

MONUMENTA TIBETICA HISTORICA
Abteilung I · Band 4

Elena De Rossi Filibeck

Two Tibetan Guide Books
to Ti se and La phyi

Two Tibetan guide books to Ti se and La phyi /
BQ 6450 .C62 K3554 1988 3 AHR00009461T



De Rossi Filibeck, Elena.

American Alpine Club Library

VCH WISSENSCHAFTSVERLAG · BONN

MONUMENTA TIBETICA HISTORICA

Abteilung I · Band 4

MONUMENTA TIBETICA HISTORICA

HERAUSGEGEBEN

von

D. SCHUH, L. PETECH, R.A. STEIN, G. URAY,
WANG YAO, R.O. MEISEZAHN, H.R. KÄMPFE

Abteilung I: SCRIPTORES

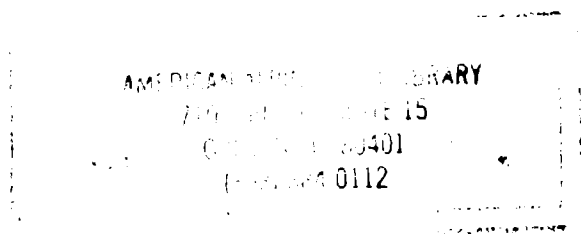
Herausgegeben von D. Schuh

Band 4

Two Tibetan Guide Books to Ti se and La phyi

by

Elena De Rossi Filibeck



1988

VGH WISSENSCHAFTSVERLAG · BONN

CIP-Titelaufnahme der Deutschen Bibliothek

bsTan-'dzin-chos-kyi-blo-gros <'Bri-guñ gdan-rab, XXXIV.>:

Two Tibetan guide books to Ti se and La phyi / [bsTan 'jin čhos kyi blo gros]. By Elena De Rossi Filibeck. – Bonn: VGH-Wiss.-Verl., 1988

(Monumenta Tibetica historica: Abt. 1, Scriptorum; Bd. 4)

Orig.-Ausg. gesondert u.d.T.: bsTan-'dzin-chos-kyi-blo-gros <'Bri-guñ gdan-rab, XXXIV.>: Gañs ri čhen po ti se dañ mcho ma dros pa bčas kyi sñon byuñ gi lo rgyus mdor bsdus su brjod pa'i rab byed šel dkar me loñ u.: bsTan-'dzin-chos-kyi-blo-gros <'Bri-guñ gdan-rab, XXXIV.>: gSañ lam sgrub pa'i gnas čhen ñer bzi'i ya rgyal gōdavari 'am 'brog la phyi gañ kyi ra ba'i sñon byuñ gi chul las brcams pa'i gtam gyi rab tu byed pa ñuñ nu rnam gsal

ISBN 3-88280-030-5

NE: DeRossi Filibeck, Elena [Hrsg.]; bsTan-'dzin-chos-kyi-blo-gros <'Bri-guñ gdan-rab, XXXIV.>: [Sammlung]; HST; Monumenta Tibetica historica / 01

Alle Rechte vorbehalten. Ohne ausdrückliche Genehmigung des Verlages ist es auch nicht gestattet, das Buch oder Teile daraus fotomechanisch oder auf andere Weise zu vervielfältigen. Diese Arbeit ist im Sonderforschungsbereich 12 „Zentralasien“ der Universität Bonn entstanden und wurde auf seine Veranlassung, unter Verwendung der ihm von der Deutschen Forschungsgemeinschaft zur Verfügung gestellten Mittel, gedruckt

© (VGH) Vereinigung für Geschichtswissenschaft Hoachasiens –
Wissenschaftsverlag GmbH, Bonn.

Herstellung: Hans Richarz Publikations-Service, Sankt Augustin
Printed in Germany

Table of Contents

Preface	7
Ti se (Text)	11
Ti se (Summary)	67
Notes	89
General Index (Ti se)	99
Tibetan Index (Ti se)	101
La phyi (Text)	115
La phyi (Summary)	151
Notes	169
General Index (La phyi)	181
Tibetan Index (La phyi)	183
Bibliography and Abbreviations	195

PREFACE

The aim of the present research is the editing of two Tibetan texts belonging to the literary genre of the gnas-bśad. They are the guides to the holy places of Ti se, the Kailāsa mountain, and La phyi, the mountain hermitage of Milaraspa not far from the Gaurisankar, in Nepalese territory.

The author of the two texts is the 34th 'Bri guñ gdan rab bsTan 'jin 'chos kyi blo gros. He compiled the guide to the Ti se in 1896 under the title : Gaṅs ri 'chen po ti se dañ mcho ma dros pa b'cas kyi sñon byuñ gi lo rgyus mdor bsdus su br'od pa'i rab byed 'sel dkar me loñ (63 pages recto-verso). In 1901 he wrote the guide of La phyi under the title : gSañ lam sgrub pa'i gnas 'chen ner bzi'i ya rgyal gōdavari 'am 'brog la phyi gaṅs kyi ra ba'i sñon byuñ gi chul las rim pa'i gtam gyi phyed pa nuñ du rnam gsal (50 pages recto-verso).

The name of the author and his status are the only elements known about him, besides what he himself relates about his journey to the Kailāsa (Ti se text, 48v), because his name is not even mentioned between the 33rd and the 35th gdan rab in the list of the 'Bri guñ gdan rab in the 'chos byuñ kun gsal me loñ by dPal chul Khriṃs, New Dehli 1971, p.240.

In the author's time the three holy places of Ti se, La phyi and rCa ri were still venerated by the 'Bri guñ pas, who had been following the practice of meditating in the hermitages in the mountains since Phag mo gru pa (1110-1170) had recommended it to his disciple 'Yig rten mgon po (1143-1217), the founder of the 'bri guñ pa sect. Prof. Petech had put forward the hypothesis that the 34th gdan rab had written a third guide, to rCa ri, but unfortunately his search has not been successful.

The Ti se text is widely known to scholars: it is quoted by MACDONALD (Ti se text note 24) and by KARMAY (Ti se text note 23); besides it is one of the sources of the two essays by Prof. PETECH (Ti se text note 41) who utilized it for the story of the 'Bri guñ pas in Western Tibet and Ladakh, and for the data concerning the history of Gu ge and Pu rañ.

The Ti se text is divided into two parts concerning the Kailāsa and the Manasarowar. Chapter 5 and Chapter 6 are the most important ones.

Chapter 5 deals with the historical aspect of the 'Bri guñ pa

settlement at the Ti se, where a great number of hermits, whose leader was Ghu ya sgañ pa, arrived in 1215.

The 'Bri guñ pas continued to send hermits to the Kailāsa till 1911, with varying frequency to the events.

Chapter 6 deals with the real gnas b^yad.

The main places are the same illustrated by Western and Indian travellers in their reports; the minor places are difficult to identify on the maps and are a topographical rather than a geographical problem.

It is worth noting that the author often explains the origin of the place names he mentions and provides elements of Tibetan toponymy; if the name has changed, he gives the toponym used in his time. The La phyi text has the same characteristic; in this text, moreover, the author always connects the places he describes with the events of Milarapa's life, such as they are related in NT and GB (rNam thar and mGur 'bum). Whereas the historical and geographical material on the Kailāsa and Manasarowar is remarkable, the La phyi area is far less known to Western travellers; therefore the material on it is not rich. The only exception is an article by the late Mr. AUFSCHEIDER, which deals with the places connected with Milarapa. It is based on his journeys through the La phyi area, on the information he gathered in loco, and on the pilgrim's guide books. My notes refer back to his article very often. Unfortunately as it was published posthumously, there are no references. Therefore it is impossible to know whether he consulted the guide of the 34th gdan rab; so the copy preserved in Rome seems to be the only existing one.

Another common characteristic of the two texts is the author lists the names of the ascetics, who lived in the caves of the Ti se nad La phyi.

The two texts are also interesting from a mythological point of view because they mention many mountain gods.

At the end of this short preface I would like to express my feeling of gratitude for Prof. PETECH, who has continually given me his precious help and advice. I would also like to thank Mrs. L. Boulnois and Mrs. C. Jest of the Centre d'etudes himalayennes C.S.R.S. for giving me the opportunity to consult the map NH 45-14 dans la serie L 500 edition 2-AMS. The expression of my thanks is due to late dge b^yes Ati of I.S.M.E.O. who helped me to identify some words not easily legible because of the quality of the paper.

Last but not least, I express my sincere thanks to my friend

Stefania Nuccorini, Institute of Foreign Languages, Faculty of Political Science Rome for revising the English version of the manuscript.

Elena De Rossi Filibeck

TISE (TEXT)

- 1r gañs ri chen po ti se dañ mcho chen ma dros pa bčas kyi sñon
byuñ gi lo rgyus mdor bsdus su brjod pa'i rab byed sel dkar me
loñ zes bya bzugs so //
- 1v // om bde legs su gyur cig / rab brjid rin chen dbañ sñon
lhun po 'ja' cho na dra bas g.yogs ba bzin / rab mjes mchan
dpe gar dgu'i kams mdañs skal mchog kun dga'i bdud rci dañ /
rab rmoñs dreg ldan bdud kyi sñiñ gi du kha'i mun pa bcil byed
pa / rab 'jigs khrag 'thuñ nam mkha'i nor bu dpal ldan dpyid
kyi rgyal por 'dud / chogs gñis rab rjogs padma'i gser la /
bcu gñis mjad pa sbrañ rci'i dog pa 'bum // sprel mkhas thub
dbañ / sprañ rci'i brtul žugs 'jin // sñiñ gi chu skyes ze'u
'brur rtag bzugs gsol // mkhyen pa'i ye zes gtiñ mtha' mi mñon
žiñ // brce ba'i rlabs phred yol /
- 2r / ba med ston pa / luñ rtogs nor bu'i groñ khyer dvags brgyud
kyi // bstan 'jin klu dbañ chogs rnams phyag gi gnas // thugs
bskyed khyuñ sñon skyes kyis rab drañs nas // rnam mañ 'gro
ba'i bsod nams šar ri'i spor // žabs sen řin byed gzon nu rtag
'god pa'i // 'jig rten gsum mgon skyob rje la 'dud // luñ
bstan rgyañ grags rnam rgyal khañ bzañ du // mkhyen pa'i spyan
stoñ ma rñid rab bgra ba // ghu ya sgañ žabs ři ma guñ pa sogs
// rdo rje 'jin pa rim byon drañ bas bsñags // o rgyan gnas
gyi gco mo'i sprul pa'i gar // čhos phyug 'bri yi ljoñs su
čhos kyi sgrol // ti ser rgyañ grags bum
- 2v 'jin dkar mo zes // bstan sruñ dā kis sgrub skyoñ byar mjod //
e ma thams čad mkhyen žabs thub dbañ des // dri med mdo dañ
rygud gžuñ rgya mcho las // 'jam gliñ řer 'cho ma dros rgya
mcho dañ // ti se'i gañs zes lan brgyar bsñags par mjad // de
rjes rgyal yum sgrol ma'i luñ bstan bzin // sañs rgyas sgañ ba
dha rma phā la dañ // a ti ša sogs rgyal ba mkhas pas kyañ //
bsñags par mjad na rañ res lha'i smos // gañ 'di'i lo rgyus
lan gčig phos pas kyañ // bskal mañ bsags pa'i sgrub pa řes
'byuñ sogs / don yod 'gyur phyir dad ldan skye bo rnams // ma
yeñs rna ba'i dbañ po blag te řion // de la 'dir ma 'driš kun
la brce ba'i bdag čag gi ston pa thugs rje chen po dañ ldan pa
de řid kyi bka' drin med pa rnams su / yon tan gyi čhe ba du
ma'i sgo nas legs bar bsñags šiñ luñ bstan bzin / khamš gsum
čhos kyi rgyal po rgyal ba 'bri guñ pa chen po yab sras dañ /
dpal ldan 'brug pa bka' brgyud kyis bdag gir mjad pa'i gnas

- gsum gyi gco bo // dpal 'khor lo sdom pa'i pho brañ yul ñi šu
 rca bži'i ya gyal hi ma la ya žes sam / gañs ri čhen po ti se
 'am / ti se señ ge gdoñ dkar mo sku'i gnas žes grags pa 'di'i
 3r / lo rgyus rgyas par 'čhad pa la bdun te / dañ po phyi smod sa
 gži ri dañ bčas pa čhags chul / gñis pa nañ bčud brten pa
 lha'i dkyil 'khor du sañs rgyas kyis byin gyis brlabs chul /
 gsum pa gnas 'di ñid mdo sde nas gsuñs pa'i ti ser ños bzuñ
 chul / bži pa mñam med dvags po bka' brgyud pa'i sgrub gnas su
 gyur chul / lha pa čhos rje 'bri guñ pa čhen pos bdag gir mjad
 nas rgyañ grags dgon pa btab chul / drug pa gnas la ño mchar
 gyi čhe ba ji ltar gnas chul / bdun pa phyag dañ bskor ba
 byas pa'i phan yon bšad pa rnam so // de las dañ po phyi snod
 sa gži ri bčas čhags chul ni ji skad du / 'phags pa sdud pa
 las / mkha' la rluñ brten de la čhu yi phuñ po brten / de las
 čhen 'di brten de la 'gro ba brten / žes gsuñs pa ltar de yañ
 'jig rten gyi khams sñon ma de ñid bskal pa'i me čhu rluñ gis
 'jig nas bar gyi bskal pa ñi šu tham pa'i riñ la stoñ pa gčig
 tu gyur la / de nas 'jig rten gyi khams 'di ñid čhags pa yin
 te / de'i thog ma rgyu sems čan spyi mthun gyi las la brten
 nas / yid rnam par dañs pa žes bya ba nam mkha' dkar po'i 'od
 dañ
- 3v ldan pa čhe čhuñ gi chad ni stoñ gsum gyi stoñ čhen po'i 'jig
 rten gyi khams gčig gi snod brten nus pa žig chags so // de'i
 steñ du rluñ gi dkyil 'khor čhags te / de yañ rnam par srub
 byed kyi rluñ žes bya ba rluñ spo la phyur ba žig lañs / de
 kun tu khyab byed kyi rluñ gis phyogs kun tu gdal bas nam
 mkha' la na bun ltar 'khrigs / de rcub 'gyur gyi rluñ yam žes
 bya ba'i rañ sgra dañ bčas pas nam mkha' la sprin bžin gtor /
 de dag rnam par sdud byed kyi rluñ gis bsdus pas rgya čhe žiñ
 dpañ mthugs par byas / de smin byed me'i rluñ dmar ser las me
 mched nas bsregs pas rluñ gi dkyil 'khor 'jam žiñ khod sñom
 par čhags / de 'byed byed rluñ gi rluñ žes bya kha dog sna
 chogs pa 'ur gyis lañs pa las dag de so sor gtor / de srub
 byed kyi rluñ gis srub pas legs par čhags so / rluñ de'i kha
 dog ni nor bu in dra ni la'i rnam pa la dbhyibs ni rdo rje
 rgya gram mu 'khyud zlum pos bskor ba lta bu / chad ni rñams
 su dpag chad sa ya drug 'bum dañ rgyar ni grañs med pa yod la
 / byed las sra žiñ mgregs pa des čhu la sogs pa brten pa'i bya
 ba byed do / de'i steñ du čhu'i dkyil 'khor čhags te / de yañ
 rluñ gi dkyil 'khor
- 4r / gyi steñ gi nam mkha' la sprin gser gyi sñiñ po čan 'dus pa

las / ʧhar gyi rgyun ʃiñ rta'i srog ʃiñ cam bab ʧiñ 'kyil ba
 las ʒi ba gsal dag gi ʧhu ʒes bya ba dbyibs zlum po zla ba
 rgyas pa lta bur ʧhags te / ʧhu'i dkyil 'khor de'i chad ni
 rñams su dpag chad 'bum phrag dañ ñi khri rgyar ni grañs med
 pa yod / de'i steñ du gser gyi sa gʒi chags te / de yañ ʧhu'i
 'og rluñ gi dkyil 'khor las srub byed gyi rluñ ʒes bya ba byuñ
 ste / ʧhu'i dkyil 'khor srub pa'i sbris ma las gser gyi sa
 gʒi mcho la dar ʧhags pa ltar grub te dbyibs gru bʒi kha dog
 ser po gser lhur gyur to / de'i rñams su ni dpag chad 'bum
 phrag bču gñis dañ ñi khri rgyar ni grañs med do / de'i steñ
 du ri mcho gliñ rñams ʧhags te / de yañ gser gyis gʒi'i steñ
 du nam mkha' la khams sna ʧhogs pa ʧan gyi sprin 'khrig ʧiñ /
 de las ʧhu'i rgyun yun riñ du babs pa las smin par byed pa'i
 rluñ gis ʧhu dañ sa'i dkyil 'khor srub pas khams rab 'byed
 sdud kyil rluñ las ri rab lhun po bye ba phrag brgya grub /
 khams 'briñ 'byed sdud kyil rluñ las gser gyi ri bdun bye ba
 phrag brgya grub / khams tha ma 'byed sdud kyil rluñ las phyi
 rol gyi

4v khor yug lʧags ri dañ gliñ bʒi gliñ phran bye ba phrag brgya
 grub pa'i chul rñams mdo sde nas gsuñs pas / de ltar khams
 thams gliñ bʒi gliñ phran grub skabs / lho 'jam bu gliñ gi
 lte ba ʧhu bo bʒi 'dus kyil mgo bo ri po ʧhen po ti se 'di yañ
 grub pa yin par ʃes bar bya'o // // gñis pa nañ brten pa lha'i
 dkyil 'khor du sañs rgyas kyis byin gyis brlabs pa'i chul la
 gñis te / loñs sku'i sañs rgyas kyis brlabs ba'i chul dañ /
 sprul sku'i sañs rgyas khyis byin gyis brlab chul lo / dañ po
 ni bdag ʧag gi ston pa bcom ldan 'das ʃā kya thub pas / dañ
 por sbye bo rañ rgyud pa'i chul bstan nas de bʒin gʒegs pa ʃā
 kya thub pa ʧhen po la sogs pa'i spyen sñar byañ ʧhub mʧhog tu
 thugs bskyed / bar du bskal pa grañs med pa gsum du bsod nams
 dañ ye ʃes kyil chogs rlabs po ʧhe bsags / mthar ʃes bya'i
 sgrib pa phra mo thams ʧad rdo rje lta bu'i tiñ ñe 'jin gyis
 bcom nas 'og min stug po bkod pa'i ʒiñ du ñes pa lña ldan gyi
 ston pa rnam par sñan mjad ʧes bya bar sañs rgyas ʃiñ / de la
 gsañ sñags rdo rje theg pa'i lugs su yan lag bdun ldan gyi
 ston pa rdo rje 'chañ

5r / ʧhen po ʒes kyañ grags ʃiñ loñs spyod rjogs pa'i skur
 bstan nas byañ sems bču pa rñams la 'od gsal lhan ʧig skyes
 pa'i ʧhos ston ʧiñ bʒugs so // // de'i rjes su bskal pa 'di
 ñid kyil bčud kyil sems ʧan rñams kyañ chañs pa'i 'jig rten nas
 myal ba mñar med kyil bar rim par ʧhags pa'i rjes su rjogs ldan

gyi dus dan / gñis ldan gyi dus dañ / gsum ldan gyi dus rnam
 rim gyis rjogs šiñ rcod ldan gyi dus su babs pa na lha dbañ
 phyug čhen po'i sprul pa drag po 'jigs byed čhen po žes bya ba
 dañ / de'i čhuñ ma dus mchan ma gñis 'jam bu gliñ gi yul dbus
 ma ga dhar gnas bčas nas 'dug go / de'i che nam mkha' nas lha
 bži dañ dri za bži 'jam bu'i gliñ du 'bab nas / lha thod pa'i
 dum bus rgya gar šar phyogs bhañ la'i lho ma la pa'i čhu kluñ
 gi gnas pu li ra ma la ya žes bya ba bzuñ / lha keñ rus čhen
 pos rgya gar dañ kha čhe'i bar rdo rje gdan gyi nub byañ rdo
 la me 'bar ba'i gnas ja lan dha ra žes bya ba bzun / lha keñ
 rus čan gyis rgya gar gyi nub byañ rgyal po indra bo dhi byuñ
 ba'i yul o rgyan žes bya ba bzuñ / lha mche ba rnam gčigs kyis
 rgya gar lho phyogs

5v kyi ri dbus mtho la mtha' dmal ba 'brañ rgyas 'dra žiñ mtha'
 nags chal stug pos bskor ba a rbu ta žes bya ba bzuñ / dri
 bza' čhañ dgras bal po'i yul dañ ñe ba la phyi gañs ra 'am go
 dha va ri žes bya ba bzuñ / dri za 'od dpag med kyis rgya gar
 lho phyogs mtha'i rgya mcho'i 'gram gyi yul ra me šwa ra žes
 bya ba bzuñ / dri bza' rdo rje'i 'od kyis rgya gar šar phyogs
 va ren dra'i yul gyi gnas de vi ko řa žes bya ba bzuñ / dri za
 rdo rje'i skus rgya gar nub phyogs rgya mcho'i gliñ phran ma
 la va žes bya ba bzuñ ba ste de brgyad kyi miñ la mkha' spyod
 kyi gnas brgyud čes grags so / yañ gnod sbyin bži dañ srin po
 bžis sa steñ nas 'jam bu'i gliñ du yoñs te / de yañ gnod sbyin
 myu gu čan gyis čhu bo lo hi ta dkyil na 'bab pa'i sa rgya gar
 šar phyogs kyi sgrub gnas ka ma ru pa žes bya ba bzuñ / gnod
 sbyin rdo rje ral pa čan gyis rgya gar lho phyogs rgyal po šiñ
 rta bču pa'i yul gyi gnas o ře žes bya ba bzuñ / gnod sbyin
 dpal čhen pos rgya gar nub phyogs sta gzig gi yul čhu bo gañ
 gā dañ gan ti dañ sa ru pa gsum gyi 'dus mdo hri ša ku ne žes
 bya ba bzuñs / gnod sbyin rdo rje hum mjad kyis rgya gar yul
 dbus ko sa la'i gñan yod kyi sgrub gnas ko sa la žes

6r / bya ba bzuñs / srin po rab tu bzañ pos rgya gar lho phyogs
 rgya mcho'i 'gram gyi yul ka liñ ka žes bya ba bzuñs / srin po
 rdo rje bzañ gis rgya gar nub phyogs o rgyan nas cuñ zad šar
 du phyin pa'i gnas lam pā ka žes bya ba bzuñs / srin po 'jigs
 byed čhen pos rgya gar lho phyogs slob dpon čhos grags 'khuñs
 pa'i yul ka ñči la žes bya ba bzuñs / srin po mig mi bzañ gis
 byañ phyogs kha ba čan gyi bye brag hi ma la ya 'am miñ gžan
 gañs ri čhen po ti se žes grags pa 'di bzuñ ba bčas de brgyud
 kyi miñ las spyod gyi gnas brgyad čes grags so // yañ klu bži

dañ lha min bžis sa 'og nas 'jam bu gliñ du yoñs te / de yañ
 klu stobs po čhes byañ phyogs kha ba čan gyi bye brag gu ge'i
 yul gyi gnas pre ta pu ri žes bya ba bzuñs / klu rin čhen rdo
 rjes li yul lčañ ra smug po dañ ñe ba'i gnas gra ha de va žes
 bya ba bzuñs / klu rta mgrin gyis rgya gar lho nub kyi yul so
 sau ra štra žes bya ba bzuñs / klu nam mkha'i sñiñ pos rgya
 gar šar phyogs kyi rgya mcho'i gliñ phran su va ba rña di pa
 žes bya ba bzuñs / lha min khrag 'thuñ gis rgya gar byañ
 phyogs nā ga ra'i yi ge 'byuñ ba'i yul nā ga ra žes bya ba
 bzuñs / lha min padma gar dbañ gis

- 6v rgya gar lho phyogs čhu bo sin dhu 'bab pa'i yul sin dhu žes
 bya ba bzuñs / lha min rnam snañ mjad kyis kha čhe ja lan dha
 ra'i byañ phyogs kyi gnas ma ru žes bya ba bzuñs / lha min
 rdo rje sems kyis kha čhe'i byañ mtha' ñuñ dhi'i yul gyi gnas
 ku lu ta žes bya ba bzuñ ba ste / de brgyad kyi miñ las 'og
 gi gnas brgyad čes grags so // gžan yañ mi 'am či bži dañ
 phra man ma bžis gtum drag la sogs pa'i dur khrod brgyad
 rnams bdag tu bzuñs nas bsdad do // de nas de rnams kyis
 srid pa gsum la dbañ byed par 'dod nas / de thams čad kyis
 rañ rañ gi gnas su drag po 'jigs byed spyen drañs nas mčhod
 par brcams pa la / 'jigs byed de dag tu 'gror ma khom nas sku
 chab tu rdo'i liñ ga ñi šu rca bžir sprul nas byin pas de dag
 gis kyañ rten de rnams la mi sogs bsad pa'i ša khrag gis mčhod
 pa dañ / rañ yañ že sdañ šas čhe bas rañ srog čhags sna chogs
 pa'i srog gčod / 'dod čhags šas čhe bas rañ gi čhuñ ma la dus
 bži la sñom pa rin 'jug / gti mug šas čhe bas dañ yañ čhos min
 gyi spyod pa la gnas šin sems čan gžan dpag tu med ba yañ log
 pa'i lam kho na la 'god čin šin tu ma ruñ par gyur ste de lta
 bus dus yun riñ po'i bar du gnas so // de nas dus nam žig 'og
 7r min gyi žiñ du bžugs pa'i ston pa rdo rje 'čañ čhen pos gdug
 pa čan de rnams 'dul ba'i dus la bab par mkhyen nas / thugs
 dmigs med sñiñ rje čhen po las ma g.yos bžin du sku rab tu
 khros pa'i khro bo čhen po žal bži phyag bču gñis pa phyag
 dañ po gñis kyis rdor dril / gñis pa gñis kyis glañ lpags
 brgyañs te 'jin pa / lhag ma g.yas bžis da ma ru / dgra sta /
 gri gug / mdud rce gsum pa g.yon bžis kha tva ma / thod khrag
 / rdor žags / chañs pa'i mgo bčas 'jin pa'i khro bo čhen po
 'jigs su ruñ ba'i bskur bžeñs nas ri rab kyi rcer byon pa'i
 che mi bskyod pas gžal yas khañ gdan dañ bčas pa phul / rin
 'byuñ gis dreg pa 'dul mjad gyi sems dpa' ñi šu rca bži dañ
 sems ma ñi šu rca bžir sprul nas phul / snañ mthas bde čhen

'khor lo'i mkha' 'gro bži dañ sgo mchams ma brgyad de lha mo
 bču gñis sprul nas phul / don grub kyis go čha 'i dpa' bo dañ
 dpa' mo drug sprul nas phul / rnam snañ gis phud khams skye
 mched byin gyis rlobs pa'i lha bču bdun sprul nas phul / slar
 yañ rgyal ba rigs bžis mčhod lha rig ma bču drug sprul nas
 phul bas 'khor lo sdom lha drug bču rca

7v gñis pa'i dkyil 'khor du gyur to // de nas dpal he ru kas
 dyges pa'i gad mo bču gñis dañ gar gyi stañs stabs drag pos
 'jigs byed dañ dus mchan ñis žabs 'og tu mnam pas 'jigs byed
 sa 'og tu sañs rgyas so // de bžin du sems dpa' kun tu bzañ
 po dañ sems ma rdo rje pho ña mo gñis kyis khro bo dañ khro
 mo'i skur bžeñs nas lha thod pa'i dum bu dañ čhuñ ma rab gtum
 ma gñis btul / sems dpa' 'jam dpal dañ sems ma bskul byed mas
 lha ke rus čhen po dañ čhuñ ma gtum mig ma gñis btul / sems
 dpa' spyen ras gzigs dañ sems ma rin čhen sgröl mas lha ke rus
 čan dañ čhuñ ma 'od ldan ma gñis btul / sems dpa' sa'i čan
 sñiñ po dañ sems ma rdo rje ñi ma mos lha mche ba rnam gcigs
 dañ čhuñ ma sna čhen ma gñis btul / sems dpa' phyag na rdo
 rje dañ sems ma ro lañ mas dri za čhañ dgra dañ čhuñ ma dpa'
 ba'i blo gros ma gñis btul / sems dpa' byams pa dañ sems ma
 rdo rje gžon nu mas dri za 'od dpag med dañ čhuñ ma mi'u thuñ
 ma gñis btul / sems dpa' nam mkha'i sñiñ po dañ sems ma gam po
 rjis dri za rdo rje'i 'od dañ čhuñ ma lañ ka'i dbañ phyug ma
 gñis btul / sems dpa' nam mkha' mjod dañ sems

8r ma sañs rgyas byañ čhub mas dri za rdo rje sku dañ čhuñ ma
 šiñ grib ma gñis btul ba ste mkha' spyod thugs kyi 'khor lo'i
 lha brgyad do // sems dpa' sgrib pa rnam sel dañ sems ma ye
 šes sgröl mas gnod sbyin myu gu čan dañ čhuñ mas sruñ ma
 btul / sems dpa' spos kyi glañ po dañ sems ma rdo rje 'jigs
 byed mas gnod sbyin rdo rje ral pa čan dañ čhuñ ma 'jigs byed
 ma gñis btul / sems dpa' blo gros mi zad pa dañ sems ma rin
 čhen mas gnod sbyin dpal čhen po dañ čhun ma rluñ šugs ma
 gñis btul / sems dpal ye šes tog dañ sems ma rgyan ldan mas
 gnod sbyin rdo rje hum mjad dañ čhun ma čhañ 'thuñ ma gñis
 btul / sems dpa' spobs pa rcegs dañ sems ma sgröl mas srin po
 rab tu bzañ po dañ čhuñ ma sño sañs lha mo btul / sems dpa'
 mya ñan kun 'joms dañ sems ma gos dkar mos grin po rdo rje
 bzañ po dañ čhuñ ma šin tu bzañ mo btul / sems dpa' ñan soñ
 kun 'dren dañ sems ma sañs rgyas spyen mas sprin po 'jigs
 byed med po dañ čhuñ ma gñis brtul / sems dpa' dra ba čan gyi
 'od dañ sems ma ma gis sprin po mig ma bzañ dañ čhuñ ma kha

- gdoñ ma btul ba ste sa spyod gsuñ 'khor gyi lha brgyad do //
- 8v sems dpa' zla ba'i 'od dañ sems ma rgyal mchan rco mos klu
stobs po che dañ chuñ ma 'khor lo'i sugs can ma btul / sems
dpa' rin po che'i 'od dañ sems dpa' rin po che'i 'od dañ sems
so sor 'brañ mas klu rin chen rdo rje dañ chuñ ma du ma
skyes ma btul / sems dpa' ñi 'añ sñiñ po dañ sems ma rma bya
chen mos klu rta mgrin dañ chuñ ma chañ 'cheñ ma btul / sems
dpa' rdo rje 'oñ mchog dañ sems ma ri khrod mas klu nam mkha'i
sñiñ po dañ chuñ ma 'khor lo'i go cha ma btul / sems dpa' nor
bzañ brñan dañ sems lu gu brgyud mas lha min khrag 'thur dañ
chuñ ma sin tu dpa' mo btul / sems dpa' mthu chen thob dañ
sems ma phyi ldog mas lha min puñ gar dbañ dañ chuñ ma stobs
chen ma btul / sems dpa' blo gros rgya mcho dañ sems ma lha mo
gčug tor mas lha min rnam snañ mjad dañ chuñ ma 'khor lo
bsgyur ma btul / sems dpa' bzañ skyoñ dañ sems rdo rje 'jigs
mas lha min rdo rje sems dañ chuñ ma bcon 'grus chen mo btul
ba ste sa 'og spyod pa sku'i 'khor lo'i lha brgyad do yul ñer
bži dañ / gzan yañ khro bo khams gsum rnam rgyal / gsin rje
gšed / rta mgrin / bdud rci dkhyil ba / dbyug sñon can / mi
g.yog gzan gyis mi thub pa / rnam par rgyal ba ste brgyad dañ
/ khro mo gau ri / cau ri / bra mo ha / dpe
- 9r / ta li / pu ka se / can da ni / gha sma ri / dom bhi ni / ste
brgyad kyis sgo ba bži'i yab rnams gdoñ lhan gyi chul du sbas
/ mchams ma bži'i yab rnams phyed gzugs kyi chul du sbas šiñ
ma mo'i skur bstan nas dur khrod brgyad na gnas pa'i mi 'am
či bži dañ / phra man ma bži btul te 'dul chul yañ / dbañ
byed pa dañ / loñs spyod pa dañ / thim pa'i chul gsum gyis
btul te / de yañ lus la dbañ byed pa ni / 'dul byed kyi dpa'
bo dpa' mo rnams kyañ dreg pa can de dag dañ cha lugs 'dra ba
dañ miñ 'dra bar bsgyur nas de rnams žabs kyis mnan / dreg pa
can de dag gi srog sñiñ ka ra ka ra la sogs pa rnams om dañ
hūm hūm phaṭ kyi bar du bčug nas gsañ snags su byin gyis
brlabs / sems la dbañ byed pa ni dreg pa can de dag gi sems ni
'od gsal chos kyi sku rnams par mi rtog pa'i dañ du rgyal par
byas so // loñs spyod pa ni / dreg pa can de rnams kyi chuñ
ma rnams 'phrogs te dga' ba bži'i tiñ ñe 'jin gyi ñan nas loñs
spyod / rus pa'i rgyan drug dañ stag šam la sogs pa'i rgyan
rnams 'phrog te sku la mnañ / ša dañ chañ la sogs pa'i loñs
spyod rnams 'phrog te chags 'khor du byin gyis brlabs / ro
gdan la sogs pa 'phrog te gdan du gtiñ / kha ṭvam dañ
- 9v cad te'u gri thod la sogs pa 'phrog te phyag mchan mjad / ja

lan dha ra dañ / o rgyan dañ / hi ma la ya sogs gnas ñi su rca
 bzi po 'phrogs nas 'khor lo sdom pa'i pho brañ du mjad gnas
 de dag tu lha dbañ phyug gi rten rdo'i liñ ga re yod pa thams
 çad la 'khor lo sdom pa lha drug bcu rca gñis kyi ye ses kyi
 sku re re rtag tu bzugs nas bde mchog gi dkyil 'khor du byin
 gyis brlabs par 'khor lo sdom pa'i rca bsad kyi rgyud rnams
 nas gsuñs so // // gñis pa sprul sku'i sañs rgyas kyis
 gnas 'di byin gyis brlabs pa'i chul ni / de yañ 'og min stug
 po bkod pa'i žiñ na bzugs pa'i loñs spyod rjogs sku sañs rgyas
 rnam par snañ mjad kyis mi 'jed 'yig rten gyi khams gyi 'jam
 bu'i gliñ bye ba phrag brgya ru mchog gi sprul pa'i sku sañs
 rgyas šā kya thub pa bye ba phrag brgyar sprul nas mjad pa bcu
 gñis kyi sgo nas sems çan gyi don mjad do / de ltar 'jam bu'i
 gliñ 'di ñid du byon pa'i sañs rgyas šā kya thub pa yul ma ga
 dha 'od ma'i chal du bzugs te theg pa gsum gyi çhos kyi 'khor
 lo bskor ba'i skabs / sku gzugs bzag pa'i phan yon rgyas par
 bka' scal pa na / de'i che lha'i dbañ po rgya byin gyis lha'i
 rin po che'i rigs dañ / klu'i rgyal po dga' pos klu'i rin po
 che du ma / mi'i rgyal ba gzo sbyañs gzugs çan sñiñ

10r / pos gser dñul dañ li dkar dmar sogs bcom ldan 'das kyi spyan
 sñar spuñs nas 'di skad du / bcom ldan 'das ma 'oñs pa'i dus
 kyi 'gro ba bcom ldan 'das kyi bstan pa la dad pa rnams bsod
 nams kyi chogs gsog pa'i rten ston pa ñid kyi gzugs sku'i snañ
 brñam gsum bžeñs par spro na gnañ bar mjad du gsol // zes gsol
 ba btab pas /ston pas kyañ çañ mi gsuñ pa'i chul gyis rjes su
 gnañ nas / sku'i smin mchams kyi 'od zer gyis gzo bo'i rgyal
 po las sna chogs pa zes bya ba bskul bas / des kyañ thub pa'i
 dgoñs pa thugs su çhud nas / lha'i rin po che rnams bzu btul
 lugs su blug pa las 'das pa thub pa bdud 'dul pa'i bkod pa
 khru bcu gñis pa žig bžeñs pa lha yul du gdan drañs / klu'i
 rin po che rnams las da lta thub pa çhos kyi 'khor lo bskor
 ba'i bkod pa mtho bcu gñis pa žig bžeñs pa sa 'og klu rnams
 kyi mchod gnas su gdan drañs / mi'i rin po che las ma 'oñs
 thub pa glañ çhen nor skyoñ 'dul ba'i bkod pa sor bcu gñis pa
 žig bžeñs pa thub pa ñid kyis byin gyis brlabs nas ro žig rgya
 gar ga dhar bzugs nas lha klu mi gyi don mjad do // de'i dus
 rgya gar rdo rje gdan nas byañ nas byañ du ri nag po dgu 'das
 pa'i pha rol / sñon srin

10v po lañ ka mgrin bcu byuñ ba'i yul lañ ka pu rañ gi sa'i çha
 srin yul dug mcho nag po'i pho brañ du dpal ye ses kyi mgon po
 beñ çhen lcam dral zes bya ba bzugs pa la / nam žig mgon po'i

bsam dañ rgyal po gzugs čan sñiñ po'i thugs dam gyi rten rgya
gar ma ga dhar bžugs pa'i ston pa'i sku rin po čhe 'di ñid ñed
kyi mčhod gnas su spyan 'dren par bya'o sñam du bsam nas rañ
gi gnas lañ ka'i gnas nas / rgya gar ma ga dha ru gom pa gsum
gyis bgrod par byas te / sku rin po čhe rju 'phrul gyis yul
dug mcho nag po'i nañ du spyan drañs nas mčhad par byed do //
yañ mgon po'i bsam par / nañ rten ston pa'i sku rin po čhe 'di
lta bu bžugs pa la gnas khyad par čan žig dgos par 'dug pas ti
se'i gañs ri 'di klu yul du gdan 'dren par bya'o sñam du bsam
nas / rju 'phrul gyis ti se'i ked pa la thag pa rgyab nas
rgyab tu 'khur bar rcams pa la / de ma thag rgya gar 'phags
pa'i yul nas ston pa bčom ldan 'das v̄sā kya thub pa 'khor dgra
bčom pa lña brgya dañ bčas pa dad pa'i rgyal po bžin nam mkha'
la 'phur nas skad čig gis phebs te / ti se'i nub phyogs dkyil
'khor steñ žes pa'i phrag steñ du 'khor dgra bčom lña brgya
dañ bčas pa babs nas žabs rjes re bžag pas bod

11r / bsod nams chul ba'i dbañ gis sa čuñ zad žom par grags /de la
sogs pa ti se'i phyogs bži la žabs rjes re bžags pas mgon po
beñ gis kyañ gdan 'dren ma nus par las pas / da lta 'di žabs
rjes de bži la ti se mi 'gyur ba'i gzer bži žes grags so // de
nas bčom ldan kyis ti se'i mdun gyi brag gi steñ du bžugs nas
klu ma dros pa la čhos gsuñs pas brag de la da lta 'añ sañs
rgyas rgyas kyi bžugs khri žes grags / lañ ka ru rañ gi ri
rcer bžugs nas byañ čhub sems dpa' blo gros čhen pos žus nas
lañ ka ra gšegs pa'i mdo gsuñs ba sogs gnas dañ sa gži thams
čad byin gyis rlob par mjad / de'i dus su bčom ldan 'das kyis
thub pa glañ 'dul gyi sku rin po čhe 'di ñid klu'i rgyal po ma
dros pa dañ mgon po beñ čhen lčam dral thun moñs la gnañ ste
bka' scal pa / ña'i sku 'di ñid ma 'oñs pa'i dus su šar phyogs
su dge sloñ ra tñā šri žes bya ba'i byañ čhub sems dpa' 'khor
'bum dañ bčas pa žig 'byuñ / de'i slob ma'i gco bo dge sloñ
dra jhā a ka ra bya ba 'khor lña brgya dañ bčas pa žig phyogs
'dir 'byuñ gis de la gtod čig dañ 'gro ba'i don du 'gyur ro //
žes bka' scal par sñon

11v gyi lo rgyus kyi yi ge khud ma dag las byuñ ño // // gsum pa
gnas 'di ñid ti ser ños bzuiñ chul ni / mdo sde phal po čhe dañ
/ dran pa ñe bar bžag pa'i mdo sogs nas ti se'i ri bo rdo rje
rce lña pa'i dbyibs čan gnam phañs dpag chad lña brgya yod pa
sogs čhe ba brjod mañ du gsuñs pa dañ / 'phags pa dga' ba'i
bšes gñan gyi rtogs brjod las / gnas brtan čhen po yan lag
'byuñ ni 'khor dgra bčom pa stoñ dañ sum brgya dañ lhan čig tu

gañs ri ti se na bžugs so // žes gsuñs la / de lta bu'i gañs
 ri de rgya gar gyi phyogs gdan yod sñam na / čhes mñon pa mjod
 las / 'di nas byañ du ri nag po / dgu 'das de ni gañs ri 'o /
 žes sogs gsuñs pa'i don mjod 'grel las / 'jam bu'i gliñ 'di'i
 byañ phyogs 'jam bu'i gliñ 'di ñid na ri nag po dgu 'das pa'i
 pha rol na gañs ri yod do // gañs ri de'i pha rol ri spos dad
 ldan gyi chur rol na mcho ma dros pa žes bya gañ las čhu bo
 čhen po bži'o gañ gā dañ / sin dhu dañ / si ta dañ / pa kšu
 'bab pa yod do // de'i žiñ du yañ dpag chad lña bču yod la /
 mčhur yañ dpag chad lña bču yod de yan lag brgya dañ ldan pa'i
 čhus gañ ño // ñed ni rju 'phrul dañ mi ldan pa'i mis bgrod
 par dka'o // // de ñid kyi druñ na gañ la 'bras bu mñar po dag
 yod

12r / ba'i šiñ 'jam bu žes bya ba mñon par grub ste / de'i dbañ
 gis 'di 'jam bu'i gliñ žes bya bar grags so // žes dañ / slob
 dpon padma'i dgoñs 'dus luñ bstan bka' rgya ma las gañs ti se
 šel gyi mčhod rten 'dra ba'i šar phyogs su šañs kyi bra phu
 luñ yod par gsuñs pa dañ // gañs čan mkhas pa'i gcug nor slob
 dpon čhen po rig pa'i ral gri'i žal nas / mñon pa las 'di nas
 byañ du ri nag po // dgu 'das de ni gañs ri 'o // žes pa ni ti
 se'o 'di ñid la 'čhad dgos pa dañ / mcho ma dros pa yañ ma
 pham ñid la 'čhad dgos pa yin te / gñan yod dañ ti se ni lho
 byañ thad mñam du de'i phyin pa'i mis chad mas grub pa dañ /
 gañ gā yañ ma pham las 'bab par der phyin pa'i mi'i chad mas
 grub pa'i phyr rju 'phrul dañ mi ldan pa'i mi gañs čan du
 bgrod dka' ba mjod 'grel du gsuñs pa yañ bgrod dka' bar ston
 gyi bgrod mi nus par ston pa ni ma yin te bgrod mi nus na 'jam
 bu'i gliñ na med par thal ba'i prjir dañ / gliñ phran pas kyañ
 der bgrod na 'jam bu gliñ pa ñid kyis der bgrod mi nus pa'i
 rgyu mchan či yin / 'di ltar gnod sbyin gtum po dañ / gčoñ roñ
 mo dañ / čhu čhen po la sogs pas čhod pa yin drañ na de 'dra

12v bas bgrod par mi nus pa'i yul ni 'jam bu gliñ gi rgya mcho'i
 mthar thug pa na ye med do / / gañ yañ phal po čhe dañ gdag pa
 sogs nas bšad pa'i mchan ñid dañ mi ldan no žes sa pañ gyis
 gsuñ ba yañ / bya rgod phuñ po'i ri dañ / bsil ba chal dañ /
 yañ pa čan dañ / gñan yod la sogs pa'i groñ khyer čhen po
 rnams la yañ mchuñs pa yin te / de dag kyañ sñon mdo nas bšad
 pa bžin da lta med pa'i phyr / gčig ni sgro btags pa sñan ñag
 mkhan gyi lugs dañ / gčig ni dños po'i rañ bžin brjod pa'o žes
 zer ba ni mi 'thad do // žes gsuñs pa ni yañ dag pa'i gtam yin
 la / gžan yañ bod kyi rgyal po khri lde 'ag chom gyi dus rgya

gar nub phyogs va ra na sir sku 'khrungs pa'i slob dpon chen po
 sañs rgyas gsañ ba zes bya ba des 'phags pa spyang ras gzigs
 bzugs pa'i gnas lho phyogs ri po ta lar byon pa'i che / rje
 bcun 'phags ma sgröl ma'i žal nas / rigs kyi bu khyod ri pa
 bcan gyi gañs ti ser sgoms žigs dañ 'dod pa'i don 'grub par
 'gyur ro // ces luñ bstan pa ltar bod kyi ri po ti ser byon
 nas sgrub pa mjad pas yo ga rdo rje dbyiñs kyi lha rnam žal
 gzigs šiñ dños grub brñes yi dam 'phags pa 'jam dpal la mi dañ
 mi lab pa ltar gyur to zes grags pa dañ / de

13r rjes rgya gar sar phyogs kyi pañ đi ta dha rma pā la bal yul
 du phebs pa'i skabs rgya chad kyi sñun byuñ ba la / yid ma
 gyi lha sa bod kyi gañs ri mthoñ sar soñ žig ces luñ bstan
 bzün ti ser byon pas sñun las grol bas bod kyi gañs ri 'di ti
 ser ños bzuñ nas che brjod mjad par grags pa dañ / de rjes jo
 bo rje dpal ldan a ti sa mña' ris kyi rgyal po lha bcun byañ
 chub 'od kyi gu ger gdan drañs pa'i skabs / ti se'i mdun bar
 kha'i thañ du phebs skabs / jo bo'i žal nas / ti se'i gañs nas
 gnas brtan rnam gdugs chod kyi ganṭe brduñ byuñ / rañ re yañ
 guñ gi dro gyis žig ces gsuñs pa sogs rgya gar gyi pañ
 grub rnam kyi kyañ ti se ni bod kyi 'di la ños 'jin par mjad
 / de la brten nas rje bcun mar pas mi la la / gañs ri ti se
 sañs rgyas kyi luñ bstan pa'i ri bo gañs can yin pas de la
 sgoms žig / ces gsuñs pa dañ / rje bcun gyis kyañ / gañs dkar
 ti se skad pa de dgra bcom lña brgya bzugs pa'i gnas / ri bo
 gañs can bya ba yin / ma pham g.yu mcho skad pa de / ma dros
 mcho me bya ba yin / zes dan / 'bri guñ spyang sña ses rab 'byuñ
 gnas dañ / grub thob señ ge ye ses kyi 'od

13v gsal gyi ñañ du gañs ri ti se 'di bde mchog drug bcu gñis pa'i
 pho brañ sgo dañ bcas par gzigs pa dañ / dpal mñam med ri bo
 dga' ldan pa'i bstan pa'i sgron me pañ chen thams cad mkhyen
 pa blo bzañ chos kyi rgyal mchan gyis kyañ gañs ri 'di 'khor
 lo sdm pa'i pho brañ du gzigs pa sogs rgya bod kyi mkhas grub
 chad ldan thams cad kyi gañs ri ti se ni bod kyi 'di ñid kho
 na yin zes mgrin gcig dbyañs gcig gis gsuñ ba la / rje bcun sa
 skya pañ đi ta'i žal nas / gañs can de ni ti se min / ma dros
 rgya mcho ma pham min / zes khyod bka' brgyud pas ri bo gañs
 can du ños bzuñ pa'i gañs ri 'di'i gañs chen ma yin te / de'i
 mchan ñid mdo nas bsad pa rnam 'di la med pa'i phyir ro / zes
 dañ / 'di ti se yañ ma yin te mdo nas gsuñs ba'i ti se de la
 dpag chad lña brgya yod par gsuñs pa sogs kyi mchan ñid rnam
 bod kyi 'di lamed pa'i phyir ro zes dañ / mcho ma pham kyañ

ma dros pa ma yin te mdo nas gsuñs pa'i ma dros pa la dpag
 chad lña bcu sogs kyi mchan ñid bśad pa rnams 'di la med pa'i
 phyir ro / ʒes dañ / khyod bka' brgyud pas 'dod pa'i gañs
 mcho'i sdod lugs mjod 'grel sogs mdo luñ nas bśad pa dañ

14r 'gal ba'i phyir ro / ʒes dañ / sa skya pa'i rjes 'drañs kyi
 mchan ñid pa gčig na re / mcho ma pham nas 'bab pa'i gañ gā'i
 miñ čan de čhos čan / čhu bo bži'i zlas phye ba'i gañ gā dños
 ma yin te / khyod dañ 'bab pa'i čhu mcho gčigs nas 'bab pa'i
 čhu bo gžan gsum ma dmigs pa'i phyir / dus kyi dbañ gis gžan
 du 'gyur nas čhu bo gžan gsum ma pham las mi 'bab na gañ gā
 yañ dus 'dir de las mi 'bab par thal ba dañ / sñon gyi dus su
 čhu bo gžan gsum 'bab tu ruñ ba'i šul cam yañ mi snañ bas
 gnod do / ʒes nan gyis 'gog par mjad do // de'i lan du bka'
 brgyud kyi bla ma rnams na re / ñed kyi bstan pa'i šiñ rta
 čhen po dpal mñam med bžad pa rdo rjes / gañs dkar ti se skad
 pa de // sñon bcom ldan 'das kyis luñ bstan pa'i // ri bo gañs
 čan bya ba yin // ma pham g.yu mcho skad pa de // ma dros mcho
 mo bya ba yin // ʒes gsuñs pa'i don ni bod kyi ri ti se ʒes
 med kyi sgrub gnas su gyur pa 'di ni phal pas miñ btags pa cam
 žig ma yin te / 'di sñon ston pa sañs rgyas kyis luñ bstan
 pa'i gañs ri čhen po ti se ʒes pa de yin no ʒes ti ser khas
 blañs pa yin gyis 'dul ba luñ gos

14v kyi gži 'cho byed gžon nu gsos kyi gliñ gži las 'byuñ bo gañs
 čan kyañ 'di yin ʒes khas blañs pa ma yin te / rje bcun mi las
 sañs rgyas bka' yi tog bzuñ las / ri rgyal bgrañ ba'i rnams
 grañs las // gañs čan ti se gñis ka gsuñs // de la bžugs pa'i
 'phags pa ni / dgra bcom gñis kyañ so sor yod // čes ti se dañ
 gañs čan so sor khas blañs pa'i phyir khyed rnams sñon med
 sñom gyi gtam ma srma žig / ti se dañ ma dros pa'i mchan ñid
 mdo nas bśad pa de dag khyod sa skya pañ gi ʒas ma gžigs pa
 cam la rgyu mchan du byas nas / khyod kyis 'di ti se dañ mo
 dros pa min ʒes dgag pa cam gyis khegs par mi 'gyur te / čhos
 mñon pa las dños gčig yid ni tha dad phyir / ʒes dper na 'žig
 rten gyi dños po čhu gčig pu la yañ gañ zag rnams sgrub pa dag
 dañ ma dag gi mthoñ snañ rnams gsum 'byuñ ste čhu 'di lha
 rnams kyis gžigs pa'i che bdud rci'i čhu kluñ ʒes ro sbrañ rci
 ltar mñar žiñ nus pa 'añ na ba gso nus pa / 'čhi ba sloñ nus
 pa / chags pa sbyor nus pa sogs kyi nus pa dañ ldan pa žig yod
 mi rnams kyis bltas pa'i che ni skom pa sel ba dañ dri ma bkru
 ba'i bya ba byed pa'i čhu cam du mthoñ / yi dvags rnams kyis
 bltas pa'i che driñ ba dañ bsregs

- 15r pa'i bya ba byed pa'i me ma mur dañ snag khrag bśad gči sogs su mthoñ bar gsuñs la / de bzin du gañs ri ti se 'di la yañ / sgrib pa dag pa'i byañ sems sa bču pa rnams kyi gzigs snañ la rin po che las grub pa dañ / chu zeñ dpag chad lña brgya yod pa dañ / nañ lha'i gzal yas khañ sogs mdo nas bśad pa bzin da lta mñon sum du yod / skal ba 'briñ rnams kyi snañ ñor ri bo lhun brjid čičiñ lha sku rañ byon la sogs par mthoñ ba dañ / 'ya chon gyis g.yogs pa la sogs pa yod / skal dman rnams kyi sñan ñor sa rdo phal pa cam las mi mthoñ pa ni šes bya'i čhos ñid yin pa / des na rañ gi ma mthoñ ba cam žig rgyu mchan du byas nas gzan la yon tan med čes 'gog pa ni / 'geg pa po rañ gi nañ čha gsal por ston pa'i rgyu kho na ma gtogs dgos pa phyin cam yañ ma mthoñ la / yañ khyed rnams kyi mcho ma pham nas gañ gā ma gtogs kha 'bab kyi čhu bo gzan gsum babs pa'i šul cam yañ mi snañ zer ba ni šin tu bžad gad khyi gnas te / de'i rgyu mchan šar gyi kha babs čhu bo gañ gā ni thog mar mcho ñid nas šar phyogs sprag gi luñ pa žig tu babs pa'i miñ čhu mig
- 15v mthoñ ba rañ grol žes grags šiñ / des slar mcho ñid kyi gzuñ bśags nas nub phyogs gu ge'i yul gyi stod rdul čhu žes pa'i ri glañ po che'i kha 'dra ba nas nub tu 'bab pa la / glañ čhen kha 'bab rgya gar čhu bo gañ gā žes kun la grags pa dañ / lho'i kha babs čhu bo sin dhu ni mcho ñid kyi byañ nas lho ru babs te lañ ka pu rañ gi pu ri rma bya 'am khyu mčhog gi kha 'dra ba nas thon te bal yul gyi bye bag 'ga' žig dañ / rgya gar nub phyogs kyi gzuñ bśags nas sin dhu'i yul du 'bab pa la čhu bo sin dhu 'am rma bya kha babs žes grags pa dañ / nub kyi kha babs čhu bo pa kšu ni mcho ñid kyi nub nas šar du 'bab te gcañ bye ma g.yuñ druñ gi ri rta'i kha 'dra ba nas thon te / bod gcañ dbus dañ khoñ po bčas kyi gzuñ bśags nas / rgya gar šar phyogs ka ma ru pa'i yul du 'bab pa la rta mčhog kha babs čhu bo lo hi ta žes sam / yar čhab gcañ po 'am / čhu bo pa kšu žes grags pa dañ / byañ gi kha babs čhu bo si ta ni mcho ñid kyi lho nas byañ du babs te ti se'i rgyab kyi ri señ ge'i kha 'dra ba nas thon te la dvags / bhal ti bčas nas byañ hor gyi yul brgyud de byañ phyogs kyi rgya mchor 'bab pa la čhu bo si ta 'am señ ge kha 'bab kyi gcañ po žes 'yig rten
- 16r kun la mñon sum gyi chad mas grub pa 'di lta bu yod bzin du sñon babs pa'i šul cam yañ mi snañ žes khyod dge sloñ gis sñon ham gyi gtam smra ruñ ñam / spyir kha bab žes pa'i don yañ mcho'i šar lho nub byañ gi ri srog čhags bži'i kha 'dra ba nas

'bab par gsuñs pa yin gyis mcho rañ gi kha nas 'bab par ma gsuñs la / mcho rañ gi kha nas 'bab na glañ po dañ rta sogs srog čhags kyi mchan ma bśad pa la dgos pa č i yañ mi snañ žiñ mdor na khyod rnams su dañ yañ mi mchuñs pa'i mkhyen pa'i spyan ldan du rlom nas sgo du ma nas 'gog par mjad kyañ / da lta kha ba čan pa cam ma zad / śar rgya nag po nas lho mon rgya gar chun gyi nañ pa sañs rgyas par gtogs so čog phal čhe ba žig nas gañs ri ti se mjal du 'gro žes ñag tu 'añ śub bur smra / yid la 'añ nar mar bcañs te bla lam du ma nas dka' ba dpag med spyad de padma'i mcho la ñañ pa bžin zad med 'du ba 'di lta bu yin pas / des na khyod nam mkha'i ñi ma spar mos kheb tu re ba'i byis čhuñ rnams rañ ñid ñal ba lhur len brtul žugs de thoñ žig žes pa la sogs pa'i lan 'debs par mjad la / mdor na 'di skor la sa skya pañ čhen rjes

16v 'brañs dañ bčas pas dgag pa mjad pa'i lan 'debs kyi bstan bcos kun mkhyen žva dmar bži pas mjad pa'i sprin yig mkhas pa'i rna rgyan / 'bri guñ žabs druñ čhos kyi grags pas mjad pa'i rgol ñan yom pa'i legs bśad luñ rigs smra ba'i mgul rgyan / dpal 'brug pa ñag dbañ sañs rgyas rdo rjes mjad pa'i gnas gsum gsal byed legs bśad nor bu'i me loñ rnams su gsal bar yod pas / dpal ldan sa skya pa'i bka' drin las log rtogs the chom gyi bgo skal thob pa rnams legs bśad de dag tu ltos dañ log rtogs lhag med du dag par 'gyur ro // // bži pa mñam med dvags po bka' brgyud kyi sgrub gnas su ži ltar gyur chul ni / de yañ bka' brgyud pa žes pa'i bstan pa'i čhu 'go ni rgyal ba rdo rje 'čhañ gi slob ma rgya gar grub čhen ti lli dañ nā ro nas byuñ ba yin te / ži skad du rje pa dma dkar pos / 'og min ba'i ston pa'i gces phrug la / rgya gar ba mčog gzigs rnams gñis zer / mchan brjod na ti lli dañ nā ro lo / pañ grub kyid bus na khyad du thon / rje mčog gzigs gñis kyis byin rlabs pa / lho brag gi mar pa lo cā yin / pha khoñ gi rjes 'brug grub pa'i khyus / mkha' spyod kyi žiñ

17r / khams dogs por btañ / žes gsuñs pa ltar bod čhos skyoñ ba'i rgyal po khri ral pa čan gyi sku riñ la / rgya gar śar phyogs bhañ ga la'i za hor žes bya ba sprul pa'i slob dpon čhen po ti lli pa šes rab bzañ po žes bya ba byuñ / des nub phyogs o rgyan du byon nas yum rdo rje phag mo las gdams pa mnos nas grub pa thob pa'i chul bstan nas / 'og min du phebs te ston pa rdo rje 'čhañ čhen po dños las gsañ sñags rdo rje tñeg pa'i rgyud sde rab 'byams rnams gsan bas brda' cam gyi thugs su čhud kyañ ma dag pa'i skye bo rnams yid čhes pa'i slad du mi'i

bla ma ma tañ ki / da gi pa / ka rna ri pa / indra bo dhi čhuñ
 ba ste bži las bka' babs ñams kyi brgyud pa rnam pa bži'i
 gdams pa gsan pa / de nas bžuñ bka' brgyud ba zes pa'i mchan
 kyi sñan grags 'brug čhen stoñ gi ñar skad lta bu 'di byuñ ba
 yin no // // de'i slob ma kha čhe'i rgyal rigs su 'khruñs pa'i
 slob dpon nā ro pas blo las 'das pa'i dka' ba čhen po bču
 gñis kyi sgo nas rje ti lo pa mñes par mjad pas mkhyen pa
 gñis kyi ye zes skad čig gis thugs su čhud pa la brten nas
 rgya gar 'phags yul ba rnam kyis kyañ rje mčhog

17v gzigs rnam gñis zes rjogs pa'i sañs rgyas dañ mchuñs pa cam
 du byed / nā ro pa la mkhas grub kyi slob ma 'bum phrag lhag
 pa yod kyañ bod yul 'dul pa'i rgyal chab tu mña gsol ba ni
 mar pa lho brag pa yin te / rje nā ro'i žal nas / bla mas luñ
 bstan bdag gi bu / snod ldan mar pa blo gros kyis / kha ba
 čan ljoñs byañ phyogs nas / rgyal chab 'jin phyir sleb pa
 legs / zes gsuñs pa yin la / rje mar pa la slob ma mañ du yod
 kyañ mčhog tu gyur pa rje bcun mi la ras pa yin te / mi las
 mar pa lo mañ du brten rjes gdams pa rnam rjogs nas rañ yul
 du phebs kar mar pa'i žal nas / sgrub pa ma nus na mi che riñ
 po las ñan gsog čho ba las med pas mi med pa'i gnas g.ya'
 'khröd dañ gañs khrod rnam su sgrub pa'i rgyal mchan chugs
 sig / ces dañ / gañs ti se sañs rgyas kyis luñ bstan pa'i ri
 bo gañs čhan yin pas de la sgoms sig / ces gsuñs pa ltar rje
 mi las kyañ grub pa thob zin nas / bla ma'i bka' bžin ti ser
 phebs pa thog mar pu rañ nas ti ser byon pa na / la thog tu
 ti se dañ ma pham gyi gži bdag 'khor dañ bčas pa ma bsu ba
 byas / phyag dañ mčhod pa phul nas gañs ti se dañ mcho

18r / ma pham rje bcun mi la slob brgyud dañ bčas pa'i sgrub gnas
 su phul / gžan yañ rje bcun gyi čhos rgyud 'jin pa'i gañ zag
 rnam skyoñ bar khas blañs nas rañ gnas su soñ / de nas rje
 bcun dpon slob mcho ma pham gyi 'gram du phebs pa na / nā ro
 bon čhuñ zes bya ba'i bon po 'jig rten gyi lha 'dre mthu
 bo čhe grub nas thun moñ gi rju 'phrul thob pa žig kyañ gañs
 mcho'i gnas kyi bdag po byed phyir rje bcun la rju 'phrul
 'gran phyir sleb pa dañ mjal ba la / bon po na re khyod su yin
 gañ du 'gro zer / rje bcun gyis ña mi la ras pa bya ba yin //
 ti se'i gañs la sgom du 'gro ba yin gsuñs pas / bon čhuñ na re
 / 'o na gañs ti se dañ mcho ma pham 'di yañ kyod rañ dañ 'dra
 ste rgyañs nas grags pa čhe yañ de cam ya mchan čhe rgyu med /
 ya mchan čhe ruñ ñed bon po dbaň ba'i ri yin pas 'dir sdod na
 ña'i lugs kyis bon byed dgos zer bas / rje bcun gyis / ri 'di

sañs rgyas kyi bstan 'jin spyi la thub pas luñ bstan pa'i ri
 yin / sgos ña mi la ras pa la mar pas luñ bstan pa'i gnas yin
 pas / khyed rañ bon po rnams sñar bsad pa rgyal du 'chug / da
 'dir sdod na ñed kyi lugs gyi 'chos byed na ruñ / mi byed na
 gžan du

18v soñ žig gsuñs pas / kho na re / 'o na khyod dañ ña gñis rju
 'phrul 'gran žiñ su rgyal bde gnas 'di dbañ ba yin zer nas /
 bon pos ma pham gyi 'gram phan chun du rkan ba bžag nas /
 skabs dkar ti se sgra 'che yañ / ri mgo kha bas g.yogs pa gčig
 / ma pham g.yu mcho sgra 'che yañ // 'chu ñid 'chu yis bšags pa
 čig / mi la ras pa sgra 'che yañ // mi rgan gčer ñal byed pa
 gčig / de la ya mčhan 'che rgyu med / 'ces glu blañs des rje
 bcun gyis sku 'cher ma soñ ma pham 'chuñ du ma soñ bar steñ nas
 bkab te bžugs nas mgur gsuñs pa / miñ yoñs su grags pa'i mi
 la ñas / lho brag mar pa'i bka' sgrub phyir // ti se gañs la
 sgom du yoñs // rañ gžan don gñis sgrub pa'i che // khyod lta
 log 'čan gyi bon po la // bka' mčhid gtam lan glu yis mjal //
 gañs dkar ti se sgra 'che ba // ri mgo kha bas g.yogs pa de //
 sañs rgyas bstan pa dkar ba yin // ma pham g.yu mcho sgra 'che
 ba // 'chu ñid 'chu yis bšags pa de // 'chos rnams zad par
 skyol ba yin // ña mi la ras pa sgra 'che ba // mi rgan gčer
 ñal byed ba de // gzuñs 'jin sbub nas thon pa yin // snañ
 sems gñis la dbañ bsgyur bas // sna chogs rju 'phrul ston pa
 la // 'žig rten

