Foreword

This study is a revision of a thesis accepted for the Doctor of Philosophy degree in 2007 at SOAS, University of London, where the help of many scholars and friends of Tibetan culture was originally acknowledged. I would particularly like to renew my gratitude to Tadeusz Skorupski for his help and support through the years, Michael Hahn for his hospitality and advice during a memorable time spent at the University of Marburg and Gene Smith† for sharing his invaluable insights and interest in the 15th century work upon which this study is based.

On the basis of Tibetan historical sources, my intention in Part 1 has been to provide a general outline on the life and works of the protagonists of a tradition that changed the history of Tibetan Buddhism by integrating the ethics of the *prātimokṣa* with the yogic ideals of the lay tantrist, leading to a legacy that permeated most schools after the turn of the first millenium. Notwithstanding a number of relevant studies and articles that have appeared in recent times, I do not believe a basic sourcebook has been written where one may look up individual bKa' gdams pa masters and the spiritual treasures they imparted, particularly one that takes into consideration the central concept of lineage and the importance placed on the oral tradition, themes that have influenced the composition of an overwhelming variety of works in the history of Tibetan literature. In Part 2, an edition of the earliest specialized history of the school is provided with the aim of showing the centrality of Lo dgon pa's work in understanding the doctrinal position of the bKa' gdams pas and how subsequent portrayals are increasingly polemical in nature. The source that has been selected may not be the oldest available record, but for reasons shown in due course, the earliest sources fail to supply us with comprehensive accounts of the school. It transpires the bKa' gdams pas are better understood as a group of autonomous local traditions that shared spiritual ancestry to Atiśa, some of which survived as distinct entities at least until the end of the 15th century. It is my hope that in preparing this preliminary study for distribution, both students and specialists will find a readable work upon which further questions may be raised on the legacy of the school, particularly due to the relevance of the practical teachings, so invaluable in today's context, the bKa' gdams pas are known to have emphasized.

I am indebted to authorities such as H.H. Dalai Lama XIV and the late Kyabje Lati Rinpoche for explaining and transmitting the main works of the school as they have been passed down by generations of spiritual adepts and demonstrating how the oral tradition is regarded as embodying the core of their evolving significance. I must also extend my gratitude to the former Director of Tibet Foundation, Karma Hardy, for sharing his experiences and contacts in the Tibet Autonomous Region. I would like to thank Fabrizio Falzone for his assistance in the task of converting the original format of this book to Unicode. I am once again indebted to Burkhard Quessel of the British Library for his assistance in obtaining Tibetan materials in the Asian Collections and generously taking time out of his schedule to make unprocessed holdings available to me. I remain indebted to Francesco D'Arelli, Elena de Rossi Filibeck and Michela Clemente for assistance in accessing the vast resources of the Fondo Tucci at the Istituto Italiano per l'Africa e l'Oriente, the fate of which currently remains uncertain due to a number of factors. I would also like to express my gratitude to Charles Manson of the Bodleian Library at Oxford University for several bibliographical insights. I thank the SOAS Alumni Association for providing remote access to scholarly journals, a welcome step in the challenging campaigns of independent researchers. I am also indebted to Kalsang Wangmo of the Tibetan Buddhist Resource Center for making scanned works available to me for research purposes. I would like to express my gratitude to Birgit Kellner for forwarding my manuscript to an anonymous reviewer, supplying me with invaluable suggestions on earlier drafts and generously agreeing to include it in the WSTB series. The patience of the editors is requested in having decided to distribute this study in digital format at no cost to the reader or the environment. I would like to dedicate this book to the memory of my teacher Geshe Tsultrim Gyeltsen (1924-2009) and his lessons on the importance of viewing Buddhist texts as the sacred records of a living spiritual tradition beyond the intellectual plaything of academic research.

GPV
Mysore
March 1, 2013

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Abbreviations

CHB Bu ston Rin chen grub (1290-1364). *bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod* (1322-1326) in *The Collected Works of Bu-ston*, Part 24. Śata-piṭaka Vol. 64. New Delhi: International Academy of Indian Culture, 1971.

DTN 'Gos lo tsā ba gZhon nu dpal (1392-1481). *Deb ther sngon po*. Cheng du: Si khron mi rigs dpe skrun khang, 1984.

GBC dGe ye ba Tshul khrims seng ge. *rGya bod chos 'byung rin po che*. Blockprint kept in the collection of Otani University. Edited by Khetsün, S. Miyake, M. Iuchi, S. Mekata: Kyōto, 2007.

KCL 'Jam mgon A mes zhabs Ngag dbang kun dga' bsod nams grags pa rgyal mtshan (1597-1662). *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho* (1634). Unpublished manuscript obtained from David Jackson and Orna Almogi.

KCN Lo dgon pa bSod nams lha'i dbang po (1423-1496). *bKa' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong* (1484) in *Two Histories of the bKa'-gdams-pa Tradition from the Library of Burmiok Athing*. Gangtok: Gonpo Tseten, 1977. Edited in Part 2.

KCS Las chen Kun dga' rgyal mtshan (b.1440). *bKa' gdams kyi rnam par thar pa bka' gdams chos 'byung gsal ba'i sgron me* (1494). Fondo Tucci 366. *dBu med* copy published in New Delhi: B. Jamyang Norbu, 1972. Blockprint W23748 obtained from the Tibetan Buddhist Resource Center. Edited by Mig dmar rgyal mtshan: Lhasa, 2003.

KLB *bKa' gdams glegs bam.* dGa' ldan phun tshogs ling version. Partial Lhasa version published as *Kadam Phacho Part One*. Gangtok: Sikkim Research Institute of Tibetology, 1977. Kun gsal sgang po che'i ri khrod version of the *Bu chos* preserved in Fondo Tucci 363/1. Partially edited by mKha' 'gro tshe ring: 1993.

KSB dByangs can lha mo, Padma tshul khrims, Rin chen tshe ring, bKra shis, eds. *bKa' gdams gsung 'bum phyogs sgrig*. Chengdu: Si khron mi rigs dpe skrun khang, 2006-.

KSN Paṇ chen bSod nams grags pa (1478-1554). *bKa' gdams gsar rnying gi chos 'byung yid kyi mdzes rgyan zhes bya ba bzhugs* (1529). Edited by bSod nams tshe brtan in Gangs can rig mdzod 36. Bod ljongs bod yig dpe rnying dpe skrun khang, 2001.

LRG Tshe mchog gling Yongs 'dzin Ye shes rgyal mtshan (1713-1793). *Byang chub lam gyi rim pa'i bla ma brgyud pa'i rnam par thar pa rgyal bstan mdzes pa'i rgyan mchog phul byung nor bu'i phreng ba* (1787). Edited by sByin pa rgya mtsho, Dharamsala: Bod gzhung shes rig dpar khang, 1996.

GLM Don rdor. *Gangs ljongs lo rgyus thog gi grags can mi sna*. Lhasa: Bod ljongs mi dmangs dpe skrun khang, 1993.

PGT 'Jam dbyangs mKhyen brtse dbang po (1820-1892), *Gangs can bod yul du byon pa'i gsang sngags gsar rnying gi gdan rabs mdor bsdus ngo mtshar padmo'i dga' tshal*. Bir: Sherab Gyaltsen, 1992.

NLC *Jo bo rje'i rnam thar lam yig chos kyi 'byung gnas zhes bya ba 'brom ston pa rgyal ba'i 'byung gnas kyis mdzad pa bzhugs so* in *Kadam Phacho Part One*, Gangtok: Director, Sikkim Research Institute of Tibetology, 1977, 1-45 and in *Jo bo rje dpal ldan a ti sha'i rnam thar bka' gdams pha chos zhes bya ba bzhugs so*, Zi ling: mTsho sngon mi rigs dpe skrun khang, 1993, 229-291.

NTG *Jo bo rje dpal ldan mar me mdzad ye shes kyi rnam thar rgyas pa bzhugs so*. dGa' ldan phun tshogs ling version.

NGY *Jo bo rin po che rje dpal ldan a ti sha'i rnam thar rgyas pa yongs grags bzhugs so* in *Kadam Phacho Part One*, Gangtok: Director, Sikkim Research Institute of Tibetology, 1977 and in *Jo bo rje dpal ldan a ti sha'i rnam thar bka' gdams pha chos zhes bya ba bzhugs so*, Zi ling: mTsho sngon mi rigs dpe skrun khang, 1993.

NTL *dPal snar thang chos sde'i lo rgyus*. Lhasa: Bod ljongs mi dmangs dpe skrun khang, 1983.

YLC Shākya Rin chen sde. *Yar lung jo bo'i chos 'byung* (1376). Lhasa: Bod ljongs mi dmangs dpe skrun khang, 1988.

ZLN *Zhus lan nor bu'i phreng ba lha chos bdun ldan gyi bla ma brgyud pa rnams kyi rnam thar bzhugs so*. sNar thang version.

Introduction

This study represents a summary and edition of the *Myriad Rays of the Sun*,[1] the earliest surviving history dedicated to the bKa' gdams pa school of Tibetan Buddhism authored by the ecumenical master Lo dgon pa bSod nams lha'i dbang po (1423-1496) in 1484. For the period surveyed in this work, use is also made of the slightly younger *Illuminating Lamp*[2] of Las chen Kun dga' rgyal mtshan[3] which appeared ten years later. A study of Lo dgon pa's history is of considerable relevance in Tibetan and Buddhist Studies due to focusing on what has been called the first distinctive Tibetan Buddhist order.[4] With the translation of canonical works and the production of early commentarial literature, it has been known for some time the bKa' gdams pas played a key role in the transmission of Indian Buddhism to Tibet. After the death of Atiśa in 1054, the objective of the first seats established by the school was to invigorate the traditions of the *prātimokṣa* and the *vinaya*, suggesting the fortunes of the bKa' gdams pas initially hinged upon the proliferation of the monastic ideal.[5] Emphasis on classical themes in Buddhist thought persisted

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[1] Specifically, the *bKa' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong* published in 1977 is summarized in Part 1 and edited in Part 2. The title of Lo dgon pa's work does bring to mind Bāṇa's epigrammatic use of *sahasramarīcimālini rājānam* in the *Kādambarī*, see KEITH: 1953, 327, but the Tibetan sense and its corresponding translation differs in ways shown in Chapter 2.

[2] *bKa' gdams kyi rnam par thar pa bka' gdams chos 'byung gsal ba'i sgron me*, referred to throughout as KCS, ed. MIG DMAR RGYAL MTSHAN: 2003. Due to the common tendency to simplify archaic readings in a number of modern reproductions published in the last few decades in China, as reported for instance by DOTSON: 2006, 16, I have primarily relied upon Fondo Tucci 366, a complete blockprint dated to the regency of *mi dbang* 'Phrin las rgya mtsho (1660-1668).

[3] Long ago, TUCCI: 1971, 226-227 identified the *c'en las of rTse t'ang* as scholarly figures renowned in the field of logic.

[4] MCKAY: 2003, 12.

[5] On early bKa' gdams pa contributions to the study of the *vinaya*, see Part 2, 187 and KCS 61r.6.3, 63v.4.3 et seq.

throughout their history with contributions to *abhidharma* exegesis.[6] The rise of the bKa' gdams pas in the mainstream current of Tibetan scholasticism is discerned by the subsequent compilation of the Buddhist canon at the monastery of sNar thang.[7] Fragmentation into autonomous local traditions, on the other hand, was caused by a variety of factors. Changing paradigms in the development of Tibetan thought led to a decline in the monastic ideal in areas where the school initially flourished. Furthermore, taking the example of sNar thang and the growth of Buddhist dialectics during the 13th century, the standardization of the scriptural colleges gradually came to eclipse the ecumenical currents of thought and early exegetical systems transmitted in ancient seats of learning and familial lines by lay and monastic authorities. Regional vicissitudes surrounding land, patronage and conflict unfolded throughout their history due to the growth of the Saṅgha and inadequate ties with powerful figures of the laity. It is perhaps the unique background which sets apart the bKa' gdams pas during the widespread endorsement of Buddhism that led to notable developments in Tibetan biography (*rnam thar*),[8] the mind training tradition (*blo sbyong*) and works on the gradual stages of the path to enlightenment and the Buddha's teaching (*lam bstan rim*), which left a lasting impact in the history of Tibetan literature.

Upon close examination, Lo dgon pa's history represents a unique portrayal of the bKa' gdams pas. The work views the school as a group of autonomous local traditions rather than a proto-dGe ldan pa movement or unified sect, as it continues to be understood in a number of current studies.[9] Differences are found with works that continue to occupy a prominent role in our understanding of the bKa' gdams pas such as the *Blue Annals* and the Las chen

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[6] EIMER: 1977, 233-237.

[7] As the volume of scholarship on the Tibetan canon has come to resemble a discipline in its own right, due to limitations of scope in this study it will suffice to point out Lo dgon pa's emphasis on the oral traditions of exegesis from which the canon is traced.

[8] ROBERTS: 2010, 181-182 suggests the bKa' gdams pas were among the first authors of Tibetan biographies, influenced for instance by *Bodhicaryāvatāra* V, 103. Along with the *Sikṣāsamuccaya*, the *Bodhisattvabhūmi* and *Mahāyānasūtrālaṃkāra* of Asaṅga, the *Jātakamālā* of Ārya Śūra and the *Udānavarga* of Dharmātrata, these works became known as the *six texts* of the bKa' gdams pa school, see Part 2, 6.1.

[9] ROESLER: 2008, 396 refers to Lo dgon pa as a dGe lugs pa master without substantiating the claim with sources on his life and times. A reading of these works in Chapter 1 demonstrates his doctrinal position was considerably ecumenical in nature.

history.[10] One example is the depiction of the rNgog tradition. Reflecting views of the earlier dGe g.ye ba history, Lo dgon pa differs with the *Blue Annals* by considering it one of the local traditions inspired by Atiśa. Other distinct features of his work include a flair for celebrating the intuitive and common sense variety of folk Buddhism over the dialectical approaches of the logicians and philosophers in gradual ascendance during his times.[11] The yogic and ecumenical ideals of the instructional masters (*gdams ngag pa*) to whom Lo dgon pa traces his ancestry, are given precedence over the scholarly endeavors undertaken for instance at sNar thang. Lo dgon pa's silence on the compilation of the Kanjur and Tanjur exemplifies this point. Greater emphasis is found on the oral traditions carefully traced in his work, including those that are described as giving rise to the canon. Works on Buddhist logic (pramāṇa) and the classics of the Yogācāra and Madhyamaka schools earn no mention in his early curriculum of bKa' gdams pa literature, another indication of a more populist interpretation of Buddhist thought unrestricted to the elevated discourse of logicians and philosophers.

A chronological analysis of the sources reveals that at an initial stage, a bKa' gdams pa[12] represents an adherent of an ideal that appears to blur

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[10] HELLER: 2002, 51 limits the sources of her paper on the bKa' gdams pas to the earliest biographies of Atiśa and the *Blue Annals*, seemingly unaware of the historical debate surrounding the origins of the school. VAN DER KUIJP: 2006, 3-4, 13-14, in weaving an informative literary context for the *Blue Annals*, goes a step further and notices differences between the chronologies of the bKa' gdams pa school in the 'Gos and Las chen history. Although the role of Lo dgon pa's earlier work is regrettably overlooked much like other studies, he does, however, point to the interesting possibility that the *Blue Annals* was composed by disciples of 'Gos, which may explain peculiarities in the treatment of various lineages.

[11] Skepticism towards placing a disproportionate emphasis on debate may be discerned in Atiśa's own writings, for instance in the *sKyabs su 'gro ba'i bstan pa*, ed. and tr. SHERBURNE: 2000, 452-3, *nyin mtshan gyi ni dus kun tu / rtsod pa slob phyir rtsod pa sbyong / snyams bshad la sogs chos la 'jug / tshe ni don med myur du 'da' / mchog gi lam las de nyams 'gyur.*

[12] The term *jo bo bka' gdams* is attested in the early 14th century ZLN: 32r as a general reference to the hermeneutics of Atiśa. Part 2, 10, 202 shows that by the 15th century, the term *bka' gdams* ***pa*** specifically came to denote the endorsement of Atiśa's interpretation of Buddhist thought. Lo dgon pa indicates that although Atiśa bestowed his instructions (*gdams*) on the Buddha's word (*bka'*) upon 'Brom, it was the latter's three chief disciples who would first became known as *the* bKa' gdams pas. 14th-15th century sources are consistent in conveying a sense of *bka'**i*** rather than *bka'* ***dang*** *gdams* of 16th-17th century portrayals of the school's name, see Part 2, 64, n. 988. A

distinctions of ancient and subsequent periods of tantric translation, notions greatly emphasized in more polemical examples of Tibetan historical writing. Atiśa's purported discovery of the *Ka khol ma* in Lhasa led him to be regarded as a treasure revealer (*gter ston*) or Buddhist prophet in certain sources.[13] Atiśa's main disciple 'Brom accepted the validity of tantric works associated with the rNying ma period.[14] Studies have also asserted that certain figures associated with the bKa' gdams pa school accepted the validity of the *Guhyagarbha-tantra*.[15] Therefore, one of the fundamental assumptions made in this study is that it is problematic to characterize the bKa' gdams pas as anything beyond figures associated with autonomous local traditions inspired in varying degrees by Atiśa.

Part 1 supplies a new interpretation of the school in the light of Lo dgon pa's work, whose sources were early biographies of individual masters, many of which, notwithstanding recent archeological discoveries and reproductions, have yet to resurface. The critical text supplied in Part 2, accompanied by an index of proper names and Sanskrit equivalents, aims to make his unique digest of early sources more accessible to those with an interest in the contested origins of the school. Although this is intended as a study of Tibetan literature rather than history, the historical legacy of the school must to some extent be addressed. Individual biographies supplied in the work are generally arranged in chronological order by the author. Materials from sources of similar antiquity are culled to arrive at a basic chronology for the protagonists of the school from the 11th-15th century.[16] Certain limitations must, however, be made.

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reading of Lo dgon pa's history therefore improves upon persistent interpretations of the term from 16th-17th century sources endorsed for instance by KAPSTEIN: 2006, 98 as "scripture and precept…".

[13] VAN DER KUIJP: 1996, 47. SØRENSEN, HAZOD, GYALBO: 2007, Part II, 466-467 date the *discovery-cum-compilation* of this work to 1050 and provide a discussion of its lineage of transmission.

[14] For 'Brom's study of the rNying ma *tantras* under Se btsun dBang phyug gzhon nu, see NGY: 1993, 146.15.1, 216.1.2, which does, however, note he desisted from certain teachings inconsistent with those of Atiśa. On his mastery of the *tantras* belonging to both periods of translation, see DTN 324.3.3 et seq.

[15] SMITH: 2001, 17, 313.

[16] There are of course other studies that have appeared in recent times, for instance several Japanese language articles written by Iuchi to which I have not had access. RAI: 2006 supplies us with a useful overview of the bKa' gdams pa school. The main contributions of this study are a survey of early monasteries with useful graphs, Ibid. 98-122 and the translation of several letters ascribed to 'Brom, Ibid. 166-181. Rai's

Due to the fact Lo dgon pa covers many themes in the development of Buddhist thought until the 15th century, emphasis is placed on the bKa' gdams pas of Tibet, where the literary value of his work is centered. In an attempt to capture the flavor of the text and the earlier sources upon which it is based, translations are provided for direct quotes of important masters, particularly those attributed with composing works named by Lo dgon pa. On the other hand, for the lists of names that have been abridged in the case of lengthy abbatial successions, full accounts may readily be accessed in the Critical Text and Index that follows in Part 2. Another limitation consists in the treatment of Lo dgon pa's bibliography of bKa' gdams pa literature. Although reconstructed Sanskrit entries are provided along with references to the canon and the appropriate studies whenever possible, no attempt has been made to identify the earliest extant manuscripts of these works in the source languages. Nor should the reconstructed titles be taken as evidence that works *are* extant in other source languages. The purpose of this preliminary contribution to the study of the bKa' gdams pas is to build a framework for the *Tibetan* contingent of the school's literature and the masters and oral traditions from which it originates.[17]

Historical Context

The rise and fall of regional hegemonies as well as intermittent periods of Mongol and Mǐng influence played a significant role in the configuration of Tibetan power during the late 15th century.[18] The gradual ascendance of the Mongol/dGe lugs pa regime in the 16th century[19] appears to represent a turning

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work, however, falls short in several ways. Firstly, it does not take Lo dgon pa's history into consideration and omits important scholarly contributions that have been made in recent years, Ibid. xxiii, for instance noted in the study of early *phyi dar* monasteries associated with the bKa' gdams pas in SØRENSEN, HAZOD, GYALBO: 2007, Part II, 659-759.

[17] In the instructional bKa' gdams pa lineage from which Lo dgon pa originates, emphasis is placed on the oral tradition embodied in the *lam/bstan rim* tradition, with the scriptures viewed as supplementary teachings (*rgyab chos*), see Part 2, 8, n.5.

[18] WYLIE: 1980, 322 makes important observations on the role Mǐng dynasty patronage played in the establishment of early dGe ldan pa monasteries and the flourishing of the school after consolidating its religious influence in central Tibet.

[19] WAYMAN & SANGUINETTI: 1975, 163 point to a date of 1578 when secular authority over Tibet was handed to bSod nams rgya mtsho (1543-1588), the first master to be granted the title of *tāla'i bla ma* by the Mongols.

point in the mode of interaction among schools and to a certain extent marks the advent of the high-theocratic period.[20]

In the fragmented political environment of the times, central Tibet witnessed a decline of the Phag mo gru diarchy (c.1350s-1434) and hostilities resumed between rival figures of dBus and gTsang in the struggle for Yar lung,[21] a common pattern in Tibetan history which often enabled foreign powers to assert influence, establish control and exact tribute. A struggle for succession ensued between the lords of Rlangs and Rin spungs in the 1430s that eroded the prestige of the dominant Phag mo gru.[22] The decline of a central authority affected the balance of patronage extended to Buddhist schools by clans experiencing varying fates.[23] The crisis that ensued by the mid-15th century[24] saw one of the last generations of *paṇḍitas* to visit the Tibetan plateau in Vanaratna (1384-1468)[25] upon the invitation of a troubled Phag mo gru,[26] perhaps as an attempt to revive the prestige of the regime. Renowned scholars who served at the court included the celebrated author of the *Blue Annals* 'Gos lo tsā ba, who was ordained at a bKa' gdams pa monastery[27] and educated at the

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[20] For more on the second conversion of the Mongols, their affiliation with rival lineages and the role of the *tāla'i bla ma* incarnations, see ELVERSKOG: 2007, 4-6.

[21] PETECH: 1990, 141, SMITH: 2001, 50 and SØRENSEN: 2005, 311 share an underlying theme in arguing the struggle for control of Yar lung represents one of the major factors conditioning the historical and religious dynamics of 15th century Tibet.

[22] WYLIE: 1980, 322-323. In a more recent article, SCHWIEGER: 2009, 319-326 has shown dignitaries of the Phag mo gru pa regime continued to use Mĭng titles and seals to exert authority in periods of declining fortunes.

[23] In his article on the life of the Tibetan philosopher Shākya mchog ldan (1428-1507), one of the masters of a young Lo dgon pa, CAUMANNS: 2010, 207 indicates his connection with the lords of Rin spungs. Although Shākya mchog ldan is often linked with the Sa skya pas, Caumanns claims the matter remains up for debate, Ibid. 206.

[24] JACKSON: 1989, 7.

[25] According to EHRHARD: 2002: viii, Vanaratna journeyed to Tibet on three occasions, in 1426, from 1433-1436 and from 1453-1454, see also SHASTRI: 2002, 131-136.

[26] GLM 516.

[27] In his study of 'Gos lo's exegesis of the *Ratnagotravibhāga*, MATHES: 2008, 133 translates several passages from his biography authored by ZHWA DMAR CHOS GRAGS YE SHES: 2004. For *lam zur zer bas bzur byon yang* Ibid. 469, n. 671, the vocative of *'dzur ba* is overlooked in his translation of "I told [myself it would be better] to leave the way. He also left [the way]". Without taking any credit away from the value of the

scriptural college of gSang phu. Beginning as a servant (*zhabs 'bring*), noble stock and the acquirement of erudition elevated 'Gos to prominence at the court of *mi dbang* Grags pa 'byung gnas (1414-1445). He translated for Vanaratna[28] and served as tutor to three princes.[29] In subsequent times, he was also patronized by the lords of Rin spungs. This suggests that holding an eminent status at various courts, besides noble stock and erudition, may have contributed to a wide distribution of his works such as the *Blue Annals*.[30] The eminent status 'Gos held at various courts suggests the *Blue Annals* was at least to some extent influenced by his role as an official scholar. This suggests that Tibetan histories of individual lineages represent essential complements when interpreting the development of Tibetan ecclesiastical history on the basis of the *Blue Annals*.

Beyond central Tibet, conflict arose between Glo bo and Gu ge and foreign threats were brought on by a campaign led by Zainu-l-ʿAbidīn (r. 1420-1470) into Tibetan speaking regions bordering Kashmir.[31] On the borders of the Tibetan speaking world during the early Mǐng dynasty, a gradual ennoblement of the Mongols may be discerned. Clashes and intrigue within the ranks of Phag mo gru led to changes in the bestowal of patronage.[32] Changing dynamics led to the decline of the 'Bri gung,[33] enabling the dGe ldan pas to significantly grow in influence. When regional vicissitudes temporarily abated, the doctrines of the Tibetan gradualist Tsong kha pa Blo bzang grags pa (1357-1419) spread in dBus, gTsang and beyond,[34] which marks somewhat of a shift towards the transmission of local traditions in specific regions.[35] The teachings of his

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study, we may be forgiven for pointing out the more correct and emphatic reading of the passage as, "Step aside, he said, and although I did so…" for the purpose of highlighting the importance of colloquial Tibetan in the translation of Tibetan biographies.

[28] EHRHARD: 2002, viii.

[29] SMITH: 2001, 16.

[30] GLM 516.

[31] VITALI: 1996, 516, 532-533.

[32] WYLIE: 1980 has made a case for the overall role that geo-politics played in the bestowal of patronage during the 15th century and the struggle for hegemony in central Tibet, which in many ways remains a valid framework for understanding this period.

[33] PETECH: 1978, 361.

[34] VITALI: 1996, 90-94.

[35] WYLIE in MCKAY: 2003, 484.

disciple mKhas grub *chos rje* dGe ldan legs dpal bzang po (1385-1438) rapidly spread as far as Gu ge.[36] Late 15th century Tibet is characterized as a period of regional vicissitudes[37] and the mixture of local traditions during periods of relative stability. The gradual shift in transmitting wealth from familial to reincarnated lines of succession was also a significant factor in the evolving configurations of secular and religious authority.[38]

Literary Context

The 15th century belongs to a systematic and formative period in the history of Tibetan literature, where a considerable volume of philosophical and historical works made their appearance in the aftermath of the canonical compilations and the beginnings of originally Tibetan exegesis. The staging of Buddhist councils and debates (*chos gra skor*) populated by a considerably larger Saṅgha contingent exposed growing distinctions among systems (*lugs*) originating with particular pan-Indic masters and ancient seats of learning such as Vikramaśīla and Nālandā. Histories of individual traditions subsequently appeared with greater frequency.[39] The *Myriad Rays* reflects this tendency by referring to the Sa skya, Zha lu, Mar pa and Dags po bka' brgyud traditions[40] and emphasizing the bKa' gdams pa perspective on various aspects of Indian and Tibetan Buddhist history.[41]

An analysis of bKa' gdams pa sources reveals the protagonists of the school originally recorded their heritage with oral and written testaments of liberation or biographies (*rnam thar*) dedicated to individual masters.[42] Anthologies of

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[36] Ibid.

[37] JACKSON: 1989, 2, 4, 7.

[38] SMITH: 2001, 81.

[39] MARTIN: 1997, 62-82.

[40] Part 2, 83.

[41] Ibid, 45, 378, 386.

[42] ZLN: 64r discusses the transmission of biographies by successive generations of Atiśa's disciples who were termed *jo bo yab sras kyi rnam thar 'dzin*, as well as the preservation of his legacy through this process, Ibid. 95v.2.4, 104v. The same work also recounts that biographies were initially transmitted in both an oral and written forms, from face to face, ear to ear and hand to hand, Ibid. 105r.4.5. This notion is used in a broader context in YLC 89.16 as a designation for Atiśa's successors who would become known as the bKa' gdams pas. SØRENSEN: 1994, 18-19 refers to these figures

works representing local traditions of sNar thang have recently come to light and afford us with valuable glimpses into the lives and legends surrounding early figures of the bKa' gdams pa school.[43] As the bKa' gdams pas acquired a doctrinal identity in the broader spectrum of Tibetan Buddhism, local traditions of biographical records were standardized into lineage histories during the 15th century, the period to which Lo dgon pa's history, and the most comprehensive sources on the development of the bKa' gdams pa school belong.

The earliest Tibetan references to the *bka' gdams* do precede the 15th century by a considerable margin. Atiśa's biographical tradition belonged to an oral tradition that lasted for about a century before it was put into writing, the importance of which has been alluded to in previous studies.[44] The earliest literary artifacts on the life of Atiśa are praises attributed to his direct disciples Kṣitigarbha and Nag tsho, frequently referred to by the epithet of Gung thang pa (b.1011).[45] The two longest biographies of Atiśa specifically quote Nag tsho's work,[46] highlighting the aim of providing some degree of commentarial

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as *text-holders*, although it should be added they played a significantly larger role by holding the responsibility of transmitting the legacy of renowned masters who were regarded as embodying the essence of their respective traditions.

[43] For an early life of 'Brom in the recently available anthology of mChims Nam mkha' grags (1210-1285), see ROESLER: 2007, 140-142 and EIMER: 2008, 381-386. It should be pointed out, however, that passages of the *sTon pa'i rnam thar* translated in the former article such as *pha bo thang rin po che'i phung por song bar rmis | nang par sum pa mthu chen dang rnal 'byor pa chen po dang dgon pa pa gsum gyis ltas bzang lags sam zhus pas bzang lags gsung | de nas dgon pa 'debs par thag bcad* were already known us in Lo dgon pa's history, which represents a digest of early sources published in 1977, ed. VETTURINI: 2007, vol. 2, 123, see also Part 2, 204 *pha bong thang…thag bcad*. In another article, ROESLER: 2008, 398 lists the figures included in the mChims anthology as Tilopa, Nāropa, Ḍombipa, Atiśa, 'Brom, Po to ba, Shar ba pa, Chu mig pa, Dpal ldan pa, Gnas lnga mkhyen pa and Sangs rgyas sgom pa in what appears to represent the record of an oral tradition or Vajrayāna lineage.

[44] EIMER: 1985, 6, 47. In a separate context, SCHWIEGER: 2002, 127-154 has pointed to the oral tradition in the construction of a Tibetan collective identity and several relevant points have also been raised by VAN SCHAIK: 2007, 186-191. JAHODA: 2007, 231 reminds us of the *Weltbild* transmitted in songs, stories, epics, tales and legends, for which there is ample evidence in a reading of Lo dgon pa's work and earlier sources.

[45] EIMER: 1977, 137-155.

[46] Ed. EIMER: 2003.

elaboration.[47] Laconic references to 'Brom are found as early as the history of *mnga' bdag* Nyang Ral pa can Nyi ma 'od zer (1136-1204).[48] To this period we may also add a recently studied list of translations authored by the 13th century master Rig ral, who held known ties with sNar thang.[49]

From the 13th century onwards, the corpus of biographical writing was sufficiently vast to merit arrangement into anthologies, works that reach a high point with the *bKa' gdams glegs bam*.[50] Precursors in Buddhist literature are found in both the Indic[51] and Chinese contexts.[52] Parallels are found in the *bKa' brgyud gser 'phreng*[53] of Mon rtse pa Kun dga' dpal ldan (b.1408). In the *bKa' gdams glegs bam* anthology, the *Zhus lan nor bu'i phreng ba* is of particular

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[47] NGY: 1977, 26v.3.3.

[48] Ed. MEISEZAHL: 1985, 339.2.2 et seq. for Atiśa, 330.1.4 for 'Brom ston pa and 327.1.5 and 341.2.1 for sPu (Po) to ba. Other references to bKa' gdams pa masters in this work represent little more than a list of names.

[49] The *Thub pa'i bstan pa rgyan gyi (me tog/nyi 'od)* of Rig ral composed in 1261 has been described as both a survey of canonical works and a history by MARTIN: 1997, 43. The work, reproduced in KSB: 2007, vol. 51, 53-157 and KSB: 2009, vol. 61, 191-266, provides a unique division of Tibetan Buddhist history into an early, middle, and late period. For an edition and translation, see SCHAEFFER & VAN DER KUIJP: 2009, reviewed with customary insight by WEDEMEYER: 2011. Citing earlier studies, APPLE: 2009, 5-7 identifies Rig ral with a Dar ma rgyal mtshan and compares his list of works with the recently unearthed 'Phang thang ma register.

[50] For the influence of the *bKa' gdams glegs bam*, or KLB, on Lo dgon pa, see EIMER: 1977, 277. Eimer has described four versions, Ibid. 71-80 and the presence of a fifth from sDe dge was first noted by EHRHARD: 2002, 29. The work is divided into two sections entitled *Pha chos* and *Bu chos*, respectively dealing with Atiśa and 'Brom. Both of the sections are comprised of various works. The *Pha chos* has been published in India in 1977 and in China in 1993. SIMS MILLER: 2004 dedicated a doctoral dissertation to a study of the *Glegs bam* which requires mention. The version of the *Bu chos* I have consulted is Fondo Tucci 363/1 from Kun gsal sgang po che'i ri khrod in gTsang entitled *'Brom ston pa rgyal ba'i 'byung gnas kyi skyes rabs bka' gdams bu chos le'u nyi shu pa bzhugs so*, a version known already in ROESLER: 2008, 401, n. 12. Large portions of the work have recently been translated by JINPA: 2008 on the basis of a partial version released by the Library of Tibetan Classics in 2005.

[51] For a translation of the Abhayadātta anthology, see DOWMAN: 1985.

[52] Two examples are T 2076, 51 and T 2061, 50, see MEINERT: 2006, 38-39.

[53] On the nature and contents of this work, see SMITH: 2001, 39, 46.

interest.[54] Comprised of questions and answers posed by generations of masters and disciples on meditative practices of the school such as the sixteen droplets (*thig le bcu drug*),[55] the work sheds light on the meditation instructions practiced by Atiśa's early retinue and their descendants of sNar thang.[56] The version of 'Brom gZhon nu blo gros (b.1271) appeared in written form in 1302.[57] This early 14th century work, however, represents an oral history of the masters who transmitted the teachings of the *bKa' gdams glegs bam*[58] more than a construction of the school's identity, as previous studies have suggested.[59] A close reading of the work reveals it is limited to the biographies and sayings of Atiśa and his early followers, whereas Lo dgon pa supplies us with a more refined and comprehensive picture of the school by discussing the development of local traditions beyond sNar thang until the 15th century. That histories of this period occupied a central place in the literature of the bKa' gdams pa school has been noticed by renowned figures of the ecumenical movement.[60] It appears Lo dgon pa's work was particularly aimed at testifying the legacy of oral traditions nearing extinction, the kernel of the bKa' gdams pa teaching as it is portrayed in the sources.[61] Demonstrating the spiritual origins of the tradition is also an aim shared with the *lam/bstan rim* literature of Tibetan Buddhism.[62] In addition to the curriculum supplied in his last chapter, the style and content of the *Myriad Rays* would appear to support the assertion that Tibetan histories are of considerable doctrinal significance.[63]

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[54] The work is fully entitled *Zhus lan nor bu'i phreng ba lha chos bdun ldan gyi bla ma brgyud pa rnams kyi rnam thar*, or ZLN 24r-106r.6.7.

[55] EHRHARD: 2002. Several works on the *thig le bcu drug* maṇḍala of the bKa' brgyud pa school have been listed in a recent contribution by OROSZ: 2009, 615 to catalogue the Tibetan collection of the Hungarian Academy of Sciences.

[56] ZLN 78v3.3.

[57] EIMER: 1977, 92-93 and EHRHARD: 2002, 33.

[58] ZLN 102v.

[59] SIMS MILLER: 2004, ROESLER: 2007.

[60] 'JAM DBYANGS MKHYEN BRTSE DBANG PO: 1992, 49.

[61] Part 2, 186, 188, 348, 379.

[62] Ibid. 370.

[63] SMITH: 2001, 39.

In the 14th century, we find the appearance of classics in Tibetan historical writing such as the Bu ston[64] (1290-1364) history written sometime between 1322 and 1326. Given it was beyond the literary scope of his work, Bu ston hardly provides us with insights into the legacy of the bKa' gdams pas. He recounts that Atiśa arrived in dBus, had three disciples known as Khu ston of Yar lung (c.1011-1075), rNgog and 'Brom and transmitted his system to the latter.[65] The Bu ston history did, incidentally, come to represent Lo dgon pa's main source on the diffusion of Buddhism in India. References to the school in the *Hu lan deb ther*[66] of 1346 consist of little more than a bare list of names. Interestingly, this list was copied almost verbatim in later records such as the *rGya bod yig tshang*[67] and *sTag lung chos 'byung*.[68] The *Yar lung chos 'byung*,[69] while explicitly reliant on the Bu ston history,[70] represents another source that influenced the author of the *Myriad Rays*.[71]

It is the late 15th century that produced the most comprehensive sources on the development of the bKa' gdams pa school. In 1474, the dGe g.ye ba history attempts a brief chapter on the development of Atiśa's lineage.[72] As indicated in greater detail below, dGe g.ye ba's treatise appears to have supplied the outline for Lo dgon pa's work. Of greater literary value, however, we find the

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[64] For a paraphrased translation of Bu ston's biography, see SEYFORT RUEGG: 1966. Although in many ways the standard source on the life of Bu ston, it is worth taking into consideration remarks made by DE JONG: 1994, 99-102 on the absence of a critical apparatus.

[65] CHB 137v.3.4-137v.4.2, part. ed. SZERB: 1990, 87.

[66] 'TSHAL PA KUN DGA' RDO RJE: 1961, 50-51 alias Si tu dge ba'i blo gros, author of the *Hu lan deb ther* of 1346.

[67] STAG TSHANG PA SHRĪ BHU TI BHA DRA alias STAG TSHANG PA DPAL 'BYOR BZANG PO: 1979, 241-253.

[68] CHAB SPEL TSHE BRTAN PHUN TSHOGS: 1992, 706-711.

[69] For extant versions of this 14th century work, see MARTIN: 1997, 61-62.

[70] YLC 89.3.

[71] KRAMER: 2007, 7.

[72] *rGya bod chos 'byung rin po che*, or GBC, 9v.5.6-17v.1.3. Attention to the unique exemplar of this work, which does appear to lack a first chapter, was first brought to us by MARTIN: 1997, 77-78. For an edition, facsimile reproduction and Japanese introduction, see KHETSÜN, MIYAKE, IUCHI, MEKATA: 2007. Besides the importance of making this work more accessible to scholars outside Japan, issues surrounding editorial practice have been pointed out in a review article by WEDEMEYER: 2008, 782.

contribution made by the *Blue Annals* only several years later, the high point of Tibetan historical writing following the contributions of Bu ston.[73] A pattern of debate is discerned with the appearance of the Lo dgon pa history again only several years later. Though it never reached the prominence of the *Blue Annals*, the *Myriad Rays* would prove to bear a fascinating history nonetheless. In the 17th century, it was copied almost verbatim by the Sa skya pa master A mes zhabs (1597-1662) or scribes at his court,[74] who made rather significant editorial additions and omissions analyzed in Part 2, differences that rather do betray a less than impartial orientation. Information supplied by Gene Smith† indicates a manuscript of the A mes zhabs history was kept at either Sa skya or 'Bras spungs until it was brought to Běijīng during the Cultural Revolution. Lo dgon pa's work itself survived as a result of being copied in a script resembling the *ldan lugs*[75] by the rNying ma pa historian Kaḥ thog rig 'dzin Tshe dbang nor bu (1698-1765). Favorable remarks on Lo dgon pa's history supplied by Tshe dbang nor bu in his scribal colophon attest the work was accepted by a reputed rNying ma pa antiquarian, in the light of which it is difficult to conclude it was acutely sectarian in orientation.[76] The year after the appearance of the Las chen history in 1494, a similar work was composed by Paṇ chen Ye shes rtse mo (b.1433) which has yet to resurface.[77] Before ascending to the throne of dGa' ldan, Paṇ chen bSod nams grags pa (1478-1554) composed a brief work on the bKa' gdams pa school in 1529. Seemingly forgetting Lo dgon pa's work, however, sources written after 1494 are largely confined to revisiting the Las chen history.[78]

The relationship between the 14th century sources on one hand, the dGe g.ye ba and Lo dgon pa histories on the other, in addition to the uniqueness of the

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[73] Referred to as DTN, the fifth chapter of 'Gos lo tsā ba's history, Ibid. 297-396 is dedicated to Atiśa and his lineage.

[74] This work is described in SOBISCH: 2007, 207-208 as being based on the work of Lo dgon pa, although it is not pointed out it represents an almost verbatim copy.

[75] ZLA BA TSHE RING ET AL: 2000, 168-169.

[76] Part 2, 388.

[77] MARTIN: 1997, 82.

[78] The most prominent of later works is the Lam rim lineage history composed by Tshe mchog gling *yongs 'dzin* Ye shes rgyal mtshan (1713-1793), who relied heavily on the Las chen history. For example, the biography of *dge bshes* 'Dzeng dGon pa ba dBang phyug rgyal mtshan (1016-1082) contained in Ye shes rgyal mtshan's *Lam rim bla ma brgyud pa'i rnam thar* of 1787, see SBYIN PA RGYA MTSHO: 1996, 206.28.2-207.13.1 is copied almost verbatim from KCS 110r.1.1-110r.4.4.

Las chen history in distinguishing *old* and *new* bKa' gdams pa schools, point to the existence of different versions of bKa' gdams pa history.[79] The mnemonic nature of the passages found in the three 14th century records points to the enduring role of the oral tradition in the transmission of historical knowledge, as studies have shown in the case of Atiśa. Although at this stage the matter remains a hypothesis, the existence of different versions of bKa' gdams pa history may reflect the perceptions of varying local traditions. What remains certain is the centrality of Lo dgon pa's contribution. His hesitation to employ the periodization of *old* and *new* bKa' gdams pa schools endemic of the Las chen history and later dGe ldan pa chronicles, besides the limited role afforded to Tsong kha pa, point to an authorial intent of conveying the autonomy of the bKa' gdams pa school. The scholarly value of investigating Lo dgon pa's history therefore consists in exposing his unique portrayal of the local traditions for which the bKa' gdams pa school subsequently became renowned.

Relationship with the dGe ldan pas

At least a brief mention is required on the frequent distinction made between *old* and *new* bKa' gdams pa schools when referring to the bKa' gdams pas and dGe ldan pas, who only later became known as the dGe lugs pas. We have noted this distinction is attested at least as early as the Las chen history. Tsong kha pa, whose ordination name mirrored that of the sNar thang figure mChims Blo bzang grags pa (1299-1375), held a documented affinity for the bKa' gdams pa teachings. His formative years were spent cultivating masters such as Rig ral,[80] sPyi bo lhas pa[81] and the twelfth abbot of sNar thang *mkhan chen* Kun dga' rgyal mtshan (1338-1400), all of whom held known ties with the school,

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[79] The presence of local traditions in the bKa' gdams pa school and differences in the works they produced has already been alluded to by SØRENSEN: 1999, 179, who identifies a gTsang lineage of bKa' gdams pas from sNar thang. It is likely that the instructional lineage represents another local tradition to which Lo dgon pa's current of thought originated.

[80] KASCHEWSKI: 1971, 77. It should be noted that Lo dgon pa does not mention Rig ral in his work. Due to internal evidence surrounding the figures of Tsong kha pa and sGam po pa, this would suggest that he too was not considered a full fledged bKa' gdams pa for reasons of a doctrinal nature.

[81] Due to obvious chronological considerations, this does not correspond with the eponymous master of Sa skya paṇḍi ta. This later sPyi bo lhas pa taught Tsong kha pa the *bKa' gdams glegs bam* as well as the *Bodhipathapradīpa* of Atiśa. Tsong kha pa is recorded as having conducted studies at the bKa' gdams pa monasteries of sNar thang and Ra sgreng, see KASCHEWSKI: 1977, 82, 234.

particularly at sNar thang.[82] Tsong kha pa's biography recounts he had visions of Atiśa and 'Brom,[83] a legend pointing to certain particularities of his doctrinal orientation. Tsong kha pa, however, cultivated a great number of traditions in his time, therefore the bKa' gdams gsar ma epithet for the tradition of his followers is perhaps better explained by other factors. With the restoration of bKa' gdams pa monasteries fallen into disuse by the dGe ldan pas, a revival of the monastic ideal was undertaken, supplying a model upon which comparisons were subsequently drawn with Atiśa's invigoration of the *prātimokṣa* and *vinaya*[84] in the regional hegemonies that proliferated after the demise of the Tibetan empire (c. 650-850).

Blo bzang grags pa is referred to only twice in Lo dgon pa's history, which further suggests the author was concerned with portraying the autonomy of Atiśa's tradition.[85] Unlike the Las chen history, Lo dgon pa's work never merited being carved into blocks or inclusion in an important anthology of dGe ldan pa literature,[86] which reinforces the notion of its singularity. That sources after the 15th century primarily rely upon the Las chen history tells us that Lo dgon pa's work was effectively forgotten or perhaps even suppressed by the ideological vicissitudes of his times. As shown in Chapter 1, while Lo dgon pa was a spiritual grandson of Tsong kha pa, he also cultivated a notable critic of the dGe ldan pas[87] in Rong ston Shākya rgyal mtshan (1428-1507). The evidence therefore suggests his work is independent of the dGe ldan pas, portraying the bKa' gdams pas as a number of autonomous local traditions

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[82] NTL 46-48.

[83] KASCHEWSKI: 1971, 141-142, 144, 192.

[84] GLING PA BA TSHE DBANG: 1987, 12. This is of course a topic that cannot be explored in adequate detail due to limitations of scope, but in a review article, COGHLAN: 2005, 2, draws our attention to shifting currents of thought from the *vinaya* and *abhidharma* in earlier periods to the rise of scholasticism, scriptural colleges and emphasis on the Madhyamaka, which to a certain extent may be used to differentiate the bKa' gdams pa and dGe ldan pa schools.

[85] The first mention of Blo bzang grags pa lists him as one of the masters of a certain Rin po che Rin chen rgyal mtshan who figures in the abbatial lineage of Lo and Bya yul monasteries, see Part 2, 306. The second mention describes his cultivation of the two bKa' gdams pa teaching lineages leading to his composition of a long and short *lam rim* work on the basis of Gro lung pa's *bstan rim*, see Part 2, 325.

[86] LHAG PA TSHE RING: 1990, 172-173.

[87] Rong ston is recorded as having conducted a debate with one of Tsong kha pa's main disciples mKhas grub dGe legs dpal bzang (1385-1438), see CABEZÓN: 1992, 17-18.

inspired by Atiśa, prior to the period in which their contested legacy was claimed by varying systematic currents of Tibetan Buddhist thought.

Reasons for Composition

The opening stanzas of Lo dgon pa's history indicate he was urged to compose his treatise by one of his trusted masters,[88] in what appears to betray the existence of a stirring debate in his times. In the colophon, the identity of this figure is revealed as *mkhan chen* dGe g.ye ba Tshul khrims seng ge,[89] a 15th century master who flourished at Lo[90] and Bya yul. Although various masters were known by this name,[91] this figure appears to correspond with the author of the dGe g.ye ba history. The lack of sources at dGe g.ye ba's disposal[92] would appear to provide a motive for ordering his disciple to compile a more detailed account on the rise of the bKa' gdams pas. Lo dgon pa humorously remarks upon needing constant reminders to complete his work as a result of laziness.

Another reason for composition is found in the number of oral traditions mentioned by Lo dgon pa. The relatively small number of surviving traditions points to a period of decline in the bKa' gdams pa school in the late 15th century, with one report of a seat being converted into a Bon temple, the influences of which have been shown in other studies.[93] One example of the oral traditions named by Lo dgon pa is the sNur system, described as the cult of Sarvavid-Vairocana[94] transmitted by Atiśa to his direct disciple Go mi sgom

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[88] Part 2, 10.

[89] Ibid. 388.

[90] SØRENSEN, HAZOD, GYALBO: 2007, Part I, 20-21, n. 7 inform us that the Lo valley corresponds to the Nyen kar of the *Old Tibetan Annals*, the royal residence in the 7th and early 9th century. It was only with the establishment of the bKa' gdams pa monastery in the 1090s that Lo acquired its subsequent name.

[91] Las chen refers to a *mkhan po* dGe ye ba who was the preceptor of Sangs rgyas ston pa at a monastery in lHo brag later associated with Lo and Bya yul, see KCS: 1972, 525.6.2, 526.1.2, 589.3.2.

[92] WEDEMEYER: 2008, 781.

[93] MARTIN: 1996, 636-637 suggests Atiśa may have attended a Bon consecration ceremony, see also Part 2, 322 for another mention of Bon.

[94] For an image of this deity excavated from Nālandā, see DAVIDSON: 2002, 149. The importance of the cult of Vairocana prior to Atiśa's arrival is illustrated by the

chen.[95] Another oral tradition is traced to Atiśa's disciple Rong pa 'Gar dGe ba gsal,[96] a layman who received the oral instructions of the *brāhmaṇa* Jetāri and other tantric teachings in Mang yul, mChims,[97] sNye thang[98] and bSam yas. In the curriculum of bKa' gdams pa literature found in the last chapter of Lo dgon pa's history, the presence of another oral tradition is discerned: passed down by 'Brom to sPyan snga ba Tshul khrims 'bar (1033-1103), Bya yul ba gZhon nu 'od (1075-1138), gTsang pa rin po che Nam mkha' rdo rje (1076-1160) and Glang lung pa (1123-1193), the latter put the teachings into writing in the form of a *lam rim* treatise.[99] The oral tradition traced to Atiśa's attendant rNal 'byor pa was passed to *dge bshes* sTod lung pa Rin chen snying po (1032-1116), lHa bzo, Nya ga mo pa dKon mchog 'od zer, Rin po che Glang lung pa (1123-1193) and subsequently to Lo dgon pa's root-guru Rin po che Tshul khrims dar (b.1374). This transmission was put into notes (*zin bris*) prior to becoming a seemingly lost work known as the *bsTan rim chen mo*.[100]

There is evidence to suggest Lo dgon pa was influenced by earlier writings or contemporary perceptions in his times.[101] The anonymous *kha cig* is used

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prominent place its statue held in the one of the first Buddhist temples built in Tibet, see SØRENSEN: 2005, 123.

[95] Part 2, 186, 379.

[96] Ibid. 188.

[97] Based on Dunhuang materials, WANGDU: 2009, 84-95 has traced the history and influence of the mChims clan to the period of twelve kingdoms prior to the 7th century.

[98] For the history of the Tāra temple in sNye thang, see YE SHES DBYANG PHYUG: 1987.

[99] Part 2, 369.

[100] Although I have not been able to identify this work, KSB: 2011, vol. 101, 3-554 is one example of a relatively lengthy *bstan rim* work yet to receive scholarly analysis.

[101] KRAMER: 2007, 7 has correctly pointed to Lo dgon pa's reliance on the YLC with regards to the life of rNgog Blo ldan shes rab. In the clearest instance, Lo dgon pa quotes the YLC directly, see Part 2, 300, on the advent of the *thus chen brgyad*, see YLC 100.16. However, given Lo dgon pa names his source for the life of rNgog as Gro lung pa's biography, see Part 2, 328, ed. DRAM DUL: 2004, it seems there is more to the relationship between the YLC and the *Myriad Rays* than Kramer points out. For instance, Lo dgon pa adds 1. Ra sgreng to the places visited by Blo ldan shes rab named in YLC 126.4, 2. a reference to the biography of Gro lung pa, and 3. a mention of Gro lung pa's failed nomination to the abbacy of gSang phu. Although a critical edition of the YLC is required to address this matter comprehensively, it appears Lo dgon pa's account of the rNgog lineage is a summary of YLC 124-134 with the exception of remarks surrounding the controversial life of Gro lung pa.

over a dozen times in his work.[102] In the biography of Atiśa, Lo dgon pa refutes certain views on the first meeting with 'Brom and calculations for the duration of his tutelage.[103] It remains a possibility that Lo dgon pa's critiques were at least in part aimed at other historians. Atiśa's departure from India is placed in 1038 rather than the 1040 of the *Blue Annals*.[104] Furthermore, Lo dgon pa portrays the rNgog tradition in a considerably different light. 'Gos devotes a separate chapter to the rNgog tradition where he begins by asserting they were not bKa' gdams pas.[105] This assertion was rejected by Lo dgon pa, who consistently adopts references to rNgog in the *bKa' gdams glegs bam* as the more bKa' gdams pa sounding name of *dge bshes* gSang phu ba. The controversial assertion made in the *Blue Annals* supplies further evidence for the presence of acute polemics in the work.[106] 'Gos lo tsā ba's version of bKa' gdams pa history continues by attributing rNgog with the establishment of the great scriptural colleges of Sa skya, Zha lu and sNar thang, whereas Lo dgon pa limits himself to highlighting the contributions of the rNgog tradition in the lineages inspired by Atiśa.[107] It appears the association of the bKa' gdams pas with places where influential scriptural colleges were founded in later times stimulated an enduring debate in Tibetan history. Ironically, the close

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[102] One reference is made to defend Atiśa's assertion that Candrakīrti was Nāgārjuna's disciple, see Part 2, 45. Other works are quoted on the age of Atiśa upon his departure from India, Ibid. 145, on the possibility that 'Brom's master sGra'i tsher ma is a reference to *paṇḍita* Smṛtijñānakīrti, Ibid. 198, on the alternative grouping of *dge bshes* Kham pa lung pa as the fourth great disciple of 'Brom, Ibid. 210, on some of the other works composed by Kha rag sgom chung, Ibid. 215 and other less significant instances.

[103] Ibid. 203.

[104] DTN 303.14.3 et seq.

[105] Ibid. 399.5.1-399.5.7. In remarks on the Khara Khoto manuscripts and current scholarship on the bKa' gdams pa contingents, KANO: 2008, 169 distinguishes the bKa' gdams pa from the gSang phu traditions. However, in his discussion of Buddha-nature (tathāgathagarbha) theory, KANO: 2009, 271-276 then groups the rNgog tradition within the bKa' gdams pa school, which points to a certain degree of confusion in determining the precise relationship between rNgog and the bKa' gdams pas.

[106] SMITH: 2001, 16 describes the *Blue Annals* as a polemical defense of the rNying ma tradition after the controversial editorial policies of Bu ston. VITALI: 2006, 235-236 notes the difference between the biography of Ba ri lo tsā ba Rin chen grags (1040-1112) composed by the Sa skya pa master *slob dpon* bSod nams rtse mo (1142-1182) and the portrayal of his life in the *Blue Annals*, which neglects the period in which he became associated with the Sa skya pas.

[107] Part 2, 334.

relationship shared by the two traditions has led modern scholars to include works of the rNgog tradition in the *bKa' gdams gsung 'bum*.[108]

What amounted to attributing the establishment of the great scriptural colleges of gTsang to the bKa' gdams pas, whose spiritual legacy was claimed by the likes of Las chen, a product of the dGe ldan pa scriptural college of rTse thang,[109] was in turn controversial for figures to emerge from rival seats of learning such as A mes zhabs.[110] Copying Lo dgon pa's history almost verbatim, an important passage on the rNgog tradition was altered in a blockprint of his *Ocean of Amazing Corrections*.[111] According to the variant reading, rNgog and his disciples were considered (*rtogs*) the foremost lineage of Atiśa's tradition rather than included (*gtogs*) among them, as Lo dgon pa had originally maintained.[112] Although the presence of one variant may of course be explained by reasons besides historical manipulation, a number of other instances discussed in Part 2 illustrate peculiarities of the A mes zhabs history that strike us as less than impartial in nature.

Outline of the Work

Lo dgon pa's history opens by praising the Buddha and his spiritual descendants culminating in the figure of Atiśa. The first chapter traces the origins of the school to the genealogy of Buddha Śākyamuni. For the subject of Buddhism in India, histories of the Guhyasamāja and Cakrasaṃvara

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[108] Referred to throughout as KSB, see DBYANGS CAN LHA MO et al: 2006-. The collection makes a considerable number of works of the school available and opens new areas of research. However, the inclusion of works authored for instance by the Zha lu masters and Pa tshab Nyi ma grags (b.1055) indicates the incorporation of a considerably broader range of literature. A similar pattern is also discerned in the *bKa' gdams dpe skon gces btus* series launched in 2006. It is therefore important to manage expectations on the extent to which the KSB actually reproduces bKa' gdams pa works.

[109] LHAG PA TSHE RING: 1990, 173.

[110] KRAMER: 2008, 489-510 provides a study of the *gsan yig* of A mes zhabs, where influences such as Ngor and the Sa skya pas are identified, in addition to a bibliography of sources on his doctrinal identity.

[111] *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho* (1634). Blockprint in the collection of the Mi rigs dpe skrun khang in Běijīng dating to the 1930s or 1940s referred to as KCL, see 88r.6.2.

[112] Part 2, 333-334.

traditions[113] are named along with other works, which in most instances may be traced to Bu ston.[114] The Buddha's biography contained in the first chapter of Lo dgon pa's work also relies upon a certain *Lam yig*.[115] This last work recounts a legend that the Buddha personally transmitted his teachings to Kāśyapa prior to his demise.[116] This concept was used to depict Kāśyapa as the Buddha's spiritual heir,[117] whose legacy was perpetuated in the development of Buddhist lineages. Lo dgon pa does not significantly diverge from Bu ston until we reach the advent of Buddhism in Tibet. As the preliminary chapters of his work closely follow the Bu ston history, portions of which have received the attention of scholars, the contents are abridged.

The second chapter of Lo dgon pa's history deals with the diffusion of Buddhism in India. The main subjects include the compilation of the Buddha's word during the successive councils, the formation of the eighteen Buddhist

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[113] Ibid. 68. GRAY: 2009 has provided useful insights into the origins of these traditions.

[114] Vinītadeva's account of the eighteen schools, Ibid. 16-17 may be traced to CHB 89v.3.4-89v.6.2. Like the majority of Tibetan histories, Bu ston's work itself is derivative in nature, with portions of it having been copied from an earlier treatise authored by Sa skya paṇḍi ta Kun dga' rgyal mtshan (1182-1251), see MEINERT: 2006, 31. For a more comprehensive list of Bu ston's sources, at least for the portions of his work dealing with the history of Buddhism in Tibet, see SZERB: 1990, xii-xv.

[115] For at least the portions dealing with Atiśa, EIMER: 1977, 96-97, 255, 274-275 describes this work as a textual model for Lo dgon pa as well as an archaic biography of the master absorbed into the *bKa' gdams glegs bam*. This work is referred to below as NTG, which bears the marginal title of *Lam yig*.

[116] The second passage on the transmission of the Dharma from the Buddha to Mahākāśyapa in Part 2, 29, 59 may be traced to NTG 12v.4.2 et seq. Another important contribution made by EIMER: 1979, vol. 2, is the synoptic edition of the two longest biographies of Atiśa (referred to in this study as NGY, NTG) where this passage may also be found, Ibid. 38. Although our approach will be to consider each source independently in order to demonstrate the unique contributions of each work and the local tradition it represents, references to Eimer's edition and painstaking contributions are supplied in due course.

[117] In having to limit the scope of this study, I can only allude to the complexities involved in tracing the theory of lineage in Buddhist sources of Indic, Chinese and Tibetan origin. Comparisons of similar antiquity with the sources culled by Lo dgon pa may for instance be drawn with the writings of Dōgen Kigen (1200-1253), see COOK: 1983, 17. On the concept of *dharma heirs* who carried on the tradition of their masters in Chinese sources, see MEINERT: 2006, 38.

schools and the compilation of the Mahāyāna *sūtras* and *tantras*. The narrative seldom departs from the model of earlier histories in tracing the uninterrupted lineage of the Buddha's word, which is summarized in the interest of literary criticism and maintaining coherence with the aims of Lo dgon pa's work. The compilation of the *sūtras* is attributed to historical and legendary figures in the guise of the bodhisattvas Mañjuśrī and Vajrapāṇi. The history of Indian Buddhism is portrayed as a personal transmission of teachings from master to disciple, in certain instances during visionary and dreamlike experiences. From the Buddha's transmission to Kāśyapa, the Buddhist lineages were gradually vested into the figures of Nāgārjuna[118] (c.3rd century) and Asaṅga (c.375-430).

The third chapter supplies us with abridged biographies of these masters. The protagonists in the diffusion of Mahāyāna Buddhism are respectively attributed with inspiring lineages on the profound view (*zab lta*) of emptiness and the expansive conduct (*rgya spyod*) of the bodhisattva, which may be considered literary portrayals of the Madhyamaka and Yogācāra currents of Buddhist thought. Lo dgon pa also discusses the history of a third lineage in the Vajrayāna, which is traced to Śākyamuni's legendary transmission to king Indrabhūti.[119] The complete teachings of Buddhism were reported to have been grasped by Atiśa during his scholarly and meditative quest for the *true* Dharma, which took him from Central Asia to Sumatra and finally to Tibet. The presence of Sanskrit manuscripts of tantric works in bSam yas, given the pattern of Atiśa's earlier travels, supplies us with another incentive for his journey.[120] Atiśa is portrayed as having completed his quest by seeking out all

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[118] For a review of scholarship on the problematic dates for Nāgārjuna, see MABBETT: 1998, 332-346. By correlating information on the Sātavāhana dynasty with sculptural references found in the *Ratnāvalī*, WALSER: 2005, 61 places Nāgārjuna's life in third century Andhra.

[119] Due to limitations of scope, no claims are made in this study to further our understanding of the historical development of Tantric Buddhism, the problems of which have been nicely summarized by WEDEMEYER: 2001, 259. Recent studies by scholars such as Schopen and DAVIDSON: 2002 have drawn attention to historical sociology in explaining developments in the Mahāyāna and Vajrayāna traditions, which, however, highlight but one aspect of scholarly discourse on the subject. Remarks on the grouping of the *tantras* in early Tibetan sources are provided in DALTON: 2005. For the grouping of the *tantras* according to the earliest biographies of Atiśa, see GREY: 2009, 15-17.

[120] Certain tantric works Atiśa discovered at bSam yas were reported as having been sent back to India, see NGY: 1977, 67v.3.4.

existing traditions of the Dharma known in his day and becoming a worthy successor of the Buddha with their mastery and diffusion.[121]

The fourth chapter of the *Myriad Rays* represents a synthesis of the two longest biographies of Atiśa.[122] Although these works have yet to be individually translated, much is already known on Atiśa's life, therefore emphasis is placed on his role in the establishment of the bKa' gdams pa school. Due to focusing on his worldly deeds instead of his secret visions and spiritual attainments, the author classifies these works as belonging to the general or ordinary variety (*thun mongs*). Due to his reluctance to enter into the details on the extraordinary depictions of the life of Atiśa such as the *dNgos grub kyi 'od zer*, part of a seemingly lost compilation of tantric texts authored by 'Brom, Lo dgon pa limits himself to laconic references to this work. As in the Buddha's case, the biography of Atiśa opens with his genealogy and birth. The discussion of his early studies isolates the singularity of his tutelage under the master Dharmakīrti of Sumatra, in what represents one of the best known Indic masters seeking Buddhist instruction in modern day Indonesia.[123] Atiśa's tutelage under Dharmakīrti is portrayed as having made the greatest impact on his doctrinal position for several reasons. Firstly, Sumatra was where Atiśa is believed to have realized the meaning of kindness (maitrī) and compassion (karuṇā), described as the fundamentals of Mahāyāna Buddhism. Secondly, it represents the setting where Atiśa received the mind training teachings, celebrated by the bKa' gdams pas as the essence of Mahāyāna Buddhism.[124] Dharmakīrti is the first master in Lo dgon pa's work to have received practical instructions on the Buddha's word,[125] one of the earliest references to the term *bka' gdams* in the *Myriad Rays*, arguably pointing to an Indonesian influence in the core teachings of the bKa' gdams pa school.

Atiśa is depicted as a highly born youth who embraced the life of a *siddha* in his early years, a proud scholar who matures into a *sthavira* of Vikramaśīla

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[121] Part 2, 86-87 also quotes the *Lam yig* on the meeting of Nāropa (c.956-1040) and Atiśa, when Nāropa presumably declared Atiśa the foremost Buddhist master of his times.

[122] EIMER: 1977, 250. Besides the two longest biographies of Atiśa contained in the KLB synoptically edited by EIMER: 1979, the shorter biographies of Atiśa contained in the same anthological work have been analyzed in MEISEZAHL: 1990, 334-350.

[123] Part 2, 65.

[124] Ibid. 102.

[125] Ibid. 64.

in his middle age, and in later life, as a gentle and complete *guru* fond of adventure with a deep sense of veneration for his tutelary deity Tārā, with whom he is believed to have regularly conversed throughout his life. Lo dgon pa respectively compares Atiśa's embodiment of the scholarly and yogic ideals in the later diffusion of Buddhism in Tibet with the scholarly efforts of the *bodhisattva* Śāntarakṣita and the yogic efforts of the *siddha* Padmasambhava in the earlier diffusion. His efforts to settle debates on the tantric translations of various periods[126] and inconsistencies in the *prātimokṣa*, *bodhisattva* and *tantric* ideals led to the composition of the root-text of the bKa' gdams pa school in the *Bodhipathapradīpa* between 1042 and 1044.[127]

Lo dgon pa's greatest literary contribution is found in the last two chapters of the *Myriad Rays*, which are duly accorded a closer reading. Occupying almost half of the text, the fifth chapter is dedicated to the rise and fall of local traditions established by Atiśa's disciples in various regions of Tibet. Virtually all sources identify his chief disciple as the celibate householder of the nomadic Byang region 'Brom ston pa rGyal ba'i 'byung gnas (1004-1064).[128] Atiśa's transmission to *dge bshes* sTon pa, a frequently employed epithet, greatly resembles the episode of the Buddha's transmission to Kāśyapa. The life of 'Brom[129] is portrayed as having been dedicated to political maneuvering, raising alms and gathering the necessary consensus among rival clans to obtain safe passage for Atiśa in various regions of Tibet to promote Buddhism. The narrative maintains that 'Brom, a widely renowned scholar before meeting his new master, was predestined to serve as Atiśa's greatest advocate. However, the sources betray the master himself chose 'Brom among the lot of Tibetan lords. 'Brom rejected the teachings he had previously received which were in

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[126] MCKAY: 2003, 7.

[127] EIMER: 1985, 10 suggests Atiśa drew his division of the three aspirants from the *Abhidharmakośa*. However, it must be noted that depictions of the three types of *sādhakas* in the history of Indian literature are common to both Buddhist and Buddhist influenced works such as *Yogasūtra* I, 22.

[128] KCS 60v.6.4. Although virtually all of the relevant Tibetan histories assert that Atiśa transmitted the essence of his teachings to 'Brom, Atiśa's biographies suggest that not all of his disciples accepted 'Brom as their leader. One example is Khu ston brTson 'grus g.yung drung, on whom see NGY: 1977, 83v.2.5 and SØRENSEN: HAZOD, GYALBO: 2007, Part II, 404-409.

[129] Although it is not a publication claiming to be of any scholarly value, a useful book was written on the life of 'Brom by BOUSSEMART: 1999. By drawing from histories of the bKa' gdams pa school, the book demonstrates how the works contain material of doctrinal significance.

contradiction with those of Atiśa, the specifics of which, unfortunately, are glossed over in the sources. 'Brom is remembered as a great diplomat among feuding clans and scholar of the *tantras* associated with both periods of translation.[130] His status as a householder in all probability enhanced his campaign to influence Tibetan lords centered on the lay-tantrist ideal.[131] With the establishment of Ra sgreng monastery (1056-1057), the land of which was donated by one of his benefactors, an attempt was made to carve out a place for the disciples of Atiśa to cultivate the *vinaya*, that for doctrinal reasons, was perceived as an essential component in the survival and proliferation of the Buddhist teaching.[132]

After Atiśa's death in sNye thang, however, a diaspora ensued. His chief disciples returned to their regional spheres of influence and established seats of learning rather than becoming unified under 'Brom at Ra sgreng.[133] Enduring regional vicissitudes that long plagued Tibetan history would explain why certain disciples of Atiśa were banished from sNye thang only a year after his passing.[134] Another expulsion ensued after the demise of 'Brom. The sources are candid on the flight of Po to ba Rin chen gsal (1027-1105) or sTag lung pa chen po from Ra sgreng, citing tensions surrounding land and patronage among lay and monastic inhabitants, apologetically referred to as the religious famine

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[130] DTN 324.3.3 et seq.

[131] DAVIDSON: 2002, 171-173, 237-239 has discussed the evolution of the *lay siddha* ideal in India, aspects and tendencies of which were in all likelihood assimilated into Tibetan thought.

[132] Although considerably dated in nature, FERRARI: 1958, 38-39, 77 was one of the first scholars to elaborate on 'Brom's establishment of Ra sgreng to protect Atiśa's relics and house his disciples, using the example of his seat in Vikramaśīla. In the mid-13th century, Ra sgreng suffered devastation as a result of strife. The fortunes of the monastery were later revived, partially due to being the place where Tsong kha pa composed his famed *lam rim* and reinstated important religious festivals, see KASCHEWSKI: 1971, 234. On the basis of several sources and field visits, recent studies of the monastery and its legends are supplied by ROESLER: 2007 and SØRENSEN: HAZOD, GYALBO: 2007, Part II, 404-409.

[133] After Atiśa's demise, Legs pa'i shes rab built a monastery in gSang phu and Khu ston another in Yar lung. Nag tsho commissioned an Indian artist named Kṛṣṇapāda to paint a portrait of Atiśa and his main disciples, on the back of which he inscribed the *bsTod pa brgyad bcu pa*. The painting was later kept at the temple of gSang phu ne'u thog due to its great value, see NGY: 1993, 220.3.2-221.3.1.

[134] EIMER: 1985, 9.

of Ra sgreng (c.1085-1115).[135] The period of indigence appears to represent a crisis where monks were starved out of Ra sgreng by the laity. Besides the melancholic depiction it earns in the sources, scarce interest in supporting the newly formed Saṅgha may be discerned at this stage. The bKa' gdams pas no longer had the spiritually authoritative *paṇḍita* to exempt them from religious controversy, or the charismatic figure of 'Brom from regional vicissitudes. Not one of his disciples occupied the place of spiritual and secular leadership after his demise. Early masters of the school may have been displaced more out of necessity than choice, but are celebrated in the sources for embodying the ideal of the homeless monk,[136] which led to subsequent comparisons with the *arhat* tradition.[137] With the growth and enrichment of the Tibetan biographical tradition, Po to ba and other figures came to be regarded not only as the bKa' gdams pas, but as embodiments of the sixteen *arhats*,[138] which later gave rise to a cult in sNar thang.

Lo dgon pa records that Atiśa's teaching was preserved in three autonomous local traditions established by the disciples who shared a part of his relics. 'Brom represented the nomadic Byang, rNgog was a native of mNga' ris who settled in gSang phu, while Nag tsho originated from the border region of Gung thang. Unlike early references to the school made in the Nyang ral and Bu ston histories,[139] Lo dgon pa does not consider Khu to have been one of the great three. Having established a monastery near the former center of the Yar lung dynasty, he is portrayed with a sense of ambivalence and distrust due to his attempts to settle Atiśa at his residence by use of intrigue.[140] Nag tsho is also portrayed ambivalently for several reasons discussed in the sources.[141]

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[135] SØRENSEN: 1999, 176-178. For a discussion of the abbatial succession of Ra sgreng monastery, see BSTAN 'DZIN DON GRUB: 1987, 50-57, 60 and SKAL BZANG: 1995, 91.

[136] NGY: 1977, 93v.6.1.

[137] ZLN 77v.6.7.

[138] KCS 219v.2.2.

[139] YLC 95.11 endorses Bu ston's position in this regard.

[140] KCS 74r.4.2 et seq.

[141] Although praised for having cultivated Atiśa at great length, Nag tsho is also remembered for soliciting remuneration for his translation services, breaking his promise to take Atiśa back to India within three years and abandoning him on his death bed, see NTG 79v.6.5, 67v-68r, 68v, 96v. But as the inclusion of his lineage in Lo dgon pa's work suggests, the ambivalence is not necessarily evidence that Nag tsho was

Despite the contrasting accounts, it transpires the diffusion of Atiśa's teaching took place at the sites where the four founders of the school were active, giving rise to a number of local traditions which survived for centuries as a result of being passed down in familial lines of descent.

After the demise of 'Brom, the fragile consensus he built during his life collapsed. Lo dgon pa faithfully recounts that 'Brom was unable to find a single individual capable of embodying his spiritual attributes. The predominance of the householder ideal at this stage is demonstrated by the difficulties his monastic followers underwent at Ra sgreng following his demise. At a very early stage, the spiritual tradition of Atiśa branched into the textual lineage (*gzhung pa*) of Po to ba and the instructional lineage (*gdams ngag pa*) of sPyan snga ba Tshul khrims 'bar (1033-1103),[142] demonstrating there was never truly a unified current of thought among the bKa' gdams pas. The third main disciple of 'Brom, Phu chung ba gZhon nu rgyal mtshan (1031-1106), appears as a lineage master of the *Zhus lan nor bu 'phreng ba* and restricted practice of the *thig le bcu drug*. In an effort to trace the origins of the bKa' gdams pa school to the heritage of Indian Buddhism, early sources identify the three lineages of the Madhyamaka, Yogācāra and Vajrayāna transmitted by Atiśa with the three lineages 'Brom transmitted to Po to ba, sPyan snga ba and Phu chung ba,[143] honorifically referred to as the three brothers or three friends (*sku/grogs mched gsum*). Following legends traced to the *bKa' gdams glegs bam*,[144] the literary construction of a cult is discerned by the deified portrayal of Atiśa and 'Brom, and the portrayal of the three brothers as embodiments of the bodhisattvas

discredited by the bKa' gdams pas, as suggested by APPLE: 2009, 16 on the basis of the *Blue Annals*.

[142] SØRENSEN, HAZOD, GYALBO: 2007, Part II, 469 refer to the lineage as stemming from a royal Yar lung line upheld by scions claiming descent from the former kings.

[143] The sNar thang version of the ZLN: 35r-35v records that Atiśa's exegetical teachings on the doctrine of profound view were entrusted by 'Brom to sPyan snga. This became known as *the cycle of sPyan snga*. Atiśa's exegetical teachings on the doctrine of expansive deeds was entrusted by 'Brom to Po to ba, which later became known as *the cycle of Po to*. Atiśa's teachings on the lineage of tantric practice-blessings were entrusted by 'Brom to Phu chung ba by means of questions and answers (*zhus lan*). The teachings contained in the cycle of Po to and the cycle of sPyan snga later became known as the textual and instructional bKa' gdams teaching lineages, on which see also NTG 106v.3.2, NGY: 1993, 226.2.1 et seq.

[144] NTG 105v-106v.

Mañjuśrī, Avalokiteśvara and Vajrapāṇi.[145] Recently unearthed sources appear to focus on the local traditions circulating for instance in sNar thang. However, Lo dgon pa's work is unique in quoting earlier biographies in their original form and discussing the rise and spread of the bKa' gdams pas in various regions.

After Po to ba's demise in 1105, a systematic effort was made to commit his teachings into writing.[146] Po to ba's heart-disciple was Zhang ston Shar ba pa Yon tan grags (1070-1141). Shar ba pa had five disciples to whom his spiritual legacy was transmitted. mChad kha ba (1101-1175) was entrusted with the teachings on the mind of enlightenment, gTum ston (1106-1166) with the blessings of the master, sTabs ka ba with the teachings on textual exegesis, Nye 'Dul 'dzin[147] with his testament of liberation (*rnam thar*) and rNal 'byor Shes rdor with his possessions (*longs spyod*), which gives us an early glimpse into the treasured aspects of Shar ba pa's legacy. Disciples of Po to ba such as Glang ri thang pa (1054-1123) produced instrumental mind training works[148] such as the *Blo sbyong tshigs rkang brgyad ma*.[149] Representing the scholarly aspect of Atiśa's teaching, the textual bKa' gdams pa lineage flourished at the monasteries of mChad kha, established by the eponymous master around the last quarter of the 12th century, sPyil bu, established by Se sPyil bu pa Chos kyi

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[145] EHRHARD: 2002, 29-30, 50-51 identifies the source of this ascription as the *bKa' gdams glegs bam*, which describes the three brothers as "embodiments of the protectors of the three Tantric families" (*rigs gsum mgon po*). To be more specific, this is a reference to the protectors of the Vajra, Padma, and Sugata tantric families represented by Mañjuśrī, Avalokiteśvara, and Vajrapāṇi, respectively. In later times, the abbots of sNar thang who traced their origins to the teachings of Po to ba's textual lineage (*gzhung pa*) were also deified, see NTL 16-18, 41-42.

[146] Po to ba's most celebrated work is of course the *dPe chos*, edited by MGON PO DAR RGYAS: 1991. SØRENSEN: 1999, 178, 180-181, 185, 188, 190-191 lists the extant versions of the work and discusses its commentarial tradition, see also ROESLER: 2008, 401-403.

[147] Some sources have raised the possibility that Nye mal 'Dul 'dzin is an alias for gTum ston Blo gros grags, see KCS 241v.2.4 et seq.

[148] Although somewhat dated, remarks on the bKa' gdams pa mind training literature are supplied by SWEET: 1996, 249. The well-known compendium entitled *Theg pa chen po blo sbyong brgya rtsa* compiled by gZhon nu rgyal mchog and dKon mchog rgyal mtshan (1388-1469), which contains mind training works of the bKa' gdams pa and other schools, has recently been translated into English for a general readership by JINPA: 2007.

[149] For an English translation, see THARCHIN: 1998.

rgyal mtshan (1121-1189) and sNar [gyi mda'i] thang, founded in 1153 by gTum ston Blo gros grags (1106-1166). mChad kha ba was the first to expound the *blo sbyong* to a general audience, which betrays a traditional attitude among early bKa' gdams pas towards teachings of a restricted nature.[150] sNar thang monastery, the seat of the bKa' gdams pas of gTsang, reached its scholastic apogee after an important school of dialectics was established during the life of the seventh abbot mChims Nam mkha' grags[151] (c.1210-1285) by the gSang phu dialectician sKyel nag Grags pa seng ge.[152] mChims was also one of the masters of *chos rgyal* 'Phags pa (1235-1280), whose toppling of the Sa skya pas as figureheads for the Mongols was inaugurated by a religious council at the textual bKa' gdams pa center of Chu mig (c.1277).[153] Besides a recently unearthed anthology, his compilatory efforts include one of Atiśa's two longest

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[150] Tantric elements may be discerned in the early mind training work of sGang Kham pa lung pa Shākya yon tan (alias *dge bshes* Yung pa ba, c.1025-1115) referred to as the *Thun brgyad ma*, see *Theg pa chen po'i blo sbyong thun brgyad ma sgang kham pa lung pa chen po'i man ngag bzhugs so*, Fondo Tucci 368/8. The work contains eight points aimed at visualization and meditation practice on training the mind, namely, 1. Training the mind in proper nourishment: 4v.1.3-8r.6.3. 2. Training the mind in proper breathing: 8r.6.4-8v.4.4. 3. Training the mind on bearing the suffering of the six types of living beings by emanating as many bodies as grains of sand in the Ganges: 8v.4.5-10v.5.1. 4. Training the mind in proper reliance upon flesh and blood: 10v.5.2-11v.1.4. 5. Training the mind in properly relying on the strewing-oblation: 11v.1.5-12r.6.4. 6. Training the mind on proper reliance upon the elements: 12r.6.5-14v.1.2. 7. Training the mind in purification by offering to migrating beings the body that is transformed into a precious wish-granting gem: 14v.1.3-15v.4.4. 8. Training the mind in the oral instructions for the time of death: 15v.4.5-19r.1.2. For selected aphorisms of Kham pa lung pa, see *bKa' gdams kyi skyes bu dam pa rnams kyi gsung bgros thor bu ba rnams*, Fondo Tucci 360/4, 179v.5.2-7.1. The anthology of sayings has also been translated by JINPA: 2008: 559-610.

[151] The history of the mChims, who later held documented ties with the bKa' gdams pas of gTsang, may at least be traced to one of the queens of Khri srong lde'u btsan, see GUENTHER: 1996, 7, n. 14. The dGyer was another clan associated with the Yar lung dynasty, see SØRENSEN: 2005, 25, which produced illustrious bKa' gdams pas such as dGyer sgom gZhon nu grags (1090-1171). There appears to be ample evidence to suggest the descendants of the Yar lung dynasty played a significant role in diffusing the bKa' gdams pa teaching among familial lines.

[152] The bKa' gdams pas of sNar thang appear to have been ambivalent on the establishment of a scriptural college. DTN 409.2.2-10.2 and KCS 264r.3.4 et seq. record the payment of a fine to obtain consent for its construction.

[153] PETECH: 1990, 24.

biographies.[154] Disciples of mChims such as Rig ral led the first efforts to survey works that would eventually become a part of the Tibetan canon. Although Lo dgon pa is silent on these events for reasons we will see, Rig ral's disciple dBus pa blo gsal[155] was responsible for the production of the first Kanjur and Tanjur that were deposited in the 'Jam dbyangs lha khang of sNar thang. During the abbacy of the tenth sNar thang abbot 'Dul ba 'dzin pa Grags pa brtson 'grus (b.1253), Qubilai (1219-1294) is also believed to have patronized the renowned seat.[156]

Representing the yogic aspect of Atiśa's legacy, the instructional lineage of sPyan snga ba Tshul khrims 'bar (c.1033-1103) produced a formidable line of spiritual adepts to which Lo dgon pa traces his ancestry. This current of thought perhaps best exemplifies the yogic precepts advocated by Atiśa's early retinue. The biography of sPyan snga ba records legends he met face to face with Nāgabodhi at Pha bong thang[157] and received tantric instruction. The influence of this master in the instructional lineage is rather striking, given sPyan snga ba studied directly under Atiśa. Unfortunately, only scarce information is supplied on the role of Nāgabodhi[158] besides some of the teachings he is believed to have imparted to sPyan snga ba:[159]

> "You may understand all things in your mind, but do not slander any of them. Your mind may be enlightened, but do not abandon your spiritual master. You may have no fear of cyclic existence and bad rebirth, but abandon even slight evils and non-virtues. You may understand that you are no different than sentient beings, but do not renounce great compassion for them. Place the mind in concentration, look towards perfect meaning, meditate on love and compassion and practice the rainbow body! The letter A is unborn, vital wind is without signs, the mind is without own-nature; they adhere to the body only a short while!"

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[154] mChims was of course the compiler of the NGY, as originally pointed out by EIMER, 1977: 104-105 and EHRHARD: 2002, 29.

[155] For more on the life of this figure, see MIMAKI: 1982, 12-15. Several of his works are found in KSB: 2009, vol. 89, 9-262 and 469-522.

[156] KCS 256r.6.4 et seq, NTL 43-44. On the role of Qubilai in Tibet, see EVERDING: 2002.

[157] Legends drawn from the KLB on this site are discussed in ROESLER: 2007, 134.

[158] DAVIDSON: 2002, 304 refers to him as Nāgabuddhi, whereas another article by VAN DER KUIJP: 2007, 1021 notes the difficulties in unveiling his identity.

[159] Part 2, 238-240.

The life of Bya yul ba gZhon nu 'od (1075-1138) provides a testimony for the spiritual treasures imparted by the instructional masters. Bya yul ba's emphasis on humility and the fundamental practice of guru devotion yields telling insights into his doctrinal position. Strong opposition is discerned to excesses in scholarship at the expense of meditation practice and liberality in bestowing tantric instruction. Bya yul ba's devotion to sPyan snga ba led him to develop miraculous abilities and become renowned as a manifestation (*sprul sku*).[160] His construction of Bya yul monastery (c.1114-1126), which later merged with Lo in what appears to signal another period of decline, led to the development of a local tradition that survived at least until the life of Lo dgon pa. Bya yul ba had many famed disciples such as sGam po pa bSod nams rin chen alias Dags po lha rje (1079-1153) who combined the *sūtric* teachings of the bKa' gdams pas with the Mahāmudrā inspired doctrines[161] of the eccentric yogin Mi la ras pa (1052-1135), leading to the advent of the Dags po bka' brgyud school. Lo dgon pa's depiction of sGam po pa is somewhat guarded, however, on the grounds he abandoned his bKa' gdams pa master sMyug rum pa brTson 'grus rgyal mtshan (1042-1109) in his old age to seek out Mi la ras pa,[162] an episode analyzed in greater detail below. The *Thar pa'i rgyan*[163] is named as a masterly work but not included in the bibliography of bKa' gdams pa literature supplied in the last chapter of Lo dgon pa's history. This suggests sGam po pa, for different reasons than Tsong kha pa, was not formally considered a bKa' gdams pa as a result of his perceived misconduct towards his masters. Another celebrated name in the instructional lineage is sPyi bo lhas pa Byang chub 'od (b.1144), a master of Sa skya paṇḍi ta.[164] Suggesting the bKa' brgyud pas and Sa skya pas not always acknowledged their debt to the heritage of the instructional lineage, Lo dgon pa concludes his discussion by tracing its transmission to his contemporaries. Other lineages established by disciples of Atiśa include that of rNgog, whose protagonists compiled the earliest surviving biography of Atiśa,[165] and that of Nag tsho, whose successors are reported to have experienced visions of Avalokiteśvara through the ages. Their order in the text and concise treatment indicates Lo dgon pa considered the lineages of

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[160] Ibid. 284.

[161] GERMANO: 2005 points to the importance of recognizing the variety of traditions subsumed under the rubric of the Great Perfection.

[162] Part 2, 289.

[163] GUENTHER: 1959.

[164] JACKSON: 1987, 42.

[165] EHRHARD: 2002, 50.

secondary and tertiary importance[166] in the development of local traditions comprising the bKa' gdams pa school.

The sources that are mentioned in the fifth chapter of Lo dgon pa's history, some of which I have been unable to locate, include the *Lo chen gyi rnam thar*,[167] an anonymous biography of Kha rag sgom chung,[168] a longer and shorter biography of Po to ba,[169] one of the three long and short biographies of Ram pa lha sdings pa 'Byung gnas rdo rje entitled *sKye ba bcu drug pa'i rnam thar*, a certain *Blo sbyong gyi byung tshul*, a long and short biography of a certain lHo pa Thams cad mkhyen pa who was a disciple of mChad kha ba Ye shes rdo rje, the biography of a certain lHa chen Byang chub rin chen, the biography of Seng ge rgyal mtshan written by a certain Jo stan sGom dpal, the biographies of Sangs rgyas dbon po gZhon nu smon lam (1272-1343), *slob dpon* Yon tan dpal, mKhan chen bDe ba dpal, mKhan chen dKa' bzhi pa, Rin po che bSod nams grags pa (1273-1345)[170] and rGyal sras Thogs med pa (1295-1369)[171] written by *chos rje* 'Tshal min pa bSod nams bzang po, a long and short biography of Bya yul ba gZhon nu 'od as well as a work on the construction of Bya yul entitled *gTsug lag khang bzhengs tshul*, the bKa'

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[166] This is not unlike the hierarchical placement of lineage masters in *thang ka* art noted by JACKSON: 2005, 9, 13-14.

[167] Tr. SNELLGROVE & SKORUPSKI: 1977-80, vol. 2, part 3.

[168] For more on the life of this master, see SØRENSEN: 2002, 241-254.

[169] SØRENSEN: 1999: 231-34 supplies a useful summary of extant works.

[170] The biographies of Rin po che bSod nams grags pa (not to be confused with Paṇ chen bSod nams grags pa, the 15th century historian and throne holder of dGa' ldan) and the three aforementioned masters are found in KCS 843.12.3 et seq.

[171] The biography of this ecumenical master is found in the history of Paṇ chen bSod nams grags pa (1478-1554) edited by BSOD NAMS TSHE BRTAN: 2001, 27.14.2-21.2. According to this source, rGyal sras pa was born in the year (1295) of the wood sheep, six years after the birth of Bu ston. At the age of sixty-seven, he was summoned to the Buddhist council of the *gong ma* Ta'i si tu at Yar lung, where he expounded the Dharma. He passed away at the age of seventy-five in the year (1369) of the earth bird. His disciples were 'Jam dbyangs Don yod rgyal mtshan, Gu shrī Kun dga' legs pa'i rgyal mtshan, Bla ma dam pa (bSod nams rgyal mtshan), sGra sgyur Byang rtse, *mkhas btsun* dKon mchog rgyal mtshan, *'gro mgon* Ye shes dpal, rGya ma pa Yon tan 'od, *bla ma* Tshul khrims dpal pa, *rje btsun* Red mda' ba, Nyan po ba , dPal rin, Shangs pa kun mkhyen, 'Jam dbyangs rin rgyal ba, Tsal min rin po che bSod bzang ba and many other learned and accomplished masters. Works ascribed to him are found in KSB: 2007, vols. 58-60.

brgyud pa biographies of sGam po pa,[172] the *Yar lung jo bo'i chos 'byung*, the biography of Rin po che bCu bzhi pa Tshul khrims mgon po, the biography of Rin po che Tshes bcu pa Chos kyi rdo rje, the biography of the author's master Tshul khrims dar, the *Khu dbon gyi rnam thar thun mong ba che ba*,[173] the *mChod khang bzhengs tshul bkra shis le'u brgyad ma* written by a disciple of a certain lHo pa Nam mkha' shes rab, the *Ri bo maṇḍal gyi rtser byon pa'i rnam thar*, the biography of sNe'u zur pa, the *rNam thar ngo mtshar snang ba*[174] and Gro lung pa's biography of rNgog Blo ldan shes rab. Lo dgon pa is silent on the 13th century anthology of biographies ascribed to mChims, naming only the latter's biography of Atiśa and commentary on the *Bodhipathapradīpa* elsewhere in the text.[175] He does, however, quote the *sTon pa'i rnam thar*.[176] This is possibly explained by Lo dgon pa's expressed preference for relying upon biographies of individual masters rather than anthologies or subsequent works.[177]

The sixth and last chapter of the *Myriad Rays* is an invaluable 15th century bibliography of bKa' gdams pa literature and in many ways a canon of the school. Besides the works written and taught by Atiśa contained in the *Chos chung brgya rtsa*[178] and the six works of the bKa' gdams pa school, the list contains a number of entries found in the Kanjur and Tanjur, references to which are provided to the best of my ability. The list includes numerous works now thought to be lost. Lo dgon pa's curriculum, however, is not only an early bibliography, but a useful classification of literature by genre which enables

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[172] One of these works is found in the *bKa' brgyud gser phreng chen mo* of MON RTSE PA KUN DGA' DPAL LDAN: 1970, 274-334.

[173] The title of this work bears a striking resemblance to the *Sangs rgyas rin chen sgang pa khu dbon gyi rnam thar dad pa'i chu rgyun* (1462-1464) compiled by sPyan snga Blo gros rgyal mtshan (1402-1471), being an extensive account of the establishment of Rin chen sgang monastery (c.1119-1120) traced to dGyer sgom gZhon nu grags (1090-1171), see MARTIN: 1997, 76-77.

[174] A similarly entitled work is found in *Bod kyi lo rgyus rnam thar phyogs bsgrigs thengs gnyis pa*, mTsho sngon mi rigs dpe skrun khang, 2011, *pi*, 115-242.

[175] Part 2, 268.

[176] Ibid. 172.

[177] Lo dgon pa states that when a discrepancy in the sources is found between individual biographies (*rnam thar*) and other works, the *rnam thar* is followed, Ibid. 287.

[178] Ed. BSTAN 'DZIN PHUN TSHOG: 2002.

the reader to gain new insights into the doctrinal position of the school. The section on *lam/bstan rim* and *blo sbyong* literature provides us with a context for works that have yet to receive thorough investigation. Lastly, works that belong to the Vajrayāna are noted, many of which also appear to be lost, but nevertheless point to this aspect of the school's doctrinal identity and the importance it placed on the oral tradition.

Life and Times of the Author

Limited material on the life of Lo dgon pa bSod nams lha'i dbang po (1423-1496) is found in several passages of the Las chen history[179] and to a lesser extent, that of dGe g.ye ba[180] and A mes zhabs. In an attempt to reconstruct a picture of his life and times, passages from the Las chen history are translated and supplemented with materials from sources of similar antiquity. Whenever possible, the relevant studies are considered. Due to the scarcity of information obtained from Las chen, the dates are contextualized with important figures and events tied to the development of the bKa' gdams pa school during this period. Besides yielding new insights into the life of Lo dgon pa, the materials presented below also aim to highlight the eclectic doctrinal position of this 15th century master.

> "sPyan snga rin po che[181] bSod nams lha'i dbang po was born as the son of *stong dpon*[182] Chos dpal rgyal mtshan and Byams ma in (1423) the year of the water hare."[183]

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[179] KCS 207v.1.6-208r.5.2.

[180] GBC 17r.5.4-17v.1.3 yields no additional insights into the life of Lo dgon pa besides pointing out his father was an official of Bya yul and that he occupied the see of Lo in an ox year of 1445.

[181] Long ago, TUCCI: 1949, 19 observed that in the 13th century, the son of the Phag gru *sgom chen* Grags pa 'byung gnas was called *spyan snga* after becoming the attendant of *chos rje* 'Bri gung pa. With the passage of time, the term *spyan snga* became a title transmitted to successive dignitaries of the Phag mo gru pa regime. In 15th century Tibet, *spyan snga* represents a senior monastic title.

[182] Tibetan *stong dpon* is a military rank designating the commander of a thousand troops, higher for instance than a *ru dpon* commanding two hundred fifty and lower than a *stong bu chung* commanding ten thousand, see DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 1012.

[183] KCS 207v.1.6-207v.2.3 *spyan snga rin po che bsod nams lha'i dbang po ni | yab stong dpon chos dpal rgyal mtshan dang | yum byams ma'i sras su chu mo yos la 'khrungs |*

Lo dgon pa was born in the year which coincides with the death of the fourteenth abbot of sNar thang, *mkhan chen* Grub pa shes rab[184] (1357-1423), who had been one of the major protagonists of the textual bKa' gdams pa lineage flourishing in gTsang during the early 15th century. Grub pa shes rab received the ordination at the age of ten from the 13th abbot Kun dga' rgyal mtshan[185] (1338-1400), a teacher of Tsong kha pa. He then received the full ordination and mastered the teachings of *sūtra*, *tantra* and the oral instructions of his abbot by the age of twenty. He also cultivated masters such as *slob dpon* Grags pa rgya mtsho, *chos rje* Yon tan 'od and *slob dpon* sKal ba bzang po. After hearing the bKa' gdams pa teachings, he succeeded the 13th abbot at the age of thirty-two, after which he began expounding the Dharma. One of his disciples was the famed 'Gos lo tsā ba (1392-1481).[186] After embarking on his teaching career, Grub pa shes rab became the root-guru of the important dGe ldan pa figure dGe 'dun grub (1391-1474). Another famed disciple of Grub pa shes rab was one of the most renowned scholars of 15th century Tibet, Rong ston Shākya rgyal mtshan (1367-1449/50). The writings of Grub pa shes rab include an important commentary to the *Bodhisattvacaryāvatāra*,[187] one of the six main treatises of the bKa' gdams pa school. He occupied the see of sNar thang for ten years and in the year (1418) of the dog, he appointed his nephew bSod nams mchog grub[188] (1399-1452) as his successor (c.1418-1433),

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[184] Material on the life of Grub pa shes rab is drawn from NTL 47-49.

[185] For the life of this Kun dga' rgyal mtshan, see NTL 46-47. Though of limited use in the scholarly context, see also KO ZHUL GRAGS PA 'BYUNG GNAS: 1992, 197-198.

[186] On the basis of the longest extant biography of 'Gos and the KCS, MATHES: 2008, 131-147 has provided a synopsis of his life, at least the aspects dealing with his studies related to the *Ratnagotravibhāga*. It is worth adding that according to KO ZHUL GRAGS PA 'BYUNG GNAS: 1992, 499-500 gZhon nu dpal studied the *vinaya* and the *abhidharma* with the bKa' gdams pa *dge bshes* bsTan 'dzin don grub and learned Sanskrit at the monastery of sNar thang. Remarks on his doctrinal position have also been supplied in VAN DER KUIJP: 2006.

[187] As arguably the most important work in the history of Mahāyāna literature, it has attracted a significant amount of early scholarship discussed for instance by PFANDT: 1986, 18-20. Although recent efforts have been made to make textual studies on the *Bodhisattvacaryāvatāra* available on the internet, a comprehensive edition and scholarly translation of the work taking the extant versions into consideration has yet to appear. Various English language translations have been published in recent times which do not appear to give justice to the work. Although somewhat dated and limited to readers of Italian, a valuable study taking the *Śikṣāsamuccaya* into consideration remains the translation by PEZZALI: 1982.

[188] GLM 499-500.

demonstrating the continued importance of transmission among familial lines in this period of Tibetan ecclesiastical history. Grub pa shes rab retired and passed way five years later.

Grub pa shes rab therefore had a number of important disciples during this period such as dGe 'dun grub,[189] posthumously regarded as the first *tāla'i bla ma* as well has having been one of the most notable figures in the diffusion of the bKa' gdams pa teachings in the mid-15th century. At the age of seven, dGe 'dun grub was brought to the monastery of sNar thang by his father. Grub pa shes rab granted him with the vows of a layman and named him Padma rdo rje. Then, he studied the Tibetan, Nepali and Mongol scripts with brGya ston Tsandra and Shākya dpal, which indicates sNar thang monastery continued to serve as a linguistic center at this time. In 1405, at the age of fifteen, he received the vows of a novice monk and was named dGe 'dun grub by Grub pa shes rab and another master named *chen po* Blo ldan. Tibetan sources record that a learned *paṇḍita* called Saṅghaśrī[190] residing at sNar thang at the time taught him the *Kāvyādarśa* (D 4301)[191] and other works. In 1410, at the age of

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[189] My sources on the life of dGe 'dun grub are 'JIGS MED BSAM GRUB: 1998, 11-25, 44 and GLM 485-488. There are two biographies of dGe 'dun grub found in his collected works which have yet to be studied. The first is the *rJe thams cad mkhyen pa dge 'dun grub pa dpal bzang po'i rnam thar ngo mtshar smad byung nor bu'i phreng ba* (1494) written by the historian Paṇ chen Ye shes rtse mo (b.1433), the fourth throne holder of bKra shis lhun po, see Fondo Tucci 95/2. The second biography entitled *Bla ma thams cad mkhyen pa'i rnam thar ngo mtshar mdzad pa bcu gnyis pa* (1497) was authored by Las chen Kun dga' rgyal mtshan, supplying evidence for his dGe ldan pa affinities, see Fondo Tucci 95/3.

[190] It is hoped further research into the life of this *paṇḍita* who visited sNar thang will give us a clearer picture of how this monastery continued to serve as an important center of translation during the 15th century. Several of his works are preserved in KSB: 2011, vol. 115, 143-400 and vol. 116, 3-492.

[191] While noting the important scholarly contributions that have been made to our understanding of the Tibetan canonical translations contained in the Kanjur and Tanjur listed for instance by EIMER: 1998, 13-15 and subsequent contributions, extant canonical works quoted in the Lo dgon pa history are traced to UI et al: 1934. Although important research has appeared since then, it remains a unique catalogue by including both the Kanjur and Tanjur. Besides basing itself on the well regarded and accessible version from sDe dge, the catalogue notes the presence of versions preserved in the Chinese language. The relevant editions and translations of these works, from the Sanskrit and Tibetan at least, are noted whenever possible, for the most part following conventions used in PFANDT: 1986. Tibetan commentaries preserved in the Tōhoku collection are supplied with the appropriate catalogue numbers (i.e. Tōh), see KANAKURA: 1953.

twenty, he received the *bhikṣu* ordination from Grub pa shes rab. In 1415, he journeyed to the ancient temple of Khra 'brug[192] in dBus, where he met a certain master named Sems pa chen po Kun bzang. During those years, dGe 'dun grub also studied Madhyamaka philosophy and the perfection of wisdom with Rong ston Shākya rgyal mtshan. Then, his doctrinal position was altered after meeting Tsong kha pa at 'On, with whom he studied the *Pramāṇaviniścaya* (D 4211), *Mūlamadhyamakakārikā*[193] (T1564, D 3824), *Gurupañcāśikā* (D 721)[194] and other works. At Thang po che, he received tantric commentaries on the Guhyasamāja-Akṣobhya and Vajrabhairava[195] cycles from Nyi ma rgyal mtshan. His studies took him to both Sang phu ne'u thog and dGa' ldan. At the age of twenty-seven, the sources recount he studied dialectics at the dGe ldan pa monasteries of 'Bras spungs and Se ra, as well as the bKa' gdams pa monastery of Gro sa in 'Phan yul, which suggests the bKa' gdams pas still existed as a distinct entity during the early 15th century. With dMar ston dPal ldan rin chen and rGya mtsho rin chen, he studied the *Vinayasūtra*[196] (D 4117) and *abhidharma* for another two years. The presence of numerous commentaries on the *vinaya* in the collected works of dGe 'dun grub indicates his important contributions in the Tibetan commentarial tradition of monastic discipline.[197]

In 1425, at the age of thirty-five, dGe 'dun grub taught at gSang phu. In 1426, he went to gTsang with Shes rab seng ge (1383-1445) and also visited Byang chen, Ri khud and Brag dmar. After having taught with Shes rab seng ge in gTsang, dGe 'dun grub began to write some of his best known works. At

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[192] SØRENSEN: 2005 provides an insightful study into the history of the geomantic site, in which he argues it was the first Buddhist temple of Tibet.

[193] Besides early German translations on the basis of the Tibetan and Chinese versions by WALLESER: 1911, 1912, mention must be given to the Italian translation based on the Sanskrit by GNOLI: 1961. English translations of have been published more recently by STRENG: 1967 and GARFIELD: 1995, with somewhat lesser consideration for the textual problems surrounding the meaning of the work.

[194] Tr. DARGYEY: 1992.

[195] The Vajrabhairava *tantras* are the subject of a valuable edition and translation of the extant Tibetan versions by SIKLÓS: 1996.

[196] On the titles subsumed under this rubric, see NIETUPSKI: 2009.

[197] YOSHIMIZU: 1989, 257-271. A catalogue of his collected works in six volumes has also been published by the Tibetological section of the Tōyō Bunko as *Sa-bcad of dGe 'dun grub pa'i gsung 'bum* in 1999. Approximately one half of the catalogue is dedicated to *vinaya* commentaries of dGe 'dun grub.

the age of forty, he wrote a commentary on the *Madhyamakāvatāra*[198] based on the teachings he gave at La stod and lHo. At the age of forty-two, he met Bo dong paṇ chen Phyogs las rnam rgyal[199] (1375/6-1451) and received teachings on the cult of Tārā. dGe 'dun grub then went to Sa skya to pursue studies in Buddhist logic and in the following year wrote a commentary to the *Pramāṇavārttika* (Tōh 5529). At the age of forty-three, he also wrote the *dBu ma rtsa she'i rnam bshad rin po che phreng ba* (Tōh 5527) on the philosophy of Nāgārjuna. At the age of forty-six, he founded Theg chen pho brang in Byang chen. From the age of forty-seven to the age of seventy-nine, he devoted himself more and more to writing commentaries such as the *Tshad ma rigs rgyan* (Tōh 5528), *'Dul ba'i gleng 'bum*, *So thar gyi ṭīkā* (Tōh 5524) and the *'Dul ba'i bslab khrims chen mo*. In 1447, with the patronage of Dar rgyas pa and bSod nams dpal bzang, dGe 'dun grub established the monastery of bKra shis lhun po,[200] which became the seat of the *paṇ chen* incarnations. dGe 'dun grub himself earned this title as a result of his prolific scholarly career. He occupied the see of bKra shis lhun po and taught extensively until his death in 1474, the year in which the history of Buddhism was written by dGe g.ye ba, one of the notable influences on the work of Lo dgon pa.

Among the illustrious disciples of dGe 'dun grub, we have listed Rong ston[201] Shākya rgyal mtshan,[202] whose ties with Lo dgon pa make it necessary

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[198] Several fine translations of this work were published by DE LA VALLÉE POUSSIN: 1907-1912 and TAUSCHER: 1981. For an English translation, see HUNTINGTON: 1989, 147-196. It appears Shes rab seng ge's commentary has survived in KSB: 2011, vol. 112, 3-90.

[199] The life and teachings of Bo dong Phyogs las rnam rgyal have yet to receive the full attention of scholars besides the introduction in SMITH: 1969, a study by DIEMBERGER: 1997 and reproductions of early Bo dong ba works by EHRHARD: 2000.

[200] On the history of this monastery, see RDZONG RTSE BYAMS PA THUB BSTAN: 1991.

[201] It is worth mentioning that Rong ston was an epithet shared by a number of bKa' gdams pa masters including [dGe ye ba/Rong ston] Byang chub 'od (fl. 12th century) who cultivated Gro lung pa Blo gros 'byung gnas prior to becoming a disciple of Bya yul ba gZhon nu 'od (1075-1138) and Shar ba pa Yon tan grags (1070-1041). GBC 21r.1.2-21r.2.4 contains a brief biography of this Byang chub 'od which reveals he founded the religious center of dGe ye and passed away in an ape year, see also KCS: 1972, 525.6.2 et seq.

[202] The sources for the life of Rong ston that have been consulted include the biography contained in the collected works of Shākya mchog ldan entitled *rJe btsun thams cad mkhyen pa'i bshes gnyen shākya rgyal mtshan dpal bzang po'i zhal snga nas kyi rnam par thar pa ngo mtshar dad pa'i rol mtsho*, henceforth *Rong ṭīk*, 311, *Mi sna* 434-456

to provide several details on his life. In his early years, he studied and practiced Bon[203] with his father Ge khod rgyal po and is believed to have developed miraculous abilities. At the age of eighteen, he visited dBus and gTsang and arrived at the scriptural college of gSang phu ne'u thog. He received the bodhisattva vows from Gling stod pa Rin chen rnam rgyal, after which he studied the perfection of wisdom, logic and other subjects with Kong ston Blo gros dbang phyug. His studies at gSang phu ne'u thog were based on the exegetical current passed down by rNgog Blo ldan shes rab. He also cultivated the great abbot dKa' bzhi pa at the bKa' gdams pa monastery of sKyor mo lung.[204] At Gro sa monastery in the region of 'Phan yul, he studied the southern *vinaya* system[205] of the bKa' gdams pa master Bya 'Dul ba 'dzin pa (1100-1174). Rong ston then studied the *abhidharma* according to the system (*lugs*) of the sNar thang abbot mChims ston Blo bzang grags pa[206] (1299-1375) and Prāsaṅgika thought with *sprul sku* gZhon nu rgyal mtshan of Thang sag, whose teachings are traced to the system of Pa tshab Nyi ma grags.[207] At the age of twenty-two, Rong ston received the *bhikṣu* ordination at the bKa' gdams pa monastery of Gro sa from the abbot Kun dga' rgyal mtshan[208] and another master named dMar ston, receiving the name of Shākya rgyal mtshan dpal bzang po. At the age of twenty-seven, he composed an important commentary on the *Pramāṇaviniścaya*. He continued to receive instruction in different exegetical systems, for instance that of the Sa skya pa school from the great

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and KO ZHUL GRAGS PA 'BYUNG GNAS: 1992, 1628-1629. For more on life and works of this Rong ston, see JACKSON: 1989, 6-9 and SEYFORT RUEGG: 2000, 66-68, n. 148.

[203] For Rong ston's relationship with Bon and ascription of works on its doctrines, see MARTIN: 2001, 139-141.

[204] The monastery is mentioned four times by Lo dgon pa, see Part 2, 262, 299, 303, 307 as an important bKa' gdams pa center for the diffusion of the *vinaya*.

[205] The mention of a southern lineage appears to substantiate the presence of regional currents of thought and exegetical specialties that flourished at important religious centers of dBus and gTsang during this time.

[206] NTL 45-46 records that mChims ston authored an extant two-volume commentary on the *Abhidharmakośa*, see TACHIKAWA: 1988, 190, entry 3663 also reproduced in KSB: 2009, vol. 85, 5-616 along with another work ascribed to him. As pointed out by VAN DER KUIJP: 1994, 125, n. 3 this figure is not to be conflated with his master mChims Nam mkha' grags. For a study of the work, see COGHLAN: 2004.

[207] For general remarks on the life of Pa tshab and his role in the early diffusion of the Madhyamaka philosophy, see LANG: 1990, SEYFORT RUEGG: 2000, 43-48.

[208] According to NTL: 46, the thirteenth abbot of sNar thang Kun dga' rgyal mtshan (1338-1400) was a native of Gro, although it is not certain whether this is the same individual in question.

abbot g.Yag sde pa. However, Rong ston's biography records he not only upheld the tradition of g.Yag sde pa and Phya pa, but also that of Rig ral,[209] indicating the eclectic nature of his doctrinal position.

Mastering more than one commentarial lineage (*bshad brgyud*) circulating at the time, Rong ston achieved a rare feat and began his teaching career. At the age of thirty-five, he bestowed tantric teachings at Mus and Ding ri. After distinguishing himself in a tour of debate (*gra skor*)[210] on ten Buddhist treatises at different seats of dBus and gTsang, he became known as the *lion of orators* (*smra ba'i seng ge*). To add to his increasing fame, he wrote one of the most important Tibetan commentaries on the *Abhisamayālaṃkāra*.[211] In addition to having studied the currents of thought descending from the bKa' gdams pas and Sa skya pas, Rong ston subsequently cultivated the teachings of Sangs rgyas dpal ba (1350-1414) on the Zhi byed tradition.[212] Although he is mostly remembered for the composition of a long[213] and short commentary on the *Śatasāhasrikā* (T220: I, D 8), Rong ston is recorded as having composed a total number of forty-one works. He established the monastery of 'Phan po Nā

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[209] Early studies have indicated he was a bKa' gdams pa master of Tsong kha pa Blo bzang grags pa in sNar thang, see KASCHEWSKI: 1971, 77. MIMAKI: 1982 has studied the 'doxographical' theory of his disciple dBus pa blo gsal. SEYFORT RUEGG: 1992, 273 noted an early reckoning made by Rig ral on the Buddha's birth. It is well known that Rig ral was active in the compilation of one of the earliest manuscript bsTan 'gyur collections and was a master of sNar thang 'Jam pa'i dbyangs and dBus pa blo gsal, see CABEZÓN and JACKSON: 1996, 74-75, 77. SEYFORT RUEGG: 2000, 57 has identified some works authored by Rig ral on Madhyamaka philosophy. SMITH: 2001, 17, 182, 313, however, was the first to indicate Rig ral's acceptance of the *Guhyagarbha-tantra* and, interestingly, his rejection of the Kālacakra tradition. Most recently, SCHAEFFER and VAN DER KUIJP: 2004 have studied the early list of translations authored by him.

[210] During these debates, Rong ston appears to have disagreed with some of the fundamental postulates of Candrakīrti's *Madhyamakāvatāra*, having been the first to do so after Phya pa. At the Potala, Rong stong debated with Tsong kha pa on the subject of the perfection of wisdom and received many compliments and an entire roll of silk brocade as a gift. The sources do not indicate the outcome of the debate. Rong ston also debated with Bo dong Phyogs las rnam rgyal on the *vinaya*, the outcome of which apparently ended in a stalemate, see MI NYAG MGON PO: 1996, 130. For his debate with Tsong kha pa's disciple mKhas grub, see CABEZÓN: 1992, 17-18.

[211] This work appears to be extant and has been published as *mNgon rtogs rgyan gyi rnam bshad tshig don rab gsal* in 1989.

[212] For more on the Zhi byed tradition, see NIMRI AZIZ: 1979, 'JAM DBYANGS MKHYEN BRTSE DBANG PO: 1992, 208-217 and KOLLMAR-PAULENZ: 1993.

[213] RONG STON SHĀKYA RGYAL MTSHAN: 1985b.

lendra in either 1435 or 1436.[214] Due to his earlier tutelage in the *abhidharma* under Shākya rin chen of Lo,[215] Rong ston also taught there and became one of the masters of a young Lo dgon pa.

Las chen's history places Lo dgon pa in the instructional bKa' gdams pa lineage traced to sPyan snga ba Tshul khrims 'bar (1033-1103) and his establishment of Lo in the 1090s.[216] During its long history, Lo endured a number of vicissitudes including the slaying of nine monks by a militia from the region of 'Bri gung.[217] Besides having served as the twenty-first abbot, Lo dgon pa also figures in the transmission of the *blo sbyong* teachings.[218] Las chen continues his account by describing an auspicious dream experienced by Lo dgon pa,

> "It is said[219] that in his youth, he dreamed of meeting the divine lord[220] and being foretold he would become a holder of his teaching lineage. Having journeyed to the eastern pure realm of Bhaiṣajyaguru, he did enter many

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[214] On the origin, development and decline of Na lendra, see JACKSON: 1989. Just as Ra sgreng monastery was modeled upon Vikramaśīla by the bKa' gdams pas, the construction of a monastery modeled upon Nālandā would appear to highlight the varying origins of exegetical currents circulating in this time.

[215] This assertion may be traced to Mang thos Klu sgrub rgya mtsho (1523-1596) and his *bsTan rtsis gsal ba'i nyin byed* composed in 1566, ed. CHAB SPEL TSHE BRTAN PHUN TSHOGS: 1987, 201.

[216] The chronological table (*re'u mig*) of Sum pa mkhan po lists three dates for the establishment of Lo, see SINGH: 1991, 16, which may be due to a distinction between the construction of a temple and a monastery or the beginning and completion of the works. GBC 14v.4.1 indicates sPyan snga ba founded Lo at the age of sixty. Lo dgon pa records that a temple was built there in 1093, see Part 2, 240. KCS 167r.2.3 et seq. records the date of 1095 for which sPyan snga ba built a structure supported by four pillars in order to house the remains of 'Brom, rNal 'byor pa and dGon pa ba in three *stūpas*, which were supposedly consecrated by Nāgabodhi. Following the Las chen history, SØRENSEN: 1999, 183 has settled for a date of 1095.

[217] The KCS: 1972, 588.3.2 et seq. records the campaign was led by the 'Bri khung *sku zhang* Tshul rgyas in the late 13th century.

[218] SØRENSEN: 1999, 183 quotes the *gsan yig* of the fifth *tāla'i bla ma*, who was also responsible for commissioning the carving of the Las chen history into blocks. According to SKAL BZANG: 1995, 419-420, Lo dgon pa bSod nams lha'i dbang po is reckoned as the sixteenth abbot of Lo.

[219] The *gsung* in Las chen's text is not only used to quote written works but to refer to oral traditions or legends surrounding certain masters.

[220] An epithet for Atiśa.

naturally arisen stūpas.[221] After saying '*dge bshes* Po to ba is in that one', he made a circumabulation and had a vision of meeting him in person.

When he reached the age of seven, he went before Rin cen rgyal mtshan pa and requested the layman vows and the teachings on developing the mind of enlightenment. At the age of ten, he received the novice ordination from Rin po che Tshul dar ba."[222]

Unfortunately, little is also known on the life of Lo dgon pa's main teacher Tshul khrims dar besides his tutelage under Rong ston Shākya rgyal mtshan. Most of what we know is also culled from the Las chen history.[223] Tshul khrims dar was born in (1374) the year of the wood tiger at lCas pa. When he was thirteen years of age, he received the novice vows from *slob dpon* Tshul rgyal ba at Gug rdzong and was named Tshul khrims dar. At the age of twenty-five, he was fully ordained by *rin po che* Chos kyi rdo rje. He mastered the *vinaya* teachings after studying with masters such as *slob dpon* bSam gtan don grub at the monastery of sKyor mo lung and dMar ston dBu ma pa at the bKa' gdams pa monastery of Gro sa. We can be relatively certain Tshul khrims dar was a disciple of Rong ston, since other sources record his study of the perfection of wisdom and the five works of Maitreya under the latter.[224] Tshul

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[221] Interestingly enough, the dream described by Las chen appears to correspond with one Lo dgon pa himself narrates in a commentary to the *dPe chos* that has been ascribed to him. According to the *dPe chos rin chen spungs pa'i gsal byed rin po che'i sgron me'am gtam brgyud rin chen phreng mdzes*, Fondo Tucci 359/3, 4v.2.2-4v.3.1, also published in Dharamsala in 1973, it was the ascetic lCe sgom Shes rab rdo rje who journeyed to the land of Medicine Buddha, entered self-arisen *stūpas* and had a vision of *dge bshes* Po to ba. Precursors in Buddhist literature pertaining to entering *stūpas* may of course be found in the *Lotus Sūtra*, see KUBO & YUYAMA: 1993, 180. Apart from this peculiarity which appears to have eluded previous studies, a brief discussion on the life of lCe sgom and works authored by him may be found in SØRENSEN: 1999.

[222] KCS 207v.2.4-207v.4.3 *byis pa'i dus su mnal lam du jo bo chen po lha gcig dang mjal te chos kyi brgyud par 'dzin par lung bstan | shar phyogs sman bla'i zhing khams su byon pas | de na rang byung gyi mchod rten mang du bzhugs 'dug | de la dge bshes po to ba yin zer ba gcig bskor ba mdzad pa dang zhal mjal ba'i snang ba'ang byung gsung | dgung lo bdun lon dus | rin po che rin cen rgyal mtshan pa'i drung du dge bsnyen gyi sdom pa dang | sems bskyed zhus | lo bcu pa la rin po che tshul dar ba'i drung du rab tu byung |*

[223] KCS 206v.6.4-207v.1.5. Several passages on his life are also found in GBC 17r.3.2-17r.5.3, which reveal he occupied the see of Lo in the year (1430) of the iron dog and passed away at the age of seventy-six.

[224] *Rong ṭīk* 19r.4.5 records that *spyan snga* Tshul khrims dar ma was the last in the list of four disciples able to understand the thoughts of Rong ston. These four are then

khrims dar then studied the longer and shorter texts on Madhyamaka thought with *slob dpon* Tshul dpal ba at the monastery of Zla grags gsar ma in Thang sag. Then, he dedicated himself to studying the bKa' gdams pa teachings[225] with five masters such as *rin po che* Rin chen rgyal mtshan. The sources do not name the other four masters. He studied the Sa skya pa cycle with *chos rje* Kun dga' bkra bshis pa and the teachings of Bu ston (1290-1364) with Grags pa rgyal mtshan of Zha lu. Having received rDzogs chen teachings at gDan sa thel from *chos rje* bSod nams rgyal mtshan, his doctrinal orientation appears to have been considerably ecumenical. Tshul khrims dar studied the *Kālacakra-tantra*[226] and its commentary with *rtogs ldan* sNgo nyal ma and Drung Rin rgyal ba, having cultivated a total of about thirty accomplished masters. He was reputed to have mastered all the scriptures of the Buddha and to have been one of the most learned exponents of Buddhism in his times. His main disciples were *chos rje* dGe ba rgyal mtshan, bZad pa blo rgyal, bZad pa Padma bzang po and *chos rje* Blo brtan pa. Tshul khrims dar later became the root-guru of Lo dgon pa, who was also known to have cultivated another important bKa' gdams pa master.

> "He heard many teachings such as the mind training from Byang sems Ra sgreng pa. Then, he went before the *rin po che*[227] and was personally instructed in the five works of Maitreya, the *Vinayakārikā*,[228] *Mūlamadhyamakakārikā* and *Madhyamakāvatāra*. At the age of seventeen, he lectured in the great hall of Lo. The following year, he became the attendant of Tshul khrims dar and put his *bstan rim* teachings into notes. He

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subsumed under the broader category of *the eight ornaments of Tibet*. The *bsTan rtsis gsal ba'i nyin byed* contains a laconic reference to him, see CHAB SPEL TSHE BRTAN PHUN TSHOGS: 1987, 203. MI NYAG MGON PO: 1996, 131 mentions him as an ecumenical follower of Rong ston.

[225] During the life of the sKyabs mgon rgyal mtshab Ra sgreng *ho thog tu* III (1816-1863), new blocks of bKa' gdams pa works were carved in addition to a useful catalogue, see Fondo Tucci 359 entitled *bKa' gdams chos skor par gsar gyi dkar chag mthong bas don gsal*, 1r-3v.2.4, which represents an example of how works of the school continued to be viewed as a cycle distinct from the dGe lugs pa teachings.

[226] Ed. BANERJEE: 1985.

[227] A reference to Tshul khrims dar.

[228] ROERICH: 1949-53, 1995, 809 identifies the *'Dul ba me tog 'phreng rgyud* with the *Vinayakārikā* (D 4123), which would seem plausible given Tshul khrims dar was a disciple of Rong ston and the latter was responsible for revising its translation, see UI et al: 1934, 628. RONG STON: 1985a also wrote an extant commentary to this work entitled *'Dul ba me tog phreng rgyud rnam 'grel tshig don rab tu gsal ba'i nyi 'od*.

heard all the teaching cycles of the bKa' gdams texts and oral instructions."[229]

Byang sems Ra sgreng pa Shākya bsod nams[230] (b.1357) was a contemporary and friend of Tsong kha pa, having been both his teacher and disciple. The bKa' gdams pa histories[231] record that Ra sgreng pa also belonged to the *blo sbyong* lineage[232] originating with the instructions of Atiśa, inherited by masters such as 'Chad kha ba Ye shes rdo rje (1101-1175). Lo dgon pa notes that after 'Chad kha ba, the mind training teachings were passed down to Se sPyil bu pa Chos kyi rgyal mtshan (1121-1189), lHa chen, lHa 'Gro mgon Byang chub 'od (1186-1259), lHa Brag kha ba, lHa Zur khang pa, lHa chos sku Blo gros 'od, lHa Rin chen seng ge and lHa Shākya bsod nams.[233] The most notable centers in the diffusion of the *blo sbyong* among the bKa' gdams pas appear to have been 'Chad kha, sPyil bu and Lo itself. It was from the last of the above masters that Byang sems Ra sgreng pa Shākya bsod nams received the *blo sbyong* teachings before passing them down to Lo dgon pa. It is therefore of interest to note that besides his composition of a history and compilation of a lost *bstan rim* on the basis of teachings received from Tshul khrims dar ma, Lo dgon pa also authored an extant commentary on the *dPe chos*.[234]

Returning to the list of Lo dgon pa's masters supplied by Las chen, it is worth supplying additional remarks on the life of Ra sgreng pa. After studying

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[229] KCS 207v.4.4-207v.6.1 *byang sems ra sgreng pa'i drung du blo sbyong sogs chos mang du gsan | de nas rin po che ba'i drung du byams chos sde lnga | 'dul ba me tog 'phreng rgyud | dbu ma rtsa 'jug rnams kyi mdzub khrid mdzad | lo bcu bdun pa la lo'i bla g.yel chen mor bshad ston mdzad cing | phyi lo nas rin po che tshul dar ba'i phyag phyi mdzad nas bstan rim gyi zin bris btab | bka' gdams gzhung man ngag gi chos skor rnams tshang bar gsan |*

[230] On the basis of later dGe lugs pa sources, a brief mention is made to him by ONODA: 1989, 1052 as the first abbot of sBe ser sgra tshang in the upper seat of gSang phu. His dates are given as 1375-1442. It should be noted, however, that Onoda incorrectly equates Ra sgreng pa's birth with that of Tsong kha pa.

[231] KCS: 1972, 319.3.2, 511.4.2.

[232] One extant mind training work authored by Ra sgreng pa is the *Blo sbyong snyan brgyud chen po'i gdams pa byang chub sems kyi chu rgyun*, Fondo Tucci 368/7. The work has provisionally been dated to 1412/1472 by DE ROSSI FILIBECK: 2003, 134.

[233] On the *blo sbyong* lineage, see Part 2, 260, 264.

[234] Although these sources have not been consulted, I was informed by Ulrike Roesler long ago that Russian language publications on Lo dgon pa's *dPe chos* commentary aimed at a non-specialist audience have been written by Khamanagova.

the *tripiṭaka* at gSang phu ne'u thog, he went to the monastery of 'Chad kha where he became a pupil of lHa Shākya bsod nams, from whom he presumably obtained the *blo sbyong* teachings. During that time, Ra sgreng pa is recorded as having attended Tsong kha pa's teachings on the *lam rim* in Lhasa.[235] On the basis of passages contained in the Las chen history, it is revealed Tsong kha pa composed a praise to Ra sgreng pa, thanked him for helping him develop the mind of enlightenment and that the latter had been responsible for disseminating the *blo sbyong* in the historically bKa' gdams pa region of dBu ru.[236] The colophon of Ra sgreng pa's *blo sbyong* treatise indicates he composed the work on the basis of Tsong kha pa's lectures,[237] which suggests his work was probably written in 1412. Not unlike the process in which the *Zhus lan nor bu 'phreng ba* was transmitted, Ra sgreng pa's treatise also represents a set of oral instructions belonging to a particular local tradition. Las chen continues his narration of Lo dgon pa's life by naming several other masters active during his formative years.

> "At the age of twenty, he was fully ordained with Tshul khrims dar ba as lead preceptor, *slob dpon* Kun dga' bkra shis pa as assistant preceptor and *spyan snga* Phun tshogs pa as confidential preceptor. At the age of twenty-three, he became abbot [of Lo]. Moreover, he received many explanations, transmissions and oral instructions from *chos rje* Rong ston. From *chos rje* bKra shis rnam pa, he heard the pronouncements of the *Vajrāvalī*[238] and *Sādhanamālā*.[239] From *chos rje* bKa' 'gyur ba Shākya rgyal mtshan, he received the transmission of the Kanjur and about twenty volumes of the Tanjur. From *chos rje* Dus 'khor ba Don grub kun dga', he received the initiation and commentary of the *Kālacakra*. From 'Jam dbyangs Rin grags pa,[240] he received teachings on the Guhyasamāja-lokeśvara and the like. He

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[235] A modern edition of Tsong kha pa's most renowned *lam rim* work has been published as *mNyam med tsong kha pa chen pos mdzad pa'i byang chub lam rim che ba* in 1985.

[236] KCS: 1972, 512.1.2 et seq. VITALI: 1990, 11 identifies dBu ru with Lhasa and its surroundings and g.Yo ru with the area of Yar lung.

[237] Fondo Tucci 368/7, 36r.6.3.

[238] Ed. MORI: 1997.

[239] Part. ed. SAKUMA: 2002.

[240] According to the KCS: 1972, 251.2.1 et seq, 'Jam dbyangs Rin chen grags pa belonged to the lineage of *chos rje* Seng ge rgyal mtshan. RAI: 2006, 69 indicates that along with Bya btang Rin chen bzang po, the two masters were responsible for commissioning a statue of Śākyamuni at Ra sgreng. Several commentaries ascribed to him are found in KSB: 2006, vol. 18, 3-500.

also cultivated many masters such as *spyan snga* Kun dga' rgyal mtshan and *chos rje* Ru pa. He arrived at transcendental wisdom and learning. He is generally regarded as having cultivated seven masters of exceeding kindness for two decades. He served as abbot for thirty-nine years and his work resulted in the commissioning of a Tanjur. He subsequently became a renunciate and lived in isolation at dGa' ldan rtse of Lo. Then, on the eighteenth day of the eleventh month in the year (1496) of the fire dragon, in his seventy-fourth year, he died in peace. Various wondrous signs appeared at that time such as flowers raining to the ground and rainbow and tent-like shapes in the sky."[241]

On the basis of these passages on the life of Lo dgon pa and material culled from sources of similar antiquity, several conclusions may be drawn. Firstly, it does not appear to be the case that previous studies are correct in describing Lo dgon pa as a dGe lugs pa master. He very well may have been influenced by the teachings of Tsong kha pa, but also by those of renowned Buddhist masters of other traditions such as Rong ston and the Bo dong paṇ chen. His root-guru Tshul khrims dar was one of Rong ston's eight chief disciples. His compilation of a Tanjur is another notable feat that points to some of the contributions he made at Lo. Besides his composition of the *Myriad Rays*, Lo dgon pa compiled a *bstan rim* on the basis of teachings he received from Tshul khrims dar, in addition to a commentary on the *dPe chos*[242] of Po to ba, demonstrating a legacy that went considerably beyond the instructional lineage among the 15th century bKa' gdams pas.

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[241] KCS 207v.6.2-208r.5.2 *nyi shu pa la rin po che tshul dar bas mkhan po dang | slob dpon bkras rnam pas las slob | spyan snga phun tshogs pas gsang ste mdzad de bsnyen par rdzogs | lo nyi shu rtsa gsum pa la gdan sar phebs | gzhan yang rong ston chos rje la 'khrid lung man ngag du ma gsan | chos rje bkras rnam pa la rdo rje 'phreng ba'i bka' dang | grub thabs rgya mtsho sogs gsan | chos rje bka' 'gyur ba shākya rgyal mtshan pa la bka' 'gyur ro cog dang | bstan 'gyur gyi po ti nyi shu rtsa bgrangs tsam gyi lung gsan | chos rje dus 'khor ba don grub kun dga' la dus 'khor gyi dbang khrid sogs dang | 'jam dbyangs rin grags pa la gsang 'dus 'jig rten dbang phyug sogs gsan no ‖ gzhan yang spyan snga kun dga' rgyal mtshan | chos rje ru pa sogs mang du bsten | mkhyen rab dang gsan rgya'i pha rol du son | spyir yongs 'dzin bcu phrag gnyis | bka' drin lhag par che ba bdun la brten par grags | gdan sar lo sum cu so dgu bzhugs | bstan bcos 'gyur ro 'tshal bzhengs pa la sogs pa'i phyag rjes kyang mdzad | de rjes kun spangs mdzad de lo'i dga' ldan rtser zur bzhugs mdzad nas dben pa bsten par mdzad | de nas rang lo bdun cu rtsa bzhi pa me 'brug zla ba bcu gcig pa'i tshes bco brgyad la zhi bar gshegs | de'i tshe ngo mtshar ba'i ltas sa gzhi la me tog 'char ba dang nam mkha' la 'ja' tshon gyi dra ba dang gur la sogs pa du ma byung ngo ‖*

[242] Ed. mGon po dar rgyas: 1991.

Ancestry of the bKa' gdams pa School

A survey is provided here for the first three chapters of Lo dgon pa's history which respectively trace the origins of the bKa' gdams pa school to the Buddha, the compilation of his word and the advent of Nāgārjuna, Asaṅga and their successors in the history of Buddhist thought. The two prominent figures in the history of the Madhyamaka and Yogācāra schools are traditionally regarded as having inspired lineages based on the teachings of emptiness and bodhisattva conduct. Lo dgon pa's account includes the advent of a third lineage in which the teachings of the Vajrayāna were transmitted. The three lineages, which are regarded as comprising the entire scope of the Buddhist teaching, were asserted to have converged upon Atiśa as the foremost master of his times and spiritual source of the bKa' gdams pa school. Although the themes have been touched upon in previous studies, it is worth summarizing Lo dgon pa's contribution due to demonstrating the perspective of the bKa' gdams pas on the history of their lineage, which becomes increasingly apparent in the portrayal of Atiśa's masters.

The first three chapters demonstrate significant reliance on the Bu ston history,[243] portions of which have been studied but others of which remain to be translated. The first chapter describes the most important events in the Buddha's life as generating the mind of enlightenment, accumulating merit and wisdom[244] and attaining enlightenment. The second chapter is divided into two topics, namely, the compilation of the Śrāvaka and Mahāyāna teachings traced to both historical and legendary origins such as the bodhisattva Vajrapāṇi. The second of these compilations is dealt with in three further headings pertaining to the first, second and third Buddhist councils. In the third chapter, Lo dgon pa outlines the lineage inspired by Nāgārjuna on the profound view of emptiness, the lineage inspired by Asaṅga and Vasubandhu on the expansive conduct of

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[243] As highlighted by Lo dgon pa's quotation of Vinītadeva taken from Bu ston, besides other examples noted in due course, his work makes no attempt to yield new insights into the transmission of Buddhism in India.

[244] The two types of accumulation or equipment (sambhāra) may be traced to sources such as *Mahāyānasūtrālaṃkāra* XVIII, 38.

the bodhisattva and the heritage of the Vajrayāna referred to as the lineage of blessed practice. The last of these topics contains another section dealing with the diffusion of the Vajrayāna in India, which relies upon unspecified histories of the Guhyasamāja and Cakrasaṃvara lineages. Lo dgon pa's literary style follows the established model of portraying the history of Buddhism as a personal transmission passed down from generations of masters and disciples.[245]

Lo dgon pa does diverge from the Bu ston history in certain instances, for example, by ascribing the *Abhisamayālaṃkāravārtika* (D 3788) to the Ārya rather than Bhadanta Vimuktisena.[246] When we arrive at the biographies of Atiśa's masters, a critique is aimed at the bKa' brgyud pa position that Nāropa attained enlightenment during his life, rather than the *bar do*, as the bKa' gdams pas, Sa skya pas and Zha lu bas maintain.[247] Various passages also intend to highlight affirmations unique to the bKa' gdams pa school traced to the *Lam yig*.[248]

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[245] In terms of the transmission of Buddhist teachings by successive lineages of masters and disciples, it was suggested long ago by DEMIÉVILLE: 1951, 260-161 that following the demise of the Buddha, *vinaya* and *dharmadhāras* were responsible for passing down teachings, in what would appear to represent an oral transmission of an evolving tradition in various parts of India and specific sectors of society.

[246] CHB 112r.3.2, OBERMILLER: 1932, 1999, 155.

[247] Part 2, 83.

[248] The first quotation refers to the assertion that the Buddha designated Kāśyapa as his successor, Part 2, 59, the second on Atiśa being praised as the foremost master of his time by Nāropa, Ibid. 86, and the third, on the biography of Ḍombipa and his position in the transmission of the Vajrayāna, Ibid. 87. These assertions may respectively be traced to NTG 12v.4.2, 25r.6.2 and 53r.5.2-53r.6.2. Additional quotations are duly traced below. In an attempt to reconstruct the most ancient records on the life of Atiśa, EIMER: 1979 has produced a synoptic edition of works including the NTG and NGY, where many passages or *glosses* quoted by Lo dgon pa are noted. Several errors in transcription require mention, for instance vol. 2, 67 *sbas pa'i gter bsruṅ* ***sla ba*** *bzhin du* for *sbas pa'i gter bsrung* ***gla ba*** *bzhin du*, Ibid. 197 *sum thog na gsaṅ sṅgags* ***byed*** *kyi lha sku maṅ po yod pa la…* for *sum thog na gsang sngags* ***bla med*** *kyi lha sku mang po yod pa la*, given the scribal *skum yig* for *bla med* (bled = bla med), Ibid. 199 reading *theg pa ma 'dres so sor gsal // bya ba phyed la ma 'dres par //* ***raṅ par*** *ñams su len las mod* for Tibetan *rang sar*, Ibid. 201 reading ***ṅa rgyas pas*** *mi nus* for ***nga rgas pas*** *mi nus*, Ibid. 209 reading *gduṅ rus 'brom gyi* ***naṅ chen*** *brag gsum…yum khu ldo bza'* ***gñis sras su*** for *gdung rus 'brom gyi* ***nang tshan*** *brag gsum…yum khu ldo bza'* ***gnyis kyi sras su***, respectively, Ibid. 210 reading *'khrid par zhus pas* ***sang reng*** *shog* rather than *'khrid par zhus pas* ***sang red*** *shog*, Ibid. 344 reading *gtsaṅ smad nas 'gar 'gos yol gsum*

Lo dgon pa opens his work by requesting his masters and tutelary deities to assist in his composition and honoring the Buddha and lineage masters in the history of Buddhist thought culminating in Atiśa and his tradition. Then, he promises to fulfill dGe g.ye ba's request to narrate the rise of the bKa' gdams pas, the verses[249] of which are provided in translation to convey his literary intent:

"I pay homage to my holy masters and exalted deity,
Please assist me in all my lives!
Without moving from the sphere of the nonconceptual wisdom body,
You emit varying manifestations of the form body,
As one dispelling the darkness of ignorance of all migrating beings,
I bow to the primordial sun, the king of sages![250]
I bow to the feet of masters of the three lineages!
The lineage recognizing the middle way view as free of extremes,[251]
The lineage of magnificent deeds perfect in conduct,
The lineage blessed by the two stages of completed yoga.[252]
In knowledge, you are free from the bonds of cyclic existence,
But out of compassion you delight in life,
As one holding mastery over the wish-granting gem of highest thought,[253]
I worship the dust at the feet of glorious Atiśa!
I will here explain clearly, what little I have seen and heard,
On those of his lineage, the path of the foremost luminaries,

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žes grags che bas ***chuṅ de*** *bšad na* rather than *gtsang…****cung zad*** (cungzd = cung zad) *bshad na*, Ibid. 383 reading *de raṅ la* ***rtsig gtug dgos*** *dgoṅs nas* for *de rang la* ***cig gtug*** *dgongs nas* and other instances noted in the critical text below.

[249] Part 2, 10.

[250] The reference to the Buddha as the unprecedented or primordial sun may be traced to the *Mahāvastu*, which identifies the Sakyas as descending from the sun, see THOMAS: 1927, 1993, 21, as well as sources such as *Ratnagotravibhāga* XXXVIII-XLI. In the *brāhmaṇical* and subsequent Indian tradition, the cult of Sūrya may of course be traced from the ten hymns of the *Ṛgveda* down to the contemporary practices subsumed for instance within the traditions of Haṭha and Aṣṭāṅga Yoga.

[251] On the philosophical problem of the *catuṣkoṭi*, see SEYFORT RUEGG: 1977.

[252] Generally speaking, a reference to the two stages of generation (utpanna) and completion (sampanna) in the practice of the Vajrayāna. For the bKa' gdams/bKa' brgyud pa interpretation, see GUENTHER: 1959, 1974, 221, 231.

[253] A reference to generating the mind of enlightenment, which in canonical works such as *Bodhisattvacaryāvatāra* I, III and subsequently the Tibetan mind training literature, is compared to a wish granting gem.

Those who practiced the Buddha's word as advice,
How teachers of the bKa' gdams made their advent.
Moved by many believing appeals,
From the revered teacher by whom I've been mentored,
In developing a purely judicious mind,
May you be pleased by what I narrate out of faith!"

1. The Advent of the Buddha[254]

The stages on the path of the Buddha's enlightenment are divided into three eras in reliance upon the *Bodhisattvapiṭaka* (T310: XII, D 56), namely the period in which the Buddha first generated the mind of enlightenment (bodhicitta), the Buddha's accumulation of merit and wisdom and finally the enlightenment.

1.1. Generating the Mind of Enlightenment[255]

Lo dgon pa identifies the presence of various accounts describing the Buddha under whom Śākyamuni first generated the mind of enlightenment. According to the *Karuṇāpuṇḍarīka*,[256] during his life as the *brāhmaṇa* Samudrareṇu, Śākyamuni developed the noble thought in front of Buddha Ratnagarbha. According to the *Bhadrakalpika* (T425, D 94),[257] it was during his life in a lower realm of existence. However, the *Triskandhaka* (D 284) records that

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[254] The sections of the summary supplied in Part 1 correspond to those in the Tibetan text listed in the Table of Contents of Part 2. The material in this section is largely drawn from CHB 40v.1.2 et seq. SØRENSEN: 1994, 52-53 provides a list of canonical sources on the life of the Buddha employed in early Tibetan histories and duly quoted by Lo dgon pa.

[255] Bu ston divides this section into the Śrāvaka and Mahāyānist interpretations, on which see CHB 40v.2.5 et seq. and 42r.1.2-44r.1.1, respectively. The taxonomies of the *cittotpāda* in *Bodhisattvapiṭaka* III, have been touched upon in the study, survey and partial translation of PAGEL: 1995, 124-133. Although it remains a valuable contribution to our understanding of this seminal Mahāyāna work, besides not making use of Chinese sources, the study appears to lack a coherent framework, overall argument and fails to challenge the confines of descriptive scholarship. For a comprehensive study on the development of *cittotpāda* theories which draws attention to early contributions of the bKa' gdams pas, see WANGCHUK: 2007, 169-195.

[256] This passage is contained in the edition published by YAMADA: 1968, 78-79.

[257] For a translation of this *sūtra* from the Tibetan, see DHARMA PUBLISHING: 1986.

Śākyamuni first generated the mind of enlightenment in front of Buddha Mahāruci. Lo dgon pa somewhat reductionally attributes these differences in the history of Mahāyāna thought by noting the varying doctrinal aims and intents of the sources.

1.2. Accumulating Merit and Wisdom[258]

The *Bodhisattvapiṭaka* identifies seven, ten, or thirty-three incalculable eras during which Śākyamuni accumulated merit and wisdom.[259] However, the *Mahāyānasūtrālaṃkāra*[260] (T1604, D 4020) asserts Śākyamuni carried out the accumulation for three eras, which represents the account accepted by Lo dgon pa.[261] During the first era, Śākyamuni reached the first bodhisattva stage (pramuditā). Next, he continued with the two types of accumulation for another era and reached the seventh bodhisattva stage (dūraṅgamā). After that, during his life as Sumedha, he paid homage to the Buddha Dīpaṃkara and received a prophecy he would become Buddha Śākyamuni. Then, he practiced the accumulation of merit and wisdom for another era and reached the tenth bodhisattva stage (dharmamegha).[262]

1.3 Attaining Enlightenment[263]

Lo dgon pa begins by narrating the Buddha's subsequent rebirth as the bodhisattva Śvetaketu in the pure land of Tuṣita and the genealogy of the Śākya

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[258] CHB 44r.1.1-51r.2.5.

[259] This quotation appears to have been drawn from CHB 50r.1.4-50r.7.2.

[260] For a French translation of this text, see LÉVI: 1907-1911 and for an English translation, see LIMAYE: 1992.

[261] Citing *Bodhicaryāvatāra* I and other sources, SØRENSEN: 1994, 53, n. 59 explains that the accumulation of merit and gnosis (jñāna) comprises two types of equipment (sambhāra) in the accomplishment of the six perfections acquired by progressing on the five *margas* and subsequently applied to the ten bodhisattva *bhūmis*. Lo dgon pa's acceptance of the *Mahāyānasūtrālaṃkāra* in this case may be explained by adherence to previous assertions made by mChims Nam mkha' grags, see CHB 50v.6.9.

[262] The evolving significance of the *sādhaka's* attainment of the *dharmamegha* in the *brāhmaṇical* tradition and its subsequent assimilation and elaboration into Buddhist thought, much like a number of concepts referred to in this study, cannot be treated in adequate detail as a necessary requirement of delineating scope.

[263] CHB 51r.2.6-79r.4.1.

family into which he was born.[264] A list is then provided for the main deeds enacted by the Buddha, which focus on the chronology and version upheld by Atiśa:[265]

1. Entering the right side of his mother in the form of a young white elephant with six tusks adorned with golden nets.

2. Entering the womb.

3. Birth.

4. Mastery of the arts.

5. Enjoying the company of royal consorts.

6. Renouncing the world at the age of twenty-nine.

7. Ordaining before a *stūpa* and engaging in yogic austerity (tapasyā) for six years at the banks of the Nairañjanā.

8. Arriving at the seat of enlightenment (bodhimaṇḍa) in Bodhgayā.

9. Subduing Māra at the age of thirty-five.

10. Becoming fully enlightened.

11. Turning the wheel of the Dharma by expounding the four noble truths.

12. Passing into *parinirvāṇa*.

The chronologies for the Buddha's *parinirvāṇa*[266] include the calculations of Atiśa that were accepted by Lo dgon pa,[267] as well as those of *chos rje* Sa skya

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[264] For a useful graph of Śākyamuni's genealogy, see THOMAS: 1949, 1992, 26.

[265] OBERMILLER: 1932, 1999, 1-57 supplements Bu ston's history by listing the twelve deeds as 1. Birth as the bodhisattva Śvetaketu, 2. Descent from Tuṣita, 3. Entrance into the womb, 4. Birth, 5. Acts of dexterity, 6. Life in the circle of noble women, 7. The practice of asceticism, 8. Departure from home, 9. Victory over Māra, 10. Becoming enlightened, 11. Turning the wheel of Dharma, and 12. Passing into *parinirvāṇa*, the sources of which have been traced to the *Lalitavistara*, *Vinayakṣudrakavastu* (T1451, D 6) and other works such as the *Dvidaśakāra-nāma-stotra* (D 1135) ascribed to Nāgārjuna, tr. SKORUPSKI: 2001, 31 et seq. Elaborating upon remarks made by OBERMILLER: 1932, 1999, vii, SØRENSEN: 1994, 489-490, n. 61 shows that although Bu ston's list of the twelve deeds settles for *Ratnagotravibhāga* II, 53-56, for their description, he follows the *Lalitavistara* for the first to eleventh and the *Vinayakṣudraka* for the twelfth, see CHB 79r.2.4.

[266] NOR BRANG O RGYAL in CHAB SPEL TSHE BRTAN PHUN TSHOGS: 1987, 2 identifies four main systems for dating the *parinirvāṇa* in Tibetan literature, the Sa skya pa

pa[268] and the *Kālacakra-tantra* (D 362), the latter of which dates the Buddha's entrance into the womb to a horse year of 915 BCE.[269] Lo dgon pa cites an unspecified assertion by Kamalaśīla positing that while the Buddha's activities are infinite, it is possible to condense them into twelve principal deeds, the preferred version of which is found in the *Ratnagotravibhāga*.[270] The chapter on the Buddha's life concludes with references to the *Lalitavistara* (T186, D 95),[271] *Abhiniṣkramaṇasūtra* (D 301),[272] unspecified *vinaya* works and Tibetan histories for more extensive accounts on the twelve deeds.

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reckoning of 2134, Atiśa's reckoning of 2137, Śākyaśrībhadra's (1127-1225) calculation of 544 and the Kālacakra tradition of 834 BCE. On how this last date was reckoned, see GRONBÖLD in BECHERT: 1991, Part 1, 400. Notwithstanding the efforts of many scholars in calculating the so-called short, long and dotted chronologies for the Buddha's death, its dating remains inconclusive.

[267] Atiśa's calculation noted in Part 2, 21 may be traced to NTG 75r. Attention was brought to this reckoning by the compiler of the NGY mChims chen mo Nam mkha' grags (c.1210-1285), on which see SEYFORT RUEGG in BECHERT: 1992, Part 2, 265-266 and SØRENSEN: 1994, 56, n. 79.

[268] This is a reference to the Sa skya pa master bSod nams rtse mo (1142-1182) who in the *Chos la 'jug pa'i sgo* dated the Buddha's *parinirvāṇa* to 2134 BCE, see SØRENSEN: 1994, 490, n. 80.

[269] DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2208.

[270] It is worth noting that besides summarizing the most important deeds in the Buddha's career as twelve in *Ratnagotravibhāga* II, 53-56, but also *gāthā* 42, the latter work employs the more detailed use of nine illustrations in depicting the Buddha's life, see the now dated edition of TAKASAKI: 1966, 359-379. Lo dgon pa's own reason for following the *Ratnagotravibhāga* is in all probability Bu ston's quotation of it in CHB 54v.2.5-54v.4.6. As LIGETI: 1984, 2000, 21-22 points out, Tibetan historians are not always explicit in listing the twelve deeds, the variance of which he attributes to doctrinal developments in the history of Mahāyāna thought.

[271] For a bibliography of textual studies on this work, see PFANDT: 1986, 47-48.

[272] One of the first *sūtras* to be translated into English by BEAL in 1875, this work is extant in both Chinese and Tibetan. Recent scholarship with regard to the Chinese version has been noted by CI: 2005, 14-18. In an ambitious article, SILK: 2008 draws comparisons between narratives of incest in the *sūtra* with Brāhmaṇical, Hebrew and Japanese literature.

2. The Compilation of the Buddha's Teachings[273]

The second chapter of Lo dgon pa's work appears to represent little more than a summary of the relevant passages of the Bu ston history. Section 2.1 deals with the compilation of the Śrāvaka teachings and 2.2 with the compilation of the Mahāyāna teachings, which are referred to as the *common* and *uncommon* vehicles. Lo dgon pa's remarkably short discussion on the Buddhist councils would suggest that his work had little to add to the depiction of these events recounted for instance by Bu ston.[274]

2.1 The Compilation of the Śrāvaka teachings

The compilation of the Śrāvaka teachings is asserted to have taken place during the first, second and third councils.

2.1.1 The First Council[275]

Later in the year in which the Buddha passed into *parinirvāṇa*, five-hundred *arhats* assembled in Rājagṛha under the patronage of Ajātaśatru.[276] Ānanda

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[273] Tibetan historians refer to the Buddhist *councils* by the term *bka' bsdu*, which conveys a sense of recitation more than deliberation, see SKORUPSKI: 2001, 100. Just as the historical period following the Buddha's passing, where differences in interpretation gradually led to the advent of schools and sects, in the period following Atiśa's demise, the bKa' gdams pas would repeat this historical precedent and splinter into various branches, notably those who followed the texts (*gzhung pa*) and those who followed essential or personal instructions (*gdams ngag pa*). Although a number of Tibetologists have understandably opted for a translation of *precepts* for *gdams ngag*, this rendering has been avoided due to its use and distinct referent in Ch'an studies.

[274] Lo dgon pa's briefest of discussions on the councils is further evidence for his limited concern with this aspect of Indian Buddhist history, elegantly summed up by LAMOTTE: 1958, 153 as, "exploitée au cours des temps á des fins les plus diverses…pour prouver l'antiquité et l'authenticité des textes canoniques…des canons des diverses écoles…enfin on l'a utilisée pour expliquer la naissance des schismes et la formation des écoles". Mention of the councils appears to represent a concession to the model of earlier Tibetan writings of the genre such as the Bu ston history.

[275] CHB 79r.5.4-86v.6.1.

[276] Although somewhat dated, the analysis made by LAMOTTE: 1958, 136-138 of the first Buddhist council he dates to 486 BCE remains relevant due to illustrating the problems that are found in the sources. After Kāśyapa heard of the demise of the Buddha, he proposed that the monks perform a joint recitation of the Dharma in order

recited the *sūtrapiṭaka*, Upāli recited the *vinayapiṭaka* and Kāśyapa recited the *abhidharmapiṭaka*.[277] Lo dgon pa asserts that the first compilation took place so the Buddha's teachings would endure at length and to prevent the interference of the *devas*.[278]

to prevent the advent of disciplinary corruption. He invited 499 *arhats* as well as Ānanda, who reportedly gained *arhatship* the morning of the council. Kāśyapa consulted Upāli on the *vinaya* and Ānanda on the *sūtras* contained in the five *nikāyas*. Ānanda informed the monks that the Buddha had authorized them to abolish certain minor rules, but was criticized by the Saṅgha for not clarifying which ones. Ānanda is subsequently recorded as having confessed out of deference more than belief he had committed any wrongdoing. Lamotte shows that even in the period following the Buddha's demise, doubts on the deliberations of the Saṅgha were already emerging from monks such as Purāṇa who were not in attendance, on which see also PREBISH: 1974.

[277] Lo dgon pa seems to draw here from GBC 1v.1.2-1v.2.2. Besides accepting the historical validity of the first Buddhist council, MUKHERJEE: 1994, 471 highlights that causes of dissent and schism are found at a very early stage in the history of Buddhism, where just after the Buddha's passing, varying interpretations of the *vinaya* and Dhamma already appear to have been in existence.

[278] Lo dgon pa does not identify the sources for this assertion, although the *Svapnanirdeśa-sūtra* (D 48) is quoted to explain that the compilation of the Buddha's word took place for the purpose of preserving the Dharma.

2.1.2 The Second Council[279]

About one-hundred and ten years after the *parinirvāṇa*, seven-hundred *arhats* assembled at Vaiśālī under the patronage of Kālāśoka.[280] They recited the *tripiṭaka* and resolved ten points (dasa-vatthūni) in disagreement with the principal tenets of the Buddhist doctrine.[281] This compilation is also asserted to have been carried out to preserve the Buddha's teaching.

