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*József Terjék*

**Collection  
of Tibetan MSS  
and Xylographs  
of Alexander  
Csoma de Körös**



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**Budapest · 1976**

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*Keleti Tanulmányok*  
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MAGYAR TUDOMÁNYOS AKADÉMIA KÖNYVTÁRA

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## THE HISTORY OF THE COLLECTION

Were it not for the enthusiasm of two outstanding scholars, the collection belonging to the stock of the Hungarian Academy of Sciences since 1885 might well have been consigned to oblivion. Both of them were admirers of Csoma: one was an Englishman, S. C. Malan, a contemporary and disciple of Csoma, and also his personal friend, the other a Hungarian T. Duke, a patriot and traditionalist from the next generation. It was through their fortunate meeting and joint efforts that about fifty years after Csoma's death this small collection of Tibetan books, eloquent witnesses to the life and work of the founder of Tibetan studies, came into the possession of the Hungarian Academy of Sciences.

Theodore Duke (1825-1908) was forced into emigration after the suppression of the Hungarian war of independence. He went to live in London where he was soon busy learning to adapt himself to his chosen country. He was to become one of its worthy citizens. His adventurous life took him in 1854 to India, the land where his compatriot, Alexander Csoma de Kőrös had once worked under arduous conditions. Having learnt about Csoma he made it his aim in life to gain just acknowledgement and fame for this unfairly ignored Hungarian scholar. Even after his twenty years' stay in India he remained true to his resolve up to his death and did all he could to make Csoma's work known to succeeding generations. Without his devotion Csoma's biography would perhaps still be unknown as what we know about him comes from his research and presentation (T. Duke: *Life and Works of Alexander Csoma de Kőrös*, London, 1885; the work was published in Hungarian: *Duka Tivadar: Kőrösi Csoma Sándor dolgozatai*, Budapest, 1885). His determination to find out as much as he could

about Csoma brought Duka into contact with S. C. Malan, already a very old man at that time, one of Csoma's personal acquaintances.

S. C. Malan (1812-1894) was a clergyman who went to India in 1837, where he taught at Bishop College (Calcutta). Through his far-reaching interest in and knowledge of orientalist studies he was soon appointed secretary of the Asiatic Society of Bengal, the very institute where Csoma was working as a librarian at that time. Malan began to learn Tibetan from Csoma, and their relation gradually deepened into a genuine friendship. On his return to England in 1839 Malan as Csoma's only student was given Csoma's most precious possession, his collection of Tibetan books.

T. Duka first became acquainted with S. C. Malan in 1883. It is fortunate for us that they kept up a lengthy correspondence. Malan, then vicar of Broadwindsor mentioned the books in his first letter: "He gave me all his Tibetan books, which are at this moment on my shelves." (October 15, 1883). Duka managed to persuade him to send the books to Csoma's country, Hungary, and soon Malan's letters were giving an account of the preparations for doing so: "I am about disposing of my library. And I feel sorry to scatter about Csoma's Tibetan books and MSS which he gave me in 1839, which I have used and kept ever since for his sake. But it strikes me that the University of Buda Pesth would be the proper home for those treasures." (April 5, 1884). "I am arranging and ticketing Csoma's Tibetan books. When ready they shall be to you at once. I'm looking them over. They so remind me of him!" (April 12, 1884). "The books leave this to-morrow to your address. You would have received them are this; but I had to unpack and re-pack them more securely. They had better remain as they are. Only I would recommend you placing the parcel as it is, in a wooden box. They will travel more securely. - It has cost me a little to say good bye to them. But I feel that they ought to rest in your University where I trust they will be taken care of, and valued for poor dear Csoma's sake." (April 17, 1884). "I wrote the character of each on the first leaf, from Csoma's own mouth." (April 25, 1884). "I thought at one time of giving them the Indian Institute Csoma's books; but on second thought I decided that more just way would be to send them to Hungary through you." (June 6, 1884).

After annotating them he sent the collection, consisting of forty items, to T. Duka who displayed the material in London, at the exhibition of the Royal Asiatic Society (T. Duka, *Some Remarks on the Life and Labours of Alexander Csoma de Kőrös*, delivered on the occasion when his Tibetan Books and MSS were exhibited before the Royal Asiatic Society on the 16th June, 1884: *JRAS* 1884, pp. 486-494. - In Hungarian translation: *Budapesti Szemle*, 39 (1884), No. 93, pp. 463-472.).

To the letter of the Hungarian Academy of Sciences thanking him for his generous gift Malan replies: "I have read it with gratification at finding that I did the right thing in sending Csoma's books and MSS where they ought to be, and that the gift has given pleasure to you and to your friends. I received a letter of thanks from your Academy in Hungarian and English. I see I must brush up my Hungarian - a magnificent tongue. But really I have not time for everything. Whether in Hungarian or in English, however, I am delighted at being the means of contributing to the due appreciation of Csoma's character and worth." (October 27, 1884). So the Csoma Collection has been in the Library of the Hungarian Academy of Sciences since 1884, treasured as a most valuable monument from the past. In 1942 a catalogue of the collection was prepared (I. J. Nagy, *Tibetan Books and Manuscripts of Alexander Csoma de Kőrös in the Library of the Hungarian Academy of Sciences, Budapest 1942*), in which Malan's original catalogue-numbers were changed by L. J. Nagy, who included two Tibetan books which were not listed by Malan and are not to be regarded as part of the Csoma Collection (these two books (No. 23 and No. 24 in L. J. Nagy's catalogue - may have been bequeathed by T. Duka).

Formally the Collection can be divided into two large parts. The first part covers the books Csoma acquired through purchase. These, mostly block-prints, are well-known works of Lamaist literature, copies of which can often be found in monasteries, and even occasionally in European libraries. Thus their importance lies not so much in their individual value but in the fact that they reflect the nature of Csoma's choice. The other group consists of the MSS prepared at his request by contemporary Lamas. The uniqueness of these books is not only due to their origin and outside form but to their contents as well, as their arrangement is based on Csoma's questions about Lamaist literature; they became known in the literature of Tibetan studies as the "Alexander-books".



### The Alexander-books

The scholarly world acquired knowledge of the so called Alexander-books only in the first decades of this century; only later did they learn of the existence of the original copies in Budapest. In the twenties J. Gergán, a Tibetan member of the Moravian Mission, found a book in the monastery library of Rjor-khul in Ladakh that was written, at Csoma's request by a certain revered Lama, Kun-dga' čhos-legs. He informed the outstanding Tibetist of the age, A. H. Francke, of his find and he later published the text of the book (A. H. Francke, *Neues über Csoma de Kőrös: Ungarische Jahrbücher VI (1926)*, pp. 320-322; A. H. Francke, *Die Fragen des Alexander. Eine von Alexander Csoma de Kőrös hervorgegangene tibetische Schrift: Ungarische Jahrbücher VIII (1928)*, pp. 375-377). On reading Francke's article L. Ligeti announced in a publication that the original of Kun-dga' čhos-legs's syllabus was to be found in Budapest, in the Csoma-Collection, which contained a number of other Alexander-books, the syllabuses of Chul-khrims rgya-mcho and Sañs-rgyas phun-chogs ("the Lama"). (L. Ligeti, *Ouvrages tibétains rédigés à l'usage de Csoma: T'oung Pao XXX (1935)*, pp. 26-36). L. J. Nagy, in his catalogue mentioned above, described one more Alexander-book which has neither a title nor a colophon. He was thus unable to identify its author. I have, however, established that it was also written by Sañs-rgyas phun-chogs. Thus the Csoma-Collection contains four Alexander-books (No. 3, No. 4, No. 6, No. 8), covering five subjects. One was written by Kun-dga' čhos-legs (No. 4), the other by Chul-khrims rgya-mcho (No. 3), while the remaining three were prepared by Sañs-rgyas phun-chogs (No. 6/a, No. 6/b, No. 8).

As can be unquestionably established from the colophon of the No. 3 Alexander-book and Csoma's letter of May 5th 1825, all the Alexander-books were prepared during Csoma's stay in the monastery of Zang-la (from June 1823 to October 1824). Of the authors Sañs-rgyas phun-chogs was Csoma's "teacher", while Kun-dga' čhos-legs and Chul-khrims rgya-mcho were famous Lamas of Zanskar, the former also being a relative of "the Lama".

The Alexander-books show a unity in shape, being an of the

same size, written on similar (English or Indian) paper, and all appearing in booklet form, unlike the usual pothi form of Tibetan books. They must have been Csoma's note-books given to the Lamas by him on purpose. This supposition seems to be supported by the fact that another Csoma notebook, also to be found in the Library of the Hungarian Academy of Sciences, in which he discusses Sanskrit-Hungarian etymologies etc., is of the same form and binding.

As for their contents the five books cannot be treated under the same heading. Each of Sañs-rgyas phun-chogs' books is an extract and compendium of fundamental works: Rgyud-bži's study of medicine (No. 6/a), Sureśamatibhadra's study of astrology (No. 6/b) and Sñan-ñag's work on literary theory (No. 8). The two other Alexander-books are of higher quality, both being the product of genuine thinking. They are different from the "Lama's" books in that they are answers given to Csoma's questions by the two theologians. Kun-dga' čhos-legs gave a concise summary of Lamaist-Buddhist scholastics (cosmology, Buddha's life and teaching, the spread of the Buddhist order and Buddhist literature, the lam-rim and the prati-moksa), while Chul-khrims rgya-mcho's syllabus deals with the so called secular sciences cultivated in Tibet, especially with logic. It is quite evident that these famous Lamas' syllabuses were prepared through the mediation of Sañs-rgyas phun-chogs, and it is also certain that he himself was unwilling to write on these subjects, either because he had no confidence in his competence or he was too busy to deal with all the subjects by himself. As can be clearly established from Csoma's letters, "the Lama" was engaged in other schemes too; for example he was preparing various word-lists for Csoma, which fact makes it possible that the Rcis-kyi sñon-'gro ñer-'kho mam-gsal manuscript (No. 32), although it has neither introduction nor colophon was also written by him; it is of the pothi type, characteristic of Tibetan books.

What part do these Alexander-books play in Tibetan literature? The epistle (answers to questions, 'dri-lan) is a widely used form in Tibetan literature for religious disputes, written with the aim of teaching and dispelling doubts. Books of this kind are found in the Csoma-Collection too (No. 25, No. 26, No. 27). These epistles were then inserted in the collected works of authors, which shows that they were taken seriously.

What is more, they produced their own literature as is shown by another book (No. 19) in the Csoma-Collection: one of Coñ-kha-pa's letters, consisting of only a few pages, was commented on by the second pan-chen Lama in a sixty page long study. Consequently the Alexander-books do not show any deviation from the usual forms of Tibetan literature.

What do the authors themselves think of their work? The pledge (dam-bča') following the invocation in each syllabus is full of apologies. Kun-dga' čhos-legs regards his work a "confused little study"; he writes that his booklet requires from the reader only slight intellectual efforts and "will not bring luck for wisdom" (No. 4). Sañs-rgyas phun-chogs refuses to allow his work to be critically examined because he does not want to compete with the wise (No. 6/a), "not expecting to be admired, acknowledged or studied thoroughly by the wise" (No. 8).

The authors' self-disparagement is even more evident from the titles of the books and the colophons. The books have no real titles and the colophons emphasize the shortcomings of the treatment of the subject-matter. These features of the Alexander-books are all the more striking when we think of the long, embellished book-titles customary in Tibetan literature (e.g. No. 5) or highly embellished and grandiloquent colophons. However, the Lamas' behaviour is far from being odd to those who are familiar with Tibetan studies. First the syllabuses had to be written up in an unusually short time and not on inspiration but on commission. It may also have given them some discomfort that they were to comply with the requests and confine themselves to limited lengths and subjects, something they were totally unaccustomed to. It is only natural that the Lamas compared the Alexander-books to the standards of Tibetan book-writing. The undoubtedly highly educated Lamas were understandably discontented when they were asked to write a short summary of the widely known medical work of Rgyud-bži or to explain the meaning of the word "Buddha". So the credit must clearly go to Csoma for his tenacity in making the Lamas write the syllabuses. Csoma had these letters written at the very beginnings of his studies and research into Lamaism, an entirely unknown field of knowledge for him (and indeed for the European mind in general at that time).

But one of the Alexander-books, Chul-khrims rgya-mcho's work,

stands out from the rest in that it has an eloquent title and a lengthy, embellished colophon. The introduction speaks of the questions posed with great respect, admitting that they were not too easy to answer. It is a little surprising to find this contrast of form and style if we remember that Chul-khrims rgya-mcho was the best qualified of all the authors of the Alexander-books. The explanation could be found in Chul-khrims rgya-mcho's introduction. The questions referring to the essential notions of Buddhism may have confused and embarrassed the Lamas who had probably been never asked to think about them before in their strictly regulated monastic life. They were accustomed to sophisticated theological disputes, and a concise summary of essential questions may have provoked scorn and ridicule in Lamaist circles. Chul-khrims rgya-mcho, however, although a rab-'byams-pa, did not think it was beneath his dignity to answer Csoma's questions, while Kun-dga' čhos-legs is full of resentment and excuses although his little syllabus became remarkably popular even with the Tibetans, with several copies made and spread among them.

The Alexander-books were of great help to Csoma. True, he translated only one of them (Sañs-rgyas phun-chogs' work on medicine) into English, but he made use of the other books too, especially in acquiring certain books recommended in the Lamas' syllabuses.

#### The Rest of the Collection

Csoma is known to have collected a large number of xylographs and manuscripts during his seven year stay in monasteries; it can, therefore, be safely presumed that the books to be found in the Collection are but a fraction of what he originally collected. The question is whether the Collection is the outcome of systematic and deliberate selection or the accidental survival of books. The answer probably is that this Collection formed Csoma's private library in the sense that it included books on subjects in which he had an interest. There is some evidence to support this.

The books all contain notes made by Csoma, a sign of their being thoroughly read and studied by him. Besides, he marked the initials of

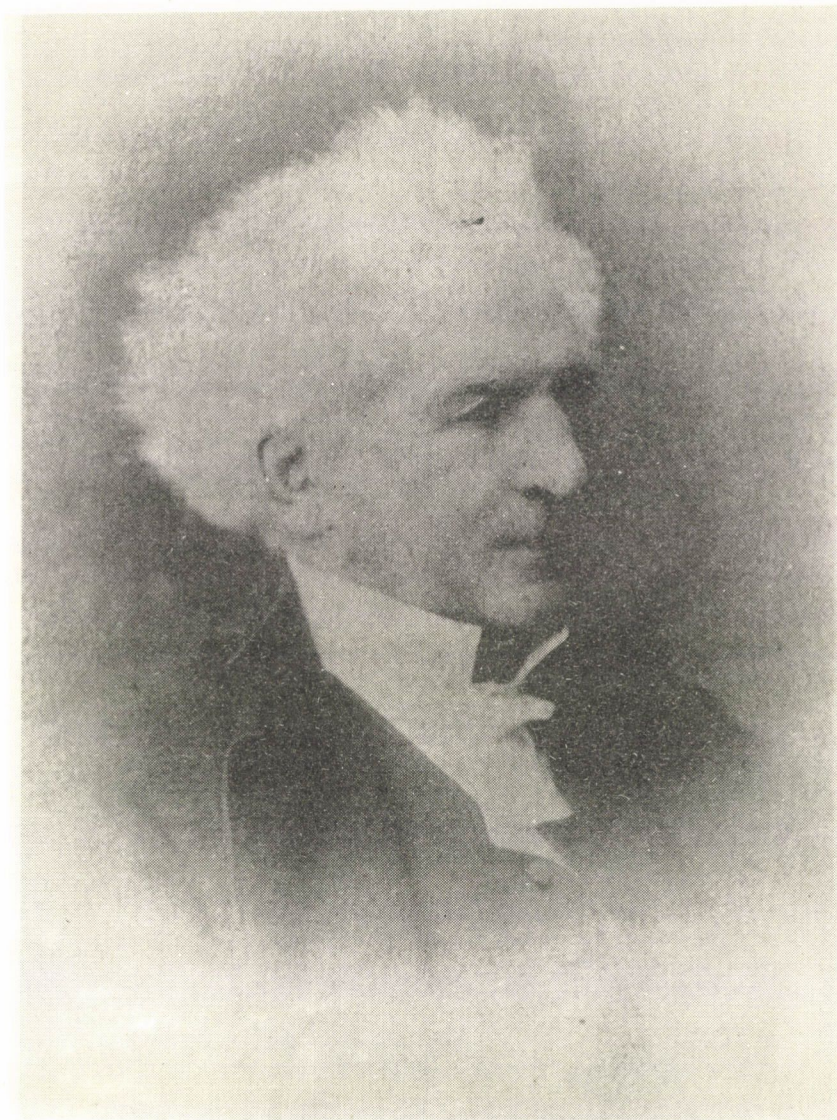
the chapters and subdivisions in coloured ink. What is, however, more essential is that he made marginal annotations with pencil. These annotations are in general commentaries, mostly the Sanskrit equivalent in transcription of a Tibetan term, or some remarks in English. Comparisons made with Csoma's handwriting testify to these being his own.

There is an undoubted relationship between the Alexander-books and the rest of the Collection. It is shown by the fact that most of the works recommended by the Lamas in the Alexander-books can be found in the Collection. Sañs-rgyas phun-chogs, for instance, calls Csoma's attention in his syllabus on linguistic and literary theory (No. 8) to works of the same kind which are indeed included in the Collection (No. 33, 34, 35, 36 and No. 10, 37). Similarly, Sureśamatibhadra's works, abstracted by "the Lama", are included in the Collection (No. 7, 29, 30, 31), as well as the most important products of the lam-rim doctrine reviewed at great length by Kun-dga' čhos-legs (No. 14, 15, 16, 17, 18, 19), etc. On the basis of this it seems evident that these books cover Csoma's subjects and main field of interest.

Here follows a brief summary of the subjects represented in the Collection. First of all come the so called secular sciences with special emphasis on Tibetan linguistics; the two most important works on Tibetan linguistics (Sum-ču-pa and Rtags-'jug-pa) and their rare commentaries; a dictionary of Tibetan language reform (the famous Li-ši gur-khañ); the most comprehensive summary of the theory of literature (the Kāvyaadarśa commentary by the 5th Dalai Lama). The next field is Lamaist astronomy and chronology (mostly the works of Sureśamatibhadra of the above mentioned Brug-pa order). Then come historical works (not always considered one of the secular sciences), of which the two most outstanding are Tāranātha's and Padma dkar-po's works. Of Buddhist and Lamaist scholastics Csoma was primarily interested in lam-rim, that is the doctrine created by Conkha-pa, represented by his own works and their commentaries. Esoteric tendencies seem not to have attracted Csoma's attention, except for the theory of bar-do (antārābhava, "intermediate-existence"). Thus the five main fields of Csoma's interest are: Tibetan linguistics and theory of literature, history, Lamaist astronomy and chronology and the theory of lam-rim.



Looking through the list of books in the Collection, however, we cannot find books on the subjects dealt with in his publications. It does not include, for instance, the dictionary of Buddhist terminology, though its acquisition is mentioned in his letter of May 1825; and similarly there is no trace of the aphorism-collection, the *Subhāṣitaratnanidhi*, etc. On the other hand his publications do not mention the books in the Collection or only mention them briefly. Consequently the Collection contains books Csoma was currently at work on. But he gave away his books in 1839 before he had completed his studies and published them. He even gave away the Alexander-books, though he must have been personally attached to them. The fact that he did not take any Tibetan books with him on his journey to Darjeeling may lead us to think that Csoma, by presenting his Tibetan library to Malan, was no longer interested in continuing his Tibetan studies. His desire to find the native land of the Hungarians may have been aroused and he set out on his arduous journey.



