

Section X² of the *Phyi nang gsang ba'i tshe sgrub*: A Critical Edition and Annotated Translation of *the bsKul zhing gsol 'debs**

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0. Preamble

During the time I was engaged in making a critical edition of a longevity *sādhana* called the *Outer, Inner and Secret Longevity Practice* (*Phyi nang gsang ba'i tshe sgrub*, PNST), to my delight and astonishment, my consultation of the twelve-folio *dbu med* manuscript proved to me that it is almost identical to the *Longevity Practice of the Iron-Stalk* (*Tshe sgrub lcags kyi sdong po*, CD), a magnificent example of *tshe sgrub* literature revealed by Rig 'dzin rGod ldem can (1337?–1408. BDRC#P5254). The striking difference between the PNST manuscript and the four recensions of the CD lies in their chapter structure. As showed in detail later, a unique section tentatively titled *Invocation and Prayer* (*bsKul zhing gsol 'debs*) that has not been retained in the CD is the most significant divergence between the PNST and the CD. This means that the PNST is a record of this practice deserving serious consideration, including the fact that the *bsKul zhing gsol 'debs* found in the *Byang gter thugs sgrub kyi skor* may preserve unique features lost in the other renowned compilations of *gter ma* such as the *Rin chen gter mdzod chen mo*. The presence of the chapter *bsKul zhing gsol 'debs* is in itself useful for examining the common archetype to the PNST and the CD.

In the following discussion, I will delineate the key features of the *bsKul zhing gsol 'debs* by referring to a critical edition and annotated translation of it. As this edition is based merely on one single *dbu med* manuscript, it still of course needs a lot of woodshedding. As Isaacson

* Earlier versions of this paper have been much improved thanks to Prof. Dr. Stéphane Arguillère and Dr. Cécile Ducher, who took the time to review and comment on it. I am also indebted to rGan Ngawang Woesung Gonta whose guidance on this occasion took the form of his invaluable suggestions on the *Mañjuśrī-nāmasaṃgīti*. Special mention should be made of Dr. John Cole for proofreading part of this paper and assisting me with my English. Despite an inexpressible debt of gratitude to these scholars, any and all errors and shortcomings that doubtless remain are my responsibility alone.

rightly remarked, 'we should remember not to accord the editions we have more authority than they deserve. Chance has played too great a rôle in determining which texts are now available to us as printed books' (Isaacson 1995: 777).¹ This does not mean, however, that the present study is not worthy of our attention; it sheds a dim but valuable light on hitherto unknown aspects relating to the critical interpretation of the contents of the longevity *sādhana* called *Phyi nang gsang ba'i tshe sgrub* (PNST)/*Tshe sgrub lcags kyi sdong po* (CD).

1. The Edition and Its Basis²

Phyi nang gsang ba'i tshe sgrub

(PNST) Rig 'dzin rGod ldem can. 12 folios; 8 lines per folio. 9 x 28 cm. In: *Byang gter thugs sgrub kyi skor: A Collection of Texts from the Revelations of Rig-'dzin Rgod-kyi-ldem-'phru-can Concerned with the gSañ sgrub Practice*, pp. 247–270. Darjeeling: Lama Dawa And Chopal Lama, 1984. 1 vol. (656 p.) 'Reproduced from an ancient manuscript belonging to Yol-mo Bla-ma Rdo-rje' (t.p.). [BDR#W27870]

*Tshe sgrub lcags kyi sdong po*³

Rig 'dzin rGod ldem can.

(CD_A) 17 folios. 5/6 lines per folio. 8 x 37 cm. In: *Thugs sgrub drag po rtsal gyi chos skor: A Cycle of Practice Focussing upon the Esoteric Form of the Guru from the Byañ gter Revelations of Rig-'dzin Rgod-kyi-ldem-'phru-can*, vol. 2, pp. 511–543. Gangtok: Bari Longsal Lama, 1980. 4 vols. 'Reproduced from tracings of prints from the Gnas-chuñ blocks' (t.p.). [BDR#W23453]

(CD_B) 10 folios. 6 lines per folio. 8.3 x 36 cm. In: *Rin chen gter mdzod chen mo*, vol. 29, pp. 249–268. Paro: Ngodrup and Sherab Drimay, 1976–1980. 111 vols. 'A reproduction of the Stod-luñ Mtshur-phu redaction of 'Jam-mgon Koñ-sprul's great work on the unity of the great gter-ma traditions of Tibet. With supplemental texts from the Dpal-spuñs redaction and other manuscripts. Reproduced at the order of the Ven. Dingo Chhentse Rimpoche under the esteemed patronage of H.M.

¹ For more of his words on the work of revision, which are always thought-provoking, see Isaacson 1995: 777: 'With this in our minds, we would do well to be humble about the reconstructions we may arrive at of the thought of writers separated from us by so many centuries and the work of so many scribes'.

² Note that the below mentioned size criteria are chiefly given according to the reproduction (e.g. *Byang gter thugs sgrub kyi skor* [BDR#W27870]).

³ For a critical edition and annotated Japanese translation of the CD, see Shinga (信賀) 2020. In it, I have collated the three xylographic recensions (CD_A, B, C) which were available to me at that time.

Ashé Kesang, Queen Mother of Bhutan, and H.R.H. Ashé Phuntsho Choedron, Senior Royal Grandmother' (t.p.). [BDRC#W20578].

(CD_C) 10 folios. 6 lines per folio. Unknown size. In: *Rin chen gter mdzod chen mo*, vol. 19, pp. [197]–216. [Chengdu]: [IHo nub mi rigs dpar khang], [199?]. 63 vols. [BDRC#W1PD96185]

(CD_D) 17 folios. 4 lines per folio. 9 x 44 cm. In: *sNga 'gyur byang gter chos skor phyogs bsgrigs*, vol. 7, pp. 269–302. [S.l.]: Byang gter dpe sgrig tshogs chung, 2015. 63 vols. [BDRC#W2PD17457]

Orthographically speaking, the *dbu med* manuscript of the PNST shows a basic genealogical relation with the gNas chung xylographic redaction (CD_A). The *sNga 'gyur byang gter chos skor phyogs bsgrigs* (CD_D), the most recent Byang gter compilation completed in 2015, seems to derive from a common ancestor of this gNas chung redaction (for a brief comparison, see Table 1 below).⁴ As for both the dPal spungs (CD_C) and mTshur phu (CD_B) redactions, I have not succeeded in disentangling any relationship between the PNST manuscript and the *Rin chen gter mdzod chen mo*. However, possible relations of collateral influence could have occurred to a certain degree.

As for the inner-gloss (*mchan 'grel*) found in the CD, but not in the PNST, as my critical edition shows (see §1.5.2), this later addition apparently extended the original verse form as seen in the PNST manuscript and thus changed it into a prose form.⁵ The origin of the gloss is unknown; it is probable, however, that the gloss simply indicated that these additions and explanations were inserted by the editors during the compilation of the CD. Chronologically speaking, of course one cannot be sure that such an estimate is always a trustworthy guide, as it is also possible that the scribe ignored the lore

⁴ Table 1 - Some examples of the word form compared between PNST and CD
(adopted readings are in grey)

No.	PNST	§	CD	
			CD_A, D	CD_B, C
1.	2a8: ཟུང	1.4.2	ཟུང	བཟུང
2.	4b2: ར་ག	2.3.2	ར་ག	རྩ་ག
3.	5b3: བཀང	2.7.2	བཀང	དཀང
4.	8b3: ལྷིང་པ'	3.5.2	ལྷིགས་པ'	ལྷིང་པ'
5.	9a2: འཆིན་པའི'	3.9.1	CD_A འཆིན་པའི'	CD_B, C, D འཆིན་པའི'
6.	11a3: བཞག	4.6.3	གཞོག	འཇོག

⁵ PNST 2b3: *bshug pa ba lu mkhan pa tshe dang 4*:
CD §1.5.2: *shug pa 'dab ma rgyas dus ba lu me tog rgyas dus mkhan pa 'dab ma rgyas dus mtshe ngo gzhi thim dus dang bzhi: de rnam rang gi khan da 'don pa yin no*).

of the inner-gloss.

2. Comparative Section Structure

As Figure 1 below shows, none of the *phyogs bsgrigs* compilations (e.g. the *Byang gter thugs sgrub kyi skor*) at my disposal provide the *Tshe'i 'khor lo bri thabs* (§X¹) nor the *bsKul zhing gsol 'debs* (§X²) with a title page. This fact suggests that every compilation posits each section (§X¹ and §X²) as a subdivision of one contiguous longevity practice.

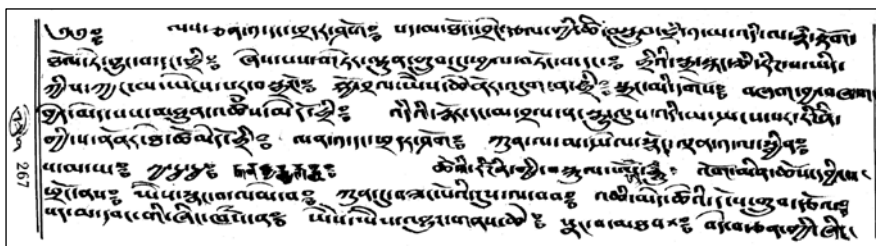


Fig. 1 - Opening page of the *bsKul zhing gsol 'debs* (PNST, 11a6f. Original size 28 cm)

To facilitate comparison between (1.) the *Tshe'i 'khor lo bri thabs* (§X¹) of the CD, and (2.) the *bsKul zhing gsol 'debs* (§X²) of the PNST, Table 2 below provides a comprehensive overview of their section structures.

Table 2 - Structure and divisions of the CD and the PNST

CD_A	CD			PNST
	CD_D	CD_B	CD_C	
1a1–2a6	§0. Them byang (§§0.1.1–0.3.1.3) 1a1–2a4 (pp. 269–271)	1a1–2a2	1a1–2a2	≈CD §§0.1.1/1.1.2 [1b1–1b4]
3a1–6a1	§1. Phyi sgrub: <i>Rin chen bum pa</i> (§§1.1.1–1.8.1) 1a1–3b1 (pp. 273–278)	2a2–3b6	2a2–3b6	Phyi'i sgrub ≈CD §§1.2.1–1.8.1/2.6.1 1b4–3b8
6a1–8a6	§2. Nang sgrub: <i>lCags kyi sdong po</i> (§§2.1.1–2.9.1) 1a1–4a1 (pp. 279–285)	3b6–6a2	3b6–6a2	<i>lCags kyi sdong po</i> ≈CD §§2.1.1–2.9.1 3b8–6b5
	§3. gSang sgrub: <i>Nam kha'i rdo rje</i> (§§3.1.1–3.9.1)	gSang sgrub: <i>Hriḥ gcig ma</i> (§§4.1.1–4.7.1)		gSang sgrub: <i>Nam kha'i rdo rje</i> ⁶ ≈CD §§3.1.1–3.9.1

⁶ Note that this section title is written in *dbu can* script connected by the dotted line (*mchan rtags*), see PNST 6b5.