2.1.3 The Third Council[282]

Lo dgon pa records that numerous inconsistencies are associated with the third council due to the fact it is not attested in the scriptures. The generally accepted

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[279] CHB 86v.6.2-88v.3.4. LAMOTTE: 1958, 138-140 concludes that the second Buddhist council, dated to approximately a century after the Buddha's demise, represented a debate on whether the Vajjiputtaka bhikkus would be permitted to promulgate ten controversial practices such as handling gold and silver (jātarūparajata), a motion which was subsequently rejected. NATTIER & PREBISH: 1977, 271 date the second council to 116 BCE and provide the reasons given by the various schools of Buddhist thought for the schism that ensued following the dispute. Theravādin sources are in agreement that the schism was caused by a dispute on the *dasa vatthūni*, Ibid. 241-246. Sarvāstivāda sources recount that it was caused by the five theses of Mahādeva on the disputed status of an *arhat*, with those accepting Mahādeva's views becoming the Mahāsaṃghikas and those who did not the Sthaviras, Ibid. 246-247. According to Saṃmitīya sources, it was Māra transformed who caused the schism Ibid. 248, whilst the Mahāsaṃghikas claimed it was due to disagreements in the interpretation of the *vinaya*, Ibid. 249. For an analysis of Bu ston's views on the schism, see VOGEL in BECHERT: 1985, vol. 1, 104-110.

[280] OBERMILLER: 1932, 1999, 92 traces this assertion to *Mahāvaṃsa* IV, 8. For an early translation of *Mahāvaṃsa* III, IV, V, which respectively deal with the three councils, see GEIGER: 1912, 14-51. On the royal chronology of Kālāsoka, son of Susunāga and successor in the patricidal lineage of Ajātasattu, see THOMAS: 1949, 1992, 169.

[281] On the basis of the Pāli sources, the ten points as listed by THOMAS: 1949, 1992, 169 and BARUAH: 2000, 6 are 1. Carrying salt in an animal horn, 2. Taking food when the shadow on the sundial is two fingers past noon, 3. After eating, travelling to another village to eat another meal on the same day, 4. Holding several fortnightly assemblies within the same monastic boundary (sima), 5. Confirming an ecclesiastical act in an incomplete assembly and obtaining approval from absent monks afterwards, 6. Citing habitual practice as the authority for violating monastic procedures, 7. Drinking milk whey after meals, 8. Drinking unfermented wine, 9. Using a mat with fringes and 10. Accepting gold and silver, or handling money.

[282] CHB 88v.3.5-90v.3.1.

version of the events[283] is that three-hundred years after the *parinirvāṇa*, an assembly gathered in the monastery of Kuvana in Kashmir under the patronage of Kaniṣka, the king of Jālandhara. The participants included five hundred *arhats*, five hundred bodhisattvas headed by Vasumitra and sixteen thousand scholars. Then, Pūrṇaka and others compiled the *tripiṭaka*. This compilation was also explained as having been undertaken for the teachings and practice of Buddhism to endure for a long period of time. According to the *Svapnanirdeśa-sūtra* (D 48),[284] when Buddha Kāśyapa resided in Jambudvīpa a king named Kṛkin had a dream in which he saw a piece of cotton cloth being torn into eighteen pieces. Buddha Kāśyapa declared that in future times, the Buddha's teaching would survive but the Śrāvakas would divide into eighteen schools.

Following Bu ston's quotation of the *Nikāyabhedopadarśanasaṃgraha* (D 4140)[285] of Vinītadeva (c.690-750),[286] Lo dgon pa provides a list of the eighteen schools[287] and a brief explanation for their grouping. The four principal schools are the Mahāsāṃghikas, Sarvāstivādins, Sthaviravādins and Saṃmitīyas. Their respective languages were Sanskrit, Prakrit, Apabhraṃśa and Piśācī. The Mahāsāṃghika group contained five schools. Three of these were named after countries, namely the Pūrvaśaila, Aparaśaila and Haimavata. The remaining two were named on the basis of doctrinal systematization and include the Lokottaravādins and Prajñāptivādins. The Sarvāstivādins are further divided into the Mūlasarvāstivāda, Kāśyapīya, Mahīśāsaka, Dharmaguptaka, Bahuśrutīya, Tāmraśātīya and Vibhajyavāda schools.[288] These are distinguished on the basis of teachers. The Sthaviras consist of three schools named after

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[283] Lo dgon pa's wording of *bsdu ba gsum pa lung na med pas mi mthun pa mang yang yongs su grags pa ni* somewhat leaves the ambiguity of whether he himself accepted the occurrence of a third council. It is clear that he does not mention the tradition it was held in Pāṭaliputra under the auspices of Aśoka, which was included in the Bu ston history. THOMAS: 1949, 1992, 165-172 concludes that besides the problematic identification of the historical kernel of the events, it is of foremost importance to recognize the process of *fission* that rapidly ensued following the demise of the Buddha.

[284] This particular scriptural quotation appears to have been missed by OBERMILLER: 1932, 1999, 95, n. 639.

[285] CHB 89v.3.4-89v.6.2. This brief work has been translated in BAREAU: 1956.

[286] On the dates for Vinītadeva, see FUNAYAMA: 2001, 309–325.

[287] GBC 2r.1.2 et seq. A list of sources on the eighteen schools in the early history of Buddhist thought is given by DUTT: 1970, 1998, 11-33.

[288] On the origins of the name Vibhajjavāda, see COUSINS: 2001, 133-134.

places, namely the Jetavanīyas, Abhayagirivāsins and Mahāvihāravāsins. The Saṃmitīyas are described as incorporating three schools distinguished on the basis of doctrine, namely the Kaurukullakas, Avantakas and Vātsiputrīyas.

2.2 The Compilation of the Mahāyāna Teachings[289]

The sources cited by Lo dgon pa on the advent of the Mahāyāna include the *Tarkajvālā* (D 3856) of Bhavya[290] (6th century), two unspecified assertions made by Śāntipa and Abhayākaragupta, as well as the *Subāhuparipṛcchā* (T895-6, D 805). Lo dgon pa narrates the legend that at one time, a million bodhisattvas assembled to the south of Rājagṛha on Mount Vimalasvabhāva, where Mañjuśrī recited the *abhidharma*, Maitreya the *vinaya*, and Vajrapāṇi the *sūtrapiṭaka*. No particular source is given for this compilation. The *Tarkajvālā*, however, is cited as the authority for demonstrating the scriptures of the Mahāyāna *are* the word of Buddha due to being compiled by the bodhisattvas Samantabhadra, Mañjuśrī, Guhyapati (Vajrapāṇi) and Maitreya rather than the Śrāvakas. The Vajrayāna teaching is also classified within the Mahāyāna tradition due to legends asserting it was compiled by those who requested each particular *tantra*, for the most part the bodhisattva Vajrapāṇi.

Lo dgon pa comments that when the teachings of the Mahāyāna are classified in terms of chronology or the three or four turnings of the Dharma wheel (dharmacakrapravartana),[291] there are twelve scriptural categories or three baskets (tripiṭaka) which may be considered the Buddha's word (dvādaśāṅgabuddhavacana).[292] The significance of these teachings is subsumed

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[289] This section appears to have been culled from CHB 90v.3.2-93v.5.2.

[290] On the doctrinal position of Bhavya, who is placed in the middle period of systematization of the Madhyamaka school, see SEYFORT RUEGG: 1981, 61-66.

[291] SKORUPSKI: 2001, 1104-1105 defines these as the *three promulgations*, namely the first promulgation on the four noble truths, the second or intermediate promulgation on signlessness and the final promulgation on the proper analysis of reality.

[292] In a dictionary of Buddhist terminology, DBYANGS CAN LHA MO: 1993, 1708 classifies these as collections of 1. *mdo* (sūtra), 2. *dbyangs kyis bsnyad pa* (geya), 3. *lung bstan* (vyākaraṇa), 4. *tshigs bcad* (gāthā), 5. *ched brjod* (udāna), 6. *gleng gẓhi* (nidāna), 7. *rtogs brjod* (avadāna), 8. *de lta bu byung ba* (itivṛttaka), 9. *skyes rab* (jātaka), 10. *shin tu rgyas pa* (vaipulya), 11. *rmad byung* (adbhūta) and 12. *gtan phab* (upadeśa).

within the three higher trainings (triśikṣā) of the Mahāyāna.[293] Lo dgon pa names the *Subāhuparipṛcchā* and unspecified assertions made by Śāntipa and Abhayākaragupta on the assertion the Vajrayāna belongs to the basket of discourses (sūtrapiṭaka). Quoting the *Vinayakṣudrakavastu* (T1451, D 6), the section concludes with the assertion the Dharma was subsequently passed down by Śākyamuni Buddha to Kāśyapa, Ānanda, Śānavāsika, Upagupta, Dhītika, Kṛṣṇa, Sudarśaṇa, Buddhananda and other masters until the advent of Nāgārjuna (c.3rd century).[294]

3. The Luminaries of the Buddhist Tradition[295]

The third chapter is divided into three sections dealing with the lineage of the profound view of emptiness established by Nāgārjuna and his followers, the lineage of expansive conduct of the bodhisattva established by Asaṅga and his brother Vasubandhu and the Vajrayāna lineage, which in turn deals with its diffusion in India. The structure used by Lo dgon pa in these chapters is to define much of the remaining content and style of the *Myriad Rays*. The successive transmission of the Dharma contained in various lineages is portrayed by means of a collective biography. Besides legends that enrich our understanding of Tibetan literature, useful information is gained on the doctrinal context of works in the history of Indian Buddhist thought as it is portrayed in the bKa' gdams pa school. The chapters conclude with the careers of the formative masters in the life of Atiśa.

3.1 The Lineage of Profound View of Nāgārjuna

Tibetan histories generally concur that Nāgārjuna was prophesied in canonical works such as the *Dīpaṃkaravyākaraṇa* (D 188), the *Laṅkāvatāra*,[296] the

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[293] This refers to the higher trainings in morality (adhiśīla), concentration (adhisamādhi) and wisdom (adhiprajñā), see GUENTHER: 1959, 1974, 148 et seq.

[294] Lo dgon pa summarizes CHB 93v.5.3-97v.6.1, where Bu ston dedicates a chapter to narrating the advent of Buddhist masters who transmitted the teachings from the demise of the Buddha up to the time of Nāgārjuna. On the life and works of Nāgārjuna in the context of Madhyamaka philosophy, see SEYFORT RUEGG: 1981, 4-47.

[295] Besides the advent of the Vajrayāna, it is clear Lo dgon pa relies on CHB 98v.6.2-118r.4.3 for the history of Indian Buddhism to the life of Atiśa. However, Lo dgon pa differs by explicitly stipulating the lineages of profound view and expansive conduct traced to Nāgārjuna and Asaṅga, which are absent from the Bu ston history.

Mahāmegha (D 235) and the *Mañjuśrīmūlatantra* (T1191, D 543), the latter of which dates his life to approximately four centuries after the *parinirvāṇa* of Śākyamuni. As the narrative only differs from the Bu ston history in terms of structure, only concise notes are supplied for the lives and works of the protagonists of Indian Buddhist thought leading to Atiśa.

At the age of seven, Nāgārjuna arrived at the monastery of Nālandā and received the ordination from the *brāhmaṇa* Rāhula. He studied worldly subjects, different vehicles of Buddhist thought and obtained the consecration of the Guhyasamāja and other traditions. Nāgārjuna then received the full monastic ordination and was named Śrībhikṣu. After being sent to the monastic community residing on Śrīparvata, he met the great masters Saraha and Bhalipa. However, Lo dgon pa recounts a legend that Śrībhikṣu was exiled for practicing alchemy for the benefit of the Saṅgha and was ordered to build ten-million temples and *stūpas*. Around this time, Śrībhikṣu defeated Śaṅkara in debate. According to another legend, he journeyed to the realm of the *nāgas*, where he obtained the *prajñāpāramitā* teachings and mud required to build the temples and *stūpas* ordered by the Saṅgha. He later became known as Nāgārjuna due to the exploits resulting from befriending the *nāgas*. Continuing his tutelage under Saraha, Nāgārjuna realized the ultimate truth and enunciated *the three roars of the lion* consisting of expounding the profound view of emptiness, the expansive conduct of the bodhisattva and the Vajrayāna. The most remarkable treatise he composed on emptiness is identified as the *Mūlamadhyamakakārikā,* grouped among the *six works on reason*.[297] As for the praises, his most notable contribution is highlighted as the *Kāyatrayastotra* (D 1123). The songs are exemplified by the *Ratnāvalī*.[298] In terms of his treatises on bodhisattva conduct, the most prominent is identified as the *Sūtrasamuccaya.*[299] Nāgārjuna also authored works on the mind training tradition, the *Suhṛllekha*[300] and the *Prajñāśataka*.[301] Besides attributing him

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[296] Although more recent studies have appeared, for an English translation and useful introduction taking into consideration the transmission of the *sūtra*, see SUZUKI: 1932.

[297] The six works on reason are the *Mūlamadhyamakakārikā*, *Ratnāvalī*, *Yuktiṣaṣṭikā* (T1575, D 3825), *Śūnyatāsaptati* (D 3827), *Vigrahavyāvartanī* (T1631, D 3828) and *Vaidalyanāmaprakaraṇa* (D 3830).

[298] In a trilingual edition of the *Ratnāvalī*, HAHN: 1982, 1-34 includes a discussion of previous scholarship on the work.

[299] Ed. BHIKKU PĀSĀDIKA: 1989.

[300] For an English translation, see KAWAMURA: 1975.

with writings on worldly subjects, Lo dgon pa conflates the *sūtric* and *tantric* figures known by this name and ascribes Nāgārjuna with the composition of works on the Guhyasamāja and other *tantric* traditions. Lo dgon pa concludes his discussion by quoting the *Pradīpoddyotanā* (D 1785).[302] The work explains that Nāgārjuna revealed his *saṃbhogakāya* aspect by attaining the state of Vajradhara during his life and will reveal his *nirmāṇakāya* aspect by being reborn as Buddha Jñānākaraprabha in future times.

Āryadeva, whose advent is also traced to the *Mañjuśrīmūlatantra*, is identified as the foremost disciple of Nāgārjuna. Among his other illustrious disciples, one finds mention of Ārya-Śūra, Buddhapālita (c.470-540), Bhavya and Nāgabodhi, the latter of whom reportedly attained the state of a *vidyādhara* in his lifetime. However, it was Candrakīrti[303] (c.550-650) who is characterized as best interpreting the thought of Nāgārjuna with his composition of the *Prasannapadā* (D 3860)[304] and *Pradīpoddyotanā*. Candrakīrti was born in south India after his childless parents prayed to Īśvara. He received his name after being shown to an astrologer. Īśvara predicted that Candrakīrti would be ordained at Nālandā and become a great advocate of the Buddha's teaching. Candrakīrti composed the *Madhyamakāvatāra*[305] and *Bhāṣya* (D 3862) along with other works. His numerous disciples included the Buddhist poet Candragomin and the elder Vidyākokila.

The elder Vidyākokila belonged to *brāhmaṇa* stock. He studied the teachings of Candrakīrti and subsequently gained spiritual realization. His main disciple was the younger Vidyākokila, who duly applied himself to meditating on the teachings descended from Nāgārjuna. The younger Vidyākokila practiced the Vajrayāna and is believed to have become enlightened. Lo dgon pa comments that certain unspecified Tibetan sources identify the younger Vidyākokila as Atiśa's master Avadhūti. The qualities of these masters are recorded as having subsequently been embodied by Atiśa.

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[301] For an edition and German translation of the *Prajñāśataka*, see HAHN: 1990.

[302] Several studies of the Guhyasamāja which take this work into consideration include those of FREMANTLE: 1971 and WAYMAN: 1977.

[303] On the doctrinal positions of Āryadeva and Candrakīrti, see SEYFORT RUEGG: 1981, 50-54, 71-82.

[304] For notes on this work and a brief discussion of relevant scholarly literature, see DE JONG: 1987, 43-49, 71, 102.

[305] Several partial translations into European languages are listed in PFANDT: 1986, 50, particularly a German language study by TAUSCHER: 1981 taking into consideration Candrakīrti's auto-commentary. Tr. HUNTINGTON: 1989, 147-196.

3.2 The Lineage of Expansive Conduct of Asaṅga

Lo dgon pa similarly discusses the biography of Asaṅga, a seminal figure in the history of Yogācāra thought, to assertions made in the *Mañjuśrīmūlatantra*. After Asaṅga became a monk, he spent twelve years in a cave meditating on the bodhisattva Maitreya. As a result of his spiritual accomplishment, he experienced a vision of Maitreya and was led to the pure land of Tuṣita. Maitreya composed five works that Asaṅga later put into writing. These later became known as *the five works of Maitreya*:

1. *Mahāyānasūtrālaṃkāra*[306] (T1604, D 4020)

2. *Abhisamayālaṃkāra*[307]

3. *Madhyāntavibhaṅga* (D 4021)

4. *Dharmadharmatāvibhaṅgakārikā* (D 4023)[308]

5. *Ratnagotravibhāga*.

Asaṅga is attributed with the composition of the *Abhidharmasamuccaya*,[309] the *Mahāyānasaṃgraha*,[310] the *Tattvaviniścaya*, as well as commentaries on the *Ratnagotravibhāga* and *Saṃdhinirmocana*.[311]

Asaṅga's younger brother Vasubandhu first studied seven treatises of *abhidharma* philosophy from Vinayabhadra in Kashmir. Then, he focused on the *Mahāvibhāṣā*.[312] Upon his return to India, he also studied the Mahāyāna teachings. In the context of the first promulgation of Buddha's teachings, Vasubandhu composed the *Abhidharmakośa*[313] and auto-commentary.[314] In the

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[306] For a French translation, see LÉVI: 1907/1911.

[307] Tr. CONZE: 1954 with a useful index of Tibetan and Sanskrit terms.

[308] Tr. LEVINSION & THRANGU RINPOCHE: 2001.

[309] The French translation by RAHULA: 1971 was translated into English by BOIN-WEBB: 2001.

[310] Translated into French by LAMOTTE: 1938-1939.

[311] Tr. POWERS: 1992.

[312] The *Mahāvibhāṣā* was translated into Tibetan in modern times. For a useful summary of the Chinese version, see ICHIMURA: 1996.

[313] In one of the single most remarkable contributions in the history of Buddhist Studies, although in some ways dated, a six-volume French translation of this treatise was published by DE LA VALLÉE POUSSIN: 1923-31.

context of the second promulgation, he composed a Cittamātra commentary[315] on the philosophy of the *prajñāpāramitā*. In the context of the third promulgation, Vasubandhu composed works such as the *Daśabhūmikavyākhyāna*.[316] Vasubandhu had four disciples more learned than him. Sthiramati (c.510-570) excelled him in the *abhidharma*, Vimuktisena in the *prajñāpāramitā*, Diṅnāga (c.480-540) in *pramāṇa* and Guṇaprabha in the *vinaya*. From Sthiramati down to other disciples, the teachings of this lineage were gradually transmitted to the elder Kusāli, the younger Kusāli and Ārya Vimuktisena.

Ārya Vimuktisena received all the instructions on theory and practice belonging to the lineage of bodhisattva conduct. He was considered to have reached the first bodhisattva stage and to have heard the Dharma directly from the Buddha. He composed the *Abhisamayālaṃkāravārtika* (D 3788) and other works such as the *Pañcaviṃśatikāsāhasrikālokā* (D 3787). Ārya Vimuktisena's chief disciple was the Bhadanta Vimuktisena, who was learned in all the sciences and attained the Mahāyāna path of application (prayogamārga).[317] The Bhadanta Vimuktisena was also asserted to have heard the Dharma directly from the Buddha. His main disciple was Varasena. The next lineage master was Vinayasena, after which the teachings of this lineage were successively transmitted to Śāntarakṣita (8th century). Śāntarakṣita was born as the son of the king of Oḍiyāna.[318] He became a monk of the Sarvāstivāda school and mastered the sciences. During the earlier part of his life, his disciple was Haribhadra (9th century). In the later part of his life, his disciple was Kamalaśīla.

Haribhadra was originally born into the royalty. He became a monk and mastered all the Buddhist and non-Buddhist teachings. In particular, he meditated a great deal on the significance of the *prajñāpāramitā*. After

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[314] The French translation made by DE LA VALLÉE POUSSIN was subsequently rendered into English by PRUDEN: 1988-90.

[315] OBERMILLER: 1932, 1999: 145, n. 1038 indicates various sources that disagree with this ascription.

[316] Tr. HONDA: 1963.

[317] A brief explanation and context behind the attainment of the five Mahāyāna paths of *sambhāra*, *prayoga*, *darśana*, *bhāvanā* and *niṣṭhāmārga*, see GUENTHER: 1959, 1974, 232-238.

[318] On the basis of floral and faunal references made in the *Vajramahābhairava-tantra*, SIKLÓS: 1996, 5 agrees with general scholarly consensus in identifying this locality with the Swat district of Pakistan, although he also refers to another possibility of [Uḍ/O]ḍiyāna being located in south India as suggested by Lokesh Candra.

requesting his preceptor for these teachings, he duly accomplished the spiritual level of the bodhisattva Maitreya. Haribhadra subsequently journeyed to Khasarpaṇa in the east and fasted for three days. At dawn, he had a dream in which he saw an offering ceremony dedicated to Maitreya taking place in the sky above the monastery of Oḍantapurī. He made offerings and requested commentaries to be written on the treatises he was taught there. Haribhadra then journeyed west to find a benefactor to compile those teachings and was duly summoned by the consort of king Mahīpāla (r.988-1038 or 977-1027) who developed faith in him. Lo dgon pa slightly diverges from the biography of Haribhadra to supply a brief genealogy of the Pālas[319] (c.750-1170) such as Mahīpāla's predecessor Gaupāla, attributed with the establishment of Nālandā. With the patronage of Mahīpāla, Haribhadra composed a commentary on the *Pañcaviṃśatisāhasrikā*[320] and another (D 3791) on the *Aṣṭasāhasrikā.*[321] Besides being responsible for the compilation of the latter work, he composed a famed commentary on the *Abhisamayālaṃkāra*.[322] Haribhadra's greatest disciple was the elder Kusāli. Besides receiving all the teachings transmitted in the lineage of bodhisattva conduct which originated from Maitreya and Asaṅga, the elder Kusāli received several tantric lineages of the Guhyasamāja tradition and three oral lineages referred to as *the voice of the three paṇḍitas*. The latter three refer to instructions for achieving the attainment of Mahāmudrā transmitted by Nāgārjuna, Buddhajñānapāda and the legendary figure of king Indrabhūti.[323]

The elder Kusāli's main disciple was the younger Kusāli, also known as Maitrīyogin due to meditating at great length on Maitreya. This Kusāli meditated extensively on the Mahāyāna teachings of kindness, compassion, developing the mind of enlightenment and realizing the import of the tantric hymns (vajragīti). His writings include a number of works aimed at recitation. After developing all the qualities of the elder Kusāli, he later became the master of Dharmakīrti (c.1000) from Suvarṇadvīpa (Sumatra), to whom Lo

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[319] The Pālas have been described as a pro-tantric dynasty by SIKLÓS: 1996, 11. For additional insights on their role in the diffusion of the Vajrayāna, see DAVIDSON: 2002, 51-61.

[320] Tr. CONZE: Part I, 1961, Part II and III, 1964.

[321] Tr. CONZE: 1958.

[322] For a Romanized edition of the Sanskrit and Tibetan texts, see AMANO: 1975.

[323] On the possibility of several figures named Indrabodhi/Indrabhūti in the history of the early Vajrayāna, the myth of which recounts it was during his life the teachings were brought to the human realm, see BOORD: 1993, 97-98. The dates for Indrabhūti I have been estimated as c.750-800 by SIKLÓS: 1996, 9.

dgon pa dedicates a relatively detailed biography due to the fact he is depicted as Atiśa's most important master. It is with the life of Dharmakīrti that a shift of emphasis is found in Lo dgon pa's narration from almost exclusive reliance upon the Bu ston history to bKa' gdams pa sources.[324]

During the period in which the non-Buddhist teachings were prevalent in Sumatra, the king had a son named Sina. Favoring Buddhism from a very young age, he was sent to study in India and met Mahāśrīratna in Bodhgayā. Renouncing his royal affairs, Sina received many teachings on the mind of enlightenment from Mahāśrīratna. Having gained insight into the way all *dharmas* exist, Sina later became renowned as Dharmakīrti. His fame greatly spread after returning to Sumatra, defeating non-Buddhists in debate and converting them to Buddhism. Although he had four great disciples such as Śāntipa, Atiśa, Jñānaśrīmitra and Ratnakīrti, his foremost disciple was Atiśa. When Atiśa met Dharmakīrti in Sumatra, the two are believed to have recognized each other. At that time, Atiśa was given a golden image of the Buddha which the latter had found in a forest during his youth. Atiśa requested instructions on the cultivation of kindness and compassion. He pleased Dharmakīrti by accepting to remain under his tutelage for twelve years. Dharmakīrti also imparted Atiśa with instruction on the difficult points in the philosophy of the Madhyamaka[325] as well as on the subject of the Vajrayāna.

3.3 The Vajrayāna Lineage

Lo dgon pa distinguishes the Vajrayāna teachings as belonging to either a close (*nye*) or distant (*ring*) lineage, on the basis of unspecified sources originating from ancient masters[326] who sought to demonstrate the divine origin of the

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[324] One example is the reception of Atiśa in Sumatra by the Saṅgha, see Part 2, 66, which may be traced to NTG: 1977, 21r.1.6. It is worth mentioning that in NTG: 1977, the brief biography of Atiśa's journey to Sumatra is included in 16r.1.3-23r.4.5, whereas in other versions it is treated as a separate text, see KLB: 1993, 29-44.

[325] For a discussion of Madhyamaka works composed by Dharmakīrti and Atiśa, see SEYFORT RUEGG: 1981, 109-113 and by Atiśa in particular, see LINDTNER: 1981.

[326] In his study of a collective biography of *gter ston* masters, PRATS: 1982, 38, 80-81 identifies three methods in which the teachings were transmitted according to the rNying ma pa school, 1. A distant transmission (*ring brgyud bka' ma*) passed down by masters to disciples which does not follow a strict chronology in terms of time, 2. An immediate or direct transmission (*nye brgyud gter ma*) hidden either in the earth (*sa gter*) or in the mind (*dgongs gter*) and gradually discovered with time, therefore referring to revelatory teachings or those reviving interrupted lineages, and 3.

tantras and how they were passed down in an unbroken lineage. The close lineage refers to the teachings certain masters received directly from Heruka and Jñānaḍākinī. The distant lineage refers to the *tantras* that were taught in pure lands such as Abhirati and Tuṣita.

As for the distant lineage of the Buddhist *tantras*, Lo dgon pa quotes an unspecified assertion made by Ānandagarbha positing that the *Kṛṣṇa*[327] and other tantras were expounded in the pure land of Abhirati. According to the *Guhyasamāja-tantra* (D 442), the *tantras* were expounded in the pure land of the *parinirmitavaśavartin* class of *devas*. The *Pradīpoddyotanā* however, states that all the *tantras* were expounded in the pure land of Tuṣita. Lo dgon pa records that although varying opinions exist among Tibetan authorities on the setting in which the *tantras* were proclaimed, it is most often identified as Oḍiyāna.

The close lineage of the Buddhist *tantras* is traced to the legend of king Indrabhūti, who once experienced a vision of the Śrāvakas and developed faith in Śākyamuni and the Saṅgha. The king made a great offering and invited the Buddha and his retinue, expressing that he too wished to set out on the all-omniscient path.[328] Pleased by the offerings and devotion, the Buddha declared to the king that both the laity and the ordained could practice the three trainings of the Mahāyāna. As a result, the Buddha expounded the *tantras* to Indrabhūti by using the enjoyment of pleasurable objects on the path of enlightenment. Manifesting an emanation of the Guhyasamāja *maṇḍala*, the Buddha bestowed upon king Indrabhūti and his retinue the wisdom consecration (vidyābhiṣeka)[329]

Transmission by means of profound visionary experiences (*zab mo dag snang*). The pure visions (*dag snang*) may be experienced by the practitioner either spontaneously or in a state of trance. Ultimately, these visions represent projections (*snang ba*) or reflections of intrinsic noetic ability (*rig pa*) of the individual, which assume visionary characteristics as a result of external causes, for instance the close relationship between the master and disciple.

[327] A bibliography of Tibeto-Mongolian canonical works related to the *Kṛṣṇayamāri-tantra* along with extant Sanskrit Mss. is supplied by SIKLÓS: 1996, 225-227, whose edition and translation of five works belonging to the Yamāntaka tradition includes the *Śrī-kṛṣṇayamāri-tantrarāja-trikalpa-nāma* (D 469) as Text IV but not the *Sarvatathāgata-kāyavākcitta-kṛṣṇayamāri-nāma-tantra* (D 467) extant in Sanskrit.

[328] The request made by Indrabhūti for a method to gain enlightenment while enjoying the five sensual pleasures with his gathering of women is also discussed by SIKLÓS: 1996, 7 in the context of later historians such as Tāranātha.

[329] RAY: 1973, 215 defines the process of consecration as what every aspiring Vajrayānist must pass through in order to discover the essential truths of the *maṇḍala*.

and tantric instructions. The bodhisattva Vajrapāṇi recorded the *tantras* in a book and bestowed it upon king Indrabhūti and his retinue, who subsequently attained realization and became spontaneously accomplished *ḍākas* and *yoginīs*. Later, the land of Oḍiyāna became uninhabited and transformed into a lake filled with *nāgas*. Vajrapāṇi recorded the *tantras* in a book for a second time and bestowed them upon the *nāgas* in the ocean, who gradually assumed human form and built a city on its banks. Having practiced the Vajrayāna, most of the inhabitants became *ḍākas* and *ḍākinīs* while those who were unsuccessful departed for other lands. Then, the lake became dry and the self-arisen temple of Heruka inhabited by *ḍākas* and *ḍākinīs* appeared in that place. Vajrapāṇi recorded the Guhyasamāja and the collection of *tantras* in a book inscribed with molten gems and bestowed it upon the inhabitants.

3.3.1 The Diffusion of the Vajrayāna in India

Lo dgon pa's last section of the third chapter discusses the development of the Vajrayāna to Atiśa, including brief biographies of the *mahāsiddhas*. Besides making references to numerous tantric works contained in the canon, the sources that are specified by Lo dgon pa include works ascribed to Bu ston, the *Nāro 'grel chen* (D 1186),[330] a certain biography of Nāgārjuna, histories of the Cakrasaṃvara and Guhyasamāja traditions and the *Lam yig*.[331] The narrative

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In the context of the *Kriyāsaṃgraha*, SKORUPSKI: 2002, 108-116 defines the wisdom consecration (vidyābhiṣeka) in the *tantras* of the Yoga class as a term that refers to a group of five consecrations (pañcābhiṣeka), namely the water consecration (udakābhiṣeka), diadem consecration (mukuṭābhiṣeka), vajra consecration (vajrābhiṣeka), bell consecration (ghaṇṭābhiṣeka) and name consecration (nāmābhiṣeka). Upon receiving these five consecrations, the disciple becomes authorized to receive the doctrinal transmission and commentary on the mantras and *tantras*. In the context of the **anuttarayoga* class, LESSING & WAYMAN: 1968, 1998, 309-325 list four consecrations, namely the vase (kalaśa), secret (guhya), knowledge of wisdom (prajñājñāna) and fourth (caturtha) or word (akṣara) consecration. During the vase consecration, the master confers the five consecrations of the *vidyābhiṣeka* as in the Yoga *tantras*. The reason it is referred to as the wisdom consecration is that the visualization of anointment by goddesses such as Locanā has the capacity to produce the wisdom that counteracts ignorance (avidyā) and accomplishes the Buddha's emanation body (nirmāṇakāya).

[330] ROERICH: 1949-53, 1995, 994 identifies the *Nā ro 'grel chen* with the *Vajrapādasārasaṃgraha-pañjikā*.

[331] The tantric transmissions of the Cakrasaṃvara and Guhyasamāja traditions received by Atiśa may be traced to NGY: 1977, 4r-4v, 15r.

begins in southern India with a king named Visukalpa, having become an expert in Buddhist dialectics after mastering the practices of the *Kāśyapaparivarta* (T310: XLIII, D 87).[332] When the king aspires to meet with the teachings of the ultimate vehicle, he dreams of a *ḍākinī* who prophesies his visit to the self-arisen temple of Heruka in northern Oḍiyāna. Upon arrival, the king bows at each of the four gates and stops to make requests at the eastern gate. A woman who was once a *nāga* and transformed into a *yoginī* confirms he is Visukalpa, after which he is led into the temple, granted instructions, shown the Guhyasamāja *maṇḍala* and given all the teachings and consecrations. Visukalpa is given the book of the *tantra* and gains the attainment of Mahāmudrā after successfully practicing its meaning. He later transmits this teaching to Rāhulabhadra.

Rāhulabhadra was the son of a *brāhmaṇa* from Raḍa and was named after his teacher upon becoming a monk. After mastering the works on Buddhist dialectics, he went to Vikramaśīla and later became abbot. Then, he heard that Visukalpa had received tantric teachings directly from a *ḍākinī*. Developing faith in the king, he requested tantric instruction. Visukalpa consented to initiate Rāhulabhadra into the Guhyasamāja *maṇḍala*, explain the *tantra* and bestow all the instructions and teachings. Rāhulabhadra studied their meaning and after gaining partial firmness in the generation and completion stages of Vajrayāna practice, he transmitted his teachings to Nāgārjuna and departed to apply himself to achieving enlightenment. When practicing archery and thinking,

> "If I straighten the nature of my mind, I will gain liberation just as I straighten an arrow and hit the target",

he succeeds in attaining liberation and later becomes renowned by the name of Saraha (8th century) or *archer*. The mystic songs that encapsulate the meaning of his realizations are collectively known as the *Dohākośa*.[333] Lo dgon pa disagrees with the identification of Saraha with the *mahāsiddha* Śavara (8th-9th century),[334] who is considered a disciple of Nāgārjuna. Śavara belonged to a family of dancers and was the master of Lūhipa. After Lūhipa, the list of

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[332] Tr. BHIKKU PĀSĀDIKA: 1977-1979.

[333] For a partial English translation of this work, see GUENTHER: 1969, 1989, the latter publication of which includes the commentary by Klong chen pa Dri med 'od zer (1308-1363). A more recent survey of the *dohā* literature is found in JACKSON: 2004, Chapter 2 and on its lineage according to 13th century sources, see PASSAVANTI: 2008.

[334] DOWMAN: 1985, 64-65 has shown the difficulties in resolving how Śavara is listed in different lineages.

lineage masters supplied by Lo dgon pa includes king Vimalacandra alias Dārikapa, Ḍeṅgipa, Vajraghaṇṭāpa, Kūrmapāda, Jālandhara, Kṛṣṇācārya, Guhyapa and Vijayapāda. Lo dgon pa devotes only a few lines to the lives of these masters and refers to the histories of the Guhyasamāja and Cakrasaṃvara traditions[335] for more detailed accounts of the transmission.

After cultivating Vijayapāda as his master, the Vajrayāna teachings reached Tilopa (c.988-1069). Born into the royalty, he later became a monk and was named Prajñābhadra. After mastering the sciences he went to Vijayapāda and requested initiation into the Cakrasaṃvara *maṇḍala*, explanation of the *tantra*, oral instructions and a prophetical instruction. After accepting his disciple's request, Vijayapāda ordered Tilopa to visit the town of Harikela in eastern Vaṅgāla and become the servant of a prostitute who was crushing sesame seeds in the market of Pañcatapana. After doing so, Tilopa realized that just as sesame contains oil but cannot manifest without being crushed and pressed, Buddhahood abides in the mind but does not manifest without meditation practice. Directly perceiving suchness (tattva), Tilopa received the consecrations and blessings from Vajradhara himself and gained the attainment of the Mahāmudrā. That night, he flew into the sky with the prostitute and initiated her, after which she also attained realization. When the prostitute informed the king of the events, he visited Tilopa with his retinue and they too became his disciples.

Tilopa's main disciple was Nāropa (c.956-1040).[336] First, he studied the sciences and became a renowned scholar. Then, he became a Buddhist monk and was named Jñānasiddhi, although it is also noted he is known by eight names in the *Nāro 'grel chen*. After studying the *tripiṭaka* and the four classes of *tantra*, he became one of *the six gates of Nālandā* known as the guardian of the northern gate. Nāropa realized that although he had become a great scholar, his lacked control over his mind. Therefore, he resolved to seek out personal instructions to help him achieve this aim. When he propitiated Cakrasaṃvara and recited the deity's mantra seven-hundred thousand times, he experienced favorable signs. Then, a *ḍākinī* ordered him to cultivate Tilopa, so after journeying to Jvaravihāra in eastern India, he received tantric consecrations,

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[335] This may be a reference to the *bDe mchog gi chos 'byung* of Bu ston in *Bod kyi lo rgyus rnam thar phyogs bsgrigs thengs gnyis pa*, mTsho sngon mi rigs dpe skrun khang, 2011, *thi*, 115-272. For another lineage history in the *bDe mchog chos 'byung brgyud pa'i rnam thar dang bcas pa* of Go bo rab 'byams pa bSod nams seng ge (1429-1489), see BSOD NAMS RGYA MTSHO: 1969, vol. 5, 52r-66r.6.

[336] For a study on the life of Nāropa which in many ways remains current, see GUENTHER: 1963.

explanations and oral instructions. But when Nāropa asked for the significance of these teachings, Tilopa answered,

"KYE HO!
This great wisdom of innate knowledge,
Transcends language and is devoid of mental constructs,
I, Tilopa, have nothing at all to teach you,
Learn to summon it in yourself and on your own!"[337]

Nāropa duly practiced the meaning of these words and later composed a praise to Tilopa. Among his spiritual accomplishments, he gained the ability to immobilize (stambhana) a king and his retinue, to summon (ākṛṣṭi) a gathering of fruit during the rite of the offering feast (gaṇacakra), to behold the sixty-two devas during the rite of the burnt offering (homa), as well as gaining meditative concentration (samādhi). It is at this stage that Lo dgon pa comments that the followers of Mar pa[338] lo tsā ba Chos kyi blo gros (1002/12-1097) assert Nāropa became enlightened during his lifetime, whereas the bKa' gdams pas, Sa skya pas, and Zha lu bas affirm it took place in the *bar do*. Nāropa's seven greatest disciples were Ḍombipa, Śāntipa, Atiśa, Dhāripa, Kusālipa, Jñānaśrī from Kashmir and Jayākara from eastern India. His other disciples included Śāntibhadra, Smṛti, Maitrīpa and Mar pa.

Śāntipa received the consecration of the *Cakrasaṃvara*[339] and *Mahāmāyā-tantra* from Nāropa and the oral instructions on the *Hevajra* (D 1189)[340] from Bodhibhadra (c.1000). He wrote commentaries to the *Hevajra*, *Guhyasamāja*, *Mahāmāyā*, *Kṛṣṇayamāri* (D 1919) and other *tantras*, as well as on *sūtric* works such as the *Pañcaviṃśatikā*, *Aṣṭasāhasrikā*[341] and *Mahāyānasūtrālaṃkāra*. Relying upon the *Lam yig*,[342] Lo dgon pa identifies another prominent disciple

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[337] Due to limits that must be placed on this current study, I cannot supply an adequate background for the concepts used in the vast literature of the *Dohā* tradition, which in this case shares similarities with *Yogasūtra* I, 49.

[338] The standard source on the life of Mar pa is the biography of gTsang smyon he ru ka Rus pa'i rgyan can (1452-1507) entitled *sGra sgyur mar pa lo tsā ba'i rnam thar mthong ba don yod* (1505) in KHAMS SPRUL DON BRGYUD NYI MA: 1972-1976, Volume 1. A partial French translation of this biography was published long ago by BACOT: 1937 and more recently by the NALANDA TRANSLATION COMMITTEE: 1982.

[339] Ed. GREY: 2009.

[340] Tr. SNELLGROVE: 1959.

[341] Ed. JAINI: 1979.

[342] NGY: 1977, 8v, 10r, 25r.6.2 et seq, EIMER: 1979, vol. 2, 34.

of Nāropa in Ḍombipa,[343] a herder prior to joining the retinue of the master he met in a forest of central India.

Concluding the first three chapters of his work, Lo dgon pa recounts that Atiśa received the entire scope of the Buddhist teaching from his masters who descended from authentic lineages in the history of the Madhyamaka, Yogācāra and Vajrayāna currents of Buddhist thought. Quoting the *Lam yig*,[344] he adds that during a reception held at Vikramaśīla, Nāropa declared Atiśa the foremost master of his times. A number of verses are quoted at the conclusion of Lo dgon pa's third chapter to conclude that prior to his demise, Atiśa transmitted 'Brom the teachings on bodhisattva conduct he received from Dharmakīrti of Suvarṇadvīpa, the teachings on profound view he received from Avadhūti, the teachings on blessed practice he received from Nāropa, and the oral instructions on *sūtras* and *tantras* he received from Jetāri[345] and a total of one hundred and fifty masters.

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[343] For more on the life of Ḍombipa, see DOWMAN: 1985: 53.

[344] NGY: 1977, 53r.5.2-53r.6.2, EIMER: 1979, vol. 2, 173.

[345] The passages on the lineage of Jetāri refer to Śāntipa and Ratnākara as two separate individuals.

The Role of Atiśa

The life of Śrī Dīpaṃkarajñāna/Dīpaṃkaraśrījñāna Atiśa (982-1054) has been a frequently visited subject in both Tibetan and Buddhist studies.[346] But in the context of his role in the establishment of the bKa' gdams pa school, at least a brief discussion is required on the last dozen or so years of his life in Tibet, particularly given his longest biographies have yet to be individually translated. During this time, Atiśa taught and translated a large number of *sūtras* and *tantras* and composed treatises such as the *Bodhipathapradīpa* and its *Pañjikā*,[347] which represent the doctrinal foundations of the bKa' gdams pa school. The remaining works he either taught or composed were subsequently given enough importance to be appended to the sDe dge version of the Tanjur (D 4465-4567).

So what were the sources used by Lo dgon pa to depict the life of Atiśa? Let us first recapitulate what we know of the earliest sources. Previous scholarship has indicated these consist of two praises attributed to his disciples Kṣitigarbha[348] and Nag tsho.[349] Following about a century of oral transmission by successive generations of adepts dedicated to preserving aspects of his legacy,[350] biographies began to appear in written form.[351] With the compilation of the *bKa' gdams glegs bam*, a further process of transmission ensued, as

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[346] Examples include CHATTOPADHYAYA: 1967, EIMER: 1977-2003, MEISEZAHL: 1990, DECLEER: 1996.

[347] Ed. & tr. SHERBURNE: 2000, 21-319. Atiśa's authorship of this work has been questioned by SEYFORT RUEGG: 1981, 112, n. 358, without, however, supplying convincing evidence to justify the claim.

[348] Portions of this work have been quoted in several sources, although a complete and independent version does not appear to be extant, see EIMER: 1985, 6.

[349] EIMER: 1989, 2003.

[350] On the figures responsible for transmitting the testaments of Atiśa's liberation, see ZLN 64r, 92r, 95v.2.4, 104v. On the initial reluctance to record these traditions in written form, Ibid. 43r.

[351] GLING PA BA TSHE DBANG: 1987, 10.

attested in the *Zhus lan nor bu 'phreng ba*,[352] portions of which were written during the last years of Atiśa's life.[353] Lo dgon pa identifies his first source on the subject of the previous lives of Atiśa as the Tibetan works resembling the *jātaka* literature contained in the *bKa' gdams glegs bam*. The early work entitled *Lam yig* is identified as the common or public biography of the master. Another work Lo dgon pa names which does not appear to be extant is the *dNgos grub kyi 'od zer*. The structure of the latter work begins with Atiśa's reliance on five masters such as the *brāhmaṇa* Jetāri, Bodhibhadra, Vidyākokila, Avadhūti and Rāhulagupta. Then, it narrates how Atiśa attained liberation by relying on seven and then twelve masters, adding for instance Dharmakīrti. Lo dgon pa remarks the *dNgos grub kyi 'od zer* was grouped in a collection known as *the secret teachings of 'Brom ston pa*. The work is categorized as an uncommon or secret biography due to narrating tantric visions, spiritual experiences and realizations attributed to Atiśa and traditionally considered unsuitable for a general audience. In order to contextualize Atiśa's visit to Tibet with a brief genealogy of the Tibetans, Lo dgon pa quotes the *Ka khol ma*[354] and *Devātiśayastotra-ṭīkā* (D 1113).[355] A strong resemblance is discerned with the briefer account contained in the dGe g.ye ba history,[356] which supplies further clues that Lo dgon pa aimed to expand upon the latter work. In terms of its relationship with the slightly older *Blue Annals*, Lo dgon pa places Atiśa's departure from India in 1038 rather than 1040. Several additional critiques are made in other instances, although these are aimed at unspecified sources.

The fourth chapter of Lo dgon pa's history is divided into two topics pertaining to (4.1) Atiśa's life in the palace and (4.2) his gradual attainment of liberation. The first topic merely lists two headings comprising the excellence

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[352] On the gradual compilation of works incorporated into the KLB, see ZLN 31r.6.2, 31v, 43r-43v, 54v.4.3, 78v.3.3, 106r.3.3, EHRHARD: 2002, 33.

[353] NGY: 1977, 84r.3.2.

[354] On the discovery of this work, see EIMER: 1983, 45-51. The genealogy has been published anonymously as *bKa' chems bka' khol ma*. Lan kru'u: Kan su'u mi rigs dpe skrun khang, 1991.

[355] This source is also quoted in the genealogy of the Tibetans supplied in CHB 122v.7.1 in the context of its presentation of the earlier dissemination of Buddhism spanning from 122v.6.5-132r.2.1. On the basis of the recently published 'Phang thang ma register, DOTSON: 2007 supplies us with another impressive contribution to recent efforts to de-mystify this period of Tibetan history.

[356] GBC 9v.5.6-12v.6.1.

of Atiśa's wealth and family and his acquisition of spiritual qualities. Lo dgon pa follows the two earliest praises of Atiśa in structure and the NTG in content. Atiśa's actual birth is dated to the year (982) of the male water horse.

4.1.1 The Excellence of Atiśa's Wealth and Family

The narrative recounts Atiśa was born as prince Candragarbha in Vikramapurī of Vaṅgāla, to the east of Vajrāsana (Bodhgayā). Lo dgon pa quotes the praise of Kṣitigarbha which relates his elder brother Padmagarbha had a son who became a renowned scholar named Dhānaśrī and his younger brother Śrīgarbha became a monk named Vīryacandra.

4.1.2 The Acquisition of Excellent Qualities

According to legend, Atiśa had a vision of Tārā after he was born and was given protection due to having been reborn countless times as a *deva*.[357] At the age of ten, Atiśa began his study of the sciences.[358] Until the age of twenty-one, he continued his studies on the subjects of grammar, logic and other subjects.[359] Then, he studied the Mahāyāna teachings and cultivated Jetāri, Bodhibhadra, Vidyākokila, Avadhūti[360] and Rāhulagupta. The latter granted Atiśa the teachings, consecration and oral instructions on the cult of Hevajra, after which he was named Guhyajñānavajra.[361] Then, he applied himself to ascetic practices for six years and studied the four classes of *tantra*, gaining both knowledge and spiritual attainment.[362] This culminated in visions of many tutelary deities such

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[357] NTG 23r.3.8.

[358] NTG 23v: At about this time, Atiśa also received the vows of a layman from the younger Kusāli.

[359] NTG 13r-21r: According to this source, Atiśa mastered the teachings of the Sarvāstivāda and Sthaviravāda traditions and received a prophecy from Tārā in the guise of a parrot. According to *dge bshes* Zul phu ba, Atiśa concealed his spiritual ability like a turtle conceals its body. According to *dge bshes* Phyag dar, Atiśa remembered many of his past lives.

[360] According to NGY: 1977, 4v.5.2, Atiśa cultivated Avadhūti for seven years, whereas the praise composed by Nag tsho asserted the tutelage lasted two years longer.

[361] NTG 23v.

[362] NGY: 1977, 5v.2.3.

as Vajrayoginī,[363] who is directly attributed with granting him the consecrations and oral instructions of her *tantra*. Then, Lo dgon pa asserts that the *ḍākinīs* showed Atiśa many tantric works from Oḍiyāna and eliminated his pride of being a great adept.[364]

4.2 The Gradual Attainment of Liberation

During the course of his ascetic practices, Atiśa was admonished by Rāhulagupta for not becoming a monk. Inspired by a dream of the Buddha and the Śrāvakas seated in rows at a temple, Atiśa finally resolved to obtain the ordination[365] from the Mahāyānist Śīlarakṣita[366] who belonged to the Lokottaravāda branch of the Mahāsāṅghikas and was the fifth abbot of Odantapurī (est.550) after Buddhajñānapāda. Atiśa received the full ordination at the age of either twenty-eight or twenty-nine[367] and was named Dīpaṃkaraśrījñāna. At Odantapurī, he studied the *Mahāvibhāṣā*[368] and other works of the lesser vehicle with Dharmarakṣita,[369] in addition to subjects such as the *vinaya*. He meditated on the oral instructions for developing *bodhicitta*, became learned in the entire *tripiṭaka* and focused on the treatises composed by Nāgārjuna and his followers. Lo dgon pa quotes the praise composed by Nag tsho,[370] according to which Atiśa acquired many attainments under the tutelage

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[363] NTG 25v-26r, NGY: 1977, 6r.5.2. For a discussion of Atiśa's cult of Vajrayoginī, see ENGLISH: 2002, 17.

[364] NTG 27r and NGY: 1977, 6v.6.2, 7r.1.1 indicate it was Tārā who appeared to Atiśa and intervened in pacifying his pride.

[365] NTG 27v and NGY: 1977, 7r.5.3 assert that Atiśa was exhorted to become a monk from the deity Heruka, who also predicted he would gather many disciples, see also EIMER: 1979, vol. 2, 91.

[366] NTG 28r relates that Śīlarakṣita reached the attainment of the Mahāyāna path of preparation (prayogamārga).

[367] See NGY: 1977, 8r.2.3 and EIMER: 1979, vol. 2, 94. GLING PA BA TSHE DBANG: 1987, 1 concludes that Atiśa received the ordination from the Mahāsaṅghika elder Śīlarakṣita at the age of 29.

[368] NTG 28r relates that Atiśa studied the *Mahāvibhāṣā* for twelve years.

[369] Ibid. 28v.3.1.

[370] NGY: 1977, 39v.2.2, EIMER: 2003, 60-61.

of masters such as Ratnākaraśānti, Dharmakīrti of Suvarṇadvīpa,[371] Bodhibhadra and Jñānaśrī. Lo dgon pa also lists the Vajrayāna lineages received by Atiśa.[372]

To summarize Atiśa's curriculum, Lo dgon pa recounts that Nāropa[373] taught him the profound view of emptiness, Ḍombipa blessed him to accomplish the fruits of ascetic practice, Balinācārya in the performance of tantric rituals and Mahājana in the development of miraculous abilities. Bhutakoṭi taught him the cult of Vajravārāhī, Paramaśva taught him the oral instructions descended from Nāgārjuna,[374] Jñānabhadra taught him the mind of enlightenment[375] and Śāntipa taught him a number of unspecified treatises. Lo dgon pa continues by describing his achievement of great fame throughout the predominantly Buddhist region of Māgadha,[376] where he interceded to settle a dispute between

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[371] NTG 28v-30r portrays Atiśa's tutelage under Dharmakīrti in considerable detail. Atiśa went to Sumatra to study with Dharmakīrti after having cultivated Dharmarakṣita at Odantapurī. After meeting Dharmakīrti, Atiśa was instructed to remain for twelve years. Dharmakīrti gave Atiśa a golden image of Śākyamuni which he himself later gave to his disciple Khu ston brTson 'grus g.yung drung. The image was subsequently kept at the bKa' gdams pa monasteries of Ra sgreng and Rin chen sgang. Atiśa's efforts resulted in his mastery of meditation on the six perfections, the *Śikṣāsamuccaya* and *Bodhicaryāvatāra*. The NTG emphasizes that the tradition of Dharmakīrti was responsible for the purity of the bKa' gdams pa school. NGY: 1977, 20v-23v, 31v.3.4 notes that the instructions imparted to Atiśa focused on developing the mind of enlightenment, which later became one of the most prominent teachings of the bKa' gdams pa school.

[372] NGY: 1977, 14v.1.3 et seq. broadly lists five lineages: the general lineage of the Vajrayāna, the lineage of the Guhyasamāja, the lineage of the mother *tantras*, the lineage of the Kriyāyoga, the lineage of the Yamāntaka and another lineage of the Guhyasamāja, which is in turn divided into three branches.

[373] NTG 53r.5.2-53r.6.2 and NGY: 1977, 43v.3.2 recount that Nāropa was Atiśa's elder but the two shared a teacher-disciple relationship.

[374] NGY: 1977, 10r.2.1 describes these oral instructions as the Buddhist teachings on dependent origination (pratītyasamutpāda).

[375] NTG 37v, 92r and NGY 25v.5.5 et seq. place a great deal of emphasis on Atiśa's cultivation of *bodhicitta*. It is asserted that mastery of scriptural knowledge, hearing and studying a great number of texts, reflecting and meditating on them, practicing the generation and completion stages of *tantra*, and even striving to understand the view of emptiness, are of no use without developing the mind of enlightenment.

[376] NTG 30v-35v records that Atiśa returned to Bodhgayā to put his long years of study into practice. After some time, he had another vision of Tārā who instructed him to

king Neyapāla and the *brāhmaṇa* king Karṇa in the south.[377] Due to his great renown, Atiśa was invited to Bodhgayā by king Dharmapāla and received his name after the king exclaimed, "highest one!". Lo dgon pa duly provides a brief history for the Pāla commissioned monastery of Vikramaśīla (c.800) where Atiśa was invited, a discussion of his invitation to Tibet[378] and the period prior to his actual departure.[379]

Lo dgon pa dates Atiśa's departure from India to the year (1038) of the tiger,[380] noting diverdging calculations asserting this occurred when the master was sixty-one[381] years of age or in the year of the dragon (1040).[382] On a legendary footing, Lo dgon pa recounts that eighteen non-Buddhist yogins used magical abilities to prevent Atiśa from continuing his journey beyond the Indian border to diffuse Buddhism in Tibet, which resulted in Atiśa generating himself as Tārā and using his own abilities to petrify the enemies. The entourage eventually arrived in Nepal.[383] Traveling in a company of merchants, Atiśa's entourage arrived at the Svayambhūnātha[384] *stūpa* and was given a ceremonious reception. Offerings included precious vessels, a white horse decorated with precious stones, a roll of white silk, an image of Mañjuvajra and a letter of invitation from the Nepali king. Although Atiśa was pleased with the offerings and the conditions for his journey to Tibet seemed auspicious, his translator rGya brTson 'grus seng ge passed away at around this

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practice the mind of enlightenment in order to achieve swift attainment. After succeeding, Atiśa also had a vision of Avalokiteśvara and numberless other tutelary deities and began to gather a number of disciples.

[377] NTG 36r.

[378] YLC 89.12-93.16. DTN 299.12.3 notes that Byang chub 'od sent invitations to Atiśa on various occasions.

[379] NTG 55r-55v and NGY: 1977, 45v.2.2 record that the preparations for the journey to Tibet included the translation of works on the cult of the Yamāntaka, Jetāri's commentary on the *Prajñāhṛdaya* and in all probability a number of other works.

[380] NTG 54r.6.4.

[381] For reckoning Atiśa's arrival in Tibet in the year (1039) of the wood horse, see CHB 137v.2.2 and 'JIGS MED BSAM GRUB: 1988, 93.

[382] DTN 303.14.3, GLING PA BA TSHE DBANG: 1987, 7.

[383] For Atiśa's stay in Nepal according to the NLC, see DECLEER: 1996.

[384] For a discussion of the Tibetan term *phags pa shing kun*, see WYLIE: 1970, 19, n. 35.

time.[385] Provided with an elephant for his journey to meet the king of Nepal, he nonetheless continued to Bal po rdzong with an escort of one hundred horses. The king of Nepal with his ministers and servants took refuge in the three gems and agreed to help promote the diffusion of the Buddha's teaching. With great ceremony, Atiśa continued on the journey with his disciples Vīryacandra[386] and Jñānāloka, remaining in Nepal for the duration of one year.[387]

The following year, Atiśa continued to western mNga' ris and conducted the ritual water offering upon arriving at the banks of Manasarovar. Lo dgon pa recounts a legend that Nag tsho[388] beheld a stream of nectar flowing from a white HRĪḤ in the palm of Avalokiteśvara Khasarpaṇa. As the lake became filled with nectar, Nag tsho beheld countless spirits appeased by drinking the substance. Atiśa first heard of the three regions of mNga' ris during his stay at Manasarovar. The king of Nepal escorted Atiśa to Tibet and visited the temple of Gling ser, where the Tibetan king of mNga' ris dispatched horses, cleared all the roads and surrounding places, set up an array of the finest silks and arranged depictions of the body, speech and mind of the Buddha. The king also prepared many offerings for Atiśa's retinue and summoned the Buddhist laymen and monastics of western mNga' ris. The king of mNga' ris himself arrived to greet and present a formal invitation for Atiśa and his retinue to visit his domain. Atiśa blessed the mass of people that assembled and went to the temple of Tho lding padmo'i gling.[389] He instructed the king of Nepal to build a south-facing temple in Thang equipped with dwellings for the Indian and Tibetan monks.[390] While he was expounding the Dharma, Atiśa again remarked that the conditions for the diffusion of Buddhism in Tibet appeared auspicious.

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[385] NTG 56r.6.3-56v and NGY: 1977, 46v.6.1 recount that rGya's untimely death led Atiśa to doubt the possibility of continuing his journey. Due to the intervention of Nag tsho, Atiśa was assured that other famed translators such Rin chen bzang po, rNgog Legs pa'i shes rab, dGe ba blo gros, Khu ston and himself would offer service in the place of rGya. The actual cause of rGya's death is attributed to a spell cast upon him by a non-Buddhist during his journey to Nepal, see NGY: 1977, 46v.2.2.

[386] Atiśa's brother was also a monk named Vīryacandra, although Lo dgon pa does not specify whether this is one and the same figure.

[387] The passages on Atiśa's stay in Nepal bear strong similarities with DTN 303.12.2.

[388] Nag tsho is varyingly referred to as Gung thang pa in the sources.

[389] These passages may be traced to NTG 57v and NGY: 1977, 48v.2.5, see also YLC 93.16 et seq.

[390] NGY: 1977, 47r.6.3 records that at this time, only the Thang and Raja Buddhist temples existed in Nepal, see also DTN 303.19.2 et seq.

Then, images of Tārā were carved out of *khadira* wood, images of Acala were sculpted out of stone and images of Avalokiteśvara were carved out of sandalwood. Atiśa also commissioned the production of an image of Vimaloṣṇīṣa. After these images destined for the temple of Thang were completed, three masters performed the requisite practices for nine months. Atiśa himself consecrated the images. The king of Nepal returned and Atiśa was invited to the Tibetan court of mNga' ris in full ceremony with an escort of nine hundred horses.[391]

The first teaching Atiśa expounded in Tibet was on the subject of cause and effect. He explained the subtleties of the Buddha's teaching by using parables that were easy to understand. In accordance with the instructions he received from an adept of Yamāntaka and the elder Ratnākaraśānti, Atiśa explained that only by understanding the profound nature of cause and effect does one experience visions of tutelary deities. Due to his emphasis on causality, Atiśa became renowned in mNga' ris as *the paṇḍita of cause and effect*.[392] At this time, most Tibetan masters from dBus and gTsang gathered to ask Atiśa questions on the correct view of emptiness, which were duly answered.[393]

As time passed, Nag tsho reminded the Tibetan king of the oath he had made to Ratnākaraśānti that Atiśa's stay in Tibet would not surpass three years.[394] The Tibetan king responded by offering Atiśa a golden flower made of three-hundred ounces of gold and saying,

> "In this land of Tibet, there are people with wrong ideas of the Mahāyāna path, masters who argue what they have not grasped and use their own reasoning to analyze profound and expansive meaning. As each of them are in disagreement, please remove their doubts".[395]

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[391] The verses used by Lo dgon pa here are traced to earlier sources in EIMER: 1979, vol. 2, 188.

[392] NGY: 1977, 49r.2.2.

[393] NTG 60v and NGY: 1977, 49r.3.3 describe the Tibetan masters who assembled around Atiśa as having asked questions on which particular philosophical view he professed, but by using an old tale, Atiśa answered that he accepted the consistency of all genuine doctrines, see EIMER: 1979, vol. 2, 192.

[394] NGY: 1977, 41v.4.3 identifies Ratnākaraśānti as Atiśa's residence master (raho'nuśaka), which explains the importance of obtaining his consent for the master's journey to Tibet.

[395] The above passage quoted may be traced to the *Bodhipathapradīpa-pañjikā*, see EIMER: 1979, vol. 2, 205, tr. SHERBURNE: 2000, 26-27.

The king then asked Atiśa questions on the Hinayāna, Mahāyāna and Vajrayāna teachings and requested him to compose a treatise that taught all the instructions passed down in the lineages of Maitreya and Nāgārjuna, one both concise in wording and broad in meaning. The king also asked Atiśa to clarify the apparent duality of the Buddhist *sūtras* and *tantras* in a parable form of prose (dṛṣṭānta) drawing from the Buddha's teachings rather than his own interpretation. The aim of the treatise, the king continued, would be to teach disciples how to cultivate the gradual stages on the path to enlightenment and train the mind. Atiśa responded by composing the *Bodhipathapradīpa*[396] and teaching the *Guhyasamāja-tantra* and oral instructions following the exegetical system of Jñānapāda, the cult of the nineteen deity Guhyasamāja-Lokeśvara and the evocation of Avalokiteśvara.

Then, Atiśa met the renowned translator Rin chen bzang po[397] who heard of the arrival of a master learned in both the *vinaya* and Mahāyāna. The sources portray Rin chen bzang po as having proudly arranged their seats on the same level. When Atiśa entered, he saw the ground level of the shrine arrayed with deities of the lesser vehicle. On the middle level, there were images of Mahāyāna deities. On the third and uppermost level there were images belonging to the Vajrayāna pantheon. Then and there, Atiśa composed four line stanzas in praise of each deity. During the course of the meeting, the sources suggest Rin chen bzang po came to respect Atiśa as a teacher.[398]

Quoting a certain biography of 'Brom ston pa rGyal ba'i 'byung gnas or *dge bshes* sTon pa (1004-1064), Lo dgon pa relates Atiśa met his greatest Tibetan

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[396] NTG 63r-63v and NGY: 1977, 52v.6.3 recount that the *Bodhipathapradīpa* was translated by rMa lo tsā ba dGe ba blo gros (d.1089) at mTho lding gser khang at the request of the king of mNga' ris and the Tibetan nobility, see also YLC 93.18. DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2272 notes that rMa lo tsā ba died of poisoning.

[397] The passages demonstrate reliance upon CHB 137v.1.3-137v.3.2. NTG 60v-61v recounts Atiśa taught Rin chen bzang po the cults of Cakrasaṃvara and Tārā. Rin chen bzang po declined to be his translator on account of advanced age, although he agreed to put into practice what Atiśa taught him. Atiśa's teachings led him to experience a vision of Guhyasamāja and Cakrasaṃvara, see NTG 99r.2.3. NGY: 1977, 37v.6.3, 50v.5.2 et seq. further describes Atiśa's advice to Rin chen bzang po on the practice of the Vajrayāna. Lo dgon pa's account of their meeting also bears similarities with DTN 306-307, see also SNELLGROVE & SKORUPSKI: 1977-1980, 96. A number of extant works ascribed to Rin chen bzang po are contained in KSB: 2006, vol. 1, 33-79.

[398] DTN 305.6.2-307.5.2.

disciple at the age of sixty-one in the temple of Gling ser.[399] According to other sources, the two recognized each other.[400] Some time after meeting 'Brom, Atiśa expressed his intentions to return to India and the retinue of twenty disciples duly made preparations. However, 'Brom persuaded him to remain for the benefit of the Tibetans.[401] Atiśa thus returned to Mang yul and oversaw the construction, or possibly the renovation, of Ke ru.[402] 'Brom argued that Atiśa's presence was required in central Tibet for the sake of the Saṅgha, and knew of the master's interest in the rare Sanskrit works in bSam yas brought by previous generations of masters.[403] Some sources record Atiśa was prevented from returning to India due to conflict on the Nepali border.[404]

Lo dgon pa divides the remainder of Atiśa's life in Tibet into his career in gTsang and his career in dBus.[405] On the way to gTsang, various Tibetan lords sought instruction from Atiśa at Las stod. Lo dgon pa recounts that Atiśa remained in gTsang for half a year and made many prophecies at Sa skya, sNar thang and gathered important disciples such as 'Dzeng dGon pa ba dBang

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[399] Lo dgon pa's biography of 'Brom appears to summarize NTG 63v.6.3-68v, given that NGY: 1977, 56r.3.4 places their meeting in Pu rangs, which is corroborated by YLC 95.1.

[400] NGY: 1977, 53v.1.6-56r.4.3.

[401] ZLN 30r, YLC 95.4.

[402] NTG 69v notes that according to an oral account traced to *dge bshes* Zhang Rom pa, Atiśa oversaw the construction of the Jo bo lha khang during his stay in Mang yul. NGY: 1977, 59r.2.7 records that Atiśa stayed in Mang yul for one year and oversaw the construction of lHa khang dkar po. His invitation to continue to Tibet arrived with Sum pa Ye shes blo gros of rGya sar sgang at the behest of 'Brom. On the basis of two research surveys in 1995 and 2000, WANGDU: 2007, 45-61 has discovered a number of early *prajñāpāramitā* manuscripts, drawing parallels with recent findings in sNye thang.

[403] NTG 16r.

[404] EIMER: 1983, 8.

[405] NTG 72r-72v and NGY: 1977, 62v.5.4 describe Atiśa's journey to gTsang and dBus as considerably dangerous and difficul due to a frequent lack of offerings and supplies. Arriving in Dol, the inhabitants retreated into their dwellings, perhaps mistaking the retinue for bandits or troops. It is also apparent that many Tibetan masters did not initially believe in Atiśa, on which see NTG 84r, with 'Brom often forced to leave his side to procure alms and leave the master at risk of being led elsewhere, Ibid. 84r.5.2.

phyug rgyal mtshan.[406] As for his travels in dBus, Atiśa was invited to bSam yas,[407] Sol nag thang po che of Yar lung and Lhasa by *lha btsun*[408] Bodhirāja,[409] Khu ston brTson 'grus g.yung drung[410] and rNgog Legs pa'i shes rab, respectively. Atiśa gave many teachings in each of these places. Atiśa also made a prophecy at gSang phu on the future establishment of an important monastery at the site.[411] After arriving in Lhasa, he discovered the *Ka khol ma* in a pillar of the Jo bo lha khang adorned with vases, which Lo dgon pa relates was foretold by a *ḍākinī*. Later, his disciple rNgog Byang chub 'byung gnas invited Atiśa to Yer pa, where rNgog lo tsā ba Legs pa'i shes rab put into writing most of the questions and answers found in the *bKa' gdams glegs bam*.[412] Atiśa remained in Tibet for a total of thirteen years.[413] Nine of these years, he resided in sNye thang at the behest of Bang ston.[414] For six of the years in sNye thang, he translated Sanskrit works, explained tantric evocations and bestowed other teachings.[415] For the last three years in sNye thang, Lo

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[406] NGY: 1977, 60r.3.1.

[407] For more on Atiśa's visit to bSam yas, which is dated to the year (1047) of the hog, see NTG 68r, 73r.6.2, 73v-74v and NGY: 1977, 67v.3.4, see also EIMER: 1979, vol. 2, 54.

[408] On the use of the honorific *lha btsun*, a title applied to all monks of the royal house of lHa, see NTG 44v.6.1, JAMYANG NAMGYAL: 1973, 97 and SMITH: 2001, 288, n. 181.

[409] NTG 78v.6.2 notes that Bodhirāja's queen was from the mChims clan, another early connection with Atiśa.

[410] In NTG 69v, Khu ston is remembered as a great master of the *abhidharma*. Citing oral traditions of the bKa' gdams pa *dge bshes* Zhang Rom pa and 'Brom's teacher Zhang of rGyal, Khu ston is portrayed somewhat ambivalently. Although he invited Atiśa to teach in Yar lung, he is also remembered for rejecting 'Brom's authority, see NGY: 1977, 83v.2.5.

[411] On the establishment of gSang phu Ne'u thog, see VAN DER KUIJP: 1987, 103-127.

[412] EHRHARD: 2002, 34, 37-38.

[413] This reckoning may be traced to NGY: 1977, 84r.3.2 et seq.

[414] The choice of sNye thang appears to have been a careful decision made by 'Brom to avoid the ancient seats of learning in central Tibet, perhaps due to the dangers of Atiśa being manipulated and the loyalty shown by his patron Bang ston, on which see NTG 97v. NTG 75v et seq. specifies that 'Brom refused Khu ston's offer of patronage to permanently bring Atiśa to Yar lung and *lha btsun* Bodhirāja's invitation to bSam yas.

[415] Notable examples include Atiśa's lectures on the *Aṣṭasahāsrikā*, which became known as the *Khams System of the Prajñāpāramitā* after being put into writing, see

dgon pa quotes the *Lam yig* on assertions Atiśa enunciated tantric songs amidst an assembly of *ḍākinīs* and had visions of many tutelary deities.[416] Although he received requests to settle in different parts of Tibet by his disciples, Atiśa's last years were spent in sNye thang. Besides Atiśa's affinity for the place, 'Brom oversaw the construction of a residence due to the master's increasingly failing health.

Lo dgon pa concludes his synopsis of Atiśa's life by discussing his most notable achievements in the subsequent diffusion of Buddhism in Tibet, compared to the contributions of Śāntarakṣita, Padmasambhava and Kamalaśīla in the earlier diffusion. In terms of theory, Atiśa's *Bodhipathapradīpa* encapsulates the Buddhist teaching by showing the consistency of the *vinaya*, *sūtra* and *tantra* ideals with the philosophies of Nāgārjuna and Asaṅga. In terms of practice, the bKa' gdams pas assert the *Bodhipathapradīpa* summarizes how to meditate on the essence of Buddhism by means of the gradual stages on the path to enlightenment (*lam rim*) practiced by aspirants of lesser, medium and greater spiritual inclinations. Atiśa's main teaching is identified as the development of *bodhicitta*, the gateway to the Vajrayāna practices based on receiving pure consecrations and guarding the pledges and vows bestowed by a qualified master. Lo dgon pa isolates Atiśa's greatest contribution as showing there is no contradiction in the word of the Buddha (*bka'*) when taken as advice (*gdams*) on the gradual stages of the path to enlightenment.

Following the *Lam yig*,[417] Lo dgon pa places Atiśa's death on the twentieth day of the ninth month of the Tibetan calendar in the year (1054) of the wood horse. Varying calculations for his death are noted as indicating Atiśa may have passed away on the eighteenth day of the month.[418] Under the auspices of Ka ba Shākya dbang phyug, a great funerary ceremony was held at sNye thang.[419] 'Brom finally reconciles with Khu ston, who was given a number of

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NTG 87v.2.3. Atiśa was fond of teaching both *sūtra* and *tantra* by using examples, Ibid. 53v, a tradition perpetuated with great success by Po to ba.

[416] NTG 93v-94r.

[417] Ibid. 96v.5.2, 99v.6.1.

[418] NGY: 1977, 86r.3.2, DTN 319.14.2 et seq.

[419] NTG 101r.3.8, NGY: 1977, 89r.1.3-89r.5.4. On the events that transpired upon the demise of Atiśa, see NTG 99v.6.1-101v.1.3, NGY: 1993, 210.10.2 et seq., 210.12.2-213-3.1 and KCS 63r.6.5 et seq., 99v.5.3 et seq.

sacred images that belonged to the master.[420] An image of Acala believed to have spoken the Dharma was given to rNal 'byor pa.[421] 'Brom remained in sNye thang for one year in order to enshrine Atiśa's relics and later accepted the invitation of his Zhang patron 'Phrang kha ber chung to visit Ra sgreng, the site upon which he would later establish the eponymous monastery.[422] Shortly after the death of the master, four centers were built by the early founders of the bKa' gdams pa school. 'Brom built Ra sgreng, Bang ston built sNye thang, Khu ston built lHa sdings and rNgog built gSang phu ne'u thog, all in places where Atiśa had taught and gathered disciples.[423] Lo dgon pa closes his biography with the assertion the master was reborn in the pure land of Tuṣita in front of Maitreya as the Bodhisattva Gaganāmala, destined to return to this world as the Buddha Siṃha.[424]

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[420] NTG 100v.5.5 et seq, NGY: 1977, 87r.2.3.

[421] NTG 101r.

[422] Ibid. 79r, NGY: 1977, 90r.5.5.

[423] Ibid. 91v.2.2.

[424] For the legends surrounding Atiśa's rebirth in Tuṣita, see ZLN 46r, NTG 94v, NGY: 1977, 83r.4.4.

The Formative Period

It is not until the fifth chapter of the *Myriad Rays* that Lo dgon pa begins to discuss the advent of the bKa' gdams pas of Tibet. Atiśa's direct disciples in India and Tibet are grouped as the *famed disciples* and the *best lineage holders*, perhaps using a dichotomy to imply the disciples who achieved great fame were not necessarily the foremost exponents of his teaching. The structure of the fifth chapter is based on the lineages of Atiśa's disciples 'Brom, rNgog and Nag tsho. Each of these figures inspired autonomous local traditions representing the foundations of the bKa' gdams pa school. In this chapter, however, particular attention is given to Atiśa's direct disciples and the first generations following the founding figures of the bKa' gdams pa school.

The section on 'Brom is dedicated to his disciples in Ra sgreng, the three brothers and the advent of their followers. The discussion of 'Brom's disciples in Ra sgreng is tied to the establishment of one of the first seats of the school between 1056 and 1057. Besides 'Brom's disciples in Ra sgreng, the bKa' gdams pas rose to prominence due to the efforts of the *three brothers* Po to ba Rin chen gsal (1027-1105), Phu chung ba gZhon nu rgyal mtshan (1031-1106) and sPyan snga ba Tshul khrims 'bar (1033-1103). The legacy of these masters is discerned by their subsequent portrayal in Tibetan histories as emanations of the Bodhisattva Mañjuśrī, Vajrapāṇi and Avalokiteśvara.

After the death of the three brothers, local traditions began to develop on the basis of their specific teachings (*khyad chos*). The transmission of these teachings led to the formation of two traditions named the *textual lineage* of Po to ba and the *instructional lineage* of sPyan snga ba. Lo dgon pa devotes a brief discussion to the lineage inspired by sNe'u zur pa (1042-1118). The third brother Phu chung ba is associated with the lineage of the *bKa' gdams glegs bam* grouped within the rNgog tradition and is dealt with later in the text. In terms of contributions to the history Tibetan literature, the textual lineage of Po to ba is celebrated for the production of renowned works of the *blo sbyong* variety. The instructional lineage saw the advent of illustrious yogins such as *sprul sku* Bya yul ba gZhon nu 'od (1075-1138) and other masters who diffused teachings of a considerably eclectic nature.

Besides what Lo dgon pa considers the heart of the bKa' gdams pa school, two other important transmissions are covered. Atiśa's disciple *dge bshes* gSang phu ba, better known as rNgog Legs pa'i shes rab, established the important monastery of gSang phu ne'u thog in 1073. rNgog greatly contributed to the development of the school's literature by writing down the first questions and answers of the *bKa' gdams glegs bam* in Yer pa, besides the translation and production of canonical and commentarial works. The rNgog lineage is dealt with in two parts, the Blo ldan shes rab transmission and that of the *bKa' gdams glegs bam* itself.

The third great transmission is traced to Atiśa's translator Nag tsho, who besides Gung thang pa, is also referred to as *dge bshes* Lo tsā ba. Notwithstanding the degree of ambivalence shown in his regard, Nag tsho and his spiritual descendants similarly contributed to the development of the school's literature. The earliest full length biography of Atiśa is the result of compilatory efforts made by his lineage of disciples. The cult of Avalokiteśvara is also notable in this regard, with thirty successive disciples recorded as having beheld the countenance of the bodhisattva. It is in the aftermath of these three great figures, with the addition of Khu, that the Tibetan origins of the bKa' gdams pa school may be traced.

5. Atiśa's Disciples

Lo dgon pa divides his discussion into two sections dedicated to Atiśa's disciples in India and Atiśa's disciples in Tibet.

5.1 Atiśa's Disciples in India

Atiśa is believed to have mentored countless disciples in India, Kashmir, Oḍiyāna, Sumatra, Khotan and Nepal. At the monastery of Vikramaśīla, Atiśa had about thirty disciples including Ratnakīrti,[425] Tathāgatarakṣita, Sumatikīrti, Vairocanarakṣita and Kanakaśrī. His five outstanding disciples[426] were the great paṇḍita Pi to ba, Dharmākaramati, Madhyamasiṃha, Mitraguhya and

[425] Works ascribed to a certain Ratnakīrti, although it is unclear whether it is the same figure, are found in KSB: 2006, 29, 187-233 and KSB: 2009, 64, 373-418.

[426] NGY: 1993, 213.7.1 lists Ratnākaraśānti rather than Dharmākaramati as one of the five outstanding disciples of Atiśa. DTN 320.4.2 lists them as the great paṇḍita Pi to ba, Dharmākaramati also known as Madhyamasiṃha, Mitraguhya, Jñānamati and paṇḍita Kṣitigarbha. The same list is provided in KCS 64r.6.6 and KSN 5.19.2.

Kṣitigarbha.[427] These five were considered equal to Atiśa in scholarship but lesser in terms of spiritual realization.[428]

5.2 Atiśa's Disciples in Tibet

Two topics are listed in this section on the subject of Atiśa's famed disciples and best lineage holders.

5.2.1 Atiśa's Famed Disciples

Atiśa's teaching career in Tibet began in the three regions of mNga' ris[429] where his first disciples were the highly born lHa Byang chub 'od,[430] lHa Pho brang Zhi ba 'od,[431] *lo chen* Rin chen bzang po, rGya brTson 'grus seng ge, Nag tsho lo tsā ba, rNgog Legs pa'i shes rab, Mang yul lo tsā ba Grags 'byor shes rab, 'Bro lo tsā ba Shes rab 'od, Lo tsā ba dGe ba'i blo gros, Lo tsā ba Shākya blo gros, Go mi sgom chen, 'Dul 'dzin gZus rDo rje rgyal mtshan and gNas brtan gSer bzo.[432]

lHa btsun pa Byang chub 'od received many teachings directly from Atiśa.[433] Lo dgon pa records he beheld the countenance of Lokeśvara[434] and attained the five types of clairvoyance.

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[427] KCS 64v.2.3 identifies paṇḍita Kṣitigarbha as both a friend and disciple of Atiśa on the subject of the Vajrayāna and author of the *Rigs phun sum tshogs par bstod pa*.

[428] EIMER: 1979, vol. 2, 341.

[429] The source for this passage is NTG 97r-98r.

[430] For more on Atiśa's first disciples, see NGY: 1993, 117.7.3, 213.14.2 and NLC 230.19.2-233.1.1. For a historical assessment of the 'martyrdom' of Ye shes 'od, see SØRENSEN: 1994, 457, n. 1684.

[431] A brief biography of Zhi ba 'od is found in KCS 68v.6.1 et seq, according to which he composed a treatise entitled *Chos dang chos ma yin pa'i rnam dbye gsal ba* in refutation of tantric heresies.

[432] Brief references to this master are found in NTG 98r, 99r.2.2. GBC 19r.5.4 et seq. knows of an ordination master of sPyan snga ba called *slob dpon* Ser po chen po. According to KCS 66r.1.3, he is called *gnas brtan* Ser po, one of Atiśa's disciples in mNga' ris, on whom see also EIMER: 1979, vol. 2, 343, where he is referred to as gSer bso.

[433] NTG 62v, KCS 68r.6.5 et seq.

[434] NGY: 1993, 144.16.1.

Lo chen Rin chen bzang po belonged to a Kashmiri clan named G.yu ri g.yu sgra. His father and mother were respectively named gZhon nu dbang phyug and Cog ro Shes rab brtan ma. He was one of four brothers and sisters whom his parents named Rin chen dbang phyug.[435] At the age of thirteen, he was ordained by the abbot Legs pa bzang po[436] and given the name by which he later became renowned. After his ordination, he immediately grasped the meaning of the *Vinayasūtraṭīkā* (D 4120). Then, he went to Kashmir by decree of the king[437] and studied the art of translation. Having met many *paṇḍitas* and accomplished meditators, he studied the doctrines of every vehicle and worked extensively to diffuse the Buddha's teaching.[438] Rin chen bzang po first met Atiśa in Pu rangs. In the biography of the *lo chen* composed by the king of Gu ge,[439] it is related he met Atiśa at the age of eighty-seven.[440] Atiśa granted him the Guhyasamāja and Cakrasaṃvara[441] consecrations, besides the appropriate commentaries and oral instructions. Rin chen bzang po gained a greater understanding of the Vajrayāna and developed faith in Atiśa after being blessed by Vajrayoginī. He gave away everything he possessed except holy images and texts.[442] Atiśa urged him to become his translator but he declined on account of old age.[443] Atiśa was the only master who urged him to practice meditation. This resulted in Rin chen bzang po beholding the countenance of Guhyasamāja and Cakrasaṃvara.[444] According to the same biography composed by the king

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[435] For more on Rin chen bzang po, see KCS 66r.2.3. KSN 7.1.3 gives his dates as 958-1055.

[436] KCS 66r.2.6 refers to this figure as Ye shes bzang po.

[437] NTG 45r.

[438] KCS 66r.6.2 records that Rin chen bzang po built many *stūpas* and temples including one in Kashmir and another in Rong.

[439] Tr. SNELLGROVE & SKORUPSKI: 1977-80, vol. 2, part 3.

[440] For a brief biography of Rin chen bzang po, see NGY: 1993, 139.13.1-141.14.1. According to KCS 66v.2.4, Rin cen bzang po met Atiśa at the age ninety-five, in the year (1042) of the water horse.

[441] On Atiśa's meeting with Rin chen bzang po, see NTG 60v-61r, 99r.2.3.

[442] For a more comprehensive curriculum of the teachings Atiśa bestowed upon the renowned translator, see NGY: 1993, 141.16.2, EIMER: 1979, vol. 2, 200.

[443] NTG 61r.

[444] NGY: 1993, 142.18.1. According to DTN 306.16.2-307.3.1, Rin chen bzang po was instructed by Atiśa to built a small dwelling in order to carry out meditation practice.

of Gu ge,[445] Lo dgon pa relates that Rin chen bzang po passed away at the age of ninety-eight on the seventeenth day of the last winter month presided by the Aśvinī constellation.[446]

rGya brTson 'grus seng ge was born in gTsang stag tshal and lived for some time as a layman before becoming a monk. He heard many teachings from Atiśa in India. Lo dgon pa quotes the *Chos kyi 'byung gnas*[447] on the assertion he was an embodiment of Mañjughoṣa. rGya died in Nepal on the way to accompanying Atiśa to Tibet.[448]

Nag tsho[449] was a native of Gung thang. His ordination name was Tshul khrims rgyal ba, although he is also known as *dge bshes* Lo tsā ba, Gung thang pa and 'Dul ba 'dzin pa.[450] After studying the *abhidharma* with rGya brTson seng until the age of twenty-seven, he went to India to meet Atiśa. He duly cultivated the master for nineteen years and distinguished himself in his studies. When Nag tsho arrived in mNga' ris from sNye thang,[451] Atiśa gave him many instructions and blessed him holding an image of Trisamayavyūharāja. Atiśa taught him the Sanskrit originals of the *Vinayamūlasūtra* (D 4117) and *Guhyasamāja-tantra*. At 'Gro chos, Atiśa taught him twenty secret doctrines such as the uncommon practice of Avalokiteśvara and made many predictions. Lo dgon pa quotes the *Zhus lan nor bu 'phreng ba*[452] composed in sNye thang and the *rNal 'byor pa'i bstod yig*[453] to show that Nag tsho was also a disciple of rNal 'byor pa. After he went to mNga' ris and practiced as Atiśa had foretold, he beheld the countenance of Mañjuvajra, Tārā

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[445] KCS 66v.6.4 places his death in 1055.

[446] Both KSB: 2006, 1, 33-79 and KSB: 2011, 91, 211-302 contain a number of works ascribed to Rin chen bzang po that await further study.

[447] In all probability, a reference to NLC 260-261 on the life of rGya.

[448] For more on rGya's death, see NTG 56r.6.3, KCS 64v.3.6.

[449] KCS 67v.2.2 and KSN 7.9.2 et seq. both date Nag tsho's birth to 1011.

[450] Lo dgon pa's chief source for the biography of Nag tsho appears to be NGY: 1993 117.18.2 et seq.

[451] For more on Atiśa's stay in sNye thang, where many of his teachings were written down, see NGY: 1993, 187.19.3.

[452] This is a reference to ZLN 27r.5.7, 30v.

[453] This work does not appear to be extant.

the *ṣaḍakṣara*[454] and developed miraculous abilities. The advent of his followers[455] such as Phyag sor ba is discussed below.

rNgog Legs pa'i shes rab was born in Pu rangs of mNga' ris[456] and met Atiśa at the Thang vihāra of Nepal after making repeated requests to rNgog Rin chen rgyal mtshan. He made offerings to Atiśa and requested teachings on the Guhyasamāja, Vajrasattvodaya, the Navadeva-Uṣṇīṣavijayā, the *maṇḍala* ritual of Trailokyavijaya and the praise with commentary to the last of these. Atiśa agreed to grant him these teachings[457] with the translation of Nag tsho. Atiśa thus expounded what later became known as *the three yogas*. rNgog Legs pa'i shes rab[458] became the first member of the master's yogic retinue in Tibet.[459]

Lo tsā ba dGe ba'i blo gros[460] was one of the five chief disciples of Rin chen bzang po. Besides Mang wer lo tsā ba Byang chub rtse mo,[461] lJang lo tsā ba Rin chen gzhon nu and himself, the other two disciples of Rin chen bzang po expired from heat in Kashmir. Also known as rMa lo tsā ba, he was the translator of the *Bodhipathapradīpa*.[462]

Go mi sgom chen studied the *Sarvadurgatipariśodhana-tantra*[463] and received the empowerment of the Navadeva-Uṣṇīṣavijayā and its commentary from Atiśa. During the life of Lo dgon pa, there was still an unbroken oral transmission descending from Go mi for the Sarvavid-Vairocana and the practice of other deities collectively referred to as the sNur system.[464]

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[454] See NTG 99r, EIMER: 1979, vol. 2, 346.

[455] Nag tsho's teaching lineage is traced in KCS 68r.5.5 et seq.

[456] See EIMER: 1979, vol. 2, 148.

[457] Ibid. 185.

[458] KCS 67r.2.5 refers to him by another epithet of Lo chung Legs she. Incidentally, this particular section of the KCS appears to have been drawn from the Lo dgon pa history.

[459] EIMER: 1979, vol. 2, 186.

[460] KCS 66r.4.6 supplies another epithet for him in *lo tsā ba* dGe slong.

[461] KSB: 2011, 115, 5-90 reproduces several works by a Lo chen Byang chub rtse mo.

[462] NTG 63r records he translated this work at mTho lding gser khang.

[463] Ed. & Tr. SKORUPSKI: 1983.

[464] KCS 66r.6.3.

gZus rDo rje rgyal mtshan first studied the *Vinayamūlasūtra* (D 4117), *Vinayamūlasūtra-vṛtti* (D 4122) and other *vinaya* works in Klu mes can. Then, he heard many teachings of the greater and lesser vehicle from Atiśa. One of his sayings was,

> "I have applied all the doctrines on bodhisattva training to the path of enlightenment".[465]

His four great disciples were Zhang zhung pa rGyal ba'i shes rab and Ye shes bla ma in sTod, gZhon tshul in 'Dzims and 'Brom Seng dkar in dBus.

rGya 'Dul 'dzin was a disciple of the four latter masters and lived to the age of eighty-five. His teaching career resulted in the advent of over one-thousand monks capable of expounding the *vinaya*. Lo dgon pa attributes the advent of masters and scriptural colleges dedicated to the study of the *vinaya* to his efforts. He is regarded as a bKa' gdams pa due to having practiced the teachings of Atiśa. His disciples from Glo bo included sTon pa Yang rab[466] and others. In western gTsang, his disciples were the elder and younger Brag ston, the elder Leng and the younger 'Brog. His disciples of great renown were 'Gar, 'Gos and Yol.

The first of these masters, Rong pa 'Gar dGe ba gsal,[467] was another illustrious disciple of Atiśa who requested instruction on many *sūtras* and *tantras*. He received the empowering words of Lūhipa and the exegetical teachings based on the commentary of Devagupta (D 1407), the completion stage in nine points and other teachings. Lo dgon pa identifies another surviving oral tradition passed down by Rong pa's disciples *lha rje* sTod pa, sTengs pa Zla gsal and others.

rJe 'Gos was born in Khug pa lhas phug.[468] He went to India with Gyi co Zla ba'i 'od zer and heard teachings from seventy *paṇḍitas* and two *ḍākinīs*. Then,

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[465] Part 2, 186.

[466] For more on this master, see NTG 99r.2.4. KCS 66r.2.2 asserts that sTon pa Yang rab beheld the countenance of Tārā.

[467] Besides material on 'Gar supplied by Lo dgon pa, NGY: 1993, 166.4.3 states he was among the four disciples who requested Atiśa to confer the instructions of Jetāri at mChims phu. This took place following Atiśa's teaching of the six texts of the Madhyamaka to Khu and rNgog at Ka chu. KCS 71r.4.2-71v.2.4 records that Rong pa mGar dge was a layman who went to Mang yul to invite Atiśa, following him to bSam yas and sNye thang to cultivate his teachings.

[468] This is the biography of 'Gos lo tsā ba I, on whom see also KCS 69v.5.2-70r.6.4. The latter work asserts that 'Gos was born in Khug pa of rTa nag phu, that his mother

he heard that Atiśa was the foremost master of the Guhyasamāja in India due to having cultivated ten learned exponents of the *tantra*. After seeking out the great master, 'Gos received the teachings of the Ārya-cycle of the Guhyasamāja. He also cultivated Atiśa in Tibet and duly became one of his main disciples. He was generally recognized for his knowledge of *tantra* and in particular for being a great advocate of the Guhyasamāja tradition. He had countless disciples skilled in tantric rituals known by the epithets of *the four steadfast pillars of tantra* and *the rafters and planks*.

Yol Chos dbang[469] had two brothers named Yol Drang srong and Yol Thog 'bebs.[470] He was the first of the three to study with Atiśa. When Atiśa arrived at Nyan mtsho in gTsang, he voiced the following words,

> "At dawn this morning I dreamt of a white HRĪḤ and its sound coming from the sky. As it struck this bronze image of the eleven-faced one, light came forth and covered all of Tibet. When it struck a young little monk, his illusory body appeared as clear light".[471]

The young monk was Yol Chos dbang. When he met Atiśa, he offered silk and gold and requested an instruction on the great-compassionate Avalokiteśvara. Pleased by this, Atiśa gave him the image of the Eleven-Faced One of which he had dreamt. On different occasions, Yol received all the teachings on Avalokiteśvara, Hayagrīva and other deities.[472] Lo dgon pa records that he beheld the countenance of the peaceful and wrathful forms of Avalokiteśvara and duly reached spiritual attainment of the practice.

rDzing kha ba Mal Shes rab sems dpa' of sTod lung gnam cultivated Atiśa for a considerable amount of time. Lo dgon pa states light rays emitted from his forehead when he meditated and he experienced visions of many pure lands. At one time he asked Atiśa,

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was considered an embodiment of Tārā and that he was named lHas skyabs. He first studied in Zur pa and subsequently cultivated 'Brog mi lo tsā ba. Although he hoped to receive instruction from him, 'Brog mi refused and instructed him to bring gold. Hoping to meet someone as learned as 'Brog mi in India, 'Gos went there with Gyi jo Zla ba'i 'od zer and cultivated Atiśa and a disciple of Nāropa named Jñānākara. He then cultivated other masters in Nepal, Bal po rdzong and Kashmir. 'Gos was attributed with the translation of many tantric works.

[469] See also NTG 86r, KCS 70r.6.5-71r.4.1.

[470] EIMER: 1979, vol. 2, 344.

[471] Part 2, 190.

[472] See also NTG 71r.

"Is this experienced on the path?"

"It accords with calm-abiding (śamatha). If you are looked after by a master with the appropriate characteristics, then it is."

Another time in Atiśa's private quarters at sNye thang, Shes rab sems dpa' described his realizations. Khu ston[473] secretly overheard he had nearly reached one of the bodhisattva grounds. After Shes rab sems dpa' departed, Khu ston asked Atiśa,

"Who is he? How much realization does he possess?"

"His name is Mal Shes rab sems dpa' and he is near the heat stage (ūṣmagata) of the Mahāyāna path of training," replied Atiśa.

"Where has he gone?" asked Khu ston.

"He has already reached the pass of Klung shod ngar due to possessing the attainment of swift-feet.[474] He is going to Ra sgreng," replied Atiśa.[475]

Shes rab sems dpa' founded the monastery of sTod lung tsha thog[476] and was the preceptor in the ordination of *dge bshes* sPyan snga ba.

Other disciples of Atiśa listed and given epithets by Lo dgon pa include rNgog Byang chug 'byung gnas, Glan Ye shes shes rab and Zhang sna nam rDo rje dbang phyug known who were known as *the three stabilizers of the Mahāyāna tradition*. Ka ba ston pa Shākya dbang phyug,[477] Rag shi ston pa Tshul khrims 'byung gnas, rMa ston pa Shākya byang chub, Dar ston pa Byang chub gsal, rBa ston pa g.Yung drung rin chen, Gar mi ston pa Yon tan g.yung

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[473] Lo dgon pa's biography of Khu ston is found in the section pertaining to the advent of the KLB later in his work, as well as KCS 74r.4.2 et seq. KSN 8.4.2 et seq. records that Khu was born in Yar lung in 1011. The KSN quotes the DTN in supplying 1075 as the date of his passing.

[474] A *jaṅghācārika* is an adept that has developed one of the eight so-called ordinary *siddhis* listed in SKORUPSKI: 2001, 118. On the three levels of the eight *siddhis*, see DAVIDSON: 2002, 200-201.

[475] Part 2, 190-191.

[476] KCS 82r.5.2 records that Mal was also a pupil of a certain rBa.

[477] For more on this master, see ZLN 36v-37r. In KCS 81v.3.3, the great elder Ka ba Shākya dbang phyug is described as a pupil of rBa btsun Blo gros dbang phyug who received teachings from Atiśa in Mang yul and entered his service at sPyil bu. His main meditation practice was Tārā. Ka ba is described as a loyal follower of 'Brom who passed away in Klung shod. KSN 7.21.3 states Ka ba died in a cave at A tan shel.

drung,[478] rGyus ston pa Chos kyi rgyal po, Bang ston Byang chub rgyal mtshan,[479] 'Dang ljang ston pa, Zhang sNa chung ston pa[480] and Lhab mi ston pa Shes rab 'od zer were *the eleven great masters of dBus*. Zhang btsun Yer pa ba Ye shes 'bar, Sa phug pa Zhu bsgom and the earlier mKha' ru ba are referred to as *the three who practiced single-pointedly*. Other figures include rNgog sgom Yon tan rgyal po,[481] sGom pa Dad pa bla ma, rNal 'byor pa g.Yung drung rgyal mtshan, Sum pa mthu chen, sGro Ārya byang chub and Khu Seng ge rgyal mtshan. Of all the figures listed above,[482] Lo dgon pa then proceeds to narrate the biography of Zhang btsun, presumably on account of his importance in the transmission of the bKa' gdams pa teachings.

Also known as Yer pa ba Ye shes 'bar,[483] he is believed to have heard the teachings directly from Maitreya.[484] He was the residence master in the ordination of Po to ba. Lo dgon pa distinguishes this Zhang btsun from the famed rNying ma pa master *bla ma* Zhang. Zhang btsun bestowed the *Ratnamālā* empowerment to Mar pa lo tsā ba Chos kyi blo gros (1002/12-1097) and taught Khyung po rnal 'byor[485] the generation of the mind of

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[478] This figure is named in GBC 7r.5.9 and KCS 82r.3.2.

[479] NGY: 1993, 186.17.2 reveals this is the same Bang ston who invited Atiśa to sNye thang during his residence in Yer pa. KCS 79r.3.2-79v.6.4 records he was a disciple and friend of 'Brom and Se btsun. He helped 'Brom bring Atiśa to sNye thang after Khu led him to Thang po che. On Atiśa's transmission of the *Ka khol ma* to Bang ston, see SØRENSEN: 1994, 18.

[480] NGY: 1993, 189.18.2 et seq.

[481] Ibid. 215.13.1. In KCS 71v.2.5 et seq, rNgog sgom is described as a great adept in the cult of Avalokiteśvara.

[482] A number of these figures representing the early protagonists of the eastern and western *vinaya* lineages are discussed in Chapter 4 of dGe g.ye ba's history, see GBC 7r.4.2-9v.5.5. A comprehensive study of the *vinaya* transmission in Tibet remains a notable absence in Tibetan Studies.

[483] NTG 106v lists Zhang btsun as one of the ten attendants of Atiśa. The others included sGom pa dad pa, the great rNal 'byor pa, dGon pa ba, Jo legs, the previous mKha' ru ba, 'Brom ston pa, Nag tsho lo tsā ba, the later mKha' ru ba and Yung ba pa.

[484] KCS 81r.1.3.

[485] KCS 82v.5.2 records he met Atiśa and requested teachings from him on his way to India. Chronological problems on the life of Khyung po have been discussed in KAPSTEIN: 2005, 10-11, who expresses doubts the two figures met, without, however, supplying convincing textual evidence for the claim.

enlightenment, the five works of Maitreya, besides conferring the teaching cycles of the Cakrasaṃvara, Guhyasamāja and Yamāntaka. He taught the Cakrasaṃvara to Mar pa do pa and Pu rangs lo chung,[486] as well as teaching Sanskrit grammar to Ba ri lo tsā ba. Concluding the biography of Zhang btsun, Lo dgon pa turns to A mes rNal 'byor pa Byang chub rin chen alias the great rNal 'byor pa, dGon pa ba, rNal 'byor pa Shes rab rdo rje and Phyag dar ston pa, collectively referred to as *the four brothers of Khams*.[487]

A mes rNal 'byor pa Byang chub rin chen, also known as A mes/rNal 'byor pa chen po, was born in mDo smad tsong kha in the year (1015) of the hare.[488] His clan was the Lung. At the age of thirty-two, he journeyed to dBus. He first met Atiśa in Mang yul and cultivated the master for nine years.[489]

dGon pa ba dBang phyug rgyal mtshan was a native of 'Dan ma in western mDo khams.[490] He belonged to the clan of the 'Dzeng and was born in the year (1016) of the dragon.[491] At one time, he served as the guardian of the Tārā shrine in sGa pa. dGon pa ba first left mDo khams to meet an accomplished meditator named sKam po ri pa,[492] but after hearing a *paṇḍita* arrived in mNga' ris, he went to meet Atiśa at the ancient site of Nyan tsho.[493] Becoming intimate

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[486] Yet another alias for rNgog Legs pa'i shes rab.

[487] KCS 83r.2.7, 107r.6.6 adds Byams pa'i blo gros, also known as Blo gros 'bar, as the fifth brother of Khams.

[488] Material on the life of rNal 'byor pa chen po appears to have been drawn from NTG 99r.4.4 et seq., 106v.6.1 et seq. GBC 14r.2.5-14r.3.3 contains a brief reference to him and DTN 324.18.2 dates his life to 1015-1078.

[489] KCS 107v.1.6-108v.2.1 demonstrates strong similarities with the relevant portions of Lo dgon pa's history.

[490] NTG 98v describes him as a native of Khams. NGY: 1993, 158.9.1, KCS 109v.6.3 and LRG 206.27.4 place him as a native of mDo khams sgang.

[491] GBC 14r.3.5 confirms his birth in a dragon year. DTN 325.15.2 asserts that dGon pa ba died in the year (1082) of the male water dog, KSN 10.13.1 dates his life to 1016-1082.

[492] This master was of Nepali origin according to NGY: 1993, 158.10.2.

[493] DTN 324.12.2 recounts that rNal 'byor pa first met Atiśa at Nyan tsho. dGon pa ba's biography in KCS 110r.1.1-110r.4.4, clearly repeated in LRG 206.28.2-207.13.1, reveals that after the death of his father, he left home in search of a place to practice meditation. When he was packing his books and gathering provisions, he heard from a merchant of dBus that a great master had arrived in western mNga' ris. He immediately

disciples of the master, dGon pa ba and rNal 'byor pa Shes rab rdo rje were considered suitable recipients for the teachings on the four common doctrines[494] and the evocation of the Trisamayavyūharāja.[495] dGon pa ba put these teachings into practice and after repeating the appropriate mantra eight-thousand times during each session, he beheld the countenance of the deity. He cultivated Atiśa for the duration of nine years.[496]

rNal 'byor pa Shes rab rdo rje cultivated Atiśa for five years.[497] Having resided for some time with rNgog Legs pa'i shes rab, he later passed away in gSang phu.

Phyag dar ston pa, the last famed disciple of Atiśa listed in this section, also cultivated the master for five years.[498] At one time in sNye thang, certain Tibetan masters requested a discourse on the perfection of wisdom. Beginning with the exegetical systems of earlier masters and continuing with his own explanations, Atiśa taught from the perspective of the four reliances. Phyag dar

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left his provisions, books and friends to join the merchant's caravan returning to dBus. Lacking basic necessities, he subsisted by begging from the members of the caravan.

[494] Lo dgon pa does not elaborate upon the characteristics of this particular teaching. KCS 110r.4.5 and LRG 207.13.2 et seq. list the teachings dGon pa ba received from Atiśa but similarly yield no insights in this regard.

[495] See also NTG 71v.3.4, KCS 112v.3.3.

[496] dGon pa ba's studies under Atiśa and the role he played before his demise are discussed in NTG 90r-90v, 96v and 106v.6.1, where he is also included in the lineage of Nag tsho's disciple Rong pa Phyag sor ba. His demise in 1082 and a list of his disciples is provided in KCS 113r.4.5-114r.4.1, KSN 12.14.2 and LRG 210.7.2-210.11.1.

[497] NTG 97r, 98v. In KCS 83r.4.2, rNal 'byor pa is depicted as a great master of Buddhist philosophy who beheld the countenance of Avalokiteśvara after cultivating Atiśa for three years. When Atiśa passed away, he went to practice in gSang phu and Ra sgreng and became the master of *dge bshes* sPyan snga ba. His spiritual realizations are discussed in NTG 99v. KCS 240v.4.6 records that Karma pa I Dus gsum mkhyen pa (1110-1193) cultivated both Shar ba pa and this rNal 'byor pa. Dus gsum mkhyen pa is referred to as *the second Shar ba pa* in KSN 20.1.2. Several commentaries ascribed to him are found in KSB: 2006, vol. 21, 511 to vol. 22, 39.

[498] NTG 21r.

ston pa took excellent notes of this discourse, which later became known as the Khams system of the *prajñāpāramitā*.[499]

5.2.2 Atiśa's Best Lineage Holders

This section is divided into three parts on the transmissions traced to 'Brom, rNgog and Nag tsho.

5.2.2.1 The Advent of 'Brom

'Brom ston pa rGyal ba'i byung gnas is considered the best lineage holder and foremost disciple of Atiśa. Belonging to the eponymous clan,[500] he was born in Byang rtsa sgye mo[501] in the year of the dragon (1004).[502] His father was named sTag gsum sku gzher and his mother Khu ldo bza'.[503] First, he studied grammar with g.Yung chos mgon in gZhu, the land of his uncle. During that time, he received the vows of a layman from Zhang chen po of rGyal (b.10th century).[504]

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[499] NTG 87v.2.3, NGY: 1993, 188.18.3, DTN 316.5.3, KCS 59v.4.3, 84r.2.2 note the discourse was requested in sNye thang. The topics included both the perfection of wisdom and the philosophy of emptiness.

[500] Lo dgon pa's main sources for 'Brom's biography are NTG 64r et seq. and NGY: 1993, 145.3.2 et seq, see also related materials found in YLC 94.9-98.1. Similar passages on his life are found in GBC 13r.5.1-14r.2.4, demonstrating the common ancestry of the dGe g.ye ba and Lo dgon pa histories, at least in this particular instance.

[501] Some of the earliest bKa' gdams pa masters native to the Byang region are referred to in ZLN 31v. KCS 84r.5.6 identifies 'Brom's birthplace as a valley in sTod lung called rTswa sgye mo.

[502] DTN 308.4.2 records that 'Brom was born in the year (1005) of the female wood serpent, a view shared by CHATTOPADHYAYA: 1961, 358, KASCHEWSKI: 1971, 243, EHRHARD: 2002, 29 and ROESLER: 2007, 125. However, the majority of sources besides Lo dgon pa such as KCS 84r.6.3, KSN 8.21.1, LRG 181.11.3 and studies such as RI 'BUR NGAG DBANG RGYA MTSHO: 1987, 13 point to a date of 1004.

[503] For more on the 'Brom clan, see KCS 84r.6.2, LRG 181.11.2, according to which 'Brom's father and mother are known by the variant names of sKu gshen Yag gzher 'phen and Khu 'Od bza'.

[504] NTG 66r.6.1 et seq. describes rGyal gyi zhang chen po as one of the *four pillars* who cultivated Klu mes Shes rab tshul khrims (b.10th century). Also known as rDo rje dbang phyug, he was the founder of rGyal lha khang, an important center for the diffusion of Buddhism during the early phases of the *phyi dar*. He received teachings

When 'Brom reached the age of seventeen, Se btsun dBang phyug gzhon nu[505] arrived in Khams on his way to Nepal and India. 'Brom met Se btsun when he returned a year later, became his disciple and joined his caravan of nomadic merchants. He cultivated Se btsun for nineteen years in 'Dan ma of Khams and received many teachings on both *sūtra* and *tantra*.[506] 'Brom later became renowned as a scholar named layman Chos 'phel. Lo dgon pa quotes the *Karuṇāpuṇḍarīka* (D 112) and *Buddhāvataṃsaka* (D 44) on the assertion his advent was prophesied by the Buddha. At one time, 'Brom thought to himself,

> "In these times where it is difficult to obtain (the eight) advantages, the (ten) beneficial factors and a human body, is it enough to practice one genuine doctrine?"[507]

'Brom thus developed the wish to learn the Vivarta script and the art of translation from a master named sGra'i tsher ma. Lo dgon pa disagrees with assertions that sGra'i tsher ma corresponds with Smṛti.[508] At the age of thirty-eight, 'Brom sought out Atiśa after Se btsun urged him to meet who would become his spiritual father.[509] When he arrived in 'Phrang kha sog chu of Byang,[510] his patron 'Phrang kha Ber chung offered him the land destined for

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from Atiśa during his invitation to teach in Mang yul, on which see GBC 7v.4.6 et seq. and KCS 81v.6.3 et seq.

[505] A brief reference to Se btsun is found in NGY: 1993, 145.12.3. He is also named in the GBC 7r.5.8. KCS 94v.3.3 et seq. and LRG 181.15.2-183.5.2 recount that he defeated a great Nepali master in debate and taught 'Brom a number of *tantras* belonging to the rNying ma period.

[506] On 'Brom's acceptance of rNying ma *tantras*, see NGY: 1993, 146.15.1 and SMITH: 2001, 17. The sources record that 'Brom desisted from certain unspecified teachings of Se btsun which were inconsistent with those of Atiśa, see NGY: 1993, 216.1.2. Later sources record that 'Brom was learned in both varieties of *tantra*, see DTN 324.3.3, but unfortunately, specifics are not provided.

[507] YLC 94.17 contains a similarly worded passage where 'Brom merely resolves to seek out the true Dharma, discussed also in EIMER: 1979, vol. 2, 212.

[508] In this instance, the assertion may be traced to mChims Nam mkha' grags, see KCS 85v.3.2, which tentatively suggests certain critiques made by Lo dgon pa were aimed at the latter. On the vicissitudes endured by Smṛti in Tibet as well as his subsequent recognition as a paṇḍita and construction of *stūpas*, see BSE MKHAR KUN DGA' TSHE RING: 2001, 75-90.

[509] EIMER: 1979, vol. 2, 213.

[510] Ibid. 215.

the construction of Ra sgreng and sent repeated invitations.[511] When Atiśa and his disciples were residing in Pu rangs, 'Brom heard that the *paṇḍita* invited to the court of mNga' ris had arrived but would soon be returning to India. Lo dgon pa recounts a legend that Tārā predicted the arrival of 'Brom and exhorted Atiśa to bless him on his arrival.

'Brom met Atiśa in the year (1042) of the horse.[512] After making preparations, Atiśa blessed and initiated him. Giving 'Brom an image of Mañjuvajra,[513] he voiced the following words,

> "You are the disciple prophesied by my masters and Tārā, so remain close. Make requests to this blessed teaching lineage of mine and you too will be blessed."[514]

However, Atiśa related his orders to return to India and 'Brom began to devise a way for him to remain in Tibet and expound the Buddhist teaching. 'Brom recalled that Atiśa wished to visit the great temples of dBus[515] and encouraged the nobility to invite the master by sending a letter in nineteen verses[516] and

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[511] On the relationship between 'Phrang kha ber chung and 'Brom, see NTG 65v, 66r.2.4, NGY: 1993, 147.18.2-148.14.1, DTN 309-310, KCS 86r.4.6, LRG 183.7.3 et seq, BSTAN 'DZIN DON GRUB: 1987, 50-57, 60. For the invitations 'Brom received to teach in Ra sgreng, see NTG 102r.6.5-103r, NGY: 1993, 216.5.2-217.18.1 and DTN 321.18.2-322.2.1. A more comprehensive look at the sources indicates the invitation extended by Ber chung was addressed to 'Brom, rather than 'the young bKa' gdams pa movement' as suggested by ROESLER: 2007, 126, a rather significant difference which would explain the diaspora that ensued after his death.

[512] More comprehensive accounts of 'Brom's first meeting with Atiśa are found in NTG 67r.4.2, NGY: 1993, 150.9.2, KCS 87r.6.2 and LRG 184.12.2 et seq. KSN 9.4.2 relates that 'Brom met Atiśa in the year (1044) of the wood ape, see EIMER: 1979, vol. 2, 220-221.

[513] NTG 67v records that this image was later kept at Ra sgreng, on which see also BSTAN 'DZIN DON GRUB: 1987, 55-57 and CHOS BZANG: 1999, 67-68.

[514] EIMER: 1979, vol. 2, 222.

[515] The role played by 'Brom to persuade Atiśa to remain in Tibet and teach in dBus is discussed in NGY: 1993, 151.19.2, KCS 88v.3.2 and LRG 185.14.2 et seq.

[516] DTN 312.8.2-312.10.1 suggests the letter took a substantial amount of time to arrive due to passing through the hands of numerous messengers. The documented tension between Khu and 'Brom may at least partially be attributed to Khu's exclusion in 'Brom's petition to invite and guarantee safe passage for Atiśa.

undergoing many hardships.[517] Atiśa thus remained in Tibet and 'Brom cultivated the master for thirteen years. Besides his foremost mentor, 'Brom had a total of five masters who included g.Yung chos mgon of gZhu'i kun dga' ra ba, Zhang chen po of rGyal, Se btsun dBang phyug gzhon nu and sGra'i tsher ma.[518] 'Brom is believed to have understood all the teachings of Atiśa. Lo dgon pa asserts that shortly before passing away, Atiśa appointed 'Brom as his successor by voicing the following words,

"Faithful companion, you are enriched by the vows of a celibate layman,
Practice developing the aspiring and engaging mind with compassion,
Do not renounce the four exceedingly secret consecrations,
Completely install the three vows in your continuum,
Having guarded those practices on the stages of the path,
That were taught in a gradual manner,
Perfect them all in your mind without hindrance,
Moreover, train purely in the one hundred and thirteen teachings,[519]
Such as the *Śikṣāsamuccaya*[520] and *Bodhicaryāvatāra*,
That serve the purpose of benefiting the mind,
Although secrets are difficult to impart to others,
You must pass on the hidden doctrines,
Consider yourself skilled in request and I the recipient,
So to instill the imprints of all deities,
Offer guidance in the twenty-four thousand evocations,
The reason I was invited to these parts,
By those wishing to strive in the three vows,
Was to gradually reveal their individual practices."

Atiśa imparted 'Brom with the instructions descending from Nāgārjuna and Asaṅga which taught there is no contradiction in the teachings of the Buddha.[521] Lo dgon pa remarks that the disciples of 'Brom were the first to become known as the bKa' gdams pas and quotes a certain work entitled *lHa*

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[517] See also NTG 68v, ZLN 30r, KCS 92r.6.2 et seq.

[518] A brief list of 'Brom's masters is supplied in KCS 104v.5.4 et seq.

[519] Whether the verses are apocryphal due to containing a reference to the *Chos chung brgya rtsa* is of limited import considering the literary value of the passages which skillfully convey the spirit in which 'Brom embodied the teachings of his master.

[520] Ed. BENDALL in Biblioteca Buddhica I and Tr. BENDALL & ROUSE: 1921. More recently, ed. MAHONEY: 2003.

[521] ZLN 28r-28v.

chos bdun ldan chung ba as a eulogy. In conclusion, contrasting accounts on the meeting between 'Brom and Atiśa and the duration of time for the tutelage itself are refuted.

After Atiśa passed away, 'Brom gathered his remains and belongings representing the body, speech and mind of the Buddha.[522] He went to Ra sgreng in the year (1055) of the female wood sheep and determined it was an auspicious site after duly performing the rituals.[523] At the base of Brag seng ge, 'Brom reflected upon his dream of light rays issuing from the pinnacle of a temple. The rays became golden *stūpas* producing many golden *gañjira* styled pinnacles[524] that filled the whole land and juniper groves of Tibet with light. He dreamed of other auspicious signs such as Pha bong thang[525] transforming into a mound of gems.[526] The next morning, 'Brom revealed his auspicious dreams to the yogins Sum pa mthu chen, rNal 'byor pa, dGon pa ba and they agreed to build a monastery in Ra sgreng.[527] To tame the spirits of the site, they recited the *Aṣṭasāhasrikā* (D 12) and commentary (D 3791).[528] The upper structure of

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[522] KCS 61r.6.3, 63v.4.3 et seq. reveal several insights into 'Brom's intentions following the demise of Atiśa. Firstly, he sought to fulfill the wishes of Atiśa in founding a monastery for the practice of the *vinaya*. Secondly, 'Brom sought to enshrine his share of Atiśa's relics, which were distributed among his most prominent disciples. Other disciples of Atiśa such as Khu, rNgog and mGar built silver *stūpas* to encase the relics and memorial structures. Bang ston built a *stūpa* in sNye thang, Khu ston built lHa ldings in 'Dren of Yar klung and rNgog built a Chinese style roof in gSang phu.

[523] EIMER: 1979, vol. 2, 369.

[524] For a description of the *gañjira* style of architectural ornamentation, see DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 481.

[525] For a brief essay on the history of Pha bong thang, see RWA SGRENG BSTAN 'DZIN 'JIGS MED & PHUN TSHOGS RAB RGYAS: 1990, Issue I, 33-38.

[526] EIMER: 1979, vol. 2, 370.

[527] Lo dgon pa's source for the establishment of Ra sgreng may be traced to NTG 104r.6.1 et seq, the material of which is largely repeated in later sources such as YLC 97.6-98.1, KCS 101r.2.3-102v.3.2 and LRG 201.6.2 et seq. On the establishment of Ra sgreng according to the more recent *Rwa sgreng dkar chag*, see DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2270. Demonstrating similarities with the NTG, similar passages on the establishment of Ra sgreng from the 13th century anthology compiled by mChims Nam mkha' grags have been translated in ROESLER: 2007, 129-132.

[528] EIMER: 1979, vol. 2, 371.

the monastery and private chambers were built in the year (1056) of the ape.[529] On the second day of the fourth Tibetan month in the year (1057) of the bird,[530] 'Brom performed the ritual of blessing the earth. He drew the lines of the nineteen-deity Guhyasamāja *maṇḍala*, laid a foundation for the monastery structure supported by two pillars and pitched a white tent. Atiśa's remains, a silver parasol, the image of Mañjuvajra and other objects were installed at Ra sgreng.[531] In the same year, a craftsman named Bi ri rnal 'byor pa built a roof in the Chinese style over the foundation and inner courtyard. Lo dgon pa attributes the construction of Ra sgreng to the friendship made by generations of yogins. Atiśa's remains were finally enshrined in a receptacle carved in the shape of a *garuḍa* head.

After 'Brom fulfilled the duty to his master by building the monastery of Ra sgreng to house his relics and provide a place for his followers to practice the *vinaya*, he retired from the eight worldly affairs and relinquished his secular responsibilities to 'Dzin rdo Yon tan 'bar. At that time, rNal 'byor pa Phyag khri mchog[532] went into retreat in a juniper forest near Ra sgreng to practice single-pointed meditation after cultivating Atiśa for five years. 'Brom sent him a skull-cup filled with nectar, a symbol of nominating his successor, and passed away shortly thereafter.[533] Lo dgon pa concludes his biography of 'Brom,

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[529] See also ZLN 66r.

[530] The founding of Ra sgreng is generally dated to 1057, for instance in KSN 9.6.3 et seq. However, the NTG, ZLN, KCN, KCS and LRG indicate that sections of the monastery were already in use by 1056.

[531] On this subject, for *jo bo'i sku 'bag dang 'jam pa'i rdo rje spyan drangs nas gsol ba btab ste chu mig bsubs* in the *dGe bshes ston pa'i rnam thar* preserved in the mChims compilation but quoted by Lo dgon pa in its original form, see Part 2, 172, ROESLER: 2007, 132, translates 'they placed an image of the Jo-bo and summoned 'Jam-pa'i rdo-rje and uttered a prayer, and the spring was covered'. A more correct translation of the passage reading, 'having brought a portrait of Atiśa and the image of Mañjuvajra, they made requests and sealed the spring', clarifies the ambiguity that it was not a person, but the image of Mañjuvajra that Atiśa had given to 'Brom during their first meeting, that was brought for the ritual. In perhaps overstating the role of the Avalokiteśvara among other cults, Roesler also appears to miss evidence that Ra sgreng was built on the model of the Guhyasamāja maṇḍala, given the centrality of the Guhyasamāja-Lokeśvara cult systematized and diffused by Atiśa, see Part 2, 6.5.4.6.

[532] For more on the life of rNal 'byor pa [Phyag/'Chag] khri mchog, see NTG 98v, 99r.3.3, DTN 390.8.1-391.17.2, KCS 71v.3.5-72r.4.4 and KSN 7.19.3 et seq.

[533] Individual works contained in the KLB place the death of 'Brom in 1064, see NTG 106r.5.4, NGY: 1993, 225.15.2, ZLN 85v.

considered an embodiment of Avalokiteśvara, by quoting his last will on the destiny of Ra sgreng,

> "Ra sgreng, prophesied in many *sūtras* and *tantras*, does not belong to any Tibetan school. The small abode of Vikramaśīla, the residence of Atiśa and the place for generations of yogins to practice was all a general offering to Tibet".[534]

Among the eighty disciples of 'Brom, the most notable were *the three brothers*.[535] Lo dgon pa illustrates this assertion by quoting predictions attributed to Atiśa during his last days in sNye thang,[536]

> "Noble 'Brom, the teaching of Muni will last five thousand years,
> But if you ask how spiritual conduct was diffused in Tibet,
> I am the one who revived the teaching!
> Now that a good foundation is built,
> Protect this doctrine well, victorious 'Brom,
> Take it beyond the northern border, brave one,
> Uphold the legacy of my liberation,[537] modest one,
> Think in your heart it is one father one son".
> "I entrust you with this teaching of mine,
> Help others by pouring a rain of doctrine,
> For a dozen years in the northern region,
> Then, spread all your qualities without exception,
> Among eighty diligent ones,
> As one person will be unable to embody them,[538]

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[534] NGY: 1993, 221.17.2-221.20.1 also notes that Ra sgreng was built as a tribute to the king of mNga' ris, on which see also ZLN 87v, 90v.4.2-90v.5.4.

[535] YLC 98.5-99.14 introduces the three brothers before tracing the abbacy of Ra sgreng to the late 14th century. GBC 14r.6.8 et seq, KCS 102v.3.3, LRG 202.18.2 et seq. recount that the three brothers became disciples of 'Brom at different times. Phu chung ba entered his service at sNye thang. sPyan snga ba arrived in Ra sgreng in 1057 and Po to ba in 1058. There appear to have been no more than fifty monks in Ra sgreng during the life of 'Brom.

[536] These verses appear to have been drawn from YLC 96.3-96.19 or a common textual antecedent.

[537] The literature of the bKa' gdams pa school often speaks of the importance a disciple must place in upholding the spiritual line of the master, the process of which is recorded in ZLN 95v.2.4.

[538] ZLN 39v.

Particularly to the legendary three brothers,
After you guide them with texts and the three general instructions,[539]
And they establish individual seats without excess,
Appoint A mes chen po in your place of residence,
Then, without any clinging or attachment,
Come before me in the realm of Tuṣita".

After occupying the role of Atiśa's successor, 'Brom passed away in Ra sgreng on the twentieth day of the month in the year (1064) of the dragon.[540] He is believed to have been reborn in Tuṣita as the Bodhisattva Jinasāgara in the presence of Maitreya and Atiśa, himself in the guise of the Bodhisattva Gaganāmala.[541] Ka ba, rNgog and Nag tsho were similarly asserted to have been reborn as bodhisattvas.

Lo dgon pa then lists some of the eighty disciples of 'Brom besides the three brothers. In Khams, 'Brom's disciples were *the four brothers*, in addition to rNal 'byor pa Byams pa'i blo gros and Yongs rdzogs rnal 'byor pa.[542] In lHo brag, his disciples were rNal 'byor pa Phyag khri mchog, bTsun pa dGe skyong,[543] Bi ri rnal 'byor pa, sTong btsan na mgo, sKyu ra gZhon nu 'od zer, lHab mi Shes rab g.yung drung, sGom pa Rin chen bla ma,[544] gTsang pa Jo pad, Ka ba rGya dkar, Mar pa Jo legs, Bran ka Jo btsun, Sum sgom dBang phyug 'od zer and rNal 'byor pa g.Yung drung rgyal mtshan.[545] These masters were disciples of both Atiśa and 'Brom. They are believed to have experienced visions of their tutelary deities and to have exclusively cultivated the Mahāyāna tradition, a description that suggests the existence of contemporary cults perhaps exclusively devoted to the Vajrayāna. Kham pa lung pa is sometimes added to the list of the three brothers as a fourth, according to certain

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[539] A reference to the teachings of the *Bodhipathapradīpa*.

[540] With the exception of KSN 9.13.2 which places 'Brom's demise in 1063, the majority of sources agree on the date of 1064, see DTN 323.13.2, KCS 105r.5.6, LRG 205.14.2.

[541] This passage, also quoted in KCS 63r.3.6, may be traced to Nag tsho's *bsTod pa brgyad cu pa*, see EIMER: 2003, 44.

[542] On this figure, see KCS 103r.6.4, LRG 203.8.2 and KSN 9.29.3. He is also known as Yol rdzong rnal 'byor pa in DTN 323.19.2.

[543] This figure is mentioned in NGY: 1993, 214.21.2 and KCS 74r.3.1.

[544] KCS 106v.1.2.

[545] Ibid. 105v.4.2.

unspecified sources quoted by Lo dgon pa.[546] He is remembered for establishing the seat of Kham lung in Yung ba where he greatly benefited others. Famed disciples of 'Brom[547] also included Zhang Ye shes rgyal mtshan, Brag rgyab pa gNyan ston Shāk 'byung, mNga' ris 'Dul 'dzin, Zhang chen po of Rug pa, the great Ka kyog pa, 'Dzin sgom Yon tan 'bar, sGro Byang chub tshul khrims, A mi Thar pa rgyal mtshan and A mes sMan rgan.

5.2.2.1.1 The Disciples of 'Brom

Lo dgon pa discusses the advent of 'Brom's disciples in three parts, the disciples in Ra sgreng, the three brothers and the followers of the latter.

5.2.2.1.1.1 The Disciples in Ra sgreng

rNal 'byor pa chen po succeeded 'Brom as the second abbot of Ra sgreng. He cultivated 'Brom for a total of nine years and served as abbot for twelve years.[548] Lo dgon pa then rather suddenly turns to the genealogy of Ra sgreng's patrons. The first patron of Ra sgreng was 'Brom's benefactor Zhang Phrang kha ber chung. He had a son named dGra bcom. dGra bcom had a son named Dar ma ye shes. This Dar ma ye shes built an outer courtyard with two pillars, another small courtyard and a four-sided yak hair tent. The great rNal 'byor pa performed the consecration and many moulded offerings were carved out. About three-hundred monks gathered there at the time. This would appear to suggest dGra bcom played a limited role in the patronage of Ra sgreng, which to a certain extent explains the degree to which 'Brom's immediate followers underwent vicissitudes caused by a lack of patronage. Returning to the life of

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[546] This may be a reference to YLC 98.8. Kham pa lung pa must be noted for having composed one of the first bKa' gdams pa mind training works discussed above. GBC 14v.1.2-14v.1.5 groups him with the three brothers, terming the masters *the four faces of the bKa' gdams*. DTN 346.2.1 et seq. lists his dates as 1025-1115 and confirms he composed the *Thun brgyad ma* and gathered one thousand disciples. In a rare mistake, ROERICH: 1949-53, 1995, 283-4 calculates his birth as 1023. This master was also known as *dge bshes* Yung ba pa and sGang Shākya yon tan according to KCS 106v.5.2-107v.1.5, LRG 205.22.2-206.4.3 and DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2272.

[547] 'Brom's disciples are also listed in KCS 105r.6.2-105v.4.1.

[548] The sources vary on the duration of rNal 'byor pa's abbacy of Ra sgreng. NTG 106r.6.2 settles for thirteen and a half years, whereas both the NGY: 1993, 225.15.2-226.3.1 and DTN 324.15.2 record fourteen.

rNal 'byor pa, it is recorded he passed away in Ra sgreng on the eighth day of the twelfth Tibetan month in the year of the dragon (1076). According to another unspecified work,[549] Lo dgon pa comments rNal 'byor pa was born in the year of the horse (1006) and died in the year (1075) of the hare.

dGon pa ba was appointed as the third abbot of Ra sgreng. He cultivated 'Brom for nine years like rNal 'byor pa and served as abbot for ten years,[550] guiding sNe'u zur pa and many other disciples to spiritual growth. dGon pa ba passed away in Ra sgreng on the full moon day in the month of the Buddha's enlightenment in the year of the dog (1082).

The ten great sons of 'Brom were Zhang Ka ma ba Shes rab 'od of Klung shod rug pa,[551] Kha rag sgom chung, Rog phyor phu ba sMra ba'i seng ge, mTha' bzhi sgom pa, gNyan sna mo ba[552] in 'Phan yul rgyal, 'Bre Ko te lung pa Tshul khrims rgyal,[553] Chu sgom gZhon nu snying po and 'Tshur sgom Ye shes rgyal mtshan in Dar yul, 'Gar 'Dul 'dzin in 'Phan yul and sNe'u zur pa in sPras. sNe'u zur pa, however, is also listed in another lineage associated with dGon pa ba, the peculiarity of which is discussed below.

The most prominent among these masters was Kha rag sgom chung.[554] A native of gTsang, he was granted the ordination by *mkhan po* Mar sgom in Lam po and was named dBang phyug blo gros. First, he heard the Dharma from a disciple of Atiśa named sBa sgom bSod nams rgyal mtshan. Then, he went to Ra sgreng where he remained for six years, hearing many teachings from rNal 'byor pa and dGon pa ba. Also known as *the son of gTsang*, Kha rag pa entered solitary meditation after completing his studies. Carrying a handful of turnip seeds, he went to sMe'u ke ru of sPrags. In the summer, he took turnip broth. In the winter, he would add one serving of barley flour. He lived this way and

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[549] DTN 324.18.2 may be ruled out as it dates his life to 1015-1078.

[550] YLC 98.1 et seq. KCS 108v.2.2 differs by asserting that after the death of rNal 'byor pa in 1078, dGon pa ba occupied the see of Ra sgreng for five years.

[551] On the biography of Ka ma ba, see KCS 114r.6.3-114v.5.3, LRG 210.11.2-210.19.1 and KSN 13.14.2 et seq. The above sources date his life to 1057-1131.

[552] KCS 114r.4.2 et seq.

[553] This figure is also known as *dge bshes* 'Ban or Ko te lung pa Tshul khrims rgyal ba, on whom see KCS 116r.4.2 et seq, LRG 210.19.2 et seq.

[554] For his biography, see KCS 118r.1.3-118v.1.2, LRG 212.11.2-212.19.1, upon which a brief essay on his life and works has been supplied in SØRENSEN: 2002, 241-254.

practiced single-pointed meditation for eleven years.[555] After meditating in Kha rag, he became known as Kha rag sgom chung. Lo dgon pa quotes unspecified sources that record his composition of works entitled *mTho chos* and *Ang yig bdun bcu*[556] in sPrags. His biography is also quoted to indicate he resided in eastern Kha rag. Kha rag pa composed a *lam rim* summary in twelve points basing himself on the teachings of generations of bKa' gdams pa yogins. The first work in the collection named *the three cycles of Kha rag*[557] is the root text. Before passing away in Phug nag po of gTsang, he gave lHo pa[558] the following instructions,

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[555] KCS 118v.1.3-119v.2.1 and LRG 212.19.2-213.12.2 give fairly detailed accounts on legends associated with Kha rag pa. At one time after coming out of his eleven year retreat, he resided on a mountain of 'Phan yul. A man of dark appearance came to him and asked Kha rag pa to give him his head. Upon doing so, he beheld the countenance of the mighty eleven-faced Avalokiteśvara. At that time, the disciples of Po to ba remarked it was a waste for Kha rag pa to live alone in the mountains. Therefore, Po to ba approached him one night. After being greeted by Kha rag pa, they discussed aspects of the Dharma and Po to ba decided to follow his example. The two developed a deep friendship. He became known as Kha rag sgom chung after meditating in a black cave of Kha rag. His renown spread in all directions and he gathered a following of one thousand disciples. His teaching was *the three cycles of Kha rag*, in which he combined the tradition of sBa sgom (the Mahāmudrā) and Atiśa. His tradition became known as the *byang chub sems sbyong*, on which an anonymous work is dedicated in KSB: 2011, vol. 99, 5-404.

[556] Several verses of the *Ang yig* are quoted in KCS 119v.2.2 et seq. and LRG 213.13.2-213.18.2, "As no qualities will arise in people with no faith, cultivate the spiritual friend and read the collection of *sūtras*. As no qualities will arise in people with no diligence, meditate on the uncertainty of death and abandon laziness. As no qualities arise out of arrogance, be modest and carry yourself humbly. These three points are correct whether you look at them from the Śrāvaka, Bodhisattva or Vajrayāna perspective." A version of the *Ang yig* is found in KSB: 2011, vol. 93, 493-510.

[557] Whereas YLC 122.2 et seq. regards the Kha rag pa lineage as a tradition associated with the instructional lineage, GBC 44r.3.3-44r.6.7 places it in its discussion of miscellaneous traditions outside the bKa' gdams pa school. In a rare difference with dGe g.ye ba, Lo dgon pa groups the Kha rag pa tradition within the tenets of the bKa' gdams pa school. dGe g.ye ba recounts 'Brom's master Smṛti transmitted his teachings to Glan Tshul khrims snying po, after which they were passed down to sBa bSod ye and Kha rag pa, in this case excluding the possibility that Kha rag pa studied under 'Brom. More on Smṛti is found in APPLE: 2009, 13-14.

[558] This figure is known in GBC 44r.4.6, KCS 119v.5.2, 120.1.2 and LRG 213.18.3. The two latter works place him in the teaching lineage of the *Bodhipathapradīpa* after Kha rag pa. lHo pa himself transmitted it to a certain *dge bshes* Ar (Byang chub ye

"Abandon your land of birth, distance yourself from relatives, always cultivate the master, wear ragged clothing, be modest, eat basic food[559] and drink Sanskrit like water."

Po to ba became the fourth abbot of Ra sgreng for one to three years. Due to the insolence of Zhang Chos rgyal and other individuals of Khams, he was not permitted to remain in Ra sgreng.[560] Prior to his departure, Po to ba is believed to have dreamt of inauspicious omens. As a result, the three brothers lived as homeless ascetics in the austere mountainous regions of dBu ru in 'Phan yul but greatly improved in the practice of meditation. The abbacy of Ra sgreng was subsequently vacant for about thirty years and Lo dgon pa remarks this led to a decline of the Buddhist teaching at the monastery.

Then came a certain master named mTha' bzhi sgom pa who had been a disciple of 'Brom and the three brothers. He is believed to have experienced visions of many tutelary deities one or two years after the death of his masters. When he heard of the poor conditions of his master's monastery, he decided to renovate Ra sgreng. He visited Shar ba pa in Khang pa gnas of gZho, as well as Bya yul ba, Glang ri thang pa, Ka ma ba and sDings po ba in Lo. He exhorted each of them to remember the monastery of their master. Forging strong ties, they made a great offering and removed women, goats and sheep from the monastery, which presumably indicates Ra sgreng had been taken over by nomadic herders. mTha' bzhi instituted a pure monastic ethic, brought many monks and established religious practices. He lived as the elder of Ra sgreng for several years. First, Shar ba pa built an annex supported by nine pillars to the west of the existing structure. Then, a nobleman of the region named bZang 'dus bcu drug commissioned a certain dPon gyad pa and Zi gu Chos grags to build a great annex supported by sixteen pillars, a south-facing gate, a second

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shes?), after which it was passed down to the great Phag mo gru pa, see also KCS 120r.5.2 et seq.

[559] The Tibetan literally renders *poor* or *bad* food (*ngan pa'i zas*), in all probability conveying the avoidance of gluttony or decadence in the partaking of victuals.

[560] DTN 326.3.2 et seq. relates Po to ba occupied the abbacy of Ra sgreng for three years and departed after being slandered by a certain Khams pa sGom chung ba. KCS 108v.3.2 et seq. states that one summer, Po to ba severely rebuked his disciples when he was teaching the *Śikṣāsamuccaya*. Coming to know that Zhang Chos rgyal accused him of arrogance, he experienced bad omens and departed Ra sgreng. This marked the beginning of *the religious famine of Ra sgreng*. KCS 218r.4.4-218r.6.4, however, attributes the religious famine of Ra sgreng to the death of 'Brom and dGon pa ba. The vicissitudes of Ra sgreng discussed in KSN 10.14.2, 10.16.2-11.1.1 reflect material culled from the KCS.

storey and a gilded cone-shaped rooftop decorated with two sculptures of birds. The courtyard was built by a certain sGang phyug po. For many years after the departure of Po to ba, there was no abbot or lecturing besides that undertaken by elder monks and successive leaders such as mTha' bzhi. Demonstrating its early vicissitudes, Ra sgreng monastery was offered to rNgog lo tsā ba Blo ldan shes rab, who visited from gSang phu and taught for about one or two months a year.

In the year (1148) of the male earth dragon, a large expansion was commissioned in Ra sgreng by a descendant of 'Phrang kha Ber chung named Se'o gZhon tshul. Providing more details on the genealogy of 'Brom's patrons, Lo dgon pa names the three sons of 'Phrang kha Ber chung as Chos grags, dGra bcom and lHun po. lHun po had four sons named sPyan ras skyabs, Shākya skyabs, Ye shes skyabs and Padma skyabs. Padma skyabs had two sons named Jo Ye shes and Jo rGyal. Jo Ye shes had four sons named Zhang Ye, Se'o gZhon tshul, Thang po and Khams pa grags. This Se'o gZhon tshul served the retinue of Ra sgreng well and built an annex supported by twenty-four pillars to the eastern side of the previous two-pillared structure. He requested Sangs rgyas dbon ston[561] of Rin chen sgang to perform the ritual examination of the site and was told to bring two stones from the east and west. After duly completing the prognostication, Sangs rgyas dbon ston recommended the structure should face west.

Then, during the tenth of twelve years Zhang 'Od 'jo ba resided at Ra sgreng, he conducted the ground blessing ritual and laid the foundation for the

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[561] Part 2, 318-320 portrays Sangs rgyas dbon ston gZhon nu 'byung gnas (1138-1210) as a rebirth of Bya yul ba gZhon nu 'od and nephew of dGyer sgom gZhon nu grags. Having cultivated his uncle for eighteen years, he greatly improved the monastery of rGya ma rin chen sgang. Lo dgon pa identifies his source as the life of dGyer sgom and his nephew entitled *Khu dbon gyi rnam thar thun mong ba*, the *mChod khang bzhengs tshul bkra shis le'u brgyad ma* composed by a certain disciple of lHo pa named dBu ma pa Nam mkha' shes rab, in addition to the *Ri bo maṇḍal gyi rtser byon pa'i rnam thar*. A reference to the last of these is also made in KCS 145r.4.2. For more on the life of this important master of the instructional lineage, see DTN 381.4.2-382.10.2, KSN 39.9.2 et seq. and LRG 291.26.1-300.25.2. A brief synopsis of his life is provided by HOR KHANG BSOD NAMS DPAL 'BAR: 1999, 5-12. KSB: 2011, vol. 98, 171-536 contains a surviving *lam rim* work ascribed to him. The biography of Sangs rgyas dbon authored by sGom tshul is found in *Bod kyi lo rgyus rnam thar phyogs bsgrigs thengs gnyis pa*, mTsho sngon mi rigs dpe skrun khang, 2011, *bi*, 343-532. His collected works have recently been published as *mNyam med 'gro ba'i mgon po sangs rgyas dbon ston pas mdzad pa'i bka' 'bum rgyas pa*. Gangs can khyad nor dpe tshogs 1. Ser gtsug nang bstan dpe rnying 'tshol bsdu phyogs sgrig khang.

expanded grounds. He passed away two years later at the age of seventy-five, in the year (1150) of the male iron horse. Zhang 'Od 'jo ba was the master of *dge bshes* Nam mkha' 'bum (b.12th century), remembered for having written a letter to chieftains of Sa skya.[562] Then, gZhon tshul decorated the twenty-four pillars, the second storey, the south-facing gate, the red wall and the cone-shaped gilded rooftop. The lower structure was built by Tsong kha Shāk 'byung. Sangs rgyas dbon ston performed the consecration of these newly built structures. Right before Zhang 'Od 'jo ba passed away, although the monastery and its abbacy were offered to another master called 'Od 'jo ba, Lo dgon pa is candid in noting the inhabitants of Ra sgreng were once again embroiled in strife.

After Zhang 'Od 'jo ba, sGang Thang dkar ba jointly occupied the seat of Ra sgreng and Thang dkar for twenty-nine years. He passed away in the year (c.1153) of the female water bird.

dGon 'Od 'jo ba, also known as Zhogs pa chen po, was a disciple of Zhang 'Od 'jo ba. He occupied the seat of Ra sgreng for sixteen years. Suggesting clan based vicissitudes endured throughout the history of the monastery, Lo dgon pa relates that after sGang Thang dkar ba, the abbacy of Ra sgreng was divided into two lineages called the upper and the lower seats occupied by figures of different houses. The great abbot Nam mkha' rgyal mtshan occupied the seat about three abbatial successions after dGon 'od 'jo ba. Lo dgon pa admits knowing little of the abbots in the upper seat. After the two-pillared structure built at the lower seat of Ra sgreng was damaged by the elements, it was renovated by a certain Bya btang Rin chen bzang po and the author's own master 'Jam dbyangs Rin chen grags pa.[563]

5.2.2.1.1.2 The Three Brothers

Lo dgon pa has the three brothers arriving in Ra sgreng after 'Brom's establishment the pure bKa' gdams pa tradition,[564] in all probability a reference to the foundation of the monastery on the basis of the *vinaya*. After properly cultivating him as their master, they are remembered for having developed all his spiritual qualities.

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[562] For a translation of this letter, see RHOTON: 2002, Part III, Section 6.

[563] For more on the masters who renovated Ra sgreng, see KCS 109r.4.2-109v.6.1.

[564] EIMER: 1979, vol. 2, 376.

Phu chung ba[565] was born in the year (1031) of the female iron sheep in Phu chung of rGyal. His clan was the Zur tshangs. His father and mother were named 'Byor pa chung and gSer zho do. He was granted the ordination at rGyal lha khang by Zhang chen po and was named gZhon nu rgyal mtshan. Phu chung ba heard a commentary (D 3793) on the *prajñāpāramitā* fifteen times from Khu ston brTson 'grus g.yung drung. He heard the *vinaya*, *abhidharma* and other teachings[566] so often he became very learned. At one time in sNye thang, Atiśa said to Phu chung ba that once one understands impermanence, there is no desire or attachment to anything whatsoever. After Atiśa passed away, Phu chung ba journeyed to Ra sgreng to practice his teachings. The two other brothers also went there. He requested instructions on dependent origination, the *prajñāpāramitā* and bodhisattva conduct from 'Brom and cultivated him for seven years.[567] Although many disciples came to request teachings from Phu chung ba, he would say,

"It is time for me to eat a good piece of meat, not give it to others."[568]

Phu chung ba mostly practiced meditation and came to develop the mind of enlightenment that cherishes others instead of oneself, in addition to the special wisdom that realizes the selflessness of all things. Phu chung ba is also believed to have experienced many visions of tutelary deities. 'Brom granted him the transmission of the Vajrayāna lineage, the third great lineage he is believed to have inherited from Atiśa. After living and carrying out meditation practice with the other two brothers for some time,[569] he went to Phu chung in Yung ba and spent most of his time meditating. He is believed to have developed miraculous abilities. According to a legend, Phu chung ba perceived a cubit of gold inside a rock, touched it with his mendicant staff and it opened of its own accord. It is also recounted that a miraculous spring appeared on the

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[565] For more on the life of Phu chung ba, a brief mention is found in GBC 14v.1.6 et seq, see also KCS 267r.2.4 et seq, KSN 30.8.2-30.17.3.

[566] A more detailed list of the teachings received by Phu chung ba is found in the ZLN 30v, 41v and KSN 31.18.2 et seq. Both of these sources state that Phu chung ba was one of the recipients for the transmission of the KLB and was responsible for having written portions of this work, see ZLN 31r.5.5.

[567] According to KCS 267r.6.2 however, Phu chung ba cultivated 'Brom for eleven years, sPyan snga ba for eight years and Po to ba for five to seven years.

[568] See Part 2, 223. The famous quote may be traced to NGY: 1993, 226.6.2 and has been repeated in various guises in DTN 327.9.1, KCS 267v.1.4.

[569] On Phu chung ba's residence with Po to ba and sPyan snga ba, see KCS 267v.1.2-267v.3.3.

site[570] and Phu chung ba left an imprint of his hat in the rock. His famed disciples were Sha bo sgang pa,[571] 'Ban Tshul khrims rgyal ba who is believed to have passed to the heavens without leaving his body and sDings pa Shes rab rgya mtsho from Zhogs. Another disciple of Phu chung ba by the name of Karma Brag pa of Zhogs phu, is celebrated for being reborn in Sukhāvatī after continuously reciting the *Bhadracaryāpraṇidhāna*[572] (D 1094). Phu chung ba had about twenty disciples who considered meditation their main practice.[573] In general, the three brothers were impartial towards other monks and they made no distinction in the teachings of the Buddha. After the death of Po to ba, his remains were divided into five parts. Phu chung ba heard that a silver *stūpa* measuring four cubits was being built for one of them and said,

> "If it is made of silver, in the future my friend's remains will be piled with evil men like ants."[574]

Phu chung ba nevertheless performed the consecration of the *stūpa* during his residence at Do bo monastery. In the autumn of the dog year (1106), he

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[570] The significance of the mendicant staff among the early bKa' gdams pas has been discussed in an article by BRAG SGANG BLO BZANG RDO RJE: 1988.

[571] Besides a brief mention in GBC 18r.3.2, the biography of *dge bshes* Sha bo sgang pa Padma byang chub (1067-1131) found in KCS 229v.2.1-229v.3.3 mentions he was renowned for expounding *the four teachings* and gathering a following of one thousand disciples after residing in Sha bo sgang. KSN 30.18.1 et seq. provides more details on his life and teachings. He founded the monastery of Sha bo sgang and gathered one thousand disciples to whom he taught the mind training and *the four teachings*. As for his diffusion of the mind training practices, the *Be'u bum khra bo* consists of both his own and Glang ri thang pa's teachings. The KSN comments that according to Sangs rgyas dbon ston, the mind training teachings function as a supplement to the teachings on the stages of the path to enlightenment. In this particular section, the KSN lists the four teachings as 1. Alcohol is a source of affliction and death, so don't drink it. 2. Women are a source of affliction, so don't look them in the eyes. 3. Avarice is a source of affliction, so don't be miserly. 4. Travel is a source of affliction, so don't take many trips. According to the *bKa' gdams kyi skyes bu dam pa rnams kyi gsung bgros thor bu ba rnams*, Fondo Tucci 360/4, 182r.7.1, however, the second teaching contains the equally unfortunate variant of "Women are a source of affliction, so don't stay in their company".

[572] For the Tibetan version, see SANGS RGYAS: 1993, 128 et seq. On its tenth century inscription at Nālandā and a review of scholarship on the sūtra, see SCHOPEN: 2005, 299-306.

[573] KCS 268r.3.2 et seq.

[574] Part 2, 225.

returned to Phu chung in Yung ba and passed away on the twenty-third day of the middle month of winter at the age of seventy-six. Lo dgon pa quotes unspecified sources that place Phu chung ba's death in Do bo.

Po to ba was born in the year (1027)[575] of the female fire hare in Bra bo thang of sPras. He belonged to the clan of the gNyos. His father was called sKu gshen Srid la dbang phyug and his mother Le mo. Lo dgon pa quotes the *Shar ba pa'i bstod pa*[576] on the assertion Po to ba innately possessed the mind of enlightenment since childhood. When still a boy, he asked a beneficiary of his father named sBa sgom to teach him how to meditate. However, the master admonished him by saying it was of little use to meditate without having undertaken any studies.[577] Some time later, Po to ba resolved to become a monk and went to Yer pa. He requested rNgog Byang chub 'byung gnas and Glan Tshul khrims byang chub to be his preceptor and ordination master and was subsequently named Rin chen gsal.[578] During his residence in Yer pa, he became a disciple of Atiśa and heard exegesis of the *Bhāvanākrama* (D 4567) translated by Nag tsho.[579] After requesting Zhang btsun of Yer pa to be his resident master, he received many teachings on Buddhist dialectics from Khu ston.[580] In the summer, he requested teachings from 'Brom.[581] The following autumn was when the three brothers resided together for the first time. When hearing teachings on the stages of the path to enlightenment and the *Bodhicaryāvatāra*, his mind became attentive upon hearing the verse teaching

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[575] DTN 328.19.2 singularly dates Po to ba's life to 1031-1105, while his biography found in GBC 17v.1.4-17v.6.1, particularly 17v.2.4, KCS 215v.5.2 et seq, LRG 224.11.2 et seq. and KSN 13.21.2 consistently give 1027-1105. For a brief summary on the major events of his life, see DPAL RDOR: 1993, II, 8-12.

[576] Several verses of this eulogy are quoted in KCS 216r.3.5 et seq. and LRG 224.23.2 et seq.

[577] For Po to ba's encounter with sBa sgom, notably absent from the GBC, see also KCS 216v.2.3-3.3 and LRG 225.13.2-225.13.3.

[578] ZLN 59r.6.3 notes that Po to ba was first known as sTag lung pa due to his residence in sTag lung. After a nobleman of mount Po to commissioned the construction of a hermitage, he became known as Po to ba after residing there.

[579] The KCS and LRG are silent on this event.

[580] See also LRG 225.15.2.

[581] The meeting between Po to ba and 'Brom is discussed in KCS 103r.1.2, 217r.2.5 et seq. LRG 226.1.2 et seq. specifies that Po to ba originally wished to conduct meditation in an isolated place, but sBa sgom advised him to first obtain Atiśa's oral instructions from 'Brom in Ra sgreng.

the ties of gain and honor are useless to those aspiring for liberation. Po to ba then resolved to abandon concerns for this life and solely adhere to his master. He cultivated 'Brom for seven years[582] and developed all of his spiritual qualities. Po to ba's great wisdom delighted 'Brom. Po to ba and the other two brothers were greatly saddened by the looming death of their master and being left without a guide. 'Brom understood Po to ba's thoughts and said to him,

> "I do not see anyone for you three to rely upon, so from now on form a group of three or more but less than five, make the collection of *sūtras* your master and be wholesome in mind. Later, you will meet a special person."[583]

Po to ba eventually overcame the great sorrow he experienced over the death of his master and departed Ra sgreng for the summit of Klung shod with the other two brothers.[584] After that, they practiced meditation and embraced the homeless life. Po to ba is believed to have experienced visions of countless tutelary deities and the extent of his miraculous abilities is considered beyond the range of ordinary perception. He first taught the *Bodhipathapradīpa*, *Guṇāparyantastotra* (D 1155), *Śikṣāsamuccaya* and other works[585] to around three hundred monks.[586] Due to his efforts, the number of monks who

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[582] KCS 103v.1.2, 217v.3.4.

[583] Part 2, 228. This quotation is also found in DTN 323.14.3, KCS 105r.3.3 and LRG 205.9.2.

[584] The flight of the three brothers from Ra sgreng is described in KCS 218v.2.3, 267v.3.4 and LRG 228.1.3. Both sources correlate the three brothers went to meditate in Klung shod. When sPyan snga entered solitary retreat at Phyor phu, the other two brothers went to 'Phan yul and rGyal to beg for alms. Then, they taught at sGro lag monastery where *dge bshes* Dol pa became their disciple. At this time, the three brothers had about thirty disciples.

[585] ZLN 50v asserts that Po to ba's teachings mirrored those of Atiśa in both style and content. DTN 328.3.2-328.8.2 records that he mostly taught the *Bodhipathapradīpa* and the six works of the bKa' gdams pa school, namely the *Mahāyānasūtrālaṃkāra*, *Bodhisattvabhūmi*, *Śikṣāsamuccaya*, *Bodhicaryāvatāra*, *Jātakamālā* and *Udānavarga* following the tradition of Atiśa. NTG 93r.4.2-93r.6.3 indicates that in his seventh year in Tibet, Atiśa conferred these teachings to a group of disciples from g.Yor po, gTsang and dBu ru, one of the earliest references to the tradition of the six works, on which see also KCS 220r.2.1, LRG 234.25.2.

[586] Planting early seeds for the dialectical tradition that would later flourish at sNar thang, Po to ba's ascendance in the Tibetan Buddhist fold may at least in part be attributed to his success in debate. At the age of sixty one, his disciples numbered three hundred. However, after a regional debate was held in western 'Phan yul, the number

completely relinquished their concerns for this life increased to two-thousand. When Po to ba was residing with Ram sding ma ba and lacked provisions, he revealed he was an embodiment of the *sthavira* Aṅgaja.[587] Po to ba did not cling to even a single material possession. Po to ba greatly benefited others when residing in a small hut in Po to supported by a two-pillared structure which later became known as *the library* (f.1069).[588] In the year (1105) of the female wood bird, he is believed to have experienced visions of many tutelary deities. In the sky to the east, he had visions of celestial beings summoning him to the pure realms with the accompaniment of music. Joining the palms of his hands and praying to become a shelter, refuge and protector of all sentient beings,[589] he passed away shortly thereafter. Following the cremation of his remains, many five-colored heart and tongue shaped relics are believed to have appeared. Po to ba's chief disciples, primarily known as *the eight great sons* and *the eight trustees*, built an annex supported by eight pillars on the site of the single-pillared structure of Po to. Zhang ston Shar ba pa built a courtyard surrounded by twenty five pillars on the site of the old debate yard. When he was expounding the Dharma, Po to ba would ask,

"Who has entered the door of liberation in triumph?"

This subsequently gave rise to a popular saying. Lo dgon pa refers to longer and shorter biographies of Po to ba for additional details on his life.[590]

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of his disciples doubled to six hundred. With the growth of the assembly, sufficient alms were collected to house one thousand three hundred monks in Po to monastery, see KCS 218v.4.6-219r.4.2, LRG 228.16.2 et seq.

