

**Lives and Works of Karma nor bu bzang po (1906–1984)
and Karma stobs rgyal (1944–2014)**

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Conventions Used in this Thesis

1. The transcription of Tibetan characters follows the standard system laid out by Turrell Wylie.¹
2. The Sanskrit words written in Tibetan letters are rendered here by *devanāgarī*-alphabets. For example, *ganggā*, *sa'ttsa*, *sha'kya* are present as *gaṅgā*, *sāccha*, *śākya*.
3. The capitalisation of a Tibetan word is the principal letter. For example, in the case of the name “mNga' ris”, where the principal letter “Ng” is capitalised to distinguish it from the prefix “m”. Names of people, titles, places and deities are capitalised in terms of the principal letter, but not italicised. For example, Karma nor bu bzang po, Rag ljongs, the Precious Noble Teacher (*rje bla ma rin po che*), Dharma Protector – Mahākāla, the tutelary deity – Cakrasaṃvara and Buddha Akṣobhya. In the case of the names of monasteries, hermitages, practice centres, etc., they are translated, if possible, in their first occurrence. They are then written in transcription for later occurrences, e.g. Theg mchog nyams dga' gling Monastery of mNga' ris.
4. Titles of texts, rituals and teachings are capitalised in terms of the principal letter and italicised, e.g. *bDe chen zhing sgrub*.
5. Several commonly used terms are translated, capitalised, but not italicised, e.g. the Great Perfection (*rdzogs chen*), Cutting Through (*khregs chod*), the Six Doctrines of Nāro[pa] (*nā ro chos drug*), Guru (*gu ru*), the Buddha's doctrine (*rgyal ba'i bstan pa*),² Buddha (*sangs rgyas*), Bodhisattva (*byang chub sems dpa'*).
6. Terms that are difficult to be translated, as well as all other Tibetan and Sanskrit words are italicised, e.g. *sgrub chen*, *jo dar*, *tantra*, *trikāya*.
7. Honorific titles referring to teachers and masters are translated and capitalised only in speech, citation, verses or titles of texts, e.g. the Precious Teacher (*bla ma rin po che*). When honorific titles occur in narration, they are replaced by either personal names (e.g. Karma stobs rgyal instead of the Noble One),

¹ Wylie (1959, pp. 261–267).

² The Sanskrit equivalent of *rgyal ba* is Jina, “the Victorious One”. Though this is an epithet of Buddha Śākyamuni, I will still use the term “Buddha” instead of “Jina”, as in the common expression “the Buddha's doctrine” (not “the Jina's doctrine”).

commonly used titles (the Seventeenth Karmapa, A khyug Rin po che); or by corresponding pronouns for clarity, except for their first occurrence in each chapter.

8. According to the Tibetan elemental astrology, a newborn child is one year old from the day of birth. The child becomes two years old on the next Elemental New Year. Therefore, the Tibetan description of age is not equal to the western calculation of age according to the Gregorian calendar. For example, *dgung grangs so drug pa* is translated in this thesis as “the age of **thirty-six**” according to Tibetan elemental astrology; but according to the Gregorian calendar the age is thirty-five.

Chapter 1 Introduction

From the 1950s until 1978 Tibetans experienced a devastating loss with regards to both their culture and religion in the ethnic Tibetan regions of A mdo, Khams and dBus gtsang. These three regions have been integrated into the People's Republic of China since 1951, and are now divided into the Tibetan Autonomous Region, Qinghai, Gansu, Sichuan and Yunnan.¹ The dramatic transformation of cultural issues, concerning the freedom to practice religion, was closely related to the shift in policy laid down in the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China in 1978.²

Since then, despite the existence of certain governmental restrictions, a religious and cultural revival has emerged both in the Tibetan Plateau and inland China. This revival has emerged using the methods of certain prominent figures. These methods of reviving Tibetan Buddhism is of great importance both within Tibet and in the world at large. I feel that this topic deserves more in-depth research because these prominent figures have all been engaged in tremendous endeavours in preserving, continuing and spreading spiritual transmissions. Their endeavours have precipitated a revitalisation of Tibetan Buddhism after its heart-rending deterioration of almost three decades.

Concerning the relevant studies that focus on prominent figures who are attributed to the revitalisation of Tibetan Buddhism, it is worth mentioning the following researchers and their studies. The study of the famous Buddhist teacher, 'Jigs med phun tshogs 'byung gnas (mKhan po 'Jigs phun, 1933–2004), who is known as the founder of Bla rung lnga rig nang bstan slob gling, “Bla rung Five Sciences Buddhist Academy”, is included in Germano's essay (1998) about the contemporary treasure revelation movement in eastern Tibet (Khams). Terrone (2008, 2009 & 2010) writes about a similar theme with a focus on two Treasure Revealers, one monastic and one lay person: Lung rtogs rgyal mtshan (A khyug Rin po che, 1927–2011), the founder of Ya chen chos sgar, “Ya chen Religious Encampment”, as well as bDe chen 'od gsal rdo rje (b. 1921). Turek (2013) was studying the revival of hermitism in eastern Tibet with an emphasis on the newly founded “meditation school of La phyi” (La phyi sgom grwa) located in sKyo brag, Nang chen County in Yushu Tibetan Autonomous Prefecture, and its founder Tshul khriims mthar phyin (b. 1947). In her thesis, Turek takes an initial approach to the life of Tshul khriims mthar phyin's principal teacher, Karma nor bu

¹ For the history of Tibet in the first half of the twentieth century, see Goldstein (1989, 2007 & 2014), Maher (2010, vol. 2).

² For a discussion about the religious revival in contemporary Tibet, see Goldstein (1998, pp. 1–14).

bzang po (abbr. Karma nor bu, 1906–1984), who exerted an enormous impact in the continuation and the revitalisation of the non-sectarian teachings and practice of Tibetan Buddhism. The researchers mentioned above, as well as Goldstein (1998), have all demonstrated in great detail the general historical background behind the religious renaissance in Tibet. Therefore, I will restrict the range of my thesis and in doing so, mainly focus on two leading figures as case studies. These two were crucial in the establishment of a spiritual lineage known as Kaṃ tshang nges don snying po sku gsum sgrub brgyud pa, “the Kaṃ tshang Essence of Certainty Trikāya Practice Lineage” (abbr. Trikāya Practice Lineage).

The founder of this lineage is Karma stobs rgyal (1944–2014), who was regarded as one of the prominent accomplished Buddhist teachers in contemporary Tibet. His demise in 2014 brought immense grief to the Tibetans. Several months later, I received a brief Tibetan biography in digital form from his nephew and main disciple, Karma bstan pa rnam rgyal (b. 1987), who resides in Lhasa. I was requested to translate the biography into Chinese to be disseminated on the Internet in the future. Though Karma stobs rgyal’s successors, in terms of the younger generations like Karma bstan pa rnam rgyal, are eager to promulgate the beneficial qualities of their principal teacher and teachings, they still strictly adhere to both religious and cultural traditions. The preservation of these traditions is the chief mission and responsibility of Buddhist teachers like ’Jigs med phun tshogs ’byung gnas, Lung rtogs rgyal mtshan and Karma stobs rgyal. All these teachers possess the complete and continuous transmission, a transmission that has been passed down since before the decline of Tibetan culture and religion. In the life story of Karma stobs rgyal, his principal teacher Karma nor bu played an inestimable role in the continuation of the religious teachings and practices from all Tibetan Buddhist traditions. In Karma nor bu’s biography, written by Karma stobs rgyal, we can see that Karma nor bu did this, because not only had he received non-sectarian teachings from various teachers, like the Tenth Zur mang Drung pa Rin po che (Karma chos kyi nyin byed, 1879–1939), the Sixteenth Karmapa Rang byung rig pa’i rdo rje (1924–1981) and the Eleventh Si tu Rin po che Padma dbang mchog rgyal po (1886–1952); but also because of his perseverance in his practice against all the harsh circumstances he had to face.

In the first section of the first chapter, an overview of the Trikāya Practice Lineage, with respect to the crucial teachings and the incorporated lines of transmissions, will be presented. This lineage comprises of the doctrine of two Buddhist

lineages, namely the Four Transmissions (*bka' babs bzhi*) of the Karma *bka' brgyud pa* and the methods for attaining the Three Bodies (*trikāya, sku gsum*) – *dharmakāya, sambhogakāya* and *nirmāṇakāya (sku gsum sgrub thabs)* of the *rNying ma pa*. In the second section, all the textual sources for the biographies of Karma nor bu and Karma stobs rgyal will be introduced in detail. Besides those, a summary of their lives will be provided in this chapter.

In the second and third chapters, in order to create a direct, comprehensive and empirical approach toward examining the life stories of Karma nor bu and Karma stobs rgyal – two principal figures of the *Trikāya Practice Lineage* – and to deepen the understanding of their characters and activities, I will offer a complete annotated translation of both biographies based on their latest versions in 2016. These versions are incorporated in a collection of the biographies of the successive teachers of the *Trikāya Practice Lineage*, bearing the title *sKu gsum sgrub brgyud pa'i bla rabs kyi rnam thar*. This was edited by Karma stobs rgyal's main disciple and lineage holder 'Jam dbyangs bstan dar (b. 1985). In the translation, I will divide the biographies into four sections – prologue, main part, epilogue and colophon.

In the fourth and fifth chapters, all of their available works will be listed and introduced. Karma nor bu's writings consist of a collection of thirty-one spiritual songs with the title *Grub pa'i dbang phyug karma nor bu bzang po'i nyams mgur gyi skor thos pa rang grol* and pith instructions on the Four-Stage Yoga (*rnal 'byor bzhi rim*), which are subsumed in *Karma stobs rgyal's Collected Works (2006)* in three volumes. As for Karma stobs rgyal's writings, only the first, second, third and sixth volumes of his collected works are available to me at the present time. The first three volumes are namely *Karma stobs rgyal's Collected Works* printed in a modern version (2006) as well as a classical *dpe cha* version (2013). In this dissertation, I only use the modern version of the collected works as my reference. The sixth volume, bearing the title *Chos 'khor dpal gyi bsam yas mchod rten rnam kyi dkar chag kun gsal me long*, contains two sections: 1) a complete biography of Karma stobs rgyal (author: 'Jam dbyangs bstan dar); and 2) a text about the *stūpas* of bSam yas Monastery (author: Karma stobs rgyal). Besides those, Karma stobs rgyal's other works are subsumed in 1) *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*; 2) *Chos spyod nyer mkho'i zhal 'don*; 3) *sKu gsum zhal 'don*; 4) *rNam dag bde chen zhing gi smon lam*; 5) *Bla ma mchod pa'i cho*

ga pad tshal yar rgyas; and 6) *sKu gsum zhal 'don* (with Chinese Transcription and Translation).

In the sixth chapter I will, above all, reflect on the formulation of the biographies of Karma nor bu and Karma stobs rgyal. This enables us to find out the main aims and goals of these Buddhist teachers within their lifetimes.

I. An Overview of the Kaṃ tshang Trikāya Practice Lineage

The Kaṃ tshang Trikāya Practice Lineage combines two aspects: on one side there is the transmission of the Karma bka' brgyud Lineage, whose practices are based on the paths of method and liberation, i.e. the Six Doctrines (*ṣaḍdharma, chos drug*)³ and the Great Seal (*mahāmudrā, phyag rgya chen po*);⁴ on the other side is the Trikāya

³ The Six Doctrines (*ṣaḍdharma, chos drug*) contain the teachings on: 1) inner heat (*caṇḍāli, gtum mo*), 2) illusory body (*māyākāya, sgyu lus*), 3) dream (*svapana, rmi lam*), 4) clear light (*prabhāsvara, 'od gsal*), 5) intermediate state (*antarābhava, bar do*), and 6) transference (*saṃkrānti, 'pho ba*). These six were received by the Indian Great Accomplished One, Tilopa (988–1069) from Nāgārjuna, Caryāpa, Lavapa, Subhaginī (i.e. Sukhasiddhī). They were compiled under the title *Oral Instruction of the Six Yogas (Ṣaḍdharmopadeśa, Chos drug gi man ngag)*. They were then translated by Mar pa Chos kyi blo gros (1012–1097) into Tibetan and are contained in *bsTan 'gyur (dpe bsdur ma)*, vol. 26 (rGyud/Zhi), pp. 1725–1729; see Torricelli (1993), Zhong (2012, pp. 26–32); for recent studies concerning the authoritative sources for the early and later traditions of *nā ro chos drug*, see Kragh (2011, pp. 131–178). Among the extensive treatises on the Six Doctrines of Nāropa in Tibetan literature, the most ancient specific text is *mKhas grub chen po nā ro tā pas rnal 'byor gyi dbang phyug mar pa lo tsā la gdams pa 'i chos drug dril la rdo rje 'i mgur*; for an extensive academic research, as well as a translation, see Torricelli (1993, pp. 185–198; 1996, pp. 145–166). An early publication of the treatise on *chos drug*, i.e. *Chos drug bsdur pa 'i zin bris* by Kun mkhyen Pad ma dkar po (1526–1592) was edited by Evans-Wentz (1958/1935, pp. 155–252) into English. Mullin (1997) translates this original version of Tilopa's Six Doctrines as well as five other treatises written by: 1) Nāropa (1016–1100); rJe Shes rab rgya mtsho (1803–1875); 3) rGyal ba dBen sa pa Blo bzang don grub (1505–1566); 4) rJe Tsong kha pa (1357–1419); and 5) the First Paṇ chen Bla ma (mKhas grub rje dGe legs dpal bzang, 1385–1438). Mullin also translates Tsong kha pa's commentary-treatise on the Six Doctrines of Nāropa with detailed introductions, see Mullin (1996). Guenther (1963, pp. 53–86) deals with the Six Doctrines of Nāropa in his translation of Nāropa's hagiography, *mKhas grub mnyam med dpal ldan nā ro pa 'i rnam par thar pa drim med legs bshad dbe chen 'brug sgra* written by lHa btsun Rin chen rnam rgyal (1473–1557). Chang (1977, pp. 51–128) provides a “simple but clear text” about the Six Doctrines of Nāropa, *The Epitome of an Explanation to the Profound Path of the Six Doctrines [of Nāro] (Zab lam chos drug gi khrid yig chen mo gsang chen gyi de nyid)*, written by Dwags po paṇ chen bKra shis rnam rgyal (1512/3–1587). This text is translated by Mang Kung from the Chinese version because at that time the translator had no access to the original Tibetan texts; see *ibid.*, pp. 14–16. For other texts containing discussions about or commentaries on the Six Doctrines, though mostly based on the dGe lugs pa tradition, see Wayman (1977), Hopkins & Lati Rinbochay (1985/1979), Cozort (1986), Mullin (1997), Yeshe (1998), Kelsang Gyatso (1982, 2000/1991).

⁴ A brief history of the Great Seal (*mahāmudrā, phyag rgya chen po*) in the Indian and Tibetan Buddhist traditions is examined by Jackson, Roger R. (2011a). A general overview about western studies on this topic can also be found in Jackson, Roger R. (2011b). For the Great Seal with respect to the Great Perfection (*rdzogs chen*), see Karmay (2007/1988, pp. 197–200). Furthermore, regarding the latest

Practice, i.e. the method of accomplishing the Three Bodies (*sku gsum*). The term “three bodies”, is translated from the Sanskrit *trikāya*, referring to the *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*.⁵

I.1 The Aspects of the Karma bka’ brgyud Lineage

The term *kaṃ tshang* serves as an alternative name for the Karma bka’ brgyud Lineage. This lineage originates from sGam po pa bSod nams rin chen (1179–1153),⁶ whose direct disciple is the First Karmapa Dus gsum mkhyen pa (1110–1193).⁷ The establishment of the first reincarnation system of Buddhist masters in Tibet is attributed to him. The name Karmapa consists of the term *karma*, a Sanskrit term meaning “activity”, and indicates the founder of the subsequent branch of the bKa’ brgyud pa.⁸

research on the Great Seal, Rheingans (2008) contributes to this area in his study: *The Eighth Karmapa’s Life and his Interpretation of the Great Seal*; Mathes (2011) provides a study of the collection of the Indian Great Seal works compiled by the Seventh Karmapa Chos grags rgya mtsho; see Braitstein (2011). For the major anthology of the Great Seal in the bKa’ brgyud Lineage in English, see Roberts (2011, 2014).

⁵ The lineage holder dByings rig sPrul sku ’Jam dbyangs bstan dar (b. 1985) briefly explains the term *kaṃ tshang* Trikāya Practice Lineage in the preface of *sKu gsum bla rabs rnam thar* (pp. 1–3). He also provides an introduction to the transmissions of both the Karma bka’ brgyud and the Trikāya Practice Lineages; see ’Jam dbyangs bstan dar (*Karma bka’ brgyud rtsa ba’i brgyud rim gyi lo rgyus & sKu gsum sgrub thabs kyi brgyud rim lo rgyus*, in: *ibid.*, pp. 3–4 & 1004–1024).

