

ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN  
PHILOSOPHISCH-HISTORISCHE KLASSE  
DENKSCHRIFTEN, 257. BAND

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Proceedings of the  
7th Seminar of the International  
Association for Tibetan Studies, Graz 1995

General Editor: Ernst Steinkellner

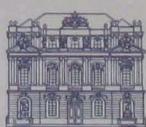
Volume III

# Transmission of the Tibetan Canon

Papers Presented at a Panel of the  
7th Seminar of the International Association for Tibetan Studies,  
Graz 1995

Edited by

Helmut Eimer



VERLAG DER ÖSTERREICHISCHEN AKADEMIE DER WISSENSCHAFTEN  
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BEITRÄGE ZUR KULTUR- UND GEISTESGESCHICHTE ASIENS

Nr. 22

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## Editorial

In the Panel **Transmission of the Tibetan Canon** held on the occasion of the 7<sup>th</sup> Seminar of the International Association of Tibetan Studies, Schloß Seggau - Graz, Tuesday, June 20<sup>th</sup>, 1995, the following papers were presented for discussion:

JENS BRAARVIG,

The Phug brag versions of the Akṣayamatinirdeśa

PETER SKILLING,

From bKa' bstan bcos to bKa' 'gyur and bsTan 'gyur

HELMUT EIMER,

A source for the first Narthang Kanjur: Two early Sa skyā pa catalogues of the Tantras

AKIRA SAITO,

Bu ston and the *sPyod 'jug* (*Bodhisattvacaryāvatāra*)

GÉZA BETHLENFALVY,

Three notices to the Kanjur lineages

VLADIMIR L. USPENSKY,

A note on the Mongolian bKa' 'gyur of 1629

ALPO RATIA,

Tibetan Buddhist Canon Holdings in South Asia: A preliminary survey

PAUL HARRISON,

Philology in the field: Some comments on selected texts in the Ta po collection

AKIRA SAITO,

A short report on the Tabo fragments of the Tibetan translations of the BSA and the *BSA-saṃskāra*

ELENA DE ROSSI FILIBECK,

A study of a manuscript from Western Tibet

CRISTINA SCHERRER-SCHAUB,

The need of a methodological tool in studying the corpus of the Tibetan old manuscripts. A new chapter on the transmission of the texts.

The present volume covers those papers whose manuscripts were submitted in due time for publication. The papers dealing with manuscript materials from Tabo are scheduled for publication in a coming issue of the journal *East and West*.

In addition the communication:

PAUL HARRISON and HELMUT EIMER,

Kanjur and Tanjur Sigla: A Proposal for Standardisation

is published here, because it reflects a result of the Seggau Seminar which was not achieved during the panel session, but which is important for all who do studies in the Tibetan Buddhist Canon.

For an easier understanding of the communications presented in this volume we will sketch some aspects of current Kanjur Research and thus give a brief introduction to the central topics of the papers. The present, still incomplete picture of how the Tibetan Canon was compiled and handed down to our times grew step by step. Systematic research in the field of Kanjur history and transmission started with the studies undertaken for an edition of the *Rab tu 'byun ba'i gži* portion of the *'Dul ba gži*. At that initial stage some still valid features of the Kanjur transmission in general were understood. One of these basic statements is that there are two lines of transmission, which then were styled as "Western" (the text witnesses come from the gTsañ province) and "Eastern" (the text witnesses stem from places in East Central Tibet) groups. These terms are now being superseded by "Them spañs ma" and "Tshal pa", thereby using the names of the two hyparchetypes of the *Vulgata*, viz. the blockprint editions of the Kanjur and the manuscripts kept in London, in Tog Palace and in Tokyo. The reason for this change lies in the fact that a manuscript prepared in Western Tibet proper, viz. in Phug brag Monastery, became accessible recently. The tradition going back to the manuscript prepared around the middle of the 14<sup>th</sup> century in Tshal pa Monastery is extant in two branches: a line consisting of the "technically identical" blockprints issued from Peking and some manuscripts copied thereof on the one hand and a revised line represented by the prints from Cone and Derge on the other. The latter of these two prints has been contaminated with a copy of the Them spañs ma and some other still inaccessible sources, e.g. the A gñen pakši Kanjur.

While the variant readings noted for the *Rab tu 'byur ba'i gži* are understood as pointing to the first Kanjur manuscript prepared in Narthang Monastery in the years after 1310 ("Old Narthang") as the archetype of that text, the study of the *Lokānuvartanāśūtra* (PAUL HARRISON) leads to a different view: the transmission cannot ultimately be traced back to the Old Narthang as the archetype; therefore, it should be classified as an 'open' one. In the case of the *Lokānuvartanāśūtra* the printed Narthang Kanjur belongs to the Tshal pa group as well. These observations are corroborated by the edition of the *Drumakinnararājapariprcchāśūtra* (P. HARRISON), which is extant in two recensions. Some more issues emerged from the study of the *Drumakinnararājapariprcchāśūtra*: the manuscript kept in London, e.g., must be a copy of the Them spañs ma line, it cannot be closely related to the Old Narthang; the manuscript from Phug brag Monastery appears to represent an independent early tradition which in the case of the *Drumakinnararājapariprcchāśūtra* is connected loosely with the Them spañs ma line, as it carries the text of the respective recension. As the two recensions basically differ in their translations of some Sanskrit terms, the picture becomes more complicated.

A more complex transmission is dealt with in the edition the *Aksayamatinirdeśasūtra* (JENS BRAARVIG). This study is not only concerned with the two recensions of the text itself as contained in the six witnesses of the Kanjur used therein -- viz. the blockprint editions from Derge, Lithang, Narthang and Peking (1717/20 issue) as well as the manuscripts kept in the palace of Tog/Ladakh and in Tokyo -- but also with the version found quoted in the *Aksayamatinirdeśatīkā*, the commentary to the *Aksayamatinirdeśasūtra*

extant in the Tanjur<sup>1</sup>. Therefore, the stemma resulting is tripartite, it comprises a commentarial line standing beside the lines of the two recensions.

JENS BRAARVIG's contribution to the 7<sup>th</sup> Seminar of the International Association for Tibetan Studies entitled "The Phug brag versions of the Akṣayamatatinirdeśa" (below pp. 1-9) continues his studies of the *Akṣayamatatinirdeśasūtra* in showing the position of its two versions preserved in the Phug brag manuscript, which, in fact, are cognate to the two recensions of the *Vulgata* tradition. According to his interpretation a basic translation underwent two successive revisions (styled A and B). In the case of the *Akṣayamatatinirdeśasūtra* the version with A equivalents of Sanskrit terms is found in the Them spañs ma or "Western" Kanjurs and the version with B equivalents in the "Eastern" or Tshal pa Kanjurs. The relation of the equivalent sets appears inverted in the *Drumakin-nararājapariprcchāsūtra*. This leads to the central question of the origin of the two recensions and their possible relation to the Old Narthang Kanjur.

In his paper "From bKa' bstān bcos to bKa' 'gyur and bsTan 'gyur" (pp. 87-112) PETER SKILLING makes use of a variety of sources (*dkar chags*, colophons, historical reports, etc.) to summarize the history of Tibetan translations from Sanskrit and the gradual development towards the "Kanjurs" and "Tanjurs": the "Kanjurs" and "Tanjurs" grew out of a number of smaller collections brought together during the time between translation and formation of the first canons none of which was or became a normative or standard collection. In his eyes the Old Narthang, a Lahul manuscript, the Tabo manuscripts, the Newark/Batang Kanjur, the Phug brag Kanjur and the early Them spañs ma stand on a similar level of transmission.

The contribution "A Source for the First Narthang Kanjur: Two Early Sa skya pa Catalogues of the Tantras" (pp. 11-78) attempts to collect information concerning Old Narthang with the aim to show that it is not to be regarded as a mythical concept for the origin of the canon at all. Some easily accessible texts inform us of the sources utilized when the first canonical collection was put together in Narthang. The study of Sa skya pa Grags pa rgyal mtshan's (1147-1216) *Kye'i rdo rje'i rgyud 'bum gyi dkar chag* and of 'Phags pa Blo gros rgyal mtshan's (1235-1280) *rGyud sde'i dkar chag* exhibit identical basic organizing principles. As the far more structured *rGyud 'bum gyi dkar chag* by Bu ston Rin chen grub (1290-1364) follows the same pattern, it is apparent that the basic structure of the Tantra section in the Old Narthang can be understood as being closely cognate to these two early Sa skya pa catalogues, which are edited synoptically in the "Appendix" (pp. 19-78).

VLADIMIR L. USPENSKY's contribution "The Tibetan Equivalents to the Titles of the Texts in the St. Petersburg Manuscript of the Mongolian Kanjur: A Reconstructed Catalogue" (pp. 113-168) renders an important source for the history of the Mongolian Kanjur accessible to the common Tibetanist. The paper relies on ZOYA K. KASYANENKO's catalogue of the Mongolian Kanjur manuscript of the years 1628-29, which, in fact, predates all the presently accessible printed editions of the Tibetan Kanjur except that prepared in 'Jañ Sa tham / Lithang.

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<sup>1</sup> A comparable study into the textual history of a text itself and its commentaries was undertaken concerning the *Śālistambasūtra* (JEFFREY D. SCHOENING).

The only paper dealing with problems of the Tanjur is AKIRA SAITO's "Bu ston and the *sPyod 'jug (Bodhisattvacaryāvatāra)*" (pp. 79-85). According to former studies of A. Saito the *Bodhi[sattva]caryāvatāra* was translated three times into Tibetan relying on different Sanskrit versions. Bu ston Rin chen grub (1290-1364) was aware of this fact while preparing the list of Buddhist literature translated into Tibetan contained in his *Chos 'byun* (1322), rearranging and collecting the texts for the Tanjur and preparing his commentary on the *Bodhi[sattva]caryāvatāra* (1338). A. SAITO considers here a specific passage from this commentary and exemplifies its statements with some variant readings from different versions of the *Bodhi[sattva]caryāvatāra*.

The editor likes to thank the contributors to this volume for the close collaboration, he extends his thanks to Dr. (Mrs.) Karénina Kollmar-Paulenz for her help in Mongolian matters, to cand. phil. (Mrs.) Susanne Kammüller for her assistance in questions of English style and language and to Peter Wyzlic M.A. for his skilled advice to handle the computer program.

## Some General Abbreviations

AF	Asiatische Forschungen (Monograph series published with Otto Harrassowitz, Wiesbaden)
BEFEO	<i>Bulletin de l'École Française d'Extrême-Orient</i>
IAIC	International Academy of Indian Culture (New Delhi)
leT	<i>Indica et Tibetica</i> (Monograph series published with Indica et Tibetica Verlag, Bonn)
IIBS	International Institute for Buddhist Studies (Tokyo)
IsMEO	Istituto per il Medio ed Estremo Oriente (Roma)
LTWA	Library of Tibetan Works & Archives (Dharamsala)
SOR	Serie Orientale Roma
WSTB	(Monograph series published with the IsMEO) Wiener Studien zur Tibetologie und Buddhismuskunde (Monograph series published with Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien)
WZKS	<i>Wiener Zeitschrift für die Kunde Südasiens</i>
ZAS	<i>Zentralasiatische Studien</i>

# Kanjur and Tanjur Sigla: A Proposal for Standardisation

PAUL HARRISON (Christchurch, New Zealand)  
and HELMUT EIMER (Bonn, Germany)

One minor but troublesome problem facing scholars working on editions of texts from the Tibetan Kanjur (bKa' 'gyur) and Tanjur (bsTan 'gyur) is the bewildering array of *sigla* used for the various printed editions and manuscripts of these two great collections. This problem has become increasingly acute in the last few decades as the critical editions of HELMUT EIMER<sup>1</sup>, MICHAEL HAHN<sup>2</sup>, PAUL HARRISON<sup>3</sup>, PETER SKILLING<sup>4</sup>, JEFFREY SCHOENING<sup>5</sup>, JONATHAN SILK<sup>6</sup>, JENS BRAARVIG<sup>7</sup>, JOHANNES SCHNEIDER<sup>8</sup> and others have called on steadily growing numbers of witnesses to give their testimony. The critical apparatuses of these editions have become a forest of *sigla*, in which the initiated and uninitiated alike are regularly called upon to engage in a kind of guessing game as they pass from the work of one scholar to that of another. Although for simplicity's sake the letters of the Roman alphabet — usually capitals — are used, and although an attempt is generally made to render the choice of *siglum* transparent or intuitively obvious, e.g., by using the real initial consonant of the relevant Tibetan name — thus D for sDe dge (or Derge), N for sNar thañ (Narthang), and so on — in quite a few cases single editions

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<sup>1</sup> *Bodhipathapradīpa. Ein Lehrgedicht des Atīśa (Dīpankaraśrījñāna) in der tibetischen Überlieferung.* Wiesbaden, O. Harrassowitz 1978 (AF. 59), and *Rab tu 'byui ba'i gzi. Die tibetische Übersetzung des Pra-vrajyāvastu im Vinaya der Mūlasarvāstivādins.* Nach Vorarbeiten von Frank-Richard Hamm † und weiteren Materialien hrsg. 1.: Einleitung, Zusätzliche Apparate; mit einem Exkurs: Beobachtungen zur graph. Gestalt des frühen tibetischen Kanjur. 2.: Text. Wiesbaden, O. Harrassowitz 1983 (AF. 82).

<sup>2</sup> "Bemerkungen zu zwei Texten aus dem Phudrag-Kanjur". In: *Indology and Indo-Tibetology / Indologie und Indo-Tibetologie. Thirty Years of Indian and Indo-Tibetan Studies in Bonn / Dreißig Jahre indische und indo-tibetische Studien in Bonn.* Ed. by / Hrsg. von H. EIMER. Bonn, IeT Verlag 1988 (IeT. 13), 53-80, and *Hundert Strophen von der Lebensklugheit, Nāgārjunas Prajñāśataka, Tibetisch und Deutsch.* Eingel., hrsg. und übers. Bonn, IeT Verlag 1990 (IeT. 18).

<sup>3</sup> *Druma-kinnara-rāja-paripṛečchā-sūtra. A Critical Edition of the Tibetan Text (Recension A) based on Eight Editions of the Kanjur and the Dunhuang Manuscript Fragment.* Tokyo, IIBS 1992 (Studia Philologica Buddhica. Monograph Series. 7).

<sup>4</sup> *Mahāsūtras: Great Discourses of the Buddha.* I: Texts. Critical editions of the Tibetan *Mahāsūtras* with Pāli and Sanskrit counterparts as available. Oxford, Pali Text Society 1994 (Sacred Books of the Buddhists. 44).

<sup>5</sup> *The Śālistamba Sūtra and Its Indian Commentaries.* I: Translation with annotation. II: Tibetan editions. Wien 1995 (WSTB. 35).

<sup>6</sup> *The Heart Sūtra in Tibetan.* A critical edition of the two recensions contained in the Kanjur. Wien 1994 (WSTB. 34).

<sup>7</sup> *Akyayamatinirdesasūtra.* I: Edition of extant manuscripts with an index. II: The Tradition of Imperishability in Buddhist Thought. Oslo: Solum Forlag 1993, and "The Practice of the Bodhisattvas: Negative Dialectics and Provocative Arguments. Edition of the Tibetan text of the *Bodhisattvacaryānirdeśa* with a translation and introduction". In *Acta Orientalia* 55 (1994), 113-160.

<sup>8</sup> *Der Lobpreis der Vorzüglichkeit des Buddha. Udbhaṭasiddhasvāmins Viśeṣastava mit Prajñāvarmans Kommentar.* Nach dem tibetischen Tanjur hrsg. und übers. Bonn, IeT Verlag 1993 (IeT. 23), and "Der Buddha als der wahre Śiva. Udbhaṭasiddhasvāmins Sarvajñamaheśvarastotra." *Berliner Indologische Studien* 8 (1995), 153-187.

have for plausible reasons been represented by two or more letters. For instance, the sTog Palace Manuscript edition of the Kanjur has been variously designated as R (because it was a reprint), T (the initial consonant, as pronounced in the Lhasa dialect), and S (since in Ladakh one does indeed pronounce the word rather like the English word "stock"). Thus, after learning that T means the sTog Palace Kanjur when using one critical edition, the hapless reader must then adjust to the fact when taking up the next that sTog is now S, while T stands for the Tokyo (Kawaguchi) Manuscript Kanjur in the possession of the Tōyō Bunko. Turning to a third edition, he or she finds that sTog has become R, while T represents the Ta p(h)o or Tabo MS version. Clearly this can lead to confusion. It is not a satisfactory situation.

In an attempt to resolve this problem a group of interested scholars attending the 7<sup>th</sup> IATS Conference at Schloss Seggau in 1995 met to discuss the drawing up of a list of standard *sigla* for Kanjur and Tanjur editions and manuscripts. The following list is the result of their deliberations, and enshrines a number of choices which have become canonised, as it were, in recent work. Very few letters of the alphabet remain unassigned, and it is obvious that as more and more "new" editions become available, even these few will be "used up", at which point another challenge will present itself to the ingenuity of those who labour in this field. The certainty of this development, however, should not deter us from taking this modest step now towards making critical editions of Tibetan canonical texts somewhat easier to use and less confusing than they are at present.

- A Tabo MS fragments (Ta p(h)o / rTa po)
- B Berlin MS Kanjur<sup>9</sup>
- C Cone (Co ne) Kanjur<sup>10</sup> and Tanjur
- D Derge (sDe dge) Kanjur and Tanjur<sup>11</sup>
- E Newark MS Kanjur
- F Phug brag MS Kanjur<sup>12</sup>
- G Ganden (dGa' ldan) or "Golden Manuscript" Tanjur

<sup>9</sup> Catalogued by HERMANN BECKH (1914), *Verzeichnis der tibetischen Handschriften der Königlichen Bibliothek zu Berlin*. 1. Abt.: Kanjur (Bkah-hgyur). Berlin, Behrend & Co. (Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. 24).

<sup>10</sup> Catalogued by TAISHUN MIBU (1959), "A Comparative List of the Bkah-hgyur Division in the Co-ne, Peking, Sde-dge and Snar-than Editions, with an introduction to the Bkah-hgyur Division of the Co-ne Edition", *Taishō Daigaku Kenkyū Kiyō / Memoirs of Taishō University* 44 (March), 1-69.

<sup>11</sup> Catalogued by HAKUJU UI et al. (1934), *Chibetto Daizōkyō Sōmokuroku / A Complete Catalogue of the Tibetan Buddhist Canons* (Bkah-hgyur and Bstan-hgyur). Edited by HAKUJU UI, MUNETADA SUZUKI, YENSHŌ KANAKURA, TŌKAN TADA. With an index volume. Sendai, Tōhoku Imperial University [reprinted in one vol. Tōkyō 1970].

<sup>12</sup> Catalogued by JAMPA SAMTEN (1992), *Phug brag Bka' hgyur bris ma'i dkar chag. A Catalogue of the Phug-brag Manuscript Kanjur*. Dharamsala: Library of Tibetan Works & Archives, and H. EIMER (1993), *Location List for the Texts in the Microfiche Edition of the Phug brag Kanjur*. Compiled from the Microfiche Edition and Jampa Samten's Descriptive Catalogue. Tokyo, IIBS (Bibliographia Philologica Buddhica. Series Maior. V).

- H Lhasa (lHa sa) Kanjur<sup>13</sup>
- J Lithang (Li thañ) or 'Jañ Sa tham Kanjur<sup>14</sup>
- K Peking edition of the Kanjur prepared in 1684/92 under the Kangxi emperor
- L London MS Kanjur<sup>15</sup>
- M Peking edition of the Mongolian Kanjur<sup>16</sup>
- N Narthang (sNar thañ) Kanjur<sup>17</sup> and Tanjur<sup>18</sup>
- O O rgyan gliñ or Tawang MS Kanjur
- P Petersburg MS of the Mongolian Kanjur<sup>19</sup>
- Q Peking edition of Kanjur and Tanjur prepared in 1737 under the Qianlong emperor; also the modern photographic reprint of the Peking edition, which is based on a combination of the 1717/20 and 1737 issues<sup>20</sup>

<sup>13</sup> Catalogued by JIKIDŌ TAKASAKI (1965), *Tōkyō Daigaku Shozō Rasa-ban Chibetto Daizōkyō Mokuroku / A Catalogue of the Lhasa Edition of the Tibetan Tripitaka in comparison with other editions*. Tokyo (mimeographed).

<sup>14</sup> Catalogued by YOSHIRO IMAEDA (1982-84), *Catalogue du Kanjur tibétain de l'édition de 'Jang sa-tham*. Première partie, Edition en fac-similé avec introduction. Seconde partie, Texte en translittération. Tokyo, IIBS (Bibliographia Philologica Buddhica. Series Maior. II). For additional titles see JAMPA SAMTEN & JEREMY RUSSELL, "Notes on the Lithang Edition of the Tibetan bKa'-gyur". *The Tibet Journal* 12 (1987), 36-39.

<sup>15</sup> Listed by ERIC D. GRINSTEAD (1967), "The Manuscript Kanjur in the British Museum" *Asia Major, New Series*, XIII, 48-70, and catalogued by ULRICH PAGEL and SÉAN GAFFNEY (1996), *Location List to the Texts in the Microfiche Edition of the Šel dkar (London) Manuscript bKa' 'gyur (Or. 6724)*. London, The British Library (Catalogus Codicium Tibetanorum. 1).

<sup>16</sup> Catalogued by LOUIS LIGETI (1942-44), *Catalogue du Kanjur mongol imprimé*. Vol. I. Catalogue. Budapest, Société Körösi Csoma (Bibliotheca Orientalis Hungarica. III), in combination with LOUIS LIGETI † (1987[89]), "Répertoire du Kanjur mongol imprimé", *Acta Orientalia Hung.* XLI, 3, 341-496, and by F[RIEDRICH] A. BISCHOFF (1968), *Der Kanjur und seine Kolophone*. Bd. I (Vol. 1-25: Tantra), Bd. II (Vol. 26-47: Prajñāpāramitā, Vol. 48-53: Ratnakūṭa, Vol. 54-59: Avataṃsaka, Vol. 60-92: Sūtra. Vol. 93-108: Vinaya). Bloomington, The Selbstverlag Press.

<sup>17</sup> Listed by SHŌDŌ NAGASHIMA (1975), "Taishō Daigaku Shozō Chibetto Daizōkyō Naruta-ban Kanjūru Mokuroku", *Taishō Daigaku Kenkyū Kiyō / Memoirs of Taishō University* 61, 760-726, cf. TAKASAKI 1965 as well.

<sup>18</sup> Listed by TAISHUN MIBU (1967), *Taishō Daigaku Shozō Chibetto Daizōkyō Naruta-ban Ronbobu Mokuroku / A Comparative List of the Tibetan Tripitaka of Narthang Edition (bsTan-lgyur Division) with the sDe-dge Edition*. Tokyo (mimeographed).

<sup>19</sup> Catalogued by ZOYA K. KASYANENKO (1993), *Katalog peterburgskogo rukopisnogo "Gandjura"* [Catalogue of the Manuscript Mongolian bKa'-gyur Kept in St. Petersburg]. Sostavleniye, transliteratsiya i ukazateli. Moskva, Nauka Publishing (Bibliotheca Buddhica. XXXIX) (Pamyatniki Pis'mennosti Vostoka. CII), cf. VLADIMIR L. USPENSKY, "The Tibetan Equivalents to the Titles of the Texts in the St. Petersburg Manuscript of the Mongolian Kanjur: A Reconstructed Catalogue", below in this volume, 113-176.

<sup>20</sup> Reprinted and catalogued in *The Tibetan Tripitaka* (1955-1961), *The Tibetan Tripitaka. Peking edition*.

- S Stog (sTog) Palace MS Kanjur<sup>21</sup>
- T Tokyo or Kawaguchi MS Kanjur<sup>22</sup>
- U Urga Kanjur<sup>23</sup>  
or Ulan Bator MS Kanjur<sup>24</sup>, as needed
- W Edition of Kanjur and Kanjur Supplement<sup>25</sup> prepared under the Wanli emperor
- Y Edition of Kanjur prepared under the Yongle emperor<sup>26</sup>

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*Reprinted under the supervision of the Otani University, Kyoto. Edited by DAISETZ T[EITARO] SUZUKI. Vol. 1-45 Bkaḥ-hgyur. Vol. 46-150 Bstan-hgyur. Vol. 151 Dkar-chag. Vol. 152-164 Extra (Btson Kha Pa/Lcañ Skyā). Vol. 165-168 Catalogue. Tokyo, Kyoto, Suzuki Research Foundation.*

<sup>21</sup> Catalogued by TADEUSZ SKORUPSKI (1985), *A Catalogue of the sTog Palace Kanjur*. Tokyo, IIBS (Bibliographia Philologica Buddhica. Series Maior. IV).

<sup>22</sup> Listed by KŌJUN SAITO (1977), "Kawaguchi Ekai-shi Shōrai Tōyō Bunko Shozō Shahon Chibetto Dai-zōkyō Chōsa Bibō / A Study of the Hand-written Copy of the Tibetan Kanjur from rGyal-rtse", *Taishō Daigaku Kenkyū Kiyō / Memoirs of Taishō University* 63 (Sept.), 406(1)-345(62).

<sup>23</sup> Catalogued by GÉZA BETHLENFALVY (1980), *A Catalogue of the Urga Kanjur in the Prof. Raghuvira Collection at the International Academy of Indian Culture*. New Delhi, IAIC (Śata-Piṭaka Series. 246).

<sup>24</sup> Catalogued by GÉZA BETHLENFALVY (1982), *A Hand-List of the Ulan Bator Manuscript of the Kanjur Rgyal-rtse Them sparis-ma*. Budapest, Akadémiai Kiadó (Fontes Tibetani. I) (Debter, Deb-ther, Debtelein. Materials for Central Asiatic and Altaic Studies. 1).

<sup>25</sup> Cf. YOSHIRO IMAEDA (1977), "Mise au point concernant les éditions chinoises du Kanjur et du Tanjur tibétains". In: ARIANE MACDONALD [and] YOSHIRO IMAEDA (eds.), *Essais sur l'art du Tibet*. Paris, Librairie d'Amerique et d'Orient 1977, 27-28.

<sup>26</sup> Cf. JONATHAN A. SILK (1996), "Notes on the History of the Yongle Kanjur". In: MICHAEL HAHN, JENS-UWE HARTMANN und ROLAND STEINER (eds.), *Suhṛllekhāh. Festgabe für Helmut Eimer*. Swisttal-Odendorf, IeT Verlag (IeT. 28), 153-200.

## The Phug brag versions of the Akṣayamatinirdeśa

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The researches of Helmut Eimer, Paul Harrison and Peter Skilling have enormously enhanced our understanding of the relations between the different versions of the Kanjur, and their work has enabled tibetologists to present editions of Kanjur texts which deservedly may be called critical. The general image established by the mentioned writers' research is that the versions of each Kanjur text either appear in two groups or recensions, or otherwise, that all versions of an individual text appear as only one group or recension. But the origin of the two group versions, and the reason why they were kept as such and not reduced to only one authoritative version still remains unclear; notwithstanding Paul Harrison's important contribution to unravel the historical enigmas of Kanjur origins, two major questions still remain to be answered: it is not yet fully established what the events were that led to the production of two main Kanjur traditions, and what the recensions of the texts were which in many cases led to two different versions of Kanjur texts.<sup>1</sup> The present contribution is an attempt to present material for this research, *viz.* to present evidence collected by comparing the Phug brag versions of the *Akṣayamatinirdeśa* with most of the other available versions as employed in the critical edition of Aks.<sup>2</sup>

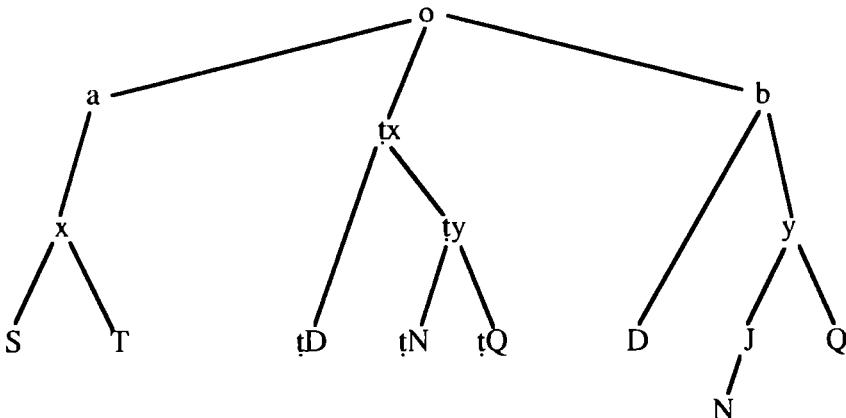


Fig. 1

As shown in the introduction to the edition of *Akṣayamatinirdeśa*, the Kanjur versions of this text fall into two groups, and as such the *stemma codicum* of the versions - with, however, some significant differences - seems to bear a close similarity to the *stemma* of the Kanjur versions of the *Drumakinnararājapariprccchā* (DKP). The *stemma* of Aks in the critical edition was envisaged as shown in fig. 1, based on corresponding

<sup>1</sup> Harrison 1994.

<sup>2</sup> Aks vol. i.

readings from the following sources: sTog (S) and Kawaguchi Tokyo MSS Kanjurs (T) not unsurprisingly belong together as stemming from one recension (**a**), as do Derge (D), Lithang (J), Peking Qianlong (Q) and Narthang (N) as stemming from another recension (**b**). A third textual tradition, independent of these two, has been gleaned from the Tanjur readings of Akṣ in the *Akṣayamatinirdeśaṭikā* (ṭ), this tradition, though, is very close to the tradition stemming from the **b** recension. The ṭ, namely, contains most of the Tibetan Akṣ as a *mūla* on which the commentary is written.<sup>3</sup> As a rule, the readings supported by two of the traditions have been adopted in the edition of Akṣ; this principle has produced by far the most DJNQt readings against the ST readings. But this principle has not been implemented without exceptions when other readings seemed to be more correct for different reasons: the fact that most of the texts are conflated makes it difficult to reach the *origo* with absolute certainty.

As further stated in the introduction to the edition of Akṣ, a folio of the text has been lost at some point between **b** and **y** in the *stemma*, since a part equivalent to about a folio is missing in J and Q - though not a folio of J and Q. And since this part of the text is kept in D as the only descendant of **b**, D must be the copy of a version which comes before **y**. In N this part is copied from a version descending from the **a** recension, as is demonstrated by the many readings in accordance in NST as against the readings of D. This part is unfortunately not quoted in ṭ save a few words.<sup>4</sup> The great number of significant readings of D different from JNQ, and the small number of readings common to DJN against all other sources<sup>5</sup> does not corroborate the *dictum* of the historical sources stating that D is based on J<sup>6</sup>, as is N<sup>7</sup> in the case of Akṣ. The Akṣ D, then, seems based on other sources, which may have a certain antiquity. This is to some extent corroborated by the Derge *dkar chag*, which states that "In addition to this, the very pure Kanjur going back to the vow of A gñen pa kṣi and some other creditable sources [stemming] from an old stream of transmission have been collated"<sup>8</sup>. This historical report, then, states that D, too, is based on an old tradition, but this 'old stream of transmission' and the 'Kanjur going back to A gñen pa kṣi' are still unknown<sup>9</sup>. The influence of the **a** recension on Akṣ D is not very strong as well, even though it might have worked significantly on other Kanjur texts.

The readings of the two recensions differ to such a great extent that they cannot be based on a common source without having been heavily revised in accordance with certain recognized principles. This concerns especially the equivalents which are used to translate key concepts and expressions from the Indic originals. It seems that the revisors of the Akṣ **a** recension used a set of standardized expressions different from those of the

<sup>3</sup> On ṭ vide Akṣ vol. ii, where the whole Tanjur version of ṭ is edited on the basis of D, N and partly P Tanjurs in the notes to the translation of Akṣ.

<sup>4</sup> Akṣ vol. i, p. 156,15-157,18. Vide Introduction, ibid. p. x, and note 5, and below.

<sup>5</sup> The combination DJN against all other sources appears only 12 times throughout Akṣ, most of them, though, are significant readings. STQt appears once in the apparatus.

<sup>6</sup> "This [edition, the blocks of which], owing to the force of time, [are] now kept in the Li thañ Byams chen rnān par rgyal ba'i chos sde, has been taken as the basis for the present printed edition (i. e. the Derge edition)." Derge Kanjur *dkar chag*, translated in Eimer 1983: 20.

<sup>7</sup> Cf. Akṣ vol. i, p. x, note 2.

<sup>8</sup> Eimer 1983: 20.

<sup>9</sup> The Tibetan monk A gñen pa kṣi lived up to the year 1303, see Franke 1984. But, his Kanjur remains up to this day unknown. Cf. Eimer 1983 notes 30 and 81.

Aks **b** recension, so that the two recensions **a** and **b** in this way became distinct versions. This applies to technical terms as well as word position, although the equivalent Indic expressions, and thus also the underlying concepts of the technical terms, might be identical. Thus ST has *kun* for DJNQt *yonṣ su*, then *kyi phyir 'braṇ ba* for *la rton pa*, and *skye ba* for *tshe rabs*, as *grags pa* for *sñān pa*, etc., etc.<sup>10</sup> We will call the equivalents of Aks ST *A equivalents*, and the equivalents of Aks DJNQt *B equivalents*. The two recensions, then, seem each to be created by editors on the basis of recognized principles on two different occasions at probably different points of time, but on the basis of the same material, which in the case of Aks is represented by the extant Dunhuang (Dh) fragments.<sup>11</sup> We will call the two types of versions stemming from the recensions which ensued from these two revisions - each of which has a different set of equivalents - *A type equivalent versions* and *B type equivalent versions* respectively, or rather, for brevity, *A versions* and *B versions*, while we will call the recensions from which they stem an *A (type equivalent) recension* and a *B (type equivalent) recension* respectively. Thus, in the case of Aks, the versions in the S and T Kanjurs are *A versions*, while the DJNQ Kanjurs and all the Tanjur t versions are *B versions*; and the **a** recension is an *A recension*, while the **b** recension is a *B recension*.

This, however, is not the case with DKP, the *stemma* of which is reproduced in fig. 2.<sup>12</sup>

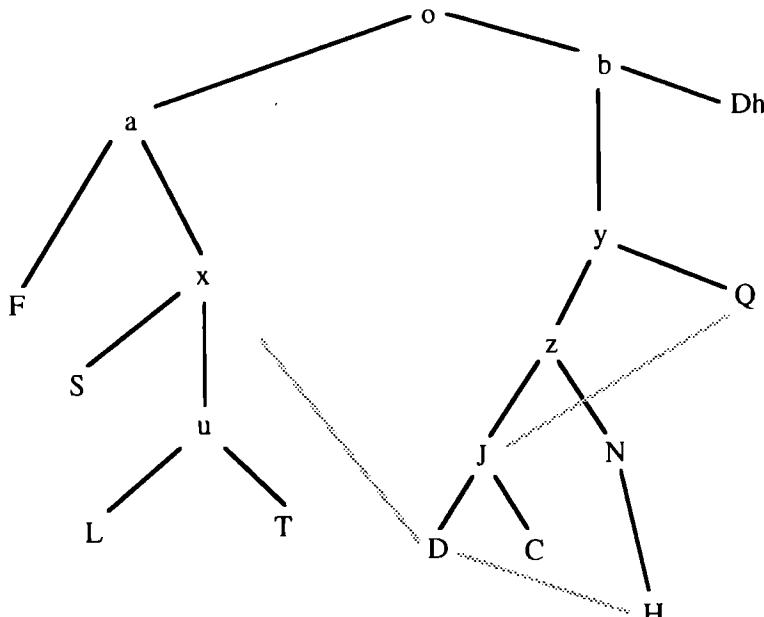


Fig. 2

<sup>10</sup> See the numerous equivalents in the list in Aks vol. i, p. vi-ix, equivalents with differing word order p. ix.

<sup>11</sup> Cf. Aks vol. i, p. vi and note 1.

<sup>12</sup> The *stemma* is reproduced from DKP, Introduction, p. xxxvi, with the changes of *sigla* mentioned in the bibliography below.

In the versions and recensions described on the *stemma*, which, as mentioned, seems quite close to that of Akṣ, the use of equivalents is quite the opposite of that of the Akṣ versions. The Kanjurs that have *A equivalents* in the case of Akṣ, i. e., the S and T Kanjurs, have *B equivalents* in the case of DKP (as have also the F and L versions of DKP), and, presumably, the **a** recension of DKP is a *B recension*. And, on the other side of the *stemmas*, the Kanjurs that have *B equivalents* in the case of Akṣ, i. e., the DJNQ Kanjurs, have *A equivalents* in the case of DKP (as naturally have the D and H versions of DKP, too), and, presumably, the **b** recension of DKP is an *A recension*. The Dh DKP is closer to the DKP **b** recension, which means that its terminology is closest to *A equivalents*, which is also the case with the Akṣ Dh fragments, which are closest to the **a** recension of Akṣ.<sup>13</sup>

After this treatment of most of the other Akṣ and DKP versions we should now be ready to consider the evidence of the Phug brag (F) versions, and try to find for them a possible position on the *stemma*. In the case of DKP there is only one F version, which belongs to the group of versions stemming from the **a** recension, i. e., the version with the *B type of equivalents*. In the case of Akṣ there are two versions, in this paper called F<sub>1</sub> and F<sub>2</sub>. Several texts have two F versions, e. g. the *Bodhisattvacaryānirdeśa*, but, as in that text, the versions may be based upon the same recension, with almost no variants of interest - most of the variants being scribal errors. Some single readings of F may, however, be of interest as genuine old and "correct" readings, since F clearly represents a copy of a very early original.<sup>14</sup> This is not the case with the Akṣ F<sub>1</sub> and F<sub>2</sub>, which are quite different versions: the variants apart from their numerous scribal errors and omissions, viz. the recensional variants of the two versions, clearly connect them as close descendants to the two Akṣ **a** and **b** recensions respectively. Thus F<sub>1</sub>, like the ST versions, has *A equivalents* and readings generally in accordance with the versions stemming from the **a** recension. It has, however, great quantities of single readings which usually have to be interpreted as scribal errors. Moreover, great parts are lost<sup>15</sup> - without folios of F<sub>1</sub> being lost - and parts are repeated.<sup>16</sup> This, too, has to be explained as scribal inaccuracy. The lost part of JQ as mentioned above has F<sub>1</sub> readings close to NST. F<sub>1</sub> omits the colophon as do JNQ, leaving only DST as sources for the colophon given in Akṣ vol. i. F<sub>2</sub> has another colophon not found elsewhere, as it mentions another participant in revising the text, namely the Indian *upādyāya* Vidyākarasiṁha, who worked with Dharmatāśila mentioned in the DST colophon. Whether it was a **b** recension reading or an addition in F<sub>2</sub> cannot be ascertained. F<sub>2</sub> must be considered a much more accurate MS, since it does not have such a great number of scribal errors as F<sub>1</sub> has. Accordingly its single readings are relatively less in number. It is, however, as far as the most of its readings, in accordance with DJNQt readings - and in particular with the **t** readings, and it carries *B equivalents*, and is clearly a descendant or copy of the **b** recension of Akṣ. The lost part (of JQ) is kept in F<sub>1</sub>, but its readings are markedly different from the readings of this piece as kept in the D version, as they are from the NST versions. The few **t** readings

<sup>13</sup> Vide Akṣ vol. i, p. vi note 1 and DKP *stemma*. For the detailed lists of terminological equivalents, and the relations of their use in Akṣ and DKP, vide DKP, Introduction, p. xxxviii - xlvi, and Akṣ vol. i, p. ix note 2.

<sup>14</sup> Cf. Braarvig 1994: 138. An Akṣ example of this is given below.

<sup>15</sup> E. g. Akṣ vol. i, 4,2-7,4.

<sup>16</sup> E. g. Akṣ vol. i, 8,37-9,6.

from the piece lost in JQ, however, are very close to those of F<sub>2</sub>, indicating that F<sub>2</sub> and t̄ are copied and revised on the basis of the same text, presumably the original of the b̄ recension. D, as for this lost portion, seems conflated and/or revised when compared with F<sub>2</sub>, and its origin unfortunately is not yet clear.<sup>17</sup> This fact must necessarily weaken my earlier optimism in the edition of Akṣ where I postulate descent of D directly from the b̄ recension. The D Akṣ version seems rather to be some kind of attempt to make a "critical edition" on the basis of several versions, but with the b̄ recension readings as the principle of editing. One may deplore that critical apparatus was not a Tibetan invention. But still, as already stated, the Akṣ D seems partly based on old sources.

As mentioned above the F Kanjur may have genuine old or "correct" readings as single readings, or as *lectiones difficiliores*. One particularly clear case of this in Akṣ is a single reading in F<sub>2</sub> which must be considered correct, since it is shared by t̄, and since the explanation of the sentence in t̄ makes this reading necessary. The reading is also confirmed by the Chinese versions.<sup>18</sup> It should be noticed, however, that F<sub>1</sub> has the wrong reading as found later in DST, while F<sub>2</sub> has the correct reading though it is most certainly the descendant of a later recension, *viz.* the b̄ recension. The JNQ is a wrong reading of the b̄ recension. From this fact it seems necessary to conclude that, though the b̄ recension certainly is a revision of the a recension, its editors nevertheless employed either a Sanskrit original for its revision, or used material earlier than the a recension, or both.

We have mentioned above already that t̄ has B equivalents. But it does not seem to be a rule that all Tanjur versions should be revised in accordance with the B recension. The quotations, namely, of Akṣ in the *Sūtrālamkāravṛttibhāṣya* (Savbh) are clearly based upon the A recension (= a recension) of Akṣ as having A equivalents, and the quotations of Akṣ in the Tibetan version of the *Śikṣāsamuccaya* in the Tanjur are not revised in accordance with any of the Kanjur Akṣ recensions, and appear to be independent translations, though they seem to carry B equivalents.<sup>19</sup>

Even though the differences between the texts of the two main Kanjur traditions are fairly great, they are not significant enough to destroy the impression that all the material of DKP and Akṣ, respectively, as far as it has been presented, is based on a common origin, i. e. what we so far tentatively have called the Old Narthang Kanjur. The

<sup>17</sup> The extant readings of Akṣ t̄ are given here in comparison with those of the Kanjur versions: t̄ fol. 267b5: *sāñ rgyas kyi chos* same in all Kanjur versions. t̄ fol. 267b5-6: *rgyu* same in all Kanjur versions, except F<sub>1</sub>, F<sub>2</sub> *rgyu*. t̄ fol. 267b6 and 266a6-267a1: *rgya 'di la yañ dag par gžol ba de ni sāñ rgyas kyi chos thams cad la gžol ba yin no // de nas rgyal po chen po* F<sub>2</sub> 253a7: *rgyu 'di la yañ dag par gžol ba de dag ni sāñ rgyas kyi chos thams cad la yañ dag par gžol ba yin no // de nas rgyal po chen po* D *rgya 'di'i phyir brañ ba de dag ni sāñ rgyas kyi chos thams cad kyi phyir 'brañ ba yin no // de nas rgyal po chen po* F<sub>1</sub> (314a2-3)NST *rgya* (F<sub>1</sub> *rgyu*) *'di'i phyir brañ ba de dag ni sāñ rgyas kyi* (F<sub>1</sub> *kyis*) *chos* (NST ins. *de dag*) *thams cad kyi phyir 'brañ ba* (NST ins. *ma*) *yin no / de nas rgyal po chen po*. The rest of these t̄ readings in the lost portion t̄ fol. 267b6-7: *chos kyi* (t̄N *kyis*) *bsruñ bar* (t̄N *ba*) *bgyi*, and t̄ fol. 267b7: *sems can thams cad yons su gzun* (t̄N *bzun*) *bar* *'gyur* are without recensional variants.

<sup>18</sup> Akṣ vol. i p. 20,5-6: *'di ni chos thams cad kyi dmigs pa'i rgyu 'thun pa'o*, which is the reading of t̄. Cf. the critical note 6 ibid. p. 22. F<sub>1</sub> has the readings of DST, while JNQ has *kyi dmigs pa ni* for *kyi dmigs pa'i*. Other examples: F<sub>2</sub> confirms single reading *briñ* from Q by the reading *rten*, Akṣ p. 6,18; F<sub>1</sub> and F<sub>2</sub> *dpa'* with t̄ and Dh against all other sources *dpa'i*, Akṣ p. 72,25; F<sub>1</sub> and F<sub>2</sub> *dpa'* with t̄D and Dh against all other sources *dpa'i*, Akṣ p. 73,7; F<sub>2</sub> confirms inserted *dag* against all sources including F<sub>1</sub> (no t̄). Akṣ p. 100,40.

<sup>19</sup> Vide Akṣ vol. i, p. xiii note 2. References to the Śiks̄ tib. of the Akṣ fragments, ibid. p. 163-171. Cf. below.

main differences probably stem from the fact that the archetypes of the two traditions were revised in accordance with two different and fairly consistent schemes of equivalents, which we in this paper have called *A equivalents* and *B equivalents*. Such revisions seem to be the reason for the great recensional variants of our material, while the scribal errors found constitute variants in a much smaller scale. And in both the case of Akṣ and that of Dkp there seem to be two revisions of an original which cannot be so different from the Dh, and the *A recensions* seem closest to Dh, at least in the cases of Akṣ and Dkp.<sup>20</sup> A revised *stemma* of Akṣ is given in fig. 3 on the basis of these considerations.

Though it is accepted that the *A equivalents* and the *B equivalents* originated from two successive efforts of revision, it seems nevertheless clear that the two hyparchetypes which originated from these revisions were not necessarily directly included into two Kanjurs, one with *A equivalents* and the other *B equivalents*. Certainly two such Kanjur traditions developed, but these traditions do not with necessity contain texts revised according to the same set of equivalents.

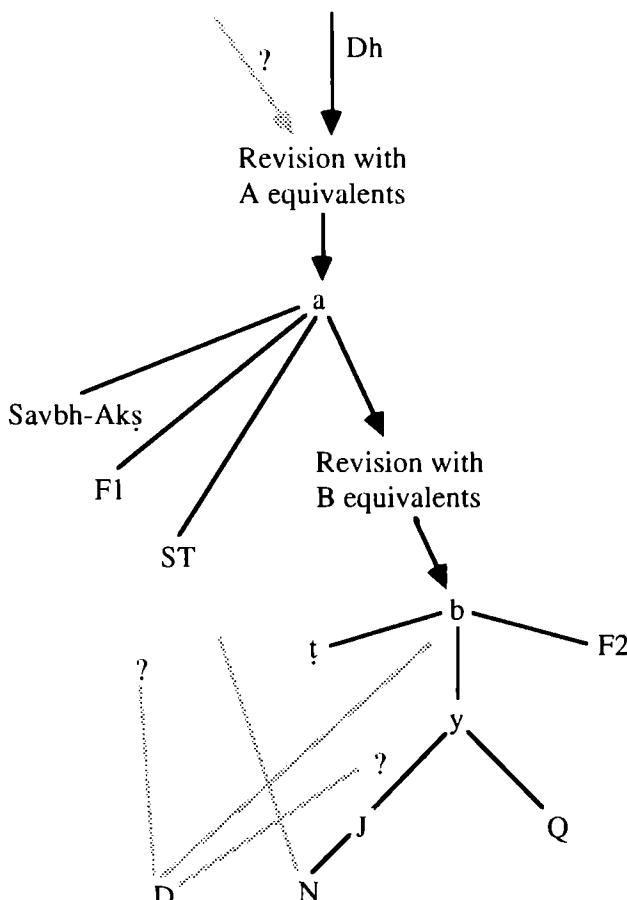


Fig. 3

<sup>20</sup> Cf. also Harrison 1992: 307.

This is born out by the stemmas of Akṣ and DKP: In the case of Akṣ the tradition of Kanjurs stemming from the **a** recension, hitherto called "Western" or *Them spans ma* in Kanjur research, contains Akṣ versions (S and T) with *A equivalents*, and the tradition that stems from the **b** recension, called "Eastern" or *Tshal pa*, contains Akṣ versions (DJNQ) with *B equivalents*, while the F Kanjur contains one version with *A* and one version with *B equivalents*. In the case of DKP it is the other way round, the tradition of Kanjurs stemming from the "Western" **a** recension contains DKP versions (F, L, S and T) with *B equivalents*, while the tradition that stems from the "Eastern" **b** recension contains DKP versions (DJNQ, etc.) with *A equivalents*. This must mean that the two revisions were not necessarily connected with the compilation of different texts into two distinct Kanjur collections, but that these collections originated after the second revision, which was the revision that employed the *B (list of?) equivalents*. But all the same these collecting efforts seem to have taken the equivalents into account: In the case of Akṣ and DKP, at least, different versions were chosen when the texts for the "Western" and for the "Eastern" Kanjurs were collected, while in the case of F both versions of Akṣ have been integrated into the same collection. Graphically this may be viewed as in fig. 4.

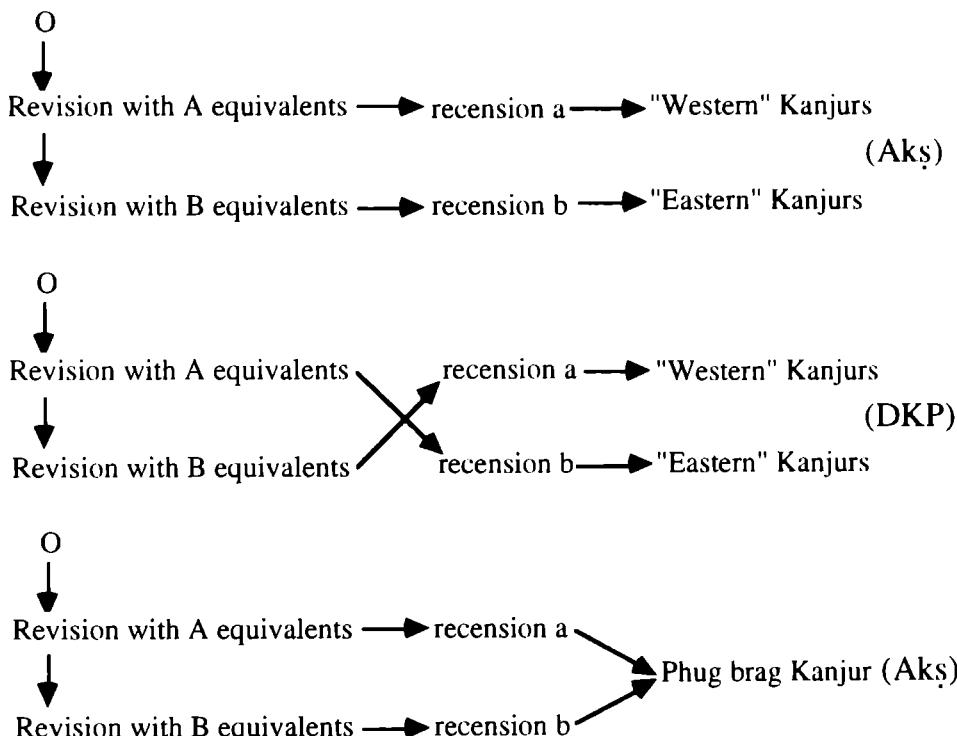


Fig. 4

Further research may map all the texts in the different Kanjurs according to *A* or *B equivalents* with the intent to list the number and distribution of the texts as stemming from the one or the other revision. This would be an expedient to help trace the historical events that created the Kanjurs: in the extreme complexity of material to be systemized in order to reach these conclusions some very important steps have been made by research

so far, but much still remains in the dark or in twilight. Still under discussion are the issues of open or closed textual tradition, the “hour-glass” or “pyramid” stemma form, and the correspondence of the origin of the Kanjur collections, the **a** and **b** recensions, and the *A* and *B equivalents* with the great Bu-ston, and with the historical *dicta* on *Tshal pa bka' 'gyur* of the year 1351, the *Yong le* print of 1410, and the *Them spenis ma* MS of rGyal rtse of the year 1431. It would have been tempting to correlate the *A* and *B equivalent* revisions with the events of 1351 and 1431, but our material presented in this paper unfortunately shows that the picture is much more complex.<sup>21</sup> Another important point is to understand the different Tanjur editions and the way the Kanjurs were employed for revising sūtra quotations which rely on different recensions and exhibit different equivalent sets to render Buddhist terms. That the quotations are not based on the same recensions is an argument against the Tanjur being revised and edited within a short period of time under the supervision of one man, or even a board of scholars. Further research may show how other sūtras appear in the Tanjurs, and help to document how the relations were between the origins of the Kanjurs and the Tanjurs. A special case are the Šikṣāsamuccaya quotations of Akṣ which are not based on any of the Kanjur recensions of Akṣ: thus, as for Akṣ, there are three different sources for quotations, a) **a** recension (Savbh) b) **b** recension (t), and c) none of them, but (probably) independent translations from Sanskrit.

These issues have a bearing on our comprehension of some central questions which still remain to be answered: Is the ‘Old Narthang’ nothing but a mythical concept of origin of the canon, nothing more than a collection of texts close to - or more or less the same as - those found in Dunhuang? Did the ‘Great Revision’ really<sup>22</sup> happen in the fourteenth century, and was it projected back into history by pious historiographers - if not mythographers? What was Bu-ston’s role in the endeavours of editing the canon? The solution to these problems leads us - in sum - to the origin of the Tibetan canon.

<sup>21</sup> In posing these questions I acknowledge my great debt to earlier research on the matter, especially the paper Harrison 1994, which sums up our historical knowledge so far. Should *Them spenis ma* rather be called *rGyal rtse Them spenis ma*? The expression *them spenis ma* means “avoiding, or, rather, not to be carried across the threshold” and is applied as a generic term of very valuable texts not to be taken out of their libraries; cf. Eimer 1983: 12, note 39. There is all reason to investigate the Gyantse Kanjur, if such a collection is still extant in this town; cf. ibid. note 45. As I am not certain what *Them spenis ma* and *Tshal pa* mean historically, I have kept Eimer’s “Western” and “Eastern” as indices of the two traditions. I am aware, however, of the shortcomings of these terms, presently given up by H. Eimer, P. Harrison and P. Skilling, but it still does not seem clear to me whether *Them spenis ma* and *Tshal pa* historically should denote revisions or collections, the difference of which I hope to have shown in this paper.

<sup>22</sup> When the *Mahāvyutpatti* was composed is not clear. It must certainly have been revised at least at the occasions of the two revisions we can read out of the variants *A* and *B*, since the terminology found in the Dunhuang texts is to that extent different from the later editions. That these revisions were connected to religio-political events is possible, as has been supposed by Harrison. The expressions like *g-yui drui rdzogs pa'i sans rgyas* in Dh for *yai dag par rdzogs pa'i sans rgyas* in the later texts may indicate the political tone of such terminological choices: indeed the concept *g-yui drui* was kept as an important term in the Bon canon, but does not appear often in the Chos Kanjurs. Early Tibetan equivalents of Buddhist terms were also constructed on the basis of Chinese equivalents in the early period of translation, but were later constructed directly on the basis of Indic terms, as documented by the *Madhyavyutpatti*. On the early vocabularies, see Stein 1983, on *g-yui drui* p. 163 and p. 169-71. Anyway, it is quite clear that lists of standardized equivalents employed by the translators changed several times during the first half millennium of Buddhism in Tibet, be the lists included or not included in some kind of *Mahāvyutpatti*. It is generally accepted that the *Mahāvyutpatti* was composed 814 A. D., but it cannot have had absolute authority already then in the form in which we know it today, see Stein 1983: 209, l.2 et passim.

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- Q - Peking (Qianlong) Kanjur blockprint of Akṣ., mdo sde, bu, 82b4-180a2, vol. 34, p. 35-74 in the Tibetan Tripitaka, ed. D. T. Suzuki, 150 vols., Kyoto, 1957.
- S - Stog Palace Kanjur manuscript, printed version, Leh 1980, vol. 70 of Akṣ., mdo sde, dza, 1a-140b6.
- Savbh - *Sūtrālaṃkāravṛttibhāṣya*, commentary by Sthiramati on the *Mahāyāna-sūtrālaṃkāra*, Oslo sDe dge Tanjur, sems tsam, mi and tsi.
- Śikṣ - *Śikṣāsamuccaya*, Tibetan version in Oslo sDe dge Tanjur khi, 3a2-194b5.
- Stein, R. A. (1983) - "Tibetica Antiqua I", BEFEO LXXII, p. 149-236, Paris.
- T - Tokyo Kanjur manuscript, Kawaguchi Collection, Tōyō Bunko, of Akṣ., mdo sde, dza, 1a-118a8.
- ṭ - *Akṣayamatinirdeśatikā*, Oslo sDe dge Tanjur mdo sde, ci, 1b1-269a7, denoted ṭD when mentioned along with other versions of *Akṣayamatinirdeśatikā*. ṭN - sNar thaṇ Tanjur version of ṭ, mdo sde, ci, 1b1-309a5 in the Royal Library, Copenhagen; ṭQ - Peking Tanjur version of ṭ in *Tibetan Tripitaka*, ed. D. T. Suzuki, 150 vols., Kyoto, 1957, mdo 'grel, ci, 1a-234a. Edited in Akṣ vol. ii.



# A Source for the First Narthang Kanjur: Two Early Sa skyā pa Catalogues of the Tantras

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The general historical tradition in Tibet comprises brief accounts which relate that the earliest Kanjur manuscript was prepared in the years following A.D. 1310 in Narthang Monastery and that this manuscript later on became the fountain-head of the ensuing transmission. But only the main facts of these reports have been handed down to our time, a description such as a catalogue (*dkar chag*) of that manuscript would give is lacking. So no precise information is at hand as to which texts constituted this canon. Relying mainly on text-critical investigations and on the structure of the Kanjur manuscripts from Phug brag and O rgyan gliñ, PAUL HARRISON in his paper "In search of the source of the Tibetan Bka' 'gyur"

"... advanced the hypothesis ... that the Old Narthang was not an edition as such, but rather a collection, in some cases of multiple copies, providing the raw materials for an edition proper".<sup>1</sup>

A new important category of sources for the early history of the Kanjur was introduced into the discussion by JAMPA SAMTEN in drawing the attention of scholars to the colophons of the Sūtra, Tantra and Vinaya sections as contained in the 'Jañ sa tham edition of the Kanjur<sup>2</sup>. These section colophons explicitly refer to the sources utilized by the Narthang scholars. Of special value for the following considerations is the colophon to the Tantra section, as it names some *dkar chags* used for arranging the individual texts in that part of the earliest Narthang Kanjur. P. HARRISON summarizes the passage from the Tantra section colophon in the 'Jañ sa tham edition as follows:

"The Tantra section was based on at least five exemplars from Sa skyā, Thar pa gling, and sPun gsum, and was arranged according to catalogues compiled by Grags pa rgyal mtshan (1147-1216), 'Phags pa (1235-1280), Rig pa'i ral gri and others."<sup>3</sup>

The specific value of this source becomes evident when we consider that in his *dkar chag* to the xylograph edition of the Derge Kanjur Si tu Gtsug lag chos kyi snañ ba (A.D. 1699-1774), referring to the material used for preparing the Old Narthang edition, relies upon the respective passages taken from the section colophons<sup>4</sup> as well.

The present communication tries first to identify and analyse the *dkar chags* referred to in the Tantra section colophon and proceeds then to compare the material secured with the earliest surviving description of the Tantra section of one of the older Kanjurs, which

<sup>1</sup> HARRISON 1994: 298.

<sup>2</sup> SAMTEN 1987: 17-40.

<sup>3</sup> HARRISON 1994: 297 (HARRISON quotes from his "forthcoming article on the history of the Tibetan Bka' 'gyur" which was published as HARRISON 1996a, see therein p. 77).

<sup>4</sup> Cf. *bDe bar gségs pa'i bka' ganis can gyi brdas dravis pa'i phyi mo'i tshogs ji sñed pa par du bsgrubs pa'i tshul las ñe bar brtsams pa'i giam bzai po blo ldan mos pa'i kunda yonis su kha bye ba'i zla 'od gzon nu'i 'khri sñit*, fol. 108a2-109a3.

is extant in the *rGyud 'bum gyi dkar chag* composed by Bu ston Rin chen grub about A.D. 1340.

The catalogue of Bcom ldan Rig pa'i ral gri is inaccessible at present. In editing Bu ston's *rGyud 'bum gyi dkar chag* I read *bzir* for the correct *bzin*, basing myself on a poor copy made from the provisional master copy for the microfiche edition of the *dkar chag* to the Phug brag Kanjur later issued by the Institute for Advanced Studies of World Religions, New York. Thereby I came to the conclusion that the structure of Rig pa'i ral gri's Tantra catalogue coincides with that prepared by Bu ston. But this is not the case, as P. HARRISON has pointed out<sup>5</sup>. So the contents of Rig pa'i ral gri's catalogue cannot be discussed here.

The *Collected Works* of 'Gro mgon 'Phags pa Blo gros rgyal mtshan comprise a Tantra catalogue entitled *rGyud sde'i dkar chag*<sup>6</sup>. This brief catalogue dates from the reign of the fifth Mongol Khagan, Khubilai (A.D. 1260-1294), from the year *chu mo bya*, i.e. A.D. 1273<sup>7</sup>. It refers in its introductory passage to "rJe btsun rin po che rGyal mtshan"<sup>8</sup>. So we may assume that some special relation exists between the Tantra catalogues prepared by Grags pa rgyal mtshan and by 'Phags pa. In fact, both catalogues cover almost the same titles of esoteric scripture; the differences mainly pertain to the arrangement of some groups of texts belonging to the highest Tantra class, viz. the Mahā-yogatantra, which later is called Anuttarayogatantra.

In the *Collected Works* of Sa skya pa Grags pa rgyal mtshan no work entitled *rGyud sde'i dkar chag* or *rGyud 'bum gyi dkar chag* is found, whereas a catalogue with the title *Kye'i rdo rje'i rgyud 'bum gyi dkar chag*<sup>9</sup> is given. This title may be rendered into English as follows: "Catalogue of the Tantra collection of Hevajra". In reading the text it soon becomes obvious that not only Tantric texts belonging to the Hevajra cycle are listed therein; it is nothing but a general Tantra catalogue. If one tries to emend the title to something like *Kye'i rdo rje sogs kyi rgyud 'bum gyi dkar chag* or "Catalogue of the Tantra collection [which] starts with [texts of the] Hevajra [cycle]", the problem cannot be solved, because the first text addressed to Hevajra, viz. the *Hevajratantra*, is listed as the thirtieth out of about 220 titles. It seems that the catalogue was originally just named *rGyud 'bum gyi dkar chag* or *rGyud sde'i dkar chag* and that the syllables *Kye'i rdo rje* were added under the influence of 'Phags pa's Tantra catalogue which lists as the first item the *Kye'i rdo rje'i rgyud brtag pa gnis pa*. This most probably happened when Grags pa rgyal mtshan's catalogue was included into the fascicle of the *Sa skya pa'i bka' 'bum* entitled *He ru ka'i chas drug [bzugs]*. So Grags pa rgyal mtshan's Tantra catalogue became entitled *Kye'i rdo rje sogs kyi rgyud 'bum gyi dkar chag*. And this later on was shortened to *Kye'i rdo rje'i rgyud 'bum gyi dkar chag*.

<sup>5</sup> HARRISON 1994: 304, concerning EIMER 1989: 28, 34-35.

<sup>6</sup> *Sa skya pa'i bka' 'bum*, 1968: 7, 136/3/1-138/2/6 (i.e. foll. 1a1-4b6/57a1-60b6), or *dPal Sa skya'i bka' 'bum*, 1992: 15, 113-120 (I thank Mrs. Christine Schneider M.A., Bonn, very much for having made accessible this edition from her personal library to me).

<sup>7</sup> *Op. cit.*, fol. 4b3: ... | *hor gyi rgyal po bia pa'i rgyal po mchog* | *ga gan rgyal po zes bya'i sku rin la* | *chu mo bya lo dbyar zla dus kyi tshe* | ...

<sup>8</sup> *Op. cit.*, fol. 1b2.

<sup>9</sup> *Sa skya pa'i bka' 'bum*, 1968: 3, 274/3/2-275/4/2 (i.e. foll. 18b2-21a2/202b2-205a2), or *dPal ldan Sa skya pa'i bka' 'bum*, 1992: 7, 404-409 (I thank Mrs. Christine Schneider M.A., Bonn, very much for having made accessible her personal copy of this book to me).

At first glance Grags pa rgyal mtshan's *dkar chag* seems to be organized by seven section headings. The first four of them, covering about 200 titles, i.e. about 90 % of the whole *corpus* listed, correspond to the commonly known four classes of Tantras, viz.:

- (1.) *rnal 'byor chen po / Mahāyoga[tantra],*
- (2.) *gsan snyags rnal 'byor gyi rgyud / {Mantra}Yogatantra,*
- (3.) *gsan snyags spyod pa'i rgyud / {Mantra}Caryātantra,*
- (4.) *bya ba'i rgyud<sup>10</sup> / Kriyātantra.*

Thus the listing of the individual texts starts with that Tantra class which represents the highest stage in ritual performance, and proceeds to the lower ones.

The syllables *thun moṇi gi mdo*, seemingly the fifth section heading within Grags pa rgyal mtshan's catalogue, changed to *thun moṇi gi rgyud*, are used by 'Phags pa for the third paragraph of the Kriyātantra section. The last two section headings in Grags pa rgyal mtshan's *dkar chag*, viz.

- (5.) *jig rten pa'i rgyud*
- (6.) *gsan snyags sna 'gyur,*

cannot be brought into connection with the standard classification of the Tantras. In 'Phags pa's catalogue these headings appear in inverted order, i.e. (5.) the "early translations of the esoteric texts"<sup>11</sup> are listed before the (6.) "worldly Tantras". So the general organization of the two Tantra catalogues is almost identical, if we disregard the different position of the final two short sections.

The main difference between Grags pa rgyal mtshan's and 'Phags pa's catalogues lies in the organization of the paragraphs of the first Tantra class, viz. the Mahāyoga- or Anuttarayogatantra. Grags pa rgyal mtshan's catalogue starts with

- |                                      |                               |
|--------------------------------------|-------------------------------|
| (1.1.) <i>thabs kyi rgyud</i>        | Upāyatantra, then proceeds to |
| (1.2.) <i>śes rab kyi rgyud</i>      | Prajñātantra, and ends with   |
| (1.3.) <i>gñīs su med pa'i rgyud</i> | Advayatantra <sup>12</sup> .  |

The first or basic category, the "Tantra of the method", elsewhere bears an additional or alternative name, viz. "Father Tantra". The "Tantra of Wisdom" is also called the "Mother Tantra". Under the aspect of ritual performance this sequence shows an ascending order ending with the "Non-dual Tantra", whereas the Tantra classes forming the frame of organizing the *dkar chag* are arranged in descending order. The catalogue written by 'Phags pa gives the three paragraphs in inverted order, with *śes rab kyi rgyud* remaining in the middle position. Thus the gradation is descending like the superior organizing principle by means of the four main Tantra classes.

The *Sampūratantra*, Tibetan *Yani dag par sbyor ba*, is listed by Grags pa rgyal mtshan as the last individual title in the "Non-dual Tantra" paragraph of the Mahāyogatantra section. So it does not appear in close vicinity to the *Samvaratantra* which in turn is given in the middle of the *śes rab kyi rgyud* paragraph. A remark introducing the *Yani dag par sbyor ba* says that it is "the explanatory tantra of all the previous([ly] mentioned

<sup>10</sup> To this section heading is added the following: *dai de'i nari tshan la rtog pa'i rgyud ces kyan brjod mod kyi | dbye ba dka' bas phyogs gcig tu brjod na de yani mitha' yas mod kyi |*, for the term *rtog pa'i rgyud* cf. EIMER 1993: 221-228.

