 205b 'Khor ba'i tshad gdung yongs skyob pa'i
dmigs med sñing rje'i gdugs dam pa
- 206a Srid gsum phan bde'i 'dab ma stong
bzhad pa'i rtsa lag padmo'i dpal
- 206b Mkhyen brtse'i snang ba chen po yis
'jig rten 'gengs pa dga' ba'i dpal
- 207a Shar phyogs ñon mongs bskyod pa na
bzhugs pa'i 'gro 'dul rjes su skyong
- 207b Sems can don du phrin las kyi
'od zer kun 'byung rgyal ba'i sras
- 209a Lho phyogs mun pa bcom pa yi
bsñengs bral mngon par 'phags pa'i gyal (! rgyal)
- 209b Gzhan don dus las mi 'da' bar
spro ba rmad byung mya ngan med
- 210a Nub phyogs yul khams phebs pa yi
khon dang rgyags pa rnam par gnon
- 210b Bsdu ba rnam bzhis sems can gyi
don brtson spyod pa'i blo gros dpal
- 211a Byang phyogs spobs pa can gyi mgon
rin chen gzugs bkod 'od rab snang
- 211b 'Gro ba sgrol ba'i sñing stobs mthu
rmad byung legs so rgyal bas byin
- 212a Byang shar bdud sde bcom pa yi
bdud dang yid gñis 'joms pa'i stobs
- 212b Theg chen spyod pa'i mi mthun phyogs
rnam par rgyal bas rnam par gnon
- 213a Shar lho rtag tu snang ba yi
mi ldog 'khor lo 'byung ba'i dpal
- 213b Srid par 'gro ba'i don mdzad kyang
skyon bral lag na padma can
- 214a Lho nub gser dras g.yogs pa yi
sangs rgyas rin chen gdugs 'phags snang
- 214b Mkhyen brtse'i gzigs pa kun la sñoms
rgyal sras ñi ma rab tu snang

V. MDO-SDE (215-224)

- 215a Nub byang rang gnas mngon 'phags kyi
mgon po byang chub sems dpa' 'dul
- 215b Phyogs bcu'i sems can ji sñed kyi
re ba rdzogs byed *rin chen mcheg (!mchog)*
- 216a Steng phyogs dmigs pa med pa yi
mun bral ting 'dzin mngon 'phags rgyal
- 216b Lam gyis dub pa'i skye bo dag
dbugs rab 'byin pa *dga' ba'i dpal*
- 217a 'Og phyogs yon tan kun brgyan par
bzhugs pa'i *rgyal ba ñon mongs skyod*
- 217b Phan dang bde ba'i sbrang rtsi'i mdzod
padmo dam pa rgyal ba'i sras
- 218a Gang gi mtshan tsam 'dzin de la
bde legs *rin chen 'byung ba'i gnas*
- 218b Grangs med tshogs kyang skad cig ñid
rdzogs byed *rin chen dam pa'i dpal*
- 219a Gang la ci 'dod phrin las kyis
bsams kun rdzogs pa'i *rin chen 'byung*
- 219b 'Khor ba'i mun pa drung 'byin ched
gzi byin 'bar ba *rin chen snang*
- 220a Khams gsum kun du chos lam gyis
phongs pa sel ba'i *rin chen tog*
- 220b 'Gro la gzigs pa'i ye shes spyang
dri med *rin chen rab tu snang*
- 221a Mtshan tsam rna bar lhung bas kyang
ngan 'gro'i sgo 'gegs *mi 'khrugs pa*
- 221b Gang 'tsham chos kyi snang ba yis
'jig rten 'gengs pa *'od chen po*
- 222a Mi zad gsung gi gsang ba'i dpal
nam mkha'i mthar 'byams *dbyangs dpag med*
- 222b Ñon mongs nad kyi zug rngu dag
drung nas 'byin pa *bdud rtsi dbyangs*
- 223a Mtshan gyi sñan pas bsrungs pa'i phyogs
bdud las rgyal byed *grags pa che*
- 223b Che ba'i yon tan sgrogs pa'i rnga
sa gsum ldir ba *grags mtha' yas*

- 224a Ye shes gzigs pas sems can la
'jug pa mi g.yel *rin chen snang*
224b Mkhyen brtse nus pas □ pa las
sgrol mdzad *bde ba chen po thob*

VI. SEMS-TSAM (225-240)

- 225a Bag chags bcas pa'i ma rig mun
sel ba'i skar ma *mur me snang*
225b Sdug bsngal rgyur bcas ñen pa la
'gog lam ston pa *bden pa'i dbyangs*
226a 'Bad pa med pa'i phrin las rgyun
ma 'gags dri med *pha mtha' yas*
226b Bdag dang phung po kun rtog gis
sgrib bral *zla ba lta bur dkar*
227a Las ñon tsha bas gdungs pa'i dpal
bsil byed *thugs rje'i zla ba'i 'od*
227b Sum cu rtsa gñis dge mtshan dpyid
ring por snang ba *dri med 'od*
228a Sems can don du sgyu 'phrul gyi
dra ba rab 'phro *'od dag pa*
228b Phan dang bde ba'i 'dab ma stong
rgyas pa'i rtsa lag *ñi ma'i 'od*
229a Gnas dang gnas min mkhyen la sogs
yon tan rin chen gting mtha' yas
229b Srid par gzhan gyi don gzhol yang
srid pa'i skyon bral *padma'i bla*
230a Ting nge 'dzin sogs byang chub lam
yang dag yan lag bla mar grags
230b Bsod nams brgya yis bskyed pa'i sku
dri med *gser gyi 'od dam pa*
231a Don gñis grub pa'i go 'phang gi
yang rtser phyin pa'i *dbang phyug rgyal*
231b Sems can kun gyis bsams pa kun
rdzogs par byed pa *gser ltar snang*
232a Gang la ci 'dod ñer stsol ba'i
yon tan rin chen gser 'byung gnas
232b 'Gro rgyud dge ba'i lo thog dag
smin byed *klu yi dbang phyug rgyal*