⁶ At the beginning, sGam po pa bSod nams rin chen received ordination and education from the bKa’ gdams Lineage. For the sake of engaging in the advanced stage of the Buddhist tantric practices, he decided to search for the renowned *yogin* Mi la ras pa in Gung thag in southwest Tibet. He learned the tantric practices, above all one practice of Nāropa’s Six Doctrines – the practice of the inner heat (*gtum mo*) – from Mi la ras pa for eleven months. He was said to have attained the level of the Great Seal during the retreat in ’Ol kha and ’Ol de gung rgyal from 1112 until 1120. The propagation of the Great Seal based on *sūtra* is attributed to sGam po pa. Since 1121 he settled in a place called sGam po in Dwags po area without building any temple or monastery. That is the reason why he is known as sGam po pa, “the one from sGam po”, or as Dwags po lHa rje, “the physician from Dwags po”. Consequently, the lineages of teaching and practice passing through him is called Dwags po bka’ brgyud pa. For Tibetan biographies about sGam po pa, as well as the relevant translations in English, see bDe chen rdo rje (*sGam po pa’i rnam thar*), sGam po pa bSod nams lhun grub (*sGam po pa rnam thar*, pp. 31–172), Stewart (1995), Könchog Gyaltzen (2006, pp. 187–204); for research on sGam po pa and the Great Seal, see Rheingans (2008, pp. 33–44).

⁷ For Tibetan biographies of the First Karmapa Dus gsum mkhyen pa, see Chos kyi ’byung gnas (*Karma kaṃ tshang rnam thar* (1972), vol. 1, pp. 4–44), ’Jam dbyangs tshul khriims (*dPal karma pa sku pheng rim byon gyi mdzad rnam*, pp. 1–65), the Third Karmapa Rang byung rdo rje (1284–1339) (*Dus gsum mkhyen pa seng ge sgra yi rnam par thar pa*, in: *Karma pa rang byung rdo rje’i gsung ’bum*, vol. 4 (Nga), pp. 158–220). For English biographies, see Martin & Karma Choepel (2012).

⁸ Mar pa Chos kyi blo gros (1012–1097) was the Tibetan forefather of the bKa’ brgyud pa. One of Mar pa’s four main disciples (*ka chen bzhi*), also known as the four great pillars, was Mi la ras pa (1052–1135). He was a famous *yogin* and poet in the Tibetan Buddhist history. Mi la ras pa upheld the practice lineage of Mar pa, while Mar pa’s other three chief disciples, i.e. rNgog chos sku rdo rje (1036–1097), mTshur ston dbang gi rdo rje (11th cent.) and Mes ston tshon po (11th cent.) upheld the scriptural lineage. From Mi la ras pa onwards the bKa’ brgyud pa flourished. This was mainly because of Mi la ras pa’s disciple Dwags po lha rje, “physician from Dwags po”, also named sGam po pa bSod nams rin chen (1079–1153). Mar pa, Mi la ras pa and Dwags po bla rje are known as “Three Founding Teachers” of the

This branch is collectively known as the Dwags po bka' brgyud pa. This lineage underlines the significance of sGam po pa, the master who contributed to both systematising a characteristic path of practice and to organising a monastic order. He unified the monastic structure and the scholastic tradition of the bKa' gdams pa with the teachings of the Great Seal received from his teacher, the renowned *yogin* Mi la ras pa (1052–1135).⁹ The root lineage of the Kaṃ tshang bka' brgyud pa or the Karma bka' brgyud pa has been transmitted from the First Karmapa up to the present. Its two main branches are the branch of the Zur mang bka' brgyud pa founded by rMa se Blo gros rin chen (1386–1423)¹⁰ and the branch of the gNas mdo bka' brgyud pa founded by Karma chags med (1613–1678).¹¹ As well as the Karma bka' brgyud pa, the three direct

bKa' brgyud pa. Together with the Indian forefathers Tilopa and Nāropa, they are called the “Five Founding Teachers”. For the history of the bKa' brgyud pa, see Könchog Gyaltsen (1990), Smith (2001a, pp. 39–51).

Except for the bKa' brgyud Lineage of Mar pa, which was later widely known as the Dwags po bka' brgyud pa and passed through Mar pa's descendent sGam po pa, another practice lineage also bearing the same name “bKa' brgyud” is the Shangs pa bka' brgyud pa. This lineage was founded by 'Khyung po rnal 'byor (1040–1140) at Zhang Zhung in the valley named Shangs. 'Khyung po rnal 'byor received teachings from Jñānaḍākiṇī Niguma and Sukhasiddhī without any direct connection with the traditions descending from Mar pa. The essential teaching of the Shangs pa bka' brgyud pa is the Five Golden Doctrines of Niguma (*ni gu'i gser chos lnga*). For a study of the Shangs pa bka' brgyud pa and its founder, see Kapstein (1980, pp. 138–144; 1992, pp. 193–224; 1997, pp. 178–187; 2005, pp. 1–14), Smith (2001b, pp. 53–58), Roerich (2007/1976, pp. 726–752), Stearns (2000), Riggs (2000), Ngawang Zangpo (2003).⁹ gTsang smyon Heruka (1452–1507) collected the spiritual songs and wrote a biography of Mi la ras pa. For the English translations of biographies and songs (*Mi la ras pa'i rnam mgur*), see Evans-Wentz (1928), Kunga & Cuttillo (1995), Lhalungpa (1997), Chang (1999/1962), Riggs (2003), Sangharakshita (2006), Quintman (2010, 2013), Tiso (2014).

¹⁰ rMa se Blo gros rin chen (1386–1423) was a direct disciple of the Fifth Karmapa De bzhin gshegs pa (1384–1415) and transmitted *The Three Gem Cycles of the Cakrasaṃvara Ḍākiṇī Aural Lineage* (*bDe mchog mkha' 'gro snyan brgyud nor bu skor gsum*). This text is also known as *Ras chung Aural Lineage* (*Ras chung snyan brgyud*) and includes three levels: 1) the Wish-fulfilling Gem of the Transmission Lineage (*brgyud pa yid bzhin nor bu*); 2) the Wish-fulfilling Gem of the Maturation path (*smin lam yid bzhin nor bu*); and 3) the Wish-fulfilling Gem of the Liberation Path (*grol lam yid bzhin nor bu*). The highest practices of the liberation path are the Six Doctrines of Nāro[pa] (*nā ro chos drug*). Besides these three cycles, the Nine Instructions of the Formless Ḍākiṇī (*lus med mkha' 'gro chos skor dgu*) are included as supplementary teachings. He established the Zur mang bka' brgyud Lineage and the main seat known as dPal bkra shis zur mang lhun 'grub gling or Zur mang rNam rgyal rtse dgon in Greater Zur mang (Mao zhuang) in Nang chen County. His principal disciple, Kun dga' rgyal mtshan (b. 15th cent.), founded another important Zur mang Monastery called Zur mang bDud rtsi 'khyil dgon situated in Lesser Zur mang in Yushu County. Both are commonly called Zur mang Monasteries. For a description of the Zur mang Monasteries, see sGa Karma don grub phun tshogs (ed.) (*sGom sde nang chen dgon khag*, pp. 570–657), Pu (1990, pp. 323–324, 403–405).

For the manuscript and the research on *bde mchog snyan brgyud*, see gTsang smyon Heruka (*bDe mchog mkha' 'gro snyan brgyud*), Torricelli (2000, pp. 359–386; 2002, pp. 875–896), Sernesi (2004, pp. 251–287).

¹¹ Karma chags med (1613–1678), who is a direct disciple of the Sixth Zhwa dmar pa Chos kyi dbang phyug (1584–1630) and the heart son of the Tenth Karmapa Chos dbyings rdo rje (1604–1674), founded the gNas mdo Lineage. This lineage developed into two systems, one emphasising the bKa' brgyud Lineage as the principal lineage of gNas mdo, while the other emphasising the rNying ma transmission upheld by Karma chags med's disciples, i.e. dPal yul Rig 'dzin Kun bzang shes rab (1636–1698) and Padma rig 'dzin (1625–1697); see bSod nams rgya mtsho (*bKa' brgyud chos 'byung*, pp. 53–54).

disciples of sGam po pa and his nephew Dwags po sGom tshul (1116–1169) founded their own lineages which, together with the Kam tshang bka' brgyud pa, are collectively designated as the “Four Greater bKa' brgyud Lineages”, i.e. 1) the Tshal pa bka' brgyud pa founded by Zhang g.yu brag pa brTson 'grus grags pa (1123–1193), whose main teacher is Dwags po sGom tshul; 2) the 'Ba' rom bka' brgyud pa founded by Dar ma dbang phyug (1127–1199/1200); and 3) the Phag gru bka' brgyud pa founded by Phag mo gru pa rDo rje rgyal po (1110–1170). Moreover, the subsects stemming from the disciples of Phag mo gru pa are commonly called the “Eight Lesser bKa' brgyud Lineages”, i.e. 1) the 'Bri gung bka' brgyud pa founded by 'Bri gung Skyob pa 'Jig rten gsum mgon (1143–1217); 2) the sTag lung bka' brgyud pa founded by sTag lung Thang pa bKra shis dpal (1142–1210); 3) the Khro phu bka' brgyud pa founded by rGyal tsha Rin chen mgon (1118–1195) and Kun ldan gTsang pa ras pa (1148–1217); 4) the 'Brug pa bka' brgyud pa founded by Gling rje Ras pa Pad ma rdo rje (1128–1188) and gTsang pa rGya ras Ye shes rdo rje (1161–1211); 5) the sMar tshang bka' brgyud pa founded by sMar pa sGrub thob Shes rab seng ge (1135–1230); 6) the Yel pa bka' brgyud pa founded by Grub thob Ye shes brtsegs pa (b. 1143); 7) the g.Ya' bzang bka' brgyud pa founded by Zā ra ba sKal ldan ye shes seng ge (1168–1207); and 8) the Shug gseb bka' brgyud pa founded by Gyer sgom chen po gZhon nu grags pa (1090–1171).¹² The division of these schools into greater and lesser indicates a “relative proximity to the master sGam po pa” in the sense of earlier and subsequent.¹³

According to the Eighth Si tu Chos kyi 'byung gnas's (1699/1700–1774) composition of a biographical history of the Karma bka' brgyud pa entitled *The Biographies of the Precious Lineage Holders of the Karma kam tshang Lineage: A Rosary of Infinitely Precious Water Crystals (sGrub brgyud karma kam tshang brgyud pa rin po che'i rnam par thar pa rab byams nor bu zla ba chu shel gyi phreng ba)*,¹⁴

¹² For an introduction about the Four Greater and Eight Lesser bKa' brgyud Lineages, see Smith (2001a, pp. 39–51), Zhong (2012, pp. 35–36).

¹³ Buswell Jr. & Lopez Jr. (2014, p. 122).

¹⁴ This complete biographical work is attributed to both the Eighth Si tu Chos kyi 'byung gnas (1699/1700–1774) as well as to his disciple 'Be lo Tshe dbang kun khyab (b. 18th cent.); see Chos kyi 'byung gnas (*preface*, in: *Karma kam tshang rnam thar (1972)*), Sperling (2013, pp. 1–16, source: <http://www.thlib.org/collections/texts/jiats/#!jiats=/07/sperling/b1/>, accessed: 2017.03.17). The main part of this collection contains the biographies from the First Karmapa Dus gsum mkhyen pa (1110–1193) up to the Tenth Zhwa dmar Chos grub rgya mtsho (1742–1792). The supplemental work bearing the title *sGrub brgyud karma kam tshang brgyud pa rin po che'i rnam par thar pa rab byams nor bu zla ba chu shel gyi phreng ba'i kha skong* records the biographies of the proceeding teachers from Vajradhāra to sGam po pa bSod nams rin chen, contained in *Ta'i si tu pa kun mkhyen chos kyi 'byung gnas bstan pa'i nyin byed kyi bka' 'bum*, vol. 11 (Da), pp. 1–94.

the practices of the Karma bka' brgyud pa are concluded as the Four Transmissions (*bka' babs bzhi*), i.e. 1) the Transmission of the Great Seal (*phyag rgya chen po'i bka' babs*); 2) the Transmission of the Inner Heat (*gtum mo'i bka' babs*); 3) the Transmission of the Luminosity (*'od gsal gyi bka' babs*); and 4) the Transmission of the Activity Seal (*las kyi phyag rgya'i bka' babs*).¹⁵ My research has been based on this division, which has been outlined in *The Biographies of the Successive Teachers of the Trikāya Practice Lineage* (*sKu gsum sgrub brgyud pa'i bla rabs kyi rnam thar*). Nevertheless, this division varies from that stated in Torricelli's research. His research is based on various scriptural materials concerning *chos drug* and *bka' babs bzhi*, which were passed down from Tilopa (Tailopa) to Nāropa.¹⁶

The line of the Four Transmissions up to Karma nor bu (1906–1984) and Karma stobs rgyal (1944–2014) as listed by 'Jam dbyangs bstan dar (b. 1985) concerns the long transmission (*ring brgyud*) inherited by Tilopa (Tailopa, 988–1069).¹⁷

The lineage of the Great Seal passed from Bodhisattva Ratnamāti¹⁸ to Brahmin Rāhula (Bram ze sGra can 'dzin, alias Saraha, ca. 7th–8th cent.), Nāgārjuna (Klu sgrub, n.d.),¹⁹ Śāvarīpa (n.d.), Luipā (n.d.) and Maitrīpa (b. 10th cent.).²⁰ On the other side, it has been transmitted from Nāgārjuna (n.d.),²¹ Āryadeva (ca. 2nd–3rd cent.), Aśvaghōṣa

¹⁵ The fourth transmission of the Activity Seal is described as follows: “As to the transmission of the Activity Seal [including] the instructions on the *tantras* of the great passion, i.e. *Guhyasamājatantra*, *Cakrasamvaratantra*, *Hevajatantra*” (*'dod chags chen po'i rgyud dpal gsang ba 'dus pa dang 'khor lo sdom pa dgyes pa rdo rje sogs kyi rgyud kyi gdams pa las kyi phyag rgya'i bka' babs ni*); see *ibid.*, vol. 11 (Da), p. 41.

¹⁶ Torricelli (1993, pp. 185–198), Zhong (2012, pp. 26–28).

¹⁷ According to the close lineage (*nye brgyud*) of Tilopa, Tilopa is said to have heard the instructions of the four sections of the Secret Mantra from Buddha Vajradhāra, and to have gathered all the essentials of the instructions after Vajrayoginī had entrusted *The Treasury of the Three Gem Cycles of the [Cakrasamvara] Aural Transmission*; see Blo gros mtha' yas (*Shes bya kun khyab*, vol. 1, p. 523) *nye brgyud ltar na/ te lo nga la mi yi bla ma med/ nga yi bla ma tham cad mkhyed pa yin/ ces gsungs pa ltar sangs rgyas rdo rje 'chang dngos las gsang sngags rgyud sde bzhi'i gdams pa gsan/ rdo rje rnal 'byor mas snyan brgyud nor bu skor gsum gyi mdzod gtad pas gdams pa'i bcud thams cad 'dus pa yin/*.

¹⁸ Saraha is said to have received the transmission of the Great Seal from the tenth-level Bodhisattva Ratnamati and passed it down to his human disciples; see Roberts (2011, p. 10), 'Jam dbyangs bstan dar (*Karma bka' brgyud rtsa ba'i brgyud rim gyi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 3).

¹⁹ Although there are various figures with the name Nāgārjuna, the Nāgārjuna mentioned in the transmission of the Great Seal refers to Saraha's disciple, who was an accomplished adept in the early seventh century. The period in which Nāgārjuna was alive is provided by White (1996, p. 76). For a discussion of Nāgārjuna, see Walleiser (1923, pp. 421–455), White (1996, pp. 66–77).

²⁰ Mar pa Chos kyi blo gros (1012–1097), the Tibetan founder of the bKa' brgyud Lineage, received the transmission of the Great Seal from both Maitrīpa and Nāropa.

²¹ By introducing Āryadeva (see 'Jam dbyangs bstan dar: *bKa' babs chen po bzhi'am drug gi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 22), he is regarded as the chief disciple of Nāgārjuna bearing the title dPal mgon. In this case, the Nāgārjuna indicated here may possibly refer to the founder of the Madhyamaka School in the second century.