9a1–11b6	1a1–3b1 (pp. 287–292)	6a3–7b4	6a3–7b4 ⁷	6b5–9a2
§4. Yang gsang: <i>Hrīḥ gcig ma</i> (§§4.1.1–4.7.1)		Yang gsang: <i>Nam kha'i rdo rje</i> (§§3.1.1–3.9.1)		gSang sgrub: <i>Hrīḥ gcig ma</i> ≈CD §§4.1.1–4.6.3
12a1–14b3	1a1–3a6 (pp. 293–297)	7b5–9b2	7b5–9b2	9a2–11a6
	§5/§X ¹ . <i>Tshe'i 'khor lo bri thabs</i>			§X ² . <i>bsKul zhing</i> <i>gsol 'debs</i>
15a1–17a1	1a1–2b6 (pp. 299–302)	9b2–10b3	9b2–10b3	11a6–12a8

Table 2 shows that the CD and the PNST roughly share the same structure from Section 0 to Section 4 (§§0–4). The substantial difference between the two (coloured in grey) is determined by the names of Section 3 (gSang sgrub) as *Nam kha'i rdo rje* or *Hrīḥ gcig ma* resulting in the sequence of Section 3 and Section 4 (Yang gsang). This difference between the CD and the PNST in their chapter structure appears as a discrepancy between the *Rin chen gter mdzod chen mo* and the rest of the *phyogs bsgrigs* corpus. Referring to each of the tables of contents (*dkar chag*), the consecutive double gSang sgrub shown in the PNST does not seem to make sense. This is perhaps a contributing factor to the confusion, at least in part, amongst the widely circulated recension of the *Rin chen gter mdzod chen mo*.⁸

The Them byang schema (§0), the traditional ‘lists of contents’ (Almogi 2005: 37)⁹ given at the beginning, labels the main components of the CD as *phyi nang gsang ba'i sgrub thabs gsum*,¹⁰ i.e. §§1–3. This phrase is not found in the PNST and is considered to be a later ancillary addition. However, the phrase can be adduced as evidence suggesting that the tripartite schema of outer, inner and secret (*phyi/nang/gsang*) is an essential element that was part of a common archetype. An

⁷ Technically speaking, the section title of CD_C reads *nang sgrub hrīḥ gcig ma* (6a3). However, as the content is identical to CD_B, it may be regarded as an error of *gsang sgrub hrīḥ gcig ma*. As for the term *hrīḥ*, the variant *hri* amongst recensions is not likely to be of textual significance.

⁸ Curiously, all the tables of contents at my disposal, including the *RT gyi dkar chag dang brgyud yig*, indicate the order “gSang sgrub→Yang gsang *hrīḥ gcig ma*”. See *RT gyi dkar chag dang brgyud yig*, 202,1; *Drag po rtsal gyi dkar chag*, 23,1; *Drag po rtsal gyi pod gnyis pa'i dkar chag*, [9],4.

⁹ To quote Almogi's remarks in more detail: ‘The genre category of lists of contents should thus include, in addition to *dkar chag*, the Tibetan terms *them byang* and *tho yig*; bibliographical lists should also include *mtshan tho* or *mtshan byang*, perhaps also *spar tho* and even *gsan yig* or *thob yig* and *lung thob pa'i yi ge*; and inventories or registers of various kinds should also include *tho yig*, *them byang* and *bem(s) chag(s)*’ (Almogi 2005: 37).

¹⁰ See CD §0.3.1: *tshe sgrub lcags kyi sdong po la: phyi nang gsang ba'i sgrub thabs gsum: dbye na chos tshan bcu gcig yod.*

important question therefore is to know when did the *tshe sgrub* consisting of these three elements come to be universally renowned and referred to in various *thob yig* and catalogues as the *lCags kyi sdong po / lCags sdong ma*, which was the name given to the *nang sgrub* section only?¹¹

This is a question which any scholar undertaking the collation of multiple recensions would be expected to ask. It surely is a difficult task, and I shall attempt to answer with reservations: the designation *lCags kyi sdong po* must have played a role in identifying this longevity practice more than the mere commonplace *Phyi nang gsang ba'i tshe sgrub*. It thus would not be implausible to suspect that the connotation of the term *lcags kyi sdong po* (tentatively proposed as “iron-like robust life channel”) could shed light on historical developments in the *tshe sgrub* literature.¹² This enigmatic jargon influenced the later (or perhaps coeval) trend of *tshe sgrub* current, i.e. the so-called “lCags lugs” initiated by Grub chen lcags zam pa Thang stong rgyal po (1361–1485? BDR#P2778).¹³ According to his hagiographico-biographical literature, Thang stong rgyal po was said to become *tshe'i rig 'dzin* as a result of his mastery of the *Tshe sgrub lcags kyi sdong po* (CD).

3. *Tshe'i 'khor lo bri thabs* (§X¹)

Before delineating the key features of the *bsKul zhing gsol 'debs* (§X²) of the PNST, to compare the characteristics projecting on this longevity *sādhana*, it is perhaps desirable to provide a brief overview of the *Tshe'i 'khor lo bri thabs* (*How to Draw the Longevity Amulet*), §X¹ of the CD.

The significance of *Tshe'i 'khor lo bri thabs* is found as one of the threefold quintessential instructions (*man ngag*) of the CD, namely, (1.)

¹¹ Neither of the terms *phyi nang gsang ba'i tshe sgrub* nor *tshe sgrub lcags kyi sdong po / lcags sdong ma* are attested in the *gSal byed nyi ma'i 'od zer*, a pithy hagiography of Rig 'dzin rGod ldem can written by his direct disciple *Sūryabhadra (BDR#P8839). The term *phyi nang gsang ba'i tshe sgrub* is, as far as I can tell at this point, likely to be secondary, as the term *tshe sgrub lcags kyi sdong po / lcags sdong ma* is universally used in various *gsan / thob yig* literature and catalogues, and so forth. The *Thob yig gangga'i chu rgyun*, for instance, is a testimony to the fact that the Great Fifth Ngag dbang blo bzang rgya mtsho (1617–1682; BDR#P37) used the term *lcags sdong ma*. See *Thob yig gangga'i chu rgyun*, vol. 3, 287,5f. As is to be expected, the same designation can be found about the gNas bcu lha khang, see 'Bras spungs *dkar chag*, #010168 (p. 904): '*tshe bsgrub lcags sdong ma bzhugs so*. Author unknown'.

¹² For a detailed discussion of the term *lcags kyi sdong po*, see Shinga 2017: 53–78. It can be metaphorically summarised as follows: 'the “*lcags kyi sdong po*” acts as a metaphor for the “iron-like robust life channel” to lead the *siddhi* from Amitāyus to the initiate' (p. 78).

¹³ There are several discussions of Thang stong rgyal po's mastery of the *Tshe sgrub lcags kyi sdong po*, e.g. Shinga (信賀) 2020. For a recent contribution to this topic, see Ducher's paper elsewhere in this issue.

tshe gzungs (longevity *dhāraṇī*), (2.) *tshe 'khor* (longevity amulet) and (3.) *tshe sgrub* (longevity *sādhana*).¹⁴ First, regarding the *tshe gzungs* (1.), it probably refers to the *dhāraṇī* which I have argued is quoted from the *Aparimitāyuhṣūtra*.¹⁵ The *dhāraṇī* recitation ('*dzab*) is introduced in the Nang sgrub: *lCags kyi sdong po* (§2.4.2), so the *tshe sgrub* (3.) here might be intended for the main part (*gzhung bsrang*) of this longevity practice, i.e. Nang sgrub (§2.) rather than for the whole *sādhana* procedures (§§1–4).¹⁶

The *Tshe'i 'khor lo bri thabs* specifically describes visual imagery, so the benefits that practitioners gain from this should not be overlooked. For instance, the detailed instructions on how to draw a vase (*bum pa*) in the dead centre of this longevity amulet is one example. According to the instructions,¹⁷ the vase must be drawn surrounded by a circle (*mu khyud*) with ten tree leaves (*shing lo*) that increase good fortune, with the letter *hūm* written on each of them. This presentation (*ris*) agrees well with the descriptions of the “long-life vase” (*tshe bum*) “adorned with a wish-fulfilling divine tree” (*dpag bsam sdong pos brgyan*) recounted in the Nang sgrub (§2.7.2).

4. *bsKul zhing gsol 'debs* (§X²)

In the following paragraphs I shall attempt to discuss two unique qualities of the *bsKul zhing gsol 'debs* as they are germane to the Byang gter tradition.

¹⁴ CD §5/§X¹ (A 15b4; B 9b4; C 9b4; D 1b3 (p. 300):

de yang tshe gzungs tshe 'khor dang:
tshe sgrub gsum du bstan par bya:
'di gsum ldan na bdud bzhi grol:.

¹⁵ For a detailed discussion of this matter, see Shinga 2023.

¹⁶ CD §5/§X¹ (A 16b3; B 10a6; C 10a6; D 2b3 (p. 302):

de steng rten [rten D] bstan A, B, C] gtso 'jam dpal dang:
padma 'byung gnas gnyis kyi [gnyis kyi D] gsum gyi A, B, C] sku:
[...] phrin las gzhung bsrang 'dzab ['dzab A, D] dzab B, C] bstod dbul:

The text is somewhat suspect here. I think that the number of *rten gtsos* (holy images), i.e. the object of salutation (*phyag 'tshal*) and offerings (*mchod pa 'bul ba*), is literally two: Mañjuśrī and Padmasambhava. However, if one takes into account the main lore of all three, the third figure could be Tshe dpag med.

¹⁷ CD §5/§X¹ (A 16a2; B 9b6; C 9b6; D 2a1 (p. 301):

de yi [yi B, C, D] yis A] phyi rim [rim B, C, D] rims A] mu khyud la:
rgyas byed shing lo ris [ris A, B, C] rim D] kyis bskor: [kyis bskor: B, C] kyi skor: A; gyis skor:]

shing lo 'i nang du hūm [hūm B, C] hūm A, D] bcu bri:.