- 233a 'Jig rten mdzes pa'i me tog ni
kun gyi dri yi dbang phyug rgyal
- 233b Su zhig grags pa'i dri bsung gis
rag pa bde sbyin *sā la'i rgyal*
- 234a Mi 'jigs rnam bzhi'i dpa' brtan gyi
sde dang mtshon chas *ñon mongs sel*
- 234b Bgrang las 'das pa'i tshogs zung gis
legs bskyed *dpal gyi sñing po snang*
- 235a Rnam gsum tshul khrims ngad ldan la
'gro rnams 'god pa'i *spos dpag med*
- 235b Bdag med chos kyi rnga sgra yis
gdul bya sad mdzad *seng ge'i dbyangs*
- 236a Sngon gyi thugs bskyed sñing stobs kyi
mthu chen brtson pas *nges par 'byung*
- 236b Lha mi'i dpal dang theg gzhan gyi
byang chub sñing po zil gyis gnon
- 237a Rnam par mi rtog chos kyi sgra
kun du khyab pa'i *rnga dbyangs rgyal*
- 237b Dge legs ku mud 'dab ma stong
kha 'byed *zla ba'i bla ma ñid*
- 238a Mtshan gyi me tog rgyas gang gis
'jig rten me tog *zil gyis gnon*
- 238b Skye dgu yongs kyi ma rig mun
mthar mdzad 'jig rten *sgron ma che*
- 239a Khams gsum 'gro ba'i ñon mongs kyi
bud shing srog pa'i *sangs rgyas me*
- 239b Gang la ci 'dod stsol ba'i phyag
ring por rkyong ba *rin chen rmad*
- 240a Srid zhi'i mtha' chen gñis las brgal
rtag par yongs su *mya ngan 'das*
- 240b Rnam par rtog pa'i rdul phran yang
spangs gyur *zug rngu med pa'i blo*

VII. MNGON-PA (241-251)

- 241a 'Gro ba 'dul ba'i thabs mkhas gzugs
sna tshogs sprul pa *tshad med snang*
- 241b Gang thugs ye shes rdo rje yis
lta ngan ri bo *rnam par gnon*

- 242a Dmigs pa med pa'i sñing rje'i shugs
mi dman *rin chen glang po'i mchog*
- 242b Mtshan tsam 'dzin pas 'gro ba yi
re skong *rin chen 'dus pa'i dpal*
- 243a Gang la skyabs song byang chub las
mi ldog 'khor lo *rin chen dpal*
- 243b Chos kyi dbyings las gang 'dul gzugs
grangs med snang ba *rnam dag thob*
- 244a Mkhjen brtse'i 'od kyis 'jig rten kun
'gengs pa'i ñi zla *sgron ma che*
- 244b Rab 'byams rgyal ba'i ye shes gzugs
ma rig drung 'byin 'jam *pa'i dbyangs*
- 245a Kun du rtog pa'i 'thor rlung gis
rnam par mi g.yo *ri bo'i rab*
- 245b 'Gro la gzigs pa'i sñing rje'i spyen
ring por spros pa *pad dkar 'chang*
- 246a Bdud bzhi'i dpung gis mi phyed pa'i
dpa' zhing brtan pa *ri rab mthong*
- 246b Rnam 'dren kun gyi gsang ba'i mdzod
yongs 'dzin *lag na rdo rje can*
- 247a Las ñon sgrib pa'i rlung chen gyi
rgyu ba 'gog byed *ri bo 'dra*
- 247b Ma 'dris 'gro la ci 'dod kyi
re ba rdzogs mdzad *sa yi sñing*
- 248a Rnam gsum tshul khirms ngad ldan du
lus can 'god pa *kun du spos*
- 248b Gang gi mtshan tsam 'dzin pas kyang
las ñon *sgrib pa rnam sel* byed
- 249a Srid zhi'i mtha' las brgal ba'i lam
legs 'doms *snang ba yangs (!yongs) su dag*
- 249b Skye bar bsags pa'i sdig ltung rnam
dran pas 'dag byed *kha garbha*
- 250a Rigs can gsum po rang rang gi
byang chub la 'god *chos kyi bla*
- 250b Dga' ldan bzhugs pa'i chos rnga che
bskal bzang sems dpa' *mi pham mgon*
- 251a Byang chub yan lag bdun gyi lam
legs 'doms *spos kyi dbang phyug rgyal*

251b Sñing stobs rmad byung rnam par thar
gang gis bsgrun min *kun tu bzang*

VIII. 'DUL-BA (252-269)

- 252a Legs gsungs 'dul ba'i 'od stong gis
'jig rten dge mdzad *shākya'i tog*
- 252b Chos 'dul bstan pa'i chu klung dag
gcig tu sdud pa *ñe ba 'khor*
- 253a Stobs dang mi 'jigs ma 'dres chos
kun nas rdzogs pa'i *yon tan che*
- 253b Rgyal bas lung bstan dgra bcom che
smra ngan las rgyal *yan lag 'byung*
- 254a Rdzu 'phrul rlung gis phrin las dri
kun du khyer ba *spos kyi 'od*
- 254b Zag pa'i dgra sde mngon bcom nas
gzhan don phun tshogs *ma pham pa*
- 255a Sku gsung thugs kyi cho 'phrul gzugs
kun du snang ba'i 'od zer 'phro
- 255b 'Gro ba srid pa'i rgya mtsho las
sgrol ba'i *blo brtan nags na gnas*
- 256a Mthong na mi mthun med pa'i sku
dge mtshan 'bar ba 'od *tshad med*
- 256b Kun mkhyen gsung gi bdud rtsi yis
rnam par grol ba *dus ldan zhabs*
- 257a 'Jig rten kun la ñin dang mtshan
lan drug gzigs pa'i 'od *btang ba*
- 257b Chos min spyod pa'i rgyal srid spangs
skyabs 'os *rdo rje mo yi bu*
- 258a Sdug bsngal kun 'byung tsha ba'i dpal
'phrog phyir *zla ba'i sgron mar grags*
- 258b Ston pas legs bskul rab tu byung
zag pa'i dgra bcom *bzang po pa*
- 259a Mtshan tsam thos pas bsod nams kyi
chu dbang rgyas pa *zla ba'i 'od*
- 259b Dge mtshan rjes 'brangs bstan pa la
legs zhugs dgra bcom *gser be'u*
- 260a Spangs dang rtogs pa'i yon tan gyi
cha shas rdzogs pa'i *zla ba snang*