(rTa dbyangs, ca. 7th cent.), Candrakīrti (Zla ba grags pa, 7th cent.) and Mātaṅgi (n.d.)²² to Tilopa.²³ The lineage of the Inner Heat passed from Vajrayoginī (rDo rje rnal 'byor ma)²⁴ to Virūpa (n.d.), Kālavirūpa (n.d.), Ḍombīheruka (n.d.), Ḍombīyoginī (g.Yung mo rnal 'byor ma, n.d.), Kṛṣṇācārya (Nag po spyod pa, n.d.), Kuśāla (dGe ba'i mgon po, ca. 11th cent.), Vijayapāda (rNam rgyal zhabs, n.d.)²⁵ and Tilopa. The lineage of the Luminosity passed from Ācāryavajraghaṅṭā (Slob dpon rDo rje dril bu pa, n.d.) to Vīṇāpa (n.d.), Vilasyavajra (n.d.), Vajraghaṅṭā (rDo rje dril bu pa, n.d.), Lavapa (alias Kāmbalāpāda, n.d.), Indrabhūti (n.d.), Jālandharipā (n.d.), Kṛṣṇācārya, Guhyapa (Slob dpon Grags pa bzang po, n.d.), Antarapa (rNam rgyal srung ba, rNal rgyal zhabs, n.d.) and Tilopa. The Activity Seal has been transmitted from Indrabhūti, Mahāpadmavajra (Padmavajra chen po, n.d.), Anaṅgavajra (Yan lag med pa'i rdo rje, n.d.), Saroruhavajra (mTsho skyes rdo rje, n.d.),²⁶ Indrabhūti the Younger (n.d.), Jālandharipā, Kṛṣṇācārya, Kuśāla, Vijayapāda and Tilopa.²⁷ The transmission from Tilopa to Nāropa and down to later Tibetan masters is listed in accord with 'Jam dbyangs bstan dar's edition²⁸ as follows:

²² The life of Mātaṅgi is not described in this collection of biographies, but it is clearly stated that Mātaṅgi transmitted the Great Seal to Tilopa; see 'Jam dbyangs bstan dar (*bKa' babs chen po bzhi'am drug gi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 24): */rgya nag tu rgyal bstan spel mdzad dgra bcom pa mataṅgi (r. mātāṅgi) zhes pa 'ang 'di yin par mngon cing 'dis 'dus pa 'phags skor sogs tailopa la gñang ba yin no/*.

²³ This lineage is similar with the south transmission received by Tilopa, as denoted by the Third Karmapa Rang byung rdo rje (1284–1339), but it fails to mention Aśvaghōṣa; see Blo gros mtha' yas (*Shes bya kun khyab*, vol. 1 (E), pp. 522–523): *dpal rang byung rdo rjes/ yang dag par rdzogs pa'i sangs rgyas rdo rje 'chang chen pos gsang ba'i bdag po la sogs pa'i byang chub sems dpa' rnam la gsungs/ de rnam bka' bzhi brgyud pa'i bla ma rnam la brgyud de/ klu sgrub/ ārya de ba/ zla ba grags pa/ ma tang gi rnam lho'i brgyud pa'o/*.

²⁴ Virūpa requested the teachings on the Inner Heat directly from Vajrayoginī; see 'Jam dbyangs bstan dar (*bKa' babs chen po bzhi'am drug gi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 24): *slob dpon virūpas rdo rje rnal 'byor ma la mngon sum du zhus pa yin/*.

²⁵ Ḍombīheruka transmitted the teachings to his disciples such as Ḍombīyoginī and Durgacandra (Mi thub zla ba, n.d.). The former one passed them down to Rātivajra (n.d.) and Kṛṣṇācārya, and the latter one to Kuśāla. After Vijayapāda had received the teachings from Kuśāla, Tilopa requested them from him. The corresponding description in Tibetan states: *de la slob ma g.yung mo rnal 'byor ma dang/ mi thub zla ba sogs slob ma mang zhing/ g.yung mo rnal 'byor mas yul dbus kyi rātivajra dang/ nag po spyod pa la gñang ba yin cing/ slob dpon nag po spyod pas dge ba'i mgon po la/ des rnal rgyal zhabs la/ de la dpal tai lo pas zhus pa yin no/*; see 'Jam dbyangs bstan dar (*bKa' babs chen po bzhi'am drug gi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 27).

²⁶ mTsho skyes rdo rje is one of the eight manifestations of Padmasambhava.

²⁷ For a summary of the transmissions, see 'Jam dbyangs bstan dar (*Karma bka' brgyud rtsa ba'i brgyud rim gyi lo rgyus & bKa' babs chen po bzhi'am drug gi lo rgyus*, in: *sKu gsum bla rabs rnam thar*, pp. 3–4 & 16–39).

²⁸ For the biographies from Tailopa (Tilopa) up to Karma stobs rgyal, see *ibid.*, pp. 39–1003.

Tilopa
Nāropa (Nā ro ta pa, 1012/1016–1100)
Mar pa Chos kyi blo gros (1012–1097)
Mi la ras pa (1052–1135)
Dwags po Zla 'od gzhon nu (sGam po pa bSod nams rin chen, 1079–1153)
Karmapa I Dus gsum mkhyen pa (1110–1193)
'Gro mgon ras chen ('Gro mgon Sangs rgyas ras chen dpal grags, 1148–1218)
sPom brag pa (bSod nams rdo rje, 1170–1249)
Karmapa II Karma pakṣi (1204/1206–1283)
Grub thob O rgyan pa (Grub thob O rgyan rin chen dpal, 1229/1230–1309)
Karmapa III Rang byung rdo rje (1284–1339)
rGyal ba g.Yung ston pa (g.Yung ston rDo rje dpal ba, 1284–1365)
Karmapa IV Rol pa'i rdo rje (1340–1383)
Zhwa dmar II mKha' spyod dbang po (1350–1405)
Karmapa V De bzhin gshegs pa (1384–1415)
Sog dbon Rin chen bzang po (Ratna bhadra, 1489–1563)
Karmapa VI Karma mThong ba don ldan (1416–1453)
rGyal tshab I Go shri dPal 'byor don grub (1427–1489)
Kun mkhyen 'Jam dpal bzang po (1427–1489)
Karmapa VII Chos grags rgya mtsho (1454–1506)
Sangs rgyas mnyan pa (Sangs rgyas mnyan pa I bKra shis dpal 'byor, 1457–1525)
Karmapa VIII Mi bskyod rdo rje (1507–1554)
Zhwa dmar V dKon mchog yan lag (1525–1583)
Karmapa IX dBang phyug rdo rje (1556–1603)
Zhwa dmar VI Chos kyi dbang phyug (1584–1630)
rGyal mchog Chos dbyings rdo rje (Karmapa X Chos dbyings rdo rje, 1604–1674)
Zhwa dmar VII Ye shes snying po (1631–1694)
Karmapa XI Ye shes rdo rje (1676–1702)
Zhwa dmar VIII dPal chen Chos kyi don grub (1695–1732)
Karmapa XII Byang chub rdo rje (1703–1732)
Si tu VIII Chos kyi 'byung gnas (1699/1700–1774)
Karmapa XIII bDud 'dul rdo rje (1733/1734–1797/1798)

Zhwa dmar X Chos grub rgya mtsho (1742–1792)
Si tu IX Padma nyin byed (1774–1853)
Karmapa XIV Theg mchog rdo rje (1798/1799–1868/1869)
'Jam mgon Kong sprul Blo gros mtha' yas (1813–1899)
Karmapa XV mKha' khyab rdo rje (1870/1871–1921/1922)
Si tu XI Padma dbang mchog rgyal po (1886–1952)
dPal ldan mKhyen brtse 'od zer ('Jam mgon Kong sprul II, 1904–1953/1954)
Karmapa XVI Rang byung rig pa'i rdo rje (1924–1981)
Karma nor bu bzang po (Karma gzhan phan chos kyi rgya mtsho, 1906–1984)
sKyabs rje Karma stobs rgyal (1944–2014)

II.2 The Aspects of the rNying ma Lineage

Besides the bKa' brgyud transmissions, the Kaṃ tshang Trikāya Practice Lineage integrates the practice of the *trikāya*, “the Three Bodies”, originating from the rNying ma Lineage. Here, the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* – refer to Amitābha, Avalokiteśvara and Padmasambhava respectively. 'Jam dbyangs bstan dar explains in detail the means of accomplishing the *trikāya*²⁹ and the three lines of transmission in accord with Amitābha, Avalokiteśvara and Padmasambhava, as stated in the following: 1) *The Means for Attainment of the Field of Great Bliss* (*bDe chen zhing gi sgrub thabs*, abbr. *bDe chen zhing sgrub*) from *The Cycle of the Profound Aural Transmission: The Mind Treasures of the Sky Doctrine* (*gNam chos thugs kyi gter kha snyan brgyud zab mo'i skor*)³⁰ representing the *dharmakāya* aspect; 2) *The Enlightened Activities of the Teacher, the Tamer of Beings who Shakes the Lower*

²⁹ 'Jam dbyangs bstan dar (*sKu gsum sgrub thabs kyi brgyud rim lo rgyus*, in: *sKu gsum bla rabs rnam thar*, pp. 1004–1024).

³⁰ *bDe chen zhing sgrub*, or *bDe chen zhing gi sgrub thabs* refers to a tantric practice focusing on Sukhāvātī, “the Field of Great Bliss”. This practice was received by Mi 'gyur rdo rje (1645–1688) at the age of thirteen, on the seventh day of the Sa ga Month of the 31st sixty-year-cycle (1658) during the day. It was received in a vision directly from Amitābha as stated in the colophon (*sprul sku mi 'gyur rdo rje dgung lo bcu gsum pa gser 'phyang gi lo sa ga zla ba'i tshes bdun nyin 'od dpag med gtso 'khor gsum sku ri bo tsam: gzi brjid dpag tu med pa dngos su zhal gzigs te dngos su gsungs pa'o//*). It was later redacted by Karma chags med (Rā ga a sya, 1613–1678); for the colophon, see Karma chags med (*bDe chen zhing sgrub*, in: *gNam chos*, vol. 1 (Ka), p. 21). This text belongs to *Tshes dpag med kyi skor* (i.e. *Tshe sgrub*) of *gNam chos thugs kyi gter kha snyan brgyud zab mo'i skor*. Karma chags med composed an introduction to the history of the most famous version of *bDe chen zhing sgrub*; see Kapstein (2004, pp. 32–37 & 49–50, no. 64) whose translation of this practice is *The Means for the Attainment of the Field of Great Bliss*. *Chos spyod nyer mkho'i zhal 'don* also contains *bDe chen zhing sgrub* (pp. 196–210) with a liturgical instruction by Karma chags med.

Realms from Its Depths – Empowerment and Ritual to Guide the Dead: The Chariot of Benefiting Others (*Bla ma longs sku 'gro 'dul ngan song dong sprugs kyi phrin las dbang bskur gnas lung dang bcas pa gzhan phan shing rta*, abbr. *Ngan song dong sprugs*) from the *Guru's Heart Practice – Dispelling All Obstacles* (*Bla ma'i thugs sgrub bar chad kun sel*) revealed by mChog gyur gling pa (1829–1870)³¹ representing the *sambhogakāya* aspect; and 3) *The Radiant Lotus, the Incarnation of the Most Profound Embodiment of the Precious Ones* (*Yang zab dkon mchog spyi 'dus kyi sprul sku padma 'od 'bar*, abbr. *dKon mchog spyi 'dus padma 'od 'bar*), which is a profound treasure cycle of 'Ja' tshon snying po (1585–1656)³² representing the *nirmāṇakāya* aspect.³³

bDe chen zhing sgrub has been transmitted from Dharmakāya Samantabhadra to Saṃbhogakāya Amitāyus, Nirmāṇakāya Vajrapāṇi, Gu ru Padma 'byung gnas (Padmasambhava), mKha' 'gro Ye shes mtsho rgyal (757–817), gTer ston Mi 'gyur rdo rje (1645–1667), Rig 'dzin Kun bzang shes rab (the First dPal yul Abbot, 1636–1698), Padma lhun grub rgya mtsho (the Second dPal yul Abbot, 1659/1660–1727), mTshungs med Padma nor bu (the Third dPal yul Abbot and the First Pad nor sPrul sku, 1679–1757), 'Dren mchog Karma Maṅga (Karma bkra shis, Karma chos dpal bzang po, the Fourth dPal yul Abbot and the First Karma sku chen, 1728–1790), dKon mchog Bla ma (n.d.), Karma lha dbang (the Fifth dPal yul Abbot and the First rDzong nang Bla ma, 18th cent.), mChog sprul Rin po che Nges don bstan 'dzin (Karma 'gyur med nges don bstan 'dzin, the Sixth dPal yul Abbot, the First Dar thang gdan rabs and the Second Karma sku chen, 1794–1851), mChog sprul Padma mdo sngags bstan 'dzin (the Seventh dPal yul Abbot and the Second Dar thang Abbot, 1830–1892), Kong sprul Yon tan rgya mtsho (Blo gros mtha' yas, the First 'Jam mgon Kong sprul, 1813–1899), Karma mkha' khyab rdo rje (the Fifteenth Karmapa, 1870/1–1921/2), the Eleventh Si

³¹ This text is commonly abbreviated as *Shaking the Lower Realms from Its Depths* (*Ngan song dong sprugs*).

³² This treasure cycle, which bears the title *bKa' rdzogs pa chen po yang zab dkon mchog spyi 'dus kyi skor*, is abbreviated as *dKon mchog spyi 'dus*. This cycle was revealed by gTer ston 'Ja' tshon snying po (1585–1656) from lCags kyi sgo mo of Brag lung Hom 'phrang. This treasure cycle focuses upon Padma 'od 'bar, “Radiant Lotus”, which is a manifestation of Padmasambhava in the *nirmāṇakāya* form. This is a famous *guru yoga* of the rNying ma Lineage and consists of the complete practice of the three roots of *bla ma, yi dam, mkha' 'gro*. It also contains the development and completion stages of practice, as well as its own complex instructions on the preliminary practices, fire offering, protector rites, etc.; Mayer (2013, p. 1, source: <http://blogs.orient.ox.ac.uk/kila/2013/10/07/early-guru-yoga-indigenous-ritual-and-padmasambhava/>, accessed 2016.04.13).

³³ 'Jam dbyangs bstan dar (*sKu gsum sgrub thabs kyi brgyud rim lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 1023).

tu Padma dbang mchog rgyal po (1886–1952), dPal ldan mKhyen brtse 'od zer (the Second 'Jam mgon Kong sprul, 1904–1953/1954), Grub dbang Karma nor bu (1906–1984) and most recently to sKyabs rje Karma stobs rgyal (1944–2014).³⁴

The practice of *Ngan song dong sprugs* has been transmitted from Dharmakāya Amitābha to Saṃbhogakāya Avalokiteśvara, Nirmāṇakāya Padmasambhava, mKha' 'gro Ye shes mtsho rgyal, Lo chen Vairocana (8th cent.), Chos rgyal Khri song lde'u btsan (742–880), lHa sras Mu rub btsan po (n.d.), gTer chen mChog 'gyur gling pa (1829–1970), Kong sprul Yon tan rgya mtsho, Karmapa mKha' khyab rdo rje, the Eleventh Si tu Padma dbang mchog rgyal po, dPal ldan mKhyen brtse 'od zer, Grub dbang Karma nor bu and lastly to sKyabs rje Karma stobs rgyal.³⁵

The practice of *dKon mchog spyi 'dus padma 'od 'bar* has been transmitted from Dharmakāya Amitābha to Saṃbhogakāya Avalokiteśvara, Nirmāṇakāya Padmasambhava, mKha' 'gro Ye shes mtsho rgyal, Nyang ban Ting 'dzin bzang po (8th cent.), sNgags 'chang Hūṃ nag me 'bar ('Ja' tshon snying po, 1585–1656), sPrul sku Rig 'dzin rgya mtsho (the Second rBa kha sPrul sku Chos kyi rgya mtsho, b. 17th cent.), Grub brnyes Karma chags med (1613–1678), Thugs sras Padma kun dga' (b. 17th cent.), mChog sprul Phrin las dbang phyug (b. 19th cent.), Kun gzigs Shes rab grags pa (n.d.), sBas pa'i rnal 'byor bsTan 'dzin don 'grub (n.d.), Rig pa 'dzin pa Yongs kyi dbang phyug Nges don bstan 'phel (n.d.), Kong sprul Blo gros mtha' yas, Karmapa mKha' khyab rdo rje, the Eleventh Si tu Padma dbang mchog rgyal po, dPal ldan mKhyen brtse 'od zer, Grub dbang Karma nor bu and lastly to sKyabs rje Karma stobs rgyal.³⁶

II. The Principal Figures of the Kaṃ tshang Trikāya Practice Lineage

Among the list of succession of the three lineages above, Kong sprul Blo gros mtha' yas is a key figure. He integrated the transmissions of rediscovered teachings into the system of the bKa' brgyud Lineage through conferring the empowerments and reading authorisations of *The Great Treasury of Precious Treasures (Rin chen gter*

³⁴ Ibid., pp. 1023–1024.

³⁵ 'Jam dbyangs bstan dar (*sKu gsum sgrub thabs kyi brgyud rim lo rgyus*, in: *sKu gsum bla rabs rnam thar*, p. 1024).