<sup>11</sup> This reminds us of the subsection *Rñīi rgyud* as found, e.g., in the Derge edition of the Kanjur.

<sup>12</sup> Cf. e.g. EIMER 1993. Therein (223) Tib. *gñīs su med pa* is wrongly rendered by Sanskrit *ubhaya*; I thank Dr. (Mrs.) Siglinde Dietz, Göttingen, for drawing my attention to this mistake.

*tantras)*<sup>13</sup>. The word *gon ma*, "previous", seems to indicate that the *Sampūtatantra* expounds all the Tantras of the Mahāyogatantra section mentioned before.

In his catalogue 'Phags pa classifies the *Yari dag par sbyor ba* as a "general explanatory Tantra"<sup>14</sup> and places it directly after the "special explanatory Tantra"<sup>15</sup> of the *Hevajratantra*, viz., the *Dākinīvajrapañjaratantra*. The reason for this change of position of the *Sampūtatantra* may already have been given in Grags pa rgyal mtshan's commentary to the *Hevajratantra* from which MAX NIHOM translates the following passage: "The explanatory *tantra(s)* of the *Hevajratantra*) may to some extant [for: extent] be understood (to be) in the sections of the *Vajrapañjara* and *Sampūta(tantras)*"<sup>16</sup>. It is possible that for this reason 'Phags pa shifts the texts of the *Cakrasamvaratantra* cycle right at the beginning of the *śes rab kyi rgyud* paragraph of the Mahāyogatantra section, i.e., before the *Buddhasamayogatantra*.

The fourth Tantra class, the *bya ba'i rgyud* or *Kriyātantra*, is subdivided by both Grags pa rgyal mtshan and 'Phags pa into the following three main paragraphs:

- |                                       |                                      |
|---------------------------------------|--------------------------------------|
| (4.1.) <i>rigs gsum so so'i rgyud</i> | "the Tantras of the three Families"  |
| (4.2.) <i>rig pa'i lha mo'i g zus</i> | "the Mantras of the Vidyādevīs", and |
| (4.3.) <i>thun mon gi rgyud</i>       | "the common Tantras".                |

The first paragraph in turn is subdivided with the help of the names of the *mgon pos* or "masters"<sup>17</sup> of the three Tantric Families, viz.

- (4.1.1.) Mañjuśrī (of the Tathāgata Family),
- (4.1.2.) Avalokiteśvara (of the Padma Family), and
- (4.1.3.) Vajrapāni (of the Vajra Family).

Within the three lower Tantra classes the order of the individual texts listed by Grags pa rgyal mtshan and by 'Phags pa is almost identical. In recording the texts of the second Tantra class, viz. the *rnal 'byor gyi rgyud*, 'Phags pa adds a brief paragraph in which he names some texts translated by Sa skya paṇḍi ta<sup>18</sup>.

The similarities between the two early Sa skya pa Tantra catalogues clearly show that 'Phags pa used the *Kye'i rdo rje'i rgyud bum gyi dkar chag* by Grags pa rgyal mtshan as a pattern for his *rGyud sde'i dkar chag*, as already indicated by his reference to "rJe btsun rin po che rGyal mtshan" mentioned above. Therefore we may assume that the colophon to the Tantra section in the Lithang Kanjur refers to one source by two names. It seems probable that it was 'Phags pa's catalogue which served as the model for the Old Narthang Kanjur, because it brings the order of paragraphs in the Mahāyoga-tantra class into harmony with the descending order of the main sections as well. The third source prepared shortly before the first Kanjur and explicitly referred to in the Lithang Kanjur

<sup>13</sup> *Op. cit.*, fol. 19a1 : ... *gon ma thans cad kyi bśad pa'i rgyud*; the English rendering from Grags pa rgyal mtshan's commentary to the *Hevajratantra* has been taken from NIHOM 1985: 316.

<sup>14</sup> *Op. cit.*, fol. 1b3: ... *thun mon gi bśad pa'i rgyud*.

<sup>15</sup> *Op. cit.*, fol. 1b3: ... *thun mon ma yin pa'i bśad pa'i rgyud*.

<sup>16</sup> NIHOM, *loc. cit.*

<sup>17</sup> LESSING and WAYMAN 1968: 104/105 render Tib. *rigs kyi bdag po* by "the Master of the Family".

<sup>18</sup> This passage starts with the words *bla ma chos kyi rje'i žal sria nas bsgyur ba ni* | and ends with the following ... 'gyur mdzad pa po gcig pa'i phyir | phyogs gcig tu bris pa'o (*op. cit.*, fol. 2a4-5).

colophon, viz. the *rGyud kyi dkar chag rgyud 'bum rgyan gyi me tog* by Bcom ldan Rig pa'i ral gri, is not accessible at present. So the question arises whether further sources are available that permit us to understand how the Tantras in the first Narthang Kanjur were organized.

In the decades after the preparation of the Old Narthang Kanjur two Tantra catalogues were compiled by Bu ston Rin chen grub (A.D. 1290-1364); they are easily accessible in his oeuvre. The first of these two records is found in his famous *History of Buddhism* (*Chos 'byuri*) prepared in A.D. 1322/23, which comprises as one of its major constituent parts a complete catalogue of Buddhist scriptures<sup>19</sup> and which therefore may be regarded as a sort of memorandum or 'White Book' for collecting all Buddhist sacred texts in a comprehensive canon. Most probably less than twenty years later, viz. about the year A.D. 1340, Bu ston wrote his *rGyud 'bum gyi dkar chag*<sup>20</sup>. In both catalogues the number of titles listed exceeds 420 as against about 220 texts covered by Grags pa rgyal mtshan's and 'Phags pa's catalogues.

In the two catalogues prepared by Bu ston the classification of the individual texts corresponds to the four Tantra classes. In the *Chos 'byuri*, the four classes are arranged in an ascending order, i.e. starting with the *bya ba'i rgyud*, whereas the *rGyud 'bum gyi dkar chag* shows a descending order<sup>21</sup>, the first section heading being the Anuttarayogatantra. Both catalogues subdivide the Anuttarayogatantra<sup>22</sup> section into three paragraphs, the difference lies again in the gradation: in the *Chos 'byuri* it is ascending as in Grags pa rgyal mtshan, in Bu ston's *rGyud 'bum gyi dkar chag* it is descending as in 'Phags pa.

For organizing the texts within the Kriyātantra section Bu ston's *History of Buddhism* and his *rGyud 'bum gyi dkar chag* apply categories which resemble one another to a limited extent only, the latter catalogue being far more detailed. The *Chos 'byuri* list seems to follow a sixfold structure<sup>23</sup> which to some extent coincides with that already used in the two early Sa skya pa catalogues. The first intermediate heading found in Grags pa rgyal mtshan's and 'Phags pa's *dkar chags*, "the Tantras of the three Families" (*rigs gsum so so'i rgyud*), is not given, because a fourth, additional, heading is inserted by Bu ston referring to the "Tantras of Mi g.yo ba" (*mi g.yo ba'i rgyud*). But the "masters" of the Tathāgata, Padma, and Vajra Families are utilized for naming the three first paragraphs. The fifth intermediate heading is corresponding to the second paragraph of the Kriyātantra section in the catalogues by Grags pa rgyal mtshan and 'Phags pa, it reads *rig pa'i lha mo'i rgyud*, i.e. the "Tantras of the Vidyādevīs". This paragraph is subdivided by Bu ston's *Chos 'byuri* into texts addressed to Tārā and texts addressed to Uṣṇīśavijayā, a feature not found in the early Sa skya pa catalogues. The last paragraph of the Kriyātantra section in

<sup>19</sup> The catalogue portion of Bu ston's *Chos 'byuri* has been edited by NISHIOKA 1980, 1981, 1983.

<sup>20</sup> Edited by EIMER 1989: 59-124.

<sup>21</sup> A survey of the structure has been given by EIMER 1989: 31-33.

<sup>22</sup> Bu ston uses the term *rnal 'byor chen po bla na med pa* instead of *rnal 'byor chen po*, i.e. Mahāyoga, given in the two Sa skya pa catalogues.

<sup>23</sup> The intermediate headings indicating that some texts are untraceable (*de dag ma rñed do*) or must still to be searched for (*de rñams btsal lo*) are not taken into account here.

the *Chos 'byun* Tantra list is a collection of "manifold minor Dhāraṇīs" (*gzuṇs phra mo sna tshogs*), a substructure not met with in 'Phags pa's *rGyud sde'i dkar chag*.

Subdivision of the Kriyātantra Section in 'Phags pa's Catalogue (B), Bu ston's <i>Chos 'byun</i> (C) and in Bu ston's <i>rGyud 'bum gyi dkar chag</i> (D)		
(B)	(C)	(D)
(1.) <i>rigs gsum so so'i rgyud</i>	— . —	(1.) <i>rigs so so'i rgyud</i>
(1.1.) <i>'jam dpal</i> Mañjuśrī (Tathāgata Family)	(1.)	(1.1.) <i>de bzin gsegs pa</i> subdivided into: (1.1.1.) up to (1.1.8.)
(1.2.) <i>spyan ras gzigs</i> Avalokiteśvara (Padma Family)	(2.)	(1.2.) <i>pad ma</i> subdivided into: (1.2.1.) up to (1.2.5.)
(1.3.) <i>phyag na rdo rje</i> Vajrapāṇi (Vajra Family)	(3.)	(1.3.) <i>rdo rje</i> subdivided into: (1.3.1.) up to (1.3.5.)
— . —	(4.) <i>mi g.yo ba</i>	— . — (1.4.) <i>nor can</i> (1.5.) <i>lia rtseen</i> (1.6.) <i>'jig rten pa</i>
(2.) <i>rig pa'i lha mo</i> Vidyādevī	(5.) <i>rig pa'i lha mo rgyud</i> (5.1.) <i>sgrol ma</i> (5.2.) <i>gtsug tor</i>	— . —
(3.) <i>thun moṇ gi rgyud</i>	— . —	(6.) <i>gzuṇs phra mo sna tshogs</i>

Bu ston's *rGyud 'bum gyi dkar chag* in turn agrees with the two early Sa skya pa catalogues to a higher extent; at first glance it seems to have been developed out of them. The first main common feature is that the three catalogues discussed here start with the highest Tantra class and give the following ones in descending order. So the basic structure is identical in Bu ston's and in 'Phags pa's Tantra catalogues. As the arrangement of the texts within the *rGyud 'bum gyi dkar chag* was taken over into the Tantra section of the *Them spāṇs ma* Kanjurs stemming from the exemplar prepared at Gyantse in A.D. 1432, it is obvious to assume that Bu ston adopted the basic structure by way of a copy of the Tantra collection belonging to the Old Narthang manuscript. As for those structures in the *rGyud 'bum gyi dkar chag* which are not given in the early Sa skya pa catalogues only one information is at hand. The biography of Bu ston Rin chen grub reports that it

was he who introduced the sixfold classification of the first paragraph of the Kriyātantra section<sup>24</sup>.

To sum up, it is probable that the basic structure common to the Tantra catalogue by 'Phags pa and to Bu ston's *rGyud 'bum gyi dkar chag* was found in the first Narthang Kanjur manuscript. This conclusion seems to account also for the sequence of paragraphs in the Anuttarayogatantra section and for the first three Tantra Families in the Kriyātantra. So we see a clear organizing principle applied at least to the Tantra section of the earliest Kanjur prepared in Narthang Monastery shortly after A.D. 1310.

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<sup>24</sup> Cf. RUEGG 1966: 26-27.

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## Appendix:

Synoptic Edition of Grags pa rgyal mtshan's  
*Kye'i rdo rje'i rgyud 'bum gyi dkar chag* and of  
*'Phags pa Blo gros rgyal mtshan's rGyud sde'i dkar chag*

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### Introductory Remarks

The *Kye'i rdo rje'i rgyud 'bum gyi dkar chag* and the *rGyud sde'i dkar chag* are extant in the A.D. 1736 Derge xylographic edition of the *Sa skyā pa'i bka' 'bum*, the two reprints of which have found their way into many research libraries<sup>25</sup>. Other text witnesses for the two *dkar chags* are not accessible at present<sup>26</sup>.

A diplomatic transcript of Grags pa rgyal mtshan's catalogue forms the basic structure of the following synoptic edition. For the titles listed in that *dkar chag* running numbers with letters **Gr** printed in bold type have been used. The corresponding parts of '*Phags pa's rGyud sde'i dkar chag*' are added in italics and indented; the titles in their original order are numbered with the preceding bold letters **Ph**.

As there exist some differences in the arrangement of the titles recorded in the two catalogues, a reference system for reading '*Phags pa's* text continuously is adopted in the synoptic edition. At the end of each item or coherent passage from the *rGyud sde'i dkar chag* the arrow ( → ) together with the letters **Gr** and a number indicates the entry in Grags pa rgyal mtshan's catalogue to which the following passage of '*Phags pa's dkar chag*' has been added.

In smaller type concordance lines are added to all entries of which parallels were traced. They refer to the two catalogues written by Bu ston Rin chen grub covering the Tantras and to some editions of the Kanjur. The sigla used are the following:

- B<sup>C</sup> followed by a number, refers to the catalogue portion of Bu ston's *Chos 'byuri* as edited by NISHIOKA 1980-83.
- B<sup>T</sup> followed by a number, refers to Bu ston's *rGyud 'bum gyi dkar chag* as edited by EIMER 1989.
- C followed by a number, refers to the Cone Kanjur as described by MIBU 1959.
- D followed by a number, refers to the Derge Kanjur as described by UI *et al.* 1934.

<sup>25</sup> For bibliographic details and location of the texts see above notes 6 and 9.

<sup>26</sup> Prof. Dr. David Paul Jackson (Hamburg) and Prof. Dr. Leonard van der Kuijp (Seattle) were so kind as to give me this information; I thank Mr. Peter Skilling (Nonthaburi, Thailand) for correcting the English of the following footnotes.

- F followed by a number, refers to the Kanjur manuscript from Phug brag as described by SAMTEN 1992.
- Gr followed by a number, refers to the titles in Grags pa rgyal mtshan's *dkar chag*.
- N followed by a number, refers to the Narthang Kanjur as described by TAKASAKI 1965.
- Ph followed by a number, refers to the titles in 'Phags pa's *dkar chag*.
- Q followed by a number, refers to the 1717/20 edition of the Peking Kanjur as described by *The Tibetan Tripitaka* 1960-1961: Vol. 165-168, *Catalogue*.
- S followed by a number, refers to the reprint of the Kanjur manuscript kept in the palace in Tog[s]Tog/Ladakh as described by SKORUPSKI 1985.
- U followed by a number, refers to the Them spañs ma manuscript in Ulan-Bator as described by BETHLENFALVY 1982.

As a rule the title of the corresponding or apparently corresponding text listed in Bu ston's *rGyud 'bum gyi dkar chag* is quoted within the concordance entry in order to show for which reason the titles were regarded as being identical. Titles of corresponding texts from other sources may be added. The concordances mainly rely upon identical sequences of syllables in the shortened titles given in the *dkar chags*, so the identification cannot always be definite. As the names of the *lo tsā bas* are not generally recorded in the two Sa skya pa catalogues<sup>27</sup>, even identical titles may sometimes refer to different translations of the same text.

Dr. (Mrs.) Adelheid Herrmann-Pfandt (Marburg) was so kind as to read the draft of the present paper very closely. Relying on materials collected for her own studies she corrected a number of preliminary identifications and identified some further texts. Her corrections and additions<sup>28</sup>, for which we thank her very much, are added marked by a preceding asterisc (\*). Following her advice the references to translations contained in the Phug brag Kanjur which differ from those in the standard Kanjurs (viz. C, D, N, Q, S, U) have been marked by a double preceding asterisc (\*\*) where ever possible.

The "Keys to Concordance" cover all the entries in 'Phags pa's *rGyud sde'i dkar chag* (Ph) and those in the concordance lines arranged in alphabetical and numerical order with reference to the corresponding number in Grags pa rgyal mtshan's *dkar chag* (Gr). Thus it is possible to find the corresponding texts in the two early Sa skya pa catalogues and in the canonical collections utilized for this synoptic edition.

The "Index of Titles" comprises all the text titles found in the two catalogues and in addition the titles given in the concordance lines and in the notes. Therefore, besides reference numbers pertaining to Grags pa rgyal mtshan's and 'Phags pa's catalogues, other references (e.g. also to B<sup>C</sup>, B<sup>T</sup>, and D) appear therein. In the "Keys to Concordance" and in the "Index of Titles" the arrow ( → ) is used to denote "see under".

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<sup>27</sup> Only in 'Phags pa's *dkar chag* the name of the *lo tsā ba* is given for four titles.

<sup>28</sup> Especially in her extensive letters dated 3.10.1995, 18.10.1995, 12.12.1995, 20.2.1996, 25.3.1996, 3.4.1996, 24.6/2.8.1996, and 26.9.1996.

## Synoptic Text

(18b2) kye'i rdo rje'i rgyud 'bum gyi dkar chag bžugs | | <sup>29</sup>  
 (1a) rgyud sde'i dkar chag bžugs so | |  
 (1b) om sva sti siddham | | na mo buddhā ya |  
 na mo gu ru bhyāḥ nama śśīr bhaṭṭā rā ka badzra dhā rā ya |  
 rdo rje 'chan chen ūnid kyi thugs rje yis |  
 | gžan gyi don du skye bo'i skur bstan nas |  
 | skal pa ji bžin gdul bya'i don mdzad pa |  
 | sa skya'i bla chen rnams la phyag 'tshal lo | | (2)  
 'dir rje btsun rin po che rgyal mtshan gyi mthas rnam par brgyan  
 pa'i žal sna nas | bod du 'gyur ba'i yan dag pa'i rgyud sde rin po  
 che bži po phal mo che'i mtshan phyogs gcig tu bsdebs pa las gñis  
 su med pa'i rgyud thog mar smos śin | bla ma chos kyi rjes bsgyur  
 ba'i rgyud (3) rnams bsnan te bri bar bya ba ni | 'di lta ste | →  
 [1.3.]

[1.] rnal 'byor chen po

[1.1.] thabs kyi rgyud la |

[1.3.] thabs kyi rgyud la → Gr 002

**Gr 001** gsañ ba 'dus pa rtsa ba'i rgyud |  
*Ph 039 dpal gsañ ba 'dus pa'i rgyud phyi ma*<sup>30</sup> | → Gr 003

B<sup>T</sup> 078 dpal gsañ ba 'dus pa rtsa ba'i rgyud

B<sup>C</sup> 1447 D 442<sup>31</sup> S 408A U 472 C 081 Q 081A N 404 F 415

**Gr 002** rgyud phyi ma le'u bco brgyad pa |

B<sup>T</sup> 079 de'i rgyud phyi ma

B<sup>C</sup> 1448 D 443 S 408B U 473 C 082 Q 081B N 405 F 416

**Gr 003** bśad pa'i rgyud (3)

rdo rje phreñ ba |

*Ph 040 rdo rje phreñ ba* | → Gr 004

B<sup>T</sup> 081 rdo rje phreñ ba mnōn par brjod pa rnal 'byor chen po'i rgyud thams cad kyi sñiñ po gsañ ba  
 rnam par phye ba žes bya ba

B<sup>C</sup> 1449 D 445 S 410 U 475 C 083 Q 082 N 406 \*\*F 417

<sup>29</sup> This title is given in smaller letters.

<sup>30</sup> It seems that this entry is a contraction of two titles, gsañ ba 'dus pa rtsa ba'i rgyud and dpal gsañ ba 'dus pa'i rgyud phyi ma, which when separated correspond to Gr 001 and Gr 002.

<sup>31</sup> Title: de bžin gšegs pa thams cad kyi sku gsuñ thugs kyi gsañ chen gsañ ba 'dus pa žes bya ba britag pa'i rgyal po chen po.

<b>Gr 004</b>	dgoñs pa luñ ston				
	<i>Ph 041 dgoris pa lun ston   → Gr 005</i>				
B <sup>T</sup> 080	dgoñs pa luñ ston				
B <sup>C</sup> 1450	D 444      S 409	U 474      C 084	Q 083      N 407	F 418	
<b>Gr 005</b>	lha mo bžis žus				
	<i>Ph 042 lha mo bžis žus   → Gr 006</i>				
B <sup>T</sup> 082	lha mo bžis yoñs su žus pa'i rgyud				
B <sup>C</sup> 1452	D 446      S 411	U 476      C 086	Q 085      N 409	F 419	
<b>Gr 006</b>	ye šes rdo rje kun las btus pa 'o				
	<i>Ph 043 ye šes rdo rje (3) kun las btus pa   → Gr 007</i>				
B <sup>T</sup> 083	ye šes rdo rje kun las btus pa'i rgyud				
B <sup>C</sup> 1451	D 447      S 412	U 477      C 085	Q 084      N 408	F 420	
<b>Gr 007</b>	gšin rje gšed dgra nag po				
	<i>Ph 044 gšin rje gšed dgra nag   → Gr 008</i>				
B <sup>T</sup> 101	de bžin gšegs pa thams cad kyi sku dañ gsuñ dañ thugs gšin rje gšed nag po žes bya ba'i rgyud				
B <sup>C</sup> 1456	D 467      S 429	U 494      C 105	Q 103      N 423	**F 426	
<b>Gr 008</b>	gžon nu gdoñ drug				
	<i>Ph 045 gžon nu gdoñ drug   → Gr 009</i>				
B <sup>T</sup> 105	gšin rje gšed nag po'i 'khor lo las thams cad sgrub par byed pa žes bya ba'i rgyud kyi rgyal po				
B <sup>C</sup> 1457	gšin rje gšed nag po'i 'khor lo las thams cad grub par byed pa gžon nu gdoñ drug gi rgyud				
D 473	S 432      U 498	C 106      Q 104	N 424      F 427		
<b>Gr 009</b>	rdo rje 'jigs byed				
	<i>Ph 046 rdo rje 'jigs byed   → Gr 010</i>				
B <sup>T</sup> 102	dpal rdo rje 'jigs byed kyi rgyud				
B <sup>C</sup> 1459	dpal rdo rje 'jigs byed kyi rgyud rtog pa bdun pa				
D 468	S 430      U 495	C 107      Q 105	N 425      F 423		
<b>Gr 010</b>	rnam snañ sgyu 'phrul dra ba 'o				
	<i>Ph 047 rnam par snai mdzad   sgyu 'phrul dra ba mams so    </i>				
	→ [2.]				
B <sup>T</sup> 100	rnam par snañ mdzad sgyu 'phrul dra ba'i rgyud				
B <sup>C</sup> 1464	D 466      S 428	U 493      C 104	Q 102      N 422	F 422	
<b>[1.2.]</b>	šes rab kyi rgyud la				
	<i>[1.2.] šes rab kyi rgyud la   → Gr 020</i>				
<b>Gr 011</b>	sañs rgyas mñam sbyor rtsa ba'i rgyud rtog pa bcu pa   (4)				
	<i>Ph 029 sañs rgyas mñam sbyor rtsa ba'i rgyud   → Gr 012</i>				
B <sup>T</sup> 004	sañs rgyas thams cad dañ mñam par sbyor ba mkha' 'gro ma sgyu ma bde ba'i mchog ces bya				
B <sup>C</sup> 1529	ba'i rgyud bla ma   rtsa ba'i brtag pa bcu pa				
	D 366      S 395	U 401      C 007	Q 008      N 367	F 435	

<b>Gr 012</b>	rgyud phyi ma						
	<i>Ph 030 rgyud phyi ma  </i>	→ Gr 013					
B <sup>T</sup> 005	de'i rgyud phyi ma rtog pa bdun pa'i dpe ma rn̄ed do						
B <sup>C</sup> 1530							
<b>Gr 013</b>	phyi ma'i phyi ma						
	<i>Ph 031 phyi ma'i phyi ma  </i>	→ Gr 014					
B <sup>T</sup> 006	de'i rgyud phyi ma'i phyi ma rtog pa lha pa						
B <sup>C</sup> 1531	D 367 S 396 U 402 C 008 Q 009 N 368 F 436						
<b>Gr 014</b>	zla gsañ thig le						
	<i>Ph 032 zla gsañ thig le  </i>	→ Gr 015					
B <sup>T</sup> 108	zla gsañ thig le gsañ ba'i rgyud kyi rgyal po chen po śin tu dgyes pa rdo rje gdon mi za ba'i dam tshig gi dkyil 'khor chen po rgyas pa mchog tu gsañ ba'i rgyud						
B <sup>C</sup> 1539	D 477 S 437 U 504 C 113 Q 111 N 432 F 431						
<b>Gr 015</b>	rdo rje gdan bži						
	<i>Ph 033 rdo rje gdan bži  </i>						
B <sup>T</sup> 064	rdo rje gdan bži'i rgyud						
B <sup>C</sup> 1532	D 428 S 389 U 458 C 067 Q 067 N 392 **F 468						
	<i>Ph 034 dbañ gi don (2) ston   rgyud kyi dum bu<sup>32</sup>  </i>	→ Gr 016					
<b>Gr 016</b>	de'i bśad rgyud						
	mantra am̄ sa						
	<i>Ph 035 mantra am̄ sa  </i>	→ Gr 017					
B <sup>T</sup> 065	sñags kyi cha'i rgyud kyi rgyal po						
B <sup>C</sup> 1533 <sup>33</sup>	D 429 S 390 U 459 C 068 Q 068 N 393 F 469						
<b>Gr 017</b>	ma hā mā ya						
	<i>Ph 036 bśad rgyud chen mo   ma hā mā ya  </i>	→ Gr 018					
B <sup>T</sup> 061	sgyu 'phrul chen mo žes bya ba'i rgyud kyi rgyal po						
B <sup>C</sup> 1536	D 425 S 386 U 455 C 064 Q 064 N 389 F 467						
<b>Gr 018</b>	sañs rgyas thod pa						
	<i>Ph 037 sañs rgyas thod pa  </i>	→ Gr 019					
B <sup>T</sup> 060	sañs rgyas thod pa žes bya ba rnal 'byor ma'i rgyud kyi rgyal po chen po						
B <sup>C</sup> 1538	D 424 S 385 U 454 C 063 Q 063 N 388 F 466						
<b>Gr 019</b>	rdo rje bdud rtsi						
	<i>Ph 038 rdo rje bdud rtsi rnams so    </i>	→ [1.1.]					
B <sup>T</sup> 071	rdo rje bdud rtsi'i rgyud kyi rgyal po						
B <sup>C</sup> 1537	D 435 S 401 U 465 C 074 Q 074 N 398 F 470						

<sup>32</sup> This title is given as Ph 016 (corresponding to Gr 044), too.<sup>33</sup> Cf. EIMER 1989: 70, Anm. 4.

<b>Gr 020</b>	'khor lo bde mchog rtsa ba'i rgyud
	<i>Ph 020</i> 'khor lo bde mchog rtsa ba'i rgyud   → Gr 024
B <sup>T</sup> 007	'bum pa chen po las bsdus pa'i rgyud   rtsa ba'i rgyud kyi phyi ma'i phyi ma
B <sup>C</sup> 1477	D 368 <sup>34</sup> S 334 U 403 C 015 Q 016 N 375 *F 438
	or: **F 437
<b>Gr 021</b>	bśad pa'i rgyud la a bhi dha na
	<i>Ph 022</i> a bhi dha na   → Gr 023
B <sup>T</sup> 008	nes par brjod pa'i rgyud bla ma'i bla ma žes bya ba'i rgyud kyi rgyal po
B <sup>C</sup> 1478	D 369 <sup>35</sup> S 335 U 404 C 016 Q 017 N 376 **F 446
<b>Gr 022</b>	rdo rje mkha' 'gro
	<i>Ph 023</i> rdo rje mkha' 'gro rgya mtsho <sup>36</sup>   → Gr 025
B <sup>T</sup> 009	rdo rje mkha' 'gro žes bya ba'i rgyud chen po
B <sup>C</sup> 1479	D 370 S 336 U 405 C 017 Q 018 N 378 F 447
<b>Gr 023</b>	mkha' 'gro rgya mtsho
B <sup>T</sup> 010	mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po chen po
B <sup>C</sup> 1481	D 372 S 337 U 406 C 019 Q 019 N 379 F 445
<b>Gr 024</b>	kun tu spyod pa
	<i>Ph 021</i> bśad pa'i rgyud
	mkha' 'gro ma kun spyod   → Gr 021
B <sup>T</sup> 013	rnal 'byor ma'i kun tu spyod pa'i rgyud
B <sup>C</sup> 1480	D 375 S 340 U 409 C 023 Q 023 N 382 F 440
<b>Gr 025</b>	khrag (5) 'thuṇ mñon 'byuṇ
	<i>Ph 024</i> he ru ka mñon 'byuṇ   → Gr 026
B <sup>T</sup> 012	dpal khrag 'thuṇ mñon par 'byuṇ ba žes bya ba rnal 'byor ma'i rgyud kyi rgyal po
B <sup>C</sup> 1483	D 374 S 339 U 408 C 021 Q 021 N 380 F 439
<b>Gr 026</b>	phag mo mñon 'byuṇ
	<i>Ph 025</i> phag mo mñon 'byuṇ   → Gr 029
B <sup>T</sup> 015	phag mo mñon par 'byuṇ ba žes bya ba'i bśad pa'i rgyud
B <sup>C</sup> 1488	D 377 <sup>37</sup> S 342 U 411A C 022 Q 022 N 381 *F 442 <sup>38</sup> or: *F 444 or:
*B <sup>C</sup> 1486-87	phag mo mñon par 'byuṇ ba žes bya ba'i bśad pa'i rgyud daṇ rgyud phyi ma gñis *D 378-9 C 060-1 Q 060-1
<b>Gr 027</b>	rnal 'byor ma bži kha sbyor gyi rgyud
	<i>Ph 027</i> rnal 'byor ma bži sbyor gyi rgyud   → Gr 028

<sup>34</sup> Title: *rgyud kyi rgyal po dpal bde mchog ñuṇ ñuṇ*.

<sup>35</sup> Title: *mñon par brjod pa'i rgyud bla ma*.

<sup>36</sup> It seems that this entry is a contraction of two titles, *rdo rje mkha' 'gro* and *mkha' 'gro rgya mtsho*, which when separated correspond to Gr 022 and Gr 023.

<sup>37</sup> Title: *phag mo mñon par brjod pa bśad pa'i rgyud phyi ma las phag mo mñon par byaṇ chub pa*.

<sup>38</sup> \*F 443 is a doublet to F 442.

B <sup>T</sup> 014	rnal 'byor ma bži kha sbyor ba'i rgyud					
B <sup>C</sup> 1489	D 376      S 341      U 410      C 024      Q 024      N 383      F 441					

**Gr 028** 'bum phrag gsum las ral pa gyen du brdzes pa'i nañ nas le'u gcig |  
**Ph 028** 'bum pa gsum pa las ral pa gyen du brdzes pa'i nañ nas  
 byuñ ba'i le'u gcig | → Gr 011

B<sup>T</sup> 016<sup>39</sup> ral pa gyen brdzes kyi rgyud las phyuñ ba'i rig pa 'dzin ma rdo rje rnal 'byor ma'i sgrub thabs  
 žes bya ba |

B<sup>C</sup> 1490 'bum phrag gsum pa las 'byuñ ba'i ral pa gyen du brdzes pa'i sgyu ma chen mo  
 D 380      S 343      U 411B      C 025      Q 025      N 777

**Gr 029** bde mchog sdom pa 'byuñ ba 'o | | | |  
**Ph 026** sdom pa 'byuñ ba | (2a) → Gr 027

B<sup>T</sup> 011 dpal sdom pa 'byuñ ba žes bya ba'i rgyud kyi rgyal po  
 B<sup>C</sup> 1482      D 373<sup>40</sup>      S 338      U 407      C 020      Q 020      N 377      F 448

[1.3.] gñis su med pa'i rgyud la |  
*/1.1.] gñis su med pa'i rgyud la → Gr 030*

**Gr 030** rtsa ba'i rgyud kye'i rdo rje |  
**Ph 001** kye'i rdo rje'i rgyud  
 brtag pa gñis pa | → Gr 032

B<sup>T</sup> 053 kye rdo rje žes bya ba'i rgyud kyi rgyal po  
 B<sup>C</sup> 1474 rtsa ba'i rgyud brtag pa gñis pa  
 D 417-18      S 379      U 448      C 009      Q 010      N 369      F 457

**Gr 031** rgyud phyi ma phyag rgya chen po'i thig le (6)  
**Ph 005** brtag pa gñis (4) pa'i rgyud phyi ma'i phyi mar grags pa  
 phyag rgya chen po'i thig le | → Gr 033

B<sup>T</sup> 055 phyag rgya chen po thig le žes bya ba | rnal 'byor ma'i rgyud kyi rgyal po chen po  
 B<sup>C</sup> 1521      D 420      S 381      U 450      C 011      Q 012      N 371      F 462

**Gr 032** bśad pa'i rgyud rdo rje gur |  
*thun mori ma yin pa'i bśad rgyud*

**Ph 002** 'phags pa mkha' 'gro ma rdo rje gur | → Gr 046  
 B<sup>T</sup> 054 mkha' 'gro ma rdo rje gur žes bya ba  
 B<sup>C</sup> 1475      D 419      S 380      U 449      C 010      Q 011      N 370      \*\*F 458

**Gr 033** ye śes thig le |  
**Ph 006** ye śes thig le → Gr 034

B<sup>T</sup> 057 dpal ye śes thig le rnal 'byor ma'i rgyud kyi rgyal po chen po  
 B<sup>C</sup> 1523      D 422      S 383      U 452      C 013      Q 014      N 373      F 464

<sup>39</sup> \*This is a tentative identification; the only text title in the Kanjur covering the term *ral pa gyen (du)* *brdzes pa / rgyud* is D 724 (*ral pa gyen brdzes kyi rtog pa chen po*), S 683, U 753, Q 469, N 671.

<sup>40</sup> Title: *dpal bde mchog 'byuñ ba žes bya ba'i rgyud kyi rgyal po*.

<b>Gr 034</b>	de kho na sgron ma	<i>Ph 007 de kho na'i sgron ma   → Gr 035</i>
B <sup>T</sup> 059	dpal de kho na ŋid kyi sgron ma	
B <sup>C</sup> 1524	D 423      S 384      U 453      C 014      Q 015      N 374      F 465	
<b>Gr 035</b>	gsañ <sup>41</sup> ba'i sgron ma   de kho na ŋid man riag	
	<i>Ph 008 gsañ ba'i sgron ma   de kho na ŋid kyi man riag ste thig le'i rgyud lña<sup>42</sup>  </i>	
		<i>Ph 009 ye śes sñiñ po rnal 'byor ma'i rgyud   → Gr 036</i>
*B <sup>T</sup> 056	ye śes sñiñ po rnal 'byor ma'i rgyud kyi rgyal po chen po	
B <sup>C</sup> 1522	cha mthun sñiñ po rnal 'byor ma'i rgyud <sup>43</sup>	
D 421	S 382      U 451      C 012      Q 013      N 372      F 463	
<b>Gr 036</b>	rñog pa med pa	
	<i>Ph 010 rñog pa med pa'i ā ra lli  <sup>44</sup> → Gr 037</i>	
B <sup>T</sup> 050	rñog pa med pa'i rgyud	
B <sup>C</sup> 1526	D 414      S 376      U 445      C 058      Q 058      N 387      F 450	
<b>Gr 037</b>	rdo rje a ra li	
	<i>Ph 011 rdo rje ā ra lli   → Gr 038</i>	
B <sup>T</sup> 063	rdo rje a ra li'i rgyud kyi rgyal po	
B <sup>C</sup> 1527	D 426      S 388      U 457      C 065      Q 065      N 390      F 451	
<b>Gr 038</b>	ri gi a ra li	
	<i>Ph 012 ri gi ā ra lli   (5) → Gr 041</i>	
B <sup>T</sup> 062	ri gi <sup>45</sup> a ra li'i rgyud kyi rgyal po chen po	
B <sup>C</sup> 1528	D 427      S 387      U 456      C 066      Q 066      N 391      F 452	
<b>Gr 039</b>	dpal mgon po mñon par 'byuñ ba	
	<i>Ph 017 mgon po mñon par 'byuñ ba'i rgyud   → Gr 040</i>	
*B <sup>T</sup> 076	nag po chen po žes bya ba'i rgyud kyi rgyal po chen po	
B <sup>C</sup> 1472	mgon po mñon par 'byuñ ba	
*D 440	S 406      U 470      C 079      Q 079      N 402      F 755	
<b>Gr 040</b>	gsañ sñags kyi spyod pa rgya mtsho mchog tu gsal ba las thod pa brtag pa'i	

<sup>41</sup> \*It is to be noted here that the Tanjur comprises a work by Tilli pa entitled *De kho na ŋid bži pa'i man riag gsal ba'i sgron ma* (D 1242).

<sup>42</sup> This number indicates that *gsañ ba'i sgron ma | de kho na ŋid man riag* may not be regarded as listing two titles.

<sup>43</sup> This is a tentative identification, based mainly on the position of the title within the list (cf. also NISHIOKA 1980-83: III, 175 (concordance)).

<sup>44</sup> The syllables *ā ra lli* seem to have been taken over from the two following titles in 'Phags pa's catalogue, viz. Ph 011 and Ph 012.

<sup>45</sup> In B<sup>C</sup> 1528 this syllable is written as *si*.

le'u (19a1) gsum pa<sup>46</sup> |

*Ph 018 gsan snags kyi spyod pa rgya mtsho mchog tu gsan ba las thod pa brtag pa'i rgyud (6) gsum | → Gr 045*

**Gr 041** mtshan yan dag par brjod pa |

*Ph 013 mtshan yan dag par brjod pa | → Gr 042*

B<sup>T</sup> 099 'jam dpal gyi don dam pa'i mtshan yan dag par brjod pa

B<sup>C</sup> 1545<sup>47</sup> D 360 S 427 U 492 C 001 Q 002 N 362 \*\*F 410

**Gr 042** dam pa dan po rtsa ba'i rgyud |

*Ph 014 dam pa dan po'i rtsa ba'i rgyud |<sup>48</sup> → Gr 043*

**Gr 043** dus kyi 'khor lo'i rgyud bsdus pa |

*Ph 015 dus kyi 'khor lo'i rtsa rgyud bsdus pa | → Gr 044*

B<sup>T</sup> 002 dus kyi 'khor lo bsdus pa'i rgyud

B<sup>C</sup> 1547 D 362<sup>49</sup> S 393 U 399 C 003 Q 004 N 364 F 411

**Gr 044** dbañ gi don rgyud kyi dum bu |

*Ph 016 dbañ gi don ston pa'i rgyud kyi dum bu | → Gr 039*

\*B<sup>T</sup> 001 dpal dus kyi 'khor lo'i rgyud stoñ phrag beu gnis pa las phyuñ ba | rtsa ba'i rgyud kyi dum bu  
dbañ mdor bstan pa

B<sup>C</sup> 1546 dpal dus kyi 'khor lo'i rtsa ba'i rgyud kyi dum bu

dbañ mdor bstan pa

D 361 S 392 U 398 C 002 Q 003 N 363 \*\*F 412 \*\* F 485

**Gr 045** mi g.yo ba'i rgyud le'u bži pa |

*Ph 019 mi g.yo ba'i rgyud gsañ ba chen po rnams so | → [1.2.]*

B<sup>T</sup> 070 mi g.yo ba gsañ ba'i rgyud chen po

B<sup>C</sup> 1191 D 434 S 400 U 464 C 072 Q 072 N 396

**Gr 046** goñ ma thams cad kyi bśad pa'i rgyud sam pu ṭa brtag pa bcu pa

*Ph 003-04 thun mon gi bśad pa'i rgyud*

*dpal sam pu ṭa thig le'i rgyud phyi ma dañ bcas pa<sup>50</sup> | → Gr 031*

B<sup>T</sup> 017 rgyud thams cad kyi glen gži

dpal yañ dag par sbyor ba žes bya ba'i rgyud kyi rgyal po chen po rtsa ba'i rgyud brtag pa bcu

B<sup>C</sup> 1476<sup>51</sup> D 381 S 344 U 412 C 026 Q 026 N 384 \*\*F 459

**Gr 047** rgyud phyi ma dañ bcas pa 'o | |

B<sup>T</sup> 018 de'i rgyud phyi ma dañ bcas pa

B<sup>C</sup> 1476 D 382 U 413 C 027 Q 027 N 385 F 460 \*\*F 461

<sup>46</sup> Without any explanation Grags pa rgyal mtshan classifies three chapters from the *caryātantra* (*gsan snags kyi spyod pa*) on the checking of skulls under *anuttarayogatantra*, viz. in the section *advayatantra* (Geshey Pema Tsering, oral communication).

<sup>47</sup> Title: 'jam dpal gyi mtshan yan dag par phan yon dan bcas pa.

<sup>48</sup> \*Most probably this title refers to the lost *mūlatantra* of the Kālacakra cycle.

<sup>49</sup> Title: mchog gi dan po'i sañs rgyas las phyuñ ba rgyud kyi rgyal po dpal dus kyi 'khor lo žes bya ba.

<sup>50</sup> This title comprises the *Uttaratantra* (below Gr 047) as well.

<sup>51</sup> Title: dpal sambu (for: sam pu) ṭa (rgyud phyi ma dan bcas pa).

dges (2) pa rdo rje'i rgyud phra mo 'ga<sup>51</sup> dañ | ra li ñer bži<sup>52</sup> snañ ste dri ma med pa de  
kho na yin nam gžan yin nam ma yin the tshom za 'o | |

[2.] | | gsañ sñags rnal 'byor gyi rgyud la |

*[2.] rnal 'byor gyi rgyud la rtsa ba'i rgyud | → Gr 048*

**Gr 048** de ñid bsdus pa |

*Ph 048 de kho na ñid bsdus pa | → Gr 049*

B<sup>T</sup> 109 de bžin gšegs pa thams cad kyi de kho na ñid bsdus pa žes bya ba

B<sup>C</sup> 1434 dpal de ñid bsdus pa rgyud phyi ma dañ bcas pa

D 479 S 438 U 505 C 114 Q 112 N 433 F 472

**Gr 049** rdo rje rtse mo |

*Ph 049 rdo rje rtse mo | → Gr 050*

B<sup>T</sup> 110 rdo rje rtse mo'i rgyud

B<sup>C</sup> 1435 D 480 S 439 U 506 C 115 Q 113 N 434 F 473

**Gr 050** dpal mchog dañ po |

*Ph 050 dpal mchog dañ po | (4) → Gr 051*

B<sup>T</sup> 116 dpal (m)chog dañ po žes bya ba

B<sup>C</sup> 1439<sup>53</sup> D 487 S 446 U 513 C 122 Q 119 N 438 F 476

**Gr 051** khams gsum rnam rgyal |

*Ph 051 khams gsum rnam rgyal | → Gr 052*

B<sup>T</sup> 112 'jig rten gsum las rnam par rgyal ba'i rtog pa'i rgyal po rtsa ba'i rgyud

B<sup>C</sup> 1436 D 482 S 441 U 508 C 117 Q 115 N 436 F 475

**Gr 052** mgon po kun snañ |

*Ph 052 mgon po kun snañ | → Gr 053*

B<sup>C</sup> 1446

**Gr 053** ñan (3) soñ sbyon rgyud |

*Ph 053 ñan soñ sbyon rgyud |*

\*B<sup>T</sup> 114 ñan soñ thams cad yoñs su sbyon ba gzi brjid kyi rgyal po'i brtag pa

B<sup>C</sup> 1438 \*D 485 S 443 U 510 C 120 Q 117 N 443

\*F 481 or:

\*B<sup>T</sup> 113 de bžin gšegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas | ñan soñ thams cad yoñs

<sup>51</sup> This refers to some other smaller Tantras belonging to the Hevajra cycle the titles of which are not given here (Geshey Pema Tsering, oral communication).

<sup>52</sup> Grags pa rgyal mtshan counts 24 Tantras only in the *ra li* group, while Bu ston lists 32 (cf. EIMER 1989: 64, paras 2.2.1.2.3.1. *thugs kyi rgyud brgyad*, 2.2.1.2.3.2. *gsuui gi rgyud brgyad*, 2.2.1.2.3.3. *sku'i rgyud brgyad*, and 2.2.1.2.3.4. *kha 'thor gyi rgyud brgyad de* | *sum cu so gñis ...*).

<sup>53</sup> Title: *dpal mchog dañ po'i rgyud dum bu bži hor khui bsab pa dari bcas pa*, so Bu ston lists an additional text which in his *rGyud 'bum gyi dkar chag* is entitled: B<sup>T</sup> 117 *theg pa chen po rtog pa'i rgyal po* (D 488, S 447, U 514, C 123, Q 120, N 439, F 477).

B<sup>C</sup> 1437 su sbyon ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa<sup>55</sup>  
 \*D 483<sup>56</sup> S 442 U 509 C 118 Q 116 N 442 F 478

B<sup>T</sup> 022 Ph 054 nam mkha' dan mñam pa'i rgyud |  
 dpal nam mkha' dan mñam pa'i rgyud kyi rgyal po |  
 B<sup>C</sup> 1494 D 386 S 348 U 417 C 031 Q 031

B<sup>T</sup> 115 Ph 055 rab tu gnas pa'i rgyud | → Gr 054  
 B<sup>T</sup> 1249 rab tu gnas pa mñor bsdus pa'i rgyud  
 D 486 S 444 U 511 C 121 Q 118 N 437 F 487

Gr 054 thams cad gsañ ba 'o | | | |  
 Ph 056 thams cad gsañ ba rnams so | |  
 B<sup>T</sup> 111 thams cad gsañ ba žes bya ba'i rgyud kyi rgyal po  
 B<sup>C</sup> 1455 D 481 S 440 U 507 C 116 Q 114 N 435 F 474

[2.1.] bla ma chos kyi rje'i žal sña nas bsgyur ba ni |

B<sup>T</sup> 119 Ph 057 rdo rje sñin po rgyan gyi rgyud | 'du ba rab (5) gsal |  
 rdo rje sñin po rgyan gyi rgyud<sup>57</sup> B<sup>C</sup> 1440

B<sup>T</sup> 122 Ph 058 sku gsuñ thugs kyi gsañ ba rgyan gyi bkod pa'i rgyud |  
 de bžin gsegs pa thams cad kyi sku dañ | gsuñ dañ | thugs gsañ ba rgyan gyi bkod pa žes  
 bya ba'i rgyud kyi rgyal po  
 B<sup>C</sup> 1441 sku gsuñ thugs kyi gsañ ba rgyan gyi bkod pa  
 D 492 S 452 U 519 C 125 Q 122 N 441 F 482

B<sup>T</sup> 123 Ph 059 gsañ ba nor bu thiñ le rnal 'byor gyi rgyud du 'du bar  
 gsal la | B<sup>C</sup> 1442 gsañ ba nor bu thiñ le  
 D 493 gsañ ba nor bu'i rgyud S 453 U 520 C 128 Q 125 N 446 F 483

B<sup>T</sup> 359 Ph 060 rdo rje sa 'og gi rgyud bya ba'i rgyud  
 B<sup>C</sup> 1162 rdo rje sa 'og gi rgyud D 744 S 697 U 767 C 408 Q 403 N 649 F 522

kyi khon̄s su 'du mod kyi | 'gyur mdzad pa po gcig pa'i phyir |

<sup>55</sup> \*The syllables preceding the title B<sup>T</sup> 114 , viz. 'phags pa rian soñ thams cad yonis su sbyon ba'i sñin po'i gzuris, should be regarded as a separate title, corresponding to (D 782:) rian soñ thams cad yonis su sbyon ba žes bya ba'i gzuris, the parallels to D 782 are C 251, Q 246, F 711, and possibly B<sup>C</sup> 1352 rian soñ thams cad yonis su sbyon ba. Therefore, the entry in EIMER 1989: 81 should be split into 114A and 114B.

<sup>56</sup> Title: de bžin gsegs pa dḡra bcom pa yan̄ dag par rdzogs pa'i sañs rgyas rian soñ thams cad yonis su sbyon ba gzi brjid kyi rgyal po'i brtag pa.

<sup>57</sup> \*A divergent version revised by Blo gros brtan pa is B<sup>T</sup> 120 rdo rje sñin po rgyan gyi rgyud (D 490, S 449, U 516); a third version revised by Bu ston is found S 450, U 517, C 126, Q 123, N 444.

A further comparable title is found in B<sup>T</sup> 084 rdo rje sñin po rgyan gyi rgyud ces bya ba (B<sup>C</sup> 1453, D 451, S 413, U 478, C 087, Q 086, N 410); the colophon to B<sup>T</sup> 084 indicates that it was translated by pandi ta ka ma la Gupta dan | lo tsā ba mia' bdag lha ye šes rgyal mtshan.

*phyogs gcig tu bris pa'o | | (6) → [3.]*

[3.] gsañ snags spyod pa'i rgyud la |  
 [3.] *spyod pa'i rgyud la | → Gr 055*

**Gr 055** rnam par snañ mdzad mñon par byañ chub pa'i rgyud |  
*Ph 061* *rnam par snañ mdzad mñon par byañ chub pa'i rgyud |*  
 → Gr 056

B<sup>T</sup> 124 rnam par snañ mdzad chen po mñon par rdzogs par byañ chub pa | rnam par sprul pa byin  
 gyis rlob pa'i rgyud

B<sup>C</sup> 1428<sup>58</sup> D 494 S 454 U 521 C 129 Q 126 N 447 F 488

**Gr 056** 'phags pa 'jam dpal rtsa ba'i rgyud |  
*Ph 062* *'jam dpal rtsa ba'i rgyud | → Gr 057*

B<sup>T</sup> 173 'jam dpal gyi rtsa ba'i rtog pa  
 B<sup>C</sup> 1119 D 543 S 503 U 570 C 167 Q 162 N 478 F 497

**Gr 057** 'jam dpal gšin rje gšed | khro bo rnam par rgyal ba'i rgyud | pra khog snañ  
 žes bya ba rtsa (4) ba'i rgyud dañ |

*Ph 063* *gšin rje gšed khro bo rnam par rgyal ba'i rgyud | pra  
 khog bslari rtsa ba'i rgyud | → Gr 058*

B<sup>T</sup> 231 khro bo rnam par rgyal ba šin tu gsañ ba'i rgyud | rtsa ba'i rgyud

B<sup>C</sup> 1430 gšin rje gšed khro bo rnam par rgyal bṣra khog snañ rtsa ba'i rgyud

D 604<sup>59</sup> S 561 U 631 C 296 Q 291 N 552 F 490

**Gr 058** rgyud phyi ma dañ |  
*Ph 064* *rgyud phyi ma | → Gr 059*

B<sup>T</sup> 231 rgyud phyi ma |  
 B<sup>C</sup> 1431 D 604 S 561 U 631 C 296 Q 291 N 552 F 490

**Gr 059** rgyud phyi ma'i phyi ma gsum bžugs so | |  
*Ph 065* *phyi ma'i phyi ma | → Gr 062*

B<sup>T</sup> 231 phyi ma'i phyi ma dañ bcas pa  
 B<sup>C</sup> 1432 D 604 S 561 U 631 C 296 Q 291 N 552 F 490

[4.] bya ba'i rgyud dañ de'i nañ tshan la rtog pa'i rgyud<sup>60</sup> ces kyañ brjod mod kyi | dbye  
 ba dka' bas phyogs gcig tu brjod na de yañ mtha' yas mod kyi |

[4.] *bya ba'i rgyud (2b) la → [4.1.]*

**Gr 060** mi g.yo ba'i rgyud le'u brgyad ma |  
 \*D 631<sup>61</sup> S 589 U 658 C 323 Q 318 N 578

<sup>58</sup> Title: *rtsa ba'i rgyud rnam par snañ mdzad mñon par byañ chub pa rgyud phyi ma dari bcas pa.*

<sup>59</sup> Title: *khro bo rnam par rgyal ba'i rtog pa gsañ ba'i rgyud.*

<sup>60</sup> For the interpretation of the term *rtog pa'i rgyud* see EIMER 1993.

<sup>61</sup> The identification of Gr 060 with D 631 etc., and of Gr 061 with D 632 etc. is tentative.

**Gr 061** mi g.yo ba'i rgyud (5) le'u dgu ma | yañ dag pa yin min dpyad<sup>62</sup> |  
 \*D 632 S 590 U 659 C 324 Q 319 N 579

**Gr 062** mi g.yo ba'i rtog pa chen po |

*Ph 066 mi g.yo ba'i rtog pa chen po | → [4.]*  
 BT 068 'phags pa mi g.yo ba'i rtog pa'i rgyud kyi rgyal po  
 BC 1193<sup>63</sup> D 432 S 398 U 462 C 071 Q 071 N 395 \*F 434

[4.1.] rigs gsum so so'i rgyud | [4.2.] rig pa lha mo'i rgyud do | |

[4.1.] rigs gsum so so'i rgyud | [4.2.] rig pa'i lha mo'i rgyud |  
 [4.3.] thun moni gi rgyud gsum las | → [4.1.1.]

[4.1.1.] | | dañ po la |

'phags pa 'jam dpal rtsa ba'i rgyud<sup>64</sup> kyi dbañ du byas na

[4.1.1.] rigs gsum so so'i 'jam dpal gyi rtsa rgyud la

\***Gr 063** dpa' bo drug pa tshañ bar bžugs |

*Ph 067 dpa' bo gcig tu grub pa | → Gr 064*  
 BT 174 dpa' bo gcig tu grub pa žes bya ba'i rgyud kyi rgyal po chen po  
 BC 1120 D 544 S 504 U 571 C 168 Q 163 N 479 \*\*F 480

rgyud rgyas pa kun nas phyuñ nas dum (6) bu kun la |

**Gr 064** 'jam dpal gyi žal nas gsuñs pa |  
 dum bu'i rgyud la

*Ph 068 'jam dpal gyi žal nas gsuñs pa | → Gr 065*  
 BT 175 'phags pa 'jam dpal gyi žal nas gsuñs pa žes bya ba'i gzuñs  
 BC 1121 D 545 S 505 U 572 C 171 Q 166 N 482

**Gr 065** 'jam dpal gyis dmod btsugs pa |

*Ph 069 'jam dpal gyi dmod btsugs (2) pa | → Gr 066*  
 BT 176 'jam dpal gyis dmod btsugs pa žes bya ba'i gzuñs  
 BC 1122 D 546 S 506 U 573 C 172 Q 167 N 483

**Gr 066** śes rab blo 'phel |

*Ph 070 śes rab blo 'phel | → Gr 067*  
 BT 179 rje btsun 'jam dpal gyi śes rab dañ blo 'phel ba žes bya ba'i gzuñs |  
 BC 1123 D 549 S 509 U 576 C 175 Q 170 N 485

<sup>62</sup> In his Tantra Catalogue Bu ston lists three texts, two of which have the name Mi g.yo ba in the title. For his doubts whether they are genuine Tantras or not cf. EIMER 1989: 71 "BT 068 ..., BT 069 ..., and BT 070 ... 'di gsum rgyud yañ dag yin min the ishom za bar snan no". Cf. also above Gr 045 mi g.yo ba gsan ba'i rgyud chen po.

<sup>63</sup> Title: mi g.yo ba'i rtog pa dños grub thams cad 'byuñ ba.

<sup>64</sup> This refers to Gr 056.

**Gr 067** śes rab bskyed pa |

**Ph 071** śes rab bskyed pa | → Gr 068

B <sup>T</sup> 275	śes rab bskyed pa'i gzuṇs						
B <sup>C</sup> 1340	*D 718 <sup>65</sup>	S 606	U 675	C 237	Q 232	N 772	F 697

B<sup>T</sup> 334 śes rab bskyed pa'i gzuṇs |

B <sup>C</sup> 1341	*D 719	S 669	U 739	C 238	Q 233	F 698	or:
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B<sup>T</sup> 335 śes rab bskyed pa'i gzuṇs |

B <sup>C</sup> 1342	*D 650	S 670	U 740	C 239	Q 234	N 540	F 699
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**Gr 068** 'jam dpal gho ṣa ḥag gi dbaṇ phyug |

**Ph 072** 'jam dpal gho ṣa ḥag gi dbaṇ phyug | → Gr 069

B <sup>C</sup> 1130	vā gi śva ra
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**Gr 069** 'jam dpal gyi bstod pa |

**Ph 073** 'jam dpal la lha mo brgyad kyis bstod pa | → Gr 070

*B <sup>C</sup> 963	ṅag gi dbaṇ phyug la bu mo brgyad kyis bstod pa					
D 552 <sup>66</sup>	C 170	Q 165	N 481	or:		

B <sup>C</sup> 1132	'jam dpal la lha mo brgyad kyis bstod pa	or:	B <sup>C</sup> 1133	bu mo brgyad kyis bstod pa <sup>67</sup>		
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**Gr 070** 'jam dpal gyi yig 'bru gcig pa 'o | | | |

**Ph 074** 'jam dpal yig 'bru gcig pa rnamso | | → [4.1.2.]

B <sup>T</sup> 180	'jam dpal yi ge 'bru gcig pa žes bya ba'i gzuṇs					
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B <sup>C</sup> 1124	D 550	S 510	U 577	C 176	Q 171	N 487
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[4.1.2.] spyan ras gzigs kyi dbaṇ (19b1) du byas na

[4.1.2.] spyan ras gzigs rgyud la | → Gr 071

**Gr 071** don yod žags pa rtsa ba'i rgyud |

**Ph 075** don yod žags pa rtsa ba'i (3) rgyud | → Gr 072

B <sup>T</sup> 304	spyan ras gzigs rtsa ba'i rgyud kyi rgyal po pad ma dra ba žes bya ba					
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B <sup>C</sup> 1134	rtsa ba'i rgyud pad ma'i dra ba					
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D 681	S 636	U 706	C 369	Q 364	N 618	F 499
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**Gr 072** a mo gha pā ūa'i rtog pa chen po |

**Ph 076** don yod žags pa'i rtog pa chen po | → Gr 073

<sup>65</sup> \*For the different texts bearing the title śes rab bskyed pa in the Kanjur cf. the unpublished paper by ADELHEID HERRMANN-PFANDT, "The Prajñāvardhanī-Dhāraṇī And Some Remarks on the History of the Tibetan Kanjur".

<sup>66</sup> It is possible that the passage 'jam dpal gho ṣa ḥag gi dbaṇ phyug | 'jam dpal gyi bstod pa — treated here as the two titles Gr 069 and Gr 070 — was originally meant to refer to one text only, viz. D 552 'jam dpal ṣa ḥag gi dbaṇ phyug la bu mo brgyad kyis bstod pa.

<sup>67</sup> \*For these two titles the text of B<sup>C</sup> (NISHIOKA 1980-83: III, 58) runs as follows: "[1132] 'jam dpal lha mo brgyad kyis bstod pa 'di [1133] bu mo brgyad kyis bstod pa daṇ gcig mi gcig brtag ste | de dag ma rñed do". The two titles could have been used for one and the same hymn.

B<sup>T</sup> 305 'phags pa don yod žags pa'i bsgyur 'phro  
 B<sup>C</sup> 1135 bśad pa'i rgyud don yod žags pa'i rtog pa chen po  
 \*C 370<sup>68</sup> Q 365 \*F 498

**Gr 073** phyag ston spyan ston gi rtog pa rgyas pa |  
*Ph 077* *thugs rje chen po phyag ston spyan ston gi rtog pa rgyas pa* | → Gr 074

B<sup>T</sup> 308 'phags pa spyan ras gzigs dbañ phyug lag pa ston pa dañ | mig ston pa dan ldan pa'i cho ga žib mo  
 D 690 S 644 U 714 N 620 or: \*C 373<sup>69</sup> Q 368 or:

B<sup>T</sup> 309 'phags pa spyan ras gzigs dbañ phyug phyag ston | mig ston dañ ldan pa | thogs pa mi mña' ba'i thugs rje chen po'i semis rgya cher yoñsu rdzogs pa žes bya ba'i gzuñs  
 B<sup>C</sup> 1140 spyan ras gzigs phyag ston spyan ston thogs pa mi mña' ba'i gzuñs.  
 D 691 S 645 U 715 C 374 Q 369 N 621 or: \*F 510

**Gr 074** žal bcu gcig pa'i gzuñs |  
*Ph 078* *thugs rje chen po žal bcu gcig pa'i gzuñs* | → Gr 075

B<sup>T</sup> 311 'phags pa spyan ras gzigs dbañ phyug žal bcu gcig pa žes bya ba'i gzuñs  
 B<sup>C</sup> 1142 D 693 S 642 U 712 C 378 Q 373 N 623 F 506

**Gr 075** 'phags pa za ma tog bkod pa'i rtog pa rgyas pa |

*Ph 079* *za ma tog bkod pa'i rtog pa rgyas pa* | → Gr 076

B<sup>T</sup> 323 'phags pa spyan ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa | rgyal ba thams cad kyi riñ bsrel rin po che za ma tog ces bya ba  
 \*B<sup>C</sup> 1275 D 705 S 658 U 728 C 386 Q 381 N 630 F 567 or:

\*B<sup>T</sup> 324 mtshan brgya rtsa lhug par yod pa gcig<sup>70</sup>  
 \*D 706 S 659 U 729 C 333 Q 328 N 776

**Gr 076** spyan ras gzigs ha la ha la'i rtog pa rgyas pa |  
*Ph 080* *spyan ras gzigs ha la ha la'i rtogs pa rgyas (4) pa* | → Gr 077

B<sup>C</sup> 1159 ha la ha la'i rtog pa

**Gr 077** 'phags pa me kha (2) la'i sñin rje mi bśol ba'i gzuñs |

*Ph 081* *'phags pa me kha la | sñin rje mi bśol ba'i gzuñs* | → Gr 078

B<sup>T</sup> 386 'phags pa me kha la žes bya ba'i gzuñs  
 B<sup>C</sup> 1150 me kha la'i gzuñs  
 D 772 S 723 U 794 \*C 432 Q 427 \*N 674 F 648

<sup>68</sup> \*This is an incomplete version of the text in question, cf. WALTER SIMON (1972), "An incomplete copy of a *sūtra* incorporated in the Peking print of the Tibetan Kanjur", BSOAS 35: 334-337. \*The complete text originated in a revision made by Bu ston Rin chen grub, viz. \*D 686, S 646, U 716, N 651, cf. SAMTEN 1992: 185 (note ad no. 498).

<sup>69</sup> \*C 373 and Q 368 are copies of an incomplete version of the text in question.

<sup>70</sup> The Kanjur parallels are entitled as follows: '*phags pa spyan ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa*'.

**Gr 078** spyan ras gzigs kyi yum |

*Ph 082* spyan ras gzigs kyi yum | → Gr 079

B<sup>T</sup> 340 spyan ras gzigs dbań phyug gi yum žes bya ba'i gzuńs

B<sup>C</sup> 1151 D 725 S 675 U 745 C 394 Q 389 N 637 F 507

**Gr 079** spyan ras gzigs kyi yon tan bsam gyis mi khyab pa |

*Ph 083* spyan ras gzigs yon tan bsam gyis mi khyab pa | → Gr 080

**Gr 080** yid bžin nor bu 'khor los sgyur ba'i rtog pa rgyas pa |

*Ph 084* yid bžin gyi nor bu 'khor los sgyur ba'i rtog pa chen po | → Gr 081

B<sup>T</sup> 310 'phags pa spyan ras gzigs dbań phyug gsań ba'i mdzod thogs pa med pa yid bžin gyi 'khor lo'i sñiń po

\*B<sup>C</sup> 1141 spyan ras gzigs yid bžin 'khor lo'i sñiń po

\*D 692<sup>71</sup> S 647 U 717 C 375 Q 370 N 622

**Gr 081** ha ya gri ba'i gzuńs dum bu |

*Ph 085* ha ya gri va'i gzuńs kyi dum bu | (5) → Gr 082

B<sup>T</sup> 348 spyan ras gzigs dbań phyug ha ya gri ba'i gzuńs

B<sup>C</sup> 1149 D 733 S 685 U 755 C 384 Q 379 N 629 F 670

**Gr 082** seń ge sgras dam bcas pa'i gzuńs dum bu |

*Ph 086* sei ga sgra'i dam bcas pa'i gzuńs kyi dum bu rnams so | | → [4.1.3.]

B<sup>T</sup> 322 seń ge sgra'i dam bcas pa'i gzuńs

B<sup>C</sup> 1157 D 704 S 657 U 727 C 392 Q 387 N 635

**Gr 083** padma (3) cod pan yań dag pa yin min dpyad | | |

B<sup>T</sup> 319 thugs rje chen po pad mo cod pan gyi rgyud

B<sup>C</sup> 1144 D 701 S 650 U 720 C 380 Q 375 N 626 F 503

[4.1.3.] phyag na rdo rje rgyud la |

[4.1.3.] phyag na rdo rje'i rgyud la | → Gr 084

**Gr 084** phyag na rdo rje dbań bskur ba'i rgyud |

*Ph 087* phyag na rdo rje dbań bskur ba'i rgyud | → Gr 085

B<sup>T</sup> 126 phyag na rdo rje dbań bskur ba'i rgyud

B<sup>C</sup> 1429 D 496 S 456 U 523 C 133 Q 130 N 450 F 489

**Gr 085** 'phags pa rig pa mchog |

*Ph 088* kri ya rig pa mchog gi rgyud | → Gr 086

B<sup>T</sup> 360 phyag na rdo rje rig pa mchog gi rgyud

B<sup>C</sup> 1188 D 746 S 696 U 766 C 407 Q 402 N 653 F 531

<sup>71</sup> \*A correspondent version which is not *rgyas pa / chen po* is D 722, S 673, U 743, etc.

**Gr 086** dpuṇ ba bzaṇ po |

*Ph 089* dpuṇ ba bzaṇ po | → Gr 087

B<sup>T</sup> 417 dpuṇ bzaṇ gis žus pa'i rgyud le'u bcu gcig pa |  
B<sup>C</sup> 1190 D 805 S 758 U 829 C 433 Q 428 N 721 F 493

**Gr 087** rdo rje sa 'og gcig |

*Ph 090-91* rdo rje sa 'og gi rgyud sna 'dres gcig<sup>72</sup> | → Gr 090

B<sup>T</sup> 129<sup>73</sup> rdo rje sa 'og gi rgyud  
B<sup>C</sup> 1164 D 499 S 459 U 526 C 132 Q 129 N 764

**Gr 088** 'phags pa rdo rje sa 'og daṇ |

phyag na rdo rje gos sñon po can

B<sup>C</sup> 1163<sup>74</sup> rdo rje sa 'og gi le'u bcu gsum pa

\*D 498 S 458 U 525 C 131 Q 128 N 448 \*F 492

**Gr 089** 'jig rten gsum 'dul ba la sogs pa maṇ du snaṇ ste bod (4) ma yin no | |

\*B<sup>T</sup> 131 'phags pa lag na rdo rje gos sñon po can žes bya ba 'jig rten gsum 'dul ba'i rgyud

B<sup>C</sup> 1168 D 501 S 462 U 529 C 136 Q 133

**Gr 090** rdo rje rnam 'joms |

*Ph 092* rdo rje rnam 'joms | → Gr 091

B<sup>T</sup> 364 rdo rje rnam par 'joms pa žes bya ba  
B<sup>C</sup> 1177 D 750 S 702 U 772 C 411 Q 406 N 655 \*F 516

**Gr 091** de'i bśad rgyud ri rab chen po'i khaṇ bu brtsegs pa daṇ |

*Ph 093* de'i bśad (6) rgyud | ri rab khaṇ bu brtsegs pa | → Gr 092

B<sup>T</sup> 365 rdo rje ri rab chen po'i rtse mo'i khaṇ pa brtsegs pa'i gzuṇs

B<sup>C</sup> 1178 D 751 S 703 U 773 C 412 Q 407 N 656 \*F 517

**Gr 092** rdo rje mi pham pa me ltar 'bar ba rmoṇs byed |

*Ph 094* rdo rje mi pham pa me ltar 'bar ba rmoṇs byed | → Gr 093

B<sup>T</sup> 366 rdo rje mi pham pa me ltar rab tu rmoṇs byed ces bya ba'i gzuṇs

B<sup>C</sup> 1179 D 752 S 704 U 774 C 413 Q 408 N 657 F 520

**Gr 093** rdo rje sñiṇ po'i gzuṇs |

*Ph 095* rdo rje sñiṇ po'i gzuṇs | → Gr 094

B<sup>T</sup> 095 rdo rje sñiṇ po rdo rje lce dbab pa žes bya ba

B<sup>C</sup> 1171 rdo rje sñiṇ po me lce dbab pa

D 462 S 423 U 488 C 102 Q 100 N 421

<sup>72</sup> This title comprises the counterparts of Gr 087 and Gr 088.