Regarding the term *shing lo*, as I have briefly discussed in Shinga 2022 (see pp. 77–78, fn. 192), I believe there is a possible connection with the Chinese term 骨屢草 (*gu lu cao*) functioning for long-life. For example, 聖迦柁忿怒金剛童子菩薩成就儀軌經 (T 1222), *passim*, e.g. 21.109b14.

4.1. *Twenty-Three Pādas Attested in the Mañjuśrīnāmasaṃgīti*

First, one significant point of the *bsKul zhing gsol 'debs* which should be mentioned is that 23 textual passages (*pāda*) of the main prayers (fol. 11a6f) can be attested in the *Mañjuśrīnāmasaṃgīti* (Tib. 'Jam dpal mtshan brjod). The canonical version (D 360/P 2) is known to have been translated by Rin chen bzang po (958–1051) and later extensively revised by Shong lo tsā ba Blo gros brtan pa (b. 13th c. BDRC#P1052) in the late 13th century.¹⁸ According to Davidson 1981, this 'new translation' (p. 13) could have leaned on the paracanonical source, i.e. *rNying ma rgyud 'bum* version (Ng.529), which is assumed to retain the early (*snga dar*) translation.¹⁹

Regarding Ng.529, the recensions we have been able to procure so far do not reveal the translator's name.²⁰ However, as Orofino 2007 has noted,²¹ when we shed light on the *rNying ma bka' ma* (NK), another mainstream of independent *rNying ma* redactions, the name of hitherto unknown translators of the *Mañjuśrīnāmasaṃgīti* are unequivocally stated in the colophon as follows:

Mañjuśrīnāmasaṃgīti, NK 25,6:²²

Indian *ācārya* Padmasambhava worked alongside two native Tibetan translators, namely sKa ba dpal brtsegs (8c. BDRC#P8182) and Cog ro klu'i rgyal mtshan (8c. BDRC#P8183) to translate [this text into Tibetan from Sanskrit], and Vairocana (8c. BDRC#P5013) settled the translation at the request [of Chos rgyal Khri srong lde bstan].

It might come as a surprise that these translator's names are found only in the *sNga 'gyur bka' ma shin tu rgyas pa* (NK). As for attributing authority to "*sngon gyi sgra sgyur chen po de dag*" (MS D 5b6; P 15b5) and/or the *snga dar*, it would be a worthwhile project to investigate all such statements of responsibility (e.g. *bsgyur, gtan la phab pa*) to confirm

¹⁸ The diachronic development of the Tibetan text of the *Mañjuśrīnāmasaṃgīti* was outlined in Orofino 2007: 6. I am grateful to Nicola Bajetta for drawing my attention to this contribution. As for the Tibetan translators of the *Mañjuśrīnāmasaṃgīti*, see also Tribe 2016: 212–213.

¹⁹ Turning to Dunhuang manuscripts, we find at least four manuscripts attested as the *Mañjuśrīnāmasaṃgīti* (IOL Tib J 112/2, 381, 382 and Pelliot tibétain 99/2). In general, as discussed in recent textual scholarship, these Dunhuang finds approximate NG more than the canonical version. See Davidson 1981: 13n36 and Dalton & van Schaik 2006: 115. In terms of Vimalamitra's *vr̥tti* (D2092/P2941), see also Tribe 2016: 213, where the author has argued that 'it is unlikely that this would occur without the NS itself being translated, especially given the popularity it seems to have been enjoying at that time in India'.

²⁰ For discussions of the matter, see Davidson 1981: 13 and Orofino 2007: 93.

²¹ See Orofino 2007: 93n26.

²² NK, 25,6: *rgya gar gyi slob dpon padma 'byung gnas dang/ bod kyi lo tsā ba ska cog zung gis bsgyur cing bai ro tsa nas zhus chen gyis gtan la phab pa'ol/||*.

whether some of them may be reasonably taken to be later additions.²³

As the variant readings in the present edition show, on the whole, the *bsKul zhing gsol 'debs* agrees more closely to both NG and NK than the canonical version (D 360/P 2).²⁴ In trying to discuss literary quotations of 23 *pādas* from the *Mañjuśrīnāmasaṃgīti*,²⁵ it is thus essential not only to juggle the Indic-authored canonical materials (e.g. *Vimalaprabhā*. D 1398/P 2114) but also to consult the exegetical literature preserved in the rNying ma heritage.²⁶ The *Nyi zla 'bar ba'i sgron ma*, for instance, which is ascribed to Padmasambhava and translated by sKa ba dpal brtsegs,²⁷ bears no doubt testimony to their deep involvement in the *Mañjuśrīnāmasaṃgīti*.

In the style of supplication, these 23 stanzas, which contain 23 names of lineage masters,²⁸ extoll their qualities. Regarding the “names” (*nāman*; *mtshan*), there is evidence suggesting that the names entail numerous benefits of its recitation.²⁹ As Tribe 2016 argues, the “names” of the *Nāmasaṃgīti* are not names as generally understood.³⁰ Rather, these names allow themselves most tellingly to be understood that Mañjuśrī cum meditator / practitioner transforms him / herself into multiple forms with diverse appellations for the sake of the liberation of all sentient beings.

²³ Again, I must acknowledge my indebtedness to Nicola Bajetta for his helpful criticism and suggestions on the matter of attributing authority.

²⁴ Between the NG and NK, technically speaking, this NK counterpart is generally similar to that of NG, but often diverges considerably in wording.

²⁵ The quotation from this tantra is, of course, by no means unique. The *Mañjuśrīnāmasaṃgīti* is known to accommodate a range of exegeses. As Toganoo (榎尾) 1983 has pointed out, the *Mañjuśrīnāmasaṃgīti* became a foundational text of *Kālacakra-tantra* which highlighted the term *ādibuddha* (MS, v. 100: *dang po'i sangs rgyas*). See Toganoo (榎尾) 1983: 227. See also Tribe 2016: 4. The exegetes such as the *Vimalaprabhā* (D1347/P2064), according to Wallace 2001, ‘altogether cites sixty-five verses from the *Nāmasaṃgīti* in order to explain or substantiate the *Kālacakratāntra*'s views of Buddhahood and the path of actualizing it’ (p. 19).

²⁶ Chinese translations also deserve attention. For these three translations, mainly from the Song period, namely, (1.) 佛說最勝妙吉祥根本智最上祕密一切名義三摩地分 (T1187), (2.) 佛說文殊所說最勝名義經 (T1188), (3.) 佛說文殊菩薩最勝真實名義經 (T1189) as well as the Sanskrit parallel, see Toganoo (榎尾) 1983: 225–350.

²⁷ See *Nyi zla 'bar ba'i sgron ma*, 282,1: *o rgyan gyi slob dpon padmas bshad cing/ lo tsā ba ska ba dpal brtsegs kyis bod skad du bsgyur ba'o/ /*.

Regarding the indigenous commentaries on the *Mañjuśrīnāmasaṃgīti*, i.a. in the context of Byang gter tradition, I hope to have the chance of offering another contribution in the very near future.

²⁸ Note that this total number of “23” names can include duplicates. Pad ma 'byung gnas (4) and Blo ldan mchog sred (6) are all possibly identifiable to Padmasambhava (5) but are counted as independent names.

²⁹ As for chanting the 108 names of Tathāgata in the *tshe sgrub* practice, see Shinga 2023: 178–181.

³⁰ For a detailed discussion of this matter, see Tribe 2016, part I, chapter 3.2 (The ‘Names’ of the *Nāmasaṃgīti*), pp. 36–38.

As for the *bsKul zhing gsol 'debs*, allied with its pithy appeal, all interweaving of the laudation beginning with the Vidyādhara of Longevity (fol. 11a6: *tshe'i rig 'dzin*) and the eight manifestations of Guru Rinpoche (*gu ru mtshan brgyad*, see fol. 11b1f.) belong together quite naturally. This textual identification, which might be inspired by the *Mañjuśrīnāmasaṃgīti*, might represent an ideal basis for a textual analysis which would contribute to the historical investigation of the Byang gter literature.

4.2. Transmission Lineage: Basis for the Chronology

The third but most striking feature of the *bsKul zhing gsol 'debs* is that it concludes with the transmission lineage (fol. 12a5f). In this so-called *bla brgyud gsol 'debs* ('the reverential petition to the successive gurus in a transmission lineage of an esoteric teaching', Smith 2001: 39) beginning from the incarnate great Vidyādhara (*sprul sku rig 'dzin chen po*), i.e. Rig 'dzin rGod ldem can, eight names of successive teachers transmitted down to Nam mkha'i ming can (ca. 16c) are given (see Table 3 below).³¹ Except for (#5.) sNgags 'chang Chos rgyal bsod nams and (#6.) Rig 'dzin Sangs rgyas bstan pa, six names can be found in the Eight Byang gter masters (see the text edition 4, fol. 11b6f). There, these two names (highlighted in grey in table 3) are simply replaced by Nam mkha' rgyal mtshan (1454–1541),³² son of (#3.) Byams pa bshes gnyen.

Table 3 - Transmission Lineage of the *bsKul zhing gsol 'debs*

No.	Name	Dates
#1.	Rig 'dzin rGod ldem can	1337?–1408. BDRC#P5254
#2.	Dran mchog rDo rje dpal	b. 14c. BDRC#P10115?
#3.	mTshan ldan Byams pa bshes gnyen	b. 14–15c. BDRC#P10116
#4.	Drin can Sangs rgyas dpal bzang	b. 15c. BDRC#P10117
#5.	sNgags 'chang Chos rgyal bsod nams	b. 15c. BDRC#P10121
#6.	Rig 'dzin Sangs rgyas bstan pa	b. 15c. BDRC#P5598
#7.	sNgags 'chang Śākya bzang po	b. 15c. BDRC#P1698
#8.	Drin can Che mchog rdo rje	b. 16c. BDRC#P2734?
→ #9.	Nam mkha'i ming can	b. 16c. BDRC#P2735?

Upon the examination of the age of the PNST manuscript, the dating of (#9.) Nam mkha'i ming can (literally, Person with the Name of

³¹ Regarding invocation (*bskul ba*) and supplication (*gsol ba*) as a repository of oral lineage, see Smith 2001: 39: '[In the case of] the reverential petition to the successive gurus in a transmission lineage of an esoteric teaching, such collections of hagiographic writing often enshrine some of the most cherished instructions (*man ngag*) of a tradition. [...] like biographies (*rnam thar*) of individual lamas, [It] can also serve as some of our most reliable sources of historical data'.