³⁶ Ibid., p. 1024.

mdzod chen mo)³⁷ to bKa' brgyud teachers, such as the Fifteenth Karmapa mKha' khyab rdo rje. As stated in the biography of Karma nor bu,³⁸ he received those empowerments and reading authorisations that were elaborately passed down from Kong sprul Blo gros mtha' yas to Karmapa mKha' khyab rdo rje, Kong sprul mKhyen brtse'i 'od zer and then to Karma nor bu himself. However, despite receiving the teachings at an earlier time, Karma stobs rgyal didn't widely spread the teachings of the Kaṃ tshang Trikāya Practice Lineage until 2006. During this time he explained the crucial points of the definitive secret instructions (*nges gsang gi gdams pa*), the Four Transmissions (*bka' babs*)³⁹ and the Modes of Liberation (*grol lugs*).⁴⁰ At that time, a three-year-and-six-month retreat was established, and the teachings were applied in accord with this lineage.⁴¹ That is to say, a new method of practice named the Kaṃ tshang Trikāya Practice Lineage came forth for the first time, at least in the present historical writings on Tibetan Buddhism, and still remains even now. This practice lineage has on the one hand a firm foundation in the traditional practice system of the Karma bka' brgyud Lineage and, on the other hand, stresses the four steps regarding the means for the attainment of the *trikāya*, i.e. teaching, learning, meditating and practicing. The two principal figures of the Kaṃ tshang Trikāya Practice Lineage are

³⁷ The *Rin chen gter mdzod* is counted as one of *The Five Great Treasuries* (*mDzod chen rnam pa lnga*) compiled by 'Jam mgon Kong sprul Blo gros mtha' yas (1813–1899). The other four treasuries are *Shes bya kun khyab mdzod*, *gDams ngag mdzod*, *bKa' brgyud sngags mdzod*, *Rin chen gter mdzod*, *rGya chen bka' mdzod*. Its catalogue of the mTshur phu version is contained in Schwieger (1990, 1995, 1999 & 2009), Everding (2008), Arslan (2011).

³⁸ C 923: */yang bla ma 'i zhal nas/ 'jam mgon kong sprul/ mkha' khyab rdo rje/ kar sras kong sprul rnams nas brgyud pa 'i gter mdzod dbang lung 'di rang la rgyas spros kyis gzhan la spel rgyu 'i bka' lung zhig yod kyang ban rgan bsod nams dman pas ji bzhin ma byung/*.

³⁹ The Kaṃ tshang Trikāya Practice Lineage follows the category of the Four Transmissions given by the Eighth Si tu Chos kyi 'byung gnas (1699/1700–1774). They include: 1) the Transmission of the Great Seal (*phyag rgya chen po 'i bka' babs*); 2) the Transmission of the Inner Heat (*gtum mo 'i bka' babs*); 3) the Transmission of the Luminosity (*'od gsal gyi bka' babs*); and 4) the Transmission of the Activity Seal (*las kyi phyag rgya 'i bka' babs*); see Chos kyi 'byung gnas (*Karma kaṃ tshang rnam thar kha skong*, in: *Si tu bka' 'bum*, vol. 11 (Da), pp. 20–45), 'Jam dbyangs bstan dar (*Karma bka' brgyud rtsa ba 'i brgyud rim lo rgyus*, in: *sKu gsum bla rabs rnam thar*, pp. 3–4).

⁴⁰ The term *grol lugs* commonly refers to the Four Modes of Liberation in the rDzogs chen system, i.e. 1) liberation through bare attention (*gcer grol*); 2) liberation as soon as it arises (*shar grol*); 3) self-liberation (*rang grol*); and 4) primordial liberation (*ye grol*). For a detailed explanation see Reynolds (1996, pp. 114–116).

⁴¹ Z 957–958: *rje nyid dgungs grangs re gsum pa/ me pho khyi spyi lo 2006 lo 'i bod zla 2 pa 'i tshe shar la smar khams khang dmar dgon gyi rten gtso thub dbang gtsos gser zangs kyi sku mi tshad can grangs bcu phrag lhag la gzungs 'bul zhus/ rje nyid nas nges gsang gi gdams pa dang bka' babs grol lugs kyi gnad kyis sku gsum sgrub brgyud bstan pa 'i sgo chen yangs por 'byed pa dang/ kaṃ tshang sku gsum sgrub brgyud pa 'i lo gsum zla drug gi sgrub rgyun dbu tshugs nas lo der lha sa 'i lha lung ri khrod du sprul sku 'jam dbyangs bstan dar dang/ bla ma bsam brtan mthar phyin sogs sgrub grwa bcu bdun tsam dang/ gzhan [2958] yang lha sa 'i nye skor gyi ri khrod rnams dang/ mnga' ris klu khag dgon du bla ma bco lngas dbu mdzad pa 'i jo ser du ma bcas phyogs khag gi sgrub sde rnams nas sgrub grwa ba khyon bsdom brgya dang lnga bcu lhag tsam lo gsum zla drug la bzhus/*.

Karma stobs rgyal, who established this lineage in 2006, and his principal teacher Karma nor bu from whom the teachings of this lineage originated.

II.1 Karma nor bu bzang po

II.1.1 Textual Sources for Karma nor bu bzang po's Life

Karma nor bu was regarded as “the Second Mi la ras pa”⁴² in Tibetan modern history. His biography was first summarised in the academic arena by Turek (2013) based on her collected sources.⁴³ During my current doctoral research, I obtained a newly published work from Lhasa called *sKu gsum sgrub brgyud pa'i bla rabs ky'i rnam thar*. This work was compiled by Karma stobs rgyal's direct disciple and the throne holder of the Trikāya Practice Lineage, dByings rig sPrul sku 'Jam dbyangs bstan dar (b. 1985).⁴⁴ It provides a new version of Karma nor bu's biography (Biography C). Besides this work, there are two other earlier sources (Biographies A & B) that are also authored by Karma stobs rgyal.

Biography A⁴⁵: This is the earliest biographical account in the form of a four-line verse of supplication and can be defined as a biographical supplication. This supplication bears the title *The Combined Biography and Supplication of the Mightiest Accomplished Adept, the Venerable Karma nor bu bzang po* (*Grub pa'i khyu mchog rje btsun karma nor bu bzang po'i rnam thar gsol 'debs zung du 'brel ba*). It was composed in the Sa ga Month (the fourth Tibetan lunar month) of 1981 before the demise of Karma nor bu in 1984. The first three lines of each stanza depict the main events of his life including his birth, education, practices (mostly austerities in retreat), spiritual experiences and activities. The fourth line of each of the first thirty-three stanzas ends with the same repeated supplication as follows: */gsol ba 'debs so mchog thun dngos grub stsol/* (translated as “Please grant [me] the common and uncommon accomplishments, thus I pray [to you]!”). The last three stanzas express the wish to

⁴² The title, “the Second Mi la ras pa”, given to Karma nor bu is mentioned in his biographies (B 62.7–8, C 907.19–20), see also Turek (2013, p. 169).

⁴³ Turek (2013, pp. 169–176).

⁴⁴ *sKu gsum bla rabs rnam thar* presents a complete description of the successive teachers as well as the content of Kam tshang Trikāya Practice Lineage.

⁴⁵ Karma stobs rgyal (Biography A, in: *Karma stobs rgyal's Collected Works* (2006), vol. 3, pp. 33–40). An identical version of Biography A with a simple supplication (i.e. *rnam thar gsol 'debs ni/*) is also found in *Bla ma mchod pa'i cho ga*, in: *Karma gzhan phan rnam thar* (1999), pp. 177–183.

attain Buddhahood in Akaniṣṭha, to spread the Buddhist doctrine and auspiciousness, and to attain the state of Vajradhāra.

Biography B⁴⁶: This biography, bearing the title *The Chariot which Draws the Noble Jewels [of] the Threefold Faith: The Biography of the Lord of Accomplished Ones, Karma gzhan phan chos kyi rgya mtsho* (*Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*), is the complete version of Karma nor bu's life accounts.

When Karma nor bu conferred the empowerments and reading authorisations of *Rin chen gter mdzod* at Padma'i rag ljongs, three disciples named mDzo rdzi rJe drung Rin po che dPal ldan 'gyur med lung rtogs bstan pa'i rgyal mtshan dpal bzang po (n.d.), sKyo brag gSal byed sPrul sku Rin po che Karma 'jigs med chos kyi seng ge (n.d.) and sKyo brag gSal byed sPrul sku (b. 1955)⁴⁷ requested the teacher Karma nor bu's permission to let Karma stobs rgyal compose the teacher's biography. Karma nor bu's reliable instructions of the biography are based upon Biography A – *Grub pa'i khyu mchog rje btsun karma nor bu bzang po'i rnam thar gsol 'debs zung du 'brel ba* – composed by Karma stobs rgyal⁴⁸ in the Iron Bird Year (1981). It also contains explanatory notes written by the son-like disciple Nor bu bsod nams (n.d.) and others in the Water Pig Year (1983). Karma nor bu said that if his son-like disciple (Karma stobs rgyal) and the Supreme Reincarnation (sKyo brag gSal byed mChog sprul) would request [it] with great insistence, then he would speak about it without keeping a secret.⁴⁹ After insistent requests, Karma stobs rgyal received permission to compose the biography in its entirety, even including Karma nor bu's unreserved account of all the secret parts of his life. The whole biography was completed in 1984 in the great

⁴⁶ Karma stobs rgyal (Biography B, in: *Karma gzhan phan rnam thar* (1999), pp. 1–119).

⁴⁷ Turek (2013, pp. 141–161) focuses on the current sKyo brag 'Ba' rom revival in the Nang chen County of Yushu Tibetan Autonomous Prefecture in Eastern Tibet, and provides a summary of the life of the Ninth sKyo brag gSal byed Rin po che (b. 1955). sKyo brag gSal byed, A bstan Phun tshogs (b. 1970) and Dung dkar Rin po che (n.d.) are known as “the sKyo brag Trinity of Reincarnates” (*skyo brag rnam sprul gsum*) who engage themselves extensively in the local revival since the 1980s. gSal byed incarnation is one of the three most important lineages of sKyo brag and a re-embodiment of Glang ras pa (Grags pa rgyal mtshan, n.d.), who founded the sKyo brag Monastery in 1361. Under the direction of sKyo brag gSal byed, who stays in permanent retreat in his residence above the monastery complex, the religious activity at sKyo brag is still blooming. He is vital for the local restorative activities at the monastery as well as at the hermitages around it.

⁴⁸ Karma stobs rgyal (Biography A, *Karma stobs rgyal's collected Works* (2006), vol. 3, pp. 33–40).

⁴⁹ B 118: *nga rang gi lo rgyus bri ba la dgos pa med kyang/ bu slob mchog sprul rnam pas nan cher mdzad na gsang dgos med pas bshad pa yin gsungs [...]*.

Religious Encampment of Rin chen gter mdzod (Rin chen gter mdzod chos sgar), an event that is closely associated with Karma nor bu's funeral rites.⁵⁰

This complete version begins with the expression of worship and the statement of commitment (pp. 1–3). In the following chapter, the author briefly clarifies the three superior features of the bKa' brgyud Lineage as follows: 1) the uninterrupted transmission of the successive teachers; 2) the oral instructions on the Six Doctrines of Nāro[pa], as well as the simultaneous path of the Third Karmapa Rang byung rdo rje (1284–1339); and 3) the blessing of the lineage (pp. 4–6). The third chapter states how Karma nor bu was indisputably inaugurated as a successive teacher in the golden rosary of the true meaning (pp. 6–7). The main part of the biography contains: 1) how Karma nor bu attained renunciation and realisation for his own benefit (pp. 7–59); 2) how he performed enlightened activities to benefit other beings (pp. 59–94); 3) his death (pp. 94–105); and 4) the ceremony for the funeral rites (pp. 105–113). The biography ends in the fifth chapter with verses of supplication (pp. 113–119).

Biography C⁵¹: The new publication of Karma nor bu's biography is an abbreviated version based on Biography B. This biography bears the same title *The Chariot which Draws the Noble Jewels [of] the Threefold Faith: The Biography of the Lord of Accomplished Ones, Karma gzhan phan chos kyi rgya mtsho* (*Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*). The translation of Karma nor bu's biography will follow this new version. The reduced parts of Biography B, in comparison with Biography C, are noted in the translation below. According to a direct disciple of Karma stobs rgyal, Karma bstan pa rnam rgyal,⁵² the abbreviated version was proofread and edited by the Tibet People's Publishing House (Bod ljongs mi dmangs dpe skrun khang). The abbreviated version omits the whole chapter on the superior features of the bKa' brgyud Lineage as well as numerous paragraphs in the other remaining chapters. However, Karma bstan pa rnam rgyal did not specify the reasons for this omission.

Rather than providing a detailed and informative chronological narration, both Biographies B & C present relatively limited life accounts. However, the author combines the biographical accounts with an extensive explanation mainly based on the Buddhist canonical texts and the instructions of the Buddhist saints. This explanation

⁵⁰ The colophon (B 117–119) relates to the background behind the composition of this biography.

⁵¹ Karma stobs rgyal (Biography C, in: *sKu gsum bla rabs rnam thar*, pp. 884–931).

⁵² Karma bstan pa rnam rgyal (2017.01.17, personal communication).

outlines the gradual steps of his spiritual practice toward realisation, such as the obtainment of full ordination, as well as receiving empowerments, reading authorisations, oral instructions, etc. He also includes explanations of religious terminology, such as the vows of the three levels – individual liberation, Bodhisattva and Secret Mantra. In this regard, because this biography contains extensive religious teachings on practice, it fulfils the instructional goal of the Tibetan *rnam thar* genre. For Buddhist followers, it also functions as a successful referential life example of an accomplished adept, someone who attained realisation and acted for the benefit of beings and the Buddhist doctrine. In this way, he was just like the Buddha Śākyamuni. In the Buddha’s life story, it is said that the Buddha abandoned the royal life and sought the path of liberation for himself and other beings. Another particularity of this type of liberation story lies in the fact that it describes and emphasises Karma nor bu’s gradual path toward realisation through his meditation skills and perseverance. The gradual path includes the observance of discipline, as the foundation of realisation, and the practice of teachings regardless of hardship and difficulty, etc. Karma nor bu’s liberation story inevitably exerts an impact on the reader because it provides us with the possibility that as common individuals we may attain accomplishment in one lifetime through applying the gradual path, as Karma nor bu has done as a reincarnated being.

II.1.2 A Summary of Karma nor bu bzang po’s Life

Karma nor bu bzang po, also known as Karma gzhan phan chos kyi rgya mtsho, was born in 1906 as the son of father Rin chen (n.d.) and mother sGrol ma mtsho (n.d.). His birthplace was Padma’i rag ljongs mdo (Padma’i rag ljong, or Rag ljongs) in ’Jo mda’ County, northeast of Chab mdo,⁵³ a crucial region for his retreat. At this place he gave teachings throughout his whole life. At the age of eleven, he had already mastered basic literacy taught by both his maternal uncles – Nor yag (n.d.) and bSod dga’ (n.d.). He received the name Karma nor bu bzang po, “Karma, the Excellent Jewel”, from dBon rgan Rin po che of the dPal spungs Monastery (n.d.).⁵⁴ At the age of eighteen, he obtained the renunciation vows (*rab byung*) and the full ordination vows (*bsnyen par*

⁵³ This location is explained by Karma bstan pa rnam rgyal (2017.08.25, personal communication).

⁵⁴ B 8–9, C 887.

rdzogs pa) from Be ru mKhyen brtse (1895–1945).⁵⁵ He received the name Karma gzhan phan chos kyi rgya mtsho, “Karma, Benefit for Others, the Ocean of Dharma”, at sKyabs lji Monastery⁵⁶ near Padma’i rag ljongs.

From a young age, Karma nor bu received the following teachings:⁵⁷

- 1) The reading authorisations of *The Translated Words [of Buddha Śākyamuni]* (*bKa’ ’gyur*);⁵⁸
- 2) The oral instructions on the Six Doctrines of the Aural Transmission (*snyan brgyud chos drug*)⁵⁹ from the Tenth Zur mang Drung pa Rin po che (Karma chos kyi nyin byed, 1879–1939) at Wer phug of rDo rje’i khyung rdzong in Zur Mang Monastery;⁶⁰
- 3) *The Great Compassionate One, Self-Liberation from the Lower Realms* (*Thugs rje chen po ngan song rang grol*),⁶¹ *The Four-Armed Tamer of Beings in the tradition of Karma pakṣi* (*Pakṣi’i ’gro ’dul phyag bzhi pa*),⁶² about half of *mChog gyur gling pa’s (1829–1870) Collected Revealed Teachings* (*mChog gling gter chos*)⁶³ and the empowerments of the nine

⁵⁵ Be ru mKhyen brtse (1895–1945) was a speech emanation of ’Jam dbyangs mkhyen brtse dbang po (1820–1892); see Turek (2013, p. 170 & no. 667).

⁵⁶ sKyabs dgon is the abbreviation of sKyabs lji dgon pa near Padma’i rags ljongs mdo, as explained by Karma bstan pa rnam rgyal (2017.01.14, personal communication).

⁵⁷ B 9 & 21–23, C 887 & 890–891.

⁵⁸ The *bKa’ ’gyur* section of the Tibetan canon has its own division in accordance with three vehicles: ’Dul ba (Vinaya) for Hīnayāna, mDo (Sūtra) for Mahāyāna and rGyud (Tantra) for Vajrayāna. For the history of *bKa’ ’gyur*, see Harrison (1996, pp. 70–94). Although it is unclear which edition this *bKa’ ’gyur* refers to, in this dissertation I follow mainly *bKa’ ’gyur (dpe bsdur ma)*. This is a comparative recension of the Tibetan *Tripitaka*. For its catalogue, see Hackett (2013). For catalogues to the sNar thang, the Lhasa and the early sMon thang versions, see Various Authors (1998), Eimer (1999).