Salamon C. Malan (1812-1894)

## THEMATICAL CLASSIFICATION OF THE COLLECTION

### Secular sciences

#### Linguistics

Sgra dan sñan-ñag sdeb-sbyor sogs-kyi don (Alexander-book, A: Sañs-rgyas phun-chogs) No. 8

Byā-ka-ra-ṅa Sum-ču-pa (Canonical work, A: Anu) No. 33

Byā-ka-ra-ṅa Rtags-kyi 'jug-pa (Canonical work, A: Anu) No. 33

Luñ-ston-pa Sum-ču-pa dañ Rtags-kyi 'jug-pa'i nam-grel, legs-par bšad-pa; "Snañ-byed nor-bu" (A: Rnam-gliñ-pa, Dkon-mčhog čhos-grags) No. 36

Bod-kyi brda'i bstan-bčos, legs-par bšad-pa; "Rin-po-čhe'i za-ma-tog bkod-pa" (A: Ža-lu-pa, Čhos-skyoñ bzañ-po) No. 34

Bod-kyi brda'i bye-brag, gsal-bar byed-pa'i bstan-bčos, chig-le'ur byas-pa; "Mkhas-pa'i ñag-gi sgron-ma" (A: Dpa'-khañ lo-ca-ba, Dbyañs-čan sñems-pa'i sde) No. 35

Bod-kyi skad-las gsar rñiñ-gi brda'i khyad-par ston-pa, legs-par bšad-pa'i "Li-ši'i gur-khañ" (A: Skyogs-ston) No. 9

Čhos-kyi mam-grañs (A: Dpal-brcegs) No. 13

Rgya-skad klog-thabs-kyi gžuñ-don, dper-brjod-dañ bčas-pa; "Klags-pas čhog-pa" (A: Kun-dga' bde-legs) No. 38

#### Theory of literature

Sgra dañ sñan-ñag sdeb-sbyor sogs-kyi don (Alexander-book, A: Sañs-rgyas phun-chogs)

Sñan-ñag me-loñ dka'-grel; "Dbyaṅs-čan dgyes-pa'i glu-dbyaṅs" (A: rgyal-ba lña-pa, Ñag-dbañ blo-bzañ rgya-mcho) No. 37

Mñon-brjod; "Mu-tig-gi 'phreñ-ba" (A: Dpal-'jin-sde) No. 10

### Logic

Dris-lan; "Grub-mtha'i rgya-mchor 'jug-pa'i gru-rjiñ" (Alexander-book, A: Chul-khrims rgya-mcho) No. 3

### Medicine

Gso-dpyad yan-lag brgyad-pa Rgyud-bži'i bsdoms-chig bkod-pa (Alexander-book, A: Saṅs-rgyas phun-chogs) No. 6/a

### Astronomy, chronology

Rcis-kyi bstan-bčos (Alexander-book, A: Saṅs-rgyas phun-chogs) No. 6/b

Rcis-kyi sñon-'gro ñer-'kho mam-gsal "Rig-lam sgo-'byed" (A: Saṅs-rgyas phun-chogs??) No. 32

Bstan-rcis; "Doč-sbyin gter-bum" (A: Sureśamatibhadra) No. 30

Gdan(-bži) Dus(-'khor) thun-moñ-gi rcis-gži (A: Sureśamatibhadra) No. 31

Gdan(-bži) Dus(-'khor) thun-moñs-kyi brcis-gži'i mnam-bšad; "Blo-gsal dga'-ba bskyed-pa'i pad-chal" (A: Sureśamatibhadra) No. 7

Dus-kyi 'khor-lo'i 'čhad-thabs-kyi zin-bris legs-bšad; "Gsal-ba'i me-loñ" (A: Sureśamatibhadra) No. 29

### History of Religion

Čhos-'byuñ; "Bstan-pa'i padma rgyas-pa'i ñin-byed" (A: Padma dkar-po) No. 20

Bčom-lan-'das thub-pa'i dbaṅ-po'i mjad-pa mdo-cam brjod-pa mthon-bas don-lan rab-tu dga'-ba-dañ bčas-pas; "Dad-pa'i ñin-byed phyogs brgyar 'čhar-ba" (A: Tāranātha) No. 5

Byañ-čhub lam-gyi rim-pa'i bla-ma brgyud-pa'i mnam-par thar-pa; "Padma dkar-po'i 'phreñ-ba" (A: Blo-bzañ ye-šes) No. 17

Grub-pa'i gnas čhen-po Šambhala'i mam-bšad 'Phags-yul-gyi rtogs-brjod-  
dañ bčas; "No-mchar bye-ba'i 'byuñ-gnas" (A: Blo-bzañ dpal-ldan  
ye-šes) No. 28

### Exoteric Buddhism

#### Exoteric upadeśa

Rgya-gar rum-yul-pa Sken-dhas dris-lan (Alexander-book, A: Kun-dga'  
čhos-legs) No. 4

Byañ-čhub lam-gyi sgron-ma (Canonical work, A: Atiśa) No. 18

Mñan-med Coñ-kha-pa čhen-pos mjad-pa'i Byañ-čhub lam-rim čhen-mo  
(A: Coñ-kha-pa) No. 14

Byañ-čhub lam-gyi rim-pa čhun-ba (A: Coñ-kha-pa) No. 15

Byañ-čhub lam-gyi rim-pa'i dmar-khrid; "Thams-čad mkhyen-par bğrod-pa'i  
myur-lam" (A: Blo-bzañ ye-šes) No. 16

Byañ-čhub lam-gyi rim-pa'i bla-ma brgyud-pa'i mam-par thar-pa; "Padma  
dkar-po'i 'phreñ-ba" (A: Blo-bzañ ye-šes) No. 17

Lam-gyi gco-bo mam gsum-gyi rnam-bšad, gsuñ-rab kun-gyi gnad bsdus-  
pa; "Legs-bšad šniñ-po" (A: Blo-bzañ ye-šes) No. 19

#### Other exoteric works (mdo, dbu-ma, etc.)

Che 'pho-ba 'ji-ltar bstan-pa'i mdo (Canonical work, A: unknown) No. 12

Rten-čin 'brel-bar 'byuñ-ba'i sñiñ-po'i chig-le'ur byas-pa (Canonical work,  
A: Klu-sgrub) No. 1

Rten-čin 'brel-bar 'byuñ-ba'i sñiñ-po mam-par bšad-pa (Canonical work,  
A: Klu-sgrub) No. 1

Gsuñ-lan čhab-šog-gi skor-mams (A: Blo-bzañ dpal-ldan ye-šes) No. 25

Rgyal-po Zla-ba bzañ-po'i rnam-phrul, ta'i-si-tu čhen-po Rnam-rgyal grags-  
pa'i 'dri-ba (A: Dge-'dun grub-pa) No. 26; - 'dri-ba'i lan No. 27



## Esoteric Buddhism

- Bar-do'i gdams-pa; "Sku gsum thar-pa'i ñe-lam" (A: Bya-btañ-pa, Phyag-rdor nor-bu) No. 2
- 'Dod-khams dbañ-phyug-ma Dmag-zor rgyal-mo'i sgrub-thabs, gtor-čhog (A: Blo-bzañ čhos-kyi rgyal-mchan) No. 21
- Dge-sloñ-ma Dpal-mo'i lugs-kyi Thugs-rje čhen-po'i sgrub-thabs (A: Dge-'dun rgya-mcho) No. 22
- 'Phags-pa 'Jam-dpal-gyi mchan yañ-dag-par brjod-pa (Canonical work, attributed to Buddha) No. 11

## CATALOGUE



Alexander Csoma de Kőrös (1784-1842)

## 1.

Rten-čič 'brel-bar 'byuñ-ba'i sñiñ-po'i chig-le'ur  
 byas-pa; rca 'grel

"Versified explication of the essence of causality; The fundamental work and its commentary".

Pothi, Tibetan paper (7,6 cm x 51,5 cm), MS (dbu-med), ff. 1-3, 8 lines.

Begins (1v): rgya-gar skad-du | Pra-tī-tya-sa-mud-pā-da hrī-da-ya kā-ri-kā | bod skad-du | Rten-čič 'brel-bar 'byuñ-ba'i sñiñ-po'i chig-le'ur byas-pa |

Ends (1v): Rten-čič 'brel-bar 'byuñ-ba'i chig-le'ur byas-pa slob-dpon 'phags-pa Klu-sgrub-kyis mjad-pa rjogs-so |

Begins (2r): rgya-gar skad-du pra-tī-tya-sa-mud-pā-da hrī-da-ya byag-khya-na | bod skad-du | Rten-čič 'brel-bar | 'byuñ-ba'i sñiñ-po'i mnam-par bšad-pa |

Ends (3v): Rten-čič 'brel-bar 'byuñ-ba'i sñiñ-po mnam-par bšad-pa'o | slob-dpon Klu-sgrub-kyis mjad-pa rjogs-so |

It includes two canonical works, both poems by Nāgārjuna (Klu-sgrub), founder of the mādhyanika (dbu-ma) learning. The first, a fundamental work (rca-ba), is the Praṭītyasamutpāda-hṛdaya-kārikā, while the other is Praṭītyasamutpāda-hṛdaya-vyākhyāna; with a commentary written by the author himself. In these versified works the author deals with the chain of causality. Both can be found in the Tanjur, Mdo-'grel (dbu-ma, Vol. 33).

Cf. Suzuki, No. 5467, No. 5468.

Bar-do'i gdams-pa;  
 "Sku gsum thar-pa'i ñe-lam"

"The short way liberating the three bodies. Instructions to be followed in the intermediate existence".

Pothi, Tibetan paper (10.5 cm x 60.5 cm), MS (dbu-med),  
 ff. 1-11, 9 lines.

Introduction (1v): 'dir mchuñs-med rgyal-dbañ rje'i gsuñ-rgyun-las 'phros-pa'i bar-do'i mam-bžag ji-ltar 'os-pa žig bri-bar bya'o | de-la yañ skye-ši bar-do | mi-lam bar-do | srid-pa bar-do-dañ gsum

Colophon (11r): de-ltar bar-do'i gdams-pa; "Sku gsum thar-pa'i ñe-lam" žes bya-ba ni | rcod-bral-gyi dam-pa mañ-po'i gsuñ-la brten-pa Bya-btañ Phyag-rdor nor-bu žes bya-bas Stag-sog-gañs-kyi ra-bar bris-pa ñid-do | žus-dag 'čom-pa-pos bgyis-pa'o |

These instructions were compiled by Bya-btañ Phyag-rdor nor-bu in the park of Stag-sogs-gañs from the teachings of several scholars, with his own corrections. The treatise consists of three parts dealing with the intermediate state of birth and death, with that of the dream and that of existence.



## 3.

Dris-lan;

"Grub-mtha'i rgya-mchor 'jug-pa'i gru-rjiñ"

"The ship penetrating into the sea of Teaching-systems. Answers to questions".

Stitched booklet, Indian paper (12.5 cm x 25 cm), MS (dbu-čan) pp. 1-45, 10 lines.

Introduction (p. 5): de phyir kyed-kyi ston-pa sañs-rgyas-kyi gnas-chul dañ | de'i bstan-pa | čhos phuñ-gi chad | bstan-pa 'jin-par byed-pa'i bstan-'jin-gyis (p. 6) skyes-bu | grub-mtha' smra-ba-mams-kyi rañ-rañ so-so'i grub-mtha' bžed-srol mi 'dra-ba či 'dra yod čes-pa dañ | gžan yañ phyi nañ-gi khyad-par rig-gnas mthun-moñ-ba-mams Bod-yul 'dir dus nam-gyi che dar-ba sogs-kyi dri-ba mjad-pa šin-tu legs-na'añ | dri-ba phal-čher mchan-ñid-kyi gžuñ-don dri-bar 'dug-pa'i | des-na dris-lan-mams-kyi thugs šin-tu chim-pa dka' med | či'i phyir dka'-na | gžuñ čhen-po-mams-kyi don go-ba-la sñon-du mchan-ñid brda chad-la ma byañ-ba'i phyir de'i bsdus-don bsdus-mchan ñer gčig-la bšes-bsñen mkhas-pa chul bžin-du bsten-pa'i sgo-nas | 'jub-khrid-kyi rtags gsal khyab gsum ños-'jin chul | de-la bsten-nas 'dod gzer-ba dañ | rtags ma grub dañ | khyab med dañ | 'gal khyab-la 'bud zer-ba sogs-kyi de-dag-gis rco(-gži mkhas byas gnas lña-ste | phuñ-po-la mkhas-pa dañ | khams-la mkhas-pa dañ | skye-mčhed-la mkhas-pa dañ | rten-čin 'brel-par 'byuñ-ba-la mkhas-pa dañ | gnas dañ gnas ma yin-pa-la mkhas-pa-mams ma šes-pa šes-par byas | šes-pa-mams goñ 'phel-du 'gro-ba'i thabs-chul 'bad-pas sgo-nas dal-'byor don-ldan-du mjad-pa gal-čhe | de-dag ni bsam-pa bzañ-po'i dris-lan-gyis sñon-'gror žugs-pa yin | (p. 7) dris-lan dños-gži 'bul-ba ni |

Colophon (p. 43): dris-lan "Grub-mtha'i rgya-mchor 'jug-pa'i gru-rjiñs žes bya-ba 'di ni | dad-brcon phun-sum-chogs-šin rig-gnas-la mam-

ལྟུང་། །ལའང་རྒྱལ་པོས་ཀྱང་དཀོན་པོ་རྗེ་རྒྱུ་པ་ཉིད་ལ་སྐོབ་པ་འདི་ཡིད་ཀྱི། །དེའི་མཉམས་སྐོབ་  
 པ་པོ་འདི་རྗེ་ལས་པ་ལ་ཚེད་པ་སྐྱེས་པ་མཐའ་སྔ་ཅན་པ་ལག་ལ་མེད་དུ་རྟོགས་པ། །གསུང་པའམ་མཐའ་སྔ་ཅན་པ་  
 དག་དུ་འཆར་པ། རྒྱལ་པོའི་དགོངས་པ་འདི་མེད་ཀྱང་སྐོབ་པ། །ཉེས་སྐྱེས་ཚུལ་འདི་འགག་དུ་འགོ་བའི་བྱེད་པའི་  
 བསྐྱེད་པ་དང་བསྐྱེད་པ་འདི་ནི་ཉེས་སྐྱེས་ལྟ་བུ་འདི་ཡིད་དུ། །དེའི་མཉམས་སྐོབ་ཀྱི་ལྟ་སྐྱེད་པ་འདི་པོ་རྗེ་དཔེ་  
 མཚོ་སྐྱེད་པའི་པོ་རྗེ་སྐོབ་པ། །དེའི་བྱེད་པ་སྐྱེས་པ་ལྟ་བུ་ལས་པ་ལ་ཚེད་པ་འབྱེད་པ་དེ་སྐོབ་པ་སྐྱེས་པ་མཚོས།  
 །དེས་ལམ་ཀྱུང་མཐའི་རྒྱལ་པོའི་འདུག་པའི་གྲུ་རྗེ་དཔེ་སྐོབ་པ་འདི་བྱི། །དད་ཚེན་ལུས་ལས་  
 ཚོགས་པའི་དེ་ཉིད་གསལ་པ་རྒྱལ་པོའི་འདུག་པ་ལྟ་བུ་ལས་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 མཚོ་ཚེན་ལོ་ལས། །སྐོབ་པ་ཉི་མེད་ཉིད་མཚོ་ལས་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 ཀྱི་དེ་རྒྱུ་རྒྱུ་ལས་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 འབྱེད་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་

བཟང་དུ་རྗེ་ག་དང་བཟང་པ་སྐྱེད་པ། །དེ་ཉིད་མཚོ་ལས་པ་སྐྱེད་པའི་དེས། རྒྱལ་པོའི་འདུག་པ་ལྟ་བུ་ལྟ་བུ་  
 མཚོ་ལས་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 དེ་དག་ལ་འབྱེད་པ་དང་བསྐྱེད་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 མཚོ་ལས་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 བཟང་པོ་དེ་སྐོབ་པ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་  
 ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་ལྟ་བུ་

dpyod mkha'-ltar yañs-pa rum-pa Sken-dher bhag žes bya-ba'i šar-phyogs  
 rgya-mcho čhen-po-nas | Stod ja-ti me-tog mñon-par bkra-ba'i bar rañ-don  
 čig-pu ma yin-par sems-čan thans-čad-kyi don-du thos-pa chol-phyir ñe-  
 čhar Bzañ-lar sleb-che | smon-lam dbaň-gis bdag-miñ thos-pa'i che  
 gsuñ-rab-kyi bka'-gnañ-kyi dri-ba Mañ-yul sa-yi thig-le čhos-rgyal-gyi  
 gnas-mčhog Bzañ-la-nas bdag-la skyes-bzañ dri-chig-dañ bčas-pa skur-  
 nas | don-gñer čhen-pos bskul-ba'i ñor | thub-pa'i dbuñ-po kun-mkhyen  
 Ńi-ma'i gñen Ži-ba-čhos-kyi dbyiñs-su mya-ñan-las 'das-nas lo du soñ-  
 dañ bčas-pa dgos žes-pas-na | de-dag-la žib-par bstan-rcis bžin dgos-  
 na yañ | bstan-rcis ñid bdag-gis mi šes-pas 'on-kyañ deb-ther čhos-'byuñ  
 sog-s-la žib-tu dpyad-pas | bsam-che kun-mkhyen Ńi-ma'i gñen Ži-ba-čhos-  
 kyi dbyiñs-su mya-nañ-las 'das-nas lo gsum-stoñ-don-gñis soñ-ba'i rab-  
 byuñ bču-bži-pa Ńi-sgrol-byed-kyi ches bzañ-por Sde-snod gsum dañ  
 Rgyud-sde bži-la sbyañs-pa rañ Ldum-mkhan miñ-du 'bod-pa rab-'byams-pa  
 Chul-khrims rgya-mchos rañ-gi gnas Gži-ñi-'od-du ches dge-bar sbyar |

This is a so called Alexander-book. The author is Chul-khrims rgya-mcho, who wrote this syllabus in 1824, when Csoma was staying in Zangla during his first study-trip (from June, 1823 to October, 1824). Our single datum referring to the Lama is contained in Csoma's letter to Captain Kennedy (5th May, 1825, published by Theodor Duka, *Life and Works*, p. 46), according to which the Lama was born around 1760, spent 25 years in Lhasa and was granted the scholarly degree of rab-'byams-pa.

In the invocation the author quotes from Spyod-'jug, then from two outstanding scholars of Lamaism, Coñ-kha-pa and 'Erom-ston. In the introduction following this he summarizes Csoma's questions again:

"How did your Master, Buddha, live and what was his Teaching? What kind of views were advocated by each of the followers and wise men passing on the Teaching, to what extent were their teachings similar and different? And above all when did secular sciences begin to spread in Tibet? These questions - the Lama says - are particularly appropriate because they refer to the most essential basic problems, but this is where the difficulty in answering them lies, too."

Following this, Chul-khrims rgya-mcho dwells on the nature of

these difficulties at great length, then turns to answering the questions one after the other, without dividing his treatise into chapters. The formal proportioning is indicated by the questions themselves, underscored by red ink-lines. There are some twenty questions, which can be grouped under the following headings:

sañs-rgyas žes-pa rgyu-mchan č'i' phyir btags-pa dañ | de-la dbye-ba č'i-cam mčhis ("the analysis of the word sañs-rgyas and why Buddha was given this name," p. 7); sgra chad bzo gso nañ-don-rig-pa dañ | čhuñ-ba sdeb-sbyor sñan-ñag mñon-brjod zlos-gar skar-rcis-rnams Bod-kyi yul-du sñon-nas yod-pa'am | yul gžan-nas khyoñs ("linguistics, logic, technics, medicine, the inner science and the minor sciences: metrics, poetical metaphor, drama, astrology - have these sciences existed in Tibet from time immemorial or have they originated in other countries?", p. 19); khyad-par gtan-chigs rig-pa 'di-bžin 'byuñ-'khuñs dañ lo-rgyus dañ | dañ-por slob-dpon gañ-gi mjad | Bod-yul-du dus-nam-gyi che lo-cha-ba sus kyoñs ("how did the science of logic, in the first place, take shape and what is its history; who were its first teachers; and who were the locavas at its appearance in Tibet?", p. 22); sañs-rgyas-kyi gžuñ-dañ mi mthun-pa'i mu-stegs-pa rnan-pa č'i-cam mčhis ("which are the heretical sects incompatible with Buddha's teaching?", p. 40); da-lta Bod-yul-du dar-ba'i grub-mtha' lta-ba'i rim-pa mi čig-pa ži-cam mčhis ("which are the philosophical teachings presently taught in Tibet?", p. 42); Rgya-gar Rgya-nag Hor Sogs-na sgyu-scal dañ yon-tan mčhis-pa de-dag-las Bod-yul-du khyad-par 'phags-pa gañ ("which of the sciences and virtues to be found in India, China and Mongolia are advocated, especially, in Tibet?", p. 42).

In the colophon Chul-khrims rgya-mcho says: "The Rūmi Skander bheg (=Alexander Csoma de Kőrös), who is like the vast, open skies in his unshakable fortitude and his insight, demonstrated in sciences, undertaking the arduous journey from the large ocean of the Orient to jasmine-covered Upper Tibet, in his search for the Teaching, not for his own selfish purpose but for the salvation of all people, and arriving at Zangla, obtained knowledge, through the power of prayer, of me, and it is from Zangla, the splendid seat of the King of the Learning, the earthly governor in Mañ-yul province, that he sent his questions about the Buddhist discourses accompanied with his humble request and valuable presents; and beseech-

ingly urged me that he needed to know how many years had passed since the Lord of Wisdom, the Omniscient, the Companion of the Sun (=Buddha) had departed from earthly suffering to the Empire of Quietude (=Nirvāna); and since for in order to establish this, one needs to be equipped with familiarity with chronology, which I myself am not trained in, I studied the legends, chronicles and other books thoroughly and after careful calculations I found that from the departure of the Omniscient, the Companion of the Sun from earthly suffering to the Empire of Quietude three thousand and seventy-two years had passed till the present year (=1824) of the fourteenth era named Saving the Sun, when I, the scholar Chul-khrims rgya-mcho - an expert in the Tripiṭaka and the four Tantras - I, who call myself only Ldum-mkhan, compiled, in my residence, the Sunlit Earth, under favourable auspices, the book answering the questions entitled 'The ship penetrating into the sea of teaching-systems'."

Cf.: L. Ligeti, *T'oung Pao* XXX (1933), pp. 26-36, Gy. Kara, *Kőrösi Csoma Sándor (Múlt magyar tudósai)*, Budapest 1970; Nagy, pp. 1-7.



ལྟལ། མཚོ་བོ་བཟོ་བྱེད་ལ་ ལྟལ་ལུ་ལོ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་  
 ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་  
 ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་  
 ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་ ལྟལ་ལྟལ་ལྟལ་ལྟལ་  
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Kun-dga' čhos-legs's syllabus p. 3, p. 189

## 4.

## Rgya-gar run-yul-pa Sken-dhas dris-lan

"Answers to the questions of the European Sken-dha"

(The above title can be read in the colophon, the title-page is blank).

The work consists of four separate booklets. Stitched booklets, Indian paper (12.5 cm x 25 cm), MS (dbu-čan), Vol. I pp. 1-62, Vol. II pp. 63-110, Vol. III pp. 111-174, Vol. IV pp. 175-189; 7 lines.

Introduction (p. 1):

spyod-ldan mkhas-pa'i spyan-sña-ru |  
bdag-lta byis-pa'i blo-nus-kyis |  
'khor 'das man-gžag šes min phyir |  
bri-bar byed-pa 'os min kyañ |

rgya-gar run-yul-nas byon-pa'i |  
Sken-dhar bhig-gis nan bskyed-nas |  
bskul-phyir čhab-čhob blab-rlob-gyi |  
bstan-bčos blo mi bde 'di bkod |

spyir čhos thams-čad 'khor 'das gñis-su 'dus-šin | de gñis-kyi  
(p. 2) rca-ba rañ-bžin ston-pa-ñid rtogs ma rtogs dbaň-gis byas-chul  
thar-pa rin-po-čhe'i dbur gsal-bar yod-pa'i der-ltos | de yañ skabs-su  
bab-pa dri-ba dños ...