- 260b Ci 'dod gser gyi lag pas stsol
wā ra dhwa dza gser can mchog
- 261a Kun nas dkris pa'i bsreg bya dag
za byed ye shes *me yi 'od*
- 261b Rnam gzigz 'khor du sman gyis mchod
rtag tu bde thob *ba ku la*
- 262a Mtha' bral stong ñid ston pa'i sgras
smra ngan 'pham byed *rnam rgyal dbyangs*
- 262b Byang sems srid pa tha ma pa'i
sras 'khrungs 'phags pa *sgra gcan 'dzin*
- 263a Gang la dad pa bskyed tsam gyis
rnam pa kun du bde mchog mdzad
- 263b Rdul spangs dri ma spangs pa'i don
legs rtogs dgra bcom *lam phran brten*
- 264a Lha dang bcas pa'i skye dgu yi
skyabs gnas rmad byung *mang po'i bla*
- 264b Las mtha' sbyong phyir bsod sñoms bsten
wā ra dhwa dza bsod sñoms len
- 265a Srid par gnas kyang skyon med kyi
yon tan 'dab rgyas *padma'i sde*
- 265b Ñin mtshan khor yug klog pa dang
sgrub pas rnam grol *lam chen brtan (! bstan)*
- 266a Byang chub sbrang rtsi'i sñing po can
'gro la 'gyed pa *padmo'i dbyangs*
- 266b Rgyal srid dkar min bya ba yis
yid 'byung zag zad *klu yi sde*
- 267a Nges legs sñing pos bkren pa dag
drung 'byin *thabs kyi rin chen mang*
- 267b Dad pa'i rtsa brtan zag zad kyi
'bras bu smin pa *sbed byed pa*
- 268a Yang dag don ston log pa'i lam
mthar mdzad *seng ge'i nga ro 'dzin*
- 268b Sñing rjer ldan pa yongs kyi phul
ston pas bsngags pa *mi phyed pa*
- 269a Tshangs dbyangs mi 'jigs bzhi ldan gyis
sgra gzhan zil gnon *seng ge'i dbyangs*
- 269b Thub gsung gsal ba'i shes rab mig
dkyus ring spros pa *shā ri'i bu*

IX. SKYES-RABS (270-274)

- 270a Grangs med bskal pa'i tshogs zung gi
rgya mtsho'i mthar son *shākya'i sras*
- 270b Chos kun rnam 'byed 'khor lo yis
mngon par sdud mdzad *'od srungs che*
- 271a Byams pa'i go chas bdud kye (! kyi) dpung
kun las rnam rgyal *dpa' bo'i sde*
- 271b Ngo mtshar rdzu 'phrul mdzad pa yis
'gro ba 'dul mdzad *mod gal bu*
- 272 fol. 1v a Mtshan tsam gyis kyang 'khor ba yi
gdung 'phrog *yon tan thams cad 'byung*
- fol. 1v b Thub pa'i yon tan sñan dngags lam
yang dag 'dren mdzad *dge ba'i dbang*
- fol. 2r a Mtsho gyur mgrin par chags pa'i gtam
smra mkhas rgyal bu *zla ba'i dbang*
- fol. 2r b Gang gi drin gyis rtogs brjod che
ljongs 'dir 'gyur mdzad *chos rgyal 'phags*
- 274a Mtshan ma yang dag blangs kun las
rnam par brgal ba *the tshom gcod*
- 274b Lkogs gyur blta ba'i rdzu 'phrul mig
dri med yangs pa *ma 'gags pa*

X. SPRING-YIG (275)

- 275a Rdzu 'phrul rnam par 'phrul pa'i 'khor
rin po che dang me lta bu
- 275b Rgyal bas byin brlabs 'dri ba dang
lan ldon tshig gis *rab tu 'byor*

XI. TSHAD-MA (276-295)

- 276a Mchog gi gnas las mi 'gyur ba'i
rnam kun legs ldan *a sho ka*
- 276b Gya nom yon tan rdzogs pa'i rtser
son pa dam pa'i *dga' ba ldan*
- 277a Lha dbang btud pa'i go 'phang du
'dren mdzad *dbang po'i 'byung ba'i gnas*
- 277b Dbyangs gcig rgyud las tha dad kyi
skad du legs 'dom *dbyangs tshad med*

- 278a Rab 'byams mu med zhing khams su
snang bas 'gengs pa *mar me mdzad*
- 278b Bsams kun rdzogs pa'i phrin las kyi
'od zer kun khyab *rin chen snang*
- 279a Yon tan rgya mtsho'i zegs ma re
'dzin pas re skong *tshe dpag med*
- 279b Ñon mongs bdud kyi dpung tshogs las
dran pas *nam par rgyal ba mnga'*
- 280a Bdag med ston pa'i chos sgra yis
lta ngan drung 'byin *nam rgyal dbyangs*
- 280b Ci 'dod dpal gyi sñing po dag
brtsegs pa *nam par bsgrags pa'i rgyal*
- 281a Mtshan tsam thos pas byang chub kyi
bar chad *rdo rjes rab tu 'joms*
- 281b Srid pa'i sdug bsngal rgyur bcas kyi
mun pa sel ba *rin chen me*
- 282a Gdul dka' chos la gzud pa'i thabs
bsam yas dgongs pa *brjod mi lang*
- 282b Tshul khrims dag pa'i lam mchog ston
gti mug med pa'i *spas kyi dpal*
- 283a 'Khor bar gnas kyang 'khor ba'i skyon
rab tu spangs pas padmor bzhugs
- 283b 'Jig rten thams cad sku yi mtshan
gser gyi snang bas nam par gnon
- 284a Lta ba ngan pa'i ri bo dag
rab bsñil *ma pham pa yi dpal*
- 284b Sku gsum yon tan mdzad pa'i mtha'
tshad med bla ma *bde gshegs rgyal*
- 285a Sñing rjes brlan dang bral ba rnams
'dren mdzad ma brlan *glang po'i mchog*
- 285b Rtsol ba med par smon lam shugs
brtson 'grus grangs med *zhugs pa'i dpal*
- 286a Phrin las rgyun mi 'chad pa'i klung
'bebs mdzad *bzang po dam pa'i dpal*
- 286b Byang chub yan lag phyogs kun nas
rdzogs pa'i bsil(?) sbyin *zla ba'i 'od*
- 287a Sangs rgyas che ba'i yon tan rnams
shin tu yongs gang *zla ba'i dpal*