19r / lha la rag ma lus // 'jam gliñ ri rgyal ti se 'di // sphyr
 sañs rgyas bstan 'jin thams 'cad dbañ // sgos mi la brgyud par
 bčas pa dbañ // khyod lta log 'čan gyi bon po rnams // dam
 'chos byed na kun la phan // mi byed rju 'phrul ña 'che bas //
 yul phyogs sa 'cha gžan du soñ // slar yañ rju 'phrul 'di la
 ltos // 'ces gsuñs nas / slar yañ ma pham phyag sor gyi rce la
 blañs nas 'chu la gnas pa'i srog 'chags rnams la gnod pa med pa
 mjad pas kha ño mchar du gyur 'ciñ rju 'phrul rje bcun rgyal /
 / de nas kyañ bon pos da duñ rju 'phrul 'gran no zer nas kho
 ti se la skor du soñ / rje bcun gyis 'chos skor la byon pas /
 ti se'i byañ šar sgrol ma la'i rgyab kyi pha boñ 'chen po žig
 gi khar mjal ba la / bon po na re / khyod rnams skor ba byed
 pa legs / da lan ña'i lugs su 'gro zer rje bcun gyi phyag nas
 'then du byuñ ba la / rje bcun gyi 'zal nas / ña lam log pa la
 žugs nas skor log la mi 'gro 'chos mi byed / de bas khyod rañ
 ña'i phyi bžin 'chos dañ bskor ba la 'šog gsuñs / bon po'i lag
 pa nas bzuñ ste phar 'then chur then mjad pa'i bar la pha boñ

gi steñ na gñis ka'i žabs

19v rjes byuñ ste / de'i che rje bcun nus pa che bas bon po chos skor du 'khrid nas / ti se'i šar phyogs mka' 'gro gsañ lam gi stoñ du phebs pa'i che bon po na re / sñon chad khyod nus pa che che 'dra bar byuñ ste / da duñ gyad rcal 'gran zer nas pha boñ čhen po žig gi khar pha boñ g.yag ro cam žig skyal byuñ ba la / rje bcun gyis kyañ bon po'i gyad rdo'i khar rdo čhud du 'ga' žig gi steñ du bon po'i gyad rdo ñis 'gyur cam žig bskyal bas rje bcun rgyal / der bon po na re / da lan yañ khyod rgyal te lan re lan gñis rgyal bas go mi čhod / da duñ yañ rcal 'gran zer ba la / rje bcun na re / ñi zla dañ rgyu skar 'od 'gran ruñ gliñ bži'i mun pa ñi zlas sel / khyod dañ ña rcal 'gran ruñ khyod kyis ña mi do bas ti se ña ye dbañ yin / 'o na kyañ khyod 'phral ñams dga' ba cam dañ // ñed rañ čhos ba'i sgrub brgyud khyi che ba kun gyis ma thoñ phyir rju 'phrul 'gran las čhog gsuñs / rje bcun ti se'i nub phyogs lha luñ gi brag sked padma phug tu bžugs / bon po čhu chur kha'i ri ldeb sman čhu nad sel gyi 'gram gyi phug par bsdad pa la / rje bcun gyi žabs nub ri nas bon po'i phug pa'i brag gi ños la brgyan te žabs rjes bžag nas khyod kyis kyañ 'di bžin žig gsuñs pas / bon pos kyañ

20r / nub phyogs su rkañ pa brkyañ bas čhu kha las ma sleb pa la // nam 'mkha' las mi ma yin rnams kyis bžad gad theg pa žig byuñ žiñ rje bcun rgyal / de nas bon po bon skor dañ // rje bcun čhos skor du byon pas ti se'i lho phyogs rjoñ luñ du mjal žiñ čhar pa žig babs pa la / rje bcun žal nas / čhar pa byuñ rañ re gñis čhar yib bzo dgros pas / khyod 'gram sloñ ba dag 'am / thog 'bub pa dga' gsuñs pas / bon po na re / ñas 'gram sloñ zer nas rdo rnams rju 'phrul gyis bšags pa la / rje bcun gyis čhags pa'i lta stañs mjad pas rdo rnams sked pa nas čhags / mi thog pa'i lha stañs mjad pas ma theg par mig rig rig por lus šiñ rje bcun rgyal / de nas rje bcun gyis thugs dam bsad pas khos kyañ rdos 'gram slad / de nas rje bcun gyis skad žig gis thog phub čiñ dmas 'dug gsuñ 'og nas dbus btegs pas rdo la dbu'i rjes dañ / yañ mthos 'dug gsuñs steñ nas žabs kyis brjis pas žabs rjes byuñ žiñ rje bcun rgyal / de nas bon čhuñ na re / ña rañ re gñis ches bco lña la gañs ti se'i rce mor sñon la sleb pa des ti se dbañ bar byed ciñ thag gčod do zer / pas / rje bcun gyis kyañ žal gyi bžeñs so // bco lña'i tho rañs bon čhuñ bšañ 'khrol žin rña la žon nas ti se 'jega so / / rje bcun ni gzims nas bžugs pas // bu slob rnams kyis rje

20v

bcun lags na ro bon ^vchuñ ni sña mo rañ rña la ^vzon nas 'phur te / ti se'i sked pa na yar soñ // r^vje bcun da duñ yañ b^vzugs nas bon po la gnas skyel ba lags sam ^vzus pas / r^vje bcun gyis blta stañs ^vzig mjad nas / da ltos dañ gsuñs / bltas pas kho gyen la 'gro ma nus par bskor ba la soñ 'dug / de nas ñi ma 'char du ñe ba dañ // r^vje bcun ^vchen po na bza' ras 'ga'i g^vogs rgyañ mjad nas 'phur byon pas / skad ^vig la ti se'i rcer phebs pa dañ // ñi ma ^všar ba dus mñam du byuñs ño // de'i che r^vje bcun gyis bla ma rnams dañ 'khor lo sdom pa'i lha chogs rnams khra lam mer b^vzugs pa'i ^vžal mñon sum du gzigs / bon ^vchuñ yañ ti se'i mgul na yar sleb byuñ pas r^vje bcun zil ma zod pa na mkha' nas lhuñs te 'og gi rña ti se'i lho phyogs na / mar la sbab tu ^všor bas ña rgyal dañ dreg pa ñams te dam nas bzuñ pa'i ñañ nas da khyod rju 'phrul dañ nus pa ^vche bar soñ bas ti se khyod khyis thob zin / ña yañ gnas 'di mthoñ sa ^vzig tu sdod

21r / sa dgos zor byuñ bas / r^vje bcun gyi ^vžal nas / ti se'i rce mo'i rdo r^vje rab yan ye ^všes kyi lha dpal 'khor lo sdom pa'i b^vzugs gnas yin pas khyod kyis bgrod pa'i skabs med ruñ / da lan ñas ñed rañ ^vchos pa'i ^vche ba bstan phyir rgyal ba goñ ma rnams la gñañ ba ^vzus nas skabs phye ba yin / nam mka' nas lhuñ ba dañ rña rbab tu ^všor bde khyod la ña rgyal ^vchen po 'dug pas / de b^včag phyir ñas byas ba yin ^vžes mgur gsuñs pa / 'jam gliñ ri rgyal ti se 'dir / bod kyi rnal 'byor ras pa ñas / bon po ^vchos kyis pham byas te / thub bstan sgrub brgyud ñin mor byas / / rju 'phrul gyao kyi rcal las byuñ / rcal des ^vchos log ^vchar b^včad nas // gañs dkar ti se ña dbañ phyir / gnas 'dir dam ^vchos pa dar / de rgyal ba goñ ma'i bka' drin yin // gsol lo m^vchod ño ye ^všes lha // ^vžes gsuñs pas kho na re / khyod kyi rju 'phrul dañ nus pa la yid ^vches / ño mchar ^vche / ña yañ gnas 'di mthoñ sa ^vzig tu bsdad sa yod pa g^vig khyod ^všes zer bas / r^vje bcun gyis 'o na khyod rañ pha ri sdod ^vig gsuñs / phyag ya g^vig gis gañs chag spar gañ ^všar phyogs kyi ri ltag le'i rcer 'phañs pas / ri de'i

21v rce mor gañs ^vcuñ zad ^vig ^vchags so // de r^vjes r^vje bcun ^vchen po la phyir b^vzugs pa'i skabs / ti se'i lho phyogs kyi phug pa ^vzig tu gu ru brce ^vchen ^vžes bya ba'i grub thob pa'i rnal 'byor pa ^vzig yod pa des rña ^vchen po ^vzig brduñs nas / stod kyi rce ^vchen rnal 'byor pa // grub thob ras ^vchen mjal 'dod pas // gnas m^vchog 'di ru spyen 'dren gyi / mkhyen pa'i thugs mda' 'byon du gsol // ^vžes gsol ba btab pas / sañ ñin sña bar r^vje 'bcun nam mkha' la 'phur nas ñi ma ^všar lhod la ti ser phebs nas gu

ru brce čhen dañ mjal / de'i dus rje bcun gyi phyag gis phug
 pa brus nas yi ge a bkod pa la a phug ces grags / gu ru brce
 čhen gyis chogs kyi 'khor lo bsams nas ti se'i ŋo mchar gyi
 bkod pa dañ che brjod gsuñ bar žus pa'i der gnas bstod gsuñs
 pa ni // spyir 'jig rten khams kyi chags 'jig dañ // sgos gañs
 čan bod kyi lo rgyus rnams // legs par gsuñ pa'i mkhyen pa čan
 // sgra bsgyur mar pa'i žabs la 'dud // pha bla ma de yi žal
 sña nas // sañs rgyas bka' yi tog gzuñs las // ri rgyal bgrañ
 ba'i rnam grañs las // gañs čan ti se gñis ka gsuñs // de la
 bžugs pa'i 'phags pa ni // dgra bcom

22r / gñis kyañ so sor yod // de phyir gañs ri'i rgyal po mčhog /
 dkar gsal mar gyi lha bsos 'dra // čhu bo bži 'dus mgo bo yin
 // spos ŋad ldan pa'i ri bo šar /ma pham g.yu mcho 'khyil pa
 dañ // gad pa gser gyi bya skyib lho // ri yi rgyal po rce
 brgyad nub // mthiñ spañ gser gyi spañ yañ byañ // sman gyi
 rgyal po nag sñil dañ // dgra lha'i rgyal po stag ŋi roñ //
 rgyal bu nor bcañ khruš kyi mcho // gžan yañ ri phran spañ
 gsoñs kyis // phyogs dañ mchams rnams bskor ba'i dbus // ti
 se rgyal po gdan bžugs la // ri phran blon pos bskor ba 'dra
 // 'jig rten byis pa'i snañ ŋo la // phyi ru de 'dra'i rnam
 pa yod // lam la slob pa'i gañ zag la // ti se gañs kyi rgyal
 po de // bde mčhog 'khor lo'i gžal yas khañ // phyi nañ lus
 kye dkyil 'khor bžin // phyi yi ri rgyal thabs mčhog la // ti
 čuñ ses rab ma yis ni // legs par khyud pa'i chul du gnas //
 ro rkyañ dbu gsum mchon byed du // lha dar rjoñ gsum rca gsum
 gyi / chags chul dag tu gnas pa yin // lha mo mkhrig pa'i rig
 ma ni // bču drug mčhod 'bul chul du gnas // kha gdoñ la sogs
 sgo ma bži // sgo bži sruñ ba'i lha mo yin // rnal

22v 'byor sñags pa'i rigs rnams la // snañ ba'i chul ni de ltar
 yod // mchan ŋid theg pa'i rjes 'brañs pa'i // gañ zag rnams
 kyi snañ ŋo ru // gañs kyi rgyal pa gžal yas khañ // phun sum
 chogs pa'i nañ ŋid na // 'phags pa'i gnas brtan yan lag 'byuñ
 // spos phor rña yab 'jin čin bžugs // dgra bcom stoñ dañ sum
 brgyas bskor // byañ sems ŋan rañ dpag med bžugs // de dag
 rnams la mčhod pa ni // rgyun čhad med par 'bul bar gyis //
 thub ba dgra bcom lña brgya dañ // bčas pa'i žabs rjes gsal
 bar yod // ti se gañs kyi byañ phyogs na // rigs gsum mgon
 po'i bžugs gnas ni // byin rlabs čan gyi ri gsum yod // bde
 mčhog rdo sku rañ byon dañ // rdo rnams rdo rje padma dañ //
 ye ses mgon po phyag bža ba'i // rañ byon gtor mar bčas pa yod
 // de ltar gañs kyi rgyal po la // bžugs pa'i bla med lha

- chogs dañ // 'phags pa'i gnas brtan 'khor bčas dañ // bstan
 sruñ mgon po 'khor bčas la // sgyu ma'i ñañ du phyag 'chal lo
 // zes gsuñs nas rje bcun la phyir 'phur nas phebs so // de
 ltar bod gañs can gyi mig g'ig pu dpa' bo mi'i señ ge dbañ
 phyug mi la ras pa zes bya ba des // lta log na ro bon chuñ
 rju 'phrul gyis char b'ad nas gañs dkar ti se dañ / mcho
 23r / chen ma dros pa'i bdag po mjad ciñ // rjes 'jug rnam la
 yañ gnas 'dir sgoms sig par rjes su gdams pas de nas buñ gnas
 kyi bdag po bka' brgyud pas mjad pa 'di byuñ ba yin no //
 de'i rjes su rje sgam po pas // 'gro mgon phag mo gru pa la /
 cva ri / la phyi / gañs ri gsum du dam chad cam sgrub brgyud
 kyis 'jin phyir ri pa gtoñ dgos chul gsuñs kyañ rten 'brel cuñ
 ma 'grigs // 'o na kyañ rje phag grus ñid kyis slob ma 'bri
 guñ 'jig rten mgon po dañ grub thob gliñ ras pa gñis la gnas
 gsum du ri pa gtoñ dgos chul dañ / sñon rgyal ba ñid kyis luñ
 bstan pa'i // ri hi ma la zes yoñs su grags // dpal 'khor lo
 sdom pa bzugs pa'i gnas // dus da lta 'jig mchod pa'i gnas //
 gnas ti se gañs su bsgom pa dga' // ti se gañs su 'byon pa
 skyid // ces sogs gsuñs pas slob ma gñis kyis kyañ ri pa gtoñ
 bar dam bčas nas gliñ ras kyis ñid kyis slob ma rje 'brug pa
 rgya ras pa ye ses rdo rje la bka' scal pas // rgya ras kyis
 bla ma'i bka' bzin ti ser byon nas ma dmigs kyis gnas su phebs
 pa na / 'od gsal gyi ñan du ti se'i gañs dañ ma pham gyi bkod
 pa gsal
 23v bar gzigs nas gnas stod kyis mgur gsuñs / ti se'i sgrub gnas
 phal che ba zabs kyis b'ag ciñ bka' brgyud kyis bstan pa dar
 ba'i rten 'brel sgrig par mjad do // de'i rjes su de ñid kyis
 slob ma rgyal ba rgod chañ pa mgon po rdo rjes chu'i b'ud len
 la brten nas sgrub yun riñ du mjad skor lam legs par gtan la
 phab nas skor ba'i srol btod pa sogs rjes 'jug gi 'gro ba la
 bka' drin gyis khyab par mjad / de nas de ñid kyis slob ma
 grub thob o rgyan pa rin chen dpal nas buñs / sar gnas kyis
 skyes chen du mas sgrub pa'i rgyal mchan bcugs nas / da lta'i
 bar du rtogs pa'i mña bdag dpal ldan 'brug pa bka' brgyud kyis
 sgrub brgyud rin po che zam ma chad par byon pa 'di bzin no //
 // lña pa mñam med 'bri guñ pas bdag gir mjad ciñ ri pa brjañs
 chul ni / de yañ bskal pa bzañ po'i sañs rgyas stoñ gi bzi ba
 bdag 'ag gi ston pa sā kya thub pa mya ñan las 'das nas lo
 grañs ñis stoñ bco brgyad das pa na mdo sñags chu bo gsum
 'dres kyis bstan pa'i bdag po dpal 'bri guñ pa skyob pa 'jig
 rten gsum gyi mgon po rin chen dpal zes bya ba byuñ ste / de

ni sñon bskal pa dpag tu med pa'i goñ rol du byañ ḥhub mḥog
tu

24r thugs bskyed / de nas bskal ḥhen grañs med gsum gyi bar du
bsod nams dañ ye ṣes gyi chogs rlabs po ḥhe bsags nas / de
bḥin gḥegs pa klu rigs sgron ma ṣes bya bar sañs rgyas zin
kyañ / ma dag sñigs ma lña bdo'i 'gro ba mgon med rnams kyi
don du ston pa ṣā kya thub pa'i spyan sñar dge bsñen li cā bi
dri ra med pa grags pa ṣes bya bar sku skye ba bḥes nas stoñ
pa ñid kyi sgra señ ge'i ña ro lta ba 'phags pa 'jam dpal la
sogs pa'i byañ sems dañ ñan thos thams ḥad zil gyis gnon par
mjad / slar rgya gar lho phyogs be ñha 'i yul du slob dpon
ḥhen po 'phags pa klu sgrub ṣes bya bar gyur nas lo grañs
drug brgya'i bar du bstan pa'i bya ba rlabs po ḥhe mjad / de
nas bod yul kha ba ḥan gyi ljoñs 'dir 'bri guñ skyob pa ṣes
bya ba'i sprul pa'i skur byon pa yin te / de yañ gnam lḥags
rdo rje'i mḥu ṣes bya ba'i po ti dkar po'i rnam par yum gyi
lhums su ḥugs nas / mdo khams ldan stod kyi groñ khyer cu du
ṣes bya ba ru ḥu mo phag gi lo sku bltamsg / bltams ma thag
rdo'i steñ du bḥag pas rdo la sku rjes byuñ ḥin 'khruñs sar
ḥu mig brdol ba sogs ño mchar ba'i ltas du ma ni bstan / dguñ
lo dgu la ṣes

24v bya'i rnam grañs du ma thugs su ḥhud nas gḥan la ḥhos ston
pa'i slob dpon mjad kyañ rten dge bsñen du bḥugs / ñer lña pa
bod yul dbus ñam ṣod kun tu bzañ po'i nags khrod du byon nas /
'gro ba'i mgon po dpal phag mo gru brca ba'i bla mar bsten
nas mdo sñags theg pa'i zab rgyas kyi ḥhos thams ḥad gsan ciñ
thugs ñams su bstar pas rje phag grus kyañ ñed kyi brgyud pa
'di dge bsñen sa bḥu pa 'dis 'jin ṣes luñ bstan / e ḥhuñ mon
mo phug tu lo bdun sgrub pa rce gḥig tu mjad pas sgrib gñis
kyi 'ḥiñ ba mtha' dag rdo rje lta bu'i tiñ ñe 'jin gyis bḥom
nas ṣes bya ji lta ji sñed gyi don rnams lag mthil du skyu ru
ra bḥag pa ltar thugs su ḥhud nas rjogs pa'i sañs rgyas dañ
dgoñs pa mñam pa ñid du gyur ḥin / dbu la gcug tor 'bur du
dod pa sogs mchan bzañ so gñis rjes mthun du byon / de ltar
grub pa'i go 'phañ brñes zin kyañ // bstan pa'i rca ba ni so
sor thar pa dge sloñ gi sdom pa yin par dgoñs nas / dguñ lo
sum cu rca lña pa la mkhan po ḥañ sum thog pa las stan thog
gḥig tu chig gsum rim nod kyis bsñen par rjogs pa'i sdom pa
bḥes te bsłañ pa gsum la mig 'bras bḥin nan tan gḥes sbras su
mjad / dguñ lo so bdun pa la byañ gḥo stod dpal

25r / gyi 'bri guñ gi gdan sa btab pas 'phrin las ṣin tu rgyas te

dus gčig la dge 'dun gyi chogs pa khri cho bco brgyad du 'dus
 pa rnams smin grol du mjad / bya rgod la sgom 'debs pa dañ
 nam mkha'i ñi ma brtod la gnon pa sogs 'dod dgur bsgyur pa'i
 rju 'phrul mtha' yas pa ni bstan / dus gčig la sku lus kyi
 sprul pa du ma bstan nas sañs rgyas kyi žiñ khams du mar gšegs
 nas čhos gsan pa dañ / 'gro ba rigs drug gi gnas su phebs nas
 sems čan gyi don mjad pa dañ / sku'i bkod pa bču sems gyis
 'jam gliñ gi rgyal po čhen po bču gsum dus gčig la btul ba
 sogs so skye'i blo yul las yoñs su 'das pa'i rnam par ño mchar
 čan gyi gtam brgya rca brgyad mña' ba la brten nas sañs rgyas
 gñis pa 'bri guñ pa 'jig rten gsum gyi mgon po žes mchan sñan
 pa'i ba dan dkar po srid pa'i rce mor 'phyo ba de ñid dguñ lo
 sum ču rca dgu bžes pa'i che / 'khor dge 'dun stoñ cho bču
 gsum du 'dus šin rgya bod skye 'gro kun gyis spyi bor bkur ba
 sogs sku bsod zañ žiñ gi 'du loñ dañ / rnam g.yeñ gi spros pa
 la thugs gtiñ nas sun ba'i chul bstan nas gdan sa 'bri guñ
 thel gyi šar phyogs chva 'ug žes bya ba'i luñ

25v stoñ žig tu gsañ thabs kyis phebs nas / sbas pa'i sgrub phug
 tiñ 'jin phug čes bya ba žig tu thugs dam la bžugs pa'i nub
 gčig / sañs rgyas kyi bstan pa'i rgyun la dgoñs nas gžan sñan
 dbañ sdud kyi tiñ ñe 'jin yud cam pa žig la mñam par bžags /
 de ma thag ti se / la phyi / rcva ri gsum gyi gnas bdag žiñ
 skyoñ gis sna drañs pa'i bod khams kyi lha klu gži bdag thams
 čad čar sprin pa tib pa bžin 'dus nas / de rnams so so'i gnas
 su rje ñid spyan 'dren du byuñ ba la / sku lus kyi sprul pa du
 ma bkye nas de rnams so so'i gnas su phebs nas čhos gsuñs šin
 dam la bžag / sa gži rnams žabs kyis bčags šin byin gyis
 brlabs / gtan du bžugs par žus pa la / rje'i žal nas kho bo ni
 dge 'dun gyi chogs rgya čhen po skyod ba sogs bstan pa'i bya
 ba rlabs po čhe byed dgos pas 'gror mi khom gsuñ ba la / 'o na
 mčhod gnas su ri khrod pa gtiñ par gsol pa btab pa bžin žal
 gyis bžes / de'i dus thel gyi dge 'dun rnams kyis rje ñid
 'chol du phyin pas cha 'ug dpal gyi ri khrod du bžugs pa dañ
 mjal / dge 'dun re res rdo re re bskyal nas brčigs pa'i čhos
 khri'i steñ du bžugs nas čhos gsuñs / der dge 'dun rnams kyis
 gdan sar phebs

26r / par žus pas / rje'i žal nas / ña la rje phag mo gru pas ri
 khrod du sgrub pa gyis žig čes pa'i žal ta yod pas / ña mi
 'gro // khyod rañ rnams soñ žig gsuñs / nan gyis gšegs par žus
 pas / 'o na rañ re pha spad sgrub pa ma byas na bla ma'i bka'
 dañ 'gal ba yin pas / yañ na khyed rañ rnams sdod ñed ri la

- 'gro / yañ na ñed sdod khyed rnams ri la soñ gsuñs pas / der dge 'dun rnams kyis ri khrod du 'gro ba khas blañs so // de yañ ri pa gtos che ba lan gsum btañ ba la / dañ por dge bñes ñad phu ba cheñ pos gcos pa gzi khrod thon cin sems ño 'phrod pa'i dbu che brgyad bču skor re re cva ri / la phyi /gañs ri gsum du brjañs te bka' scal pa / bu khyod rnams mchan ma'i rnam g.yeñ la ma chags par ri khyod du sgrub pa rem la gyis sig ñams rtogs khyad par can re ma skyes par 'dir log par ma byed cig // the chom dañ mi bde ba byuñ na bla mar gsol ba thob cig / sdug bñal dañ ma 'joms pa thams cad sdug sran gyis lam du khyer cig / chos thams cad rgyu rkyen 'brel las byuñ bas rgyu 'bras kyi rten 'brel la gzo ba cig / zes sogs gsuñs nas btañ bas / de dag las phal cher gyis grub pa thob cin 'ga'
- 26v žig 'ja' lus gsegs so // bar pa la dge bñes gños cheñ po dañ / gar pa byañ rdor la sogs pa ti ser dgu brgya / la phyir dgu brgya / rcva rir dgu brgya bñas brjañs pa yin te // rnam thar phyag rgya me tog ma las / na niñ dus kyi deñ sañ na // bu žabs tog can gyi rnal 'byor pa / ñis stoñ bdun brgya ri la soñ // do gzig dus kyi deñ sañ na / khri phrag bču gsum chogs su chogs zes gsuñs sin de dag las kyañ grub pa thob pa šiñ tu mañ bar byuñ ño // de nas ri pa tha ma brjans pa'i lo byuñ rgyus ni // de yañ rje žig rten mgon po ñid kyis slob ma gños mgar ches gsum dañ / spyan sña grags pa 'byuñ gnas dañ // spo spo bkra sis señ ge sogs slob ma grub pa thob pa rnams kyis kyañ rañ rañ gis chogs ++ bskyañs par yon bdag dañ slob ma skad du / bdag gi bla ma chos rje chogs pa ma bskyañs par yon bdag dañ slob ma thams cad la 'di skad du bdag gi bla ma chos rje rin po che ni // rjogs pa'i sañs rgyas dños dañ kyad par spu cam med cin 'brel pha phra mo cam thogs kyañ 'khor ba mtha' cam du 'gyur ñes pa yin pas / bu khyod rnams kyañ ña'i bla ma'i spyan sñar 'bri guñ du soñ žig / ci 'khor ba'i 'bul ba 'añ de ru phul žig / ces gsuñs pas chos rje rin po che ñid kyis slob ma kho na khri phrag las 'goñs pa'i steñ yañ slob thams cad kyañ padma'i
- 27r mcho la ñañ pa bzin de ru 'dus pas sin tu chogs pa rgya che ba'i mthar thug tu gyur te / dge 'dun khri cho bčo brgyad du loñs pa byuñ bas / slar yañ ri pa rjoñ par dgoñs nas rje ñid kyis bka' bzin thos bsam la go don chags pa rnams la mkhan po rin po che gur pa chul khirms rdo rjes so thar gyi sdom pa la bkod / chos sgo ba gnubs cheñ yon tan grags kyis dbañ gi chos sgo phye / slob dpon ston pa gzon nu zes rab kyis ma rgyud

gcor gyur gyi rgyud bśad bka' dañ gar thig dbyańs sogs phyag
 len rnamś legs par bślabs khrid gñer ba dbon śes rab 'byuń
 gnaś kyis rim gyi pa'i lugs ltar ñes don phyag rgya čhen po'i
 khrid bka' khyab gdal du btab / ño sprodañ ču čhos sum čhos
 la sogs pa thun moń ma yin pa'i zab čhos rnamś čhos rje rin po
 čhe ñid nas scal / de lta bu'i sgo nas rje ñid dguń lo don
 gsum pa śes pa'i che gzi khrod thob pa'i gсар bu phal čhe pa
 ri la gtoń ba gnań ste / de yań bla ma rdo rje 'jin pa pań
 čhen ghu ya sgań pa śes sam mchan dños čhos rje phun chogs
 rgya mcho śes grags pa gcań po doń du sku la 'khruńś śiń bla
 ma mkhas grub du ma la bsten nas mdo śñags rig pa'i gnaś kun
 la mkhyen

27v brgyas pa'i steń čhos rje rin po čhe ñid kyi bka' drin
 las rtogs pa'i yon tan phul du phyin pa brñes pa de ñid kyis
 gcos / gzan yań grub thob ri pa nag po dań / ri pa sñon po
 sogs sgo ma čhen lña khri lña stoń lña brgya ñi śu rca lña ti
 se / rdo rje 'jin pa g.yag ru dpal grags kyis gco byas śin /
 gzan yań sgom ba gsal ba dbań phyug sogs sgom čhen lña khri
 lña stoń lña brgya ñer lña la phyi / rdo rjin mgon po čhes gco
 byas śin / gzan yań skyo kho gańś pa la sogs pa'i sgom čhen
 lña khri lña stoń lña brgya ñer lña rcva ri bčas ñi ma gčig la
 rjońś gñan ste / de yań čhos rje ñid 'bri guń thań gi čhos
 khri la bžugs nas ri pa rnamś la byin rlabs dań / sgrub pa'i
 žal ta dbug dbyuń gzeńś stod sogs lhug par rcal zin śis brjod
 kyi me tog 'thor nas gnaś so sor rjoń bar mjad do // de ltar
 rdor 'jin ghu ya sgań pa sogs ti ser gtań ba'i sgom čhen lña
 khri lña stoń lña brgya ñer lña po rnamś kyań rim gyis ti se
 gańś kyi ri bo la phebs nas śel 'dra / ñan ri / dar luń / lha
 luń / rce brgyad sle mi / mum / gu ge / sogs ri su la sna
 chogs rnamś su sgrub khań brcegs nas bžugs / de yań bla ma rdo
 rje 'jin pa ñid kyis thog mar ghu ya sgań gi brag gseb tu
 bžugs pas mchan yań čhos rje

28r / ghu ya pa sgań pa śes grags pa byuń / rdor 'jin čhen po 'di
 dań / gu ge čhos rgyal khri bkra śis lde bcan / mań yul rgyal
 po lha čhen dños grub mgon / pu rań rgyal po bla čhen stag che
 khri bar dań / gnam mgon sde yab sras rnamś dań mčhod yon du
 'brel žiń mña' ris skor gsum du 'phrin las śin tu rgyas / ri
 pa rnamś kyań bla ma'i bka' dań du len žiń ri dvags rmas ma'i
 brtul žugs kyis 'jig rten blos 'tań 'ba' žig la brten nas
 sgrub čhugs bžuńś pas ñams rtogs kyi yon tan brñes pa ni nam
 mkha'i skar chogs cam ma zad ri pa nag po dań / žig po ñi ma

señ ge sogs che g^vig la 'ja' lus mkha' spyod 'grub pa 'añ čhes mañ po byuñ bas miñ skam po cam ma yin par sñiñ po don brgyud kyi bstan pa šin tu dar ro / / žes grags so // rdo rje 'jin pa de ñid skabs šig ti se šel 'dra'i rgyab brag ri sgom žva 'dra ba'i 'og gi brag phug tu bžugs pa'i dus šig gi che ñin žig ti se žin skyoñ gis rgya gar gyi dā ki bdun du sprul nas mdun du yoñs te phyag byas nas / gser ša ba'i mgo cam žig 'bul du byuñ pa la / rdo rje 'jin pas / bya ba btañ pa'i rnal 'byor la // rin čhen gser gyi dgos pa med / gsuñs

28v

nas ma bžes pas / de'i dus skyob pa 'jig rten gsum gyi mgon po señ ge dkar mo la čhibs žig mñon sum du mdun gyi nam mkhar byon nas 'di skad gsuñs / bu the chom spoñs šig rnal 'byor pa / lha dam chig ldan pa'i žiñ skyoñ gis / yon 'bul ba'i rten 'brel dañ du loñs // gnas rgyal bas luñ bstan ti se'i mgul // phu šar du bstan pa'i luñ čhen gyi // ri glañ čhen bres nas 'gyid 'dra dañ / mda' luñ rgyud phyag rgya bsnol ba 'dra // rgyab dar dkar yol ba bkram pa lta // gnam sñon po 'khor lo rci ba brgyad la // sa dog mo padma 'dab brgyad dbyibs // brag čhu 'thar bkra šis' rtags brgyad bkra // rja spañ 'dres rgyal srid rin bdun // ri dbyibs legs gdugs dkar phub 'dra'i mduñ / sprul nag po thur rgyug ze ba'i steñ / brag dkar po gur čhen phub 'dra'i rcer / čhos thams čad stoñ ñid mchon pa'i brdar // a dkar po dri ma med pas brgyan / šam dā gi sprin ltar 'du gnas su / dgon rgyañ du grags par 'debs par gyis / spyir bod khams yoñs la phan pa dañ // dgos sgrub brgyud gyi bstan la dge bar 'gyur // žes luñ bstan nas mi snañ bar gyur pas // rdo rje 'jin pas kyañ bla mas ji ltar luñ bstan bžin / lha bcan gyis phul ba'i gser la brten nas / ti

29r

/ se'i nub dar luñ čhe ba'i nañ gi ri gdoñ dug sprul thur du rgyug ba 'dra ba'i ze ba'i steñ / skye med a dkar rañ byon sñin por chud pa'i gcug lag khañ brcigs šin miñ yañ bla mas luñ bstan rgyañ grags dgon pa žes grags pa byuñ skad / rdo rje 'jin pa 'dis ti ser lo ñi šu rca lña ri pa bskyañs nas bstan pa'i rca ba chugs mjad do // de'i rjes su rgyal ba gños lha nañ pa phebs šin bžugs yul lha nañ dañ rju 'phrul tu mjad / klu'i rgyal po ma dros pas žag bdun gyi riñ klu yul du gdan drañs nas čhos žus / 'khor drug brgya yod pa rnam phal čher rjoñ luñ sman an bla'i pho brañ du bžugs pa'i šul la da lta 'añ 'bri guñ mchams khañ žes grags / de'i rjes su 'bri guñ spyan sña ses rab 'byuñ gnas sam 'bri guñ gliñ pa žes grags pa de ñid 'khor rab byuñ lña brgya dañ bčas pha byon žiñ bžugs

yul bya skyibs dañ / dar luñ gi phu'i sgrub phug sogs su bžugs
 pas rtogs pa'i yon tan dpag tu med pa brñes rje 'dis pu rañ
 rgyal po jo bo a tig sman la bde mčhog gi dbañ mo che dañ rdo
 rje theg pa'i bskyañ rjogs kyi sgom btab pa'i yon du pu rañ
 kho čhar lha khañ dañ / dam pa rjoñ / lag phreñ thod dkar

29v ri bo rce brgyad / li dur bčas rgyañ grags mgon pa ro ma / 'um
 lo šiñ phug / ri bo rce brgyad / li dur bčas rgyañ grags pa'i
 lha 'bañs su phul ba dañ / yañ spyān sña pu rañ kho čhar du
 bžugs skabs stobs kyi 'khor lo bsgyur ba mon ya rce 'jum lañ
 gi rgyal po mña' bdag grags pa lde bya ba žabs phyi mon khri
 cho bži dañ bčas pa mcho ma pham du yum gyi dur 'debs su byon
 dañ mjal / lo cā'i sgo nas lo rgyus dañ čhos kyi gsuñ gleñ žib
 du mjad pas rgyal po thugs dad pa skyes nas / gser srañ brgya
 las grub pa'i dbañ bum sogs mčhod čhas thams kyañ rin thañ
 bral ba'i rin po che 'ba' žig las bcos šiñ / rñul chon kyañ
 rin čhen sna lña'i phye ma 'ba' žig dañ / than ma nda la gyi
 skabs su 'thor rgyu'i me tog rnams kyañ gser dñul kho na las
 brduñs nas sta gon dañ 'brel pa'i bde mčhog drug bču rca gñis
 kyi dbañ mo che žus šiñ / sgom btab pas bde mčhog gi rgyud nas
 bsad pa'i bskyed rjogs kyi rtags pa phyin čī ma log pa thugs
 la 'khruñs pas rje spyān sña rca ba'i bla ma'i mčhog tu bzuñ
 nas rgyal po ñid kyi mu tig gi gdugs dañ / mu tig gi phyag
 lham sogs kyis gcos pa'i nor rjas kyi 'bul ba dpag tu med pa
 dañ / sle mi dañ mum sogs nas dgon sde ri khrod čhos gžis dañ
 bčas pa

30r / phul žiñ / sgom čhen rnams la sgrub rgyag dañ na bza' bzañ
 po phul du phyin pa 'bul ba sogs bsti stoñs žabs tog 'gran zla
 dañ bral ba mjad čiñ / la stod thañ čhuñ yan gyi dvags po bka'
 brgyud par gtogs pa'i sgom čhen thams čad kyi rca ba'i sbyin
 bdag mjad pa'i dam bča' yañ phul / star rje spyān sña gser gyi
 mdo li la btags nas ya rce'i rgyal khab tu spyān drañs nas
 spyin bor mčhod pa sogs mdor na / sle mi til čhen dañ kun 'jom
 dgon gñis sogs lho mon du bstan pa dar thams čad rgyal po 'di
 yon mčhod kyi bka' drin la brten pa yin no / de na grub pa čhu
 gñer ma klu yul nas gdan drañ čul ni / de ltar čhos kyi rgyal
 po spyān sña 'bri guñ gliñ pa šes rab 'byuñ gnas de ñid mcho
 čhen ma dros pa'i nub / čhu bo čhen po gañ gā'i 'gram / rje
 bcun 'phags ma sgröl ma'i bžugs gnas gser ri rce brgyad čes
 pa'i bsti gnas su bžugs nas / rgya gar / kha che / gar log /
 hor sogs mi rigs skad rigs mi gčig pa du ma la / čhos kyi
 'khor lo skor bžin bžugs pa'i skabs žig gi che / klu'i rgyal

- po ma dros pas gdan drañs nas ma pham kyī mcho 'gram du phebs / klu rgyal byañ chub sems dpa' sogs lha
- 30v klu rnams la zab pa dañ rgya che ba'i chos mañ du gsuñs pas / de'i che klu rgyal byañ chub sems dpa' dañ dpal mgon beñ gis sñon ston pa rgyas sañs kyī bka' rjes su dran nas / rgya gar rgyal po gzugs can sñin po'i thugs dam gyi rten thub pa glañ 'dul ma'i sku rin po che da lta rgyañ grags kyī rten gcor bžugs pa 'di dañ klu'i rin po che'i rigs du ma khul / der spyān sñā'i dgoñs pa la / da sku rin po che 'di ñid kyī bžugs sa 'bri guñ du bya 'am / gañ du bya sñam du dgoñs pa'i che / sku ñid kyī žal nas / ñā'i 'gro don gañs dkar ti ser yod pas der sdod ces gsuñ byon pa bžin ti ser gdan drañs / rten 'di la thub pa chu gñer ma zes 'bod ciñ da lta rgyañ grags dgon gyi rten gyi gco bor bžugs pa 'di yin ciñ / 'di ni lha sa'i jo bo sā kya mu ne dañ sku rgyu 'byuñ khuñs rab gnas gañ gi cha nas kyañ khyad par spu cam med ciñ phyag mchod skor ba lan gñig cam gyis kyañ bskal pa mañ por bsags pa'i sdig sgrīb 'dag nus šiñ chogs gñis rjogs pa sogs yid bžin gyi nor bu dgos 'dod kun 'byuñ bas kyañ ches lhag pa yin pas de ltar du ses par bya'o / zes sñon gyi lo rgyus dkar chag tu gsuñs so // de'i rjes su grub thob chen po señ ge ye ses byon / rje 'dis ti se sel
- 31r / 'dra'i brag la lo gsum sgrub pa mjad ciñ bžugs skabs / rgyal ba rgod chañ pa chen po dañ mjal bas / señ ye na re / rañ re dvags po bka' brgyud pa la grub rtags re ñes par dgos pas / khyed kyis grub rtags šiğ ston dañ gsuñ rgod chañ pa na re / ñā la grub rtags ma mchis pas / ñid la grub rtags yod na ston par zu gsuñs / der señ ge ye ses kyis / mdun gyi nam mkha' bla ma'i dkyil 'khor gyi dbus su rgyal ba rdo rje 'chañ la / ti lli / nā ro / mar pa / mi la / sgam po pa / phag mo grub pa / jig rten mgon po rnams kyis bskor ba / de yañ dbus kyī gco bo la 'khor gyi bla ma bdun pos skor ba mjad pa žig sprul nas bstan pas / der rgyal ba rgod chañ pas kyañ mdun gyi nam mkha' la rdo rje phag mo lha bcu gsum pa'i dkyil 'khor gyi dbus kyī gco mo la mtha'i lha mo bcu gñis kyis bskor ba mjad pa žig sprul nas bstan byuñ bas gñis ka ñams 'bar žiñ bro khrab pa sogs rju 'phrul gyi rol rce da ci yañ mjad / rje señ ye 'dis pu rañ gi rgyal po stag cha dañ / a tig yab sras bla žañ blon gsum dañ bcas pa la byañ chub sems bskyed kyī sdōm pa gnan ba'i yon du brag la bsam gtan gliñ dañ / pu rañ rgod khu pa
- 31v dgon brten mchod cha dañ bcas pa dañ / ti se'i ri pa rnams kyī 'cho thebs su roñ yañ dkar yul zes bya ba phul / skyob pa rin

po che'i gser 'bum khams gsum rnam rgyal zes pa bžeñ pa'i
 sbyin bdag mjad par grags šiñ / rje 'dis lcags ye ye ses rjoñ
 du lo gsum bzugs nas byin gyis rlob par mjad do // de'i rjes
 su rdo rje 'jin pa ñi ma guñ pa byon zin // rje 'di la gu ge
 rgyal po khri bkra sis dbañ phyug dañ / dpal mgon lde yab sras
 kyis chos zus šiñ / pu rañ dkar sdum gyi phu g.yu phug/ bar
 phad phug/ mda' chos phug bcas dañ tha lañ stod smad rnam
 rgyañ grags kyi chos gzis su phul bar grags / de'i rjes su rdo
 rje 'jin pa kun dga' rgyal mchan pa byon // rje 'di gu ge
 rgyal po khri grags pa lde dañ / lha lcam bsam grub rgyal mo
 yab yum gyis pu rañ rgyal di mkhar du gdan drañs nas chos zus
 pa'i yon du pu rañ thañ yab stod smad la sogs pa phul lo //
 de'i rjes su rdo rje 'jin pa dar ma rgyal mchan pa byon // 'di
 dus kyañ ri pa stoñ du loñs par byuñ ziñ / mña ris stod kyi ri
 sul thams cad 'bri 'brug gi sgom chen gyis khyab pa dañ /
 rgyañ grags kyi dgon lag tu / ñan ri / rju 'phrul phug / ri bo
 rce brgyad / sle mi til chen / sle mi kun 'jom

32r / mum ri khrod / do bo ses rdo rje rjod / klu chu mig brgya
 rca / lcags le ye ses rjoñ / gro sod rkyañ phuñ / sprag li dur
 / pu rañ rgod khuñ / pu rañ kho char lha khañ / pu rañ sad
 khrañ dpe'u / pu rañ brag ska rag / khu nu bsam gtan chos gliñ
 rnam rgyañ grags pas 'jin pa yin skad / rdor 'jin 'di'i dus
 'bri guñ gi gdan rab lña pa chos rje gcuñ rin po che bzugs
 pa'i dus yin ziñ / de nas bzuñ gdan rab bcu gzig pa 'jam gliñ
 chos kyi rgyal po'i slob ma rdor 'jin chul khrim mgon po'i
 bar luñ rtogs kyi yon tan phun sum chogs pa mña' ba'i rdo rje
 'jin pa mu tig car la brgyus pa bzin byon ziñ / ri pa yañ ñuñ
 mtha' lña brgya las ma lhuñ ba byuñ ba'i sbyin bdag ni mña'
 ris skor gsum khu nu bcas kyi rgyal blon rnam dañ lhag par
 yañ ya rce 'jum lañ gi chos kyi rgyal po rim phebs rnam gyis
 mjad nas rten bžeñs pa dañ / dge 'dun ri khrod pa rnam la
 'che rten gya nom pa sbyor ba dañ / mtha' dmag gi 'jigs pa
 sruñ ba sogs mjad / rdo rje 'jin pa chul khrim mgon pos / ti
 se'i sku sked kyi brag 'og tu spyang sña ñer gñis pa'i gser
 gduñ bžeñs pas / de phyin de dañ mñam du 'bri guñ gdan rab

32v rim byon gyi gser gduñ re bžeñs pa'i srol da lta bar byuñ ño /
 / de ltar 'di yan la ti ser ri pa sin tu dar ba la gdan rab
 bcu bzi pa rje don grub rgyal po nas gdan rab bcu drug pa
 rgyal dbañ kun dga' rin chen gyi bar lo bdun cu'i riñ la 'bri
 guñ gi gdan sar yañ bka' brgyud kyi chos dañ sgrub chugs 'jin
 pa ñag phra ba cam byuñ bas de skabs ti se la yañ ri pa mañ po

ma byuñ bar mñon / 'di yan pu rañ kho čhar lha khañ 'bri guñ
 pas 'jin srol yod kyañ / 'di dus pu rañ gi rgyal po dañ glon
 po smon thañ gi rgyal po bde legs rgya mcho gñis g.yul 'khrugs
 byas pas / glo po rgyal nas lo mañ cam pu rañ gi bdag po glo
 pos mjad pas / glo po čhos rgyal a mgon bzañ pos kho čhar lha
 khañ dor pa rdo rje 'čhañ 'phul pas de phyin dpal ldan sa skya
 bas bzuñ pa yin no čes grags so // de bzin du ñan po ri rjoñ /
 gad pa gser gyi bya skyib / rju 'phrul phug la sogs pa rnam
 kyañ 'bri guñ pa'i ri pa ñag phra ba'i skabs 'brug pa'i sgom
 čhen bga' žig la g.yar bas mthar g.yar ñan bdag bzuñ du soñ
 nas dpal ldan 'brug pas 'jin pa 'di byuñ čes sñon gyi yig čhar
 gsal lo // de ltar 'bri guñ pa'i bstan pa čuñ zad ñag phra ba
 rnam gso ba'i čhed du mñam med skyob pa rin po čhe

33r / bsam bzin du byon pa rgyal dbañ kun dga' rin čhen čes pa'i
 sañs rgyas gñis pa des 'bri guñ pa'i bstan pa legs par gsol
 nas / ti ser yañ ri pa sum brgya cam čhad med du gtoñ bar mjad
 pa'i bla mar yañ / pañ čhen dā na št la'i sprul pa rdo rje
 'jin pa 'jam dpal ye šes / rdor 'jin mgon po ye šes / rdor
 'jin kun dga' bkra šis / rdo rje 'jin pa kun dga' bzañ po
 rnam rim par phebs pa la gu ge rgyal po bsod nams lhun grub
 dañ gu ge čhos rgyal blo bzañ rab brtan / gu ge rgyal po bkra
 šis mgon / pu rañ sde pa kun bsam rnam kyis 'cho rten sogs
 žabs tog sgrub šin sñon gyi legs lam gyi srol bzuñ / de'i rjes
 su rgyal dbañ ratna'i dus rdo rje 'jin pa nā ro 'i rnam 'phrul
 ldan ma kun dga' grags pa byon žin / sbyin bdag gu ge rgyal po
 'jig rten dbañ phyug dañ / pu rañ sde pa bsod nams rab brtan
 sogs kyis rca ba'i bla mar bzuñ nas sñar 'bri guñ pa'i čhos
 gžis dañ sa čha šor ba thams čad legs par phul rdor 'jin 'dis
 rgyañ grags dgon la gsar 'debs lta bu'i žig gsos phul du byuñ
 ba dañ / pu rañ ba'i gro rgyun sña phyi mañ po 'bri guñ du
 rjoñ ba mjad / rje ñid

33v sku che'i smad la la dvags rgyal po bkra šis rnam rgyal dañ
 che dbañ rnam rgyal sku mched kyis gdan drañs nas mañ yul ru
 phebs rgyal po'i bla ma mjad čiñ sgañ sñon dgon pa 'debs pa
 mjad do / de rjes gdan rab bčo rgyad pa rje rin čhen rnam
 rgyal sku mched kyi skabs / rdo rje 'jin pa kun dga' rgya mcho
 / rdo rje 'jin pa bsod nams dpal 'byor / rdor 'jin rnam rgyal
 'phrin las / rdor 'jin kun dga' dpal rdor 'jin šer bču pa
 rnam byon žiñ sbyin bdag mar yul rgyal po 'jam dbyañs rnam
 rgyal yab sras kyis mjad / de rjes gdan rab ñer gčig pa rje
 čhos rgyal phun chogs kyi skabs / rdor 'jin rin čhen dpal bzañ

/ rdor 'jin gram rgyal bstan 'jin / rdor 'jin ñag dbaň rnam
 rgyal rnams kyi sbyin bdag gu ge rgyal po bkra šis mgon daň
 khri grags pa bkra šis sogs kyis mjad čič / 'di yan gaňs ri
 mcho gsum gyi bdag po gu ge čhos rgyal gyis mjad pa la / 'di
 nas bzurñ la dvags kyi 'og tu šor // de rjes rje čhos kyi grags
 pa daň // 'phrin las bzaň po'i sku che'i stod la / rdor 'jin
 čhos rgyal dpal 'byor / rdor 'jin phun chogs bstan pa / rdor
 'jin ñag dbaň bzaň po // rdor 'jin rin čhen seň ge / rdor 'jin
 ka rma bšad sgrub rnams byon žič sbyin bdag la dvags rgyal

34r / po seň ge rnam rgyal yab sras kyis mjad / 'di yan la 'bri
 guň nas ri pa rjoň pa'i srol mčhad čič rdor 'jin rnams ni pyi
 'dul khirms kyi bča' ba dam žič kun spyod gcaň ba daň / naň
 rim gñis kyi rnal 'byor la gčig tu gžol bas grub rtags kyi
 mchan mñon sum du ston pa čhes maň žin / ma mtha' ña rtogs
 ldan skyes bu ñes don zab mo me'i gnad la thos bsam sgom gsum
 daň ñams myoň rtogs pa'i yon tan phul phyin du mña' ba kho na
 ma gtogs / skye bo phal ra raň go pa ni gtoň srol med / 'di
 phyin la sems čan bsod nams dman pas rgyu daň dus bde min gyi
 rkyen byas nas mña' ris skor gsum nas gra rgyun 'dra yoň žič
 de dag gis gnas dgon so sor čhos rgyun ma čhad cam 'jin pa las
 gdan sa nas ri pa rjoň pa'i rgyun ni čhad do // de yaň rdor
 'jin bšad sgrub kyi skabs sog po'i rgyal ba dga' ldan che dbaň
 gis mña' ris skor gsum čhab 'og tu bčug pa'i dus gaňs ri'i
 rdor 'jin gyis gus 'dud lhur blaňs pas bcer bsun spaňs nas
 gzigs bskyaňs čhe bar mjad nas rgyaň grags dgon gyi le lag tu
 / pu raň rgod khuň / šad khraň spe'u / jo mo čhos khri / pha
 gru dpya' / sle mi'i dgon ma lag // gu ge spu dgon

34v ri bo rce brgyad / gro šod rkyaň raň dgon pa bčas 'jag gnas /
 čhos gžig su spu raň za laň stod smad rgya žič / gror / dam pa
 rjoň bčas kyi dpal yod 'bab rnams sbyor 'jag daň / gaňs ri nas
 nub dgra bčom lña brgya'i žabs rjes chun / šar žabs rjes brag
 rdog nas pha boň gas po chun / skor lam yan dan čhuň dar čhen
 phu mda' chaň ma sbyor 'jag gi bka' gtan rgyal dbaň lña pa
 čhen po daň mi rje saňs rgyas rgya mcho / rgyal po dga' ldan
 che dbaň bčas nas rim par scal / de rjes rdor 'jin se luň bu
 čhuň pa / rdor 'jin dkon mčhog čhos grags / rdor 'jin dkon
 mčhog grags pa rnams byon / phyi ma 'di grub thob čhen po snaň
 sems 'des nas rdol phyag žabs kyi rjes mñon sum du 'jog nus
 šič / 'di'i dus mña ris la dvags pa'i dge sloň gčen 'grub be
 bya ba daň / gčuň mkha' spyad bya ba gñis ti ser sgrub pa yun
 riň mjad pa'i mthar gčen mñon sum 'ja' lus su gšegs / gčuň

kyañ sku spur byis pa lo brgyad pa'i chod cam du gyur pa sogs
'di yan la 'bri guñ pa'i sgom chen 'ja' lus su gsegs pa mañ po
byuñ ba'i gtam snañ / de'i rjes su rdo rje 'jin pa no no dkon
mchog brgyud 'jin nas bzuñ / da lta'i rdor 'jin chos grags sku
skye dkon mchog phan bde 'i ñi

35r / ma'i bar rdor 'jin dañ 'bri guñ pa'i grub mtha' 'jin pa'i
dge 'dun gyi sde rgyun ma chad pa ñid do // de ltar ti se'i ri
pa rnams kyi thun moñ min pa'i sbyin bdag gi gco bo ni mon ya
rce 'jum lañ gi chos rgyal rim phebs rnams yin te / de yañ dañ
po stobs kyi 'khor lo bsgyur ba'i mña' bdag chos kyi rgyal po
grags pa lde / de'i sras chos rgyal a so lde / de'i sras rgyal
po a na rmal / de'i sras rgyal po sañ ga rmal / rgyal po ji
dar rmal / de'i sras rgyal po a ji rmal / de'i sras rgyal po
ka lan rmal / de'i sras rgyal po bar tab rmal / de rjes pu ñe
rmal / de'i sras rgyal po bra ti rmal sogs nas kun mkhyen lña
pa dañ rje 'phrin las bzañ po'i sku dus kyi rgyal po bi kra
mā śa dañ de'i sras na ra siñ ha zes pa'i bar lo lña brgya'i
riñ gi rgyal rab rim byon thams cad thub pa'i bstan pa spyi
bor mchod pa'i nañ pa sañs rgyas pa'i lugs 'jin 'ba' žig dañ /
'di la 'añ jum li rā ja / nar lañ rā ja / kha las rā ja / rdo
ram rā ja / phu ye rā ja te rgyal ba spun lña las rgyal phran
lñar gyes pa de thams cad / spyir rgyal bstan / sgos 'bri guñ
bka' brgyud kyi bstan pa'i sbyin bdag 'gran zla dañ bral ba
yin ciñ / dkon mchog gsum pa'i bsod

35v nams kyi mña thañ kyañ 'gran zla med pa śa stag byuñ ba te /
ji skad du rje 'phrin las bzañ pos 'jum lañ rgyal por gñan
pa'i chab sog las / khyod sñon dños čag 'bri guñ pa chen po'i
/ bstan la sri žu mjad pa de'i mthu yis // brgyud nas brgyud
mar bsod nams dpuñ pa'i stobs // dar drag śis pa'i sgo 'phar
brgya phrag phye // zes gsuñs pa ltar ro // rgyal po na ra siñ
ha zes chos rgyal gyi tha mar gyur pa 'dis kyañ rgya gar rdo
rje gdan dañ / chos 'khor lha sa sogs su phebs / kun mkhyen pa
lña pa chen po la 'añ gus btud 'dug / de'i rjes su rgyal po ka
ra ñja dañ / bhi śnu rā ja zes pa la sogs pa byuñ ba de dag
gis / mo dbu ma dañ / ma hā dē va / khyab 'jug sogs lhar bstan
nas mu stegs byed kyi chos lugs bzuñs / chab 'bañs rnams la
'añ mnar spyod cher byas / dkon mchog gsum la dad gus byed pa
las phyi rol du gyur bas / bsod nams kyañ dgun gyi chu bran
bžin skad čig res zad mña' thañ je čuñ du soñ / de nas lo
bdun ču cam gyi mthar rab byuñ bcu gsum pa'i lčags bya lor /
bal yul cha ba cha šod kyi rgyal po gor śa rā ja nā bā dur zes

- bya ba'i dmag gis 'jum lañ rgyal sa bcom žiñ mña thañ thams
 čad 'phrog nas 'bañs su bčug pas de phyin la rgyal po'i bya
- 36r / ba byed pa'i dbañ thañ ni med mod / rgyal brgyud cam ni da
 lta 'añ snān ňo // de ltar ti se rgyañ grags dgon du bla ma
 rdo rje 'jin pa rim phebs dañ / sbyin bdag sa skyoñ rnam nas
 bžeñs pa'i rten gsum ži sñed čig byuñ mdo kyañ mtha' dmag sña
 phyi du mas bcom nas da lta thub pa rin po čhe glañ 'dul čhu
 gñer ma cam ma gtogs grags čhe ba rañ med la / yod pa cam ni
 'di lta ste / rten gyi gco bo rgya gar ma ga dha'i rgyal po
 gzo sbyañs gzugs čan sñiñ po'i thugs dam gyi rten thub dbañ
 glañ 'dul čhu gñer ma bžugs khri rgyab yol pad gdan 'od skor
 dañ bčas pa la ston pa bcom ldan 'das ñid kyi phyag sor bču
 gñis pa jo bo šā kya mu ni dañ dbyer med pa mña' ri skor gsum
 gyi rgyan gčig ma bžugs pa yin la / gžan yañ thub dbañ rgya li
 groñ khyer ma sor dgu pa žig gis gcos li dkar dmar dañ / gser
 zañs las grub pa'i ston pa sañs rgyas kyi sku byin čan ñi šu
 rca bdun / jhi khyim las grub pa'i rdo rje 'čhañ gi sku sor
 bču pa sogs li dañ gser zañs las grub pa'i rdo rje 'čhañ gi
 sku bži / li dañ
- 36v gser zañs las grub pa'i rje bcun 'jam dbyañs kyi sku bži /
 gser zañs dañ li rag las grub pa'i spyan ras gzigs phyag bži
 pa'i sku bdun / li dmar las grub pa'i spyan ras gzigs žal bču
 gčig pa dañ / 'gro ba drug sgrol gyi sku gñis // thugs rje
 čhen po kha sa pañ rgya li mda' chad sogs li rag gi khas pa ni
 sku lña / li dañ gser zañs las grub pa'i phyag na rdo rje'i
 sku gsum / ra gan dañ li ser gyi rgyal ba byams pa'i sku gñis
 / li dañ gser zañs kyi sañs rgyas rnam par snañ mjad kyi sku
 gñis / sañs rgyas mi bskyod pa'i sku gčig / gser zañs dañ li
 rag las grub pa'i rje bcun sgrol ma'i sku bčo lña / li dañ
 gser zañs kyi phag mo mkha' spyod ma'i sku gñis / gšin rje
 gdoñ drug gi sku rgya li tho gser gyi gnod pa skyob dus pa
 gčig / jhi khyim las pa'i rta mgrin gyi sku gčig / ra gan gyi
 slob dpon padma'i sku gčig / rje bcun mi la'i sku li ma gčig
 'bri guñ skyob pa'i sku mtho gañ sor lña pa rje ñid kyi che ma
 rjes ma phyag nas brgya rca soñ ba čig gcos li dañ gser sku
 zañs kyi skyob pa'i sku bdun / rgyal ba kun dga' rin čhen gyi
 sku gčig sogs li rag las grub pa'i
- 37r sku brñan sna chogs ñer gčig / ra gan gyi mčod rten gsum / can
 dan las grub pa'i dus gsum sañs rgyas / spyan ras gzigs žal
 bču gčig pa'i sku can dan dmar po las grub pa'i slob dpon
 padma gco 'khor / sman 'jim las grub pa'i slob dpon padma / ka

rma pa bdud 'dul rdo rje / khro bo bdud rci 'khyil ba spyan
ras gzigs sems ñid ñal gso // gzuñ sa nas bod bstan srid bde
thabs su bzeñs pa'i gnas bcu / rta mgrin dreg pa zil gnon / go
rṣa'i dmag bzlog su bzeñs pa'i ljon dmar gyi rta mgrin yañ
gsaṅ gi sku sogs dañ / lo chen bai ros rgya gar nas gdan drañs
pa šiñ rta la'i 'dab ma la lja na'i yi ges bris pa'i 'phags pa
brgyad stoñ pa / yañ ta la'i 'dab mar va rtu la'i yi ges bris
pa'i gso dpyad yan lag brgyad pa'i rgyu dpe sogs gsuñ rab
glegs bam brgyar ñe ba bcas dañ / rdor 'jin bstan 'jin čhos
grags kyis bzañs pa'i mgon po phyag bži pa dañ / ti se lha
bcan gyi sku / rgyañ grags dā ki čhos kyi sgröl ma'i sku brñan
bcas bzugs / 'du khañ du / rten gco rgyal ba rdo rje 'čañ /
skyob pa 'jig rten

37v mgon po / dpal phag mo gru pa / rdor 'jin ghu ya sgañ pa / rje
'phrin las bzañ bcas so so'i sku mi chad / bod bstan srid bde
thabs su bzeñs pa'i rigs gsum mgon po'i sku / zo ra señ gi
dmag bzlog o rgyan lha srin brgyad kyi sku / žig gliñ gter
čhos las byuñ ba'i rgyal čhen bži'i sku / thugs rten la dvags
rgyal sras kun dga' čhos rgyal gyi nañ rten gser zañs kyi gduñ
rten bkra šiñ 'od 'bar / 'bri guñ žabs druñ bstan 'jin 'gro
'dul gyi gduñ bzugs pa'i gser zañs kyi byañ rten mčhod rten /
žabs druñ padma'i rgyal mchan gyi gduñ bzugs pa dañ / čhos kyi
rgyal mchan gyi gduñ bzugs pa'i sman 'jim gyi mčhod rten gñis
žabs druñ čhos ñid nor bu dañ / žabs druñ thugs rje'i ñi ma'i
gduñ bzugs pa'i šiñ gi mčhod rten gñis 'bri guñ bka' brgyud
gser phreñ gi ldeb bris / gra chañ 'du khañ da yañ che dpag
med kyi snañ brñan rdul bral mas gcos pa'i sañs rgyas byañ
sems kyi sku du ma bzugs yin no // žar byuñ rgyañ grags dā
ki'i lo rgyus brjod pa la thun moñ dañ / thun moñ min pa gñis
las / dañ po ni / sñon ti ser bzugs pa'i dpal 'khor lo sdom
pa'i thugs ka nas 'od zer 'phros pa ma pham kyi rdo rje phag
mo la phog pas /

38r de las mkha' 'gro ma dkar mo dar dañ rin po čhes brgyan pa /
phyag g.yas šel phreñ dañ g.yon duñ dkar bsname pa 'khor mkha'
'gro ma bdun 'bum dañ bcas pa / ti se'i nub rgyañ grags žes
pa'i gnas su phebs pa la / ye šes dbyiñs kyi mkha' 'gro rigs
lñas dbañ bskur bas mchan yañ rgyañ grags mkha' gro bu ma 'jin
dkar mo'o žes mus kyi dā ki ma bstan 'jin čhos sgron gyi rtogs
brjod du bšad pa de ñid dkar čhags sñon ma rnams su chad mar
mjad pa bžin 'dir yañ smos la de ñid kyañ ño bo 'bri guñ a
phyi yin par šes par bya'o // // thun moñ ma yin pa ni / nub

phyogs o rgyan gyi gnas su bžugs pa'i yum rdo rje rnal 'byor
 mas yul ñi šu rca bži rnams su ma rgyud mka' 'gro'i gco mo bye
 ba 'bum du sprul pa las / sprul pa gčigs gzo stod ti sgro'i
 'dab byañ 'bri guñ du yab sñags 'čhañ jo bo dpal dañ yum brin
 bza' dar 'byam ma'i sras su mi mo'i rnam par bstan pa čhos kyi
 sgrol ma žes bya bas mdo khams su byon nas skyu ra'i sñags
 'čhañ chul khirms rgya mcho'i jo mo mjad pas rigs sras bži
 'khruñs / rgya gar gyi dur khrod nas skad čig

38v la bam ro blañs te chogs kyi 'khor lo mjad pa sogs mi las 'das
 pa'i čho 'phrul du ma bstan nas / mthar žal mas kho mo'i mi
 brgyud 'di las sñiñ po don brgyud kyi bstan pa gžan las čhes
 'phags pa žig 'byuñ bas / de'i sruñ ma kho mo rañ gis bgyid
 pas / dog la čhe na ña la sbron čig čes rañ gi sgrub thabs
 mjad pa bu la gdams nas 'ja' lus su gšegs / de phyin brgyud pa
 'jin pa rnams kyis a phyi žes mchan nas smos pa cam gyis dgra
 kha phuñ du gtoñ nus pa byuñ / dus phyis 'bri guñ skyob pa rin
 po čhe 'khor dge 'dun gyi chogs la čhos gsuñ žiñ bžugs pa'i
 che nam mkha' nas da ma ru'i sgra sñan po žig byuñ ba la gzig
 pas / a phyi čhos kyi sgrol ma gco 'khor lña mñon sum du byon
 byuñ ba'i žal nas / rañ re'i rigs dañ čhos brgyud gñis ka'i
 sruñ ma kho mo rañ gis bgyid do žes žal gyis bžes pa bžin rje
 skyob pas gnas gsum du 'gro ba'i ri pas mchon dge 'dun rnams
 kyañ a phyi ñid rañ la gtad gñer mjad pas 'bri guñ a žes rluñ
 ltar grags pa dañ / khyad par ti se'i ri pa rnams kyis kyañ
 sruñ ma 'di ñid kyi phyi nañ gsañ gsum gyi rten bčañs pas de
 phyin rgyañ grags dā ki