³² The dates (1454–1541) of this Nam mkha' rgyal mtshan are based on Valentine 2018: 96, 118, 127.

“Nam mkha'”) is in fact a key observation we could explore. Details about this figure are, needless to say, in need of a critical study which I cannot offer here. Indeed, the pseudonymised rendering of “Nam mkha'i ming” is a factor that makes it more difficult to identify him as involved in the successive lineage of PNST.³³ Consequently, the line of consecutive lamas (e.g. BDR#P2735?) as the textual witness can only be the subject of a genealogical hypothesis.

Although the *bsKul zhing gsol 'debs* is an uncertain basis for dating, if the above chronology is valid, I would hazard that the scribe-cum-editor of this PNST manuscript combined the *bsKul zhing gsol 'debs* (§X²) into the preceding coherent synthesis (§§0–4) by the end of the 16th century at the latest. In the same vein, should we apply this synthesis scheme to *Tshe'i 'khor lo bri thabs* (§X¹~§5) due to the scribe-cum-editor, or should this be ascribed to authorial, i.e. Rig 'dzin rGod ldem can? The CD (§§0–5) is known to belong to the *gter ma* literature for the simple reason that, at least according to the autobiographical and rhetorical colophon itself, it apparently originated in Zang zang lha brag.³⁴ While the PNST manuscript at my disposal does not transmit *Tshe'i 'khor lo bri thabs* (§X¹~§5) to us today, if we consider only the *phyi nang gsang ba'i sgrub thabs gsum* as the main core feature of the archetypal strata, in other words, if we treat *Tshe'i 'khor lo bri thabs* (§X¹~§5) as a later addition, we are in danger of missing out on what the archetype could be.

To clarify this still all too sketchy picture, a great deal more

³³ No one would dispute that the phraseology “Nam mkha'i ming” sounds ambiguous. For example, lHo brag grub chen Nam mkha' rgyal mtshan (1326–1401. BDR#P1317) called himself “Nam mkha'i ming can, aka, Las kyi rdo rje” in the colophon of the *Chi med tshe sgrub dbang chog don gsal sgron me*. See *ibid.* 386,7: *dge slong nam mkha'i ming can/ ming gzhan las kyi rdo rjes/ chos grwa chen po dpal gyi thig phyir/*. Note that lHo brag grub chen Nam mkha' rgyal mtshan, who was coeval with Rig 'dzin rGod ldem can, quoted the prominent *dhāraṇī* from the *Aparimitāyuhṣūtra*. See *ibid.* 377,2 (as quantity is an issue, I underlined the term *om*): *Chi med tshe sgrub dbang chog don gsal sgron me*, 6a2: om na mo bha ga wa te/ a pa ri mi ta a ya/ dznyā na su bi ni shtsi ta te dzwo rā dzā ya/ ta thā ga tā ya/ arha te samyaksain bud dha ya/ tadya thā/ om pu nye pu nye mahā pu nye/ a pa ri mi ta pu nye/ a pa ri mi ta pu nye dznyā na sam bha ro pa tsi te/ om sarbasain skā ri pa ri shung dhe: dharmā te ga ga na sa mud ga te swa bhā wa ni shud dhe mahā na ya pa ri wa re sbāhā/. lHo brag grub chen Nam mkha' rgyal mtshan received this longevity *sādhana* from Lord Vajrapāṇi (*ibid.* 387,2: *yi dam phyag na rdo rje*), and such an instance of a *dhāraṇī* being cited in the context of *dag snang* is, as far as I am aware, extremely rare. An enlarged focus on this study is currently under preparation for one of my publications in the near future.

³⁴ As for the established Zang zang lha brag origin, see the colophon of the *Tshe'i 'khor lo bri thabs*: *ces gsungs so: tshe'i 'khor lo bri thabs rim pa rdzogs so: byang zang zang lha brag nas rig 'dzin rGod kyi ldem 'phru can gyis gter nas spyang drangs pa'ol/ /*. Note that the above text does not list the variant readings. Detailed loci are as follows: CD_A 16b6; CD_B 10b2; CD_C 10b2, CD_D 2b5.

authorship relating to the early lineages will need to be located.³⁵ It should be stressed that I have by no means made an exhaustive search for the corpus of *tshe sgrub* literature to which the title *Phyi nang gsang ba'i tshe sgrub* and *Tshe sgrub lcags kyi sdong po* have been assigned. Hence a really dedicated effort to find such materials could turn up many more, and it is quite likely that some of these will prove to be the archetypal evidence which can be codified within the mythical Rig 'dzin rGod ldem can's age during the 14th century.

5. *Critical Edition and Annotated Translation of
the bsKul zhing gsol 'debs*

The detailed descriptions of my conventions are left out due to the limited number of pages. In presenting this text edition I have conformed to the usages established in Shinga 2022. This is an edition of the *rDo rje phur pa'i tshe bsgrub*, another *tshe sgrub* text also attributed to Rig 'dzin rGod ldem can.

Regarding the '*Jam dpal gyi don 'grel zab mo* (JD), I became aware of this valuable resource after my peer review.³⁶ My future research might therefore involve an attempt to follow-up on this commentary of the *Mañjuśrīnāmasaṃgīti* in detail.

[0. Vidyādhara of Longevity] ^[11a6]

ཚེདི་རིག་འཛིན་བསྐྱལ་བ་ཙྰ་ཨྲ་རྡྱེ་³⁷

[Prayer] to invoke the Vidyādhara of Longevity, *om āḥ hūm!*

[1. Three Buddhas]

[1.1. Samantabhadra] ^[11a6]

འོག་མེན་ཚེས་དབྱིངས་པོ་བྲང་ནུ་³⁸

ཡེ་ཤེས་སྣང་བ་ལམ་མེ་བུ་³⁹ [MS 62]

³⁵ It would be a worthwhile project to explore the *Tshe bsgrub lcags sdong ma* held in the gNas bcu lha khang (see fn. 11), which is desideratum for future work.

³⁶ I must acknowledge my indebtedness to Prof. Dr. Stéphane Arguillère for helping me access the '*Jam dpal gyi don 'grel zab mo*.

³⁷ འོག་མེན་བོ་ *em.*] འོག་མེན་བོ་

³⁸ འོག་མེན་ *em.*] འོག་མེན་

³⁹ MS D 4b1; P 4b3; NK 10,6; NTB 334,7: འོག་མེན་; NTK 104,6.

JD 305,1: ཡེ་ཤེས་སྣང་བ་ལམ་མེ་བུ། ཅེས་པ་ནི། སྐུ་ལ་ཡེ་ཤེས་ལྡི་སྣང་བ་ལམ་མེ་བུ་བཞུགས་ཏེ། ལས་ཅན་གྱི་གང་ཟག་གྲང་བར་དོར་ལྡོ་ལ་འཛིན་པ་མེད་པར་རང་གྲོལ་བའོ།

ཀྱན་དུ་བཟང་པོའི་དུས་ལ་བབ།
འཆི་མེད་ཆེདི་དངོས་གྲུབ་སྣོལ་ལྷོ་⁴⁰

Within the palace of *dharmadhātu*, [the Ultimate] Akaniṣṭha,
[You] are the brilliant light of gnosis. [MS 62]
Samantabhadra, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[1.2. Amitābha] ^[11a8]

པད་མ་དབང་གི་ཞིང་ཁམས་ན།
ཡེ་ཤེས་ཡེ་ཤེས་འབྱུང་གནས་ཆེ།⁴¹ [MS 57]
སྣང་བ་མཐའ་ཡས་དུས་ལ་བབ།
འཆི་མེད་ཆེདི་དངོས་གྲུབ་སྣོལ་ལྷོ་⁴²

⁴⁰ སྣོལ་ལྷོ་ *em.*] འཆི་མེད་

As for the term *stsol* (see Jäschke, s.v. *stsol ba* (p. 441): ‘to give, bestow, grant’), it seems a fitting one for the context. Indeed, a search for the phrase *dnegos grub stsol* on BuddhaNexus returns more hits than *dnegos grub rtsol*. In the matter of variant readings, my heartfelt thanks to Prof. Dr. Stéphane Arguillère and Sonam Jamtsho, from whose erudition I have richly benefitted.

⁴¹ ཡེ་ཤེས་ འཆི་མེད་ *em.*] འཆི་མེད་

MS D 4a5; P 4a8; NK 10,2; NTB 334,2; NTK 104,2.
JD 301,2: ཡེ་ཤེས་ཡེ་ཤེས་འབྱུང་པར་ཆེ། ཅེས་པ་ནི། ཐེག་པའི་ཁྱད་ [ཁྱད་ *em.*] ཁྱད་] པར་དང་ཡེ་ཤེས་བརྟན་
བའོ། ཡེ་ཤེས་ལྷ་ལྷན་གྱི་དུས་སྟེ། རིག་པའི་ལམ་ལྷ། ཡེ་ཤེས་ཀྱི་དོ་བོ་ལྷ། ཡེ་ཤེས་ཀྱི་སྣང་བ་ལྷ། ཡེ་ཤེས་ཀྱི་ཚོས་ལྷ། ཡེ་
ཤེས་ཀྱི་སྐྱེ་ལྷ། ཡེ་ཤེས་སྐྱབས་ [སྐྱབས་ *em.*] སྐྱབས་] འཇུག་གི་དུས་སྟེ། སྐྱབས་རེ་སྐྱད་ཅིག་མ་རེ་ཡེ་ཤེས་ཀྱི་རྟོགས་
ཚད་རེ་དུས་མཉམ་དུ་འབྱུང་བས། ད་ལྟའི་དུས་སྟེ། ཚད་ཤེས་པར་བྱའོ། དང་པོ་ཚོས་ཉིད་མ་དང་ཡེ་ཤེས་ཀྱི་དུས་སྟེ།
རྣམ་རྟོག་འབྱུང་བའི་སྐབས་མེད་དེ། འབྱུང་བ་བག་ལ་ཞུ་མན་དག། རྒྱ་གཉིས་པ་ལ་མེ་ལོང་ལྷ་བྱས་ཡེ་ཤེས་འཆར་
བས། ཡེ་ཤེས་མི་འཆར་བའི་དབང་མེད་དེ། རང་སྣང་གི་ཡེ་ཤེས་ལས་གཞན་སྣང་མེད་པའི་ཕྱིར་རོ། རྒྱ་གསུམ་པ་ལ་
ཚོས་མམས་ཅད་ཀྱི་དེ་བཞིན་ [བཞིན་ *em.*] བཞིན་] ཉིད་གཅིག་སྟེ། རིན་པོ་ཆེ་ལྷ་བྱའི་དོན་ལྷགས་སྟེ། རྒྱ་
གསུམ་དབྱེར་མེད་པའོ། རྒྱ་བཞི་པ་ལ་མོ་མོར་རྟོག་པའི་ཤེས་རབ་ཀྱིས་ [ཀྱིས་ *em.*] ཀྱི་] ཚོས་མ་འདྲེས་པར་ཡོངས་
སུ་རྟོགས་པར་མཁྱེན་པས། སྐྱུ་ལ་པའི་སྐྱེ་མ་སྐྱིན་པ་སྐྱིན་པར་བྱེད་པའོ། རྒྱ་ལྷ་པ་ལ། བྱ་བ་གྲུབ་པའི་ཡེ་ཤེས་མཐར་
ཕྱིན་ཏེ། སྐྱུ་ལ་པའི་སྐྱེ་དོན་བྱེད་ཅུས་པའོ། དེས་ན་ཡེ་ཤེས་ཡེ་ཤེས་འབྱུང་པར་ཆེ། ཅེས་པའོ། ཕྱི་འབྱུང་བ་ལྷ་ཕྱོགས་
ལྷ། དབྱིབས་ལྷ། ལ་དོག་ལྷ། དུག་ལྷ། ཡེ་ཤེས་ལྷ། སྐྱེ་ལྷ། ལམ་བརྟུན་ལྷ། ཤ་ཁྲག་བྱོད་དབུག་མདངས་རྣམ་པ་ལྷ། ཡན་
ལག་རྣམ་པ་ལྷ། དོན་སྟོང་རྣམ་པ་ལྷ། དབང་པོ་ལྷ། དུས་ད་ལྟའི་དུས་སྟེ། ཤེས་པར་བྱའོ། ཐེག་ཚོད་པར་བྱའོ། །