[587] Early comparisons between bKa' gdams pas and *sthaviras* are for instance found in ZLN 32r, 77v.6.7, where early disciples of Atiśa are compared to Maudgalyāyana and other disciples of Śākyamuni. In GBC 17v.1.4-17v.6.1, Po to ba reveals himself as an embodiment of the *arhat* Aṅgaja whereas in KCS 219v.2.2, as one of the sixteen *sthaviras*. LRG 229.2.2-229.5.2, moreover, records an oral tradition attributed to *dge bshes* Brag dkar ba considering Po to ba an embodiment of Piṇḍola Bharadvāja, which is inconsistent with Po to ba's own assertion in GBC 17v.5.1 that Brag dkar ba was his embodiment.

[588] For Po to ba's role in the formative period of the bKa' gdams pa school, see also KCS 220r.3.6 et seq. and LRG 235.1.2 et seq.

[589] This passage is also found in the account of Po to ba's last days, see KCS 220r.5.5-221v.4.4, LRG 235.4.3 et seq, for a partial translation of which, compared to other recently unearthed sources, see VAN DER KUIJP: 2006, 11-12.

[590] Various biographies of Po to ba are referred to in LRG 231.21.4-234.10.2, along with several quotes. A commentary was also composed to one of these works entitled

The accomplished yogin sPyan snga ba was born in in the year (1033) of the female iron bird[591] in sNang ra sgang of Nyan. His clan was the dBas. His father Shākya rdo rje and mother Li mo Ye shes sgron[592] named him sTag tshab 'bar. In the arms of his mother, he heard the *Pañcaskandhaprakaraṇa* (D 3866) from a certain master named Grong 'dul ba and is believed to have correctly classified the five *skandhas* and realized they were devoid of any essence. At the age of twelve, a *yoginī* by the name of Gong mo sgang pa bestowed him with a profound instruction on the completion stage of Buddhist *tantra* and instructed sPyan snga ba to duly carry out meditation. A legend recounted by Lo dgon pa narrates dGon pa ba sought out the same *yoginī* in vain. At the age of eighteen, sPyan snga ba requested the ordination at Tsha thog monastery from Mal Shes rab sems dpa'. He became a monk and was named Tshul khrims 'bar. His mother experienced auspicious dreams indicating that sPyan snga ba would become greatly renowned after his ordination. sPyan snga ba met Atiśa on the way to Tsha thog monastery and received teachings on developing the mind of enlightenment at sNye thang. Atiśa placed his hands on top of his head, recited many auspicious verses in Sanskrit and gave sPyan snga ba the lotus-beaked vase that had belonged to Dharmakīrti. He also predicted sPyan snga ba would become one of his foremost disciples. sPyan snga ba intensely practiced the teaching of the *sūtras* at Rug pa, after which he developed the wish to visit the place where Buddhism originated in Vajrāsana. Wishing to become a translator, sPyan snga ba began learning Chinese characters. However, his mother came to Rug pa and discouraged him from journeying to India due to widespread harm and disturbance. Instead, she advised him to go

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mDzes pa'i padmo, on which see SØRENSEN: 1999, 178. A rather lengthy biography of Po to ba attributed to lCe sgom is found in KSB: 2011, vol. 94, 97-494.

[591] The sources are not in agreement on the dates for sPyan snga ba. The brief biography contained in YLC 117.1-117.14 supplies no dates. GBC 14v.2.5-14v.4.3 curiously records he was born in an iron bird year. dGe g.ye ba further recounts he obtained the ordination at eighteen from Mal Shes rab sems dpa' and met 'Brom at the age of twenty-eight. After the death of 'Brom, he cultivated Phyag dar ston pa, Shes rab rdo rje and gSang phu ba. At the age of sixty, he went to Nyan and founded Lo monastery. He passed away at the age of seventy-one. DTN 322.5.3 places his birth in 1038, while Lo dgon pa, KCS 164v.1.2 and LRG 272.16.3 agree on 1033, which is corroborated by DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2267.

[592] sPyan snga ba's mother is also named in DTN 326.8.3. After Po to ba was disparaged in Ra sgreng, he told sNe'u zur pa he was going to the shrine of Rug pa to meet the son of Li mo, the epithet of which suggests sPyan snga ba's mother was considerably well known in her time. In a rare mistake made by ROERICH: 1949-53, 1995, 267 the son of Li mo is equated with Sha ra ba.

to Ra sgreng monastery with Zhang btsun, where he met 'Brom at the age of twenty-six.[593] 'Brom himself discouraged him from journeying to India and agreed to teach him the stages on the path to enlightenment. sPyan snga ba duly served 'Brom for seven years and received his name after continuously remaining before the eyes of his master. sPyan snga ba was considered to have perfected himself in every spiritual quality. When 'Brom conferred Vajrayāna teachings upon him, he confided the two were like father and son. 'Brom expounded tantric teachings to sPyan snga ba in secret after requests were made by Yongs rdzogs rnal 'byor pa.[594] After 'Brom passed away, sPyan snga made an oath to cultivate other disciples of Atiśa such as rNal 'byor pa, dGon pa ba, Shes rab rdo rje and Phyag dar ston pa. He also cultivated rNgog Legs pa'i shes rab for eighteen months. At Ra sgreng, he subsided on five measures of roasted barley a month. After sPyan snga ba gained stability in the generation stage, he is believed to have seen his own body as Acala. While he was conducting the retreat of Acala, he recited the appropriate mantra nine-hundred million times. He is believed to have experienced visions of Padmanarteśvara-Avalokiteśvara, Sthiracakra-Mañjuśrī and other tutelary deities. Lo dgon pa recounts legends that sPyan snga ba met the great adept Nāgabodhi[595] in Pha bong thang, but when he requested teachings from him, the master disappeared. sPyan snga ba reflected upon whether he lacked faith or devotion and prayed to be blessed by Nāgabodhi. Then, Nāgabodhi arrived in person, blessed him and taught him four doctrines in four sections. By using the example of sleeping and dreaming, he taught sPyan snga ba the yoga of understanding that appearance is illusory. By using the example of water and ice, he taught the yoga of understanding that appearance and emptiness are inseparable. By using the example of the name and form of molasses, he taught the yoga of understanding the appearance of all things is one in flavor.

Then, sPyan snga ba lived a homeless life in Klung shod, where he extensively benefited living beings. At the age of sixty, he went Nyan. In the year (1093) of the female water bird, following the example of Ra sgreng, he used the string measurement of the Guhyasamāja *maṇḍala* to lay the foundation for the temple of Lo, as foretold by Atiśa. sPyan snga ba also built an annex and courtyard. During that time, Glang ri thang pa gathered one-thousand disciples in Tshan pa of Nyan. Then, sPyan snga ba built the monastery itself

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[593] LRG 273.18.3 relates that sPyan snga ba met 'Brom at the age of twenty-five.

[594] A reference to this is found in KCS 166r.2.4, LRG 274.12.2.

[595] For more on the meeting between Nāgabodhi and sPyan snga ba, see LRG 276.4.2. The silence of earlier sources on sPyan snga ba's cult of Nāgabodhi appears to reflect the peculiarities of only certain local traditions.

over the lower section of the gorge of Lo. A flight of stone steps seven *rgyang* long and a canopy three storeys high and seven fathoms long from east to west was added. Since Shar ba pa and many of his disciples also came to hear the Dharma from sPyan snga ba, they assisted in the construction and the monastery was completed swiftly. Lo dgon pa quotes a popular saying which describes how a miraculous spring appeared behind the annex and how Nāgabodhi was summoned in bodily form for the consecration of Lo. sPyan snga ba resided in Lo for eight years, where he expounded the teaching to about three hundred disciples.[596] When he went to sMyug rum monastery, he saw a mountain behind Bya yul and predicted the establishment of Bya yul monastery,

"On that mountain resembling the Buddha's *uṣṇīṣa*,
Flows a stream with eight features.
South-east of this particular area,
Is a holy place for the ordained."[597]

According to another legend, sPyan snga ba left a footprint in the rock before departing. He resided in sMyug rum for three years and is believed to have experienced visions of his masters and tutelary deities. Having completed the accumulation of merit and wisdom, sPyan snga ba came to consider sMyug rum itself as Vajrasāna. According to an oral tradition attributed to gTsang pa rin po che, sPyan snga ba became enlightened in the intermediate state after passing away in sMyug rum in the year (1103) of the sheep.[598] His foremost disciples were known as *the four meditators* and *the three without equal*.[599]

Concluding his account of the three brothers, Lo dgon pa discusses certain legends associated with the influential figures in the formation of the bKa' gdams pa school. Po to ba is considered an embodiment of the bodhisattva Mañjuśrī, Phu chung ba of Vajrapāṇi and sPyan snga ba of Avalokiteśvara.

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[596] KSN 33.15.2 et seq. states sPyan snga ba taught the stages of the path to enlightenment with particular emphasis on the four noble truths.

[597] Part 2, 241.

[598] For the events surrounding the death of sPyan snga ba, see KCS 168r.5.2 et seq. and LRG 276.15.2 et seq.

[599] KCS 168r.6.4-168v.3.10 lists sPyan snga ba's main disciples as *dge bshes* sTod lung pa, Bya yul ba and sMyug rum pa. Overall, the biography of sPyan snga ba contained in KCS 168r.2.6 et seq. and LRG 276.9.2 et seq. appears to have been culled from the *Myriad Rays*.

Certain verses are also quoted on the cult of three iconographic images of the bodhisattvas associated with the three brothers.[600]

[600] Lo dgon pa's sources on this subject are NTG 105v.3.2, 105v.6.3-106r.1.1 and NGY: 1993, 224.3.2-225.4.1, 225.8.2, on which see EIMER: 1977, 86, 377-378. This particular legend appears to have been drawn from the *Bu chos*, see Kun gsal sgang po che'i ri khrod version, 11v.7.1-21v.4.5. The cult of the Avalokiteśvara image has been dealt with in EHRHARD: 2004.

Rise and Fall of Local Traditions

The dissemination of 'Brom's teaching led to the development of two important local traditions, the textual lineage of Po to ba and the instructional lineage of sPyan snga ba.[601] The last disciple of 'Brom attributed with the establishment of a lineage is sNe'u zur pa Ye shes 'bar (1042-1118) whose followers are grouped in later histories as the Lam rim pas.[602] Lo dgon pa completes his discussion of the 'Brom tradition with a brief mention of rJe rin po che Blo bzang grags pa (1357-1419) and his composition of a concise and extensive treatise on the stages of the path to enlightenment[603] based on the *bstan rim* of Gro lung pa.[604] However, Lo dgon pa neither discusses the life of Tsong kha pa nor includes his renowned *lam rim* works in his bibliography of bKa' gdams pa literature, supplying further evidence the *Myriad Rays* sought to depict Atiśa's lineage as autonomous from the heritage of the dGe ldan pas.[605] Nevertheless, a few years after Lo dgon pa's work was completed, the Las chen history would take Tsong kha pa's role further, indicating he *combined* the textual and

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[601] NTG 106v.3.2, NGY: 1993, 226.2.1 et seq.

[602] LRG 276.20.2 adds dGon pa ba as a founder of this lineage.

[603] For an introduction and summary of Tsong kha pa's renowned *lam rim* treatise, see SEYFORT RUEGG in CUTLER & NEWLAND: 2000, 18-32, which is, however, beginning to show signs of age due to recent archeological discoveries, reproductions and the notable omission of the *lam rim* of Shar ba pa Yon tan grags, see Fondo Tucci 398.

[604] See *bDe bar gshegs pa'i bstan pa rin po che la 'jug pa'i lam gyi rim pa rnam par bshad pa*. Mundgod: Khri byang bla brang dpe mdzod, 2001. The work has also been reproduced in KSB: 2006, vol. 4, 34-746, vol. 5, 3-243 and in the fourth volume of the *bKa' gdams dpe skon gces btus* series published in 2009.

[605] GBC 41r.1.1-41v.6.1 demonstrates the dGe ldan pa school was already known in dGe g.ye ba's time, although no mention of it as the new bKa' gdams pa school is found, which suggests the Las chen history was among the first sources to draw this distinction.

instructional teachings in founding the bKa' gdams gsar ma lineage.[606] The figure of Tsong kha pa is therefore portrayed in a considerably different light in the earlier histories of dGe g.ye ba and Lo dgon pa. Returning to the second and third great disciples of Atiśa, Lo dgon pa closes the fifth chapter of the *Myriad Rays* after discussing the life and works of the masters in the rNgog and Nag tsho traditions, including remarks on the advent of the *bKa' gdams glegs bam*.

The origins of the textual lineage are found in the eight great disciples of Po to ba, among whom Shar ba pa Yon tan grags (1070-1141) and his disciples occupy a prominent role. This contingent was responsible for putting into writing early works such as the *dPe chos*[607] and *Be'u bum sngon po*[608] on the basis of teachings transmitted by Po to ba. Masters such as Glang ri thang pa rDo rje seng ge (1054-1123) began to produce works now regarded as classics in the history of Tibetan literature.[609] Shar ba pa was considered the foremost disciple of Po to ba in terms of exegetical mastery in the corpus of the Buddha's translated word. His teachings were passed down to gTum ston Blo gros grags, who established sNar [gyi mda'i] thang monastery in 1153. Lo dgon pa makes no reference to the scriptural compilation of the Buddhist canon at sNar thang. Although contemporary studies continue to place great emphasis on the history of the Kanjur and Tanjur for obvious reasons, the local traditions which their compilations reflect also merit the consideration of scholars. Lo dgon pa for instance draws our attention to oral traditions of canonical exegesis traced to Shar ba pa. Followers of Shar ba pa such as *dge bshes* Bya 'Chad kha ba Ye shes rdo rje (1101-1175) and Se sPyil bu pa Chos kyi rgyal mtshan (1121-1189) are remembered for occupying prominent roles in the dissemination of the *blo sbyong*. 'Chad kha ba was famed for his mastery in the teachings of cherishing others more than oneself, whereas *dge bshes* Se

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[606] KCS 340v.2.1. Given the subject occupies the longest chapter of the KCS, see 340v.1.3-414r.4.1, attributing Tsong kha pa with the establishment of the bKa' gdams gsar ma appears to have been one of the central premises of the Las chen history. The mention of Lo dgon pa in the context of the bKa' gdams gsar ma in KCS 377v.5.2, represents another peculiarity of this work, given the previous chapters have shown Lo dgon pa took great lengths to portray the bKa' gdams pas as an autonomous lineage of Tibetan Buddhism and his own position was considerably eclectic in nature.

[607] Although the work has been edited by MGON PO DAR RGYAS in 1991, like a great number of Tibetan classics reproduced in recent times, it is problematic to evaluate the quality of editorial practice due to a lack of transparency in the critical apparatus.

[608] LHA 'BRI SGANG PA: 1976.

[609] JINPA: 2008, 4.

established a monastery and lineage which earned the reputation for preserving the textual teachings up to the 15th century.[610] Lo dgon pa completes his discussion of the textual lineage by tracing the abbatial lineage of sPyil bu down to the life and times of his contemporaries.

The origins of the instructional lineage are traced to the chief disciples of sPyan snga ba such as the accomplished meditator *dge bshes* Bya yul ba gZhon nu 'od (1075-1138). One of the earliest masters designated with the honorific title of *sprul sku* due to exhibiting miraculous abilities,[611] Bya yul ba is portrayed as a formidable yogin who gathered a following of two thousand five hundred monks after establishing the important seat of Bya yul between 1114 and 1126. Although absent from the list of Bya yul ba's chief disciples, sGam po pa bSod nams rin chen (1079-1153) built on his tutelage under the master by combining the gradualist *sūtra* teachings of the instructional lineage with the simultaneist Mahāmudrā of the famed *rje btsun* Mi la ras pa (1052-1135), leading to the formation of a distinct lineage outside the bKa' gdams pa school in the Dags po bka' brgyud. The instructional teachings, however, continued to flourish at the monasteries of Lo and Bya yul, the transmission of which Lo dgon pa traces to his life and times. Another important center in the diffusion of the instructional teachings was rGya ma Rin chen sgang founded in 1120 by the Yar lung descended dGyer sgom gZhon nu grags (1090-1171), another disciple of Bya yul ba. Rin chen sgang greatly contributed to the preservation of the instructional teachings and produced renowned figures such as Nam mkha' rgyal mtshan, one of the masters from whom *bla ma* Tsong kha pa gained insight into the teachings of this lineage.

The third and last lineage grouped in the 'Brom tradition is traced to sNe'u zur pa. Notable figures celebrated for excelling in the *vinaya* include his disciple sPyi bo lhas pa Byang chub 'od (b.1144), preceptor in the ordination of the renowned Sa skya paṇḍi ta Kun dga' rgyal mtshan (1182-1251). A critical summary is provided here for Lo dgon pa's discussion on the successors of the three brothers. These figures were responsible for the rise of local traditions prior to the advent of the high theocratic period of Tibetan history, where disputed claims were made for the spiritual ancestry of the bKa' gdams pa school due to a variety of political factors.

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[610] SØRENSEN: 1999, 179.

[611] This is reminiscent of the *emanation-embodiment* notion in Bon sources discussed in MARTIN: 1996, 626.

5.2.2.1.1.3 The Successors of the Three Brothers

This section lists the three main lineages traced by Lo dgon pa, the textual and instructional lineages in addition to that of sNe'u zur pa.

5.2.2.1.1.3.1 The Textual Lineage

The eight chief disciples of Po to ba are referred to as *the eight great pillars on the borders*,[612] to whom it is believed he entrusted various aspects of his teachings. These masters include Glang ri thang pa rDo rje seng ge, Zhang ston Shar ba pa Yon tan grags (1070-1141), sNang gre'u lhas pa Ye shes rgyal mtshan, Ram sding ma ba 'Byung gnas rdo rje,[613] Dol pa Shes rab rgya mtsho (1059-1131),[614] gNyal pa Chos 'bar, Grab pa gZhon nu 'od (mid-11th - early 12th century) and *dge bshes* Brag dkar ba (1032-1111).[615] Following the demise of Po to ba in 1105, his teachings were put into writing by disciples such as Dol pa Shes rab rgya mtsho and Grab pa gZhon nu 'od alias *dge bshes* Pho brang sdings pa.[616] With various degrees of elaboration and systematization, Dol pa named his compilation the *Be'u bum sngon po* and Grab pa the *dPe chos*.[617] Lo

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[612] YLC 99.17 et seq. refers to them as the eight great heart disciples (*thugs kyi bu chen brgyad*).

[613] GBC 18v.1.4 et seq. narrates he established the monastery of sDing ma in gTsang, where he gathered one thousand monks.

[614] GBC 18v.4.4 et seq, records the advent of a certain **sDings pa** Shes rab rgya mtsho, born in a bird year in the Pa tshab clan. Dol pa's own biography is contained in DTN 329.19.2 et seq. and KCS 223v.4.3 et seq. According to Las chen, Dol pa met Po to ba in sGro lag at the age of twenty-six. After Dol pa offered Po to ba rare tea and medicinal herbs for ten monks as well as the best part of his robes, he requested instruction. However, Po to ba handed back the robes and said to him, "You have come to the wrong place! Studying in Lhasa is like the rising sun, but if you don't wish to stay there, I only possess the teaching on remembering death. If you are happy with that, you may stay for four years. By the way, sell this robe and get some provisions."

[615] Brag dkar ba is briefly mentioned in GBC 18v.3.2 et seq.

[616] GBC 18v.3.5 et seq. records he belonged to the clan of gNyos, lived to the age of sixty-five and gathered a following of about four hundred monks. SØRENSEN: HAZOD, GYALBO: 2007, vol. 2, 413-428, 671-682 provide a useful discussion on the history of the clan and the intricate configurations of its religious identity.

[617] On the compilation and transmission of the *dPe chos*, see GBC 18v.3.5, KCS 222v.2.7-223r.5.5 and KSN 16.3.1 et seq.

dgon pa provides scarce details on the legacy of these masters,[618] which is supplemented with data culled from sources of similar antiquity.

Glang ri thang pa rDo rje seng ge[619] formulated a unique compilation of mind training teachings entitled *Blo sbyong tshigs rkang brgyad ma*[620] and became renowned as one of the greatest exponents of the tradition, which he taught to approximately one thousand disciples. However, Lo dgon pa considers Po to ba's foremost disciple and friend to have been Shar ba pa, who belonged to the Pa tshab clan and had first been a disciple of *dge bshes* Phu chung ba and sPyan snga ba.[621] Shar ba pa doubled the number of Po to ba's

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[618] Unfortunately, the discussion of Po to ba's lineage leading to mChims Nam mkha' grags in GBC 17v.6.3 et seq, represents little more than a bare list of names and dates.

[619] On the biography of Glang ri thang pa, see GBC 18r.2.2-18r.3.1, DTN 330.15.1-331.14.2 and KCS 228r.3.4-229v.1.11. Las chen states that when Po to ba was about to pass away, he said to Glang ri thang pa, "Don't stay in one place and consider nothing your own. Focus your mind on those two things." Glang ri thang pa would also say, "May I remain inseparable with the six types of sentient beings wherever they are reborn. In addition to remaining inseparable with them wherever they are reborn, may I not forget this holy thought of benefiting sentient beings. Should I go blind, may I not forsake the teachings. Should I go deaf, should my pleasant appearance be carried away, should my limbs become paralyzed, or should I become mute, may I not forsake the teachings." For three years, he meditated on the mind of enlightenment on a hill of eastern Glang thang with the patronage of an official named Shākya. He followed Po to ba's tradition by teaching the six works of the bKa' gdams pa school, the *Bodhipathapradīpa*, the works of Maitreya and other texts. Later, Glang ri thang pa also became a disciple of sNe'u zur pa. sNe'u zur pa said to him, "All happiness comes from nowhere but others, it comes from the mind of enlightenment." KSN 17.6.2-18.12.2 recounts that Glang ri thang pa always contemplated the vicissitudes of *saṃsāra* and reached the pinnacle of meditation on the mind of enlightenment. From the physical expression he acquired, he became known as Glang ri thang pa *the grim*. Glang ri thang pa would say, "However much I read any *sūtra* or *śāstra*, I take upon myself the suffering of all sentient beings and know no other happiness and joy besides what I offer them".

[620] As one of the most celebrated mind training works revered in all schools of Tibetan Buddhism, the number of related translations and publications that have appeared are too numerous to list here, although it must be pointed out that none of these appear to do justice to its textual, historical and doctrinal significance.

[621] The brief mention of Shar ba pa in GBC 18v.5.4-19r.1.1 is characteristically uninformative. DTN 331.16.1-334.1.2 identifies him as a friend of the Mādhyamika Pa tshab lo tsā ba Nyi ma grags. KCS 236r.6.2-240v.4.5 reveals several insights into his life beginning with one of his sayings, "Since the master is the root of the Mahāyāna

disciples and gathered an assembly of two thousand eight hundred disciples.[622] He is also attributed with composing a number of works such as a biography of 'Brom. Among the five main disciples to whom he entrusted various aspects of his teachings,[623] Lo dgon pa isolates *dge bshes* Bya 'Chad kha ba Ye shes rdo rje (1101-1175)[624] and gTum ston Blo gros grags. The former established the monastery of old 'Chad kha and became renowned for popularizing the mind training teachings by devising a sevenfold outline entitled the *Blo sbyong don*

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path, it is impossible to progress on any other path but that of the master." Shar ba pa sent many students of the Madhyamaka to study with Pa tshab due to their friendship and commissioned the translation of the *Sūtrasamuccaya* brought to Ra sgreng by Atiśa. The work was duly translated by the Kashmiri Jayānanda, Pa tshab Nyi ma grags and Khu mDo sde 'bar. Las chen also notes that Shar ba pa reconciled presumed inconsistencies in the Madhyamaka and Yogācāra rites for developing the mind of enlightenment on the basis of the *Bodhipathapradīpa-pañjikā*.

[622] There is evidence to suggest Shar ba pa was also influential outside the fold of the bKa' gdams pas, having been asked to lead the cremation of a famed rNying ma pa abbot, see KCS 216r.4.4-216v.1.2.

[623] YLC 100.7-100.15 varies in recording Sha ra ba raised a following of three thousand six hundred monks and while noting his main disciples were known as *the four trustees* (*bka' babs bzhi*), lists five figures in 'Chad kha ba, Nyi ma 'Dul 'dzin, rNal 'byor Shes rdor, sTabs kha ba and Chos lung sku gshegs.

[624] A brief biography of 'Chad kha ba is found in GBC 19r.5.4-19v.1.3, which recounts he obtained the ordination from a certain *slob dpon* Ser po chen po, after which he became a disciple of Glang ri thang pa and perfected himself in the mind training. According to 'Chad kha ba's biography in DTN 334.2.2-337.13.1, he initially doubted the authenticity of the mind training teachings. Shar pa ba admonished him for lacking faith and explained the mind training teachings could for instance be traced to *Ratnāvalī* V: 84, ed. HAHN, 1982: 161, 182, "…may the faults of sentient beings ripen upon me, and may my virtues ripen upon them." KCS 241v.3.3-245v.2.6 records 'Chad kha ba studied for two months with Mi la ras pa's disciple Ras chung rDo rje grags (1085-1161), during which he attended the Buddhist council of Ngor rDo rje btsan po. He also seems to have participated in the Buddhist council of Yar lung, where he heard the *Mahāyānasūtrālaṃkāra* from a certain *dge bshes* gNyags. In a comment to a certain Mar 'gong, *dge bshes* gNyags criticized 'Chad kha ba for not being able to teach the doctrine to those of the meditative tradition. But as Mar 'gong was a bKa' gdams pa, the criticism was dismissed. 'Chad kha ba established the monastery of old 'Chad kha and was fond of saying, "Delight in however much theory and practice you can, beg for alms and wander into isolation, delight in all the monasteries you can, make requests to the tutelary deities and masters and delight all your patrons however much you can." A commentary on Buddhist logic attributed to an unidentified gNyags is found in KSB: 2007, vol. 44, 197-213.

bdun ma.[625] Lo dgon pa refers to presumably lost works such as the *Blo sbyong gyi byung tshul* and biographies of varying lengths for further discussions on the life of 'Chad kha ba.[626]

The *Myriad Rays* now turns to 'Chad kha ba's mind training lineage,[627] beginning with his chief disciple Se sPyil bu pa Chos kyi rgyal mtshan (1121-1189).[628] Having ordained with Phya pa Chos kyi seng ge as preceptor, he spent seven years in retreat and went on to establish the monastery of new 'Chad kha (c.1164). sPyil bu pa established the tradition of residing at sPyil bu in the summer and teaching in 'Chad kha during the winter. His establishment of sPyil bu in the last quarter of the 12th century led to a proliferation in the textual teachings at the seat. sPyil bu pa's disciples included descendants of the influential clan of the lHa,[629] which in all probability enhanced ties of patronage and the survival of this local tradition of the bKa' gdams pa school. Lo dgon pa traces the abbatial lineage of sPyil bu down to his 15th century contemporaries when its abbacy was still in the hands of the lHa, prior to returning to the list of Shar ba pa's other main disciples.

In 1153, gTum ston Blo gros grags[630] built a thatched hut in sNar thang which grew to become the most important monastery for the bKa' gdams pas of gTsang. The second abbot rDo ston Shes rab grags (1127-1185)[631] ascended to the throne around 1165. During the life of the fourth abbot Gro mo che pa bDud rtsi grags (1153-1232), the momentum gained by the sNar thang masters continued with the production of important commentaries on the

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[625] Tr. WALLACE: 2004.

[626] Lo dgon pa's brief biography of 'Chad kha ba appears to summarize the relatively informative account of his life supplied in YLC 100.17-104.2.

[627] GBC 19v.5.7 et seq.

[628] Other sources on the life of sPyil bu pa include YLC 104.3-104.18, a brief mention in GBC 19v.2.4 et seq, DTN 337.13.2-338.2.2 and KSN 25.9.2 et seq. The latter work records that sPyil bu pa was considered the rebirth of 'Brom's teacher Se btsun dBang phyug gzhon nu. He is ascribed with a summary of the *Mahāyānasūtrālaṃkāra* in KSB: 2006, vol. 29, 13-135.

[629] YLC 105.3-113.9 traces the protagonists of the bKa' gdams pa school among the lHa clan up to the times of Shākya rin chen sde in the last quarter of the 14th century, see also KCS 245v.3.2-246v.2.5.

[630] Several works on the *abhidharma* and Buddhist logic ascribed to a certain Blo gros grags are found in KSB: 2011, 111, 3-488.

[631] A short biography of rDo ston is found in KCS 250v.5.3 et seq. and NTL 33-34.

Bodhipathapradīpa.[632] The sixth abbot of sNar thang, Sangs rgyas sgom pa Seng ge skyabs (1179-1250),[633] continued the commentarial tradition of the *Bodhipathapradīpa* and composed a famed mind training work entitled *Blo sbyong tshogs chos chen mo*.[634] The bKa' gdams pas of sNar thang were to reach their scholastic and political apogee during the abbacy of the seventh abbot mChims chen mo Nam mkha' grags (1210-1285),[635] a remarkable scholar who authored a two-volume commentary on the *Abhidharmakośa* (D 4089) referred to as the *mChims mdzod*,[636] in addition to a commentary on the *Bodhipathapradīpa*. mChims authored numerous works and evidence suggests he was also an accomplished historian.[637] Notwithstanding a degree of

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[632] A considerable amount of information on the life of Gro mo che pa is provided in KCS 251r.3.3-251v.2.2, on the basis of which several observations can be made on the bKa' gdams pas of sNar thang. Firstly, their doctrines were largely based on the teachings passed down by Shar ba pa. Secondly, masters in the instructional lineage also played a role in the sNar thang tradition. Gro mo che pa cultivated a disciple of Bya yul ba named Mu sman pa as well as Sangs rgyas dbon ston, both regarded as important instructional masters. Las chen records Gro mo che pa experienced visions of the thirty-five Buddhas of confession, Tārā and the sixteen *arhats*, the cult of which appears to have been prominent in sNar thang. Gro mo che pa made great offerings to Ra sgreng and was succeeded by Zhang ston Chos kyi bla ma (1184-1241), the author of biographies of 'Brom, Shar ba pa and Po to ba, on whom see KCS 251v.2.3 et seq, NTL 36-37. On the basis of Gro mo che pa's biography composed by mChims Nam mkha' grags, DUNG DKAR BLO BZANG 'PHRIN LAS: 2002, 2284, 2292 dates his life to 1209-1284.

[633] For the biography of Sangs rgyas sgom pa, see KCS 251v.5.2-255r.2.8 and *Bod kyi lo rgyus rnam thar phyogs bsgrigs thengs gnyis pa*, mTsho sngon mi rigs dpe skrun khang, 2011, *tsi*, 339-354.

[634] This work is not currently thought to be extant.

[635] KCS 255r.3.2-255v.3.6 supplies us with a relatively detailed biography of mChims, which notes he was a descendant of mChims rDo rje sprel chung, a master of Khri srong lde btsan. KSN 30.7.2 states he composed a certain work on the cult of Dharmapālas, on which see also NTL 12-16, 39-40.

[636] Besides a short summary of the *abhidharma* in KSB: 2007, vol. 49, 199-263 this title is not found among his works reproduced in KSB: 2007, vol. 47, 167 to vol. 49, 263 and KSB: 2009, vol. 61, 7-116.

[637] EIMER: 1977, 233-237. A brief work of this master entitled *bKa' gdams lo rgyus dang 'bral ba'i blo sbyong* is found in KSB: 2009, vol. 61, 49-62.

controversy,[638] the causes of which remain unclear but point to a victory of the dialecticians, a scriptural college was established in sNar thang by his disciple sKyel nag Grags pa seng ge[639] of gSang phu ne'u thog. mChims brought the bKa' gdams pas of gTsang to a new level of patronage by tutoring the powerful *chos rgyal* 'Phags pa (1235-1280) and overseeing the Buddhist council of Chu mig (c.1277),[640] which reveals that for a brief period at least, the bKa' gdams pas occupied a prominent role in both the religious and political environment of gTsang.

The disciples of mChims Nam mkha' grags flourished as a result of obtaining the patronage of the Mongols under Buyantu *qaγan* (r.1311-1320). Lo dgon pa, however, makes no reference to figures such as mChims' disciple Rig ral (c.1227-1305),[641] his followers mChims 'Jam pa'i dbyangs[642] and dBus pa blo gsal Byang chub ye shes, who are attributed in the *Blue Annals* with the earliest compilation of the Tibetan canon.[643] The Las chen history again takes the narrative of Lo dgon pa further by claiming mChims Nam mkha' grags was ultimately responsible for its compilation.[644] Lo dgon pa simply notes that sKyo ston sMon lam tshul khrims (1216-1299)[645] succeeded mChims as abbot, greatly improved the structure of the monastery and fortified it with an iron

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[638] There is evidence to suggest that certain bKa' gdams pas initially objected to the establishment of a scriptural college, perhaps due to the secular involvement its patronage would necessitate, on which see DTN 409.2.2-10.2 and KCS 264r.3.4 et seq.

[639] Several Madhyamaka commentaries attributed to a Grags pa seng ge are found in KSB: 2007, 49, 265-474.

[640] This period is generally defined in Tibetan history by the ascendance of 'Phags pa and the decline of both the 'Khon family and the hegemony of Sa skya, see PETECH: 1990, 24.

[641] This master was known to have been a teacher of Tsong kha pa, see KASCHEWSKI: 1971, 77. Besides the edition of his work mentioned above, a number of other works attributed to him are found in KSB: 2007, vols. 51-57 and KSB: 2009, vol. 61, 167 to vol. 63, 648.

[642] Several works of this master are found in KSB: 2009, vol. 83, 5 to vol. 84, 415.

[643] DTN 409.12.1-412.16.2.

[644] KCS 264v-265v.3.4.

[645] Extant works attributed to sKyo ston are found in KSB: 2007, vol. 50, 9-426 and KSB: 2009, vol. 61, 119-166. His biography of mChims is found in *Bod kyi lo rgyus rnam thar phyogs bsgrigs thengs gnyis pa*, mTsho sngon mi rigs dpe skrun khang, 2011, *dzi*, 29-62.

fence. During the abbacy of the tenth abbot 'Dul ba 'dzin pa Grags pa brtson 'grus (1253-1316), the bKa' gdams pas of sNar thang continued to prosper under the auspices of Qubilai (1219-1294).[646] The tenth abbot served as imperial preceptor to the *qaγan* and the young prince Dorǰi (b.1242). The thirteenth abbot Kun dga' rgyal mtshan (1338-1400) was also held in great esteem due to his tutelage of Tsong kha pa.

Having traced the abbatial lineage of sNar thang to the 15th century,[647] Lo dgon pa returns to the disciples of Shar ba pa. sTabs ka ba (1103-1174) inherited the teachings on textual exegesis and established the monasteries of sTabs ka, 'Od 'jo and Khra phu, where he gathered an assembly of about eight hundred monks.[648] Few details are provided on his life besides his role in the transmission of the *bKa' gdams glegs bam*. The section on the textual bKa' gdams pa lineage closes without supplying additional material on the lesser known disciples of Shar ba pa.

5.2.2.1.1.3.2 The Instructional Lineage

This branch of the bKa' gdams pa school was inspired by the great meditator sPyan snga ba Tshul khrims 'bar (1033-1103), a direct disciple of both Atiśa and 'Brom. The protagonists of his lineage were perhaps closest to the three brothers in terms of embracing the homeless life and emphasizing the importance of obtaining *gdams ngag* before undertaking solitary meditation. Aside from becoming a respected ascetic, sPyan snga ba established the important monastery of Lo,[649] later considered a center in the diffusion of yogic precepts of the instructional lineage.

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[646] KCS 256r.6.4 et seq, NTL 43-44.

[647] Lo dgon pa does not significantly diverge from the history of sNar thang and its role in the development of the textual lineage as it is portrayed in YLC 113.10-116.17 besides identifying the second sNar thang abbot as Chos lung sku gshegs, whom Shākya rin chen equates with the monastery's founder and first abbot gTum ston.

[648] Lo dgon pa supplies scarce material on the life sTabs ka ba. He is referred to as gTabs kha ba Dar ma grags in a brief mention of the GBC 20v.3.7 et seq. According to KCS 240v.5.4-241v.3.2, he cultivated Shar ba pa for twenty-three years and taught the scriptures in the tradition of his master. Among his eight hundred disciples, the foremost were *the four Zhang*, see also KSN 20.11.2 et seq.

[649] Today, Lo monastery is located to the east of Lhasa in sTag rtse rdzong, Tibet Autonomous Region, People's Republic of China.

sPyan snga ba had seven chief disciples termed *the three without equal* and *the four meditators*.[650] Geographically speaking, his disciples originated north-east of Lhasa in the Klung shod region of the 'Phan po valley, formerly known as 'Phan yul.[651] The three without equal were sTod lung pa Rin chen snying po (1032-1116),[652] Bya yul ba gZhon nu 'od (1075-1138) and sMyug rum pa brTson 'grus rgyal mtshan (1042-1109).[653] Lo dgon pa's discussion of the instructional bKa' gdams pa lineage begins with the biographies of these three masters and continues with their successive generations of disciples.

In his youth, sTod lung pa studied the *sūtras* and *tantras* in gTsang and became accomplished in debate. Although he distinguished himself in dialectics after facing a number of great masters from both dBus and gTsang, he became disillusioned with the use of debate and considered going to India in search of the true Dharma. However, he was inspired by something a monk from mKha' ru said to him,

"Life is short and there are many things to know,
But since you do not know how long you will live,
As a swan draws milk from a body of water,
Earnestly pursue what it is you desire!" [654]

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[650] For the biographies of these four, namely Zar pa Phag sgom rDo rje ye shes, Rug pa sTon sgom, Mang ra sgom pa brTson 'grus 'bar and Ral pa Seng sgom, see KCS 171r.5.4 et seq.

[651] This region is situated in Lhun grub rdzong, Tibet Autonomous Region.

[652] References to sTod lung pa are found in GBC 14v.6.3 et seq, DTN 348.16.2-349.1.2, KCS 168v.3.11 et seq. and LRG 276.25.2-278.14.2, where he is generally regarded as a great master in the theory of the two truths (satyadvaya). His masters were rNal 'byor pa and sPyan snga ba. sTod lung pa gathered about three hundred disciples after establishing a monastery in Tsan sgro.

[653] As for what is known of this master, the majority of sources attribute him with the establishment of sMyug rum monastery. ZLN 59r.4.2-59r.5.1, however, records that the monastery was founded by sPyan snga ba. DTN 390.6.1 et seq. identifies sMyug rum pa as the foremost disciple of a certain Mang ra 'Byung gnas rgyal mtshan, who in turn had been a disciple of the great rNal 'byor pa. KCS 171r.4.4 et seq. states that sMyug rum pa indeed founded sMyug rum in the eastern part of Klung shod, where he became a master of sGam po pa bSod nams rin chen, see also LRG 278.15.2-23.2.

[654] Besides comparable antecedents which may be traced to the *Ṛgveda*, this verse along with similarly worded variants may be traced to the *Bodhipathapradīpa-pañjikā*, ed. & tr. SHERBOURNE: 2000, 236-237 and the *Satyadvayāvatāra*, Ibid, 352-359.

As a result, sTod lung pa went to mKha' ru monastery. He was advised to cultivate the great rNal 'byor pa in Ra sgreng on the teachings of 'Brom and the profound view of emptiness. After reaching Ra sgreng, sTod lung pa heard many teachings beginning with refuge and culminating in the methods for developing kindness and compassion. Although sPyan snga ba was living in isolated retreat at that time, sTod lung pa received his teachings with rNal 'byor pa as the intermediary. After cultivating rNal 'byor pa for nine years and dGon pa ba for another five, sTod lung pa requested sPyan snga ba to be his root-guru. When sTod lung pa was seventy-three, he built the temple of Lam pa to fulfill a vow to sPyan snga ba, much like 'Brom had built Ra sgreng for Atiśa. After its completion, legends recounted by Lo dgon pa maintain the voice of Po to ba was heard when rNal 'byor pa consecrated an image of Mañjuvīra and that the image itself expounded the Dharma to sPyan snga ba. sTod lung pa's disciples were sDings mo ba gNubs Chos 'bar, lHa bzo, Khyung kham po che, Klog skya, Zar pa, Bya 'Dul ba 'dzin pa brTson 'grus 'bar alias *dge bshes* Zul phu ba, (c.1100-1170),[655] *dge bshes* gNas brtan and others. Several insights are provided on the contributions of these masters later in the text, such as the diffusion of the *vinaya* teachings in dBus and gTsang by Bya 'Dul 'dzin.

Bya yul ba gZhon nu 'od is portrayed as a leading figure in the instructional lineage.[656] Often remembered for his exemplary practice of guru devotion, he originally served as the attendant of sTod lung pa. But as sPyan snga ba praised him on so many occasions, as remembered in the *Blue Annals*, sTod lung pa offered his master the services of his attendant. While criticized by certain masters for only knowing how to serve his master, Lo dgon pa attributes his development of miraculous abilities to the emphasis he placed on guru devotion. When sPyan snga ba passed away, Bya yul ba went into retreat for

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[655] This master figures prominently in the biographical tradition of Atiśa, see EIMER: 1977, 290-291 and 1979, 306, who identifies him as a direct disciple of its progenitor Rong pa Phyag sor ba. EHRHARD: 2002, 50 has ascribed him with the authorship of the NTG. Several *vinaya* commentaries ascribed to him are found in KSB: 2006, vol. 30, 19-474 and KSB: 2007, vol. 31, 77-181.

[656] Materials on the life of Bya yul ba in the relevant sources are found in YLC 117.15-118.8, GBC 15r.2.1-15r.4.7, DTN 349.3.2-356.6.2, KCS 171v.2.4-177v.3.2, KSN 35.9.2 et seq. and LRG 279.1.3-284.27.2, where he is portrayed as humble but distrustful of the intellectuals from sKyi smad, whom he regarded as putting disproportionate emphasis on study rather than meditation. The sources also note the poisoning of Bya yul ba's attendant Sher sang, blamed on an obscure figure named Se chung ba. Bya yul ba was regarded as a master of the instructional lineage due to his emphasis on receiving oral transmissions from his masters, particularly on the Vajrayāna.

nine years. In 1114, he began the construction of Bya yul monastery and completed its upper structure in 1126, where he gathered a following of around two thousand five hundred monks. Lo dgon pa names his source on the life of Bya yul ba as a presumably lost work entitled *gTsug lag khang bzhengs tshul*. Among his two-thousand disciples, Bya yul ba's foremost disciples were known as *the eight outsiders*, *the eight insiders* and *the four or five heart disciples*.[657]

Omitted from the list of Bya yul ba's main disciples was the illustrious figure of sGam po pa bSod nams rin chen. Lo dgon pa appears to include a brief biography of the latter more for the purposes of highlighting his heresy rather than his inclusion as a lineage master. As recorded in the bKa' gdams pa histories,[658] the episode reveals sGam po pa initially cultivated Bya yul ba, rGya yon bdag, *dge bshes* sGre pa, sMyug rum pa and rGya lCags ri gong kha ba. But when he learned of the great fame of Mi la ras pa from three beggars, he sold his belongings and resolved to seek out the teachings of the realized yogin. Prior to his departure, sGam po pa saluted his masters one last time, after which Bya yul ba said to him with a certain sense of irony and humor,

> "Don't go to the yogin clad in dog-skins, but if you go nonetheless, do not deny the proof of my liberation. Then again, parting may be of use as even dog fat is medicine. As I have pounded out the copper and another has come to utter its sound, there is no solution."[659]

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[657] The eight great outsiders are Ngag tshang ba and Brag dmar ba in mDo smad, Sha ba gling pa in Dags po, lHa rGya ri ba and the great dGe g.ye ba in lHo, gNam par ba and Nya ga mo pa dKon mchog 'od zer in sTod lung and Mu sman pa in gTsang. The eight great insiders were Khrom gzher Rin chen 'od (b.1100) who established the monasteries of sKam skam (f.1137) and Bar bar, sMyug rum pa II, the great Brul ba dBang phyug rgyal mtshan from the house of Klog skya in Mal gro who founded rGyal steng, sKu 'jol ba and the great Ba sngar ba who built Ngar, rTa pa Zhang sgom who built rTa phu in 'Phan yul, the great bKra shis sgang pa who established sMon grong in 'Brom, and lastly rGya Mig mangs pa. The four heart disciples of Bya yul ba were the great rGya, who built the monastery of rGya sar sgang, gNubs mchod gnas of 'Phan yul, dGon mKha' ru ba and gTsang pa rin po che. DTN 370.4.2-14.2 and KSN 38.16.2 record that Khrom bzher was also known as Rin chen seng ge (1100-1170), a contemporary of gTum ston Blo gros grags. Materials on the disciples of Bya yul ba may be found in GBC 15r.5.1-15v.4.5 and KCS 177v.3.3 et seq.

[658] KCS 178r.4.4-178v.3.2, KSN 10.8.2 et seq. and LRG 284.28.2-285.17.2.

[659] The *double entendre* of *zangs nged kyis brdungs nas zangs skad mis 'don pa gcig 'ong bar 'dug* casts Bya yul ba as making a pun on the onomatopoeic songs for which Mi la ras pa achieved great fame. It appears the reservations of the bKa' gdams pas

Lo dgon pa expresses disapproval of sGam po pa's heresy by citing an instance where sMyug rum pa implored his disciple to not abandon him in his old age. Nonetheless, his *bsTan rim thar pa'i rgyan*[660] is described as an important work on the stages of the path from the perspective of the great rNal 'byor pa. Granted the ambivalent treatment of sGam po pa, it comes as no surprise his *Ornament of Liberation* is not included in Lo dgon pa's bibliography of bKa' gdams pa literature. Reference is made to bKa' brgyud pa works for sGam po pa's synthesis of the *lam rim* teachings of the bKa' gdams pas with the Mahāmudrā teachings he received from Mi la ras pa.

Bya yul ba's main disciple is identified as gTsang pa rin po che Nam mkha' rdo rje (1076-1160).[661] Portrayed as a gifted meditator who chose the life of a celibate layman, he is believed to have witnessed terrifying visions of *ḍākinīs* in his youth. Following the example of his father, he became a lay tantrist and met the founder of the Zhi byed school Pha dam pa sangs rgyas (d.1117) in Ding ri. Dam pa performed one of the four Dharma gestures by not expounding the Dharma. Instead, he flung a white rock to the east. Lo dgon pa interprets this event as symbolizing where gTsang pa would find his master. gTsang pa duly made a pilgrimage to the *jo bo* Śākyamuni image in Lhasa and went to meditate in one of the caves of Yer pa inhabited by ascetics. On the way, he heard of Bya yul ba and developed the wish to test his abilities. After meeting him, gTsang pa developed unchanging faith and cultivated his new master for fourteen years, during which he heard the entire corpus of the bKa' gdams pa teachings. On a legendary footing, Lo dgon pa recounts gTsang pa witnessed many visions of tutelary deities and was welcomed to Lo by *ḍākinīs* clad in

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toward Mi la were not only related to his liberality in teaching the Vajrayāna, but also to perceptions towards alcohol. While Mi la used alcohol as a parallel in his songs, see ARDUSSI: 1977, 119, the bKa' gdams pas took a more conservative approach by advocating strict abstinence, as seen in the four teachings of Sha bo sgang pa. Unfortunately, the doctrinal differences between Bya yul ba and Mi la ras pa are not discussed in satisfactory detail to draw further conclusions. GBC 31v.2.7-31v.6.1 interestingly recounts it was sPyan snga ba who condemned the heresy of sGam po pa. It should be noted that the GBC does not include sGam po pa in the bKa' gdams pa school either, referring the reader to the *bKa' brgyud gser 'phreng* for his biography.

[660] Tr. GUENTHER: 1959.

[661] More on the biography of this master, besides a brief note in YLC 118.8 and GBC 16r.1.2-16r.3.1, the latter in which he is also known as rDo rje rgyal po and rDo rje skyab, is found in DTN 356.7.2-361.4.3, KCS 179r.2.3-184.4.2 and KSN 38.1.2 et seq.

garlands of shells. He occupied the see of Lo for fifteen years and had many important disciples such as sDings po ba and Rin po che Glang lung pa.[662]

A lengthy list of names is supplied for the successive abbots of Lo and Bya yul after sPyan snga ba and Bya yul ba.[663] A period of decline in the fortunes of the monasteries may be discerned by the fact the abbacies were held conjointly for some time. In the last quarter of the 13th century, the fortunes of Bya yul further deteriorated with the incursion of a militia from the region of 'Bri gung that resulted in the slaying of Sangs rgyas gtsang ston,[664] who served as abbot from 1283-1290. Considerable damage is reported to have been inflicted to the monastery in 1285.[665] Other sources preserve legends, known already in the *Blue Annals*, recounting Sangs rgyas gtsang ston performed the transference of consciousness (*'pho ba*) and shed milk instead of blood.[666] The monastery of Bya yul was subsequently renovated with the patronage of Qubilai.[667]

Returning to the famed disciples of Bya yul ba active in other regions, Lo dgon pa discusses the life of dGyer sgom gZhon nu grags (1090-1171),[668]

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[662] These figures are given concise references and traced down to the life of Lo dgon pa in GBC 16r.3.2-17r.5.3.

[663] This subject is covered in YLC 118.9-120.12, DTN 339.6.1 et seq, KCS 178v.3.3-179r.2.2, 247v.1.4 et seq, KSN 25.18.2, 36.12.2-37.20.2. Among the illustrious abbots of Lo and Bya yul are the influential bKa' gdams pas of Yar lung from the clan of lHa such as 'Gro ba'i mgon po (1186-1259) and his successors. Besides the traditional ties of the lHa with the monastery of sPyil bu, 'Gro mgon also became associated with the scriptural college established in sKyor mo lung, see BYA RIGS PA BLO BZANG RNAM RGYAL: 2001, 122-125.

[664] The expression of *sa 'bri'i zang zing* used in YLC 119.8-119.10 points to the arrival of hostile forces from Sa skya and 'Bri gung in the destruction of Bya yul and assassination of the abbot, perhaps hinting at the use of mercenaries.

[665] WYLIE: 1977, 31.

[666] KCS 194v.4.4 et seq, KSN 38.10.2.

[667] YLC 119.14, DTN 367.7.2-368.11.2, KCS 194v.6.4-197r.1.3.

[668] The sources dedicate relatively detailed accounts to the life of dGyer sgom, see GBC 15v.3.8-15v.5.3, DTN 380.15.2-381.4.1, KCS 128v.1.4-134v.4.7, KSN 39.3.2 et seq, LRG 285.22.1-291.25.2. Las chen supplies a list of eleven qualities in the life of dGyer sgom, namely 1. Pure ethics, 2. Superb effort, 3. Great compassion for others, 4. Superb wisdom, 5. Superb faith and devotion, 6. Possessing the master's blessing, 7. Superb meditative concentration, 8. Experiencing visions of holy beings, 9. Possessing the ability to bless others, 10. Possessing miraculous abilities, 11. Providing a testament of his will before entering *nirvāṇa*.

responsible for establishing the renowned monastery of rGya ma rin chen sgang in 1120. Lo dgon pa traces its successive abbots to his 15th century contemporaries[669] and concludes his discussion of the instructional lineage.[670]

5.2.2.1.1.3.3 The Lineage of Ne'u zur pa

sNe'u zur pa Ye shes 'bar (1042-1118) cultivated the three brothers, but is mostly remembered for having been the foremost disciple of 'Dzeng dGon pa ba dBang phyug rgyal mtshan (1016-1082).[671] Although there is little consensus on where his lineage belongs in the bKa' gdams pa school,[672] most sources attribute him with the composition of a *bstan rim* where he synthesized the teachings of the three brothers with those of dGon pa ba. Lo dgon pa quotes one of his sayings as follows,

> "If you combine devotion in the master, the mind of enlightenment, its abiding, its stabilizing and the illusion-like concentration,[673] it is natural to behold visions of countless Buddhas and Bodhisattvas."

sNe'u zur pa gathered a following of around seven-hundred disciples including masters associated with other lineages such as dGyer sgom and sPyi bo lhas pa Byang chub 'od (b.1144), the latter of whom, as previously alluded, presided in the ordination of Sa skya paṇḍi ta Kun dga' rgyal mtshan (1182-1251).[674]

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[669] See also YLC 121.4-121.15, DTN 382.13.2 et seq, KCS 151v.1.4-155v.6.1 and KSN 41.18.2 et seq.

[670] YLC 120.13-121.4 supplies a list of abbots of sPyan g.yas, another center active in the diffusion of Bya yul ba's teachings.

[671] Material on the life of sNe'u zur pa is found in DTN 377.2.2-380.13.3, KCS 120r.5.7-128v.1.3, KSN 12.16.3 and LRG 214.6.1-222.4.2.

[672] YLC 122.1-122.3 regards sNe'u zur pa's lineage as an autonomous tradition of the bKa' gdams pa school. GBC 23v.5.4-23v.6.1 appears uncertain where to place sNe'u zur pa, with only brief details on his life supplied in the context of the Nag tsho lineage, where he is additionally portrayed as a disciple of dGon pa ba. DTN 377.2.2-380.13.3 incorporates sNe'u zur pa and his followers in the instructional lineage. In Part 2, 321-325, Lo dgon pa follows the YLC in regarding his lineage as autonomous. KCS 120r.5.7-128v.1.3 includes his biography in the fifth chapter on the lineages originating with dGon pa ba.

[673] On this particular *samādhi* traced to the *Mayopamāsamādhi-sūtra* (D 130), see HARDING: 2007, 416, n. 235, PADMAKARA TRANSLATION GROUP: 2010, 479, n. 222.

[674] JACKSON: 1987, 42.

At the conclusion of Lo dgon pa's discussion of sNe'u zur pa's lineage, concise remarks are found on the life of rJe rin po che Blo bzang grags pa or *bla ma* Tsong kha pa. Having heard the instructional teachings from Nam mkha' rgyal mtshan (b.1326) of Rin chen sgang in addition to the textual teachings from Chos skyabs bzang po of Bra gor,[675] Tsong kha pa went on to compose his treatises on the stages of the path to enlightenment basing himself on the *bstan rim* of Gro lung pa. However, given no biography or further details are provided on his life, Lo dgon pa does not appear to consider him as a lineage master more than another celebrated ecumenical figure influenced by the textual and instructional teachings.

5.2.2.2 The Lineage of rNgog Legs pa'i shes rab

This rNgog was the son of a rNying ma pa master. He established the monastery of gSang phu ne'u thog in 1073 at the behest of Atiśa, one of the earliest seats to be founded after Ra sgreng. Unfortunately, very little is known on his life.[676] His lineage is dealt with in two sections: the advent of his nephew Blo ldan shes rab (1059-1109)[677] and the advent of the *bKa' gdams glegs bam*.

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[675] The monastery of Bra gor was established by gNyal pa Chos 'bar, a direct disciple of Po to ba, see KCS 234r.6.2-234v.4.4. According to Las chen, gNyal pa cultivated Po to ba at great length and duly achieved realization after hearing his instructions. gNyal pa gave whatever he possessed to his master. At one time, when Po to ba was residing in mKhar thog, gNyal pa offered Po to ba his horse and medical provisions. Po to ba returned the horse and gave the medicine to the sick. Later, gNyal pa built the monastery of Bra gor as well as a *stūpa* containing the heart of Po to ba in gNyal. Bya 'Chad kha ba also cultivated him as his master. In the biography of lHa 'Gro ba'i mgon po (1186-1259), DTN 339.6.1-341.14.1 and KCS 247v.1.4-248v.2.4 record that Bra gor was an important center in the diffusion of *dge bshes* Se sPyil bu pa's teachings.

[676] Lo dgon pa's source for the rNgog lineage prior to the advent of the KLB appears to be YLC 124-134. GBC 22r.3.4-22r.4.6 reveals no additional insights into the life of rNgog Legs shes besides noting he was born in Yar 'phrog as the son of rNgog rDo rje gzhon nu and was one of five brothers.

[677] The life of rNgog Blo ldan shes rab is treated briefly in KSN 8.12.1 et seq, see also RI 'BUR NGAG DBANG RGYA MTSHO: 1987, 16-17 and JACKSON in KVAERNE: 1994. A more recent study on his life has been published by KRAMER: 2007. Extant works ascribed to him are found in KSB: 2006, vol. 2, 93-710.

5.2.2.2.1 The Advent of rNgog Blo ldan shes rab

Lo dgon pa's source on the life of the later rNgog is identified as the biography composed by his disciple Gro lung pa Blo gros 'byung gnas.[678] In a shift from the dominant narration of events found in the better known *Blue Annals*, Lo dgon pa groups rNgog Legs pa'i shes rab, his nephew and their direct disciples as bKa' gdams pas.[679] The actual birth of Blo ldan shes rab, however, is placed in a hog year[680] rather than the more widely accepted date of 1059. Blo ldan shes rab received the teachings of Atiśa from his uncle and was sent to India and Nepal for seventeen years to pursue higher studies. Upon his return to western mNga' ris, he gained sufficient patronage to translate important works such as the *Pramāṇavārttikālaṃkāra* (D 4221), which represents an important turning point in the development of Tibetan scholarship on Buddhist logic.[681] Blo ldan shes rab was also attributed with the composition of a *bstan rim* entitled *bKa' gdams kyi bstan rim bsdus pa tshigs bcad ma*.[682] He then journeyed to dBus and taught at Ne'u thog and Ra sgreng.

Blo ldan shes rab had four chief disciples, namely Gro lung pa Blo gros 'byung gnas, Zhang tshes spong Chos kyi bla ma, Khyung Rin che grags and 'Bre Shes rab 'bar.[683] After Blo ldan shes rab, the seat of Ne'u thog[684] was occupied by Zhang tshes spong Chos kyi bla ma for thirty two years, gNyal pa Ri lus for two years and gNam par ba for another eight years. Then, *dge bshes* Gro lung pa was invited to become abbot but his nomination failed to gather sufficient consensus. Besides his tutelage under rNgog, Gro lung pa also cultivated the bKa' gdams pa *dge bshes* sGang Kham pa lung pa.

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[678] Ed. DRAM DUL: 2004.

[679] GBC 22r.4.7-23v.2.4 on the lineage of Blo ldan shes rab, supplies little more than a list of names. However, given the rNgog lineage is dealt with in dGe g.ye ba's fifth chapter on the bKa' gdams pa school, it is clear Lo dgon pa is in agreement with the narration of the GBC.

[680] In an apparent scribal error, GBC 22r.4.8 dates his birth to an ambiguous ***cho*** *phag* year, making it problematic to ascertain dGe g.ye ba's position on the dates for rNgog, but supplying further evidence for Lo dgon pa's reliance on the latter work.

[681] VAN DER KUIJP: 1983, 29-59.

[682] KSN 8.12.1 et seq.

[683] For his extant summary on the *Aṣṭasāhasrikā*, see KSB: 2006, vol. 2, 13-57.

[684] The well-researched subject has been addressed by VAN DER KUIJP: 1987 and in a two-part article by ONODA: 1989. However, neither of the articles appear to acknowledge the early influence of the bKa' gdams pas.

The most important disciple of Gro lung pa and one of the most famed progenitors of the rNgog tradition was Phya pa Chos kyi seng ge (1109-1169).[685] He served as abbot of Ne'u thog for the span of eighteen years after gNam par ba. Phya pa had numerous disciples known as *the eight great lions*,[686] *the four princes* and *the wise four*. Perhaps the most renowned of his disciples was *chos rje* Phag mo grub pa rDo rje rgyal po (1110-1170). The remaining discussion of the rNgog lineage consists of little more than a bare list of names supplied for the successive abbots of Ne'u thog and their most prominent disciples. After Phya pa, the seat was occupied by rTsags dBang phyug seng ge for five years, gNyal pa Dad pa bzang po for seven years and 'Dzam tse ne for another seven. Following the abbacy of 'Dzam tse ne, Ne'u thog was divided into lower and upper seats, for which a list of abbots follows. In conclusion, Lo dgon pa remarks scholars of Ne'u thog established important scriptural colleges in gTsang at the monasteries of sNar thang, Sa skya, Zha lu and 'Tshal gung thang, as a result of efforts made by *slob dpon* Shāk gzhon[687] and *slob dpon* gNyal zhig.[688]

5.2.2.2.2 The Advent of the *bKa' gdams glegs bam*[689]

On the basis of the *Zhus lan nor bu 'phreng ba*, Lo dgon pa traces the origins of the celebrated anthology of the bKa' gdams pa school to Shes rab rgyal mtshan,[690] a direct disciple of Atiśa and 'Brom otherwise known as Bodhisattva Shes rab rgyal mtshan or *dge bshes* mNga' ris pa. At one time, rNgog Legs pa'i shes rab was residing in gSang phu with a gathering of five hundred disciples. One summer, he met Bodhisattva Shes rab rgyal mtshan during one of his walks in the forest. After mNga' ris pa bowed to him, rNgog voiced the following words,

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[685] Extant works attributed to him are found in KSB: 2006, vol. 6, 175 to vol. 9, 598.

[686] For more on the life and works of Phya pa, see VAN DER KUIJP: 1983, Chapter 2 and SEYFORT RUEGG: 2000, Chapter 4.1.

[687] DTN 415.4.1 et seq.

[688] Ibid. 407.10.2 et seq. A commentary on the *prajñāpāramitā* attributed to him is found in KSB: 2006, vol. 12, 21-508.

[689] A translation of great portions of the KLB aimed at a general readership is found in JINPA: 2008.

[690] The brief biography of Shes rab rgyal mtshan contained in KCS 272r.4.2-274r.3.4 provides few insights into his life. KSN 13.7.4 et seq. places his birth in a mouse year, which may tentatively be fixed to 1024.

"How wonderful it is that you have no concern over the enjoyment of food and drink. Nowadays, it is hard to find practitioners who have abandoned such distractions. How have you reached the summit of your practice?"

Shes rab rgyal mtshan replied,

"Holy master, I pray you will listen,
Conditioned things are like this,
At the end of life is the occurrence of death,
As what accumulates ends in extinction,
Even subtle concerns for this life,
Have no logical justification whatsoever,
Thus have I meditated each session on impermanence."[691]

rNgog immediately deduced Shes rab rgyal mtshan was a disciple of Atiśa and determined he was a suitable recipient for the teachings of the *bKa' gdams glegs bam*.[692] rNgog taught Shes rab rgyal mtshan each and every word of the three trainings on ethics, wisdom and meditation along with the cult of the four deities Śākyamuni, Tārā, Avalokiteśvara and Acala, which collectively represent the *lha chos bdun ldan* teachings. In addition to explaining the three trainings, rNgog taught Shes rab rgyal mtshan the maintenance of ethical behavior, the noble thought of benefiting others and the practice of incorporating these into the theory of the two truths. Lo dgon pa further summarizes the fundamentals of the *lha chos bdun ldan* teaching by identifying Śākyamuni as the first deity due to embodying the entire Buddhist teaching. Avalokiteśvara is the second deity due to embodying the four immeasurables of kindness, compassion, joy and equanimity. Tārā is the third deity as a result of embodying the altruistic mind of enlightenment and Acala the fourth due to incorporating the antidotes to the afflictions. Lo dgon pa lists the five recollections also taught by rNgog to Shes rab rgyal mtshan by quoting a saying attributed to Tārā,

"Remember the master is the object of refuge,
As the body is divine in nature,
Always treat speech as you would recitation,
Think of all beings as your father and mother,
Examine the empty nature of the mind."

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[691] The passage quoted by Lo dgon pa may be traced to ZLN 40v.4.5-40v.5.7.

[692] KCS 270r.1.2-272r.3.8 narrates rNgog taught the twenty-one questions and answers of Atiśa and his disciples contained in the *Pha chos* section of the KLB at the behest of his tutelary deity Mañjughoṣa.

Next, rNgog taught Shes rab rgyal mtshan how to meditate on these teachings and the significance of the sayings encapsulated in the *bKa' gdams glegs bam*. Having completed the transmission of its teachings, rNgog bestowed the text upon Shes rab rgyal mtshan along with an oath of secrecy, which reveals insights into the method used to transmit these particular teachings. Shes rab rgyal mtshan put the teachings into practice and embraced the homeless life. The successive masters to whom the volumes were similarly transmitted[693] are listed as Phu chung ba gZhon nu rgyal mtshan (1031-1106),[694] considered an embodiment of Avalokiteśvara, Rin chen rgyal mtshan,[695] known as the yogin of Ka ma, Zhang ston Dar ma rgyal mtshan of sTabs ka,[696] Byang chub bzang po,[697] considered the rebirth of lHa bla ma Ye shes 'od, Nam mkha' rin chen,[698] 'Brom ston Ku mā ra ma ti gZhon nu blo gros (b.1271)[699] and the ninth abbot of sNar thang Nyi ma rgyal mtshan (c.1225-1305).[700] Although the transmission

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[693] EIMER: 1977, 92-95, MARTIN: 1997, 48-49, EHRHARD: 2002, 40-46.

[694] For more on Shes rab rgyal mtshan's transmission of the KLB to Phu chung ba, see KCS 274r.3.5-279r.2.4 and KSN 31.18.2 et seq.

[695] ZLN 78r.1.7-80r.7.4, KCS 279r.2.5-279v.6.1.

[696] On sTabs ka ba, see ZLN 83v.3.1-86r.7.3, KCS 279v.6.2-280v.5.4.

[697] Early sources on the life of Byang chub bzang po include ZLN 86r-93r.3.3 and KCS 280v.6.2-283r.1.3.

[698] The sources on the life of Nam mkha' rin chen include ZLN 93r-99v.6.2 and KCS 283r.2.2-286v.2.3, on the basis of which EHRHARD: 2002, 43 tentatively dates his life to 1214-1286.

[699] For the biography of 'Brom Ku mā ra ma ti, also known as *slob dpon* gZhon nu blo gros, see ZLN 99v.6.3-102v.3.1, according which he studied the Madhyamaka in sNar thang with mChims Nam mkha' grags. At the age of twelve, he received the ordination from Nam mkha' rin chen and Shes rab rgyal mtshan. After learning how to read, he studied the *Yum gyi blo sbyong* and *Bodhisattvamaṇyāvalī*, a short work that is regarded as the main text of the KLB, see EIMER: 1981, 323-330, ed. & tr. SHERBURNE: 2000, 378-385, see also EHRHARD: 2002, 36. By the age of fifteen, gZhon nu blo gros gained an understanding of the entire *Glegs bam* and pleased his masters by continual meditation. Following this, he went to gSang phu and studied the *dBu ma stong thun* of rMa bya ba, on which see SEYFORT RUEGG: 2000, 49-54. KCS 286v.3.2-288r.5.3 records he was born in 1271 and arrived in sNar thang in 1294. A Madhyamaka commentary by rMa bya is preserved in KSB: 2009, vol. 65, 11-322.

[700] KCS 288r.6.2 et seq. identifies Nyi ma rgyal mtshan as the ninth abbot of sNar thang who put portions of the KLB into writing in 1302 on the basis of teachings memorized by 'Brom ston Ku mā ra ma ti.

of the *Glegs bam* is recorded in other sources as enduring well into the life of Lo dgon pa, for reasons that remain unclear, Nyi ma rgyal mtshan is the last master listed in the *Myriad Rays*.[701] Lastly, a brief mention is made to Khu ston and his lineage.

5.2.2.3 The Lineage of Nag tsho

Some time after Atiśa passed away,[702] Nag tsho returned to his homeland of Mang yul and resided in the temple of Gung thang. At that time, he was visited by Rong pa Phyag sor ba,[703] who requested Nag tsho to recount the feats of Atiśa and bestow other teachings and tantric consecrations. These efforts resulted in the production of the earliest writings on the life of Atiśa.[704] One of the compilers *dge bshes* Zhu lan pa maintained such works are forms of Buddhist instruction due to similarities with the *sūtras* in demonstrating the origin of the Dharma.[705] Phyag sor ba later departed Mang yul and established Lag sor monastery at the behest of Nag tsho. After putting Nag tsho's teachings into practice, it is claimed he experienced a vision of Avalokiteśvara where the bodhisattva revealed thirty of his successive followers would experience the same attainment. Lo dgon pa concludes his discussion of the Nag tsho lineage

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[701] KCS 288v.6.3 et seq. provides a list of masters to whom the KLB was transmitted after Nyi ma rgyal mtshan, also noted in EHRHARD: 2002, 33, 40, 44-47.

[702] NGY: 1993, 220.3.2-221.3.1 records that following the demise of Atiśa, Nag tsho offered a cloth measuring fourteen cubits and commissioned a master artist named Kri sna pa (Kṛṣṇapāda?) to paint an image of the master surrounded by his chief disciples. On the top, the artist painted Atiśa's tutelary deities. Under these, he depicted Atiśa being anointed by his twelve masters. To the right and left of Atiśa, his two Indian disciples were depicted. At the level of their mouth-covering cloth, he painted events from the career of the master. Below these images, he painted Khu, rNgog and 'Brom, as well as Bang ston and other Tibetan masters. He also painted the monasteries they built. In front of them, the two translators were portrayed as making requests. On the back of the painting, the artist inscribed Nag tsho's *bsTod pa brgyad bcu pa*. Due to its great value, the painting was kept at the temple of gSang phu ne'u thog.

[703] NTG 106v.5.3, 107r notes that Phyag sor ba cultivated eight direct disciples of Atiśa and two of his chief disciples, one of whom was Nag tsho. YLC 122.14 singularly regards the Rong pa lineage as autonomous, on which see also GBC 23v.3.1-23v.5.3, DTN 388.14.3-389.16.2.

[704] NTG 107v.2.2-108r.3.2, see EIMER: 1977, 270-1, 290-1; 1979, 385.

[705] Lo dgon pa appears to have drawn this statement from NTG 108r.

and fifth chapter by listing Phyag sor ba's four main disciples[706] and the thirty masters believed to have met face to face with the bodhisattva.

[706] NTG 107v-108r, DTN 389.17.2 et seq. list the four sons of Rong pa as Bya 'Dul ba 'dzin pa or *dge bshes* Zul phu ba, also a disciple of sTod lung pa, Rog 'Ching phu ba, gNam par ba and *dge bshes* Zhu lan pa, on whom see also EIMER: 1979, vol. 2, 387-388.

Literature of the bKa' gdams pa School

Although the bKa' gdams pas are known to have advocated adherence to all aspects of the Buddha's word, the last chapter of the *Myriad Rays* may be regarded as a canon of the school to some extent. The six works emphasized by the exegetical specialists are listed, followed by a discussion of the *Chos chung brgya rtsa*, portions of which were directly composed by Atiśa.[707] The list comprises a variety of subjects such as praises, the development of *bodhicitta*, the cultivation of bodhisattva conduct, the stages of meditation and concentration, the stages of the tantric path, songs, poetic letters, stories, political ethics, dedications and prayers, evocations, oral traditions and presumably lost works authored by Atiśa after his arrival in Tibet. Having dealt with the Indic contingent of the school's literature, Lo dgon pa turns to the Tibetan contingent beginning with a basic outline of the *bKa' gdams glegs bam*. Next, the *lam rim* literature is discussed on the basis of works inspired by Po to ba,[708] sPyan snga ba and rNgog Legs pa'i shes rab. Compilations of sayings are listed along with an informative bibliography of the *blo sbyong* literature. Another rubric includes letters of a didactic nature. Works on the Vajrayāna are grouped as oral instructions (*man ngag*) beginning with the cult of the four deities. Lo dgon pa concludes his bibliography by naming works associated with the propitiation of Dharmapālas, exemplified by the school's emphasis on various forms of Mahākāla.

6.1 The Six Works

The six works of the bKa' gdams pa school, several translations of which have been noted above,[709] are the following:

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[707] KSB: 2011, vol. 91, 17-198 is dedicated to the works of Atiśa on the stages of the path.

[708] Ibid, 307-330 contains a summary ascribed to Po to ba on the Prajñāpāramitā.

[709] Due to limitations of scope, a comprehensive survey of scholarly literature of the earliest extant Indic and Chinese versions of the works referred to by Lo dgon pa cannot be treated in adequate length.

1. *Sikṣāsamuccaya*[710]
2. *Bodhisattvacaryāvatāra* (T1662, D3871)
3. *Bodhisattvabhūmi* (D 4037)
4. *Mahāyānasūtrālaṃkāra*
5. *Jātakamālā* (T160, D 4150)[711]
6. *Udānavarga* (T210-213, D 4099)[712]

Lo dgon pa maintains that the *Sikṣāsamuccaya* and *Bodhisattvacaryāvatāra* of Śāntideva teach the essence of Nāgārjuna's thought on the profound view of emptiness. The *Bodhisattvabhūmi* and *Mahāyānasūtrālaṃkāra* encapsulate Asaṅga's teaching on the cultivation of bodhisattva conduct. The *Jātakamālā* of Ārya Śūra teaches the practice of the six perfections and the *Udānavarga* of the *arhat* Dharmatrāta incorporates various subjects of general significance to the Dharma.

6.2 The *Chos chung brgya rtsa*

Works taught and composed by Atiśa are alternatively referred to as *the hundred teachings on conduct* due to placing emphasis on the bodhisattva path. Although Lo dgon pa attempts an early classification of the collection on the basis of genre and names one hundred twelve works, a peculiarity is found in his listing of only one hundred eleven of these, naming twenty-seven works on the stages of meditation and concentration in section 6.2.5 but only listing twenty-six. Differences are also found in the number of works appended to the sDe dge version of the Tanjur as well as modern reproductions of the collection.[713] This indicates the presence of diverging compilations of the *Chos chung brgya rtsa*, caused for instance by inconsistent numbering of works such as the *Ratnatrayānusmṛtisūtra*.[714]

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[710] Ed. MAHONEY: 2003.

[711] Tr. KERN: 1943, SPEYER: 1985.

[712] Tr. from the Tibetan by SPARHAM: 1983.

[713] Ed. BSTAN 'DZIN PHUN TSHOGS: 2002 with the title of *Chos 'byung brgya rtsa*. For a translation of the works exclusively attributed to Atiśa, see SHERBOURNE: 2000.

[714] Due to our emphasis on the uniquely Tibetan contingent of bKa' gdams pa literature, the reconciliation of these unresolved discrepancies hinted at in EIMER: 2002, 81 and

6.2.1 Praises

Six praises to the three gems are listed:

1. *Ratnatrayānusmṛtisūtra*[715]
2. *Devātiśāyastava* (D 4563) of Śaṅkarapaṭi
3. *Deśanāstava* (D 1159) of Candragomin
4. *Guṇāparyantastotra* (D 1155) of Ratnatrayadāsa
5. Its commentary [the *Guṇāparyantastotra-ṭīkā*] (D 1156)
6. *Guṇāparyantastotrapada-kārikā* (D 1157) of Diṅnāga.

6.2.2 Refuge

Three works are listed on taking refuge:

1. *Triśaranasaptati* (D 4564)[716] of Candrakīrti
2. *Ṣaḍaṅgaśarana* (D 4565) of Vimalamitra
3. *Śaranagamana-deśanā* (D 4478).[717]

6.2.3 Developing the Ultimate Mind of Enlightenment

Seven ritual works are listed:

1. [*Bodhicittotpādavidhi*] (D 4492) of Ārya Nāgārjuna
2. [*Bodhisattvasaṃvaravidhi*] (D 4491) by Ācārya Bodhibhadra
3. [*Bodhicittotpādasamādānavidhi*] (D 4493) of Jetāri
4. *Cittotpādasaṃvaravidhikrama* (D 4490)[718]

JINPA: 2008, 620, n. 15 must be left to future studies in this collection of translated works, many of which have yet to receive the attention of scholars.

[715] In the *Chos chung brgya rtsa* collection appended to the sDe dge version of the canon, this work is divided into three separate works, see D 4520-4522. BSTAN 'DZIN PHUN TSHOG: 2002, 341-343, however, treats it as one work.

[716] Tr. SØRENSEN: 1986.

[717] Ed. & tr. SHERBOURNE: 2000, 430-437.

[718] Ibid, 536-551.

5. *Gurukriyākrama* (D 4489)[719] of Atiśa
6. *Bodhisattvasaṃvaraviṃśaka* (D 4081) of Candragomin
7. The commentary of Śāntarakṣita [*Saṃvaraviṃśakavṛtti*] (D 4082).

6.2.4 Bodhisattva Conduct

Twenty-two works are listed, of which the first nineteen are ascribed to Atiśa:

1. *Bodhipathapradīpa* (D 4465)
2. *Bodhipathapradīpa-pañjikā* (D 3948)
3. *Caryāsaṃgrahapradīpa* (D 4466)[720]
4. *Piṇḍārthapradīpa*[721] (D 3879?)
5. *Madhyamakopadeśa* (D 4468)[722]
6. *Garbhasaṃgraha* (D 4469)[723]
7. *Hṛdayanikṣepa* (D 4470)[724]
8. *Bodhisattvamaṇyāvalī* (D 4471)
9. *Bodhisattvacaryāsutrīkṛtāvavāda* (D 4472)[725]
10. *Mahāyānapathasādhanavarṇasaṃgraha* (D 4479)[726]
11. *Mahāyānapathasādhanasaṃgraha* (D 4480)[727]
12. *Saṃcodanasahitasvakṛtyakramavarṇasaṃgraha* (D 4481)[728]

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[719] Ibid, 532-535.

[720] Ibid, 346-351.

[721] Perhaps a reference to the *Bodhisattvacaryāvatārapiṇḍārtha* of Atiśa.

[722] Ed. & tr. SHERBURNE: 2000, 360-365.

[723] Ibid, 366-369.

[724] Ibid, 370-377.

[725] Ibid, 386-395.

[726] Ibid, 438-461.

[727] Ibid, 462-465.

[728] Ibid, 466-471.

13. *Sūtrārthasamuccayopadeśa* (D 4482)[729]
14. *Sañcayārtha* (D 3937) associated with the *Sūtrasamuccaya* of Nāgārjuna
15. *Daśākuśalakarmapathadeśanā* (T727, D 4483)[730]
16. *Karmavibhaṅga* (D 4484)[731]
17. *Adhyayanapustakapāthaṇapraskriyā-vidhi* (D 4487)[732]
18. *Pāramitāyānasācchanirvapaṇa-vidhi* (D 4488)[733]
19. *Bodhisattvādhikarmika-mārgāvatāra-deśanā* (D 4477)[734]
20. *'Phags pa rtogs pa chen po yongs su rgyas pa'i mdo sde'i sdig pa bshags pa dang sgrub pa mdo de nyid las phyung ba* (D 4524)[735]
21. *Ādhikarmikabhūmipariskāra* (D 4494)
22. *Tathāgatahṛdayapāpadeśanāvidhisahitaśātākṣararakṣā* (T1636, D 4525) of Śāntideva.

6.2.5 Stages of Meditation and Concentration

Twenty-six works are listed of twenty-seven named:

1. *Pratītyasamutpādahṛdayakārikā* (T1654a, D 4553) and
2. *Pratītyasamutpādahṛdayavyākhyāna* (T1654b, D 4554) of Ārya Nāgārjuna
3. *Bhāvanākrama* (D 4567) and
4. *Bhāvanāyogāvatāra* (D 4537) of Kamalaśīla
5. *Paramārthabodhicitta-bhāvanākramavarṇa-saṃgraha* (D 4518) and
6. *Saṃvṛtibodhicittabhāvanopadeśavarṇasaṃgraha* (D 4519)[736] of Aśvaghoṣa

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[729] Ibid, 472-487.

[730] Ibid, 488-493.

[731] Ibid, 494-517.

[732] Ibid, 526-527.

[733] Ibid, 528-531.

[734] Ibid, 420-429.

[735] Lo dgon pa records a variant title to the sDe dge version of *'Phags pa rtogs pa chen po yongs su rgyas pa'i mdo sde'i sdig pa bshags pa dang sgrub pa**'i cho ga***.

7. *Samādhisaṃbhāraparivarta*[737] (D 3924) of Bodhibhadra
8. *Samādhiparivarta* (D 4531) of Kṛṣṇapāda
9. *Dhyānaṣaḍdharmavyavasthāna* (D 4532) of Avadhūti
10. Its commentary (D 4533) by Dānaśīla
11. *Yogikalpavighnanibarhaṇa* (D 4535) of Buddhaguhya
12. *Yogalakṣaṇasatya* (D 4536) of Bodhibhadra
13. *Madhyamakopadeśaratnakaraṇḍodghāṭa* (D 3930)
14. *Satyadvayāvatāra* (D 4467) and
15. *Ekasṃrtyupadeśa* (D 4476)[738] of Atiśa
16. *Yogabhāvanāmārga* (D 4538) of Jñānagarbha
17. *Yogāvatāra* (D 4539) of Diṅnāga
18. *Aśubhabhāvanākrama* (D 4540)
19. *Kāyaparīkṣābhāvanākrama* (D 4541) of Kṛṣṇapāda
20. *Sattvārādhanakārikā* (D 4516) and
21. *Mahāyānaviṃśaka* (T1576, D 4551) of Nāgārjuna
22. *Pāramitāyānabhāvanākramopadeśa* (D 4552) of Jñānakīrti
23. *Buddhānusṃrtyanuttarabhāvanā* (D 4543) of Mahāmati
24. *Prajñāpāramitābhāvanopadeśa* (D 4545) of Rantākaraśānti
25. *Yogāvatāropadeśa* (D 4544) of Dharmākṣa
26. *Yogacaryābhāvanārthasamāsanirdeśa* (D 4546) of Jñānacandra.

6.2.6 Stages of the Tantric Path

Nineteen works are listed, the first eleven of which are ascribed to Atiśa:

1. *Ṣaḍakṣaragīti*
2. *Caryāgīti* (D 4474)[739]

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[736] Ui et al: 1934, 694 incorrectly list this as number D 4510.

[737] Ed. & tr. Sherburne: 2000, 518-521, who attributes it to Atiśa.

[738] Ibid, 414-419.

3. Its commentary the *Saṃsāramanoniryānīkāragīti* (D 4473)[740]
4. *Dharmagīti*
5. *Samādhigīti*
6. *Vajrāsanavajragīti* (D 1494)
7. Its commentary [the *Vajrāsanavajragītivṛtti*] (D 1495)
8. *Dharmadhātudarśanagīti* (D 4475)
9. *Samādhisambhāraparivarta* (D 2460)
10. *Lokātītasaptakāṅgavidhi* (D 2461)[741]
11. *Pratiṣṭhāvidhi*
12. *Trayodaśakuśalagīti* of Aṛṣa
13. *Man ngag bdud rtsi'i 'khor lo* compiled by Vajrapāṇi
14. *Byang chub sems kyi rnam par bshad pa* of Ārya Nāgārjuna
15. *Maṇḍalavidhi* (D 4527) of Jitaśatru
16. *Maṇḍalavidhi* (D 4526) Buddhaguhya
17. *Maṇḍalavidhi* of Vajrāsanapāda
18. *Maṇḍalavidhi* (D 2324) of Kamalaśīla
19. *Maṇḍalavidhi* of Anāvilavajra.

6.2.7 Songs

Eleven works are listed:

1. *Svapnacintāmaṇiparikathā* (D 4555) of Nāgārjuna
2. *Saptaguṇaparivadanakathā* (D 4507) of Vasubandhu
3. *Dānaparikathā* of Guṇaprabha[742]
4. *Śīlaparikathā* (D 4508)

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[739] Ibid, 406-413.

[740] Ibid, 396-405.

[741] Ibid, 522-525.

[742] Perhaps a reference to the *Dānaparikathā* (D 4161) ascribed to Nāgārjuna.

5. *Tshod zin pa'i gtam* and
6. *Sambhāraparikathā* (D 4509) of Vasubandhu
7. *Aṣṭākṣanakathā* (D 4510) of Aśvaghoṣa
8. *Subhāṣitaratnakaraṇḍakakathā* (D 4511) of Ārya Śūra
9. *Caturviparyayakathā* (D 4512) and
10. *Kaliyugaparikathā* (D 4513) of Mātṛceta
11. *Vivekakathā* (D 4514) of Gopadatta.

6.2.8 Poetic Letters

Twelve works are listed:

1. *Suhṛllekha* (T1672-4, D 4496) of Nāgārjuna
2. *Śiṣyalekha* (D 4497) of Candragomin
3. *Mahārājakaniṣkalekha* (D 4498) of Mātṛceta
4. *Bhikṣuprakāśakumāralekha* (D 4500) of Ārya-Avalokiteśvara
5. *Cittaratnaviśodhanalekha* (D 4495) of Jetāri
6. *Vimalaratnalekha* (D 4566) and
7. *Pu rangs jo bo la spring yig sum bcu pa* of Atiśa
8. *Smṛtyupasthānakārikā* (T725, D 4502) and
9. *Daśakuśaladharmapathanirdeśa* (D 4504) of Dharmasubhūtighoṣa
10. *Daśākuśalakarmapathanirdeśa* (D 4503) and
11. *Śokavinodana* (D 4505) of Aśvaghoṣa
12. *Pañcakāmaguṇopālambhanirdeśa* (D 4523) of Vasubandhu.

6.2.9 Stories

One work is listed as the *Saptakumārikāvadāna* (D 4506) of Guhyadatta.

6.2.10 Political Ethics

Two works are listed:

1. *Prajñāśataka* (D 4501) of Ārya Nāgārjuna

2. *Vimalapraśnottararatnamālā* (D 4499) of Amoghavarṣa.

6.2.11 Dedications and Prayers

One dedication and one prayer are respectively listed:

1. *Saptāṅgavidhiviṃśakakārikā* (D 4515) of Ārya Nāgārjuna
2. *Praṇidhānasaptati* (D 4517) of Parahitaghoṣāraṇyaka.

6.3 Other Works of Atiśa

1. *Byang chub ltung bshags kyi 'grel pa*
2. *Dam tshig bsdus pa zhes pa rtsa ltung gi bshad pa*
3. *gSang 'dus ye shes zhabs lugs lha bcu dgu'i sgrub thabs*
4. *gSang 'dus ye shes zhabs lugs lha bcu dgu'i bstod pa*
5. *'Jam dpal rdo rje dpa' bo gcig pa'i sgrub thabs*
6. *gSang 'dus 'jig rten dbang phyug lha bcu dgu'i sgrub thabs*
7. *'Jig rten dbang phyug dpa' bo gcig pa'i sgrub thabs*
8. *'Jig rten dbang phyug gi gtor chog rgyas pa*
9. *rGyal ba rigs lnga'i bkra shis kyi tshigs su bcad pa*
10. *dPal mngon par rtogs pa'i 'grel pa chen mo*
11. *'Khor lo sdom pa lha bcu gsum sgrub thabs*
12. *'Khor lo sdom pa lha lnga sgrub thabs*
13. *dPa' bo gcig pa'i sgrub thabs*
14. *Shar phyogs bhaṃ ga la'i tshal du bde mchog gi dkyil 'khor zhal gzigs pa'i dus su bstod pa*
15. *rDo rje phag mo'i sgrub thabs che ba rin chen rgyan zhes pa*
16. *rDo rje phag mo'i sgrub thabs chung ba*
17. *rDo rje rnal 'byor ma zhal gzigs pa'i dus su bstod pa*
18. Long and short versions of the *mKha' spyod ma dkar mo'i sgrub thabs*
19. *'Byung po thams cad pa'i gtor ma'i cho ga*
20. *Rab tu gnas pa'i cho ga*

21. Instructions on the ear whispered lineage transmitted by Ārya Nāgārjuna to Nāropa and Lalitavajra
22. *sGrol ma yid bzhin 'khor lo'i sgrub thabs*
23. *'Phags pa bcu gcig zhal gyi bstod pa*
24. *sPyan ras gzigs gtso 'khor gsum gyi sgrub thabs*
25. *Yi ge drug pa'i man ngag*
26. *sPyan ras gzigs kyi ri mo'i brda bshad pa*
27. *sGrol ma sngon mo'i bstod pa zhal gzigs dus su mdzad pa*
28. *Dzambha la dkar po'i bstod pa*
29. *sMan bla gtso 'khor gsum gyi sgrub thabs*
30. Long and short versions of the *Tshogs bdag dkar po'i sgrub thabs*
31. *Mi g.yo ba sngon po'i sgrub thabs*
32. *mGon po gri gug gi sgrub thabs*
33. *rDo rje lcags sgrog gi sgrub thabs*
34. *rTa mgrin shwa na bzhi skor lha lnga'i sgrub thabs*
35. *rTa mgrin shwa na bzhi skor lha lnga'i dkyil mchog*
36. General teachings given by Atiśa when he first arrived in Tibet
37. *rNam dag gtsug gi nor bu*
38. Instructions to Byang chub 'od
39. Instructions to Rin chen bzang po
40. Instructions to 'Ol rgod pa Ye shes 'bar
41. Instructions to sNa chung ston pa.

Lo dgon expresses doubts on the authorship of certain works attributed to Atiśa in the colophons of certain unspecified catalogues of the Tanjur. Although the works themselves are not named, they are said to deal with the cult of Vimaloṣṇīṣa, Sitātapatrā and other deities. Next, works Atiśa composed in sNye thang are listed:

42. *Grags pa rigs kyi smon lam*
43. *lTa sgom spyod gsum gyi glu*
44. *bSam gtan la bskul ba'i glu*

45. *bDe ba drug gi glu*

46. *lTa spyod zung du 'brel ba'i glu*

47. *Dus mchog bzhi'i ngos 'dzin dang phan yon*

48. *bDe mchog gi rgyud la brten pa'i rlung gi man ngag*.

Eighty two anonymous works are identified as discourses delivered by Atiśa. No position is taken on the disputed authorship of other works such as the *rTsa ltung gi 'grel pa*.

6.4 The *bKa' gdams glegs bam*

The *Glegs bam* is said to contain fifty-four chapters. The first four chapters deal with the preliminaries:

1. *bKa' rgya ma*
2. *Rang rgyud la bskul ma*
3. *Zhus lan nor bu 'phreng ba*
4. *sNying gi thig le'i gsal byed zung 'jug nyi zla'i thig le*.

The first two are described as being added upon the insistence of 'Brom. The third and fourth works, sometimes grouped with the main teachings, are described as belonging to later stages of compilation in sNar thang.

Providing verse references, Lo dgon pa describes the main body of the *Glegs bam* by distinguishing the *Pha chos* and *Bu chos*. The root text of both is the *Bodhisattvamaṇyāvalī*. The *Pha chos* contains twenty three chapters, although it is sometimes described as having twenty-six if the *bKa' rgya ma*, *Ma 'ongs lung bstan* and *'Chi med rdo rje glu* are added. The *Bu chos* contains twenty-two chapters from the *Bram ze'i khye'u gsal ba'i skyes rabs* to the *Bodhisattvamaṇyāvalī*. Twenty of these chapters that record the questions rNgog asked Atiśa in Yer pa are termed *the rNgog teachings*. Two chapters recording the questions of Khu ston are termed *the Khu teachings*. These are followed by the *Kha skong gi le'u*. Lo dgon pa arrives at a number of fifty-four by adding the four preliminary chapters to the list of twenty-six in the *Pha chos*, twenty-two in the *Bu chos*, the *Kha skong gi le'u* and *rGyal ba yab sras kyi bkod pa phun sum tshogs pa'i gter*. As the last of these works represents a later stage of systematization, Lo dgon pa groups it outside the main works of the anthology.

6.5 Other Works of the bKa' gdams pa School

This section is divided into the Lam rim literature, sayings, letters and oral instructions.

6.5.1 Lam rim Literature

This section lists the *lam rim* works respectively produced by the followers of Po to ba, sPyan snga ba and rNgog.

6.5.1.1 Lam rim Literature of the Textual Lineage

Seven main works are listed:

1. *Be'u bum sngon po* of Dol pa Shes rab rgya mtsho, described as notes taken on the lectures of Po to ba.

Since these were compiled unsystematically, lHa 'Bri sgang pa systematized them into the following work:

2. *bKa' gdams kyi man ngag be'u bum sngon po'i 'grel pa*.[743]

3. *Be'u bum khra bo* contains the sayings of Glang ri thang pa and his disciples along with those of Sha bo sgang pa.

4. *dPe chos*, compiled by Grab pa, is said to contain the teachings of Po to ba.

5. Brag dkar ba took the latter version and expanded upon it in another unnamed work.

Basing himself on both versions, lCe sgom Shes rab rdo rje (1124/5-1204/5) systematized works entitled:

7. *dPe chos* and its commentary the *Rin chen spungs pa*.[744]

Lo dgon pa qualifies Grab pa's earlier version of the *dPe chos* as a slight elaboration and Brag dkar ba's as a summary.

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[743] See LHA 'BRI SGANG PA: 1976. KSB: 2011, vol. 92, 11-544 attributes this work to Dol pa. For a work of lHa 'bri sgang pa bearing a similar title, see KSB: 2011, vol. 93, 205-490.

[744] LCE SGOM PA SHES RAB RDO RJE: 1975, ed. MGON PO DAR RGYAS: 1991, KSB: 2011, vol. 95, 5-492. Other works ascribed to lCe sgom are found in KSB: 2011, vol. 96, 45 to vol. 98, 166. On his position in the bKa' gdams/bKa' brgyud pa lineage histories, se VAN DER KUIJP: 2000, 69.

Kha rag sgom chung is attributed with the composition of *the three cycles of Kha rag* on the basis of teachings transmitted by dGon pa ba. Lo dgon pa notes that many anthologies of sayings were compiled anonymously. Other works inspired by Po to ba's lineage are listed:

1. Long and short *lam rim* works by Shar ba pa[745]

2. Sayings of 'Chad kha ba

3. Long and short versions of the *Blo sbyong gi yig cha* reflecting teachings of 'Chad kha ba[746]

4. *Lam sgron sa bcad* and

5. *Lam sgron ṭīkā* of Se sPyil bu pa

6. *Lam rim* of sBas pa sTon gzhon

7. *Lam sgron ṭīkā* and other anonymous works

8. The *bstan rim* of rNal 'byor Byang chub seng ge.

The bKa' gdams pas of sNar thang are also identified as having authored a number of manuals (*yig cha*).

6.5.1.2 Lam rim Literature of the Instructional Lineage

Oral transmissions for the *lam* and *bstan rim* teachings are noted besides the existence of various works:

1. Glang lung pa (1123-1193)[747] compiled a *lam rim* work on the basis of oral teachings transmitted by 'Brom to sPyan snga ba and successively to Bya yul ba and gTsang pa rin po che, for which a title is not supplied.

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[745] It is unclear whether the work extant in the Fondo Tucci is the short or long version. Several brief works ascribed to Shar ba pa are found in KSB: 2011, vol. 94, 3-90.

[746] It is curious that Lo dgon pa does not refer to his *Don bdun ma*. Although most publications on this work have been aimed at a general readership, several remain of scholarly use in preserving the Tibetan sense of the text and describing modern commentaries of different schools, see KONGTRUL: 1987, KHYENTSE: 1993, STERN & THRANGU RINPOCHE: 2002. Other works attributed to 'Chad kha ba are found in KSB: 2006, vol. 11, 225-305.

[747] For the biography of Glang lung pa, see DTN 361.5.2-364.3.2 and KCS 192v.2.3-194v.4.3.

2. An unnamed *bstan rim* work was compiled on the basis of teachings transmitted by rNal 'byor pa to sTod lung pa and successively *dge bshes* lHa bzo, Nya ga mo pa, Glang lung pa and other masters down to the life and times of Lo dgon pa.

Lo dgon pa also records having seen many compilations of notes with and without colophon ascribed to Glang lung pa. Notes on the transmission were taken by 'Be Sangs rgyas sgom pa and gSer khang pa.

3. *bsTan rim chen mo* of Tshul khrims dar is described as the finest of the genre. Lo dgon pa comments that only subtle differences are found between the *lam* and *bstan rim*,[748]

> "When taught in public it is the stages of the teaching,
> When put into practice it is the stages of the path,
> When written in a book it is the *Bodhipathapradīpa*,
> It is like three names given to one meaning."

Followers of sTod lung pa composed:

1. *bDen gnyis*

2. *bDen bzhi'i chos skor*

3. *Chos thun rer nyams len don tshan bzhi bzhir bsdus pa*

4. *bZhi tshan chos thun bcu dgu* and *Ja chos chos thun lnga bcu*

5. *Ri chos* consists of notes on a discourse expounded by Atiśa in lCog ga ri of Mang yul.

mChims Nam mkha' grags and his disciple Chu mig pa Seng ge dpal were known to have composed certain anonymous works related to the lineage, although no titles are provided.[749]

6.5.1.3 Lam rim Literature of the rNgog Lineage

The three works listed:

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[748] This appears to be a quote taken from the *bsTan rim chen mo* of Tshul khrims dar, which does not appear to be extant.

[749] Works ascribed to mChims are found in KSB: 2007, vol. 47, 171 to vol. 49, 263, KSB: 2009, vol. 61, 7-116 and ROESLER: 2007. Several commentaries on Buddhist logic attributed to Chu mig pa are found in KSB: 2007, vol. 45, 5-163 and KSB: 2009, vol. 87, 11-448.

1. *Lam rim shlo ka drug* of rNgog Legs pa'i shes rab[750]

2. Its commentary in twenty folia by Blo ldan shes rab

3. *bsTan rim chen mo* of Gro lung pa.

6.5.2 Sayings

Although this section is named after miscellaneous sayings of bKa' gdams pa masters, Lo dgon pa begins with several *blo sbyong* works:

1. *Blo sbyong mtshon cha 'khor lo*[751]

2. *rMa bya dug 'joms*[752]

3. *dGyer sgom rdo rje'i glu*

4. *Blo sbyong sems pa'i rim pa*

5. *rTog pa 'bur 'joms*.

The last of these works consists of both a root-text and commentary originally taught to Atiśa by Dharmakīrti. Other works are listed:

6. *Blo sbyong lhan thabs bzhi pa*

7. *sDig pa bshags pa*

8. *'Khon sbyang ba'i cho ga*

9. A ritual work ascribed to Kusāli

10. *Blo sbyong kun du bzang po*

11. *Blo sbyong stan thog gcig ma*

12. *Blo sbyong thun brgyad ma*[753]

13. *Tshig rkang brgyad ma*[754]

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[750] This title is not found in the list of surviving works ascribed to rNgog in KSB: 2006, vol. 1, 79-710.

[751] Tr. DHARGYEY: 1973.

[752] Tr. SOPA: 2001.

[753] This is a reference to the mind training work attributed to Kham pa lung pa, see Fondo Tucci 368/8.

[754] Tr. THARCHIN: 1998, RINCHEN & SONAM: 2001.

14. A commentary to this last work by Bya ston[755]

15. *Blo sbyong rten 'brel snying po*

16. *bKa' gdams thor bu pa*[756] and other unspecified works.[757]

Another work entitled *Bod kyi rnam gzhag* represents a discourse given by Atiśa before he arrived in Tibet.

6.5.3 Letters

Lo dgon pa relates having seen a letter written by Rin chen bzang po while in retreat, a letter by 'Brom to the nobles of central Tibet,[758] two letters written by 'Brom to his patron 'Phrang kha ber chung,[759] a letter to sGom chen Byang chub, a letter to Gro lung pa, instructions given to A mes sMan rgan and other disciples, a letter from Po to ba to his disciples, a letter from Dol pa to his master Po to ba, a letter written in g.Ya' ngos monastery, a letter written to alcohol abusers in Yung ba, a letter to Lo chung of Bya yul, various letters written in Zhogs ya gad, the first letter of sPyan snga ba to sNe'u zur pa, the *rJes su springs pa gdams ngag thig drug ma*, a letter to *dge bshes* dBang seng, instructions of Bya yul ba to his disciples, a letter to the king of mNga' ris by sTabs ka ba, a letter to rNgog Blo ldan shes rab by mKha' ru ba, a letter to dBang nge, a letter to Sha bo sgang pa, and lastly, thirty-four letters by Shar ba pa including one to Seng ge sgra. Other writings include the code (*bca' yig*) of

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[755] An apparent reference to the commentary of 'Chad kha ba in KSB: 2006, vol. 11, 273-299.

[756] For the *bKa' gdams thor bu pa* ascribed to lCe sgom, see KSB: 2011, vol. 95, 493-528, whereas for the *bKa' gdams kyi skyes bu dam pa rnam kyi gsung bgros thor bu*, see Fondo Tucci 360/4, KSB: 2011, vol. 96, 45-98. The latter work has been published in 1969 and 1983. Ed. YE SHES DON GRUB BSTAN PA'I RGYAL MTSHAN: 1985, MKHA' 'GRO TSHE RING: 1996. For a translation of this work aimed at a general readership, see JINPA: 2008, 559-610.

[757] Although it is not named in Lo dgon pa's bibliography, mention must be made of the *Blo sbyong glegs bam* or *Blo sbyong brgya rtsa* compiled by DKON MCHOG RGYAL MTSHAN: 1983, 1993, the second abbot of Ngor (1388-1469). For a translation of this work aimed at a general readership, see JINPA: 2007.

[758] For the text of the *A ti sha gdan drongs zhes pa'i springs yig* written by 'Brom to urge the nobles of central Tibet to invite Atiśa from mNga' ris, see NGY: 1993, 152.14.1-154.16.1.

[759] The full text for one of these letters is quoted in KCS 93v.1.4-96v.5.5.

dGon pa ba, the code of Po to ba, two works by Shar ba pa and the four general codes of the Saṅgha.

6.5.4 Oral Instructions

The tantric works of the bKa' gdams pa school are classified on the basis of various deities. The list begins with a number of introductory works such as the *bKa' gdams lha bzhi*, *Dam tshig gsum bkod kyi rgyud la brten pa*, *Thub pa gtso 'khor gsum bsgoms*, *De bzhin gshegs pa'i yig brgya bzlas nas sdig pa sbyang ba*, *Byang chub sems dpa'i ltung ba bshags pa* and *gTsug lag khang bzhengs tshul*.

6.5.4.1 Avalokiteśvara

Atiśa composed a work on the evocation of Avalokiteśvara and another on the completion stage practice. Other works are listed:

1. *rNal 'byor lnga*

2. *Dug gsum shad kyis sbyong ba'i man ngag*

3. *Zhi drag gi sbyin sreg*.

Lo dgon pa notes the existence of twenty bKa' gdams pa works on the cult of Avalokiteśvara, the remainder of which are not named.

6.5.4.2 Tārā

When performing a circumambulation of Vajrāsana on his way to Tibet, Atiśa is believed to have heard the utterances of Tārā, on the basis of which he composed an evocation incorporating the praise in twenty-one verses in addition to a number of ritual works. He also composed a number of Sanskrit works on the long life practice (*tshe khrid*) and rituals associated with White Tārā based on the oral tradition passed down by Vagiśvarakīrti to Dharmakīrti.[760]

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[760] For an edition, translation and study of Vagiśvarakīrti's *Mṛtyuvañcanopadeśa*, see SCHNEIDER: 2010, to whom I am grateful for making a digital version of the study available.

6.5.4.3 Blue Acala

When dGon pa ba was in retreat at Nya ga mo of Bur, he asked Atiśa how to prevent the appearance of hindrances in the practice of meditation. Atiśa duly conferred the *Mi g.yo ba'i dmigs pa skor gsum*,[761] a longer and a shorter work on the cult of Acala, explanations on the *tantra* and teachings contained in another medium-length work. Related works composed in the aftermath of Atiśa may be traced to an oral tradition transmitted by dGon pa ba to sNe'u zur pa and another transmitted by Bya yul ba to dGyer sgom and subsequently Sangs rgyas dbon. The teachings of Sangs rgyas dbon were later put into lengthy notes by rTogs ldan bZang mo ba,[762] which Lo dgon pa also records as having witnessed first hand. Other unnamed works include one on the *anuttarayoga* form of Acala translated by Shud ke lo tsā ba Grags pa rgyal mtshan and another work on bestowing its consecration.

6.5.4.4 White Gaṇapati

Lo dgon pa notes that Sanskrit works dedicated to the cult of this deity were still in existence during his life. These include works on the cult of White Gaṇapati composed by Dharmakīrti, Nāropa and the Kashmiri master Ratnavajra. Atiśa himself composed two Sanskrit works on this deity. Other related works include the *Tshogs bdag gi skyes rabs*, an extensive *dhāraṇī* and additional works on the external, internal and secret practice transmitted by Dharmakīrti to Atiśa. The *Las tshogs le'u bco lnga pa* and *Las tshogs le'u sum bcu rtsa gcig pa* were transmitted by Atiśa to rNal 'byor pa and successively to sPyan snga ba and Bya yul ba.

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[761] A brief work on this practice ascribed to sKyo ston sMon lam tshul khrims is found in KSB: 2009, vol. 61, 165-166.

[762] Part 2, 320-321 provides a short biography of this celebrated figure of the instructional lineage also known as gZhon nu seng ge (c.1158-1234), the heart disciple of Sangs rgyas dbon. A considerably eclectic master from the region of Dags po, he initially studied the Mahāmudrā, bKa' gdams pa and Sa skya pa teachings before becoming a monk in Rin chen sgang. He became known as bZang mo ba after residing in bZang mo monastery of bSam yas. His disciple lHa dGe 'dun sgang pa founded Zong monastery in 'Phan yul. Lo dgon pa notes that Zong later became a Bon temple. For more on the life of bZang mo ba, see KCS 146r.3.2-151r.1.3.

6.5.4.5 White Nāgavāhana Jambhala

When Atiśa arrived at the foot of Mount Potala, he is asserted to have experienced a vision of Avalokiteśvara and received teachings on the cult of White Nāgavāhana Jambhala. Lo dgon pa records the existence of works devoted to the outer, inner and secret practice, as well as the method for conducting the water offering. Additional works are listed on the evocation and propitiation of Śyāmakrīdha-Bhūrkuṃkūṭa, besides works granting permission to cultivate Vimaloṣṇīṣa, Uṣṇīṣasitātapatrā and other deities. Lo dgon pa asserts unbroken oral transmissions for these teachings were still in existence during his life.

6.5.4.6 Atiśa's Lineage of Tantric Consecration

One work is dedicated to bestowing the Cakrasaṃvara consecration according to the exegetical system of Lūhipāda, one on the thirteen-deity Cakrasaṃvara, one on the Guhyasamāja according to the system of Ārya Nāgārjuna, one on the Guhyasamāja according to the system of Jñānapāda, another on the Guhyasamāja-Lokeśvara according to the system of Atiśa, one on the Mahāmāyā, one on the Akṣobhya, one on the yoga of Navadeva-Uṣṇīṣavijayā and one work for bestowing the consecration of the Sarvavid-Vairocana, again according to the system of Atiśa. Oral instructions on the Sarvavid grouped under the sNur system have been mentioned above. An unspecified number of works are outlined on the cult of Vajravārāhī, Ratnabhūṣita and Bahudeva-Avalokiteśvara. Lo dgon pa testifies having seen many other related but unspecified works ascribed to Nāgārjuna and Atiśa.

6.5.4.7 Dharmapālas

The propitiation of Mahākāla in various forms represents the most prominent cult of protectors among the bKa' gdams pas. Lo dgon pa mentions having seen several *tantras* of Mahākāla and about fifteen related Sanskrit works of various lengths. Other works listed include two on the cult of the Ekāntanāyaka-Kartarīdhara-Mahākāla composed by Atiśa and Avadhūti, a commentary on its practice by Paṇḍita Mañjughoṣa, a Sanskrit work by Paṇḍita Kīrtivajra on the three deity Mahākāla and a commentary on the latter work by an unspecified master. A Tibetan commentary on the cult of Mahākāla was composed by Bya yul ba gZhon nu 'od, who duly transmitted its blessing lineage.

Works on the four-deity Mahākāla include one on the form of the deity beholding the yakṣa Vajrapāṇi, a work on healing referred to as the practice of *brandishing the vajra* (*rdo rje gsor thabs*), one on Mahākāla encircled by countless yakṣas and a number of unspecified works, one of which is attributed

to Nāropa. Tibetan masters also composed works on the propitiation of Raudrāntaka-Mahākāla and the four-deity Mahākāla. Works on the five-deity Mahākāla include one composed by paṇḍita Karmavajra on the fierce jackal-faced Mahākāla surrounded by three consorts and another on the ritual for invoking and binding Mahākāla into service. Sanskrit works on Mahākāla composed by Atiśa include one on the five-deity Mahākāla explained as the presiding deity surrounded by four *ḍākiṇīs*, one on the five families of Kartarīdhara-Mahākāla and another on Mahākāla surrounded by eight male and female Yamas. Works on the seventeen-deity Mahākāla also known as the Copper-Knifed One, include a long and short work composed by the *brāhṃana* Vararuci and another work on bestowing the consecration. Works on Mahākāla according to the system of Jñānapāda include one on the deity surrounded by fifteen direction protectors, one on the so-called Bahutarāśva-Mahākāla and another on the invocation. Lo dgon pa also notes the existence of works attributed to Atiśa and other anonymous Sanskrit works. A work known as the *Gab pa mngon phyung* was composed by 'Brom, perhaps contained in the compilation of tantric works referred to above. The existence of numerous anonymous manuals is noted on the external, internal and secret practice of Mahākāla. Works were composed on the permission and propitiation of the jackal-faced Mahākāla in the retinue of the Kartarīdhara by masters in the lineage of Glang ri thang pa and rGya lCags ri gong kha ba. Various works were written on the permission of the Daṇḍa-Mahākāla with a retinue of five deities belonging to Atiśa's lineage. Works were composed on different forms of Raudrāntaka-Mahākāla such as the Padātika and Siṃhavāhana, propitiated in the bKa' gdams pa school. The *bKa' gdams glegs bam* discusses the cult of the twelve or four *ḍākinī* sister protectors (*mched bzhi*) such as Vajravegā, Prabhāvatī, Śaṅkhapālī and Digambarā. Lo dgon pa asserts that when Atiśa arrived in Tibet, he was accompanied by Dakṣinapaścima-Mahākāla and Digambarā clad in ornaments, who protected his Buddhist images and Sanskrit scriptures during his travels. Works were also composed on the cult of red Caṇḍikā. The presence of anonymous curricula (*gsan yig*) of past bKa' gdams pa masters is also noted.

Closing Verses

Lo dgon pa concludes that as the bKa' gdams pas placed great importance on the concealment of spiritual qualities, the legacy of Atiśa and his disciples belongs to a secret transmission. However, he justifies composing the *Myriad Rays* on the basis of faith in the lineage and the premise that secrets were not disclosed in his attempt to establish a basic chronology for the bKa' gdams pas.

Colophon

Lo dgon pa reveals he composed the *Myriad Rays* in 1484 at the hermitage of dGa' ldan rtse of Lo, upon the request of his contemporary dGe g.ye ba Tshul khrims seng ge. Having duly fulfilled the request, Lo dgon pa dedicates the merits of composing his work to the welfare of others.

Scribal Colophon

The unique exemplar of the Lo dgon pa history consists of a copy made by the rNying ma pa historian Kaḥ thog rig 'dzin Tshe dbang nor bu (1698-1765). The original date of composition is confirmed, eight years after the appearance of the *Blue Annals*. Tshe dbang nor bu remarks on finding the work authentic and well-worded. The scribal colophon closes with a dedication of merits and a prayer for auspiciousness.

Surveying the early bibliography supplied by Lo dgon pa reveals a number of insights into the doctrinal position of the bKa' gdams pas. As for the Indic contingent, the most striking observation is that not a single work on Buddhist logic is named. Neither is stock taken of the great classics in the history of the Madhyamaka and Yogācāra literature besides the contributions attributed to Atiśa. The notable omissions point to the practical aspects of Buddhist thought emphasized by the bKa' gdams pas. For the Tibetan contingent, it appears a great many works initially consisted of notes taken during the oral transmission of teachings which were gradually systematized into works such as the *dPe chos* and *Rin chen spungs pa*. Biographies and histories were greatly valued by the bKa' gdams pas due to their didactic aspects and importance in passing down the essence of a master's legacy. Lo dgon pa draws our attention to comparisons of these works to the *sūtras* in dealing with the preliminary subjects of the *lam/bstan rim* teaching. Oral traditions are also given considerable attention. Fortunately, a number of works listed by Lo dgon pa have survived and await the careful analysis of scholars. However, the number of works that appear lost or yet to be studied, does point to the preliminary nature of research on the bKa' gdams pas. The survey of Vajrayāna literature dispels myths the bKa' gdams pas did not emphasize this aspect of Buddhist thought, as references to 'Brom's compilation of tantric works reveals.

Conclusion

The chapters have made a case for viewing the bKa' gdams pa school as a number of autonomous local traditions inspired by Atiśa and his disciples, movements that greatly contributed to the integration of the yogic and monastic currents of Tibetan Buddhist thought. Surpassing earlier attempts to anchor the ethics of the *prātimokṣa*, vicissitudes endured by Atiśa and his retinue enabled these ideals to gain a pivotal hold in Tibetan ideology. The establishment of new centers of knowledge emphasizing the ethics of the *vinaya* challenged the lay tantrist model widespread among the learned, leading to a number of conversions and a considerable growth in the number of the ordained. Following the death of the spiritually authoritative *paṇḍita* in Atiśa and the diplomatic figure of 'Brom, however, the retinue became embroiled in controversy, in all probability surrounding claims of succession and the absence of established models of patronage. A diaspora ensued. Modest progress was made in penetrating the forbidding religious environment of 11th-13th century Tibet. The early bKa' gdams pas struggled as a result of aligning themselves with the change in religious thought that began with the likes of Rin chen bzang po and was furthered by Atiśa, leading to a decline in their fortunes, which the records would describe for instance as religious famine. It would also take a considerable amount of time before the Saṅgha gained the support of the nomads as capably as 'Brom and was assimilated into the clans which governed Tibet, leaving monastics without influence somewhat estranged from the camps and fortresses from which their chieftains and nobles reigned. The changing setting Lo dgon pa uses to plot the development of the bKa' gdams pa school affords us with a rare glimpse into the rise of local traditions, only a fraction of which, established by powerful converts and fostered by their descendants in familial lines, led to illustrious lineages of yogins and monks, the doctrines of which were influenced by their nomadic or landed backgrounds as well as their sociological position in particular regions.

Lo dgon pa recounts the bKa' gdams pas earned their name during the lives of the three brothers, where we find the actual beginnings of the school. The advent of what the earliest sources at the dawn of the 14th century remember as the textual and instructional lineages, provides us with further evidence the bKa' gdams pas succeeded in the remarkable task of carving out a name for themselves among the numerous traditions prevalent among ancient clans and

familial lines in their respective spheres of influence, where formal schools and sects were yet unknown and regional currents of thought prevailed. Mongol patronage of sNar thang is a clue that points to the ascendance of the bKa' gdams pas in the wider Tibetan Buddhist context. For a short time, the patron/priest relationship with the Mongols earned the sNar thang masters influence in Buddhist councils and the high level of patronage required to undertake the compilation of the Tibetan canon. Emphasizing oral traditions above the corpus of translated scriptures, however, the compilation of the canon is overlooked by Lo dgon pa in favor of the exegetical transmissions of *dge bshes* Shar ba pa (1070-1141) identified as the ultimate source of scriptural knowledge at the renowned seat established by the latter's successors.

With notable exceptions such as sNar thang, the bKa' gdams pas were the products of a number of lineages that appear to have eschewed a centralized seat or paramount figure. Protagonists of the school appear to have chosen the model of the humble adept at the fringes of Tibetan society beyond the power struggles of Lhasa, given the laudatory tone of embracing the homeless life so commonly encountered in the sources. The episode of sTod lung pa's disillusionment with debate and the hesitation to establish a scriptural college at sNar thang, demonstrate a resistance among the bKa' gdams pas to the rising tide of institutionalized dialectics, perhaps viewed as placing excessive emphasis on oratorical ability and mass instruction, inconsistent with the practical and personally transmitted teachings handed down by Atiśa to small groups of disciples. Receiving textual and yogic instruction on an intimate basis, however, was no longer possible with the inordinate growth of the Saṅgha and the ascendance of the scriptural colleges. Buddhist logic, for instance, a favorite topic of the colleges, was scarcely emphasized by Atiśa and his followers, with the exception of the somewhat heterodox rNgog lineage, considered outside the fold of the bKa' gdams pa school in the *Blue Annals* and A mes zhabs history. Given the teachings of Atiśa penetrated the traditions of clans often at odds with each other, uniformity in the school only materialized to the extent the clans themselves came together. Lo dgon pa provides testimony that a number of oral traditions passed down in familial lines survived at least until the end of the 15th century, when rival claims began to appear for the ancestry of the school. The Las chen history provides testimony for the creation of a new bKa' gdams pa school in the dGe ldan pa lineage, which the earlier work of dGe g.ye ba, expanded upon by Lo dgon pa, had depicted as autonomous.

The literary intent and value of Lo dgon pa's work also consists in demonstrating the eclecticism of the local traditions that comprise the bKa' gdams pa school. The *Myriad Rays* appears directly after the contentious portrayal of the school in the *Blue Annals*, which was perceived as singular in

comparison with the earlier narration of dGe g.ye ba. The contentious debate on the origins of the school would last centuries after Lo dgon pa, in no small measure fueled by the polemics of the scriptural colleges. Founded at seats established by the bKa' gdams pas, emphasis the colleges placed on logic, philosophy and debate led to a change in paradigms from the pragmatic tradition of their ancestral seats, which naturally led to perplexities and polemics in the portrayal of the school. That the *lam rim* literature never occupied a prominent role in the curricula of the scriptural colleges would support the notion of a changing emphasis in Tibetan Buddhist thinking. A reading of the *Myriad Rays* has therefore attempted to provide us with a picture on the origins of the school taking these factors into consideration. The lives and works of the bKa' gdams pas came to influence and shape the teachings of all schools as we know them today and their legacy endured well into the modern period.[763]

One of the conclusions we may draw on the basis of Chapter 1 is that it is too early to speak of rigid schools and sects in late 15th century Tibet, at least as far as the relevant sources are concerned. The life of Lo dgon pa demonstrates the bKa' gdams, or *the taught word*, was regarded as one of the teaching cycles current in his times rather than a formal school or sect. It is too soon for the newly established scriptural colleges to control the dissemination of knowledge, the transition from familial to reincarnated lines of descent, the ascendance of the dGe ldan pas as a political force, or the victory of foreign suzerainty that all contributed to the advent of the sectarian period from the 16th-18th century. Lo dgon pa, abbot of a small monastery and neither the product of a famed scriptural college or a particularly influential figure of his day, appears to narrate the advent of the bKa' gdams pas from a unique perspective. His authorial intent was to clarify the origins of his school in a time where the issue represented a contentious subject, evidenced by the request to compose his work by another historian in dGe g.ye ba, who lacked the resources of the ancient monastery of Lo established in the last decade of the 11th century.

The heresy of sGam po pa bSod nams rin chen (1079-1153) and other episodes reveal Lo dgon pa's history is not entirely free of polemics, as the scribal colophon of the rNying ma pa master Kaḥ thog rig 'dzin Tshe dbang nor bu (1698-1765) would suggest. Pursuing the teachings of another yogin against the advice of Bya yul ba gZhon nu 'od (1075-1138), sGam po pa is implicated

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[763] The *gDams ngag mdzod* of Kong sprul (1819-1899) demonstrates the teachings of the bKa' gdams pa school continued to flourish well into the 19th century, see 'JAM MGON KONG SPRUL BLO GROS MTHA' YAS: 1971, volumes *ga* and *nga*.

with the tantric downfall of abandoning the guru. But it is with a sense of humor that Lo dgon pa portrays sGam po pa's conversion to the simultaneist Mahāmudrā teachings of Mar pa lo tsā ba Chos kyi blo gros (1002/12-1097), who ironically enough, had been a disciple of the bKa' gdams pa master Zhang btsun Yer pa ba, one of the ten attendants of Atiśa. Borrowing elements from the earlier history of dGe g.ye ba, Bya yul ba is portrayed as mocking Mi la ras pa (1052-1135) using a *double entendre* on the songs of the eccentric yogin, who is charged with mimicking the sound of copper pounded out by Bya yul ba, perhaps even a parable for the credit taken by the bKa' brgyud pas for the contributions made by sGam po pa. Lo dgon pa quickly recovers from condemning sGam po pa's conversion by admitting the masterly nature of the *Thar pa'i rgyan*, where the founder of the Dags po bka' brgyud proves he never fully renounced the bKa' gdams pa teachings. Polemics are also discernible in Lo dgon pa's discussion of the rNgog tradition, which unlike the *Blue Annals* is considered part of the bKa' gdams pa school, a position which finds a precedent in the dGe g.ye ba history. In another fascinating contrast with the *Blue Annals*, Lo dgon pa's history attributes the establishment of scriptural colleges in central Tibet to the efforts of Atiśa and his disciples, rather than rNgog and his descendants. The differences in portraying the origins of the bKa' gdams pas appear to have been motivated by the influence of rival scriptural colleges established at ancient seats of the school and concomitant political factors.

Lo dgon pa's defense and elaboration of the dGe g.ye ba version of bKa' gdams pa history after the appearance of the *Blue Annals* did not go unnoticed by products of scriptural colleges such as the rTse thang educated figure of Las chen Kun dga' rgyal mtshan (b.1440) and the later Sa skya pa figure of A mes zhabs (1597-1659). These masters paint a somewhat different image of the bKa' gdams pa school. Las chen cleverly incorporated Lo dgon pa's material into his large compendium with the objective of tying the advent of the dGe ldan pas to Atiśa's lineage, given the tenth and longest chapter of his work introduces the periodization of *old* and *new* bKa' gdams pa schools. As shown in Part 2, A mes zhabs copied the *Myriad Rays* almost verbatim with the exception of a variant introduction, the alteration of several key passages and a variant conclusion. His revision of Lo dgon pa's history omits references to Mongol patronage of the bKa' gdams pas and reaffirms statements made in the *Blue Annals* on the autonomy of the rNgog tradition and its role in the establishment of central Tibetan scriptural colleges. The scarce references Lo dgon pa makes to Blo bzang grags pa and his relationship with the bKa' gdams pas disappear in an attempt to erase evidence for the common ancestry shared with the dGe ldan pas. Therefore, the scholarly value of surveying Lo dgon pa's work has also been shown in illustrating the controversies in Tibetan history surrounding the origins of the bKa' gdams pa school, particularly since the works produced by figures associated with important scriptural colleges such

as rTse thang and gSang phu, for better or worse, were more likely to have been carved into blocks and distributed widely, leading to rather singular perceptions of the school which continue to this day. As current studies have continued to portray the development of the bKa' gdams pas on the basis of the *Blue Annals* and the Las chen history, a reading of the *Myriad Rays* breathes new life into our understanding of the school and reveals startling insights into the polemical nature of the sources.

As Chapter 2 unfolds, it transpires Lo dgon pa does not significantly diverge from the standard portrayals of Indian Buddhism prevalent during his time such as the Bu ston history. He similarly begins his work with the life of the Buddha, the compilation of the Dharma and the advent of the Saṅgha, in the process of discussing the rise and fall of Indian Buddhism. Lo dgon pa's intent is revealed in his depiction of the declining tradition of Indian Buddhism, which was invested in the figure of Atiśa during his early career and transmitted to his Tibetan successors before his death. His journey to Sumatra in the pursuit of teachings indicates the Buddhist tradition in India was already in a state of decline. The first three chapters of the *Myriad Rays* depict the rise and spread of the Vajrayāna, the context of the *tantras*, the setting of the proclamations, the identities of the interlocutors and the advent of lineage masters. Attention is duly given to the *mahāsiddha* and *paṇḍita* models of Buddhist thought from which Atiśa descended, which served as precursors to the yogic and scholastic currents established by his followers of the instructional and textual lineages. The literary contribution made by Lo dgon pa in these chapters is introducing the earliest bKa' gdams pa sources and enhancing the Tibetan historical tradition by drawing their materials into the predominant narrative.

Studies have helped us understand a great deal on the life and work of Atiśa. However, his role in the establishment of the bKa' gdams pa school is the focus of Chapter 3. Lo dgon pa does not limit himself to repeating material found in the two longest biographies of the master, which have occupied a number of relevant studies but have yet to be individually translated. New insights are revealed in Lo dgon pa's mention of the *dNgos 'grub kyi 'od zer*, representing either a lost work or an oral transmission. Atiśa's journey to Tibet may also have been motivated by interest in the surviving Sanskrit manuscripts kept at bSam yas, which were copied and sent back to India. With the life of Atiśa, Lo dgon pa finally departs from the standard portrayals of Indian Buddhism to works more specific to the bKa' gdams pa school.

The formative period of the bKa' gdams pa school is addressed in Chapter 4. With the help of 'Brom, Atiśa achieved the formidable task of penetrating the enclaves of Tibetan power, but could not unify his disciples and seats of learning were established in the distant lands from which they originated.

Further evidence for the diaspora is provided by the extent to which Atiśa's relics were divided among his yogic retinue. 'Brom spent his last years building Ra sgreng between the years of 1056-1057 as a monument to his master and attempt to carve out a place for the *vinaya* to flourish and Buddhism to survive. However, his last wishes for Ra sgreng to be considered a general offering to Tibet were not followed by the direct descendants of his patron. Vicissitudes immediately resulted upon his demise with the flight of the three brothers. Chapter 4 reveals the impact made by these figures in preserving the 'Brom tradition, and somewhat incidentally, embodying the Buddhist ideal of the homeless monk, which in subsequent times gave rise to legends comparing the bKa' gdams pas to the *arhats*. The three brothers did capture the interest of numerous followers by advocating the monastic ideal and focusing on the pragmatic aspects of Mahāyāna Buddhism. The gradualist paradigms of the *Bodhipathapradīpa* and its growing assimilation into Tibetan thought were welcomed in a period where the practice of the Vajrayāna was widely contested. The proliferation of ecumenical lineages attested later in the text by Lo dgon pa, indicates that momentum was temporarily lost in the diffusion of the monastic ideal. Changing paradigms such as a resurgence of the lay tantrist ideal in central Tibet, the bastion of secular power and consequently Buddhist ideology, would keep the bKa' gdams pas out of the forefront of religious discourse and destined to another period of decline before their traditions were revived and monasteries reopened by the dGe ldan pas.

Chapter 5 provides a basic chronology of the bKa' gdams pa school from the 12th-15th century and explores the contributions made by the descendants of the founding three brothers, with particular emphasis on the early period. By no means intended to be comprehensive, an outline is supplied for the traditions that comprise the bKa' gdams pa school. Lo dgon pa discusses three great traditions inspired by Atiśa's disciples 'Brom, rNgog and Nag tsho. The 'Brom tradition comprises the textual and instructional lineages, reflecting emphasis on different aspects of Atiśa's scholastic and yogic teachings. Lo dgon pa maps the diffusion of the school in different regions and monasteries by quoting a number of lost works such as the *gTsug lag khang bzhengs tshul*. In order to preserve the subtle but suggestive nature of the Tibetan, quotes have been provided in translation, whereas laconic lists of names, dates and places have been critically summarized. Reaching their political and scholastic apogee at sNar thang, the textual bKa' gdams pas of gTsang briefly occupied a central role in the scholastic environment of their times. As for the instructional lineage, the discussion hinges upon the local traditions of Lo, Bya yul and Rin chen sgang, that last of which proliferated as a result of the legacy imparted by dGyer sgom and his descendants. Chapter 5 demonstrates teachings of the bKa' gdams pa school survived well into the 15th century as a result of being passed down in familial lines of doctrinal transmission. Lo dgon pa's chief

contribution in this chapter is drawing from biographies of early masters, that notwithstanding recent archeological discoveries, have yet to resurface.

Having traced the transmission of autonomous local traditions to his life and times, Lo dgon pa turns to perhaps the greatest contribution of his work - an early curriculum of the bKa' gdams pa school. Analyzed in Chapter 6, the bibliography may be regarded for the most part as a canon of the school. An attempt has therefore been made to record and classify these works, drawing attention to the relevant studies and to a certain extent, modern versions of the Tibetan canon. Various insights come to light as a result. Not a single work is devoted to Buddhist logic and the classics of the Yogācāra and Madhyamaka schools, demonstrating an emphasis on a common sense variety of Buddhism embodied in Atiśa's modestly worded *Bodhipathapradīpa*. Early works of the school represent notes taken during the transmission of oral traditions. Expanded and systematized by generations of masters, the notes evolved into some of the most renowned classics of the school such as the *dPe chos*. Lo dgon pa provides a useful survey of *lam/bstan rim* literature including an explanation of how the genres are distinguished. His review of the *blo sbyong* literature is another useful tool in classifying seminal genres influenced by elements of folklore. Lo dgon pa provides a bibliography of Vajrayāna literature which casts doubts upon assertions made in the *Blue Annals* that the bKa' gdams pas did not emphasize the Vajrayāna. Terming these teachings the cycle of oral instructions (*man sngag skor*), Lo dgon pa constructs a tantric pantheon and review of Vajrayāna practices. The cult of Gaṇapati and Jambhala shows the bKa' gdams pas not only cultivated four deities in Śākyamuni, Avalokiteśvara, Tārā and Acala. The overwhelming number of works dedicated to the cult of Mahākāla in various forms, demonstrates the central place of this Dharmapāla in the school. Overall, Lo dgon pa underpins the significance of the oral teachings imparted by generations of spiritual adepts in addition to the scholastic contributions made by the protagonists of the bKa' gdams pa school.

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Introduction to the Critical Text

This volume consists of a critical text and index of the *bKa' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong* of Lo dgon pa bSod nams lha'i dbang po (1423-1496). The critical text is based on the publication of a unique MS exemplar referred to as Version A.[1] Lo dgon pa's work was copied almost verbatim by the Sa skya pa master 'Jam mgon A mes zhabs Ngag dbang kun dga' bsod nams (1597-1662) in his *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho* completed in 1634. Versions B and C are two versions of the A mes zhabs history that remain to be published. Version B is found in an incomplete set of MSS of the collected works of A mes zhabs. Version C of the critical text is a modern blockprint from sDe dge.

Version A

The colophon indicates the work was composed by Lo dgon pa in 1484 at the behest of a certain dGe g.ye ba. In all probability, this corresponds with the author of a history of Buddhism with a chapter on the bKa' gdams pas composed in 1474. The scribal colophon indicates Version A is a hand written copy of Lo dgon pa's work made by the rNying ma pa scholar Kaḥ thog rig 'dzin Tshe dbang nor bu (1698-1765). A number of his annotations have been preserved and are duly noted throughout. The MS was copied in a script resembling the *ldan lugs*. Additional information was provided to me during informal communications with Gene Smith†. The copy of Lo dgon pa's work made by Tshe dbang nor bu subsequently came into the possession of Rai Bahadur T.D. Densapa, also known as Burmiok Athing (1902-1988), a former Chief Minister of Sikkim. The MS is listed as *ka* 15 in the handwritten catalogue of his personal library. In all probability, it is still in the possession of the Densapa family at their Cherry Bank residence in Gangtok, Sikkim.

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[1] *Two Histories of the bKa'-gdams-pa Tradition from the Library of Burmiok Athing*. Gangtok: Gonpo Tseten, 1977.

Version B

This version of the *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho* is part of an incomplete set of MSS of the A mes zhabs *gsung 'bum*. The exact dates of this work are unknown. The MS is handwritten in *dbu med* script and folio 43 is repeated twice. It was originally kept either in Sa skya or 'Bre spungs monastery and subsequently brought to the Mi rigs dpe skrun khang in Běijīng during the Cultural Revolution (*rig gnas gsar brje*). Although it was microfilmed rather poorly, several volumes were photo-mechanically reproduced in Kangding for the National Institute of Tibetan Buddhist Studies at the Yellow Pagoda in Běijīng. Copies of this microfilm eventually reached Tibetan and Western scholars in Nepal. The photocopy used in the edition was obtained by courtesy of David Jackson and Orna Almogi. In recent times, the original set of MSS appears to have been returned to either Sa skya or 'Bre spungs. Numerous passages in Version B have been crossed out, perhaps reflecting some degree of editorial notation. Significant differences between the works are duly noted, although the crossed out material is not always omitted in later versions of the A mes zhabs history.

Version C

This version is a blockprint of the A mes zhabs history from sDe dge, now held in the Tibetan section of the Mi rigs dpe skrun khang in Běijīng. It is estimated these blocks were carved in the 1930s-1940s. A scanned copy of this blockprint was obtained from the Tibetan Buddhist Resource Center in New York.

Other Versions

Several modern reproductions have been published on the basis of Version C.[2] However, the number of printing and touching errors found in both versions rule out use in the critical text.

Transcription

ka kha ga nga

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[2] *dGe ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos 'byung ba'i tshul legs par bshad pa ngo mtshar rgya mtsho*. Dehradun: Sakya Centre, 1985, Xining: mTsho sngon mi rigs dpe skrun khang, 1995.

ca	cha	ja	nya
ta	tha	da	na
pa	pha	ba	ma
tsa	tsha	dza	wa
zha	za	'a	ya
ra	la	sha	sa
ha	a		

Tibetan *shad* is indicated by | or ‖ or ‖ ‖. The transcription of Sanskrit *śa* is conveyed as *sha*. Sanskrit names are added in brackets and listed in the Index. The frequent use of Tibetan *skum yig* in the MSS is duly noted, for instance *bloos* for *blo gros*, *gshineed* for *gshin rje gshed*, *deinegs* for *de bzhin gshegs*, *rnor* for *rnal 'byor*, *bled* for *bla med*, and *mthag* for *mtha' dag*.

Symbols

A, B, C	Versions A, B, C
D	Tōhoku Catalogue of the bKa' 'gyur and bsTan 'gyur (sDe dge)[3]
for	Variant phrasing in versions B and C
infra	Below
ill.	Illegible
om.	Omits
r, v	Recto and verso[4]
supra	Above
T	Taishō Catalogue of the Chinese Tripiṭaka
wear	Illegible due to wear
+	Adds
{ }	Crossed out
*	Emendation

[3] UI et al: 1934.

[4] References in the critical text such as *A1r* mark the end of the folio.

Emendations

Version A employs archaisms such as *klungs* for *lung* and *brtsan* for *btsan*. Regionalisms such as *bcwa* for *bco* and *spo* for *po* are not uncommon. No emendations are made in instances where terms are preserved in the lexical sources, for instance *mnal lam* for *rnal lam* and *bskyongs* for *skyongs*. Variations of place names such as *rgya sa(r) sgang* are also preserved to reflect the peculiarities of the MS. Common types of emendation that are made include *bco* for *bcwa*, *gcig* or *cig* for 1, *bzhin* for *4n* and *gsungs* for *gsung*. Insignificant variants in Versions B and C are noted once. The presence of spurious readings in Versions B and C such as *che chung* for *chang chung* or *sngon byung* for *mngon phyung* is duly noted.

The Relationship Between Versions A, B and C

Many questions may be raised on the differences between Version A and Versions B and C. Versions B and C omit the names of certain bKa' gdams pa monasteries, masters and works, which may be interpreted in ways less than impartial. Certain editorial changes are political in orientation, notably the omission of references to Mongol patronage of the bKa' gdams pas. Lo dgon pa's introductory and closing verses are absent in Versions B and C, reflecting the distinct authorial intent of the A mes zhabs history.

Notable omissions include various references to the *bKa' gdams glegs bam* (92, n. 1520, 178, n. 3131, 211, n. 3775), Lo dgon pa's reference to the biography of sNang gre'u lhas pa (253, n. 4598), the origins of the *Be'u bum sngon po* compilation as discourses of Po to ba (254, n. 4630), the establishment of a monastery in Klung shod mda' by Nye 'Dul 'dzin (257, n. 4687), the occupation of Shar ba pa's seat for three years by rNal 'byor Shes rab rdo rje (257, n. 4689), the arrangement of the *Bodhipathapradīpa-pañjikā* by the sNar thang abbot bDud rtsi grags (266, n. 4873), its famed commentary composed by mChims Nam mkha' grags (268, n. 4898), the invitation of sKyel nag Grags pa seng ge, a disciple of gNyal zhig and contemporary of mChims Nam mkha' grags to establish a scriptural college at sNar thang (268, n. 4903), the biography of the sNar thang abbot 'Dul ba 'dzin pa Grags pa brtson 'grus noting patronage received from Qubilai in China and from prince Dorjǐ in 'Ol bya leading to prosperity at sNar thang (269, n. 4914), the lives and works of sNar thang abbots following mChims Blo bzang grags pa (269, n. 4920), the identification of sGam po pa with the clan of sNyi ba (287, n. 5284), the establishment of Klung shod khra ba'i kha monastery by a disciple of Bya yul ba named gNubs mchod gnas gZhon nu rgyal mtshan (291, n. 5346), a reference to the nephew of Dum bu ri pa named Zla ba grags pa (298, n. 5482), the invitation of the instructional master Rin po che Tshes bcu pa Chos kyi rdo

rje by *mkhan po* gZhon nu dpal to teach in sPyan g.yas (306, n. 5643), the omission of rJe rin po che Blo bzang grags pa as one of the masters of Rin po che Rin chen rgyal mtshan (306, n. 5653), a reference to the royal consort (*lcam mo*) rGya mo hor, a sister of Sangs rgyas dbon (318, n. 5854), a reference to the collected sayings of the latter (320, n. 5884), the abbatial lineage of rGya ma after the death of Sangs rgyas dbon (322, n. 5918), the association of Chos skyab bzang po, a master of Tsong kha pa, with the instructional lineage of Sangs rgyas dbon (325, n. 5972) the use of the honorific rJe thams cad mkhyen pa for Tsong kha pa (325, n. 5976), an important passage on the distinction between the textual and instructional bKa' gdams pa teachings[5] (326, n. 5983), the compilation of two works on the *thig le bcu drug* at sNar thang (365, n. 6740) and a reference to the cult of the five deity Mahākāla (381, n. 7045).

In terms of enriching the wording of the *Myriad Rays*, Versions B and C provide us with a biographical sketch on the life of Lo dgon pa (309, n. 5690). However, this results in the exclusion of the author's autobiographical verses on the abbacy of Lo (310-311). In the curriculum of Sa skya paṇḍi ta's master sPyi bo lhas pa, Versions B and C add a reference to the *Yar lung jo bo'i chos 'byung* in defining the latter as an instructional bKa' gdams pa master (324, n. 5950). In conclusion, Version C asserts that followers of rNgog *were* the foremost disciples of Atiśa rather than being *included* among them (334, n. 6138).

Final Assessments

What appears to underlie the differences between Versions A, B, and C brings us to a subject considerably beyond the scope of studying Lo dgon pa's contribution to the history of the bKa' gdams pas. The contested origins of the rNgog tradition and the reluctance to name Tsong kha pa at least, were in no doubt polemical in nature. Lo dgon pa's work portrays the rNgog tradition as part of the bKa' gdams pa school on the basis rNgog was one of the three chief disciples of Atiśa. Lo dgon pa maintains it is Atiśa's efforts that led to the development of the Tibetan Buddhist scholastic tradition, reflected in the establishment of illustrious scriptural colleges by his lineage of disciples. On

[5] Lo dgon pa asserts that in the textual lineage, emphasis is placed on exegesis of the six works of the bKa' gdams pa school, with the gradual stages of the three types of individuals regarded as a restricted teaching (*lkog chos*). In the instructional lineage, however, emphasis is placed on the oral instructions on the three types of individuals contained in the *lam/bstan rim* tradition, with the scriptures viewed as supplementary teachings (*rgyab chos*).

the other hand, the A mes zhabs history affirms the uniqueness of the rNgog tradition and highlights contributions made by rNgog's followers in the establishment of colleges such as gSang phu and sNar thang. Fundamental differences, however, are apparent from the very beginning, with both seats established by bKa' gdams pa masters and both colleges, by dialecticians of Ne'u thog, which betrays a shift in orientation from the teachings of the 'Brom tradition to emphasis for instance on Buddhist logic. Although Lo dgon pa and A mes zhabs make strong cases for the doctrinal identity of the rNgog tradition, the emphasis on Buddhist logic by the latter does appear unique when compared to the teachings conferred by Atiśa in Tibet.

Little appears to separate educated guesses of Tibetan and non-Tibetan scholars on the significance of problematic archaisms found in the *Myriad Rays* noted below. However, this does not mean problems with arriving at the most accurate reading in certain cases are not due to my own limitations. It is possible these difficulties may be caused by the presence of regional idioms that have long since fallen out of written and colloquial use. Certain attempts of Versions B and C to improve upon these readings are found wanting. Attempts made to reconstruct the significance of these terms using sources of similar antiquity are indicated in the critical text. These problems are all too common in the study of Tibetan literature and indicate the continued importance of textual studies in interpreting the development of Buddhist thought through the ages. The consideration of historical in addition to philosophical sources is therefore an essential element in understanding the development of Buddhist thought in Tibet. In other words, the main contribution of this edition is to highlight the central role of the *Myriad Rays* in presenting us with the history and doctrines of the bKa' gdams pa school.

Critical Text

bka' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong zhes bya ba bzhugs so ‖ [A1r] bka' brgyud rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong zhes bya ba | bla ma dam pa rnams dang lhag pa'i lha la phyag 'tshal lo | skye ba kun du rjes su gzung du gsol |

spros bral chos sku'i mkha' las ma g.yos par ‖
sna tshogs gzugs sku'i snang ba rab spros pas ‖
mtha' dag 'gro ba'i ma rig mun sel ba ‖
thub dbang [munīndra] sngon med nyi ma de la 'dud ‖
mtha' bral dbu ma'i don gzigs lta ba'i brgyud ‖
rlabs chen mdzad pa mthar phyin spyod pa'i brgyud ‖
rim gnyis rnal 'byor[6] mthar son byin brlabs brgyud ‖
brgyud gsum bla ma rnams kyi zhabs la 'dud ‖
mkhyen pas 'khor ba'i 'ching ba las grol kyang ‖
thugs rje'i dbang gis srid la mngon dga' zhing ‖
sems mchog yid bzhin nor la dbang 'byor ba ‖
dpal ldan a ti sha yi zhabs rdul mchod ‖
de las brgyud pa'i shing rta mchog gi lam ‖
rgyal ba'i bka' bzhin gdams par nyams len pa ‖
bka' gdams bshes gnyen[7] ji ltar byon pa'i tshul ‖
mthong thos mdo tsam 'dir ni gsal bar bshad ‖
yongs 'dzin dam pas rjes su gzung ba dang ‖
ma 'dres 'byed pa'i blo gros[8] ldan gyur cing ‖
dad ldan don gnyer du mas bskul gyur pas ‖
tshul 'di [A1v] bshad la yid ches dga' bar mdzod ‖[9]

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[6] A rnor = rnal 'byor

[7] A bsheen = bshes gnyen

[8] A bloos = blo gros

[9] B C om. title to dga' bar mdzod ‖ beginning instead with dge ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rgya

bcom ldan[10] 'das thub pa'i[11] dbang po[12] [munīndra] 'di nyid kyis[13] bskal pa[14] grangs med pa'i sngon rol nas tshogs gnyis kyi mdzad pa rmad du byung ba du ma zhig gis[15] gdul bya'i don du bsgrubs[16] pa'i 'bras bu ni |[17] skyon kun zad[18] yon tan kun rdzogs pa'i sangs rgyas[19] kho na[20] yin[21] la | de'i bstan pa[22] rjod[23] byed

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mtsho zhes bya ba bzhugs so | (B C 1r) na mo (C maḥ) shrī wan (C wāṃ) gu ru dharma swa mi (C mī) buddha dhṛwa (C dhwa) dza (C dzā) ye (C ya) | lha mi'i bla ma ston mchog nyi ma'i gnyen | sgrib gnyis dri ma kun sel dam pa'i chos | yang dag lam gyi rgyud grol dge 'dun tshogs | skyabs mchog rnams la byang chub bar du 'dud | rgyal ba mar me mdzad dang (C gang) 'brom ston rje | phu chung pa (C ba) dang spyan snga po to ba | yab sras sku mched brgyud par bcas pa yi | rnam thar dran pas lan brgyar phyag bgyi'o | 'jig rten dbang phyug zhing khams gangs ljongs 'dir | yongs rdzogs bstan pa'i mnga' bdag sa skya pa | kun dga' snying po sras dang dbon du bcas | rim par byon la bdag cag snying nas dad | snyigs dus bstan pa'i me ro gso ba la | bsams bzhin skye ba bzhes pa'i sngags 'chang rje | gang gi thugs sras bsod nams (C 1v) dbang po dang | grags pa blo gros skye (B 1v) dgu'i gtsug na mdzes | a ti sha dang rgyal ba'i 'byung gnas ltar | bdag la gcig tu dgongs pa'i (B pa'i...bka' ill.) thugs rje can | bka' drin mnyam med rgyal ba mus pa che | sangs rgyas bstan pa'i rgyal mtshan 'dzin khyod bsngags | gang gi zab yangs gsung (B gsung...rgyun ill.) gi bdud rtsi'i rgyun | ngom (C ngoms) par gsol ba'i skyes chen mchog rnams dang | gzhan yang 'gro kun dga' mdzad rang gzhan gyi (B gyis; C gyi, read gyi*) | don gnyis lhun grub spyan snya rin chen rgyal | gang blo (B ill.) 'jam pa'i (B pa'i...nyer ill.) rdo rjes nyer bzung bas | ding sang mkhas pa kun gyi gtsug gi rgyan (B brgyan; C rgyan, read rgyan*) | ngag gi dbang phyug chos kyi grags pa yi | kun khyab thams cad mkhyen der phyag btsal nas | rgyal ba'i rgyal tshab bshes gnyen bka' gdams pa'i | zab dang rgya che'i dam chos byung ba'i tshul | legs par bshad pa ngo mtshar rgya mtsho 'di | bstan dang 'gro la phan phyir (B phyir...lo ill.) 'dir spel lo | de la 'dir (B2v.1.1, C2v.1.1)

[10] B bcomdan = bcom ldan

[11] C rgyal ba'i for thub pa'i

[12] B 'das...po ill.

[13] B {'di nyid kyis}

[14] B C kalpa

[15] B gi

[16] B bsgrub

[17] A ni; B C ni | ; read ni | *

[18] B C + cing |

[19] A sargyas = sangs rgyas; B {rdzogs pa'i sangs rgyas}

[20] B nyid for kho na

lung[24] sde snod gsum dang | brjod bya bslab pa rin po che[25] gsum ni thar 'dod rnams kyi phan bde'i 'jug ngogs kho nar gyur pas | de[26] bshad sgrub kyis 'dzin pa'i skyes chen[27] rgya bod du ji ltar byon pa'i tshul ni 'dir bshad par bya ba'i don to[28] | 'di la drug | ston pa sangs rgyas[29] kyi byon tshul | de'i bka' ji ltar bsdus pa | bstan 'dzin shing rta'i srol 'byed byon tshul | srol 'dzin a ti sha'i rnam thar | de'i rjes su slob pa'i bshes gnyen byon tshul | de rnams kyis[30] bstan bcos[31] ji ltar mdzad[32] pa'o[33] || [1] dang po la[34] theg pa mtho dman gyi[35] gdul bya'i dbang gis |[36] mi 'dra ba'i khyad par mang du gsungs kyang rgyas par ma spros la | 'dir byang chub sems dpa'i[37] sde snod [bodhisattvapiṭaka] las gsungs pa'i dbang du byas na[38] | [1.1] dang po thugs bskyed tshul ni[39] | snying rje pad dkar[40]

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[21] C rgyas...yin ill.

[22] B {de'i bstan pa}

[23] B brjod

[24] C ill.

[25] A rinoe = rin po che

[26] B C om.

[27] C chen |

[28] C no

[29] B {bshad bsgrub kyi 'dzin pa'i skyes chen | rgya bod du ji ltar byon pa'i tshul ni 'dir bshad par bya ba'i don no | 'di la drug ston pa sangs rgyas} for bshad...sangs rgyas

[30] B {de'i bka' ji ltar bsdus pa | bstan 'dzin shing rta'i srol 'byed byon tshul | srol 'dzin a ti sha'i rnam thar | de'i rjes su slob pa'i bshes gnyen byon tshul | de rnams kyis} + {zab pa dang rgya che ba'i} for de'i bka'...de rnams kyis; C + zab pa dang rgya che ba'i

[31] B C + ngo mtshar can

[32] C ji...mdzad ill. + ba'i tshul bshad pa'o for ji ltar mdzad pa'o

[33] B ji {ltar mdzad pa'i tshul bshad pa'o} for ji ltar mdzad pa'o

[34] A la | ; B {dang po la}; B C la; read la*

[35] B gi

[36] A gis; B C gis | ; read gis | *

[37] A byueṃda'i = byang chub sems dpa'i

[38] B C nas

[39] B {thugs bskyed tshul ni}

[karuṇāpuṇḍarīka] las | bram ze rgya mtsho'i rdul [samudrareṇu] du[41] gyur pa'i tshe | sangs rgyas rin chen snying[42] po'i [ratnabhadra] drung du dang por thugs bskyed par gsungs | bskal[43] bzang[44] [bhadrakalpika] nas |

nga ni sngon tshe dman par gyur pa na ||
de bzhin gshegs pa shākya thub [śākyamuni] de la ||
'jam gang zhig ni dbul ba byas nas kyang ||
dang po byang chub mchog tu sems bskyed do ||

zhes[45] dang | drin lan bsab[46] pa[47] las kyang[48] | ston pa[49] sngon las kyi nus pas dmyal bar[50] 'khrungs pa'i tshe | [A2r, B2v.7.5, C2v.6.6] zla bo[51] stobs chung ba la snying rje skyes pa'i rkyen gyis[52] dang por thugs bskyed par bshad | phung po gsum pa[53] [triskandhaka] las | tshong dpon gyi bu[54] mngon dgar gyur[55] pas sangs rgyas mdzes chen [mahāruci] gyi drung du thugs bskyed pa dang | rdza mkhan gyi bu[56] khye'u snang byed du[57] gyur pas[58] sangs rgyas shākya thub pa

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[40] D 112.

[41] B {bram ze rgya mtsho'i rdul du}

[42] B {sangs rgyas rin chen snying}

[43] B skal

[44] D 94; T 425

[45] A B ces; C zhes; read zhes*

[46] A gsab; B bsab; C bsabs; read bsab*

[47] D 353; T 156

[48] B C om.

[49] B {ston pa}; C + 'di

[50] B C + shing rta 'dren pa'i gyad du

[51] B {zla bo}

[52] B gyi

[53] D 284

[54] B om.

[55] B {tshong dpon gyi mngon dgar gyur}

[56] B C om.

[57] B {khye'u snang byed du}

[śākyamuni] chen po la thugs bskyed par bshad de | mi 'dra ba ni gdul bya'i bye brag gam[59] snga phyi yin pas 'gal bar mi sem[60] mo[61] ‖ [1.2] gnyis pa tshogs bsags tshul ni |[62] byang chub sems dpa'i sde snod[63] [bodhisattvapiṭaka] las | grangs med bdun dang | bcu dang | so gsum sogs bshad kyang | mdo sde[64] rgyan[65] [mahāyānasūtrālaṃkāra] las | grangs med gsum du gsungs pa ltar na | mdo las | dang po gzhon nu brtson 'grus[66] spyod[67] [vīryācārya] du gyur pa na |[68] de bzhin gshegs pa[69] phung po chen po[70] [mahāskandha] la dge ba'i rtsa ba bskrun pa nas brtsams te grangs med gcig tu[71] tshogs bsags pas sa dang po thob[72] bo[73] ‖ de nas tshong dpon shes rab[74] bzang[75] [prajñābhadra] du[76] gyur pa na | de bzhin gshegs pa dkon mchog[77] yan lag [ratnāṅga] bsnyen bkur ba nas

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[58] B C nas

[59] A byegm = bye brag gam; B C gam |

[60] B sems + zhes {mkhas pa dag gi} gsung rab las 'byung ngo; C sems + zhes mkhas pa dag gi gsung rab las 'byung ngo

[61] B C om.

[62] B C om.

[63] D 56; T 310

[64] A mdoe = mdo sde

[65] D 4020; T 1604

[66] A brtsorus = brtson 'grus

[67] B {gzhon nu brtson 'grus spyod}

[68] B C om.

[69] A deinegs = de bzhin gshegs

[70] B {de bzhin gshegs pa phung po chen po}

[71] B du

[72] B dang

[73] B C om.

[74] B C om.

