

University of Alberta

rNying ma'i rgyud 'bum: A Tibetan Buddhist Canon

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ABSTRACT

The objective of this thesis is to provide an overview of the *rNying ma'i rgyud 'bum*; question the traditional oversimplified yet still highly influential understanding of the rNying ma history as a "received" history; discuss the process of textual legitimation in the *bKa' ma* and *gTer ma* traditions; and raise some doubts about the reliability of the external evidence as gathered from the catalogues of the extant *rNying ma'i rgyud 'bum* editions. The study is divided into two parts: Part One, a narrative; and Part Two, a database. It is conceived as a relatively detailed research effort to supply evidence and raw material on which further research on *rNying ma'i rgyud 'bum* might be reliably based.

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TEXTUAL AND TECHNICAL CONSIDERATIONS

Throughout this Thesis I have transliterated Tibetan names, terms, and places. For transliteration I have followed the lead of scholars such as CANTWELL, EHRHARD, MAYER and NEUMAIER, and capitalized the root or “basic letter” (*ming gzhi*) of the first syllable of the word. The Tibetan dictionaries list words under these syllables. Tibetan names have also been “hyphenised.” For example, Rin-chen bzang-po instead of Rin chen bzang po. Names of Tibetan texts have been left un-translated unless given in parentheses.

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ABREVIATIONS

- NGB *rNying ma'i rgyud 'bum* - rNying ma Canon.
- Dg. *sDe dge* edition of the *rNying ma'i rgyud 'bum* (*bDe bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum*), sDe dge, Sichuan: sDe dge Par khang (Dege Publishing House), 1991.
- Tb. *mTshams brag* edition of the *rNying ma'i rgyud 'bum*, Thimpu: National Library, Royal Government of Bhutan, 1982.
- Tk. *gTing skyes* edition of the *rNying ma'i rgyud 'bum*. Reprinted under the direction of DIL-MGO MKHYEN-BRTSE RIN-PO-CHE, Thimpu, Bhutan, 1972.
- THDL-D On-line Tibetan and Himalayan Digital Library Catalogue of the extant *sDe dge rNying ma'i rgyud 'bum* edition.
<http://www.thdl.org/xml/ngb/showNgb.php?doc=Dg.ed.xml>
- THDL-M On-line Tibetan and Himalayan Digital Library Catalogue of the extant *mTshams brag rNying ma'i rgyud 'bum* edition.
<http://www.thdl.org/xml/ngb/showNgb.php?doc=Tb.ed.xml>
- THDL-T On-line Tibetan and Himalayan Digital Library Catalogue of the extant *gTing skyes rNying ma'i rgyud 'bum* edition
<http://www.thdl.org/xml/ngb/showNgb.php?doc=Tk.ed.xml>
- TCH-D *bDe bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnnga bo che lta bu'i gtam*. Tshe-dbang mchog-grub's 1797 *dkar chag* for the *sDe dge* 1794-98 edition as found in the extant *sDe dge rNying ma'i rgyud 'bum*, vol. 26.
- TCH-T *bDe bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnnga bo che lta bu'i gtam*. Tshe-dbang mchog-grub's 1797 *dkar chag* for the *sDe dge* 1794-98 edition as found in the extant *gTing skyes rNying ma'i rgyud 'bum*, vols. 35-36.

INTRODUCTION

The study of the rNying ma tradition of Tibetan Buddhism in the Western academy is relatively a recent phenomenon considering the fact that the first major scholarly work on this tradition, *The Rise of Esoteric Buddhism in Tibet*, was published by Professor NEUMAIER in 1977. During the years several important studies have been published, of note being the work of KARMAY, *The Great Perfection (rDzogs Chen)*, published in 1988, and that of BDUD-'JOMS RIN-PO-CHE, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, translated from Tibetan into English by GYURME DORJE and KAPSTEIN, and published in 1991. As more studies were made available and the field of interests expanded, scholars became also interested in the rNying ma canon, the *rNying ma'i rgyud 'bum*. This interest has been greatly facilitated by the reprint in 1972 of the *gTing skyes* edition, and in 1982 of the *mTshams brag* edition.

The present study, even though it does provide an overview, is not intended to be an introduction to the *rNying ma'i rgyud 'bum* canon. Relevant editions have not yet been thoroughly researched, and, so far, we know far too little about the general historical factors governing their formation and the detailed history of the circumstances leading to their creation for a comprehensive introduction to be written. Rather, this study is conceived as a relatively detailed research effort to supply evidence and raw material on which further research might be reliably based. It adds to the growing movement of recent scholarship on the *rNying ma'i*

rgyud 'bum, and follows in the foot steps of scholars such as ACHARD, CANTWELL, EHRHARD, GERMANO, KARMAY, MAYER, and NEUMAIER, to name just a few.

A major purpose of this thesis is to question in general terms what I take to be the traditional, oversimplified yet still highly influential, understanding of the rNying ma history as a “received” history in which most, if not all, of its texts are translations made from non-Tibetan manuscripts in the late 8th and early 9th centuries. This position on the origin of the texts, and as such implicitly on the origin of the traditions that they belong to, may have been established with good faith in the earlier centuries but it is hardly tenable in the modern Western academic world.

Present day research tends to suggest a “developed” history in which most of the relevant rNying ma pa literature was authored after the 8th century by the Tibetans themselves. One of the problems faced by the scholars is related to the external evidence derived from historiographical accounts, catalogues, and the extant *rNying ma'i rgyud 'bum* editions; evidence which seems unquestionable. In scholarly literature this evidence has been hardly noticed or discussed and the present study attempts to raise some doubts, based on specific examples, about its reliability. My contention is that the major editors of the various *rNying ma'i rgyud 'bum* editions played a far greater role in emending colophons, catalogues, and editions than scholars have previously assumed.

The thesis is divided into two complementary parts: Part One, a narrative, and Part Two, a database. The first section of Part One begins with a brief historical background and continues in the second section by providing a survey of the earliest known collections and editions of the *rNying ma'i rgyud 'bum*, such as that of Ratna gling-pa in the 15th century and 'Jigs-med gling-pa in the 18th century. The third section introduces the extant editions and provides a discussion of the available catalogues for these editions. It is assumed that the material covered in these sections, especially the discussion on the *sDe dge* edition in the third section, may play a positive role in any future stemmatic considerations such as an attempt to evaluate whether or not it would be feasible to establish a stemma for a specific *rNying ma'i rgyud 'bum* edition.

The fourth section elaborates on the doxographical categories, structure, and content of the extant editions. The last section, fifth, provides an analytical discussion of the process of textual legitimation in the *bKa' ma* and *gTer ma* traditions; casts doubt on the reliability of the external evidence as derived from the available catalogues of the *sDe dge* edition and the edition itself; and questions the role of the *rNying ma'i rgyud 'bum* editors in adapting, changing and emending editions and catalogues by “altering” textual attributions. The eventual implications that may result due to these factors are also pointed out. Part Two provides “raw material” in the form of a structured list of texts arranged in Tibetan alphabetical order, and a concordance of texts for the *gTing skyes* and the *sDe dge* editions.

PART ONE

THE *RNYING MA 'I RGYUD 'BUM*

1. HISTORICAL BACKGROUND

According to the rNying ma tradition of Tibetan Buddhism, the *rNying ma’i rgyud ’bum* (NGB) canon is “a collection of treasured Tantras translated during the period of First Propagation of Buddhism in Tibet.”¹ Known as *sNga dar* (earlier diffusion), the First Propagation is generally considered to have lasted from the late 7th to the early 10th century A.D.² This was a time in which Buddhism in Tibet established itself, flourished and thrived, and then declined. By the 8th century Buddhism came to be officially sponsored by the Tibetan kings. The great monastery of bSams yas was founded in 775 by Khri-srong lde-btsan, and the first Tibetans were ordained as monks in 779. Translation projects were also initiated on a large scale with novice translators working under the leadership of renowned Indian and Tibetan scholars such as Vimalamitra and Vairocana. However, these developments came nearly to a halt in what is known as the “dark period” of Tibetan history (last decades of the 9th c. and the first decades of the 10th c.). With the death of Ral-pa-can, the last Buddhist king of Tibet, in 838, and that of gLang dar-ma, the last king who ruled over the whole of Tibet, in 842, Tibetan Empire began to disintegrate leading to a century of civil war and unrest.³

¹ This reference can be found appended as an extended title to the *gTing skyes* edition of the *rNying ma’i rgyud ’bum*, re-published under the direction of DIL-MGO MKHYEN-BRTSE RIN-PO-CHE in Thimpu, 1972.

² A. HERRMANN-PFANDT, “The *Lhan kar ma* as a Source for the History of Tantric Buddhism,” p. 132.

³ A. HERRMANN-PFANDT, *op. cit.*, p. 132 n. 9, 134. The dates suggested by HERRMANN-PFANDT seem to reflect the conclusions reached by modern scholars. However, there is much confusion and disagreement in the extant sources related to the dating of the imperial period. The

The Second Propagation of Buddhism in Tibet, known as *Phyi dar* (later diffusion), begun, depending on the consulted sources, either in the last decades of the 10th century, with the arrival of kLu-mes Shes-rab tshul-khrims,⁴ or the first decades of the 11th century with the arrival of Atiśa (b.972/982). Both periods, *sNga dar* and *Phyi dar*, are also distinguished in regard to their translation projects: the former is known as *sNga 'gyur* (earlier translations) and refers to the activity of Vairocana and his contemporaries (8th-9th c.), while the later as *Phyi 'gyur* (later translations) and starts with the activity of Rin-chen bzang-po (958-1055).⁵

rNying ma (old tradition), one of the four major schools of Tibetan Buddhism, considers the *rNying ma'i rgyud 'bum* as its most important canon and asserts that the texts gathered in this collection are earlier, old translations of non-Tibetan Buddhist manuscripts dating from the imperial, *sNga dar* period. The other three schools, bKa rgyud, Sa skya and dGe lugs, which belong to the *Phyi dar* period and are known as gSar ma (new traditions), reject as suspect and inauthentic most of the rNying ma pa translations, and claim that because their Indic origin cannot be

traditional Tibetan dating is at variance with the dates based upon the Chinese and Tun huang records. Thus, BDUD-'JOMS RIN-PO-CHE, in his encyclopedic work entitled *The Nyingma School of Tibetan Buddhism* mentions that based on “the original sources for Tibetan royal genealogy and doctrinal history” bSams yas was founded in 810, the first monks were ordained in 827, and gLang dar ma died in 906 (vol. 1, pp. 949-50, 959). For a western scholarly perspective on gLang dar-ma and his two successors, 'Od-srung and Yum-brtan, see H.E. RICHARDSON's article “The Succession to Glang Darma.” A recent article by B. J. CUEVAS, “Some Reflections on the Periodization of Tibetan History,” offers some interesting insights on the dating and periodization. See especially Appendices 1, 2 and 3, pp. 51-55.

⁴ RICHARDSON, in *op. cit.*, p. 1228, considers that the beginning of the *Phyi dar* period was marked by the arrival in Western Tibet of kLu-mes Shes-rab tshul-khrims in 978 A.D.

⁵ D. GERMANO, “Architecture and Absence in the Secret Tantric History of the Great Perfection (rdzogs-chen),” p. 204.

proven these are not “canonical” translations but rather “apocrypha” composed in Tibet. According to gSar ma view, the only normative, “orthodox” canons are the *bKa' gyur* and the *bsTan gyur*. They consist of more than 5,250 combined texts and are said to be authentic translations of original Indian texts of both *sNga dar* and *Phyi dar* periods.⁶

⁶ H. EIMER, in “A note on the History of the Tibetan Kanjur,” suggests that the earliest versions of the *bKa' gyur* and the *bsTan gyur* were compiled “during the first and the second decades of the XIVth century” in the sNar thang monastery (pp. 64-65). For a comprehensive list of western works on these two canons see P. STANLEY, “Kangyur Bibliographies;” and “Tengyur Bibliographies.”

2. ORIGINS AND EARLY TRANSMISSION

As a collection of authoritative rNying ma texts, the *rNying ma'i rgyud 'bum* can be considered a “canon” only in a relative sense, if understood in terms of Western scholarly description.⁷ It would seem that there has never been a single, standard, “normative edition,” but, rather, several editions which varied in the number of texts they contained and the doxographical ordering of these texts. Furthermore, even the descriptive category of the term “canon,” as a collection of “normative texts” that should not be subjected to alteration, is not entirely accurate in the case of the NGB. rNying ma texts, notwithstanding their authoritative status, were emended, edited and occasionally subjected to radical changes far exceeding limited grammatical and orthographical corrections.⁸

The circumstances surrounding the origins and early transmission of the NGB are shrouded in obscurity and remain virtually unknown to western scholarship.⁹ Important factors, such as the absence of an earlier copy of the NGB canon (9th-14th c.) and the apparent lack of specialized research, render any interpretation

⁷ J.Z. SMITH in *Imagining Religion: From Babylon to Jonestown* suggests that while a list is open-ended with neither a necessary beginning, end or order, a catalogue is a list that exhibits clear principles of order, and a canon is basically what could be considered a closed catalogue: a structured list held to be complete (pp. 44-52). In *rNying ma'i rgyud 'bum* context, SMITH's description seems to be reversed as the lists and catalogues are closed, they provide a more or less detailed description of the canon; while the canon remains “relatively” open as new texts may be added to an already present, stable, basic core of texts that remains unchanged from one edition to another.

⁸ See the subsection “Texts, Translators and Editors.”

⁹ This poor state of affairs is reflected by the fact that scholars have to rely on educated guess, provisional notes, unpublished papers, and later Tibetan historical texts, such as *Chos 'byung ngo mtshar gtam gyi rol mtsho*, written in 1807-1809 by Gu-ru bKra-shis. See R. MAYER's interesting attempt to assemble the available data on the history of the NGB canon in *A Scripture of the Ancient Tantra Collection: The Phur-pa bcu-gnyis*, pp. 223-42.

questionable and definitive conclusion speculative. There is, for example, no list or catalogue of the rNying ma texts from the imperial period; while texts unique to the rNying ma school, such as *Mahāyoga* (called *anuttarayoga-tantra* by gSar ma traditions), *Anuyoga*, and *Atiyoga* (often referred to as *rDzogs chen* and considered to contain the highest teachings in rNying ma) are conspicuously absent from the known ancient catalogues such as *Lhan kar ma*,¹⁰ *'Phang thang ma*, and *mChims phu ma*.¹¹

The oldest collection of rNying ma texts appears to have been that stored at 'Ug pa lung in gTsang, Tibet. Founded by Zur-po-che (984-1045?) and completed by Zur-chung-pa (1014-1074), 'Ug pa lung became in the 11th century the main center of rNying ma pa activity, whether for study or for meditation, and held this preeminent role and position well into the 14th century.¹² Some traditional accounts tend to suggest that an '*Ug pa lung* copy of the NGB may have been made by a certain Kun-spangs grags-rgyal sometimes between the 11th and the 13th centuries. Even though it is doubtful that a NGB copy existed as early as the 11th or the 12th

¹⁰ On the extant *Lhan kar ma* catalogue see A. HERRMANN-PFANDT, "The *Lhan kar ma* as a Source for the History of Tantric Buddhism." In this article (p. 135) HERRMANN-PFANDT points out that *Lhan kar ma* "was written probably in the year 812 A.D., but must have been added to later since it contains titles of texts which were translated after 830."

¹¹ *'Phang thang ma*, and *mChims phu ma* are no longer extant. Bu-ston Rin-chen-grub (1290-1364) seems to have made a good use of them when he wrote his encyclopedic work *Chos 'byung chen mo*. A. HERRMANN-PFANDT, *op cit.*, pp. 136-40.

¹² See GYURME DORJE, "The Guhyagarbhatantra and its XIVth Century Commentary Phyogs-bcu mun-sel," p. 28.

century, it is as yet not possible to determine with any degree of certainty the authenticity of these claims and, thus, further research is called for.¹³

In the early decades of the 13th century, it would seem, a collection was assembled by 'Gro-mgon Nam-mkha'-dpal, the son of a renowned rNying ma pa, Nyang-ral Nyi-ma 'od-zer (1136-1204). This collection, described at some length in the hagiography of Nam-mkha'-dpal, contained around 335 *sNga 'gyur* and *Phyi 'gyur* texts collected from all over Southern Tibet.¹⁴ Later, in the 14th century, as MAYER suggests, a proto-*rNying ma'i rgyud 'bum* had been “made” by Zur bZang-po-dpal. His close association with the imperial court of Chinese Emperor Buyantu (reigned 1311-1320) apparently benefited him financially and enabled him to sponsor the work of expending the collection of rNying ma texts held at 'Ug pa lung in gTsang. Zur bZang-po-dpal is known to have prepared printing-blocks for various rNying ma works; however, he apparently did not manage to achieve this feat for his proto-NGB collection.¹⁵

What makes the traditional rNying ma pa claims about the early origins and transmission of the *rNying ma'i rgyud 'bum* canon even more problematic, besides

¹³ See R. MAYER, *A Scripture of the Ancient Tantra Collection*, pp. 223-24. In one of his notes, 'Jigs-med gling-pa, an 18th century Tibetan scholar, refers to '*Ug pa lung* and calls it provisional, sketchy. However, it is unclear to which collection 'Jigs-med gling-pa may actually refer to; while MAYER in *op. cit.*, p. 224, considers that he refers to an early 11th to 13th century collection, EHRHARD, in his article “Recently Discovered Manuscripts of the *rNying ma rgyud 'bum* from Nepal,” p. 262 n. 22, points out that he may refer to Zur bZang-po-dpal and the 14th century.

¹⁴ R. MAYER, *op. cit.*, p. 224. LOPON PEMALA, in his “Preface” to *The mTshams-brag Manuscript of the rNying ma rgyud 'bum*, published in Thimphu, 1982, p. 3, mentions that this was “the first attempt to bring together the collection known as the *rNying ma rgyud 'bum*.”

¹⁵ R. MAYER, *op. cit.*, p. 225. BDUD-'JOMS RIN-PO-CHE, in *The Nyingma School of Tibetan Buddhism*, also points out that Zur bZang-po-dpal “contributed many of the materials” needed to produce the NGB (p. 667).

their questionable reliability and the scarcity of textual references, is the fact that they do not seem to be supported by non-rNying ma historical textual evidence extant from the 11th to the 14th century. Thus, 'Gos lo-tsā-ba gZhon-nu-dpal (1392-1481), for one, in his well-known historical work *Deb ther sngon po* discusses at length the historical development of the *bKa' 'gyur* and the *bsTan 'gyur* canons.¹⁶ He also points out that “the teachings of the Tantras, which existed among the ancient rNying ma pas” are still being practiced in his own time, and describes several rNying ma texts and a number of famous rNying ma practitioners.¹⁷ However, gZhon-nu-dpal is silent about the NGB canon and it would seem that he was not aware of the existence of any collection known under the name of *rNying ma'i rgyud 'bum*.

Still, traditional claims about the NGB canon may not be as far fetched and inconsistent as the above assertions would suggest. Since the First Propagation of Buddhism in Tibet, texts were received and transmitted not as individual texts but as Cycles, and practitioners were usually initiated in a number of these Cycles. A Cycle (*skor*) consisted of a small collection of similar texts belonging to a specific tradition, whether *Mahāyoga*, *Anuyoga* or *rDzogs chen* (also known as *Atiyoga*).¹⁸

¹⁶ P. HARRISON, “A Brief History of the Tibetan *bKa' 'gyur*,” pp. 74-76; G. ROERICH, *The Blue Annals*, pp. 336-39.

¹⁷ G. ROERICH, *op. cit.*, pp. 107-203

¹⁸ In *Deb ther sngon po* 'Gos lo-tsā-ba describes a number of Tibetan Buddhist Cycles, while E.M. DARGYAY, in *The Rise of Esoteric Buddhism in Tibet*, provides an informative discussion of rNying ma Cycles: *Mahāyoga* (pp. 28-38), *Anuyoga* (pp. 38-43), and *Atiyoga* (pp. 43-61). See also D. GERMANO, “Architecture and Absence in the Secret Tantric History of the Great Perfection

and renowned monastic centers such as 'Ug pa lung most probably possessed several such small collections, available to be consulted by practitioners. It is quite possible, then, that these "archives" eventually came to be known as NGB collections and represented the precursors for the later edited, "manuscript" copies of the NGB canon.

Ratna gling-pa (1403-1478) may well have been the first redactor of a NGB edition. It is said that he and his son, Tshe-dbang grags-pa, collected all textual traditions that could be found, including those preserved at 'Ug pa lung, and arranged them into a coherent structure, producing at their family home in lHo kha the so-called *lHun grub pho brang* NGB in thirteen complete sets and consisting of forty or forty-two "small" volumes.¹⁹ As a reading transmission (*lung*), Ratna gling-pa bestowed this collection on his close family members, Tshe-dbang grags-pa (elder son), Ngag-dbang grags-pa (younger son) and Ngag-dbang nor-bu (grandson). Through Nor-bu yongs-grags and rGyal-sras Nor-bu dbang-rgyal, in the 17th century it reached Pad-gling gsung-sprul III Tshul-khriims rdo-rje (1598-1669) who played an important role in the dissemination of the NGB.²⁰ As for the content of *lHun grub* manuscript we can only speculate. No copies of this edition

(rdzogs-chen)," pp. 235-37; as well as D. GERMANO, "The Funerary Transformation of the Great Perfection (Rdzogs chen)."

¹⁹ See R. MAYER, *A Scripture of the Ancient Tantra Collection*, pp. 225-26; and DUDJOM RIMPOCHE, *The Nyingma School of Tibetan Buddhism*, pp. 794-95.

²⁰ See DUDJOM RIMPOCHE, *The Nyingma School of Tibetan Buddhism*, pp. 734-35.

are known to be extant, and no list or catalogue describing this collection is known to have been made.²¹

In the course of the 16th and the 17th centuries several editions of the NGB have been redacted, but for most of them the date of their compilation and the relationship, if any, between them remains unknown. The autobiographical work of Kah-thog-pa bSod-nams rgyal-mtshan (1466-1540), *Dri med yid bzhin nor bu'i phreng ba*, seems to be one of the earliest extant accounts which provides specific references to a particular NGB collection.²² As documented by EHRHARD in his article “Kah thog pa bSod nams rgyal mtshan (1466-1540) and his Activities in Sikkim and Bhutan,” bSod-nams rgyal-mtshan was born in Nyag rong in Khams and studied in Eastern Tibet at Kah tog monastery, established in 1159 by Kah-dam-pa bDe-gshegs (1122-1192). He received a “reading authorization” for a 35 volume NGB edition from a certain dMus-ston chen-po Kun-bzang-dpal, in gTsang, Tibet, and bestowed this transmission, at sPa gro sTag tshang in Bhutan, on two occasions: the first time upon disciples from Bhutan, headed by dBang-phyug rgyal-mtshan and Ngang-brgyud-rgyal; and the second time upon disciples both from Bhutan and from Tibet. During the second transmission he received as a gift a 35 volume set of the NGB from a noble Tibetan lady, dPon-sa bDag-mo-

²¹ About 'Jigs-med gling-pa's claim, late 18th century, that he made a copy of the collection compiled by Ratna gling-pa see p. 20, and p. 20 n. 31 below.

²² This text can be found as the second text, pp. 41-236, in a volume reproduced from the library of Burmiok Athing and entitled *Shar kah tog pa bsod nams rgyal mtshans dpal bzang po'i rnam par thar pa*, Gangtok: Dzongsar Jamyang Khyentsey Labrang, 1979. The first text of the volume, pp. 1-40, is a text composed by a disciple of bSod-nams rgyal-mtshan, rNam-grol Ye-shes bzang-po, and provides the closing part for the autobiography

drung, a member of the ruling family of rGyang rtse in gTsang.²³ Of significant importance to the scholarly community is the fact that bSod-nams rgyal-mtshan not only mentions that he received a reading transmission and a set of 35 volumes, but he also includes in his autobiography a “provisional” list of the contents of this same edition. The value of this list as a witness to one of the earliest NGB manuscripts cannot be overestimated.²⁴

bSod-nams rgyal-mtshan’s influence during the 16th century seems to have been all pervasive as he was affiliated, in one way or another, with many renowned rNying ma pas of his day. Thus, he received teachings from a member of the Rig-'dzin Ratna gling-pa’s family, Grags-pa 'od-zer, and personally met Padma gling-pa (1450-1521). He also counted as his disciple, Chos-rje Grags-pa rgyal-mtshams, one of Padma gling-pa’s sons.²⁵ These affiliations are relevant as it would appear that in the following period his influence had declined and the main source for the diffusion of the NGB collection was not Kah tog, bSod-nams rgyal-mtshan’s main monastery, but rather lHo brag lHa lung, the main seat of the teaching tradition of Padma gling-pa in Tibet.”²⁶

The lHo brag lHa lung monastery was famous for its two incarnation lines in the lineage of Padma gling-pa, the Pad-gling gsung-sprul and the Pad-gling thugs-

²³ F.-K. EHRHARD’s article, “Kah thog pa bSod nams rgyal mtshan (1466-1540) and his Activities in Sikkim and Bhutan,” is based on bSod-nams rgyal-mtshan’s autobiography *Dri med yid bzxin nor bu'i phreng ba*. On the transmission see EHRHARD, *op. cit.*, p. 16, 18, and 20.

²⁴ On the list of the 35 vol. NGB see EHRHARD, *op. cit.*, p. 16, and p. 17 n.12.

²⁵ F.-K. EHRHARD, *op. cit.*, p. 16, 19, and 22.

²⁶ See EHRHARD, “Kah thog pa bSod nams rgyal mtshan (1466-1540) ...,” p. 19 n. 14.

sras. One of its central figures was the third Pad-gling gsung-sprul, Tshul-khrims rdo-rje (1598-1669). According to EHRHARD, he listened to a reading of the NGB at the family seat of Ratna gling-pa (lHo kha), and prepared a complete set of the NGB based on the *lHun grub* collection. He gave a reading transmission of the NGB to Gong-ra lo-chen gZhan-phan rdo-rje (1594-1654) and to sMan-lung-pa Blo-mchog rdo-rje (1607-1671). gZhan-phan rdo-rje, a native of Sikkim, commissioned three new sets of the NGB. Of the three sets one remained in Gong ra, his home monastery in Nges gsang rDo rje gling, while the other two were sent to gTsang grong in Khams and Thang 'brog in rKong po to serve as the basis for the NGB collections at these locations. Blo-mchog rdo-rje, who took charge of the monastic establishment of Gong ra after gZhan-phan rdo-rje's death, transmitted the reading of the NGB to the Fifth Dalai Lama, Ngag-dbang Blo-bzang rgya-mtsho (1617-1682), who also commissioned an edition of the NGB in 44 volumes.²⁷

Another holder of gSung-sprul Tshul-khrims rdo-rje's NGB transmission was gTer-bdag gling-pa (1646-1714), also known as 'Gyur-med rdo-rje. gTer-bdag gling-pa, both a disciple and a teacher of the Fifth Dalai Lama, founded in 1676 the renowned rNying ma pa monastery of sMin grol gling, and produced in 1686 a *sMin gling* edition of the NGB in 23 "large" volumes. This edition seems to have

²⁷ F.-K. EHRHARD, "Recently Discovered Manuscripts of the *rNying ma rgyud 'bum* from Nepal," p. 253 n. 1, and p. 256 n. 8; R. MAYER, *A Scripture of the Ancient Tantra Collection*, pp. 227-28. MAYER quotes from EHRHARD's unpublished papers.

been based on the 'Ug pa lung collection, as established by Zur bZang-po-dpal, the manuscript copies produced by gZhan-phan rdo-rje and sent to rKong po and Khams, and the manuscript from gTer-bdag gling-pa's own home monastery Dar rgyas Chos gling.²⁸ The monastic centre sMin grol gling was destroyed by the Dzungar Mongols in 1717 and the *sMin gling* edition that was in its possession has been lost.²⁹ However, there are good reasons to believe that some copies of this NGB may have survived. GYURME DORJE, in his article “Guhyagarbha Tantra: An Introduction,” suggests that several later compilations apparently have been based on the *sMin gling* edition. Thus, Qutuqtu Ngag-dbang rgya-mtsho, one of gTer-bdag gling-pa's students, succeeded in copying the *sMin gling* edition and used it to produce in A mdo a new copy of the NGB. Kun-bzang rnam-rgyal and Kun-bzang blo-gros also brought a copy of this manuscript to A mdo and compiled, at sTag bu brag dmar, a new edition that was based on the sMin grol gling and Gong ra manuscripts. rDzogs-chen II 'Gyur-med Theg-mchog bstan-'dzin (1699-1758), seems to have also produced at rDzogs chen in Khams his own compilation of the NGB based on the two manuscripts. Unfortunately, this sketchy information is the only reference that we may have about these accounts as neither the *sMin gling*

²⁸ R. MAYER, *A Scripture of the Ancient Tantra Collection.*, pp. 228-29

²⁹ The Dzungar Mongols were driven out of Tibet in 1720 and the sMin grol gling monastic centre was rebuilt in the following years.

exemplars that were used nor the new editions that were produced are known to be extant.³⁰

One of the earliest NGB editions that is “relatively” well known is the manuscript *'Od gling* (Pad ma 'od gling) NGB compiled by Rig-'dzin (Kun-mkhyen) 'Jigs-med gling-pa in 1771-72 at Tshe ring ljongs Pad ma 'od gsal theg mchog gling monastery. 'Jigs-med gling-pa, an influential rNying ma teacher with followers throughout Tibet and patrons in the aristocratic families of Lha sa and the royal family of the eastern Tibetan kingdom of sDe dge, was born in 'Phyong rgyas, central Tibet, in 1730. At the age of six he entered the rNying ma monastery of dPal ri and in 1762 founded the Tshe ring ljongs hermitage, his principal residence for the rest of his life, where he passed away in 1798.³¹ In 1771 he decided to produce a new edition of the NGB and backed by his rich and supportive patrons he “oversaw the three-and-a-half-month process of recopying the collection compiled by Ratna gling-pa.”³² To the *lHun grub* collection he apparently added additional texts from Kun-spangs grags-rgyal’s provisional and recompiled *'Ug pa lung* collection, gTer-bdag gling-pa’s *sMin gling* manuscript, gZhan-phan rdo-rje’s manuscript from Thang 'brog, and Fifth Dalai Lama’s “Record of Teachings

³⁰ See GYURME DORJE, “Guhyagarbha Tantra: An Introduction,” Part I, Sec. 2 (Compilation of the Tantra Texts of the Nyingma School). This on-line article is a six Part series (Part VI is not posted) and it would seem that it is an updated and expended version of GYURME DORJE’s introduction to his PhD. dissertation “The Guhyagarbha Tantra and its XIVth Century Commentary Phyogs-bcu mun-sel,” pp. 13-180.

³¹ For an account of 'Jigs-med gling-pa's life and work see J. GYATSO, *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*. See also GOODMAN, “Rig-'dzin 'Jigs-med gling-pa and the *kLong-Chen sNying-Thig*.”

³² J. GYATSO, *Apparitions of the Self*, p. 141.

Received.”³³ The original was stored at dPal ri, while a copy of the manuscript was stored at mTsho sna, south of Tibet near Bhutan.

For reasons and circumstances as yet unclear, considering ’Jigs-med gling-pa’s prestige and high esteem in which his works were, and still are, regarded, the *’Od gling* manuscript is no longer extant. Fortunately, a detailed catalogue (*dkar chag*),³⁴ prepared by ’Jigs-med gling-pa in 1788 and entitled *De bzhin gshegs pas legs par gsungs pa’i gsung rab rgya mtsho’i snying por gyur pa rig pa ’dzin pa’i sde snod dam snga ’gyur rgyud ’bum rin po che’i rtogs pa brjod pa ’dzam gling mtha’i gru khyab pa’i rgyan*, is still accessible and recently it has been rendered into French by ACHARD.³⁵ The catalogue mentions 388 texts in 26 volumes (the last text is the catalogue itself) and includes: the titles of the texts; the number of chapters for each text; and, the name(s) of the author(s)/translator(s)—for some of the texts. Given that ’Jigs-med gling-pa carried out extensive editorial revision of the NGB, and later compilers relied heavily on his work, *dkar chag*’s value for NGB studies is of great significance and it lies primarily in the information that can

³³ GYURME DORJE, “Guhyagarbha Tantra: An Introduction,” Part I, Sec. 2. It is doubtful that ’Jigs-med gling-pa’s claim may refer to the “actual” collections as compiled by Ratna gling-pa and Kun-spangs grags-rgyal. I would assume, even though it is a mere conjectural presumption, that these were either later “versions” of *lHun grub* and *’Ug pa lung*; or collections that claimed to have been based on or derived from them. On the *’Od gling* edition see further p. 23 below.

³⁴ H. EIMER suggests that in the Tibetan Buddhist context the expression *dkar chag* denotes both the extensive catalogue and its abridged version, the list of texts. See EIMER, “Notes on the Mustang Tanjur,” p. 75.

³⁵ Tk.448: vol. 34, 1.1-671.5; J.-L. ACHARD, “La liste des Tantras du *rNying ma’i rgyud ’bum* selon l’édition établie par Kun mkhyen ’Jigs med gling pa.” The year of the *dkar chag*, 1788, is suggested by GOODMAN in his PhD. dissertation “The *kLong-chen snying-thig*: An Eighteenth Century Tibetan Revelation,” p. 86.

be derived from the arrangement of doxographical categories and texts, as well as from the association of specific texts with particular translators.

As can be noted from the above overview of the origins and early transmission of the *rNying ma'i rgyud 'bum* canon, research suggests that several editions have been commissioned between Ratna gling-pa's 15th century *lHun grub* manuscript and 'Jigs-med gling-pa's 18th century *dkar chag*. Regrettably, we know little about the contents and the organization of these editions as no manuscript or catalogue is still accessible, while the resources that we do possess, the lists of texts, have not as of yet been investigated. It is presumed that just as bSod-nams rgyal-mtshan's "provisional" list has recently come to light, other lists might also turn up in historical, biographical and commentarial literature. In the present context an important and relevant study for the transmission of the NGB canon, a desideratum, would most certainly be an in depth comparative analysis of 'Jigs-med gling-pa's catalogue and bSod-nams rgyal-mtshan's list as found in his autobiography.

It has to be acknowledged, in the form of a caveat, that a comparative analysis based on catalogues and lists of texts, in and of itself, may not provide "rigorous" proofs that some scholars are looking for, or permit one to draw definitive conclusions. GIBSON in his article, "Inner Asian Contributions to the Vajrayana," rightly observes: "the mention of a given title in a historical source may not refer to the same text as seen in a different geographic locale or historical period."³⁶

³⁶ T. GIBSON, *op. cit.*, p. 39.

Nevertheless, as recent studies on the *bKa' 'gyur* and the *bsTan 'gyur* canons have proven time and again,³⁷ such an analysis would greatly enhance our understanding of the transmission(s) of NGB canon by providing a significative amount of invaluable first-hand information on the content and organization of these editions.

³⁷ For a reference see p. 7 n. 6 above.

3. EXTANT EDITIONS OF THE NGB

In recent years a series of major on-line Web-based projects and publications—the Tibetan & Himalayan Digital Library (THDL), the Tibetan Buddhist Resource Center (TBRC), and the Centre for Social Anthropology and Computing (CSAC)³⁸—have greatly benefited *rNying ma'i rgyud 'bum* studies. They made it possible for scholars worldwide to have an easy access to scanned images (TBRC—*gTing skyes*, and *mTshams brag*), and/or recently compiled catalogues and bibliographic records of texts (THDL—*sDe dge*, *gTing skyes*, and *mTshams brag*, and CSAC—*Rig 'dzin rje*). Another promising aspect for NGB studies is that new editions continue to be “re-discovered,” of note is *sGang steng*, and it is hoped that as more manuscripts and catalogues become accessible the research on NGB will increase and diversify.

The extant NGB editions are available either in a manuscript or a block-print form. Their affiliation is still unclear; nevertheless, preliminary research based on external and internal evidence suggests three distinctive traditions. Thus, in terms of their “affinities” the three traditions tend to vary according to the texts they contain, the number of texts, and the doxographical ordering of these texts. Internal text-critical analysis also seems to support such a threefold distinction. CANTWELL and MAYER point out that the results of textual criticism on the NGB texts, done

³⁸ Home-pages for these projects can be found at the following Web addresses: Tibetan & Himalayan Digital Library at: <http://www.thdl.org/>; Tibetan Buddhist Resource Center at: <http://www.tbrc.org/>; and Centre for Social Anthropology and Computing (University of Kent, UK) at: <http://ngb.csac.anthropology.ac.uk/>

over the last few years, have identified and confirmed three textual traditions that appear so far to have a “distinctively regional basis.” They have named these traditions as the Eastern Tibetan tradition, the Southern Central Tibetan tradition, and the Bhutanese tradition.³⁹ The Eastern Tibetan tradition is represented by the *sDe dge* xylograph; the Southern Central Tibetan tradition is represented by the *gTing skyes*, *Rig 'dzin rje* (Waddell), *Nub ri* (sKyid grong), and *Kathmandu* manuscripts; and the Bhutanese tradition is represented by the *mTshams brag*, *sGang steng-a*, *sGang steng-b*, and *sBra me'i rtse* manuscripts.

3.1. Eastern Tibetan Tradition

The *sDe dge* edition,⁴⁰ produced between 1794 and 1798 in *sDe dge*, eastern Tibet, is the first xylographic or woodblock print edition of the *rNying ma'i rgyud 'bum* canon. It was commissioned by the Queen of *sDe dge*, *sGa-rje Tshe-dbang lha-mo*, and collated and edited by the *dGe-rtse* Mahapandita of *Kah thog*, 'Gyur-med (Rig-'dzin) *Tshe-dbang mchog-grub* (1761-1829), who apparently supervised in person the carving of the blocks.⁴¹ In 1797, *Tshe-dbang mchog-grub* prepared a two part detailed catalogue, *dkar chag*, for this edition. The first part provides a history of the *rNying ma* tradition; while the second part, the index-catalogue,

³⁹ C. CANTWELL and R. MAYER, “The *sGang steng-b rNying ma'i rGyud 'Bum* manuscript from Bhutan,” p. 7.

⁴⁰ See Appendix “A” for the re-constructed text-titles of the *sDe dge* NGB; and Appendix “C” for the text-numbers, the location of these texts in *sDe dge*, and their equivalents in the *gTing skyes* and the *mTshams brag* editions.

⁴¹ GYURME DORJE, “Guhyagarbha Tantra: An Introduction,” Part I, Sec. 2; R. MAYER, *A Scripture of the Ancient Tantra Collection*, pp. 233-35.

includes the volume numbers, the titles of the texts, the number of chapters for each text, and the names of the translators and/or that of the masters who transmitted the texts. It is entitled *bDe bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnnga bo che lta bu'i gtam*, and can be found attached as vol. 26 in the *sDe dge* edition and as vols. 35-36 in the *gTing skyes* edition.⁴² Recently, the index-catalogue has been translated into French by ACHARD who also points out the location of the texts in the extant *sDe dge* NGB, and suggests a concordance of equivalent texts as found in Tshe-dbang mchog-grub's and 'Jigs-med gling-pa's *dkar chags*.⁴³

According to the traditional accounts, such as that provided by DIL-MGO MKHYEN-BRTSE RIN-PO-CHE in his “Introduction” to the reprint of the *gTing skyes* edition, the so-called *sDe dge* edition is nothing but 'Jigs-med gling-pa's NGB manuscript, albeit with some texts rearranged and a new index prepared by Tshe-dbang mchog-grub, carved onto woodblocks at *sDe dge*.⁴⁴ Some present day scholars, like MAYER, doubt such a simplified version of the events; while, others, like GYURME DORJE, go a step further and portray a much more complex history of the *sDe dge* NGB. DORJE suggests that the redaction was based on several sources,

⁴² See Dg.448: vol. 26, 284b-308a; and Tk.450: vol. 36, 483.6-543.6, for the actual index-catalogue. DIL-MGO MKHYEN-BRTSE RIN-PO-CHE appended the *dkar chag* to the *gTing skyes* edition re-published in 1972.

⁴³ See J.-L. ACHARD, “Rig 'dzin Tshe dbang mchog grub (1761-1829) et la constitution du *rNying ma rgyud 'bum de sDe dge*,” pp. 50-87.

⁴⁴ DILGO KHYENTSE RINPOCHE, “Introduction,” p. 5.

including manuscripts from dPal ri, A mdo, and sTag bu brag dmar, as well as others from Kah tog, dPal spung, Go 'jo, and rDzogs chen.⁴⁵ With 'Jigs-med gling-pa's and Tshe-dbang mchog-grub's catalogues extant, and available in translation, it would seem that we may be in a good position to be able to evaluate these claims and perhaps provide an answer to the question of whether or not the *sDe dge* edition was based exclusively on the '*Od gling* manuscript.

Four copies of the *sDe dge* edition, available in the traditional pressings, are known to be accessible. One copy, catalogued by G. OROFINO in 1998, is preserved in the Tucci Fund Collection of the Is.IAO Oriental Library in Rome.⁴⁶ It was offered as a gift by the present Dalai Lama, TENZIN GYATSO, to GUISSEPPE TUCCI in 1949, in Lha sa. Another copy is in the possession of the National Archives in Kathmandu, Nepal (transferred there from the National Museum in 1992).⁴⁷ A third copy is in the private library of GYURME DORJE and was purchased in sDe dge in 1989. A fourth copy is currently being scanned and it may soon be available for purchase from the Tibetan Buddhist Resource Center. It was originally published in sDe dge by the sDe dge Par khang in 1991. Recently, this copy was catalogued by a team of editors—T. GARSON, G. HILL, K. VOSE, and S. WEINBERGER—

⁴⁵ See R. MAYER, *A Scripture of the Ancient Tantra Collection*, pp. 233-35, 260-61; and GYURME DORJE, "Guhyagarbha Tantra: An Introduction," Part I, Sec. 2.