- 287b Mchog gi rin chen snang ba yis
sgrib sel *rnam par mi rtog 'od*
- 288a Brtan dang g.yo ba'i dngos kun gyi
khyab bdag dam pa *nam mkha' snang*
- 288b Dmigs pa'i dug med sñing rje yis
gzhan don spyod pa *yongs dag tog*
- 289a 'Gro ba'i re skong yon tan gter
legs par gnas pa *zhi ba'i rgyal*
- 289b Grangs med bskal pa'i rgyal mtsho nas
dgongs pa'i *don ni thams cad grub*
- 290a Rnam par 'byed pas dngos po kun
dbang gis mnga' mdzad *shes rab sbed*
- 290b Gang 'dul mdzad pa bsam yas kyis
srid gsum *yongs su dag par mdzad*
- 291a Grangs med bskal pa'i legs byas tshogs
ba'i dūrya yi sñing po mchog
- 291b Khams gsum kun du yon tan gyi
rin po che yis rnam par gnon
- 292a Bsam gyis mi khyab gsang ba yi
yon tan *shin tu yongs dag gnas*
- 292b Gang 'tsham sku yi rin chen gyi
snang bas gnon pa'i mchod rten che
- 293a Dus las mi 'da' thugs rje'i mtha'
tshad med khrel yod *gser mchog dpal*
- 293b Gdul bya'i rkang drug yongs kyi gñen
padma dam pa rnam par 'phrul
- 294a Byang chub yan lag mi zad mdzod
rin chen dag pa 'byung ba'i dpal
- 294b Lus can mi khom gnas las gdon
sangs rgyas *glog 'od tog gi rgyal*
- 295a Mñam ñid la gnas mñam ñid ston
ta la'i rgyal po *mngon 'phags dpal*
- 295b Mtha' yas 'gro la mtha' bral don
smra dbang *nam mkha'i sgron ma che*

XII. SGRA-MDO (296-299)

- 296a Dus gsum bde gshegs thams cad kyi
ye shes rang gzugs 'jam pa'i *dbyangs*

- 296b Legs sbyar gtam gyis mur 'dug gi
 log smra tshar gcod *tsandra pa*
- 297 fol. 1v a Legs pa'i cha bsags brda sprod gzhung
 smra ba'i dbang phyug *kārti kaḥ*
- fol. 1v b Gdong drug zhal gzigs brda sprod gzhung
 kun mkhyen *dbang phyug go cha* brñes
- fol. 2r a Brda sprod rgya mtsho'i pha rol son
 smra dbang *durga sim ha'i* zhabs
- fol. 2r b Gnas lnga rig pa'i 'od stong gi
 bstan pa snang byed *drag 'byor bzang*
- 298a Tshar gcod rjes gzung rig pa'i gzhung
 smra ba'i dbang phyug '*jam dpal grags*
- 298b Brda sprod gzhung brgya 'byed pa'i blo
 lhag pa'i lhas byin *thams cad 'dzin*
- 299 fol. 1v a Rgyal ba'i gsung rab mtshar sdug gi
 sgyu 'phrul rol pa *dbyangs can lha*
- fol. 1v b Tshangs sras dgyes pa'i mgrin pa las
 brda sprod mnos pa *rjes 'byor bzang*
- fol. 10v (1v) a Brda sprod smra ba yongs kyi mig
 bram ze *ba la bha drar grags*
- fol. 10v (1v) b Snga na med pa'i legs bshad kyis
 gangs khrod snang byed '*dar lo tsā*
- fol. 126v (1v) a Ming dang rtags kyi legs sbyar mdzod
 byed po '*chi med seng ge'i* zhabs
- fol. 126v (1v) b Mkhas pa 'chi med las byung ba'i
 bstan bcos 'grel mdzad *rab 'byor zla*

XIII. GSO-BA RIG-PA (300-304)

- 300a 'Gro ba'i ñon mongs nad do cog
 'joms pa'i dpal ldan *smān pa'i bla*
- 300b Bro nad 'joms pa'i gso dpyad gzhung
 zhu byed *rig pa'i ye shes che*
- 302a Phyi dang nang gi grub pa'i gzhung
 rgya mtsho smra ba *pha khol* zhabs
- 302b Gso ba rig pa'i tshig don gyi
 'dab brgya grol ba'i *zla bas dga'*