Contents:

1. žig-rten mñon-par grub-pa'i rgyu 'byuñ-ba čhen-po bži'o (p. 4)
2. dkon-mčhog-gi mchan-ñid (p. 41)
3. ston-pa Šakya thub-pas dañ-por thugs bskyed-nas mthar  
sañs-rgyas-nas čhos-kyi 'khor-lo bskor-chul (p. 58),
4. Rgya, Bod-du mdo-sñags ži-ltar dar-chul (p. 100),
5. dal-'byor-nas rcams nañ-don-la dris-pa'i lan (p. 118),
6. so-thar ris brgyad-kyi sdom grañs rci-chul (p. 186).

Colophon (p. 189): de-ltar rgya-gar num-yul-pa Sken-dhas dris  
lan-du Kun-dga' čhos-legs rdo-rje Rjoñ-khul phug-mo čher bris-pa, dge'o |

This is a so called Alexander-book that was written when Csoma was staying in the monastery of Zangla during his first study-trip (from June, 1823 to October, 1824). Its author is Kun-dga' čhos-legs whom Csoma presents (in his letter to Captain Kennedy of 5th May, 1825, published by T. Duka, *Life and Works*, p. 46) as follows: "a Lama of great reputation, a relative and friend of the Lama, whose pupil I was (= Sañs-rgyas phun-chogs)". Kun-dga' čhos-legs was the head lama of the monastery of Rjoñ-khul which was affiliated to the Zangla monastery - both belonging to the Dge-lugs-pa school (A. H. Francke).

In the invocation the Lama (being a celebrated theologian) makes excuses for dealing with such elementary knowledge and explains his reason for doing so. He points out to the wise men that this work of slight intellectual effort was not prepared to discuss questions of life and death and does not follow the usual arrangement and standards of a book, but, as he puts it, he wrote this syllabus because:

Having arrived from Europe  
Sken-dhar Bhig begged me to write  
This confused little study  
Which does not bring luck for wisdom.

In the six numbered chapters of the syllabus Kun-dga' čhos-legs writes about the following subjects: Buddhist cosmology; the three precious stones (Buddha, his learning and his church); Buddha's life; how the sutras and tantras spread in India and Tibet; the essence of lam-rim; and the eight areas of prātimokṣa. Among these the most detailed explication is given on the subject of byañ-čhub lam-rim ("the graded way to enlightenment"). The latter subject must have particularly fascinated Csoma as he had collected quite a number of the most important lam-rim books (No. 14-19).

As is shown in his invocation, the famous Lama felt a little un-



easy about the non-scientific character of his book, but his reservations proved groundless as his syllabus became rather popular in Western-Tibet.

Cf.: Kongtrul's Encyclopaedia of Indo-Tibetan Culture, Parts 1-3, edited by Prof. Dr. Lokesh Chandra, with an introduction by E. Gene Smith, pp. 34-35; L. Ligeti, *T'oung Pao* XXX (1933), pp. 26-36; Nagy, pp. 7-11; A. H. Francke, *Ungarische Jahrbücher* VIII (1928), pp. 375-377.

Handwritten text in Devanagari script, likely a manuscript page. The text is densely packed and appears to be a continuous passage. The paper shows signs of age and wear.

Handwritten text in Devanagari script, likely a manuscript page. The text is densely packed and appears to be a continuous passage. The paper shows signs of age and wear. A circular stamp is visible at the bottom center of the page.

Tāranātha's work pp. 196-197

## 5.

Bčom-ldan-'das thub-pa'i dbaň-po'i mjad-pa, mdo-cam brjod-pa,  
 mthoň-bas don-ldan rab-tu dga'-ba-daň bčas-pas;  
 "Dad-pa'i ñin-byed phyogs brgyar 'čhar-ba"

"Extraordinarily joyful work, radiating the sunbeams of the faith in a hundred directions, even the mere sight of which is beneficial. The legendary narrative of the acts of the life of the Lord of the Wise, the Triumphantly departed."

Pothi, Tibetan paper (6.5 cm x 40 cm), MS (dbu-med), ff. 1-197, 6 lines.

Illustrations (p. 32):

- 1<sup>v</sup> left: Šākya rig gco-bo Zas-gcaň-sras,  
 right: kun-mkhyen Tā-ra-na-tha,  
 2<sup>r</sup> left: Rtogs-pa'i dbaň-phyug raň-rig rje,  
 right: Sñigs-dus skyab-gčig ñag-gi dbaň.

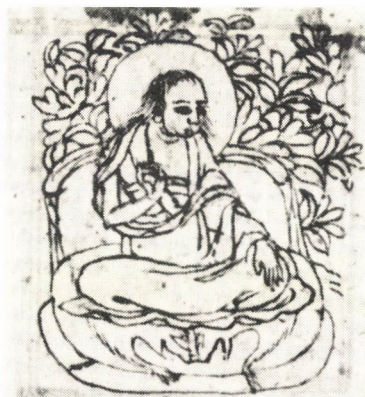
Introduction (1<sup>v</sup>): Bčom-ldan-'das dpal rgyal-ba Šākya thub-pa  
 Šākya seň-ge Šākya'i rgyal-po gaň de'i mjad-pa mdo-cam brjod-pa |  
 mthoň-bas don-ldan rab-tu dga'-ba-daň bčas-pas; "Dad-pa'i ñin-byed  
 phyogs brgyar 'čhar-ba" žes bya-ba |

Colophon (196<sup>r</sup>): žes-pa Bčom-ldan-'das thub-pa'i dbaň-po'i  
 mjad-pa mdo-cam brjod-pa | mthoň-bas don-ldan rab-tu dga'-ba-daň bčas-  
 pas "Dad-pa'i ñin-byed phyogs brgyar 'čhar-ba" žes bya-ba 'di ni  
 "Luň-sde bži"-las 'byuň-ba'i lo-rgyus ñid gžir bzuň-žin | "Las brgya-pa"  
 dan "Rtogs-brjod brgya-ba" daň | mdo-phran 'ga'-nas ñe-bar mkho-ba  
 re-re cam byaň-s-te | rgyal Khams-pa Tā-ra-na-thas raň-ñid-kyi dad-pa'i  
 gsos-su 'gyur-žin | gžan 'ga'i dge-ba spel-ba'i rgyur 'gyur-ba yaň-srid  
 sñam-nas legs-par spyad-pa-ste Nags-rgyal-gyi dben-gnas-su'o | maň-  
 galam |

The author is Tāranātha (1575 -?), the outstanding master of the *Āo-nañ-pa* sect, who gives a colourful description of Buddha's life in legendary episodes, from his descent from the *Tuṣita* heaven to his departure into the *Nirvāṇa* (i.e. into death).

Cf. MHTL Vol. I, p. 26, No. 503; TPS p. 131, p. 354.

A. Csoma de Kőrös, Enumeration of Historical and Grammatical Works: JASB (1838), p. 149.



## 6.

The compendium of Sañs-rgyas phun-chogs of medicine  
and astrology

This is a so called Alexander-book prepared during Csoma's stay in Zangla (from June, 1823 to October, 1824). Consisting of two booklets, it comprises two separate works, one and half booklets devoted to medicine, followed by a short chronological summary. Both were written by "the Lama", i.e. by Csoma's teacher, Sañs-rgyas phun-chogs, as is indicated by the common colophon relating to both works.

"This short and concise treatise on medicine and chrology, the length of which complies with the request which gave birth to it, was compiled in a very short time by a monk of the monastery of Zangla, Sans-rgyas phun-chogs on the request of the European, Skandher bheg."

Who, then, was this monk of Zangla, "the Lama", with whome Csoma spent about seven years, with a number of shorter and longer breaks, in different monasteries of Western-Tibet (Zangla, from June, 1823 to October, 1824; Phuktal, from June, 1825 to January, 1827; Kanam, from the autumn of 1827 to the autumn of 1830). The most authentic sources relating to his life are the letters of Csoma (to Captain Kennedy, 5th May, 1825, published by T. Duka, *Life and Works*, pp. 41-65 and E. Gerard, 21st January, 1829, published by Duka, *Life and Works*, pp. 80-98). Putting together the scattered data relating to him, we form the following picture. He was born in Zanskar around 1773, in a small village called Padam, in a comparatively well-to-do family. As a Lama of the Dge-lugs-pa school, he made a protracted study-trip between 1805 and 1812 in Central-Tibet, that is, to Bkra-šis lhun-po and Lha-sa, the seats of the Pañ-chen Lamas and the Dalai Lamas and to Bhutan (Tibetan 'Brug-yul) and even to Nepal. While in Central-Tibet he was able to broaden his knowledge in the scholastics of the Dge-lugs-pa order; in Bhutan he was deeply influenced by the 'Brug-pa order. The special interest "the Lama" showed toward the Kālacakra and the astrological teachings of the 'Brug-pa

school stands out even in the otherwise strong relations between Western Tibet (Ladakh and its environment) and Bhutan, the theocratic state of the 'Brug-pa order. Under the influence of his scientific experiences he was deeply impressed by the works of Padma dkar-po (1526-1592) and by those of the latter's pupil, Sureśamatibhadra. Here lies the explanation why, when asked by Csoma about Lamaism, Sañs-rgyas phun-chogs mainly directed Csoma's interest toward the teachings of these two celebrities of the 'Brug-pa order.

Returning to Western Tibet from his study tour, the Lama, however, soon took up politics, and to promote his political career around 1813 he married the widow of the prince of Zangle. Soon the Lama gained influence all over Ladakh. He conducted the correspondence of Ladakh with Central Tibet and managed its diplomatic affairs. He was the adherent of a pro-English political tendency, which is shown by the fact that the minister (kalon) of Ladakh who was in contact with the agent of the British government, Moorcroft, directed Csoma to him. He seems, however, not to have been diverted from his monastic life by his marriage and political ambitions, since in the monasteries of Ladakh he was looked upon as a famous and learned monk. It was not only his political influence that brought him recognition but also his talent in medicine and his perfection in the Lamaist learning.

Csoma first of all took advantage of the Lama's knowledge in linguistics, though he regarded him as a specialist in the field of medicine and astrology. The fact that he made a round-trip of some months (starting in May, 1828) through British India, with Csoma's assistance sheds light on his inquiring mind. Csoma made mention of his Lama's useful help in all of his publications, sometimes calling himself his pupil. After Csoma's departure to Calcutta (when the Lama was 57 years old) we have no more information about "the Lama" though Csoma may possibly have kept up some kind of correspondence with him.

Cf. L. Ligeti, *T'oung Pao* XXX (1933), pp. 26-36; E. Baktay, *Kőrösi Csoma Sándor*, Budapest 1962; T. Duka, *Life and Works of Alexander Csoma de Kőrös*, London 1885.

6/a

Gso-dpyad yan-lag brgyad-pa "Rgyud-bži"i bsdoms-chig bkod-pa

"The analytic description of Rgyud-bži, medicine, consisting of eight parts".

Stitched booklets, Indian paper (12.5 cm x 25 cm), MS (dbucan), Vol. I, pp. 1-60, Vol. II, pp. 61-90; 7 lines.

Introduction (p. 2, after the mčhod-brjod):

e-ma mkhas dañ grub-pa'i go-'phañ-la |  
 'jags-pa'i skyes-čhen du-mas gso-rig gžuñ |  
 žiñ-rta čhen-po'i srol-čhen (p. 3) 'bum gtod phyir |  
 bdag-lta byis-pa'i spyi-rtol či-ste 'chal |

'on-kyañ sñon byas-las-kyi srad-bu-yis |  
 sbrol-ba'i mkhas-pa 'Jam-gliñ yul-gyi gru |  
 Rgya-gar-rum-du skyes-pa'i mja-bo de'i |  
 g-yar-ño beab phyir čuñ-zad 'dir brjod-bya |

gañ skabs-su bab-pa'i gdam-du gleñ-ba ni | rig-pa'i gnas čhen-  
 po lña-yi nañ-nas | 'gro-ba mi-yi lus gso-bar byed-pa rjes-'jin gso-ba  
 rig-pa žes bya-ba 'di'o |

Contents:

1. lo-rgyus brjod-pa (p. 4):
  1. gso-dpyad spyi'i lo-rgyus (p. 4),
  2. Bčom-ldan-'das-kyis gsuñs-pa'i "Rgyud-bži"i lo-rgyus (p. 9).
2. gžuñ-don dños (p. 10):
  1. rca-rgyud (p. 10),
  2. bšad-pa'i rgyud (p. 30),
  3. man-ñag-rgyud (p. 65),
  4. phyi-ma'i rgyud (p. 83).

Colophon of the chapter (p. 90): 'dir ni "Rgyud-bži"'i don-gyi  
 bsdoms-chig cam-žig | bskul-ba-po'i 'dod don-bžin bkod-pa-ste | žib-par  
 ni "Rgyud" ňid dañ | de'i rgyas-bšad "Bai-dūr sñon-po"-las rtogs-par  
 bya'o |

3. "Rgyud-bži" 'di-ñid Bod-du ji-ltar phebs-pa'i lo-rgyus (p. 90).

Ends (p. 92): žes sman-gyi bšad-pa mdo-cam bkod-pa rjogs-so |

In the invocation of this compendium of medicine, Sañs-rgyas phun-chogs, being ill at ease, claims apologetically that he was not led to write this syllabus through ambition:

"Oh, how I would wish, with the impudence of a selfish baby,  
 To compete with a myriad scholars of the mahāyāna and  
 With the medical knowledge of so many scholars  
 Who ascended to the rank of the wise and the perfect!

But it is not to be. This short compendium was only made  
 for my friend, born in Europe,  
 A wise man tied together with the thread of destiny of  
 His old deeds; a wanderer through all countries of the Earth.

In the introduction the Lama describes his subject: medicine, one of the five great sciences. In his explanation of Rgyud-bži "The Four Roots" he firstly sums up briefly the history of medicine, laying special emphasis upon the history of this famous medical tractate attributed to Buddha. Following this the Rgyud-bži is discussed systematically and in detail: the "Fundamental book" consisting of six chapters; the "Book of Commentaries" consisting of 31 chapters; the "Book of Instructions" consisting of 92 chapters and finally the fourth part, the "Appendix", divided into 27 chapters. It is mentioned in the colophon that this compilation was based on the Rgyud-bži itself and on its detailed commentaries, the Bai-dūr sñon-po works (written by Sañs-rgyas rgya-mcho); and that the shortness of the syllabus results from the wish of Csoma, himself.

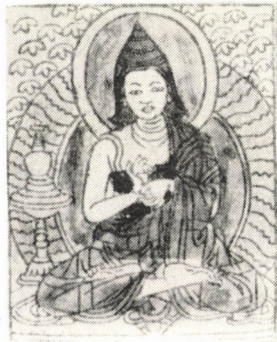
This is the only Alexander-book which was published by Csoma



almost in its entirety: Analysis of a Tibetan Medical Work: JASB IV (1835), p. 1-20.



No. 15



## Rcis-kyi bstan-bčos

"Śāstra of reckoning" (Title given according to the colophon).  
This work follows item 6/a; pp. 1-26; 7 lines.

Introduction (p. 1): 'dir gañ bšad-par bya-ba ni | dpal-ldan Dus-kyi 'khor-lo žes le'u ston-phrag-bču-gñis-pa | bčom-ldan-'das 'jig-rten-gsum-gyi mgon-po Śākya señ-ge | Śākya'i rgyal-po des gsuñs-pa'o | de-la phyi dus-kyi 'khor-lo 'jig-rten-gyi khams | nañ dus-kyi 'khor-lo rdo-rje lus-kyi čhags-chul | gsañ-ba dus-kyi 'khor-lo phyag-rgya čhen-po lhan-čig skyes-pa de-kho-na-ñid ston-pa'i rdo-rje chig rgyud-sde thams-čad-kyi rgyal-po 'di ...

## Contents:

1. da-lta ji-ltar byuñ-ba'i lo-rgyus (p. 2),
2. skar-rcis yan-lag lña bšad-pa (p. 4).

Colophon (p. 23): 'di ni Rdo-rje gdan bži dañ Dus-kyi 'khor-lo'i dgoñs don gčig-tu bsgril-ba'i rcis-kyi bstan-bčos le'u bču-gsum-pa | Bod-yul Gcañ-gi yul Gru-gdan sa-ra luñ-pa 'brug-pa'i bla-ma Su-re-ša-ma-ti bha-čas mjad-pa'i grub-rcis-kyi lugs-su bkod-pa yin-gyis | slar yañ rgyas-par 'dod-na | Rgya-gar dañ | Rgya-nag | Hor | Bal-po dañ | Bod Sogs-kyi rcis-kyi bstan-bčos thams-čad gčig-tu bsdus-šiñ don ma chañ-ba med-pa | Bod-yul-gyi čhos-kyi rgyal-po sde-srid Sañs-rgyas rgya-mchos mjad-pa'i bstan-bčos "Bai-dūrya dkar-po spyod-ldan sñiñ-ñor" žes-pa le'u sum-ču-rca-lña-pa | šog-grañs drug-brgya-dañ-so-gsum yod-pa dañ | de-ka'i bu-yig don-mchams ñis-brgya-brgyad-pa šog-grañs bži-brgya-don-gsum yod-pa-las rtogs-par gyis-šig |

Colophon of both booklets (p. 24): čes sman dañ | rcis-kyi bstan-bčos don-bsdus zur-cam bris-pa 'di-bžin dgos-don čhuñ yañ |



rum-pa Sken-dhar-bhig-gi 'dod-pa-bžin | Zañs-dkar-gyi bcun-pa Sañs-rgyas phun-chogs-kyis sbyar-ba re-žig rjogs-so |

Appendix (pp. 25-27): the table of the cycle of sixty years (rab-'byuñ): Sanskrit name in Tibetan letters, Tibetan equivalent, Chinese equivalent, identification with zodaic cycle of twelve years. The latter have figures above them, too.

In the introduction Sañs-rgyas phun-chogs mentions as the subject of his work the review of the "external", the "internal" and the "secret" Kālacakra. The treatise opens with a short historical account; then the study of astrology based on the Tibetan Kālacakra is summed up in accordance with the work entitled Gdan, Dus thun-mon-gi rcis-gži of Sureśamatibhadra (Lha-dbañ blo-gros bzañ-po), a monk of the 'Brug-pa order and a pupil of Padma dkar-po lived in the second half of the 16th century. "The Lama" (Sañs-rgyas phun-chogs) does not follow in his 13 chapter-compendium Sureśamatibhadra's order of ideas; instead of systematically condensing them he gives a logical summary of these ideas. Csoma's small collection of books comprises not only Sureśamatibhadra's original work (No. 31), but also his self-commentary on the work (No. 7) and several other works of his (No. 29, No. 30). In the colophon the Lama calls Csoma's attention to other important books:

"The present work follows the arrangement of the reckoning system, the chronological study consisting of thirteen chapters and harmonizing the views of Rdo-rje gdan-bži and Dus-kyi 'khor-lo written by Sureśamatibhadra, the lama of the 'Brug-pa order, and the master of Gru-dan sa-ra in the Tibetan province of Gcañ.

If you wish again to study this subject in detail you must resort to the work entitled Bai-dūrya dkar-po spyod-lan sñin-nor, which unifies all the calculation studies of India, China, Mongolia, Nepal and Tibet and suffers no lack of intellectual perfection, written by Dharmarāja Sañs-rgyas rgya-mcho, regent of Tibet, on 633 sheets, divided into 35 chapters, or with small type letters on 473 sheets, divided into 208 parts."

Cf. A. Csoma de Kőrös, Grammar, Appendix I; Tibetan Modes of Reckoning Time.

## 7.

"Gdan(-bži) Dus(-'khor) thun-moñs-kyi rcis-gži"'i mam-bšad;  
 "Blo-gsal dga'-ba bskyed-pa'i pad-chal"

"Lotus-grove, from which the happiness of the enlightening reason springs. The thorough commentary of the general reckoning system of Gdan-bži and Dus-'khor."

Pothi, Tibetan paper (9.5 cm x 51 cm), MS (dbu-med), ff. 1-48, 7-9 lines.

Introduction (1<sup>V</sup>): gdan, dus ñin-byed-kyi rcis-gži 'di rcad-pa-la |  
 skabs bču-gsum yod-pa

## Contents:

1. bstan-rcis (1<sup>V</sup>),
2. žag gsum mam-par dbye-ba (4<sup>r</sup>),
3. sñon-'gro bya-ba'i rim-pa (9<sup>V</sup>),
4. ches dañ gza' dañ skar (13<sup>V</sup>),
5. bar skod rcis (22<sup>V</sup>),
6. lña bsdus lag-len (24<sup>r</sup>),
7. lo-pho, Sgra-gčan gza'-'jin (28<sup>V</sup>),
8. gza' lña (32<sup>r</sup>),
9. dus sbyor (39<sup>r</sup>),
10. rten-'brel rci-ba (40<sup>r</sup>),
11. dhru-ba yar-log (41<sup>r</sup>),
12. go-la'i thig-rca (42<sup>r</sup>),
13. dkar-rcis-kyi 'bras-bu (43<sup>r</sup>).

Colophon (48<sup>r</sup>): de-ltar lag-len-gyi rcis-gži gžuñ-du bkod-pa de-  
 la gsal-byed-kyi 'bru mnan-byed dgos žes | dge-ba'i žes-gñen Sta-stein-  
 pa'i bon-rgyud-du 'gro-ba'i čhos-rje 'Gro-mgon ri-sa'i bu-cha brgyud |  
 čhos-rje Stan-'jin (48<sup>V</sup>) 'brug-rgyas-gyi nan-gyis bskul-ba-ltar | čhos-



smra-ba'i bcun-pa bhikṣu Su-re-ṣā-ma-tis Rdo-gdan-wags-ri'i gcug-lag  
khañ-du sbyar-ba'i zin-bris-kyi yi-ge Gañs-ras dbaṅ-phyug-gi bris-ṣiṅ |  
slad-kyi yi-ge'i 'du-byed Sañs-rgyas sen-ges bgyis-pa'o |

The author is the 'Brug-pa, Sureśamatibhadra (Lha-dbaṅ blo-gros bzañ-po). He composed his work on the inspiration of Stan-'jin 'brug-rgyas, in the monastery of Rdo-gdan wags-ri. His scribe was Gañs-ras dbaṅ-phyug, the copyist Sañs-rgyas sen-ge.