<sup>73</sup> B<sup>T</sup> 359 rdo rje sa 'og gi rgyud (B<sup>C</sup> 1162, D 744, S 697, U 767, C 408, Q 403, N 649, F 522) cannot be cited as counterpart, because this is the translation by Chos rje Sa skyā pa, already referred to above under Ph 060, see Gr 054.

<sup>74</sup> Identification from NISHIOKA 1980-83: III, 161.

- Gr 094** rdo rje phra mo thogs pa med pa'i gzuṇs |  
*Ph 096* rdo rje phra mo thogs pa med pa žes bya ba'i gzuṇs | → Gr 095
- B<sup>T</sup> 367 rdo rje phra mo thogs pa med pa žes bya ba'i gzuṇs  
 B<sup>C</sup> 1181 D 753 S 705 U 775 C 414 Q 409 F 524
- Gr 095** 'phags pa stobs po che'i gzuṇs |  
*Ph 097* 'phags pa stobs po che'i gzuṇs | → Gr 096
- B<sup>T</sup> 371 'phags pa stobs po che žes bya ba theg pa chen po'i mdo |  
 B<sup>C</sup> 1196 D 757 S 709 U 779 C 421 Q 416 N 665 F 613
- Gr 096** lag na rdo rje (5) bcu'i sñiñ po'i gzuṇs |  
*Ph 098* lag na rdo rje bcu'i gzuṇs | → Gr 097
- B<sup>T</sup> 368 lag na rdo rje bcu'i sñiñ po  
 B<sup>C</sup> 1180 D 754 S 706 U 776 C 415 Q 410 N 658 F 521
- Gr 097** rdo rje 'jigs byed kyi gzuṇs dum bu |  
*Ph 099* rdo rje 'jigs byed (3a) kyi dum bu | → Gr 098
- B<sup>T</sup> 232 'phags pa rdo rje 'jigs byed kyi gzuṇs  
 B<sup>C</sup> 1197 D 605 S 562 U 632 C 423 Q 418 \*N 769 F 614
- Gr 098** 'phags pa rdo rje'i mchu |  
*Ph 100* 'phags pa rdo rje mchu | → Gr 099
- B<sup>T</sup> 373 rdo rje mchu žes bya ba'i klu'i dam tshig  
 B<sup>C</sup> 1182 D 759 S 711 U 781 C 416 Q 411 \*N 659 F 528
- Gr 099** gnam lcags mchu'i dum bu |  
*Ph 101* gnam lcags mchu | → Gr 100
- B<sup>T</sup> 374 rdo rje gnam lcags mchu žes bya ba'i gzuṇs  
 B<sup>C</sup> 1183 D 760 S 712 U 782 C 417 Q 412 N 660 F 529
- Gr 100** 'phags pa lcags kyi mchu  
*Ph 102* lcags kyi mchu | → Gr 101
- B<sup>T</sup> 375 'phags pa lcags mchu žes bya ba'i gzuṇs |  
 B<sup>C</sup> 1184 D 761 S 713 U 783 C 418 Q 413 N 662 F 525 or:
- B<sup>T</sup> 376 'phags pa lcags kyi mchu žes bya ba'i gzuṇs |  
 B<sup>C</sup> 1185 D 762 S 714 U 784 C 419 Q 414 N 663 F 526
- Gr 101** 'phags pa lcags kyi mchu nag po |  
*Ph 103* lcags kyi mchu nag po | → Gr 103
- B<sup>T</sup> 377 'phags pa lcags mchu nag po žes bya ba'i gzuṇs  
 B<sup>C</sup> 1186 D 763 S 715 U 785 C 420 Q 415 N 661 F 527
- Gr 102** klu'i rgyal po bya khyuṇ bya ba de bod ma yin |
- Gr 103** drañ (6) sroñ klu la dmod pa bor ba'i gzuṇs |  
*Ph 104* drañ sron gis klu la dmod bor ba'i gzuṇs | → Gr 104

B<sup>c</sup> 1201 drañ sron̄ gis klu la dmod pa bor ba'i gzuñs

**Gr 104** sog ma med pa'i rtog pa rgyas pa 'o | | | |

*Ph 105 klu'i rgyal po sog ma med pa'i rtog pa rgyas pa rnams so | | → [4.2.]*

B<sup>c</sup> 1187 sag<sup>75</sup> ma med kyi rtog pa rgyas pa

[4.2.] rig pa'i lha mo rnams kyi gzuñs la

[4.2.] *rig pa'i lha mo rnams (2) kyi gzunis la | → Gr 105*

**Gr 105** gtsug tor rnam rgyal |

*Ph 106 gtsug tor rnam rgyal | → Gr 106*

\*B<sup>T</sup> 221 de bžin gšegs pa thams cad kyi gtsug tor rnam par rgyal ba žes bya ba rtog pa dañ bcas pa  
B<sup>c</sup> 1218 D 595 S 548 U 617 C 202 Q 197 N 509 F 630 or:

\*B<sup>T</sup> 222 de bžin gšegs pa thams cad kyi gtsug tor rnam par rgyal ba žes bya ba'i gzuñs rtog pa dañ bcas pa

B<sup>c</sup> 1221 D 594 S 550 U 619 C 204 Q 199 N 511 or:

\*B<sup>T</sup> 223 gtsug tor rnam par rgyal žes bya ba'i gzuñs rtog pa dan po bcas pa

B<sup>c</sup> 1220 D 596 S 552 U 621 C 206 Q 201 N 513 or:

\*B<sup>T</sup> 224 'phags pa ñan 'gro thams cad sbyoñ ba gtsug tor rnam par rgyal ma žes bya ba'i gzuñs

B<sup>c</sup> 1219 D 597 S 549 U 618 C 203 Q 198 N 510 \*\*F 631 or:

B<sup>T</sup> 225 gtsug<sup>76</sup> tor rnam par rgyal ba'i gzuñs žes bya ba'i rtog pa rab byed dañ po

B<sup>c</sup> 1222 D 598 S 551 U 620 C 205 Q 200 N 512 F 632

**Gr 106** gtsug tor dri med |

*Ph 107 gtsug tor dri med | → Gr 107-09*

B<sup>T</sup> 226 kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snañ ba | de bžin gšegs pa thams cad kyi sñin po dañ dam tshig la rnam par lta ba žes bya ba'i gzuñs

B<sup>c</sup> 1226 D 599 S 557 U 626 C 211 Q 206 N 517 F 629

**Gr 107-09** gtsug tor gdugs dkar rgyas 'brin lña yod pa las gsum<sup>77</sup> bod du gyur |

*Ph 108-10 gtsug tor gdugs dkar rgyas 'brin gsum |*

B<sup>T</sup> 217 de bžin gšegs pa thams cad kyi gtsug tor nas phyuñ ba gdugs dkar po can gžan gyis mi thub pa phyir bzlog pa'i rig snags kyi rgyal mo chem mo

<sup>75</sup> This syllable should be corrected to *sog*, cf. *Mahāvyutpatti* (1989): no. 3271 ("[Sanskrit] *apalālo nāgarāja*, [Tibetan] *klu'i rgyal po sog ma med ...*"); \*the variant reading *sog* is given by NISHIOKA 1980-83 as well.

<sup>76</sup> Instead of *gtsug* the Kanjur editions give *de bžin gšegs pa thams cad kyi gtsug*.

<sup>77</sup> \*Besides the four possible parallels in the Kanjur another Tibetan translation is extant, viz. a Dunhuang version studied by MARCELLE LALOU (1935-36), "Notes à propos d'une amulette de Touen-houang: Les litanies de Tārā et la *Sitātapatrādhāraṇī*", *Mélanges chinois et bouddhiques* 4, 145. There exist two more versions in the Tanjur noted by LALOU, *op. cit.*, 143, notes 2-3.

D 590 <sup>78</sup>	S 553	U 622	C 207	Q 202	*N 514	F 625	or:
B <sup>T</sup> 218	de bžin gšegs pa thams cad kyi <sup>79</sup> gtsug tor nas phyuṇ ba gdugs dkar mo can gžan gyis mi thub ma phyr bzlog ma chen mo mchog tu grub pa žes bya ba'i gzuṇs						
B <sup>C</sup> 1224 <sup>80</sup>	D 591	S 554	U 623	C 208	Q 203	N 515	F 628
B <sup>T</sup> 219	de bžin gšegs pa'i gtsug tor nas byuṇ ba gžan gyis mi thub ma žes bya ba'i gzuṇs						
B <sup>C</sup> 1223 <sup>81</sup>	D 592	S 555	U 624	C 209	Q 204	N 767 <sup>82</sup>	or:
*B <sup>T</sup> 220	de bžin gšegs pa'i gtsug tor nas byuṇ ba gžan gyis mi thub ma žes bya ba'i gzuṇs   lha yul ma chuṇ bar grags pa						
*B <sup>C</sup> 1225	D 593	S 556	U 625	C 210	Q 205	N 516	F 626
 <i>Ph 111 sgrol ma las sna tshogs pa'i rgyud   → Gr 110</i>							
B <sup>T</sup> 341	de bžin gšegs pa thams cad kyi yum sgrol ma las sna tshogs pa žes bya ba'i rgyud						
*B <sup>C</sup> 1207	sgrol ma las sna tshogs 'byuṇ ba						
D 726	S 676	U 746	C 395	Q 390	N 638	F 616	
<b>Gr 110</b>	ku ru (20a) ku lle'i rtog pa						
	<i>Ph 112 ku ru ku lle'i rtog pa   → Gr 111</i>						
B <sup>T</sup> 073	sgrol ma ku ru ku le'i rtog pa						
B <sup>C</sup> 1212	D 437	S 403	U 467	C 076	Q 076	N 399	
<b>Gr 111</b>	'od zer can gyi rtsa ba'i rgyud						
	<i>Ph 113 'od zer can gyi rtsa ba'i snags   → Gr 112</i>						
B <sup>T</sup> 192	'phags ma 'od zer can žes bya ba'i gzuṇs						
B <sup>C</sup> 1227	D 564	S 524	U 591	C 187	Q 182	N 497	F 643
<b>Gr 112</b>	de'i rtog pa chen po						
	<i>Ph 114 de'i rtog pa chen po   → Gr 113</i>						
B <sup>T</sup> 193	sgyu ma'i 'od zer can 'byuṇ ba'i rgyud las phyuṇ ba'i rtog pa'i rgyal po						
B <sup>C</sup> 1228	D 565	S 525A	U 592	C 188	Q 183	F 644	
<b>Gr 113</b>	'phags pa rdo rje lcags sgrog						
	<i>Ph 115 'phags pa rdo rje (3) lcags sgrog   → Gr 114</i>						
B <sup>T</sup> 372	rdo rje lu gu rgyud kyi rtog pa <sup>83</sup>						
B <sup>C</sup> 1231	D 758	S 710	U 780	C 192	Q 187	N 500	F 635
<b>Gr 114</b>	'phags pa skul byed ma'i gzuṇs						
	<i>Ph 116 skul byed ma'i gzuṇs   → Gr 115</i>						

<sup>78</sup> \*A different translation of the Sanskrit version underlying D 690 is extant in F 627.

<sup>79</sup> Instead of *pa thams cad kyi* the Kanjur editions write *pa'i*.

<sup>80</sup> Title: *gtsug tor gdugs dkar mchog tu grub pa*.

<sup>81</sup> Title: *gtsug tor gdugs dkar*.

<sup>82</sup> TAKASAKI 1965: 48 (*ad* Lhasa Kanjur no. 543) gives the identification with Q 204.

<sup>83</sup> This is a tentative identification: *lcags sgrog ma* stands for Sanskrit *śrīnkalā*, which also is rendered by Tibetan *lu gu*.

B <sup>T</sup> 240	'phags ma skul byed ma'i gzuñs					
B <sup>C</sup> 1232	D 613 <sup>K4</sup>	S 571	U 640	C 193	Q 188	N 501

Gr 115	gza' rnam s kyi yum	
	<i>Ph 117 gza' rnam s kyi yum   → Gr 116-20</i>	
B <sup>T</sup> 285-86	gza' yum 'gyur mi 'dra tsam gñis	
B <sup>C</sup> 1395-96	gza' rnam s kyi yum   de'i gzuns	

D 660-61	S 616-17	U 685-86	C 344-45	Q 339-40	N 597-98	F 686
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Gr 116-20	gzuñs gra lña	
	<i>Ph 118-22 gzuñs grva lña   → Gr 121</i>	

B <sup>T</sup> 186	stoñ chen mo rab tu 'joms ma žes bya ba'i gzuñs					
B <sup>C</sup> 1213	D 558	S 517	U 584	C 182	Q 177	N 492

B <sup>T</sup> 187	rig sñags kyi rgyal mo rma bya chen mo					
B <sup>C</sup> 1214	D 559	S 518	U 585	C 183	Q 178	N 493

B <sup>T</sup> 189	rig sñags kyi rgyal po so sor 'brañ ma žes bya ba					
B <sup>C</sup> 1215	D 561	S 520	U 587	C 184	Q 179	N 494

B <sup>T</sup> 190	rig sñags kyi rgyal mo bsil ba'i tshal chen mo'i mdo					
B <sup>C</sup> 1216	D 562	S 521	U 588	C 185	Q 180	N 495

B <sup>T</sup> 191	gsañ sñags rjes su 'dzin pa žes bya ba'i mdo					
B <sup>C</sup> 1217	D 563	S 522	U 589	C 186	Q 181	N 496

Gr 121	'phags pa be con chen mo	
	<i>Ph 123 'phags pa be con nag po   → Gr 122</i>	

B <sup>T</sup> 233	'phags pa be con chen po žes bya ba'i gzuñs					
B <sup>C</sup> 1296	D 606	S 563	U 633	C 313	Q 308	N 568

Gr 122	'phags pa yañs pa <sup>87</sup> (2) can gyi groñ khyer du 'jug pa	
	<i>Ph 124 'phags pa yañs pa can gyi groñ khyer du 'jug pa   → Gr 123</i>	

B <sup>T</sup> 254	'phags pa yañs pa'i groñ khyer du 'jug pa'i mdo					
B <sup>C</sup> 1286	D 628	S 586	U 655	C 145	Q 142	N 459

Gr 123	'phags pa rgyal mtshan rtse mo'i dpuñ rgyan	
	<i>Ph 125 rgyal mtshan gyi rtse mo'i dpuñ rgyan   → Gr 124</i>	

B <sup>T</sup> 239	rgyal mtshan rtse mo'i dpuñ rgyan žes bya ba'i gzuñs					
B <sup>C</sup> 1294	D 612	S 570	U 639	C 311	Q 306	N 566

Gr 124	'phags pa mam par rgyal ba	
	<i>Ph 126 'phags pa rnam par rgyal ba   → Gr 125</i>	

<sup>K4</sup> Title: *lha mo skul byed ma žes bya ba'i gzuñs*.

<sup>K5</sup> \*A doublet is F 655.

<sup>K6</sup> \*F 620 to F 624 are doublets to F 361 to F 365.

<sup>K7</sup> The final portion of line 1, beginning with the title given here as Gr 121, is re-inked in the xylograph.

- Gr 125** 'phags pa phyir zlog ma rnam par rgyal ba can ma |  
*Ph 127* 'phags pa (4) *phyir bzlog pa rnam par rgyal ba can ma* | → Gr 127  
 B<sup>T</sup> 349 phyir bzlog pa 'phags pa rnam par rgyal ba'i gzuṇs  
 B<sup>C</sup> 1299 D 734 S 686 U 756 C 299 Q 294 N 555 F 598
- Gr 126** gtsug tor nag mo bod ma yin |
- Gr 127** thams cad la mi 'jigs pa sbyin ma |  
*Ph 128* *thams cad la mi 'jigs pa sbyin pa* | → Gr 128  
 B<sup>T</sup> 236 'phags pa thams cad la mi 'jigs pa sbyin pa žes bya ba  
 B<sup>C</sup> 1305 D 609 S 567 U 636 C 305 Q 300 N 558 F 608
- Gr 128** gžan gyis mi thub pa | mi 'jigs<sup>88</sup> (3) ma sbyin ma  
*Ph 129* *gžan gyis mi thub pa mi 'jigs pa sbyin ma* | → Gr 129  
 B<sup>T</sup> 326 'phags pa gžan gyis mi thub pa mi 'jigs pa sbyin pa žes bya ba'i gzuṇs  
 B<sup>C</sup> 1302 D 708 S 661 U 731 C 302 Q 297 N 561 F 601
- Gr 129** phyir zlog ma stobs can |  
*Ph 130* *phyir bzlog pa stobs can ma* | → Gr 130  
 B<sup>T</sup> 352 'phags pa phyir bzlog pa stobs can žes bya ba'i gzuṇs  
 B<sup>C</sup> 1314 D 737 S 689 U 759 C 293 Q 288 N 550 F 597
- Gr 130** bar du gcod pa thams cad rnam par sbyoṇ ma |  
*Ph 131* *bar du gcod pa thams cad rnam par sbyoṇ ma* | → Gr 131  
 B<sup>T</sup> 256 'phags pa bar du gcod pa thams cad sel ba'i gzuṇs sñags  
 B<sup>C</sup> 1310 D 630 S 588 U 657 C 309 Q 304 N 564
- Gr 131** 'phags pa dug sel |  
*Ph 132* *'phags pa dug sel ma* | → Gr 132  
 B<sup>T</sup> 199 'phags pa dug sel žes bya ba'i rig sñags  
 B<sup>C</sup> 1233 dug sel ma'i rig sñags  
 D 571 S 530 U 598 C 194 Q 189 N 502 F 640 or:  
 \*F 678<sup>89</sup>
- Gr 132** mdaṇs phyir 'phrog ma |  
*Ph 133* *mdaṇs phyir (5) 'phrog pa'i gzuṇs* | → Gr 133  
 B<sup>T</sup> 245 mdaṇs phyir 'phrog pa žes bya ba'i gzuṇs  
 B<sup>C</sup> 1300 D 618 S 576 U 645 C 300 Q 295 N 556 F 547
- Gr 133** rin po che phreṇ ba'i dum bu |  
*Ph 134* *rin chen phreṇ ba'i dum bu* | → Gr 134  
 B<sup>T</sup> 234 gžan gyis mi thub pa rin po che'i phreṇ ba žes bya ba'i gzuṇs

<sup>88</sup> The two final syllables of line 2 are re-inked in the xylograph.

<sup>89</sup> This version covers one and a half folio, whereas F 640 covers more than two folios.

	B <sup>C</sup> 1301	D 607	S 564	U 634	C 301	Q 296	N 557	F 600
<b>Gr 134</b>		'phags pa rgyal ba can						
		<i>Ph 135</i> 'phags pa rgyal ba can   → Gr 135						
B <sup>T</sup> 195	rig sñags kyi rgyal mo rgyal ba can žes bya ba							
B <sup>C</sup> 1236	D 567              S 526              U 594              C 197				Q 192	N 766	*F 681 <sup>wl</sup> or:	
B <sup>T</sup> 196	'phags pa rgyal ba can žes bya ba'i gzuns							
B <sup>C</sup> 1239	D 568              S 527              U 595              C 198				Q 193	N 505	*F 663	
<b>Gr 135</b>		'phags pa ri khrod lo ma can						
		<i>Ph 136</i> parṇa śa ba ri'i gzunis   → Gr 136						
B <sup>C</sup> 1230 <sup>wl</sup>	ri khrod lo ma can							
B <sup>T</sup> 351	'phags ma ri khrod lo ma gyon ma žes bya ba'i gzuns							
D 736	S 688              U 758              C 191              Q 186				N 499	F 641	or:	
*B <sup>T</sup> 350	parṇa śa va ri'i mdo							
D 735	S 687              U 757              C 190              Q 185				N 498			
<b>Gr 136</b>		me ltar 'bar ba'i gzunis						
		<i>Ph 137</i> me ltar 'bar ba'i gzunis   → Gr 137						
B <sup>T</sup> 272	yi dvags kha la me 'bar ma la skyabs mdzad pa'i gzuns							
B <sup>C</sup> 1413	D 646              S 603              U 672              C 361              Q 356				N 613	*F 750 <sup>y2</sup>	or:	
B <sup>T</sup> 273	yi dvags kha na me 'bar ma la dbugs dbyuṇ ba'i gzunis							
B <sup>C</sup> 1412	kha 'bar ma dbugs dbyuṇ ba'i gtor chog							
D 647	S 604              U 673              C 360              Q 355				N 612	*F 749		
<b>Gr 137</b>		rig sñags rgyal mo sgron (4) ma mchog						
		<i>Ph 138</i> rig sñags kyi rgyal mo sgron ma mchog   → Gr 138						
B <sup>T</sup> 157	sgron ma mchog gi gzunis žes bya ba							
B <sup>C</sup> 1237	D 528              S 487              U 554              C 200              Q 195				N 507	F 553		
<b>Gr 138</b>		dbyig dañ ldan ma						
		<i>Ph 139</i> dbyig ldan ma'i gzuris   → Gr 139						
B <sup>T</sup> 198	'phags pa dbyig dañ ldan pa žes bya ba'i gzunis							
B <sup>C</sup> 1234	D 570              S 529              U 597              C 195				Q 190	N 503	F 544	
<b>Gr 139</b>		yi ge drug pa'i gzunis						
		<i>Ph 140</i> ye ge drug pa'i gzunis   → Gr 140						
B <sup>T</sup> 203	'phags pa yi ge drug pa'i rig sñags							
B <sup>C</sup> 1146	D 575              S 534              U 602              C 318				Q 313	N 573	F 545	

<sup>90</sup> \*This is the longer version.<sup>91</sup> The identification relies only on the identical parts of the titles, it is not certain which of the texts noted is an exact parallel. \*Therefore, the title B<sup>C</sup> 1246 *satis rgyas thams cad kyi yum ri khrod lo ma can ni su rtsa bži spyi'i gzunis*, noted as tentative parallel to Gr 150 could be given at this place as well.<sup>92</sup> \*This is the longer version.

- Gr 140** 'gro ldiñ ba'i rig sñags kyi rgyal mo |  
*Ph 141* 'gro ldiñ (6) ba'i rig sñags kyi rgyal mo | → Gr 141  
 B<sup>T</sup> 237 'phags pa 'gro ldiñ ba'i gzuñs  
 B<sup>C</sup> 1309 D 610 S 568 U 637 C 310 Q 305 N 565 F 649
- Gr 141** dpal chen mo'i mdo |  
*Ph 142* dpal chen mo'i gzuñs | → Gr 142  
 B<sup>T</sup> 355 'phags ma dpal chen mo'i mdo  
 B<sup>C</sup> 1243 D 740 S 693 U 763 C 404 Q 399 N 647 F 633
- Gr 142** nad thams cad rab tu ži bar byed pa |  
*Ph 143* nad thams cad rab tu ži bar byed pa'i gzuñs | → Gr 143  
 B<sup>T</sup> 249 'phags pa nad thams cad rab tu ži bar byed pa žes bya ba'i gzuñs  
 B<sup>C</sup> 1317 D 622 S 581 U 650 C 212 Q 207 N 518 F 677
- Gr 143** rims nad rab tu ži bar byed pa |  
*Ph 144* rims nad thams cad rab tu ži bar byed pa'i gzuñs | → Gr 144  
 B<sup>T</sup> 251 'phags pa rims nad rab tu ži bar byed pa'i gzuñs  
 B<sup>C</sup> 1318 D 625 S 583 U 652 C 214 Q 209 N 520 F 679
- Gr 144** mig nad rab tu ži bar byed pa |  
*Ph 145* mig nad thams cad rab tu ži bar byed pa'i gzuñs | → Gr 145  
 B<sup>T</sup> 247 'phags pa mig nad rab tu ži bar byed pa žes bya ba'i mdo  
 B<sup>C</sup> 1320 D 620 S 578 U 647 C 216 Q 211 N 521 F 548
- Gr 145** mig nad rnam par sbyonñ ba |  
*Ph 146* mig nad rnam par sbyonñ ba'i (3b) gzuñs | → Gr 146  
 B<sup>T</sup> 246 'phags pa mig rnam par sbyonñ ba žes bya ba'i rig sñags  
 B<sup>C</sup> 1307 D 619 S 577 U 646 C 307 Q 302 N 563 F 546
- Gr 146** gžanñ 'brum rab (5) tu ži bar byed pa |  
*Ph 147* gžanñ 'brum rab tu ži bar byed pa'i gzuñs | → Gr 147  
 B<sup>T</sup> 248 'phags pa gžanñ 'brum rab tu ži ba žes bya ba'i mdo  
 B<sup>C</sup> 1322 D 621 S 580 U 649 C 218 Q 213 N 522 F 676
- Gr 147** rig sñags kyi rgyal mo dbugs chen mo |  
*Ph 148* rig sñags kyi rgyal mo dbugs chen mo | → Gr 148  
 B<sup>T</sup> 387 rig sñags kyi rgyal po dbugs chen po žes bya ba  
 B<sup>C</sup> 1316 D 773 S 724 U 795 C 295 Q 290 N 675 F 684
- Gr 148** mi rgod rnam par 'joms pa |  
*Ph 149* mi rgod rnam par 'joms pa'i gzuñs | → Gr 149  
 B<sup>T</sup> 255 'phags pa mi rgod rnam par 'joms pa žes bya ba'i gzuñs |  
 B<sup>C</sup> 1323 D 629 S 587 U 656 C 219 Q 214 N 523 F 680

- Gr 149** lha mo dbyañs can ma la bstod pa |  
*Ph 150 lha mo dbyañs can ma'i bstod pa* | → Gr 150
- B<sup>T</sup> 353 Iha mo sgra dbyañs la bstod pa snags dan beas pa  
 B<sup>C</sup> 1241 D 738 S 691 U 761 C 402 Q 397 N 645 \*F 638
- Gr 150** sañs rgyas thams cad kyi yum |  
*Ph 151 sañs rgyas thams cad kyi yum* | → Gr 151
- B<sup>T</sup> 181 śes rab kyi pha rol tu phyin pa'i mtshan brgya rtsa brgyad pa dan |  
 B<sup>T</sup> 182 śes rab kyi pha rol tu phyin pa ko'u sí ka žes bya ba gñis te |  
 de gñis sañs rgyas kyi yum yin no | |  
 B<sup>C</sup> 0121 B<sup>C</sup> 0116 ko'u sí ka  
 D 553-4 S 512-3 U 579-80 C 177-78 Q 172-3 N 488-9 or:
- \*B<sup>C</sup> 1246<sup>93</sup> sañs rgyas thams cad kyi yum ri khrod lo ma can ñi šu rtsa bži spyi'i gzuñs
- Gr 151** gtsug gi nor bu |  
*Ph 152 gtsug gi nor bu'i gzuñs* | (2) → Gr 152
- B<sup>T</sup> 202 'phags pa gtsug gi nor bu žes bya ba'i gzuñs  
 B<sup>C</sup> 1298 D 574 S 533 U 601 C 297 Q 292 N 553 F 599
- Gr 152** tsandan gyi yan lag |  
*Ph 153 tsandan gyi yan lag* → Gr 153
- B<sup>T</sup> 147 'phags pa tsan dan gyi yan lag ces bya ba'i gzuñs  
 B<sup>C</sup> 1297 D 518 S 477 U 544 C 298 Q 293 N 554 F 653
- Gr 153** dri ma med pa |  
*Ph 154 dri ma med pa* | → Gr 154
- B<sup>T</sup> 146 'phags pa dri ma med pa žes bya ba'i gzuñs  
 B<sup>C</sup> 1269 D 517 S 476 U 543 C 161 Q 156 N 472 F 661
- Gr 154** stoñ 'khyil ba<sup>94</sup> |  
*Ph 155 stoñ 'khyil ba* | → Gr 155
- Gr 155** lha mo brgyad kyi gzuñs |  
*Ph 156 lha mo brgyad kyi gzuñs* | → Gr 156
- B<sup>T</sup> 127 lha mo brgyad kyi gzuñs  
 B<sup>C</sup> 1238 D 497 S 457 U 524 C 201 Q 196 N 508 F 642
- Gr 156** de bžin (6) gšegs pa'i yum |  
*Ph 157 de bžin gšegs pa'i yum gyi gzuñs mams so* | | | → [4.3.]

<sup>93</sup> \*This identification is tentative, as it relies only on the identical parts of the titles, cf. above the note to Gr 135.

<sup>94</sup> Cf. *Mahāyūtpatti* 1989, no. 4280 ("[Sanskrit] sahasrāvartā, [Tibetan] stoñ 'khyil ma...").

\*B<sup>T</sup> 139A byañ chub sñiñ po'i rgyan 'bum nas btus pa'i gzuñs  
 D 509<sup>95</sup> S 470 U 537 C 142 Q 139 N 457 or:

\*B<sup>T</sup> 139B<sup>96</sup> F 550  
 B<sup>C</sup> 1283 byañ chub sñiñ po rygan 'bum

[4.3.] thun moñ gi mdo la |

[4.3.] *thun moñ gi rgyud la |*  
*Ph 159 dam tshig gsum bkod pa'i rgyal po | → Gr 157*

\* B<sup>T</sup> 132 dam tshig gsum bkod pa'i rgyal po'i rgyud  
 \*B<sup>C</sup> 1433 D 502 S 467 U 534 C 137 Q 134 N 452 F 491

**Gr 157** gsañ ba spyi rgyud |

*Ph 160 gsañ ba (3) spyi rgyud |*

B<sup>T</sup> 418 dkyil 'khor du dbañ bskur ba ston pa'i gsañ ba spyi rgyud  
 B<sup>C</sup> 1247 dkyil 'khor thams cad kyi spyi'i cho ga gsañ ba spyi rgyud  
 D 806 S 755 U 826 C 434 Q 429 N 722 F 494

*Ph 161 legs par grub pa | → Gr 158*

B<sup>T</sup> 419 legs par grub pa'i rgyud |  
 B<sup>C</sup> 1189 D 807 S 757 U 828 C 436 Q 431 N 724 F 495

**Gr 158** bsam gtan phyi ma |

*Ph 162 bsam gtan phyi ma | → Gr 159*

B<sup>T</sup> 420 bsam gtan phyi ma'i rgyud  
 B<sup>C</sup> 1248 bsam gtan phyi ma'i rim par phye ba  
 D 808 S 756 U 827 C 435 Q 430 N 723 F 496

**Gr 159** gser 'od dam pa'i mdo |

*Ph 163 gser 'od dam pa | → Gr 160*

B<sup>T</sup> 183 gser 'od dam pa mchog tu rnam par rgyal ba žes bya ba'i mdo sde  
 B<sup>C</sup> 0210 gser 'od dam pa mchog tu rnam par rgyal ba  
 D 555 S 514 U 581 C 179 Q 174 N 490 F 407 or:

B<sup>T</sup> 184 gser 'od dam pa mdo sde'i dbañ po'i rgyal po  
 B<sup>C</sup> 0208 gser 'od dam pa mdo sde'i dbañ po che ba  
 D 556 S 515 U 582 C 180 Q 175 N 491 F 408 or:

B<sup>T</sup> 185 gser 'od dam pa mdo sde'i dbañ po'i rgyal po žes bya ba  
 B<sup>C</sup> 0209 gser 'od dam pa mdo sde'i dbañ po chuñ ba  
 D 557 S 516 U 583 C 181 Q 176 N 763 F 409

<sup>95</sup> \*The text D 509 etc. covers about one folio only; it is regarded as an excerpt in some of the accessible sources, e.g., in B<sup>T</sup> 139 and in the colophons of S 470 and Q 139. D 508, a late translation from the Chinese cannot correspond to Ph 159, cf. GREGORY SCHOPEN (1985), "The Bodhigarbhālāṅkārālakṣa and Vimaloṣṇīśa Dhāraṇīs in Indian inscriptions", WZKS 29, 120-125.

<sup>96</sup> \*In his *Rgyud 'bum gyi dkar chag* Bu ston adds to the title of the excerpt, viz. to *Byañ chub sñiñ po'i rgyan 'bum nas btus pa'i gzuñs*, that the complete text, which therefore here is counted B<sup>T</sup> 139B, still remains to be found (fol. 9b6: 'di'i rgyud tshari ba žig bod du 'gyur yod par 'dug pas btsal bar bya 'o, cf. EIMER 1989: 87). In F 550 this complete version is extant, cf. JAMPA SAMTEN 1992: xxvi, no. 9.

**Gr 160** 'og min gyi tshe dpag med

*Ph 164* 'og min gyi tshe dpag med | → Gr 161

B<sup>C</sup> 1253 'og min gyi tshe dpag med  
 B<sup>T</sup> 297<sup>97</sup> 'phags pa tshe dañ ye śes dpag tu med pa žes bya ba theg pa chen po'i mdo | om gsum byas  
 D 674<sup>98</sup> pa bar na puṇya yod pa gcig dañ  
 S 631 U 701 C 366 Q 361 N 615 F 534

**Gr 161** bde ba can gyi tshe dpag med |

*Ph 165* bde ba can gyi tshe dpag med | → Gr 162

B<sup>C</sup> 1254 bde ba can gyi tshe dpag med  
 B<sup>T</sup> 298<sup>99</sup> om gñis byas pa | bar na pu nya med pa gcig ste | cha gñis |  
 D 675 S 632 U 702 C 367 Q 362 N 616

**Gr 162** chos kyi rgya mtsho'i<sup>100</sup>

*Ph 166* chos kyi rgya mtsho | → Gr 163

B<sup>T</sup> 279 chos kyi rgya mtsho žes bya ba'i gzuñs  
 B<sup>C</sup> 1289 chos kyi rgyal[!] mtshan[!]  
 D 654 S 610 U 679 C 315 Q 310 N 570 F 261

**Gr 163** dkyil 'khor brgyad pa |

*Ph 167* dkyil 'khor brgyad pa | → Gr 164

B<sup>T</sup> 270 'phags pa dkyil 'khor brgyad pa'i gzuñs  
 B<sup>C</sup> 1271<sup>101</sup> D 644 S 601 U 670 C 163 Q 158 N 474 F 537

**Gr 164** nor bu rgyas pa'i gžal med khañ |

*Ph 168* nor bu rgyas pa'i gžal med khan | → Gr 165

B<sup>T</sup> 137 nor bu zab mo rgyas pa'i gžal med khañ śin tu rab tu gnas pa gsañ ba dam pa'i cho ga žib mo'i  
 rgyal po  
 B<sup>C</sup> 1250 D 506 S 468 U 535 C 141 Q 138 N 456

**Gr 165** 'jigs pa chen po brgyad las sgrol<sup>102</sup> (20b1) ba'i gzuñs chen mo

*Ph 169* 'jigs pa brgyad las (4) sgrol ba | → Gr 166

B<sup>T</sup> 171 'jigs pa chen po brgyad las sgrol ba'i gzuñs  
 B<sup>C</sup> 1211 D 541 S 501 U 568 C' 401 Q 396 N 765 F 683

**Gr 166** gsañ ba riñ bsrel gyi za ma tog |

*Ph 170* gzuñs chen po gsañ ba'i riñ bsrel gyi za ma tog | →  
 Gr 167

<sup>97</sup> \*This identification relies upon mKhas grub rje, *rGyud sde spyi'i rnam par gžag pa rgyas par brjod*, cf. LESSING / WAYMAN 1968: 124-125.

<sup>98</sup> Title: 'phags pa tshe dañ ye śes dpag tu med pa žes bya ba theg pa chen po'i mdo.

<sup>99</sup> Cf. note 97 above.

<sup>100</sup> This genitive seems to indicate that Gr 162 and 163 cover one title only. But the śad between Ph 166 and Ph 167 shows that there two titles are meant.

<sup>101</sup> \*HARRISON 1996b: 61-62, denies the identity of B<sup>C</sup> 1271 with S 601, because the size indicated by Bu ston, viz. 70 ślokas, exceeds that of S 601. As the other texts named loc. cit. belong to the Sūtra section, it could well be that at this instance a wrong number for the verses in B<sup>C</sup> 1271 has come down to us.

<sup>102</sup> The final portion of line 6, beginning with 'jigs, is re-linked in the xylograph.

B <sup>T</sup> 138	de bzin gsegs pa thams cad kyi sñin po gsañ ba riñ bsrel gyi za ma tog ces bya ba'i gzuñs					
B <sup>C</sup> 1285	D 507      S 469      U 536      C 144      Q 141      N 458      F 234					
<b>Gr 167</b>	sgo mtha' yas pa bsgrub pa					
	<i>Ph 171 sgo mtha' yas pa'i gzunis</i>   → Gr 168					
B <sup>T</sup> 154	'phags pa sgo mtha' yas pa sgrub pa'i gzuñs					
B <sup>C</sup> 0225	*D 525      S 484      U 551      C 544      Q 539      N 127      *F 290 <sup>103</sup>					
<b>Gr 168</b>	mtshan mo bzañ po					
	<i>Ph 172 mtshan mo bzari po</i>   → Gr 169					
B <sup>T</sup> 244	'phags pa mtshan mo bzañ po žes bya ba'i mdo					
B <sup>C</sup> 0046	D 617      S 575      U 644      C 604      Q 599      N 298					
<b>Gr 169</b>	'phags pa dkon mchog ta la la					
	<i>Ph 173 'phags pa dkon mchog ta la la</i>   → Gr 170					
B <sup>C</sup> — <sup>104</sup>	dkon mchog ta la la					
*D 847	S 127      U 177      C 477      Q 472      N 758      F 348					
<b>Gr 170</b>	ye śes ta la la					
	<i>Ph 174 ye śes ta la la</i>   → Gr 171					
B <sup>T</sup> 150	'phags pa ye śes ta la la žes bya ba 'gro ba thams cad yoñs su sbyoñ ba'i gzuñs					
B <sup>C</sup> 1326	D 522      S 480      U 547      C 222      Q 217      *N 526, *N 685      F 606					
<b>Gr 171</b>	ye śes skar mda' dañ de gñis dum bur bžugs					
	<i>Ph 175 ye śes skar mda'</i>   → Gr 172					
B <sup>T</sup> 274	ye śes skar mda'i sñin po					
B <sup>C</sup> 1410	D 649      S 605      U 674      C 358      Q 353      N 611      F 747					
<b>Gr 172</b>	me tog brtsegs pa'i gzuñs					
	<i>Ph 176 me tog brtsegs pa</i>   → Gr 173					
B <sup>T</sup> 145	'phags pa me tog brtsegs pa žes bya ba'i gzuñs					
B <sup>C</sup> 1292	D 516      S 475      U 542      C 321      Q 316      N 576      F 593					
<b>Gr 173</b>	rig sñags lha mo kun (2) nas 'od   de'i miñ gžan pa'i dbañ po yañ zer					
	<i>Ph 177 rig sñags kyi rgyal mo (5) kun nas 'od</i>   → Gr 174					
B <sup>T</sup> 152	rig sñags kyi rgyal mo kun nas 'od ces bya ba					
B <sup>C</sup> 1422						
<b>Gr 174</b>	kun tu bzañ po					
	<i>Ph 178 kun tu bzari po'i gzuris</i>   → Gr 175					
B <sup>T</sup> 317	kun tu bzañ po žes bya ba'i gzuñs					
B <sup>C</sup> 1147	D 699      S 652      U 722      C 382      Q 377      N 628					

<sup>103</sup> \*F 512 is a divergent translation of an abridged version, cf. SAMTEN 1992: 188, note 4.

<sup>104</sup> This title is given by NISHIOKA 1980-83: in a prose paragraph following no. 1427.

<b>Gr 175</b>	gser can						
	<i>Ph 179 gser can gyi gzuñs   → Gr 176</i>						
B <sup>T</sup> 259	'phags pa gser can žes bya ba'i gzuñs						
B <sup>C</sup> 1290	D 633      S 591      U 660      C 319      Q 314      N 574      F 665						
<b>Gr 176</b>	'dus pa chen po						
	<i>Ph 180 'dus pa chen po'i gzuñs   → Gr 177</i>						
B <sup>T</sup> 278	mdo chen po 'dus pa chen po'i mdo žes bya ba						
B <sup>C</sup> 0012	D 653      S 609      U 678      C 337      Q 332      F 145      *F 152						
<b>Gr 177</b>	mdo chen po kun tu rgyu ba   miñ <sup>105</sup> mthun pa						
	<i>Ph 181 kun tu rgyu ba dari mthun pa dari mi mthun pa   → Gr 178</i>						
B <sup>T</sup> 281	mdo chen po kun tu rgyu ba dañ   kun tu rgyu ba ma yin pa dañ mthun pa'i mdo žes bya ba						
B <sup>C</sup> 0013	D 656      S 612      U 681      C 338      Q 333      N 591      F 151						
<b>Gr 178</b>	sañs rgyas bdun pa						
	<i>Ph 182 sañs rgyas bdun pa   → Gr 180</i>						
B <sup>T</sup> 141	sañs rgyas bdun pa žes bya ba'i gzuñs						
B <sup>C</sup> 0351	D 512      S 472      U 539      C 155      Q 152      N 468      F 583						
<b>Gr 179</b>	sañs rgyas bcu gñis pa						
B <sup>T</sup> 140	sañs rgyas bcu gñis pa'i gzuñs						
B <sup>C</sup> 0353	D 511      S 471      U 538      C 154      Q 151      N 467      *F 687						
<b>Gr 180</b>	bu mañ po rton pa						
	<i>Ph 183 bu mañ po rton pa   → Gr 181</i>						
B <sup>T</sup> 242	'phags pa bu mañ po ston pa žes bya ba'i gzuñs						
B <sup>C</sup> 1324	D 615      S 573      U 642      C 220      Q 215      N 524      F 572						
<b>Gr 181</b>	sañs rgyas kyi sñiñ po žes bya ba'i chos kyi (3) rnam grañs						
	<i>Ph 184 sañs rgyas kyi sñiñ po'i chos kyi rnam (6) grañs   → Gr 182</i>						
B <sup>T</sup> 143	sañs rgyas kyi sñiñ po žes bya ba'i chos kyi rnam grañs						
B <sup>C</sup> 1262	D 514      S 474A      U 541A      C 152      Q 149      N 778      F 668						
<b>Gr 182</b>	sañs rgyas kyi sñiñ po žes bya ba'i gzuñs						
	<i>Ph 185 sañs rgyas kyi sñiñ po'i gzuñs   → Gr 183</i>						
B <sup>T</sup> 144	de dañ 'gyur 'dra la 'dra miñ zig						
B <sup>C</sup> 1261	D 515      S 474B      U 541B      C 151      Q 148      N 465      F 669						
<b>Gr 183</b>	sañs rgyas kyi yan lag dañ ldan pa žes bya ba 'o						
	<i>Ph 186 sañs rgyas kyi yan lag dañ ldan pa   → Gr 184</i>						
B <sup>T</sup> 142	sañs rgyas thams cad kyi yan lag dañ ldan pa žes bya ba'i gzuñs						
B <sup>C</sup> 1263	D 513      S 473      U 540      C 153      Q 150      N 466      F 591						

<sup>105</sup> This syllable appears to be a mistake for *mi*.

- Gr 184** sor mo can |  
**Ph 187** *sor mo can* | → Gr 185  
B<sup>T</sup> 200 'phags pa bklags pas 'grub pa sor mo can žes bya ba'i rig sñags kyi rgyal mo  
B<sup>C</sup> 1281 D 572 S 531 U 599 C 388 Q 383 F 542
- Gr 185** lus kyi dbyibs mdzes |  
**Ph 188** *lus kyi dbyibs mdzes pa* | → Gr 186  
B<sup>T</sup> 325 'phags pa lus kyi dbyibs mdzes pa žes bya ba'i gzuñs  
B<sup>C</sup> 1282 D 707 S 660 U 730 C 389 Q 384 N 632
- Gr 186** bde ba bsgrags pa |  
**Ph 189** *bde bsgrags pa* | → Gr 187
- Gr 187** mchod pa'i sprin |  
**Ph 190** *mchod pa'i sprin gyi gzuñs* | → Gr 188  
B<sup>T</sup> 168 mchod pa'i sprin gyi gzuñs  
B<sup>C</sup> 1311 D 538 S 498 U 565 C 290 Q 285 N 547 F 607
- Gr 188** stoñ 'gyur |  
**Ph 191** *stoñ 'gyur* | → Gr 189  
B<sup>T</sup> 327 stoñ 'gyur ba žes bya ba'i gzuñs  
B<sup>C</sup> 1325 D 710 S 662 U 732 C 221 Q 216 N 525 F 673
- Gr 189** ka ka ni |  
**Ph 192** *kam ka ni'i gzuñs* | → Gr 190
- drug po de gzuñs sñags kyi dum bur (4) bžugs |
- Gr 190** chos thams cad yon tan bkod pa'i rgyal po |  
**Ph 193** *chos thams cad kyi (4a) yon tan bkod pa'i rgyal po* | → Gr 191  
B<sup>T</sup> 156 chos thams cad kyi yon tan bkod pa'i rgyal po žes bya ba'i gzuñs  
B<sup>C</sup> 0408 D 527 S 486 U 553 C 755 Q 782 N 102 \*F 268
- Gr 191** sgo drug pa |  
**Ph 194** *sgo drug pa'i gzuñs* | → Gr 192  
B<sup>T</sup> 155 'phags pa sgo drug pa žes bya ba'i gzuñs  
B<sup>C</sup> 0226 D 526 S 485 U 552 C 317 Q 312 N 572 F 651
- Gr 192** rten ciñ 'brel par 'byuñ ba'i sñiñ po |  
**Ph 195** *rten ciñ 'brel par 'byuñ ba'i sñiñ po'i gzuñs* | → Gr 193  
B<sup>T</sup> 149 rten ciñ 'brel par 'byuñ ba žes bya ba theg pa chen po'i mdo  
B<sup>C</sup> 1330 D 520 S 479 U 546 C 226 Q 221 N 530
- Gr 193** bdud rtsi sman gyi gzuñs |  
**Ph 196** *bdud rtsi sman gyi gzuñs* | → Gr 194

\*B<sup>C</sup> 1411<sup>106</sup> bdud rtsi 'byun ba'i gzuṇs  
 \*B<sup>T</sup> 271 D 645 S 602 U 671 C 359 Q 354 F 556

**Gr 194** klu'i rgyal po gzi can gyis žus pa |

*Ph 197 klu'i rgyal po gzi can gyis žus pa'i gzuṇs | → Gr 195*

B<sup>T</sup> 284 klu'i rgyal po gzi can gyis žus pa žes bya ba'i gzuṇs

B<sup>C</sup> 1390 D 659 S 615 U 684 C 341 Q 336 N 594 F 590

**Gr 195** sprin chen po las char dbab pa rluṇ gi dkyil 'khor žes bya ba'i le'u drug pa  
 gcig pu |

*Ph 198 sprin chen po las char dbab pa rluṇ gi dkyil (2) 'khor žes  
 bya ba'i le'u | → Gr 196*

B<sup>T</sup> 282 sprin chen po'i mdo las char dbab pa žes bya ba

B<sup>C</sup> 1388 D 657 S 613 U 682 C 339 Q 334 N 592 \*F 216

yaṇ (5)

**Gr 196** sprin chen po rluṇ gi dkyil 'khor gyi le'u thams cad kyi sñiṇ po |

*Ph 199 klu thams cad kyi sñiṇ po | → Gr 197*

B<sup>T</sup> 283 'phags pa sprin chen po rluṇ gi dkyil 'khor gyi le'u klu thams cad kyi sñiṇ po žes bya ba theg  
 pa chen po'i mdo

B<sup>C</sup> 1389 D 658 S 614 U 683 C 340 Q 335 N 593 F 523

de gñis ka dbu yod gžug med |

**Gr 197** 'dus pa chen po rin po che'i tog |

*Ph 200 'dus pa chen po rin chen tog | → Gr 198*

B<sup>C</sup> 0223 'dus pa chen po rin po che tog gi gzuṇs

D 138 S 243 U 291 C 779 Q 806 N 125 F 360

**Gr 198** 'dus pa chen po ñi ma'i sñiṇ po |

*Ph 201 'dus pa chen po ñi ma'i sñiṇ po | → Gr 200-08*

B<sup>C</sup> 0338 ñi ma'i sñiṇ po<sup>107</sup>

D 257 S 108 U 158 C 896 Q 923 N 242 F 220

**Gr 199** saṇs rgyas kyi žiṇ bkod pa kun tu ston pa |

B<sup>T</sup> 0337 de bžin gšegs pa thams cad kyis byin gyis brlabs sems can la gzigs ſiṇ saṇs rgyas kyi žiṇ gi  
 bkod pa kun tu ston pa žes bya ba'i gzuṇs

B<sup>C</sup> 0201 D 721 S 672 U 742 C 739 Q 766 N 086

**Gr 200-08** saṇs rgyas bcom ldan 'das daṇ ūe ba'i sras brgyad kyi (6) mtshan brgya rtsa  
 brgyad pa gzuṇs sñags daṇ bcas pa rgyud rgyas pa nas phyuṇ ba 'o | |

**Gr 200** *saṇs rgyas bcom ldan 'das kyi mtshan brgya rtsa brgyad*

<sup>106</sup> \*This identification is tentative.

<sup>107</sup> \*This identification is dubious.

*pa | → Gr 201*

B <sup>T</sup> 161 B <sup>C</sup> 1272	sañs rgyas bcomi ldan 'das kyi mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa	D 532	S 491	U 558	C 166	Q 161	N 477	F 557
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**Gr 201** *Ph 203-10 ñe ba'i sras brgyad kyi mtshan brgya rtsa brgyad pa'i gzuñs sñags dañ bcas pa (3) rnams so | | → [6.]*

B <sup>T</sup> 260 B <sup>C</sup> 1273A	spyan ras gzigs kyi mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa	D 634	S 592	U 661	C 325	Q 320	N 580	F 566
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**Gr 202** B<sup>T</sup> 261 byams pa'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273B D 635 S 593 U 662 C 326 Q 321 N 581 F 558

**Gr 203** B<sup>T</sup> 262 nam mkha'i sñiñ po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273C D 636 S 594 U 663 C 327 Q 322 N 582 F 559

**Gr 204** B<sup>T</sup> 263 kun tu bzañ po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273D D 637 S 595 U 664 C 328 Q 323 N 583 F 560

**Gr 205** B<sup>T</sup> 264 lag na rdo rje'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273E D 638 S 596 U 665 C 329 Q 324 N 584 F 565

**Gr 206** B<sup>T</sup> 265 'jam dpal gyi mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273F D 639 S 597 U 666 C 330 Q 325 N 585 F 562

**Gr 207** B<sup>T</sup> 266 sgrib pa rnam par sel ba'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273G D 640 S 598 U 667 C 331 Q 326 N 586 F 563

**Gr 208** B<sup>T</sup> 267 sa'i sñiñ po'i mtshan (b)rgya rtsa brgyad pa gzuñs sñags dañ bcas pa  
B<sup>C</sup> 1273H D 641 S 599 U 668 C 332 Q 327 N 587 F 564

[5.] 'jig rten pa'i rgyud la |

[6.] | | 'jig rten pa'i rgyud la |

*Ph 217 tshogs kyi bdag po'i (4) gzuñs | → Gr 209*

B <sup>T</sup> 289 B <sup>C</sup> 1392	thogs kyi bdag po'i sñiñ po	D 665	S 620	U 690	C 343	Q 338	N 596	F 540
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**Gr 209** nor bu bzañ po'i gzuñs |

*Ph 218 nor bu bzañ po'i gzuñs | → Gr 210*

B <sup>T</sup> 378 B <sup>C</sup> 1393	nor bu bzañ po'i gzuñs	D 764	S 716	U 786	C 427	Q 422	N 672	F 595
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**Gr 210** nor rgyun ma'i gzuñs |

*Ph 219 nor rgyun ma'i gzuñs | → Gr 211*

B <sup>T</sup> 287 B <sup>C</sup> 1397	nor gyi rgyun gyi gzuñs	D 662	S 618	U 687	C 346	Q 341	N 599	*F 645
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**Gr 211** gar mkhan mchog gi rtog pa chen po |

**Ph 220** gar mkhan mchog gi rtog pa chen po rams so | | → [col.]

B<sup>T</sup> 380-1 gnod sbyin gyi sde dpon gar mkhan mchog gi brtag pa sna phyi gnis

B<sup>C</sup> 1399-1400 D 766-7 S 718 U 788-9 N 667-8 \*F 532-3 or:  
\*C 429 \*Q 424

**Gr 212** mgan po dan

B<sup>T</sup> 292 dpal mgan po nag po žes bya ba'i gnuñ

\*D 668 S 623 U 693 C 350 Q 345 N 603 \*F 654<sup>108</sup>

**Gr 213** lha mo'i gnuñ gnis snañ ste yan dag pa (21a1) mi 'dra |

B<sup>T</sup> 294 lha mo nag mo chen po'i gnuñ

B<sup>C</sup> 1403 lha mo nag mo'i gnuñ

D 670 S 625 U 695 C 351 Q 346 N 604 F 682

[6.] gsañ snags sna 'gyur la |

[5.] | | sna 'gyur gyi rgyud la |

**Ph 211** rdo rje phur pa rtsa ba'i dum bu | → Gr 214

B<sup>T</sup> 075 rdo rje phur pa rtsa ba'i rgyud kyi dum bu

B<sup>C</sup> —<sup>109</sup> D 439 S 405 U 469 C 078 Q 078 N 401 F 471

**Gr 214**<sup>110</sup> gsañ ba'i sñin po

**Ph 212** gsañ ba sñin po | → Gr 216

D 832 dpal gsañ ba'i sñin po de kho na ñid rnam par nes pa

U 383 C 460 Q 455 N 748 \*F 753<sup>111</sup> or: \*\*F 754

**Gr 215** sgyu 'phrul bryad cu pa |

**Ph 216** sgyu 'phrul bryad cu pa rams so | | → [5.]

D 834 gsañ ba'i sñin po de kho na ñid nes pa

U 385 C 462 Q 457 N 750 or: \*F 753

**Gr 216** sgyu 'phrul bla ma |

**Ph 213** sgyu 'phrul bla ma | → Gr 217

D 837 gsañ ba'i sñin po de kho na ñid nes pa'i bla ma chen po

U 388 C 465 Q 460 N 753

**Gr 217** lha mo sgyu 'phrul |

**Ph 214** lha mo sgyu 'phrul | → Gr 218

D 836 lha mo sgyu 'phrul dra ba chen po žes bya ba'i rgyud

U 387 C 464 Q 459 N 752

<sup>108</sup> \*This is the same text as F 767.

<sup>109</sup> This title is given by NISHIOKA 1980-83: in a prose paragraph following no. 1553.

<sup>110</sup> The identifications for this and the following titles resulted from an extensive discussion with Geshey Pema Tsering (Bonn).

<sup>111</sup> Identification according to SAMTEN 1992: xxi, item 11.

**Gr 218** thabs kyi žags pa |

**Ph 215** thabs kyi žags pa | → Gr 215

D 835 'phags pa thabs kyi žags pa padmo'i phreñ ba

U 386 C 463 Q 458 N 751

de rnams yañ dag pa 'dra | lhag ma legs par rtogs par gyis | rgyud sde bži'i dkar chag  
che rags lags (2) so | | | |

[col.] | | de ltar šin tu zab po'i don ston pa |

| rdo rje theg pa'i rgyud sde dam pa rnams |  
| dri med rin chen gser gyi ran bžin gyis |  
| bri bar (5) 'dod pa'i lhag bsam dan ldan pa |  
| 'bri kluñ dam pa chos phyug ldan stod du |  
| smon lam dag pas ñe bar skyes gyur pa |  
| ston sen žes byas rje btsun rin chen la |  
| dri med rgyud kyi mtshan phreñ žus mod kyañ |  
| sbyor ba rtsom bžin rkyen gyis (6) ma grub pa |  
| de yi dbon po blo gros dad ldan pa |  
| dbañ phyug rgyal po žes byas rab 'bad nas |  
| dpal ldan chos rje sa skya pañdi ta'i |  
| žabs pad dri med yun rinñ brten byas nas |  
| gsuñ rab bdud rtsi blo gros tshim par byas |  
| (4b) de yi tsha bo bkra sis tshul khrims dpal |  
| bzañ po žes bya miñ gžan dpon nag tu |  
| grags pa de(?)s kyan dpal ldan sa skya pa |  
| 'phags pa žes byar yoñs su grags gyur pa'i |  
| žabs pad btud nas chos kyi bdud (2) rtsi nos |  
| de yi bla ma'i bka' drin dran phyir dan |  
| rgyal po yab sras sku tshe riñ phyir dan |  
| khyu mes dag gi dgoñs pa rdzogs phyir dan |  
| rgyal khams chos bžin bde legs bya phyir dan |  
| ran gi bla med byañ chub thob bya'i (3) phyir |  
| hor gyi rgyal po lia pa'i rgyal po mchog |  
| ga gan rgyal po žes bya'i sku riñ la |  
| chu mo bya lo dbyar zla dus kyi tshe |  
| bai ðurya yi žin khams dag pa la |  
| gser bzañ 'bar bas tshul bžin bžen̄s pa dan |  
| (4) bklags dan mchod la sog pa'i dge ba yis |  
| bdag dan mkha' mñam sems can ma lus pa |  
| rdo rje 'chari go 'phari thob par sóg |  
| tshe rabs kun tu gsuñ rab 'di dag dan |  
| gžan yañ chos tshul rgya mtsho (5) thams cad la |  
| ñe bar žugs šin rtogs pa mchog gyur te |  
| gžan dag la yañ rgya cher ston par sóg |  
| gnas skabs chos kyi rgyal po yon mchod dan |  
| bdag cag dpon slob 'khor dan bcas pa kun |  
| (6) tshe riñ nad med phun sum tshogs pa dan |

| *blo kun chos dan mtshun žin bde legs śog*  
 | *'dis bstan pa dan sems can la phan bde rgya chen po 'byuñ bar*  
*gyur cig* |

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Ph 185	Gr 182	B <sup>c</sup> 0121	Gr 150	B <sup>c</sup> 1185 Gr 100	B <sup>c</sup> 1262 Gr 181
Ph 186	Gr 183	B <sup>c</sup> 0201	Gr 199	B <sup>c</sup> 1186 Gr 101	

B <sup>c</sup> 1263 Gr 183	B <sup>c</sup> 1392	B <sup>c</sup> 1477 Gr 020	B <sup>T</sup> 010 Gr 023
B <sup>c</sup> 1269 Gr 153	→ Gr 208	B <sup>c</sup> 1478 Gr 021	B <sup>T</sup> 011 Gr 029
B <sup>c</sup> 1271 Gr 163	B <sup>c</sup> 1393 Gr 209	B <sup>c</sup> 1479 Gr 022	B <sup>T</sup> 012 Gr 025
B <sup>c</sup> 1272 Gr 200	B <sup>c</sup> 1395-96	B <sup>c</sup> 1480 Gr 024	B <sup>T</sup> 013 Gr 024
B <sup>c</sup> 1273A-H	Gr 115	B <sup>c</sup> 1481 Gr 023	B <sup>T</sup> 014 Gr 027
Gr 201-208	B <sup>c</sup> 1397 Gr 210	B <sup>c</sup> 1482 Gr 029	B <sup>T</sup> 015 Gr 026
B <sup>c</sup> 1274 Gr 075	B <sup>c</sup> 1399-1400	B <sup>c</sup> 1483 Gr 025	B <sup>T</sup> 016 Gr 028
B <sup>c</sup> 1281 Gr 184-	Gr 211	B <sup>c</sup> 1486-88	B <sup>T</sup> 017 Gr 046
B <sup>c</sup> 1282 Gr 185	B <sup>c</sup> 1403 Gr 213	Gr 026	B <sup>T</sup> 018 Gr 047
B <sup>c</sup> 1283	B <sup>c</sup> 1410 Gr 171	B <sup>c</sup> 1489 Gr 027	B <sup>T</sup> 022
→ Gr 156	B <sup>c</sup> 1411 Gr 156	B <sup>c</sup> 1490 Gr 028	→ Gr 053
B <sup>c</sup> 1285 Gr 166	B <sup>c</sup> 1412 Gr 136	B <sup>c</sup> 1494	B <sup>T</sup> 050 Gr 036
B <sup>c</sup> 1286 Gr 122	B <sup>c</sup> 1413 Gr 136	→ Gr 053	B <sup>T</sup> 053 Gr 030
B <sup>c</sup> 1289 Gr 162	B <sup>c</sup> 1428 Gr 055	B <sup>c</sup> 1521 Gr 031	B <sup>T</sup> 054 Gr 032
B <sup>c</sup> 1290 Gr 175	B <sup>c</sup> 1429 Gr 084	B <sup>c</sup> 1522 Gr 035	B <sup>T</sup> 055 Gr 031
B <sup>c</sup> 1292 Gr 172	B <sup>c</sup> 1430 Gr 057	B <sup>c</sup> 1523 Gr 033	B <sup>T</sup> 056 Gr 035
B <sup>c</sup> 1294 Gr 123	B <sup>c</sup> 1431 Gr 058	B <sup>c</sup> 1524 Gr 034	B <sup>T</sup> 057 Gr 033
B <sup>c</sup> 1296 Gr 121	B <sup>c</sup> 1432 Gr 059	B <sup>c</sup> 1526 Gr 036	B <sup>T</sup> 059 Gr 034
B <sup>c</sup> 1297 Gr 152	B <sup>c</sup> 1433	B <sup>c</sup> 1527 Gr 037	B <sup>T</sup> 060 Gr 018
B <sup>c</sup> 1298 Gr 151	→ Gr 193	B <sup>c</sup> 1528 Gr 038	B <sup>T</sup> 061 Gr 017
B <sup>c</sup> 1299 Gr 125	B <sup>c</sup> 1434 Gr 048	B <sup>c</sup> 1529 Gr 011	B <sup>T</sup> 062 Gr 038
B <sup>c</sup> 1300 Gr 132	B <sup>c</sup> 1435 Gr 049	B <sup>c</sup> 1530 Gr 012	B <sup>T</sup> 063 Gr 037
B <sup>c</sup> 1301 Gr 133	B <sup>c</sup> 1436 Gr 051	B <sup>c</sup> 1531 Gr 013	B <sup>T</sup> 064 Gr 015
B <sup>c</sup> 1302 Gr 128	B <sup>c</sup> 1437	B <sup>c</sup> 1532 Gr 015	B <sup>T</sup> 065 Gr 016
B <sup>c</sup> 1305 Gr 127	→ Gr 053	B <sup>c</sup> 1533 Gr 016	B <sup>T</sup> 068 Gr 062
B <sup>c</sup> 1307 Gr 145	B <sup>c</sup> 1438 Gr 053	B <sup>c</sup> 1536 Gr 017	B <sup>T</sup> 070 Gr 045
B <sup>c</sup> 1309 Gr 140	B <sup>c</sup> 1439 Gr 050	B <sup>c</sup> 1537 Gr 019	B <sup>T</sup> 071 Gr 019
B <sup>c</sup> 1310 Gr 130	B <sup>c</sup> 1440-42	B <sup>c</sup> 1538 Gr 018	B <sup>T</sup> 073 Gr 110
B <sup>c</sup> 1311 Gr 187	→ Gr 054	B <sup>c</sup> 1539 Gr 014	B <sup>T</sup> 075
B <sup>c</sup> 1314 Gr 129	B <sup>c</sup> 1446 Gr 052	B <sup>c</sup> 1545 Gr 041	→ Gr 213
B <sup>c</sup> 1316 Gr 147	B <sup>c</sup> 1447 Gr 001	B <sup>c</sup> 1546 Gr 044	B <sup>T</sup> 076 Gr 039
B <sup>c</sup> 1317 Gr 142	B <sup>c</sup> 1448 Gr 002	B <sup>c</sup> 1547 Gr 043	B <sup>T</sup> 078 Gr 001
B <sup>c</sup> 1318 Gr 143	B <sup>c</sup> 1449 Gr 003		B <sup>T</sup> 079 Gr 002
B <sup>c</sup> 1320 Gr 144	B <sup>c</sup> 1450 Gr 004		B <sup>T</sup> 080 Gr 004
B <sup>c</sup> 1322 Gr 146	B <sup>c</sup> 1451 Gr 006		B <sup>T</sup> 081 Gr 003
B <sup>c</sup> 1323 Gr 148	B <sup>c</sup> 1452 Gr 005		B <sup>T</sup> 082 Gr 005
B <sup>c</sup> 1324 Gr 180	B <sup>c</sup> 1455 Gr 054		B <sup>T</sup> 083 Gr 006
B <sup>c</sup> 1325 Gr 188	B <sup>c</sup> 1456 Gr 007		B <sup>T</sup> 095 Gr 093
B <sup>c</sup> 1326 Gr 170	B <sup>c</sup> 1457 Gr 008	B <sup>T</sup> 001 Gr 044	B <sup>T</sup> 099 Gr 041
B <sup>c</sup> 1330 Gr 192	B <sup>c</sup> 1459 Gr 009	B <sup>T</sup> 002 Gr 043	B <sup>T</sup> 100 Gr 010
B <sup>c</sup> 1340 Gr 067	B <sup>c</sup> 1464 Gr 010	B <sup>T</sup> 004 Gr 011	B <sup>T</sup> 101 Gr 007
B <sup>c</sup> 1301 Gr 067	B <sup>c</sup> 1472 Gr 039	B <sup>T</sup> 005 Gr 012	B <sup>T</sup> 102 Gr 009
B <sup>c</sup> 1342 Gr 067	B <sup>c</sup> 1474 Gr 030	B <sup>T</sup> 006 Gr 013	B <sup>T</sup> 105 Gr 008
B <sup>c</sup> 1388 Gr 195	B <sup>c</sup> 1475 Gr 032	B <sup>T</sup> 007 Gr 020	B <sup>T</sup> 108 Gr 014
B <sup>c</sup> 1389 Gr 196	B <sup>c</sup> 1476 Gr 046	B <sup>T</sup> 008 Gr 021	B <sup>T</sup> 109 Gr 048
B <sup>c</sup> 1390 Gr 194	B <sup>c</sup> 1476 Gr 047	B <sup>T</sup> 009 Gr 022	B <sup>T</sup> 110 Gr 049