[75] A sherabzang = shes rab bzang

[76] B {tshong dpon shes bzang du}

[77] A dkoog = dkon mchog

bzung ste grangs med gcig tu[78] tshogs bsags pas sa bdun pa non[79] par gyur | de nas bram ze'i khye'u sprin du gyur pa'i tshe | bram ze mar me'i bdag po'i [dīpādhipati] sras de bzhin gshegs pa mar me mdzad [dīpaṃkara] |[80] rgyal po dgra 'dul [śatrujit] gyi pho brang padma can [padmavatī] zhes pa'i tshong 'dus dang nye bar bzhugs pa la |[81] lha rnams kyis[82] mchod pa 'bul ba mthong nas dris pa[83] | khyed kyis[84] mi shes sam | 'di na sangs rgyas mar me mdzad [dīpaṃkara] bzhugs so zer bas dad de | utpa la lnga nyos pa sangs rgyas la gtor | kṛṣṇa sa ra'i[85] [kṛṣṇasāra] la[86] lpags[87] pa[88] bting nas | mar me mdzad [dīpaṃkara] de bzhin gshegs pa kun nas[89] spyan[90] bdag gi lhag pa'i bsam pa thugs su chud par mdzod la[91] ri dags kyi lpags[92] pa[93] 'di la zhabs mi 'jog gam | lung mi ston na 'di nyid du lus skam[94] par bya'o[95] zhes yi dam bcas pas | ston pas[96] zhabs [A2v, B3r.7.4, C3v.1.5] bzhag[97] ste |[98] ma 'ongs[99] pa'i dus su de bzhin gshegs pa shākya thub pa

[78] B du

[79] B C thob

[80] A mdzad; B C mdzad | ; read mdzad | *

[81] B C om.

[82] B kyi; C ill.

[83] B C pas

[84] B kyi

[85] A le'i; B le'i; C ra'i; read ra'i*

[86] B C om.

[87] C pags

[88] B C + dang rang gi dbu skra

[89] B C + dang bas

[90] B C + drangs te |

[91] B la | ; C ill. |

[92] B C pags

[93] B C + ral pa dang bcas pa

[94] C bskam

[95] B bya'o |

[96] B {ston pas}

[97] A gzhag; B C bzhag; read bzhag*

[śākyamuni] zhes bya bar 'gyur ro zhes lung bstan pas | nam mkha'[100] la 'phags te[101] ting nge 'dzin[102] brgya stong mngon du byas nas sa brgyad pa thob ste | ji skad du |

sangs rgyas mar me mdzad [dīpaṃkara] la utpal[103] lngas ||
gtor te ral pa gdan[104] du bting[105] byas pas ||
mi skye'i chos la bzod pa thob gyur nas ||
shākya'i rgyal por 'gyur zhes nga lung bstan ||

zhes pa dang | lung las |

gang tshe mar me mdzad [dīpaṃkara] kyis nga ||
lung bstan gyur pa de yi[106] tshe ||
sa brgyad pa[107] ni thob gyur te ||
dbang bcu dag kyang thob par gyur ||

zhes[108] so || de nas grangs med gcig tu[109] tshogs bsags pas sa bcu rdzogs par gsungs pa[110] 'dir don la gnas so[111] || tshogs kyi ngo bo ni[112] | bsod nams dang ye shes[113] te |[114] pha rol du[115] phyin pa drug[116] | bsdu ba'i dngos po bzhi dang ldan

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[98] A ste; B te | ; C ste | ; read ste | *

[99] B 'ong

[100] A namkha' = nam mkha'

[101] B C om.

[102] A tingein = ting nge 'dzin

[103] B utpa

[104] B C stan

[105] C btings

[106] B de'i for de yi

[107] C ba

[108] B ces

[109] B du

[110] B C pa |

[111] B + zhes {mkhas pa dag bzhed do}; C + zhes mkhas pa dag bzhed do

[112] B {tshogs kyi ngo bo ni}

[113] A yees = ye shes

pa la[117] 'jug[118] ste | rgyas par gzhan du blta'o ‖ [1.3] gsum pa sangs rgyas pa'i tshul ni | de yang bram ze'i khye'u bla ma[119] las rim[120] gyis[121] tshe 'phos[122] nas |[123] dga' ldan [tuṣita] du lha'i bu dam pa tog dkar [śvetaketu] du gyur te |[124] dga' ldan [tuṣita] gyi lha rnams la chos ston pa na | sngon gyi dge ba'i mthus | lha rnams kyi[125] rol mo'i sgra las | mar me mdzad [dīpaṃkara] kyi lung bstan dgongs par mdzod | ces[126] sogs kyis[127] bskul ba gsan pas | 'dzam bu'i gling [jambudvīpa] du gzigs pa rnam pa bzhi'am lnga las | bzhi ni[128] rgya cher[129] rol pa[130] [lalitavistara] las | gnas[131] 'dzam bu gling [jambudvīpa] | dus[132] tshe lo brgya pa | rigs[133] rgyal rigs [kṣatriya] | yum[134] sgyu ma lha mdzes [māyādevī]

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[114] B C + de yang

[115] C tu

[116] B C + dang

[117] B C + sogs pa'i sgo nas

[118] B + bsog par mdzad pa; C + cing gsog par mdzad pa

[119] B {bram ze'i khye'u bla ma}

[120] B rims

[121] B kyi

[122] C ill.

[123] A nas; B C nas | ; read nas | *

[124] B C om.

[125] B kyis

[126] B zhes

[127] B kyi

[128] B {du gzigs pa rnam pa bzhi'am lnga las | bzhi ni |}; C ni |

[129] B che

[130] D 95; T 186

[131] B {gnas}

[132] B {dus}

[133] B {rigs}

[134] B {ill.}

sam | lung ltar na[135] |[136] btsun mo'i 'khor dang lnga la[137] gzigs te gshegs par bzhed pa na | ma[138] pham pa |[139] nyid kyi rgyal tshab tu[140] dbang bskur | de nas mang pos bkur ba'i rgyal po[141] [mahāsaṃmata] nas mi rabs[142] sa ya gcig |[143] [A3r, B3v.6.3, C4r.2.3] bdun khri | chig stong |[144] lnga brgya | lnga bcu 'das pa na[145] shākya gzhu brtan[146] byung | de'i bu seng ge 'gram[147] [siṃhahanu] dang | seng ge sgra[148] [siṃhanāda] gnyis | seng ge 'gram [siṃhahanu] gyi bu zas gtsang[149] [śuddhodana] | zas dkar[150] [śuklodana] | bre bo[151] zas[152] [droṇodana] | bdud rtsi zas [amṛtodana] bzhi dang[153] | bu mo[154] gtsang ma [śuddhā] | dkar mo[155] [śuklā] | bre mo[156] [droṇā] | bdud rtsi mo[157] [amṛtikā] rnams so |[158] rgyal po zas gtsang[159]

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[135] B {lung ltar na}

[136] C om.

[137] B {'khor dang lnga la}

[138] B C mi

[139] B C om.

[140] B du

[141] B {mang pos bskur ba'i rgyal po} for mang...po

[142] B rab

[143] A gcig; B C gcig | ; read gcig | *

[144] B C om.

[145] B C na |

[146] B {shākya gzhu brtan}

[147] B {seng ge 'gram}

[148] B {seng ge sgra}

[149] B {seng ge 'gram gyi bu zas gtsang}

[150] B {zas dkar}

[151] B {bre'o}; C bre'o for bre bo

[152] B {zas}

[153] B {bdud rtsi zas bzhi dang}

[154] B {mo}

[155] B {dkar mo}

[156] B {bre mo}

[śuddhodana] dang | yum sgyu 'phrul chen mo[160] [mahāmāyā] gnyis kyi sras su[161] jo bo rje'i bzhed pa ni[162] | shing pho byi ba'i lo dpyid zla tha chung[163] sa gas nya ba'i tshes bco[164] lnga'i nyin | kha cig[165] skar ma rgyal 'char ba'i dus sbyor zhes gsungs[166] la | de yang glang po che'i phru gu thal dkar[167] mche ba drug pa gser gyi dra bas brgyan pa'i gzugs kyis yum gyi glo g.yas nas zhugs[168] te[169] | lhums su zhugs pa'i mdzad pa dang[170] | de nas zla ba bcu rdzogs pa[171] shing mo glang gi lo la sku bltams pa'i mdzad pa | de nas lo nyi shu rtsa dgu'i bar du khab tu bzhugs nas[172] bzo'i gnas la mkhas pa'i mdzad pa[173] | btsun mo'i 'khor gyis[174] rol ba'i[175] mdzad pa | lo nyi shu[176] rtsa dgu pa chu mo sbrul gyi lo la khab nas nges par 'byung ba'i mdzad pa bstan te | mchod rten rnam dag gi

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[157] B {bdud rtsi mo}

[158] B C + de dag di nang nas

[159] B {rgyal po zas gtsang}

[160] B {yum sgyu 'phrul chen mo}

[161] B C su |

[162] B ill.

[163] C chungs

[164] A bcwa; B C bco throughout; read bco throughout*

[165] A gcig; B C cig; read cig*

[166] A gsung; B C gsungs; read gsungs*

[167] C kar

[168] B C + pa ni dga' ldan nas 'phos pa dang |

[169] B C om.

[170] B C om.

[171] A pa | ; B C pa; read pa*

[172] B C nas |

[173] B C + dang

[174] B gyi

[175] B C pa'i

[176] A nyiu = nyi shu

drung[177] du rab tu byung nas | chu klung nai ranydza na'i[178] [nairañjanā] 'gram du lo drug tu dka' ba spyad pa'i mdzad pa | byang chub[179] kyi[180] snying po rdo rje gdan [vajrāsana] du[181] gshegs pa'i mdzad pa dang | lo sum bcu[182] rtsa lnga[183] bzhes pa |[184] sa mo phag gi lo dpyid zla tha chung[185] sa ga zla ba'i yar ngo'i[186] tshes bco lnga'i srod la lha'i bu'i bdud [māra] bcom pa'i mdzad[187] pa | tho rangs[188] mngon bar[189] sangs rgyas[190] pa'i mdzad pa'o | de nas dam pa'i chos kyi che ba dbyung ba'i phyir | sangs rgyas stong po[191] thams cad la chos kyi 'khor lo[192] bskor bar bskul ba po mi mjed kyi bdag po[193] tshangs pas[194] [brahma-sahāṃpati] gser gyi 'khor lo rtsibs stong dang ldan pa [A3v, B4r.6.1, C4v.3.1] phul nas gsol ba btab kyang |[195] zhag bdun phrag bdun du chos ma gsungs par | bdun phrag tha ma la wā rā ṇa sir[196] [vārāṇāsī] dbyar zla 'bring po'i[197] chu stod zla ba'i

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[177] B {mchod rten rnams dag gi drung}

[178] B nye'i ranydza na'i for nai ranydza na'i

[179] A byaṃub = byang chub

[180] B C om.

[181] B {byang chub snying po rdo rje gdan du}

[182] B C cu

[183] A snga, wear; B C lnga; read lnga*

[184] B C om.

[185] C chungs

[186] B C ngo

[187] B ill.

[188] B rang

[189] C par

[190] B {mngon bar sangs rgyas}

[191] B {sangs rgyas stong po}

[192] A 'khoro = 'khor lo

[193] B + {lha}; C + lha

[194] B {mi mjed kyi bdag po lha tshangs pas}

[195] B C om.

[196] B wa ra na ser for wā rā ṇa sir; C sīr

yar ngo'i tshes bzhi la[198] lnga sde bzang po la[199] bden bzhi'i chos kyi 'khor lo bskor ba'i mdzad pa bstan to[200] ‖ de nas sku dngos kyis[201] gdul bya[202] rnams la chos kyi 'khor lo rim gyis[203] bskor nas smin par mdzad de | shing pho spre'u'i lo la mya ngan las[204] 'da' ba'i mdzad pa bstan par bzhed do | de yang ston pa'i 'khrungs lo sogs la bzhed tshul mi 'dra ba cung zad[205] yod kyang | 'di jo[206] bo rje'i bzhed pa ltar yin la | chos rje sa skya pa ni[207] me mo yos la lhums su zhugs | sa pho 'brug la bltams | chu pho stag la sangs rgyas | me mo phag la gshegs par bzhed | dus 'khor[208] [kālacakra] las | me pho rta'i lo la lhums su zhugs par bzhed do ‖ de yang ka ma la shī[209] las [kamalaśīla] | thub pa'i mdzad pa bsam gyis mi khyab kyang | gtso bo dang grangs la dga' ba rjes su gzung[210] ba'i phyir mdzad pa bcu gnyis[211] su bsdus |[212] shes[213] gsungs pa ltar mdzad pa'i gtso bo rnams yin la | de dag la[214] yang 'dren tshul mi 'dra ba 'ga' re 'dug kyang rgyud bla ma[215] [uttaratantra] las gsungs pa ltar yin no ‖ mdzad pa bcu gnyis rgyas par ni | rgya

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[197] B C po

[198] B C la |

[199] B {lnga sde bzang po la}

[200] B C no

[201] B kyi

[202] A gdulya = gdul bya

[203] B rims kyi for rim gyis

[204] B la

[205] A cungd = cung zad

[206] B {'di jo}

[207] B C ni |

[208] D 362

[209] B shi

[210] B bzung

[211] A bcuis = bcu gnyis

[212] C om.

[213] B ces; C zhes

[214] C om. ; D 4024; T 1611

[215] B C om.

cher rol pa[216] [lalitavistara] | mdo mngon byung[217] [abhiniṣkramaṇasūtra] | 'dul ba lung rnams las 'byung zhing | bod kyis mdzad pa'i chos 'byung sogs rgyas bsdus[218] mang du snang ba rnams las shes shing | 'dir mang[219] bas[220] ma spros so || [2] de'i bka' ji ltar bsdus pa la gnyis | theg pa thun mong[221] ba dang[222] | theg chen[223] thun mong[224] ma yin pa'i bsdus[225] tshul lo ||[226] [2.1] dang po la[227] bka' bsdu rim pa gsum las[228] | [2.1.1] dang po ni | dus ston pa mya ngan las 'das [A4r, B4v.4.6, C5r.3.4] pa'i phyi de lo[229] |[230] gnas rgyal po'i khab [rājagṛha] n.ya gro dha'i[231] [nyagrodha] phug tu |[232] sbyin bdag rgyal po ma[233] skyes sgras[234] [ajātaśatru] mdzad nas | tshogs pa dgra bcom[235] pa lnga brgyas[236] dbyar gnas mdzad de | kun

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[216] D 95; T 186

[217] D 301

[218] A sdus; B C bsdus; read bsdus*

[219] A mangs; B C mang; read mang*

[220] A B pas; C bas; read bas*

[221] A thuong = thun mong; B {mongs}

[222] B {theg pa thun mongs ba dang}

[223] A theen = theg chen

[224] B {mongs}

[225] B {theg chen thun mongs ma yin pa'i bsdus}

[226] A B C | ; after grammatical termination, read || throughout*

[227] A la | ; B C la; read la*

[228] B {bka' bsdu rim pa gsum las}

[229] B C lo de for de lo

[230] B om.

[231] B ta'i

[232] B C om.

[233] B ya, wear

[234] B C dgras

[235] A dgraom = dgra bcom

[236] B brgya

dga' bos [ānanda] mdo sde [sūtrapiṭaka] | nye ba 'khor [upāli] gyis[237] 'dul ba [vinaya] | 'od srungs chen pos [mahākāśyapa] mngon pa [abhidharma] rnams bsdus[238] shing | dgos pa[239] lha rnams kyis[240] 'phya ba bsal ba dang | bstan pa yun ring du gnas pa'i phyir du bka' bsdu dang po mdzad do ‖ [2.1.2] gnyis pa ni | dus ston pa[241] mya ngan las 'das nas lo brgya dang bcu na | gnas yangs pa can [vaiśālī] du | sbyin bdag chos rgyal mya ngan med [aśoka] kyis[242] mdzad de | tshogs pa dgra bcom pa[243] bdun brgya 'dus te | dgra bcom grags pa dang | thams cad 'dod la sogs pas[244] sde snod[245] gsum zhal 'don du mdzad de | dgos pa rung ba ma yin pa'i gzhi bcu bsal ba dang | bstan pa yun ring du gnas pa'i phyir bka' bsdu gnyis pa mdzad do ‖ [2.1.3] bsdu ba gsum[246] pa[247] lung na med pas mi mthun[248] pa mang yang yongs su grags pa ni | dus ston pa gshegs nas lo sum brgya na | gnas kha che'i yul gyi dgon pa kun pa na [kuvana] zhes par | sbyin bdag dza landha ra'i [jālandhara] rgyal po ka ni kas[249] [kaniṣka] byas te | tshogs pa dgra bcom pa lnga brgya | ba[250] su[251] mi tra[252] [vasumitra] la sogs pa'i[253] byang chub sems dpa' lnga brgya | so so skye bo'i paṇḍi ta khri drug stong 'dus

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[237] B gyi

[238] A bsdus supra 4v.3.2

[239] B {dgos pa}

[240] B kyi

[241] B {dus ston pa}

[242] B kyi

[243] A pa supra 4v.3.4

[244] A pas | ; B C pas; read pas*

[245] A sdeod = sde snod

[246] B {bsdu ba gsum}

[247] A pa | ; B C pa; read pa*

[248] A mithun = mi mthun

[249] C ṣkas

[250] B C wa

[251] C pu

[252] B ṭa

[253] B {la sogs pa'i}

nas | sdud[254] pa po purṇa[255] ka [pūrṇaka] la sogs pas sde snod gsum zhal 'don[256] du mdzad de | dgos pa sde pa[257] bco brgyad po thams cad kyi grub mtha' la brten[258] nas rnam grol gyi[259] 'bras bu[260] thob par | rgyal po kri[261] kri'i[262] [kṛkin] rmis[263] ltas lung bstan pa'i mdo[264] [svapnanirdeśa] la brten[265] nas sgrub[266] pa dang | bstan pa yun ring du gnas pa'i ched du bka' bsdu gsum pa mdzad do || de yang[267] sangs rgyas 'od srungs [kāśyapa] dzam[268] bu'i gling [jambudvīpa] na bzhugs pa'i tshe | rgyal po kri[269] kri'i[270] [kṛkin] rmi lam du ras yug gcig skyes bu stobs dang ldan pas bco brgyad du [A4v, B5r.5.1, C5v.4.1] byas te | thams cad kyang kha tshar ma nyams pa re rer gyur pa rmis pas | 'od srungs [kāśyapa] kyis[271] ma 'ongs[272] pa'i dus su shākya thub pa'i [śākyamuni] bstan pa la nyan thos [śrāvaka] sde pa bco brgyad du 'gyur ba ni | ras yug gcig dum bu bco brgyad du gyur pa'o || thams cad kyang kha tshar ma nyams pa ni sde pa de dag re re'i grub mtha' la

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[254] B bsdud

[255] B C purṇi

[256] A thon; B C 'don; read 'don*

[257] B {dgos pa sde pa}

[258] B rten

[259] B kyi

[260] A 'brasu = 'bras bu

[261] B {rgyal po kri}

[262] C kī

[263] B C rmis

[264] D 48; T 310

[265] B rten

[266] B C bsgrub

[267] B {de yang}

[268] B C 'dzam

[269] B {rgyal po kri}

[270] C kī

[271] B {'od srung kyi} for 'od srungs kyis

[272] B 'ong

brten[273] nas kyang rnam grol gyi 'bras bu thob par nus pa'o[274] zhes mdo las bshad do ‖ 'di dag gi khyad par la[275] rtsa ba'i sde[276] bzhi ni | phal chen pa [mahāsāṃghika] | thams cad yod par smra ba [sarvāstivāda] | gnas brtan pa [sthavira] | mang pos bkur ba [saṃmitīya] rnams[277] legs sbyar [saṃskṛtam] gyi skad dang | rang bzhin [prākṛtā] gyi skad dang | zur chag [apabhraṃśa] gi skad dang | pi sha tsi'i [paiśācī] skad du so sor gnas pa yin no ‖ de las gyes pa[278] bco brgyad ni[279] dul ba'i lhas[280] [vinītadeva] |

shar [pūrvaśaila] dang nub [aparaśaila] dang gangs ri [haimavata] dang ‖
'jig rten 'das par smra ba [lokottaravāda] dang ‖
rtag par smra ba'i sde pa [prajñaptivāda] rnams ‖
lnga tshan dgo 'dun phal chen pa [mahāsāṃghika] ‖
gzhi kun pa [mūlasarvāstivāda] dang 'od srungs sde[281] [kāśyapīya] ‖
sa srungs sde [mahīśāsaka] dang chos srungs sde [dharmaguptika] ‖
mang thos [bahuśrutīya] gos dmar [tāmraśatīya] slob ma [śrāvaka] dang ‖
rnam par phye ste smra ba'i sde [vibhajyavādīya] ‖
thams cad yod par smra ba [sarvāstivāda] yin ‖
rgyal byed tshal gnas [jetavanīya] 'jigs med gnas [abhayagirivāsīya] ‖
gtsug lag khang chen gnas brtan [mahāvihārasthavira] pa ‖
sa sgrogs ris [kaurukullaka] dang bsrung ba [āvantaka] pa ‖
gnas ma bu yi sde [vātsīputrīya] rnams ni ‖
kun gyi bkur ba [saṃmitīya] rnams la gsum ‖
yul don slob dpon bye brag gis ‖
tha dad rnams pa bco brgyad 'gyur ‖[282]

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[273] B rten

[274] A pa'o | ; B so; C pa'o; read pa'o*

[275] B {'di dag gi khyad par la |} for 'di...la; C la |

[276] B {rtsa ba'i sde}

[277] B {phal chen pa | thams cad yod par smra pa | gnas brtan pa | mang pos bkur ba rnams |} for phal chen pa...bkur ba rnams; C rnams |

[278] B {de las gyes pa}

[279] B C ni |

[280] D 4140

[281] C ste

[282] B C om. 'jig rten...gyur ‖

zhes[283] gsungs pa'i don | phal chen pa [mahāsāṃghika] la[284] | shar du gnas pa [pūrvaśaila] | nub tu[285] gnas pa [aparaśaila] | gangs rir gnas pa [haimavata] |[286] gsum ni yul gyis[287] phye ba yin la | 'jig rten[288] 'das par smra ba [lokottaravāda] | rtag[289] par smra ba [nityavāda] |[290] gnyis ni don gyis[291] phye ba'i sde pa ste lnga'o ‖ thams cad yod par smra ba'i [sarvāstivāda] sde pa la | [A5r, B5v.2.1, C6r.2.3] gzhi kun[292] yod par smra ba'i [mūlasarvāstivāda] sde dang | 'od srungs[293] kyi[294] sde [kāśyapīya] dang | sa srungs[295] sde [mahīśāsaka] dang | chos srungs kyi[296] sde [dharmaguptika] dang | mang du thos pa'i sde [bahuśrutīya] dang |[297] gos dmar can gyi sde [tāmraśatīya] dang | rnam par phye ste smra ba'i[298] sde [vibhajyavādīya] rnams[299] ni slob dbon gyis[300] phye zhing | 'phags pa gnas brtan pa [ārya-sthaviravadin] la | rgyal byed tshal du gnas pa [jetavanīya] | 'jigs med du gnas pa [abhayagirivāsin] | gtsug lag khang du gnas pa [vihāravāsin] gsum ste | gnas kyi sgo nas dbye[301] ba gsum mo ‖ mang pos bkur ba [saṃmitīya] la |

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[283] B C + sogs

[284] B {phal chen pa la}

[285] B du

[286] B C om.

[287] B gyi

[288] B C + las

[289] B C rtog

[290] B C om.

[291] B gyi

[292] A kun supra 5v.1.1

[293] B srung

[294] B gi

[295] B C ston + gyi

[296] B bsrung gi for srungs kyi

[297] B C + rnam par brlag pa'i sde |

[298] B C om. dang...smra ba'i

[299] B C lnga

[300] B gyi

[301] B C phye

sa sgrogs ris[302] [kaurukullaka] dang | bsrung ba pa [āvantaka] dang | gnas ma bu pa'i sde pa [vātsīputrīya] ste don gyi sgo nas phye ba gsum mo || [2.2] gnyis pa theg chen thun mong[303] ma yin pa'i bsdus tshul ni | rgyal po'i khab [rājagṛha] kyi lho phyogs[304] bi ma[305] la sam bha ba [vimalasvabhāva] zhes pa'i ri la | rgyal sras 'bum phrag bcu 'dus te | 'jam dpal[306] [mañjuśrī] gyis[307] mngon pa [abhidharma] | byams pas [maitreya] 'dul ba [vinaya] | phyag na rdo rjes [vajrapāṇi] mdo sde [sūtrapiṭaka] bsdus shes[308] grags te[309] | rtog ge 'bar ba[310] [madhyamakahṛdayavṛttitarkajvālā] las kyang | theg pa chen po sangs rgyas kyi gsung yin te | rtsa ba'i bsdud[311] par byed pa po kun du bzang po [samantabhadra] dang | 'jam dpal [mañjuśrī] dang | gsang ba'i bdag po [guhyapati] dang | byams pa [maitreya] la sogs pa rnams kyis bsdus pa'i phyir ro || bdag cag gi rtsa ba'i bsdud[312] par byed pa po nyan thos [śrāvaka] ni ma yin te | theg pa chen po'i gsung ni de dag gi yul ma yin pa'i phyir[313] zhes so[314] || theg pa chen po gsang sngags kyi sdud[315] pa po ni | rgyud rang rang gi zhu ba pos bsdus pa yang yod la | phal cher phyag na rdo rjes [vajrapāṇi] bsdus pa nyid do || de thams cad kyang dus kyis dbye na[316] 'khor lo rim pa gsum mam bzhi | rjod byed kyis dbye na[317] gsung rab yan lag[318] bcu gnyis sam[319] |[320] sde snod gsum |

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[302] B C rigs

[303] B mongs

[304] A phyogs | ; B C phyogs; read phyogs*

[305] A sa, wear; B C ma; read ma*

[306] A 'jaml = 'jam dpal

[307] B gyi

[308] B C zhes

[309] B C so

[310] D 3856

[311] C sdud

[312] C sdud

[313] B phyir |

[314] B ces 'byung ngo, C zhes 'byung ngo for zhes so

[315] A B bsdud; C sdud; read sdud*

[316] B {de thams cad kyang dus kyi dbye na} for de...na

[317] B {brjod byed kyi dbye na |} for rjod byed kyis dbye na; C na |

brjod bya[321] bslab pa rin po che gsum du[322] bstan pa'i chos thams cad 'dus par gsungs la | gsang sngags ni[323] shānti pas[324] [śāntipa] zab mo'i don bsdus te |[325] ston pa'i phyir mdo sde'o[326] [sūtrapiṭaka] zhes[327] dang | dpung [A5v, B6r.1.5, C6v.3.2] bzang[328] [subāhuparipṛcchā] las | gsang sngags mdo sde'i tshul du bshad kyis[329] nyon || ces[330] mdo sde'i sde snod du gsungs la | a bhayas[331] [abhayākaragupta] | sde snod gsum ka'i don cha ldan du ston pas[332] gsum ka'i char gtogs par bzhed do || de lta bu'i lung sde snod gsum 'chad nyan gyis[333] gtan la 'bebs shing | bslab pa rin po che gsum sgrub[334] pa nyams len gyis[335] rgyud smin par mdzad pa de la bstan pa 'dzin pa'i gang zag[336] ces[337] bya zhing | de ji srid gnas kyi bar bstan pa gnas pa[338] zhes bya'o || bstan pa'i gtad lugs kyang |

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[318] A ylag = yan lag

[319] A bcuisam = bcu gnyis sam; B C sam |

[320] B C om.

[321] B {brjod bya}

[322] B C du |

[323] B {gsang sngags ni |}; C ni |

[324] A pas | ; B C pas; read pas*

[325] B C om.

[326] A B sde'o | ; C sde'o; read sde'o*

[327] B ces

[328] D 805

[329] B kyi

[330] A zhes; B C ces; read ces*

[331] B bhyas; C abhyas for a bhayas

[332] C pas |

[333] B kyi

[334] B C bsgrub

[335] B gyi

[336] A gangzag; B {bstan pa 'dzin pa'i gang zag}

[337] B zhes

[338] B {bstan pa gnas pa}

thub pa'i dbang po [munīndra] 'od srungs [kāśyapa] kun dga' bo[339] [ānanda] ‖
sha na'i gos can [śānavāsika] nyer sbas [upagupta] dhi dhi ka [dhītika] |
nag po [kṛṣṇa] legs mthong [sudarśaṇa] blos mi 'bebs [buddhananda] la sog ‖

shes[340] pa ltar byon no ‖ 'di lung phran tshegs[341] [vinayakṣudrakavastu] las[342] gsungs pa | nyan thos [śrāvaka] pa'i lung yin kyang don la mi 'gal te | bstan pa'i rtsa ba so sor[343] thar pa [pratimokṣa] yin pas so ‖ de nas bstan pa 'phags pa klu sgrub [nāgārjuna] la gtad par bzhed do[344] ‖ [3] gsum pa bstan 'dzin shing rta'i srol 'byed byon pa'i tshul la gsum[345] | zab mo lta ba'i brgyud[346] pa klu sgrub [nāgārjuna] yab sras byon tshul |[347] rgya chen[348] spyod pa'i brgyud pa[349] thogs med [asaṅga] sku mched byon tshul[350] | nyams len byin brlabs[351] kyi brgyud pa byon tshul lo[352] ‖ [3.1] dang po ni[353] | bdag nyid chen po[354] 'phags pa klu sgrub [nāgārjuna] 'di |[355] sngon bskal pa[356] dpag tu med cing ches mang po'i[357] snga

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[339] B C thub dbang nye ba 'khor dang kun dga' bo for thub pa'i...kun dga' bo

[340] B C zhes + sogs gsungs

[341] D 6; T 1451

[342] B {di lung phran tshegs las}

[343] A B soo = so so; C sor; read sor*

[344] B C om. line

[345] B {tshul la gsum}

[346] B {zab mo lta ba'i brgyud}

[347] A tshul; B {byon tshul |}; C tshul | ; read tshul | *

[348] A rgyaen = rgya chen

[349] B {spyod pa'i brgyud pa} + {byams pa'i rjes 'brangs} for spyod pa'i brgyud pa; C + byams pa'i rjes 'brangs

[350] B {byon tshul}

[351] C rlabs

[352] B {nyams len byin rlabs kyi brgyud pa byon tshul lo} for nyams len...byon tshul lo

[353] B {dang po ni}

[354] B {bdag nyid chen po}

[355] A 'di; B {'di |}; C 'di | ; read 'di | *

[356] B C kalpa for bskal pa

[357] A yangs pa'i; B C mang po'i; read mang po'i*

rol du de bzhin gshegs pa sgra gcan zin [rāhula] las[358] dang por thugs bskyed par mdzad cing | de bzhin gshegs pa mar me mdzad kyis[359] kyang lung bstan par mdo[360] [dīpaṃkaravyākaraṇasūtra] las gsungs la | thub pa'i dbang po [munīndra] 'dis lung[361] bstan pa ni | lang kar gshegs pa[362] [laṅkāvatāra] las |

so so rang rig theg pa ni ‖ [A6r, B6r.8.2, C7r.3.3]
rtog ge pa yi spyod yul min ‖
mgon po 'das pa'i 'og tu ni ‖
'dzin par su 'gyur bshad du gsol ‖
bde gshegs mya ngan 'das pa'i 'og |
tshul rnams 'dzin par 'gyur ba de ‖
dus dag 'das nas 'byung ba ni ‖
blo gros chen po khyod shes byos ‖
lho phyogs be ta'i [vedalya] yul du ni ‖
dge slong dpal ldan cher grags pa ‖
de ming klu [nāga] zhes bod pa ste ‖
yod dang med pa'i phyogs 'jig pa ‖
nga yi theg pa 'jig rten du ‖
bla med[363] theg chen rab bshad nas ‖
rab tu dga' ba'i sa bsgrubs te[364] ‖
bde ba can [sukhāvatī] du de 'gro 'o[365] ‖

zhes dang | sprin chen po[366] [mahāmegha] las | kun dga' bo [ānanda] | li tsa byi[367] [licchavi] gzhon nu sems can thams cad kyis[368] mthong na dga' ba zhes

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[358] B C las |

[359] B kyi

[360] D 188

[361] B {'dis lung}

[362] D 107; T 670

[363] A blaed = bla med

[364] B C bsgrub ste for bsgrubs te

[365] C 'gro'o

[366] D 235; T 989

[367] C bī

[368] B kyi

bya ba[369] 'di ni | nga mya ngan las 'das nas lo bzhi brgya lon pa na | klu [nāga] zhes bya ba'i dge slong du gyur nas |[370] nga'i bstan pa rgyas par rab tu bstan te | mthar gyis[371] rab tu dang ba'i 'od ces bya ba'i 'jig rten gyi khams su de bzhin gshes pa ye shes 'byung gnas 'od [jñānākaraprabha] ces bya bar[372] 'gyur ro ||[373] zhes[374] dang | 'jam dpal rtsa rgyud[375] [mañjuśrīmūlatantra] sogs mdo rgyud du ma nas lung bstan pa'i bdag nyid chen po klu sgrub [nāgārjuna] de nyid ston pa mya ngan las 'das nas lo bzhi brgya na[376] lho phyogs be ta'i [vedalya] yul du bram ze rigs phun sum tshogs[377] pa zhig bu med pa la | rmi lam du[378] bram ze brgya la chos ston drangs na bu brnyed[379] ces[380] lung bstan no[381] || de ltar byas nas gsol ba btab pas | zla ba dgu na khye'u zhig[382] btsas te |[383] mtshan mkhan la[384] bstan pas | mtshan bzang mod kyis[385] 'on kyang zhag bdun gyi tshe las med zer | de la ci phan dris pas | bram ze brgya la chos ston drangs na zla ba bdun [A6v, B6v.7.1, C7v.3.5] dang | dge slong brgya la chos ston drangs na lo bdun thub | de[386] las thabs med zer | de ltar byas te lo bdun du nye ba na | bu'i ro mthong ba pha

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[369] A pa; B C ba; read ba*

[370] B C om.

[371] B gyi

[372] B ba

[373] C om.

[374] B ces

[375] D 543; T 1191

[376] B C na |

[377] A phuṃogs = phun sum tshogs

[378] B {rmi lam du}

[379] A C rnyed; B brnyed; read brnyed*

[380] A ches, wear; B + {lhas}; C + lhas

[381] B {lhas lung bstan no}

[382] B C gcig

[383] B C om.

[384] B {mtshan mkhan la}

[385] A kyi; B C kyis | ; read kyis*

[386] C da

mas ma bzod de |[387] g.yog dang bcas pa 'khyam du[388] btang ste[389] | rim gyis[390] song nas kha sarpa[391] ṇi'i[392] [khasarpaṇa] zhal bltas[393] | rim gyis[394] na[395] lendra'i[396] [nālandā] sgo drung du song ste | snyan dngags kyi rig byed bsgrags[397] pa | de na[398] bram ze sgra gcan 'dzin [rāhula] bzhugs pas gsan nas | nang du khrid de ji ltar gyur pa'i rgyu mtshan zhus pas | rab tu byung na thabs yod gsungs[399] te[400] | rab tu 'byung bar khas blangs nas |[401] tshe dpag med 'chi bdag 'joms pa'i dkyil 'khor du dbang bskur[402] te[403] gzungs 'don du bcug | khyad par lo bdun lon pa'i nub mo mtshan thog thag bton pas 'chi bdag gi 'jigs pa las grol | de nas lo brgyad lon pa dang | bram ze chen po de nyid la rab tu byung nas[404] rig pa'i gnas rnams dang | theg pa che chung thams cad la mkhas par sbyangs so ‖ phyis pha ma dang mjal[405] bas dga' bar gyur | de nas bram ze chen po de nyid la dpal gsang ba 'dus pa [guhyasamāja] la[406] sogs pa'i gsang sngags

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[387] B C om.

[388] C 'khyams su for 'khyam du

[389] A te; B C ste; read ste*

[390] B kyis

[391] C sar pā for sarpa

[392] B khar sa pa ṇa'i for kha sarpa ṇi'i

[393] B ltas

[394] B kyi

[395] C nā

[396] C len dra'i for lendra'i

[397] B sgrags

[398] A na supra 7r.2.5

[399] A sa supra 7r.4.2

[400] A ste; B C te; read te*

[401] A nas; B C nas | ; read nas | *

[402] A dbaṃur = dbang bskur

[403] B ste

[404] B byung | for byung nas; C nas |

[405] A sjal, wear; B C mjal; read mjal*

[406] B {bram ze chen po de nyid la dpal gsang ba 'dus pa la}

kyi chos[407] zhus pas | des kyang dkyil 'khor du bcug |[408] dbang bskur | rgyud bshad | zhal nas snyan du brgyud pa'i gdams pa dang[409] rjes su bstan pa ma lus pa gnang ngo ‖ de nyid la mkhan po zhus te[410] bsnyen par rdzogs pa mdzad | mtshan dge slong dpal ldan zhes grags | de'i tshe mkhan pos[411] lo bcu gnyis[412] mu ge 'ong bas | gtsug lag khang nyam[413] dmas par gzigs nas | dge 'dun gyi zhal ta[414] bar dge slong dpal ldan bskos te |[415] mkhan po dpal gyi ri [śrīparvata] la[416] spyod pa la gshegs pa'i mtshan bram ze chen po sa ra ha [saraha] zhes grags so [A7r, B7r.6.2, C8r.4.1] ‖ der slob dpon[417] gyi[418] thugs dgongs la gser 'gyur gyi rtsi byas nas[419] dkon mchog dang[420] dge 'dun gyi zhabs tog bya'o snyam du dgongs te | slob dpon bha li pa[421] [bhalipa] zhes bya ba la gser 'gyur gyi gdams ngag zhus | gling bar nas gser 'gyur gyi rdzas rnams blangs nas gser 'gyur byas pas ma grub pa dang | chang 'tshong ma zhig gi[422] skya ba gser du 'dug pa mthong nas | de la zhus pas gser 'gyur grub ste[423] zangs rnams gser du bsgyur[424] | mu ge ma byung

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[407] A chos supra 7r.6.1

[408] A bcug supra 7r.6.2; B C bcug | ; read bcug |*

[409] B C dang |

[410] B C te |

[411] B {mkhan pos}

[412] B C + su

[413] B C nyams

[414] B C lta

[415] A te; B C te | ; read te | *

[416] C ill.

[417] B {slob dpon}

[418] B gyis

[419] B nas |

[420] B dang |

[421] B C ba

[422] C gis

[423] B grub de | for grub ste; C ste |

[424] B C 'gyur

ba'i[425] sa nas 'bru mang po drangs te |[426] dge 'dun gyi gdugs tshod sbyar | de'i tshe yul phyogs kyi mi stobs med rnams shi | stobs chen rnams yul[427] gzhan du dengs te yul stongs[428] par gyur pa paṇḍi ta[429] rnams kyis rig nas |[430] khyed kyis[431] dge 'dun la ma zhus par gser 'gyur byas | dge 'dun log 'tsho la bkod 'dug pas gnas nas phyung la gtsug lag khang dang | mchod rten bye ba gyis shig[432] ces bsgo'o ‖ de'i tshe dge slong bde byed [śaṅkara] ces[433] bya bas rigs pa'i rgyan[434] [nyāyālaṃkāra] zhes pa'i[435] gzhung[436] 'bum phrag bcu gnyis pa byas nas thams cad sun[437] 'byin pa la | de'i gnyen por chos sde snod mang po gsungs nas | lta ba log pa rnams[438] sun phyung ngo ‖ der byis pa gnyis chos nyan du 'ongs[439] pa'i[440] tshe |[441] dri zhim pos 'khor[442] kun du khyab par gyur cing | song ba na dri med par gyur pa dang | de gnyis la rgyu mtshan dris pas | nged klu'i rgyal po 'jog po'i bu yin | mi yul du 'gro ba la tsan dan[443] gor[444] shirsha'i[445]

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[425] B pa'i

[426] B C om.

[427] B C om.

[428] B stong

[429] B om. paṇḍi ta

[430] A nas; B C nas | ; read nas | *

[431] B kyi

[432] A shig supra 7v.6.2

[433] B {dge slong bde byed ces}

[434] C ill.

[435] B C zhes bya ba'i for zhes pa'i

[436] B C om.

[437] C ill.

[438] A rnams supra 7v.6.3

[439] B C 'ong

[440] C ba'i

[441] A tshe; B C tshe | ; read tshe | *

[442] C + yug

[443] C tsandan for tsan dan

[444] C go

[śirīṣa] bsrung ba byas pa yin zer ro ‖ der tsan dan[446] de la sgrol ma'i [tārā] sku[447] cig bzhengs na phan yon che bar dgongs nas | tsan dan[448] de blang[449] du yod dam byas pas [A7v, B7v.5.2, C8v.4.2] | yab la dri'i[450] zer nas dris pas | slob dpon klu'i [nāga] yul du 'byon na 'bul zer bas | zhal gyis[451] bzhes nas klu'i yul du byon | klu'i khab sgo na bzhugs pa dang | klu'i rgyal po na re[452] | dug gis[453] mi tshugs na nang du byon zer bas byon | klu'i rgyal po 'khor dang[454] bcas pa la chos bstan | bsod snyoms bzhes so ‖ de'i tshe klu rnams kyis[455] bzhugs par zhus pas |[456] nga mchod rten bye[457] ba bzhengs pa'i[458] 'dam tshol ba dang | 'bum gdan 'dren du 'ongs[459] kyis[460] bsdad mi[461] khom | phyis 'ong ba srid gsungs te[462] | 'dam mang po dang | 'bum dang | yi ge nyung ngu yang[463] gdan drangs te | 'bum gyi zhabs nas bag tsam klus ma bskur zhes grag go | de nas 'dam des 'dzambu'i[464] gling

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[445] B C shirṣa'i for shirsha'i

[446] C tsandan for tsan dan

[447] C ill.

[448] C tsandan for tsan dan

[449] B blangs

[450] B dri yis, C dri yi for dri'i

[451] B gyi

[452] B {klu'i rgyal po na re}

[453] B gi

[454] B {klu'i rgyal po 'khor dang}

[455] B kyi

[456] A zhu pas; B zhus pa dang |; C zhu pas | ; read zhu pas | *

[457] C ill.

[458] B om.

[459] B 'ong

[460] B C kyis |

[461] C ma

[462] B ste

[463] B mang

[464] B C 'dzam bu'i for 'dzambu'i

[jambudvīpa] du mchod rten bye ba la[465] sogs pa bzhengs | klu rnams kyis grogs byas te phal cher grub la | 'ga' zhig klu'i yul du mi 'gro ba'i phyir ma byas[466] te | de nas klu sgrub [nāgārjuna] ces[467] mtshan du grags so ‖[468] nā gārdzu na'i [nāgārjuna] nā ga ni klu ste | chos dbyings su skyes pa rtag chad gnyis kyi mtha' la mi gnas pa | gsung rab rin po che'i bang mdzod la mnga' brnyes pa[469] |[470] sreg[471] cing gsal ba'i lta ba dang ldan pas klu'o ‖ ardzu[472] na ni srid sgrub[473] ste | chos kyi rgyal srid skyong ba dang | nyon mongs[474] pa'i dgra tshogs 'dul bas srid sgrub ste[475] |[476] klu sgrub [nāgārjuna] bo[477] ‖ tshig gsal[478] [prasannapadā] du |

gang zhig mtha' gnyis gnas la gnas gsal zhing ‖
rdzogs sangs rgyas blo rgya mtsho skye ba brnyes ‖
dam chos mdzod kyi zab mo nyid ji ltar ‖
rjes su rtogs bzhin[479] thugs rjes ston par mdzad ‖
gang gi lta ba'i me dag gis ‖
da dung phas rgol gzhung[480] lugs kyi[481] ‖

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[465] B {mchod rten bye ba la}

[466] B C + zer

[467] B zhes

[468] B C + klu sgrub kyi skad dod

[469] B C + bdag med rtogs pa'i ye shes kyis grub mtha' ngan pa'i bud shing

[470] B C om.

[471] B C bsreg

[472] B ar dzu for ardzu

[473] B bsgrub

[474] A nyoongs = nyon mongs

[475] B bsgrub te for sgrub ste

[476] B C om.

[477] B {klu sgrub bo}; C po

[478] A tshigsal; D 3860

[479] B shing

[480] A gzhung infra 8r.8.4

[481] B gyi

bud shing dang ni 'jig rten gyi[482] ‖
yid kyi [A8r, B8r.5.3, C9r.5.3] mun rnams 'joms par mdzad ‖
gang gi gnyis med ye shes gsung mda'i tshogs ‖
lha dang bcas pa'i gdul bya'i 'jig rten la ‖
khams gsum dag tu rgyal thabs legs mdzad pas ‖
srid pa'i dgra sde ma lus 'joms mdzad pa ‖
klu sgrub [nāgārjuna] de la phyag 'tshal nas ni de'i ‖

zhes gsungs[483] so ‖ de nas li kha ra shing 'phel [puṇḍravardhana] du yang gser 'gyur byas te |[484] sbyin pa rgya chen po mdzad | de'i tshe bram ze rgan rgon gnyis la[485] gser mang po gnang bas[486] dad de[487] | rgan pos[488] nye gnas byas | chos bstan pas |[489] slob dpon klu'i byang chub [nāgabodhi] ces mchog brnyes par gyur to ‖ de nas shar phyogs ṭa we sa [taveṣa] dang | yul ra dhar[490] [raḍa] yang byon nas lha khang mang po bzhengs | de nas seng ldeng gi nags[491] dri ldan gyi 'dabs su byon nas | dril bu lta bu'i brag gser du bsgyur bar rtsom[492] pa'i tshe | ma he[493] 'tsho ba'i byis pa gcig[494] nags kyi nang du phyin pa na | de la rgan mo gcig snang ba na re[495] | khyod kyis[496] btsun pa ma gi tsho'i nang na klu sgrub [nāgārjuna] bya ba yod kyi |[497] de la khyod rang gi ma rgan mo na re |[498] re

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[482] B gyis

[483] A zhesungso; B C zhes gsungs so; read zhes gsungs so*

[484] B C om.

[485] B {bram ze rgan rgon gnyis la}

[486] B pas

[487] B ste

[488] B {rgan pos}

[489] B C om.

[490] C ḍar

[491] B nags |

[492] A brtsom; B C rtsom; read rtsom*

[493] B {ma he}

[494] B C cig

[495] B {rgan mo gcig snang ba na re}

[496] B C kyi

[497] A kyis; B C kyis | ; read kyis | *

shig[499] 'dir shog gyis dang zer | phyin pas[500] gang yin ngo ma shes | slar log 'ongs pas |[501] ta la'i lo ma bzung[502] nas kha ta[503] byed ba de[504] yin | chos gos kyi rgyab na yi ge a gcig kyang yod gsungs[505] | der de la de skad byas pas | klu sgrub [nāgārjuna] kyis[506] byon pa'i tshe | der[507] sgrol ma [tārā] lha lnga[508] zhal gzigs | de'i zhal nas | khyod kyis[509] gser 'gyur gyis[510] sems can gyi don byas pa yang bzang ste | de bas kyang mchog bsgrubs[511] na sems can gyi[512] don chen po de las 'byung bas[513] | dpal gyi ri [śrīparvata] la sgrub[514] pa gyis shig gsungs[515] te[516] mi snang bar[517] gyur | der de'i sgrub thabs kyang mdzad do || de nas sgra mi snyan [kuru] du gshegs [A8v, B8v.4.3, C9v.5.4] pa'i lam du grong khyer[518] sa la ma na

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[498] A re; B C re | ; read re |*

[499] C zhig

[500] C pas |

[501] A pas; B C pas | ; read pas | *

[502] A gzung; B C bzung; read bzung*

[503] B C lta

[504] B {de}

[505] A gsung; B C gsungs; read gsungs*

[506] B kyi

[507] A de; B C der; read der*

[508] A lngar; B C lnga; read lnga*

[509] C kyi

[510] B gyi

[511] B bsgrub

[512] A sems can (seṃn) gyi infra 8v8.1

[513] C pas

[514] B bsgrub

[515] A gsung; B C gsungs; read gsungs*

[516] A ste; B C te; read te*

[517] B par

[518] A gronger = grong khyer

[salamana] na[519] byis pa gcig[520] dzi[521] ta ka'i [jetaka] lag bris las |[522] rgyal por lung bstan te[523] sgra mi snyan [kuru] du[524] byon | na bza' shing la bkal nas khrus mdzad pas | gos de gzhan gyis khyer ba la | nga'i yin byas pas nga bdag can zer nas gtad skad | der sgra mi snyan [kuru] pa'i don byas te byon | dpal[525] gyi ri [śrīparvata] la gshegs par dgongs nas |[526] bram ze chen po'i drung du phyag rten la[527] bdud rtsi bum pa gang khyer nas byon pa'i lam du sngar lung bstan pa'i byis pa de[528] rgyal po bde spyod bzang po [uḍayānabhadra] zhes par gyur te | des bdag gi mchod gnas su ma mtha'ang[529] lo gsum bzhugs par[530] zhu zer nas |[531] gtong[532] du ma nyan te[533] lo gsum bzhugs nas rgyal po yab yum[534] gyi[535] don mdzad | de nas dpal gyi ri [śrīparvata] la byon | bram ze chen po la bdud rtsi'i bum pa phul bas | khyed bdud rtsi la dga' na |[536] ngas rgya mtsho 'di yang bdud rtsir bsgyur bar bya'o gsungs[537] nas | skad cig gis rgya mtsho yang bdud rtsir

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[519] B {grong skyer sa la ma na na}

[520] B cig

[521] B 'dzi

[522] A las; B C las | ; read las | *

[523] A C te | ; B te; read te*

[524] C rgyal por...du ill.

[525] B dbal

[526] B C om.

[527] A la | ; B C la; read la*

[528] B C de |

[529] B C mtha'

[530] B C pa

[531] B C om.

[532] B btong

[533] A te | ; B C te; read te*

[534] A yabuṃ = yab yum

[535] B kyi

[536] B C om.

[537] A gsung; B C gsungs; read gsungs*

byas so ‖ de nas slob dpon yab sras dpal gyi ri [śrīparvata] la[538] sgrub[539] pa mdzad pas | slob dpon gyis[540] bden pa[541] mngon sum du gzigs |[542] tshad ma'i skyes bur gyur nas | dzambu'i[543] gling [jambudvīpa] du seng ge'i sgra lan gsum du bsgrags te | zab pa lta ba'i gzhung | rgya che ba spyod pa'i gzhung | nyams su len pa man ngag gi gzhung dang gsum mdzad | zab pa lta ba'i gzhung la | mtha' bral gyi lta ba gtso bor rigs pas gtan la 'bebs pa rtsa ba shes rab[544] [prajñāmūla] la sogs pa rigs pa'i tshogs drug | lung dang don ston par byed pa sku gsum la bstod pa[545] [kāyatrayastotra] la sogs pa bstod pa'i tshogs | lung rigs cha mnyam gyis gtan la 'bebs pa rin chen phreng ba[546] [ratnāvalī] la sogs pa gtam gyi tshogs mdzad do ‖ rgya che ba spyod pa'i gzhung la | byang chub sems dpa'i spyod pa lung gi sgo nas ston pa mdo kun las btus pa[547] [sūtrasamuccaya] sogs dang | [A9R] rigs pa'i sgo nas ston pa theg chen blo sbyong sogs dang | gzhan yang bshes pa'i springs[548] yig[549] [suhṛllekha] dang | shes rab brgya pa[550] [prajñāśataka] sogs mang du mdzad do ‖ nyams su len pa man ngag gi gzhung la | dpal gsang ba 'dus pa'i sgrub[551] thabs mdor byas la sogs pa skyed rdzogs kyi gzhung mang du mdzad cing | gzhan yang rig gnas thams cad la bstan bcos re yang mdzad | lo drug brgya bzhugs nas bstan pa ches cher gsal bar mdzad do ‖ lang kar gshegs pa [laṅkāvatāra] las | rab tu dga' ba'i sa brnyes par gsungs | rnga bo che'i mdo[552]

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[538] B {dpal gyi ri la}

[539] B bsgrub

[540] B {slob dpon gyi} for slob dpon gyis

[541] B ill.

[542] B C om.

[543] B 'dzam bu'i, C dzambū'i for dzambu'i

[544] D 3824; T 1564

[545] D 1123; T 1678

[546] D 4158; T 1656

[547] D 3934; T 1635

[548] A *spring*; read *springs**

[549] D 4182; T 1672

[550] D 4328/4501

[551] A bsgrub; read sgrub*

[552] D 222; T 270

[mahābherīsūtra] las | sa bdun pa bar bshad cing | sgron gsal[553] [pradīpoddyotana] las | sngags kyi lam la brten nas | sku tshe de la rdo rje 'chang [vajradhara] gi go 'phang mngon du mdzad par bshad pa rnams don la mi 'gal te | rdo rje 'chang [vajradhara] brnyes pa ni longs sku'i dbang du mdzad la | sku lus kyi bkod pa du ma bstan te | gcig bde ba can [sukhāvatī] du byon pa dang | gcig byams pa'i [maitreya] drung du mdo sde'i don shin du phra ba rnams dri bar mdzad pa dang | ma 'ongs pa na ye shes 'byung gnas 'od [jñānākaraprabha] ces par 'tshang rgya bar gsung pa rnams ni sprul pa'i sku'i mdzad pa'i dbang du gsungs so ‖[554] bdag nyid chen po klu sgrub [nāgārjuna] la slob ma'i mchog[555] ārya[556] de wa[557] [āryadeva] zhes grags pa | 'jam dpal rtsa rgyud [mañjuśrīmūlatantra] las lung bstan pa de nyid | sngon ston pa'i spyan sngar 'khor gyi nang nas byang chub sems dpa' lag na padmo [vajrapāṇi] zhes pas mu stegs 'dul[558] bar smon lam btab cing | ston pas kyang[559] rjes su gnang ba de nyid[560] | sing gha[561] la'i [siṃhala] rgyal po'i me tog gi ldum rar padmo'i sbubs las 'khrungs pas | rgyal po'i sras su bzung[562] ba | klu sgrub [nāgārjuna] kyi spyan sngar rab tu byung ste | rig gnas mtha' dag la mkhas par gyur pa des | ma gol[563] zhes pa lha dbang phyug [īśvara] gis [A9v, B9r.5.3, C10v.1.4] mngal[564] skyes thams cad kyis[565] mi thub par byin gyis brlabs[566] pa brtul[567] nas | phyis nang pa la zhugs

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[553] D 1785

[554] B C rigs tshogs | bstod tshogs | gtam tshogs sogs dang | mdo kun las btus | shes rab brgya pa | {gsang ba 'dus pa'i sgrub} (C gsang ba 'dus pa'i sgrub) thabs mdor byas | bskyed rdzogs kyi gzhung du ma | gzhan yang rigs (C rig) gnas thams cad la bstan bcos re re yang mdzad | lo drug brgya bzhugs nas bstan pa ches cher gsal bar mdzad do | for zab pa lta ba'i...dbang du gsungs so ‖

[555] B {slob ma'i mchog |}; C mchog

[556] B arya

[557] B C ba

[558] A 'bul; B C 'dul; read 'dul*

[559] A kyang supra 9v.8.3

[560] B C om.

[561] B sing ga, C singa for sing gha

[562] A gzung; B C bzung; read bzung*

[563] B {ma gol}

[564] B {lha dbang phyug gi mngal} for lha... mngal

[565] B kyi

nas slob dpon dpa' bo [śūra] zhes pa dang | slob dpon sangs rgyas bskyangs[568] [buddhapālita] shes[569] pa mchog brnyes pa dang |[570] slob dpon legs ldan 'byed [bhavya] ces pa sku lus de nyid kyis spyan ras gzigs [avalokiteśvara] kyi zhing khams su gshegs par grags pa dang | sngar bshad pa'i[571] slob dpon nā ga bo dhi [nāgabodhi] zhes[572] pa[573] rig pa 'dzin pa'i sa thob nas | lho phyogs dpal gyi ri[574] [śrīparvata] la da lta'ang bzhugs te[575] |[576] skal bar ldan pa[577] rnams la[578] dngos su byin gyis brlabs[579] pa sogs mchog thun mong[580] gi dngos grub brnyes pa'i slob ma bsam gyis[581] mi khyab pa byon pa'i nang nas |[582] 'phags pa'i dgongs pa gsal bar mdzad pa'i mchog[583] dpal ldan zla ba grags pa [candrakīrti] ni |[584] yul rgya gar lho phyogs sa ma na[585] [samana] zhes pa'i[586] grong sa mantar[587] [mandāra] |

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[566] B byinlabs = byin gyis brlabs

[567] B C btul

[568] B rkyang

[569] B ces; C zhes

[570] A dang; B C dang | ; read dang | *

[571] B C om. sngar bshad pa'i

[572] B ces

[573] B C om.

[574] B {lho phyogs dpal gyi ri}

[575] B C nas

[576] B C om.

[577] A ba; B C pa; read pa*

[578] B C om.

[579] A rlob; B rlobs; C brlabs; read brlabs*

[580] B mongs

[581] B gyi

[582] B C om.

[583] B + go | ; C mchog |

[584] C om.

[585] B {ni yul rgya gar lho phyogs sa ma ṇa} for ni | yul rgya gar lho phyogs sa ma na; C ṇa

yab bram ze[588] gri[589] ri | yum zla ba'i sgron ma [candradīpa] gnyis la sras med[590] pa |[591] lha dbang phyug chen po[592] [maheśvara] la gsol ba btab pas | khye'u mtshan dang ldan pa[593] rme ba'i ga sha[594] can cig 'khrungs | mtshan mkhan la bstan pas[595] |

'di ming zla ba grags pa [candrakīrti] ste ||
stong nyid ting 'dzin smra bar byed ||

ces dang | de nas dbang phyug chen po [maheśvara] la[596] dris[597] pas |

'di ming zla ba grags pa [candrakīrti] ste ||
'di ni nga yi[598] rigs 'das nas ||
sgra gcan 'dzin [rāhula] nas bdun 'das pa'i ||
mkhan po zla ba'i mgon po [somanātha] la ||
na[599] lendra [nālandā] yi[600] gtsug lag khang ||
rab byung dge slong chen por 'gyur ||
stong nyid ting 'dzin smra bar byed ||
sangs rgyas bstan pa 'di yis bskyong[601] ||

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[586] B pa'i |

[587] B C man tar for mantar

[588] C za, wear

[589] B C 'gri

[590] C mid, wear

[591] A pa; B C pa | ; read pa | *

[592] B {lha dbang phyug (dbamyug) chen po}

[593] C pa |

[594] B C shal

[595] B {mtshan mkhan la bstan pas}

[596] B {dbang phyug chen po la}

[597] C dras, wear

[598] B nga'i for nga yi

[599] C nā

[600] A lentra'i; B len tra'i; C lendra yi; read lendra yi*

[601] B C skyong

zhes[602] lung bstan pas | yum gyi bsam pa la[603] | pha'i rigs mi 'dzin pa'i bu ma skyes pa dang 'dra zer nas | mkhan po zla ba'i mgon po [somanātha] la phul | rab tu byung ste[604] mdo rgyud kyi tshig don la sbyangs | klu sgrub [nāgārjuna] yab sras kyi gsung rab la brten[605] nas mkhas pa chen por gyur | skye ba lnga brgyar 'phags pa [A10r, B9v.5.2, C11r.2.2] 'jam dpal [mañjuśrī] gyis[606] byin gyis brlabs shing | dngos por 'dzin pa bzlog pa'i phyir |[607] ri mor bris pa'i ba la 'o ma 'jos te | dge 'dun gyi 'tsho ba sbyar zhing | rdo'i ka ba la phyag mi 'thog pa[608] | du[609] ruṣka'i[610] [turuṣka] dmag byung ba'i[611] tshe |[612] rdo'i seng ge bskul nas[613] dmag bzlog ste[614] | nam mkha' nas lhas[615] |

dpal ldan zla ba grags pa [candrakīrti] yis ‖
stobs ldan rdo yi[616] seng ge bskul ‖
du[617] ruṣka [turuṣka] yi[618] dmag tshogs[619] bzlog |
shi rmas[620] med pa ngo mtshar che ‖

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[602] B ces

[603] B {yum gyi bsam pa la}

[604] B C ste |

[605] B rten

[606] B gyi

[607] B C om.

[608] B thog pa dang; C thogs pa dang for 'thog pa

[609] C tu

[610] B ru ka'i for ruṣka'i

[611] B pa'i

[612] A tshe; B C tshe | ; read tshe | *

[613] B C bas

[614] B te

[615] B {nas lhas}

[616] B rdo'i for rdo yi

[617] C tu

[618] B ru kha'i for ruṣka yi

[619] A tshogs supra 10v.2.5

[620] C smas

zhes bstod pa des | rtsa she'i [prajñāmūla] 'grel pa tshigs gsal [prasannapadā] | gsang 'dus [guhyasamāja] 'grel pa sgron gsal[621] [pradīpoddyotana] te |[622] gsal ba rnam gnyis su grags pa dang | 'jug pa rtsa[623] [madhyamakāvatāra] 'grel[624] [madhyamakāvatārabhāṣya] la sogs pa'i bstan bcos mang du mdzad cing | bshad sgrub[625] kyi bstan pa rgyas par mdzad nas lo bzhi brgya'i bar du bzhugs so ‖ slob dpon 'di 'phags pa klu sgrub[626] [nāgārjuna] dngos kyi slob ma yin min la[627] mkhas pa chen po kha cig[628] | jo bos | klu sgrub [nāgārjuna] slob ma zla grags [candrakīrti] yin | zhes pa'i don[629] chos kyi brgyud pa 'dzin pa'i mchog la dgongs kyis[630] | dper na dbang phyug sde [īśvarasena] bar na yod kyang |[631] phyogs glang [diṅnāga] chos grags [dharmakīrti] shes[632] grangs[633] pa[634] dang 'dra zhes gsungs[635] mod[636] | bka' brgyud[637] 'di pa'i lugs kyi dngos slob tu bzhed de[638] | sgron gsal [pradīpoddyotana] las kyang |

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[621] A g.yas, wear; read gsal*

[622] B C om.

[623] D 3861

[624] D 3862

[625] B bsgrub

[626] B C + kyi

[627] B {slob ma yin min la |} + {bstan pa'i bdag po} rje btsun sa skya pa {rnams |}; C + bstan pa'i bdag po rje btsun sa skya pa rnams |

[628] B C om. mkhas pa chen po kha cig

[629] B C + klu sgrub kyi dgongs pa skong ba'am |

[630] A kyi; B C kyis; read kyis*

[631] A kyang; B C kyang | ; read kyang | *

[632] B ces; C zhes

[633] B C bgrangs

[634] C ba

[635] A sung; B C gsungs; read gsungs*

[636] B C shing

[637] B {bka' gdams brgyud pa}; C bka' gdams brgyud pa for bka' brgyud

[638] B do

sangs rgyas kun gyi rim gnyis gnas kyis rgyas btab de ni klu sgrub [nāgārjuna] las rnyed pa ‖ khyab bdag dpal ldan rdo rje sems dpar [vajrasattva] brgyud de zla ba grags pas [candrakīrti] rim bzhin bshad ‖

ces tshig zin 'byung ba dang | gzhan yang gsung sgros mang du 'byung ngo[639] ‖ de la slob dpon tsandra go mi [candragomi] la sogs[640] pa slob ma[641] mang du byon pa las[642] | sras kyi thu bo[643] rig pa'i khu byug [vidyākokila] che ba ni |[644] bram ze'i rigs las rab tu byung zhing | gzhon nu'i dus nas zla ba grags pa'i [candrakīrti] spyan sngar mkhas par sbyangs nas grub pa brnyes te | sangs rgyas kyi bstan pa gsal bar mdzad cing [A10v, B10r.4.1, C11v.2.2] | lo sum brgya'i bar du bzhugs so ‖ de'i slob ma[645] rig pa'i khu byug [vidyākokila] chung ba ni | thog mar mtshan nyid[646] theg pa la mkhas par sbyangs | klu sgrub[647] [nāgārjuna] yab sras kyi dgongs pa thugs su chud de |[648] rdo rje theg pa'i lam la brten[649] nas mchog gi dngos grub brnyes so ‖ bla ma kha cig[650] 'di ri nag po'i khong seng[651] na bzhugs pa'i bla ma a ba dhū ti pa[652] [avadhūtipa] dang don gcig[653] gsungs[654] la | zab mo lta ba'i brgyud pa[655] de dag gi yon tan rdzogs par[656] a ti sha[657] la

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[639] B C om. sgron gsal...'byung ngo |

[640] B dbon...sogs ill.

[641] B {sogs pa slob ma}

[642] A pas, wear; B C las; read las*

[643] B {sras kyi thu bo}

[644] B C om.

[645] B {de'i slob ma}

[646] A mtshid = mtshan nyid

[647] B sgrub |

[648] B C om.

[649] B rten

[650] B {bla ma kha cig |}; C cig |

[651] C gseng

[652] A C ba dhū tī; B wa dhu ti; read ba dhū ti*

[653] B cig

[654] A gsung; B C gsungs; read gsungs*

[655] B pa |

mnga' ba yin no ‖ shing rta'i srol 'byed gnyis pa[658] | [3.2] rgya chen spyod pa'i brgyud pa[659] thogs med [asaṅga] sku mched byon tshul ni[660] | mdo dgongs 'grel[661] gyi 'grel chen[662] [saṃdhinirmocanabhāṣya] du lung[663] drangs par |

nga ni mya ngan 'das 'og tu ‖
lo ni dgu brgya lon pa na ‖

zhes[664] dang | 'jam dpal rtsa rgyud [mañjuśrīmūlatantra] las |

thogs med [asaṅga] ces bya'i dge slong ni ‖
de ni bstan bcos[665] don la mkhas ‖
mdo sde nges don drang ba'i don ‖
rnam pa mang po rab tu 'byed ‖
'jig rten rig pa[666] ston bdag nyid ‖
gzhung 'byed ngang tshul can du 'gyur ‖
de yis[667] rig pa grub[668] pa ni ‖
sa la'i [sāla] pho nya lo[669] zhes brjod ‖
de yi sngags kyi[670] mthu yis ni ‖

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[656] B C + ni dpal ldan

[657] B C + nyid

[658] A om.; B {pa}; C pa; read pa*

[659] A pa supra 11r.4.4; B {shing rta'i srol 'byed gnyis pa rgya chen spyod pa'i brgyud pa byams pa'i rjes 'brangs}; C shing rta'i srol 'byed gnyis pa rgya chen spyod pa'i brgyud pa byams pa'i rjes 'brangs for shing rta'i...brgyud pa

[660] B {tshul ni}

[661] B ill.; D 106

[662] D 4033

[663] B lungs

[664] B ces

[665] B C bstan bcos de ni for de ni bstan bcos

[666] C ill.

[667] B yi; C ill.

[668] C ill.

[669] C ill.

[670] B C ni

blo ni bzang po skye bar 'gyur ‖
bstan pa yun ring[671] gnas bya'i phyir ‖
mdo yi de nyid don bsdud[672] byed ‖
lo ni brgya dang lnga bcur[673] 'tsho ‖
de lus zhig nas lha yul 'gro ‖
'khor ba rnams su 'khor ba na ‖
yun ring bde ba rjes myong nas ‖
bdag nyid chen po mthar gyis[674] te[675] ‖
byang chub thob par[676] 'gyur ba yin ‖

zhes[677] lung bstan te | de yang chos mngon pa [abhidharma] la dgra lan[678] gsum byung ba'i tshe | bram ze mo gsal[679] ba'i tshul khrims[680] [prakāśaśīlā] shes[681] pas | rgyal po'i rigs[682] thogs med [asaṅga] dang | bram ze'i rigs[683] dbyig gnyen [vasubandhu] gnyis lus las bskrun te | cher skyes pa'i tshe |[684] pha'i las gang yin dris pas | ma na re[685] | khyod[686] de'i phyir ma skyed[687] kyis[688] [A11r, B10v.3.6, C12r.3.5]

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[671] B rings

[672] C sdud

[673] B C bcu

[674] B gyi

[675] B C de

[676] B pa

[677] B C ces

[678] A lan supra 11r.7.5

[679] A sal, wear; B {gsal}; C gsal; read gsal*

[680] B {bram ze mo} gsal {ba'i tshul khrims}

[681] B C zhes

[682] B {rgyal po'i rigs}

[683] B {bram ze'i rigs}

[684] A tshe; B C tshe | ; read tshe | *

[685] B {ma na re} supra 10v.4.3

[686] B C khyed

[687] B bskyed

[688] A kyi; B C kyis; read kyis*

blo sbyang[689] gyis la bstan pa dar bar gyis shig gsungs pas | rab tu byung ste | gcen gyis[690] ri bya rkang gi phug tu rje btsun byams pa [maitreya] lo bcu gnyis kyi bar du bsgrubs[691] pas |[692] zhal mngon sum du bstan nas khyod ci 'dod gsungs[693] pa[694] la[695] | theg pa chen po'i chos dar bar 'dod zhus te | byams pa'i[696] [maitreya] chos gos kyi grwa[697] la 'jus nas dga' ldan[698] [tuṣita] du byon | lha'i dro skad tsam du bzhugs nas |[699] yum gyi mdo la sogs pa theg chen gyi mdo sde mang du gsan | de dag gi don ston pa'i bstan bcos brtsom[700] par zhus pas | byams chos[701] lnga mdzad | de nas thogs med[702] [asaṅga] kyis[703] dzambu'i[704] gling [jambudvīpa] du byon nas byams chos lnga yi ger btab | mdo'i dgongs 'grel pa sde lnga | sdom rnam pa gnyis | de nyid rnam nges [tattvaviniścaya] dang | rgyud bla'i 'grel pa[705] [uttaratantravyākhyā] dang | dgongs 'grel gyi 'grel chen [saṃdhinirmocanabhāṣya] sogs bstan bcos mang du brtsams te bstan pa ches gsal bar mdzad cing |[706] sa gsum pa'i rtogs[707] pa brnyes so ‖ gcung[708] dbyig

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[689] B sbyangs

[690] B {gcen gyis}

[691] B bsgrub

[692] B C om.

[693] A gsung; B C gsungs; read gsungs*

[694] A ba; B C om.; read pa*

[695] B C pas for ba la

[696] B {byams pa'i}

[697] B C gra

[698] B {dga' ldan}

[699] B C om.

[700] B C rtsom

[701] B {byams chos}

[702] B {thogs med}

[703] B kyi

[704] B C 'dzam bu'i for dzambu'i

[705] D 4025; T 1611

[706] C om.

[707] B rtog

gnyen [vasubandhu] gyis[709] kha che slob dpon 'dul bzang [vinayabhadra] gi drung du byon | mngon pa sde bdun dang[710] | dgra bcom[711] pa nyer sbas[712] [upagupta] kyis[713] mdzad pa'i bye brag[714] tu bshad pa [vibhāṣā] gzhung 'bum phrag gcig yod pa gsan pas tshegs med par mkhyen nas[715] rgya gar du byon |[716] gcen la[717] theg chen gyi chos mang du gsan | 'bel[718] gtam mdzad pas[719] gcung spobs[720] pa shin du[721] myur | gcen[722] cung zad bul ba'i lan bzang po byung | de'i rgyu ci yin zhus pas | khyod skye ba[723] lnga brgyar paṇḍi tar gyur pas skyes[724] stobs kyi shes rab che ba yin | nga de lta bu min pas[725] yi dam zhig la dris shing lan 'debs pa yin gsungs[726] | de bdag la ston par zhus pas | rje btsun[727] la zhu yi gsungs te[728] zhus pas | kho so so skye bo yin zhing | dang po theg chen la skur

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[708] B {gcung}

[709] B gyi

[710] B om.

[711] A dgraoṃ = dgra bcom

[712] B {dgra bcom pa nyer sbas}

[713] B kyi

[714] A byeg = bye brag

[715] B C nas |

[716] C om.

[717] B {rgya gar du byon gcen la} for rgya gar...la

[718] B 'brel

[719] B C pas |

[720] B {gcung spob} for gcung spobs

[721] B C tu

[722] B {gcen}

[723] A pa; B C ba; read ba*

[724] A skye; B C skyes; read skyes*

[725] B C pas |

[726] A gsung; B C gsungs; read gsungs*

[727] A rjetsun = rje btsun

[728] A gsung ste; B C gsungs te | ; read gsungs te*

pa[729] btab[730] pas sgrib pa byang[731] ba'i phyir du |[732] theg chen gyi mdo 'grel mang du brtsoms[733] [A11v, B11r.3.3, C12v.4.1] | gtsug tor rnam rgyal [uṣṇīṣavijayā] thon |[734] phyi ma la mjal[735] gsungs pas[736] | gcen la[737] lhag par dad de[738] | rje btsun[739] gyi gsung bsgrub pa dang | 'bum sde go dgu'i tshig don thugs la mnga' bas | bka' dang po'i[740] dgongs pa 'grel ba mdzod rtsa 'grel | bar pa sems tsam du 'grel ba[741] yum gyi gzhung 'grel | tha ma[742] nges don du bshad pa rab tu byed[743] pa sde brgyad dang | gzhan yang sa bcu pa'i mdo la sogs pa'i 'grel pa mang du brtsams te[744] bstan pa[745] gsal bar mdzad do || de'i[746] slob ma rang bas[747] mkhas par grags pa bzhi byon te[748] | mngon pa[749] rang bas[750] mkhas pa slob dpon blo brtan

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[729] B ba

[730] B gtab

[731] A sbyang; B C byang; read byang*

[732] B C om.

[733] B rtsoms; C brtsams

[734] B C om.

[735] B 'jal

[736] A gsung bas; B C gsungs pas; read gsungs pas*

[737] B {gcen la}

[738] B te

[739] B {rje btsun}

[740] B {bka' dang po'i}

[741] B C pa

[742] B {tha ma}

[743] B C 'byed

[744] B ste

[745] B bstan pa supra 11r.6.4

[746] C de dag gi for de'i

[747] B C las

[748] B {byon te}; A ste; C te; read te*

[749] A ba; B C pa; read pa*

[750] B C las

[sthiramati] | phar phyin rang bas[751] mkhas pa 'phags pa rnam grol sde [vimuktisena] | tshad ma rang bas[752] mkhas pa slob dpon phyogs kyi glang po [diṅnāga] | 'dul ba rang bas[753] mkhas pa bram ze'i btsun pa yon tan 'od [guṇaprabha] dang bzhi'o[754] || de la slob dpon blo gros brtan pa[755] [sthiramati] nas | de'i slob ma gang ba spel[756] des ku sā[757] li[758] che ba | ku sā[759] li chung ba |[760] a ti sha la brgyud[761] pa yang 'dug mod[762] rgya chen spyod pa'i bshad sgrub[763] kyi man ngag rdzogs par mnga' ba 'phags pa rnam grol sde [vimuktisena] ni | sa dang po rab tu dga' ba'i rtogs pa brnyes | sangs rgyas la[764] chos dngos su gsan | mngon rtogs rgyan gyi 'grel pa |[765] [abhisamayālaṃkaravārttika] nyi khri snang ba [pañcaviṃśatikāsāhasrikālokā] la sogs pa mdzad do || de'i slob ma btsun pa rnam grol sde [vimuktisena] ni | rig pa'i gnas mtha' dag la mkhas pa | sangs rgyas la[766] chos gsan cing | theg pa chen po sbyor lam gyi rtogs pa brnyes so || de'i slob ma mchog gi sde [varasena] | de'i slob ma dul ba'i sde [vinayasena] | de'i slob ma grags pa'i dpal dang[767] | mkhan po rnam snang mdzad[768]

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[751] B C las

[752] B C las

[753] B C las

[754] B {dang bzhi'o}

[755] B {blo gros brtan pa}

[756] B {gang pa spel |} for gang ba spel

[757] C sa

[758] B {ku sa li} for ku sā li

[759] B C sa

[760] B + des dpal ldan; C + de nas dpal ldan

[761] B C + do |

[762] A mod supra 12r.5.3-4; B C om. pa yang 'dug mod

[763] B bsgrub

[764] C las

[765] A pa; B C pa | ; read pa | *

[766] C las

[767] B ill.

[768] B {rnam snang mdzad}

[vairocana] | mkhan chen zhi ba 'tsho[769] [śāntarakṣita] gsum don gcig[770] mtshan gyi rnam grangs yin gsungs[771] | 'di za hor rgyal po'i[772] sras su sku 'khrungs | yod smra'i sde las[773] rab tu byung zhing |[774] rig gnas la mkhas par [A12r, B11v.3.2, C13r.5.1] sbyangs | rje btsun 'jam dbyangs[775] [mañjughoṣa] kyis[776] rjes su bzung[777] ste | lo dgu brgya dang go dgu bzhugs lar grags la | gangs can gyi ljongs 'dir[778] yang bka' drin mchog tu[779] che ba de'i sku tshe'i stod kyi slob ma slob dpon seng ge bzang po[780] [haribhadra] | smad kyi slob ma ka ma la shī[781] las[782] [kamalaśīla] | slob dpon seng ge bzang po [haribhadra] ni |[783] rgyal rigs las rab tu[784] byung ste |[785] phyi nang gi grub mtha' thams cad la mkhas pa | khyad par[786] yum gyi don la ring du goms pa zhig byung ba[787] des |[788] rang gi mkhan po[789] rnam snang

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[769] B mtsho

[770] B cig

[771] A gsung; B C gsungs; read gsungs*

[772] B {'di za hor rgyal po'i}

[773] B C la

[774] B C om.

[775] B {rje btsun 'jaṃ dbyangs}

[776] B kyi

[777] A gzung; B C bzung; read bzung*

[778] C 'dar

[779] B du

[780] B C + sogs dang

[781] B ill.

[782] B C la + sogs yin pa las

[783] B om.

[784] A tu supra 12v.2.4

[785] B C om.

[786] B C + du

[787] B C + las |

[788] B C om.

[789] B {mkhan po}

mdzad bzang po [vairocanabhadra] la byams[790] pa'i [maitreya] sgrub[791] thabs zhus nas bsgrubs[792] pas | rmi lam du dge slong gur gum gyi mdog can spyod lam mdzes pa zhig rmis te | shar phyogs kha sarpa[793] ṇir [khasarpaṇa] song zhig ces lung bstan | sang der song nas zhag gsum du smyung[794] gnas byas te rmi lam brtags pas | tho rangs[795] rmi lam du o tanta[796] pu ri bi ha ra'i[797] [odantapurī vihāra] gandho la'i[798] [gandhola] steng gi nam mkha' la sprin phung 'thug po zhig gi gseb[799] na |[800] lha'i bu[801] lus stod sprin gyi gseb[802] nas phyung nas mchod rdzas sna tshogs kyis[803] mchod pa mthong ste |[804] ci byed dris pas | rje btsun byams pa [maitreya] brgyad stong pa gsungs pa la[805] mchod pa byed pa[806] yin zer te ring du bltas pas | rje btsun zhal gser[807] mdog can[808] spyi gtsug mchod rten gyis spras pa | phyag g.yas chos[809] 'chad kyi phyag rgya[810] mdzad pa tsam

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[790] B {la byams}

[791] A bsgrub; B C sgrub; read sgrub*

[792] B bsgrub

[793] B kharsa pa; C kha sar pā for kha sarpa

[794] A bsmyung; B C smyung; read smyung*

[795] B rang

[796] C tyanta

[797] C ri'i

[798] B {o tyanta pu ri bi ha ri'i gan to la'i} for o tanta...la'i

[799] A zhigiseb = zhig gi gseb; B seb

[800] B C om.

[801] B C bu |

[802] B seb

[803] B kyi

[804] B C om.

[805] A gsung ba la; B C gsungs pa la; read gsungs pa la*

[806] A ba; B C pa; read pa*

[807] B C + gyi

[808] A can | ; B C can; read can*

[809] B om.

zhig mthong nas phyag dang mchod pa byas te | nyid kyi bstan bcos la ding[811] sang 'grel pa mang du mchis na gang[812] gi rjes su 'jug par bgyi[813] zhes zhus pas | thams cad kyi gzhung legs par rtogs la 'thad pa bsdus te | khyod kyis[814] phyogs gcig tu[815] rtsoms[816] shig ces gnang ba thob po || sad[817] de mchod pa byas nas bstan bcos brtsom[818] pa'i sbyin bdag btsal ba'i phyir |[819] shar nas nub tu byon[820] pa[821] dang | rgyal po sa skyong [mahīpāla] [A12v, B12r.3.3, C13v.5.3] zhes pa[822] yum la lhag par dad pa zhig byung ste | phyogs kun du yum 'chad pa tshol ba la zhugs pa na | de'i tshe yum 'chad pa la slob dpon seng ge bzang po [haribhadra] mkhas par thos pas |[823] spyan 'dren du gtang[824] ba'i[825] pho nya dang lam du[826] 'phrad pa[827] las 'phros te |[828] rgyal po sa skyong[829] [mahīpāla] gi lo rgyus[830] ni |

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[810] A phyargya = phyag rgya

[811] B deng

[812] B + gis gang; C + dang gang

[813] B bgyi |

[814] B kyi

[815] B du

[816] A brtsom; B C rtsoms; read rtsoms*

[817] B C sang

[818] B rtsom; C brtsam

[819] C om.

[820] A byon | ; B C byon; read byon*

[821] A ba; B C pa; read pa*

[822] B zhes bya ba for zhes pa

[823] B C om.

[824] C btang

[825] B btang pa'i for gtang ba'i

[826] A du supra 13r.3.1

[827] B C do | + de

[828] B C om.

[829] A bskyong; B C skyong; read skyong*

[830] A brgyus; B C rgyus; read rgyus*

sngon rgya gar shar phyogs seng ldeng gi nags su shing gi lha zhig yod pa dang | yul de'i phyugs rdzi dus las 'das pas[831] chung ma phyugs 'tshor song ba gnyis kyi bu gau pā la[832] [gaupāla] zhes pa la | phas nor bu rin po che byin[833] pas de'i yon tan[834] gyis[835] sa thams cad la kha lo bsgyur ba zhig byung ste |[836] des na[837] lendra[838] [nālandā] brtsigs so | de'i btsun mo dbang chung bas | rgyal po dbang du bya ba'i phyir |[839] slob dpon bram ze zhig la[840] rig pa zhus pas | des ri bo gangs can la[841] sman blangs te rgya btab nas |[842] bran mo la bskur bas |[843] de[844] stegs[845] 'dred de[846] lhung[847] ba chus khyer te[848] rim gyis[849] rgya mtshor zhugs pa | klu'i rgyal pos[850] blangs te zos pas |[851] klu'i rgyal po rgya mtsho skyong[852]

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[831] B pas |

[832] B {gau pā la}

[833] B sbyin

[834] B phan yon for yon tan

[835] B gyis | ; C ill.

[836] C om.

[837] C nā

[838] B {na lendra}

[839] B C om.

[840] B {slob dpon (sloon) bram ze zhig la}

[841] B C las

[842] A nas; B C nas | ; read nas | *

[843] B C om.

[844] B + sa; C des + sa

[845] B btegs + las; C + las

[846] B te

[847] B C btung

[848] A ste; B C te; read te*

[849] B rims kyi for rim gyis

[850] B {klu'i rgyal pos}

[851] C om.

[852] B {klu'i rgyal po rgya mtsho skyong}

dbang du gyur nas btsun mo dang 'phrad pas[853] sras dpal ldan chos skyong bltams so ‖ des lha khang gzhan las khyad par 'phags pa zhig brtsig[854] par 'dod nas ltas mkhan[855] la dris pas | dge sbyong dang bram ze'i ras la sdong bu byas te | rgyal po dang tshong dpon gyi khyim nas mar blangs shing | dka' thub pa'i lha gnas nas kong[856] bu blangs te mar me spar ba |[857] yi dam gyi mdun du bzhag[858] ste gsol ba btab na | chos skyong gi sprul pas kong[859] bu skyur bar 'gyur bas | der rtsigs[860] shig zer nas de ltar byas pas[861] | bya rog zhig byung nas kong[862] bu mtshor skyur bas yi chad pa na |[863] mtshan mo klu'i rgyal po sbrul mgo lnga pa byung ste | nga khyod[864] kyi [A13r, B12v.2.5, C14r.6.2] pha yin pas mtsho skams[865] la rtsig[866] tu[867] gzhug go | zhag bdun bdun na mchod pa chen po gyis[868] shig zer te[869] de bzhin byas pas |[870] zhag nyer gcig na mtsho bskams te[871] | o tanta[872] pu[873]

---

[853] A B pas | ; C pas; read pas*

[854] C brtsigs

[855] B {bltas mkhan} for ltas mkhan

[856] A skong; B C kong; read kong*

[857] A ba; B C ba | ; read ba | *

[858] A gzhag; B C bzhag; read bzhag*

[859] A skong; B C kong; read kong*

[860] A B brtsigs; C rtsigs; read rtsigs*

[861] A de ltar byas pas de ltar byas pas; B C de ltar byas pas; read de ltar byas pas*

[862] A skong; B C kong; read kong*

[863] C om.

[864] B C khyed

[865] A C bskams; B skams; read skams*

[866] B C brtsig

[867] B du

[868] B bgyis

[869] B C te |

[870] B C om.

[871] B skams for bskams te

[872] C tyanta

ri'i [odantapurī] gtsug lag khang bzhengs so[874] ‖ rgyal po de la sras | rgyal po dang | paṇḍi ta dang[875] | grub thob dang | sdig spyod kyi rgyal po dang bzhi las[876] | tha ma nor gyis brel dogs nas nor bu byin no[877] ‖ de'i sras de ba pā la[878] [devapāla] zhes pa byung | de'i sras rgyal po sa skyong [mahīpāla] yin te | des gong du bshad pa ltar |[879] slob dpon seng ge bzang po [haribhadra] spyan[880] drangs te sbyin bdag mdzad nas | 'phags pa'i 'grel pa dang mthun par nyi khri le'u brgyad ma[881] dang | brgyad stong pa [aṣṭasāhasrikā] dang sbyar ba |[882] brgyad stong 'grel chen[883] dang | yum gsum[884] char gyi rgyan[885] du bsgrub[886] pa[887] 'grel pa don gsal [vivṛti] dang | gzhan yang sdud[888] [sañcaya] 'grel rtogs par sla ba [subodhinī] dang | sher phyin bsgom pa la 'jug pa [prajñāpāramitābhāvanāvatāra] la sogs pa mdzad de |[889] bstan pa ches gsal bar mdzad do ‖ de'i slob ma ku sā[890] li che ba yin la | ku sā[891] li ni bod skad du dge

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[873] C pū

[874] B {o tyanta pu ri'i gtsug lag khang bzhengs so} for o tanta...so

[875] B ta'ang for ta dang

[876] B {sdig spyod kyi rgyal po dang bzhi las} for sdig...las

[877] B C om. line

[878] B {sras de ba pā la}

[879] A ltar; B C ltar | ; read ltar | *

[880] C ill.

[881] C om.

[882] B C om.

[883] D 3791

[884] C sum

[885] B brgyan

[886] B C gyur

[887] B pa |

[888] B C bsdud

[889] B C om.

[890] B C sa

[891] B C sa

ba can zhes[892] te[893] | mtshan dngos ni[894] che ba la rin chen bzang po | chung ba la rin chen mdo zer | che ba ni rigs bram ze yin la |[895] lung gi yon tan rig pa'i gnas mtha' dag la mkhas pa | 'jam dpal dbyangs [mañjuśrī] la chos dngos su gsan pas |[896] rtogs[897] pa'i yon tan phun sum tshogs pa dang ldan zhing[898] | lam yig las | sangs rgyas mya ngan las 'das nas bstan pa 'od srungs[899] [kāśyapa] chen po la gtad | des kun dga' bo [ānanda] la | des gcig nas gcig tu[900] brgyud pa'i man ngag mnga' ba ku sā[901] li che ba yin | gsang ba 'dus pa [guhyasamāja] la brten[902] nas phyag rgya chen po'i dngos grub thob pa'i man ngag slob dpon klu sgrub [nāgārjuna] nas brgyud pa | sangs rgyas ye shes zhabs [buddhajñānapāda] nas brgyud pa | indra bhū ti[903] [indrabhūti] [A13v, B13r.2.2, C14v.6.3] nas brgyud pa | paṇḍi ta mgrin pa gsum pa nas brgyud pa'i man ngag rdzogs par mnga' ba yang[904] ku sā[905] li che ba yin | 'phags pa thogs med [asaṅga] kyis[906] byams pa [maitreya] mnyes par byas pa las byung ba | rgya chen spyod pa'i brgyud pa'i chos ma lus par mnga' ba yang[907] ku sā[908] li che ba yin no ||[909] zhes gsungs[910] so[911] || de'i slob

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[892] B C ces + pa

[893] B C ste

[894] B {mtshan dngos ni |} ; C mtshan dngos ni | for mtshan dngos ni

[895] C om.

[896] A pas; B C pas | ; read pas | *

[897] A rtags, wear; B C rtogs; read rtogs*

[898] A cing; B C zhing; read zhing*

[899] B srung

[900] B du

[901] B C sa

[902] B rten

[903] B bo dhi for bhū ti

[904] B C yang |

[905] B C sa

[906] B kyi

[907] B C yang |

[908] B C sa

[909] C om.

ma[912] ku sā[913] li chung ba yin te | byams pa [maitreya] kho na khyad par du bsgoms[914] pas byams pa'i rnal 'byor[915] pa [mitrayogin] zhes par yang grags la | bla ma 'di la ku sā[916] li che ba'i[917] yon tan ma lus pa mnga' bas | gser gling pa'i [suvarṇadvīpa] yang bla ma yin la | bla ma 'dis[918] byams snying rje byang chub kyi sems dgyer sgom[919] rdo rje'i glu'i don yun ring du bsgoms[920] shing[921] zhal 'don[922] du[923] mdzad pas | re zhig na chu bo gangā'i[924] [gaṅgā] 'gram du bcom ldan 'das byams pa [maitreya] lha'i rgyal po'i cha byad du byon nas chos gsungs so | ku sā[925] li chung ba'i yon tan rdzogs par mnga' ba dpal ldan a ti sha[926] yin yang | bla ma gser gling pa [suvarṇadvīpa] bsten pa las 'phros te |[927] de'i lo rgyus[928] ni | gser gling[929] [suvarṇadvīpa] zhes pa gling bzhi gling phran

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[910] A sungs; C gsungs; read gsungs*

[911] B ces gsungs so for zhes sungs so

[912] B {slob ma}

[913] B C sa

[914] B bsgom

[915] B {byams pa'i rnal 'byor (rnor)}

[916] B {sa}; C sa

[917] B {bla ma 'di la ku sa li che ba'i} for bla ma 'di la ku sā li che ba'i

[918] B {bla ma 'dis}

[919] B C bsgom

[920] B C bsgom

[921] B C zhing

[922] A thon; B C 'don; read 'don*

[923] B C om.

[924] B ganga'i

[925] B C sa

[926] B C sha'i + bla ma'i gtso bor gyur pa 'gran zla dang bral ba'i (C pa'i) bla ma gser gling pa yin la |

[927] B C om. yin yang...phros te |

[928] A brgyus; B C rgyus; read rgyus*

[929] B {gser gling}

brgyad gang du yang ma gtogs pa | dzambu[930] gling [jambudvīpa] dang nye ba | rin po che sna tshogs yod pa'i gling de la gser gling zhes zer | der res nang pa'i bstan pa[931] | res phyi pa'i[932] bstan pa 'byung ba las | de dus phyi pa'i bstan pa[933] yod[934] |[935] gling de'i rgyal po'i sras[936] rgyal bu si na [sina] zhes par 'khrungs ma thag dkon mchog gsum[937] la skyabs 'gro mdzad pas | mu stegs byed rnams[938] kyi blo la ma ran kyang | rgyal po'i sras su song bas ci yang byed ma nus | rgyal bu[939] lo drug bdun lon dus nags gseb[940] tu[941] byon pas | thub pa'i gser[942] sku mtho gang tsam zhig brnyed[943] pa |[944] de la phyag mchod 'ba' zhig mdzad pas |[945] thub pa [muni] dngos su byon te |[946] gser gling pa'i [suvarṇadvīpa] dbu la phyag gis[947] byugs | sku lus [A14r, B13v.1.4, C15v.1.2] 'od kyis[948] khyab par mdzad de | gling de sngar bas bdun 'gyur gyis[949] lo legs pa | nad nyung[950] ba sogs bkra shis par gyur

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[930] B 'dzam bu; C dzambū for dzambu

[931] B {nang pa'i bstan pa}

[932] B {res phyi pa'i}

[933] A bstan pa supra 14r.7.3; B {phyi pa'i bstan pa}

[934] B C + pa la

[935] B C om.

[936] B C sras |

[937] B C om.

[938] A rnams supra 14r.7.2

[939] B {rgyal bu}

[940] B seb

[941] B du

[942] A gser | ; B C gser; read gser*

[943] A C rnyed; B brnyed; read brnyed*

[944] A pa; B C pa | ; read pa | *

[945] B om.

[946] A te; B C te | ; read te | *

[947] A B gi; C gis; read gis*

[948] B kyi

[949] B gyi

pas gser gling [suvarṇadvīpa] pa thams cad sangs rgyas kyi bstan pa la dad de | rgyal bu 'di rgya gar du chos slob tu gtang[951] na legs zer bas | rgyal bu dgyes te |[952] thog mar rdo rje gdan [vajrāsana] ston pa mngon par[953] byang chub pa'i gnas yin pas der byon |[954] srin po mchod pa byed pa dang dus[955] 'dzom ste | gang zag yon tan can rnams kyang 'du ba las | slob dpon ma hā shrī ratna[956] [mahāśrīratna] zhes pa mchog gi dngos grub brnyes pa zhig[957] byon pa la | dam pa gzhan las kyang de la lhag par dad de zhag bdun 'grogs nas[958] slob dpon mi snang bar gyur | der gnas thams cad du btsal kyang ma brnyed[959] de | rgyal bu rang gi yul du 'gro snyam pa la |[960] mdun du bu mo gnyis glu len te |

gnyen 'dun mdza' bshes[961] mang po dang ||
yul dang khang khyim nor chen dang ||
zas skom gos kyi longs spyod pa ||
mya ngan skye bar 'gyur ba ste ||
chos dang ring du 'gyur ba yin ||
nor ma rnyed kyi tshong pa dag |
yul du stong par ldog pa 'dra ||

zer bas nges par nga la zer snyam tsa na mi snang ngo || der rgyal bu dgyes te[962] chos skyong ma zhig[963] yin pa[964] la[965] 'dri sa med kyang | long yod kyis snyam

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[950] C ill.

[951] B du btang for tu gtang; C btang

[952] B C om.

[953] A bar; B C par; read par*

[954] B C om.

[955] A dus supra A14v.3.3

[956] A ratnā; B ill.; C ratna; read ratna*

[957] B C + der

[958] B C nas |

[959] A C rnyed; B brnyed; read brnyed*

[960] B C om.

[961] B 'dza' shes for mdza' bshes

[962] C ta, wear

[963] B C cig

[964] B C par + 'dug pa la da (C de) yal bas

ste | lo bdun rgya gar du bzhugs nas bla ma[966] mang po la[967] chos gsan | rigs[968] pa bslabs[969] |[970] mkhas par gyur[971] | rdo rje gdan [vajrāsana] du rgyal bu[972] mchod pa byed cing | chos skyong ma de[973] dang 'phrad na snyam pa na | rgan mo gcig na[974] re |

skam sar chu ni drangs pa bzhin ||
nyin dang mtshan mo 'das pa yis[975] ||
mi rnams tshe ni zad par byed ||
rmongs pa long yod ma zer cig[976] |

zer nas[977] mi snang ngo || der rgyal bus[978] slob dpon ma hā shrī ratna[979] [mahāśrīratna] 'ba' zhig yid la byas pas | rgyal bu'i rmi lam du slob dpon byon te [A14v, B14r.1.4, C16r.1.7] | rgyal srid ni dman pa'o | dam pa ma yin pa'o[980] | dam pa las ring du byed pa'o | khyod kyis[981] chos kyi rgyal srid 'dzin nus sam[982] |[983] zhes lan

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[965] B C om.

[966] C du...bla ma ill.

[967] B {bla ma mang po la}

[968] B C rig

[969] C bslab

[970] B C om.

[971] B C + te

[972] B {rdo rje gdan du rgyal bus} for rdo rje gdan du rgyal bu

[973] C da, wear

[974] B {mo gcig na}

[975] B C yi

[976] C zhig

[977] B C bas

[978] B {der rgyal bus |}; C bus |

[979] B mahā shrī ratna for ma hā shrī ratnā; C ratna; read ratna*

[980] B C no

[981] B kyi

[982] C om.

[983] B C om.

gsum gsungs[984] | rgyal bus kyang nus so zhes lan gsum khas blangs pa na gnyid sad[985] de | slob dpon[986] dngos su bzhugs nas byin gyis brlabs[987] te | sangs rgyas kyi bka'i gdams[988] pa rnams gnang | khyad par du byang chub kyi sems la brten[989] pa'i chos mang du gsungs | chos thams cad kyi gnas lugs thugs su chud[990] de |[991] mtshan[992] chos kyi grags par [dharmakīrti] btags so || de nas gser gling [suvarṇadvīpa] du byon te[993] mu stegs pa rnams chos kyis[994] tshar bcad | sangs rgyas kyi bstan pa la bkod[995] | chos dang zang zing gi dpal 'byor rgyas par mdzad de[996] lo brgya dang lnga bcu bzhugs |[997] mdor na chos kyi grags pas [dharmakīrti] dzam[998] gling[999] [jambudvīpa] khyab pas | mtshan don dang ldan pa yin[1000] gsungs[1001] | de la slob ma'i mchog[1002] paṇḍi ta chen po bzhi ni | shānti pa [śāntipa] | jo bo rje | dznyā na shrī mi tra [jñānaśrīmitra] | ratna[1003] kīrti

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[984] A gsung; B C gsungs; B + pa las; C + pa la; read gsungs*

[985] B gsad

[986] B {slob dpon}

[987] B byinilabs = byin gyis brlabs

[988] B C bka' dang gdams for bka'i gdams

[989] B rten

[990] B tshud

[991] B C om.

[992] B {mtshan}

[993] B C te |

[994] B kyi

[995] B C + do

[996] B de |

[997] B om.

[998] B C 'dzam

[999] C glang, wear

[1000] B + zhes {bka' gdams pa'i bla ma rnams} ; C + zhes bka' gdams pa'i bla ma rnams

[1001] A gsung; B C gsungs; read gsungs*

[1002] B C mchog |

[1003] A B ratnā; C ratna; read ratna*

[ratnakīrti] rnams las[1004] yon tan rdzogs par mnga' ba[1005] ni[1006] jo bo[1007] yin te | thog mar mjal ba'i tshul[1008] | gser gling pa [suvarṇadvīpa] de nyid |[1009] sangs rgyas pa thams cad kyi gtsug gi nor bu | khyad par byams snying rje las brtsams te chos ston pa gcig[1010] yod[1011] zer ba'i snyan pa jo bos[1012] gsan pas | sku tshe dpag tu med pa'i bla mar mkhyen nas[1013] mtshan thos pa tsam gyis dad gus dpag tu[1014] med pa 'khrungs | brtson pa chen pos paṇḍi ta sa'i snying po [kṣitigarbha] la sogs pa'i 'khor mang po dang bcas te | nor bu len pa'i tshong pa dang 'grogs nas rdzings[1015] chen po bcas te byon pa la | dbang phyug [īśvara] la sogs pas bar chad[1016] brtsams te | dung dang 'o ma la sogs pa'i mtsho du mar rlung gis ded kyang gnod pa med cing[1017] | gshin rje gshed [yamāntaka] kyi skur sprul nas[1018] btul ba dang | gser gling [suvarṇadvīpa] du yang dzambu[1019] gling[1020] [jambudvīpa] nas paṇḍi ta chen po gcig[1021] byon[1022] pa'i grags pa byung

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[1004] C las |

[1005] C ill.

[1006] B {paṇḍi ta chen po bzhi ni | shanti pa | jo bo rje | dznyā na shri mi tra | ratna kirti rnams las | yon tan rdzogs par mnga' ba ni |} for paṇḍi ta...mnga' ba ni

[1007] B C + rje

[1008] B {thog mar mjal ba'i tshul ni} for thog...tshul; C + ni

[1009] B C om.

[1010] B cig; C zhig

[1011] B C + pa 'dug

[1012] B {jo bos}

[1013] B C nas |

[1014] B C tshad for dpag tu

[1015] A rdzings; A gzings supra 15r.8.2; B C gzings

[1016] B C gcod

[1017] B C + rlung dmar g.yo ba dang | thog 'bebs (C 'bab) pa dang | chu srin nya mid la sogs pa gdug rtsub can mang po'i (C pos) gnod par brtsams kyang | de dag gi (C gis) gnod pa bya bar ma nus shing | for dung... cing

[1018] B {gshin rje gshed kyi skur sprul nas}

[1019] C dzambū

[1020] B 'dzam bu bling for dzambu gling

[1021] B {paṇḍi ta chen po gcig}; C zhig

bas | dge 'dun rnams kyis[1023] bsu ba mdzad tshul[1024] [A15r, B14v.2.3, C16v.3.3] rnam thar chos kyi 'byung gnas su gsal lo || de nas bla ma dang[1025] mjal bas[1026] gcig la gcig[1027] ngo mkhyen par gyur te | jo bo'i dbu la phyag bzhag[1028] nas shis pa mang po brjod | bla ma'i zhal nas |[1029] khyod byams snying rje byang chub kyi sems la slob nus sam | 'dir lo bcu gnyis sdod[1030] khom mam gsungs[1031] pa[1032] la | jo bos zhal gyis[1033] bzhes pas mnyes te | bstan pa'i bdag por mnga' gsol ba'i rten 'brel[1034] yin gsungs[1035] nas sngar brnyed[1036] pa'i ston[1037] pa'i gser sku yang gnang | de nas lo bcu gnyis su dbu sngas sbrel te theg pa chen po'i chos mtha' dag[1038] gsan | shing rta chen po'i srol[1039] rgya chen[1040] spyod pa'i brgyud[1041] kyi yon tan thams cad rdzogs par mdzad pas[1042] |[1043] bla ma rnams[1044] kyi nang nas[1045] bka'

[1022] B C 'byon

[1023] B kyi

[1024] B C + sogs

[1025] B {bla ma dang}

[1026] B C + sngar 'dris kyi mi bzhin

[1027] B C + gi

[1028] A gzhag; B C bzhag; read bzhag*

[1029] B C om.

[1030] B bsdod

[1031] A gsung; B C gsungs; read gsungs*

[1032] A B ba; C pa; read pa*

[1033] B gyi

[1034] A rterel = rten 'brel

[1035] A gsung; B C gsungs; read gsungs*

[1036] A C rnyed; B brnyed; read brnyed*

[1037] A ston supra 15v.4.1

[1038] A mthag = mtha' dag

[1039] B C srol |

[1040] A rgyaen = rgya chen

[1041] B C rgyud

[1042] B C nas

drin mchog tu 'dzin par[1046] mdzad do ‖ dbu ma'i lta ba'i gnad rnams ni[1047] gser gling pa [suvarṇadvīpa] la[1048] yar bstan[1049] cing | gsang sngags kyi chos rnams gsan res mdzad ces rnam thar las 'byung zhing | gzhan yang bka' gdams kyi[1050] rnam thar la |[1051] dkon mchog gi mchod pa phun sum tshogs pa'i[1052] srol yang |[1053] bla ma gser gling pa'i [suvarṇadvīpa] phyag srol yin gsungs[1054] | rgyas par gzhan du blta'o ‖ [3.3] brgyud pa gsum pa nyams len byin rlabs[1055] kyi brgyud pa | theg pa chen po[1056] gsang sngags la |[1057] chos khungs btsun par rtogs pa'i phyir | rgyud gsungs tshul nas brgyud pa zam ma chad par[1058] gong ma rnams kyang 'dod[1059] pa ring brgyud[1060] dang[1061] | he ru ka [heruka] dang |[1062] ye shes kyi mkha' 'gro ma[1063] [jñānaḍākinī] la dngos su chos gsan nas | de nyid las

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[1043] B + {jo bo'i (joo'i)}; C + jo bo'i

[1044] B {bla ma rnams}

[1045] B C + kyang

[1046] B C che bar for 'dzin par

[1047] B C + jo bos

[1048] B C + 'brel (C 'bel) gtam gyi sgo nas

[1049] B C + te (C de) sgro 'dogs bcad

[1050] B C + dge pa'i (C ba'i) bshes gnyen rnams kyi

[1051] A rnam thar; B C + la | ; read + la | *

[1052] B C pa + 'bul ba'i phyag srol rnams yang

[1053] B C om. srol yang |

[1054] A gsung; B C gsungs; read gsungs*

[1055] A brlabs; B C rlabs; read rlabs*

[1056] B {theg pa chen po}

[1057] B C om.

[1058] B C pa

[1059] B C 'ded

[1060] B {ring brgyud}

[1061] B om.

[1062] B C om.

[1063] B {he ru ka dang ye shes kyi mkha' 'gro ma}

brgyud pa nye brgyud dang gnyis las[1064] | dang po ni[1065] | slob dpon kun dga' snying po'i [ānandagarbha] bzhed pa[1066] khyab 'jug [viṣṇu] la sogs pa'i[1067] rgyud la mngon par[1068] dga' zhing | yul yongs su mi spong ba'i[1069] 'dod chags can rnams rjes su bzung[1070] ba'i don du gzhan 'phrul dbang byed kyi gnas su gsang ba 'dus pa[1071] [guhyasamāja] gsungs par bzhed[1072] [A15v, B15r.2.2, C17r.5.1] | rab tu sgron gsal [pradīpoddyotana] las kyang[1073] | dga' ldan [tuṣita] du rgyud sde [tantrapiṭaka] thams cad bstan par bzhed do[1074] ‖ bod kyi[1075] bla ma[1076] dag gi bzhed pas o rgyan[1077] [oḍiyāna] du gsungs par bzhed de | de yang rgyal po indra bhū[1078] tis [indrabhūti] nam mkha' la[1079] nyan thos kyi dge 'dun snga dro shar nas nub dang | phyi dro nub[1080] nas shar du 'gro ba gzigs nas ci yin dris pas | sangs rgyas shākya thub[1081] pa'i [śākyamuni] nyan thos so[1082] zer ba thos nas dad pa skyes | mchod pa rgya chen po bshams te[1083] | bcom ldan 'das 'khor dang

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[1064] B {de nyid las brgyud pa nye brgyud dang gnyis las} for de...las

[1065] B {dang po ni}

[1066] B {bzhed pas |}; C bzhed pas | for bzhed pa

[1067] B C pa

[1068] A bar; read par*

[1069] B C om. rgyud...mi spong ba'i

[1070] A gzung; B C bzung; read bzung*

[1071] B C + la sogs pa

[1072] B C bshad cing for bzhed

[1073] B C om.

[1074] B C yang bshad la for bzhed do

[1075] B C om. bod kyi

[1076] B C + mkhas pa

[1077] A ogyen = o rgyen; B ugyan = u rgyan; C o rgyan; read o rgyan*

[1078] B bhu

[1079] B la supra 15r.4.3-4

[1080] A nub supra 16r.1.2

[1081] C om.

[1082] C om.

[1083] C bsham ste for bshams te

bcas pa bdag gi gnas 'dir gshegs su gsol zhes gsol ba btab pas | bcom ldan 'das 'khor dang bcas pa der byon pa la mchod pa dang bsnyen bkur gyis mnyes par byas nas | bdag kyang thams cad mkhyen pa'i lam la 'god par zhu[1084] zhes zhus pas | khyim nas kyim med par rab tu byung la bslab pa gsum la slobs[1085] shig |[1086] ces bka' bstsal[1087] pa dang | bdag 'dod yon la longs[1088] spyod bzhin du 'tshang du[1089] ba'i thabs zhu[1090] 'tshal[1091] zhes zhus pas | ston pas sprul sku'i snang ba bsdus te | dpal gsang ba 'dus pa'i [śrīguhyasamāja] dkyil 'khor sprul nas |[1092] rgyal po indra bhū[1093] ti [indrabhūti] la sogs pa skal ba dang ldan pa[1094] rnams la rig pa'i[1095] dbang bskur | dpal gsang ba 'dus pa'i rgyud[1096] [śrīguhyasamājatantra] bstan nas | rdo rje chos la[1097] rgyud gtad[1098] par bzhed do || de nas gnas[1099] o rgyan[1100] [oḍiyāna] du sdud[1101] pa po phyag na rdo rjes [vajrapāṇi] | dus bcom ldan 'das bzhugs pa'i dus nyid du[1102] sngags kyi rgyud

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[1084] B zhu |

[1085] B slob

[1086] B C om.

[1087] B C stsal

[1088] B C om.

[1089] B C rgya

[1090] B om.

[1091] B 'tshal |

[1092] B C om.

[1093] B bhu

[1094] A B ba; C pa; read pa*

[1095] B C om. rig pa'i

[1096] D 442; T 885

[1097] B {ill.}

[1098] B C bstan

[1099] B des na gnas for de nas gnas

[1100] B ugyan = u rgyan

[1101] B bsdud

[1102] B du |

sde mtha' dag bsdus nas[1103] rgyal po indra bhū[1104] ti [indrabhūti] 'khor dang bcas pa la gnang | de dag gis kyang dngos grub thob par gyur pas | rang bzhin gyis grub pa'i dpa' bo dang |[1105] rnal 'byor ma[1106] zhes bya'o[1107] | de nas o rgyan [oḍiyāna] gyi[1108] yul de stongs[1109] nas[1110] mtsho chen po klus gang ba gcig[1111] tu gyur | de nas yang phyag na rdo rjes [vajrapāṇi] rgyud mtha' dag glegs bam la bris nas | mtsho'i klu de rnams [A16r, B15v.2.2, C17v.5.5] la gtad de smin par mdzad pas | de rnams rim gyis[1112] mi[1113] gzugs su bsgyur te |[1114] mtsho'i 'gram du grong khyer byas nas | rdo rje'i[1115] theg pa nyams su blangs pas phal cher grub pa brnyes par gyur te[1116] | skyes pa rnams ni dpa' bo | bud med[1117] rnams ni[1118] mkha' 'gro mar[1119] gyur to | de'i tshe sgrub[1120] pa'i skal ba med pa rnams gzhan du dengs[1121] te | mtsho de yang bskams[1122] par gyur nas |[1123] de'i shul du he ru ka

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[1103] B C nas |

[1104] B bhu

[1105] B C om.

[1106] B {rang bzhin gyis grub pa'i dpa' bo dang rnal 'byor ma}

[1107] B C grags shing for bya'o

[1108] B {u rgyan gyi} for o rgyan gyi

[1109] B stong

[1110] B C nas |

[1111] C gcig

[1112] B rims gyi for rim gyis

[1113] B C mi'i

[1114] A te; B C te | ; read te | *

[1115] B rje

[1116] B to

[1117] A bued = bud med

[1118] C ill.

[1119] B {skyes pa rnams ni dpa' bo | bud med rnams ni mkha' 'gro mar}

[1120] B C bsgrub

[1121] B deng

[1122] B skams; C skam

rang byung gi lha khang zhes bya ba byon | der ye shes kyi dpa' bo dang mkha' 'gro[1124] ma[1125] bzhugs shing |[1126] phyag na rdo rjes[1127] [vajrapāṇi] gsang ba 'dus pa [guhyasamāja] la sogs pa rgyud sde rnams[1128] rin po che zhun mas bris pa'i glegs bam de rnams[1129] la gtad do || [3.3.1] de nas[1130] rdo rje theg pa rgya gar du dar ba'i tshul ni | de'i tshe rgya gar lho phyogs o dhye[1131] sha na[1132] rgyal po bi su kalpa [visukalpa] zhes bya ba mtshan nyid kyi theg pa la mkhas pa zhig bzhugs te[1133] | de'i thugs dgongs la[1134] pha rol du[1135] phyin pa'i tshul 'dir |[1136] las dang po pas[1137] 'dod yon spangs nas[1138] dka' thub dang dka' spyad kyis bslab pa gsum gyi lam bsgoms te[1139] | nyon mongs spangs nas byang chub bsgrub par gsungs pa[1140] gtso cher snang la | yang mdo las | sems can nyid byang chub yin pa de'i phyir | byang chub sems dpa' zhes bya'o || zhes sogs dbang po rnon pos dang po nas sems can sangs rgyas su bsgom pa'i tshul dang | gzhan yang mdo

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[1123] B C om.

[1124] B {ye shes kyi dpa' bo dang mkha' 'gro}

[1125] B C rnams

[1126] B C + de'i tshe

[1127] B C rjes |

[1128] B C om. rgyud sde rnams

[1129] B + {dpa' bo dang rnal 'byor ma} de dag; C + dpa' bo dang rnal 'byor ma de dag

[1130] B {de nas}

[1131] A B dhya; C dhye; read dhye*

[1132] B {rgya gar lho phyogs o dhya sha na |}; C na |

[1133] A bzhugse = bzhugs te supra 16v.4.1; A bzhugs te ste; B C bzhugs te; read bzhugs te*

[1134] B {de'i thugs dgongs la}

[1135] C tu

[1136] A 'dir; B C 'dir | ; read 'dir | *

[1137] A pas | ; B C pas; read pas | *

[1138] B C nas |

[1139] B C bsgom ste for bsgoms te

[1140] B C + la 'dod yon la spyod bzhin du lam bsgom (C bsgoms) pa la 'bras bus (C bu) 'grub pa |

sdud pa dang | 'od srungs kyis zhus pa[1141] [kāśyapaparivarta] las kyang | 'dod yon la spyod bzhin du bslab pa gsum la slob pa'i tshig gi sa bon byung ba las | nyams su len tshul gsal bar bstan pa ma byung bas[1142] | de lta bu'i theg pa mchog cig[1143] dang mjal bar shog cig ces smon pa'i tshe | rmi lam du mkha' 'gro mas[1144] khyod de lta bu'i theg pa mchog 'dod na | 'di nas byang phyogs su phyin pa na |[1145] dpal o rgyan[1146] [oḍiyāna] gyi yul zhes bya bar he ru ka rang byung gi lha khang na[1147] dpal gsang ba 'dus pa [guhyasamāja] la sogs pa'i rgyud sde [A16v, B15v.8.4, C18r.5.4] rin chen[1148] rnams |[1149] ye shes kyi mkha' 'gro mas[1150] bdag byas nas yod pas | der song la zhus shig[1151] ces lung bstan no || der rgyal pos dpal o[1152] rgyan [oḍiyāna] gyi gnas su byon | he ru ka rang byung gi lha khang gi sgo bzhi la rim pa bzhin phyag dang | slar yang shar sgo nas phyag byas gsol ba btab pas | bud med cig byung[1153] ste de ni klu las gyur pa'i rnal 'byor mar grags[1154] | des khyod rgyal po bi su kalpa [visukalpa] yin nam gsungs[1155] | yin zhus pas[1156] lha khang gi nang du khrid | dpal gsang ba 'dus pa'i[1157] [guhyasamāja] dkyil 'khor du mngon sum du bcug | dbang bskur | rgyud bshad | gdams pa dang rjes su bstan pa mtha' dag gnang nas glegs bam gtad | des kyang de'i don nyams su

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[1141] D 87; T 310

[1142] B C om. gtso cher...ma byung bas

[1143] C gcig

[1144] B C mas |

[1145] A na; B C na | ; read na | *

[1146] B ugyan = u rgyan for o rgyan

[1147] B C na |

[1148] B C rin po che for rin chen (rien)

[1149] A rnams; B C rnams | ; read rnams | *

[1150] B ma rnams kyi; C ma rnams kyis for mas

[1151] B cig |

[1152] B u

[1153] B {bu med cig byung} for bu med cig byung

[1154] B C + de yin zhing

[1155] A gsung; B C gsungs; read gsungs*

[1156] B C pas |

[1157] B C + ye shes

blangs pas phyag rgya chen po mchog gi dngos grub brnyes so ‖ de'i tshe yul ra ḍa'i [raḍa] bram ze cig la sras bzhi[1158] yod de | de rnams gzhon nu'i dus nas[1159] sgra'i bstan bcos la sogs pa rig pa'i gnas rnams la legs par sbyangs nas | phyis bstan pa la dad par gyur pa dang | de'i nang nas gcig[1160] sras sgra gcan 'dzin bzang po [rāhulabhadra] las rab tu byung ste | mtshan yang sgra gcan 'dzin bzang por [rāhulabhadra] btags so ‖ des phyi mtshan nyid kyi sde snod la legs par sbyangs pas mkhas pa chen por gyur te | dpal bi kra ma la shī la'i [vikramaśīla] gtsug lag khang gi mkhan po[1161] mdzad de | bstan pa'i bya ba rgya cher mdzad pa dang | rgyal po bi su kalpa [visukalpa] la[1162] mkha' 'gro mas gnang ba'i gsang sngags kyi chos yod pa thos nas[1163] dad nas | de'i drung du song ste[1164] maṇḍal sngon du 'gro bas[1165] gus pa dang bcas te[1166] gsol ba btab pas | des dpal gsang ba 'dus[1167] pa'i [guhyasamāja] dkyil 'khor du[1168] bcug ste dbang bskur | rgyud bshad | gdams pa dang rjes su bstan pa mtha' dag gnang ngo ‖ des kyang de'i don nyams su blangs pas |[1169] bskyed[1170] rdzogs kyi don la brtan pa cung zad thob pa dang |[1171] [A17r, B16r.8.5, C18v.6.5] mthar phyin par[1172] bya ba'i phyir[1173] 'phags pa klu sgrub [nāgārjuna] la bstan pa gtad de[1174] spyod pa la

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[1158] B {bram ze cig la | sras bzhi} for bram ze...bzhi

[1159] B C na

[1160] B {gcig}

[1161] B {dpal bi kra ma la shī la'i gtsug lag khang gi mkhan po}

[1162] C la |

[1163] B C pas

[1164] A ste | ; B C ste; read ste*

[1165] C pas

[1166] B ste |

[1167] B {dpal gsang ba 'dus}

[1168] B {dkyil 'khor (dkyior) du}

[1169] A pas; B C pas | ; read pas | *

[1170] A skyed; B C bskyed; read bskyed*

[1171] C om.

[1172] C pa

[1173] C phyir |

[1174] B C de |

gshegs so ‖ de'i tshe mda' 'phen pa'i spyod pa mdzad de | mda' legs par bsrangs na gnad du 'phog pa bzhin du | sems nyid gnas lugs kyi steng du bsrangs[1175] na grol[1176] bar rtogs te |[1177] rtogs pa dang[1178] mchog brnyes so ‖ de nas sa ra ha [saraha] ste[1179] mda' bsnun zhes grags la | des rang gis[1180] rtogs pa'i don glur blangs pa | do ha mdzod[1181] ces[1182] grags pa |[1183] dmangs do ha yin la | bod na do[1184] ha [dohā] skor[1185] gsum mdzad ces zer yang[1186] | rgyal po do ha[1187] dang | btsun mo do[1188] ha ni[1189] bal po a sus kha g.yar nas byas par[1190] bal po [nepal] na grags shes[1191] chos rje bu ston gsungs so[1192] ‖ mthar dpal gyi[1193] ri [śrīparvata] la gshegs te[1194] lo sum stong[1195] bzhi brgya bzhugs nas skal ldan gyi don mdzad ces 'byung ngo ‖ de'i tshe sangs rgyas mya ngan las 'das nas lo bzhi brgya song

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[1175] A B bsrongs; C bsrangs; read bsrangs*

[1176] B grogs

[1177] B om.

[1178] B C om.

[1179] B C ste |

[1180] B C gi

[1181] C + do

[1182] C zhes

[1183] B C om.

[1184] B dho

[1185] B bskor

[1186] B C kyang

[1187] B dho ba for do ha

[1188] B dho

[1189] A ni | ; B C ni; read ni*

[1190] B par |

[1191] B ces; C zhes

[1192] A gsung ngo; B C gsungs so; read gsungs so*

[1193] B {dpal gyi}

[1194] B ste

[1195] A stong supra 17v.5.3

ba na 'phags pa klu sgrub [nāgārjuna] byon te | de'i rnam thar gong du bshad la | des byin gyis brlabs pa ni dpal[1196] sha wa ra[1197] dbang phyug yin te | kha[1198] cig sa ra ha [saraha] dang[1199] sha wa[1200] ra[1201] dbang phyug cig tu 'dod pa ni mi 'thad de | 'di dang po gar mkhan gyi[1202] rigs yin par bshad cing | ri khrod dbang phyug ces[1203] kyang zer ro[1204] || des grub chen[1205] lu yi pa[1206] [lūhipa] la[1207] | des[1208] rgyal po bi ma la tsandra'am[1209] [vimalacandra] | dā[1210] ri ka pa [dārikapa] dang | slob dpon[1211] bram ze'i rigs[1212] ḍem ki[1213] pa [ḍeṅgipa] gnyis las | dā[1214] ri ka pas [dārikapa] | slob dpon rdo rje dril bu pa [vajraghaṇṭāpa] la[1215] |[1216] des rus sbal zhabs[1217] [kūrmapāda] | des dza landha ra pa[1218]

[1196] B {byin gyi rlabs (byinilabs) pa ni dpal} for byin gyis brlabs pa ni dpal

[1197] B ri; C rī

[1198] B {kha}

[1199] B C dang |

[1200] C ba

[1201] B C ri

[1202] B C pa'i

[1203] B zhes

[1204] B zer kyang for kyang zer ro

[1205] A gruen = grub chen

[1206] B C lū hi pa for lu yi pa

[1207] B C + gdams

[1208] B C + rjes su bzung ba

[1209] B {rgyal po bi ma la tsandra'am}

[1210] B C dha; C tsandra...dha ill.

[1211] C blon po for slob dpon

[1212] B {slob dpon bram ze'i rigs}

[1213] B C gi

[1214] B dhā; C dha

[1215] B C + gdams

[1216] B om.

[1217] B C + la

[jālandhara] | des nag po spyod pa[1219] [kṛṣṇācārya] | des gu hya pa[1220] [guhyapa] | des rnam rgyal zhabs[1221] [vijayapāda] la'o[1222] | de rnams kyi rnam thar don du gnyer na[1223] gsang 'dus [guhyasamāja] |[1224] bde mchog gi chos 'byung[1225] du[1226] blta bar bya'o || de nas te[1227] lo pa[1228] [tilopa] |[1229] nā[1230] ro pa [nāropa] rnams las brgyud pa[1231] ring brgyud[1232] lta bu yin kyang | 'di dag dang 'og nas so so'i brgyud pa 'byung ba la yang ring brgyud | nye brgyud[1233] | byin brlabs kyi brgyud pa gsum ka 'byung mod | 'dir byin brlabs kyi brgyud pa[1234] nye[1235] brgyud kyi[1236] dbang du byas na [A18r.1.1, B16v.8.4, C19v.2.1] | te[1237] lo pa'i [tilopa] rnam thar ni | de dang po rgyal rigs las rab tu byung ste | mtshan shes rab bzang po [prajñābhadra] zhes par btags | rig pa'i gnas rnams la sbyangs pas mkhas pa

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[1218] B {dza lendha ra pa} + la; C + la

[1219] B {nag po spyod pa} + la; C + la

[1220] B C + la

[1221] B {rnam rgyal zhabs}

[1222] B C la

[1223] B C + kho bos (B khoos) byas pa'i dpal 'khor lo ('khoro)

[1224] B C om. gsang 'dus |

[1225] B C + rgyas bsdus sogs

[1226] B C su

[1227] C tai

[1228] B C + dang

[1229] C om.

[1230] B na

[1231] B C + ni

[1232] A ring rgyud; B {ring brgyud} + yin {la} | ; C + yin la; read ring brgyud*

[1233] A rgyud; read brgyud*

[1234] B C om. lta bu...brgyud pa

[1235] A brgyud pa nye supra 18r.1.1

[1236] B {nye brgyud kyi}

[1237] C tai

chen por gyur nas | bla ma rnam rgyal zhabs[1238] [vijayapāda] la gtugs | dpal 'khor lo sdom pa'i [cakrasaṃvara] dkyil 'khor du dbang bskur | rgyud man ngag dang bcas pa zhus | der bla mas lung bstan te[1239] shar phyogs bhaṃga[1240] la'i [vaṅgāla] rgyud | ha ri ke la[1241] [harikelika] zhes bya ba za hor gyi grong khyer de na |[1242] sprul pa'i rgyal po ut ma skyes pa zhes bya bas byin gyis[1243] brlabs pa'i sgrub[1244] thag nye ba[1245] yod | de na panytsa ta pa na[1246] [pañcatapana] zhes bya ba'i tshong 'dus na smad 'tshong[1247] ma til brdung[1248] ba zhig yod kyis[1249] | de'i g.yog gyis la rtogs pa sbyongs shig |[1250] ces lung bstan nas der byon te | smad 'tshong ma'i[1251] g.yog byas pas | mos[1252] til brdung du bcug ste[1253] | slob dpon gyis til brdungs shing nyams su blangs pas | til la mar gnas kyang brdung ba dang btsir ba ma byas na mngon du mi 'gyur | de bzhin du rang sems sangs rgyas su gnas kyang nyams len ma byas na mngon du mi 'gyur bar dgongs te |[1254] nyams su blangs pas de kho na nyid mngon sum du gyur pa'i rtogs pa skyes te | rdo rje 'chang [vajradhara] gis[1255] mngon sum du dbang bskur |[1256] byin gyis

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[1238] B ill.

[1239] A te | ; B C te; read te*

[1240] C bhangga

[1241] B {ha ri ke la}

[1242] B om.

[1243] A B gyi; C gyis; read gyis*

[1244] B bsgrug; C bsgrub

[1245] B C ba'i + gnas

[1246] A kha ka ga supra ta pa na, respectively, supra 18r.3.3; B {panytsa pa na}; B ta supra 17r.4.3; B panytsa pa ta na for panytsa ta pa na

[1247] B {rmad 'tshong} for smad 'tshong

[1248] B brdungs

[1249] A kyi; B C kyis; read kyis*

[1250] B C om.

[1251] B {rmad 'tshong ma'i} for smad 'tshong ma'i

[1252] B {mos}

[1253] B te

[1254] B C om.

[1255] A B gi; C gis; read gis*

brlabs nas phyag rgya chen po mchog gi dngos grub thob bo[1257] ‖ der smad 'tshong mas[1258] khong mtshan mo nam mkha' la me dpung 'bar ba'i dbus na 'dug pa mthong ste 'gyod nas bshags pa byas | rjes su bzung[1259] bar[1260] gsol ba btab pas | des dbang bskur[1261] byin gyis brlabs pas |[1262] mos kyang dngos grub thob nas rgyal po la smras pas | rgyal po 'khor dang bcas pa[1263] slob dpon la mjal du 'ongs[1264] pa[1265] la | nam mkhar bzhugs nas til mar gyi dpes mtshon pa'i zab chos mang po[1266] gsungs pas | rgyal po 'khor [A18r, B17r.8.5, C20r.2.5] bcas dad de[1267] nyams su blangs pas mkha' spyod grub ste | re zhig yul de stongs[1268] pa tsam du gyur to ‖ de'i slob ma nā ro pa [nāropa] ni[1269] | yab kha che ba yin la | kha cig[1270] rgyal rigs su bzhed de | khungs thub las[1271] bram ze'i rigs su gsungs pas | de la[1272] dkar nag brgyad yod pa'i nang nas |[1273] bzang shos nā ro ta pa [nāroṭapa] zhes bya ba'i rigs yin[1274] | de[1275] dang por sgra la sogs pa rig pa'i gnas thams cad la

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[1256] B C om.

[1257] B po

[1258] B {rmad 'tshong mas} for smad 'tshong mas

[1259] A gzung; B C bzung; read bzung*

[1260] A bar | ; B C bar; read bar*

[1261] A dbaṃur = dbang bskur

[1262] C om.

[1263] B {rgyal po 'khor dang bcas pa |} for rgyal po 'khor dang bcas pa; C pa |

[1264] B C 'ong

[1265] C ba

[1266] B C chos zab mo for zab chos mang po

[1267] A de | ; B C de; read de*

[1268] B stong

[1269] C na, wear

[1270] B {kha cig}

[1271] B {khung thub las} for khungs thub las

[1272] B C + rigs

[1273] A nas; B C nas | ; read nas | *

[1274] B C + zhing

[1275] B C des

sbyangs pa'i mkhas pa chen por gyur nas | phyis sangs rgyas kyi bstan pa la rab tu byung ste | mtshan dznyā na siddhi [jñānasiddhi] zhes grags la | nā ro 'grel chen[1276] [vajrapādasārasaṃgrahapañjikā] las[1277] snyan grags bzang po zhes bshad de | mtshan brgyad yod pa'i gcig yin no[1278] ‖ de nas sde snod gsum dang rgyud sde bzhi la sbyangs shing yongs rdzogs kyi paṇḍi tar gyur to ‖ de'i tshe dpal nā lendra [nālandā] na[1279] mkhas pa sgo drug tu grags pa yod pa'i | shar sgor shānti pa[1280] [śāntipa] | lho sgor[1281] dbang phyug[1282] grags pa[1283] [īśvarakīrti] | nub sgor sher 'byung blo gros[1284] [prajñākāramati] | dbus na dznyā na mi tra [jñānamitra] dang[1285] | rin chen rdo rje [ratnavajra] gnyis[1286] yod cing | nā ro pa [nāropa] byang sgo bar grags[1287] | des thos bsam bshad nyan gyis[1288] 'gro ba'i don mdzad cing bzhugs pa'i tshe | bdag shes bya rig pa'i gnas la mkhas kyang | rang gi sems ba 'jo ba'i yun tsam du'ang mi gnas pas sems la dbang thob pa'i gdams ngag[1289] cig dgos par 'dug snyam nas |[1290] gnas dben par dpal 'khor lo sdom pa'i [cakrasaṃvara] nye snying yi ge bdun pa la bsnyen pa 'bum phrag[1291] bdun byas pas | sa g.yo ba la sogs pa'i ltas[1292] byung nas |[1293] shar phyogs su bla

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[1276] D 1186

[1277] B ill.; C las |

[1278] B C + zhes bla ma dag gsungs so

[1279] B {dpal na lendra na} for dpal nā lendra na

[1280] B {shar sgor shanti pa} for shar sgor shānti pa

[1281] B {lho sgor}

[1282] B C ngag dbang for dbang phyug

[1283] B ill.

[1284] B {nub sgor sher 'byung blo gros (bloos)}

[1285] B {dbus na dznyā na mi tra dang}

[1286] B {rin chen rdo rje gnyis}

[1287] B {nā ro pa byang sgo bar grags}

[1288] B nyan bshad kyi; C nyan bshad kyis for bshad nyan gyis

[1289] A gdaṃg = gdams ngag

[1290] B C om.

[1291] A 'buṃrag = 'bum phrag

[1292] B bltas

[1293] B C om.

ma te[1294] lo pa'i [tilopa] drung du song zhig[1295] ces mkha' 'gro mas lung bstan to ‖ de nas rang gi grogs po la sbran pas rin chen rdo rje[1296] [ratnavajra] na re | kho bo[1297] yongs rdzogs kyi paṇḍi tar gyur nas | ku sā[1298] li'i[1299] rkang[1300] pa la phyag mi 'tshal zer nas 'gror ma nyan | der slob dpon gyis rgya gar shar phyogs dzwa ra bi ha ra[1301] zhes pa der byon te [A18v, B18r.1.1, C20v.3.4] mi thams cad la te[1302] lo pa [tilopa] ga na yod dris pas | la la na re[1303] rab tu byung ba'i cha lugs su bzhugs zer | la la na re rnal 'byor pa'i cha lugs su bzhugs |[1304] res 'dir 'ong | res bi ha ra'i[1305] [vihāra] gtsug lag khang du 'gro ba yin zer te ma brnyed[1306] | lan cig ris sam[1307] nad 'phrog pa'i lha khang[1308] na thams cad chos ston za ba'i tshe | dge 'dun gyi gral byed pa'i phyi rol na me dpung[1309] yod pa'i drung du |[1310] mi sngo ba |[1311] rid pa |[1312] nyi lhags kyis[1313] khyer ba |[1314] 'doms[1315] dkris kyi ras tsam las

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[1294] C tai

[1295] B cig | ; C shig

[1296] B {rin chen rdo rje}

[1297] B khong for kho bo

[1298] C sa

[1299] B sa la'i for sā li'i

[1300] A rka, wear; B C rkang; read rkang*

[1301] B {slob dpon gyi rgya gar shar phyogs dzwa ra bi ha ra} for slob...bi ha ra

[1302] C tai

[1303] B {la la na re}

[1304] C om.

[1305] B C ri'i

[1306] A C rnyed; B brnyed; read brnyed*

[1307] B {rims}; C rims for ris sam

[1308] B {'phrog pa'i lha khang}

[1309] B phung; C mi phung for me dpung

[1310] A du; B C du | ; read du | *

[1311] B C om.

[1312] B C om.

[1313] B kyi

gos med pa zhig byung ste | nya ma shi ba kha cig khyer nas me gseb[1316] tu bcug cing bsregs | de nā ro pas [nāropa] mthong ste | 'di ltar ma byed byas pas | nya bsregs pa chur bcug ste phus btab pas[1317] ma shi bar[1318] sos[1319] so ‖ 'di nus pa thob pa zhig[1320] 'dug pas |[1321] te[1322] lo pa [tilopa] yin nam snyam pa dang | nā ro pa[1323] [nāropa] nga te[1324] lo pa [tilopa] yin zer | de la sogs pa mngon par[1325] shes pa mang du gsungs pas | te[1326] lo pa [tilopa] yin par yid ches nas phyi bzhin du 'brangs te | dka' ba spyod pa[1327] bcu gnyis[1328] la sogs pa du mas te[1329] lo pa [tilopa] mnyes par mdzad pa ni gzhan du gsal lo ‖ de nas dbang dang | rgyud dang | man ngag la sogs pa mtha' dag rdzogs par gnang nas | mtshon bya'i don zhus pas |[1330] kye ho |

'di ni rang rig ye shes chen po ste ‖
ngag gi lam 'das yid kyi dpyod[1331] yul min ‖
te[1332] lo nga yis[1333] ci yang bstan du med ‖

[1314] B C om.

[1315] B 'dom; C mdoms

[1316] B seb

[1317] B C pas |

[1318] C par

[1319] B gsos

[1320] B C cig

[1321] A pas; B C pas | ; read pas | *

[1322] C tai

[1323] B C pa |

[1324] C tai

[1325] A bar; B C par; read par*

[1326] C tai

[1327] B C dka' spyad for dka' ba spyod pa

[1328] B C + pa

[1329] C tai

[1330] B C om. line

[1331] B C spyod

[1332] C tai

rang la rang gis[1334] bslan[1335] te shes par byos ‖

shes gsungs[1336] te | 'dis ni rgya mtsho dang 'dra ba'i don mtshon pa bstan nas | chu bo dang 'dra ba'i mtshon byed rtsa rlung la sogs pa'ang gnang ste |[1337] khyod sgrub[1338] pa snying por gyis shig[1339] ces gsungs[1340] nas mi snang bar gyur | de nas nā ro[1341] pas [nāropa] kyang bshad pa dang sgrub[1342] pa gnyis ka [A19r, B18r.7.5, C21r.3.5] mdzad cing |[1343] bsgoms[1344] pas rtogs pa skyes te glur blangs pa ni[1345] |

'char ba med cing nub ma med ‖
nyin mo med cing nub mo med ‖
bla ma'i rtogs pas rmongs pa bcad de song ‖
gar 'gro gang du gnas pa ma shes te ‖
bde chen gyis ni dbang po'i grong 'di bcom ‖
bsam du med pa'i rnal 'byor de las skyes ‖
de las bdag gis[1346] ci zhig bsam par bya ‖
phyogs rnams stong zhes rang yang rnam par bral ‖
gang bltas de ni[1347] rtag tu de yin te ‖
gnyug ma'i yid ni gdod nas stong par song ‖
rgyu dang 'bras bu btang snyoms dag[1348] tu dor ‖

[1333] B yi

[1334] B gi

[1335] B C brlan

[1336] A shesungs = shes gsungs; B cesung = ces gsung; C zhes gsungs

[1337] B C om. line

[1338] B bsgrub

[1339] B shig |

[1340] A cesungs = ces gsungs; B zhesungs = zhes gsungs; read ces gsungs*

[1341] B ill.

[1342] B C bsgrub

[1343] C om.

[1344] B bsgom

[1345] B {glur blangs pa ni}

[1346] B gi

[1347] B pa de; C pa ni for de ni

'di yi[1349] khyad par te[1350] lo pa [tilopa] dbang ngo ‖

zhes gsungs so ‖ de lta bu'i slob dpon de yang[1351] rgyal po dpung dang bcas pa rengs[1352] nus pa dang | tshogs kyi 'khor lo'i dus su shing tog[1353] la sogs pa 'gugs nus pa[1354] dang | sbyin sreg[1355] gi thab tu[1356] lha drug bcu[1357] rtsa gnyis zhal blta nus pa dang | ting nge 'dzin gyi rtogs pa brtan po thob pas dngos grub thob par grags shing | rje mar pa[1358] las brgyud pa rnams ni[1359] sku tshe 'di la mchog gi[1360] dngos grub brnyes par bzhed | bka'[1361] brgyud[1362] 'di pa dang |[1363] sa skya pa | zha lu[1364] pa[1365] rnams bar dor mchog brnyes par bzhed do ‖ de la slob ma dpal mchog ḍombi[1366] ba [ḍombipa] | shānti ba[1367] [śāntipa] | jo bo rje | dhā[1368] ri

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[1348] C 'bras...dag ill.

[1349] B di'i for di yi; C ill.

[1350] C tai

[1351] B C de'ang for de yang

[1352] B reng

[1353] B C thog

[1354] A spa, wear; B C pa; read pa*

[1355] B bsreg

[1356] B C + 'khor lo bde mchog gi

[1357] B C cu

[1358] B C pa'i + brgyud 'dzin

[1359] B C ni |

[1360] B gis

[1361] B C + gdams

[1362] B C + pa

[1363] B C + bstan pa'i mnga' bdag rje btsun

[1364] B C + bu ston

[1365] A ba; B C pa; read pa*

[1366] B ḍombhi; C ḍombi, wear; read ḍombi*

[1367] B shanti pa for shānti ba; C ill.

[1368] C dha

pa [dhāripa] | ku sā[1369] li pa | kha che dznyā na dpal [jñānaśrī] | shar phyogs pa dza ya ka[1370] ra [jayākara] ste[1371] che bar grags pa bdun dang | zhi ba bzang po [śāntibhadra] | zhi ba'i go cha[1372] | jo bo smri ti[1373] [smṛti] la sogs pa paṇḍi ta'i slob ma mang po dang | mai tri pa [maitrīpa] | pham mthing[1374] pa sku mched la sogs pa yun ring bsten pa'i slob ma rnams dang | gzhan yang mar pa lo tsā la sogs pa[1375] dpag tu med pa rnam grol la bkod do || de'i nang nas shānti[1376] pa[1377] [śāntipa] sgo drug gi[1378] mnyam po yin yang | nā ro pa'i [nāropa] zhabs la gtugs nas bde mchog 'khor lo'i [cakrasaṃvara] [A19v, B18v.8.1, C21v.5.1] dkyil 'khor du[1379] dbang zhus | rgyud man ngag dang bcas pa dang | ma hā mā[1380] ya'i[1381] [mahāmāyā] dbang rgyud man ngag dang bcas pa gsan[1382] | jo bo chen po'i bla ma gnas brtan byang chub bzang po [bodhibhadra] la[1383] | dpal kye rdo rje'i rtsa[1384] rgyud[1385] [hevajratantra] gdams ngag dang bcas pa mnos[1386] te thugs

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[1369] C sa

[1370] B {dha ri pa | ku su lu pa | kha che dznyā na dpal | shar phyogs pa dza ya ka} for dhā ri pa | ku sā li pa | kha che dznyā na dpal | shar phyogs pa dza ya ka

[1371] B te; C ste |

[1372] B {zhi ba'i go cha}

[1373] B {jo bo smṛti}; C jo bo smṛti for jo bo smri ti

[1374] B thing

[1375] B C mkhas grub kyi slob ma for mar pa lo tsā la sogs pa

[1376] B shanti

[1377] B C + mkhas pa

[1378] B C + nang tshan paṇ grub

[1379] B {lo'i dkyil 'khor du}

[1380] B {ma hā ma} for ma hā mā

[1381] C yā'i

[1382] B C + cing

[1383] B {la yang} for la; C + yang

[1384] A dpal kyai rdo rje rtsa; B {dpal kyai rdo rje rtsa}; C dpal kye rdo rje'i rtsa; read dpal kye rdo rje rtsa*

[1385] D 417; T 892

[1386] B C nos

nyams su bzhes shing |[1387] thams cad mkhyen pa gnyis pa lta bur grags pas | gsang 'dus [guhyasamāja] | dgyes rdor [hevajra] | ma hā mā[1388] yā[1389] [mahāmāyā] |[1390] dgra nag [kṛṣṇayamāri] la sogs pa'i rgyud mang po dang | nyi khri[1391] [pañcaviṃśatikāsāhasrikā] dang brgyad stong pa[1392] [aṣṭasāhasrikā] la sogs pa'i mdo[1393] mang po dang | mdo sde rgyan[1394] [sūtrālaṃkāra] la sogs pa'i bstan bcos mang po la 'grel pa mdzad nas | dpal 'khor lo sdom pa'i[1395] [cakrasaṃvara] rgyud la 'grel pa mdzad par[1396] rtsom pa'i[1397] tshe | rmi lam du rdo rje phag mos [vajravārāhī] zhal bstan nas | kla klo'i skad kyis shin du[1398] sbas pa'i rgyud 'di gsal bar ma 'grol bar | don zab mo nyams su long zhig[1399] ces[1400] bkag pa dang gnang ba'i[1401] lung bstan thob nas | phyi ru nyan thos kyi spyod pa mdzad | nang du don zab mo nyams su blangs pas grub pa brnyes pa yin te | rdo rje gdan pas [vajrāsanapāda] |

rgyal rigs spyod pa mthar phyin nas ||
'dul 'dzin gsang sngags dngos grub brnyes ||
shānti[1402] pa [śāntipa] zhes bya ba yi[1403] ||

[1387] C om.

[1388] B ma

[1389] A B ya; C yā; read yā*

[1390] C om.

[1391] D 9; T 220

[1392] D 12; T 228

[1393] A mdo supra 20r.3.1

[1394] B brgyan; D 4020; T 1604

[1395] B {dpal 'khor lo sdom pa'i}

[1396] B om. mdzad par

[1397] B C par + bzhed pa'i

[1398] B C tu

[1399] B shig | ; C shig

[1400] B C + pa'i

[1401] B C om. bkag pa dang gnang ba'i

[1402] B shanti

[1403] B yis

bla ma de la phyag 'tshal lo ‖

zhes so[1404] ‖ de ltar nā ro pa [nāropa] dang | shānti pa[1405] [śāntipa] gnyis kyi yon tan rdzogs par mnga' ba[1406] jo bo chen po nyid yin te[1407] | lam yig las | bi kra[1408] ma la shī[1409] la'i [vikramaśīla] gtsug lag khang du jo bo rje bzhugs pa'i dus | nā ro pa [nāropa] byon pa la[1410] dge 'dun rnams kyis[1411] bsu ba rgya chen po mdzad | nā ro pa'i [nāropa] zhal nas[1412] jo bo la |[1413] da ni sangs rgyas kyi bstan pa'i bdag po khyed yin no gsungs[1414] | jo bos |[1415] khyed nyi ma dang 'dra ba[1416] bzhugs bzhin du |[1417] kho bo srin bu[1418] me khyer lta bus 'jig rten gsal bar ga la nus zhus pas | kho bo ni[1419] yun ring por[1420] mi sdod[1421] gsungs[1422] | der zhag nyi shu tsam bzhugs | lho phyogs su byon te zhag nyi shu tsam na |[1423] gshegs pa'i

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[1404] B ces 'byung ngo; C zhes 'byung ngo for zhes so

[1405] B {nā ro pa dang | shanti pa} for nā ro pa dang | shānti pa

[1406] B C + yang

[1407] A kha; B C te; read te*

[1408] B C kā

[1409] B shi

[1410] A la | ; B C la; read la*

[1411] B kyi

[1412] B C nas |

[1413] B om.

[1414] A gsung; B C gsungs; read gsungs*

[1415] C om.

[1416] C bar

[1417] A C du; B du | ; read du | *

[1418] B C om. srin bu

[1419] B C om.

[1420] B C du

[1421] B bsdod

[1422] A gsung; B C gsungs; read gsungs*

[1423] B C om.

gdung rus [A20r, B19r.8.4, C22r.6.1] |[1424] 'bral ba[1425] bsrung ba'i[1426] rten[1427] dang bcas pa[1428] phyag tu[1429] byung ba bod du spyan drangs shes[1430] 'byung ngo ‖ de ltar[1431] nā ro pa [nāropa] la chos mtha' dag rdzogs par gsan kyang | bar du dpal mchog ḍombi[1432] pa[1433] [ḍombipa] 'byung ba[1434] byin rlabs kyi brgyud pa yin par lam yig las gsungs te | de'i lo rgyus[1435] ni[1436] | ḍombi[1437] pa[1438] [ḍombipa] rigs ngan zhig phyugs 'tsho ba | nā ro pa [nāropa] yul dbus kyi nags khrod zhig[1439] tu bsgom gyin[1440] bzhugs pa la dad de | nyin re bzhin go la'i shing khres re[1441] btsongs[1442] pa'i rin gyis bsnyen bkur byas pas | khyod nga la dad dam gsungs[1443] | dad zhus pas | 'o na bya ba ngan pa spongs[1444] la nga'i nye 'khor du sdod[1445]

[1424] B C + mi

[1425] B ba'i + dam tshig (daṃig); C ba'i + dam tshig gi

[1426] B C om. bsrung ba'i

[1427] B C + rnams

[1428] A ba; B C pa; read pa*

[1429] B du

[1430] B C zhes

[1431] B C + na jo bo

[1432] B ḍombhi

[1433] C pa; read pa*

[1434] B C ba |

[1435] A B brgyus; C rgyus; read rgyus*

[1436] B {de'i lo rgyus ni} for de'i...ni

[1437] B ḍombhi

[1438] A ba; B C pa; read pa*

[1439] C cig

[1440] A gyi; B C gyin; read gyin*

[1441] A re supra 20v.3.2

[1442] B btsong

[1443] A gsung; B C gsungs; read gsungs*

[1444] B spong; C spangs

[1445] B bsdod

gsungs te[1446] | dbang bskur byin gyis brlabs |[1447] sgrub[1448] pa mdzad pas mchog gi dngos[1449] grub[1450] brnyes te |[1451] grags pas kun du khyab po | dus der[1452] jo bo bi kra[1453] ma la shī la'i [vikramaśīla] gtsug lag khang du[1454] yon tan gyis[1455] ngoms pa lta bur bzhugs na'ang | ḍombi pa'i[1456] [ḍombipa] snyan pa gsan pas | bdag byin gyis brlab pa'i sgor zhugs[1457] nas gsol ba btab[1458] pas | rnal[1459] lam du nam mkha' la dge slong gnyis mi sha lag pa gcig za yin[1460] byung ba[1461] | jo bo la yang gsol zer bas | dge slong la sbom por mi 'gyur ram dgongs pa na | rgan pa la gzhon pas sangs rgyas la 'khrul pa mnga' 'am[1462] zer ba la | rgan pas mi mnga'[1463] zer ba'i lan la dgongs te gsol bas | sang nyi ma dro kha'i[1464] bar ting

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[1446] A gsung ste; B C gsungs te; read gsungs te*

[1447] B C om.

[1448] B bsgrub

[1449] A mchog gi dngos supra 20v.4.2

[1450] A grub | ; B C om.; read grub*

[1451] B C om.

[1452] C ill.

[1453] C kā

[1454] B {jo bo bi kā ma la shi la'i gtsug lag khang du} for jo bo...du

[1455] B gyi + tshogs ma lus shing lus pa med pas thugs rgyud yongs su gang ba gyur kyang | {dam pa rnams ni} rang rgyud yon tan gyi ngom pa med dang chos nyid yin pas | skabs cig ḍombhi ba'i snyan pa gsan; C gyi + tshogs ma lus shing lus pa med pas thugs rgyud yongs su gang bar gyur kyang | dam pa rnams ni rang rgyud yon tan gyis ngoms pa med la chos nyid yin pas | skabs shig ḍombi pa'i snyan pa gsan

[1456] A ba'i; read pa'i*

[1457] B C om. yon tan...sgor zhugs

[1458] A stab, wear; B C btab; read btab*

[1459] B C mnal

[1460] B C zhing

[1461] B pa

[1462] A B mnga'am ; C mnga' 'am; read mnga' 'am*

[1463] A minga' = mi mnga'

[1464] B C kha

nge 'dzin gcig[1465] tu[1466] gyur[1467] | phyis dngos su mjal te |[1468] gsang sngags kyi chos mtha' dag rdzogs par gsan no || de dag rnams ni brgyud pa gsum gyi yon tan rdzogs par[1469] mnga' tshul[1470] zur tsam smos[1471] pa ste |[1472] rgyas par gzhan du blta zhing | gzhan yang sngags[1473] mtshan nyid[1474] rdzogs par gsan pa[1475] so so'i brgyud pa cung zad 'og tu[1476] 'byung la | gtso bor[1477] brgyud pa gsum[1478] du 'dus par gsungs te[1479] | [A20v, B20r.1.2, C23r.1.2] jo bo snye thang nas dga' ldan [tuṣita] du gshegs khar[1480] | bshes gnyen ston pa la bstan pa gtad pa'i tshul[1481] mi 'chug bsdams pa las[1482] |

ka ba shākya dbang phyug la[1483] sogs pa ||
bod ston thams cad 'dus pa'i slob gral du ||
mi 'chugs bsdams pa'i khong gzer zhes bya ba ||

[1465] B cig

[1466] B du

[1467] A number of passages in Lo dgon pa's work may be traced to the earliest preserved hagiographies of Atiśa, in this instance see EIMER: 1979, vol. 2, 26.

[1468] B C om.

[1469] B {de dag rnams ni brgyud pa gsum gyi yon tan rdzogs par} for de dag...par; B C + dpal ldan a ti sha nyid {la} (C la)

[1470] B {mnga' tshul}

[1471] B rmos

[1472] C om.