This treatise is the commentary, written by the author himself, one of on the author's basic works, Gdan Dus thun-moñ-gi rcis-gži (Cso-ma-Collection No. 31), which, retaining the structural division of the original, is divided into 13 chapters.

Alexander Csoma de Kőrös' interest in Sureśamatibhadra's work was inspired by Sañs-rgyas phun-chogs who made a short extract for him of these two works (cf. No. 6/b).



No. 15

## 8.

## Sgra dañ sñan-ñag sdeb-sbyor sogs-kyi don

"The interpretation of linguistics, poetry, metrics etc." (The title given above can be found in the introductory passage and it seems to be supported by the whole text.)

Stitched booklet, Indian paper (12,5 cm x 25 cm), MS (dbu-can), pp. 1-37. In contrast with both the Alexander-books and the Tibetan pothis, the lines are arranged according to European fashion hence the large number (13) of lines.

Introduction (p. 1):

sgra dañ sñan-ñag sdeb-sbyor sogs-kyi don |

čuš-zad-čig bsdus-don ñer mos dor-te |

gžan-du khe dañ grags-pa'i phyir ma yin |

blo-gros dom-pa'i phyir yañ 'di ma byas |

žes chig-gi phreñ-ba'i sñon bsdus-nas | 'dir gañ brjod-par bya-  
ba ni | sgra dañ sñan-ñag sogs rig-gnas 'ga'-žig-gi don spyi-cam bsdus-  
pa'i chul-gyis brjod-pa ...

Contents:

1. Sgra rig-pa (p. 3):

1. sgra rig-pa ži-ltar byuñ-ba'i lo-rgyus (p. 3),

2. gžuš-don ži-ltar yin-pa bšad-pa (p. 6).

2. Sdeb-sbyor žes-na chigs-bšad-la mi moñs (p. 8),

3. Zlos-gar žes-na skad-rigs-la mi moms (p. 9),

4. Mñon-brjod žes-na miñ-la mi moñs (p. 9),

5. Sñan-ñag žes-na chig-rgyan-la mi moñs (pp. 10-37): lus (p. 10),  
rgyan (p. 10), skyon-sel bšad-pa (p. 37).

The writing is not too much calligraphed, neither the title nor the colophon can be deciphered with any degree of accuracy and so the

author cannot be identified on the basis of this text. Only Csoma's letter of 5th May, 1825 (published by T. Duka, *Life and Works*, p. 46) offers some clue: "... the five small ones of the lesser class, as *sñan-ñag*, *sdeb-sbyor*, *mñon-rtogs*, *zlos-gar* and *skar-rcis* (rhetoric, poesy, lexicography, dance music and astronomy). The same person, at my request, wrote me a short account on grammar, and on the five sciences mentioned in the last place".

As the latter and the contents of the book agree in every respect, there is little doubt that the author of this work can only be "the Lama", that is *Sañs-rgyas phun-chogs*. Like the other authors of the Alexander-books, he, too starts with a number of excuses:

"This is the essence of linguistics, metrics, poetry, and so on,  
Merely a brief summary devoid of self-sufficiency,  
Not counting on appreciation and fame,  
Nor on deep interest from the wise."

The Lama's syllabus aims at giving a few guidelines to assist the inquirer in Tibetan linguistics (*-gra*) as well as in those sciences generally termed as "minor" which are in any way related to literature: that is, as the author writes, metrics, which enables those familiar with the subject to speak in verse correctly; drama, which enables the connoisseur to avoid mistakes in the usage of the rules of correct speech, while the knowledge of allegory prevents the misuse of names, and poetry makes its user pre-eminent in stylistics. We would expect Csoma to be most interested in the part concerning linguistics, as his main goal was to write a Grammar. But the Lama did not dwell upon this subject long enough, he recommended, instead, several books:

"There used to be eight fundamental linguistic books; six, however, were destroyed in the time of *Glañ-dar-ma*, so now there are only two, radiating light, the *Sum-ču-pa* and the *Rtags-'ju₂-pa*. There are a great number of commentaries written on these latter books by Tibetan scholars, the most outstanding of which are *Ža-lu locava's* commentary on *Sum Rtags* and his "*Dag-yig rin-po-čhe za-ma-tog*", and also *Dpal-khañ*





locava's "Nag-sgron" and paṅ-čhen Gnam-liñ-pa's Sum-Rtags commentary. Also to be noted is the Sum Rtags commentary by a later scholar, Situ Čhos-kyi snañ-ba." These linguistic works enumerated above can all be found in the collection (No. 33, No. 34, No. 35, No. 36).

Csoma also acquired the most famous work on verse-theory (sñan-ñag), discussed in this Alexander-book at a greater length by his tutor. This was written by the 5th Dalai Lama (No. 37), together with the extract from the much recommended "Mu-tig phreñ-ba" (No. 10).

Following Sañs-rgyas phun chogs' syllabus (pp. 38-46) there is another manuscript on the remaining sheets of the booklet. The title of the notes reads: "Mr Klaproth's Fragments - Mars 1831, Paris". The compiler of the notes is not mentioned but on the basis of the handwriting it can almost certainly be assumed that they are in Csoma's hand. The title itself refers to Klaproth's "Table chronologique des plus célèbres patriarches et des événements remarquables de la religion bouddhique, rédigée en 1678 (traduite du mongol)". The essay appeared in the *Journal Asiatique*, 1831, pp. 161-176.

## 9.

Bod-kyi skad-las gсар rñiñ-gi brda'i khyad-par ston-pa  
legs-par bšad-pa'i "Li-ši'i gur-khañ"

"The palace of the Li-ši flower. From the subjects of Tibetan linguistics: an ingenious explication of the difference between the new and old language."

Pothi, Tibetan paper (10 cm x 54.5 cm), MS (dbu-med), ff. 1-12, 7 lines. Marginal title: Li-ši'i gur-khañ.

Begins (1V): na-mo mañju-šrī-ye | de yañ 'dir brda gсар rñiñ-gi  
tha-sñad bšad-pa

Colophon (12V): čes bya-ba 'di yañ gdoñ-ñan čes bya-ba'i lo |  
dge-ba'i bšes-gñen 'ga'-žig-gis žal-ta phebs-pa dañ | šrī Manma-ñi-kas  
'phral-du bskul-žin yi-ge'i rkyen sbyar-ba-la brten-nas | Skyogs-ston-gyis  
reg-zag-tu bkod-pa'o |

This famous lexicographical work contains the classical equivalents of pre-classical Tibetan words. Its author is Skyogs-ston, who was encouraged in the compilation of this work mainly by šrī Manmañika, though he accepted other assistance too. The work was prepared in the 30th year of the sexagesimal cycle, but as the number of the cycle is not mentioned the work cannot be accurately dated.

It is an important source for the history of the Tibetan language and all later works in this field make use of it. The introduction mentions three phases of linguistic neology (bkas-bčad), the first taking place in the time of Khri-sroñ-ide-bcan. The second lasted continuously till Ralpa-čan, and the third was started by Rin-čhen bzañ-po, in the time of Ye-šes-'od and extended up to Dharmapālabhadra. Beside given the classical equivalents (skad gсар) of old expressions (skad rñiñ), the dictionary also occasionally lists their sources. It even describes in some cases, certain details of historical phonetics.

Two Tibeto-Mongol versions were prepared on the basis of this dictionary, one retaining the same non-alphabetical arrangement, the other re-arranging its material into alphabetical order. The latter is Li-š'i'i me-tog (Library of the Hungarian Academy of Sciences, Mongol Collection, No. 116).

Cf. Vladimircov: *Doklady Akademii Nauk SSSR* 1926, pp. 27-30; B. Laufer: *T'oung Pao* XVI (1916); L. Ligeti: *T'oung Pao* XXVII (1930). - Akhu thob-yig, No. 13.011 (MHTL Vol. III, p. 582); Sendai, No. 7064; SB Nachtrag, No. 33/3 (p. 124), Nachträge, No. 125c, 125d (p. 147); Blockdrucke, No. 100 (p. 88); Landkarten, No. 535 (p. 288), N. Simonson, *Indo-tibetische Studien* (Uppsala, 1957), pp. 210-233.

10.

Mñon-brjod; "Mu-tig-gi 'phreñ-ba"

"A garland of red pearls. (Collection of) Metaphors."

Pothi, Tibetan paper (9 cm x 51 cm), MS (dbu-čan), ff. 1-29,  
6 lines.

Begins (1<sup>v</sup>): dpal-ldan bla-ma dam-pa dañ lhag-pa'i lhag-pa  
phyag 'chal-lo |

Colophon (29<sup>r</sup>): žes-pa mñon-brjod "Mu-tig 'phreñ-ba" žes bya-  
ba | pañdi-ta Dpal-'jin-gyis rnam-par bkod-pa-las | ñe-bar mkho-ba grags  
če-ba če loñ-žig lo<sub>3</sub>s-su bkar-te | skad-gñis šan-sbyar-ba 'di yañ |  
sgyur-ba-po ñid-kyis blo-gsal-rnams-la ñe-bar mkho-ba'i čhed-du bsgrubs-  
pa'o |

Extract from Śrīdharasena's (Dpal-'jin-sde) lengthy work, the  
Mñon-brjod-kyi bstan-bčos sna-chogs gsal-ba žes-pa miñ-gžan, Mu-tig  
'phreñ-ba (Tanjur, Mdo-'grel, vol. 133; Suzuki, No. 5898). This is a uni-  
lingual metaphor vocabulary, thematically arranged.

'Phags-pa 'Ĵam-dpal-gyi mchan yañ-dag-par brĳod-pa

"The true enumeration of the names of the Saint Mañjuśrī."

Poṭhi, Tibetan paper (9 cm x 53.5 cm), Xylograph (5.9 cm x 45.4 cm), ff. 1-11, 6 lines. Marginal title: mchan-brĳod.

Illustration (p. 51):

- 1<sup>V</sup> left: gñis-med gsuñ-ba'i dbañ-po Śākya'i tog,  
 right: rgyal-ba'i yab-gčig blo-gter ñag-gi lha [ 'Ĵam-dpal-dbyañs ]  
 2<sup>r</sup> left: Gañs-ljoñs bstan-pa'i bdag-po Coñ-kha-pa,  
 right: rĳe-bcun Blo-bzañ ye-šes dpal-bzañ-po.

Begins (1<sup>V</sup>): rgya-gar skad-du | ārya-mañju-šrī nā-ma saṃ-gī-ti |  
 bod skad-du | 'phags-pa 'Ĵam-dpal-gyi mchan yañ-dag-par brĳod-pa |

Colophon (10<sup>V</sup>): bčom-lđan-'das 'Ĵam-dpal ye-šes sems-dpa'i  
 don dam-pa'i mchan yañ-dag-par brĳod-pa | bčom-lđan-'das de-bžin-gšegs-  
 pa Śākya thub-pas gsuñs-pa rjogs-so |

(11<sup>r</sup>): rgya-gar-gyi mkhan-po Šraddha-ka-ra-varmma dañ | Ka-  
 ma-la-gu-bta dañ | žu-čhen-gyi lo-ccha-ba Rin-čhen bzañ-pos bsgyur-čič  
 bžus-te glan-la phab-pa'o |

Additional colophon: žes-pa 'di yañ čhos-sbyin rgya-čher spel-  
 ba'i čhed-du čhos-grva čhen-po Bkra-šis lhun-po dpal-gyi sde-čhen phyogs  
 thams-čad-las mam-par rgyal-ba'i gliñ-du ži-ba žes-pa sa-mo-bya'i lo  
 rgyal-gyi zla-ba'i ches-la par-du rub-par bgyis-so |

This well-known tantrist work, attributed to Buddha, was translated by Kamalagupta, Šraddhākaravarman and Rin-čhen bzañ-po. It is the initial piece of the Gzuñs-bśdus collection (Kanjur, Rgyud vol. 1), which often appears separately, as is the case here, too.

This edition was printed in the Bkra-šis lhun-po monastery, in the 12th month of the 43rd year of the sexagesimal cycle. The cycle num-



ber is not indicated in the colophon; the illustration, however, suggests that it may have been prepared during the life of the second paṅ-čhen Lama, Blo-bzañ ye-šes (1663-1737) or immediately after his death, i.e. either in 1729 or 1789.

Cf. Takasaki No. 369; SB No. 326-329, No. 372/4; Sendai No. 6768, 6769, 6770, 6777; Taube No. 200-215; Walsh No. 79; Lalou, *Mdo-mañ* ff. 1-18; L. Ligeti, *Catalogue du Kanjur mongol imprimé*, No. 1; *Śatapitaka* Vol. 18.



## Che 'pho-ba ĵi-ltar bstan-pa'i mdo

"A sutra describing what happens after death."

Pothi, Tibetan paper (6 cm x 36 cm), MS (dbu-ĉan), ff. 1-28,  
4 lines. Title on the title-page: rgyal-ba Bka''gyur rin-po-ĉhe-las khol-du  
phyuñ-ba, Che 'pho-ba ĵi-ltar bstan-pa'i mdo.

Begins (1<sup>v</sup>): rgya-gar skad-du | ā-yu-bad-ti ya-thā-kā-ro pa-ri-  
prīccha sū-tra | bod skad-du | che 'pho-ba ĵi-ltar 'gyur-ba žus-pa'i mdo |

Ends (28<sup>v</sup>): 'ĉhi 'pho-ba ĵi-ltar 'gyur-pa bstan-pa'i mdo rjogs-so |

The Tibetan translation of Āyuṣpatti-yathākāra-pariprcchā-sūtra.  
The colophon does not mention its author or translator. It is to be found  
in Tanjur (Mdo-sde, sna-chogs, vol. 28). In this sutra King Zas-gcañ-ma  
puts questions to his son, Buddha as to whether the creatures of the six  
spheres of existence are reborn into the same spheres or not after their  
deaths.

Cf. Suzuki No. 974.



13.

Čhos-kyi nam-graṅs

"The terminology of the Teaching,"

Pothi, Tibetan paper (9 cm x 49 cm), MS (dbu-čan), ff. 1-10, 6 lines. Title on the title-page: Čhos-kyi nam-graṅs-kyi brjed-byañ-gi rca-ba, a-rca-rya Dpal-brcegs-la sogs-pās mjad-pa.

Begins (1<sup>V</sup>): Čhos-kyi nam-graṅs dpal 'Jam-pa'i dbyaṅs-la phyag 'chal-lo |

Ends (10<sup>V</sup>): Čhos-kyi nam-graṅs Čhuñ-ñu a-rca-rya Dpal-brcegs-kyi mjaṅ-pa rjogs-sho |

Tibetan translation of Śrīkūta's (Dpal-brcegs) work, the Dharma pāryaya. This is a canonic treatise and is to be found in the Tanjur (Mdo-'grel, Vol. 126), a lexicographic compilation, which is a dictionary of the terminology of Buddhist doctrine (e.g. phuñ-po lña, khaṃs bčo-brgyad, etc.).

Cf. Suzuki No. 5850.

Mñam-med Coñ-kha-pa Čhen-pos mjad-pa'i  
 "Byañ-čhub lam-rim čhen-mo"

"The work prepared by the great and unrivalled Coñ-kha-pa: the gradual way to enlightenment, in detailed explication."

Pothi, Tibetan paper (10.5 cm x 58 cm), Xylograph (6.3 cm x 46.5 cm), ff. i-354 (missing: f. 353), 7 lines, Marginal title: lam-rim čhen-mo.

Illustration (p. 84, p. 86, p. 93):

- 1<sup>v</sup> left: rgyal-chab dam-pa Ma-pham-mgon,  
 centre: zla-med ston-pa Šakya'i tog,  
 right: mkhyen-pa'i gter-čhen 'Jam-dpal-dbyaṅs,  
 2<sup>r</sup> left: go-'phaṅ mčhog-brñes Klu-sgrub,  
 right: thub-bstan gsal-mjad Thogs-med,  
 2<sup>v</sup> left: mdo-rgyud mña-bdag A-ti-ša,  
 right: rgyal-ba gñis-pa Coñ-kha-pa,  
 354<sup>r</sup> left: Ye-šes mgon-po phyag drug-pa,  
 right: 'Jam-dpal Bka'sdod čhos-kyi rgyal.

Colophon (354<sup>r</sup>; missing f. 353): čhen-po | gsuṅ-rab rab-'byams-la mi 'jigs-pa'i spobs-pa dge-ba-čan gžuṅ-lugs čhen-mo-rnams-kyi don-chul bžin-du bsgrubs-pas | rgyal-ba sras-bčas dgyes-pa bskyed-pa'i rmad-du byuṅ-ba'i sems-dpa'i čhen-po | rje-bcun dam-pa Red-mda'-pa-la sogs-pa'i | bla-ma dam-pa-rnams-kyi žabs-kyi rdul spyi-bos len-pa maṅ-du thos-pa'i dge-sloṅ Spon-ba-pa | šar Coñ-kha-pa Blo-bzaṅ grags-pa'i dpal-gyis | byaṅ Ra-sgreṅ rgyal-ba'i dben-gnas-kyi yaṅ-dgon brag Seṅ-ge'i žol-gyi ri-khrod-du legs-par sbyar-ba'i yi-ge-pa ni Bsod-nams dpal-bzaṅ-po |

Additional colophon (354<sup>r</sup>): čes-pa 'di ni dge-chul-ma Blo-bzaṅ čhos-'čhos bskul-nas "Lam-rim čhen-mo"i par gsar-du bsgrubs-pa'i che

čhos-smra-ba'i bcun-pa Blo-bzañ ye-šes-kyis smras-pa, dge-legs-su gyur-čig |

The author of this work, widely known as Lam-rim čhen-mo, is Coñ-kha-pa, Blo-bzañ grags-pa (1357-1419), the founder of the dge-lugs-pa order. He wrote the book in the hermit's abode near Rva-sgron monastery, his scribe being Bsod-nams dpal-bzañ-po. The author of the invocation following the colophon is Blo-bzañ ye-šes, the second pañ-čhen Lama (1663-1737), and the book was printed in the monastery of Bkra-šis lhun-po.

The first three chapters of the book, which consists of four chapters altogether, are devoted to the development and history of the byañ-čhub-lam (bodhimārga) teaching, i.e. Indian and Lamaist scholastics (mainly the work of Añśa Bodhipatha-pradīpa) are briefly discussed here, as spiritual forerunners to Coñ-kha-pa.

The fourth chapter unfolds the gradual way to Buddhist enlightenment. Coñ-kha-pa divides people into three groups according to their spiritual-intellectual maturity, giving each group the most appropriate guidance. First he instructs the least developed ones (skyes-bu čhuñ-ñu), then those who have attained an intermediary level ('briñ) by following the hinayāna ideal, and last of all he addresses the most advanced group (skyes-bu čhen-po), following the mahāyāna belief. Naturally the author emphasizes the vajrayāna (rdo-rje theg-pa) way within the mahāyāna.

The work has become the basis teaching not only of Dge-lugs-pa, but the whole of Lamaism and has given rise to lam-rim literature (cf. Csoma-Collection, No. 15-No. 19); a Mongol version also exists.

Cf. Csoma, JASB VII (1838), Csoma, Grammar p. 145; G. C. Cybikov, Lam-rim čen-po (Stepeni puti k blaženstvu) I-II, Vladivostok 1913; A. Wayman, Introduction to Tsoñ-kha-pa's Lam rim chen mo, Berkeley 1952; TPS p. 117; - Suzuki No. 6001; Sendai No. 5392; Taube No. 2589; SB No. 435; Manen No. 198; Walsh No. 32; - Blockdrucke p. 68; Landkarten No. 298-299 (pp. 176-177); Heissig-Bawden pp. 222-223.

## Byañ-čhub lam-gyi rim-pa čhuñ-ba

"The gradual way to enlightenment, in abbreviated explication."

Pothi, Tibetan paper (9 cm x 56 cm), Xylograph (5.5 cm x 48.4 cm), ff. 1-181, 6 lines. Marginal title: lam-rim čhuñ-ba.

Illustration (coloured) (p. 37, p. 42):

- 1<sup>v</sup> left: slob-dpon 'phags-pa Thogs-med,  
left centre: rje-bcun Ma-pham mgon-po,  
centre: ston-pa Šakya señ-ge,  
right centre: rje-bcun 'Jam-pa'i dbyañs,  
right: slob-dpon 'phags-pa Klu-sgrub,  
2<sup>r</sup> left: Jo-bo čhen-po lha gčig A-ti-ša,  
right: mñam-med čhos-kyi rgyal-po Coñ-kha-pa čhen-po,  
181<sup>r</sup> left: Bka'-sdod dam-čan čhos-kyi rgyal,  
right: Gnam-bskos bstan-'jin čhos-kyi rgyal.