**Bu ston :****Tantra  
catalogue**

B <sup>T</sup> 111	Gr 054	B <sup>T</sup> 175	Gr 064	B <sup>T</sup> 255	Gr 148	B <sup>T</sup> 334	Gr 067
B <sup>T</sup> 112	Gr 051	B <sup>T</sup> 176	Gr 065	B <sup>T</sup> 256	Gr 130	B <sup>T</sup> 335	Gr 067
B <sup>T</sup> 113	Gr 053	B <sup>T</sup> 179	Gr 066	B <sup>T</sup> 259	Gr 175	B <sup>T</sup> 337	Gr 199
B <sup>T</sup> 114-15		B <sup>T</sup> 180	Gr 070	B <sup>T</sup> 260	Gr 201	B <sup>T</sup> 340	Gr 078
→	Gr 053	B <sup>T</sup> 181	Gr 150	B <sup>T</sup> 261	Gr 202	B <sup>T</sup> 341	
B <sup>T</sup> 116	Gr 050	B <sup>T</sup> 183-85		B <sup>T</sup> 262	Gr 203	→	Gr 109
B <sup>T</sup> 119			Gr 159	B <sup>T</sup> 263	Gr 204	B <sup>T</sup> 341	
→	Gr 054	B <sup>T</sup> 186	Gr 116	B <sup>T</sup> 264	Gr 205		Gr 107-09
B <sup>T</sup> 120		B <sup>T</sup> 187	Gr 117	B <sup>T</sup> 265	Gr 206	B <sup>T</sup> 348	Gr 081
→	Gr 054	B <sup>T</sup> 189	Gr 118	B <sup>T</sup> 266	Gr 207	B <sup>T</sup> 349	Gr 125
B <sup>T</sup> 122		B <sup>T</sup> 190	Gr 119	B <sup>T</sup> 267	Gr 208	B <sup>T</sup> 350-51	
→	Gr 054	B <sup>T</sup> 191	Gr 120	B <sup>T</sup> 270	Gr 163		Gr 135
B <sup>T</sup> 123		B <sup>T</sup> 192	Gr 111	B <sup>T</sup> 271	Gr 193	B <sup>T</sup> 352	Gr 129
→	Gr 054	B <sup>T</sup> 193	Gr 112	B <sup>T</sup> 272	Gr 136	B <sup>T</sup> 353	Gr 149
B <sup>T</sup> 124	Gr 055	B <sup>T</sup> 195	Gr 134	B <sup>T</sup> 273	Gr 136	B <sup>T</sup> 355	Gr 141
B <sup>T</sup> 126	Gr 084	B <sup>T</sup> 196	Gr 134	B <sup>T</sup> 274	Gr 171	B <sup>T</sup> 359	
B <sup>T</sup> 127	Gr 155	B <sup>T</sup> 198	Gr 138	B <sup>T</sup> 275	Gr 067	→	Gr 054
B <sup>T</sup> 128	Gr 088	B <sup>T</sup> 199	Gr 131	B <sup>T</sup> 278	Gr 176	B <sup>T</sup> 360	Gr 085
B <sup>T</sup> 129	Gr 087	B <sup>T</sup> 200	Gr 184	B <sup>T</sup> 279	Gr 162	B <sup>T</sup> 364	Gr 090
B <sup>T</sup> 131	Gr 089	B <sup>T</sup> 202	Gr 151	B <sup>T</sup> 281	Gr 177	B <sup>T</sup> 365	Gr 091
B <sup>T</sup> 132		B <sup>T</sup> 203	Gr 139	B <sup>T</sup> 282	Gr 195	B <sup>T</sup> 366	Gr 092
→	Gr 156	B <sup>T</sup> 217	Gr 107	B <sup>T</sup> 283	Gr 196	B <sup>T</sup> 367	Gr 094
B <sup>T</sup> 137	Gr 164	B <sup>T</sup> 218	Gr 108	B <sup>T</sup> 284	Gr 194	B <sup>T</sup> 368	Gr 096
B <sup>T</sup> 138	Gr 166	B <sup>T</sup> 219	Gr 109	B <sup>T</sup> 285-86		B <sup>T</sup> 371	Gr 095
B <sup>T</sup> 139		B <sup>T</sup> 221-25			Gr 115	B <sup>T</sup> 372	Gr 113
→	Gr 156		Gr 105	B <sup>T</sup> 287	Gr 210	B <sup>T</sup> 373	Gr 098
B <sup>T</sup> 140	Gr 179	B <sup>T</sup> 226	Gr 106	B <sup>T</sup> 289		B <sup>T</sup> 374	Gr 099
B <sup>T</sup> 141	Gr 178	B <sup>T</sup> 231	Gr 057	→	Gr 208	B <sup>T</sup> 375	Gr 100
B <sup>T</sup> 142	Gr 183	B <sup>T</sup> 231	Gr 059	B <sup>T</sup> 293	Gr 212	B <sup>T</sup> 376	Gr 100
B <sup>T</sup> 143	Gr 181	B <sup>T</sup> 231	Gr 058	B <sup>T</sup> 294	Gr 213	B <sup>T</sup> 377	Gr 101
B <sup>T</sup> 144	Gr 182	B <sup>T</sup> 232	Gr 097	B <sup>T</sup> 297	Gr 160	B <sup>T</sup> 378	Gr 209
B <sup>T</sup> 145	Gr 172	B <sup>T</sup> 233	Gr 121	B <sup>T</sup> 298	Gr 161	B <sup>T</sup> 380-81	
B <sup>T</sup> 146	Gr 153	B <sup>T</sup> 234	Gr 133	B <sup>T</sup> 304	Gr 071		Gr 211
B <sup>T</sup> 147	Gr 152	B <sup>T</sup> 236	Gr 127	B <sup>T</sup> 305	Gr 072	B <sup>T</sup> 386	Gr 077
B <sup>T</sup> 149	Gr 192	B <sup>T</sup> 237	Gr 140	B <sup>T</sup> 308	Gr 073	B <sup>T</sup> 387	Gr 147
B <sup>T</sup> 150	Gr 170	B <sup>T</sup> 239	Gr 123	B <sup>T</sup> 309	Gr 073	B <sup>T</sup> 417	Gr 086
B <sup>T</sup> 152	Gr 173	B <sup>T</sup> 240	Gr 114	B <sup>T</sup> 310	Gr 080	B <sup>T</sup> 418	Gr 157
B <sup>T</sup> 154	Gr 167	B <sup>T</sup> 242	Gr 180	B <sup>T</sup> 311	Gr 074	B <sup>T</sup> 419	
B <sup>T</sup> 155	Gr 191	B <sup>T</sup> 244	Gr 168	B <sup>T</sup> 317	Gr 174	→	Gr 157
B <sup>T</sup> 156	Gr 190	B <sup>T</sup> 245	Gr 132	B <sup>T</sup> 319	Gr 083	B <sup>T</sup> 420	Gr 158
B <sup>T</sup> 157	Gr 137	B <sup>T</sup> 246	Gr 145	B <sup>T</sup> 322	Gr 082		
B <sup>T</sup> 161	Gr 200	B <sup>T</sup> 247	Gr 144	B <sup>T</sup> 323	Gr 075		
B <sup>T</sup> 168	Gr 187	B <sup>T</sup> 248	Gr 146	B <sup>T</sup> 324	Gr 075		
B <sup>T</sup> 171	Gr 165	B <sup>T</sup> 249	Gr 142	B <sup>T</sup> 325	Gr 185		
B <sup>T</sup> 173	Gr 056	B <sup>T</sup> 251	Gr 143	B <sup>T</sup> 326	Gr 128	C 001	Gr 041
B <sup>T</sup> 174	Gr 063	B <sup>T</sup> 254	Gr 122	B <sup>T</sup> 327	Gr 188	C 002	Gr 044

**Cone Kanjur**

C 003	Gr 043	C 104	Gr 010	C 176	Gr 070	C 297	Gr 151
C 007	Gr 011	C 105	Gr 007	C 177-78		C 298	Gr 152
C 008	Gr 013	C 106	Gr 008		Gr 150	C 299	Gr 125
C 009	Gr 030	C 107	Gr 009	C 179-81		C 300	Gr 132
C 010	Gr 032	C 113	Gr 014		Gr 159	C 301	Gr 133
C 011	Gr 031	C 114	Gr 048	C 182	Gr 116	C 302	Gr 128
C 012	Gr 035	C 115	Gr 049	C 183	Gr 117	C 305	Gr 127
C 013	Gr 033	C 116	Gr 054	C 184	Gr 118	C 307	Gr 145
C 014	Gr 034	C 117	Gr 051	C 185	Gr 119	C 309	Gr 130
C 015	Gr 020	C 118		C 186	Gr 120	C 310	Gr 140
C 016	Gr 021	→	Gr 053	C 187	Gr 111	C 311	Gr 123
C 017	Gr 022	C 120	Gr 053	C 188	Gr 112	C 313	Gr 121
C 019	Gr 023	C 121		C 190-91		C 315	Gr 162
C 020	Gr 029	→	Gr 053		Gr 135	C 317	Gr 191
C 021	Gr 025	C 122	Gr 050	C 192	Gr 113	C 318	Gr 139
C 022	Gr 026	C 125		C 193	Gr 114	C 319	Gr 175
C 023	Gr 024	→	Gr 054	C 194	Gr 131	C 321	Gr 172
C 024	Gr 027	C 126		C 195	Gr 138	C 323	Gr 060
C 025	Gr 028	→	Gr 054	C 197	Gr 134	C 324	Gr 061
C 026	Gr 046	C 128		C 198	Gr 134	C 325	Gr 201
C 027	Gr 047	→	Gr 054	C 200	Gr 137	C 326	Gr 202
C 031		C 129	Gr 055	C 201	Gr 155	C 327	Gr 203
→	Gr 053	C 131	Gr 088	C 202-06		C 328	Gr 204
C 058	Gr 036	C 132	Gr 087		Gr 105	C 329	Gr 205
C 060-61		C 133	Gr 084	C 207	Gr 107	C 330	Gr 206
	Gr 026	C 136	Gr 089	C 208	Gr 108	C 331	Gr 207
C 063	Gr 018	C 137		C 209	Gr 109	C 332	Gr 208
C 064	Gr 017	→	Gr 156	C 211	Gr 106	C 333	Gr 075
C 065	Gr 037	C 141	Gr 164	C 212	Gr 142	C 337	Gr 176
C 066	Gr 038	C 142		C 214	Gr 143	C 338	Gr 177
C 067	Gr 015	→	Gr 156	C 216	Gr 144	C 339	Gr 195
C 068	Gr 016	C 144	Gr 166	C 218	Gr 146	C 340	Gr 196
C 071	Gr 062	C 145	Gr 122	C 219	Gr 148	C 341	Gr 194
C 072	Gr 045	C 151	Gr 182	C 220	Gr 180	C 342	Gr 077
C 074	Gr 019	C 152	Gr 181	C 221	Gr 188	C 343	
C 076	Gr 110	C 153	Gr 183	C 222	Gr 170	→	Gr 208
C 078		C 154	Gr 179	C 226	Gr 192	C 344-45	
→	Gr 213	C 155	Gr 178	C 237	Gr 067		Gr 115
C 079	Gr 039	C 161	Gr 153	C 238	Gr 067	C 346	Gr 210
C 081	Gr 001	C 163	Gr 163	C 239	Gr 067	C 351	Gr 213
C 082	Gr 002	C 166	Gr 200	C 290	Gr 187	C 352	Gr 212
C 083	Gr 003	C 167	Gr 056	C 293	Gr 129	C 358	Gr 171
C 084	Gr 004	C 168	Gr 063	C 295	Gr 147	C 359	Gr 193
C 085	Gr 006	C 171	Gr 064	C 296	Gr 059	C 360	Gr 136
C 086	Gr 005	C 172	Gr 065	C 296	Gr 057	C 361	Gr 136
C 102	Gr 093	C 175	Gr 066	C 296	Gr 058	C 366	Gr 160

C 367	Gr 161	C 460	Gr 214	D 422	Gr 033	D 499	Gr 087
C 369	Gr 071	C 462	Gr 215	D 423	Gr 034	D 501	Gr 089
C 370	Gr 072	C 463	Gr 218	D 424	Gr 018	D 506	Gr 164
C 373	Gr 073	C 464	Gr 217	D 425	Gr 017	D 507	Gr 166
C 374	Gr 073	C 465	Gr 216	D 426	Gr 037	D 509	
C 375	Gr 080	C 477	Gr 169	D 427	Gr 038	→	Gr 156
C 378	Gr 074	C 544	Gr 167	D 428	Gr 015	D 511	Gr 179
C 380	Gr 083	C 604	Gr 168	D 429	Gr 016	D 512	Gr 178
C 382	Gr 174	C 739	Gr 199	D 432	Gr 061	D 513	Gr 183
C 384	Gr 081	C 779	Gr 197	D 434	Gr 045	D 514	Gr 181
C 386	Gr 075	C 755	Gr 190	D 435	Gr 019	D 515	Gr 182
C 388	Gr 184	C 896	Gr 198	D 437	Gr 110	D 516	Gr 172
C 389	Gr 185			D 439		D 517	Gr 153
C 392	Gr 082			→	Gr 213	D 518	Gr 152
C 394	Gr 078			D 440	Gr 039	D 520	Gr 192
C 395	→ Gr 109			D 442	Gr 001	D 522	Gr 170
		D 443	Gr 002			D 525	Gr 167
C 395		D 138	Gr 197	D 444	Gr 004	D 526	Gr 191
Gr 107-09		D 257	Gr 198	D 445	Gr 003	D 527	Gr 190
C 401	Gr 165	D 360	Gr 041	D 446	Gr 005	D 528	Gr 137
C 402	Gr 149	D 361	Gr 044	D 447	Gr 006	D 532	Gr 200
C 404	Gr 141	D 362	Gr 043	D 462	Gr 093	D 538	Gr 187
C 407	Gr 085	D 366	Gr 011	D 466	Gr 010	D 541	Gr 165
C 408		D 367	Gr 013	D 467	Gr 007	D 543	Gr 056
→	Gr 054	D 368	Gr 020	D 468	Gr 009	D 544	Gr 063
C 411	Gr 090	D 369	Gr 021	D 473	Gr 008	D 545	Gr 064
C 412	Gr 091	D 370	Gr 022	D 477	Gr 014	D 546	Gr 065
C 413	Gr 092	D 372	Gr 023	D 479	Gr 048	D 549	Gr 066
C 414	Gr 094	D 373	Gr 029	D 480	Gr 049	D 550	Gr 070
C 415	Gr 096	D 374	Gr 025	D 481	Gr 054	D 552	Gr 069
C 416	Gr 098	D 375	Gr 024	D 482	Gr 051	D 553-54	
C 417	Gr 099	D 376	Gr 027	D 483	Gr 053		Gr 150
C 418	Gr 100	D 377	Gr 026	D 485	Gr 053	D 555-57	
C 419	Gr 100	D 378-79		D 486		Gr 159	
C 420	Gr 101		Gr 026	→	Gr 053	D 558	Gr 116
C 421	Gr 095	D 380	Gr 028	D 487	Gr 050	D 559	Gr 117
C 423	Gr 097	D 381	Gr 046	D 490		D 561	Gr 118
C 427	Gr 209	D 382	Gr 047	→	Gr 054	D 562	Gr 119
C 429	Gr 211	D 386		D 492		D 563	Gr 120
C 432	Gr 077	→	Gr 053	→	Gr 054	D 564	Gr 111
C 433	Gr 086	D 414	Gr 036	D 493		D 565	Gr 112
C 434	Gr 157	D 417-18		→	Gr 054	D 567	Gr 134
C 435	Gr 158		Gr 030	D 494	Gr 055	D 568	Gr 134
C 436		D 419	Gr 032	D 496	Gr 084	D 570	Gr 138
→	Gr 157	D 420	Gr 031	D 497	Gr 155	D 571	Gr 131
C 440	Gr 080	D 421	Gr 035	D 498	Gr 088	D 572	Gr 184

D 574	Gr 151	D 653	Gr 176	D 746	Gr 085	F 348	Gr 169
D 575	Gr 139	D 654	Gr 162	D 750	Gr 090	F 360	Gr 197
D 590	Gr 107	D 656	Gr 177	D 751	Gr 091	F 361	Gr 116
D 591	Gr 108	D 657	Gr 195	D 752	Gr 092	F 362	Gr 117
D 593	Gr 109	D 658	Gr 196	D 753	Gr 094	F 363	Gr 118
D 594-98		D 659	Gr 194	D 754	Gr 096	F 364	Gr 119
	Gr 105	D 660-61		D 757	Gr 095	F 365	Gr 120
D 599	Gr 106		Gr 115	D 758	Gr 113	F 407-09	
D 604	Gr 059	D 662	Gr 210	D 759	Gr 098		Gr 159
D 604	Gr 058	D 665		D 760	Gr 099	F 410	Gr 041
D 604	Gr 057	→	Gr 208	D 761	Gr 100	F 411	Gr 043
D 605	Gr 097	D 669	Gr 212	D 762	Gr 100	F 412	Gr 044
D 606	Gr 121	D 670	Gr 213	D 763	Gr 101	F 415	Gr 001
D 607	Gr 133	D 674	Gr 160	D 764	Gr 209	F 416	Gr 002
D 609	Gr 127	D 675	Gr 161	D 766-67		F 417	Gr 003
D 610	Gr 140	D 681	Gr 071		Gr 211	F 418	Gr 004
D 612	Gr 123	D 689	Gr 072	D 772	Gr 077	F 419	Gr 005
D 613	Gr 114	D 690	Gr 073	D 773	Gr 147	F 420	Gr 006
D 615	Gr 180	D 691	Gr 073	D 805	Gr 086	F 422	Gr 010
D 617	Gr 168	D 692	Gr 080	D 806	Gr 157	F 423	Gr 009
D 618	Gr 132	D 693	Gr 074	D 807		F 426	Gr 007
D 619	Gr 145	D 699	Gr 174	→	Gr 157	F 427	Gr 008
D 620	Gr 144	D 701	Gr 083	D 808	Gr 158	F 431	Gr 014
D 621	Gr 146	D 704	Gr 082	D 832	Gr 214	F 434	Gr 062
D 622	Gr 142	D 705	Gr 075	D 834	Gr 215	F 435	Gr 011
D 625	Gr 143	D 706	Gr 075	D 835	Gr 218	F 436	Gr 013
D 628	Gr 122	D 707	Gr 185	D 836	Gr 217	F 437	Gr 020
D 629	Gr 148	D 708	Gr 128	D 837	Gr 216	F 438	Gr 020
D 630	Gr 130	D 710	Gr 188	D 847	Gr 169	F 439	Gr 025
D 631	Gr 060	D 718	Gr 067	D 1242	Gr 035	F 440	Gr 024
D 632	Gr 061	D 719	Gr 067			F 441	Gr 027
D 633	Gr 175	D 721	Gr 199			F 442-44	
D 634	Gr 201	D 722	Gr 080				Gr 026
D 635	Gr 202	D 724	Gr 028	Phug brag Kanjur		F 445	Gr 023
D 636	Gr 203	D 725	Gr 078			F 446	Gr 021
D 637	Gr 204	D 726				F 447	Gr 022
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 Kye rdo rje žes bya ba'i rgyud kyi rgyal  
     po B<sup>T</sup> 053 → Gr 030  
 Kye'i rdo rje'i (rgyud brtag pa gñis pa  
     Ph 001 →) Gr 030  
 Klu thams cad kyi sñiñ po Ph 199 → Gr  
     196  
 Klu'i rgyal po bya khyuṇ bya ba de bod  
     ma yin Gr 102  
 Klu'i rgyal po gzi can gyis žus pa (žes  
     bya ba'i gzuṇs B<sup>T</sup> 284 →) Gr 194  
 Klu'i rgyal po gzi can gyis žus pa'i  
     gzuṇs Ph 197 → Gr 194
- Klu'i rgyal po sog ma med pa'i rtog pa  
     rgyas pa Ph 107 → Gr 104  
 Kri ya rig pa mchog gi rgyud Ph 088 →  
     Gr 085  
 dKyil 'khor brgyad pa('i gzuṇs B<sup>T</sup> 270  
     →) Gr 163  
 dKyil 'khor thams cad kyi spyi'i cho ga  
     gsañ ba spyi rgyud B<sup>C</sup> 1247 → Gr  
     157  
 dKyil 'khor du dbañ bskur ba ston pa'i  
     gsañ ba spyi rgyud B<sup>T</sup> 418 → Gr  
     157  
 sKul byed ma'i gzuṇs Ph 116 → Gr 114
- Khams gsum rnam rgyal Ph 051 → Gr  
     051  
 Khrag 'thuṇ mnön 'byuṇ Gr 025  
 Khro bo rnam par rgyal ba śin tu gsañ  
     ba'i rgyud | rtsa ba'i rgyud B<sup>T</sup> 231  
     → Gr 057  
 Khro bo rnam par rgyal ba'i rtog pa  
     gsañ ba'i rgyud D 604 → note ad  
     Gr 057  
 mKha' 'gro rgya mtsho (rnal 'byor ma'i  
     rgyud kyi rgyal po chen po B<sup>T</sup> 010  
     →) Gr 023  
 mKha' 'gro ma rdo rje gur žes bya ba B<sup>T</sup>  
     054 → Gr 032  
 'Khor lo bde mchog rtsa ba'i rgyud Ph  
     020 → Gr 020

Gar mkhan mchog gi rtog pa chen po  
 Ph 220 → Gr 211  
 Goñ ma thams cad kyi bśad pa'i rgyud  
     sam̄ pu ṭa brtag pa bcu pa Gr 046  
 dGoñs pa luñ ston Ph 041 → Gr 004  
 mGon po Gr 212  
 mGon po kun snañ Ph 052 → Gr 052  
 mGon po mñon par 'byuñ ba ('i rgyud  
     Ph 017) B<sup>C</sup> 1472 → Gr 039  
 'Gro ldiñ ba'i rig snags kyi rgyal mo Ph  
     141 → Gr 140  
 rGyal mtshan gyi rtse mo'i dpuñ rgyan  
     Ph 125 → Gr 123  
 rGyal mtshan rtse mo'i dpuñ rgyan žes  
     bya ba'i gzuñs B<sup>T</sup> 239 → Gr 123  
 rGyud kyi rgyal po dpal bde mchog ñuñ  
     ñu D 368 → note ad Gr 020  
 rGyud thams cad kyi gleñ gži dpal yañ  
     dag par sbyor ba žes bya ba'i rgyud  
     kyi rgyal po chen po rtsa ba'i rgyud  
     brtag pa bcu pa B<sup>T</sup> 017 → Gr 046  
 rGyud phyi ma Gr 002 Gr 012 Gr 047  
     Gr 058  
 rGyud phyi ma phyag rgya chen po'i  
     thig le Gr 031  
 rGyud phyi ma le'u bco brgyad pa Gr  
     002  
 rGyud phyi ma'i phyi ma Gr 059  
 sGo mtha' yas pa bsgrub pa Gr 167  
 sGo mtha' yas pa'i gzuñs Ph 171 → Gr  
     167  
 sGo drug pa('i gzuñs Ph 194 →) Gr 191  
 sGyu 'phrul brgyad cu pa Ph 216 → Gr  
     215  
 sGyu 'phrul chen mo žes bya ba'i rgyud  
     kyi rgyal po B<sup>T</sup> 061 → Gr 017  
 sGyu 'phrul bla ma Ph 213 → Gr 216  
 sGyu ma'i 'od zer can 'byuñ ba'i rgyud  
     las phyuñ ba'i rtog pa'i rgyal po B<sup>T</sup>  
     193 → Gr 112  
 sGrib pa rnain par sel ba'i mtshan brgya  
     rtsa brgyad pa gzuñs snags dañ bcas  
     pa B<sup>T</sup> 266 → Gr 207  
 sGron ma mchog gi gzuñs žes bya ba B<sup>T</sup>  
     157 → Gr 137  
 sGrol ma ku ru ku le'i rtog pa B<sup>T</sup> 073

    → Gr 110  
 sGrol ma las sna tshogs pa'i rgyud Ph  
     111 → Gr 107-09  
 sGrol ma las sna tshogs 'byuñ ba B<sup>C</sup>  
     1207 → Gr 107-09  
  
 Nag gi dbañ phyug la bu mo brgyad  
     kyis bstod pa B<sup>C</sup> 963 → Gr 068  
 Nan soñ thams cad yoñs su sbyoñ ba gzi  
     brjid kyi rgyal po'i brtag pa B<sup>T</sup> 114  
     → Gr 053  
 Nan soñ sbyoñ rgyud Ph 053 → Gr 053  
 Nes par brjod pa'i rgyud bla ma'i bla ma  
     žes bya ba'i rgyud kyi rgyal po B<sup>T</sup>  
     008 → Gr 021  
 mNon par brjod pa'i rgyud bla ma D  
     369 → note ad Gr 021  
 sNags kyi cha'i rgyud kyi rgyal po B<sup>T</sup>  
     065 → Gr 016  
  
 bCom ldan 'das ma nor rgyun ma'i rtog  
     pa D 663 → note ad Gr 210  
 bCom ldan 'das ma nor rgyun ma'i  
     gzuñs kyi rtog pa D 664 → note ad  
     Gr 210  
 lCags kyi mchu Ph 102 → Gr 100  
 lCags kyi mchu nag po Ph 103 → Gr  
     101  
  
 Cha mthun sñiñ po rnal 'byor ma'i rgyud  
     B<sup>C</sup> 1522 → Gr 035  
 Chos kyi rgya mtsho[']i (žes bya ba'i  
     gzuñs B<sup>T</sup>) → Gr 162  
 Chos kyi rgyal[!] mtshan[!] B<sup>C</sup> 1289 →  
     Gr 162  
 Chos thams cad kyi yon tan bkod pa'i  
     rgyal po (žes bya ba'i gzuñs B<sup>T</sup> 156  
     →) Ph 193 → Gr 190  
 Chos thams cad yon tan bkod pa'i rgyal  
     po Gr 190  
 mChog gi dañ po'i sañs rgyas las phyuñ  
     ba rgyud kyi rgyal po dpal dus kyi  
     'khor lo žes bya ba D 362 → note  
     ad Gr 043  
 mChod pa'i sprin (gyi gzuñs Ph 190 →)  
     Gr 187

- 'Jam dpal gyi bstod pa Gr 068  
 'Jam dpal gyi don dam pa'i mtshan yañ dag par brJod pa B<sup>T</sup> 099 → Gr 041  
 'Jam dpal gyi dmod btsugs pa Ph 069 → Gr 065  
 'Jam dpal gyi rtsa ba'i rtog pa B<sup>T</sup> 173 → Gr 056  
 'Jam dpal gyi mtshan brgya rtsa brgyad pa gzuñs sñags dañ becas pa B<sup>T</sup> 265 → Gr 206  
 'Jam dpal gyi mtshan yañ dag par brjod pa phan yon dañ becas pa B<sup>C</sup> 1545 → note ad Gr 041  
 'Jam dpal gyi yig 'bru gcig pa Gr 070  
 'Jam dpal gyi žal nas gsuñs pa Ph 068 → Gr 064  
 'Jam dpal gyis dmod btsugs pa (žes bya ba'i gzuñs B<sup>T</sup> 176 →) Gr 065  
 'Jam dpal gho sha ñag gi dbañ phyug Ph 072 → Gr 068  
 'Jam dpal gho sha ñag gi dbañ phyug | 'jam dpal gyi bstod pa → note ad Gr 069  
 'Jam dpal ñag gi dbañ phyug la bu mo brgyad kyis bstod pa D 552 → note ad Gr 069  
 'Jam dpal rtsa ba'i rgyud Ph 062 → Gr 056  
 'Jam dpal yi ge 'bru gcig pa žes bya ba'i gzuñs B<sup>T</sup> 180 → Gr 070  
 'Jam dpal yig 'bru gcig pa Ph 074 → Gr 070  
 'Jam dpal la lha mo brgyad kyis bstod pa Ph 073 → Gr 069  
 'Jam dpal gśin rje gśed | khro bo rnam par rgyal ba'i rgyud | pra khog snañ žes bya ba rtsa ba'i rgyud Gr 057  
 'Jig rten gsum 'dul ba Gr 089  
 'Jig rten gsum las rnam par rgyal ba'i rtog pa'i rgyal po rtsa ba'i rgyud B<sup>T</sup> 112 → Gr 051  
 'Jigs pa brgyad las sgrol ba Ph 169 → Gr 165  
 'Jigs pa chen po brgyad las sgrol ba'i gzuñs B<sup>T</sup> 171 → Gr 165  
 'Jigs pa chen po brgyad las sgrol ba'i gzuñs chen mo Gr 165  
 rJe btsun 'jam dpal gyi šes rab dañ blo 'phel ba žes bya ba'i gzuñs B<sup>T</sup> 179 → Gr 066  
 Ni ma'i sñiñ po B<sup>C</sup> 0338 → Gr 198  
 Né ba'i sras brgyad kyi mtshan brgya rtsa brgyad pa'i gzuñs sñags dañ becas pa Ph 203-11  
 rÑog pa med pa(i ā ra lli Ph 010 →) Gr 036  
 rÑog pa med pa'i rgyud B<sup>T</sup> 050 → Gr 036  
 rTen ciñ 'brel par 'byuñ ba žes bya ba theg pa chen po'i mdo B<sup>T</sup> 149 → Gr 192  
 rTen ciñ 'brel par 'byuñ ba'i sñiñ po(i gzuñs Ph 195 →) Gr 192  
 sToñ 'khyil ba Ph 155 → Gr 154  
 sToñ 'gyur Ph 191 → Gr 188  
 sToñ 'gyur ba žes bya ba'i gzuñs B<sup>T</sup> 327 → Gr 188  
 sToñ chen mo rab tu 'joms ma žes bya ba'i gzuñs B<sup>T</sup> 186 → Gr 116  
 brTag pa gñis pa Ph 001 → Gr 030  
 brTag pa gñis pa'i rgyud phyi ma'i phyi mar grags pa phyag rgya chen po'i thig le Ph 005 → Gr 031  
 Thabs kyi žags pa Ph 215 → Gr 218  
 Thams cad la mi 'jigs pa sbyin pa Ph 128 → Gr 127  
 Thams cad gsañ ba (žes bya ba'i rgyud kyi rgyal po B<sup>T</sup> 111 →) Ph 056 → Gr 054  
 Thugs rje chen po pad mo cod pan gyi rgyud B<sup>T</sup> 319 → Gr 083  
 Thugs rje chen po phyag stoñ spyan stoñ gi rtog pa rgyas pa Ph 077 → Gr 073  
 Thugs rje chen po žal bcu gcig pa'i gzuñs Ph 078 → Gr 074  
 Thun moñ gi bśad pa'i rgyud dpal sam pu ta thig le'i rgyud phyi ma Ph 003-04 → Gr 046

Thun moṇ ma yin pa'i bśad rgyud 'phags  
pa mkha' 'gro ma rdo rje gur Ph 002  
→ Gr 032

Dam pa daṇ po(i) rtsa ba'i rgyud Ph  
014 → Gr 042

Dam tshig gsum bkod pa'i rgyal po Ph  
159 → B<sup>T</sup> Gr 156

Dug sel ma'i rig sñags B<sup>C</sup> 1233 → Gr  
131

Dum bu'i rgyud la 'jam dpal gyi žal nas  
gsuṇs pa Ph 068 → Gr 064

Dus kyi 'khor lo bsdus pa'i rgyud B<sup>T</sup>  
002 → Gr 043

Dus kyi 'khor lo'i rgyud bsdus pa Gr  
043

Dus kyi 'khor lo'i rtsa rgyud bsdus pa  
Ph 015 → Gr 043

De kho na sgron ma Gr 034

De kho na ūid bsdus pa Ph 048 → Gr  
048

De kho na ūid bži pa'i man ñag gsal ba'i  
sgron ma D 1242 → Gr 035

De kho na'i sgron ma Ph 007 → Gr 034

De ūid bsdus pa Gr 048

De bžin gsegs pa dgra bcom pa yaṇ dag  
par rdzogs pa'i saṇs rgyas ñan soṇ  
thams cad yoṇs su sbyoṇ ba gzi  
brjid kyi rgyal po'i brtag pa phyogs  
gcig pa B<sup>T</sup> 113 →

De bžin gsegs pa thams cad kyi sku daṇ  
gsuṇ daṇ thugs gśin rje gśed nag po  
žes bya ba'i rgyud B<sup>T</sup> 101 → Gr  
007

De bžin gsegs pa thams cad kyi sku  
gsuṇ thugs kyi gsaṇ chen gsaṇ ba  
'dus pa žes bya ba brtag pa'i rgyal  
po chen po D 442 → note ad Gr  
001

De bžin gsegs pa thams cad kyi sñin po  
gsaṇ ba riṇ bsrel gyi za ma tog ces  
bya ba'i gsuṇs B<sup>T</sup> 138 → Gr 166

De bžin gsegs pa thams cad kyi de kho  
na ūid bsdus pa žes bya ba B<sup>T</sup> 109  
→ Gr 048

De bžin gsegs pa thams cad kyi gtsug

tor nas phyuṇ ba gdugs dkar po can  
gžan gyis mi thub pa phyir bzlog  
pa'i rig sñags kyi rgyal mo chen mo  
B<sup>T</sup> 217 → Gr 107-09

De bžin gsegs pa thams cad kyi gtsug  
tor nas phyuṇ ba gdugs dkar mo can  
gžan gyis mi thub ma phyir bzlog  
ma chen mo mchog tu grub pa žes  
bya ba'i gsuṇs B<sup>T</sup> 218 → Gr 107-09

De bžin gsegs pa thams cad kyi gtsug  
tor mnam par rgyal ba'i gsuṇs žes  
bya ba'i rtog pa rab byed daṇ po B<sup>T</sup>  
225 → Gr 105

De bžin gsegs pa thams cad kyi yum  
sgrol ma las sna tshogs pa žes bya  
ba'i rgyud B<sup>T</sup> 341 → Gr 107-09 →  
Gr 156

De bžin gsegs pa thams cad kyis byin  
gyis brlabs sems can la gzigs ſiṇ  
saṇs rgyas kyi ſiṇ gi bkod pa kun tu  
ston pa žes bya ba'i gsuṇs B<sup>T</sup> 337  
→ Gr 199

De bžin gsegs pa'i gtsug tor nas byuṇ ba  
gžan gyis mi thub ma žes bya ba'i  
gsuṇs B<sup>T</sup> 219 → Gr 107-09

De bžin gsegs pa'i yum (gyi gsuṇs Ph  
157 →) Gr 156

De'i (dpal sam pu ṭa thig le'i) rgyud  
phyi ma B<sup>T</sup> 018 → Gr 047

De'i (saṇs rgyas mñam sbyor rtsa ba'i)  
rgyud phyi ma rtog pa bdun pa'i dpe  
ma rñed do B<sup>T</sup> 005 → Gr 012

De'i (saṇs rgyas mñam sbyor rtsa ba'i)  
rgyud phyi ma'i phyi ma rtog pa lña  
pa B<sup>T</sup> 006 → Gr 013

De'i ('od zer can gyi rtsa ba'i rgyud kyi)  
rtog pa chen po Ph 114 → Gr 112

De'i (rdo rje gdan bži'i) bśad rgyud  
mantra am̄ sa Gr 016

De'i (rdo rje rnām 'joms kyi) bśad rgyud  
ri rab chen po'i khaṇ bu brtsegs pa  
Gr 091

Don yod žags pa rtsa ba'i rgyud Ph 075  
→ Gr 071

Don yod žags pa'i rtog pa chen po Ph  
076 → Gr 072

Drañ sroñ klu la dmod pa bor ba'i gzuñs  
Gr 103

Drañ sroñ gis klu la dmod pa bor ba'i  
gzuñs B<sup>C</sup> 1201 → Gr 103

Drañ sroñ gis klu la dmod bor ba'i  
gzuñs Ph 104 → Gr 103

Dri ma med pa Ph 154 → Gr 153

bDud rtsi 'byuñ ba'i gzuñs B<sup>C</sup> 1411 →  
Gr 193

bDud rtsi sman gyi gzuñs Ph 196 → Gr  
193

bDe sgrags pa Ph 189 → Gr 186

bDe mchog sdom pa 'byuñ ba Gr 029

bDe ba bsgrags pa Gr 186

bDe ba can gyi tshe dpag med Gr 161

mDañs phyir 'phrog pa žes bya ba'i  
gzuñs B<sup>T</sup> 245 → Gr 132

mDañs phyir 'phrog pa'i gzuñs Ph 133  
→ Gr 132

mDañs phyir 'phrog ma Gr 132

mDo chen po kun tu rgyu ba dañ | kun  
tu rgyu ba ma yin pa dañ mthun pa'i  
mdo žes bya ba B<sup>T</sup> 281 → Gr 177

mDo chen po kun tu rgyu ba | mi(ñ)  
mthun pa Gr 177

mDo chen po 'dus pa chen po'i mdo žes  
bya ba B<sup>T</sup> 278 → Gr 176

'Dus pa chen po Gr 176, B<sup>C</sup> 0374 → Gr  
197

'Dus pa chen po ñi ma'i sñiñ po Ph 201  
→ Gr 198

'Dus pa chen po rin chen tog Ph 200 →  
Gr 197

'Dus pa chen po rin po che'i tog (gi  
gzuñs B<sup>C</sup> 0223 → Gr 197

'Dus pa chen po'i gzuñs Ph 180 → Gr  
176

rDo rje ā ra lli Ph 011 → Gr 037

rDo rje mkha' 'gro Gr 022

rDo rje mkha' 'gro rgya mtsho Ph 023  
→ Gr 023

rDo rje mkha' 'gro žes bya ba'i rgyud  
chen po B<sup>T</sup> 009 → Gr 022

rDo rje gur Gr 032

rDo rje mchu žes bya ba'i klu'i dam  
tshig B<sup>T</sup> 373 → Gr 098

rDo rje 'jigs byed Ph 046 → Gr 009

rDo rje 'jigs byed kyi dum bu Ph 099 →  
Gr 097

rDo rje 'jigs byed kyi gzuñs dum bu Gr  
097

rDo rje sñiñ po rgyan gyi rgyud Ph 057  
→ Gr 054

rDo rje sñiñ po rdo rje lce dbab pa žes  
bya ba B<sup>T</sup> 095 → Gr 093

rDo rje sñiñ po me lce dbab pa B<sup>C</sup> 1171  
→ Gr 093

rDo rje sñiñ po'i gzuñs Ph 095 → Gr  
093

rDo rje gdan bži('i rgyud B<sup>T</sup> 064 →) Ph  
033 → Gr 015

rDo rje bdud rtsi('i rgyud kyi rgyal po  
B<sup>T</sup> 071 →) Ph 038 → Gr 019

rDo rje gnam lcags mchu žes bya ba'i  
gzuñs B<sup>T</sup> 374 → Gr 099

rDo rje rnam 'joms Ph 092 → Gr 090

rDo rje rnam par 'joms pa žes bya ba B<sup>T</sup>  
364 → Gr 090

rDo rje phur pa rtsa ba'i rgyud kyi dum  
bu B<sup>T</sup> 075 → Gr 213

rDo rje phur pa rtsa ba'i dum bu Ph 211  
→ Gr 213

rDo rje phra mo thogs pa med pa (žes  
bya ba)'i gzuñs (Ph 096 →) Gr 094

rDo rje phreñ ba Ph 040 → Gr 003

rDo rje phreñ ba mñon par brjod pa rnal  
'byor chen po'i rgyud thams cad kyi  
sñiñ po gsañ ba rnam par phye ba  
žes bya ba B<sup>T</sup> 081 → Gr 003

rDo rje mi pham pa me ltar 'bar ba  
rmoñs byed Ph 094 → Gr 092

rDo rje mi pham pa me ltar rab tu  
rmoñs byed ces bya ba'i gzuñs B<sup>T</sup>  
366 → Gr 092

rDo rje rtse mo('i rgyud B<sup>T</sup> 110 →) Ph  
049 → Gr 049

rDo rje ri rab chen po'i rtse mo'i khañ  
pa brtsegs pa'i gzuñs B<sup>T</sup> 365 → Gr  
091

rDo rje lu gu rgyud kyi rtog pa B<sup>T</sup> 372  
→ Gr 113

rDo rje sa 'og gi rgyud sña 'dres Ph

090-91 → Gr 088-89

rDo rje sa 'og gi le'u bcu gsum pa B<sup>c</sup>  
1163 → Gr 088

rDo rje sa 'og gcig Gr 087

rDo rje a ra li('i rgyud kyi rgyal po B<sup>T</sup>  
063 → Gr 037

sDom pa 'byuñ ba Ph 026 → Gr 029

Nad thams cad rab tu ži bar byed pa('i  
gzuñs Ph 143 →) Gr 142

Nag po chen po žes bya ba'i rgyud kyi  
rgyal po chen po B<sup>T</sup> 076 → Gr 039

Nam mkha' dañ mñam pa'i rgyud | Ph  
054 → Gr 053

Nam mkha'i sñiñ po'i mtshan brgya rtsa  
brgyad pa gzuñs snags dañ bcas pa  
B<sup>T</sup> 262 → Gr 203

Nor gyi rgyun gyi gzuñs B<sup>T</sup> 287 → Gr  
210

Nor rgyun ma'i rtog pa B<sup>T</sup> 288 → Gr  
210

Nor rgyun ma'i gzuñs Ph 219 → Gr 210

Nor bu rgyas pa'i gžal med khañ Ph  
168 → Gr 164

Nor bu zab mo rgyas pa'i gžal med khañ  
śin tu rab tu gnas pa gsañ ba dam  
pa'i cho ga žib mo'i rgyal po B<sup>T</sup> 137  
→ Gr 164

Nor bu bzañ po'i gzuñs Ph 218 → Gr  
209

gNam lcags mchu Ph 101 → Gr 099

gNam lcags mchu'i dum bu Gr 099

gNod sbyin gyi sde dpon gar mkhan  
mchog gi brtag pa sña phyi gñis B<sup>T</sup>  
380-1 → Gr 211

rNam snañ sgyu 'phrul dra ba Gr 010

rNam par snañ mdzad | sgyu 'phrul dra  
ba Ph 047 → Gr 010

rNam par snañ mdzad sgyu 'phrul dra  
ba'i rgyud B<sup>T</sup> 100 → Gr 010

rNam par snañ mdzad mnñon par byañ  
chub pa'i rgyud Ph 061 → Gr 055

rNam par snañ mdzad chen po mnñon par  
rdzogs par byañ chub pa | mam par  
sprul pa byin gyis rlob pa'i rgyud B<sup>T</sup>

124 → Gr 055

rNal 'byor ma bži kha sbyor gyi rgyud  
Gr 027

rNal 'byor ma bži kha sbyor ba'i rgyud  
B<sup>T</sup> 014 → Gr 027

rNal 'byor ma bži sbyor gyi rgyud Ph  
027 → Gr 027

rNal 'byor ma'i kun tu spyod pa'i rgyud  
B<sup>T</sup> 013 → Gr 024

Padma cod pan yañ dag pa yin min  
dpyad Gr 083

Parṇa śa ba ri'i gzuñs Ph 136 → Gr 135

Pra khog snañ žes bya ba rtsa ba'i rgyud  
Gr 057

dPa' bo gcig tu grub pa (žes bya ba'i  
rgyud kyi rgyal po chen po B<sup>T</sup> 174  
→) Ph 067 → Gr 063

dPa' bo drug pa Gr 063

dPal khrag 'thun mnñon par 'byuñ ba žes  
bya ba rnal 'byor ma'i rgyud kyi  
rgyal po B<sup>T</sup> 012 → Gr 025

dPal mgon po mnñon par 'byuñ ba Gr  
039

dPal mgon po nag po žes bya ba'i gzuñs  
B<sup>T</sup> 292 → Gr 212

dPal chen mo'i mdo Gr 141

dPal chen mo'i gzuñs Ph 142 → Gr 141

dPal mchog dañ po Ph 050 → Gr 050

dPal (m)chog dañ po žes bya ba B<sup>T</sup> 116  
→ Gr 050

dPal mchog dañ po'i rgyud dum bu bži  
hor khuñ bsab pa dañ bcas pa B<sup>c</sup>  
1439 → note ad Gr 050

dPal dus kyi 'khor lo'i (rgyud stoñ phrag  
bcu gñis pa las phyuñ ba ) | rtsa ba'i  
rgyud kyi dum bu dbañ mdor bstan  
pa B<sup>T</sup> 001 B<sup>C</sup> 1546 → Gr 044

dPal de kho na ñid kyi sgron ma B<sup>T</sup> 059  
→ Gr 034

dPal de ñid bsus pa rgyud phyi ma B<sup>C</sup>  
1434 → Gr 048

dPal bde mchog 'byuñ ba žes bya ba'i  
rgyud kyi rgyal po D 373 → note  
ad Gr 029

dPal rdo rje 'jigs byed kyi rgyud (rtog

- pa bdun pa B<sup>C</sup> 1459 → B<sup>T</sup> 102 → Gr 009
- dPal sdom pa 'byuñ ba žes bya ba'i rgyud kyi rgyal po B<sup>T</sup> 011 → Gr 029
- dPal nam mkha' dañ mnñam pa'i rgyud kyi rgyal po | B<sup>T</sup> 022 → Gr 053
- dPal ye šes thig le rnal 'byor ma'i rgyud kyi rgyal po chen po B<sup>T</sup> 057 → Gr 033
- dPal sam pu ṭa thig le'i rgyud phyi ma Ph 003-04 → Gr 046
- dPal sambu (for: sam pu) ṭa (rgyud phyi ma dañ bcas pa) B<sup>C</sup> 1476 → note ad Gr 046
- dPal gsañ ba 'dus pa rtsa ba'i rgyud B<sup>T</sup> 078 → Gr 001
- dPal gsañ ba 'dus pa'i rgyud phyi ma Ph 039 → Gr 001
- dPal gsañ ba'i sñiñ po de kho na ñid rnām par ñes pa D 832 → Gr 214
- dPuñ ba bzañ po Ph 089 → Gr 086
- dPuñ bzañ gis žus pa'i rgyud le'u bcu gcig pa B<sup>T</sup> 417 → Gr 086
- sPyān ras gzigs kyi mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa B<sup>T</sup> 260 → Gr 201
- sPyān ras gzigs kyi yum Ph 082 → Gr 078
- sPyān ras gzigs kyi yon tan bsam gyis mi khyab pa Gr 079
- sPyān ras gzigs dbañ phyug gi yum žes bya ba'i gzuñs B<sup>T</sup> 340 → Gr 078
- sPyān ras gzigs dbañ phyug ha ya grí ba'i gzuñs B<sup>T</sup> 348 → Gr 081
- sPyān ras gzigs rtsa ba'i rgyud kyi rgyal po pad ma dra ba žes bya ba B<sup>T</sup> 304 → Gr 071
- sPyān ras gzigs yis bžin 'khor lo'i sñiñ po B<sup>C</sup> 1141 → Gr 080
- sPyān ras gzigs yon tan bsam gyis mi khyab pa Ph 083 → Gr 079
- sPyān ras gzigs ha la ha la'i rtog(s) pa rgyas pa Ph 080 → Gr 076
- sPrin chen po rluñ gi dkyil 'khor gyi le'u thams cad kyi sñiñ po Gr 196

- sPrin chen po las char dbab pa rluñ gi dkyil 'khor žes bya ba'i le'u Ph 198 → Gr 195
- sPrin chen po las char dbab pa rluñ gi dkyil 'khor žes bya ba'i le'u drug pa gcig pu Gr 195
- sPrin chen po'i mdo las char dbab pa žes bya ba B<sup>T</sup> 282 → Gr 195
- Phag mo mnñon par brjod pa bśad pa'i rgyud phyi ma las phag mo mnñon par byañ chub pa D 377 → note ad Gr 026
- Phag mo mnñon par 'byuñ ba žes bya ba'i bśad pa'i rgyud B<sup>C</sup> 1486-7 → B<sup>T</sup> 015 → Gr 026
- Phag mo mnñon 'byuñ Ph 025 → Gr 026
- Phyag rgya chen po thig le žes bya ba | rnal 'byor ma'i rgyud kyi rgyal po chen po B<sup>T</sup> 055 → Gr 031
- Phyag rgya chen po'i thig le Gr 031
- Phyag stoñ spyan stoñ gi rtog pa rgyas pa Gr 073
- Phyag na rdo rje gos sñon po can B<sup>T</sup> 128 → Gr 088
- Phyag na rdo rje dbañ bskur ba'i rgyud Ph 087 → Gr 084
- Phyag na rdo rje rig pa mchog gi rgyud B<sup>T</sup> 360 → Gr 085
- Phyi ma'i phyi ma Gr 013 Gr 059
- Phyir (b)zlog pa stobs can ma Ph 130 → Gr 129
- Phyir bzlog pa 'phags pa mam par rgyal ba'i gzuñs B<sup>T</sup> 349 → Gr 125
- 'Phags pa dkon mchog ta ta la Ph 173 → Gr 169
- 'Phags pa dkyil 'khor brgyad pa'i gzuñs B<sup>T</sup> 270 → Gr 163
- 'Phags pa bklags pas 'grub pa sor mo can žes bya ba'i rig sñags kyi rgyal mo B<sup>T</sup> 200 → Gr 184
- 'Phags pa mkha' 'gro ma rdo rje gur Ph 002 → Gr 032
- 'Phags pa 'gro ldiñ ba'i gzuñs B<sup>T</sup> 237 → Gr 140
- 'Phags pa rgyal ba can (žes bya ba'i

- gzuṇs B<sup>T</sup> 196 →) Ph 135 → Gr 134  
 'Phags pa rgyal mtshan rtse mo'i dpuṇ  
rgyan Gr 123  
 'Phags pa sgo mtha' yas pa sgrub pa'i  
gzuṇs B<sup>T</sup> 154 → Gr 167  
 'Phags pa sgo drug pa žes bya ba'i gzuṇs  
B<sup>T</sup> 155 → Gr 191  
 'Phags pa ḥan soṇ thams cad yoṇs su  
sbyoṇ ba'i sñiṇ po'i gzuṇs de bžin  
gšegs pa dgra bcom pa yaṇ dag par  
rdzogs pa'i saṇs rgyas | ḥan soṇ  
thams cad yoṇs su sbyoṇ ba gzi  
brijid kyi rgyal poi brtag pa phyogs  
gcig pa B<sup>T</sup> 114 → note ad Gr 053  
 'Phags pa lcags kyi mchu Gr 100  
 'Phags pa lcags kyi mchu nag po Gr 101  
 'Phags pa lcags mchu nag po žes bya  
ba'i gzuṇs B<sup>T</sup> 377 → Gr 101  
 'Phags pa lcags mchu žes bya ba'i gzuṇs  
B<sup>T</sup> 375 → Gr 100  
 'Phags pa 'jam dpal gyi žal nas gsuṇs pa  
žes bya ba'i gzuṇs B<sup>T</sup> 175 →  
Gr 064  
 'Phags pa 'jam dpal rtsa ba'i rgyud Gr  
056  
 'Phags pa stobs po che žes bya ba theg  
pa chen po'i mdo B<sup>T</sup> 371 → Gr 095  
 'Phags pa stobs po che'i gzuṇs Ph 097  
→ Gr 095  
 'Phags pa thabs kyi žags pa padmo'i  
phreṇ ba D 835 → Gr 218  
 'Phags pa thams cad la mi 'jigs pa sbyin  
pa žes bya ba B<sup>T</sup> 236 → Gr 127  
 'Phags pa dug sel (ma Ph 132→) Gr 131  
 'Phags pa dug sel žes bya ba'i rig snags  
B<sup>T</sup> 199 → Gr 131  
 'Phags pa dri ma med pa žes bya ba'i  
gzuṇs B<sup>T</sup> 146 → Gr 153  
 'Phags pa rdo rje lcags sgrog Ph 115 →  
Gr 113  
 'Phags pa rdo rje mchu Ph 100 → Gr  
098  
 'Phags pa rdo rje 'jigs byed kyi gzuṇs B<sup>T</sup>  
232 → Gr 097  
 'Phags pa rdo rje sa 'og Gr 088  
 'Phags pa rdo rje'i mchu Gr 098  
 'Phags pa nad thams cad rab tu ži bar  
byed pa žes bya ba'i gzuṇs B<sup>T</sup> 249  
→ Gr 142  
 'Phags pa rnam par rgyal ba Ph 126 →  
Gr 124  
 'Phags pa spyan ras gzigs dbaṇ phyug gi  
mtshan brgya rtsa brgyad pa | rgyal  
ba thams cad kyi riṇ bsrel rin po  
che za ma tog ces bya ba B<sup>T</sup> 323 →  
Gr 075  
 'Phags pa spyan ras gzigs dbaṇ phyug  
lag pa stoṇ pa daṇ | mig stoṇ pa B<sup>T</sup>  
308 → Gr 073  
 'Phags pa spyan ras gzigs dbaṇ phyug  
žal bcu gcig pa žes bya ba'i gzuṇs  
daṇ ldan pa'i cho ga žib mo B<sup>T</sup> 311  
→ Gr 074  
 'Phags pa spyan ras gzigs dbaṇ phyug  
gsaṇ ba'i mdzod thogs pa med pa  
yid bžin gyi 'khor lo'i sñiṇ po B<sup>T</sup>  
310 → Gr 080  
 'Phags pa sprin chen po rlun gi dkyil  
'khor gyi le'u klu thams cad kyi sñiṇ  
po žes bya ba theg pa chen po'i mdo  
B<sup>T</sup> 283 → Gr 196  
 'Phags pa phyir (b)zlog pa rnam par  
rgyal ba can ma Ph 127 → Gr 125  
 'Phags pa phyir bzlog pa stobs can žes  
bya ba'i gzuṇs B<sup>T</sup> 352 → Gr 129  
 'Phags pa bar du gcod pa thams cad sel  
ba'i gzuṇs snags B<sup>T</sup> 256  
→ Gr 130  
 'Phags pa bu maṇ po ston pa žes bya  
ba'i gzuṇs B<sup>T</sup> 242 → Gr 180  
 'Phags pa be con chen po žes bya ba'i  
gzuṇs B<sup>T</sup> 233 → Gr 121  
 'Phags pa be con chen mo Gr 121  
 'Phags pa be con nag po Ph 123 → Gr  
121  
 'Phags pa dbyig daṇ ldan pa žes bya ba'i  
gzuṇs B<sup>T</sup> 198 → Gr 138  
 'Phags pa mi rgod rnam par 'joms pa žes  
bya ba'i gzuṇs B<sup>T</sup> 255 → Gr 148  
 'Phags pa mi g.yo ba'i rtog pa'i rgyud  
kyi rgyal po B<sup>T</sup> 068 → Gr 062  
 'Phags pa mig nad rab tu ži bar byed pa

- 'Phags pa me kha la | sñiñ rje mi bñol  
ba'i gzuñs Ph 081 → Gr 077
- 'Phags pa me kha la žes bya ba'i gzuñs  
B<sup>T</sup> 386 → Gr 077
- 'Phags pa me kha la'i sñiñ rje mi bñol  
ba'i gzuñs Gr 077
- 'Phags pa me tog brtsegs pa žes bya ba'i  
gzuñs B<sup>T</sup> 145 → Gr 172
- 'Phags pa tsan dan gyi yan lag ces bya  
ba'i gzuñs B<sup>T</sup> 147 → Gr 152
- 'Phags pa gtsug gi nor bu žes bya ba'i  
gzuñs B<sup>T</sup> 202 → Gr 151
- 'Phags pa tshe dañ ye šes dpag tu med  
pa žes bya ba theg pa chen po'i mdo  
B<sup>T</sup> 297 → Gr 160
- 'Phags pa mtshan mo bñan po žes bya  
ba'i mdo B<sup>T</sup> 244 → Gr 168
- 'Phags pa za ma tog bkod pa'i rtog pa  
rgyas pa Gr 075
- 'Phags pa yañs pa can gyi groñ khyer du  
'jug pa Ph 124 → Gr 122
- 'Phags pa yañs pa'i groñ khyer du 'jug  
pa'i mdo B<sup>T</sup> 254 → Gr 122
- 'Phags pa yi ge drug pa'i rig sñags B<sup>T</sup>  
203 → Gr 139
- 'Phags pa ye šes ta la la žes bya ba 'gro  
ba thams cad yoñs su sbyoñ ba'i  
gzuñs B<sup>T</sup> 150 → Gr 170
- 'Phags pa ri khrod lo ma can Gr 135
- 'Phags pa rig pa mchog Gr 085
- 'Phags pa rims nad rab tu ži bar byed  
pa'i gzuñs B<sup>T</sup> 251 → Gr 143
- 'Phags pa lag na rdo rje gos sñon po can  
žes bya ba 'jig rten gsum 'dul ba'i  
rgyud B<sup>T</sup> 131 → Gr 089
- 'Phags pa lus kyi dbyibs mdzes pa žes  
bya ba'i gzuñs B<sup>T</sup> 325 → Gr 185
- 'Phags pa gžañ 'brum rab tu ži ba žes  
bya ba'i mdo B<sup>T</sup> 248 → Gr 146
- 'Phags pa gžan gyis mi thub pa mi 'jigs  
pa sbyin pa žes bya ba'i gzuñs B<sup>T</sup>  
326 → Gr 128
- 'Phags pa gser can žes bya ba'i gzuñs B<sup>T</sup>
- 259 → Gr 175
- 'Phags ma skul byed ma'i gzuñs B<sup>T</sup> 240  
→ Gr 114
- 'Phags ma dpal chen mo'i mdo B<sup>T</sup> 355  
→ Gr 141
- 'Phags ma 'od zer can žes bya ba'i gzuñs  
B<sup>T</sup> 192 → Gr 111
- 'Phags ma ri khrod lo ma gyon ma žes  
bya ba'i gzuñs B<sup>T</sup> 351 → Gr 135
- Bar du geod pa thams cad rnam par  
sbyoñ ma Ph 131 → Gr 130
- Bu man po (-)rton pa Ph 184 → Gr 180
- Bu mo brgyad kyis bstod pa B<sup>C</sup> 1133 →  
Gr 069
- Byañ chub sñiñ po rgyan gyi gzuñs Ph  
158 → Gr 156
- Byañ chub sñiñ po'i rgyan 'bum (nas  
btus pa'i gzuñs B<sup>T</sup> 139A) B<sup>C</sup> 1283  
→ Gr 156
- Byams pa'i mtshan brgya rtsa brgyad pa  
gzuñs sñags dañ bcas pa B<sup>T</sup> 261 →  
Gr 202
- dBañ gi don rgyud kyi dum bu Gr 044
- dBañ gi don ston | rgyud kyi dum bu  
Ph 034 → Gr 015
- dBañ gi don ston pa'i rgyud kyi dum bu  
Ph 016 → Gr 044
- dBañ mdor bstan pa B<sup>T</sup> 001 → Gr 042
- dByig dañ ldan ma Gr 138
- dByig ldan ma'i gzuñs Ph 139 → Gr  
138
- 'Bum pa chen po las bsdus pa'i rgyud |  
rtsa ba'i rgyud kyi phyi ma'i phyi  
ma B<sup>T</sup> 007 → Gr 020
- 'Bum pa gsum pa las ral pa gyen du  
brdzes pa'i nañ nas byuñ ba'i le'u  
gcig | Ph 028 → Gr 028
- 'Bum phrag gsum ma las 'byuñ ba'i ral  
pa gyen du brdzes pa'i sgyu ma  
chen mo B<sup>C</sup> 1490 → Gr 028
- 'Bum phrag gsum las ral pa gyen du  
brdzes pa'i nañ nas le'u gcig Gr 028
- Ma hā mā ya Gr 017
- Mantra am̄ sa Ph 035 → Gr 016

- Mi rgod rnam par 'joms pa Gr 148  
 Mi rgod rnam par 'joms pa'i gzuṇs Ph 149 → Gr 148  
 Mi g.yo ba gsaṇ ba'i rgyud chen po B<sup>T</sup> 070 → Gr 045  
 Mi g.yo ba'i rgyud le'u dgu ma Gr 061  
 Mi g.yo ba'i rgyud le'u brgyad ma Gr 060  
 Mi g.yo ba'i rgyud le'u bži pa Gr 045  
 Mi g.yo ba'i rgyud gsaṇ ba chen po Ph 019 → Gr 045  
 Mi gy.o ba'i rtog pa dños grub thams cad 'byuṇ ba B<sup>C</sup> 1193 → note ad Gr 062  
 Mi g.yo ba'i rtog pa chen po Ph 066 → Gr 062  
 Mig nad thams cad rab tu ži bar byed pa'i gzuṇs Ph 145 → Gr 144  
 Mig nad rnam par sbyoṇ ba('i gzuṇs Ph 146 →) Gr 145  
 Mig nad rab tu ži bar byed pa Gr 144  
 Me kha la'i gzuṇs B<sup>C</sup> 1150 → Gr 077  
 Me tog brtsegs pa Ph 176 → Gr 172  
 Me tog brtsegs pa'i gzuṇs Gr 172  
 Me ltar 'bar ba'i gzuṇs Ph 137 → Gr 136
- Tsandan gyi yan lag Ph 153 → Gr 152  
 gTsug gi nor bu('i gzuṇs Ph 152 →) Gr 151  
 gTsug tor dri med Ph 107 → Gr 106  
 gTsug tor gdugs dkar B<sup>C</sup> 1223 → Gr 107-09  
 gTsug tor gdugs dkar rgyas 'briṇ lña Gr 107-09  
 gTsug tor gdugs dkar rgyas 'briṇ gsum Ph 108-10 → Gr 107-09  
 gTsug tor gdugs dkar mchog tu grub pa B<sup>C</sup> 1224 → Gr 107-09  
 gTsug tor nag mo bod ma yin Gr 126  
 gTsug tor rnam rgyal Ph 106 → Gr 105  
 gTsug tor rnam par rgyal ba'i gzuṇs žes bya ba'i rtog pa rab byed daṇ po B<sup>T</sup> 225 → Gr 105  
 rTsa ba'i rgyud kye'i rdo rje Gr 030  
 rTsa ba'i rgyud brtag pa gñis pa B<sup>C</sup> 1474 → Gr 030  
 rTsa ba'i rgyud pad ma'i dra ba B<sup>C</sup> 1134 → Gr 071  
 rTsa ba'i rgyud rnam par snaṇ mdzad mñon par byaṇ chub pa rgyud phyi ma daṇ bcas pa B<sup>C</sup> 1428 → note ad Gr 055
- Tshogs kyi bdag po'i gzuṇs Ph 217 → Gr 208  
 mTshan brgya rtsa lhug par yod pa gcig B<sup>T</sup> → Gr 075  
 mTshan mo bzaṇ po Ph 172 → Gr 168  
 mTshan yaṇ dag par brjod pa Ph 013 → Gr 041
- Vā gī śva ra B<sup>C</sup> 1130 → Gr 068
- Za ma tog bkod pa'i rtog pa rgyas pa Ph 079 → Gr 075  
 Zla gsaṇ thig le Ph 032 → Gr 014  
 Zla gsaṇ thig le gsaṇ ba'i rgyud kyi rgyal po chen po śin tu dgyes pa rdo rje gdon mi za ba'i dam tshig gi dkyil 'khor chen po rgyas pa mchog tu gsaṇ ba'i rgyud B<sup>T</sup> 108 → Gr 014  
 gZa' rnams kyi yum Ph 117 → Gr 115  
 gZa' rnams kyi yum | de'i gzuṇs B<sup>C</sup> 1395-96 → Gr 115  
 gZa' yum 'gyur mi 'dra tsam gñis B<sup>T</sup> 285-86 → Gr 115  
 gZuṇs gr(v)a lña Ph 118-22 → Gr 116-20  
 gZuṇs chen po gsaṇ ba'i riṇ bsrel gyi za ma tog Ph 170 → Gr 166
- Žal bcu gcig pa'i gzuṇs Gr 074  
 gŽaṇ 'brum rab tu ži bar byed pa('i gzuṇs Ph 147 →) Gr 146  
 gŽan gyis mi thub pa mi 'jigs pa sbyin ma Ph 129 → Gr 128  
 gŽan gyis mi thub pa | mi 'jigs ma sbyin ma Gr 128  
 gŽan gyis mi thub pa rin po che'i phreṇ ba žes bya ba'i gzuṇs B<sup>T</sup> 234 → Gr 133

gŽon nu gdon drug Ph 045 → Gr 008  
 'Og min gyi tshe dpag med Ph 164 → Gr 160  
 'Od zer can gyi rtsa ba'i sñags Ph 113 → Gr 111  
 Yi dvags kha la me 'bar ma la skyabs mdzad pa'i gzuñs B<sup>T</sup> 272 → Gr 136  
 Yid bžin gyi nor bu 'khor los sgyur ba'i rtog pa chen po Ph 084 → Gr 080  
 Yid bžin nor bu 'khor los sgyur ba'i rtog pa rgyas pa Gr 080  
 Yid bžin nor bu'i rtog pa las 'byuñ ba'i smon lam B<sup>T</sup> 338 → Gr 080  
 Ye ge drug pa'i gzuñs Ph 140 → Gr 139  
 Ye šes skar mda'(i sñiñ po B<sup>T</sup> 274 →) Ph 175 → Gr 171  
 Ye šes sñiñ po rnal 'byor ma'i rgyud (kyi rgyal po chen po B<sup>T</sup> 056) Ph 009 → Gr 035  
 Ye šes ta la la Ph 174 → Gr 170  
 Ye šes thig le Ph 006 → Gr 033  
 Ye šes rdo rje kun las btus pa'(i rgyud B<sup>T</sup> 083 →) Ph 043 → Gr 006  
 Rab tu gnas pa mdor bsdus pa'i rgyud B<sup>T</sup> 115 → Gr 053  
 Rab tu gnas pa'i rgyud Ph 055 → Gr 053  
 Ral pa gyen brdzes kyi rgyud las phyuñ ba'i rig pa 'dzin ma rdo rje rnal 'byor ma'i sgrub thabs žes bya ba B<sup>T</sup> 016 → Gr 028  
 Ral pa gyen brdzes kyi rtog pa chen po D 724 → Gr 028  
 Ri gi a ra li'i rgyud kyi rgyal po chen po B<sup>T</sup> 062 → Gr 038  
 Ri khrod lo ma can B<sup>C</sup> 1230 → Gr 135  
 Ri rab [chen po'i] khañ bu brtsegs pa [Ph 093 →] Gr 091  
 Ri gi ā ra l(l)i (Ph 012) → Gr 038  
 Rig sñags kyi rgyal po dbug chen mo žes bya ba B<sup>T</sup> 387 → Gr 147  
 Rig sñags kyi rgyal po so sor 'brañ ma žes bya ba B<sup>T</sup> 189 → Gr 118

Rig sñags kyi rgyal mo kun nas 'od (ces bya ba B<sup>T</sup> 152 →) Ph 177 → Gr 173  
 Rig sñags kyi rgyal mo rgyal ba can žes bya ba B<sup>T</sup> 195 → Gr 134  
 Rig sñags kyi rgyal mo sgron ma mchog Ph 138 → Gr 137  
 Rig sñags kyi rgyal mo dbug chen mo Ph 148 → Gr 147  
 Rig sñags kyi rgyal mo rma bya chen mo B<sup>T</sup> 187 → Gr 117  
 Rig sñags kyi rgyal mo bsil ba'i tshal chen mo'i mdo B<sup>T</sup> 190 → Gr 119  
 Rig sñags rgyal mo sgron ma mchog Gr 137  
 Rig sñags lha mo kun nas 'od Gr 173  
 Rin chen phreñ ba'i dum bu Ph 134 → Gr 133  
 Rin po che phreñ ba'i dum bu Gr 133  
 Rims nad thams cad rab tu ū bar byed pa'i gzuñs Ph 144 → Gr 143  
 Rims nad rab tu ū bar byed pa Gr 143  
 Lag na rdo rje gos sñon po can žes bya ba 'jig rten gsum 'dul ba'i rgyud B<sup>T</sup> 131 → Gr 089  
 Lag na rdo rje bcu'i sñiñ po'i gzuñs Gr 096  
 Lag na rdo rje bcu'i gzuñs Ph 098 → Gr 096  
 Lag na rdo rje'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa B<sup>T</sup> 264 → Gr 205  
 Lus kyi dbyibs mdzes (pa Ph 188 →) Gr 185  
 Legs par grub pa'(i rgyud B<sup>T</sup> 419 →) Ph 161 → Gr 157  
 Šes rab kyi pha rol tu phyin pa ko'u ſi ka B<sup>T</sup> 182 → Gr 150  
 Šes rab kyi pha rol tu phyin pa'i mtshan brgya rtsa brgyad pa B<sup>T</sup> 181 → Gr 150  
 Šes rab bskyed pa'(i gzuñs B<sup>T</sup> 275 →) Ph 071 → Gr 067