[1473] B C + dang

[1474] B C + kyi chos rnams

[1475] B C pa'i

[1476] B du

[1477] B C + gyur pa ni

[1478] B C + po de nyid yin par bzhed de |

[1479] B C om. du...te

[1480] A kar; B {gshegs khar}; C gshegs khar for gshegs kar; read khar*

[1481] B {bstan pa gtad pa'i tshul |} for bstan pa gtad pa'i tshul; C tshul |

[1482] B {mi 'chug par gdams pa las}; C mi 'chugs par gdams pa las for mi…las

[1483] B {ka ba shākya dbang phyug la}

pha rjes bu la bzhag[1484] pa'i gnad 'jun 'di ‖
mgon po thugs rje can des 'brom la mdzad[1485] ‖
dga'[1486] ldan [tuṣita] gnas dang rdo rje gdan [vajrāsana] la sogs ‖
gang du bstan pa'i bdag po nas bzung ste ‖
byams pa [maitreya] thogs med [asaṅga] dbyig gnyen
[vasubandhu] rnam grol sde [vimuktisena] ‖
mchog sde [varasena] dul ba'i sde [vinayasena] dang grags pa'i dpal ‖
seng bzang [haribhadra] ku sā[1487] li dang gser gling pa [suvarṇadvīpa] ‖
rgya chen spyod pa'i brgyud kyis[1488] kho bo gzung[1489] ‖
nga ni rang byung bcos ma'i bla ma min ‖
'brom ston[1490] spyi la soms la pha rjes gzung[1491] ‖
'jam dpal [mañjuśrī] klu sgrub [nāgārjuna] zla ba grags pa [candrakīrti] dang
‖ rig pa'i khu byug [vidyākokila] a ba[1492] dhū tī[1493] [avadhūti] gnyis ‖
zab mo lta ba'i brgyud pas kho bo gzung[1494] ‖
lta ba phyogs su lhung ba'i dge slong min ‖
'brom ston spyi la soms la pha rjes gzung[1495] ‖
thugs rje chen po [mahākāruṇika] bde gshegs rdo rje 'chang [vajradhara] ‖
chos gzigs te[1496] lo pa [tilopa] dang nā ro pa [nāropa] ‖
nyams len byin brlabs[1497] brgyud pas kho bo gzung[1498] ‖

[1484] A gzhag; B C bzhag; read bzhag*

[1485] B C gtad

[1486] B C dpal

[1487] B C sa

[1488] B kyi

[1489] B C bzung

[1490] A ston supra 21r.5.3

[1491] B C bzung

[1492] B C wa

[1493] B dhu ti for dhū tī

[1494] B C bzung

[1495] B C bzung

[1496] C tai

[1497] C rlabs

mdo rgyud rang gar shor ba'i slob dpon min ‖
'brom ston[1499] spyi la soms la pha rjes gzung[1500] ‖
bo dhi sa twa manydzu shrī bha dra [bodhisattva-mañjuśrībhadra] ‖
ratna[1501] shrī [ratnaśrī] dang dharma[1502] rakṣi ta [dharmarakṣita] ‖
shānti[1503] pa [śāntipa] dang ratna[1504] a ka ra [ratnākara] ‖
wā[1505] gī[1506] shwa ra [vagīśvara] bram ze dzai[1507] tā[1508] ri [jetāri] ‖
brgya dang lnga bcu'i tshogs rab bcas pa yi ‖
bla ma rnams kyi mdo rgyud gzhung 'grel dang ‖
man ngag brgyud pas kho bo rjes su gzung[1509] ‖
bla ma bslu ba'i slob ma nga ma yin ‖
kho bo rgyal po smra ba lan cig yin ‖
'brom ston spyi la soms la pha rjes gzung[1510] ‖

zhes gsungs[1511] so [A21r, B20r.8.4, C23v.2.1] ‖ 'dir smras pa |

kun mkhyen gangs ri'i dbang po las 'ongs pa'i ‖
dngos grub rlabs kyi phreng ba gangā'i [gaṅgā] rgyun ‖
skyon bral shing rta chen po'i lam las drangs ‖
skal bzang gdul bya'i zhing rnams smin par mdzad ‖[1512]

[1498] B C bzung

[1499] A ston supra 21v.7.5

[1500] B C bzung

[1501] A ratnā; B C ratna; read ratna*

[1502] C dharmā

[1503] B shanti

[1504] A ratnā; B C ratna; read ratna

[1505] B wa

[1506] B ki

[1507] B C dze

[1508] B ta

[1509] B C bzung

[1510] B C bzung

[1511] B C + pas

[1512] B om. stanza

[4] bzhi pa srol 'dzin a ti sha'i rnam thar ni[1513] |[1514] bskal[1515] pa[1516] dpag tu med pa'i sngon rol du | bcom ldan 'das thub pa chen po [mahāmuni] dang thugs mnyam du bskyed cing | ston pa sangs rgyas pa'i dus |[1517] rgyal sras bzang po[1518] skyong [bhadrapāla] zhes par bzhugs shing | bskal[1519] bzang 'di la sangs rgyas kyi mdzad pa ston par bka' gdams glegs bam las gsungs[1520] | sku skye ba 'di'i rnam thar thun mong[1521] du grags pa rnams lam yig tu 'byung ba dang | thun mong[1522] ma yin pa snod min la gsang ba rnams[1523] zur du rgyas bsdus[1524] du ma snang yang | 'dir gdul bya thun mong[1525] ba dang gtso cher mthun pa zur tsam[1526] bkod na | shing mo glang la bod du rgyal po glang dar gyis[1527] bstan pa nub par byas pa de nas[1528] lo don brgyad song ba'i dus | jo bo chen po sku 'khrungs te | de'i rnam thar ni[1529] paṇḍi ta sa'i snying po [kṣitigarbha] dang[1530] | nag tsho lo tsā ba[1531] gnyis kyis[1532] | [4.1] pho brang[1533] na bzhugs pa'i dus dang |

[1513] B {ni}

[1514] B + {jo bo chen po 'di nyid ni}; C + jo bo chen po 'di nyid ni

[1515] B skal

[1516] A pa | ; B C pa; read pa*

[1517] C om.

[1518] B C om.

[1519] B skal

[1520] B C bka' gdams bla ma rnams kyi gsung las 'byung for bka' gdams glegs bam las gsungs

[1521] B mongs

[1522] B mongs

[1523] B C rnams |

[1524] A adds ba to sdus supra 23v.5.2; read bsdus*

[1525] B mongs

[1526] B ill.

[1527] B {rgyal po glang dar gyi} for rgyal po glang dar gyis

[1528] B C nas |

[1529] B {de'i rnam thar ni}

[1530] B {dang}

[1531] B lo tsa ba nag tsho; C lo tsā ba nag tsho for nag tsho lo tsā ba

thar par gshegs pa'i yon tan gnyis su gsungs pa'i[1534] | dang po la gnyis[1535] | longs[1536] spyod dang rigs phun sum tshogs pa[1537] | rten de la yon tan brnyes[1538] tshul lo[1539] ‖ [4.1.1] dang po ni | rdo rje gdan [vajrāsana] gyi shar phyogs bhaṃ ga[1540] la [vaṅgāla] za hor gyi yul na |[1541] grong khyer[1542] bi kra ma la pu ri [vikramapurī] zhes pa | mi khyim 'bum tsho[1543] nyi shu rtsa bdun yod pa'i dbus na | pho brang gser gyi rgyal mtshan can[1544] zhes pa |[1545] gser gyi rgyal mtshan stong phrag nyi shu rtsa[1546] lnga |[1547] skyed mos tshal dang rdzing bu lnga stong | ta[1548] la'i phreng ba bdun gyis bskor ba | mdor na longs spyod[1549] mnga' thang 'byor pa[1550] |[1551] rgya nag stong khun rgyal po dang [A21v, B20v.7.2, C24r.2.1] mnyam la |

[1532] B {gnyis kyis}

[1533] B {pho brang}

[1534] B {gnyis su gsungs pa'i}

[1535] B {dang po la gnyis}

[1536] B long

[1537] B {phun sum tshogs pa'i} + tshul dang for phun sum tshogs pa; C pa'i + tshul dang

[1538] C mnyes

[1539] B {rten de la yon tan mnyes tshul lo} for rten...lo

[1540] C bhangga for bhaṃ ga

[1541] A na; B C na | ; read na | *

[1542] B C + chen po

[1543] B C phrag

[1544] B C om.

[1545] B C om.

[1546] B C om.

[1547] EIMER: 1979, vol. 2, 70 reads an extra **can** in pho braṅ gser gyi rgyal mtshan can žes pa / gser gyi rgyal mtshan **can** stoṅ phrag ñi šu rtsa lṅa.

[1548] C tā

[1549] B C + dang

[1550] B C + rnams

[1551] B C om.

der[1552] yab rgyal po dge ba'i dpal [kalyāṇaśrī] dang | yum dpal mo 'od zer can gnyis la[1553] sras gsum 'khrungs pa | padma'i snying po[1554] [padmagarbha] | zla ba'i snying po [candragarbha] | dpal gyi snying po[1555] [śrīgarbha] las | 'bring po zla ba'i snying po [candragarbha] ni |[1556] bla ma rje btsun 'di[1557] yin te | paṇḍi ta sa'i snying pos rigs phun sum tshogs par bstod pa las[1558] |

shar phyogs za hor yul mchog na ‖
de na grong khyer chen po yod ‖
bi ka ma ni pu ri[1559] [vikramapurī] yin ‖
de yi[1560] dbus na rgyal po'i khab [rājagṛha] ‖
pho brang shin du yangs ba yod[1561] ‖
gser gyi rgyal mtshan can zhes bya ‖
longs spyod mnga' thang 'byor pa ni ‖
rgya nag stong khun rgyal po 'dra ‖
yul de'i rgyal po dge ba'i dpal [kalyāṇaśrī] ‖
btsun mo dpal mo 'od zer can ‖
yab yum gnyis la sras gsum mnga' ‖
padma'i snying po[1562] [padmagarbha] zla ba'i snying [candragarbha]] |
dpal gyi snying po [śrīgarbha] zhes bya'o ‖
rgyal bu[1563] padma'i snying po [padmagarbha] la ‖
btsun mo lnga yod sras ni dgu ‖
sras kyi thu bo bsod nams dpal [puṇyaśrī] ‖
da lta'i dus na mkhas pa che ‖

[1552] B {der}

[1553] B la |

[1554] B {padma'i snying po}

[1555] B C + gsum

[1556] B C om. ni |

[1557] B C + nyid

[1558] C la

[1559] B C ra

[1560] B de'i for de yi

[1561] B C om. line

[1562] B C dang

[1563] B C po

dhā[1564] na shrī [dhanaśrīmitra] zhes bya bar grags ‖
chung ba dpal gyi snying po [śrīgarbha] ni ‖
dge slong bīrya[1565] tsandra [vīryacandra] yin ‖
'bring po zla ba'i snying po [candragarbha] ni[1566] ‖
da lta bla ma rje btsun yin ‖

zhes 'byung ba[1567] ltar ro ‖ [4.1.2] gnyis pa[1568] ni | chu pho rta'i[1569] lo la pho brang gi yang thog tu[1570] 'khrungs ma thag | thog mtshams[1571] na utpa la sngon po skyes pa 'khor kun gyis[1572] mthong ste | rgyal bus sgrol ma'i [tārā] zhal dngos su gzigs |[1573] skye ba dpag tu med pa'i lha yin pas 'bral med du rjes su 'dzin pa yin gsungs[1574] | dgung lo bcu'i bar du yi ge dang | bzo dang | gso dpyad[1575] dang | lugs kyi bstan bcos rnams la legs par sbyangs | dgung lo nyer gcig gi bar du sgra dang | tshad ma dang | sgyu rtsal drug bcu[1576] rtsa bzhi | zlos gar gyi bstan bcos | snyan dngags[1577] | mngon brjod | rtsis[1578] kyi bstan bcos rnams la gtso bor legs par sbyangs | bram ze dzai[1579] tā ri [jetāri] [A22r, B21r.8.6, C25v.2.8] | byang chub bzang bo [bodhibhadra] | rig pa'i khu byug [vidyākokila] | a

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[1564] B dha; C dā

[1565] A B birya; C bīrya; read bīrya*

[1566] B yin

[1567] B pa

[1568] B C + rten de la yon tan brnyes tshul

[1569] B C rta

[1570] B du

[1571] B 'tshams

[1572] B gyi

[1573] A gzigs; B C gzigs | ; read gzigs | *

[1574] A gsung; B C gsungs; read gsungs*

[1575] B spyad

[1576] B C cu

[1577] B C ngag

[1578] B brtsis

[1579] B C dze

ba[1580] dhū ti[1581] pa [avadhūti] | rnal 'byor pa rā hu[1582] la gupta [rāhulagupta] | bod skad du gsang ba'i sgra gcan 'dzin[1583] zhes pa rnams la theg pa chen po'i chos mtha' dag dang | khyad par rā[1584] hu la [rāhula] la dgyes rdor [hevajra] zhus | mtshan ye shes gsang[1585] ba'i rdo rje zhes[1586] btags | rgyud man ngag dang bcas pa rdzogs par gsan | de nas lo drug rig pa brtul zhugs kyi spyod pa mdzad | khyad par du rgyud sde bzhi la sbyangs pas mkhas shing grub pa brnyes | yi dam mang po'i zhal gzigs | ting nge 'dzin dpag tu med pa 'khrungs | mngon shes lnga thob | rdo rje rnal 'byor ma[1587] [vajrayoginī] dang zhal dngos su[1588] mjal | dkyil 'khor[1589] sprul nas dbang bskur te | rgyud man ngag 'dus[1590] par gnang ngo || de'i tshe sngags la mkhas pa'i thugs rgyal byung ba[1591] la | mkha' 'gro ma rnams kyis[1592] o rgyan[1593] [oḍiyāna] nas rgyud[1594] kyi glegs bam bsam gyis[1595] mi khyab pa spyan drangs te thugs rgyal bcag | de dus[1596] bhaṃ ga[1597] la'i [vaṅgāla] bstan pa phal cher mu stegs pa la shor ba dang | de'i gnas brtan mya

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[1580] B C wa

[1581] A C dhū tī; B dhu ti; read dhū ti*

[1582] A hū; B ra hu for rā hū; C hu; read hu*

[1583] B {ba'i sgra gcan 'dzin}

[1584] B ra

[1585] B ill.

[1586] B C + bya bar

[1587] B {ma}

[1588] B C dngos su zhal for zhal dngos su

[1589] B C + chen po

[1590] B C ma lus for 'dus

[1591] B pa

[1592] C kyis |

[1593] C u rgyan

[1594] B {kyi uryan nas rgyud} for kyis o rgyen nas rgyud

[1595] B gyi

[1596] B C + su

[1597] B {bhaṃ ga}; C bhangga for bhaṃ ga

ngan du gyur pa la | jo bo[1598] 'di slong[1599] mo ba'i[1600] tshul gyis[1601] bzhugs pa'i tshe | sku la[1602] 'od zer 'phro ba mthong bas mu stegs dang rtsod nus sam zhus pas nus gsungs[1603] | de nas dus byas te brtsad pas | phyi rol pa thams cad tshar bcad de bstan pa la btsud do ||[1604] [4.2] gnyis pa[1605] ni | jo bo'i dgongs pa la | da ni rnal 'byor pa'i cha lugs kyis[1606] nags sam | dur khrod du bsdad la gsang sngags kyi sgo nas mchog bsgrub dgongs pa na[1607] | rā[1608] hu[1609] la gupta [rāhulagupta] ri bya rkang can na bzhugs pas mkhyen nas |[1610] rdzu 'phrul[1611] gyis byon nas[1612] rab tu 'byung bar[1613] bskul ba dang | rnal[1614] lam du gtsug lag khang chen po[1615] na ston pa nyan thos dang bcas pa'i gral bsham na bzhugs pa la | thub pa'i [muni] gsung nas | mi ma ki[1616] [mimaki] ci la chags nas rab tu mi 'byung gsungs[1617] pas[1618] thugs [A22v, B21v.8.4, C25r.3.4] bskul te |[1619] phal chen sde

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[1598] B {jo bo}

[1599] A slongs; B C slong; read slong*

[1600] B C pa'i

[1601] B gyi

[1602] C las

[1603] A gsung; B C gsungs; read gsungs*

[1604] B C + spyi don

[1605] B C + thar par gshegs pa'i yon tan

[1606] B kyi

[1607] B la

[1608] B ra

[1609] A hū; B C hu; read hu*

[1610] B C om.

[1611] A rdzul = rdzu 'phrul

[1612] B C te

[1613] C par

[1614] B C mnal

[1615] C ill.

[1616] B C gi

[1617] A gsung infra 22v.8.4

pa'i[1620] nang nas 'jig rten las 'das par smra ba'i [lokottaravāda] sde pa | sangs rgyas ye shes zhabs [buddhajñānapāda] nas mkhan brgyud lnga tshigs pa | theg chen[1621] sbyor lam pa shī la rakṣi ta[1622] [śīlarakṣita] zhes pa tshul khrims bsrungs[1623] ba las rab tu byung zhing bsnyen par rdzogs | mtshan dī paṃ ka ra shrī dznyā na[1624] [dīpaṃkaraśrījñāna] zhes btags te |[1625] dī paṃ mar me | ka ra mdzad[1626] | śrī dpal | dznyā na ye shes la 'jug | ti paṃ zhes pa ma dag go[1627] || dgung lo nyer brgyad dam |[1628] nyer dgu la rab tu byung[1629] | de nas o tanta[1630] pu rir [odantapurī] bla ma dharma[1631] rakṣi ta [dharmarakṣita] la bye brag[1632] bshad mtsho sogs theg dman gyi bstan bcos dang | sde pa bzhi ka'i 'dul ba lag len dang bcas pa gsan sbyong mdzad do[1633] || gzhan yang brgyud pa gsum[1634] ldan gyi bla ma rnams[1635] la sde snod mtha' dag gsan nas mkhas pa'i grags pas phyogs thams cad du khyab la | khyad par du byang chub kyi sems[1636] bsgom

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[1618] A gsung bas; B C gsungs pas | ; read gsungs pas*

[1619] B C om.

[1620] B C + mkhan po

[1621] B C om. nang nas...theg chen

[1622] B {shī la rakṣi ta}

[1623] B bsrung

[1624] B paṃ...zhes ill.

[1625] C om.

[1626] B ill.

[1627] B C par bshad do for go

[1628] B C om.

[1629] B C + ste

[1630] B C tyan ta for tanta

[1631] C dharmā

[1632] B bla...bye brag ill.

[1633] B sbyongs mdzad for sbyong mdzad do; C om. do

[1634] C sum

[1635] B brgyud...rnams ill.

[1636] B C sems kyi for kyi sems

pa'i man ngag la nan tan snying por mdzad de gsan pas |[1637] bla ma gsum gyi gdams ngag rdzogs par mnga' zhing | lo tsā ba'i bstod pa las[1638] |

rtag[1639] tu bsten pa'i bla ma ni ‖
shānti[1640] pa [śāntipa] dang gser gling pa [suvarṇadvīpa] ‖
bha dra bo dhi [bhadrabodhi] dznyā na shrī [jñānaśrī] ‖
dngos grub thob pa mang po dang ‖
khyad par du ni klu sgrub [nāgārjuna] nas ‖
gcig nas gcig tu[1641] brgyud pa yi ‖
zab pa dang ni rgya che ba'i ‖
gdams pa khyed la mnga' ba yin ‖

zhes so[1642] ‖ de la zab pa lta ba'i bshad pa dang | man ngag 'phags pa klu sgrub [nāgārjuna] nas brgyud pa dang | rgya chen spyod pa'i brgyud pa[1643] 'phags pa byams pa [maitreya] nas brgyud pa[1644] gnyis[1645] gong du smos pa[1646] dang |[1647] rje btsun 'jam dbyangs [mañjuśrī] kyis[1648] rjes su bzung[1649] ba | ngo mtshar can gyi gtam bdun la sogs pa'i yon tan dang ldan pa'i rgyal sras zhi ba lha [śāntideva] la brgyud pa ste |[1650] brgyud pa[1651] gsum gyi[1652] gdams ngag rdzogs

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[1637] B C om. | + gong du brjod pa ltar

[1638] C + kyang

[1639] B lo tsa ba'i...rtag tu ill.

[1640] B shanti

[1641] B du

[1642] B C gsungs pa yin la for so

[1643] C pa |

[1644] B C + sogs ni, B nas brgyud pa supra 22r.7.2

[1645] B C om.

[1646] B C + ltar

[1647] B C + gzhan yang

[1648] B kyi; rje...kyi ill.

[1649] A gzung; B C bzung; read bzung*

[1650] B C om. brgyud pa ste |

[1651] B C pa'i

[1652] B C om. gsum gyi

par mnga' zhing | so sor phye na gsang sngags la yang brgyud pa lugs lnga las[1653] [A23r, B22r.8.1, C25v.4.1] thun mong[1654] ba'i[1655] brgyud pa ni | 'jam dpal [mañjuśrī] | sangs rgyas ye shes zhabs[1656] [buddhajñānapāda] | mar me mdzad bzang[1657] po [dīpaṃkarabhadra] | yi ge pa | karṇa pa | dznyā na shrī mi tra[1658] [jñānaśrīmitra] rnams so ‖ gsangs sngags mtha' dag gi brgyud pa lugs gcig ni | klu sgrub [nāgārjuna] | ārya[1659] de wa[1660] [āryadeva] | ma ti tsa la [mātṛceṭa] | te la dzo ki [telayogin] | tsa ti la[1661] | manydzu shrī bha dra [mañjuśrībhadra] | bo dhi bha dra [bodhibhadra] | shānti[1662] pa [śāntipa] rnams so ‖ lugs gcig ni[1663] | sangs rgyas ye shes [buddhajñāna] | sangs rgyas zhi ba [buddhaśānti] | sangs rgyas gsang ba [buddhaguhya] | ku sā[1664] li che ba | ku sā[1665] li chung ba rnams so ‖ gsang 'dus [guhyasamāja] mtha' dag gsan[1666] pa'i brgyud pa gsum[1667] las | dang po ni | indra bhū[1668] ti [indrabhūti] | klu mo rnal 'byor ma | sa ra ha[1669] [saraha] | klu sgrub [nāgārjuna] | tsa na kīrti[1670] [candrakīrti] | bīrya[1671] indra [vīryendra] |

[1653] B C lugs srol du ma zhig bzhugs pa las | for lugs lnga las

[1654] B mongs

[1655] B C pa'i

[1656] B {zhabs}

[1657] B {me mdzad bzang}

[1658] B ill.

[1659] B arya

[1660] C ba

[1661] B {ma ti tsa la | te la dzo ki | tsa ti la}

[1662] B shanti

[1663] B {lugs gcig ni} for lugs gcig ni

[1664] B C sa

[1665] B C sa

[1666] A mthagsan = mtha' dag gsan

[1667] B {gsum}

[1668] B bhu

[1669] B {klu mo rnal 'byor ma | sa ra ha}

[1670] B kirti

[1671] B birya

tso bi pa la ta [jogipāda] | rol pa'i rdo rje [lalitavajra] | sa 'gebs pa'i zhabs | shānti pa [śāntipa] dang[1672] | yang klu sgrub [nāgārjuna] | zla grags [candrakīrti] | rig pa'i khu byug [vidyākokila] | ku sā[1673] li chung ba[1674] rnams dang | yang sangs rgyas ye shes zhabs [buddhajñānavajra] | padma badzu[1675] [padmavajra] | indra bhū[1676] ti [indrabhūti] | lcam lakṣmiṃ[1677] ka ra [lakṣmīṅkarā] | spyi bo skyes | 'jam dpal bshes gnyen [mañjuśrīmitra] | sangs rgyas ye shes [buddhajñāna] | kamba la[1678] [kambala] | rol pa'i rdo rje [lalitavajra] | sa 'gebs pa | shānti pa[1679] [śāntipa] rnams so ‖ bde mchog [saṃvara] mtha' dag gsan pa'i brgyud pa[1680] | lu[1681] yi[1682] pa [lūhipa] | ḍem[1683] ki[1684] pa [ḍeṅgipa] | dha ri pa [dārikapa] | dzai[1685] tā ri[1686] [jetāri] rnams so ‖ krī yog[1687] [kriyā-yoga] mtha' dag gsan pa'i brgyud pa ni[1688] | ku sā[1689] li che ba dang | ku sā[1690] li chung ba[1691] rnams dang | gshin rje

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[1672] B {sa 'gebs pa'i zhabs | shanti pa dang} for sa 'gebs pa'i zhabs | shānti pa dang

[1673] C sa

[1674] B {zla grags | rig pa'i khu byug | ku sa li chung ba} for zla grags | rig pa'i khu byug | ku sā li chung ba

[1675] B {padma ba dzu} for padma badzu; C badzra

[1676] B bhu

[1677] B C legs smin for lakṣmiṃ

[1678] C li

[1679] B {'jam dpal bshes gnyen | sangs rgyas ye shes | kaṃ pi li | rol pa'i rdo rje | sa 'gebs pa | shanti pa} for 'jam dpal...shānti pa

[1680] B {pa'i brgyud pa}

[1681] C lū

[1682] B C hi

[1683] A ḍim; B C ḍem; read ḍem*

[1684] B ill.; C gi

[1685] C dze

[1686] B {dha ri pa | dze ta ri} for dha ri pa | dzai tā ri

[1687] C krī ya dang yo ga for krī yog

[1688] B rnams so...ni ill.

[1689] B C sa

[1690] C sa

gshed[1692] [yamāntaka] mtha' dag ni | ka ma la rakṣi ta [kamalarakṣita] dang | nag po zhabs[1693] [kṛṣṇapāda] rnams pa las[1694] gsan no ‖[1695] de ltar brgyud pa bsam gyis[1696] mi khyab pa mnga' ba'i gtso bo ni gong du smos pa'i brgyud pa gsum mam | bzhir[1697] 'du'o ‖ mdor na[1698] lta ba lung ston pa'i bla ma nā ro pa | brtul zhugs byin gyis brlabs[1699] pa ḍombi[1700] pa[1701] [ḍombipa] | las tshogs byin rlabs[1702] ster ba ba liṃ ta a[1703] tsārya[1704] [balināācārya] | rdzu 'phrul byin rlabs[1705] ster ba mi[1706] chen no[1707] ‖ phag mo'i [varāhī] byin rlabs[1708] ster ba bhu ta ko ṭi [bhūtakoṭipa] | klu sgrub [nāgārjuna] kyi gdams pa ster ba mkhas pa rta mchog [paramāśva] | byang chub kyi sems ster ba shes rab bzang po [prajñābhadra] | tshig don [A23v, B22v.8.4, C26r.5.6] rgyas par 'byed pa shānti[1709] pa [śāntipa] | bstan pa'i rtsa ba blo sbyong gi sgor 'jug pa gser[1710] gling pa chos kyi grags pa

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[1691] B {ku sa li chung ba} for ku sā li chung ba

[1692] B {gshin rje gshed}

[1693] B {ka ma la rakṣi ta dang | nag po zhabs}

[1694] B C la for pa las

[1695] B C + brgyud pa'i lugs srol 'di dag ni rje (B rje...lha'i ill.; C bsod nams) lha'i dbang pos mdzad pa'i bka' gdams chos 'byung ba las ji ltar 'byung ba bzhin bkod pa yin |

[1696] B gyi

[1697] B brgyud pa gsum po | der; C brgyud pa gsum po der for brgyud...bzhir

[1698] B {mdor na}

[1699] A B rlobs; C brlabs; read brlabs*

[1700] B ḍombhi

[1701] A B ba; C pa; read pa*

[1702] A B brlabs; C rlabs; read rlabs*

[1703] C ā

[1704] B tsarya

[1705] A B brlabs; C rlabs; read rlabs*

[1706] B ill.

[1707] B po

[1708] A B brlabs; C rlabs; read rlabs*

[1709] B shanti; C ill.

[1710] A gsar, wear; B ill.; C gser; read gser*

[dharmakīrti] rnams te |[1711] mkhas pa'i yon tan[1712] gong gi bla ma brgyud pa de dag[1713] thams cad kyi yon tan rdzogs par mnga' zhing | rdo rje'i gdan [vajrāsana] byang chub chen po'i pho brang du mu stegs kyi smra ba ngan pa lan gsum du chos kyis[1714] pham par mdzad nas sangs rgyas kyi bstan pa bzung[1715] zhing | btsun pa'i yon tan[1716] so thar dang 'gal ba'i nyes pa 'ong ma myong | byang sems dang |[1717] gsang sngags kyi sdom pa la cung zad byung srid kyang |[1718] bshags bsdam[1719] sogs kyis nyes pa dang zhag tu 'grogs ma myong[1720] gsungs[1721] | rtogs pa'i yon tan[1722] byang chub kyi thugs la mnga' brnyes | ting nge 'dzin phun sum tshogs pas[1723] spyan dang mngon par shes pa'i yon tan dang ldan | dhā[1724] ri ka pa'i [dārikapa] slob ma bram ze sdom pa bzang po sogs la bde mchog [saṃvara] gi skor[1725] gsan nas | shar phyogs bhaṃ ga[1726] la [vaṅgāla] 'od ma'i tshal me tog gling du sgrub[1727] pa mdzad pas | bde mchog [saṃvara] gi dkyil 'khor zhal gzigs bstod pa yang mdzad | rnal[1728] thun gcig[1729] la rgyud rgyal 'bum

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[1711] B C + de ltar mkhas grub kyi bla ma de rnams bsten pas

[1712] B C + ni

[1713] B C om.

[1714] B kyi

[1715] A gzung; B C bzung; read bzung*

[1716] B C + ni |

[1717] B C om.

[1718] B C om.

[1719] B gdams

[1720] B + zhes {jo bo nyid kyis}; C + zhes jo bo nyid kyis

[1721] A gsung; B C gsungs; read gsungs*; B C + par bshad pa dang

[1722] B C + ni |

[1723] B pa | ; C pas | ; B C + lha'i

[1724] B C dha

[1725] B bskor

[1726] C bhangga for bhaṃ ga

[1727] B bsgrub

[1728] B C mnal

[1729] B cig

tsho gcig dang[1730] bzhi brgya lnga bcu rtsa lnga gsan par mdzad | chos kyi gaṇḍi'i[1731] [gaṇḍī] sgra nam mkha' la bsgrags[1732] pa gsan pas |[1733] skye ba med pa'i don thugs su chud pa sogs | de lta bu'i[1734] yon tan[1735] rnams dang ldan pa'i jo bo chen po de nyid kyi snyan pa'i grags pas 'phags yul kun du khyab ste | de'i tshe ma ga dha[1736] [māgadha] dang | o tanta[1737] pu ri [odantapurī] dang | so ma pu ri [somapurī] dang | nā[1738] lendra [nālandā] dang | bi kra ma[1739] shī[1740] la'i [vikramaśīla] gnas gzhi rnams na paṇḍi ta dang grub thob shin du[1741] mang yang | thams cad kyi gtsug gi nor bu lta bur bzhugs pa'i dus su | rgyal po dharma pā las[1742] [dharmapāla] jo bo[1743] rdo rje[1744] gdan [vajrāsana] nas |[1745] bi kra ma shī[1746] lar [vikramaśīla] spyan drangs nas |[1747] bstan pa'i bdag por mnga' gsol ba las 'phros te[1748] | bi kra ma shī la[1749] [vikramaśīla] bzhengs pa'i [A24r,

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[1730] B C dang |

[1731] B gaṇḍo'i; C gaṇḍī'i

[1732] A bsgrag; B C bsgrags; read bsgrags*

[1733] B C om.

[1734] B C bus + mtshon pa'i

[1735] B C + bsam gyi (C gyis) mi khyab pa

[1736] B ta; C dhā

[1737] B C tyan ta for tanta

[1738] A B na; C nā; read nā*

[1739] B + la

[1740] B shi

[1741] B C tu

[1742] C las |

[1743] C + rje

[1744] B rgyal po...rdo rje ill.

[1745] C om.

[1746] B shi

[1747] B C om.

[1748] B C yin te | skabs 'dir for las 'phros te

[1749] B ill.

B23r.8.3, C27r.1.2] lo rgyus[1750] cung zad bshad na[1751] |[1752] nā lendra [nālandā] na[1753] slob dpon chen po[1754] kampa[1755] la [kambala] bya ba phyag rgya chen po'i dngos grub brnyes pa gcig[1756] bzhugs pa des | chu bo gangā'i[1757] [gaṅgā] 'gram na brag de'u gcig[1758] yod pa |[1759] de'i steng du gtsug lag khang brtsigs na sangs rgyas kyi bstan pa la phan che bar[1760] mngon shes kyis[1761] gzigs nas | de brtsig[1762] pa la rab tu byung ba bas[1763] rgyal po'i rten nus pa che bar dgongs te | rgyal po gau pā[1764] la'i [gaupāla] sras de ba[1765] pha la [devapāla] bya ba mnga' rigs[1766] phun sum tshogs pa dang ldan pa de'i btsun mo'i rmi lam du |[1767] gling de[1768] snam sbyar dmar ser gyon pa lhung bzed dang mkhar[1769] sil[1770] thogs pa cig gnas g.yar zer

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[1750] A B brgyus; C rgyus; read rgyus*

[1751] B {pa'i lo rgyus cung zad bshad na} for pa'i...na

[1752] EIMER: 1979, vol. 2, 125 reads bi kra ma šī la bžeṅs pa'i (24b) lo brgyus **cuṅ de** bšad na / missing the *skum yig* of cung zad (cungzd) for **cung zad** bshad na.

[1753] B na {lendra na} for nā lendra na

[1754] B om. chen po

[1755] B kam pa for kampa

[1756] C cig

[1757] A B ganga; C ganggā'i; read gangā

[1758] B C cig

[1759] A pa; B C pa | ; read pa | *

[1760] B ba

[1761] B kyi

[1762] A rtsig; B C brtsig; read brtsig*

[1763] B C bas |

[1764] B C pa

[1765] B C wa

[1766] B C ris

[1767] A du; B C du | ; read du | *

[1768] A glinge = gling de; B C om. gling de

[1769] B C 'khar

[1770] C gsil

ba rmis te | rgyal po la[1771] brjod pas | do nub kyang byung na gnas btang gi gyis gsungs[1772] | yang byon pa la de ltar byas pas | rgyal po de'i sras su sku skye ba bzhes pa |[1773] rgyal po dharma[1774] pā la [dharmapāla] bya ba[1775] yul dbus ma ga dha[1776] [māgadha] thams cad la dbang bsgyur ba des |[1777] brag de'u de'i[1778] khar gtsug lag khang bzhengs te |[1779] de la phyogs bzhir ming bzhi grags pa las | byang phyogs pa la[1780] bi kra ma shī[1781] la [vikramaśīla] bya bar grags te | bod skad du[1782] tshul khrims kyi dad dang ldan pa bya bar 'ong[1783] | der rtsa ba'i sde bzhi'i dge slong tshang[1784] bar bzhugs shing 'tsho ba yang rgyal pos sbyor ba dang | rig pa'i gnas lnga'i 'chad nyan dar bas |[1785] der bzhugs pa'i rab byung phal che ba paṇḍi ta sha[1786] stag yin no ‖ de'i tshe rdo rje gdan [vajrāsana] nas jo bo rje[1787] bi kra ma shī lar[1788] [vikramaśīla] rgyal po dharma[1789] pā[1790] las

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[1771] B {rgyal po la}; C om. la

[1772] A gsung; B C gsungs; read gsungs*

[1773] B C om.

[1774] C dharmā

[1775] B C ba |

[1776] B ta; C dhā

[1777] B C om.

[1778] A de'u'i = de'u de'i

[1779] C om.

[1780] B C om. de la...phyogs pa la

[1781] A shi; B C shī; read shī*

[1782] B C du |

[1783] B C + bar bshad

[1784] B tshangs

[1785] B C om.

[1786] B {paṇḍi ta sha}

[1787] C rje |

[1788] A lar | ; B C lar; read lar*

[1789] B dharmā

[1790] B {bi kra ma shī lar rgyal} po {dharmā pā}

[dharmapāla] spyan drangs[1791] |[1792] 'di kho na lhag par gzigs te |[1793] a ti sha zhes mtshan gsol ba[1794] |[1795] bod kyi skad du phul du byung ba[1796] zhes[1797] bya ste | de[1798] rnams kyi gtsug gi nor bu lta bur mnga' gsol te[1799] |[1800] rgol ba[1801] ngan pa thams cad tshar bcad | sangs rgyas kyi bstan pa'i srog shing lta bur bzhugs nas | sde pa tha dad pa rnams kyi byin len la sogs pa blang[1802] dor gyi gnas phra mo rnams yan chad [A24v, B23v.8.3, C27v.2.1] ma 'dres par the tshom bcad[1803] par mdzad de[1804] | lo tsā[1805] ba'i bstod pa las |

byang chub chen po'i pho brang du ‖
thams cad 'dus shing 'tshogs[1806] pa na ‖
rang dang gzhan gyi sde pa yi[1807] ‖
grub mtha' ngan pa'i rgol ba kun ‖
seng ge'i nga ro'i sgra skad kyis ‖
thams cad kyi ni klad pa 'gems ‖

shes[1808] dang |

[1791] B C 'dren + pa'i rgyu yang paṇ grub rnams kyi nang nas

[1792] B C om.

[1793] B C om. | + spyan drangs shing mtshan yang

[1794] B C zhing

[1795] B + de; C + de'i

[1796] B {phul du byung ba}

[1797] B ces

[1798] B C + dus skyes chen

[1799] B C ba yin la for te

[1800] B C + de nas rje btsun gyis kyang

[1801] C pa

[1802] B blangs

[1803] A gcod; B C bcad; read bcad*

[1804] B C pa yin te for de

[1805] B tsa

[1806] C tshogs

[1807] C yis

[1808] B C zhes

o tanta yi[1809] pu ri [odantapurī] na ‖
rab byung brgya phrag phyed dang gsum ‖
bi kra ma la shī la [vikramaśīla] na ‖
rab byung brgya phrag mang po dang ‖
rtsa ba'i sde bzhi tshang[1810] bar bzhugs ‖
sde pa'i khengs dregs mi mdzad de[1811] ‖
ma ga dha[1812] [māgadha] yi yul gyi ni ‖
gnas gzhi ma lus thams cad kyi[1813] ‖
ston pa'i 'khor ni bzhi po yi[1814] ‖
kun gyi gtsug gi nor bur gyur ‖
khyod ni sde pa bco brgyad kyi ‖
kun gyi spyi la bzhugs pa[1815] na ‖
thams cad kyi[1816] ni lung yang len ‖

zhes 'byung ba ltar ro ‖ de yang bstan pa bsrung ba la | rnal 'byor gyi stobs kyis bsrung ba | dbang phyug gi stobs kyis bsrung ba[1817] | rig pa'i stobs kyis bsrung ba |[1818] rigs pa'i stobs kyis bsrung ba dang[1819] bzhi las[1820] | de bzhi ka'i stobs kyis[1821] sangs rgyas kyi[1822] bstan pa bsrung ba ni jo bo rje[1823] tsam yin[1824] gsungs

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[1809] B tan ta'i; C tyan ta'i for tanta yi

[1810] B tshangs

[1811] B C khe grags khyod mi mdzad for khengs...de

[1812] A ha; B ta; C dha; read dha*

[1813] C kyis

[1814] B C yis

[1815] B C pas

[1816] A kyis; B C kyi; read kyi*

[1817] B {rnal 'byor gyi stobs kyi bsrung ba | dbang phyug gi stobs kyi bsrung ba} for rnal 'byor...ba

[1818] B C om. line

[1819] C om.

[1820] B {bsrung ba bzhi las} for bsrung...las

[1821] B kyi

[1822] C ill.

[1823] B C + nyid

te[1825] | rgyas par gzhan du blta'o ‖ de lta bu'i yon tan phun sum tshogs pa dang ldan pa[1826] de[1827] nyid |[1828] bod du spyan 'dren dgos pa'i rgyu mtshan las 'phros te[1829] |[1830] bod kyi mi rnams byung tshul dang | bstan pa snga dar gyi dus[1831] dam pa'i chos 'phel 'grib byung ba'i tshul[1832] cung zad[1833] bshad na[1834] | de yang bod kyi mi rnams[1835] bka' chems ka khol[1836] ma las | spre'u dang brag srin gyi brgyud[1837] du bshad | lha las phul du byung ba'i bstod 'grel las | skyabs seng bu sde lnga dang | dgra ngan dpung tshogs bcu gnyis ma mthun pa'i tshe | rgyal po rū[1838] pa ti[1839] zhes pa dpung dang bcas pa kha ba can du bros pa'i brgyud[1840] yin par bshad de |[1841] gnyis ka'i brgyud do[1842] ‖ de yang[1843] bod kyi rgyal po la snga

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[1824] B + zhes {dge ba'i bshes gnyen bka' gdams pa rnams}; C + zhes dge ba'i bshes gnyen bka' gdams pa rnams

[1825] A gsung ste; B C gsungs shing for gsung ste; read gsungs te*

[1826] A pa supra 25r.7.2

[1827] B {de lta bu'i yon tan phun sum tshogs pa dang ldan pa de}

[1828] B C om. nyid |

[1829] B C spyan drangs pa'i tshul ni for spyan...las 'phros te

[1830] B C + de yang spyir

[1831] B C + su

[1832] C + rnams

[1833] A cung zad supra 25r.7.1

[1834] B {'grib byung ba'i tshul rnams cung zad bshad na}

[1835] B C rnams |

[1836] B C bkol

[1837] A C rgyud; B brgyud; read brgyud*

[1838] C ru

[1839] B {rgyal po ru pa ti} for rgyal po...ti

[1840] C rgyud

[1841] B C + bka' gdams brgyud pa 'di pa

[1842] B brgyud du bzhed la, C rgyud du bzhed la for brgyud do

[1843] B C nas

ba[1844] [A25r, B24v.1.2, C28r.3.2] rje gnya' khri btsan[1845] po nas[1846] rgyal rabs nyi shu rtsa brgyad pa | sangs rgyas sman bla'i [bhaiṣajyaguru] sprul pa lha tho tho ri gnyan btsan[1847] byon te |[1848] dam pa'i chos kyi dbu brnyes[1849] pa tsam mdzad | de nas rgyal rabs lnga pa la |[1850] 'phags pa spyan ras gzigs [avalokiteśvara] dbang phyug gis[1851] rgyal po srong btsan[1852] sgam[1853] po'i skur sprul te[1854] | bod kyi mi rnams dge ba bcu'i lam la bkod cing | dud 'gro rnams kyi rna bar yang[1855] ārya[1856] a ba[1857] lo ka[1858] [āryāvaloka] zhes bsgrags[1859] pa sogs rim gyis[1860] smin[1861] par mdzad | de nas rgyal rabs[1862] bzhi na |[1863] 'phags pa 'jam dpal [mañjuśrī] gyi sprul par grags pa'i[1864] byang chub sems dpa' khri srong lde'u

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[1844] B ma

[1845] A brtsan; B C btsan; read btsan*

[1846] B C nas |

[1847] A brtsan; B C btsan; read btsan*

[1848] B C om.

[1849] B brnyengs

[1850] B C om.

[1851] B gi

[1852] A brtsan; B C btsan; read btsan*

[1853] A bgam; B C sgam; read sgam*

[1854] B po'i...te ill.

[1855] B C yang |

[1856] A B arya; C ārya; read ārya*

[1857] B C wa

[1858] C ki

[1859] A bsgrag; B C bsgrags; read bsgrags*

[1860] B C + thar pa'i sa bon

[1861] B C 'jog

[1862] B rab

[1863] B C om.

[1864] B C pa

btsan[1865] gyis za hor gyi mkhas pa chen po[1866] zhi ba 'tsho [śāntarakṣita] spyan drangs nas | nyang sha mi go cha | rma rin chen mchog |[1867] rgyal ba byang chub | rba dpal dbyangs | rba ye shes dbang po | dba' manydzu shrī | spa gor bai ro tsa na ste[1868] | sad[1869] mi mi bdun la[1870] sogs pa rab tu byung zhing | slob dpon padma 'byung gnas [padmasaṃbhava] kyis[1871] bod kyi lha srin gdug pa can[1872] btul | sangs rgyas kyi bstan pa btsugs pa las |[1873] de dag nyid kyi ring la pha rol du[1874] phyin pa dang | rdo rje theg pa'i bstan pa mtha' dag rgyas par byung zhing | de dag gi rgya dpe bsam yas su bzhugs pa rnams |[1875] phyis[1876] dpal mar me mdzad ye shes [dīpaṃkaraśrījñāna] kyis[1877] gzigs pas ngo mtshar ba 'khrungs te | dus der byung ba'i[1878] bod kyi bstan pa 'dra ba rgya gar du yang byung dka' bar 'dug ces gsungs[1879] zhes lam yig las[1880] 'byung ngo[1881] || de lta bu'i bstan pa phun sum tshogs pa de yang | rgyal po dar ma[1882] zhes pas |[1883] sdig pa[1884] can gyi blon

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[1865] A brtsan; B C btsan; read btsan*

[1866] B {za hor gyi mkhas pa chen po}

[1867] A + la gsum

[1868] B C om. nyang...ste

[1869] A tsad; B {sad}; C sad; read sad*

[1870] B {sad mi mi bdun la} for tshad...la

[1871] B kyi

[1872] B C + rnams; C kyi...rnams ill.

[1873] C om.

[1874] C tu

[1875] B C om.

[1876] B C + jo bo chen po

[1877] B kyi

[1878] A ba'i |; B C ba'i; read ba'i*

[1879] A gsung; B C gsungs; read gsungs*

[1880] B {lam yig las}

[1881] A gsungs; B C 'byung ngo; read 'byung ngo*

[1882] B {rgyal po dar ma}

[1883] B C om.

[1884] B C om.

po dang bgros te[1885] |[1886] rab tu byung ba mang po khyim par phab cing | rtags 'dor du[1887] ma 'dod pa rnams dkrongs[1888] nas |[1889] bstan pa rin po che bsnubs[1890] so || de'i dus kyi[1891] sngags kyi bstan pa 'dzin par rlom pa'i khyim pa mang pos rang gi yi dam tsam la brten[1892] pa dang | sngags kyi glegs[1893] bam ma[1894] lus pa rnams chud ma zos par byas kyang [A25r, B24v.8.2, C28v.3.3] | bshad sgrub[1895] kyi bstan pa rnal ma med pas | rgyud don log par 'grel ba dang | mngon spyod kyi las gtso bor byed pa mang du byung ngo || dus der gtsang[1896] rab gsal la sogs pa dge slong[1897] gsum dpal chu bo rir[1898] sgrub[1899] pa mdzad cing bzhugs pa la | rgyal pos bstan pa bsnubs[1900] pa gsan pas | 'dul ba'i dpe mang po[1901] bsnams nas bros te |[1902] rim gyis[1903] mdo smad kyi sa[1904] char byon nas | bla chen po rab tu byung

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[1885] B ste

[1886] C om.

[1887] A du | ; B C du; read du*

[1888] B dkrong

[1889] A nas; B C nas | ; read nas | *

[1890] B snub

[1891] B C om.

[1892] B rten

[1893] A glags, wear; B C glegs; read glegs*

[1894] A B om.; C + ma; read + ma*

[1895] B bsgrub

[1896] A rtsangs; B C gtsang; read gtsang*

[1897] A dglang, wear; B C dge slong; read dge slong*

[1898] B {dpal chu bo rir}

[1899] B bsgrub

[1900] B bsnub

[1901] B C du

[1902] B C om.

[1903] B rims kyi for rim gyis

[1904] B C om.

zhing[1905] | bla chen po dgongs pa gsal[1906] gyis kyang dge slong dang dge tshul mang du spel la |[1907] bla[1908] chen po nyid la[1909] dge slong gsum po de las 'ongs[1910] pa'i 'dul ba dang |[1911] mngon pa'i sde snod [abhidharmapiṭaka] mang po dag dang | bla ma[1912] gzhan las kyang sngags dang pha rol du[1913] phyin pa'i gzhung mang po gsan cing[1914] | sku'i skye ba phyi ma dga' ldan[1915] [tuṣita] du gshegs pa de'i slob ma brgyud pa dang bcas pa'i drin las | dbus gtsang gi sa char yang mdo sngags kyi bstan pa byung mod kyis[1916] | 'on kyang khyim pa[1917] phal cher rgyal po'i chings ma[1918] dang bral bas 'thab rtsod la dga' zhing | de'i rigs las byung ba'i[1919] sngags pa mang pos dgra'i phyogs la mngon spyod kyi las byas pas |[1920] skye bo mang po phung bar gyur pa dang | sngags kyi gsang ba'i spyod pa las nyams te |[1921] gsang ba'i gnas rnams 'chol par ston cing | sbyor sgrol sogs sngags la bsnyad[1922] pa'i rtsing[1923] chos sna tshogs dang | cho ga rnams kyang

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[1905] B C bla chen dgongs pa rab gsal rab tu byung ba dang bsnyen par rdzogs par mdzad de for bla chen...zhing

[1906] B C om. po dgongs pa gsal

[1907] B C + de nas

[1908] B C + ma

[1909] B C kyis

[1910] B 'ong

[1911] B C om.

[1912] B {bla ma}

[1913] C tu

[1914] B C zhing

[1915] B {sku'i skye ba phyi ma dga' ldan}

[1916] A kyi; B C kyis; read kyis*

[1917] C chom po for khyim pa

[1918] B C mgo gnon for chings ma

[1919] B pa'i

[1920] B C om.

[1921] A te; B C te | ; read te | *

[1922] A B snyad; C bsnyad; read bsnyad*

[1923] C gtsigs

ma tshang[1924] zhing 'khrul ba[1925] mang du byung ba dang | gzhan yang bam sgrub[1926] sogs log chos sna tshogs dar zhing[1927] | rgya nag lugs kyi rdzogs pa chen po'i lugs 'dzin pa 'ga' zhig gis |[1928] stong pa nyid gcig[1929] pu bsgoms[1930] pas dri ma mtha' dag dang bral ba'i chos kyi sku 'thob[1931] la | de thob na gzugs kyi sku shugs la 'byung bas | sbyin pa la sogs pa'i thabs mang po la slob pa[1932] ni tshegs[1933] che'o zer ba dag kyang byung zhing | hwa[1934] shang gi lta ba[1935] zhes ming la skyon du lta yang | don la mchog tu 'dzin pa dang [A26r, B25v.1.2, C29r.5.1] | lta spyod ya bral gyis[1936] sangs rgyas thob par 'dod pa sogs chos ltar bcos pa sna tshogs kyis[1937] bstan pa rin po che dri ma can du gyur cing | dka' ba'i gnad rnams la yang the tshom du gyur pas[1938] | mdo rgyud nas lung bstan pa'i lha[1939] bla ma ye shes 'od[1940] |[1941] bod kyi rgyal brgyud dri ma med par[1942] byon pa des | de rnams la thugs ma ches par | mnga' ris skor gsum[1943] nas khye'u blo rno ba

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[1924] B tshangs; C mtshang

[1925] B C pa

[1926] B bsgrub

[1927] B cing

[1928] A gis; B C gis | ; read gis | *

[1929] B cig

[1930] B bsgom

[1931] B C thob

[1932] C ba

[1933] B C tshogs

[1934] C ha

[1935] B {ha shang gi lta ba} for hwa...ba

[1936] B C gyi

[1937] B kyi

[1938] B C pa + de'i tshe

[1939] A lha supra 26v.1.3

[1940] B + zhes bya ba'i; C + ces bya ba'i

[1941] B C om.

[1942] B + bsam bzhin du; C + bsams bzhin du

[1943] B snga ris bskor gsum for mnga'...gsum

nyer gcig |[1944] dam pa'i chos dang |[1945] paṇḍi ta 'tshol[1946] ba'i zhal bkod dang[1947] bcas te |[1948] rgya gar du brdzangs pas | de rnams kyi nang nas lo chen rin bzang[1949] dang | lo chung legs she[1950] gnyis mkhas pa'i mthar phyin par mdzad de[1951] | bod la phan thogs pa'i paṇḍi ta btsal bas | bi kra ma shī la'i [vikramaśīla] paṇḍi ta chen po dī paṃ ka ra shrī dznyā na'i[1952] [dīpaṃkaraśrījñāna] yon tan gyi khyad par mtha' yas pa rnams gsan kyang | rang gis[1953] spyan 'dren par[1954] ma spobs te[1955] tshur byon nas | rgyal po la[1956] lo rgyus[1957] rgyas par zhus pas |[1958] thugs mnyes shing the tshom kyang chod par mdzad do || de'i tshe lo tsā[1959] ba rin chen bzang po'i drin gyis[1960] gsang sngags spyi dang |[1961] dkyil 'khor gyi cho ga'i lag len sogs mnga' ris skor gsum[1962] du dar bar gyur kyang | rab tu byung ba 'ga' zhig tshul khrims kyi kun du[1963] spyod pa dag pas so sor thar pa tsam

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[1944] A gcig; B C gcig | ; read gcig | *

[1945] B C om.

[1946] A tshol; B C 'tshol; read 'tshol*

[1947] A bkodang = bkod dang

[1948] B C om.

[1949] B C rin chen bzang po for rin bzang

[1950] B C legs pa'i shes rab for legs she

[1951] B C gyur te for mdzad de

[1952] B {bi kra ma shī la'i paṇḍi ta chen po dhi paṃ kā ra shrī dznyā na'i} for bi kra...na'i

[1953] B gi

[1954] B pa

[1955] B spob ste for spobs te

[1956] B {rgyal po la}

[1957] A brgyus; B C rgyus; read rgyus*

[1958] A pas; B C pas | ; read pas | *

[1959] B tsa

[1960] B C gyis |

[1961] C om.

[1962] B snga ris bskor gsum for mnga'...gsum

[1963] B tu

gyis[1964] chog shes nas | theg pa chen po byang chub sems dpa'i kun du spyod pa las[1965] g.yel zhing | bye brag tu pha rol du[1966] phyin pa la sgrub[1967] pa lhur byed pa nyung ba nyid dang | sngon gyi log par rtog pa mtha' dag sel ba la |[1968] paṇḍi ta chen po dī paṃ ka ra shrī dznyā[1969] na [dīpaṃkaraśrījñāna] de nyid bod du spyan drangs na |[1970] bstan pa skyon dang bral bar 'gyur ro snyam du[1971] dgongs nas |[1972] 'bad pa chen pos[1973] lo tsā[1974] ba rgya brtson seng 'khor brgya tsam gser mang po dang bcas te rgya gar du btang yang[1975] | 'khor phal che ba tshad pas gum | gser rnams kyang brlag nas[1976] jo bo spyan ma 'drongs | dus der lha[1977] ye shes 'od gser 'tshol du byon pa[1978] gar log gi [A26v, B26r.2.2, C29v.6.2] rgyal pos[1979] bzung bas | de'i dbon po lha[1980] bla ma[1981] byang chub 'od kyis khu bo blu[1982] ba dang | a ti sha[1983] spyan 'dren pa la dka' spyad ji ltar mdzad pa'i tshul[1984] |[1985] lam

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[1964] B gyi

[1965] B C la

[1966] C tu

[1967] B bsgrub

[1968] C om.

[1969] B {paṇḍi ta chen po dī paṃ ka ra shrī dznyā}

[1970] A na; B C na | ; read na | *

[1971] B C + chos rgyal nyid kyi thugs la

[1972] B C om.

[1973] B C pos |

[1974] B tsa

[1975] A wear; B C yang; read yang*

[1976] B C nas |

[1977] B C + bla ma

[1978] B C pa |

[1979] B {gar log gi (logi) rgyal pos}

[1980] B {dbon po lha}

[1981] B C btsun for bla ma

[1982] B C bslu

[1983] B ill.

yig las[1986] 'byung ba |[1987] rnam thar chos kyi 'byung gnas su rgyas par gsungs pa ni[1988] |[1989] a ti sha[1990] spyan 'dren pa'i pho nya la |[1991] nag tsho lo tsā ba[1992] rgyu mtshan du mas legs par dgongs te | lha btsun pas[1993] spyan sngar bos[1994] |[1995] bsnyen bkur nas | 'dul ba 'dzin pa la zhu na | nga'i yab mes rgyal blon byang chub sems dpa' de[1996] rnams kyis[1997] |[1998] sangs rgyas kyi bstan pa'i dbu brnyes[1999] | srol btad de[2000] | dar zhing rgyas par mdzad pa yin pa la | dus ding sang sangs rgyas kyi bstan pa nyam[2001] dmas | bdud rigs kyi sems can kha rgyal | chos ltar bcos pa rnams dar bas | shes pa skyo bar byung | nged khu dbon gnyis kyis[2002] mi 'dis[2003] go chod dam | 'dis[2004] sangs rgyas kyi bstan pa la

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[1984] B C + rnams

[1985] C om.

[1986] B {lam yig las}

[1987] A ba; B C ba | ; read ba | *

[1988] B C gsungs ba bzhin 'dir bshad par bya ste for gsungs pa ni

[1989] B C + de yang

[1990] B C + nyid

[1991] C om.

[1992] B lo tsa ba nag tsho de; C lo tsā ba nag tsho de for nag tsho lo tsā ba

[1993] B {lha btsun pas}

[1994] C pos

[1995] B C om.

[1996] B {nga'i yab mes rgyal blon byang chub sems dpa' de}; {rgyal blon} supra 26R.4.4

[1997] B kyi

[1998] B C om.

[1999] B brnyengs

[2000] B gtod, C btod for gtad de

[2001] B C nyams

[2002] B kyis |

[2003] B C 'di

[2004] B C 'di

sem[2005] mam[2006] snyam pa rnams la | gser srang brgya skor res ma mtha' byas |[2007] jo bo gdan 'dren du btang ba yin na'ang |[2008] bstan pa'i bya ba ches pas gdan ma 'drongs |[2009] des kyang[2010] blo ma bsad[2011] par | lha chen po des bal yul [nepal] gyi mtha' 'khob[2012] tu[2013] jo bo gdan[2014] 'dren[2015] pa'i gser 'tshol du byon pas | gar log gi rgyal pos | chos kyi rgyal po paṇḍi ta gdan[2016] 'dren pa'i gser 'tshol bar[2017] rig nas | 'di'i pha mes rnams[2018] kyis sngon yang sangs rgyas kyi bstan pa dar bar byas |[2019] 'dis kyang paṇḍi ta[2020] gdan 'dren |[2021] bstan pa dar bar byed pas |[2022] bzung[2023] la btson khang du chug zer nas mnar | de bdag gis[2024] thos pas[2025] khu bo ldog[2026] tu phyin yang | gar log gi rgyal po tshan ches nas

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[2005] B sems

[2006] C sems sam for sem mam

[2007] A byas; B C byas | ; read byas | *

[2008] C om.

[2009] B C om.

[2010] B C om.

[2011] B C sad

[2012] A mkhob; B C 'khob; read 'khob*

[2013] B du | ; C tu |

[2014] C spyan

[2015] B {jo bo spyan 'dren} for jo...'dren

[2016] B {chos kyi rgyal po paṇḍi ta gdan}

[2017] B ba

[2018] A rnams supra 27r.6.4

[2019] A byas; B C byas | ; read byas | *

[2020] B {paṇḍi ta}

[2021] B C om.

[2022] B C om.

[2023] A gzung; B bzung; C zung; read bzung*

[2024] B gi

[2025] B C pas |

[2026] B C bzlog

ma ldog[2027] | yang dmag byas na ldogs[2028] par snang ste | de'i bar du 'gro ba mang po'i srog 'chad pa dang | nga rang la yang bar chad byung na jo bo spyan mi 'drongs par gda' bas |[2029] khong[2030] rang dang bstun | kho na re | 'o na [A27r, B26v.2.4, C30v.1.3] paṇḍi ta[2031] gdan 'dren pa'i 'phro bshol[2032] | nga'i bstan pa la zhugs | yang na gser rgyal po rang dang mnyam pa khyer la shog | de nas btang gi zer bas | gser la 'dams nas |[2033] lus dang mnyam pas blus[2034] kyang ma nyan |[2035] de nas khu bo la[2036] | da ngas dbu tsam zhig[2037] rnyed[2038] pa dang blur[2039] 'ong gis[2040] zhus pas | bzhad lo[2041] gcig[2042] mdzad nas[2043] da des chog | nga'i bsam pa la |[2044] bod 'dir chos khrims shig[2045] ma 'chos[2046] par shi na mi rung snyam pa yin te | da na so yang rgas | 'khor ba[2047] thog[2048] med nas chos kyi phyir[2049] lus btang[2050]

[2027] C bzlog

[2028] B C bzlog

[2029] B C om.

[2030] B C kho

[2031] B {paṇḍi ta}

[2032] C shol

[2033] B C om.

[2034] B C bslus

[2035] A nyan; B C nyan | ; read nyan | *

[2036] B {khu bo la}

[2037] B cig; C gcig

[2038] B brnyed

[2039] B bslur

[2040] A gi; B C gis; read gis*

[2041] B C om.

[2042] B C cig

[2043] B C nas |

[2044] B C om.

[2045] B C om.

[2046] C 'chol

[2047] B om.

ba[2051] med | da lan chos kyi[2052] phyir shi na legs pa yin pas[2053] | sdig rgyal 'di la gser se ba gcig[2054] kyang ma ster | gser thams cad rgya gar du khyer la | da dung a ti sha gdan ci 'drongs gyis | paṇḍi ta chen po'i snyan du yang | ngas khyed dang sangs rgyas kyi bstan[2055] pa'i phyir du lus srog gar log[2056] gi rgyal po ngan pa la byin yod pas |[2057] 'tshe rabs[2058] thams cad du bdag thugs rjes 'dzin pa dang | nga'i bsam pa'i gtso bo khyed bod du byon nas sangs rgyas kyi bstan pa dar bar byed pa yin pas | de kho na bzhin du mdzad par zhu | skye ba 'di'i 'og rol du khyed dang nges par mjal bar byin gyis brlab[2059] tu[2060] gsol |[2061] zhes nga'i[2062] 'phrin[2063] mdzod cig | de ltar lags pas nga blos thong la | sangs rgyas kyi bstan pa la soms shig gsungs[2064] | de nas[2065] khu bo gar log gi rgyal pos med par byas pas |[2066] gtam de rnams mgon po a ti sha'i snyan du thongs[2067] | nged bod mtha'

[2048] B gthogs

[2049] B + du

[2050] C 'khor...btang ill.

[2051] B pa

[2052] B C om.

[2053] A bas; B C pas; read pas*

[2054] C cig

[2055] C yang | ...bstan ill.

[2056] C om. gar log

[2057] B om.

[2058] B rab

[2059] B rlabs

[2060] B du

[2061] C om.

[2062] B nga'

[2063] B C + du

[2064] A gsung; B bsoms cig gsungs pa yin pas for soms...gsung; C gsungs + pa yin pas; read gsungs*

[2065] B C des na for de nas

[2066] B C om.

[2067] A thong; B {snyan du thong}; C thongs; read thongs*

'khob[2068] kyi sems can ma rig pa rnams kyi snying stobs de 'dra na | khyed 'gro ba'i skyabs gnas thugs rje can ji ltar song |[2069] zhes zhus shig[2070] | 'di na gser srang bdun brgya yod pa bla ma'i phyag tu phul |[2071] nged bod pre ta pu ri'i grong khyer lta bu na | gser se ba re tsam la'ang rtsis[2072] chen po yod la | da 'dis bdag cag gi[2073] mi nor [A27r, B27r.2.4, C31r.1.4] thams cad rdzogs nas yod kyis[2074] | da lan jo bo bod du ma byon na[2075] khyed dam pa rnams kyi thugs rje yang de ltar bas pas | nged kyang bya ba ci bder spyad par bgyi'o[2076] zhes | khyed 'dul ba 'dzin pas lo rgyus[2077] 'di rnams |[2078] jo bo la[2079] zhus pa'i[2080] tha ma[2081] 'byon du ma bzhed na'ang |[2082] snyan du thebs par[2083] mdzod[2084] gsungs[2085] nas |[2086] bshums shing[2087] gsung byon te |[2088] lha btsun[2089] mi chen po gcig[2090] gis de ltar

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[2068] A mkhob; B C 'khob; read 'khob*

[2069] C om.

[2070] B cig

[2071] C om.

[2072] C gtsigs

[2073] A cag gi infra 27v.8.5; B C om.

[2074] A kyi; B C kyis; read kyis*

[2075] B {da lan jo bo bod la ma byon na |} for da lan jo bo bod du ma byon na; C na |

[2076] B bgyi'o |

[2077] A brgyus; B C rgyus; read rgyus*

[2078] C om.

[2079] B {jo bo la}

[2080] B pa'i |

[2081] A la, wear; B C ma; read ma*

[2082] B C om.

[2083] B C pa

[2084] B mdzod |

[2085] A gsung; B C gsungs; read gsungs*

[2086] B C om.

[2087] B shums zhing | for bshum cing; C zhing; read bshums shing*

[2088] B C + de'i tshe

mdzad pas | lo tsā bas[2091] kyang yin min gyi tshig zur tsam yang smra ma nus | de'i stobs kyis[2092] lus srog dang |[2093] bar chad kyi[2094] dka' tshegs | tshe 'di'i bde skyid gang la'ang[2095] ma chags par |[2096] dpon g.yog bdun gyis gser rnams khyer te | rgya gar gyi lam du zhugs pa dang |[2097] lha[2098] btsun pas skyel[2099] thung mdzad de |

dge slong khyed kyis[2100] nga phyogs[2101] bya ba byas ||
da lan dka' ba che na'ang phar byon la ||
'bad rtsol chen pos lus dang srog la bsdos ||
'khor nas byas shes bka' drin gzo bar bya ||

zhes gsungs nas |[2102] phyi phyag mdzad de[2103] gshegs | slar yang jo bo thugs rje chen po [mahākāruṇika] la gsol ba 'debs kyis[2104] gshegs par zhu gsungs[2105] | de nas bal po rdzong[2106] la byon tsa na mi reng gcig[2107] dang 'phrad pas[2108] | khyed

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[2089] B {lha btsun} + {pa}; C + pa

[2090] B C cig

[2091] B {lo tsa bas} for lo tsā bas

[2092] B kyi |

[2093] B C om.

[2094] B C lam gyi for bar chad kyi

[2095] B C la yang for la'ang

[2096] A par; B C par | ; read par | *

[2097] B C om.

[2098] B ill.

[2099] B bskyel

[2100] B kyi

[2101] B C nged kyi for nga phyogs

[2102] C om.

[2103] B C nas

[2104] A kyi; B C kyis; read kyis*

[2105] A gsung; B C gsungs; read gsungs*

[2106] C rdzogs

[2107] C cig

yul sa thag ring por don chen po la 'gro bar snang ba |[2109] 'di skad zer gyi[2110] song dang |[2111] don grub nas 'ong gis[2112] |

dkon mchog gsum la phag 'tshal lo ||
kha ba can gyi rgyal khams su ||
rgyal ba thams cad kyi 'byung gnas ||
dam pa'i chos 'phel bar gyur cig |

ces brjod cing song na |[2113] lam du'ang nye zho mi 'byung ngo[2114] zer | khyed su lags byas pas | rim gyis[2115] shes par 'gyur gyis zer | de nas bal po'i mtha' 'khob[2116] tu[2117] slebs[2118] pa na | a tsa ra la[2119] gnas g.yar bas[2120] snyug[2121] khang cig[2122] tu bsnyal | khos gser yod par shes nas | snyug[2123] khang la me spar[2124] te |[2125] bsad nas gser 'khyer[2126] bar 'dod pa dang[2127] [A28r, B27v.2.3, C31v.2.3] | lo tsā ba dpon

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[2108] B {mi reng gcig dang 'phrad pas}

[2109] C om.

[2110] B C gyin

[2111] B C om.

[2112] A gi; B C gis; read gis*

[2113] C om.

[2114] B C om.

[2115] B rims kyis for rim gyis

[2116] A mkhob; B C 'khob; read 'khob*

[2117] B du

[2118] A B sleb; C slebs; read slebs*

[2119] B {a tsa ra la}

[2120] A bas | ; B C bas; read bas*

[2121] C smyug

[2122] C zhig

[2123] C ill.

[2124] C sbar

[2125] B C om.

[2126] C khyer

[2127] B C na

g.yog[2128] sa thag ring po la ngal zhing | tshad pas gdungs te[2129] gnyid kyis[2130] myos pa'i sngas mgor[2131] mi reng dkar po gcig[2132] snyug[2133] khang gi mthongs[2134] phye nas byung ste |

ma nyal ma nyal myur du yar la longs[2135] ||
ma phebs da lta longs[2136] la lam du zhugs ||
nyal na rin chen srog dang 'bral bar[2137] yod ||
nga ni bod khams yongs kyi yi dam yin ||

zhes gsungs pas | thugs rje chen po [mahākāruṇika] la gsol ba btab nas bros | nam langs pa dang[2138] bal po'i rgyal phran zhig |[2139] bi kra ma lar[2140] [vikrama] 'gro ba dang 'dzoms te[2141] | de dang 'grogs nas chu bo ganga'i[2142] [gaṅgā] 'gram du slebs[2143] pa dang | rgyal po dbang ches pas[2144] sngon du gru la song | der nyi ma 'phyis[2145] pas gser rnams bye ma'i 'og tu[2146] sbas[2147] nas[2148] | phyogs gzhan

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[2128] B {lo tsa ba dpon g.yog} for lo...g.yog

[2129] B C om.

[2130] B kyi

[2131] B C mgor |

[2132] B {mi reng dkar po gcig |} for mi...gcig; C cig |

[2133] C smyug

[2134] B mthong

[2135] B long; C langs, wear

[2136] B long; C langs, wear

[2137] B C ba

[2138] B C dang |

[2139] A cig; B {bal po'i rgyal phran cig |} for bal...cig; C cig; read zhig | *

[2140] B {bhi kra ma lar} for bi...lar

[2141] A B C 'dzom ste; read 'dzoms te*

[2142] C gangā'i

[2143] A B sleb; C slebs; read slebs*

[2144] B {rgyal po dbang che pas} for rgyal...pas; C che bas for ches pas

[2145] B C phyis

[2146] B du

zhig tu[2149] nyal ba na | mnyan[2150] pa dkar po gcig gru[2151] la skya ba chal chal 'debs kyi[2152] byung | der lo tsā bas[2153] khyed su yin gar gshegs dris pas |

dpon g.yog 'khor bcas bsu ru 'ongs[2154] pa[2155] yin ||
sems can snying stobs chen pos 'dir 'ongs[2156] tshe ||
'phags pa gru dang mnyan[2157] pa lta bu yis ||
'jigs pa'i dus su bsu skyel[2158] ma byas na ||
sems can nyon mongs can gyis ji ltar 'grub ||
tshur zhugs bdun brgya po de[2159] ma lus par ||
'bol le ka[2160] ma la ru sgrol bar bya ||

zhes zer ba dang | gser rnams bton te grur zhugs |[2161] ma ṇi bgrangs pas | mnyan[2162] pa na re[2163] nged kha ba can gyi thugs rje chen po [mahākāruṇika] de[2164] ma ṇi 'di ltar byed pa yin zer nas bgrangs[2165] tsa na | snyan pa |[2166] yid

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[2147] B ill.

[2148] B C te

[2149] B du

[2150] C mnyen

[2151] B {gnyan pa dkar po gcig gru} for mnyan...gru

[2152] B C kyin

[2153] B {der lo tsa bas} for der...bas

[2154] B 'ong

[2155] C 'ong ba for 'ongs pa

[2156] B C 'ong

[2157] B gnyan; C mnyen

[2158] B bskyel

[2159] B C rnams

[2160] A kra; B C ka; read ka*

[2161] B C om.

[2162] C mnyen

[2163] B {gnyan pa na re |} for mnyan...re; C re |

[2164] B C de |

[2165] B C + byung

'dzin par gyur pas | the tshom du gyur te |[2167] khyed su yin nam gsung cig 'byon par zhu byas pas | mnyan[2168] pa na re[2169] | tshe dang ldan pa[2170] snga 'grogs kyi dus spobs[2171] pa ma myur[2172] | gzhung 'grogs kyi dus khrel gzhung ma chung | phyi 'grogs kyi dus su phyi thag ma thung bya ba | ma nus pa'i dus phan pa dang [A28v, B28r.2.3, C32r.3.3] | dgos dus sleb pa bya ba[2173] yun du 'grogs pa la dgos pa yin | rim gyis[2174] shes par 'gyur gsungs[2175] | de ma thag gru sgrol ba dang | da nam phyed du song | dug sbrul dang[2176] chom rkun gyi 'jigs pa 'ong bas |[2177] do nub bi kra ma la'i [vikramaśīla] sgo spe'i[2178] 'og tu[2179] nyol gsungs[2180] nas gzhan du song | der slebs[2181] pa na | rgya brtson 'grus seng ge sgo khang steng na bzhugs pas gsan te | khyed rnams gang nas 'ongs[2182] gsungs[2183] | nged[2184] mnga' ris stod nas yin zhus pas | 'o na sgo ba byis pa cig yod pa de la khyed rang gi nor rnams chol[2185] la der gzims gsungs[2186] | de nas byis pa la gser rnams bcol

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[2166] B C om. snyan pa |

[2167] A te; B C te | ; read te | *

[2168] C mnyen

[2169] B {gnyan pa na re} for mnyan...re

[2170] C pa |

[2171] B spob

[2172] A myur infra 28v.8.2

[2173] B ba |

[2174] B rims kyis for rim gyis

[2175] A gsung; B C gsungs; read gsungs*

[2176] B C dang |

[2177] A bas; B C bas | ; read bas | *

[2178] B C spe

[2179] B du

[2180] A gsung; B C gsungs; read gsungs*

[2181] A B sleb; C slebs; read slebs*

[2182] B C 'ong

[2183] B C gsungs; read gsungs*

[2184] B + rnams

[2185] C 'chol

bas | blo gtad thub pa grogs kyi mchog bya ba yin | khyed rang rnams bag phebs[2187] par gzims zer | nang par sgo phye ma thag[2188] byis pa gzhon nu cig gis[2189] |[2190] bod kyi skad du[2191] khyed rnams gang nas byon | lam la 'jigs pa mi 'dug gam zer bas | nged mnga' ris nas 'ongs[2192] | lam 'jam par byung | khyed[2193] su yin byas pas |[2194] nga yang bod cig yin | nged rang bod 'di kha mang la gting lhod | gtam kham[2195] chen sbed[2196] mi shes | bya ba gal chen gsangs[2197] nas bsgrub dgos pa yin | rgya brtson seng bod[2198] kyi spyi khang na yod |[2199] der song zer nas |[2200] kho yud kyis song |[2201] de nas srang ring po gcig[2202] la phyin tsa na |[2203] drang srong rgan po[2204] chu shing gi mkhar[2205] ba thogs pa gcig[2206]

[2186] A gsung; B C gsungs; read gsungs*

[2187] A phel; B C phebs; read phebs*

[2188] B thag |

[2189] B {cig gis}

[2190] B C om.

[2191] B C du |

[2192] B C 'ong

[2193] B C khyod

[2194] A pas; B C pas | ; read pas | *

[2195] C khams

[2196] C sped

[2197] B C gsang

[2198] B {rgya brston seng bod}

[2199] B C om.

[2200] A nas; B C nas | ; read nas | *

[2201] C om.

[2202] B cig

[2203] B C om.

[2204] B {drang srong rgan po}

[2205] B C 'khar

[2206] B C cig

dang 'phrad pas | de na re[2207] | khyod gang nas 'ongs[2208] | gang du 'gro | don ci la 'ongs[2209] zer bas | nged bod mnga'[2210] ris nas |[2211] a ti sha spyan 'dren du 'ongs pa[2212] yin | rgya brtson seng gi khang pa gang na yod byas pas | kho mkhar[2213] ba la brten[2214] nas phyi[2215] mig gcu ba zhig[2216] byas | da nang gi byis pa re[2217] bden | bod kyi mi la ol mdud med pas | srang nang gi mi 'khyams po tshun la yin [A29r, B28v.1.5, C32v.3.5] |[2218] tshul sang nge 'chad pa |[2219] khyod kyis kyang[2220] don 'grub tu re ba ang | da lan nga'i rtsar byas pas grag | da jo bo min pa gzhan gyi rtsar khar ma 'don | rgya brtson seng[2221] la zur tsam zer na'ang rigs | sgo[2222] ngas bstan zer nas |[2223] kho ga le song ba'i phyi la |[2224] lo tsā bas[2225] mgyogs po[2226] phyin pas[2227] ma slebs[2228] | kho bod kyi spyi khang sgor bsgugs 'dug pas | lo

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[2207] B {de na re}

[2208] B C 'ong

[2209] C 'ong

[2210] B {bod mnga'}

[2211] B C om.

[2212] C 'ong ba for 'ongs pa

[2213] B C 'khar

[2214] B rten

[2215] B C phyir

[2216] B C cig

[2217] B C de

[2218] B C om.

[2219] A pa; B C pa | ; read pa | *

[2220] A kyang supra 29v.1.1

[2221] B {rgya brtson seng}

[2222] A sga, wear; B C sgo; read sgo*

[2223] A B nas; C nas | ; read nas | *

[2224] A la; B C la | ; read la | *

[2225] B {lo tsa bas} for lo tsā bas

[2226] B 'gyogs pos for mgyogs po; C pos

[2227] B C om. phyin pas

tsā[2229] ba ya mtshan zhing the tsom du gyur[2230] pa dang | kho na re |[2231] bya ba chen po bsgrub pa la go le mgyogs[2232] pa yin | 'dod thag ma nye bar ri bo bags[2233] kyi 'dzegs | khang pa 'di yin zer[2234] | nang du phyin pa na |[2235] lo tsā[2236] ba rgya brtson seng rgya dpe tshan cig gzigs kyi[2237] 'dug pa la | phyag rten gser mtshon byed re phul nas[2238] | lo tsā bas[2239] khyed rnams don ci la 'ongs gsungs[2240] | de la gong gi lo rgyus[2241] rnams zhib par zhus pas | khong gi zhal nas |[2242] da a ti sha gdan 'dren du 'ongs[2243] skad ye ma zer | slob gnyer la yongs[2244] zer ba smros |[2245] gnas brtan ratna[2246] a ka[2247] ra [ratnākaraśānti] dbang che bas | des tshor du ye mi btub | da lta rang khong la gser srang phyed phul la | nged[2248] bod nas 'ongs[2249] |[2250] paṇḍi ta ni spyan ma 'drongs | da khyed kyis[2251]

[2228] A B sleb; C slebs; read slebs*

[2229] B tsa

[2230] C ill.

[2231] A re; B C re | ; read re | *

[2232] B 'gyogs

[2233] B C 'gas

[2234] A zar, wear; B C zer; read zer*

[2235] A na; B C na | ; read na | *

[2236] B tsa

[2237] B C kyin

[2238] B C bas

[2239] B {lo tsa bas} for lo tsā bas

[2240] A gsung; B gsungs; C 'ong gsungs for 'ongs gsung; read gsungs*

[2241] A brgyus; B C rgyus; read rgyus*

[2242] B om.

[2243] B yongs; C yong

[2244] C yong

[2245] B C + 'di na

[2246] A ratnā; B C ratna; read ratna*

[2247] A kā; B C ka; read ka*

[2248] B C der

paṇḍi ta dang khyad med pa'i slob gnyer gcig[2252] thugs la 'dogs pa zhu zhes zhus | de nas kyang rings rings[2253] dang blo ma phebs pa[2254] ma byed par | slob gnyer gyis la sos gdol[2255] | de nas 'o cag thabs mkhas pos jo bo la zhu ba byed pa yin gsungs[2256] | de nas nag tsho[2257] lo tsā[2258] ba ci gsung[2259] blta[2260] ba'i ched du | mgon po a ti sha cis kyang gdan ma 'drongs na | de'i 'og nas gang che ba'i paṇḍi ta[2261] gcig gdan drangs na zhus pas | lo tsā[2262] ba'i zhal nas |[2263] [A29v, B28v.8.4, C33r.3.5] de 'dra so sgor ma 'don |[2264] de yin na |[2265] na ning nas paṇ chen gcig las gcig[2266] che ba nyi shu tsam gdan drangs na'ang 'drongs te[2267] | 'o skol bod kyi sems can gyi spyod gshis[2268] rgyus med dam |[2269] a ti sha[2270] ma gtogs sus kyang

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[2249] C 'ong

[2250] B om.

[2251] B kyi

[2252] C cig

[2253] B C ring ring for rings rings

[2254] B C par

[2255] A bsdol; B C gdol; read gdol*

[2256] A gsung; B C gsungs; read gsungs*

[2257] C tshos

[2258] B tsa

[2259] B gsungs

[2260] A lta; B C blta; read blta*

[2261] B C paṇ chen for paṇḍi ta

[2262] B tsa

[2263] A nas; B C nas | ; read nas | *

[2264] A 'don; B C 'don | ; read 'don | *

[2265] B C om.

[2266] B cig la cig for gcig...gcig

[2267] B ste

[2268] B shis

[2269] B om.

[2270] B {a ti sha}

bod kyi sems can mi thul bas | da dung a ti sha rang[2271] gdan ci 'drongs byed dgos gsungs[2272] | gzhan paṇḍi ta[2273] ci 'dra yod zhus pas | 'di ltar |[2274] shānti[2275] pa [śāntipa] | nā ro pa | ḍombi[2276] pa[2277] [ḍombipa] | mar me mdzad bzang po [dīpaṃkarabhadra] | a ba[2278] dhū ti[2279] pa [avadhūti] | byang chub bzang po [bodhibhadra] | rin chen bzang po [ratnabhadra] | rin chen sde[2280] [ratnasena] | lha'i blo gros | ngag dbang grags pa [vagīśvarakīrti] | nag po pa [kṛṣṇapāda] | dzai[2281] tā[2282] ri [jetāri] dgra las rnam par rgyal ba | rol pa'i rdo rje [lalitavajra] | sa 'gebs pa'i zhabs | ye shes gsang ba | chos kyi bshes gnyen | tshul khrims dbang po la sogs pa paṇḍi ta[2283] bsam gyis mi khyab pa lnga bcu rtsa gnyis tsam yod kyang | thams cad rang sa rang sa na ngo mtshar che mod kyang[2284] | 'o skol bod la mgon po a ti sha min pas phan[2285] med gsung[2286] | 'o na a ti sha ston par zhu dang zhus pas | khyod rang nang par dge 'dun gyi kun dga' ra bar dge 'dun stong phrag mang po 'ong gis[2287] | de'i nang na lhang nge ba[2288] | lham me ba |

[2271] B {sha rang}

[2272] A gsung; B C gsungs; read gsungs*

[2273] B {gzhan paṇḍi ta}

[2274] B C om.

[2275] B shanti

[2276] B ḍombhi

[2277] A B ba; C pa; read pa*

[2278] B C wa

[2279] A C dhū tī; B dhu ti; read dhū ti*

[2280] B rdo rje (rdoe) for sde

[2281] C dze

[2282] B dze ta for dzai tā

[2283] B om.

[2284] B C om.

[2285] B C + pa

[2286] A gsung; B C gsungs; read gsungs*

[2287] A gi; B C gis; read gis*

[2288] C om.

sku lta[2289] bas chog mi shes pa | gral gang du bzhugs kyang mdzes pa zhig yod kyis | de a ti sha yin pas | de la nyin mtshan du gsol ba thob gsungs[2290] | de nas rgya brtson seng dpon slob[2291] gnyis kyis gnas brtan ratna[2292] a ka[2293] ra'i [ratnākaraśānti] drung du phyin | phyag byas gser srang phyed phul te | rgyas bslabs[2294] pa bzhin nag tshos zhus pas | gnas brtan gyi zhal nas | shin tu legs | tshe dang ldan pa 'di ltar yin | nged 'dir mi la tsag pa ma yin[2295] te[2296] | 'di na a ti sha med na |[2297] rgya gar sangs rgyas kyi bstan pa'i 'byung gnas yin pas | 'dir[2298] [A30r, B29r.8.2, C33v.4.3] nyams na sems can spyi'i bde skyid nyams 'gro ba yin mod | de'i rgyu mtshan[2299] rgya gar gyi chos srol dang | gtsug lag khang thams cad kyi lde mig a ti sha'i phyag na yod pa yin | de min na nged kyang bod kyi sems can la sems brtse zhing | khyad par du bod kyi chos rgyal de'i mi nor mang po zad pas ngo gnong[2300] ste | sangs rgyas kyi bstan pa la bsams[2301] pa yin na[2302] |[2303] de soms la[2304] brtson 'grus drag pos bstan pa rab 'byams[2305] la slob gnyer gyis |[2306]

[2289] B C blta

[2290] A gsung; B C gsungs; read gsungs*

[2291] B dponlob = dpon slob

[2292] A ratnā; B C ratna; read ratna*

[2293] A kā; B C ka; read ka*

[2294] B bslab

[2295] B C min for ma yin

[2296] A similar passage of **nged 'dir mi la rtseg pa min te** may be traced to KLB: 1977, 101v.1.1. Although difficulties are involved in interpreting this passage, the sense appears to be one where Ratnākaraśānti is expressing his limitations in fulfilling the role of Atiśa in the event of his departure from India.

[2297] B C om.

[2298] B C 'di

[2299] A B mtshan | ; C mtshan; read mtshan*

[2300] A mnong; B snongs; C gnong; read gnong*

[2301] B bsam

[2302] A pas; B C na; read na*

[2303] B C om.

[2304] B om. de soms la

[2305] A 'byam; B C 'byams; read 'byams*

ngas kyang tshis[2307] su ci 'gro byed | khyed bod rgya gar ba la 'di ltar sems[2308] pa ngo mtshar che[2309] zhes gsungs[2310] | de nas gnas brtan gyis khrid de[2311] dge 'dun gyi gdugs tshod gral du phyin[2312] |[2313] a ti sha gral gyi dbu la bzhugs sam snyam pa la | shānti[2314] pa [śāntipa] bzhugs 'dug pa la[2315] | 'di a ti sha lags sam[2316] byas pas | tshe dang ldan pa 'di ni[2317] shānti[2318] pa [śāntipa] zhes bya ba |[2319] mkhas grub chen po a ti sha'i yang bla ma de lags mod zer | de ltar rje btsun nā ro pa [nāropa] la sogs pa[2320] gral gyi dbu la 'dug pa la re re bzhin 'di a ti sha yin nam[2321] zhes dris pas | 'di[2322] nā ro pa [nāropa] zhes pa ding sang 'dran zla dang bral ba a ti sha'i yang bla ma yin zer | gzhan du a ti sha ma mthong bas[2323] yid zhum pa na | dus re zhig bi kra ma la'i rgyal po[2324] khri bshams[2325] pa'i steng na

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[2306] B C om.

[2307] B C phyis

[2308] A sem; B C sems; read sems*

[2309] B che |

[2310] A gsung; B C gsungs; read gsungs*

[2311] B {gyi khrid de} for gyis khrid de

[2312] C ill.

[2313] B C om.

[2314] B shanti

[2315] B C om.

[2316] B {a ti sha lags sam}

[2317] B ni |

[2318] B shanti

[2319] B C pa for bya ba |

[2320] C ba

[2321] B nam |

[2322] B {'di}

[2323] B pas

[2324] B {bi kra ma la'i rgyal po}

[2325] B bsham

'dug pa |[2326] paṇḍi ta che chung gang la'ang ldang[2327] ba mi byed par snang ba la | a ti sha sku gzi brjid che zhing |[2328] zhal 'dzum[2329] chags pa | cam por gshegs pa gcig[2330] nang du byon pa dang | rgyal po des khri las langs pas |[2331] paṇḍi ta dang dge 'dun thams cad kyis[2332] ldang ba byas | gral stod du bzhugs pa mthong bas |[2333] 'di a ti sha yin nam dris pas |[2334] ci zer |[2335] 'di dpa' bo bzhad pa'i rdo rje zhes pa gnas nges med du [A30v, B29v.7.1, C34r.4.4] 'byon pa'i paṇḍi ta gcig yin zer | 'di la yon tan ji tsam yod byas pas | 'di'i yon tan gyi tshod nged kyis[2336] mi lon zer nas | a ti sha yin pa[2337] 'chad ma nyan | de nas nag tshos gtsug lag khang gi sgo drung du |[2338] shes rab snying po'i[2339] med kyi thad du | gzugs ha | tshor ba ha byas pas | paṇḍi ta gzhan rnams cang mi gsung ba la | jo bo[2340] zhal 'dzum mdzad de |[2341] tshe dang ldan pa de phal skad yin | gzugs a | tshor ba a zer ba yin gsungs[2342] | nang par de ltar bton pas | jo bo'i zhal nas | de yang gyong po gcig[2343] yong bar[2344] snang | spyan ras gzigs [avalokiteśvara] kyi gsung yin |[2345] gzugs med |

[2326] B C om.

[2327] B lang

[2328] B C om.

[2329] B ill.

[2330] B C cig

[2331] C om.

[2332] B kyi

[2333] A bas; B C bas | ; read bas | *

[2334] B C om.

[2335] A zer; B C zer | ; read zer | *

[2336] B kyi

[2337] B C + la

[2338] A du; B C du | ; read du | *

[2339] C pos

[2340] B C + byon

[2341] A de; B C de | ; read de | *

[2342] A gsung; B C gsungs; read gsungs*

[2343] B C cig

[2344] B par

tshor ba med gyis gsungs pas | lhag par dad de rjes su 'brangs pa na | sprang po'i tshogs la zan gnang ba mthong bas | byis pa gcig[2346] gi skal ba chad de phyi la rgyug[2347] cing | a ti sha |[2348] bha la ho | bha ta 'on |[2349] zer ba[2350] thos pas | a ti sha yin nges snyam nas yus kyis[2351] dngangs te phyi la phyin pas |[2352] der bzhugs te[2353] | tshe dang ldan pa bden |[2354] mchi ma ma 'byin | khyed bod da dung ngas[2355] blos btang ba med kyis[2356] | dkon mchog la gsol ba thob gsungs[2357] | de nas lan gcig[2358] rgya'i gzims[2359] khang[2360] du tshul khrims rgyal bas[2361] jo bo la[2362] spyan drangs nas gser srang bdun brgya maṇḍal dang bcas pa phul | jo bo spyan 'dren pa la bod kyi mi nor song ba dang | chos rgyal khu dbon[2363] gyis[2364] khyed kyi phyogs su dka' ba spyad lugs | bod na log chos[2365] yod tshul la sogs

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[2345] B om.

[2346] B C cig

[2347] A B brgyug; C rgyug; read rgyug*

[2348] A sha; B C sha | ; read sha | *

[2349] A 'on; B C 'on | ; read 'on | *

[2350] B C zhes pa for zer ba

[2351] B kyi

[2352] C om.

[2353] B ste

[2354] B C om.

[2355] B C khyed bod ngas da dung for khyed...ngas

[2356] A kyi; B C kyis; read kyis*

[2357] A gsung; B C gsungs; read gsungs*

[2358] A C cig; B gcig; read gcig*

[2359] B gzim

[2360] C ill.

[2361] B C bas |

[2362] A la supra 31r.7.2; B C om.

[2363] B ill.

[2364] B gyi

[2365] B C chos log for log chos

pa[2366] lha btsun pas[2367] zhu ba bskur[2368] ba rnams rgya brtson 'grus seng ges rgyas par snyan du gsol te | da yang tshe dang ldan pa 'di jo bo spyan 'dren pa la btang bar 'dug pa[2369] | mgon po nged gnyis kyis[2370] ji tsam pa'i dka' ba[2371] spyad kyang |[2372] 'dod pa'i don ma grub pa nged[2373] bod kyi sems can rnams snying mi rje'am | lhag par yang[2374] gung thang [A31r, B30r.6.4, C34v.5.2] pa 'di rab tu byung nas sangs rgyas kyi bstan pa la thos bsam ma gtogs | mi 'grub pa'i bya ba ma babs[2375] | da lan cis kyang 'byon par mdzad du gsol zhus pas | jo bo'i zhal nas | khyed lo tsā[2376] ba rnams shin du[2377] bden | bod kyi chos rgyal de'i mi nor mang po song bas[2378] ngo gnong[2379] | kho bo snying rje chung ba[2380] min kyang bstan pa'i bya ba ches | gtsug lag khang brgya rtsa brgyad kyi lde mig dang |[2381] chos 'phro[2382] mang po yang[2383] yod | na so[2384] yang rgas pas thon par dka' mod | 'on kyang bod kyi chos rgyal khu dbon dang | lo tsā[2385] ba rnam pa'i[2386] dka' spyad

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[2366] A pa | ; B C pa; read pa*

[2367] C pas |

[2368] B bkur

[2369] B pas

[2370] B kyi

[2371] B C + cig

[2372] A kyang; B C kyang | ; read kyang | *

[2373] A de; B C nged; read nged*

[2374] A yang infra 31r.8.3

[2375] A bab; B C babs; read babs*

[2376] B tsa

[2377] B C tu

[2378] B pas

[2379] A mnong; B snong; C gnong; read gnong*

[2380] B pa

[2381] B C om.

[2382] B + yang

[2383] B om.

[2384] B C om.

[2385] B tsa

chud ma zos pa cig bya'i[2387] | re zhig[2388] gser rnams tshags mdzad do || nged bod du 'ong skad ma zer | lo tsā[2389] mkhas par slobs gsungs[2390] | de'i nub mo[2391] rje btsun ma sgrol ma [tārā] la maṇḍal phul te | bod du phyin na sangs rgyas kyi bstan pa la phan nam | rgyal po byang chub sems dpa'i thugs dgongs rdzogs sam | lus srog gi bar chad du mi 'gyur ram[2392] zhes zhus pas | sangs rgyas kyi bstan pa la phan zhing | rgyal po'i thugs dgongs rdzogs | khyad par u pā[2393] sa ka cig la brten[2394] nas 'gro ba mang po la phan pas |[2395] the tshom med par bod du bzhud |[2396] ces lung bstan | de nas jo bo'i zhal nas |[2397] rdo rje gdan [vajrāsana] du 'deng gsungs pas[2398] | der phyin pa na |[2399] byis pa gzhon[2400] nu[2401] dar dkar gyi gos gyon pa | shel dkar[2402] gyi mda' gzhu thogs pa cig byung ste |[2403] phyag 'tshal zhing da mgon po bod du 'byon par[2404] zhu | bod kyi tshe dang ldan pa 'di

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[2386] B C rnams kyi for rnam pa'i

[2387] B C bya yis for bya'i

[2388] A shig; B C zhig; read zhig*

[2389] B tsa

[2390] A gsung; B C gsungs; read gsungs*

[2391] B C + jo bos

[2392] B ram |

[2393] B pa

[2394] B rten

[2395] A C pas; B pas | ; read pas | *

[2396] C om.; EIMER: 1979, vol. 2, 168 reads khyad par du u pā sa ka cig la **bsten** nas…bod du bžud | missing the **brten** of Versions A, B and C.

[2397] B om.

[2398] B ldeng gsungs pas; C 'deng gsungs pas for 'deng...bas; read gsungs pas*

[2399] B C om.

[2400] A gzhod, wear; B C gzhon; read gzhon*

[2401] B {byis pa} gzhon {nu}

[2402] B C om.

[2403] B C om.

[2404] B {mgon po bod du 'byon par}

kun snying rje med zer te song | jo bo la[2405] bod skad smra ba'i byis pa de su yin zhus pas | nang par rdo rje gdan [vajrāsana] gyi byang phyogs nas rnal 'byor ma gcig[2406] yong bas[2407] | de la dris pas[2408] | nang par rnal 'byor ma[2409] |[2410] kṛṣṇa [kṛṣṇa] rked[2411] la dkris pa |[2412] ḍa ma ru [ḍamaru] dkrol zhing gar stabs ling nge ba cig byung [A31v, B30v.6.1, C35r.6.1] ba[2413] la | khar[2414] sang[2415] gi lo rgyus[2416] dris pas | khyed bod kyi mi[2417] nged rgya gar ba la 'dri ba zer nas song | yang jo bo byang chub chen po'i drung[2418] na bzhugs pa'i g.yas g.yon na | kha sang[2419] gi byis pa de[2420] dang | bu mo[2421] sngo ljang ma gcig[2422] 'dug pas | lo tsā[2423] ba'i rtog pa la 'di gnyis kyi[2424] dbus su jo bo bzhugs mi thang ba[2425] la snyam pa dang | bu mo na re |

[2405] B {jo bo la}

[2406] B {rnal 'byor ma gcig}

[2407] B pas

[2408] A gsung; B C pas; read pas*

[2409] B {rnal 'byor ma}

[2410] B om.

[2411] B sked; C sked + pa

[2412] A pa; B C pa | ; read pa | *

[2413] B pa

[2414] B C kha

[2415] C rtsang

[2416] A brgyus; B C rgyus; read rgyus*

[2417] B C mi |

[2418] B ill.

[2419] C rtsang

[2420] B {byis pa de}

[2421] B {mo}

[2422] C cig

[2423] B tsa

[2424] C kyis

[2425] B pa

rgyal ba'i mdun na rgyal sras bzang po skyong [bhadrapāla] ‖
rgyal bar gnas kyang ma rgyal lta bur ston ‖
rgyal ba'i mdzad pa mthar phyin 'gro ba'i mgon ‖
rgyal ba yab sras gnyis la phyag 'tshal lo ‖ zer |

byis pa na re[2426] |

gang du rgyal ba'i rnam thar skyong ba na ‖
bu mo khyod kyang bdag gi khyim 'ong zhing ‖
bu dang longs spyod dpal 'byor spel ba dang ‖
dga' bar 'grogs shing bar chad bsal 'tshal lo ‖ he he |

da jo bo yang[2427] bod du 'byon ran zer nas |[2428] khong gnyis gzhan du song | sprul pa gcig[2429] yin par shes nas | jo bo la[2430] nged bod nas 'phags nas phan 'dogs[2431] kyi sprul pa zam ma chad pa zhig[2432] byung ba | de rnams kyang gsungs[2433] pa[2434] dang | phar gshegs pa'i go cha yang myur du mdzad par[2435] zhu zhus pas | jo bo'i zhal nas[2436] | bi kra ma'i[2437] pho brang gi lho sgo na bu mo ras 'thag pa gcig[2438] yod de la dris gsungs[2439] | der phyin nas dris pas | khyed bod na

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[2426] B {byis pa na re}

[2427] C om.

[2428] B C om.

[2429] C cig

[2430] B {jo bo la |} for jo bo la; C la |

[2431] B thogs

[2432] A B C cig; read zhig*

[2433] A B gsung; C gsungs; read gsungs*

[2434] A ba; B C pa; read pa*

[2435] B pa

[2436] B {jo bo'i zhal nas}

[2437] B {bi kra ma'i}

[2438] C cig

[2439] A gsung; B C gsungs; read gsungs*

dge bsnyen grags che ba ji skad bya ba yod zer bas | dge bsnyen chos 'phel[2440] bya ba yod byas[2441] pas | mo na re[2442] | u pā sa ka de |[2443]

a ti sha yi[2444] sras po ma lags sam ||
dus rnams rtag tu sprul pa bstan pa yin ||

zhes sogs glu blangs pas | bal po rdzong gi mi reng[2445] nas | kha sang[2446] gi byis pa bu mo gnyis kyi bar rnams dge bsnyen chos 'phel gyi sprul par snang ba la snyam nas sems ngal sos par gyur | de dus jo bo'i[2447] bla ma du ha ra nag po bya bas | sa dpyad[2448] rin po che 'phrul gyi me long bya ba[2449] [A32r, B31r.6.3, C36r.1.1] jo bo la gnang nas | khyed[2450] bod du 'gro bar 'dug | gdan sa byang skyabs[2451] pa |[2452] lho gzhol ba | rtsi shing nags tshal dang ldan pa zhig 'ong | khyed kyi bu slob mang pos dge 'dun gyi sde dang | gtsug lag khang mang po bzhengs par 'gyur | de tsa na 'di dgos pa yin gsungs[2453] | de nas rim pa ltar[2454] bla ma dharma[2455] rakṣi ta [dharmarakṣita] | rje btsun ḍombi[2456] pa[2457] [ḍombipa] | bla ma a ba[2458]

[2440] B {dge bsnyen chos 'phel}

[2441] A dris; B C byas; read byas*

[2442] B {mo na re}

[2443] B C om.

[2444] B C sha'i for sha yi

[2445] B C rang

[2446] C rtsang

[2447] B C bo nyid la | for bo'i

[2448] B spyad

[2449] B C om. bya ba

[2450] B khyod

[2451] C skyob

[2452] B C om.

[2453] A gsung; B C gsungs; read gsungs*

[2454] B C ltar |

[2455] B ill.

[2456] B ḍombhi

[2457] A B ba; C pa; read pa*

dhū ti[2459] pa[2460] [avadhūti] | ku sā[2461] li | rig pa'i khu byug [vidyākokila] dang[2462] | yi dam lha'i lung bstan ji snyed cig[2463] rnam thar dngos grub kyi 'od zer du[2464] 'byung ba las | rang bzhin gyi rnal 'byor mas lung bstan pa[2465] phyogs tsam zhig 'dir bshad na |

lan cig dkyil 'khor[2466] gcig[2467] la zhugs pa na ||
rdo rje'i gar dang mchod pa phul ba'i rjes[2468] ||
ma gcig[2469] rang bzhin dbyings kyi rnal 'byor ma ||
rus pa'i rgyan cha gsol nas gar la[2470] byon ||
hūṃ zhes rnam dag rdo rje'i[2471] glur blangs nas ||
mi mngon dbyings na[2472] tshogs gnyis dpal 'byor ba'i[2473] ||
dpa' bo chen po dam tshig rol pa'i lha ||
khyab bdag rin chen tshogs kyi bdag po khyod ||
ye shes gsang ba'i rdo rje ma lags sam ||
khyod kyi rdo rje theg pa'i sgor zhugs nas ||
byang phyogs rgyud kyi mtha' 'khob[2474] ma btul na ||

[2458] C wa

[2459] A B C tī; read ti*

[2460] B a wa dhu ti pa for a ba dhū tī pa

[2461] B su; C sa

[2462] B ill.

[2463] B C cig |

[2464] B C rgyas pa rnams su for dngos...du

[2465] B C om. rang...lung bstan pa

[2466] B + bsgrub mchod infra 31v.1.1; C + sgrub mchod

[2467] B C cig

[2468] B C tshe

[2469] B cig

[2470] B C du

[2471] B C rje

[2472] B C nas

[2473] C pa'i

[2474] A mkhob; B C 'khob; read 'khob*

las kyi dpa' po chen por mi rung bas ‖
myur du ri bo gangs can[2475] rgyud du song ‖
de na rigs gsum mgon po'i sprul pa[2476] yod ‖
gcig ni brum rje sprul pa'i[2477] chos[2478] 'phel lo ‖
gcig ni rngog ston legs pa'i shes rab bo[2479] ‖
gcig ni khu ston brtson 'grus g.yung drung[2480] ngo ‖
gzhan yang thub pa mchog gis byin brlabs[2481] pa'i ‖
sprul pa'i dge slong shin du[2482] mang bar yod ‖
de dag thams cad khyod kyi sras su 'gyur ‖
gangs can rgyud der bstan pa dar bar byed ‖
der song chos kyi bya ba 'di ltar mdzod ‖
rdo rje theg pa nang du dar bar mdzod ‖
gzhung lugs rgya mtsho phyi ru dar bar mdzod ‖
bslab gsum rnam dag rang rang dar bar mdzod ‖
las can brtags shing [A32r, B31v.6.4, C36v.2.2] bcud kyis[2483] smin par mdzod ‖
tshig gi spros pa mtha' nas chod par mdzod ‖
shes rab rtogs pa nang nas rgyas par mdzod ‖
'phrin las bzang po phyogs mthar khyab par mdzod ‖
gdul bya yongs la phyogs ris med par mdzod ‖
sgo gsum thub pa chen por[2484] [mahāmuni] brtan par mdzod ‖
gnyen po mi g.yo [acala] mgon po tshugs par mdzod ‖
'gro drug thugs rje chen por [mahākāruṇika] brtse bar mdzod ‖
'gro ba'i sdug bsngal thams cad sgrol bar mdzod ‖
bslab pa gsum gyis nyin mtshan phyug par mdzod ‖
lha chos bdun gyi 'byor pas phyug pa'i tshe ‖
gsang sngags lhun gyis grub par mchi'o ang ‖

[2475] B chen

[2476] B {sprul pa}

[2477] B {sprul pa'i}

[2478] C ni...chos ill.

[2479] B po

[2480] B tung; C g.yu rung for g.yung drung

[2481] B rlabs

[2482] B C tu

[2483] B kyi

[2484] B C po

zhes gsungs la | de ltar bla ma dang |[2485] yi dam rnams kyis[2486] bod kha ba can du 'byon par lung bstan na yang | a ti sha[2487] bstan pa'i bya ba la gzhi[2488] ches pa dang | gnas brtan ratna[2489] a ka ra[2490] [ratnākaraśānti] la sogs pa |[2491] jo bo[2492] bod du 'byon[2493] pa la mi dga' ba rnams kyis[2494] tshor dogs pa dang | rdo rje gdan [vajrāsana] gyi rgyal po la sogs pa mi re re tsam gyis bshol[2495] btab pas | gtsug lag khang sogs[2496] mchod cing yam yom du lus pa na | lan cig jo bo[2497] rdo rje gdan [vajrāsana] du byon pa'i rjes su |[2498] lo tsā gnyis kyis[2499] byon nas |[2500] zhabs la gtugs te gdong mchi mas gang bzhin du gsol ba yang yang btab pas | jo bos[2501] kyang bod du 'byon pa'i thag chod kyi zhal bzhes dang | gtsug lag khang gi gnyer gtad thams cad mdzad de | gzhan gyi mig brid pa'i phyir res gar gshegs[2502] res gar[2503] gshegs pa ltar mdzad nas | bod du 'byon par chas pa na |[2504]

[2485] C om.

[2486] B kyi; bla...kyi ill.

[2487] B C + rang nyid

[2488] A gzhis; B C gzhi; read gzhi*

[2489] A B ratnā; C ratna; read ratna*

[2490] B {gnas brtan ratna a ka ra} for gnas...ra

[2491] A pa; B C pa | ; read pa | *

[2492] B {jo bo}

[2493] B C byon

[2494] B kyi; C gyis

[2495] A shol; B C bshol; read bshol*

[2496] B C om.

[2497] B {jo bo}

[2498] B C om.

[2499] B {lo tsa ba gnyis kyi} for lo...kyis

[2500] C om.

[2501] B {jo bos}

[2502] B gshegs |

[2503] B C 'ga'

[2504] B C om.

sku gsung thugs kyi rten dang | dpe[2505] rnams |[2506] sprul pa'i mi gnyis kyis[2507] g.yag khyu gcig[2508] ded byung ste | sa thag ring por 'gro ba la zar snga dgos pa yin zer nas drangs song | nang par jo bos[2509] gnas [A33r, B32r.6.2, C37r.2.5] brtan ratna[2510] a ka ra [ratnākaraśānti] la[2511] | bod 'di rnams la gnas chen rnams kyi gtsug lag khang ston pa dang |[2512] mchod pa re skyel[2513] du 'gro bas bde bar bzhugs pa zhu gsungs pas | gnas brtan gyi zhal nas[2514] |[2515] de ltar legs | nged kyang rjes su 'jug par zhu zer nas | gnas chen mang[2516] du byon pa'i rjes su | gnas brtan[2517] chen po[2518] nged mi tra'i gtsug lag khang du 'gro bas | khyed bshul[2519] thag ring po la 'o brgyal[2520] gsungs pas | gnas brtan gyi thugs la[2521] da bod du 'byon par snang snyam nas | nag tsho la[2522] tshe dang ldan pa khyod[2523] slob gnyer la 'ong[2524] zer

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[2505] A dpo, wear; B C dpe; read dpe*

[2506] B C om.

[2507] B kyi

[2508] C cig

[2509] B {jo bos |}; C bos |

[2510] A B ratnā; C ratna; read ratna*

[2511] B {gnas brtan ratna a ka ra la} for gnas...la

[2512] C om.

[2513] B bskyel

[2514] B {gnas brtan gyi zhal nas}

[2515] B C om.

[2516] B {gnas chen mang}

[2517] B {gnas brtan}

[2518] B po |

[2519] B khyod shugs for khyed bshul; C shugs

[2520] A B rgyal; C brgyal; read brgyal*

[2521] B {gnas brtan gyi thugs la |} for gnas brtan gyi thugs la; C la |

[2522] B {nag tsho la}

[2523] A khyod | ; B C khyod; read khyod*

[2524] A 'ongs; B C 'ong; read 'ong*

nas |[2525] nga'i paṇḍi ta brkur[2526] 'ong[2527] par[2528] snang | 'on kyang bod kyi chos rgyal byang chub sems dpa' de la sems brtse zhing | de'i mi nor mang po chud zos pa dang | khyod kyang nga'i slob ma yin pas lo gsum spyan drongs | de nas tshur spyan ma drangs na |[2529] rgya gar yang bstan pa nub pa tsam du 'gro ba yod gsungs pas[2530] | nag tshos kyang[2531] khas blangs[2532] | der jo bo'i zhal nas |[2533] gser rnams khyer la[2534] shog gsungs[2535] nas | cha bzhir bgos te bla ma[2536] rnams dang | dge 'dun[2537] spyi dang | bi kra ma'i[2538] rgyal po dang | gtsug lag khang[2539] rnams la bsngos | gtad gnyer thams cad gnas brtan[2540] ratna[2541] a ka ra [ratnākaraśānti] la[2542] mdzad de phyir ldog go || de yang jo bo dgung lo nga bdun bzhes pa stag gi lo la rgya gar nas bteg | kha cig[2543] nga dgu[2544] bzhes pa'i

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[2525] B C om.

[2526] B rkur

[2527] A 'ongs; B C 'ong; read 'ong*

[2528] C bar

[2529] B C om.

[2530] A gsung bas; B C gsungs pas for gsung bas; read gsungs pas*

[2531] B {nag tshos kyang}

[2532] B bslangs for khas blangs

[2533] B C om.

[2534] B om.

[2535] A gsung; B C gsungs; read gsungs*

[2536] B {bla ma}

[2537] B {dge 'dun}

[2538] B {bi kra ma'i}

[2539] B {gtsug lag khang}

[2540] B C om. gnas brtan

[2541] A ratna supra 33v.7.3

[2542] B {ratna a ka ra la} for ratnā...la

[2543] B {kha cig}

[2544] C dgur

lcags pho 'brug la bteg pa dang | kha cig[2545] dgung lo re[2546] gcig la bteg par 'dod de | snga ma 'thad par sem mo[2547] || de nas jo bo[2548] dpon slob mi dra'i gtsug lag khang nas |[2549] rgya gar gyi sa'i mtha' la byon pa na | mu stegs kyi gcer bu pa bco brgyad tsam rdzu 'phrul gyis[2550] nga rgyal ba[2551] | bod du sangs rgyas kyi bstan[2552] pa dar ba la phra dog gis |[2553] der rdzu 'phrul gyis[2554] lhags nas [A33v, B32v.5.3, C37v.3.3] | jo bo dpon slob rnams[2555] la bar chad byed par brtsams pas | jo bos sgrol ma'i[2556] [tārā] bskyed[2557] rim gyis[2558] rengs par byed pa'i jag chings mdzad de | thams cad lder tsho[2559] bzhin du song | de nas bal po'i [nepal] mthar phebs pa na | mu stegs[2560] bsam pa ngan pas rang phung bar byas pa yin gsungs[2561] nas |[2562] bye ma la sngags btab ste tshong pa[2563] la bskur[2564] nas | lam

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[2545] B {kha cig}

[2546] C ra, wear

[2547] B C sems so for sem mo

[2548] A jo bo supra 33v.8.3

[2549] B C om.

[2550] B gyi

[2551] B la

[2552] B {bod du sangs rgyas kyi bstan}

[2553] A gis; B C gis | ; read gis | *

[2554] B gyi

[2555] B {jo bo dpon slob rnams}

[2556] B ill.

[2557] A skyed; B C bskyed; read bskyed*

[2558] B kyis | ; C gyis |

[2559] B C bzo

[2560] B tegs

[2561] A gsung; B C gsungs; read gsungs*

[2562] B C om.

[2563] C ba

[2564] B bkur

kha na gcer bu pa[2565] 'di 'dra ba yod pas bye ma 'di gtor[2566] | langs 'ong gis[2567] bred mi dgos | nged kyis[2568] bcings pa yin gsungs[2569] | tshong pa rnams kyis[2570] de ltar byas pas grol te song ngo || de nas 'phags pa shing kun [svayambhūnātha] du phyags[2571] phebs pa na |[2572] rgya gar nas khyer ba'i dos[2573] rnams dang | lha btsun pa'i bsu ba gtso bo[2574] mi drug kyang der bslebs[2575] | dkon mchog gi mchod pa dang | bod lugs kyi gdan gyi bkod pa bzang po bshams[2576] | jo bo ta[2577] la'i[2578] bsil grib la gral gyi gung la spyan drangs | gtso bo gsum[2579] pa bya bas[2580] dkar yol 'brug rgyab gser srang lnga ri ba ja btso[2581] mas bkang ste phul bas | 'di la ci zer gsungs[2582] | bod kyi rab tu byung ba'i btung ba ja zer zhus pas shin du[2583] mnyes | ja bu ram sogs kyis[2584] bsnyen bkur | gtso bo

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[2565] B C ba

[2566] B thor; C 'thor

[2567] A C gi; B gis; read gis*

[2568] B kyi

[2569] A gsung; B C gsungs; read gsungs*

[2570] B kyi

[2571] C chag

[2572] B C om.

[2573] B C dngos spyad for dos

[2574] A gtso bo supra 34r.4.2

[2575] A B C sleb; read bslebs*

[2576] C bsham

[2577] C tā

[2578] B {jo bo ta la'i}

[2579] A sum; B C gsum; read gsum*

[2580] B C bas |

[2581] A wear; B C btso, read btso*

[2582] A gsung; B C gsungs; read gsungs*

[2583] B C tu

[2584] B kyi

mi drug gis rta mchog dkar po mthong smon rlung gshog bya ba |[2585] rin po che sna tshogs kyis[2586] brgyan pa zhig[2587] dang |[2588] dar dkar po yug re phul | der dge bsnyen chos 'phel gyi[2589] sprul pa 'brog phrug cig gis[2590] li yul [khotan] nas jo bo 'jam dpal rdo rje [mañjuvajra] | li'i rgyal po'i zhu yig dang bcas te phebs pas | jo bo'i zhal nas | rten 'brel thams cad legs gsungs[2591] te[2592] shin du[2593] mnyes | dus der lo tsā[2594] ba rgya brtson seng mnyel[2595] ba'i tshul bstan nas |

da ni u pā sa ka yod ||
nga ni rang bzhin gnas su 'gro ||
mi la yid ches mi skye bas [A34r, B33r.4.5, C38r.4.2] ||
shi ba skad du dur du skyol[2596] ||
nga ni 'od gsal sems kyi lus ||
'byung gnas de la thim nas 'gro ||
rgya bod gnyis su bya ba byas ||
kha ba can du gcig gis[2597] chog |

ces[2598] gsungs te[2599] mkha' spyod du gshegs so || de nas jo bo dpon slob bal po'i rgyal po grags pa mtha' yas kyis[2600] spyan drangs | jo bo'i chibs glang po che

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[2585] A ba; B C ba | ; read ba | *

[2586] B kyi

[2587] B C cig

[2588] C om.

[2589] B gi

[2590] B gcig gi | for cig gis; C gi |

[2591] A gsung; B C gsungs; read gsungs*

[2592] A B ste; C te; read te*

[2593] B C tu

[2594] B tsa

[2595] B C bsnyel

[2596] B bskyol

[2597] B gi

[2598] B zhes

[2599] A te | ; B C te; read te*

[2600] B kyi

mthong smon bya ba[2601] rgyal po la[2602] gnang ste | nga thang 'dir bi[2603] ha ra zhes pa'i gtsug[2604] lag khang[2605] bzhengs pas |[2606] 'byor pa ci dgos pa dang | rgya gar dang bod kyi rab tu byung ba la pa tra[2607] 'dzugs pa'i rgyu byin cig |[2608] ces[2609] gsungs pas | rgyal po dad de zhabs spyi bor blangs | gang bzhed pa thams cad bsgrub par dam bcas | sras padma'i snying po phul nas rab tu byung | mtshan lha'i dbang por btags | mkhas par gyur nas |[2610] phyis thang bi[2611] ha ra'i mkhan po mdzad do ‖ de nas a ti sha dpon slob rnams bal po'i rgyal po[2612] skyel[2613] thung ba[2614] rta pa brgyas bskor ba dang bcas te |[2615] bal po rdzong la phyags[2616] phebs pa na | der lha btsun pa'i rta pa sum brgya tsam bsu ba la gos dkar po 'ba' zhig gyon | rgyan thams cad kyang dkar po 'ba' zhig byas | blon po chen po lha'i dbang phyug dang[2617] | lha'i blo gros dang[2618] | lha'i shes rab dang[2619] | lha'i srid 'dzin zhes bya ba bzhi la |[2620] dar mdung dkar po thogs pa bcu drug bcu drug gis

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[2601] A ba | ; B C ba; read ba*

[2602] B om.

[2603] B bhi

[2604] B ill.

[2605] B ill.

[2606] C om.

[2607] B C rab tu byung ba'i grangs for rab...pa tra

[2608] A C cig; B cig | ; read cig | *

[2609] B zhes

[2610] A nas; B C nas | ; read nas | *

[2611] B bhi

[2612] B C pos

[2613] B bskyel

[2614] B pa

[2615] B C om.

[2616] A phyags | ; B phyags; C chag; read phyags*

[2617] B chen po...lha'i ill.

[2618] B ill.

[2619] B {lha'i shes rab dang}

[2620] B C om.

bskor | gzhan thams cad la yang ba dan[2621] chung ngu re dang | chu dar gyi gdugs nyi shu dang | pi wang dang | gling bu'i sgra snyan po 'khrol[2622] ba dang | dpon g.yog thams cad kyang ngag mthun par |[2623] dkon mchog gsum la skyabs su 'gro zhing | bod du sangs rgyas kyi bstan pa dar bar 'gyur ro[2624] zhes pa'i kha brda[2625] bzang po byas[2626] pa dang | a ti sha la gnod pa'i[2627] phas rgol thams cad bdag gis gzhom [A34v, B33v.4.1, C38v.4.3] par bya'o[2628] zhes dpa'[2629] bskyed pa dang | thams cad rta las mi 'babs[2630] par gral sgor ma[2631] zhig[2632] byas te | dbus su a ti sha chibs mthong smon rlung gshog gi steng na bzhugs te[2633] | sku 'khor[2634] paṇḍi ta gzhan la[2635] phan pa bzang po dang | paṇḍi ta birya[2636] tsandra [vīryacandra] dang | paṇḍi ta ye shes sgron me [jñānaloka] dang | lo tsā[2637] ba gung thang pa la sogs pa[2638] rab tu byung ba'i[2639] rta pa sum bcu[2640] rtsa lngas

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[2621] B ba dan supra 33v.2.5

[2622] B khrol

[2623] B C om.

[2624] B ro |

[2625] B brda' ; C lta

[2626] A B C byed; read byas*

[2627] A pa'i infra 34v.8.4

[2628] B bya'o |

[2629] C spa

[2630] B 'bab; C bab, wear

[2631] A ma supra 35r.1.2; B C mo

[2632] A B C cig; read zhig*

[2633] B ste

[2634] B C om. sku 'khor

[2635] B ill.

[2636] C bīrya

[2637] B tsa

[2638] C pa |

[2639] B pa'i

[2640] B C cu

bskor ba dbus su bzhugs pa la |[2641] mi rta thams cad kyis[2642] mgo nang du 'dud cing | blon po[2643] chen po bzhis dbus su 'ongs te[2644] | sngon rgyal po yon mchod zhal 'dzom pa'i thog mar | mkhan po bo dhi sa tva'i drung du | blon po rig pa can[2645] rnams kyis zor[2646] ma'i glu blangs pa ltar | blon po rnams kyis[2647] glu mdzad pa ni |

lo zhes bya ba grag[2648] stong snyan pa'i glu dbyangs lo ||
a zhes bya ba skye ba med pa'i gnas lugs yin ||
le zhes bya ba snang stong zung du 'jug pa'i glu ||
ma zhes bya ba byams pas[2649] 'gro ba yongs la khyab ||
lo de zhes pa de tsam thugs la gzhag[2650] 'tshal lo ||
a lo la zhes bya ba[2651] skye ba med kyang gtam 'di gson |
khyed rgya gar yul nas byon pa'i mkha grub paṇḍi ta ||
yid bsam pa bzhin du 'grub pa'i nor bu rin chen bzhin ||
bod gsol ba 'debs pa'i rten du byon pa bka' drin che ||

zhes pa nas |

nged snying stobs chen po'i lha btsun drung nas 'ongs[2652] ||
lus rkang pa'i mthil nas tshangs pa [brahman] man chad 'di ||
sems gus dang bcas te bla ma khyed la 'bul ||
lha khyed kyi phrin[2653] las gang dgos nged kyis[2654] bsgrub ||

[2641] B C om.

[2642] A kyi; B C kyis; read kyis*

[2643] A bo; B blon po; C po; read po*

[2644] B C 'ong ste for 'ongs te

[2645] B rig...rnams ill.

[2646] B C zer

[2647] B kyi

[2648] B grags

[2649] B C pa'i

[2650] B C bzhag

[2651] B C pa for bya ba

[2652] C 'ong

[2653] B 'phrin

[2654] B kyi

rje rgyal po'i mnga' ris dpal gyi gtsug lag der[2655] ‖
thugs mi skyo mi mnyel[2656] rang yul lags pas[2657] 'byon par zhu ‖
lha btsun pa[2658] byang chub 'od de lha dbang brgya byin [śakro-devendra] ltar ‖
'khor nye dbang lta bu'i[2659] bkur gnas mdzad cing lham mer[2660] bzhugs ‖
lo a le ma [A35r, B34r.4.1, C39r.5.3] lo de a lo la ‖

zhes blon po rta pa sum brgya dang bcas pas |[2661] rje'i snyan du glu dbyangs de phul ba dang | a ti sha chibs kyi steng na khru gang tsam 'phags te | sku'i dkyil 'khor mtshan dpes spras pa | zhal 'dzum pa dang bcas pas | a ti[2662] at ti | pha la pha la | shin du[2663] bkra shis[2664] zhes sogs dang | di ltar rgyan dkar ba | gos dkar ba | tshig thams cad dam pa'i chos su 'byung ba | blon po 'di dag gi lugs kyis[2665] chos kyi rgyal po lha btsun pa de |[2666] lha'i dbang po brgya byin [śakro-devendra] dang khyad par med par bzhugs nges[2667] shes gsungs[2668] | de nas blon po chen po lha'i dbang phyug gis |[2669] jo bo'i drung du thal mo sbyar nas |

bstan pa'i bdag po bod du byon lags sam ‖
sems can rnams la brtse bar byon lags sam ‖
e ma dus gsum 'doms par byon lags sam ‖

[2655] B C de

[2656] B C bsnyel

[2657] B C par

[2658] B C om.

[2659] B bus

[2660] B C me

[2661] C om.

[2662] B C ti |

[2663] C tu

[2664] B {pha la pha la | shin tu bkra shis |} for pha...bkra shis

[2665] B C kyi

[2666] B C om.

[2667] B nges |

[2668] A gsung; B C gsungs; read gsungs*

[2669] C om.

bshul[2670] ring lam la mnyel[2671] bar ma gyur tam ‖

zhes zhus te | spyan ras gzigs [avalokiteśvara] kyi sku[2672] rtsa phyag bzhi[2673] bcu pa bris ma thag cig phyag rten du phul ba dang | mgon po shin du[2674] dgyes[2675] nas | de ma thag rab gnas mdzad cing |

spyan ras gzigs [avalokiteśvara] dbang 'jig rten gsum gyi mgon ‖
gzhan la phan phyir brtson pa'i go cha bsnams ‖
thugs rje'i rang bzhin dri med dkyil 'khor can ‖
'gro ba'i sdug bsngal sel la phyag 'tshal lo ‖
ding sang kho bo khyed[2676] kyi zhing 'dir mchis ‖
thugs rjes 'gro ba'i don du skyab[2677] tu[2678] gsol ‖

zhes gsungs[2679] | de nas blon po gzhan rnams kyis kyang[2680] ras yug dkar po re phyag rten du phul lo ‖ jo bo'i zhal nas |

kho bo da gzod[2681] zhing 'dir sleb par 'ongs[2682] ‖
'khor ba'i nags su bde ba ma mchis na'ang ‖
bshul[2683] rings[2684] lam la 'byung bzhi snyoms par byung ‖
chos rgyal 'khor bcas gzhi la bde lags sam ‖

[2670] B C shugs

[2671] B bsnyel; C snyel

[2672] C sku |

[2673] A bzhi supra 35v.6.1

[2674] B C tu

[2675] B C mnyes

[2676] B C khyod

[2677] C bskyab

[2678] B skyabs du for skyab tu

[2679] A gsung; B C gsungs; read gsungs*

[2680] B kyang |

[2681] B bzod

[2682] B C 'ong

[2683] B C shugs

[2684] B C ring

gsungs[2685] | de nas thams cad ngag mthun par | lha chen po [A35v, B34v.3.5, C39v.6.4] gdul bya'i dbang gis zhing gzhan du gshegs na'ang | phyis dkon mchog gi skyabs 'og nas | lha btsun chen pos dbu bgyis | blon 'bangs thams cad bkra shis par yod ces zhus | de nas jo bo[2686] dpon slob rim gyis[2687] mtsho ma pham [manasarovar] gyi 'gram du phyags[2688] phebs | der chu sbyin mdzad pa[2689] gung thang pas gzigs pas |[2690] mtsho'i dkyil na kha sarpa ṇa[2691] [khasarpaṇa] bzhengs pa'i phyag gi mthil na hrīḥ[2692] dkar po gcig[2693] las bdud rtsi'i rgyun bab[2694] pas |[2695] mtsho lud pa tsam du gyur pa[2696] yi dags dpag tu med pas 'thungs te[2697] tshim pa[2698] mthong | de nas a ti sha mtsho ma pham [manasarovar] gyi[2699] 'gram du phebs zer ba mnga' ris skor[2700] gsum gyis thos | de'i tshe mnga' ris na[2701] rin bzang[2702] | bal por ha su zhes mnyam par grags pas | a ti sha bstan[2703]

[2685] A gsung; B C gsungs; read gsungs*

[2686] B + chen po

[2687] B rims kyi for rim gyis

[2688] C chag

[2689] B C + la |

[2690] B gung...mtsho'i ill.

[2691] B karsa pa ṇi, C kha sar pā ṇi for kha sarpa ṇa

[2692] B hṛiḥ

[2693] B cig

[2694] B C babs

[2695] B C om.

[2696] B C pa |

[2697] B 'thung te for 'thungs te

[2698] B C par

[2699] B C om.

[2700] B bskor

[2701] B {mnga' ris na}

[2702] B C lo chen rin chen bzang po dang for rin bzang

[2703] B ill.

pa'i mnga' bdag[2704] bal po'i rgyal po la sogs pas[2705] zhabs spyi bor blangs pa | bal po ha sus ma bzod par | mnga' ris na mar rnal 'byor pa 'khyam[2706] po btang[2707] nas | a ti sha'i phyir[2708] du mi nor de tsam btang[2709] ba[2710] las | bal po ha su bos na | da tsam mi nor chos gsum 'dzom pa gcig[2711] 'ong[2712] bar[2713] yod de |[2714] ces[2715] bsgrags kyang gnod par ma nus | de nas blon po lha'i blo gros kyis[2716] mnga' ris su lha btsun pa'i drung du slebs[2717] nas zhu ba mdzad pa | thams cad mkhyen pas bal por phebs | bal po'i rgyal po 'khor dang bcas pas bsnyen bkur zhing | rgyal po yab sras rta pa brgya'i tshogs dang | a ti sha'i 'khor paṇḍi ta chen po gsum | gung thang pa la sogs pa sde snod 'dzin pa sum bcu[2718] | rgyal po sa'i sa gha[2719] zhes pa rgya gar nub phyogs thams cad kyi bdag po | rgyal srid spangs nas a ti sha'i thugs dam bskul ba'i rkyen mdzad du byon pa | mdor na bsu skyel[2720] ba[2721] rta pa bzhi brgya sum cu rtsa [A36r, B35r.3.1, C40v.1.1] lnga tsam |[2722] mtsho ma pham pa'i [manasarovar] 'gram na bzhugs nas skye bo'i tshogs dpag

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[2704] A bdag | ; B C bdag; read bdag*

[2705] B po...pas ill.

[2706] B C 'khyams

[2707] A gtang; B C btang; read btang*

[2708] B ched

[2709] A B gtong; C btang; read btang*

[2710] B btong pa for gtong ba

[2711] C cig

[2712] C yong

[2713] B yong par for 'ong bar

[2714] C om.

[2715] C zhes

[2716] B C om.

[2717] A B sleb; C slebs; read slebs*

[2718] B C cu

[2719] A singha; B C sa gha; read sa gha*

[2720] B C bskyel

[2721] B C om.

[2722] B C om.

tu med pa'i don mdzad de | ring por mi thogs par |[2723] yang gling gser gyi lha khang du phebs par yod pas |[2724] thugs dgyes par zhu |[2725] zhes[2726] zhus pas | lha btsun chen[2727] po dgyes pa'i mthar thug nas | ngas dad gus ma log par gsol ba rgyun du btab nas yun ring song ste | da a ti sha dang mjal ba[2728] yin | mdang[2729] rmi lam na[2730] nub phyogs nas nyi ma'i dkyil 'khor gcig shar byung ba[2731] dang | shar phyogs nas zla ba'i dkyil 'khor nya gang ba gcig[2732] shar byung ba[2733] lhan cig[2734] tu[2735] 'tshogs pas | sprin dang khu rdul thams cad rang sar dengs[2736] | skar tshogs gra ma nyams par 'dud pa[2737] rmis pas | zla ba de nga yin nam snyam[2738] yang | shar phyogs nas byung ba |[2739] gang yin kyang des go chod par snang | rmi[2740] ltas shin du[2741] bzang gsungs[2742] | de nas lha btsun pas yang gling gser

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[2723] B C om.

[2724] B C om.

[2725] B ill.; C om.

[2726] B ces

[2727] A chen supra 36v.2.2

[2728] B ill.

[2729] B 'dang

[2730] B na |

[2731] B pa

[2732] C cig

[2733] B pa

[2734] A lhig = lhan cig

[2735] B du

[2736] B deng

[2737] B par

[2738] A snyam supra 36v.4.2

[2739] A ba; B pa | ; C ba | ; read ba | *

[2740] B rmin; C rmis

[2741] B C tu

[2742] A gsung; B C gsungs; read gsungs*

gyi lha khang du rta pa btang[2743] ste[2744] | lam po che dang | gnas thams cad la byi dor dang |[2745] dar zab kyis brgyan te | sku gsung thugs kyi rten dang |[2746] mchod pa'i bye brag bsam gyis mi khyab pa bsham[2747] du bcug | gzhan yang phyogs kun du pho nya btang[2748] ste[2749] | jo bo la bsu ba'i phyir du skye bo'i tshogs dang | sde dgon gyi rab tu byung ba thams cad bsdus pas | lha btsun pa khu dbon gyis dka' spyad de tsam byas pa'i paṇḍi ta de ya mtshan pa ci 'dra zhig[2750] snang[2751] blta'o zer nas | lam ring thung thams cad du skye bo'i tshogs chen po 'dus | lha btsun pas kyang 'khor rta pa drug brgya dang lhan cig tu byon nas |[2752] jo bo dpon slob spyan drangs | der thams cad kyis jo bo la[2753] bltas pa na |[2754] paṇḍi ta dang[2755] | gung thang pa la[2756] sogs pa sde snod 'dzin pa dang | bal po'i rgyal po[2757] la sogs pa'i dbus na |[2758] mtshan dang dpe byad [A36v, B35v.2.4, C41r.1.3] kyis[2759] brgyan pa lham mer bzhugs pa mthong bas[2760] |[2761] skyabs su mchi'o[2762] zhes pa

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[2743] A gtang; B C btang; read btang*

[2744] B te

[2745] C om.

[2746] C om.

[2747] A B bshom; C bsham; read bsham*

[2748] A gtang; B C btang; read btang*

[2749] A B te; C ste; read ste*

[2750] B C cig

[2751] B C om.

[2752] A nas; B C nas | ; read nas | *

[2753] B {jo bo la}

[2754] B C om.

[2755] B {paṇḍi ta dang}

[2756] B {thang pa la}

[2757] B {po'i rgyal po}

[2758] C om.

[2759] B kyi

[2760] B pas

[2761] C om.

[2762] A mchi'o | ; B C mchi'o; read mchi'o*

dang | da ni 'jig rten gyi mgon po bod du byon no || bdag cag bod kyi sems can rnams la thugs rjes gzigs shig |[2763] ces[2764] dad pa phyogs gcig tu[2765] 'ur ba dang | lha btsun pas kyang[2766] jo bo la |

bla ma rje btsun chen po'i zhal snga nas[2767] ||
rgya gar yul nas bod kyi yul du byon ||
bshul[2768] thag rings pas[2769] sku nyon ma mongs sam ||
'du ba rnam bzhi'i[2770] sku snyun[2771] mi mnga' 'am[2772] ||
sku khams bde 'am dgyes par spyod lags sam ||
sku gsung thugs la gnod pa mi mnga' 'am[2773] ||

zhes[2774] gsol te |

bdag cag bod kyi skye bo phal cher ni ||
bla ma dang bral rang gar[2775] smra bas[2776] te[2777] ||
kla klo'i spyod pa ma rungs[2778] spyod pa rnams ||
a ti sha yis bzod pa[2779] mdzad du gsol ||

[2763] A C shig; B cig | ; read shig | *

[2764] B zhes

[2765] B du

[2766] B C kyang |

[2767] B {zhal snga nas}

[2768] B C shugs

[2769] B rin pa, C rin bas for rings pas

[2770] C bzhis

[2771] B C bsnyun

[2772] B mnga'am for mnga' 'am

[2773] B mnga'am for mnga' 'am

[2774] B ces

[2775] B C dgar

[2776] A ba; B C bas; read bas*

[2777] A B ste; C te; read te*

[2778] B rung

[2779] B C par

zhes bod spyi'i[2780] bzod gsol dang | de nas lo tsā ba la[2781] |

slob dpon tshul khrims rgyal ba'i spyan snga nas ||[2782]
re ba che bas bdag gis[2783] thugs dam zhus ||
thugs la btags[2784] nas rgya gar yul du byon ||
dka' ba mang po spyad pa bzod par gsol ||[2785]

de nas jo bo bod du 'gro don 'byung bar smon lam btab pa[2786] ||

e ma ho |[2787]
dge slong byang chub 'od bdag gis ||
rtag tu[2788] bsam[2789] pa'i bla ma spyan 'drongs pas ||
bod kyi yul du skyes bu dam pa 'di'i ||
gzhung lugs shin du[2790] dar zhing rgyas par shog |

ces zhus pas | jo bo mnyes nas | bod kyi sems can rnams kho bo la 'di ltar dad pa che ba | phan bde'i 'byung gnas dkon mchog gsum | nga'i gdul bya theg pa chen po'i rigs can 'di rnams la thugs rjes zung[2791] zhig[2792] gsungs[2793] nas | khrom thams cad la gzigs shing byin rlabs[2794] mdzad | de nas tho lding[2795] padmo'i[2796]

[2780] C spyis

[2781] B {de nas lo tsa ba la} for de...la

[2782] B spyan...re ill.

[2783] B C gi

[2784] B brtags

[2785] B C + zhes gsungs |

[2786] B C + ni

[2787] A ho; B C ho | ; read ho | *

[2788] B du

[2789] A bsams; B C bsam; read bsam*

[2790] B C tu

[2791] B bzung

[2792] A C shig; B cig | ; read zhig*

[2793] A gsung; B C gsungs; read gsungs*

[2794] A brlabs; B C rlabs; read rlabs*

[2795] B C ling

gling du phebs nas | a ti shas[2797] bal po'i rgyal [A37r, B36r.2.6, C41v.2.3] po la | khyod kyis[2798] thang bi[2799] ha ra'i gtsug lag khang dang | lho'i phyogs su dge 'dun gyi 'du khang | rgya bod gnyis kyi rab tu byung ba la pa tra[2800] legs par tshugs | de'i sa brtag pa sogs rten 'brel thams cad kho bo rang gis[2801] tshar mod[2802] | de'i nang du de bzhin gshegs pa'i sku dgung lo brgyad pa'i tshad | seng ldeng la rje btsun ma sgrol ma'i [tārā] sku | rdo la rje btsun mi g.yo ba'i [acala] sku |[2803] tsan dan gyi lde gu la spyan ras gzigs [avalokiteśvara] kyi sku | gtsug tor dri med [vimaloṣṇīṣa] kyi sku la sogs pa gang grub bzhengs | de'i bkod pa la[2804] paṇḍi ta gsum po btang[2805] bas |[2806] zla ba dgu'i nang du grub pa gyis | rab tu gnas pa kho bo rang la brda sbyor gsungs[2807] | de nas bal po'i rgyal po 'khor bcas phyir ldog pa na | lha btsun pas bsnyen bkur te | rta sum[2808] cu rtsa gnyis dang | paṇḍi ta[2809] gsum la yang gser srang re phul te |

lnga brgya'i dus 'dir dam chos rnam mang yang ||
lam du 'gro ba brgya[2810] lam[2811] srid pa tsam ||
bla mar bzhugs pa shin du[2812] mang na yang ||

[2796] B C padmo

[2797] B C shas |

[2798] B kyi

[2799] B bhi

[2800] B la sa gra, C las gra for la pa tra

[2801] B gi

[2802] A yod; B C mod; read mod*

[2803] B C om. rdo la rje btsun mi g.yo ba'i sku |

[2804] B {la}

[2805] A gtong; B btong; C btang; read btang*

[2806] C om.

[2807] A gsung; B C gsungs; read gsungs*

[2808] B {rta sum}

[2809] B {paṇḍi ta}

[2810] C rgya

[2811] B C la

[2812] B C tu

a ti sha nyid gcig pu nyid du zad ‖
bal po'i thang nas skyel[2813] du byon pa legs ‖
zhabs gla'i[2814] tshul du rta yi[2815] tshogs 'di phul[2816] ‖
skye rga na[2817] 'chi'i chu bo rab soms[2818] la ‖
rgyal po'i dregs pa spongs[2819] la gzhan don brten[2820] ‖

zhes gsungs pas | bal po'i rgyal po dgyes bzhin du[2821] gser srang sum brgya[2822] sras lha'i dbang po'i lag tu gtad de |[2823] lha btsun pa[2824] la phul nas | bal po'i rgyal pos gsol pa |

rgyal rigs lus la rnam dag khrims ldan zhing ‖
sangs rgyas bstan la dpa' ba'i go gyon nas ‖
'jig rten sgron me bod du spyan drangs te ‖
thams cad chos la 'god pa ngo mtshar che ‖
dag gis[2825] bskyed pa'i bu 'di rje la 'bul ‖
bsam pa bzang po gser dang 'dra ba 'di ‖ [A37v, B36v.2.1, C42r.2.4]
chos rgyal bod du chos grwa[2826] 'dzugs pa la ‖
gser srang sum brgya re shig[2827] 'degs su 'bul ‖
slad ma sangs rgyas bstan pa dar ba dang ‖
a ti sha yang phyogs 'dir yun ring zhing ‖

[2813] B bskyel

[2814] B sla'i; C bla'i

[2815] B rta'i for rta yi

[2816] A B 'bul; C phul; read phul*

[2817] C rgan for rga na

[2818] B bsoms; C bsams

[2819] C spangs

[2820] B rten

[2821] A du | ; B C du; read du*

[2822] B C brgya |

[2823] C om.

[2824] B {lha btsun pa}

[2825] B gi

[2826] C gra

[2827] C zhig

bdag kyang 'phreng bas yun du 'grogs par zhu ‖

zhes zhus te | rgyal po paṇḍi ta gsum[2828] dang bcas pa bal por byon | de nas a ti sha[2829] dpon slob[2830] lha btsun pas dbu bgyis |[2831] bsu ba'i rta pa dgu brgya'i 'khor dang |[2832] rag dung[2833] yang lha btsun pa'i thugs shes kyis mdzad de |[2834] lo paṇ spyan[2835] 'dren gyi rgyud bya bar grags gsungs te[2836] | de la sogs pa rol mo'i tshogs dang bcas te |[2837] rgyal po'i pho brang du spyan drangs bsnyen bkur te | bod 'dir chos zab zab po las kyang | thog mar las rgyu 'bras la brten[2838] pa'i chos kyis bskyang[2839] bar zhu[2840] zhus pas | jo bo'i zhal nas | chos kyi gnad go ba'i gtam yin | nan ltar zab pa las rgyu 'bras kho na yin[2841] yi dam gyi lha zhal mthong ba[2842] bas | las rgyu 'bras la yid ches na de nyid mchog tu gyur pa yin te | gshin rje gshed[2843] [yamāntaka] kyi rnal 'byor pa dang | bi kra ma'i gnas brtan gyi lo rgyus[2844] gsungs nas[2845] de ltar mdzad pas |[2846] mnga' ris su paṇḍi ta[2847]

[2828] B {rgyal po paṇḍi ta gsum}

[2829] A a ti; B C a ti sha; read a ti sha*

[2830] A slob | ; B ill.; C slob; read slob*

[2831] A bgyis; B C bgyis | ; read bgyis | *

[2832] B C + rnga dang rnga bo che dang | sil sbug dang | dkar dung dang |

[2833] B C + la

[2834] B C om. yang...mdzad de |

[2835] A spyen; B C spyan; read spyan*

[2836] A gsung ste; B C shing for gsung ste; read gsungs te*

[2837] B C om.

[2838] B rten

[2839] B kyi bskyangs for kyis bskyang

[2840] B par zhu | for bar zhu

[2841] B C yin |

[2842] B pa

[2843] A gshineed = gshin rje gshed

[2844] A brgyus; B C rgyus; read rgyus*

[2845] B C nas |

[2846] B C om.

rgyu 'bras[2848] par grags te | kho bo'i ming tsam gyis kyang bstan pa la phan par byas gsungs[2849] nas mnyes | de'i dus bod dbus gtsang gi[2850] mkhas pa phal che ba der 'tshogs te[2851] | lta ba'i gnad la sogs pa bstan pa rin po che las brtsams pa'i dri[2852] ba mang du zhus pas | rang rang gi the tshom gyi dra ba chod par mdzad do | de nas lo tsā[2853] ba nag tshos | da ni jo bo bod du[2854] lo gcig las mi bzhugs pa'i chad so yod pas | chos zhu ba rnams zhus shig[2855] ces |[2856] lha btsun pa sogs la bskul bas | jo bo la lha btsun pas gser srang sum brgya'i me tog dang bcas te | bod kyi yul [A38r, B37r.2.2, C42v.3.2] 'dir theg pa chen po'i lam la log par rtog pa'i gang zag | dge ba'i bshes gnyen gyis ma zin pa dag[2857] phan tshun rtsod cing | rang rang gi rtog ges zab pa dang rgya che ba'i don la dpyod cing |[2858] so sor mi mthun pa[2859] dag mchis pas | de dag gi the tshom bsal du gsol[2860] zhes pa dang | gzhan yang theg pa thun mong[2861] ba'i[2862] dri ba gnyis | pha rol du[2863] phyin pa'i dri ba gnyis | gsang sngags la dri ba gsum la sogs pa mang du zhus nas | byams pa [maitreya] dang[2864] klu[2865] sgrub [nāgārjuna] nas brgyud pa'i gdams ngag bla

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[2847] C + las

[2848] B {paṇḍi ta las rgyu 'bras} for paṇḍi ta rgyu 'bras

[2849] A gsung; B C gsungs; read gsungs*

[2850] B bod...gi ill.

[2851] B ste

[2852] C ill.

[2853] B tsa

[2854] A bod du supra 38r.8.5

[2855] B cig

[2856] B C om.

[2857] B dag |

[2858] B C spyod pa la rtsod cing | for dpyod cing; read dpyod cing | *

[2859] B par

[2860] B gsol |

[2861] B mongs

[2862] B pa'i

[2863] C tu

[2864] C dang |

ma nyid kyis[2866] thugs nyams su bzhes pa |[2867] tshig nyung la don rgyas pa gcig[2868] mdzad par zhu[2869] zhus pas | mdo sngags gnyis ka'i gnad bsdus nas ston pas |[2870] brjod bya yongs su rdzogs pa dang | sems 'dul ba'i rim pa gtso bor mdzad pas lag tu blang[2871] bde ba dang | shing rta chen po gnyis kyi lugs la mkhas pa'i bla ma gnyis kyi gdams pas brgyan pa |[2872] lugs gzhan las khyad par du 'phags pa |[2873] byang chub lam gyi sgron ma[2874] [bodhipathapradīpa] mdzad[2875] | yang lha btsun pas | rgyud gsang ba 'dus pa [guhyasamājatantra] |[2876] man ngag ye shes zhabs [jñānapāda] lugs dang | gtso bo spyan ras gzigs [avalokiteśvara] kyis[2877] mdzad pa'i sgrub thabs zhus pas | gsang 'dus 'jig rten dbang phyug lha bcu dgu'i sgrub[2878] thabs[2879] mdzad de gnang ngo ‖ de'i tshe lo tsā[2880] ba rin chen bzang pos | rgyal pos spyan drangs lugs | dka' spyad du ma'i mthar spyan 'drongs tshul dang | paṇḍi ta'i yon tan gyi khyad par mtha' yas pa | sngar nas kyang thos[2881] shing | rang phyogs su byon tshul rnams gsan pas | dus ding sang nga las yon tan che ba med dam | paṇḍi[2882] ta[2883] byon kyang zhu rgyu

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[2865] B nas...klu sgrub ill.

[2866] C kyi

[2867] A C pa; B pa | ; read pa | *

[2868] C cig

[2869] B zhu |

[2870] A pas; B C pas | ; read pas | *

[2871] B lag du blangs for lag tu blang

[2872] A B pa; C pa | ; read pa | *

[2873] A pa; B C pa | ; read pa | *

[2874] B C me + rtsa 'grel; D 3947

[2875] B {mdzad}

[2876] C om.

[2877] B kyi

[2878] A bsgrub; B C sgrub; read sgrub*

[2879] D 1892

[2880] B tsa

[2881] B om.; C byas

[2882] B {paṇḍi}

tsam ma mchis | lhag par yang paṇḍi ta[2884] de 'dul khrims dang mdo sde la rtsal du 'don pa gcig[2885] 'dug zer | de'i rigs la theg pa chen po gsang sngags kyi lugs 'byung ba shin du[2886] dka' | lar gang zag bzang po gcig[2887] [A38v, B37v.2.1, C43r.4.3] yin par shes | rmi ltas la sogs pa'ang bzang | cung zad cig bsus nas bsnyen bkur bya[2888] ba bab[2889] snyam du sems[2890] pa'i |[2891] de nub rmi lam na mi reng dkar po gcig[2892] byung nas | kho bo sems can gyi don la byas yus che | 'on kyang rgyal ba spyan 'dren pa la dka' spyad du ma byas | da dung mi shes pa[2893] zhu rgyu mang du[2894] mchis | lo tsā[2895] ba thos brtags zhi zhing dul ba bya ba yin | rgya bod kyi lo paṇ thams cad kyi yon tan dril kyang |[2896] paṇḍi ta'i gzhung gi yon tan mi rdzogs | bod 'di kun man ngag gi sna rtses 'dul ba yin | man ngag thams cad bod kyis[2897] mi lon zer nas gtam 'dri[2898] long med par yal nas song | lo tsā ba[2899] gnyid sad[2900] pa dang | paṇḍi ta[2901] de snying rje che ba gcig[2902] yod par

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[2883] B om.

[2884] B {paṇḍi ta}

[2885] C cig

[2886] B C tu

[2887] C cig

[2888] B C om.

[2889] C babs

[2890] A sem; B C sems; read sems*

[2891] A pa'i; B C pa'i | ; read pa'i | *

[2892] A B cig; C gcig; read gcig*

[2893] B C + yang

[2894] B C po

[2895] B tsa

[2896] B C om.

[2897] B kyi

[2898] B C dri

[2899] B {lo tsa ba} for lo tsā ba

[2900] B gsad

[2901] B {paṇḍi ta}

[2902] A B C cig; read gcig*

'dug | sna la thugs rje chen po 'ong ba de bzang snyam | de nas nang par thag ring po nas bsus te | sku'i spyod pa la bltas pas chog ma[2903] shes | rim gyis[2904] rang gi khang par spyan drangs te[2905] bsnyen bkur bar bzhed pa la | paṇḍi ta dang[2906] khong rang stan mnyam pa tsam bshams[2907] | de nas paṇḍi tas[2908] nang[2909] du byon pa dang | lha khang thog[2910] na theg pa thun mong[2911] gi lha bod lugs su bzhengs pa[2912] yod pa la |[2913] phyag la sogs pa saṃ skṛ[2914] ta'i skad kyis yan lag bdun pa mdzad de | lha re la bstod pa tshig bzhi pa re mdzad cing 'dug | de bzhin[2915] du bar khang na[2916] theg pa chen po'i lha sku mang po yod pa dang | sum thog na gsang sngags bla med kyi[2917] lha sku mang po yod pa[2918] la'ang yan lag bdun pa phul nas |[2919] lha re re la rang[2920] rang gi rgyud dang mthun pa'i bstod pa tshigs su bcad pa tshig bzhi pa re mdzad | der lo tsā[2921] bas

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[2903] B C mi

[2904] B rims kyis for rim gyis

[2905] B C nas

[2906] B {paṇḍi ta} dang | for paṇḍi ta dang; C dang |

[2907] C bsham

[2908] C ta

[2909] B {paṇḍi tas nang}

[2910] B C 'og

[2911] B mongs

[2912] A nas; B C pa; read pa*

[2913] B C om.

[2914] B saṃskṛ for saṃ skṛ

[2915] A dein = de bzhin

[2916] B {khang na}

[2917] B {sngags bla med kyi}

[2918] EIMER: 1979, vol. 2, 197 reads sum thog na **gsaṅ sṅgags byed** kyi lha sku maṅ po yod pa la for sum thog na **gsang sngags bla med** kyi lha sku mang po yod pa la due to the *skum yig* of *bled* for *bla med*.

[2919] A nas; B C nas | ; read nas | *

[2920] B {lha re re la rang}

[2921] B tsa

saṃ skṛ[2922] ta'i skad snyan po de thos pas | snyan ngag phul[2923] du phyin pa 'dug pa dang | sngar ma gzigs pa'i lha rigs[2924] rnams la'ang bstod pa mdzad pas | theg pa chen po la'ang de 'dra na [A39r, B38r.1.4, C43v.5.2] | dang tshugs nye ba 'khor [upāli] yin nam snyam pa la brten[2925] nas | rang gi stan la 'brid thebs gsum byas | mthar stan med pa tsam du nga rgyal bskyungs[2926] | de nas bsnyen bkur te | lo tsā bas[2927] rgya gar gyi lo rgyus[2928] mang po dris pas | sgro skur[2929] med par tshang[2930] ba lan du byung | de nas yon tan gang la mkhas zhus pas | khyed thun mong ba[2931] la zer ram | thun mong[2932] ma yin pa la zer gsungs[2933] | lo tsā bas[2934] thun mong[2935] ba la shin du[2936] mkhas[2937] thun mong[2938] ma yin pa la 'dri ba[2939] yin nam gsungs par[2940] go nas |[2941] thun mong[2942] ma yin pa la lags mod zhus pas

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[2922] B saṃskṛ for saṃ skṛ

[2923] A ill.; B C phul; read phul*

[2924] B C ris

[2925] B rten

[2926] A B skyungs; C bskyungs; read bskyungs*

[2927] B tsa bas | for tsā bas

[2928] A brgyus; B C rgyus; read rgyus*

[2929] B bkur

[2930] B C med pa tshar for med...tshang

[2931] B mongs pa for mong ba

[2932] B mongs

[2933] A gsung; B C gsungs; read gsungs*

[2934] B {lo tsa bas} for lo tsā bas

[2935] B mongs

[2936] B C tu

[2937] B C mkhas |

[2938] B mongs

[2939] C pa

[2940] A B C gsung bar; read gsungs par*

[2941] C om.

[2942] B mongs

| kho bo 'di dang 'di la'ang mkhas gsungs[2943] nas | lo tsā[2944] bas rna bar ma thos pa'ang mang po bton nas byung | der lo tsā ba'i[2945] nga rgyal thams cad zhi | de nas paṇḍi ta'i zhal nas |[2946] 'dul ba | mdo sde | mngon pa | gsang sngags la sogs pa du ma las brtsams te | 'di shes sam[2947] 'di shes sam zhes dris pas | kho bo de la'ang mkhas zer ba min pa ma byung | paṇḍi ta de la shin du[2948] mnyes nas |[2949] khyed lta bu[2950] yod pa la kho bo bod du 'ong mi 'tshal bar[2951] 'dug pa la zhes pa'ang gsungs[2952] | yang lo tsā[2953] ba de dag thams cad gdan thog gcig tu[2954] hril te dril nas nyams su len na ji ltar byed gsungs pas[2955] | lo tsā ba na[2956] re |

theg pa ma 'dres so sor gsal ‖
bya ba phyed la ma 'dres par ‖
rang sar nyams su len lags mod ‖[2957]

zhus pas |[2958] jo bo'i zhal nas | lo tsā[2959] ba ngan par thal | bod la kho bo dgos par 'dug gsungs[2960] nas lan gzhan mi smra bar bzhugs | de'i nub mo lo tsā bas[2961] |[2962]

[2943] A gsung; B C gsungs; read gsungs*

[2944] B tsa

[2945] B {lo tsa ba'i} for lo tsā ba'i

[2946] C om.

[2947] A sam | ; B C sam; read sam*

[2948] B C tu

[2949] B C om.

[2950] B + la

[2951] B ba

[2952] A gsung; B C gsungs; read gsungs*

[2953] B {lo tsa} for lo tsā

[2954] B du

[2955] C bas

[2956] B {lo tsa ba na} for lo...na

[2957] EIMER 1979, vol. 2, 199 reads theg pa ma 'dres so sor gsal // bya ba phyed la ma 'dres par // **raṅ par** ñams su len las mod / for **rang sar** due to the similarity between *pa* and *sa* in the MS.