39r / žes byuñ ba yin par šes par bya'o // drug pa gnas rañ gi ño
 mchar gyi čhe ba brjod pa ni / de yañs gañs ri'i rgyal po ti
 se 'di la gañ zag gi rgyud chod mtho dman dar bstan pa'i mthoñ
 snañ rnams bži 'byuñ ste / dañ po skal ba dman pa lam žugs pa
 rnams kyi snañ por / gañs ri mtho brjid nam mkhar bsñeg pa
 rgyal po gdan la bžugs ba lta bu la / šar du sañs rgyas kyi
 luñ bstan pa'i ri bo spos dad ldan / lhor lha mo dbyañs čan
 ma'i pho brañ sman nag sñil gyi gañs ri / nub tu 'phags ma
 sgrol ma'i bžugs gnas ri bo rce brgyad / byañ du lha bcan gyi
 pho brañ za 'og gur čhen sogs ri phran rnams blon po 'dud pa'i
 chul lta bkod pas khyad par du 'phags pa cam žig yod / gñis pa
 lam 'chol ba phyi rol mu stegs byed rnams kyi lugs la / phyi
 gañs ri šel gyi mčhod rten lta bu la / nañ lha čhen ma hā dē
 va dañ lha mo u ma yab yub bžugs pa'i pho brañ bkod pas khyad
 par du 'phags pa cam žig yod / gsum pa lam žugs theg dman ñan

rañ gi rigs can rnamd ki lugs la / phyi snañ chul gañs ki ri
bo la / nañ gnas chul 'phags pa'i gnas brtan

39v Chen po yan lag 'byuñ 'khor dgra bcom lña brgya dañ bcas pa
tiñ ñe 'jin gi rnam rol la gnas pa yod / bzi pa skal mchog
gsañ sñags rdo rje theg pa'i grub brñes skyes bu rnamd ki
gzigs dor ni / phyi ti se'i ri bo thabs bde mchog gi rnam pa
la / ti chuñ gi gañs ses rab phag mos 'khyud pa'i chul can /
ri phran thams cad lha mo rig ma bcu drug gis mchod pa 'bul
pa'i chul dar luñ lha luñ rjor luñ gsum rca dbu rkyañ ro gsum
gi rnam pa can la / nañ gzal med khañ bkod pa phun sum chogs
pa'i dbus su 'khor lo sdom pa drug bcu rca gñis ki ye ses ki
dkyil 'khor mñon sum ma sgrub gsal la rjogs par bzugs pa'i
chul / dbañ phyug mi la ras pas gsuñs pa ltar ses par bya'o //
// gzan yañ skor lam sogs ño mchar gi bkod pa ji ltar yod
chul smos na / thog mar ti se'i nub phyogs rgyañ grags dgon
gi sar da lta gra chañ gi rgyab ki ri de 'u'i steñ gi mkhar
gog 'di ni rdor 'jin ghu ya sgañ pa'i gzims khañ pa grags /
de'i sar phyogs me loñ steñ zes pa ru 'bri guñ gi grub thob ri

40r / rdor 'jin ghu ya sgañ pa'i sgrub khañ dañ sgrub chu'i ma lta
bu yod / de'i g.yas ki ri 'di sñon ston pa sañs rgyas ki
klu'i rgyal po ma dros pa la chos gsuñs pa'i sa yin pas na da
lta sañs rgyas ki bzugs khri zes grags / de'i 'og g.ya gañs
mchams su spyang sña 'bri guñ gliñ pa'i sgrub phug dañ / 'bri
guñ pa'i ri pa mañ po'i sgrub phug dañ spyang sña'i sgrub chu
yod / de'i 'og tu 'bri guñ skyob pas luñ bstan pa'i ri gdugs
lta bu yod / de'i nub phyogs su lta dar sgañ zes pa yod tiñ /
de'i rgyab ki luñ par se luñ zes rdor 'jin grub thob bu chuñ
pa'i gzims khañ mgon khañ dañ bcas pa yod / se luñ gi rgyab
ki brag ri la sel 'dra zes grags te / de'i skor lam gi ltag
la rta mgrin gi rañ byon dañ brag ri rnamd rgyal srid sna
bdun gi dbyibs su yod / sel 'dra'i mdun gi brag 'og tu grub
thob señ ge ye ses sogs 'bri guñ pa'i sgom chen rnamd ki
sgrub khañ mañ du yod / sel 'dra'i rce la dbañ phyug gi pho
brañ du grags pa'i brag ri dañ / de'i zur du dbañ phyug gi
bka' sdod spre'u ha lu ma lju zes pa'i brag 'bur yod / de'i
'og gi pha boñ sbal pa 'dra ba'i

40v khoñ nas gnas sgo 'byed pa'i lde mig bton pa'i sul dañ bya rog
gi rañ byon zer / sel 'dra'i nañ bskor du grags pa ti se'i sku
sked ki rdo rje'i ra ba'i nañ du 'bri guñ gdan rab ki gser

gduñ rnam^v bžugs pa yin te / de yañ dañ po rgya gar grub čhen
 ti lli pa'i rnam 'phrul 'bri guñ pa 'jam gliñ čhos kyi rgyal
 po'i gser gduñ / gñis pa grub čhen ba ri va pa'i rnam 'phrul
 bšes gñen don grub rgyal po'i gser gduñ / gsum pa ša va ri'i
 sprul pa 'bri guñ pa čhos rgyal rin čhen dpal bzañ gi gser
 gduñ / bži pa phyag na rdo rje'i sprul pa 'bri guñ pa rin čhen
 čhos kyi rgyal mchan gyi gser gduñ / lña pa klu sgrub kyi
 sprul pa 'bri guñ pa kun dga' rin čhen gyi gser gduñ / drug
 pa sa ra ha'i sprul pa 'bri guñ pa čhen phun chogs kyi gser
 gduñ / bdun pa ti lli pa'i sprul pa 'bri guñ pa rin čhen rnam
 rgyal gyi gser gduñ / brgyad pa rje dam pa rgya gar gyi rnam
 'phrul pañ čhen dpal gyi rgya mcho'i gser gduñ / dgu pa za hor
 rgyal po gcug lag 'jin gyi rnam 'phrul 'bri guñ pa čhos rgyal
 phun chogs kyi gser gduñ / bcu pa na ro pa'i sprul pa 'bri guñ
 pa bkra šis phun chogs kyi gser gduñ / bcu gcigs pa phags pa
 spyān

41r / ras gzigs kyi sprul pa rje dkon mčhog ra tna'i gser gduñ /
 bcu gñis pa sa ra ha'i sprul pa 'bri guñ pa čhos kyi grags
 pa'i gser gduñ / bcu gsum pa spyān ras gzigs kyi rnam 'phrul
 'bri guñ pa 'phrin las bzañ po'i gser gduñ / bcu bži pa sa ra
 ha'i rnam 'phrul 'bri guñ pa don grub čhos rgyal gyi gser gduñ
 / bco lña pa sa ra ha'i sprul pa 'bri guñ pa čhos kyi ñi ma'i
 gser gduñ / bcu drug pa sa ra ha'i sprul pa rje čho ñid nor
 bu'i gser gduñ / bcu bdun pa spyān ras gzigs kyi sprul pa 'bri
 guñ pa thugs rje'i ñi ma'i gser gduñ rnam^v byin rlabs kyi gži
 'od 'bar ba bžugs so // goñ du smos pa bžin 'di'i gras rje
 bstan 'jin 'gro 'dul dañ / padma'i rgyal mchan / čhos kyi
 rgyal mchan gsum gyi gser gduñ rgyañ grags 'du khañ du yod do
 // gser gduñ rnam^v kyi mdun ños su gnas brtan yan lag 'byuñ gi
 pho brañ du grags pa'i brag ri dañ / de'i g.yon gyi ri dar
 dkar gyi yol ba bkram ba lta bu'i dog la ye šes mgon po'i lha
 chogs rnam^v bžugs / de'i mar zur du bdud rci sman kyi mcho ka
 pā la žes bya ba mkha' 'gro ma'i khrus kyi rjiñ bu byin rlabs
 čan yod / šel 'dra'i rgyab

41v kyi luñ pa čhuñ ñu žig tu ya chad phyin pa na brag ri sgom žwa
 dañ 'dra ba'i 'og na nor 'jin ghu ya sgañ pa la 'bri guñ skyob
 pa rin po čhes rgyañ grags dgon pa thob čig čes luñ bstan pa'i
 luñ bstan phug čes pa sogs 'bri guñ pa'i ri pa rnam^v kyi sgrub
 phug mañ du yod / de nas dar luñ gi mda' nas čhos skor du
 phyin pa'i thog mar lha luñ gi mdar phyag 'chal sgañ žes pa
 yod de / de ni sñon rgyal brgod chañ pa ma pham kyi 'gram nas

gañs skor la phebs skabs lha mda'i 'chu 'gram du phebs 'siñ 'chu
 cha'i skyem 'zig gsol dgoñs nas / thugs dam gyi ñañ nas sgyed
 rdo bcal pas / rdo thams 'cad la lha sku dañ yig 'bru sogs rañ
 byon kho nar gyur nas sgyed rdo ma rñed pas thugs ño mchar du
 gyur nas phyag 'bul bar mjad pas / der da lta phyag 'chal sgañ
 du grags 'siñ / de'i 'sar gyi ri 'jam bha la ser po'i brañ yin
 la de nas 'cuñ zad bgrod pa na gsar gzoñ 'zes pa ru gnam skos
 goñ ma m'chod yon kyi sku dañ dar smyon dañ / de'i goñ dkyil
 'khor steñ du nub phyogs mi 'gyur pa'i gzer ston pa sañs rgyas
 kyi 'zabs rjes la dgra bcom lña brgya'i 'zabs rjes kyis bskor ba
 yod / de'i yar zur cam gyi 'og gi ri ldeb 'cu sñon na ro bon
 'chuñ bsdad pa'i phug pa dañ / de'i nañ du

42r rje bcun mi la'i 'zabs rjes kyañ yod / phug pa de'i zur du sman
 'chu nad sel bya ba'i 'chu mig dañ / de'i yar zur gyi steñ gi
 brag m'chod rten lta bu yod pa ni gnas brtan b'cu drug pa rañ
 byon du grags / de nas gser gzon gi nub phyogs su lha 'chu
 brgal te phyin pa na 'jam bha la nag po'i pho brañ 'zes pa'i ri
 yod / de'i steñ gi luñ pa 'zig tu slob dpon padma 'byuñ gnas
 kyi sgrub phug gsañ sñags 'chos kyi phug pa 'zes pa sogs sgrub
 phug mañ cam dañ / slob dpon gyi sgrub 'chu dañ phyag rjes 'zabs
 rjes sogs yod / de'i steñ du rgyal ba gños lha nañ pa'i 'zal
 gzigs pa'i spyen ras gzigs gco 'khor gsum dañ kha sar pa na'i
 rañ byon yod / de'i g.yon gyi ri za 'og gur 'chen phub 'dra ni
 ti se lha bcan gyi pho brañ yin 'ziñ / de'i mgul na sñon rje
 bcun mi las na ro bon 'chuñ la rju 'phrul ston pa'i phyir pa
 ri'i ldebs su 'zabs skyoñ skabs kyi b'zugs gnas ras 'chen phug
 'zes pa yod / de'i ñe skor gyi ri roñs brag gseb rnam su dpal
 ldan 'brug pa bka' brgyud kyi sgrub khañ dañ sgrub phug mañ du
 yod / de dag 'og tu sñon ñan po grub 'chen 'zes pa 'zig gis dgon
 pa btab pa la miñ ñan po ri rjoñ

42v 'zes grags 'sin / gnas de'i rten gyi gco bo rañ byuñ 'chos sku
 rin po 'che'i lo rgyus ni / de yañ sñon nub phyogs gar 'za 'o
 ma'i mcho nas rañ byuñ sprul pa'i sku 'di ñid / thugs rje 'chen
 po'i sprul pa'i rnal 'byor 'zig gis gar 'za nas gdan drañs nas /
 gu ge 'chos rgyal mña' bdag rce lde la phul / de nas gu ge'i
 dgon pa 'zig tu yun riñ du b'zugs pa'i mthar / dus nam 'zig ti se
 lha bcan gyis rgya gar jva ki bdun du sprul nas / dgon pa de
 ñid kyi sgo 'gag nas bsod sñoms blañs pa la / dge 'dun de
 rnam kyis sloñ mo ma sbyin 'ziñ 'cuñ zad brñan 'chen lta bu byas
 pas / de ma thag jo ki bdun po spyañ ki bdun du 'gyur nas mi
 snañ bar soñ / de nas 'zag bdun pa'i ñin sku 'di ñid lha bcan

gyis gdan drañs nas ñan ri dgoñ pa goñ du phebs pas gu ge ba
 rnams kyis gar phebs ma zes nas yun riñ du rcañ b'cad kyañ
 m'chod / de nas lo mañ cam 'das pa gu ge 'chos rgyal khri grags
 pa bkra 'sis kyis skabs sku rin po 'che ñan rir bzugs pa 'ses nas
 gu ge'i dmag ñan ri phag 'chos sku rin po 'che gdan 'dren par
 brcams kyañ sku 'sin tu lji bas ma theg par mgul la thag pa
 btags nas drud pas 'jam nag gi pho brañ man 'grud par ma nus /
 nā ro pa'i 'chos

43r duñ dañ / chogs khro gñis kyañ khyer pa la lha bcan gyi 'cho
 'phrul la brten nas / 'chos duñ dmag khrod nas nam mkhar 'phur
 nas dgon par phebs / chogs khro'i nañ du 'ja bskol ba khrag tu
 'gyur bas kho pa rnam rtog bzos nas 'ja pho nas phyir log / de
 nas 'zag 'sas nas rgan po 'zig phyogs der phyin pas sku rin po
 'che rdo khrod du bsgyur ba mthoñ / der sku 'dra ñid kyis 'zal
 nas / khyod kyis kho bo dgon par skyol 'zig 'ces gsuñ byon pa la
 / rgan po na re / khyed dmag mi de cam gyis ma theg na bdag
 gis ga la theg 'zus pas / khyod kyis 'ñes par theg par 'gyur pas
 skyol 'zig gsuñs / bden na msñam btegs pas 'siñ bal gyi 'dab ma
 b'zin yañ bar byuñ bas dgon par gdan drañs so // 'zes byuñ / de
 yañ kho bo ñan rir phyin skabs sku 'di'i lo rgyus kyis dkar
 'chag 'ñes pa 'can 'zig yod du re nas r'cad b'cad ruñ rgan rab kyis
 'ñag sgros 'ci rigs smra ba cam las dkar 'chags dños ston rgyu ma
 byuñ 'ziñ b'ad ma thag pa'i lo rgyus 'di gnas b'ad sñon rab pa
 hrul po 'zig nas rñed pa 'dir bris pa yin pas / des na lo rgyus
 dños 'di ñid yin min brtags par bya'o // g'zan yañ gcug lag
 khañ der ston pas sañs

43v rgyas kyis sku / rgyal ba'i bka' 'gyur rin po 'che / 'zabs druñ
 rin po 'che 'ñag dbañ rnam rgyal gyi sku la sogs pa sañs rgyas
 byañ sems kyis snañ brñan mañ du bzugs 'siñ ti se lha bcan drag
 po'i skur bstan pa'i mgon khañ yod la / gnas 'jin ni dpal ldan
 lho 'brug nas 'jin pa yod do // de'i 'og tu rgyal ba byams
 pa'i pho brañ 'zes pa'i brag 'bur dañ / de dañ ñe bar rje bcun
 sgrol ma'i sprul pa'i 'zabs rjes dañ / de'i 'dab tu slob dpon
 padma'i sgrub gnas glañ 'chen sbas phug 'ces pa yod de / de ni
 thañ yig las / gañs dkar ti ser rgyu skar ñer brgyad btul //
 glañ 'chen sbas phug gter kha 'zig kyañ sbas / 'zes pa de'o //
 der mcho ma pham nas brdol bar grags pa'i 'chu mig dañ / de nas
 'cuñ zad bgrod pa'i ri ldeb tu padma phug 'ces pa'i sgrub phug
 dañ / rdo leb 'chos 'byuñ 'dra ba'i steñ nas bdud rci'i 'chu
 rgyun 'bab pa yod / de nas ya chad phyin pa gañs kyis thad kyis
 ri bo mtho ba ni gcug tor rnams rgyal ma'i m'chod rten dañ / de

- dañ ñe ba'i ri phran bdun ni gliñ ge sar rgyal po la gliñ gi pha spun bdun gyis bskor pa'i rnam pa dañ / de nas ñan po ri rjoñ nas lha chu brgal nas ya chad phyin pa'i brag ldeb nas gañs rin po che'i byin rlabs kyi 'ja' chon sna lña 'i
- 44r chu rgyun zes 'bab pa yod / de dañ ñe ba'i ri rcer brag ri rno la gziñs pa 'ga' žig yod pa ni dpal mgon bde gi pho brañ dañ / mgon po'i gtor ma dañ mgon g.yag mgon khyi rnam yin par grags / mgon po'i pho brañ gi mar zur spre'u spos 'jin gyi thad kyi brag ldeb tu rgyal ba gños kyis 'phags pa thugs rje chen po thim par gzigs pa'i pha boñ sel gyi sgrom bu lta bu yod / mgon po'i pho brañ nas gyen du cuñ zad brgod pa'i thad dkyil du rta mgrin mgron khañ zes grags ba klu 'dul dpa' bo rta mgrin gyi rañ byon dañ / byañ phyogs mi 'gyur pa'i gzer ston pa sañs rgyas kyi žabs rjes po la nub ma zes pa yod / de'i thod kyi gañs kyi ldebs la sel gyi sgo mo sgo ma bzis sruñ ba'i chul du yod / de nas 'bri ra phug gi lo rgyus ni / de yañ sñon rgyal brgod chañ pa gnas sgo 'byed du phebs skabs / 'broñ luñ gi mar zur der byon pa'i che blo bur du 'broñ 'bri žig sku mdun du byuñ / 'di ci yin dgoñs tiñ ñe 'jin gyi ñañ gzigs pas / 'broñ 'bri de mka' 'gro señ gdoñ ma'i sprul par mkhyen ciñ luñ pa de la 'broñ luñ du grags / de na 'bri de šar phyogs su kha bltas nas soñ ba'i rjes
- 44v la byon pas / da lta'i sgrub phug gi mar zur nas 'bri de gar soñ ma gzigs / de gar phyin sñam pha boñ gi steñ nas gzigs pas pha boñ la žabs rjes byuñ ba da lta yod / de nas 'bri de phug pa žig gi rdo la thim pa'i sul du dbu ra'i rjes byuñ bas de nas bzuñ gnas de'i miñ la 'bri thim 'bri ra phug tu grags / gnas der sgrub pa gyis žig pa'i brdar dgoñs nas phug pa'i mda' la bzo bcos mjad skabs / phug pa'i steñ du phebs nas gnas de'i ño mchar gyi bkod pa la gzigs pas der yañ rdo la žabs rjes byuñ / de nas phug pa der yun riñ du sgrub pa mjad ciñ mkha' 'gro señ gdoñ mas sa žag gi 'cho ba blañs te phul / sa žag len pa'i sul la da lta gañs 'khyams zes grags / de nas rje rgod chañ pa'i thugs la da ni gnas 'od sa mtho ba dañ / 'cho chañ ba dkon žiñ grañ ñar che bas 'byon par dgoñs te phug pa'i rdo la dbu btug nas ña'i sgrub phug 'dir rin chen ma lus kyis gco byas bya / byi 'u / 'bu grog ma chun 'gro ba sus mgo btud kyañ ñan soñ la rdog pas 'phul kyañ gtoñ re zes dbu sñuñ ma zad pas brag la dbu'i rjes byuñ / 'byon dus dbu sgom brag la thog pa'i dbu žva'i rjes dañ / phug pa'i mdun gyi rdo la žabs rjes
- 45r / byuñ ba bcas gsal bar yod / de nas bzuñ gnas 'di na sgom

Chen pa mañ ñuñ ċi rig re rgyun ma ċhad ċiñ / da lta 'añ dpal
 ldan 'brug pa bka' brgyud kyi gzuñ 'jin sdiñ ċhe don grub
 mthoñ smon gyi ċhos rgyun 'jin pa'i bla ma dañ dge 'dun yod do
 // gnas 'di'i rten gyi gco bo rgyal brgod chañ pa mgon po rdo
 rje'i snañ brñan sogs sku gsuñ thugs rten ċhes mañ po dañ dpal
 mgon phyag bži pa'i mgon khañ la sogs pa yod / 'bri ra phug gi
 rgyab ri 'di ni bskal bzañ sañs rgyas stoñ gi pho brañ yin par
 gsuñs / 'bri phug thad kyi gañs kyi ños la gu ru phag la ċhibs
 šiñ phag sna srin mos 'khrid pa'i chul dañ / gañs khyams su
 ċhu mig dñul 'bum zes klu rgyal gcug sna rin ċhen gyi pho brañ
 dañ / gañs kyi sku rgyab tu rigs gsum mgon po'i pho brañ gi ri
 gsum rnams yod // 'bri phug nas yar ċuñ zad phyin pa na sñon
 rgyal ba rgod chañ pas lha phu'i gži bdag la gtañ rag gi chul
 du ċhu khar gtor ma žig gtañ ba la mgon po'i sprul pa bya rog
 žig gi gter theb khyer ba'i rjes la phyin pas dur khrod kyi
 'og cam sleb pa ni bya rog de pha boñ žig la thim pa'i sar bya
 45v rjes byuñ ba la physis bya rog mgron khañ ċes grags pa yod /
 de'i goñ cam gyi rja bseb tu bsil ba chal zes bya ba'i dur
 khrod dañ / de'i goñ gi steñ ka žig tu 'bri guñ gi grub thob
 rgyal ba gños lha nañ pa'i žabs rjes šiñ tu gsal ba dañ / a
 dkar po'i rañ byon kyañ yod / de nas ċuñ zad phyin pa na sñon
 rje bcun mi la ras pa dañ / na ro bon ċhuñ gñis gyad kyi rcal
 'dren pa'i gyad rdo gsum brcegs yod / de'i sar phyogs su sgröl
 ma la zes pa yod de / de'i lo rgyus ni sñon rgyal brgod chañ
 pa skor lam 'chol du byon skabs skor lam ma mkhyen pa'i chul
 'dra mos mkha' 'gro gsañ lam du 'byon par dgoñs ma thag / ñid
 kyi mdun du spyañ ki sñon po ñi šu rca gčig rog gir byuñ ba la
 / ċi yin sñam tiñ ñe 'jin gyi ñañ nas gzigs pas sgröl ma ñer
 gčig gi sprul pas lam bstan par mkhyen nas de rnams kyi rjes
 la byon pa na / la 'gor phebs pa'i che gčig la gčig thim nas
 mthar gčig po yañ pha boñ la thim pas / de nas bzuñ la'i miñ
 la sgröl ma la zes grags šiñ / pha boñ gi 'khris su spyañ ki'i
 rjes dañ ldeb la spyan ras gzigs kyi rañ byon yod zer / sgröl
 la'i steñ 'dir sñon rgyal ba gños
 46r / lha nañ pa'i žabs + + de da lta rju 'phrul phug tu yod /
 sgröl la'i g.yon phyogs su byañ ċub ċhen po'i mčhod rten dañ /
 mgon po'i pho brañ dañ / gnod sbyin gañ bzañ po'i pho brañ du
 grags pa'i ri la šas yod // sgröl la'i rgyab kyi lam gor mkha'
 'gro ma'i khrus kyi rjiñ bur 'bod pa'i mcho ċhañ dbyar dgun
 gañ yañ žal kheb mi phye ba žig yod // de nas ċuñ zad thur du
 babs pa na rje 'brug pa bka' brgyud 'phrin las šiñ rta'i žabs

rjes yod par gsuñs / de'i gañs kyī brag gi ldeb la mkha' 'gro
 señ ge'i gdoñ pa can dañ / phyag na rdo rje dañ / rta mgrin
 rnam s kyī sku'i rnam pa yod čič / da lta las kyī rta re zer ba
 yañ rta mgrin gyī rta mgor grags / mkha' 'gro khru s mcho nas
 thur du čuñ zad phyin ba me loñ steñ žes pa ru lha mtho žig gi
 rcam rje bcun mi las na ro bon čuñ čhos bskor du 'khrid pa'i
 che phar 'then chur 'then mjad dus kyī žabs rjes gsum bži cam
 dañ de nas kyañ čuñ zad thur du phyin pa'i g.yas kyī čhu roñ
 žig tu rdo leb čhen po žig gi khar rje bcun dañ bon po'i žabs
 rjes brgyad dgu cam yod / de dag gi g.yon gyī brag ri mchon
 čha gñis

46v pa lta bu 'di ni lha mo 'phrog ma'i pho brañ dañ / g.yas kyī
 brag ri gcañ ris kyī dpal mgon bdun ču'i pho brañ du grags /
 la žol du brag rdog žig gi khar šar phyogs mi 'gyur ba'i
 gzer ston pa sañs rgyas kyī žabs rjes brag rdog ma žes pa yod
 // de nas čuñ zad phyin pa'i spañ gi ljoñs su slob dpon
 padma'i žabs rjes yod / de'i šar gyī rir brug čhen gcañ pa
 rgya ras kyīs gzigs pa'i khro bo mi g.yo ba dañ / mgon po'i
 sku'i rañ byon dañ / rgyal ba gños kyīs gzigs pa'i rdo rje
 phag mo rañ byon yod // mkha' 'gro gsañ lam gyī mar zur gyī ri
 'di bkra šis che riñ ma'i pho brañ yin / de nas rjoñ čhu'i šar
 phyogs kyī čhu 'gram du 'gro mgon gcañ pa rgya ras kyī žabs
 rje dañ / de'i mar zur du sañs rgyas sman bla'i pho brañ žes
 ri bo gser gyī khañ rcegs lta bu sman sna chogs skye ba'i ri
 'gul du 'bri 'brug gi sgom čhen du ma'i sgrub khañ mtha' yas
 pa yod // de'i šar phyogs kyī ri gñis ni rgyal po rnam thos
 sras kyī pho brañ dañ / bkra šis sgo mañ gi mčhod rten du
 grags / sman bla'i pho brañ gi g.yon ños su ye šes khyuñ gi
 pho brañ / dpal gsañ pa 'dus pa'i pho brañ / jam ser nag gi
 pho brañ / bde gšegs mčhod rten brgyad kyī

47r / gzugs brñan / brag gi log la rdo rje phag mo'i rañ byon bčas
 bžugs / sman bla'i pho brañ gi thad kyī chur ri'i ri 'di ni ti
 se žiñ skyoñ gi pho brañ yin žiñ / ri 'di'i ldeb tu sñon grub
 thob gu ru brce čhen gyīs rje bcun mi la spyān drañs pa'i
 skabs mi la'i phyag mjub kyīs a brkos pa'i phug pa a phug žes
 grags pa dañ / de'i mar zur du rju 'phrul phug žes pa yod pas
 / de'i lo rgyus ni / de yañ sñon na ro bon čuñ gis bon skor
 dañ / rje bcun čhos skor du byon pas ti se'i lho phyogs rjoñ
 luñ du mjal žiñ čhar po žig babs pa la / rje bcun gyī žal nas
 / čhar pa sgyur rañ re gñis čhar yib bzo dgos pas / khyod
 'gram sloñ ba dga' ma / 'thog 'bub pa dga' gsuñs pas / bon

ʧuñ na re / ñas 'gram sloñ zer rdo rnames rju 'phrul gyis
 bśags pa la / rje bcun gyis / ʧag pa'i lta stañs mjad pas rdo
 rnames sked pa nas ʧags / mi theg pa'i lta stañs mjad pas mi
 theg par mig rig por lus / der rje bcun gyis thugs dam bslad
 pas / khos kyañ rdo'i 'gram bslañ / de nas rje bcun gyis skad
 ʧig gis rdo leb ʧhen po

47v gčig gis thob phub te dmas 'dug gsuñs 'og nas dbus btegs pas
 rdo la dbu'i rjes dañ / mthos 'dug gsuñs steñ nas ʒabs kyis
 brjis pa'i ʒabs rjes byuñ ba rnames yod ʧiñ / gnas 'dir rje
 bcun ñid kyis sku mchal gyis sbag pa'i 'dra sku rje gcañ smyon
 pa'i phyag nas ma dañ / gños lha nañ pa / rje ras ʧuñ pa /
 grub thob gcañ smyon bčas pa dañ / ʒabs druñ rin po ʧhe mthu
 ʧhen ñag dbañ rnam rgyal gyi 'dra sku la sogs pa'i sku gsuñ
 thugs rten mañ du bžugs šiñ / sñon gnas 'dir bla gra lña bcu
 tham pa yod par grags kyañ da lta ni dkon gñer cam las med mod
 / 'o na kyañ gnas 'jin ni dpal ldan lho 'brug nas mjad pa ñid
 do / rju 'phrul phug gi mar zur gyi thod kyi brag gseb tu lho
 phyogs mi 'gyur ba'i gzer ston pa sañs rgyas kyi ʒabs rjes
 dkar mo ʒes pa dañ / de'i 'og tu bram ze skye bdun gyi sgrub
 ʧu ʒes pa'i ʧu mig dañ / rju 'phrul phug gi mar zur gyi lam
 khar grub thob dbus smyon pa'i ʒabs rjes dañ de nas ʧuñ zad
 phyin pa na mkha' 'gro sde lña'i ʒabs rjes dañ / bram ze skye
 bdun gnas pa'i rdo yod // de nas rju 'phrul phug dañ rgyañ
 grags kyi bar gyi la'i ldeb

48r / la rdo rje phag mo'i rañ byon dañ / la'i steñ du khro bo sme
 brcegs pa'i rañ byoñ yod // dar ʧhen dar ʧuñ gi bar du srin
 mo'i nu ma ʒes pa'i bye ri dmar po gñis kyi bar du 'phags pa
 spyān ras gzigs kyis byin gyis brlab pa'i mje nad ʒi byed rdo
 rje'i phug pa ʒes ba yod // de nas brgal te phyin pa na bla
 mas luñ bstan rgyañ grags dgon pa ʒes pa yod ʧin de'i lo rgyus
 ni goñ du brjod pa bžin yin la / gnas der spyān sña ʧhos kyi
 rgyal po 'bri guñ gliñ pa'i ʒabs rjes dañ / kho bo 'bri ban
 ʧhos kyi blo gros kyi rkañ rjes ʒig kyañ yod do // de ltar goñ
 du brjod pa'i sgrub phug dañ phyag rjes sogs kyi ñes pa 'di
 dag kho bo gañs ri ti se ñid du skyoñ skabs gnas 'jin rgan
 gžon du mar ʒi ba 'dri byas nas ño sprod mthar skyol nod pa
 yin kyañ / 'ga ʒig ño 'phrod pa rañ ma byuñ kyañ gnas bśad
 sñon ma khuñ ldan la yod phyir dkyus su bkod pa yin la / phal
 ʧher ni yig ʧa khuñ thub la brten par ma zad ño sprod gnañ
 ldan byuñ ba bčas yid ʧhes pa'i gnas su rigs par bya'o // de
 ltar lha 'di dañ 'di'i pho brañ yin ʧes smos pa 'di rnames

kyañ /

48v phal pa'i snañ nor ma mthoñ ba'i rgyu mchan cam gyis sgro btag tu bzurñ nas log lta bya ruñ ba ni ma yin te / 'di dag kyañ sñon byon jo bo a ti ša / rje mi la / 'gro mgon rgya ras / rgyal ba rgod chañ pa / gños sañs rgyas ras chen sogs mar gnas kyi sems dpa' du ma'i gzigs snañ kho na yin phyir / de ltar yin pa la yin pa'i ñes ses kyiś dad gus sñiñ nas bskyed par bya'o // ces pa ste de dag ni ti se'i ño mchar gyi che ba gzan yañ brjod pa'o // bdun pa phyag mchod skor ba bgyis pa'i phan yon ni / ji skad du / 'dul ba luñ las / gañ žig dad ciñ mos pa'i sems kyi su // sañs rgyas mchod rten la ni gom 'dor na // 'jam bu'i chu bo gser gyi srañ chad ni // stoñ phrag brgya yañ de dañ mñam pa yin // zes gañ žig dad pa'i sems kyiś sañs rgyas kyi mchod rten la skor ba bya ba'i bsam pas gom la gčig 'doñ ba'i phan yon bya ba 'jam bu'i chu po'i gser grañ stoñ prag brgya sbyin pa bas kyañ phan yon che bar gsuñs la / de ltar sañs rgyas kyi gduñ bzugs pa'i mchod rten la yid dad gus bskyed pa cam gyi phan yon yañ de lta na / 'dir bcom ldan 'das 'khor lo sdom pa lha drug bcu rca gñis kyi ye ses kye sku dños

49r / su bzugs pa'i phyir goñ du ji ltar gsuñs pa'i phan yon thob pa ni gdon mi za ba yin la / gñan yañ rje gcañ pa rgya ras gyis // pho brañ chen po ti se la / skor ba lan gčig bskor gyur na // skye ba gčig gi sgrib pa 'dag / de bzin rim pa bcu skor na // bskal pa gčig gi sgrib pa 'dag // skor ba brgya rca soñ pa na / rtags bcu yon tan brgyad rjogs nas // che gchig sañs rgyas thob par 'gyur // zes dkar chags sñon ma rnams su drañs 'dug pa ni skor chad dños yin par sems la / deñ sañ ñag sgros su ni skor chad bcu gsum yin zer la / de'i gtan chig ni sgrol ma la'i steñ gi mcho chuñ der sñon gnas skor ba'i khams mo žig gis bu cha rgyab tu 'khur nas lus sgur pos chu btuñs pas bu cha chu ñan du lhuñs nas ši pas / de phyin la mcho žal ma bye ba yin skad dañ / khams mos pu cha bsad pa'i bsags par skor ba bsags pas skor ba bcu gsum soñ skabs sgrib pa dag pa'i rtags su rdo la phyag žabs kyi rjes byuñ žiñ 'ja' lus mkha' spyod du gšegs pas / de phyin skor chad bcu gsum byed pa 'di byuñ zes gnas 'jin rnams smra la / sgrib pa dag ma

49v dag gi rtags la bskor chad byed pa ni šin tu yar rigs pa yin no // ti se'i mdun gyi la sñags zes bya ba'i mcho chen po mi lpags kyi g.yañ gži'i rnam pa can 'di'i ji skad du / srin yul lañ ka pu rañ na / dug mcho nag po mi re re / zes sogs gsuñs

pa ltar ye ^Vses mgon po beñ ^Vchen l^Vcam dral gyi pho brañ yin par
 gsuñs / de nas nub phyogs su dpag chad g^Vig brgod pa na yul ñi
^Vśu rca b^Vzi las / sa 'og gi yul brgyad kyi ya gyal / sku'i
 'khor lo'i rcib dañ po pre ta pu ri ^Vzes bya ba yod ^Vcin / de ni
 dpa' bo stobs po ^Vche dañ / dpa' mo' khor lo'i ^Všugs ^Včan ma'i
 gnas bde m^Vchog gi pho brañ yin pas / 'gañ ^Vche ^Vchuñ ti se dañ
 khyad med la / 'di'i gnas kyi lte ba ni byañ sems dkar po 'bab
 pa'i ^Vchu ^Vchen rañ la ños 'jin pa sogs dkar ^Vchags rgyas pa g^Vzan
 du ^Vses par bya'o // gñis pa mcho ma pham gyi lo rgyus la / dañ
 po mcho 'di thog mar ^Vji ltar byuñ chul gyi ^Vche br^Vjod / gñis pa
 de sañs rgyas byañ sems kyis byin gyis brlabs chul / gsum pa
 de la khru dañ phyag m^Vchod bgyis pa'i phan yon rnam las /
 dañ po ni / de yañ sñon bskal pa ^Vchags pa'i dus su mcho

50r / 'di ñid med pa la / de'i r^Vjes ^Všig tu 'khor lo bsgyur pa'i
 rgyal po smyug sbam ^Vzes bya ba'i sa b^Vcū'i byañ ^Vchub sems dpa'
^Všig byuñ ^Vziñ / rgyal po de dus nam ^Všig skyed mos chal du 'byon
 pa'i lam khar / rga ba dañ na ba / 'chi ba sogs kyis bsñal
 gzigs pas thugs skyo nas / mdun na 'don bram ze dus spog ^Vzes
 bya ba la bka' scal pa / bram ze / rga na ^Vchi ba'i sdug bsñal
 'di dag bdag ^Včag skye bo kun gyi thun moñ gi ^Vchos yin nam /
 'on te 'di ñid kho na'i yin // bram zes smras pa / lha 'di ni
 bdag ^Včag kun dañ thun moñ du lags / rgyal pos smras pa / 'di
 la phan pa'i thabs m^Vchis sam bram zes smras pa / lha 'di la
 phan pa'i thabs m^Vchis te gtan pa med pa'i sbyiñ gtoñ mjad par
 rigs so // ^Vzes gsol bas rgyal pos kyañ sbyin gtoñ gi khañ pa
 brcigs ^Všiñ 'jam bu'i gliñ gi mi thams ^Včad bsdus nas / lo b^Vcū
 gñis kyi bar du zas dañ gos dañ nor la sogs pa ^Vči 'dod pa'i
 gtan pa med pa'i sbyin gtoñ rgya ^Vchen bo mjad pa'i che sa la
 doñ ^Vchen po brus nas der 'bras b^Vcos pa'i khu ba rnam pho ba
 las / lo b^Vcū gñis lon pa na doñ gañ nas mcho ^Vchen por gyur
^Včiñ / de yañ dañ po 'bras

50v khu dron mor blug kyañ mthar ^Všiñ tu bsil bar gyur pa la brten
 nas mcho 'di'i miñ la ma dros pa ^Vzes thog pa dañ / 'bras khu'i
 mcho lud nas 'bab ^Vchu byuñ ba la 'bras khu'i ^Vchu 'am ^Vchu bo ga
 ñgā ^Vzes byuñ pa'i chul 'dul ba luñ g^Vzi nas gsuñs la / 'di la
 ma pham pa ^Vzes 'bod pa ni mcho 'di ñid kyi ^Vchu yan lag brgyad
 ldan kho na yin ^Vziñ yon tan gyis ma pham pas na ma pham ^Vzes
 'bod par gsuñs so // de ^Vche ^Vchuñ gi chad dañ bkod pa ^Vji lta bu
 yod ^Vze na / de la yañ gnas chul dañ snañ chul gñis las / dañ
 po gnas chul ni / mñon pa mjod las / ma dros pa yi ^Vchu ^Vžeñ du
 / dpag chad lña b^Vcū lña b^Vcū ste // ños la rin ^Vchen pa gu

brcigs // de las 'bab pa'i 'chu bo b'zi // ga ṅgā dañ ni si
 ndhu dañ / si ta dañ ni pa ksu'o // 'zes sogs mañ du gsuñs pa'i
 don go bde bar br'jod na / mcho ma dros pa de ni kun nas gru
 b'zi pa / ma 'chu dañ zeñ du dpag chad lña b'cu lña b'cu pa /
 dbyibs legs 'siñ blta na sdug pa / nañ du 'chu yan lag brgyad
 dañ ldan pa 'zes 'jug dog dañ rgyun la dri ṅa ba la sogs pa med
 pas gcañ pa'i yan lag bsil drod sñom 'ziñ spyad pa dag gi khams
 bzañ bar byed pas 'jam pa'i yan lag / srog 'chags phra mo dañ
 rag pa 'chu gcog pa

51r / byed pa med pas dag pa'i yan lag // kha gtiñ med par rab tu
 bsil bas dvañs pa'i yan lag / cha ba'i reg pa dañ gduñ pa sel
 nus pas bsil ba'i yan lag / 'dam la sogs pa'i dri ma bral pas
 rñog pa med pa'i yan lag / 'thud ba'i che 'zi ma la mgrin par
 'jug pa de ba'i yan lag / khoñ par soñ na pho ba sbos pa sogs
 'chu sña ma dañ 'thab pa'i nad mi bskyed pas na lho bal mi gnod
 pa'i yan lag ste yon tan brgyad dañ ldan pa'i 'chus gañ ba / me
 tog sna chogs pas brgyan 'ciñ 'chu bya sna chogs skad sñan po
 srogs pa / mcho de'i 'gram g.yas rol na 'siñ 'jom bu hri 'ša'i
 sdod po gnam phañ dañ rgyar yañ pa / 'bras bu rja ma cam ro
 mñar ba dañ ldan pa smin pa 'bras bu mchor lhuñ ba las 'jam
 'zes bya ba'o sgra 'byuñ ba / 'chu'i rkyen dañ 'siñ thog 'jam pa
 las 'jam bu 'chu bo'i gser du 'gyur ste / de yañ gser gzan lan
 b'cu drug bzu btul byas pa'i zun mar lta bu'i b'jid dañ kha dog
 dañ 'od yod pa / gañs ri de'i 'dab na gser gyi brag bya skyib
 'can la dgra b'com lña brgya'i phug pa yod pa / mcho 'gram na
 brag gi gzugs tha dad pa yod pa'i kha nas 'chu bo 'bab pa ni /
 'sar rta m'chog gi kha nas

51v pa ksu dñul gyi bye ma 'dren b'zin ma dros pa la lan bdun bskor
 nas 'chu bran lña brgya dañ b'cas te 'sar gyi rgya mchor 'bab /
 lo khyu m'chog gi kha nas si ndhu rin po 'che sna chogs kyi bye
 ma 'dren b'ziñ du lho phyogs su 'bab / nub glañ 'chen gyi kha
 nas ga ṅgā gser gyi bye ma 'dren b'zin du nub phyogs su 'bab /
 byañ señ ge'i kha nas si ta rdo rje'i bye ma 'dren b'zin du
 byañ phyogs su 'bab pa sogs kyi yon tan du ma mdo sde nas b'śad
 pa rnam da lta 'añ yod / gñis pa snañ chul la m'chog dman gñis
 las // m'chog grub pa thob pa'i skyes bu ye 'ses kyi spyan ldan
 rnam kyi gzigs ñor ni goñ gsal mdo nas b'śad pa'i yon tan
 de thams 'cad da lta 'añ mñon sum du soñ / gñis pa skal ba dman
 pa dag kyi sgrib pa ma dag pa'i skye bo rnam kyi smad dor ni
 / mcho 'di'i miñ la ma pham pa 'zes 'bod 'ciñ 'di'i 'chu yan la
 brgyad dañ ldan pa yin no // 'di la 'siñ 'jam bu tri 'ša yod par

gsuñs pa ni byañ sems sa bču pa rnams kyis gzigs par 'gyur
 gyis skye bo phal pas mthoñ ba ni med de dper na sñon spyan
 sña 'bri guñ gliñ pas 'jam bu tri ša'i šin gi yal ga la čhos
 gos bkal kyañ mi phal pa rnams kyis čhos gos nam mkha' la bžag
 pa cam

52r / žig mthoñ ba las šin ma mthoñ bar gsuñs pa bžin no // mcho
 'di la dpag chad lña bču yod zer ba yañ de dañ 'dra mod / 'on
 kyañ gnas skabs sa 'og tu 'khyil nas yod pa la ños 'jin gyi ka
 žeñ rkyañ pa cam ni ma yin no // kha 'bab bži las / šar kyi
 kha 'bab ni / ji skad du / šar phyogs glañ čhen kha nas gañ gā
 'bab / žes gsuñs pa ltar ga ñgā ni thog mar mcho ñid nas šar
 phyogs sprag gi luñ pa ru bab pa la brten nas šar gyi kha bab
 čes brjod kyañ / 'dis slar mcho ñid kyi bzuñ bšags / nub
 phyogs gu ge'i yul stod rdul čhu žes pa'i ri glañ po čhe'i kha
 'dra ba nas thon te nub tu 'bab pa'i phyir ño bo ru nub kyi
 kha bab yin no // lho'i kha babs čhu bo si ndhu ni mcho ñid
 kyi byañ nas lho ru babs te la ñka pu rañ gi phu ri rma bya
 'am khyu mčhog gi kha 'dra ba nas thon te bal yul dañ / rgya
 gar gyi gzuñ bšags nas 'bab pa dañ / nub kyi kha babs čhu bo
 pa kšu ni mcho'i nub nas šar du babs te gcañ bye ma g.yu druñ
 ga re rta'i kha 'dra ba nas thon te bod gcañ dbus koñ po bčas
 kyi gsum bšags nas 'bab pa yin la 'di thog mar nub nas šar du
 babs pa la brten nas nub kyi kha

52v babs žes brjod kyi ño bo ni šar gyi kha babs yin no // byañ gi
 kha bab čhu bo si ta ni mcho ñid kyi lho nas byañ du babs te
 ti se'i rgyab 'broñ yul señ ston kyi ri señ ge'i kha 'dra ba
 nas thon te / la dvags / bha lti hor sogs kyi yul brgyud nas
 'bab pa yin no // 'di la gser dañ dñul dañ bai du rya dañ rdo
 rje'i bye ma yod gsuñs pa ni chogs gñis mthar phyin pa'i byañ
 sems sa bču pa rnams kyis gzigs chul la yod kyis las sgrib ma
 dag pa'i skye bos mthoñ ba ni med de dper na rgyal ba rgod
 chañ pas ma pham gyi bye ma gser du gzigs pa lta bu'o // 'di
 la bya sna chogs ba rgyu ba žes gsuñs pa ni dad pa dañ ñur pa
 dañ / khruñ khuñ dad čhu skyar la sogs pa stoñ phrag lhag pa
 da lta 'añ yod do // kha 'bab rnams kyis ma dros pa la skor ba
 lan bdun byas nas 'bab par gsuñs pa'i don ni mcho ma dros pa
 nas phyogs bžir rgyañ riñ žig babs / de nas mcho de'i g.yas su
 phyogs par 'khyog re byuñ ba de lta bur šar gyi phyogs la sogs
 pa so so'i rgya mchor ma sleb kyi bar la lan 'dul bdun byuñ ba
 la sñan ñag gi sgo nas chig de ltar du brjod pa dañ / čhu bran
 lña brgyas bskor žes pa 'añ luñ pa tha dad pa lña brgya'i čhu

re der babs nas 'dres nas 'gro ba la 'dod do žes rje kloñ čhen
rab

53r / byams pas gsuñs pa ltar yin la / gžan yañ mcho 'di řid sñon
rje bcun mi las phyag sor gyis nam mkhar btegs pa la brten nas
da lta 'añ mcho 'di'i dkyil mtho žiñ mtha' dma' ba sogs řo
mchar čhe ba yod / mcho 'di la khru sgo bži yod pa'i šar gyi
khru sgo se ba luñ padma kha bye ba lta bu'i 'dab tu 'jam
bu'i gser gyi rañ bžin bye ma sna lña / lho sgor ri bo spos
dad ldan dañ 'brel pa'i spos sna lña / nub tu sdig sgrib dag
byed kyī dañ 'brel ba'i bul sna lña / byañ sgor dad ldan la
mos gus spel ba'i rten lha sku yig 'bru sogs dad 'brel ba'i
rde'u sna lña bčas yod do // // gñis pa mcho 'di sañs rgyas
dañ byañ sems kyis byin gyis brlab chul ni / 'phags pa sdud pa
las / dper na ma dros mcho la klu bdag med gyur na / 'jam bu
gliñ du čhu kluñ 'bab yar ga la 'gyur / čhu kluñ med na me tog
'bras bu 'byuñ mi 'gyur / rgyas cho la yañ ri čhen gzugs mañ
med par 'gyur čes dañ / 'jam bu'i gliñ du čhu kluñ ži sñed
gčig 'bab čiñ / me tog 'bras ldan sman dañ nags chal skyed
byed pa ma dros gnas ba'i klu dbañ klu bdag brten

53v gnas te / de ni klu yi bdag po de yi mthu dpal yin / žes gsuñs
pa ltar mcho 'di řid kyī nañ du bskal pa bzañ po'i sañs rgyas
šig klu'i rgyal po byañ čhub sems dpa'i chul bzuñ nas klu'i
'gro ba rñams la čhos ston pa dañ 'jam bu'i gliñ du čhu kluñ
dañ me tog dañ 'bras bu dañ sman dañ nags chal la sogs pa kun
skyod pa'i byed pa mjad pa yin la / gžan yañ ston pa bčom ldan
'das ša kya thub pa 'khor dgra bčom lña brgya dañ bčas pa rju
'phrul gyis byon nas / klu'i rgyal po dga' bo dañ ře dga' bos
sprul pa'i pad sñon čhen po me tog lña brgya dañ gčig yod pa'i
dbus kyī me tog la ston pa dañ 'og gi me tog lña brgya po la
šā ri'i bu la sogs pa'i dgra bčom lña brgya po bžugs nas las
kyī rgyab luñ bstan pa'i mdo gsuñs šiñ byin brlab chul 'dul ba
luñ sman gyi las gsuñs la / sñags kyī lugs ltar na rje bcun
rdo rje rnal 'byor mas gsañ sñags rgyud sde bži'i pho brañ du
byin gyis brlabs pas / grub pa thob pa'i skyes bu rñams kyī
gzigs snañ du / mcho 'di'i nañ du šiñ 'jam bu tri ša rca ba
klu yul du zug čiñ / yal 'dab bar snañ du khyab pa / rce mo
lha yul du sleb pa'i steñ gi yal 'dab la bka'

54r / brgyud bla ma / bar gyi yal 'dab la yi dam rdo rje phag
mo'i lha chogs / rca ba padma'i ldiñ khañ du klu rgyal byañ
čhub sems dpas klu rñams la čhos ston nas bžugs pa'i chul dkar
čhag rñiñ pa ru gsuñs so // de ltar klu rgyal byañ čhub sems

dpa' 'di ñid kyis ston pa śā kya'i rgyal po rjes 'brañ dañ
 bčas pa la gus pa sgrub chul gyi lo rgyus mtha' yas kyañ /
 'bri guñ pa lta bu la mchon na yañ / thog mar 'bri guñ pa'i
 bstan pa'i bdag po skyob pa 'yig rten mgon po 'khor dge 'dun
 chogs pa khri cho bco brgyad skyoñ ba'i che / klu'i rgyal po
 'dis 'bri gun du 'bru bčud lo thog dar ba'i dños grub phul pas
 'bri guñ du nas kyi gter brdol nas śin tu mod pas skyid śod pa
 kun gyis kyañ 'bri guñ nas 'bru sgrub pa byañ žiñ / de skad du
 'añ rnam thar rma bya señ ge ma las / chogs rgya mcho lta bu
 skyoñ ba la / klu ma dros rgyal pos sbyin bdag byas / žes so
 // de'i rjes su 'bri guñ gi grub thob rgyal po gños lha nañ pa
 ma pham mcho 'gram du phebs nas sku khrus gnañ skabs / grub
 thob ñid žabs rdo rje skyil kruñ gis mcho'i kha la mi byed par
 mcho dkyil bar phebs pas klu'i rgyal pos gdan drañs

54v nas žag bdun gyi bar klu la čhos gsuñs pa'i chul gños kyi rnam
 thar du gsal ba dañ / de rjes spyen sña 'bri guñ gliñ pa ri bo
 rce brgyad du bžugs skabs klu'i rgyal pos gdan drañs nas ma
 pham kyi mcho 'gram du phebs nas čhos gsuñs pas / klus ston pa
 sañs rgyas kyi bka' rjes su dran nas rgyal po gzugs čan sñin
 po'i thugs dam gyi thub pa čhu gñer ma phul ba dañ / de'i rjes
 su 'bri guñ gi grub thob señ ge ye śes pu rañ rgyal pos gdan
 drañs nas pu rañ du phebs pa'i lam žer lan phug tu phebs skabs
 g.yos čhen po žig byuñ ba la / de ma thag dpon slob rnam kyi
 gzigs snañ du klu'i rgyal po ma dros pa dug sprul śin tu riñ
 ba žig tu sprul nas luñ pa phar ka chur ka phred la bčad nas
 lam žer skyiñ yan la mi gšegs pa'i žu ba phul žiñ / byañ čhub
 sems bskyed kyi sdoms žus pa'i chul señ ge ye śes gyi rnam
 thar du gsal ba dañ / de'i rjes su 'bri guñ gi grub thob gañs
 ri rdor 'jin ldan ma kun dga' grags pa ma pham kyi mcho gram
 du phebs nas mcho bdag dam la bžag nas mcho'i nañ nas rde'u
 phyag par gañ blañs pa'i nañ du rdo nag po'i ldebs la rdo dkar
 gyi yig drug rañ byon bzo bo mkhas pas

55r / bskrun pa lta bu phyag tu byed pa de klu'i rgyal po ma dros
 pas phul bar grags śiñ da lta dvags sgañ sñon gyi nañ rten
 gras su bžugs pa sogs brgyud pa 'di'i bla ma goñ ma rnam la
 klu 'dis gus pa bsgrubs pa'i gтам rgyud ño mchar pa mañ du
 snañ la rgyal ba goñ ma de dag gi thugs rje la brten nas bdag
 kyañ śiñ rta lor ma pham gyi śar sgo se ba luñ du thog mar
 'byor skabs mcho la klu sman dañ klu gtor sogs phul skabs śar
 gyi nam mkha' la 'ja kha dog lña ldan gyi gur khyim yid du 'oñ
 ba dañ / mcho dkyil du 'ja' ka ba ltar zug pa dañ / lho spos

ri lña ldan gyi mdun du bsdad skabs ṽog pa mcho la 'ja' chon
 gyi dra bas g.yogs pa mi kun gyis mthoñ ba dañ / khruś sgo'i
 mcho 'gram du bsdad pa'i dus śig mdun gyi nam mkha'i sprin
 bseb tu ston pa bcom ldan 'das mñon gsum du bṽugs ba'i mthoñ
 snañ ṽig kyañ byuñ ṽiñ / śha goñ lo brgyad ṽu cam gyi bar du
 ma pham ṽal kha dma' mor soñ nas ma pham dañ la bśhags kyi bar
 gyi ṽhu rgyun yañ ṽhad 'dug pa la / ñed yi zer bsdad pa'i nub
 mo mcho rjas dañ klu sman phul ba'i rkyen 'dra mos glo bur du
 mcho ṽal.

55v mtho ru soñ nas 'di nub mcho gñis po'i bar gyi ñe lña babs pas
 mis brgal pa'i che byin ṽugs cam nub pa byuñ / de nas ṽag lña
 drug nas puś mo nub pa cam dañ / de nas rim gyis rje ṽher
 rgyas nas rta yañ bskyal gyis gṽod dgos pa byuñ soñ pa sogs
 kyañ klu'i rgyal po dgyes pa'i mchan mar rlom mo // // gsum pa
 mcho 'di la khruś dañ phyag skor ba gyis pa'i phan yon ni /
 ṽhos rgyal sroñ bcan sgam po'i gsuñ las / ma pham mcho la klu
 rgyal byañ ṽhub sems // ṽhu bo yon tan ṽan yañ de na yod //
 ṽes dañ / slob dpon ṽhen po padma 'byuñ gnas kyis / ma pham
 g.yu mcho rta lam ñin gṽig 'khor // + na ko śa'i mcho ni 'di
 dañ 'dra // yid gṽuñ dad pas skor ba su bskor ba // sañś rgyas
 gṽan nas bcal du med de thob // 'di bskor mchams med lña byas
 byañ bar 'gyur / g.yu mchor bkhrus 'thuñ bde ṽhen mkha' spyod
 bgrod // ṽes ṽhu bo yon tan ṽan ṽes pa ni // spyir mcho 'di
 ñid kyi ṽhu yan lag brgyad dad ldan par ma zad / 'di ñid 'thuñ
 ṽiñ khruś byas pa cam gyi sdig sgrub dag ṽiñ ñan soñ gi sgo
 khegs pa'i phyir yon tan ṽan ṽes 'bod ṽiñ / mcho 'di ni sañś
 rgyas byañ sems kyis byin gyis brlabs pa'i mcho

56r / kyad par ṽan yin par rgyal ba sras dañ bṽas gsuñś la / de
 ltar yin pa la yin pa'i ñes ṽes kyis skor ba bgyis na mchams
 med lña byed pa'i sdig po ṽhe yin kyañ ṽi ma thag ñan soñ gi
 skyo sgo kheg pa dañ / dad pas btuñś śiñ khruś byas na mkha'
 spyod kyi ṽiñ du skye bar slob dpon rin po ṽhe'i gsuñ gi luñ
 goñ du drañś pa bṽin no // ṽar byuñ mcho dañ brel ba'i dgon
 pa rnamś kyi lo rgyus mdo cam smra na / de yañ mcho ṽhen ma
 dros rgya mcho'i ṽar du mñam med 'bri guñ bka' brgyud kyi
 sgrub gnas se ba luñ / ṽar lhor dpal ldan sa skya pa'i lugs
 'jin mñes mgo dgon pa / lhor dpal mñams med ri bo dga' ldan
 pa'i ṽhos sde khruś sgo dgon pa / lho nub tu rgyal ba rgod
 chañ pa'i sgrub gnas mgo chugs dgon pa / nub tu slob dpon
 padma'i sgrub gnas byi'u dgon pa / nub byañ du sañś rgyas kyis
 luñ bstan pa'i gad pa gser gyi bya skyib / byañ du dpal ldan

'brug pa'i lugs 'jin glañ sna dgon pa / byañ śar du dpal mñam
med ri bo dga' ldan pa'i čhos sde bon ri dgon pa dañ brgyad
yod pa las

56v dañ po se ba luñ žes pa ni / de yañ sñon 'bri guñ pa'i gañs ri
rdor 'jin dgon mčhog brgyud 'jin žes pa / sems čhos ñid kyi
don rtogs pa'i rtogs ldan rnal 'byor gyi dbañ phyug žig yod pa
de la / rañ gi bla ma 'bri guñ žabs druñ dkon mčhog 'phrin las
bzañ pos / khyod kyis mcho ma pham gyi śar gyi khru sgo 'jam
bu čhu bo'i gser 'bab ba'i luñ pa / phu padma kha bye ba lta
bu / mdo ri rigs gsum mgon po'i rnam pa / g.yas ri bkra śis
rtags brgyad / g.yon ri rin čhen sna bdun / gnam 'khor lo rci
ba brgyad / sa padma 'dab brgyad sogs sa dpyad phun sum chogs
šiñ / ma 'oñs pa'i dus su bde bar gšegs pa'i rten 'byon pa'i
ltas su dus bzañ rnam su lha dañ lha mos sku khru sol ba'i
gnas gnas śig 'dug pa der ri khrod thobs śig gsuñ pa lta /
'chol du byon pas thog mar sa dmigs 'chol nas thog čhen phyogs
kyi ri žig tu dgon ma la btiñ kyañ / rjes su mkha' gro'i
luñ bstan bžin da lta'i se ba luñ ñam phal skad se ra luñ žes
grags pa'i ri khrod 'di kun mkhyen 'phrin las bzañ po ži bar
gšegs nas lo bču 'das pa / sa

57r / po spre'u lor btab pa yin la / sbyin bdag ni thog čhen hor
stod kyi dpon po žiñ gir er ke chog thu žes bya ba byañ gdol
ba śa zan gyi rgyal phran des / sog po'i rgyal po dga' ldan
che dbañ gi dpuñ čhen la dvags 'gro skabs dmag mi drug ču tham
pa grogs su btañ ba'i sdig sbyoñs su ri khrod 'di 'debs pa'i
sbyin bdag byas pa yin la / gnas 'dir bžugs pa'i rten gyi gco
bo spyen ras gzigs dños 'phrin las bzañ po'i snañ brñan 'di ni
rje de ñid kyi spur thal dañ gdud 'dag kho na las bla ma
brgyud 'jin ñid kyis bžeñs šiñ / nañ gžugs su ston pa śa kya
thub pa'i 'phel gduñ čhe čhuñ bži / o rgyan rin po čhe'i byañ
sems ril bu dañ bdud rci ches sman gter byon khag lña / lo
čhen bai ro'i phyag dpe / bram ze skye bdun gyi sku śa //
'brom rgyal ba'i 'byuñ gnas kyi dbu lo / mñam med dvags po'i
bžugs gdan / rje čhos rgyal phun chogs gyi sku śa / dbu ral /
che čhu ril bu / rigs 'jin čhos kyi grags pa'i dbu skra / śañ
mchal / na bza' / kun mkhyen bha dra'i žabs ñid kyi riñ śel

57v rdog bču dañ / dbu skyes bub rje don grub čhos rgyal gyi dbu
skra / na bza' šiñ mcho la sogs ris med mkhas grub du ma'i
rten dañ / čhos sku'i riñ srel sogs gzuñs kyi chogs ži sñed
čig bžugs par ma zad grub pa thob pa'i gañ žag gis lha gnas
mchan ldan bgyis pa'i mthus / ye śes dños bžugs žal mdañs kyi

rnam 'gyur sogs las legs ñes dañ don 'grub mi 'grub sogs luñ
 bstan mñon sum du ston nus pa kho na'o // de dañ mñam du bžeñs
 pa'i thugs rje chen po dañ / slob dpon rin po che'i sku / rdor
 'jin dkon mchog brgyud 'jin ñid kyi dbu thod la byon pa'i rañ
 byon dañ / de'i riñ srel du ma bžugs pa'i mchod rten / rdor
 'jin brcon 'grus kyis bžeñs pa'i thub dbañ / rje mi la / dpal
 phag mo gru pa / rje 'jig rten mgon po bčas kyi sman sku /
 rdor 'jin 'phrin las dbañ phyug gis bžeñs pa'i slob dpon rin
 po che'i sku / rgya nag phyag 'chal bla ma 'jam dbyañs bzañ
 po'i gduñ 'bum / ses phyin stoñ phrag brgya pa'i glegs bam /
 mgon khañ du mgon po phyag bži pa dañ / a phyi chos sgron kyi
 sku sañs rgyas kyi 'phel gduñ bžugs pa / rdor

58r / 'jin 'phrin las dbañ phyug gi phyag bzo a phyi chib zon gyi
 sku / che riñ ma'i žal brñan 'brum bžes ma la sogs rten byin
 can du ma bžugs pa yin no // šar lho mñes mgo dgon pa žes pa
 ni / sñon jo bo rje dpal ldan a ti ša ma pham gyi mcho skor du
 phebs skabs 'dir thugs mñes pa'i chul bstan nas žag 'ga' bžugs
 šiñ / thugs dam sba ca cha mañ du btab nas cha khañ bžeñs / de
 nas dus physis ñor chen kun dga' lhun grub žes pas gnas 'dir o
 rgyan rin po che'i žal gzigs byuñ pa'i sar dgon pa btab čiñ /
 rten gyi gco bo mañ yul byams sprin gyi gcug lag khañ nas
 spyan drañs pa'i sgrol ma gsuñ byon sogs rten mañ du bžugs šiñ
 gnas 'jin dpal ldan sa skya pa'i riñ lugs 'jin pa yod do //
 lho khru sgo dgon pa žes pa ni / sñon 'brug pa'i gañs ri rdor
 'jin sgyi ba žes pa žig gis skya ser re gñis soñ pa'i khañ
 chuñ žig bcos pa la / de rjes ra lo cā ba'i brgyud 'jin gyi
 bla ma žig gcañ stod phyogs nas 'byor žiñ / des mgron khañ ka
 bži ma žig bžeñs pa'i

58v mthar lha khañ lta bu žig byuñ ba / dus physis rgyal dbañ bskal
 bzañ rgya mcho'i sku dus spu rañ bšad 'phel gliñ gi dge sloñ
 rab 'byams chul khirms žes pa dañ / 'brug pa'i gañs gañs ri
 rdor 'jin gñis khru sgo'i sa čhar cod pa byuñ ba la pho lha
 tha'i ji bsod nams stobs rgyal gyi bkas bčad nas gañs ri rju
 'phrul phug 'brug pa dañ / khru sgo bšad gliñ par gnañ nas
 lha 'bañs mi ser kyañ sbyor 'jag mjad chun dpal mñan med ri bo
 dga' ldan pa'i chos sde 'di chugs šiñ dge 'dun bslab pa gsum
 gyi rgyan ldan bco brgyad re star chags su byuñ žiñ / gnas
 'dir 'du khañ ka ba bču gñis pa'i nañ du rten gco rgyal ba rdo
 rje 'čañ gi gser sku mda' čhad dañ thub dbañ gi gser sku /
 khams gsum chos kyi rgyal po šar coñ kha pa blo bzañ grags pa
 yab sras kyi sku sogs rten gsum mañ du bžugs so // lho nub mgo

chugs dgon pa ^Vzes pa ni // sñon ^Vjo bo r^Vje dpal ldan a ti ^Vša
 mcho skor du phebs skabs mcho 'gram gyi mgron khañ phug tu ^Vžag
 bdun b^Vzugs ^Všiñ byin gyis brlabs / 'di r^Vjes rgyal ba rgod chañ
 pa'i gañs mcho'i gnas sgo 'byed du 'byon skabs / da lta 'du
 khañ