Śes rab blo 'phel Ph 070 → Gr 066  
 gŚin rje gśed khro bo rnam par rgyal  
 ba'i rgyud | pra khog bslān rtsa ba'i  
 rgyud Ph 063 → Gr 057  
 gŚin rje gśed khro bo rnam par rgyal  
 bsra khog snañ rtsa ba'i rgyud B<sup>c</sup>  
 1430 → Gr 057  
 gŚin rje gśed dgra nag Ph 044 → Gr  
 007  
 gŚin rje gśed dgra nag po Gr 007  
 gŚin rje gśed nag po'i 'khor lo las thams  
 cad grub par byed pa góñ nu gdoñ  
 drug gi rgyud B<sup>c</sup> 1457 → Gr 008  
 gŚin rje gśed nag po'i 'khor lo las thams  
 cad sgrub par byed pa žes bya ba'i  
 rgyud kyi rgyal po B<sup>T</sup> 105 → Gr  
 008  
 bŚad rgyud chen mo | ma hā mā yā Ph  
 036 → Gr 017  
 bŚad pa'i rgyud mkha' 'gro ma kun  
 spyod Ph 021 → Gr 024  
 bŚad pa'i rgyud don yod žags pa'i rtog  
 pa chen po B<sup>c</sup> 1135 → Gr 072  
 bŚad pa'i rgyud rdo rje gur Gr 032  
 bŚad pa'i rgyud rdo rje phreñ ba Gr 003

Sag ma med kyi rtog pa rgyas pa B<sup>c</sup>  
 1187 → Gr 104  
 Sañs rgyas kyi sñiñ po žes bya ba'i chos  
 kyi rnam grañs Gr 181  
 Sañs rgyas kyi sñiñ po žes bya ba'i  
 gzuñs Gr 182  
 Sañs rgyas kyi sñiñ po'i chos kyi rnam  
 grañs Ph 184 → Gr 181  
 Sañs rgyas kyi sñiñ po'i gzuñs Ph 185  
 → Gr 182  
 Sañs rgyas kyi yan lag dañ ldan pa Ph  
 186 → Gr 183  
 Sañs rgyas kyi yan lag dañ ldan pa žes  
 bya ba Gr 183  
 Sañs rgyas kyi žiñ bkod pa kun tu ston  
 pa Gr 199  
 Sañs rgyas bcu gñis pa(i gzuñs B<sup>T</sup> 140  
 →) Gr 179  
 Sañs rgyas bcom ldan 'das dañ ñe ba'i

brgya rtsa brgyad pa (gzuñs sñags  
 dañ bcas pa B<sup>T</sup> 161 →) Ph 202 →  
 Gr 200  
 Sañs rgyas bcom ldan 'das dañ ñe ba'i  
 sras brgyad kyi mtshan brgya rtsa  
 brgyad pa gzuñs sñags dañ bcas pa  
 rgyud rgyas pa nas phyuñ ba Gr  
 200-10  
 Sañs rgyas mñam sbyor rtsa ba'i rgyud  
 Ph 029 → Gr 011  
 Sañs rgyas mñam sbyor rtsa ba'i rgyud  
 rtog pa bcu pa Gr 011  
 Sañs rgyas thams cad kyi yan lag dañ  
 ldan pa žes bya ba'i gzuñs B<sup>T</sup> 142  
 → Gr 183  
 Sañs rgyas thams cad kyi yum Ph 151  
 → Gr 150  
 Sañs rgyas thams cad kyi yum ri khrod  
 lo ma can ñi šu rtsa bži'i gzuñs B<sup>c</sup>  
 1246 → Gr 135  
 Sañs rgyas thams cad dañ mñam par  
 sbyor ba mkha' 'gro ma sgyu ma  
 bde ba'i mchog ces bya ba'i rgyud  
 bla ma | rtsa ba'i brtag pa bcu pa B<sup>T</sup>  
 004 → Gr 011  
 Sañs rgyas thod pa (žes bya ba rnal  
 'byor ma'i rgyud kyi rgyal po chen  
 po B<sup>T</sup> 060 →) Ph 037 → Gr 018  
 Sañs rgyas bdun pa (žes bya ba'i gzuñs  
 B<sup>T</sup> 141 →) Ph 182 → Gr 178  
 Sam pu ta brtag pa bcu pa Gr 046  
 Sa'i sñiñ po'i mtshan (b)rgya rtsa brgyad  
 pa gzuñs sñags dañ bcas pa B<sup>T</sup> 267  
 → Gr 208  
 Señ ga sgra'i dam bcas pa'i gzuñs (kyi  
 dum bu Ph 086 →) B<sup>T</sup> 322 → Gr  
 082  
 Señ ge sgras dam bcas pa'i gzuñs dum  
 bu Gr 082  
 Sog ma med pa'i rtog pa rgyas pa Gr  
 104  
 Sor mo can Ph 187 → Gr 184  
 gSañ sñags kyi spyod pa rgya mtsho  
 mchog tu gsañ ba las thod pa brtag  
 pa'i rgyud gsum Ph 018 → Gr 040  
 gSañ sñags kyi spyod pa rgya mtsho

mchog tu gsal ba las thod pa brtag  
pa'i le'u gsum pa Gr 040  
gSañ sñags rjes su 'dzin pa žes bya ba'i  
mdo B<sup>T</sup> 191 → Gr 120  
gSañ ba sñiñ po Ph 212 → Gr 214  
gSañ ba 'dus pa rtsa ba'i rgyud Gr 001  
gSañ ba spyi rgyud Ph 160 → Gr 157  
gSañ ba riñ bsrel gyi za ma tog Gr 166  
gSañ ba'i sgron ma Ph 008 → Gr 035  
gSañ ba'i sñiñ po Gr 214  
gSañ ba'i sñiñ po de kho na ñid ñes pa  
D 834 → Gr 215  
gSañ ba'i sñiñ po de kho na ñid ñes pa'i  
bla ma chen po D 837 → Gr 216  
gSer can Gr 175  
gSer can gyi gzuñs Ph 179 → Gr 175  
gSer 'od dam pa Ph 163 → Gr 159  
gSer 'od dam pa mchog tu rnam par  
rgyal ba (žes bya ba'i mdo sde B<sup>T</sup>  
183 →) B<sup>C</sup> 0210 → Gr 159  
gSer 'od dam pa mdo sde'i dbañ po chuñ  
ba B<sup>C</sup> 0209 → Gr 159  
gSer 'od dam pa mdo sde'i dbañ po che  
ba B<sup>C</sup> 0208 → Gr 159  
gSer 'od dam pa mdo sde'i dbañ po'i  
rgyal po B<sup>T</sup> 184 → Gr 159  
gSer 'od dam pa mdo sde'i dbañ po'i  
rgyal po žes bya ba B<sup>T</sup> 185 → Gr  
159  
gSer 'od dam pa'i mdo Gr 159  
bSam gtan phyi ma(i rgyud B<sup>T</sup> 420 →)  
Ph 162 → Gr 158  
bSam gtan phyi ma'i rim par phye ba B<sup>C</sup>  
1248 → Gr 158

Ha ya gři ba'i gzuñs dum bu Gr 081  
Ha ya gři va'i gzuñs kyi dum bu Ph 085  
→ Gr 081  
Ha la ha la'i rtog pa B<sup>C</sup> 1159 → Gr 076  
He ru ka mñon 'byuñ Ph 024 → Gr 025  
lHa mo skul byed ma žes bya ba'i gzuñs  
D 613 → note ad Gr 114  
lHa mo sgyu 'phrul (dra ba chen po žes  
bya ba'i rgyud D 836 →) Ph 214 →  
Gr 217  
lHa mo sgra dbyañs la bstod pa sñags  
B<sup>T</sup> 353 → Gr 149  
lHa mo brgyad kyi gzuñs Ph 156 → Gr  
155  
lHa mo nag mo chen po'i gzuñs B<sup>T</sup> 294  
→ Gr 213  
lHa mo nag mo'i gzuñs B<sup>C</sup> 1403 → Gr  
213  
lHa mo dbyañs can ma la bstod pa Gr  
149  
lHa mo dbyañs can ma'i bstod pa Ph  
150 → Gr 149  
lHa mo bžis yoñs su žus pa'i rgyud B<sup>T</sup>  
082 → Gr 005  
lHa mo bžis žus Ph 042 → Gr 005  
lHa mo'i gzuñs Gr 213  
  
A bhi dha na Ph 022 → Gr 021  
A mo gha pā ſá'i rtog pa chen po Gr  
072  
Om gñis byas pa | bar na pu nya med  
pa B<sup>T</sup> 298 → Gr 161

## Bu ston on the *sPyod 'jug* (*Bodhisattvacaryāvatāra*)

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It is indeed true that the tradition of the bKa' gdams pa school has regarded Śāntideva's *sPyod 'jug* (hereafter: BSA<sup>1</sup>) as an important text<sup>2</sup> describing the bodhisattvas' way of practice, basically, from the Mādhyamika's point of view. However, it may also be accepted that one of the most significant contributions to the establishment of this text in the second diffusion (*phyi dar*) of Tibetan Buddhism was made by Bu-ston Rin-chen-grub (1290-1364).<sup>3</sup>

His contribution concerning this text can be summarized in the following three points:

- (1) In the last chapter of his *Chos 'byun* (1322), Bu-ston lists the BSA and its nine commentaries – two of which are now unavailable in our current bsTan 'gyur – in the separate "section of the BSA" (*sPyod 'jug gi skor*) but not in the preceding *dBu ma'i skor* ("Madhyamaka section").<sup>4</sup> Therein he gives a brief explanation of the difference between the earlier and later versions of the BSA.<sup>5</sup>
- (2) When he later established the bsTan 'gyur at Ža lu monastery (1334), Bu-ston played an important role both in collecting the Tibetan translation of the BSA and its ten commentaries and in incorporating them into the *dBu ma'i skor*, adding three commentaries, two of which are those on the early version of the BSA.<sup>6</sup>

<sup>1</sup> The widespread abbreviation BCA (for *Bodhicaryāvatāra*) is used in this paper only for references to the edited Sanskrit text.

<sup>2</sup> According to gŽon-nu-dpal, this tradition, in which the BSA has been counted as one of the six fundamental texts of the bKa' gdams pa school (*bKa' gdams gžun drug*), was established by Po-to-ba (1031-1106), *Deb ther sion po, ca.*, 13b1 (reprinted in Šata-Piṭaka Series 212, 1974: 240,1).

<sup>3</sup> For the life of Bu-ston, see SEYFORT RUEGG 1966.

<sup>4</sup> *bKa' 'bum*, Lhasa Žol edition, ya, 159a2-6 (reprinted in LOKESH Chandra 1965-71: Part 24, 949, 2-6).

<sup>5</sup> *Ibid.* 949, 2-4: *Byan chub sems dpa'i spyod 'jug Ži-ba-lhas mrdzad pa rNog 'gyur | 'di dkar chag chen mo gsum gar ſu-log drug brgya bam po gñis žes 'byun mod kyi ſu-log stoň du grags so | | sPyod 'jug le'u dgu pa Blo-gros-mi-zad-pas mrdzad zer ba de dan 'di mi gcig ces smra ba man yan sdig bſags kyi le'u logs su byas ma byas kyi khyad par dan 'gyur sta phyi'i khyad ma gtogs pa geig par kho bo smra'o | | "Bodhisattvacaryāvatāra": written by Śāntideva and translated by rNog [Blo-Idan-ſes-rab]. In the three great catalogues, this [BSA] is indeed described as comprising 600 ſlokas and two bundles; however, it is, actually, known to comprise 1000 ſlokas. There are a lot of opinions that this [BSA] is not identical with the BSA composed of nine chapters which they say is written by Akṣayamatī; however, I would say that they are identical, setting aside the difference resulting from the separation or non-separation of Chapter [2 entitled] "Confession of Sin" and the difference resulting from the old translation or the new one."*

<sup>6</sup> Those eleven texts included by Bu-ston are as follows [Q no.: Title; Author; Translators and/or Editors]:

(1) 5272: *Byan chub sems dpa'i spyod pa la 'jug pa* (BSA); Śāntideva; Sarvajñādeva & dPal-brtsegs [1], Dharmāśrībhadrā, Rin-chen-bzañ-po & Śākyā-blo-gros [2], Sumatikīrtī & Blo-Idan-ſes-rab [3].

(2) 5273: *Byan chub kyi spyod pa la 'jug pa'i dka' 'grel* (BCAP); Prajñākaramati; Sumatikīrtī, Dharma-grags, Chos-kyi-dbañ-phyug & Yon-tan-rgya-mtsho.

\*(3) 5274: *Byan chub sems dpa'i spyod pa la 'jug pa'i rnam par bśad pa'i dka' 'grel* [BSA-vivṛtti-pañjikā] (BSAV); Unknown; Unknown.

(4) 5275: *BSA-saṇḍikāra*; Kalyāñadeva; Śrīkumāra & dGe-ba'i-blo-gros.

(3) He afterwards wrote an extensive commentary on the BSA (1338) entitled *Zla ba'i 'od zer*.<sup>7</sup> In its colophon, after explaining the BSA lineage,<sup>8</sup> Bu-ston refers to the names of six commentaries and other works he consulted.<sup>9</sup>

(5) 5276: *BSA-duravabodhananirṇaya-nāma-grantha*; Kṛṣṇa-pa; Kṛṣṇa-pa & Chos-kyi-śes-rab.

(6) 5277: *BSA-pañjikā*; Vairocanarakṣita; Unknown.

(7) 5278: *Śes rab le'u'i dka' 'grel [Prajñā-pariccheda-pañjikā]*; Unknown; Mi-mñam-khol-po & Blo-l丹-śes-rab.

\*(8) 5279: *BSA-vivṛtti* (i.e. the last two chapters of (3) no. 5274); Unknown; Unknown.

\*(9) 5280: *BSA-ṣaṭtriṁśat-piṇḍartha*; gSer-gliṅ-gi-bla-ma Chos-skyoṇ (Dharmapāla); Dīpaṁkara-śrījñāna] & Tshul-khrims-rgyal-ba.

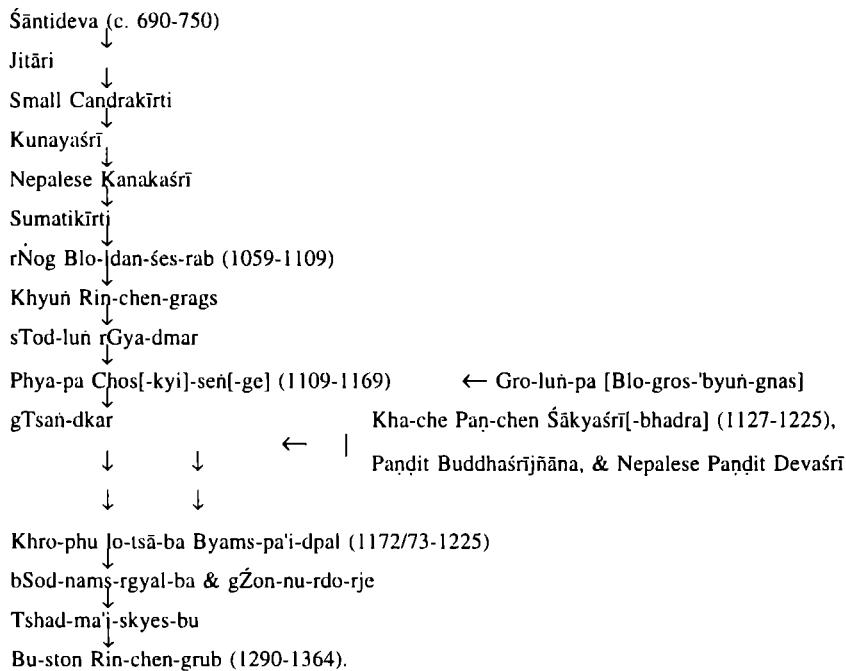
(10) 5281: *BSA-piṇḍartha*; the author and translators are the same as (9) no. 5280.

(11) 5282: *BCA-tātparyapañjikā-viśeṣadyotanī*; Vibhūticandra; Vibhūticandra.

The three commentaries marked with an asterisk are not registered in Bu-ston's *Chos 'byui*. For some of the characteristics of each commentary as found especially in Chapter 9, see EJIMA 1966. Q nos. 5280 & 5281 are not commentaries proper but rather abridgements of the BSA, see EIMER 1981. For Q nos. 5274 and 5279, see SAITO 1993: (22)-(24), 55-88. The current Q edition contains Dīpaṁkaraśrījñāna's commentary under no. 5872 *Byan chub sems dpa'i spyod pa la 'jug pa'i bsdus pa* in *no-tshar bstan-bcos* section.

<sup>7</sup> Bu-ston also wrote another commentary on the BSA which, however, explains only the structure of the BSA, comprising in actuality those sentences which had, for the most part, been extracted from the *Zla ba'i 'od zer*: *Byan chub sems dpa'i spyod pa la 'jug pa'i bsdus don*, included in his *bKa' 'bum*, Lhasa Žol edition, *dza*, reprinted in LOKEŠ Chandra 1965-71, (Šata-Piṭaka Series 59: 135-180).

<sup>8</sup> The following is the BSA lineage in which the *upadeśa* of this text is said to have been transmitted to Bu-ston (cf. *Zla ba'i 'od zer*, fol. 210b4-7: 600,4-7):



<sup>9</sup> Viz. Prajñākaramati's '*grel chen* ((2), see n. 5); Vairocanarakṣita's '*grel-pa* ((6)); Kalyāṇadeva's '*grel pa* ((4)); Vibhūticandra's '*grel pa* ((11)); Kṛṣṇa-pa's *dka' 'grel* ((5)); *Śes rab le'u'i 'grel pa* tr. by rNog [Blo-l丹-śes-rab] ((7)); *sPyod 'jug le dgū ma'i 'grel pa'i smad* "The second half of the *Commentary on the BSA*

He then gives an important statement concerning both the background of a considerable number of problematic renderings of the BSA as well as his approach to handling those verses in question as follows:<sup>10</sup>

(A) gžuṇ 'di gTsañ-nag-pas 'gyur sna phyi thams cad bltas nas | khoṇ  
raṇ gi thugs la gaṇ bde bsgrigs pa yin nam žes grag la | (B) rgya dpe  
daṇ 'grel pa daṇ mi mthun pa maṇ po snaṇ yaṇ | (C) rNog 'gyur bzaṇ  
ma žig 'bad de btsal yaṇ ma rñed pas | don la 'gal ba chen po med pa  
rnams grags pa bžin du bṣad | (D) mi bcos su mi ruṇ ba rnams rgya dpe  
daṇ 'grel pa daṇ bstun nas logs su gtan la phab | "

"(A) It is rumored whether or not this text [i.e. the Tibetan translation of the BSA] is what gTsañ-nag pa compiled from those [renderings] with which after consulting all the translations, old and new, he satisfied his own mind. (B) It appears that a number [of renderings of the BSA] do not correspond with its Sanskrit text and the commentaries. (C) I have made efforts to seek a reliable copy of rNog [Blo-ldan-śes-rab]'s translation, which, however, could not be obtained. Therefore, in accordance with well-known [interpretations], I have explained those [stanzas], the meaning of which contains no serious contradictions. (D) As for those [renderings] which should not be left unrevised, I have decided [my own renderings] apart [from them] in conformity with the Sanskrit text and the commentaries."

The purpose of the present paper is to make an inquiry into some of the significant meanings contained in the above paragraph of the colophon, with a few examples from chapter 9 entitled "Śer phyin gyi le'u (Chapter on the Completion of Wisdom)" of Bu-ston's commentary.

Let us start with the sentence (B). Through our occasional consultation, e.g., of LOKESH CHANDRA's *Tibetan-Sanskrit Dictionary*,<sup>12</sup> most of us have already noticed that the current Tibetan translation of the BSA shows a considerable number of problematic renderings in comparison with its corresponding Sanskrit text. According to its colophon, the BSA was translated into Tibetan three times, first by dPal-brtsegs in the early ninth century [1], secondly by Rin-chen-bzaṇ-po (958-1055) & Śākyā-blo-gros [2], and finally by Blo-ldan-śes-rab (1059-1109) [3].<sup>13</sup>

The current translation of the BSA was thus finally completed by Blo-ldan-śes-rab. However, the Tibetan translation of the BSA accessible to Bu-ston at his time has been transmitted up to the present. It contains a number of divergent renderings of the

*composed of nine chapters" ((3)); Śikṣāsamuccaya; Sūtrasamuccaya; & interpretations given by rNog lo-tsā-ba, gTsañ-nag-pa, & Kho-phu-lo-tsā-ba.*

<sup>10</sup> The importance of this colophon has already been noted by VAN DER KUIJP 1989: 3.

<sup>11</sup> Zla ba'i 'od zer, fol. 211a3-5: 601, 3-5.

<sup>12</sup> Cf. also WELLER 1952-55 and HIRANO 1966.

<sup>13</sup> The colophon also tells us the important fact that the first and second translators used different Sanskrit manuscripts from separate parts of India. The first translation, it says, bases on a ms. from Kāśmīra, while the second one relies on a ms. from Madhyadeśa, see SAITO 1993: (16)-(17).

corresponding Sanskrit readings. For instance, the BCA chapter 9, stanza 139 reads:

pramāṇam apramāṇam cen  
nanu tatpramitam mṛśā |  
tattvataḥ śūnyatā tasmād  
**bhāvanām** nopapadyate | | <sup>14</sup>

"If a means of knowledge is not a means of knowledge, isn't what is known by that false? Therefore,<sup>15</sup> emptiness in reality of things is not possible."

On the other hand, the Tibetan translation of the same verse is as follows:

gal te tshad ma tshad min na | |  
des gžal brdzun par mi 'gyur ram | |  
de ŋid du na stoñ pa ŋid | |  
**sgom pa** de phyir mi 'thad 'gyur | | <sup>16</sup>

"If a means of knowledge is not a means of knowledge, isn't what is known by that false? [So is] emptiness in reality. Meditation is therefore not possible."

The bold printed **sgom pa** appears to have been based on a reading *bhāvanā* instead of *bhāvānām*.

Taking these two different readings into consideration, Bu-ston comments on this stanza in the following way:

gal te tha sñad pa'i **tshad ma** thams cad **tshad ma** **min na** | tshad ma  
des gžal ciñ yoñs su dpyad pa'añ **rdzun par mi 'gyur ram** ste | 'gyur  
ba'i phyir | **de ŋid du** ste | don dam par **sgom pa ni** | 'grel pas dños  
po la bśad pas dños po ste | chos rnams thams cad rañ bžin med pa'i  
**stoñ pa ŋid** tshad mas ñes pa yañ **mi 'thad** par 'gyur te | gañ gi phyir  
tshad mas gžal ba thams cad rdzun pa yin pa de'i phyir ro | | bod dpe  
ltar na | stoñ ŋid rdzun pas sgom par mi 'thad do | | <sup>17</sup>

"If every conventional **means of knowledge** is not a **means of knowledge**, isn't what is known and examined by that means of knowledge also false? It is [false]. Therefore, **in reality**, in the ultimate sense, **the emptiness**, the absence of own-nature of all things — **meditation** is to be "[of] things" for the commentary gives an explanation of things —, dharmas, which is ascertained by a means of knowledge, is also **not possible**. This is because all that is known by a means of knowledge is false. According to the Tibetan text, [the sentence means that] because emptiness is false, meditation is not possible."

Here, pointing out the difference between the reading of [most probably Prajñākaramati's] commentary which agrees with the current Sanskrit text of the BSA and that of the

<sup>14</sup> MINAYEV 1890: 218.

<sup>15</sup> According to Prajñākaramati, **tasmād** means [śūnyatā sarvadharmaniḥsvabhāvatā] *tasmāt pramāṇān niścītā* "[the emptiness, the absence of own-nature of all dharmas, which is] ascertained by that means of knowledge" (BCAP, LA VALLÉE POUSSIN 1901-14 (ed.): 571, 11).

<sup>16</sup> D *dbu ma, la*, 35a5-6. Q *mdo 'grel (dbu ma), la*, 41a5; WELLER 1950: 78.

<sup>17</sup> *Zla ba'i 'od zer*, fol. 197b1-3: 574, 1-3.

Tibetan text (*bod dpe*) of the BSA, Bu-ston expresses his preference for the former's reading, *bhāvānāṁ* (*dños po*) instead of *bhāvanā* (*sgom pa*).

As mentioned in the sentence (C), Bu-ston thus tried to obtain a reliable copy of rNog's original translation, but, he said, in vain. It seems probable that through his consultation of both rNog's commentary and the *Prajñā-pariccheda-pañjikā* (Q no. 5278) translated by the same rNog Bu-ston became sure that rNog's original must have been nearer to the contents of the Sanskrit text (*rgya dpe*) in his reach. This is because, although his commentary<sup>18</sup> is so far unavailable, rNog's translation of the anonymous *Prajñāpāramitā-pariccheda-pañjikā* contains in fact better renderings of several — mostly partial — stanzas quoted from the BSA.<sup>19</sup>

Therefore, as explained in the above sentence (D), Bu-ston was occasionally obliged to change the translation in accordance with the Sanskrit text of the BSA as well as several commentaries on it. Let us cite here a typical example from the last verse of chapter IX.

The Sanskrit text of the BCA reads:

kadopalambhadṛṣṭibhyo<sup>1</sup>  
deśayisyāmi śūnyatām |  
saṃvṛtyānupalambhena<sup>2</sup>  
puṇyasaṃbhāram ādarāt | |<sup>20</sup>

"When shall I teach emptiness and the accumulation of merits **by the conventional, with respect and with non-perception, to those who hold the false view of perception?**"

The Tibetan translation of the same stanza diverges in the bold printed parts. It reads:

nam ūig dmigs pa med tshul du | |  
gus pas bsod nams tshogs bsags te<sup>2</sup> | |  
dmigs pas phun bar gyur (D 'gyur) rnam<sup>3</sup> la' | |  
ston pa ñid ni ston par 'gyur | |<sup>21</sup>

"When, **gathering** the accumulation of merits, shall I teach emptiness, with respect and **with non-perception, to those who are lost in holding a perception?**"

As far as this verse is concerned, we find no substantial difference between the Tibetan renderings of the early and later versions of the BSA. The former text, preserved in the

<sup>18</sup> LOKESH CHANDRA 1963: III, 514 (A-khu Rin-po-che's list no. 11077).

<sup>19</sup> E.g. BCA IX, 137cd reads:

mohāc cen nekṣate lokas

tattvajñasyāpi sā sthitih | | (MINAYEV 1890: 218).

"If the world does not see it because of delusion, even for the knower of reality, that is the situation." BSA Tib.:

'jig rten rmoñ pas ma mthoñ na | |  
de ñid śes kyi'an (D kyis) bzag (Q gžag) de ñid | |

*Pāda d* of *Prajñā-pariccheda-pañjikā* tr. by rNog (D śā, 175b5):

de ñid śes la'an de gnas ñid | |

to which Bu-ston refers as "Śer le'i 'grel chui du Grañs can de kho na ñid śes pa la yañ rmoñ pa de gnas pa ñid de | " (Zla ba'i 'od zer, fol 197a4: 573,4).

<sup>20</sup> MINAYEV 1890: 221.

<sup>21</sup> D *dbu ma, la*, 37b1, Q *mdo 'grel (dbu ma), la*, 42a8-b1, WELLER 1950: 80.

Tibetan manuscripts from Tun-huang, has:

nam źig dmyigs pa myed tshul du | |  
                  gus par bsod nams tshogs bsags nas | |  
**dmyigs pas phun bar 'gyur rnam la** | |  
                  stoṇ pa ñid ci[s?] ston par 'gyurd | |<sup>22</sup>

From these two renderings we may possibly restore the original Sanskrit on which they seem to have been based:

**kadopalambhanaṣṭebhyo**  
                  deśayisyāmi śūnyatām |  
**samcityānupalambhena**  
                  puṇyasaṁbhāram ādarāt | |

Bu-ston clearly noticed this divergence between the Sanskrit text and its corresponding Tibetan translation of the same stanza, to which he referred in his commentary. For the bold printed part 1, he stated that the Sanskrit text and the commentaries read "to those who hold the false view of perception" (*rgya dpe dan 'grel par dmigs lta can mams la [upalambhadṛṣṭibhyaḥ] žes 'byun ste* | ); whereas, for the bold printed part 2, he said that the Sanskrit text and the commentaries read "[by] the conventional and with non-perception" (*rgya dpe dan 'grel par | kun rdzob dmigs pa med tshul gyis | | [samvṛtyānupa-lambhena] žes 'byun*)<sup>23</sup>.

This example testifies to the above sentence (A) in which Bu-ston explains the background of the problematic renderings of the BSA. Although it is not quite sure whether gTsañ-nag-pa was really responsible for those renderings, Bu-ston's information is certainly of great interest. And, as was discussed above, it seems most likely that the text of the current Tibetan translation of the BSA has once been partially altered by someone, if not by the hand of gTsañ-nag-pa, in its transmission after rNog's time. It is to be noted that the alteration appears to have been made with rather careless consultation of the old translation(s), the first and/or the second, as was typically exposed by the last example.

## References and Abbreviations

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<sup>22</sup> LA VALLÉE POUSSIN 1962, no. 628, *ka*, 22a2.

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# From bKa' bstān bcos to bKa' 'gyur and bsTan 'gyur

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The Kanjurs that we know today enshrine Tibetan translations of a large and diverse body of texts of (mainly) Indian origin. It has long been recognized that these texts are important — in some cases vital — for the study of Buddhism not only in Tibet but also in general: because of the quality of the translations, and because most of the texts do not survive in Indic versions. In the present paper I hope to contribute further to our knowledge of the history of translation in Tibet and of the evolution of Kanjurs.<sup>1</sup>

## I The early period: bKa' bstān bcos

During the early period (*sia dar*), with the introduction and expansion of Buddhism in Tibet from an uncertain date up to the 8th century, the translation of Buddhist texts into Tibetan was done unsystematically. The names of some number of translators of the early *sia dar* are given in the historical literature — all of which dates centuries later — but few texts are mentioned by name.<sup>2</sup> It is clear that during this period the originals were by no means exclusively Indic, and many texts were translated from Central Asian languages and from Chinese.<sup>3</sup>

What were the first texts to be rendered into Tibetan? Our sources do not agree, although they agree that the first translations were made by Thon mi Sambhoṭa during the reign of Sroṇ btsan sgam po (*circa* 622-649)<sup>4</sup> — naturally enough, since tradition relates that it was Thon mi who first devised the Tibetan script.<sup>5</sup> The *Chos la 'jug pa'i sgo* of bSod nams rtse mo, dated to 1167, states that Thon mi translated "some sūtras such as the

<sup>1</sup> In my efforts to understand Kanjur history I am deeply indebted to my predecessors in the maze, both for their pioneering explorations and personal kindness: in particular, Helmut Eimer (Bonn), Paul Harrison (Christchurch), Yoshiro Imaeda (Thénioux), and Jampa Samten (Sarnath). My feeble forays into Tibetan historical literature could not have taken place without the unflagging guidance of E. Gene Smith (then Jakarta, now Cairo) over the years. Most of my conclusions were reached in the course of my work on the Tibetan *Mahāsūtras* and related texts (SKILLING 1994 and forthcoming). I regret that in this article I am not able to take into account four studies and critical editions that have recently appeared, and promise to add a great deal to our understanding: JENS BRAARVIG, *Akṣayamatinirdeśasūtra*, 2 vols., Oslo, 1993, Solum Forlag; the same author's edition of the *Bodhisattvacaryā-nirdeśa* in his "The Practice of the Bodhisattvas: Negative Dialectics and Provocative Arguments", *Acta Orientalia* 55 (1994), pp. 113-160; JEFFREY D. SCHOENING, *The Śālistamba Sūtra and its Indian Commentaries*, 2 vols., Vienna, 1995 (WSTB 35, I-II); JONATHAN A. SILK, *The Heart Sūtra in Tibetan: A critical edition of the two recensions contained in the Kanjur*, Vienna, 1994 (WSTB 34).

<sup>2</sup> Translators are listed in Bu ston (SZERB), 107-112 (*panditas*), 112-119 (*lotsabas*); *mKhas pa'i dga' ston* I, *Yan lag gsum pa*, *Le'u bzi pa*, *Lo pan chos 'byun*, 509-511 (*bstān pa sia dar gyi pandita*), 525-526 (*bstān pa sia dar gyi lo tsā ba*); *rGyal po bka'i thani yig*, Ch. 8, *Lo pan skyes bu ji ltar byon tshul*, in *bKa' thani sde lha*, pp. 119-120; *Lo pan bka'i thani yig*, in *ibid.*, pp. 402-406. For an early list of titles from Tun huang (but I do not know if they refer to translations) see M[ARCELLE] LALOU, *Inventaire des Manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale (Fonds Pelliot tibétain)*, II, Paris, 1950, Bibliothèque Nationale, § 1257 (I am grateful to Yoshiro Imaeda for the reference).

<sup>3</sup> For the latter see e.g. *lDan dkar Catalogue* (LALOU) §§ IX, XXI and the Them spangs ma colophons mentioning translation from a *rgya dpe* at S96, 195, 217, 241, 262, 267, 281.

<sup>4</sup> Throughout this article the regnal dates are from KARMAY 1988, pp. 239-240.

<sup>5</sup> For reference to a recent revision of Thon mi's date to the end of the 8th or beginning of the 9th century see MIMAKI 1992, p. 595 and n. 11. For references to texts translated by Thon mi, see SZERB p. 9, n. 1.

*Ratnamegha*, etc.".⁶ Bu ston's *History of Buddhism* (completed in 1322 or 1323) lists the *Karaṇḍavyūha-sūtra*,⁷ the *dPan skor phyag brgya pa*,⁸ the *Ratnamegha*, "and others".⁹ In his *rGyal rabs gsal ba'i me lon*, composed about the same time, bSod nams rgyal mtshan reports that Thon mi translated the [*Mahāsannipāta-ratnaketu/-dhāranī*], the *Karaṇḍavyūha-sūtra*, and 21 sūtras and tantras connected with Avalokiteśvara; he also reports another tradition that Thon mi translated the *Śatasāhasrikā-prajñāpāramitā*.<sup>10</sup> Śākyā Rin chen's *Yar lun chos 'byuri*, composed in 1376, reports that Thon mi translated

<sup>6</sup> *Sa skyā bka' bum* Vol. 1a, p. 624.2, *mdo dkon mchog sprin la sogs pa 'ga' žig kyai bsgyur ro*. The text is the ('Phags pa) *dKon mchog sprin*: *lDan dkar Catalogue* (LALOU) § 89; D231 (opens Vol. va); Q897 (opens Vol. dzu); S157; F162, 285; Bu ston (NISHIOKA) I § 311. There is some discrepancy in the translators: in D and Q it is ascribed to Rin chen 'tsho and Chos ūnā tshul khriṁs, in S and F (both versions) to Vairocanarakṣita and Dharmatāśila. *Deb ther sñon po* I 65 (*Blue Annals* I 40) and *Deb ther dmar po gsar ma* 18a4 (tr. p. 145) refer to Thon mi's translation. The *Ratnamegha* is mentioned in both the Ta pho and Tanjur versions of the *sGra shbyor bam po gnis pa*: see PANGLUNG 1994, p. 165 and n. 13.

<sup>7</sup> ('Phags pa) *Za ma tog bkod pa*: *lDan dkar Catalogue* (LALOU) § 114; D116 (Jinamitra, Dānaśīla, Ye śes sde); Q784 (no translators' colophon); S238 (Jinamitra, Dānaśīla, Ye śes sde); F29, 101, 381 (no translators' colophons); Bu ston (NISHIOKA) § 204.

<sup>8</sup> D267 (opens Vol. ya); Q933, Vol. 37, *mdo* (opens Vol. 'u, fol. 1-5b3); Bu ston (NISHIOKA) § 348. In the Narthang it opens Vol. za: Alexander CSOMA DE KÖRÖS, "Analysis of the mDo", in E. DENISON ROSS (ed.), *Tibetan Studies: being a reprint of the articles contributed to the Journal of the Asiatic Society of Bengal and Asiatic Researches*, [Calcutta, 1912] New Delhi, 1991, p. 340 (original page 468). For variants in spelling (and there are several) see SZERB p. 6, nn. 3, 4; p. 8, n. 24. Neither D nor Q gives a Sanskrit title. While Q has no translators' colophon, D gives Thon mi Sambhoṭa as translator (*Derge dkar chag* 375, *dpan skor phyag brgya pa* *thu mi sam bho ta'i 'gyur*). The text is not listed in the *lDan dkar Catalogue* or included in the Them spangs ma (that is, it is not listed in the indexes to the London, Stog, or Ulan Bator manuscripts) or Phug brag Kanjurs. The short (5 folio) text is not a sūtra at all, but a ritual text, described by CSOMA DE KÖRÖS (*loc. cit.*) as "adoration, prayer, and benediction of several Buddhas": could its presence in Tshal pa Kanjurs, at the head of a volume, be due to its legendary status as one of the first Buddhist texts to appear in (see below), and later to be translated in Tibet? (And is there any significance in the fact that both the *dPan skor phyag brgya pa* and the *Ratnamegha* open volumes in the Tshal pa Kanjurs?) The longest part of the text is a homage to the Triratna (*dkon mchog gsum*, folios 1-4a8): a series of homages (° *la phyag tshal lo*) to the Buddhas of all directions and times, ending with dharmakāya (*chos sku*), images (*sku gzugs*), relics (*riti bsrel*), and caityas (*mchod rten*)(1-3a8); homages to various expressions of the Dharma, starting with the twelve āṅgas and ending with "all letters of the Holy Dharma" (*dam pa'i chos kyi yi ge thams cad*)(3a8-b5); homages to sundry representatives of the Samgha: bodhisattvas (3b5-4a4), arhats (4a5-8), pratyekabuddhas. The homages are followed by confession of sins and aspirations. There is nothing ancient about the language in the version preserved in Q. In the *Zanis gliin ma*, the translation is ascribed to Kamalaśīla and rMa Rin chen mchog, and said to have been made from Chinese: *Zanis gliin ma* 106 *slob dpon ka ma la ūi la dan rma rin chen mchog gnis kyis span skor phyag brgya pa la sogs te, mdo sde rgya nag gi 'gyur mari po bsgyur ro* (cf. tr. pp. 115-116). In fact no Chinese counterpart is listed in the catalogues and concordances available to me.

<sup>9</sup> Bu ston (Gaṇs Ijoṇs) 182, (OBERMILLER) II 184, (SZERB) 8-9 *mdo za ma tog bkod pa dan, span skor dari, mdo sde dkon mchog sprin la sogs pa bsgyur ro*; Padma dkar po 159b6. This tradition seeks to forge a link with the reign of King lHa tho tho ri gNan btsan (3rd century?), during which a casket floated down from the sky to his palace, and was found to contain the *Za ma tog bkod pa*, the *sPar skor phyag brgya pa*, and a golden caitya: Bu ston (SZERB) 5-6, (OBERMILLER) II 182-183; *Deb ther dmar po gsar ma*, 16a4 (tr. p. 144). But here too our sources are in disaccord: see (*De'u chos 'byun* 105, *lDe'u chos 'byun rgyas pa* 249, *Yar lun chos 'byun* 48, *Deb ther sñon po* I 63-64 (= *Blue Annals* I 38), *Deb ther dinar po* 34, *mKhas pa'i dga' ston* 166-167. See *Me tog phren ba* pp. 14-15 for a more prosaic account (also referred to in *Deb ther sñon po* and *Deb ther dmar po gsar ma*).

<sup>10</sup> CLAUS VOGEL, *Thon-mi Sambhoṭa's Mission to India and Srotri-btsan sgam-po's Legislation*, Being the tenth chapter of bSod-nams rgyal-mtshan's *rGyal-rabs gsal-bai me-lon*, Göttingen, 1981, Vandenhoeck & Ruprecht, (text) p. 17, (translation) p. 30, gžan yan blon po thon mi des, paṇḍi ta tha rigs seri ge la, sgra bstan bcos thams cad bslabs nas, rig pa'i gnas lha la mkhas par gyur te, 'dus pa rin po che'i tog, mdo za ma tog, spyān ras gzigs kyi mdo rgyud ūi ūi rtsa gcig rnams bod du bṣyur, lo rgyus gcig na, śes rab kyi pha rol tu phyin pa ston phrag brgya pa yan bsgyur zer ba'an 'dug. For the question of the date, see pp. 3-7.

the *Karanda*, etc., and that some records say he also translated the *Śatasāhasrikā-prajñāpāramitā*.<sup>11</sup> dPa' bo gtsug lag phren ba (16th century) lists several texts according to several traditions, including, from the *bKa' chems*, the titles of all the "21 sūtras and tantras of Mahākaruṇā".<sup>12</sup> The 18th century *Narthang Kanjur Catalogue* mentions the [Mahāsannipāta-ratna]ketu-dhāraṇī, the *Śatasāhasrikā-prajñāpāramitā*, and 21 sūtras and tantras connected with Mahākaruṇā (=Avalokiteśvara).<sup>13</sup> The *Cone Tanjur Catalogue* (also 18th century) mentions only "21 sūtras and tantras connected with Avalokiteśvara, etc.". <sup>14</sup>

During the reign of Khri lde gtsug brtan (first half of the 8th century), Bran ka Mūlakoṣa and gNags Jñānakumāra are reported to have translated the *Karmaśataka*<sup>15</sup> and the *Suvarṇaprabhāsa*.<sup>16</sup> During the reign of Khri sron lde btsan (second half of the 8th century) translation began in earnest. According to Panglung Rinpoche's recent research, a version of the *sGra sbyor bam po gnis pa* earlier than that preserved in Tanjurs was issued late in the reign of Khri sron lde btsan, probably in 795.<sup>17</sup> This important finding proves that the official regulation of translation began during that king's reign, presumably after the "Great Debate of bSam yas", of which the decree may in part have been the outcome.<sup>18</sup> According to the *lDe'u chos 'byuñ* and the *Yar lun chos 'byuñ*, Vairocana and others translated the complete Tripitaka into Tibetan during Khri sron lde btsan's reign.<sup>19</sup> Detailed accounts of translation work are given in the *Padma bKa' than*<sup>20</sup> and in Chapter 17 of the *Zanis glin ma* biography of Padmasambhava.<sup>21</sup> Khri sron lde btsan's successor,

<sup>11</sup> *Yar lun chos 'byuñ* 54, *thon mi sam bho ḥas lo tsisha byas te mdo za ma tog la sogs pa bsgyur pa yin la, yig tshari 'ga' ūig nas šes rab kyi pha rol tu phyin pa stor phrag brgya pa yai bsgyur zer.*

<sup>12</sup> *mKhas pa'i dga' ston* I 182-183.

<sup>13</sup> *Narthang dkar chag* 14a1 *thu mi sambho ḥas tog gzwis, śer phyin 'bum pa, thug rje chen po'i mdo rgyud ni śu rtsa gcig rnans bsgyur*.

<sup>14</sup> *Cone dkar chag* 207, *spyan ras gzigs kyi indo rgyud ni śu rtsa gcig la sogs pa bsgyur ciñ gian la phab*. Yet another list is given in Ne'u pandita's *Me tog phren ba* (p. 16) composed in 1283: with each source consulted, the threads become more tangled. A more thorough study is called for — it might have been simplest to cite the *Royal Genealogies of Ladakh*, which state circumspectly that Thun mi "translated the Dharma as appropriate": *La dvags rgyal rabs* 31,ult-32.1 (tr. p. 83) *chos ci rigs su bsgyur ciñ, gian la phab*.

<sup>15</sup> *Las brgya tham pa: lDan dkar Catalogue* (LALOU) § 272; D340, Q1007, S274, F269 — none has a translators' colophon. The text is mentioned at *Padma bka' thani* 492 (tr. p. 331) and 524 (tr. p. 353).

<sup>16</sup> Bu ston (Gaṇs Ījōns) 183, (OBERMILLER) II 186, (SZERB) 16-17; *Padma dkar po* 160a4; *Cone dkar chag* 208, *La dvags rgyal rabs* 32.15 (tr. p. 85). Cf. also *Yar lun chos 'byuñ* 58-59, which differs. For the translators' names see SZERB's valuable notes and references. The bibliographical history of the *Suvarṇaprabhāsa* — extant in Kanjurs in three translations, one from the Chinese — is too complex to go into here: cf. JOHANNES NOBEL, *Suvarṇabhāsottamasūtra. Das Goldglanz-sūtra, ein Sanskrittext des Mahāyāna-Buddhismus*, Leipzig, 1937, Otto Harrassowitz, pp. xviii foll.

<sup>17</sup> See PANGLUNG 1994, with reference to the Ta pho fragments.

<sup>18</sup> The available Ta pho fragments are concerned specifically with the rendering of the "Indian language" (*rgya gar skad*) into Tibetan, as is the complete Tanjur version.

<sup>19</sup> *lDe'u chos 'byuñ* 123 *be ro tsā na la sogs pas sde snod gsun dan gsāri snags kyi chos rgya gar du ma lus pa tsam ūig bod du bsgyur* (the passage also mentions translations from Chinese); *Yar lun chos 'byuñ* 61, *bai ro tsā na la sogs pa lo tsisha ba slob tu bcug nas, sde snod gsun ka bod du bsgyur*. See also *Deb ther shion po* I 70 (*Blue Annals* I 44); *Deb ther dmār po gsar ma* 26.6 (tr. p. 154); Fifth Dalai Lama, p. 64, and *La dvags rgyal rabs*, 32.25 (tr. p. 86). The exact significance of "Tripitaka" in this and other early Tibetan contexts is unclear: does it mean simply "comprehensive collection" or does it refer to an organizational principle? It strikes me that the term *sDe snod* is more common in (or in reference to) the earlier period, and that it is gradually overshadowed by the term *bKa' 'gyur*. But this may be but an impression, and we must collect further examples of the occurrence of the two terms before anything definite can be said.

<sup>20</sup> *Padma bKa' thani*, especially Chapters 84-88.

<sup>21</sup> *Zanis glin ma* 102-106; tr. 113-116. The account seems confused and not very reliable.

Mu ne btsan po,<sup>22</sup> who reigned briefly about 797, instituted the ritual worship of the Tripitaka at bSam yas; the worship of the Sūtra-piṭaka is said to have continued down to the time of bSod nams grags pa (1538).<sup>23</sup>

State sponsorship of the translation of the textual heritage of the monastic Mahāyāna Buddhism of the age continued under Khri lde sron btsan (Sad na legs mjiñ yon, reigned *circa* 800-815)<sup>24</sup> and Khri gtsug lde btsan (Ral pa can, reigned *circa* 815-836).<sup>25</sup> Previous translations were revised and new translations made according to rules laid down in an expanded and more systematic version of the *sGra sbyor bam po gnis pa* and the standardized vocabulary of the *Mahāvyutpatti*.<sup>26</sup> The project was regulated and carried out by a board of scholars, both Tibetan and Indian (it seems that by this time Chinese influence had definitely waned).<sup>27</sup> This entailed the translation-cum-revision of the voluminous collections that came eventually to make up the Vinaya, Ratnakūta, Prajñāpāramitā, Avataṃsaka, and Sūtra divisions of the Kanjurs that we know today, along with the Śāstras enshrined in the later Tanjurs.<sup>28</sup> The bulk of the translations preserved in available Kanjurs belongs to this period, the "Great Revision" (or to the second diffusion, the *phyi dar*): that is, little pre-revision literature has survived.<sup>29</sup>

<sup>22</sup> For Mu ne btsan po see BACOT et al. pp. 82/89 and *Lo pan bka'i thai yig* 406.

<sup>23</sup> *Deb ther dmar po gsar ma* 28a5 (tr. p. 157) *bsam yas su sde snod gsun gyi mchod pa btsugs pa mdo sde mchod ni den san yani ma nub*; Fifth Dalai Lama p. 67; *La dvags rgyal rabs* 33.17 (tr. p. 88). See also *Lo pan bka'i thai yig* 406.

<sup>24</sup> For the reign of Sad na legs see e.g. *Deb ther dmar po* 38; *Yar lui chos 'byuri* 64; *Deb ther dmar po gsar ma* 29.4 (tr. p. 157); *La dvags rgyal rabs* 33.21 (tr. p. 89).

<sup>25</sup> For the reign of Ral pa can see e.g. *Me tog phren ba* 24; 'Phags pa's Šes bya rab *gsal* (*Jñeyaprakāśa*), in CONSTANCE HOGG (tr.), *Prince Jin-gim's Textbook of Tibetan Buddhism*, Leiden, 1983, E.J. Brill, p. 42; *Deb ther dmar po* 38-39, *Deb ther dmar po gsar ma* 30.2 (tr. p. 158); *Lo pan bka'i thai yig* 406; *Cone dkar chag* 219; *La dvags rgyal rabs* 33.25 (tr. p. 89).

<sup>26</sup> URAY (1989) has ably clarified the conflation in some later sources of Khri lde sron btsan Sad na legs with Ral pa can (properly = Khri gtsug lde btsan).

<sup>27</sup> The account of this event from the beginning of the *sGra sbyor bam po gnis pa* is often cited or summarized: see for example Bu ston (SZERB) 43-46, (OBERMILLER) II 196-197, (VOGEL) 109-110; *Me tog phren ba* 23; *mKhas pa'i dga' ston* I 416; Padma dkar po 165b4 foll.; Fifth Dalai Lama, pp. 70-71; *Derge dkar chag* 303-304; *Narthang dkar chag* 24b5 foll. For modern references see RUEGG 1966, pp. 18-19; ÉTIENNE LAMOTTE, *La Concentration de la Marche Héroïque (Śīrāngamasamādhisūtra)*, Brussels, 1975 (Mélanges chinois et bouddhiques XIII), pp. 109-111; SNELLGROVE 1987, pp. 442-443; VERHAGEN 1994, pp. 9-19.

<sup>28</sup> I am not certain when the "Great Revision" formally began. As pointed out by PANGLUNG (p. 172), where the Ta pho fragment of the *sGra sbyor bam po gnis pa* has *lotsaba*, the Tanjur version has *žu chen*: that is, the systematic revision probably began under Khri lde sron btsan.

<sup>29</sup> Some "non-standard" translations are preserved in Tun huang manuscripts and in "local Kanjurs". For the *Vimalakīrti-sūtra* in the former, see J.W. DE JONG, "Fonds Pelliot tibétain nos. 610 et 611", in GREGORY SCHOPEN (ed.), *Buddhist Studies by J.W. de Jong*, Berkeley, 1979, Asian Humanities Press, pp. 431-438, and "Encore une fois le Fonds Pelliot tibétain no. 610", pp. 439-445; ÉTIENNE LAMOTTE (tr.), *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*, Louvain, 1962 (Bibliothèque du Muséon 51), pp. 15-20. Variant renderings of a *Samdhinirmocana-sūtra* passage from a Tun huang manuscript (based on Hakamaya's pioneer Hakayamaing work) and the "local" Phug brag Kanjur will be presented in SKILLING forthcoming, Appendix E. Not all variant translations should be classed as "pre-revision": some may be individual or provincial efforts, others simply rough or even clumsy drafts, perhaps from the period of anarchy, or indeed any period. Whether there was any standard or relatively homogeneous pre-revision language requires investigation. I suspect that the language went through several stages of refinement, culminating in that in which most translated texts we know today are cast. The colophons rarely give sufficient information on the state of revision: sometimes they mention that a text is in the newly prescribed terminology (*skad gsar bcad*), sometimes not. Colophons in the Them spangs ma lineage Kanjurs sometimes state that a text has not been revised (*skad gsar bcad kyis gian la ma phab pa*, *skad gsar ma bcos pa*, etc.) or is in the old terminology (*brda rñin*): see S39, 71, 111,

As the texts were translated, copies were made and distributed — but we have no information as to how many copies were produced, or how they were distributed. The corpus of translated literature was codified, and catalogues (*dkar chag*) were compiled. Three catalogues of the early period were consulted by Bu ston Rin chen grub (1290-1364) and other scholars: the *sToṇ than lDan dkar ma*,<sup>30</sup> the *bSams yas mChims phu ma*,<sup>31</sup> and the *'Phan than ma*,<sup>32</sup> after the chronological order of Bu ston.<sup>33</sup> According to the *Derge Kanjur Catalogue* the *'Phan than ma* came first:<sup>34</sup> it was compiled by Lotsaba dPal brtsegs rakṣita, Chos kyi sñiñ po, Devendra, dPal gyi lhun po, and others, and so called because it was an inventory of the *pravacana* (*gsuṇ rab*) in the monastery of 'Phan than ka med. This was followed by the *lDan dkar ma*, inventory of the revised translations of *pravacana*<sup>35</sup> in the Great Palace of *sToṇ than lDan dkar*, compiled by Lotsaba dPal brtsegs, 'Khon Nāgendararakṣita (= Klu'i dbañ po), and others.<sup>36</sup> According to the *Derge Kanjur Catalogue* the *'Phan than ma* and (by implication) the *lDan dkar ma* both date to the reign of Sad na legs.<sup>37</sup> The *Narthang Kanjur Catalogue* agrees with the *Derge* on all points but

115, 180, 216, 230, 267, 315 (for the last see DIETZ 1989, p. 283). The *Mahāvyutpatti* that we know today must itself have undergone several revisions, at least in terms of orthography, both Sanskrit and Tibetan, and we are still a long way from understanding the stages and significance of the *skad gsar* revision (see SKILLING 1994, pp. 774-776). DIETZ's comparison of variant terminology in the *Kośalokaprajñapti* with the *Mahāvyutpatti* and other texts (DIETZ 1989 = S315) and HARRISON's comparison of variant terminology in the available recensions of the *Drumakinnararājā-paripṛccchā* with the *Mahāvyutpatti* (HARRISON 1992, pp. xxvii-xliii) open a fruitful line of investigation. At this stage we must await further critical editions (particularly of texts available in Tun huang and "local Kanjur" versions), and also take into account the evidence of the *brda gsar rūnī* literature (see MIMAKI 1992, pp. 592-595 and nn. for references).

<sup>30</sup> *lDe'u chos 'byuṇ* 119 and *Deb ther dmar po gsar ma* 23a2 (tr. p. 151) record that Khri lde gtsug brtan Mes 'ag tsom was born in Pho brañ lHan dkar (in Yar luñs, according to a gloss in the latter). For a text translated at Pho brañ lDan dkar during the early period see the colophon to S36: *rgya gar gyi mkhan po dharmaśrīprabha dai lo tsa ba dge sloi dpal gyi thun pos, pho brañ lhan dkar du bsgyur cii zus te gtan la phab pa.*

<sup>31</sup> mChims (or 'Chims) phu is a hermitage above bSam yas: see FERRARI 1958, pp. 45, 115 (n. 145), 116 (n. 146). Established during the reign of Khri sron lde btsan (*Deb ther sñion po* I 70, *Blue Annals* I 44; *Deb ther dmar po gsar ma* 26.6 [spelt 'Chin phu], tr. p. 154 [spelt 'Chiñ phu]), it was associated with Padmasambhava and his 24 disciples, and with "many of the great names of the Nyingma lineage": see Keith Dowman, *The Power-places of Central Tibet: The Pilgrim's Guide*, London, 1988, Routledge & Kegan Paul, pp. 217, 218 (Map 14), 226-232. mChims phu was visited in later ages by Atiśa (FERRARI, p. 79 and CORDIER [III], Mdo-hgrel X,2 and CXXVIII,10) and the Kāśmīri pñdita Śākyasñibhadra (FERRARI, p. 90).

<sup>32</sup> The fortress at 'Phan than ka med was built by Khri lde gtsug brtan (first half of the 8th century): *lDe'u chos 'byuṇ* 119-120 (spelt Pho brañ 'Phan dañ ka — also rka — med); Bu ston (Gāñs ljoñs) 183, (OBERMILLER) II 185-186, (SZERB) 16; *Cone dkar chag* 208. Szerb (p. 16, nn. 6, 7) notes that 'Phan than is in Yer pa (referring to HELGA UEBACH, *Nel-pa Panditas Chronik Me-tog phren ba*, Munich, 1987, p. 83 and n. 313). At Mdo-hgrel XIII, CORDIER (Vol. III, p. 284) describes the catalogue as the "Index du palais de phan-than, à Yar-kluñs". Both the *Derge* and *Narthang dkar chags* describe it here as a monastery (*gtsug lag khan* = *vihāra*). A flood at 'Phan than during the reign of Khri sron lde btsan is mentioned at *Deb ther sñion po* I 68 (*Blue Annals* I 43) and *Deb ther dmar po gsar ma* 25a4 (gloss: Yar luñ; tr. p. 153). According to the *lDe'u chos 'byuṇ rgyas pa* (p. 370), 'Od srñi's son dPal 'khor btsan (for whom see below) was born at 'Phan than.

<sup>33</sup> Bu ston (Gāñs ljoñs) 314 (NISHIOKA III, p. 119); see also Yar luñ chos 'byuṇ 65, *mKhas pa'i dga' ston* I 417, and *Cone dkar chag* 440.

<sup>34</sup> *Derge dkar chag* 302; further references to works not available to me in VOSTRIKOV 1970, p. 205, n. 588.

<sup>35</sup> *gsuṇ rab žus chen mdzad zin pa rnams.*

<sup>36</sup> This agrees with *mKhas pa'i dga' ston* I 365 and with the opening statement of the *lDan dkar Catalogue*, except that the title of the latter also mentions Nam mkha'i sñiñ po, for whom see SNELLGROVE 1987, pp. 361-362, 440.

<sup>37</sup> But who does the *Derge dkar chag* mean by Sad na legs?

the reigning monarchs.<sup>38</sup>

Of these only the *lDan (or lHan) dkar Catalogue* is at present available, as transmitted in Tanjurs.<sup>39</sup> Following Denwood's recent explication of the early usage of the term *pho brani* as an element in a dating system, the title of the catalogue should be interpreted as "*Catalogue of Translations of Buddha-word and Commentaries* done in the realm of Tibet, commissioned in the autumn of the dragon year when the court was staying at sToṇ thanī lDan dkar".<sup>40</sup>

In the *lDan dkar Catalogue* the translated literature is systematically organized according to a number of criteria, such as vehicle (*yāna*), philosophical school, class, and length: see Appendix 1 for details.<sup>41</sup> The "Miscellaneous Mahāyāna sūtras" (§§ IV-VII) are grouped in descending order according to length, that is according to *bampo* and *śloka*; the same principle is followed internally in other divisions. While the basic scriptural divisions (Vinaya, Abhidharma, etc.) certainly came from India, the origin of the principles of classification is not clear, and we must consider the possibility that some were patterned after Chinese models.<sup>42</sup>

Although there is some segregation of "Buddha-word" (*bKa'*: primarily Sūtra, Tantra, Dhāraṇī, and Vinaya) from the commentaries and compositions of later masters (which I shall subsume under *bsTan bcos* = *Śāstra*), it is not complete, and it is not the overriding organizational principle. Thus a number of Hīnayāna śāstras (§ XI)<sup>43</sup> immediately follow the Hīnayāna sūtras (§ X), and another, larger group of Hīnayāna

<sup>38</sup> *Narthang dkar chag* 24a1. The copy is very difficult to read: 'jam dpal rdo rje'i rnam 'phrul mi rje khri sron lde btsan gyi lha sras mu tig btsan po 'am sad na legs mjiñ yon gyi dus su? The Narthang also mentions the alternate opinion that the *lDan dkar ma* came first. According to Duṇ dkar Rinpoche (*Deb ther dmar po* 331), the *lDan dkar ma* was compiled during the reign of Khri sron lde btsan, and was the first such catalogue; the *mChims phu ma* was compiled by sKa ba dPal brtsegs, Chos kyi sñiñ po, Devendra, dPal gyi lhun po, and others during the reign of Khri lde sron Sad na legs. This was followed by the '*Phan than ma*.

<sup>39</sup> Q5851, Vol. 145; references in this paper are to LALOU (see bibliography under *lDan dkar Catalogue*).

<sup>40</sup> P.T. Denwood, "Tibetan *Pho-brang* in the Early Period", in TADEUSZ SKORUPSKI (ed.), Indo-Tibetan Studies: *Papers in honour and appreciation of Professor David L. Snellgrove's contribution to Indo-Tibetan Studies*, Tring, U.K., 1990, Institute of Buddhist Studies, pp. 75-80. The titles of the other two catalogues should probably be interpreted in the same way, but a decision must be deferred until they (hopefully) become available (a *bKa'* 'gyur gyi dkar chag 'phan than ma is listed among the rare books collected by Akhu rinpoche Śes rab rgya mtsho in the 19th century: LOKESH CHANDRA, *Materials for a History of Tibetan Literature*, Part 3, New Delhi, 1963, IAIC [Śāta-piṭaka Series, Indo-Asian Literatures, Vol. 30], p. 505 [repr. Rinsen Book Co., Kyoto, 1981, p. 639]).

<sup>41</sup> A critical edition of the *lDan dkar Catalogue*, a collation of its titles with those of existing Kanjurs, and a more thorough analysis of its organizational principles is an urgent desideratum. *Mahāyutpatti* Chapter LXV, *Saddharma-nāmāni*, a list of 104 titles (or classes: e.g. §§ 1411-1414) should also be collated. The list, which is not divided into categories, opens with the Prajñāpāramitā (§§ 1326-1328), the Buddhāvataṇsaka (§ 1329), and the Bodhisattva-pitaka (§ 1330; = Ratnakūṭa); from § 1331 (*Lalitavistara*) on it gives the titles of miscellaneous sūtras, finishing with the main classes of the Śrāvaka Tripiṭaka (§§ 1411-1414): the Abhidharma (§§ 1415-1420), the Four Āgamas (§§ 1421-1424), and the Vinaya (§§ 1425-1428), and one further text, the *Rājāvavādaka* (§ 1429).

<sup>42</sup> I do not believe that we have any information about the organization of Indian monastic libraries. The Chinese Buddhists had a long tradition of cataloguing the scriptures, characterized by division according to both Vehicle and length. For the vedic term *bam po* see SCHERRER-SCHAUB 1992, pp. 218-200. *bam po* (= 300 *ślokas*) has no known Sanskrit equivalent (I do not think the two candidates mentioned in SCHERRER-SCHAUB, p. 219, n. 76, are attested in any primary sources). For measurements involving *tsheg bar*, *śad*, *śloka*, and *bam po* see *Lo pan bka' thani yig* 357-358 and *Derge dkar chag* 302.

<sup>43</sup> Or at least mainly Hīnayāna — the list awaits collation with available Tanjurs.

śāstras occurs later on as § XXVI. The (non-canonical) stotras (§ XVI) precede the so-called Vinaya-piṭaka (§ XIX); and the latter includes not only the canonical Vinaya texts, but also commentaries and Vinaya śāstras, all within a single division.<sup>44</sup> The Tantra division (§ XII) pairs several root-texts with their commentaries.<sup>45</sup>

The *lDan dkar Catalogue* therefore records the *bKa' dan bstan bcos 'gyur ro cog*, "Translations of Buddha-word and Śāstras", as stated at the head of the text, or "All the Buddha-word, Sūtras, and Śāstras" (*gSun rab mdo sde dan bstan bcos thams cad*), as stated at the end.<sup>46</sup> The entire corpus of translations is organized as a single unit. For the early period, then, it is inappropriate to speak of separate or distinct Kanjurs and Tanjurs, and I will use here the term *bKa' bstan bcos*.<sup>47</sup> Since the *mChims phu ma* and *'Phari thari ma* catalogues are not available, we do not know what organizational principles they employed. From passing remarks in Bu ston's *History*, it is clear that they included both *bKa'* and *bsTan bcos*,<sup>48</sup> and that the three catalogues sometimes gave different information or variant classifications.<sup>49</sup>

As far as I know no manuscripts from the Central Tibet of the early period are at present available, and we therefore know nothing about the physical form, the shape or size or foliation, of the *sria dar* manuscripts. We do not know how longer texts were distributed across volumes, or how shorter texts were treated: whether they were transmitted in single manuscripts, or joined with others — and in the latter case, according to what principles.<sup>50</sup>

## II Interlude: Glañ dar ma and his aftermath<sup>51</sup>

The period of stability and lavish royal patronage that the monasteries had enjoyed since the late 8th century was violently interrupted by the suppression of Buddhism — or at least of the organized monastic system — initiated by Glañ dar ma, who came to the throne about

<sup>44</sup> For brief notes on the contents of the *lDan dkar Catalogue* see SCHERRER-SCHAUB 1992, p. 218 and n. 75, and, with special reference to the stotras, SAMTEN 1992, pp. vi-vii.

<sup>45</sup> e.g. §§ 321 + 322; 323 + 324; 325 + 326; 327 + 328. On the minor role played by Tantric titles and terminology in the *lDan dkar Catalogue* and the *Mahāvyutpatti* see KARMAY 1988, pp. 5-6. For lists of classes of Tantras and of the titles of 36 "great Tantras" (*rgyud chen po sun cu rtsa drug*) in what Richardson (see below, n. 64) has aptly described as a "rather enigmatic document", see Joseph Hackin, *Formulaire sanscrit-tibétain du Xe siècle*, Paris, 1924, Librairie orientaliste Paul Geuthner, pp. 31-33 and nn.

<sup>46</sup> The phrase *bka' dan bstan bcos 'gyur ro cog* also occurs at *Deb ther sion po* I 411 (= *Blue Annals* I 338) and elsewhere. Cf. also *lDe'u chos 'byui* 123, *bka' bstan bcos mani po bsgyur*.

<sup>47</sup> I do not mean that the scholars were not aware of the distinction — I am certain they were, and that there were debates about the status of certain texts as one or the other, as in later times — but that the distinction was not the overriding organizational principle, and that few if any centres would have enshrined two uniform and physically distinct sets of Kanjur and Tanjur as we think of them today.

<sup>48</sup> The title *bKa' 'gyur gyi dkar chag 'phani than ma* cited by Akhu Rinpoche (see above) implies, however, a separate Kanjur collection.

<sup>49</sup> See Bu ston (NISHIOKA) §§ 4, 90, 198 for the *lDan dkar ma*; §§ 4, 536, 1287 for the *mChims phu ma*, and §§ 536, 706, 1287, 3047, and Part I, p. 78 for the *'Phari thari ma*. See also NISHIOKA's index entries under *dkar chag* at Part I, p. 88, and Part II, p. 88. All of this requires further study.

<sup>50</sup> There is much to be learned from the Tun huang manuscripts, but they have yet to be systematically studied in this light.

<sup>51</sup> The concept of an "intermediate diffusion of the teaching" (*bstan pa bar dar*), propounded by bCom ldan rig ral, was rejected by Bu ston: (SZERB) 82-83, (OBERMILLER) 211-212.