[2958] A pas; B C pas | ; read pas | *

[2959] B tsa

nam thun gsum du bgos nas | gnas gsum du rim gyis[2963] theg pa'i mtho dman dang bstun te bsgoms[2964] pas | khong gi spyod pa thams cad paṇḍi tas mkhyen nas | nang par lo tsā[2965] ba[2966] tsab ta tsob ta mang pos ci bgyid |[2967] gang zag dam pa rdo rje'i gdan [vajrāsana] gnon[2968] dgos pa yin gsungs[2969] [A39v, B38v.1.2, C44r.6.2] | der lo tsā bas[2970] theg pa'i nyams su len lugs zhus pas | lo tsā[2971] ba des mi 'ong gsungs[2972] | 'o na khyed rang ji ltar mdzad lags zhus pas | ci zer gnas gar sdod[2973] | grogs su dang 'grogs | spyod lam ci byed kyang 'dul khrims la gzhi byas la | sems can thams cad ma yin pas der bsgom dgos | ma ltar dag snang sbyongs[2974] |[2975] lha skye med yin pas der bsgom | 'dril ma shes na snying po mi lon[2976] zhes gsungs[2977] nas | 'di skad du[2978] |

khrims ni yon tan kun gyi gzhir ‖
rang gi ston pas legs par gsungs ‖
snying rje chen po dang 'brel ba'i ‖

[2960] A gsung; B C gsungs; read gsungs*

[2961] B {tsa bas} for tsā bas

[2962] B C om.

[2963] A gyi; B kyis; C gyis; read gyis*

[2964] B bsgom

[2965] B tsa

[2966] A ba | ; B C ba; read ba*

[2967] A bgyid; B C bgyid | ; read bgyid | *

[2968] B C non

[2969] A gsung; B C gsungs; read gsungs*

[2970] B {der lo tsa bas |} for der...bas; C bas |

[2971] B tsa

[2972] A gsung; B C gsungs; read gsungs*

[2973] B bsdod

[2974] A sbyong; B C sbyongs; read sbyongs*

[2975] C om.

[2976] A mi lon supra 40r.1.4

[2977] A gsung; B C gsungs; read gsungs*

[2978] B {'di skad du}

byang chub sems ni mchog tu bsngags ‖
bzang rtog mtshan mas ma bcings pa'i ‖
skyed[2979] rdzogs zung 'brel[2980] nges 'tshang rgya ‖
skyes bu chung dang cher gyur pa'i ‖
bya ba 'di yin 'bring po la'ang ‖
mi rtag brtson pas bskul ba gces ‖
rang dga' spangs nas rgyal ba'i bka' ‖
rgyas par byed[2981] pa mkhas pa yin ‖
snying por bsdus nas nyams len pa'i ‖
skyes bu de ni bzang por grags ‖
las 'bras khyad du mi gsod pa'i ‖
bag yod can de btsun por bzhed ‖
kun shes gcig rdugs[2982] mkhas pa'i skyon ‖
lag len mi byed 'chal pa[2983] yin ‖
blang dor mi byed btsun po'i gsob[2984] ‖
shes par mdzod cig rin chen bzang ‖
thugs rje chen pos bskul bar zad ‖

ces gsungs[2985] | lo tsā bas[2986] dam par shes nas |

lha yi lhar gyur paṇḍi ta ‖
rnam dag sku mchog khrims kyis[2987] spras ‖
don gnyis 'byor pa'i nor gyis phyug ‖
grol nas 'dren par kho bos 'tshal ‖
kho bo'i lung rigs[2988] sgron me yis ‖
sbas pa khyod kyi yon tan mthong ‖
sngon[2989] chad tshig dang 'gal na yang ‖

[2979] B C bskyed

[2980] B 'grel

[2981] B C 'byed

[2982] A bsdugs; B sdugs; C rdugs; read rdugs*

[2983] B C ba

[2984] B C gsog

[2985] A gsung; B C gsungs; read gsungs*

[2986] B {lo tsa bas} for lo tsā bas

[2987] B kyi

[2988] C rig

da ni khyed bzhin nyams su blang[2990] ‖

zhes bstod do ‖ gzhan yang mdo sngags kyi chos rang rang gi skal ba dang 'tsham[2991] par gnang ste | bod log [A40r, B39r.1.2, C45r.1.4] par lta ba lung rigs kyis[2992] tshar bcad | the tshom za ba spang[2993] blang gi[2994] mig phye nas |[2995] bstan pa ches gsal bar mdzad do ‖ 'dir smras pa |

rgyal ba'i gsung rab nyin mor byed pa yis ‖
log smra'i mun pa mtha' dag[2996] drungs phyung nas ‖
yang dag lam bzang ches cher gsal mdzad pa ‖
bstan pa'i nyi ma gnyis pa deng 'dir shar ‖[2997]

de ltar[2998] lha btsun pa sogs kyi[2999] thugs dgongs rdzogs par mdzad nas | bal po'i[3000] rgyal po[3001] paṇḍi ta dang bcas pas gtsug lag khang bzhengs tshar ba'i zhu ba byung ste |[3002] 'byon du nye ba na | jo bo chen po dgung lo re gcig bzhes pa'i dus | bla ma dang yi dam gyis[3003] lung bstan pa'i[3004] dge bshes[3005] ston pa

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[2989] A B sngan; C sngon; read sngon*

[2990] B len; C blangs

[2991] B C 'tshams

[2992] B kyi

[2993] B spangs

[2994] B kyi

[2995] B C om.

[2996] A mthag = mtha' dag

[2997] B C om. 'dir smras pa...deng 'dir shar |

[2998] B C + na jo bo chen pos chos kyi rgyal po

[2999] B kyis

[3000] B {bal po'i}

[3001] A po | ; B C po; read po*

[3002] B C om.

[3003] B {gyi}

[3004] B {bla ma dang yi dam gyi lung bstan pa'i}

[3005] B C bshes gnyen for dge bshes

rang lo so dgu bzhes pa | dang por yang gling gser gyi lha khang du[3006] mjal nas byin gyis brlabs[3007] pa'i tshul ston pa'i rnam thar gyi skabs su 'byung la | de nas bshes gnyen ston pa[3008] dang | lha btsun pas |[3009] jo bo rgya gar du 'byon du ma ster | dbus kyi rgyal khams su bsu ba gnad la dgar ba'i spring[3010] yig tshigs su bcad pa bcu dgu pa btang[3011] | bod ston rnams ma[3012] sleb ring la[3013] thabs du mas jo bo'i thugs ngang[3014] bsrings te | rgya dpe rten[3015] gsum la sogs pa'i gzhi thams cad bal por ma bskur[3016] | de'i dus jo bo'i phyags[3017] phyir gung thang pa[3018] | sa'i saṃ gha[3019] | u pā sa ka | e la dha[3020] ri [eladhari] la sogs pa dpon slob nyi shus bal por byon nas | mu stegs bcing ba'i[3021] mchod rten nag po bzhi mdzad | u pā sa kas[3022] bkra shis pa'i mchod rten dkar chen zhes pa che ba gcig[3023] bzhengs | gung thang pas[3024] jo bo yab sras zhal sprod kyi ras bris che ba gcig[3025] | u pā sa[3026] kas[3027] jo bo'i sku la lha btsun pa dang | gung thang[3028] pa

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[3006] B {gyi lha khang du}

[3007] B rlabs

[3008] B {bshes gnyen ston pa}

[3009] A pas; B C pas | ; read pas | *

[3010] C springs

[3011] A gtang; B C btang; read btang*

[3012] B C la

[3013] A la | ; B C la; read la*

[3014] B {jo bo'i thugs ngang}; C dang

[3015] B brten

[3016] A skur; B bkur; C bskur; read bskur*

[3017] C chag

[3018] B {jo bo'i phyags phyir gung thang pa}

[3019] B {sa ga}; C sa ka for saṃ gha

[3020] B {u pā sa ka | e la dha}

[3021] B C bcings pa'i for bcing ba'i

[3022] A kas | ; B {u pā sa kas |}; C gas; read kas*

[3023] A cig; B C gcig; read gcig*

[3024] B {gung thang pas |}; C pas |

[3025] A B cig; C gcig; read gcig*

ldem du byas pa gyang ris la bkod de |[3029] rab gnas la sogs pa zhag nyi shu rtsa gnyis la tshar bar mdzad do ‖ de nas [A40v, B39r.8.3, C45v.1.2] jo bo rgya gar du 'byon par bzhed kyang | u pā sa ka dang | bod kyi bsod nams kyi mthus | slar yang mang yul du byon nas | lha khang ke ru bya[3030] ba bzhengs | de nas lha btsun pas dbus su spyan drangs te |[3031] las stod du phebs | bod ston rnams kyang der byon | gtsang gi sa[3032] rnams su[3033] sa skya dang | snar thang la[3034] sogs pa'i[3035] lung bstan mang du mdzad de |[3036] lo phyed bzhugs | de nas bsam yas |[3037] thang po che | lha sa rnams su[3038] lha btsun bo dhi rā dza | khu ston |[3039] rngog legs she[3040] rnams kyis rim gyis[3041] spyan drangs nas |[3042] chos mang du gsungs | gsang phu[3043] la sogs pa lung bstan | khyad par lha sar ka ba bum pa can gyi nye 'khor nas rgyal rabs ka khol[3044] ma[3045] mkha' 'gros lung bstan nas bton | de nas

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[3026] B {u pā sa}

[3027] C kas |

[3028] B {gung thang}

[3029] B C om.

[3030] B {lha khang ke ru bya}

[3031] B om.

[3032] B C + cha

[3033] B + bod kyi rdo rje gdan dpal; C su | ; + bod kyi rdo rje gdan dpal

[3034] B {snar thang la}

[3035] B pa

[3036] A C de; B de | ; read de | *

[3037] C om.

[3038] A su | ; B {bsam yas | thang po che | lha sa rnams su}; C su; read su*

[3039] B C om.

[3040] B {rngog legs she}

[3041] B rims kyis for rim gyis

[3042] B C om.

[3043] B {gsang phu}

[3044] C bkol

[3045] B {rgyal rab ka bkol ma} for rgyal...ma

rngog[3046] byang chub 'byung gnas kyis[3047] yer par[3048] spyan drangs |[3049] bka' gdams glegs bam gyi[3050] zhu lan phal che ba rngog gis[3051] der mdzad | de nas bang ston gyis[3052] snye thang du spyan drangs | lo ngo dgu bzhugs pa'i[3053] drug[3054] la 'gyur mang po dang | rgyud |[3055] sgrub thabs | man ngag sogs gang la gang 'dul gyi[3056] chos gsungs | rin po che sna lnga'i me tog gi char bab[3057] | lo gsum mam | ngo bzhir mkha' 'gro'i[3058] dbus su rdo rje'i glu[3059] rnams gsungs | de rnams su yang yi dam dpag tu med pa'i zhal gzigs pa[3060] sogs rgyas par lam yig tu gsal lo | mdor na gangs ri'i khrod du bstan pa snga dar la[3061] mkhan chen zhi ba 'tsho[3062] [śāntarakṣita] | slob dpon padma sambha ba [padmasaṃbhava] | slob dpon ka ma la[3063] shī[3064] la [kamalaśīla] rnams bka' drin ches shin du[3065] che la |

[3046] B {ill.}; C ldog

[3047] B {kyi}

[3048] B {byang chub 'byung gnas kyi yer par}

[3049] B C + dus der

[3050] B {bka' gdams glegs bam gyi}

[3051] B {rngog gi} for rngog gis + zhus nas gnas; C + zhus nas gnas

[3052] B gyi

[3053] B C + lo

[3054] B C + gi bar

[3055] A rgyud; C rgyud | ; read rgyud | *

[3056] B {rgyud | sgrub thabs | man ngag sogs gang la gang 'dul gyi}

[3057] B C babs

[3058] B {mkha' 'gro'i}

[3059] B {rdo rje'i glu}

[3060] B {yi dam dpag tu med pa'i zhal gzigs pa}

[3061] B {snga dar la}

[3062] B mtsho

[3063] B om.

[3064] B shi

[3065] B C tu

bstan pa phyi dar la[3066] | lta spyod log par smra ba 'ga'[3067] zhig shing rta chen po'i gzhung rnams la nyams len gyi gnad med pa'i bshad chos su bsams shing[3068] | nyams len snying po'i don ston pa'i man ngag zur du yod par 'dod pas | bshad [A41r, B39v.8.2, C46r.2.3] pa dang sgrub[3069] pa'i chos |[3070] don tha dad du 'dzin pa dang | sdom pa gsum 'gal bar bsams[3071] nas tshul khrims kyi[3072] bslab pa khyad du gsod pa dang | lam phyogs re bas thar pa thos[3073] par 'dod pa rnams 'gog pa la | dpal ldan a ti sha[3074] nyid kha ba can pa thams cad la bka' drin che ba yin te[3075] | rgyal ba'i gsung rab thams cad kyi gnad bsdus pa | shing rta chen po klu sgrub [nāgārjuna] dang[3076] thogs med [asaṅga] gnyis kyis[3077] lam srol |[3078] rnam pa thams cad mkhyen pa'i sar 'gro ba'i skye bo mchog gi chos lugs | skyes bu gsum gyis nyams su blang[3079] ba'i rim pa ma tshang[3080] ba med par bsdus pa |[3081] byang chub lam gyi sgron me'i [bodhipathapradīpa] sgo nas skal ba dang ldan pa rnams rim gyis[3082] sangs rgyas kyi sar 'khrid[3083] pa'i lam ma nor ba gsal bar

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[3066] A pa, wear; B C la; read la*

[3067] A 'ba'; B C 'ga'; read 'ga'*

[3068] B bsal zhing, C bsam zhing for bsams shing

[3069] B C bsgrub

[3070] B C om.

[3071] B bsam

[3072] B kyis

[3073] B C thob

[3074] A ba, wear; B C sha; read sha*

[3075] B ste

[3076] A B dang | ; C dang; read dang*

[3077] B kyi

[3078] B C om.

[3079] B blangs

[3080] B tshangs

[3081] B C om.

[3082] B kyis

[3083] B C khrid

mdzad pas[3084] bka' drin che ba yin no ‖ de yang spyir rgyal ba'i[3085] lung gi[3086] bstan pa thams cad sde snod gsum du 'du bas | rtogs pa'i bstan pa yang bslab pa gsum du 'du la | tshul khrims kyi bslab pa ni |[3087] ting nge 'dzin gyi bslab pa sogs yon tan thams cad kyi rten du gsungs shing | ting nge 'dzin dang shes rab kyi bslab pa ni | byang chub mchog tu sems bskyed nas |[3088] pha rol du[3089] phyin pa drug[3090] la gtso bor bslab[3091] pa byang chub sems dpa'i lam dngos yin zhing[3092] | rdo rje theg pa nyams su len pa rnams kyis kyang |[3093] dbang bskur[3094] rnam dag thob nas dam tshig dang sdom pa bsrung ba | bskyed[3095] rdzogs nyams su len pa rnams thabs kyi cha nas khyad che ba[3096] yang |[3097] bslab pa gsum du ma 'dus pa med pas |[3098] bstan pa thams cad 'gal med du gsal bar mdzad do ‖ de lta bu'i lam gyi rnam gzhag dang mi ldan na | lam gyi go rim | grangs nges | ngo bo rnams | shing rta chen po rnams kyis gsungs pa dang mi mthun zhing[3099] | rgyal bas gsungs pa'i lam du mi 'gyur bas | 'bras bu rdzogs pa'i sangs rgyas kyang 'byung dka' bar gsungs so ‖[3100] de lta bu'i bla ma yon tan rgya mtsho lta bu mnga' ba de'i rnam thar[3101] [A41v, B40r.7.1, C46v.3.1] sangs rgyas dang byang chub sems[3102] dpa'

[3084] C bas

[3085] B {spyir rgyal ba'i}

[3086] C gis

[3087] A ni; B {tshul khrims kyi bslab pa ni |}; C ni | ; read ni | *

[3088] A nas; B C nas | ; read nas | *

[3089] C tu

[3090] B C + sogs

[3091] B C slob

[3092] B C cing

[3093] B C om.

[3094] B dbaṃur = dbang bskur

[3095] A skyed; B C bskyed; read bskyed*

[3096] B C om.

[3097] B C + 'du lugs kyi dbang du byas na

[3098] B C + des na jo bo chen po 'di'i (C 'dis)

[3099] A B C cing; read zhing*

[3100] B C om. de lta bu'i lam gyi rnam gzhag dang mi ldan na...gsungs so ‖

[3101] C thar |

rnams kyi yul du gyur pa | bdag lta bu[3103] blo dman pa dag gi[3104] yul ma yin zhing | yi ge nyung ngu dag gis[3105] rtogs par dka' la | mthong tshad[3106] tsam zhig bris na'ang mang bas[3107] |[3108] rnam thar rgyas pa don du gnyer na gdul bya thun mong ba'i blo dang bstun pa lam yig tu gsungs pa dang | de las blo mtho ba la | bram ze dze tā ri [jetāri] | byang chub bzang po [bodhibhadra] | rig pa'i khu byug [vidyākokila] | a ba dhū ti[3109] pa [avadhūti] | rā hu la gupta [rāhulagupta] rnams bsten tshul la bla ma lnga pa dang | de'i steng du thar par gshegs nas | bla ma gser gling pa [suvarṇadvīpa] | shānti pa[3110] [śāntipa] la sogs bdun bsten tshul dang |[3111] bla ma bcu gnyis pa[3112] dang |[3113] yi dam gyi lhas[3114] lung bstan pa dngos grub kyi 'od zer dang |[3115] dam pa chos kyi 'byung gnas chung ba dang | chos kyi 'byung gnas che ba[3116] gsang skor[3117] du grags pa rnams ston pas mdzad pa dang | de rnams dang phyogs mthun pa lo tsā bas[3118] bstod pa brgyad bcu[3119] pa dang | thun mong[3120] ma yin pa rnams | bka' gdams glegs bam du

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[3102] C om.

[3103] B C so so skye bo for bdag lta bu

[3104] B C om.

[3105] B C + kyang

[3106] B C tshod

[3107] B pas

[3108] B C + 'dir ni zur tsam zhig brjod pa ste |

[3109] A tī; read ti*

[3110] A pa supra 42r.3.4

[3111] B C om. gdul bya...bsten tshul dang |

[3112] B C om. bcu gnyis pa

[3113] B C om.

[3114] B {bla ma dang yi dam gyi lhas}

[3115] B C + lam yig

[3116] B {chos kyi 'byung gnas chung ba dang | chos kyi 'byung gnas che ba}; B C + la

[3117] B bskor

[3118] B {lo tsa bas} for lo tsā bas

[3119] B C cu

[3120] B mongs

skyes rabs[3121] nyi shu rtsa gnyis gsungs pa | jo bo yab sras gnyis ka'i rnam thar shugs la rgyas par 'byung ba rnams su shes par bya'o || de ltar skal ba dang ldan pa rnams la mdo sngags kyi gzhung gdams ngag ma lus pa bstan nas | bstan pa'i srol nub pa rnams gsar du btsugs | srol cung zad yod pa rnams 'phel bar mdzad | log par rtog pa'i dri mas sbags pa rnams legs par bsal te | bstan pa rin po che dar zhing rgyas par mdzad nas |[3122] dgung lo don gsum pa[3123] shing pho rta'i dbyug[3124] gu zla ba'i tshes nyi shur[3125] lam yig las[3126] gsungs kyang | ston pa'i gsung gis[3127] gral tshes bco brgyad[3128] la byon par bzhed de | dga' [A42r, B40v.5.1, C47r.2.3] ldan [tuṣita] du rje btsun byams pa'i [maitreya] drung du |[3129] lha'i bu nam mkha' dri ma med pa[3130] zhes bya bar gyur te | bka' gdams glegs bam[3131] las | bskal[3132] bzang 'di la rje btsun byams pa'i [maitreya] rjes su[3133] rgyal ba seng ge [siṃha] 'byon par gsungs pa de[3134] jo bo rje[3135] yin par bzhed do || [5] lnga pa de'i rjes su slob pa'i bshes gnyen byon[3136] tshul la gnyis | rgya gar du byon tshul dang | bod du byon tshul lo ||[3137] [5.1] dang po ni | rgya gar | kha che | o rgyan[3138]

[3121] B rab

[3122] B C om.

[3123] B C om.

[3124] C dbyu

[3125] B C shu + la dga' ldan du gshegs pa

[3126] B C tu

[3127] A B gi; C gis; read gis*

[3128] B {ston pa'i gsung gi gral tshes bco brgyad} for ston pa'i...brgyad

[3129] A B du; C du | ; read du | *

[3130] B {lha'i bu nam mkha' dri ma med pa}

[3131] B C bka' gdams pa'i bla ma dam pa rnams kyi gsung for bka' gdams glegs bam

[3132] B skal

[3133] C su |

[3134] A de | ; B C de; read de*

[3135] B {jo bo rje}

[3136] A byon supra 42v.2.3

[3137] B {rgya gar du byon tshul dang | bod du byon tshul lo}

[3138] A orgyen = o rgyen; B {u rgyan (urgyan)}; C o rgyan; read o rgyan*

[oḍiyāna] |[3139] gser gling [suvarṇadvīpa] | li yul [khotan] | bal po rnams su dngos slob paṇḍi ta dang | grub thob[3140] dang |[3141] nying slob bsam gyis mi khyab pa zhig byon la | bi kra ma la shī lar[3142] [vikramaśīla] yang slob ma paṇḍi ta ratna[3143] kīrti[3144] [ratnakīrti] | ta thā ga ta rakṣi ta [tathāgatarakṣita] | su ma ti kīrti[3145] [sumatikīrti] | bai ro tsa na rakṣi[3146] ta[3147] [vairocanarakṣita] | bal po ka na ka shrī [kanakaśrī] la[3148] sogs pa sum bcu[3149] tsam yod kyang[3150] |[3151] thun mong[3152] ma yin pa'i slob ma lnga ni[3153] | paṇḍi ta chen po pi[3154] to pa | dharma a[3155] ka ra ma ti [dharmākaramati] | dbu ma'i[3156] seng ge[3157] [madhyamasiṃha] | bshes gnyen gsang ba [mitraguhya] | sa'i snying po [kṣitigarbha] rnams ni jo bo dang rtogs pa byin rlabs[3158] mi mnyam yang |[3159] mkhyen pa mnyam pa tsam du

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[3139] B {rgya gar | kha che | u rgyan |}

[3140] B C + du ma

[3141] B C + de dag gi (C gis) kyang

[3142] B {bi kra ma shi lar}

[3143] A ratnā; B C ratna; read ratna*

[3144] B kirti

[3145] B kirti

[3146] B {bai ro tsa na rakṣi}

[3147] B C om.

[3148] B C bā lo ka na kā shī las (C la) for bal po...la

[3149] B C cu

[3150] EIMER: 1979, vol. 2, 164 reads ta thā ga ta **ra kṣi** ta / su ma ti kī rti / bai ro tsa na **ra kṣi** ta / bal po ka na ka šrī la sogs pa **sum bcu cig** yod kyaṅ for **rakṣi** in the former two instances and **sum bcu tsam** in the latter.

[3151] C om.

[3152] B mongs

[3153] B {slob ma lnga ni}

[3154] B C bi

[3155] A dharma ā; B C dharmā a; read dharma a*

[3156] C ma

[3157] B {dbu ma seng ge} for dbu ma'i seng ge

[3158] A brlabs; B C rlabs; read rlabs*

grags so ‖ [5.2] gnyis pa bod du byon[3160] tshul ni | gangs ri'i khrod 'dir rab tu byung ba dang[3161] skye bo phal che bas chos thob cing bka' drin gyis[3162] khyab pa las | de rnams kyi nang nas[3163] chos brgyud 'dzin pa la[3164] slob ma grags che ba byon tshul dang | slob ma mchog[3165] byon tshul lo ‖ [5.2.1] dang po ni | mnga' ris skor[3166] gsum nas[3167] lha byang chub 'od[3168] | lha[3169] pho brang zhi ba 'od[3170] | lo chen rin bzang | rgya brtson 'grus seng ge[3171] | nag tsho lo tsā[3172] ba | lo chung legs she | mang yul lo tsā[3173] ba grags 'byor shes rab | 'bro lo tsā[3174] ba shes rab 'od | lo tsā[3175] ba dge blo | lo tsā[3176] ba shākya blo gros | go mi sgom[3177] chen | [A42v, B41r.4.2, C47v.2.9] 'dul 'dzin gzus rdo rje rgyal mtshan | gnas brtan gser bzo[3178] rnams byon pa las | lha btsun pas jo bo chen[3179] po'i chos mang du

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[3159] C om.

[3160] A byon infra 42v.8.1-2

[3161] A dang | ; B C dang; read dang*

[3162] B gyi

[3163] A nas | ; B C nas; read nas*

[3164] A la | ; B C la; read la*

[3165] B {slob ma mchog}

[3166] B bskor

[3167] A nas | ; B C nas; read nas*

[3168] B C + dang

[3169] B C om.

[3170] B {pho brang zhi ba 'od} + {dang}

[3171] B C rgya brtson seng for rgya...ge

[3172] B tsa

[3173] B tsa

[3174] B tsa

[3175] B tsa

[3176] B tsa

[3177] B bsgom

[3178] A bso; B C bzo; read bzo*

[3179] B ill.

mkhyen | 'jig rten dbang phyug [lokeśvara] gi zhal gzigs | mngon shes lnga thob[3180] | lo chen rin bzang[3181] rigs kha che'i g.yu ri g.yu sgra bya ba | yab gzhon nu dbang phyug[3182] yum cog ro[3183] shes rab brtan ma | lcam sring bzhi yod pa'i[3184] gcen shes rab dbang phyug gi[3185] gcung[3186] rin chen dbang phyug tu sku skye ba bzhes | dgung lo bcu gsum la mkhan po legs pa bzang po las rab tu byung ste | mtshan rin chen bzang por gsol | de'i mod[3187] la 'dul ba rgya cher 'grel[3188] [vinayasūtraṭīkā] thugs su chud | de nas rgyal po'i bkas kha cher byon | lo tsā[3189] mkhas par bslabs[3190] | paṇḍi ta ka[3191] ra[3192] rnam gsum sogs rgya gar gyi paṇ grub du ma la gtugs | theg pa mtha' dag gi chos la sbyangs | bstan pa la bya ba rgya[3193] cher mdzad |[3194] a ti sha dang pu rangs[3195] su[3196] mjal te[3197] | gu ge[3198] khri thang pas mdzad pa'i lo chen gyi rnam thar las | dgung lo brgyad bcu[3199]

[3180] B C + po

[3181] B C rin chen bzang po ni | for rin bzang

[3182] B {yab gzhon nu dbang phyug |}; C phyug |

[3183] B C + kun bzang

[3184] C pa'i |

[3185] A B gis; C gi | ; read gi*

[3186] B dbang...gcung ill.

[3187] C mdo

[3188] D 4120

[3189] B tsa

[3190] B bslab

[3191] A kā; C ka; read ka*

[3192] B {paṇḍi ta ka ra} for paṇḍi ta kā ra

[3193] B C om.

[3194] C om.

[3195] C rang

[3196] B a ti sha...su ill.; C du

[3197] B ste

[3198] B {gu ge}

[3199] B C cu

rtsa bdun la mjal bar gsungs | ji ltar mjal ba'i tshul[3200] gong du bshad[3201] la | gzhan yang yo ga | gsang 'dus [guhyasamāja] | bde mchog[3202] [saṃvara] sogs kyi dbang dang |[3203] rgyud kyi bshad pa | man ngag sogs theg pa gong 'og gi chos mtha' dag gis[3204] thugs tshim par mdzad | rdo rje rnal 'byor ma'i [vajrayoginī] byin rlabs[3205] gnang bas rtogs pa khyad par can 'khrungs pas lhag par dad de | lha rten dang dpe ma gtogs pa gang yod phul | jo bos dbus su lo tsā[3206] la 'gro dgos gsungs pas | nga rgas pas mi nus zhus[3207] | 'o na sgrub pa gyis[3208] gsungs pas mnyes te | lo tsā[3209] ba chen po la paṇḍi ta'i bla ma drug bcu[3210] yod kyang | jo bo nyid ma gtogs pa gzhan rnams kyis sgrub[3211] pa la [A43r, B41v.3.3, C48r.3.4] ma chud | de nas lo tsā bas sgo[3212] sum[3213] rim du byas pa la | dam bca' ba'i yi ge gsum bris te sgrub[3214] pa mdzad pas | gsang 'dus [guhyasamāja] dang[3215] bde mchog [saṃvara] gi[3216] zhal gzigs | dgung lo dgu bcu rtsa brgyad pa[3217] dgun zla tha chung[3218] gi[3219] tshes bcu bdun skar ma rta pa yod pa'i nyin

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[3200] B C + sogs ni

[3201] B C + pa ltar yin

[3202] B {yo ga | gsang 'dus | bde mchog}

[3203] B C om.

[3204] B gi

[3205] A brlabs; B C rlabs; read rlabs*

[3206] B tsa

[3207] EIMER: 1979, vol. 2, 201 reads ṅa **rgyas pas** for nga **rgas pas**.

[3208] B bsgrub pa bgyis for sgrub pa gyis

[3209] B tsa

[3210] B C cu

[3211] B bsgrub

[3212] B {lo tsa bas sgo} for lo tsā bas sgo

[3213] B gsum

[3214] B bsgrub

[3215] A dang | ; B C dang; read dang*

[3216] B {gsang 'dus dang bde mchog gi}

[3217] B la

[3218] C chungs

mkha' spyod du gshegs par[3220] gu ge khri[3221] thang pas gsungs so ‖ rgya brtson seng ni |[3222] gtsang stag tshal du 'khrungs | rten dge bsnyen[3223] |[3224] phyis rab tu byung ba[3225] mdzad | rgya gar du jo bo la[3226] chos mang du gsan | 'jam dbyangs [mañjughoṣa] kyi sprul par chos kyi 'byung gnas su bshad cing |[3227] bal por sku gshegs | lo tsā[3228] ba nag tsho ni | yul gung thang | gdung nag tsho | mtshan tshul khrims rgyal ba | 'dul ba 'dzin par grags | rgya brtson seng[3229] la mngon pa mkhas par bslabs[3230] | dgung lo nyer bdun la rgya gar du jo bo chen po spyan 'dren du byon | lo bcu dgu'i bar du[3231] tshul bzhin[3232] bsten | thun mong[3233] gi yon tan rnams rdzogs par mdzad |[3234] nag tshos[3235] snye thang nas mnga'[3236] ris su 'byon khar |[3237] jo bos bslab bya mang du mdzad de | dam tshig gsum[3238] bkod

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[3219] C kyi

[3220] B par |

[3221] B {gu ge khri}

[3222] B om. ni | ; C om. |

[3223] B C + zer te

[3224] B C om.

[3225] B pa

[3226] B {rgya gar du jo bo la}

[3227] C om.

[3228] B tsa

[3229] B {rgya brtson seng}

[3230] B bslab

[3231] B C om.

[3232] B C + du

[3233] B mongs

[3234] C om.

[3235] B C tsho

[3236] B snga

[3237] C om.

[3238] B {gsum}

[trisamayavyūharāja] kyi[3239] sku phyag tu bzung nas byin rlabs[3240] mdzad | 'dul ba mdo rtsa[3241] [vinayamūlasūtra] dang | gsang ba 'dus pa'i [guhyasamāja] rgya dpe dang | 'gro chos su thun mong[3242] ma yin pa'i spyan ras gzigs [avalokiteśvara] kyi sgrub[3243] skor[3244] sogs sbas chos nyi shu gnang ste lung bstan mang du mdzad | jo bo rang gi sku mthe[3245] bong tsam seng ldeng la bris te ga'ur bcug nas | gung thang pa'i dpung pa la btags | mnyes mnyes rgya chen[3246] mdzad | jo bo la gung thang pas kyang lan gsol te | phyi bzhag[3247] rnams 'brom la bzhag[3248] | rnal 'byor pas kyang nag tsho la bslab bya ji ltar mdzad pa'i tshul rnams |[3249] snye thang du mdzad pa'i zhu lan dang | rnal 'byor pa'i [A43v, B42r.3.2, C48v.4.2] bstod[3250] yig tu[3251] grags par gsal lo ‖ de nas mnga' ris su byon nas |[3252] lung bstan pa bzhin sgrub[3253] pa mdzad pas | 'jam dpal rdo rje [mañjuvajra] | sgrol ma [tārā] | yi ge drug pa [ṣaḍakṣara] rnams zhal gzigs | mngon shes kyang mnga' la | de las slob brgyud phyag[3254] sor ba sogs byon tshul 'og tu 'chad do ‖ lo chung legs shes[3255] ni |[3256] 'khrungs yul mnga' ris pu

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[3239] C gyi

[3240] A brlabs; B C rlabs; read rlabs*

[3241] D 4117

[3242] B mongs

[3243] B bsgrub

[3244] B bskor

[3245] A 'the; B C mthe; read mthe*

[3246] B C cher

[3247] A gzhag; B C bzhag; read bzhag*

[3248] A gzhag; B C bzhag; read bzhag*

[3249] A rnams; B C rnams | ; read rnams | *

[3250] A C gtod; B bstod; read bstod*

[3251] B du

[3252] B C om.

[3253] B bsgrub

[3254] B {phyag}

[3255] B C she

[3256] B C om.

rangs[3257] pa[3258] | bal por thang bi ha ra bya ba rgyal pos bzhengs pa'i gtsug lag khang du |[3259] rngog rin chen rgyal mtshan gyis[3260] zhu[3261] sna byas te jo bo dang[3262] mjal | rdo rje 'byung ba [vajrodaya] | gtsug dgu [navadeva-uṣṇīṣavijayā] | khams gsum rnam rgyal [trailokyavijaya] gyi dkyil chog[3263] stod[3264] 'grel dang bzhi'i rgya dpe | gsang 'dus [guhyasamāja] kyi chos skor[3265] zhu ba'i rten du phul nas | jo bo dang[3266] lo tsā[3267] bas bsgyur | de nas yo ga rnams gsum[3268] gsungs te |[3269] bod du jo bo'i yo ga'i[3270] [yoga] 'khor 'dus pa dang po lo chung legs she yin[3271] gsungs[3272] | lo tsā[3273] ba dge blo ni | lo chen gyi slob ma rig pa can gyi khye'u lnga'i nang nas | gnyis kha cher tshad pas grongs | gsum ni rma[3274] lo tsā[3275] ba dge ba'i blo gros | mang wer gyi lo tsā[3276] ba byang chub rtse

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[3257] B C hrang

[3258] C ba

[3259] B C om.

[3260] B gyi

[3261] A zhu | ; B C zhus; read zhu*

[3262] B C om. jo bo dang

[3263] D 2519; A chog | ; B C chog; read chog*

[3264] B C bstod

[3265] B bskor

[3266] B dang |

[3267] B tsa

[3268] B C om.

[3269] B C om.

[3270] B {jo bo'i yo ga'i}

[3271] B {lo chung legs she yin}

[3272] A gsung; B C gsungs; read gsungs*

[3273] B tsa

[3274] B C smra

[3275] B tsa

[3276] B tsa

mo | ljang lo tsā[3277] ba rin chen gzhon nu[3278] las[3279] dang po ste | lo chen la mkhas par sbyangs | jo bo chen po'i drung du chos mang du zhus |[3280] yun ring du bsten cing[3281] lam sgron [bodhipathapradīpa] sogs 'gyur mang du mdzad do || go mi sgom[3282] chen ni | jo bo la lo chen gyis[3283] rnal 'byor rgyud [yogatantra] kyi skor[3284] gsan pa'i dus su sbyong[3285] rgyud [sarvadurgatipariśodhana-tantra] dang | gtsug dgu'i [navadeva-uṣṇīṣavijayā] dbang dang | rgyud kyi bshad pa sogs gsan te |[3286] da lta yang go mi nas brgyud pa ma chad par bzhugs te |[3287] kun rig sogs snur lugs su grags pa rnams so || gzus rdo rje rgyal mtshan gyis | dang por klu mes[3288] can du byon te | mdo rtsa[3289] 'grel pa[3290] dang bcas pa sogs 'dul ba'i gzhung rnams [A44r, B42v.2.2, C49r.4.4] la mkhas par sbyangs | de nas jo bo'i[3291] drung du theg pa che chung gi chos mang du gsan te | ngas bslabs[3292] pa'i chos thams cad kyang lam du song gsungs[3293] | 'di la bu chen bzhi ste | stod du zhang zhung pa rgyal[3294] ba'i shes rab | 'dzims[3295] su gzhon tshul[3296] | dbus su 'brom

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[3277] B tsa

[3278] B C + dang gsum las | 'di nyid

[3279] B C om.

[3280] B C om.

[3281] B C bsten | for bsten cing

[3282] B bsgom

[3283] B gyi

[3284] B bskor

[3285] B sbyongs

[3286] B C om.

[3287] B C om. ma...te |

[3288] B {mes}

[3289] D 4117

[3290] D 4122

[3291] B {jo bo'i}

[3292] B bslab

[3293] A gsung; B C gsungs; read gsungs*

[3294] B {zhang zhung pa rgyal}

[3295] B C 'dzim

seng dkar[3297] | stod[3298] pa ye shes bla ma | de rnams kyi slob ma rgya 'dul 'dzin[3299] yin la | 'dis dgung lo brgyad bcu[3300] rtsa lnga bzhugs | gra[3301] pa 'dul ba'i bshad nyan pher ba stong[3302] lhag[3303] byung ste | bod du 'dul ba'i bshad gra[3304] rnams dang | 'dul 'dzin gser ri'i phreng ba lta bu byon pa rnams phal cher 'di las mched[3305] cing | a ti sha nas brgyud pa'i chos skor[3306] la nyams len mdzad pas slob brgyud du gyur pa yin no ‖[3307] glo bo'i yul nas ston pa yang rab[3308] sogs dang | gtsang stod nas brag[3309] ston che chung gnyis | leng[3310] 'brog[3311] che chung gnyis[3312] byon | gtsang smad nas 'gar 'gos yol gsum[3313] zhes grags che bas[3314] cung zad bshad na[3315] | rong pa 'gar[3316] dge ba gsal[3317] gyis[3318] jo bo la

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[3296] B {gzhon tshul}

[3297] B {'brom seng dkar}

[3298] B C bstod

[3299] B {rgya 'dul 'dzin}

[3300] B C cu

[3301] C grwa

[3302] B C + phrag

[3303] B C + pa sogs

[3304] B C grwa

[3305] A 'ched; B C mched; read mched*

[3306] B bskor

[3307] B C + gzhan yang

[3308] B {ston pa yang rab}

[3309] C grags

[3310] C legs

[3311] C 'brom

[3312] B {grags ston che chung gnyis | legs 'brom che chung gnyis} for brag...gnyis

[3313] B {gar} mgos yol gsum for 'gar...gsum

[3314] B C bas | ; B + {de dag gi lo rgyus}; C + de dag gi lo rgyus

[3315] EIMER: 1979, vol. 2, 344 reads gtsaṅ smad nas 'gar 'gos yol gsum žes grags che bas **chuṅ de bšad na** for **cung zad bshad na**.

[3316] C mgar

mdo sngags kyi chos mang du zhus | khyad par du[3319] lu yi pa'i[3320] [lūhipa] dbang bka' | lha sbas kyi 'grel pa la brten pa'i bshad bka' | chos tshan dgu la[3321] sogs pa'i rdzogs rim yongs su rdzogs par gsan nas | des lha rje stod[3322] pa | stengs[3323] pa zla gsal sogs la brgyud pa[3324] da lta yang ma chad par 'dug go[3325] || rje 'gos ni | rus 'gos[3326] |[3327] yab[3328] yum rus gcig[3329] pas khug pa[3330] | lhas phug tu[3331] 'khrungs pas lha[3332] btsas te | gyi co[3333] zla ba'i 'od zer dang 'grogs te rgya gar du byon | spyir paṇḍi ta[3334] bdun bcu[3335] | mkha' 'gro'i bla ma[3336] gnyis[3337] rnams[3338] la chos gsan | de'i tshe paṇḍi ta mnyam po la'ang[3339] 'dus pa[3340] la kha

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[3317] B ill.

[3318] B C gyis |

[3319] B C om.

[3320] B C lū hi pa'i for lu yi pa'i

[3321] B las

[3322] C bstod

[3323] B {lha rje bstod pa | steng} for lha...stengs; C steng

[3324] B C do |

[3325] B C om. da lta...'dug go |

[3326] B {'gos}

[3327] C om.

[3328] B {yab}

[3329] B cig

[3330] B {khug pa}

[3331] B du

[3332] B C lhas

[3333] B C jo

[3334] B {paṇḍi ta}

[3335] B C cu

[3336] A B ma | ; C ma; read ma*

[3337] B {mkha' 'gro'i bla ma gnyis} for mkha'...gnyis; C + te bdun cu rtsa gnyis

[3338] B C om.

zin che bar snang bas | thog mar gsang 'dus [guhyasamāja] la [A44v, B43r.2.1, C49v.5.3] slob gnyer mdzad de | 'dus pa [samāja] la mkhas pa'i paṇḍi ta bcu tsam bsten pa'i[3341] yul bhaṃ ga[3342] la'i [vaṅgāla] mkhas pa chen po dī paṃ ka[3343] ra[3344] [dīpaṃkara] zhes pa |[3345] rgya gar du 'dus pa [samāja] gsan pa'i dpon slob yin la | jo bo'i gsang 'dus [guhyasamāja] 'phags skor[3346] thams cad mnga' zhing | bod du yang chos mang du gsan te |[3347] rtsa ba'i slob ma yin | spyir sngags thams cad[3348] | khyad par du gsang ba 'dus pa [guhyasamāja] la mkhas par grags | 'di la slob ma rgyud kyi ka ba tshugs[3349] pa bzhi | man ngag gi gdung theg pa brgyad | las tshogs dang phrin[3350] las la mkhas pa[3351] lcam[3352] dang dral[3353] ma ltar dpag tu med pa byon no ‖ yol chos dbang ni |[3354] sku mched gsum ste | yol drang srong[3355] | yol thog 'bebs dang gsum ka jo bo'i dngos slob[3356] yin yang | 'dir dang[3357] po ste | jo bo gtsang nyang[3358] tsho[3359] gnas su phebs dus | jo bo'i zhal

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[3339] B C la'ang |

[3340] B {ill.}

[3341] B C + nang tshan |

[3342] C bhangga for bhaṃ ga

[3343] A kā; C ka; read ka*

[3344] B {dī paṃ ka ra} for dī paṃ kā ra

[3345] B C om. pa |

[3346] B {jo bo'i gsang 'dus 'phags bskor} for jo bo'i...skor

[3347] C om.

[3348] C + dang

[3349] A gtsugs; B C tshugs; read tshugs*

[3350] B C 'phrin

[3351] B pa |

[3352] C cam

[3353] B C gral

[3354] C om.

[3355] B {sku mched gsum ste | yol drang srong} for sku...srong

[3356] B C + du gtogs pa

[3357] B {dang}

[3358] C nya

nas | da nang tho rangs nam mkha' la hrīḥ[3360] dkar po sgra dang bcas pa[3361] zhig[3362] byung | bcu gcig zhal gyi sku li ma 'di la phog | de las 'od 'phros bod thams cad 'od[3363] kyis khyab nas |[3364] 'od de ban chung gzhon nu gcig[3365] la phog pas | de'i sgyu lus 'od gsal du shar ba rmis gsungs[3366] | nyi ma rtse shar la yol chos dbang[3367] btsun chung lo bcu drug lon pa gcig gis[3368] dar dang gser phul | bdag la thugs rje chen po'i [mahākāruṇika] gdams ngag cig zhu zer bas | jo bo dgyes nas bcu gcig zhal gyi sku de[3369] yang gnang | spyan ras gzigs [avalokiteśvara] dang |[3370] rta mgrin [hayagrīva] sogs kyi chos skor rnams snga phyir rdzogs par gnang | thugs rje chen po [mahākāruṇika] zhi khro[3371] mang du zhal gzigs te dngos grub brnyes so ‖ gzhan yang stod lung[3372] gnam[3373] gi rdzing kha ba[3374] mal shes rab sems dpas[3375] jo bo la yun ring du bsten te |[3376] bsgoms[3377] pas smin mtshams[3378] nas 'od zer byung |[3379] de'i rjes su[3380] [A45r, B43v.4.2,

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[3359] C mtsho

[3360] B hṛiḥ

[3361] A pa supra 45r.5.1

[3362] B C cig

[3363] B bod

[3364] B C om.

[3365] B C cig

[3366] A gsung; B C gsungs; read gsungs*

[3367] B {chos dbang}

[3368] A C cig gis; B gcig gi; read gcig gis*

[3369] B {jo bo dgyes nas bcu gcig zhal gyi sku de}

[3370] C om.

[3371] B {thugs rje chen po zhi khro}

[3372] A B lungs; C lung; read lung*

[3373] C gnang

[3374] B {lung gnam gyi rdzing kha ba |} for lungs...ba; C ba |

[3375] A dpas | ; B pas; C dpas | ; read dpas*

[3376] A te; B C te | ; read te | *

[3377] B bsgom

[3378] B 'tshams

C50r.5.4] sems bcug nas bsgoms[3381] pas |[3382] zhing khams mang po mthong ba byung ste | jo bo la lam du 'gyur ram zhus pas | zhi gnas kyi cha mthun yin | bla ma mtshan nyid dang ldan pas zin na lam du 'gyur gsungs[3383] | yang lan cig snye thang na | jo bo'i gzims chung du khong[3384] rtogs pa 'bul ba la | khu ston gyis lkog nyan byas pas | sa thob pa tsam du mngon te | khong phyir byung ba'i rjes |[3385] khu ston gyis[3386] jo bo la | de su lags |[3387] rtogs pa ji tsam du 'dug zhus pas | mal shes rab sems dpa' bya ba theg pa chen po'i sbyor lam drod la nye bar 'dug gsungs[3388] | de gar song zhus pas | kho rkang mgyogs[3389] kyi dngos grub thob pas klung[3390] shod ngar gyi la la sleb song | ra[3391] sgreng[3392] la 'gro bar 'dug gsungs[3393] | 'dis stod lung[3394] tsha thog gi dgon pa btab ste[3395] | spyan snga'i rab byung mdzad pa'i mkhan po yin no ‖ dbus nas khu rngog 'brom gsum grags che bas[3396] 'og tu 'chad do[3397] ‖ gzhan yang rngog byang chub 'byung gnas[3398] |

[3379] C om.

[3380] B C om.

[3381] B bsgom

[3382] B C om.

[3383] A gsung; B C gsungs; read gsungs*

[3384] B {jo bo'i gzims chung du khong}

[3385] C om.

[3386] B {khu ston} gyi for khu ston gyis

[3387] B C om.

[3388] A gsung; B C gsungs; read gsungs*

[3389] B 'gyogs

[3390] B C rlung

[3391] C rwa throughout

[3392] B bsgreng

[3393] A gsung; B C gsungs; read gsungs*

[3394] A lungs; B C lung; read lung*

[3395] B te

[3396] B C + de rnams kyi lo rgyus

[3397] B C la

[3398] B {rngog byang chug 'byung gnas}

glan[3399] ye shes shes rab[3400] | zhang sna nam[3401] rdo rje dbang phyug[3402] gsum la | theg chen gdung rgyud[3403] brtan[3404] mdzad gsum du grags |[3405] ka ba ston pa[3406] shākya dbang phyug[3407] | rag shi ston[3408] pa tshul khrims 'byung gnas[3409] | rma ston pa shākya byang chub | dar ston pa byang chub gsal[3410] | rba[3411] ston pa g.yung drung rin chen[3412] | gar mi ston pa yon tan g.yung drung[3413] | rgyus ston pa chos kyi rgyal po[3414] | bang ston byang chub rgyal mtshan[3415] | 'dang ljang[3416] ston pa[3417] | zhang sna chung ston pa[3418] | lhab mi ston pa shes rab 'od zer te dbus kyi ston chen bcu gcig go | zhang btsun yer pa ba ye shes 'bar[3419] |[3420] sa

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[3399] B C rlan

[3400] B {shes rab}

[3401] C rnam

[3402] B {rdo rje dbang phyug}

[3403] C brgyud

[3404] A brtan | ; B C rtan for brtan | ; read brtan*

[3405] C om.

[3406] A ston pa supra 45v.7.2

[3407] B {ston pa shākya dbang phyug}

[3408] C | ...ston ill.

[3409] B C gzhon nu for 'byung gnas

[3410] B C dpal

[3411] B C sba

[3412] B {g.yu rung rin chen}, C g.yu rung rin chen for g.yung...chen

[3413] B {yon tan g.yu rung} for yon...drung; C g.yu rung for g.yung drung

[3414] B {chos kyi rgyal po}

[3415] B {chos kyi rgyal mtshan}, C chos kyi rgyal mtshan for byang...mtshan

[3416] C ill.

[3417] B 'jang {ston pa} for ljang...pa

[3418] B {ston pa}

[3419] B {ye shes 'bar}

[3420] C om.

phug pa zhu bsgom[3421] | mkha' ru ba chen por[3422] grags pa snga ma ste[3423] |[3424] sgrub[3425] pa rtse gcig tu[3426] mdzad pa gsum mo || gzhan yang rngog sgom[3427] yon tan rgyal po | sgom[3428] pa dad pa bla ma [A45v, B43r<'og ma>.6.1, C50v.6.3] | rnal 'byor pa g.yung drung rgyal mtshan[3429] | sum pa mthu chen[3430] | sgro ārya byang chub[3431] | khu seng ge rgyal mtshan[3432] rnams byon[3433] | zhang btsun yer pa ba ye shes 'bar ni[3434] | rje btsun byams pa [maitreya] la chos gsan par gsungs shing | po to[3435] ba'i gnas kyi slob dpon yin la | phyis kyi zhang yer pa ba bstan kya'o[3436] bla ma zhang gi bla ma dang[3437] mi gcig[3438] la | de rnams jo bo chen po'i[3439] thun mong[3440] ma yin pa'i slob ma yin no || gzhan yang mar pa lo tsā la[3441] dbang rin

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[3421] B {zhu bsgom}

[3422] B C po

[3423] B {grags pa snga ma ste}

[3424] B C om.

[3425] B bsgrub

[3426] B du

[3427] B C bsgom

[3428] B C bsgom

[3429] B {g.yung drung rgyal mtshan}

[3430] B {mthu chen}

[3431] B {arya byang chub} for ārya byang chub

[3432] B {seng ge rgyal mtshan}

[3433] B C + cing

[3434] B {zhang btsun yer pa ba ye shes 'bar ni}

[3435] A spo to; B C po to throughout; read po to throughout*

[3436] C ye 'bar ba rten skya bo for yer...kya'o

[3437] B {zhang yer 'par pa rten skya po bla ma zhang gi bla ma dang} for zhang...bla ma dang

[3438] B cig

[3439] B {jo bo chen po'i}

[3440] B mongs

[3441] B {mar pa lo tsa la} for mar pa...la

chen phreng ba [ratnamālā] gnang | khyung po rnal 'byor[3442] la sems bskyed[3443] | byams chos | bde mchog [saṃvara] | gsang 'dus [guhyasamāja] | gshed skor[3444] dang bcas pa gnang | mar pa do pa[3445] dang | pu rangs[3446] lo chung la[3447] bde mchog [saṃvara] gi skor[3448] rnams[3449] gnang | ba ri lo tsā ba la[3450] sgra'i skor[3451] rnams gnang ste | mdor na gangs ri'i khrod 'dir[3452] kun la bka' drin gyis[3453] khyab par mdzad do || khams nas rnal 'byor pa chen po | dpal ldan dgon pa ba | rnal 'byor pa shes rab rdo rje | phyag[3454] dar ston pa dang bzhi la khams pa sku mched bzhi zhes grags pa[3455] cung zad bshad[3456] na | rnal 'byor ba chen po 'khrungs yul[3457] mdo smad tsong[3458] kha | yos bu lo pa |[3459] gdung rus lung | mtshan byang chub rin chen | lo sum bcu[3460] rtsa gnyis la dbus su byon | jo bo

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[3442] B {rnal 'byor}

[3443] A skyed; B C bskyed; read bskyed*

[3444] B bskor

[3445] B {mar pa do pa}

[3446] B C hrang

[3447] B la |

[3448] B bskor

[3449] A rna, wear; B C rnams; read rnams*

[3450] B {ba ri lo tsa la}, C ba ri lo tsā la for ba ri lo tsā ba la

[3451] B bskor

[3452] B C + skyes mchog

[3453] B gyi

[3454] C phya

[3455] B rnal 'byor pa {chen po dpal ldan dgon pa ba | rnal 'byor shes rab rdo rje | phya dar ston pa dang bzhi la khams pa sku mched} bzhi zhes {grags} pas + de {rnams kyi lo} rgyus for rnal 'byor pa...grags pa; C pas + de rnams kyi lo rgyus

[3456] B brjod

[3457] C om.

[3458] B rtsong; C btsong

[3459] B C om.

[3460] B C cu

dang[3461] thog mar mang yul bzo[3462] gnas su mjal lo dgu bsten no[3463] ‖ dpal ldan dgon pa ba mdo khams stod kyi 'dan[3464] ma[3465] |[3466] sga pa'i sgrol ma lha khang pa | gdung rus 'dzeng | 'brug lo pa | mtshan dbang phyug rgyal mtshan | mdo khams nas dang po skam[3467] po ri pa[3468] bya ba'i grub thob gcig[3469] la gtad nas byon | mnga' ris na paṇḍi ta[3470] byon 'dug bya ba gsan pas | jo bo dang nyan[3471] tsho[3472] gnas rnying du mjal | rnal 'byor pa dang gnyis la |[3473] jo bos thun mong[3474] gi chos bzhis[3475] snod rung du mdzad[3476] nas | lha 'di dang las 'brel 'dug gsungs te[3477] | dam tshig gsum bkod [trisamayavyūharāja] kyi[3478] sgrub thabs gnang nas bsgrubs[3479] pas | bzlas pa [A46r, B44r1.2, C51v.1.5] stong phrag brgyad brgyad song nas zhal gzigs | jo bo lo dgu bsten | rnal 'byor pa shes rab rdo rjes[3480] jo bo

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[3461] B {jo bo dang}

[3462] B C bzor

[3463] B om.

[3464] B C ldan

[3465] EIMER: 1979, vol. 2, 243 reads rnal 'byor pa chen po 'khruṅs yul mdo smad **rtsoṅ kha**…dpal ldan **dgon pa pa** mdo khams stod kyi 'dan ma for **tsong kha** and **dgon pa ba**, respectively.

[3466] B C om.

[3467] C kam

[3468] B {kam po ri pa} for skam po ri pa

[3469] C cig

[3470] B {paṇḍi ta}

[3471] B C nya

[3472] B C mtsho

[3473] C om.

[3474] B {rnal 'byor pa dang} gnyis la {jo bos} thun mongs for rnal 'byor pa...thun mong

[3475] B C + rgyud

[3476] B mdo

[3477] A gsung ste; B 'dugsya te for 'dug gsung ste; C gsungs te; read gsungs te*

[3478] B {dam tshig gsum bkod kyi} for dam...kyi

[3479] B bsgrub

[3480] A rjes | ; B C rjes; read rjes*

lo lnga bsten cing | phyis rngog legs she dang lhan du bzhugs te gsang phur sku gshegs so ‖ phyag[3481] dar ston pas kyang jo bo lo lnga bsten te |[3482] snye thang du bod ston rnams kyis[3483] phar phyin gsung bar zhus pas | thog mar paṇḍi ta'i[3484] bshad lugs dang | de nas jo bo nyid kyi bzhed pa[3485] rton[3486] pa bzhi'i sgo nas khrid[3487] tshul gsungs pa | phyag[3488] dar ston pas[3489] zin bris su btab pas shin du[3490] legs pa cig byung | phar phyin khams lugs mar grags te | khong phar[3491] phyin la rtsal thon par gsungs ‖ [5.2.2] gnyis pa chos brgyud 'dzin pa'i slob ma mchog byon tshul la gsum[3492] | bshes gnyen ston pa byon tshul | dge bshes gsang phu ba byon tshul[3493] | nag tsho'i rjes slob byon tshul lo ‖ [5.2.2.1] dang po ni | de rnams kyi nang nas jo bo chen po'i[3494] chos kyi brgyud pa[3495] 'dzin pa'i mchog 'brom ston pa rgyal ba'i[3496] 'byung gnas yin te | 'khrungs yul byang rtsa sgye[3497] mo phyogs su mdzad | gdung rus 'brom gyi nang tshan brag gsum | yab stag gsum[3498] sku gzher[3499] | yum khu ldo bza'[3500] gnyis kyi sras su[3501] shing pho

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[3481] B C phya

[3482] B C om.

[3483] B {bod ston rnams kyis}

[3484] B {paṇḍi ta'i}

[3485] B C pa |

[3486] B C ston

[3487] A 'khrid; B C khrid; read khrid*

[3488] B C phya

[3489] B {ston pas}

[3490] B C tu

[3491] C par

[3492] B {la gsum}

[3493] B {dge bshes gsang phu ba byon tshul}

[3494] B {chen po'i}

[3495] B om.

[3496] A pa'i, wear; B C ba'i; read ba'i*

[3497] B C dgye

[3498] B C om.

[3499] B {yag bsher sku bzher} infra 44r.5.4; C yag gsher sku bzher | infra 51v.6.1-2

'brug la 'khrungs | gzhur zhang po'i sar g.yung chos mgon la[3502] klog bslabs[3503] | slob gnyer mdzad kyi[3504] yod pa'i dus | rgyal gyi zhang chen po[3505] la dge bsnyen[3506] gyi sdom pa blangs | de nas dgung lo bcu bdun bzhes pa la | se btsun dbang phyug gzhon nu khams nas yar byon | rgya gar du 'byon par bzhed de | bal yul bar byon | lo gcig na slar log pa dang mjal |[3507] 'khrid par zhus pas[3508] sang red shog[3509] gsungs[3510] pas[3511] | tshong pa dang 'grogs te byon | khams 'dan ma'i yul[3512] du[3513] lo hril po[3514] [A46v, B44r.8.2, C52r.2.4] bcu dgu se btsun la bsten | mdo sngags kyi chos mang du gsan |[3515] mkhas par gyur te dge bsnyen chos 'phel du grags | snying rje pad dkar [karuṇāpuṇḍarīka] du | byang phyogs su bstan pa la dad pa lhag par[3516] skye zhing | rab byung chos bzhin mi spyod pa log par ltung | der dge bsnyen chos 'phel zhes pa rdzu 'phrul dang ldan pa 'byung[3517] |[3518] zhes

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[3500] B khu rdo {'od bza'}, C khu rdo 'od bza' for khu ldo bza'

[3501] EIMER: 1979, vol. 2, 209 reads gduṅ rus 'brom gyi **naṅ chen** brag gsum…yum khu ldo bza' **gñis sras su** for **nang tshan** and **gnyis kyi sras su**, respectively.

[3502] B {g.yung chos mgon la}

[3503] B bslab

[3504] B C kyin

[3505] B {zhang chen po}

[3506] B {dge bsnyen}

[3507] B C om.

[3508] B C pas |

[3509] EIMER: 1979, vol. 2, 210 reads 'khrid par zhus pas **sang reng** for **sang red**.

[3510] A gsung; B C gsungs; read gsungs*

[3511] A B bas; C pas; read pas*

[3512] B C om. 'dan ma'i yul

[3513] B C su

[3514] B hril po infra 44r.8.2

[3515] B C om.

[3516] A B lhar = lhag par

[3517] C byung

[3518] C om.

pa dang | sangs rgyas phal po cher[3519] | byang phyogs su dge bsnyen chos 'phel bya ba 'byung zhes[3520] 'brom ston pa[3521] lung bstan[3522] |[3523] 'brom[3524] gyi dgongs pa la | dal 'byor mi lus thob par dka' ba rnyed[3525] pa'i dus 'dir |[3526] chos rnal ma gcig[3527] byed na 'di tsam gyis[3528] chog gam mi[3529] chog | rgya gar mkhas pa cig la 'dri[3530] ba la[3531] bar du[3532] lo tsā ba[3533] mi[3534] dgos pa byed dgongs te | paṇḍi ta sgra'i tsher ma bya ba la bi barta[3535] [vivarta] la sogs pa bslabs[3536] | kha cig smṛ ti[3537] dznyā na [smṛtijñāna] dang gcig par 'dod | de la[3538] lo tsā[3539] mkhas par bslabs[3540] | der se btsun gyi zhal nas |[3541] pha dang 'phrad[3542] par song gsungs

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[3519] B C + yang

[3520] B ces

[3521] B C + nyid

[3522] B C + pa yin no

[3523] B C + de nas

[3524] B {'brom}

[3525] B brnyed

[3526] B C om.

[3527] C cig

[3528] B gyi

[3529] A yi, wear; B C mi; read mi*

[3530] B C dri

[3531] A la | ; B C la; read la*

[3532] B du |

[3533] B {lo tsa ba} for lo tsā ba

[3534] C ma

[3535] B C warta

[3536] B bslab

[3537] B smṛti for smṛ ti

[3538] B C nas

[3539] B tsa

[3540] B bslab

te[3543] | dgung lo so brgyad 'gro ba la yar byon | byang 'phrang kha sog chu khar phebs | 'phrang kha ber chung gis ra[3544] sgreng gi dgon pa phul | mnga' ris[3545] lha bla ma bas[3546] paṇḍi ta spyan drangs te phebs pa sngar nas gsan kyang | de'i tshe ring por[3547] mi thogs par rgya gar du 'byon par 'dug zer bas | mtshan thos pa tsam gyis lhag par dad pa[3548] skyes te yar byon | jo bo dpon slob pu rangs[3549] na bzhugs pa la | sgrol ma'i [tārā] zhal nas | da ni zhag gsum dro[3550] dang bzhi na[3551] bod kyi u pā sa ka 'byon pas byin gyis rlobs shig gsungs[3552] | jo bos kyang de'i sta gon mdzad | u pa[3553] nye ba | a sa ka gnas pa ste [A47r, B44v.6.4, C52v.2.4] mtshams[3554] sbyar bas | u pā sa ka nye[3555] bar gnas pa'am | dge bsnyen la 'jug la | sa'i ring po[3556] chad[3557] pa dang | si ka ces[3558] pa ma dag ste | u pa si ka dge bsnyen ma la 'jug go | de nas rta'i lo rang lo so dgu pa[3559] la[3560] jo bo dang mjal | byin gyis brlabs | dbang bskur | 'jam dpal rdo rje'i [mañjuvajra] sku yang gnang

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[3541] B C om.

[3542] B C phrad

[3543] A gsung ste; B C gsungs te; read gsungs te*

[3544] B {'phrang kha ber chung gi ra} for 'phrang kha...ra

[3545] B C + su

[3546] B C om.

[3547] A po; B C por; read por*

[3548] B C dad pa lhag par for lhag par dad pa

[3549] B C hrang

[3550] B C dros

[3551] B om.

[3552] A gsung; B C gsungs; read gsungs*

[3553] B C pā

[3554] B 'tshams

[3555] B {u pā sa ka nye}

[3556] A bo; read po*

[3557] B C sa'i ring cha chad for sa'i ring bo chad

[3558] C zhes

[3559] B om.

[3560] C om.

| khyod bla ma rnams dang[3561] sgrol mas [tārā] lung bstan pa'i slob ma yin pas nga'i rtsar sdod[3562] | nga'i bka' brgyud 'di la gsol ba thob dang byin rlabs[3563] yod kyis[3564] | byin rlabs[3565] 'byung gi gsungs[3566] | de'i tshe jo bo nyid[3567] kyang rgya gar du ldog[3568] par bzhed | lo tsā[3569] ba yang sngar gyi chad yod pas phar gdan 'dren[3570] bzhed pa la | ston pas kyang bzhugs par zhu ma nus | 'on kyang thabs[3571] mkhas pas[3572] dbus na rgyal blon gyi[3573] gtsug lag khang yod tshul dang | dge 'dun gyi sde mang du bzhugs pa rnams jo bo phebs par mos tshul dang | bod ston rnams la yang chad so[3574] yod pa bzhin phrin[3575] yig btang ba sogs gong du bshad pa ltar |[3576] dka' ba[3577] du mas bod du spyan drangs te | ston pas[3578] lo[3579] bcu gsum tshul bzhin du bsten cing | bshes gnyen ston pa la bla ma lnga yod pa ni[3580] | dang por klog bslabs[3581] pa'i slob dpon[3582] gzhu'i kun dga' ra

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[3561] B dang |

[3562] B bsdod

[3563] A brlabs; B C rlabs; read rlabs*

[3564] A kyi; B C kyis; read kyis*

[3565] A brlabs; B C rlabs; read rlabs*

[3566] A gi gsung; B C gis gsungs; read gi gsungs*

[3567] B {nyid}

[3568] B C log

[3569] B tsa

[3570] B bskyel bar, C skyel bar for gdan 'dren

[3571] B C + la

[3572] A pas | ; B C pas; read pas*

[3573] B {dbus na rgyal blon gyi} + {bzhengs pa'i}

[3574] B C om.

[3575] B C 'phrin

[3576] B C om.

[3577] B ma

[3578] B {ston pas}

[3579] B C + ngo

[3580] B {lnga yod pa ni}

ba'i[3583] g.yung chos mgon |[3584] rgyal gyi zhang chen po[3585] | se btsun dbang phyug gzhon nu | paṇḍi ta sgra'i tsher ma[3586] | jo bo ni 'gran gyi do med yin la | spyir jo bo'i chos thams cad thugs la mnga'[3587] ste[3588] | mi 'chug bsdams pa las kyang | jo bo'i zhal nas |

gzhung bzang khyod ni tshangs spyod sdom pas phyug |
smon 'jug sems bskyed lag len snying rjes mdzad ||
dbang bzhi yongs rdzogs gsang ba phyir mi ldog[3589] [A47v, B45r.5.2, C53r.3.1]|
sdom gsum khyod kyi rgyud la rdzogs par gnas ||
de dag kun gyi lam rim lag len rnams ||
rim[3590] pa bzhin du khrid du[3591] bskyangs pa las ||
kun la thogs med khyod kyi[3592] blo la rdzogs ||
gzhan yang bslab btus[3593] [śikṣāsamuccaya] spyod 'jug[3594] [bodhicaryāvatāra] la sogs pa ||
don yod go ste sems la phan pa'i chos ||
brgya dang bcu gsum dag par khyod kyis bslabs[3595] ||
gsang ba gzhan la bstan par dka' ba yang ||
sbas pa'i chos rnams khyod kyis[3596] lon par mdzad ||

[3581] C bslab

[3582] C dpon |

[3583] C ba'i |

[3584] A mgon; C mgon | ; read mgon | *

[3585] B {dang por klog bslab pa'i slob dpon | gzhu'i kun dga' ra ba'i g.yung chos mgon | rgyal gyi zhang chen po} for dang por...zhang chen po

[3586] B {paṇḍi ta sgra'i tsher ma}; B C + can

[3587] B C + ba yin

[3588] C te

[3589] B C sgrog

[3590] B rims

[3591] B C nyams khrid for khrid du

[3592] B kyis

[3593] B bsdus; D 3940; T 1636

[3594] D 3871; T 1662

[3595] B khyod kyis dag par bslab, C khyod kyis dag par bslabs for dag...bslabs

khyod ni zhu mkhas kho bo snod[3597] la rtog |
lha rnams kun la bag chags bzhag[3598] pa'i phyir ||
sgrub thabs stong phrag nyi shu rtsa bzhi'i khrid ||
kho bo phyogs 'dir bos pa'i dgos pa dang ||
sdom gsum don du gnyer bar 'dod pa la ||
so sor[3599] lag len rim par bkrol[3600] ba[3601] lags ||

shes[3602] sogs mang du gsungs[3603] so || khyad par du rgyal bas lung bstan pa shing rta chen[3604] po gnyis kyi gdams pa'i bcud | rgyal ba'i bka' bstan pa[3605] thams cad 'gal med du nyams su len pa'i lam ma nor ba'i gdams ngag[3606] a ti sha la mnga' ba de |[3607] gtso bor[3608] ston pas thob par mdzad cing | bshes gnyen ston pa'i rjes 'jug sku mched gsum la[3609] sogs pa rnams la yang |[3610] bka' gdams pa zhes mtshan du grags la | ston pas mdzad pa'i lha chos bdun ldan chung ba las[3611] |

ngo mtshar bka' ni sde snod gsum po ste ||
gdams pa skyes bu gsum gyis[3612] phyug pa yin ||

[3596] B kyi

[3597] C ill.

[3598] A gzhag; B C bzhag; read bzhag*

[3599] B C so'i

[3600] B dkrol; C bkral, wear

[3601] C ill.

[3602] B C zhes

[3603] B C + pa sogs kyis shes

[3604] B ill.

[3605] B C bcos

[3606] B C + khyad par can dpal ldan

[3607] B C om.

[3608] B C + 'brom

[3609] B las

[3610] B C om.

[3611] B {ston pas mdzad pa'i lha chos bdun ldan chung ba las}; C la

[3612] B gyi

bka' gdams rin chen gser gyi phreng ba la ‖
'gro ba gang gis bgrangs kyang don yod 'gyur ‖

zhes pa nas |

bdag gi bla ma 'gran gyi do med 'di ‖
tshul khrims gos can lta ba'i rnal 'byor pa ‖
ye shes lus can mtshan dang dpe byad ldan ‖
log pa'i chos las nges par 'das pa yin ‖
e ma ya mtshan bsam gyis[3613] mi khyab [A48r, B45v.4.3, C53v.3.5] pa'i ‖
bde bar gshegs pa rgyal ba gnyis pa 'di'i ‖
brgyud par bcas pa'i rjes su 'brang[3614] du byung ‖
de yis[3615] kho bo bod du lus blangs kyang ‖
bsod nams mi chung shin du[3616] skal ba bzang ‖

zhes pa'i bar du[3617] gsungs so ‖ de ltar[3618] mjal ba'i dus dang | bsten pa'i lo grangs[3619] 'di las gzhan du 'dod pa ma dag par mngon no ‖ jo bo dga' ldan [tuṣita] du gshegs nas[3620] ka ba shākya dbang phyug sogs bod ston rnams kyis |[3621] jo bo'i[3622] 'das mchod[3623] snye thang du btang[3624] | ston pas[3625] jo bo'i gdung[3626] dang rten gsum sogs spyan drangs te | shing mo lug gi lo la ra sgreng

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[3613] B gyi

[3614] B 'brangs

[3615] B C yi

[3616] B C tu

[3617] B C om.

[3618] B C + 'brom ston jo bo dang

[3619] B C + la mi mthun pa mang yang

[3620] B C nas |

[3621] C om.

[3622] B {sogs bod ston rnams kyis jo bo'i} for sogs...jo bo'i

[3623] B C + chen po

[3624] A gtang; B C btang; read btang*

[3625] B C + snye thang du lo gcig bzhugs |

[3626] B ill.

du byon | dgon pa'i sa dpyad[3627] gzigs pas shin du[3628] legs par dgongs te | brag seng ge'i zhol du rnal[3629] lam brtags pas | dbu rtse'i sa na gser gyi mchod rten 'dug pa'i 'od zer las | dbu rtse 'gan 'ji ra[3630] [gañjira] ser lhag ge ba mang po byung nas |[3631] bod yul thams cad 'od kyis[3632] gang bar byas te | tshur 'dus shug pa'i gseb thams cad gang ba dang | gzhan yang rtse[3633] 'phying[3634] dkar ba mar gyi phung po dang | pha bong[3635] thang rin po che'i phung por song ba la sogs pa'i ltas[3636] khyad par can mang po rmis te | nang par sum pa mthu chen[3637] dang | rnal 'byor pa | dgon pa ba gsum gyis ltas[3638] bzang ngam zhus pas |[3639] bzang gsungs[3640] nas | dgon pa 'debs par thag bcad |[3641] sa 'dul la brgyad stong pa [aṣṭasāhasrikā] 'grel pa dang bcas pa gsungs | me pho spre'u lo la dgon pa gong dang |[3642] gzims[3643] khang rnams btab[3644] | me mo bya'i lo sa ga zla ba'i tshes gnyis la sa chog mdzad | dpal gsang ba 'dus pa [guhyasamāja] lha bcu dgu'i[3645]

[3627] B spyad

[3628] B C tu

[3629] B C mnal

[3630] A ganghi ra; B 'ga' 'ji ra; C 'gan 'ji ra; read 'gan 'ji ra*

[3631] B C om.

[3632] B kyi

[3633] B C om.

[3634] B C 'ching

[3635] B 'ong

[3636] B bltas

[3637] C can

[3638] B {sum pa mthu can dang | rnal 'byor pa | dgon pa ba gsum gyi} bltas for sum...ltas

[3639] B C om.

[3640] A gsung; B C gsungs; read gsungs*

[3641] C om.

[3642] C om.

[3643] B gzim

[3644] B C mdzad

[3645] B 'dus...dgu'i ill.

thig btab ste[3646] | ka gnyis ma'i rmang[3647] bting | gur dkar phib[3648] | jo bo'i gdung dang | dngul gdugs can | 'jam dpal rdo rje [mañjuvajra] la[3649] sogs pa bzhugs | bzo bo bi ri rnal 'byor bya bas [A48v, B46r.3.7, C54r.4.7] ka gnyis ma rgya phibs |[3650] khyams stod ka ba bcu gnyis rnams bya lo rang la grub par mdzad | de nas na ning chu mo yos yan la 'das lo bzhi brgya dang nyi shu rtsa bdun song |[3651] rten gsar du bzhengs pa rnams kyi rab gnas sogs[3652] rnal 'byor pa gong 'og gis[3653] grogs mdzad de phun sum tshogs par grub nas | jo bo'i gdung bzhugs pa'i khyung mgo can ni grub[3654] | 'di man chad la byed pa po gcig[3655] 'ong gis gsungs[3656] nas | 'dzin[3657] rdo yon tan 'bar pa |[3658] khyod 'jig rten gyi shes che ba[3659] yin[3660] gyis | kho bos tshe 'di'i rnam rtog spong[3661] blo gcig[3662] bgyi gsungs te[3663] | 'jig rten mkhyen pa rnyed[3664] dang ma rnyed[3665] dang | zhes sogs gsungs

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[3646] B te

[3647] B rmangs

[3648] B pheb; C phebs

[3649] B las

[3650] C om.

[3651] B C om. de nas...song |

[3652] A sogs | ; B C sogs; read sogs*

[3653] B {rnal 'byor gong 'og gi} for rnal...gis

[3654] B grub nas for can ni grub

[3655] C cig

[3656] A gsung; B C gsungs; read gsungs*

[3657] B C 'dzim

[3658] A pa; B la | ; C la; read pa | *

[3659] B C bas

[3660] B C om.

[3661] B C yongs

[3662] C cig

[3663] A gsung ste; B C gsungs te; read gsungs te*

[3664] B brnyed

[3665] B brnyed

shing[3666] | 'jig rten chos brgyad mgo snyoms mdzad do ‖ de dus rnal 'byor pa phyag khri[3667] mchog[3668] jo bo lo[3669] lnga bsten pa de ra sgreng na bzhugs[3670] pa |[3671] kho bo mtshams[3672] shig[3673] byed pa yin gsungs[3674] nas | 'jig rten gyi rnam par[3675] rtog pa la mtshams[3676] po che mdzad de |[3677] shug gseb[3678] na gang dgar bzhugs nas rtse gcig tu[3679] sgrub[3680] pa mdzad | dgung lo zhe gnyis 'gro ba'i dus |[3681] dge bshes[3682] ston pas 'khor gcig[3683] la bdud rtsi ka pā la gang bskur te[3684] | phyag khri mchog la gtad pa gsol nas mkha' spyod du gshegs so ‖ de ltar bshes gnyen ston pa thugs zab la dkyel[3685] che ba |[3686] mkhyen pa rgya mtsho lta bu mnga' ba des | mdo rgyud du ma nas lung bstan pa'i ra sgreng de |[3687] bod kyi

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[3666] B cing

[3667] B {rnal 'byor pa phyag khri}

[3668] B C mchog |

[3669] B {jo bo lo}

[3670] B {ra sgreng na bzhugs}

[3671] B C la

[3672] B 'tshams

[3673] B cig

[3674] A gsung; B C gsungs; read gsungs*

[3675] C rnal 'byor for rnam par

[3676] B 'tshams

[3677] B C om.

[3678] B seb

[3679] B du

[3680] B bsgrub

[3681] B C om.

[3682] B C bshes gnyen for dge bshes

[3683] B C cig

[3684] B bkur ste for bskur te

[3685] A bkyel; B skyel; C dkyel; read dkyel*

[3686] B om.

[3687] A de; B {lung bstan pa'i ra sgreng de |} for lung..de; C de | ; read de | *

sde pa gang gi yang phyogs su ma chad pa | bi kra ma la[3688] shī la'i[3689] [vikramaśīla] gnas chung | jo bo'i gdan sa | rnal 'byor pa gong 'og rnams kyi sgrub[3690] gnas | bod kyi spyi mchod gcig[3691] byung gsungs[3692] | de yang sngon gyi yi ge las[3693] | chos kyi rgyal po srong btsan[3694] sgam[3695] po byang du mi rgod 'dul ba la byon dus | ra sgreng du phebs te dbu skra gtor nas | 'dir spos shing rgyas par gyur pa'i tshe |[3696] [A49r, B46v.2.3, C54v.5.1] gnas 'dir nga yi[3697] sprul pa 'byung |[3698] zhes gsungs pa[3699] |[3700] bshes gnyen ston pa yin par bzhed do || 'dir smras pa |

spyan ras gzigs [avalokiteśvara] dbang sngon tshe chos rgyal tshul ||
ding sang rgyal ba'i 'byung gnas skur bstan cing ||
'jig rten dbang phyug srid mtha'i bar du ni ||
'gro ba'i don mdzad su yis dpag par nus ||[3701]

der[3702] sang rgyas kyi[3703] bstan pa[3704] a ti sha'i chos srol dri ma med pa rnams btsugs[3705] te | spyir las dang skal ldan gyi slob ma brgyad bcu[3706] tsam smin par

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[3688] B C om.

[3689] B {shi la'i} for shī la'i

[3690] B kyis bsgrub for kyi sgrub

[3691] C cig

[3692] B C khyad par can 'di byung ba yin no for cig byung gsung; read gsungs*

[3693] B {yang sngon gyi yi ge las}

[3694] A brtsan; B C btsan; read btsan*

[3695] A bgam; B C sgam; read sgam*

[3696] A tshe; B C tshe | ; read tshe | *

[3697] B nga'i for nga yi

[3698] A 'byung; B C 'byung | ; read 'byung | *

[3699] A gsung ba; B C gsungs pa; read gsungs pa*

[3700] C om.

[3701] B om. 'dir smras pa...nus || ; B + de lta bu'i {ra sgreng}; C + de lta bu'i rwa sgreng

[3702] B {der}

[3703] B ill.

[3704] B C pa |

[3705] A gtsugs; B C btsugs; read btsugs*

mdzad cing | khyad par du sku mched rin po che gsum jo bo nyid kyis[3707] snye thang du lung bstan te |

'brom rje thub pa'i bstan pa lnga stong gnas ||
'on kyang bod du chos spyod ji ltar dar ||
bdag gis[3708] bstan pa dkrong[3709] bskyed byas pa yin ||
da ni legs par gzhi bzhengs tshar ba yin ||
chos 'di legs par[3710] bskyongs[3711] shig rgyal ba 'brom ||
mtha' rgya byang nas bskyed[3712] cig snying stobs can ||
kho[3713] rus rnam thar zung[3714] zhig[3715] khrel gzhung can ||
pha gcig bu gcig yin no snying la soms[3716] ||

shes[3717] dang |

bdag gi bstan pa 'di ni khyod la gtad ||
lo skor gcig gi bar du byang phyogs su ||
chos kyi char pa phob la gzhan don mdzod ||
de nas khyod kyi yon tan ma lus pa ||
gang zag gcig[3718] gis blang[3719] bar mi nus kyi[3720] ||
las can brgyad bcur[3721] bgos la mtha' rgya bskyed[3722] ||

[3706] B C cu

[3707] B kyi

[3708] B gi

[3709] A C dkrongs; B skrongs; read dkrong*

[3710] C bar

[3711] B skyong; C skyongs

[3712] A bkyed; B C bskyed; read bskyed*

[3713] B C pho

[3714] B bzung

[3715] C shig

[3716] B bsom

[3717] B ces; C zhes

[3718] C cig

[3719] B blangs

[3720] B C kyis

gtso bo sprul pa'i sku mched gsum po la ‖
gzhung dang man ngag thun mong[3723] gsum byin la ‖
lhag chad med par rang gi gdan sa gtod ‖
gnas kyi gdan sar a mes chen po bskos ‖
de nas zhen cing chags pa ma byed par ‖
dga' ldan [tuṣita] gnas su bdag gi drung du shog |

ces bshes gnyen ston pa bstan pa'i bdag por byin gyis brlabs[3724] shing | chos kyi gdan sa sku mched gsum dang |[3725] gnas kyi gdan sa rnal 'byor pa dang [A49v, B46v.8.3, C55r.5.1] bcas pa lung bstan cing | las can brgyad bcu'i[3726] nang nas grags che ba gong du bshad pa'i khams pa sku mched bzhi dang | gzhan yang khams nas rnal 'byor pa byams pa'i blo gros | yongs[3727] rdzogs[3728] rnal 'byor pa | lho brag nas rnal 'byor pa[3729] phyag khri mchog | btsun pa dge skyong[3730] | bi[3731] ri rnal 'byor pa | stong btsan[3732] na[3733] mgo[3734] | skyu ra gzhon nu 'od zer | lhab mi shes rab g.yung drung | sgom[3735] pa rin chen bla ma | gtsang pa jo pad | ka ba rgya dkar | mar pa[3736] jo legs | bran ka jo btsun | sum sgom[3737] dbang phyug 'od

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[3721] B C cur

[3722] A bkyed; B C bskyed; read bskyed*

[3723] B mongs

[3724] B rlabs

[3725] B C om.

[3726] B C cu'i

[3727] A yong; B C yongs; read yongs*

[3728] A rdzong; B C rdzogs; read rdzogs*

[3729] B {rnal 'byor pa}

[3730] B {btsun pa dge skyong}; B C + sogs dang

[3731] C pi

[3732] C rtsan

[3733] C nam

[3734] C go

[3735] C bsgom

[3736] B {bi ri rnal 'byor pa | stong rtsan nam go | skyu ra} gzhon nu 'od {zer | lhab mi shes rab g.yung drung | bsgom pa} rin chen bla {ma | gtsang pa jo pad |} ka ba rgya {dkar | mar pa} for bi ri...mar pa

zer | rnal 'byor pa g.yung drung rgyal mtshan[3738] te[3739] 'di rnams jo bo dang ston pa thun mong[3740] ba'i[3741] slob ma | yi dam gyi[3742] lha zhal gzigs pa | skyes bu chen po'i lam la zhugs[3743] pa sha stag go | sras kyi thu bo[3744] sku mched gsum[3745] yin la | kha cig kham[3746] pa[3747] lung pa dang sku mched bzhir yang 'dod de | 'dis yung ba'i[3748] kham[3749] lung du[3750] dgon pa btab 'gro don mdzad cing lo dgu bcu rtsa gcig bzhugs[3751] | gzhan yang zhang ye shes rgyal mtshan | brag rgyab pa[3752] gnyan ston shāk 'byung | mnga' ris 'dul 'dzin[3753] |[3754] rug pa'i zhang chen po[3755] | rnam thar gtsang ma'i[3756] ka kyog[3757] pa chen po[3758] | 'dzin sgom[3759] yon tan 'bar |

[3737] B C bsgom

[3738] B {g.yung drung rgyan} for g.yung drung rgyal mtshan

[3739] B ste

[3740] B mongs

[3741] B pa'i

[3742] B C om.

[3743] B C bzhugs

[3744] B C + ni

[3745] B C + po nyid

[3746] B C khams

[3747] B C om.

[3748] B C nga'i

[3749] B C khams

[3750] A du | ; B C du; read du*

[3751] B C go bzhi bzhugs so for dgu...bzhugs

[3752] B {zhang ye shes rgyal mtshan | brag rgyab pa}

[3753] B {mnga' ris 'dul 'dzin}

[3754] C om.

[3755] B {pa'i zhang chen po}

[3756] B C ba'i

[3757] C skyog

[3758] B {ka skyog pa chen po} for ka...chen po

sgro byang chub tshul khrims[3760] | a mi thar[3761] pa rgyal mtshan[3762] | a mes sman rgan[3763] la[3764] sogs pa de rnams bshes gnyen ston pa'i slob ma thun mong[3765] ma yin pa[3766] grags che ba rnams yin no || de ltar slob ma rnams smin par mdzad de | lo dgur bstan pa'i mnga' bdag mdzad nas |[3767] drug bcu[3768] rtsa[3769] gcig pa 'brug lo tshul zhugs zla ba'i tshes nyi shu[3770] la ra sgreng nas | rje btsun byams[3771] pa'i [maitreya] drung na |[3772] jo bo[3773] lha'i bu nam mkha' dri ma med pa zhes[3774] pa'i drung du gshegs | bka' gdams glegs bam[3775] las | ston pa[3776] lha'i bu rgyal ba rgya mtsho | ka ba shākya dbang phyug |[3777] lha'i bu shākya dri med | rngog legs she[3778] lha'i bu shes rab sgron ma | lo tsā[3779] ba nag tsho[3780] [A50r, B47r.8.2, C55v.6.2] lha'i

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[3759] B bsgom

[3760] B {tshul khrims}

[3761] B {a mi thar}

[3762] B {rgyal mtshan}

[3763] B {a mi sman}, C a mi sman; for a mes sman rgan

[3764] B {la}

[3765] B mongs

[3766] B C par

[3767] B C om.

[3768] B C cu

[3769] B C re

[3770] B C om. tshul zhugs zla ba'i tshes nyi shu

[3771] B {rje btsun byams}

[3772] B C om.

[3773] B C + rje nyid

[3774] B C + bya bar bzhugs

[3775] B C bka' gdams kyi gsung rab dag for bka' gdams glegs bam

[3776] B C + ni

[3777] B C ni

[3778] B C + ni

[3779] B tsa

[3780] B C + ni

bu tshul khrims ldan zhes[3781] 'gyur[3782] bar gsungs so ‖ [5.2.2.1.1] de'i srol 'dzin byon tshul la gsum | ra sgreng du byon tshul[3783] | sku mched gsum byon tshul | de las 'phros pa byon tshul lo[3784] ‖ [5.2.2.1.1.1] dang po ni | rnal 'byor pa chen pos ston pa yang lo dgu bsten | ra sgreng gi gdan sa lo bcu gnyis mdzad pa'i ring[3785] dgon pa gong nas phyir byon | da lta dbu rtse ka ba bcu drug ma'i sa der gzims[3786] chung mdzad | de dus zhang phrang kha ber chung gi sras[3787] dgra bcom[3788] | de'i sras[3789] dar ma ye shes[3790] kyis | ka gnyis ma'i khyams smad | khyams chung | nag tshang gsum mdzad de | rab gnas rnal 'byor pa chen pos[3791] mdzad | pa tra[3792] mang du btsugs[3793] | gdul bya du ma smin par mdzad de |[3794] dge 'dun sum brgya tsam 'dus | drug bcu[3795] rtsa gnyis pa 'brug lo rgyal zla'i tshes brgyad la ra sgreng nas thegs[3796] | dpe la lar |[3797] rta lo pa[3798] yos la thegs[3799] pas bdun bcu[3800] tham pa bzhugs zer ba yang snang ngo ‖ de nas dpal

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[3781] B + bya bar

[3782] C bya

[3783] B {ra sgreng du byon tshul}

[3784] B {de las 'phel ba'i} slob {brgyud byon tshul lo}; C de las 'phel ba'i slob brgyud byon tshul lo for de...lo

[3785] B ring |

[3786] B gzim

[3787] A B sras | ; C sras; read sras*

[3788] B {zhang phrang kha ber chung gi sras dgra bcom} for zhang...bcom

[3789] B + {ber brgyud}; C + ber brgyud

[3790] B {dar ma ye shes}

[3791] B {rnal 'byor pa chen pos}

[3792] B C grangs for pa tra

[3793] A gtsugs; B C btsugs; read btsugs*

[3794] B C om.

[3795] B C cu

[3796] B C gshegs

[3797] B {dpe la lar |}

[3798] B ba

[3799] B C gshegs

ldan dgon pa ba gdan sar bskos | ston pa[3801] lo dgu bsten |[3802] rnal 'byor pa[3803] dang 'dra | ra sgreng gi gdan sa lo bcu mdzad | dgon pa gong ma rang[3804] du bzhugs nas[3805] sne'u zur pa[3806] la sogs pa'i slob ma mang du smin par mdzad de | drug bcu[3807] rtsa bdun pa khyi lo'i mngon par[3808] byang chub pa'i nya la ra sgreng du thegs[3809] | dgon pa ba la slob ma mang du byon pa'i mchog[3810] bu chen bcu[3811] ni[3812] | klung[3813] shod rug pa'i zhang ka ma ba shes rab 'od | kha rag sgom chung[3814] | rog phyor phu[3815] ba smra ba'i seng ge | mtha' bzhi sgom[3816] pa | 'phan yul rgyal du gnyan sna mo[3817] ba dang | 'bre[3818] ko te[3819] lung pa tshul khrims rgyal[3820] | dar yul du chu sgom gzhon nu snying po[3821] dang | 'tshur[3822]

[3800] B C cu

[3801] B C + yang

[3802] B C pa

[3803] B {rnal 'byor pa}

[3804] B om. ma rang; C dang for ma rang

[3805] B nas |

[3806] B {sne'u zur pa}

[3807] B C cu

[3808] A bar; B C par; read par*

[3809] B C gshegs

[3810] B C mchog |

[3811] A ill.; B {bcu}; C bcu; read bcu*

[3812] B {bu chen bcu ni}

[3813] A rlung; B C klung; read klung*

[3814] B {zhang ka ma ba shes rab 'od | kha rag bsgom chung} for zhang...chung

[3815] B C chor bu for phyor phu

[3816] B {smra ba'i seng ge | mtha' bzhi} bsgom for smra...sgom

[3817] B {snyan sna mo} for gnyan sna mo

[3818] C 'bri

[3819] C ste

[3820] B {'bri go ste lung pa tshul khrims skyabs} + gnyis for 'bre...rgyal; C skyabs + gnyis

sgom ye shes rgyal mtshan gnyis[3823] | 'phan yul snya ra dben tshar 'gar 'dul[3824] 'dzin | spras thong[3825] pa[3826] sar sne'u zur pa[3827] rnams so || de rnams kyi nang nas [A50v, B47v.8.1, C56v.1.1] chos brgyud 'dzin pa'i mchog[3828] sne'u zur pa[3829] yin te[3830] cung zad 'og tu[3831] 'chad do || de rnams rnal 'byor pa[3832] dang thun mong[3833] ba'i slob ma yin kyang | dgon pa ba'i[3834] bu chen du drangs so[3835] || kha rag sgom[3836] chung ni |[3837] gtsang du sku 'khrungs | lam po gnas su mkhan po mar sgom[3838] la[3839] rab tu byung ste |[3840] mtshan dbang phyug blo gros su btags | dang por[3841] sba[3842] sgom bsod nams rgyal mtshan[3843] bya ba jo bo'i slob ma gcig[3844] la chos

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[3821] B {chu bsgom gzhon nu snying po} for chu...po

[3822] C tshur

[3823] B {tshur bsgom ye shes rgyal mtshan} gnyis for 'tshur...gnyis

[3824] B {gnya' ra sman} 'dzar | {'gar 'dul}, C gnya' ra sman 'dzar | 'gar 'dul for snya...'dul

[3825] B C mthong

[3826] C ba

[3827] B {sne'u zur pa}

[3828] B mchog |

[3829] B {sne'u zur pa}

[3830] B te | ; B C + 'di'i lo rgyus

[3831] B du

[3832] B {rnal 'byor pa}

[3833] B mongs

[3834] B {dgon pa ba'i}

[3835] B C yi ge rnying ma rnams su bgrangs pa bzhin 'dir yang bkod pa yin no for drangs so

[3836] B bsgom

[3837] C om.

[3838] B bsgom

[3839] B ill.

[3840] C om.

[3841] B C po

[3842] A B sbas; C sba, read sba*

gsan | de nas ra sgreng du byon lo drug bzhugs nas | rnal 'byor pa dang | dgon pa ba gnyis la chos mang du gsan | gtsang bu'i[3845] thugs dgongs la[3846] da ni rang gis kyang chig rkya[3847] thub ste 'ong snyam ste | nyung[3848] ma'i sa bon phul gang khyer nas sprags kyi sme'u ke rur[3849] byon | dbyar lo thug gsol | dgun nyung[3850] thug la phye thun[3851] re btab nas gsol gyin[3852] lo bcu gcig tu[3853] sgrub[3854] pa rtse gcig[3855] mdzad | de nas kha rag tu byon nas sgrub[3856] pa mdzad pas[3857] kha rag sgom[3858] chung du grags | kha cig[3859] mtho chos dang | ang yig bdun bcu[3860] rnams sprags su[3861] mdzad zer te | rnam thar na[3862] kha rag shar du[3863] mdzad

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[3843] A ye shes yang zer supra 51r.1.2-3; B sba bsgom bsod nams ye shes for sbas...yang zer

[3844] B C cig

[3845] B pa'i; gsan...pa'i ill.; C sgom chung pa'i for gtsang ba'i.

[3846] B C la |

[3847] B skya

[3848] C nyungs

[3849] B C spras kyi sne'u ke ru ru for sprags...rur

[3850] C nyungs

[3851] B C bun

[3852] A kyin; B C gyin; read gyin*

[3853] B C om.

[3854] B bsgrub

[3855] B + tu; C gcig + tu

[3856] B bsgrub

[3857] B C pas |

[3858] B bsgom

[3859] B {kha cig}

[3860] C cu

[3861] B spras brag rgyab tu, C spras byag rgyab tu for sprags su

[3862] B {rnam thar na}

[3863] A ill.; B C du; read du*

gsungs so[3864] ‖ 'dis rnal 'byor pa gong 'og gi[3865] gsung la brten[3866] te |[3867] lam rim don tshan bcu gnyis su bsdus pa mdzad de | kha rag skor[3868] gsum du grags pa'i gcig gi rtsa ba[3869] yin no ‖ bdun bcu[3870] rtsa lnga pa[3871] la gtsang gi phug nag po bya bar sku[3872] gshegs khar | lho[3873] pa la |[3874] skyes pa'i yul spongs | nye du dang thag bsrings | bshes gnyen rtag tu bsten | hrul po'i gos gyon | dman pa'i sa bzung | ngan pa'i zas zo | rgya skad[3875] chu bzhin du 'thungs[3876] la sgrub[3877] pa gyis gsungs pa'i[3878] gdams ngag gnang ste | rus pa lhag[3879] rol[3880] bsdus la | byang ra sgreng na dpal ldan dgon pa ba'i sku 'bum yod pas[3881] | de'i grib ma dang ser bu 'phog[3882] sar skyol[3883] cig[3884] gsungs te[3885] |[3886] de ltar byas so [A51r, B48r.7.5, C57r.2.1] ‖

[3864] A gsung ngo; B C gsungs so; read gsungs so*

[3865] A gis; B C gi; read gi*

[3866] B rten

[3867] B C nas for brten te |

[3868] B bskor

[3869] B C om. gi rtsa ba

[3870] C cu

[3871] B C om.

[3872] B C om.

[3873] A B lo; C lho; read lho*

[3874] B {lho pa la} for lo pa la | ; C om.

[3875] B C lo tshod for rgya skad

[3876] A 'thung; B C 'thungs; read 'thungs*

[3877] B bsgrub

[3878] B C gsungs pa'i for gsung ba'i

[3879] B C + ral

[3880] B C + tsho

[3881] B C pa

[3882] B C phog

[3883] A B bskyol; C skyol; read skyol*

[3884] A zhig; B C cig; read cig*

[3885] A gsung ste; B C gsungs te; read gsungs te*

de nas ra sgreng du dpal ldan dgon pa ba'i rjes su[3887] po to bas gdan sa lo gsum mam[3888] gcig mdzad kyang zer te | zhang chos rgyal la sogs pa khams pa ma rung[3889] pa 'ga' zhig gis[3890] bzhugs dbang ma byung ba[3891] dang | po to ba rang gi rnal[3892] lam du yang[3893] zhing sa ma dul ba sogs byung bas[3894] | der ma bzhugs par sku mched gsum pos[3895] dka' thub kyi[3896] ri sul rnams su drang srong gi spyod tshul gyis[3897] |[3898] gnas nges med du thugs dam dang[3899] gzhan phan gang[3900] 'phel mdzad pas | ra sgreng du gdan sa la bar stong[3901] lo sum bcu[3902] tsam dang | chos tshul[3903] la yang dar rgud cher byung | de nas sku mched gsum gshegs nas lo gcig gnyis na | mtha' bzhi sgom[3904] pa bya ba[3905] ston pa la yang thug cing | sku mched gsum gyi slob ma yin pa | yi dam gyi[3906] lha mang po

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[3886] C om.

[3887] B C su |

[3888] A mam | ; B C mam; read mam*

[3889] A C rungs; B rung; read rung*

[3890] B gi

[3891] B pa

[3892] B C mnal

[3893] B C yang |

[3894] B pas

[3895] B C po

[3896] B C + sgo nas

[3897] B C gyi

[3898] B C om.

[3899] B dang |

[3900] B gong

[3901] A stongs; B C stong; read stong*

[3902] B C cu

[3903] A tshugs; B C tshul; read tshul*

[3904] B bsgom

[3905] B C ba |

[3906] B {yi dam gyi}

zhal gzigs shing[3907] | gzhan don phrin[3908] las la dbang 'byor ba[3909] des |[3910] bla ma'i gdan sa nyams pa'i gtam gsan pas | ra sgreng du[3911] byon gnas tshul rnams gzigs te | shar ba pa bzho'i[3912] khang pa gnas na bzhugs pa dang | bya[3913] yul ba[3914] chen po | glang ri thang pa | ka ma ba | lor sdings[3915] po[3916] ba rnams kyi drung du byon nas | khyed rnams bla ma'i gdan sa la phyi[3917] mig blta[3918] na dus la bab[3919] nas 'dug gsungs te[3920] bskul bas | de rnams kyis[3921] grogs mdzad |[3922] 'bul ba chen po byung ste |[3923] pa tra[3924] yang mang du btsugs[3925] | bud med dang[3926] ra lug rnams phud | chos khrims shin du[3927] dam pa dang | dge 'dun mang po yang bzhugs par mdzad de |[3928] chos srol cher btsugs[3929] | tshogs dpon

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[3907] B cing

[3908] B C 'phrin

[3909] B C pa

[3910] B C om.

[3911] B {ra sgreng du}

[3912] B {shar ba pa zho'i} for shar...bzho'i; C zho'i

[3913] C byang

[3914] B C pa

[3915] B {sding}

[3916] B {bya yul pa chen po | glang ri thang pa | ka ma ba | lor sding po}

[3917] B C phyir

[3918] B lta

[3919] C babs

[3920] A gsung ste; B C gsungs te; read gsungs te*

[3921] B kyi

[3922] B C om.

[3923] A ste; B C ste | ; read ste | *

[3924] B {ra sgreng du} gra tshang, C rwa sgreng du grwa tshang for pa tra

[3925] A gtsugs; B C btsugs; read btsugs*

[3926] B C dang |

[3927] B C tu

[3928] B C om.

bshes gnyen mtha' bzhis lo shas su mdzad do ‖ khyad par shar ba pas[3930] ka gnyis ma'i nub tu[3931] dbu rtse ka dgu ma gcig dang por bzhengs pa | phyis dpon gyad pa dang | zi[3932] gu chos grags gnyis kyis[3933] mgo byas bzang 'dus bcu drug bya bas bdag rkyen byas nas | ka chen [A51v, B48v.7.3, C57v.2.6] bcu drug yod pa[3934] sgo lhor[3935] bstan | nyis thog |[3936] gser 'phru[3937] | gser bya gnyis dang bcas pa bzhengs | de'i khyams smad sgang phyug[3938] po bya bas byas so ‖ po to ba bzhud nas[3939] lo mang po'i bar du mtha' bzhi la[3940] sogs pa bgres[3941] pa res gral dbu tsam ma gtogs | gdan sar ming btags pa dang | 'chad nyan sogs cher med la | skabs shig tu[3942] rngog blo ldan shes rab la phul bas | gsang phu dang sbrel te lo kha yar du chos bar zla ba gcig gnyis tsam du[3943] bzhugs pa yang mdzad do ‖ de nas ka gnyis ma bzhengs nas lo dgu bcu rtsa gsum lon pa sa pho 'brug gi lo la ka ba nyi shu rtsa bzhi ma bzhengs pa'i sbyin bdag |[3944] 'phrang[3945] kha ber chung[3946]

[3929] A gtsugs; B C btsugs; read btsugs*

[3930] B C pas |

[3931] B du

[3932] B C zir

[3933] B kyi

[3934] A pa | ; B C pa; read pa*

[3935] B lho sgor for sgo lhor

[3936] A thog; B C thog | ; read thog | *

[3937] A B 'bru; C 'phru; read 'phru*

[3938] B {sgang phyug}

[3939] B C nas |

[3940] B {mtha' bzhi} las for mtha'...la

[3941] B sgres

[3942] B zhig du for shig tu

[3943] B C om.

[3944] A bdag; B C bdag | ; read bdag | *

[3945] A 'phreng; B {phrang}; C phrang; read 'phrang*

[3946] B {kha ber chung}

gi[3947] sras | chos grags | dgra bcom | lhun po gsum | lhun po'i bu spyan ras skyabs | shākya skyabs | ye shes skyabs | padma skyabs dang bzhi'o ‖ padma skyabs kyi bu jo ye shes | jo rgyal gnyis | jo ye shes kyi bu zhang ye | se'o gzhon tshul | thang po | khams pa grags dang bzhi'i nang nas | se'o gzhon tshul des[3948] spyir ra sgreng gi skor[3949] du zhabs tog cher mdzad | khyad par dbu rtse ka ba nyi shu rtsa bzhi | ka gnyis ma'i shar phyogs su bzhengs par 'dod pa la | rin chen sgang du sangs rgyas dbon[3950] ston la sa dpyad[3951] zhus pas | shar nub nas rdo gnyis khyer shog gsungs te[3952] | de la gzigs pas | shar phyogs[3953] klu'i rgyal po'i pho brang la gnod par 'dug pas | nub phyogs su gyis gsungs pas |[3954] zhang 'od 'jo bas ra sgreng du[3955] lo bcu gnyis bzhugs pa'i bcu pa'i thog tu sa chog mdzad | rmang bting[3956] | de nas lo gnyis pa[3957] lcags pho rta'i lo bdun bcu[3958] rtsa gsum pa bya zla'i tshes bco lnga la thegs[3959] | 'di[3960] 'phan yul 'jog[3961] po 'chad khar byon pa[3962] bshes gnyen nam mkha' 'bum gyi bla ma de yin no ‖ de nas gzhon tshul gyis[3963] ka ba nyi shu rtsa bzhi |[3964] nyis[3965] thog |[3966] sgo lhor[3967] bstan |

[3947] B + brgyud pa {se'o gzhon tshul} zhes pa | ; C + brgyud pa se'o gzhon tshul zhes pas |

[3948] B om. sras...tshul des

[3949] B bskor

[3950] A dbon supra 52r.7.1

[3951] B spyad

[3952] A gsung ste; B C gsungs te; read gsungs te*

[3953] B C + su

[3954] B C + bshes gnyen

[3955] B {bas ra sgreng du}

[3956] B rmangs btings for rmang bting

[3957] B C om.

[3958] B C cu

[3959] B C gshegs

[3960] B C om.

[3961] B C jog

[3962] B C pa'i

[3963] B gyi

[3964] A bzhi; B C bzhi | ; read bzhi | *

spen bad gser 'phrus[3968] mdzes pa byas | de'i [A52r, B49r.6.5, C58r.3.2] khyams smad tsong[3969] kha shāk[3970] 'byung gis[3971] bzhengs | de rnams kyi rab tu[3972] gnas pa sangs rgyas dbon ston gyis[3973] mdzad do || zhang 'od 'jo[3974] ba gshegs khar[3975] |[3976] dgon pa dang gdan sa[3977] 'od 'jo[3978] ba la gtad kyang | ra sgreng pa gzhan[3979] rnams kyis ma phul bas[3980] | sgang thang dkar bas | thang dkar dang | ra sgreng sbrel nas lo nyi shu rtsa dgu gdan sa mdzad de[3981] |[3982] chu mo bya la[3983] thegs[3984] | de[3985] rjes sngar gyi 'brel pas[3986] zhang 'od 'jo ba'i slob ma dgon 'od 'jo ba yang zer | zhogs pa chen por grags pa des gdan sa lo bcu drug mdzad | de

---

[3965] B C nyi

[3966] A thog; B C thog | ; read thog | *

[3967] B lho sgor for sgo lhor

[3968] A B 'brus; C 'phrus; read 'phrus*

[3969] C btsong

[3970] C shag

[3971] B {rtsong kha shak} 'byung gi for tsong...gis

[3972] B om.

[3973] B gyi; pa...gyi ill.

[3974] B {'od 'jo}

[3975] A kar; B C khar; read khar*

[3976] B C om.

[3977] B C sa |

[3978] B {dgon 'od 'jo}, C dgon 'og 'jo for 'od 'jo

[3979] A gzhan supra 52v.1.5

[3980] B C ba

[3981] C om.

[3982] B om. de |

[3983] C lor

[3984] B C gshegs

[3985] B C der

[3986] A pos; B C pas; read pas*

nas sgang thang dkar ba'i[3987] rjes la[3988] gnyis su gyes pas | dgon gong 'og gnyis su grags[3989] par 'dug la | phyis brgyud pas 'dzin pa 'di gnyis gong du smos pa rnams dang | gdung rus gcig par mi 'dug cing | dgon 'og ma ba'i brgyud pas bzung nas mkhan chen nam mkha' rgyal mtshan sogs rim pa gsum tsam song la | dgon gong ma ba'i brgyud pa ni ma thos so ‖ phyis ka gnyis ma la 'byung ba'i gnod pa byung nas | bya btang rin chen bzang po dang | bdag gi bla ma 'jam dbyangs rin chen grags pa gnyis kyis legs par bsabs pa'i tshul thos mod | 'dir ma spros so ‖[3990] [5.2.2.1.1.2] gnyis pa sku mched rin po che gsum byon tshul ni[3991] | de ltar bshes gnyen ston pas ra sgreng du bka' gdams kyi chos srol rnam par dag pa btsugs[3992] te bzhugs pa'i dus su | 'phags pa sku mched gsum gyis[3993] byon | tshul bzhin du bsten te yon tan rnams rdzogs par mdzad do ‖ de yang bshes gnyen phu chung ba[3994] ni[3995] | rgyal gyi kyi[3996] ra'i phu chung du lcags mo lug la 'khrungs | rus zur tshangs[3997] | yab yum 'byor pa chung yang gser zho do[3998] bsnams nas | rgyal lha khang du zhang chen po la rab tu byung ste | mtshan gzhon nu rgyal mtshan du btags | khu ston la phar phyin 'grel pa don gsal[3999] tshar bco lnga dang | 'dul mngon[4000] la sogs pa [A52v, B49v.4.1, C58v.2.2] mang du gsan te thos pa cher mdzad | snye thang du jo bo la[4001] chos kyi 'brel pa zhus pas | mi

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[3987] B {sgang thang dkar ba'i}

[3988] B C dang

[3989] B C + pa byung

[3990] B om. par...ma spros so ‖

[3991] B {ni}

[3992] A gtsugs; B C btsugs; read btsugs*

[3993] B gyi

[3994] A B pa; C ba; read ba*

[3995] B {ni}

[3996] B C om.

[3997] B tshang

[3998] B do supra 49v.3.1

[3999] B {khu ston la phar phyin 'grel pa don gsal}

[4000] B {'dul mngon}

[4001] B {snye thang du jo bo la}

rtag pa rang 'khrungs su byung ste |[4002] gang la yang zhen chags med pa'i blo skyes gsungs[4003] | de nas ra sgreng du byon pas | sku mched gzhan gnyis kyang byon te[4004] rten 'brel dang | pha rol du[4005] phyin pa'i gdams ngag | bslab phyogs | spyod phyogs kyi skor[4006] rnams zhus | lo bdun[4007] bsten |[4008] khong rang la chos zhu mang du byung yang | sha zug[4009] bzang po rang za[4010] ba'i dus yin | gzhan la ster ba'i[4011] dus min gsungs[4012] nas[4013] sgrub[4014] pa gtso bor mdzad pas | bdag las gzhan gces pa'i byang chub kyi sems dang | chos thams cad bdag med par rtogs pa'i shes rab khyad par can 'khrungs | yi dam mang po'i[4015] zhal gzigs | nyams len byin rlabs kyi brgyud pa'i bka' gtso bor babs | de nas sku mched gsum 'bral med du sgrub[4016] pa gtso bor mdzad cing[4017] bzhugs | phyis yung ba'i[4018] phu chung du bzhugs nas kyang sgrub[4019] pa gtso bor mdzad de | brag gi dkyil na gser bre yod pa[4020] mngon par[4021] mkhyen[4022] nas phyag mkhar[4023]

[4002] B C om.

[4003] A gsung; B C gsungs; read gsungs*

[4004] A te | ; B C te; read te*

[4005] C tu

[4006] B bskor

[4007] A lo bcu gcig yin zer supra 53r.1.4; B C om. lo...zer

[4008] C om.

[4009] C gzugs

[4010] B C bza'

[4011] C pa'i

[4012] A gsung; B C gsungs; read gsungs*

[4013] A nas | ; B C nas; read nas*

[4014] B bsgrub

[4015] B {yi dam mang po'i}

[4016] B bsgrub

[4017] B C kyin

[4018] B C nga'i

[4019] B bsgrub

[4020] C par

[4021] A B bar; C par; read par*

gyis[4024] reg pas rang bye ste |[4025] bton pa'i rjes dang | gzims[4026] khang gi nub na brag la phyag mdzub[4027] btsugs[4028] sar sgrub[4029] chu dang | zhabs rjes dang | dbu zhwa'i rjes yin zer ba yang 'dug go[4030] || 'di la slob[4031] ma grags che ba[4032] | sha bo[4033] sgang pa dang | 'ban tshul khrims rgyal ba[4034] sku lus ma spangs par mkha' spyod du gshegs par grags[4035] pa dang | zhogs su 'khrungs pa sdings[4036] pa shes rab rgya[4037] mtsho dang | zhogs phu'i karma brag pas[4038] rgyun du bzang spyod[4039] la zhal 'don mdzad pa la | chu len dus |[4040] bde ba can [sukhāvatī] gyi zhing der rab tu 'gro | zhes[4041] pa'i skabs su mkha' spyod du gshegs pa sogs | sgrub[4042] pa snying por mdzad pa nyi shu tsam byon no || spyir sku mched gsum

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[4022] B + pa'i dgongs; C + pas dgongs

[4023] B C 'khar

[4024] B gyi

[4025] B C om.

[4026] B gzim

[4027] A B 'dzub; C mdzub; read mdzub*

[4028] A gtsugs; B C btsugs; read btsugs*

[4029] B bsgrub

[4030] B C da lta bar du yod par grags for 'dug go

[4031] B {'di la slob}

[4032] B {che ba}

[4033] B C pho

[4034] B {rgyal ba}; B C + zhes pa

[4035] B C om. par grags

[4036] B sding

[4037] B ill.

[4038] B C pa

[4039] D 1095/4377; T 297

[4040] A B dus; C dus | ; read dus | *

[4041] B ces

[4042] B bsgrub

gra[4043] pa la ris su chad pa med[4044] pas[4045] | chos kyis[4046] [A53r, B50r.4.1, C59r.3.2] 'brel ba[4047] la khyad par med do || de nas po to ba gshegs pa'i gdung cha lngar bgos te | cha gcig dang |[4048] thugs bzhugs pa'i dngul gyi mchod rten khru bzhi pa gcig[4049] byas pa |[4050] phu chung bas[4051] gsan pas | dngul las byas na nga'i grogs po'i gdung ma 'ongs[4052] pa na mi ngan gyis[4053] grog mor spung[4054] nge 'ong[4055] dogs 'dug ste | da byas rting rab gnas nga la bab[4056] pas | dbyar rgyal gyi do bo dgon par 'gro ba'i zhor la bya gsungs[4057] nas |[4058] tshul khar rab gnas mdzad | tshul zhugs do bo dgon par bzhugs nas[4059] | khyi lo'i ston yung ba'i[4060] phu chung du byon | bdun bcu[4061] rtsa drug bzhes pa rgyal zla'i nyi shu gsum[4062] la thegs[4063] |[4064] la lar do bo[4065] dgon par sku[4066] gshegs zer ba'ang[4067] 'dug go |

[4043] B C grwa

[4044] C + pa

[4045] B C las

[4046] B C kyi

[4047] B C pa

[4048] C om.

[4049] B C cig

[4050] A pa; B C pa | ; read pa | *

[4051] B C pas

[4052] B 'ong

[4053] B C gyi

[4054] B C phung

[4055] B 'ongs

[4056] B C babs

[4057] A gsung; B C gsungs; read gsungs*

[4058] B C om.

[4059] B C om. line

[4060] B C nga'i

[4061] B C cu

[4062] B C gnyis

[4063] B C gshegs

bshes gnyen po to ba ni | 'khrungs yul spras bra bo[4068] thang | gdung rus gnyos | yab sku gshen[4069] srid la dbang phyug | yum le mo bya ba'i sras su me mo yos la 'khrungs | byis pa'i dus su[4070] yab kyi mchod gnas sba[4071] sgom[4072] bya ba la sgom[4073] bslab par zhus pas | khong gi zhal nas[4074] thos pa en re[4075] ma byas pa'i sgom |[4076] mchan khung bas phu thag thung gsungs[4077] | byis pa'i dus nas byang chub kyi sems[4078] skyes thob tu mnga' bar[4079] shar ba pa'i[4080] bstod pa las gsungs | de nas yer par rngog byang chub 'byung gnas dang | glan[4081] tshul khrims byang chub la mkhan slob zhus nas rab tu byung | mtshan rin chen gsal du btags | jo bo chen po dang[4082] yang de'i dus yer par[4083] mjal | dge bshes ston pa byang du 'bul ba'i gser bsgrub pa la bzhud 'dug pas | nag tshos lo tsā mdzad |[4084]

[4064] C om.

[4065] B bo do for do bo

[4066] B C om.

[4067] B C ba yang for ba'ang

[4068] B bra'o for bra bo

[4069] B bshen

[4070] B C su |

[4071] B ma; C ya

[4072] B C bsgom

[4073] B bsgom

[4074] B C nas |

[4075] B C cig

[4076] B bsgom for sgom | ; C om.

[4077] A gsung; B C gsungs; read gsungs*

[4078] A sems | ; B C sems; read sems*

[4079] A 'bar | ; B C 'bar; read 'bar*

[4080] B C sha ra ba'i for shar ba pa'i

[4081] B C rlan

[4082] B C la

[4083] B pa

[4084] C om.

sgom[4085] rim[4086] tshar[4087] gcig gsan | de nas khu ston[4088] gyi drung du byon |[4089] mtshan nyid kyi chos mang du gsan | yer pa'i zhang btsun la gnas kyi slob dpon zhus | de nas ra sgreng du bshes gnyen [A53v, B50v.3.2, C59v.3.3] ston pa'i drung[4090] du dbyar de gdams ngag cig zhus nas | ston[4091] khams su 'byon dgongs pa la | sku mched gsum lhan cig tu[4092] thog mar lam rim dang[4093] |[4094] spyod 'jug[4095] [bodhicaryāvatāra] gsan pas[4096] |

bdag ni grol ba don gnyer la ‖
rnyed[4097] dang bkur stis 'ching mi dgos[4098] ‖

shes[4099] pa'i skabs kyi[4100] man ngag gsungs pa'i thad du thugs snang[4101] 'gyur te | tshe 'di'i rnam rtog bskyur[4102] nas bshes gnyen bsten pa yin gsungs[4103] | ston pa[4104] lo bdun bsten[4105] yon tan thams cad rdzogs par thob | thugs rab che bas

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[4085] C bsgom

[4086] D3915-7; T 1664

[4087] B {nag tshos lo tsa mdzad bsgom rim tshar} for nag...tshar

[4088] B {khu ston}

[4089] B C om.

[4090] B {ra sgreng du bshes gnyen ston pa'i drung}

[4091] B C om. | ston

[4092] B C tu |

[4093] B {lam rim dang}

[4094] C om.

[4095] B {spyod 'jug}

[4096] B C nas

[4097] B brnyed

[4098] B C nus

[4099] B C zhes

[4100] B kyis

[4101] B C sna

[4102] A B skyur; C bskyur; read bskyur*

[4103] A gsung; B C gsungs; read gsungs*

[4104] B {ston pa}

shin du[4106] mnyes | ston pa[4107] gshegs khar |[4108] sku mched gsum gyi thugs la 'jigs sar skyel mas bor ba 'dra ba zhig[4109] yong bar[4110] 'dug na | da su la brten[4111] snyam ste spyan chab byung bas | mngon shes kyis[4112] mkhyen nas | ngas khyed gsum gyi[4113] brten[4114] pa[4115] su yang ma mthong bas | da phyin gsum yan | lnga man dpung gdang[4116] 'chos[4117] la[4118] dge ba'i bshes gnyen mdo sde la gyis | sems bzang por gyis dang |[4119] khyad par can gcig[4120] dang 'phrad de 'ong cig gsungs[4121] | mdun na jo bo legs[4122] yod pas sems bzang po bya ba byang chub kyi sems la zer ba ma lags sam[4123] zhus pas | yin mod gsungs pas[4124] | de snga nas ma go rgyu med pa la | des gsal btab pa 'dra ba zhig[4125] byung nas | de'i

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[4105] B C + nas

[4106] B C tu

[4107] B {ston pa}

[4108] A khar; B C khar | ; read khar | *

[4109] B C cig

[4110] B yongs par for yong bar

[4111] B rten

[4112] B kyi

[4113] B C om.

[4114] B rten

[4115] C sa

[4116] B C steng

[4117] B C chos

[4118] A la | ; B C la; read la*

[4119] B C om.

[4120] B C cig

[4121] A 'ong gcig gsung; B C yongs gis gsungs; read 'ong gcig gsungs*

[4122] B {jo legs}, C jo legs for jo bo legs

[4123] A B sam | ; C sam; read sam*

[4124] A gsung bas; B C gsungs pas; read gsungs pas*

[4125] B C cig

thabs lkog tu[4126] man ngag tu[4127] yang gsungs | tshogs su lung dang sbyar nas kyang gsungs | tha na bka' bkyon[4128] tshun chod kyis kyang | de'i thabs gsungs nas yod pas |[4129] lo bcu[4130] gnyis tsam du mya ngan sangs[4131] pa 'dra ba gcig[4132] byung | phyis sems bzang po byed pa la | khong rang dgos par song bas mya ngan la sangs dus ma byung gsungs[4133] | ra sgreng nas byon te sku mched gsum[4134] dang po klung shod na mgor bzhugs | de nas gnas nges med du sgrub[4135] pa mdzad | thugs gting zab pas [A54r, B51r.2.4, C60r.4.2] yon tan 'di yod cher mi gsung yang | byang chub kyi thugs rang 'khrungs kyi tshul du mnga' | yi dam[4136] dpag tu med pa'i[4137] zhal gzigs | mngon par[4138] shes pa rgya chen po dang ldan pa'i tshul bsam gyis[4139] mi khyab po ||[4140] gzhan phan mdzad pa'i thog mar lam sgron[4141] [bodhipathapradīpa] | yon tan[4142] mtha' yas par bstod pa[4143] [guṇāparyantastotra] | bslab btus[4144] [śikṣāsamuccaya] sogs gsungs pas |[4145]

[4126] B du

[4127] B du

[4128] B skyon

[4129] B C om.

[4130] B C om.

[4131] B bsangs

[4132] B cig

[4133] A gsung; B C gsungs; read gsungs*

[4134] B {byon te sku mched gsum |}; C gsum |

[4135] B bsgrub

[4136] B {yi dam lha}, C yi dam lha for yi dam

[4137] C pas

[4138] A bar; B C par; read par*

[4139] B gyi

[4140] A bo; B po | ; C po ‖ ; read po ‖ *

[4141] B {lam sgron}

[4142] B {yon tan}

[4143] B {bstod pa}; D 1155/4559

[4144] B {bslab btus}

[4145] B C om.

gra[4146] pa sum brgya tsam byung | de nas rim gyis[4147] 'phel te |[4148] gra[4149] pa nyis stong tsam 'dus | de thams cad kyang tshe 'di blos thongs[4150] pa sha stag[4151] yod[4152] par grags | ram sding[4153] ma ba drung na bzhugs dus |[4154] chas[4155] rkyen med pas zas[4156] gos cung zad gnang ba la | 'di ye mi gnang bar zhu | bdag gi blo chud zos nas | zad dus dge bshes kyis[4157] gnang ste 'ong snyam nas[4158] brnab sems skye zhus pas | khyed ma 'dzom snyam nas yi chad mi dgos | nga gnas brtan bcu drug gi ya ba[4159] gcig[4160] yin pas |[4161] nga dang mjal ba[4162] bsod nams che gsungs[4163] | phyis gnas brtan yan lag 'byung [aṅgaja] gi sprul par zhal gyis[4164] bzhes | zang zing gi dngos po bre gang yang[4165] 'dzin chags mi mdzad | phyis po tor bzhugs nas gzims[4166] chung[4167] ka gnyis ma dpe khang du grags pa

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[4146] B C grwa

[4147] B rims kyis for rim gyis

[4148] A te; B C te | ; read te | *

[4149] C grwa

[4150] B thong

[4151] B stag supra 51r.5.4

[4152] C blos...yod ill.

[4153] C sdings

[4154] B C om.

[4155] B C cha

[4156] B C om.

[4157] B kyi

[4158] A nas | ; B C nas; read nas*

[4159] B C om. ya ba

[4160] B cig

[4161] B C om.

[4162] B bas

[4163] A gsung; B C gsungs; read gsungs*

[4164] B gyi

[4165] B C kyang

[4166] B gzim

sogs la brten[4168] nas bzhugs | gzhan phan mchog tu gyur te |[4169] dgung lo don dgu bzhes pa shing mo bya la[4170] po tor tshul[4171] zhugs zla ba'i nyer dgu la[4172] yi dam mang po zhal gzigs | shar phyogs kyi nam mkha' la lhas rol mo dang bcas te spyan drangs pa snang ba dag pa rnams kyis[4173] mthong | de nas phyag thal mo sbyar te |[4174] sems can thams cad kyi gnas dang[4175] skyabs dang mgon du gyur cig gsungs te thegs[4176] | gdung bzhu bas thugs ljags dang |[4177] ring bsrel[4178] kha dog sna lnga mang du byon | de nas sras chen brgyad kyis[4179] ka ba re btsugs[4180] pa'i dbu rtse ka brgyad ma dang | zhang ston shar ba pas [A54v, B51v.2.2, C60v.4.3] | sngar gyi chos ra'i sa la khyams ka ba nyi shu rtsa lnga yod pa bzhengs so ‖ sngon gyi gtam rgyud[4181] la |[4182]

po to'i sgo la sus[4183] 'dzul rgyal ‖
sding[4184] ma'i chu la sus[4185] 'thung rgyal ‖[4186]

[4167] B byung

[4168] B rten

[4169] C om.

[4170] B C bya lo la for shing mo bya la

[4171] A tshul supra 54v.7.2

[4172] B C om. tshul zhugs zla ba'i nyer dgu la

[4173] B kyi

[4174] B ste for te | ; C om.

[4175] B C sems can rnams kyi for sems...dang

[4176] A gsung ste thegs; B C gsungs te gshegs; read gsungs te thegs*

[4177] A dang; B C dang | ; read dang | *

[4178] A srel; B C bsrel; read bsrel*

[4179] B kyi

[4180] A gtsugs; B C btsugs; read btsugs*

[4181] A brgyud; read rgyud*

[4182] B C om.

[4183] B C su

[4184] C sdings

[4185] B C su

zer ba[4187] la | kha cig[4188] po to'i sgo steng du[4189] sdings[4190] ma ba'i gzims sa mdzad pas zer kyang | po to ba chos gsungs pa'i[4191] sgo nang du su tshud rgyal zer ba'i don yin[4192] gsungs[4193] | rgyas par don du gnyer na rnam thar che chung gnyis[4194] 'dug[4195] par blta'o ‖ 'di la slob ma'i mchog bka' babs brgyad la sogs pa bka' gdams gzhung pa'i srol 'dzin byon tshul 'og tu 'chad do ‖ grub pa'i dbang phyug chen po spyan snga ba[4196] ni | 'khrungs yul nyan gyi snang ra sgang | gdung rus dbas | yab shākya rdo rje | yum li mo ye shes sgron gyi sras su lcags mo bya la 'khrungs | mtshan stag tshab 'bar zer[4197] | byis pa'i dus su yum gyi pang[4198] du khyer nas | grong 'dul ba[4199] bya ba la phung bo lnga'i rab byed[4200] [pañcaskandhaprakaraṇa] gsan pas[4201] | phung po 'di lngar 'byed tshod kyis[4202] mthar stong pa nyid du 'dug snyam du |[4203] rang bzhin med pa'i don thugs su chud | dgung lo bcu gnyis la gong mo sgang[4204] pa[4205] bya ba[4206] rang bzhin gyi

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[4186] B C om.

[4187] C pa

[4188] B {kha cig}

[4189] B su | ; C du |

[4190] B sding

[4191] A gsung ba'i; B C gsungs pa'i; read gsungs pa'i

[4192] B C + zhes bka' gdams pa'i bla ma gong ma rnams

[4193] A gsung; B C + bar grags; read gsungs*

[4194] B C + la

[4195] B C sogs

[4196] A pa; B C om.; read ba*

[4197] B C du btags for zer

[4198] A gyis dpang; B C gyi pang; read gyi pang*

[4199] C om.

[4200] D 3866

[4201] B {grong 'dul bya ba la | phung po lnga'i rab byed gsan pas} for grong...pas

[4202] B kyis |

[4203] B C om.

[4204] B C snang

rnal 'byor ma gcig[4207] byon |[4208] rdzogs rim zab pa gcig[4209] gnang nas |[4210] 'di sgoms gsungs te[4211] mi snang bar gyur | phyis de'i steng du sleb pa dpal ldan dgon pa bas gnang ba de min pa ma byung gsungs[4212] |[4213] bco brgyad pa[4214] la stod lung[4215] tsha thog dgon par mal shes rab sems dpa' la rab byung zhus[4216] | mtshan tshul khrims 'bar du btags |[4217] der yum gyi rmi lam du dung dkar gcig bus pas[4218] dzambu[4219] gling [jambudvīpa] pa[4220] byin[4221] gyis[4222] thos pa gcig[4223] byung bas[4224] | nga'i bu de rab tu byung nas grags pa yang che ba gcig[4225] 'ong bar[4226] 'dug zer[4227] | slob gnyer mdzad dus [A55r, B52r.1.2, C61r.4.3] tsha thog dgon par

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[4205] C ba

[4206] B ba | ; C bar

[4207] B C cig

[4208] B om.

[4209] B C cig

[4210] B C om.

[4211] A bsgoms gsung ste; B bsgom gsungs te; C sgoms gsungs te; read sgoms gsungs te*

[4212] A gsung; B C gsungs; read gsungs*

[4213] B C + lo

[4214] B C om.

[4215] A lungs; B C lung; read lung*

[4216] B om.

[4217] A C btags; B btags | ; read btags | *

[4218] B C pa

[4219] B C 'dzam bu for dzambu

[4220] C om.

[4221] B om. pa byin

[4222] C gis

[4223] B C cig

[4224] B pas

[4225] B C cig

[4226] B par

byon[4228] pa'i zhor la | jo bo snye thang[4229] na mo cher bzhugs pa dang mjal te |[4230] sems bskyed[4231] gsung[4232] ba[4233] gsan | de'i dus spyi bor phyag bzhag[4234] | saṃskṛ[4235] ta'i skad du bkra shis kyi tshigs[4236] bcad mang po mdzad | gser gling pa'i bum pa padma'i mchu can gnang | nga'i chos brgyud 'dzin pa zhig[4237] 'ong gsungs[4238] | de nas lan tsha rab dang | rug par sde snod kyi[4239] gsan sbyong[4240] mang du mdzad | rgya gar rdo rje gdan [vajrāsana] chos kyi 'byung khungs yin pas der 'byon dgos[4241] dgongs te | lo tsā[4242] dang rgya yig[4243] mang du bslabs | de'i tshe yum[4244] rug par[4245] byon nas | 'di rnams phal cher dgra 'dres gtser[4246] ba dang |[4247] lto don du gnyer ba sha stag yin | chos bya bsams[4248] nas rab tu byung

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[4227] B C gsungs

[4228] B 'byon; C ill.

[4229] B thang supra 52r.1.3; C om.

[4230] B C om.

[4231] A skyed; B C bskyed; read bskyed*

[4232] C gsungs

[4233] C pa

[4234] A gzhag; B C bzhag; read bzhag*

[4235] C saṃ skṛ for saṃskṛ

[4236] A tshig; B C tshigs; read tshigs*

[4237] B C cig

[4238] A gsung; B C gsungs; read gsungs*

[4239] C ill.

[4240] B sbyongs

[4241] B C om.

[4242] B tsa

[4243] B C rgya gar gyi yig sna for rgya yig

[4244] B C sum

[4245] B C bar

[4246] B rtser; C gcor

[4247] C om.

[4248] A psams, wear; B bsam; C bsams; read bsams*

ba[4249] ni khyod dang[4250] zhang[4251] btsun gnyis yin | snying nas chos byed na ra sgreng du 'deng[4252] zer nas |[4253] yum gyis[4254] khrid de[4255] dgung lo nyer drug la 'brom ston pa dang mjal | spyan snga'i zhal nas | nga'i ma rang bzhin gyi rnal 'byor ma yin pas |[4256] 'dir bskyal ba yin gsungs[4257] | rgya gar du 'gro ba'i chos 'dra zhus pas | ston pa'i zhal nas | khyod rdo rje gdan [vajrāsana] du ma 'gro |[4258] ngas rjes su 'dzin pa yin | tshes grangs 'di la lam rim gyi dbu 'dzugs gsungs te[4259] byon | nyi ma shar ba dang 'dzom pas rten 'brel bzang gsungs te[4260] | lam rim[4261] khrid pas ji lta ba bzhin thugs la 'khrungs | sku mched gzhan gnyis dang dpe gcig la phu chung ba dbus su byas te[4262] gzhung gi bshad pa gsan | spyan snga'i zhal nas |[4263] zin nges pa re la'ang lan gsum gsum ston pa'i spyan sngar bskyar nas shog gu[4264] dmar po la bris yod gsungs[4265] | nub gcig[4266] rnal[4267] lam du rdo rje gdan [vajrāsana] du[4268] byon pa [A55v, B52r.7.4, C61v.4.3] rmis te | jo bo shes

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[4249] B ba supra 52r.4.2

[4250] B dang |

[4251] A zha, wear; B C zhang; read zhang*

[4252] B ldeng

[4253] B C om.

[4254] B gyi

[4255] B C nas | for de

[4256] B C om.

[4257] A gsung; B C gsungs; read gsungs*

[4258] C om.

[4259] A gsung ste; B C gsungs te; read gsungs te*

[4260] A gsung ste; B C gsungs te; read gsungs te*

[4261] B + kyi; C + gyi

[4262] B lhan cig dang, C lhan cig tu for dpe...byas te

[4263] C om.

[4264] B C bu

[4265] A gsung; B C gsungs; read gsungs*

[4266] B C cig

[4267] B C mnal

[4268] B {rdo rje gdan du}

rab dbang phyug bya ba rdo rje gdan [vajrāsana] lan gsum bskor ba zhig[4269] dang[4270] zhu thug[4271] byas pas gcig[4272] par byung | rgya gar du mi thon pa la blta[4273] bar 'dug[4274] |[4275] de'i dam bca' ma grub pa'i sdig sbyong du[4276] ngas sā tsha[4277] bsags na ri de'u tsam 'ong ba[4278] btab gsungs[4279] |[4280] lo bdun[4281] tshul bzhin du bsten[4282] gzims[4283] g.yog[4284] mdzad | rgyun du spyan sngar[4285] bzhugs pas mtshan yang de ltar du grags | yon tan thams cad rdzogs par mdzad | de dus ston pas theg pa chen po gsang sngags la 'o kol[4286] pha spad[4287] gnyis tsam yin gsungs[4288] pa'i | yongs[4289] rdzogs[4290] rnal 'byor pas zhu[4291] sna mdzad de |[4292]

[4269] B C cig

[4270] B C dang | ; + lo rgyus rnams

[4271] B thub

[4272] B cig

[4273] B C lta

[4274] B C + pas

[4275] B C om.

[4276] B C du |

[4277] B C tsha tsha for sā tsha

[4278] B pa

[4279] A gsung; B C gsungs; read gsungs*

[4280] B + {ston pa}; C + ston pa

[4281] A lo dgu yin supra 56r.1.2

[4282] B C bsten |

[4283] B gzim

[4284] B C + kyang

[4285] B {spyan sngar}

[4286] B C skol

[4287] A phad; B pad; C spad; read spad*

[4288] A gsung; B C gsungs; read gsungs*

[4289] A yong; B C yongs; read yongs*

[4290] A rdzong; B C rdzogs; read rdzogs*

gsang sngags kyi chos mang po sku mched[4293] gzhan gnyis la thugs rgyus med par[4294] lkog chos su gnang[4295] bas | yongs[4296] rdzogs[4297] rnal 'byor pa de nga la drin che gsungs[4298] | ston pa[4299] gshegs nas zang zing gi bgo[4300] skal med de | chos kyi bgo[4301] skal nged gsum gyis thob gsungs[4302] | de nas jo bo'i dngos slob grags che ba rnams la bsten pa'i dam bca' mdzad de | rnal 'byor pa |[4303] dgon pa ba | shes rab rdo rje | phyag dar[4304] ston pa[4305] sogs dang | gsang phu ba[4306] rngog legs she[4307] yang zla ba bco brgyad bsten[4308] | ra sgreng du[4309] zla ba rer[4310] nas bre lnga lnga[4311] la brten[4312] te sgrub[4313] pa mdzad dus[4314] rang la[4315] rigs kyi bu

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[4291] B C zhus

[4292] A de; B C de | ; read de | *

[4293] C mchad

[4294] B par |

[4295] B snang

[4296] A yong; B C yongs; read yongs*

[4297] A rdzong; B C rdzogs; read rdzogs*

[4298] A gsung; B C gsungs; read gsungs*

[4299] B {ston pa}

[4300] B dgos

[4301] B dgos

[4302] A gsung; B C gsungs; read gsungs*

[4303] B {rnal 'byor pa |}

[4304] C dang

[4305] B {phyag dang ston pa} for phyag...pa

[4306] B {gsang phur}, C gsang phur for gsang phu ba

[4307] B C + la

[4308] C bston, wear

[4309] B {ra sgreng du}

[4310] B C re la for rer

[4311] B C om.

[4312] B rten

|[4316] dal 'byor[4317] mi[4318] lus thob pa dran nam gsungs[4319] nas | rnal bsangs[4320] te nyin mtshan g.yel med du thugs dam mdzad pas | rnal 'byor pa'i zhal nas | bu khams bag re gsengs[4321] gsungs pas | dal 'byor rnyed par dka' ba 'di bsams[4322] na | skad cig kyang g.yel ma nus gsungs[4323] | bskyed[4324] rim la brtan pa thob pas rang lus mi g.yo ba'i [acala] skur gzigs | mi g.yo ba'i[4325] [acala] bsnyen pa dung phyur dgu song | spyan ras gzigs padma gar dbang [padmanarteśvara-avalokiteśvara] dang | 'jam dpal brtan[4326] pa'i 'khor lo [sthiracakra-mañjuśrī] la sogs pa zhal gzigs | pha bong[4327] thang du grub chen klu'i byang chub [nāgabodhi] dang mjal |[4328] chos zhu [A56r, B52v.7.2, C62r.6.2] dgongs pa na mi snang bar[4329] gyur | rang dad gus chung[4330] ba[4331] yin nam dgongs te[4332] |[4333] bdag byin

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[4313] B bsgrub

[4314] B C dus | ; B + yi dam gi lhas | ; C + yi dam gyi lhas

[4315] B C om. rang la

[4316] B C om.

[4317] B C + gyi

[4318] B C mi'i

[4319] A gsung; B C gsungs; read gsungs*

[4320] B C mnal sangs for rnal bsangs

[4321] B C bsang

[4322] B bsam

[4323] A gsung; B C gsungs; read gsungs*

[4324] A skyed; B C bskyed; read bskyed*

[4325] B {mi g.yo ba'i}

[4326] B bstan

[4327] B 'ong

[4328] B C om.

[4329] B par

[4330] A chungs; B C chung; read chung*

[4331] A B pa; C ba; read ba*

[4332] B C nas

[4333] C om.

rlabs[4334] kyi sgor zhugs[4335] nas gsol ba btab pas |[4336] dngos su byon nas byin gyis brlabs[4337] | chos bzhi tshan bzhi la sogs pa gsungs pa ni | gnyid dang rmi lam gyi dpes | snang ba 'di 'khrul par shes pa'i rnal 'byor | chab dang chab rom[4338] gyi dpes |[4339] snang stong dbyer med du shes pa'i rnal 'byor | bu ram gyi[4340] ming[4341] gzugs kyi dpes | snang grags[4342] kyi chos thams cad ro gcig tu shes pa'i rnal 'byor | spyod pa pha rol du phyin pa drug la bslab gsungs[4343] | thams cad sems su rtogs pas chos thams cad la skur pa mi gdab | sems sangs rgyas su rtogs kyang[4344] dge ba'i bshes gnyen mi spong[4345] | rang la 'khor ba dang ngan song gi dogs pa med kyang | sdig pa mi dge ba phra mo tsam yang spang[4346] | rang dang sems can tha dad med par rtogs kyang | sems can thams cad la snying rje chen po mi spong[4347] gsungs[4348] | ting nge 'dzin sems la zhog[4349] | yang dag don la ltos[4350] | byams dang snying rje bsgom[4351] | lha sku 'ja' tshon lta bur sbyongs gsungs[4352] | a skye ba med pa | rlung mtshan ma med pa | sems rang

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[4334] A rlabs; B C rlabs; read rlabs*

[4335] B bzhugs

[4336] C om.

[4337] B rlabs

[4338] B brol

[4339] C om.

[4340] B kyi

[4341] B C mi

[4342] B grangs

[4343] A gsung; B C gsungs; read gsungs*

[4344] B kyang |

[4345] A spang; B spangs; C spong; read spong*

[4346] B C spangs

[4347] A B spang; C spong; read spong*

[4348] A gsung; B C gsungs; read gsungs*

[4349] B bzhog

[4350] A bltos; B C ltos; read ltos*

[4351] A bsgoms; B C bsgom; read bsgom*

[4352] A gsung; B C gsungs; read gsungs*

bzhin med pa | re zhig[4353] lus la brten[4354] pa yin zhes sogs mang du gsungs so ‖ de nas sku mched gsum po[4355] so[4356] sor byon nas | klung[4357] shod phyor ba sogs gnas nges[4358] med du gzhan don rgya cher mdzad | dgung lo drug bcu[4359] la nyan du phebs | ra sgreng btab nas lo ngo so bdun 'gro ba chu mo bya[4360] lo la | jo bo yab sras kyis lung bstan pa'i[4361] lo'i gtsug lag khang |[4362] gsang ba 'dus pa'i [guhyasamāja] thig[4363] btab nas rmang[4364] bting | dbu rtse khyams stod dang bcas pa[4365] | 'gran gyi do med lnga la sogs pa bzhengs nas |[4366] chu mo yos yan la 'das lo sum brgya dang go gcig song[4367] | de'i dus glang ri thang pa[4368] nyan gyi tshan par dpon slob stong tsam [A56v, B53r.6.2, C62v.6.5] chos gsan zhor la | lo'i grog mdo yan rdo kyags leb rgyang bdun tsam dang | bkra shis mched lnga'i bla g.yel dpangs sum thog tsam la shar nub tu 'dom nyi shu rtsa drug yod pa[4369] dang | shar ba pa[4370] slob ma mang po dang[4371] bcas te chos gsan cing | mkhar

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[4353] B shig

[4354] B rten

[4355] B om.

[4356] C om.

[4357] A klu; B C rlung; read klung*

[4358] A nges supra 56v.6.3

[4359] B C cu

[4360] B C nyi shu rtsa lnga 'gro ba'i lcags mo bya for so...bya

[4361] B {kyi lung bstan pa |} for kyis...pa'i; C pa |

[4362] B C om.

[4363] A thib; B C thig; read thig*

[4364] B rmangs

[4365] B C + dang

[4366] A nas; B C nas | ; read nas | *

[4367] B om. chu mo yos...song

[4368] B pa | ; C ba |

[4369] B C om. chos...yod pa

[4370] B {shar ba pa}

[4371] B om.

las kyi grogs mdzad pas[4372] dgon pa myur du grub | dbu rtsa'i[4373] rgyab tu sgrub[4374] chu dang | bkra shis mched lnga'i[4375] rab gnas la nā[4376] ga bo dhi [nāgabodhi] dngos su spyan drangs tshul sogs[4377] kyang 'byung[4378] | lor lo brgyad bzhugs | dge 'dun sum[4379] brgya tsam 'dus | lo nas smyug rum[4380] dgon par 'byon pa'i lam du | pha bong dkar leb bya ba'i steng nas | bya yul gyi rgyab ri gzigs pas[4381] |

ri de rgyal ba'i gtsug tor 'dra ‖
yan lag brgyad ldan chu bo 'bab ‖
de yi[4382] shar lho'i[4383] phyogs mtshams na ‖
tshe dang ldan pa'i dgon gnas yod ‖

ri bya yul yul ba[4384] pha gi[4385] thad du gtsug lag khang bzhengs la |[4386] sems can la phan pa rgya chen po gyis |[4387] shes[4388] lung bstan | der zhabs rjes kyang byon | de nas smyug rum[4389] du lo gsum bzhugs |[4390] bla ma dang yi dam mang po zhal gzigs |

[4372] A pas | ; B C pas; read pas*

[4373] B rtse'i

[4374] B bsgrub

[4375] B C + bla ye'i

[4376] B C na

[4377] B C + kyi snyan grags

[4378] B C + ngo

[4379] B C bdun

[4380] B C snyug grum for smyug rum

[4381] A bas; B C pas; read pas*

[4382] B de'i for de yi

[4383] B C lho

[4384] B C om. yul ba

[4385] B gis; C gi'i

[4386] B C nas for la |

[4387] A C gyis; B gyis | ; read gyis | *

[4388] B ces; C zhes

[4389] B C snyug grum for smyug rum

nga ni tshogs yongs su rdzogs pa'i gang zag yin |[4391]
nga'i rdo rje'i gdan [vajrāsana] 'di yin gsungs so[4392] ||

gtsang pa rin po che'i zhal nas | bar dor mchog gi dngos grub brnyes pa'i gsung yin gsungs[4393] | dgung lo don gcig bzhes pa |[4394] lug lo'i smin drug zla ba'i nyer gnyis la[4395] smyug rum[4396] du thegs[4397] | 'di la slob ma'i mchog[4398] sgom[4399] bzhi | 'gran gyi do med gsum la sogs pa bka' gdams gdams ngag pa'i srol 'dzin byon tshul 'og tu 'chad do || de yang sku mched gsum[4400] rang[4401] gi[4402] gsung ltar na |[4403] gnas brtan chen po bcu drug gi rnam 'phrul du byed | rigs gsum mgon po'i sprul par byed pa ni |[4404] lam yig las | bal yul gyi 'phags pa[4405] shing kun [svayambhūnātha] la [A57r, B53v.4.4, C63v.1.1] nam gyi gung mi ma yin rnams skor[4406] ba byed pa'i khrod du | rdo rje phag mo'i [vajravarāhī] grub pa thob pa gcig gis skor[4407] ba byas pas | gling bu'i skad 'dra ba'i glu las |

[4390] B C om.

[4391] C om.

[4392] A gsung ngo; B C gsungs so; read gsungs so*

[4393] A gsung; B C gsungs; read gsungs*

[4394] A pa; B C pa | ; read pa*

[4395] B om.

[4396] B C snyug grum for smyug rum

[4397] B C gshegs

[4398] C mchog |

[4399] C bsgom

[4400] B C + po 'di khong

[4401] B + gsum supra 53v.5.1

[4402] B gyi supra 53v.5.1; C gyi

[4403] B om.

[4404] A ni; B C ni | ; read ni | *

[4405] B ba

[4406] B C bskor

[4407] B cig gi bskor, C cig gis bskor for gcig gis skor

sngon dang sngon gyi[4408] dus tsa na ‖
thugs dgongs bla na med pa de ‖
jo bo a ti sha la yod ‖
rtogs pa bla na med pa de ‖
jo bo a ti sha la yod ‖
da lta ma rig mun[4409] par 'khyam[4410] ‖

zer ba dang | yang |

a[4411] ti sha yi[4412] gdung 'tshob[4413] pa ‖
'phags pa sku mched gsum po yin ‖
gcig[4414] tsam lho bal[4415] mtshams[4416] na yod ‖
'phags pa 'jam dpal dang[4417] gnyis su med ‖
gcig[4418] tsam bal po'i yul na yod ‖
'phags pa wa ti dang[4419] gnyis su med ‖
gcig[4420] tsam mang yul grong na yod ‖
'phags pa bhu[4421] gang dang[4422] gnyis su med |

[4408] B gyis

[4409] B C 'khrul

[4410] B C 'khyams

[4411] C ma

[4412] B sha'i for sha yi

[4413] B tshob

[4414] B cig

[4415] B C brag

[4416] B 'tshams

[4417] B C om.

[4418] B cig

[4419] B C om.

[4420] B cig

[4421] B C pu

[4422] B C om.

zer ba gsan pas[4423] |[4424] rten de rnams rigs gsum mgon po dngos dang khyad med pas | de rnams kyi sprul pa yin par byed |[4425] ces[4426] gsungs[4427] |[4428] rgyal bu chags pa med pa'i skyes rabs[4429] las[4430] | bla ma chags pa med pa'i zhal nas |

sras kyi snying po chags pa med ||
bdag gis[4431] rab 'byin mgon por gyur ||
de bzhin khye'u stong phrag dag ||
lnga bdo[4432] snyigs ma ma rung[4433] tshe ||
khyod[4434] kyi srid 'dzin 'gro ba bskyong[4435] ||
mtha' 'khob[4436] yul gyi dbus su byed ||
rin chen phreng ba bstan pa'i dpal ||
nor bu brtsegs pa bzhin du skyong ||
sa bcu'i mgon po 'jam pa'i dpal [mañjuśrī] ||
bstan pa rin chen gsal bar byed ||
sa bcu'i dbang phyug spyan ras gzigs [avalokiteśvara] ||
ston pa'i rgyal mtshan 'dzin par byed ||
sa bcu'i dbang phyug rdo rje 'dzin ||
tshul khrims me lce rab 'bar te ||
'chal pa'i bud shing bsreg par byed ||

[4423] B + de'i don ni; C pa'i + de'i don ni

[4424] B C om.

[4425] A byed; B C byed | ; read byed | *

[4426] A ces supra 57v.4.4; B C + bla ma gong ma rnams kyi

[4427] A gsung; B + las {'byung ba dang | yang} bka' gdams glegs bam gyi; C + las 'byung ba dang | yang bka' gdams glegs bam gyi; read gsungs*

[4428] B C om.

[4429] This passage is taken from the *Bu chos* section of the KLB, see Tucci Collection 363/1, 20v.5.6-20v.7.6.

[4430] B {rgyal bu chags pa med pa'i skyes rabs las}; C + kyang

[4431] B gi

[4432] B rdo

[4433] A rungs; B rung; C ru; read rung*

[4434] B C khyed

[4435] B C skyong

[4436] A mkhob; B C 'khob; read 'khob*

ces gsungs so[4437] ‖ de ltar bshes gnyen ston pa la[4438] las can gyi[4439] slob ma brgyad bcu tsam[4440] mtsho la padmas brgyan pa ltar byon pa las | chos kyi brgyud pa 'dzin pa'i mchog 'phags[4441] pa sku mched gsum yin no ‖ [5.2.2.1.1.3] gsum pa de las 'phros pa[4442] byon [A57v, B54r.5.2, C64r.2.4] tshul la gnyis[4443] | po to ba nas brgyud pa[4444] bka' gdams gzhung pa'i slob ma[4445] byon[4446] tshul[4447] |[4448] spyan snga ba[4449] nas brgyud pa[4450] bka' gdams gdams ngag pa'i slob ma[4451] byon tshul lo[4452] ‖ [5.2.2.1.1.3.1] dang po ni | po to ba la[4453] spyir slob ma mang du byon kyang |[4454] grags che ba mtha'i ka[4455] chen brgyad | dbus kyi nyi zla[4456] zung gcig[4457] ces[4458] pa ltar na | gtsang du ram[4459] snang gnyis | gnyal[4460] du glang

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[4437] B C pas + kyang rigs gsum mgon po'i sprul par grub pa yin no

[4438] B la |

[4439] B gyis

[4440] B C cu tsam | for bcu tsam

[4441] B 'phag

[4442] B C 'phel ba'i slob brgyud for 'phros pa

[4443] B {byon tshul la gnyis}

[4444] B C pa |

[4445] C + rnams

[4446] A byon supra 58r.1.2

[4447] B {bka' gdams gzhung pa'i slob ma rnams byon tshul} for bka'...tshul

[4448] B C + rje

[4449] B C om.

[4450] B C pa |

[4451] C + rnams

[4452] B {bka' gdams} gdams ngag pa'i slob ma {rnams byon tshul lo} for bka'...lo

[4453] B {po to ba la}

[4454] A kyang; B C kyang | ; read kyang | *

[4455] B mtha' for mtha'i ka

[4456] B nyila = nyi zla

[4457] B cig

gnyos gnyis[4461] | dol du 'be rog gnyis[4462] | khams su bya phag gnyis[4463] | dbus su glang shar gnyis[4464] rnams yin la | bka' babs brgyad du byed na |[4465] bya phag gnyis mi 'dren par | byams snying rje byang chub kyi sems bdag gzhan brje nus pa'i bka' |[4466] glang ri thang pa rdo rje seng ge la babs | bka' 'gyur ro cog la gzhung bshad byed pa thams cad mkhyen pa'i ye shes[4467] la mnga' brnyes pa 'dra ba yod pa'i bka' |[4468] shar ba pa[4469] yon tan grags la babs | gsung rab thams cad skyes bu gsum gyi gdams ngag tu dril nas |[4470] sman pa mkhas pas nad brtags te nad thog tu sman gtong[4471] ba 'dra ba yod pa'i bka' |[4472] snang gre'u lhas pa ye shes rgyal mtshan la babs | stong nyid kyi lta[4473] bas dngos po dang mtshan mar 'dzin pa thams cad 'jig nus pa yod pa'i bka' |[4474] ram sdings[4475] ma ba 'byung gnas rdo rje la babs | rtsod pa paṇḍi ta'i rgol ba yang bzlog nus pa yod pa'i bka' | dol pa shes rab rgya mtsho la babs | bla ma la sangs rgyas dngos kyi mos gus[4476] rgyun chad med[4477] pa[4478] yod pa'i[4479] bka' |[4480] gnyal pa chos 'bar

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[4458] B zhes

[4459] C rab

[4460] B mnyal

[4461] B {gling gnyos} gnyis for glang...gnyis

[4462] B {'be rog} gnyis for 'be...gnyis

[4463] B {bya phag} gnyis; B C + dang

[4464] B {glang shar} gnyis for glang...gnyis

[4465] C na

[4466] C om.

[4467] B {thams cad mkhyen pa'i ye shes}

[4468] C om.

[4469] B C shar ra ba for shar ba pa

[4470] A nas; B C nas | ; read nas | *

[4471] B C btang

[4472] C om.

[4473] B blta

[4474] C om.