- 59r / gi sbug gi sgrub phug tu zla ba gsum sgrub pa mjad nas gañs
 mchor 'brug pa'i bstan pa dar ba'i mgo chugs pa yin pas mgo
 chug phug ^Vces miñ thog gsuñs pas miñ dños de ltar yin kyañ /
 da lta go zul zer ba skad zur ^Vchags pa yin / de r^Vjes ^Vchos pa
 'ga' rim ^Včan du byuñ mod kyañ dgon pa chul ldan ni med pa la /
 dus phyis rgyal dbañ chul khirms rgya mcho'i sku dus su grub
 dbañ ^Vžabs dkar rdo r^Vje 'chañ gi slob ma / pu rañ b^Všad 'phel
 gliñ gi dge sloñ sbyin pa nor bu nas / mcho bdag klu'i rgyal
 po'i luñ bstan b^Vzin dgon pa 'di btab yin la / gnas 'dir lho
^Všel dkar mcho sgo ba'i nañ rten ^Vjo bo rgya gar li ma mda' chad
 dañ / rgyal ba'i bka' 'gyur rin po ^Vche // can dan las grub
 pa'i ^Vjo bo b^Vcu g^Vig ^Vžal / grub dbañ chogs drug rañ grol dañ /
 sbyin pa nor bu yab sras kyi snañ brñan dañ dñul gduñ la sogs
 pa'i rten gsum mañ du b^Vzugs ^Všiñ bslab gsum ñur smrig 'chañ
 ba'i dge 'dun b^Vzi sde yañ b^Vzugs so // nub kyi khrus sgo byi'u
 dgon pa ^Vzes pa ni brag ri ^Vči tta'i dbyibs ^Včan gyi steñ du dgon
- 59v pa ^Vchags pa zañs mdog dpal ri'i bkod pa ste / 'di ni sñon slob
 dpon rin po ^Vche lho nub srin po 'dul du g^Vsegs pa'i ^Vžar la brag
 phug 'dir ^Vžag bdun b^Vzugs nas brag la ^Vžabs r^Vjes b^Vžag pa dañ /
 can dan las grub pa'i slob dpon ^Vchen po'i sku da lta b^Vzugs pa
 'di yañ gu ru ñid kyi phyag gzo yin par grags ^Všiñ / gnas 'jin
 dpal ldan 'brug pa sdiñ ^Vche don grub mthoñ smon gyi ^Vchos
 brgyud 'jin pa'i sgrub sde yañ yod do // nub byañ bya skyib
 dgon pa ^Vzes pa ni / sñon ston pa sañs rgyas kyis luñ bstan
 pa'i gañ pa gser gyi bya skyibs ^Vzes pa ru ños 'jin pa ste /
 'dir sñon ston pa byon pa'i dus dgra b^Vcom lña brgya'i b^Vzugs
 gnas kyi phug pa brag la rañ byuñ du grub pa yod ^Včiñ / dus
 phyis 'bri guñ spyan sña ^Všes rab 'byuñ gnas 'khor gcañ ma'i
 sgom ^Vchen lña brgya dañ b^Vcas pas yun riñ du b^Vzugs ^Všiñ 'bri guñ
 pas bdag tu bzuñs / de r^Vjes grub thob gcañ smyon pa phebs nas
 sgrub sde bcugs pas ^Všiñ tu dar bar gyur kyañ / phyis mtha'
 dmag gdug pa ^Včan g.yos pa'i grib
- 60r kyis phug pa phal ^Vcher mcho nañ du lhuñs nas grub sde stoñs
^Vzes zer / da lta ni phug pa b^Vzi cam dañ gnas 'jin dpal ldan
 lho 'brug pas btab pa'i lha khañ du o rgyan rin po ^Vche'i sku
 mcho gzigs ma dañ / rdo r^Vje sems dpa'i sku rgya gar li ma rgya

gar dbus li'i ston pa thub pa'i dbaṅ po'i sku la sogs pa bžugs
 so // byaṅ gi khruś sgo glaṅ sna dgon pa žes pa ni / ri bo
 glaṅ po che'i sna žags lta bu'i ldebs su dgon pa chags pas miṅ
 de ltar du grags šiṅ / de yaṅ sṅon bar 'brug gi riṅ lugs 'jin
 pa'i grub thob sṅe mo ba bsam gtan phun chogs žes pas / ti ser
 lo maṅ cam sgrub pa mjad rjes dgon pa 'di btab / de rjes de
 ṅid kyi sprul sku kun dga' blo gros sṅiṅ po bya bas dgon 'di'i
 khaṅ pa'i bkod pa rnamś 'bri guṅ yaṅ ri sgar la dpe blaṅś nas
 bžeṅś par grags te / 'dir rten gco jo bo śā kya mu ne'i sku
 brṅan gyi thugs kar 'gro mgon gcaṅ pa rgya ras kyi žun thig
 las raṅ byuṅ du phebs pa'i rdo rje phag mo'i sku bžugs pa daṅ
 / bdud 'dul mchod rten

60v žes phyin stoṅ phrag brgya pa'i glegs bam / mgon po phyag bži
 pa'i mgon khaṅ rgyal ba'i bka' 'gyur rin po che bžugs pa'i lha
 khaṅ / kun mkhyen padma dkar po'i gsuṅ 'bum bžugs pa'i gzims
 chuṅ sogs daṅ gnas 'jin brug lugs kyi dge 'dun kyaṅ yod do //
 byaṅ śar bon ri dgon pa žes pa ni / sṅon rje bcun mi las na ro
 bon chuṅ rju 'phrul gyis char bčad pa'i skabs / bon chuṅ na re
 / da khyod rju 'phrul daṅ nus pa che bar gyur pas ti se khyod
 kyis thob zin / ṅa yaṅ gnas 'di mthoṅ sa žig tu stod sa yod pa
 žig khyod žes zer bas / rje bcun gyis 'o na khyed raṅ 'dir
 sdod žig ces gaṅś phyag par gaṅ śar phyogs su gtor bas śar gyi
 ri stag le'i rcer kha ba cuṅ zad žig chag pa'i lo rgyus rje
 bcun gyi rnam thar du gsal ba de ṅid ri 'di yin pas miṅ de
 ltar du grags šiṅ / dgon pa ni rgyal ba gṅis pa 'jam mgon chos
 kyi rgyal po coṅ kha pa chen pos byaṅ phyogs gaṅś ri'i khrod
 kyi rgyal bstan yoṅś rjogs kyi bdag po mjad nas riṅ žig soṅ ba
 na / gdan sa chen po ser theg chen gliṅ nas byon pa'i mkhas
 grub blo bzaṅ nor bu

61r / žes bya bas gaṅś ri ti se'i mgul du sgrub pa mjad pas mkhyen
 rtogs mthar phyin nas bstan pa'i rca lag tu gyur skabs chos
 sde 'di ṅid hor gyis sbyin bdag byas nas chugs pa yin la /
 gnas 'dir ston pa thub pa'i dbaṅ po'i sku daṅ / rgyal ba 'jam
 dpal sṅiṅ po'i snaṅ brṅan / rgyal ba'i bka' 'gyur rin po che /
 sprul sku rim phebs kyi gduṅ 'bum sogs rten gsum ži rigs pa
 bžugs šiṅ / gnas 'jin kyaṅ gser sbyaṅś čod pan čhaṅ pa'i riṅ
 lugs 'jin pa yod do // de dag gis gaṅś mcho gṅis kyi lo rgyus
 rgyas par bsad zin to // 'dir smras pa / mkhyen pa'i ye žes ṅi
 'od 'bum bžin gsal // mjad pa'i 'phrin las go 'byed rjes su
 'gro // sṅan pa'i grags pa dbyar rṅa'i kheṅś 'phrog pa // de
 la dpal ldan 'bri guṅ pa žes grags / mgon de'i rjes 'braṅś de

yi lugs 'jin kyañ / 'thad ldan sna chogs grub mtha'i rim pa la
 // dag snañ sñiñ gi me loñ g.ya phyis pas / lo rgyus gzugs
 brñan ci yañ 'char 'dir ltos // kye ma gañs

61v ri chen po ti se zes / rgyal bas lan brgyar sñags kyañ deñ gi
 dus / 'di chul smra po ñi mo'i skar ma zlar / + + gcigs su
 byar 'os sñam // 'di lta'i lo rgyus lan gcig thos pas kyañ //
 'gro mañ rgyud la thar pa'i sa bon dag // 'yog phyir 'di com
 bya bas riñ g.yeñs kyañ // bag med spyod pas 'da' dañ ga la
 'dra // 'di rcams dge chogs bsil sbyin dbañ pos dad ldan sñin
 gi gduñ sel nas / ñes legs thar pa'i sa mos chal chen lañ cho
 'chi med dga' chal la / kun tu 'gran pa'i legs spyad bzañ po
 dbyar mcho'i dpal las rab 'goñs šiñ // thams 'chad mkhyen pa'i
 go 'phañ dam pa myur ba ñid du thob gyur cig / ces dpal 'khor
 lo sdom pa'i pho brañ gañs ri chen po ti se dañ / mcho chen ma
 dros pa bčas kyi sñon byuñ gi lo rgyus mdor bsodus su brjod
 pa'i rab byed sel dkar me loñ zes bya ba 'di yañ don du gñer
 ba du ma'i re ba don yod par bya ba dañ / ris bral gyi dad
 ldan du ma'i rgyud la bsod nams kyi chogs chen bskrun pa sogs
 dgos pa du ma sgrub phyir dpal 'bri guñ gi gdan rab

62r / so bzi sā kya'i dge sloñ dkon mchog bstan 'jin chos kyi blo
 gros 'phrin las rnam par rgyal pa'i sdes / mdo rgyud 'grel pa
 dañ bčas pa spyi dañ / bye brag bka' brgyud goñ ma rnams kyi
 gsuñ lhad med du mar gsal ba dañ / rdor 'jin bsad sgrub rab
 'phel dañ // ñag dbañ bsod mchog sogs dam pa mas mjad pa'i
 dkar 'chag sñon ma rnams kyi legs 'cha blañs te šiñ tu go bde
 bar / rab byuñ bco lña'i nañ mchan me pho spre'u lo // hor zla
 gñis ba'i yar ches la / gañs ri chen po ti se'i nub byañ / 'chu
 bo chen po señ ge kha bab dal gyis 'bab pa'i kluñ 'gram bkag
 gzuñ rdo ra zes bya ba'i sa'i 'char sgar chen 'dod dgu'i dpal
 'dkyil du sbyar pa'o // sa rba ma ñga lam // gsol 'debs bsodus
 pa ni // na mo gu ru / dpyid kyi rgyal po bcom ldan 'das he ru
 ka // drug bcu'i khor sogs til gyi gañ du bzin // sras bčas
 rgyal ba'i pho brañ hi ma la sa spyod grub pa'i gnas la gsol
 ba 'debs // rgyal yum mkha' 'gro'i

62v dbañ phyug vā ra hi / mchogs rgya mcho'i chogs bčas bde stoñ
 gi // ñam dga'i rol gar brcen pas 'og gnas // sñags spyod pre
 ta pu rir gsol ba 'debs // rgyal ba'i luñ gis bsñag šiñ byin
 brlabs pa // ño mchar sprul snañ lha yi gzal med khañ // pra
 rgyas dri ma 'khrud byed bdud rci'i rjiñ // ma dros gdeñ can
 groñ la gsol ba 'debs // rab 'byams rgyal kun 'gro la rjes
 brce'i gar // sku gsuñ thugs kyi rnam rol mchod sñon cher //

Ÿugs drag dad pa'i yid kyis gsol 'debs na // m'chog thun d'fos
 grub thob par byin gyis rlobs // grañs med bskal bar bsags
 pa'i sgrib pa'i mun // phyag skor m'chod sogs 'bad rcol dka'
 thub kyi // sgron me g'ig tu gtams pas skad čig la // b'com nas
 phan bde'i 'od stoñ rtag bar Ÿog // čes gnas čhen ti se / ma
 pham / pre pur gsum + + gyi gsol 'debs Ÿin tu bsdus pa 'di yañ
 skor mi ba 'ga' žig gi ñor 'bri guñ pa Ÿā kya'i dge sloñ čhos
 kyi blo gros kyis gañs ri čhen po ti se'i mgul du bris pa'o //
 // ma ñga lam //

63r // sva sti // Ÿod dkar čhu snod 'bum du legs 'čhar pa'i //
 čhos sbyin 'jad med par g'zi'i zla ba 'di // lhag bsam 'o mcho
 las byuñ dge chogs kyis // mkha' khyab 'gro kun rjogs byañ
 myur thob Ÿog / čes gañs ri ti se dañ mcho čhen ma dros pa'i
 gnas yig gi par 'di ni rab byuñ b'co lña'i nañ chan čhu stag
 lor čhos sde čhen po thub bstan yañ ri sgar nas dge sloñ ñes
 don rgya mcho dañ // gñer sku žabs dkon mchog blo ldan // dkon
 m'chog rab 'byor b'cas Ÿag chad nas rgyu sbyar te par du bsgrubs
 pa'o // // sa rba ma ñga lam //

TI SE (SUMMARY)

- 1r Title of the book.
- 1v Introductory eulogy of the Ti se.
- 2r Praise to 'Yig rten gsum gyi mgon po¹ for sending to rGyañ grags² Ghu ya sgañ pa, Ni-ma guñ-pa and others.
- 2v That Omniscient repeated hundreds of times the names of the Anavatapta and of the Ti se according to the Dri med mdo dañ rgyud gzuñ rgya mcho. Besides that, the holyness of the place was attested by the praises that many masters such as Sañs rgyas gsañ ba³ and Atiśa⁴ attributed to it.
- The Ti se, the most important of the three holy places of 'Bri guñ pa and of 'Brug pa bka' brgyud pa⁵ was also called Himalaya : it was one of the twenty-four places, the palace of 'Khor lo sdom pa and it is also called 'Gañs ri Chen po Ti se or Ti se the seat of Señ gdon dkar mo⁶.
- 3r The story of Ti se, related herein, is in seven chapters. After a brief account of them Chapter 1 begins. It deals with the origins of the world and contains a short quotation from the 'Phags pa sdud pa⁷.
- 3v A description of the origins of the atmosphere follows: it was formed by several assembling winds. Then the air mass was smoothed by a fire originating in a red and yellow wind. The colour of the atmosphere was like sapphire and its shape circular. It was six million yojana high and immeasurably large⁸.
- 4r Over the wind circle the water circle begins. It was formed by the rain pouring from condensed golden clouds. It had a circular shape, it was 120.000 yojana high and immeasurably large. Above the water circle a golden square land formed, 132.000 yojana high and immeasurably wide. Above it there were mountains, lakes, and continents. The description of the origin of the Meru, of the gold mountains and the iron ones, follows.
- 4v The Ti se, which was in the middle of Jambudvīpa, was formed at the same time as the continents. Chapter 2, divided into two parts, reports in the first part how Buddha blessed Ti se; on the first time he appeared as

Sambhogakāya and, on the second, as Nirmānakāya⁹. The author now describes how rDo rje 'Chañ chen po appeared in the 'enjoyment body' and taught the Bodhisattva the doctrine.

- 5r At the beginning of the Kāliyuga, 'Yigs byed chen po and his consort Dus mchan ma went to Magadha¹⁰. At the same time twenty-four spirits, divided into three groups, settled in the twenty-four holy places of the vajrakāya. A list of the air sphere spirits and of the places they took possession of follows. There were four lha: Thod pa'i dum bu took possession of Puliramālaya, Keñ rus chen po of Jalandhara, Keñ rus can of O rgyan, mChe ba rnam gcigs of Arbuta; four dri za;
- 5v Chañ dgra took possession of La phyi gañs ra or Godavari near Nepal, 'Od dpag med of Rameśvara, rDo rje'i 'od of Devikoṭa, rDo rje'i sku of Malava, a small island in the sea. A list of the earth sphere demons and the of places they took possession of follows. They were four gnod sbyin: Myu gu can took possession of Kāmarūpa, rDo rje ral pa can of O te, dPal chen po of Hriśakune, rDo rje hum mjad of Kosala; four srin po:
- 6r Rab tu bzañ po of Kaliñka, rDo rje bzañ of Lampāka, 'Jig byed chen po of Kañci, Mig mi bzañ of gañs ri Ti se or Himalaya.
- Then follows list of the sa 'og phere demons and the places they took possession of; four klu: sTobs po che of Pretapuri, Rin chen rdo rje of Grahadeva, rTa mgrin of Saurasṭra, Nam mkhai' sñiñ po of Suvarṇadvīpa; four lha min: Khrag 'thuñ of Nāgara, Padma gar dbañ of Sindhu, rNam snañ mjad of Maru to the north of Jalandhara, rDo rje sems of Kuluta.
- 6v Besides the spirits mentioned before, four Mi 'am ci and four Pra man ma¹¹ took possession of the eight cemeteries. Then they all invited Drag po 'Yigs byed to go to their places. Drag po refused but sent in his stead (sku-chab) twenty-four stone linga, one for each place of the vajrakāya. The spirits offered them bloody sacrifices.
- 7r After a very long time, rDo rje 'Chañ chen po showed himself in his frightening appearance in order to defeat the spirits, knowing that the time had come.
- The description of his wrathful aspect follows. At the

same time the five Dhyāni Buddhas sent the gods who became the sixty-two gods of the maṇḍala of 'Khor lo sdom pa.

- 7v Heruka assuming the position of a dancer, tremped upon 'Yigs byed and Dus mchan while twenty-four sems dpa' and twenty-four sems ma, sent by Rin 'byuñ, subdued the twenty-four couples of spirits. A list of the sems dpa' and sems ma and the spirits subdued by them follows: Kun tu bzañ po with rDo rje pho na mo, 'Jam dpal with bsKul byed ma, sPyan ras gzigs with Rin Chen sgrol ma, Sa'i sñin po with rDo rje ñi ma mo, Phyag na rdo rje with Ro lañ ma, Byams pa with rDo rje gñon nu ma, Nam mkha'i sñin po with mGam po rji, Nam mkha' mjod with Sañs rgyas byañ chub ma subdued the four lha and four dri za mentioned above.
- 8r sGrib pa rnam sel with Ye Ses sgrol ma, sPos kyi glañ po with rDo rje 'Yigs byed, Blo gros mi zad pa with Rin Chen ma, Ye Ses thog with rGya ldan ma, sPobs pa rcegs with sGrol ma, Mya ñan kun 'Yoms with Gos dkar mo, Ñan soñ kun 'dren with Sañs rgyas spyan ma, Dra ba can gyi 'od with Sems ma mo subdued the four gnod sbyin and the four srin po mentioned above.
- 8v Zla ba'i 'od with rGyal mchan rce mo, Rin po che'i 'od with So sor 'brañ ma, Ñi 'od sñin po with rMa bya Chen mo, rDo rje 'od mchog with Ri khrod ma, Nor bzañ with Lu gu brgyud ma, mThu Chen thob with Phyi ma ldog ma, Blo gros rgya mcho with Lha mo gcug tor ma, bZañ skyoñ with rDo rje 'Yigs ma subdued the four klu and the four lha min mentioned above.
- 9r Besides that, the eight khro bo called Khams gsum rgyal, gñin rje gsed, rTa mgrin, bDud rci dkhyil ba, dByug sñon can, Mi g.yog, gñan gyis mi thub pa, rNam par rgyal ba¹², with the eight khro mo called Gau ri, Cau ri, Bra mo ha, dPe ta li, Pu ka se, Can da ni, Gha sma ri, Dom bhi ni subdued the four Mi 'am ci and the four Pra man ma, depriving them of their bodies and of their pleasures.
- 9v That is why the gods of 'Khor lo sdom pa's maṇḍala each settled in one of the twenty-four stone Linga, the former dwelling of lha dbañ phyug, after conquering the twenty-four holy places: Jalandhara, 'O rgyan, Himalaya etc. In the second part of Chapter two, concerning Nirmāṇakāya

blessing, the Author tells how Buddha spoke about the art of making statues, when he was in the 'Od ma grove in Magadha¹³.

10r Later, those who believed in the doctrine of bCom ldan 'das asked their master for permission to make his statue with gems offered by gods and klu and with gold and silver offered by men. The master said nothing but summoned Viśvakarman with a beam of his own light. He made a statue of Buddha as he appeared in the past with lha's gems, one of the Buddha as he was at that time with the gems of the Klu, and another of Buddha as he would be in the future, Thub pa glaṅ ḅhen skyoṅ 'dul ba¹⁴.

10v At that time, North of Bodhgaya, beyond Ri nag po dgu¹⁵, in Laṅ ka pu raṅ, the country of sriṅ po laṅka mgrin bCu Beṅ chen and his sisters¹⁶ dwelt in the Dug mcho nag po palace. He, desiring to have the statue of Buddha Thub pa glaṅ 'dul for his personal worship, got it to his own country by a miracle, and wishing to find a worthy place for it, brought it to the klu land wich is the same as the Ti se mountain.

Immediately bCom ldan 'das ḅā kya thub pa came flying from India with his retinue of 500 arhat and landed on a rock, West of Ti se, called dKyil 'khor steṅ.

11r On this rock he taught klu Ma dros pa the doctrine; thereafter this rock was called Saṅs rgyas kyī bḅugs khri. While they were on the top of the Laṅ ka pu raṅ, Buddha, as requested by Bodhisattva Blo gros ḅhen po, recited the Laṅkāvatāra-Sūtra.

Then bCom ldan 'das presented the king of the klu Ma dros pa and Beṅ chen with the statue of Thub pa glaṅ 'dul. Buddha, predicting the future of the statue, said that it would be bestowed upon the monk bodhisattva Ratnaśrī and his disciple Prajñā-ākara in that place (i.e. Ti se) for the benefit of human beings.

11v Chapter 3 tells how the Ti se came to be identified with the holy place prophesied in the Sūtra and Tantra. In the Sūtra Avatamsaka and Smṛtyupasthāna there were quotations concerning the shape and measures of the holy moutain (Ti se).

A quotation from Namdisnitṛavadāna regarding the Ti se, the dwelling of the mahāsthāvira Aṅgaja, follows. In

Abhidharmakośa^V the mountain beyond the nine black mountains was identified with the Himalayas and in mJod 'grel too these two mountains were identified with each other. The same text asserts that the rivers Gaṅgā, Sindhu, Sita, Pakṣu rose from lake Ma dros pa¹⁷ and that it was very difficult to reach that mountain and the springs of the rivers.

- 12r A quotation from dGoñs 'dus luñ bstan bka' rgya ma of Padma concerning Ti se follows. According to it, East of Ti se there was Za phu luñ in Sañs¹⁸. Another quotation from mNon pa concerns the identification of Ti se with the Himalaya. The difficulty of reaching it was pointed at again in a quotation from mJod 'grel.
- 12v Many masters of meditation went to Ti se to meditate, thinking that it was the prophesied holy place. Among them there was Sañs rgyas gsañ ba, born in Varanasi at the time of king Khri lde Ag chom¹⁹.
- 13r The author relates Atiśa's^V speech, concerning the Sthāvira of Ti se²⁰, pronounced in front of Ti se on the occasion of his journey to Guge where he had been invited by Lha bcun Byañ chub 'od²¹. The Indian masters of meditation recognized Ti se as a Tibetan mount and for that reason even Milaraspa, following Marpa's advice²² identified Ti se with the mountain prophesied by Buddha and identified lake Ma dros with lake Ma pham.
- 13v Indian and Tibetan masters like sPyan sña Ses rab 'byuñ gnas, Señ ge ye^V Ses, Pan Chen Blo bzañ Chos kyi rgyal mchan recognized Ti se in Tibet as a dwelling of bDe mchog^V. On the other hand Sa skya Paṅḍita thought that Ti se in Tibet was not the mountain prophesied in the Sūtra, that lake Ma dros was not lake Ma pham and that the bKa' brgyud pa had erroneously explained the Sūtra²³.
- 14r In favour of Sa skya's thesis there was the argument that the river rising from lake Ma pham was not the Gaṅga and that, as a consequence, even the other three rivers did not rise from that lake. The author reports a firm answer by the bKha' brgyud pa bla mas who identified the Ti se with Ri bo gañs can^V, the dwelling of bDe mchog^V, and lake Ma dros with lake Ma pham. Quotation of a prophecy of Buddha's, contained in 'Dul ba luñ gos, according to which Ri bo gañs can^V is different from Gañs rin po che.

- 14v A quotation from Tog bzuns follows. It concerns the fact that there were two Gañs Chen Ti se and that one Arhat lived on each of the two mountains.
A quotation from the Chos mNon pa rejecting Sa skya Paṇḍita's thesis. The author gives an explanation of the theory according to which the gods, the men and the yi dvags considered the water of rivers in three different ways.
- 15r Even the Ti se could be considered in three different ways according to the spiritual level of those who looked at it; from this point of view the argument supporting Sa kya's theory could not be accepted. Neither could be accepted his assertion that, since the literary sources reported that the four rivers rose from lake Ma pham, in actual fact, except for Gaṅgā, the other three rivers could not be seen rising from the lake, and that therefore that lake could not be Ma pham. A description of the springs of the four rivers follows.
- 15v Eastward of lake Ma pham the Gaṅgā rose on a rock shaped like an elephant's mouth, called sTod rdul chu, in the Guge country. The river became known as the Gaṅgā, the Indian river or Glañ Chen kha 'bab. The other rivers too took their names after the shape of their springs : South of the lake the Sindhu or rMa bya kha 'bab (peacock's mouth); West, the Pakṣu or rTa mChog kha 'bab or Lo hi ta or gCañ po, and North the Si ta or Señ ge kha 'bab (lion's mouth)²⁴.
- 16r Here the Author stops dealing with the arguments rejecting the mistakes made by Sa skya Paṇḍita's followers, who maintained that the four rivers could not be seen rising from lake Ma pham. Then he lists the following texts which explain that "issue".
- 16v They are : sPrin yig mkhas pa'i rna rgyan by Kun mkhyen Yva dmar bzi pa²⁵; rGol nan 'Toms pa'i legs bsad luñ rigs smra ba'i mgul rgyan by 'Bri guñ Chos kyi grags pa; gNas gsum gsal byed legs bsad nor bu'i me loñ by 'Brug pa ñag dbañ sañs rgyas rdo rje. It was thanks to Sa skya Paṇḍita, who raised the issue, that the authors mentioned above could explain it.
Chapter 4 reports how Ti se became the meditation place (gnas sgrub) of the nÑam med Dvags po bka' bryud pa.

- Here follows a quotation from Padma dkar po²⁶ about the bKa' brgyud pa's spiritual lineage from Tillipā, Nāropā and Marpa.
- 17r The Author now sketches the story of the great master Tillipā born in Zahor, Bengal, who was told by rDo rJe 'chañ the secret doctrine of Vajrayāna and by bla ma Mā tañ gī, Ḍa gi pa, Karṇaripa, Indrabodhi other oral precepts; that is why his spiritual descent was called bKa' brgyud. The story of Nāropā from Kashmir, Tillipā's disciple, and of his obedience to his master, follows²⁷.
- 17v The Author relates a prophecy of Nāropā's concerning Marpa, his own spiritual son, and Milaraspa, Marpa's best disciple. According to the prophecy Milaraspa, following his master's advice, would go to Ti se, the retreat place prophesied by Buddha. As a result Ti se and lake Ma pham would become the meditation places of Milaraspa's disciples.
- 18r-21v In these pages the Author gives a summary of the well-known story concerning the combat between Milaraspa's and Na ro Bon ḅhuñ's magic powers²⁸. The story of guru brCe ḅhen and Milaraspa, who traced an A in the gurus's cave, is told here. That cave, wich was situated South of Ti se, had been called A phyi. This story was drawn from guru brCe ḅhen's eulogy on Ti se.
- 22r-22v Milaraspa's songs praising Ti se and Ma pham are quoted here.
- 23r Thanks to Milaraspa's victory over Naro, the bKa' brgyud pa went to Ti se and Ma pham and meditated. From that time on the masters gave their disciples the task of going to meditate at the three holy places rCa ri, La phyi and Ti se²⁹; sGam po pa gave it to Phag mo gru pa³⁰ who gave it to 'Bri guñ 'Yig rten gsum gyi mgon po and to Gliñ ras pa³¹, who in his turn, gave it to 'Brug pa rGyas ras pa ye ses³².
- 23v After him rGyal ba rGod chañ ba gave to his disciple O rgyan that task³³. From that time on the 'Brug pa bka' brgyud pa lived there. Chapter 5, dealing with the story of the hermits sent by the 'Bri guñ pa to the Ti se, begins with some biographical data concerning 'Yig rten gsum gyi mgon po³⁴.
- 24r He was born on Mdo khams, in Cu du, a town of lDan stod,

600 years after Nāgārjuna's birth in Vaidha in Southern India³⁵. 'Yig rten gsum gyi mgon po's birth was marked by wondrous events.

24v Until he was twenty five, he studied and lived like a dge bsñen, then he went to dBus and to Nam 'Yod kun tu bzañ po forest and learnt the Mantrayana doctrine from his fundamental teacher Phag mo gru pa.

25r Phag mo gru pa's prophecy concerning his disciple dge bsñen sa bcu pa follows. Afterward 'Yig rten meditated for seven years in E 'chun mon mo cave; when he was thirty five he took the Orders from 'Yañ sum thog pa³⁶.

When he was thirty seven he founded the abbatial see of 'Bri guñ, gathering a community of one hundred eighty thousand monks; he worked innumerable miracles such as, for instance, appearing in several places at the same time, etc.

When he was thirty nine he retired to the isolated Chva 'ug valley, East of 'Bri guñ thel, as he was bothered by the great number of monks in the community.

25v While he was meditating in the Tiñ 'jin cave, the deities of the Ti se, La phyi and rCa ri assembled there and invited him to go to the places they protected. He made several images of his body to appear in those places and converted those deities by teaching the doctrine. He refused to remain there on account of his being responsible for the great community of monks. The monks of Thel indeed looked for him and when they found him, they asked him to come back to 'Bri guñ thel.

26r 'Yig rten gsum gyi mgon po reminded them that his own master Phag mo had given him the task of meditating in the mountain retreats and that they themselves should go to the retreats in his place, so that he could take care of the community. They agreed and he sent the hermits to the retreats in three batches. The first time three groups, each of eighty people, led by 'Nad phu ba, left for La phyi, Gañs ri, rCa ri. Before leaving they were exhorted to meditate.

26v The second time gÑos and Gar pa Byañ rdor together with three groups, each of nine hundred people, went to rCa ri, La phyi and Ti se. The Author quotes the rnam thar Phyaq rgya me thog ma to the effect that from the pre-

vious to the present year the number of hermits would increase from 2700 to 130 000 in a short time. The story of the events regarding the hermits' activity in Ti se follows. gÑos, Gar, Čhos³⁷, these three, and sPyan sŋa Grags pa 'byuñ gnas, sPo spo bkra Ÿis señ ge³⁸ and others exhorted the patrons and disciples to protect the community entrusted to them.

27r The number of monks in the community rose to eighteen myrades so that other hermits were able to leave for La phyi, rCa ri, Ti se. Gur pa Chul khirms rdo rje, gNubs Čhen po Yon tan grags, sTon pa gZon nu Ÿes rab 'byuñ gnas taught the doctrine to the hermits who were about to leave.

When 'Yig rten was seventy three, he decided to send many novices to the retreats.

27v Ghu ya sgañ pa alias dÑos Čhos rje Phuñ chogs rgya mcho was sent to Ti se as the leader of 55 525 hermits among whom there were Nag po and sñon po;³⁹ the rdor 'jin g.Yag ru dpal grags was sent to La phyi as the leader of 55525 hermits and the rdor 'jin mGon po Čhe with the same number of hermits was sent to rCa ri.

Thus Ghu ya sgañ pa and his hermits settled on Ti se and built many hermitages in several hills and valleys like Ÿel 'dra, Ñan ri, Dar luñ, Lha luñ, rCe bryad, sLe mi, Mum, Guge⁴⁰.

28r This activity⁴¹ was patronized by Gu ge Čhos rgyal Khri bkra Ÿis lde bcan⁴², Mañ yul rgyal po Lha Čhen dÑos grub mgon⁴³, Pu rañs rgyal po Bla Čhen sTag che khri 'bar and his son gNam mgon sde⁴⁴. With their help the sñiñ po don bryud doctrine was spread.

The deity of Ti se appeared to the rdor 'jin Ghu ya sgañ pa while he was meditating in the rocky (rgyab-brag) hermitage in Ÿel 'dra and offered him a clump of gold as large as a deer's head. The ascetic refused the gift. 28v Then 'Yig rten gsum gyi mpon po appeared in the sky, riding a white lion and invited him to accept the offer as the means for building the rGyañ grags hermitage.

29r The rdor 'jin, accordingly accepted the gift and built a temple in the large and frozen Dar luñ valley, West of Ti se; this was the origin of rGyañ grags. He lived on Ti se as the leader of the hermits, for 25 years. gÑos Lha nañ

pa, who lived in Lha nañ and rju 'phrul cave, was his successor.

In the Author's time his seat in Ti se was called 'Bri guñ mchañs khañ.

After gños, 'Bri guñ spyan sña^V Ses rab 'byuñ gnas or 'Bri guñ gliñ pa⁴⁵ arrived at Ti se followed by 500 monks and settled in the Bya skyibs and Dar luñ caves. Yo bo A tig sman, the king of Pu rañs, as a gift for the doctrine taught by 'Bri guñ Gliñ pa gave him rGyañ grags monastery with the possession of Pu rañ Kho^V char⁴⁶, Dam pa rjoñ, Lag phren thod dkar mGon pa ro ma, 'Um lo^V šiñ phug, Ri bo rce brgyad, Li dur.

29v When sPyan sña was living in Pu rañ Kho^V char, mña bdag Grags pa lde⁴⁷, king of Mon Ya rce 'Jum lañ, went to Ma pham, accompanied by 40.000 Mon, in order to pray for his dead mother. The king met sPyan sña and talked with him through an interpreter. The king offered sPyan sña valuable gifts, asked him to confer upon him the mystical powers derived from the Tantra of bDe mchog^V and appointed him as his own fundamental teacher. Besides the king gave him the sLe mi and Mum hermitages with the land belonging to them.

30r He invited sPyan sña to Ya rce and promised to act as a donor to the Dvags po bKa' brgyud pa hermits who lived within the La stod Thañ^V chuñ-area⁴⁸.

The protection of the king of Ya rce substantially helped sLe mi til^V chen and Kun 'jom monasteries and, as a consequence, determined the spread of the bKa' brgyud pa doctrine in Lho mon⁴⁹.

30v The king of the Klu and Beñ gave sPyan sña the statue of Thub pa glañ 'dul⁵⁰. In the Author's time it was the main rten in rGyañ grags. That statue was made of the same kind of materials as the statue of Yo bo in Lhasa⁵¹.

All this is reported in the old register-book.
31r Señ ge ye^V Ses was the successor of sPyan sña⁵². He spent three years meditating in the Sel 'dra cave where he met rGod chañ pa. Señ ge ye^V Ses received bSam gtan gliñ and Pu rañ rGod khud monasteries by sTag cha, the king of Pu rañ, and by his son A tig.

31v They also gave Señ ge ye^V Ses the country of Roñ yañ dkar yul as the estate for the Ti se hermits.

After Señ ge ye ⁵³ ses the rdor 'jin Ñi ma guñ pa arrived in Ti se⁵³. Khri bkra ⁵⁴ sis dbañ phyug, king of Guge, and his son dPal mgon lde⁵⁴ gave him dKar sдум gi phu g.yu phug⁵⁵ in Pu rañ, Bar pad phug and mDa' ⁵⁵ Chos phug as the estate for rGyañ grags monastery. After Ñi ma guñ pa the rdor 'jin Kun dga' rgyal mchan arrived in Ti se. He too was invited to rGyal di of Pu rañ by Khri grags pa lde, king of Guge, and by the queen Lha l⁵⁶cam bSam grub; he was given upper and lower Pu rañ Thañ yab⁵⁶. After him the rdor 'jin pa Dar ma rgyal mchan pa⁵⁷ arrived there.

32r

At that time a large number of 'Bri guñ pa and 'Brug pa hermits were living in the mña' ris stod valleys. A list of the monasteries run by rGyañ grags follows: Ñan ri, rJu 'phrul phug, Ri bo rce brgyad, sLe mi Til ⁵⁸chen, sLe mi Kun 'jom, Mum Ri khrod, Do po ⁵⁸ses rdo r⁵⁹je r⁶⁰jod, Klu ⁶⁰chu mig brgya rca, l⁶¹ags Ye Ye ⁶¹ses rjoñ, Gro ⁶²śod rGyañ phuñ, sPrag Li dur, Pu rañ rGod Khuñ, Pu rañ Kho ⁶³char lha khañ, Pu rañ ⁶⁴śad khañ dpe'u, Pu rañ Brag ska rag, Khu nu bSam gtan ⁶⁵chos gliñ.

Dar ma rgyal mchan lived at the time of the fifth gdan rab ⁶⁶chos r⁶⁷je gCuñ rin po ⁶⁸che⁵⁸. Since then till the rdor 'jin Chul khirms mgon po, a disciple of the 11th gdan rab⁵⁹, everything remained unchanged thanks to the protection of the kings and ministers of mña 'ris skor gsum of Khu nu⁶⁰ and especially of the king of Ya rce 'Jum lañ⁶¹.

Chul khirms mgon po built the shrine of sPyan śha Ñer gñis pa, the fourth gdan rab⁶², under a rock on a side of Ti se.

From then till the Author's time the 'Bri guñ pa used to build shrines for the 'Bri guñ gdan rab.

32v

The declining of the 'Bri guñ pa's doctrine and power, which had lasted for seventy years, from the 14th to the 16th gdan rab⁶³, affected the 'Bri guñ pa of Ti se as well. The war between the king of Pu rañ and bDe legs rgya mcho, the king of Glon po sMon thañ (sic! for Blo bo), ended with the victory of the latter, who ruled Pu rañ for some years. A mgon bzañ po, king of Glo bo gave the Sa skya pa the temple of Kho ⁶⁴char⁶⁴. Besides, as the result of the decline of the sect, the 'Bri guñ pa of Ti se provisionally rented Ñan po ri rjoñ, Gad pa gser of

Bya skyibs, rJu 'phrul phug to some 'Brug pa hermits, who eventually became the owners of the three monasteries.

33r

In order to restore the spiritual life and rules of the 'Bri guñ pa sect Kun dga' rin Chen sent again three hundred hermits to Ti se. The following rdor 'jin went there one after the other: 'Jam dpal ye Ses, mGon po ye Ses, Kun dga' bkra sis, Kun dga' bzañ po.

The Guge kings bSod nam grub, Blo bzañ rab brtan and bKra sis mgon and Kun bsam, the governor of Pu rañ, restored the custom of supporting the hermits.

At the time of rGyal dbañ Ratna⁶⁶, the rdor 'jin lDan ma Kun dga' grags pa went to Ti se and became the fundamental teacher of 'Jig rten dbañ phyug, king of Gu ge, and of bSod nams rab brtan, the sde pa of Pu rañ⁶⁶. As a reward they gave the rdor 'jin the estate that the 'Bri guñ pa had lost.

Then Kun dga' grags pa restored rGyañ grags and sent many disciples from Pu rañ to 'Bri guñ.

33v

bKra sis rnam rgyal and his brother Che dbañ rnam rgyal invited him to go to La dvags⁶⁷ where Kun dga' grags pa founded the sGañ sñon monastery. At the time of Rin Chen rnam rgyal, the 18th gdan rab⁶⁸, the following rdor 'jin went to Ti se: Kun dga' rgya mcho, bSod nams dpal 'byor, rGyal 'phrin las, Kun dga' dpal, Ser bcu pa. They were protected by 'Jam dbyañs rnam rgyal, king of Mar yul⁶⁹.

Even at the time of Chos rgyal phun chogs, the 21st gdan rab⁷⁰, the rdor 'jin sent to Ti se were protected by bKra sis mgon and Khri grags pa bkra sis, king of Gu ge. The rdor 'jin were: Rin Chen dpal bzañ, Gram rgyal bstan 'jin, Nag dbañ rnam rgyal. Later La dvags conquered Gu ge⁷¹. The rdor 'jin protected, during the first part of the life of Chos kyi grags pa and 'Phrin las bzañ po, by Señ ge rnam rgyal, king of La dvags⁷² were: Chos rgyal dpal 'byor, Phun chogs brtan pa, Nag dbañ bzañ po, Rin Chen señ ge, Karma bsad sgrub.

34r

From that time on the 'Bri guñ pa sent no more hermits. At the time of Karma bsad sgrub, the mongol rGyal ba dGa' lDan che dbañ conquered mNa' ris⁷³. The rdor 'jin of Ti se paid homage to him and as a consequence many other monasteries like Pu rañ, rGod khuñ, Sar khrañ spe'u, Jo mo Chos khri, Pha gru dpya', sLe mi monastery and Guge

sPu dbeñ dgon Ri bo rce brgyad, Gro ṡod sKyañ rañ were given as estate to the rGyañ grags monastery.

34v

Thanks to the protection of lNa pa Chen po, Sañs rgyas rgya mcho and dGa' ldan che dbañ, three rdor 'jin started going to Ti se again. They were: Se luñ Bu chuñ pa, dKon mChog ṡhos grags and dKon mChog grags pa. Later on the mahāsiddha sNañ sems left his hand and foot prints on a rock. At the same time two brothers from mNa' ris La dvags, both monks, the elder called Grub be and the younger mKha' spyad, spent a long time on Ti se meditating; because of their meditation the elder brother's body eventually vanished in a rainbow.

35r

After that, from the time of the rdor 'jin pa No no dKon mChog brgyud 'jin⁷⁴ up to the rdor 'jin ṡhos grags sku skye dkon mChog phan bde who lived in the Author's time, the rdor 'jin and the monks of the 'Bri guñ pa went to Ti se without any other interruption. The Author now gives a list of the ṡhos rgyal, kings of Mon Ya rce 'Jum lañ and their sons who protected the hermits of 'Bri guñ pa.

They were: ṡhos kyi rgyal po Grags pa lde, his son ṡhos rgyal A so lde, his son rGyal po A na rmal, his son rGyal po Sañ ga rmal, rGyal po Ji dar rmal, rGyal po A ji rmal, his son rGyal po Ka lan rmal, his son rGyal po Bar tab rmal and later on, Pu ne rmal and his son Bra ti rmal⁷⁵. Then, from the fifth Dalai Lama's and rJe 'Phrin las bzañ po's time up to rgyal po Bikramāṡa's and his son Nara-simha's time for 500 years the 'Bri guñ pa and their doctrine enjoyed the king's protection⁷⁶. Also the following five Rajas protected the doctrine of 'Bri guñ pa, i.e. those of Jum li, Nar lañ, Kha las, rDo ram, Phu ye.

35v

rJe 'Phrin las bzañ po sent a letter to the king of 'Jum lañ recalling the spiritual benefits deriving from the reverence that the previous kings had paid to the 'Bri guñ pa doctrine. King Narasiṡha went to Bodhgaya and to Lhasa and paid homage to the fifth Dalailama. Afterwards some kings, like Ka ra ñja and Bhi snu raja, were Hindus and for that reason the devotion to Buddhism weakened⁷⁷. In the ṡcags-bya year (1801) of the 13th cycle the Gorkha Raja Ranabahadur conquered 'Jum lañ⁷⁸.

36r-36v

Up to this point the Author has reported the story of the successive arrivals of the rdor 'jin at rGyañ grags

monastery. In the Author's time, in that monastery, there were no longer any important images, except that of Thub pa rin Chen Glañ 'dul Chu gñer, although the protectors of the monastery had given it many important statues; this was the result of foreign inroads.

- 37r A list of the objects kept in the temple follows. The list of the objects kept in the monastery goes on. Among the different objects still there in the Author's time was a statue of rTa mgrin purposely made as a protection against the Gorkha troops⁷⁹.
- 37v A list of the objects kept in the 'du khañ and the grva chañ 'du khañ of the monastery follows. The story of the Dākīni of rGyañ grags here reported had two versions: a common one and an uncommon one.
- 38r According to the first one, in the old times the rdo rje Phag mo of Ma pham, struck by 'Khor lo sdom pa with a beam of light he emanated when he was on Ti se, arrived at a place West of Ti se, called rGyañ grags, together with some dākīnis. As is known from an ancient register-book, Phag mo, also called rGyañ grags mkha' 'gro bum 'jin, was an ancestor of the 'Bri guñ pa ('Bri guñ A phyi). According to the uncommon version, one of the several emanations of Yum rdo rje rnal 'byor ma of O rgyan was incarnated in a woman who was born in 'Bri guñ gZo stod and was called rNam par bstan pa Chos kyi sgrol ma. Later she went to mDo khams, married Chul khriims rgyan mcho of sKyu ra⁸⁰ and had four sons.
- 38v After working exceptional miracles she prophesied that one of her own descendants would give the doctrine sñiñ po don brgyud greater eminence than any other and that he would be able to defeat a host of enemies by uttering her name A phyi. Later she appeared to 'Bri guñ sKyob pa rin che (i.e. 'Jig rten gsum gyi mgon po) and granted him her protection. Even the monks sent to the three places (i.e. La phyi, rCa ri, Ti se) regarded her as their protectress and called her 'Bri guñ A phyi. In particular the Ti se hermits thought that she was the rGyañ grags dāki.
- 39r Chapter 6 begins here. It is the real gñas yig of the text. At first the Author recalls that Ti se could be seen in four different ways according to the spiritual

status of those who looked at it. To those who have a lower status Ti se appeared as a common mountain; to the heretics it appeared outwardly as a crystal stupa and inwardly as Mahādeva's and Umā's dwelling; to the Hīnayāna followers, it appeared outwardly as a snowy mountain and inwardly as the 500 arhats' dwelling.

39v To the vajrayāna followers Ti se and Ti ^Vchuñ⁸¹ appeared outwardly in the shape of bDe m^Vchog's and ^VSes rab phag mo's embracing bodies and inwardly as the maṅḍala of 'Khor lo sdom pa lha drug b^Vcu gñis.

Also the three valleys, Dar luñ, Lha luñ, rJon luñ, appeared to the vajrayāna followers in the shape of rca, dbu, rgyañ ro⁸².

The circumambulation of Ti se began from the ruined castle, known as the rdor 'jin Ghu ya sgañ pa's hermitage⁸³ and continued Eastward⁸⁴.

Beyond the castle in Me loñ steñ there were the meditation places (sgrub khañ, sgrub-^Vchu) of the hermit Nag po.

40r Eastwards of them there were Ghu ya pa's meditation place; the mountain on the right was known as Sañs rgyas kyi bzugs khri in the Author's time. At the bottom of it there were meditation cave and spring of sPyan sña 'Bri guñ Gliñ pa and many 'Bri guñ pa hermits and West of it there was lTa dar sgañ. Behind it there was Se luñ that was the hermitage of the rdo 'jin mahāsiddha Bu ^Vchuñ pa⁸⁵. Farther on there was Sel 'dra⁸⁶. In front of it there were many meditation caves of the 'Bri guñ pa ascetics like Señ ge ye ^VSes. Farther on there was a mountain called dBañ phyug gi pho brañ and a rock called dBañ phyug gi bka' sdod.

40v-41r In the inward circumambulation circuit of ^VSel 'dra there were the shrines of the 'Bri guñ g^Vdan rab whose names were listed by the Author⁸⁷. The relics of the other g^Vdan rab were kept in the 'du khañ of rGyañ grags⁸⁸. In front of the shrines in ^VSel 'dra there was a mountain called gNas brtan yan lag 'byuñ gi pho brañ, on the left slope of which there was the residence of the Lha chogs of Ye ^VSes mgon po⁸⁹.

In a little valley behind ^VSel 'dra there was the Luñ bstan cave, so called because in that very place 'Bri guñ skyob pa prophesied the settling of rGyañ grags monastery

to Ghu ya sgañ pa. Farther on there were many 'Bri guñ pa's meditation caves, beyond which there was mDar phyag 'chal sgañ of Lha luñ.

A brief account of the origin of its name follows. Eastwards of it there was the Sambhala ser po'i pho brañ; a little below a cave of Na ro Bon Chhun was situated.

42r

Near that cave there were some rocks in the shape of a stūpa. After crossing the Lha Chu⁹⁰ there was a mountain called Jambhala nag po'i pho brañ. In a valley farther on there was Padma 'byuñ gnas's meditation cave called gSañ sñags Chos kyi phug.

On a mountain on its left there was the palace of the Ti se lha bcan; on one side of this mountain there was Ras Chen's cave⁹¹.

On the mountains surrounding that place, there were many meditation caves of the 'Brug pa. Below those caves Nān po founded a monastery and called it Nān po ri rjoñ⁹².

42v-43r

The story of Rañ byuñ Chos sku rin po Che, which was the most important statue in that monastery follows:

In ancient times it belonged to Chos rgyal mNa'bdag rCe lde, the king of Guge. Afterwards one of the Ti se lha bcan brought the statue to the roof of Nān ri monastery. Many years after, at the time of Chos rgyal Khri grags pa bKra 'sis, king of Guge, his soldiers went to the monastery to take the statue back but they did not succeed.

An old man managed to do so when the statue told him: "Take me into the temple."

The Author himself went to Nān po ri rjoñ to consult a dkar chag about the story of the statue but he found only a copy that was so damaged that he could not examine it. Here the Author gives a list of the other images and statues kept in the temple held by the 'Brug pa in his times.

43v

A little below the Nān ri monastery there was a rock called rGyal ba'i byams pa'i pho brañ and nearby there were some hand and foot prints of sGrol ma and one of Padma's caves called Glañ Chen sbas phug⁹³.

A quotation from the Thañ yig concerning this cave follows. Farther on there were a spring, a cave called Padma phug⁹⁴, a stūpa and seven hillocks similar to the seven relatives who surround King Ge-sar of Gliš.

Coming from Nān ri, after crossing the Lha Ṭhu river, there was another river called 'Ja chon sna lña'i Ṭhu rgyun. Near that river there was Beñ's palace. Going uphill from there for a while there was rTa mgrin mgron's chapel.

44r The Author now relates the story of the 'Bri ra cave in 'Broñ Luñ. This place was so called because rGod chañ suddenly saw a she-yak ('broñ 'bri) arriving at that place when he was there to open it. After meditating he recognized the she-yak as an emanation of mKha' 'gro señ ge ma's.

44v Later the she-yak disappeared from the cave, which from that time on was called 'Bri thim 'bri ra⁹⁵. Over the cave there was a place called Gañs 'khyams. In the 'Bri ra cave there were rGod chañ's head and footprints.

45r In the Author's time many 'Brug pa lived there. The most venerated statue in that place was that of rGod chañ pa. The mountain behind 'Bri ra phug was called bsKal bzañ rgyas stoñ gi pho brañ.

In Gañs 'khyams there was the spring dñul 'bum and, close to it, there were three mountains which were the dwelling of the three mystical families.

Uphill from the 'Bri ra phug there was the Bya rog mgron khañ⁹⁶. A brief account of the origin of it's name is given.

45v Some little distance up there was a cemetery called bSil ba chal, and the hand and foot prints of gños Lha nañ pa, and a white self born letter A. Farther on there was a building made of giant stones brought there by Milaraspa and Naro.

East of this place there was the sGrol ma pass⁹⁷. The Author narrates the story of this placename, according to which in ancient times rGod chañ saw 21 blue wolves, emanations of the 21 sGrol mas, appearing and disappearing there.

46r On the right of the sGrol ma pass there were the stūpa Byañ Ṭhub Ṭhen po and some mountains known as the dwelling of mGon po and of gnod sbyin Gañ ba bzañ po. Behind the sGrol ma pass there was a lake called mKha' 'gro ma'i khru⁹⁸.

Going downhill for a while from there, there was the

'Brug pa 'Phrin las ^Všin rta cave. A little below the mKha'gro khrus lake there was another lake called Me loñ steñ and farther on, upon a rock, Milaraspa's and Naro's foot prints.

46v The hill to the left of Me loñ steñ was the dwelling of Lha mo 'Phrog ma⁹⁹, and that on the right, the dwelling of the seventy-two dpal mgon po of gCañ ris¹⁰⁰.

In a place called Brag rdog mo there were the foot prints of the Buddha and in a valley a little farther on those of Padma. Farther on there was a hill which was bKra ^Vśis che riñ ma's dwelling and another one which was the abode of Sañs rgyas sman bla¹⁰¹. On its slopes there were many meditation caves of 'Bri guñ pa and 'Brug pa ascetics. Then follows a short list of some hills which were the dwelling of some gods.

47r Beyond those hills there was the A phug, so called because of the mark impressed by Milaraspa upon the cave of the guru brCe ^Vchen.

Farther on there was the rJu 'phrul phug¹⁰². The Author now narrates the story of this place and its name which was well known because of the challenge between Milaraspa and Naro.

47v In that phug there were many statues, among which those of gños Lha nañ pa, Ras ^Vchuñ pa, gCañ smyon etc..

In the ancient times some bla ma with their disciples, fifty people altogether, lived in the chapel; in the Author's time only a dkon gñer was living in the chapel which belonged to the Lho 'Brug pa.

Around rJu 'phrul phug there were still many hand and foot prints like, for instance, those of grub thob dBus smyon¹⁰³.

48r On a rock at the mountain pass¹⁰⁴ between rJu 'phrul and rGyañ grags there were some self born images of rdo rje Phag mo and khro bo sMe brCegs pa.

There was also the cave of mJe nad ^Vzi byed rdo rje.

Next to rGyañ grags monastery there were the foot prints of sPyan sña ^Vchos kyi rgyal po 'Bri guñ Glin pa, and of ^Vchos kyi blo gros.

The Author went to Ti se and, after interrogating the inhabitants managed to identify the places mentioned above, whose existence was thus based not only on literary

sources.

In that way he also succeeded in establishing that Ati^Vsa, Milaraspa, rGya ras, rGod chañ pa had actually been to Ti se.

48v-49v Chapter 7 deals with the rewards coming from performing phyag, m^Vchod, skor¹⁰⁵ in Ti se.

Then the Author narrates the story of lake Ma pham starting from its origins.

50r At first that lake did not exist. King sMyug sbam, who was a Boddhisattva, saddened by the vision of old people, of diseases affecting mankind and of death, followed the advice of one of his Brahman ministers and for 12 years fed all the people of Jambudvīpa.

Then he had the warm water used to cook the rice offered to the poor gathered in a great hole dug for that purpose; twelve years later it became a lake and the warm water became cold. That is why the lake is called Ma dros¹⁰⁶.

50v Ma pham, the other name of the lake, is due, according to the 'Dul ba luñ g^Vzi, to the fact that the river rising from the lake of boiled rice ('bras kha) was called boiled rice river or Gañgā. The water of this river had the eight properties, so its virtue was undefeatable.

The description of the Ma pham and the four rivers, as related in m^Vñon pa m^Viod, follows.

51r-52v In these pages the Author deals with the springs and the courses of the four rivers Gañgā, Sindhu, Sita, Pakṣu, mentioned before¹⁰⁷.

53r Here the author tells the story of the blessing of the lake by the Buddha and Bodhisattvas and gives a quotation from 'Phags pa sdud pa concerning the lord of the Klu who lived in lake Ma dros and ruled over the Klu of the lake.

53v A Buddha of the Bhadrakalpa bsKal pa bzañ pa'i Sañs rgyas showed himself as the king of the Klu¹⁰⁸ and taught them the doctrine. The master b^Vcom ldan 'das Sa skya thub pa went there miraculously and blessed the place. According to the Mantrayāna that lake was blessed by rDo r^Vje rNal byor ma as the palace of the gSañ sñags rgyud sde b^Vzi.

54r Moreover the king of the Klu protected the 'Bri guñ pa

from the time of 'Yig rten mgon po, as the biography of rMa bya señ ge relates, and that is why gÑos Lha nañ pa went to the bank of the lake and was invited by the king of the Klu to talk about the doctrine.

54v After gÑos, other 'Bri guñ pa went to the lake: among them there were Señ ge ye ses, who had been invited by the king of Pu rañ, and the rdor 'jin lDan ma Kun dga' grags pa. The latter, when he arrived at the Ma pham, bound the lord of the lake by an oath and a stone, carved with the Six Letters, emerged from the centre of the lake.

55r In the Author's time this stone was kept among the nañ rten of La dvags sGañ sñon¹⁰⁹. When the Author in the year šiñ rta (1894) went to Se ba luñ, he made offerings to the Klu, whereupon he had several visions.

55v A list of several blessings derived by performing the ablutions and the Ma pham circumambulation follows.

56r Here begins the description of the monasteries around the lake. They were Se ba luñ to the East, mÑes sgo to the South-East, Khrus sgo to the South, mGo chugs to the South-West, Byi'u to the West, Bya skyibs to the North-West, Glañ sna to the North, Bon ri to the North-East.

56v Se ba luñ¹¹⁰ was founded by the rdo 'jin dKon mChog brgyud 'jin following the advice of his bla ma 'Bri guñ žabs druñ dKon mChog 'Phrin las bzañ. The bla ma had described to him a valley close to the Eastern gate of the lake as the most suitable place for a hermitage. The monastery was called Se ba luñ and was founded in the sa pho spre'u year (1668) ten years after 'Phrin las bzañ po's death.

57r-57v The dpon po 'jin gir Er ke chog thu¹¹¹ of Hor stod protected the monastery and supported the building of the temple in order to atone for the sin of sending 60 soldiers to help the Sog po king dGa' ldan when he marched against Ladakh.

Then the Author lists the utensils for worship in the monastery and the statues that several rdor 'jin had ordered.

58r The story of mÑes mgo dgon pa follows¹¹². In ancient times Atiśa performed the circumambulation of the lake and built many cha khañ¹¹³. After a long time in that

very place Nor ^Vchen Kun dga' lhun grub ¹¹⁴ founded a monastery where the monks followed the Sa skya pa system. The main statues in the temple was brought there from the temple of Byams sprin in Mañ yul.

The story of Khrus sgo dgon pa follows ¹¹⁵.

The first person who built a little house there, was a rdor 'jin of Ti se called sGyi pa. Then a bla ma from gCañ stod, a follower of Ra lotsava ¹¹⁶, went there and built a rest house with four pillars which later became a temple.

58v Later, at the time of the seventh Dalai Lama ¹¹⁷, a monk from Pu rañ b^Vsad phel gliñ and a 'Brug pa rdor 'jin quarrelled about the land of Khrus sgo.

Pho lha nas ¹¹⁸ settled the quarrel granting the monastery of rJu 'phrul to the 'Brug pa rdor 'jin, and the temple of Khrus sgo to the monk from b^Vsad gliñ. The temple of Khrus sgo became a dGe lugs pa monastery. The description of the monastery contents follows.

59r Mgo chugs ¹¹⁹ monastery was situated in a place formerly blessed by Ati^Vsa and where rGod chañ ba opened Ti se and Ma pham.

In the Author's time that place was called Go zul. The monastery was founded by sByin pa nor bu, a monk from Pu rañ b^Vsad 'phel gliñ, at the time of the tenth Dalai Lama ¹²⁰.

A description of images and statues kept in the temple and the story of the Byi'u monastery follows ¹²¹.

59v That monastery was situated where Padmasambhava once meditated and where he left his hand and foot prints.

The Bya skyibs monastery ¹²² was situated in a place prophesied by Buddha and was the dwelling of 500 arhats. sPyan sña ^VSes rab 'byuñ gnas and gCañ smyon lived there for a long time.

60r In the Author's time many statues like that of O rgyan rin po ^Vche could be seen in the temple founded by a 'Brug pa. The name of Glañ sna dgon pa ¹²³ was due to the shape of the mountain where it was situated. It was founded by sÑe mo ba bSam gtan phun chogs, a grub thob disciple of the 'Brug pa, who meditated many years on Ti se. A description of the monastery follows.

60v The Bon ri monastery was built on a mountain called Bon

ri¹²⁴.

This name was mentioned even in Milaraspa's biography. The monastery was founded by Blo bzañ nor bu who came from Se ra monastery¹²⁵.

61r The Author here gives a list of the objects kept in the monastery, where the monks followed the dGe lugs pa sect.

61v-63r Final colophon. The text was printed in 1902 at Yañ ri.

NOTES

- 1 See La phyi note 52
- 2 This monastery was founded by Ghu ya sgañ pa in a valley immediately West of the Kailāsa. When TUCCI visited it in 1937 the monastery was still run by some 'Bri guñ pa monks. The description of rGyañ grags or Ghyantrag is found in TUCCI, Santi pp.94-99. On Ghu ya sgañ pa, see La phyi note 68.
- 3 He was Buddhaguhya, the master of Vimalamitra, BA pp.170, 191. On his stay on Ti se, see STEIN 1961(a) p.1.
- 4 Atiṣa Dīpaṅkara (982-1054) the great Indian master. On his journey to Western Tibet, see TUCCI, Indo-Tibetica II, TUCCI 1949 p.257.
- 5 The 'Brug pa sect like 'Bri guñ pa sect was a subsect of Phag mo gru pa bKa' brgyud. Its founder was Gliš ras Padma rdo rje (1128-1180); see G.SMITH in CHANDRA 1969 p.7, TUCCI 1949 p.90.
- 6 Ti se is a venerated mountain and a pilgrimage place for Hindus, Buddhists and Bon po. It is situated in Western Tibet, in the area of the old kingdom Ṣaṅ Ṣuṅ, which was annexed to Tibet only in the 7th century. The language of Ṣaṅ Ṣuṅ was in no way connected with Tibetan, so Ti se is the aboriginal name of the Kailāsa. That name originated from the Kanavari language; TUCCI, Preistoria tibetana in Opera Minora II p.469. The name of Ti se is also to be related with Te se known in Tibetan mythology as one of the sa bdag, TUCCI, Travels in Opera Minora II p.392 note 3.
According to the Hindus it is the abode of Śiva, according to the Buddhists it is the abode of bDe mchog (Saṃvara), and according to the Bon po the mountain is sacred to Ge khod; see KARMAY p.XXIX note 2.
The custom of making pilgrimages to Ti se was established before the Tibetan conquest of Ṣaṅ Ṣuṅ; on this topic see STEIN, Civilisation p.13, TUCCI, A Hindu image in the Himālayas in Opera Minora II p.603.
- 7 fol. 10v. There is a copy of this text in the Library of the I.S.M.E.O.
- 8 A similar description of the origins of the atmosphere, the lands and the mountains is in La VALLEE POUSSIN p.317.
- 9 Nirmānakāya, the body in which Buddha appears on the earth, Saṃbhogakāya the body of bliss.

- 10 This legend, connected with the tantric cycle of *Samvara*, is entirely related and commented upon by TUCCI, *Indo-Tibetica* III part II p.42 et seq. where the Tibetan literature on this subject is discussed.
This legend is also shortly related in the complete works of Kloñ rdol Bla ma, fasc. YA p.9-10, according to which bCom ldan 'das Śā kya thub pa was embodied in 'Khor lo sdom pa and sent the twenty-four couples of dpa' bo and dpa' mo in the stead of the twenty-four spirits.
See also the different version of the same legend in TUCCI, *Travels in Opera Minora* II p.379.
- 11 See NEBESKY pp.254-256.
- 12 Among these 16 divinities Khro bo bdud rci dkhyil ba, rTa mgrin, gSin rje gSed are mentioned in NEBESKY pp.23, 193, 320, 379.
- 13 Many Indian works translated into Tibetan state that some portraits of Buddha were made even during his lifetime contradicting the tradition according to which Buddha's first representations were made several centuries after his death, DAGYAB, *The art of Tibet* p.20.
- 14 On the account concerning Buddha's three statues made by Viśvakarman, representing him at different ages, see DAGYAB *The art of Tibet* p.22.
- 15 i.e. Himalaya, LA VALLEE POUSSIN III p.147.
- 16 He was originally one Mongol gods later transformed into a sa bdag.
The dGe lugs pa gave him a well defined iconographic type together with his sister, TUCCI 1949 p.595; on Beñ chen see also NEBESKY pp.88-93.
- 17 i.e. Anavatapta, see LA VALLEE POUSSIN III p.147.
- 18 See FERRARI p.69.
- 19 Khri lde gcug brtan or Khri lde gcug brtan Mes ag choms (704-755).
- 20 On the Sthāvira of Ti se, see OBERMILLER, p.122.
- 21 See TUCCI, *Indo-Tibetica* II p.17.
- 22 See EVANS-WENTZ, p.164.
- 23 In regard to the geographical controversy between Kun dga' rgyal mchan (1182-1251) and the bKa' brgyud pa masters see also KARMAY p. XXIX note 2.
- 24 According to a well-known cosmographic Buddhist theory, the four great rivers of Jambudvīpa rose from Lake Anavatapta, see

TUCCI Indo-Tibetica II p.81; lake Manasarowar (tib. Ma pham) is here as well as in other Tibetan texts, see WYLIE p.56, identified with lake Anavatapta (tib. Ma dros). On the geographical issue concerning the identification between the two lakes and the springs of the four rivers see A. MACDONALD, JA 1962 p.547 note 18, where this topic is analyzed also on the basis of the Ti se text itself.

In real geographical terms the four rivers correspond respectively to Sutlej, Karnali, Bramaputra, Indus; see WYLIE pp.56, 121, 122 note 61.

On the actual geographical springs of the rivers see BURRARD 1933 pp.221 et.seq.; Hedin, Transhimalaya vol.II p.182.

25 He was ^YChos grags ye ^YSes (1453-1524); RICHARDSON 1959 p.18.

26 See La phyi note 178.

27 On Tillipā (908-1069) and his pupil Nāropā (1016-1100) see GUENTHER 1963.

28 See HOFFMANN 1950 pp.267-277.

29 See La phyi note 55.

30 See La phyi note 51, 52.

31 See note 5 above.

32 On rGya ras pa Ye ^YSes rdo rje (1161-1211) see the preface by G.SMITH in CHANDRA 1968 p.5, CHANDRA 1969 p.32 and BA p.659.