836, and the period of fragmentation of the empire (which itself never recovered) that followed his assassination in 842, and lasted for more than a hundred years.<sup>52</sup> Translation ceased; monks fled the central provinces. The early codified collections were broken up, and the texts were scattered. The omniscient Bu ston reports that "the Dharma-translation centre of the *lotsabas* and *panditas* was destroyed, the translations left unfinished ... most of the books (*poti*) were hidden in the rocks around Lhasa".<sup>53</sup> "Some *panditas* were banished, others expelled to their homelands. Most of the translators fled; assassins were despatched to kill Ŋān Tiñ ne 'dzin bzañ po, rMa Rin chen mchog, and others. The Teaching was annihilated".<sup>54</sup> "In central Tibet, political and social chaos was total. The ancient royal tombs were looted around 937 and temples and monasteries were abandoned."<sup>55</sup>

The events of the early period up to the time of Glañ dar ma are summarized by Bu ston in the introduction to his *bsTan 'gyur dkar chag*:

Here in Tibet the great kings and the great ministers ... invited many learned and perfected *pandits* who were nirmāṇakāyās; and the lo tsa bas — who by virtue of their knowledge of the two languages were counsellors of the world or the eyes of the world (*lokacakṣus*) — translated, explained, and edited innumerable Sūtras of the Sugata and Śāstras coming from India, Kāśmīr, Zahor, Nepāl, Khotan, China, etc., and made the teaching of the Muni shine here in the land of snows. Then the kings, ministers, and Bodhisattvas of Tibet prepared as a prayer-vow (*thugs dam du bžen ba*) all the Sūtras and Śāstras in translation. And the great lo tsā bas fixed lists of titles (*mtshan byañ*), the extent of the texts (*gžun tshad*), their order (*go rim*), and so forth; they arranged them in catalogues in the great palace (*pho brāñ*) of sToñ thañ ldan dkar and in 'Phañ thañ ka med. Subsequently, since the Teaching was made to decline by those beguiled by the evil king, these sermons were dispersed.<sup>56</sup>

<sup>52</sup> For the chronology of Glañ dar ma see PETECH 1994.

<sup>53</sup> Bu ston (Gañs Ijōñs) 191, (SZERB) 48-49, (OBERMILLER) 198 *lo pan gñis kyis chos bsgyur ba'i grva bśig ste, bsgyur 'phro la lus ... po ti phal cher lha sa'i brag la sbas so*; Padma dkar po 169a6; *Cone dkar chag* 220.

<sup>54</sup> Bu ston (Gañs Ijōñs) 192, (SZERB) 51-52, (OBERMILLER) 199 *pāṇḍi ta la la spyugs, la la yul du bskrad, lo tsā ba phal cher bros, gśed ma bkye site, ūai tui ne 'dzin bzañ po dañi, rma rin chen mchog la sogs pa bsad de, bstan pa med par byas so; Cone dkar chag* 220. Cf. also the rather dramatic description at *Deb ther dinar po gsar ma* 31.3-6 (tr. pp. 159-160), and *IDe'tu chos 'byuñi* 139-140.

<sup>55</sup> KARMAY 1988, p. 10. In both later Tibetan and modern European scholarship, the study of this period (for which records are sparse) has been coloured by a "monastic" prejudice, with attendant exaggeration — that only the monastic form of Buddhism is genuine, while lay Buddhism and especially lay Tantric Buddhism is not. Thus it is often said or implied that Buddhism as a whole was annihilated. KARMAY 1988, especially pp. 1-14, presents a more balanced analysis of the period, pointing out that while the wealthy and powerful monastic system was dismantled, the practice of Tantra continued.

<sup>56</sup> Translation from RUEGG 1966, pp. 30-31. In his *Cone Tanjur Catalogue* (*Cone dkar chag* 440-41), 'Jigs med dbañ po reproduces Bu ston's statement ... *lo tsā ba chen po rnams kyis bka' bstan bcos rnams kyi mtshan byañ, gžun tshad, go rim la sogs pa gtan la phab nas dkar chag tu bkod pa pho brañ chen po ston thañ ldan dkar, 'phai thañ ka med gñis na bżugs pa las, rgyal po glan dar ma sdig pa'i grogs po'i dbañ du gyur te sans rgyas kyi bstan pa bsnubs pa'i rkyan gyis gsun rab de dag 'thor bar gyur to*. For a pessimistic account of the state of affairs some years later see Bu ston (SZERB) 54-55 (and as usual SZERB's valuable notes); (OBERMILLER) II 200-201. See also *La dvags rgyal rabs* 34, § V (tr. pp. 90-91).

### III The later period

Despite the prolonged disruption, many or most of the translated texts were preserved. As seen above, Bu ston remarks that "most of the books (*poti*) were hidden in the rocks around Lhasa".<sup>57</sup> 'Gos lotsaba gZon nu dpal (1392-1481) notes that "some lay Tantrics, who led the life of householders and dwelt in mountain valleys, also practised religion privately, had faith in the general Doctrine, and hid the śāstras and sūtras, which had been translated before the time of King Ral pa can. Thanks to this, we are able to benefit by the greater part of the ancient translations."<sup>58</sup> Similarly, the *New Red Annals* states that "the bulk of the early translations of the Sūtras and Śāstras were not lost, and were zealously cared for by householders", and notes that in the towns and the valleys the practice and realization of mantra was maintained.<sup>59</sup> The Sage of Ža lu states that dPal gyi dorje, after assassinating King Glañ dar ma, fled to Eastern Tibet (Khams), taking with him the *Abhidharmaśamuccaya*,<sup>60</sup> the *Vinaya Prabhāvati*,<sup>61</sup> and the *Karmaśataka*.<sup>62</sup> 'Gos lotsaba records that at the time of Glañ dar ma's persecution three monks of the retreat centre of dPal Chu bo ri fled to Western Tibet, "taking with them essential Vinaya and Abhidharma texts [such as] the *Karmaśataka*, etc.".<sup>63</sup> The *Royal Genealogy of Ladakh* states that during the reign of lDe dpal 'khor btsan (son of Glañ dar ma's successor 'Od srūn, who took the throne circa 865)<sup>64</sup> scriptures such as the '*Bum* were produced in great numbers.<sup>65</sup> Otherwise we have no information about the preservation and transmission of translated texts during the period of anarchy, until they reappear with the great renaissance of the late 10th and early 11th century. We may assume that they were copied and circulated piecemeal, within the limited circles of affiliated lineages or with the sponsorship of local rulers, but without the patronage or machinery of a unified state.

<sup>57</sup> The same at *Me tog phren ba* 30 and Fifth Dalai Lama, p. 76.

<sup>58</sup> *Deb ther shion po* I 84 (translation from *Blue Annals* I 60) khyim dan ri sul na gnas pa'i snags pa rten skyas bor gyur pa de dag gis kyan rai nīd kyis sgrub pa tshul bzin du ñams su blais šin, bstan pa spyi la yan gus par byas pas, mna' bdag ral pa yan chod du 'gyur ba'i bka' dan bstan bcos kyi pusti rnams legs par bsrun pas, shon 'gyur ba phal che ba da lta loris spyad du yod pa'di yin la.

<sup>59</sup> *Deb ther dmar po* gsar ma 32.4 (tr. p. 161) de bzin du siar 'gyur gyi bka' bstos [= *bka'* bstan bcos] phal cher ma nub ciñ khyim pa rnams kyis gus par byas pa dai, gron dan ri sul du snags pa brten skyas bor gyur pa rnams kyi nari tiñ 'dzin zab mo'i ñams len kyan rgyun chags pa ste, phyis su sañs rgyas kyi bstan pa 'byuñ ba'i 'phrul lo. See also Fifth Dalai Lama, pp. 76-77.

<sup>60</sup> Ne'u pandita (*Me tog phren ba* 32; see also SZERB p. 51, n. 14) has here *Chos mñion pa mdzod* (*Abhidharmakośa*). Both the *Samuccaya* and the *Kośa* were translated by Jinamitra and others, in the period of the Great Revision.

<sup>61</sup> SZERB, p. 51, n. 11, notes that UEBACH (see above, n. 32) identifies the text as D4125, Q5627, Bu ston (NISHIOKA) § 466, Āryamūlasarvāstivādi-śrāmaṇerakārikā-vṛtti-prabhāvati.

<sup>62</sup> Bu ston (Gañs ljoñs) 192, (SZERB) 51, OBERMILLER II 199 de nas mñion pa kun las btus, 'dul ba 'od ldan, las ka rma ša tam dan gsum khyer te, khams su byon; Cone dkar chag 221.

<sup>63</sup> *Deb ther shion po* I 89 (*Blue Annals* I 63) dar ma 'u dum btsan gyis bstan pa bsnubs pa'i dus su dpal chu bo ri'i sgom grva na ... gsum gyis karma ša tam la sogs pa'i 'dul mñion gyi dpe cha dgos pa rnams spyan drais nas, dan por stod phyogs la bros te ... . There is a problem with the date of this event, as noted by ROERICH at *Blue Annals* I xvii. In another version the monks loaded the *Vinaya* on to a mule, travelling to mNa' ris and beyond: Bu ston (SZERB) 56, (OBERMILLER) II 201; *Deb ther dinar po* 40-41.

<sup>64</sup> Date from KARMAY 1988, p. 240. For further details (and the normal complications) see LUCIANO PETECH, *The Kingdom of Ladakh c. 950-1842 A.D.*, Rome, 1977, IsMEO (SOR LI), pp. 14-15; for divergent opinions on the problem of 'Od srūn and his successors see Hugh E. Richardson, "Who was Yum-brtan?", in *Études tibétaines*, pp. 433-439 and PETECH 1994.

<sup>65</sup> *La dvags rgyal rabs* 35.2 (tr. p. 92) 'bun la sogs pa'i gsui rab kyan mani du bženis.

Some texts were certainly lost. Of the three sections of the Śrāvaka Tripiṭaka, only the *Vinaya* and the *Prajñapti-śāstra* of the Abhidharma are available in Tibetan today. Were the Sūtrapiṭaka and the rest of the Abhidharma-piṭaka ever translated? That is, was there ever a complete Śrāvakapiṭaka in Tibetan? The evidence is inconclusive. The *Ekottarikāgama* (*gCig las 'phros pa'i lun*) was certainly translated, since it is listed in the *lDan dkar Catalogue* (§ 274). According to the *sBa bZed* the *Dīrgāhāgama* was rendered into Tibetan by Ye śes dbaṇ po and others,<sup>66</sup> according to the *Padma bka' thani* all four Āgamas and the seven treatises of the Abhidharma were translated at the time of Khri sroṇ lde btsan.<sup>67</sup> If these were translated, none survive. Among the individual sūtras that have not come down to us is the *Dran pa ūe bar bzag pa chen po* (\**Mahāsmṛtyupasthāna*), described in the *lDan dkar ma* as "not yet revised".<sup>68</sup> It strikes me that not all of the Abhidharma commentaries listed in § XXVI of the *lDan dkar Catalogue* can be matched with extant texts, but the question needs further study. Bu ston devotes two sections of his *History* to the titles of texts which were translated in the early period but were not traceable in his time. The first (§ III) lists Śrāvaka texts, the second (§ IX) Mahāyāna sūtras.<sup>69</sup> Some of the lost texts were preserved in outlying local Kanjurs, and are now coming to light.<sup>70</sup>

There is no doubt that early translations of the bKa' bstan bcos and other important texts were preserved and transmitted in Western Tibet.<sup>71</sup> In the late 10th and early 11th centuries Rin chen bzaṇ po seems to have had access to much of the early literature: he revised early translations, and must have had before him a copy of the *Vinayavastu* when he translated the *Abhinikramana-sūtra*, since he adopted whole sections from the former without change.<sup>72</sup> The sūtra literature in the Ta pho collection identified so far belongs to the period of the Great Revision; the collection also includes the important fragments of the *sGra 'byor bam po gnis pa* mentioned above and of the *Sambandhaparīkṣā* and its

<sup>66</sup> *sBa gSal snañ, sBa bZed*, Mi rigs dpe skrun khañ, 1982, p. 61 *lui sde bZi las lun riñ po* (cited at *mKhas pa'i dga' ston* I 364).

<sup>67</sup> *Padma bka' thani* 412 (tr. p. 279) 'dul ba lui dañ lui rtsa sde bZi dañ ... bsgyur; 525 (tr. p. 354), including the *Mahāvibhāṣā* (from Chinese?) *de dañ nthun pa'i mdo 'grel man du 'gyur, bye brag bṣad mdzod chen mo'i rgya dpe bZugs ...*. See also *Zanis glin ma* 106 (tr. p. 115) 'dul ba mdo sde mnion pa gsum gyi gžuvi rmams thams cad bsgyur ro. The question is the degree to which our sources record texts that were actually translated, or texts that ideally should have been translated.

<sup>68</sup> § XXIX, *gsuñi rab žu chen ma bgysis pa*. Cf. Bu ston (NISHIOKA) § 91, *Dran pa ūe bar gzag pa'i mdo chuiñi*, also not extant: if this were a counterpart of the Pāli *Mahāsatipatṭhāna-sutta*, it might have been reclassified as "lesser" (*chuiñi*) in contrast to the massive *Saddharmasmṛtyupasthāna-sūtra*.

<sup>69</sup> § III *siñar 'gyur nies pa da lta ma rñed pa*; § IX *'dir siñar 'gyur nies pa deñ sañ gi bka' 'gyur du ma tshud cini ma rñed pa*. That the first is of Śrāvakayāna titles and the second of Mahāyāna titles is not stated but is clear from the context.

<sup>70</sup> See SAMTEN 1994, p. 398.

<sup>71</sup> The manuscript fragments from Tsaparang (being studied by Helmut Eimer) and the manuscripts (inscriptions, and iconographic evidence) from Ta pho and elsewhere in Himachal Pradesh (being studied by a number of scholars under the auspices of the Institut für Tibetologie und Buddhismuskunde of the University of Vienna and the IsMEO) are extremely significant, and further revelations from the area will certainly refine and revise — and probably transform — our ideas. For a recent account of the findings, see *East and West* Vol. 44, No. 1 (March, 1994). For examples of recensional differences in the Ta pho MSS of several *Mahāsūtras*, see Appendix 2 below.

<sup>72</sup> See SKILLING forthcoming, Part I, Chapter 4, Section 3. For a similar case with the *Drumakinnararāja* citations in Rin chen bzaṇ po's translation of the *Caryāmelāpaka-pradīpa* see HARRISON 1992, pp. xliv-xlv.

commentaries.<sup>73</sup> Rin chen bzān po deposited a "complete *Tripiṭaka*" (*sde snod gsum ka tshari ba*), a total of 468 volumes (*po ti*), in the monastery of Rad nis.<sup>74</sup> Regrettably, no detailed catalogues from this period have survived, and we do not know what principles of organization were followed in the libraries of Western Tibet.<sup>75</sup>

The contents of the *lDan dkar Catalogue* show that the essential components of future Kanjurs and Tanjurs had already been already translated in the time of the Great Revision, with the *proviso* that much of the Tantric literature (that is the Higher Tantras, both root-texts and commentaries) was not translated until the second propagation.<sup>76</sup> I assume that in the early period the voluminous sūtras or collections of the Mahāyāna — the Prajñāpāramitā, the Avataṃsaka, the Mahāyāna Mahāparinirvāṇa, the Ratnakūṭa — were each transmitted individually. The distribution of text into volumes and the principles of arrangement into *bampos*, of volume signatures, etc., would have been different from that which we know today. We have much to learn on this subject from the many volumes of early Prajñāpāramitā manuscripts that are extant, scattered in collections around the world, but the information has yet to be collected and analysed.<sup>77</sup> Both longer and shorter "miscellaneous sūtras and śāstras" may originally have been transmitted in single volumes: there is some evidence of this from Tun huang, where there is also at least one example of a sūtra being transmitted in the same manuscript with its commentaries.<sup>78</sup>

At some point shorter texts were gathered into single volumes, and these volumes collected in anthologies known as mDo maṇ(s), "Many sūtras".<sup>79</sup> The latter certainly existed by the 11th century, that is, the time of Rin chen bzān po, who had three copies

<sup>73</sup> STEINKELLNER 1994; PANGLUNG 1994; HELMUT TAUSCHER, "Tanjur Fragments from the Manuscript Collection at Ta pho Monastery. *Sambandhaparīkṣā* with its Commentaries *Vṛtti* and *Tikā*", *East and West* 44/1 (March 1994), 173-184.

<sup>74</sup> GIUSEPPE TUCCI, *Rin-chen-bzān-po and the Renaissance of Buddhism in Tibet around the Millennium* (Indo-Tibetica II), New Delhi, 1988, Aditya Prakashan (Sata-piṭaka Series, Indo-Asian Literatures, Vol. 348) p. 70; DAVID L. SNELLGROVE & TADEUSZ SKORUPSKI, *The Cultural Heritage of Ladakh*, Vol. 2, Zangskar and the Cave Temples of Ladakh, New Delhi, 1980, Vikas Publishing House, pp. 94 (translation), 107—108 (Tibetan text). TUCCI's contention that the stated number of volumes is untrustworthy because the number "greatly exceeds that of the tomes of the Bstan-hgyur and the Bkah-hgyur" is not valid, since the size of volumes (*po ti*) in this period was certainly much smaller than that of later editions.

<sup>75</sup> Some general, but nonetheless valuable, information may be culled from Rin chen bzān po's biography: see STEINKELLNER 1994, pp. 130-131 and nn. 42, 43.

<sup>76</sup> The question of the translation of Tantras during the early period — which leads to the status of the "Old Tantras" — is controversial, and is beyond the scope of this paper, which restricts itself largely to the sober Sūtra literature. The *Padma bka'* than and the *Zais glini ma* name numbers of Tantras said to have been translated in the time of Khri sroṇ Ide btsan. For the "Old Tantras" see SAMTEN 1994, pp. 396-400.

<sup>77</sup> See here MARCELLE LALOU, "La version tibétaine des Prajñāpāramitā", *Journal asiatique* July-Sept. 1929, pp. 87-102; same author, "Les manuscrits tibétaines des grandes Prajñāpāramitā trouvés à Touen-houang", in *Silver Jubilee Volume of the Zinbun-Kagaku-Kenkyuso*, Kyoto, 1954, pp. 257-261; same author, "Manuscrits tibétains de la Śatasāhasrikā-prajñāpāramitā cachés à Touen-houang", *Journal asiatique* CCLII (1964), pp. 479-486; Wu Chi-yu, "Quatre manuscrits bouddhiques tibétains de Touen-houang conservés à la Bibliothèque Centrale de T'ai-Pei", in *Études asiatiques*, pp. 569-570; Elena De Rossi Filibeck, "A Study of a Fragmentary Manuscript of the Pañcavimśatikā in the Ta pho Library", *East and West* 44/1 (March 1994), 137-159.

<sup>78</sup> See Louis de La Vallée Poussin, *Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library*, Oxford, 1962, Oxford University Press, § 74: the (Ārya) Caturdharmaka-nāma-mahāyānasūtra followed by a commentary by Vasubandhu and then one by Jñānadatta. The same texts were also transmitted independently: see *ibid.*, §§ 68-73.

<sup>79</sup> These are not to be confused with a later type of mDo maṇ(s), independent anthologies of sūtras, dhāraṇīs, and other texts collected for ritual purposes, or the mDo maṇ (= mDo, mDo sde, mDo sna tshogs) divisions of existing Kanjurs, although at least the latter evolved from the mDo maṇ under discussion.

of mDo maṇ given to each temple he founded.<sup>80</sup> It is not clear whether there was ever a standard mDo maṇ, or whether different centres independently copied individual texts into a series of volumes, although the latter strikes me as much more likely. Some of the titles suggest that great scholars compiled their own mDo maṇs, which is quite plausible. There is no doubt that many such collections were housed at various monasteries, not only in Central but also in Western and Eastern Tibet. The Sūtra Divisions of existing Kanjurs were compiled from such mDo maṇs; some were used in the compilation of the Old Narthang manuscript Kanjur. A number are listed in the colophon of the Sūtra Division of the Tshal pa Kanjur (preserved in the Lithang Kanjur)<sup>81</sup> and in the *Narthang Kanjur Catalogue*.<sup>82</sup> In the same way, Tantra Divisions were compiled from earlier rGyud 'bums.<sup>83</sup>

In the Newark and Phug brag manuscript Kanjurs, individual volumes of the Sūtra or Tantra divisions have "tables of contents" at the beginning or end of the volume, listing the titles.<sup>84</sup> Such tables are not found in Kanjurs belonging to either the Tshal pa or Them spangs ma lineages. A similar table is known from the Pelliot Tun huang collection.<sup>85</sup> I suspect that these contents pages are a carry-over from antiquity: volumes with such pages could have been circulated independently.

I thus conclude that up until the early 14th century (and indeed beyond), the different components of the bKa' bstān bcos were transmitted separately, and that monasteries obtained their collections piecemeal and cumulatively — a particular monastery would obtain copies of texts at different times from different sources, and might have some but not all of the components (as well as duplicates or multiple copies of others).<sup>86</sup> For

<sup>80</sup> STEINKELLNER 1994, p. 130. For reference to another early 11th century mDo maṇ see SAMTEN 1992, p. v.

<sup>81</sup> See SAMTEN & RUSSELL 1987, (text) pp. 30-31, (tr.) p. 22; HARRISON 1994, p. 297. The colophon is also cited at *Derge dkar chag* 305-306.

<sup>82</sup> *Narthang dkar chag* 26a1-2.

<sup>83</sup> For the diverse rGyud 'bums listed in the colophon of the Tshal pa rGyud Division preserved in the Lithang Kanjur, see SAMTEN & RUSSELL 1987, (text) pp. 32-33, (tr.) pp. 24-25 and HARRISON 1994, p. 297 (the colophon is also cited at *Derge dkar chag* 306-307). Helmut Eimer has devoted several important studies to independent rGyud 'bums: see EIMER 1989; his "Preliminary Notes on Nor chen's Kanjur Catalogue" in KVAERNE 1994, pp. 230-236; and his contribution to this volume.

<sup>84</sup> In the Newark: *glegs bam 'di'i nai na ... bzung so*; in the Phug brag *po ti 'di la ... bzhugs so* (or, in Vol. 93, *pu sti*). The single available volume of Tantra of the Newark Kanjur does not have a table of contents at the beginning or a list of contents at the end. Since the title and contents pages are not usually mentioned in SAMTEN 1992, I refer to EIMER 1993. Contents pages occur at the front of Sūtra Vols. 60, 74, 92, 93, and Tantra Vols. 101, 106, and 108; SAMTEN 1992, end of Vols. *kha, ga, ña, ja, ña, ta, na, pa, ma, and tsā*. There are also contents pages within Vol. 42 of the Šes phyin (EIMER, §§ 015, 023). Both Sūtra and Tantra sometimes give separate, single title pages for single texts (as does the Golden Manuscript Tanjur); the longer collections (Vinaya, Prajñāpāramitā, Avatamsaka, Ratnakūṭa: EIMER, pp. I-11) have separate title pages for their component parts or sections. The volume colophons transcribed by SAMTEN offer a wealth of other information regarding the classification or nature of the texts or translations; such remarks are absent in the Newark Kanjur, which simply lists the titles.

<sup>85</sup> *glegs bam 'di'i nai na ...* M. LALOU, *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale (Fonds Pelliot tibétain)*, tome I, Paris, 1939, Librairie d'Amérique et d'Orient Adrien-Maisonneuve, § 78.

<sup>86</sup> Local Kanjurs — copies of heterogeneous and cumulative collections of individual monasteries — continued to be produced or copied throughout the centuries, as for example the Phug brag, Newark, and O rgyan gling manuscripts (for a valuable note on local Kanjurs see SAMTEN 1994, p. 398). Furthermore, various components (for example '*Bum, gZuñis grva lha*, and *bsKal bzau gi mdo*) continued to be produced individually for ritual purposes (apotropaic and funerary rites) and as *gsuñi gi rten* (for the latter see e.g. *La dvags rgyal rabs* 36.22 [tr. p. 99]).

this period we do not know the principles of classification in the monastic libraries. I suspect they were diverse, and differed from monastery to monastery, bearing the individual marks of the genius or the neglect of successive throne-bearers and scholars. In particular, Tantras transmitted by one lineage would not have been found in the collections of unaffiliated monasteries. The scripture collection of an individual monastery would therefore have been unique, incomplete, and unsystematic, a product more of accretion than deliberate compilation. The most complete collections would have accumulated at great centres of learning (and spiritual-cum-secular power).

#### IV Kanjurs and Tanjurs

RUEGG observes that "by the beginning of the 14th century the number of Sūtra and Śāstra works available in Tibetan was very considerable and ... the time was ripe for collecting them together, the more so as the flow of new texts from India had considerably decreased since the 12th century following the Muslim invasions of India and the virtual disappearance of Buddhism from the land of its origin".<sup>87</sup> The political situation was also favourable, with the gradual reunification of Tibet under Mongol overlordship, and the concommitent access to material resources.

As the *phyi dar* progressed, the cataloguing and classification of translated texts was undertaken by the Sa skya pa masters Grags pa rgyal mtshan (1147-1216) and 'Phags pa (1235-1280).<sup>88</sup> At the bKa' gdams pa centre of Narthang, in the late 13th and early 14th centuries, bCom ldan rig ral compiled the *bKa' 'gyur dkar chag ñi ma 'od zer* and the *bKa' bstan dkar chag bstan pa rgyas pa*,<sup>89</sup> as well as the *rGyud 'bum rgyan gyi me tog*.<sup>90</sup> His disciple dBus pa blo gsal compiled a *bKa' bstan gyi dkar chag*.<sup>91</sup> Bu ston mentions catalogues on the classification of Sūtras and Tantras written by Klu mes (and unnamed others) as one of the sources for his *History*, and he refers to Klu mes' classifications on several occasions.<sup>92</sup> This Klu mes dBañ phyug grags seems to be a different, and later (post-Sa skya pandita?), figure than the renowned Klu mes Tshul khrims śes rab (late 10th century), a prominent figure in the transmission of the ordination lineage after Ghan dar ma and in the revival of Buddhism in Central Tibet.<sup>93</sup>

<sup>87</sup> RUEGG 1966, p. 20.

<sup>88</sup> See HELMUT EIMER's contribution to this volume.

<sup>89</sup> The titles are listed in Akhu Rinpoche's list of rare books, p. 505 (repr. p. 639). The last-named is mentioned at *Deb ther sion po* I 411 = *Blue Annals* I 338, *bstan bcos bstan pa rgyas pa*, and at *Narthang dkar chag* 100b6, *dkar chag bstan pa rgyas pa*.

<sup>90</sup> Mentioned in the "Tshal pa Tantra Division colophon" at SAMTEN & RUSSELL 1987, pp. 24 (translation) and 32 (text) = *Derge dkar chag* 307.

<sup>91</sup> The catalogue is mentioned at *mKhas pa'i dga' ston* I 733, *bka' bstan 'gyur la bam tshad 'gyur byan sog sogs pa'i dkar chag brtsams*: that is, it included information on the size in *bam pos* and the translators' colophons. For dBus pa blo gsal see MIMAKI 1992.

<sup>92</sup> Bu ston (NISHIOKA) III p. 119, *klu mes la sogs pa'i mdo rgyud kyi rnam dbye dan khriks kyi dkar chag la sogs pa*. The full name Klu mes dBañ phyug grags is given at NISHIOKA §§ 80-81 and 318; at NISHIOKA I p. 78 he is referred to after Sa skya Pandita: *sa skya pañdi ta dan klu mes la sogs pas mdo yan dag la snan phye ba bzin rtogs par bya'o*.

<sup>93</sup> For this Klu mes, renowned also for building many temples before Atiśa came to Tibet, see Bu ston (SZERB) 59, 60, 62, 63, 80, 82; *Blue Annals* I 34, 61-62, 74-75, etc. The activities of a Klu mes 'Brom chuñ, a key figure in the introduction of the cult of the 16 arhants to Tibet, are described in GIUSEPPE TUCCI, *Tibetan*

The culmination of the cataloguing activity at Narthang was the compilation of the Old Narthang manuscript Kanjur (ON) in the early 14th century.<sup>94</sup> The ON is sometimes described as the first Kanjur.<sup>95</sup> What does this mean — when, as seen above, the main *components* of later Kanjurs (and Tanjurs) had been translated and transmitted since the time of the Great Revision, for nearly 500 years? One answer is that the ON was the first "grand-scale" Kanjur to be produced in all its components as a single project — and this was an ambitious and expensive undertaking requiring considerable organization, as detailed in the literature. I therefore prefer to say that the ON set the precedent for large-scale single Kanjur projects, than to describe it as the *first* Kanjur. I want to avoid the implication that the ON was the archetype of some or all of the later Kanjurs (and in fact no Kanjur can be shown to directly reproduce the ON, since the latter remains unknowable).

Another answer might be that the codification and cataloguing done at Narthang by bCom ldan rig pa'i ral gri and dBus pa blo gsal led to the permanent bifurcation of the bKa' bstans bcos into bKa' 'gyur and bsTan 'gyur: their work evolved into the Tshal pa Kanjur lineage and, through the famous Tanjur catalogue of Bu ston, all Tanjurs that we know today.<sup>96</sup> This is implied by the *Blue Annals*, which states that bCom ldan rig ral "set apart the śāstras, and composed a work called *bsTan pa rgyas pa* which collected them under a number of categories".<sup>97</sup> Therefore, it seems that we can safely speak of separate Kanjurs and Tanjurs only from the time of the ON.

The ON was thus the *conceptual prototype* for later, large-scale, single project Kanjurs — but not their *textual archetype*. In a Tibet frequently fragmented politically, with its many individual and autonomous monastic lineages, there has never been a single,

*Painted Scrolls*, Rome, 1949, pp. 556-558. TUCCI suggests that he may have been brother to Klu mes Tshul khrims śes rab, with whom he was apparently contemporary.

<sup>94</sup> For this event see e.g. EIMER 1992, p. 176, HARRISON 1992 and 1994, and MIMAKI 1992, p. 591. At present it is impossible to say which of the above-mentioned catalogues — if any — the ON followed.

<sup>95</sup> See e.g. *mKhas pa'i dga' ston*, cited below, n. 117.

<sup>96</sup> The ON Tanjur is no longer extant, and is as unknowable as the ON Kanjur, since it was extensively revised and expanded by Bu ston: see RUEGG 1966, pp. 32-35, and *Deb ther szion po I 411 (Blue Annals I 338)* *bu ston rin po ches snar thani nas bstan 'gyur spyan drais te zlos pa rnams dor, snar thani gi de dai po kho na yin pas phyi mo ci rñed bsdus pa'i phyir, go rim med pa la go rim rnams legs par bsgrigs, chos kyi rnams grans gsar pa ston lhag tsam bsnan nas, za lu'i gtsug lag khan na bzugs*. Note that Bu ston seems to have initiated the practice of (generally) allowing only one translation of a given text, and excluding variant translations — a principle alien to Chinese Buddhism, which scrupulously preserved all available translations of each text. Why Bu ston did this, and what principles he employed in making his decisions, are not clear to me. For the Tantras, the authenticity of the original Indic text and the legitimacy of the translation (guaranteed by transmission from an Indian master) was a matter of great importance to the Tibetans, and texts deemed spurious were rejected by Bu ston (and others). Here again Chinese tradition differed, since it collected and catalogued apocrypha.

The received Tanjurs (Peking, Narthang, Golden Manuscript, Derge, Cone) all descend from Bu ston's edition, and their textual transmission seems more straightforward than that of Kanjur texts. But this refers only to the "canonical" transmission: transmissions of individual texts outside of Tanjurs certainly exist, in some cases within Kanjurs such as the Them spangs ma (HARRISON 1994, pp. 299-301), Phug brag, Newark, or O rgyan gling pa (Samten 1994, p. 398), or in independent "paracanonical" traditions (Michael Hahn, "On the 'Paracanonical' Tradition of the Tibetan Version of Nāgārjuna's Ratnāvalī", *Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute*, Vol. 6).

<sup>97</sup> *Deb ther szion po I 410-411 (Blue Annals I 338)* *bstan bcos rnams kyari so sor phye nas tshan tshan du bsdu ba'i bstans bcos bstans pa rgyas pa bya ba'ai mdzad*.

standard, authorized edition: there is not one Kanjur, there are only Kanjurs.<sup>98</sup> It follows that we should avoid speaking of "editions" or "recensions" of "*the Kanjur*" where we may simply say "Kanjurs". Kanjurs are living entities that undergo a constant process of renewal, and no two are alike; they are complex organisms, as yet imperfectly known. Kanjurs are never closed: witness the addition of the *Karmavibhanga* to the Orgyan gling pa Kanjur<sup>99</sup> and the *Sūramgama-sūtra* (translated by order of Emperor Qianlong) to Kanjurs in the 18th century,<sup>100</sup> or, in this century, the texts added to the Lhasa Kanjur, and those appended to the "Nyingma Kanjur" by Tarthang Tulku.

In earlier writings I have described two Kanjur lineages — the Tshal pa and the Them spangs ma — as "standard", in the specific and restricted sense that they had numbers of descendants (though I now wonder if it is not misleading to describe any Kanjur as standard). At any rate, I disagree with my predecessors in the field by maintaining that these two Kanjurs lineages are independent, and do not both descend from the ON.<sup>101</sup> I conclude that one of them, the Tshal pa, is *claimed to* derive from the ON,<sup>102</sup> while the other, the Them spangs ma, was compiled in 1431 from sources available to Situ Rab brtan Kun bzañ 'phags, the Chos rGyal of rGyal rtse, in his extensive domains.<sup>103</sup> While some

<sup>98</sup> To make an example: the Lesser *Śūnyatā-sūtra* (SKILLING 1994, *Mahāsūtra* 3) is not included in either the Them spangs ma lineage or the Phug brag Kanjurs, but is found in the Tshal pa lineage and Newark Kanjurs. If we take the Them spangs ma or Phug brag as our standard, as *the Kanjur*, we must say that "the Kanjur does not include the Lesser *Śūnyatā-sūtra*". If we take the Tshal pa (or the Newark) as standard we must say the opposite: that "the Kanjur includes the Lesser *Śūnyatā-sūtra*". Similar problems arise with other texts that are missing in one or the other Kanjur (see e.g. the *Maitreya-vyākaraṇa* at SKILLING 1993, p. 79, n. 5; the *dPari skor phyag bryga pa* mentioned above; the *Kośalokaprajñapti* in DIETZ 1989; and the *Prajñapti-śastras*, *Avadānas*, and other texts listed in the "Tshal pa colophons" — SAMTEN & RUSSELL 1987, pp. 22-23 (translation), 30 (text); HARRISON 1994, pp. 299-301), or with texts that are transmitted in a different translation or revision, or two different translations (see e.g. Samten 1992, pp. xi-xxii and Samten 1994, p. 395). Our conclusions should describe specific facts about specific Kanjurs: they will be correct when restricted to the Kanjur or Kanjur lineage in question only — "the Them spangs ma Kanjur does not include the Lesser *Śūnyatā-sūtra*", etc. — but incorrect if applied to all Kanjurs or to an imputed standard Kanjur.

<sup>99</sup> Samten 1994, pp. 394-395: the *Karmavibhāga* "is appended at the end of volume *na* of the *bKa' 'gyur skyā chos*, paginated separately from 1-26, with a note stating that this is one of the newly appended texts from rGyal rtse. Tibetan at p. 401, n. 10, *rgyal rtse nas kha bskāñ pa'i las rnam par 'byed pa bam po gnis pa 'di gsar bcug gras*.

<sup>100</sup> A. von Staël-Holstein, "The Emperor Ch'ien-lung and the Larger *Sūrangamāsūtra*", *Harvard Journal of Asiatic Studies* I, pp. 136-146 and pls. 1-10.

<sup>101</sup> In my studies of the Tibetan translations of the *Mahāsūtras* and related texts (SKILLING 1994 and forthcoming), of the 13 *gSar 'gyur gyi mdo* (SKILLING 1993), and of sundry other texts, I have found that the degree of divergence between the Tshal pa and Them spangs ma Kanjur lineages — in terms of contents and arrangement, as well as of textual transmission — is such that the two collections cannot descend from a common or single source (see also my "Kanjur Titles and Colophons", in KVAERNE 1994, Vol. 2, pp. 768-780). HARRISON's research on the textual transmission of the *Drunakinnararājā-pariprcchā* (1992) led him to a similar conclusion, which he interpreted differently. Unfortunately there is as yet no Kanjur concordance that gives a thorough overview of the degree of divergence — in terms of exclusion, inclusion, and classification of texts — between all Kanjurs now available. BETHLENFALVY's concordance (BETHLENFALVY 1982) shows what texts are missing in the Tshal pa from the point of view of the Them spangs ma, while EIMER's model concordances (EIMER 1989) give detailed information for the Tantra Division.

<sup>102</sup> For these points see SKILLING 1994, pp. xl foll.

<sup>103</sup> I do not know when the rGyal rtse Kanjur became known as the Them spangs ma, although the name was current by the time of the Fifth Dalai Lama. The earliest mention that I know of is at *Vaidūrya ser po* 429. See BETHLENFALVY 1982, p. 6 and p. 9, n. 4, for several interpretations of the meaning of Them spangs ma. Several Them spangs ma colophons refer to the comparison of several versions of a text (*glegs bam du ma la gtugs te*, etc.: S119, 140, 151, 156, 206, 234, 237, 299), but it is not clear whether the comparison was done at rGyal rtse, or whether the statement was already found in the sources employed. Considering its

maintain that the Them spangs ma *dkar chag* was compiled by Bu ston,<sup>104</sup> the *Narthang Kanjur Catalogue* notes that the arrangement of the Them spangs ma does not agree with Bu ston's *History*, and records a wide-spread opinion that the author of the *dkar chag* was Lo chen Thugs rje dpal.<sup>105</sup> This must be the grammarian Thugs rje dpal bzañ po, who is placed by VERHAGEN at the end of the 14th and beginning of the 15th centuries.<sup>106</sup> He is called Lo chen Thugs rje dpal in a number of sources, and Lotsaba Thugs rje dpal bzañ po in the Tanjur colophons of the two grammatical texts that he translated.<sup>107</sup> The *dkar chag* is not known to be extant, but the description of the contents and sections in the biography of Situ Rab brtan corresponds to the existing descendants of the Them spangs ma.<sup>108</sup>

I do not think that either the Tshal pa or the Them spangs ma represents, in any way, an *internally consistent edition*: the components of each lineage were compiled from diverse sources. In particular the Sūtra divisions represent the culmination of centuries of work on individual texts, transmitted through earlier mDo mañs of diverse origins (the evidence for this may be seen in the various Kanjur *dkar chags* and in the Tshal pa/Lithang colophons).<sup>109</sup> Text-critical studies conducted so far suggest that within each Kanjur lineage (including here the independent Kanjurs) different texts belong to different stages or degrees of revision, and follow different principles of orthography or punctuation. An example is the use of *ye śes* or *śes pa* for *jñāna* (see Appendix 3), or phrases like '*ba'* *śig/zig*; *thabs gcig/cig*; '*thun/mthun*' — the spelling varies not only from text to text, but sometimes within a single text.<sup>110</sup> Texts lying side-by-side in a given Kanjur volume have different histories, and most probably are bed-fellows there for the first time. Furthermore,

unsystematic occurrence, I incline to the latter view.

<sup>104</sup> See e.g. *Narthang dkar chag* 26a7 and *Derge dkar chag* 308.

<sup>105</sup> *Narthang dkar chag* 26b1-2 *bu ston chos 'byuñ dan sgrig rtsoñ mi mthun pas rgyal rtse them spangs ma'i dkar chag mdzad pa po skad gñis smra ba'i dbai phyug lo chen thugs rje dpal yin zes mani du gzigs pa dag gsuñ*. I do not think the work done by mKhas btsun dam pa bKra sis dbañ phyug mentioned at *Derge dkar chag* 308, which entailed the comparison of certain "ancient and reliable textual lineages", is connected at all with the rGyal rtse them spangs ma (*pace* HELMUT EIMER, *Rab tu 'byuñ ba'i gñi, Die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*, Vol. I, Wiesbaden, 1983, Otto Harrassowitz, pp. 95, 115).

<sup>106</sup> VERHAGEN 1994, § III.2.11, pp. 145-146; see also p. 159. I am grateful to Gene Smith for first proposing the identification, and for directing me to Kloñ rdol bla ma's reference (for which see VERHAGEN p. 146, n. 173). The identity is also suggested by VERHAGEN, who refers to VOSTRIKOV 1970, p. 207.

<sup>107</sup> VERHAGEN 1994, p. 146, nn. 169-172, and pp. 147, 174. The colophons are edited and translated at VERHAGEN's CG 25 (p. 275) and CG 36 (p. 293). Note that the dropping of (*dpal*) *bzañ po* (which indicates ordination in the lineage of Śākyasribhadra) from the end of names is quite common. Both translations were done at the monastery of E, for which see VERHAGEN, pp. 159-160.

<sup>108</sup> *Situ rnam thar* 170-174. This is followed by a description of the Tanjur produced at rGyal rtse, of which the only volume at present accessible is the *Abhidharmakośa*, complete in one volume: *Abhidharmakośabhaṣya of Vasubandhu, Translated into Tibetan in the 8th century by Jinamitra and Ka-ba Dpal-brtsegs Rakṣita, Reproduced from a mid-15th century manuscript Bstan-'gyur volume from Rgyal-rtse Fort*, New Delhi, 1983, Tibet House. For further discussion of the Them spangs ma see SKILLING 1994, pp. xlxi-xlii.

<sup>109</sup> For the latter see SAMTEN & RUSSELL 1987 and HARRISON 1994, p. 297. There was of course some attempt at overall editing, but the degree of success for specific Kanjurs can only be judged when more critical editions are available. Different editors and teams were responsible for different divisions, and the work often took years: I very much doubt whether a thoroughly consistent Kanjur was possible (or even desirable).

<sup>110</sup> See also the examples of inconsistent spellings of fifteen and eighteen in Walter Simon, "Tibetan 'Fifteen' and 'Eighteen'", in *Études tibétaines*, pp. 472-478. For a note on the spelling of *mthun*, see MIMAKI 1992, p. 596, and EIMER 1992, pp. 86-87.

different Kanjurs transmit different translations of the same text.<sup>111</sup> Thus no Kanjur Sūtra Division is a unitary and consistent body of texts: each is a tapestry woven from diverse strands of transmission, probably impossible to unravel.<sup>112</sup>

Some modern scholars classify Kanjurs into "Eastern" and "Western" groups or lines, with reference to both their place of origin and their present-day distribution.<sup>113</sup> In the light of materials recently made available — the Phug brag and Newark Batang Kanjurs, and the Ta pho manuscripts — the "East-West" classification poses numbers of difficulties, and I propose that it be abandoned in favour of the traditional classification into the Tshal pa (which corresponds exactly to the so-called "Eastern group") and the rGyal rtse Them spangs ma (which corresponds exactly to the "Western group").<sup>114</sup> But even when using these terms, we must remember that they refer only to the state of affairs from the 15th century onwards, and they in no way embrace the local Kanjurs, many of which have earlier origins and quite different histories. Kanjur lineages are diverse and open.<sup>115</sup>

In a broader sense, I do not believe that geographical labels should be applied to textual lineages at all. Manuscripts were constantly on the move:<sup>116</sup> texts travelled hither and thither, back and forth, and I do not think there can be any east or west, north or south, in textual transmission. The Tshal pa/Lithang colophons state that the Vinaya, Sūtra, and Tantra divisions of the Old Narthang Kanjur were compiled from manuscripts from numbers of monasteries in dBus-gTsang,<sup>117</sup> and it strikes me as untenable to propose that

<sup>111</sup> See e.g. Samten 1992 and 1994.

<sup>112</sup> Though my emphasis here is on the Sūtra Division, the same conclusions hold for the Tantra Division (perhaps even more so).

<sup>113</sup> EIMER proposed this classification on the basis of painstaking studies, at an early stage of Kanjur research: he was mapping out unknown territory, and the classification — which he applied only to certain later (post-14th century) Kanjurs — may have seemed at the time a viable and useful model.

<sup>114</sup> These two have been recognized by Tibetan scholarship as the two main Kanjur lineages since the 17th century or earlier: see for example the *gSan yig* of Jayapandita Blo bzāñ 'phrin las (*Collected Works of Jaya-Pandita Blo-bzāñ-'phrin-las*, reproduced by LOKESH CHANDRA, Vol. 4, New Delhi, 1981, pp. 392.6; 395.1-4; 440.5) and the *gSan yig* of Jam dbyāñ bzhad pa'i rdo rje (*The Collected Works of Jam-dbyans-bzad-pa'i-rdo-rje*, reproduced by Ngawang Gelek Demo, Vol. 4, New Delhi, 1972, p. 129.6, etc.); *mkhas grub lo pan rnam kyi bka' drin la brten nas byan phyogs kha ba can gyi ljonis 'dir dar rgyas su mdzad pa'i bka' 'gyur rin po che las lun ji sñed cig thob pa'i chos kyi rnam grāñ thor bkod pa la, tshal pa bka' 'gyur dan, rgyal rtse them spangs ma sogs su chos tshan bžugs tshul gyi go rims mi mithun na 'an da lam rgyal rtse them spangs ma'i sten nas lun thob pas de'i go rims ltar dri bar bya'o. See also Derge dkār chag 302: *giso bor den sari gans ri'i khrod 'dir grags che ba tshal pa bka' 'gyur dan, rgyal rtse them spangs pa gnis kyi rgyun yin pa*. (Two further points against the "East-West" classification are that both the Tshal pa and the Them spangs ma Kanjurs originate in dBus-gTsang, which as a compound means "Central Tibet", and that the present-day distribution of the Kanjurs available for study is simply a historical accident. It is important that the term "Western Tibet" be reserved for Guge or mNa'ris — including areas of Himachal Pradesh and Ladakh — to which it has been traditionally applied in modern studies: this Western Tibet is a distinct physical and cultural region, with its own history, associated with Rin chen bzañ po and the beginnings of the second propagation.)*

<sup>115</sup> See Appendix 4 for a tentative "open stemma" for *Mahāsūtras* 1-7, and the remarks at HARRISON 1992, p. xlvi.

<sup>116</sup> And so were the scribes (and also artists and artisans, who carried their traditions and styles with them): scribes from sÑe mo in Central Tibet calligraphed Kanjurs at rGyal rtse in the 15th century (*Situ rnam thar* 169, 257) as well as the "London manuscript" (along with other texts) at Sel dkār in La stod (Southern Tibet) in the early 18th century. (For the history of Sel dkār see *Vaidūrya ser po* 401-402 and VERHAGEN 1994, § III.3.4, p. 161.)

<sup>117</sup> Cf. also *mkhas pa'i dga' ston* I 733, *dka' ba chen pos dbus gtsai thams cad nas phyi mo btsal te bka' dan bstan bcos bod du 'gyur ro 'tshal bžévis te snar thani bka' 'gyur dari snar thani bstan 'gyur žes thog ma yin la, physis bod yul thams cad du mani du mched pa yin no.*

the two adjacent *provinces* had distinct or exclusive textual traditions: the libraries of individual monasteries would have their own history and lineage, with plenty of conflation and duplication.

(It is possible to speak of a Western Tibetan *manuscript* tradition, but only in terms of paper, calligraphy, decoration, and lay-out, and not in terms of the texts themselves. There is no evidence at present to describe the variant versions of bKa' bsTan texts from Ta pho as a Western Tibetan textual lineage,<sup>118</sup> or — for the translations of the first propagation — to attribute the variation to revisions done by Rin chen bzañ po at the time of the second propagation. At best we can say that in Western Tibet were preserved certain old textual lineages, which most probably were imported from Central Tibet in the 9th or 10th centuries.)

In conclusion, we must carefully examine our attitude towards and description of the body or bodies of translated texts. In the absence of a normative or standard collection, it is inaccurate to speak of a "canon" — of *the Kanjur* or *the Tanjur* — or to speak of a "recension" or "edition" of *the Kanjur*. We may speak of Kanjurs, or a recension or edition of a specific text within a Kanjur: "the Tshal pa recension of the *Māyājāla-mahāsūtra* as transmitted in the Peking, Lithang, and Narthang Kanjurs", not "the *Māyājāla-mahāsūtra* in the Tshal pa recension of *the Kanjur*". It may also be inaccurate to apply to translated texts without qualification terms like "canonical", "extra-canonical", or "para-canonical".

## Appendices

### 1. Structure of the *IDan dkar Catalogue*<sup>119</sup>

- I. Mahāyāna sūtras of the Prajñāpāramitā class: *Theg pa chen po'i mdo sde śes rab kyi pha rol tu phyin pa'i phyogs su gtogs pa*
- II. Mahāyāna sūtras of the Vaipulya class (= the Avatārṣaka literature): *Theg pa chen po'i mdo sde śin tu rgyas pa'i phyogs su gtogs pa*
- III. Mahāyāna sūtras of the Ratnākūṭa class: *Theg pa chen po'i mdo sde dkon mchog brtsegs pa chen po'i chos kyi rnam grāns ston phrag brgya pa'i le'ur gtogs pa la, le'u bži bcu rtsa dgu yan chad*
- IV. Miscellaneous Mahāyāna sūtras, from 26 *bampos* to 11 *bampos*: *Theg pa chen po'i mdo sde sna tshogs la, bam po ni śu rtsa drug man chad nas, bam po bcu gcig pa yan chad*
- V. [Miscellaneous Mahāyāna sūtras] 10 *bampos* and less: *Bam po bcu man chad*
- VI. [Miscellaneous Mahāyāna sūtras] less than 1 *bampo*: *Bam por ma loñs pa*
- VII. [Miscellaneous Mahāyāna sūtras] less than 100 ślokas: *Ślo ka brgya man chad*

<sup>118</sup> In the texts I have studied, the recensional variants of the Ta pho manuscript are unique: they are not found in any of the so-called "Western Kanjurs", or in the Phug brag Kanjur from La stod lho.

<sup>119</sup> The division numbers and Tibetan are from *IDan dkar Catalogue* (LALOU).

VIII.	Mahāsūtras: <i>mDo chen por gtogs pa</i>
IX.	Mahāyāna sūtras translated from Chinese: <i>Theg pa chen po'i mdo sde rgya las bsgyur</i>
X.	Hīnayāna sūtras: <i>Theg pa chūn nū'i mdo sde</i>
XI.	[Hīnayāna] śāstras: <i>bsTan bcos</i>
XII.	Mantra-Tantras: <i>gSāri snags kyi rgyud</i>
XIII.	Pañcamahādhāraṇī (= Pañcarakṣā): <i>gZuṇis chen po lta</i>
XIV.	Miscellaneous dhāraṇīs, long and short: <i>gZuṇis che phra sna tshogs</i>
XV.	The "108 Names": <i>mTshan brgya rtsa brgyad</i>
XVI.	Various stotras: <i>bsTod sna tshogs</i>
XVII.	Various praṇidhānas: <i>sMon lam sna tshogs</i>
XVIII.	Maṅgala-paryāyas: <i>bKra śis kyi rnam grāns</i>
XIX.	Vinaya-piṭaka: <i>'Dul ba'i sde snod</i>
XX.	Commentaries ( <i>tīkā</i> ) on Mahāyāna sūtras: <i>Theg pa chen po'i mdo sde'i tīkā</i>
XXI.	Commentaries ( <i>tīkā</i> ) on sūtras translated from Chinese: <i>mDo sde'i tīkā rgya las bsgyur</i>
XXII.	Madhyamaka-śāstras: <i>dBu ma'i bstān bcos</i>
XXIII.	Dhyāna-akṣara: <i>bSam gtan gyi yi ge</i>
XXIV.	Vijñāna-śāstra: <i>rNam par śes pa'i bstān bcos</i>
XXV.	Miscellaneous Mahāyāna śāstras: <i>Theg pa chen po'i bstān bcos sna tshogs</i>
XXVI.	Hīnayāna śāstras: <i>Theg pa chūn nū'i bstān bcos</i>
XXVII.	Logic ( <i>tarka</i> ): <i>Tarka'i phyogs</i>
XXVIII.	Compositions of King Khri sroṇ lde btsan: <i>bTsan po khri sroṇ lde btsan gyi mdzad pa'i gtsug lag</i>
XXIX.	Unrevised <i>pravacana</i> : <i>gSun rab žu chen ma bgyis pa</i>
XXX.	Śāstras in the process of translation: <i>bsTan bcos sgyur 'phro</i>

## 2. Some recensional variants in Ta pho Manuscript Vol. *kha*<sup>120</sup>

### 2.a. *Mahāsūtra 4*

§ 4.4 and *passim*. *bsdus te (ma) bzag (avasthāpya)* Ed.: *rtogs par (ma) gzag Z.*

§ 16.3, 5. *chos kyi rjes su 'thun pa (dharmānudharma)* Ed.: *chos dan rjes su 'thun pa Z.*<sup>121</sup>

### 2.b. *Mahāsūtra 7*

§ 4.9 and *passim*. *bsams (cetita, cetayita)* Ed.: *sems pas bsams pa Z.*

§ 6.5, 7, 13. *'di lta bu dan ( | ) 'di lta bur* Ed.: *'di lta 'di ltar Z.*

<sup>120</sup> "Ed." refers to SKILLING 1994.

<sup>121</sup> For this variant see SKILLING forthcoming, Table 30, nn. 9, 12: *dan* agrees with *Mahāvyutpatti*.

2.c. *Mahāsūtra* 9

§ 1.2. *g'yog 'khor (parivāra)*

Ed.: 'khord (only) Z, throughout paragraph.

§ 2.4d. *dri za rnams kyis mdun gyis bltas (gandharvaiḥ sampuraskṛtaḥ)*

Ed.: *dri zas mdund kyis bltas pa lags* Z.

§ 2.11d. *grul bum rnams kyis mdun gyis bltas (kumbhāṇḍaiḥ sampuraskṛtaḥ)*

Ed.: *grul bum mdund kyis bltas pa lags* Z.

§ 2.19d. *klu rnams kyis ni mdun gyis bltas (nāgebhiḥ sampuraskṛtaḥ)*

Ed.: *klu yis mdund kyi bltas pa lags* Z.

§ 2.6.

§ 2.13.

§ 2.21.

Z gives lines of verse in different order: abecdfgh.

§ 2.6f.

§ 2.13f.

§ 2.21f.

*phyag 'tshal lags* Ed.: *phyag kyan 'tshal* Z.

## 3. Some Them spangs ma/Tshal pa variants

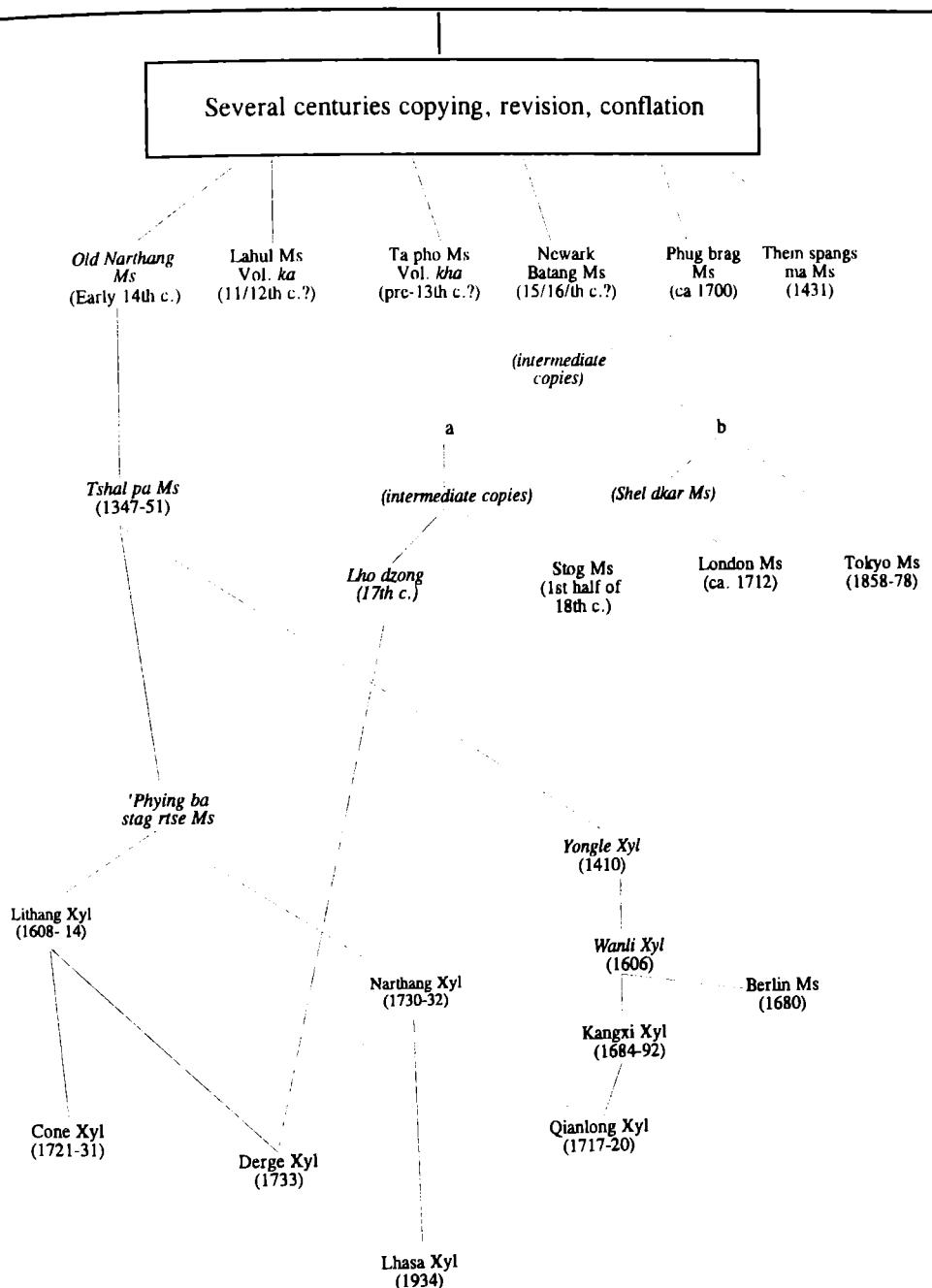
3.a. *Samdhinirmocana-sūtra* (examples from SKILLING forthcoming, Appendix E) §§ 1, 15. '*phags pa'i śes pa* Tshal pa: '*phags pa'i ye śes* Them spangs ma, Phug brag, Tanjur citation, Bo dong citation.

3.b. *Drumakinnararājapariprcchā-sūtra* (from HARRISON 1992) p. 9, n. 9 *rdo rje'i dkyil 'khor gyi tiñ ne 'dzin la 'jug pa'i ye śes la mkhas pa* Tshal pa: *rdo rje'i dkyil 'khor gyi tiñ ne 'dzin la 'jug pa'i śes pa la mkhas pa* Them spangs ma.

4. Proposed Stemma for Mahāsūtras 1-7 (mDo Division)<sup>122</sup>

<sup>122</sup> Editions consulted for Mahāsūtras, Vol. I (SKILLING 1994) are given in plain type (but note that not all seven Mahāsūtras are available in all editions). Editions known by report only are given in italics. Primary descent is indicated by unbroken lines, contamination by broken lines. Dates for Berlin, Cone, Derge, Lhasa, Lithang, Narthang, Qianlong, and Tokyo are from EIMER 1989, pp. 24-25.

Translation from Sanskrit to Tibetan (ca 800)



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### 3. Sigla

- D Derge xylograph Kanjur and Tanjur: see UI *et al.*
- F Phug brag manuscript Kanjur: see SAMTEN 1992.
- Q Peking xylograph Kanjur and Tanjur: see SUZUKI 1961.
- S Stog manuscript Kanjur: see SKORUPSKI 1985.



# The Tibetan Equivalents to the Titles of the Texts in the St. Petersburg Manuscript of the Mongolian Kanjur: A Reconstructed Catalogue

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## Introduction

The Tibetan *bKa'-gyur* was compiled in the XIVth century and was handed down through the centuries by several traditions. The Mongolian translation of this voluminous collection was prepared in 1628-29 by order of Liydan (Tib. Legs-ldan) Qayan, the last of the Great Qayans of Mongolia. The commission for translating the Tibetan texts numbered thirty-five persons headed by Kun-dga' 'od-zer, a learned lama of the Sa-skya-pa School. There exists a strong evidence that the translation of the *bKa'-gyur* initiated by Liydan Qayan is not the first prepared by Mongolian translators. In the rhyme biography *Erdeni tunumal neretü sudur orosiba* ("Sūtra named jewel[like] clarity") of the famous Altan Qayan of the Tümed Mongols (written most probably after 1607), a text which only recently came to light and is now available in a facsimile *cum* modern Inner-Mongolian edition,<sup>1</sup> we find the remark that from 1602 up to 1607 a complete Mongolian translation of the *bKa'-gyur* was prepared under the supervision of the famous Širegetü Güsi Čorji and Ayusi Ananda Manjusiri Güsi. The translators of Liydan Qayan's time made extensive use of this earlier translation and, as proven for quite a few of the works translated by them, changed the colophons in favour of their Qayan. Six manuscript copies of the Mongolian *bKa'-gyur* were made at that time, one written in gold, the other five written with black ink. The text of this translation was used for the xylographical edition of the Mongolian *bKa'-gyur*, which was engraved in Peking in 1718-20.

One of the five original "black" manuscript *bKa'-gyurs* was discovered in 1892 in Inner Mongolia by the brilliant Russian scholar Alexei M. Pozdneev (1856-1920), who later was engaged in its acquisition by the St. Petersburg University, where it is kept now. It numbers 113 volumes bound in 100 bundles. After the recent publication of its catalogue by ZOYA K. KASYANENKO, this voluminous collection became accessible to scholars.<sup>2</sup>

The *bKa'-gyur* written in gold is kept now in the Library of the Academy of

<sup>1</sup> JORUNG-A (1984), *Erdeni tunumal neretü sudur orosiba*. Beijing, Ündüsüten-ü Keblel-ün qoriy-a [Text 8-185, Facsimile 186-239], 179, 237.

<sup>2</sup> ZOYA K. KASYANENKO (1993), *Katalog peterburgskogo rukopisnogo "Gandjura"*. Sostavleniye, transliteratsiya i ukazateli. Moskva, Nauka Publishing. (Bibliotheca Buddhica. XXXIX) (Pamyatniki Pis'mennosti Vostoka. CII). [Catalogue of the Manuscript Mongolian *bKa'-gyur* Kept in St. Petersburg. Compiled by Z. K. KASYANENKO. Moscow, 1993].

Social Sciences of Inner Mongolia (China). I have no information on whether it is complete or not.<sup>3</sup> Originally it was kept in the Mahākāla Temple in Mukden (Shenyang), the capital of Manchuria.

The printed Mongolian *bKa'-gyur* was modelled after the 1684-92 Peking Tibetan edition, and this facilitated the task to catalogue it and to identify its entries. In the catalogue of the printed Mongolian *bKa'-gyur* prepared by L. LIGETI, the Tibetan names of nearly all the Mongolian entries are identified.<sup>4</sup>

It is not so easy with the manuscript *bKa'-gyur*: it seems that there exists no Tibetan *bKa'-gyur* strictly corresponding to it. Several works from the *bsTan-'gyur* are found there, including even the *Prajñāsataka* by Nāgārjuna (# 820). It is very unlikely that the Mongolian translations of canonical works were put together independently from a Tibetan *bKa'-gyur*, according to the tastes of the Mongolian translators or copyists. It should have been a Tibetan *bKa'-gyur* after which the sequence and the repertoire of works in the first Mongolian *bKa'-gyur* were modelled. Generally speaking, the history of Buddhism in Mongolia is an important chapter in the history of Tibetan Buddhism, and the Mongolian *bKa'-gyur* is a special case in the history of transmission of the Tibetan Buddhist Canon.

A peculiar feature of this Mongolian *bKa'-gyur* is a considerable number of duplications occurring in it. They are, for the most part, different Mongolian translations of the same Tibetan works. One can suppose that this manuscript *bKa'-gyur* is a draft version compiled disorderly, and that it does not reflect the sequence of works in the Tibetan original. But the Mongolian catalogue entitled *Naran-u gerel* ("The Sunlight"), which is attached to the *bKa'-gyur* enumerates the appearing duplications as separate entries.<sup>5</sup> This shows that this *bKa'-gyur* was not regarded by its translators and compilers as a chaotic mixture of texts put in some order but as an established collection.

This reconstructed catalogue is a first and very insufficient attempt to provide a Tibetan index to this *bKa'-gyur*. Tibetan titles are given in shortened forms, generally without the initial *'Phags pa* and the terminating *žes bya ba theg pa chen po'i mdo*. The numbers of works and volumes follow those of the Mongolian *bKa'-gyur* as given in the catalogue by ZOYA K. KASYANENKO; the numbers in parentheses after the title are the numbers of these works according to Peking editions of the *Tibetan Tripitaka*. Dubious identifications are marked with interrogative marks.

In case of canonical Buddhist works in Mongolian, their Sanskrit and Tibetan

<sup>3</sup> In 1990 I had a possibility to glance at the golden *bKa'-gyur* which was bound in several bundles. It is said in an advertising booklet that this manuscript was also used for the publication of the Mongolian *bKa'-gyur* which has been undertaken recently by the Liaoning Press for Nationalities in China. According to this booklet, the printed *bKa'-gyur* was the basis of this new edition.

<sup>4</sup> LOUIS LIGETI (1942-44), *Catalogue du Kanjur mongol imprimé*. Vol. I. Catalogue. Budapest, Société Körösi Csoma. (Bibliotheca Orientalis Hungarica. III), see also FRIEDRICH A. BISCHOFF (1968), *Der Kanjur und seine Kolophone*. Bd. I (Vol. 1-25: Tantra), Bd. II (Vol. 26-47: Prajñāpāramitā, Vol. 48-53: Ratnakūṭa, Vol. 54-59: Avatāmsaka, Vol. 60-92: Sūtra. Vol. 93-108: Vinaya). Bloomington, The Selbstverlag Press.

<sup>5</sup> See the transliteration of this catalogue in ZOYA K. KASYANENKO (1987), "Oglavljeniye mongol'skogo 'Gandjura' pod nazvaniyem 'Solnechnyi svet'", in *Pis'mennyye pamyatniki Vostoka: Istoriko-filologicheskiye issledovaniya* 1978-1979. Moskva, Nauka, 170-185 [KASYANENKO, Z. K. (1987), "Catalogue of the Mongolian *bKa'-gyur* entitled 'The Sunlight'". In *Written Monuments of the East: Historical and Philological Studies in 1978-1979*. Moscow, Nauka Publishing House, 170-185].

Titles are given at the beginning in Mongolian transliteration. The Tibetan Titles taken from the beginnings of the works and not found in the available catalogues, are put into brackets ([ ]).

I want to express my profound gratitude to the editor of this volume for his persisting support and advice: a considerable portion of my work, in fact, owes its existence to him.