⁴² སྣོལ་ལྷོ་ *em.*] འཆི་མེད་

Within the realm of Mighty Padma (Pad ma dbang),⁴³
 [You] are the gnosis, the great source of gnosis. [MS 57]
 Amitābha, your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[1.3. Amitāyus] ^[11a8]

བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་ནུ།
 འཆི་མེད་དབང་པོ་ལྷ་ཡི་ལྷུ།⁴⁴ [MS 148]
 ཆེ་དཔག་མེད་གྱི་དུས་ལ་བབུ།
 འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལུ།⁴⁵

Within the Sukhāvātī realm,
 [You] are god of the gods of might immortality. [MS 148]
 Amitāyus, your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[2. Eight Manifestations of Guru Rinpoche]⁴⁶

[2.1. Pad ma 'byung gnas] ^[11b1]

འཇམ་བུ་སྲིང་གི་གནས་བརྒྱད་ནུ།

From here Amitābha (1.2.) to Many Messengers (5.2.), the phrase “... དུས་ལ་བབུ འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལུ” substituted by *ku ru kha* sign (x), is not specifically mentioned as emendation.

⁴³ The term *pad ma dbang* can be related to Hayagrīva (Tib. *rta mgrin*). As is well known, Hayagrīva is associated with the *padma gsung gi sgrub skor* together with the *zhi ba* Amitābha/ Amitāyus. For further references to the topic, see Shinga (信賀) 2020: 49–50. I have not yet been able to find the specific physical appearances (e.g. colour) used to picture the deity Pad ma dbang in this *sādhana*.

⁴⁴ ལྷ་ཡི་^o *em.*] ལྷའི་^o

MS D 8a2: ལྷ་ཡི་སྲིང་མ་འཆི་མེད་དབང་། །; P 8b5 ལྷ་ཡི་སྲིང་མ་འཆི་མེད་དབང་། །; NK 22,5: ལྷ་ཡི་སྲིང་། །; NTB 346,3: ལྷ་ཡི་སྲིང་། །, NTK 115,1: ལྷའི་སྲིང་། །

JD 351,3: འཆི་མེད་དབང་པོ་ལྷའི་སྲིང་། ། ཅེས་པ་ནི། ལྷ་དབང་བརྒྱུན་གྱིས་གཟུགས་ཁམས་གྱི་སྲིང་། ། <<སྲིང་གི་གྲོང་རྒྱུ་ཡི་ [ཡི་ *em.*] གྱི་། གཏམ་རྒྱུད་བཤད་དོ།>> དབང་པོ་ཡང་རབ་ལམ་ དོན་ཚོས་སྲིང་སྲིང་དུ་སྲིང་ཏེ། ལྷའི་ནང་ནས་སྲིང་མེད་པའི་གོ་འཕང་ཐོབ་པའོ། །

⁴⁵ ལྷུ་ལུ་^o *em.*] ལྷུ་ལུ་

⁴⁶ The line-up of *gu ru mtshan bryad* is not necessarily fixed. For instance, the Fourth Zhe chen rgyal tshab, 'Gyur med padma rnam rgyal's (1871–1926, BDRC#P235) *Gu ru mtshan bryad kyi gsol 'debs* lists them as follows: (1.) Padma 'byung gnas, (2.) Śākya seng ge, (3.) Padmasaṃbha, (4.) Blo ldan mchog sred, (5.) Padma rgyal po, (6.) Nyi ma 'od zer, (7.) Seng ge sgra sgrog, (8.) rDo rje gro lod. See *ibid.* 513,1f.

དཔལ་ལྡན་སངས་རྒྱལ་པད་མ་སྐྱེས་ལྷོ་ལྷོ་⁴⁷ [MS 110]

པད་མ་འབྱུང་གནས་དུས་ལ་བབ་ལྷོ་

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྐྱོད་ལྷོ་⁴⁸

Within the Eight sacred *pīthas* in Jambudvīpa,
[You] are the glorious Buddha, born from a lotus. [MS 110]
Pad ma 'byung gnas, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[2.2. Padmasambhava] ^[11b2]

གསུམ་རིག་གཙང་མ་དག་པ་སྐྱེས་ལྷོ་⁴⁹ [MS 153]

པད་མ་སྐྱེད་དུས་ལ་བབ་ལྷོ་

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྐྱོད་ལྷོ་⁵⁰

[When you realise how] three [forms (*trikāya*) are present, the
defilements] are purified and clean.⁵¹ [MS 153]
Padmasambhava, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

⁴⁷ MS D 6a7: པད་མ་; P 6b8; NK 17,3: པད་མ་, NTB 341,2: པད་མ་སངས་རྒྱལ་སྐྱེས་།, NTK 110,4:

པད་མ་སངས་རྒྱལ་སྐྱེས་།

JD 330,5: དཔལ་ལྡན་སངས་རྒྱལ་པད་མ་སྐྱེས་། ཅེས་པ་ནི། སྐྱལ་པའི་སྐྱེད་པ་དང་མའི་འདུ་འཕྲོ་ལ་མ་བརྟེན་
བས། པད་མ་ལས་རྒྱལ་ཏེ་སྐྱེ་འབྱུངས་སོ། ། ཤར་ཕྱོགས་གུད་ཀྱི་ཡུལ། ཤིང་སྐྱེ་ལའི་དུང་དུ་པད་མ་ལ་བབ་པ་ཆང་འཆའ་
བའི་ཚུལ་དུ་བྱོན་པ། སྐྱལ་པའི་སྐྱེད་པ་ལམ་དུ་མན་ངག་བརྒྱད་ཤར་ཏེ། ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས་ཤར་བའོ། །

⁴⁸ སྐྱོད་ལྷོ་ *em.* སྐྱོད་ལྷོ་

⁴⁹ གསུམ་འགཙང་མ་ འགཙང་མ་ འགཙང་མ་ འགཙང་མ་ འགཙང་མ་ འགཙང་མ་ འགཙང་མ་ འགཙང་མ་

MS D 8a5: གསུམ་འགཙང་མ་; P 8b8: གསུམ་འགཙང་མ་; NK 23,3: གསུམ་འགཙང་མ་; NTB 346,7: གསུམ་
འགཙང་མ་; NTK 115,6: གསུམ་འགཙང་མ་

JD 355,2: གསུམ་རིག་གཙང་མ་དག་པ་སྐྱེ། ཅེས་པ་ནི། སྐྱེད་པ་གསུམ་གྱི་བཞུགས་ཚུལ་རིག་པའི་དུས་ན། ཉན་
མོངས་པ་དག་སྐྱེ། གཟུང་འཛིན་གྱི་སྐྱེད་པ་གྲོལ་བའོ། །

Note that until 2.1. (Pad ma 'byung gnas), the whole consists of four verses, whereas from here in 2.2. (Padmasambhava) it consists of three. In this regard, there may be an oral tradition in which the verse on the Eight sacred *pīthas* in Jambudvīpa (see 2.1.) could be supplemented and recited (at present I lack any information to confirm this).

⁵⁰ སྐྱོད་ལྷོ་ *em.* སྐྱོད་ལྷོ་

⁵¹ These supplements are made with reference to JD 355,2f.

[2.3. Blo ldan mchog sred] ^[11b3]མཁས་པ་སྐྱེ་འབྲུལ་སྣ་ཚོགས་འཆང་ལྷོ་⁵² [MS 35]

སློ་ལྷན་མཚོག་སྲིད་དུས་ལ་བབུ་

འཆི་མེད་ཆེདི་དངོས་གྲུབ་སྣོལ་ལྷོ་⁵³

[You] are skilful and well-versed in various illusions. [MS 35]
 Blo ldan mchog sred (Learned Brahmin), your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[2.4. Pad ma rgyal po] ^[11b3]འཁོར་ལོ་སྐྱུར་བ་སྟོབས་པོ་ཆེ་⁵⁴ [MS 48]

བད་མ་རྒྱལ་པོདི་དུས་ལ་བབུ་

འཆི་མེད་ཆེདི་དངོས་གྲུབ་སྣོལ་ལྷོ་⁵⁵

[You] are the wheel-turning king (Cakravartin) with great strength
 (Mahābala). [MS 48]
 Pad ma rgyal po, your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[2.5. Śākyasiṃha] ^[11b4]ཐུབ་པ་ཆེན་པོ་ཐུབ་ཆེན་ལྷན་⁵⁶ [MS 42]

⁵² MS D 3a6; P 3a7; NK 7,2; NTB 331,3; NTK 101,4.