⁴⁶ G. OROFINO, *Inventory of the rNying ma rGyud 'bum (sDe dge Edition). The Collected Tantras of the Tibetan Buddhist Ancient Tradition, Preserved in the Tucci Fund Collection of the Is.IAO Oriental Library*. I was unsuccessful in my attempts to get hold of this catalogue. I do hope though that in time it will become accessible.

⁴⁷ This information is provided by F.-K. EHRHARD, "Recently Discovered Manuscripts of the *rNying ma rgyud 'bum* from Nepal," p. 254 n. 3.

coordinated by D. GERMANO. The catalogue was published as an electronic edition by the Tibetan and Himalayan Digital Library (THDL-D). At the present stage of research it is unknown whether there are any recensional or transmissional differences between the four copies. According to the Dege Sutra-Printing Academy (formerly known as sDe dge Par khang), the sDe dge Printing House was founded in 1729 by the King of sDe dge, Chos-gyi bsTan-pa tshe-ring (1678-1738). The construction lasted for 27 years and hosted some 100,000 hand-carved woodblocks. Over time the collection rose to more than 200,000. From 1980s to early 1999, 43,559 printing-blocks were re-cut or newly cut, making the total to stand at 270,000 of printing blocks.⁴⁸ It is not clear whether the *sDe dge* NGB copies printed after 1980s were based on any re-cut or newly cut woodblocks. The article makes no specific reference to this particular edition(s), and scholars, as of yet, do not seem to be aware of any recensional emendations that may have taken place in the last 25 years.

However, what is known, based on the available evidence, is that a number of texts as given in the newly published catalogue, THDL-D, are not the same as that given in Tshe-dbang mchog-grub, although they both claim to be based on the same *sDe dge* xylograph. For example, we may note the following: both catalogues follow the same text order; still, the texts listed are not identical. Several texts as

⁴⁸ See the on-line article "The Treasury of Tibetan Culture and Arts," published by the China Tibet Information Centre:

http://www.tibetinfor.com.cn/english/zt/040915_cmgd/200402004915152839.htm

listed in THDL-D cannot be identified in Tshe-dbang mchog-grub, while some texts as found in Tshe-dbang mchog-grub are not listed in THDL-D. The discrepancy is prone to be confusing as it could easily lead to an unwarranted conclusion that we are dealing with two different NGB editions.⁴⁹ The following is a concordance of texts as found in the two catalogues, THDL-D and Tshe-dbang mchog-grub (THDL-D is given first):

Dg.1-72 / 1-72;	Dg.112 / 122-123;	Dg.165-180 / 180-195;	Dg.268-269 / 279;
Dg.73 / 73-80;	Dg.113 / 124-125;	Dg.181-186 / 196;	Dg.270-309 / 280-319;
Dg.74-104 / 81-111;	Dg.114 / 126-127;	Dg.187-191 / 197-201;	Dg.310-317 / 320;
Dg.105-106 / 112;	Dg.115 / 128-129;	Dg.192 / 202-203;	Dg.318-327 / 321-330;
Dg.107 / 113;	Dg.116 / 130-131;	Dg.193-210 / 204-221;	Dg.328 / 331-332;
Dg.108 / 114-115;	Dg.117-131 / 132-146;	Dg.211 / 222-223;	Dg.329-399 / 333-403;
Dg.109 / 116-117;	Dg.132 / 147-148;	Dg.212-260 / 224-272;	Dg.400-401 / 404;
Dg.110 / 118-119;	Dg.133-162 / 149-178;	Dg.261 / ?;	Dg.402-403 / 405;
Dg.111 / 120-121;	Dg.163-164 / 179;	Dg.262-267 / 273-278;	Dg.404-448/406-450;

CANTWELL suggests that due to the amorphous nature of *rNying ma'i rgyud bum* collections, in the sense that “it is often difficult to decide whether a specific piece of writing is an independent text or a sub-section of another text,” some small differences are inevitable.⁵⁰ These so-called “differences,” once explained away and placed in a proper context (equivalences of texts established), do not represent a real problem, and would not impede even an interchangeable use of the

⁴⁹ See the THDL-D catalogue: <http://www.thdl.org/xml/ngb/showNgb.php?doc=Dg.ed.xml>; and the Tshe-dbang mchog-grub catalogue: J.-L. ACHARD, “Rig ’dzin Tshe dbang mchog grub (1761-1829) et la constitution du *rNying ma rgyud bum* de sDe dge,” pp. 50-87.

⁵⁰ C. CANTWELL, “Distinctive Features of the Rig ’dzin tshe dbang nor bu (Waddell) Edition of the *Rnying ma'i rgyud bum*,” p. 363.

catalogues, granting that other, more questionable differences do not preclude such an endeavor.⁵¹

If we compare 'Jigs-med gling-pa's and Tshe-dbang mchog-grub's *dkar chags*, the first thing that we notice, besides the fact that the texts are not arranged in the same sequential order, is the difference in size of the two catalogues. 'Jigs-med gling-pa mentions 388 texts, while Tshe-dbang mchog-grub 450 (the catalogues included), that is, 62 extra texts. ACHARD is successful in identifying 333 texts, as given by 'Jigs-med gling-pa, in Tshe-dbang mchog-grub's catalogue. Now, if we accept the traditional simplified account that 'Jigs-med gling-pa's '*Od gling* manuscript was carved onto wood-blocks at sDe dge, we have apparently no choice but to accept the logical conclusion that 55 texts as found in the '*Od gling* edition were not deemed worthy of being included in the new edition; just as 117 additional texts, that were no part of 'Jigs-med gling-pa's collection, were being xylographed. This gives us an unexpected total of 172 texts that are not shared by the two *dkar chags*. Interestingly, a number of texts that presumably are shared may not have been the same after all. A number of "equivalent" texts (48) are given a different number of chapters, ranging from one to ten, and several (35) either do not mention any translator at all or specify a different one. For instance, 'Jigs-med gling-pa for the text No. 15 mentions Vimalamitra and sKa-ba dPal-brtsegs, while Tshe-dbang mchog-grub, for the equivalent texts Nos. 143 and 441, mentions

⁵¹ See the subsection "Texts, Translators and Editors" below.

Jñānagarbha and Vairocana. These discrepancies tend to suggest that the respective texts may have been part of two different textual transmissions, and could not have possibly been copied directly from the '*Od gling*' manuscript. Moreover, the exact role of the '*Od gling*' edition is still unclear. Based on the fact that the Queen of sDe dge was 'Jigs-med gling-pa's patron and disciple, there is no question that Tshe-dbang mchog-grub had access to both the 1771-72 NGB manuscript and the 1788 *dkar chag*. What is puzzling and surprising is that vol. 25 in the *sDe dge* edition, considered by scholars to contain supplementary texts that Tshe-dbang mchog-grub initially was unable to locate, includes texts that can be found in 'Jigs-med gling-pa's *dkar chag* in vol. 1 (Nos. 1, 2, 4, 6, 8), vol. 2 (Nos. 27, 48), vol. 3 (Nos. 55, 63), vol. 4 (Nos. 70, 86, 94), vol. 8 (Nos. 146, 152), and vol. 11 (No. 190).

As the traditional, simplified version of the events cannot account for all these "peculiarities," the question is then, how does one explain the fact that we have 55 "presumably" excluded texts, 172 not shared texts, 70 doubtful texts (in terms of being identical), and 15 "initially" missing texts? GYURME DORJE's suggestion that the *sDe dge* edition was based on more than one manuscript may be able to clarify the question of why several texts are not shared by the two *dkar chags*, or why some texts do not seem to be identical; nevertheless, to account for the "excluded" and the "initially" missing texts we may have to accept the assumption that 'Jigs-med gling-pa's *dkar chag* is not the "actual" catalogue of the '*Od gling*' NGB manuscript, but rather a later, revised, expended, and highly edited list of texts. In

this context we could assume that the 55 texts that cannot be found in Tshe-dbang mchog-grub’s catalogue, even though they are mentioned in ’Jigs-med gling-pa’s *dkar chag*, were not part of the ‘*Od gling* edition in the first place. Unlike the 15 missing texts, added later on to the *sDe dge* edition, the 55 were apparently never found (identified?). Unfortunately, as we have no access to manuscripts from dPal ri, A mdo, sTag bu brag dmar, Kah tog, dPal spung, Go ’jo, and rDzogs chen, we can only speculate as to what extent, and on what edition Tshe-dbang mchog-grub may have actually relied in order to compile the *sDe dge* NGB xylograph.

3.2 Southern Central Tibetan Tradition

The Southern Central Tibetan tradition is represented by the *gTing skyes*,⁵² *Rig ’dzin rje*, *Nub ri*, and *Kathmandu* manuscripts. Although we as yet know little about the circumstances of their production in Tibet, it would appear that they are close to one another and form a close family. Brag-dkar rta-so sPrul-sku Chos-kyi dbang-phyug (1775-1837), in his inventory to the *Nub ri* edition entitled *sNga ’gyur gsang chen rnying ma rgyud ’bum gyi glegs bam yongs rdzogs gzheng tshul dkar chag tu bkod pa rdzogs ldan snang ba gsar ba’i dga’ ston*, points out that the *Nub ri* NGB is in the tradition of Rig-’dzin Padma gling-pa.⁵³ The ruler Mi-dbang Pho-lha-ba bSod-nams stobs-rgyas (1689-1747) requested Ngag-dbang lHun-grub

⁵² See Appendix “A” for the text-titles of the *gTing skyes* NGB; and Appendix “B” for the text-numbers, the location of these texts in *gTing skyes*, and their equivalents in the *sDe dge* and the *mTshams brag* editions.

⁵³ EHRHARD has translated two excerpts from the inventory in his article “Recently Discovered Manuscripts of the *rNying ma rgyud ’bum* from Nepal,” pp. 256-59; 260-61.

grags-pa from lHo brag lHa lung to come to mNga' ris stod and transmit the reading-transmission of the *rNying ma'i rgyud 'bum*. Several disciples listened to the teachings on that occasion and later on some managed to commission new editions of the NGB. Thus, gSang-sngags bstan-'dzin made a set of the NGB that was kept in the monastery Thub bstan rDo rje brag, and Shes-rab 'byung-gnas made a set that was kept in A ya'i lha khang in sKyid grong. Furthermore, each one, Kun-bzang 'Gyur-med lhun-grub (d. 1767) and Nam-mkha' dpal-bzang, using Shes-rab 'byung-gnas's set as the original, commissioned new editions that were kept in gLang 'phrang and dPal mo chos sding, respectively. Another edition, based on the same original, was produced in 1794 by Tshe-dbang 'Chi-med mgon-po (1755-1807) and 'Gyur-med 'Phrin-las bstan-'dzin and was kept in La lde.⁵⁴

EHRHARD suggests that the teacher gSang-sngags bstan-'dzin, besides producing a set of the NGB, also bestowed the reading-transmission of the NGB on many of his students, among others Rig-'dzin 'Phrin-las bdud-'joms (1726-1789). 'Phrin-las bdud-'joms' disciples, brothers Brag-dkar rta-so sPrul-sku Chos-kyi dbang-phyug and 'Phrin-las dbang-phyug (1772-1812), supervised the work on an edition of the NGB, produced in 1789-91 at Brag dkar rta so. Apparently, this edition went up in flames in the year 1833 when the temple gLang ra rgyag sa, where it was kept, was burned to the ground by the Nepali forces attacking Tibet.⁵⁵ This, however, was not the last edition produced at Brag dkar rta so. In 1813-14

⁵⁴ EHRHARD, "Recently Discovered Manuscripts ...," pp. 255-59.

⁵⁵ See EHRHARD, *op cit.*, p. 260; 260, n. 19.

sPrul-sku Chos-kyi dbang-phyug commissioned yet another edition of the NGB that was based on the manuscript made by Kun-bzang 'Gyur-med lhun-grub and kept in gLang 'phrang. This, according to EHRHARD, is the extant NGB manuscript as he discovered it in 1992 in his expedition to the Nub ri region of Nepal. The *Nub ri* NGB is a complete set in 37 volumes and today is in the possession of Slob-dpon 'Gyur-med. There seems to be a discrepancy as to the number of volumes this edition initially may have had. While describing the production of the new NGB edition, Chos-kyi dbang-phyug mentions in his inventory that he assembled a team of well-versed scribes numbering "exactly twenty-nine" and that to each one of them was distributed a volume of the original manuscript.⁵⁶ At this point it is unclear whether the two editions are one and the same and an editorial or scribal error has been made, or perhaps they are two different editions, one in 37 volumes and the other in 29.

The *Kathmandu* edition, as discovered by EHRHARD in the repository of the National Archives of Nepal in 1989, is extant in 32 (with some books badly damaged by worms) out of 36-volumes, and seems to belong to the same tradition as *Nub ri*. The last volumes of both editions contain identical texts that are not to be found in *gTing skyes* or *Rig 'dzin rje*. Furthermore, and based on the same inventory of Chos-kyi dbang-phyug, EHRHARD speculates that it may have been

⁵⁶ See EHRHARD's translation in "Recently Discovered Manuscripts ...," p. 261.

made by one of his disciples who is said to have belonged to the Nyang clan of gZhung in Rong shar.⁵⁷

Just as in the case of the *Kathmandu* edition, the circumstances which led to the actual production of *gTing skyes* and *Rig 'dzin rje* editions are also uncertain. The extant *gTing skyes* NGB, a 36-volume photo-offset litho edition (with the appended last 3-volumes belonging to *sDe dge*) reprinted by DIL-MGO MKHYEN-BRTSE RIN-PO-CHE in 1972, is based on a manuscript believed to have been produced around 1830, according to the educated guess of DAN MARTIN, by Padma chos-'phel, alias Tshe-ring don-'grub (1773-1836), the founder of the gTing skyes dGong pa byang monastery.⁵⁸ This edition has been catalogued two times: once by Kaneko in 1982,⁵⁹ and once, recently, by a team of editors coordinated by GERMANO and published as an electronic edition by the Tibetan and Himalayan Digital Library (THDL-T).⁶⁰ The following is a concordance of texts as found in the two catalogues (THDL-T is given first):

Tk.1-2 / 1;	Tk.95-181 / 69-155;	Tk.242 / 211-212;	Tk.404-409 / 366-371;
Tk.3-14 / 2;	Tk.182-183 / 156;	Tk.243 / 213-214;	Tk.410-?411 / 372;
Tk.15-119 / 3-7;	Tk.184-201 / 157-174;	Tk.244-290 / 215-261;	Tk.412-427 / 373-388;
Tk.20-22 / 8;	Tk.202-204 / 175;	Tk.291-292 / 262;	Tk.428-429 / 389;
Tk.23 / 9;	Tk.205-210 / 176-181;	Tk.293-331 / 263-301;	Tk.430-434 / 390-394;
Tk.24-34 / 10;	Tk.211-212 / 182;	Tk.332-339 / 302;	Tk.435-436 / 395;
Tk.35-91 / 11-67;	Tk.213-214 / 183;	Tk.340-401 / 303-364;	Tk.437-449 / 396-408;
Tk.92-94 / 68;	Tk.215-241 / 184-210;	Tk.402-403 / 365;	Tk.450-451 / 409;

⁵⁷ EHRHARD, "Recently Discovered Manuscripts ...," p. 262.

⁵⁸ DAN MARTIN as quoted by R. MAYER in *A Scripture of the Ancient Tantra Collection*, pp. 239-40.

⁵⁹ E. KANEKO, *Ko tantra Zenshu Kaidai Mokuroku (Descriptive Catalogue of the rNying ma rgyud 'bum)*.

⁶⁰ See the THDL-T catalogue: <http://www.thdl.org/xml/ngb/showNgb.php?doc=Tk.ed.xml>

The *Rig 'dzin rje* NGB, extant in 30 out of original 33-volumes (volumes 3, 9, and 31 are missing),⁶¹ apparently was made in honor of Rig-'dzin Tshe-dbang norbu (1698-1755) by either one of his direct students or a later follower of his lineage. Its affiliation with other editions still needs to be worked out. MAYER has found out that in the case of one particular text, *Phur pa bcu gnyis*, which he has critically edited, the *Rig 'dzin rje* version has a close relationship to *gTing skyes* and even though neither of them descended from the other, both descended from a common ancestor, itself descended from a text which was also an ancestor of the *Kathmandu* edition.⁶² This may or may not be the case in respect to all the other texts, especially in the case of the *gTing skyes* edition, as CANTWELL and MAYER (in quoting GENE SMITH and MATTHIEU RICARD) point out that the first part of the *gTing skyes* may have been “heavily emended” to make its readings agree with those of *sDe dge*. These emendations were done “silently” and the modern reader might have no idea that “they only took place at the time of producing the modern reproduction.”⁶³ The extent of “silent” emendation of colophons, texts, and collections by the editors has yet to be determined. Nevertheless, it would seem that in one way or another it will have far reaching implications in any future attempts to establish affiliations and relationships between different NGB editions.

⁶¹ See the on-line catalogue of the *Rig 'dzin rje* NGB edition as prepared by CANTWELL, MAYER and FISHER: <http://ngb.csac.anthropology.ac.uk/ngbcat.html>. S. VAN SCHAIK has catalogued the first volume of *Rig 'dzin rje* in “A Catalogue of the First Volume of the Waddell Manuscript rNying ma rgyud 'bum,” pp. 32-48.

⁶² R. MAYER, *A Scripture of the Ancient Tantra Collection*, p. 258.

⁶³ C. CANTWELL and R. MAYER, “The sGang steng-b rNying ma'i rGyud 'Bum manuscript from Bhutan: Introduction,” p. 13.

3.3 Bhutanese Tradition

The Bhutanese tradition⁶⁴ is represented by the *mTshams brag*, *sGang steng-a*, *sGang steng-b*, and *sBra me'i rtse* manuscripts. The *mTshams brag* edition, extant in 46-volumes, is a 1982 photo-offset litho reproduction of a manuscript version of the *rNying ma'i rgyud 'bum* from the mTshams brag monastery in Bhutan.⁶⁵ The exact origin of the edition is not known but it is believed that it was calligraphed between 1728 and 1748, from a Punakha original, at the order of mTshams-brag sPrul-sku Ngag-dbang 'brug-pa (1682-1748).⁶⁶ It seems to be very closely related to *sGang steng-b*, also a 46-volumes edition, which has recently been catalogued by CANTWELL, MAYER, KOWALEWSKY, and ACHARD.⁶⁷ The ancestry of these editions, as well as of that of *sGang steng-a* and *sBra me'i rtse* which have not yet been studied or catalogued, may be traced to lHo brag lHa lung and to the third and fourth Pad-gling gsung-sprul incarnations, Tshul-khrims rdo-rje (1598-1669) and Ngag-dbang Kun-bzang rdo-rje (1680-1723). Both produced copies of the NGB, and CANTWELL and MAYER suggest that one of the *sGang steng* NGB sets may have been written sometimes between 1640-1650, and thus go back to Tshul-khrims rdo-rje. They also point out that it appears unlikely that *mTshams brag* was

⁶⁴ In Bhutan as in Tibet, Tibetan Buddhism was the main (if not the only) religion, and from 8th to 17th centuries, as ARIS in *Bhutan: The Early History of a Himalayan Kingdom* points out, "many Tibetan Buddhist teachers fled [to Bhutan] to take refuge from troubles in Tibet," p. 82.

⁶⁵ See the on-line THDL-M catalogue of the *mTshams brag* NGB edition as prepared by a team of editors coordinated by D. GERMANO: <http://www.thdl.org/xml/ngb/showNgb.php?doc=Tb.ed.xml>

⁶⁶ LOPON PEMALA, "Preface," p. 4.

⁶⁷ See C. CANTWELL, R. MAYER, M. KOWALEWSKY, and J.-L. ACHARD, "The *sGang steng-b* *rNying ma'i rGyud 'Bum* manuscript from Bhutan: The Catalogue Section."

copied from *sGang steng-b*, or *sGang steng-b* from *mTshams brag*, but rather that both manuscripts were copied from the same exemplar who may or may not be *sGang steng-a* or *sBra me'i rtse*.⁶⁸

⁶⁸ C. CANTWELL and R. MAYER, “The sGang steng-b *rNying ma'i rGyud 'Bum* ...,” pp. 9-10.

4. DOXOGRAPHICAL CATEGORIES AND STRUCTURES

The vast number of texts that the *rNying ma'i rgyud 'bum* editions comprise, between 447 and 939 (THDL), made it necessary at an early stage to establish an order in their arrangement, and in terms of structure all extant editions are organized, more or less, in doxographical categories according to their content and/or importance. Thus, in the *gTing skyes* edition, texts are organized into distinct groups and subgroups, and the overall organization is based upon three distinct systems: *rDzogs chen* (Tk.1-Tk.186), *Anuyoga* (Tk.187-Tk.217), and *Mahāyoga* (Tk.218-Tk.447). Some of these categories are further subdivided into sections and subsections as follows: *rDzogs chen* (or *Atiyoga*) is divided into *Sems sde* (Tk.1-Tk.72), *Klong sde* (Tk.73-Tk.89), and *Man ngag sde* (Tk.90-Tk.186), with *Man ngag sde* further subdivided into *Phyi nang gi skor* (Tk.90-Tk.106), *gSang ba'i skor* (Tk.107-Tk.118), *Phyi ti'i skor* (Tk.119-Tk.135), *Yang ti'i skor* (Tk.136-Tk.168), and *Yang gsang bla na med pa'i skor* (Tk.169-Tk.186); and *Mahāyoga* divided into *sGyu 'phrul gyi skor* (Tk.218-Tk.241), *sDe bco brgyad* (Tk.242-Tk.254), *'Jam dpal gshin rje'i gshed po'i rgyud skor* (Tk.255-Tk.294), *Padma dbang chen rta mgrin skor* (Tk.295-Tk.317), *Yang dag thugs skor* (Tk.318-Tk.328), *bDud rtsi yon tan rgyud* (Tk.329-Tk.351), *Phur pa phrin las skor* (Tk.352-Tk.392),

Ma mo’i rgyud skor (Tk.393-Tk.413), *bDe gshegs ’dus pa* (Tk.414-Tk.427), and *bsTan srung gi skor* (Tk.428-Tk.447).⁶⁹

All three traditions—the Eastern Tibetan, the Southern Central Tibetan, and the Bhutanese—show an astonishingly consistent pattern in the organization of individual sections and subsections, and suggest that the doxographical classification of texts may prove as a reliable and appropriate criterion for determining the interrelation and affiliation of NGB witnesses. For example, *gTing skyes* and *Rig ’dzin rje* are very close to one another in both structure and content and seem to form a close family, while *sDe dge* differs significantly in its structure and the sequential ordering of the texts not only from these two editions but also from *mTshams brag* and all the other Bhutanese witnesses.⁷⁰ The *sDe dge* edition is unique because it reverses the order of the *rDzogs chen* sections and subsections. It starts with *Yang ti’i skor*, *Phyi ti’i skor*, and *Yang gsang bla na med pa’i skor*, and then continues with the rest of the *Man ngag sde*, *Klong sde*, and *Sems sde*. It also differs from *gTing skyes* in its *Mahāyoga* category as it has an extra section with extra texts, *Bla ma’i dgongs ’dus*.⁷¹ The *mTshams brag* edition is also unique, compared to *gTing skyes* or *sDe dge*, as it is a lot bigger, with some 492 extra texts, and has a tendency to follow a loose structure with texts from different sections,

⁶⁹ CANTWELL and MAYER in “Doxographical Structures in the Rig ’dzin Tshe dbang norbu Edition of the *rNying ma’i rgyud ’bum*” suggest a doxographical category for each text of the *gTing skyes* and *Rig dzin ’rje* editions, with the text numbers for the *gTing skyes* being based on the Kaneko catalogue. These text numbers are based on the THDL-T catalogue.

⁷⁰ For specific examples see CANTWELL, “Distinctive Features of the Rig ’dzin tshe dbang nor bu (Waddell) Edition of the *Rnying ma’i rgyud ’bum*,” pp. 364-367; and Appendix “B” and “C”.

⁷¹ See Appendix “C”, texts Dg.223-Dg.233.

especially in the *rDzogs chen* category, interspersed. It reflects a Bhutanese-based tradition with an entirely different classificatory scheme.⁷²

The standard grouping of texts for the Eastern Tibetan and the Southern Central Tibetan traditions seems to derive from 'Jigs-med gling-pa's catalogue. The catalogue does not indicate any doxographical membership; but its texts do seem to be organized in a precise and systematic way, and many clusters of texts that can be identified in *gTing skyes* and *sDe dge* follow its sequential order.⁷³ Tshe-dbang mchog-grub's catalogue, on the other hand, provides a clear and explicit doxographical structure where categories and subdivisions are clearly indicated.⁷⁴ What is uncertain is to what extent the texts that are classified together were composed and transmitted as distinct traditions prior to the editorial activity of the NGB compilers who brought them together. The lack of access to editions or catalogues of the NGB prior to the end of the 18th century (perhaps one day bSod-nams rgyal-mtshan's provisional list could shed some light on the late 15th, early

⁷² These distinctions have already been pointed out by C. CANTWELL in "Distinctive Features of the Rig 'dzin tshe dbang nor bu (Waddell) Edition of the *Rnying ma'i rgyud 'bum*," p. 362. For specific examples of a loose structure see the equivalent *mTshams brag* texts for the *gTing skyes* texts in Appendix "A", *Man ngag sde*, *Phyi nang gi skor*, texts Tk.90-Tk.106; and *Man ngag sde*, *Yang ti'i skor*, texts Tk.136-Tk.138.

⁷³ Some examples are: in vol. NGA (4), JL.68-JL.76 ['Jigs-med gling-pa (JL)] correspond to Tk.96-Tk.104 and Dg.82-Dg.89; and in vol. JA (7), JL.115- JL.126 correspond to Tk.123-Tk.134 and Dg.36-Dg.47. Although there are departures from 'Jigs-med gling-pa in both *gTing skyes* and *sDe dge*, *sDe dge* does appear to resemble 'Jigs-med gling-pa's catalogue more closely than *gTing skyes* as we find not only small groups of texts following the same order but even an entire volume, vol. ZHA (21), with the same texts in the same sequential order. This comparative analysis is based on the 'Jigs-med gling-pa, THDL-T, and THDL-D catalogues.

⁷⁴ See J.-L. ACHARD, "Rig 'dzin Tshe dbang mchog grub (1761-1829) et la constitution du *rNying ma rgyud 'bum* de *sDe dge*," pp. 6-8. ACHARD provides a synthetic doxography of the *sDe dge* edition that is based on Tshe-dbang mchog-grub's *dkar chag*.

16th centuries) renders any such doxographical schemes as questionable and places their reliability in doubt.

According to the traditional historiography, all rNying ma pa categories, sections and subsections that are used to identify particular traditions, whether *rDzogs chen*, *Anuyoga* or *Mahāyoga*, claim to stem from the 8th century. This does not seem to be the case according to some present day scholarship. In his article, “The Funerary Transformation of the Great Perfection (*Rdzogs chen*)”, GERMANO points out that the apparent unitary nature of the category *rDzogs chen* obscures the fact that when it comes to their content and practice the diverse traditions subsumed under this rubric are often stunningly different and highly critical of each other.⁷⁵ He distinguishes between the “pristine” *rDzogs chen* and the “tantric” (or funerary, visionary) *rDzogs chen*. The “pristine” *rDzogs chen* is represented by the pre-10th century texts that fall under the rubric of *Sems sde*, such as the *Kun byed rgyal po'i mdo* and a group of “Eighteen *sems-sde* texts” (*sems sde bco brgyad*), five called the “Five early translations” (*sNga 'gyur Inga*) of Vairocana, and thirteen the “Thirteen later translations” (*Phyi 'gyur bcu gsum*) of Vimalamitra.⁷⁶ These texts

⁷⁵ D. GERMANO, “The Funerary Transformation of the Great Perfection (*Rdzogs chen*)”, p. 8.

⁷⁶ Professor NEUMAIER has published an article on *Kun byed rgyal po'i mdo*, “A Nyingmapa Text: The Kun-byed rgyal-po'i mdo,” and has made a translation of the text, *The Sovereign All-Creating Mind, the Motherly Buddha. A translation of the Kun byed rgyal po'i mdo*. A list of the eighteen *Sems-sde* texts appears in gNubs-chen Sangs-rgyas ye-shes' *bSam gtan mig sgron*, as quoted by KARMAY, *The Great Perfection (rDzog Chen)*, pp. 23-24; in *rJe btsun tham cad mkhyen pa Vai-ro-tsa-na'i 'dra 'bag chen ma*, as quoted by KARMAY, “An Open Letter by Pho-brang Zhi-ba-'od to the Buddhists in Tibet,” p. 25 n. 101; in kLong-chen-pa's (1308-1364) *Chos dbyings mdzod* and *Grub mtha' mdzod*, and in Nyang-ral Nyi-ma 'od-zer's (1136-1204) *Chos 'byung*, as quoted by NEUMAIER, “The *bSam gtan mig sgron* and Its *rDzogs chen* Quotations: A Study in the

are bound together primarily by a strict omission of all of the following elements pertaining to tantric Buddhism:

ritual presentations, meditative systems with discrete prescriptive techniques, visionary practices of light images, mantric technology, subtle body practices and ideology, sexological rhetoric and practices, generation-phase texts and iconographic detail, and death/funerary Buddhism with its associated violent, exorcistic ideology and praxis.⁷⁷

The “tantric” *rDzogs chen* texts, on the other hand, are texts that began to emerge in the late 10th century and developed during the 11th to 14th centuries. They fall under the rubric of *Man ngag sde*, and its various traditions, and embody the gradual “transformation” of the “pristine” *rDzogs chen* into “tantric” *rDzogs chen* by incorporating rituals, contemplative techniques, and funerary elements.⁷⁸ Some of the most prestigious *Man ngag sde* texts are the “Seventeen Tantras” (*rGyud bcu bdun*), included within the NGB editions as translations from Sanskrit, but “made public” only at the end of 11th century. The origin of the texts is claimed to go back to Vimalamitra, who expounded them to Myang Ting-nge-'dzin during the dynastic period. Myang concealed the texts, and later, after more than two

Production of Tibetan Texts,” pp. 4-12. Considerable confusion reigns over theses lists as the titles vary from one source to another.

⁷⁷ D. GERMANO, “The Funerary Transformation of the Great Perfection (*Rdzogs chen*),” p. 12.

⁷⁸ GERMANO, *op. cit.*, p. 13.

centuries, they were [re]discovered by lDang-ma lHun-rgyal and lCe-btsun Seng-ge dbang-phyug.⁷⁹

As more and more such texts were [re]discovered during the following centuries, later redactors of the *rNying ma'i rgyud 'bum* canon either accepted them as authoritative and included them in their compilations, or ignored them. Thus, in the *mTshams brag* edition the *rDzogs chen* rubric (or *Atiyoga* - as classified by the THDL), vols. 1-14, contains 368 texts as compared to 160 in *sDe dge* and 186 in *gTing skyes*; the *Anuyoga*, vols. 15-17, contains 33 texts as compared to 28 and 31; and the *Mahāyoga*, vols. 18-46, contains 538 texts as compared to 230 and 229, respectively. Of note is that the *mTshams brag* edition also contains entire volumes of texts that are not to be found in *gTing skyes* or *sDe dge*, such as vol. 3, 8 (with the exception of Tb.174, Tb.185, Tb.188, and Tb.192), and 14.

It is interesting to note that the *mTshams brag* edition, in spite of its 492 extra texts as compared to *gTing skyes*, is missing four important *rDzogs chen* *Sems sde* texts. One could assume, perhaps, based on the presumption that the content of some works might contain intrinsic meanings, superior in one way or another to that found in other similar works, that it is justifiable to exclude some texts, preserve others, and canonize new ones. However, this does not seem to be the case. The four texts that are not to be found in the *mTshams brag* edition are: *Rig pa'i khu byug*, *rTsal chen sprugs pa*, *Khyung chen lding ba*, and *rDo la gser gzhun*.

⁷⁹ See S.G. KARMAY, *The Great Perfection (rDzog Chen)*, pp. 209-210.

These texts belong to the group of “Five early translations” (the fifth being *Mi nub pa'i rgyal mishan nam mkha che*). They seem to have been highly valued in the *rDzogs chen* tradition, as some of them were entirely incorporated and form separate chapters in other works. Thus, *Rig pa'i khu byug* (a short text in six verses) forms, under the title *rDo rje tshig drug*, the thirty-first chapter of the *Kun byed rgyal po'i mdo*, while *Khyung chen lding ba* forms the twenty-second chapter of the same work. Nevertheless, of the four texts, *Rig pa'i khu byug*, the first of the eighteen texts, appears to have been by far one the most important texts in the *rDzogs chen Sems sde* tradition. In addition to forming a chapter in the *Kun byed rgyal po'i mdo*, it was incorporated in the second chapter of *'Khor ba rtsad nas gcod pa nyi zla dang mnyam pa dri ma med pa'i rgyud*, and occurs slightly expanded in the second chapter of *nGes par sto pa'i mdo dang 'grel pa*.

Western scholars’ interest in *Rig pa'i khu byug* was greatly enhanced by the fact that an extant copy, belonging most probably to the 10th century, was discovered at the beginning of the 20th century by A. STEIN in the caves of Tun huang, in northern China.⁸⁰ Some Tibetologists, based on their study and research, consider this text as “the basic text,” and praise it as “the original germ of the fundamental ideas of what we may call the *rDzogs chen* theories” and “the basic structure on which later texts are built, expanded and elaborated.”⁸¹

⁸⁰ The text can be found on page 206 in L. DE LA VALLEE-POUSSIN, *Catalogue of the Tibetan Manuscripts from Tun-huang in the Indian Office Library*, as IOL 647.

⁸¹ S.G. KARMAY, *The Great Perfection (rDzog Chen)*, pp. 47-48.

Notwithstanding their perceived importance, these *rDzogs chen Sems sde* texts are missing in the *mTshams brag* edition and they raise problematical questions, that one day may need to be answered, about the authority of the NGB editors and the motives and/or principles that guided them in their efforts to compile and/or edit this collection, or any other one for that matter, and decide what is or is not canonical, and for what reasons.

5. TEXTS, TRANSLATORS AND EDITORS

Based on the traditional Tibetan accounts, Tibetan Buddhism could be defined as a culture of institutionalized textual translation. Translation was the driving force as well as the focus and the defining characteristic of both periods of Buddhist dissemination in Tibet, *sNga dar* and *Phyi dar*. Textual composition and development of new ideas, a major factor of dissemination and progress in Indian Buddhism, was discounted in favor of translation, and confined to texts produced in India and in an Indic language. This approach made possible for Tibetans to translate a vast amount of foreign texts; however, it also created some critical and apparently insurmountable problems when it came to legitimize local, indigenous developments and innovations. By the middle of the eleventh century a model of authentic and legitimate textual transmission was developed that prescribed Buddhist literature composed in Tibet as illegitimate. It presupposed an Indic origin for every text with a canonical status, and stipulated that an authentic Indian master transmit the text to a Tibetan translator, and they, together, render it into Tibetan language. Once the model became normative, it presented all traditions with a paradoxical problem: how to uphold model's principles, and, still, innovate and produce new scriptures.

gSar ma practitioners managed to mediate the problem by a recourse to what recently has been described as “gray texts,” neither wholly Indian nor entirely Tibetan. Their close proximity and ready access to Indian masters made it feasible

for them to produce collaborative texts, whether in Sanskrit or some other language, which most probably never existed as such in India.⁸² Furthermore, Indian masters themselves apparently were also eager to produce texts that were in demand in Tibet. Rong-bande Shes-rab-'od (1166-1233) in his *Chos byung grub mtha' chen po* points out that Indian Pandits "impelled by their desire for gold, inquire[d] as to what form of Dharma is prized in Tibet, and they then fabricate[d] many of these teachings in response."⁸³

rNying ma pas, on the other hand, faced especially a daunting task as they were far removed from their alleged sources of transmission located in the dynastic period. In making their case for legitimacy they appealed to a two fold classification of texts: *gTer ma* (rediscovered teachings),⁸⁴ and *bKa' ma*, (transmitted precepts). Traditional narratives suggest that *gTer ma* texts are teachings concealed in the past by a renowned teacher, most often the eighth century Indian master, Padmasambhava,⁸⁵ and rediscovered at a later date by a *gTer*

⁸² R.M. DAVIDSON, "Gsar-ma Apocrypha: Gray Texts, Oral Traditions, and the Creation of Orthodoxy."

⁸³ See R.M. DAVIDSON's translation of the relevant passage in *Tibetan Renaissance: Tantric Buddhism in the Rebirth of Tibetan Culture*, p. 232.

⁸⁴ *gTer ma*, lit. "Treasure," may refer equally well to a specific teaching or to some physical object, such as a jewel or an icon. On *gTer ma* see E.M. DARGYAY, *The Rise of Esoteric Buddhism in Tibet*, pp. 62-210; TULKU THONDUP, *Hidden Teachings of Tibet: An Explanation of the Terma Tradition of Tibetan Buddhism*; DUDJOM RIMPOCHE, *The Nyingma School of Tibetan Buddhism*, pp. 743-881; and J. GYATSO, "Drawn from the Tibetan Treasury: The Gter-ma Literature."

⁸⁵ dPa'-bo gTsug-lag 'phreng-ba, as quoted by J. GYATSO in "The Logic of Legitimation in the Tibetan Treasure Tradition," p. 98, provides the following list of *gTer ma* concealers in his *Chos byung mkhas pa'i dga' ston* (written in 1565): Padmasambhava, 'Tsho-rgyal, Khri-srong lde-btsan, Mu-tig btsan-po, sNubs Nam-mkha'i snying-po, sNyags (Jñānakumāra), Vairocana, sNa-nam rDo-rje bdud-'joms, and sNubs Sangs-rgyas ye-shes.

ston (a Treasure discoverer);⁸⁶ while *bKa' ma* texts are teachings that have been passed on, throughout centuries, from master to disciple in an unbroken succession.

The *gTer ma* texts are ahistorical, in the sense that their transmission is not concerned with history or historical development. Thus, the ultimate source of a *gTer ma* is a Buddha (Samantabhadra, Vajradhara, Vajrasattva, etc.), residing in a timeless realm, a Buddha field, who transmits the text to an early rNying ma patriarch, such as Padmasambhava. The master, then, codifies the text into a written form and conceals it as a Treasure to be rediscovered sometimes in the future. A *gTer ston*, based on the prophecy made by the concealer and his own vision and spiritual realization, reveals this cryptic text and renders it into an intelligible form. Furthermore, the text can be re-concealed again and later rediscovered by yet another *gTer ston*. In this process, a text “rediscovered” in the 19th century could be treated either as an authentic 13th century text, when it was first time revealed, or as a dynastic period text, when it was first time concealed.

The most problematical aspect in the *gTer ma* tradition is the fact that the legitimacy of texts rests on the authority of concealers and revealers; while, their relative status and prestige depend on these same texts and tend to mutually reinforce one another. For example, the *gTer ma* texts such as the *Padma thang yig shel brag ma* and the *bKa' thang sde Inga*, discovered by O-rgyan gling-pa (1329-

⁸⁶ The first *gTer ston* seems to have been Sangs-rgyas bla-ma (ca. 1000-1080). Nyang-ral Nyima 'od-zer together with Gu-ru Chos-kyi dbang-phyug (1212-1270), rDo-rje gling-pa (1346-1405), O-rgyan Padma ling-pa (1459-1521), and 'Jam-dbyangs mKhyen-brtse'i dbang-po (1820-1892) are considered as the most prominent, and are known as the Five Discoverer Kings. See TULKU THONDUP, *Hidden Teachings of Tibet*, p. 72.

1367), are the primary sources on the revered authority and the exalted status of Padmasambhava.⁸⁷ On the other hand, the authenticity and the legitimacy of these texts are dependent on the authority of Padmasambhava himself.

It would seem that Padmasambhava's legend is closely tied to the emergence of the *gTer ma* tradition. The *dBa' bzhed* chronicle, one of the most celebrated texts of Tibetan historiography, allegedly in its earliest form dating back to the dynastic period, portrays Padmasambhava in a peripheral position restricted to subduing local deities and performing water-miracles. Unsuccessful in pleasing either the king or the ministers, he apparently left Tibet before completing his ritualistic tasks or giving and concealing any special teachings or texts.⁸⁸ Still, by the 11th century his role in the transmission and the translation of Buddhist texts is elevated to a central position. In his overview of the supposed chronological order of the lineal transmission of the Buddhist teachings to Tibet, an account now lost but quoted in several later rNying ma histories, Rong-zom Chos-kyi bzang-po (11th century) places Padmasambhava first, followed by Śāntigarbha, Buddhaguhya, Hūmkara, Śrī Simha/Vairocana, Prajñāvarman/Dānaśila, and Vimalamitra. Later on, in the 12th century, Nyang-ral Nyi-ma 'od-zer (1136-1204) provides a modified version of Rong-zom's list, and while agreeing with Padmasambhava, Buddhaguhya and Hūmkara, he replaces Śāntigarbha, Prajñāvarman and most remarkably Śrī Simha

⁸⁷ On Padmasambhava's biographies see A.-M. BLONDEAU's article "Analysis of the Biographies of Padmasambhava according to the Tibetan Tradition: Classification of the Sources."

⁸⁸ PASANG WANGDU and H. DIEMBERGER, *bBa' bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, pp. 55-59.