[4475] A B sding; C sdings; read sdings*

[4476] A mous = mos gus

la babs | ngang tshugs mchog zung gcig[4481] la 'gran nus pa yod pa'i bka' |[4482] grab pa gzhon nu 'od[4483] la babs | rgyun du dkon mchog gi drung du mchod pa bkra lam me ba 'bul ba yod pa'i bka' |[4484] dge bshes brag dkar ba[4485] la babs so || de yang glang ri thang pa ni | 'khrungs[4486] sa 'phan yul gnya' gong gser ma bshongs[4487] [A58r, B54v.4.4, C64v.3.3] | yab jo bo dar ma mdo bzang[4488] gi sras su shing pho rta[4489] la 'khrungs | rus zhugs tshang[4490] | kho[4491] rang gi zhang po[4492] bshes gnyen grog mo mkhar ba[4493] la rab tu byung | mtshan rdo rje seng ger btags | rgyal ba 'od dpag tu med pa'i [amitābha] sprul par byed la | sngon lo tsā[4494] ba ka ba dpal brtegs su sprul nas bstan pa ches[4495] cher gsal bar mdzad cing | 'dir gdul bya blo[4496] dman pa rnams kyi ngor | dang po shin du[4497] bkren pa'i tshul

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[4477] A med supra 58r.7.1

[4478] B pa'i

[4479] B om. yod pa'i

[4480] C om.

[4481] B cig

[4482] C om.

[4483] A yon tan 'od yang zer infra 58r.8.4; B {grab pa yon tan 'od la}; C grab pa yon tan 'od la for grab...la

[4484] C om.

[4485] B {dge bshes brag dkar ba}

[4486] B 'khrung

[4487] B C bshong

[4488] B {jo bo dar ma mdo bzang}

[4489] B C rta lo for shing pho rta

[4490] B C tshangs

[4491] B C khong

[4492] B {zhang po}

[4493] A pa | ; B pa; C ba; read ba*

[4494] B tsa

[4495] B C om.

[4496] C om.

mdzad de | lo na spyan snga[4498] la chos gsan dus[4499] yos sbar[4500] ba[4501] res gdan gnon[4502] mdzad kyin[4503] bzhugs | de nas bsod snyoms mdzad pa'i rnyed[4504] pa gang byung |[4505] spyir dge 'dun dang | khyad par po to ba dpon slob la drangs pas |[4506] sku bsod skyes pa ltar mdzad de | gra[4507] pa nyis stong tsam 'tshogs pa'i rgyags[4508] khong rang gis[4509] gnang | gnas nges med du bshad sgrub[4510] zung 'brel du mdzad | gtso bor po to ba[4511] yun ring du bsten | phu chung ba[4512] dang | kham pa lung pa chen po[4513] sogs la yang chos gsan | po to ba[4514] gshegs nas[4515] thang grong ltag tu gtor ma mdzad dus | gtor sder bya rog gis[4516] khyer te |[4517] glang thang[4518] gi shar ri de'u de'i khar[4519] bzhag[4520] pas | dpon[4521] shāk bya[4522]

[4497] B C tu

[4498] B C + ba

[4499] B C dus |

[4500] B C par

[4501] C pa

[4502] C non

[4503] A kyi; B C kyin; read kyin*

[4504] B brnyed

[4505] B C om.

[4506] A pas; B C pas | ; read pas | *

[4507] B C grwa

[4508] C brgyags

[4509] B gi

[4510] B bsgrub

[4511] B {po to ba} + {la}; C + la

[4512] B {phu chung pa} for phu chung ba; C pa

[4513] B {khams lung pa chen po}, C khams lung pa chen po for kham...po

[4514] B {po to ba}

[4515] B C nas |

[4516] B gi

[4517] B C om.

[4518] B C om.

bas zhabs tog byas te der lo gsum sgrub[4523] pa mdzad | zhol du sgrub[4524] chu yang byung | nyin mtshan dbyer med du byang chub kyi[4525] sems kyi ting nge 'dzin bsgoms[4526] pa'i mdangs la | klu mo spun gsum gyis glang thang gi gnas phul[4527] | dge 'dun gyi sde 'dzugs par zhus | phyis ri de'i steng nas yar 'phur te |[4528] thugs[4529] phreng[4530] skyur sar khron pa brus | dbu zhwa skyur sar bla brang byas te dgon pa btab | slob ma mang du 'dus | bka' gdams gzhung drug[4531] lam sgron[4532] [bodhipathapradīpa] sogs la 'chad nyan mdzad cing | bdag gzhan brje ba'i byang chub [A58v, B55r.4.5, C65r.4.3] kyi sems kho na la[4533] gtso bor mdzad de |[4534] kho bos rlung tha mal du gtong[4535] ma myong gsungs[4536] | zhal bzhugs ring[4537] glang thang gi lcags ri'i nang du srog chags rnams gcig la gcig[4538] mi 'tshe bar

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[4519] C lar

[4520] A gzhag; B C bzhag; read bzhad*

[4521] C dgon

[4522] B {dpon shāk bya}

[4523] B bsgrub

[4524] B bsgrub

[4525] B C om.

[4526] B C bsgom

[4527] B {klu mo spun gsum gyis glang thang gi gnas phul} for klu mo...phul

[4528] A te; B ste | ; C te | ; read te | *

[4529] B C + dam gyi

[4530] B C + ba

[4531] C drug |

[4532] B {bka' gdams gzhung drug | lam sgron} for bka' gdams...sgron

[4533] B C om.

[4534] B + {gsung las kyang |}; C + gsung las kyang |

[4535] B btong; C btang

[4536] A gsung; B C gsungs; read gsungs*

[4537] A B rin; C ring; read ring*

[4538] B cig la cig for gcig la gcig

grags | dgung lo bdun bcu[4539] pa chu mo yos kyi[4540] sa ga zla ba[4541] la dpe'i chos lung du sku[4542] gshegs | rgya lcags ri gong kha ba byang chub dpal[4543] ni | khams su glang ri thang pa'i[4544] snyan pa thos pas | dbus su chos la 'byon pa'i 'dun pa yod pa |[4545] srin[4546] mo zhig[4547] gi gnod pas[4548] pho bo drug 'das | khong rang yang sngags kyis[4549] bcings te[4550] khyi'i lus su bsgyur yang[4551] | glang ri thang pa dang[4552] mjal bar 'gron[4553] po'i phyi la yongs[4554] | srin mos[4555] mnan du sleb pa na | glang ri thang pas[4556] mkhyen pas[4557] der byon |[4558] bgegs bskrad | gtor mas[4559] byin gyis brlabs pas mi'i lus su gyur | stong nyid snying rje thugs su chud de

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[4539] B C cu

[4540] B C yos lo for chu mo yos kyi

[4541] B C ba'i + nyer gsum

[4542] B C om.

[4543] B C om. byang chub dpal

[4544] B {glang ri thang pa'i}

[4545] B + {glang ri thang pas mkhyen nas der byon | bgegs bskrad | gtor mas byin gyis brlabs pas mi'i lus su gyur |}

[4546] C sring

[4547] B C cig

[4548] A pas | ; B C pas; read pas*

[4549] B kyi

[4550] B C te |

[4551] B C kyang

[4552] B {glang ri thang pa la} for glang...dang; C la

[4553] B mgron

[4554] C yong |

[4555] B C mo

[4556] B {glang ri thang pas}

[4557] B C nas

[4558] A byon; B C byon | ; read byon | *

[4559] C mam

slob ma'i mchog tu gyur | jo bo'i slob[4560] ma bshes gnyen bal po[4561] bas btab pa'i lcags ri gong khar bzhugs pas rgya lcags ri bar[4562] grags so[4563] || gzhan yang slob ma che ba dge bshes lcags zhing pa | khyung po rnal 'byor | ra[4564] lo tsā ba | gnyan chen po | zhang zhung[4565] | mdo sde la[4566] sogs byon la | gdan sa sha ra bas glang thang dang shar ba sbrel nas | dge 'dun sum stong tsam 'dus | de nas gdan sa zhang zhung pas mdzad | mchod rten chen mo drang srong gis bskul te bzhengs tshul dang | bar du rin chen sgang pas bdag byas pa sogs rgyas par ma spros so[4567] || zhang shar ba pa[4568] chen po ni | pa tshab rom po'i rgyud du lcags khyi[4569] la |[4570] yum phyugs bskyong[4571] ba'i dus |[4572] rdo leb steng du 'khrungs te | de la zhabs rjes kyang byon | dgung lo bco brgyad pa[4573] la klung[4574] shod phyor bar bros te rab tu byung |[4575] mtshan yon tan grags su btags | de nas spyan snga ba[4576] phyor phur sku mtshams[4577] [A59r, B55v.3.5, C65v.4.1] mdzad pa'i sar mjal |

[4560] A blob, wear; B C slob; read slob*

[4561] A bo; B C po; read po*

[4562] B {rgya lcags ri bar}

[4563] B om.

[4564] C rwa

[4565] C + pa

[4566] B {dge bshes lcags zhing pa | khyung po rnal 'byor | rwa lo tsa ba | gnyan chen po | zhang zhung pa | sdo sde pa} for dge bshes...mdo sde la; C pa

[4567] B C om. gdan sa...ma spros so

[4568] B sha ra ba, C shar pa for shar ba pa

[4569] B khyi lo, C khyi yo for lcags khyi

[4570] B C om.

[4571] B C skyong

[4572] B C om.

[4573] B C om.

[4574] B C rlung

[4575] C om.

[4576] B {spyan snga}, C spyan snga for spyan snga ba

[4577] B 'tshams

zla ba bzhi mtshams[4578] khrod du bzhugs te chos gsan | da nga'i grogs po'i rtsar brgyug[4579] gsungs pas[4580] | stag lung du po to ba'i[4581] spyan sngar byon | gra[4582] pa lo dgu | nang mi lo dgu ste bco brgyad bsten | zhar la phu chung pa dang | spyan snga ba[4583] la[4584] yang[4585] 'dod chos rdzogs par gsan | po to ba[4586] gshegs nas[4587] yon tan gyi rjes su 'brang[4588] ba'i 'khor rnams dang lhan cig[4589] klung[4590] shod du byon te tshogs pa[4591] bsdus | de nas gnas nges med du 'chad nyan mdzad pas | gra[4592] pa[4593] nyis[4594] stong brgyad brgya tsam 'dus | de rnams phal cher chos don gnyer[4595] sha stag go | de yang bshes gnyen ston pa | rnal 'byor pa | dgon pa ba | sku mched gsum | sne'u zur pa | shar ba pa[4596] rnams[4597] la bka' gdams zhal brgyad du grags so ‖ snang dre'u lhas pa'i rnam thar ma mthong

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[4578] B 'tshams

[4579] A brgyugs; B brgyug; C rgyug; read brgyug*

[4580] A gsung bas; B gsungs pas; read gsungs pas*

[4581] B {po to ba'i}

[4582] B C grwa

[4583] C om.

[4584] B {phu chung pa dang | spyan snga la} for phu chung...la

[4585] B om.

[4586] B {po to ba}

[4587] B C nas |

[4588] B C 'brangs

[4589] A lhig = lhan cig; B C + thog mar

[4590] B C rlung

[4591] B C om.

[4592] B C grwa

[4593] C om.

[4594] B C gnyis

[4595] B C don du gnyer ba for don gnyer

[4596] C om.

[4597] B {bshes gnyen ston} pa | {rnal 'byor pa | dgon pa ba | sku mched gsum pa | sne'u zur pa | sha ra ba rnams} for bshes gnyen...rnams

zhing |[4598] ram sdings[4599] ma ba 'byung gnas rdo rje'i[4600] rnam thar che chung gsum 'dug pa'i skye ba bcu drug pa'i rnam thar du[4601] | bdag nyid ting nge 'dzin la mnyam par gzhag[4602] tsa na | bskal pa[4603] stong gi skye ba dran te | yab |[4604] yum | bla ma dang | chos gang la zhus[4605] pa | rus dang rigs dang | gnas dang[4606] phyogs thams cad kyang dran | dus rgyun du sa le ba ni[4607] skye ba bcu drug dran no zhes gsungs[4608] la | gtsang smad[4609] du ram sdings[4610] ma'i[4611] chos sde btab | gzhi bdag gis[4612] mdzo mo dkar mo gcig[4613] phul ba sa la thim pas | chu mig khyad par can zhig[4614] byung ste | rgya gar gyi mda' chu khron pa skyes dang khyad med |[4615] sus 'thungs[4616] kyang rgyal gsungs[4617] | gra pa stong tsam byung | slob ma gcig la khyod lho brag tu song | 'di kho na 'dra ba'i sa cha yod |

[4598] B C om. line

[4599] A B sding; C sdings; read sdings*

[4600] B C rje ni | for rje'i

[4601] B {khong la rnam thar che chung} gsum 'byung ba'i | {skye ba bcu drug pa'i rnam thar du |}; C khong la rnam thar che chung gsum 'byung ba'i | skye ba bcu drug pa'i ram thar du | for rnam thar...du

[4602] B bzhag

[4603] B C kalpa for bskal pa

[4604] B C om.

[4605] B C bzhugs

[4606] B C + sa

[4607] B C ni |

[4608] A gsung; B C gsungs; read gsungs*

[4609] B C om.

[4610] A B sding; C grings; read sdings*

[4611] B {ram sding ma ba'i}; C ma ba'i for ma'i

[4612] B gi

[4613] B C cig

[4614] B C cig

[4615] B C om.

[4616] B 'thung

[4617] A gsung; B C gsungs; read gsungs*

der dgon pa thob | bla ma dang dgon pa'i ming yang gcig pa thogs gsungs te[4618] |[4619] lho brag sding[4620] ma de las brgyud do[4621] ‖ dol pa[4622] shes rab rgya mtsho ni | jo bo dol du phebs dus |[4623] yul 'di nas byang chub sems dpa' rtags mtshan can[4624] zhig [A59v, B56r.2.4, C66r.4.3] 'byung |[4625] zhes lung bstan te |[4626] sa pho 'brug[4627] la 'khrungs | yang[4628] zhogs gad kyi dgon pa btab[4629] | po to ba'i gsung la zin bris su mdzad pa phyis phyogs gcig tu bsgrigs pa la |[4630] be'u[4631] bum sngon por grags pa[4632] mdzad | rog[4633] dmar zhur[4634] du grags te[4635] 'khor[4636] stong tsam 'dus | dgung lo[4637] bdun bcu[4638] rtsa gsum pa phag lo rgyal zla'i tshes bcu gsum la thegs[4639] | slob ma che ba[4640] bde gshegs phag mo gru[4641] pa sogs byon kyang |

[4618] A gsung ste; read gsungs te*

[4619] B om. gra pa...gsung ste

[4620] C sdings

[4621] C de'o for de...do

[4622] C ba

[4623] B C om.

[4624] C om.

[4625] C om.

[4626] C om.

[4627] B C phag lo for sa pho 'brug

[4628] B C om.

[4629] B C zhogs ya gad kyi gtsug lag khang bzhengs for zhogs...btab

[4630] B C om. line

[4631] B C be

[4632] B C po'i rtsa tshig sogs for por grags pa

[4633] B C dol pa for rog

[4634] B C gzhung

[4635] B C te |

[4636] B C + nyis

[4637] B C om. dgung lo

[4638] B C cu

[4639] B C gshegs

chos brgyud 'dzin pa'i mchog[4642] don stengs[4643] pa chos skyabs bzang po[4644] dang |[4645] lha 'bri sgang pa chen po sogs byon[4646] |[4647] don stengs[4648] pas blo'i phur don stengs btab nas gra thang dang sgrags nas bzung | lha 'bri sgang pas[4649] be'u[4650] bum sngon po[4651] la[4652] 'grel pa legs pa gcig[4653] mdzad[4654] de phris che zhing[4655] | 'on gyi phur 'bri sgang gi dgon pa btab | tshogs pa'ang mang du 'dus bar skabs su 'bri sgang gi dgon bdag bya yul bas mdzad nas mkhan po'i bkod[4656] gzhag kyang mang du mdzad snang ngo || 'be se dkar bas gzhung gi mdar ra brags kyi gtsug lag khang btab | mkhan brgyud shin du 'phel bar byung ngo[4657] || grab pa gzhon nu[4658] 'od ni[4659] | 'phan yul grab tu[4660] 'khrungs | bzhugs

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[4640] B {slob ma che ba}

[4641] B C grub

[4642] B C + lha

[4643] B C steng

[4644] B C om. chos...po

[4645] B C + de'i slob ma

[4646] B {'bri sgang pa} sogs yin no; C 'bri sgang pa sogs yin no for lha...byon

[4647] B C + lha

[4648] B C steng

[4649] B C om. blo'i...pas

[4650] B C be

[4651] B C po'i

[4652] B ill.; C rtsa tshig gi for la

[4653] B C om. legs pa gcig

[4654] A ma, wear; B C mdzad; read mdzad*

[4655] B C do for de...zhing

[4656] A bko; read bkod*

[4657] B C om. 'on gyi...byung ngo

[4658] B C yon tan for grab pa

[4659] A yon tan 'od yang zer supra 60r.6.2; B {ni}

[4660] B du

gnas grab phu'i pho brang sdings te[4661] | khong rang gzhon nu[4662] nas thos pa che bas | dang por[4663] po to ba la chos kyi tshod ltar[4664] byon kyang | phyis mi phyed pa'i dad pa skyes te | lkog chos lo[4665] bcu drug gsan | po to ba'i gsung bgros[4666] bsgrigs pa'i[4667] dpe chos rtsa 'grel mdzad do || dge bshes brag dkar ba[4668] spre'u lo pa[4669] | 'khor bzhi brgya tsam 'dus | dpe chos gsan pa'i ched du grab pa'i slob ma mdzad | dgung lo[4670] brgyad bcu[4671] pa yos lo'i dgun zla tha chung[4672] gi[4673] nyer gnyis la thegs[4674] | de'i slob ma slob dpon byang chub [A60r, B56r.7.3, C66v.3.1] snang ba | de'i slob ma grub thob lces[4675] sgom[4676] | de'i slob ma skyer sgang pa la sogs byon no || bka' babs[4677] kyi nang nas zhang ston shar ba pa[4678] po to ba'i chos srol 'dzin pa'i mchog ste | 'di la slob ma'i[4679] mchog bka' babs lngar grags pa ni | byang chub thugs kyi bka' babs[4680] 'chad[4681] kha ba |

[4661] B C sding ste for sdings te

[4662] B C dus

[4663] B C po

[4664] A C bltar; B ltar; read ltar*

[4665] C la

[4666] A sgros; B C bgros; read bgros*

[4667] B C pa | for pa'i

[4668] B C + ni |

[4669] B C la 'khrungs for pa

[4670] B C om. dgung lo

[4671] B C cu + tham

[4672] C chungs

[4673] C kyi

[4674] B C gshegs

[4675] B C gce

[4676] B bsgom

[4677] B C + rnams

[4678] B C sha ra ba for shar ba pa

[4679] B {'di la slob ma'i}

[4680] B C + bya

byin rlabs[4682] kyi bka' babs gtum ston blo gros grags | gzhung bshad kyi bka' babs dam pa stabs kha ba | rnam thar[4683] bka' babs nye[4684] 'dul 'dzin[4685] | 'dis klung[4686] shod mdar dgon pa btab |[4687] longs spyod kyi bka' babs rnal 'byor shes rdor[4688] | 'dis shar ba pa'i gdan sa lo gsum mdzad do ||[4689] dang po[4690] bya 'chad kha ba ni | 'khrungs yul lo ro | gdung rus bya[4691] | yab 'phags pa skyabs | yum bsod nams skyid[4692] kyi sras su lcags sbrul[4693] la 'khrungs |[4694] dags po gtsang 'dul la rab byung zhus | mtshan ye shes rdo rjer btags | gnyal du ngor rje btsan[4695] po'i chos 'khor la byon pas | ba ri lo tsā[4696] ba |[4697] rngog lo tsā[4698] ba sogs sde snod 'dzin pa mang po[4699] grub mtha'i rnam dbye 'byed pa gzigs pas | chos tshol[4700] ba la mos te byon | g.ye chung gi sgre dgon pa na |[4701] spyan snga

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[4681] A mchad; B C 'chad throughout; read 'chad throughout*

[4682] A B brlabs; C rlabs; read rlabs*

[4683] B kyi; C gyi

[4684] A la infra 60v.3.1; C nyi ma'i for nye

[4685] B {nyi ma'i 'dul 'dzin |} longs spyod bka' babs | supra 56v.1.4

[4686] A B C klungs; On the basis of Lo dgon pa's prevalent use of *klung*, read klung*

[4687] B C om. line

[4688] B C + ro

[4689] B C om. line

[4690] B {dang po}

[4691] B C ja

[4692] B {yab 'phags pa skyabs | yum bsod nams skyid}

[4693] B C sbrul lo for lcags sbrul

[4694] B C + slob dpon

[4695] A brtsan; B C btsan; read btsan*

[4696] B tsa

[4697] A ba; B C ba | ; read ba | *

[4698] B tsa

[4699] B C po |

[4700] B C 'tshol

[4701] B om.

ba'i[4702] slob ma sgre ba chen po bzhugs pa dang mjal | bsnyen rdzogs kyi mkhan po zhus pas ma gnang |[4703] sgre pa la jo gdan tsha rong pa dang | dags po gtsang 'dul[4704] mjal du byon pa la | mkhan slob zhus nas bsnyen rdzogs mdzad de | sha mi la[4705] 'dul ba gsan | de nas yar lung[4706] su[4707] byon te bshes gnyen mang po bsten | khyad par glang ri thang pa'i slob ma[4708] lcags zhing pa la blo sbyong tshig rkang[4709] brgyad ma[4710] gsan pas dad nas | po to ba'i[4711] slob ma dol pa dang | lugs smad pa gnyis[4712] lo bzhi bsten | dol pa la be'u[4713] bum sngon po yang gsan [A60v, B56v.7.1, C67r.3.4] | de nas dgung lo sum bcu la |[4714] glang ri thang pa la[4715] gtad nas byon kyang ma mjal bar | shar ba pa[4716] bzho'i[4717] khang pa[4718] gnas na bzhugs pa dang mjal | dang por tshogs chos gsan | de nas blo sbyong[4719] rtsad chod de nyams khrid du lo dgu bskyangs pas | bdag gces 'dzin gyi 'khri[4720]

[4702] B C snga'i for snga ba'i

[4703] B + {khyad par glang ri thang pa'i slob ma lcags zhing pa la blo syongs tshig brgyad ma gsan pas dad nas | po to ba'i slob ma dol pa dang}

[4704] B {sgre pa jo gdan tsha rong pa dang | dags po gtsang 'dul} for sgre...'dul

[4705] B {sha mi la}

[4706] A yar lungs; B C yar lung throughout* Although **yar klungs** is entirely acceptable, to arrive at the more gramatically correct **yar lung su**, read yar lung*

[4707] B du

[4708] B {glang ri thang pa'i slob ma}

[4709] C om.

[4710] B {sbyongs tshig brgyad ma} for sbyong...ma

[4711] B {po bo ba'i}

[4712] B C lung snang pa (C ba) gnyis for lugs...gnyis

[4713] B C be

[4714] B C cu la for bcu la |

[4715] B {glang ri thang pa la}; la supra 56v.8.2

[4716] B C sha ra ba for shar ba pa

[4717] B C zho'i

[4718] B C par

[4719] B sbyongs

[4720] B 'phri

ba chod pa cig byung gsungs[4721] | ston chos la bya yul du byon | sprul sku bya yul ba la[4722] gdams ngag gi skor[4723] rnams rdzogs par gsan | 'phan yul du byon nas kyang shar ba pa[4724] yun[4725] ring du bsten | de nas gnas nges med du thugs dam gyi gtso bo blo sbyong[4726] la mdzad cing[4727] bka' dog pa la | phyis 'gres phu sgom chen sdings su nye gnas la[4728] khyod kyi[4729] slob ma 'di rnams la mar khu'i skyogs 'dren gyis |[4730] ming ston byed gsungs[4731] nas | don bdun gyi sa bcad mdzad de tshogs chos su gsungs | de nas mal gror byon | 'chad kha rnying ma btab |[4732] lo bcu gcig tu[4733] chos gsungs pas |[4734] slob ma stong tsam 'dus | de nas mtha' phur zla ba brgyad bzhugs | khyad par gyi sras se spyil bu pa[4735] | ran tsha[4736] rab kyi[4737] rnal 'byor byang seng | rong po[4738] bo dhi satwa | dags po nyang sogs dang |[4739] yab sras gnyis ka'i slob ma rnal 'byor byang seng gis[4740]

[4721] A gsung; B C gsungs; read gsungs*

[4722] B {sprul sku bya bul ba la}

[4723] B bskor

[4724] C om.

[4725] B {sha ra ba yun} for shar...yun

[4726] B sbyongs

[4727] A cing | ; B C cing; read cing*

[4728] B {phyis 'gres phu bsgom chen sding su nyer gnas la} for 'gres...la

[4729] A kyis; B C kyi; read kyi*

[4730] B C om.

[4731] A gsung; B C gsungs; read gsungs*

[4732] B C om.

[4733] B du

[4734] B C om.

[4735] A B C spyil phu ba; read spyil bu pa*

[4736] C tsan

[4737] B {ran tshan rag kyi} for ran...kyi

[4738] B {rong po}

[4739] A dang; B C dang | ; read dang | *

[4740] B gyis

gro[4741] sa[4742] btab | gzhang yang lho pa thams cad mkhyen pa sogs mang du byon | bdun bcu[4743] rtsa lnga pa shing lug[4744] zla ba bcu gcig pa'i tshes lnga la mtha' phur thegs[4745] | gdung bzhu bas thugs ljags sogs byon | gser gyi me tog gi char bab[4746] par grags te | rgyas par blo sbyong[4747] gi byung tshul dang |[4748] rnam thar che chung du blta'o || de'i khyad par gyi sras se spyil bu pa[4749] ni | 'khrungs yul gnyal stod dar ma sgang[4750] | gdung rus se | dgung snying lcags mo glang[4751] | rab byung dang bsnyen rdzogs gnyis ka'i mkhan po phya[4752] pas[4753] mdzad | mtshan chos kyi rgyal mtshan du btags | bya 'chad kha [A61r, B57r.6.5, C67v.4.4] ba dang[4754] mjal yun ring du bsten cing |[4755] yon tan bum pa gang byo'i[4756] tshul du mdzad | sngar bya 'chad kyis[4757] lung bstan pa bzhin 'chad kha gsar ma btab | 'chad kha ba chen po'i[4758] nang rten du sku lder rin po che dang |[4759] phyi rten gyi mchod rten la[4760] sogs pa bzhengs nas klung[4761] shod du byon | spyil bu'i

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[4741] A B C dro; read gro*

[4742] B C + dgon pa

[4743] B C cu

[4744] B C lug lo for shing lug

[4745] B C gshegs

[4746] B C babs

[4747] B sbyongs

[4748] C om.

[4749] A spyil phu ba thoughout; B C spyil bu ba; read spyil bu/ spyil bu pa throughout*

[4750] A lho stod zer infra 61r.8.1; B C lho stod dar ma sgang for gnyal...zer

[4751] B C glang lo pa for lcags mo glang

[4752] C cha

[4753] B {mkhan po cha pas} for mkhan...pas

[4754] B {bya 'chad kha pa dang}, C bya 'chad kha ba for bya...dang

[4755] A cing; B C cing | ; read cing | *

[4756] B jo'i

[4757] B {bya 'chad} kyi for bya...kyis

[4758] B {'chad kha pa chen po'i} for mchad...po'i

[4759] A dang; B C dang | ; read dang | *

[4760] B las

dgon pa btab ste |[4762] rnam g.yeng[4763] spangs nas |[4764] stod du mkhar gong la kha[4765] | smad du nyung zhing sgang du mtshams[4766] mtho[4767] brgyab[4768] nas |[4769] lo bdun du mtshams[4770] mi 'da' mdzad | de nas brag dkar gnas brtan[4771] sogs kyis spyan drangs nas |[4772] 'chad khar dgun chos la byon pas | ding sang gi bar dbyar gyi tshul zhugs spyil bur mdzad | dgun chos 'chad khar gsung ba'i srol byung la |[4773] gdul bya du ma smin par mdzad nas |[4774] drug bcu[4775] rtsa dgu pa sa mo bya'i lo[4776] dbyar zla ra ba'i tshes bcu gsum[4777] la spyil bur gshegs | 'di la slob ma'i mchog lha chen po |[4778] rgya spang sa[4779] thang pa | nyan lha sdings[4780] pa sogs mang du byon pa las | lha chen po ni | yab jo bo rnal 'byor | yum sna nam

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[4761] A klungs; B C klung; read klung*

[4762] B te for ste | ; C om.

[4763] B C g.yengs

[4764] A nas; B C nas | ; read nas | *

[4765] B C ga

[4766] B 'tshams

[4767] C tho

[4768] C rgyab

[4769] A C nas; B nas | ; read nas | *

[4770] B 'tshams

[4771] B {brag dkar gnas brtan}

[4772] B om.

[4773] B C om. pas...byung la |

[4774] B om.

[4775] B C cu

[4776] B C bya lo'i for sa...lo

[4777] B bcum = bcu gsum

[4778] A B po; C po | ; read po | *

[4779] C yangs pa for spang sa

[4780] B {'di la slob ma'i mchog lha chen po | rgya yangs pa thang pa | nyan lha sdings} for 'di...sdings

gza'i[4781] sras su stag lo la pho brang khang dmar du 'khrungs | dgung lo bco lnga la rgya dur gyi mkhan po klubs dkar dang | gtsang pa khyung po la[4782] mkhan slob zhus | bya sar[4783] rab tu byung ste |[4784] mtshan byang chub rin chen du btags | de nas bya 'chad kha ba'i[4785] sku 'dra gzigs pas dad pa'i rkyen byas te |[4786] dge bshes se dang[4787] mjal | chos mang du zhus | nyi shu rtsa bzhi la rgya sar sgang nas mkhan po rlan spyan drangs te bsnyen par rdzogs | gzhan yang kha che paṇ chen la sogs pa bla ma[4788] mang du bsten | se spyil bu pa[4789] gshegs nas | 'chad kha spyil bu'i gdan sa mdzad | bka' 'gyur gyi lung bzhugs pas[4790] lha lung gi dbang phyug[4791] tu[4792] grags | sangs rgyas sman bla [bhaiṣajyaguru] sogs[4793] yi dam mang po'i zhal gzigs pa rnam thar du [A61v, B57v.6.1, C68r.4.5] gsal | 'brug lo bdun bcu[4794] rtsa lnga pa[4795] la 'chad khar thegs[4796] | lha 'gro ba'i mgon po[4797] ni | yab jo 'bag gi[4798] sras su rta lo la 'khrungs | lo bcu drug pa la 'chad khar khu bo'i drung du dge bsnyen gyi sdom pa[4799] zhus | de nas skyor mo lung du sbal[4800] ti

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[4781] B {yab jo bo rnal 'byor | yum sna nam gza'i}

[4782] B {rgya dur gyi mkhan po klub dkar dang | gtsang pa khyung po la}

[4783] C par

[4784] A ste; B te | for ste; C ste; read ste | *

[4785] B {bya 'chad kha ba'i} for bya...ba'i

[4786] B C om.

[4787] B {dge bshes se dang}

[4788] B C om. bla ma

[4789] B {se spyil bu ba}

[4790] B C pas |

[4791] A phyug + gi; B {lha lung gi dbang phyug}; C phyug; read phyug*

[4792] B du

[4793] B {sangs rgyas sman bla sogs}

[4794] B C cu

[4795] B C om.

[4796] B C gshegs

[4797] B C 'gro mgon for 'gro...po

[4798] B {yab jo 'bag gi}

[4799] B C om. gyi sdom pa

la[4801] rab tu byung ste |[4802] mtshan dbang phyug 'od du btags | de nas po tor dge bshes gnas brtan la mkhan po zhus te bsnyen par rdzogs | lha chen po[4803] gshegs nas gdan sa mdzad | mi g.yo ba'i [acala] grub[4804] pa brnyes pas stag sham can du yang grags | gdul bya mang po smin par mdzad nas |[4805] bdun bcu[4806] rtsa bzhi pa lug lo zla ba dgu pa'i nyer gcig la spyil bur thegs[4807] | lha brag kha ba ni |[4808] jo bo shākya bkra shis[4809] kyi sras su khyi lo la 'khrungs | lha 'gro mgon[4810] dang mjal te rab tu byung |[4811] mtshan ye shes blo gros su btags | sbas pa ston gzhon[4812] sogs la chos rnams rdzogs par gsan | 'chad kha spyil bu'i gdan sa mdzad | sum bcu[4813] rtsa[4814] bdun la thegs[4815] | de nas jo 'phel gyi sras[4816] lha dbang phyug ye shes |[4817] 'brug lo pa | zur khang pa snga mar grags pas[4818] gdan sa mdzad de[4819] drug bcu[4820] la thegs[4821] | de nas grags pa rin chen gyi sras[4822]

[4800] C sba

[4801] B {sba ti la} for sbal ti la

[4802] C om.

[4803] B {lha chen po}

[4804] B {mi g.yo ba'i} bsgrub for mi...grub; C sgrub

[4805] B C om.

[4806] B C cu

[4807] B C gshegs

[4808] C om.

[4809] B {jo bo shākya bkra shis}

[4810] B {lha 'gro mgon}

[4811] C om.

[4812] B {sbas pa ston gzhon}

[4813] B C cu

[4814] C om.

[4815] B gshegs

[4816] B {jo 'phel gyi sras}

[4817] A C shes; B shes | ; read shes | *

[4818] B {zur khang pa snga mar grags pas}

[4819] A de | ; B C de; read de*

lha blo gros 'od bya lo pa |[4823] gdan sa lo bzhi bcu mdzad de | lha rin chen seng ge | mkhan chen seng ge rgyal mtshan[4824] sogs smin par mdzad | drug bcu[4825] rtsa bzhi la thegs[4826] | gdan sa zur khang pa rin chen seng ges mdzad | de nas lha shākya bsod nams | de rjes lha zur khang pa bsod nams lhun grub | lha dpal ldan bzang po | da lta gdan sar bzhugs pa lha bsod nams rgyal mtshan pa rnams byon no[4827] ‖ mkhan chen seng ge rgyal mtshan pa'i sku che ba'i yon tan rnams |[4828] jo stan sgom[4829] dpal gyis byas pa'i rnam thar du[4830] gsal la |[4831] [A62r, B58r.4.3, C68v.4.2] de la slob ma[4832] rje btsun ye mgon pa | byang sems ra sgreng pa shākya bsod nams[4833] sogs[4834] mang du byon no ‖ rgya spang[4835] sa[4836] thang pa ni | gdung rus rgya | mtshan nyi ma dbang phyug | spang sa'i dgon pa btab | dgung lo lnga bcu bzhugs | de nas gdan sar lha sdings pas nyan gyi lha sdings btab[4837] | blo sbyong[4838] bla ma brgyud par ram pa lha sdings pa[4839] zhes 'byung la | stod

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[4820] C cu

[4821] B C gshegs

[4822] B {grags pa rin chen gyi sras}

[4823] C om.

[4824] B {lha rin chen seng ge | mkhan chen seng ge rgyal mtshan}

[4825] B C cu

[4826] B C gshegs

[4827] B C om. gdan sa zur khang pa...byon no

[4828] A rnams; B C rnams | ; read rnams | *

[4829] C brtan sgom for stan sgom

[4830] B {jo bo brtan bsgom dpal gyi byas pa'i rnam thar du} for jo...du

[4831] A la; B C la | ; read la | *

[4832] C slobs for slob ma

[4833] B {rje btsun ye mgon pa | byang sems ra sgreng pa shākya bsod nams}

[4834] B sogs supra 58r.6.1

[4835] B spangs

[4836] C yangs pa for spang sa

[4837] B C de nas gdan sa yang mang du nyan lha sding (C sdings) pas | (C om. |) nyan gyi lha sding (C sdings) btab for de nas...btab

[4838] B sbyongs; B C + gi

lung[4840] mdar ram pa lha sdings[4841] zhes pa'i dgon pa yod pas | 'di dang bla ma gcig mi gcig[4842] brtag par bya'o || ram pa lha sdings pa nas[4843] sangs rgyas dbon | slob dpon yon tan dpal | mkhan chen bde ba dpal | mkhan chen dka' bzhi pa | rin po che bsod nams[4844] grags[4845] pa | rgyal sras thogs med pa ste | de rnams kyi rnam thar chos rje 'tshal[4846] min pa bsod nams bzang pos mdzad par gsal lo || byin rlabs kyi bka' babs[4847] gtum ston blo gros grags ni | gdung rus gtum | 'khrungs yul[4848] shab sgo lnga'i[4849] lcags mkhar te[4850] | shar ba pa[4851] sogs bka' gdams kyi bla ma mang du bsten | de nas snar gyi mda'i thang la lo ra yod par spyil bu[4852] mdzad de | chu mo bya'i lo la gzhi btsugs[4853] |[4854] snar thang gi dgon pa[4855] btab ste[4856] lo bcu bzhi bzhugs |[4857] gra pa stong tsam 'dus pa'i[4858] grags

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[4839] B {ram pa lha sding pa} for ram...pa

[4840] A lungs; B C lung; read lung*

[4841] A ram pa lha sdings gnam 'bar bas btab zer bas mi cig gi snyam supra 62v.4.3; B sding

[4842] B C cig mi cig for gcig...gcig

[4843] B {ram pa lha sding pa nas |} for ram...nas; C nas |

[4844] C om.

[4845] B {mkhan chen bde pa dpal | mkhan chen bka' bzhi ba | rin po che bsod grags} for mkhan chen...grags

[4846] B C mtshal

[4847] A babs | ; B C babs; read babs*

[4848] B C sa

[4849] B C om. shab sgo lnga'i

[4850] B ste

[4851] B C sha ra ba for shar ba pa

[4852] A bo; B C bu; read bu*

[4853] A gtsugs; B C btsugs; read btsugs*

[4854] B C om.

[4855] B {snar thang gi dgon pa}

[4856] B te | ; C ste |

[4857] B C om.

[4858] B pa'i |

che ba[4859] rdo ston shes rab[4860] grags | gro ston[4861] bdud rtsi grags | zhang btsun rdo rje 'od | sga ston shes rab grags[4862] rnams las | rdo ston shes rab[4863] grags[4864] la nyid kyis[4865] dgon pa 'di bzung la 'gro don bskyongs[4866] gsungs[4867] nas | khong rang byang rta sde'i chos lung du thugs dam la bzhugs te | dgung lo brgyad bcu rtsa gcig pa me pho khyi'i lo rgyal gyi zla ba'i nyi shu gsum la chos lung du [A62v, B58v.2.4/5, C69r.4.1] gshegs pas[4868] chos lung sku gshegs su grags | de rjes rdo ston gyis gdan sa lo nyi shu mdzad | de nas zhang btsun rdo rje 'od kyis gdan sa lo brgyad mdzad | de nas dpal ldan gro mo che pa | gdung rus gro | 'khrungs yul chu sgo ba | bya'i lo la sku 'khrungs | rtsis pa gzhon nu seng ge la bsnyen par rdzogs | mtshan bdud rtsi grags |[4869] yi dam mang po dang[4870] gnas brtan bcu drug[4871] zhal gzigs | snar thang gi[4872] dbu rtse rnying ma bzhengs | lam mchog gi rtsa tshig mdzad |[4873] gdan sa lo sum bcu[4874] rta[4875] dgu mdzad de[4876] | 'brug lo

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[4859] A ba | ; B C ba; read ba*

[4860] A nye rje grags yang zer infra 62v.8.2; C rdo rje for shes rab

[4861] C om. gro ston

[4862] B {grags che ba rdo ston rdo rje grags | bdud rtsi grags | zhang btsun rdo rje 'od | sga ston shes rab grags} for grags...grags

[4863] C rdo rje for shes rab

[4864] B {rdo ston rdo rje grags} for rdo...grags

[4865] B kyi

[4866] B C skyongs

[4867] A gsung; B C gsungs; read gsungs*

[4868] B C om. dgung lo...gshegs pas

[4869] B C om. de rjes...bdud rtsi grags |

[4870] A B dang | ; C dang; read dang*

[4871] B {yi dam mang po dang gnas brta bcu drug} for yi dam...bcu drug

[4872] B {snar thang gi}

[4873] B C om. line

[4874] B C cu

[4875] B C so

[4876] B C om.

brgyad bcu pa la gshegs |[4877] de nas zhang ston chos kyi bla mas gdan sa lo bcu mdzad[4878] | de ni shab sgo lnga'i sna ring du 'brug la 'khrungs | gdams pa rnams bshes gnyen gong ma nyid la gsan | mkhyen pa che bas zhang thams cad mkhyen par grags | 'dis gdan sa lo bcu mdzad de glang la gshegs |[4879] de nas sangs rgyas sgom pas gdan sa mdzad[4880] | de ni lcags kyi skyo lung dro'i phur | sa mo phag la 'khrungs | gro mo che la bsnyen par rdzogs | mtshan seng ge skyabs | mkhan po gong ma gnyis la gdams pa rnams gsan | blo sbyong[4881] tshogs chos chen mor grags pa dang | lam sgron gyi[4882] ṭīkā[4883] sogs mdzad[4884] | gdan sar lo bcu bzhugs te | don gnyis pa lcags khyi'i dpyid zla tha chung gi tshes lnga la[4885] dben gnas byang chen[4886] du gshegs[4887] |[4888] de nas mchims[4889] nam mkha' grags ni[4890] | gdung rus mchims[4891] | nyang stod smon gro'i phu[4892] kha'ur[4893] rta'i lo la[4894] sku 'khrungs | gnas brtan bcu drug gi gcig[4895] tu grags |

[4877] B C om. line

[4878] B + de

[4879] B C om. de ni...gshegs |

[4880] B de nas {sangs rgyas bsgom pas gdan} sa lo bcu mdzad de infra 58v.8.1/2 for de nas...mdzad; C lo bcu mdzad de for mdzad

[4881] B C om. de ni...blo sbyong

[4882] C om.

[4883] A ṭīkka; B {lam sgron ṭikka sogs} for lam...ṭīkka; C ṭīka; read ṭīkā*

[4884] B C + cing

[4885] B C om. gdan sar...lnga la

[4886] B {byang chen}

[4887] B C btab for du gshegs

[4888] B C + {gnyal zhig gi slob ma} (C gnyal zhig gi slob ma) grags pa seng ge spyan drangs te mtshan nyid kyi bshad grwa btsugs |

[4889] B {chim}

[4890] B C pa + zhes bya ba

[4891] B chim

[4892] B C shu

[4893] B C kha'u

[4894] B C bya bar for rta'i lo la

mkhyen rab[4896] che bas spyir[4897] brtsams chos mang du mdzad cing | khyad par lam mchog gi 'grel pa phul du byung ba zhig kyang mdzad |[4898] gdan sa lo sum bcu[4899] rtsa drug mdzad | chos rgyal 'phags pa'i bla ma yang [A63r, B58v.7.3, C69v.2.3] mdzad nas | chu mig chos 'khor gyi[4900] gral dbu yang[4901] zhus | 'di'i ring la gnyal zhig gi slob ma grags pa seng ge spyan drangs te | mtshan nyid kyi bshad gra'ang btsugs[4902] |[4903] de nas skyo ston pa[4904] ni | rta nag yang yul du byi ba lo la sku 'khrungs | mtshan smon lam tshul khrims | phyag rdor [vajrapāṇi] gyi grub pa thob |[4905] snar thang gi gtsug lag khang[4906] che ba dang[4907] lcags ri sogs mdzad[4908] nas gdan sar lo bco lnga bzhugs |[4909] de nas chos rje nyi ma[4910] rgyal mtshan pa snar phu'i steng khar ma kha rir bya lo la 'khrungs | gdan sar lo bdun bzhugs | stag brgyad bskos | chos khrims dam par mdzad | bla ma 'brom ston la glegs bam cha lag dang bcas pa gsan | de rjes[4911] mkhan chen 'dul[4912] ba 'dzin pa[4913] ni | nyang stod rgya bra dpe stod du glang lo la ze'u'i rigs su sku 'khrungs

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[4895] B {gnas brtan bcu drug gi} gcig for gnas brtan...gcig

[4896] B C + dang 'phrin las

[4897] B C om.

[4898] B C om. line

[4899] B C cu

[4900] B C chos 'khor chen po cig (C gcig) gi for chu...gyi

[4901] B C la spyan 'dren for yang

[4902] A gtsugs; read btsugs*

[4903] B C om. 'di'i...gtsugs |

[4904] B C par + grags pas

[4905] B C om. ni...grub pa thob | ; + gdan sa lo bco lnga mdzad de |

[4906] B {snar thang gi gtsug lag khang}

[4907] A dang | ; B C dang; read dang*

[4908] B C mdzad |

[4909] B C om. nas...bzhugs |

[4910] B C + ba |

[4911] B C om. rgyal mtshan...de rjes

[4912] B {mkhan chen 'dul}

[4913] B C pa |

| mtshan grags pa brtson 'grus | rgya yul du byon te se chen dang | ol bya du rgyal bu'i bla mchod mdzad | de nas yar byon te gdan sa lo bcu gnyis kyi bar du mdzad pas snar thang du longs spyod che zhing | 'gro don phrin las che bar grags | de'i rjes mkhan chen grags pa shes rab kyis lug la gdan sar byon te | lo bcu gcig gi bar mdzad | de nas[4914] mchims blo bzang[4915] grags pas[4916] lo sum bcu rtsa dgu'i bar gdan sar bzhugs te | 'chad rtsod rtsom gsum gyi sgo nas bstan pa rgyas par mdzad cing | gra par sha khrims dang | khams pa mi sten pa la sogs pa'i khrims dam par mdzad do ‖ de nas mkhan chen kun dga'[4917] rgyal mtshan pa gdan sar byon te | lo nyi shu rtsa bdun bzhugs | bslab btus [śikṣāsamuccaya] la ṭīkā'ang[4918] mdzad | 'di'i ring la chen po snyan grags pas kar phugs la gso nam dang nang du gnas brtan lha khang dang | mkhan chen blo bzang grags pa'i phyi rten [A63v] gyi mchod rten sgo mangs | phyi'i lcags ri chen mo mdzad do ‖ de'i rjes su mkhan chen grub pa shes rab pas gdan sa lo sum bcur mdzad cing | bka' gdams gzhung drug dang | lam sgron [bodhipathapradīpa] lam mchog la sogs pa'i gdams[4919] pas 'gro ba mtho dman rnams yang dag pa'i lam la bkod de | rang lo re bdun pa chu mo yos la zhi bar gshegs | de nas mkhan chen bsod nams mchog grub pas | gdan sar lo bcu drug bzhugs te 'gro don bskyangs | de nas mkhan chen grags pa don grub pas gdan sa lo sum bcur mdzad nas go gcig pa phag la gshegs | de nas mkhan chen bzod pa dpal grub gyis gdan sa lo gsum mdzad nas | rang lo bdun bcu pa la gshegs | de nas mkhan chen 'dul ba 'dzin pa dpal ldan bzang pos gdan sa lo gsum mdzad nas | rang lo don gnyis pa chu sbrul la gshegs | de nas mkhan chen shes rab rgyal mtshan pa nga gnyis pa chu 'brug la gdan sar byon nas chu yos yan la lo bcu gnyis song ngo ‖ de ltar na gtum ston gyis snar thang chu bya la btab nas chu yos yan la 'das lo sum brgya dang sum bcu song bar shes par bya'o ‖[4920] gzhung bshad kyi bka' babs dam pa stabs ka[4921] bas | stabs ka[4922] gra[4923] pa'i sgang | 'od 'jo chos kyi sgang | khra phu

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[4914] B C om. ni...lo bcu gcig gi bar mdzad | de nas

[4915] B {chim blo bzang} for mchims blo bzang

[4916] B C pa + sogs dpal snar {thang du bka' gdams pa'i bshes gnyen bzang la mang ba rim par} (C thang du bka' gdams pa'i bshes gnyen bzang la mang ba rim par) byon pa yin no

[4917] A dga' supra 63v.7.4

[4918] A ṭīkka'ang; read ṭīkā'ang*

[4919] A wear; read gdams*

[4920] B C om. lo sum bcu...'das lo sum brgya dang sum bcu song bar shes par bya'o |

[4921] B C kha

[4922] B C kha

longs spyod kyi sgang[4924] zhes pa gsum[4925] btab |[4926] gra[4927] pa brgyad brgya tsam 'dus | grags che ba'i slob ma zhang bzhi ni | zhang ston 'od 'jo ba dar ma g.yung drung | zhang ston khang mo che pa[4928] | zhang ston sho ma ra pa | zhang ston bcom[4929] thang pa chen[4930] po'o || thugs kyi sras bzhi ni | sgang thang dkar ba rdo rje rin chen[4931] | gu ra ba tshul khrims rdo rje[4932] | stabs ka'i[4933] rnal 'byor pa nam mkha' rin chen[4934] | khra phu ba 'dul ba 'dzin pa'o[4935] || 'od 'jo zhang ston dar ma g.yung drung[4936] la gtad | de nas rong ston kha bo ches[4937] bskyangs[4938] | khra phu 'dul ba 'dzin pas[4939] bskyangs te | de las 'phros [A64r, B59r.4.5, C70r.1.1] pa[4940] zhang ston dang[4941] | khra phu ba chen po[4942] | de'i slob ma btsan dgon pa[4943]

[4923] B C grwa

[4924] B C + ste

[4925] B C dgon pa gsum for zhes pa gsum

[4926] A btab; B C btab | ; read btab | *

[4927] B C grwa

[4928] C ba

[4929] C gi tso for bcom

[4930] B {grags che ba'i zhang bzhi ni | zhang ston 'od 'jo ba dar ma g.yung drung | zhang ston khang mo che pa | zhang ston sho ma ra pa | zhang ston gtso thang pa chen} for grags che ba'i...chen

[4931] B {rdo rje rin chen}

[4932] B {tshul khrims rdo rje}

[4933] B C kha'i

[4934] B {nam mkha' rin chen}

[4935] B {'dul ba 'dzin pa'o}

[4936] B {'od 'jo zhang ston dar ma g.yung drung}

[4937] B {rong ston kha bo ches}

[4938] B C + so

[4939] B {'dul 'dzin pas}, C 'dul 'dzin pas for 'dul...pas

[4940] B 'phel ba'i | , C 'phel ba'i for 'phros te

[4941] B {zhang ston dar} for zhang ston dang; C dar

[4942] B {grab phu ba chen po}, C grab phu ba chen po for khra...po

sogs byon te rgyas par ma spros so ‖ [5.2.2.1.1.3.2] gnyis pa[4944] spyan snga rin po che[4945] nas brgyud pa[4946] bka' gdams gdams ngag pa[4947] byon tshul ni[4948] | rnal 'byor gyi dbang phyug spyan nga ba[4949] la[4950] slob ma'i mchog sgom bzhi | 'gran gyi do med gsum dang | gzhan yang mkha' ru[4951] ba | rom po rdo rje | g.ye nas sgre pa chen po | zhang ston dpal brtsegs | rgya rtse sgro ba | 'phan yul[4952] gyi sgro lag pa chen po | zhang ka ma ba[4953] shes rab 'od | ku mā ra shākya | sku srung ston pa[4954] | 'dul 'dzin la gur ston pa | 'chad 'u[4955] ba chen po[4956] | dgag dbye shes rin[4957] sogs mi[4958] chen nyi shu rtsa lnga tsam byon pa'i | dgag dbye shes rin gyis[4959] nyan cher gyes[4960] kyi mchod khang bzhengs | spyir gra[4961] pa bdun

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[4943] A gtsan dgon pa; B {btsan dgon pa ba}; C btsan dgon pa; read btsan dgon pa*

[4944] B C + rje

[4945] B C om. rin po che

[4946] A C pa | ; B pa; read pa*

[4947] C + rnams

[4948] B {bka' gdams gdams ngag pa byon tshul ni}

[4949] B C om.

[4950] A B la | ; C la; read la*

[4951] C mkhar phu for mkha' ru

[4952] A yul supra 64v.3.5

[4953] C + chen po

[4954] B {la slob ma'i mchog bsgom bzhi | 'gran gyi do med gsum dang | gzhan yang mkhar phu ba | rom po rdo rje | g.ye nas sgre pa chen po | zhang ston dpal brtsegs | rgya rtse sgro ba | 'phan yul gyi sgro lag pa chen po | zhang ka ma ba chen po shes rab 'od | ku ma ra shākya | sku bsrung ston pa} for la...sku srung ston pa

[4955] C cha phu for mchad 'u

[4956] A mchad 'u ba chen po; B {'chad 'u ba chen po} for mchad..po; C cha phu ba chen po; read 'chad 'u ba chen po*

[4957] B {shes rin}

[4958] B C ming

[4959] B gyi

[4960] B C sgyes

[4961] B C grwa

brgya tsam 'tshogs[4962] | sgom[4963] bzhi ni | zar pa phag sgom[4964] rdo rje ye shes kyis[4965] lam[4966] gro zar gyi mchod khang bzhengs | rug pa ston sgom[4967] gyis klung shod rug pa'i mchod khang sogs bzhengs | mang ra[4968] sgom[4969] pa brtson 'grus 'bar gyis[4970] thang skya'i dgon pa btab | dbu rtse gsar ma bzhengs | ral pa[4971] seng sgom[4972] gyis klung[4973] shod dar[4974] gyi mchod khang bzhengs so[4975] || 'gran gyi do med gsum ni[4976] | stod lung[4977] pa chen po | bya yul ba chen po | smyug rum[4978] pa[4979] chen po'o || smyug rum[4980] pas klung shod mdar smyug[4981] rum[4982] gyi[4983] dgon pa btab | stod lung[4984] pa chen po ni | 'khrungs yul stod

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[4962] B C +pa'i

[4963] B bsgom

[4964] B bsgom

[4965] B kyi

[4966] C mal

[4967] B bsgom

[4968] B {mang ra}

[4969] B bsgom

[4970] A gyis | ; B kyi for gyis | ; C om. | ; read gyis*

[4971] B {ral pa}

[4972] B bsgom

[4973] B C rlung

[4974] B C ngar

[4975] B C om.

[4976] B {ni}

[4977] A lungs; B C lung; read lung*

[4978] C snyug grum for smyug rum

[4979] B {chen po | bya yul ba chen po | snyug grum pa} for chen...pa

[4980] B C snyug grum for smyug rum

[4981] A smyug supra 64v.7.5

[4982] B C snyug grum for smyug rum

[4983] B C om.

lung[4985] gser phug | dgung snying spre'u lo pa | rab tu byung ba[4986] khyung po jo bsod la mdzad | mtshan rin chen snying por btags | gtsang phyogs la gzhon nu nas mtshan nyid kyi slob gnyer la byon nas | bla ma seng ge sgra gcan 'dzin bzang po dang | paṇḍi ta 'bum phrag gsum pa sogs mkhas pa mang po la mdo sngags kyi gsan sbyong[4987] rgya cher mdzad | rtsod pa yang bzang | de nas stod lung[4988] thag mar [A64v, B59v.5.1, C70v.2.2] | dbus gtsang gi ston chen thams cad 'tshogs nas[4989] chos kyi bgro gleng[4990] 'ba' zhig mdzad pas | khong gis kyang gra[4991] skor la byon |[4992] rtsod pa mdzad pas | klog skya[4993] gtso rgan bya bas nyan nas |[4994] bod dbus gtsang gi ston chen 'di tsam zhig[4995] nyin re bzhin 'tshogs nas | mar 'khor ba spong[4996] lugs | yar thar pa sgrub[4997] lugs kyi chos tshig bzhi pa gcig[4998] med par | klad pa gas gas ba glang dkar zal la 'chi[4999] ba 'di byung re che zer ba gsan pas | khos kyang de tsam zhig[5000] go[5001] 'dug na | nga rgya gar du chos 'tshol ba la 'gro dgongs nas byon pa dang | mkha' ru ba'i gra[5002] pa dge slong[5003]

[4984] A lungs; B C lung; read lung*

[4985] A lungs; B C lung; read lung*

[4986] B pa

[4987] B sbyongs

[4988] A lungs; B C lung; read lung*

[4989] A nas | ; B C nas; read nas*

[4990] A bgro glengs; B bgros gleng; C bgro gleng; bgro gleng*

[4991] B C grwa

[4992] B C om.

[4993] A glog skya; B C klog sgya; read klog skya*

[4994] B + {khong na re |}; C + khong na re |

[4995] B cig

[4996] B spongs; C yongs

[4997] A B bsgrub; C sgrub; read sgrub*

[4998] B C cig

[4999] A 'tshi; B C 'chi; read 'chi*

[5000] B C cig

[5001] C gi

[5002] C grwa

snam sbyar phrag[5004] par bzhag[5005] pa tshul khrims kyi dri bro ba cig dang mjal te |

tshe ni[5006] yun thung shes[5007] bya'i rnam pa mang ||
tshe yi[5008] tshad kyang ji tsam mi shes pas ||
ngang pa mtsho la 'o ma len pa ltar ||
rang gi 'dod pa dang du blang bar gyis[5009] ||

shes[5010] gsungs | de sus mdzad byas pas | jo bo'i gsung yin zer | gang nas byon byas pas | mkha' ru dgon pa nas 'ongs[5011] zer bas |[5012] mkha rur byon | skyabs 'gro'i chos skor gsung[5013] ba gsan | de nas mkha' ru bas lung bstan nas | ra sgreng du rnal 'byor pa chen po'i[5014] spyan sngar byon | lta ba'i dri ba mang po mdzad pas | ston pa sngon du thabs goms pas rgyud smin dgos pa yin gsungs[5015] nas | thog mar skyabs 'gro dang |[5016] byams snying rje nas rim gyis[5017] khrid de chos mang du gsan no || de dus[5018] spyan snga ba[5019] sku mtshams[5020] la bzhugs

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[5003] B {mkha' ru ba'i grwa pa dge slong} for mkha'...slong

[5004] A 'phrag; B C phrag; read phrag*

[5005] A gzhag; B C bzhag; read bzhag*

[5006] B C 'di

[5007] A shes supra 65r.4.2

[5008] B tshe'i for tshe yi

[5009] B C bgyi

[5010] B C zhes

[5011] C 'ong

[5012] C om.

[5013] B C gsungs

[5014] B {ra sgreng du rnal 'byor pa chen po'i}

[5015] A gsung; B C gsungs; read gsungs*

[5016] C om.

[5017] B kyi

[5018] B C nas

[5019] B {spyan snga}, C spyan snga for spyan snga ba

[5020] B 'tshams

pas | rnal 'byor pas[5021] mjal sna mdzad de chos gsan | rtsa ba'i bla ma zhus | de nas rnal 'byor pa[5022] lo dgu | dgon pa ba[5023] lo lnga bsten | spyan snga ba[5024] lo bdun 'bral med du bsten te |[5025] bka' gdams kyi chos thams cad rdzogs par gsan | gser[5026] srang brgyad brgya 'bul bar dam bcas te | phyed phyag tu phyin pa la [A65r, B60r.4.5, C71r.3.2] spyan snga ba[5027] gshegs pas | bzhi brgya'i tshab tu dgung lo don gsum[5028] pa[5029] la |[5030] lam pa'i gtsug lag khang gi rmang[5031] bting ste[5032] rdzogs par grub | sku gsung thugs kyi rten snga phyi[5033] dpag tu med pa bzhengs pa'i grags che ba[5034] | rab gnas kyi dus su spyan snga ba[5035] la chos gsungs pa'i | 'jam dpal dpa' bo'i [mañjuvīra] sku la sogs pa |[5036] rgyud sbyangs[5037] ma bdun dang | rnal 'byor pas rab gnas mdzad pa |[5038] po to'i gsung 'byon | mkha' ru'i ljang skyes | btsan 'gro'i[5039] chu khol zhes | rten rtags thon gsum du grags pa'i[5040] thub pa chu khol[5041] sogs[5042] mang du bzhengs | spyan dang mngon

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[5021] B {rnal 'byor pas}

[5022] B {rnal 'byor pa}

[5023] B {dgon pa ba}

[5024] B {spyan snga}, C spyan snga for spyan snga ba

[5025] B C om.

[5026] C gsar

[5027] B C om.

[5028] B C gnyis

[5029] B C om.

[5030] A la; B C la | ; read la | *

[5031] B rmangs

[5032] B btings te for bting ste

[5033] A phyir; B C phyi; read phyi*

[5034] B C + la

[5035] B {spyan snga}, C spyan snga for spyan snga ba

[5036] A pa; B C pa | ; read pa | *

[5037] C sbyong

[5038] A C pa; B pa | ; read pa | *

[5039] A B gro'i; C 'gro'i; read 'gro'i*

[5040] B C pa

par[5043] shes pa mnga' | yi dam mang po[5044] zhal gzigs | bden gnyis kyi rtogs pa thugs la 'khrungs | 'gro don rgya cher mdzad de | slob ma rtogs ldan sdings mo[5045] ba gnubs[5046] chos 'bar | dge bshes lha bzo | khyung kham po che | klog[5047] skya | dge bshes zar pa | bya 'dul 'dzin[5048] | dge bshes gnas brtan la sogs pa rtogs pa dang | gzhan phan la mnga' brnyes pa mang du byon te[5049] | lo rgyus[5050] cung zad 'og tu 'chad do[5051] ‖ de nas stod lung[5052] pa[5053] dge bshes lha bzo la gdan sa gtod dgongs pa la | lha bzos[5054] mngon shes kyis[5055] rig nas gram rta chad skad par bzhugs pas | glen pa lha bzo de byung na bslab bya 'dra bya[5056] rgyu yod pa yin te ma byung | da dge bshes klog[5057] skya dang | zar pa gnyis kyis[5058] 'di dang mal gro zar gnyis spyi la bskyongs[5059] gsungs[5060] | der yod pa rnams kyis[5061] rjes

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[5041] B C om. thub pa chu khol

[5042] B C + rten

[5043] A bar; B C par; read par*

[5044] B {yi dam mang pos}, C yi dam mang pos for yi...po

[5045] C sding po for sdings mo

[5046] C snub

[5047] A B glog; C klog; read klog*

[5048] B {rtogs ldan sding po ba snub chos 'bar | dge bshes lha bzo | khyung kham po che | klog skya | dge bshes zar pa | bya 'dul 'dzin} for rtogs...'dul 'dzin

[5049] B C no

[5050] A brgyus; read rgyus*

[5051] B C om. line

[5052] A lungs; B C lung; read lung*

[5053] B C pa |

[5054] C bzo'i

[5055] B kyi

[5056] B C byar

[5057] A glog; B C klog; read klog*

[5058] B kyi

[5059] B skyongs; C skyong

[5060] A gsung; B C gsungs; read gsungs*

su rten bzhengs sogs ji ltar byed zhus pas | spur[5062] 'di g.ya' phu ru'i rtse la skyol[5063] | rten ma bzhengs gsungs[5064] | 'o na sprul sku bya yul ba rten bzhengs pa 'dug na[5065] ji ltar byed zhus pas | nga khong la drin che ba yin | lo bdun 'gro ba nas bskyangs | bla ma spyan snga rnal 'byor lta bu la sprad [A65v, B60v.4.2, C71v.3.5] | khong rang ji ltar dgongs pa mdzad du chug gsungs[5066] | de nas sku gshegs khar[5067] ngas don khyad par can grub pa yin |[5068] zhes[5069] lan gsum gsungs[5070] | drung na yod pas[5071] yi dam gyi lha zhal mjal ba[5072] yin nam zhus pas | yi dam gyi[5073] lha zer nas mig hu re[5074] rna ba co re ba yod pa min[5075] | chos thams cad don dam par skye ba med cing |[5076] kun rdzob tu rmi lam sgyu ma lta bur rtogs gsungs te[5077] | brgyad bcu[5078] rtsa lnga pa me pho[5079] spre'u lo mngon par[5080]

[5061] B kyi

[5062] C pur

[5063] A B bskyol; C skyol; read skyol*

[5064] A gsung; B C gsungs; read gsungs*

[5065] A na | ; B C na; read na*

[5066] A gsung; B C gsungs; read gsungs*

[5067] A kar; B C khar | ; read khar*

[5068] C om.

[5069] B C ces

[5070] A gsung; B C gsungs; read gsungs*

[5071] B pas |

[5072] B C gzigs pa for mjal ba

[5073] B kyi

[5074] B C re |

[5075] B C yin

[5076] C om.

[5077] A gsung ste; B C gsungs te; read gsungs te*

[5078] B C cu

[5079] B C om. me pho

[5080] A bar; B C par; read par*

byang chub pa'i zla ba'i tshes brgyad la lam pa dgon par sku[5081] gshegs | sang lha bzo dpon slob kyis kyang phebs | nya ga mo pas mdang ma gir bzhugs pas ma byung zhus pas | tshe dang ldan pa mi theg pa'i khur chen po cig bskur[5082] bar 'dug pas bsdad pa yin | bla ma dang mdang[5083] mjal |[5084] bzod gsol kyang tshar gsungs[5085] | der klog[5086] skya'i zhal nas | nga rgas pas ya gir mi thon | khyod kyis[5087] zar skyongs[5088] gsungs[5089] | zar pa'i zhal nas | nga yang bla ma'i gdan sa dga' ste | da[5090] ngas zar skyongs[5091] shig[5092] gsungs[5093] | de nas bya yul ba chen pos kyang phebs | sngar[5094] gyi zhal bkod rnams snyan du gsol bas[5095] | gzhi 'di la gzan[5096] gyis[5097] dogs pa'i dgongs pa yin yong gsungs te[5098] |[5099] chas rkyen thams cad dang | sol ba tshun[5100] dbur[5101] stod nas drangs te gdung khang

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[5081] C om.

[5082] B bkur

[5083] B 'dang

[5084] C om.

[5085] A gsung; B C gsungs; read gsungs*

[5086] A glog; B C klog; read klog*

[5087] B kyi

[5088] A bskyongs; B skyongs; C skyong; read skyongs*

[5089] A gsung; B C gsungs; read gsungs*

[5090] B C om.

[5091] A B bskyangs; C skyongs; read skyongs*

[5092] B cig

[5093] A gsung; B C gsungs; read gsungs*

[5094] B sngor

[5095] B pas

[5096] B zan

[5097] B kyi

[5098] A gsung ste; B C gsungs te; read gsungs te*

[5099] C om.

[5100] B C + chad

[5101] B C dbu

chen mo[5102] bzhengs so ‖ sprul pa'i sku bya yul ba ni | mdo ting nge 'dzin gyi rgyal po[5103] [samādhirājasūtra] las |

phyi ma'i dus[5104] na ting 'dzin 'dzin pa dag |
lnga brgya las ni mi nyung de 'byung ste ‖
mdo sde mchog 'di rgya cher bzung ba la ‖
de dag sngon du 'dren pa gzhon nu yin ‖

zhes lung bstan te | 'khrungs yul stod lung[5105] go go lung gi[5106] grong mkha' rog [A66r, B61r.3.4, C72r.4.1] | gdung rus gnyos | yab g.yung drung 'bar | yum stod lung[5107] pa'i lcam sring ljang bza'[5108] lcam bu ste |[5109] shing mo yos[5110] la 'khrungs | dgung lo bdun la stod lung pa chen po[5111] dang mjal | lo bcu gnyis la stod lung[5112] tsha thog dgon par[5113] rnal 'byor pa'i slob ma sgom[5114] pa byang grags dang | spyan snga ba'i[5115] slob ma sgom[5116] pa ye shes rgyal[5117] mtshan gnyis la mkhan slob zhus[5118] te[5119] dge tshul mdzad | mtshan gzhon nu 'od du btags | de

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[5102] B C po

[5103] D 127; T 639

[5104] B C tshe

[5105] A lungs; B C lung; read lung*

[5106] B gis |

[5107] A lungs; B C lung; read lung*

[5108] B za

[5109] C om.

[5110] B C yos lo for shing mo yos

[5111] B {stod lung pa chen po}

[5112] A lungs; B C lung; read lung*

[5113] A B par | ; C par; read par*

[5114] B bsgom

[5115] B C snga'i for snga ba'i

[5116] B bsgom

[5117] B bsgom...rgyal ill.

[5118] C zhus |

[5119] B C om.

nas stod lung pa mal gro[5120] zar du 'byon pa'i phyag[5121] phyir byon | lo bcu zhabs tog tshul bzhin du[5122] mdzad | thugs 'dzin yangs pas |[5123] bslab spyod zhung che chung rnams tshegs med par thugs su chud par mdzad | de nas spyan snga ba[5124] phyor[5125] ba na bzhugs pa[5126] | stod lung[5127] pa dang[5128] dpon slob gnyis kyis[5129] mjal du byon pas[5130] mngon shes kyis[5131] gzigs nas |[5132] stod lung[5133] pa la | jo bo ston pa re skyid na |[5134] 'khor 'di lta bu yod pa |[5135] ces[5136] yang yang gsungs pas[5137] | bla ma mnyes par dgongs te phul | lo bcu gsum zhabs tog tshul bzhin du mdzad pas | spyan snga ba[5138] mnyes pa'i gsung mang po dang | byin rlabs[5139] zhugs te[5140] nang ma gcig la sde snod gsum dang | rgyud

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[5120] A stod lungs pa mal gro; B {stod lung pa | mal gro}; C stod lungs pa | mal gro; read stod lung pa mal gro*

[5121] A phyags; B phyag; C chag; read phyag*

[5122] A bzhin; B C bzhin du; read bzhin du*

[5123] B C om.

[5124] B C om.

[5125] B C chor

[5126] B C + na

[5127] A lungs; B C lung; read lung*

[5128] B C om.

[5129] B kyi

[5130] A pas | ; B C pas; read pas*

[5131] B kyi

[5132] B C nas

[5133] A lungs; B C lung; read lung*

[5134] B C om. na |

[5135] A C pa; B pa | ; read pa | *

[5136] C zhes

[5137] A gsung bas; B C gsungs pas; read gsungs pas*

[5138] B C om.

[5139] A brlabs; B C rlabs; read rlabs*

[5140] A ste; B C te | ; read te*

sde bzhi'i tshig don ma lus pa[5141] thugs la 'khrungs | spyan snga ba[5142] la slob dpon[5143] nā[5144] ga bo dhi dang mjal ba bden nam zhus pas | btsun chung 'di 'drir bcug pa'i chos mi 'dra[5145] ba gsungs[5146] | phyis gshegs khar[5147] ngas slob dpon nā[5148] ga bo dhi [nāgabodhi] dang dngos su mjal | chos mang du zhus | rtsa ba'i bla mar byed pa yin | khyed[5149] rang yang gsol ba thob dang rjes su 'dzin par 'dug gsungs[5150] | mdor na spyan snga ba'i[5151] yon tan bum pa gang byo'i tshul du mnga' zhing | spyan snga ba[5152] smyug rum[5153] du gshegs nas |[5154] sku gdung bzhu ba'i dus[5155] thugs nam mkha' la 'od dang [A66v, B61v.2.4, C72v.4.4] bcas te |[5156] sprul sku chen po'i pang[5157] par babs pa |[5158] phyis bya yul gyi gdung khang du bzhugs so ‖ smyug rum[5159] du sku mtshams[5160] lo dgu mdzad | de nas tshogs

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[5141] B C om. ma lus pa

[5142] B C om.

[5143] B dpon slob for slob dpon

[5144] B na

[5145] B C 'dri

[5146] A gsung; B C gsungs; read gsungs*

[5147] A kar; B C khar; read khar*

[5148] B na

[5149] B C khyod

[5150] A gsung; B C gsungs; read gsungs*

[5151] B C snga'i for snga ba'i

[5152] B C om.

[5153] B C snyug grum for smyug rum

[5154] A B nas; C nas | ; read nas | *

[5155] A B dus | ; C dus; read dus*

[5156] B ste for te |

[5157] A dpang; B C pang; read pang*

[5158] A pa; B C pa | ; read pa | *

[5159] B C snyug grum for smyug rum

[5160] B 'tshams

bsdus te | thog mar brul[5161] gyi ra ba dkar por dgon pa btab | dge 'dun lnga brgya tsam 'dus | de'i tshe rje btsun ma sgrol ma [tārā] la sogs[5162] yi dam mang po'i[5163] zhal gzigs | nā[5164] ga bo dhi [nāgabodhi] la dngos su chos gsan | de nas gdul bya bsam gyis[5165] mi khyab pa dang | dgon pa 'bul ba yang mang du byung ba la | bla ma dang sgrol mas [tārā] lung bstan pa'i gnas bya yul du dgon pa 'debs dgongs kyang | yon bdag rnams the tshom bsal ba'i phyir | bshes gnyen mtha' bzhi spyan drangs nas[5166] | dgon pa thams cad nas rdo re blangs pa la sa dpyad[5167] mdzad nas[5168] | se gsal[5169] ba'i g.yung drung gis[5170] phul ba |[5171] bya yul nas blangs pa'i rdo la sa'i dpyad[5172] bzang bar lung bstan pas | gzhan rnams kyang ma dga' ba med par mdzad de | lo dgon pa btab[5173] nas[5174] lo[5175] nyi shu rtsa gnyis pa[5176] shing[5177] pho rta'i lo la gtsug lag khang gi rmang[5178] bting[5179] nas |[5180] lo bcu gsum pa[5181] rta lo'i nang tshun la dgon pa gtor tshugs yan[5182]

[5161] B C bul

[5162] B {la sogs pa} for la sogs

[5163] B C po

[5164] B na

[5165] B gyi

[5166] B C te

[5167] B spyad

[5168] B C pas

[5169] B g.ya'; C sa g.yas for se gsal

[5170] B gi

[5171] B C om.

[5172] B spyad

[5173] B lo...btab ill.

[5174] A nas | ; B C nas; read nas*

[5175] B C + ngo

[5176] C pa |

[5177] B C chu

[5178] B rmangs

[5179] B btings

[5180] B C om.

rdzogs par grub | rmang bting nas na ning chu mo yos yan la 'das lo sum brgya dang bdun bcu song ngo[5183] || de'i tshe spyan snga ba rnal[5184] lam du byon nas[5185] snam sbyar gser mdog can[5186] bskon[5187] pa rmis pas | bla mas gnang[5188] ba byung gsungs[5189] nas | mkhan po rngog chos dbang[5190] | las slob mang ra sgom[5191] pa | gsang ston rgya shes rab 'bar gyis[5192] mdzad de bsnyen par rdzogs | bya yul du dge 'dun nyis stong lnga brgya tsam 'dus | de dus bya yul | klung[5193] shod | mal gro gsum du dus gcig[5194] la gral dbu mdzad pa dang | mdo smad du ngang tshang ba'i gtsug lag khang gi rab gnas dang | dags por sha ba[5195] gling pa'i mchod rten gyi[5196] [A67r, B62r.2.1, C73r.5.3] rab gnas zhus pas |[5197] dus tshod tshes grangs 'di la mchod pa rgya chen po bshoms[5198] | gsol ba thob | ngas gzims chung 'di'i steng nas rab gnas byed pa yin gsungs te[5199] | kun gyis[5200] mthong bar

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[5181] B C om.

[5182] B C om. gtor tshugs yan

[5183] B C om. line

[5184] B C mnal

[5185] B nas | ; C te |

[5186] A can supra 67r.6.3

[5187] A bkon; B C bskon; read bskon*

[5188] B snang

[5189] A gsung; B C gsungs; read gsungs*

[5190] A bya 'dul 'dzin zer infra 67r.8.3; B C bya 'dul 'dzin for rngog...dbang

[5191] B C bsgom

[5192] B kyi

[5193] C rlung

[5194] B cig

[5195] C pa

[5196] B {dags por sha ba gling pa'i mchod rten gyi}

[5197] A pas; B C pas | ; read pas | *

[5198] C shoms

[5199] A gsung ste; B C gsungs te; read gsungs te*

[5200] B gyi

gtsug lag khang dang | mchod rten steng du[5201] phyag nas babs pas |[5202] de nas sprul skur grags | mi ma yin mang po la chos gsungs pa dang | bskyed[5203] rdzogs kyi rtogs pa mnga' ba | mngon shes mang du gsungs pa sogs don du gnyer na[5204] rnam thar che chung dang | gtsug lag khang[5205] bzhengs tshul[5206] rten bshad[5207] du[5208] gsal lo ‖ de ltar slob ma mang du smin grol la bkod |[5209] 'gro don rgya cher mdzad de dgung lo drug bcu[5210] rtsa bzhi bzhes pa sa pho rta'i lo'i nya drug zla ba'i tshes bco brgyad la bya yul du thegs[5211] | de nas gzhi byes kyi gra[5212] pa mang pas[5213] | sku gdung bzhu ba dang bzhugs pa la[5214] ma 'cham pas | sku stod rdo rgyus kyi pang[5215] khebs kyis dril nas | sku smad zhugs[5216] phul bas spur[5217] dud kyis[5218] gar[5219] khyab tu[5220] ring bsrel[5221] 'byung ba dang | dung

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[5201] A B stengs su; C steng du; read steng du*

[5202] C om.

[5203] A skyed; B C bskyed; read bskyed*

[5204] A na | ; B C na; read na*

[5205] A gtsug lag; B C gtsug lag khang; read gtsug lag khang*

[5206] B C + rgyas par

[5207] B C + kyi yi ger

[5208] B C om.

[5209] C om.

[5210] B C cu

[5211] B C rtsa bzhi pa rta lo la bya yul du gshegs for tsa...thegs

[5212] B C grwa

[5213] A mangs; B mang pas, C mang bas; read mang pas*

[5214] B C bzhugs pa dang bzhu ba la for bzhu...la

[5215] A dpang; B C pang; read pang*

[5216] B C bzhu

[5217] C pur

[5218] B kyi

[5219] B C gang

[5220] B du

[5221] A srel; B C bsrel; read bsrel*

g.yas 'khyil | sgrol dkar [sitatārā] | rnam rgyal mchod rten[5222] rnams byon no || sprul sku chen po la slob ma nyis stong re 'dus pa'i nang nas[5223] ting nge 'dzin skyes pa lnga brgya | dge bshes jag rtse[5224] 'cha' ba brgya dang bcu | de'i nang nas grags che ba[5225] phyi'i chen po brgyad | nang gi chen po brgyad | thugs kyi sras bzhi[5226] | rje sgam po par[5227] grags pa dags po lha rje la sogs pa byon[5228] |[5229] phyi'i chen po brgyad ni | mdo smad nas ngang tshang ba[5230] chen po | brag dmar ba[5231] chen po | dags por sha pa gling pa chen po | lhor lha rgya ri ba dang | dge g.ye[5232] ba chen po | stod lung[5233] du[5234] gnam[5235] par ba dang | nya ga mo pa[5236] chen po[5237] dkon mchog 'od zer | gtsang du mu[5238] sman pa chen po dang brgyad do || nang gi chen po brgyad la | khrom gzher[5239] chen po 'brug lo pa | mtshan rin chen 'od | skam skam dang | bar[5240] bar[5241] sogs dgon pa mang du

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[5222] B {dung g.yas 'khyil | sgrol dkar | rnam rgyal mchod rten}

[5223] A nas | ; B C nas; read nas*

[5224] A tse; B C rtse; read rtse*

[5225] B C ba |

[5226] C + dang

[5227] B {phyi'i chen po brgyad | nang gi chen} po brgyad | {thugs kyi sras bzhi} dang {rje sgam po par} for phyi'i...sgam po par

[5228] B C + pa'i

[5229] C om.

[5230] C pa

[5231] B {ngang tshang pa chen po | brag dmar pa} for ngang...ba

[5232] B C g.yel

[5233] A lungs; B C lung; read lung*

[5234] A B su; C du; read du*

[5235] B C rnam

[5236] C sa

[5237] B C po |

[5238] B C mus

[5239] B zher; C zhes

[5240] B C brag

[5241] A bar | ; B C bar; read bar*

[A67v, B62v.1.8, C73v.6.6] btab | don gcig par[5242] bzhugs[5243] | smyug rum[5244] pa chen po ni[5245] |[5246] snga phyi gnyis byung ba'i[5247] phyi ma yin no || mal gror[5248] brul[5249] ba chen po ni | rus klog[5250] skya[5251] | dgung snying[5252] yos | mtshan dbang phyug rgyal mtshan[5253] | bya yul ba chen po dang[5254] thog mar 'brom du mjal[5255] | rgyal steng gi dgon pa btab | don drug bzhugs[5256] | sku 'jol ba[5257] chen po[5258] | ba ngar ba chen pos[5259] ba ngar gyi[5260] mchod khang bzhengs | 'phan yul du rta pa zhang sgom[5261] chen pos rta phu'i dgon pa btab | 'brom du bkra shis sgang pa chen pos[5262] smon grong gi dgon pa btab | rgya mig mangs pa[5263] chen po dang

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[5242] A gcig; B gcig bar; C gcig par; read gcig par*

[5243] B C + so

[5244] B C snyug grum for smyug rum

[5245] B {ni}

[5246] C om.

[5247] B pa'i

[5248] B {mal gror}

[5249] B C bul

[5250] A glog; C klog; read klog*

[5251] B {rus klog skya} for rus...skya

[5252] B steng

[5253] A rin chen yang zer supra 68r.1.8-9; B C dbang phyug rin chen for dbang...mtshan

[5254] B dang |

[5255] B {'brom du mjal}

[5256] B C + so

[5257] C pa

[5258] B C po'am

[5259] B por + grags pas | ; C por + grags pas

[5260] A gyi | ; B C gyi; read gyi*

[5261] B bsgom

[5262] A pos | ; B {bkra shis sgang pa chen pos}; C pos; read pos*

[5263] B {rgya mig mang pa}, C rgya mig mang ba for rgya...pa

brgyad do ‖ thugs kyi sras bzhi'am[5264] lnga[5265] ni[5266] |[5267] rgya chen[5268] pos rgya sar[5269] sgang gi mchod khang gsar rnying gnyis bzhengs | 'phan yul phyar[5270] rje nas gnubs[5271] mchod gnas | dgon mkha' ru ba[5272] la gsum byon pa'i bar pa[5273] dang | gtsang pa rin po che dang bzhi | sras lngar byed na[5274] dgyer[5275] sgom[5276] chen po[5277] yin la | dpe kha cig tu[5278] nang gi chen por bgrangs[5279] pa yang snang bas | mi 'dra ba cung zad 'dug kyang rnam thar gtso bor byas so ‖ dags po lha rje ni | snying rje pad dkar [karuṇāpuṇḍarīka] du[5280] | dge slong 'tsho byed ces bya ba theg chen pa 'byung |[5281] zhes lung bstan te | 'khrungs yul gnyal[5282] bod snyi[5283] | rus snyi ba[5284] | dbu gtso[5285] rgyal 'bar gyi sras su sa mo lug la 'khrungs

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[5264] A bzhi'am | ; B C bzhi'am; read bzhi'am*

[5265] B ill.

[5266] B {ni}

[5267] B + rgya sar sgang nas | ; C + rgya par sgang nang |

[5268] B {rgya chen}

[5269] C par

[5270] B C char

[5271] C snub

[5272] B {snub mchod gnas | dgon mkha' ru pa} for gnubs...ba

[5273] C ma

[5274] B C na |

[5275] B C sgyer

[5276] B bsgom

[5277] B C + gcig

[5278] B C tu |

[5279] A drangs; B C bgrangs; read bgrangs*

[5280] B {snying rje pad dkar du}

[5281] A C 'byung; B 'byung | ; read 'byung | *

[5282] B mnyal; C gnya'

[5283] B gnyir; C gnyid; B C + gnyi ba

[5284] B C om. line

[5285] B C rtso

| dgung lo nyer drug[5286] la dags por mar yul blo ldan dang | sha[5287] pa gling pa la mkhan slob zhus nas chig rdzogs mdzad[5288] | mtshan bsod nams rin chen du[5289] btags |[5290] de nas bya yul ba | rgya yon bdag[5291] | dge bshes sgre pa | smyug rum pa[5292] | rgya lcags ri gong kha ba dang lnga la[5293] bka' gdams kyi chos rnams cha tshang bar[5294] gsan | de nas sgrub[5295] pa bya dgongs nas |[5296] khong rang gi[5297] yab mes kyis[5298] brtsigs pa'i gser kha bya ba'i gtsug lag khang yod par brang khang brtsigs [A68r, B63r.2.1, C74v.2.1] | pha zhing la yon bdag byas te |[5299] sgrub[5300] pa byed pa'i dus |[5301] nyin gcig[5302] lcags ri'i lho phyogs su skyo sangs[5303] la byon pa na | sprang po gsum las[5304] rje btsun mi la'i snyan pa gsan pas[5305] dad pa'i rkyen

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[5286] B C lnga

[5287] B C shar

[5288] B C la rab byung bsnyen rdzogs zhus for la...mdzad

[5289] B C blo gros grags par for bsod nams rin chen du

[5290] B C + {bka' rgyud gser phreng} (C bka' rgyud gser phreng) du | skya ming dar ma grags dang | chos mtshan bsod nams rin chen zer |

[5291] A sha pa gling pa yang zer infra 68r.8.4; B C sha pa gling {pa} (C pa) for rgya...zer

[5292] B {snyug grum pa}, C snyug grum pa for smyug...pa

[5293] A la | ; B C la; read la*

[5294] B C om. kyi...bar

[5295] B bsgrub

[5296] B C om.

[5297] B kyi

[5298] B kyi

[5299] B C om.

[5300] B bsgrub

[5301] A dus; B C dus | ; read dus | *

[5302] B cig

[5303] C bsangs

[5304] B C las |

[5305] A B pas | ; C pas; read pas*

byas te |[5306] pha zhing gser zho bzhi dang[5307] ja zho gang la btsongs nas | rgya lcags ri ba dang | bya yul ba | smyug rum[5308] pa rnams la phyi phyag mdzad pas | bya yul ba'i zhal nas | khyed rnal 'byor pa khyi thul can gyi spyan sngar ma 'gro | cis kyang 'gro na nged kyi rtags rnam thar ma dor bar[5309] shog cig | lar ser kha la phan na khyi tshil yang sman yin | zangs nged kyis[5310] brdungs nas zangs skad mis[5311] 'don pa gcig[5312] 'ong bar 'dug ste |[5313] thabs med gsungs[5314] | smyug rum[5315] pa'i zhal nas | khyod kyis[5316] nga rgas khar[5317] ma bor bar[5318] shog cig gsungs[5319] | de nas mi[5320] la dang mjal |[5321] gdams ngag gis[5322] thugs tshim par mdzad | 'phrin las mtha' yas shing[5323] |[5324] dags lha sgam po btab te rang lo bdun bcu rtsa lnga pa chu mo bya la sku gshegs | rgyas par ni bka' brgyud kyi rnam

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[5306] A te; B C te | ; read te | *

[5307] A dang | ; B C dang; read dang*

[5308] B C {dge bshes rgya lcags ri ba dang | bya yul ba | snyug grum} (C dge bshes rgya lcags ri ba dang | bya yul ba | snyug grum) for rgya...rum; B rgya supra 63r.3.4

[5309] B C ba

[5310] B kyi

[5311] B mi yi for mis

[5312] B C cig

[5313] C om.

[5314] A gsung; B C gsungs; read gsungs*

[5315] B C snyug grum for smyug rum

[5316] B kyi

[5317] A kar; B C khar; read khar*

[5318] B C ba

[5319] A gsung; B C gsungs; read gsungs*

[5320] A C mid; B mi; read mi*

[5321] B C om.

[5322] B gi

[5323] B cing

[5324] C om.

thar rnams su gsal lo[5325] ‖ 'di dag bka' gdams kyi brgyud pa dngos su mi 'dzin kyang | bka' phyag chu bo gnyis 'dres su grags pas | slob ma'i mchog tu bgrangs pa yin no[5326] ‖ de nas[5327] lo bya yul gyi gdan sa rim par byon pa'i tshul ni[5328] spyan snga rnal 'byor gyi dbang phyug smyug rum du thegs nas[5329] | lor gnas brtan gyi bu gzhon[5330] nu smon lam gyis[5331] gdan sa lo dgu | de nas rtogs ldan sdings po ba gnubs chos 'bar sbrul lo pas gdan sa lo gsum[5332] | de nas gnas brtan smon lam blo gros kyis[5333] zla ba bco brgyad byas | yang sdings[5334] po bas[5335] lo drug dril bas[5336] lo dgu mdzad de[5337] | bdun bcu[5338] rtsa brgyad la lor thegs[5339] | de nas [A68v, B63v.1.3, C75r.2.4] gtsang pa rin po che byon nas gdan sa mdzad do ‖ bya yul du sprul sku[5340] chen po thegs[5341] nas | dge bshes rgya spre'u lo pa |[5342] gdan

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[5325] B C dags lha sgam por dgung lo brgyad cu bar du bzhugs shing | rnam thar rgyas pa bka' brgyud gser phreng sogs su gsal lo for dags...gsal lo

[5326] B C zung 'brel bar grags pas slob ma'i khong (C khongs) su gtogs pa yin no for chu bo...yin no

[5327] B {de nas}

[5328] B {byon pa'i tshul ni |}

[5329] B C snyug gshegs for smyug...nas

[5330] B {gnas brtan gyi bu gzhon}

[5331] B gyi

[5332] B {rtogs ldan sding po ba snub chos 'bar gyi} gdan sa lo gsum, C rtogs ldan sding po ba snub chos 'bar gyi gdan sa lo gsum for rtogs...gsum

[5333] B kyi

[5334] C sding

[5335] B {sding po bas} for sdings po bas

[5336] C pas

[5337] B C om.

[5338] B C cu

[5339] B C gshegs

[5340] B ill.

[5341] B C gshegs

[5342] B C pas for pa |

sa lo lnga mdzad | drug bcu[5343] rtsa bzhi pa rta'i zla ba'i nyer brgyad la bya yul du thegs[5344] | de nas gnubs mchod gnas gzhon nu rgyal mtshan khyi lo pa | gdan sa lo nyi shu rtsa bzhi mdzad[5345] | klung shod khra ba kha'i dgon pa btab[5346] | brgyad bcu[5347] rtsa drug[5348] pa mngon par[5349] byang chub pa'i zla ba'i nyer[5350] brgyad la bya yul du thegs[5351] |[5352] de nas lo brgyad gdan sa ba[5353] med pa'i rjes la | lor gtsang pa rin po che'i rjes su[5354] rin po che glang lung pa bzhugs pa | mal gro mdar[5355] ston mo'i[5356] gral dbu nas bya yul du gdan drangs | de nas lo[5357] bya[5358] yul gyi gdan sa sbrel ba'i srol byung ngo[5359] || gtsang pa rin po che ni[5360] | 'khrungs yul gtsang gi gnubs yul rong[5361] | gdung rus gnubs[5362] | yab gnubs[5363] a

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[5343] B C cu

[5344] B C gshegs

[5345] B C {snub mchod gnas khyi} (C snub mchod gnas khyi) lo pa {gzhon nu rgyal mtshan gyi} (C gzhon nu rgyan gyis) lo nyi shu rtsa bzhi mdzad for gnubs...mdzad

[5346] B C om. line

[5347] B C cu

[5348] A drug supra 69r.2.5

[5349] A bar; B C par; read par*

[5350] B C tshes

[5351] B gshegs

[5352] C om. thegs |

[5353] A ba supra 69r.4.3

[5354] A la | ; B C su; read su*

[5355] C 'dar

[5356] C ma'i

[5357] B C om.

[5358] A bya | ; B C bya; read bya*

[5359] C om.

[5360] B {ni}

[5361] B C rngubs yul rol for gnubs yul rong

[5362] B C snubs

[5363] B C snub

la la | yum ral rgyags bza'[5364] lcam gyi sras su me pho 'brug[5365] la 'khrungs | mtshan nam mkha' rdo rjer btags | dpe kha cig tu rdo rje[5366] rgyal mtshan yang zer[5367] | rten tshangs spyod kyi dge bsnyen mdzad | gzhon nu'i dus nas chos thams cad rmi lam sgyu ma'i nyams dang | mkha' 'gro ma[5368] mang po'i[5369] zhal gzigs | de nas gnyan lo tsā[5370] ba rgya gar nas byon pa dang mjal te | mdo sngags kyi thos pa rgya chen[5371] dang | khyad par sngags la mkhas par sbyangs | bod kyi mkhas pa mang po la[5372] ngas thug | da rgya gar du 'gro dgongs te | ding rir dam pa mjal du[5373] byon pas | chos mi gsung bar[5374] brda chos bzhi mdzad pa'i gcig[5375] | rdo dkar po shar phyogs su 'phangs song ba[5376] | dam pa kun dga' la dris pas | khyod kyi yongs 'dzin shar na yod zer ba'i brda yin zer bas | lha sar jo bo mjal ba dang | yer par sgrub[5377] [A69r, B63v.8.3, C75v.2.6] pa la byon pas | bya yul ba chen po 'brom smon grong du chos bar la byon pa'i chos nyan[5378] mang po dang phrad[5379] de | sprul sku bya yul ba la chos nyan du 'gro zer | de la yon tan ci yod byas pas | gzhan ni ma shes |[5380] bla mas byin gyis brlabs[5381] pa gcig[5382]

[5364] B C chags bzang for rgyags bza'

[5365] B C 'brug lo for me pho 'brug

[5366] B {dpe kha cig tu rdo rje} for dpe...rdo rje

[5367] B C zhes pa yang snang for yang zer

[5368] B om.

[5369] B C po

[5370] B tsa

[5371] B C cher

[5372] B C + ni

[5373] B C bar

[5374] B par

[5375] B cig

[5376] B pa

[5377] B bsgrub

[5378] B C + pa

[5379] B C 'phrad

[5380] A C shes; B shes | ; read shes | *

[5381] B rlabs

yin par 'dug zer | khong gis kyang tshod blta ba'i phyir[5383] chos gra'i[5384] mthar bzhugs pas | sems la phan pa mang du byung ste | mjal nas[5385] mi phyed pa'i dad pa 'khrungs | phyag[5386] phyir bya yul du byon nas |[5387] lo bcu bzhi bsten | bka' gdams kyi chos[5388] thams cad rdzogs par gsan | yi dam mang po'i[5389] zhal gzigs | chos nyid kyi bden pa mngon sum du gzigs te[5390] | phyis lor byon pa la[5391] mkha' 'gro ma dung phreng can mang pos bsu ba mdzad de | rdo rje gdan [vajrāsana] gyi chos skyong dang gcig par snang gsungs[5392] | dgung lo re gcig la dga' ldan [tuṣita] du[5393] 'byon pa'i rnal[5394] lam byung bas[5395] | sgrol ma dkar mo'i [sitatārā] sgrub[5396] pa mdzad |[5397] lo'i gdan sar lo bco lnga bzhugs te | brgyad bcu[5398] rtsa lnga pa lcags 'brug[5399] zla ba bzhi pa'i tshes brgyad la lor thegs[5400] | 'di la slob ma dge bshes mgar[5401] la sogs pa[5402] bu bzhi dang | tshe blos thongs pa sdings

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[5382] B cig

[5383] A B phyir | ; C phyir; read phyir*

[5384] B C ra'i

[5385] B C bas

[5386] C chag

[5387] B C nas

[5388] B {bka' gdams kyi chos}

[5389] B {yi dam mang po} for yi...po'i; C po

[5390] B C om.

[5391] A la | ; B C la; read la*

[5392] A gsung; B C gsungs; read gsungs*

[5393] B {dga' ldan du}

[5394] B C mnal

[5395] B pas

[5396] B bsgrub

[5397] C om.

[5398] B C cu

[5399] B C om. lcags 'brug

[5400] B C gshegs

[5401] A B 'gar; C mgar; read mgar*

po ba sogs bcu bzhi byon te ma spros so[5403] ‖ de'i slob ma rin po che glang lung pa ni |[5404] 'khrungs yul stod lung 'tshur[5405] | yab rdo rje grags[5406] dang | yum hor bza' mgon mo'i[5407] sras su chu yos[5408] la 'khrungs | lo bcu dgu la[5409] pa tshab lo tsā[5410] ba la rab tu byung ste | mtshan brtson 'grus gzhon nur btags | zur chos pa gcig[5411] la 'dul ba mkhas par bslabs[5412] | nya ga mo pa la[5413] lo bdun lam rim[5414] tshar gcig tu[5415] bskyangs pas | ji ltar 'dod pa bzhin du[5416] blo bkol du btub pa byung gsungs[5417] | nyer bdun pa[5418] la [A69v, B64r.8.2, C76r.3.3] snon gyi gyad par | bya 'dul 'dzin | phya[5419] pa chos seng | btsun pa chos mchog gsum la bsnyen par rdzogs | de nas lor gtsang pa rin po che lo lnga bsten te[5420] chos mang du gsan | dad gus tshad med pa 'khrungs pas[5421] rtogs pa 'khrungs tshul sogs mang du

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[5402] A pa | ; B C pa; read pa*

[5403] B C bcu bzhi la sogs pa byon te 'dir ma spros so for sdings...ma spros so

[5404] B C om. ni |

[5405] A stod lungs 'tshur; B C stod lung tshur bu; read stod lung 'tshur*

[5406] B C + kyi

[5407] B C om. dang | yum hor bza' mgon mo'i

[5408] B C yos lo for chu yos

[5409] B C la |

[5410] B tsa

[5411] C cig

[5412] B bslab

[5413] B {nya ga mo pa la}

[5414] B + kyi khrid; C + gyi khrid

[5415] B C om.

[5416] B C om.

[5417] A gsung; B C gsungs; read gsungs*

[5418] B C om.

[5419] B C cha

[5420] B C bsten | for bsten te

[5421] A pas | ; B C pas; read pas*

'byung la[5422] | sngon du lo'i gdan sa lo bcu gnyis dang | de nas lo bya yul sbrel nas lo drug ste bco brgyad mdzad | bdun bcu[5423] rtsa lnga pa nya drug zla[5424] ba'i tshes brgyad[5425] la bya yul du thegs[5426] | glang lung pa'i[5427] dus su chos rje 'jig rten mgon po bya yul du byon te | khrom gzher[5428] dang gnyis la bka' gdams kyi chos gsan pa'i dus su | de gnyis kyi slob ma skyo rin po che la | nged dben gnas byed pa'i sa cig dgos gsungs pas | gzho'i phu na 'bri phyugs 'jog pa'i se nags yod pa phul | dgon pa btab ste[5429] phrin[5430] las rgyas pa'i tshul gzhan du gsal lo ‖ glang lung pa'i rjes su[5431] se rnal 'byor pa bsod nams rgyal mtshan | de ni[5432] 'khrungs yul gzhung | yab se shes rdor dang | yum rje mo 'od zer[5433] gyi[5434] sras su 'khrungs | glang lung pa'i phyag[5435] phyir yun ring[5436] bzhugs | bla mchod pa lo 'ga' dang | lo bya yul gyi gdan sa lo dgu mdzad nas |[5437] grog gi dbyi[5438] phu dgon pa btab po ‖ sangs rgyas sgom[5439] pa ni | 'khrungs yul gzhung | yab 'be spyan ras gzigs dang | yum byi za rgyas chung[5440] gi[5441] sras su lcags 'brug[5442] la

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[5422] B C bzang po mang du 'khrungs la for 'khrungs...la

[5423] B C cu

[5424] A zla | ; read zla*

[5425] B C om. nya...brgyad

[5426] B C gshegs

[5427] B {glang lung pa'i}

[5428] B {khrom sher} for khrom gzher; C sher

[5429] B te

[5430] B C 'phrin

[5431] B {glang lung pa'i rjes su}

[5432] B C om. | de ni

[5433] B C om. dang | yum rje mo 'od zer

[5434] B kyi

[5435] C chag

[5436] B rings

[5437] C om.

[5438] B dbye; C dpyi

[5439] B C bsgom

[5440] B C om. dang | yum byi za rgyas chung

'khrungs | lo bcu bzhi la 'dul ba 'dzin pa sbal ti'i sar[5443] rab byung mdzad[5444] | mtshan rdo rje gzhon nur btags | de nas lo bco brgyad pa[5445] la glang lung pa[5446] stod lung[5447] du[5448] byon pa dang mjal | lo bcu bzhi bsten | rtogs pa khyad par can 'khrungs | de nas la mo lha khang [A70r, B64v.6.6, C76v.3.4] du lo drug sku mtshams[5449] mdzad | so brgyad pa[5450] la ra mo cher mkhan po sbal ti la bsnyen rdzogs zhus | 'dul ba mkhas par bslabs[5451] | lor byon nas |[5452] zhe bzhi la lo bya yul gyi gdan sar byon | glang lo bar bdun bcu[5453] bzhugs | zla ba bzhi pa'i tshes bzhi la lor thegs[5454] | de nas gtsang pa jo sras kyis[5455] lo dgu gdan sa[5456] mdzad | lo'i dbu rtse gsar ma bzhengs | zem rin po che ni | yul ham mdo'i de'u gong bya bar[5457] phag lo la |[5458] yab pa yags rtse mo'i sras su[5459] 'khrungs | lo bcu bdun pa[5460] la lor sangs rgyas sgom[5461] pa'i spyan sngar byon pas | sngon la gro[5462] sar

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[5441] B C kyi

[5442] B C 'brug lo for lcags 'brug

[5443] B sar |

[5444] B C rab tu byung for rab byung mdzad

[5445] A lo brgyad pa; B C lo bco brgyad; read lo bco brgyad pa*

[5446] B {glang lung pa}

[5447] A lungs; B C lung; read lung*

[5448] A su; B C du; read du*

[5449] B 'tshams

[5450] B C om.

[5451] A B bslab; C bslabs; read bslabs*

[5452] B C om.

[5453] B C cu

[5454] B C gshegs

[5455] B kyi

[5456] B C om. gdan sa

[5457] B ba | ; C ba

[5458] B C om.

[5459] B bur, C dbur for sras su

[5460] B C om.

song gsungs[5463] nas rnal 'byor byang seng la rab byung zhus | mtshan grags pa seng ger btags | 'dul ba dang | jo bo nas brgyud pa'i chos mang du gsan | lo lnga bzhugs | yar lam rin chen sgang du sangs rgyas dbon la chos zhus | de nas ham mdor lo bzhi sgrub[5464] pa mdzad pas[5465] sangs rgyas padma gar dbang [padmanarteśvara] dang[5466] zhal mjal | de nas lo[5467] bya yul du sangs rgyas sgom[5468] pa la tshogs chos[5469] lkog chos thams cad rdzogs par mdzad | thugs dam bum pa dbu thog tu bzhag[5470] pas ting nge 'dzin khyad par can 'khrungs | ra sgreng du byon dus jo bo 'jam dpal rdo rjes chos gsungs | lo bya yul gyi gdan sa lo bco brgyad mdzad | drug bcu[5471] rtsa drug pa 'brug lo zla ba gnyis pa'i tshes[5472] nyi shu la glang lung du thegs[5473] | 'di la[5474] slob ma'i mchog bzang po drug tu grags pa'i | ri mer ba chen pos lho ri mer gyi dgon pa btab | 'od gsal sgang pa ni | 'khrungs yul 'on bra ma thang | don stengs[5475] pa la rab byung zhus | gro[5476] sar rnal 'byor byang seng la 'dul ba sogs bslabs[5477] | phar 'byon par chas pa la | snya[5478] ra sman rtsar zem phebs pa dang mjal bas[5479] mi phyed [A70v,

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[5461] B C bsgom

[5462] A dro; B C gro; read gro*

[5463] A gsung; B C gsungs; read gsungs*

[5464] B bsgrub

[5465] A pas | ; B C pas; read pas*

[5466] B C om.

[5467] B C om.

[5468] B C bsgom

[5469] A B chos | ; C chos; read chos*

[5470] A gzhag; B C bzhag; read bzhag*

[5471] C cu

[5472] B C om.

[5473] B C gshegs

[5474] B {la}

[5475] B C steng

[5476] A dro; B C gro; read gro*

[5477] B bslab

[5478] B C sna

B65r.6.2, C77r.4.1] pa'i dad pa skyes |[5480] lo dgu bsten | 'dis zhogs kyi 'od gsal dgon pa btab po[5481] || gzhan yang dum bu ri pa chen po'i dbon po zla ba grags pa[5482] | smad kyi byang chub sems dpa' zla ba rgyal mtshan |[5483] 'dis dum[5484] ri'i dgon pa btab |[5485] dags po spyi ther ba |[5486] 'bri sgang pa[5487] | chos rgyal kham pa[5488] lung pa rnams byon | kham pa lung pa ni |[5489] 'khrungs yul nyan ka ka pa[5490] | gdung rus dbas | yab rnal 'byor mgon po'i sras su 'brug lo la 'khrungs | byis pa nas zem rin po che[5491] lor yar[5492] 'byon mar 'byon mdzad pa dang mjal res kyis[5493] sems phrogs pa bzhin byung | lo bcu gnyis la zem bya yul du bzhugs pa la rab byung zhus | mtshan rin chen seng ger btags | de nas phyag[5494] phyir lo bdun bzhugs | tshogs chos rnams rdzogs par gsan | zem gyi[5495] zhal nas | khyed[5496] nga'i yon tan 'di rnams rtsad chod | bsnyen rdzogs gyis gsungs pas[5497] | zem[5498] lam dgon

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[5479] A bas | ; B C bas; read bas*

[5480] C om.

[5481] B {po}

[5482] B om. line

[5483] C om.

[5484] B C + bu

[5485] A btab; B C btab | ; + gzhan yang; read btab | *

[5486] B C om. ba |

[5487] A sangs rgyas lha ston supra 71r.2.2; B C om. sangs rgyas lha ston

[5488] B C khams for kham pa

[5489] B C khams lung pa'i for kham pa lung pa ni |

[5490] B C ba

[5491] C lor

[5492] B C phar

[5493] B kyi

[5494] C chag

[5495] B kyi

[5496] C khyod

[5497] A gsung bas; B C gsungs pas; read gsungs pas*

[5498] B {zem}

du phebs pa la skyor mo lung gi mkhan po zhig po bya ba mjal du byon[5499] dus bsnyen rdzogs mdzad[5500] |[5501] 'dul ba yang gsan | de nas zem la[5502] lkog chos rnams zhus | ma 'ongs[5503] pa na 'di ltar gyis kyi[5504] bslab bya[5505] mang po rnams[5506] mdzad de[5507] | zem[5508] gshegs nas | ri mer ba[5509] gdan sar spyan drangs kyang | khyed rang gi pha gi na 'os pa cig chos skyong gis[5510] bdag tu gzung[5511] 'dug gsungs[5512] nas[5513] lung bstan mdzad de ma[5514] byon | khong yung ba'i[5515] kham[5516] lung du bros te de nas spyan drangs pas |[5517] mtshan kyang de ltar grags | nyi shu rtsa lnga pa[5518] la gdan sar bskos |[5519] lo[5520] nyi shu rtsa bdun

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[5499] B byung

[5500] B C dang

[5501] C om.

[5502] B {zem la}

[5503] B 'ong

[5504] B gyi

[5505] B C lung bstan for bslab bya

[5506] B C om.

[5507] B C om.

[5508] B {zem}

[5509] B {ri mer pa} for ri mer ba

[5510] B gi

[5511] A B bzung; C gzung; read gzung*

[5512] A C gsung; B gsungs; read gsungs*

[5513] A nas | ; B C nas; read nas*

[5514] A sa; B C ma; read ma*

[5515] B C yu nga'i for yung ba'i

[5516] B C khams

[5517] C om.

[5518] B C om.

[5519] B C om.

[5520] B C om.

mdzad | lo'i mchod khang gi khyams smad | gling rgya bskyed[5521] pa | gser thog sogs bzhengs pas[5522] bka' drin che zhing | lnga bcu rtsa gcig[5523] pa rta lo zla ba gnyis pa'i nyer lnga la ka phug tu thegs[5524] | yar lung[5525] jo bo'i chos 'byung du[5526] 'di'i dus su[5527] bka' [A71r, B65v.5.3, C77v.4.4] gdams kyi bshes gnyen grags che ba[5528] thus chen brgyad du grags pa byung zer ro[5529] || sangs rgyas jo bo ni |[5530] 'khrungs yul rgya sa[5531] sgang | yab lha'i brgyud pa jo bo bsod nams mgon gyi sras su sbrul lo la 'khrungs | gzhon nu nas sangs rgyas sgom[5532] pa shar phyogs dang ba'i 'od kyi 'jig rten na bzhugs zer ba'i dbyangs 'then pa gsan pas | mtshan thos pa tsam gyis dad gus skyes | lo[5533] bcu gnyis la zem glang lung[5534] du bzhugs pa la rab byung zhus | mtshan dbang phyug gzhon nur btags | nyi shu rtsa gnyis pa[5535] la zem la mkhan po zhus te bsnyen par rdzogs | bka' gdams kyi chos la[5536] sogs pa mang du[5537] gsan sbyong[5538] mdzad | lnga bcu rtsa gnyis la lam dgon gyi gdan sar byon |[5539] lo dgu mdzad | drug bcu[5540] la lo bya yul gyi

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[5521] A rgya bkyed; B C bskyed for rgya bkyed; read rgya bskyed*

[5522] A sogs; B C sogs + bzhengs pas; read sogs + bzhengs pas*

[5523] B C nga gnyis for rtsa gcig

[5524] B C gshegs

[5525] Lo dgon pa's preference of *lungs* over *lung* is also to be noted in this instance.

[5526] B C du |

[5527] A su | ; B C su; read su*

[5528] A ba | ; B C ba; read ba*

[5529] B C zhes bshad do for zer ro

[5530] B ill.

[5531] B C sar

[5532] B C bsgom

[5533] B C om.

[5534] A lung supra 71v.3.4-5

[5535] B C om.

[5536] B las

[5537] B C om. mang du

[5538] B sbyongs

[5539] B C om.

gdan sar byon pa'i dus mngon shes mang du gsungs | bya yul gyi[5541] gtsug lag khang dang | gling[5542] zhig gsos sogs mdzad de |[5543] bka' drin lhag par che zhing | bla ma yi dam chos skyong mang po zhal[5544] gzigs | gdan sa lo bco brgyad mdzad | bdun bcu[5545] don gsum[5546] pa[5547] bya lo dbyug[5548] gu zla ba'i tshes bcu bar du bzhugs[5549] | sangs rgyas ston pa ni |[5550] 'khrungs yul lho brag gru shul sgo | yab sum pa bkra shis kyi sras su[5551] byi ba lo la 'khrungs | lo[5552] bcu gzhi la kham pa[5553] lung pa'i drung du rab byung zhus | mtshan tshul khrims seng ger btags | nyi shu la mkhan po dge ye[5554] ba la bsnyen par rdzogs | 'dul ba mkhas par mkhyen | de nas lo bya yul gyi chos skyong rnams kyis[5555] bsu ba byas pa'i snang ba[5556] dang dus mtshungs par[5557] sangs rgyas jo bos[5558] shog gsungs te |[5559] bya yul steng khang du bskos | jo bo chen po zhal gzigs | de nas gdan sar byon

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[5540] C om.

[5541] B C om.

[5542] A gi supra 71v.5.5

[5543] B C om.

[5544] B {bla ma yi dam chos skyong mang po zhal}

[5545] B C cu

[5546] B C bdun

[5547] B C om.

[5548] C dbyu

[5549] B gzhugs

[5550] C om.

[5551] A su | ; B C su; read su*

[5552] B C om.

[5553] B C khams for kham pa

[5554] B C g.ye

[5555] B kyi

[5556] B C + byung pa

[5557] B C par |

[5558] B {sangs rgyas jo bos}

[5559] A gsung ste | ; B C gsungs te; read gsungs te |

te lo bcu drug mdzad | lo bya yul du chos khrims shin du[5560] dam pa dang [A71v, B66r.4.5, C78r.5.3] | bka' gdams kyi srol bzang po btsugs[5561] | glang lo bar drug bcu[5562] rtsa gnyis bzhugs | sangs rgyas sgom[5563] pa gsar ma ni |[5564] 'khrungs yul lo ro gru[5565] shul | yab sum pa brgyad stong dpal[5566] gyi sras su 'brug lo la 'khrungs | gzhon nu'i dus mtsho sna pa la dge tshul zhus | tshan tshul khrims shes rab tu btags | de nas bya yul du byon nas sangs rgyas jo bo dang[5567] ston pa la bsnyen rdzogs zhus | bka' gdams kyi chos rdzogs par gsan | khyad par du sangs rgyas ston pa la sngags kyi rdzogs rim gsan pas | 'od gsal gyi[5568] rtogs pa 'khrungs | de nas lam dgon gyi gdan sa lo gsum mdzad dus[5569] thugs skyo ba cung zad skyes te |[5570] sham po gangs la bzhugs pa | lo bya yul gyi gdan sar spyan drangs |[5571] lo bcu gsum gdan sa[5572] mdzad | nga lnga[5573] pa stag lo bre phul zla ba'i tshes bzhi la[5574] bya yul du thegs[5575] | sangs rgyas dbon po gzhon nu smon lam[5576] dags por spre'u lo la 'khrungs | dags po spyi ther gyi dbon por grags | rgyal steng gi gdan sa lo mang rab dang | de nas gdan sa gong lo gsum mdzad | bdun bcu[5577] rtsa

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[5560] B C tu

[5561] A gtsugs; B C btsugs; read btsugs*

[5562] C cu

[5563] B bsgom

[5564] B C om. ni |

[5565] B C thu

[5566] B ill.

[5567] A dang | ; B jo bo...ston ill.; C dang; read dang*

[5568] B kyi

[5569] A dus | ; B C dus; read dus*

[5570] B C om.

[5571] B C om.

[5572] B C om. gdan sa

[5573] B C dgu

[5574] B C om. bre...la

[5575] B C gshegs

[5576] A lam | ; B C lam; read lam*

[5577] B C cu

gnyis pa lug lo zla ba gnyis pa'i tshes brgyad la lor thegs[5578] | rin po che bcu bzhi pa[5579] klung[5580] shod sho nag thang bya bar | yab seng ge'i sras su yos[5581] la 'khrungs | gdung rus rtsi | lo bco lnga[5582] la lug rur sangs rgyas jo bo la rab tu byung | mtshan tshul khrims mgon por btags | lo bzhi bsten | tshogs chos rdzogs par gsan | bcu dgu la brag gsab[5583] tu bsnyen rdzogs mdzad | de nas skyor mo lung dang | thang sag tu[5584] 'dul ba dang dbu ma mkhas par sbyangs | sangs rgyas ston pa[5585] lo bcu gsum bsten | lkog chos rdzogs par gsan | yi dam zhal gzigs pa[5586] [A72r, B66v.4.1, C78v.5.6] mngon shes mnga' ba sogs rnam thar du gsal[5587] | 'khor rnams la[5588] nged yan chad du bka' brgyud[5589] 'di la dam tshig dang lta spyod la lhad dang zegs[5590] med | byin rlabs[5591] kyi brgyud pa ma nyams | nyams rtogs rgyun chad med pa yin pas | khyed zhabs tog[5592] byed pa don dang ldan pa yin gsungs[5593] | bya yul gyi mkhan po lo gsum | lam dgon gyi gdan sa lo brgyad | gdan sa che ba lo nyi shu rtsa gnyis mdzad de | bdun bcu[5594] rtsa gcig pa glang lo zla ba dgu pa'i tshes bcu bzhi la lor thegs[5595] | 'di[5596] stod lung[5597] pa

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[5578] B C gshegs

[5579] A pa | ; B C pa; read pa*

[5580] A klungs; B C rlung; read klung*

[5581] C + lo

[5582] A lnga supra 72r.7.2

[5583] B C tshab

[5584] B du

[5585] B {sangs rgyas ston pa}

[5586] C pa |

[5587] B {rnam thar du gsal}

[5588] B {'khor rnams la}

[5589] C rgyud

[5590] A zel; B C zegs; read zegs*

[5591] A brlabs; B C rlabs; read rlabs*

[5592] B rtog

[5593] A gsung; B C gsungs; read gsungs*

[5594] B C cu

[5595] B C gshegs

rin chen snying po'i sprul par grags so[5598] ‖ rin po che gnam gang pa |[5599] 'khrungs yul 'ol kha[5600] | gdung rus byen | yab chos skyong bsam me'i sras su khyi lo la 'khrungs | lo bcu gcig pa[5601] la rgyal stengs[5602] su[5603] sangs rgyas dbon po la rab tu byung | mtshan gzhon nu ye shes su btags | mkhan chen phya[5604] ru ba la[5605] 'dul ba | spyod 'jug [bodhicaryāvatāra] | gdams ngag skor[5606] mang du gsan | bcu dgu la rin po che tshul khrims mgon po la[5607] bsnyen rdzogs zhus | nged kyi gzims[5608] g.yog gyis[5609] | zin bris thob gsungs pas |[5610] de ltar mdzad de | tshogs lkog gi chos rdzogs par gsan pas | thugs rab la mnyes te |[5611] blo gros rnam dag ces gsungs[5612] | lo nyer drug la rgyal stengs[5613] su bskos te lo[5614] bco lnga gdan sa[5615] mdzad | de nas rin po che bcu bzhi pas | thub pa'i gser sku | dbu

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[5596] B C om.

[5597] C om.

[5598] A stod lungs pa...grags so; B {stod lung pa rin chen snying po'i sprul par grags so}; read stod lung pa...grags so*

[5599] A 'ol kha ba; B C 'ol kha; read 'ol kha*

[5600] B C om.

[5601] B C om.

[5602] B C rgyas steng for rgyal stengs

[5603] C du

[5604] B C cha

[5605] A la | ; B C la; read la*

[5606] B bskor

[5607] B om.

[5608] A gzims | ; B gzims; read gzims*

[5609] B C bgyis

[5610] A gsung bas | ; B C gsungs pas; read gsungs pas |

[5611] C om.

[5612] A gsung; B C gsungs; read gsungs*

[5613] B C rgyas steng for rgyal stengs

[5614] B C om. te lo

[5615] B C om. gdan sa

zhwa | bstan[5616] rim sogs gnang nas byin gyis brlabs[5617] | bzhi bcu pa[5618] la gdan sar byon |[5619] lo so bzhi mdzad | don gsum pa khyi lo zla ba bcu[5620] gnyis pa'i gnam gang par[5621] du bzhugs | rin po che tshes bcu pa |[5622] 'khrungs yul 'ol kha[5623] | gdung rus ljang | yab dpon dkar gyi sras su 'brug lo la 'khrungs | lo bcu bzhi la[5624] rin po che bcu bzhi pa [A72v, B67r.3.3, C79r.6.4] la[5625] rab[5626] byung zhus | mtshan chos kyi rdo rjer btags | nyer gcig la rin po che pa[5627] de nyid kyi drung bya yul du bsnyen rdzogs mdzad de[5628] |

dal dang 'byor pa rnyed[5629] dka' bas ||
'di dag ji lta bzhin du bsgrubs[5630] ||

gsung[5631] ba'i skabs su thugs la[5632] nges shes skyes te | tshul khrims mig 'bras bzhin du bsrungs[5633] gsungs[5634] | bcu bzhi pa lo[5635] dgu bsten | bka' gdams kyi

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[5616] B stan

[5617] B rlabs

[5618] B C om.

[5619] B C om.

[5620] B C om.

[5621] A B C bar; read par*

[5622] A 'ol kha ba; B C 'ol kha; read 'ol kha*

[5623] B C om.

[5624] C pa

[5625] B om.

[5626] A rab | ; B C rab; read rab*

[5627] B om.

[5628] B C nyer gcig la bya yul du rin po che de nyid kyi drung du bsnyen rdzogs mdzad de for nyer...mdzad de

[5629] B brnyed

[5630] B C bsgrub

[5631] B gsungs

[5632] B thugs la supra 67r.5.4

[5633] C bsrung

[5634] A gsung; B C gsungs; read gsungs*

chos rdzogs par gsan | gsang sngags kyang nod do[5636] || 'dul mngon[5637] spyod 'jug [bodhicaryāvatāra] sogs la[5638] mkhas par sbyangs | byes kyi mkhan po lo gsum | rgyal stengs[5639] su[5640] lo nyi shu rtsa brgyad |[5641] gdan sa gong lo brgyad[5642] | spyan g.yas su mkhan po gzhon nu dpal gyis gdan drangs nas chos kyi 'khor lo yun ring du bskor[5643] | bde mchog [saṃvara] sogs zhal gzigs[5644] | mgon po lho nub pa [dakṣiṇapaścima-mahākāla] bran bzhin du 'khol ba sogs rnam thar du gsal | bdun bcu[5645] rtsa gsum pa 'brug gi[5646] dgun zla tha chung gi[5647] tshes bcu bar du bzhugs | rin po che bco brgyad pa[5648] dgung snying yos | zhogs su 'khrungs | rin po che gnam gang pa[5649] la rab byung bsnyen rdzogs zhus | mtshan blo gros rin chen du btags | 'od gsal gyi gdan sa lo bdun | gdan sa gong lo brgyad mdzad de | bzhi bcu rtsa drug pa byi ba lo dpyid zla ra ba'i tshes bco brgyad bar du bzhugs | rin po che rin chen rgyal mtshan | yab lhas pa dpon[5650] rdor gyi sras su gru[5651] bzhir byi ba lo la 'khrungs | rab byung dang bsnyen rdzogs rin po che gnam gang pa[5652] la zhus | mgon po gri gug [kartarīdhara-mahākāla] zhal gzigs | rje rin po che blo bzang grags pa sogs bla

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[5635] B {bcu bzhi pa lo}

[5636] B ste; C de

[5637] B C mngon |

[5638] C om.

[5639] B C rgyas steng for rgyal stengs + spyan pas sbrel ba

[5640] B C om.

[5641] B C om.

[5642] C + mdzad

[5643] B C om. line

[5644] B C + pa

[5645] B C cu

[5646] B C om. 'brug gi

[5647] C chungs for chung gi

[5648] A pa | ; B C om. ; read pa*

[5649] A ba; B C pa; read pa*

[5650] B {lhas pa dpon}

[5651] B C gro

[5652] A ba; B C pa; read pa*

ma bco lnga bsten[5653] | gdan sa lo nyi shu rtsa gsum mdzad | lnga bcu rtsa dgu pa khyi lo zla ba dang po'i tshes bco lnga bar du[5654] bzhugs | yongs 'dzin chen po tshul khrims dar gyi zhal snga nas | yab dpon bsam [A73r, B67v.2.2, C79v.6.4] grub dar[5655] | yum sog mo rdo rje sgron gyi sras su shing pho stag la lcas par[5656] 'khrungs | dgung lo bcu gsum la gug[5657] rdzong du slob dpon tshul rgyal ba la rab tu byung | mtshan tshul khrims dar du btags | nyi shu rtsa lnga la rin po che chos kyi rdo rje'i drung[5658] du bsnyen par[5659] rdzogs | skyor mo lung du slob dpon bsam gtan don grub dang | gro[5660] sar dmar ston dbu[5661] ma pa sogs la 'dul ba'i sde snod mtha' dag la mkhas par sbyangs | mkhan chen sangs rgyas dpal ba dang | chos rje thams cad mkhyen pa sogs las | sher phyogs dang[5662] byams chos mtha' dag thugs su chud par mdzad | thang sag tu[5663] zla grags gsar ma dang | slob dpon tshul dpal ba la dbu ma'i gzhung che chung mtha' dag gsan | rin po che rin chen rgyal mtshan pa[5664] sogs bla ma lnga'i drung du[5665] bka' gdams kyi chos skor rnams dang | chos rje kun bkras pa sogs la[5666] sa lugs kyi chos skor dang | zha lu grags pa rgyal mtshan pa la bu lugs[5667] kyi chos skor[5668] dang | gdan sa thel du chos rje bsod nams rgyal mtshan pa la phyag rgya ba'i chos

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[5653] B om. line; C om. rje rin po che blo bzang grags pa sogs

[5654] B C om.

[5655] B C dang

[5656] B C bar

[5657] B C gugs

[5658] B {rin po che chos kyi rdo rje'i drung}

[5659] B C om.

[5660] A dro; B C gro; read gro*

[5661] B ill.

[5662] B C om.

[5663] B du

[5664] B C om.

[5665] A du | ; B C du; read du*

[5666] A la | ; B C la; read la*

[5667] B {zha lu grags pa rgyal mtshan pa la bu lugs}

[5668] B bskor

skor[5669] dang | rtogs ldan[5670] sngo nyal ma dang | drung rin rgyal ba[5671] la dus 'khor [kālacakra] rgyud[5672] 'grel[5673] sogs la mkhas par mdzad | mdor na mkhas grub kyi bla ma sum bcu[5674] tsam bsten te[5675] | bde bar gshegs pa'i gsung rab mtha' dag gi tshig don la mnga' brnyes par mdzad de | mkhas pa'i grags pas phyogs kun du[5676] khyab | 'chad nyan sogs gzhan phan rgya cher mdzad de | slob ma'i mchog[5677] chos rje dge ba rgyal mtshan[5678] | bzad[5679] pa blo rgyal[5680] | bzad[5681] pa padma bzang po | chos rje blo brtan pa[5682] | lhams su[5683] lha 'bri ston pa sogs mang du byon | sher phyogs gsungs[5684] pa'i[5685] tshe |[5686] me tog gi char 'bab[5687] pa | yi dam dang chos [A73v, B68r.1.4, C80v.1.4] skyong zhal gzigs pa sogs rgyas par rnam thar du gsal la | lor byes pa mkhan po lo lnga | gzims[5688] 'og lo gsum |

[5669] B bskor

[5670] B {rtogs ldan}

[5671] B {drung rin rgyal ba}

[5672] D 362

[5673] A rgyud 'grel supra 73v.7.2; B {'grel}

[5674] B C cu

[5675] B ste

[5676] B C om.

[5677] B C mchog |

[5678] B {chos rje dge pa rgyal mtshan} for chos...mtshan

[5679] B C zad

[5680] C rgyam

[5681] B C zad

[5682] B {chos rje blo brtan pa}

[5683] B {khams su}

[5684] A gsung; B C gsungs; read gsungs*

[5685] A B ba'i; C pa'i; read pa'i*

[5686] A tshe; B C tshe | ; read tshe | *

[5687] C babs

[5688] B gzim

gdan sa gong lo bcu bdun mdzad | bdun bcu[5689] don lnga pa 'brug lo zla ba bcu gcig pa'i nyer drug bar du bzhugs[5690] | 'dir smras pa |

[5689] B C cu

[5690] B C + rje bsod nams lha'i dbang po ni | byams mgon gnyis pa rin po che tshul khrims dar las bsnyen rdzogs mdzad de | bka' gdams kyi chos bskor (C skor) phal cher gsan | rong ston thams cad mkhyen pa | byang ra (C rwa) sgreng pa sems dpa' chen po shākya bsod nams | ra (C rwa) sgreng pa {rin chen grags pa} (C rin chen grags pa) | {chos rje} (C chos rje) kun dga' rgyal mtshan pa | dags po 'jam dbyangs bkra shis rnam rgyal | dus zhabs pa don grub kun dga' | bka' 'gyur ba shākya rgyal mtshan sogs yongs 'dzin mang du bsten nas mdo sngags rab 'byams kyi dbang lung khrid man ngag sogs kyi gsan pa cis (C dpyis) phyin par mdzad cing | dpal lo dgon pa'i spyan snga lo mang du mdzad | dgung lo don drug gi bar du spyir bstan pa dang | khyad par bka' gdams kyi bstan pa ches cher gsal bar mdzad cing bzhugs so ‖ spyan snga ngag dbang chos kyi grags pa ni | yab stong dpon 'phags pa dpal dang | yum spyod yul mtsho gnyis kyi sras su lcags mo glang gi lo sku bltams | bsod nams lha'i dbang po las rab tu byung | mtshan ngag dbang chos grags rgyal mtshan dpal bzang por btags | {'jam dbyangs kun dga' chos bzang} (C 'jam dbyangs kun dga' chos bzang) las bsnyen par rdzogs | mkhan po de nyid dang | chos rje blo gros rgyal mtshan | rje mkhyen rab rin chen mchog grub | snyug la paṇ chen ngag dbang grags pa | sngags 'chang rin chen rnam rgyal | mus chen sangs rgyas rin chen | sa lo thams cad mkhyen pa | rje byams pa chos kyi nyi ma | bdag chen ngag gi dbang phyug sogs bla ma mang du bsten nas mdo sngags rig gnas kyi (C kyis) bsdus pa'i chos tshul (B 68r, C 81r.2.5) rgya mtsho lta bu'i pha mthar gson (C son) | thugs dam la gcig tu gzhol bas nyams dang rtogs pa'i dbang phyug tu gyur | snyigs dus kyi bstan pa'i gsal byed chen po sngags 'chang chos kyi rgyal po ngag dbang kun dga' rin chen yab sras sku mched sogs kyi bka' gdams kyi chos bum pa gang byor gsan pa'i bla mar bsten | (C om. |) lo bya yul sogs bka' gdams kyi dgon gnas rnams kyi gdan sa sku tshe ril por mdzad | spyi dang bye brag gi bstan pa yar ngo'i zla ba ltar rgyas par mdzad de | dgung lo brgyad cu rtsa dgu pa sbrul lo smin drug zla ba'i nyer lnga'i nyin bde bar gshegs so | de lta bu'i skyes chen dam pa de nyid kyi sku'i rnam par sprul pa bdag gi bla ma spyan snga rin po che byams pa kun dga'i mtshan can 'di nyid ni | lug lo (C lor) bkra shis pa'i dge mtshan dang bcas nas sku 'khrungs | mkhas grub kyi bla ma du ma {las} (C las) gsan pa rgya mtsho'i pha rol du gson (C son) te | lung dang rtogs pa'i yon tan bsam gyi (C gyis) mi khyab pa'i mnga' bdag tu gyur | {lo dang bya yul} (C lo dang bya yul) sogs bka' gdams kyi dgon grwa chen po rnams kyi gdan sa mdzad bzhin par da lta dgung lo lnga bcu rtsa gnyis kyi stengs (C steng) na bzhugs pa 'di nyid ste | yongs 'dzin dam pa 'di nyid {kyi rnam par thar} (C kyi rnam par thar) pa rgyas pa ni logs su 'chad par sha chags pas 'dir ma spros so ‖ bdag cag gi (C gis) yongs 'dzin dam pa 'jam mgon grub ba'i dbang phyug bsod nams dbang (B dpang; C dbang; ba supra 68v.7.1 ba; read dbang*) po dang | {yab rje sbas pa'i} (C yab rje sbas pa'i) sangs rgyas sngags 'chang grags pa'i mtshan can | khyab bdag 'khor lo'i mgon po rje btsun mus pa chen po sangs rgyas rgyal mtshan | mkhan chen thams cad mkhyen pa ngag dbang chos grags rnams (B rnam; C rnams; read rnams*) kyi (C kyis) ngo mtshar

nges 'byung tshul khrims gsum gyis bag yod phyug |
rab 'byam sde snod gsum la mkhyen pa rgyas ||
'chad rtsod rtsom pa gsum la mnga' brnyes pa'i ||
bla ma mchog la sgo gsum gus pas 'dud ||

de nas bdag gis gdan sa lo sum bcu so dgu byas te |

chos kyi 'brel pa thob pa bcu phrag gnyis ||
bka' drin lhag par che ba'i bla ma bdun ||
mdo rgyud gzhung 'grel man ngag mang du thos ||
yongs 'dzin chen pos mnyes shing rjes su bzung[5691] ||

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ba'i mdzad pa'i cha shas mtha' dag ni sngar nas logs su bshad cing | 'chad par gyur pa'i rnam thar kyi yi ge (B 68v, C 81v.3.3) byas pa dag las khongs su tshud par bya zhing | {'dir skabs su babs pa dge ba'i bshes gnyen bka' gdams pa rnams} (C 'dir skabs su babs pa dge ba'i bshes gnyen bka' gdams pa rnams) nas brgyud {pa'i chos tshul} (C pa'i chos tshul) rnams bdag gi bla ma so so (C so'i) gsan pa dang | rang nyid kyi (C kyis) ji ltar thos pa'i tshul mdo tsam brjod na | 'jam dbyangs bsod nams dbang pos ni spyan snga ngag dbang {chos grags} (C chos grags) dang | yab sngags 'chang chen po gnyis las bka' gdams pa'i chos rnams rdzogs par gsan zhing | sngags 'chang grags pa'i mtshan {can gyis rang gi yab} (C can gyis rang gi yab) sngags 'chang chos kyi rgyal po ngag dbang (B dpang, C dbang; read dbang*) kun dga' rin chen gyi drung du rgyas par gsan la | rje btsun mus pa chen po dang | mkhan chen {ngag dbang chos grags gnyis} (C ngag dbang chos grags gnyis) kyi (C kyis) | lo nas spyan snga rin po che ngag dbang chos grags kyi dngos slob paṇ chen nam mkha' dbang phyug dang | 'jam dbyangs dkon mchog rgya mtsho sogs kyi drung du bka' gdams {thig le bcu drug gi} (C thig le bcu drug gi) dbang khrid | {gzhung drug gi} (C gzhung drug gi) lung | {chos chung} (C chos chung) brgya rtsa | {lha bzhi'i} (C lha bzhi'i) khrid | {rin spungs} (C rin spungs) skor (B bskor; C skor; read skor*) gsum | {bka' gdams glegs bam} (C bka' gdams glegs bam) yongs rdzogs | {blo sbyong gi} (C blo sbyong gi) skor (B bskor; C skor; read skor*) sogs mtha' chod par gsan zhing | de ltar 'jam pa'i dbyangs sku mched dang | rgyal ba mus pa chen po sangs rgyas rgyal mtshan | spyan snga kun dga' don grub | mkhan chen 'jam pa'i dbyangs ngag dbang chos grags | gzhan yang brgyud ldan gyi {bla ma yid ches can du ma'i} (C bla ma yid ches can du ma'i) drung du sa {skya pa} (C skya pa) sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang po bdag gi (C gis) dge ba'i bshes gnyen bka' gdams pa nas brgyud pa'i chos skor (B bskor; C skor; read skor*) rnams dang 'dod yid ches kyi dad pa bla na med pa'i sgo nas 'bad rtsol chen pos rdzogs par nos shing | lhag par sngon jo bo chen po dpal ldan a ti shas {'brom ston pa la thugs kyi sras gcig pu lta pur mdzad pa ltar dus gsum sgrib med du} (C 'brom ston pa la thugs kyi sras gcig pu lta pur mdzad pa ltar dus gsum sgrib med du) gzigs pa'i rje btsun mus pa chen po de nyid kyi (C kyis) (B 69r, C 82r.5.1) kho bo cag la thugs rje'i spyan ras kyi (C kyis) bu gcig pa ltar 'tsho bar mdzad pa'i {skal pa mchog kyang thob pa lags} (C skal pa mchog kyang thob pa lags) | (B 69v.1.1, C 82r.6.1)

[5691] A gzung; read bzung*

bka' brgyud bla ma'i rnam thar dri med mtsho ‖
bshes gnyen gdengs can stong gis legs gtams pa ‖
yon tan yid bzhin nor bu'i 'byung gnas la ‖
ngom par btung du yod pa skal ba bzang ‖

zhes bar skabs kyi tshigs su bcad pa'o[5692] ‖ gong du smos pa[5693] stod lung[5694] pa'i slob ma la grags che ba[5695] sdings po ba[5696] | klog[5697] skya | dge bshes zar pa | dge bshes lha bzo[5698] | khyung kham[5699] | bya 'dul 'dzin dang drug las[5700] | dang po gsum gong du zur tsam bshad la[5701] | stod lung[5702] pa'i dgongs pa lon pa phyi ma gsum yin te | lha bzos[5703] mngon shes lnga thob | stod lung[5704] pa 'khor lo bde mchog[5705] [cakrasaṃvara] dang gnyis su med par gzigs gsungs[5706] | khyum kham gyis[5707] sgyu lus kyi rtogs pa brnyes | stod lung[5708] pa'i zhal nas[5709] | khyod kyi gdul bya gtsang du yod pas der song | dgon pa thob | slob ma bsdus la bden gnyis shod[5710] | nga'i bden gnyis 'di ma dor cig gsungs pas[5711] [A74r, B69v.4.1, C82v.2.4] |

[5692] B C om. 'dir...bcad pa'o

[5693] B {gong du smos pa'i} for gong...pa

[5694] A lungs; B C lung; read lung*

[5695] A ba | ; B C ba; read ba*

[5696] B C sding bu ba for sdings po ba

[5697] A glog; B C klog; read klog*

[5698] B C + ba

[5699] B C khams

[5700] B {dang drug las}

[5701] B C om. line

[5702] A lungs; B C lung; read lung*

[5703] B {lha bzos}

[5704] A lungs; C lung; read lung*

[5705] B {stod lung pa 'khor lo bde mchog} for stod...bde mchog

[5706] A gsung; B C gsungs; read gsungs*

[5707] B {khyung khams kyi}, C khyung khams kyis for khyum...gyis

[5708] A lungs; B C lung; read lung*

[5709] B {nas}

[5710] A C bshod; B shod; read shod*

khyung kham[5712] gtsang la 'byon khar | bden gnyis dang khyung kham[5713] gtsang la bzhud | bden nam mi bden |[5714] pha bong 'phen g.yag la dris gsungs[5715] nas[5716] phyag mkhar brdabs[5717] pas tshal par gas | de nas nyang ro tha ba[5718] tshal du byon nas[5719] sdings phu[5720] dgon pa'i rmang bting[5721] | bden gnyis chos tshan bcu gnyis su bsdus pa gsungs | gzhan phan bskyangs pas slob ma mang du 'phel lo || bya 'dul 'dzin ni |[5722] 'khrungs yul gtsang rong g.yung gi nang gi gnya'[5723] pa | yab bya rgyal ba la sras gnyis yod pa'i gcung po | lcags pho 'brug[5724] la 'khrungs | gzhon nu'i dus rong snar[5725] mda' tshe[5726] dmar gyi gtsug lag khang du[5727] 'bre[5728] shes rab 'bar[5729] chos gzhi la byon pa mjal du byon pas | phar phyin gsungs pa'i[5730] lam shes kyi skabs su sleb[5731] chos gsan pas |[5732] lha'i me tog gi

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[5711] A gsung bas; B C gsungs pas; read gsungs pas*

[5712] B {khyung khams} for khyung kham; C khams

[5713] B C khams

[5714] A bden; B C bden | ; read bden | *

[5715] A gsung; B C gsungs; read gsungs*

[5716] A nas | ; B C nas; read nas*

[5717] C ill.

[5718] B om.

[5719] A nas | ; B C nas; read nas*

[5720] B C sding bu for sdings phu

[5721] B rmangs btings for rmang bting

[5722] B C om.

[5723] B C snya

[5724] B C mo lug for pho 'brug

[5725] B C mnar

[5726] B C tsha

[5727] A du | ; B C du; read du*

[5728] A 'be; B C 'bre; read 'bre*

[5729] B C 'bar |

[5730] A gsung ba'i; B C gsungs pa'i; read gsungs pa'i*

[5731] A sleb | ; B C sleb; read sleb*

char 'bab[5733] pa mthong | dad pa skyes pas | yab la[5734] zhus te[5735] rab tu byung | mtshan brtson 'grus 'bar du btags | 'bre'i[5736] zhal nas | rab tu byung bas 'dul ba bslab dgos pas[5737] thog mar 'dul ba slobs[5738] gsungs pas[5739] | ldan du sog tshul khrims bla ma[5740] | de nas rgya 'dul 'dzin dang | rma tsho la[5741] 'dul ba gsan cing mkhas par gyur | de nas rgyal tsha zhang yes[5742] la dbu tshad dang | zangs[5743] dkar lo tsā[5744] ba la yo ga bslabs[5745] | de nas bshad nyan mdzad pa'i skabs su dpe cha rnams khams pa'i gra[5746] pas brkus pas | thugs skyo ba skyes te |[5747] stod lung[5748] pa'i drung du bka' gdams[5749] zhu ru byon pas[5750] | yon tan che ba'i nga rgyal gyis | dang por phyag ma byas pa sogs spyod pa 'ga' zhig la brten[5751] nas |[5752] stod lung pas[5753] bka' bkyon drag tu mdzad de bskrad | der log nas byon |

[5732] A pas; B C pas | ; read pas | *

[5733] C babs

[5734] B {yab la}

[5735] B C pas |

[5736] A 'be'i; B C 'bre'i; read 'bre'i*

[5737] A pas | ; B C pas; read pas*

[5738] B slob

[5739] A gsung bas; B C gsungs pas; read gsungs pas*

[5740] B {sog tshul khrims bla ma}

[5741] B {rgya 'dul 'dzin dang | rma tsho la}

[5742] B C ye

[5743] B C om.

[5744] B tsa

[5745] B bslab

[5746] B C grwa

[5747] B C om.

[5748] A lungs; C lung; read lung*

[5749] B {stod lung pa'i drung du bka' gdams} for stod...bka' gdams

[5750] A C pa; B pas; read pas*

[5751] B rten

[5752] A C nas; B nas | ; read nas | *

stod lung[5754] zam khar sleb pa na 'gyod pa skyes te |[5755] [A74v, B70r.4.1, C83r.3.3] chos zhur 'ongs[5756] pa[5757] la[5758] de ltar byed pa nga ma bden snyam du dgongs pa dang | stod lung[5759] pa'i zhal nas[5760] nye gnas la |[5761] da kho 'gyod pa skyes nas 'dug gi[5762] yar[5763] gdan drongs la shog gsungs[5764] | gdan drangs[5765] bkur sti[5766] byas | der bka' gdams kyi gdams ngag[5767] thams cad[5768] yongs su rdzogs par gsan nas thugs dam gyi gtso bo mdzad do ‖ de nas zul phur bshad gra[5769] btsugs[5770] te tshogs lo dgu'i bar du[5771] bskyangs | mdo rtsa'i [vinayamūlasūtra] ṭīkā[5772] che chung dang |[5773] 'dul ba spyi'i rnam gzhag mdzad[5774] | de'i tshe bsam

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[5753] A stod lungs pas; B {stod lung pa'i}; read stod lung pas*

[5754] A lungs; B lung; read lung*

[5755] C om. yon tan...'gyod pa skyes te

[5756] B 'ong

[5757] C 'ong ba for 'ongs pa

[5758] A la | ; B C la; read la*

[5759] A lungs; B C lung; read lung*

[5760] A nas | ; B C nas; read nas*

[5761] A la; B C la | ; read la | *

[5762] A gi | ; B C gi; read gi*

[5763] B C mar

[5764] A gsung; B C gsungs; read gsungs*

[5765] C drongs

[5766] B bsti

[5767] B {bka' gdams gdams ngag}

[5768] A cad | ; B C om.; read cad*

[5769] B C grwa

[5770] A gtsugs; B C btsugs; read btsugs*

[5771] B bar du supra 70r.6.3

[5772] A ṭīkkā; B {ṭikka}; C ṭī ka; read ṭīkā*

[5773] C om.

[5774] B {mdo rtsa'i ṭikka che chung dang 'dul ba spyi'i rnam gzhag mdzad} for mdo...mdzad

yas[5775] dpe dkar gyis[5776] bar chad brtsam[5777] pa'i phyir btsun par sprul nas zhabs tog lo mang du byas kyang | 'dul ba dang 'gal ba'i[5778] mdzad pa na bza'i spu phyir bstan te gyon pa tsam ma gtogs skyon ma brnyed[5779] pas |[5780] dpe dkar yang[5781] dad par grags so || de ltar bka' gdams kyi man ngag[5782] la nyams len mdzad | bu chen 'dul ba la mkhas shing 'gro don phun sum tshogs pa bdun bcu[5783] rtsa drug byung ba'i[5784] nang nas | dbus kyi bu chen gsum ni | ka ba dar seng | rnal 'byor byang[5785] seng | rje mo chos seng dang gsum | gtsang nas gtsang ngu rin rgyal[5786] | rtsis pa gzhon nu[5787] seng ge sogs byon | de ltar bstan[5788] pa'i bya ba rgya cher[5789] mdzad de[5790] | dgung lo bdun bcu[5791] don lnga[5792] bzhes pa na[5793] zul phur sku gshegs | gdung bzhu bas thugs ljags ring bsrel[5794] sogs mang du byon no || de nas dgyer sgom[5795] chen po nas brgyud pa

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[5775] C las

[5776] B {bsam yas dpe dkar gyi} for bsam yas...gyis

[5777] A brtsom; B rtsoms; C brtsam; read brtsam*

[5778] A ba'i | ; B C ba'i; read ba'i*

[5779] A rnyed; B brnyed; C rnyid; read brnyed*

[5780] B C om.

[5781] B {dpe dkar yang}

[5782] B {bka' gdams kyi man ngag}

[5783] B C cu

[5784] B pa'i

[5785] B {ka ba dar seng | rnal 'byor byang}

[5786] C skyabs

[5787] B {gtsang nas gtsang ngu rin skyabs | rtsis pa gzhon nu} for gtsang...gzhon nu

[5788] B + bstan

[5789] A chen; B C cher; read cher*

[5790] B C om.

[5791] B C cu

[5792] B C drug

[5793] A na | ; B C la; read na*

[5794] A srel; B C bsrel; read bsrel*

cung zad bshad na | dang po yar lung 'phyong rgyas kyi bang so padma can bya bar[5796] | yon bdag nyi ma mgon[5797] gyi sras | dgyer[5798] shes rab skyabs[5799] zer ba dbu ru snon mda'i rog snar yul 'chugs | btsun mo 'tshal[5800] stod nas klu lcam[5801] [A75r, B70v.3.1, C83v.3.4] bya ba khab tu bzhes | sras gsum byung ba[5802] | khye'u[5803] la stag | bu mo stag | khye'u[5804] la dor[5805] ro ‖ chung ba khye'u la dor[5806] rab tu byung ste[5807] sgom[5808] pa shes rab grags zer | che[5809] ba khye'u la stag[5810] dgung lo bcu gnyis la snon phu gnyer du[5811] sprul sku bya yul bas mkhan po mdzad[5812] | zhang snying phug pas[5813] slob dpon mdzad nas rab tu byung ste | mtshan gzhon nu grags su btags | dgung lo bcu bdun la sne'u zur du byon |[5814] lo dgu

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[5795] B C sgyer bsgom for dgyer sgom

[5796] B C ba

[5797] B {nyi ma mgon}

[5798] C sgyer

[5799] B {sgyer shes skyabs} for dgyer...skyabs

[5800] C tshal

[5801] B {klu lcam}

[5802] B pa

[5803] C khre

[5804] C khre

[5805] C dar

[5806] B {khre ma stag | bu mo stag | khre la dar ro | che ba khre la stag} for khye'u...la dor

[5807] B ste | ; C che ba khre la stag rab tu byung ste | for chung ba...ste

[5808] B C bsgom

[5809] B C chung

[5810] B {khre la} dar, C khre la dar for khye'u...stag

[5811] B C du |

[5812] A rnam thar gzhan na mkhan slob gsal ba mi snang supra 75v.1.2-3; B C om. rnam thar...snang

[5813] C pas

[5814] B C om.

bzhugs | sne'u zur pa[5815] gshegs nas bya yul ba chen po[5816] lo lnga bsten | bka' gdams kyi[5817] chos skor[5818] rdzogs par zhus | slob ma brgyad brgya tsam byon pa'i nang nas grags che ba | sba | bya | zug[5819] dang gsum | dge bshes g.yor ston | skyi[5820] ston | lho brag ston pa | dmar ston[5821] | khams ston | ston pa 'od zer bla ma | smon lam bzang po | ston pa gzhon legs[5822] sogs byon[5823] zer ba 'dug kyang | sa cha 'di dang | dgon pa 'di btab sogs gsal kha[5824] ma thos la[5825] | sangs rgyas dbon ston ni 'gran gyi[5826] do med yin no || me mo bya la ra sgreng btab nas lo drug bcu[5827] re gnyis song ba[5828] | sa mo phag la rin chen sgang dang[5829] gtsug lag khang rnying ma bzhengs | bla ma'i gdan sa la sgo bton gsungs[5830] nas bya yul phyogs su bstan | jo bo mi g.yo ba [acala] | dam tshig gsum bkod[5831] [trisamayavyūharāja] | jo bo 'jam dpal rdo rje'i [mañjuvajra] zhal gzigs | sne'u zur pa dang[5832] bya yul ba'i[5833] gsung bgros[5834] sgang bsos[5835] nas lam rim po

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[5815] B {sne'u zur pa}

[5816] B {bya yul pa chen po} for bya...po

[5817] B {bka' gdams kyi}

[5818] B bskor

[5819] C zur

[5820] C skyis

[5821] B {sba | bya zur dang gsum | dge bshes g.yor ston | skyis ston | lho brag ston pa | dmar ston} for sba... dmar ston

[5822] B {ston pa gzhon legs}

[5823] B C byon |

[5824] A ka; read kha*

[5825] B om. zer ba...ma thos la

[5826] A vide supra 75v.6.3

[5827] C cu

[5828] B nas

[5829] B C gi

[5830] A gsung; B C gsungs; read gsungs*

[5831] A bgod, wear; B C bkod; read bkod*

[5832] C dang |

[5833] B {sne'u zur pa dang | bya byul ba'i} for sne'u zur...ba'i

ti[5836] bzhi ma dang gnyis ma bya ba sangs rgyas dbon ston[5837] sogs la gnang bas | sangs rgyas dbon ston gyis[5838] zin bris[5839] su btab[5840] | gdan sar lo lnga bcu bzhugs | gya gnyis pa[5841] yos lo'i dgun zla ra ba'i nyer dgu la[5842] thegs[5843] | sangs rgyas dbon ni | dgyer sgom chen po'i mched zla[5844] dgyer[5845] bu mo stag ces[5846] pa dang | [A75v, B71r.2.2, C84r.4.2] yum sha mo sdog ge[5847] zhes pa la sras lcam sring[5848] gsum byung ba'i[5849] che ba yon bdag ya po zhes pa |[5850] dge 'dun dang dkon mchog la dad pa zhig[5851] byung | bar pa sangs rgyas dbon[5852] |[5853] lcam mo rgya mo hor dang gsum mo[5854] || sangs rgyas dbon sprul sku bya yul ba'i sku skyer

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[5834] A sgros; B C bgros; read bgros*

[5835] A dgang gsos; B C sgang bsos; read sgang bsos*

[5836] B {lam rim po ti}

[5837] B {sangs rgyas dbon ston}

[5838] B gyi

[5839] A bris supra 75r.8.1

[5840] C btang

[5841] C par

[5842] B C om. pa yos lo'i dgun zla ra ba'i nyer dgu la

[5843] B C gshegs; C + so

[5844] B {sgyer bsgom chen po'i spun zla}, C sgyer bsgom chen po'i spun zla, for dgyer...zla

[5845] B C sgyer

[5846] B zhes

[5847] B C sha mo rdog de'am (C ge'am) | sha mo 'od le for sha mo sdog ge

[5848] B C om. lcam sring

[5849] B C ba'i |

[5850] B C om.

[5851] B C cig

[5852] C + ston

[5853] B C + chung ba {slob dpon ston} (C slob dpon ston) pa | khong gi {chos skyong} (C chos skyong) gri gug zhal gzigs

[5854] B C om. line

byed pas | dgyer sgom[5855] gyi zhal nas | ngas bla ma'i gsung cig la brten[5856] nas |[5857] btsun chung 'di la byams par byas pa yin gsungs[5858] | sangs rgyas dbon dgung lo bcu bdun la[5859] dge bshes 'ben thang pas[5860] mkhan po | dags po bang rim pa[5861] lde'u sgom[5862] gyis[5863] slob dpon mdzad de rab tu byung | mtshan gzhon nu 'byung gnas su btags | lo bcu dgu la skyid[5864] smad du byon |[5865] dge bshes nyang ran dang | dge bshes kha ches mkhan slob mdzad de bsnyen par rdzogs | 'phan yul mdar ka ba dar seng la 'dul ba dang | gzhan yang sde snod mang du gsan | de nas lo bco brgyad kyi ring la dgyer sgom chen po[5866] bsten nas[5867] gsung rab mtha' dag dang[5868] | lung man ngag rdzogs par gsan | yi dam chos skyong dpag tu med pa zhal gzigs | rgya mar gtsug lag khang[5869] gsar ma bzhengs pa dang | rin chen sgang gi[5870] gling rgya bskyed[5871] pa | phyogs kyi gtsug lag khang dang | rten gsum mang po'i rab tu gnas pa sogs 'gro don rgya che zhing | sangs rgyas skal ldan shing rta [bhagīratha] zhes par 'gyur bar zhal gyis[5872] bzhes | spyan ras gzigs [avalokiteśvara] kyi sprul par yang grags | rgyas

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[5855] B C sgyer bsgom for dgyer sgom

[5856] B rten

[5857] B C om.