JD 289,2: མཁས་པ་སྐྱེ་འབྲུལ་ཆེན་པོདི་དོན་གྲུབ་པ། ། ཅེས་པ་ནི། འཁོར་བའི་ཚོས་ཐམས་ཅད་སྐྱེ་མ་ལྟ་བུ་དང་།
 ལྷན་ལྷན་ལྟ་བུ་དང་། ལྷོག་སྐྱེ་ལྟ་བུ་དང་། བཀ་ཆ་ལྟ་བུ་དང་། མི་ལམ་ལྟ་བུ་དང་། རྒྱལ་པོ་ལྟ་བུ་དང་། སྤྱི་ལོ་ལྟ་བུ་
 ལྟ་བུ་དང་། མིག་ལོར་ལྟ་བུ་དང་། མི་རྟག་པ་མི་བརྟན་པ་འགྱུར་བའི་ཚོས་ཅན། ལྷན་བསྐྱེ་མ་རུ་ཤེས་པ་ས། དོན་
 མཁས་པ་ཆེན་པོ་སྐྱང་བ་སྐྱེ་མ་རུ་ཤེས་པ་ས་དོན་ཐམས་ཅད་གྲུབ་པའོ། ། <<སྐྱེ་འབྲུལ་ཆེན་པོདི་གཏམ་རྒྱུད་བཤད་
 རོ།>>

⁵³ སྣོལ་ལྷོ་ *em.* སྣོལ་ལྷོ་

⁵⁴ MS D 3b7: འོས་པོ་; P 4a1; NK 9,1: འོས་པོ་; NTB 333,2: འོས་པོ་བའི་པོ་; NTK 103,2: འོས་པོ་བའི་
 པོ་

JD 297,4: འཁོར་ལོ་བསྐྱུར་ <<བཤམ་རའི་གཏམ་ངག་དང་འཇུག་པའི་གཏམ་རྒྱུད་བཤད་རོ།>> བའི་སྟོབས་པོ་
 ཆེ། ། ཅེས་པ་ནི། ཚོས་ཀྱི་རྒྱལ་པོ་ཤྲུག་ཐུབ་པས་མཛད་པ་དང་ནམ་ཐར་བཤད་རོ། །

⁵⁵ སྣོལ་ལྷོ་ *em.* སྣོལ་ལྷོ་

⁵⁶ MS D 3b3; P 3b5; NK 8,2; NTB 332,3; NTK 102,3.

JD 293,6: ཐུབ་པ་ཆེན་པོ་ཐུབ་ཆེན་ལྷན། ། ཅེས་པ་ནི། རྒྱལ་པོ་ཤྲུག་པའི་གཏམ་ཐམས་ཅད་ཀྱི་ནང་ནས་ཐུབ་པ་
 ཆེའོ། །

ཤུ་སང་གའི་དུས་ལ་བབ་པ་།

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལྷོ་།⁵⁷

[You] are the greatest sage of [all] kings of Śākya clan. [MS 42]

Śākyasiṃha, your time has come,

Bestow the accomplishments (*siddhi*) of immortal life!

[2.6. Nyi ma 'od zer)]^[11b4]

ཉི་མ་འཆར་ཀའི་དགྲིལ་ལྷར་མངོས་ལྷོ་།⁵⁸ [MS 125]

ཉི་མ་འོད་ཟེར་དུས་ལ་བབ་པ་།

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལྷོ་།⁵⁹

[You] are beautiful like the orb of the newly risen sun. [MS 125]

Nyi ma 'od zer, your time has come,

Bestow the accomplishments (*siddhi*) of immortal life!

[2.7. Seng ge sgra sgrogs]^[11b5]

བདག་མེད་སང་གའི་སྐྱ་དང་ལྷན་ལྷོ་།⁶⁰ [MS 47]

སང་གི་སྐྱ་སྐྱོགས་དུས་ལ་བབ་པ་།

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལྷོ་།⁶¹

[You] are endowed with the lion's roar of selflessness. [MS 47]

Seng ge sgra sgrogs (Lion's Roar), your time has come,

⁵⁷ སྣོལ་ལྷོ་ *em.*] སྣོལ་ལྷོ་

⁵⁸ ཀའི་ལྷོ་ *em.*] ཀའི་ལྷོ་

MS D 7a2: ཀའི་ལྷོ་; P 7b3: ཀའི་དགྲིལ་ལྷར་མངོས་ལྷོ་; NK 19,4: ཀའི་ལྷོ་; NTB 343,2: ཀའི་ལྷོ་; NTK 112,2: ཀའི་ལྷོ་

JD 339,1: ཉི་མ་འཆར་ཀའི་དགྲིལ་ལྷར་མངོས་། ཅེས་པ་ནི། རང་བྱུང་གི་ཉི་མ་བཞི། རྟོགས་ལྷན་ལ་འཆར་ཉེ། རྟོ་རྩེ་ལྷོ་ལ་མཚན་མེ་ཉུལ་པའི་ཡེ་ཤེས་ཀྱི་ཉི་མ་དང་། རྟོ་རྩེ་སྐྱང་པོ་ཡོངས་སུ་རྟོགས་པའི་ཡེ་ཤེས་ཀྱི་ཉི་མ་དང་། རྟོ་རྩེ་པོ་ཡོངས་སུ་གྲུབ་པའི་ཡེ་ཤེས་ཀྱི་ཉི་མ་དང་། རྟོ་རྩེ་དཔལ་འབར་འགོ་བ་ཡེ་ཤེས་ཀྱི་ཉི་མ་དང་བཞི་ཐུགས་ལ་འཆར་དེས་འོད་ལྷ་རང་བྱུང་དུ་འཆར་རོ།

⁵⁹ སྣོལ་ལྷོ་ *em.*] སྣོལ་ལྷོ་

⁶⁰ MS D 3b6; P 3b8; NTB 332,7; NTK 103,1; NK 8.6.

JD 296,6: བདག་མེད་སང་ <<འདིར་ཉི་མ་རིའི་གཏམ་རྒྱུད་བཤད་དོ།>> གའི་སྐྱ་དང་ལྷན། ཅེས་པ་ནི། འཇམ་དཔལ་གྱི་ཆོས་འདི། རང་བདག་མེད་པ། མཉམ་ཉིད་ཆེན་པོའི་གསུང་། ཐེག་པ་དམན་པ་ཟེལ་གྱི་འོན་པ་སང་གའི་སྐྱ་ལྷ་སུ་ཡིན་ལོ།

⁶¹ སྣོལ་ལྷོ་ *em.*] སྣོལ་ལྷོ་

Bestow the accomplishments (*siddhi*) of immortal life!

[2.8. rDo rje gro lod] ^[11b5]

རྫོག་འཇིགས་བྱེད་འཇིགས་པར་བྱེད།⁶² [MS 66]

རྫོག་གོ་ལོད་དུས་ལ་བབ།

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལྷ།⁶³

[You] are *vajra* [as immutable as emptiness], and thus the destroyer to destroy [obstacles and conceptual thought]. [MS 66]

rDo rje gro lod, your time has come,

Bestow the accomplishments (*siddhi*) of immortal life!

[3. Dākinī [Ye shes] mtsho rgyal] ^[11b6]

གྲོལ་བ་མཐར་ཕྱིན་རྣམ་གྲོལ་ལུས།⁶⁴ [MS 95]

མཁའ་འགོ་མཚོ་རྒྱལ་དུས་ལ་བབ།

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོལ་ལྷ།⁶⁵

[You] are completely liberated, and thus have the form of full liberation. [MS 95]

Dākinī [Ye shes] mtsho rgyal, your time has come,

Bestow the accomplishments (*siddhi*) of immortal life!

[4. Eight Byang gter masters]

[4.1. (#1). The Great Treasure Revealer] ^[11b6]

སྣོན་ལམ་ཡེ་ཤེས་རྒྱ་མཚོ་སྣོལ་ལྷ།⁶⁶ [MS 37]

⁶² MS D 4b4; P 4b8; NTB 335,5; NTK 105,4; NK 11,4.

JD 307,6: རྫོག་འཇིགས་བྱེད་འཇིགས་པར་བྱེད། ། ཅེས་པ་ནི། རོ་བོ་མི་འགྱུར་བ་ཡེ་ཤེས་ཀྱི་སྐྱུ། བགེགས་དང་
རྣམ་པར་རྟོག་པས་མི་རྒྱུགས་པའི་བར་གཅོད་པའོ། ། རྫོག་ཅི་སྟོང་པ་ཉིད་ཀྱི་དོན་འགྱུར་བ་མེད་པའོ། །

⁶³ སྣོལ་ལྷ་em.] སྣོལ་ལྷ་

⁶⁴ སྣོལ་ལྷ་em.] སྣོལ་ལྷ་

MS D 5b6; P 6a5; NTB 339,3; NTK 108,6; NK 15,3: འཇིགས་པར་བྱེད་པའོ།

JD 322,4: གྲོལ་བ་མཐར་ཕྱིན་རྣམ་གྲོལ་ལུས། ། ཅེས་པ་ནི། སྐྱུ་ཡེ་ཤེས་ཀྱི་སྐྱུ་རུ་གྲོལ་ལ། འཁོར་བའི་གནས་ནས་ཡེ་ཤེས་
ཀྱི་གཞུང་ལས་ཁང་དུ་ཐར། རྣམ་པར་གྲོལ་ཡེ་ཤེས་ཀྱི་སྐྱུ་རུ་སངས་རྒྱལ་པའོ། །

⁶⁵ སྣོལ་ལྷ་em.] སྣོལ་ལྷ་

⁶⁶ MS D 3b1; P 3b1; NTB 331,5: བསམ་པའི་འཇིགས་པར་བྱེད་པའོ།; NTK 101,6; NK 7,4.

JD 291,2: སྣོན་ལམ་ཡེ་ཤེས་རྒྱ་མཚོ་སྣོལ་ལྷ། ། ཅེས་པ་ནི། གཟུང་འཇིགས་དང་མ་བུལ་བའི་དུས་ན། སེམས་ཅན་སྣོ་བྱུར་
ཀྱི་རྟོག་པ་ཞེས་བྱ་སྟེ། འགོ་བའི་དོན་བྱེད་ཀྱང་ཆ་ཅམ་གྱི་ཕྱོགས་རེ་ཅམ་ལས་མི་རུས་ཏེ། རང་རྒྱུད་མ་དག་པའོ། །

གཏེར་སྟོན་ཚེན་པོ་དུས་ལ་བབ།⁶⁷

འཆི་མེད་ཚེདི་དངོས་གྲུབ་སྟོང་ལུ།⁶⁸

[You] are the ocean of aspirational prayer and gnosis. [MS 37]
Great Treasure Revealer (i.e. Rig 'dzin rGod ldem can), your time has
come,
Bestow the accomplishments (*siddhi*) of immortal life!