/Vairocana with a second transmission by Vimalamitra, than Guhya and Jinamitra. GERMANO rightly points out, that Nyang-ral in his list seems to “valorize” Padmasambhava by “de-emphasizing” some of his main rivals for dynastic period fame, i.e., Śrī Simha and Vairocana.⁸⁹ His success as a *gTer ston* was directly linked to Padmasambhava’s transmission, and his own prestige depended greatly on the perceived authority of Padmasambhava.

In terms of legitimizing a text, it has to be noted that discoverer’s level of spiritual realization may be an important and perhaps necessary condition; however, it is not sufficient as he must also demonstrate that his *gTer ma* was already predicted in the past. His vision of the concealer, and concealer’s prophecy in the form of *Byang bu*, a certificate received or discovered by the *gTer ston* prior to his discovery of the *gTer ma* itself, certify and provide legitimacy both to the discoverer and to the discovery. They authorize the *gTer ston* and guarantee that the *gTer ma* is indeed a genuine Treasure.⁹⁰ This “circular” and “self-reinforcing phenomenon,” where a concealer’s authority depends on the discovered texts, while the legitimacy of the texts and the prestige of the *gTer ston* depend on the perceived authority of the concealer, does not instill great confidence in the *gTer ma* process of textual transmission. Nevertheless, as a strategy for the autentification of rNying ma texts composed in Tibet and by the Tibetans, rather than accurate historical

⁸⁹ See D. GERMANO, “The Seven Descents and the Early History of rNying ma Transmissions,” p. 239. On Rong-zom-pa’s list see p. 227; on Nyang-ral’s list p. 228.

⁹⁰ J. GYATSO, “The Logic of Legitimation in the Tibetan Treasure Tradition,” pp. 113, 126-30.

representation, the *gTer ma* tradition has had a resounding success as new texts have been continually revealed since at least the 11th century.

The *bKa' ma* texts, transmitted precepts, represent the second model of textual legitimization in the rNying ma school of Tibetan Buddhism, that of *bKa' ma* tradition. Unlike the *gTer ma* texts, they are presumed to be historical and, as such, their production (translation) and transmission apparently could be traced, more or less successfully depending on the reliability of the available textual evidence, from the time of their first translation into Tibetan, in the dynastic period, up to the present. Furthermore, as most of the texts in the *rNying ma'i rgyud 'bum* canon seem to be *bKa' ma* texts, based on their respective colophons, they are of special interest in any attempt to take a closer look at the production and transmission of the NGB editions as well.

The authority and legitimacy of the *bKa' ma* texts is based on the traditional, usually unquestioned claims that they are “translations made in the dynastic period,” and that they have been “passed on in an unbroken succession.” These authoritative and presumably definitive and certain claims raise a series of problems for the present day scholars who study the rNying ma tradition, as textual studies tend to suggest that the early history of the tradition and the subsequent evolution and development have been obscured by later historiographies, textual emendations, and editorial revisions. One relevant example is that of the *rDzogs chen Man ngag sde* tradition. Most of the *Man ngag sde* texts, primarily associated

with Padmasambhava and Vimalamitra, in terms of translation and transmission, and thus claiming to stem from the 8th century, would seem to be later 11th to early 14th century developments.⁹¹ As it is apparent, two historical “visions” of the rNying ma tradition seem to be emerging: the traditionalist “received history,” and the modernist “developed history.” In this context, a scholar has the option of either to uncritically defer to traditional claims, accept the received history as a fact, and attempt to reconcile the most notable inconsistencies by “bracketing off” the irreconcilable differences; or, to provide a sensible account of the problem, and question the claims by examining the evidence that is educed to support and demonstrate these claims. For most scholars the first option does not seem a viable alternative as critical scholarship requires more than an un-argued assertion and demands evidence that will stand up to objective scrutiny. It requires proof or at least a body of persuasive evidence that would establish the future studies of rNying ma school on a firm and sound foundation.

Traditional claims, authoritative as they may be, in a close scrutiny do not seem as certain as their proponents assert them to be. For example, the claim that the *bKa' ma* texts were “passed on in an unbroken succession,” even though true in a relative sense as we do seem to possess works known under the titles that have been mentioned in ancient texts, may be misleading if we assume that the present texts are one and the same as the ancient texts. Professor Neumaier, in a recent

⁹¹ See E.M. DARGYAY, *The Rise of Esoteric Buddhism in Tibet*, pp. 54-61; and D. GERMANO, “The Funerary Transformation of the Great Perfection (Rdzogs chen).”

article entitled “The *bSam gtan mig sgron* and its *rDzogs chen* Quotations: A Study in the Production of Tibetan Texts,” has examined and successfully documented through facts that the extant texts, in her context *rDzogs chen* texts, are not identical with the texts of the past. The textual body of eighteen *Sems sde* texts as found in *rNying ma'i rgyud 'bum* was compared to quotes as given in gNubs-chen Sangs-rgyas ye-shes’ text *bSam gtan mig sgron* (10th century), the earliest known account of the *rDzogs chen* tradition. The conclusion reached is that since the time of gNubs-chen “the majority of *rDzogs chen* texts have undergone changes so significant that they resulted in the loss of about half of the quoted lines.”⁹² This examination, therefore, suggests that some, if not most, ancient texts, even though “passed on,” have been subjected during the course of their long history of textual transmission to various editorial emendations, revisions, and corrections.

The second claim, that the *bKa' ma* texts are “translations made in the dynastic period,” is even more problematic. Scholars for some time have speculated that the statements contained in the translators’ colophons attached to the *rNying ma* texts, as found in the extant *rNying ma'i rgyud 'bum* editions, may not be as valuable and reliable for the dating of the texts as the tradition itself tends to assume. The challenge, however, was, and still is, to go beyond such a general suspicion and provide positive reasons for questioning such a claim. This is not an easy task as the evidence to the contrary is apparently overwhelming: the translators themselves

⁹² See E.K. NEUMAIER’s conclusion in “The *bSam gtan mig sgron* and its *rDzogs chen* Quotations: A Study in the Production of Tibetan Texts,” pp. 9-10.

clearly state that they have translated these specific texts. The question is then, were these statements made by the translators themselves, or perhaps are nothing more than later attributions made in their names? These are crucial questions upon which so much depends, but of which we have little understanding as of yet. The role of major NGB editors, such as Ratna gling-pa or 'Jigs-med gling-pa, in editing and emending texts, whether substantially or not, has not been explored and we do not yet know the manner of their involvement. However, as the following examples tend to suggest, it seems undisputable that major editors played a significant role in the way texts were transmitted.

It is interesting to note that in the two NGB editions, *gTing skyes* and *sDe dge*, several similar texts are known under different titles. Thus, text Tk.221 known as *dPal gsang ba'i snying po de kho na nyid nges pa* in *gTing skyes*, is known in *sDe dge* as *sGyu 'phrul bzhi bcu pa* (Dg.195); text Tk.321, *dPal he ru ka'i gal po gsang ba'i rgyud*, is known as *Zhi khro 'bum rgyud* (Dg.304); and text Tk.405, *Ma mo snang srid thig le'i rgyud*, is known as *rGyud lung byang skor rtsa rgyud* (Dg.384).⁹³ These variations could be explained by two possibilities: (a) they represent two distinct textual traditions; or (b) they result from a later editorial intervention. Both of these alternatives are equally plausible even though, at first glance, the first one (a) seems more probable. After all, it is known that some ancient texts were translated several times by different translators. They were

⁹³ For further similarities and variations in the text-titles, as found in *gTing skyes* and *sDe dge*, see Appendix "A".

transmitted as recensions and circulated as versions with different number of chapters until one translation became normative and was included in the canon as a scripture. Still, the second alternative, that later editors, in either tradition, could have emended the titles by resorting to earlier manuscripts, an oral tradition, or a personal, conjectural understanding derived from their own reading of the texts, cannot be ignored or discounted as editors may have had their own reasons or agendas to promote of which we are not aware of.

A puzzling case of apparent editorial intervention can be found in the three available catalogues of the NGB *sDe dge* edition: the two copies of the Tshe-dbang mchog-grub's catalogue as found in *sDe dge* (TCH-D) and in *gTing skyes* (TCH-T),⁹⁴ and the Tibetan and Himalayan Digital Library catalogue (THDL-D). What is unexpected is that in a comparative analysis we find instances where the number of chapters in equivalent texts does not correspond to one another. Thus, we may note that some texts in each one of the three catalogues seem to have equivalent number of chapters in the other two: TCH-D and TCH-T give equivalent number of chapters for texts Dg.79, Dg.148, Dg.150, Dg.226, and Dg.304 as compared to THDL-D; THDL-D and TCH-T share Dg.271, Dg.285, Dg.333, and Dg.354; while THDL-D and TCH-D share Dg.376, Dg.422, Dg.423, and Dg.441.

⁹⁴ For reference see p. 23 n. 42 above.

Table 1:
Significative Differences in the Number of Chapters

Dg.	TCH-D	TCH-T	THDL-D
Dg.79 / 86:	- 30 chs.	- 30 chs.	- 27 chs.
Dg.148 / 164:	- 22 chs.	- 22 chs.	- 20 chs.
Dg.150 / 166:	- 39 chs.	- 39 chs.	- 17 chs.
Dg.226 / 238:	- 30 chs.	- 30 chs.	- 13 chs.
Dg.271 / 281:	- 18 chs.	- 8 chs.	- 8 chs.
Dg.285 / 295:	- 18 chs.	- 8 chs.	- 8 chs.
Dg.289 / 299:	- 20 chs.	- 60 chs.	- 61 chs.
Dg.304 / 314:	- 16 chs.	- 16 chs.	- 17 chs.
Dg.333 / 337:	- 18 chs.	- 15 chs.	- 15 chs.
Dg.354 / 358:	- 17 chs.	- 5 chs.	- 5 chs.
Dg.376 / 380:	- 22 chs.	- 24 chs.	- 22 chs.
Dg.422 / 424:	- 7 chs.	- 8 chs.	- 7 chs.
Dg.423 / 425:	- 7 chs.	- 8 chs.	- 7 chs.
Dg.441 / 443:	- 15 chs.	- 16 chs.	- 15 chs.

Research and comparison with other catalogues also suggests that most of the texts that do not share the number of chapters, exception in our case is Dg.148 for THDL-D and Dg.376 for TCH-T, provide a unique number that is not to be found in any other well-known catalogue or collection, whether in 'Jigs-med gling-pa, *gTing skyes* or *mTshams brag*. Now, the implication seems to be that the three catalogues could not possibly be based on the same 1794-98 *sDe dge* NGB xylograph. This would make sense in the case of THDL-D, if it can be documented that it is based on a later, perhaps even post 1980s, “revised” *sDe dge* edition, but it

is hardly possible in the case of TCH-D and TCH-T as they are supposed to be two copies of one and the same text, the Tshe-dbang mchog-grub catalogue. This raises a daunting problem for the historical transmission of these catalogues and the question is: how is this possible? The easiest way out would be to dismiss these samples, out-of-hand, as mere “anomalies” due to scribal and/or editorial errors. It is true that scribes do make mistakes, and that editors, based on their own assumptions and methodology, may combine chapters that “originally” were separate, or assign a number to a specific section of a text and treat it as a separate chapter. However, the fact that these “anomalies” are to be found in two copies of the same text (TCH-D and TCH-T), as well as the significative number of cases that disagree on the number of chapters in the TCH-D and THDL-D catalogues, 32 to be more specific, renders such an explanation unrealistic and posits editorial intervention, in one form or another, as a possibility that simply cannot be ruled out. This is especially true if we take into account another “deviation” that can be found in the three catalogues, this time related to the translators of the texts.

A comparison of TCH-D, THDL-D, and TCH-T reveals that the names of the translators differ considerably in 41 out of 190 texts (based on TCH-D). In several instances the translators as given: (1) vary in numbers; (2) function as different members of teams from a catalogue to a catalogue; (3) differ on who is attributed to a text; and (4) can be present in one catalogue and absent in another (See *Table 2*).

Table 2:
*Significative Differences in the Names of the Translators**

	Dg.	TCH-D	THDL-D
(1)	Dg.24 / 24:	Vimalamitra Jñānakumāra Dran-pa ye-shes	Vimalamitra Jñānakumāra -
	Dg.162 / 178:	Dharmabodhi Lo-tsā-ba Che btsan-skyes Dhanarakṣita	Dharmabodhi Lo-tsā-ba Che btsan-skyes -
	Dg.265 / 276:	Sangs-rgyas ye-shes Vasudhara	Sangs-rgyas ye-shes -
	Dg.270 / 280:	rDo-rje khri-gtsug Vasudhara	rDo-rje khri-gtsug *
	Dg.272 / 282:	Sangs-rgyas ye-shes Vasudhara	Sangs-rgyas ye-shes *
	Dg.288 / 298:	lCe Kukkurāja Rakṣisiddhi	lCe Kukkurāja *
	Dg.297 / 307:	Padmasambhava Vairocana Kha che Ānanda	Padmasambhava Vairocana -
	Dg.359 / 363:	rDo-rje thod-phreng lCe Kukkurāja Brang-ti Dza-ya rakṣita	rDo-rje thod-phreng lCe Kukkurāja -
	Dg.363 / 367:	Padmasambhava lCe Kukkurāja Brang-ti Dza-ya rakṣita	Padmasambhava lCe Kukkurāja -
	Dg.404 / 367:	Bla-ma Nag-po ro-'dzin Gyi-ljang Bu-dkar	Bla-ma Nag-po ro-'dzin -
(2)	Dg.97 / 104:	Vairocana Vimalamitra	Vairocana Śrī Siṃha
	Dg.159 / 175:	Jñānakumāra Vimalamitra	Jñānakumāra Dri-med bshes-gnyen
	Dg.214 / 226:	Dharmaśrīprabha Vimalamitra	Dharmaśrīprabha Ratna-agra
	Dg.219 / 231:	Lo-tsā-ba 'Jing-gsal-'bar Vimalamitra	Lo-tsā-ba 'Jing-gsal-'bar Viśvamitra
	Dg.256 / 268:	Vasudhara Sangs-rgyas ye-shes	Vasudhara rDo-rje yang-dbhang gter
	Dg.278 / 288:	Vasudhara Sangs-rgyas ye-shes	Vasudhara rDo-rje yang-dbhang gter
	Dg.361 / 361:	Jñānagarbha Vairocana	Jñānagarbha Rin-chen bzang-po

* NOTE: The “highlighted” text and the “asterisk” indicate the names as found in TCH-T.

	Dg.	TCH-D	THDL-D
(3)	Dg.163-164 / 179:	Vimalamitra Cog-ro Klu'i rgyal-mtshan	Viśvamitra Vairocana [Dg.163]
	Dg.257 / 269:	Sangs-rgyas ye-shes Vasudhara	rDo-rje yang-dbang gter
	Dg.281 / 291:	Sangs-rgyas ye-shes	rDo-rje khri-gtsug
(4)	Dg.234 / 246:	*	Padmasambhava Vairocana
	Dg.235 / 247:	*	Padmasambhava Vairocana
	Dg.237 / 249:	*	Padmasambhava Vairocana
	Dg.280 / 290:	*	Padmasambhava Bla-ma sPrin-gyi shugs-can
	Dg.308 / 318:	*	Padmasambhava Hūṃkara
	Dg.364 / 368:	-	'Khrungs-pa'i nag-po'i-zhabs Dhanadena
	Dg.405 / 407:	-	dGe-slong Tshul-khrims rgyal-ba
	Dg.419 / 421:	*	Śrī Siṃha rDo-rje yang-dbang gter
	Dg.1 / 1:	O-rgyan chen-po	-
	Dg.77 / 84:	Vimalamitra	-
	Dg.161 / 177:	Vimalamitra Cog-ro Klu'i rgyal-mtshan	-
	Dg.170 / 185:	rDo-rje yang-dbang gter	-
	Dg.271 / 271:	Vasudhara rDo-rje yang-dbang gter	*
	Dg.277 / 287:	Vasudhara Sangs-rgyas ye-shes	-
	Dg.310-317 / 320:	Vimalamitra Jñānakumāra	*
	Dg.354 / 358:	Vairocana Jñānagarbha	-
	Dg.393 / 397:	Vairocana Śrī Siṃha	-
	Dg.422 / 424:	Vimalamitra	-
	Dg.423 / 425:	Vimalamitra	-
	Dg.426 / 428:	Vimalamitra Jñānakumāra	-
	Dg.444 / 446:	Slob-dpon rDo-rje gro-lod Lo-tsā-ba Zhang-drung	-

EIMER, a distinguished scholar in Tibetan Buddhism who specializes in the *bKa' 'gyur* and the *bsTan 'gyur* studies, considers that printing with wooden blocks is a technique of producing a fair number of “identical copies” of the same text, and any noticeable differences in these copies are most likely due to the alteration (re-carving) of the existent blocks—alterations most often limited to the replacing of single syllables, words or phrases, but sometimes extended to the inserting of long passages, whole texts or even entire volumes.⁹⁵ In our case, as *Table 2* clearly illustrates, the differences related to the names of the translators are considerable in all three catalogues and suggest an intentional rather than a transmisional variance. Emendations—conscious changes made by editors—are evident and they constitute a serious problem as the question which of catalogues, if any, is the original catalogue of the 1794-98 *sDe dge* NGB xylograph begs to be answered. No clear and straightforward solution to this enigma is apparent as any of the catalogues could have been emended, but the THDL-D seems as the most unlikely candidate. It is a present day catalogue based on the “extant” *sDe dge* NGB and compared to TCH-D it provides “alternative” textual ascriptions in which the role and status of translators such as Vimalamitra and Vasudhara is being marginalized and that of Padmasambhava elevated and enhanced. Vimalamitra, a well documented and known figure of the ancient period, apparently was/is competing with Padmasambhava for a central role in the transmission of Buddhist doctrines to

⁹⁵ H. EIMER, “Two Versions of a Volume within the Lhasa Kanjur.”

Tibet. While mentioned in TCH-D, he is excluded altogether (Dg.77, Dg.161, Dg.310-317, Dg.422, Dg.423, and Dg.426) or is replaced by other translators (Dg.97, Dg.159, Dg.214, Dg.219, and Dg.163-164) in some THDL-D texts. It is also so in the case of Vasudhara (8th century), a relatively less known authority from Nepal who may have visited Tibet during Khri-srong lde-btsan's reign, the same time as Vimalamitra, to assist in the work of translation.⁹⁶ He is also excluded from several texts (Dg.265, Dg.270, Dg.272, Dg.271, and Dg.277) or re-assigned to a different team (Dg.256 and Dg.278). Padmasambhava, on the other hand, is found attached to texts that do not mention any translator in TCH-D (Dg.234, Dg.235, Dg.237, Dg.280, and Dg.380).

What is interesting about the THDL-D catalogue is that it diverges not only from TCH-D and TCH-T, which could be expected if we assume that it is based on a later revised edition, but also from *gTing skyes* and *mTshams brag*. Thus, when it comes to the translators who are attributed to a text (3), or those who are mentioned or exclude from a text (4) it accords with *gTing skyes* and *mTshams brag* (with the exception of Dg.161, Dg. 256, and Dg.393); however, it diverges from all known accounts when the translators vary in number (1). In texts such as Dg.162, Dg.265, Dg.270, Dg.288, and Dg.363, THDL-D excludes one translator and mentions one instead of two, or two instead of three. These “discrepancies” do show that many

⁹⁶ See K. DOWMAN, “A Buddhist Guide to the Power Places of the Kathmandu Valley,” p. 240.

texts were subjected to alteration, at least in regard to their colophons, and that the editors felt themselves at liberty to adapt, change and emend texts.

The role of editors in emending and “altering” textual attributions can also be noted in the differences between the two copies of the Tshe-dbang mchog-grub catalogue, TCH-D and TCH-T. In the case of texts where the translators vary in number (1) TCH-T excludes Vasudhara from Dg.270 and Dg.272, and Rakṣisiddhi from Dg.288, and provides only one translator instead of two. It specifies different teams (2) in Dg.97, Dg.159, and Dg.219 by replacing Vimalamitra with Śrī Siṃha, Dri-med bshes-gnyen, and Viśvamitra. It mentions translators for texts that in TCH-D lack one, Dg.364 and Dg.405, and excludes translators from texts that do have one, Dg.310-317. In all these cases the TCH-T catalogue differs from TCH-D and is in accord with THDL-D catalogue. Considering the fact that DIL-MGO MKHYEN-BRTSE RIN-PO-CHE appended the catalogue to the *gTing skyes* edition in 1972, it is reasonable to assume that it may have been revised before it was calligraphed. Present research does not allow us to draw a definitive conclusion on the textual materials, whether catalogues or editions, on which the revision of the TCH-T, or that of the “extant” *sDe dge* edition, may have been based on. It could turn out that the “extant” edition was emended based, at least in part, on the TCH-T catalogue. The research nevertheless allows us to suggest that out of the three catalogues, the TCH-D is most probably the closest to the original 1797 *dkar chag*

as prepared by Tshe-dbang mchog-grub for the 1794-98 *sDe dge* NGB xylograph edition.

Several causes for the variation in textual attribution could be suggested. Firstly, an editor might have thought it permissible to omit, as well as to add or to substitute a translator's name. Secondly, an editor might have thought, based on other manuscripts, that a mistake has been made by a previous editor who has been misled and, as such, misattributed the texts. Thirdly, an editor might have deliberately emended the colophons to suite his own purpose and/or agenda as his own career as a *gTer ston* (most editors were also renown Treasure discoverers) was advanced on the basis of his relationship (reincarnation, transmisional lineage, etc.) to a master that had a great reputation, a wide personal following, and some major lifelong achievements (perhaps someone like the "mythical" Padmasambhava). Whatever the reasons for an attribution, its implications are deep and far-reaching affecting the texts, the translators and the readers. An attribution anchors a text to an individual. On the one hand, translator's prestige lends the text authority and credibility and his sanctity makes the work worth reading regardless of its literary quality; on the other hand, texts of great importance enhance and elevate translator's reputation. An attribution also connects a text to a network of lineages and associations, as well as to a specific historical period. This becomes especially important for the early rNying ma period as so little is known about texts and transmissions that any evidence, be it ever so small or controversial, is seized

upon and made to yield the maximum amount of information that can be derived from it. Sometimes it happens that this evidence is magnified far beyond its true worth and made to yield unjustified and even erroneous deductions. A scholar, for example, facing scanty testimony and the absence of any compelling evidence, may be tempted to establish a relative chronology, for a text or a tradition, based on historical data garnered from external “textual evidence,” such as colophons and/or catalogues. The working assumption could be that there are no positive reasons to question an attribution and thus presume that this is already an established fact backed by the cumulative authority of a succession of editors. The traditional scholarship seems to have been based on this presumption. However, a serious problem arises if the reliability and accuracy of ascriptions is successfully called into question. The divergences found in the three *sDe dge* catalogues, TCH-D, TCH-T, and THDL-D, clearly illustrate that rNying ma editors were indeed emending, altering, and putting new attributions into circulation with an unquestionable authority as though they were unchallengeable facts and as if they hardly concerned the reader how they were arrived at. In these circumstances the whole question of dating and attribution remains open to speculation and consequent disagreement.

Another implication for a “new” or “revised” attribution is that it could tempt an editor or a scholar to argue that if a translator did translate one work, he was most probably involved with some other work, or works, in the same genre or the

same topic. This could set-up a chain reaction in which a merely speculative attribution is used as a basis for further claims affecting an entire tradition. It would also alter scholar's perception of translator's personality, lineage affiliation, and lifelong activity, and result in an eventual distorted biography. A relevant example is the attribution of the *Man ngag lta ba'i phreng ba* (MTPH) text, a commentary on the 13th chapter of the *gSang ba snying po* (*Guhyagarbha*) tantra, to Padmasambhava. Some scholars, such as DALTON, consider that "all indications point to the reliability of the attribution,"⁹⁷ even though these "indications" are not as clear and straightforward as the scholars would tend to suggest. KARMAY, who has studied and translated the text, notes that two copies of the MTPH are known to be extant: one is found in the *bsTan 'gyur* with the title *lTa ba dang theg pa la sog pa'i khyad par bsdus pa'i bskyud byang* and the colophon: *man ngag gi rgyal po lta ba'i phreng ba*; and another, that was recently published, is found among the works of Rong-zom Chos-kyi bzang-po (11th c.) under the title *Man ngag lta ba'i phreng ba* and a different colophon: *slob dpon chen po padma 'byung gnas kyis mdzad pa'o*.⁹⁸ What is puzzling is that the *bsTan 'gyur* copy, unlike the Rong-zom copy, does not contain any indication of who its author may have been. As both extant witnesses cannot be right, it would seem that Padmasambhava was either added later to the text or perhaps removed from it.

⁹⁷ J. DALTON, "A Crisis of Doxography: How Tibetans Organized Tantra During the 8th-12th Centuries," p. 132 n. 41.

⁹⁸ See S.G. KARMAY, *The Great Perfection (rDzog Chen): A Philosophical and Meditative Tradition in Tibetan Buddhism*, pp. 137-38. The translation of the text can be found on pp. 152-163, and the transliteration on pp. 163-171.

Two other sources that attribute the MTPH text to Padmasambhava are the *bSam gtan mig sgron*, gNubs-chen Sangs-rgyas ye-shes' work, and the *sBa bzhed* chronicle. The *bSam gtan mig sgron* quotes MTPH, known under the title *lTa phreng*, two times and includes a short note which states that the work is composed by Padmasambhava: *slob dpon pad ma'i lta phreng la sog*. KARMAY, based on this note, suggests that it is clear that at the time of gNubs-chen, the MTPH was already ascribed to Padmasambhava.⁹⁹ The problem with most *bSam gtan mig sgron*'s notes is that they are not reliable, and KARMAY himself points this out in his reference to another note found in the same text, this time one that mentions gLang dar-ma. He states:

Whether this note and others in *bSam gtan mig sgron* form an integral part of *bSam gtan mig sgron*, i.e. if they are of the author's own or later insertions, is at present a matter of conjecture.”¹⁰⁰

As we can see, the text may indeed predate gNubs-chen, but it is far from certain that its attribution to Padmasambhava is reliable or authentic. The second source, *sBa bzhed*, does not fare any better than the first one. According to this text, Padmasambhava composed MTPH just before he left Tibet. Unfortunately, the *sBa bzhed*, a supplemented version and one of the latest of the three extant witnesses, assigned by SORENSEN to the 14 century, is known to have been extensively

⁹⁹ KARMAY, *The Great Perfection (rDzog Chen)*, pp. 142-43.

¹⁰⁰ KARMAY, *op. cit.*, p. 94 n. 44.

embellished and modified. The earliest copy, *dBa' bzhed*, which is tentatively assigned by SORENSEN to the 11th century, does not mention Padmasambhava composing this particular text while in Tibet, or any other text for that matter.¹⁰¹

The *Man ngag lta ba'i phreng ba* text is the only extant text on *rDzogs chen* that is attributed to Padmasambhava, and as scholars seem to have reached different conclusions based on the same evidence, the implications are far reaching. KARMAY, for one, concludes that even though the text's ascription to Padmasambhava dates back to at least the 10th century, the actual author remains unknown and the composition of the text probably belongs to the late-9th or early-10th centuries.¹⁰² For DALTON, on the other hand, who considers the attribution as reliable, *Man ngag lta ba'i phreng ba* text is Padmasambhava's text, and the text's main ideas are treated as Padmasambhava's own. There is no distinction made between the text and the "purported" author. Once the distinction is erased, the tradition that the text belongs to, in our case a certain form of *rDzogs chen*, becomes the tradition that the "presumed" author has followed; and as our text, *Man ngag lta ba'i phreng ba*, is a fundamental text of this particular tradition, Padmasambhava, who may have had nothing to do with *rDzogs chen* as he is repeatedly and consistently associated mainly with Tantric texts and practices, becomes the main figure, an initiator of a tradition that is said to have been

¹⁰¹ P.K. SORENSEN, "Preface," p. XIII. On Padmasambhava and his visit to Tibet, as portrayed in *dBa' bzhed*, see PASANG WANGDU and H. DIEMBERGER, *bBa' bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, pp. 52-59.

¹⁰² KARMAY, *The Great Perfection (rDzog Chen)*, pp. 149-152.

introduced to Tibet in the 8th century. The available evidence, scanty as it is, cannot be dismissed out of hand as it could indeed eventually turn out that it reflects a historical reality; however, if we take into consideration the fact that rNying ma scholars had an important, though controversial, role to play in the transmission of texts, were involved in the process of textual legitimation and attribution, and apparently felt themselves at liberty to adapt, change and emend texts, the available evidence does not warrant such a conclusion and further research based on sound and compelling evidence is called for in order to reliably establish the credibility of such an attribution, or any other “new” or “revised” attribution that is or already was put forward.

5. CONCLUSION

The study of the rNying ma tradition of Tibetan Buddhism in general and the *rNying ma'i rgyud 'bum* canon in particular in the Western academy is a recent phenomenon. Much of current knowledge about the historical factors, the formative processes, and the early and later transmission of the various *rNying ma'i rgyud 'bum* editions are “sketchy,” at best, and remain relatively unknown. As far as we know the earliest proto-NGB collection may have been established sometimes between the 11th and the 14th centuries, and Ratna gling-pa may well have been the first great redactor of the NGB. The first well documented major redactor is 'Jigs-med gling-pa. His editorial activity in terms of doxographical arrangement of texts was highly influential and both extant NGB editions, the *gTing skyes* and the *sDe dge*, tend to follow its structure and the sequential ordering of the texts. It would seem that new editions of the NGB were made by either: collecting and compiling rNying ma texts (*lHun grub* edition); copying the texts from an extant exemplar (*mTshams brag* and *sGang steng* editions); or collating texts from various other editions (*sDe dge* edition).

The role of the NGB editors in the redaction of new NGB editions is still unclear and needs to be worked out as we cannot yet claim to understand much about their editorial policies. What is unquestionable is that they did emend texts (colophons) as well as catalogues of particular NGB editions (*sDe dge*). The motives for these emendations, i.e. making “new” attributions, remain elusive as

several factors may have contributed, such as editors' personal interest and/or their quest to "legitimize" some texts by associating them with well known and highly respected figures of the past, usually from the dynastic period. Personal interest based on the desire for privilege and authority may have played a role; however, most Tibetans had a vested interest in the process of textual legitimization as it was central for the Tibetan scriptures and their lineage holder's survival. Tibetans responded to these challenges by developing a process of authentication, in both *gTer ma* and *bKa' ma* rNying ma traditions, that made it possible for the rNying ma pa writers to appropriate new Indic materials, and for the indigenous Tibetan spirituality to flourish and to develop a vision of Buddhism that was indeed truly Tibetan. As such, these developments opened the doors for innovation and creativity, as rNying ma traditions developed new varieties of rituals and literature, and made it possible for the Buddhist religion to become indigenized in Tibet and make the transition from the Indian form of Buddhism to the Tibetan Buddhism.

The traditional vision of the history of rNying ma texts and traditions as "received" is in a dire need of assessment and reinterpretation. This vision provides a picture that is partial and skewed and which detracts from the contributions made by the rNying ma pas for both the Tibetan Buddhism and the Buddhist religion as a whole. Perhaps, a history seen as "developed" would provide a more realistic picture and thus acknowledge and give its due to Tibetans. Further research in all these areas—NGB, legitimization, and "developed" history—is a major desideratum.

PART TWO***APPENDICES***

TECHNICAL NOTES

Appendix “A” provides a structured list of the *gTing skyes* and the *sDe-dge* NGB texts arranged in Tibetan alphabetical order according to *Bod rgya tshig mdzod chen mo* (The Great Tibetan-Tibetan-Chinese Dictionary). The *gTing skyes* text-titles are given, and the *sDe-dge* are re-constructed (the *mTshams brag* text-numbers, i.e. Tb.291, are included for reference only). For example, in the *gTing skyes* edition the text, Tk.186, is known under the title *bKra shis mdzes ldan chen po'i rgyud: dpal nam mkha' chen po/*; while the equivalent text in the *sDe-dge* edition, Dg.57, is known as *bKra shis mdzes ldan dpal nam mkha' med pa'i rgyud kyi rgyal po/*. Parts of the *gTing skyes* text-title that can not be found in *sDe-dge* are bracketed [...], and those that are found in *sDe-dge* but are missing in *gTing skyes* are provided in the footnotes.

bKra shis mdzes ldan [chen po'i rgyud:] dpal nam mkha'¹ [chen po]/
(Tk.186, Dg.57, Tb.291)

¹ *nam mkha' med pa'i rgyud kyi rgyal po*

The Appendices “B” and “C” provide the equivalent text-numbers for the *gTing skyes* and the *sDe-dge*, as found in the *gTing skyes* (Tk.), *sDe-dge* (Dg.) and the *mTshams brag* (Tb.) editions. All data is arranged in the same format. For instance: text number, Tk: Tk.1, is given first; than volume, V-tib: 1 ka; followed by folios where the text is located, Folios: 2.1-166.6; and the number of chapters for each text, Chs.: 57. All information has been extrapolated from the Bibliographic Record of each text as provided by the Tibetan and Himalayan Digital Library Catalogues.

APPENDIX “A”
A Structured List of *gTing skyes* and *sDe-dge* Texts
Arranged in Tibetan Alphabetical Order

Kun tu bzang po thugs kyi me long gi rgyud zhes bya ba thams cad ston pa'i rgyud/
 〈Tk.184, Dg.59, Tb.293〉

kun tu bzang po nam mkha' che rtsa ba¹ bsdus pa'i rgyud/
 〈Tk.75, Dg.93, Tb.87〉

kun tu bzang mo klong gsal 'bar ma nyi ma'i gsang rgyud/
 〈Dg.446〉

kun du² bzang po klong drug pa'i rgyud/
 〈Tk.185, Dg.62, Tb.296〉

kun 'dus/
 〈Tk.27, Dg.434, Tb.32〉

kun bzang³ srog gi thig pa 'bras bu ye grol chen po'i rgyud/
 〈Tk.148, Dg.11, Tb.117〉

kro dha khrag 'thung rol pa'i rgyud chen po/
 〈Tk.326, Tb. 577〉

klu 'dul ba zhes bya ba'i rgyud/
 〈Tk.315, Dg.303, Tb.566〉

klu'i rgyal pos sdus pa'i rgyud/
 〈Tk.340〉

klong chen rab 'byams rgyal po'i rgyud/
 〈Tk.74, Dg.92, Tb.238〉

klong gsal 'bar ma nyi ma'i gsang rgyud/
 〈Dg.445〉

bka' brgyad rgyud gsang ba 'dus pa/ gter kha 'og ma/
 〈Dg.251, Tb.451〉

bkra shis pa'i dpal⁴/
 〈Tk.40, Dg.152, Tb.19〉

bkra shis mdzes ldan [chen po'i rgyud:] dpal nam mkha'⁵ [chen po]/
 〈Tk.186, Dg.57, Tb.291〉

sku thams cad kyi snang ba ston pa dbang rdzogs pa rang byung chen po'i rgyud/
 〈Tk.169, Dg.50, Tb.284〉

sku dang ye shes thams cad 'dus pa'i sangs rgyas mdud pa/
 〈Tk.392, Dg.338, Tb.642〉

sku gdung 'bar ba tsha tsha dang mchod rten gyi rgyud/
 〈Tk.207, Dg.444, Tb.398〉

¹ rtsal² kun tu³ kun tu bzang po⁴ dpal rig pa'i khu byug⁵ nam mkha' med pa'i rgyud kyi rgyal po

sku gsung thugs rdo rje rtsa ba thams cad rdzogs pa'i rgyud/ rtsal du kun tu/
 〈Dg.428, Tb.240〉

sku'i rgyud padma 'khyil ba¹/

〈Tk.112, Dg.72, Tb.234〉

skye med ka dag zang ka'i rgyud/

〈Tk.135, Dg.49, Tb.249〉

KHams gsum sgron ma/

〈Dg.435〉

khyad par 'phags pa'i mdo/

〈Tk.7, Dg.111, Tb.11〉

khrag 'thung rol pa'i rgyud/

〈Tk.327, Tb.578〉

khro bo khams gsum rnam par rgyal ba'i rgyud/

〈Tk.383, Dg.347, Tb.693〉

khro bo [chen po] stobs po che'i rgyud/

〈Tk.384, Dg.348, Tb.694〉

khro bo chen po² gzhan gyis mi thub pa'i rgyud/

〈Tk.381, Dg.345, Tb.691〉

khro bo [chen po] gshin rje gshed po'i rgyud/

〈Tk.378, Dg.342, Tb.688〉

khro bo³ chen po'i stobs kyis rnal 'byor dbang phyug sgrub pa'i⁴ rgyud/

〈Tk.235, Dg.205, Tb.442〉

khro bo rnam par rgyal ba'i rtog pa'i rgyal po gsang ba'i rgyud/

〈Dg.262, Tb.517〉

khro bo dbyug pa sngon po'i rgyud/

〈Tk.377, Dg.341, Tb.687〉

khro bo sbiyin sreg gi⁵ le'u/

〈Tk.212, Dg.183, Tb.389〉

khro bo mi g.yo mgon po'i rgyud/

〈Tk.379, Dg.343, Tb.689〉

khro bo dmar ser gsang ba'i rgyud lo'i nad ser ba bsrung ba/

〈Tk.310, Tb.579〉

khro bo lha rgyud kyi rtog pa chen po/

〈Tk.200, Dg.175, Tb.435〉

khro bo lha rgyud chen po⁶/

〈Tk.199, Dg.174, Tb.434〉

¹ 'khyil pa zhes bya ba

² rgyal po

³ gsang ba'i snying po de kho na nyid nges pa'i khro bo

⁴ grub pa'i sgyu 'phrul dra ba'i

⁵ sreg las kyi

⁶ chen mo

mkha' 'gro ma me lce 'bar ba'i rgyud/
 〈Tk.442, Dg.376, Tb.739〉
mkha' 'gro'i gsang rgyud bka'i sde mig/
 〈Dg.232, Tb.363〉
'khor lo rdo rje['i rgyud]/
 〈Tk.53, Dg.141, Tb.120〉

Gol sgrib ston pa'¹ mdo/
 〈Tk.8, Dg.112, Tb.12〉
glang po [che] rab 'bog gi rgyud/
 〈Tk.250, Dg.219, Tb.405〉
rgyal ba rdo rje sems dpa'i dgongs pa bstan pa thams cad kyi bu gcig pa zhes bya ba'i rgyud/
 〈Dg.423, Tb.320〉
rgyud kyi khog snying sdeb pa/
 〈Dg.67〉
rgyud kyi rgyal po khro bo rnam par rgyal ba'i rgyud/
 〈Tk.376, Dg.340, Tb.686〉
rgyud kyi rgyal po khro bo hu'm ka ra'i rgyud/
 〈Tk.375, Dg.339, Tb.685〉
rgyud kyi rgyal po chen po sgyu 'phrul snying po bkod pa/
 〈Tk.236, Tb.430〉
rgyud kyi rgyal po chen po sgyu 'phrul dra ba/ theg pa chen po'i yang chen po'i tshul zab mo/ gsang ba'i mchog/
 〈Tk.251, Tb.443〉
[rgyud kyi rgyal po] zla gsang thig le [zhes bya ba'i rgyud kyi rgyal po chen po mchog tu gsang ba]/
 〈Tk.241, Dg.210, Tb.406〉
rgyud kyi rgyal po [chen po] dpal 'jig rten snang byed/
 〈Tk.355, Dg.350, Tb.667〉
rgyud kyi rgyal po chen po dpal bdud rtsi rol pa/
 〈Tk.248, Dg.217, Tb.629〉
[rgyud kyi rgyal po chen po dpal] gsang ba² 'dus pa³/
 〈Tk.242, Dg.211, Tb.409〉
rgyud kyi rgyal po chen po las kyi phreng ba/
 〈Tk.244, Dg.214, Tb.413〉
rgyud kyi rgyal [po]⁴ nyi zla 'od 'bar mkha' klong rnam dag rgya mtsho klong gsal rgyud/
 〈Tk.150, Dg.13, Tb.270〉

¹ bstan pa'i

² de bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba

³ 'dus pa zhes bya ba brtag pa'i rgyal po chen po

⁴ rtse rgyal

rgyud kyi rgyal po ting¹ 'dzin mchog gi rgyud²/
 〈Tk.193, Dg.169, Tb.96〉
 [rgyud kyi] rgyal po³ rta mgrin gyi rgyud/
 〈Tk.380, Dg.344, Tb.690〉
 [rgyud kyi rgyal po] bdud rtsi⁴ 'khyil pa'i rgyud/
 〈Tk.382, Dg.346, Tb.692〉
 rgyud kyi rgyal po rdo rje mkha' 'gro'i rgyud las srid pa phra men rgya mtsho
 bsdus pa/
 〈Dg.397〉
 rgyud kyi rgyal po rdo rje phreng ba/
 〈Tk.353, Dg.351, Tb.677〉
 rgyud kyi rgyal po gser gyi rus sbal rdo rje theg pa rtsa ba'i rgyud/
 〈Tk.42, Dg.133, Tb.169〉
 rgyud thams cad kyi rgyal po nyi zla'i snying po 'od 'bar ba bdud rtsi rgya mtsho
 'khyil ba'i rgyud/
 〈Tk.122, Dg.48, Tb.262〉
 rgyud thams cad kyi rtse rgyal nam mkha' 'bar ba'i rgyud/
 〈Tk.137, Dg.2, Tb.249〉
 sgyu 'phrul rgya mtsho⁵ [zhes bya ba'i rgyud]/
 〈Tk.230, Dg.198, Tb.437〉
 sgyu 'phrul thal ba'i rgyud chen po/
 〈Tk.231, Dg.204, Tb.439〉