XIV. SNA-TSHOGS (305-314)

- 305a Gya nom yon tan gyis kun du
bzang po'i tog gi *rgyal mtshan rgyal*
- 305b Bsod nams 'bab stegs sku gzugs kyi
mtshan ŋid rnam 'grel ā tra (!*tre*) *yah*
- 306a Mthong na rab dga'i dpal 'jo ba
rin chen kun brgyan *gzugs mchog 'dzin*
- 306b Ming tshig yi ge'i shing rtar brten
chos kyi skyes 'dren *sambho tah*
- 307a Chos kyi sgron mes mtha' 'khob kyi
mun sel *bo dhi satwa'i* zhabs
- 307b Bod yul chos kyi dbu brñes pa'i
thog ma'i rje bo *tho ri gñen*
- 308a Lung dang rigs pa'i gnam lcags lces
lta ngan ri bsñil *ka ma la*
- 308b Pad dkar 'chang ba sa spyod kyi
rnam par rol pa *srong btsan rje*
- 309 fol. 1v a Bsil ldan dge legs 'gugs pa'i drin
mtshungs med *padmā ka ra'i* zhabs
- fol. 1v b 'Jam dpal sprul pa'i sgyu 'phrul gyis
'gro ba 'dul mdzad *khri srong mtshan*
- fol. 354r a Gsang gsum byin rlabs 'od po ches
'chi ba'i mun 'joms *tshē dpag med*
- fol. 354r b Thugs rje'i zla ba bzhu khams kyis
tshē dpal skyed pa'i *sgrol ma dkar*
- fol. 355r a Mkhas btsun grub pa mchog gi rtser
rab gshegs *bkra shis lhun gyis grub*
- fol. 355r b Sar gnas sems dpa' mi bdag gi
rnam rol *bstan pa tshē ring grags*
- fol. 356r a Rigs dang dkyil 'khor rgya mtsho yi
khyab bdag *dpal ldan chos skyong* zhabs
- fol. 356r b Bstan bcos 'gyur dgu chos sbyin mkhan
kun dga' phrin las rgya mtsho'i sde
- fol. 361r a Kun mkhyen gsung gi bdud rtsis 'tsho
dri za grul bum bdag po gñis
- fol. 361r b Che ba'i mthu ldan bstan pa skyong
klu dang gnod sbyin sde dpon gñis

- 310a Mi mthun rgud pa'i sgra ngan phyogs
rnam par 'joms byed *seng ge'i sgra*
- 310b Thugs rje myur ba'i dpag bsam gyis (?)
'gro ba'i re skong *sgrol ma ldang (! ljang)*
- 311a Mtshan sñan thos pas bskal mang gi
sgrib sbyong rin che.....(*Not printed*)
- 311b Mkhyen brtse'i snang bas gnas skabs dang
mthar thug dpal ster *don yod grub*
- 312a Shes bya'i mtshan ñid legs 'doms pas
rgyal bstan snang byed *dbyig gi gñen*
- 312b Chos mngon dgongs 'grel bsgrun pa'i blo
'jam dpal rjes sñeg *blo gros brtan*
- 313a Yon tan bkod pa dpag yas zhing
'gro ba 'dren mchog 'od *dpag med*
- 313b Bskal bzang rnam 'dren gang byon gyi
phrin las *dbang 'byor mos* □ □
- 314a Khams gsum 'gro la ye shes spyang
gzigs pa yol med *rnam par gzigs*
- 314b Mtshan tsam thos pas bskal mang gi
sgrib sbyong mgon po *mi 'khrugs pa*

INDEX - V O L U M E S (315-316)

- I. BKA'-'GYUR DKAR-CHAG (315)
- 315 fol. 1v a Mi mjed zhing 'dir lnga bdo'i 'gro
sgrol mdzad ston pa *shākya'i tog*
- fol. 1v b 'Dren pa rnams kyi yab gyur kyang
gzhon nu'i tshul 'dzin 'jam dpal dbyangs
- fol. 2r a Bsil ldan ldongs (! ljons) su lnga rig gi
srol 'byed *sa skya paṇḍi ta*
- fol. 2r b Gangs ri'i khrod 'dir rgyal bstan gyi
gsal byed gcig pu *bu ston rje*
- fol. 171r a Zla 'od gzhon nu'i 'khri shing 'di'i
byed po *dharmā ka ra'i ming*
- fol. 171r b Mi zad chos sbyin spel ba'i bdag
mi dbang *bstan pa tshe ring zhabs*
- II. BSTAN-'GYUR DKAR-CHAG (316)
- 316 fol. 1v a Bskal pa bzang po'i lus med thul
byon dang 'byon 'gyur dgu brgya dang
dgu bcu rtsa dgu'i phrin las la
dbang bsgyur *bde gshegs mos pa che*
- fol. 1v b Gangs can 'di na thub pa'i srol
yang dag 'doms pa kun gyi dbus
rgyu skar khrod na zla ba bzhin
grags pa rab gsal *kun dga' bzang*
- fol. 2v a Thams cad mkhyen pa'i lung rtogs chos
yongs bzung mkhas pa'i phrin las kyis
'khor ba'i gdung 'phrog bla na med
rje btsun *dpal ldan chos skyong zhabs*
- fol. 2v b Dra (! Dri) mtha' yongs bral thugs rje'i mkhar
smon lam dag pa'i sgo mtha' yas
kun nas ma bsdams sems can gyi
re skong 'phags pa *nam mkha' mdzod*
- fol. 500r a Bka' yi nam 'grel gangs can pa'i
brda ru 'gyur dgus dbyig 'dzin ma

- dam pa'i sñing po can sgrub pa'i
kun dga' phrin las rgya mtsho'i sde
- fol. 500r b Legs byas gang las brtsams pa'i gtam
 rnam bshad zla ba gsar pa yis
 ngo mtshar chu gter 'phel ba gang
 byed po *tshul khrims rin chen* can
- fol. 501r a Gang zhig ñe bar bsñen tsam gyis
 las bzhis yid kyi shing rta dag
 thogs med 'gengs pa'i rdzu 'phrul dang
 mthu stobs bsam yas *bram ze'i gzugs*
- fol. 501r b Byi ru'i lhun por bskal ba'i mes
 lan brgyar dkris la co 'dri'i sku
 dran pa'i mod der bstan dgra'i sñing
 kha ru lung mdzad *gnod sbyin che*

PART II

ILLUSTRATIONS

THE KANJUR

Section	Volume Serial Numbers	Number of Illustrations	Remarks
I. 'Dul-ba	1-13	26	
II. Shes-phyin	14-34	42	
III. Phal-po-che	35-38	8	
IV. Dkon-brtsegs	39-44	12	
V. Mdo-sde	45-76	64	
VI. Rgyud-'bum	77-96	42	Volume 96: <i>four illustrations</i> (ff. lv and 264r)
VII. Rñing-rgyud	97-99	6	
VIII. Dri-med-'od	100	2	
IX. Gzungs-'dus	101-102	4	
Total for the Kanjur	1-102	206	