⁵⁹ *sNyan brgyud chos drug* refers to the Six Doctrines of Nāro (*nā ro chos drug*) functioning as the highest practices of the third cycle or level, i.e. the Wish-fulfilling Gem of the Liberation Path (*grol lam yid bzhin nor bu*) of *The Three Gem Cycles of the Cakrasaṃvara Ḍākiṇī Aural Transmission* (*bDe mchog mkha’ ’gro snyan brgyud nor bu skor gsum*), also known as *Ras chung Aural Transmission* (*Ras chung snyan brgyud*) within the Zur mang bka’ brgyud; see bSod nams rgya mtsho (*bKa’ brgyud chos ’byung*, p. 53), Sernesi (2004, pp. 253–254).

⁶⁰ rDo rje’i khyung rdzong, which literally means “*varja garuḍa* fortress”, is the name of a mountain where there is presently a retreat centre established by the Tenth Drung pa Karma chos kyi nyin byed (1879–1939). It was built over the cave where the Fourth Drung pa Kun dga’ rnam rgyal (1567–1629) had spent six years in meditation, as explained by Chögyam Trungpa (2003, pp. 40–42), Karma bstan pa rnam rgyal (2017.01.14, personal communication). For a drawing of this place, see Chögyam Trungpa (ibid., p. 41). According to Turek (2013, p. 191, nos. 669–670), Wer phug is a hermitage within the rDo rje’i khyung rdzong retreat complex above the Zur mang Monastery. Here, it should refer to Zur mang bDud rtsi ’khyil Monastery.

⁶¹ *Ngan song rang grol* is a cycle of practice revealed by ’Ja’ tshon snying po (1585–1646). It is devoted to Avalokiteśvara in the form of Thugs rje chen po sPyan ras gzigs Ngan song rang grol.

⁶² *’Gro ’dul phyag bzhi pa* refers to the practice of Mahākāla, but which specific text it refers to is still unknown.

⁶³ *mChog gyur gling pa* (*mChog gling gter chos*).

vehicles (*theg dgu 'i bka' dbang*)⁶⁴ from the Sixteenth Karmapa Rang byung rig pa'i rdo rje (1924–1981);

- 4) *The Collected Works of rJe mkhyen brtse* ('Jam dbyangs mkhyen brtse'i dbang po, 1820–1892),⁶⁵ *The Collected Works of 'Jam mgon Kong sprul*,⁶⁶ *The Twelfth Maṇḍala of Parisodhana-tantra* (*sByong rgyud nas gsungs pa 'i dkyil 'khor bcu gnyis*),⁶⁷ *Supportive Teachings about Peaceful and Wrathful Deities* (*Zhi khro 'i rgyab chos*),⁶⁸ *The Treasury of Profound Instructions* (*Zab mo gdams ngag mdzod*),⁶⁹ *The Treasury of the bKa' brgyud Mantras* (*bKa' brgyud sngags mdzod*),⁷⁰ *The Treasury of Encyclopaedic Knowledge* (*Shes bya kun khyab mdzod*),⁷¹ The collected works of the system of Vajrakīlaya practice [revealed by] Ratna gling pa (1403–1479) (*Rat gling phur pa 'i gzhugn pod*);⁷² *The Compendium of Sādhana Manuals and Related Ritual Materials of the Sa skya Lineage* (*Sa skya 'i sgrub thabs kun btus*),⁷³ *The Compendium of Tantras* (*rGyud sde kun btus*),⁷⁴ *Sky Doctrine* (*gNam chos*),⁷⁵ *The Entrustment of the Wealth of the Glorious Goddess* (*dPal chen ma 'i g.yang gtad*, i.e. *lHa mo dpal gyi g.yang gtad dang g.yang skyabs*),⁷⁶ *The Empowerments of Karma chags med* (1613–1678) (*Chags med bka' dbang*), *The Collected Works of mKha' khyab rdo rje* (the

⁶⁴ The nine vehicles following the rNying ma tradition include nine sequences: 1) those of the pious attendants (*śrāvakayāna*, *nyan thos kyi theg pa*), 2) self-centred Buddhas (*pratyekabuddhayāna*, *rang rgyal ba 'i theg pa*), 3) Bodhisattvas (*bodhisattvayāna*, *byang chub sems dpa 'i theg pa*), 4) Kriyātantra (*bya ba 'i rgyud kyi theg pa*), 5) Ubhayatantra (*upa 'i rgyud kyi theg pa*) or Caryātantra (*spyod pa 'i rgyud kyi theg pa*), 6) Yogatantra (*rnal 'byor gyi rgyud kyi theg pa*), 7) Mahāyoga (*rnal 'byor chen po 'i theg pa*), 8) Anuyoga (*rjes su rnal 'byor gyi theg pa*) and 9) Atiyoga, the Great Perfection (*rdzogs pa chen po shin tu rnal 'byor gyi theg pa*); see Dorje & Kapstein (1991, pp. 17 & 32–39). The empowerments of the nine vehicles refer to thirty-six empowerment ceremonies subsumed by the four categories of outer, inner, attaining and secret empowerments in the *maṇḍala* of Anuyoga. These categories are endowed with ten, eleven, thirteen and two empowerments respectively; see *ibid.*, pp. 363–365.

⁶⁵ This refer to 'Jam dbyangs mkhyen brtse 'i dbang po 'i gsung 'bum.

⁶⁶ This refers to 'Jam mgon kong sprul gyi gsung 'bum rgya chen bka' mdzod.

⁶⁷ 'Jam dbyangs blo gter dbang po (ed.) (*sByong rgyud nas gsungs pa 'i dkyil 'khor bcu gnyis*, in: *rGyud sde kun btus*, vol. 6 (Cha), pp. 1–340).

⁶⁸ *Zhi khro 'i rgyab chos*, unidentified.

⁶⁹ Edited by Blo gros mtha' yas.

⁷⁰ Edited by Blo gros mtha' yas.

⁷¹ The full title is *Theg pa 'i sgo kun las btus pa gsung rab rin po che 'i mdzod bslab pa gsum legs par ston pa 'i bstan bcos shes bya kun khyab*.

⁷² This refers to *rDo rje phur pa yang gsang bla med*.

⁷³ The collection was edited by 'Jam dbyangs blo gter dbang po under the inspiration of his teacher 'Jam dbyangs mkhyen brtse 'i dbang po.

⁷⁴ Edited by 'Jam dbyangs blo gter dbang po.

⁷⁵ The full title is *gNam chos thugs kyi gter kha snyan brgyud zab mo 'i skor*.

⁷⁶ *Karma chags med* (*dPal chen ma 'i g.yang gtad*, in: *Chags med gsung 'bum*, vol. 40, pp. 337–354).

- Fifteenth Karmapa, 1870/1–1921/2),⁷⁷ the empowerments and the reading authorisations of *The Four Branches of Heart Essence (sNying thig ya bzhi)*⁷⁸ concerning the Great Perfection from the Eleventh Si tu Rin po che Padma dbang mchog rgyal po (1886–1952);
- 5) The empowerments and the reading authorisations of *Rin chen gter mdzod* as well as the empowerment and the reading authorisation of the protector (Mahākāla)⁷⁹ from the Second 'Jam mgon Kong sprul dPal ldan mkhyen brtse'i 'od zer (1904–1952);
 - 6) The empowerments and the reading authorisations of Mahākāla, Vajravārāhī and Cakrasaṃvara⁸⁰ from Be ru mKhyen brtse;
 - 7) When receiving the empowerments and the reading authorisations of *Rin chen gter mdzod*, he exchanged teachings with many karmically destined spiritual siblings, i.e. the Tenth dPa' bo gTsug lag smra ba'i dbyang phyug (1912–1991), the Eighth Khra leb bShad sgrub chos kyi nyi ma (d. 1954?) as well as his son mKhyen sprul dBon rgan (1926–1987),⁸¹ and Bla ma Kar lu Karma rang byung kun khyab (1905–1989);
 - 8) The reading authorisation of *bKa' 'gyur* from Zur mang dKar leb dGe chung Bla ma (n.d.);
 - 9) The complete treasures of Rol pa'i rdo rje such as *The Cave Treasure – Lion-Faced Dākiṇī (Brag gter seng gdong ma)*, *The Lake Treasure – The Embodiment of the Teacher, the Victorious One (mTsho gter rgyal ba kun 'dus)*, and *The Lake Treasure – The Longevity Attainment Practice: Iron Vase (mTsho gter tshe sgrub lcags bum ma)*⁸² from Zur mang gTer chen Rol pa'i rdo rje (n.d.);
 - 10) The appropriate teachings of the Great Perfection from 'Jang Sa tham mKhan po (n.d.),⁸³ a teacher from rDza ri mGul dgon, “mGul Monastery of

⁷⁷ mKha' khyab rdo rje (*rGyal dbang mkha' kyab rdo rje'i bka' 'bum*).

⁷⁸ *sNying thig ya bzhi* contains *Bi ma snying thig*, *Bla ma yang tig*, *mKha' 'gro yang tig*, *mKha' 'gro snying thig* and *Zab mo yang tig*.

⁷⁹ The scripture for the *dbang lung*, unidentified.

⁸⁰ The scriptures for these three *dbang lungs*, unidentified.

⁸¹ mKhyen sprul dBon rgan might be dBon rgan (n.d.) from whom Karma nor bu received his name in his childhood; see B 9, C 887.

⁸² These three treasure texts, unidentified.

⁸³ 'Jang Sa tham, also commonly known as Lijiang, is situated in the northwestern Yunnan Province in China; see Maconi (2007, pp. 48–49).

rDza ri”,⁸⁴ several teachers and preceptors from Zhe chen Monastery and rDzogs chen Monastery;⁸⁵

- 11) The majority of the collected works of Mi pham Rin po che (’Jam dbyangs rnam rgyal rgya mtsho, 1846–1912)⁸⁶ and the majority of the cycle of Karma chags med (*chags med skor*),⁸⁷ *The Treasury of Instructions* (*gDams ngag mdzod*) three times as well as *The Treasury of the bKa’ brgyud Mantras* (*bKa’ brgyud sngags mdzod*) twice.

According to Karma stobs rgyal’s summary about Karma nor bu’s lineages,⁸⁸ Karma nor bu possessed three lineages: 1) the *sūtra* lineage transmitted from Buddha Śākyamuni to Karma gzhan phan chos kyi rgya mtsho, including the stainless teaching system (*bstan pa’i ring lugs*) of the monastic regulations (*vinaya*, *’dul khrims*) and *The Precious Words of the Victorious One* (*rGyal bka’ rin po che*),⁸⁹ 2) the lineage of the Secret Mantra of the new translations (*gsang sngags gsar ma*, i.e. in this context the bKa’ brgyud Lineage) transmitted from Vajradhāra to Karma nor bu, including both the stainless teaching system of the unity of the Six Doctrines of Nāropa as path of means and the Great Seal as path of liberation, as well as *The Treasury of the Precious Instructions* (*gDams ngag rin po che’i mdzod*);⁹⁰ and 3) the lineage of the pith instructions (*upadeśa*, *man ngag*) transmitted from Samantabhadra to Karma Mañibhadra,⁹¹ including the stainless teaching system of the Mind, Symbol and Aural Transmission (*dgongs brda snyan brgyud*) of the Luminosity – the Great Perfection (*’od gsal rdzogs pa chen po*) and *Rin chen gter mdzod*. From the perspective of the

⁸⁴ rDza ri mGul dgon, unidentified.

⁸⁵ Zhe chen Monastery and rDzogs chen Monastery are two of the six great rNying ma pa monasteries in sDe dge County. Both monasteries were established nearly at the same time under the ruler and patron of sDe dge named Sangs rgyas bstan pa (b. 17th cent.). The former one, known as Zhe chen bstan gnyis dar rgyas gling, was founded by the First Zhe chen Rab ’byams bsTan pa rnam rgyal (1650–1704) in 1690, and the latter one, known as rDzogs chen ru dam o rgyan bstam gtan chos gling, was founded by the First rDzogs chen sPrul sku dBang phyug Pad ma rig ’dzin (1625–1697) in 1685. For descriptions about these two monasteries, see ’Jigs med bsam grub (ed.) (*dKar mdzes dgon sde lo rgyus*, vol. 1, pp. 535–543 for Zhe chen dgon & 487–511 for rDzogs chen dgon).

⁸⁶ The latest version of the collected works of Mi pham Rin po che is published by Bla rung sgar gi par khang in 2014, but it is still not available to me.

⁸⁷ This might refer to Karma chags med’s collected works entitled *mKhas grub karma chags med kyi gsung bum ngo mtshar nor bu’i bang mdzod*.

⁸⁸ Karma stobs rgyal (*brGyud pa’i lo rgyus dang lugs gnyis kyi* (r. *kyi*) *bslab bya bcas pa & rDo rje’i tshig rkang bcu gsum gyi lung bstan mthong ba rang grol dang man ngag chos brgyud bcas*, in: *Karma stobs rgyal’s collected Works* (2006), vol. 2, pp. 157–158 & vol. 3, pp. 79–81).

⁸⁹ *rGyal bka’ rin po che* refers to *bKa’ ’gyur*.

⁹⁰ *gDams ngag rin po che’i mdzod*, abbreviated as *gDams ngag mdzod*, is a structured system in which Blo gros mtha’ yas (1813–1899) integrated instructions and techniques of the major and minor Buddhist spiritual traditions of Tibet. For the catalogues to *gDams ngag mdzod*, see Eimer (1975).

⁹¹ Karma Mañibhadra is the Sanskrit equivalent of Karma nor bu bzang po.

trikāya, Karma nor bu is a *yogin* having the three lineages of Samantabhadra as *dharmakāya*, Vajradhāra as *sambhogakāya* and both Śākyamuni and Padmasambhava as *nirmāṇakāya*. A noteworthy point is that Karma nor bu has three alternative names: Karma gzhan phan chos kyi rgya mtsho, Karma nor bu bzang po and Karma Mañibhadra. The usage of the respective names demonstrates his three identities in accordance with the transmissions of the *sūtra*, the bKa' brgyud Lineage and the rNying ma Lineage.⁹²

Karma nor bu's practice, education, teaching and pilgrimage between the ages of twenty-two and seventy-nine are listed as follows:

- 1) After receiving the oral instructions on the Six Doctrines of the Aural Transmission (*snyan brgyud chos drug*) from the Tenth Zur mang Drung pa Rin po che (Karma chos kyi nyin byed, 1879–1939), Karma nor bu practised the instructions in a meditation house (*sgrub khang*) at Wer phug of rDo rje'i khyung rdzong in Zur mang Monastery (i.e. Zur mang bDud rtshi 'khyil Monastery), between the ages of twenty-two and twenty-six (ca. 1928–1932). During the retreat at Wer phug, the Tibetan and Chinese armies fought in a conflict between dGa' ldan Monastery and Zur mang Monastery (i.e. Zur mang rNam rgyal rtse Monastery). As a result of the fighting, the Zur mang Monasteries were destroyed by Tibetan troops, properties were robbed, and people were wounded or killed. Under these conditions, Karma nor bu asked the hermits to complete the practice without cessation.⁹³ It is

⁹² The same mode is also applied by Karma stobs rgyal and his disciple 'Jam dbyangs bstan dar. Karma stobs rgyal's other names are rGyal sras 'Jigs med seng ge and Karma Balarāja, and 'Jam dbyangs bstan dar's are rGyal sras gZhan phan mtha' yas and Mañju.