NGan sngags gtsug lag gi rgyud phyi ma['i yang phyi ma]/
 〈Tk.285, Dg.276, Tb.507〉
 nges pa ston⁶ pa'i mdo/
 〈Tk.10, Dg.114, Tb.14〉
 ngo sprod⁷ [gzhi'i] rgyud⁸/
 〈Tk.98, Dg.427, Tb.116〉
 ngo sprod rin po che sprad pa zhing khams bstan pa'i rgyud/
 〈Tk.178, Dg.60, Tb.294〉
 dngos grub chen po 'byung ba zhes bya ba'i rgyud/
 〈Tk.429, Dg.401, Tb.929〉
 sngags kyi [bsprung] ma⁹ e' ka dza' ti'i rgyud/
 〈Tk.398, Dg.372, Tb.714〉

¹ ting nge

² rgyud las

³ khro bo'i rgyal po

⁴ khro bo bdud rtsi

⁵ rgya mtsho'i rgyud chen po

⁶ nges par bstan

⁷ sku gsum gyi snang ba gsal bar ngo sprod

⁸ pa'i rgyud

⁹ srung ma dpal

sngags rgyud phyi ma'i phyi ma/
 ⟨Tk.411⟩

bCom ldan 'das bde bar gshegs pa thams cad 'dus pa phyi ma'i rgyud/
 ⟨Tk.415, Dg.235, Tb.453⟩

[**bcom ldan 'das bde bar gshegs pa thams cad 'dus pa zhes bya ba]**¹ rtsa ba'i rgyud
 kyi rgyal po [chen po]/

⟨Tk.414, Dg.234, Tb.452⟩

[**bcom ldan 'das**] bde gshegs 'dus pa'i sngags rgyud phyi ma'i phyi ma/
 ⟨Tk.416, Dg.236, Tb.454⟩

[**bcom ldan 'das**] zla gsang chen po'i mdo/
 ⟨Tk.217, Dg.188, Tb.374⟩

CHos chen po rmad du byung ba/
 ⟨Tk.62, Dg.148, Tb.148⟩

chos nyid zhi ba'i lha rgyud/
 ⟨Tk.198, Dg.173, Tb.433⟩

chos thams cad byang chub kyi sems rdzogs pa chen po² 'khor ba rtsad nas gcod pa
 rgya mtsho dang mnyam pa rnyeg pa³ med pa'i rgyud/

⟨Tk.17, Dg.120, Tb.39⟩

chos thams cad byang chub kyi sems rdzogs pa chen po 'khor ba rtsad nas gcod pa
 nyi zla dang mnyam pa dri ma med pa'i rgyud/

⟨Tk.18, Dg.121, Tb.40⟩

chos thams cad byang chub kyi sems rdzogs pa chen po 'khor ba rtsad nas gcod pa
 nam mkha' dang mnyam pa yi ge med pa'i rgyud/

⟨Tk.16, Dg.119, Tb.38⟩

chos thams cad byang chub kyi sems rdzogs pa chen po 'khor ba rtsad nas gcod pa
 rin po che dang mnyam pa skye ba med pa'i rgyud/

⟨Tk.19, Dg.123, Tb.41⟩

chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po/
 ⟨Tk.1, Dg.104, Tb.1⟩

chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo/
 ⟨Tk.3, Dg.107, Tb.7⟩

chos thams cad sems nyid ye shes rgyal po⁴ dngos grub rang byung⁵ [du spyod par]
 dbang bskur [ba zhes bya] ba'i rgyud/

⟨Tk.46, Dg.438, Tb.239⟩

chos rdzogs par byed pa'i ngo sprod/
 ⟨Tk.94, Tb.114⟩

¹ bka' brgyad bde gshegs 'dus pa las

² rdzogs pa chen po byang chub kyi sems

³ rnyog pa

⁴ rgyal po zhes

⁵ rang gyur

Ji bzhin brnyes pa nam mkha' dang mnyam pa zhes bya ba'i rgyud/
 〈Tk.240〉

'jam dpal khro bo snying gzer gsang ba'i rgyud/
 〈Tk.267, Dg.274, Tb.504〉

'jam dpal¹ gyi bshad rgyud²/
 〈Tk.96, Dg.82, Tb.271〉

'jam dpal dgongs pa 'dus pa/ gsang sngags chen po'i rgyud/
 〈Tk.97, Dg.83, Tb.273〉

'jam dpal 'dus pa'i rgyud/
 〈Tk.167, Tb.272〉 / [Dg.33, Tb.192]

'jam dpal ma ru tse'i sngags rgyud las/ phyi ma'i phyi ma/
 〈Tk.292, Dg.284, Tb.551〉

'jam dpal dmar po zor ba dmar nag gi rgyud/
 〈Tk.281, Tb.552〉

'jam dpal dmar po'i sngags rgyud kyi rgyal po/
 〈Tk.278, Tb.546〉

'jam dpal gshin rje ma ru tse'i sngags rgyud bstan pa/
 〈Tk.268, Dg.286, Tb.553〉

'jam dpal gshin rje'i dmar po'i shan pa srog gi 'khor lo'i rgyud/
 〈Tk.277, Tb.544〉

'jam dpal gshin rje'i gshed kyi gsang rgyud/
 〈Dg.254, Tb.519〉

'jam dpal gsang ba'i rgyud phyi ma/
 〈Tk.291, Dg.283, Tb.550〉

'jig rten gyi 'phrin las spros pa bsod nams chen po rdzogs par byed la shes rab chen
 po rgyud pa/
 〈Tk.93, Tb.113〉

'jig rten mchod bstod [b]sgrub pa rtsa ba'i rgyud/
 〈Tk.426, Dg.248/398, Tb.466〉

'jig rten las 'das pa'i mdo/
 〈Tk.323, Tb.598〉

'jig rten gsum gyi shes pa bsgral ba'i rgyud/
 〈Tk.286, Dg.277, Tb.506〉

rje btsan dam pa/
 〈Tk.26, Dg.433, Tb.25〉

NYa mo³ bag la nyal [gyi rgyud]/
 〈Tk.58, Dg.145, Tb.167〉

¹ 'phags pa 'jam dpal

² rgyud rin po che'i phreng ba

³ byang chub kyi sems nya mo

nyi ma dang zla ba kha sbyor ba chen po gsang ba'i rgyud/
 <Tk.172, Dg.64, Tb.298>
snying tig bkol ba'i rgyud 'ug pa'i gdong can/
 <Dg.394, Tb.718>
snying thig bkol ba'i rgyud/
 <Dg.392, Tb.719>
snying po bcud spungs nam mkha' klongs yangs kyis rgyud/
 <Tk.131, Dg.44, Tb.266>
snying po rdo rje rin po che thams cad gcig pa'i rgyud/
 <Tk.102, Dg.87, Tb.243>

gTan la 'bebs pa'i mdo [dang/ don gyi 'grel pa]/
 <Tk.9, Dg.113, Tb.13>
gter snying rin po che spungs pa'i rgyud/
 <Tk.128, Dg.41, Tb.265>
rta mchog rol pa'i rgyud chen po/
 <Tk.295, Dg.288, Tb.556>
rtog pa thams cad bsdus pa¹ zhes bya ba/ sangs rgyas thams cad dang mnyam par
sbyor ba/ mkha' 'gro ma sgyu ma bde ba'i mchog gi rgyud phyi ma'i phyi ma/
 <Tk.239, Dg.209, Tb.403>
lta ba klong yangs chen po'i rgyud/²
 <Tk.89, Dg.429, Tb.188>
lta ba thams cad kyi rgyal po kun tu bzang po che ba la rang gnas pa'i rgyud/
 <Tk.191, Dg.167/443, Tb.93>
lta ba la shan chen po rin chen sgron ma rtsa ba'i rgyud/
 <Tk.147, Dg.5, Tb.252>
bstan pa thams cad kyi snying po sems can thams cad la sangs rgyas rang chas chen
por bzhugs pa'i rgyud/
 <Dg.422, Tb.319>
bstan pa³ [yongs kyi] gtad pa/
 <Tk.14, Dg.118, Tb.18>

THag ring du 'gro ba nam mkha'i mtha' dang mnyam pa'i rgyud/
 <Tk.52, Tb.168>
thams cad bdud rtsi lnga'i rang bzhin/
 <Dg.318, Tb.624>
thams cad bdud rtsi lnga'i rang bzhin/ rin po che 'phreng ba'i rgyud/
 <Tk.331, Dg.321, Tb.632>

¹ 'dus pa

² chos thams cad kyi don ston pa rdzogs chen thig le nyag gcig ye nas bya rtsol bral ba/

³ byang chub sems kyi bstan pa

thams cad bdud rtsi lnga'i rang bzhin dngos grub chen po nye ba'i snying po mchog¹ [gi lung]/

〈Tk.332, Dg.310, Tb.616〉

thams cad bdud rtsi lnga'i rang bzhin dngos grub chen po nye ba'i snying po'i mchog/

〈Tk.348, Dg.325, Tb.626〉

thams cad bdud rtsi lnga'i rang bzhin du 'khrungs shing skye bar byed pa 'bras bu rin po che'i 'od ltar bstan pa'i² rgyud/

〈Tk.346, Dg.323, Tb.635〉

thams cad bdud rtsi'i rang bzhin/

〈Tk.343〉

thig le kun 'dus chen po'i rgyud/

〈Tk.111, Dg.71, Tb.220〉

thig le kun gsal chen po'i rgyud/

〈Tk.107, Dg.68, Tb.303〉

thig le mthong brtol gyi³ rgyud/

〈Tk.165, Dg.12, Tb.104〉

thig le ye shes bcud spungs sgron ma 'od 'bar⁴ [kyi] rgyud/

〈Tk.129, Dg.42, Tb.268〉

thig le gsang ba'i brda'i rgyud/

〈Tk.115, Dg.426, Tb.306〉

[**thig le'i ngang las shar ba yi/**] thabs dang shes rab kyi rgyud/ srog gi thigs pa/bdud rtsi'i bum pa/ snang byed [kyi] sru gri'i rgyud/

〈Tk.151, Dg.10, Tb.254〉

thugs kyi thigs pa'i man ngag/

〈Tk.225〉

thugs kyi yang snying dgongs pa'i bcud 'dus pa/

〈Tk.132, Dg.45, Tb.267〉

thugs kyi yang snying ma mo 'bum tig gi rgyud/

〈Tk.402, Dg.382, Tb.733〉

thugs rje chen po'i gtor ma⁵/ sha khrag rus pa'i gtor rgyud chen po/

〈Tk.201, Dg.176, Tb.380〉

the gpa yas 'bubs⁶ [kyi mdo dang/ don gyi 'grel pa dgu pa]/

〈Tk.11, Dg.115, Tb.15〉

Dam tshig bkod pa sa gzhi'i rgyud rin po che spung pa'i rgyan/

〈Tk.103, Dg.88, Tb.119〉

¹ mchog bam po chen po brgyad pa

² 'bar ba'i

³ brdlol gyi

⁴ 'bar ba'i

⁵ gtor ma dang

⁶ 'bubs theg pa dgu'i mdo

dam tshig chen po'i rgyal po dam tshig bkod pa'i rgyud/
 〈Tk.194, Tb.97〉

dam tshig thams cad kyi nyams chag[s] [b]skong ba'i lung [lnga]/ bshags pa thams
 cad kyi rgyud dri ma med pa'i rgyal po/
 〈Tk.253, Dg.221, Tb.415〉

dur khrod¹ khu byug rol pa'i rgyud²/
 〈Tk.188, Dg.165, Tb.370〉

dur khrod phung po 'bar ba man ngag gi rgyud/
 〈Tk.99, Dg.84, Tb.163〉

dur khrod lha mo³ nag mo'i [rang] rgyud⁴/
 〈Tk.409, Dg.390, Tb.724〉

de bzhin rigs kyi sgrub thabs gsang ba me dpung thugs kyi rgyud/
 〈Tk.325, Dg.309, Tb.447〉

de bzhin gshegs pa lnga'i bkra shis kyi tshigs su bcad pa/
 〈Dg.417〉

de bzhin gshegs pa thams cad kyi sku dang/ gsungs dang/ thugs dang/ yon tan
 dang/ 'phrin las gsang bar bka' spros pa⁵/ dbang rgyas rta mchog rol pa'i rgyud
 chen po/
 〈Tk.296, Dg.289, Tb.558〉

de bzhin gshegs pa thams cad kyi 'khor lo/ /nam mkha'i mdzod kyi rgyud/ 'jig rten
 'das pa'i mdo/
 〈Tk.216, Tb.372〉

de bzhin gshegs pa thams cad kyi dgongs pa/ bla na med pa/ gsang ba rta mchog rol
 pa'i rgyud chen po/
 〈Tk.246, Dg.215, Tb.407〉

de bzhin gshegs pa thams cad kyi dgongs pa khro bo 'dus pa'i rgyud/
 〈Tk.287, Dg.278, Tb.377〉

de bzhin gshegs pa thams cad kyi dgongs pa'i khro bo 'dus pa/ bde gshegs spyi[r]
 dril rta mgrin rongog ma leb rgan⁶ gyi rgyud/
 〈Tk.303, Dg.297, Tb.570〉

de bzhin gshegs pa thams cad kyi ting nge 'dzin dngos⁷ su bshad pa: ye shes 'dus
 pa'i mdo: theg pa chen po gsang ba bla na med pa'i rgyud: chos thams cad kyi
 'byung gnas: sangs rgyas thams cad kyi dgongs pa: gsang sngags [sa] cig pa'i ye
 shes: rdzogs pa chen po don gsal bar byed pa'i rgyud: rig pa rang shar chen po'i
 rgyud/
 〈Tk.179, Dg.52, Tb.286〉

¹ de bzhin gshegs pa thams cad kyi sku dang/ gsung dang/ thugs kyi gsang ba dur khrod

² rgyud ces bya ba theg pa chen po'i mdo

³ 'phags pa lha mo

⁴ rgyud phyi ma las kyi rim pa

⁵ bgros pa

⁶ le brgan

⁷ 'dzin yongs

de bzhin gshegs pa thams cad kyi thugs/ gsang ba'i ye shes/ don gyi snying po/ rdo rje bkod pa'i rgyud/ rnal 'byor grub pa'i lung/ kun 'dus rig pa'i mdo/ theg pa chen po/ mnong pa'i rtogs pa/ chos kyi rnam grangs rnam par bkod pa zhes bya ba'i mdo/

〈Tk.187, Dg.162, Tb.373〉

de bzhin gshegs pa thams cad kyi thugs gsang ba'i ye shes don gyi snying po/ khro bo rdo rje'i rigs/ kun 'dus rig pa'i mdo/ /rnal 'byor [bs]grub pa'i rgyud ces bya ba theg pa chen po'i mdo/

〈Tk.189, Dg.161, Tb.371〉

de bzhin gshegs pa thams cad kyi rakta dmar gyi rgyud/

〈Tk.206, Dg.179, Tb.385〉

[de bzhin gshegs pa thams cad kyi gsang ba/ gsang ba'i mdzod chen po/ /mi zad pa gter gyi sgron ma/ brtul shugs¹ chen po bsgrub pa'i rgyud/]² ye shes rngam pa glog gi 'khor lo³ zhes bya ba theg pa chen po'i mdo/

〈Tk.190, Dg.163/164, Tb.369〉

de bzhin gshegs pa thams cad kyi gsang ba rtogs pa'i rgyal po/

〈Tk.308, Tb.575〉

de bzhin gshegs pa thams cad kyis dgongs pa lung bstan pa/ rnal 'byor chen po'i gsang ba rnam par phye ba/ rnal 'byor spyod pa'i sa/ dpal rdo rje 'phreng ba'i mnong par brjod pa/ rta mchog rol pa'i lung/ rgyud thams cad kyi snying po/ dbang chen 'dus pa'i rgyud/

〈Tk.316, Dg.296, Tb.445〉

de bzhin gshegs pa zhi ba thams cad 'dus pa rtsa ba'i rgyud⁴/

〈Tk.418, Dg.240, Tb.458〉

de bzhin gshegs pa legs par gsungs pa'i gsung rab rgya mtsho'i snying por gyur pa rig pa 'dzin pa'i sde snod dam snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa 'dzam gling mtha'i gru khyab pa'i rgyan/

〈Tk.448〉

don gyi snying po sangs rgyas thams cad kyi 'byung gnas: rig pa kha yan du gtong ba'i man ngag: snang ba ye shes kyi grogs su 'char ba'i man ngag: brda yi rdo rje 'chang gi gral thob pa'i man ngag/

〈Tk.183〉

drag sngags 'dus pa rdo rje rtsa ba'i rgyud/

〈Tk.427, Dg.249/399, Tb.467〉

drag sngags mtshon cha nag po'i rgyud/

〈Dg.266, Tb.877〉

drag po sngags rgod sdig pa snying 'dzings kyi rgyud/

〈Tk.283, Dg.265, Tb.509〉

¹ brtul zhugs [Dg.163]

² 'phags pa rgyud kyi rgyal po [Dg.164]

³ 'khor lo'i mdo [Dg.164]

⁴ rgyud chen po

drag po phung byed kyi rgyud/
 〈Tk.284, Dg.275, Tb.513〉
drag po las kyi go rim/
 〈Tk.213, Dg.184, Tb.390〉
drag po las kyi le'u/
 〈Tk.214, Dg.185, Tb.391〉
dri med ka dag gi rgyud/ rin po che gsal ba chen po/
 〈Tk.134, Dg.47, Tb.165〉
bdud bya rog mgo brtsegs¹ gsang ba sgrol byed kyi rgyal po ki kang rog ti'i mdo
snying bzer² nag po'i rgyud chen po/
 〈Tk.445, Dg.413, Tb.931〉
bdud rtsi 'khyil ba³ 'chi med tshe'i rgyud/
 〈Tk.350, Dg.327, Tb.627〉
bdud rtsi bcud thigs sgron ma brtsegs pa'i rgyud/
 〈Tk.130, Dg.43, Tb.257〉
bdud rtsi chen po 'khor lo 'bar ba'i rgyud/
 〈Tk.330, Dg.320, Tb.631〉
bdud rtsi chen po chos nyid gsang ba'i rgyud/
 〈Tk.349, Dg.326, Tb.628〉
[bdud rtsi chen po mchog gi lung 'bum sde las/ 'bras bu chen po lnga sgrub pa'i
lung dang/ de sman du sbyar ba'i thabs bstan pa'i] bam po [ste/] drug pa⁴
 〈Tk.337, Dg.315, Tb.621〉
[bdud rtsi chen po mchog gi lung 'bum sde las/ lung gi rgyal po rtog pa'i mchog
'khor lo bskor ba'i nang nas/ mgo 'jug gi don] bam po brgyad [kyi tha ma]⁵
 〈Tk.339, Dg.317, Tb.623〉
bdud rtsi mchog gi lung 'bum sde las/] bsgrub pa'i lus⁶ dang gzugs kyi mtshan nyid
dang/ sbyor ba'i man ngag dang/ [ngang la] 'ga' na⁷ grub pa'i lung [bstan] ste/ bam
po⁸ gsum pa/
 〈Tk.334, Dg.312, Tb.618〉
[bdud rtsi mchog gi lung 'bum sde las/ ma ha yo ga bsgrub thabs kyi lung ste] bam
po lnga pa⁹
 〈Tk.336, Dg.314, Tb.620〉

¹ brtsigs² snying gzer³ 'khyil pa⁴ bam po chen po drug pa/⁵ bam po chen po brgyad pa/⁶ bsgrub pa chen po'i lung⁷ 'ga' na bsgrub pa'i lung dang/ byang chub kyi sems kyi yon tan dang/ a m'ri ta⁸ bam po chen po⁹ bam po chen po lnga pa/

[bdud rtsi mchog gi lung 'bum sde las/ ra sa ya na bsgrub pa'i] bam po [ste] gnyis pa/¹

⟨Tk.333, Dg.311, Tb.617⟩

bdud rtsi bde ba chen po'i rgyud/

⟨Tk.345, Dg.322, Tb.633⟩

bdud rtsi bum [pa sgrub] pa'i lung/

⟨Tk.338, Dg.316, Tb.622⟩

bdud rtsi² ye shes 'od ldan gyi rgyud/

⟨Tk.351, Dg.328, Tb.636⟩

bdud rtsi rin po che ye shes gsang ba'i 'khor lo'i rgyud/

⟨Tk.329, Dg.319, Tb.634⟩

bdud rtsi las rgya mtsho'i rgyud/

⟨Tk.347, Dg.324, Tb.630⟩

bde ba chen po byang chub kyi sems rmad du byung ba'i le'u/

⟨Tk.44, Dg.437, Tb.55⟩

bde ba phra bkod/

⟨Tk.30, Dg.132, Tb.31⟩

bde bar gshegs pa thams cad kyi 'phrin las 'dus pa phur pa rtsa ba'i rgyud/

⟨Tk.423, Dg.245, Tb.463⟩

[bde bar gshegs pa thams cad 'dus pa spyi'i rgyud las/] ma tshangs [ba skongs]³
ba'i rgyud/

⟨Tk.417, Dg.237, Tb.457⟩

bde bar gshegs pa thams cad 'dus pa'i rgyud rab tu 'byed pa sde mig gi rgyud/

⟨Dg.238, Tb.455⟩

bde bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo
rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnga bo che
lta bu'i gtam [zhes bya ba'i stod cha]/

⟨Tk.449, Dg.448⟩

bde bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo
rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnga bo che
lta bu'i gtam [zhes bya ba'i smad cha]/

⟨Tk.450, Dg.448⟩

bde 'jam/⁴

⟨Tk.24, Dg.127, Tb.30⟩

bde gshegs 'dus pa'i rgyud/

⟨Dg.250, Tb.449⟩

bder gshegs 'dus pa'i rgyud rab tu 'byed pa'i lde mig las khro bo'i skabs/

⟨Dg.239, Tb.456⟩

¹ bam po chen po gnyis pa/

² sangs rgyas thams cad kyi bdud rtsi

³ ma tshang kha bskang

⁴ rdzogs chen bde 'byams/

rdo rje khros pa phur pa rtsa ba'i rgyud/
 〈Tk.354, Dg.329, Tb.680〉

rdo rje rtse mo 'dus pa'i rgyud/
 〈Tk.113, Dg.73, Tb.408〉

rdo rje 'bar ba'i rgyud/
 〈Dg.361, Tb.682〉

rdo rje dur mo'i tantra zhes bya ba'i rgyud chen po/
 〈Tk.210, Dg.181, Tb.387〉

rdo rje bdud rtsi'i rgyud/
 〈Tk.342, Tb.384〉

rdo rje bdud rtsi'i rgyud/
 〈Tk.344, Tb.384〉

rdo rje gzi ldan 'bar ba'i rgyud/
 〈Tk.254, Dg.222, Tb.431〉

rdo rje rigs kyi sgrub lugs khro bo pun d.a ri ka'i tantra/
 〈Tk.324, Dg.308, Tb.446〉

rdo rje srin po rno ba rdo rje mchu can gyi rgyud [zhes bya ba] rgyud thams cad kyi
 snying po/ 'khor ba dong sprug[s]/ chen po'i rgyud/
 〈Tk.117, Dg.77, Tb.436〉

rdo rje srin po bse yi skyes bu can/ gnod sbyin dmar po'i rgyud/
 〈Tk.276, Tb.543〉

rdo rje phur pa bcu gnyis rgyud¹/
 〈Tk.389, Dg.368, Tb.664〉

rdo rje phur pa chen po gsod byed 'bar ba'i rgyud/
 〈Tk.374, Tb.652〉

rdo rje phur pa mdung rtse dmar po'i rgyud/
 〈Tk.366, Dg.356, Tb.676〉

rdo rje phur pa phrin las [kyi] 'khor lo gab pas gsang ba'i rgyud kyi rgyal po/
 〈Tk.356, Dg.359, Tb.666〉

rdo rje phur pa zhe sdang yongs su dag pa'i rgyud kyi rgyal po/
 〈Tk.358, Dg.364, Tb.660〉

rdo rje phur pa zhes bya ba'i rgyud kyi rgyal po/
 〈Tk.385, Tb.663〉

rdo rje phur pa gsang ba gdam ngag can gyi rgyud/
 〈Tk.359, Dg.366, Tb.669〉

rdo rje phur pa gsang ba'i rgyud chen po/
 〈Tk.391, Dg.362, Tb.661〉

rdo rje phur pa gsang ba'i² rgyud 'byung po kun 'dul/
 〈Tk.357, Dg.365, Tb.665〉

rdo rje phur pa gsang ba'i rtsa ba rnal 'byor chen po/ /yang dag pa'i rgyud/
 〈Tk.352, Tb.105〉

¹ kyi rgyud² gsang ba'i sngags

rdo rje phur pa'i chos thams cad kyis gsang ba'i don dbyings dang ye shes gnyis su
med pa'i rgyud kyi rgyal po/
⟨Tk.360, Dg.354, Tb.670⟩

rdo rje phur bu chos thams cad mya ngan las 'das pa'i rgyud chen po/
⟨Tk.373, Dg.337, Tb.659⟩

rdo rje phur bu gsang ba'i rtsa ba rnal 'byor chen po yang dag pa'i rgyud/
⟨Dg.331, Tb.678⟩

rdo rje 'bar¹ gsang ba'i rgyud/
⟨Tk.370, Dg.360, Tb.647⟩

rdo rje yang rtse'i rgyud/
⟨Tk.100, Dg.85, Tb.241⟩

rdo rje yang[s] [r]tog gi [snying po'i] rgyud/
⟨Tk.101, Dg.86, Tb.242⟩

rdo rje sems dpa' sgyu 'phrul dra ba las/ gsang ba'i snying po de kho na [nyid]
bstan pa/ rol pa chen po [thal ba'i] rgyud/
⟨Tk.232, Dg.197, Tb.425⟩

rdo rje sems dpa' sgyu 'phrul dra ba gsang ba thams cad kyi me long zhes bya ba'i
rgyud/
⟨Tk.228, Dg.202, Tb.441⟩

rdo rje sems dpa' snying gi me long gi rgyud/
⟨Tk.182, Dg.58, Tb.292⟩

rdo rje sems dpa' nam mkha' che kun tu bzang po gsang ba'i snying po [spu gri
padma ral gri 'khor lo'i] rgyud/
⟨Tk.78, Dg.431, Tb.49⟩

rdo rje sems dpa' che rgyas pa zhes bya ba/ rnal 'byor pha'i rgyud/
⟨Tk.55, Tb.51⟩

rdo rje sems dpa' che² rgyas pa zhes bya ba rnal 'byor ma'i rgyud³/
⟨Tk.56, Dg.143/441, Tb.52⟩

rdo rje sems dpa' nam mkha' che rgyas pa yi ge med pa'i rgyud/
⟨Tk.37, Dg.126, Tb.24⟩

rdo rje sems dpa' nam mkha' che bram ze rgyas pa'i rgyud/
⟨Tk.43, Dg.436, Tb.50⟩

rdo rje sems dpa' nam mkha' che gsang ba'i snying po rnal ma don gyi rgyud/
⟨Tk.68, Dg.154, Tb.48⟩

rdo rje sems dpa' nam mkha'i mtha' dang mnyam pa'i rgyud chen po/
⟨Tk.77, Dg.97, Tb.47⟩

rdo rje sems dpa' yi ge brgya pa dbang mchog rgyal po'i rgyud/
⟨Dg.14, Tb.327⟩

rdo rje sems dpa'i lta ba/
⟨Tk.23⟩

¹ 'bar ba² nam mkha' che³ ma yi rgyud [Dg.143]; pa'i rgyud [Dg.441]

rdo rje sems dpa'i zhal gdang gi me¹ rgyud/
 〈Tk.215, Dg.186, Tb.392〉

rdo rje sems dpa' yi ge brgya pa thugs phrin las thams cad kyi dam tshig gi rgyud/
 〈Dg.16, Tb.328〉

rdo rje sems dpa'i yi ge brgya pa dbang mchog rgyal po'i rgyud/
 〈Dg.15, Tb.327〉

rdo rje gsang ba chen po'i sku rin po che dbyig gi sgron ma shes rab chen po'i
 mdo/
 〈Tk.106, Dg.91, Tb.166〉

rdo rje gsang ba'i snying po rtsa ba'i rgyud de kho na nyid nges pa/
 〈Tk.233, Tb.440〉

Nag po chen po gzugs can gcer bu'i rgyud/
 〈Tk.431, Dg.409, Tb.926〉

nam mkha' 'brug sgrogs thog babs klog 'dus spyi rgyal rgya mdud rgyud²/
 〈Tk.146, Dg.4, Tb.251〉

nor bu 'phra bkod rang gi don thams cad gsal bar byed pa'i rgyud/
 〈Tk.174, Dg.66, Tb.300〉

gnad kyi gdams ngag skor gsum/
 〈Dg.424, Tb.321〉

[gnub kyi man ngag drag po'i sngags rgod bstan bsrungs spu gri lta bu'i rgyud/
 padma dbang rgyal gyi bka'/] dregs pa pho mo 'dus pa'i las kyi rgyud/
 〈Tk.270, Dg.287, Tb.520〉

gnod sbyin gar mkhan mchog gi rgyud/
 〈Tk.280, Tb.548〉

gnod sbyin gdong gsum pa'i rgyud³/
 〈Tk.288, Dg.280/?279, Tb.511〉

gnod sbyin ma ru tse ro lang sngags ba'i rgyud/
 〈Tk.269, Dg.285, Tb.555〉

rnam par bgrang ba'i mdo/
 〈Tk.4, Dg.108, Tb.8〉

rnal 'byor gyi tshogs rgyud chen po/
 〈Tk.203, Tb.382〉

rnal 'byor gyi tshogs rgyud chen po/
 〈Tk.204, Tb.383〉

rnal 'byor dbang phyug chen mo ral gcig ma'i rgyud/
 〈Tk.438, Dg.410, Tb.726〉

rnal 'byor [gsang ba'i]⁴ tshogs rgyud chen po/
 〈Tk.202, Dg.177, Tb.381〉

¹ kyi ma

² kyi rgyud

³ gshin rje nag po chu thig sngon mo'i rgyud/ [Dg.279]

⁴ rnal 'byor nang gi

snang srid kha sbyor bdud rtsi bcud thig 'khor¹ mtha' gcod pa'i rgyud [phyi ma'i phyi ma]/

〈Tk.121, Dg.35, Tb.261〉

snang srid kha sbyor bdud rtsi bcud thig 'khor ba thog mtha' gcod pa'i rgyud/

〈Tk.119, Dg.35, Tb.259〉

snang srid kha sbyor bdud rtsi bcud thigs 'khor ba thog mtha' gcod pa'i rgyud [phyi ma']/

〈Tk.120, Dg.35, Tb.260〉

Padma dbang chen dregs pa gsang byed kyi rgyud/

〈Tk.297, Tb.559〉

padma dbang chen yang gsang khros pa'i rgyud/

〈Tk.317, Dg.300, Tb.567〉

padma'i lha thams cad 'dus pa dpal rta mgrin gyi rgyud ngo mtshar rmad du byung ba/

〈Tk.309, Tb.376〉

dpal kun tu bzang po bde ba chen po'i man ngag²

〈Tk.50, ?Dg.139, Tb.162〉

dpal khrag 'thung gal po [che]/

〈Tk.320, Dg.306, Tb.597〉

dpal khrag 'thung 'dus pa rtsa ba'i rgyud/

〈Tk.420, Dg.242, Tb.460〉

dpal khrag 'thung 'dus pa'i rgyud/

〈Tk.318, Dg.307, Tb.448〉

dpal mgon po nag po dur khrod mngon par rol pa mtshon cha 'khor lo zhes bya ba'i rgyud/

〈Dg.407〉

dpal mgon po nag po gsang ba snying gi 'khor lo dngos grub chen po 'byung ba'i rgyud/

〈Tk.428, Dg.400, Tb.928〉

dpal sgyur 'phrul dra ba ye shes kyi snying po'i rgyud/

〈Tk.229, Tb.428〉

dpal bcom ldan 'das dbang chen 'dus pa rtsa ba'i rgyud/

〈Tk.422, Dg.244, Tb.462〉

dpal³ che mchog 'dus pa rtsa ba'i rgyud/

〈Tk.419, Dg.241, Tb.459〉

dpal che ba'i che mchog rta mgrin gsang ba 'dus pa'i rgyud/

〈Tk.311, Tb.580〉

¹ 'khor ba thog

² yang 'byed 'phrul gyi lde'u mig/

³ bcom ldan 'das dpal

dpal mchog dang po [zhes bya ba theg pa chen po'i] rtog pa'i¹ [rgyal po]/
 ⟨Tk.243, Dg.212/213, Tb.412⟩
 dpal² snying rje rol pa'i rgyud/ ['jig rten las 'das pa] gsang ba'i³ [mdo]/
 ⟨Tk.247, Dg.216, Tb.410⟩
 dpal rta mgrin gyi rgyud phyi ma/
 ⟨Tk.307, Tb.569⟩
 dpal rta mgrin [gyi] las rgyud/
 ⟨Tk.304, Dg.298, Tb.573⟩
 dpal rta mgrin gsang ba'i 'phrin las kyi rgyud/
 ⟨Tk.313, Dg.301, Tb.571⟩
 dpal drag sngags zla gsang nag po'i rgyud/
 ⟨Tk.266, Dg.257, Tb.503⟩
 dpal rdo rje khro bo chen po rta mgrin zhes bya ba'i rgyud kyi rgyal po/
 ⟨Tk.306, Tb.568⟩
 [dpal] rdo rje⁴ phur pa'i [bshad] rgyud [dri med 'od]/
 ⟨Tk.372, Dg.332, Tb.683⟩
 dpal rdo rje gzhon nu thugs rje khros pa rtsa ba'i rgyud kyi bshad pa/
 ⟨Tk.371, Dg.330, Tb.674⟩
 dpal rdo rje⁵ [gzhon nu] me long gsal ba'i spu gri reg [mchod]⁶/ /'khor lo rtsibs kyi
 rgyud/
 ⟨Tk.361, Dg.349, Tb.679⟩
 dpal ldan nag po chen po me lce 'phreng ba zhes bya ba'i rgyud/
 ⟨Tk.435, Dg.402, Tb.922⟩
 dpal⁷ nag po chen po sku gsung thugs khros pa'i rgyud/
 ⟨Tk.433, Dg.406, Tb.921⟩
 dpal nag po chen po drag po'i [rtag] pa⁸ dur khrod chen po'i rgyud/
 ⟨Tk.434, Dg.408, Tb.930⟩
 dpal nag po chen po'i rgyud dur khrod nag po/
 ⟨Tk.432, Dg.404, Tb.924⟩
 dpal nam mkha' med pa sku gdung 'bar ba chen po'i rgyud/
 ⟨Tk.177, Dg.55, Tb.289⟩
 dpal padma dbang chen dreg pa zil gnon gyi rgyud/
 ⟨Tk.299, Tb.561⟩
 dpal padma dbang chen dregs pa gnad 'bebs kyi rgyud/
 ⟨Tk.301, Dg.292, Tb.562⟩

¹ sngags kyi rtog pa'i dum bu [Dg.213]

² dpal he ru ka

³ gsang ba zab mo'i mchog

⁴ de bzhin gshegs pa chen po rdo rje

⁵ rdo rje phur pa

⁶ gcod

⁷ dpal mgon po

⁸ brtag pa

dpal padma dbang chen dregs pa dbang [bsdus]¹ kyi rgyud/
 ⟨Tk.302, Dg.293, Tb.565⟩
 dpal padma dbang chen dregs pa tshar [bcod]² kyi rgyud/
 ⟨Tk.312, Dg.299, Tb.563⟩
 dpal padma dbang chen dregs pa [b]srung bzlog yon tan gyi rgyud/
 ⟨Tk.298, Dg.290, Tb.560⟩
 dpal padma dbang chen padma gar gyi dbang phyug gis dregs pa can gzan la 'bebs
 pa 'phrin las kyi rgyud/
 ⟨Tk.300, Dg.291, Tb.561⟩
 dpal 'bar khro mo'i rgyud/
 ⟨Tk.205, Dg.178, Tb.393⟩
 dpal tshe bdag nag po drag sngags [sngon]³ du phyung ba'i rgyud kyi rgyal po/
 ⟨Tk.274, Dg.273, Tb.500⟩
 dpal tshe bdag nag po'i rgyud/ drag sngags kyi de kho na srog dmar len gyi sru gri/
 ⟨Dg.267⟩
 dpal tshe bdag nag po'i 'phrin las kyi dgongs pa/ thams cad rdzogs pa'i rgyud chen
 po/
 ⟨Tk.260, Dg.263, Tb.501⟩
 dpal zla gsang drag sngags nag po [bshan] pa⁴ sru gri'i rgyud/
 ⟨Tk.265, Dg.256, Tb.505⟩
 [dpal] zla gsang⁵ [nag po'i rgyud]/
 ⟨Tk.255, Dg.255, Tb.468⟩
 [dpal] zla gsang nag po⁶['i rgyud]/
 ⟨Tk.257, Dg.252, Tb.470⟩
 dpal zla gsang nag po'i rgyud/
 ⟨Tk.294, Tb.468⟩
 dpal zla gsang nag po'i rtsa ba'i rgyud/
 ⟨Tk.256, Dg.253, Tb.469⟩
 dpal⁷ gshin rje 'khrul 'khor nag po sdig pa snying 'dzings gsang ba'i rgyud/
 ⟨Tk.261, Dg.264, Tb.508⟩
 dpal gshin rje nag po me rlung skyi[n] [thang]⁸ 'khrug pa rgyud kyi rgyal po/
 ⟨Tk.262, Dg.259, Tb.502⟩
 dpal sungs rgyas thams cad⁹ mnyam par sbyor ba¹⁰ [zhes bya ba'i rgyud kyi rgyal
 po]/

¹ s'dud² g'cod³ mn'gon⁴ dpal drag sngags zla gsang nag po gshan pa⁵ zla gsang me lce phreng ba⁶ nag po dregs pa tshar gcod⁷ 'jam dpal⁸ skyi 'dang⁹ thams cad dang¹⁰ sbyor ba mkha' 'gro ma sgyu ma bde ba'i mchog ces bya ba'i rgyud phyi ma

〈Tk.237, Dg.208, Tb.404〉

dpal gsang ba'i snying po de kho na nyid nges pa/¹
 〈Tk.221, Dg.195, Tb.418〉

dpal gsang ba'i snying po'i phyi ma/
 〈Tk.219, Tb.426〉

dpal he ru ka'i gal po gsang ba'i rgyud/²
 〈Tk.321, Dg.304, Tb.599〉

dpal he ru ka'i thugs kyi rgyud gal po/
 〈Tk.322, Dg.305, Tb.600〉

dpal lha mo nag mo'i thugs kyi srog sgrub gsang ba'i rgyud/
 〈Tk.440, Dg.391, Tb.716〉

spar byang/
 〈Tk.451〉

spyod pa nyi zla dang mnyam pa'i rgyud kyi dka' 'grel/
 〈Dg.122〉

spyod pa thams cad kyi rgyal po brtson pa don ldan gyi rgyud/
 〈Tk.196, Dg.171, Tb.94〉

spros gcod³ sde lnga'i rgyud/
 〈Tk.124, Dg.37, Tb.264〉

spros bral don gsal chen [mo]⁴/
 〈Tk.136, Dg.1, Tb.301〉

PHun sum tshogs pa'i mdo dang don gyi 'grel pa [gsum]/
 〈Tk.5, Dg.109, Tb.9〉

phur pa karma las kyi rgyud/
 〈Tk.362, Dg.334, Tb.675〉

phur pa bcu gnyis kyi rgyud ces bya ba'i mdo⁵/
 〈Tk.249, Dg.218, Tb.414〉

phur pa bcu gnyis 'byung ba'i rgyud [chung ngu] bstan pa⁶/
 〈Tk.388, Dg.367, Tb.684〉

phur pa⁷ chen po gtor ma'i rgyud/
 〈Tk.363, Dg.335, Tb.662〉

phur pa rdo rje bkod pa rnal 'byor chen po'i rgyud/
 〈Tk.386, Dg.352, Tb.668〉

phur pa yak sha za byed 'bar ba dam tshig gi rgyud/
 〈Tk.364, Dg.336, Tb.673〉

¹ sgyu 'phrul bzhi bcu pa/

² zhi khro 'bum rgyud/

³ spros pa gcod pa

⁴ chen po'i rgyud

⁵ ces bya ba theg pa chen po'i mdo

⁶ chen po bstan pa

⁷ rdo rje phur pa

phur pa gsang ba'i dgongs rgyud chen po/
 〈Tk.390, Dg.363, Tb.681〉
phyir bzlog pa stobs [can]¹ rta mgrin gyi rgyud/
 〈Tk.314, Dg.302, Tb.574〉
phra men spyang kyi² las kyi rgyal po'i rgyud/
 〈Tk.412, Dg.396, Tb.731〉
'phags pa 'jam dpal khro bo gshin rje gshed rgyal po gsang ba'i rgyud/
 〈Tk.275, Tb.518〉
'phags pa 'jam dpal gyi mtshan yang dag par brjod pa/
 〈Tk.227, Dg.194, Tb.424〉
'phags pa 'jam dpal mched bzhi'i sngags rgyud/
 〈Tk.290, Dg.282, Tb.549〉
'phags pa 'jam dpal dri ma med pa'i gsang ba'i rgyud/
 〈Tk.258, Dg.258, Tb.496〉
'phags pa 'jam dpal las bzhi'i 'khor lo'i gsang ba'i rgyud/
 〈Tk.273, Dg.268, Tb.514〉
'phags pa 'jam dpal gshin rje nag po gsang ba'i rgyud/
 〈Tk.263〉
'phags pa 'jam dpal gshin rje gshed nag po chen po gsang ba'i rgyud/
 〈Dg.260, Tb.477〉
'phags pa 'jam dpal gshin rje'i rgyal po sdig[s] pa stobs chen gsang ba'i rgyud/
 〈Tk.264, Dg.270, Tb.510〉
'phags pa 'jam dpal gshin rje'i rgyal po ma ru tse thugs kyi rgyud/
 〈Tk.282, Tb.554〉
'phags pa 'jam dpal gshin rje'i gshed nag po/ /gsang ba drug cu pa'i rgyud kyi rgyal po chen po/
 〈Tk.293〉
'phags pa 'jam dpal gsang ba'i rgyud kyi rgyal po/ /pra khog snang gi rtag pa³/
phyi ma'i rgyal po sgrub pa'i lung/ /khro bo rnam par rgyal ba'i rgyud phyi ma'i yang phyi ma/
 〈Tk.259, Dg.261, Tb.515〉
['phags pa rtogs pa'i rgyal po/] sgyu 'phrul dra ba le'u stong phrag brgya pa las/
mtshan nyid dang [rgyud thams cad] lung gi⁴ [spyad pa/ de bzhin gshegs pa thams cad kyi gsang ba/] gsang ba'i snying po de kho na nyid nges pa['i le'u] las/ sgyu 'phrul le lhag/
 〈Tk.222, Dg.196, Tb.420〉
'phags pa thabs kyi zhags pa padma phreng [gi don bsdus pa zhes bya ba'i rgyud]/
 〈Tk.252, Dg.220, Tb.416〉