[4.2. rNam rgyal mgon po] ^[11b7]

གཙོ་བོ་དགོན་མཚོག་གསུམ་འཛིན་པུ།⁶⁹ [MS 65]

རྣམ་རྒྱལ་མགོན་པོའི་དུས་ལ་བབ།

འཆི་མེད་ཚེདི་དངོས་གྲུབ་སྟོང་ལུ།⁷⁰

[You] are the most predominant, and the holder of the Three Jewels.
[MS 65]
rNam rgyal mgon po, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[4.3. (#2). Dran mchog rDo rje dpal] ^[11b7]

ཐེག་པ་མཚོག་གསུམ་སྟོན་པ་པོ།⁷¹ [MS 65]

རྡོ་རྗེ་མཚན་ཅན་དུས་ལ་བབ།

འཆི་མེད་ཚེདི་དངོས་གྲུབ་སྟོང་ལུ།⁷²

འཁོར་བའི་གཞི་མེད་དུ་ཤེས་པའི་དུས་ན། རང་རྒྱུད་དག་པ་ཡིན་ཏེ། ཡེ་ཤེས་རང་ལ་ཤར་བ་ཞེས་བྲ། འགོ་བའི་དོན་
ཡང་དཔག་ཏུ་མེད་པ་རྣམས་སོ། །

⁶⁷ སྟོན་པོ་དུས་ལ་བབ། *em.*] འགོན་པོ་སྟོང་ལུ།

⁶⁸ སྟོང་ལུ། *em.*] སྟོང་ལུ།

⁶⁹ MS D 4b3; P 4b6; NTB 335,3; NTK 105,2; NK 11,3.

JD 306,6: གཙོ་བོ་དགོན་མཚོག་གསུམ་འཛིན་པ། ཅེས་པ་ནི། ཚེས་ཐམས་ཅད་ཀྱི་འཇུག་སྟོ་སྐབས་འགྲོའི་མན་
ངག་སྟོན་ཏེ། འོག་མའི་ཐེག་པ་གསུམ་མོད། སངས་རྒྱལ་ཚོས་དང་དགེ་འདུན་གསུམ་ལ་སྐབས་འགྲོའོ། ། བར་མའི་
ཐེག་པ་གསུམ་ཡེ་ཤེས་དང་དམ་ཚིག་གི་ལྟ་ལ་སྐབས་སུ་འགྲོ་བའོ། ། གོང་མའི་ཐེག་པ་གསུམ། ལྷ་མ་ཡི་དམ་མཁའ་
འགོ་གསུམ་ལ་སྐབས་སུ་འགྲོ་བའོ།

⁷⁰ སྟོང་ལུ། *em.*] སྟོང་ལུ།

⁷¹ MS D 4b3: འགསུམ་མཚོག་པོ།; P 4b6; NTB 335,3; NTK 105,2; NK 11,3.

JD 307,2: ཐེག་པ་མཚོག་གསུམ་སྟོན་པ་པོ། ། ཅེས་པ་ནི། རྒྱུད་པ་མཚན་ཉིད་ཀྱི་ཐེག་པ། ཕྱི་ཐུབ་པ་རྒྱུད་ཀྱི་ཐེག་
པ། རང་ཐབས་ཀྱི་རྒྱུད་ཀྱི་ཐེག་པའོ།

⁷² སྟོང་ལུ། *em.*] སྟོང་ལུ།

[You] are the teacher of the three supreme vehicles. [MS 65]
 You with the name Vajra (i.e. *Dran mchog rDo rje dpal*), your time has
 come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[4.4. (#3). *mTshan ldan Byams pa bshes gnyen*] ^[11b8]
 བྱམས་ཚེན་རང་བཞིན་དཔག་ཏུ་མེད་ཅུ་⁷³ [MS 38]

མཚན་ལྡན་བྱམས་བཤེས་ཀྱི་དུས་ལ་བབ་ཅུ་⁷⁴

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོན་ལུ་⁷⁵

[You show] unmeasurable great benevolence [for all sentient beings]
 as their own nature. [MS 38]

mTshan ldan Byams [*pa*] *bshes* [*gnyen*], your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[4.5. (#4). *Sangs rgyas dpal bzang*] ^[11b8]
 སངས་རྒྱས་ལྡེ་ལཱའི་བདག་ཉིད་ཅན་ཅུ་⁷⁶ [MS 59]

སངས་རྒྱས་དཔལ་བཟང་དུས་ལ་བབ་ཅུ་

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོན་ལུ་⁷⁷

[You] are the embodiment of Five Buddha Bodies. [MS 59]
Sangs rgyas dpal bzang, your time has come,
 Bestow the accomplishments (*siddhi*) of immortal life!

[4.6. *Nam mkha' rgyal mtshan*] ^[12a1]

⁷³ འབཞིན་ཏུ་^o *em.*] འཇ་ཏུ་^o

MS D 3b1; P 3b1; NTB 331,5; NTK 101,6; NK 7,5.

JD 291,4: བྱམས་ཚེན་རང་བཞིན་དཔག་ཏུ་མེད། ། ཅེས་པ་ནི། རང་གི་ཚོས་ཉིད་ཀྱི་དོན་རྟོགས་པའི་དུས་ན།
 སེམས་ཅན་ཐམས་ཅད་ལ་བུ་གཅིག་སུའི་མ་ལྟར་བྱམས་པ་གཅིག་འོང་སྟེ། འགོ་དོན་དཔག་ཏུ་མེད་པ་ལུས་སོ། །
 <<ལྷ་ཤི་བུ་བའི་གཏམ་རྒྱུད་བཤད་དོ།>>

⁷⁴ འཤེས་ཀྱི་^o *em.*] འཤེད་འོ་^o

⁷⁵ འཇོན་ལུ་^o *em.*] འཇོན་ལུ་

⁷⁶ MS D 4a6; P 4b1; NTB 334,4; NTK 104,3; NK 10,4.

JD 303,1: སངས་རྒྱས་ལྡེ་ལཱའི་བདག་ཉིད་ཅན། ། ཅེས་པ་ནི། རོ་བོ་གསལ་བ། རང་བཞིན་སྣོད་པ་ཡོན་ཏན་འཇུག་པ་
 མེད་པ། ལྷགས་རྗེ་འགག་པ་མེད་པ། སྲིན་ལས་ཐོགས་པ་མེད་པའོ། ། དེ་ལ་མཚན་ལྡན་ཅེས་བྱའོ། །

⁷⁷ འཇོན་ལུ་^o *em.*] འཇོན་ལུ་

གསང་སྔགས་མངའ་བདག་རིག་སྔགས་རྒྱལ་ལྷོ་⁷⁸ [MS 23?]

ནམ་མཁའ་རྒྱལ་མཚན་དུས་ལ་བབ་ལྷོ་

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོན་ལྷོ་⁷⁹

[You] are lord of the secret *mantras* and king of *vidyā*. [MS 23?]
Nam mkha' rgyal mtshan, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[4.7. (#7). Śākya bzang po] ^[12a1]

རིགས་གསུམ་འཆང་བ་གསང་སྔགས་འཆང་ལྷོ་⁸⁰ [MS 65]

ཤུ་བཟང་པོའི་དུས་ལ་བབ་ལྷོ་

འཆི་མེད་ཆེད་དངོས་གྲུབ་སྣོན་ལྷོ་⁸¹

[You] are the holder of the three families (Vairocana/body, Padma/speech, Vajra/mind) and of the secret *mantras*. [MS 65]
Śākya bzang po, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[4.8. (#8). Che mchog rdo rje] ^[12a2]

གསང་སྔགས་རྒྱལ་པོ་དོན་ཆེན་བྱེད་ལྷོ་⁸² [MS 63]

⁷⁸ གསང་སྔགས་མངའ་བདག་རིག་སྔགས་*em.*] སྔགས་རྟག་སྔ་རིགས་

MS D 2b6, P 2b6: གསང་སྔགས་མངའ་བདག་རིགས་ཆེན་པོ།

NTB 329,6, NTK 100,1, NK 5,5: གསང་སྔགས་རིགས་ཆེན་ཐམས་ཅད་དང་།

JD 283,4: གསང་སྔགས་རིགས་ཆེན་ཐམས་ཅད་དང་། ། ཅེས་པ་ནི། གསང་སྔགས་དང་། རིགས་སྔགས་དང་། གཟུང་སྔགས་དང་གསུམ་ཆོས་འདི་ལ་འབྱུང་བའི་དོན་ནོ།

⁷⁹ ལྷོ་ལྷོ་*em.*] ལྷོ་ལྷོ་

⁸⁰ གསུམ་ལྷོ་*em.*] ལྷོ་

MS D 4b2, P 4b5: གསུམ་ལྷོ་ན། །; NTB 335,2; NTK 105,1: གསུང་ལྷོ་ན། །; NK 11,3: གསུམ་ལྷོ་ན། །

JD 306,4: རིགས་གསུམ་འཆང་བ་གསང་སྔགས་འཆང་བ། ། ཅེས་པ་ནི། རྣམ་སྣང་སྐྱེའི་རིགས། པདྨ་གསུང་གི་རིགས། རྡོ་རྗེ་ཐུགས་ཀྱི་རིགས་གསུམ་ནི། གསང་སྔགས་ཀྱི་སྐྱབ་པ་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ་ལོ།

⁸¹ ལྷོ་ལྷོ་*em.*] ལྷོ་ལྷོ་

⁸² MS D 4b1; P 4b4; NTB 335,1; NTK 104,7; NK 11,1.