⁹³ The conflict between Zur mang Monastery and dGa' ldan Monastery was led by local people in Zur mang. They rebelled against the oppressive behavior of the Central Tibetan Government-appointed abbot (*mkhan po*) of the dGa' ldan Monastery in the background of the Qinghai-Tibet War. The rebellion caused military intervention from the Chinese troops from Qing hai and Si chuan, and from the Tibetan forces supported by the Central Tibetan Government in around 1932. The negotiation between Qing hai and Tibet took place on 1933.04.10; for the history about this period, see Ha rten dPal rnam & Bu 'gro don tshe (*Ha rten tshe grags kyi lo rgyus mdor bsdus dang 'brel yod zi bod sa mtshams 'khrugs 'dum skor gyi gnas tshul 'ga' zhig*, pp. 206–263), Ya (1993, pp. 353–354), Jackson, David (2003, p. 610, n. 395), Zhu (2016, pp. 152–154). The dGa' ldan Monastery here refers to Zur mang dga' ldan thub bstan nges legs gling lying around ten kilometres from the southeast of Mao zhuang, also known as Greater Zur mang (Zur mang che ba) in Nang chen County. It is situated at the border between Mao zhuang and Lesser Zur mang (Zur mang chung ba). dGa' ldan Monastery was founded in 1535, and later the Fifth Dalai Lama (Ngag dbang blo bzang rgya mtsho, 1617–1682) converted this monastery in 1652 from the rNying ma pa into the dGe lugs pa, and it was ruled from Chab mdo, until it was taken by Qinghai in 1936; see 'Jam dbyangs tshul khrims (*Khams stod lo rgyus thor bsdus*, vol. 1, p. 48), Pu (1990, p. 405). Refer to Jackson, David (*ibid.*) whose historical information is based on the English translation of *The Biography of the Dalai Lamas* (达赖喇嘛传) in Chinese by Ya (1984). His account indicates that the Zur mang Monastery involved in the conflict is Zur mang bDud rtsi 'khyil Monastery (i.e. the seat of the

just because of undergoing such circumstances in the conflict at Wer phug that he gained much progress in realisation and directly perceived the intrinsic nature of reality.⁹⁴

- 2) Thereafter, he cultivated the great approach (*bsnyen chen*)⁹⁵ of rDo rje gro lod⁹⁶ in lJongs gnas Moastery⁹⁷ at Padma'i rag ljongs for four years after the age of twenty-six.⁹⁸

Drung pa incarnations) lying in Lesser Zur mang in Yushu County. However, according to Ha rten dPal rnam & Bu 'gro don tshe (ibid., p. 225: *chu sprel (1932) lo tsam du mtsho sngon zhing chen khongs zur mang rnam rgyal rtse dgong dang/ de nas spyi le kha shas sar gnas pa'i dga' ldan dgon pa zhes pa gnyis kyi bar mi mthun rtsod gzhi byung rkyen gyis zi bod 'khrug gzhi byung bar mdzod zur tshe grags nas 'dum sgrig byas*), the Zur mang Monastery involved in the conflict with dGa' ldan Monastery is Zur mang rNam rgyal rtse Monastery (i.e. the seat of Gar dbang incarnations in Mao zhuang); dGa' ldan Monastery is situated several kilometres away from the latter one. To resolve this conflict there was military intervention from the Si-chuan Chinese and the Tibetan forces (*zi bod*, in fact the author fails to mention the troops from Qing hai, cp. Zhu (ibid., pp. 152–153); whereas mDzod zur tshe grags (Ha rten Tshe grags, 1882–1962) played an important role in reconciliation. Furthermore, Zhu (ibid., p. 152) also indicates the participated Zur mang Monastery transcribed in Chinese as 德賽寺 to be Zur mang rNam rgyal rtse Monastery. Consequently, Turek (2013, p. 172, no. 675) clearly misunderstands this event as “the offensive of the People’s Liberation Army and their march through Khams in 1950”.

Because Greater Zur mang, Lesser Zur mang and Nang chen were attacked by the Tibetan forces between March and April 1932 (see Zhu, ibid., p. 152), possibly both the main seat and the sub-complex (i.e., Zur mang rNam rgyal rtse Monastery and Zur mang bDud rtsi 'khyil Monastery) could have been destroyed.⁹⁴ B 21, 25, 34 & 69, C 890, 892, 896–897 & 909.

⁹⁵ Literally, *bsnyen chen* can be translated as “great approach” or “great approximation” (see Benzin’s translation). This term refers to a three-year-and-three-month retreat focusing exclusively on one’s tutelary deity (*yi dam*), in whom the tantric practitioners visualise themselves. During the retreat one performs the ritual of fire offering (*sbyin sreg*) in which one recites tens of millions of *mantras* and makes millions of offerings in order to purify any mistakes, in most cases, made during the retreat; see *The Benzin Archives* under *bsnyen chen* (source: http://www.berzinarchives.com/web/en/about/glossary/glossary.html#xgreat_20approximation_20retreat, accessed: 2016.01.19).

⁹⁶ rDo rje gro lod, “Wild Wrathful Vajra”, is the most wrathful emanation of Padmasambhava and is depicted riding upon a pregnant tigress. It is especially known for subduing evil forces and concealing treasures for the welfare of future generations. Also, regarding Padmasambhava’s eight emanations, there are different systems of classifications. According to Dung dkar Blo bzang 'phrin las (*Dung dkar tshig mdzod chen mo*, p. 500), the eight manifestations are mTsho skyes rdo rje (“Lake-Born Vajra”), rDo rje drag po rtsal (“Wrathful Vajra Power”), Śākya seng ge (“Lion of the Śākyas”), Blo ldan mchog sred (“Wiser of the Sublime”), Padma thod phreng rtsal (“Powerful Lotus of the Garland of the sKulls”), Padma rgyal po (“Lotus King”), Nyi ma 'od zer (“Rays of the Sun”) and Seng ge sgra sgrogs (“The Lion’s Roar”). According to O rgyan gling pa (*Padma bka' thang*, pp. 144–146), eight emanations are mentioned in chapter 19, *The Corolla of the Udumbara Flower and the Eight Manifestations (Me tog u dum wa ra ge sar gyi le'u)*, i.e. Śākya seng ge (east), Padma rgyal po (south), Padmasambhava (west), rDo rje gro lod (north), Nyi ma 'od zer (southeast), Padma 'byung gnas (southwest), Seng ge sgra sgrogs (northwest) and Blo ldan mchog sred (northeast).

⁹⁷ lJongs gnas dgon is the native monastery in Padma'i rags ljongs mdo – the birth place of Karma nor bu. This is explained by Karma bstan pa rnam rgyal (2017.01.14, personal communication).

⁹⁸ B 25, C 892. The visionary experience related to rDo rje gro lod is only described in Biography B: [B35] *gro lod bsnyen chen skabs shel gyi mchod rten chen po zhid gi nang/ stod la pad 'byung dang/ bar na gro lod/ smad na trakṣata dang/ rje 'bangs nyer lnga bzhugs pa la sems can mang pos bskor ba'i nyams snang dang/ gro lod dang/ bdud mgon trakṣata gnyis kyi zhal gzigs/ phyag rnga la me 'bar ba sogs byung gsungs/.*

- 3) He practised at the practice centre (*sgrub grwa*) (probably in lJongs gnas Monastery) for three years.⁹⁹
- 4) He cultivated the practices of Buddha Vairocana (Kun rig), Buddha Akṣobhya (Mi 'khrug), Cutting off (gCod), Vajrakīlaya (Phur pa) and Rakṣa thod phreng for more than one year.¹⁰⁰
- 5) For seven years, he received teachings, empowerments and reading authorisations from the Sixteenth Karmapa, the Eleventh Si tu Rin po che and Kar sras Kong sprul in dPal spungs Monastery.¹⁰¹
- 6) He practised at the mediation house (*sgrub khang*) of lJongs gnas Monastery for further three years.¹⁰²
- 7) In Tsha ba sgang, he bestowed the transmission of *bKa' 'gyur* to nearly eight hundred disciples. The empowerments and reading authorisations of *Rin chen gter mdzod* were also conferred during that time. Besides this, he conferred the renunciation vows (*rab byung*) and the full ordination vows (*bsnyen rdzogs*) upon over five hundred monks and nuns from the upper, lower and middle regions of Tsha ba in the south up to Nag chu in the north. The monks and nuns were headed by the four reincarnate personages (*sprul sku*), such as Tsha ba sPrul sku (n.d.).¹⁰³
- 8) He went on a pilgrimage to dBus to enhance his view and meditation and stayed in mTshur phu Monastery for three years in order to receive teachings, to practise, and to act as *vajra* master performing rituals, etc. In particular,

⁹⁹ B 25, C 892. The place where Karma nor bu practised for three years is simply mentioned as *sgrub grwa*. I presume that the location of this practice centre is lJongs gnas Monastery because it is implicitly given from the expression *slar yang* in the sentence: [^{B25}], [^{C892}] *slar yang ljongs gnas dgon du sgrub khang nang lo gsum*.

¹⁰⁰ B 25, C 892.

¹⁰¹ Biographies B & C (B 21–23, C 890–891) do not precisely specify the name of those teachings nor the masters who granted them to Karma nor bu in dPal spungs Monastery. However, Turek (2013, p. 171) identifies them clearly: “At dPal spungs he received the *Thugs rje chen po ngan song rang grol* cycle and Four-Armed Mahākāla in the tradition of Karma pakṣi from the Sixteenth Karmapa. From the Eleventh Si tu Pad ma dbang mchog rgyal po he obtained the mKhyen brtse and Kong sprul *bka' 'bum*, *gDams ngag mdzod*, *bKa' brgyud sngags mdzod*, *Shes bya kun mkhyab*, *Sa skya sgrub thab[s] kun bstus*, *gNam chos*, etc. From Kar sras Kong sprul he received the *Rin chen gter mdzod*.” For the various visions that Karma nor bu experienced in dPal spungs Monastery, see B 35–36, C 897.

¹⁰² B 25, C 892.

¹⁰³ B 25, 35, 65 & 91, C 892, 908 & 919. The episode about the conferral of the empowerments and reading authorisations of *gTer mdzod* in Tsha ba sgang is omitted in Biography C but is given in Biography B as: [^{B35}] *tsha ba sgang du bka' 'gyur dang/ gter mdzod kyi dbang lung skabs rtsa ba 'i bla ma zur mang drung bcu pa chos kyi nyin byed kyis zhal gzigs shing/ nga khyod dang 'bral ba med par yod ces gsungs pa dang/ lung ston ci rigs gnanng/*.

when the Sixteenth Karmapa visited China in 1954,¹⁰⁴ he was appointed as the regent and retreat master for mTshu phur Monastery. The whole pilgrimage in dBus, including his stay in mTshur phu, lasted for five years.¹⁰⁵

- 9) After returning from Lhasa, he bestowed the renunciation vows and the full ordination vows upon eighty people who were headed by the Eleventh Zur mang Drung pa (Chos kyi rgya mtsho, 1940–1987).¹⁰⁶
- 10) He returned to lJongs gnas Monastery¹⁰⁷ and stayed in bDe chen ze in the same year.
- 11) He received a prediction telling him to open the gate to the sacred place of Rag lJongs, also known as Lung gsum lJongs. Following this, he went there and carried out an ascetic practice with his brother Bla ma Karma inside a stone-enclosure (*rdo ra*).¹⁰⁸
- 12) He stayed in the mountain-region during the uprising in 1959.¹⁰⁹
- 13) He endured austerities and hardships for about one and a half years in unspecified mountains due to the changing times.¹¹⁰

¹⁰⁴ Under the invitation from the Central Government of PRC, the Fourteenth Dalai Lama (b. 1935) and the Tenth Panchen Lama (1938–1989) travelled to Beijing to participate in the National People’s Congress held in September 1954. The thirty-year-old Karmapa was also part of the trip. After Karmapa’s visit to Beijing, he proceeded to Khams as the representative of Dalai Lama. For the visit of 1954–1955, see Goldstein (2007, pp. 478–540), van Shaik (2011, pp. 222–224), Kunsang, Pemo & Aubéle (2013, pp. 218–219).

¹⁰⁵ B 25 & 36–43, C 892 & 897–900. This part is recounted in detail by the author and is associated with visionary experiences and displays of his spiritual accomplishments.

¹⁰⁶ B 65, C 908.

¹⁰⁷ According to these episodes (B 43–44, C 901), Karma nor bu took the position of retreat master of lJongs gnas Monastery. It is also in the Water Snake Year (1953) (B 44, C 901) when he received a prediction to open the gate to sBas gnas Rag lJongs.

¹⁰⁸ For his journey before reaching Rag lJongs, see B 25–26, C 892; for his spiritual experiences at Rag lJongs, see B 44–46, C 901–902; for an explanation of this sacred place, see B 26–27, C 892–893.

¹⁰⁹ The uprising in 1959 as well as the location are not clearly described in Karma nor bu’s life story. For a historical background behind the exile of the Fourteenth Dalai Lama (b. 1938) and the battles in the Tibetan Plateau (1956–1962) mainly based on a thorough study of the public and restricted Chinese materials, the western research, the memoirs of the Chinese participants and the interviews of Tibetans, see Li (2010a, 2010b). As Turek (2014, p. 173) states, the Sixteenth Karmapa asked Karma nor bu to stay in Khams and to continue his activity as much as possible before he went into exile in February 1959. However, this request is not found in Biography B. This episode about his stay in the mountain-region is found in B 46, C 902.

¹¹⁰ Turek’s (2013, p. 173) following account is not found in Biography B: “But not for long: eventually, his retreat was discovered, and he was denounced. His biographies relate how the Chinese guards who came to arrest him were appalled upon seeing him – he was so emaciated that they thought he did not look human anymore. He offered them the little tea he possessed and went with him.” The reason why Karma nor bu resided in unspecified mountains might probably be because, as Turek (ibid.) suggests, “he was forced to go into hiding”. Several episodes about his ascetic life in that period are described in B 27–28 & 46–47, C 893 & 902–903.

- 14) He stayed at a commune (*kung hre*) for an uncertain amount of time.¹¹¹
- 15) In Ril khang bkra shis sbug¹¹² he dedicated himself to the practice without any distraction for about twelve years. He observed the yogic discipline (*brtul zhugs*)¹¹³ of keeping silence and practised in a tiny walled-room (*rtsig khang*), barely big enough for one person sitting in the cross-legged posture.
- 16) From 1979 until his demise in 1984, he resided in a small room (*gzims chung*) near the walled-room, mentioned above, for four years. In 1979, he recovered from a severe sickness through perceiving his awareness as a fingerbreadth high Vajravārāhī dissolved into his corpse. He perceived this vision after receiving the Sixteenth Karmapa’s instructions to spread non-sectarian teachings by means of visions. As late as 1984 and before his demise, he completely dedicated himself to conferring empowerments and reading authorisations up to the thirteenth volume of *Rin chen gter mdzod*. This took place from the third day of the third lunar month until the twenty-fifth day uninterruptedly. Nevertheless, he was not able to complete the whole religious ceremony because the disciples, on seeing that he appeared to be sick, ceased the rituals and insistently requested him to take a rest. The remaining part was conferred by his heart son sPrul sku Karma ye shes.¹¹⁴ Later, [Karma nor bu] gave his last testament and conferred the

¹¹¹ Karma nor bu’s stay at the commune is omitted in Biography C, but Biography B explains it very briefly: [B47] *kung hre ’dzugs skabs sgrol dkar gyis zhal gzigs te/ nga rang ma brjed dang/ khyed kyī bar chad nged kyis sel bar the tshom med ces gsungs/ de nas bzung rgya’i rigs su gtogs pa kun byams sems can du gyur ’dug gsungs/*. Without mentioning any sources other than B 47, Turek (2013, p. 173, nos. 678–679) provides a detailed description. He states that “Karma nor bu was compelled to do physical labour in a commune” and “all those who had previously seized him were transformed and developed the *bodhisattva*-mind”. In comparison, the biography only mentions *kung hre ’dzugs skabs* (“while establishing the Commune”), *rgya’i rigs su gtogs pa kun byams sems can du gyur ’dug* (“from then on, everyone including the Chinese people were transformed and were endowed with kindness”). Moreover, Karma nor bu’s prediction about free religious expression in the future and the establishment of a new temple at the site of the labour camp, as related by Turek (*ibid.*), is not found in Biography B.

¹¹² B 28, C 893. Ril khang bkra shis sbug is located in Padma’i rag ljongs, as indicated in one of Karma nor bu’s spiritual songs; see Karma nor bu (*Karma nor bu nyams mgur*, in: *Karma gzhan phan rnam thar*, p. 140).

¹¹³ According to Barron (2011, p. 596, no. 444), *brtul zhugs* (*vrata*) is translated as “spiritual deportment”. The Sanskrit term *vrata* derives from the root *vr* (“to choose”), and the Tibetan translation means that “one ‘brings an end’ (*brtul*) to ordinary and inferior conduct and ‘engages’ (*zhugs*) in a more spiritually constructive form of behaviour.” Therefore, it indicates that “one engages in certain modes of behavior as expressions of, or ways of enhancing, one’s inner realisation, rather than merely adopting certain rules to govern one’s actions”. Larsson (2012, pp. 216–226) suggests translating this term combined with *spyod pa* as “disciplined conduct” (*vratacaryā, brtul zhugs spyod pa*); DiValerio (2015, p. 41) translates it as “the practice of observance”. For various translations and the study of *brtul zhugs*, see Wedemeyer (2007), Larsson (2012, p. 214, no. 101 & pp. 213–226), Stearn (2015/2007, p. 59), DiValerio (2015, pp. 40–50 & p. 249, no. 5).

¹¹⁴ For a brief introduction, see B 75–76, C 913.

empowerments and reading authorisations, such as those concerning Guru rDo rje gro lod, a wrathful manifestation of Padmasambhava.¹¹⁵ Moreover, he taught the meanings of: 1) empowerments; 2) the view of Primeval Purity Cutting Through (*ka dag khregs chod*);¹¹⁶ 3) the Four Visions (*snang bzhi*)

¹¹⁵ As mentioned in the Biographies B & C (see B 100, 102 & 104, C 924–925), the empowerments for *Rin chen gter mdzod* conferred by Karma nor bu in the last phase of his life are related to rDo rje gro lod, such as those from the revelations of 'Ja' tshon snying po (1585–1656), bDud 'dul rdo rje (1615–1672), Klong gsal snying po (1625–1692), sTag sham Nus ldan rdo rje (1655–1708), Chos rje gling pa (1682–1720), mChog gyur gling pa (1829–1870), etc.; see *Rin chen gter mdzod*, vol. Pa; Chapter 2, nos. 292–296. Both volumes Pa & Pha are concerned with rDo rje gro lod; for the catalogue to these two volumes, see Schwieger (1990, pp. 277–324).