Introduction (1<sup>v</sup>): 'dir rgyal-ba'i gsuñ-rab thams-čad-kyi gnad  
bsdus-pa | šiñ-rta čhen-po Klu-sgrub dañ Thogs-med gñis-kyi lam-srol |  
mnam-pa thams-čad mkhyen-pa'i sar 'gro-ba'i skye-bo mčhog-gi čhos-(2<sup>r</sup>)-  
lugs | skyes-bu gsum-gyi ñams-su blañ-ba'i rim-pa thams-čad ma chañ-ba  
med-par bsdus-pa | byañ-čhub lam-gyi rim-pa'i sgo-nas skal-pa-dañ ldan-  
pa sañs-rgyas-kyi sar 'khrid-pa'i chul ni gañ bšad-par bya-ba'i čhos-so |

Colophon (181<sup>r</sup>): čes rgyal-ba'i gsuñ-rab thams-čad-kyi gnad  
bsdus-pa | šiñ-rta čhen-po Klu-sgrub dañ Thogs-med gñis-kyi lam-srol |  
mnam-pa thams-čad mkhyen-pa'i sar bğrod-pa'i skye-bo mčhog-gi čhos-  
lugs | skyes-bu gsum-gyi ñams-su blañ-ba'i rim-pa thams-čad chañ-bar  
ston-pa'i byañ-čhub lam-gyi rim-pa Dgon-pa-pa-nas Sne'u-zur-pa-la  
brgyud-pa dañ | Spyān-sña-ba-nas brgyud-pa gñis dañ | Po-to-pa-nas  
Sa-ra-ba-la brgyud-pa dañ | Po-to-pa-nas Dol-po-pa-la brgyud-pa'i  
gdams-ñag thos-pa-mams-kyi don | "Lam-rim rgyas-pa"-las slar yañ

bsdus-pa 'di ni | mañ-du thos-pa'i dge-slon Spon-ba-pa šar Coñ-kha-pa  
Blo-gros grags-pa'i dpal-gyis Ri-bo dge-ldan-du sbyar-ba'o |

This is an abridged form of Lam-rim čhen-mo (Csoma-Collection, No. 14); the abridgement was made by Coñ-kha-pa, the author himself, in the monastery of Ri-bo dge-ldan. The abridged version retains the arrangement of the original book.

The colophon refers to the origin and tradition of Lam-rim teaching. The wide (rgya-čhe-ba'i lam) and the deep way (zab-mo'i lam), expounded by Klu-sgrub and Thogs-med, was passed down by a long chain before it reached Coñ-kha-pa in Tibet. According to the colophon one tradition stemmed from Dgon-pa-pa to Sne'u-zur-pa, and from Spyan-sña-ba it forked off into two branches. The learning started by Po-to-pa also followed two channels, one leading to Ša-ra-ba, the other to Dol-po-pa.

Like the original book, the abridged version was also translated into Mongolian.

Cf. Suzuki No. 6002; Sendai No. 5392; Taube No. 2590; Manen No. 198; Walsh No. 33; - J. W. de Jong, T'oung Pao XLII (1955), pp. 307-308; TPS p. 116; - Blockdrucke No. 80 (p. 67); Landkarten No. 300 (p. 117).

Byañ-čhub lam-gyi rim-pa'i dmar-khrid;  
 "Thams-čad mkhyen-par bgrod-pa'i myur-lam"

"The rapid way leading to perfect understanding. The guiding principle of the gradual way to enlightenment."

Pothi, Tibetan paper (10 cm x 58 cm), Xylograph (6.6 cm x 46.3 cm), ff. 1-82, 6 lines. Marginal title: dmar-khrid, Volume signature: ga.

Illustration (p. 60, p. 80, p. 82):

- 1<sup>v</sup> left: bšad-sgrub gdams-pa'i mčhog-mña A-ti-ša,  
 centre: Šakya muni mi-pham 'jam-pa'i dbyaňs,  
 right: rgyal-bstan gsal-mjad rje-bcun Coň-kha-pa,  
 2<sup>r</sup> left: rdo-rje 'jin-pa Dkon-mčhog rgyal-mchan rje,  
 right: rje-bcun Blo-bzaň ye-šes dpal-bzaň-po,  
 82<sup>r</sup> left: gsaň-bdag bka'-sdod Rnam-thos-sras,  
 centre: dod-dgu myur-scol l'hyag-drug-mgon,  
 right: 'jam-dpal Bka'-sdod čhos-kyi rgyal.

Introduction (2<sup>r</sup>): de-la 'dir skal-pa-daň ldan-pa'i gdul-bya chig-cam-la 'čhel-ba ma yin-par ňes-par thar-pa-daň thams-čad mkhyen don-du gñer-ba-mams saňs-rgyas-kyi sar 'khrid-par byed-pa'i byañ-čhub lam-gyi rim-pa'i khrid |

Contents:

1. bla-ma rgyud-pa'i khuňs bšad-pa'i sgo-nas lam-gyi graňs don go-rims-la ňes-pa bskyed-chul bšad-pa (2<sup>r</sup>).
2. ňes-pa skyes-nas lam-gyi rim-pa-la blo-sbyoň chul dňos bšad-pa (6<sup>r</sup>):
  1. lam-gyi rca-ba bšes-gñen bsten-pa chul (6<sup>r</sup>),
  2. bsten-nas blo ji-ltar sbyañ-ba'i rim-pa (31<sup>r</sup>):
    1. dal-'byor-la sñiň-po blaň-ba'i phyir bskul-ba (31<sup>r</sup>),
    2. sñiň-po ji-ltar len-pa'i chul (35<sup>v</sup>):

1. skyes-bu čhuñ-nu dañ thun-moñ-ba'i lam-la blo-sbyañ-ba (35<sup>V</sup>),
2. skyes-bu 'briñ dañ thun-moñ-ba'i lam-gyi rim-pa-la blo-sbyañ-ba (49<sup>r</sup>),
3. skyes-bu čhen-po'i lam-gyi rim-pa-la blo-sbyañ-ba (56<sup>V</sup>).

Colophon (81<sup>V</sup>): čes byañ-čhub lam-gyi rim-pa'i dmar-khrid "Thams-čad mkhyen-par bgrod-pa'i myur-lam" čes bya-ba 'di ni | Rgyal-dga'-chal dbu-mjad Blo-bzañ rgyal-(82<sup>r</sup>)-mchan sogs-kyis lam-rim dmar-khrid sñan-ñag-gi chig-sbyor-gyis ma bčins-pa'i šin-tu gsal-ba | pañ-čhen Thams-čad mkhyen-pas mjad-pa'i dmar-khrid-las rgyas cam-žig dgos žes nan-tan čhen-pos sña phyir bskul-ba-la brten-nas | dmar-khrid "Thams-čad mkhyen-par bgrod-pa'i bde-lam"-la luñ-rigs-kyis kha-bskañs šaň žal-nas byun-ba'i man-ñag-gis kyaň brgyan-te šin-tu gsal-bar čhos-smra-ba'i bcun-pa Blo-bzañ ye-šes-kyis Bka'-gdams pho-brañ-du sbyar-ba, dge-žiñ bkra-šis-par gyur-čig |

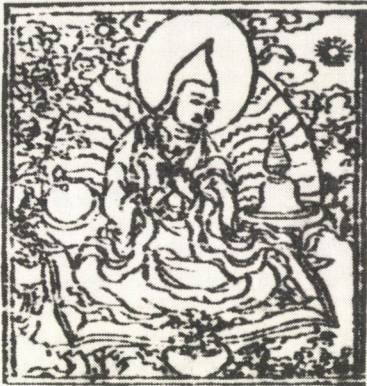
'di-ltar bgyis-pa-la yig-'khrul sogs noñs-pa 'ga-žig 'dug-chul-ltar slar yaň dmar-khrid "Thams-čad mkhyen-par bgrod-pa'i bde-lam"-daň bstun-pa'i žus-dag daň raň-ñid-kyis kyaň bklags-šiň dag-par bgyis-pa'o |

This work, widely known as Dmar-khrid myur-lam, was written by the second pañ-čhen Lama, Blo-bzañ ye-šes (1663-1737), who was inspired by Blo-bzañ rgyal-mchan and others. He stated that it was necessary to lay down the guide-line of the Lam-rim čhen-mo which is a little more detailed than the dmar-khrid, written by the first pañ-čhen Lama, and is in prose. The author in writing his book drew extensively on "Thams-čad mkhyen-par bgrod-pa'i bde-lam" by Blo-bzañ čhos-kyi rgyal-mchan (1569-1662), which is widely known as Dmar-khrid bde-lam. This book was written in Bka'-gdams pho-brañ. Before printing, but after the mistakes had been corrected, it was compared again with the Dmar-khrid bde-lam.

The book roughly follows the same arrangement of subjects as in the Lam-rim čhen-mo. The author condenses the first three chapters of Coñ-kha-pa into the first part, and the second part sums up the fourth chapter of the original work.

The book was also translated into Mongolian.

Cf. TPS p. 132; MHTL Vol. 1, p. 52, No. 1.019; Sendai No. 6980; Taube No. 2600; SB No. 387; Manen No. 196; - Blockdrucke No. 116 (p. 107); Landkarten No. 301 (p. 178).





## 17.

Byaň-čhub lam-gyi rim-pa'i bla-ma brgyud-pa'i mam-par thar-pa;  
 "Padma dkar-po'i 'phreñ-ba"

"A garland of white lotus flowers: History of the transmission of the gradual way to enlightenment."

Pothi, Tibetan paper (9.5 cm x 54.5 cm), Xylograph (6.8 cm x 46.8 cm), 6 lines. Marginal title: šre-ya pad-phreñ.

Illustration (p. 64, p. 77, p. 82):

- 1<sup>V</sup> left: Rgyal-chab dam-pa brce-ba'i gter [= Ma-pham-mgon]  
 centre: rgyal-ba'i dbaň-po Šākya'i gco,  
 right: Rgyal-sras thu-bo mkhyen-pa'i gter [= 'Jam-dpal-dbyaňs]  
 2<sup>r</sup> left: ma-pham thugs-sras Thogs-med 'phags,  
 right: 'jam-gliň rgyan-gčig Klu-sgrub mgon,  
 61<sup>r</sup> left: gsaň-bdag bka'-sdod Rnam-thos-sras,  
 centre: 'dod-dgu myur-scol Phyag-drug-mgon,  
 right: ['Jam-dpal Bka'-sdod čhos-kyi rgyal.]

Introduction (1<sup>V</sup>): de-la 'dir raň gžan dad-pa 'phel-ba'i gsos-  
 'debs-su | byaň-čhub lam-gyi rim-pa'i bla-ma-mams-kyi mam-par thar-pa  
 mdor-bsdus cam-žig brjod-pa

Contents:

1. Šākya'i rgyal-po'i rnam-thar čuň-zad brjod (1<sup>V</sup>),
2. rgya-čhen spyod-rgyud-kyi bla-ma-mams-kyi rnam-par thar-pa (2<sup>V</sup>),
3. 'jam-gliň mkhas-pa'i gcug-rgyan Dbyig-gñen (5<sup>r</sup>),
4. dbu-ma'i lam-brñes 'Phags-pa mam-grol-sde (6<sup>V</sup>),
5. rlabs-čhen spyod-pa'i gter-gyur Rnam-snaň-mjad [= Ži-ba-'cho] (7<sup>r</sup>),
6. lam-mčhog ser-phyin rgyas-mjad Serñ-bzaň (7<sup>V</sup>),
7. rgyal-ba'i man-ňag kun-'jin Ku-sā-li (8<sup>V</sup>),
8. 'gro kun brce-bas rjes-'jin Dge-bu-čan (9<sup>r</sup>),
9. byaň-čhub thugs-la mña'-brñes Gser-gliň-pa (9<sup>r</sup>),

10. šin-rta čhen-po'i srol-'jin Mar-mə-mjad (10<sup>V</sup>),
11. lam-bzañ gsal-mjad ston-pa Rin-po-čhe (13<sup>r</sup>),
12. mal-'byor dbaň-phyug Dgon-pa-pa (15<sup>r</sup>),
13. Dgon-pa-pa'i sras-kyi thu-bo zab-mo'i tiň-'jin brtan-pa'i Sne'u-zur-pa (16<sup>r</sup>),
14. Sne'u-zur-pa'i slob-ma | 'dul-'jin sde-snod kun-'jin Thag-ma-pa (17<sup>V</sup>),
15. Thag-ma-pa'i slob-ma brcon-pos sgrub-pa lhur-len Nam-señ [ =Nam-mkha' señ-ge ] (17<sup>V</sup>),
16. dam-pas byin-brlabs Nam-mkha' rgyal-po (18<sup>r</sup>),
17. 'jig-rten čhos-brgyad spaň-s-pa'i Señ-ge bzaň-po (18<sup>r</sup>),
18. de'i slob-ma mkhan-čhen Rgyal-sras bzaň-po (18<sup>V</sup>),
19. mkhan-čhen Nam-mkha' rgyal-mchan (18<sup>V</sup>),
20. zab-mo lta-rgyud-kyi bla-ma-rnams-kyi mam-par thar-pa mdor-bsdus cam-žig brjod-pa (21<sup>V</sup>),
21. zab-mo'i don-gzigs 'phags-mchog Klu-sgrub (27<sup>V</sup>),
22. dpal-ldab Zla-ba grags-pa (30<sup>r</sup>),
23. rigs-pa'i Khyu-byug čhe-ba (33<sup>V</sup>),
24. rigs-pa'i Khyu-byug čhuň-ba (34<sup>V</sup>),
25. rgyal-ba'i gduň-'chom bšes-gñen Po-to-ba (35<sup>r</sup>),
26. mam-dpyod 'gran-zia bral-ba'i Šar-ba-pa (37<sup>r</sup>),
27. byaň-čhub thugs-kyi bka'-babs 'čhad-kha-pa (38<sup>r</sup>),
28. luň-rtogs mña'-bdag byaň-sems Spyil-bu-pa (39<sup>V</sup>),
29. Lha-luň-gi dbaň-phyug (40<sup>V</sup>),
30. Lha 'gro-ba'i mgon-po (40<sup>V</sup>),
31. mam-dag chul-khrims ňag-Idaň Zaňs-čhen-pa (41<sup>V</sup>),
32. 'dul-ba 'bum-sde'i mña'-bdag Mcho-sna-pa (42<sup>r</sup>),
33. čhos-mñon rgya-mcho'i mthar-son Mon-gra-pa chul-khrims bkra-šis (42<sup>V</sup>),
34. mkhas-čhen Mon-gra-pa'i slob-ma mkhan-čhen Čhos-skyabs bzaň-po (42<sup>V</sup>),
35. dge-bšes Ston-pa-(='Brom-ston)-nas Spyian-sña chul-khrims-'bar-(sic!)-la brgyud-pa'i bka'-bdams (sic!) man-ňag-ba'i bla-ma-rnams-kyi mam-par thar-pa (42<sup>V</sup>),
36. bšes-gñen chul-bžin bsten-mjad Gžon-nu-'od (43<sup>V</sup>),

37. theg-čhen lam-gyis rgyud-sbyaṅs Dgyer-sgom (45<sup>r</sup>),
38. mad-'byuṅ yon-rtan (sic!) mjod-'jin Saṅs-rgyas dbon-ston (45<sup>r</sup>),
39. rje bdag-ñid čhen-po (= Coṅ-kha-pa) (46<sup>r</sup>),
40. Rgyal-chab rin-po-čhe (48<sup>r</sup>),
41. 'dul-'jin Grags-pa rgyal-mchan (48<sup>v</sup>),
42. bla-ma rtogs-ldan 'Jam-dpal rgya-mcho (49<sup>r</sup>),
43. rje bdag-ñid čhen-po'i naṅ-thugs-kyi sras-gčig Mkhas-grub dge-legs dpal-bzaṅ (50<sup>r</sup>),
44. Ba-so Čhos-kyi rgyal-mchan (51<sup>v</sup>),
45. grub-čhen Čhos-rdo-rje (51<sup>v</sup>),
46. rgyal-ba Blo-bzaṅ don-grub (52<sup>v</sup>),
47. mkhas-grub Saṅs-rgyas ye-šes (54<sup>r</sup>),
48. paṅ-čhen thams-čad mkhyen-pa Blo-bzaṅ čhos-kyi rgyal-mchan dpal-bzaṅ-po (55<sup>r</sup>),
49. Blo-bzaṅ čhos-kyi rgyal-mchan de-ñid-la slob-ma maṅ-du phebs-pa-mams (56<sup>v</sup>),
50. Blo-bzaṅ čhos-kyi rgyal-mchan-gyi thugs-sras dam-pa mkhan-po rin-po-čhe rdo-rje 'jin-pa Dkon-mčhog rgyal-mchan dpal-bzaṅ-po.

Colophon (61<sup>r</sup>): žes-pa 'di ni ri-khrod 'jin-pa'i dge-sloṅ dka'-bču Blo-bzaṅ bzaṅ-pos naṅ-tan čhen-pos bskul-ba'i ṅo ma čhogs-par yoṅs-kyi dge-ba'i bšes-gñen Bsod-nams grags-pa'i gsuṅ-bgros-bžin čhos-smra-ba'i bcun-pa Blo-bzaṅ ye-šes-kyis smras-pa, dge-legs-su gyur-čig |

The book contains the history of the tradition of the byaṅ-čhub lam-rim (bodhimārga) with the short biographies of the Buddhist monks who were responsible for passing down the traditions. The author is the second paṅ-čhen Lama (1663-1737), Blo-bzaṅ ye-šes, who was inspired to write the book by Blo-bzaṅ bzaṅ-po, his consultant being Bsod-nams grags-pa.

The tradition starts with Šākya muni himself (No. 1), then forks off in two directions. The first, founded by Thogs-med, is the Wide-Way (rgya-čhe-ba'i lam), which was first cultivated by the Indian pandits (No. 2 - No. 11) and was later transmitted by Dgon-pa-pa in Tibet to Nam-mkha rgyal-mchan, the master of Coṅ-kha-pa (No. 12 - No. 19). The other line,

founded by Klu-sgrub, is the Deep Way (zab-mo'i lam). This was taken up and maintained in Tibet by Po-to-pa, and handed down to Coñ-kha-pa's other master, Čhos-skyoñ bzañ-po (No. 20 - No. 34). Following this the author directs his attention to the Bka'-gdams-pa masters, who trace back the origin of their traditions to Spyan-sña chul-khrims, the disciple of 'Brom-ston (No. 35 - No. 38). All the lines meet in the person of Coñ-kha-pa (No. 39), from whom his disciples receive and carry on a unified teaching. Of these disciples the author stresses the significance of the first pañ-čhen Lama, Blo-bzañ Čhos-kyi rgyal-mchan (1570-1662) and his circle. The tradition ends with Dkon-mčhog rgyal-mchan.

Cf. TPS p. 132; Vostrikov p. 110; MHTL Vol. I, p. 52, No. 1.018; Toyo No. 114-1276.



## Byañ-čhub lam-gyi sgron-ma

"The lamp of the way to enlightenment."

Pothi, Tibetan paper (9.5 cm x 56 cm), Xylograph (6.3 cm x 47.3 cm), ff. 1-6, 6 lines.

Illustration (p. 66):

1<sup>v</sup> left: lña-brgya'i mgon-po A-ti-ša,  
 centre: rgyal-ba'i čod-pan Šakya'i tog,  
 right: pad-dkar 'jin-pa 'Brom-ston-rje.

Begins. (1<sup>v</sup>): rgya-gar skad-du | Bo-dhi-pa-tha-pra-dī-pam |  
 bod skad-du Byañ-čhub lam-gyi sgron-ma |

Colophon (6<sup>r</sup>): Byañ-čhub lam-gyi sgron-ma slob-dpon čhen-po  
 Dpal mar-me-mjad ye-šes-kyis mjad-pa rjogs-so | rgya-gar-gyi mkhan-po  
 Dī-pam-ka-ra šri-jñā-na dañ | bod-kyi lo-ccha-ba dge-sloñ Dge-ba'i blo-  
 gros-kyis bsgyur-čin žus-te gtan-la phab-pa'o |

Additional colophon: čhas-(čhos)-sbyin rgya-čher spel phyir-du |  
 čhos-grva čhen-pa Bkra-šis lhun-po'i gliñ-du par-du bsgrubs-pa, dge-legs  
 'phel |

The author of this famous treatise, which discusses the way to enlightenment is Dpal Mar-me-mjad ye-šes (Dīpaṃkara śrījñāna) also known as Atīša (982-1052), the leading figure in Tibet's second conversion (phyi-dar). He himself translated the original Sanskrit work (Bodhi-pathapradīpa) into Tibetan, with the assistance of Dge-ba'i blo-gros. When the text was canonized it was assigned to the 31st chapter of the Mdo-'grel part of the Tanjur (dbu-ma). The systematic Lam-rim čhen-mo (Cso-ma-Collection, No. 14), written many centuries later, mentions this work as its principal source of inspiration.

It was printed in the monastery of Bkra-šis lhun-po.

Cf. Suzuki No. 5343, No. 5378; Sendai No. 6963, No. 6991;  
Taube No. 677.



## 19.

"Lam-gyi gco-bo mam gsum"-gyi mam-bšad,  
gsuñ-rab kun-gyi gnad bsdus-pa; "Legs-bšad sñiñ-po"

"The essence of the wise commentaries. Detailed commentary on the work entitled: "The three subjects, leading to the way", which sums up the essence of every theory".

Pothi, Tibetan paper (10 cm x 55.5 cm), Xylograph (6.3 cm x 45.7 cm), ff. 1-57, 6 lines. Marginal title: lam gco.

Introduction (2<sup>r</sup>): khams gsum čhos-kyi rgyal-po Coñ-kha-pa čhen-pos rañ-gi sras-kyi thu-bo Cha-kho dbon-po Ńag-dbañ grags-pa-la thugs-brce-ba'i sgo-nas gdams-pa'i | "Lam-gyi gco-bo gsum-gyi gdams-pa" žes grags-pa de-ñid 'čhad-pa skabs-su bab-pa yin |

## Contents:

1. rcom-pa-po'i čhe-ba bšad-pa (2<sup>r</sup>),
2. brcams-pa'i bstan-bčos dños bšad-pa (14<sup>r</sup>):
  21. mčhod-par brjod-pa (14<sup>v</sup>),
  22. brcam-par dam-bča-ba (16<sup>v</sup>),
  23. mñam-par bskul-ba ston-pa (20<sup>v</sup>),
  24. lam-gyi gco-bo mam gsum ñid bšad-pa (21<sup>v</sup>):
    241. nes-byuñ bšad-pa (21<sup>v</sup>):
 

thar-pa 'dod-pa-mams-kyis thog-mar nes-'byuñ bcal (21<sup>v</sup>),  
nes-'byuñ skyed-pa'i thabs (26<sup>v</sup>),  
nes-'byuñ skyes-pa'i chad bšad-pa (30<sup>r</sup>).
    242. byañ-čhub-kyi sems (33<sup>v</sup>).
    243. yañ-dag-pa'i lta-ba bšad-pa (34<sup>v</sup>):
 

thar-'dod-mams-kyis yañ-dag-pa'i lta-ba 'chol dg s-par  
gdams-pa (34<sup>v</sup>),  
ston-pa rten-'brel-gyi don-du rtogs-na rgyal-ba dgyes-par  
bstan-pa (44<sup>v</sup>),

snañ stoñ ño-bo so-sor 'jin-pa de srid-du thub-pa'i dgoñs-pa  
mi rtogs-par bstan-pa (46<sup>V</sup>),

lta-ba'i dpyad-pa rjogs-pa'i chad bstan-pa (51<sup>V</sup>),

thal-'gyur-ba'i lta-ba'i khyad-čhos bstan-pa (53<sup>r</sup>).