THE TANJUR

Section	Volume Serial Numbers	Number of Illustrations	Remarks
I. Bstod-tshogs	103	2	
II. Rgyud	104-181	156	
III. Shes-phyin	182-197	30	Volume 188: <i>no illustrations</i>
IV. Dbu-ma	198-214	32	Volume 208: <i>no illustrations</i>
V. Mdo-sde	215-224	20	
VI. Sems-tsam	225-240	32	
VII. Mngon-pa	241-251	22	
VIII. 'Dul-ba	252-269	36	
IX. Skyes-rabs	270-274	10	Volume 272: <i>four illustrations</i> (ff. lv and 2r) Volume 273: <i>no illustrations</i>
X. Spring-yig	275	2	
XI. Tshad-ma	276-295	40	
XII. Sgra-mdo	296-299	14	Volume 297: <i>four illustrations</i> (ff. lv and 2r) Volume 299: <i>six illustrations</i> (ff. lv, 10v, and 126v)
XIII. Gso-ba rig-pa	300-304	4	Volumes 301, 303, and 304: <i>no illustrations</i>
XIV. Sna-tshogs	305-314	28	Volume 309: <i>ten illustrations</i> (ff. lv, 354r, 355r, 356r, and 361r)
Total for the Tanjur	103-314	428	

INDEX - VOLUMES

	Volume Serial Numbers	Number of Illustrations	Remarks
I. Bka'-'gyur dkar-chag	315	6	Ff. lv, 2r, and 171r
II. Bstan-'gyur dkar-chag	316	8	Ff. lv, 2v, 500r, and 501r
Total for two Index-volumes	315-316	14	