¹¹⁶ The term *khregs chod* is commonly translated as “cutting through”, “cutting off the rigidity”, “festes Bestimmtsein”, “cutting through resistance”, etc., and *thod rgal* is translated as “direct approach”, “passing beyond the crest”, “allmähliches Aufsteigen”, “all-surpassing realization”, etc. These are two major categories of training in the Instruction Section (*man ngag sde*) of Atiyoga. In Longchen Rabjam's (Klong chen Rab 'byams pa Dri med 'od zer, 1308–1363) writings on the Great Perfection, he regards *khregs chod* as the essence of the training of the Great Perfection, and categorises *thod rgal* into the Innermost Secret Division (*gsang ba bla med*) of the Instruction Section, also known as *snying thig*, “the Essence of Mind”; according to his citations from Padma Las 'brel rtsal (b. 1248) and 'Jigs med gling pa (1729/1739–1798), the practice of *khregs chod* is a path without effort for those having the sharpest faculties; it places emphasis on bringing forth the intrinsic awareness (*rig pa*) nakedly, and dissolving the phenomena into the ultimate nature of emptiness by relying on the emptiness free from elaboration; whereas *thod rgal* is a path with effort for those of great diligence who, by relying on appearances (or visions), accomplish spontaneously the goals of purifying the gross aspects into clarity (or luminous absorption), and of dissolving phenomena into the ultimate nature of appearances; see Thondup (2002, pp. 67–76).

The terms *ka dag*, “primeval purity”, “primordial purity”, etc., and the term *lhun grub*, “spontaneity”, “spontaneous accomplishment”, etc., describe respectively the essence and nature of the basis (*zhi*) in the Great Perfection (*rdzogs chen*); see Lochen Rabjam (2002, pp. 205–206). According to *sDe gsum snying po 'i don 'grel gnas lugs rin po che 'i mdzod* by Klong chen rab 'jams (1308–1363), the means of *khreg chod* and *thod rgal* are identical in their effectiveness for the purification of the external and internal elements; but are only different in whether or not the practitioner assumes a luminous body (*'od lus*) and not in the manner of attaining liberation in the state of primeval purity; see Dri med 'od zer (*gNas lugs mdzod*, p. 322), Ehrhard (1990, p. 67, no. 180), Thondup (2002, p. 83), Karmay (2007/1988, pp. 193–194)

For other references on *khregs chod* and *thod rgal* in the rNying ma school, see Ehrhard (1990, pp. 66–76), Dorje & Kapstein (1991, pp. 335–345), Reynolds (1996, pp. 32–35), Rossi (2000, p. 68, no. 212), Buswell Jr. & Lopez Jr. (2014, pp. 434 & 907), Hatchell (2014, pp. 59–63), Prescott (2014). For both of these practices in the Bon school, see Achard (2013, pp. 96–97).

and Six Lamps (*sgron drug*)¹¹⁷ of Spontaneous Presence Direct Crossing (*lhun grub thod rgal*);¹¹⁸ and 4) liberating negative beings.¹¹⁹

Karma nor bu placed an emphasis on the re-establishment and development of the monastic communities by continuously bestowing renunciation vows (*rab byung*) and the full ordination vows (*bsnyen par rdzogs pa*).¹²⁰ In order to continue the scriptural transmission, he particularly dedicated himself to the spread of *bKa' gyur* and *Rin chen gter mdzod*.¹²¹ Concerning the transmission of the teachings of realisation, Karma nor bu guided numerous disciples onto the path of liberation. Though his main practices can be depicted as a combination of the Great Seal as the view, the Great Perfection as the sublime doctrine and the Great Middle Way as the final fruit,¹²² his way of instructing disciples from various schools still corresponds with the true meaning. This is regardless of any terminological inconsistency due to the sectarian differences on one side and their capacity on the other.¹²³ As for the foundation for the teachings of realisation, not only did Karma nor bu construct summer retreat centres

¹¹⁷ The term, *snang ba bzhi*, “Four Visions”, is applied to the path of *thod rgal* within the Great Perfection system. They consist of four levels that are concerned with visual appearances of the true nature (*dharmatā, chos nyid*). Scheidegger (2007, pp. 29–30, no. 18) provides a translation of the Four Visions as follows: 1) the vision of the immediate perception of reality itself (*chos nyid mngon sum gyi snang ba*); 2) the vision of increasing experiences (*nyams snang 'phel gyi snang ba*); 3) the vision of the awareness reaching its peak (*rig pa tshad phebs kyi snang ba*); and 4) the vision of exhaustion of reality itself (*chos nyid du 'dzin pa zad pa'i snang ba*).

The Six Lamps (*sgron drug*) are different from the basic category of the Four Lamps (*sgron bzhi*). These six are described as follows: 1) the lamp of naturally present discriminative awareness is the basis of the arising (of apparitional reality) (*shes rab rang byung gi sgron mas 'char ba'i gzhi byas so*); 2) the lamp of the far-sighted watery eye senses from which apparitions arise (*rgyang zhags chu'i sgron mas 'char byed kyi sgo byas so*); 3) the lamp of the pure expanse of awareness is the ornament from which apparitions arise (*rig pa dbyings kyi sgron mas shar ba'i rgyan byas so*); 4) the lamp of emptiness that is the seminal drop is the characteristic of the arising apparitions (*thig le stong pa'i sgron mas shar ba'i mtshan nyid byas so*); 5) the lamp of the flesh, i.e. the heart (*citta sha'i sgron ma*); and 6) the lamp of the soft white channels that connect the heart to the eyes (*dkar 'jam rtsa'i sgron ma*); see Dorje & Kapstein (1991, pp. 338–339 & *Glossary of Enumerations*, p. 151).

Regarding the Four Lamps (*sgron ma bzhi*), Klong chen rab 'byams pa (1975, vol. 9 (Hüm), pp. 92–102) wrote in *sGron ma bzhi'i skor* extensively about them. They consist of: 1) the lamp of the water that lassoes everything from a distance (*rgyang zhags chu'i sgron ma*); 2) the lamp of utterly pure space (*dbyings rnam par dag pa'i sgron ma*); 3) the lamp of empty drops of light (*thig le stong pa'i sgron ma*); and 4) the lamp of self-arisen discriminative awareness (*shes rab rang byung gi sgron ma*); see Scheidegger (2007, pp. 26–27, no. 9). Furthermore, the whole sixth chapter of Guenther's work (2005/1992, pp. 73–94) is dedicated to a study of lamps (*sgron ma*) and visions (*snang ba*).

¹¹⁸ For *thod rgal*, see Chapter 1, no. 116.

¹¹⁹ B 28, 48–57 & 95–104, C 893, 903–905 & 921–925.

¹²⁰ B 64–65, C 908.

¹²¹ The lineages of transmission of these scriptures and the method of transmission are clarified in B 90, C 918–919.

¹²² The verse can be found in B 78–79, C 914, Karma nor bu (*Karma nor bu nyams mgur*, in: *Karma gzhan phan rnam thar*, p. 136). For a translation of the related spiritual song see Zhong (forthcoming).

¹²³ Karma stobs rgyal describes the way in which Karma nor bu guided his disciples; see B 77–85, C 914–916.

(*dbyar gnas sgrub sde*) and temples for guardians (*mgon khang*), but he also commanded his son-like disciples, like Karma shes rab (n.d.) and lHun grub (n.d.), to construct practice centres and retreat places.¹²⁴

Regarding Karma nor bu's main disciples, ever since he had opened the gate to the sacred place of Padma rag ljongs, his nine disciples sKyo brag gSal byed sPrul sku (sKyo brag gSal byed mChog sprul Rin po che Karma sgrub brgyud bstan pa'i rgyal mtshan, b. 1955), Karma stobs rgyal (1944–2014), Go 'Jo rGyal mtshan (n.d.), bsTan pa rab rgyas (n.d.), Nyi ma (d. 2015), Nor g.yang (n.d.), Karma ye shes (alias Ye shes sPrul sku, n.d.), Karma rgyal mtshan (n.d.) and bsTan pa dar rgyas (n.d.) became his heart-son disciples. They are also called “the direct disciples of the profound path – the Six Doctrines of Nāro[pa]” (*zab lam nā ro chos drug gi dngos slob*). They were all endowed with auspicious signs before meeting Karma nor bu and mainly practised the Six Doctrines of Nāropa associated with the Great Perfection.¹²⁵

Besides them, Karma nor bu received numerous disciples from the practice centre when he was a retreat master of lJongs gnas Monastery. Moreover, he guided over one thousand disciples upon the path of the Six Doctrines; he introduced over one thousand *yogins* and *yoginīs* to meet their own nature of mind – the fundamental reality of the Great Seal; he introduced over forty thousand people to their own mind; he engendered the excellent meditative experience in the mind continuum of over four thousand *yogins* and *yoginīs*; and he conferred empowerments, reading authorisations and instructions upon an uncountable number of people. Disciples from all traditions sought after Karma nor bu,¹²⁶ a master who embodied and transmitted the non-sectarian teaching and practice.

Moreover, non-human beings like the local deities, guardians of the teachings, treasure guardians, etc. abided by Karma nor bu's command and their commitment to him. They also assisted him in accomplishing activities. He even liberated numerous hell-beings and ghosts. This is shown in his visionary experience that arose while he performed the approach and attainment of Buddha Vairocana and Buddha Akṣobhya at Wer phug.¹²⁷

¹²⁴ B 92–93, C 919–920.

¹²⁵ Both Biographies B & C (B 71–77, C 910–914) provide brief biographies of these nine heart sons.

¹²⁶ For an introduction about Karma nor bu's other disciples and their accomplishments, see B 77, C 913–914.

¹²⁷ B 90–93, C 918–920.

On the third day of the fifth lunar month of 1984, Karma nor bu passed away. Wondrous signs appeared before and after his demise, especially during the funeral rites.¹²⁸ His reincarnation was recognised by the Twelfth Si tu Padma don yon nyin byed (b. 1954) and was named Nges don bstan pa'i rgyal mtshan phrin las (n.d.).¹²⁹

II.2 Karma stobs rgyal

II.2.1 Textual Sources for Karma stobs rgyal's Life

I have collected five sources on Karma stobs rgyal's life. These are marked as Biographies V (V₁ & V₂), W, X, Y & Z. The complete transliteration and translation of Karma stobs rgyal's biography in Chapter 4 is based on Biography Z and is a textual comparison primarily with Biography Y. Karma nor bu's main biographies (Biographies B & C) have the distinguishing characteristic of combining the narrative with the author's commentary for the sake of guiding the readers to spiritual practices step by step. In comparison, Karma stobs rgyal's biographies (Biographies X, Y & Z), except for a brief introduction (Biography V) founded in Biographies B & C and the 'Jam dbyangs bstan dar's eulogy to Karma stobs rgyal's biography (Biography W), are obviously endowed with quite a few more details in a chronological order. They not only provide accurate informative historical accounts about his life, demise and funeral rites, but also give a thorough introduction to his disciples and his activities. These are presented along with a list of the monasteries of the Kaṃ tshang Trikāya Practice Lineage.

Biography V¹³⁰: V₁ & V₂ present the same introduction to Karma stobs rgyal's life story without the title found in Biographies B & C. The introduction briefly explains the first meeting with Karma nor bu, the realisation of the naked awareness-emptiness of the fundamental reality (*gnas lugs*) through experiencing the state of merging his mind with his teacher's during a retreat, the received teachings, the foundation of a monastery in sTag ri, as well as the way of benefiting beings and the Buddhist doctrine, etc.

¹²⁸ B 105–110, C 926–928.

¹²⁹ For a portrait of Karma nor bu's reincarnation, see plate 2.

¹³⁰ B 73–74, C 912.

Biography W¹³¹: *Eulogy to the Noble Teacher's Biography Composed by dByings sprul 'Jam dbyangs bstan dar: Excellent Fruit of the Beautiful Wish-fulfilling Tree* (*dByings sprul 'Jam dbyangs bstan dar gyis bris pa'i rje bla ma'i rnam thar la bsngags pa yid 'ong dpag bsam shing gi 'bras bzang*) is a brief summary of Karma stobs rgyal's life written by 'Jam dbyangs bstan dar in verse. It was composed at the behest of Karma stobs rgyal's *vajra* siblings – Karma blo bzang dar rgyas (n.d.) and Karma mdo sngags bstan pa'i rgyal mtshan (n.d.). This eulogy is based on his biography with several corrections made when he was twenty-one (ca. 2006),¹³² i.e. Biography Y below.

Biography X¹³³: *The Life-Tree of the Doctrine of the Practice Lineage: A Brief Biography of the Glorious Victorious One, the Precious Karma stobs rgyal: Offering Cloud which Brings Joy to the Ever-Excellent Teacher* (*sGrub brgyud bstan pa'i srog shing dpal rgyal ba karma stobs rgyal rin po che'i rnam thar rag bsdus kun bzang bla ma dgyes pa'i mchod sprin*) is composed by 'Jam dbyangs bstan dar, as the colophon states.¹³⁴ This summary of Karma stobs rgyal's life is an abbreviated version of Biography Z. It is contained in *Relating the History of the Continent of the Dharma Wheel of the Buddha's Doctrine of the Trikāya Practice Lineage – Karma Monastery in Yar stod Ra mo: The Lustrously Clear Mirror* (*Yar stod ra mo nang karma dgon sku gsum sgrub brgyud thub bstan chos 'khor gling gi lo rgyus brjod pa dangs gsal me long*).

Biography Y¹³⁵: *A Brief Biography of Karma stobs rgyal, [also known as] the Lord of Refuge, the Precious One: A Feast for the Minds of the Fortunate Ones* (*sKyabs rje karma stobs rgyal rin po che'i rnam thar rags bsdus skal ldan yid kyi dga' ston*) is an account of the life events of Karma stobs rgyal between 1944 and 2005. As stated in its colophon (Y 46–48), his disciples, such as dKon mchog bsam 'grub (n.d.),¹³⁶ bSod

¹³¹ 'Jam dbyangs bstan dar (Biography W, in: *rNal 'byor gyi dbang phyug chen po rje btsun dbyings rig rang shar mchog gi rnam mgur utpala dmar po'i do shal*, pp. 379–388).

¹³² *Ibid.*, pp. 387–388.

¹³³ 'Jam dbyangs bstan dar (Biography X, in: *Yar stod ra mo nang karma dgon sku gsum sgrub brgyud thub bstan chos 'khor gling gi lo rgyus brjod pa dangs gsal me long*, pp. 14–27).

¹³⁴ *Ibid.*, pp. 53–54.

¹³⁵ 'Jam dbyangs bstan dar (Biography Y, in: *Karma stobs rgyal's Collected Works (2006)*, vol. 1, pp. 1–48). These collected works refer to the modern version printed in 2006 as my reference. There is another *dpa cha* version that is almost identical to the modern one, but this version will not be taken into account due to the word limit of this thesis; see also Chapter 5, no. 2.

¹³⁶ For a brief introduction to dKon mchog bsam 'grub, see Y 41, Z 979.

nams dbang po (n.d.),¹³⁷ bCo lnga tshe dbang (n.d.)¹³⁸ and Chos dbyings 'gyur med (n.d.)¹³⁹ on earlier occasions, as well as 'Jam dbyangs bstan dar, Karma dbang grags (n.d.) and Tshe ring lhun grub (n.d.)¹⁴⁰ on later occasions, repeatedly requested a composition of a biography about the activities of Karma stobs rgyal. Karma stobs rgyal finally consented to their requests. The account of his earlier life is based upon the entire oral accounts that were written down by his disciple Theg mchog 'od gsal ye shes, also known as Tshe ring lhun grub (n.d.). They were arranged by his other two disciples bCo lnga tshe dbang and dKon mchog bsam grub in chronological order. The compiled notes were given to Karma stobs rgyal for revision. Following Karma stobs rgyal's advice, they were to avoid writing down certain experiences, such as visionary experiences (*nyams snang ba*), dreamlike appearances (*rmi lam ltar snang*) and demonic appearances (*'drer snang*). Only those appearances and experiences that were fully clear to Karma stobs rgyal himself and other people were allowed to be recorded. Despite consenting to the composition of a biography, Karma stobs rgyal still expressed his reservations about the publication of his life account when he considered the negative conditions concerning the degeneration of the Buddhist doctrine. The degeneration of the Buddhist doctrine is cited by the forefather of the bKa' brgyud Lineage, Mar pa Lo tsā ba Chos kyi blo gros (1012–1097):

Now, in the degeneration of the Buddhist doctrine,
 People who have mistaken views have more and more jealousy.
 If [I] speak to them,
 Except for you, *vajra* siblings,
 [They] will not trust [my words].

Nevertheless, the composition of the biography was finally completed by Karma stobs rgyal's main disciple 'Jam dbyangs bstan dar. This work is compiled in the first volume of *Karma stobs rgyal's Collected Works* published in 2006.