25. de gsum thos-bsam-gyis gtan-la phebs-nas ñams-su len dgos-par  
gdams-pa (55<sup>V</sup>).

26. brcams-pa mthar-phyin-pa'i chul (56<sup>r</sup>).

Colophon (57<sup>r</sup>): Čes "Lam-gyi gco-bo mam gsum"-gyi mam-bšad  
gsuñ-rab kun-gyi gnad bsdu-s-pa; "Legs-bšad sñiñ-po" žes bya-ba 'di ni |  
Thos-bsam gliñ-pa'i slob-dpon-pa luñ-rigs smra-ba 'Jam-dbyañs čhos-  
'phel-gyis nan-tan čhen-pos bskul-ba-la brten-nas | čhos-smra-ba'i  
bcun-pa Blo-bzañ ye-šes-kyis Bka'-gdams pho-brañ-du sbyar-ba'o |

This was written by the second pañ-čhen Lama, Blo-bzañ ye-šes  
(1663-1737), on the inspiration of a Guru from the Thos-bsam monastery,  
'Jam-dbyañs čhos-'phel. The book is, in fact, a commentary on one of  
Coñ-kha-pa's letters written to his disciple, Cha-kho dbon-po, Nag-dbañ  
grags-pa and included later on in his collected works under the title:  
Lam-gyi gco-bo mam gsum-gyi gdams-pa ("Instruction concerning the three  
main factors of the way", Suzuki No. 6087, Sendai No. 5275/85). The letter  
is brief, being only a few pages in length.

The commentary is divided structurally into two main parts. The  
first chapter is devoted to an appreciation of Coñ-kha-pa's greatness. The  
fourth chapter of the second part strikes the keynote of the whole work:  
it contains the commentary on the lam-gyi gco-bo itself. Here the three  
factors (gco) are discussed, i.e. the ideals of people on the three differ-  
ent stages of development as defined in Lam-rim čhen-mo: 1. the salvation-  
ideal (ñes-byuñ, Sanskrit niryāta) for the least mature (skyes-bu čhuñ-ñu);  
2. the enlightenment-ideal (byañ-čhub-sems, Sanskrit bodhicitta) for those  
who have attained an intermediary level ('brin); 3. the ideal of the right  
perception of the truth (yañ-dag-pa'i lta-ba, Sanskrit samyakdrṣṭi) for the  
most advanced group (skyes-bu čhen-po).

Cf. TPS p. 133; MHTL Vol. I, p. 52, No. 1.020.



Čhos-'byuñ; "Bstan-pa'i padma rgyas-pa'i ñin-byed"

"Sunshine opening the lotus of the Teaching, History of religion."  
 Pothi, Tibetan paper (8 cm x 50 cm), Xylograph (6.3 cm x 44  
 cm), ff. 1-189, 7 lines.

Illustration (p. 72):

- 1<sup>v</sup> left: sañs-rgyas Šakya thub-pa,  
 right: thams-čad mkhyen-pa Padma dkar-po,  
 189<sup>r</sup> left: mthu-čhen Ñag-dbañ mam-rgyal,  
 right: 'phags-pa Spyian-ras-gzigs.

Contents:

- Ston-pa 'jig-rten-du byon-chul (2<sup>r</sup>),  
 des bstan-pa rin-po-čhe'i sgrom bčas-pa'i chul (7<sup>v</sup>),  
 de gčes spras-su mjad-pa'i mkhan-po ĵi-ltar byon-pa čhe-loñ-cam bšad-  
 pa (13<sup>v</sup>):
1. sdud-pa-pos bsdus-chul (13<sup>v</sup>),
  2. bstan-pa'i gtad-rabs (17<sup>v</sup>),
  3. theg-čhen ĵi-ltar dar-ba'i chul bšad-pa (21<sup>r</sup>):
    31. rgyu'i theg-chen dar-ba'i chul (21<sup>r</sup>),
    32. 'bras-bu'i theg-čhen dar-ba'i chul (39<sup>r</sup>):
      321. 'Jam-bu'i gliñ-du gsañ-sñags dar-chul (39<sup>r</sup>),
      322. Bod-du bstan-pa ĵi-ltar byuñ-ba'i chul (97<sup>r</sup>):
        3221. sña dar-ba'i chul (97<sup>r</sup>),
        3222. physis dar-ba'i chul (104<sup>r</sup>):
          1. Smad-nas lañs-chul (104<sup>r</sup>),
          2. Stod-nas gsos-chul (107<sup>r</sup>),
          3. Dbus, Gcañ 'bar-chul (114<sup>r</sup>-198<sup>v</sup>).

Colophon (188<sup>V</sup>): de-ltar bstan-pa spyi'i čhos-'byuñ bstan-pa'i  
 Padmo rgyas-pa'i ñin-byed čes bya-ba | Goñ-dkar-nas sde-srid rin-po-  
 čhe-ma'i bkas rcom dgos žes bskul-ba-ltar phal-čher gтам phyogs lhuñ-gi  
 rjes-su 'brañ-bas zer chad 'čhad dka'-la | gzu-bor gnas-pa dag-gis mal-  
 mar brjod-pa-mams phyogs-gčig-tu bya-ba'i bar-señ-la bris-pa-las rjogs-pa  
 lo ro'i roñ | dron dbaň sgyur-du grub-pa 'dis thams-čad-du bstan-pa daň  
 bstan-'jin-gyi skyes-bu byon-te | šri žu goñ-nas gon-du 'phel-bar gyur-  
 čig |

The author is Padma dkar-po (1527-1592), the greatest authority of the 'Brug-pa order, who wrote his book on the inspiration of the sde-srid of Goñ-dkar, in 1575. The first two chapters of the work, which consists of three chapters altogether, serves as a quasi-introduction in which the author briefly describes Buddha and his teaching. The third chapter deals with the consolidation of the Buddhist teaching and the spread of the Mahāyāna. Following this the fundamental idea of the work, the Vajrayāna story (39<sup>r</sup>-198<sup>V</sup>), is expounded. The story of the "diamond-carriage" is related in general terms. Its first appearance in Tibet, the first and second conversion and the spread of the teaching to the different provinces are described. Throughout the work the special significance of the 'Brug-pa order is emphasized.

Cf. A. Csoma de Kőrös, Note on the Origin of the Kala-Chakra and Adi-Buddha Systems: JASB II (1833), Vostrikov p. 94; Lokesh Chandra, Tibetan Chronicle of Padma-dkar-po (Śata-Piṭaka Series Vol. 75, New Delhi 1968); G. Tucci, Indo-Tibetica Vol. II, pp. 84-88; MHTL Vol. I, p. 113.

## 21.

'Dod-khams dbań-phyug-ma Dmag-zor rgyal-mo'i  
sgrub-thabs, gtor-čhog

"The theophany of queen Remati, goddess of Kāmaloka and her sprinkling offering."

Pothi, Tibetan paper (10 cm x 52.5 cm), Xylograph (7 cm x 47.3 cm), ff. 1-23, 6 lines. Marginal title: lha-mo.

Introduction (1<sup>v</sup>): 'dir rgyal-ba thams-čad-kyi yum gčig lha-mo  
Dbyańs-čan-ma drag-mo'i skur bstan-pa | dpal-ldan Dmag-zor rgyal-mo'i  
sgrub-thabs ŋag-tu 'don bde-ba gco-bor byas-te brýod-par bya'o |

Colophon (20<sup>v</sup>): dpal-ldan Dmag-zor rgyal-mo'i sgrub-thabs  
rgyas-pa 'di ni | rýe Thams-čad mkhyen-pas dus gtor sogs-kyi skabs-su  
mjad-pa'i phyag-len-mams phyogs-gčig-tu bsgrigs-nas bris-pa'o |

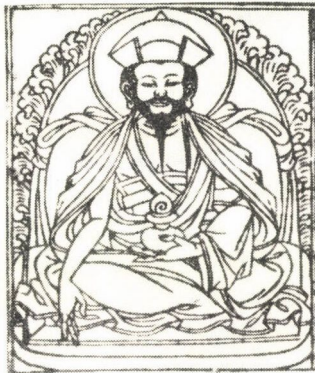
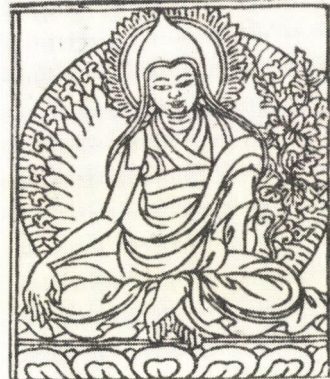
Additional colophon (22<sup>r</sup>): čes 'di yań dbu-mjad sńags-ram-pa  
Dge-'dun 'jam-dbyańs sogs-kyis yań-yań nan-gyis bskul-ńor | Gšin-rýe'i  
gšed-kyi mal-'byor-pa Blo-bzań čhos-kyi rgyal-mchan-gyis | bla-ma  
dam-pa-mams-kyi phyag-bžes-bžin bris-pa'o |

Additional colophon (23<sup>r</sup>): žes-pa 'di yań sde-pa Gži-rce nam-  
rgyal Bkra-šis-kyis nan-čher bskul-ba-la brten-nas | čhos-smra-ba'i bcun-  
pa Blo-bzań čhos-kyi rgyal-mchan-gyis man-ńag bžin-du sbyar-ba'o |

The central figure of the call to the deity, which is one of the esoteric subjects, is the irate aspect of Dbyańs-čan-ma or, abbreviated, Lha-mo (Sanskrit: Sarasvatī, Devī), i.e. the goddess Dmag-zor (Sanskrit: Rematī or Pārvatī). The work was compiled by Dge-'dun rgya-mcho, the second Dalai Lama (1476-1542), on the basis of several works. The booklet is included in the 24-part collection which was compiled by the famous author, with acknowledgements to different čhos-skyoń (dharma-pāla): rýe-bcun Thams-čad mkhyen-pa'i gsuń-'bum thor-bu-las čhos-skyoń skor-mams.

The work is followed by two prayers, both written by Blo-bzan  
 čhos-kyi rgyal-mchan, the first paṅ-čhen Lama (1569-1662). The first  
 prayer, in which the author calls himself Yamāntaka's yogi, was written  
 on the inspiration of Dge-'dun 'jam-dbyaṅs; the other on the inspiration of  
 Bkra-šis, the prince of Gži-ka-rce.

Cf. Sendai No. 5577/1; SB No. 343/4; Taube No. 880-883.



22.

Dge-sloñ-ma Dpal-mo'i lugs-kyi Thugs-rje čhen-po'i  
sgrub-thabs

"The theophany of Avalokiteśvara according to the vision of the nun Bhikṣuṇī,"

Pothi, Tibetan paper (9.5 cm x 51 cm), Xylograph (5.7 cm x 45 cm), ff. 1-9, 6 lines. Marginal title: bsñuñ-gnas. Volume signature: ca.

Introduction (1<sup>V</sup>): 'dir Thugs-rje čhen-po'i žal bču-gčig-pa'i sgrub-thabs bsñuñ-par gnas-pa'i čho-ga dge-sloñ-ma Dpal-mo'i lugs-bžin ñams-su len-pa

Colophon (9<sup>r</sup>): 'phags-pa Spyān-ras-gzigs dbañ sgrub-pa'i thabs | rgyud-sde'i dgoñs-pa-mams-dañ mi 'gal-žin | dpal-ldan Dpal-mo'i dgoñs-pa ji-lta-bar | bkod-pas 'gro kun mañs rgyas ñid thob-šos | čes-pa 'di don-gñer-čan mañ-po dañ | khyad-par klu-'bum dka'-bču-pa Saṃgha'i miñ-čan-gyis bskul-ba-la brten | Dge-'dun rgya-mcho'i dpal-gyis sbyar-ba'i yi-ge-pa ni Phyogs-las mam-par rgyal-ba'o |

The author is Dge-'dun rgya-mcho, the second Dalai Lama (1476-1542). The book is the ca volume of his collected works (gsuñ-'bum). The central figure of the work, belonging to the domain of sādhana, is the eleven-faced aspect of Spyān-ras-gzigs (Avalokiteśvara) which was described by the author on the basis of the vision of dge-sloñ-ma Dpal-mo (Bhikṣuṇī-śrī). The author feels it necessary to stress the point that his work is not in conflict with the opinion of other tantrist thinkers.

The book was written on the inspiration of Klu-'bum dka'-bču-pa Saṃgha. There is also a Mongol version.

Cf. Sendai No. 5559; SB No. 379/7. - Blockdrucke No. 180 (p. 157); Landkarten No. 390 (p. 217).

Included accidentally in the collection by L. J. Nagy when he prepared his catalogue in 1942. As they are not enlisted in Malan's donation we do not include into the Csoma-Collection.

25.

Gsuñ-lan čhab-šog-gi skor-mams

"Selected letters."

Pothi, Tibetan paper (11.5 cm x 58 cm), Xylograph (6.6 cm x 47.9 cm), ff. 1-14, 6 lines. Marginal title: čhab-šog. Volume signature: ja.

This is a collection of letters written by Blo-bzañ dpal-ldan ye-šes, the 3rd paṅ-čhen Lama (1737-1780), in answer to questions put by various persons (Blo-bzañ thugs-rje, Nag-dbañ dpal-ldan, Blo-bzañ 'phel-rgyas and Sumbha žabs-druñ). This collection of letters is also included in the collected works (gsuñ-'bum) of the author (as ja volume).

Cf. MHTL Vol. I, p. 68, No. 1400.

26.

Rgyal-po Zla-ba bzañ-po'i mam-phrul: ta'i-si-tu čhen-po  
Rnam-rgyal grags-pa'i 'dri-ba

"Questions concerning the excellence of Rnam-rgyal grags-pa,  
the incarnation of king Sucandra."

Pothi, Tibetan paper (10 cm x 58.5 cm), Xylograph (6.7 cm x  
48.4 cm), ff. 1-3, 6 lines. Marginal title: dri-ba. Volume signature: pa.

Introduction (1<sup>V</sup>): de-la 'dir the-chom gčod-pa'i dri-ba 'ga'-žig  
brjod-par bya-ste | "Mñon-rtogs-rgyan"-las | sbyaňs-pa yaň-dag sdom  
bsten daň | (2<sup>r</sup>) žes-pa'i 'grel-pa slob-dpon Seň-ge bzaň-pos mjad-pa-las  
bsod-sñoms-pa sogs-pa žes sbyaňs-pa'i yon-tan bču-gñis-la mjad byuň |  
'di-ltar gžuň-gi dgoňs-pa yin-na | yum rgyas 'briň bsdus gsum-du sbyaňs-  
pa'i yon-tan bču-gñis gsuň rigs-pa-las ma byuň-bas | 'di'i skabs-kyi  
'grel-pa 'di gžuň-gi dgoňs-par ji-ltar gnas |

Colophon (3<sup>V</sup>): žes-pa-ste dri-ba čuň-zad brjod zin-to ...  
(following the prayer) ... myos-lđan-gyi lo khrums-kyi zla-ba'i ches  
gsum-la Nam-riň-nas phul-ba, dge-legs 'phel |

Cf. No. 27.

Rgyal-po Zla-ba bzañ-po'i mam-'phrul: ta'i-si-tu čhen-po  
Rnam-rgyal grags-pa'i 'dri-ba'i lan

"Answer to questions concerning the excellence of Rnam-rgyal grags-pa, the incarnation of king Sucandra."

Pothi, Tibetan paper (ff. 1-15: 12 cm x 60 cm, ff. 16-27: 10.5 cm x 57 cm), Xylograph (6.7 cm x 46.5 cm, 6.7 cm x 47 cm), ff. 1-27, 6 lines. Marginal title: dris lan. Volume signature: pha.

Introduction (2<sup>r</sup>): khrimś gñis-kyi bdag-po čhen-po Rnam-rgyal grags-pa bzañ-po-pa'i bka'-luñ-gis | "Mñon-rtogs-rgyan"-las | sbyańs-pa yań-dag sdom bsten dań | žes-pa'i 'grel-pa slob-dpon Seń-ge bzañ-pos mjad-pa-las bsod-sñoms-pa-la sogś-pa žes sbyańs-pa'i yon-tan bču-gñis-la mjad byuń | 'di-ltar gžuń-gi dgońs-pa yin-na | yum rgyas 'brin bsdus gsum-du sbyańs-pa'i yon-tan gsuń-bar rigs-pa-las | ma byuń-bas 'di'i skabs-kyi slob-dpon-gyi 'grel-pa 'di gžuń-gi dgońs-par ji-ltar gnas žes dri-ba mjad-pa'i lan ni |

Colophon (27<sup>r</sup>): čes čhos-smra-ba'i bcun-pa Dge-'dun grub-pa dpal-bzañ-pos | Bkra-šis lhun-po dpal-gyi bde-čhen phyogs thams-čad-las mam-par rgyal-ba'i gliń-nas phul-ba, dge-legś 'phel-bar gyur-čig | čes čhos-sbyin rgya-čher spel phyir Bkra-šis lhun-por par-du bsgrubs |

The book contains the correspondence between the incarnation of prince Sucandra, in obedience to the "two laws" (secular and Buddhist), i.e. Rnam-rgyal grags-pa, and the first Dalai Lama, Dge-'dun grub-pa (1391-1475). The prince wrote a letter to the great Lama in the 8th month of the year 1459, in Nam-rin, in which he asked the Lama to resolve his doubts, for he had found that the 12 virtues, discussed in the Mñon-rtogs-rgyan and in its commentary written by Seń-ge bzañ-po (Haribhadra), seemed to be in conflict with what was described by the three great works



of the phar-phyin. The letter of explanation was written by the Dalai Lama in the monastery of Bkra-šis lhun-po. The letters were also printed here, at a later date, and both letters were included in the collected works of the author (as pa, pha volumes).

Cf. Sendai No. 5538-5539; - Šes-rab-kyi pha-rol-tu phyin-pa'i man-ñag-gi bstan-bčos, Mñon-par rtogs-pa'i rgyan (Tanjur, Mdo-'grel, ser-phyin, Vol. I, Suzuki No. 5184); ... čes bya-ba'i 'grel-pa (Tanjur, Mdo-'grel, šer-pyhin, Vol. VI, Suzuki No. 5191).



Grub-pa'i gnas čhen-po Šambhala'i mam-bšad  
 'Phags-yul-gyi rtogs-brjod-daň bčas; "No-mchar bye-ba'i 'byuň-gnas"

"The native land of ten million miracles. The description of the great place of the wise, Šambhala, together with the description of the holy land (= India)."

Pothi, Tibetan paper (11 cm x 57 cm), Xylograph (6.5 cm x 47.8 cm), ff. 1-50, 6 lines. Marginal title: lam-yig. Volume signature: ña.

Introduction (5<sup>V</sup>): yul-mams-kyi mčhog dpal-ldan Ka-lā-ba'am |  
 Šambha-lar bgrod-pa'i man-ňag yan-lag dgos-pa-daň bčas-pa ni 'dir 'čhad-  
 par bya-ba'i čhos-so |

Contents:

1. 'Jam-bu-gliň-gi nam-bžag (6<sup>r</sup>):
  11. 'Jam-bu gliň cam-gyi gnas-chul (6<sup>r</sup>),
  12. 'Phags-pa'i yul-gyi mam-par bžag-pa (8<sup>r</sup>),
    1. yul-gyi mam-bšad (8<sup>r</sup>),
    2. der byon-pa'i rgyal-po-dag-gi mam-bšad (20<sup>V</sup>),
    3. yul 'dir phyi naň-gi čhos-lugs ji-ltar gnas-pa (27<sup>V</sup>).
2. yul-gyi mčhog Šambha-la ñid bšad-pa (34<sup>r</sup>):
  21. bgrod-pa'i lam-bšad (34<sup>r</sup>),
  22. yul-gyi gnas-chul bšad (41<sup>V</sup>),
  23. rgyal-po dam-pa'i čhos ji-ltar gnas-pa bšad-pa (44<sup>r</sup>).