I. 'DUL-BA. (1-13)



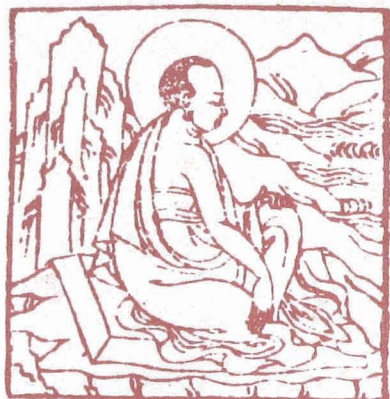
1a



1b



2b



3a



3b



4a



4b



5a



5b



6a



6b



7a



7b



8a



8b



9a



9b



10a



10b



11a



11b



12a



12b



13a



13b

II. SHES-PHYIN (14-34)



14a



14b



15a



15b



16a

d81



16b

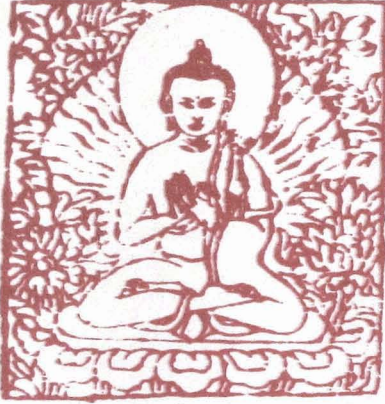
81



17a



17b



18a



18b



19a



19b



20a



20b



21a

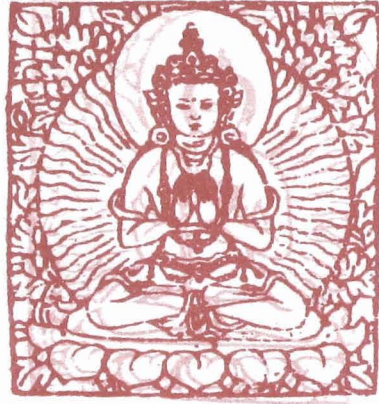


21b



22a

105



22b



23a

115



23b



24a



24b



25a



25b



26a



26b



27a



27b



28a



28b



29a



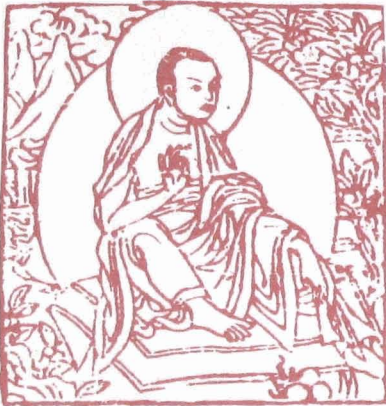
29b



30a



30b



31a



31b



32a



32b



33a



33b



34a



34b

III. PHAL-PO-CHE (35-38)



35a



35b



36a



36b



37a



37b



38a



38b

IV. DKON-BRTSEGS (39-44)



39a



39b



40a



40b



41a



41b



42a



42b



43a



43b



44a



44b

V. MDO-SDE (45-76)



45a



45b



46a



46b



47a



47b



48a



48b



49a



49b



50a



50b



51a



51b



52a



52b



53a



53b



54a



54b



55a



55b



56a



56b



57a



57b



58a



58b



59a



59b



60a



60b



61a



61b



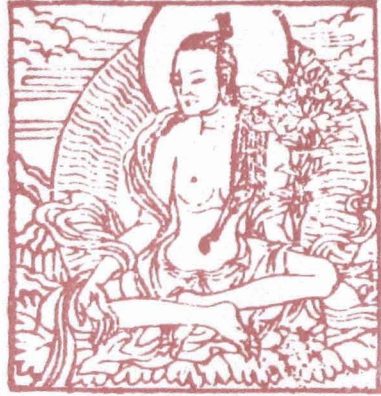
62a



62b



63a



63b



64a



64b



65a



65b



66a



66b



67a



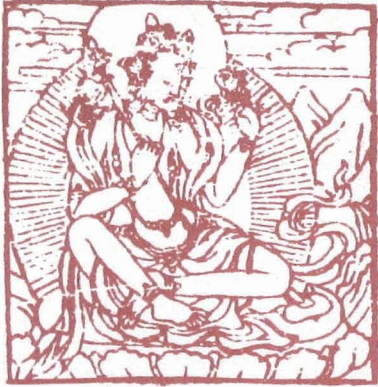
67b



68a



68b



69a



69b



70a



70b



71a



71b



72a



72b



73a



73b



74a



74b



75a



75b



76a



76b

VI. RGYUD-'BUM (77-96)



77a



77b



78a



78b



79a



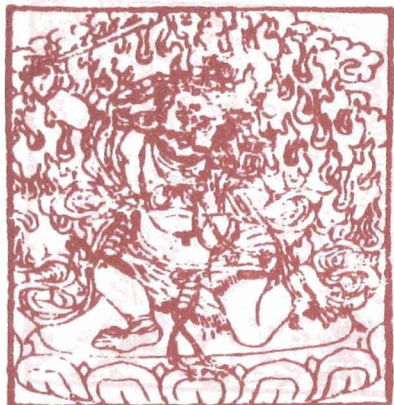
79b



80a



80b



81a

132



81b

132



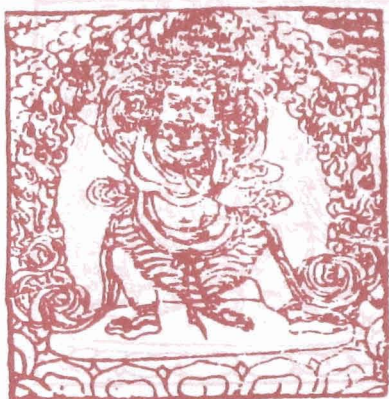
82a

132



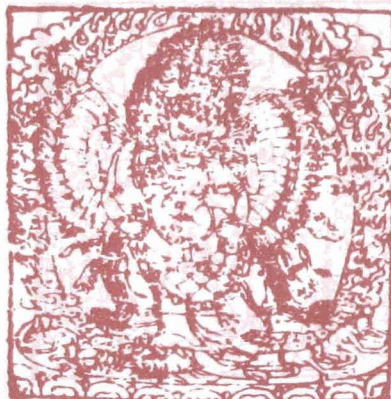
82b

132



83a

d28



83b

s28



84a

d28



84b

s28



85a



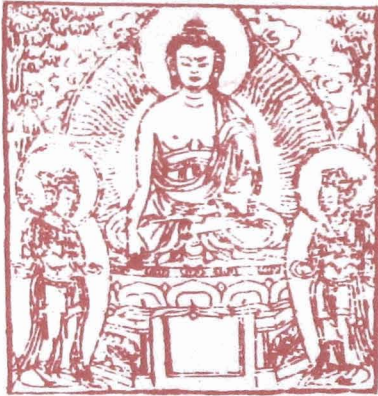
85b



86a



86b



87a



87b



88a



88b



89a

d78



89b

a7



90a

d88



90b

a8



91a



91b



92a



92b



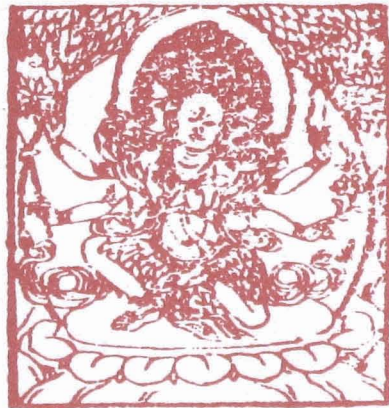
93a



93b



94a



94b



95a



95b



96 fol. lv a



96 fol. lv b



96 fol. 264r a



96 fol. 264r b

VII. RÑING-RGYUD (97-99)



97a



97b



98a



98b



99a



99b

VIII. DRI-MED-'OD (100)



100a

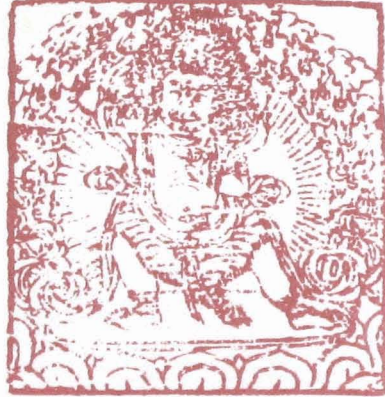


100b

IX. GZUNGS-'DUS (101-102)



101a



101b

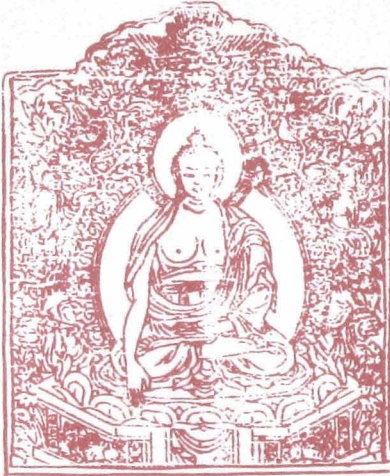


102a

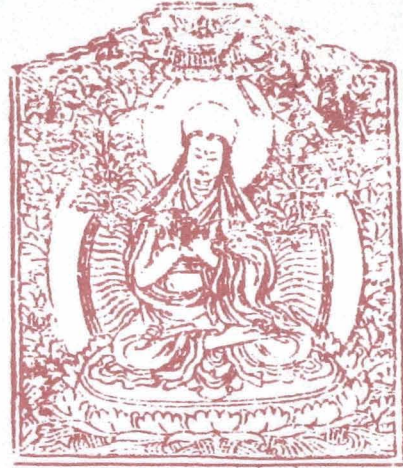


102b

I. BSTOD-TSHOGS (103)



103a



103b

II. RGYUD (104-181)



104a



104b



105a



105b



106a



106b



107a



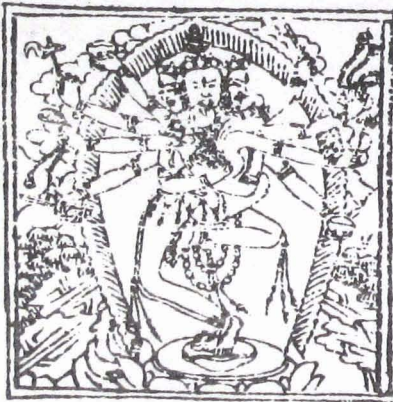
107b



108a



108b



109a



109b



110a



110b



111a



111b



112a



112b



113a



113b



114a



114b



115a



115b



116a



116b



117a



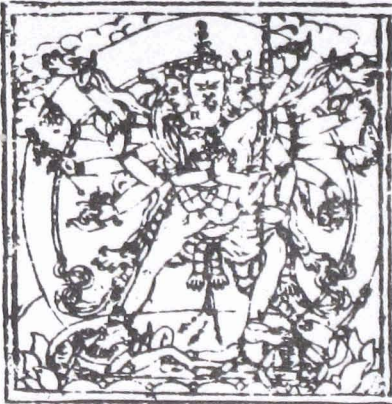
117b



118a



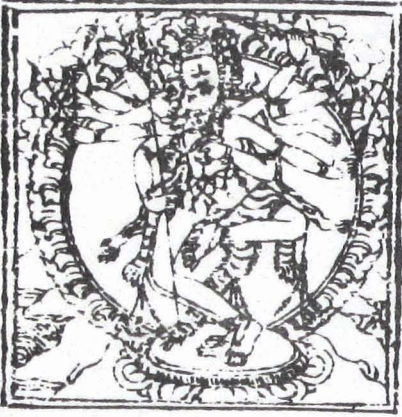
118b



119a



119b



120a



120b



121a



121b



122a



122b



123a



123b



124a



124b



125a



125b



126a



126b



127a



127b



128a



128b



129a



129b



130a



130b



131a



131b



132a



132b



133a



133b



134a



134b



135a



135b



136a



136b



137a



137b



138a



138b



139a



139b



140a



140b

140 b



141a



141b



142a



142b



143a



143b



144a



144b



145a



145b



146a



146b



147a



147b



148a



148b



149a



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150b



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152a



152b



153a



153b



154a



154b



155a



155b



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156b



157a



157b



158a



158b



159a



159b



160a



160b



161a



161b



162a



162b



163a



163b



164a



164b



165a



165b



166a



166b



167a



167b



168a



168b



169a



169b



170a



170b



171a



171b



172a



172b



173a



173b



174a



174b



175a



175b



176a



176b



177a



177b



178a



178b



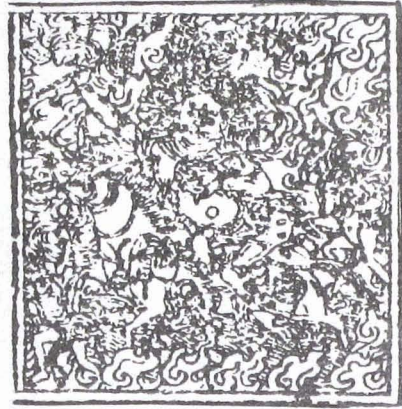
179a