¹ stobs chen

² sbyang ki

³ brtag pa

⁴ lung gi spyi

- 'phags pa thams cad bdud rtsi'i rang bzhin zhes bya ba'i rgyud kyi rgyal po/
 ⟨Tk.341, Tb.625⟩
- 'phags pa yangs pa'i grong khyer du 'jug pa'i mdo chen po/
 ⟨Dg.415⟩
- [']phags pa] rdo rje nag mo dbang phyug ma'i rgyud phyi ma/
 ⟨Tk.410, Dg.387, Tb.725⟩
- [']phags pa rdo rje] nag mo [dbang phyug ma'i] sngags rgyud¹ phyi ma/
 ⟨Tk.408, Dg.388, Tb.722⟩
- 'phags pa spyan ras gzigs ting [nge] 'dzin rtse gcig gi rgyud/
 ⟨Tk.168, Dg.34, Tb.246⟩
- 'phags pa las bzhi 'khor lo gsang ba'i rgyud las/ rgyud phyi ma rim par bkod pa/
 ⟨Dg.269⟩
- 'phags pa sangs rgyas thams cad kyi ye shes kyi rtse mo'i rgyud kyi rgyal po chen
 po/
 ⟨Tk.387, Dg.353, Tb.658⟩
- 'phags pa² he [b]sdud ['bar ma'i] rgyud³/
 ⟨Tk.444, Dg.377, Tb.740⟩
- 'phags pa [lha mo] rdo rje nag mo dbang phyug ma zhes bya ba'i sngags [kyi]
 rgyud kyi rgyal po/
 ⟨Tk.407, Dg.386, Tb.721⟩
- 'phags pa lha mo nag mo'i sngags rgyud/
 ⟨Dg.389, Tb.723⟩
- 'phrin las thams cad kyi rgyal po skabs sbyor bdun pa'i rgyud/
 ⟨Tk.195, Dg.170, Tb.95⟩
- 'phrin las phun sum tshogs pa'i rgyud/
 ⟨Tk.369, Dg.333, Tb.672⟩

Bang mdzod 'phrul gyi me long [rgyud phyi ma'i phyi ma byas pa ma tshang ba
 kha bskang pa]/
 ⟨Tk.51, Dg.140, Tb.161⟩

byang [b]skor gyi rgyud phyi ma/
 ⟨Tk.406, Dg.385, Tb.736⟩

byang chub kyi sems kun tu bzang po rig pa rang⁴ rtsal shar ba'i rgyud/
 ⟨Tk.76, Dg.94, Tb.85⟩

byang chub kyi sems kun byed rgyal po/ lta ba nam mkha' ltar mtha' dbus med pa'i
 rgyud/ nam mkha'i snying po mchog gi don gsang ba mchog gi mdo lung brgyad
 cu rtsa bzhi pa⁵
 ⟨Tk.2, Dg.105/106, Tb.3/4⟩

¹ sngags kyi rgyud phyi ma'i

² 'phags ma

³ 'bang ba'i rgyud

⁴ rang gi

⁵ rgyud phyi ma zhes bya ba mdo lung bcu gnyis pa/ [Dg.105]

byang chub kyi sems khams gsum sgron ma/
 〈Tk.32, Tb.36〉
byang chub kyi sems khyung chen gyi rgyud/
 〈Tk.36, Dg.125, Tb.21〉
byang chub kyi sems khyung chen ldings pa/
 〈Tk.21〉
byang chub¹ kyi sems rgyal mtshan rtse mo'i rgyud/
 〈Tk.116, Dg.75, Tb.308〉
byang chub kyi sems bsgom pa/
 〈Dg.134, Tb.84〉
byang chub kyi sems bsgom pa yi ge med pa'i rgyud/
 〈Dg.135〉
byang chub kyi sems bsgom pa yi ge med pa'i rgyud/
 〈Tk.45, Tb.53〉
[byang chub kyi sems] thugs² rgyud rin po che spungs pa'i rgyan/
 〈Tk.71, Dg.158, Tb.309〉
byang [chub kyi] sems [bde ba'i] myu gu/
 〈Tk.29, Dg.131, Tb.34〉
byang chub kyi sems mi 'gyur ba'i thig le tig/
 〈Tk.33, Tb.26〉
byang chub kyi sems rma bya [’jing] bsnol³ gyi rgyud las/ /mtha'i mun sel chen po
zhes bya ba/ nam mkha' rnam par dag par byed pa/
 〈Tk.61, Dg.442, Tb.92〉
byang chub kyi sems rmad du byung ba/ [byang chub kyi sems rmad du byung ba'i
le'u/]
 〈Tk.64, Dg.150, Tb.56〉
byang chub kyi sems rmad du byung ba'i rgyud/
 〈Tk.66, Dg.151, Tb.54〉
byang chub [kyi] sems rtsal chen gyi rgyud/
 〈Tk.35, Dg.124, Tb.20〉
byang chub kyi sems ye shes rdzogs pa'i rgyud/
 〈Tk.83, Dg.101, Tb.43〉
byang chub kyi sems rin [po] che⁴ 'khor lo zhes bya ba'i rgyud/
 〈Tk.54, Dg.142, Tb.121〉
byang chub kyi sems lung rnal 'byor chen po'i rgyud theg pa chen po'i mdo/
 〈Dg.166〉
byang chub sems sgom pa⁵/
 〈Tk.38, Dg.157, Tb.22〉

¹ rdzogs pa chen po byang chub

² thugs kyi

³ mjing bsnol

⁴ rin chen

⁵ sgom pa rdo la gser zhun

byang chub sems¹ [b]sgom pa'i rgyud/
 〈Tk.69, Dg.155, Tb.37〉
byang chub sems² rdo rje 'od 'phro ba'i rgyud kyi rim pa/
 〈Tk.84, Dg.103, Tb.23〉
[byang chub sems] nam mkha'i rgyal po/
 〈Tk.34, Dg.128, Tb.28〉
byang chub sems mi 'gyur ba'i rdo rje /thugs rje chen po'i 'od/ gnam sa spar
 'debs/
 〈Tk.85, Tb.33〉
[byang chub sems] rtse mo byung rgyal [zhes bya ba bsam gtan]/
 〈Tk.25, Dg.129, Tb.29〉
byang chub sems³ rdzogs pa chen po ye shes bdun [gyi] rgyud⁴/
 〈Tk.39, Dg.136, Tb.86〉
byang sems⁵ man ngag rin chen phreng ba⁶/
 〈Tk.48, Dg.138, Tb.159〉
bye brag 'byed pa'i mdo/
 〈Tk.6, Dg.110, Tb.10〉
dbang gi rgyal po dbang [b]skur rgyal po'i rgyud/
 〈Tk.192, Dg.168, Tb.98〉
dbang chen 'dus pa'i rgyud⁷/
 〈Tk.305, Dg.294, Tb.557〉
dbang chen bsdus pa'i tantra/
 〈Dg.295, Tb.595〉
dbyings gsang ba'i 'khor lo'i rgyud/
 〈Tk.413, Dg.395, Tb.744〉
'byung po kun 'dul zhes bya ba'i rgyud/
 〈Tk.104, Dg.89, Tb.400〉
['byung po 'dus pa chen po] lha 'dre stong gi dra ba'i rgyud⁸/
 〈Tk.447, Dg.414, Tb.934〉
'bras bu chen po lnga bsgral ba/
 〈Tk.335, Dg.313, Tb.619〉
sbas pa zab⁹ mo mdung rtse'i rgyud/
 〈Tk.368, Dg.355, Tb.671〉
sbyin sreg las kyi le'u/
 〈Tk.211, Dg.182, Tb.388〉

¹ kyi sems² kyi sems³ kyi sems⁴ 'byung ba'i rgyud⁵ byang chub sems kyi⁶ phreng ba bang mdzod 'phrul gyi lde mig⁷ rgyud chen po⁸ rgyud chen po⁹ gsang ba zab

Ma mo e ka dza ti za byed spyang¹ rgyal nag mo'i rgyud/
 ⟨Tk.443, Dg.375, Tb.729⟩
ma mo byang chub kyi sems gsang ba'i rgyud/
 ⟨Tk.403, Dg.383, Tb.734⟩
ma mo thams cad kyi las rgyud lung/
 ⟨Tk.394, Tb.713⟩
ma mo 'dus pa rtsa ba'i rgyud/
 ⟨Tk.424, Dg.246, Tb.464⟩
[ma mo 'dus pa'i rgyud] gsang ba gtan tshig²/ ma mo 'dus pa'i tantra/
 ⟨Tk.400, Dg.380, Tb.745⟩
ma mo snang srid thig le'i rgyud³/
 ⟨Tk.405, Dg.384, Tb.735⟩
ma mo srid pa zla gsang thig le'i rgyud/
 ⟨Tk.401, Dg.381, Tb.746⟩
ma mo lam rgyud lung/
 ⟨Tk.397, Dg.371, Tb.712⟩
man ngag snying gi dgongs pa rgyal ba'i bka' zhes pa'i rgyud/
 ⟨Tk.110, Dg.425, Tb.326⟩
man ngag thams cad kyi sdom/
 ⟨Tk.49, Dg.440, Tb.160⟩
man ngag brtsegs pa gri gug gi rgyud/
 ⟨Tk.430, Dg.405, Tb.925⟩
mu tig⁴ 'phreng [ba zhes bya] ba'i rgyud/
 ⟨Tk.175, Dg.61, Tb.295⟩
rma bya ['jing] bsnol gyi rgyud⁵/ 'bras bu bla na med pa'i theg pa/
 ⟨Tk.60, Dg.147, Tb.90⟩

rTSa rlung thig le'i rgyud/
 ⟨Tk.153, Dg.6, Tb.255⟩
rtsal chen sprugs pa/
 ⟨Tk.22⟩

rDZogs pa chen po kun tu bzang po ye shes gsal bar ston pa phyi ma gsang ba'i rgyud/
 ⟨Tk.160, Dg.421, Tb.106⟩

¹ sbyang

² gtan tshigs zhes bya'o

³ rgyud lung byang skor rtsa rgyud/

⁴ mu tig rin po che

⁵ byang chub kyi sems rma bya mjing bsnol gyi rgyud las

rdzogs pa chen po kun tu bzang po ye shes gsal bar ston pa gsang sngags kyi lam
 mchog 'dus pa'i rgyud/
 〈Tk.70, Dg.156, Tb.108〉

rdzogs pa chen po kun tu bzang po ye shes gsal bar ston pa'i rgyud/
 〈Tk.157, Dg.28, Tb.102〉

rdzogs pa chen po kun tu bzang po ye shes gsal bar ston pa'i rgyud phyi ma/
 〈Tk.158, Dg.29, Tb.103〉

rdzogs pa chen po kun tu bzang po ye shes gsal bar ston pa'i rgyud phyi ma'i¹ phyi
 ma/
 〈Tk.159, Dg.30, Tb.105〉
 〈Tk.161, Dg.420, Tb.107〉

rdzogs pa chen po² 'khor ba [btsad]³ gcod kyi rgyud/
 〈Tk.139, Dg.18, Tb.141〉

rdzogs pa chen po 'khor rtsad nas gcod pa/ /chos sku skye med rig pa'i rgyud/
 〈Tk.144, Dg.19, Tb.142〉

rdzogs pa chen po chos nyid byang chub kyi sems/ thig le rgya mtsho gnas la 'jug
 pa zhes bya ba'i rgyud/
 〈Tk.47, Dg.439, Tb.124〉

rdzogs pa chen po chos nyid byang chub kyi sems/ rin chen bkod pa rnam par dbye
 ba'i rgyud/
 〈Tk.63, Dg.149, Tb.125〉

rdzogs pa chen po chos nyid byang chub kyi sems bkra shis mi 'gyur ba gsal bar
 gnas pa'i rgyud/
 〈Tk.41, Dg.137, Tb.122〉

rdzogs pa chen po nges don thams cad 'dus pa ye shes nam mkha'⁴ mnyam pa'i
 rgyud/ lta sgom⁵ thams cad gyi⁶ snying po/ [/mnyam pa nyid kyi rgyal po/]⁷
 〈Tk.162, Dg.24, Tb.152〉

rdzogs pa chen po nges don 'dus pa'i rgyud/ lta ba thams cad kyi snying po rin po
 che rnam par bkod pa/
 〈Tk.138, Dg.17, Tb.140〉

rdzogs pa chen po nges don 'dus pa'i yang snying/ kun tu bzang po ye shes klong
 gi rgyud/ rin po che gser gyi yang zhun/
 〈Tk.163, Dg.23, Tb.150〉

rdzogs pa chen po lta ba thams cad kyi snying po'i rgyud/
 〈Tk.156, Dg.27, Tb.155〉

¹ phyi ma'i yang [Dg.30]

² rdzogs pa chen po rin po che

³ rtsad

⁴ nam mkha' dang

⁵ lta bsgom

⁶ kyi

⁷ rin po che rnam par bkod pa/

rdzogs pa chen po lta ba'i yang snying/ sangs rgyas thams cad kyi dgongs pa/ nam mkha' klong yangs kyi rgyud/

〈Tk.140, Dg.20, Tb.143〉

rdzogs pa chen po thig le gsang ba de kho na nyid nges pa'i rgyud/

〈Tk.118, Dg.76, Tb.307〉

rdzogs pa chen po don 'dus rig pa'i gsung rang byung bde ba'i 'khor lo/

〈Tk.143, Dg.25, Tb.146〉

rdzogs pa chen po byang chub kyi sems/ /kun la 'jug pa rnam dag ston pa'i rgyud/

〈Tk.79, Dg.102, Tb.123〉

rdzogs pa chen po ma rig mun pa rab tu sel bar byed pa'i lta ba/ ye shes gting nas

rdzogs pa'i rgyud/

〈Tk.155, Dg.26, Tb.153〉

rdzogs pa chen po rmad byung don gyi snying po/ /rang byung bde ba'i 'khor lo'i rgyud/

〈Tk.142, Dg.418, Tb.147〉

rdzogs pa chen po ye shes 'khor lo gsang ba thugs rgyud¹/

〈Tk.166, Dg.32, Tb.88〉

rdzogs pa chen po shin tu rnal 'byor sangs rgyas thams cad 'byung ba'i rgyud/ /ye shes chos kyi sku/ /don 'dus rig pa'i gsung/ /gsang ba thugs kyi ting 'dzin [ni]/

/rang 'byung bde ba'i 'khor lo/ /mthar phyin 'bras bu'i rgyud/

〈Tk.141, Dg.22, Tb.149〉

rdzogs pa chen po sa gcig pa/

〈Tk.20〉

rdzogs pa chen po sangs rgyas thams cad kyi dgongs pa chos sku gcig tu 'dus par bka' bgros pa'i don/ /rin po che yon tan kun 'byung gi rgyud/

〈Tk.145, Dg.21, Tb.144〉

rdzogs pa chen po'i chig chod kun grol chen po zhes bya ba'i rgyud/

〈Dg.447, Tb.364〉

rdzogs pa chen po'i lta ba ye shes gting rdzogs kyi rgyud/

〈Tk.67, Dg.153, Tb.154〉

rdzogs pa spyi gcod/

〈Tk.31, Tb.35〉

ZHi ba lha rgyud chen po/

〈Tk.197, Dg.172, Tb.432〉

Yang dag bsgrub pa'i rgyud/

〈Tk.328, Tb.601〉

[yang ti nag po] srog gi 'khor lo'i rgyud [le med]/

〈Tk.149, Dg.8, Tb.118〉

¹ thugs kyi rgyud

yang gsang lta ba thal gyi rgyud [las]/ /kun tu bzang po srog g[y]i sru gri/ rdo rje
 sems dpa'i thugs kyi reg [m]chod/ /ro langs bde ba'i thugs kyi srog[s] gi thigs pa/
 [rgyud] pa¹ gsum pa/ lta ba la thal gyi rgyud/

〈Tk.152, Dg.9, Tb.253〉

yi ge med pa'i rgyud chen po zhes bya ba: rin po che rgyal mtshan gyi rgyud: rgyal
 po'i gdung rgyud: lta ba nam mkha'i [mtha'] dang myam pa'i rgyud²/

〈Tk.171, Dg.51, Tb.285〉

yi dam gyi gsang rgyud bka'i tha ram/

〈Dg.231, Tb.362〉

yum gzungs ma'i dngos grub chen po'i rgyud³

〈Tk.393, Dg.369, Tb.708〉

[yum bzung ma'i dngos grub chen mo'i rgyud] ma mo srid pa'i rdzong lung chen
 mo ['bras bu nges par bstan pa'i rgyud phyi ma]/

〈Tk.396, *Dg.369, *Tb.708〉

ye shes 'khor lo'i rgyud/

〈Tk.164, Dg.31, Tb.58〉

ye shes mar me'i rgyud/

〈Tk.108, Dg.69, Tb.325〉

ye shes bla ma chen po'i rgyud/

〈Tk.114, Dg.74, Tb.235〉

ye shes gsang ba sgron ma rin po che man ngag gi rgyud/

〈Tk.80, Dg.98, Tb.44〉

ye shes gsang ba zhes bya ba'i rgyud/

〈Tk.82, Dg.100, Tb.42〉

yongs su rdzogs pa'i mdo/

〈Tk.12, Dg.116, Tb.16〉

[yongs su rdzogs pa'i mdo dang] don gyi 'grel pa lnga [pa]⁴/

〈Tk.13, Dg.117, Tb.17〉

Ral gcig ma chos kyi⁵ bdag mo sru gri ya ma'i rgyud/

〈Tk.439, Dg.373, Tb.738〉

rig pa 'dzin pa 'dus pa'i⁶ rgyud/

〈Tk.425, Dg.247, Tb.465〉

rigs pa rang grol chen po[: thams cad grol ba'i] rgyud/

〈Tk.180, Dg.53, Tb.287〉

¹ brgyud pa

² rgyud chen po/

³ ma mo srid pa'i rdzongs lung chen mo/

⁴ lnga po

⁵ chos kyi dbiyings

⁶ 'dus pa rtsa ba'i

rin po che 'khor lo [rtsegs] pa'i¹ rgyud/
 〈Tk.57, Dg.144, Tb.156〉
rin po che 'khor lo zhes bya ba'i rgyud/
 〈Tk.81, Dg.99, Tb.57〉
rin po che rgyas pa chen po'i rgyud/
 〈Tk.73, Dg.160, Tb.137〉
rin po che bcud kyi yang snying² spros gcod rtsa ba'i rgyud/
 〈Tk.123, Dg.36, Tb.263〉
rin po che gdam ngag sna tshogs 'khor lo'i rgyud/
 〈Tk.86, Dg.430, Tb.157〉
rin po che gdams ngag sna tshogs 'khor lo [bskor ba]'i rgyud phyi ma/
 〈Tk.87, Dg.95, Tb.158〉
rin po che bdud rtsi bcud thig [gi]³ rgyud/
 〈Tk.125, Dg.38, Tb.258〉
rin po che snang byed kyi rgyud/
 〈Tk.59, Dg.146, Tb.127〉
rin po che snang gsal spu gri 'bar bas 'khrul snang⁴ rtsad nas gcod pa nam mkha'i
 [mtha'] dang mnyam pa'i rgyud/
 〈Tk.126, Dg.39, Tb.256〉
 [rin po che dpungs pa'i]⁵ yon tan chen po ston pa'i rgyud kyi rgyal po/
 〈Tk.173, Dg.54, Tb.288〉
rin po che spyi gnad skyon sel thig le kun gsal gyi rgyud/
 〈Tk.127, Dg.40, Tb.269〉
rin po che 'phags lam bkod pa'i rgyud/
 〈Tk.88, Dg.96, Tb.45〉
rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud/
 〈Tk.181, Dg.56, Tb.290〉
rin po che srid pa bar⁶ do [rang] snang ba'i rgyud/
 〈Tk.90, Dg.78, Tb.110〉
rin po che'i me lha zhi bar gyur [ba]⁷ 'bar ba'i rgyud/
 〈Tk.209, Dg.180, Tb.386〉
ro bsreg thal ba nag po thams cad rdzogs par 'dus pa'i rgyud kyi rgyal po [chen
 po]/
 〈Tk.92, Dg.80, Tb.112〉
 srid pa rgyud lung⁸ phyi ma/ kha bar las⁹ rgya mtsho'i rgyud/

¹ brtsegs pa'i

² snying thog tha dras thag gcod pa

³ thigs kyi

⁴ snang thams cad

⁵ rin chen spungs pa

⁶ bar ma

⁷ gyur pa

⁸ rgyud lung gi rgyud

⁹ nag po las

srid pa'i bem[s]/
 (Tk.395, Dg.370, Tb.710)
 srid pa'i mtsho¹ bzhi'i rgyud/
 (Tk.446, Dg.411, Tb.737)
 srid pa'i mtsho¹ bzhi'i rgyud/
 (Tk.399, Dg.379, Tb.742)
 srog gi 'khor lo/
 (Tk.28, Dg.130, Tb.27)
 srog gi 'byung ba rgyud kyi rgyal po/
 (Tk.65, Tb.89)
 srog tig dang snying tig gi rgyud/
 (Dg.393. Tb.720)

[La zlo gsang ba'i 'khor lo blo thag bcad cing bstan pa gtad pa dang bcas pa/] la zlo
 gsang ba'i 'khor lo zhes bya ba'i rgyud/
 (Tk.15, Dg.432, Tb.5)
 las kyi mkha' 'gro ma de kho na nyid gsum du 'dus pa zhes bya ba'i rgyud/
 (Dg.378, Tb.728)
 las kyi mkha' 'gro ma de kho na nyid gsum du 'dus pa zhes bya ba'i rtsibs kyi
 rgyud chen po/
 (Tk.404, Tb.727)
 las² [kyi] mgón [po] bya rog gdong [can] gyi rgyud/
 (Tk.437, Dg.412, Tb.927)
 bla ma dgongs pa 'dus pa las/ dad brtson dang ldan pa'i skyes bus rgyud 'chang
 ba'i thabs dang/ rgyud kyi che ba bstan pa/
 (Dg.223)
 bla ma dgongs pa 'dus pa las bla ma yi dam mkha' 'gro thams cad kyi drag sngags
 phrin las kyi rgyud spu gri reg chod/
 (Dg.229, ?Tb.360)
 bla ma yi dam mkha' 'gro thams cad kyi sku rgyud shel gyi ri bo rnam par bkod pa/
 (Dg.225, Tb.356)
 bla ma yi dam mkha' 'gro thams cad kyi thugs bcud 'dus pa'i rgyud kyi rgyal po
 pad sdong brtsegs pa/
 (Dg.224, Tb.355)
 bla ma yi dam mkha' 'gro thams cad kyi thugs rgyud nam mkha'i klong yangs/
 (Dg.227, Tb.358)
 bla ma yi dam mkha' 'gro thams cad kyi yon tan gyi rgyud bstan pa'i srog shing/
 (Dg.228, Tb.359)
 bla ma yi dam mkha' 'gro thams cad kyi gsung rgyud rin chen 'brug sgra/
 (Dg.226, Tb.357)
 bla ma'i gsang rgyud bka'i bang mdzod/
 (Dg.230, Tb.361)

¹ srid pa rgya mtsho

² nag po chen po las

SHis par brjod pa'i tshigs su bcad pa/
 sho na [mu] dkar nag gi rgyud/
 gshin rje sngags bzlog zhes bya ba'i rgyud/
 gshin rje nag po gsang ba de kho na nyid kyi rgyud kha thun/
 gshin rje nag po ngan sngags phyir bzlog pa'i rgyud/
 gshin rje nag po kha thun gsang ba de kho na nyid phyi ma'i rgyud/
 gshin rje dmar po shan pa las kyi rgyud ces bya ba; spu gri reg chod ru mtshon
 dmar po'i drag sngags/
 gshin rje'i gshed rab¹ 'dus pa rtsa ba'i rgyud/
 (Tk.279, Tb.547)
 (Tk.421, Dg.243, Tb.461)

Sangs rgyas kun gyi dgongs pa'i bcud bsdus ri bo brtsegs pa'i rgyud/
 sangs rgyas thams cad kyi sras gcig po/ gsang ba gcod pa sa bon gyi rgyud/
 sangs rgyas thig le nyag gcig/
 sangs rgyas [ye shes]² sems pa'i dgongs pa tshigs gsum pa/ zhes bya ba'i rgyud/
 sangs rgyas thams cad mnyam par sbyor ba zhes bya ba rgyud kyi rgyal po/
 sangs ge rtsal rdzogs chen po'i rgyud/
 [sems lung chen mo'i mdo] gsang ba spyi rgyud/
 gsang snying rgya dpe'i 'gyur byang/
 gsang bdag dgongs rgyan/
 gsang bdag zhal lung/
 gsang ba'i snying po de kho na nyid nges pa/

¹ rab tu

² sangs rgyas rdo rje

gsang ba'i snying po de kho na nyid nges pa/ sgyu 'phrul brgyad pa zhes bya ba'i rgyud/

〈Tk.223, Dg.193, Tb.421〉

gsang ba'i¹ snying po de kho na nyid nges pa² [rtsa ba'i rgyud]/

〈Tk.218, Dg.189/201, Tb.417〉

gsang ba'i snying po de kho na nyid nges pa'i[/ sgyu 'phrul dra ba] bla ma chen po/

〈Tk.224, Dg.200, Tb.419〉

gsang ba'i snying po de kho na nyid nges pa'i [khro bo stobs kyi rgyud rgyal]³/

〈Tk.234, Dg.206, Tb.429〉

[gsang ba'i snying po zab mo mchog] dpal⁴ snying rje'i rol pa'i rgyud⁵/

〈Tk.245, Dg.216, Tb.410〉

gser gyi me tog mdzes pa rin po che'i sgron ma 'bar ba'i rgyud/

〈Tk.176, Dg.63, Tb.297〉

bse sgrom dmar po'i rgyud/

〈Tk.365, Dg.357, Tb.696〉

He ru ka 'dus pa'i rgyud phyi ma dpal he ru ka'i gal po dur khrod mngon par
'byung ba zhes bya ba'i rgyud/

〈Tk.319, Tb.596〉

hum mdzad chen po'i rgyud/

〈Tk.208, Dg.187, Tb.397〉

lha rgyud rin [chen]⁶ spungs pa [zhes bya ba'i rgyud]/

〈Tk.95, Dg.81, Tb.115〉

lha rgyud [rin po che] dbang [gi]⁷ 'khor lo [zhes bya ba'i rgyud]/

〈Tk.105, Dg.90, Tb.109〉

lha chen po tshogs kyi bdag po lha'i ded dpon zhes bya bar lha rnams kyis grags/

〈Tk.436, Dg.403, Tb.923〉

lha ma yin g.yul ngo bzlog pa'i rgyud/

〈Tk.91, Dg.79, Tb.111〉

lha mo sgyu 'phrul dra ba chen [po]⁸ zhes bya ba'i rgyud/

〈Tk.226, Dg.199, Tb.422〉

E ka dza ti sbas pa nag mo'i rgyud/

〈Tk.441, Dg.374, Tb.743〉

¹ dpal gsang ba'i [Dg.201]

² rnam par nges pa [Dg.201]

³ khro bo chen po stobs kyi rnal 'byor dbang phyug grub pa'i sgyu 'phrul dra ba'i rgyud

⁴ dpal he ru ka

⁵ rol pa'i rgyud gsang ba zab mo'i mchog

⁶ rin po che

⁷ dbang rin po che'i

⁸ chen mo

gTing skyes Edition and its Equivalents in sDe dge & mTshams brag
APPENDIX “B”

Volume 1 [KA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.1	1 ka	2.1-166.6	-57	Dg.104	5 ca	303a.2-366b.5	-57	Tb.1	1 ka	2.1-192.5	-57
Tk.2	1 ka	166.6-220.4	-27	Dg.105	5 ca	366b.5-375b.2	?-12	Tb.3	1 ka	199.4-225.5	?-12 (58-69)
*Tk.2				Dg.106	5 ca	375b.2-387a.7	?-15	Tb.4	1 ka	225.5-262.1	?-15 (70-84)
Tk.3	1 ka	220.4-235.4	-5	Dg.107	6 cha	1.1-8a.5	-5	Tb.7	1 ka	352.4-370.2	-5
Tk.4	1 ka	235.4-241.6	-3	Dg.108	6 cha	8a.5-10b.6	-3	Tb.8	1 ka	370.2-377.3	-3
Tk.5	1 ka	241.6-248.1	-6	Dg.109	6 cha	10b.6-13a.7	?-4	Tb.9	1 ka	377.4-384.7	-6
Tk.6	1 ka	248.1-252.5	-2	Dg.110	6 cha	13a.7-15a.6	-2	Tb.10	1 ka	384.7-390.4	-2
Tk.7	1 ka	252.5-260.2	-2	Dg.111	6 cha	15a.6-18a.7	-2	Tb.11	1 ka	390.4-399.4	-2
Tk.8	1 ka	260.2-276.1	-2	Dg.112	6 cha	18a.7-24b.6	-2	Tb.12	1 ka	399.4-418.2	-2
Tk.9	1 ka	276.1-298.4	-2	Dg.113	6 cha	24b.6-33b.7	?-1	Tb.13	1 ka	418.2-445.1	-2
Tk.10	1 ka	298.4-315.3	-2	Dg.114	6 cha	33b.7-40b.3	-2	Tb.14	1 ka	445.2-465.3	-2
Tk.11	1 ka	315.3-321.6	-2	Dg.115	6 cha	40b.3-43a.2	-2	Tb.15	1 ka	465.3-472.7	-2
Tk.12	1 ka	321.6-337.7	-2	Dg.116	6 cha	43a.2-49b.5	-2	Tb.16	1 ka	472.7-493.1	-2
Tk.13	1 ka	337.7-341.7	-1	Dg.117	6 cha	49b.5-51a.7	-1	Tb.17	1 ka	493.1-498.1	-1
Tk.14	1 ka	341.7-343.1	-1	Dg.118	6 cha	51a.7-51b.6	-1	Tb.18	1 ka	498.2-499.5	-1
Tk.15	1 ka	343.1-365.2	-10	Dg.432	25 ra	205a.7-214a.4	-10	Tb.5	1 ka	262.1-288.3	-10
Tk.16	1 ka	365.2-377.1	-13	Dg.119	6 cha	51b.6-56b.5	-13	Tb.38	1 ka	661.5-675.7	-13
Tk.17	1 ka	377.1-392.6	-7	Dg.120	6 cha	56b.5-63a.3	-7	Tb.39	1 ka	675.7-695.1	-7
Tk.18	1 ka	392.6-404.5	-11	Dg.121	6 cha	63a.3-67b.7	-11	Tb.40	1 ka	695.1-709.6	-11
Tk.19	1 ka	404.5-418.7	-14	Dg.123	6 cha	70a.7-76a.3	-14	Tb.41	1 ka	709.6-727.2	-14

Volume 2 [KHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.44	2 kha	2.1-68.7	-42	Dg.437	25 ra	224a.2-250a.3	-42	Tb.55	2 kha	693.6-774.1	-42
Tk.45	2 kha	68.7-75.5	-10	Dg.438	25 ra	250a.3-269b.2	-1	Tb.53	2 kha	646.3-654.4	-10
Tk.46	2 kha	75.5-128.6	-1	Dg.439	25 ra	269b.2-278a.7	-10	Tb.239	9 ta	617.7-677.3	-1
Tk.47	2 kha	128.6-148.7	-10	Dg.138	6 cha	144a.1-168b.4	-61	Tb.124	5 ca	100.5-127.2	-10
Tk.48	2 kha	148.7-208.1	-61	Dg.440	25 ra	278a.7-286b.3	-1	Tb.159	7 ja	659.1-739.2	-61
Tk.49	2 kha	208.1-226.3	-1	Dg.139	6 cha	168b.4-180a.5	-14	Tb.160	7 ja	739.2-763.6	-1
Tk.50	2 kha	226.3-252.6	-14	Dg.140	6 cha	180a.5-185b.3	-10	Tb.162	7 ja	780.2-816.4	-14
Tk.51	2 kha	252.6-264.7	-10	Dg.141	6 cha	185b.3-190b.7	-4	Tb.161	7 ja	763.6-780.2	-10
Tk.52	2 kha	265.1-299.2	-25	Dg.142	6 cha	190b.7-199b.2	-10	Tb.168	7 ja	919.6-961.4	-25
Tk.53	2 kha	299.2-312.6	-4	Dg.143	6 cha	199b.2-215b.5	-15	Tb.120	4 nga	765.5-781.1	-4
Tk.54	2 kha	312.6-332.5	-10	Dg.144	6 cha	206a.1-226b.2	-13	Tb.121	4 nga	781.1-805.7	-10
Tk.55	2 kha	332.5-362.3	-11	Dg.145	6 cha	226b.2-238a.4	-6	Tb.51	2 kha	556.7-595.3	-11
Tk.56	2 kha	362.3-399.1	-15	Dg.441	25 ra	286b.3-302b.7	-15	Tb.52	2 kha	595.3-646.2	-15
*Tk.56				Dg.146	6 cha	215b.5-226b.2	-13	*Tb.52			
Tk.57	2 kha	399.2-426.2	-13	Dg.147	6 cha	226b.2-238a.4	-6	Tb.156	7 ja	588.1-624.1	-13
Tk.58	2 kha	426.2-453.4	-6	Dg.148	6 cha	238a.4-241a.3	-19	Tb.167	7 ja	883.6-919.6	-6
Tk.59	2 kha	453.5-460.6	-19	Dg.149	6 cha	241a.3-247b.7	-6	Tb.127	5 ca	213.2-222.1	-19
Tk.60	2 kha	460.6-475.7	-6	Dg.442	25 ra	303a.1-306b.2	-5	Tb.90	4 nga	139.2-158.4	-6
Tk.61	2 kha	475.7-486.7	-5	Dg.148	6 cha	248a.1-265b.2	-20	Tb.92	4 nga	175.1-187.2	-5
Tk.62	2 kha	486.7-531.7	-20	Dg.149	6 cha	265b.2-280a.1	-5	Tb.148	6 cha	570.4-621.2	-20
Tk.63	2 kha	531.7-566.7	-5	Dg.150	6 cha	280a.1-287b.3	?-17	Tb.125	5 ca	127.2-171.7	-5
Tk.64	2 kha	566.7-624.7	-35					Tb.56	2 kha	774.1-856.1	?-39
Tk.65	2 kha	624.7-650.5	-15					Tb.89	4 nga	105.2-139.2	-15

Volume 3 [GA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.66	3 ga	2.1-33.3	-11	Dg.151	6 cha	287b.3-300a.5	-11	Tb.54	2 kha	654.5-693.7	-11
Tk.67	3 ga	33.3-65.7	-27	Dg.153	6 cha	307b.7-320a.5	-27	Tb.154	7 ja	497.4-534.4	-27
Tk.68	3 ga	65.7-88.1	-12	Dg.154	6 cha	320a.5-328b.1	-12	Tb.48	2 kha	415.6-443.2	-12
Tk.69	3 ga	88.1-108.6	-11	Dg.155	6 cha	328b.1-336b.3	-11	Tb.37	1 ka	636.7-661.4	-11
Tk.70	3 ga	108.6-115.2	-5	Dg.156	6 cha	336b.3-339a.4	-5	Tb.108	4 nga	577.2-585.1	-5
Tk.71	3 ga	115.2-130.2	-5	Dg.158	6 cha	342b.1-348a.6	-5	Tb.309	13 pa	562.7-580.6	-5
Tk.72	3 ga	130.2-163.6	-25	Dg.159	6 cha	348a.6-360b.7	-25	Tb.126	5 ca	172.1-213.1	-25
Tk.73	3 ga	163.6-255.4	-61	Dg.160	6 cha	360b.7-395a.7	-61	Tb.137	5 ca	596.2-705.6	-61
Tk.74	3 ga	255.4-393.5	-48	Dg.92	5 ca	111b.5-169b.2	-48	Tb.238	9 ta	446.2-617.7	-48
Tk.75	3 ga	393.5-416.2	-17	Dg.93	5 ca	169b.2-180a.1	-17	Tb.87	4 nga	50.4-80.4	-17
Tk.76	3 ga	416.3-433.7	-14	Dg.94	5 ca	180a.1-187a.5	-14	Tb.85	4 nga	2.1-27.1	-14
Tk.77	3 ga	433.7-537.2	-27	Dg.97	5 ca	?203b.2-248b.1	-27	Tb.47	2 kha	278.2-415.5	-27
Tk.78	3 ga	537.3-606.6	-26	Dg.431	25 ra	179b.4-205a.7	-26	Tb.49	2 kha	443.2-529.4	-26
Tk.79	3 ga	606.7-631.4	-5	Dg.102	5 ca	288a.5-297b.7	-5	Tb.123	5 ca	71.5-100.5	-5

Volume 4 [NGA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.80	4 nga	2.1-24.2	-16	Dg.98	5 ca	??248b.1-257a.2	-16	Tb.44	1 ka	810.6-837.2	-16
Tk.81	4 nga	24.3-35.6	-8	Dg.99	5 ca	257a.2-261b.3	-8	Tb.57	2 kha	856.1-869.5	-8
Tk.82	4 nga	35.7-83.7	-12	Dg.100	5 ca	261b.3-279b.3	-12	Tb.42	1 ka	727.3-783.6	-12
Tk.83	4 nga	83.7-107.4	-10	Dg.101	5 ca	279b.3-288a.5	-10	Tb.43	1 ka	783.6-810.5	-10
Tk.84	4 nga	107.4-121.2	-12	Dg.103	5 ca	297b.7-303a.2	-12	Tb.23	1 ka	571.2-586.6	-12
Tk.85	4 nga	121.2-123.3	-1	Dg.430	25 ra	176b.7-179b.4	-4	Tb.33	1 ka	626.2-628.4	-1
Tk.86	4 nga	123.4-131.1	-4	Dg.95	5 ca	187a.5-195a.5	-16	Tb.157	7 ja	624.1-633.3	-4
Tk.87	4 nga	131.1-152.1	-16	Dg.96	5 ca	195a.5-203b.2	-10	Tb.158	7 ja	633.3-658.7	-16
Tk.88	4 nga	152.2-174.3	-10	Dg.429	25 ra	74a.1-176b.7	-53	Tb.45	1 ka	837.3-863.6	?-7
Tk.89	4 nga	174.3-416.1	-53	Dg.78	4 nga	356b.1-364b.7	-16	Tb.188	8 nya	290.3-586.7	-53
Tk.90	4 nga	416.1-434.1	-16	Dg.79	4 nga	364b.7-380b.3	?-27	Tb.110	4 nga	609.1-632.7	-16
Tk.91	4 nga	434.2-471.2	-30	Dg.80	4 nga	380b.3-388a.3	?-16	Tb.111	4 nga	632.7-682.1	-30
Tk.92	4 nga	471.3-478.1	-6	Dg.81	5 ca	1.1-18b.7	-33	Tb.112	4 nga	682.1-691.2	-6
Tk.93	4 nga	478.2-479.3	-1	Dg.82	5 ca	18b.7-30a.7	-10	Tb.113	4 nga	691.3-693.4	-1
Tk.94	4 nga	479.3-489.3	-9	Dg.83	5 ca	30a.7-40a.3	?-8	Tb.114	4 nga	693.4-705.4	-9
Tk.95	4 nga	489.3-528.7	-33	Dg.427	25 ra	53b.5-55b.1	-8	Tb.115	4 nga	705.4-753.4	-33
Tk.96	4 nga	529.1-556.7	-10	Dg.84	5 ca	40a.3-46b.7	-11	Tb.271	10 tha	671.6-709.6	-10
Tk.97	4 nga	557.1-581.6	-6	Dg.85	5 ca	46b.7-55b.1	-21	Tb.273	10 tha	718.7-752.1	?-7
Tk.98	4 nga	581.7-586.1	-8	Dg.86	5 ca	55b.1-64a.2	-15	Tb.116	4 nga	753.5-758.4	-8
Tk.99	4 nga	586.2-603.5	-11					Tb.163	7 ja	816.5-839.2	-11
Tk.100	4 nga	603.6-625.6	-21					Tb.241	9 ta	736.4-764.3	-21
Tk.101	4 nga	625.6-645.7	-15					Tb.242	9 ta	764.4-790.3	-15