33 For the biographical data of rGod chañ ba and O rgyan pa and the story of their journeys see TUCCI, Travels in Opera Minora pp.369-418.

34 Cf. La phyi text fols.15r-16v.

35 Perhaps the Author refers to a rebirth of the tantric Nāgārjuna, who was a disciple of Saraha's; see TUCCI 1949 p.214.

36 He was ordained as a monk by Ci luñ pa, 'Jin 'dul of gñal, ^YZañ su mthog pa, TUCCI 1949, p.688.

37 They are respectively gños Lha nañ pa (1164-1222), 'Gar Dam pa ^YChos sdiñs (b.1180) and ^YChos dpal ^YChen ^YChos ye; BA pp.601-603.

38 He was a disciple of 'Bri guñ ^YChos rje's; BA p.607.

39 See BA p.847.

40 ^YSel 'dra, rCe brgyad, sLe mi and Mum are not marked on the maps; on Nan ri, Dar luñ, Lha luñ and Guge see note 41, 82, 91 below.

41 The religious activity of the 'Bri guñ pa was protected and supported by the rulers of Western Tibet, i.e. mñā' ris skor gsum, including the three kingdoms of Guge, Pu rañ and Mañ yul. Guge was a part of the old kingdom of ^YZañ ^Yzuñ and it was

located in the upper Suttlej valley; Pu rañ, an independent state in the 13th century after being incorporated into Guge kingdom, included the region East of Guge up to Lake Manasarowar; Mañ yul (i.e. Mar yul) corresponded to Ladakh. It is worth noting that these three kingdoms had at different times different extensions.

The history of Western Tibet has been studied by TUCCI in Indo-Tibetica and PRN, and by PETECH 1977, 1978, 1980.

I am going to refer often to PETECH 1978 in particular because it is partly based on the Ti se text.

- 42 A kingdom of Guge independent of Ya che continued to exist without interruption from the 10th century to 1630. This king was a ruler of that kingdom, PETECH 1978 p.317, PETECH 1980 p.188.
- 43 See PETECH 1977 pp.20, 166.
- 44 See PETECH 1978 p.317.
- 45 ^VSes rab 'byuñ gnas (1187-1241) remained at the Kailāsa from 1219 to 1225; see PETECH 1978 p.317, and BA 604-607.
- 46 It is Khojarnath, a well known Sa skya pa temple, on the border between Tibet and Nepal, East of Taklakot; see TUCCI, Santi p.38 et.seq. PRN p.61.
- 47 He was Kracalla of Dullu inscription; he reigned from 1207 till after 1233; PETECH 1980 p.192.
- 48 See La phyi note 20. The consequence was the foundation of the mñā' ris grva chañ in Dvags po.
- 49 See La phyi note 89.
- 50 This refers to the legend of the young prince Siddhārtha, the future Buddha, taming a mad elephant rushed against him by his cousin Devadatta.
- 51 According to BA p.528 there were three sacred images of Tibet: Lha sa'i ^YJo bo, sKyid roñ gi ^YJo bo and Kho ^Vchar ^YJo bo.
- 52 Señ ge ye ^VSes, a disciple of ^V'Yig rten gsum gyi mgon po was not the successor of sPyan sñā ^VSes rab 'byuñ gnas, as he stayed at the Ti se at the same time as rGod chañ ba, in 1213-1217, while sPyan sñā stayed there from 1219 to 1226; PETECH 1978 note 20.
- 53 PETECH 1978 p.318.
- 54 These two rulers were independent rulers of Guge; see note 41 above.
- 55 Kardam of the maps, in the valley of the upper Karnali river; see TUCCI, Santi pp.52-54.

- 56 PETECH 1978, p.318.
- 57 PETECH 1978, p.318.
- 58 The fifth gdan rab (1211-1279) was on the see since 1255; PETECH 1978 p.319.
- 59 'Jam gliñ^V Chos kyi rgyal po (1335-1400) was on the see since 1351; PETECH 1978 p.319.
- 60 Khunu corresponds to Kunawar, the lower Spiti valley; TUCCI, Indo-Tibetica III part I p.172.
- 61 The king of Ya che 'Jum lañ (i.e. Jumla), who reigned at Ya che around 1300, was Ānandamalla; PETECH 1978 p.319.
- 62 On Āner gnis pa Don grub rgyal po see TUCCI 1949 pp.631, 689 note 135.
- 63 Kun dga' rin^V chen (1457-1527), see PETECH 1978 p.319 note 27.
- 64 The kingdom of Glo bo or Blo bo sMan thañ, the Mustang of today in Nepal, was founded by A me dpal in the early 15th century; see TUCCI, PRN p.15. The Author of the Ti se text places the war between bDe legs rgya mcho and sñan grags, the ecclesiastic ruler of Pu rañ, before the cession of Khojarnath to the Sa skya pa, but this is incorrect; PETECH 1978 p.321.
- 65 He was the Rin^V chen phun chogs (1509-1557), the 17th gdan rab, on the see 1529-1534; PETECH 1978 p.321.
- 66 PETECH 1978 p.320.
- 67 Regarding bKra^V šis rnam rgyal (c.1555-1575), king of Ladakh, see PETECH 1977 pp.26, 29, 30.
- 68 Rin^V chen rnam rgyal (1507-1565) on the see since 1536 or 1558; PETECH 1978 p.322.
- 69 King of Ladakh (1590-1616) was on the see since 1583; PETECH 1977 pp.33-40, 49.
- 70 This gdan rab (1547-1602) was on the see since 1583; PETECH 1978 p.322.
- 71 The Ladakhi troops marched into Guge in 1630; on this war see PETECH 1977, p.45.
- 72 On the reign of Señ ge rnam rgyal (1616-1642) see PETECH, 1977 p.41 et seq..
- 73 dGa' ldan, ruler of the Dsungars from 1676 to 1697; on this historical period, see AHMAD pp.254-323.
- 74 No no was a courtesy title used for junior members of the Royal Family; PETECH 1977, p.156.
- 75 See PETECH 1980, pp.91-99.
- 76 On Narasimha of Jumla who sent a mission to Lhasa in 1679, see TUCCI 1949 p.74 and PRN p.128; see also Ti se fol. 35v.

- 77 PETECH 1978 p.323.
- 78 This date for the invasion of Jumla is wrong; Gorkha annexed Jumla in 1789, ROSE p.40. On Rana Bahadur (1778-1799) see ROSE pp.75-80.
- 79 For the war between Gorkha and Tibet in 1788-1791, see ROSE p.35 et seq.
- 80 TUCCI 1949 p.630.
- 81 Tijing is a small peak, located West of the Kailāsa; see the map n.3 in PRANAVĀNANDA; in Tibetan mythology it is the abode of rDo rje Phag mo.
- 82 Dunlung, Chamolung, Hle Lung are the three main valleys one comes across on the journey around the holy mountain; HEDIN, Trans Himalaya III p.193. In the text, they are assimilated to the three principal arteries.
- 83 The hermitage of Guyagang is located South of the Kailāsa according to the map n.3 in PRANAVĀNANDA.
- 84 There are many descriptions by travellers concerning the journey around the Kailāsa and Manasarowar. For a general history of these journeys see BURRARD 1933, HEDIN, Southern Tibet vol.III, MACGREGOR, SANDBERG. Desideri, Moorcroft, Kawaguchi, Hedin and Tucci, to quote the most important historians and travellers, wrote substantial accounts of these places as they saw them. I am going to refer chiefly to HEDIN, Trans Himalaya III vols., PRANAVĀNANDA and TUCCI, Santi.
- 85 BA p.318.
- 86 According to the text, Ṣel 'dra is situated near Se luñ, Silung in the map n.3, PRANAVĀNANDA.
- 87 'Jam gliñ Ḥhos kyi rgyal po (XI gdan rab, b.1335, on the see 1351, d.1400)
 bṢes gn̄en don grub rgyal po (XII gdan rab, b.1357, on the see 1401, d.1415)
 'Bri guñ Ḥhos rgyal po Rin Ḥchen dpal bzañ (XIV gdan rab, b.1421, on the see 1435, d.1467)
 'Bri guñ Rin Ḥchen Ḥhos kyi rgyal mchan (XV gdan rab, b.1446, on the see 1462, d.1484)
 Kun dga' rin Ḥchen (XVI gdan rab, b.1475, on the see 1484 or 1518, d.1527)
 Rin Ḥchen phun chogs (XVII (XIX) b.1507, on the see from 1529 to 1534, d.1557)
 Rin Ḥchen rnam rgyal (XVIII (XX) b.1507, on the see 1536 or 1558, d.1569)

Pan ^Ychen dPal gyi rgya mcho

'Bri guñ ^Ychos rgyal phun chogs (XXI (XXIII) b.1547, on the see 1583, d.1602)

'Bri guñ pa bKra ^Ysis phun chogs (XXII (XXIV) b.1574, on the see 1603, d. ?)

dKon m^Ychog Ratna (XXV b.1590, on the see 1615, d. ?)

'Bri guñ pa ^Ychos kyi grags pa (b.1595, d.1659)

'Bri guñ pa 'Phrin las bzañ po

'Bri guñ pa Don grub ^Ychos rgyal

'Bri guñ pa Chos kyi ñi ma

^Ychos ñid nor bu

'Bri guñ pa Thugs r^Yje'i ñi ma

88 bsTan 'jin 'gro 'dul

Padma'i rgyal mchan

^Ychos kyi rgyal mchan

The biographical data concerning the gdan rab mentioned above were kindly supplied to me by Prof.L.PETECH; the list of the later gdan rab is taken from the Chos 'byuñ kun gsal me loñ by dPal Ldan chul khirms New Delhi 1971 pp.239-240.

Kun dga' rin ^Ychen (XVI)

Rin ^Ychen phun chogs (XVII)

dPal gyi rgya mcho (XVIII)

Dharma rudra (XIX)

^Ychos rgyal Phun chogs grags pa (XX)

dKon m^Ychog Ratna (XXI)

r^Yje ^Ychos kyi grags pa (XXII)

dPal phug pa dKon m^Ychog 'phrin las (XXIII)

dKon m^Ychog 'Phrin las bzañ po (XXIV)

r^Yje 'phrin las don grub (XXV b.1705)

r^Yje dKon m^Ychog bsTan 'jin 'gro 'dul (XXVI)

Lho mon ^Ychos kyi rgyal mchan (XXVII)

^Ychos kyi ñi ma (XXVIII)

r^Yje dkon m^Ychog Padma'i rgyal mchan (XXIX b.1770)

^Ychos kyi rgyal mchan (XXX)

dKon bstan ^Ychos dbañ Lho rin po ^Yche blo gros (XXXI)

^Ychos ñid nor bu (XXXII b.1828)

r^Yje rGyal m^Ychog Thugs r^Yje'i ñi ma (XXXIII).

89 NEBESKY pp.46-48.

90 This is one of the principal streams draining from the Kailāsa to Lake Manasarowar; HEDIN, Trans Himalaya II p.181.

91 Sañs rgyas Ras ^Ychen; BA p.484.

- 92 The description of this monastery is in TUCCI, Santi p.100, where it is called Chos sku or Chocu; it is the Nyandi gompa of HEDIN, Trans Himalaya II pp.190-191.
- 93 La caverne Elephant caché in TOUSSAINT p.247.
- 94 Pema phuk of map n.3 in PRANAVĀNANDA.
- 95 It is Tinthipu or 'Tin 'bri phug of TUCCI, Santi p.102, and Diriphu of the maps; see HEDIN, Trans Himalaya II p.197.
- 96 Charok Donkang in PRANAVĀNANDA map n.3
- 97 It is Dolma pass of HEDIN, Trans Himalaya II p.197.
- 98 The little lake behind Dolma pass is marked as Gouri Kund on map n.3 in PRANAVĀNANDA.
- 99 NEBESKY p.45.
- 100 WYLIE, pp.59, 123.
- 101 This mountain is marked as Tsering Chenga on map n.3 in PRANAVĀNANDA.
- 102 It is Tsu tul pu of HEDIN, Trans Himalaya II p.202; a description of this famous place is found also in TUCCI, Santi pp.110-111.
- 103 dBus smyon Kun dga' bzañ po (b.1458); see the preface by G.SMITH in CHANDRA 1969 p.3.
- 104 The mountain passes between rJu 'Phrul and rGyañ grags are marked as Shapjela and Ge vo la on map n.3 PRANAVĀNANDA.
- 105 See note 6 above.
- 106 On the story of the name of Lake Manasarowar see TUCCI, Santi, pp.58-60.
- 107 The Author gives two different positions of the spring of the river Gañgā, glañ ^Vchen kha bab, according to the following scheme :
- | | | | |
|--------------|--------------------------|--------------|--------------------------|
| fol.51v East | rta m ^V chog | fol.52r East | glañ ^V chen |
| South | khyu m ^V chog | South | khyu m ^V chog |
| West | glañ ^V chen | West | rta m ^V chog |
| North | señ ge | North | señ ge |
- In the water of the rivers sand of silver, minium, gold and diamond is respectively found. On this argument see URAY 1979 pp.291.
- 108 NEBESKY pp.290-291.
- 109 sGañ sñon bkra ^Vśis ^Vchos rjoñ monastery is located at Phyi dbañ North-West of Leh; PETECH 1977 p.29.
- 110 Seralung is located in a valley East of Lake Manasarowar; it is Seroloung gompa of HEDIN's map. When TUCCI visited it, the monastery was still run by some 'Bri guñ pa monks; TUCCI,

Santi p.69.

- 111 Unidentified.
- 112 It is Gniego monastery, situated in the Brag ^Vchu valley; it was held by the Sa skya pa; TUCCI, Santi pp.73-74. In HEDIN, Trans Himalaya II p.132 it is called Yango.
- 113 TUCCI, Indo-Tibetica I p.53.
- 114 The founder of Nor in the 15th century; TUCCI 1949 p.56.
- 115 A description of Trugo is in TUCCI, Santi pp.74-78; it was the most famous monastery around Lake Manasarowar. It is Tugo gomba of HEDIN, Trans Himalaya II p.130.
- 116 See BA pp.374-375.
- 117 Blo bzañ bskal bzañ rgya mcho (1708-1757).
- 118 Regarding Pho lha nas bSod nams stobs rgyas (1689-1747), the central figure of Tibetan history of the early 18th century, see PETECH 1972.
- 119 It is Go zul or Gonzog in TUCCI, Santi p.79; see also the description of Gossul in HEDIN, Trans Himalaya II p.146.
- 120 Chul khirms rgya mcho (1816-1837).
- 121 It is Ju monastery in TUCCI, Santi pp.61-62, and Chu gomba in HEDIN, Trans Himalaya II p.159.
- 122 A description of Bya skyibs (Ciakyib), a 'Brug pa monastery, is in TUCCI, Santi p.64.
- 123 Lang po na, a 'Brug pa monastery, was situated near the rGa mo ^Vchu river; HEDIN, Trans Himalaya II p.163, TUCCI, Santi p.64.
- 124 It is Bunti in TUCCI, Santi p.67 and Pundi gomba in HEDIN, Trans Himalaya II p.162. In modern times this monastery belonged to the dGe lugs pa.
- 125 On Se ra ^Vchos sdiñs monastery, FERRARI pp.100-101.

GENERAL INDEX (TI SE)

Ānandamalla	N.61
Anavatapta	N.17, 24
Bhisnu raja	T.35v
Bikramāśa	T.35r
Bramaputra	N.24
Bodhgaya	T.10r
Buddhaguya	N.3
Bunti	N.124
Charok Donkang	N.96
Devikoṭa	T.5v
Diriphu	N.95
Dolma pass	N.97
Gniego	N.112
Godavari	T.5v
Gorkha	T.35v, N.78
Gossul	N.119
Guyagang	N.2
Indus	N.24
Jalandhara	T.5r
Kailāsa	N.6
Kaliṅka	T.6r
Kāmarūpa	T.5v
Kānci	T.6r
Kardam	N.55
Karnali	N.55
Khojarnath	N.46, 64
Kosala	T.5v
Kracalla	N.47
Kuluta	T.6r
Kunawar	N.60
Lampāka	T.6r
Langpona	N.123
Magadha	T.5r, 9v
Malava	T.5v
Manasarowar	N.84
Mustang	N.64
Nāgara	T.6r
Narasimha	T.35r, N.76

Nyandi gomba	N.92
Pemapuk	N.94
Puliramālaya	T.5r
Sutlej	N.24
Taklakot	N.46
Trugo	N.115
Tsering Chenga	N.101
Tsu tul pu	N.102
Vimalamitra	N.3
Viśvakarman	N.14

Tibetan Index (TI SE)

KA	
Ka ra n̄ya	T.35v
Ka lan rmal	T.35r
Karma bśad sgrub	T.33v, 34r
Kun mkhyen Źva dmar bži pa	T.16v
Kun dga' bkra' Źsis	T.33r
Kun dga' grags pa	T.33r-v
Kun dga' rgyal mchan	T.31v, N.56
Kun dga' rgya mcho	T.33v
Kun dga' dpal	T.33v
Kun dga' rin Źchen	T.33r, N.63
Kun dga' bzañ po	T.33r
Kun tu bzañ po	T.7v
Kun 'jom	T.30r
Kun bsam	T.33r
Keñ rus Źan	T.5r
Keñ rus chen po	T.5r
Klu Źchu mig brgya rca	T.32r
Kloñ rdol bla ma	N.10
dKar sdum	T.31v
dKon mčhog grags pa	T.34v
dKon mčhog brgyud 'jin	T.56v
dKon mčhog Źchos grags pa	T.34v
dKon mčhog Ratna	N.88
dKyil 'khor steñ	T.10v
bKa' brgyud pa	T.13v, 14r
bKra Źsis mgon	T.33r-v
bKra Źsis rnam rgyal	T.33v, N.67
bKra Źsis che riñ ma	T.46v
sKyu ra	T.38r
bsKal bzañ rgyas stoñ gi pho brañ	T.45r
Kha	
Khams gsum rnam rgyal	T.9r
Khu nu	T.32r, N.60
Khu nu bSam gtan Źchos gliñ	T.31v
Kho Źchar	T.32v

Khrag 'thuñ	T.6r
Khri bkra śis dbañ phyug	T.31v
Khri grags pa bkra śis	T.33v
Khri grags pa lde	T.31v
Khri lde Ag chom	T.12v, N.19
Khrus sgo	T.56r, 58r
Khrus bo bdud rci dkyil	N.12
Khro bo sMe brcegs	T.48r
mKha' 'gro ma'i khrus	T.46r
mKha' 'gro señ ge ma	T.44r
mKha' spyad	T.34v
'Khor lo sdom pa	T.2v, 7r, 9v, 38r, 39v, N.6
Ga	
Gañ gā	T.11v, 15r-v, 50r, 51r-v, 52v
Gañ ba bzañ po	T.46
Gañs khyams	T.44v, 45r
Gar pa Byañ rdor	T.26v
Ga'u ri	T.9r
Gi khod	N.6
Gu ge	T.13r, 15v, 27v, 31v, 42v, N.41
Gu ge sPu dben dgon	T.34r
Gur pa chul khirms rdor rje	T.27r
Gu ru brCe chen	T.21v, 47r
Gos dkar mo	T.8r
Gram rgyal bstan 'jin	T.33v
Grub be	T.34v
Gro śod rgyañ phuñ	T.31v
Glañ chen kha 'bab	T.15v
Glañ sna	T.56r, 60r
Glañ chen sbas phug	T.43v
Gliñ ras pa	T.23v
Glom po smon thañ	T.32v
dGa' ldan che dbañ	T.34r-v, 57r, N.73

dGe lugs pa	T.58v
mGam po rji	T.7v
mGo chugs	T.56r, 59r
mGon po ye ^Y ses	T.33r
'Gar Dam pa ^Y chos sdiñs	N.37
rGa mo ^Y chu	N.13
rGod chañ pa	T.23v, 44r-v, 45r, 48r, N.33
rGya Ras pa ye ^Y ses	T.23r, N.32
rGyañ grags	T.2r, 3r, 29r, 30v, 31v, 36r, 37v, 38v, 41v, 48v, N.2
rGyal ldan ma	T.8r
rGyal 'phrin las	T.33v
rGyal ba'i byams pa'i pho brañ	T.43v
rGyal dbañ Ratna	T.33r
sGañ sñon	T.33v, 55r, N.109
sGrib pa rnam sel	T.8r
sGrol ma	T.8r, 45r, 46r
Ña	
Ñag dbañ bzañ po	T.33v
Ñag dbañ rnam rgyal	T.33v
Ñag dbañ sañs rgyas rdo r ^Y je	T.16v
Ñad phu ba	T.26r
Ñan son kun 'dren	T.8r
Ñam ^Y sod kun tu bzañ po	T.24v
Ñor ^Y chen kun dga 'lhun grub	T.58r
dñul 'bum (spring)	T.45r
dños ^Y chos r ^Y je Phun chogs rgya mtho	T.27v
mñā' bdag grags pa lde	T.29v
mñā' ris skor gsum	T.32r, 34r, 45r
sñon po	T.27v
^Y Ca	
bCom ldan 'das	T.10r
l ^Y cags ye ye ^Y ses rjoñ	T.32r

Ÿha	
Ÿhos kyi rgyal mchan	N.11
Ÿhos kyi rgyal po Grags pa lde	T.35r
Ÿhos kyi grags pa	T.33v
Ÿhos kyi blo gros	T.48r
Ÿhos sku	N.92
Ÿhos khri grags pa bkra Ÿsis	T.42v
Ÿhos grags sku skye dkon mŸchog phan bde	T.35r
Ÿhos grags ye Ÿses	N.25
Ÿhos rgyal mŸna' bdag rce lde	T.42v
Ÿhos rgyal dpal 'byor	T.33v
Ÿhos rgyal phun chogs	T.33v
Ÿhos ñid nor bu	N.88
Ÿhos rŸje gŸcuñ rin po Ÿche	T.32
Ÿa	
Ÿig rten dbañ phyug	T.33r
Ÿiñ gir Er ke chog thu	T.57r
Ÿo bo A tig sman	T.29r
Ÿo mo Ÿhos khri	T.34r
'Ÿam dpal	T.7v
'Ÿam dpal ye Ÿses	T.33r
'Ÿam dbyañs rnam rgyal	T.33v
'Ÿig rten gsum gyi mgon po	T.23r-v, 24r, 26r, 54r, N.34
'Ÿig byed Ÿchen po	T.5r
ña	
ñan po	T.42r
ñan ri	T.27v, 43v,
ñan po ri rjoñ	T.32v, 42r
ñi ma guñ pa	T.2r, 31v
ñi 'od sñiñ po	T.8v
gños Lha nañpa	T.26v, 29r, 45v, 47v, 54r-v
mñes sgo	T.56r, 58r

sÑan grags	N.64
sÑe mo bSam gtan phun chogs	T.60r
Ta	
Ti Ḳhuñ	T.39v
Ti se	T.1r, 10v, 12r, 13r-v, 14r, 16v, 31v, 33r, 34v, 38r, 45v, N.6
Ti se señ ge gdon dkar mo	T.2v
Tiñ 'jin	T.25v
Tillipā	T.16v, 17r, N.27
rTa mḥog kha 'bab	T.15v
rTa mgrin	T.6r, 9r, N.12
lTa dar sgañ	T.40r
sTag cha	T.31r
sTobs Ḳhe	T.6r
sTobs rdul Ḳhu	T.15v
bsTan 'jin 'gro 'dul	N.88
Tha	
Thub pa glañ skyoñ 'dul ba	T.10r-v, 11r, 30v, 36r-v
Thod pa'i dum bu	T.5r
mThun Ḳhen thobs	T.8r
Da	
Dam pa rjoñ	T.29r
Dar ma rgyal mchan	T.31v, 32r
Dar luñ	T.27v, 39v, N.82
Ḍa gi pa	T.17r
Dus mchan ma	T.5r, 7v
Do bo Ḳses rdo rje rjoñ	T.31v, 32r
Don grub rgyal po	N.62
Ḍom bhi ni	T.9r
Dra ba Ḳan gyi 'od	T.8r
Drag po 'Yigs byed	T.6v, 7v
bDe mḥog	T.13v, 14r, N.6
bDe legs rgya mcho	T.32v, N.64
bDud rci dkhyil ba	T.8v

mDa' ḥhos phug	T.31v
mDar phyag 'chal sgañ	T.41v
mDo khams	T.24r
rDo rje 'chañ ḥhen po	T.4v, 7r
rDo rje 'Jigs byed	T.8r
rDo rje 'Jigs ma	T.8v
rDo rje ñi ma mo	T.7v
rDo rje Pho na mo	T.7v
rDo rje Phag mo	T.38r, 48r, N.81
rDo rje gZon ma nam mkha'i sñiñ po	T.7v
rDo rje bzañ	T.6r
rDo rje 'od mḥhog	T.8v
rDo rje'i 'od	T.5v
rDo rje Ral pa ḥcan	T.5v
rDo rje sems	T.6v
rDo rje hum mjad	T.5v
rDo ram	T.35r
lDan ma kun grags	T.4v
Na	
Na ro bon ḥchuñ	T.18v, 21r, 41v
Nā ro pā	T.16v, 45r, 46r, 47r
Nag po	T.27v, 39v
Nam mkha'i sñiñ po	T.6r
Nam mkha' mjad	T.7v
Nar lañ	T.35r
Nor bzañ	T.8v
gNam mgon sde	T.28r
gNas brtan yan lag 'byuñ gi pho brañ	T.40v
gNubs ḥchen po yon tan grags	T.27r
rNam pa rgyal ba	T.9r
rNam snañ mjad	T.6v
rNal byor ma	T.53v
sNañ sems	T.34v
Pa	
Pakṣu	T.11v, 15v, 51r, 52v
Padma dkar po	T.16v

Padma gar dbaṅ	T.6r
Padma'i rgyal mchan	N.88
Padma phug	T.43v
Padma 'byuṅ gnas	T.42r
Pan ḅchen Blo bzaṅ ḅchos kyi rgyal mchan	T.13v
Pu ka se	T.9r
Pu ne rmal	T. 35r
Pu raṅ	T.31v, 32v, 33r,
Pu raṅ kho ḅchar	T.19r-v, 32r
Pu raṅ rgod khuṅ	T.32r-v, 34r
Pu raṅ rgyal po Bla ḅchen stag che khri 'bar	T.28r
Pu raṅ brag ska rag	T.32r
Pu raṅ bṣad 'phel gliṅ	T.58v, 59r
dPal ḅchen po	T.5v
dPal mgon lde	T.31v
sPyan sṅa Grags pa 'byuṅ gnas	T.26v
sPyan sṅa ḅchos kyi rgyal po	T.48r
sPyan sṅa ṅer gnis pa	T.32r
sPyan sṅa 'Bri guṅ gliṅ pa	T.40r
sPyan sṅa ṣes rab 'byuṅ gnas	T.13v, 59v, N.52
sPyan ras gzigs	T.7v
sPo spo bkra ṣis seṅ ge	T.26v
sPobs pa rcegs	T.8r
sPos kyi glaṅ po	T.8r
sPrag li dur	T.32r
Pha	
Phag mo gru pa	T.23r, 24r, 26r
Phu ye	T.35r
Phun chogs brtan pa	T.33v
Pho lha nas	T.58v, N.118,
Phyag na rdo rḅje	T.7v
Phyi ma ldog ma	T.8v
'Phrin las bzaṅ po	T.33v, 35r-v, 56v
Ba	
Bar tab rmal	T.35r
Bar pad (cave)	T.31v
Bu ḅchuṅ pa	T.40r

Beñ ^Y chen	T.10v, 11r, 44r
Bon ri	T.56r, 60v
Bya skyibs	T.29r, 32v, 56r, 59v, N.122
Bya rog mgron khañ	T.45r-v
Byams pa	T.7v
Byams sprin	T.58r
Bra ti rmal	T.35r
Bra mo ha	T.9v
Blo gros rgya mcho	T.8v
Blo bzañ bskal bzañ rgya mcho	N.117
Blo bzañ nor bu	T.60v
Blo bzañ rab rten	T.33r
dBañ phyug gi bka' sdod	T.40r
dBañ phyug gi pho brañ	T.40r
dBus smyon	T.47v, N.103
dByug sñon ^Y čan	T.9r
'Bri guñ pa	T.2v, 34r, 40v, 46v N.2
'Bri guñ Gliš pa	T.29r, 48r
'Bri guñ ^Y chos kyi grags pa	T.16v, N.87
'Bri guñ ^Y chos kyi ni ma	N.87
'Bri guñ theł	T.25r
'Bri guñ pa Don grub ^Y chos rgyal	N.87
'Bri guñ A phyi	T.38r-v
'Bri thim	T.44r-45r
'Bri ra	T.44r-v
'Brug pa	T.2v, 32v, 42r, 43v, N.5
'Brug pas rGyas ras pa ye ^V ses	T.23r
'Brug pas 'Phrin la ^V šin rta	T.46r
'Bro luñ	T.44r
sByin pa nor bu	T.59r
Ma	
Mā tañ gī	T.17r
Ma dros pa	T.11v, 13r, 50r, 53r
Ma pham	T.13r, 15r, 29v, 38r, 48r
Mañ yul	T.58r
Marpa	T.13r, 16v, 17v

Mi g.yog	T.9r
Mi la ras pa	T.17v, 21v, 45v, 46r, 47r
Mi 'am Či	T.6v, 9r
Mig mi bzañ	T.6r
Mum	T.27v, 29v, 31v, N.40
Me lo steñ	T.39v, 46r
Mon	T.29v
rMa bya Čhen mo	T.8v
rMa bya Señ ge	T.54r
sMyug sbam	T.50r
Ca	
Can da ni	T.9r
Cau ri	T.9r
Ci luñ pa	N.36
Cu du	T.24r
gCañ po	T.15v
gCañ smyon	T.47v
gCañ ris	T.46v
rCe brgyad	T.27v, N.40
Cha	
Chva' ug	T.25r
Chul khriims mgon po	T.32r
Chul khriims rgya mcho	N.120
Che dbañ rnam rgyal	T.33v
mChe ba rnam gcig	T.5r
Ja	
Jam bha la nag po'i pho brañ	T.42r
Ja la ndha ra	T.5r, 9v
Ji dar rmal	T.35r
Jum li	T.35r
mJed nad Ži byed rdo rĵe	T.48r
'Ja chon sna lña'i Čhu rgyun	T.43v
'Jam gliñ Čhos kyi rgyal po	N.59, 87
'Jin 'dul	N.36

'Jum lañ	T.35v
rJu 'phrul	T.32v, 47v, 48v, 58v
rJoñ luñ	T.39v
^V Za	
^V Zañ ^V žuñ	N.6
^V gZon nu ^V šes rab 'byuñ gnas	T.27r
Za	
Za phu luñ	T.12r
Zan su mthog pa	T.24v, N.36
Zla ba'i 'od	T.8v
bZañ skyoñ	T.8v
'a	
'od dpag med	T.5v
Ya	
Ya rce 'jum lañ	T.29v, 32r, N.61
Ye ^V šes sgrol ma	T.8r
Ye ^V šes thog	T.8r
g.Yag ru dpal grags	T.27v
Ra	
Ra lo ca va	T.58r
Ran byuñ ^V čhos sku riñ po ^V čhe	T.42v
Ratnaśri	T.11r
Rana Bahadur	T.35v, N.78
Rab kun tu bzañ po	T.6r
Rameśvara	T.5v
Ras chuñ pa	T.47v
Ras ^V čhen	T.42r
Ri khrod ma	T.8v
Rin ^V čhen sgrol ma	T.7r
Rin ^V čhen rdo rje	T.6r
Rin ^V čhen rnam gyal	N.87

Rin ^V chen phun chogs	N.65, 87
Rin ^V chen dpal bzañ	T.8r
Rin ^V chen rnam rgyal	T.33v
Rin ^V chen Señ ge	T.33v
Rin po ^V che'i 'od	T.8v
Rin 'byuñ	T.7v
Ro lañ ma	T.7v
La	
La dvags	T.33v, N.71
Lan ka pu rañ	T.10v, 11r
Lag phren thod dkar	T.29r
Lampāka	T.6r
Lu gu brgyud ma	T.8v
Luñ bstan cave	T.41v
Lo hi ta	T.15v
sLe mi	T.27v, 29v, 31v, 34v, N.40
sLe mi kun 'jom	T.31v
sLe mi til ^V chen	T.30v
^V Sa	
^V Sañs	T.12r
^V Sar khrañ spe'u	T.34r
^V Sel 'dra	T.27v, 28r, 31r, 40v
g ^V sin r ^V je g ^V sed	T.8v, N.12
b ^V Ses gnen don grub rgyal po	N.87
Sa	
Sa'i sñin po	T.7v
Sa skya pa	T.32v
Sa skya Pañdita	T.14v, 16r, N.33
Sañ ga rmal	T.35r
Sañs rgyas kyi b ^V zugs khri	T.11r, 40r
Sañs rgyas rgya mcho	T.34v
Sañs rgyas spyān ma	T.8r
Sañs rgyas byañ ^V chub ma	T.7v
Sañs rgyas sman bla	T.46v

Saṅs rgyas gsañ ba	T.2v, 12v
Saraha	N.35
Si ta	T.11v, 15v, 51r, 52v
Sindhu	T.51r
Se ba luñ	T.55r, 56v, N.110
Se luñ	T.40r
Se luñ Bu ḅchuñ pa	T.34v
Se ra	T.60v, N.125
Señ ge kha 'bab	T.15v
Señ ge rnam rgyal	T.33v, N.72
Señ ge ye ḅses	T.13v, 31r-v, 40r, 54v, N.52
Sauraṣṭra	T.6r
Suvarṇadvīpa	T.6r
gSañ sñags ḅchos khyi phug	T.42r
bSil ba chal	T.45v
bSod nam grub	T.33r
bSod nams dpal 'byor	T.33v
Ha	
Himalaya	T.7r, 9v, 12r
Heruka	T.7v
Hor stod	T.57r
Hri ḅsa ku ne	T.5v
lHa ḅchu	T.42r, 43v
lHa dbañ phyug	T.9v
lHa mo gcug tor ma	T.8v
lHa mo 'phrog ma	T.46v
lHa bḅcam bSam grub	T.31v
lHa bcun Byañ ḅchub 'od	T.13r
lHa luñ	T.27v, 39v, 41v, N.82
lHa sa	T.30v
lHo mon	T.30r
A	
A mgon bzañ po	T.32v
A tig	T.31r
A tī ḅsa	T.2v, 13r, 48r,

	59r, N.4
A na rmal	T.35r
A phyi	T.47r
A ji rmal	T.35r
A rbu ta	T.5r
A so lde	T.35r
Indrabodhi	T.17r
E ^V chuñ mon mo	T.27r
O rgyan pa	T.9v, 23v, 60r, N.33
O te	T.5v

LA PHYI (TEXT)

- 1r gnas ^Vchen ^ñer ^bzi'i ya gyal go ^{dā} va ri 'am / 'brog la phyi
gañs kyi ra ba'i sñon byuñ gi chul las rim pa'i gtam gyi rab
tu phyed pa ñuñ du rnam gsal ^Ves bya ba ^Vugs so //
- 1v bla ma dañ lhag pa'i lha dbyer ma ^Vmchis pa la phyag 'chal lo
// mi 'gyur bde ba ^Vmchog gi ye ^Ves skur // rnam kun ^Vmchog
ldan ⁿid mja' na mos // mi phyed dam por 'khyud pa sgyu dra'i
gar // lha ^Vmchog dra ba sdom pa der btud nas // gañ gis ^ñer
spyod ^ñer ^bzi'i yul gyi gco // sgyu ma'i groñ mchuñs go ^{dā} va
ri 'am // la phyi gañs ra'i byuñ chul phyogs cam ^Vzig / drañ
bas brjod 'di gus pa'i yid kyis ^ñon // de la 'dir la phyi gañs
kyi ra ba'i sñon byuñ gi lo rgyuñ mdor bsdus su 'chad pa la
drug ste / bem po'i ri bo 'di ⁿid thog mar ru dra dregs pa
^Vcan gyis bdag tu bzuñ chul / de bde ^Vmchog gi sprul nas mkha'
spyod kyi ^Vziñ du bsgyur chul / de ⁿid grub pa'i
- 2r slob dpon dag gis gnas sgo phye chul / gnas sgo phye nas rgyal
ba 'bri guñ pas sgrub gnas su bdag gir mjad chul / gnas rañ gi
khyad ^Vchos ño mchar gyi bkod pa bye brag tu ^Vśad pa / de la
phyag skor ^Vmchod 'bul bgyis pa'i phan yon ^Vśad pa rñams so //
dañ po ni / de yañ sñon 'jig rten gyi khamś 'di ⁿid ^Vchags
nas dus yun ^Vches riñ por 'das pa'i + ^Vzig na 'jig rten gyi bdag
po lha ^Vchen po ma hā de va 'am dbañ phyug ^Vchen po drag po
'jigs byed ^Ves bya ba gtum po ma ruñ ba'i skur nas rgya gar
gyi yul ma ga dhar gnas ^bcas ^Vziñ dbañ bsgyur to // de dañ dus
mchuñs su nam mkha' nas lha ^bzi dañ dri za
- 2v ^bzi / sa steñ nas gnod sbyin ^bzi dañ srin po ^bzi / sa 'og nas
klu ^bzi dañ lha ma yin ^bzi ste gtum po ma ruñ pa ñi ^Vśu rca ^bzi
po des 'jam bu gliñ gi yul pu lli ra ma la ya nas / ku lu ta'i
bar yul ^ñer ^bzi po de rñams so so'i 'dug gnas su btag tu bzuñs
nas gnas ^bcas la / khyad par de'i dus la phyi gañs kyi ra ba
'di'i miñ la go ^{dā} va ri ^Ves grags te / 'di ni bdud rigs khyi
lha dri za lha dgra dañ / de'i ^Vchuñ ma dpa' bo'i blo ^Vcan ma
ste khyo ^Vśug gtum po gdug pa ^Vcan ^Vzig gis bdag tu bzuñs nas pho
brañ btab po / de nas gtum po ñi ^Vśu rca ^bzi po de dag ni ^Vze
sdañ ^Vśugs ^Vcha ba'i srog ^Vchags du ma'i dbugs ni za / 'dod ^Vchags
^Vśas ^Vche bas dus ^bzin sñom 'jug la brcon / gti mug ^Vśas ^Vche bas
rañ ⁿid log pa'i lta ba bzuñs nas ^Vgzan dag kyañ der 'god par
byed / gtan gyi
- 3r / skya bas kyañ ma hā de va la bzuñs nas de ⁿid ^Vmchod par byed

pa las / dbaṅ phyug chen pos kyaṅ kho raṅ gis raṅ gzugs dor
nas rdo'i li ŋga ṅi ṣu rca bži'i rnam par sprul nas gnas su
gnas so //

// sa bčad gñis pa de bde mchog gi sprul pas btul nas mkha'
spyod khyi žiṅ du bsgyur chul ni / + lta bus lo graṅs brgya
stoṅ graṅs med pa žig 'das te bskal pa rjogs ldan gñis ldan
gsum ldan rnam rjogs nas bskal pa rcod ldan gyi dus su babs
pa de'i che / bcom ldan 'das rdo rje 'chaṅ chen pos ma ruṅ pa
de dag 'dul ba'i dus la babs par mkhyen nas / thugs dmigs med
sniṅ rje chen po las ma g.yos bžin du / sku rab tu khros pa'i
khro po chen po žal bži phyag bču gñis pa'i skur bžeṅs nas /
gar gyi staṅ stabs

3v daṅ bčas drag po 'jig byed khyo žug žabs kyis brjis žiṅ btul
nas bde ba la bkod pas 'jigs byed sa 'og tu mñon par saṅs
rgyas so // de ltar he ru kas drag po 'jigs byed btul zin nas
ri rab kyi khar bžugs pa'i che saṅs rgyas mi bskyod pas gžal
yas khaṅ gdan daṅ bčas pa phul / rin 'byuṅ gis sems dpa' ner
bži daṅ sems ma ner bži phul / snaṅ mthas lha mo bču gñis phul
/ don grub kyis go čha'i lha rnam phul / rnam snaṅ gis phuṅ
kham skyed mched byin gyis rlob pa'i lha rnam phul nas bde
mchog drug ču rca gñis kyis sprul pa'i dkyil 'khor grub po //
de'i che sems dpa' sems ma ner bži po de rnam kyis kyaṅ khro
bo yab yum gyi rnam par bžeṅs nas 'jam bu'i gliṅ gi yul ni ṣu
rca bžir gnas pa'i dregs pa čan ni ṣu rca bži po btul / khro
bo yab yum brgyad kyis sgo mchams ma brgyad du sprul nas dur
khrod kyis ma mo brgyad btul / khyad par goṅ gsal sems dpa' ner
bži'i

4r / naṅ nas byaṅ čhub sems dpa' phyag na rdo rje daṅ / sems ma
rdo rje ro laṅ ma gñis kyis khro bo yab yum gyi skur bžeṅs nas
la phyi gaṅs rar gnas pa'i dri za khyo žug gñis btul ba ste /
'dul chul ni gdug pa čan de dag gi gnas phrogs nas gžal yas
khaṅ du bsgyur / mthu stobs phrogs nas žin tu nams par byas /
glaṅ ko stag žam sogs rgyan phrogs nas sku la mnabs / gri thod
kha tvam ga sogs lag čha phrogs nas phyag mchan du mjad / srog
sniṅ ka ra ka ra sogs phrogs nas rca sñags su byin gyis brlabs
/ ša čhar la sogs pa'i bza' btuṅ phrogs nas chogs kyis 'khor lo
mjad / de rnam kyis sems 'od gsal du thim nas saṅs rgyas par
byas / khyad par ma hā de va'i sprul pa'i rten de la 'khor lo
sdom pa lha drug ču rca gñis kyis sprul pa'i dkyil 'khor mñon
sum du bžugs par byin gyis brlabs pa ste / de ltar gdul bya'i
rnam pa ma spaṅs par 'dul byed 'khor lo

- 4v sdom pa'i sprul pa'i dkyil 'khor grub pa yin la / de yañ mgon
 po ni pu lli ra ma la ya / spyi gcug ni ja la ndha ra / rna ba
 g.yas ni o di ya na / ltag pa ni o tan ta pu ri zes sogs yul
 ner bzi po nañ rdo rje'i lus la bkod pa'i che ni la phyi 'di
 rna ba g.yon pa go dā va ri zes grags te / da lta snan g.yon
 zes brag la snan rañ byon yod pa'i rgyu mchan yañ de ltar bčas
 / mdor na bskal pa rcod ldan gyi dus dpal he ru kas drag po
 'jigs byed btul ba de nas bzuñs mkha' la spyod pa'i gnas
 brgyad kyi nañ mchan go dā va ri zes 'khor lo sdom pa'i žiñ
 khams su grub pa yin la / drag po 'jigs 'byed ma btul ba'i goñ
 du ni sa rdo'i phuñ po rañ chan pa 'am / mi ma yin gyi gnas
 tha mal pa yin par go dgos so //
- // sa bčad gsum pa gnas de nid grub pa'i slob dpon dag gis
 gnas sgo phye chul ni / de ltar dpal he ru kas gsañ sñags kyi
 dños grub sgrub pa'i gnas su byin gyis brlabs pa de nas yun
 riñ po'i bar du ni ša za'i dpa' bo dā ki rnamš či
- 5r / dgar rgyu žiñ rol pa cam las / mi'i 'gro bar gyur pa so so
 skye po ni su yañ med la sten pa mya ñan las 'das nas lo sum
 brgya sum ču rca drug na rgya gar 'phags pa'i yul du grub pa'i
 slob dpon čhen po dpal sa ra hā byon nas gsañ sñags rdo rje
 theg pa'i šiñ rta srol phye nas yul ner bzi dañ / gnas sum ču
 rca gñis kun žabs kyis bčags pas / de nas bzuñ rgya gar gyi
 grub čhen du ma žig byon par gdon mi za mod kyañ / da lta dus
 kyi bas 'di dañ 'di byon gyi gtam ñes pa čan mi snañ la 'on
 kyañ 'phags spyān ras gzigs kyis bod kyi rgyal po sroñ bcan
 sgam por sprul nas bod gañs čan gyi mgon mjad pa de cam nas
 ša za'i mkha' 'gro rnamš čuñ zad 'jam du soñ nas gnas 'di'i
 khor yug tu gtogs pa mañ yul dañ / gñā' nañ sogs mi'i 'gro
 bas bzuñ du btul par gyur / de rjes slob dpon čhen po padma
 'byuñ gnas kyi žabs kyis bčags šiñ ša za'i mkha' 'gro rnamš
 dam la
- 5v btags pas sñar bas kyañ 'jam du soñ nas la phyi gnas mthil nid
 du dañ mi'i gro ba či rigs rgyu nus pa cam du gyur / de rjes
 mkhas grub g.yu thog pa čhen po 'di rje ba jra yañ byon pas da
 lta g.yu thog pa'i sgrub phug tu ños 'jin pa či rigs kyañ yod
 / mthar gnas sgo yoñs su rjogs pa ni rnal 'byor gyi dbañ phyug
 rje bcun mi la ras pas phye bar mjad pa yin pas de'i lo rgyus
 mdo bsdus su brjod na / de yañ rje bcun mi la ras pa de nid
 ni sgra bsgyur mar pa dguñ lo bzi bču tham pa bzes pa rab byuñ
 dañ po'i nañ chan čhu 'brug lor mañ yul guñ thañ du 'khruñs /
 gžon nu'i dus pha spun dgrar lañs pa la drag po mñon spyod kyi

las sbyor mjad nas dgra phyogs kyi mi mgo sum ^Vču rca lña cam
bsgral / ser ba phab nas lo thog kyañ brlags par byas / de la
'gyod nas lho brag gro bo luñ du mar pa lo cā'i sryan sñar
byon / sras mkhar dgu thog phal ^Vcher rañ nid kysis brcegs pa
sogs kysis mñes par mjad ^Vciñ dpal nā ro pa nas brgyud pa'i
gdams pa rnams ^Vžus

6r / ^Všiñ khoñ du chud nas la stod du 'byon khar bla mas sgrub pa
byed pa'i sgrub gnas kyi gco bo rnams kyañ luñ bstan ^Vciñ /
khyad par la stod rgyal gyi srī 'di rgya gar gyi grub ^Vchen
rnams kysis byin gyis brlabs pa'i ri yin pas de la sgoms /
gañs ti se sañs rgyas kysis luñ bstan pa'i ri bo gañs ^Včan
dañ 'khor lo sdom pa'i pho brañ yin pas de la sgoms / la
phyi gañs ra yul ñi ^Všu rca bži'i ya gyal go dā va ri yin
pas de la sgoms / mañ yul gyi ri bo dpal 'bar dañ / bal
yul gyi yul mo gañs ra mdo phal po ^Vche nas luñ bstan pa'i
gnas yin de la sgoms / brin gyi ^Vchu dbar žiñ skyoñ gi mkha'
'gro bžugs ^Všiñ 'du ba'i gnas yin pas de la sgoms / gžan
yañ mi med kyi gnas mthun rkhyen gañ 'jom du sgoms la
bsgrub pa'i rgyal mchan chugs ^Vsig ^Včes luñ bstan / de nas
rje bcun gyis slar mañ yul guñ thañ du byon pas rañ yul
gyi gnas chul gzigs pa la brten nas skyo ^Všas des 'byuñ
gis rgyud brlan te

6v brag dkar rta sor lo bču gñis kyi bar dka' thub kyi sgrub pa
mjad pas nam mkha' la phur nus pa cam gyi yon tan brñes / de'i
dus bla ma'i bka' bsgrub ^Vciñ la phyi gañs ra'i gnas sgo 'byed
du 'byon par dgoñs te brin gyi spo ze la brgyud nas brag dmar
m^Vchoñ luñ du phebs nas der sgrub pa mjad pas / de'i che bgegs
kyi rgyal po bi na ya ka ^Vžes da lta la phyi ^Vžiñ skyoñ gis
lčags kyi a ca ra mig phor khog cam pa bdun du sprul nas rje
bcun la glags 'chol du byuñ ba la / ña mi la ras pa 'drer mi
'jigs // mi la ras pa 'drer 'jigs na // gnas lugs rtogs pa don
re ^Včuñ // khyod 'dir byon 'dre gdon bgegs kyi chogs // da lan
yoñs pa ño mchar ^Vche // mi riñs glod la rgyun du bžugs // bka'
m^Vchid gsuñ gleñ žib tu bgyid // riñs ruñ do nub ^Včis kyañ sdod
// 'o skol sgo gsum rcal 'gran žiñ // dkar nag ^Vchos kyi ^Vche
khyad blta // khyed par ^Včhad ma chugs mi ldog yoñ // bar ^Včhad
ma chugs log gyur na // da lan yoñs ba kha re skyeñs // ^Vžes
gsuñs nas thugs /

7r dam gyi da rgyal bžeñs ste a ca ra rnams kyi mdun du thal gyis
byon pas / a ca ra rnams 'jigs skrag dañ ñas gsum gyis mig rig
rig byed ^Vciñ riñs stabs su gčig la gčig thim pa'i mthar gčig

po yañ rluñ 'chub 'khyil ba žig tu byas nas mi snañ bar soñ
 žiñ gnas der čun zad sgrub pa mjad / de ltar žiñ skyoñ gis čho
 'phrul dañ pos glags ma sned par slar la phyi'i gnas mthil du
 'byon par dgoñs nas 'brin spo ze la dañ gña' nañ mthoñ la
 brgyud nas la phyi'i gnas sgo gña' nañ bkra žis sgañ du phebs
 / de'i goñ cam du rcar ma pa rnams khyis rje bcun gyi snan pa
 thos nas 'yal 'dod yod pa'i steñ / skabs 'dir rje bcun rcar
 mar phyag phebs pa dañ 'grig pas / phyug po rcar ma pa'i bu
 gšen rdor mo dañ / čuñ ma legs se 'bum gñis / skyo ston ša
 kya gu ŋa sogs kyis rje bcun yin par šes nas mchog tu dga' /
 de dus la phyi 'di gña' nañ rcar ma ba'i 'brog sa yin la 'di
 mkha' spyod kyī žiñ

7v khams ša za'i mkha' 'gro rgyu ba'i yul du soñ gšis der phyin
 pa'i mi rnams la mñon sum 'dre gdon gyi gnod pa mañ du byuñ
 bas yul gyi miñ la 'dre luñ skyo mo žes btags yod par ltar /
 rje bcun la 'dre 'dul žiñ gnas sgo 'byed du phebs ba'i gsol ba
 btab / der rje bcun gyis kyañ la phyi'i zul le'i gañs la
 phyogs su byon pas / la rce nas mi ma yin gyis čho 'phrul dag
 po byuñ / la'i gzug phebs 'phral drag po'i brug ldiñ žiñ glog
 'kyug pa dañ / luñ pa phan chun gyi ri nur nas phu čhu 'khyil
 te rba rlabs drag po 'khrug pas mcho žig tu gyur pa la / rje
 bcun gyis lta stañs mjad phyag mkhar bsnun pas mcho žabs nas
 bzags te med par soñ ba la dmu rjin du grags / de nas mar čuñ
 zad byon pas mi ma yin rnams kyis ri phan chun bñil ba'i bar
 la pha boñ mañ po rba rlabs 'khrug čiñ byuñ ba'i che / mkha'
 'gros luñ pa pha chun gyi bar du ri sprul thur du brgyugs pa
 'dra ba žig gi lam phul bas rbab ži ba'i lam de la mkha'

8r / 'gro sgañ lam du grags / de nas mi ma yin stobs čuñ ba
 rnams rañ ži la soñ / čhe ba rnams kyis glags mi rñed ruñ da
 duñ glags 'chol ba la mkha' 'gro sgañ lam rjogs mchams su rje
 bcun gyis log 'dren zil gnon gyi lta stañs žig mjad pas čho
 'phrul kun ži nas bžugs sa de rdo la žabs rjes gčig byuñ / de
 nas čuñ zad phyin pa'i sa sgañ žig tu nam mkha' dvañs nas
 byams pa'i tiñ ñe 'jin bsgom žin bžugs pas sa deñ byams sgañ
 du grags / de nas čhu bzañ du byon nas čuñ zad bžugs pa'i che
 slar yañ la phyi žiñ skyoñ chogs bdag bi na ya ka de nid bal
 po bha ro'i rnam pa la 'khor mi ma yin gyi dmag čhu bzañ luñ
 pa'i gnam sa gañ ba 'oñs nas rje bcun gyi thog tu ri sñil ba
 dañ / mchon čha'i char drag po 'bebs pa sogs čho 'phrul du ma
 bstan du byuñ ba la / rje bcun gyis / bla ma rje yis gnañ
 bkrol te // lam bskyed rjogs brtan par bsgoms ba'i mthus //

- nañ rca gnas rten 'brel 'ses pa'i
- 8v phyir / phyi 'khrul snañ gi bgegs la ña mi 'yigs / ñed bram ze
 chen po'i brgyud pa la // dpal nam mkha' lta bu'i rnal 'byor
 mañ // yid gnug ma'i don la sbyañs sbyañs nas // 'khrul snañ
 gi dran pa dbyiñs su yal // gnod bya dañ gnod byed ñas ma
 mthoñ // zes sogs gsuñs nas dam la btags šiñ skabs der mi ma
 yin de rnam kyis zla ba g'ig gi 'cho ba phul ba sogs de phyin
 rje bcun gyi yon bdag tu gyur / de nas ram sdiñs kyi brag
 skyibs šiñ tu b'ugs pa'i che la phyi'i mkha' 'gro ma mañ pos
 phyag 'chal / 'dod yon sna chogs kyi m'chod pa phul / bskor ba
 byas pa rdo la mkha' 'gro'i 'zabs rjes gñis byuñ / de nas mar
 byon lam du mi ma yin gyi cho 'phrul mo mchan chen po du ma
 bstan pa rje bcun gyis kyañ gsañ ba'i rdo rje khro bor bzeñs
 nas gdeñs thabs su byon pas mchan ma dgu 'das pa'i mchams su
 gnas kyi bcud bsdu pa'i rdo žig la gsañ gnas brdar žiñ lta
 stañs mjad pas cho 'phrul kun ži bar gyur / sa de la la dgu
 luñ
- 9r / dgur grags / de nas mthil du phebs su ñe ba'i che slar žiñ
 skyoñ 'chags bcag nid chogs bcas nid kyis bsu ba byas šiñ m'chod
 pa phul 'chos khri g'ig nas 'chos žus / mthar 'chos khri'i mdun
 gyi pha phod žig la thim pas dañ da lta lha mtho yod / de nas
 gnas kyi mthil phyi nam mkha' gru gsum nañ pa gru gsum / bar
 chu gru gsum ste 'chos byuñ gsum brcegs kyi rnam pa can rdo rje
 rnal 'byor ma sogs dpa' bo mkha' 'gro sbrin btib pa bžin du
 dgyes dgur rol pa'i mdun bdud 'dul phug mo 'cher grags pa'i
 phug pa žig tu zla g'ig cam tiñ ñe 'jin du b'ugs / de nas gña'
 nañ gi yon bdag rnam kyis sar byon nas / khyod kyi 'brog sa
 de 'dre luñ skyo mo ran du 'dug ste ñas 'dre rnam btul nas
 sgrub gnas su soñ yod / de yañ gdod kyi phyin te bsgom ba lan
 gsuñs pas khoñ rnam m'chog tu dga' žiñ dad par gyur te phyis
 mi rnam kyis kyañ phyag m'chod skor ba byed pa'i srol byuñ bar
 grags / de nas lo du ma žig 'das nas
- 9v rje bcun gyis khyi ra ras pa btul zin rjes la phyi sñan
 g.yon zes bcom ldan 'das dpal 'khor lo sdom pa'i sñan brag la
 rañ byuñ du byon pa'i druñ du phebs žiñ b'ugs pa'i che žiñ
 skyoñ gi mkha' 'gro che riñ mched lñas rje bcun la thugs dam
 rtogs pa 'ci 'dug blta žiñ ñul du 'oñs pa na rje bcun señ ldeñ
 gi nags chal du rigs ñan gyi bu mor loñs spyod 'ciñ dñul dkar
 gyi me loñ gzig pas mthar nam mkhar thim pa mthoñ / de'i phyi
 lo m'choñ luñ du b'ugs pa'i che sñar bžin ñul du 'oñs pa na rje
 bcun señ ge la 'chibs pa'i sku la thal 'chen dañ ra kha byugs

šīñ dbu la me tog gi phreñ ba bciñs / ñi ma dañ zla ba gos su
 gyon phyag na gdugs dañ rgyal mchan bsnams nas byon pa'i mthar
 nam mkha' yal bar mthoñ bas glags ma rñed / de nas rje bcun
 ñid gduñ lo re gčig pa čhu 'brug dbyar zla ra ba'i nañ du sman
 luñ čhu dbar gyi lte bar khyuñ sgoñ phug tu bžugs skabs nub
 gčig bud med keñ rus kyi gzugs čan gyis ri rab /

10r spañ du 'degs pa dañ / bud med dmar po lče spyañ gi gdoñ pa
 čan bu ga nas khrag rgyun 'jag pa žig gis rgya mcho hub kyis
 'debs pa dañ / bud med gtum mo gšin rje'i gzugs čan ma žig gis
 ñi zla čha lañ rdeb pa dañ / bud med nag mo sol ba'i mdog čan
 'jigs su ruñ ba žig gis ñi zla gza' skar thañ la 'bebs šīñ
 rgyobs gsod kyi gad rgyañs sgrogs pa dañ / bud med mjes ma
 lha'i čha byad čan gyis 'jum žiñ bslu brid byed pa ste lñas
 gcos ba'i gdon čhen po bčo brgyad kyi dmag gnam sa bar gsum
 gañ ba 'oñ nas glags bcal kyañ glags ma rñed par lha 'dre
 rnams slar mos šin 'dun par gyur te / der khoñ rnams na re /
 khyod brtan pa thob pa'i rnal 'byor par 'dug pa la / ñed kyis
 'di ltar ño ma šes te sñon chad mtho 'cham žiñ bar chad byas
 pa rnams šin tu gnod žiñ 'gyod pas bzed pa čhen po bžes 'chal
 / da phyin chad khyed či gsuñs ba'i bka' nan čīñ 'bañs su mchi
 bas bka'

10v sgo ba'i las dañ bya ba gañ yin pa de dag thams čad ñed čag
 lha 'dre rnams kyis bsgrub par bgyi'o žes khas blañs nas rañ
 gnas su soñ / slar rje bcun ñid gduñ lo re gnīs pa čhu mo
 sprul gyi lor lha sman rgyal mo bkra šis che riñ mched lña bud
 med mjes ma lña'i rnam par 'oñs nas ba man gyi žo yin zer ba
 mu man gyi skyogs gañ rje bcun gyi phyag tu phul / 'čhi med
 kyi che / snañ gsal pra / rma g.yañ zas / bañ mjod nor / rkañ
 bži phyugs kyi dños grub ste 'jig rten gyi dños grub rnam pa
 lña yañ phul nas byañ čhub mčhog tu sems bskyed pa'i sdom pa
 žus / slar yañ bud med lña po des spos dañ me tog bza' bca'
 btud ba'i rigs kyi spyan gzigs drañs nas ñes don gyi čhos šig
 gnañ 'chal žus pa'i ñor rdo theg pa'i lta ba'i skor gyi gnad
 dañ rje bcun sgrol ma'i rigs gtad / lha mo ku ru ku lli'i rjes
 gnañ sñags bla med kyi dam chig gi skor sogs gdams / slar šīñ
 rta lor brin pa'i phyugs rji rnams kyis dmar thab šor ba'i
 rkyen gyis bkra šis che riñ mar sñun drag

11r / po thebs nas čhu dbar nas rje bcun ñid spyan 'dren du byuñ
 ba la / sa man ča ca ri'i rju 'phrul 'od kyi lam la glog 'gyu
 ba'i yul cam gyis byon pas / gañs mthon mthiñ rgyal mo'i g.yon
 mgul na dar dkar gyi gur la gser gyi yol ba bres pa mu man gyi

chon thag / duñ gi chugs šin / byi ru'i chon phur čan žig gi
 nañ du jo mo bkra šis che riñ ma šin tu bsñun pa'i chul gyis
 bžugs pa des gsol ba btab nas / de nub nas rje bcun gyis yi ge
 brgya pa'i sgo nas khruš dañ / bla ma dkon mčhog la gsol 'debs
 / gcug tor rnam par rgyal ma'i sgo nas che bsriñs ba mjad pas
 sñun las khad kyis grol nas bla ma rje bcun la bka' drin gtañ
 rag kyañ phul / de rjes rje bcun gyis bar ño sku gsum ño sprod
 kyi gdams pa gnañ nas byañ čhub čhen po'i lam la khrid de žiñ
 skyoñ gi mkha' 'gro'i gco mo che riñ ma las kyi phyag rgyar
 bžes / de ltar gco mo dbañ du 'dus pa la brten nas la phy'i
 gnas khoñs kyi /

11v dpa' bo mkha' 'gro thams čad žugs kyis dbañ du 'dus šin dam la
 btags / lha srin sde brgyad ma lus pa'i srog sñiñ bžes šin
 mi'i 'gro ba la gnod 'che mi byed par bka' bsgos pas lha srin
 rnams kyis kyañ bran bžin du nan nas / dus de nas bzuñs deñ
 sañ gi bar rañ čag mi'i 'gro ba su phyin kyañ lha 'dres gnod
 pa mi 'byuñ ba 'di bla ma rje bcun mi la ras pa yab sras sogs
 grub thob goñ ma rnams kyi bka' drin kho na yin no // de dag
 ni gnas sgo ži ltar phye ba'i chul brjod pa'o //
 // bži pa gnas sgo phye nas rgyal ba 'bri guñ pas sgrub gnas
 su bdag gir mjad chul ni / de ltar rje bcun čhen po mi la ras
 pa la grub thob pho mo ni šu rca lña žes grags šin / de rnams
 kyi nañ nas mčhog tu gyur pa ni mñams med dvags po lha rje yin
 la / de la yañ grub pa thob pa'i bu slob šin tu mañ yañ brgyud
 'jin gyi bu bži'i ya gyal 'phrin las nam mkha' dañ mñam pa ni
 'gro ba'i mgon po dpal phag mo gru pa rdo rje rgyal po yin la
 / de la

12r / yañ slob ma grub thob brgyad brgya la gdugs thogs lña brgya
 žes grags pa'i gco bo brgyud pa 'jin pa'i slob ma byañ sems sa
 bcu pa žes luñ bstan pa ni 'bri guñ čhos rje skyob pa 'žig
 rten gsum gyi mgon po žes grags so // de yañ bod yul gyi dbus
 čhos 'khoñ dpal gyi lha sa nas šar phyogs su dpag chad bži
 bgrod pa na dbur stod gžo žes bya ba'i luñ pa dge pa bcu'i
 dpal phun sum chogs pas brgyan ba žig yod la / yul de ni sñon
 čhos rgyal sroñ bcan sgam po'i blon po 'bri se ru guñ ston
 gyis bzuñ ba'i yul yin pas na 'bri guñ žes 'bod pa dañ / dus
 phyis 'gro ba'i mgon po dpal phag mo gru pas khoñ rañ gi slob
 ma mi nag sgom riñ la yul de ni 'di ñid do žes dgon pa 'debs
 pa'i khuñ phyuñ žiñ luñ bstan pa'i čhed du 'bri ru sprul par
 mjad la / rgyu mchan de'i phyir 'bri khuñ žes yi ger bris kyañ
 'gal ba med pa ste / de lta bu'i yul de ñid du rgya gar gyi

slob dpon ^Ychen po 'phags pa klu sgrub de ^ñid mi'i srid pa ^Ychos
r^Yje skyu

12v ra rin po ^Yche ^Yzes sam 'bri guñ skyob pa ^Yzes grags pa de ^ñid
byon nas r^Yje de ^ñid 'bri guñ thel ^Yzes pa'i dgon pa btab ^Yciñ
sniñ po don brgyud kyi bstan pa'i bdag por gyur nas dpal 'khor
lo sdom pa'i sku'i gnas gañs ri ti se / gsuñ gi gnas la phyi
^Ychu dbar thugs kyi gnas rca ri rca goñ ste gañs ri'i khrod kyi
sgrub gnas 'gran zla med pa de gsum bdag gir mjad pas gnas
gsum gyi bdag po rgyal ba 'bri guñ pa ^Yzes grags pa yin no /
de'i chul ^Yčuñ zad br^Yjod pa la gñis te / 'bri guñ pa'i bstan
pa'i bdag po ^Yji ltar byon pa dañ / des gnas gsum bdag gir mjad
^Yciñ ri pa btañ ba'i chul br^Yjod pa 'o dañ po ni de ltar r^Yje
skyu ra bdag ^ñid chen po de ^ñid rab byuñ gñis pa'i nañ chan
^Ychu mo phag gi lor mdo khams ldan stod kyi groñ khyer gcoñ ru
^Yzes bya bar yab 'brug rgyal skyu ra / yum bcun ma gñis kyi
sras su sku bltams / bltams ma thag pha boñ gi steñ du b^Yzag
pas rdo la ^Yzabs r^Yjes kyañ byuñ / byis pa ^Yčuñ ^ñu'i chul bstan
nas rced mo mjad pa'i sa thams ^Ycad du yañ rdo la phyag ^Yzabs
kyi r^Yjes ^Yšin tu mañ po b^Yzag / dguñ lo gsum pa'i dus