[5858] A gsung; B C gsungs; read gsungs*

[5859] B la |

[5860] B {dge bshes 'ban thang pas}

[5861] C pa |

[5862] B {'de'u bsgom}, C 'de'u bsgom for lde'u sgom

[5863] B gyi

[5864] B C skyi

[5865] C om.

[5866] B {sgyer bsgom} + rang, C sgyer bsgom + rang for dgyer sgom chen po

[5867] A nas | ; B C nas; read nas*

[5868] C om.

[5869] B rgyal ma'i dbu rtse, C rgya ma'i dbu rtse for rgya...khang

[5870] C pa'i

[5871] A bkyed; B bskyed; C bskyad; read bskyed*

[5872] B zhalyi = zhal gyi for zhal gyis

par don du gnyer na |[5873] khu dbon gyi[5874] rnam thar thun mong[5875] ba che ba cig dang | mchod khang bzhengs tshul bkra shis le'u[5876] brgyad ma bya ba lho pa dbu ma pa[5877] nam mkha' shes rab[5878] zer ba'i slob ma cig gis[5879] byas pa dang | ri bo maṇḍal gyi[5880] rtser byon pa'i rnam thar rnams su gsal lo || slob ma rtogs ldan bzang [A76r, B71v.1.3, C84v.5.1] mo ba | nags mo ba | zung chu mo pa | nag mo sang yon[5881] dang[5882] mo bzhir grags pa rnams ni[5883] rgyas par khong rang gi bka' thor bkod 'dug pa rnams yin la[5884] | gdan sar lo bzhi bcu bzhugs te bdun bcu[5885] rtsa gsum pa lcags pho rta'i mgo'i[5886] zla ba'i tshes bzhi la rgya ma gnas su thegs[5887] | rtogs ldan bzang mo ba ni | yul dags po brad lha sa ba | gdung rus spyil | yab rnal 'byor jo stag la sras gsum yod pa'i 'bring po | mtshan gzhon nu seng ge zer | byis pa'i dus dags po sgom tshul[5888] la phyag rgya ba'i khrid 'ga' dang | bya yul ba'i slob ma bong[5889] thang ba la bka' gdams kyi chos skor[5890] dang | pu gu dor sa chen gyi slob ma gshen pa rdo rje seng ge[5891] la sa skya pa'i

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[5873] A na; B C na | ; read na | *

[5874] B {khu dpon gyi}

[5875] B mongs

[5876] B C leb

[5877] B {lho pa dbu ma pa}

[5878] B C om. nam mkha' shes rab

[5879] B gi

[5880] B C om.

[5881] B {rtogs ldan bzang mo ba | nags mo pa | zung chu mo pa | nag mo sang yon}

[5882] B C dang |

[5883] B C so |

[5884] B C om. rgyas par...yin la

[5885] B C cu

[5886] B C don gnyis pa smal po for rtsa...mgo'i

[5887] B C gshegs

[5888] B sgam po ba, C sgom po ba for sgom tshul

[5889] B C bo

[5890] B bskor

[5891] B {gshen rdo rje seng ge} for gshen...seng ge

chos skor[5892] gsan | bcu dgu pa[5893] la g.ye chung du zhang ban[5894] la bsnyen rdzogs mdzad | de nas sangs rgyas dbon blo mda' grong mo che na slob ma mang po la bka' gdams kyi chos skor[5895] gsung[5896] ba[5897] dang mjal bas dad de |[5898] nyi shu rtsa brgyad nas rin chen sgang pa'i gra[5899] pa mdzad yun ring du bsten | bka' gdams kyi chos rdzogs par gsan | de nas bsam yas phu'i bzang mo dgon[5900] par[5901] bzhugs pas bzang mo bar grags[5902] | bdun bcu[5903] rtsa bdun pa shing pho rta'i lo'i dpyid 'bring mchus nya pa'i[5904] tshes bzhi la bzang mo dgon par thegs[5905] | khong gi slob ma jo gdan lhas phu bas[5906] lhas phu dgon gsar[5907] btab[5908] | lha dge 'dun sgang pas dge 'dun sgang btab | gzhan yang 'phan yul zong dgon pa sogs byung |[5909] yang grags che ba lha 'phrang po ba yin te khong gis sbrags su ri zangs rtog gi dgon pa btab[5910] | nags mo bas[5911] byen gyi nags

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[5892] B bskor

[5893] B C om.

[5894] B {g.ye chung du zhang ban}

[5895] B {bka' gdams kyi chos bskor} for bka' gdams...skor

[5896] B C gsungs

[5897] B C pa

[5898] B C om.

[5899] B C grwa

[5900] B {bsam yas phu'i bzang mo dgon}

[5901] B C pa + btab |

[5902] B C om. bzhugs...grags

[5903] B C cu

[5904] B C cho 'phrul zla ba'i for shing pho...nya pa'i

[5905] B C gshegs

[5906] C pas |

[5907] B {jo gdan lhas phu pas | lhas phu dgon gsar} for jo gdan...gsar

[5908] B C dang

[5909] A byung; B C byung | ; read byung | *

[5910] B C om. yang...dgon pa btab

[5911] B bas |

mo dgon pa[5912] btab | zung chu mo pas[5913] 'phan yul mda'i zung chur [A76v, B71v.8.3, C85r.4.4] dgon pa btab ste[5914] | phyis spos pa grab kyi gsas[5915] khang yin no ‖ sangs rgyas dbon gyi brgyud pa gdan sar byon pa rnams ni | gcen po yon bdag ya po la sras bzhi byung ba'i che ba slob dpon ston pa | bla ma sang yon | smon lam seng ge | bde gshegs chen po'o ‖ bla ma sang yon glang lo pa so gcig pa lug gi lo la gdan sar byon | mchod khang glo 'bur nub ma dang dngul gdung sogs bzhengs | sprul bsgyur nus pas nyin gcig la sprul pa gsum bstan par grags | gdan sa lo sum bcu rtsa gnyis mdzad | re gnyis pa stag lo'i bar bzhugs | de nas gcung po bde gshegs gzhon nu seng ge khyi lo pa | zhe gcig pa stag gi lo la gdan sar byon | lo nyi shu rtsa lnga mdzad | re lnga pa stag lo la thegs | de nas smon lam seng ge'i sras skam dgon pa gzhon nu 'bum gyis gdan sa zla ba bco brgyad mdzad de | rang lo nga gcig pa la thegs | de nas sangs rgyas 'od 'byung gis gdan sar 'brug la byon te lo nyi shu rtsa bzhi mdzad | gtsug lag khang la gser thog bkal | rang lo drug bcu rtsa gcig la thegs | de nas sangs rgyas gzhon 'od kyis rang lo nyer bzhi pa la gdan sar byon te lo bzhi bcu bzhugs | lo drug bcu rtsa bzhi pa la thegs | de nas mkhas btsun rgya ma pa bkra shis rgyal mtshan gyis rang lo zhe gsum pa la gdan sar byon te lo bcu dgu bzhugs nas drug bcu rtsa gnyis la thegs | slob dpon kun bzang dang | slob dpon gzhon nu seng ge gnyis kyi skabs su gdan sa lo drug stongs nas skag rtsub mang yang | khong rang[5916] gnyis kyis gdan sa lo gnyis gnyis mdzad | de nas spyan snga bsod nams rgyal mtshan gyis gdan sa [A77R] lo nyi shu rtsa lnga[5917] mdzad | spyan snga sang yon pas gdan sa lo bdun mdzad nas lnga bcu rtsa lnga pa la thegs | sangs rgyas byang chub pas gdan sa lo nyi shu rtsa gsum mdzad de nga drug pa la thegs | spyan snga kun blo bas gdan sa lo bcu gcig bskyangs te lnga bcu rtsa dgu pa la thegs | spyan snga gzhon 'od pas gdan sa lo sum bcu rtsa bzhi mdzad | mchod rten chen mo bzhengs re drug pa khyi la gshegs | spyan snga blo gros rgyal mtshan skam dgon pas gdan sar lo gnyis bzhugs nas kun spangs mdzad de don gcig pa la thegs | spyan snga blo gros rgyal mtshan gnyis pas gdan sa lo gsum mdzad nas bdun bcu rtsa gnyis pa la thegs | spyan snga blo gros 'jigs med pa shing phag la gdan sar byon te da lta gdan sar bzhugs pa nyid do[5918] ‖

[5912] B pa infra 71v.8.2

[5913] C bas

[5914] B te

[5915] B sas; C pas

[5916] A rnam infra 77r.8.3

[5917] A rtsa lnga supra 77v.1.1

[5918] B C om. sangs rgyas dbon...bzhugs pa nyid do

[5.2.2.1.1.3.3] gong du smos pa sne'u zur pa las 'phros[5919] tshul ni[5920] | sne'u zur pa[5921] gdung rus zhang tshe spong[5922] | spras thong[5923] pa[5924] sar zhang stag po'i sras su chu pho rta[5925] la 'khrungs | byis pa'i dus nas ting nge 'dzin rang 'khrungs su mnga' | brag rgyab tu[5926] rab tu byung |[5927] mtshan ye shes 'bar du btags | dgon pa ba |[5928] sku mched gsum la sogs[5929] pa bla ma mang du bsten | dgon pa ba dang thog mar mjal ba'i dus | thugs ka[5930] nas thub pa'i sku 'od 'phro ba cig byon nas[5931] sne'u zur pa la thim pas ting nge 'dzin khyad par can brnyes[5932] | bla ma la gus pa[5933] | byang chub kyi sems |[5934] gnas pa |[5935] brtan pa | sgyu ma lta bu'i ting nge 'dzin rnams 'dzom na | sangs rgyas dang byang chub sems dpa' dpag tu med pa zhal gzigs pa chos nyid yin gsungs[5936] | gzhan yang sgyu lus kyi rtogs pa brnyes pas | rang lus mi g.yo ba'i [acala] skur[5937] ldang nus pa dang [A77v, B72r.4.2, C85v.2.1] | mngon par[5938] shes pa rgya chen po mnga' zhing | dgon pa ba

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[5919] B C 'phel

[5920] B {ni}

[5921] C pa |

[5922] B C btsos so for zhang tshe spong

[5923] C mthong

[5924] B {spras mthong} for spras thong

[5925] B C bya lo for zhang...rta

[5926] B C om. brag rgyab tu

[5927] B C nas

[5928] B C om.

[5929] A sogs supra 77v.6.5

[5930] B kha; C ill.

[5931] A nas | ; B C nas; read nas*

[5932] B C skyes

[5933] B {bla ma la gus pa}

[5934] B C om.

[5935] B C om.

[5936] A gsung; B C gsungs; read gsungs*

[5937] B {mi g.yo ba'i skur}

[5938] A C bar; B par; read par*

dang | sku mched gsum gyi gsung phyogs gcig[5939] tu bsgrigs pa'i bstan rim mdzad | rang lo bdun bcu rtsa bdun pa sa khyi rta'i zla ba'i nyer dgu la thegs[5940] | gdung bzhu bas ring bsrel dpag tu med pa dang | lha'i spos kyi dris[5941] sne'u zur[5942] gyi gnas thams cad khyab pa sogs rnam thar du gsal lo || slob ma bdun brgya tsam byung ba'i[5943] nang nas[5944] grags che ba bzhi ni | lha bka' gdams pa | thag ma ba[5945] chen po | byang sems zla ba rgyal mtshan | gun[5946] pa lha rje thugs rje rgyal mtshan rnams dang | gzhan yang dgyer sgom chen po |[5947] gtsang nas grang po lung pa zhes[5948] 'phags pa don zhags dang | bcu gcig zhal gyi chos bdag tu byed pa dang | spyi bo lhas pa[5949] byang chub 'od ces grags pa rnams so || 'di rnams bka' gdams gdams ngag pa gtso bor byed pa[5950] yin no[5951] || spyi bo lhas pa la[5952] chos kyi rje sa skya paṇḍi tas rab byung bsnyen rdzogs kyi slob dpon zhus | bka' gdams gzhung gdam ngag gi[5953] chos rnams gsan par[5954] rnam thar ngo mtshar snang ba[5955] las gsungs so[5956] || thag ma ba'i[5957] slob ma[5958] nam

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[5939] B cig

[5940] B C dgung lo don drug bzhugs for rang lo...la thegs

[5941] A dri; B C dris; read dris*

[5942] B {sne'u zur}

[5943] B pa'i

[5944] C nas |

[5945] B C pa

[5946] B C dgun

[5947] B C om. dgyer sgom chen po |

[5948] B {grang po lung pa zhes}

[5949] B {spyi bo lhas pa}

[5950] B C pas + de'i phyogs su gtogs zhes yar lung jo bo'i chos 'byung du 'byung ngo

[5951] B C om. yin no

[5952] B {spyi bo lhas pa la}

[5953] B {bka' gdams gzhung gdams ngag gi}

[5954] B C par |

[5955] B {rnam thar ngo mtshar snang ba}

[5956] B C te

[5957] B C pa'i

mkha' seng ge yang stod lung[5959] thag mar byon | de nas nam mkha' rgyal po | seng ge bzang po | rgyal sras bzang po | gsang ba'i bdag pos byin gyis brlabs[5960] pa nam mkha' rgyal mtshan dang[5961] bzhi ni lho brag thig phyir byon no || yang bka' gdams gzhung pa'i brgyud pa[5962] se spyil bu pa[5963] yan sngar bzhin la | de nas lha lung gi dbang phyug[5964] dang | lha[5965] 'gro mgon gyi slob ma zangs chen pa dar ma bsod nams[5966] | de'i slob ma mtsho sna pa chen po shes rab bzang po[5967] | de'i slob ma mon grab pa tshul khrims bkra shis[5968] | de'i slob ma mkhan[5969] chos skyabs[5970] bzang po[5971] | yang gdams ngag [A78r] pa nas brgyud pa sangs rgyas dbon ston yan sngar bzhin la | de nas nam mkha' rgyal po man sngar dang 'dra'o[5972] || mkhan chen chos skyabs bzang po dang[5973] | gsang bdag nam mkha' rgyal mtshan gyi[5974] drung du[5975] rje thams cad mkhyen pa[5976] blo bzang grags pas bka' gdams gzhung gdams ngag gi chos rnams[5977] gsan nas |[5978]

[5958] B C ma |

[5959] B {nam mkha' seng ge yang stod lung} for nam mkha'...lungs; C lung; read lung*

[5960] B rlabs

[5961] B {nam mkha' rgyal mtshan dang}

[5962] B C pa |

[5963] B {se spyil phu ba}

[5964] B {dbang phyug}

[5965] B C om.

[5966] B {zangs chen pa dar ma bsod nams}

[5967] B {mtsho sna pa chen po shes rab bzang po}

[5968] B {mon grab pa tshul khrims bkra shis} for mon grab...bkra shis

[5969] B C + chen

[5970] A skyab; C skyabs; read skyabs*

[5971] B {chos skyabs bzang po'o} for chos skyab bzang po; C po'o

[5972] B om. gdams ngag...dang 'dra'o |

[5973] B {chos skyabs pa dang}, C chos skyabs dang for chos...dang

[5974] B {nam mkha' rgyal mtshan gyi}

[5975] C du |

[5976] B C om. thams cad mkhyen pa

[5977] B {bka' gdams gzhung gdams ngag gi chos rnams}

gro lung pa'i[5979] bstan rim la gzhi mdzad de | byang chub lam sgron gyi[5980] don 'grel lam rim che chung[5981] mdzad do || de yang bka' gdams gzhung gdam ngag gi khyad par mi 'dra ba cung zad 'dug kyang | bka'[5982] gdams gzhung drug sogs gzhung bshad gtso bor byed cing | skyes bu gsum gyi lam rim lkog chos su ston pa gzhung pa dang | lam bstan rim sogs skyes bu gsum gyi gdam ngag gtso bor ston cing | gzhung rgyab chos su byed pa gdams ngag par byed pa legs so[5983] ||[5984] [5.2.2.2] a ti sha'i sras kyi thu bo gnyis pa[5985] rngog lo tsā[5986] ba'i bshad brgyud 'dzin pa ni |[5987] gangs can gyi[5988] ljongs 'dir bstan pa spyi la bka' drin che bas | de'i byon tshul sngon gyi yi ge las[5989] | kha ba can gyi ljongs 'brog mtsho[5990] dang nye ba'i sar | sngags rnying ma ba'i dge bshes rdo rje[5991] gzhon nu bya ba la |[5992] sras lnga yod pa'i che shos[5993] rngog legs pa'i shes rab kyis | spyir jo bo chen po lo bcu bsten cing |[5994] phyags[5995] phyir byon pa'i dus su[5996]

[5978] B C om.

[5979] B {gro lung pa'i}

[5980] B {byang chub lam sgron gyi}

[5981] B C + brtsams te (C brtsam ste) bka' gdams pa'i brgyud 'dzin du nan gyis 'jug par

[5982] A bka' supra 78v.3.1-2

[5983] B C om. de yang...byed pa legs so

[5984] B + jo bo

[5985] B {kyi thu bo gnyis pa |} for kyi...pa; C pa |

[5986] B tsa

[5987] C om.

[5988] B {bshad brgyud 'dzin pa ni gangs can gyi} for bshad...gyi

[5989] B + {'byung ba bzhin bshad na}; C + 'byung ba bzhin bshad na

[5990] B tsho

[5991] B rdo rje supra 72v.6.4

[5992] A la; B C la | ; read la | *

[5993] A shos | ; B C shos; read shos*

[5994] C om.

[5995] B phyag; C chag

[5996] B C su |

gsang phu la[5997] phyag mdzub[5998] btsugs[5999] te | lung pa ya gi'i nang na dung g.yas su 'khyil ba[6000] 'dra ba yod | der legs she khyod kyis[6001] gtsug lag khang thob la[6002] bshad nyan gyis | bstan pa la phan par[6003] 'gyur |[6004] zhes[6005] lung bstan pas | gsang phu ne'u thog gi sa cha gzigs te | bla mas lung bstan pa'i gnas de yin par mkhyen nas | gsang phu ne'u thog gi gtsug lag khang bzhengs | bstan pa'i [A78v, B72v.8.2, C86v.1.6] bya ba mdzad de | dang por dge 'dun lnga brgya tsam 'dus so || de las[6006] 'phros pa la gnyis | lo tsā ba[6007] blo ldan shes rab las slob ma 'phros[6008] tshul | mnga' ris pa shes rab rgyal mtshan las bka' gdams glegs bam byung tshul lo[6009] || [5.2.2.2.1] dang po ni | legs she'i gcung po klu khri | klu byang |[6010] chos skyabs | thub pa bzhi las | chos skyabs kyi[6011] sras lo tsā[6012] ba blo ldan shes rab yin te | de yang[6013] lcags mo phag gi lo la sku 'khrungs | skyes bu dam pa des sku na[6014] gzhon nu'i dus nas | khu bo dang | ka chu'i slob chung tshul khrims

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[5997] B {gsang phu la}

[5998] A B 'dzub; C mdzub; read mdzub*

[5999] A gtsugs; B C btsugs; read btsugs*

[6000] C pa

[6001] B kyi

[6002] B C la |

[6003] B pa

[6004] A 'gyud, wear; B C 'gyur | ; read 'gyur |

[6005] B C ces

[6006] B {de las}

[6007] B {lo tsa ba} for lo tsā ba

[6008] C 'phel

[6009] B {las slob ma 'phel tshul | snga ris pa shes rab rgyal mtshan las bka' gdaṃs glegs bam byung tshul lo} for las...lo

[6010] C om.

[6011] B {klu byang | chos skyabs | thub pa bzhi las | chos skyabs kyi} for klu...kyi

[6012] B tsa

[6013] B C de'ang for de yang

[6014] B C nas

shes rab la[6015] sogs pa bsten nas rab tu byung | rgyud sbyangs | dgung lo bcu bdun lon pa'i dus | mnga'[6016] ris stod kyi lha bla ma byang chub 'od kyi dbon po mnga' bdag rtse ldes | rgya gar du lo tsā[6017] slob[6018] pa la brdzangs te |[6019] yul dbus dang kha che la sogs par byon | paṇḍi ta sadzdza na[6020] [sajjana] dang | 'bum phrag gsum pa | pa ra he da[6021] [parahita] | ma hā dza na [mahājñāna] | su ma ti kīrti[6022] [sumatikīrti] dang | skal ldan rgyal po [bhavyarāja] la[6023] sogs pa mkhas grub mang du bsten | rgya bal du lo bcu bdun bzhugs nas | mnga'[6024] ris stod du phebs | mnga' bdag dbang lde dang | khri bkra shis dbang phyug brtsan[6025] gyis 'gyur gyi sbyin bdag mdzad nas | tshad ma rgyan[6026] [pramāṇavārttikālaṃkāra] la[6027] sogs pa bstan bcos mang du bsgyur | de nas dbus su phebs | khu bo'i gdan sa gsang phu ne'u thog dang | ra sgreng[6028] la sogs pa gnas khyad par can mang por chos gsungs | slob ma khri phrag lhag tsam 'dus par grags shing | dbus gtsang | lho bal | mdo stod smad | shar tsong[6029] kha | rgya mi nyag [tangut] sogs su grub mtha' 'dzin pa'i slob ma dang[6030] nying slob tu ma gyur pa med cing | dbus gtsang du lo bcu [A79r, B73r.7.2, C87r.2.3] bdun 'gro don mdzad | rgyas par gro lung pas mdzad pa'i rnam thar du shes so || de'i thugs sras

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[6015] B {khu bo dang | bka' chu'i slob chung tshul khrims shes rab la} for khu bo...la

[6016] B snga

[6017] B tsa

[6018] B bslob

[6019] B C om.

[6020] B C sad rdza for sadzdza

[6021] B {'bum phrag gsum pa | pa ra he da} for 'bum phrag...da

[6022] A B kīrtī; C kīrti; read kīrti*

[6023] B {su ma ti kirti dang | skal ldan rgyal po la} for su ma ti...la

[6024] B snga

[6025] B {dang | khri bkra shis dbang phyug btsan}; C btsan

[6026] D 4221

[6027] B {tshad ma rgyan la}

[6028] B {ra sgreng}

[6029] B gtsong; C btsong

[6030] B C dang |

zhang tshes spong[6031] chos kyi bla ma |[6032] gro lung pa blo gros 'byung gnas[6033] | khyung rin chen grags | 'bre[6034] shes rab 'bar dang[6035] bzhi[6036] la sras kyi thu bo bzhi zer | gzhan yang gangs pa she'u | gong bu ra[6037] can | sham po mi dig[6038] la sogs pa bsam gyis[6039] mi khyab pa smin par mdzad pa'i nang[6040] nas | zhang tshes spong[6041] chos kyi bla mas ne'u thog gi[6042] gdan sa lo sum bcu[6043] rtsa[6044] gnyis mdzad | de[6045] rjes gnyal pa ri lus[6046] lo gnyis | gnam par bas[6047] lo brgyad[6048] | de nas gro lung pa[6049] gdan sar gdan drangs pas | grogs chos kyi spyan ldan de'i gdan sa dron mo la shes 'dod yod kyang | ral ril thams cad kyi rjes su mi byed gsungs pas[6050] | gong gi bla ma de gsum gyi slob ma dge ba'i bshes gnyen phya[6051] pa chos kyi seng ges ne'u thog gi[6052] gdan sa lo bco brgyad

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[6031] B spongs; C spangs

[6032] C + zhang

[6033] B {zhang gro lung pa blo gros 'byung gnas} for gro...gnas

[6034] A 'be; B C 'bre; read 'bre*

[6035] A | dang; B C om. | dang; read dang*

[6036] B {bzhi}

[6037] C rwa

[6038] B {gangs pa she'u | gung pu rwa can | sham po mi tig} for gangs pa...mi dig; C tig

[6039] B gyi

[6040] A ngang; B C nang; read nang*

[6041] C tshe spangs for tshes spong

[6042] B {zhang tshes spong chos kyi bla mas ne'u thog gi}

[6043] B C cu

[6044] B C so

[6045] B C de'i

[6046] B {gnyal ba ri lus}, C gnyal ba ri lus for gnyal...lus

[6047] B {rnam par bas}, C rnam par bas for gnam par bas

[6048] B C + mdzad

[6049] B {gro lung pa}

[6050] A gsung bas; B C gsungs pas; read gsungs pas*

[6051] B C cha

mdzad cing | slar yang gro lung pa'i[6053] spyan sngar byon nas sgro 'dogs dpyad[6054] de |[6055] slob ma bsam gyis[6056] mi khyab pa byon pa las | sras kyi thu bo seng chen brgyad ni[6057] | gtsang nag brtson 'grus seng ge | dan bag[6058] smra ba'i seng ge | bru nag bsod nams seng ge[6059] | rma bya rtsod pa'i seng ge | rtsags[6060] dbang phyug seng ge | nya bran[6061] pa chos kyi seng ge[6062] | ldan ma dkon mchog seng ge | gnyal pa yon tan seng ge ste | 'ga' zhig gtsang pa 'jam seng[6063] 'dren no ‖ jo sras bzhi ni | 'khon[6064] jo sras rtse mo | rngog jo sras ra mo | khu jo sras ne tso | gnyos[6065] jo sras dpal le rnams so ‖ yang mgar dbang phyug grub[6066] | kong po 'jag chung | lho pa sgog zan | par[6067] phu ba blo gros seng ge[6068] bzhi la shes rab can bzhi zer | gzhan yang 'jad pa ston[6069] skyabs | rdo rje 'od zer la sogs

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[6052] B {ne'u tog gi}

[6053] B {gro lung pa'i}

[6054] B C bcad

[6055] A de; B C de | ; read de | *

[6056] B gyi

[6057] B {ni}

[6058] C 'bag

[6059] B {gtsang nag pa brtson 'grus seng ge | dan 'bag smra ba'i seng ge | bru nag bsod nams seng ge} for gtsang nag...seng ge

[6060] B C rtsegs

[6061] C ran

[6062] B {nyang ran pa chos kyi seng ge} for nya...seng ge

[6063] B {gnyal pa yon tan seng ge ste | 'ga' zhig gtsang pa 'jam seng}

[6064] B mkhon

[6065] C snyos

[6066] A 'gar dbang phyug grub; C mgar dbang grub; read mgar dbang phyug grub*

[6067] C yar

[6068] B {rngog jo sras ra mo | khu jo sras ne tso | snyos jo sras dpal le rnams so | yang 'gar dbang grub | kong po 'jag chung | lho pa sgog zan | yar phu ba blo gros seng ge} for rngog...seng ge

[6069] B {'jad pa ston}

pa sde snod [A79v, B73v.6.1, C87v.3.2] 'dzin pa mang po dang | 'tshur[6070] phu ba grub thob dbu[6071] se | zhang 'tshal[6072] pa | chos rje phag mo grub[6073] pa la sogs pa mkhas grub du ma smin par mdzad pa'i nang nas | rtsags[6074] dbang phyug seng ges[6075] gdan sa lo[6076] lnga | de gnyis kyi slob ma gnyal[6077] pa dad pa bzang pos lo bdun | 'dzam tse[6078] nes[6079] lo bdun byas | 'di nas gling stod[6080] smad gnyis su gyes par 'dod do || smad pa la[6081] bzad[6082] pa dar ma 'od dang | bzad[6083] pa[6084] don grub gnyis kyis[6085] lo sum bcu[6086] mdzad | de nas slob dpon 'od zer mgon pos[6087] lo sum bcu[6088] rtsa[6089] lnga gdan sa mdzad pa la | slob ma slob dpon shāk gzhon[6090] | don grub dpal | mkha'[6091] rag pa la[6092] sogs pa byon pa'i shāk gzhon gyis[6093]

[6070] B tshur; C mtshur

[6071] B {grub thob dbu}

[6072] B C tshal

[6073] B {chos rje phag mo grub}

[6074] B C rtsegs

[6075] B ill.

[6076] A lo | ; B C lo; read lo*

[6077] C nyal

[6078] C rtse

[6079] B {'dzam rtse nes} for 'dzam tse nes

[6080] B {'di nas gling stod}

[6081] B {smad pa la}

[6082] C zad

[6083] C zad

[6084] B {zad pa} for bzad pa

[6085] B kyi

[6086] B C cu

[6087] B {'od zer mgon pos}

[6088] B C cu

[6089] B C so

[6090] B shākya gzhon nu for shāk gzhon

[6091] B C kha

gdan sa mdzad de | de nas rim pa ltar byon no ‖ gling stod pa ni | 'dzam tse[6094] ne'i slob ma gtsang pa 'jam seng[6095] | de'i rjes su 'dzim ston | zhu[6096] ston | blo gros 'bar[6097] rnams rim par byon | de nas slob dpon gnyal zhig 'on byang rdo nas spyan drangs te |[6098] gdan sa lo bco brgyad mdzad cing | slob ma bu dgur grags pa ni | bzad rings | phu dang dar dkon | gtsang pa glu gu ba[6099] rnams la snga tshar[6100] gsum | 'u yug pa bsod nams seng ge | bo dong rin chen seng ge[6101] | slob dpon jo[6102] nam gsum la bar tshar gsum | rgya 'ching[6103] | 'jam gsar | skyel nag gsum[6104] la phyi tshar gsum zer ro ‖ de ltar slob ma mang yang[6105] gdan sa rgyal ba[6106] po ston gyis[6107] byas | de nas rgya 'ching ru ba[6108] bde ba can nas spyan drangs te gdan sa mdzad | de nas chu mig pa seng ge dpal gyis[6109] gdan sa lo bco brgyad mdzad | de nas da lta'i bar la[6110] gdan sa ma chad par byon pa'o ‖ lo

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[6092] B las

[6093] B gyi

[6094] C rtse

[6095] B {'dzam rtsi ne'i slob ma gtsang pa 'jam seng} for 'dzam tse...seng

[6096] C zhus

[6097] B {'dzin ston | zhus ston | blo gros 'bar} for 'dzim...'bar

[6098] B C om.

[6099] A ba supra 80r.7.1; B {zad ring | phu dar dkon | gtsang pa glu gu}, C zad ring | phu dar dkon | gtsang pa glu gu for bzad...glu gu ba

[6100] B C + ba

[6101] B {bo dong rin chen seng ge}

[6102] B C 'jam

[6103] B C 'phring

[6104] B {'jam gsar | skyel nag gsum} for 'jam...gsum

[6105] A yang | ; B C yang; read yang*

[6106] A pa; B C ba; read ba*

[6107] B gyi

[6108] B {rgya 'phring pa}, C rgya 'phring pa for rgya...ba

[6109] B {seng ge dpal gyi} for seng ge...gyis

[6110] B C du

tsā[6111] ba'i bu chen khyung rin chen[6112] grags kyi slob ma[6113] stod lung[6114] rgya dmar | stag pa kha che[6115] sogs las brgyud pa nyang stod [A80r, B74r.5.3, C88r.3.5] gnas gsar la sogs pa'o[6116] ‖ 'bre[6117] shes rab 'bar gyis[6118] nyang stod gnas rnying du phar phyin gyi gra[6119] sa btsugs[6120] te | la[6121] stod[6122] dkon mchog mkhar[6123] la sogs[6124] pa smin par mdzad do ‖ ar byang chub ye shes kyis[6125] gnam rtsang lding[6126] dang | gzhu kun dga' ra ba[6127] sogs su chos gsungs te | gra[6128] pa dpe 'grems dus gcig[6129] la'ang brgyad brgya tsam 'dus[6130] | grags che ba dkar chung[6131] ring mo sogs mang du byon no ‖ gzhan yang gnyal zhig gi slob ma las

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[6111] B tsa

[6112] C om.

[6113] B C ma |

[6114] A lungs; B C lung; read lung*

[6115] B {stag pa kha che}

[6116] B C su dar ro for pa'o

[6117] A 'be; B C 'bre; read 'bre*

[6118] B kyi

[6119] B C grwa

[6120] A gtsugs; B C btsugs; read btsugs*

[6121] B C las

[6122] B + ba

[6123] B {dkon mchog 'bar} for dkon mchog mkhar; C 'bar

[6124] A swo = sogs

[6125] B C kyi |

[6126] B {gnam rtseng ldeng}, C gnam rtseng ldeng for gnam rtsad lding

[6127] A gzhu kun dga' rab; B {gzhu kun dga' ra ba} for gzhu...rab; C ra ba for rab; read ra ba*

[6128] B C grwa

[6129] B cig

[6130] C om.

[6131] B {dkar chung}

brgyud pa'i sa skya | zha[6132] lu | snar thang[6133] sogs gtsang gi chos sde grags che ba rnams su mtshan nyid kyi bshad grwa btsugs te | mdor na[6134] rngog lo tsā[6135] ba khu dbon nas brgyud pa rnams[6136] a ti sha'i slob brgyud kyi mchog[6137] tu gtogs[6138] shing | bstan pa spyi la bka' drin che bas zur[6139] tsam smos pa'o ‖ [5.2.2.2.2] gnyis pa mnga'[6140] ris pa shes rab rgyal mtshan las[6141] glegs bam byung tshul ni | rngog legs pa'i shes rab de nyid la[6142] gsang phur gra[6143] pa lnga brgya tsam 'dus te[6144] gzhan phan skyong ba'i dus su |[6145] de rnams kyi nang nas rnam g.yeng la mi dga' zhing | 'dod yon la ched du mi byed pa'i byang chub sems dpa' shes rab rgyal mtshan zhes pa[6146] mnga'[6147] ris stod pa | jo bo dang[6148] 'brom gnyis ka la chos kyang thos pa cig yod pa de |[6149] 'du 'tshogs[6150] la mi 'ong bar[6151] gsang phu'i nags khrod cig na sgom[6152] 'ba' zhig mdzad cing[6153] bzhugs

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[6132] B zhwa

[6133] B C om. | snar thang

[6134] B {mdor na}

[6135] B tsa

[6136] B {nas brgyud pa rnaṃs}

[6137] B {slob brgyud kyi mchog}

[6138] C rtogs

[6139] B {bstan pa spyi la bka' drin che bas zur}

[6140] B snga

[6141] B {las |}; C las |

[6142] B C om.

[6143] B C grwa

[6144] B C te |

[6145] B C om.

[6146] A pa | ; B C pa; read pa*

[6147] B snga

[6148] A dang | ; B C dang; read dang*

[6149] A de; B C de | ; read de | *

[6150] A B 'tshog; C 'tshogs; read 'tshogs*

[6151] A B bar | ; C bar; read bar*

pa la | de dus rngog gsang phu bas[6154] nags gseb[6155] na[6156] yar la[6157] skyo sangs[6158] pa[6159] byon pa na | byang chub sems dpa' shes rab rgyal mtshan dang mjal nas | rngog la phyag 'tshal ba dang | rngog na re | khyed bza' btung longs spyod la mi lta[6160] ba ngo mtshar che | dus ding sang rnam g.yeng[6161] spangs nas 'di lta bu'i dge sbyor byed pa la dka' las yod | khyed thugs dam gyi mthil ci la mdzad gsungs pas | shes rab rgyal mtshan na re |

yongs 'dzin dam pa gsan du gsol ||
'dus byas chos ni 'di 'dra ba ||
skyes pa'i tha ma 'chi [A80v, B74v.5.4, C88v.5.4] ba'i chos ||
bsags pa'i tha ma 'dzad pa la[6162] ||
tshe 'di'i snang ba bag re la ||
rgyu mtshan ci yang mi gda' ba ||
de bas mi rtag thun re bsgoms[6163] ||

gsungs pas |[6164] rngog gi dgongs pa la | 'di jo bo yab sras kyi chos skad thun mong ma yin pa yin[6165] | 'di la dge sbyor gyi khrigs dang | dad gus ci 'dug blta[6166] snyam nas[6167] | dri lan mang du mdzad pas | bka' gdams glegs bam rngog

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[6152] B bsgom

[6153] B C kyin

[6154] B C ba |

[6155] B seb

[6156] C nas

[6157] B C om.

[6158] C bsangs

[6159] A pa, wear; B C la

[6160] B blta

[6161] B C g.yengs

[6162] A las; B C la; read la*

[6163] B C bsgom

[6164] C om.

[6165] B chos skad thun mongs ba yin, C chos skad thongs pa yin for jo bo...yin

[6166] B lta

[6167] C bltas nas for blta snyam nas

gi phyag tu bzhugs pa[6168] shes rab rgyal mtshan gyis rtsad chod de zhus pas | thog mar bu chos kyi le'u dang po[6169] bram ze'i khye'u gsal[6170] bar sku skye ba bzhes tshul sogs gsungs | mdor na tshig re re la'ang bslab pa gsum | lha bzhi | rjes dran lnga[6171] tshang[6172] ba re mdzad de |[6173] bslab[6174] pa[6175] gsum yang[6176] tshul khrims bsrung ba dang | gzhan don du bsam pa bzang po byed pa |[6177] de thams cad bden gnyis su dril nas nyams su len pa dang | lha bzhi ni |[6178] rab tu byung ba'i cha nas shākya thub pa'i[6179] [śākyamuni] bka' thams cad la babs[6180] | tshad med pa bzhi la dge sbyor byed pa'i cha nas thugs rje chen po [mahākāruṇika] | 'gro don byed pa'i cha nas rje btsun ma sgrol ma [tārā] | gnyen po brten[6181] pa'i cha nas mi g.yo ba [acala] dang | rjes dran lnga ni | lhag par sgrol ma [tārā] 'di skad gsungs[6182] |

sras kyi thu bo spyan ras gzigs [avalokiteśvara] ||
khyod kyi rjes 'brang[6183] kho mos bskyab[6184] ||
kho mo'i gdams pa 'di long la ||
rjes su 'brang[6185] la bstan par bya[6186] ||

[6168] B {bka' gdams glegs bam rngog gi phyag tu bzhugs pa}

[6169] C po |

[6170] B {bu chos kyi le'u dang po | bram ze'i khye'u gsal} for bu chos...gsal

[6171] B {blab pa gsum | lha bzhi | rjes dran lnga} for bslab...lnga

[6172] B tshangs

[6173] B C om.

[6174] B {bslab}

[6175] B C om.

[6176] B C yang |

[6177] B C om.

[6178] A C ni; B ni | ; read ni | *

[6179] B C pa |

[6180] B C om. bka' thams cad la babs

[6181] A C bsten; B brten; read brten*

[6182] A gsung; B C gsungs; read gsungs*

[6183] B C 'brangs

[6184] B skyabs; C bskyabs

skyabs gnas bla ma dran par mdzod ‖
lus ni lha yi[6187] rang bzhin te[6188] ‖
ngag ni bzlas brjod rgyun par mdzod ‖
'gro ba ma lus pha mar soms ‖
sems kyi gnas lugs stong par dpyod[6189] ‖
lnga po de yi[6190] skyabs[6191] bar nas ‖
dge rtsa thams cad dag par mdzod ‖

ces te | 'di rnams kyi nang du[6192] nyams len 'du bar bzhed cing | bka'i[6193] babs che chung |[6194] gang zag blo mtho dman gyi rim[6195] pas [A81r, B75r.5.1, C89r.6.3] 'byed tshul glegs bam las[6196] gsungs pa rnams bstan nas | de nas rjes su glegs bam gyi po ti[6197] tshang ba bka' rgya dang bcas te gnang | shes rab rgyal mtshan gyis kyang gnas nges med du bzhugs nas nyams len mdzad do ‖ de nas spyan ras gzigs [avalokiteśvara] kyi sprul pa phu chung ba[6198] gzhon nu rgyal mtshan la gnang | des ka ma'i[6199] rnal 'byor pa rin chen rgyal mtshan la | des stabs ka'i[6200] zhang ston dar ma rgyal mtshan[6201] la | des lha bla ma ye shes 'od kyi sku skye

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[6185] B C 'brangs

[6186] B C gyis

[6187] B lha'i for lha yi

[6188] B ste

[6189] B C spyod

[6190] B de'i for de yi

[6191] B skya; C rkya

[6192] B + {glegs bam gyi}; C + glegs bam gyi

[6193] B C bka'

[6194] B om.

[6195] B rims

[6196] B {glegs bam las}

[6197] B {rjes su glegs bam gyi po ti}

[6198] B {spyan ras gzigs kyi sprul pa phu chung pa} for spyan...ba

[6199] B C ma; C + pa

[6200] C kha ba for ka'i

[6201] B {stabs kha ba zhang ston dar ma rgyal mtshan} for stabs ka'i...rgyal mtshan

byang chub bzang po la | des nam mkha' rin chen la[6202] | des 'brom ku mā ra ma ti la | des mkhan chen nyi ma rgyal mtshan la gnang |[6203] de dag gi lo rgyus[6204] rgyas par don du gnyer na[6205] glegs bam gyi byung tshul ngo mtshar rmad du byung ba'i dpal 'byor zhes par blta'o ‖ zhar la khu ston[6206] brtson 'grus g.yung drung[6207] ni | yar lung thang po cher[6208] byon | spyir jo bo'i chos mang du mnga' | khyad par shes rab kyi pha rol du[6209] phyin pa[6210] la rtsal thon | gshin rje gshed[6211] [yamāntaka] kyi zhal gzigs | slob ma'i mchog mngon pa[6212] la mkhas pa brang ti dar ma snying po sogs dang | glegs bam las | nā ga rā dza[6213] [nāgarāja] la sogs pa'i 'khor lnga brgya tsam yod ces 'byung ngo ‖ [5.2.2.3] gsum pa[6214] nag tsho'i rjes slob byon tshul ni[6215] | nag tsho lo tsā[6216] ba la[6217] | mnga'[6218] ris skor[6219] gsum du slob ma mang du byon pa la | dbus su grags che ba rong pa phyag sor ba[6220] yin te | khong rang gi skye ba bcu gsum dran cing |

[6202] B C + gnang

[6203] B C om. des 'brom...la gnang |

[6204] A B brgyus; C rgyus; read rgyus*

[6205] B {dag gi lo rgyus rgyas par don du gnyer na |} for de...gnyer na; C na |

[6206] B {zhar la khu ston}

[6207] B + {gi lo rgyus}; C + gi lo rgyus

[6208] B C che + dang lha sdings su

[6209] C tu

[6210] B {shes rab kyi pha rol tu phyin pa} for shes rab...pa

[6211] B {gshin rje gshed}

[6212] B {slob ma'i mchog mngon pa}

[6213] B na ga ra dza for nā ga rā dzā; C dza; read dza*

[6214] A pa | ; B C pa; read pa*

[6215] B {ni}

[6216] B tsa

[6217] B {la}

[6218] B snga

[6219] B bskor

[6220] B {rong pa phyag sor pa} for rong...ba

mngon par[6221] shes pa rgya chen po mnga' ba | bsgoms[6222] pa'i stobs kyis[6223] rig pa'i gnas lnga[6224] la mkhas pa des[6225] | dang por jo bo chen po'i gdams ngag kho na rtsad gcod[6226] pa la |[6227] jo bo'i dngos kyi slob ma yer pa[6228] ba[6229] rang gi[6230] zhang btsun yer pa ba | yer pa gzims[6231] khang gi sgom[6232] pa dad pa bla ma[6233] | ra sgreng du dge bshes[6234] ston pa | rnal 'byor pa chen po | [A81v, B75v.4.4, C89v.6.5] dpal ldan dgon pa ba[6235] | mkha' ru ba snga ma | lo tsā ba nag tsho | jo bo legs dang brgyad | nying slob mkha' ru ba[6236] phyi ma | dge bshes yung ba pa[6237] dang bcu la bsten nas |[6238] bshad pa dang sgrub[6239] pa'i gdams pa dang | jo bo'i lo rgyus[6240]

[6221] A bar; B C par; read par*

[6222] B bsgom

[6223] B kyi

[6224] B C om.

[6225] B dang

[6226] A dpyod; B C gcod; read gcod*

[6227] B C om.

[6228] A B C ba; read pa*

[6229] C ba |

[6230] B C om. yer ba ba rang gi

[6231] B gzim

[6232] B C bsgom

[6233] B {dad pa bla ma}

[6234] C bshes gnyen for dge bshes

[6235] B {bshes gnyen ston pa | rnal 'byor pa chen po | dpal ldan dgon pa ba} for dge bshes...dgon pa ba; C pa

[6236] B {ba snga ma | lo tsa ba nag tsho | jo bo legs dang brgyad | nying slob mkha' ru ba} for ba...mkha' ru ba

[6237] B C nga ba for ba pa

[6238] B C om.

[6239] B C bsgrub

[6240] A brgyus; B C rgyus; read rgyus*

rtsad bcad[6241] pas | jo bo dngos kyi slob ma rnams gsung mthun par byung | nying slob gnyis gsung ma mthun te | khyad par du bstan rim gyi[6242] mtshan 'dogs lugs la | mkha' ru ba phyi ma'i[6243] zhal nas | bstan pa'i srol kha bya ba yin gsungs[6244] | yung ba pa'i[6245] zhal nas | khyod kyi slob dpon blo brtul[6246] bas ma zin par snang | bla ma rnams bstan pa'i rim pa zhes gsungs pa[6247] yin | de yang |

tshul gnas thos dang bsam ldan[6248] pas ||
sgom[6249] pa la ni rab tu sbyar ||

bya ba'i don yin gsungs[6250] | de nas rong pa phyag sor ba'i[6251] thugs[6252] dgongs[6253] la | jo bo dngos la lo bcu dgu bsten pa'i lo tsā[6254] ba chen po de | da dung mnga'[6255] ris gung thang na bzhugs yod par[6256] 'dug pas | jo bo[6257] dngos su bzhugs kyang lo tsā[6258] ba bar du 'jug dgos pas | de rang la cig gtug[6259] dgos

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[6241] A rtsad dpyad; B brtsad bcad, C brtsad; read rtsad bcad*

[6242] B kyi

[6243] B {mkha' ru ba phyi ma'i}

[6244] A gsung; B C gsungs; read gsungs*

[6245] B {yung nga ba'i} for yung ba pa'i; C nga ba'i for pa ba'i

[6246] C rtul

[6247] A gsung ba; B C gsungs pa; gsungs pa*

[6248] B C gtan

[6249] B C bsgom

[6250] A gsung; B C gsungs; read gsungs*

[6251] B {rong pa phyag sor ba'i}

[6252] B C om.

[6253] B C + pa

[6254] B tsa

[6255] B snga

[6256] B om.

[6257] B {jo bo}

[6258] B tsa

[6259] C gtugs; EIMER: 1979, vol. 2, 383 reads de raṅ la **rtsig gtug** for **cig gtug**.

dgongs nas[6260] mang yul du byon pas | lo tsā[6261] ba chen po de gung thang yang thog gi gtsug lag khang du[6262] bzhugs pa'i drung du byon nas | dang por gsang sngags kyi gdams pa chang chung[6263] mang du zhus nas bag phab | de nas phyi de lo la pha rol du[6264] phyin pa'i sgrub[6265] pa'i gdams pa dang | jo bo chen po'i sku che ba'i yon tan dang | bod du spyan drangs lugs gsung ba'i[6266] zhu ba phul bas | lo tsā[6267] ba'i zhal nas | de la nga mkhas pa yin | lo bcu[6268] dgu bsten | bod du ngas spyan drangs pas | jo bo'i lo rgyus[6269] la shin du[6270] mkhas pa yin te | khyod min pa rtsad dpyod[6271] pa rang yang ma byung gsungs[6272] nas | lo rgyus[6273] chen mo lam yig de'i dus su gsungs | sgrub[6274] [A82r, B76r.4.6, C90v.1.5] pa'i gdams ngag kyang ma lus par gnang ste | nyin re la chos thun gsum gsum gsungs | theg pa chen po sngags kyi sgor yang bcug ste | dbyar re la sngags kyi glegs bam drug bcu[6275] tsam thon par byas te |[6276] lo gsum bzhugs | bstan rim gyi[6277] mtshan 'dogs lugs kyang[6278] yung ba pa'i[6279] gsung bzhin du 'dug

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[6260] A nas | ; B C nas; read nas*

[6261] B tsa

[6262] B na

[6263] B C che chung for chang chung

[6264] C tu

[6265] B C bsgrub

[6266] C gsungs pa'i for gsung ba'i

[6267] B tsa

[6268] B C om.

[6269] A brgyus; B C rgyus; read rgyus*

[6270] B C tu

[6271] B brtsad gcod for rtsad dpyod; C gcod

[6272] A gsung; B C gsungs; read gsungs*

[6273] A brgyus; B C rgyus; read rgyus*

[6274] B C bsgrub

[6275] B cu

[6276] B C om.

[6277] B kyi

[6278] B kyang |

gsungs[6280] | de nas mar la[6281] 'byon khar | khyod kyis[6282] sgrub[6283] pa'i gnas 'di lta bu gcig[6284] tu bsgrubs[6285] shig[6286] | 'phags pa spyan ras gzigs [avalokiteśvara] zhal mthong bar[6287] 'gyur ro zhes[6288] lag sor dgon pa'i[6289] lung bstan yang mdzad | de nas mar la skyel thung mdzad de | 'gro chos zhig[6290] zhus pas | gung thang pa'i zhal nas |

dal 'byor rten gyi[6291] shes rab can ||
tshe 'di ji ltar byas kyang phyid ||
bla med byang chub rnyed[6292] dka' bas ||
'bad pa chen po bya 'tshal lo ||

zhes pa la brten[6293] nas chos thun gcig[6294] gsungs | der theg pa chen po mtha' dag gi chos ma lus pa 'dus pa yin gsungs[6295] | de nas mar byon |[6296] phod mdo bas sna len bzang du byas te | bstan pa la phan pa'i chos shig[6297] zhu zer bas |

[6279] B C nga ba'i for ba pa'i

[6280] A gsung; B C gsungs; read gsungs*

[6281] B C om.

[6282] A B kyi; C kyis; read kyis*

[6283] B C bsgrub

[6284] B C cig

[6285] B bsgrub; C sgrubs

[6286] B cig

[6287] B par

[6288] B ces | ; C zhes |

[6289] B {lag sor dgon pa'i}

[6290] A B cig; C zhig; read zhig*

[6291] B cig

[6292] B brnyed

[6293] B rten

[6294] B C cig

[6295] A gsung; B C gsungs; read gsungs*

[6296] A byon; B C byon | ; read byon | *

[6297] A B cig; C shig; read shig*

mdo rtsa [vinayamūlasūtra] dang | bslab pa kun las btus[6298] [śikṣāsamuccaya] pa gnyis gsungs | de nas[6299] thams cad ling[6300] gis[6301] bskyur nas bla mas[6302] lung bstan pa'i gnas lag sor dgon par[6303] bzhugs te | nye gnas dang yang mi mjal bas |[6304] gsol ba bug sgo la blangs te[6305] sgrub[6306] pa rtse gcig[6307] tu[6308] mdzad pas | lo gsum na thugs rje chen po'i[6309] [mahākāruṇika] zhal mthong | lung bstan te | khyod kyis[6310] tshe 'di nyid du mthong lam thob nas | slob ma yang sum bcus[6311] zhal mthong bar 'gyur gsungs[6312] | de nas lo nyi shu rtsa bzhi song ba'i dus rnal[6313] lam du mkha' 'gro ma mang po byung nas[6314] |[6315] jo bo'i ring bsrel[6316] ma sba bar ston zer nas | ring bsrel[6317] sder gang gtad pa lho phyogs su gtor ba zhig[6318] rmis | phyis [A82v, B76v.5.2, C91r.3.2] rong pa'i bu bzhir grags pa lhor 'byung ba

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[6298] B {mdo rtsa dang bslab pa kun las btus} for mdo rtsa...btus

[6299] B C + tshe 'di'i bya ba

[6300] A lings; B C ling; read ling*

[6301] A kyis; B kyi; C gis; read gis*

[6302] B {bla mas}

[6303] B {gnas lag sor dgon par}

[6304] A bar; B C bas | ; read bas | *

[6305] A te | ; B C te; read te*

[6306] B bsgrub

[6307] B cig

[6308] B du

[6309] B {thugs rje chen po'i}

[6310] B kyi

[6311] B C cus

[6312] A gsung; B C gsungs; read gsungs*

[6313] C mnal

[6314] B {mnal lam du mkha' 'gro ma mang po byung nas} for rnal lam...byung nas

[6315] C om.

[6316] A srel; B C bsrel; read bsrel*

[6317] A srel; B C bsrel; read bsrel*

[6318] B C cig

la lta[6319] bar 'dug gsungs[6320] | de nas pa tshab dang | 'phrang[6321] kha rje'i 'khrug pa'i 'dums mdzad pa la | phod mdor byon pa dang | rma tsho byang rdor zer ba 'dul ba 'dzin pa chen po de dang mjal bas | khong dad nas[6322] skyid shod 'on ljang rdor spyan drangs te[6323] chos btsugs[6324] pas |[6325] de'i dus rma tsho'i[6326] zur chos pa che ba bzhis chos zhus pas | rong pa'i bu bzhir grags pa ni | bya 'dul ba 'dzin pa | rog 'ching[6327] phu ba | gnam par[6328] ba | dge bshes zhu[6329] lan[6330] pa'o || rgya ra ston brjid[6331] dge bsnyen yin[6332] pas bur ma bgrangs | de lngas jo bo'i gdams pa zhus | zin bris mdzad pas |[6333] bya 'dul ba 'dzin pas gdams pa dang lo rgyus[6334] nyung 'dus gcig[6335] mdzad | 'ching[6336] phu bas[6337] lo rgyus[6338] nyung

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[6319] A blta; B C lta; read lta*

[6320] A gsung; B C gsungs; read gsungs*

[6321] B {pa tshab 'phrang}, C pa tshab 'phrang for pa tshab...'phrang

[6322] B C de |

[6323] B C om.

[6324] A gtsugs; B C btsugs; read btsugs*

[6325] B C om.

[6326] B {rma tsho'i}

[6327] C mchims

[6328] C rnam spar for gnam par

[6329] A gnam par ba supra 83r.4.1; B {grags pa ni | bya 'dul ba 'dzin pa | rog ching phu ba | rnam spar ba | dge bshes zhu} for grags...zhu

[6330] A lhan; B C lan; read lan*

[6331] A rjid; B {rgya ra ston brjid} for rgya...rjid; C brjid; read brjid*

[6332] B om.

[6333] C om.

[6334] A brgyus; B C rgyus; read rgyus*

[6335] B cig; C zhig

[6336] C mchims

[6337] B {'ching phu bas}

[6338] A brgyus; B C rgyus; read rgyus*

'dus la gdams pa mang ba gcig[6339] byas | gnam par bas[6340] lo rgyus[6341] ma bris par[6342] gdams ngag rnams bris | zhu lan[6343] pas[6344] gdams pa dang lo rgyus[6345] gnyis ka rgyas par byas nas | khyad par du lo rgyus[6346] zhib par mdzad de | mdo sde rnams las |[6347] sangs rgyas kyis[6348] yul 'dir gang zag 'di la chos 'di gsungs[6349] bya ba yod pas | chos khungs[6350] btsun par rtogs pa la lo rgyus[6351] 'di gal che ba yin gsungs[6352] nas rgyas par[6353] bris | yi ge de thams cad bya 'dul ba 'dzin pa'i[6354] phyag tu byung bas |[6355] khong gis[6356] phyogs gcig[6357] tu bsgrigs pas[6358] jo bo'i lam yig tu grags[6359] | rgya ra ston brjid[6360] la sngags kyi gdams pa gtso bor

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[6339] B C cig

[6340] B {rnam spar bas}, C rnam spar bas for gnam par bas

[6341] A brgyus; B C rgyus; read rgyus*

[6342] B C pa

[6343] A lhan; C lan; read lan*

[6344] B {zhu lan pas} for zhu lhan pas

[6345] A brgyus; B C rgyus; read rgyus*

[6346] A brgyus; B C rgyus; read rgyus*

[6347] A las; B {mdo sde rnams las |} for mdo...las; C las | ; read las | *

[6348] B C kyi

[6349] C gsung

[6350] B khung

[6351] A brgyus; B C rgyus; read rgyus*

[6352] A gsung; B C gsungs; read gsungs*

[6353] C pas

[6354] B {'dul ba 'dzin pa'i} for bya...pa'i

[6355] B om.

[6356] B gi

[6357] B cig

[6358] B C pas |

[6359] B {jo bo'i lam yig tu grags}

[6360] B {rgya ra ston brjid}

gnang | 'dis rgya ra'i[6361] dgon pa btab | gzhan yang[6362] ba yu ba shes rab tshul khrims[6363] kyis[6364] phyag sor[6365] ba yun ring du bsten | jo bo[6366] nas brgyud pa'i chos skor[6367] dang[6368] | khyad par spyan ras gzigs [avalokiteśvara] kyi[6369] gdams ngag thams cad ma lus par gnang | lung bstan nas thugs rje chen po [mahākāruṇika] bsgrubs[6370] pas[6371] lo lnga na zhal mthong | theg pa [A83r, B77r.5.2, C91v.4.2] chen po sbyor lam gyi rtogs pa brnyes pa yin gsungs[6372] | ba yu bas 'phags pa lce[6373] sgom shes rab[6374] rdo rje dang | mnga' ris pa shes rab rgyal mtshan[6375] gnyis la gsungs | de gnyis tshogs lam chen po ba yin gsungs[6376] | lce[6377] sgom[6378] gyis[6379] thog mar brag lha klu phug tu lo brgyad sgrub[6380] pa mdzad pas[6381] | 'phags pa'i[6382] zhal dngos su mthong ngo ‖ bla ma[6383] mnga'[6384]

[6361] B {rgya ra'i}

[6362] B C yang |

[6363] B {ba spu ba shes rab tshul khrims} for ba yu ba...tshul khrims

[6364] B kyi

[6365] B {phyag sor}

[6366] B {jo bo}

[6367] B bskor

[6368] B C om.

[6369] B {spyan ras gzigs kyi}

[6370] B {thugs rje chen po bsgrubs}

[6371] A pas | ; B C pas; read pas*

[6372] A B gsung; C gsungs; read gsungs*

[6373] C gces

[6374] B {pa spu bas 'phags pa gces bsgom shes rab} for ba yu bas...shes rab

[6375] B {snga ris pa shes rab rgyal mtshan} for mnga'...mtshan

[6376] A gsung; B C gsungs; read gsungs*

[6377] C gces

[6378] B {gce bsgom} for lce sgom

[6379] B gyi

[6380] B bsgrub

[6381] B C nas

ris pa la[6385] ru mtshams[6386] kyi brag phug tu bsgrubs pas |[6387] zhal mthong bar 'gyur gsungs[6388] nas lung bstan te[6389] bsgrubs[6390] pas lo bzhi na zhal mthong | dus rgyun du mi ma yin gyis[6391] 'tsho ba drangs gsungs[6392] | de gnyis ka la grub thob skyer sgang pas zhus te[6393] | lo phyed dang bzhi[6394] bsgrubs[6395] pas zhal mthong nas | snyigs ma'i dus su zhal mthong gi brgyud pa mang du 'byung gsungs[6396] lung bstan mdzad de | slob ma'ang[6397] lnga bcus zhal mthong ngo || des sangs rgyas gnyan ston la[6398] gsungs te | skyer sgang du dbyar[6399] dgun[6400] bcu gsum bzhugs | gdams ngag tshig[6401] brgyud thams cad ma lus par gnang nas | lo gsum bsgrubs[6402] pas[6403] phyag bzhi pa [caturbhuja] | kha sarpa[6404] ṇi

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[6382] B {'phags pa'i}

[6383] B {bla ma}

[6384] B snga

[6385] A la | ; B C la; read la*

[6386] B 'tshams

[6387] A bsgrubs | ; B bsgrub pas; C bsgrubs pas; read bsgrubs pas | *

[6388] A gsung; B C gsungs; read gsungs*

[6389] B C te |

[6390] B bsgrub

[6391] B gyi

[6392] A gsung; B C gsungs; read gsungs*

[6393] B C pas

[6394] A bzhi supra 83v.3.4

[6395] B bsgrub

[6396] A gsung; B C gsungs; read gsungs*

[6397] B C ma yang for ma'ang

[6398] B {sangs rgyas gnyan ston la}

[6399] B C + thog

[6400] B C + thog

[6401] B gcig; C chig

[6402] B bsgrub

[6403] B C pas |

[khasarpaṇa] | bcu gcig zhal |[6405] [ekādaśamukha] phyag stong spyan stong[6406] rnams zhal mthong | slob ma bcu gcig gis[6407] zhal mthong ba'i lung bstan mdzad pa bzhin byung gsungs[6408] | de nas da lta yang brgyud[6409] pa ma chad par bzhugs pa dang | gzhan yang nag tsho nas brgyud[6410] pa'i chos skor |[6411] gsang ba 'dus pa'i bshad rgyud[6412] ye shes rdo rje kun las btus[6413] [jñānavajrasamuccaya] la brten[6414] pa'i man ngag la sogs pa 'ga' re gnang ngo || 'dir smras pa |

rnam dpyod sha[6415] ri'i cod pan las ||
kun khyab lha yi lam las 'phags ||
blo gsal skye bo'i snang byed du ||
rnam thar nyin byed 'od stong shar ||
don gnyer rkang drug ldan pa'i tshogs ||
dga' dang spro ba'i 'das gshog can ||
dad pa'i ser bus bskyod bzhin du ||
legs bshad padmo [A83v] 'di la rol ||[6416]

[6] drug pa de rnams kyis[6417] bstan bcos ji ltar mdzad pa'i[6418] tshul[6419] ni | rgyal bas gdul bya'i bsam pa dang rjes su mthun par[6420] mdo rgyud kyi gsung[6421] rab

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[6404] C sar pā for sarpa

[6405] A B zhal; C zhal | ; read zhal | *

[6406] B {phyag bzhi pa | kharsa pa ṇi | bcu gcig zhal | phyag stong spyan} for phyag...spyan

[6407] B gi

[6408] A gsung; B C gsungs; read gsungs*

[6409] A rgyud; B C brgyud; read brgyud*

[6410] B {gzhan yang nag tsho nas brgyud}

[6411] A skor; B bskor | ; C skor | ; read skor | *

[6412] A brgyud; B C rgyud; read rgyud*

[6413] B {ye shes rdo rje kun las btus}; D 450

[6414] B rten

[6415] A ba supra 83v.8.4

[6416] B C om. 'dir smras pa...'di la rol |

[6417] B kyi

[6418] B C pa

mtha' yas pa[6422] zhig bka' bstsal[6423] pa[6424] dang | de'i dgongs pa gsal bar mdzad pa'i shing rta chen po rnams kyis[6425] bstan bcos rtsod bral du ma zhig mdzad pa de thams cad[6426] bka' gdams rin po che'i khungs su gtogs[6427] pa'i gzhung yin la[6428] | [6.1] de rnams kyi nang nas bslab [śikṣāsamuccaya] spyod[6429] [bodhicaryāvatāra] gnyis | sa[6430] [bodhisattvabhūmi] rgyan[6431] [mahāyānasūtrālaṃkāra] gnyis | skyes[6432] [jātakamālā] tshoms[6433] [udānavarga] gnyis dang drug la bka' gdams gzhung drug[6434] ces gsungs pa'i[6435] don yang | zab mo lta ba'i brgyud[6436] kyi gzhung bsam gyis[6437] mi khyab kyang | don bslab [śikṣāsamuccaya] spyod [bodhicaryāvatāra] gnyis[6438] su 'du ba dang | rgya chen spyod pa'i brgyud[6439] kyi gzhung bsam gyis[6440] mi khyab kyang | don sa

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[6419] B C om.

[6420] A par | ; B C par; read par*

[6421] B {mdo rgyud kyi gsung}

[6422] B om.

[6423] B C stsal

[6424] A ba; B C pa; read pa*

[6425] B C kyi

[6426] A cad | ; B C cad; read cad*

[6427] C byed

[6428] B {bka' gdams rin po che'i khung su byed pa'i} gzhung yin {la} for bka' gdams...la

[6429] B {bslab spyod}

[6430] D 4037

[6431] B brgyan

[6432] D 4150

[6433] B tshom; D 4099; T 210

[6434] B {gnyis dang drug la bka' gdams gzhung drug}

[6435] A gsung ba'i; B C gsungs ba'i; read gsungs pa'i*

[6436] B C rgyud

[6437] B gyi

[6438] B {don bslab spyod gnyis}

[6439] B C rgyud

[bodhisattvabhūmi] rgyan [mahāyānasūtrālaṃkāra] gnyis su 'du ba dang | skyes rabs kyis bcom ldan 'das kyi[6441] sngon gyi mdzad pa las brtsams te | byang chub sems dpa'i spyod pa |[6442] pha rol du[6443] phyin pa drug dbye ba dang bcas pa'i don nyams su len tshul gsungs pa dang | ched du brjod pa'i tshoms[6444] [udānavarga] dgra bcom pa chos skyob[6445] [dharmatrāta] kyis[6446] mdzad pa | brjod bya sna tshogs pa tshoms su bsdus nas gsungs pas | chos spyi la gal che bar dgongs te gzhung drug tu[6447] mdzad do || bshes gnyen gong ma rnams 'dul spyod gnyis shes[6448] | 'dul bas lhag pa tshul khrims kyi bslab pa dang[6449] | spyod 'jug [bodhicaryāvatāra] gis[6450] byang chub sems dpa'i bslab pa gsum la slob pa[6451] |[6452] zab lam rdo rje theg pa'i rten[6453] du yang nges par dgos pa la dgongs so || [6.2] gzhan yang jo bo'i chos chung brgya rtsar grags pa'am[6454] | byang chub sems dpa'i spyod pa[6455] gtso bor ston pas spyod phyogs brgya rtsa zhes pa la[6456] | [6.2.1] thog mar[6457] dkon mchog rjes su dran pa[6458] mchod brjod kyi tshul gyis

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[6440] B gyi

[6441] B {skyes rabs kyis bcom ldan 'das kyi}

[6442] A pa; B C pa | ; read pa | *

[6443] C tu

[6444] B {ched du brjod pa'i tshom} for ched...tshoms

[6445] A B skyabs; C skyob; read skyob*

[6446] B kyi

[6447] B {tu}

[6448] B C zhes

[6449] B om.

[6450] B gi

[6451] B C + ston pas de rnams

[6452] B C om.

[6453] C steng

[6454] B pa{'am}

[6455] B {byang chub sems dpa'i spyod pa}

[6456] B {brgya rtsa zhes pa'i glegs bam la}, C brgya rtsa zhes pa'i glegs bam la for brgya...la

[6457] B {thog mar}

bstod pa'i [A84r, B78r.3.2, C92v.4.3] skor[6459] la | dkon mchog gsum rjes su dran pa'i mdo[6460] [ratnatrayānusmṛtisūtra] | lha las phul du byung bar bstod pa[6461] [devātiśayastava] |[6462] bde byed bdag pos[6463] [śaṅkarapaṭi] mdzad pa | bshags pa'i bstod pa[6464] [deśanāstava] tsandra go mis [candragomi] mdzad pa | yon tan mtha' yas par bstod pa[6465] [guṇāparyantastotra] dkon mchog[6466] 'bangs [ratnatrayadāsa] kyis mdzad pa | de'i 'grel pa[6467] [guṇāparyantastotraṭīkā] dang[6468] don bsdus[6469] pa'i[6470] tshigs bcad[6471] [guṇāparyantastotrapadakārikā] phyogs kyi glang pos [diṅnāga] mdzad pa dang drug | [6.2.2] skyabs 'gro'i skor la[6472] | skyabs gsum bdun bcu[6473] pa[6474] [triśaranasaptati] zla grags [candrakīrti] pas[6475] mdzad pa | skyabs 'gro drug bcu[6476] pa[6477] [ṣaḍaṅgaśarana] bi ma la mi

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[6458] B C om. dkon mchog rjes su dran pa

[6459] B bskor; D 4520-4522

[6460] D 279-281

[6461] D 1112

[6462] B om.

[6463] B {bde byed bdag pos}

[6464] D 1159

[6465] B pa supra 78r.5.2; D 1155

[6466] A dkoog = dkon mchog | ; B mchog; read mchog*

[6467] D 1156

[6468] A B dang | ; C dang; read dang*

[6469] A bsdu; B C bsdus; read bsdus*

[6470] A ba'i; B C pa'i; read pa'i*

[6471] D 1157

[6472] B {'gro'i bskor la} for 'gro'i...la

[6473] B C cu

[6474] D 3971/4564

[6475] B kyi; C kyis

[6476] B C cu

[6477] D 3972/4565

tras[6478] [vimalamitra] mdzad pa | skyabs 'gro bstan pa[6479] [śaranagamanadeśanā] jo bo rjes mdzad pa dang gsum | [6.2.3] byang chub mchog tu sems bskyed[6480] pa'i cho ga la |[6481] 'phags pa klu sgrub [nāgārjuna] kyis[6482] mdzad pa [bodhicittotpādavidhi][6483] | slob dpon[6484] byang bzang [bodhibhadra] gis[6485] mdzad pa [bodhisattvasaṃvaravidhi][6486] | dze[6487] tā ri [jetāri] dgra las rnam par[6488] rgyal bas mdzad pa [bodhicittotpādasamādānavidhi][6489] | sems bskyed[6490] pa'i cho ga[6491] [cittotpādasaṃvaravidhikrama] dang | bla ma'i bya ba'i rim pa[6492] [gurukriyākrama] gnyis jo bos mdzad[6493] pa | sdom pa nyi shu pa[6494] [bodhisattvasaṃvaraviṃśaka] tsandra go mis [candragomi] mdzad pa | de'i 'grel pa[6495] [saṃvaraviṃśakavṛtti] zhi ba mtshos[6496] [śāntarakṣita] mdzad pa dang bdun no || [6.2.4] byang chub sems dpa'i spyod pa'i skor[6497] la | byang chub lam

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[6478] A B dras; C tras; read tras*

[6479] D 3953/4478; A pa | ; B C pa; read pa*

[6480] B skyed

[6481] C om.

[6482] B kyi

[6483] D 3966/4492

[6484] B {slob dpon (sloon)}

[6485] B gyi

[6486] D 3967/4491

[6487] A B dzai; C dze; read dze*

[6488] B {dze ta ri dgra las rnam par} for dzai...par

[6489] D 3968/4493

[6490] A skyed; B C bskyed; read bskyed*

[6491] D 3969/4490

[6492] D 3977/4489

[6493] B ill.

[6494] D 4081

[6495] D 4082

[6496] C 'tshos

[6497] B bskor

gyi sgron ma [bodhipathapradīpa] | de'i rang 'grel[6498] [bodhipathapradīpapañjikā] dang | spyod pa bsdus pa'i sgron ma[6499] [bodhisattvacaryāpradīpasaṃgraharatnamālā] | bsdus don sgron me[6500] [bodhisattvacaryāvatārapiṇḍārtha?] | dbu ma'i man ngag[6501] [madhyamakopadeśa] | snying po bsdus pa[6502] [garbhasaṃgraha] | snying po nges par bsdus pa[6503] [hṛdayanikṣepa] | byang chub sems dpa'i spyod pa nor bu'i phreng ba[6504] [bodhisattvamaṇyāvalī] | 'di bka' gdams glegs bam gyi[6505] rtsa tshig yin no ‖ byang chub sems dpa'i spyod pa mdo tsam gdams ngag tu brjod pa[6506] [bodhisattvacaryāsutrīkṛtāvavāda] |[6507] theg pa chen po'i lam gyi sgrub thabs yi ger bsdus pa[6508] [mahāyānapathasādhanavarṇasaṃgraha] | theg pa chen po'i lam gyi sgrub thabs shin du[6509] bsdus pa[6510] [mahāyānapathasādhanasaṃgraha] | rang gi bya ba'i rim pa bskul ma[6511] dang bcas pa yi ger bris pa[6512] [saṃcodanasahitasvakṛtyakramavarṇasaṃgraha] |[6513] mdo sde'i don kun las btus pa'i man ngag[6514] [sūtrārthasamuccayopadeśa] klu sgrub [nāgārjuna] kyis[6515] mdzad pa'i mdo kun las[6516] btus pa'i don bsdus pa[6517]

[6498] D 3948

[6499] D 3936

[6500] D 3879?

[6501] D 3929/4468

[6502] D 3949/4469; A B C bsdu ba; read bsdus pa*

[6503] D 3950/4470; A B bsdu ba; C bsdu pa; read bsdus pa*

[6504] D 3951/4471

[6505] B kyi

[6506] D 3946/4472

[6507] B C om.

[6508] D 3954/4479

[6509] B C tu

[6510] D 3955/4480

[6511] B C ba

[6512] D 3956/4481

[6513] C om.

[6514] B C ngag | ; D 3957/4482

[6515] B kyi

[sūtrasamuccayasañcayārtha] | mi dge ba bcu'i[6518] las kyi lam bstan pa[6519] [daśākuśalakarmapathadeśanā] | las rnam par [A84v, B78v.2.4, C93r.5.4] 'byed pa[6520] [karmavibhaṅga] | kha ton dang glegs bam klog pa'i[6521] sngon du bya ba'i cho ga[6522] [adhyayanapustakapāthaṇapraskriyāvidhi] | pha rol du phyin pa'i tsha tsha gdab pa'i cho ga[6523] [pāramitāyānasācchanirvapaṇavidhi] | byang chub sems dpa' las dang po pa'i lam la 'jug pa[6524] [bodhisattvādhikarmikamārgāvatāradeśanā] | de ltar bcu dgu jo bo chen pos mdzad | 'phags pa rtogs[6525] pa chen po yongs su rgyas pa'i mdo sde'i sdig pa[6526] bshags pa[6527] dang | sgrub[6528] pa[6529] mdo de nyid las phyung ba |[6530] las dang po pa'i sa sbyang[6531] ba[6532] [ādhikarmikabhūmipariskāra] | dgra las rnam rgyal[6533] gsang bas [jetāri?] mdzad pa | de bzhin gshegs pa'i yi ge brgya pa'i sgo nas sdig pa bshags pa[6534] [tathāgatahṛdayapāpadeśanāvidhi-sahitaśātākṣararakṣā] |[6535] zhi

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[6516] B la

[6517] D 3937

[6518] C cu'i

[6519] D 3958/4483; T 727

[6520] D 3959/4484

[6521] B C pa

[6522] D 3975/4487

[6523] D 3976/4488

[6524] D 3952/4477

[6525] B rtog

[6526] B C om.

[6527] B C om.

[6528] B bsgrub

[6529] D 265/4524

[6530] B C om.

[6531] B sbyangs

[6532] D 3945/4494

[6533] B C rgyal ba'i for rnam rgyal

[6534] D 3941/4525; T 1636

[6535] B C om.

ba lhas [śāntideva] mdzad pa dang[6536] nyi shu rtsa gnyis | [6.2.5] sgom rim dang bsam gtan gyi yi ge sna tshogs la[6537] | rten cing 'brel bar[6538] 'byung ba[6539] [pratītyasamutpādahṛdayakārikā] dang | de'i rnam par bshad pa[6540] [pratītyasamutpādahṛdayavyākhyāna] 'phags pa klu sgrub [nāgārjuna] kyis[6541] mdzad pa | sgom[6542] rim[6543] [bhāvanākrama] gsum dang | rnal 'byor sgom[6544] pa la 'jug pa[6545] [bhāvanāyogāvatāra] | ka ma la shī[6546] las [kamalaśīla] mdzad pa | don dam byang chub[6547] sems bsgom pa rin po che'i sgron me[6548] [paramārthabodhicittabhāvanākramavarṇasaṃgraha] dang | kun rdzob byang chub[6549] sems bsgom pa padma spungs pa[6550] [saṃvṛtibodhicittabhāvanopadeśavarṇasaṃgraha] gnyis[6551] slob dpon rta dbyangs [aśvaghoṣa] kyis[6552] mdzad pa | ting nge 'dzin gyi tshogs kyi le'u [samādhisambhāraparivarta] slob dpon byang chub bzang pos [bodhibhadra] mdzad pa |[6553] yang ting nge 'dzin gyi le'u[6554] [samādhiparivarta] nag po zhabs

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[6536] A dang | ; B C dang; read dang*

[6537] B {bsgom rim dang bsam gtan gyi yi ge sna tshogs la} for sgom...la

[6538] A B C bar; read par*

[6539] D 3836/4553; T 1654a

[6540] D 3837/4554; T 1654b

[6541] B kyi

[6542] B bsgom

[6543] D 3916/4567

[6544] B C bsgom

[6545] D 3918/4537

[6546] B shi

[6547] B C + kyi

[6548] D 3912/4518

[6549] B C + kyi

[6550] D 3911/4519

[6551] A gnyis | ; B C gnyis; read gnyis*

[6552] B kyi

[6553] B + {rnal 'byor gyi mtshan nyid kyi bden pa |}

[6554] D 3925/4531

[kṛṣṇapāda] kyis[6555] mdzad pa | bsam gtan gyi chos drug rnam par gzhag[6556] pa[6557] [dhyānaṣaḍdharmavyavasthāna] a ba[6558] dhū[6559] ti[6560] pas [avadhūti] mdzad pa | de'i 'grel pa [dhyānaṣaḍdharmavyavasthānavṛtti][6561] dā na shī las[6562] [dānaśīla] mdzad pa | rnal 'byor[6563] rtogs[6564] pa'i gegs sel[6565] ba[6566] [yogikalpavighnanibarhaṇa] sangs rgyas gsang bas [buddhaguhya] mdzad pa | rnal 'byor gyi mtshan nyid kyi bden pa[6567] [yogalakṣaṇasatya] slob dpon byang chub bzang pos [bodhibhadra] mdzad pa | dbu ma'i man ngag rin chen za ma tog kha phye ba[6568] [ratnakaraṇḍodghāṭa-madhyamakopadeśa] dang | bden pa gnyis la 'jug pa[6569] [satyadvayāvatāra] dang | dran pa gcig[6570] pa'i man ngag[6571] [ekasṃrtyupadeśa] gnyis[6572] mar me mdzad ye shes [dīpaṃkaraśrījñāna] kyis[6573] mdzad pa | rnal 'byor bsgom[6574] pa'i lam[6575] [yogabhāvanāmārga] ye shes snying

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[6555] B kyi

[6556] B C bzhag

[6557] D 3926/4532; A C pa | ; B pa; read pa*

[6558] B C wa

[6559] B dhu

[6560] C tī

[6561] D 3927/4533

[6562] B dha na shrī las for dā na shī las

[6563] B C + pa'i

[6564] A rtog; B C rtogs; read rtogs*

[6565] C pa ; D 2456/4535

[6566] B C om.

[6567] D 2458/4536; A pa | ; B C pa; read pa*

[6568] D 3930

[6569] D 3902/4467

[6570] B cig

[6571] D 3928/4476

[6572] A gnyis | ; B C gnyis; read gnyis*

[6573] B kyi

[6574] A sgom; B C bsgom; read bsgom*

pos [jñānagarbha] mdzad pa | rnal 'byor la 'jug pa[6576] [yogāvatāra] phyogs kyi glang pos [diṅnāga] mdzad pa | mi sdug[6577] pa sgom[6578] pa'i lam[6579] [aśubhabhāvanākrama] dge ba'i go chas mdzad pa | lus yongs su [A85r, B79r.2.3, C93v.6.3] dpyad[6580] pa'i sgom[6581] rim[6582] [kāyaparīkṣābhāvanākrama] nag po zhabs [kṛṣṇapāda] kyis[6583] mdzad pa | sems can[6584] mgu bar bya ba'i tshigs su bcad pa[6585] [sattvāradhānakārikā] |[6586] theg chen nyi shu pa[6587] [mahāyānaviṃśaka] klu sgrub [nāgārjuna] kyis[6588] mdzad pa | pha rol du[6589] phyin pa'i theg pa'i rim pa'i man ngag[6590] [pāramitāyānabhāvanākramopadeśa] dpal ye shes grags pas [jñānakīrti] mdzad pa | sangs rgyas rjes su dran pa bla na med pa'i mdo sde'i rjes su 'gro ba[6591] [buddhānusṃrtyanuttarabhāvanā] ma hā ma tis [mahāmati] mdzad pa | shes rab kyi pha rol du[6592] phyin pa'i man ngag[6593] [prajñāpāramitābhāvanopadeśa] rin chen 'byung gnas zhi bas [ratnākaraśānti]

[6575] D 3909/4538

[6576] D 4074/4539

[6577] C bsdug

[6578] A B C bsgom; read sgom*

[6579] D 3921/4540; A lam | ; B C rim pa; read lam*

[6580] B C spyad

[6581] B bsgom

[6582] D 3920/4541; A rim | ; B C rim; read rim*

[6583] B zhabsyi = zhabs kyi for zhabs kyis

[6584] B C om.

[6585] D 4516

[6586] B C om.

[6587] D 3833/4551; T 1576

[6588] B kyi

[6589] C tu

[6590] D 3922/4542; A ngag | ; B C ngag; read ngag*

[6591] D 3923/4543; A ba | ; B C ba; read ba*

[6592] C tu

[6593] D 4076/4545; A ngag | ; B C ngag; read ngag*

mdzad pa | rnal 'byor la 'jug pa'i man ngag[6594] [yogāvatāropadeśa] chos kyi dbang pos [dharmākṣa] mdzad pa | rnal 'byor spyod pa'i sgom[6595] pa'i don bsdus te bstan pa[6596] [yogacaryābhāvanārthasamāsanirdeśa] ye shes zla bas mdzad pa [jñānacandra] dang nyi shu rtsa bdun | [6.2.6] gsang sngags kyi lam rim la | yi ge drug pa'i glu |[6597] spyod pa'i glu[6598] [caryāgīti] | de'i 'grel pa | 'khor ba las yid nges par 'byung ba'i glu[6599] [saṃsāramanoniryānīkāragīti] | chos kyi glu | ting nge 'dzin gyi glu | rdo rje gdan gyi[6600] glu[6601] [vajrāsanavajragīti] | de'i 'grel pa [vajrāsanavajragītivṛtti][6602] |[6603] chos kyi dbyings su lta ba'i glu[6604] [dharmadhātudarśanagīti] | ting nge 'dzin gyi tshogs kyi le'u[6605] [samādhisaṃbhāraparivarta] | 'jig rten las 'das pa'i yan lag bdun pa'i cho ga[6606] [lokātītasaptakāṅgavidhi] | rab tu gnas pa'i cho ga dang bcu gcig[6607] jo bo rjes mdzad pa | bde ba bcu gsum pa'i glu | aṛṣas mdzad pa | man ngag bdud rtsi'i 'khor lo |[6608] phyag na rdo rjes bsdus pa | byang chub sems kyi rnam par bshad pa |[6609] 'phags pa klu sgrub [nāgārjuna] kyis[6610] mdzad pa | maṇḍal gyi cho ga[6611]

[6594] D 4075/4544; ; A ngag | ; B C ngag; read ngag*

[6595] B C bsgom

[6596] D 4077/4546; A pa | ; B C pa; read pa*

[6597] C om.

[6598] D 1496/4474

[6599] D 2313/4473

[6600] B kyi

[6601] D 1494

[6602] D 1495

[6603] B C om.

[6604] D 2314/4475

[6605] D 2460

[6606] D 2461

[6607] B {bcu gcig}

[6608] B C om.

[6609] B C om.

[6610] B kyi

[6611] D 3763/4527

[maṇḍalavidhi] dgra las rnam rgyal gyis[6612] mdzad pa | maṇḍal gyi cho ga[6613] [maṇḍalavidhi] sangs rgyas gsang bas [buddhaguhya] mdzad pa | maṇḍal gyi cho ga [maṇḍalavidhi] rdo rje gdan pas[6614] [vajrāsanapāda] mdzad pa | maṇḍal gyi cho ga[6615] [maṇḍalavidhi] ka ma la shī las[6616] [kamalaśīla] mdzad pa | maṇḍal gyi cho ga [maṇḍalavidhi] rnyog med rdo rjes mdzad pa dang bcu dgu | [6.2.7] gtam du bya ba sna tshogs la | rmi lam yid bzhin[6617] nor bu'i gtam[6618] [svapnacintāmaṇiparikathā] klu sgrub [nāgārjuna] kyis[6619] mdzad pa | yon tan bdun[6620] rab tu brjod pa'i [A85v, B79v.1.3, C94r.6.3] gtam[6621] [saptaguṇaparivadanakathā] dbyig gnyen [vasubandhu] gyis[6622] mdzad pa | sbyin pa'i gtam[6623] [dānaparikathā] slob dpon gu ṇa[6624] pra bha bas [guṇaprabha] mdzad pa | tshul khrims gyi gtam[6625] [śīlaparikathā] | tshod zin pa'i gtam | tshogs kyi gtam[6626] [sambhāraparikathā] dang gsum dbyig gnyen [vasubandhu] gyis[6627] mdzad pa | mi khom pa brgyad kyi gtam[6628] [aṣṭākṣanakathā] rta dbyangs[6629] [aśvaghoṣa]

[6612] B gyi

[6613] D 3761/4526

[6614] B {rdo rje gdan pas}

[6615] D 2324

[6616] B {ka ma la shi las} for ka...las

[6617] B C + gyi

[6618] D 4160/4555; A gtam | ; B C gtam; read gtam*

[6619] B kyi

[6620] A bdun infra 85v.8.4

[6621] D 4163/4507; A gtam | ; B C gtam; read gtam*

[6622] B gyi

[6623] A gtam | ; B C gtam; read gtam*

[6624] B na

[6625] D 4164/4508

[6626] D 4166/4509

[6627] B gyi

[6628] D 4167/4510; A gtam | ; B C gtam; read gtam*

[6629] B {rta dbyangs}

kyis[6630] mdzad pa | legs bshad za ma tog lta bu'i gtam[6631] [subhāṣitaratnakaraṇḍakakathā] slob dpon dpa' bos [śūra] mdzad pa | phyin ci log bzhi spang ba'i[6632] gtam[6633] [caturviparyayakathā] dang | rtsod pa'i dus kyi gtam[6634] [kaliyugaparikathā] ma ti tsi tras [mātṛceṭa] mdzad pa | dben pa'i gtam[6635] [vivekakathā] sa 'tsho sbyin[6636] gyis[6637] mdzad pa dang bcu gcig go | [6.2.8] springs[6638] yig gi skor[6639] la | bshes pa'i springs yig[6640] [suhṛllekha] klu sgrub [nāgārjuna] kyis[6641] mdzad pa | slob ma la springs pa[6642] [śiṣyalekha] tsandra go mis [candragomi] mdzad pa | rgyal po ka niṣka[6643] la springs pa[6644] [mahārājakaniṣkalekha] ma ti tsi tras[6645] [mātṛceṭa] mdzad pa | rab gsal gzhon nu la springs pa[6646] [bhikṣuprakāśakumāralekha] 'phags pa spyan ras gzigs [avalokiteśvara] kyis[6647] mdzad pa | sems rin po che rnam par sbyang[6648] ba'i 'phrin yig[6649] [cittaratnaviśodhanalekha] dzai[6650] tā ris[6651] [jetāri] mdzad pa | dri

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[6630] B kyi

[6631] D 4168/4511; A gtam | ; B C gtam; read gtam*

[6632] C spangs pa'i for spang ba'i

[6633] D 4169/4512

[6634] D 4170/4513; A gtam | ; B C gtam; read gtam*

[6635] D 4171/4514; A B gtam | ; C gtam; read gtam*

[6636] B {mtsho sbyin} for 'tsho sbyin

[6637] B gyi

[6638] A spring; B C springs throughout; read springs throughout*

[6639] B bskor

[6640] D 4182/4496

[6641] B kyi

[6642] A ba; B C pa | ; read pa* ; D 4183/4497

[6643] A B ni ka; C niṣka; read niṣka* ; D 4184/4498

[6644] A ba | ; B C pa; read pa*

[6645] B tas

[6646] D 4181/4500; A ba | ; B C pa; read pa*

[6647] B kyi

[6648] B sbyangs

[6649] D 4185/4495; A yig | ; B C yig; read yig*

ma med pa rin po che'i springs yig[6652] rgyal po nai[6653] ya pā[6654] la [nayapāla] la[6655] gdams pa[6656] [vimalaratnalekha] dang | pu rangs[6657] jo bo la springs yig sum bcu[6658] pa[6659] jo bos mdzad pa dang bdun | dran pa nyer gzhag[6660] gi tshig le'ur[6661] [smṛtyupasthānakārikā] byas pa dang | dge ba bcu'i las kyi lam bstan pa[6662] [daśakuśaladharmapathanirdeśa] chos ldan rab 'byor dbyangs kyis[6663] mdzad pa | yang mi dge ba bcu'i las kyi lam bstan pa[6664] [daśākuśalakarmapathanirdeśa] dang | mya ngan bsal ba[6665] [śokavinodana] rta dbyangs [aśvaghoṣa] kyis[6666] mdzad pa | 'dod pa'i yon tan lnga'i nyes dmigs[6667] bshad pa[6668] [pañcakāmaguṇopālambhanirdeśa] dbyig gnyen [vasubandhu] gyis[6669] mdzad pa dang lnga ste[6670] bcu gnyis su bzhed do || [6.2.9] rtogs brjod la

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[6650] C dze

[6651] B {dze ta ris} for dzai tā ris

[6652] A B C yig | ; read yig*

[6653] B C ne

[6654] B C pa

[6655] B C om.

[6656] D 4188/4566

[6657] B C hrang

[6658] B C cu

[6659] A C pa | ; B pa; read pa*

[6660] B bzhag

[6661] D 4179/4502; T 725

[6662] D 4176/4504; A pa | ; B C pa; read pa*

[6663] B kyi

[6664] D 4178/4503; T 727

[6665] D 4177/4505; A ba | ; B C ba; read ba*

[6666] B kyi

[6667] A dmyi = dmyig; B C dmigs; read dmigs*

[6668] D 4180/4523; A pa | ; B C pa; read pa*

[6669] B gyi

[6670] A ste | ; B C ste; read ste*

| gzhon nu ma bdun gyi rtogs pa brjod pa[6671] [saptakumārikāvadāna] gsang bas byin gyis mdzad pa[6672] gcig[6673] | [6.2.10] lugs kyi bstan bcos la | shes rab brgya pa[6674] [prajñāśataka] 'phags pa klu sgrub [nāgārjuna] kyis[6675] mdzad pa | dri med dris lan rin po che'i[6676] phreng ba[6677] [vimalapraśnottararatnamālā] don [A86r, B79v.8.4, C94v.6.3] yod char gyis[6678] mdzad pa dang gnyis | [6.2.11] sngo[6679] ba dang smon lam la | yan lag bdun pa'i cho ga[6680] tshigs su bcad pa nyi shu pa[6681] [saptāṅgavidhiviṃśakakārikā] 'phags pa[6682] klu sgrub [nāgārjuna] kyis[6683] mdzad pa | smon lam bdun bcu[6684] pa[6685] [praṇidhānasaptati] gzhan la phan pa'i dbyangs dgon pa bas mdzad pa dang gnyis so || mdor na glegs bam gcig la chos tshan[6686] brgya dang bcu gnyis bzhugs so || [6.3] gzhan yang[6687] jo bo chen pos mdzad pa la | byang chub ltung bshags[6688] kyi 'grel pa | dam tshig bsdus pa zhes pa[6689] rtsa ltung gi bshad pa | gsang 'dus ye shes zhabs[6690] lugs lha bcu dgu'i

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[6671] D 4147/4506; A pa | ; B C pa; read pa*

[6672] A pa | ; B C pa; read pa*

[6673] B cig

[6674] D 4328/4501

[6675] B kyi

[6676] C rin chen for rin po che'i

[6677] D 4333/4499

[6678] B gyi

[6679] B C bsngo

[6680] A cho ga supra 86r.2.2

[6681] D 4515; A pa | ; B C pa; read pa*

[6682] B C om. 'phags pa

[6683] B kyi

[6684] B C cu

[6685] D 4392/4517; A pa | ; B C pa; read pa*

[6686] C om. chos tshan

[6687] B {mdor na glegs bam cig la brgya dang bcu gnyis bzhugs so | gzhan yang} for mdor na...gzhan yang

[6688] B gshegs

[6689] B C pa'i

sgrub thabs dang[6691] | bstod pa | 'jam dpal rdo rje dpa' bo gcig[6692] pa'i sgrub thabs | gsang 'dus[6693] 'jig rten dbang phyug lha bcu dgu'i sgrub thabs dang | 'jig rten dbang phyug dpa' bo gcig pa'i sgrub thabs | 'jig rten dbang phyug gi gtor chog rgyas pa | rgyal ba[6694] rigs lnga'i bkra shis kyi tshigs su bcad pa | grub chen lu[6695] yi[6696] pas[6697] mdzad pa'i dpal mngon par rtogs pa'i[6698] 'grel pa chen mo | 'khor lo sdom pa lha bcu gsum[6699] dang | lha lnga dang | dpa' bo gcig[6700] pa'i sgrub thabs |[6701] shar phyogs bhaṃ ga[6702] la'i tshal du bde mchog gi dkyil 'khor zhal gzigs pa'i dus su bstod pa | rdo rje phag mo'i sgrub thabs che ba rin chen rgyan zhes pa dang | chung ba gcig[6703] | rdo rje rnal 'byor ma zhal gzigs pa'i dus su bstod pa | yang mkha' spyod ma dkar mo'i sgrub thabs[6704] che chung gnyis | 'byung po thams cad pa'i gtor ma'i cho ga | rab tu gnas pa'i cho ga | 'phags pa klu sgrub [nāgārjuna] | nā[6705] ro pa [nāropa] | sgeg pa'i rdo rje dang gsum[6706] snyan nas snyan du brgyud pa'i man ngag phyogs gcig[6707] tu[6708] mdzad pa |

[6690] B {gsang 'dus ye shes zhabs}

[6691] B C om.

[6692] B cig

[6693] B {gsang 'dus}

[6694] B {rgyal ba}

[6695] B C lū

[6696] B C hi

[6697] B pa'i

[6698] D 1427

[6699] A bcu sum; B C lha bcu sum; read lha bcu sum*

[6700] B cig

[6701] A thabs; B C thabs | ; read thabs | *

[6702] C bhanga for bhaṃ ga

[6703] B cig

[6704] A thab; B C thabs; read thabs*

[6705] B na

[6706] B {gsum}

[6707] B cig

[6708] B du

sgrol ma yid bzhin 'khor lo'i sgrub thabs | 'phags pa bcu gcig zhal gyi bstod pa | spyan ras gzigs gtso 'khor gsum gyi sgrub thabs | yi ge drug pa'i man ngag | spyan ras gzigs [A86v, B80r.8.4, C95r.6.6] kyi ri mo'i brda bshad[6709] pa | sgrol ma sngon mo'i bstod pa zhal gzigs dus su mdzad pa | dzambha la dkar po'i bstod pa | sman bla gtso 'khor gsum gyi sgrub[6710] thabs | tshogs bdag dkar po'i sgrub thabs che chung gnyis | mi g.yo ba sngon po'i sgrub thabs | mgon po gri gug gi sgrub thabs | rdo rje lcags sgrog gi sgrub thabs | rta mgrin shwa[6711] na bzhi skor[6712] lha lnga'i sgrub thabs dang | dkyil chog | jo bo bod du 'byon khar[6713] slob ma rnams la spyi[6714] chos su gdams pa | rnam dag gtsug gi nor bu | gzhan yang lha btsun pa byang chub 'od | lo chen rin chen bzang po | 'ol rgod[6715] pa ye shes 'bar | zhang sna chung ston pa[6716] rnams la gdams pa dang |[6717] gzhan yang bstan[6718] 'gyur gyi tho rnams su[6719] jo bo'i mdzad byang 'byar ba gtsug tor dri med [vimaloṣṇīṣa] dang | gdugs dkar [sitātapatrā] sogs kyi rgya gzhung mang du 'dug kyang 'dir ma[6720] bkod do || snye thang du mdzad par grags pa rigs kyi smon lam | lta sgom[6721] spyod gsum gyi glu | bsam gtan la bskul ba'i glu | bde ba drug gi glu | lta spyod zung du 'brel ba'i glu | dus mchod bzhi'i ngos 'dzin dang phan yon | bde mchog gi rgyud la brten pa'i rlung gi man ngag | gzhan yang

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[6709] B C om.

[6710] A sgrubo; B sgrub; read sgrub*

[6711] B C sho

[6712] B bskor

[6713] A C khar; B khar | ; read khar*

[6714] B C phyi

[6715] C rgol

[6716] B {'ol rgol pa ye shes 'bar | zhang sna chung ston pa} for 'ol rgod pa...ston pa

[6717] B C + jo bos mdzad pa'i mdo bsdus chen mo | dang po rgya dper las pa | {zhang shar pa pa'i} (C zhang shar pa ba'i) phyag tu byung pas (C bas) | {pa tshab lo tsa pa} (C pa tshab lo tsā bas) | gnas gzhi ya gad du spyan drangs nas bsgyur bar bshad de | {'di rnams ni} (C 'di rnams ni) jo bos mdzad pa {rtsod bral yin} (C rtsod bral yin) la

[6718] B {gzhan yang bstan}

[6719] B {tho rnams su}

[6720] C na

[6721] B bsgom

stong thun brgyad bcu[6722] rtsa gnyis sogs mdzad byang 'byar ba mang du snang zhing | phal cher mdzad par mngon te |[6723] 'dir dpyad[6724] pa[6725] zhib tu ma byas so || rtsa ltung gi 'grel pa sogs kha cig la yang | jo bos mdzad pa yin min[6726] bod snga ma dag dpyad pa mdzad mod | 'dir zhib tu ma bris so || [6.4] bka' gdams glegs bam du gtogs pa la | spyir dpe tshan lnga bcu rtsa[6727] bzhi las | sbyor ba'i[6728] chos la dpe tshan bzhi[6729] ste | 'brom chos kyi rgyal po nyid kyis [A87r, B81r.1.2, C96r.1.6] logs su nan gyis btab[6730] pa'i[6731] bka' rgya dang | rang rgyud la[6732] bskul ma[6733] 'debs pa dad pa'i ljon shing gnyis | sbyor dngos gnyis kar gal che la | lo rgyus[6734] ngo mtshar rmad du byung ba'i dpal 'byor zhes[6735] pa glegs bam gyi chos 'byung dang | snying[6736] gi thig le'i gsal byed zung 'jug nyi zla'i thig[6737] le[6738] gnyis[6739] snar thang du bkod pa ste[6740] | dpe tshan bzhi po 'di glegs bam dngos gzhi la mi the'o || byang chub sems dpa'i spyod pa nor bu'i phreng ba[6741]

[6722] B C cu

[6723] A C te; B te | ; read te | *

[6724] B spyad

[6725] B C par

[6726] B C min |

[6727] B nga

[6728] B {dpe tshan lnga bcu nga bzhi las | sbyor ba'i} for dpe tshan...sbyor ba'i

[6729] B {tshan bzhi}

[6730] C gtad

[6731] B {logs su nan gyi gtan pa'i} for logs...pa'i

[6732] C om.

[6733] B {rang rgyud bskul ma} for rang...bskul ma

[6734] A B brgyus; C rgyus; read rgyus*

[6735] B {lo rgyus ngo mtshar rmad du byung ba'i dpal 'byor zhes} for lo...zhes

[6736] A snying, wear; B {snying}; C snying; read snying*

[6737] C ma'i

[6738] B {gi thig le'i gsal byed zung 'jug nyi ma'i thig le} for gi...thig le

[6739] A gnyis | ; B C gnyis te; read gnyis*

[6740] B C om. line

[6741] A B C pa; read ba*

ni | dngos gzhi pha chos[6742] bu chos[6743] gnyis ka'i rtsa tshig yin la | pha chos ni | bla ma rnams la phyag 'tshal lo | zhes pa nas | mang po'i nang du ngag la brtag | gcig pur 'dug na sems la brtag[6744] | ces pa'i bar |[6745] le'u nyi shu rtsa gsum du bsdus nas gsungs pa'i steng du[6746] bka' rgya ma | ma 'ongs lung bstan | 'chi med rdo rje'i glu'i le'u[6747] dang[6748] gsum bsnan pas le'u[6749] nyi shu rtsa drug dang | bu chos la[6750] | the tshom thams cad spang[6751] bya zhing | zhes pa las 'phros te | bram ze'i khye'u gsal ba'i skyes rabs dang[6752] | de nas rim pa bzhin rtsa tshig las brtsams te | rngog gis zhus pa'i skyes rabs nyi shu la | rngog chos nyi shu dang | khu ston phebs nas zhus pa gnyis la | khu chos gnyis te[6753] nyi shu[6754] rtsa gnyis bu chos yin la | kha skong[6755] gi le'u ste[6756] bzhi bcu zhe dgu ni[6757] glegs bam dngos gzhi'o[6758] ‖ rgyal ba yab sras kyi bkod pa phun sum tshogs pa'i gter[6759]

[6742] B {pha chos |}; C chos |

[6743] B {bu chos}

[6744] B brtags

[6745] B C om.

[6746] B C du |

[6747] B {bka' rgya ma | ma 'ong lung bstan | 'chi med rdo rje'i glu'i le'u} for bka' rgya...le'u

[6748] A dang | ; B C dang; read dang*

[6749] B C om.

[6750] B {bu chos la}

[6751] B spangs

[6752] B {bram ze'i khye'u gsal ba'i skyes rab dang} for bram ze'i...dang

[6753] A te | ; C te; read te*

[6754] B {rngog gi zhus pa'i skyes rab nyi shu la | rngog chos nyi shu dang | khu ston phebs nas zhus pa gnyis la | khu chos gnyis te nyi shu} for rngog...nyi shu

[6755] A bskong; B skongs; C skong; read skong*

[6756] A B ste | ; C ste; read ste*

[6757] A B ni | ; C ni; read ni*

[6758] B {gi le'u ste bzhi bcu zhe dgu ni glegs bam dngos gzhi'o} for gi...dngos gzhi'o

[6759] B {phun sum tshogs pa'i gter}

zhes pa[6760] phyis snar thang du byas pa don bsdu lta bur snang la[6761] | 'di yang[6762] dngos gzhi la mi the'o ‖ [6.5] gzhan yang lam rim dang | gsung bgros[6763] thor bu ba dang | 'phrin yig dang | man ngag[6764] sna tshogs pa'i skor[6765] ro ‖ [6.5.1] dang po lam rim la | po to ba nas brgyud pa | spyan snga ba[6766] nas brgyud pa |[6767] gsang phu [A87v, B81v.1.2, C96v.1.9] ba nas brgyud pa'o[6768] ‖ [6.5.1.1] dang po ni | dol pa'i[6769] be'u[6770] bum sngon po[6771] dang | de'i 'grel pa lha 'bri sgang[6772] pas[6773] mdzad pa[6774] |[6775] be'u[6776] bum khra bo zhes pa[6777] | glang ri thang pa dpon slob dang | sha bo sgang pa rnams[6778] kyi gsung bgros[6779] phyogs

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[6760] A pa | ; B C pa; read pa*

[6761] B C snar thang pas byas par snang bas | don bsdu lta bur snang la for snar thang...la

[6762] B C 'di'ang for di yang

[6763] A sgros; C bgros; read bgros*

[6764] B {gsung bgros thor bu ba dang | 'phrin yig dang | man ngag} for gsung sgros...man ngag

[6765] B bskor

[6766] C om.

[6767] C om.

[6768] B {spyan snga nas brgyud pa | gsang phu ba nas brgyud pa'o} for spyan snga ba...pa'o

[6769] B {dol pa dmar} zhur gyi, C dol pa dmar zhur gyi for dol pa'i

[6770] B C be

[6771] B C gyi rtsa tshig for sngon po

[6772] C don steng for 'bri sgang

[6773] B lha...pas ill.

[6774] B C + la

[6775] B C + na bza' las mtshan du gsol ba | be bum sngon po dang | be bum dmar po zhes pa {lo rgyus | rtsa ba | 'grel pa | sa spyad dang bzhi} (C lo rgyus | rtsa ba | 'grel pa | sa dpyad dang bzhi) 'dug pa | {yer pa'i zhang} (C yer pa'i zhang) btsun gyi (C gyis) mdzad pa zer yang | {zhang yer pa} (C zhang yer pa) ba dang gnyis gang gi mdzad brtag par bya'o |

[6776] B C be

[6777] B C + bka' gdams

[6778] B C om. | glang...rnams

gcig[6780] tu bsgrigs pa[6781] |[6782] dge bshes grab pas mdzad pa'i dpe chos dang | brag dkar bas de nyid rgyas su btang ba gnyis la brten[6783] nas |[6784] lce[6785] sgom[6786] gyis[6787] dpe chos rin chen spungs pa rtsa 'grel mdzad pa grags che ba[6788] | 'di'i zhabs su spros bsdus byas zhes pa[6789] grab pas[6790] mdzad pa las cung zad spros | brag dkar bas[6791] mdzad pa'i rgyas pa las[6792] bsdus[6793] shes[6794] pa'i don no || gzhan yang shar ba pas[6795] mdzad pa'i lam rim che chung gnyis | bya 'chad kyi gsung bgros[6796] thor bu ba[6797] rnams dang | de las brgyud pa blo sbyong gi yig cha che chung dang | se spyil ba'i lam sgron sa bcad | ṭīkā[6798] | sbas pa ston gzhon gyi lam rim dang | lam sgron ṭīkā[6799] sogs thor bu ba 'ga' dang | rnal 'byor

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[6779] A sgros; B C bgros + sna tshogs pa; read bgros*

[6780] B cig

[6781] B C + zhig snang ba las

[6782] B C + {gcer bsgom} (C gcer sgom) gyi (C gyis) bka' gdams thor bu ba btus par mngon no |

[6783] B rten

[6784] C om.

[6785] C gces

[6786] B gcer bsgom for lce sgom

[6787] B gyi

[6788] B C la

[6789] B C pa |

[6790] B {grab pas}

[6791] B {spros | brag dkar bas}

[6792] A las | ; B la; C las; read las*

[6793] B {bsdus}

[6794] B zhes

[6795] B C sha ra bas for shar ba pas

[6796] A sgros; B C bgros; read bgros*

[6797] A pa; B C ba; read ba*

[6798] A ṭīkka; B {lam sgron sa bcad | ṭikka} for lam sgron...ṭīkka; C ṭīka; read ṭīkā*

[6799] A ṭīkka; B ṭikka; C ṭīka; read ṭīkā*

byang seng gi[6800] bstan rim legs pa zhig kyang snang ngo ‖ snar thang pas[6801] yig cha yod tshul gong du cung zad[6802] de[6803] smos la[6804] | kha rag skor[6805] gsum gyi nang[6806] du[6807] dpal ldan dgon pa ba'i gsung bgros[6808] bsgrigs pa'i lam rim dang | gzhan yang gzhung pa nas[6809] brgyud pa'i gsung bgros[6810] mdzad byang med pa mang du snang ngo ‖ [6.5.1.2] gnyis pa bshes gnyen spyan snga ba[6811] nas brgyud pa[6812] la[6813] | dge bshes ston pa'i gsung | spyan snga ba[6814] | bya yul[6815] ba | gtsang pa rin po che rnams snyan nas snyan du brgyud pa | rin po che glang lung pas bsgrigs pa'i lam rim dang | yang rnal 'byor pa nas | stod lung[6816] pa chen po | dge bshes lha bzo[6817] | nya ga mo pa | glang lung pa chen po[6818] | glang lung pa nas | da lta'i bar du rim par brgyud pa'i [A88r, B82r.2.5, C97r.3.7] bstan rim chen mo la | rin po che na rim gyi zin bris[6819] mdzad byang yod med

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[6800] B gis

[6801] B C + kyang

[6802] C om.

[6803] A cungde = cung zad de*

[6804] B C 'ga' re mdzad la for yod...la

[6805] B bskor

[6806] B C om.

[6807] C dus

[6808] A sgros; B C bgros; read bgros*

[6809] B C om.

[6810] A sgros; B C bgros; read bgros*

[6811] C om.

[6812] B snga...{pa} ill.

[6813] B {pa la}

[6814] C om.

[6815] B {gsung | spyan snga} for gsung...ba

[6816] A lungs; C lung; read lung*

[6817] B {yang rnal 'byor pa nas | stod lung pa chen po | dge bshes lha bzo} for yang...lha bzo

[6818] B C om. line

[6819] B C bla ma na rim kyi (C gyi) bstan rim chen mo la zin bris | for da lta'i...zin bris

mang du snang ba[6820] |[6821] 'be sangs rgyas sgom[6822] pas mdzad pa'i zin bris dang | rin po che gser khang pa'i zin bris dang | rin po che tshul khrims dar[6823] gyis[6824] zhal snga nas mdzad pa'i bstan rim chen mo nyid mchog yin no || lam bstan rim gyi khyad par | bstan rim du gsungs pa ni |[6825] tshogs su 'chad na bstan pa'i rim pa | nyams len du dril ba lam gyi rim pa |[6826] gzhung du bkod pa[6827] byang chub lam gyi sgron ma[6828] [bodhipathapradīpa] ste |[6829] don gcig la ming gsum btags pa dang 'dra gsungs[6830] pa[6831] dang | thar pa don gnyer gyi gang zag[6832] sangs rgyas kyi sar 'gro ba la bstan pa'i chos thams cad lam gyi rim par dril nas nyams su len pas[6833] lam bstan pa'i rim pa zhes gsungs pa ltar na | khyad par cher med kyang[6834] cung zad 'byed na | chos khungs btsun par rtogs pa'i phyir[6835] thog mar lo rgyus[6836] dang | de las[6837] brgyud pa[6838] rjod[6839] byed sde

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[6820] B C ba'i

[6821] B om.

[6822] B bsgom

[6823] C om.

[6824] A B gyi; C gyis; read gyis*

[6825] B C de lta bu'i bstan rims de ni for lam...gsungs pa ni |

[6826] B C pa

[6827] B C pa |

[6828] B C me

[6829] A ste; B ste | ; C ston | ; read ste | *

[6830] A gsung; B C gsungs; read gsungs*

[6831] A B ba; C pa; read pa*

[6832] C zag |

[6833] A pas | ; B C pas; read pas*

[6834] B C kyang |

[6835] B phyir |

[6836] A brgyus; B C rgyus; read rgyus*

[6837] B nas

[6838] A pa | ; B C pa; read pa*

[6839] B brjod

snod gsum dang | brjod bya bslab pa gsum | gang zag gcig[6840] gi lam du lung rnam dag dang sbyar te 'gal med du ston pa[6841] bstan pa'i rim pa dang | de'i don theg pa chen po'i lam gyi rim par dril nas ston pa[6842] lam rim zhes gsungs pa yin no || yang stod lung[6843] pa nas brgyud pa'i bden gnyis dang[6844] | bden bzhi'i chos skor dang | chos thun rer nyams len don tshan bzhi bzhir bsdus pa | bzhi tshan chos thun bcu dgu | ja chos chos thun lnga bcu dang | jo bos mang yul lcog[6845] ga[6846] ri la ljongs rgyu ba'i dus gsungs pa[6847] ri chos su grags pa dang | lam sgron la gong du smos pa'i ṭīkā[6848] dang | mchims[6849] nam mkha' grags dang |[6850] chu[6851] mig pa gnyis kyi ṭīkā[6852] | gzhan yang gsung bgros[6853] bkod pa'i ṭīkā[6854] mdzad byang med pa mang du snang[6855] [A88v, B82v.2.1, C97v.3.5] ba ni | bka' gdams kyi bshes gnyen gong ma rnams[6856] bla ma'i[6857] gsung la zin bris tsam las[6858] mdzad byang mi sbyor ba dang | slob ma rnams kyis[6859] kyang[6860] bka'

[6840] B cig

[6841] B C pa |

[6842] A B pa | ; C pa; read pa*

[6843] A lungs; B {stod lung} for stod lungs; C lung; read lung*

[6844] B C om.

[6845] A cog; B C lcog; read lcog*

[6846] B ka

[6847] A B pa | ; C pa; read pa*

[6848] A ṭīkka; B ṭikka; C ṭīka; read ṭīka*

[6849] B chim

[6850] C om. dang |

[6851] B grags...chu ill.

[6852] A ṭīkka; B ṭikka; C ṭīka; read ṭīkā*

[6853] A sgros; B C bgros; read bgros*

[6854] A ṭīkka; B ṭikka; C ṭīka; read ṭīkā*

[6855] C gnang

[6856] A B rnams | ; C rnams; read rnams*

[6857] B {bka' gdams kyi bshes gnyen gong ma rnams bla ma'i} for bka' gdams...bla ma'i

[6858] B las |

[6859] B kyi

'bum bsgrigs[6861] pa sogs cher ma mdzad cing | gsung bgros[6862] thor bu ba[6863] 'dug pa yang yun ring bas kha thor[6864] ba sogs ma spros so ‖ [6.5.1.3] gsum pa gsang phu ba nas brgyud pa la | rngog legs shes mdzad pa'i lam rim shlo ka drug dang | de'i gsal byed blo ldan shes rab kyis[6865] mdzad pa[6866] shog bu nyi shu tsam dang | de nyid rgyas par 'chad pa[6867] gro lung pas[6868] mdzad pa'i bstan rim chen mo nyid yin no ‖ [6.5.2] gnyis pa gsung bgros[6869] thor bu pa'i[6870] skor[6871] la | blo sbyong[6872] mtshon cha 'khor lo | rma bya dug[6873] 'joms | dgyer[6874] sgom[6875] rdo rje'i glu | blo sbyong[6876] sems pa'i rim pa | gser gling pas [suvarṇadvīpa] jo bo la[6877] gnang ba'i rtog pa 'bur 'joms[6878] rtsa 'grel | blo sbyong[6879] lhan[6880] thabs bzhi pa | de'i sgo nas sdig pa bshags pa dang | 'khon[6881]

[6860] A kyang | ; B C kyang; read kyang*

[6861] A bsgrig; B C bsgrigs; read bsgrigs*

[6862] A sgros; B C bgros; read bgros*

[6863] B C om.

[6864] A mthor; B C thor; read thor*

[6865] B kyi

[6866] A B pa | ; C pa; read pa*

[6867] A pa | ; B C pa; read pa*

[6868] B pa'i

[6869] A sgros; B C bgros; read bgros*

[6870] A ba'i supra 89r.4.1; B C ba'i; read pa'i*

[6871] B bskor

[6872] B sbyongs

[6873] B C + gi

[6874] B C dgyes

[6875] B bsgom

[6876] B sbyongs

[6877] B gling...la ill.

[6878] B 'jom supra 82v.7.1-1 for 'joms

[6879] B sbyongs

[6880] B C om.

sbyang[6882] ba'i cho ga | ku sā[6883] li'i[6884] tshogs gsog[6885] | blo sbyong[6886] kun du bzang po | blo sbyong[6887] stan thog gcig[6888] ma | blo sbyong[6889] thun brgyad ma | glang ri[6890] thang pa'i tshig rkang brgyad ma | de'i 'grel pa bya[6891] ston gyis[6892] mdzad pa | blo[6893] sbyong[6894] rten 'brel snying po dang | bka' gdams thor bu ba sogs dang | gzhan yang rgyal po sa'i saṃ[6895] ghas zhus pa'i[6896] bod kyi rnam gzhag[6897] sogs mang du snang ngo || [6.5.3] gsum pa 'phrin[6898] yig gi skor la | jo[6899] bos mdzad pa gong du bshad la | lo tsā[6900] ba rin chen bzang pos sku mtshams[6901] nas grogs po rnams la springs pa | dge bshes ston pas[6902] jo bo

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[6881] B mkhon

[6882] B sbyangs

[6883] B su; C sa

[6884] B lu'i

[6885] A sog; B bsog; C gsog; read gsog*

[6886] B sbyongs

[6887] B sbyongs

[6888] B cig

[6889] B sbyongs

[6890] B C om.

[6891] B C byas

[6892] B gyi

[6893] B gyi...blo ill.

[6894] B sbyongs

[6895] B C sa

[6896] B C om. zhus pa'i

[6897] B C bzhag (C gzhag) + lo chen dang | nag tsho la zhus kyang gsal bar ma byung pa (C ba) | tho mthing gser gyi lha khang du jo bo dang ston pa zhal 'dzom par zhus pas | ston pas mngon par shes pas gzigs te | bod kyi sa bcad dang gnas lugs rnams zhib par gsungs pa

[6898] C phrin

[6899] B pa...jo ill.

[6900] B tsa

[6901] B 'tshams

spyan 'dren pa'i dus[6903] mnga'[6904] ris nas bod ston rnams la springs pa tshigs su bcad pa bcu dgu pa | zhang 'phrang[6905] kha ber chung la springs pa snga [A89r, B83r.3.1, C98r.5.2] phyi gnyis | sgom[6906] chen byang chub la springs pa | bshes gnyen blo gros 'byung gnas[6907] la springs pa | a mes[6908] sman rgan[6909] sogs la gdams pa'o ‖ po to bas rang gi slob ma rnams la spyir springs pa | rang gi grogs po dol pa'i bla ma la springs pa | g.ya' ngos dgon par springs pa | yung ba'i[6910] chang 'thung rnams la springs pa | bya yul gyi mchod gnas lo chung la springs pa | zhogs ya gad du springs pa'i yi ge rnams so ‖ spyan sngas sne'u zur pa la dang por springs pa | rjes su springs pa gdams ngag tshig drug ma dang | dge bshes dbang seng la springs pa | bya yul[6911] ba nyer gnas mdzad dus gdams[6912] zer ba sogs dang | stabs ka bas mnga'[6913] ris rgyal po la[6914] springs pa | mkha' ru bas[6915] rngog blo ldan[6916] la springs pa | mchod gnas[6917] dbang nge la springs pa | sha bo[6918] sgang pa la springs pa | sgom[6919] chen seng ge sgra la[6920] springs pa

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[6902] B ill.

[6903] A dus | ; B C dus; read dus*

[6904] B snga

[6905] A 'phreng; B C 'phrang; read 'phrang*

[6906] B bsgom

[6907] B {bshes gnyen blo gros 'byung gnas}

[6908] C mi

[6909] B {a mi sman rgan} for a...rgan

[6910] B C nga'i

[6911] B {bya yul}

[6912] B C + pa

[6913] B snga

[6914] B la supra 83r.6.2

[6915] B C sha ra bas for mkha' ru bas

[6916] B ill.

[6917] B {mchod gnas}

[6918] B C sha'o for sha bo

[6919] B bsgom

[6920] B bsgom...la ill.

sogs[6921] shar ba pa'i[6922] 'phrin yig sum bcu[6923] rtsa bzhi | gzhan yang dpal ldan dgon pa ba'i bca' yig | po to ba'i bca' yig | zhang ston shar ba[6924] pas[6925] snga phyir byas pa gnyis te[6926] dge 'dun spyi'i bca' yig bzhi'o ‖ de rnams ni thos tshod[6927] tsam min par mthong ba rnams bkod do ‖ [6.5.4] bzhi pa man ngag gi skor[6928] la |[6929] bka' gdams lha bzhir grags pa | dam tshig gsum bkod kyi rgyud la brten[6930] pa | thub pa gtso 'khor[6931] gsum bsgom ste[6932] | de bzhin gshegs pa'i[6933] yig brgya bzlas nas[6934] sdig pa sbyang[6935] ba[6936] dang | byang chub sems dpa'i ltung ba bshags pa | gtsug lag khang bzhengs tshul sogs[6937] snang ngo ‖ [6.5.4.1] spyan ras gzigs [avalokiteśvara] kyi skor[6938] la | jo bos mdzad pa[6939] gong du smos la | de'i gsal byed kyi sgrub thabs | rdzogs rim |[6940] las tshogs la

---

[6921] C sogs |

[6922] B C sha ra ba'i for shar ba pa'i

[6923] A bcu supra 89v.5.1; B C cu

[6924] C pa

[6925] B ston...pas ill.

[6926] A te | ; B C te; read te*

[6927] A zlos; B C tshod; read tshod*

[6928] B bskor

[6929] B C om.

[6930] B rten

[6931] B {thub pa gtso 'khor}

[6932] A bsgoms te; B bsgom te; C bsgom ste; read bsgom ste*

[6933] B {de bzhin gshegs pa'i yig}

[6934] B C nas |

[6935] B sbyangs

[6936] B pa

[6937] A sogs supra 89v.8.6

[6938] B bskor

[6939] B om.

[6940] C om.

|[6941] rnal 'byor lnga dang | dug gsum shad kyis[6942] sbyong[6943] ba'i man ngag | zhi drag gi sbyin sreg[6944] la[6945] sogs [A89v, B83v.3.1, C98v.6.1] nyi shu tsam dang | [6.5.4.2] sgrol ma'i[6946] [tārā] skor[6947] la | jo bo rgya gar nas bod du 'byon khar | rdo rje gdan [vajrāsana] la skor[6948] ba mdzad pa'i dus | sgrol ma [tārā] nyid kyis[6949] gsungs pa'i bstod pa shlo ka nyer gcig dang sbyar ba'i sgrub thabs | las tshogs rnams dang | sgrol ma dkar mo la[6950] jo bo'i[6951] gzhung dang rjes su 'brel ba | ngag dbang grags pa dang | gser gling pa nas brgyud pa'i tshe khrid[6952] las tshogs mang po[6953] dang bcas pa | [6.5.4.3] mi g.yo ba sngon po [nīlācala] la |[6954] jo bo'i gzhung dang | dpal ldan dgon pa bas[6955] bur gyi nya ga mor[6956] sgom[6957] mdzad kyin[6958] bzhugs pa[6959] la[6960] bar chad kyi mtshan ma byung ba[6961] jo bo la

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[6941] A la; B C la | ; read la | *

[6942] B kyi

[6943] B sbyongs

[6944] B bsreg

[6945] B C om.

[6946] B {sgrol ma'i}

[6947] B bskor

[6948] B C bskor

[6949] B kyi

[6950] B la |

[6951] B {jo bo'i}

[6952] A B khrid | ; C khrid; read khrid*

[6953] B C ba

[6954] B C om.

[6955] C ba |

[6956] B {dpal ldan dgon pa ba | bur gyi nya ga mor} for dpal ldan...mor

[6957] B bsgom

[6958] A kyi; B C kyin; read kyin*

[6959] B pa supra 83v.6.3

[6960] A la | ; B C la; read la*

[6961] B C ba |

zhus pas | nga la rnal 'byor bsrung ba'i man ngag yod gsungs[6962] nas | mi g.yo ba'i[6963] dmigs pa skor[6964] gsum dang | sgrub[6965] yig che chung[6966] rgyud man ngag dang bcas pa rdzogs par gnang | kha cig[6967] sgrub[6968] yig che ba[6969] bya rgyud kyi nang gi mi .gyo ba'i rgyud la[6970] le'u dang las tshogs mang du yod pa 'di yin zhes[6971] zer | sgrub[6972] yig bar pa sogs[6973] man ngag rnams |[6974] dgon pa ba nas[6975] sne'u zur pa la brgyud pa dang | bya yul ba[6976] nas brgyud pa gnyis |[6977] dgyer[6978] sgom[6979] la bzhugs pa sangs rgyas dbon la gnang | de'i gsung la rtogs ldan bzang mo bas zin bris su btab pa da lta yod pa 'di'o || mi g.yo ba bla med kyi rgyud | phyis shud ke[6980] lo tsā[6981] ba grags pa rgyal mtshan gyis[6982] bsgyur cing | dbang rgyud dang bcas pa byung ngo || [6.5.4.4] gzhan yang tshogs bdag

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[6962] A gsung; B C gsungs; read gsungs*

[6963] B {mi g.yo ba'i}

[6964] B bskor

[6965] B bsgrub

[6966] A chung | ; B C chung; read chung*

[6967] B {kha gcig |}; C cig |

[6968] B bsgrub

[6969] A B ba | ; C ba; read ba*

[6970] B C la |

[6971] B C ces

[6972] B bsgrub

[6973] A sogs | ; B C sogs; read sogs*

[6974] A rnams; B C rnams | ; read rnams | *

[6975] A nas | ; B C nas; read nas*

[6976] B {yul ba}

[6977] C om.

[6978] B C sgyer

[6979] B ill.; C bsgom

[6980] B C sgye

[6981] B tsa

[6982] B gyi

dkar po la | gser gling pa [suvarṇadvīpa] | nā[6983] ro pa [nāropa] | kha che rin chen rdo rje rnams kyi[6984] rgya gzhung re |[6985] jo bos[6986] mdzad pa gnyis dang lnga | tshogs bdag gi skyes rabs[6987] | gzungs ring[6988] | phyi sgrub[6989] | nang sgrub[6990] |[6991] gsang sgrub[6992] kyi skor[6993] gser gling pas jo bo la gnang ba dang | gzhan yang las tshogs le'u bco [A90r, B84r.2.7, C99r.6.1] lnga pa dang | le'u sum bcu[6994] rtsa[6995] gcig pa rnams | jo bos[6996] rnal 'byor pa | des spyan snga ba[6997] | des bya yul ba la[6998] brgyud pa'o ‖ tshogs bdag dkar[6999] po 'di 'jig rten pa'i tshul bstan kyang | kha cig[7000] spyan ras gzigs [avalokiteśvara] kyi[7001] sprul par bzhed | bka' brgyud 'di'i lugs kyis[7002] bdud rtsi 'khyil pa'i sprul par bzhed de mi 'gal lo ‖ [6.5.4.5] yang dzambha la dkar po 'brug zhon[7003] lha mo bzhis bskor[7004] ba ni

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[6983] B na

[6984] C kyis

[6985] A re; B C re | ; read re | *

[6986] B {jo bos}

[6987] B rab

[6988] A B rings; C ring; read ring*

[6989] B bsgrub

[6990] B bsgrub

[6991] C om.

[6992] B bsgrub

[6993] B bskor | ; C skor |

[6994] B C cu

[6995] B C so

[6996] B bos |

[6997] B {spyan snga ba}; C om.

[6998] B {bya yul pa la} for bya...la

[6999] B {tshogs bdag dkar}

[7000] B {kha cig}

[7001] B kyis

[7002] A kyi; B C kyis; read kyis*

[7003] C zhon |

|[7005] jo bos[7006] ri bo po ta la'i 'gram du[7007] byon pa'i dus | spyan ras gzigs [avalokiteśvara] kyis[7008] zhal dngos su bstan nas gnang ste | phyi nang gsang gsum gyi las tshogs dang | chu sbyin bya thabs sogs dang | rme[7009] brtsegs ljang khu'i[7010] sgrub thabs las tshogs dang bcas pa dang | gtsug tor dri med[7011] | gtsug tor gdugs dkar[7012] gyi rjes gnang la sogs pa jo bo nas brgyud pa da lta ma chad par[7013] bzhugs so ‖ [6.5.4.6] jo bo nas brgyud pa'i dbang brgyud yod pa la | bde[7014] mchog [saṃvara] lu[7015] yi[7016] pa [lūhipa] | bde mchog bcu gsum ma | gsang 'dus [guhyasamāja] 'phags lugs | ye shes zhabs lugs | jo bo nyid kyi gsang 'dus 'jig rten dbang phyug | ma hā mā[7017] yā[7018] | mi 'khrugs pa[7019] | yo ga gtsug dgu | kun rig jo bo[7020] lugs[7021] | snur pa rnams de las brgyud cing phyag len mdzad pas snur lugs su grags pa dang | rdo rje phag mo rin chen rgyan dang | spyan ras gzigs lha mang du[7022] grags pa | klu sgrub [nāgārjuna] dang[7023] jo bo

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[7004] B {'brug bzhon lha mo bzhis bskor} for 'brug...bskor

[7005] B C ni

[7006] B bo

[7007] B C na

[7008] B C kyi

[7009] C dme

[7010] B {rme brtsegs ljang khu'i}; C gu'i

[7011] B {med}; C + dang

[7012] B {gtsug tor gdugs dkar}

[7013] B C pa + mang du

[7014] B yod...bde ill.

[7015] B C lū

[7016] B C hi

[7017] A B ma; C mā; read mā*

[7018] B ya

[7019] B C om. line

[7020] C om.

[7021] B {jo lugs} for jo bo lugs

[7022] A B mangs su; C mang du; read mang du*

[7023] B C dang |

nyid kyis[7024] mdzad pa'i gzhung dang rjes su 'brel ba'i dbang bka' la sogs pa da lta bzhugs pa mang du snang ngo[7025] ‖ [6.5.4.7] chos skyong skor[7026] la | bka' gdams pa spyi la grags pa | mgon po gri gug la gtso rkyang |[7027] lha gsum | lha bzhi | lha lnga | lha mang[7028] sogs lugs mang du 'dug pa rnams la[7029] mgon po'i rgyud [mahākalatantra] 'ga' re dang | rgya gzhung che chung bco lnga tsam snang ba'i [A90v, B84v.2.2, C99v.6.1] gtso rkyang la jo bo chen po dang | a ba[7030] dhū ti[7031] pa [avadhūti] gnyis kyi gzhung re dang | de la paṇḍi ta 'jam dpal dbyangs kyi 'grel pa dang | gtso 'khor gsum du byed pa paṇḍi ta grags pa rdo rje'i rgya gzhung dang | de'i gsal byed[7032] bya yul bas mdzad pa la brten[7033] nas[7034] byin rlabs[7035] kyi brgyud pa yang mnga' bas | bla ma gong ma rnams 'dis[7036] mdzad pa mang la | lha bzhi byed na | mgon po'i [mahākala] mdun du gnod sbyin lag na rdo rje[7037] [vajrapāṇi] | rdo rje gsor thabs su 'dzin pa |[7038] gnod sbyin grangs med pa'i tshogs kyis[7039] bskor ba |[7040] nā[7041] ro pa'i gzhung dang | bskul nas

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[7024] B kyi

[7025] B C yod par sems so for snang ngo

[7026] B bskor

[7027] B C om.

[7028] A mangs; B C mang; read mang*

[7029] A la | ; B C la; read la*

[7030] B C wa

[7031] A C tī; B ti; read ti*

[7032] A byed | ; B C byed; read byed*

[7033] B rten

[7034] A C nas | ; B nas; read nas*

[7035] A brlabs; B C rlabs; read rlabs*

[7036] A 'dis | ; B C 'dis; read 'dis*

[7037] B {lag na rdo rje}

[7038] C om.

[7039] B kyi

[7040] C om.

[7041] B na

'byung ba bzhin bskyed pa dang | yang lag na rdo rje'i[7042] [vajrapāṇi] dod du mgon po trak shad[7043] yod pa | bod kyis[7044] byas pa'i lha bzhi cig kyang 'dug go | lha lngar byed na | paṇḍi ta las kyi rdo rje'i gzhung ltar | lcam dral gsum gyi mdun du gtum po lce spyang gdong can dang | rgyab tu srin po legs sred dmar po gnyis bskyed la |[7045] legs sred dmar po 'di lho nub pa yin par bzhed cing | mdun du bskyed nas[7046] las la bkol[7047] ba'i sgrub[7048] yig kyang yod do ‖ yang jo bo'i rgya gzhung du[7049] gtso bo la mkha' 'gro ma bzhis bskor ba'i lha lnga cig gsungs pa dang | yang gri gug rigs lnga dang | gtso bo la gshin rje pho brgyad mo brgyad kyis[7050] bskor ba | lha bcu bdun zangs[7051] gri can du grags pa gnyis la |[7052] bram ze mchog sred kyi gzhung che chung | dbang rgyud dang bcas pa yod pa dang | yang gtso bo la ye shes zhabs lugs kyi phyogs skyong bco lngas bskor[7053] ba dang | mgon po rta mang du[7054] grags pa |[7055] mgon po'i bskul nas 'byung ba[7056] sogs yod pas | de dag gi mngon rtogs dang |[7057] rgya gzhung gang nas gang bshad sogs don du gnyer na gzhan du blta'o ‖ yang [A91r, B84v.8.5, C100r.5.4] mgon po lho nub pa | zhal dmar ba | mi thung gsod byed | mthar skyes ma zhes mtshan gyi rnam grangs bzhi dang ldan pa 'di la | jo bo'i rgya gzhung dang | de'i

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[7042] B {lag na rdo rje'i}

[7043] B {mgon po trag shad} for mgon po trak shad

[7044] B kyi

[7045] B C om. lha lngar...bskyed la |

[7046] B C nas |

[7047] B C bskol

[7048] B bsgrub

[7049] B C du |

[7050] B kyi

[7051] B zang

[7052] B {|}

[7053] B skor

[7054] A B mangs su; C mang du; read mang du*

[7055] B C om.

[7056] A ba infra 91r.8.2

[7057] A dang; B C dang | ; read dang | *

gsung la[7058] bshes gnyen ston pas[7059] bkod pa'i gab pa mngon phyung[7060] du grags pa | phyi sgrub[7061] | nang sgrub[7062] |[7063] gsang sgrub[7064] sogs la phyis kyis[7065] byas pa'i yig cha mang du 'dug la | 'di dbang gi gri gug yin par rin po che chos kyi rdo[7066] rje bzhed do || gri gug gi 'khor du yod pa'i mgon po lce[7067] spyang gdong can la[7068] glang ri thang pa nas[7069] rgya lcags ri gong kha ba[7070] la brgyud pa'i rjes gnang[7071] dang[7072] las tshogs sogs 'dug la | mgon po beng[7073] la[7074] jo bo nas brgyud pa[7075] gtso 'khor lnga'i rjes gnang | dgos[7076] sgrub[7077] sogs dang | mgon po trak shad la[7078] mi 'dra ba mang yang | bka' gdams pa nas brgyud pa[7079] rkang tang dang | seng zhon[7080] du nges pas | 'di la sgrub thabs

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[7058] B C om.

[7059] B ill.

[7060] B C sngon byung for mngon phyung

[7061] B bsgrub

[7062] B bsgrub

[7063] C om.

[7064] B bsgrub

[7065] B kyi

[7066] B C om.

[7067] B C ce

[7068] A la | ; B C la; read la*

[7069] B C nas |

[7070] A pa; B C ba; read ba*

[7071] B C gnang |

[7072] B C om.

[7073] C breng

[7074] C la |

[7075] B {mgon po beng la | jo bo nas brgyud pa} for mgon po...pa

[7076] C sgos

[7077] B bsgrub

[7078] B {mgon po trag shad la} for mgon po trak shad la

[7079] B C pa |

dang |[7081] zhi drag gi las tshogs mang ngo || nam mkha'i gos can la[7082] bka' gdams glegs bam nas[7083] mched bcu[7084] gnyis su gsungs pa ni |

gser mtsho ma dang 'od mtsho ma ||
bstan skyong ma dang yid 'dzin ma ||
stobs mo che dang drag shul can ||
khrag mdog ma dang dud kha ma ||
thogs med[7085] ma dang stobs mo che ||
dbang sdud[7086] ma dang las 'joms ma ||
bcu gnyis stobs chen[7087] bstan srung[7088] kun ||
kho bo'i bstan pa mi skyong na ||
ci ste kho bo'i slad bzhin 'brangs[7089] ||

zhes[7090] gsungs shing | lam yig las | mched bzhir gsungs pa ni | rdo rje shugs chen ma [vajravegā] | 'od ldan ma [prabhāvatī] | dung skyong ma [śaṅkhapālī] | nam mkha'i gos can [digambarā] rnams so || mgon po lho nub pa[7091] [dakṣiṇapaścima-mahākāla] dang | nam mkha'i gos can [digambarā] ni |[7092] rgya gar nas jo bo'i phyag[7093] phyir lugs sku dang [A91v, B85r.8.1, C100v.5.4] | rgya dpe'i dgos kyi bka' srung[7094] la byon zhes 'byung la | nam mkha'i gos can [digambarā]

[7080] B {rkang tang dang | seng zhon}

[7081] C om. dang |

[7082] B C la |

[7083] A B nas | ; C nas; read nas*

[7084] B {bka' gdams glegs bam nas mched bcu} for bka' gdams glegs bam nas | mched bcu

[7085] A me, wear; B C med; read med*

[7086] B bsdud

[7087] A stobs chen supra 91v.7.2

[7088] A B bsrungs; C srung; read srung*

[7089] A 'brang; B C 'brangs; read 'brangs*

[7090] B ces

[7091] B {nub pa}

[7092] B om.

[7093] C chag

[7094] A srungs; B C srung; read srung*

zhes[7095] pa sku gcer bu'i don yin kyang | rgyan can sogs ni zhal gzigs yin no ‖ bya yul gyi lha mo dmar mo ni | re ma ti mched bzhi'i[7096] dbang gi[7097] re ma ti yin te | 'di la tsaṇḍi [caṇḍikā] dmar[7098] mo[7099] zhes pa |[7100] gtum mo dmar mo zhes pa'o ‖ gzhan yang sngon gyi skyes chen rnams kyi gsan yig che chung dang | bla ma rnams kyi gsung las mang du thos[7101] kyang[7102] 'dir rgyas par ma spros shing | 'di tsam zhig smos pa yang | kha cig la mang ba[7103] dang | dgos pa chung ba'i blo skye ba srid pa yin pas | legs par bshad pa snang yang don du mi gnyer la[7104] |[7105] dus kyi dbang gis[7106] lugs 'di dag don du gnyer ba dka' bar snang yang | 'di dag la[7107] brten[7108] nas kyang rags pa tsam rtogs shing | zhib tu 'tshol ba'i sgor 'gyur ba srid dam[7109] snyam nas bkod la | blo gros dang ldan

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[7095] B C ces

[7096] B bzhi'i |

[7097] C gis

[7098] B {dmar}

[7099] A dmar mo supra 92r.1.2

[7100] B C om.

[7101] B C thob

[7102] A kyang | ; B C kyang; read kyang*

[7103] A mangs pa; read mang ba*

[7104] B om. | 'di tsam zhig...gnyer la

[7105] B C + deng sang

[7106] B gi

[7107] B las

[7108] B rten

[7109] C do

zhing bka'[7110] brgyud[7111] 'di la dad pa dang[7112] ldan pa rnams kyis[7113] ji ltar rigs pa bsnan cing spel bar bya'o ‖ 'dir smras pa |[7114]

[7110] B C + gdams

[7111] B C + pa

[7112] A dang | ; B dang; read dang*

[7113] B kyi

[7114] B C end with + thog mtha' bar gsum dge ba rgyal ba'i bka' ‖ de don bslab pa gsum gyis (B gyi; C gyis; read gyis*) rgyud gdams pa'i ‖ bshes gnyen dam pa rim par byon rnams kyi ‖ rnam thar dran pas slar yang phyag bgyi'o ‖ de lta'i skyes chen rnams kyis (B kyi; C kyis; read kyis*) gangs ljongs 'dir ‖ zab rgyas chos kyi sgron me cher sbar nas ‖ bod yul rmongs pa'i mun pa (B ba; C pa; read pa*) bsal tshul gyi ‖ gtam 'di dpyod ldan yid rab 'phrog byed yin ‖ sngon tshe chos rgyal byang chub sems dpa' yis ‖ bstan 'gro'i ched du rang gi srog kyang btang ‖ 'di 'dra thos kyang ji snyam mi sems pa'i ‖ snyigs ma'i skye bo 'di kun ches rab blun ‖ kho bo sngon bsags las kyi 'phro bzang bas ‖ phan bde'i 'byung gnas bstan pa rin chen rgyun ‖ phyogs gcig ma yin kun kyang rgyas 'dod pa ‖ 'di la dkon mchog thugs rjes cis mi gzigs ‖ chos sgor zhugs nas mkhas btsun bzang gsum gyi ‖ yon tan thob kyang tshe 'di'i che thabs la ‖ gcig tu gzhol bas mi tshe stong zad mkhan ‖ ding sang chos pa phal gyi rnam thar lags ‖ dkon mchog dad (C 101r) dang dal 'byor (B 85v) brnyed (C rnyed) dka' dang ‖ mi rtag rgyu 'bras chos la yid ches nas ‖ theg chen lta spyod zung 'brel nyams len gyis (B gyi; C gyis; read gyis*) ‖ mi tshe skyel (B bskyel; C skyel; read skyel*) rnams bka' gdams bshes gnyen yin ‖ mdor na tshul gnas thos bsam sgom (B bsgom; C sgom; read sgom*) pa sogs ‖ sgo gsum dge ba che phra ci bgyid kyang ‖ phyi ma'i don du dmigs nas sgrub (B C bsgrub; read sgrub*) pa la ‖ bka' gdams gsung rab 'di rnams ches ngo mtshar ‖ don gyi snying po dril na 'di ltar te (B ste; C te; read te*) ‖ phyi ma mi bsam 'dir snang a 'thas kyis (B kyi; C kyis; read kyis*) ‖ mkhas btsun bzang por rlom pa mang na yang ‖ rang gzhan gnyis phung chos pa'i gzugs brnyan yin ‖ des na sngon byon bka' gdams bshes gnyen gyi (B gyis; C gyi; read gyi*) ‖ rnam thar bzhin du sgo gsum dge ba'i las ‖ ci byed 'jig rten phyi ma'i don chen du ‖ dmigs nas sgrub (B bsgrub; C sgrub; read sgrub*) 'di chos kyi srog rtsa lags ‖ de ltar rgyal ba gnyis pa a ti sha'i ‖ chos brgyud byung tshul ngo mtshar rgya mtsho 'di ‖ phyogs 'dir rang nyid mos pa gtsor byas shing ‖ gzhan yang bstan dang 'gro la phan phyir sbyar ‖ 'di brtsams dge bas bdag cag dpon slob rnams ‖ jo bo yab sras slob mar bcas pa bzhin ‖ nam yang 'bral med bsam don mthar phyin nas ‖ phyi ma lhan cig bde ba can bgrod shog | ces dge ba'i bshes gnyen bka' gdams pa rnams kyi dam pa'i chos byung ba'i (C om. ba'i) tshul legs par bshad pa ngo mtshar rgya mtsho zhes bya ba 'di yang | 'jam mgon grub pa'i 'khor lo (C los) sgyur (B bsgyur; C sgyur; read sgyur*) ba bsod nams dbang po'i zhal snga nas dang | yab rje sbas pa'i sangs rgyas sngags 'chang grags pa'i mtshan can | (B can; C can | ; read can | *) dus gsum sgrib med du gzigs pa'i (C 101v) rgyal ba mus pa chen po rdo rje 'chang sangs rgyas rgyal mtshan | sprul pa'i sku lo nas spyan snga rin (B 86r) po che kun dga' don grub | mkhan chen thams cad mkhyen pa ngag dbang chos kyi grags pa la sogs te yongs

de skad mang du thos pa'i smra ba pa ‖
lha'i dbang po'i mgrin pa'i dkyil 'khor las ‖
ngo mtshar gtam gyi 'od 'phreng gsar pa 'di ‖
skal ldan blo gsal mgrin pa'i rgyan du 'bul ‖

de ltar gangs ri'i khrod 'dir rgyal ba'i bstan pa 'dzin pa'i skyes chen paṇ grub bsam gyis mi khyab pa zhig byon pa las | bstan pa spyi la bka' drin che ba sngon mkhan chen zhi ba 'tsho [śāntarakṣita] dpon slob nas brgyud pa dang | phyis dpal ldan a ti sha'i bka' brgyud nyid mchog yin la | gzhan yang mdo rgyud tshad ldan gyi tshig don | shing rta chen po rnams kyis bkral ba'i lam [A92r] srol 'dzin cing spel bar mdzad pa'i skyes bu dam pa rang rang gi chos srol gang 'dzin kyang gtsug gi nor bu ltar bsten cing | yon tan brjod pa'i gnas su gyur pas | chos dang gang zag la ris su bcad nas smra ba'i blos ma yin gyi | bka' gdams kyi bshes gnyen gong ma de rnams yon tan sbed pa la gtso bor mdzad pa ni | glegs bam las | jo bo yab sras kyi skyes rabs rnams chos lugs mi gcig pa'i snod min la gsang bar yang gdams shing | lam yig las kyang[7115] | bka' gdams pa gong ma rnams kyi bzhed pa skye ba dran pa tsam la yon tan du mi mdzad | sbas pa'i gter bsrung gla ba bzhin du | yon tan thams cad nang du sbed pa yin | bla ma rje btsun chen po la phyag dar ston pa sogs kyis | jo bo'i sku tshe snga phyi dang | sangs ji ltar rgya ba'i lo brgyus yig ger bri ba zhus pas | gtsug tor du | bcad do | phur bus gdab po bya ba de bgegs la nus pa med par byed pa yin | de bzhin du bka' dang bla ma'i man ngag la tshig gi phur pa btab pas byin brlabs chung du

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'dzin dge ba'i bshes gnyen bslu med kyi bla ma du ma'i zhabs sen rin po che dbang gi rgyal po spyi bo'i cod pan du (B du supra 86v.1.2) 'dzin pa'i skal ba bzang po can dpal sa skya pa shākya'i dge bsnyen mkhas pa (B mkhas pa supra 86v.4.1-2; C om. mkhas pa) paṇḍi ta sngags 'chang ngag dbang kun dga' bsod nams grags pa rgyal mtshan dpal bzang pos bsam pa dag cing sbyor ba gus pa'i sgo nas | chos kyi rje bsod nams lha'i dbang pos mdzad pa'i bka' gdams chos 'byung nyin mor byed pa'i 'od stong zhes bya ba'i gsung rab la gzhi byas | tshig sbyor cung zad mang ches pa rnams btang snyoms su byas te | 'phags pa'i yul na bha wa ra zhes pa | gangs can gyi yul du dngos po zhes grags shing | rgya nag lugs la shing pho khyi'i lo nag pa zla ba'i dkar phyogs dga' ba gsum pa'i tshes la bod kyi rdo rje gdan dpal ldan sa skya'i chos grwa chen po'i bzhi thog bla brang gi yang rtse dpe khang gsar pa chos mdzod chen mor (C por) sbyar ba'i yi ge pa ni | (B ni; C ni | ; read ni | *) lugs 'di'i 'du byed la mkhas pa'i phul du phyin pa bsam 'grub kyis (B kyi; C kyis; read kyis*) legs par bgyis so ‖ 'di bgyis dge bas bdag cag dpon slob kyis (B kyi; C kyis; read kyis*) 'di phyi'i don thams cad yid bzhin du 'grub ste spyi dang bye brag gi bstan pa nam langs (B lang; C langs; read langs*) pa la nyi ma shar ba lta bu bya nus pa'i mthu dang ldan par gyur cig | de de bzhin du gyur cig | de las gzhan du nam yang ma gyur cig | (C 102r) swasti dza yantu | sarwa mangalam | gcig zhu | bkra shis rgyal bar gyur cig | thams cad bkra shis (C om. swasti...bkra shis) (B 86v)

[7115] EIMER: 1979, vol. 2, 67 reades sbas pa'i gter bsruṅ **sla ba** for **gla ba**.

'gro ba yin | des na chos tshong dus kyi 'o ma bzhin du 'gro bas | tshig zin par bya | don go bar bya | rtogs pa rgyud la skyes par bya | yi ger mi bri bar bya gsung nas | phyag dar la nan chags su mdzad cing gsungs shes khungs su mdzad nas | rjes su 'brang ba rnams kyis kyang rnam thar rgyas pa ma bkod cing | gdul bya thun mong ba dang bstun pa'i rnam thar mdor bsdus tsam dang | 'das dus ngos 'dzin gyi yi ge che chung | ma gtogs | rnam thar phyogs gcig tu bsgrigs pa [A92v] ma mthong bas | thun mong ba gang mthong rnams 'dir phyogs gcig tu mdor bsdus te dad pa'i blos bkod pa'o ||

brgyud pa gsum ldan dam pa rnams kyi rnam thar dri med yon tan rin chen du mas gang ba can ||
thugs rje'i byin brlabs gting mtha' mi mngon phrin las rnam bzhi'i rba brlabs rgyun chad med par g.yo bas brjid ||
rnam dag lta ba'i rin chen mchog gi cod pan dang ldan snying rje'i glu dbang spyan zur rol pas mdzes ||
brgyad khri bzhi stong chos kyi bcud ldan rnam thar mtsho chen 'di ni 'gro ba'i dpal du rgyas gyur cig |
bla ma'i rnam thar dri med bdud rtsi'i chu ||
thub bstan padmo'i bzhin ras gsal mdzad pa ||
skal bzang mig la ya mtshan dpal ster ba'i ||
legs bshad 'di ni sngon med ganga'i [gaṅgā] rgyun ||
kha cig rgyal dang mkhas rnams gang bzhed pa'i ||
lugs chen dor nas rang gi rgan po yi ||
rjes su 'brangs nas sangs rgyas bstan pa la ||
zhugs kyang de don bsgrub par mi nus shing ||
dus kyi dbang gis rgyal ba'i bstan pa yang ||
lkog mar phyin pa'i dbugs ltar gyur pa yi ||
lugs bzang 'di yang ches cher nyams gyur pas ||
bstan dang 'gro la phan par dgongs rnams kyis ||
rgyal ba'i bka' dang mkhas grub bzhed gzhung la ||
legs par sbyangs pa'i bsngags 'os chen po gang ||
sngon byung skyes chen dam pa de dag gi ||
rnam thar 'di don nyams su blang bar rigs ||
zab mo lta bas 'khrul pa'i mtshan ma zhi ||
nyams len sgom pas sems nyid rang sar grol ||
rgya chen spyod pas phyin drug lam du 'khyer ||
brgyud pa 'di la mi mos [A93r] su shig yod ||
rtogs brjod rin chen phreng ba'i do shal gyis ||
mkhas pa'i yid la dga' ba bskyed pa ltar ||
tsan dan ljon pa gsar pa lho phyogs kyi ||
rlung gis bskyod pa'i bsung gis de lta min ||
rmad byung rnam thar dum bur 'thor ba rnams ||

kho bo'i lhag bsam pho nyas legs bsdus nas ‖
gzugs brnyan mdzes pa me long nang du ni ‖
shar ba 'di la mkhas rnams dgyes par mdzod ‖
lhag bsam nyin mor byed pa'i 'od zer gyis ‖
rnam thar padmo'i tshal rnams kha phye ste ‖
ngo mtshar sbrang rtsi'i longs spyod 'di sbyar bas ‖
don gnyer bung[7116] ba'i dga' ston rgyas gyur cig |

bla ma'i rnam thar nyin mor byed pa'i 'od stong zhes pa 'di ni | rig gnas mtha' dag la mkhyen pa rgyas pa mkhan chen dge g.ye ba tshul khrims seng ge'i gsung gis | bka' gdams kyi dge ba'i bshes gnyen byon tshul rnams phyogs gcig tu bsgrigs pa zhig gyis shes bskul kyang | le lo'i dbang gis re zhig 'gyangs pa la | phyis don du gnyer ba'i bshes gnyen 'ga' zhig gis 'phral 'phral du bskul bas mtshams sbyar te | bde bar gshegs pa'i gsung rab mtha' dag la mi 'jigs pa'i spobs pa brnyes pa | byams mgon gnyis pa tshul khrims dar gyi zhabs rdul spyi bos bsten pa | shākya'i dge slong bsod nams lha'i dbang pos khro mo zhes pa shing pho 'brug gi lo | mngon par[7117] byang chub pa'i zla ba yar ngo'i tshes bcu la grub pa'i gnas mchog dpal ldan lo dgon pa'i dben gnas dga' ldan rtser sbyar ba'o ‖ 'dis kyang rgyal ba'i bstan pa rin po che phyogs dus gnas skabs thams cad [A93v] du dar zhing rgyas la yun ring du gnas pa'i rgyur gyur cig |

dpal ldan bla ma'i thugs dgongs rdzogs pa dang ‖
mkha' mnyam 'gro la bde skyid 'byung ba dang ‖
bdag gzhan ma lus tshogs rdzogs sgrib byang ste ‖
myur du rdzogs pa'i byang chub thob par shog |

gcig zhus | yang gcig zhus so | na mo ratnā tra yā ya [namo ratnā trayāya] | oṃ ye dharmā he tu pra bha ba | he tunte ṣānta thā ga to tya ba dat | te ṣānytsa yo ni ro dha e waṃ bā rī ma hā shra ma naḥ ye svā hā [oṃ ye dharmā hetu prabhavā hetuṃ teṣām tathāgato āha teṣām ca yo niroddho evaṃ vadi mahāśrāmaṇaḥ ye svāhā] ‖ ‖ bsod nams 'di yis rnam gsum srid pa la gnas sems can thams cad bla med byang chub myur thob shog | śubhamastusarbadzagataṃ [śubham astu sarvajagataṃ] ‖ lo rgyus 'di rab byung brgyad pa shar nas lo so bdun 'das pa shing 'brug lor mdzad par snang la deb sngon gyi me sprel nas lo brgyad kyi dman pa ste bstan bcos kyi ngo bo rang bzo chung la khungs che ba mtshig sbyor legs pa gcig tu snang bas rtsigs su bya dgos ste bdag rig pa 'dzin pa tshe dbang nor bu'i dpe'o | bkra shis dpal 'bar 'dzam gling rgyan du shog | sarba mangalaṃ [sarva maṅgalam] ‖ [A94r]

[7116] A pung; read bung*

[7117] A bar; read par*

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