### Signs, Sigla and References

- # (followed by a number, used in cross references and in the index) refers to the number of a title in the following catalogue.
  - D (followed by a number) refers to the Derge Kanjur and Tanjur as catalogued by Ui et al. 1934.
  - Q (followed by a number) refers to the Peking Kanjur and Tanjur as reprinted and catalogued in *Tibetan Tripitaka* 1955-1961.
  - U (followed by a number) refers to the Them spañs ma manuscript in Ulan Bator as described by BETHLENFALVY 1982.
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- F[RIEDRICH] A. BISCHOFF (1968) see note 4.
- JORUNG-A (1984) see note 1.
- ZOYA K. KASYANENKO (1987) see note 5.
- ZOYA K. KASYANENKO (1993) see note 2.
- LOUIS LIGETI (1942-44) see note 4.
- Tibetan Tripitaka* (1955-1961), *The Tibetan Tripitaka. Peking edition*. Reprinted under the supervision of the Otani University, Kyoto. Edited by DAISETZ T[EITARO] SUZUKI. Vol. 1-45 *Bkah-hgyur*. Vol. 46-150 *Bstan-hgyur*. Vol. 151 *Dkar-chag*. Vol. 152-164 *Extra (Btsöñ Kha Pa/Lcañ Skya)*. Vol. 165-168 *Catalogue*. Tokyo, Kyoto.
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## The Catalogue

*Tantra*

Volume 1

**001.** 'Jam dpal ye śes sems dpa'i don  
dam pa'i mtshan yañ dag par  
brjod pa (Q 002)

**002.** dBañ mdor bstan pa (Q 003)

**003.** mChog gi dañ po'i sañs rgyas las  
phyuñ ba rgyud kyi rgyal po  
dpal dus kyi 'khor lo žes bya ba  
(Q 004)

**004.** dPal dus kyi 'khor lo'i rgyud  
phyi ma rgyud kyi sñiñ po žes  
bya ba (Q 005)

**005.** dPal dus kyi 'khor lo žes bya  
ba'i rgyud kyi sñiñ po (Q 006)

**006.** dBañ gi rab tu byed pa (Q 007)

**007.** dPal sañs rgyas thams cad dañ  
mñam par sbyor ba mka' 'gro ma  
sgyu ma bde ba'i mchog ces bya  
ba'i rgyud bla ma (Q 008)

**008.** rTog pa thams cad 'dus pa žes  
bya ba sañs rgyas thams cad dañ  
mñam par sbyor ba mka' 'gro  
sgyu ma bde ba'i mchog gi  
rgyud phyi ma'i phyi ma  
(Q 009)

**009.** Kye'i rdo rje žes bya ba (Q 010)

**010.** mKha' 'gro ma rdo rje gur žes  
bya ba'i rgyud kyi rgyal po chen  
po'i brtag pa (Q 011)

**011.** dPal phyag rgya chen po'i thig le  
žes bya ba rnal 'byor ma chen  
mo'i rgyud kyi rgyal po'i mña'  
bdag (Q 012)

Volume 2

**012.** dPal rdo rje mkha' 'gro žes bya  
ba (Q 018)

**013.** dPal mkha' 'gro rgya mtsho chen  
po rnal 'byor ma'i rgyud kyi  
rgyal po (Q 019)

**014.** dPal bde mchog 'byuñ ba žes  
bya ba'i rgyud kyi rgyal po chen  
po (Q 020)

Volume 3

**015.** dPal khrag 'thuñ mñon par 'byuñ  
ba žes bya ba (Q 021)

**016.** Phag mo mñon par brjod pa  
bśad pa'i rgyud kyi phyi ma las  
| phag mo mñon par byañ chub  
žes bya ba (Q 022) # 093

**017.** rNal 'byor ma'i kun tu spyod pa  
(Q 023)

**018.** rNal 'byor ma bži'i kha sbyor kyi  
rgyud ces bya ba (Q 024)

**019.** Rig pa 'dzin ba rdo rje rnal 'byor  
ma'i sgrub thabs žes bya ba  
(Q 025)

**020.** Lag na rdo rje gos sñon po can

- drag po gsum 'dul ba žes bya  
ba'i rgyud (Q 089) # 078; # 295
021. gSañ ba'i rgyud rnamts kyi rnam  
par 'byed pa drag po gsum 'dul  
žes bya ba (Q 090) # 079; # 296
022. Lag na rdo rje gos sñon po can  
gyi cho ga rdo rje be con gyi  
rgyud (Q 091) # 080; # 092
023. bCom ldan 'das phyag na rdo rje  
gos sñon po can gyi rdo rje  
gdeñs pa'i rgyud las khams gsum  
rnam par rgyal ba žes bya ba'i  
le'u (Q 092) # 081
024. dPal rdo rje gtum po thugs gsañ  
ba'i rgyud (Q 093) # 082
025. dPal rdo rje gtum po thugs gsañ  
ba'i rgyud phyi ma (Q 094)  
# 083
026. dPal rdo rje gtum po thugs gsañ  
ba'i rgyud phyi ma'i phyi ma  
(Q 095) # 084
027. rMi lam mthoñ ba žes bya ba'i  
gzuñs (Q 096) # 085
028. Thams cad gsañ ba rgyud kyi  
rgyal po (Q 114)
029. dPal gsañ ba rdo rje rgyud kyi  
rgyal po (Q 028)
030. dPal gsañ ba thams cad gcod pa'i  
rgyud kyi rgyal po (Q 029)
031. dPal 'khor lo sdom pa'i gsañ ba  
bsam gyis mi khyab pa'i rgyud  
kyi rgyal po (Q 030)
032. dPal nam mkha' dañ mñam pa'i  
rgyud kyi rgyal po žes bya ba  
(Q 031)
033. dPal nam mkha' chen po'i rgyud  
kyi rgyal po (Q 032)
034. dPal sku gsuñ thugs kyi rgyud  
kyi rgyal po (Q 033)
035. dPal rin chen phreñ ba'i rgyud  
kyi rgyal po (Q 034)
036. dPal dam tshig chen po'i rgyud  
kyi rgyal po žes bya ba (Q 035)
037. dPal stobs po che'i rgyud kyi  
rgyal po žes bya ba (Q 036)
038. dPal ye šes gsañ ba'i rgyud kyi  
rgyal po (Q 037)
039. dPal ye šes phreñ ba'i rgyud kyi  
rgyal po (Q 038)
040. dPal ye šes 'bar ba'i rgyud kyi  
rgyal po (Q 039)
041. dPal zla ba'i phreñ ba'i rgyud kyi  
rgyal po (Q 040)
042. dPal rin chen 'bar ba'i rgyud kyi  
rgyal po (Q 041)
043. dPal ñi ma'i 'khor lo'i rgyud kyi  
rgyal po (Q 042)
044. dPal ye šes rgyal po'i rgyud kyi  
rgyal po (Q 043)
045. dPal rdo rje mkha' 'gro gsañ ba'i  
rgyud kyi rgyal po (Q 044)
046. dPal gsañ ba me 'bar ba'i rgyud  
kyi rgyal po (Q 045)
047. dPal gsañ ba bdud rtsi'i rgyud  
kyi rgyal po (Q 046)
048. dPal dur khrod rgyan gyi rgyud  
kyi rgyal po (Q 047)

- 049.** dPal rdo rje rgyal po chen po'i rgyud (Q 048) (Q 060)
- 050.** dPal ye śes bsam pa'i rgyud kyi rgyal po (Q 049) (Q 062)
- 051.** dPal chags pa'i rgyal po'i rgyud kyi rgyal po (Q 050) (Q 063)
- 052.** dPal mkha' 'gro ma'i sdom pa'i rgyud kyi rgyal po žes bya ba (Q 051) (Q 064)
- 053.** dPal mka' 'gro ma gsañ ba 'bar ba'i rgyud kyi rgyal po (Q 052) (Q 065)
- 054.** dPal rdo rje 'jigs byed rnam par 'joms pa'i rgyud kyi rgyal po (Q 053) (Q 066)
- 055.** dPal me'i phreñ ba'i rgyud kyi rgyal po (Q 054) (Q 067)
- 056.** dPal rdo rje grub pa dra ba'i sdom pa'i rgyud kyi rgyal po (Q 055) (Q 068)
- 057.** dPal stobs chen ye śes rgyal po'i rgyud kyi rgyal po (Q 056)
- 058.** dPal 'khor sdom pa'i rgyud kyi rgyal po dur khrod kyi rgyan rmad du byuñ ba žes bya ba (Q 057)
- 059.** rGyud kyi rgyal po rñog pa med pa žes bya ba (Q 058)
- 060.** dPal bde mchog nam mkha' dañ mñam pa'i rgyud kyi rgyal po žes bya ba (Q 059)
- 061.** mKha' 'gro ma thams cad kyi thugs gñis su med pa bsam gyis mi khyab pa'i ye śes rdo rje phag mo mñon par 'byuñ ba'i rgyud kyi rgyal po žes bya ba (Q 060) # 096
- 062.** rGyud phyi ma of # 060 (Q 061)
- 063.** dPal rdo rje nag po chen po khros pa'i mgon po gsañ ba dños grub 'byuñ ba žes bya ba'i rgyud (Q 062)
- 064.** dPal sañs rgyas thod pa žes bya ba rnal 'byor ma'i rgyud kyi rgyal po (Q 063)
- 065.** sGyu 'phrul chen po'i rgyud žes bya ba (Q 064)
- 066.** rDo rje ā ra li žes bya ba'i rgyal po chen po (Q 065)
- 067.** Ri gi ā ra li'i rgyud kyi rgyal po žes bya ba (Q 066)
- 068.** rNal 'byor ma'i rgyud kyi rgyal po chen po dpal gdan bži pa žes bya ba (Q 067)

## Volume 4

- 069.** De bžin gsegs pa thams cad kyi sku gsuñ thugs kyi gsañ chen gsañ ba 'dus pa žes bya ba brtag pa'i rgyal po chen po (Q 081)
- 070.** rGyud phyi ma of the # 069 (D 443)
- 071.** dGoñs pa luñ bstan pa žes bya ba'i rgyud (Q 083)
- 072.** rNal 'byor chen po'i rgyud dpal rdo rje phreñ ba mñon par brjod pa rgyud thams cad kyi sñiñ po gsañ ba rnam par phye ba žes bya ba (Q 082) # 096

073. lHa mo bžis yoňs su žus pa  
(Q 085) gzuňs (Q 096) # 027
074. dPal ye ſes rdo rje kun las bsdus pa (D 450) 086. Phyag na rdo rje gos sňon po can gnod sbyin drag po chen po rdo rje me lce'i rgyud ces bya ba (Q 097) # 502
075. Ye ſes rdo rje kun las btus pa žes bya ba'i rgyud (Q 084) 087. rDo rje sňin po rdo rje lce dbab pa žes bya ba'i gzuňs (Q 100) # 125
076. dPal rdo rje sňin po rgyan gyi rgyud ces bya ba (Q 086) 088. dPal phyag na rdo rje gsaň ba bstan pa'i rgyud (Q 098) # 503
077. gÑis su med pa ñid rnam par rgyal ba žes bya ba'i rtog pa'i rgyal po chen po (Q 087) # 293 089. bCom ldan 'das phyag na rdo rje gsaň ba mnón par bstan pa'i rgyud kyi rgyal po žes bya ba (Q 099) # 504
078. Lag na rdo rje gos sňon po can drag po gsum 'dul ba žes bya ba'i rgyud (Q 089) # 020; # 295
079. gSaň ba'i rgyud rnams kyi rnam par 'byed pa drag po gsum 'dul žes bya ba (Q 090) # 021; # 296
080. Lag na rdo rje gos sňon po can gyi cho ga rdo rje be con gyi rgyud (Q 091) # 092; # 022
- The last chapter is missing.
081. bCom ldan 'das phyag na rdo rje gos sňon po can gyi rdo rje gdeňs pa'i rgyud las khams gsum rnám par rgyal ba žes bya ba'i le'u (Q 092) # 023
082. dPal rdo rje gtum po thugs gsaň ba'i rgyud (Q 093) # 024
083. dPal rdo rje gtum po thugs gsaň ba'i rgyud phyi ma (Q 094) # 025
084. dPal rdo rje gtum po thugs gsaň ba'i rgyud phyi ma'i phyi ma (Q 095) # 026
085. rMi lam mthoň ba žes bya ba'i
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090. bCom ldan 'das phyag na rdo rje gos sňon po can gyi rgyud ces bya ba (Q 128) # 519
091. Lag na rdo rje gos sňon po can rdo rje sa 'og ces bya ba'i rgyud (Q 129) # 520
092. Lag na rdo rje gos sňon po can gyi cho ga rdo rje be con gyi rgyud (Q 091) # 022; # 080
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094. Saňs rgyas kyi sňin po žes bya ba'i gzuňs kyi rnám graňs (Q 149)
095. gSaň ba rnal 'byor chen po'i rgyud rdo rje rtse mo (Q 113)

- 096.** rNal 'byor chen po'i rgyud dpal rdo rje phreṇ ba mñon par brjod pa rgyud thams cad kyi sñiñ po gsañ ba mam par phye ba žes bya ba (Q 082) # 072

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- 097.** rDo rje bde khros rgyud kyi rgyal po (Q 101)

- 098.** rGyud kyi rgyal po chen po sgyu 'phrul dra ba žes bya ba (Q 102)

- 099.** De bžin gšegs pa thams cad kyi sku gsuñ thugs gšin rje gšed nag po žes bya ba'i rgyud (Q 103)

- 100.** dPal rdo rje 'jigs byed kyi chen po rgyud ces bya ba (Q 105)

- 101.** dPal gšin rje'i gšed nag po'i rgyud kyi rgyal po rtog pa gsum pa žes bya ba (Q 107)

- 102.** gTam rgyud kyi rtog pa (Q 108)

- 103.** gŠin rje gšed nag po'i 'khor lo las thams cad grub par byed pa žes bya ba'i rgyud kyi rgyal po (Q 104)

- 104.** dPal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po (Q 106)

- 105.** dPal gšin rje gšed dmar po žes bya rgyud kyi rgyal po (Q 109)

- 106.** dPal ldan gšin rje gšed dmar po'i rgyud kyi rgyal po žes bya ba (Q ? 109) (D 475)

- 107.** dPal bcom ldan 'das ral pa gcig

- pa'i rgyud kyi rgyal po chen po žes bya ba (Q 110) # 505

- 108.** dPal zla gsañ thig le žes bya ba rgyud kyi rgyal po chen po (Q 111)

- 109.** 'Jam dpal ñag gi dbañ phyug la bu mo brgyad kyis bstod pa (Q 165)

- 110.** rJe btsun ma 'phags ma sgrol ma'i mtshan brgya rtsa brgyad pa žes bya ba (Q 391; Q 625) # 269

- 111.** lHa mo sgrol ma'i mtshan brgya rtsa brgyad pa žes bya ba (Q 392) # 273

- 112.** 'Phags ma sgrol ma'i gzuñs (Q 393; Q 626) # 274

- 113.** sGrol ma rañ gis dam bcas pa žes bya ba'i gzuñs (Q 394; Q 627) # 275

- 114.** sGrol ma 'jigs pa brgyad las skyob pa'i mdo (Q 395) # 270

- 115.** 'Jigs pa chen po brgyad las sgrol ba žes bya ba'i gzuñs (Q 396; Q 556) # 271

- 116.** dPal lha mo sgra dbyañs la bstod pa (Q 397; Q 713) # 272

- 117.** lHa mo chen mo dpal luñ bstan pa (Q 398; Q 860) # 276

- 118.** dPal chen mo'i mdo (Q 399) # 277

- 119.** dPal gyi lha mo'i mtshan bcu gñis pa (Q 400; Q 631) # 278

- 120.** Las kyi sgrib pa thams cad rnam

- par sbyon ba žes bya ba'i gzuñ  
(Q 146; Q 401; Q 634) # 120

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121. dPal rdo rje sñin po rgyan ces  
bya ba'i rgyud kyi rgyal po chen  
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122. Šes rab kyi pha rol tu phyin pa'i  
sgo ñi šu rtsa lha pa (Q 124)  
# 126
123. gSañ ba nor bu thig le (Q 125)

124. rNam par snañ mdzad chen po  
mñon par rdzogs par byañ chub  
pa rnam par sprul ba byin gyis  
rlob pa šin tu rgyas pa mdo sde'i  
dbañ po žes bya ba'i chos kyi  
rnam grañs (Q 126)

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125. rDo rje sñin po rdo rje lce dbab  
pa žes bya ba'i gzuñs (Q 100)  
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126. Šes rab kyi pha rol tu phyin pa'i  
sgo ñi šu rtsa lha pa (Q 122)  
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127. dPal rdo rje sñin po rgyan ces  
bya ba rgyud kyi rgal po chen  
po (Q 123) # 121
128. Lag na rdo rje dbañ bskur ba'i  
rgyud (Q 130)

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ba'i rgyud chen po (Q 026)
130. rGyud kyi rgyal po chen po dpal  
yañ dag par sbyor ba'i thig le žes  
bya ba (Q 027)
131. mñon par brjod pa'i rgyud bla  
ma žes bya ba (Q 017)
132. De bzin gsegs pa bdun gyi sñon  
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133. Dam tshig gsum bkod pa'i rgyal  
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134. 'Jam dpal gyi rtsa ba'i rgyud  
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135. rGyud kyi rgyal po dpal bde  
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(Q 016)
136. dPa' bo gcig bu grub pa žes bya  
ba'i rgyud kyi rgyal po chen po  
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137. rJe btsun 'phags pa 'jam dpal  
gyis šes rab dañ blo 'phel ba žes  
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138. 'Phags pa 'jam dpal gyi sñags yi  
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Q 521) # 365
139. 'Jam dpal gyi žal nas gsuñs pa  
žes bya ba'i gzuñs (Q 166;  
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- 140.** bCom ldan 'das kyis 'jam dpal rnon po la bstod pa (Q 164)  
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- 141.** dPal gdan bži pa'i bśad pa'i rgyud kyi rgyal po sñags kyi cha žes bya ba (Q 068)
- 142.** dPal gdan bži pa'i rnam par bśad pa'i rgyud kyi rgyal po žes bya ba (Q 069)
- 143.** De bžin gšegs pa thams cad kyi de kho na ūid bsdus pa (Q 113)

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- 144.** Rig pa mchog gi rgyud chen po (Q 402) # 285

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- 145.** 'Phags pa gser 'od dam pa mchog tu mam par rgyal ba'i mdo sde'i rgyal po theg pa chen po'i mdo (Q 174)
- 146.** gSer 'od dam pa mdo sde'i dbań po'i rgyal po (Q 175)

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- 147.** De bžin gšegs pa dgra bcom pa yań dag par rdzogs pa'i sańs rgyas ūan soń thams cad yońs su sbyon ba gzi brjid kyi rgyal po'i rtog pa žes bya ba (Q 116)
- 148.** 'Jig rten gsum las rnam par rgyal ba rtog pa'i rgyal po chen po (Q 115)
- 149.** De bžin gšegs pa dgra bcom pa

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- 150.** Rab tu gnas pa mndor bsdus pa'i rgyud (Q 118)
- 151.** dPal mchog dań po žes bya ba theg pa chen po'i rtog pa'i rgyal po (Q 119)
- 152.** dPal mchog dań po'i sñags kyi rtog pa'i dum bu žes bya ba (Q 120)
- 153.** De bžin gšegs pa thams cad kyi sku dań gsuń dań thugs kyi gsań ba rgyan gyi bkod pa žes bya ba'i rgyud kyi rgyal po (Q 122)

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- 155.** 'Phags ma rdo rje lu gu rgyud ma'i rgyud kyi rtog pa (Q 187) # 425
- 156.** lHa mo bskul byed ma žes bya ba'i gzuńs (Q 188)
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- 159.** Grags ldan ma'i gzuńs (Q 191)
- 160.** Rig sñags kyi rgyal mo chen mo rgyal ba can žes bya ba (Q 192)

161. rGyal ba can žes bya ba'i gzuṇs (Q 193) # 422
162. Rig sñags kyi rgyal mo rma bya'i yañ sñiñ žes bya ba (Q 194)
163. Rig sñags kyi rgyal mo sgron ma mchog gi gzuṇs (Q 195; 483) # 328
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166. ñan 'gro thams cad yoñ su sbyoñ ba gtsug tor rnam par rgyal ba'i gzuṇs (Q 198)
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169. De bžin gsegs pa'i gtsug tor nas byuñ ba'i gdugs dkar mo can gžan gyis mi thub ma žes bya ba'i gzuṇs (Q 204)
170. De bžin gsegs pa'i gtsug tor nas byuñ ba'i gdugs dkar mo can gžan gyis mi thub ma žes bya ba'i gzuṇs (Q 205)
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172. gtsug tor dri ma med par snañ par de bžin gsegs pa thams cad kyi sñiñ po dañ dam tshig la rnam par lta ba žes bya ba'i gzuṇs (Q 206)
173. 'Phags pa thams cad nad rab tu ži bar byed pa'i gzuṇs (Q 208)
174. Rims nad rab tu ži bar byed pa'i gzuṇs (Q 209)
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176. Mig nad rab tu ži bar byed pa'i mdo (Q 211)
177. 'Brum bu'i nad ži bar byed pa'i gzuṇs (Q 212)
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183. rTen ciñ 'brel bar 'byuñ ba'i sñiñ po'i cho ga'i gzuṇs (Q 220)
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- 186.** Rin po che brdar ba'i gzuṇs (Q 223)
- 187.** gTsug tor 'bar ba žes bya ba'i gzuṇs (Q 224; Q 587) # 462
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- 192.** Thos pa 'dzin pa'i gzuṇs (Q 230)
- 193.** Thos pa 'dzin pa'i gzuṇs (Q 231)
- 194.** Šes rab bskyed pa žes bya ba'i gzuṇs (Q 232; Q 233; Q 234; Q 662; Q 663; Q 664) #195; # 196
- 195.** Šes rab bskyed pa žes bya ba'i gzuṇs (Q 232; Q 233; Q 234; Q 662; Q 663; Q 664) #195; # 196
- 196.** Šes rab bskyed pa žes bya ba'i gzuṇs (Q 232; Q 233; Q 234; Q 662; Q 663; Q 664) #195; # 196
- 197.** Šu lo ka brgya lobs pa (Q 235; Q 236; Q 667; Q 668) #198
- 198.** Šu lo ka brgya lobs pa (Q 235; Q 236; Q 667; Q 668) # 197
- 199.** Šu lo ka stoñ lobs pa'i gzuṇs (Q 237; Q 238; Q 239; Q 669; Q 670; Q 671) # 200; # 201
- 200.** Šu lo ka stoñ lobs pa'i gzuṇs (Q 237; Q 238; Q 239; Q 669; Q 670; Q 671) # 199; # 201
- 201.** Šu lo ka stoñ lobs pa'i gzuṇs (Q 237; Q 238; Q 239; Q 669; Q 670; Q 671) # 199; # 200
- 202.** Šu lo ka sum stoñ lobs pa'i gzuṇs (Q 240)
- 203.** Mi brjed pa'i gzuṇs (Q 241; Q 673) # 439
- 204.** Phyag bya ba'i gzuṇs (Q 242; Q 674) # 440
- 205.** Gos brgya thob pa'i gzuṇs (Q 243; Q 656) # 441
- 206.** Mi dga' bar byed pa'i gzuṇs (Q 244; Q 657) # 442
- 207.** Nan soñ thams cad yoñs su sbyoñ ba'i gzuṇs (Q 246)
- 208.** sKran ži ba'i gzuṇs (Q 247)
- 209.** Ma žu ba'i nad 'byañ ba'i gzuṇs (Q 248; Q 646) # 468
- 210.** 'Phags pa sdañ ba thams cad rab tu ži bar byed pa'i gzuṇs (Q 249; Q 647) # 469
- 211.** sDig pa thams cad rab tu ži bar byed pa žes bya ba'i gzuṇs (Q 250)
- 212.** Khro ba ži bar byed pa'i gzuṇs (Q 251; Q 650) # 471
- 213.** 'Phags pa khros pa ži bar byed pa'i gzuṇs (Q 252; Q 651) # 472
- 214.** Tshig btsan pa'i gzuṇs (Q 253; Q 652) # 457

- 215.** bDag bsruṇ ba'i gzuṇs (Q 254; Q 653) # 458 (Q 268; Q 684) # 448
- 216.** 'Phags pa yid du 'on ba žes bya ba (Q 255; Q 658) # 459.
- 217.** mGrin pa sñan pa'i gzuṇs (Q 256; Q 659) # 460
- 218.** Don thams cad grub pa'i gzuṇs (Q 257; Q 654) # 461
- 219.** Las grub pa'i gzuṇs (Q 258; Q 655) # 451
- 220.** Dug ži bar byed pa žes bya ba (Q 259; Q 676) # 452
- 221.** bCiṇs pa las grol ba'i gzuṇs (Q 260) # 453
- 222.** 'Phags pa bdud thams cad skrag par byed pa žes bya ba (Q 261; Q 678) # 454
- 223.** rMa 'byor bar byed pa žes bya ba'i gzuṇs sñag (Q 262; Q 679) # 455
- 224.** Me'i zug rṇu rab tu ži bar byed pa'i gzuṇs (Q 263; Q 680) # 456
- 225.** mKhris pa'i nad sel ba'i sñags (Q 264) # 444
- 226.** Bad kan gyi nad sel ba'i gzuṇs sñags (Q 265; Q 682) # 445
- 227.** Kṣe ya'i nad sel ba'i sñags (Q 266)
- 228.** 'Phags pa rims nad srog chags kyis mi tshugs pa žes bya ba'i gzuṇs (Q 267; Q 645) # 447
- 229.** sToṇ chen po nas phyuṇ ba sman la sñags kyis gdab po
- 230.** mChod pa'i sprin žes bya ba'i gzuṇs (Q 285)
- 231.** Untitled *dhāranī*  
This is the untitled *dhāranī* which follows the previous work (Peking *bKa-'gyur* (Q), *rGyud, ba* (15/XVI), 2a:5-8). In the catalogues it is not regarded as a separate work, though the termination of the previous one is clearly marked: *mchod pa'i sprin ces bya ba'i gzuns | rdzogs sho* | (*Ibid.*, fol. 2a:5).
- 232.** Chos thams cad kyi yum žes bya ba'i gzuṇs (Q 287)
- 233.** Phyir zlog pa stobs can žes bya ba (Q 288)
- 234.** mDaṇs phyir mi 'phrog pa žes bya ba (Q 289)
- 235.** 'Phags pa rig sñags kyi rgyal po dbugs chen po žes bya ba (Q 290)
- 236.** Khro bo rnam par rgyal ba'i rtog pa gsaṇ ba'i rgyud (Q 291)
- 237.** gZuṇs chen po (Q 317, Q 513) # 357
- 238.** Mi g.yo ba žes bya ba'i gzuṇs (Q 318)
- 239.** mDo chen po kun tu rgyu ba daṇ kun tu rgyu ba ma yin daṇ mthun pa'i mdo žes bya ba (Q 333; Q 687)
- 240.** Klu'i rgyal po gzi can gyis žus pa žes bya ba'i gzuṇs (Q 336)
- 241.** Tshogs kyi bdag po chen po'i rgyud ces bya ba (Q 337)
- 242.** Tshogs kyi bdag po'i sñiṇ po

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- 243.** 'Phags ma gza' rmams kyi yum žes bya ba'i gzuṇs (Q 339)
- 244.** gZa' rmams kyi yum žes bya ba'i gzuṇs (Q 340)
- 245.** Nor gyi rgyun ces bya ba'i gzuṇs (Q 341)
- 246.** bCom ldan 'das ma nor rgyun ma'i rtog pa (Q 342)
- 247.** bCom ldan 'das ma nor rgyun ma'i gzuṇs kyi rtog pa (Q 343)
- 248.** dPal nag po chen po'i rgyud (Q 344)
- 249.** dPal mgon po nag po žes bya ba'i gzuṇs (Q 345)
- 250.** lHa mo nag mo chen mo'i gzuṇs (Q 346)
- 251.** 'Phags pa nag po chen po'i gzuṇs rims nad thams cad las thar bar byed pa (Q 347)
- 252.** dPal lha mo nag mo'i bstod pa rgyal po'i rgyud (Q 348)
- 253.** dPal lha mo nag mo'i mtshan brgya rtsa brgyad pa (Q 349)
- 254.** Ro laṇs bdun pa žes bya ba'i gzuṇs (Q 351)
- 255.** Su rū pa žes bya ba'i gzuṇs (Q 352)
- 256.** Ye śes skar mda'i sñiṇ po (Q 353)
- 257.** bDud rtsi 'byuṇ ba žes bya ba'i gzuṇs (Q 354)

- 258.** Yi dags mo kha 'bar ma dbugs dbyuṇ ba'i gtor ma'i cho ga (Q 355)

- 259.** Yi dags kha nas me 'bar ba la skyabs mdzad pa žes bya ba'i gzuṇs (Q 356)

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- 260.** Don yod pa'i žags pa'i cho ga žib mo'i rgyal po (Q 365)
- 261.** Pad ma cod pan žes bya ba'i rgyud (Q 375)
- 262.** 'Jig rten dbaṇ phyug gi rtog pa (Q 376)
- 263.** 'Phags pa gnod 'dzin chu dbaṇ sñiṇ rje can gyi gzuṇs bde byed ces bya ba (Q 382)
- 264.** Klags pas grub pa bcom ldan 'das ma 'phags ma sor mo can žes bya ba rig pa'i rgyal mo (Q 383)
- 265.** Seṇ ge sgra'i rgyud ces bya ba (Q 385)
- 266.** sPyan ras gzigs dbaṇ phyug seṇ ge sgra'i gzuṇs žes bya ba (Q 386)
- 267.** De bžin gšegs pa thams cad kyi yum sgrol ma las sna tshogs 'byuṇ ba žes bya ba'i rgyud (Q 390)

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- 268.** Ral pa gyen brdzes kyi rtog pa chen po | | byaṇ chub sems

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- 269.** rJe btsun ma 'phags ma sgrol  
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- 270.** sGrol ma 'jigs pa brgyad las  
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- 271.** 'Jigs pa chen po brgyad las sgrol  
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- 272.** dPal lha mo sgra dbyaṇs la bstod  
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- 273.** lHa mo sgrol ma'i mtshan brgya  
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- 274.** 'Phags ma sgrol ma'i gzuṇs  
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- 275.** sGrol ma raṇ gis dam bcas pa  
žes bya ba'i gzuṇs (Q 394;  
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- 276.** lHa mo chen mo dpal luṇ bstan  
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- 277.** dPal chen mo'i mdo (Q 399)  
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- 279.** Las kyi sgrib pa thams cad rnam  
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- 280.** 'Phags pa sa'i sñiṇ po'i mtshan  
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- 281.** sPyan ras gzigs dbaṇ phyug gi  
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- 284.** mDo chen po 'dus pa chen po'i  
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- 285.** Rig pa mchog gi rgyud chen po  
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- 286.** rDo rje sa 'og gi rgyud kyi rgyal  
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- 287.** 'Byuṇ po 'dul ba žes bya ba'i  
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- 288.** Chos thams cad rdzogs pa chen  
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rgyal po (Q 451/1)
- 289.** rGyud phyi ma žes bya ba  
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- 290.** Phyi ma'i phyi ma (Q 451/3)
- 291.** De bzin gṣegs pa thams cad kyi  
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rnal 'byor grub pa'i luṇ kun 'dus  
rig pa'i mdo theg pa chen po

mñon par rtogs pa chos kyi rnam  
grañs rnam par bkod pa žes bya  
ba'i mdo (Q 452)

ba'i rgyud (Q 461)

300. De bžin gšegs pa thams cad kyi dgoñs pa bla na med pa gsañ ba rta mchog rol pa'i rgyud chen po žes bya ba (Q 462)

301. dPal he ru ka sñiñ rje rol pa'i rgyud gsañ ba zab mo'i mchog ces bya ba (Q 463)

302. Thams cad bdud rtsi lña'i rañ bžin dños grub chen po ñe ba'i sñiñ po mchog | bam po chen po brgyad pa (Q 464/1)

303. Tshañs pa la sog pa drañ sroñ dañ | lha dañ klu dañ mi'i byan chub sems dpa' rnams la phyag 'tshal lo (Q 464/2)

304. bCom ldan 'das gñis med kyi rgyal po chen po la phyag 'tshal lo (Q 464/3)

305. 'Bras bu chen po lña bsgral pa (Q 464/4)

306. bDe gšegs rigs lña žes bya ba (Q 464/5)

307. bDud rtsi 'khyil ba la phyag 'tshal lo (Q 464/6)

308. bDud rtsi bum pa'i luñ (Q 464/7)

309. bCom ldan 'das 'jam dpal mnon po la phyag 'tshal lo (Q 464/8)

310. untitled (Q 465)

311. mKha' 'gro ma me lce 'bar ba'i rgyud (Q 466)

312. Drag sñags 'dus pa rdo rje rtsa ba'i rgyud žes bya ba (Q 467)

## Volume 20

292. De bžin gšegs pa thams cad kyi gsañ ba gsañ ba'i mdzod chen po mi zad pa gter gyi sgron ma brtul žugs chen po bsgrub pa'i rgyud | ye šes rñam pa glog gi 'khor lo (Q 453)

293. gÑis su med pa mñam pa ñid rnam par rgyal ba žes bya ba'i rtog pa'i rgyal po chen po (Q 087) # 077

294. dPal de bžin gšegs pa thams cad kyi gsañ ba rnal 'byor chen po rnam par rgyal ba žes bya ba mñam pa ñid gñis su med pa'i rgyud kyi rgyal po rdo rje dpal mchog chen po brtag pa dañ po (Q 088)

295. Lag na rdo rje gos sñon po can drag po gsum 'dul ba žes bya ba'i rgyud (Q 089) # 020; # 078

296. gSañ ba'i rgyud rnams kyi rnam par 'byed pa drag po gsum 'dul žes bya ba (Q 090) # 021; # 079

## Volume 21

297. lHa mo sgyu 'phrul dra ba chen po žes bya ba'i rgyud (Q 459)

298. gSañ ba'i sñiñ po de kho na ñid ñes pa'i bla ma chen po (Q 460)

299. 'Jam dpal las bži 'khor lo gsañ

313. 'Jig rten mchod bstod sgrub pa  
rtsa ba'i rgyud žes bya ba  
(Q 468)

## Volume 22

314. gSañ sñags rgyud sde bži'i gzuñs  
sñags dañ sñiñ po byin brlabs  
can rmams phyogs gcig tu rin po  
che bu ston pas bkod pa stod na  
bla ma rgyud pa'i mtshan 'bum  
mañ po dañ bcas pa (Q 001)

## Volume 23

315. sPyan 'dren rgyud gsum pa  
(Q 470)
316. rGyud gsum pa (Q 471)
317. dKon mchog ta la la'i gzuñs  
(Q 472)
318. Ye śes ta la la žes bya ba'i gzuñs  
'gro ba thams cad yoñs su sbyoñ  
ba (Q 217; Q 473)
319. Tshe dañ ye śes dpag tu med pa  
(Q 361; Q 362; Q 474)
320. Tshe dañ ye śes dpag tu med  
pa'i sñiñ po žes bya ba'i gzuñs  
(Q 363; Q 475) # 835
321. Yon tan bsñags pa dpag tu med  
pa žes bya ba'i gzuñs (Q 286;  
Q 476)
322. Sañs rgyas bdun pa (Q 152;  
Q 477)
323. Sañs rgyas bcu gñis pa (Q 151;  
Q 478)

324. Sañs rgyas kyi sñiñ po žes bya  
ba'i gzuñs kyi chos kyi ram  
grañs (Q 149; Q 479) # 094

325. Sañs rgyas kyi sñiñ po žes bya  
ba'i gzuñs (Q 148; Q 480)

326. Sañs rgyas thams cad kyi yan  
lag dañ ldan pa žes bya ba'i  
gzuñs (Q 150; Q 481) # 482

327. Tsan dan gyi yan lag ces bya  
ba'i gzuñs (Q 293; Q 482)

328. Rig sñag kyi rgyal mo sgron ma  
mchog gi gzuñs (Q 195; Q 483)  
# 163

329. dBañ bskur ba žes bya ba'i  
gzuñs (Q 301; Q 484)

330. 'Phags pa šäkya thub pa'i sñiñ  
po'i gzuñs (Q 143; Q 485)

331. 'Phags pa rnam par snañ mdzad  
kyi sñiñ po žes bya ba'i gzuñs  
(Q 144; Q 486)

332. De bžin gñegs pa sman gyi bla'i  
sñiñ po'i gzuñs (Q 487)

333. 'Phags pa rgyal ba'i bla ma'i  
gzuñs (Q 145; Q 488)

334. bCom ldan 'das snañ ba mtha'  
yas kyi gzuñs sñags (Q 153;  
Q 489)

335. 'Od dpag med mthoñ ba'i gzuñs  
(Q 490)

336. 'Phags pa pad ma'i spyan žes  
bya ba'i gzuñs (Q 245; Q 491)  
# 443

337. sNañ ba mtha' yas rjes su dran  
pa (Q 492)

- 338.** Zla ba'i 'od kyi mtshan rjes su dran pa (Q 493) pa (Q 325; Q 504)
- 339.** De bzin gsegs pa spyi'i sñin po rjes su dran pa (Q 154; Q 494) **350.** 'Phags pa sgrub pa thams cad rnam par sel ba'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 326; Q 505)
- 340.** Sañs rgyas rin chen gtsug tor can gyi mtshan rjes su dran pa (Q 155; Q 495) **351.** 'Phags pa sa'i sñin po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 327; Q 506) # 280
- 341.** Dri ma med pa žes bya ba'i gzuñs (Q 156; Q 496) **352.** De bzin gsegs pa thams cad kyi byin gyis rlabs kyi sñin po gsañ ba riñ bsrel gyi za ma tog ces bya ba'i gzuñs (Q 141; Q 508)
- 342.** Khyad par can žes bya ba'i gzuñs (Q 157; Q 497) **353.** Šes pas thams cad mthar phyin par grub pa'i mchod rten žes bya ba'i gzuñs (Q 219; Q 509)
- 343.** Sañs rgyas bcom ldan 'das kyi mtshan brgya tsa brgyad pa gzuñs sñags dañ bcas pa (Q 161; Q 498) **354.** Nor bu chen po rgyas pa'i gáál med khañ sín tu rab tu gnas pa gsañ ba dam pa'i gsañ ba'i cho ga žib mo'i rgyal po žes bya ba'i gzuñs (Q 138; Q 510) # 514
- 344.** 'Phags pa spyan ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 320; Q 499) **355.** Me tog brtsegs pa žes bya ba'i gzuñs (Q 316; Q 511)
- 345.** Byams pa'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 321; Q 500) **356.** Sa'i dbañ po žes bya ba'i gzuñs (Q 307; Q 512)
- 346.** 'Phags pa nam mkha'i sñin po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 322; Q 501) **357.** gZuñs chen po (Q 317; Q 513) # 237
- 347.** 'Phags pa kun tu bzañ po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 323; Q 502) **358.** bDe ldan gyi sñin po (Q 147; Q 514)
- 348.** 'Phags pa lag na rdo rje'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa (Q 324; Q 503) **359.** Byams pas dam bcas pa žes bya ba'i gzuñs (Q 330; Q 515) # 283; # 359.
- 349.** 'Phags pa 'jam dpal góñ nur gyur ba'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas **360.** sGrib pa rnam par sel ba žes bya ba'i gzuñs (Q 516)
- 361.** 'Jam dpal gyi žal nas gsuñs pa

- žes bya ba'i gzuṇs (Q 166; Q 517) # 139
362. 'Jam dpal gyis dmod btsugs pa žes bya'i gzuṇs (Q 167; Q 518)
363. 'Phags pa 'jam dpal gyi mtshan (Q 169; Q 519)
364. rJe btsun 'phags pa 'jam dpal gyis šes rab dañ blo 'phel ba žes bya ba'i gzuṇs (Q 170; Q 520) # 137
365. 'Phags pa 'jam dpal gyi sñags yi ge 'bru gcig pa'i cho ga (Q 171; Q 521) # 138
366. Byañ chub sems dpa' spyan ras gzigs dbañ phyug phyag stoñ dañ ldan pa thogs pa mi mda' ba'i thugs rje chen po'i sems rgya cher yoñs su rdzogs pa žes bya ba'i gzuṇs (Q 369; Q 522)
367. 'Phags pa spyan ras gzigs dbañ phyug gi gsañ ba'i mdzod thogs pa med pa'i yid bžin gyi 'khor lo'i sñin po žes bya ba'i gzuṇs (Q 370; Q 523)
368. sPyān ras gzigs dbañ phyug žal bcu gcig pa žes bya ba'i gzuṇs (Q 373; Q 524)
369. sPyān ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa (Q 328; Q 381; Q 525) # 281; # 836
370. Don yod žags pa'i sñin po (Q 366; Q 526)
371. Sa bcu pa'i gzuṇs (Q 527)
372. Don yod žags pa'i pha rol tu phyin pa drug yoñs su rdzogs
- par byed pa žes bya ba'i gzuṇs (Q 367; Q 528)
373. Kun tu bzañ po žes bya ba'i gzuṇs (Q 377; Q 529)
374. Nī la kañ ṭha žes bya ba'i gzuṇs (Q 378; Q 530)
375. sPyān ras gzigs dbañ phyug ha ya grī ba'i gzuṇs (Q 379; Q 531)
376. sÑiñ rjes mi bṣol ba žes bya ba'i gzuṇs (Q 388; Q 533)
377. sPyān ras gzigs dbañ phyug gi yum žes bya ba'i gzuṇs (Q 389; Q 534)
378. sPyān ras gzigs dbañ phyug gi gzuṇs žes bya ba (Q 371; Q 535)
379. 'Phags pa spyan ras gzigs kyi sñiñ po (Q 372; Q 536)
380. Señ ge sgra'i gzuṇs (Q 387)
381. sÑiñ rje'i mchog ces bya ba'i gzuṇs (Q 315; Q 538)
382. sGo mtha' yas pas bsgrub pa žes bya ba'i gzuṇs (Q 539; Q 808)
383. sGo bzañ po žes bya ba'i gzuṇs (Q 309; Q 540)
384. sGo drug pa žes bya ba'i gzuṇs (Q 312; Q 541; Q 809)
385. Yi ge drug pa'i rig sñags (Q 313; Q 542)
386. Tshigs su bcad pa gñis pa'i gzuṇs (Q 311; Q 543; Q 811)
387. Lus kyi dbyibs mdzes žes bya

- ba'i gzuṇs (Q 384; Q 544)                          gzuṇs (Q 271; Q 557)
- 388.** Byaṇ chub kyi sñiṇ po'i rgyan  
'bum gyi gzuṇs (Q 139; Q 545)
- 389.** mChod rten gcig btab na bye ba  
btab par 'gyur pa'i gzuṇs (Q 140;  
Q 546)
- 390.** gTsug gi nor bu žes bya ba'i  
gzuṇs (Q 292; Q 547)
- 391.** rGyal mtshan gyi rtse mo'i dpuṇ  
rgyan ces bya ba'i gzuṇs (Q 306;  
Q 548)
- 392.** gSer can žes bya ba'i gzuṇs  
(Q 314; Q 549)
- 393.** Thams cad la mi 'jigs pa rab tu  
sbyin pa žes bya ba'i gzuṇs  
(Q 300; Q 550)
- 394.** Bar du gcod pa thams cad rnam  
par sbyoṇ ba žes bya ba'i gzuṇs  
(Q 303; Q 551)
- 395.** 'Gro ldiṇ ba'i rig sñags kyi rgyal  
po (Q 305; Q 552)
- 396.** gŽan gyis mi thub pa mi 'jigs pa  
sbyin pa žes bya ba (Q 297;  
Q 553)
- 397.** gŽan gyis mi thub pa rin po che  
phreṇ ba žes bya ba (Q 296;  
Q 554)
- 398.** sToṇ 'gyur žes bya ba'i gzuṇs  
(Q 216; Q 555) # 181
- 399.** 'Jigs pa chen po brgyad las sgrol  
ba žes bya ba'i gzuṇs (Q 396;  
Q 556) # 115; # 271
- 400.** 'Phags pa šes rab kyi pha rol tu  
phyin pa stoṇ phrag brgya pa'i
- 401.** 'Phags pa šes rab kyi pha rol tu  
phyin pa stoṇ phrag ſi ſu lha  
pa'i gzuṇs (Q 272; Q 558)
- 402.** 'Phags pa šes rab kyi pha rol tu  
phyin pa brgyad stoṇ pa'i gzuṇs  
(Q 273; Q 559)
- 403.** Pha rol tu phyin pa drug gi sñiṇ  
po'i gzuṇs (Q 274; Q 560)
- 404.** Pha rol tu phyin pa drug bzuṇ  
bar 'gyur ba'i gzuṇs (Q 275;  
Q 561)
- 405.** Pha rol tu phyin pa bcu thob par  
'gyur ba'i gzuṇs (Q 276; Q 562)
- 406.** Tshad med pa bži thob par 'gyur  
ba'i gzuṇs (Q 277; Q 563)
- 407.** Šes rab kyi pha rol tu phyin pa  
stoṇ phrag brgya ba bzuṇ bar  
'gyur ba'i gzuṇs (Q 278; Q 564)
- 408.** 'Phags pa phal po che bzuṇ bar  
'gyur ba'i gzuṇs (Q 279; Q 565)
- 409.** 'Phags pa sdoṇ po bkod pa'i sñiṇ  
po (Q 280; Q 566)
- 410.** 'Phags pa tiṇ ſe 'dzin rgyal po'i  
mdo bzuṇ bar 'gyur ba'i gzuṇs  
(Q 281; Q 567)
- 411.** 'Phags pa rma bya chen mo'i  
sñiṇ po (Q 282; Q 568)
- 412.** 'Phags pa so sor 'braṇ ma chen  
mo bzuṇ bar 'gyur ba'i gzuṇs  
(Q 283; Q 569)
- 413.** 'Phags pa laṇ kar gṣegs pa mdo  
thams cad klags par 'gyur ba'i  
gzuṇs (Q 284; Q 570)

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- 414.** Lag na rdo rje gos sñon po can  
gyi cho ga žes bya ba'i gzuñs  
(Q 132; Q 573)
- 415.** 'Phags pa lag na rdo rje'i mtshan  
brgya rtsa brgyad pa gsan sñags  
dañ bcas pa (Q 405; Q 575)
- 416.** rDo rje rnam par 'joms pa žes  
bya ba'i gzuñs (Q 406; Q 574)
- 417.** rDo rje'i ri rab chen po'i rtse  
mo'i khañ pa brtsegs pa'i gzuñs  
(Q 407; Q 571)
- 418.** rDo rje mi pham pa me ltar rab  
tu rmoñs byed ces bya ba'i  
gzuñs (Q 408; Q 579)
- 419.** rDo rje phra mo thogs pa med  
pa žes bya ba'i gzuñs (Q 409;  
Q 580)
- 420.** Lag na rdo rje bcu'i sñiñ po  
(Q 410; Q 576)
- 421.** 'Phags pa bdud rtsi thabs sbyor  
gyi sñiñ po bži pa žes bya ba'i  
gzuñs (Q 419; Q 582)
- 422.** rGyal ba can žes bya ba'i gzuñs  
(Q 193; Q 629) # 161
- 423.** Khro bo'i rgyal po sme brtsegs  
la bstod pa'i sñags (Q 420)
- 424.** sTobs po che (Q 416; Q 572)
- 425.** 'Phags ma rdo rje lu gu rgyud  
ma'i rgyud kyi rtog pa (Q 187)  
# 155
- 426.** rDo rje mchu žes bya ba klu'i
- 427.** rDo rje gnam lcags mchu žes  
bya ba'i gzuñs (Q 412; Q 590)
- 428.** lCags mchu žes bya ba'i gzuñs  
(Q 413)
- 429.** lCags kyi mchu žes bya ba'i  
gzuñs (Q 414)
- 430.** lCags mchu nag po (Q 415;  
Q 591)
- 431.** Nor bu bzañ po'i gzuñs žes bya  
ba (Q 422; Q 595)
- 432.** gNod sbyin nor bu bzañ po'i  
rtog pa (Q 423)
- 433.** gNod sbyin gyi sde dpon gar  
mkhan mchog gi brtag pa  
(Q 424)
- 434.** gNod 'dzin dpal žes bya ba'i  
gzuñs (Q 425; Q 958)
- 435.** gNod 'dzin chu dbañ sñiñ rje can  
gyi gzuñs bde byed ces bya ba  
(Q 382; Q 596)
- 436.** gNod gnas dbañ po ci ltar 'byuñ  
ba'i rtog pa žes bya ba (Q 426)
- 437.** gNod 'dzin gyi mtshan brgya  
rtsa brgyad pa (Q 331; Q 597)
- 438.** Me kha la žes bya ba'i gzuñs  
(Q 427; Q 532)
- 439.** Mi brjed pa'i gzuñs (Q 241;  
Q 673) # 203
- 440.** Phyag bya ba'i gzuñs (Q 242;  
Q 674) # 204
- 441.** Gos brgya thob pa'i gzuñs

- (Q 243; Q 656) # 205 # 223
- 442.** Mi dga' bar byed pa'i gzuṇs (Q 244; Q 657) # 206
- 443.** 'Phags pa pad ma'i spyan žes bya ba'i gzuṇs (Q 245; Q 491) # 336
- 444.** mKhris pa'i nad sel ba'i sñags (Q 264) # 225
- 445.** Bad kan gyi nad sel ba'i gzuṇs sñags (Q 265; Q 682) # 226
- 446.** Kse ya'i nad sel ba'i sñags (Q 266; Q 683) # 227
- 447.** 'Phags pa rims nad srog chags kyis mi tshugs pa žes bya ba'i gzuṇs (Q 267; Q 645) # 228
- 448.** sToṇ chen po nas phyuṇ ba sman la sñags kyis gdab po (Q 268; Q 684) # 229
- 449.** mChog thob pa'i rig sñags (Q 270; Q 661)
- 450.** Lus kyi zag pa sbyin par btaṇ ba'i gzuṇs (Q 358; Q 703) # 481
- 451.** Las grub pa'i gzuṇs (Q 258; Q 655) # 219
- 452.** Dug ži bar byed pa žes bya ba (Q 259; Q 676) # 220
- 453.** bCiṇs pa las grol ba'i gzuṇs (Q 260; Q 660) # 221
- 454.** 'Phags pa bdud thams cad skrag par byed pa žes bya ba (Q 261; Q 678) # 222
- 455.** rMa 'byor bar byed pa žes bya ba'i gzuṇs sñags (Q 262; Q 679) # 223
- 456.** Me'i zug rṇu rab tu ži bar byed pa'i gzuṇs (Q 263; Q 680) # 224
- 457.** Tshig btsan pa'i gzuṇs (Q 253; Q 652) # 214
- 458.** bDag bsruṇ ba'i gzuṇs (Q 254; Q 653) # 215
- 459.** 'Phags pa yid du 'oṇ ba žes bya ba (Q 255; Q 658) # 216
- 460.** mGrin pa sñan pa'i gzuṇs (Q 256; Q 659) # 217
- 461.** Don thams cad grub pa'i gzuṇs (Q 257; Q 654) # 218
- 462.** gTsug tor 'bar ba žes bya ba'i gzuṇs (Q 224; Q 587) # 187
- 463.** sMan gtoṇ ba'i tshe sman la sñags kyis gdab pa (Q 225; Q 269; Q 685) # 188
- 464.** bsKor ba'i gzuṇs (Q 226; Q 696) # 189
- 465.** dKon mchog gi rten la bskor ba bya ba'i gzuṇs žes bya ba (Q 227; Q 697)
- 466.** Nan soṇ thams cad yoṇ su sbyoṇ ba žes bya ba'i gzuṇs (Q 246; Q 638) # 207
- 467.** sKran ži ba'i gzuṇs (Q 247; Q 686) # 208
- 468.** Ma žu ba'i nad 'byaṇ ba'i gzuṇs (Q 248; Q 646) # 209
- 469.** 'Phags pa sdaṇ ba thams cad rab tu ži bar byed pa'i gzuṇs (Q 249; Q 647) # 210

- 470.** sDig pa thams cad rab tu ži bar byed pa žes bya ba'i gzuṇs (Q 250; Q 648) # 211
- 471.** Khro ba ži bar byed pa'i gzuṇs (Q 251; Q 650) # 212
- 472.** 'Phags pa khros pa ži bar byed pa'i gzuṇs (Q 252; Q 651) # 213
- 473.** bGegs sel ba'i gzuṇs (Q 421; Q 584)
- 474.** dPuṇ bzaṇ gis žus pa žes bya ba'i rgyud (Q 428)
- 475.** dKyil 'khor thams cad kyi spyi'i cho ga gsaṇ ba'i rgyud (Q 429) # 522
- 476.** Legs par grub par byed pa'i rgyud chen po las sgrub pa'i thabs rim par phye ba (Q 431)
- 477.** bSam gtan gyi phyi ma rim par phye ba (Q 430)
- 478.** Yoṇs su bsṇo ba'i rgyal po chen po sṇags daṇ bcas pa (Q 433)
- 479.** Yon yoṇs su sbyoṇ ba žes bya ba (Q 228; Q 229; Q 636; Q 637) # 189; # 190
- 480.** 'Jur 'gegs ces bya ba'i gzuṇs (Q 357; Q 702)
- 481.** Lus kyi zag pa sbyin par btaṇ ba'i gzuṇs (Q 358; Q 703) # 450; # 481.
- 482.** Saṇs rgyas thams cad kyi yan lag daṇ ldan pa žes bya ba'i gzuṇs (Q 150; Q 481) # 326
- 483.** bCom ldan 'das kyis 'jam dpal rṇon po la bstod pa (Q 164)
- 484.** dGoṇs pa'i rgyud kyi phreṇ ba chen po byaṇ chub sems dpa'i rmam par nes pa chen po bstan pa las nor bu chen po rin po che la mkhas pa bstan pa yoṇs su bsṇo ba chen po'i rgyal po žes bya ba (Q 432) # 523
- 485.** De bžin gšegs pa lna'i bkra šis tshigs su bcad pa (Q 445)
- 486.** Rigs gsum gyi bkra šis (Q 446)
- 487.** dKon mchog gsum gyi bkra šis kyi tshigs su bcad pa (Q 447)
- 488.** Rigs gsum gyi bkra šis (Q 448)
- 489.** bKra šis kyi tshigs su bcad pa (Q 449)
- 490.** dKon mchog gsum gyi bkra šis kyi tshigs su bcad pa (Q 450)
- 491.** bDe legs kyi tshigs su bcad pa (Q 440; Q 722; Q 1046)
- 492.** bDe legs su 'gyur ba'i tshigs su bcad pa (Q 441; Q 723; Q 1047)
- 493.** lHas žus pa'i bkra šis kyi tshigs su bcad pa (Q 442; Q 721; Q 1053)
- 494.** dPal rnal 'byor gyi rgyud kyi dkyil 'khor gyi lha de bžin gšegs pa rigs lna 'khor daṇ bcas ba lha sum bcu rtsa bdun gyi bkra šis kyi tshigs su bcad pa (Q 443)
- 495.** Saṇs rgyas rabs bdun gyi bkra šis kyi tshigs su bcad pa (Q 444; Q 725; Q 1054)
- 496.** dPal legs par grub par byed pa

- yi rgyud chen po las 'byuñ ba'i  
smon lam (Q 434)
- 497.** 'Phags pa spyan ras gzigs dbañ  
phyug yid bžin gyi nor bu'i rtog  
ba las smon lam 'byuñ ba  
(Q 435; Q 715)
- 498.** sToñ chen mo rab tu 'joms pa  
las gsuñs pa'i smon lam (Q 436;  
Q 719; Q 1043)
- 499.** Rig sñags kyi rgyal mo rma bya  
chen mo las gsuñs pa'i smon lam  
dañ bden tshig (Q 437; Q 720;  
Q 1044)
- 500.** sByin pa'i rabs las 'byuñ ba'i  
smon lam (Q 438)
- 501.** 'Phags pa yañs pa'i groñ khyer  
du 'jug pa'i mdo las 'byuñ ba'i  
bde legs kyi tshigs su bcad pa  
(Q 439)
- 507.** Rig sñags kyi rgyal mo rma bya  
chen mo (Q 178)
- 508.** Rig sñags kyi rgyal mo so sor  
'brañ ba chen mo (Q 179)
- 509.** bSil ba'i tshal chen po'i mdo  
(Q 180)
- 510.** gSañ sñags chen po rjes su 'dzin  
pa'i mdo (Q 181)
- 511.** gSer 'od dam pa mdo sde'i dbañ  
po'i rgyal po (Q 176)
- 512.** bCom ldan 'das sman gyi bla  
baidürya'i 'od kyi sñon gyi smon  
lam gyi khyad par rgyas pa  
(Q 136)
- 513.** De bžin gsegs pa'i tiñ ne 'dzin  
gyi stobs bskyed pa baidürya'i  
'od ces bya ba (Q 137)
- 514.** Nor bu chen po rgyas pa'i gžal  
med khañ śin tu rab tu gnas pa  
gsañ ba dam pa'i gsañ ba'i cho  
ga žib mo'i rgyal po žes bya ba'i  
gzuñs (Q 138; Q 510) # 354
- 515.** Yañs pa'i groñ khyer du 'jug pa'i  
mdo chen po (Q 142; Q 714;  
Q 978) # 733
- 516.** sPrin chen po (Q 334; Q 689;  
Q 901)
- 517.** sPrin chen po rluñ gi dkyil 'khor  
gyi le'u klu thams cad kyi sñin  
po (Q 335; Q 690; Q 900)  
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- Volume 25**
- 502.** Phyag na rdo rje gos sñon po  
can gnod sbyin drag po rdo rje  
me lce'i rgyud ces bya ba  
(Q 097) # 086
- 503.** dPal phyag na rdo rje gsañ ba  
bstan pa'i rgyud (Q 098) # 088
- 504.** bCom ldan 'das phyag na rdo rje  
gsañ ba mñon par bstan pa'i  
rgyud žes bya ba (Q 099) # 089
- 505.** dPal bcom ldan 'das ral pa gcig  
pa'i rgyud kyi rgyal po chen po  
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- 506.** sToñ chen po rab tu 'joms pa žes  
bya ba'i mdo (Q 177)
- Volume 26**
- 518.** De bžin gsegs pa thams cad kyi

khro bo'i rgyal po 'phags mi  
g.yo ba de'i stobs dpag tu med  
pa brtul phod pa 'dul bar gsuṅs  
pa žes bya ba'i rtog pa (Q 127)

**519.** bCom ldan 'das phyag na rdo rje  
gos sñon po can gyi rgyud ces  
bya ba (Q 128) # 090

**520.** Lag na rdo rje gos sñon po can  
rdo rje sa 'og ces bya ba'i rgyud  
(Q 129) # 091

**521.** sPyan ras gzigs dbañ phyug gi  
rtsa ba'i rgyud kyi rgyal po pad  
ma dra ba žes bya ba (Q 364)

**522.** dKyil 'khor thams cad kyi spyi'i  
cho ga gsañ ba'i rgyud (Q 429)  
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**523.** dGoñs pa'i rgyud kyi phreñ ba  
chen po byañ chub sems dpa'i  
rnam par ñes pa chen po bstan  
pa las nor bu chen po rin po che  
la mkhas pa bstan pa yoñs su  
bsño ba chen po'i rgyal po žes  
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Śes rab kyi pha rol tu phyin pa  
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(Q 760<20>)**575.** sGyu ma mkhan bzañ po luñ  
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- 576.** Cho 'phrul chen po bstan pa  
(Q 760<22>)
- 577.** Byams pa'i seṅ ge'i sgra chen po  
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- 578.** 'Dul ba rnam par gtan la dbab pa  
ñe bar 'khor gyis žus pa  
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- 579.** lHag pa'i bsam pa bskul pa  
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- 580.** Lag bzañ gis žus pa  
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- 581.** Des pas žus pa (Q 760<27>)
- 590.** Bu mo rnam dag dad pas žus pa  
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- 591.** Byams pas žus pa'i le'u  
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- 592.** Byams pas žus pa (Q 760<42>)
- 593.** 'Od sruṇ gi le'u (Q 760<43>)
- 594.** Rin po che'i phuṇ po  
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- 595.** Blo gros mi zad pas žus pa  
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- 596.** Śes rab kyi pha rol tu phyin pa  
bdun brgya pa (Q 737;  
Q 760<46>) # 818

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- 582.** Dri ma med kyis byin pas žus pa  
(Q 760<33>) # 822
- 583.** Yon tan rin chen me tog kun tu  
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- 584.** Saṅs rgyas kyi yul bsam gyis mi  
khyab pa bstan pa (Q 760<35>)

**585.** Drañ sroñ rgyas pas žus pa  
(Q 760<49>)

**586.** lHa'i bu blo gros rab gnas kyis  
žus pa (Q 760<36>)

**587.** Seṅ ges žus pa (Q 760<37>)

**588.** Saṅs rgyas thams cad gsañ chen  
thabs la mkhas pa byañ chub  
sems dpa' ye śes dam pas žus  
pa'i le'u (Q 760<38>)

**589.** Tshoṇ dpon bzañ skyoṇ gis žus  
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- 597.** gTsug na rin po ches žus pa  
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'Dul ba gži (Q 1030)

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- 621.** Byaṇ chub sems dpa'i so sor thar  
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- 622.** dKon mchog 'byuṇ gnas (Q 792)
- 623.** Chos bži bstan pa (Q 915)
- 624.** gTsug na rin po ches žus pa  
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- 625.** bDe ba can gyi bkod pa (Q 783)
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- 626.** dPa' bar 'gro ba'i tiṇ ne 'dzin  
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- 627.** bSod nams thams cad bsdus pa'i  
tiṇ ne 'dzin (Q 802)
- 628.** Rab tu ži ba rnam par ūes pa'i  
cho 'phrul gyi tiṇ ne 'dzin  
(Q 797)
- 629.** De bžin gšegs pa'i ye ūes kyi  
phyag rgya'i tiṇ ne 'dzin (Q 799)
- 630.** sGyu ma lta bu'i tiṇ ne 'dzin  
(Q 798)
- 631.** Chos yaṇ dag par sdud pa  
(Q 904) # 865
- 632.** Me tog gi tshogs (Q 932) # 832

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633. Yañ dag par spyod pa'i tshul nam mkha'i mdog gis 'dul ba'i bzod pa (Q 929)
634. sÑin rje pad ma dkar po (Q 780)

## Volume 7 (79)

635. bCom ldan 'das kyi ye šes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa (Q 767) # 739
636. Sañs rgyas kyi sa (Q 941)
637. Chos kyi phuñ po (Q 911)
638. Tshañs pa'i dpal luñ bstan pa (Q 856) # 680
639. Ga ya mgo'i ri (Q 777)

## Volumes 8-9 (80-81)

- 640-641.** 'Phags pa yoñs su mya ñan las 'das pa chen po'i mdo (Q 787)

## Volume 10 (82)

642. Chos thams cad kyi rañ bzin mñam pa ñid rnam par spros pa tiñ ne 'dzin gyi rgyal po (Q 795)
643. Tiñ ne 'dzin mchog dam pa (Q 805)
644. sByin pa'i pha rol tu phyin pa (Q 849)

645. 'Da' kha ye šes (Q 790) # 737; # 768

646. Khye'u bži'i tiñ ne 'dzin (Q 804)

647. Šes rab kyi pha rol tu phyin pa ñi ma'i sñiñ po'i theg pa chen po'i mdo (Q 742)

648. Šes rab kyi pha rol tu phyin pa kun tu bzañ po (Q 744)

649. Šes rab kyi pha rol tu phyin pa rdo rje rgyal mtshan gyi mdo theg pa chen po (Q 746)

650. bSam gyis mi khyab pa'i rgyal po'i mdo (Q 934)

651. Byañ chub sems dpa'i so sor thar pa chos bži sgrub pa (Q 914) # 621

652. Klu'i rgyal po rgya mtshos žus pa (Q 820; Q 821; Q 822) # 702

## Volume 11 (83)

653. [Sa bcu pa] (U 085)

654. Byams pa 'jug pa (Q 865)

655. Yul 'khor skyoñ gis žus pa (Q 760<17>; Q 833) # 572

656. 'Jam dpal rnam par rol pa (Q 764) # 874

657. Sañs rgyas kyi stobs bskyed pa'i cho 'phrul ba bstan pa (Q 853)

658. dPal sbas (Q 883)

659. Unidentified

**660.** Thabs mkhas pa (Q 927)

**661.** Chos thams cad kyi yon tan bkod pa'i rgyal po (Q 782)

**662.** Chos kyi tshul (Q 910)

### Volume 12 (84)

**663.** sPrin chen po (Q 898)

**664.** sPrin chen po'i mdo las phyogs bcu'i byaṅ chub sems dpa' rgya mtsho 'dus pa'i dga' ston chen po la rtse ba žes bya ba'i le'u (Q 899)

**665.** Klu'i rgyal po ma dros pas žus pa (Q 823)

**666.** sPobs pa'i blo gros kyis žus pa (Q 818)

**667.** Thar pa chen po phyogs su rgyas pa 'gyod tshaṅ kyis sdig sbyaṅ te saṅ rgyas su grub par rnam par bkod pa (Q 930)

**668.** Byaṅ chub sems dpa'i spyod pa bstan pa (Q 851)

### Volume 13 (85)

**669.** Šes rab kyi pha rol tu phyin pa rdo rje gcod (Q 739)

**670.** Rab kyi rtsal gyis rnam par gnon pas žus pa šes rab kyi pha rol tu phyin pa bstan pa (Q 736)

**671.** Šes rab kyi pha rol tu phyin pa'i tshul brgya lña bcu pa (Q 121)

**672.** bCom ldan 'das ma šes rab kyi

pha rol tu phyin pa lña bcu pa (Q 740)

**673.** Šes rab kyi pha rol tu phyin pa yi ge ūnū ūnū (Q 159) # 675

**674.** Šes rab kyi pha rol tu phyin pa kau si ka žes bya'o (Q 173)

**675.** Šes rab kyi pha rol tu phyin pa yi ge ūnū ūnū (Q 159) # 673

**676.** Šes rab kyi pha rol tu phyin pa lña brgya pa (Q 738)

**677.** Šes rab kyi pha rol tu phyin pa'i mtshan brgya rtsa brgyad pa žes bya ba (Q 172) # 819

**678.** sNiñ rje chen po'i pad ma dkar po (Q 779)

**679.** Groṅ khyer gyis 'tsho ba (Q 871)

**680.** Tshaṅ pa'i dpal luṅ bstan pa (Q 856) # 638

**681.** Mar me mdzad kyis luṅ bstan pa (Q 855)

**682.** Zla 'od kyi rtogs pa brjod pa (Q 1017) # 841

**683.** gŽon nu dpe'i mdo (Q 962)

**684.** [rGyal bu kun tu dge] (U 316)

**685.** rTen ciñ 'brel bar 'byuṅ ba dañ po dañ rnam par dbye ba bstan pa (Q 877)

### Volume 14 (86)

**686.** Phyir mi ldog pa'i 'khor lo

- (Q 906)
- 687.** Glañ po'i rtsal (Q 873)
- 688.** bDud rtsi brjod pa (Q 864)
- 689.** Byams pas žus pa (Q 816) # 725
- 690.** De bzin gšegs pa'i sñin po  
(Q 924)
- 691.** Yon tan rin chen me tog kun tu  
rgyas pas žus pa (760<34>)  
# 583
- 692.** Khañ bu brtsegs pa'i mdo  
(Q 998)
- Different translators' names are given
- 693.** Mar me 'bul ba (Q 870)
- 694.** Bud med 'gyur ba luñ bstan pa  
(Q 857)
- 695.** Chos kyi phyag rgya (Q 869)  
# 777
- 696.** sGra chen po (Q 874) # 861
- 697.** Byañ chub kyi phyogs bstan pa  
(Q 845)
- 698.** 'Jam dpal gyis bstan pa (Q 844)
- 699.** Unidentified (?) sByin pa'i legs  
pa
- 700.** mChog gi spyod pa'i smon lam  
(Q 718; Q 1040)
- 701.** lHa'i bu rab rtsal sems kyis žus  
pa (Q 828)
- 702.** Klu'i rgyal po rgya mtshos žus  
pa (Q 820; Q 821; Q 822) # 652
- 703.** Rin po che'i mtha' (Q 786)
- 704.** 'Jam dpal gnas pa (Q 863) # 767
- 705.** Sā lu'i ljañ ba (Q 876)
- 706.** lTuñ ba sde lña'i dge ba dan mi  
dge ba'i 'bras bu brtag pa'i mdo  
(Q 970) # 731
- 707.** Tshe'i mtha'i mdo (Q 973)
- 708.** sPyan ras gzigs dbañ phyug gis  
žus pa chos bdun pa (Q 817)  
Tib. gives the translators' names; the  
Mong. does not
- 709.** dGa' ba can gyi mdo (Q 1000)
- 710.** Pha rol tu phyin pa lña bstan pa  
(Q 848)
- 711.** Las rnām par 'byed pa (Q 1005)
- 712.** mDo chen po gzugs can sñin pos  
bsu ba žes bya ba (Q 955) # 864
- 713.** Unidentified
- 714.** Unidentified
- 715.** Sañs rgyas bcom ldan 'das la  
bstod pa bsñags par 'os pa  
bsñags pa las stobs dañ mi 'jigs  
pa la bstod pa (Q 2029, chapter  
4)
- 716.** Sañs rgyas bcom ldan 'das la  
bstod pa bsñags par 'os pa  
bsñags pa las gsuñ rnām par dag  
la bstod pa (Q 2029, chapter 5)
- 717.** Dam tshig sgrol ma la bstod pa  
(Q 4876)

- 719.** bCom ldan 'das kyis 'jam dpal  
rmon po la bstod pa (Q 164)  
# 140; # 483

**720.** Unidentified

There are two works catalogued under this entry: a prayer to Avalokiteśvara and a prayer to Raudrika-Mañjuśrī.