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180a



180b



181a



181b

III. SHES-PHYIN (182-197)



182a



182b



183a



183b



184a



184b



185a



185b



186a



186b



187a



187b



189a



189b



190a



190b



191a



191b



192a



192b



193a



193b



194a



194b



195a



195b



196a



196b



197a



197b

IV. DBU-MA (198-214)



198a



198b



199a



199b



200a



200b



201a



201b



202a



202b



203a



203b



204a



204b



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205b



206a



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207a



207b



209a



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212a



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214a



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215a



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216a



216b



217a



217b



218a



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220b



221a



221b



222a



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223a



223b



224a



224b

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225a



225b



226a



226b



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227b



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228b



229a



229b



230a



230b



231a



231b



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241a



241b



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245a



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246a



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248b



249a



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250a



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253a



253b



254a



254b



255a



255b



256a



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257a



257b



258a



258b



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259b



260a



260b



261a



261b



262a



262b



263a



263b



264a



264b



265a



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267a



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268a



268b



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269b

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271a



271b



272 fol. lv a



272 fol. lv b



272 fol. 2r a



272 fol. 2r b



274a



274b

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275b

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276b



277a



277b



278a



278b



279a



279b



280a



280b



281a



281b



282a



282b



283a



283b



284a



284b



285a



285b



286a



286b



287a



287b



288a



288b



289a



289b



290a



290b



291a



291b



292a



292b



293a



293b



294a



294b



295a



295b

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296a



296b



297 fol. lv a



297 fol. lv b



297 fol. 2r a



297 fol. 2r b



298a



298b



299 fol. lv a



299 fol. lv b



299 fol. 10v (lv) a



299 fol. 10v (lv) b



299 fol. 126v (lv) a



299 fol. 126v (lv) b

XIII. GSO-BA RIG-PA (300-304)



300a



300b



302a



302b

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305a



305b



306a



306b



307a



307b



308a



308b



309 fol. lv a



309 fol. lv b



309 fol. 354r a



309 fol. 354r b



309 fol. 355r a



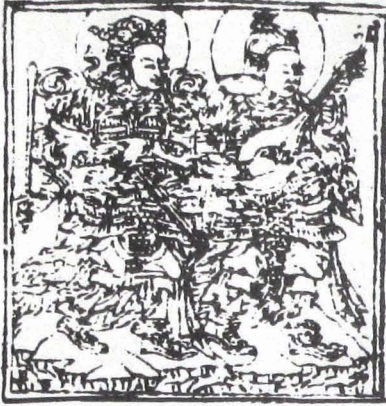
309 fol. 355r b



309 fol. 356r a



309 fol. 356r b



309 fol. 361r a



309 fol. 361r b



310a



310b



311a



311b



312a



312b



313a



313b



314a



314b

I. BKA'-GYUR DKAR-CHAG (315)



315 fol. 1v a



315 fol. 1v b



315 fol. 2r a



315 fol. 2r b



315 fol. 17|r a



315 fol. 17|r b

II. BSTAN-'GYUR DKAR-CHAG (316)



316 fol. 1v a



316 fol. 1v b



316 fol. 2v a



316 fol. 2v b



316 fol. 500r a



316 fol. 500r b



316 fol. 501r a



316 fol. 501r b

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