Volume 5 [CA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.102	5 ca	2.1-30.4	-23	Dg.87	5 ca	64a.2-74b.7	-23	Tb.243	9 ta	790.3- 821.7	-23
Tk.103	5 ca	30.4-33.3	-4	Dg.88	5 ca	74b.7-75a.7	?-3	Tb.119	4 nga	762.5-765.5	-4
Tk.104	5 ca	33.3-92.3	-32	Dg.89	5 ca	75a.7-99a.2	-32	Tb.400	17 tsa	710.6-783.4	-32
Tk.105	5 ca	92.3-112.1	-13	Dg.90	5 ca	99a.2-106b.7	-13	Tb.109	4 nga	585.1-609.1	-13
Tk.106	5 ca	112.1-124.2	-9	Dg.91	5 ca	106b.7-111b.5	-9	Tb.166	7 ja	869.6-883.6	-9
Tk.107	5 ca	124.2-289.7	-97	Dg.68	4 nga	212b.7-278b.7	-97	Tb.303	13 pa	296.6-492.5	-97
Tk.108	5 ca	289.7-301.7	-3	Dg.69	4 nga	279a.1-282b.5	-3	Tb.325	13 pa	780.4-795.2	-3
Tk.109	5 ca	301.7-314.5	-3	Dg.70	4 nga	282b.5-287b.6	-3	Tb.324	13 pa	764.6-780.4	-3
Tk.110	5 ca	314.5-352.5	-13	Dg.425	25 ra	35a.1-49b.6	-13	Tb.326	13 pa	795.2-843.2	?-14
Tk.111	5 ca	352.5-386.3	-12	Dg.71	4 nga	287b.7-302a.5	-12	Tb.220	9 ta	194.5-236.7	-12
Tk.112	5 ca	386.3-441.7	-21	Dg.72	4 nga	302a.5-326a.5	-21	Tb.234	9 ta	328.7-399.2	-21
Tk.113	5 ca	441.7-469.1	-10	Dg.73	4 nga	326a.5-337b.7	-10	Tb.408	18 tsha	717.7-752.3	-10
Tk.114	5 ca	469.1-482.4	-7	Dg.74	4 nga	338a.1-343a.5	-7	Tb.235	9 ta	399.2-415.4	-7
Tk.115	5ca	482.4-492.2	-19	Dg.426	25 ra	49b.6-53b.5	-19	Tb.306	13 pa	528.2-540.4	-19
Tk.116	5 ca	492.2-500.2	-5	Dg.75	4 nga	343a.5-346a.7	-5	Tb.308	13 pa	553.1-562.7	-5
Tk.117	5 ca	500.2-515.6	-7	Dg.77	4 nga	350a.7-356b.1	-7	Tb.436	21 zha	697.4-715.5	-7
Tk.118	5 ca	515.6-525.6	-1	Dg.76	4 nga	346a.7-350a.7	-1	Tb.307	13 pa	540.4-553.1	-1
Tk.119	5 ca	525.6-601.4	-40	Dg.35	2 kha	203b.7-265b.7	?-109	Tb.259	10 tha	259.4-355.7	-40

Volume 6 [CHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.	Cths.
Tk.120	6 cha	2.1-34.5	-39	*Dg.35				Tb.260	10 tha	355.7-399.3	-39	
Tk.121	6 cha	34.5-53.1	-31	*Dg.35				Tb.261	10 tha	399.3-423.2	-31	
Tk.122	6 cha	53.1-120.2	-81	Dg.48	3 ga	18b.7-46b.7	-81	Tb.262	10 tha	423.2-510.1	-81	
Tk.123	6 cha	120.2-133.6	-11	Dg.36	2 kha	265b.7-271b.1	-11	Tb.263	10 tha	510.2-527.1	-11	
Tk.124	6 cha	133.6-146.4	-14	Dg.37	2 kha	271b.1-277a.7	-14	Tb.264	10 tha	527.2-543.3	-14	
Tk.125	6 cha	146.4-170.5	-15	Dg.38	2 kha	277a.7-287a.7	-15	Tb.258	10 tha	224.4-259.4	-15	
Tk.126	6 cha	170.5-230.5	-35	Dg.39	2 kha	287a.7-313a.2	-35	Tb.256	10 tha	101.2-182.7	-35	
Tk.127	6 cha	230.5-238.1	-9	Dg.40	2 kha	313a.2-315b.6	?-10	Tb.269	10 tha	614.5-624.3	-9	
Tk.128	6 cha	238.1-243.2	-9	Dg.41	2 kha	315b.6-317b.7	-9	Tb.265	10 tha	543.4-549.7	-9	
Tk.129	6 cha	243.2-254.6	-17	Dg.42	2 kha	317b.7-322b.7	-17	Tb.268	10 tha	598.7-614.5	-17	
Tk.130	6 cha	254.6-285.7	-22	Dg.43	2 kha	322b.7-335b.5	-22	Tb.257	10 tha	182.7-224.4	-22	
Tk.131	6 cha	285.7-304.6	-20	Dg.44	2 kha	335b.5-343a.7	-20	Tb.266	10 tha	549.7-574.2	-20	
Tk.132	6 cha	304.6-323.6	-13	Dg.45	2 kha	343a.7-351a.4	-13	Tb.267	10 tha	574.2-598.7	-13	
Tk.133	6 cha	323.6-349.3	-21	Dg.46	3 ga	1.1-12b.4	-21	Tb.411	19 dza	181.2-213.3	-21	
Tk.134	6 cha	349.3-364.4	-10	Dg.47	3 ga	12b.4-18b.7	-10	Tb.165	7 ja	850.3-869.5	-10	
Tk.135	6 cha	364.4-373.4	-10	Dg.49	3 ga	46b.7-50b.5	-10	Tb.164	7 ja	839.2-850.2	-10	
Tk.136	6 cha	373.5-608.4	-122	Dg.1	1 ka	1.1-89b.6	?-123	Tb.301	13 pa	2.1-288.6	?-123	
Tk.137	6 cha	608.4-635.6	-39	Dg.2	1 ka	89b.6-101a.1	-39	Tb.249	10 tha	2.1-42.2	?-40	

Volume 7 [JA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.138	7 ja	2.1-109.1	-81	Dg.17	1 ka	176b.7-222a.5	-81	Tb.140	6 cha	2.1-145.5	-81
Tk.139	7 ja	109.2-121.2	-7	Dg.18	1 ka	222a.5-227b.2	-7	Tb.141	6 cha	145.5-162.1	-7
Tk.140	7 ja	121.2-202.5	-53	Dg.20	1 ka	236b.7-269b.1	-53	Tb.143	6 cha	194.7-307.3	-53
Tk.141	7 ja	202.5-304.6	-67	Dg.22	1 ka	301b.7-344b.2	-67	Tb.149	6 cha	621.3-754.1	-67
Tk.142	7 ja	304.6-341.5	-27	Dg.418	25 ra	1.1-17a.4	-27	Tb.147	6 cha	520.6-570.3	-27
Tk.143	7 ja	341.5-387.5	-33	Dg.25	2 kha	130b.7-147b.5	-33	Tb.146	6 cha	464.5-520.6	-33
Tk.144	7 ja	387.5-413.2	-24	Dg.19	1 ka	227b.2-236b.7	-24	Tb.142	6 cha	162.1-194.7	?-23
Tk.145	7 ja	413.2-499.6	-65	Dg.21	1 ka	269b.1-301b.7	-65	Tb.144	6 cha	307.4-414.7	-65
Tk.146	7 ja	499.7-505.1	-10	Dg.4	1 ka	106b.3-108b.5	-10	Tb.251	10 tha	61.6-68.5	-10
Tk.147	7 ja	505.1-525.4	-14	Dg.5	1 ka	108b.5-117a.2	-14	Tb.252	10 tha	68.5-94.1	-14
Tk.148	7 ja	525.4-527.2	-1	Dg.11	1 ka	120b.6-121a.7	-1	Tb.117	4 nga	758.4-760.4	-1
Tk.149	7 ja	527.2-529.1	-1	Dg.8	1 ka	118b.5-119b.1	-1	Tb.118	4 nga	760.4-762.5	-1
Tk.150	7 ja	529.2-562.5	-24	Dg.13	1 ka	121b.7-135a.6	-24	Tb.270	10 tha	624.3-671.6	-24
Tk.151	7 ja	562.5-564.2	-1	Dg.10	1 ka	120.4-120b.6	-1	Tb.254	10 tha	95.7-97.7	-1
Tk.152	7 ja	564.2-565.6	-1	Dg.9	1 ka	119b.1-120a.4	-1	Tb.253	10 tha	94.1-95.7	-1
Tk.153	7 ja	565.6-568.4	-7	Dg.6	1 ka	117a.2-118b.3	-7	Tb.255	10 tha	98.1-101.2	-7
Tk.154	7 ja	568.4-583.4	-15	Dg.3	1 ka	101a.1-106b.3	-15	Tb.250	10 tha	42.3-61.6	-15

Volume 8 [NYA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.155	8 nya	2.1-57.8	-41	Dg.26	2 kha	147b.5-168a.7	-41	Tb.153	7 ja	433.5-497.3	-41
Tk.156	8 nya	58.1-101.5	-28	Dg.27	2 kha	168a.7-181b.5	2-24	Tb.155	7 ja	534.4-588.1	-28
Tk.157	8 nya	101.5-113.6	-12	Dg.28	2 kha	181b.5-185b.7	-12	Tb.102	4 nga	548.5-563.3	-12
Tk.158	8 nya	113.6-116.4	-4	Dg.29	2 kha	186a.1-186b.6	-4	Tb.103	4 nga	563.3-566.5	-4
Tk.159	8 nya	116.4-119.6	-4	Dg.30	2 kha	186b.7-187b.7	-4	Tb.105	4 nga	568.3-572.1	-4
*Tk.159				Dg.419	25 ra	17a.4-18a.6	-4	*Tb.105			
Tk.160	8 nya	119.6-121.3	-4	Dg.421	25 ra	19a.6-20a.1	-4	Tb.106	4 nga	572.1-573.7	-4
Tk.161	8 nya	121.3-123.7	-4	Dg.420	25 ra	18a.6-19a.6	-4	Tb.107	4 nga	574.1-577.2	-4
Tk.162	8 nya	124.1-478.2	-212	Dg.24	2 kha	1.1-130b.7	-212	Tb.152	7 ja	2.1-433.5	-212
Tk.163	8 nya	478.2-522.7	-37	Dg.23	1 ka	344b.2-361a.7	-37	Tb.150	6 cha	754.2-807.1	-37
Tk.164	8 nya	523.1-526.4	-7	Dg.31	2 kha	187b.7-189a.3	-7	Tb.58	2 kha	869.6-873.7	-7
Tk.165	8 nya	526.4-527.7	-1	Dg.12	1 ka	121a.7-121b.7	-1	Tb.104	4 nga	566.6-568.3	-1
Tk.166	8 nya	528.3-550.2	-19	Dg.32	2 kha	189a.3-197b.2	-19	Tb.88	4 nga	80.4-105.2	-19
Tk.167	8 nya	551.1-558.4	-16	Dg.34	2 kha	200a.6-203b.7	<u>-13</u>	Tb.272	10 tha	23.1-25.5	-16
Tk.168	8 nya	558.4-569.3	-13					Tb.246	9 ta	896.3-908.4	-13

Volume 9 [TA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.169	9 ta	2.1-237.5	-25	Dg.50	3 ga	50b.5-144b.7	-25	Tb.284	11 da	2.1-298.1	-25
TK.170	9 ta	238.1-363.7	-13	Dg.65	4 nga	139b.7-188b.3	-13	Tb.299	12 na	559.7-712.6	-13
TK.171	9 ta	364.1-384.5	-6	Dg.51	3 ga	144b.7-152b.6	-6	Tb.285	11 da	298.1-322.7	-6
TK.172	9 ta	386.1-435.4	-4	Dg.64	4 nga	117a.7-139b.7	-4	Tb.298	12 na	491.6-559.7	-4
TK.173	9 ta	436.1-466.4	-5	Dg.54	3 ga	303a.4-314a.5	-5	Tb.288	11 da	757.3-788.2	-5
TK.174	9 ta	468.1-523.4	-14	Dg.66	4 nga	188b.3-209a.6	-14	Tb.300	12 na	712.6-777.7	-14
TK.175	9 ta	523.5-577.7	-8	Dg.61	4 nga	50a.1-79b.7	-8	Tb.295	12 na	304.7-393.7	-8
TK.176	9 ta	578.1-598.4	-4	Dg.63	4 nga	108b.2-117a.7	-4	Tb.297	12 na	467.3-491.6	-4
TK.177	9 ta	600.1-624.4	-3	Dg.55	3 ga	314a.5-323b.7	-3	Tb.289	11 da	788.2-815.7	-3
TK.178	9 ta	626.1-645.6	-3	Dg.60	4 nga	41b.1-49b.7	-3	Tb.294	12 na	280.1-304.7	-3

Volume 10 [THA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.179	10 tha	2.1-334.5	-86	Dg.52	3 ga	152b.6-283b.7	-86	Tb.286	11 da	323.1-699.1	-86
Tk.180	10 tha	334.5-386.5	-10	Dg.53	3 ga	284a.1-303a.4	-10	Tb.287	11 da	699.2-757.2	-10
Tk.181	10 tha	386.5-530.6	-6	Dg.56	3 ga	323b.7-379a.5	-6	Tb.290	12 na	2.1-173.3	-6
Tk.182	10 tha	530.6-578.4	-8	Dg.58	4 nga	8b.4-28b.7	-8	Tb.292	12 na	193.4-245.5	-8
Tk.183	10 tha	578.4-581.5	-1								
Tk.184	10 tha	581.6-610.1	-4	Dg.59	4 nga	28b.7-41b.1	-4	Tb.293	12 na	245.5-280.1	-4
Tk.185	10 tha	610.1-669.5	-6	Dg.62	4 nga	79b.7-108b.2	-6	Tb.296	12 na	394.1-467.3	-6
Tk.186	10 tha	669.5-685.4	-5	Dg.57	4 nga	1.1-8b.4	-5	Tb.291	12 na	173.3-193.4	-5

Volume 11 [DA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.187	11 da	2.1-537.2	-75	Dg.162	7 ja	110a.7-314a.7	-75	Tb.373	16 ma	2.1-617.5	-75
Tk.188	11 da	537.3-633.3	-14	Dg.165	8 nya	1.1-37b.6	-14	Tb.370	15 ba	213.1-321.6	-14

Volume 12 [NA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.189	12 na	2.1-276.1	-37	Dg.161	7 ja	1.1-110a.7	?-33	Tb.371	15 ba	321.6-672.4	-37
Tk.190	12 na	276.1-438.7	-17	Dg.163	7 ja	314a.7-366b.6	?-16	Tb.369	15 ba	2.1-212.7	-17
*Tk.190				Dg.164	7 ja	366b.6-382a.7	?-1	* Tb.369			
Tk.191	12 na	438.7-484.7	-31	Dg.167	8 nya	78a.7-96b.7	?-17	Tb.93	4 nga	187.3-245.2	-31
*Tk.191				Dg.443	25 ra	306b.2-326a.7	-31	* Tb.93			
Tk.192	12 na	484.7-531.1	-10	Dg.168	8 nya	96b.7-117a.4	-10	Tb.98	4 nga	465.5-526.6	-10
Tk.193	12 na	531.1-560.1	-11	Dg.169	8 nya	117a.4-128b.7	-11	Tb.96	4 nga	334.3-371.5	-11
Tk.194	12 na	560.1-626.7	-34					Tb.97	4 nga	371.5-465.5	-34
Tk.195	12 na	627.2-662.4	-7	Dg.170	8 nya	128b.7-142a.4	-7	Tb.95	4 nga	286.6-334.2	-7
Tk.196	12 na	662.6-693.5	-6	Dg.171	8 nya	142a.4-154b.7	-6	Tb.94	4 nga	245.2-286.5	-6

Volume 13 [PA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.197	13 pa	2.1-27.5	-9	Dg.172	8 nya	155a.1-164a.5	-9	Tb.432	21 zha	580.4-610.3	-9
TK.198	13 pa	27.7-37.3	-1	Dg.173	8 nya	164a.5-168a.2	-1	Tb.433	21 zha	610.3-622.3	-1
TK.199	13 pa	37.5-67.3	-7	Dg.174	8 nya	168a.2-180a.3	-7	Tb.434	21 zha	622.3-659.6	-7
TK.200	13 pa	67.5-97.7	-1	Dg.175	8 nya	180a.3-192b.3	-1	Tb.435	21 zha	659.6-697.4	-1
TK.201	13 pa	98.2-223.6	-44	Dg.176	8 nya	192b.3-246a.6	?-43	Tb.380	17 tsa	2.1-176.4	-44
TK.202	13 pa	224.1-278.2	-10	Dg.177	8 nya	246a.6-261b.7	?-6	Tb.381	17 tsa	176.4-251.4	?-15
TK.203	13 pa	278.2-282.3	-2	—	—	—	—	Tb.382	17 tsa	251.4-256.6	-2
TK.204	13 pa	282.3-299.1	-5	—	—	—	—	Tb.383	17 tsa	256.6-278.5	-5
TK.205	13 pa	299.2-352.6	-1	Dg.178	8 nya	262a.1-285b.5	-1	Tb.393	17 tsa	418.7-490.2	-1
TK.206	13 pa	353.1-375.2	-15	Dg.179	8 nya	285b.5-295b.3	-15	Tb.385	17 tsa	295.5-325.3	-15
TK.207	13 pa	375.3-414.7	-9	Dg.444	25 ra	326b.1-343b.7	-9	Tb.398	17 tsa	573.1-625.4	-9
TK.208	13 pa	415.1-430.2	-11	Dg.187	8 nya	328a.2-334b.7	-11	Tb.397	17 tsa	551.6-573.1	-11
TK.209	13 pa	430.2-468.5	-26	Dg.180	8 nya	295b.3-313b.6	-26	Tb.386	17 tsa	325.3-378.7	-26
TK.210	13 pa	468.5-476.6	-5	Dg.181	8 nya	313b.6-317b.4	-5	Tb.387	17 tsa	378.7-389.7	-5
TK.211	13 pa	476.6-481.5	-2	Dg.182	8 nya	317b.4-320a.2	-2	Tb.388	17 tsa	389.7-396.4	-2
TK.212	13 pa	481.5-483.7	-2	Dg.183	8 nya	320a.2-321a.4	-2	Tb.389	17 tsa	396.4-399.5	-2
TK.213	13 pa	483.7-487.4	-3	Dg.184	8 nya	321a.4-322b.4	-3	Tb.390	17 tsa	399.5-404.4	-3
TK.214	13 pa	487.4-494.7	-9	Dg.185	8 nya	322b.4-326a.6	-9	Tb.391	17 tsa	404.4-414.1	-9
TK.215	13 pa	494.7-498.7	-1	Dg.186	8 nya	326a.6-328a.2	-1	Tb.392	17 tsa	414.1-418.6	-1
TK.216	13 pa	498.7-591.6	-18	—	—	—	—	Tb.372	15 ba	672.4-797.7	-18
TK.217	13 pa	591.6-635.4	-25	Dg.188	8 nya	334b.7-353a.4	-25	Tb.374	16 ma	617.5-678.4	-25

Volume 14 [PHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.218	14 pha	2.1-61.7	-22	Dg.189	9 ta	1.1-27a.6	-22	Tb.417	20 wa	152.6-218.7	-22
*TK.218				Dg.201	11 da	60a.6-82a.7	-22	*Tb.417			
TK.219	14 pha	62.1-67.5	-5	Dg.203	11 da	148a.7-248b.7	?-80	Tb.426	21 zha	469.3-476.2	-5
TK.220	14 pha	67.6-317.4	-82	Dg.195	10 tha	135a.2-182b.2	?-41	Tb.423	21 zha	2.1-326.4	-82
TK.221	14 pha	317.4-415.4	-46	Dg.196	10 tha	182b.2-238b.7	-33	Tb.418	20 wa	218.7-337.6	-46
TK.222	14 pha	415.5-549.5	-33	Dg.193	10 tha	113b.7-123a.6	-8	Tb.420	20 wa	417.2-580.5	-33
TK.223	14 pha	549.6-571.7	-8	Dg.193	10 tha	34b.3-60a.6	-13	Tb.421	20 wa	580.6-609.1	-8
TK.224	14 pha	571.7-638.7	-13	Dg.200	11 da			Tb.419	20 wa	337.6-417.2	-13
TK.225	14 pha	639.1-665.4	-3								

Volume 15 [BA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.226	15 ba	2.1-96.7	-13	Dg.199	11 da	1.1-34b.3	-13	Tb.422	20 wa	609.2-717.7	-13
TK.227	15 ba	96.7-118.6	-14	Dg.194	10 tha	123a.6-135a.2	?-1	Tb.424	21 zha	326.4-349.6	-14
TK.228	15 ba	119.1-310.2	-14	Dg.202	11 da	82a.7-148a.7	-14	Tb.441	22 za	480.6-692.6	-14
TK.229	15 ba	310.2-338.7	-13					Tb.428	21 zha	477.4-509.5	-13
TK.230	15 ba	338.7-420.7	-22	Dg.198	10 tha	279b.4-313a.5	-22	Tb.437	22 za	2.1-103.1	-22
TK.231	15 ba	420.7-538.7	-26	Dg.204	11 da	248b.7-294a.4	-26	Tb.439	22 za	186.5-322.2	-26
TK.232	15 ba	538.7-649.2	-13	Dg.197	10 tha	238b.7-279b.3	-13	Tb.425	21 zha	349.6-469.3	-13

Volume 16 [MA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.233	16 ma	2.1-138.3	-32					Tb.440	22 za	322.2-480.6	-32
Tk.234	16 ma	138.4-142.5	-1	Dg.206	11 da	296a.4-297b.5	-1	Tb.429	21 zha	509.5-514.4	-1
Tk.235	16 ma	142.5-147.5	-1	Dg.205	11 da	294a.4-296a.4	-1	Tb.442	22 za	692.7-699.2	-1
Tk.236	16 ma	147.5-163.1	-8					Tb.430	21 zha	514.4-533.3	-8
Tk.237	16 ma	163.1-273.2	-10	Dg.208	11 da	313a.7-354a.6	-10	Tb.404	18 tsha	114.2-250.3	-10
Tk.238	16 ma	273.3-314.2	-11	Dg.207	11 da	297b.5-313a.7	-11	Tb.402	18 tsha	2.1-51.7	-11
Tk.239	16 ma	314.2-366.1	-6	Dg.209	12 na	1.1-21b.7	-6	Tb.403	18 tsha	51.7-114.2	-6
Tk.240	16 ma	366.1-375.1	-5								
Tk.241	16 ma	375.1-543.5	-6	Dg.210	12 na	21b.7-38b.7	-6	Tb.406	18 tsha	357.1-548.7	-6

Volume 17 [TSA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.242	17 tsa	2.1-177.4	-18	Dg.211	12 na	88b.7-157a.2	-18	Tb.409	18 tsha	752.3-969.7	-18
Tk.243	17 tsa	177.5-470.4	-56	Dg.212	12 na	157a.2-180a.4	?-13	Tb.412	19 dza	213.4-579.6	-56
*Tk.243				Dg.213	12 na	180a.4-277b.7	?-45	*Tb.412			
Tk.244	17 tsa	470.5-627.4	-9	Dg.214	12 na	272b.7-343a.5	-9	Tb.413	19 dza	579.6-785.7	-9

Volume 18 [TSHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.245	18 tsha	2.1-184.4	-17	Dg.216	13 pa	54b.7-126b.7	-17	Tb.410	19 dza	2.1-181.1	?-10
Tk.246	18 tsha	184.4-315.2	-30	Dg.215	13 pa	1.1-54b.7	-30	Tb.407	18 tsha	54b.7-717.7	?-32
Tk.247	18 tsha	315.2-449.4	-10	*Dg.216				*Tb.410			
Tk.248	18 tsha	449.4-567.3	-8	Dg.217	13 pa	126b.7-175b.7	-8	Tb.629	34 ngi	206.6-339.3	-8

Volume 19 [DZA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.249	19 dza	2.1-199.4	-24	Dg.218	13 pa	175b.7-251b.7	-24	Tb.414	19 dza	785.7-1013.7	-24
Tk.250	19 dza	199.4-288.7	-28	Dg.219	13 pa	251b.7-285b.7	-28	Tb.405	18 tsha	250.4-357.1	-28
Tk.251	19 dza	289.1-395.3	-10					Tb.443	22 za	699.3-829.7	-10
Tk.252	19 dza	395.3-422.6	-42	Dg.220	13 pa	285b.7-298a.7	?-41	Tb.416	20 wa	123.6-152.6	?-41
Tk.253	19 dza	423.1-516.5	-16	Dg.221	14 pha	1.1-35b.7	-16	Tb.415	20 wa	2.1-123.5	-16
Tk.254	19 dza	516.5-561.5	-1	Dg.222	14 pha	35b.7-52a.7	-1	Tb.431	21 zha	533.3-580.4	-1

Volume 20 [WA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.255	20 wa	2.1-237.4	-74	Dg.255	16 ma	1.1-96b.7	?-75	Tb.468	25 ra	2.1-283.4	-74
Tk.256	20 wa	237.4-491.7	-74	Dg.253	15 ba	321a.6-421b.7	-74	Tb.469	25 ra	283.4-591.4	-74
Tk.257	20 wa	492.1-671.4	-58	Dg.252	15 ba	253a.1-321a.6	-58	Tb.470	25 ra	591.5-803.7	-58

Volume 21 [ZHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.258	21 zha	2.1-38.3	-26	Dg.258	16 ma	126b.7-139b.7	-26	Tb.496	28 sa	2.1-43.7	-26
Tk.259	21 zha	38.5-100.5	-8	Dg.261	16 ma	219b.7-262a.6	?-18	Tb.515	29 ha	2.1-78.1	-8
Tk.260	21 zha	100.5-188.2	-30	Dg.263	16 ma	271b.7-308a.7	-30	Tb.501	28 sa	273.1-383.5	-30
Tk.261	21 zha	188.4-211.2	-14	Dg.264	16 ma	308a.7-317b.1	-14	Tb.508	28 sa	691.4-720.7	-14
Tk.262	21 zha	211.3-314.4	-53	Dg.259	16 ma	139b.7-184b.2	-53	Tb.502	28 sa	383.5-509.7	-53
Tk.263	21 zha	314.4-373.7	-31								
Tk.264	21 zha	373.7-420.2	-21	Dg.270	17 tsa	1.1-22a.6	-21	Tb.510	28 sa	730.6-796.7	-21
Tk.265	21 zha	420.3-476.6	-97	Dg.256	16 ma	96b.7-122b.5	?-99	Tb.505	28 sa	536.2-612.7	-97
Tk.266	21 zha	477.1-486.6	-14	Dg.257	16 ma	122b.5-126b.7	-14	Tb.503	28 sa	509.7-522.5	-14
Tk.267	21 zha	487.1-497.3	-5	Dg.274	17 tsa	65b.7-70b.2	-5	Tb.504	28 sa	522.5-536.2	-5
Tk.268	21 zha	497.3-513.2	-17	Dg.286	17 tsa	147a.4-154a.4	-17	Tb.553	29 ha	985.6-1005.5	-17
Tk.269	21 zha	513.4-521.2	-8	Dg.285	17 tsa	143b.6-147a.4	-8	Tb.555	29 ha	1014.4-1023.5	-8
Tk.270	21 zha	521.3-534.4	-17	Dg.287	17 tsa	154a.4-158b.7	-17	Tb.520	29 ha	210.7-224.6	-17
Tk.271	21 zha	534.5-543.7	-8	Dg.271	17 tsa	22a.6-25b.6	-8	Tb.498	28 sa	140.5-151.3	-8
Tk.272	21 zha	544.1-548.7	-5	Dg.272	17 tsa	25b.6-27b.4	-5	Tb.499	28 sa	151.3-156.7	-5
Tk.273	21 zha	549.2-582.7	-13	Dg.268	16 ma	340a.6-353b.6	-13	Tb.514	28 sa	858.3-899.7	-13
Tk.274	21 zha	583.2-675.6	-21	Dg.273	17 tsa	27b.4-65b.7	-21	Tb.500	28 sa	156.7-273.1	-21

Volume 22 [ZA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.275	22 za	2.1-42.6	-24					Tb.518	29 ha	156.6-201.3	-24
Tk.276	22 za	42.7-67.5	-21					Tb.543	29 ha	850.7-879.7	-21
Tk.277	22 za	67.5-82.7	-7					Tb.544	29 ha	879.7-897.4	-7
Tk.278	22 za	82.7-94.4	-10					Tb.546	29 ha	904.5-918.2	-10
Tk.279	22 za	94.5-102.6	-9					Tb.547	29 ha	918.2-927.6	-9
Tk.280	22 za	102.7-112.3	-18					Tb.548	29 ha	927.6-939.1	-18
Tk.281	22 za	112.4-126.5	-6					Tb.552	29 ha	968.7-985.5	-6
Tk.282	22 za	126.7-134.3	-6					Tb.554	29 ha	1005.5-1014.4	-6
Tk.283	22 za	134.3-142.2	-7	Dg.265	16 ma	317b.2-320b.3	-7	Tb.509	28 sa	720.7-730.6	-7
Tk.284	22 za	142.3-157.5	-21	Dg.275	17 tsa	70b.2-76b.7	-21	Tb.513	28 sa	839.7-858.3	-21
Tk.285	22 za	157.5-192.7	-8	Dg.276	17 tsa	76b.7-91a.4	-8	Tb.507	28 sa	647.7-691.4	-8
Tk.286	22 za	192.7-222.2	-8	Dg.277	17 tsa	91a.4-102a.4	-8	Tb.506	28 sa	612.7-647.7	-8
Tk.287	22 za	222.4-242.3	-9	Dg.278	17 tsa	102a.4-110a.3	-9	Tb.377	16 ma	749.7-775.3	-9
Tk.288	22 za	242.3-264.7	-17	Dg.279	17 tsa	110a.3-118b.7	?-18	Tb.511	28 sa	796.7-825.3	-17
*Tk.288				Dg.280	17 tsa	118b.7-128b.1	-18	*Tb.511			
Tk.289	22 za	264.7-271.1	-7					Tb.522	29 ha	251.3-259.2	-7
Tk.290	22 za	271.1-284.2	-9	Dg.282	17 tsa	133a.1-138a.6	-9	Tb.549	29 ha	939.1-954.1	-9
Tk.291	22 za	284.4-294.1	-7	Dg.283	17 tsa	138a.6-142b.1	-7	Tb.550	29 ha	954.1-965.20	-7
Tk.292	22 za	294.1-297.4	-1	Dg.284	17 tsa	142b.1-143b.6	-1	Tb.551	29 ha	965.3-968.7	-1
Tk.293	22 za	297.6-414.4	-60								
Tk.294	22 za	414.4-639.5	-76					Tb.468	25 ra	2.1-283.4	?-74

Volume 23 [‘A]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.295	23 'a	2.1-323.2	- 209	Dg.288	17 tsa	159a.1-280b.7	?- 208	Tb.556	30 a	2.1-396.5	- 209
TK.296	23 'a	323.2-503.6	- 61	Dg.289	17 tsa	281a.1-352a.5	- 61	Tb.558	30 a	520.1-731.6	- 61
TK.297	23 'a	503.6-564.5	- 20					Tb.559	31 ki	2.1-74.6	- 20
TK.298	23 'a	564.5-595.7	- 9	Dg.290	18 tsha	1.1-14a.3	- 9	Tb.560	31 ki	74.7-111.4	- 9
TK.299	23 'a	595.7-649.5	- 27					Tb.564	31 ki	245.7-308.1	- 27

Volume 24 [VA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.300	24 ya	2.1-35.3	-12	Dg.291	18 tsha	14a.3-23b.6	-12	Tb.561	31 ki	111.4-149.4	-12
Tk.301	24 ya	35.3-69.7	-11	Dg.292	18 tsha	25b.6-38b.2	-11	Tb.562	31 ki	149.4-191.2	-11
Tk.302	24 ya	70.1-110.2	-13	Dg.293	18 tsha	38b.2-53b.7	-13	Tb.563	31 ki	308.1-356.3	-13
Tk.303	24 ya	110.2-212.4	-17	Dg.297	18 tsha	180a.1-219b.7	-17	Tb.570	31 ki	489.3-616.7	-17
Tk.304	24 ya	212.5-224.5	-11	Dg.298	18 tsha	220a.1-224b.1	-11	Tb.573	31 ki	661.4-676.2	-11
Tk.305	24 ya	224.5-328.5	-35	Dg.294	18 tsha	54a.1-92b.7	?-36	Tb.557	30 a	396.5-520.1	-35
Tk.306	24 ya	329.1-362.1	-21	—	—	—	—	Tb.568	31 ki	431.4-475.4	-21
Tk.307	24 ya	362.2-372.5	-6	—	—	—	—	Tb.569	31 ki	475.4-489.3	-6
Tk.308	24 ya	372.5-391.6	-1	—	—	—	—	Tb.575	31 ki	687.6-713.4	-1
Tk.309	24 ya	391.6-414.4	-9	—	—	—	—	Tb.576	31 ki	713.4-743.6	-9
Tk.310	24 ya	414.5-422.3	-10	—	—	—	—	Tb.579	31 ki	773.7-783.5	-10
Tk.311	24 ya	422.4-436.4	-20	—	—	—	—	Tb.580	31 ki	783.6-799.7	-20
Tk.312	24 ya	436.5-479.6	-29	Dg.299	18 tsha	224b.1-242a.2	-29	Tb.563	31 ki	191.2-245.6	-29
Tk.313	24 ya	479.7-497.2	-22	Dg.301	18 tsha	254a.2-261a.2	-22	Tb.571	31 ki	616.7-638.5	-22
Tk.314	24 ya	497.3-506.2	-6	Dg.302	18 tsha	261a.2-264b.2	-6	Tb.574	31 ki	676.2-687.5	-6
Tk.315	24 ya	506.2-538.6	-37	Dg.303	18 tsha	264b.2-277b.7	-37	Tb.566	31 ki	356.4-395.7	-37
Tk.316	24 ya	539.1-591.2	-24	Dg.296	18 tsha	158a.1-180a.1	-24	Tb.445	23 'a	39.4-105.1	-24
Tk.317	24 ya	591.2-621.4	-13	Dg.300	18 tsha	242a.2-254a.2	-13	Tb.567	31 ki	395.7-431.4	-13

Volume 25 [RA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.318	25 ra	2.1-92.7	-32	Dg.307	19 dza	220a.1-258b.2	-32	Tb.448	23 'a	267.2-384.6	-32
TK.319	25 ra	93.1-119.4	-1					Tb.596	33 gi	190.1-223.1	-1
TK.320	25 ra	119.4-337.7	-23	Dg.306	19 dza	1.1-219b.7	-23	Tb.597	33 gi	223.1-492.4	-23
TK.321	25 ra	338.1-376.6	-16	Dg.304	18 tsha	278a.1-292b.7	?- 17	Tb.599	33 gi	568.6-619.4	-16
TK.322	25 ra	376.6-395.5	-9	Dg.305	18 tsha	293a.1-300a.7	-9	Tb.600	33 gi	619.4-644.2	-9
TK.323	25 ra	395.7-454.3	-11					Tb.598	33 gi	492.4-568.5	-11
TK.324	25 ra	454.3-536.7	-22	Dg.308	19 dza	258b.2-289a.7	?- 21	Tb.446	23 'a	105.1-197.7	?- 21
TK.325	25 ra	537.1-598.1	-22	Dg.309	19 dza	289a.7-311a.2	-22	Tb.447	23 'a	198.1-267.1	-22
TK.326	25 ra	598.1-616.5	-10					Tb.577	31 ki	743.6-766.6	-10
TK.327	25 ra	616.5-622.5	-10					Tb.578	31 ki	766.6-773.7	-10
TK.328	25 ra	622.6-627.5	-6					Tb.601	33 gi	644.2-650.4	-6

Volume 26 [LA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.329	26 la	2.1-58.5	-22	Dg.319	19 dza	332b.7-354a.7	-22	Tb.634	34 ngi	647.2-714.1	-22
Tk.330	26 la	58.5-98.7	-7	Dg.320	20 wa	1.1-18a.1	-7	Tb.631	34 ngi	476.1-528.7	-7
Tk.331	26 la	99.1-145.7	-17	Dg.321	20 wa	18a.1-36b.7	-17	Tb.632	34 ngi	528.7-593.4	-17
Tk.332	26 la	147.1-150.6	-1	Dg.310	19 dza	311a.2-312a.5	-1	Tb.616	34 ngi	2.1-8.1	-1
Tk.333	26 la	150.6-162.7	-1	Dg.311	19 dza	312a.5-316b.6	-1	Tb.617	34 ngi	8.1-23.1	-1
Tk.334	26 la	163.1-166.1	-1	Dg.312	19 dza	316b.6-317b.7	-1	Tb.618	34 ngi	23.1-26.5	-1
Tk.335	26 la	166.1-175.3	-1	Dg.313	19 dza	317b.7-321a.6	-1	Tb.619	34 ngi	26.5-37.6	-1
Tk.336	26 la	175.3-178.4	-1	Dg.314	19 dza	321a.6-322b.5	-1	Tb.620	34 ngi	37.6-41.7	-1
Tk.337	26 la	178.5-184.6	-1	Dg.315	19 dza	322b.5-625a.4	-1	Tb.621	34 ngi	41.7-49.4	-1
Tk.338	26 la	184.6-194.4	-1	Dg.316	19 dza	625a.4-329a.3	-1	Tb.622	34 ngi	49.4-61.5	-1
Tk.339	26 la	194.4-200.7	-1	Dg.317	19 dza	329a.3-331a.4	-1	Tb.623	34 ngi	61.5-68.6	-1
Tk.340	26 la	201.1-209.7	-1								
Tk.341	26 la	210.1-214.7	-1					Tb.625	34 ngi	74.5-79.7	-1
Tk.342	26 la	215.1-245.7	-11					Tb.384	17 tsā	278.5-295.4	?-4
Tk.343	26 la	245.7-250.3	-1								
Tk.344	26 la	250.4-264.4	-4					*Tb.384			
Tk.345	26 la	265.1-305.6	-10	Dg.322	20 wa	37a.1-51b.7	-10	Tb.633	34 ngi	593.4-647.1	-10
Tk.346	26 la	306.1-380.7	-27	Dg.323	20 wa	52a.1-79b.7	-27	Tb.635	34 ngi	714.1-808.5	-27
Tk.347	26 la	381.1-475.3	-20	Dg.324	20 wa	80a.1-114b.3	-20	Tb.630	34 ngi	359.3-476.1	-20
Tk.348	26 la	477.1-493.6	-15	Dg.325	20 wa	114b.3-120b.4	-15	Tb.626	34 ngi	79.7-98.3	-15
Tk.349	26 la	493.6-542.7	-6	Dg.326	20 wa	120b.4-139a.5	-6	Tb.628	34 ngi	147.4-206.6	-6
Tk.350	26 la	543.1-583.4	-14	Dg.327	20 wa	139a.5-155a.1	-14	Tb.627	34 ngi	98.3-147.4	-14
Tk.351	26 la	583.5-621.5	-58	Dg.328	20 wa	155a.1-170a.7	?-60	Tb.636	34 ngi	808.5-857.6	?-60

Volume 27 [SHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.352	27 sha	21-93.5	-20					?Tb.105	4 ngā	568.3-572.1	?-4
Tk.353	27 sha	93.6-128.7	-16	Dg.351	21 zha	145b.5-161a.1	-16	Tb.677	37 ji	214.1-258.5	-16
Tk.354	27 sha	128.7-163.6	-16	Dg.329	20 wa	170a.7-183b.1	?-17	Tb.680	37 ji	370.5-413.2	?-17
Tk.355	27 sha	163.6-224.7	-17	Dg.350	21 zha	119b.1-145b.5	?-27	Tb.667	36 chi	852.6-933.2	?-27
Tk.356	27 sha	225.1-256.5	-11	Dg.359	21 zha	260a.3-273a.5	?-12	Tb.666	36 chi	814.7-852.6	?-12
Tk.357	27 sha	256.5-285.5	-16	Dg.365	22 za	167b.6-179a.6	-16	Tb.665	36 chi	780.2-814.7	-16
Tk.358	27 sha	285.6-322.7	-22	Dg.364	22 za	153b.3-167b.6	-22	Tb.660	36 chi	340.3-383.7	-22
Tk.359	27 sha	322.7-337.4	-18	Dg.366	22 za	179a.6-185b.7	-18	Tb.669	36 chi	965.3-984.4	-18
Tk.360	27 sha	337.4-345.2	-5	Dg.354	21 zha	242a.1-245a.3	-5	Tb.670	36 chi	984.5-994.3	-5
Tk.361	27 sha	345.2-351.3	-7	Dg.349	21 zha	117a.1-119b.1	-7	Tb.679	37 ji	363.4-370.5	-7
Tk.362	27 sha	351.3-422.3	-14	Dg.334	21 zha	1.1-28b.5	-14	Tb.675	37 ji	102.6-188.7	-14
Tk.363	27 sha	422.3-451.4	-7	Dg.335	21 zha	28b.5-39a.4	?-8	Tb.662	36 chi	637.1-670.7	-7
Tk.364	27 sha	451.4-469.7	-11	Dg.336	21 zha	39a.4-45b.1	-11	Tb.673	36 chi	1052.3-1073.7	-11
Tk.365	27 sha	469.7-473.3	-4	Dg.357	21 zha	257b.5-259a.3	-4	Tb.696	37 ji	1099.6-1103.7	-4
Tk.366	27 sha	473.3-493.4	-19	Dg.356	21 zha	249b.2-257b.5	-19	Tb.676	37 ji	188.7-214.1	-19
Tk.367	27 sha	493.4-496.3	-4	Dg.358	21 zha	259a.3-260a.3	-4	Tb.695	37 ji	1096.3-1099.6	-4
Tk.368	27 sha	496.3-507.7	-9	Dg.355	21 zha	245a.3-249b.3	-9	Tb.671	36 chi	994.4-1008.6	-9
Tk.369	27 sha	507.7-543.1	-15	Dg.333	20 wa	343a.1-356a.6	-15	Tb.672	36 chi	1008.6-1052.3	-15
Tk.370	27 sha	543.1-550.7	-1	Dg.360	21 zha	273a.5-276b.1	-1	Tb.647	35 ci	621.1-631.2	-1
Tk.371	27 sha	551.1-633.5	-13	Dg.330	20 wa	183b.1-213b.7	-13	Tb.674	37 ji	2.1-102.6	-13