**721.** Unidentified

**722.** Unidentified

- 723.** Chos ŋid raṇ gi ṇo bo stoṇ pa  
ñid las mi g.yo bar tha dad par  
thams cad la snaṇ ba'i mdo  
(Q 796)

**Volume 16 (88)**

- 724.** Laṇ kar gṣegs pa'i theg pa chen  
po'i mdo (Q 775)
- 725.** Byams pas žus pa (Q 816) # 689
- 726.** Kun tu rgyu ba sen riṇ kyis žus  
pa žes bya ba'i mdo (Q 1009)
- 727.** Byams pa'i mdo žes bya ba  
(Q 1010)
- 728.** Byams pa luṇ bstan pa (Q 1011)
- 729.** Saṇs rgyas kyi rtogs pa brjod pa  
šeś ldan gyi mdo (Q 1013)
- 730.** Tshul khrims yaṇ dag par ldan  
pa'i mdo (Q 969)
- 731.** lTuṇ ba sde lha'i dge ba daṇ mi  
dge ba'i 'bras bu brtag pa'i mdo  
(Q 970) # 706
- 732.** 'Du šeś bcu gcig bstan pa'i mdo  
(Q 977)

- 733.** Yaṇs pa'i groṇ khyer 'jug pa'i  
mdo chen po (Q 142; Q 714;  
Q 978) # 515

**Volume 17 (89)**

- 734.** Dri ma med par grags pas bstan  
pa (Q 843)
- 735.** De bžin gṣegs pa thams cad kyi  
yum šes rab kyi pha rol tu phyin  
pa yi ge gcig ma žes bya ba  
(Q 741)
- 736.** Yoṇs su mya ḥan las 'das pa  
chen po'i mdo (Q 788)
- 737.** 'Da' kha ye šes (Q 790) #645;  
# 768

**Volume 18 (90)**

- 738.** Ma skyes dgra'i 'gyod pa bsal ba  
(Q 882)
- 739.** bCom ldan 'das kyi ye šes rgyas  
pa'i mdo sde rin po che mtha'  
yas pa mthar phyin pa (Q 767)  
# 635

**Volume 19 (91)**

- 740.** Saṇs rgyas kyi sde snod tshul  
khrims 'chal pa tshar gcod pa  
(Q 886)
- 741.** rGyal po la gdams pa (Q 887)
- 742.** Sum bcu rtsa gsum pa'i le'u  
(Q 889)
- 743.** lHag pa'i bsam pa brtan pa'i le'u  
(Q 890)

744. gSum la skyabs su 'gro ba  
(Q 891)
745. Srid pa 'pho ba (Q 892)
746. Sañs rgyas bgro ba (Q 894)
747. De bzin gsegs pa bgro ba  
(Q 895)
748. 'Dus pa chen po theg pa chen  
po'i mdo sde las de bzin gsegs  
pa'i dpal gyi dam tshig (Q 896)

## Volume 20 (92)

749. dKon mchog sprin (Q 897)
750. sPrin chen po rluñ gi dkyil 'khor  
gyi le'u klu thams cad kyi sñin  
po (Q 335; Q 690; Q 900)  
# 517; # 782
751. Unidentified: a part of the sPrin  
chen po (Q 898)
752. bCom ldan 'das kyi gtsug tor  
chen po de bzin gsegs pa'i gsañ  
ba sgrub pa'i don mnion par thob  
pa'i rgyu byañ chub serms dpa'  
thams cad kyi spyod pa dpa' bar  
'gro ba'i mdo le'u ston phrag bcu  
pa las le'u bcu pa (Q 902)

753. gTsug tor chen po'i bam po dgu  
las bdud kyi le'u (Q 903)
754. 'Phags pa gnam sa snañ brgyad  
ces bya ba theg pa chen po'i  
mdo

The corresponding Tibetan text is extant only in  
collections of texts for recitation (*gzuñis 'dus*).

## Volume 21 (93)

755. Šin tu rgyas pa chen po'i sde ñi  
ma'i sñin po žes bya ba'i mdo  
(Q 923)
756. Tshe 'pho ba ji ltar 'gyur ba žus  
pa'i mdo (Q 974)

## Volume 22 (94)

757. Da ltar gyi sañs rgyas mnion sum  
du bžugs pa'i tiñ ne 'dzin  
(Q 801)
758. rDo rje'i sñin po'i gzuñs (Q 807)
759. Tiñ ne 'dzin gyi 'khor lo (Q 907)
760. Tshañs pas byin gyis žus pa  
(Q 826)
761. Señ ge'i sgra bsgrags pa (Q 875)
762. 'Phags pa 'jig rten 'dzin gyis  
yoñs su dris pa žes bya ba'i mdo  
(Q 841)
763. dGe 'dun zuñ gi mdo'i chos kyi  
rnam grañs (Q 770)

## Volume 23 (95)

764. ñes pa dañ mi ñes par 'gro ba'i  
phyag rgya la 'jug pa (Q 868)
765. Sañs rgyas thams cad kyi yul la  
'jug pa'i ye šes snañ ba'i rgyan  
(Q 768)
766. gSer gyi bye ma lta bu (Q 794)  
# 859

767. 'Jam dpal gnas pa (Q 863) # 704

- 768.** 'Da' kha ye śes (Q 790) # 645;  
# 737
- 769.** Chos dañ don rnām par 'byed pa  
(Q 913)
- 770.** Yoñs su bsño ba'i 'khor lo  
(Q 908)
- 771.** Khye'u snañ ba bsam gyis mi  
khyab pas bstan pa žes bya ba'i  
chos kyi rnām grags (Q 771)
- 772.** dPañ skoñ phyag brgya pa žes  
bya ba (Q 933)
- 773.** Phuñ po gsum pa (Q 950)
- 774.** dGe ba'i bśes gñen bsten pa'i  
mdo (Q 966)
- 775.** Zla ba'i mdo (Q 758; Q 997)
- 776.** sKyes bu dam pa'i mdo (Q 993)
- 777.** Chos kyi phyag rgya (Q 869)  
# 695
- 778.** Don rgyas pa žes bya ba'i chos  
kyi rnām grags (Q 984)
- 779.** 'Phags pa khar sil gyi mdo  
(Q 1001)
- 780.** Khar sil 'chañ pa'i kun tu spyod  
pa'i cho ga (Q 1002)
- 781.** 'Phags pa gnas 'jog gi mdo žes  
bya ba (Q 999)
- 782.** sPrin chen po rluñ gi dkyil 'khor  
gyi le'u klu thams cad kyi sñiñ  
po (Q 335; Q 690; Q 900)  
# 517; # 750
- 783.** gSer gyi mdo (Q 793)
- 784.** Glañ ru luñ bstan pa (Q 1026)  
# 849
- 785.** [dGra ba lta bu'i mdo]
- 786.** mDo chen po rgyal mtshan dam  
pa žes bya ba (Q 959)
- 787.** Las kyi sgrib pa rgyun gcod pa  
(Q 885)
- 788.** De bžin gšegs pa rnāms kyi sañ  
rgyas kyi žiñ gi yon tan brjod  
pa'i chos kyi rnām grañs (Q 772)
- 789.** Sañs rgyas brgyad pa (Q 937)
- Volume 24 (96)**
- 790.** Blo gros rgya mtshos žus pa  
(Q 819)
- 791.** mDo chen po stoñ pa ñid chen  
po žes bya ba (Q 957)
- 792.** Sañs rgyas mi spañ ba (Q 942)
- 793.** dPal dbyig gis žus pa (Q 829)
- 794.** De bžin gšegs pa'i gzugs brñan  
bžag pa'i phan yon yañ dag par  
brjod pa žes bya ba'i chos kyi  
rnām grañs (Q 986)
- 795.** Yoñs su mya ñan las 'das pa  
chen po'i mdo (Q 789)
- 796.** Gañ t'iñ mdo (Q 964)
- 797.** Mi rtag pa ñid kyi mdo (Q 976)
- 798.** bDe ldan ma luñ bstan pa  
(Q 859)
- 799.** Phag mo'i rtogs pa brjod pa žes

bya ba mdo (Q 1014)

800. Zas kyi 'tsho ba rnam par dag pa  
žes bya ba theg pa chen po'i  
mdo (Q 872)

801. Phyogs bcu'i mun ba rnam par  
sel ba (Q 935)

802. dKyil 'khor brgyad pa (Q 158;  
Q 507; Q 943) # 810

803. Rin chen zla bas žus pa (Q 831)

804. Rin chen dra ba can gyis žus pa  
(Q 830)

805. Sañs rgyas kyi dbu rgyan  
(Q 940)

806. rNam par mi rtog par 'jug pa žes  
bya ba'i gzuñs (Q 810)

807. 'Jig rten gyi rjes su 'thun par 'jug  
pa (Q 866)

808. bKra śis brgyad pa (Q 944)

809. dKyil 'khor brgyad pa ces bya  
ba'i chos kyi rnam grañs (Q 773)

810. dKyil 'khor brgyad pa (Q 158;  
Q 507; Q 943) # 802

811. Tshañs pa'i dra ba'i mdo  
(Q 1021) # 845

812. 'Jam dpal gyis dris pa (Q 839)

813. Nam mkha'i sñiñ po (Q 926)

814. Don dam pa'i chos kyi rnam par  
rgyal ba (Q 912)

Volume 25 (97)

815. dGoñs pa ñes par 'grol pa  
(Q 774)

816. dGe ba'i rtsa ba yoñs su 'dzin pa  
(Q 769)

817. Sor mo'i phreñ ba la phan pa  
(Q 879)

Volume 26 (98)

818. Šes rab kyi pha rol tu phyin pa  
bdun brgya pa (Q 737;  
Q 760<46>) # 596

819. Šes rab kyi pha rol tu phyin pa'i  
mtshan brgya rtsa brgyad pa žes  
bya ba (Q 172) # 677

820. Šes rab brgya pa žes bya ba'i rab  
tu byed pa (Q 5820)

821. mTshan mo bzañ po žes bya ba'i  
mdo (Q 979)

822. Dri ma med kyis byin pas žus pa  
(Q 760<33>) # 582

823. sPyan ras gzigs (Q 862)

824. Nam mkha'i mdzod kyis žus pa  
(Q 815)

825. dKon mchog gi za ma tog  
(Q 785)

Volume 27 (99)

826. De bžin gšegs pa'i yon tan dañ  
ye šes bsam gyis mi khyab pa'i  
yul la 'jug pa bstan pa (Q 852)

827. Bu mo zla mchog luñ bstan pa  
(Q 858)

**828.** De bžin gšegs pa thams cad kyi byin gyis rlabs sems can la gzigs šiñ sañs rgyas kyi žiñ gi bkod pa kun tu ston pa (Q 766)

**829.** Ched du brjod pa'i tshems (Q 992)

**830.** mÑon par 'byuñ ba'i mdo (Q 967)

### Volume 28 (100)

**831.** Sañs rgyas kyi mtshan lña ston bži brgya lña bcu rtsa gsum pa (Q 928)

**832.** Me tog gi tshogs (Q 932) # 632

**833.** [Sa bcu pa]

This is a prayer to different Bodhisattvas.

**834.** Sañs rgyas bcu pa (Q 938)

**835.** Tshe dañ ye šes dpag tu med pa'i sñiñ po (Q 363; Q 475) # 320

**836.** sPyan ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa (Q 328; Q 381; Q 525) # 281; # 369

**837.** bZañ po spyod pa'i smon lam gyi rgyal po (Q 716; Q 1038) # 550; # 556

### Volume 29 (101)

**838.** Las brgya tham pa (Q 1007)

First part; its termination is # 883.

### Volume 30 (102)

**839.** 'Dzañs blun žes bya ba'i mdo (Q 1008)

### Volume 31 (103)

**840.** bSod nams stobs kyi rtogs pa brjod pa brjod pa (Q 1016)

**841.** Zla 'od kyi rtogs pa brjod pa (Q 1017) # 682

**842.** dPal gyi sde'i rtogs pa brjod pa (Q 1018)

**843.** gSer mdog gi sñon gyi sbyor ba žes bya ba (Q 1019)

**844.** rGyal bu don grub kyi mdo (Q 1020)

**845.** Tshañs pa'i dra ba'i mdo (Q 1021) # 811

**846.** Thabs mkhas pa chen po sañs rgyas drin lan bsab pa'i mdo (Q 1022)

**847.** 'Phags pa legs ñes kyi rgyu dañ 'bras bu bstan pa žes bya ba theg pa chen po'i mdo (Q 1023)

**848.** 'Phags pa zla ba'i sñiñ pos žus pa'i mdo las | sañs rgyas kyi bstan pa gnas pa dañ 'jig pa'i tshul luñ bstan pa (Q 1025)

**849.** Glañ ru luñ bstan pa (Q 1026) # 784

**850.** sTag rna'i rtogs pa brjod pa (Q 1027)

**851.** sMe bdun žes bya ba skar ma'i mdo (Q 1028)

- 852.** Mig bcu gñis pa žes bya ba'i mdo (Q 1029)

Volume 32 (104)

- 853.** Gañ po la sogs pa'i rtogs pa brjod pa brgya pa (Q 1012)  
# 863 (incomplete version)
- 854.** sKu gsum (Q 949)
- 855.** Pha ma'i mdo (Q 981)
- 856.** Khams mañ po pa'i mdo (Q 963)
- 857.** Tshañ pas žus pa (Q 825)
- 858.** 'Du šes bcu bstan pa'i mdo (U 324)
- 859.** gSer gyi bye ma lta bu (Q 794)  
# 766
- 860.** 'Dus pa chen po'i mdo (Q 750)
- 861.** sGra chen po (Q 874) # 696
- 862.** Mi 'am ci'i rgyal po sdon pos žus pa (Q 824)

Volume 33 (105)

- 863.** Gañ po la sogs pa'i rtogs pa brjod pa brgya pa (Q 1012)  
Incomplete version of # 853
- 864.** mDo chen po gzugs can sñiñ pos bsu ba žes bya ba (Q 955) # 712
- 865.** Chos yañ dag par sdud pa (Q 904) # 631

Volume 34 (106)

- 866.** Dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya (Q 867)
- 867.** Theg pa chen po'i man ñag (Q 836)
- 868.** Byañ chub sems dpa'i spyod yul gyi thabs kyi yul la mam par 'phrul pa bstan pa (Q 813)
- 869.** rNa bo che chen po'i le'u (Q 888)
- 870.** Yi ge med pa'i za ma tog mam par snañ mdzad kyi sñiñ po (Q 925)
- 871.** Unidentified
- 872.** bDag med pa dris pa (Q 840)
- 873.** rNam par 'thag pa thams cad bsdus pa (Q 893)
- 874.** 'Jam dpal rnam par rol pa (Q 764) # 656

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**875-878.**

Dran pa'i chos dran pa ñe bar gžag pa (Q 953)

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**881.** rGyu gdags pa (Q 5588)**Volume 41 (113)****882.** Las gdags pa (Q 5589)**883.** Las brgya tham pa (Q 1007)  
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# 092 # 022	# 190 # 479	# 226 # 445	# 359 # 283
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# 422 # 161	# 479 # 189	# 651 # 621	# 802 # 810
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# 460 # 217	# 572 # 655	# 737 # 645	# 864 # 712
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**'Jam** dpal ūag gi dbaṇ phyug la bu  
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# 109.

**'Jam** dpal gnas pa Q 863; # 704;  
# 767.

**'Jam** dpal rnam par rol pa Q 764;  
# 656; # 874.

**'Jam** dpal ye šes sems dpa'i don  
dam pa'i mtshan yaṇ dag par brjod  
pa Q 002; # 001.

**'Jam** dpal las bži 'khor lo gsaṇ ba'i  
rgyud Q 461; # 299.

**'Jig** rten gyi rjes su 'thun par 'jug pa  
Q 866; # 807.

**'Jig** rten mchod bstod sgrub pa rtsa  
ba'i rgyud žes bya ba Q 468;  
# 313.

**'Jig** rten dbań phyug gi rtog pa  
Q 376; # 262.

**'Jig** rten bzag pa Q 5587; # 879-880.

**'Jig** rten gsum las rnām par rgyal ba  
rtog pa'i rgyal po chen po Q 115;  
# 148.

**'Jigs** pa chen po brgyad las sgrol ba  
žes bya ba'i gzuńs Q 396; Q 556;  
# 115; # 271.

**'Jur** 'gegs ces bya ba'i gzuńs Q 357;  
Q 702; # 480.

**rJe** btsun 'phags pa 'jam dpal gyis  
šeś rab dań blo 'phel ba žes bya  
ba'i gzuńs Q 170; Q 520; # 137;  
# 364.

**rJe** btsun ma 'phags ma sgrol ma'i  
mtshan brgya rtsa brgyad pa žes  
bya ba Q 391; Q 625; # 110;  
# 269.

**gÑis** su med pa mñam pa ñid rnām  
par rgyal ba žes bya ba'i rtog pa'i  
rgyal po chen po Q 087; # 077;  
# 293.

**sÑin** rje chen po'i pad ma dkar po  
Q 779; # 678.

**sÑin** rje pad ma dkar po Q 780;  
# 634.

**sÑin** rje'i mchog ces bya ba'i gzuńs  
Q 315; Q 538; # 381.

**sÑin** rjes mi bśol ba žes bya ba'i  
gzuńs Q 388; Q 533; # 376.

**Tiń** né 'dzin gyi 'khor lo Q 907;  
# 759.

**Tiń** né 'dzin mchog dam pa Q 805;  
# 643.

**gTam** rgyud kyi rtog pa Q 108;  
# 102.

**rTen** ciń 'brel bar 'byuń ba Q 221;  
# 184.

**rTen** ciń 'brel bar 'byuń ba dań po

dań rnām par dye ba bstan pa  
Q 877; # 685.

**rTen** ciń 'brel bar 'byuń ba'i sñiń po  
žes bya ba Q 222; # 185.

**rTen** ciń 'brel bar 'byuń ba'i sñiń  
po'i cho ga'i gzuńs Q 220; # 183.

**rTog** pa thams cad 'dus pa žes bya  
ba sańs rgyas thams cad dań  
mñam par sbyor ba mkha' 'gro  
sgyu ma bde ba'i mchog gi rgyud  
phyi ma'i phyi ma Q 009; # 008.

**lTuń** ba sde lña'i dge ba dań mi dge  
ba'i 'bras bu brtag pa'i mdo Q 970;  
# 706; # 731.

**sTag** rna'i rtogs pa brjod pa Q 1027;  
# 850.

**sTon** 'gyur žes bya ba'i gzuńs  
Q 216; Q 555; # 181; # 398.

**sTon** chen po nas phyuń ba sman la  
sñags kyis gdab po Q 268; Q 684;  
# 229; # 448.

**sTon** chen po rab tu 'joms pa žes  
bya ba'i mdo Q 177; # 506.

**sTon** chen mo rab tu 'joms pa las  
gsuńs pa'i smon lam Q 436;  
Q 719; Q 1043; # 498.

**sTobs** po che Q 416; Q 572; # 424.

**Thabs** mkhas pa Q 927; # 660.

**Thabs** mkhas pa chen po sańs rgyas  
drin lan bsab pa'i mdo Q 1022;  
# 846.

**Thams** cad bdud rtsi lña'i rań bžin  
dnos grub chen po ñe ba'i sñiń po  
mchog | bam po chen po brgyad  
pa Q 464/1; # 302.

**Thams** cad la mi 'jigs pa rab tu  
sbyin pa žes bya ba'i gzuńs  
Q 300; Q 550; # 393.

**Thams** cad gsań ba rgyud kyi rgyal  
po Q 114; # 028.

**Thar** pa chen po phyogs su rgyas pa  
'gyod tshańis kyis sdig sbyańs te  
sańs rgyas su grub par rnām par  
bkod pa Q 930; # 667.

**Theg** pa chen po la dad pa rab tu  
sgom pa Q 812; # 618.

**Theg** pa chen po'i man ñag Q 836;  
# 867.

**Thos** pa 'dzin pa'i gzuñs Q 230;  
# 192.

**Thos** pa 'dzin pa'i gzuñs Q 231;  
# 193.

**Da** ltar gyi sañs rgyas mñon sum du  
bžugs pa'i tiñ ne 'dzin Q 801;  
# 757.

**Dad** pa'i stobs bskyed pa la 'jug pa'i  
phyag rgya Q 867; # 866.

**Dam** tshig sgrol ma la bstod pa  
Q 4876; # 717.

**Dam** tshig gsum bkod pa'i rgyal po  
žes bya ba'i rgyud Q 134; # 133.

**Dug** ži bar byed pa žes bya ba  
Q 259; Q 676; # 220; # 452.

**Dug** sel žes bya ba'i rig sñags  
Q 189; # 157.

**De** bžin gsegs pa dgra bcom pa yañ  
dag par rdzogs pa'i sañs rgyas ñan  
soñ thams cad yoñs su sbyoñ ba  
gzi brjid kyi rgyal po'i rtog pa žes  
bya ba Q 116; # 147.

**De** bžin gsegs pa dgra bcom pa yañ  
dag par rdzogs pa'i sañs rgyas ñan  
soñ thams cad yoñs su sbyoñ ba  
gzi brjid kyi rgyal po'i brtag pa  
phyogs gcig pa žes bya ba Q 117;  
# 149.

**De** bžin gsegs pa bgro ba Q 895;  
# 747.

**De** bžin gsegs pa lña'i bkra śis tshigs  
su bcad pa Q 445; # 485.

**De** bžin gsegs pa thams cad kyi sku  
dañ gsuñ dañ thugs kyi gsañ ba  
rgyan gyi bkod pa žes bya ba'i  
rgyud kyi rgyal po Q 122; # 153.

**De** bžin gsegs pa thams cad kyi sku  
gsuñ thugs kyi gsañ chen gsañ ba  
'dus pa žes bya ba brtag pa'i rgyal  
po chen po Q 081; # 069.

**De** bžin gsegs pa thams cad kyi sku  
gsuñ thugs gśin rje gśed nag po  
žes bya ba'i rgyud Q 103; # 099.

**De** bžin gsegs pa thams cad kyi khro

bo'i rgyal po 'phags mi g.yo ba  
de'i stobs dpag tu med pa brtl  
phod pa 'dul bar gsuñs pa žes bya  
ba'i rtog pa Q 127; # 518.

**De** bžin gsegs pa thams cad kyi  
dgoñs pa bla na med pa gsañ ba  
rta mchog rol pa'i rgyud chen po  
žes bya ba Q 462; # 300.

**De** bžin gsegs pa thams cad kyi  
thugs gsañ ba'i ye šes don gyi sñiñ  
po rdo rje bkod pa'i rgyud rnal  
'byor grub pa'i luñ kun 'dus rig  
pa'i mdo theg pa chen po mñon  
par rtogs pa chos kyi rnam grañs  
rnam par bkod pa žes bya ba'i  
mdo Q 452; # 291.

**De** bžin gsegs pa thams cad kyi de  
kho na ñid bsdus pa Q 113;  
# 143.

**De** bžin gsegs pa thams cad kyi byin  
gyis rlabs kyi sñiñ po gsañ ba riñ  
bsrel gyi za ma tog ces bya ba'i  
gzuñs Q 141; Q 508; # 352.

**De** bžin gsegs pa thams cad kyi byin  
gyis rlabs sems can la gzigs śiñ  
sañs rgyas kyi žiñ gi bkod pa kun  
tu ston pa Q 766; # 828.

**De** bžin gsegs pa thams cad kyi  
gtsug tor nas byuñ ba gdugs dkar  
mo can žes bya ba gźan gyis mi  
thub ma phyir zlog pa'i rig sñags  
kyi rgyal mo chen mo Q 202;  
# 167.

**De** bžin gsegs pa thams cad kyi  
gtsug tor rnam par rgyal ba žes  
bya ba'i gzuñs rtog pa dañ bcas pa  
Q 197; # 165.

**De** bžin gsegs pa thams cad kyi yum  
sgrol ma las sna tshogs 'byuñ ba  
žes bya ba'i rgyud Q 390; # 267.

**De** bžin gsegs pa thams cad kyi yum  
šeś rab kyi pha rol tu phyin pa yi  
ge gcig ma žes bya ba Q 741;  
# 735.

**De** bžin gsegs pa thams cad kyi gsañ  
ba gsañ ba'i mdzod chen po mi  
zad pa gter gyi sgron ma brtl

- žugs chen po bsgrub pa'i rgyud** | Q 257; Q 654; # 218; # 461.  
**ye śes rnām pa glog gi 'khor lo**  
**Q 453; # 292.**
- De bžin gšegs pa bdun gyi sñon gyi**  
**smon lam gyi khyad par rgyas pa**  
**Q 135; # 132.**
- De bžin gšegs pa rnams kyi sañs**  
**rgyas kyi žiñ gi yon tan brjod pa'i**  
**chos kyi rnām grañs Q 772;**  
**# 788.**
- De bžin gšegs pa spyi'i sñiñ po rjes**  
**su dran pa Q 154; Q 494; # 339.**
- De bžin gšegs pa mi 'khrugs pa'i**  
**bkod pa Q 760<6>; # 559.**
- De bžin gšegs pa sman gyi bla'i sñiñ**  
**po'i gzuñs Q 487; # 332.**
- De bžin gšegs pa'i sñiñ po Q 924;**  
**# 690.**
- De bžin gšegs pa'i tiñ ne 'dzin gyi**  
**stobs bskyed pa baidūrya'i 'od ces**  
**bya ba Q 137; # 513.**
- De bžin gšegs pa'i gtsug tor nas**  
**byuñ ba'i gdugs dkar mo can gžan**  
**gyis mi thub ma phyir zlog pa**  
**chen mo mchog tu grub pa žes**  
**bya ba'i gzuñs Q 203; # 168.**
- De bžin gšegs pa'i gtsug tor nas**  
**byuñ ba'i gdugs dkar mo can gžan**  
**gyis mi thub ma žes bya ba'i**  
**gzuñs Q 204; # 169.**
- De bžin gšegs pa'i gtsug tor nas**  
**byuñ ba'i gdugs dkar mo can gžan**  
**gyis mi thub ma žes bya ba'i**  
**gzuñs Q 205; # 170.**
- De bžin gšegs pa'i gzugs brñan bžag**  
**pa'i phan yon yañ dag par brjod**  
**pa žes bya ba'i chos kyi rnām**  
**grañs Q 986; # 794.**
- De bžin gšegs pa'i ye śes kyi phyag**  
**rgya'i tiñ ne 'dzin Q 799; # 629.**
- De bžin gšegs pa'i yon tan dañ ye**  
**śes bsam gyis mi khyab pa'i yul la**  
**'jug pa bstan pa Q 852; # 826.**
- Des pas žus pa Q 760<27>; # 581.**
- Don rgyas pa žes bya ba'i chos kyi**  
**rnām grags Q 984; # 778.**
- Don thams cad grub pa'i gzuñs**
- Don dam pa'i chos kyi rnām par**  
**rgyal ba Q 912; # 814.**
- Don yod pa'i žags pa'i cho ga žib**  
**mo'i rgyal po Q 365; # 260.**
- Don yod žags pa'i sñiñ po Q 366;**  
**Q 526; # 370.**
- Don yod žags pa'i pha rol tu phyin**  
**pa drug yoñs su rdzogs par byed**  
**pa žes bya ba'i gzuñs Q 367;**  
**Q 528; # 372.**
- Drag sñags 'dus pa rdo rje rtsa ba'i**  
**rgyud žes bya ba Q 467; # 312.**
- Dran sroñ rgyas pas žus pa**  
**Q 760<49>; # 585.**
- Dran pa'i chos dran pa ñe bar gžag**  
**pa Q 953; # 875-878.**
- Dri ma med kyis byin pas žus pa**  
**Q 760<33>; # 582; # 822.**
- Dri ma med pa žes bya ba'i gzuñs**  
**Q 156; Q 496; # 341.**
- Dri ma med par grags pas bstan pa**  
**Q 843; # 734.**
- bDag med pa dris pa Q 840; # 872.**
- bDag bsruñ ba'i gzuñs Q 254;**  
**Q 653; # 215; # 458.**
- bDud rtsi 'khyil ba la phyag 'tshal lo**  
**Q 464/6; # 307.**
- bDud rtsi brjod pa Q 864; # 688.**
- bDud rtsi bum pa'i luñ Q 464/7;**  
**# 308.**
- bDud rtsi 'byuñ ba žes bya ba'i**  
**gzuñs Q 354; # 257.**
- bDe ldan gyi sñiñ po Q 147; Q 514;**  
**# 358.**
- bDe ldan ma luñ bstan pa Q 859;**  
**# 798.**
- bDe ba can gyi bkod pa Q 783;**  
**# 625.**
- bDe legs kyi tshigs su bcad pa**  
**Q 440; Q 722; Q 1046; # 491.**
- bDe legs su 'gyur ba'i tshigs su bcad**  
**pa Q 441; Q 723; Q 1047; # 492.**
- bDe gšegs rigs lña žes bya ba**  
**Q 464/5; # 306.**
- mDañs phyir mi 'phrog pa žes bya**  
**ba Q 289; # 234.**

**mDo** chen po kun tu rgyu ba dañ  
kun tu rgyu ba ma yin dañ mthun  
pa'i mdo žes bya ba Q 333;  
Q 687; # 239.

**mDo** chen po rgyal mtshan dam pa  
žes bya ba Q 959; # 786.

**mDo** chen po stoñ pa ñid chen po  
žes bya ba Q 957; # 791.

**mDo** chen po 'dus pa chen po'i mdo  
žes bya ba Q 332; Q 688; # 284.

**mDo** chen po gzugs can sñiñ pos  
bsu ba žes bya ba Q 955; # 712;  
# 864.

**'Da'** kha ye šes Q 790; # 645;  
# 737; # 768

**'Du** šes bcu gcig bstan pa'i mdo  
Q 977; # 732.

**'Du** šes bcu bstan pa'i mdo U 324;  
# 858.

**'Dul** ba rnam par gtan la dbab pa ñe  
bar 'khor gyis žus pa Q 760<24>;  
# 578.

**'Dul** ba rnam par 'byed pa Q 1032;  
# 603; # 605-608.

**'Dul** ba phran tshegs kyi gži  
Q 1035; # 611-612.

**'Dul** ba gži Q 1030; # 599-602.

**'Dul** ba gžuñ bla ma Q 1036;  
# 613-614.

**'Dus** pa chen po theg pa chen po'i  
mdo sde las de bžin gšegs pa'i  
dpal gyi dam tshig Q 896; # 748.

**'Dus** pa chen po'i mdo Q 750; # 860.

**rDo** rje mchu žes bya ba klu'i dam  
tshig Q 411; Q 589; # 426.

**rDo** rje sñiñ po rdo rje lce dbab pa  
žes bya ba'i gžuñ Q 100; # 087;  
# 125.

**rDo** rje bde khros rgyud kyi rgyal  
po Q 101; # 097.

**rDo** rje gnam lcags mchu žes bya  
ba'i gžuñ Q 412; Q 590; # 427.

**rDo** rje rnam par 'joms pa žes bya  
ba'i gžuñ Q 406; Q 574; # 416.

**rDo** rje phra mo thogs pa med pa  
žes bya ba'i gžuñ Q 409; Q 580;  
# 419.

**rDo** rje mi pham pa me ltar rab tu  
rmoñs byed ces bya ba'i gžuñ  
Q 408; Q 579; # 418.

**rDo** rje sa 'og gi rgyud kyi rgyal po  
žes bya ba Q 403; # 286.

**rDo** rje ā ra li žes bya ba'i rgyal po  
chen po Q 065; # 066.

**rDo** rje'i sñiñ po'i gžuñ Q 807;  
# 758.

**rDo** rje'i ri rab chen po'i rtse mo'i  
khañ pa brtsegs pa'i gžuñ Q 407;  
Q 571; # 417.

**sDig** pa thams cad rab tu ū bar byed  
pa žes bya ba'i gžuñ Q 250;  
Q 648; # 211 # 470.

**sDig** pa thams cad rab tu ū bar byed  
pa žes bya ba'i gžuñ Q 250;  
# 211.

**sDom** pa gsum bstan pa'i le'u  
Q 760<1>; # 557.

**Nad** thams cad rab tu ū bar byed  
pa'i gžuñ Q 207; # 172.

**Nam** mkha'i sñiñ po Q 926; # 813.

**Nam** mkha'i mdzod kyis žus pa  
Q 815; # 824.

**Ni** la kañ ṭha žes bya ba'i gžuñ  
Q 378; Q 530; # 374.

**Nor** gyi rgyun ces bya ba'i gžuñ  
Q 341; # 245.

**Nor** bu chen po rgyas pa'i gžál med  
khañ ſín tu rab tu gnas pa gsañ ba  
dam pa'i gsañ ba'i cho ga žib mo'i  
rgyal po žes bya ba'i gžuñ Q 138;  
Q 510; # 354; # 514.

**Nor** bu bzañ po'i gžuñ žes bya ba  
Q 422; Q 595; # 431.

**gNod** gnas dbañ po ci ltar 'byuñ ba'i  
rtog pa žes bya ba Q 426; # 436.

**gNod** sbiyin gyi sde dpon gar mkhan  
mchog gi brtag pa Q 424; # 433.

**gNod** sbiyin nor bu bzañ po'i rtog pa  
Q 423; # 432.

**gNod** 'dzin gyi mtshan brgya rtsa  
brgyad pa Q 331; Q 597; # 437.

**gNod** 'dzin chu dbañ sñiñ rje can gyi  
gžuñs bde byed ces bya ba Q 382;

- Q 596; # 435.
- gNod** 'dzin dpal žes bya ba'i gzuṇs Q 425; Q 958; # 434.
- rNam** par 'thag pa thams cad bsdus pa Q 893; # 873.
- rNam** par snaṇ mdzad chen po mṇon par rdzogs par byaṇ chub pa mam par sprul ba byin gyis rlob pa śin tu rgyas pa mdo sde'i dbaṇ po žes bya ba'i chos kyi rnam graṇs Q 126; # 124.
- rNam** par mi rtog par 'jug pa žes bya ba'i gzuṇs Q 810; # 806.
- rNal** 'byor chen po'i rgyud dpal rdo rje phreṇ ba mṇon par brjod pa rgyud thams cad kyi sñiṇ po gsaṇ ba rnam par phye ba žes bya ba Q 082; # 072; # 096.
- rNal** 'byor ma bži'i kha sbyor kyi rgyud ces bya ba Q 024; # 018.
- rNal** 'byor ma'i kun tu spyod pa Q 023; # 017.
- rNal** 'byor ma'i rgyud kyi rgyal po chen po dpal gdan bži pa žes bya ba Q 067; # 068.
- sNaṇ** ba mtha' yas rjes su dran pa Q 492; # 337.
- Pad** ma cod pan žes bya ba'i rgyud Q 375; # 261.
- dPaṇ** skoṇ phyag brgya pa žes bya ba Q 933; # 772.
- dPa'** bar 'gro ba'i tiñ ne 'dzin Q 800; # 626.
- dPa'** bo gcig bu grub pa žes bya ba'i rgyud kyi rgyal po chen po Q 163; # 136.
- dPal** mk'a' 'gro ma gsaṇ ba 'bar ba'i rgyud kyi rgyal po Q 052; # 053.
- dPal** sku gsuṇ thugs kyi rgyud kyi rgyal po Q 033; # 034.
- dPal** khrag 'thuṇ mṇon par 'byuṇ ba žes bya ba Q 021; # 015.
- dPal** mkha' 'gro rgya mtsho chen po mal 'byor ma'i rgyud kyi rgyal po Q 019; # 013.
- dPal** mkha' 'gro ma'i sdom pa'i rgyud kyi rgyal po žes bya ba Q 051; # 052.
- dPal** 'khor sdom pa'i rgyud kyi rgyal po dur khrod kyi rgyan rmad du byuṇ ba žes bya ba Q 057; # 058.
- dPal** 'khor lo sdom pa'i gsaṇ ba bsam gyis mi khyab pa'i rgyud kyi rgyal po Q 30; # 031.
- dPal** gyi sde'i rtogs pa brjod pa Q 1018; # 842.
- dPal** gyi lha mo'i mtshan bcu gñis pa Q 400; Q 631; # 119; # 278.
- dPal** mgon po nag po žes bya ba'i gzuṇs Q 345; # 249.
- dPal** bcom ldan 'das ral pa gcig pa'i rgyud kyi rgyal po chen po žes bya ba Q 110; # 107; # 505.
- dPal** bcom ldan 'das ral pa gcig pa'i rgyud kyi rgyal po chen po žes bya ba Q 110; # 107.
- dPal** chags pa'i rgyal po'i rgyud kyi rgyal po Q 050; # 051.
- dPal** chen mo'i mdo Q 399; # 118; # 277.
- dPal** mchog daṇ po žes bya ba theg pa chen po'i rtog pa'i rgyal po Q 119; # 151.
- dPal** mchog daṇ po'i sñags kyi rtog pa'i dum bu žes bya ba Q 120; # 152.
- dPal** ūi ma'i 'khor lo'i rgyud kyi rgyal po Q 042; # 043.
- dPal** stobs chen ye śes rgyal po'i rgyud kyi rgyal po Q 056; # 057.
- dPal** stobs po che'i rgyud kyi rgyal po žes bya ba Q 036; # 037.
- dPal** dam tshig chen po'i rgyud kyi rgyal po žes bya ba Q 035; # 036.
- dPal** dur khrod rgyan gyi rgyud kyi rgyal po Q 047; # 048.
- dPal** dus kyi 'khor lo žes bya ba'i rgyud kyi sñiṇ po Q 006; # 005.
- dPal** dus kyi 'khor lo'i rgyud phyi ma rgyud kyi sñiṇ po žes bya ba Q 005; # 004.
- dPal** de bžin gṣegs pa thams cad kyi gsaṇ ba mal 'byor chen po rnam

- par rgyal ba žes bya ba mñam pa  
ñid gñis su med pa'i rgyud kyi  
rgyal po rdo rje dpal mchog chen  
po brtag pa dañ po Q 088; # 294.
- dPal** gdan bži pa'i rnam par bśad  
pa'i rgyud kyi rgyal po žes bya ba  
Q 069; # 142.
- dPal** gdan bži pa'i bśad pa'i rgyud  
kyi rgyal po sñags kyi cha žes bya  
ba Q 068; # 141.
- dPal** bde mchog nam mkha' dañ  
mñam pa'i rgyud kyi rgyal po žes  
bya ba Q 059; # 060.
- dPal** bde mchog 'byuń ba žes bya  
ba'i rgyud kyi rgyal po chen po  
Q 020; # 014.
- dPal** rdo rje mkha' 'gro žes bya ba  
Q 018; # 012.
- dPal** rdo rje mkha' 'gro gsań ba'i  
rgyud kyi rgyal po Q 044; # 045.
- dPal** rdo rje grub pa dra ba'i sdom  
pa'i rgyud kyi rgyal po Q 055;  
# 056.
- dPal** rdo rje rgyal po chen po'i  
rgyud Q 048; # 049.
- dPal** rdo rje 'jigs byed kyi chen po  
rgyud ces bya ba Q 105; # 100.
- dPal** rdo rje 'jigs byed kyi rtog pa'i  
rgyud kyi rgyal po Q 106; # 104.
- dPal** rdo rje 'jigs byed rnam par  
'joms pa'i rgyud kyi rgyal po  
Q 053; # 054.
- dPal** rdo rje sñiń po rgyan gyi rgyud  
ces bya ba Q 086; # 076.
- dPal** rdo rje sñiń po rgyan ces bya  
ba'i rgyud kyi rgyal po chen po  
Q 123; # 121; # 127.
- dPal** rdo rje gtum po thugs gsań ba'i  
rgyud Q 093; # 024; # 082.
- dPal** rdo rje gtum po thugs gsań ba'i  
rgyud phyi ma Q 094; # 025;  
# 083.
- dPal** rdo rje gtum po thugs gsań ba'i  
rgyud phyi ma'i phyi ma Q 095;  
# 026; # 084.
- dPal** rdo rje nag po chen po khros  
pa'i mgon po gsań ba dños grub
- 'byuń ba žes bya ba'i rgyud  
Q 062; # 063.
- dPal** ldan gśin rje gśed dmār po'i  
rgyud kyi rgyal po žes bya ba Q ?  
109; D 475; # 106.
- dPal** nag po chen po'i rgyud Q 344;  
# 248.
- dPal** nam mkha' chen po'i rgyud kyi  
rgyal po Q 032; # 033.
- dPal** nam mkha' dañ mñam pa'i  
rgyud kyi rgyal po žes bya ba  
Q 031; # 032.
- dPal** rnal 'byor gyi rgyud kyi dkyil  
'khor gyi lha de bžin gśegs pa rigs  
lña 'khor dañ bcas ba lha sum bcu  
rtsa bdun gyi bkra śis kyi tshigs  
su bcad pa Q 443; # 494.
- dPal** phyag rgya chen po'i thig le  
žes bya ba rnal 'byor ma chen  
mo'i rgyud kyi rgyal po'i mñā'  
bdag Q 012; # 011.
- dPal** phyag na rdo rje gsań ba bstān  
pa'i rgyud Q 098; # 088; # 503.
- dPal** dbyig gis žus pa Q 829; # 793.
- dPal** sbas Q 883; # 658.
- dPal** me'i phren ba'i rgyud kyi rgyal  
po Q 054; # 055.
- dPal** zla ba'i phren ba'i rgyud kyi  
rgyal po Q 040; # 041.
- dPal** zla gsań thig le žes bya ba  
rgyud kyi rgyal po chen po  
Q 111; # 108.
- dPal** ye śes rgyal po'i rgyud kyi  
rgyal po Q 043; # 044.
- dPal** ye śes rdo rje kun las bsdus pa  
D 450; # 074.
- dPal** ye śes phren ba'i rgyud kyi  
rgyal po Q 038; # 039.
- dPal** ye śes 'bar ba'i rgyud kyi rgyal  
po Q 039; # 040.
- dPal** ye śes gsań ba'i rgyud kyi rgyal  
po Q 037; # 038.
- dPal** ye śes bsam pa'i rgyud kyi  
rgyal po Q 049; # 050.
- dPal** rin chen phren ba'i rgyud kyi  
rgyal po Q 034; # 035.
- dPal** rin chen 'bar ba'i rgyud kyi

- rgyal** po Q 041; # 042.
- dPal** legs par grub par byed pa yi rgyud chen po las 'byuñ ba'i smon lam Q 434; # 496.
- dPal** gśin rje gśed dmar po žes bya rgyud kyi rgyal po Q 109; # 105.
- dPal** gśin rje'i gśed nag po'i rgyud kyi rgyal po rtog pa gsum pa žes bya ba Q 107; # 101.
- dPal** sañs rgyas thams cad dañ mñam par sbyor ba mka' 'gro ma sgyu ma bde ba'i mchog ces bya ba'i rgyud bla ma Q 008; # 007.
- dPal** sañs rgyas thod pa žes bya ba rnal 'byor ma'i rgyud kyi rgyal po Q 063; # 064.
- dPal** gsañ ba thams cad gcod pa'i rgyud kyi rgyal po Q 029; # 030.
- dPal** gsañ ba bdud rtsi'i rgyud kyi rgyal po Q 046; # 047.
- dPal** gsañ ba rdo rje rgyud kyi rgyal po Q 028; # 029.
- dPal** gsañ ba me 'bar ba'i rgyud kyi rgyal po Q 045; # 046.
- dPal** he ru ka sñiñ rje rol pa'i rgyud gsañ ba zab mo'i mchog ces bya ba Q 463; # 301.
- dPal** lha mo sgra dbyañs la bstod pa Q 397; Q 713; # 116; # 272.
- dPal** lha mo nag mo'i bstod pa rgyal po'i rgyud Q 348; # 252.
- dPal** lha mo nag mo'i mtshan brgya rtsa brgyad pa Q 349; # 253.
- dPuñ** bzañ gis žus pa žes bya ba'i rgyud Q 428; # 474.
- sPobs** pa'i blo gros kyis žus pa Q 818; # 666.
- sPyan** 'dren rgyud gsum pa Q 470; # 315.
- sPyan** ras gzigs Q 862; # 823.
- sPyan** ras gzigs dbañ phyug gi rtsa ba'i rgyud kyi rgyal po pad ma dra ba žes bya ba Q 364; # 521.
- sPyan** ras gzigs dbañ phyug gi mtshan brgya rtsa brgyad pa [žes bya ba] Q 328; Q 381; Q 525; # 281; # 369; # 836.
- sPyan** ras gzigs dbañ phyug gi gzuñs žes bya ba Q 371; Q 535; # 378.
- sPyan** ras gzigs dbañ phyug gi yum žes bya ba'i gzuñs Q 389; Q 534; # 377.
- sPyan** ras gzigs dbañ phyug gis žus pa chos bdun pa Q 817; # Tib. gives the translators' names; Q the Moñ. does not 708.
- sPyan** ras gzigs dbañ phyug žal bcu gcig pa žes bya ba'i gzuñs Q 373; Q 524; # 368.
- sPyan** ras gzigs dbañ phyug señ ge sgra'i gzuñs žes bya ba Q 386; # 266.
- sPyan** ras gzigs dbañ phyug ha ya grí ba'i gzuñs Q 379; Q 531; # 375.
- sPrin** chen po Q 334; Q 689; Q 901; # 516.
- sPrin** chen po Q 898; # 663.
- sPrin** chen po [an unidentified part of] Q 898; # 751.
- sPrin** chen po rluñ gi dkyl 'khor gyi le'u klu thams cad kyi sñiñ po Q 335; Q 690; Q 900; # 517; # 750; # 782.
- sPrin** chen po'i mdo las phyogs bcu'i byañ chub sems dpa' rgya mtsho 'dus pa'i dga' ston chen po la rtse ba žes bya ba'i le'u Q 899; # 664.
- Pha** ma'i mdo Q 981; # 855.
- Pha** rol tu phyin pa lña bstan pa Q 848; # 710.
- Pha** rol tu phyin pa bcu thob par 'gyur ba'i gzuñs Q 276; Q 562; # 405.
- Pha** rol tu phyin pa drug gi sñiñ po'i gzuñs Q 274; Q 560; # 403.
- Pha** rol tu phyin pa drug bzuñ bar 'gyur ba'i gzuñs Q 275; Q 561; # 404.
- Phag** mo mnñon par brjod pa bśad pa'i rgyud kyi phyi ma las | phag mo mnñon par byañ chub žes bya

- ba Q 022; # 016; # 093.
- Phag** mo'i rtogs pa brjod pa žes bya ba mdo Q 1014; # 799.
- Phun** po gsum pa Q 950; # 773.
- Phyag** na rdo rje gos sñon po can gnod sbyin drag po chen po rdo rje me lce'i rgyud ces bya ba Q 097; # 086.
- Phyag** bya ba'i gzuñs Q 242; Q 674; # 204; # 440.
- Phyi** ma'i phyi ma Q 451/3; # 290.
- Phyir** mi ldog pa'i 'khor lo Q 906; # 686.
- Phyir** zlog pa stobs can žes bya ba Q 288; # 233.
- Phyogs** bcu'i mun ba rnam par sel ba Q 935; # 801.
- 'Phags** pa kun tu bzañ po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa Q 323; Q 502; # 347.
- 'Phags** pa dkon mchog brtsegs pa chen po'i chos kyi rnam grãs le'u ston phrag brgya pa Q 760
- 'Phags** pa khar sil gyi mdo Q 1001; # 779.
- 'Phags** pa khros pa ži bar byed pa'i gzuñs Q 252; Q 651; # 213; # 472.
- 'Phags** pa rgyal ba'i bla ma'i gzuñs Q 145; Q 488; # 333.
- 'Phags** pa sgrib pa thams cad rnam par sel ba'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa Q 326; Q 505; # 350.
- 'Phags** pa 'jam dpal gyi sñags yi ge 'bru gcig pa'i cho ga Q 171; Q 521; # 138; # 365.
- 'Phags** pa 'jam dpal gyi mtshan Q 169; Q 519; # 363.
- 'Phags** pa 'jam dpal gžon nur gyur ba'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa Q 325; Q 504; # 349.
- 'Phags** pa 'jig rten 'dzin gyis yoñs su dris pa žes bya ba'i mdo Q 841; # 762.
- 'Phags** pa tiñ ne 'dzin rgyal po'i mdo bzuñ bar 'gyur ba'i gzuñs Q 281; Q 567; # 410.
- 'Phags** pa thams cad nad rab tu ži bar byed pa'i gzuñs Q 208; # 173.
- 'Phags** pa bdud thams cad skrag par byed pa žes bya ba Q 261; Q 678; # 222; # 454.
- 'Phags** pa bdud rtsi thabs sbyor gyi sñiñ po bži pa žes bya ba'i gzuñs Q 419; Q 582; # 421.
- 'Phags** pa sdon po bkod pa'i sñiñ po Q 280; Q 566; # 409.
- 'Phags** pa nag po chen po'i gzuñs rims nad thams cad las thar bar byed pa Q 347; # 251.
- 'Phags** pa nam mkha'i sñiñ po'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas Q 322; Q 501; # 346.
- 'Phags** pa gnam sa snañ brgyad ces bya ba theg pa chen po'i mdo 754.
- 'Phags** pa gnas 'jog gi mdo žes bya ba Q 999; # 781.
- 'Phags** pa gnod 'dzin chu dbañ sñiñ rje can gyi gzuñs bde byed ces bya ba Q 382; # 263.
- 'Phags** pa rnam par snañ mdzad kyi sñiñ po žes bya ba'i gzuñs Q 144; Q 486; # 331.
- 'Phags** pa pad ma'i spyan žes bya ba'i gzuñs Q 245; Q 491; # 336; # 443.
- 'Phags** pa spyan ras gzigs kyi sñiñ po Q 372; Q 536; # 379.
- 'Phags** pa spyan ras gzigs dbañ phyug gi gsan ba'i mdzod thogs pa med pa'i yid bžin gyi 'khor lo'i sñiñ po žes bya ba'i gzuñs Q 370; Q 523; # 367.
- 'Phags** pa spyan ras gzigs dbañ phyug yid bžin gyi nor bu'i rtog ba las smon lam 'byuñ ba Q 435; Q 715; # 497.
- 'Phags** pa spyan ras rzigs dbañ

- phyug gi mtshan brgya rtsa brgyad pa gzuṇs sñags daṇ bcas pa Q 320; Q 499; # 344.**
- 'Phags pa phal po che bzuṇ bar 'gyur ba'i gzuṇs Q 279; Q 565; # 408.**
- 'Phags pa rma bya chen mo'i sñiṇ po Q 282; Q 568; # 411.**
- 'Phags pa zla ba'i sñiṇ pos žus pa'i mdo las | saṇs rgyas kyi bstan pa gnas pa daṇ 'jig pa'i tshul luṇ bstan pa Q 1025; # 848.**
- 'Phags pa yaṇs pa'i groṇ khyer du 'jug pa'i mdo las 'byuṇ ba'i bde legs kyi tshigs su bcad pa Q 439; # 501.**
- 'Phags pa yid du 'on ba žes bya ba Q 255; Q 658; # 216; # 459.**
- 'Phags pa yoṇs su mya ḥan las 'das pa chen po'i mdo Q 787; # 640-641.**
- 'Phags pa rig sñags kyi rgyal po dbugz chen po žes bya ba Q 290; # 235.**
- 'Phags pa rims nad srog chags kyis mi tshugs pa žes bya ba'i gzuṇs Q 267; Q 645; # 228; # 447.**
- 'Phags pa lag na rdo rje'i mtshan brgya rtsa brgyad pa gzuṇs sñags daṇ bcas pa Q 324; Q 503; # 348.**
- 'Phags pa lag na rdo rje'i mtshan brgya rtsa brgyad pa gsaṇ sñags daṇ bcas pa Q 405; Q 575; # 415.**
- 'Phags pa laṇ kar gṣegs pa mdo thams cad klags par 'gyur ba'i gzuṇs Q 284; Q 570; # 413.**
- 'Phags pa legs ūes kyi rgyu daṇ 'bras bu bstan pa žes bya ba theg pa chen po'i mdo Q 1023; # 847.**
- 'Phags pa šākyā thub pa'i sñiṇ po'i gzuṇs Q 143; Q 485; # 330.**
- 'Phags pa šes rab kyi pha rol tu phyin pa brgyad stoṇ pa'i gzuṇs Q 273; Q 559; # 402.**
- 'Phags pa šes rab kyi pha rol tu phyin pa stoṇ phrag brgya pa'i gzuṇs Q 271; Q 557; # 400.**
- 'Phags pa šes rab kyi pha rol tu phyin pa stoṇ phrag ni śu lha pa'i gzuṇs Q 272; Q 558; # 401.**
- 'Phags pa sa'i sñiṇ po'i mtshan brgya rtsa brgyad pa gzuṇs sñags bcas pa Q 327, Q 506; # 280; # 351.**
- 'Phags pa so sor 'braṇ ma chen mo bzuṇ bar 'gyur ba'i gzuṇs Q 283; Q 569; # 412.**
- 'Phags pa gser 'od dam pa mchog tu rnam par rgyal ba'i mdo sde'i rgyal po theg pa chen po'i mdo Q 174; # 145.**
- 'Phags ma sgrol ma'i gzuṇs Q 393; Q 626; # 112; # 274.**
- 'Phags ma rdo rje lu gu rgyud ma'i rgyud kyi rtog pa Q 187; # 155; # 425.**
- 'Phags ma gza' rnamks kyi yum žes bya ba'i gzuṇs Q 339; # 243.**
- Bad kan gyi nad sel ba'i gzuṇs sñags Q 265; Q 682; # 226; # 445.**
- Bar du gcod pa thams cad rnam par sbyoṇ ba žes bya ba'i gzuṇs Q 303; Q 551; # 394.**
- Bu maṇ po rton pa žes bya ba'i gzuṇs Q 215; # 180.**
- Bu mo rnam dag dad pas žus pa Q 760<40>; # 590.**
- Bu mo zla mchog luṇ bstan pa Q 858; # 827.**
- Bud med 'gyur ba luṇ bstan pa Q 857; # 694.**
- Byaṇ chub kyi sñiṇ po'i rgyan 'bum gyi gzuṇs Q 139; Q 545; # 388.**
- Byaṇ chub kyi phyogs bstan pa Q 845; # 697.**
- Byaṇ chub sems dpa' spyan ras gzigs dbaṇ phyug phyag stoṇ daṇ ldan pa thogs pa mi mda' ba'i thugs rje chen po'i sems rgya cher yoṇs su rdzogs pa žes bya ba'i gzuṇs Q 369; Q 522; # 366.**
- Byaṇ chub sems dpa'i sde snod Q 760<12>; # 565-566.**
- Byaṇ chub sems dpa'i spyod pa bstan pa Q 851; # 668.**

**Byań chub** sems dpa'i spyod yul gyi thabs kyi yul la rmam par 'phrul pa bstan pa Q 813; # 868.

**Byań chub** sems dpa'i so sor thar pa chos bži sgrub pa Q 914; # 621; # 651.

**Byams** pa 'jug pa Q 865; # 654.

**Byams** pa luñ bstan pa Q 1011; # 728.

**Byams** pa'i mdo žes bya ba Q 1010; # 727.

**Byams** pa'i mtshan brgya rtsa brgyad pa gzuñs sñags dañ bcas pa Q 321; Q500; # 345.

**Byams** pa'i señ ge'i sgra chen po Q 760<23>; # 577.

**Byams** pas dam bcas pa žes bya ba'i gzuñs Q 330; Q 515; # 283; # 359.

**Byams** pas žus pa Q 760<42>; # 592.

**Byams** pas žus pa Q 816; # 689; # 725.

**Byams** pas žus pa'i le'u Q 760<41>; # 591.

**Blo gros** rgya mtshos žus pa Q 819; # 790.

**Blo gros** mi zad pas žus pa Q 760<44>; # 595.

**dBań bskur** ba žes bya ba'i gzuñs Q 301; Q 484; # 329.

**dBań gi** rab tu byed pa Q 007; # 006.

**dBań mdor** bstan pa Q 003; # 002.

**dByig** dañ ldan pa žes bya ba'i gzuñs Q 190; # 158.

'**Byuń** po 'dul ba žes bya ba'i rgyud kyi rgyal po chen po Q 404; # 287.

'**Bras** bu chen po lña bsgral pa Q 464/4; # 305.

'**Brum** bu'i nad ū bar byed pa'i gzuñs Q 212; # 177.

**sByin** pa'i pha rol tu phyin pa Q 849; # 644.

**sByin** pa'i phan yon bstan pa Q 850; # 619.

**sByin** pa'i rabs las 'byuń ba'i smon lam Q 438; # 500.

**Ma skyes** dgra'i 'gyod pa bsal ba Q 882; # 738.

**Ma žu** ba'i nad 'byań ba'i gzuñs Q 248; Q 646; # 209; # 468.

**Mar me** 'bul ba Q 870; # 693.

**Mar me** mdzad kyis luñ bstan pa Q 855; # 681.

**Mi dga'** bar byed pa'i gzuñs Q 244; Q 657; # 206; # 442.

**Mi rgod** rmam par 'joms pa žes bya ba'i gzuñs Q 214; # 179.

**Mi brjed** pa'i gzuñs Q 241; Q 673; # 203; # 439.

**Mi rtag** pa ūnid kyi mdo Q 976; # 797.

**Mi 'am ci'i** rgyal po sdon pos žus pa Q 824; # 862.

**Mi g.yo** ba žes bya ba'i gzuñs Q 318; # 238.

**Mig bcu** gñis pa žes bya ba'i mdo Q 1029; # 852.

**Mig nad** rab tu ū bar byed pa'i mdo Q 211; # 176.

**Me kha** la žes bya ba'i gzuñs Q 427; Q 532; # 438.

**Me tog** gi tshogs Q 932; # 632; # 832.

**Me tog** brtsegs pa žes bya ba'i gzuñs Q 316; Q 511; # 355.

**Me'i zug** rñu rab tu ū bar byed pa'i gzuñs Q 263; Q 680; # 224; # 456.

**rMa 'byor** bar byed pa žes bya ba'i gzuñs sñags Q 262; Q 679; # 223; # 455.

**rMi lam** mthon ba žes bya ba'i gzuñs Q 096; # 085 027.

**sMan** gtoñ ba'i tshe sman la sñags kyis gdab pa Q 225; Q 269; Q 685; # 188; # 463.

**sMe bdun** žes bya ba skar ma'i mdo Q 1028; # 851.

**Tsan** dan gyi yan lag ces bya ba'i gzuñs Q 293; Q 482; # 327.

**gTsug** gi nor bu žes bya ba'i gzuṇs  
Q 292; Q 547; # 390.

**gTsug** tor chen po'i bam po dgu las  
bdud kyi le'u Q 903; # 753.

**gTsug** tor 'bar ba žes bya ba'i gzuṇs  
Q 224; Q 587; # 187; # 462.

**gTsug** na rin po ches žus pa  
Q 760<47>; # 597; # 624.

**Tshaṇs** pa'i dra ba'i mdo Q 1021;  
# 811; # 845.

**Tshaṇs** pas žus pa Q 825; # 857.

**Tshaṇs** pa la sogs pa drañ sroñ dañ  
| lha dañ klu dañ mi'i byaṇ chub  
sems dpa' rnams la phyag 'tshal lo  
Q 464/2; # 303.

**Tshaṇs** pa'i dpal luṇ bstan pa Q 856;  
# 638; # 680.

**Tshaṇs** pas byin gyis žus pa Q 826;  
# 760.

**Tshad** med pa bži thob par 'gyur ba'i  
gzuṇs Q 277; Q 563; # 406.

**Tshig** btsan pa'i gzuṇs Q 253;  
Q 652; # 214; # 457.

**Tshigs** su bcad pa gñis pa'i gzuṇs  
Q 311; Q 543; Q 811; # 386.

**Tshul** khriṁs yañ dag par ldan pa'i  
mdo Q 969; # 730.

**Tshe** dañ ldan pa dga' bo mñal du  
'jug pa bstan pa Q 760<13>;  
# 568.

**Tshe** dañ ye šes dpag tu med pa  
Q 361; Q 362; Q 474; # 319.

**Tshe** dañ ye šes dpag tu med pa'i  
sñiñ po [žes bya ba'i gzuṇs]  
Q 363; Q 475; # 320; # 835.

**Tshe** 'pho ba ji ltar 'gyur ba žus pa'i  
mdo Q 974; # 756.

**Tshe'i** mtha'i mdo Q 973; # 707.

**Tshogs** kyi bdag po chen po'i rgyud  
ces bya ba Q 337; # 241.

**Tshogs** kyi bdag po'i sñiñ po Q 338;  
# 242.

**Tshoṇ** dpon bzañ skyoṇ gis žus pa  
Q 760<39>; # 589.

**mTshan** mo bzañ po žes bya ba'i  
mdo Q 979; # 821.

**'Dzaṇs** blun žes bya ba'i mdo  
Q 1008; # 839.

**gŽaṇ** 'brum rab tu ži bar byed pa'i  
mdo Q 213; # 178.

**gŽan** gyis mi thub pa mi 'jigs pa  
sbyin pa žes bya ba Q 297;  
Q 553; # 396.

**gŽan** gyis mi thub pa rin po che  
phreñ ba žes bya ba Q 296;  
Q 554; # 397.

**gŽon** nu dpe'i mdo Q 962; # 683.

**Zas** kyi 'tsho ba rnam par dag pa žes  
bya ba theg pa chen po'i mdo  
Q 872; # 800.

**Zla** ba'i mdo Q 758; Q 997; # 775.

**Zla** ba'i 'od kyi mtshan rjes su dran  
pa Q 493; # 338.

**Zla** 'od kyi rtogs pa brjod pa  
Q 1017; # 682; # 841.

**gZa'** rnams kyi yum žes bya ba'i  
gzuṇs Q 340; # 244.

**gZuṇs** chen po Q 317; Q 513;  
# 237; # 357.

**bZaṇ** po spyod pa'i smon lam gyi  
rgyal po Q 716; Q 1038; # 550;  
Q # 556 837.

**'Od** dpag med mthon ba'i gzuṇs  
Q 490; # 335.

**'Od** zer kun tu bkye ba bstan pa  
Q 760<11>; # 564.

**'Od** zer dri ma med pa rnam par dag  
pa'i 'od ces bya ba'i gzuṇs Q 218;  
# 182.

**'Od** sruṇ gi le'u Q 760<43>; # 593.

**Yaṇ** dag par spyod pa'i tshul nam  
mkha'i mdog gis 'dul ba'i bzod pa  
Q 929; # 633.

**Yaṇ** dag par sbyor ba žes bya ba'i  
rgyud chen po Q 026; # 129.

**Yaṇs** pa'i grōn khyer [du] 'jug pa'i  
mdo chen po Q 142; Q 714;  
Q 978; # 515; # 733.

- Yab** dañ sras mjäl ba Q 760<16>; # 570.
- Yi** ge drug pa'i rig sñags Q 313; Q 542; # 385.
- Yi** ge med pa'i za ma tog rnam par snañ mdzad kyi sñiñ po Q 925; # 870.
- Yi** dags kha nas me 'bar ba la skyabs mdzad pa žes bya ba'i gzuñs Q 356; # 259.
- Yi** dags mo kha 'bar ma dbugs dbyuñ ba'i gtor ma'i cho ga Q 355; # 258.
- Yul** 'khor skyoñ gis žus pa Q 760<17>; Q 833; # 572; # 655.
- Ye** šes rdo rje kun las btus pa žes bya ba'i rgyud Q 084; # 075.
- Ye** šes skar mda'i sñiñ po Q 353; # 256.
- Ye** šes ta la la žes bya ba'i gzuñs 'gro ba thams cad yoñs su sbyoñ ba Q 217; Q 473; # 318.
- Yoñs** su bsño ba'i 'khor lo Q 908; # 770.
- Yoñs** su bsño ba'i rgyal po chen po sñags dañ bcas pa Q 433; # 478.
- Yoñs** su mya ñan las 'das pa chen po'i mdo Q 788; # 736.
- Yoñs** su mya ñan las 'das pa chen po'i mdo Q 789; # 795.
- Yon** tan bñags pa dpag tu med pa žes bya ba'i gzuñs Q 286; Q 476; # 321.
- Yon** tan rin chen me tog kun tu rgyas pas žus pa 760<34>; # 583; # 691.
- Yon** yoñs su sbyoñ ba žes bya ba Q 228; Q 636; # 190; # 479.
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- Rab** kyi rtsal gyis rnam par gnon pas žus pa šes rab kyi pha rol tu phyin pa bstan pa Q 736; # 670.
- Rab** tu gnas pa mdor bsdus pa'i rgyud Q 118; # 150.
- Rab** tu ži ba rnam par nes pa'i cho 'phrul gyi tiñ ne 'dzin Q 797; # 628.
- Ral** pa gyen brdzes kyi rtog pa chen po | | byañ chub sems dpa' chen po'i rnam par 'phrul pa le'u rab 'byams las | bcom ldan 'das ma 'phags ma sgrol ma'i rtsa ba'i rtog pa žes bya ba Q 469; # 268.
- Ri** khrod lo ma gyon pa žes bya ba'i gzuñs Q 186; # 154.
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- Rig** sñags kyi rgyal mo sgron ma mchog gi gzuñs Q 195; Q 483; # 163; # 328.
- Rig** sñags kyi rgyal mo chen mo rgyal ba can žes bya ba Q 192; # 160.
- Rig** sñags kyi rgyal mo rma bya chen mo Q 178; # 507.
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- Rig** sñags kyi rgyal mo so sor 'brañ ba chen mo Q 179; # 508.
- Rig** pa mchog gi rgyud chen po Q 402; # 144; # 285.
- Rig** pa 'dzin ba rdo rje rnal 'byor ma'i sgrub thabs žes bya ba Q 025; # 019.
- Rigs** gsum gyi bkra śis Q 446; # 486.
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- Rin** chen dra ba can gyis žus pa Q 830; # 804.
- Rin** chen zla bas žus pa Q 831; # 803.
- Rin** po che brdar ba'i gzuñs Q 223; # 186.
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- Sañ**s rgyas thams cad kyi yan lag  
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