Colophon (49<sup>V</sup>): čes grub-pa'i gnas čhen-po Šambha-la'i mam-  
 bšad Phags-yul-gyi rtogs-brjod-daň bčas-pa 'di ni | ran-ňid rcom 'dun  
 čhe-ba'i rkyen-gyis bskul-nas g-yas-ru Šaňs Bde-čhen-rab-rgyas gliň-du  
 'dug-skabs 'Phags-pa'i yul-gyi Jagada-nā-tha'i yul bšad-pa yan-čhad bris  
 zin-mur | hal-kha čhiň su-čhug-tu no-min-han-gyi dge-sgrub-pa er-te-ni  
 čhos-rje Blo-bzaň dge-'dun | sbilig-thu thon mgron-gñer Ye-šes bstan-dar |

gsol-dpon čhe-čhen-thon Blo-bzañ dpal-'byor | sbilig-thu dge-škos Blo-bzañ bkra-šis-rnams-nas Šambha-la'i lam-yig žig rcom dgos chul-gyis bskul-žin | khyad-par sñigs-dus-su rgyal-bstan 'jin-pa-la smon-lam-gyi mthu-grub-pa, Brag-g-yab sprul-pa'i sku dpal-ldan Bstan-pa'i rgyal-mchan-gyi gsuñ-gis bskul-ma (50<sup>r</sup>) mjad-pa ltar | 'phags-pa Don-yod lčags-kyus mjad-pa'i lam-yig dañ | khyad-par-du Mkhas-grub yoñs-kyi gcug-rgyan čhos-kyi rgyal-po Dge-legs dpal-bzañ-po dañ rdo-rje-'čhañ Blo-bzañ čhos-kyi rgyal-mchan dpal-bzañ-pos mjad-pa'i Dus-'khor mam-bšad-rnams | gžir-bžag | rje Šambha-la-pas rmi-lam-gyi don bšad-pa'i lam-yig sogs-la'an čun-zad brtags-šin | yul čhen-po 'di dañ 'Phags-pa'i yul gñis-ka'i don rgya-čher 'čhad-pa, rgyal-po čhen-po Mya-ñan-med-nas Pra-ti-ta-se-na'i bar-gyi yig-gžun čhen-mo-dañ mthun-par dpyad-čin | gser dan gla-rci don-du gñer-bdag-gi rjun-chig sogs-kyi lhad čuñ-zad kyañ med-par dge-sloñ mañ-du thos-pa Blo-bzañ dpal-ldan ye-šes-kyis rigs-ldan-gyi rgyal-po mam-gnon-gyi sgañ lo ža-(že)-dgu-pa šin-mo-lug lo'i čhu-stod zla-ba'i 'dul ches gñis-kyi ñin čhos-grva čhen-po Bkra-šis-lhun-po dpal-gyi bde-čhen phyogs thams-čad-las mam-par rgyal-ba'i gliñ-gi gzims-čhuñ Bka'-gdams-pho-brañ-du rjogs-par sug-bris-su bgyis-pa'o |

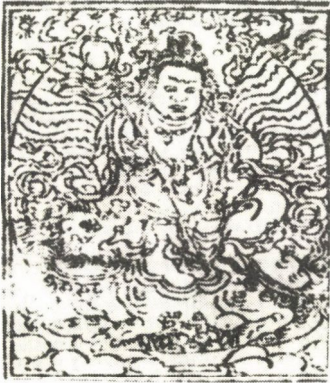
This famous work was written by Blo-bzañ dpal-ldan ye-šes, the 3rd pañ-čhen Lama (1737-1780), in the Bka'-gdams pho-brañ section of the monastery of Bkra-šis lhun-po, in the 6th month of 1775. The author was inspired to write this work by four Mongolian monks: Blo-bzañ bkra-šis, Blo-bzañ dge-'-dun, Ye-šes bstan-dar and Blo-bzañ dpal-'byor, and especially through the persuasion of Brag g-yab's reincarnation, Bstan-pa'i rgyal-mchan (because he had originally planned to write a description of only one part of India). From among the source-materials he made use of Don-yod lčags-kyu's guide-book, and from the Tantrist tractates the works of Mkhas-grub-rje and Blo-bzañ čhos-kyi rgyal-mchan Kālacakras; but he also drew on the guide-book of Šambhalapa, conceived in his mystical dream.

The first part of this travel book gives a brief description of Jambu-gliñ followed by a detailed description of India, the Indian kings (from Aśoka to Pratitasena) and the secular and religious teachings flour-

ishing there. It is only in the second part that he depicts the mythic land of Kālacakra (dus-kyi 'khor-lo), i.e. Śambhala. He presents a description of the road leading there, the fabulous land itself and the legends of the kings who devoted their lives to the propagation of the Holy Teaching (Kālacakra).

Csoma studied this legendary historical work thoroughly. This is proved by his notebook, preserved in the Library of the Hungarian Academy of Sciences (a gift from T. Duka). It contains Csoma's attempts at Sanskrit-Hungarian etymologies. It also includes the brief extract of the Śambhala lam-yig. The fact that this extract is to be found in a notebook entirely devoted to the recording of what he took to be Hungarian etymology testifies to the assumption that Csoma was motivated in his analysis of this historical work by the hope of being on the track of the country of origin of the Hungarians.

Cf. SchP No. 445c; - Vostrikov p. 141; - A. Grünwedel, Der Weg nach Śambhala des dritten Gross-Lama von bKra-šis-lhun-po blo bzan dPal Idan Ye šes: SBAW XXIX (1915), 3 Abhandlung.



Dus-kyi 'khor-lo'i 'čhad-thabs-kyi zin-bris legs-bšad;  
 "Gsal-ba'i me-loñ"

"The radiant mirror - ingenious explication. The summary of the Kālacakra commentaries."

Pothi, Tibetan paper (7.5 cm x 50 cm), Xylograph (6.2 cm x 39.2 cm), ff. 1-42, 7 lines. Volume signature: la.

Introduction (1<sup>V</sup>): de yañ dpal 'Dus-kyi 'khor-lo 'čhad-thabs bla-  
 ma'i man-ñag | rje thams-čad mkhyen-pa Padma dkar-po'i gsuñ zin-bris-  
 su btab-pa ni | 'dir gañ bšad-par bya-na dpal mčhog-gi dañ-po'i sañs-  
 rgyas Dus-kyi 'khor-lo rca-ba'i rgyud | gañ-gis bšad-par byed-pa ni  
 bsdus-pa'i rgyud | chul ji-ltar 'čhad-pa ni | 'grel-čhen "Dri-ma med-pa'i  
 'od" ji-lta-ba bžin-gyis-so |

Contents:

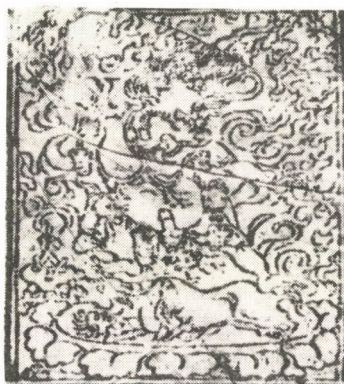
1. bšad-pa-pa 'jug-pa (1<sup>V</sup>),
2. žugs-pa'i mdor-bsdus dños bšad-pa (21<sup>V</sup>).

Colophon (42<sup>r</sup>): žes-pa 'di yañ Rcibs-ri bsam-gliñ-gi mkhan-  
 čhen-gyis bskul-ba dañ | ñe-lam dad-ldan-gyi slob-ma blo-gros 'phel-ba'i  
 phyir | Su-re-ša-ma-tis sbyar-ba'o | 'dis kyañ dpal Dus-kyi 'khor-lo'i  
 bstan-pa phyogs dus gnas skabs thams-čad-du dar-žin rgyas-par gyur-čig |

The author of this tantrist work dealing with the theory of Kāla-  
 cakra is Sureśamatibhadra (Lha-dbañ blo-gros bzañ-po), who lived in the  
 second half of the 16th century. He drew on Padma dkar-po (1526-1592)  
 in writing his book and was directly inspired by the abbot of the monastery  
 of Rcibs-ri bsam-gliñ. The author mentions in the introduction that he was  
 inspired by the abbot of the monastery of Rcibs-ri bsam-glin. The author  
 mentions in the introduction that he was influenced by two fundamental



canonic works: 1. Mčhog-gi dañ-po'i sañs-rgyas-las phyuñ-ba rgyud-kyi rgyal-po dpal dus-kyi 'khor-lo (Kanjur, Rgyud Vol. II - Suzuki No. 5); 2. Bsdus-pa'i rgyud-kyi rgyal-po dus-kyi 'khor-lo'i 'grel-bšad rca-ba'i rgyud-kyi rjes-su 'jug-pa ston-phrag-bču-gñis-pa, "Dri-ma med-pa'i 'od" (Tanjur, Rgyud-'grel Vol. I-II - Suzuki No. 2064).



## Bstan-rcis; "'Dod-sbyin gter-bum"

"A treasury fulfilling desires. A chronology."

Pothi, Tibetan paper (9 cm x 50 cm), Xylograph (6.5 cm x 44 cm), ff. 1-31, 6 lines. Volume signature: k̄a.

Introduction (1<sup>v</sup>): 'dir sañs-rgyas-kyi bstan-pa rin-po-čhe ĵi-cam gnas šes-par byed-pa ni bstan-rcis-la rag-las | de yañ rañ-lugs khoñ-du čhad-pa gal-čhe-ba dañ-por bkod | gžan-lugs mañ-po-la brtag-pa gñis

## Contents:

1. rañ-lugs bkod-pa (1<sup>v</sup>),
2. gžan-lugs brtag-pa (19<sup>r</sup>).

Colophon (31<sup>r</sup>): de-ltar bstan-rcis "'Dod-sbyin gter-bum" žes bya-ba | sñigs-dus-kyi 'gro-ba'i skyabs dam-pa thams-čad mkhyen-pa Padma dkar-pos mjad-pa'i ñuñ-ñu nam-gsal gžir-bžag | ston-pa sañs-rgyas-pa'i dus-kyi gza'-'jin dañ | Dus-kyi 'khor-lo dañ-por gyur-pa'i sñags-kyi rgyud-sde ma-lus-pa gsuñs-pa'i dus-kyi gza' bži'i gnas-chul sogs 'di-ltar sgrigs-šig gsuñ-ba-ltar Rje de-ñid-kyi žabs dañ | bla-ma dam-pa Ñag-dbañ blo-gros žes Mar-mñog yab-sras-kyi dbaň-rgyud man-ñag thams-čad thugs-su 'khyil-žiñ Rñog-'brug-gi bstan-pa spel-ba gañ de'i žabs riñ-du bsten-pa'i bhikṣu Su-re-ža-ma-ti bha-dras 'čhad ñan-gyi gseñ-la sug-bris-su btab-pa'o |

The author of this chronological work, which soon became widely known in the field of Tibetan studies, is Sureśamatibhadra (Iha-dbañ blo-gros bzañ-po). He prepared his work in 1592 and it is based on the theory of the famous authority of the 'Brug-pa order, Padma dkar-po (1526-1592). He was inspired spiritually by Ñag-dbañ blo-gros. The first chapter of the study, which is made up of two chapters, deals with the author's

own theory, while the second chapter presents an analysis of other theories.

Cf. Csoma, Grammar p. 199; E. Schlagintweit, Die Berechnung der Lehre. Eine Streitschrift zur Berichtigung der buddhistischen Chronologie verfasst im Jahre 1591 von Śūreçamatibhadra; Abhandlungen der Königl. Bayerischen Akademie der Wissenschaften I Cl. XX Bd. III. Abt., München 1897, pp. 589-670; Vostrikov p. 80.





## Gdan (-bži) Dus (-'khor) thun-moñ-gi rcis-gži

"The fundament of the Gdan-bži and Dus-'khor general reckoning systems."

Pothi, Tibetan paper (8 cm x 49.5 cm), Xylograph (7.2 cm x 41 cm), ff. 1-61, 6 lines. Volume signature: ca.

## Contents:

1. bstan-rcis (1<sup>V</sup>),
2. žag gsum-gyi mam-par dbye-ba (6<sup>V</sup>),
3. sñon-'gro bya-ba'i rim-pa (10<sup>r</sup>),
4. a-jas ñuñ-ñu'i byed-pa bkod-pa (13<sup>r</sup>),
5. sdom-rcis 'phro mam-par dag-pa (17<sup>r</sup>),
6. lña bsdus lag-len 'phros-pa-dañ bčas-pa (18<sup>V</sup>),
7. lo-'pho Sgra-gčan gza'-'jin-dañ bčas-pa (22<sup>V</sup>),
8. gza' lña (26<sup>r</sup>),
9. yul so-so'i dus-sbyor-gyi mtha'-bčad (30<sup>V</sup>),
10. rten-'brel dus-khyim sbyar-nas bšad-pa (33<sup>V</sup>),
11. dhru-ba yar-log dañ dus bži čig-cār ri-mos 'don-ba (34<sup>V</sup>),
12. go-la'i thig-rca dus bži'i ñi-ma 'čhar nub-dañ bčas-pa (35<sup>V</sup>),
13. dkar-rcis-kyi 'bras-bu rgyas-par bšad-pa (37<sup>r</sup>).

Colophon (61<sup>r</sup>): Gdan-bži rca-rgyud | Dus-'khor rca-rgyud  
gñis-kyi luñ ji-lta-ba bžin rcis-kyi bstan-bčos skabs bču-gsum-du phye-ba  
čhos-smra-ba'i bcun-pa bhikṣu Su-re-ša-ma-ti bha-dras gžan phan-gyi  
blos sbyar-ba'o |

The author of this work on astrology and chronology is Sureśa-matibhadra (Lha-dbañ blo-gros bzañ-po), of the 'Brug-pa order. The versified treatise (in seven syllabic-form) is divided into 13 chapters and is supplemented with a commentary, also found in the Csoma-Collection (un-

der No. 7). Csoma's Lama, Sañs-rgyas phun-chogs made a short abstract of this astrological and chronological work (No. 6/b).



Rcis-kyi snon-'gro ñer-'kho mam-gsal;  
 "Rig-lam sgo-'byed"

"That which opens wide the gate of the way to science. Introduction to reckoning."

Pothi, Tibetan paper (6 cm x 26.5 cm), MS (dbu-čan), ff. 1-17, 4 lines.

Begins (1<sup>v</sup>): Dpal-Idan dus-kyi 'khor-lo dañ | gsuñ-gi dbañ-phyug  
 'jam-pa'i dbyańs | dbyer-med bla-ma-la btud-nas | rcis-kyi snon-'gro ñer-  
 bsdus brjod |

Versified compilation of seven-syllables. It has neither an introduction, nor a colophon, and its author is unknown. This summary, serving perhaps as a reminder, begins with the elements of arithmetic (multiplication tables), and following this it describes the whole of chronology in a nutshell: the duodecimal and sexagesimal cycles, the names of the months, etc.

It can only be supposed that this syllabus was written by Csoma's teacher, Sańs-rgyas phun-chogs.



## 33.

Byā-ka-ra-ṅa Sum-ču-pa dañ | Rtags-kyi 'jug-pa gñis

"Sum-ču-pa (= the Tibetan alphabet) and Rtags-'jug-pa (= the interpretation of genders). Two grammatical works."

Pothi, Tibetan paper (9 cm x 56 cm), Xylograph (7.4 cm x 48.7 cm), ff. 1-4, 6 lines. Marginal title: sum rtags.

Begins (1<sup>V</sup>): rgya-gar skad-du | Byā-kā-ra-ṅa triṃ-ṣa nā-ma  
bod skad-du | luñ ston-pa Sum-ču-pa žes bya-ba |

Ends (3<sup>r</sup>): byā-ka-ra-ṅa'i rca-ba Sum-ču-pa žes bya-ba slob-  
dpon A-nus mjad-pa rjogs-so |

Begins (3<sup>r</sup>): rgya-gar skad-du | Byā-ka-ra-ṅa liṅga-ya-ba-tā-ra  
nā-ma | bod skad-du | luñ ston-pa Rtags-kyi 'jug-pa žes bya-ba |

Ends (4<sup>V</sup>): byā-ka-ra-ṅa'i Rtags-kyi 'jug-pa žes bya-ba slob-dpon  
A-nus mjad-pa rjogs-so |

This is the joint edition of two well-known Tibetan grammatical works, the Sum-ču-pa and the Rtags-'jug-pa. According to the colophon the author of the remarkably concise, versified works is Thon-mi Sambhoṭa (Anu), who, according to tradition, created the Tibetan language in the middle of the 7th century. Both works are contained in the Tanjur (Tanjur, Mdo-'grel, ṅo-mchar, Vol. 124). Most of the later Tibetan grammatical treatises are only systematic commentaries on these two fundamental works.

Cf. Suzuki No. 5834, 5835; Sendai No. 6389, 7056; Taube No. 2680, 2681; SB Nachträge No. 460a (p. 149); SchP No. 460b; Schiefner No. 3676, 3677; Baradijn No. 31; Nebesky p. 181; NW No. 1.

Bod-kyi brda'i bstan-bčos legs-par bšad-pa;  
 "Rin-po-čhe'i za-ma-tog bkod-pa"

"The jewel-basket made of precious stones. Tibetan grammatical study, in well-grounded explication."

Pothi, Tibetan paper (9 cm x 50 cm), Xylograph (6,4 cm x 44.5 cm), ff. 1-30, 6 lines. Volume signature: ga.

Begins (1<sup>V</sup>): rgya-gar skad-du | Su-bhā-ši-ta ratna ka-ra-ṇḍa byū-ha nā-ma bho-ṭa-sya sañke-ta sāstra | bod skad-du | bod-kyi brda'i bstan-bčos legs-par bšad-pa Rin-po-čhe'i za-ma-tog bkod-pa žes bya-ba |

Contents:

1. Introduction (1<sup>V</sup>),
2. ba-yig-gi 'jug-chul (bas-'phul bšad-pa) (7<sup>r</sup>),
3. ga dañ da'i 'jug-chul (12<sup>r</sup>),
4. 'a-yig-gi 'jug-chul (16<sup>r</sup>),
5. ma-yig-gi 'jug-chul (19<sup>r</sup>),
6. mgo-čan-gyi brda (20<sup>V</sup>),
7. sña-ma'i miñ šugs-kyis phyi-ma ji-ltar thob-chul sogs gčes-pa sna-chogs (26<sup>r</sup>).

Colophon (29<sup>V</sup>): žes-pa bod-kyi brda'i bstan-bčos legs-par bšad-pa Rin-po-čhe'i za-ma-tog bkod-pa žes bya-ba | legs-par sbyar-ba'i skad-kyis brda-sprod-pa'i bstan-bčos-dag thos-šiñ čha-šas-cam rig-la | Gañs-čan-gyi bde-bar gšegs-pa'i gsuñ-rab mtha'-dag-gi bsgyur-chul rjes-su dpag-pa-las rtogs-šiñ brda gсар rñiñ-gi mnam-dbye legs-par phyed-pa'i lo-ca-ba šākya'i dge-sloñ Ža-lu-pa rin-čhen Čhos-skyoñ bzañ-po žes bya-bas | dños-po'i lo (šiñ-pho-khyi-ste rañ-lo don-bži-pa'i) sa-ga zla-ba'i ches ñer-lña-la čhos-grva Grva-thañ-du grub-par bgyis-pa'o |

Additional colophon (30<sup>r</sup>): slar Yar-stod rab-brtan lhun-po

sgań-du par-du bžeńs-pa'i che | čhos-la 'jug-pa'i skad gńis šan-sbyor-ba  
 dań mčhan-bu 'debs-pa'an gyis-šig čes bkas bskul-te | skad dod dań  
 brda gсар rńiń sbyor 'os sogs-kyi mčhan-bu 'ga'-žig 'debs-pa dań |  
 sńar-gyi rcom-pa-la snon 'briń dań bsgyur-ba či rigs-pa'ań Ža-lu lo-ca-ba  
 rań-ńid-kyis | mi-zad-pa'i lo-(me-pho-kyi-ste rań-lo brgyad-ču-rca-drug-pa)-  
 la Bsam-grub bde-čhen-du bgyis-pa'i dus-kyi yi-ge-pa ni | ka-can-gyi  
 don khoń-du čhud-čiń Gańs-čan-gyi čhos-kyi brda'i chul-la'an ma-rmońs-  
 pa'i sde-snod 'jin-pa G-ya'-bzań-pa Mkhas-bcun dbań-po'o |

This is a versified treatise on Tibetan linguistics, written in seven syllables. Its author is the famous Ža-lu locava (Ža-lu-pa) or Čhos-skyoń bzań-po (Dharmaphālabhadra, 1440-1527), a scholar of the Sanskrit and Tibetan languages, who, according to the colophon is also distinguished by his knowledge of the difference between the old and new words (skad rńiń, skad gсар) of the Tibetan language. The author finished his work at the age of 74, on the 25th day of the 4th month of 1514, in the monastery of Grva-thań.

When the treatise was printed, the author was requested to add to his study the Sanskrit and old Tibetan equivalents too. He, then, added interlinear commentaries (bu-yig) to the main text (mčhan), and at the same time he supervised the production of the manuscript. He did this work in 1526, in the monastery of Bsam-grub, at the age of 86. His scribe was G-ya'-bzań-pa mkhas-bcun dbań-po.

Following a general introduction, his grammatical treatise deals with the links between the prescribed and the superscribed, then with the sandhi; both topics are written up with abundant examples. The work has a Mongol translation.

Cf. Taube No. 2676; SB Nachtrag No. 31 (p. 123); - B. Laufer, Studien zur Sprachwissenschaft der Tibeter, Zamatog; Sitzungsberichte der philos.-philol.- und hist. Kl. der königl. bayer. Akademie der Wissenschaften zu München 1898, pp. 519-590; - Heissig-Bawden p. 108.

Bod-kyi brda'i bye-brag gsal-bar byed-pa'i bstan-bčos  
chig-le'ur byas-pa; "Mkhas-pa'i ñag-gi sgron-ma"

"The lamp of the speech of wisdom. The clearly explicated study of Tibetan linguistics in verse."

Pothi, Tibetan paper (11.5 cm x 58.5 cm), Xylograph (6.7 cm x 48 cm), ff. 1-27, 6 lines. Title on the title-page: Bod-kyi brda'i bye-brag gsal-bar byed-pa, Ñag-gi sgron-ma. Marginal title: ñag sgron

Begins (1<sup>V</sup>): bod-kyi brda'i bye-brag gsal-bar byed-pa'i bstan-bčos chig-le'ur byas-pa "Mkhas-pa'i ñag-gi sgron-ma žes bya-ba |

Contents:

1. sñon-'jug sogs yi-ge'i sbyor-ba rgyas-par bšad-pa (2<sup>r</sup>),
2. mam-dbye dañ phrad sogs gčes-pa sna-chogs thun-moñ-du bšad-pa (23<sup>V</sup>),
3. yi-ge'i sbyor-ba-la 'khrul-pa spon-ba bšad-pa (25<sup>r</sup>).