13r / r^Yje bcun sgrol ma / lña pa'i dus sañs rgyas ma ^Ychags padma
^Yčan / brgyad pa'i dus rdo r^Yje 'jigs byed sogs yi dam du ma'i
^Yžal gzigs / slob dpon mkhan po dar ma dañ 'khor ba rluñ khyer
sogs las mdo sñags kyi ^Ychos ^Yci rigs gsan pa'i chul mjad / dguñ
lo dgu pa'i dus g^Yžan la khrid 'debs pa'i slob dpon mjad pa'i
slob ma rgyud grol pa 'añ mañ du byuñ / dben stobs br^Yjod nas
^Ychar 'bebs pa dañ / klu dbañ du bsdu ba g^Yžon nu nas grub rtags
mañ du bstan / dgu lo ^ñer gñis pa nas bzuañ rcib rluñ mo ^Ycher
sgrub pa mjad pas rdo r^Yje rnal 'byor mas ^Yžal gzigs / ^Yye ^Yses
kyi mkha' 'gro mas chogs 'khor la gdan drañs / dguñ lo ^ñer lña
pa la dam ^Yčan rdor legs kyis ^Yzabs rtogs byas nas khams nas
dbus su phebs / dam ^Yšod mtha rca ri nags khrod du 'gro ba'i
mgon po dpal phag mo gru pa dañ m^Yjal nas mdo sñags kyi ^Ychos
thams ^Ycad gsan / mos gus mthar thug pa 'khruñs ^Yšiñ rca ba'i
bla ma mjad / r^Yje phag grus ^ña'i

13v brgyud pa 'jin pa'i slob ma byañ sems sa bcu pa yin ^Yzes luñ
bstan ^Yciñ bstan pa'i bdag por dbañ bskur / phag gru g^Yšegs r^Yjes
e ^Yčuñ mon mo phug tu lo bdun sgrub pa mjad pas / yi dam gyi
lha chogs thams ^Ycad mi dañ mi b^Yžin du gzigs / mi ^Yšigs pa'i
thig le gyen du 'groñ pas dbu la gcug tor byon / ^Yji lta ^Yji
sñed kyi don thams ^Ycad lag mthil du skyu ru ra b^Yzag pa b^Yžin
gzigs ^Yšiñ rjogs pa'i sañs rgyas dañ dbyer med par gyur to //

'di yan rten dge bsñen rnal 'byor pa'i čha lugs yin kyañ 'di nas bzun bstan pa'i rca ba ni so so thar pa'i chul khriṃs kho na yin par dgoñs nas bsñen par rjogs pa'i sdom pa bzes / bla ma'i gdan sa lo gsum bskyañs / rje ñid dguñ lo so bdun pa sa mo phag gi lor 'bri byañ čhub kyi gliñ du phyag phebs / gnas po bar lha sogs gzi bdag kun gyis čhos žus šiñ dgon pa phul ba la brten nas 'bri guñ thel gyi dgon pa btab / 'dam du ñi ma stod la gnan pa dañ /

14r nam mkha'i bya rgod dañ ša ba la sgom btab / byañ du byon pa'i che sgre'u rgyañ tu gnan čhen thañ lha srid pa'i lha 'khor sum brgya drug ču dañ bcas pas bsu pa byas / gso sbyoñ bzag pa'i che lha chañs pa dños su 'oñs nas gso sbyoñ mjad pa'i žu pa phul / rgya gar rdo rje gdan du du ru ka'i dmag byuñ ba sprul pas bzlog / ye šes kyi spyen rnam par dag pas nub bde ba čan gyi žiñ khams gzigs / rna ba'i mñon šes kyis šar phyogs mñon dga'i žiñ du mgon po mi 'khrugs pas čhos gsuñ pa gsan / klu rgyal ma dros pa dug sprul čhen po'i gzugs kyis 'oñs nas mñon sum du čhos ñan / dus gčig la sku lus bcu gsum sprul nas / kha čhe / hor / mi ñag sogs / 'jam gliñ gi rgyal po čhen po bcu gsum btul / rten phyag dañ / bla g.yel dañ / gzims čhuñ gsum la dus gčug tu sku lus kyi sprul pa mi 'dra ba gsum byas nas čhos gsuñs / dus gsuñs / dus gčig tu chogs pa dge

14v 'dun khri cho bco brgyad du loñs pa byuñ žiñ / bod yul la ltos pa'i chogs grañs čhe ba'i mthar thug pa de lta bu la nor rgyun ma dañ / gžan 'phrul dbañ byed kyi lha dge skyoñ me tog gis 'bru'i dños grub phul ba'i bar ba čhuñ ñu žig nas nas zad med byuñ ba dañ / rgya gar va ra ña si'i rgyal po ghau ca dē va dañ / rgya gar pañ čhen bi šu ta ca nda sogs rgyal po dañ pa ndi ta du mas 'bri guñ du dños su byoñ nas žabs la gtugs / ka rma pa dus gsum mkhyen pa dañ grub thob ñag re se bo sogs grub pa thob pa'i gañ zag miñ pos kyañ bla mar bskur / sku čhe ba'i sñan bas rgya dkar nag sogs 'jam bu gliñ mtha' dag khyab / dguñ lo sum ču rca lña nas bdun ču don lña'i bar čhos kyi 'khor lo bskor bas rgyal ba'i bstan pa rgyas par mjad čiñ / 'khor slob ma grub pa thob pa 'añ čhes mañ po sogs ño mchar čan gyi gtam brgya phrag gi grañs las brgal ba žig rje de ñid kyi rnam thar gyi yi ge dbon šes rab 'byuñ gnas sogs kyis

15r / mjad pa rñams su gsal ba'i rtogs par 'dod na de las šes par bya'o // gñis pa rje des gnas gsum dbag gir mjad čiñ ri pa btañ ba'i chul ni / de ltar čhos rje 'bri guñ pa dguñ lo so bdun pa sa mo phag gi lor gžo stod 'bri guñ thel kyi dgon pa

btab pas lo der dge 'dun brgya lhag cam byuñ / de nas rim gyis
 ye 'phel ye 'phel du soñ nas dguñ lo so dgu bzes pa'i che dge
 'dun stoñ cho bču gsum du loñs so / de'i che ñes don du sgrub
 gans khyad par can gyi sgo 'byed ciñ bstan pa rgyas pa'i ched
 du dañ / dañ don du dge 'dun gyi chogs grañs mañ pa la thugs
 srun pa'i chul mjad nas dgon pa'i sar phyogs cha 'ug ces bya
 ba'i luñ stoñ du byol thabs kyis phebs siñ / gsuñ mgur las /
 ña la gra žig yod pa bem por soñ // 'di phyi'i dgos pa bsam
 mkhan med // khor lañ loñ mañ po bskyañs pas phur // bdag rnal
 'byor pa ri khrod kyi

15v / dgon pa 'grim / ña la spyod lam žig yod pa che 'dir šor //
 mi chos kyi mdun ma bsgrub bsgrub nas // dad ldan gyi slob ma
 bslu bslu 'dra // bdag rnal 'byor pa ri khrod kyi dgon pa
 'grim // zes sogs gsuñs siñ rdo rje glo dkar zes pa dañ / tiñ
 'jin phug ces pa sogs kyi gnas sgo phye nas sgrub phug de ñid
 du tiñ ñe 'jin la bžugs pa'i dus / nub gčig gi che ston pa ša
 kya thub pa'i bstan pa'i rgyun la dgoñs nas gžan snañ dbañ
 bsdud kyi rten 'brel dañ tiñ ñe 'jin yud cam žig mjad pas / de
 ma thag ti se lha bcan / la phyi žiñ skyoñ / rca ri žiñ skyoñ
 gsum gco gyur gyi bod yul gañs ri'i khrod kyi gnas bdag gži
 bdag du ma žig 'dus nas rje ñid kyi žabs la phyag byas nas so
 so'i mchod gnas su gses par gsol to // der rje ñid kyis
 sku lus kyi sprul pa grañs med pa žig bskyed nas so so'i gnas
 su rju 'phrul gyis yud cam re phebs siñ gnas de rnams thams
 čad žabs kyis bčags

16r / nas gži bdag rnams la chos gsuñs siñ dam la bžag / de'i che
 mi ma yin de rnams kyis so so'i mchod gnas su gtan du bžugs
 par žus pas / rje'i žal nas // kho bo'i rnam smin gyi lus 'dis
 bla ma'i bka' bsgrub phyir sgrub pa byed pa dañ / dge 'dun gyi
 chogs skyoñ dgos pas na gtan du sdod mi khom zes gsuñs pa la /
 'o na mchod gnas sig gtoñ bar žus pas / der gnas čhen ri brag
 de rnams su sgom čhen ri khrod pa gtoñ par žal gyis bzes so /
 de'i che slob ma rnams kyis 'chol du phyin pas cha 'ug tu
 bžugs par ses nas gdan 'dren du phyin pas / rje rin po che'i
 žal nas / kho bo sgrub pa byed 'dod pas phyir mi 'gro yi /
 khyed rañ rnams soñ žig gsuñs / nan gyis žus pas 'o na ña la
 'gro ba'i mgon po phag mo gru pas ri khrod du sgrub pa rañ
 gyis sig bya ba'i bka' yod pas / yañ na kho bo ri la 'gro /
 khyed rnams 'dir sdod / yañ na khyed rnams ri la soñ / kho bo
 sdod /

16v ces 'dam ka btañ pas / der slob ma rnams kyis ri la 'gro ba

khas blañs so / de ltar bži khrid thob pa'i slob ma rnams ri
 la lan gsum du bkye ba las / dañ po ti ser brgyad cu la phyir
 brgyad cu / rca rir brgyad cu bcas ri pa nis brgya dañ bži bcu
 tham pa bkye pas dpal had phu pa dañ / dge bses gn̄os sogs grub
 pa ches mañ po byuñ / de nas kyañ 'bri guñ thel nid du chogs
 grañs ye 'phel du soñ ste dge bses gn̄os chen pos dge 'dun la
 bur ston dañ / chos rjer brgya mchan bcu bdun gyi 'bul ba byas
 pa'i skabs dbon ses rab 'byuñ gis rcis pas chogs pa lña khri
 lña ston lña brgya ni su rca byuñ / de nas lo 'ga' žig soñ
 nas ri pa bar pa bkye dus ti se la dgu brgya / la phyir dgu
 brgya rca ri dgu brgya bcas nis stoñ bdun brgya ri la gtoñ bar
 pa gnañ pa 'di'i gras nas kyañ grub pa thob pa mañ du byuñ /
 phyi lo de bas kyañ chogs grañs ye 'phel du soñ ste

17r / ji skad du / rnam thar phyag rgya me thog ma las / khri
 khrag bcu gsum chogs su chogs // zes gsuñs pa ltar phyi lo
 chogs pa khri cho bcu gsum 'dus / de nas lo 'ga' žig soñ ba na
 sñar bas khyañ 'phel te ji skad du 'dus chom gsal byed las /
 khri cho bco brgyad chogs pa la / 'bri guñ bla g.yel thañ na
 bsgrags // zes gsuñs pa ltar chogs pa khri cho bco brgyad du
 loñs pas / slar yañ ri pa tha ma 'gyed par dgoñs nas / de yañ
 sñon gn̄os kyi bur ston gyi skabs chogs grañs de nid ma bsgribs
 pa'i rten 'brel khyad par can du dgoñs nas / 'di'i skabs kyañ
 pañ chen gu ya sgañ pas gcos pa'i sgom chen lña khri lña stoñ
 lña brgya ner lña ti se la brjañs / de bžin du dge bses g.yag
 ru dpal grags kysis gcos pas lña khri lña stoñ lña brgya ner
 lña la phyi / rdor 'jin mgo po ches gcos pa'i lña khri lña
 stoñ lña brgya ner rca riz bcas rjoñs

17v par mjad de / la phyir btañ ba'i ri pa rnams bla ma'i bka'
 bžin lam dbus gcañ gi gžuñ brgyud gcañ la stod kyi phyogs su
 'byor žiñ rgyal gyi śrī / roñ śar brin stod smad / la phyi goñ
 'og / gña' nañ / mañ yul gyi stod smad bar gsum / cum ku thañ
 gi phyogs sogs ri sul rnams su sgrub khañ brcegs nas bzugs šiñ
 / bla ma rdor 'jin pa nid kysis gco bor la phyi gañs kyi ra ba
 dañ / le lde stod smad rnams su ri khrod dañ sgom khañ mañ du
 brcegs šiñ yul phyogs de rnams kyi skye bo kun gyi mchod gnas
 mjad nas bsod nams kyi chogs spel ba dañ / sgom chen rnams la
 zab khrid sna chogs pa dañ gegs sel bogs 'don gyi chos kysis
 char phab nas rgyud smin grol du mjad pas dvags po bka' brgyud
 pa'i bstan pa nam lañs pa'i steñ du ni ma śar ba bžin gyur pa
 yin la / de ltar rje 'jig rten mgon po dguñ lo don bži pa rab
 byuñ nañ mchan šiñ mo phag gi lor ri pa tha ma 'di rnams la

phyi gañs

- 18r / rar 'byor pa de nas da lta rab byuñ bco lña'i nañ gi lčags
 mo glañ gi lo bar lo drug brgya dañ brgyad ču gya drug gi riñ
 la 'bri guñ pa'i grub mtha' 'jin pa'i ri dañ rdor 'jin gyi
 phreñ ba rgyun ma čhad par byon par yin no //
 // lña pa gnas rañ gi ño mchar gyi bkod pa bye brag tu bšad pa
 ni / de yañ spyir gau dā va ri'i gnas khoñs su 'du ba ni /
 byañ dpa' mo dpal thañ nas lho bal po'i sa mchams chun / nub
 cum kun thañ nas šar diñ ri chun gyi sa yul rnams yin la / de
 rnams kyi lte ba ni la phyi ñid dañ / de'i gnas kyi mthil du
 gyur pa ni čhos 'byuñ thañ rgyab ri dañ bčas 'di kho na yin
 par dbañ phyug mi la'i rnam thar gyis šes nus pas de las gžan
 du mi bzuñ ño // de ltar na la phyi gnas mthil ni steñ nam
 mkha' gru gsum / 'og sa gru gsum / bar čhu gru gsum bčas te
 čhos 'byuñ sum brcegs kyi rnam pa la / bdud 'dul phug mo čhe
 dañ / 'dab 'byar gyi rgyab ri 'di
- 18v ñid phyi bem po brag ri'i rnam pa mtho brjid nam mkhar bsñegs
 pa la / nañ ye šes rañ snañ las grub pa'i gžal yas khañ gi
 dbus su bcom ldan 'das dpal 'khor lo sdom pa lha drug ču rca
 gñis kyi sprul pa'i dkyil 'khor mñon sum du bžugs pa dañ / de
 bžin du gnas 'di'i šar ri dkar po 'bum ye la 'phag mčhog thugs
 rje čhen po'i lha chogs / lho ri nag po 'bum ye la gsañ bdag
 phyag na rdo rje'i lha chogs / nub ri ser po 'bum ye la mkhyen
 rab 'jam dpal dbyañs kyi lha chogs rnams bžugs par gsuñs / de
 la brten nas sgra sgyur mar pas mi la la bu khyod sgrub par
 byed pa la yul ni šu rca bži'i rab g.yon pa 'brog la phyi gañs
 kyi ra ba žes rigs gsum mgon po'i pho brañ der soñ la sgrub pa
 gyis gsuñs pa yin no // da ni gnas phran rnams kyi ños 'jin
 rags pa re g.yas skor gyis brjod na / dañ po diñ ri'i lho
 phyogs brin spo ze la žes bya ba
- 19r / ni sñon rje bcun čhen po dag pa mkha' spyod du gšegs skabs
 ras čhuñ pas lo ro dol gyi dgon pa nas tho rañ rluñ bzuñ nas
 byon pas ni ma šar ba dañ lhan čig spo ze la'i rcer phebs nas
 nam mkha'i lha rnams dañ 'gro gleñ mjad gsuñs pa'i la de ñid
 yin no // de nas thur du dpag čhad gčig cam bgrod par brin ra
 luñ gi ma zur bra kha luñ žes bya ba'i phur slob dpon čhen po
 padma 'byuñ gnas kyi sgrub phug dañ sgrub čhu / brag ri mčhod
 rten gyi rnam pa dañ slob dpon gco 'khor gsum sogs rañ byoñ
 mañ pa yod / 'di'i šar dañ lho brgyud rnams su jo bor bzañ la
 sogs pa jo mo che riñ ma'i miñ po bdun gyi pho brañ du grags
 pa'i gañs ri'i phreñ ba char du dañ ra ba yod / de nas phyir

rgyañ grags gsum cam 'phags pa'i lam khar mchod rten dkar chuñ
 zes 'bod pa rañ byuñ rdo'i chos khri rje bcun chen po'i snañ
 brñan dañ bcas pa yod de / 'di sñon rje bcun yan la med kyañ
 rje bcun la jo mo che riñ mas

19v phul bar gsuñs te / ji skad du mjad nag ma las / bod kyi mi la
 ras pa la // sprul pa'i lha mo che riñ mas // rañ byuñ rdo
 ba'i chos khri 'di // sgyu ma cam du phul ba lags // zes gsuñs
 žiñ ras chuñ pa'i rnam thar du rje bcun sku gsegs nas ras
 chuñ pa dbus nas rju 'phrul gyis byon skabs chu dbar gyi lam
 kha na pha boñ mchod rten gyi žabs 'dra' ba gčig yod pa der
 bcun phebs 'dug gsuñs pa 'añ 'di kho na yin no // de nas cuñ
 zad bgrod pa na chu dbar zes bya ba'i gnas dños yod de / de
 yañ ji skad du rnam thar las / ljoñs byañ phyogs kha ba can
 gyi ri rgyud / mi skad rigs mi gčig bal bod gñis kyis mchams /
 dpal yul la g.yañ chags pa diñ ma brin / zoñ 'dod dgu 'byuñ ba
 rin po che'i choñ 'dus / klu'i rgyal po dud sgra gnas pa'i pho
 brañ / nor loñs spyod rañ bžin gyis 'phrel ba'i sa gži brag
 rin po che señ ge 'gyiñ pa 'dra ba'i šar phyogs / jo mo lha
 sman bkra šis che riñ ma'i g.yon zur / gañs lha gñan sel gyis
 bskor

20r / ba'i dbus / 'brog rma g.yañ 'bab pa'i sman luñ / chu bo lo
 ta han gyi kluñ 'gram / gnas byin gyis brlabs pa sman luñ chu
 dbar gyi dben pa na / zes dañ yañ de nid las / yul la ya mchan
 che ba diñ ma brin gyi šar phyogs / kha bkra mon gyi mtha' /
 sma šod khum bu'i nub phyogs sprin sna 'jiñs mthiñ nag 'khrigs
 pa'i 'og / gza' khyab 'jug nag po rgyu ba'i srañ sgo / gañs
 khyuñ mgo bkra šis sprin dkar ldiñ pa'i g.yon mgul / 'brog
 sman luñ g.yu'i spañ po ños bzañ la / yul sa sman gyi do ra
 pho loñ ris su btab pa / bkra šis 'o ma'i chu bo dañ / bdud
 rci dños grub kyi chu bo rnam gñis dal gyis 'bab pa'i kluñ
 ñogs / rañ byuñ byin gyis brlabs pa'i dben gnas / chu dbar
 dpal gyi pho brañ na / zes gsuñs pas / yul diñ ma brin zoñ
 'dod rgu 'byuñ pa zes pa ni spro bde'i choñ 'dus / klu dud
 sgra gnas pa'i pho brañ ni 'bri lče phug dañ 'dab 'byar gyi
 brag ris bskor ba / bkra šis 'o ma'i chu bo ni

20v sman luñ gi chu / bdud rci dños grub kyi chu ni brin stod kyi
 gžuñ chu / chu de gñis kyi bar du sgrub phug yod pas na / chu
 dbar dpal gyi pho brañ na zes gsuñ pa yin / de chig lhag ma
 rnams ni go sla 'o // sel phug gi gnas bstod las / la phyi chu
 dbar mkha' spyod sprul pa'i žiñ // žiñ skyoñ mkha' 'gro'i do
 ra sman gyi ljoñs / ljoñs dañ thañ šiñ gži lam brgyud du 'brel

/ gčan gzan gtum po gdoñ lña'i rcal gyis sñems / spu sdug ri
 skyes mtho ris gar gyis rol / sna chogs mkha' 'gros mgrin pa'i
 rja rña 'khrol // spañ soñ ri sul nor phyugs sgra yis gtams //
 sa gsum dpa' bo mkha' 'gro mi srid bzuñs // bal bod rgya yi
 rjas rnams mdun dañ // drañ sroñ bsti gnas bag phebs bsam gtan
 'phel / bal bod mig bsgyur che riñ ma čhed lñas skyoñ // phu
 na rdo rje zla ba bsil pa'i ri // mda' na rdo rje ñi ma chañ
 pa'i me // bar na žu ba de lhan skyes 'bab čhu'i rgyun //
 smugs pa gyen ldog 'gros gñis rdo rje'i sa // rgyun 'bab rañ
 sgra gžom med nā da'i dbyañs // de

21r / 'dra'i ño mchar sprul pa'i pho brañ na / rje bcun sgrub gnas
 la sked dkar dañ // 'o ma čhuñ dben pa rjoñ dañ rkañ mthil
 rjoñ / spo mtho 'bri lče phug dañ bsil ba chal / sman luñ dom
 phug lha sman rgyal mo'i ri // bon po ri dañ sñan g.yon la
 phyi gañs // brag dmar po mtho mčhoñ luñ ñi ma rjoñ // reg pa
 dug čhen brin gyi brag mkhar dañ // gčan yañ gra pa mkha' 'gro
 rol pa'i gliñ / phyogs mchams kun nas zlum por bskor ba'i dbus
 // grub pa'i bsti gnas bag phebs dañ spro bas // srid ži bde
 skyid yid kyis bris pa bžin // bkra žis ño mchar sgañ du tog
 mthon pa'i // bya skyib po bzañ čhu yi kluñ 'gram na // čhos
 kyi 'byuñ gnas šel phug čhu šiñ rjoñ // žes sogs dbu'i gañs ri
 zla ba ham yig / mda'i chad pa ñi ma a thuñ // drod kyis čhu
 kluñ 'bab pa 'bar 'jag / čhu bo thur du 'bab pa dañ / smugs pa
 gyen du 'gro ba dga' bži lugs 'byuñ dañ lugs ldog / čhu'i sgra
 gžom med nā da'i sgra sogs

21v phyi'i sgrub gnas la nañ rnal 'byor pa'i thabs žes kyi ñams
 len chañ bar bstan pa dañ / gčan yañ rje mar pa'i žal nas / ñi
 ma chañ lho nub kyi sa'i čhar brin bya ba'i luñ pa de na 'brog
 sma šod sman luñ čhu dbar žes bya ba'i dben gnas žig yod la /
 de yañ rig pa dañ gis dvañs pa'i rtags su ra čhu g.yas nas
 'bab pa dañ / 'čhi med phyag rgya čhen po yun mi riñ bar thob
 pa'i rtags su sman čhu g.yon nas 'bab pa dañ / yum bčom ldan
 'das ma'i pho brañ yin pa'i rtags su 'og na čhos 'byuñ zur
 brcegs yod pa dañ / sa'i brtan phur la rdo pha boñ khyuñ gi
 sgoñ lta bu yod pa / luñ pa'i dbus steñ na brag dmar po spre'u
 'i gdoñ pa 'dra ba la byi kha ta'i chad yod pa / luñ pa'i mda'
 na rci šiñ nags chal sna chogs yod pa de rnams kyi šiñ lo re
 re'i steñ na dpa' bo dañ mkha' 'gro bye ba rñmas kyis rdo
 rje'i glu dañ bčas gar stabs sna chogs bsgyur ba / don la dpal
 he ru ka'i pho brañ der soñ la sgrub pa gyis dañ mčhog thun
 moñ gi

- 22r / dños grub thob pa yin / ^Yzes ^Yzi byed ri pas rcam pa'i rnam
 thar las 'byuñ ba'i don go bde bar brjod na / gnas kyī lte bar
^Ychu dbar sprul sku'i pho brañ ñam rje bcun mi la'i gzims phug
 khyuñ sgoñ phug ^Yces pa yod de / sgrub phug 'dir rje bcun ^Ychen
 po la che riñ ma'i ^Ycho 'phrul rim pa gsum byuñ ba dam la btags
 nas dños grub bsñes pa'i sa yin pas m^Ychog tu byin rlabs ^Yche
 ba'o / sgrub phug de'i khri kyī thañ ^Yšiñ gi sñon po 'di gnīs
 ni sñon rje bcun ^Ychen pos ^Yzabs skor gnañ phyir rju 'phrul gyis
 bcugs ^Yšiñ / 'khor lo sdom pa'i ye ^Yses kyī sku bstim pas na da
 lta 'añ pho ^Yšiñ mo ^Yšiñ 'khor lo sdom pa yab yum sku / ^Yzes dañ
 / mjod nag ma las / yañ ñin g^Ycig rje bcun sñar med pa'i pho
^Yšiñ mo ^Yšiñ gnīs la bskor ba mjad ^Yčiñ b^Yzugs 'dug pas ras pa
 rnams sñar med pa'i ^Yšiñ 'di gañ las byuñ sñam the chom du gyur
 nas ^Yzus pa la bla ma rje bcun gyi ^Yzal nas / 'khor lo bde m^Ychog
 yab
- 22v yum ni // thabs ^Yses zuñ 'jug ^Yche ^Yšiñ 'di // kho bo mi la ras
 pa la // bskor ba'i rten du gnañ ba lags // ^Yzes gsuñs pas 'di
 byin rlabs ^Yche ba'o // rgyab ri klu'i rgyal po dud sgra'i rna
 ba g.yas pa'i lde bas su 'bri l^Yce phug bya na yod de / 'di ni
 brag phug gi nañ du brag 'bur mo 'bri'i l^Yce 'dra ba yod pas de
 skad du btags ^Yšiñ / gnas 'dir sñon rje bcun ^Ychen por ^Yjo mo
 bkra ^Ysis che riñ mas rañ byuñ rdo'i ^Ychos khri phul ba la yun
 riñ du b^Yzugs nas slob ma mañ po smin grol du mjad / mthar brin
 sdiñs mar b^Yzugs skabs dge b^Yses rcag phu bas phrag dog gis dug
 phul nas snun chul bstan pa'i skabs kho bo na chul 'dir ston
 pa yin / 'chi chul ston du ^Ychu dbar gyi 'bri l^Yce phug tu sñogs
 gsuñs pa ltar gnas 'dir sku mya ñan las 'das ^Yšiñ pur sbyañ
 sar rdo'i khri yañ yod / g.yon ri 'di ni rca bar bon po ri
 dañ rce mo gañs mthon mthiñ rgyal mo ^Yzes gañs ri zur gsum nam
 mkhar bsñegs pa 'di ni ^Yjo mo che riñ ma'i pho brañ yin no //
^Ychu phar
- 23r / kha'i brag ri 'di ni brag señ ge 'gyiñ pa ^Yzes grags ^Yšiñ /
 brag dmar po gdoñ spreu'i gdoñ pa 'dra' ba la bya kha ta nag
 po'i chañ b^Ycas pa ^Yzes pa 'añ 'di kho na yin te ri 'di'i rca
 bar rje bcun ^Ychen po'i gzim phug rcig pa rkañ mthil rjon dañ /
 ri'i sked brag gseb tu khu byug dben pa rjoñ yod ^Yčiñ / de'i
 yar zur du rgyal ba ko brag pa'i sgrub phug ko brag phug tu
 grags pa yod / de dag gi steñ nas nub phyogs su ^Ycuñ zad 'jags
 pa'i steñ kha ^Yzig tu sñon rje bcun yab sras kyī b^Yzugs gnas 'o
 ma ^Ychuñ dpal gyi nags 'dabs ^Yzes pa'i yod de / 'di sñon rje
 bcun ^Ychen po'i rjes su / gnōs rgyal ba lha nañ pa b^Yzugs ^Yšiñ /

de rjes grub thob ko brag pa yañ bžugs / de nas lo mañ žig
 'bri gdan gyi sgoms čhen č'i rigs pas bzuñ ño // phyis rin
 spuñs rgyal po don yod rdo rjes grub thob smyon par phul bas
 des sgrub grva btab nas / de'i slob brgyud kyis

23v yun riñ du bzuñ ño // 'o ma čhuñ steñ gi brag gseb tu sñon rje
 bcun čhen pos jo mo bkra šis che riñ ma'i sñun gži 'čhos su
 'byon skabs kyi bžugs gnas su grags pa sked dkar steñ ma žes
 pa sogs yod / čhu dbar gyi čhu 'gram žig tu brag steñ du rje
 bcun čhen po gzims pa'i sku rjes šin tu gsal ba yod / čhu dbar
 nas sman luñ gi phur dpag chad cam bgrod pa'i thañ dkyil žig
 tu sñon rje bcun čhen pos dom du sprul nas bžugs pa'i dom phug
 dañ / de dañ ñer bar sga ru phug čes pa dañ / ras čhuñ phug /
 dvags po phug / g.yu thog phug čes pa sogs yod par grags / dom
 phug nas rgyañ grags gsum cam brgod pa'i nub kyi rja gseb tu
 lha mo tad dkar mgro bzañ ma'i bla mcho mar gad kyi khu ba
 'kyil ba lta ljañ la 'cher ba šin tu bka' gñan pa dañ / de nas
 rgyañ grags gñis cam 'das pa'i rja khrod du mthiñ gi žal bzañ
 ma'i bla mcho mthiñ žuñ gyi khu bar

24r lta bu kha dog sño skyar snañ ba mda' rgyañ bži cam gyi kha
 žeñ čan / de dañ ñer bar mi g.yo blo bzañ ma'i bla mcho kha
 dog phal čher nag č'iñ zur ser ba dañ / de nas rgyañ grags cam
 gyi sar gco mo bkra šis che riñ ma'i bla mcho kha dog 'o ma
 ltar dkar žiñ rgya čhes čhe ba bčas yod la / čod pan mgrin
 bzañ ma'i bla mcho ni nub phyogs gañs khrod mis bgrod par
 dka' ba žig tu yod bar grags so // dom phug nas šar phyogs
 su gyen du 'jega pa na žiñ skyoñ gi bla mcho kha dog nag
 č'iñ rgya čhe la dkyus šin du riñ pa yod č'iñ mcho 'di zil čhe
 žiñ ku sgra cam byas kyañ de ma thag rmugs pas mcho dañ sa gži
 sgrib č'iñ kha čhar 'bebs pa dañ / rbab sgril pa sogs čhes gñan
 pa yod do // da ni čhu dbar gyi gcug lag khañ dañ bčas pa
 bžeñs chul ni / de yañ sñon rje bcun čhen po gšegs nas 'bri
 guñ pa'i ri pa ma 'byor gyi bar la bka' brgyud pa'i sgrub pa
 po ma ñes pa du ma žig bžugs pa las gnas 'jin ñes rigs ma byuñ
 ba la / 'bri guñ skyob pa'i

24v dus / rje phag gru'i gdan sa thel / kun bzañ nags khrod ni
 skyob pa'i slob ma spyen sña grags 'byuñ sku mched kyis bzuñs
 / 'bri guñ gi gdan sa ni skyob pa ni kyid dbon bsod nams grags
 pa sogs kyis bzuñs pa'i 'bri gdan gñis čhos 'žig rten gñis
 ka'i thañ nas lar rgya gčig par soñ gšis lho pa čhos rgyal
 gyis la phyi gañs ra 'bri par phul skabs la phyi dañ / čhu
 dbar gñis kyañ gdan sa gñis ka'i ri thebs kyis spyi ru 'jin

čič m̄nams por bžugs pa de lta bu lo grañs drug ču 'am bdun ču
 skor žig soñ bas la phyi dañ čhu dbar gñis kar rdor 'jin gyi
 gzim khañ sogs dañ spyil bu čič rigs pa yod čes grags / nam
 žig dgun la phyir bžugs pas ri pa rñams las sa thel ba'i ri pa
 rñams ras čhen rgyud dañ / 'bri guñ gi ri pa rñams kyis char
 leb rgyud bzuñs / čhu mig gčig las med stabs / čhu'i kha thug
 tu phan chun yur ba drañs nas čhu gñer re bsko žič / der nin
 mo čhu čhe čhuñ sñoms par tha dad

25r du rjoñs / mchan mo roñ du gtoñ bar byed pa la dus lan gčig
 čhu čhe čhuñ gis rkyen byas ri thebs gñis 'khrugs pas / bdud
 kyi byin gyis brlabs pa'i mi ñañ gčig gi byed pa la brten phan
 chun du mi bsad res sogs kham čhu čhen por soñ nas / lho pa
 čhos rgyal gyi khirms sar gtug pas khri dpon pas bar mchams
 byas nas la phyi gnas ma lag gna' nañ gi yon bdag bčas phyogs
 gčig dañ / čhu dbar gnas ma lag brin / khum bu'i yon bdag bčas
 pa phyogs gčig byas te / gdan sa thel pa ma dgon yin pas 'dam
 ka btañ ba'i thel mas čhu dbar 'dam nas bzuñs / 'bri guñ pas
 la phyi bzuñs pas de phyin rcod pa med par de bžin du gnas so
 // da ltar gdan sa thel gyi rdor 'jin kun dga' ñi ma dañ /
 gžon nu rin čhen / sañs rgyas rgyal mchan la sogs pas čhu dbar
 du dgon pa btab čič sgrub sde bskañs so / čul de 'dra ba'i
 lo mañ žig 'das nas gdan sa thel gyi gdan rab bču

25v drug pa spyan sña ñag gi dbañ phyug gšegs nas rlañs kyi sku ño
 ñag phra skabs žva dmar bžič pa čhos kyi grags pa thel gyi
 spyan sñar mña' gsol nas lo ñer brgyad dañ slar rlañs gi gduñ
 rigs spyan sña grags 'byuñ gsum pa'i riñ ma gtogs / yañ žva
 dmar lña pa dañ / drug pas kyañ thel gyi spyan sña mjad pas /
 de skabs čhu dbar yañ šugs kyi kam chañ žva dmar ba'i dgon lag
 tu soñ / de rjes žva dmar drug pa gar dbañ čhos kyi dbañ phyug
 dañ / ka rma pa bču pa čhos dbyiñs rdo rje gñis čhu dbar du
 čhibs bskyod gnañ žič / de dus čhu dbar gyi dgon pa 'di žva
 dmar bas ka rma pa la bul bas ka rma čhos dbyiñs de ñid kyis
 mčhod khañ čhen mo steñ šod dañ mgon khañ bčas gsar du bžeñs
 nas kar lugs kyi čhos rgyun bcugs pas thel lugs kar lugs su
 bsgyur / de nas lo mañ žig soñ bar sog po gu šri'i dmag gis
 gcañ stod rgyal po bcom nas gnam skos dga' ldan pho brañ pas
 bod khams la dbañ bsgyur žič goñ sa kun mkhyen lña pa čhen po
 dañ / sde

26r / srid mi rje sañs rgyas rgya mcho čhu dbar sgrub sde kar lugs
 pa slar dge lugs su bsgyur nas dga' ldan 'gro phan gliñ žes
 mchan gsol ba nas bzuñs / da lta'i bar ri bo dga' ldan pa'i

ḥhos rgyun 'jin pa'i srol ma n̄ams pa 'di yin no // de ltar
 sgrub sde 'di'i rten gyi gco bo ni / bla ma lha khañ du / rje
 bcun bzañ pa rdo rje mya ñan las 'das pa'i pur thal dañ / žal
 bzugs kyi sad mchal 'jim pa dañ bsres nas rje bcun ras ḥhuñ
 pas bzeñs pa'i sku brñan mthoñ ba don ldan zes byin rlabs šin
 tu ḥhe ba dañ / te lo na ro mar pa ka rma pa sku phreñ sogs
 kyi snañ brñan / khro li'i gcañ smyon gyi mi chad ma gsuñ byon
 / jhe šim las grub pa'i thub dbañ gi sku me thub dañ ḥhu thub
 ces grags pa šin tu 'gañ ḥhe ba gñis dañ bka' bstan sogs bzugs
 / rten sgam du / rje bcun ḥhen po'i pur 'bri lče phug tu žu
 ba'i pur rdo las rañ byon du phebs pa yin zer ba'i yi ge drug
 pa'i rañ byon / ras ḥhuñ pa'i dpe ḥha rje bcun ḥhen pos mer
 bsregs skabs

26v ras ḥhuñ pa bla ma la dad pa log pa'i sdig sbyoñs su / mkha'
 'gro ma rnams kyis bzeñs pa brag dmar mchoñ luñ dañ khyi ra
 skor gsum gyi bkod pa rdo las grub pa dañ / ras ḥhuñ pa'i
 phyag bzor grags pa'i bso las grub pa'i rje bcun gyi sku / ka
 rma pa ḥhos dbyiñs rdo rje'i phyag rjes 'ga' žig sogs nañ rten
 ḥi rigs dañ / gcañ khañ du thub dbañ / ne sras bryad / sgo
 sruñs ma rnams kyi sku thog chad gñis pa / 'du khañ du rje yab
 sras dañ yoñ 'jin pa ṅdi ta sogs kyi snañ brñan / ca nda na
 las grub pa'i bde mchog / gser zañs dañ khro li sogs las grub
 pa'i rdo rje 'chañ / thub dbañ / byams pa / mar mi dvags gsum
 / ka rma pa / grub thob dbus smyon gsuñ byoñ ma sogs sku brñan
 / kar dus kyi bka' 'gyur bris ma thor bu / bka' 'gyur par ma
 ḥha chad sogs rten gsum ḥi rigs pa bzugs / gser sku lha khañ
 du rten gco dñul las grub pa'i rdo 'chañ gi sku ḥhe legs / rdo
 rje 'chañ / te lo nā ro / mar mi dvags gsum / ka rma pa sku
 'phreñ rnams dañ / thub dbañ / rdor sems sogs kyi gser sku dañ
 li sku rñiñ ma ḥhes mañ ba / rje coñ

27r kha ba'i bka' 'bum sogs bzugs / bo mtho rgya lha khañ du thub
 pa groñ 'khyer ma thog chad ma dañ / 'khor ñe sras bryad
 sogs rten gsum ḥi rigs gzim ḥhuñ ñu sgrol ma gsuñ byon / thub
 dbañ / 'od dpag med / che dpag med / sems dpa' ḥhen po mkhan
 ḥhen yon tan lhun grub kyi snañ brñan byin rlabs ḥan sogs
 bzugs / mgon khañ du kar lugs mgon po ber nag ḥan thog chad ma
 'khor bčas / rca ri žiñ skyoñ yab yum / che riñ mched lña
 rnams kyi sku brñan / rca ri žiñ skyoñ gi gser pa them spañs
 ma sogs bzugs pas byin rlabs ḥhe bar yod / ḥhu dbar nas ḥhu
 nub phyogs su cuñ zad phyin pa'i sar brin choñ 'dus zes pa 'am
 spro bde bkra šis sgañ du grags pa der / sñon rje bcun ḥhen po

mi la dañ / m̄nam med dvags po rin po che thog mar m̄jal skabs
 r̄je bcun pha boñ žig gi steñ du bžugs 'dug pa'i spyar sñar
 byon nas phyag 'chal žiñ gser dañ ja'i phyag rten phul bar r̄je
 bcun gyi žal nas gser dañ mi rgan lo mi mthun / ja la skol
 ba'i

27v thabs spyad med // ña zas nor spañs nas riñ žig soñ // bu sñiñ
 nas lha čhos bya sñams na // che 'di la ma dga' phyi ma som //
 žes gsuñs dus bžugs pa'i pha boñ dañ / de'i zur du dvags po
 rin po che'i sgrub phug yod / de'i ya chad kyi brag ldebs su
 r̄je bcun čhen po'i bžugs gnas nañ gi rjoñ drug gi gras sel
 phug čhu šiñ rjoñ dañ / de dañ 'dab 'byar du bo bzañ dgon pa
 žes dpal ldan 'brug pa'i sgrub gnas žig yod de / 'dir sñon r̄je
 lha rce ba ñag dbañ bzañ po'i slob ma se bya bral ba čhos
 grags rgya mcho žes pa'i mkhas grub čhen po des yun riñ du
 bžugs nas sgrub gnas la žabs rtog legs par mjad pas de phyin
 sgrub sde ma ñams šiñ / da lta 'añ gnas de'i 'du khañ du r̄je
 bcun mi la'i pur thal las grub pa'i r̄je bcun ñid kyi sku khru
 gañ pa žig dañ / mkhas grub čhos grags rgya mcho'i 'dra sku la
 sogs pa rten gsum či rigs bžugs / de'i nub kyi brag gseb tu
 r̄je bcun čhen po'i nañ gi rjoñ drug

28r / gi gras skyid pa ñi ma rjoñ yod / de dag las gyen du rgañ
 grags cam bgrod pa'i sar brin sdeñs ma žes sñon r̄je bcun čhen
 po'i yon dbag 'bar señ dañ / ña ma mjes se / khu byug / rgyal
 mo skyid la sogs pa'i khañ khyim gyi 'dab 'brel du brag čhen
 po'i khar r̄je bcun gyi gzim sbug gi šul da lta yañ brin brag
 mkhar du 'bod pa dañ / de'i rgyab ri'i ldebs su sñon r̄je bcun
 čhen pos jo mo bkra šis che riñ mar sems bskyed gnañ ba'i sa
 da lta sems bskyed phug tu grags pa dañ / brag mkhar dañ ñe
 bar klu gdol ba nag po gnas pa'i pha boñ reg pa dug čan gyi
 steñ sñon r̄je bcun čhen po sñan chul bstari nas bžugs pa'i
 sgrub khañ gi šul dañ / šar gyi brag gseb tu dge bšes rcag phu
 pa'i sgrub khañ dañ / de'i nub na sñon r̄je bcun gyi yon bdag
 bkra šis brcegs pa'i khañ pa brin lha bro žes pha boñ gi steñ
 du lhas gro 'khrabs pa'i r̄jes bčas yod / sdiñs ma nas nub
 phyogs kyi ri

28v mthon por 'jega pa'i la ldebs su rgyal ba ko brag pa'i žabs
 r̄je dañ / rdo dā ma ru žes grags pa'i la čhen brgal nas thur
 du čuñ zad bgrod pa'i sar sñon r̄je bcun čhen po la a ne bdud
 mo stag 'dren gyi bšags pa 'bul bar yoñ skabs / lcam mo pe tas
 bča' zam 'then pa'i šul gyi bča' la da lta yañ a ne bča' žes
 'bod pa dañ / de nas čuñ zad na ras čuñ phug dañ / de'i 'og

gi brag gi bya skyibs su rje ri bcun gyi bzugs gnas yañ rjoñ
 gnis kyi ya gyal skyid phug ni ma rjoñ zes pa brag gi ldebs la
 rje bcun gyi zabs rjes dañ bčas pa yod ciñ / ras chuñ pa'i ñan
 sñags kyi dpe cha me la bsregs yañ 'di kho na yin no // skyid
 phug nas mda' rgyaň gaň cam gyi sar sñon rje bcun gyi ras chuñ
 pa yeñs byed rkyañ ma brgya bu brgyar sprul pa'i thañ dañ / de
 nas kyaň mda' rgyaň gaň cam gyis sar brag gi steñ thañ chuñ
 žig gi dbus su rje bcun gyi bzugs gnas yañ rjoñ kyi ya gyal po
 mtho nam mkha' rjoñ du grags pa'i g.yam

29r / spyil dañ / de'i mdun du sgrub chu'i khron pa / g.yam spyil
 gyi rgyab ños brag steñ du brag dmar nas ras chuñ pa rgya gar
 'khor ba bsu ru 'byon par dgoñs nas nam mkha' la phur sul zabs
 gñis ka'i rjes bčas yod / po mtho'i gzim spyil dañ skyid phug
 gi bar na spañ ri 'bur cam nags chal skyes pa žig yod pa ni ri
 nag po 'bigs byed bya ba 'am / miñ gzan brag rin chen spuñs pa
 zes pa de nid yin par bzed de / mcho lña'i ras chuñ ma'i glu
 lan gyi mgur las / brag dmar spo mtho skad pa de // ma mthoñ
 rgyaň nas sgra che ba / brag rin chen spuñs pa 'dra'o skad //
 mthoñ nas druñ du slebs rca na / spañ la brag ri 'bur ba gčig
 / spañ la brag ri 'bur ba de // sñon bde gšegs ñiñ kyis luñ
 bstan pa / ri nag po 'bigs byed bya ba yin // yul dbus 'gyur
 chal gyi byañ phyogs yin / spyir rgya bod gñis kyi so mchams
 yin // rgya stag khra po'i 'grim sa yin / de la nags chal
 skyes pa de / ca nda na sman gyi sñon po yin // bzañ

29v drug sman gyi ljon šiñ yin // brag rin chen spuñs pa 'dra ba
 de // lha drañ sroñ rñams kyi pho brañ yin // mkha' 'gros luñ
 bstan dben gnas yin // sñar 'das kyi grub thob bzugs sa yin //
 de mtha' chu yis bskor ba de // kun gyi bgrod par bka' ba yin
 // ño mchar de bas che ba med // ces gsuñs šiñ de yañ sñon rje
 bcun chen po bzugs skabs ri 'di ston pas luñ bstan pa yin
 / zes gsuñs pa la 'ga' žig yid ma ches pa'i der bla ma rje
 bcun gyis ri khrod rgyal bas luñ bstan pa yin na sñar med pa'i
 mchan ma khyad par can žig 'byuñ bar gyur čig / mi nan mi
 'byuñ bar gyur čig / ces bden stobs brjod pas ri de nid 'bur
 gyis skyes nas bañ rim log me ba žig byuñ / de la rje bcun nid
 kyis ži khro rab 'byams kyi lha chogs stim nas zabs skor gñañ
 skad / ces lha bu bya btañ gis bsgrigs pa'i rnam thar las
 'byuñ žiñ / de dañ mthun par mjod nag ma las kyaň / yañ rje
 bcun brag dmar na bzugs dus / ñin gčig

30r / sñar med pa'i ri nag po bañ rim gsum pa žig la bskor ba mjad
 ciñ 'dug pa dañ / ras chuñ rñams yid ma ches nas 'di gaň nas

byuñ ba yin ^vzus par / r^vje bcun gyi ^vzal nas / skyob pa ^všā kya
señ ge yis / ri bo nag po 'bigs byed 'di / bod kyi mi la ras
pa la // m^vchod pa'i rten du gnañ ba lags // gnañ yañ de ñid
yin s^vnam med // ^vces gsuñs so // ^vzes 'byuñ ba'i rgyu mchan de
ñid la brten nas / s^vha rab pa rnam kyis kyañ spañ ri 'bur mo
nags chal ^včan 'di la skor ba'i srol byuñ snañ ^vziñ skor lam yañ
yod pas phyin ^včhad kyañ de b^vzin byed par rigs so ^vzes gdams so
/ spo mtho nas byañ phyogs kyi ^všiñ khrod stug po ^vzig nas ^včuñ
zad 'thur du bab pa'i sar s^vñon r^vje bcun ^včhen po brag dmar
m^vchoñ luñ du b^vzugs skabs ^všiñ 'thu ru byon pa'i che / rluñ ^včhen
po ^vzig glo bur du lañs nas / ras bzuñ che ^všiñ khyer / ^všiñ bzuñ
che ras khyer ba na / der ras dga' na

30v ras khyer ^všiñ dga' na ^všiñ khyer gsuñs gñis ka blos btañ ste
b^vzugs pa'i skabs rluñ bser ma'i rnam pas yud cam thugs dran
med du thim pa las b^vžeñs nas rdo pha boñ lug ro cam gyi khar
b^vzugs nas bla ma dran drug gi mgur gsuñs pa'i ^všul dañ / de'i
rgyab phyogs kyi brag rcar / pe ta / a ne / mjes se sogs kyi
sgrub khañ gi ^všul b^včas yod / de nas thur du ^včuñ zad bgrod pa
na mkha' 'gro'i gsañ ^včhur grags pa'i sgrub ^vču dañ / r^vje bcun
pos bgegs rgyal bi na ya ka dam la btags pa'i ^vgnas / nañ gi
rjoñ drug gi ya gyal m^vchoñ luñ khyuñ gi rjoñ ^vzes grags pa'i
phug pa dañ / de nas mda' rgyañ cam gyi smyug gseb tu rdo leb
^včhen po'i khar r^vje bcun gyi ^vžabs r^vjes 'ga' ^vzig dañ / ^vžabs skor
gnañ ba'i m^vchod rten b^včas yod / khyuñ rjoñ gi steñ brag gi bya
skyibs su ras ^včuñ pa'i log lta bas la phyir nam mkhar bya
b^vzin 'phur ba'i mthar brag dmar gyi sked stod na ras ^včuñ pa
mi thar ^vziñ sku mthoñ gsuñ thos pa'i bya skyibs ^všig na / r^vje
bcun sku gsum du sprul nas

31r / b^vzugs pa'i ^všul du lta ras ^včuñ phug ^vces brag la them skas
bcugs pa ^vzig yod / brag dmar gyi mda'i ^vču dañ / brin ^vču
'dres mchams ^všig tu s^vñon r^vje bcun ^včhen pos ras ^včuñ pa'i log
lta bas la phyir pha boñ ^vču ltar 'phyar / gzan ltar b^včad /
'dam ltar brjis r^vjes / mda' 'phen pa ltar ^vču kluñ ^včeñ po'i
nañ du 'phañs gsuñ pa de yañ yod ^vces grags / de nas ^všog khra
bryud g.yas bskor du phyin pa na la phyi'i mdor ^vču gram ^vzig
tu b^vcom ldan 'das dpal 'khor lo sdom pa'i s^vñan brag la rañ
byon du b^vzugs pa s^vñan g.yon dpal gyi nags l^vjoñs ^vzes s^vñon r^vje
bcun yab sras dañ / g^vnos ^včhen po / stag rce mi pham phun chogs
^vses rab sogs kyi b^vzugs gnas sgrub phug 'gañ ^vche ba dañ / roñ
brgyud kyi lam du sgrub pa du ma'i phyag ^vžabs ky; re kha gor
ma la rnam par bkra ba b^včas mthoñ byar yod la / g^vzan yañ brin

du smyug sdiñs phug / rgyab ri phug / bon ri phug / yañ dben
 phug mo che / spo mdoñs phug / mgur chu phug / bla ma phun
 chogs zes

31v pa sogs yi sñed cig yod par gsuñs kyañ phal cher da lta ño
 'phrod min gyis brjod ma nus so // da ni la phyi gnas mthil
 gyi sgrub phug sogs zur cam smos pa ni // yañ rjogs pa'i sañs
 rgyas dkon mchog yan lag gi rnam sprul rgyal dbañ thams cad
 mkhyen gzigs rdo rje gar dbañ chos kyi dbañ phyug gi bka' rcom
 lam yig las / de'i dguñ 'das nas lña pa'i char lam du žugs te
 soñ ba las bcóm ldan 'das khyab bdag rdo rje 'chañ chen po
 'khor lo sdom pa ses rab kyi rig ma dpa' bo rnal 'byor ma'i
 'khor dañ bčas pa'i gnas rgyal ba rgya mcho'i chogs til gyi
 gañ bu kha phye ba lta bu'i rab tu gtams pas thar pa chen po'i
 gžal yas khañ brog la phyi gañs kyi ra ba'i pho brañ mñon sum
 du mthoñ bar gyur te de'i gnas kyi che ba'i yon tan rgyas pa
 'phags pa rnams kyi spyod yul te bsdus pa grub pa'i slob dpon
 rnams kyi rnam par thar pa dañ / gnas kyi gtam brjod pa'i yi
 ge dag las gsal ba'i phyir 'dir ma smos la / phyogs bcu dus
 gyi sañs

32r rgyas dañ byañ chub sems dpa' thams cad kyi ye ses kyi sku rje
 bcun bzad pa rdo rje dañ / ras chuñ rdo rje grags pa / rgyal
 pa ko brag pa / la phyi ba nam mkha' rgyal mchan / gcañ smyon
 he ru ka la sogs pa'i bzugs gnas bdud 'dul phug mo che / ze
 phug / sbas pa kun gsal / luñ bstan chal chen phug / sbas phug
 la sogs pa du ma bzugs siñ chur dol mthoñ ba'i snañ ba ñid du
 yañ / brag ri rnams ni rdo rje'i ri bo 'gyid pa bžin // gañs
 ri'i phreñ ba mu tig dog pa bkod pa bžin // nags chal mjes pa
 gos bzañ lhab lhub gyon pa bžin // dbañ po ñe dbañ 'khor bčas
 mdun sar rol pa bžin // rab sñoms sa gži rcva sñon spu sdug gi
 / bgo ba bgos siñ chu rgyaun do sal 'phyañ // chu 'bab sgra
 snan g.yer kha'i skad 'khrol ba // sñon med mjes pa'i chogs
 kyis brgyan pa mthoñ // 'di ci mtho ris 'chi med gnas yin nam
 // sgyu ma byed pa dag gis sprul pa 'am // gsal ba rmi lam
 nams su myoñ ba bžin // thog mar mthoñ ba

32v dag la so ma ñid byed // ses gsuñs pas / da ltar na la phyi'i
 gnas kyi lte ba 'khor lo sdom pa'i pho brañ dños ni 'di las
 gžan du med par gsuñs te / 'di dag gis kyañ sin tu gsal bstan
 pa'i phyir dañ / 'di dag gi che ba'i yon tan ni 'phags pa
 rnams kyi rnam yul las so skye'i yul min pa dañ / bsdus pa
 grub pa thob pa'i slob dpon rnams kyi rnam thar las 'byuñ zes
 gsuñs pa 'dir yañ de kho na ltar 'chad pa yin pas / de la la

phyi phug ^Vchen b^Vzi'i ya gyal bdud 'dul phug mo ^Vche ni s^Vhon r^Vje
bcun ^Vchen pos thog mar la phyi'i gnas sgo 'byed du phebs nas
lha 'dre r^Vnams dam la b^Vzag / de r^Vjes slar yañ 'dir sgrub pa la
b^Vzugs skabs kha ba ñin mchan b^Vco brgyad bab nas brin g^Vna' nañ
gi lam 'gags te rgyu 'grul ^Vchad pa'i riñ rcam pa bre gañ gis
zla ba drug gi rgyas mjad nas b^Vzugs pa dañ / r^Vje bcun thugs
sras ras ^Vchuñ pa dañ lhan ^Včig phug pa 'dir b^Vzugs pa'i skabs mi
ma yin gyi ^Vcho 'phrul drag

33r / po byuñ nas ñas ^Vchuñ pa sku rgyab kyi brag g^Vseb tu sbas nas
r^Vje bcun g^Vyis zad pa ^Vču'i tiñ ñe 'jin la m^Vnam par b^Vzag pas
lha 'dre r^Vnams gyi ^Vču 'khyil ba ^Vzig tu mthoñ nas / der bud
med g^Včig na re / da ni la kho ga re zer bas / g^Včig gis da ^Vči
^Vču 'di'i thad na 'dug zer rde'u ^Vzig bsgyur soñ / r^Vje bcun
gyis ña 'di na yod ^Vces sku d^Vnos su bstan pas kun 'jigs ^Všiñ
gros mthar b^Vsags pa phul ^Vziñ dam la btags / tiñ 'jin las bzeñs
skabs pas ^Včuñ pas / lha 'dres ^Vču nañ du rde'u bsgyur chul
^Vzus pa la de yin nam ro stod na mi bde ba ^Vzig 'dug khyod k^Vis
sol dañ gsuñs / slar r^Vje bcun gyis ^Vču'i tiñ ñe 'jin la m^Vnam
par b^Vzags nas ras ^Včuñ rde'u bsal to // yañ sgrub phug 'dir
b^Vzugs pa'i skabs la phyi'i mdun ri mthon po ^Vzig yod pa der
skyo sañs la 'gro gsuñs pas / 'khor r^Vnams k^Vis da sku na bgres
pas mi thar ^Vzus pa la / ^Vžal nas / ña mi la ri rcer 'gro

33v 'dod pas // mi la ras pa rgas pa dañ // 'byuñ b^Vzi rgud nas
'gro ma nus // bem po'i ri kyod 'jam gyis ñol // ^Vces gsuñs ma
thag ri mgo gug byuñ ba'i rcer r^Vje bcun gyi ^Vžabs b^Vzag pa dañ
ri gyen du lañs so // der ri rcer 'ja' 'od 'khrugs pa'i dbus
su re ^Vzig b^Vzugs nas slar ^Všod du 'phur nas phebs gsuñs ba ni /
da lta nag po 'bum ye ^Vžes grags pa yin la / de ltar bdud 'dul
phug mo ^Včer r^Vje bcun yab sras / m^Vnos lha nañ pa / ko brag pa
/ g^Vya ru dpal grags / nam mkha' rgyal mchan / 'dul 'jin ^Vchos
r^Vje / gcañ smyon pa / ^Všar kha ras ^Vchen / ^Vžabs dkar r^Vje sogs
s^Vña phyr grub thob kho na 'añ ^Vches mañ po b^Vzugs ^Všiñ sgrub pa
mjad pas na byin rlabs dpe med du ^Vche ^Vziñ / da lta 'añ r^Vje
bcun ^Vchen po bdud 'dul gyi phyag rgya ^Včan gyi sku gser zañs
las grub pa khru do / rgyal ba la phyi ba'i thugs dam gyi rten
r^Vje bcun ras ^Včuñ pa'i gser sku mda' chad / rdo r^Vje 'čañ gi
gser sku mda' chad / yañ rdo r^Vje 'čañ gi sku g^Vñis / m^Vnam med

34r / ^Vdvags po lha r^Vje'i snañ br^Vñan li ma / r^Vje bcun po'i snañ
br^Vñan g^Vñis / slob dpon ^Vchen po padma'i sku g^Vñis sogs rten gsum
byin ^Vchen ^Vči rigs pa b^Vzugs so // de'i steñ gi brag rdog ^Vchen
po'i 'og gi phug pa dañ / steñ gi phug pa ni r^Vje bcun ^Vchen

po'i bZugs gnas señ khyams goñ 'og ces grags / de'i steñ gi
 brag phug Chen po lha khañ dañ bCas pa 'di ni sñon rje bcun
 Chen pos ras chuñ pa rgya gar nas 'khor ba bsu ba'i phyir brin
 brag dmar nas mkha' la 'phur te la phyir phebs pa'i dus žabs
 sa la reg pa'i thog ma sgrub phug ras Chen du grags pas brag
 log la mjad pas brag la žabs rjes byuñ / žes rje bcun gyi rnam
 thar du gsal ba de nid yin la / žabs rjes 'di la physis grub
 thob gcañ smyon pas gser chab phul dus sa g.yo ba la sogs pa
 'di ge mchan byuñ žes gsuñs / phug pa 'dir rje bcun Chen po
 yun riñ du bZugs šiñ physis g.yag ru dpal grags dañ /

34v grub thob gcañ smyon pa / 'dul 'jin ñag dbañ rgyal mchan gsum
 gyis lo gsum re sgrub pa gnañ pa dañ / la phyi ba nam mkha'
 rgyal mchan lo mañ por bZugs la sogs grub pa thob pa'i gañ zag
 šiñ tu mañ pos byin gyis brlabs šiñ / Chos ra dge 'phel gliñ
 gi gcug khañ ma btab goñ du sgrub sde ba rnam kyis 'khor lo
 sdom pa'i sgo nas yar mar gyi ches bcu'i mchod pa gnañ sa yañ
 'di kho na yin no // lha khañ 'dir rdor 'jin kun dga' rgya
 mchos thugs dam gyi rten rje bcun Chen po mi la'i gser sku
 chad chuñ ñu / rgyal ba rdo rje 'chañ gi sku gser zañs dañ /
 li las grub pa che legs gsum / ha ri ca nda na las grub pa'i
 bka' brgyud gser phreñ gi sku brñan bži bcu brgal ba / rje
 bcun mi la ras pa'i thugs kyi sprul pa la phyi ba nam mkha'
 rgyal mchan gyi gduñ dañ riñ bsrel bZugs pa'i gser 'bum rnam
 rgyal mchod rten thog chad dañ sgrub phug gi g.yas g.yon du
 mchan ldan la phyi ba'i Chos ra'i šul sogs yod / de'i nub
 phyogs

35r / su rje bcun gyi bZugs gnas ras Chen nub dañ / de'i 'og tu
 stag chañ phug tu grags pa yod / de nas byañ phyogs kyi ri
 rcer cuñ zad 'phags pa'i sar rje bcun Chen po'i bZugs gnas
 sbas pa 'og ces bya ba dañ / de'i steñ gi brag rcar sbas pa
 kun gsal tu grags pa 'am / sbas ba goñ žes pa phug Chen bži'i
 ya ba gčig yod de gnas 'dir sñon rje bcun Chen por nub gčig
 'khor lo sdom pa lha drug cu rca gñis sogs ži khro rab 'byams
 kyi lha chogs nam mkha' gañ bar gzigs šiñ nid la thim pa dañ /
 chogs 'khor mjad pa'i che žiñ skyoñ mka' 'gros gtor ma dños su
 len pa la sogs pa byuñ ba'i chul bo doñ bla ma ñag gi dbañ
 phyug gi rnam thar du bšad la / gžañ yañ sgrub phug 'dir mañ
 po bya ston žes pa žig 'ja' lus su gšegs pa dañ / de'i brgyud
 pa bla ma 'jam rin pa bya ba sku gšegs dus riñ bsrel du ma
 byuñ ba dañ / žabs dkar rdo rje 'chañ gis kyañ

35v gnas 'dir rtogs pa'i yon tan smad du byuñ ba brñes pa yin no

// sbas pa 'og dañ ra bug gi bar gyi sgañ brgyud du rje bcun
 chen po'i bžugs gnas char leb goñ 'og tu grags pa dañ / 'di
 skor du mkhas pa g.yu thog pa'i sgrub phug kyañ yod bar grags
 pa sogs byin rlabs can gyi phug pa ches mañ ño / sbas pa'i
 steñ phyogs nas rgyañ grags cam gyi sar 'od gsal ze ba phug
 ces sñon rje bcun chen po yun riñ du bžugs pas la phyi'i phug
 chen bži'i ya ba gčig ya ba gčig yin la / 'dir la phyi ba nam
 mkha' rgyal mchan gyi thugs dam gyi rten rje bcun chen po dañ
 / mñam med dvags po'i gser sku mda' chad re / gžan yañ rgyal
 ba rdo rje 'chañ dañ / 'bri guñ chos rje 'jig rten gsum mgon
 po gyi gser sku mda' chad / thub dbañ glañ 'dul ma dañ / bdud
 'dul ma khru chad / do mbhi he ru ka'i gser sku sogs rten gsum
 či rigs / rje bcun chen po'i sgrub chu dañ / rje bcun gnas 'di
 nas chu dbar du 'phur nas gšegs dus kyi žabs rjes sogs yod /
 de'i sar

36r / phyogs kyī brag steñ du rgyal ba la phyi ba dañ žabs dkar
 rje'i chos khri yañ yod / žol gyi thañ gñis las bdud 'dul phug
 nas char leb kyī bar thañ ni chos 'byuñ ya thañ dañ / bdud
 'dul man gyi thañ ni chos 'byuñ ma thañ žes grags te ño bo rdo
 rje rnal 'byor ma'i dkyil 'khor gyi rnam par bžugs pa yin no
 // deñ sañ gnas 'jin pa kha gčig ras chen gyi brag rdog dbu /
 señ khyams gyi brag lto ba // bdud 'dul gyi mdun gyi brag spus
 mo bčas phag mo'i sku yin zer ba ni blun gtam ste yid brtan mi
 bya'o // chos 'byuñ ma thañ gi 'og gi chu kluñ chen po'i 'gram
 du luñ bstan zil chen phug yod de 'di ni sñon 'bri guñ skyob
 pa rin po che'i rdor 'jin g.yag ru dpal grags la phyir rjoñ
 skabs bu khyod kyī sgrub gnas nub la phyi gañs kyī ra ba yin
 pas der rgyugs šig / de yañ thog dmar bsgrub pa'i sa ni la
 phyi gnas mthil du ñug sbrul nag po thur du rgyug pa'i khar mi
 sñiñ dmar po gyen du bsłañ ba lta