Volume 28 [SHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.372	28 sa	2.1-279.7	-44	Dg.332	20 wa	248a.2-343a.1	-44	Tb.683	37 ji	721.3-1003.2	-44
Tk.373	28 sa	280.1-383.7	-26	Dg.337	21 zha	46a.1-82a.5	?-28	Tb.659	36 chi	229.5-340.3	?-28
Tk.374	28 sa	385.1-445.4	-18					Tb.652	35 ci	767.7-836.6	?-19
Tk.375	28 sa	445.4-452.1	-5	Dg.339	21 zha	94b.4-96b.7	-5	Tb.685	37 ji	1030.2-1037.1	-5
Tk.376	28 sa	452.1-459.2	-7	Dg.340	21 zha	96b.7-99a.7	-7	Tb.686	37 ji	1037.1-1044.5	-7
Tk.377	28 sa	459.2-464.2	-5	Dg.341	21 zha	99a.7-101a.3	-5	Tb.687	37 ji	1044.5-1049.6	-5
Tk.378	28 sa	464.2-469.1	-4	Dg.342	21 zha	101a.3-102b.7	-4	Tb.688	37 ji	1049.6-1054.7	-4
Tk.379	28 sa	469.1-474.2	-5	Dg.343	21 zha	102b.7-104b.3	-5	Tb.689	37 ji	1054.7-1060.3	-5
Tk.380	28 sa	474.2-481.6	-6	Dg.344	21 zha	104b.3-107a.5	-6	Tb.690	37 ji	1060.3-1068.3	-6
Tk.381	28 sa	481.6-486.6	-5	Dg.345	21 zha	107a.5-108b.7	-5	Tb.691	37 ji	1068.4-1073.4	-5
Tk.382	28 sa	486.6-492.4	-6	Dg.346	21 zha	108b.7-110b.7	-6	Tb.692	37 ji	1073.4-1079.6	-6
Tk.383	28 sa	492.4-499.6	-7	Dg.347	21 zha	111a.1-113b.2	-7	Tb.693	37 ji	1079.6-1086.6	-7
Tk.384	28 sa	499.6-508.7	-5	Dg.348	21 zha	113b.2-116b.7	-5	Tb.694	37 ji	1086.6-1096.3	-5
Tk.385	28 sa	509.1-541.4	-18					Tb.663	36 chi	670.7-707.2	-18
Tk.386	28 sa	541.4-567.5	-15	Dg.352	21 zha	161a.2-170b.7	-15	Tb.668	36 chi	933.2-965.3	-15

Volume 29 [SHA]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.387	29 ha	2.1-188.7	-52	Dg.353	21 zha	171a.1-241b.7	-52	Tb.658	36 chi	2.1-229.5	?-55
Tk.388	29 ha	189.1-211.4	-12	Dg.367	22 za	186a.1-194b.1	-12	Tb.684	37 ji	1003.3-1030.2	-12
Tk.389	29 ha	211.5-270.5	-12	Dg.368	22 za	194b.1-217b.7	-12	Tb.664	36 chi	707.3-780.2	-12
Tk.390	29 ha	270.5-442.3	-82	Dg.363	22 za	86a.1-153b.3	-82	Tb.681	37 ji	413.2-623.3	-82
Tk.391	29 ha	442.3-645.3	-44	Dg.362	22 za	1.1-85b.7	-44	Tb.661	36 chi	383.7-637.1	-44
Tk.392	29 ha	645.4-677.4	-15	Dg.338	21 zha	82a.5-94b.4	-15	Tb.642	35 ci	503.1-545.5	-15

Volume 30 [A]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.393	30 a	2.1-124.7	-21	Dg.369	22 za	218a.1-279b.4	?- 52	Tb.708	39 ti	2.1-197.6	?-54
Tk.394	30 a	125.1-161.6	-16					Tb.713	39 ti	638.5-677.5	-16
Tk.395	30 a	163.1-193.3	-9	Dg.370	22 za	279b.4-289b.6	-9	Tb.710	39 ti	304.1-336.3	-9
Tk.396	30 a	195.1-256.6	-32	*Dg.369				*Tb.708			
Tk.397	30 a	257.1-304.6	-14	Dg.371	22 za	289b.6-306b.7	-14	Tb.712	39 ti	585.7-638.4	-14
Tk.398	30 a	305.1-511.5	-95	Dg.372	22 za	307a.1-380a.6	?- 96	Tb.714	39 ti	677.5-894.4	-95
Tk.399	30 a	511.5-579.5	-22	Dg.379	23 'a	77a.4-102b.7	-22	Tb.742	41 di	484.4-559.7	-22
Tk.400	30 a	579.5-593.5	-8	Dg.380	23 'a	103a.1-108b.1	-8	Tb.745	41 di	579.7-596.5	-8
Tk.401	30 a	593.5-619.5	-12	Dg.381	23 'a	108b.1-118a.5	-12	Tb.746	41 di	596.5-627.4	-12

Volume 31 [OM]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.402	31 om	2.1-80.6	-48	Dg.382	23 'a	118a.5-150a.7	-48	Tb.733	40 thi	412.1-515.3	-48
Tk.403	31 om	80.6-174.7	-94	Dg.383	23 'a	150a.7-189b.7	-94	Tb.734	40 thi	515.3-649.3	-94
Tk.404	31 om	174.7-192.7	-4					Tb.727	40 thi	152.3-177.1	-4
Tk.405	31 om	192.7-293.3	-32	Dg.384	23 'a	189b.7-235a.5	-32	Tb.735	40 thi	649.3-785.5	?-31
Tk.406	31 om	293.3-310.5	-12	Dg.385	23 'a	235a.5-242b.7	-12	Tb.736	40 thi	785.5-809.5	-12
Tk.407	31 om	310.5-346.1	-14	Dg.386	23 'a	242b.7-257b.7	?-15	Tb.721	40 thi	2.1-48.4	?-15
Tk.408	31 om	346.1-360.4	-7	Dg.388	23 'a	263a.4-268a.4	-7	Tb.722	40 thi	48.4-65.3	-7
Tk.409	31 om	360.4-373.2	-12	Dg.390	23 'a	275b.2-281a.1	-12	Tb.724	40 thi	86.5-100.7	-12
Tk.410	31 om	373.2-388.2	-12	Dg.387	23 'a	257b.7-263a.4	-12	Tb.725	40 thi	100.7-119.1	-12
Tk.411	31 om	388.2-388.5	-1								
Tk.412	31 om	388.5-442.7	-24	Dg.396	23 'a	315b.7-336b.1	-24	Tb.731	40 thi	300.5-362.3	-24
Tk.413	31 om	443.1-458.3	-9	Dg.395	23 'a	310a.5-315b.7	-9	Tb.744	41 di	564.2-579.7	-9
Tk.414	31 om	459.1-516.7	-18	Dg.234	14 pha	168b.1-190.4	-18	Tb.452	24 ya	2.1-66.7	-18
Tk.415	31 om	516.7-530.7	-11	Dg.235	14 pha	190.4-195a.7	-11	Tb.453	24 ya	66.7-82.6	-11
Tk.416	31 om	530.7-554.1	-20	Dg.236	14 pha	195a.7-207b.5	?-19	Tb.454	24 ya	82.6-110.5	-20
Tk.417	31 om	554.2-685.5	-4	Dg.237	14 pha	207b.5-258b.6	?-5	Tb.457	24 ya	346.7-507.4	?-5

Volume 32 [AH]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.418	32 ah	2.1-50.5	-12	Dg.240	14 pha	332a.2-347b.5	-12	Tb.458	24 ya	507.4-561.4	-12
Tk.419	32 ah	50.6-99.2	-9	Dg.241	14 pha	347b.5-364a.6	-9	Tb.459	24 ya	561.4-617.5	-9
Tk.420	32 ah	99.3-141.5	-13	Dg.242	15 ba	1.1-17a.3	-13	Tb.460	24 ya	617.6-664.5	-13
Tk.421	32 ah	141.5-180.7	-7	Dg.243	15 ba	17a.3-31b.5	-7	Tb.461	24 ya	664.5-712.6	-7
Tk.422	32 ah	181.1-216.7	-13	Dg.244	15 ba	31b.5-46b.1	-13	Tb.462	24 ya	712.6-757.5	-13
Tk.423	32 ah	217.1-262.7	-13	Dg.245	15 ba	46b.1-63b.3	-13	Tb.463	24 ya	757.5-808.4	-13
Tk.424	32 ah	263.1-304.4	-7	Dg.246	15 ba	63b.3-78b.7	-7	Tb.464	24 ya	808.5-849.7	-7
Tk.425	32 ah	304.4-338.7	-4	Dg.247	15 ba	79a.1-90b.5	-4	Tb.465	24 ya	850.1-882.7	-4
Tk.426	32 ah	339.1-388.6	-11	Dg.248	15 ba	90b.5-110a.7	-11	Tb.466	24 ya	882.7-940.1	-11
*Tk.426				Dg.398	24 ya	1.1-21a.6	-11	*Tb.466	24 ya		
Tk.427	32 ah	388.7-424.5	-11	Dg.249	15 ba	110a.7-125a.1	-11	Tb.467	24 ya	940.1-983.7	-11
*Tk.427				Dg.399	24 ya	21a.6-35b.7	-11	*Tb.467	24 ya		
Tk.428	32 ah	424.5-434.2	-7	Dg.400	24 ya	35b.7-39b.6	-7	Tb.928	46 mi	186.7-198.5	-7
Tk.429	32 ah	434.2-439.7	-8	Dg.401	24 ya	39b.6-42a.4	-8	Tb.929	46 mi	198.5-205.4	-8
Tk.430	32 ah	440.1-455.6	-21	Dg.405	24 ya	79a.4-85b.7	-21	Tb.925	46 mi	142.7-162.2	-21
Tk.431	32 ah	455.6-468.1	-12	Dg.409	24 ya	155a.6-160b.6	-12	Tb.926	46 mi	162.2-177.4	-12
Tk.432	32 ah	468.1-484.5	-12	Dg.404	24 ya	72a.3-79a.4	-12	Tb.924	46 mi	122.3-142.7	-12
Tk.433	32 ah	484.5-511.1	-18	Dg.406	24 ya	85b.7-97b.7	-18	Tb.921	46 mi	2.1-38.4	-18
Tk.434	32 ah	511.1-563.6	-10	Dg.408	24 ya	131b.7-155a.6	-10	Tb.930	46 mi	205.4-276.3	-10
Tk.435	32 ah	563.6-583.6	-4	Dg.402	24 ya	42a.4-51a.7	-4	Tb.922	46 mi	38.4-64.5	-4
Tk.436	32 ah	583.6-629.5	-41	Dg.403	24 ya	51a.7-72a.3	-41	Tb.923	46 mi	64.5-122.3	-41

Volume 33 [HUM]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.437	33 hum	2.1-10.6	-15	Dg.412	24 ya	252b.7-256a.1	-15	Tb.927	46 mi	177.5-186.7	-15
TK.438	33 hum	10.6-36.3	-14	Dg.410	24 ya	160b.6-170b.7	-14	Tb.726	40 thi	119.1-152.3	-14
TK.439	33 hum	36.3-70.1	-25	Dg.373	23 'a	1.1-15b.1	-25	Tb.738	41 di	256.1-297.4	-25
TK.440	33 hum	70.1-98.5	-18	Dg.391	23 'a	281a.1-291b.7	-18	Tb.716	39 ti	926.6-961.2	-18
TK.441	33 hum	98.5-102.3	-5	Dg.374	23 'a	15b.1-16b.7	-5	Tb.743	41 di	559.7-564.2	-5
TK.442	33 hum	102.3-193.2	-24	Dg.376	23 'a	32b.6-62a.5	?-22	Tb.739	41 di	297.4-406.7	-24
TK.443	33 hum	193.2-233.1	-31	Dg.375	23 'a	16b.7-32b.6	-31	Tb.729	40 thi	202.2-254.6	?-32
TK.444	33 hum	233.1-249.3	-11	Dg.377	23 'a	62a.5-69a.7	-11	Tb.740	41 di	406.7-427.6	-11
TK.445	33 hum	249.4-321.7	-15	Dg.413	24 ya	256a.1-284b.3	-15	Tb.931	46 mi	276.3-361.2	-15
TK.446	33 hum	322.1-534.7	-68	Dg.411	24 ya	171a.1-252b.7	-68	Tb.737	41 di	2.1-256.1	-68
TK.447	33 hum	535.1-621.5	-54	Dg.414	24 ya	284b.3-318b.7	-54	Tb.934	46 mi	497.5-600.4	-54

Volume 34 [E]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
TK.448	34 e	1.1-671.5	[dkar chag]								

- de bzhin gshegs pas legs par gsungs pa'i gsung rab rgya mtsko'i snying por gyur pa' rig pa' dzin pa'i sde snod dam snga 'gyur rgyud 'bum rin po che'i rtogs pa'bjod pa 'dzam gling mtha'i gru khyab pa'i rgyan/

Volume 35 [WAM]

Tk.	V-tib	Folios	Chs.	Dg.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Tk.449	35 wam 1.1-649.6	[dkar chag - stod cha]									- bde bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa singa 'gyur rgyud 'bum rin po che'i rtogs pa bjrod pa lha'i mng bo che lta bu'i gtam zhes bya ba'i stod cha/

Volume 36 [SHRJ]

sDe dge Edition and its Equivalents in gTing skyes & mTshams brag

APPENDIX “C”

Volume 1 [KA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.1	1 ka	1.1-89b.6	- 123	Tk.136	6 cha	373.5-608.4	?- 122	Tb.301	13 pa	2.1-288.6	- 123
Dg.2	1 ka	89b.6-101a.1	- 39	Tk.137	6 cha	608.4-635.6	- 39	Tb.249	10 tha	2.1-42.2	?- 40
Dg.3	1 ka	101a.1-106b.3	- 15	Tk.154	7 ja	568.4-583.4	- 15	Tb.250	10 tha	42.3-61.6	- 15
Dg.4	1 ka	106b.3-108b.5	- 10	Tk.146	7 ja	499.7-505.1	- 10	Tb.251	10 tha	61.6-68.5	- 10
Dg.5	1 ka	108b.5-117a.2	- 14	Tk.147	7 ja	505.1-525.4	- 14	Tb.252	10 tha	68.5-94.1	- 14
Dg.6	1 ka	117a.2-118b.3	- 7	Tk.153	7 ja	565.6-568.4	- 7	Tb.255	10 tha	98.1-101.2	- 7
Dg.7	1 ka	118b.3-118b.5	- 1					Tb.229	9 ta	296.6-298.5	?- 15
Dg.8	1 ka	118b.5-119b.1	- 1	Tk.149	7 ja	527.2-529.1	- 1	Tb.118	4 nga	760.4-762.5	- 1
Dg.9	1 ka	119b.1-120a.4	- 1	Tk.152	7 ja	564.2-565.6	- 1	Tb.253	10 tha	94.1-95.7	- 1
Dg.10	1 ka	120.4-120b.6	- 1	Tk.151	7 ja	562.5-564.2	- 1	Tb.254	10 tha	95.7-97.7	- 1
Dg.11	1 ka	120b.6-121a.7	- 1	Tk.148	7 ja	525.4-527.2	- 1	Tb.117	4 nga	758.4-760.4	- 1
Dg.12	1 ka	121a.7-121b.7	- 1	Tk.165	8 mya	526.4-527.7	- 1	Tb.104	4 nga	566.6-568.3	- 1
Dg.13	1 ka	121b.7-135a.6	- 24	Tk.150	7 ja	529.2-562.5	- 24	Tb.270	10 tha	624.3-671.6	- 24
Dg.14	1 ka	135a.6-147a.1	- 21					Tb.327	13 pa	843.3-888.5	?- 28
Dg.15	1 ka	147a.1-160a.6	- 28					*Tb.327			
Dg.16	1 ka	160a.6-176b.7	- 27					Tb.328	13 pa	888.5-943.7	- 27
Dg.17	1 ka	176b.7-222a.5	- 81	Tk.138	7 ja	2.1-109.1	- 81	Tb.140	6 cha	2.1-145.5	- 81
Dg.18	1 ka	222a.5-227b.2	- 7	Tk.139	7 ja	109.2-121.2	- 7	Tb.141	6 cha	145.5-162.1	- 7
Dg.19	1 ka	227b.2-236b.7	- 24	Tk.144	7 ja	387.5-413.2	- 24	Tb.142	6 cha	162.1-194.7	?- 23
Dg.20	1 ka	236b.7-269b.1	- 53	Tk.140	7 ja	121.2-202.5	- 53	Tb.143	6 cha	194.7-307.3	- 53
Dg.21	1 ka	269b.1-301b.7	- 65	Tk.145	7 ja	413.2-499.6	- 65	Tb.144	6 cha	307.4-414.7	- 65
Dg.22	1 ka	301b.7-344b.2	- 67	Tk.141	7 ja	202.5-304.6	- 67	Tb.149	6 cha	621.3-754.1	- 67
Dg.23	1 ka	344b.2-361a.7	- 37	Tk.163	8 mya	478.2-522.7	- 37	Tb.150	6 cha	754.2-807.1	- 37

Volume 2 [KHA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.24	2 kha	11-130b.7	-212	Tk.162	8 nya	124.1-478.2	-212	Tb.152	7 ja	2.1-433.5	-212
Dg.25	2 kha	130b.7-147b.5	-33	Tk.143	7 ja	341.5-387.5	-33	Tb.146	6 cha	464.5-520.6	-33
Dg.26	2 kha	147b.5-168a.7	-41	Tk.155	8 nya	2.1-57.8	-41	Tb.153	7 ja	433.5-497.3	-41
Dg.27	2 kha	168a.7-181b.5	-24	Tk.156	8 nya	58.1-101.5	?-28	Tb.155	7 ja	534.4-588.1	?-28
Dg.28	2 kha	181b.5-185b.7	-12	Tk.157	8 nya	101.5-113.6	-12	Tb.102	4 nga	548.5-563.3	-12
Dg.29	2 kha	186a.1-186b.6	-4	Tk.158	8 nya	113.6-116.4	-4	Tb.103	4 nga	563.3-566.5	-4
Dg.30	2 kha	186b.7-187b.7	-4	Tk.159	8 nya	116.4-119.6	-4	Tb.105	4 nga	568.3-572.1	-4
Dg.31	2 kha	187b.7-189a.3	-7	Tk.164	8 nya	523.1-526.4	-7	Tb.58	2 kha	869.6-873.7	-7
Dg.32	2 kha	189a.3-197b.2	-19	Tk.166	8 nya	528.3-550.2	-19	Tb.88	4 nga	80.4-105.2	-19
Dg.33	2 kha	197b.2-200a.6	-16	Tk.168	8 nya	558.4-569.3	-13	Tb.192	8 nya	640.2-648.1	-16
Dg.34	2 kha	200a.6-203b.7	-13	Tk.119	5 ca	525.6-601.4	?-40	Tb.246	9 ta	896.3-908.4	-13
Dg.35	2 kha	203b.7-265b.7	-109 (108)	Tk.120	6 cha	2.1-34.5	?-39	Tb.259	10 tha	259.4-355.7	?-40
*Dg.35				Tk.121	6 cha	34.5-53.1	?-31	Tb.260	10 tha	355.7-399.3	?-39
Dg.36	2 kha	265b.7-271b.1	-11	Tk.123	6 cha	120.2-133.6	-11	Tb.261	10 tha	399.3-423.2	?-31
Dg.37	2 kha	271b.1-277a.7	-14	Tk.124	6 cha	133.6-146.4	-14	Tb.263	10 tha	510.2-527.1	-11
Dg.38	2 kha	277a.7-287a.7	-15	Tk.125	6 cha	146.4-170.5	-15	Tb.264	10 tha	527.2-543.3	-14
Dg.39	2 kha	287a.7-313a.2	-35	Tk.126	6 cha	170.5-230.5	-35	Tb.258	10 tha	224.4-259.4	-15
Dg.40	2 kha	313a.2-315b.6	-10	Tk.127	6 cha	230.5-238.1	?-9	Tb.256	10 tha	101.2-182.7	-35
Dg.41	2 kha	315b.6-317b.7	-9	Tk.128	6 cha	238.1-243.2	-9	Tb.269	10 tha	614.5-624.3	?-9
Dg.42	2 kha	317b.7-322b.7	-17	Tk.129	6 cha	243.2-254.6	-17	Tb.265	10 tha	543.4-549.7	-9
Dg.43	2 kha	322b.7-335b.5	-22	Tk.130	6 cha	254.6-285.7	-22	Tb.257	10 tha	598.7-614.5	-17
Dg.44	2 kha	335b.5-343a.7	-20	Tk.131	6 cha	285.7-304.6	-20	Tb.266	10 tha	182.7-224.4	-22
Dg.45	2 kha	343a.7-351a.4	-13	Tk.132	6 cha	304.6-323.6	-13	Tb.267	10 tha	549.7-574.2	-20
										574.2-598.7	-13

Volume 3 [GA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.46	3 ga	1.1-12b.4	-21	Tk.133	6 cha	323.6-349.3	-21	Tb.411	19 dza	181.2-213.3	-21
Dg.47	3 ga	12b.4-18b.7	-10 (12)	Tk.134	6 cha	349.3-364.4	-10	Tb.165	7 ja	850.3-869.5	-10
Dg.48	3 ga	18b.7-46b.7	-81	Tk.122	6 cha	53.1-120.2	-81	Tb.262	10 tha	423.2-510.1	-81
Dg.49	3 ga	46b.7-50b.5	-10	Tk.135	6 cha	364.4-373.4	-10	Tb.164	7 ja	839.2-850.2	-10
Dg.50	3 ga	50b.5-144b.7	-25	Tk.169	9 ta	2.1-237.5	-25	Tb.284	11 da	2.1-298.1	-25
Dg.51	3 ga	144b.7-152b.6	-6	Tk.171	9 ta	364.1-384.5	-6	Tb.285	11 da	298.1-322.7	-6
Dg.52	3 ga	152b.6-283b.7	-86	Tk.179	10 tha	2.1-334.5	-86	Tb.286	11 da	323.1-699.1	-86
Dg.53	3 ga	284a.1-303a.4	-10	Tk.180	10 tha	334.5-386.5	-10	Tb.287	11 da	699.2-757.2	-10
Dg.54	3 ga	303a.4-314a.5	-5	Tk.173	9 ta	436.1-466.4	-5	Tb.288	11 da	757.3-788.2	-5
Dg.55	3 ga	314a.5-323b.7	-3	Tk.177	9 ta	600.1-624.4	-3	Tb.289	11 da	788.2-815.7	-3
Dg.56	3 ga	323b.7-379a.5	-6	Tk.181	10 tha	386.5-530.6	-6	Tb.290	12 na	2.1-173.3	-6

Volume 4 [NGA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.57	4 nga	1.1-8b.4	-5	Tk.186	10 tha	669.5-685.4	-5	Tb.291	12 na	173.3-193.4	-5
Dg.58	4 nga	8b.4-28b.7	-8	Tk.182	10 tha	530.6-578.4	-8	Tb.292	12 na	193.4-245.5	-8
Dg.59	4 nga	28b.7-41b.1	-4	Tk.184	10 tha	581.6-610.1	-4	Tb.293	12 na	245.5-280.1	-4
Dg.60	4 nga	41b.1-49b.7	-3	Tk.178	9 ta	626.1-645.6	-3	Tb.294	12 na	280.1-304.7	-3
Dg.61	4 nga	50a.1-79b.7	-8	Tk.175	9 ta	523.5-577.7	-8	Tb.295	12 na	304.7-393.7	-8
Dg.62	4 nga	79b.7-108b.2	-6	Tk.185	10 tha	610.1-669.5	-6	Tb.296	12 na	394.1-467.3	-6
Dg.63	4 nga	108b.2-117a.7	-4	Tk.176	9 ta	578.1-598.4	-4	Tb.297	12 na	467.3-491.6	-4
Dg.64	4 nga	117a.7-139b.7	-4	Tk.172	9 ta	386.1-435.4	-4	Tb.298	12 na	491.6-559.7	-4
Dg.65	4 nga	139b.7-188b.3	-13	Tk.170	9 ta	238.1-363.7	-13	Tb.299	12 na	559.7-712.6	-13
Dg.66	4 nga	188b.3-209a.6	-14	Tk.174	9 ta	468.1-523.4	-14	Tb.300	12 na	712.6-777.7	-14
Dg.67	4 nga	209a.6-212b.7	-1								
Dg.68	4 nga	212b.7-278b.7	-97	Tk.107	5 ca	124.2-289.7	-97	Tb.303	13 pa	296.6-492.5	-97
Dg.69	4 nga	279a.1-282b.5	-3	Tk.108	5 ca	289.7-301.7	-3	Tb.325	13 pa	780.4-795.2	-3
Dg.70	4 nga	282b.5-287b.6	-3	Tk.109	5 ca	301.7-314.5	-3	Tb.324	13 pa	764.6-780.4	-3
Dg.71	4 nga	287b.7-302a.5	-12	Tk.111	5 ca	352.5-386.3	-12	Tb.220	9 ta	194.5-236.7	-12
Dg.72	4 nga	302a.5-326a.5	-21	Tk.112	5 ca	386.3-441.7	-21	Tb.234	9 ta	328.7-399.2	-21
Dg.73	4 nga	326a.5-337b.7	-10	Tk.113	5 ca	441.7-469.1	-10	Tb.408	18 tsha	717.7-752.3	-10
Dg.74	4 nga	338a.1-343a.5	-7	Tk.114	5 ca	469.1-482.4	-7	Tb.235	9 ta	399.2-415.4	-7
Dg.75	4 nga	343a.5-346a.7	-5	Tk.116	5 ca	492.2-500.2	-5	Tb.308	13 pa	553.1-562.7	-5
Dg.76	4 nga	346a.7-350a.7	-1 (2)	Tk.118	5 ca	515.6-525.6	-1	Tb.307	13 pa	540.4-553.1	-1
Dg.77	4 nga	350a.7-356b.1	-7	Tk.117	5 ca	500.2-515.6	-7	Tb.436	21 zha	697.4-715.5	-7
Dg.78	4 nga	356b.1-364b.7	-16	Tk.90	4 nga	416.1-434.1	-16	Tb.110	4 nga	609.1-632.7	-16
Dg.79	4 nga	364b.7-380b.3	-27 (30)	Tk.91	4 nga	434.2-471.2	?-30	Tb.111	4 nga	632.7-682.1	?-30
Dg.80	4 nga	380b.3-388a.3	-16	Tk.92	4 nga	471.3-478.1	?-6	Tb.112	4 nga	682.1-691.2	?-6

Volume 5 [CA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.81	5 ca	1.1-18b.7	-33	Tk.95	4 nga	489.3-528.7	-33	Tb.115	4 nga	705.4-753.4	-33
Dg.82	5 ca	18b.7-30a.7	-10 (9)	Tk.96	4 nga	529.1-556.7	-10	Tb.271	10 tha	671.6-709.6	-10
Dg.83	5 ca	30a.7-40a.3	-8 (6)	Tk.97	4 nga	557.1-581.6	?-6	Tb.273	10 tha	718.7-752.1	?-7
Dg.84	5 ca	40a.3-46b.7	-11	Tk.99	4 nga	586.2-603.5	-11	Tb.163	7 ja	816.5-839.2	-11
Dg.85	5 ca	46b.7-55b.1	-21	Tk.100	4 nga	603.6-625.6	-21	Tb.241	9 ta	736.4-764.3	-21
Dg.86	5 ca	55b.1-64a.2	-15	Tk.101	4 nga	625.6-645.7	-15	Tb.242	9 ta	764.4-790.3	-15
Dg.87	5 ca	64a.2-74b.7	-23	Tk.102	5 ca	2.1-30.4	-23	Tb.243	9 ta	790.3-821.7	-23
Dg.88	5 ca	74b.7-75a.7	-3	Tk.103	5 ca	30.4-33.3	?-4	Tb.119	4 nga	762.5-765.5	?-4
Dg.89	5 ca	75a.7-99a.2	-32	Tk.104	5 ca	33.3-92.3	-32	Tb.400	17 tsa	710.6-783.4	-32
Dg.90	5 ca	99a.2-106b.7	-13	Tk.105	5 ca	92.3-112.1	-13	Tb.109	4 nga	585.1-609.1	-13
Dg.91	5 ca	106b.7-111b.5	-9	Tk.106	5 ca	112.1-124.2	-9	Tb.166	7 ja	869.6-883.6	-9
Dg.92	5 ca	111b.5-169b.2	-48	Tk.74	3 ga	255.4-393.5	-48	Tb.238	9 ta	446.2-617.7	-48
Dg.93	5 ca	169b.2-180a.1	-17	Tk.75	3 ga	393.5-416.2	-17	Tb.87	4 nga	50.4-80.4	-17
Dg.94	5 ca	180a.1-187a.5	-14	Tk.76	3 ga	416.3-433.7	-14	Tb.85	4 nga	2.1-27.1	-14
Dg.95	5 ca	187a.5-195a.5	-16	Tk.87	4 nga	131.1-152.1	-16	Tb.158	7 ja	633.3-658.7	-16
Dg.96	5 ca	195a.5-203b.2	-10	Tk.88	4 nga	152.2-174.3	-10	Tb.45	1 ka	837.3-863.6	?-7
Dg.97	5 ca	?203b.2-248b.1	-27	Tk.77	3 ga	433.7-537.2	-27	Tb.47	2 kha	278.2-415.5	-27
Dg.98	5 ca	?248b.1-257a.2	-16	Tk.80	4 nga	2.1-24.2	-16	Tb.44	1 ka	810.6-837.2	-16
Dg.99	5 ca	257a.2-261b.3	-8	Tk.81	4 nga	24.3-35.6	-8	Tb.57	2 kha	856.1-869.5	-8
Dg.100	5 ca	261b.3-279b.3	-12	Tk.82	4 nga	35.7-83.7	-12	Tb.42	1 ka	727.3-783.6	-12
Dg.101	5 ca	279b.3-288a.5	-10	Tk.83	4 nga	83.7-107.4	-10	Tb.43	1 ka	783.6-810.5	-10
Dg.102	5 ca	288a.5-297b.7	-5	Tk.79	3 ga	606.7-631.4	-5	Tb.123	5 ca	71.5-100.5	-5
Dg.103	5 ca	297b.7-303a.2	-12	Tk.84	4 nga	107.4-121.2	-12	Tb.23	1 ka	571.2-586.6	-12
Dg.104	5 ca	303a.2-366b.5	-57	Tk.1	1 ka	2.1-166.6	-57	Tb.1	1 ka	2.1-192.5	-57
Dg.105	5 ca	366b.5-375b.2	-12 (58-84)	Tk.2	1 ka	166.6-220.4	?-27	Tb.3	1 ka	199.4-225.5	-12 (58-69)
Dg.106	5 ca	375b.2-387a.7	-15 (*58-84) *Tk.2					Tb.4	1 ka	225.5-262.1	-15 (70-84)

Volume 6 [CHA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.107	6 cha	1.1-8a.5	-5	Tk.3	1 ka	220.4-235.4	-5	Tb.7	1 ka	352.4-370.2	-5
Dg.108	6 cha	8a.5-10b.6	-3	Tk.4	1 ka	235.4-241.6	-3	Tb.8	1 ka	370.2-377.3	-3
Dg.109	6 cha	10b.6-13a.7	-4	Tk.5	1 ka	241.6-248.1	?-6	Tb.9	1 ka	377.4-384.7	?-6
Dg.110	6 cha	13a.7-15a.6	-2	Tk.6	1 ka	248.1-252.5	-2	Tb.10	1 ka	384.7-390.4	-2
Dg.111	6 cha	15a.6-18a.7	-2	Tk.7	1 ka	252.5-260.2	-2	Tb.11	1 ka	390.4-399.4	-2
Dg.112	6 cha	18a.7-24b.6	-2	Tk.8	1 ka	260.2-276.1	-2	Tb.12	1 ka	399.4-418.2	-2
Dg.113	6 cha	24b.6-33b.7	-1	Tk.9	1 ka	276.1-298.4	?-2	Tb.13	1 ka	418.2-445.1	?-2
Dg.114	6 cha	33b.7-40b.3	-2	Tk.10	1 ka	298.4-315.3	-2	Tb.14	1 ka	445.2-465.3	-2
Dg.115	6 cha	40b.3-43a.2	-2	Tk.11	1 ka	315.3-321.6	-2	Tb.15	1 ka	465.3-472.7	-2
Dg.116	6 cha	43a.2-49b.5	-2	Tk.12	1 ka	321.6-337.7	-2	Tb.16	1 ka	472.7-493.1	-2
Dg.117	6 cha	49b.5-51a.7	-1	Tk.13	1 ka	337.7-341.7	-1	Tb.17	1 ka	493.1-498.1	-1
Dg.118	6 cha	51a.7-51b.6	-1	Tk.14	1 ka	341.7-343.1	-1	Tb.18	1 ka	498.2-499.5	-1
Dg.119	6 cha	51b.6-56b.5	-13	Tk.16	1 ka	365.2-377.1	-13	Tb.38	1 ka	661.5-675.7	-13
Dg.120	6 cha	56b.5-63a.3	-7	Tk.17	1 ka	377.1-392.6	-7	Tb.39	1 ka	675.7-695.1	-7
Dg.121	6 cha	63a.3-67b.7	-11	Tk.18	1 ka	392.6-404.5	-11	Tb.40	1 ka	695.1-709.6	-11
Dg.122	6 cha	67b.7-70a.7	-1								
Dg.123	6 cha	70a.7-76a.3	-14	Tk.19	1 ka	404.5-418.7	-14	Tb.41	1 ka	709.6-727.2	-14
Dg.124	6 cha	76a.3-79b.7	-9	Tk.35	1 ka	465.1-475.6	-9	Tb.20	1 ka	524.6-537.5	-9
Dg.125	6 cha	79b.7-86b.7	-10	Tk.36	1 ka	475.6-495.2	-10	Tb.21	1 ka	537.5-560.6	-10
Dg.126	6 cha	87a.1-88b.6	-8	Tk.37	1 ka	495.2-499.7	-8	Tb.24	1 ka	586.6-592.7	-8
Dg.127	6 cha	88b.6-89a.7	-1	Tk.24	1 ka	430.2-432.3	-1	Tb.30	1 ka	618.6-621.3	-1
Dg.128	6 cha	89a.7-91a.4	-1	Tk.34	1 ka	461.1-464.7	-1	Tb.28	1 ka	601.4-606.1	-1
Dg.129	6 cha	91a.4-95a.2	-1	Tk.25	1 ka	432.3-442.5	-1	Tb.29	1 ka	606.2-618.5	-1
Dg.130	6 cha	95a.2-96a.2	-1	Tk.28	1 ka	445.3-448.1	-1	Tb.27	1 ka	598.2-601.4	-1
Dg.131	6 cha	96a.2-96a.7	-1	Tk.29	1 ka	448.1-453.2	-1	Tb.34	1 ka	628.5-634.5	-1

Dg.132	6 cha	96a.7-97a.7	-1	TK.30	1 ka	453.2-455.6	-1	Tb.31	1 ka	621.3-624.3	-1
Dg.133	6 cha	97b.1-109b.4	-30	TK.42	1 ka	597.7-628.7	-30	Tb.169	7 ja	961.4-999.7	-30
Dg.134	6 cha	109b.4-112a.2	-9					Tb.80	3 ga	667.5-674.6	-9
Dg.135	6 cha	112a.2-112b.5	-9 (8)								
Dg.136	6 cha	112b.5-120b.5	-8	TK.39	1 ka	508.2-526.1	-8	Tb.86	4 nga	27.1-50.4	-8
Dg.137	6 cha	120b.5-143b.7	-10	TK.41	1 ka	544.4-597.7	-10	Tb.122	5 ca	2.1-71.5	-10
Dg.138	6 cha	144a.1-168b.4	-61	TK.48	2 kha	148.7-208.1	-61	Tb.159	7 ja	659.1-739.2	-61
Dg.139	6 cha	168b.4-180a.5	-14	TK.50	2 kha	226.3-252.6	-14	Tb.162	7 ja	780.2-816.4	-14
Dg.140	6 cha	180a.5-185b.3	-10	TK.51	2 kha	252.6-264.7	-10	Tb.161	7 ja	763.6-780.2	-10
Dg.141	6 cha	185b.3-190b.7	-4	TK.53	2 kha	299.2-312.6	-4	Tb.120	4 nga	765.5-781.1	-4
Dg.142	6 cha	190b.7-199b.2	-10	TK.54	2 kha	312.6-332.5	-10	Tb.121	4 nga	781.1-805.7	-10
Dg.143	6 cha	199b.2-215b.5	-15	TK.56	2 kha	362.3-399.1	-15	Tb.52	2 kha	595.3-646.2	-15
Dg.144	6 cha	215b.5-226b.2	-13	TK.57	2 kha	399.4-426.2	-13	Tb.156	7 ja	588.1-624.1	-13
Dg.145	6 cha	226b.2-238a.4	-6	TK.58	2 kha	426.2-453.4	-6	Tb.167	7 ja	883.6-919.6	-6
Dg.146	6 cha	238a.4-241a.3	-19	TK.59	2 kha	453.5-460.6	-19	Tb.127	5 ca	213.2-222.1	-19
Dg.147	6 cha	241a.3-247b.7	-6	TK.60	2 kha	460.6-475.7	-6	Tb.90	4 nga	139.2-158.4	-6
Dg.148	6 cha	248a.1-265b.2	-20 (22)	TK.62	2 kha	486.7-531.7	-20	Tb.148	6 cha	570.4-621.2	-20
Dg.149	6 cha	265b.2-280a.1	-5	TK.63	2 kha	531.7-566.7	-5	Tb.125	5 ca	127.2-171.7	-5
Dg.150	6 cha	280a.1-287b.3	-17 (39)	TK.64	2 kha	566.7-624.7	?-35	Tb.56	2 kha	774.1-856.1	?-39
Dg.151	6 cha	287b.3-300a.5	-11	TK.66	3 ga	2.1-33.3	-11	Tb.54	2 kha	654.5-693.7	-11
Dg.152	6 cha	300a.5-307b.7	-7	TK.40	1 ka	526.1-544.4	-7	Tb.19	1 ka	499.6-524.6	-7
Dg.153	6 cha	307b.7-320a.5	-27	TK.67	3 ga	33.3-65.7	-27	Tb.154	7 ja	497.4-534.4	-27
Dg.154	6 cha	320a.5-328b.1	-12	TK.68	3 ga	65.7-88.1	-12	Tb.48	2 kha	415.6-443.2	-12
Dg.155	6 cha	328b.1-336b.3	-11	TK.69	3 ga	88.1-108.6	-11	Tb.37	1 ka	636.7-661.4	-11
Dg.156	6 cha	336b.3-339a.4	-5	TK.70	3 ga	108.6-115.2	-5	Tb.108	4 nga	577.2-585.1	-5
Dg.157	6 cha	339a.4-342b.1	-1	TK.38	1 ka	499.7-508.2	-1	Tb.22	1 ka	560.7-571.2	-1
Dg.158	6 cha	342b.1-348a.6	-5	TK.71	3 ga	115.2-130.2	-5	Tb.309	13 pa	562.7-580.6	-5
Dg.159	6 cha	348a.6-360b.7	-25	TK.72	3 ga	130.2-163.6	-25	Tb.126	5 ca	172.1-213.1	-25
Dg.160	6 cha	360b.7-395a.7	-61	TK.73	3 ga	163.6-255.4	-61	Tb.137	5 ca	596.2-705.6	-61

Volume 7 [JA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.161	7 ja	1.1-110a.7	-33	Tk.189	12 na	2.1-276.1	?-37	Tb.371	15 ba	321.6-672.4	?-37
Dg.162	7 ja	110a.7-314a.7	-75	Tk.187	11 da	2.1-537.2	-75	Tb.373	16 ma	2.1-617.5	-75
Dg.163	7 ja	314a.7-366b.6	-16 (17)	Tk.190	12 na	276.1-438.7	?-17	Tb.369	15 ba	2.1-212.7	?-17
Dg.164	7 ja	366b.6-382a.7	-1	*Tk.190				* Tb.369			