Colophon (26<sup>V</sup>): bod-kyi brda'i bye-brag gsal-bar byed-pa'i (27<sup>r</sup>) bstan-bčos chig-le'ur byas-pa Mkhas-pa'i ñag-gi sgron-ma žes bya-ba 'di ni | sdom-brcon mkhyen-brce'i mña-bdag Byañ-pa 'cho-mjad Karma 'od-zer-ba'i gsuñ-gis bskul-te | šakya'i dge-sloñ Ñag-dbañ čhos-kyi rgya-mcho (Dpa'-khañ-pa čhos-mjad lo-ca-bar grags) Dbyañs-čan sñems-pa'i sde žes bya-bas | mam-'phyañ-gi lo tha-skar zla-ba'i gral ches bčo-lña-la Spyantaras-gzigs Karma-pa'i sgar čhen-du grub-par bgyis-pa'o |

This is a Tibetan linguistic study prepared on the inspiration of Karma 'od-zer-ba, its author being Ñag-dbañ čhos-kyi rgya-mcho, also known as Dbyañs-čan sñems-pa'i sde who, according to the colophon, was better known as Dpa'-khañ-pa čhos-mjad locava. The book was written in the Karmapa sanctuary of Avalokiteśvara in the 9th month of the 32rd year of the sexagesimal cycle.



The versified treatise, written in seven syllables, is divided into three chapters: beginning with the ligatures of the prescribed syllables (sñon-'jug), followed by the application of grammatical cases (rnam-dbye) and particles (chig-phrad), and concluding with a demonstration of how mistakes due to the sandhi can be averted.

According to the prayer following the colophon, the book was printed in the monastery of Bkra-šis lhun-po. The book is known not only in a Tibetan-Mongol version (cf. SB Nachtrag), but in a Tibetan-Kalmuk bilingual version too (SB Nachträge).

Cf. Sendai No. 7065; SchP No. 458a; SB Nachtrag No. 28 (p.123), No. 33/2 (pp. 123-124); SB Nachträge No. 125e (p. 147); Walsh No. 29; Nebesky p. 184; NW No. 8.



No. 14

Luñ-ston-pa Sum-ču-pa dañ Rtags-kyi 'jug-pa'i  
mam-'grel legs-par bšad-(pa); "Snañ-byed nor-bu"

"The precious stone radiating light - ingenious explication. Detailed commentaries on the Sum-ču-pa and Rtags-'jug-pa."

Pothi, Tibetan paper (9 cm x 52.5 cm), Xylograph (5.2 cm x 45 cm), ff. 1-64, 6 lines. Marginal title: sum rtags. Volume signature: kha.

Introduction (3<sup>r</sup>): de-la 'dir Gañs-ri'i ljoñs-kyi brda-sprod-pa'i bstan-bčos čhen-po Sum-ču-pa dan Rtags-kyi 'jug-pa gñis-kyi mam-par bšad-pa čuñ-zad-čig spro-bar byed-pa |

Contents:

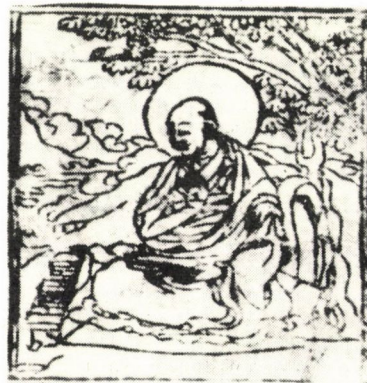
1. Sum-ču-pa bšad-pa (3<sup>v</sup>),
2. Rtags-kyi 'jug-pa (30<sup>r</sup>).

Colophon (64<sup>r</sup>): Bya-rigs mam-gliñ pañ-čhen Dkon-čog čhos-grags-kyi Sum Rtags-kyi 'grel-pa cheg don gžan-las khyad-par 'phags chul-dañ bčas phun-gliñ par-žus Yar-'brog-pa dge-sloñ Blo-gros brtan-pa | Rce-skor-ba dge-sloñ Blo-gsal mkhas-pa | Bkra-šis gliñ-pa dge-sloñ Smra-ba'i dbaň-phyug gsum-gyi nor par-du brkos-pa'i che rcom-pa-pos par-byaň dgos-chul-bžin Gdoň-drug bsñems-pa'i luñ-chos sbyar-ba'i yi-ge-pa ni 'čhams-dpon dge-sloñ Nag-dbaň dkon-čog-gis bgyis-pa |

This is the systematic commentary on two Tibetan linguistic works, the Sum-ču-pa and the Rtags-'jug-pa. It was written in 1683 by Bya-rigs mam-gliñ-pa, pañ-čhen Dkon-mčhog čhos-grags. This work, too, is included in the list of books recommended to Csoma by his Lama, Sañs-rgyas phun-chogs (No. 8): pañ-čhen Gnam-liñ-pa'i Sum Rtags 'grel-pa. The book was printed in the monastery of Phun-čogs-gliñ, with a concluding invocation added by Gdoň-drug bsñems-pa (on the inspiration of Blo-gros brtan-pa,

Blo-gsal mkhas-pa and Smra-ba'i dbaṅ-phyug). The scribe was Nag-dbaṅ dkon-mčhog.

Cf. Akhu thob-yig (MHTL Vol. III, p. 579, No. 12.938); TPS p. 123.



"Sñan-ñag me-loñ" dka'-grel;  
Dbyańs-čan dgyes-pa'i glu-dbyańs"

"The joyful melody of Sarasvatī. The commentary on the obscure parts of the Kāvyaadarśa."

Pothi, Tibetan paper (9.5 cm x 53.5 cm), Xylograph (6.2 cm x 45.5 cm), ff. 1-122, 6 lines. Marginal title: me-loñ tī-ka.

Illustration (p. 95, p. 98):

- 1<sup>v</sup> left: ñag-dbañ lha-mo Dbyańs-čan-ma,  
right: rgyal-ba'i dbañ-po Coñ-kha-pa,  
2<sup>r</sup> left: 'phags-yul mkhas-mčhog Da-ñdi  
right: 'jig-rten mig (?) ... señ-ge  
2<sup>v</sup> left: Don ... pañ-čhen čhos-skyoñ (?)  
right: ... chañ-ma (?) bžad-pa'i ... (?)  
120<sup>r</sup> left: Khams gsum dbañ-phyug 'dod-pa'i rgyal (?)  
right: ... (?) ...

Contents:

Introduction (1<sup>v</sup>),

1. mchan-gyi don (8<sup>r</sup>),
2. 'gyur-gyi phyag (8<sup>r</sup>),
3. gžun-gi don (8<sup>v</sup>),
  31. lus (10<sup>r</sup>),
  32. rgyan (17<sup>r</sup>),
    321. thun-moñ ma yin-pa'i rgyan (17<sup>r</sup>),
    322. thun-moñ-gi rgyan (28<sup>r</sup>),  
don-rgyan (in 35 chapters) (29<sup>r</sup>),  
sgra-rgyan (85<sup>v</sup>),  
gab-chig-gi rgyan (101<sup>v</sup>).
  33. skyon sel-ba (106<sup>v</sup>),
4. mjug-gi don (114<sup>r</sup>).

Colophon (120<sup>r</sup>): ... (122<sup>r</sup>) da-(de-)-ltar čuñ-zad the-chom-pa-mams-kyi rigs-la šog zar 'dug-par dpyad-pa byed-dgos-mams | kho-bo šar-phyogs gon-na čhen-po'i druñ-du bgrod-pa sogs-kyis g-yeñs-te 'gyañs-pa-las slar rañ-lo bži-bču-pa ma-(me-)-pho-spre'u'i lor žus-dag-par byas-pa yin-no |

Additional colophon (immediately after the colophon in small letters): 'di'i par rñin bgres skyan (skyon) čhes stabs slar yañ čhu-lug-la(-lo) pho-brañ čhan-(čhen-)-po Po-ta-lar par gсар bskrun bgyis-pa 'dis kyañ rig-gnas rgya-mcho'i bstan-pa phyogs dus kun-tu dar-žin rgyas-par gyur-čig |

A systematic commentary on the work of Dañđin (Dbyug-pa-čan), the "Kāvyaadarśa", (Sñan-ñag me-loñ), written by the 5th Dalai Lama, Nağ-dbañ blo-bzañ rgya-mcho (1617-1682), in 1657 at the age of 40.

The lengthy introduction and colophon gives a historical survey of the sñan-ñag, in the form of arguments against the views of previous theoreticians. The discussion following the introduction is divided into four parts, which retain the structural partition of the basic work: 1. the interpretation of the title (mchan-gyi don, 8<sup>r</sup>), 2. the interpretation of the invocation ('gyur-gyi phyag, 8<sup>r</sup>), 3. the interpretation of the exposition of the subject-matter (gžun-gi don, 8<sup>v</sup>-114<sup>r</sup>), 4. the interpretation of the appendix (mjug-gi don, 114<sup>r</sup>-119<sup>r</sup>).

The discussion itself is divided into three large chapters:

1. Literary genres (lus, 10<sup>r</sup>-17<sup>r</sup>), in which poetry (chig-bšad), prose (lhug-pa) and prose with inserted verses ("miscellaneous", spel-ma) are presented.

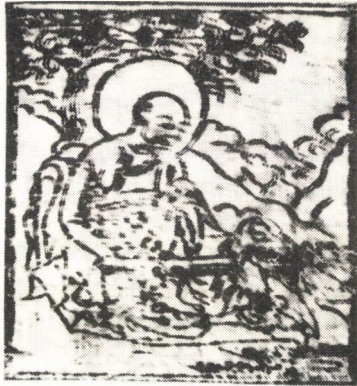
2. Stylistics ("ornamentation", rgyan, 17<sup>r</sup>-106<sup>v</sup>), in the analysis of which first the stylistic elements not generally acknowledged (thun-moñ ma yin-pa'i rgyan, 17<sup>v</sup>-28<sup>r</sup>), then the generally acknowledged stilistic elements (thun-moñ-gi rgyan, 28<sup>r</sup>-106<sup>v</sup>) are discussed. This second part is divided into three chapters: 1. "Meaningful ornamentation" (don-rgyan, 29<sup>r</sup>-85<sup>v</sup>), consisting of 35 sections; 2. "stylistic (linguistic) ornamentation" (sgra-rgyan, 85<sup>v</sup>-101<sup>r</sup>), subdivided into three sections, and 3. "word-ornamentation" (gab-chig-gi rgyan, 101<sup>v</sup>-106<sup>r</sup>), subdivided into 16 sections.



3. On how to avoid mistakes in poetry (skyon sel-ba, 106<sup>V</sup> - 114<sup>F</sup>), subdivided into 10 sections.

The book was printed in Potala after the repair of the old wooden printing blocks, in the year of the water-ram.

Cf. Sendai No. 5669; SchP No. 459b; Walsh No. 34; Nebesky p. 186; NW No. 19; - TPS p. 133.



## 38.

Rgya-skad klog-thabs-kyi gžuñ-don dper-brjod-dañ bčas-pa;  
"Klags-pas čhog-pa"

"What gives satisfaction through reading. The essence of the recitation of Sanskrit (mantras), illustrated with examples."

Pothi, Tibetan paper (10 cm x 54 cm), Xylograph (6 cm x 48.4 cm), ff. 1-15, 6 lines. Marginal title: klog-thabs.

Introduction (1<sup>V</sup>): rgya-skad klog-thabs-kyi gžun-gi bžugs-chul |  
rgya bod sbyar-ba'i dper-brjod-dañ bčas-pa bstan-pa |

## Contents:

1. gžuñ-la 'jug-pa (mchan, mčhod-brjod, dam-bča') (1<sup>V</sup>),
2. gžuñ-don drös (2<sup>r</sup>):
  21. dbyańs 'don-thabs (2<sup>V</sup>),
  22. gsal-byed 'don-thabs (2<sup>V</sup>),
  23. gsal-byed dbyańs žugs-sam dbyańs gsal sbrags-te 'don-thabs (3<sup>V</sup>).
3. don-bsdu mthar-phyin-pa'i bya-ba (14<sup>V</sup>).

Colophon (14<sup>V</sup>): rgya-skad klog-pa'i gžuñ-don dper-brjod-dañ  
bčas-pa 'di ni | yi-ge-pa dge-slon Kun-dga' bde-legs-kyis bkod-pa'o |

Additional colophon (15<sup>r</sup>): čhos-kyi sbyin-pa rgya-čher spel  
phyir-du čhos-grva čhen-po Bkra-šis lhun-por par-du bsgrubs |

Kun-dga' bde-legs, a scribe, describes how to recite the Sanskrit mantras, with abundant examples. The author drew on Tāranātha's book in compiling his popular work. The printing was prepared in the monastery of Bkra-šis lhun-po.

Cf. A. Csoma de Kőrös, JASB VII (1838), p. 151; Akhu thob-yig (MHTL Vol. III, p. 580, No. 12.955).



Theodore Duka (1825-1908)



## INDEX OF TITLES

The title with capital initial letter indicates the full title, the title in quotation marks is the actual title of the book, i.e. the so called embellished title. The small initial shows the marginal title, while the popular title is indicated by a (P) in brackets. I included in the index titles of books not in the Csoma-Collection, but cited in the colophons and introductions of some works of the Collection (Cit.).

"Klags-pas Čhog-pa" No. 38

klog-thabs No. 38

"Sku gsum thar-pa'i ňe-lam" No. 2

"Mkhas-pa'i ňag-gi sgron-ma" No. 35

"Grub-mtha'i rgya-mchor 'jug-pa'i gru-rjin" No. 3

Grub-pa'i gnas čhen-po Šambhala'i mam-bšad, 'Phags-yul-gyi rtogs-brjod-daŋ bčas; "Ňo-mchar bye-ba'i 'byuŋ-gnas" No. 28

Dge-sloŋ-ma Dpal-mo'i lugs-kyi Thugs-rje čhen-po'i sgrub-thabs No. 22

Rgya-skad klog-thabs-kyi gžuŋ-don dper-brjod-daŋ bčas-pa; "Klags-pas čhog-pa" No. 38

Rgya-gar rum-yul-pa Sken-dhas dris-lan No. 4

Rgyal-po Zla-ba bzaŋ-po'i mam-'phrul, ta'i-si-tu čhen-po Rnam-rgyal grags-pa'i 'dri-ba No. 26, ... 'dri-ba'i lan No. 27

Rgyud-bži (Cit) No. 6/a

Sgra daŋ sŋan-ňag sdeb-sbyor sogs-kyi don No. 8

ňag sgron No. 35

"Ňo-mchar bye-ba'i 'byuŋ-gnas" No. 28

Mŋon-brjod; "Mu-tig-gi 'phreŋ-ba" No. 10

- "Mñon-rtogs rgyan" (Cit) No. 26, No. 27
- Bčom-ldan-'das thub-pa'i dbaň-po'i mjad-pa mdo-cam brjod-pa mthon-bas  
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- Gdan, Dus thun-moňs-kyi brcis-gži'i mam-bšad; Blo-gsal dga'-ba bskyed-  
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 Byañ-čhub lam-rim čhen-mo No. 14  
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- Luñ-sde bži (Cit) No. 5
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- sum rtags No. 33
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- Gso-dpyad yan-lag brgyad-pa Rgyud-bži'i bsdoms-chig bkod-pa No. 6a
- lha-mo No. 21

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(Tr) translator (sgyur-ba-po)  
(Scr) scribe (yi-ge-pa)  
(Ins) person inspiring the author (bskul-ba-po) or consultant (gsuñ-bgros)  
(C) composer of the prayer for the edition (par-byañ)  
(Ill) person or deity in the illustration  
(B) person or deity dealt with in the work or in a part of it; biography, theophany etc.  
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Kun-dga'bde-legs No. 38 (A)

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- Dkon-mčhog rgyal-mchan No. 17/50 (B); No. 16 (III)
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- Mkhas-grub-rje No. 17/43 (B); No. 28 (O)
- Mkhas-bcun dbaň-po, G-ya' bzaň-pa No. 34 (Scr)
- Gaňs-ras dbaň-phyug No. 7 (Scr)
- Goň-dkar-nas sde-srid No. 20 (Ins)
- Grva-thaň No. 34 (Geo)
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- Gru-gdan sa-ra luñ-pa = Sureśamatibhadra
- Rgya-gar rum-pa = Sken-dha
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- Dge-'dun 'jam-dbyaňs No. 21 (Ins)
- Dge-ba-čan No. 17/8 (B)
- Dge-ba'i blo-gros No. 18 (Tr)
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- Ñag-dbaň dkon-čog No. 36 (Scr)
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- Ñag-dbaň čhos-kyi rgya-mcho = Dbyaňs-čan sñems-pa'i sde

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- Bya-rigs mam-gliñ pañ-čhen = Dkon-čog čhos-grags  
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 Blo-bzañ thugs-rje, Rgyal-thañ rab-'byams-pa No. 25 (O)  
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 Blo-bzañ dpal-ldan ye-šes No. 25, No. 28 (A)  
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 'Brug-pa'i bla-ma = Sureśamatibhadra  
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- Šakya thub-pa, Šakya muni, Šakya señ-ge, Šakya'i tog, Šakya'i gco  
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- Šar-ba-pa No. 17/26 (B); No. 15 (O)
- Šraddhakaravarman No. 11 (Tr)
- Šrīkūta = Dpal-brcegs
- Gšin-rje'i gšed-kyi mal-'byor-pa = Blo-bzañ čhos-kyi rgyal-mchan
- Saṅs-rgyas rgya-mcho, sde-srid No. 6a, No. 6b (O)
- Saṅs-rgyas phun-choḡs No. 6a, No. 6b, No. 8 (A), No. 32 (A?); No. 7,  
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- Saṅs-rgyas dbon-ston No. 17/38 (B)
- Saṅs-rgyas ye-šes No. 17/47 (E)
- Saṅs-rgyas señ-ge No. 7 (Scr)
- Samḡha, Klu-'bum dka'bču-pa No. 22 (Ins)
- Sītu No. 8 (O)
- Señ-ge bzañ-po No. 17/17 (B); No. 26 (O)
- Señ-ge'i žol-gyi ri-khrod No. 14 (Geo)
- Señ-bzañ No. 17/6 (B)
- Sucandra = Zla-ba bzañ-po
- Sum-bha žabs-druñ No. 25 (O)
- Sureśamatibhadra, Gru-gdan sa-ra luñ-pa, 'Brug-pa'i bla-ma (Lha-dbañ  
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- Gser-gliñ-pa No. 17/9 (B)
- Bsam-grub bde-čen No. 34 (Geo)
- Bsod-nams dpal-bzañ-po No. 14 (Scr)
- Bsod-nams grags-pa No. 17 (Ins)
- Lha 'gro-ba'i mgon-po No. 17/30 (B)
- Lha-dbañ blo-gros bzañ-po = Suresámatibhadra
- Lha-luñ-gi dbañ-phyug No. 17/29 (B)
- Atīśa (Dīpaḡkara śrījñāna, Dpal Mar-me-mjad) No. 18 (A); No. 17/10  
 (E); No. 14, No. 15, No. 16, No. 18 (Ill)
- Anu = Thonmi Sambhoṡa

## ABBREVIATIONS

- As. Res. Asiatic Researches or Transactions of the Society, instituted in Bengal (Calcutta)
- BAISP Bulletin de la Classe des Sciences historiques, philologiques et politiques de l'Académie Impériale des Sciences de Saint-Pétersbourg
- Baradijn Materialy B. Baradijna 1903 i 1904 gg.: Izvestija Imperatorskoj Akademii Nauk, Vol. XXII, No. 11 (1905), pp. 168-184.
- Blockdrucke W. Heissig, Die Pekingener lamaistischen Blockdrucke in mongolischer Sprache (Wiesbaden 1954)
- Duka T. Duka, Life and Works of Alexander Csoma de Kőrös (London 1885)
- Heissig-Bawden W. Heissig - C. Bawden, Catalogue of Books, Manuscripts and Xylographs. Catalogue of Oriental Manuscripts, Xylographs, etc. in Danish Collections (Copenhagen 1971)
- JASB Journal and Proceedings of the Asiatic Society of Bengal (Calcutta)
- Landkarten W. Heissig - K. Sagaster, Mongolische Handschriften, Blockdrucke, Landkarten (Wiesbaden 1961)
- Manen J. van Manen, A Contribution to the Bibliography of Tibet: JASB 18 (1922), pp. 445-525
- MHTL L. Chandra, Materials for a History of Tibetan Literature, I-III /Sata-Pitaka Series, Vols. 28-30/ (New Delhi 1963)
- Nagy L. J. Nagy: Tibetan Books and Manuscripts of Alexander Csoma de Kőrös in the Library of the Hungarian Academy of Sciences (Bibliotheca Orientalis Hungarica, Vol. 5, Budapest 1942)

- Nebesky** R. de Nebesky-Wojkowitz, *Tibetan Blockprints and Manuscripts in Possession of the Museum of Ethnology in Vienna: Archiv für Völkerkunde*, 13 (1958), pp. 174-209.
- NW** R. de Nebesky-Wojkowitz, *Einige tibetische Werke über Grammatik und Poetik*
- SB** I. J. Schmidt - O. Boethlingk, *Verzeichniss der tibetischen Handschriften und Holzdrucke im Asiatischen Museum der Kaiserlichen Akademie der Wissenschaften: BAISP Tome IV (1848)*, pp. 81-128.
- SB Nachträge** A. Schiefner, *Nachträge zu den von O. Böhlingk und I. J. Schmidt verfassten Verzeichnissen der auf Indien und Tibet bezüglichen Handschriften und Holzdrucke im Asiatischen Museum der Kaiserlichen Akademie der Wissenschaften: BAISP Tome V*, pp. 145-151.
- SBAW** *Sitzungsberichte der philosophisch-philologischen und historischen Klasse der Königlich Bayerischen Akademie der Wissenschaften, München.*
- Schiefner** A. Schiefner, *Ueber die logischen und grammatischen Werke im Tandjur: BAISP Tome IV (1848)*, pp. 289-302.
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