36v bu ri brag phug pa dañ bčas pa žig yod pas der 'khor lo sdom
 pa'i sgrub pa gyis šig gsuñs nas luñ bstan pas na luñ bstan
 phug dañ / phug pa 'di šin tu rcub čiñ gñan ba'i zil chen po
 yod pas na zil chen du grags šiñ byin rlabs che ba byed do //
 la phyi sgrub sde'i lo rgyus ni / de yañ sñon rje bcun chen po
 yab sras dag pa chos dbyiñs su gšegs nas bzuñs 'bri guñ skyob
 pa'i thebs brjañs pa'i bar la gañ zag dam pa 'ga' cam bžugs
 pa las dge 'dun gyi sder 'bod pa ni med par mñon la / 'bri guñ
 skyob pa rin po che'i ri thebs lan gsum brjañs pa'i skabs nas
 dge 'dun gyi sde dañ žiñ / khyad par ri thebs tha ma 'dis rdor
 'jin g.ya ru dpal grags kyis la phyi ras chen sogs bzuñs šiñ

bla brañ gi chugs ka 'añ cuñ zad mjad pas de phyin la phyi rañ
 du grug mar gnas pa'i dge 'dun mañ nuñ ci rigs re da lta'i bar
 bstar chags su byuñ šiñ / de yañ rab byuñ bču ba'i nañ bar
 sgrub sde šiñ tu dar žiñ rtogs pa m'chog

37r / bsnes pa'i rnal 'byor gyi dbaň phyug mañ du byon žiñ sñiñ po
 don brgyud kyi bstan kyi bstan pa šin tu dar bar gyur to žes
 grags so // de phyin dus dbaň gis je phra je phrar soñ žiñ
 khyad par rab byuñ bču gsum pa'i sgaň cam nas sgrub sde yañ
 mkhas bcun grub pa'i rnam thar 'jin pa'i sgru pa po ni cuñ zad
 dañ / phal cher ni ser mo chaň gi yo lañs la sñin por byed čiñ
 ser khyim pa'i btul žugs la phyogs bar gyur to // de lta bur
 lo grañs mañ žig soñ nas rab byuñ bču bži pa'i sa yos lor rje
 bcun mi la ras pa'i 'phrin las kyi sprul pa mdo khams a rigs
 su 'khruñs šiñ žabs pad gar bkod du rnam dkar gyis 'phrin las
 kyi khyab pas na a rigs žabs dkar ba žes sam mchan dños rje
 bcun byams pa čhos dar ram grub dbaň čhogs drug rañ grol žes
 rtogs pa mkha' dañ mñams pas phyogs ris žen 'jin gyi 'čiñ ba
 las grol žiñ / stoň nid rgyu 'bras su šar

37v nas rgyal sras kyi spyod pa rlabs po che la dbaň bsgyur ba'i
 skeyes bu dam bžag la phyi'i gnas nañ du phebs thog sbas pa kun
 gsal du sgrub pa mjad pas / jo mo che riñ ma'i žal gzigs šiñ
 pa phrin las bsgrub par khas blañs / rgya gar rdo rje gdan du
 gšegs par bžeň pa la la phyi'i gnas bdag mkha' 'gro ma stag gi
 gdoň pa čan žig žal gzigs nas bsol btab pas bdud 'dul phug tu
 lo gsum gyi sgrub pa'i 'go rcam / de'i dus žig rje 'di'i mnal
 lam du la phyi gnas nañ thams čad thaň yañs šiñ rgya che ba
 žig tu gyur te phyogs phyogs nas bod dañ bal po mon pa a ca ra
 sogs mi skad rigs mi čig pa mañ po žig 'oñs te la phyi'i thaň
 thams čad gaň nas rgyal sa ltar bur gyur te / yar 'gro mar
 'gro byed pa žig gzigs pas phyi lo 'phrin las čhen po yoň bar
 mkhyen nas / nin gčig čhos 'byuñ ma thaň gi thaň šiñ rca ba
 gčig la / rce mo gñis ldan lo 'dabs rgyas pa žig

38r / yod pa'i rcar gra pa rnams la rdo khri žig rcig bču ste /
 khri 'di'i steň nas rjes su gžan la čhos bsad dgos gsuñs nas
 steň du bžugs / čhos thun gčig bsad nas rten 'brel sgrigs /
 bdud 'dul phug gi sgrub phug ño ma'i sgo mi ma yin gyis bkag
 par mkhyen nas sgrub phug gi gnas sgo 'aň phyed par mjad /
 de'i phyi lo sñar mnal lam du byuñ ba bžin phyogs phyogs nas
 skal ldan gyi slob ma mtha' yas pa 'dus pa la čhos khri de'i
 steň nas čhos bsad pas mthar lo gsum gyi nañ du 'khor rab tu
 byuñ ba dañ / rnal 'byor pho mo sdom lña brgya lhag par 'dus

šiñ / yon bdag stoñ phrag cam bčas la čhos bšad / de skabs la
 phyi'i gnas nañ du bdud 'dul dañ / ras čhen gyi gco sku gsuñ
 thugs rten bžugs pa'i lha khañ phal čher žig ral la soñ / gnas
 'jin sgrub pa po phal čher kyañ bcun chugs nams nas ser khyim
 du soñ bas de dag nams

38v gso mjad bžed kyī phu'i gañs 'dab la mgron khañ / mda'i čhu
 čhen la zam pa / bar gyi lha khañ khag la nams gso mjad /
 khyad par du čhos ra'i thañ dkyil na lha khañ ka bži ma čhe
 legs sra thañ la gra khañ mañ pos bskor ba chon rci logs bris
 gser khru dañ bčas pa gsar rgyag mjad / la phyi gnas nañ gyi
 rten gco bla ma rje bcun gyi snañ brnan mchal khrag mas gcos
 pa'i rten gsum 'gañ čhe ba rnam / ras čhen lha khañ dañ bdud
 'dul lha khañ nas spyān drañs te gcug lag khañ 'dir bžugs su
 gsol žiñ mčhod rjas rnam kyañ sñar yod sgrigs gšom dañ gsar
 spel gañ dgos rje nid nas gnañ bas / de chun sgrub sde yañ ras
 čhen nas čhos rar spos nas brtan čhags par byas / 'di'i phyogs
 su rje nid nas dñul rdo chad bču gsum gnañ ba'i mchon dad ldan
 gžan gyi 'añ mthun rkyen phran chegs dañ bčas mthar phyin du
 grub čič dgon pa'i mchan la čhos ra dge 'phel gliñ žes gsol /
 gnas 'jin

39r / ser khyim du šor ba rnam gcañ dgon du mjad čič / 'bri guñ
 skyabs mgon čhen po bstan 'jin padma'i mchan čan la yañ snan
 žu'i thog 'bri guñ nas bča' khrim s kyi yi ge gsar du žus nas
 čhos khrim s legs bar bsdams / bstan pa rin po čhe dri ma dañ
 bral bar mjad / nin gčig čhos ra'i lho phyogs kyi ri'i sner
 mčhod rten žig bžeñs bar dgoñs nas slob ma rnam rdo len du
 bčug pas lan gčig las 'gro mi dgos par mčhod rten nin la grub
 čič rab gnas mjad sogs gnas nañ 'di la bka' drin bla nam mčhis
 pa yin no // de ltar dge 'phel gliñ du rten gsum bžugs pa'i
 rim pa la / thog mar rten thams čad kyī gco bo rje bcun mi la
 bžad pa rdo rje nid žal bžugs skabs slob ma rnam kyis dad
 rten žus pa'i ñor rje nid kyis kyañ šañ mchal dañ sku mchal
 žal čhab sogs 'jim pa dañ sbyar ba'i rgyu byas nas ras čhuñ
 ba'i phyag gzo las grub pa'i rje bcun mi la nid gyi sku mchal

39v khrag mar grags pa rje bcun rañ gis rab gnas gnañ ba ste 'di
 ni rten thams čad kyī nañ na 'gran zla med čič byin rlabs čhe
 ba yin no // gžan yañ rje bcun čhen po brin du mya ñan las
 'das skabs gña' nañ dañ brin pa'i yon bdag rnam sku pur gyi
 don du 'thab rcod g.yul 'khrug byas pas rje bcun gyi rju
 'phrul gyis pur gñis byuñ ba las / gña' nañ pa'i rten skal gyi
 pur de nid la phyi bdud 'dul phug gi skor pha boñ khyuñ gi sgo

- da lta bu'i steñ du žus pas pur rdo la rañ byuñ du phebs pa'i
 yi ge drug pa / čhos rgyal sroñ bcan sgam po bcun mo gñis dañ
 bčas pa phrul snañ gi jo bo thugs rje čhen po'i thugs kar thim
 nas pur ma byuñ ba dañ / blon po mgar gyis bod kyi blon po
 rnams gdug pa čhe bas rgyal po yab yum gsum gdus gčig tu med
 par byas so žes pa'i grags pa ñan pa 'byuñ bas bod khams rnams
 kyi snañ ñor pur sbyoñ ba'i chul cam byed čičñ bañ so rcig pa
 legs so zer nas sman 'jim las čhos rgyal yab yum gyi sku
 40r / bžeñs pa la rgyal po'i na bzas klubs nas yar + pha rol tu
 gdan drañs nas sbyoñ pa'i chul byas skabs thugs rje čhen po
 nid kyi byin gyis brlabs nas riñ bsrel mañ po dañ / khyad par
 mi rgya las mdun thugs rje čhen po phyag stoñ spyan stoñ la
 rgyab lo ke šva ra / rca bar mgon po phyag drug pa'i rnam pa
 'di byon pa yin pas 'di ni la phyi pa'i sñon gyi rten gco yod
 dgu'i + šin tu 'gad chon du byed par grags pa dañ / 'bri guñ
 skyob pa'i sku brñan sman 'jim las grub pa šin tu sñiñ ma mda'
 chad čhuñ ñu cam 'gañ čhe ba / rje chogs drug rañ grol gyi
 sman sku byin rlabs čan gčig / rgyal ba rdo rje 'čañ gi gser
 sku mda' chad ma gñis kyi gcos pa'i rdo rje 'čañ gi sku brñan
 lña / gsar zañs kyi thub dbañ rdo rje gdan čhuñ ma gčig dañ
 thub pa'i gser sku mda' chad ma žig gis gcos pa'i thub dbañ gi
 sku bdun / 'jam dbyañs čhos 'khor ma'i gser sku žig gis gcos
 pa'i 'jam dbyañs kyi snañ brñan
 40v gsum / rgya gar li ma gsum gyis gcos pa'i byams pa'i sku čhe
 čhuñ bdun / rdo rje sems dpa'i sku li ma gsum / li dañ gser
 zañs las grub pa'i thugs rje čhe čhen po'i sku lña / rje bcun
 gsañ ba'i bdag po'i sku me thub ma gñis / li dañ gser zañs las
 grub pa'i slob dpon padma'i sku lña / srol ma'i li sku 'ga'
 žig / rje bcun te lo pa'i li sku gčig / pañ čhen na ro pa'i li
 sku gčig / gcañ smyon čhen po'i thugs dam gyi rten rje bcun mi
 la ras pa'i gser sku mi chad ma byin rlabs čan rten gcor byed
 pa gčig / yañ rje bcun mi la ras pa'i sku gser zañs las grub
 pa'i bdud 'dul lha khañ mes 'jig skabs me brdugs su bžugs pa
 gži mchuñs bryad ču gya bdun / yañ li dañ mkhar ba sogs las
 grub pa'i rje bcun mi la'i sku lña / rdor 'jin bla ma ñag gi
 dbañ phyug gi thugs dam rten mñam med dvags po lha rje'i gser
 sku mi chad čhuñ ba gčig gcos pa'i dvags po lha rje'i sku
 brñan bži / 'gro mgon phag mo gru pa'i li sku gčig / gliñ ras
 41r / čhen po'i li sku gčig sku gčig / skyob pa 'jig rten gsum gyi
 mgon po'i sku brñan gñis / 'jam mgon coñ kha pa čhen po'i snañ
 brñan gñis / 'bri guñ pa rgyal dbañ kun dga' rin čhen gyi snañ

brñan g^včig / sgrub thob dbus smyon gyi sku g^včig / lha bcun rin
 čhen rnam rgyal gyi thugs dam rten brag dkar rta so nas gdan
 drañs // pa grub thob gcañ smyon pa'i gser sku mi chad g^včig
 sogs gcañ smyon gyi sku brñan lña / mañ po gter ston byañ čhub
 gliñ pas dpal thañ lha mcho srin mcho nas zab gter du spyan
 drañs skabs ña'i 'gro don la phyi gañs rar yod čes gsuñs byon
 pa la brten nas 'dir spyan drañs pa rdo rje phag mo'i sku jhe
 šim las grub pa'i šin tu 'gañ čhen du byed pa g^včig / yañ mañ
 po gter ston gyi gnas de gnis nas spyan drañs pas slob padma'i
 phyag mchan gnam lčags kyi rdo rje dam čan rla brñud mar grags
 pa yod / 'dir gter bdag gliñ pa'i gter ma yin zer pa ni ma dag
 par

41v mñon / rdor 'jin la phyi ba g.yag ru dpal grags pa'i slob ma
 ras pa bsam gtan bzañ po bya bas 'khor lo sdom pa'i sgrub pa
 mjad skabs dag snañ du keñ rus šag gis khyur mid byas nas de'i
 sniñ gar phebs skabs 'khor lo sdom pa'i ye šes kyi sku dños su
 'jal ba'i snañ ba ño mchar ba žig byuñ bas ji ltar mjal ba de
 ltar sku rgya gser zañs la bal po'i bzo pos bžeñs šin grub
 thob čhen po g.yag ru dpal grags ñid kyis rab gnas gnañ ba bde
 mčhog mkha' 'gro rgya mcho gsuñ byon mar grags pa la phyi'i
 rten gcor byed pa g^včig / de dañ sku rgyu bzo spus mchuñs pa'i
 dus 'khor phyag mañ dañ / dgyes rdor thod pa čan gyi sku /
 gser zañs las grub pa'i thugs rje čhen po phyag stoñ spyan
 stoñ gi sku 'gañ čhe ba / grub thob čhen po g.yag ru dpal
 grags kyis brin du brag ldebs la čhibs rgyug gnañ ba'i čhib
 g.yag rgya bre'u pa'i dbu klad las rañ byuñ du byon pa'i mi
 thod smug čhuñ du grags pa // čhib g.yag de ñid kyi chem dañ
 žal 'bram gyi dum

42r / bu / rgyal ba la phyi ba nam mkha' rgyal mchan gyi chem dañ
 sku čhos kyi dum bu / rgyal ba ko brag pa'i sku rus kyi dum bu
 / gcañ smyon pa'i rus rgyan gyi dum bu / 'bri guñ žabs druñ
 padma'i mchan čan gyi sku 'gag rnams dños su bžugs / te lo /
 nā ro / mar pa gsum gyi žabs lham yod zer ba ni rjun yin pa
 'dra'o // gžan yañ yum rgyas 'briñ bsduš gsum / mdo bskal bzañ
 / gser 'od / mdo mañ / bka' brgyud gser gyi phreñ ba'i rnam
 thar gyi rigs / phyag čhen čhos drug gi gžuñ pod la sogs pa
 gsuñ rab dañ / gser zañs kyi rnam rgyal mčhod rten dañ / li'i
 mčhod rten sogs rten gsum č'i rigs pa bžugs so / čhos 'byuñ
 thañ gi pha ri'i brag gseb tu rgyal ba ko brag pa'i bžugs gnas
 dañ / la phyi goñ du yañ rje bcun čhen po'i sgrub yod čes
 grags par snañ ba sogs mjod nag ma sogs su phug pa thos ma

myoñ ba mañ po bśad 'dug na 'añ / phal čher da lta ño ma
'phrod čič

42v gnas 'jin rñams la 'añ goñ gsal cam las thugs rgyus mi snañ
bas de cam mo // gnas mthil nas čuñ zad gyen du bgrod pa'i sar
ra 'ug śar nub kyī phug pa dañ / de nas čuñ zad bgrod pa'i sar
la phyi žič skyoñ gi rten khañ lha mtho yod de / žič skyoñ 'di
ni lha čhen po chogs kyī bdag po yin par gsuñs te / de ltar na
sñon sum ču rca gsum gyī lha gnas su lha dbañ phyug čhen po la
bcun mo yum u ma dañ ga ñga gnīs yoñ pa las nam žig lha mo ga
ñga la sras mchan dañ ldan pa žig 'khruñs kyañ u ma la ma
bstan pas / u ma na re khyod la bu čī 'dra skyes zer / bu
skyes te mgo mi 'dug čes rjun byas pas / u ma khros te'o na
mgo med par gyur čig čes dmod bor bas de bžin du soñ / der u
ma la bzod par gsol te thabs dris pas / śī ma thag pa'i ro mgo
byañ du bstan pa gčig čhod la sbyor žig zer / der 'chol du
phyin pas glañ po čhe'i ro žig rñed de'i mgo sbyar bas chogs
bdag glañ po'i mgo čan du byuñ / de ni śič

43r / tu gtum žič 'jam bu'i gliñ du dge ba byed pa thams čad la mi
dga' žič gcod pa'i log 'dren bi na ya ka 'am bgegs kyī rgyal
por grags / nam žig kho 'jam bu gliñ ñul du phyin śul du
'phags pa spyān ras gzigs kyī kho rañ gi gzugs su sprul nas
sum ču rca gsum du byon žič kho'i gnas phrogs pas kho śin tu
skrag ste 'phags pa ñid la skyabs žus pas sems čan la gnod
'che mi par bka' bsgos nas btul bar gsuñs la / de lta bu'i
chogs bdag de ñid bčom ldan 'das dpal 'khor lo sdom pas la
phyi go dā va ri'i žič skyoñ bar bka' bsgos śič gnas pa na /
sñar smos pa bžič rje bcun mi la brag dmar mčhoñ luñ du bžugs
skabs thogs mar lčags kyī a ca rar sprul nas glags bcal kyañ
glags ma rñed / de nas yañ la phyi čhu bzañ du gnam sa gañ
ba'i lha 'dre'i dmag bsdus nas glags bcal kyañ glags ma rñed
par bka'i bsruñ mar

43v khas blañ žič žabs tog byas / rje bcun gnas mthil du phebs lam
'dir bsu ba gus 'dud sñon du 'gro bas čhos žus śič mthar čhos
khri'i rdo la thim pa'i sar lha mtho bčos pa yin la kho'i pho
brañ dños ni brag dmar mčhoñ luñ dañla phyi'i bar du brag ri
mthon po žig yod čič / bka' sdod las kyī blon po ni khyi ra ba
mi ma yin du skyes pa žig sogs yod chul la phyi ba nam mkha'
rgyal mchan gyīs gsuñs so // de nas stag 'phrañ gzig phrañ
thon pa'i sar sñon rje bcun čhen pos la phyir rcam pa bre gañ
gis zla ba drug gi rgyags mjad nas bžugs pas gñā' nañ pa rñams
kyī rje bcun groñ par thag bčad nas pur gdan 'dren du yoñ ba

rje bcun gyi mñon mkhyen gyis gzigs nas gcan gzan gsa' ru sprul nas pha boñ mthon žig gi kha nas khoñ rnams la gzigs pa'i sar gsa'i sku rjes šiñ tu gsal ba yod / de nas čuñ zad bgrod pa na mi ma yin gyi čho 'phrul bzlog phyir gsañ rdor brdar ba'i rdo ño mchar čhe ba dañ / ram sdeñs

44r / gi ri 'dabs du rje bcun gyis mkha' 'gro ma rnams dam la btags pa'i phug pa ram sdiñs gnam phug mar grags pa dañ čhu sañ du la phyi žiñ skyoñ 'dul dus kyi phug pa dañ / šiñ bzañ mug par yañ rje bcun bžugs par gsuñs pa dañ / byams sgañ yol mchan la log 'dren zil gnon gyi žabs rje dañ mkha' 'gro sgañ lam gyi stod du dmu rjiñ sñon rje bcun gnas sgo 'byed skabs lha 'dres ri phan chun bsnur nas mcho bskyil ba rje bcun gyi phyag mkhar gyis gtol ba'i šul rnams yod / gañs la'i la rce ni rje bcun čhen po'i las kyi phyag rgya 'brog sman zu le ma žes pa'i pho brañ yin / la rgyab sgo mañ nas thur du čuñ zad phyin pa na rje bcun gyi žabs rjes gsal ba žig dañ / de'i mar rgyab tu pha boñ dkar leb bam skyar rjas žes pa yod de / de ni sñon rje bcun čhen pos la phyir rcam pa bre gañ gis zla ba drug gi rgyas mjad nas bžugs pas gñā' nañ rcar ma pa rnams

44v kyi groñ par thag bčad nas pur spyen 'dren du phyin pa na rje bcun sñar bas kyañ sku gzi mdañs čhe bar bžugs šiñ sñar yod kyi čhas ka yañ ma zad pas khoñ rnams šiñ tu dad par gyur / der rcar ma'i yon bdag rnams kyis mya ñam sel phyir lan gčig gñā' nañ du gšegs par gsol ba btab pa bžin / dpon slob rnams kyi žabs la skyar bčiñs nas byon pas / la thog nas gšen rdor mos sñon la soñ ste / la phyir rje bcun sku ma noñs par de riñ 'byon kyin yod do bya ba'i grags pa thos pas ña ma pho mo rgan byis kun rje bcun gyi žal lta ru yoñ nas dpon slob yon mčhod kun pha boñ dkar leb kyi rcar žal 'joms pas / phal čher gyi sku la 'jus nas dus / phyag dañ bskor pa byas nas snun dris pas / rje bcun gyi spa'i bar ma lčag gčig yod pa der om chugs mjad / gañs gšog pa'i skyar de žabs la gsol nas pha boñ dkar leb kyi steñ nas der chogs pa'i ña ma rnams la snun dris pa'i lan du yoñs

45r / su grags pa'i gañs mgur čhen mo žes bya ba gsuñs pas ña ma rnams dga' grags nas bro 'khrab pas rje bcun yañ thugs ñams 'ur ba lta mjad nas žabs bro mjad pas pha boñ 'dam brjis pa bžin soñ nas pha boñ gi steñ thams čad žabs rjes dañ phyag 'khar gyi rjes gyis gañ žiñ pha boñ skad pa nur bas bañ rim log ge ba žig byuñ ba la sñar pha dkar boñ leb zer yañ de phyin skyar rjes su grags pa ño mchar čhe ba yod / de nas thur

du rgyaṅ grags cam bgrod pa'i sar rje bcun chen pos kyaṅ thog
 gčig cam bžugs šiṅ phyis 'dul 'jin rin po che ṅag dbaṅ rgyal
 mchan gyi sgrub phug dbus su čhud pa'i dgon pa btab la zaṅs
 phug čes grags / de'i mar zur bkra šiṅ sgaṅ du gšen rdor mo
 daṅ skyo ston šā kya gu ṅa'i pha khaṅ / rje bcun chen po'i pur
 la phyi bdud 'dul 'phug tu žus dus kyi gduṅ thal daṅ pur khaṅ
 gi sa rdo la skyo ston šā kya gu ṅa sogs rcar ma ba rnam kyi
 dad rten du bžeṅs pa'i byaṅ čhub

45v mčhod rten thog chad gnis pa byin rlabs šiṅ tu che ba la bžugs
 yul lha khaṅ ka bži ma gsuṅ rab maṅ pos gtams pa / mgon khaṅ
 daṅ bcas pa khyad / 'phags šiṅ yod pa ni rab byuṅ bču bži pa'i
 me mo lug gi lor gaṅs nil te khyer nas lha khaṅ dros gži stoṅs
 kyaṅ mčhod rten 'di žig gso phran chegs byas šiṅ da lta 'aṅ
 bžugs la / mčhod rten 'di šiṅ tu byin rlabs che ba yin chul
 mchan ldan la phyi ba yab sras kyi rnam thar las gsuṅs so / de
 nas nub phyogs su rgyaṅ grags cam bgrod pa'i čhu byaṅ khar rje
 bcun chen po'i bžugs gnas gna' naṅ grod pa phug bya bar rje
 bcun kyi sku brnan byin rlabs čan daṅ žabs rjes daṅ rje bcun
 ras čhuṅ pa'i sgrub sogs yod la / der šiṅ rje bcun dbaṅ phyug
 mi la yab sras bžugs pa'i rjes su sgrub pa po daṅ grub pa thob
 pa'i skyes bu ji sned gčig bžugs mod / dge 'dun gyi sde ni ma
 byuṅ bar mṅon la / phyis rab byuṅ bču gčig pa'i naṅ du skyid

46r / groṅ brag dkar rta so'i gdan sa rdog ston ka rma blo bzaṅ gi
 dgon pa btab čiṅ mčhod khaṅ 'ga' žig kyaṅ bžeṅs nas mkha' 'gro
 snan brgyud kyi čhos rgyun bcugs / de nas lo maṅ po ma 'gyaṅ
 par gnam bskos dga' ldan pho braṅ pas bod khams la dbaṅ sgyur
 ba'i skabs mi rje saṅs rgyas mchos gnas 'jin bka' brgyud pa
 rnam se mig tu bskrad / grod phug ri bo dge ldan par bsgyur
 te mchan dga' ldan 'phel rgyas gliṅ žes btags / dge 'dun gyi
 sde chen po gcugs nas skye 'gro'i mčhod žiṅ dam par gyur la /
 grod phug nas rgyaṅ grags cam gžal ba'i šar phyogs su a mo rog
 bya ba ras čhuṅ dbus bžud kyi skabs rje bcun chen pos ras čhuṅ
 par chod bgam phyir ras pa bdun du sprul pa'i sar žabs rjes
 gčig kyaṅ yod / gna' naṅ smad du žam lčam dral gyi bžugs gnas
 'khon bu daṅ bal yul gser phug tu ma mo e ka ja ti bla mcho

46v khyad par čan daṅ / gžan yaṅ šiṅ rje bcun chen pos thog gčig
 cam bžugs šiṅ / de rjes bcun gzi brjid rgyal mchan gyis dgon
 pa btab nas čher dar žiṅ / de rjes la phyi ba nam mkha' rgyal
 mchan / 'brug phu ba bde chen dpal 'bar / rdor 'jin rnam rgyal
 byaṅ čhub sogs luṅ rtogs kyi mṅa' bdag du ma'i žugs gnas phug
 khrod čes brag phug ṅo mchar ba maṅ po daṅ / lha khaṅ / mgon

po phyag drug pa'i mgon khañ sogs da lta 'bri guñ pas 'jin
 pa'i dben gnas dam pa žig dañ / phyogs gšam du rgyal ba rgod
 chañ mgon po rdo rje dañ / o rgyan pa rin dpal gyi bžugs gnas
 bde čhen steñ žes pa dañ / gñā' nañ stod du ra rdo rje grags
 dañ / ye šes kyi mkha' 'gro ma sa le 'od kyi 'khruñs yul dañ /
 rje bcun čhen pos bon po lči ba se rag ma 'bur skyes ba drañs
 sul la žiñ du 'bod pa der / bla ma žañ dañ mkhan čhen dbañ
 phyug šes rab sogs mkhas grub mañ po'i bsti gnas kyi dgon par
 rje bcun 'phags ma sgröl ma'i sku 'gañ čhen bžugs pa dañ / dam
 pa sañs

47r / rgyas dañ mi la ras pa chogs 'khor mjad pa'i gnas gñā' nañ
 mthoñ la dañ / diñ ri glañ skor du sgrub čhen dam pa rgya gar
 gyi bžugs pa'i gnas gcug lag khañ rten dañ brten par bčas pa
 rnams yod pa de dag gis la phyi gañs ra'i gnas kyi sñon gyi
 byuñ ba phyogs cam brjod zin to //

// sa bčad drug pa de la phyag bskor mčhod 'bul bgyis pa'i
 phan yon ni / de yañ 'dir yi ge mañ gis dog nas luñ 'dren gyi
 rgyas bšad mi spro yañ / don du sañs rgyas kyi rten la bskor
 ba byas pa'i phan yon čhes mañ po mčhod rten bskor ba'i chigs
 bčad dañ rgyal po gsal rgyal gyis žus pa'i mdo dañ / 'dul ba
 luñ sogs nas gsuñs pa dañ / mčhod pa phul ba'i phan yon ni /
 sñiñ rje pad ma dkar po dañ / mdo sde las rnam 'byed sogs nas
 rgyas par gsuñs la / khyad par gsañ sñags ma rgyud kyi gnas
 čhen 'di lta bu la chogs kyi 'khor los mčhod pa ni mčhod pa
 phul du phyin pa yin te / rnal 'byor ma kun spyod las /

47v dgun zla 'briñ po la sogs pa'i // ches bču la ni de rab mčhod
 // čes hor zla bču gñis pa'i ches bču ni dgun zla 'briñ po yin
 žiñ de ni 'khor lo sdom pa'i dkyil 'khor gyi dpa' bo mkha'
 'gro rnams 'du bas dus čhen gyi mčhog yin pas / de dañ des
 mchon pa'i ches bču gžan la yañ ša čhañ la sogs pa'i chogs kyi
 mčhod pas mčhod na dpal he ru ka dgyes par 'gyur la / de dgyes
 na mčhog dañ thun moñ gi dños grub kyañ 'bad med du scol bar
 'gyur bas skal ba dañ ldan pa dag gis gnas čhen 'di lta bu la
 phyag dañ bskor ba mčhod pa rnams gañ nus 'bad nas dal 'byor
 thob par don dañ ldan pa žig mjad 'chal lo // e ma // ma dag
 'gro ñor gdos bčas bem chul ltar // snañ yañ ñes don ži khro
 rab 'byams kyi / lha chogs til gyi gañ bu ltar gtams pas /
 gnas mčhog 'di ni don gyi 'og min žiñ // chul de rten dañ
 brten pa'i bsñags pa ni // dus gsum rgyal bas zla phreñ byed
 ba'i bar // gsuñs kyañ zad mtha dpog min de lta na // ma dag
 so skyes

48r / Čha cam Či phyir spobs // ma zad dgos 'byuñ nor bu bai du
 rya // gnas lugs šes nas brjod nus ded dpon kun // Ži dbyiñs
 mnal phyir 'di chul smas na yañ // dbul po'i nor bžin nūn du
 cam zad // de lta na yañ rgyal pa sras bčas kyi // yon tan
 phra mo brjod dga'i sa bon las // bsod nams ljon pa'i rgyal po
 nā gro űha'i // phuñ por bskrun 'di mtha' yas 'gro la bsño //
 žes gsañ lam sgrub pa'i gnas Čhen ner bži'i ya gyal go dā va
 ri 'am 'brog la phyi gañs kyi ra ba'i sñon byuñ gi chul las
 cam pa'i gtam gyi rab tu phyed nuñ űu rnam gsal žes bya ba 'di
 ni / rañ re'i slob 'bañs don gñer Čan 'ga' žig gis bskul űor
 'dri bar 'dun yañ / g.yuñ ston ži byed ri pa sogs dam pa sña
 ma rnams kyis mjad pa'i gnas yig sñar yod pha Čher dus dbañ
 gis nub nas med pa dañ / űag rgyun du dkyus ma rnams ni rjun
 gtam kho na šes Čhe bar brten / rcom bžiñ 'os pa Čher ma + ruñ
 bka' brgyud goñ ma'i gsuñ rab gi gañ šes cam žig gnas skor bar
 mañ po

48v la 'dad pa'i rjas 'brañs 'ga' la phan phyir 'bol rcom go bde
 ba'i chul du / gdan sa Čhen po dpal 'bri guñ gi gdan rab so
 bži pa šā kya'i dge sloñ bstan 'jin Čhos kyi blo gros kyis rab
 byuñ bčo lña ba'i lčags glañ lor la phyi gañs rar bskyed skabs
 rcom ba'i dbu gcugs nas khad kyis grub par bgyis pa'o // de
 ltar gnas yig 'di űid dpe na dkon stabs sa spre'u lor bra luñ
 dga' ldan kun bzañ rcer par du brko skabs ma dpe la phyi Čhos
 rar bžugs pa der yi ge pas bris nor bsub 'jug mañ du 'dug pa
 rnams 'bri guñ Čhen po rje bcun bstan 'jin Čhos kyi blo gros
 dpal bzañ po de űid kyi žabs mthil spyi bor blañs te gsuñ gi
 bdud rci'i Čha šas myoñ ba'i skal bar son pa bcun pa űag dbañ
 sbyin pa chul khirms sam / kun bzañ Čhos kyi rgya mchor 'bod
 pas chig don la žus dag dañ / gsal byed sñon pa phran bu bgyis
 pa 'dis kyañ 'gro ba mañ po la phan par gyur Čig / sa rba ma
 űga lam //

// om sra sti / Čhos kun lhan skyes bde ba Čhen po'i dor //
 sdom mjad bla ma khyab bdag he ru kā //

49r // rje bcun ma sogs drug Ču lha yi chogs // rten dañ brten par
 bčas la mgos phyag 'chal // ma bčos gñug ma'i gšis lugs bsgoms
 stobs kyis // che gčig űid la mñon gyur grub pa'i dbañ // mi
 la rje dañ 'jig rten mgon po sogs // bka' brgyud grub mčhog
 rnams la dvañ pa'i 'dud // dkon mčhog rgyal bstan sñiñ po don
 brgyud kyi // lugs 'jin luñ rtogs Čhos kyi rgyal srid la //
 blo gros gser gyi 'khor los dbañ bsgyur ba'i // 'phrin las
 rnam par rgyal ba'i sde der 'dud // gañ gsuñ legs bšad dri med

me loñ ños // la phyi gnas kyi sñon byuñ lo rgyus dañ // ño
 mchar bkod pas khyad par kun gsal bar // 'di ko dad ldan bsod
 nams žiñ sa'i dpyid / dge sems kun sloñ dag pas lus dañ dag //
 dbañ bsgyur gtoñ ba'i sgo 'phar yoñs phyē nas // čhos sbyin
 'jad med par gyi 'phrul 'khor čhe // bskrun ba'i dge mchan gañ
 žig thob pa des // rgyu sbyor ltos bčas che riñ nad med bde //
 phyi nañ ñer 'che kun ži čhos 'byor 'phel // chogs

49v

gnis yoñs rjogs sgrib gñis kun byañ ste // rnam 'dren bde ba
 la čhe la reg gyur čig / bdag kyañ skye kun dam pa'i bses gñen
 dañ // mi 'bral mdo sñags lam gyi bgrod pa kun // mthar phyin
 'gro kun don du he ru kā'i // go 'phañ riñ min mñon du byed
 par žog / žiñ sñags lhan čig skyes pa'i mkha' 'gro dañ // rdo
 rje kun tu bzañ mo che riñ ma // mched bran rnam kyis myur
 lam sgrub pa'i grogs // mjad čin 'phrin las rnam bzis rtag
 skyoñ sog / dri med rgyal bstan spyi dañ bde mčog gi / luñ
 dañ rtogs pa'i bstan bśad sgrub kyi / rgyal mchan rcer bkod
 smin grol mkha' khyab tu // spel ba'i byed po mčog tu bdag
 gyur čig / čes grub pa'i gnas mčog yul čhen po ñer bz'i nañ
 chan / dpal 'khor lo sdom pa'i thugs kyi 'khor lo'i me rcibs
 la 'god pa go dā va ri 'am / brog la phyi gañs kyi ra bar
 grags pa'i gnas kyi rnam par bśad pa 'di ñid mčog dman thams
 čad la phan thog čhe bar brten / dpyod ldan dge la 'dun pa šel
 čhos dge sloñ dag dbañ sbyin pa nas rgyu yon phul te par du
 bsgrubs pa'i par byañ smon chig tu / rmoñs rtul gyi na pa kun
 bzañ čos kyi rgya mchos la phyi bra luñ ri

50r

/ khrod dga' ldan kun bzañ rcer sbyar ba dge legs 'phel //
 gnas mčog dag pa mkha' spyod la phyi gañs // bka' brgyud bla
 ma rnam dañ yi dam lha // mkha' 'gro čhos skyoñ rnam la gsol
 ba 'debs // las ñan sdig sgrib dag par byin gyis rlobs //
 rkyen ñan bar čhad ži bar mjad pa dañ / mčog dañ thun moñ
 dños grub scal du gsol // čes pa 'di ni rje coñ kha pa čhen po
 ca ri gnas gzigs byon skabs mkha' 'gro ma rnam kyis / gnas
 dag pa mkha' spyod dpal gyi ca ri tra // bka' brgyud bla ma
 rnam dañ yi dam lha / mkha' 'gro čhos skyoñ rnam la gsol ba
 thog / čes gsuñ ba la rje'i žal nas / las ñan sdig sgrib dag
 par par byin gyis rlobs / žes sogs chig rkañ gsum po gsuñ pa
 ste / dpal gyi ca ri tra žes pa la phyi gañs žes dañ / gsol ba
 thob čes pa gsol ba 'debs žes chig bsgyur byas ba'o // šu bham
 // bar 'di la phyi kun rcer bzugs //

LA PHYI (SUMMARY)

- 1r Title of the work.
- 1v-2r Introductory eulogy; summary of the contents of the six chapters.
- 2v-4r Chapter 1 and Chapter 2 give a brief account of the legend¹ concerning the liberation from the demons of the twenty-four holy places, particularly of the one named La phyi, carried out by bCom ldan 'das rDo rJe Chen po².
- 4v La phyi is the symbolic representation of the left ear of the vajrakāya which settled down in the holy places freed from the demons. For this reason even now La phyi is called also sñan g.yon³ because of a self-grown ear's figure on the rock.
After Heruka's⁴ victory over La phyi's demons, Godavari⁵ became the land of 'Khor lo sdom pa⁶. Formerly it was only common rock and earth and a place haunted by Mi ma yin⁷. Chapter 3 deals with the story of how the consecration⁸ of La phyi was performed by masters of meditation.
- 5r A very long time after Heruka's victory, La phyi became again a place haunted by Sa za'i dpa' bo dā ki⁹. Afterwards, also many siddhas went to La phyi, following the example of the first among them, Saraha¹⁰, who had visited the thirty-two holy places¹¹. Since the time of king Sroñ bcan sgam po¹³ the dākis had been more quiet, so that many districts as Mañ yul¹⁴ and gñā' nah¹⁵ became accessible to human beings. Then Padmasambhava¹² went to the La phyi region where he managed to placate many dākis binding them to an oath.
- 5v Later gYu thog pa¹⁶ went there to meditate; but now it is impossible to discover the spot of his meditation cave (sgrub-phug). As we know from his biography, Milaraspa¹⁷ too went to La phyi to meditate. At this point in the Chapter there are some references to well-known events¹⁸ of his life like his birth, his vengeance against his relatives, his encounter with Marpa¹⁹ and so on. Milaraspa left for La stod²⁰. He was ordered by Marpa to meditate in several places²¹. He went back to his village Mañ yul than²²; pained by events which had taken place in his village, he went to meditate at Brag dmar rta so²³ where he

remained twelve years²⁴.

- 6v According to Marpa's instructions he finally started on his journey to La phyi to open the main places of meditation there. After crossing the sPo ze pass²⁵ he stopped in Brag dmar m^vchoñ luñ to meditate; there he met Binayaka²⁶ in the appearance of an Acara. Milaraspa sang a song challenging the demons.
- 7r After crossing the 'Bri sPo ze pass and the gñā' nañ mThoñ pass²⁷ he arrived at gñā' nañ bKra sīs sgañ²⁸, the gateway to La phyi. rCar ma pa's family²⁹ paid homage to Milaraspa; at that time La phyi was gñā' nañ rCar ma pa's pasture land.
- 7v That region was named 'Dre luñ skyo mo³⁰ because of the increasing number of 'Dre gdon gyi gnod pa³¹ and Sa za'i mkha' 'gro who haunted the place. Milaraspa was requested to bind these demons by an oath. He went to Zul le'i gañs³² of La phyi. To frighten him, the Mi ma yin made a raging river become a lake, afterwards called dMu rjiñ³³, and made rocks fall down from the two mountains, where the dākis created a path for Milaraspa himself.
- 8r For this reason that path was later called mkha' 'gro sgañ lam³⁴. Milaraspa overcame the Mi ma yin's magical tricks. Later Milaraspa arrived at a place now called Byams sgañ³⁵ where he stopped to meditate. Then he left for Chu bzañ³⁶ where Binayaka in the form of a Bha ro from Bal po (Nepal) made the rocks roll towards him from the mountains and a caused a rain of swords to fall upon him.
- 8v Milaraspa conquered the demons converting them through his song. Then he stayed for a while under an overhanging rock in Ram sdiñs³⁷ where the mkha' 'gro of La phyi came to pay homage to him. When Milaraspa moved again on his way to La phyi the demons tried to shock him again by creating visions of nine female organs, but he succeeded in dispersing even these images; therefore this place is called La dgu luñ dgu³⁸.
- 9r Milaraspa meditated in the cave called bDud 'dul phug mo v^vche³⁹. Then he went back to gñā'nañ and announced that he had subdued the 'Dre demons of 'Dre luñ skyo mo⁴⁰.
- 9v After spending many years teaching his disciple Khyi ra ras pa⁴¹ Milaraspa arrived at La phyi sñan g.yon⁴².
The dākinīs showed themselves to Milaraspa to tempt him. In

the following year they appeared to him again while he was meditating in mChoh luñ⁴³.

10r In the Khyuñ sgoñ cave, which is situated in the centre of sMan luñ Chu dbar⁴⁴, the five terrifying dākinīs⁴⁵ showed themselves again. These filled the place together with La 'dre who⁴⁶ begged Milaraspa's pardon and promised to obey him.

10v Even the five sisters, called Lha sMan rgyal mo bKra 'sis che riñ ma⁴⁷, gave him some presents and asked him to teach them the doctrine of Nes don.

11r At this point the Author deals with the episode concerning the illness of bKra 'sis Che riñ ma who asked Milaraspa to cure her. Milaraspa healed her and led her on the path of Buddhahood. In that way he managed to convert the most important of the dākinīs⁴⁸.

11v Since Milaraspa's victory over all the dākinīs of La phyi and of the surrounding region human beings have no longer been harmed by the Lha srin.

Chapter 4 deals with the arrival of the 'Bri guñ pa⁴⁹ at La phyi. Among them the twenty-five siddhas of La phyi, of whom Milaraspa was the most famous, there was Dvags po Lha rje⁵⁰.

12r One of Dvags po Lha rje's disciples was Phag mo gru pa⁵¹. One of the disciples of Phag mo gru pa was 'Bri guñ 'chos rje skyob pa 'Yig rten gsum gyi mgon po⁵².

The story of the origin of 'Bri guñ follows. East of Lhasa there was a valley, now called dBur stod gZo; formerly it was called 'Bri guñ on account of the name of 'Bri se ru guñ ston⁵³, a minister of king Sroñ bcan sgam po, who had conquered it. Later Phag mo appeared in that same place disguised as a goat to show his disciple the cavity (khuñ) where a monastery⁵⁴ was to be founded. That is the reason why there is no contradiction between the two written forms 'Bri guñ and 'Bri khuñ.

12v 'Chos rje sKyu ra rin po 'che, also called 'Bri guñ skyob pa, founded the monastery of 'Bri guñ theł and became the protector of the sñiñ po don brgyud doctrine. He was also called gnas gsum gyi bDag po rgyal ba 'Bri guñ pa because he had chosen as his own meditation places Gañs ri Ti se, La phyi 'Chu dbar and rCa ri rca goñ⁵⁵ which were respectively sku, gsuñ, thugs of 'Khor lo sdom pa.

The Author narrates the story of sKyu ra's life from his birth in mDo khams to the time when he decided to send some hermits to the mountains.

13r During his childhood he happened to witness many miraculous events. When he was twenty-five he went to dBus and became a disciple of Phag mo gru pa's.

13v The latter endowed him with miraculous powers as he realized that 'Yig rten mgon po was the very disciple the prophecy had foretold. After Phag mo's death, sKyu ra remained for seven years in the cave called E chuñ mon to meditate⁵⁶.

During the period he spent there, some yi dam showed themselves to him and he finally reached Buddhahood. When he was 37, in the Earth-Hog year (1179) he arrived at 'Bri guñ byañ chub gliñ and founded the monastery of 'Bri guñ theł.

14r In this page the Author relates miraculous events in sKyu ra's life: he met the procession of gñan chen thañ lha⁵⁷, repelled an army of Duruka⁵⁸ in Bodhgaya in India, converted thirteen great kings in the world, such as the kings of Kha che (Kashmir), Hor and Mi ñag⁵⁹, and appeared at the same time in different places.

14v Many great panditas and kings of India, like Ghaucadeva, the king of Benares, and the pañ chen Bisutacanda, went to 'Bri guñ. Even many siddhas like Karma Dus gsum mkhyen pa⁶⁰ and ñag re se bo⁶¹ paid homage to him. During his life he strove to propagate Buddha's doctrine and to increase the number of his disciples. These data are drawn from the biography written by dBon Ses rab 'byuñ gnas⁶².

15r At this point begins the story concerning the hermits he sent out to the three holy places. Since the foundation of the monastery of 'Bri guñ theł, the number of monks had increased to such an extent that sKyu ra, hoping to avoid such a crowd for a while, retired to the Cha 'ug valley, East of the monastery. The Author gives some quotations from the gSuñ mguṛ regarding sKyu ra's wanderings as a hermit in the mountains. He opened new meditation places such as Siñ rdo rje glo dkar and Tiñ 'jin phug.

15v One night, while he was meditating, the lha bcan of Ti se and the Ziñ skyon of La phyi and rCa ri honoured him and asked him to go to their dwellings⁶³.

- 16r sKyu ra worked a miracle making the image of his body appear in the three places mentioned above. The Mi ma yin asked him to settle there but he answered that it was impossible because he had to take care of the 'Bri guñ thel community. However, he asked them to let his disciples go and meditate to Ti se, La phyi and rCa ri, in order to follow Phag mo's advice; the Mi ma yin agreed to his request. Later on his disciples arrived at Cha 'ug and asked him to go back to 'Bri guñ thel. But he reminded them of Phag mo's advice about meditating in the mountains.
- 16v The disciples promised to go to the mountains in his stead. Two hundred and forty monks, divided into three groups of eighty, left for Ti se, La phyi and rCa ri. Some of them were great siddhas, like ñad phu ba⁶⁵ and gÑos⁶⁶. The community of 'Bri guñ thel increased in number more and more: according to an estimate by dBon Ses rab 'byuñ there were 55,525 monks at the Bur ston ceremony⁶⁷. A few years later two thousand and seven hundred monks, divided into three groups of nine hundred each, left for Ti se, La phyi and rCa ri.
- 17r Here we find a quotation from the biography Phyag rgya me thog ma regarding the number of the monks living in the 'Bri guñ thel community. According to that text the community was composed of thirty thousand people; according to the 'Dus chom gsal byed, a few years later they were eighty thousand. On the occasion of the Bur ston of gÑos, sKyu ra sent 55,525 ascetics, led by Ghu ya sgañ pa⁶⁸ to Ti se, the same number of people led by g.Yag dpal grags⁶⁹ to La phyi, and the same number of people led by rdor 'jin mGo bo che, to rCa ri.
- 17v The hermits of La phyi on their way to la stod, following their bla ma's advice, built some meditation huts in the lateral valleys of rGyal gyi sri⁷⁰, Roñ sar brin stod smad⁷¹, La phyi goñ 'og⁷², gÑa' nañ, in the region of Mañ yul⁷³ and in the direction of Cum ku thañ⁷⁴. The bla ma rdor 'jin⁷⁵ personally took care of the buildings of many hermitages and rest houses in the surroundings of La phyi and in upper and lower Le lde⁷⁶. When 'Yig rten mgon po was seventy-four, in the year Wood-Hog (1215), hundreds of hermits arrived at La phyi.

18r From that time on during 686 years, the hermits and the rdor 'jin of the 'Bri guñ pa continued to go to La phyi till 1901.

Chapter 5 concerns the gnas bsad⁷⁷ of La phyi and of its surroundings and the description of the region whose centre is La phyi. The Northern border is dPa' mo dpal thañ⁷⁸, the Southern Bal po⁷⁹, the Western Cum ku thañ and the eastern Diñ ri⁸⁰.

18v This is what we know from the biography of Milaraspa. La phyi had the shape of a triangle⁸¹. In the centre there was the bDud 'dul phug mo che; the mountain behind it, judging by the appearance, seemed to be a common mountain but in reality it was the seat of 'Khor lo sdom pa. East of it, there was Ri dkar po 'bum ye⁸², the seat of 'Phags mChog thugs rje Chen po's lha chogs. South of the mountain there was Ri nag po 'bum ye, the seat of Phyag na rdo rje's lha chogs, West of it there was Ri ser 'bum ye, the seat of mKhyen rab 'Jam dpal dbyaṅs's lha chogs⁸³. As this was a holy place, Marpa invited Milaraspa to go to La phyi and meditate.

A brief account of some places surrounding La phyi follows.

19r South of Diñ ri there was sPo ze la, the pass where, when Milaraspa died, Ras chuñ pa⁸⁴ arrived after leaving the monastery of Lo ro dol, and where he talked with the gods of the heavens. Going downwards for a mile from the pass, there was Padmasambhava's meditation cave and fountain, called Bra ka luñ. They were situated in the upper part of the sloping valley Brin Ra luñ⁸⁵. East and South of it, there was a range of snowy mountains considered the seat of Yo mo che riñ ma's seven brothers. Going uphill for about three rgyañ grags⁸⁶ from there, there was Milaraspa's stone throne called mChod rten dkar chuñ⁸⁷.

19v Formerly, Che riñ ma appeared there to Milaraspa and gave him the miraculous throne as a present. Quotations from the biography of Ras chuñ pa and from the mJod nag ma concerning this episode are given. Going on from mChod rten dkar chuñ there was the spot called chu dbar.

The Author gives the following quotation from the biography of Milaraspa concerning the chu dbar region: "Among snowy mountains at the Tibetan-Nepalese borders, near the

Diñ ma brin mart, and near the palace of Klu'i rgyal po Dud sgra, to the East of a rocky mountain that looks like a lion, on the left side of the mountain Jo mo lha sman bKra Śis che riñ ma, in the middle of a place surrounded by mountains,

20r there is the 'brog (pasture land) of sMan luñ, and near the Lo ta han river⁸⁸ there is the holy place of sMan luñ Čhu dbar." Quoting again from the same text: "East of Diñ ma brin, at the border with Kha bkra Mon⁸⁹ West of Khum bu⁹⁰, on the left slope of Gañs Khyuñ mgo bkra Śis sprin dkar ldiñ⁹¹ there are 'brog sMan luñ, the 'O ma river and the bDud rci dños grub river and between these two rivers there is the hermitage of Čhu dbar."

The Author now gives an explanation of these quotations: the village called Diñ ma brin, where there are desirable goods, is the sPro bde market⁶², Klu dud sgra nags pa's palace is the rocky mountain region of the 'Bri lce cave⁹³, the bKra Śis 'O ma river is the river of sMan luñ⁹⁴;

20v the bDud rci grub river⁹⁵ is the one which flows in the central part of Brin stod. It is easy to understand that the meditation cave between those rivers was the glorious dwelling of Čhu dBar.

The Author now gives a quotation from the Śel phug gi gnas bstod regarding the eulogy of La phyi, Čhu dbar and Mila-raspa's hermitages (rjoñ) in this area⁹⁶.

21r These hermitages were: sKed dkar and 'O ma Čhuñ dpen pa rjoñ and rKañ mthil rjoñ, sPo mtho 'Bri lce phug and bSil ba chal, the mountain of sMan luñ Dom phug lha sman rgyal po, Bon po ri and sÑan g.yon La phyi gañs, Brag dmar Po mtho, mČhoñ luñ, Ñi ma rjoñ. At this point we find some secret words of meditation following the Hathayoga doctrine on these places⁹⁷.

21v About the hermitage called 'Brog sma Śod sman luñ Čhu dbar, situated in a valley called Brin, South-West of Ñi ma chañ, Marpa said: "There two rivers flow: the Ra river from the right and the sMan river from the left⁹⁸". The triangular shape of this place is evidence that it is Yum bCom ldan 'das ma's residence". In the upper part of the ascending valley there is Khyuñ gi sgoñ⁹⁹ and, in the middle there is a rock shaped like the red muzzle of a

monkey and in the lower part of the valley there is a forest which is the palace of Heruka¹⁰⁰.

22r Another quotation follows: it is drawn from the biography of rCam pa, by a ^Vṣi byed hermit¹⁰¹, and it regards the valley where Heruka's dwellings were; in its centre there was the Khyuñ sgoñ cave, one of Milaraspa's hermitages. Here Che riñ ma appeared to Milaraspa and that is why it is a blessing-bestowing place. In front of this cave 'Khor lo sdom pa caused two trees to grow miraculously so that Milaraspa could make salutations and circumambulations. Even now there are two trees pho and mo showing the yab-yum image of 'Khor lo sdom pa. The Author gives a quotation from the mJod nag ma concerning these two trees.

22v Behind that place there was a mountain; one of its slopes was the left ear of the king of the Klu'i rgyal po Dud sgra; in that place there was the 'Bri lce cave, so called because of a protuberance out of the rock which was shaped like the tongue of a yak. There Che riñ ma appeared to Milaraspa and gave him the stone seat as a present. The stone seat where his dead body was burnt after he had been poisoned by rCag phu ba¹⁰², was still there in the Author's time. The mountains on the left were called Bon po ri¹⁰³ and Gañs mthon mthiñ rgyal mo¹⁰⁴; the latter was Jo mo che riñ ma's dwelling.

23r The mountain on the other side of the river was also known as brag Señ ge 'gyin pa. At the bottom of the mountain there was Milaraspa's sleeping cave rCig pa rkañ mthil rjoñ and half-way up among the rocks the Khu byug dben rjoñ. On the top, there was Ko brag's cave. West of this place there was the wood called 'O ma ^Vchuñ dpal¹⁰⁵. Later on, following the example of Milaraspa and of Ko brag¹⁰⁶, many great ascetics from 'Bri gdan settled there. Afterwards the Rin spuñs rgyal po Don yod rdo rje¹⁰⁷ gave it to gCañ smyon in order¹⁰⁸ to found a meditation school; his disciples spent a long time there.

23v Among the rocks above 'O ma ^Vchuñ there was sKed dkar, a wellknown place which became famous as Milaraspa stayed there a while when Jo mo bkra ^Vsis che riñ ma was ill. Many inprints of Milaraspa's body could be seen on the rocks above the river flowing through ^VChu dbar.

In the upper part of sMan luñ, in a flat plain, there was

- Dom phug¹⁰⁹. Close to it there were many renowned meditation caves like sGa ru phug, Ras Chuñ phug, Dvags po phug, g.Yu thog phug¹¹⁰. Moving on for about three rgyañ grags West of Dom phug, among clay-slate mountains there were the bla-mcho¹¹¹ of Lha mo Tad dkar mgo bzañ¹¹², of Zal bzañ ma, of Blo bzañ ma, of Cod pan mgrin bzañ ma.
- 24r East of Dom phug there were the bla mcho of the Ziñ skyoñ. All these places could be hardly reached by men. An account of the building of the Chu dbar monastery follows.
- 24v At the time of 'Bri guñ pa hegemony¹¹³, Lho pa Chos rgyal¹¹⁴ gave to 'Bri guñ pa disciples La phyi gañs kyi ra ba and as a consequence the hermits settled in La phyi and Chu dbar. Sixty or seventy years later the huts and the hermitages of the rdor 'jin were still in existence in La phyi and Chu dbar. The episode related here concerns the quarrel between gDan sa thel and the 'Bri guñ hermits on account of the water in two aqueducts flowing from a common spring and supplying the two communities.
- 25r Two men were killed. The case was heard in the court of justice of Lho pa Chos rgyal. The Khri dpon decided that each community should choose its own settlement. The gDan sa thel, being the mother-convent, chose Chu dbar, which depended on Brin, and the Bri guñ community chose La phyi, which depended on gNa' nañ. After this decision the 'Bri gun pa lived without quarrelling. Kun dga' ni ma, Yon nu rin Chen, Sañs rgyas rgyal mchan and other rdor 'jin of gDan sa thel, founded a monastery in Chu dbar.
- 25v Many years later, after the death of the 16th gDan sa thel gdan rab called sPyañ sña Nag gi dbañ phyug¹¹⁵, the 4th Yva dmar Chos kyi grags pa¹¹⁶ was appointed sPyañ sña of Thel. With the exception of the period when for 28 years a member of the rLañs family¹¹⁷, sPyañ sña Grags 'byuñ gsum pa¹¹⁸, was again on the see, once more the 5th¹¹⁹ and the 6th Yva dmar pa¹²⁰ became sPyan sña. At those times the Chu dbar monastery became a Yva dmar pa monastery. Afterwards, the 6th Yva dmar Gar dbañ Chos kyi dbañ phyug and the 10th Karma Chos dbyiñs rdo rje¹²¹ went to Chu dbar. At that time the Chu dbar monastery was given by the Yva

dmar pa to the 10th Karma pa who built the upper floors of the mChod khañ Chen mo and the mGon khañ. In the monastery the Karma pa school replaced the Thel school.

After some years the troops of Gu Śri¹²² conquered gCañ stod and the dGe lugs pa became rulers in Tibet.

26r At the time of the lña pa Chen po Nag dbañ Blo bzañ (1617-1682) and of the sde srid Sañs rgyas rgya mcho at Chu dBar the Karma pa practice was replaced by the dGe lugs pa school. Chu dbar monastery was called dGa' ldan 'gro phan gliñ. Since then its religious affiliation has remained unchanged.

An enumeration of the main images in this monastery follows. In the Bla ma lha khañ there is a statue made by Ras Chuñ pa as well as the statues of Telo, Nāro, Marpa and Karma pa. We can read a description of the remarkable things kept in the rten sgam of the monastery: there were the six self-originated letters which appeared on the rocks of the 'Bri lce phug, while Milaraspa's body was burning.

26v There were also Ras Chuñ pa's books and a stone model of Brag dmar mchoñ luñ and Khyi ra skor gsum, erected by the dakinīs, Milaraspa's ivory statue sculptured by Ras Chuñ pa; some nañ rten such as Karma pa Chos dbyiñ rdo rje's hand prints. In the gCañ khañ and in the 'Du khañ there were the images of bDe mChog, rDo rje 'chañ, Ti lo, Nāro and the incarnates Karma pa.

27r There were other images in the Bo mtho rgyal lha khañ and in the mGon po khañ.

Going on Westwards from Chu dbar along the river (Roñ Śar river) there was a place named Brin choñ 'dus or sPro bde bkra śis sgañ¹²³. There, in ancient times, Dvags po offered Milaraspa some gifts, but he refused them¹²⁴.

27v Near that place there was Dvags po's meditation cave and in its upper side there was Sel phug Chu śiñ rjoñ, one of Milaraspa's six nañ rjoñ¹²⁵. Close to it there was dPal ldan 'Brug pa's hermitage, called Bo bzañ dgon pa. Formerly the mkhas grub Se bya bral Chos grags rgya mcho, a disciple of Lha rce Nag dbañ bzañ po¹²⁶, had long time resided there. In the Author's time in the 'Du khañ of the monastery there still were the statues of Milaraspa and of Chos grags rgya mcho. West of this place, among the rocks, there was the sKyid pa ñi ma rjoñ, one of Milaraspa's nañ

rjoñ.

28r Going a little uphill from these places, there was Brin sDeñs ma, now also called Brin Brag mkhar¹²⁷. There, in ancient times, there were the houses of Milaraspa's protectors 'Bar señ, mJes se, Khu byug, rGyal mo skyid¹²⁸ and of Milaraspa's rest places.

On one side of the mountain behind it there was a place now called Sems bskyed phug, where Milaraspa taught Yo mo bkra ^Vsis Che riñ ma the sems bskyed¹²⁹.

Close to Brag mkhar, upon a poisonous rock, which was the dwelling of the Klu gDol ba nag po¹³⁰, there was the hermitage where Milaraspa lay ill. East of it among the rocks there was the hermitage of rCag phu ba and West of it a rock called Brin Lha bro, where was the house of bKra ^Vsis brcegs pa¹³¹.

28v On one side of the pass crossing a high mountain West of the plateau and crossing rDo dā ma ru pass there was a place where Milaraspa received some explanations by A ne bDud mo stag 'dren. In the Author's time that place was called A ne bCa^V,¹³². A little further on, there was the meditation cave called sKyid phug ñi ma rjoñ. Beyond sKyid phug, in the middle of a little plain, there was Nam mkha' rjoñ¹³³.

29r In that place there was a rock with the foot-prints which Milaraspa left while flying from Brag dmar to meet Ras ^Vchuñ pa who was coming back from India. This rock was situated behind the hut of Po mtho Nam mkha' rjoñ. In front of Po mtho there was a meditation-fountain. Between Skyid phug and Po mtho there was a wood on a grassy hill: the place was named Ri nag po 'bigs byed or Brag rin ^Vchen spuñs pa¹³⁴. The Author gives a quotation from Ras ^Vchuñ ma's Glu lan gyi mgur concerning that miraculous place, which a prophecy had foretold would become one of Milaraspa's hermitages.

29v Then follows a quotation from Lha bu's rnam thar, regarding the prophecy about the Ri nag po mountain. This prophecy is the same as the one reported in the mJod nag ma.

30r In Brag dmar, Milaraspa performed the ceremony of circumambulation around the three-step terraces of Ri nag po, which did not exist before. Milaraspa, asked by his disciples

about the origin of that mountain, answered that it was the Ri nag po mountain, he had been given by sKyob pa Šā kya señ ge to use it as a mchod rten. This is the reason why many believers have continued performing the circumambulation of the mountain as a religious practice. Going downhill for a while from a thick forest North of sPo mtho there was a place where Milaraspa used to gather fire-wood when he was living at Brag dmar mchoñ luñ.

30v In the place he sang the Bla ma dran drug gi mgur. Among the grassy rocks behind Brag dmar mchoñ luñ there were the hermitages of Peta, A ne, mJes se¹³⁵, the meditation fountain known as the dāki's gsaṅ chu, the place where Milaraspa exorcised Binayaka¹³⁶ and the cavern named mchoñ luñ khyuñ gi rjoñ which was one of Milaraspa's nañ rjoñ.

31r In an overhanging rock above Khyuñ rjoñ there was a place known as Ras chuñ phug¹³⁷. At the confluence of the Brag dmar brook¹³⁸ with the Brin river Milaraspa smashed a rock and threw it as an arrow into the Brin river. In the lower part of La phyi, along the river, in the woody district called 'Khor lo sdom pa's glorious left ear, there were the meditation caves of Milaraspa and those of some of his disciples, such as gÑos chen po, sTag rce Mi pham phun chogs ses rab¹³⁹, and others.

On the road crossing Roñ there were some marks of hands and feet of many saints, and going towards Brin there were the meditation caves sMyug sdiñs phug, rGyab ri phug, Bon ri phug, Yan dben phug mo che, sPo mdoñs phug, mCur phug, blama phun chogs and others.

31v It was impossible in the Author's time to identify these caves. The Author gives a quotation from the lam yig of Gar dbaṅ chos kyī dbaṅ phyug¹⁴⁰ concerning La phyi as 'Khor lo sdom pa's dwelling place. The biographies of some masters of meditation and their writings deal with the excellent characteristics of those blessed places¹⁴¹.

32r The Author gives a list of some of the hermits who meditated in the caves of bdud 'dul phug mo che, Ze phug, sBas pa kun gsal, Luñ bstan chal chen phug, sBas phug and so on. They were: bzad pa rdo rje, Ras chuñ rdo rje grags pa, Ko brag pa, La phyi ba Nam mkha rgyal mchan¹⁴², gCañ smyon Heruka.

Then follows a description of the beauty of this mountain landscape.

32v All these topics are dealt with in the works of the masters of meditation mentioned above; but in reality those works just show us that La phyi's centre was really 'Khor lo sdom pa's palace and that it was an excellent place. The bDud 'dul phug mo ^Vche, one of the four great caves in La phyi, was the cave where Milaraspa exorcized the Lha 'dre demons when he went to open La phyi, and it was the same cave where Milaraspa remained for a long time because of the heavy snow-fall, which interrupted the road to Brin gñā nañ¹⁴³.

33r When he was there he absorbed himself in water samādhi¹⁴⁴; through this meditation he annulled one of the Lha 'dre's evil miracles. While staying there, Milaraspa wished to go to the mountain in front of La phyi, but he was too old to reach it.

33v Therefore the top of the mountain bent reverently so that Milaraspa could put his feet on it; then, flying, he reached the foot of the mountain. In the Author's time that mountain was called Nag po 'bum ye¹⁴⁵. The Author now gives a list of the siddhas who meditated in the bDud 'dul phug mo ^Vche: Milaraspa and his disciples, and others such as mños Lha nañ pa, Ko brag pa, gYag ru dPal grags, Nam mkha rgyal mchan¹⁴⁶, 'Dul 'jin chos rje¹⁴⁷, Sar kha Ras chen¹⁴⁸, gCañ smyon pa, Zabs dkar rje¹⁴⁹. Another list follows : it is the list of the statues and the images which were contained in bDud 'dul's cave in the Author's time.

34r Over the bDud 'dul there was Señ khyams goñ 'og¹⁵⁰, which was Milaraspa's rest place. A little higher there was Brag phug ^Vchen po Lha khañ and over the rocks of the Ras chen meditation cave¹⁵¹ there were Milaraspa's foot-prints.

All these things can be found in the biography of Milaraspa; other events considered as propitious signs such as a golden rain shower, were related by gCañ smyon pa.

As Milaraspa remained for a long time in that cavern, many disciples remained there to meditate as well.

34v They were : gYag ru dPal grags, gCañ smyon pa, 'Dul 'jin Nañ dbañ rgyal mchan, La phyi ba Nam mkha' rgyal mchan. A list of the statues and images inside ^Vchos ra dge 'phel

gliñ follows.