JD 305,4: གསང་སྔགས་རྒྱལ་པོ་དོན་ཆེན་བྱེད། ། ཅེས་པ་ནི། ཆོས་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ་གསང་སྔགས་ཡིན་ཏེ། སྐྱལ་པོའི་སྐྱེ་དེ་བཞུན་ནས་འགོ་བ་སེམས་ཅན་གྱི་དོན་མཛད་པ་ལོ།

ཆེ་མཚོག་དོ་རྗེའི་དུས་ལ་བབུ་⁸³

འཆི་མེད་ཆེའི་དངོས་གྲུབ་སྟོང་ལུ་⁸⁴

[You] are the king of secret *mantras*, who acts for the great benefit [of all sentient beings]. [MS 63]

Che mchog rdo rje, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[5. Deities]

[5.1. Four Female Gatekeepers] ^[12a3]

རྩོ་རྩོ་ལྷགས་ཀྱི་ཞགས་པ་ཆེུ་⁸⁵ [MS 66]

སྒོ་མ་བཞིའི་དུས་ལ་བབུ་

འཆི་མེད་ཆེའི་དངོས་གྲུབ་སྟོང་ལུ་⁸⁶

[You have] a *vajra* hook, a great lasso, [and so forth]. [MS 66]

Four Female Gatekeepers, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[5.2. Many Messengers] ^[12a3]

བྱགས་ཚེན་མཚོགས་པ་ཆེན་པོ་སྟེ་⁸⁷ [MS 39]

པོ་ཉ་མང་པོའི་དུས་ལ་བབུ་

⁸³ ཆེ་° em.] མཚེ་°

⁸⁴ སྟོང་ལུ་ em.] སྟོང་ལུ་

⁸⁵ MS D 4b3; P 4b7; NTB 335,4; NTK 105,3; NK 11,4.
JD 307,3: རྩོ་རྩོ་ལྷགས་ཀྱི་ཞགས་པ་ཆེ། ། ཅེས་པ་ནི། ལུས་པའི་སྒྲུབ་ལ་ལྷགས་རྩོ་ལྷགས་ཀྱི་ཡོད་པས། དེས་ཟིན་
ན་ངན་སོང་གི་སྒྲུབ་བམ་ལས་གྲོལ་བའོ། ། དེའི་ཚད་ནི་རང་གི་ལུས་རྩོ་པ་ཅན་འདི་དང་བུལ་བའི་དུས་སྟེ།
འོད་དང་སྲ་དང་། འོད་ཟེར་དང་གསུམ་རང་ལ་འཆར་སོ། ། དེ་རང་སྤང་དུ་ཤེས་ན། ལྷགས་རྩོ་ལྷགས་པས་ཟིན་
པའོ། ། རང་སྤང་ལ་སྒྲུབ་པ་སྒྲེས་ནས། ལྷགས་རྩོ་ལྷགས་པས་མ་ཟིན་པའོ། ། རྩོ་རྩོ་སེམས་དཔའི་ལེའུ་ལོག་འདྲོན་
སྒྲུབ་པའི་ལེའུ་བདུན་པ། ། ལྷགས་ལྷགས་ལྷགས་ལྷགས་ལྷགས་

⁸⁶ སྟོང་ལུ་ em.] སྟོང་ལུ་

⁸⁷ མཚོགས་པ་° em.] འཚོགས་པ་°
MS D 3b1; P 3b2; NTB 331,6; NTK 101,7; NK 7,6.
JD 292,2: བྱགས་ཚེན་མཚོགས་པ་ཆེན་པོ་སྟེ་། ། ཅེས་པ་ནི། ལུས་འདི་ནས་འཕྲོ་བའི་ཆོ་ ཡེ་ཤེས་རྗེས་ལྷང་གི་བཟོག་
ནས། འོག་མེན་གྱི་གནས་ལ་སྒླད་ཅིག་གི་བསྐྱོད་ལུས། དེ་ལྟར་ལྷགས་རྩོ་ལྷགས་ཀྱི་ལྷ་འདྲུང་དུ་འོས་པའོ། །
<<གྱི་མེར་གྱི་རྗེས་ལ་རྗེས་ལ་གྱི་སྟེ་ཆེའི་ཞགས་པ་འདེབས་པའི་གཏམ་རྒྱུད་བཤད་དོ།>>

འཆི་མེད་ཆེན་དངོས་གྲུབ་རྫོགས་ལྷོ་ལྷོ་⁸⁸

[You have] great strength and great speed. [MS 39]
Many messengers, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[5.3. Longevity Deities] ^[12a4]

དགྲིལ་འཁོར་ཆེན་པོ་ཡངས་པ་ཡིན་ལྷོ་⁸⁹ [MS 33]

ཆོ་ལྷ་མང་པོའི་དུས་ལ་བབ་ལྷོ་

འཆི་མེད་ཆེན་དངོས་གྲུབ་རྫོགས་ལྷོ་⁹⁰

[You] are the great and extensive maṇḍala circle [and encompass all phenomena]. [MS 33]
Many Longevity Deities, your time has come,
Bestow the accomplishments (*siddhi*) of immortal life!

[6. Seal of Commitment] ^[12a5]

ཅེས་བར་དུ་འབྲུ་གསུམ་སྟེལ་བའམ་གང་བདེ་བྱའོ་ཆེད་རིག་འཛིན་བསྐྱེལ་ཞིང་གསོལ་བ་བཏབ་
བ་ས་མ་ཡ་རྒྱ་རྒྱ་རྒྱ་

During the above [recitations], increase [the blessings of] the three syllables (i.e. *om aḥ hūm*) or perform whatever is good [for that aim]. The invocation and prayer to the Vidyādhara of Longevity [is stated]. The seal of commitment, *rgya rgya rgya!*

[7. Transmission Lineage] ^[12a5]

སྐྱེལ་སྐྱེ་རིག་འཛིན་ཆེན་པོ་ལྷོ་ [#1]

དྲན་མཚོག་རྩོ་རྩོ་དཔལ་ལྷོ་ [#2]

མཚན་ལྡན་བྱམས་པ་བཤེས་གཉེན་ལྷོ་⁹¹ [#3]

དྲིན་ཅན་སངས་རྒྱལ་དཔལ་བཟང་ལྷོ་ [#4]

ལྷགས་འཆང་ཆོས་རྒྱལ་བསོད་ནམས་ལྷོ་ [#5]

⁸⁸ ལྷོ་ལྷོ་ *em.*] ལྷོ་ལྷོ་

⁸⁹ MS D 3a5; P 3a6; NTB 331,2; NTK 101,3; NK 7,1.

JD 288,4: དགྲིལ་འཁོར་ཆེན་པོ་ཡངས་པ་ཡིན། ། ཅེས་པ་ནི། འདིའི་དོན་པས་རྒྱུད་ཡངས་ཏེ། ཆོས་ཐམས་ཅད་
དང་མཐུན་པའོ། །

⁹⁰ ལྷོ་ལྷོ་ *em.*] ལྷོ་ལྷོ་

⁹¹ བཤེས་གཉེན། *em.*] བཤེས་གཉེན།

རིག་འཛིན་སངས་རྒྱལ་བསྟན་པུ། [#6]

ལྷགས་འཆང་གྲུ་བཟང་པོ། [#7]

འིན་ཅན་མཆེ་མཆོག་དོ་རྗེ། [#8]

དེས་བདག་ནམ་མཁའི་མིང་ཅན་ལ་གནང་བའོ།⁹² [#9]

ལུས་དག ཅེ

[#1.] The great incarnate Vidyādhara (Rig 'dzin rGod ldem can) [gave this to]

[#2.] Dran mchog rDo rje dpal and [then on to]

[#3.] mTshan ldan Byams pa bshes gnyen,

[#4.] Drin can Sangs rgyas dpal bzang,

[#5.] sNgags 'chang Chos rgyal bsod noms,

[#6.] Rig 'dzin Sangs rgyas bstan pa,

[#7.] sNgags 'chang Śākya bzang po, and

[#8.] Drin can Che mchog rdo rje.

[#9.] He (i.e. Che mchog rdo rje) gave it to me, the one with the name Nam mkha'.

Thus proofreaded.

Abbreviations and Bibliography

BDRC Buddhist Digital Resource Center.

<https://www.bdrc.io>

BuddhaNexus

<https://buddhanexus.net/>

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ICPBS International College for Postgraduate Buddhist Studies.

Jäschke Heinrich August Jäschke. *A Tibetan-English Dictionary*. 1881. (Reprint. Kyoto: Rinsen Book, 1985)

NG *rNying ma rgyud 'bum*. Numbers according to THDL.

NK Tshe ring rgya mtsho. *sNga 'gyur bka' ma shin tu rgyas pa*. 133 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2009.

⁹² གནང་འོ་མེད།] འོ་བསྟན་པུ་

- [BDRC#W1PD100944]
- NTB *rNying ma rgyud 'bum*. mTshams brag dgon pa'i bris ma. 46 vols. Thimphu: National Library, Royal Government Of Bhutan, 1982. [BDRC#W21521] Numbers according to THDL.
- NTK *rNying ma rgyud 'bum*. gTing skyes dgon pa'i bris ma. 36 vols. Thimbu: Dingo Khyentse Rimpoche, 1975. [BDRC#W21518] Numbers according to THDL.
- P Peking edition of bKa' 'gyur and bsTan 'gyur. Numbers according to the catalogue published in: Daisetz T. Suzuki (ed.), *The Tibetan Tripitaka Peking Edition Kept in The Library of the Otani University, Kyoto: Catalogue & Index*. Tokyo: Suzuki Research Foundation, 1962.
- T Taishō Shinshū Daizōkyō. Numbers according to SAT Daizōkyō Text Database.
https://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html
- TD *Thugs sgrub drag po rtsal gyi chos skor*. Gangtok: Bari Longsal Lama, 1980. 4 vols. [BDRC#W23453]
- THDL Tibetan and Himalayan Digital Library.
<https://www.thlib.org/>

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(JD) Rig 'dzin rGod ldem can (ascribed), *'Phags pa 'jam dpal gyi don 'grel zab mo*. In: *sNga 'gyur byang gter chos skor phyogs bsgrigs*, vol. 14, pp. 271–362. [S.l.]: Byang gter dpe sgrig tshogs chung, 2015. 63 vols. [BDRC#W2PD17457]

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(MS) Verse Numbers according to Davidson 1981.

(D) Kamalagupta, Rin chen bzang po (tr.), *Shong Blo gros brtan pa* (rev.). *'Jam dpal ye shes sems dpa'i don dam pa'i mtshan yang dag par brjod pa*. D 360, rGyud, ka 1b1–13b7.

(NK) *'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa*. In: NK, vol. 6, pp. 1–25.

(NTB) *'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa*. Tb.424. In: NTB, vol. 21, pp. 326–349.

(NTK) *'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa*. Tk.227 In: NTK, vol. 15, pp. 97–118.

(P) Blo gros brtan pa (tr.). *'Jam dpal ye shes sems dpa'i don dam pa'i mtshan yang dag par brjod pa*. P 2, rGyud, ka 1a1–15b7.

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RT gyi dkar chag dang brgyud yig

Rin chen gter gyi mdzod chen por ji ltar bzhugs pa'i dkar chag dang/ smin grol rgyab brten dang bcas pa'i brgyud yig dngos grub sgo brgya 'byed pa'i lde'u mig. In: *Rin chen gter mdzod chen mo*, vol. 2, pp. 49–617. Paro: Ngodrup and Sherab Drimay, 1976–1980. 111 vols. [BDRC#W20578]

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