Volume 8 [NYA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.165	8 nya	1.1-37b.6	-14	Tk.188	11 da	537.3-633.3	-14	Tb.370	15 ba	213.1-321.6	-14
Dg.166	8 nya	37b.6-78a.7	-45								
Dg.167	8 nya	78a.7-96b.7	-17	Tk.191	12 na	438.7-484.7	?-31	Tb.93	4 nga	187.3-245.2	?-31
Dg.168	8 nya	96b.7-117a.4	-10	Tk.192	12 na	484.7-531.1	-10	Tb.98	4 nga	465.5-526.6	-10
Dg.169	8 nya	117a.4-128b.7	-11	Tk.193	12 na	531.1-560.1	-11	Tb.96	4 nga	334.3-371.5	-11
Dg.170	8 nya	128b.7-142a.4	-7 (8)	Tk.195	12 na	627.2-662.4	-7	Tb.95	4 nga	286.6-334.2	-7
Dg.171	8 nya	142a.4-154b.7	-6	Tk.196	12 na	662.6-693.5	-6	Tb.94	4 nga	245.2-286.5	-6
Dg.172	8 nya	155a.1-164a.5	-9	Tk.197	13 pa	2.1-27.5	-9	Tb.432	21 zha	580.4-610.3	-9
Dg.173	8 nya	164a.5-168a.2	-1	Tk.198	13 pa	27.7-37.3	-1	Tb.433	21 zha	610.3-622.3	-1
Dg.174	8 nya	168a.2-180a.3	-7	Tk.199	13 pa	37.5-67.3	-7	Tb.434	21 zha	622.3-659.6	-7
Dg.175	8 nya	180a.3-192b.3	-1	Tk.200	13 pa	67.5-97.7	-1	Tb.435	21 zha	659.6-697.4	-1
Dg.176	8 nya	192b.3-246a.6	-43 (44)	Tk.201	13 pa	98.2-223.6	?-44	Tb.380	17 ts	2.1-176.4	?-44
Dg.177	8 nya	246a.6-261b.7	-6	?Tk.202	13 pa	224.1-278.2	?-10	Tb.381	17 ts	176.4-251.4	?-15
Dg.178	8 nya	262a.1-285b.5	-1	Tk.205	13 pa	299.2-352.6	-1	Tb.393	17 ts	418.7-490.2	-1
Dg.179	8 nya	285b.5-295b.3	-15	Tk.206	13 pa	353.1-375.2	-15	Tb.385	17 ts	295.5-325.3	-15
Dg.180	8 nya	295b.3-313b.6	-26	Tk.209	13 pa	430.2-468.5	-26	Tb.386	17 ts	325.3-378.7	-26
Dg.181	8 nya	313b.6-317b.4	-5 (10)	Tk.210	13 pa	468.5-476.6	-5	Tb.387	17 ts	378.7-389.7	-5
Dg.182	8 nya	317b.4-320a.2	-2 (*10)	Tk.211	13 pa	476.6-481.5	-2	Tb.388	17 ts	389.7-396.4	-2
Dg.183	8 nya	320a.2-321a.4	-2 (*10)	Tk.212	13 pa	481.5-483.7	-2	Tb.389	17 ts	396.4-399.5	-2
Dg.184	8 nya	321a.4-322b.4	-3 (*10)	Tk.213	13 pa	483.7-487.4	-3	Tb.390	17 ts	399.5-404.4	-3
Dg.185	8 nya	322b.4-326a.6	-9 (*10)	Tk.214	13 pa	487.4-494.7	-9	Tb.391	17 ts	404.4-414.1	-9
Dg.186	8 nya	326a.6-328a.2	-1 (*10)	Tk.215	13 pa	494.7-498.7	-1	Tb.392	17 ts	414.1-418.6	-1
Dg.187	8 nya	328a.2-334b.7	-11	Tk.208	13 pa	415.1-430.2	-11	Tb.397	17 ts	551.6-573.1	-11
Dg.188	8 nya	334b.7-353a.4	-25	Tk.217	13 pa	591.6-635.4	-25	Tb.374	16 ma	617.5-678.4	-25

Volume 9 [TA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.189	9 ta	1.1-27a.6	-22	Tk.218	14 pha	2.1-61.7	-22	Tb.417	20 wa	152.6-218.7	-22
Dg.190	9 ta	27a.7-3.a.7	-1	—	—	—	—	—	—	—	—
Dg.191	9 ta	31b.1-174b.7	-21 (22)	[Composed by 'Gyur med rdo rje, 1646-1714]							
Dg.192	9 ta	174b.7-355a.5	-2	[Composed by Lochen Dharma Shri, 1654-1717]						gsang bdag dgongs rgyan/	gsang bdag zhal lung/

Volume 10 [THA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
*Dg.192	10 tha	1.1-113b.7	-2	Tk.223	14 pha	54.9.6-571.7	-8	Tb.421	20 wa	580.6-609.1	-8
Dg.193	10 tha	113b.7-1123a.6	-8	Tk.227	15 ba	96.7-118.6	?-14	Tb.424	21 zha	326.4-349.6	?-14
Dg.194	10 tha	123a.6-135a.2	-1	Tk.221	14 pha	317.4-415.4	?-46	Tb.418	20 wa	218.7-337.6	?-46
Dg.195	10 tha	135a.2-182b.2	-41	Tk.222	14 pha	415.5-549.5	-33	Tb.420	20 wa	417.2-580.5	-33
Dg.196	10 tha	182b.2-238b.7	-33	Tk.232	15 ba	538.7-649.2	-13	Tb.425	21 zha	349.6-469.3	-13
Dg.197	10 tha	238b.7-279b.3	-13	Tk.230	15 ba	338.7-420.7	-22	Tb.437	22 za	2.1-103.1	-22

Volume 11 [DA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.199	11 da	1.1-34b.3	- 13	Tk.226	15 ba	2.1-96.7	- 13	Tb.422	20 wa	609.2-717.7	- 13
Dg.200	11 da	34b.3-60a.6	- 13	Tk.224	14 pha	571.7-638.7	- 13	Tb.419	20 wa	337.6-417.2	- 13
Dg.201	11 da	60a.6-82a.7	- 22	*Tk.218				*Tb.417			
Dg.202	11 da	82a.7-148a.7	- 14 (13)	Tk.228	15 ba	119.1-310.2	- 14	Tb.441	22 za	480.6-692.6	- 14
Dg.203	11 da	148a.7-248b.7	- 80	Tk.220	14 pha	67.6-317.4	?- 82	Tb.423	21 zha	2.1-326.4	?- 82
Dg.204	11 da	248b.7-294a.4	- 26	Tk.231	15 ba	420.7-538.7	- 26	Tb.439	22 za	186.5-322.2	- 26
Dg.205	11 da	294a.4-296a.4	- 1	Tk.235	16 ma	142.5-147.5	- 1	Tb.442	22 za	692.7-699.2	- 1
Dg.206	11 da	296a.4-297b.5	- 1	Tk.234	16 ma	138.4-142.5	- 1	Tb.429	21 zha	509.5-514.4	- 1
Dg.207	11 da	297b.5-313a.7	- 11	Tk.238	16 ma	273.3-314.2	- 11	Tb.402	18 tsha	2.1-51.7	- 11
Dg.208	11 da	313a.7-354a.6	- 10	Tk.237	16 ma	163.1-273.2	- 10	Tb.404	18 tsha	114.2-250.3	- 10

Volume 12 [NA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.209	12 na	1.1-21b.7	- 6 (18 to 20)	Tk.239	16 ma	314.2-366.1	- 6	Tb.403	18 tsha	51.7-114.2	- 6
Dg.210	12 na	21b.7-88b.7	- 6	Tk.241	16 ma	375.1-543.5	- 6	Tb.406	18 tsha	357.1-548.7	- 6
Dg.211	12 na	88b.7-157a.2	- 18	Tk.242	17 tsa	2.1-177.4	- 18	Tb.409	18 tsha	752.3-969.7	- 18
Dg.212	12 na	157a.2-180a.4	- 13	Tk.243	17 tsa	177.5-470.4	?- 56	Tb.412	19 dza	213.4-579.6	?- 56
Dg.213	12 na	180a.4-272b.7	- 45	*Tk.243				*Tb.412			
Dg.214	12 na	272b.7-343a.5	- 9	Tk.244	17 tsa	470.5-627.4	- 9	Tb.413	19 dza	579.6-785.7	- 9

Volume 13 [PA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.215	13 pa	1.1-54b.7	- 30	Tk.246	18 tsha	184.4-315.2	- 30	Tb.407	18 tsha	548.7-717.7	?- 32
Dg.216	13 pa	54b.7-126b.7	- 17	Tk.245	18 tsha	2.1-184.4	- 17	Tb.410	19 dza	2.1-181.1	?- 10
*Dg.216				Tk.247	18 tsha	315.2-449.4	?- 10	*Tb.410			
Dg.217	13 pa	126b.7-175b.7	- 8	Tk.248	18 tsha	449.4-567.3	- 8	Tb.629	34 ngi	206.6-359.3	- 8
Dg.218	13 pa	175b.7-251b.7	- 24	Tk.249	19 dza	2.1-199.4	- 24	Tb.414	19 dza	785.7-1013.7	- 24
Dg.219	13 pa	251b.7-285b.7	- 28	Tk.250	19 dza	199.4-288.7	- 28	Tb.405	18 tsha	250.4-357.1	- 28
Dg.220	13 pa	285b.7-298a.7	- 41	Tk.252	19 dza	395.3-422.6	?- 42	Tb.416	20 wa	123.6-152.6	- 41

Volume 14 [PHA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.221	14 pha	1.1-35b.7	-16	Tk.253	19 dza	423.1-516.5	-16	Tb.415	20 wa	2.1-123.5	-16
Dg.222	14 pha	35b.7-52a.7	-1	Tk.254	19 dza	516.5-561.5	-1	Tb.431	21 zha	533.3-580.4	-1
Dg.223	14 pha	52a.7-55b.1	-1	—	—	—	—	—	—	—	—
Dg.224	14 pha	55b.1-63a.7	-21	—	—	—	—	Tb.355	14 pha	560.2-584.4	-21
Dg.225	14 pha	63a.7-79a.7	-30	—	—	—	—	Tb.356	14 pha	584.4-636.5	-30
Dg.226	14 pha	79a.7-90b.2	-13 (30)	—	—	—	—	Tb.357	14 pha	636.5-671.3	-13
Dg.227	14 pha	90b.2-112b.7	-60	—	—	—	—	Tb.358	14 pha	671.3-739.3	-60
Dg.228	14 pha	112b.7-136b.7	-108	—	—	—	—	Tb.359	14 pha	739.3-821.1	-108
Dg.229	14 pha	136b.7-147b.6	-5	—	—	—	—	?Tb.360	14 pha	821.1-856.6	?
Dg.230	14 pha	147b.6-152a.6	-5 (6)	—	—	—	—	Tb.361	14 pha	856.6-872.3	?-6
Dg.231	14 pha	152a.6-155a.6	-5	—	—	—	—	Tb.362	14 pha	872.3-882.7	-5
Dg.232	14 pha	155a.6-159b.4	-8	—	—	—	—	Tb.363	14 pha	882.7-898.6	-8
Dg.233	14 pha	159b.4-168a.6	-7 (6)	—	—	—	—	Tb.304	13 pa	492.6-519.1	?-1
Dg.234	14 pha	168b.1-190.4	-18	TK.414	31 om	459.1-516.7	-18	Tb.452	24 ya	2.1-66.7	-18
Dg.235	14 pha	190.4-195a.7	-11	TK.415	31 om	516.7-530.7	-11	Tb.453	24 ya	66.7-82.6	-11
Dg.236	14 pha	195a.7-207b.5	-19	TK.416	31 om	530.7-554.1	?-20	Tb.454	24 ya	82.6-110.5	?-20
Dg.237	14 pha	207b.5-258b.6	-5	TK.417	31 om	554.2-685.5	?-4	Tb.457	24 ya	346.7-507.4	-5
Dg.238	14 pha	258b.6-287b.2	-10	—	—	—	—	Tb.455	24 ya	110.6-205.5	-10
Dg.239	14 pha	287b.2-332a.2	-7	—	—	—	—	Tb.456	24 ya	205.5-346.7	-7
Dg.240	14 pha	332a.2-347b.5	-12	TK.418	32 ah	2.1-50.5	-12	Tb.458	24 ya	507.4-561.4	-12
Dg.241	14 pha	347b.5-364a.6	-9	TK.419	32 ah	50.6-99.2	-9	Tb.459	24 ya	561.4-617.5	-9

Volume 15 [BA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.242	15 ba	1.1-17a.3	-13	Tk.420	32 ah	99.3-141.5	-13	Tb.460	24 ya	617.6-664.5	-13
Dg.243	15 ba	17a.3-31b.5	-7	TK.421	32 ah	141.5-180.7	-7	Tb.461	24 ya	664.5-712.6	-7
Dg.244	15 ba	31b.5-46b.1	-13	TK.422	32 ah	181.1-216.7	-13	Tb.462	24 ya	712.6-757.5	-13
Dg.245	15 ba	46b.1-63b.3	-13	TK.423	32 ah	217.1-262.7	-13	Tb.463	24 ya	757.5-808.4	-13
Dg.246	15 ba	63b.3-78b.7	-7	TK.424	32 ah	263.1-304.4	-7	Tb.464	24 ya	808.5-849.7	-7
Dg.247	15 ba	79a.1-90b.5	-4	TK.425	32 ah	304.4-338.7	-4	Tb.465	24 ya	850.1-882.7	-4
Dg.248	15 ba	90b.5-110a.7	-11	TK.426	32 ah	339.1-388.6	-11	Tb.466	24 ya	882.7-940.1	-11
Dg.249	15 ba	110a.7-125a.1	-11	TK.427	32 ah	388.7-424.5	-11	Tb.467	24 ya	940.1-983.7	-11
Dg.250	15 ba	125a.1-181b.7	-67	—	—	—	—	Tb.449	23 'a	384.6-556.2	2-69
Dg.251	15 ba	182a.7-252b.7	-43	—	—	—	—	Tb.451	23 'a	598.3-813.5	-43
Dg.252	15 ba	253a.1-321a.6	-58	TK.257	20 wa	492.1-671.4	-58	Tb.470	25 ra	591.5-803.7	-58
Dg.253	15 ba	321a.6-421b.7	-74	TK.256	20 wa	237.4-491.7	-74	Tb.469	25 ra	283.4-591.4	-74
Dg.254	15 ba	421b.7-425a.2	-8	—	—	—	—	Tb.519	29 ha	201.3-210.7	-8

Volume 16 [MA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.255	16 ma	1.1-96b.7	-75	Tk.255	20 wa	2.1-237.4	?-74	Tb.468	25 ra	2.1-283.4	?-74
Dg.256	16 ma	96b.7-122b.5	-99	TK.265	21 zha	420.3-476.6	?-97	Tb.505	28 sa	536.2-612.7	?-97
Dg.257	16 ma	122b.5-126b.7	-14	TK.266	21 zha	477.1-486.6	-14	Tb.503	28 sa	509.7-522.5	-14
Dg.258	16 ma	126b.7-139b.7	-26	TK.258	21 zha	2.1-38.3	-26	Tb.496	28 sa	2.1-43.7	-26
Dg.259	16 ma	139b.7-184b.2	-53	TK.262	21 zha	211.3-314.4	-53	Tb.502	28 sa	383.5-509.7	-53
Dg.260	16 ma	184b.2-219b.7	-34 (32)	TK.259	21 zha	38.5-100.5	?-8	Tb.477	26 la	527.2-639.6	?-33
Dg.261	16 ma	219b.7-262a.6	-18 (?)	TK.260	21 zha	100.5-188.2	-30	Tb.515	29 ha	2.1-78.1	?-8
Dg.262	16 ma	262a.6-271b.7	-5	TK.261	21 zha	188.4-211.2	-14	Tb.517	29 ha	102.5-156.5	?-7
Dg.263	16 ma	271b.7-308a.7	-30	TK.283	22 za	134.3-142.2	-7	Tb.501	28 sa	273.1-383.5	-30
Dg.264	16 ma	308a.7-317b.1	-14	TK.262	21 zha	134.3-142.2	-7	Tb.508	28 sa	691.4-720.7	-14
Dg.265	16 ma	317b.2-320b.3	-7	TK.284	22 za	—	—	Tb.509	28 sa	720.7-730.6	-7
Dg.266	16 ma	320b.3-325a.4	-9	TK.263	21 zha	—	—	Tb.877	44 phi	628.1-641.4	-9
Dg.267	16 ma	325a.4-340a.6	-14	TK.273	21 zha	549.2-582.7	-13	Tb.514	28 sa	858.3-899.7	-13
Dg.268	16 ma	340a.6-353b.6	-13	(14)	—	—	—	—	—	—	—
Dg.269	16 ma	353b.6-357a.5	-1	(*14)	—	—	—	—	—	—	—

Volume 17 [TSA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.270	17 tsa	1.1-22a.6	-21	Tk.264	21 zha	373.7-420.2	-21	Tb.510	28 sa	730.6-796.7	-21
Dg.271	17 tsa	22a.6-25b.6	-8 (18)	TK.271	21 zha	534.5-543.7	-8	Tb.498	28 sa	140.5-151.3	-8
Dg.272	17 tsa	25b.6-27b.4	-5	TK.272	21 zha	544.1-548.7	-5	Tb.499	28 sa	151.3-156.7	-5
Dg.273	17 tsa	27b.4-65b.7	-21	TK.274	21 zha	583.2-675.6	-21	Tb.500	28 sa	156.7-273.1	-21
Dg.274	17 tsa	65b.7-70b.2	-5	TK.267	21 zha	487.1-497.3	-5	Tb.504	28 sa	522.5-536.2	-5
Dg.275	17 tsa	70b.2-76b.7	-21	TK.284	22 za	142.3-157.5	-21	Tb.513	28 sa	839.7-858.3	-21
Dg.276	17 tsa	76b.7-91a.4	-8	TK.285	22 za	157.5-192.7	-8	Tb.507	28 sa	647.7-691.4	-8
Dg.277	17 tsa	91a.4-102a.4	-8	TK.286	22 za	192.7-222.2	-8	Tb.506	28 sa	612.7-647.7	-8
Dg.278	17 tsa	102a.4-110a.3	-9	TK.287	22 za	222.4-242.3	-9	Tb.377	16 ma	749.7-775.3	-9
Dg.279	17 tsa	110a.3-118b.7	-18	TK.288	22 za	242.3-264.7	?-17	Tb.511	28 sa	796.7-825.3	?-17
Dg.280	17 tsa	118b.7-128b.1	-18	*Tk.288				*Tb.511			
Dg.281	17 tsa	128b.1-132b.7	-7					Tb.512	28 sa	825.3-839.7	-7
Dg.282	17 tsa	133a.1-138a.6	-9	TK.290	22 za	271.1-284.2	-9	Tb.549	29 ha	939.1-954.1	-9
Dg.283	17 tsa	138a.6-142b.1	-7	TK.291	22 za	284.4-294.1	-7	Tb.550	29 ha	954.1-965.20	-7
Dg.284	17 tsa	142b.1-143b.6	-1	TK.292	22 za	294.1-297.4	-1	Tb.551	29 ha	965.3-968.7	-1
Dg.285	17 tsa	143b.6-147a.4	-8 (18)	TK.269	21 zha	513.4-521.2	-8	Tb.555	29 ha	1014.4-1023.5	-8
Dg.286	17 tsa	147a.4-154a.4	-17	TK.268	21 zha	497.3-513.2	-17	Tb.553	29 ha	985.6-1005.5	-17
Dg.287	17 tsa	154a.4-158b.7	-17	TK.270	21 zha	521.3-534.4	-17	Tb.520	29 ha	210.7-224.6	-17
Dg.288	17 tsa	159a.1-280b.7	-208 (209)	TK.295	23 'a	2.1-323.2	?-209	Tb.556	30 a	2.1-396.5	?-209
Dg.289	17 tsa	281a.1-352a.5	-61 (20)	TK.296	23 'a	323.2-503.6	-61	Tb.558	30 a	520.1-731.6	-61

Volume 18 [TSHA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.290	18 tsha	1.1-14a.3	-9	Tk.298	23'a	564.5-595.7	-9	Tb.560	31 ki	74.7-111.4	-9
Dg.291	18 tsha	14a.3-25b.6	-12	Tk.300	24 ya	2.1-35.3	-12	Tb.561	31 ki	111.4-149.4	-12
Dg.292	18 tsha	25b.6-38b.2	-11	Tk.301	24 ya	35.3-69.7	-11	Tb.562	31 ki	149.4-191.2	-11
Dg.293	18 tsha	38b.2-53b.7	-13	Tk.302	24 ya	70.1-110.2	-13	Tb.565	31 ki	308.1-356.3	-13
Dg.294	18 tsha	54a.1-92b.7	-36	Tk.305	24 ya	224.5-328.5	?-35	Tb.557	30 a	396.5-520.1	?-35
Dg.295	18 tsha	93a.1-157b.7	-64					Tb.595	33 gi	2.1-190.1	?-60
Dg.296	18 tsha	158a.1-180a.1	-24	Tk.316	24 ya	539.1-591.2	-24	Tb.445	23 a	39.4-105.1	-24
Dg.297	18 tsha	180a.1-219b.7	-17	Tk.303	24 ya	110.2-212.4	-17	Tb.570	31 ki	489.3-616.7	-17
Dg.298	18 tsha	220a.1-224b.1	-11	Tk.304	24 ya	212.5-224.5	-11	Tb.573	31 ki	661.4-676.2	-11
Dg.299	18 tsha	224b.1-242a.2	-29	Tk.312	24 ya	436.5-479.6	-29	Tb.563	31 ki	191.2-245.6	-29
Dg.300	18 tsha	242a.2-254a.2	-13	Tk.317	24 ya	591.2-621.4	-13	Tb.567	31 ki	395.7-431.4	-13
Dg.301	18 tsha	254a.2-261a.2	-22	Tk.313	24 ya	479.7-497.2	-22	Tb.571	31 ki	616.7-638.5	-22
Dg.302	18 tsha	261a.2-264b.2	-6	Tk.314	24 ya	497.3-506.2	-6	Tb.574	31 ki	676.2-687.5	-6
Dg.303	18 tsha	264b.2-277b.7	-37	Tk.315	24 ya	506.2-538.6	-37	Tb.566	31 ki	356.4-395.7	-37
Dg.304	18 tsha	278a.1-292b.7	-17 (16)	Tk.321	25 ra	338.1-376.6	?-16	Tb.599	33 gi	568.6-619.4	?-16
Dg.305	18 tsha	293a.1-300a.7	-9	Tk.322	25 ra	376.6-395.5	-9	Tb.600	33 gi	619.4-644.2	-9

Volume 19 [DZA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.306	19 dza	1.1-219b.7	-23	Tk.320	25 ra	119.4-337.7	-23	Tb.597	33 gi	223.1-492.4	-23
Dg.307	19 dza	220a.1-258b.2	-32	Tk.318	25 ra	2.1-92.7	-32	Tb.448	23 'a	267.2-384.6	-32
Dg.308	19 dza	258b.2-289a.7	-21 (22)	Tk.324	25 ra	454.3-536.7	?-22	Tb.446	23 'a	105.1-197.7	-21
Dg.309	19 dza	289a.7-311a.2	-22	Tk.325	25 ra	537.1-598.1	-22	Tb.447	23 'a	198.1-267.1	-22
Dg.310	19 dza	311a.2-312a.5	-1 (8)	Tk.332	26 la	147.1-150.6	-1	Tb.616	34 ngi	2.1-8.1	-1
Dg.311	19 dza	312a.5-316b.6	-1 (*8)	Tk.333	26 la	150.6-162.7	-1	Tb.617	34 ngi	8.1-23.1	-1
Dg.312	19 dza	316b.6-317b.7	-1 (*8)	Tk.334	26 la	163.1-166.1	-1	Tb.618	34 ngi	23.1-26.5	-1
Dg.313	19 dza	317b.7-321a.6	-1 (*8)	Tk.335	26 la	166.1-175.3	-1	Tb.619	34 ngi	26.5-37.6	-1
Dg.314	19 dza	321a.6-322b.5	-1 (*8)	Tk.336	26 la	175.3-178.4	-1	Tb.620	34 ngi	37.6-41.7	-1
Dg.315	19 dza	322b.5-625a.4	-1 (*8)	Tk.337	26 la	178.5-184.6	-1	Tb.621	34 ngi	41.7-49.4	-1
Dg.316	19 dza	625a.4-329a.3	-1 (*8)	Tk.338	26 la	184.6-194.4	-1	Tb.622	34 ngi	49.4-61.5	-1
Dg.317	19 dza	329a.3-331a.4	-1 (*8)	Tk.339	26 la	194.4-200.7	-1	Tb.623	34 ngi	61.5-68.6	-1
Dg.318	19 dza	331a.4-332b.7	-3					Tb.624	34 ngi	68.7-74.5	-3
Dg.319	19 dza	332b.7-354a.7	-22	Tk.329	26 la	2.1-58.5	-22	Tb.634	34 ngi	647.2-714.1	-22

Volume 20 [WA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.320	20 wa	1.1-18a.1	-7	Tk.330	26 la	58.5-98.7	-7	Tb.631	34 ngi	476.1-528.7	-7
Dg.321	20 wa	18a.1-36b.7	-17	Tk.331	26 la	99.1-145.7	-17	Tb.632	34 ngi	528.7-593.4	-17
Dg.322	20 wa	37a.1-51b.7	-10	Tk.345	26 la	265.1-305.6	-10	Tb.633	34 ngi	593.4-647.1	-10
Dg.323	20 wa	52a.1-79b.7	-27	Tk.346	26 la	306.1-380.7	-27	Tb.635	34 ngi	714.1-808.5	-27
Dg.324	20 wa	80a.1-114b.3	-20	Tk.347	26 la	381.1-475.3	-20	Tb.630	34 ngi	359.3-476.1	-20
Dg.325	20 wa	114b.3-120b.4	-15	Tk.348	26 la	477.1-493.6	-15	Tb.626	34 ngi	79.7-98.3	-15
Dg.326	20 wa	120b.4-139a.5	-6	Tk.349	26 la	493.6-542.7	-6	Tb.628	34 ngi	147.4-206.6	-6
Dg.327	20 wa	139a.5-155a.1	-14	Tk.350	26 la	543.1-583.4	-14	Tb.627	34 ngi	98.3-147.4	-14
Dg.328	20 wa	155a.1-170a.7	-60	Tk.351	26 la	583.5-621.5	?-58	Tb.636	34 ngi	808.5-857.6	-60
Dg.329	20 wa	170a.7-183b.1	-17	Tk.354	27 sha	128.7-163.6	?-16	Tb.680	37 ji	370.5-413.2	-17
Dg.330	20 wa	183b.1-213b.7	-13	Tk.371	27 sha	551.1-633.5	-13	Tb.674	37 ji	2.1-102.6	-13
Dg.331	20 wa	214a.1-248a.2	-20					Tb.678	37 ji	258.6-363.4	-20
Dg.332	20 wa	248a.2-343a.1	-44	Tk.372	28 sa	2.1-279.7	-44	Tb.683	37 ji	721.3-1003.2	-44
Dg.333	20 wa	343a.1-356a.6	-15 (18)	Tk.369	27 sha	507.7-543.1	-15	Tb.672	36 chi	1008.6-1052.3	-15

Volume 21 [ZHA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.334	21 zha	1.1-28b.5	-14	Tk.362	27 sha	351.3-422.3	-14	Tb.675	37 ji	102.6-188.7	-14
Dg.335	21 zha	28b.5-39a.4	-8	Tk.363	27 sha	422.3-451.4	?-7	Tb.662	36 chi	637.1-670.7	?-7
Dg.336	21 zha	39a.4-45b.1	-11	Tk.364	27 sha	451.4-469.7	-11	Tb.673	36 chi	1052.3-1073.7	-11
Dg.337	21 zha	46a.1-82a.5	-28	Tk.373	28 sa	280.1-383.7	?-26	Tb.659	36 chi	229.5-340.3	-28
Dg.338	21 zha	82a.5-94b.4	-15	Tk.392	29 ha	645.4-677.4	-15	Tb.642	35 ci	503.1-545.5	-15
Dg.339	21 zha	94b.4-96b.7	-5	Tk.375	28 sa	445.4-452.1	-5	Tb.685	37 ji	1030.2-1037.1	-5
Dg.340	21 zha	96b.7-99a.7	-7	Tk.376	28 sa	452.1-459.2	-7	Tb.686	37 ji	1037.1-1044.5	-7
Dg.341	21 zha	99a.7-101a.3	-5	Tk.377	28 sa	459.2-464.2	-5	Tb.687	37 ji	1044.5-1049.6	-5
Dg.342	21 zha	101a.3-102b.7	-4	Tk.378	28 sa	464.2-469.1	-4	Tb.688	37 ji	1049.6-1054.7	-4
Dg.343	21 zha	102b.7-104b.3	-5	Tk.379	28 sa	469.1-474.2	-5	Tb.689	37 ji	1054.7-1060.3	-5
Dg.344	21 zha	104b.3-107a.5	-6 (7)	Tk.380	28 sa	474.2-481.6	-6	Tb.690	37 ji	1060.3-1068.3	-6
Dg.345	21 zha	107a.5-108b.7	-5	Tk.381	28 sa	481.6-486.6	-5	Tb.691	37 ji	1068.4-1073.4	-5
Dg.346	21 zha	108b.7-110b.7	-6	Tk.382	28 sa	486.6-492.4	-6	Tb.692	37 ji	1073.4-1079.6	-6
Dg.347	21 zha	111a.1-113b.2	-7	Tk.383	28 sa	492.4-499.6	-7	Tb.693	37 ji	1079.6-1086.6	-7
Dg.348	21 zha	113b.2-116b.7	-5	Tk.384	28 sa	499.6-508.7	-5	Tb.694	37 ji	1086.6-1096.3	-5
Dg.349	21 zha	117a.1-119b.1	-7	Tk.361	27 sha	345.2-351.3	-7	Tb.679	37 ji	363.4-370.5	-7
Dg.350	21 zha	119b.1-145b.5	-27	Tk.355	27 sha	163.6-224.7	?-17	Tb.667	36 chi	852.6-933.2	-27
Dg.351	21 zha	145b.5-161a.1	-16	Tk.353	27 sha	93.6-128.7	-16	Tb.677	37 ji	214.1-258.5	-16
Dg.352	21 zha	161a.2-170b.7	-15	Tk.386	28 sa	541.4-567.5	-15	Tb.668	36 chi	933.2-965.3	-15
Dg.353	21 zha	171a.1-241b.7	-52	Tk.387	29 ha	2.1-188.7	-52	Tb.658	36 chi	2.1-229.5	?-55
Dg.354	21 zha	242a.1-245a.3	-5 (17)	Tk.360	27 sha	337.4-345.2	-5	Tb.670	36 chi	984.5-994.3	-5
Dg.355	21 zha	245a.3-249b.3	-9	Tk.368	27 sha	496.3-507.7	-9	Tb.671	36 chi	994.4-1008.6	-9
Dg.356	21 zha	249b.2-257b.5	-19	Tk.366	27 sha	473.3-493.4	-19	Tb.676	37 ji	188.7-214.1	-19
Dg.357	21 zha	257b.5-259a.3	-4	Tk.365	27 sha	469.7-473.3	-4	Tb.696	37 ji	1099.6-1103.7	-4
Dg.358	21 zha	259a.3-260a.3	-4	Tk.367	27 sha	493.4-496.3	-4	Tb.695	37 ji	1096.3-1099.6	-4
Dg.359	21 zha	260a.3-273a.5	-12	Tk.356	27 sha	225.1-256.5	?-11	Tb.666	36 chi	814.7-852.6	-12
Dg.360	21 zha	273a.5-276b.1	-1	Tk.370	27 sha	543.1-550.7	-1	Tb.647	35 ci	621.1-631.2	-1
Dg.361	21 zha	276b.1-309a.6	-17					Tb.682	37 ji	623.3-721.3	-17

Volume 22 [ZA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.362	22 za	1.1-85b.7	-44	Tk.391	29 ha	442.3-645.3	-44	Tb.661	36 chi	383.7-637.1	-44
Dg.363	22 za	86a.1-153b.3	-82	Tk.390	29 ha	270.5-442.3	-82	Tb.681	37 ji	413.2-623.3	-82
Dg.364	22 za	153b.3-167b.6	-22	Tk.358	27 sha	285.6-322.7	-22	Tb.660	36 chi	340.3-383.7	-22
Dg.365	22 za	167b.6-179a.6	-16	Tk.357	27 sha	256.5-285.5	-16	Tb.665	36 chi	780.2-814.7	-16
Dg.366	22 za	179a.6-185b.7	-18	Tk.359	27 sha	322.7-337.4	-18	Tb.669	36 chi	965.3-984.4	-18
Dg.367	22 za	186a.1-194b.1	-12	Tk.388	29 ha	189.1-211.4	-12	Tb.684	37 ji	1003.3-1030.2	-12
Dg.368	22 za	194b.1-217b.7	-12	Tk.389	29 ha	211.5-270.5	-12	Tb.664	36 chi	707.3-780.2	-12
Dg.369	22 za	218a.1-279b.4	-52	Tk.396	30 a	195.1-256.6	?-32	Tb.708	39 ti	2.1-197.6	?-54
*Dg.369				Tk.393	30 a	2.1-124.7	?-21	*Tb.708			
Dg.370	22 za	279b.4-289b.6	-9	Tk.395	30 a	163.1-193.3	-9	Tb.710	39 ti	304.1-336.3	-9
Dg.371	22 za	289b.6-306b.7	-14	Tk.397	30 a	257.1-304.6	-14	Tb.712	39 ti	585.7-638.4	-14
Dg.372	22 za	307a.1-380a.6	-96	Tk.398	30 a	305.1-511.5	?-95	Tb.714	39 ti	677.5-894.4	?-95

Volume 23 [‘A’]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.373	23 ‘a	1.1-15b.1	-25	Tk.439	33 hum	36.3-70.1	-25	Tb.738	41 di	256.1-297.4	-25
Dg.374	23 ‘a	15b.1-16b.7	-5	Tk.441	33 hum	98.5-102.3	-5	Tb.743	41 di	559.7-564.2	-5
Dg.375	23 ‘a	16b.7-32b.6	-31	Tk.443	33 hum	193.2-233.1	-31	Tb.729	40 thi	202.2-254.6	?-32
Dg.376	23 ‘a	32b.6-62a.5	-22	Tk.442	33 hum	102.3-193.2	?-24	Tb.739	41 di	297.4-406.7	?-24
Dg.377	23 ‘a	62a.5-69a.7	-11	Tk.444	33 hum	233.1-249.3	-11	Tb.740	41 di	406.7-427.6	-11
Dg.378	23 ‘a	69a.7-77a.4	-3	Tk.399	30 a	511.5-579.5	-22	Tb.728	40 thi	177.2-202.2	-3
Dg.379	23 ‘a	77a.4-102b.7	-22	Tk.400	30 a	579.5-593.5	-8	Tb.742	41 di	484.4-559.7	-22
Dg.380	23 ‘a	103a.1-108b.1	-8	Tk.401	30 a	593.5-619.5	-12	Tb.745	41 di	579.7-596.5	-8
Dg.381	23 ‘a	108b.1-118a.5	-12	Tk.402	31 om	2.1-80.6	-48	Tb.746	41 di	596.5-627.4	-12
Dg.382	23 ‘a	118a.5-150a.7	-48	Tk.403	31 om	80.6-174.7	-94	Tb.733	40 thi	412.1-515.3	-48
Dg.383	23 ‘a	150a.7-189b.7-94 (49 to 142)	Tk.403	31 om	192.7-293.3	-32	Tb.734	40 thi	515.3-649.3	-94	
Dg.384	23 ‘a	189b.7-235a.5	-32	Tk.405	31 om	293.3-310.5	-12	Tb.735	40 thi	649.3-785.5	?-31
Dg.385	23 ‘a	235b.5-242b.7	-12	Tk.406	31 om	310.5-346.1	?-14	Tb.736	40 thi	785.5-809.5	-12
Dg.386	23 ‘a	242b.7-257b.7	-15	Tk.407	31 om	373.2-388.2	-12	Tb.721	40 thi	2.1-48.4	-15
Dg.387	23 ‘a	257b.7-263a.4	-12	Tk.410	31 om	346.1-360.4	-7	Tb.725	40 thi	100.7-119.1	-12
Dg.388	23 ‘a	263a.4-268a.4	-7	Tk.408	31 om			Tb.722	40 thi	48.4-65.3	-7
Dg.389	23 ‘a	268a.4-275b.2	-11	Tk.409	31 om	360.4-373.2	-12	Tb.723	40 thi	65.3-86.5	-11
Dg.390	23 ‘a	275b.2-281a.1	-12	Tk.440	33 hum	70.1-98.5	-18	Tb.724	40 thi	86.5-100.7	-12
Dg.391	23 ‘a	281a.1-291b.7	-18	Tk.440				Tb.716	39 ti	926.6-961.2	-18
Dg.392	23 ‘a	291b.7-297b.7	-9	Tk.440				Tb.719	39 ti	1002.3-1020.4	-9
Dg.393	23 ‘a	297b.7-303a.2	-10	Tk.413	31 om	443.1-458.3	-9	Tb.720	39 ti	1020.4-1035.6	-10
Dg.394	23 ‘a	303a.2-310a.5	-20	Tk.412	31 om	388.5-442.7	-24	Tb.718	39 ti	979.6-1002.3	-20
Dg.395	23 ‘a	310a.5-315b.7	-9					Tb.744	41 di	564.2-579.7	-9
Dg.396	23 ‘a	315b.7-336b.1	-24					Tb.731	40 thi	300.5-362.3	-24
Dg.397	23 ‘a	336b.2-332a.6	-24					Tb.732	40 thi	362.3-412.1	-24

Volume 24 [YA]

Volume 25 [RA]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.418	25 ra	1.1-17a.4	-27	Tk.142	7 ja	304.6-341.5	-27	Tb.147	6 cha	520.6-570.3	-27
Dg.419	25 ra	17a.4-18a.6	-4	*Tk.159				*Tb.105			
Dg.420	25 ra	18a.6-19a.6	-4	Tk.161	8 mya	121.3-123.7	-4	Tb.107	4 nga	574.1-577.2	-4
Dg.421	25 ra	19a.6-20a.1	-4	Tk.160	8 mya	119.6-121.3	-4	Tb.106	4 nga	572.1-573.7	-4
Dg.422	25 ra	20a.1-22b.7	-7							704.5-716.3	-7
Dg.423	25 ra	22b.7-28b.2	-7							716.3-733.3	-7
Dg.424	25 ra	28b.2-34b.7	-5(7)							733.3-751.4	-5
Dg.425	25 ra	35a.1-49b.6	-13	Tk.110	5 ca	314.5-352.5	-13	Tb.326	13 pa	795.2-843.2	?-14
Dg.426	25 ra	49b.6-53b.5	-19	Tk.115	5ca	482.4-492.2	-19	Tb.306	13 pa	528.2-540.4	-19
Dg.427	25 ra	53b.5-55b.1	-8	Tk.98	4 nga	581.7-586.1	-8	Tb.116	4 nga	753.5-758.4	-8
Dg.428	25 ra	55b.1-73b.7	-35					Tb.240	9 ta	677.4-736.4	-35
Dg.429	25 ra	74a.1-176b.7	-53	Tk.89	4 nga	174.3-416.1	-53	Tb.188	8 nya	290.3-586.7	-53
Dg.430	25 ra	176b.7-179b.4	-4	Tk.86	4 nga	123.4-131.1	-4	Tb.157	7 ja	624.1-633.3	-4
Dg.431	25 ra	179b.4-205a.7	-26	Tk.78	3 ga	537.3-606.6	-26	Tb.49	2 kha	443.2-529.4	-26
Dg.432	25 ra	205a.7-214a.4	-10 (11)	Tk.15	1 ka	343.1-365.2	-10	Tb.5	1 ka	262.1-288.3	-10
Dg.433	25 ra	214a.4-214b.1	-1	Tk.26	1 ka	442.5-443.5	-1	Tb.25	1 ka	592.7-594.1	-1
Dg.434	25 ra	214b.1-214b.7	-1	?Tk.27	1 ka	443.5-445.3	-1	?Tb.32	1 ka	624.3-626.2	-1
Dg.435	25 ra	214b.7-215a.5	-1								
Dg.436	25 ra	215a.5-224a.2	-16	Tk.43	1 ka	628.7-651.5	-16	Tb.50	2 kha	529.4-556.7	-16
Dg.437	25 ra	224a.2-250a.3	-42	Tk.44	2 kha	2.1-38.7	-42	Tb.55	2 kha	693.6-774.1	-42
Dg.438	25 ra	250a.3-269b.2	-1	Tk.46	2 kha	75.5-128.6	-1	Tb.239	9 ta	617.7-677.3	-1
Dg.439	25 ra	269b.2-278a.7	-10	Tk.47	2 kha	128.6-148.7	-10	Tb.124	5 ca	100.5-127.2	-10
Dg.440	25 ra	278a.7-286b.3	-1	Tk.49	2 kha	208.1-226.3	-1	Tb.160	7 ja	739.2-763.6	-1
Dg.441	25 ra	286b.3-302b.7	-15	*Tk.56				*Tb.52			
Dg.442	25 ra	303a.1-306b.2	-5	Tk.61	2 kha	475.7-486.7	-5	Tb.92	4 nga	175.1-187.2	-5

Dg.443	25 ra	306b.2-326a.7	- 31	*Tk.191				
Dg.444	25 ra	326b.1-343b.7	- 9	Tk.207	13 pa	375.3-414.7	- 9	
Dg.445	25 ra	344a.1-361b.7	- 19	[Rediscovered by Ratna gling pa]				
Dg.446	25 ra	361b.7-382a.3	- 24					
Dg.447	25 ra	382a.3-404a.7	- 12	[Rediscovered by Ratna gling pa]				

Volume 26 [A]

Dg.	V-tib	Folios	Chs.	Tk.	V-tib	Folios	Chs.	Tb.	V-tib	Folios	Chs.
Dg.448	26 a	1.1-333a.7	[dkar chag]								

- bde bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa singa 'gyur rgyud 'bum rin po che'i rtogs pa
brjod pa lha'i mngā bo che lta bu'i gtam/

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