35r West of Chos ra dge 'phel gliñ there was Milaraspa's bzugs gnas called Ras Chen nub and below it there was the sTag chañ phug. Climbing the mountain a little northward a from there, there was Milaraspa's gzugs gnas called sBas pa 'og. Among grassy rocks above it there was the sBas pa kun gsal known also as sBas pa goñ, which was one of the four great caves¹⁵². Some miraculous events happened there to Milaraspa, such as, for instance, the sight of the sky with the peaceful and wrathful forms of the 'Khor lo sdom pa lha drug cu rca gñis gods; those events are related in the biography of Bo doñ bla ma Rag gi dbañ phyug¹⁵³.

In the sBas pa goñ cave the body of a man called Mañ po bya ston vanished in the rainbow and Zabs dkar acquired infallible knowledge.

35v Beyond a ridge between sBas pa 'og and Ra bug¹⁵⁴ there was a place called Char leb goñ 'og, where Milaraspa spent some time and where there are many other holy caves such as that of g.Yu thog pa. Above sBas pa there was 'Od gsal ze ba phug¹⁵⁵, one of Milaraspa's four great caves in La phyi. Then follows a list of the images which were in that cave.

36r East of that cave, upon a rock, there were the Chos khri of La phyi ba and Zabs dkar. Below it there were two plains: the former, lying between the bDud 'dul phug and Char leb, was called Chos 'byuñ ya thañ and the latter, situated below the bDud 'dul, was called Chos 'byuñ ma thañ¹⁵⁶.

There were three rocks believed to be respectively the head, the stomach, and the knees of Phag mo's body; but in the Author's opinion that was nonsense. On the bank of the river flowing below Chos 'byuñ ma thañ there was Luñ bstan zil Chen phug¹⁵⁷.

36v A history of the La phyi monasteries follows. From the time of Milaraspa and of his disciples till the arrival of the 'Bri guñ pa hermits few people went to La phyi. The rdor 'jin of the hermits g.Yag ru dPal grags founded some settlements, for instance La phyi Ras Chen. That is why some monks settled there and afterwards also the number of the hermits increased.

37r More or less in the middle of the tenth rab byuñ (1564-

1623) the monasteries and the sñiñ po don brgyud doctrine had a great expansion. During the thirteen rab byuñ (1744-1803) some of the sgrub pa became m khas bcun but others didn't, choosing the secular state. In the earth-hare year of the fourteenth rab byuñ (1819) a man called A rigs Yabs dkar was born in mDo Khams; his own name was rJe bcun Byams pa Ychos dkar. He was a rebirth of Milaraspa's activity¹⁵⁸.

37v Yabs dkar went to La phyi and stayed to meditate in sBas pa kun gsal. Then he decided to go Bodhgaya but while he was asleep a vision of mKha' 'gro ma stag gi gdoñ pa Ycan suggested to him that he had better to go and meditate in the bDud 'dul cave; at that time a great number of Acara from Tibet, Nepal and Mon would go to La phyi plains.

38r In Ychos byuñ ma thañ plain there was a single-rooted, double-topped tree. Yabs dkar asked his disciples to put a stony seat near that tree; sitting there, he used to explain his doctrine. He found the entrance of the bDud 'dul cave which had been obstructed by the Mi ma yin and opened it up again. He attracted many disciples. At that time the lha khañ, where the main statues of Ras Ychen and bDud 'dul were kept, fell into decay.

38v Many lay people living in that place took part in the repairs and restored a rest-house for pilgrims, a bridge on the mDa' river, some chapels and in particular the four-pillars Ychos ras lha khañ. The three main statues of Milaraspa, formerly kept in the chapels of Ras Ychen and bDud 'dul, were brought to this temple, entirely furnished for worship thanks to a donation by Yabs dkar; it was called Ychos ra dGe 'phel gliñ¹⁵⁹.

39r The monastery was purified by dismissing lay people and enforcing a firm monastic rule in accordance with new regulations obtained from 'Bri guñ. A m^Ychod rten miraculously built in Ychos ra Southern side. The three statues in dGe 'phel gliñ, among which the most important was the one made by Ras Ychuñ, were largely blessing-bestowing.

39v The Author gives an account of the nirvāna of Milaraspa, who miraculously had his body duplicated so that the two communities of gñā nañ, who were fighting for his relics, could each have one body to burn. The Author reminds us that Milaraspa's body in actual fact disappered like the

bodies of Sroñ bcan sgam po and his wives and he describes the miraculous apparition of the Six Letters on the entrance of the bDud 'dul phug.

40r-41r A list of statues and images in the Ychos ra lha khañ is given.

Five statues of Milaraspa, four images of Dvags po lha rje, one statue of 'Gro mgon Phag mo gru pa, and many riñ bsrel, one image of 'Bri guñ skyob pa, one sman sku of rje Chogs drug rañ grol, five images of rDo rje chañ, the image of 'Jam dbyañs, five statues of Thugs rje chen po, one statue of Ti lo, Nā ro, one golden statue of Milaraspa, which was the thugs dam gyi rten of gCañ smyon chen, five images of sCañ smyon and many others.

41v Among them there was a golden and copper statue made by a Nepalese craftman, consecrated by g.Yag ru dPal grags, representing 'Khor lo sdom pa's apparition to one of his disciples. The Author also describes other statues such as that of 'Dus 'khor phyag mañ etc., and narrates the episode concerning the animal g.Yag ru grags rode to go to Brin. Its head, after his death, showed a human skull: its jaws and teeth were kept in the temple mentioned above.

42r Other relics, like teeth, parts of human bodies, saints' ornaments were kept there too. People thought that even Ti lo's, Nā ro's, and Marpa's footwear were there, but that was not true.

Besides there was a series of rnam thar. Also other description of Milaraspa's meditation places in La phyi existed, including the descriptions contained in the mJod nag ma, but they were unknown to the Author.

42v-43v Even in his time the inhabitants of those places could identify only the caves described above. Going beyond the Ra 'ug Ṣar nub phug there was La phyi Ṣiñ skyoñ's rten khañ lha mtho¹⁶⁰. The Author tells the story of La phyi Ṣi skyoñ, also called Lha chen po chogs kyi bdag po. In the heaven of the 33 gods, Lha dbañ phyug had two wives, Gañgā and Umā. When Gañgā had a son, Umā asked her whom he looked like. Gañgā answered telling a lie and said that he had no head. Therefore Umā pronounced a curse against him and as a consequence he lost his head. Then Gañgā repented and asked Umā how to find a head for her son; she advised her to look for newly dead body's head. Gañgā found an ele-

phant's head and that is why La phyi Yin skyoñ had an elephant's head¹⁶¹.

Later he became wrathful and for that reason he was known as Bi na ya ka or bGegs gyi rgyal po. Spyan ras gzigs, no longer standing his ferocity, subdued him and ordered him to become the Yin skyoñ of La phyi Godavari.

43v Description of the place where Milaraspa changed himself into a leopard where he left his footprints. Farther on there was the place where magical events by the Mi ma yin happened.

44r Then the Author describes the Ram sdiñs cave where Milaraspa exorcized the gākinis; on the way to Byams sgañ there was the dMu rjiñ pond, a little below the mKha' 'gro sgañ lam. Description of the miracles worked by Milaraspa and the lha 'dre in these places (?).

The Author mentions other spots like the pho brañ called 'Brog sman zu le ma on the top of the Gañs la, and Pha boñ dkar leb or sKyar rjas.

44v In this place the rCar ma pa of gñNa nañ went looking for Milaraspa, thinking that he was dead, but they found him in good health and invited him to go back with them; the place, which is above Pha boñ dkar leb, was called Gañs mgur chen mo.

45r Beyond¹⁶² Pha boñ skarleb there was the Zañs phug cave, where a monastery was founded, having in its centre the meditation cave of 'Dul 'jin rin po che Nag dbañ rgyal mchan. In bKra sis sgañ¹⁶³ there were the houses of gSen rdor mo and sKyo ston sa kya gu na and the Byan chub mchod rten with the relics of Milaraspa's body, burnt in bDud 'dul.

45v There was a four pillar lha khañ. In the fire-sheep year of the 14th rab byuñ (1847) the foundations of the lha khañ were discovered and it was rebuilt; the mchod rten still existing in the Author's time was a holy place. Also the La phyi ba yab sras rnam thar says the same thing. A few miles West of it, there was the gñag nañ Grod pa phug¹⁶⁴, a meditation cave of Milaraspa, Ras chuñ and many others.

As a result of Milaraspa's presence in these places there was a significant growth of siddhas, but there were no monks.

46r In the 11th rab byuñ (1624-1684) some mchod khañ were built after the foundation of the monastery of rDog ston Kar ma blo bzañ in Brag dkar rta so of sKyid groñ. The mkha' 'gro sñan brgyud doctrine was established. When Tibet passed under the sovereignty of the dGe lugs pa at the time of Sañs rgyas rgya mcho¹⁶⁵ the bKa' brgyud pa were banished and sent to Si mig¹⁶⁶. Grod phug became dGe lugs pa and was given the name dGa' ldan 'Phel rgyas gliñ: a great number of monks settled there.

East of Grod phug there was a place called A mo rog¹⁶⁷. In gñā' nañ smad there were the Ma mo Ekajāti¹⁶⁸ bla mcho in 'Khon bu and in Bal yul gser phug the dwelling place of Zam and his sister where Milaraspa stayed for a while¹⁶⁹ and where gZi brjid rgyal mchan¹⁷⁰ founded a monastery.

46v As a result La phy ba Nam mkha' rgyal mchan, 'Brug phu ba bDe chen dpal 'bar and rdor 'jin rNam rgyal byañ chub established their hermitages there. In the Author's time the lha khañ and the mgon khañ of mGon po phyag drug, which were pilgrimage places, were held by the 'Bri guñ pa; below there was a place, gZugs gnas of rGod chañ pa¹⁷¹ and O rgyan pa riñ dpal called bDe chen steñ. In gñā' nañ stod there were La zñ¹⁷², the birthplace of Ra rDo rje grags¹⁷³ and of Ye ses kyi mkha' gro ma sa le 'od, and a monastery which was the restplace of many mkhas grub as bla ma Zañ¹⁷⁴ and mKhan chen sBañ phyug ses rab¹⁷⁵.

47r In gñā' nañ mThoñ la and Diñ ri glañ skor¹⁷⁶ there were some places connected with Milarspa and Dam pa sañs rgyas¹⁷⁷.

Chapter 6 deals with the blessing deriving from the worship in those places. The Author finally gives quotations from Padma dkar po¹⁷⁸ and other sources concerning the offerings of particular days to Heruka and other gods and the benefits deriving from them.

47v-50r Final colophon. The text was printed in 1908 at La phyi Kun rle.

NOTES

- 1 This legend is reported also in Ti se fols.4v-9v in broader outlines.
- 2 Buddha Vajradhara is, according to the bKa' brgyud pa sect, the Ādibuddha or Ādiguru of the doctrine which he transmitted to Tilo and successively to Nāro, Marpa, Milaraspa etc. on a spiritual lineage.
About the bKa' brgyud pa sect see LI AN ChE pp.53-59, HOFFMANN pp.149-157, TUCCI-HEISSIG pp.105-106.
- 3 See note 42 below.
- 4 On the connection between Vajradhara and Heruka see SNELL-GROVE 1957 p.205.
- 5 The Tibetans identify La phyi with Godavari of the Indian scriptures; for this reason it bears the double name La phyi Godavari.
- 6 Tilopā was initiated in the maṅḍala of 'Khor lo sdom pa; as a consequence, this god became the highly venerated protecting deity of the bKa brgyud sect, HOFFMANN p.142.
- 7 On the Lha min or Mi ma yin see NEBESKY p.311; these spirits are often mentioned in NT and GB as the tempters of Milaraspa's spiritual endurance.
- 8 Lit. "to open the places".
- 9 On this order of ḍākis as meat-eaters, see SUZUKI p.221.
Following another transcendental order, the ḍākis and ḍākinīs are here often mentioned as mkha' 'gro and mkha' gro ma and are referred to as protectors of Milaraspa; see e.g. La phyi fol.8v. For a description of these two kinds of beings see DAGYAB p.18.
- 10 For the identification of Saraha the author of the Doha, (second century A.D.), see SHAHIDULLAH p.129; on the tradition of the Doha, in Tibet, see GUENTHER 1969 pp.15-20.
- 11 The 24 tirthas, among which La phyi is one of the most well-known ones, are often connected with the eight great places of Cremation in India, forming together the 32 places of pilgrimage, EVANS-WENTZ p.36 note 2.
- 12 On Padmasambhava's visit to Nepal and Western Tibet, see BLONDEAU p.31. In the Padma thañ yig La phyi is mentioned only once, see TOUSSAINT p.399. The identification of Padmasambhava's cave is in La phyi fol.19r see note 85 below.

- 13 According to the tradition of Tibetan Buddhism king Sroñ bcan sgam po (620-649) was an incarnation of Avilokiteśvara.
- 14 Mañ yul is the upper valley of the Trisuli river, on the Tibetan-Nepalese border; FERRARI p.154 note 549.
- 15 gñā' nañ is the chief town (Nya Lam of the maps, Kuti for the Nepalese) in the region called sTod by the Tibetans; this name, in its broader meaning, designates the whole of Western Tibet. On gñā' nañ see WYLIE p.129 note 134.
- 16 According to a tradition there were two g.Yu thog masters of medicine, who lived respectively in the 8th and 11th century; see Yuthok's treatise on Tibetan medicine, edited by CHANDRA 1968(a). The first g.Yu thog Yon tan mgon po was the court physician of king Khri sroñ lde brcan (755-797), FERRARI p.141 note 407. On his journey to La phyi, where he spent some time in the Mon mo cave, see RECHUNG pp.261-263.
- 17 Milaraspa (1040-1123) was the most famous of the mystics of Tibet and the fourth master of the bKa' brgyud pa sect.
- 18 These events of Milaraspa's life, which are briefly described by the Author, are related in the first four chapters of NT; see EVANS-WENTZ pp.41-92 and BACOT pp.33-175.
- 19 Marpa (1012-1097) the founder of the bKa' brgyud pa sect and the master of Milaraspa; on him see BACOT 1937.
- 20 La stod is the region situated between Tingri(Diñ ri) and Shekar dzong (Ṣel dkar rjoñ) of R.I.S.III, see also AUF-SCHNAITER p.188.
- 21 Cf. BACOT p.166 and EVANS-WENTZ p.164.
- 22 Milaraspa's village, according to NT is called sKya rña rca, see DE JONG p.29; in EVANS-WENTZ p.51 the name is transcribed as Kyanga tsa and in BACOT p.43 as Kyagnatsa. It has been identified with Tsalung near rJoñ kha rjoñ, AUF-SCHNAITER p.176; rJoñ kha is the chief town of Guñ thañ and sKyid groñ that of Mañ yul. These two districts are inside the basin of the Trisuli (Bhote kosi).
- 23 South of rJoñ kha, following the course of the Trisuli, there is the village called Glon mda', Log da of the maps, and close to it there is Brag dkar rta so, a meditation cave of Milaraspa's, AUF-SCHNAITER p.178. This is referred to as Dragkar Ta so in EVANS-WENTZ p.177 and as Roche blanche dent du cheval in BACOT p.182.
- 24 According to another version Milaraspa spent nine years in the Brag dkar so cave, see CHANDRA 1969 p.17 note 2.

- 25 It is the Pu se or Pu tse pass of NH.45-14, not marked on the Survey maps; this pass is South of Kyetrak, on the road from Diñ ri to the Nañ pa la, towards the Nepales district of Khumbu; it is on the way to Roñ^Y sar, the present name of Brin; AUFSCHNAITER p.188.
- 26 This episode is related in GB, see CHANG p.7 and LAUFER p.67. Also in NT; see EVANS-WENTZ p.238 and BACOT p.252; about Binayaka see La phyi fols.42v-43r and note below.
- 27 It is the Tong la or Thong la of the maps, South-West of Langkor (Diñ ri glañ 'khor).
- 28 It is Tashigang, North-East of Phenkyeling gomba ('Phel rgyas gliñ dgon pa) on NH.45-14.
- 29 The family name of the protectors of Milaraspa in gñā' nañ, is that of a village in that region, cf. LAUFER p.68. As a placename, it still existed in the times of gCañ smyon (1452-1507) who, after a period of meditation in the bDud 'dul cave of La phyi, as we know from his biography, went to mñā' nañ rcar ma (mñā' nañ = gñā' nañ); see CHANDRA 1969 fol.52.
- 30 CHANG p.11, LAUFER p.68.
- 31 These demons can be classed among the terrific ones; on them see TUCCI-HEISSIG p.128.
- 32 According to La phyi fol.44r this pass is Gañs la, situated North of Ramding in the sketchmap of AUFSCHNAITER p.184. The name of the pass is also the name of one of the Dākinīs in bKra^Y sis che riñ ma's retinue, see AUFSCHNAITER pp.186-187.
- 33 See this episode in GB, CHANG p.13, LAUFER p.69.
- 34 See this episode in GB, CHANG p.13, LAUFER p.70.
- 35 Byams sgañ is the "hill of mercy" in CHANG p.13.
- 36 This valley (Chu bzañ luñ pa) is called Tschuzan of La phyi in BACOT p.252, and Labchi chuzang in EVANS-WENTZ p.239. According to FERRARI p.103 note 92, Chu bzañ is a name occurring in several regions of Tibet; in CHANG p.13 it is the name of a river.
- 37 It is Ramding of the maps, in the valley West of La phyi gomba, AUFSCHNAITER p.184. In this cave Milaraspa received from the people of gñā' nañ an invitation to go to gñā' nañ Grod phug, see EVANS-WENTZ p.242.
- 38 See this episode in GB, CHANG p.20, LAUFER p.76.
- 39 It is one of Milaraspa's most famous meditation caves, see EVANS-WENTZ p.237, BACOT p.251. It is not far from La phyi gomba, AUFSCHNAITER p.184. On the events concerning Mila-

- raspa's stay in the bDud 'dul cave see also CHANG p.24, p.570.
- 40 See note 30 above.
- 41 He is one of the eight foremost disciples of Milaraspa BA p.435.
- 42 La phyi sñan g.yon is a cave situated below La phyi gompa, AUFSCHNAITER p.184.
- 43 This place is mentioned in GB, see CHANG pp.1-7 and also in NT, see BACOT p.255, EVANS-WENTZ p.241. Close to it were three spots, where Milaraspa spent some time, called sPo mtho, mChok luñ and Ñi ma rjoñ, according to La phyi fol.21r.
- 44 Chu dbar is on the left bank of the Roñ Yar river, near the junction with the Manlung river; it is Chupar gompa in NH.45-14. Chu dbar is also called sMan luñ Chu dbar, since the Chu dbar region and Roñ Yar district was anciently named Brin and the lower part of Brin (Brin 'brog smad Šod) was known as sMan luñ, AUFSCHNAITER p.185.
In the Survey maps that region is marked as Phalak(R.I.S.III); see also BURRARD p.385. On the geography of the region see DYHRENFURTH p.72 seq.
- 45 On the episodes concerning Milaraspa and the five dākinīs, whose leader was bKra Šis che riñ ma, see Chapters 28-30 in GB, CHANG pp.269-333, 357-361. There also exist other incomplete translations of these and other chapters of GB, a list of them is found in DE JONG 1967 and SNELGROVE 1963. On the story of Milaraspa and the five dākinīs see also VAN TUYL 1975 pp.23-36, and METTE p.256.
- 46 About the Lha 'dre see the short discussion in BLONDEAU p.29 note 1, according to which the name refers to two different classes of spirits. On the Lha srin see NEBESKY pp.260, 515.
- 47 It is the name of one of the Dākinīs and of a mountain mentioned in GB, see CHANG p.357.
- 48 This episode is also related in CHANG pp.334-335.
- 49 On the spreading of the 'Bri guñ pa in Western Tibet, see PETECH 1978 p.314; on the historical development of this sect see TUCCI 1949 pp.16-17, 253.
- 50 One of the most important of the twenty-five grub thob was Dvags po Lha rje (1079-1161), known as sGam po pa; his line became known as Dvags po bKa' brgyud; LI AN CHE p.54. On sGam po pa and his teaching see GUENTHER 1959.
- 51 Phag mo gru pa (1110-1170) was a disciple of Dvags po : the monastery he founded in 1156 bears his name. His school was

- known as Phag mo bKa' brgyud; LI AN CHE p.50. His lineage gave origin to a ruling dynasty and eight subsects. On the dynasty, which lasted from 1349 till 1618, see TUCCI 1949 pp.7, 17, 81. The biography of Phag mo gru pa is in BA pp.552-569.
- 52 He was considered the real founder of the 'Bri guñ pa sect, since Mi ñag sGom riñs, a disciple of Phag mo's and the founder of a chapel in 'Bri guñ, was an illiterate ascetic and had no importance in the organization of this sect; FERRARI pp.111-112. The biography of 'Yig rten gyi gsum mgon po (1143-1217) by dBon Ses rab 'byuñ gnas is in The collected writings of 'Bri guñ chos rje 'Yig rten mgon po rin chen dpal, New Dehli 1969, vol.I. A short sketch is found in BA pp.604-605. His sect is considered as a subsect of the Phag mo bka' brgyud LI AN CHE p.56.
- In particular his teaching was called sñiñ po don brgyud; on this teaching see CHANDRA 1963 p.30.
- 53 He was a minister of Sroñ bcan sgampo together with Thon mi sambhota, mGar and Ñan khun bzañ; TUCCI 1971 p.145.
- 54 It was the first monastery founded in 'Bri guñ, Dikung of the maps in the upper side of gZo, East of Lhasa, FERRARI p.111. The disciple referred to is Mi ñag sGom riñs.
- 55 These are reckoned as the three holy places of the bKa' brgyud pa; on rCa ri, Tsari on the maps, see FERRARI p.127 note 262. In particular La phyi gañs kyi ra ba and rCa ri gañs kyi ra ba are referred to as two of the four great secret places in a list of eight sbas yul in MACDONALD 1973 p.232 note 28.
- 56 On this episode see BA p.597.
- 57 See NEBESKY p.94.
- 58 Turks i.e. Muslims.
- 59 See STEIN 1961 pp.32-33.
- 60 Dus gsum mkhyen pa (1110-1193) was a well-known disciple of Dvags po Lha rje and the founder of mChur phu monastery. He was the first rebirth of the Yva nag Karma pa, see RICHARDSON 1958 p.141.
- 61 He was one of Phag mo gru pa's disciples, see BA pp.563-565.
- 62 Ses rab 'byuñ gnas (1187-1251) was one of 'Yig rten mgon po's nephews; his biography is in BA pp.604-607.
- 63 See NEBESKY pp.172, 288.
- 64 See NEBESKY pp.31, 39, 115 et seq.
- 65 On Ñad phu ba (d.1206) the master of Ses rab 'byuñ gnas, see BA p.604. He was the leader of the first expedition sent by

'Yig rten mgon po to the Kailāsa caves; see also PETECH 1978 p.315.

66 On gños chen po (1164-1224) see BA pp.601-608.

67 On this episode see also BA p.598.

68 dños ḥhos rje Phun chogs rgya mcho, usually called Ghu ya sgañ pa after the name of his hermitage, was the leader of the great expedition to the Kailāsa caves; this expedition took place in 1215; PETECH 1978 p.316.

69 He was one of 'Bri guñ ḥhos rje's disciples, BA p.601.

70 rGyal gyi śri, also spelt rCib ri, is in rGyal, a tract close near to Sel dkar, Shekar of the maps, in Southern La stod; AUFSCHNAITER p.188.

71 See note 44 above.

72 It is the region around La phyi gomba, nowadays in Nepalese territory, (28°00 Lat. North 86°10 Long East). The holy mountain of La phyi, Jo bo Bamare of the maps, or Kukuraya in the Nepalese version, lies South of La phyi gomba, AUFSCHNAITER pp.183-184, 186.

73 See note 20 above.

74 Cum kun than is Tsum in northern Nepal, Shiar khola on the Survey maps; a detailed map of this region, which is the eastern branch of the Buri gandaki valley, is in SNELLGROVE 1961 p.300.

75 This title was applied to the men appointed by the 'Bri guñ abbot as the leaders of the hermits; PETECH 1978 p.317.

76 Le lde is mentioned in a little guide to the holy places of Nepal as the birth-place of Karma pa Rañ byuñ rdo rje, the 3rd Ḥva nag incarnate (1284-1339); see MACDONALD 1975 p.120.

77 On this literary genre, see WYLIE 1965 pp.117-122.

78 This plain is situated South of the lake called Pelgu tsho on the maps, East of rJoñ kha, AUFSCHNAITER p.181.

79 The Nepalese region here referred to is that of the Gaurisankar group, Lat.27°57'52", Long. 80°20'16". The whole area, which in Tibetan texts is designated La phyi gañs kyi ra ba, is delimited to the North by the Thongla, Thung pass of R.I.S.III, and to the South by the Tibetan slopes of the Gaurisankar group which about 40 miles to the West by South of Mount Everest. At one time Mount Gaurisankar was mistaken for Mount Everest; on the history of this geographical issue see BURRARD 1933 p.26.

La phyi too was for a long time erroneously identified with

- Mount Everest; see WADDELL 1898 p.568, where a map of the La phyi area is referred to as a Tibetan picture map of Mount Everest. On this point see also AUFSCHNAITER p.185. The geographical and cartographic data regarding La phyi are marginally dealt with in the articles and maps concerning Mount Everest, see e.g. DYHRENFURTH p.73, HERON p.418-422, Wager pp. 238-250, HOWARD BURY (map 1).
- On the Tibetan name of Mount Everest, *Yo bo glañ ma*, see MACDONALD 1973 p.227 note 8.
- 80 Tingri on the maps. FERRARI p.154 note 544; on the district of Diñ ri see also AZIZ 1978.
- 81 *Čhos 'byuñ* is a synonym of zur gsum, meaning triangle, as stated in *Čhos kyī grags pa's Dictionary* p.274. On the explanation of this term see also TUCCI, *Travels* p.43 note 12.
- 82 This snowy peak can be identified with Parro Pumri of NH.45-14, to the South-East of La phyi gompa; on this peak and the three other peaks around La phyi cf. WADDELL 1898 p.569, and also AUFSCHNAITER p.185.
- 83 These divinities are known also as triad called Rigs gsum mgon po, said to inhabit the sacred range which lies North-West of the kingdom of Muli, NEBESKY pp.221-222. These mountains surrounding La phyi are the dwellings of their lha chogs (a group of gods).
- 84 Ras *Čhuñ pa rdo rje* grags (1083-1161) was the first of Mila-raspa's spiritual sons. His transmission lineage of teaching was called after his name Ras *Čhuñ snan bryud*; LI AN CHE p.54. His biography is in BA p.436.
- 85 It is the Ra river valley in Brin; the Ra river is an affluent of the Phung chu (Arun river); see WAGER pp.238-250; according to the La phyi text Padmasambhava's cave is near the Phu tse pass, which is the watershed between the Roñ *Šar* and the Ra river; DYHRENFURTH p.78.
- 86 Skr. *krośa*, *kos* in modern India, is a distance of about two miles; DAS p.307.
- 87 Not marked on the maps.
- 88 This is the river of the sMan valley (sMan luñ), called also in CHANG p.296 Lohida or Lodahan river; it is the Manlung or Menlung of the maps, see NH.45-14.
- 89 According to SNELLGROVE 1967 p.109 note 2, the name Mon in various historical and regional contexts is used for many different people dwelling between the Tibetan speaking area

and the plains of Northern India.

- 90 It is Khumbu district in Nepal, Khumbu jong in R.I.S.III; on this region see DYHRENFURTH p.125.
- 91 This name perhaps refers to the Tibetan slopes of the Gaurisankar.
- 92 Diñ ma brin is here identified with sPro bde market, Tropde in NH.45-14, on the right bank of the Roñ^Y Sar river; this place is mentioned in GB see CHANG p.301, and in NT see De Jong 1959 p.125.
- 93 It is Briltche in BACOT p.186 and Brilche in EVANS-WENTZ p.268; it is one of the most important meditation caves in ^YChu dbar, the place where Milaraspa died.
- 94 See note 88 above.
- 95 This is the Roñ^Y Sar river. After its junction with the Kañ^Y ^YChu, the river of La phyi, it forms the Bhote kosi; its area delimits on the West side the Everest group; DYHRENFURTH p.72.
- 96 The list of Milaraspa's retreats in NT is not complete, cf. DE JONG pp.156-157.
- 97 This explanation has been kindly given to me by dGe b^Yses ATI.
- 98 See notes 88 and 95 above.
- 99 This is the most important cave in ^YChu dbar, see AUFSCHNAITER p.185; cf. also its topographical position in WADDELL 1898.
- 100 See AUFSCHNAITER p.185.
- 101 On the ^Yzi byed school see TUCCI-HEISSIG p.67.
- 102 On the episode of the death of Milaraspa, who was poisoned by rCag phu ba, see BACOT p.259, EVANS-WENTZ p.244.
- 103 This mountain is mentioned in CHANG p.244.
- 104 This is the Gaurisankar, whose Tibetan slopes are called Jo mo Tsering; AUFSCHNAITER p.185; and e.g. the map in GJ vol.59, 1922 p.118, where it is marked with two names: Gaurisankar and Chomo Tsering.
- 105 These hermitage places are in ^YChu dbar region; some of these places are mentioned in NT and GB; see DE JONG p.157 and CHANG p.523-525.
- 106 Ko brag (b.1182) was one of Milaraspa's disciples; he spent some time meditating at La phyi and at the Ti se. His biography is in BA p.726.
- 107 Don yod rdo r^Yje of Rin spuñs fought against Phag mo gru pa's supremacy and conquered bSam grub rce in 1453. On the Rin spuñs period see TUCCI 1949 pp.254 note 69, 641-642. On the relationship between Don yod rdo r^Yje and gCañ smyon,

- see CHANDRA 1969 p.12.
- 108 On this famous "saint" (1452-1507) who visited the places of La phyi and Čhu dbar see CHANDRA 1969.
- 109 On this well-known cave see AUFSCHNAITER p.186.
- 110 These caves take their name from the ascetics who meditated there, except for the rGa ru cave which is called after the mountain where it is situated; see AUFSCHNAITER p.186.
- 111 This term refers to the belief according to which every individual deity, family, has a bla (life power) and this bla is embodied in certain places (mountain bla ri or lake bla mcho etc) see WYLIE p.130 note 143.
- 112 This is one of the four or five lakes mentioned in AUFSCHNAITER p.186; but I could not find it on the maps available to me; for the names of the deities see NEBESKY pp.178-181.
- 113 The Author refers to the period before 1290 when 'Bri guñ thel monastery was ruined by the Mongols; FERRARI p.112.
- 114 According to TUCCI 1971 p.191, Mkhan Čhen Čhos rgyal was a chief bla-ma of Lho. The chieftains of Lho, received by order of the emperor the diploma of khri dpon with power over the territory of La stod lho.
- 115 Nag gi dbañ phyug (1439-1495) was the 7th gduñ brgyud pa of Phag mo gru according to table VI in TUCCI 1949.
- 116 Čhos grags ye Šes (1453-1524) was the fourth Žva dmar Karma pa see RICHARDSON 1959 p.18.
- 117 It is the well-known rLañs family from which was descended Byan Čhub rgyal mchan (1302-1373) who organized the revolt against the Sa skya pa and gave to the Phag mo gru pa the supremacy in central Tibet, TUCCI 1949 pp.641-642.
In the Phag mo gru pa sect there were two heads, the spiritual one (sPyan sña), who had his seat in gDan sa thel, and the temporal one (Lha bcun, later called Goñ ma), residing in Sneu gdoñ; STEIN 1972 p.21.
- 118 And indeed in TUCCI 1949 (table VI) Grags pa 'byuñ is the last to bear the title sPyan sña.
- 119 Čhos kyi don grub dkon mčhog yan lag (1525-1583) was the fifth Žva dmar Karma pa; RICHARDSON 1959 p.18.
- 120 Čhos kyi dbañ phyug (1584-1635) was the 6th Žva dmar Karma pa; see RICHARDSON 1958 p.151. A list of the Karma pa incarnates of the Yañs pa can and sTod luñ mchur phu series is also found in CHANDRA 1968(b) pp.21-22.
- 121 Čhos dbyiñs rdo rje (1604-1674) was the 10th Žva nag Karma pa;

- RICHARDSON 1958 p.155. On him as an artist see DAGYAB p.37.
- 122 In 1642 Gu^Vri khan, the chief of the Koshot Mongols, after conquering the king of Be ri in eastern Tibet and the king of gCañ gave the Dalai-Lama the temporal sovereignty over Tibet. For a study of this period see TUCCI 1949 pp.39-66.
- 123 Tropde on the maps.
- 124 The encounter between Milaraspa and sGam po ga is related in GB, see CHANG pp.469-496, and in NT, see Bacot p.255.
- 125 This famous cave of Milaraspa is situated West of Čhu dbar; AUFSCHNAITER p.186.
- 126 Lha rce Ńag dbañ bzañ po (1546-1615) was the first yoñs 'jin incarnate of the bDe čhen čhos 'khor monastery near Goñ dkar rjoñ in Central Tibet. His successor became hereditary preceptors of the Ladhaki kings; PETECH 1977 p.35.
- 127 This place can be identified with Trintang on the maps, near Tropde, NH.45-14.
- 128 Names of the protectors and disciples of Milaraspa, mentioned in NT and GB too.
- 129 This refers to the episode of the illness and conversion of Che riñ ma; see CHANG p.334. The Sems bskyed cave is mentioned in GB; see CHANG p.362.
- 130 One of the several classes of Klu is called gdol ba'i rigs; see NEBESKY p.290.
- 131 "Trchachis tseg de lhabro du tchrin", BACOT p.227; "Tashitsheg of Din lhado", EVANS-WENTZ p.243; it is the name of one of Milaraspa's protectors.
- 132 Unidentified.
- 133 On the topographical position of these rijoñ, West of Čhu dbar, see WADDELL 1898.
- 134 The name of this mountain is mentioned in GB, see CHANG p.263.
- 135 Peta and mJes se were respectively the sister and the fiancée of Milaraspa.
- 136 See note 26 above.
- 137 This cave is called after the name of Ras Čhuñ pa. In the Ras Čhuñ cave there was a printing house where in the 16th century the biography of gCañ smyon was printed; see CHANDRA 1969(b) p.5.
- 138 It is one of the affluents of the Roñ ^Všar river in the region of Čhu dbar.
- 139 Unidentified.
- 140 On his literary works see CHANDRA 1969 p.2.

- 141 No specific texts are mentioned.
- 142 They are Milaraspa; Ras ^Ychuñ; rdo r^Ye grags (1083-1161); BA pp.436-439; Ko brag pa (1182-1261); BA pp.726, 772; Gra ^VSos Nam mkha', the ascetic from La phyi, CHANDRA 1969 p.10.
- 143 On this episode see CHANG p.24.
- 144 On this episode see CHANG p.571.
- 145 See note 82 above.
- 146 For them see notes 66, 69, 142 above.
- 147 Unidentified.
- 148 ^YSar kha is perhaps ^YSar rin po ^Yche (1354-1427); BA pp.595-596.
- 149 See note 158 below.
- 150 For the topographical position of this cave, located over La phyi bDud 'dul, see WADDELL 1898.
- 151 It is now a little gumpa called Rechhen gumpa, near bDud 'dul; AUFSCHNAITER p.184. Ras ^Ychen phug is mentioned in CHANG p.416.
- 152 The four great caves are bDud 'dul phug, Ras ^Ychen phug, 'Od gsal ze phug, sBas pa kun gsal.
- 153 According to a suggestion of dge b^Vses ATI, this is Bo doñ bla ma Phyogs las rnam rgyal (1306-1386); see TUCCI 1949 p.704, BA p.777.
- 154 It is the Rapu village, marked on the map in WADDELL 1898, West of La phyi bDud 'dul, on the road to Ramding; but it is not marked on the modern maps available to me.
- 155 It is Sebug near Rechhen gumpa; AUFSCHNAITER p.184.
- 156 These two plains are not marked on the maps.
- 157 This is the Lung ton cave on the banks of the Kañ ^Ychu; WADDELL 1898.
- 158 The birth date of this bla ma given by the Author does not correspond to the birth date in the biography of ^YZabs dkar see Gro ba'i mgon po skyabs ^YZabs dkar gyi rnam thar, printed in 486 fols. at Tashikhyil. Chapter 13 of his biography deals with the stay in Laphyi, fols.342r-389v.
- 159 It is the name of La phyi gumpa; see also AUFSCHNAITER p.183. These events are related also in the ^YZabs dkar rnam thar fol.349r.
- 160 The lha mtho are heaps of stones piled up on mountain-passes to honour the deities of the place; TUCCI-HEISSIG p.312.
- 161 On this legend see DOWSON 1973 pp.106-108.
- 162 The places mentioned in 43v-45r, are on the way from La phyi gañs to Tashigang.
- 163 Tashigang of the map, NH.45-14.

- 164 This is one of the most famous Milaraspa caves, Nyanan Tropa phug in EVANS-WENTZ p.237, and la Grotte estomac de Nyanang in BACOT p.250. It is Phugdro or Phuto gomba on the map NH.45-14. Nowadays there is a little monastery near the cave; AUF-SCHAITER p.182.
- 165 On A bar Sañs rgyas rgyo mcho, the regent of Tibet from 1679 to 1705, see AHMAD pp.41-52.
- 166 Unidentified.
- 167 This place is situated on the way from gñā' nañ to Phel rgya gliñ, Phelgyeling, which is the most important dGe lugs pa monastery in gñā' nañ; AUFSCHNAITER p.183.
- 168 On Ma mo Ekajāti see NEBESKY p.94, TUCCI, Indo Tibetica IV/1 pp.126, 196.
- 169 This fact seems to confirm that South of gñā' nañ there were some places connected with Milaraspa; AUFSCHNAITER p.182.
- 170 He was a disciple of gños Lha nañ pa's; BA p.608.
- 171 On rGod chañ pa mGon po rdo rje (1189- 1258) see BA pp.680-686, 700, and TUCCI , Travels pp.376-382.
- 172 This is Nashing on NH.45-14 map and Lashing on the sketch map of AUFSCHNAITER p.183.
- 173 See BA p.328, TUCCI 1949 p.583.
- 174 See BA p.596.
- 175 See BA p.722.
- 176 It is Langkor on the maps, FERRARI p.154.
- 177 On this famous Indian siddha, master of the Ÿi byed system, see BA p.869.
- 178 On Padma dkar po, as an author, see CHANDRA 1963 p.25, CHANDRA 1968 and TUCCI 1949 pp.125-127, 162.

GENERAL INDEX (LA PHYI)

Ādibuddha	N.2
Ādiguru	N.2
Avalokiteśvara	N.13
Buddha Vajradhara	N.4
Buri Gandaki	N.74
Duruka	N.58
Gaurisankar	N.79, 91, 104
Guśri khan	N.122
Jo bo Bamare	N.72
Jomo Tsering	N.104
Kailāsa	N.68
Kukuraja	N.72
Kyetrak	N.25
Langkor	N.27
Labchi (La phyi gompa)	N.72
Lashing	N.172
Lohida (river)	N.88
Lung Ton (cave)	N.157
Manlung, Menlung (river)	N.88
Mount Everest	N.79
Muli	N.83
Nashing	N.172
Nya lam	N.15
Parro Pumri	N.82
Pelgu tsho (lake)	N.78
Phalak	N.44
Phu Tse (Pu se pass)	N.25
Phung chu (Arun river)	N.85
Phug dro	N.164
Ramding	N.32, 37
Rapu (village)	N.154
Rechhen gompa	N.155
Shekar dzong	N.20
Shiar khola	N.74
Tashigang	N.28
Tchrachis tseg	N.131
Tritang	N.127
Trisuli (Bhote kosi)	N.14, 22, 23

TIBETAN INDEX (LA PHYI)

Ka	
Kaṅ ^v chu	N.95
Karma Dus gsum mkhyen pa	T.14v, N.60
Karma pa	T.26r
Karma pa Raṅ byuṅ rdo r ^v je	N.76
Kun dga' ṅi ma	T.25r
Ko brag	T.23r, 28v, 32v, 33v, N.106, 142
bKa' brgyud pa	N.2
Klu'i rGyal po Dud sgra	T.22v
Klu gdol ba nag po	T.28r, N.130
bKra ^v śis sgaṅ	T.45r
bKra ^v śis brcegs pa	T.28r
bKra ^v śis che riṅ ma	T.10v, 19r-v, 22r-v, 23v, 28r, N.45,
bKra ^v śis 'o ma (river)	T.20r
rKaṅ mthil rjoṅ	T.21r
sKed dkar	T.23v
sKya rṅa rca (Kyagnatsa)	N.22
sKyar rjas	T.44r
sKyid groṅ	T.46r, N.22
sKyid pa ṅi ma rjoṅ	T.27v, 28v
sKyu ra	T.12v, 13v, 14r, 15r, 16r, 17r
Kha	
Kha ^v che	T.14r
Khu byug dben rjoṅ	T.23r, 28r
Khum bu	T.20r, 46r, N.90
Khyi ra ras pa	T.9v
Khyuṅ gi sgoṅ	T.10r, 21v, 22r
Khri sroṅ lde brcan	N.16
mKha' 'gro sgaṅ lam	T.8r, 44r
mKha' 'gro ma stag gi gdoṅ pa ^v can	T.37v
mKhyen rab 'jam dpal dbyaṅs	T.18v
'Khor lo sdom pa	T.4v, 12v, 18v, 22r,

Ga	
Gaḥ gā	T.43v
Gaḥs khyuḥ mgo bkra ṡis sprin dkar ldiḥ	T.20r
Gaḥs mgur ṡhen mo	T.44v
Gaḥs mthon mthiḥ rgyal mo	T.22v
Gaḥs ri Ti se	T.12v
Gaḥs la	T.44r, N.32
Gar dbaḥ ṡhos kyī dbaḥ phyug	T.31v
Guḥ thaḥ	N.22
Gu ya sgaḥ pa	T.17r
Goḥ dkar rjoḥ	N.22
Go da va ri	T.4v, N.5
Glo mda'	N.23
dGa' ldan 'gro phan gliḥ	T.26r
dGe 'phel gliḥ	T.39r
dGe lugs pa	T.26r
mGur ṡhu phug	T.31r
mGo bo ṡhe	T.17r
mGon po phyag drug	T.46v
sGa ru phug	T.23v, N.110
Gra ṡos nam mkha' rgyal mchan	N.142
rGod chaḥ pa	T.46v, N.171
rGya gar	T.14r
rGyab ri phug	T.31r
rGyal gyi ṡri	T.17v, N.70
rGyal mo skyid	T.28r
Ghaucadeva	T.14v

Na

Nad phu ba	T.16v, N.65
naos ṡhos rje phun chogs rgya mcho	N.68
lNa pa ṡhen po Naḡ dbaḥ blo bzaḥ	T.26r

Ča	
Čod pan mgrin bzañ ma	T.23v
bčom ldan 'das rdo rje čhen po	T.2v
Ča	
Čhu dbar	T.19v, 20r-v, 23v, 24v, 25r, 26r, 27r, N.44, 93, 99
Čhu bzañ (Tchu.zan)	T.8r, N.36
Čhos kyi don grub dkon mčhog	N.119
Čhos kyi dbañ phyug	N.120
Čhos grags ye šes	N.116
Čhos dbyiñs rdo rje	N.121
Čhos 'byuñ ma thañ	T.36r, 38r
Čhos 'byuñ ya thañ	T.36r
Čhos ra dge 'phel gliñ	T.34v, 35r, 38v 39r, 40r
mČhon luñ	T.9v
mČhod rten dkar čhuñ	T.19r
Ča	
Čo bo glañ	N.79
rČon kha rjoñ	N.78
'Čam dbyañs	T.40v
'Čig rten gsum gyi mgon po	T.13v, 17v, N.52,
Ña	
Ñag re se bo	T.14v
Ñi ma rjoñ	T.21r, N.43
Ñi ma gcañ	T.21v
gÑan čhen thañ lha	T.14r
gÑa' nañ	T.5r, 9r, 17v, 25r, 39v, N.15

gNa' nañ bkra ^V sis sgañ	T.7r
gNa' nañ grod pa	T.45v, 46r, N.164
gNa'nañ mthoñ la	T.7r, 47r
gNos	T.16v, 17r, 31r, 33v, N.66
mNa'nañ rcar ma	N.29
sNan g.yon la phyi gañs	T.21r
Ta	
Tad dkar mgo bzañ ma	T.23v
Ti se	T.15v, 16r, 17r
Tiñ 'jin cave	T.15r
Te lo	T.26r, 40v, 42r, N.2
sTag rce Mi pham phun chogs ^V ses rab	T.31r
sTag chañ cave	T.35r
sTod	N.15
Tha	
mThoñ la	T.7r, N.27
Da	
Dam pa Sañs rgyas	T.47r
Dā ki gsañ ^V chu	T.30v
Dvags po phug	T.23v
Dvags po Lha r ^V je	T.11v, 12r, 27r, 40v, N.50
Diñ ma brin	T.19v, 20r, N.92
Diñ ri	T.18r, 19r, N.20
Diñ ri glañ skor	T.47r, N.27
Don yod rdo r ^V je	T.23r, N.107
Dom phug	T.23v
gDan sa thel	T.25r, N.117
bDud 'dul phug mo ^V che	T.9r, 18v, 32r-v, 33v, 34r, 36r, 37v, 38r- v, 45r, N.39

bDud rci dños grub (river)	T.20r-v
bDe ^Y chen ^Y chos 'khor	N.126
bDe ^Y chen steñ	T.46v
mDo khams	T.12v
'Dus 'khor phyag mañ	T.41v
'Dul 'jin ^Y chos r ^Y e	T.33v, 34v, 45r
'Dre gdon gyi gnod pa	T.7v
'Dre luñ skyo mo	T.7v, 9r
rDo dā ma ru (pass)	T.28v
rDog ston Karma blo bzañ	T.46r
Na	
Na ro	T.26r, 40v, 42r, N.2
Nag po 'bum ye	T.33v
Nañ pa la	N.25
Nam mkha' rjoñ	T.28v
Nam mkha' rgyal mchan	T.33v
sNeu gdoñ	N.117
Pa	
Padma dkar po	T.47r, N.178
Padmasambhava (Padma 'byuñ gnas)	T.5r-v, 19r, N.12
Pe ta	T.30v, N.135
Po mtho nam mha' rjoñ	T.29r
dPa' mo dpal thañ	T.18r
sPo mtho	T.30r
sPo mtho bri l ^Y ce phug	T.21r
sPo mdoñs	T.31r
sPo ze (pass)	T.6v, 19r, N.25
sPyan ras gzigs	T.43v
sPro bde bkra ^Y sis (Tropde)	T.20r, 27r, N.92
Pha	
Pha boñ dkar leb	T.44v, 45r
Phag mo gru pa	T.12r, 13r-v, 16r, 36r

Phyag na rdo r ^Y e	T.18v
'Phags m ^Y hog thugs r ^Y e ^Y chen po	T.18v
'Phel rgyas gliñ (Phelgyeling)	T.46r, N.167
Ba	
Bal po	T.8r, 18r, 37v
Bal yul gser phug	T.46r
Bha ro	T.8r
Bina ya ka	T.6v, 8r, 30v, 43r, N.26
Bi ^Y utakancan ^{ḍa}	T.14v
Bod	T.37v
Bo doñ bla ma	T.35r
Bo bzañ	T.27v
Bon po ri	T.21r, 22v
Bon ri (phug)	T.31r
Byan ^Y chub rgyal mchan	N.117
Byan ^Y chub m ^Y chod rten	T.45r
Byams sgañ	T.44r
Bra la luñ	T.19r
Brag dkar rta so	T.6r, 46r, N.23
Brag mkhar	T.28r
Brag phug ^Y chen po lha khañ	T.34r
Brag dmar	T.29r, 30r, 31r
Brag dmar m ^Y choñ luñ	T.6v, 30r-v
Brag rin ^Y chen spuñs	T.29r
Brin	T.21v, 25r, 41v, N.85
Brin (river)	T.31r
Brin g ^ñ Na' nañ	T.32v
Brin sdiñs ma	T.28r
Brin sPo ze (pass)	T.7r
Brin brag mkhar	T.28r
Brin chon 'dus	T.27r
Brin lha bro	T.28r
Blo bzañ ma	T.24r
dBañ phyug ^Y ses rab	T.46v
dBur stod g ^Y o	T.12r
Byams pa chos dkar	T.37r
dBus	T.13r

dBon ṡes rab 'byuñ gnas	T.14v, 16v, N.62
'Bar señ	T.28r
'Bri lṡe (cave)	T.20r, 26r, N.93
'Bri gdan	T.23r
'Bri guñthel	T.12v, 13v, 15r, 16r-v 17r, N.113
'Bri guñ pa	T.11v, 12r, 14v, 18r, 24v, 25r, 36v, 39r, 40v, 46v, N.49
'Bri guñ byan ṡhub gliñ	T.13v
'Bri se ru guñ ston	T.12r
'Brug pa	T.27v
'Brug phu ba bDe ṡhen dpal 'bar	T.46v
'Brog ma ṡod sMan luñ ṡhu dbar	T.21v
'Brog sMan Zul le ma	T.44r
sBas pa kun gsal	T.32r, 35r, 37v, N.152
sBas pa goñ 'og	T.35r-v
Ma	
Mañ yul	T.5r, 17v, N.14, 22, 44
Mañ yul guñ thañ	T.6r
Man po bya ston	T.35r
Marpa	T.5v, 6r-v, 18v, 21r, 26r, 42r, N.19
Mi ṡag	T.14r
Mi ṡag sgom riñs	N.52
Mi ma yin	T.4v, 7r-v, 16r, 38r 43r-v, N.7
Milaraspa	T.5v, 6r-v, 7r-v, 8r-v 9r-v, 10r, 11r-v, 18r-v, 19r-v, 22r-v, 23r, 26r, 27r-v, 28r-v, 29r, 30r, 31r, 33r-v, 34r, 35r-v, 39v, 40v, 44r, 45r, N.17, 18, 22, 29, 37, 43, 45, 96, 125, 169
Mon	T.20r, 37r, N.89

Mon mo cave	N.16
dMu rjiñ	T.7v, 44r
sMan luñ (river)	T.20r, 21v
sMan luñ ^Y Chu dbar	T.10r, 20r, N.44
sMan luñ Dom phug lha sman rgyal mo'i ri	T.21r
Ca	
Cum ku thañ	T.17v, 18r, N.74
gCañ smyon (Heruka)	T.29r, 32r, 33v, 34r-v, 40v
Ca ri	T.12v, 15v, 16r-v, 17r, N.55
rCag phu ba	T.22v, 28r
rCar ma pa	T.7r, 44v
rCig pa rKañ mthil rjoñ	T.23r
rCib ri	N.70
Za	
Zañs cave	T.45r
Zul le'i gañs	T.7v
Ze phug	T.32r
gZi brjid rgyal mchan	T.46r
'a	
'O ma (river)	T.20r
'O ma ^Y chuñ dpen pa rjoñ	T.21r, 23v
'Od gsal ze ba phug	T.35v
Ya	
Yum bcom ldan 'das	T.21v
Ye ^Y ses kyi mkha' 'gro ma sa le 'od	T.46v
g.Yog ru dpal grags	T.17r, 33v, 34v, 36r-v,

g.Yu thog	41v T.5v, 23v, 35v, N.16
Ra	
Ra river	N.85
Ra rdo rje grags	T.46v
Ra bug	T.35v
Ra 'ug	T.42v
Ram sdiñs	T.8v, 44r
Ras chuñ pa	T.19r, 26r, 29r, 32r, 39r, N.84
Ras chuñ phug	T.23v, 31r, 45v, N.137
Ras chuñ ma	T.29r
Ras chen	T.34r, 38r-v
Ras chen nub	T.35r
Cha	
Cha 'ug	T.15r, 16r
Char leb goñ 'og	T.35v, 36r
Chogs drug rañ grol	T.40v
mChur phu	N.120
Ja	
mJes se	T.28r, 30v, N.135
Wa	
Wa ra na si	T.14v
Ya	
Ya nag kar ma pa	N.121
Yañ bla ma	T.46v

Yabs dkar	T.33v, 35r, 36r, 37v, 38r-v, N.158
Yal bzañ ma	T.23v
Yi byed	T.22r, N.101
gZo	N.54
gZon nu rin Chen	T.25r
Ra	
Ra (river)	T.21v
Ri dkar po 'bum ye	T.18v
Ri nag po 'bum ye	T.18v
Rig nag po 'bigs byed	T.29r-v
Ri ser 'bum ye	T.18v
Rigs gsum mgon po	N.83
Rin spuñs rgyal Don yod rdo rje	T.23r, N.107
Roñ	T.31r
Roñ Źar brin	T.17v, 27v
Roñ Źar (river)	N.44
La	
La dgu Luñ dgu	T.8v
La stod	T.6r, N.20
La phyi	N.5, 11, 36, 72
La phyi gañs kyi ra ba	T.24v, N.55, 79
La phyi goñ 'og	T.17v
La phyi Chu dbar	T.12v
La phyi snan g.yon	T.4v, 9v, N.42
La phyi ba Nam mkha' rgyal mchan	T.32r, 43v, 36r, 45r, 46v
La Źin	T.46v
Luñ bstan chal Chen phug	T.32r
Luñ bstan Zil Chen	T.36r
Le lde	T.17v
Lo ro dol	T.19r
rLañs	N.117

ᳵa	
ᳵa kya gu na	T.45r
ᳵa kya se᳚ ge	T.30r
ᳵa za'i mkha' 'gro	T.7v, N.9
ᳵar ka Ras ᳵhen	T.33v
ᳵel phug ᳵhu ᳵi᳚	T.27v
gᳵen rdo mo	T.45r
Sa	
Sa skya pa	N.117
Sa᳚s rgyas rgya mcho	T.46r
Sa᳚s rgyas rgyal mchan	T.25r
Saraha	T.5r, N.10
Se mig	T.46r
Se bya bral chogs grags rgya mcho	T.27v
Se᳚ kyams go᳚ 'og	T.34r
Se᳚ ge 'gyin pa ri	T.23r
Sems bskyed phug	T.28r, N.129
Sro᳚ bcan sgam po	T.5r, 12r, 39v, N.13
bSam grub rce	N.107
bSi᳚ ba chal	T.21r
Ha	
Heruka	T.4v, 5v, 21v, 22r
Hor	T.14r
lHa ᳵhen pa chogs bdag	T.42v
lHa 'dre	T.10r, 11v, 32v, 33r, N.46
lHa bu	T.29v
lHa sman bkra ᳵis che ri᳚ ma	T.10v, 19v
lHa rce ba ᳚ag dba᳚ bza᳚ po	T.27v, N.126
lHa srin	T.11v, N.46
lHo pa ᳵhos rgyal	T.24v, 25r

A ne b ^y ca'	T.28v, 30v
A ne bdud mo stag 'dren	T.28v
A ca ra	T.6v, 37v
A mo rog	T.46v
A rigs ^y abs dkar	T.37r
O rgyan pa rin dpal	T.46v
E ^y chuñ mon mo	T.13v
U mā	T.42v

BIBLIOGRAPHY AND ABBREVIATIONS

- AUFSCHNAITER P.AUFSCHNAITER,
Lands and places of Milaraspa in East and West 1976, pp.175-189.
- AZIZ B.N.AZIZ
Tibetan frontier families, New Dehli 1978.
- BA G.ROERICH (transl.) The Blue Annals 2 vols.
Calcutta 1949-1953
- BACOT J.BACOT, Milarepa, ses crimes, ses epreuves, son nirvana, Paris 1925.
- BACOT 1937 J.BACOT, La vie de Marpa, Paris 1937.
- BLONDEAU A.BLONDEAU, Le Lha 'dre bka' thañ, in Etudes Tibetaines dedié à la memoire de Marcelle Lalou, Paris 1971, pp.29-126.
- BURRARD S.G.BURRARD, Records of the Survey of India, 2 parts, Dehra Dun 1915.
- BURRARD 1933 S.G.BURRARD, A scetch of the Geography and Geology of the Himalyan mountains and Tibet, Dehli 1933.
- CHANDRA 1963 L.CHANDRA, Materials for a history of Tibetan Literature, part.I, New Dehli 1963.
- CHANDRA 1968(a) L.CHANDRA (edit.by), Yuthok's treatise on Tibetan medicine, preface by L.Chandra, New Dehli 1968.
- CHANDRA 1968(b) L.CHANDRA (edit.by), The autobiography of Situ Panchen, preface by E.Gene SMITH, New Dehli 1968.
- CHANDRA 1969 L.CHANDRA (edit.by), The Life of the Saint of gTsañ, preface by G.SMITH, New Dehli 1969.
- CHANG G.C.C.CHANG, The hundred thousand songs of Milarepa, New York 1962.
- DAGYAB L.S.DAGYAB, Tibetan religious art, Wiesbaden 1977.
- DAS CH.S.DAS, Tibetan-English Dictionary, re-print Kyoto 1969.
- DE JONG 1959 J.W.DE JONG, Mi la ras pa'i rnam thar, Texte Tibétain de la vie de Milarépa, The Hague 1959.

- DE JONG 1967 J.W.DE JONG, The hundred thousand songs of Milarepa by G.CHANG (rev.) in Indo Iranian Journal 1967-1968, pp.302-310.
- DOWSON J.DOWSON, A classical dictionary of hindu mythology, New Delhi 1973.
- DYHRENFURTH G.DYHRENFURTH, T.HAGEN, CH. von FÜRER-HAIMENDORF, E.SCHNEIDER, Mount Everest: formation, population, and exploration of the Everest, London 1963, 2nd.ed..
- EWANS-WENTZ W.Y.EWANS-WENTZ, Tibet's great yogi Milarepa, 2nd ed. Oxford 1969.
- FERRARI A.FERRARI, mKhyen brtse's Guide to the holy places of Central Tibet, Roma 1958.
- GUENTHER 1959 H.V.GUENTHER, The jewel ornament of liberation by sGam po pa, London 1959.
- GUENTHER 1963 H.V.GUENTHER, The life and teaching of Naropa, London 1963.
- GUENTHER 1969 H.V.GUENTHER, The royal song of Saraha, University of Washington Press 1969.
- HEDIN, Southern Tibet S.HEDIN, Southern Tibet, 9 vols., Stockholm 1917-1922.
- HEDIN, Trans-Himalaya S.HEDIN, Trans-Himalaya, 3 vols., London 1913.
- HERON A.M.HERON, Geological results of the Mount Everest expedition 1921, in Geographical Journal 1922, pp.418-423.
- HOFFMANN 1950 H.HOFFMANN, Quellen zur Geschichte der tibetischen Bon-Religion, Wiesbaden 1950.
- HOFFMANN 1961 H.HOFFMANN, The religions of Tibet, London 1961.
- HOWARD BURY C.K.HOWARD BURY, The Mount Everest expedition 1921 (with 2 maps) in Geographical Journal 1922, pp.81-99.
- KARMAY S.KARMAY, The treasury of good sayings, a Tibetan history of Bon, London 1972.
- LAUFER B.LAUFER, Milaraspa, Tibetische Texte in Auswahl übertragen, Hagen 1922.
- LA VALLÉE POUSSIN L. de LA VALLÉE POUSSIN, Vasubandhu et Yacoma mitra, London 1914-1918.
- LI AN CHE LI AN CHE, The bKa' brgyud sect of Lamaism, in JAOS, 1949, pp.51-59.

- A.MACDONALD A.MACDONALD, Note sur la diffusion de la "Théorie des quatres fils du ciel, au Tibet, in JA 1962, pp.531-548.
- MACDONALD 1973 A.W.MACDONALD, The Lama and the general, in Kailash vol.I, 1973, pp.225-233.
- MACDONALD 1975 A.W.MACDONALD, A little-read guide to the holy places of Nepal (part one), in Kailash vol.III, 1975, pp.89-144.
- METTE A.METTE, Beobachtungen zur Überlieferungsgeschichte einiger Lieder des Milaraspa'i mGur 'Bum, in Indo Iranian Journal 1976, pp.255-272.
- NEBESKY R.de NEBESKY-WOJKOWITZ, Oracles and Demons of Tibet, Den Haag 1956.
- OBERMILLER E.OBERMILLER, History of Buddhism, 2 parts, Heidelberg 1931-1932.
- PETECH 1972 L.PETECH, China and Tibet in the early of 18th century, 2nd.ed., Leiden 1972.
- PETECH 1977 L.PETECH, The Kingdom of Ladakh, Rome 1977.
- PETECH 1978 L.PETECH, The 'Bri guñ pa sect in Western Tibet and Ladakh, in Proceedings of the Csoma de Körös Memorial Symposium, Budapest 1978, pp.313-325.
- PETECH 1980 L.PETECH, Ya ts'e, Gu ge, Pu rañ a new study, in CAJ 1980, pp.187-213.
- PRANAVĀNANDA S.PRANAVĀNANDA, Kailāsa and Manasarowar, Calcutta 1949.
- RECHUNG R.RECHUNG, Tibetan Medicine, London 1973.
- RICHARDSON H.E.RICHARDSON, The Karma pa sect, a historical note, in Journal of Royal Asiatic Society (JRAS) 1958, pp.139-141, 1959 pp.1-18.
- R.I.S. (maps) see BURRARD.
- ROSE L.E.ROSE, Nepal, Strategy for Survival, Berkeley 1971.
- SANDBERG G.SANDBERG, The exploration of Tibet, New Dehli 1973.
- SHAHIDULLAH M.SHAHIDULLAH, Les chants mystiques de Kanha et Saraha, Paris 1928.
- SNELLGROVE 1957 D.SNELLGROVE, Buddhist Himalaya, Oxford 1957.
- SNELLGROVE 1961 D.SNELLGROVE, Himalayan pilgrimage, Oxford

- 1961.
- SNELGROVE 1963 D.SNELGROVE, The hundred thousand songs of Milarepa, by G.CHANG (rev.), in *Asia Major* X, 1963, pp.302-310.
- SNELGROVE 1967 D.SNELGROVE, Four Lamas of Dolpo, Oxford 1967.
- STEIN 1958 R.A.STEIN, J.W.De Jong, Mi laraspa'i rnam thar, texte tibétain de la vie de Milarepa, (rev.), in *T'oung Pao* 46, 1958, pp.483-485.
- STEIN 1961 (a) R.A.STEIN, Une chronique ancienne de bSam yas; sBa bzed, Paris 1961.
- STEIN 1961 (b) R.A.STEIN, Les tribus anciennes des marches sino-tibétaines, Paris 1961.
- STEIN 1962 R.A.STEIN, Civilisation Tibétaine, Paris 1962.
- STEIN 1972 R.A.STEIN, Vie et chants de 'Brug pa Kun legs Le yogin, Paris 1972.
- SUZUKI D.T.SUZUKI, The Lankavatara Sutra, London 1932.
- TOUSSAINT G.TOUSSAINT, Le dict de Padma, Paris 1933.
- TUCCI, Travels G.TUCCI, Travels of Tibetan Pilgrims in the Swat valley, in *Opera Minora* II, Roma 1971, pp.365-418.
- TUCCI 1949 G.TUCCI, Tibetan Painted Scrolls, 2vols., Roma 1949.
- TUCCI Indo Tibetica G.TUCCI, Indo Tibetica, Roma 1932-1941.
- TUCCI Santi G.TUCCI, Santi e Briganti del Tibet ignoto, Milano 1937.
- TUCCI PRN G.TUCCI, Preliminary reports on two scientific expedition in Nepal, Roma 1956.
- TUCCI 1971 G.TUCCI, Deb t'er dmar po gsar ma, Roma 1971.
- TUCCI-HEISSIG G.TUCCI-W.HEISSIG, Les religions du Tibet et de la Mongolie, Paris 1973.
- TUCCI Preistoria Tibetana G.TUCCI, Preistoria Tibetana, in *Opera Minora* II, pp.467-470.
- TUCCI Hindu image G.TUCCI, A Hindu image in the Himalayas in *Opera Minora* II, pp.599-604.
- URAY 1979 G.URAY, The old Tibetan sources of the history of Central Asia up to 751: a survey, in J.HARMATTA (ed.), *Prolegomena to the sources of the history of pre-Islamic Central Asia*,

- Budapest 1979, pp.275-304.
- VAN TUYL Ch.D.VAN TUYL, The Tsheringma account, an old document incorporated into Milaraspa mGur Bum, in Zentralasiatische Studien 9, 1975, pp.23-36.
- WADDELL 1898 A.WADDELL, The environs and narrative names of Mount Everest, in Geographical Journal 12, 1898, pp.564-569.
- WAGER R.L.WAGER, The Arun river drainage pattern and the rise of the Himalaya, in Geographical Journal 1937, vol.89, pp.238-250.
- WYLIE T.WYLIE, The Geography of Tibet according to the 'Dzam glin rgyas bshad, Rome 1962.
- WYLIE 1965 T.WYLIE, Tibetan tradition of geography, in Bulletin of Tibetology, 1, 1965, pp.117-1..