This earlier version of the biography begins with verses to express worship and to clarify the composition, as well as with Padmasambhava's prediction about the identity of Karma stobs rgyal in accordance with a treasure text (*gter ma*) (Y 1–4). Biography Y contains merely three chapters: 1) Taking birth and entering the door of

¹³⁷ For a brief introduction to bSod nams dbang po, see Y 41, Z 980.

¹³⁸ For a brief introduction to bCo lnga tshe dbang, see Y 41–42, Z 978–979.

¹³⁹ Chos dbyings 'gyur med is Karma stobs rgyal's direct disciple from 'Jo mda'; see Z 984.

¹⁴⁰ Tshe ring lhun sgrub is Karma stobs rgyal's direct disciple from Tsha ba sgang; see Z 985.

the Buddha's doctrine (Y 4–6); 2) Relying on the spiritual guides and performing the three practices of hearing, reflecting and meditating (Y 7–13); and 3) Being enthroned in the garland of the golden rosary of the lineage of the true meaning, and greatly benefiting beings and the Buddhist doctrine (Y 14–34). Additionally, the biography briefly relates to a number of his activities. These are the production of the six types of objects for liberation (Y 34–38); the deposition of precious relics in various receptacles (Y 38–39); his spiritual practices (Y 39–41); the spiritual practices of his disciples, i.e. dKon mchog bsam 'grub, bSod noms dbang po, Shar Me nyag Tai lo (n.d.), dKon mchog bstan 'dzin (n.d.), Bla ma bCo lnga tshe dbang and Nye mo ba Tshul khriṃs (n.d.) (Y 41–42); the practice places of the *vajra* disciples (*yogins* and *yoginīs*) (Y 42–43); and a description about the large prayer wheels and *jo dars* (Y 44–45). This biography ends with the eulogy (Y 46) and colophon (Y 46–48).

Biography Z¹⁴¹: *A Brief Biography of Karma stobs rgyal, the Lord of Refuge, the Lord of Accomplished Adepts and the Precious Teacher: A Feast for the Minds of the Fortunate Ones* (*sKyabs rje grub dbang bla ma karma stobs rgyal rin po che 'i rnam thar rags bsduṣ skal ldan yid kyi dga' ston*) provides a complete narrative about Karma stobs rgyal's entire life from 1944 until 2014 along with his spiritual experiences and accomplishments. When compared with Biography Y, which only focuses upon his earlier life (1944–2005), Biography Z provides a more thorough narration about his main disciples, a more extensive account of the six types of objects for liberation and a more detailed description of his demise and the funeral rites, and so forth. The activities of Karma stobs rgyal's later life (2005–2014) were recorded in chronological order by a scholar of Ban chen Monastery named Karma mthu stobs (n.d.). This scholar was born in the region of mDo kham lHa thog Ri 'od. The composition of Biography Z was completed by the lineage holder and direct disciple dByings rig sPrul sku 'Jam dbyangs bstan dar on the eighth day of the second month in 2015, as clearly noted in the colophon (Z 1002–1003). This version is included in *sKu gsum bla rabs rnam thar* published in 2016. The same version is also present in *Chos 'khor dpal gyi bsam yas mchod rten rnam kyi dkar chag kun gsal me long* published in 2015 (pp. 1–115).¹⁴² In

¹⁴¹ 'Jam dbyangs bstan dar (Biography Z, in: *sKu gsum bla rabs rnam thar*, pp. 932–1003). Biography Z was first published in 2015 and is contained in *bSam yas mchod rten dkar chag*, pp. 1–115. Both versions are identical, but the transliteration and translation follow the latest version of 2016.

¹⁴² For an introduction, see Chapter 5–II.

order to avoid a complicated numeration in its transliteration and translation, when comparing different sources, this 2015–version will not be taken into consideration.

Regarding a similar textual structure of Biographies Y & Z, Biography Y also begins with verses to express worship and to clarify the composition, as well as Padsambhava’s prediction (Z 932–933). In comparison with Biography Y, this complete version contains five chapters: 1) Taking birth and entering the door of the Buddha’s doctrine (Z 934–935); 2) Relying on spiritual guides and performing the three practices of hearing, reflecting and meditating (Z 935–940); 3) Being enthroned in the garland of the golden rosary of the lineage of the true meaning, and greatly benefiting beings and the Buddhist doctrine (Z 940–974); 4) The practices of Karma stobs rgyal and of his direct disciples who hold the lineage of the definitive meaning (Z 974–988); and 5) The way in which the mind of Karma stobs rgyal subsided into the state of peaceful expanse after he considered benefiting beings to be tamed, and how his disciples performed the offering ritual to the physical remains (Z 988–1001). The biography ends with the eulogy (Z 1001–1002) and colophon (Z 1002–1003).

II.2.2 A Summary of Karma stobs rgyal’s Life

From the perspective of Karma stobs rgyal, Karma nor bu played a decisive role in the establishment and transmission of the Kam tshang Trikāya Practice Lineage. As stated in Chapter 1–I, this lineage combines both the teachings of the Karma bka’ brgyud and of the rNying ma lineages. From among all of Karma nor bu’s nine heart-sons, Karma stobs rgyal became his second most important disciple.

According to Padmasambhava’s prophecy cited from *The Burning and Pouring of the Extremely Profound Deathless Life-Drop: The Fire-Offering* (*Yang zab ’chi med srog tig gi bsreg blug me yi mchod pa*) of *The Complete Assemblage [of] Profound and Secret Intentions* (*Zab gsang dgongs pa yongs ’dus*),¹⁴³ Karma stobs rgyal was

¹⁴³ This prophecy is recorded in W 382, X 15, Y 3 & Z 933.

recognised as an emanation of Dran pa nam mkha'.¹⁴⁴ He was one of the twenty-five disciples of Padmasambhava.¹⁴⁵

Karma stobs rgyal was born on the tenth day of the fourth lunar month in 1944. His birthplace is Ri 'od situated in Chab mdo in Eastern Tibet (Khams). In his childhood, he received basic literacy [training] from his maternal uncle Bla ma Tshe brtan dar

¹⁴⁴ As Mandelbaum (2007, source: <http://treasuryoflives.org/biographies/view/Drenpa-Namkha/6681>, accessed: 2015.10.10) wrote: "According to Buddhist sources, Drenpa Namkha (b. 8th century) was initially a Bon master who converted to Buddhism. He later became one of the twenty-five disciples of Padmasambhava and is said to have gained the yogic power of being able to tame wild yak with the wave of a hand." The biography of Dran pa nam mkha', entitled *Dran pa nam mkha' i rnam thar g.yung drung gsang ba'i mdzod chen*, was revealed from its place of concealment by Nyag rong gTer ston gSang snags gling pa (b. 1864), and it shows Dran pa nam mkha' to be a sage of the Bon po tradition. However, the original g.Yung drung Bon tradition recognises three different personages known as Dran pa nam mkha': 1) The first, sTag gzig Dran pa nam mkha', is said to be "born from a lotus in the country of sTag gzig in very archaic times"; 2) The second Dran pa nam mkha', who "lived during the reign of ancient Tibetan Kings – specifically during the reign of Gri gum btsan po", was considered "by most 14th century Bon po teachers as the father of twin boys: Tshe dbang rig 'dzin and Padma mthong grol". According to the Bon mythology, the latter boy is considered to be of the same essence as Padmasambhava; 3) The third Dran pa nam mkha' was "an important Bon po scholar and a great Sage who was forced to give up Bon and to adopt the Buddhist faith in order to preserve his life and tradition"; see Achard (2004, pp. xxxviii-xxix).

¹⁴⁵ For the most common versions of Padmasambhava's life as historical literature, see O rgyan gling pa (*Padma bka' thang*), Sangs rgyas gling pa (*bKa' thang gser 'phreng*). These were first critically assessed by Vostrikov (1970, pp. 32–49). For the English translation of *Padma bka' thang*, see Douglas & Bays (2007/1978).

The first biography of Padmasambhava is *Zang gling ma* entitled *Slob dpon padma 'byung gnas kyi skyes rabs chos 'byung nor bu'i phreng ba: rNam thar zangs gling ma*. It was recorded and then hidden by Padmasambhava's most important disciple, Ye shes mtsho rgyal (757–817). It was later revealed as a treasure text (*gter ma*) by Nyang ral Nyi ma 'od zer (1124–1192) and hidden under the statue of a tantric deity named Hayagriva on the temple's shrine. For the translation of *Zang gling ma*, see Kunsang (1993); for various recensions of *Zang gling ma* and its relation to *Thang yig* literature, see Doney (2014, pp. 25–38); for a version of *Padma bka' thang* from the Sa kya school of the 17th century, see Ehrhard (2015, pp. 139–181).

Regarding Padmasambhava's biographies as treasure literature, his birth is depicted as a miraculous birth (*rdzus skyes*). This is in comparison with a womb birth (*mngal skyes*) in other non-treasure literature, such as from Bon sources and early Indian and Tibetan chronicles. For example, from a historical perspective, Padmasambhava's biography entitled *Inspiration to Three Forms of Trust: Words to Elucidate the Life story of the Great Teacher Lotus-Born (Slob dpon chen po padma 'byung gnas kyi rnam thar ba gsal bar byed pa'i yi ge yid ches gsum ldan: Slob dpon padma'i rnam thar rgya gar lugs)*, also known as *The Indian Version of Teacher Lotus-Born's Biography*, written by Jo nang rJe btsun Tāranātha (1575–1634) in 1610 at the behest of gTsang smyon Kun dga' dpal bzang (n.d.). It is based upon the stories heard from his Indian teachers and with accounts recorded in the early Tibetan chronicles; see Blo gros mtha' yas (ed.) (*Preface*, in: *Rin chen gter mdzod*, vol. 1 (Ka)), Nyang ral Nyi ma 'od zer (*rNam thar zangs gling ma*, in: *ibid.*, pp. 1–190), Tāranātha (*rNam thar gsal bar byed pa'i yi ge yid ches gsum ldan*, in: *ibid.*, pp. 191–234; For *The Essence of the Life of Padmasambhava* in a verse presentation, see Blo gros mtha' yas (*bKa'i thang yig gi don bsdu s'grol 'debs*, in: *ibid.*, pp. 235–254).

For a panorama of the Tibetan literature of Padmasambhava, see the bibliography in Tibetan-English Dictionary, Dharma Glossaries, and Resources (source: http://rywiki.tsadra.org/index.php/Tibetan_sources_for_The_Lotus-Born, accessed: 2016.01.16).

A modern account of Padmasambhava's life is the treasure-biography entitled *Immaculate White Lotus – A Life Story of [Teacher] from O rgyan* from *The Secret Treasure of the Dharmatā Dākinī (Chos nyid mkha' 'gro'i gsang mdzod las: O rgyan rnam thar dri med padma dkar po)*. It was written and hidden by Shel dkar rDo rje mtsho (n.d.), a close disciple of Padmasambhava. It was later discovered by the female Treasure Revealer (*gter ston*) named Se ra mkha' 'gro Kun bzang bde skyong dbang mo (1892–1940) in 1927; see Jacoby (2014).

rgyas (n.d.). His uncle was a hidden *yogin* who focused on the practice of the great approach of a Padmasambhava’s wrathful manifestation – Guru rDo rje gro lod. Later, Karma nor bu cut a lock of [his] hair and gave him the name Karma stobs rgyal, “Karma, the Victor of Strength”. At the age of seven (1912), he entered Ban chen Monastery¹⁴⁶ and one year later he could recite by heart all kinds of liturgical texts.¹⁴⁷

The following is a summarisation of important teachings that Karma stobs rgyal received:

- 1) At the age of seven (1912), he entered Ban chen Monastery and received the primary monastic education.¹⁴⁸
- 2) At the age of twenty (1925), he met Karma nor bu for the second time. He received instructions on the preliminary practices (*sngon ’gro*) and the experiential instructions (*nyams khrid*) of the main practices (*dgnos gzhi*). It is during his subsequent two-year retreat that he realised the meaning of the naked awareness-emptiness of the natural state (*gnas lugs*). Thereafter, he received the full ordination vows, the Bodhisattva vows, the ripening empowerments and liberating instructions of the Secret Mantra, as well as the consolidations (*mtha’ rten*). Moreover, both the profound teachings of the bKa’ brgyud and the rNying ma lineages were transmitted to him, i.e. the Six Doctrines of Nāropa as the path of method, the Great Seal as the path of liberation, the Cutting Through (*khregs chod*), the Direct Crossing (*thod rgal*) of the Great Perfection¹⁴⁹ and so on.¹⁵⁰

¹⁴⁶ Ban chen dgon, i.e. sGar ban chen dgon or Ban chen phun tshogs dar rgyas gling, is a Karma bka’ brgyud pa monastery in Yushu Prefecture of Qinhai Province; see ’Jam dbyangs tshul khriims (*Khams stod lo rgyus thor bsdus*, vol. 1, p. 46). According to Rin chen dpal bzang (*mTshur phu dkar chag*, p. 551), sGar ban chen dgon is a branch monastery of mTshur phu sgar chen gyi gdan sa chen po, “the Great Seat of the Great Encampment of mTshur phu”. According to Karma bstan pa rnam rgyal (2016.05.19, personal communication), Ban chen dgon is also called Ban chen sgar or Ban sgar bShad sgrub ’phel rgyal gling. Gruschke (2004, vol. 2, pp. 140–142) renders the name of the monastery into Pan chen phun tshogs dar rgyas gling and describes its history in detail. It is certain that the Fourth Sangs rgyas mnyan pa Rin po che dGe legs rgya mtsho (b. 17th cent.) founded Ban chen Monastery, yet BDRC determines that the time of the foundation should be 17th century (BDRC, source: <https://www.tbrc.org/#!rid=P10575>, accessed: 2016.07.04) instead of “the end of the 14th century” according to Gruschke (ibid., p. 140). However, BDRC gives another specific date of foundation – 1380 – without any reference (source: <https://www.tbrc.org/#!rid=G214>, accessed: 2016.07.04).

¹⁴⁷ For Karma stobs rgyal’s birth and childhood, see W 381, X 15–16, Y 4–6, Z 934–935.

¹⁴⁸ W 381–382, Y 6, Z 934.

¹⁴⁹ For *khregs chod*, *thod rgal*, see Chapter 1, no. 116.

¹⁵⁰ Y 7–8, Z 936.

Moreover, Karma nor bu gave him the book-authorisation (*pod lung*) of *The Embodiment of Intentions* (*dGongs 'dus*),¹⁵¹ as well as the empowerment¹⁵² of *The Single Son of the Teaching* (*bsTan pa bu gcig gi rgyud*) [for liberation through wearing (*btags grol bstan pa bu gcig rgyud*).¹⁵³

- 3) Ras chung gCod smyon (n.d.)¹⁵⁴ was a teacher of the lineages of Pacification (*zhi byed*) and the Object of Cutting Off (*gcod yul*).¹⁵⁵ He transmitted the instruction cycle of the Aural Transmission (*snyan brgyud*), received from Pha dam pa sangs rgyas (d. 1117)¹⁵⁶ in a vision, to Karma stobs rgyal.¹⁵⁷
- 4) He received numerous empowerments, reading authorisations, instructions (*gdams*) and explanations (*khrid*), such as rDo rje gro lod's empowerment and reading authorisation. These are the experiential instructions on *Karma chags med's Advice on Mountain Retreat* (*Chags med ri chos*),¹⁵⁸ which he received from his maternal uncle Tshe brtan dar rgyas (n.d.);

¹⁵¹ Y 14–15, Z 941. *dGongs 'dus* refers to Sangs rgyas gling pa's (1340–1396) *Bla ma dgongs 'dus*.

¹⁵² Y 39, Z 975.

¹⁵³ The full title of this *tantra* is *bsTan pa bu gcig gi rgyud gser gyi snying po nyi ma rab tu snang byed*, contained in *Chos spyod nyer mkho 'i zhal 'don*, pp. 75–100.

¹⁵⁴ As Karma bstan pa rnam rgyal clarified (2017.01.12, personal communication), Ras chung gCod smyon was a great accomplished master of the gCod practice. However, the dates of his birth and death are still unknown.

¹⁵⁵ Concerning the relationship of the lineage of Zhi byed, “Pacification”, and the lineage of gCod yul, “the Object of Cutting off”. These lineages trace back to Pha Dam pa sangs rgyas (b. 11th cent., d. 1117), an Indian Buddhist master. He transmitted them within both the female lineage (*mo gcod*) to Ma gcig lab sgron (1055–1149) and within the male lineage (*po gcod*) to sMa ra ser po (b. 11th cent.), passing down to sKyo stod bSod nams Bla ma (n.d.). Noteworthy literature on this subject is *Zhi byed dang gcod yul gyi chos 'byung rin po che 'i phreng ba thar pa 'i rgyan*, written by Khams smyon 'Jigs bral chos kyi seng ge (d. 1890) together with Kollmar-Paulenz's (1993) study. For Pha Dam pa sangs rgyas and his teachings, see Byang sems kun dga' & Aziz (eds.) (*Zhi byed snga bar phyi gsum gyi skor*), Campbell (1974, pp. 199–206), Martin (2006), Roerich (2007/1976), Molk & Lama Tsering Wangdu (2008); for Ma gcig lab sgron and her teachings, see rDza sprul ngag dbang (1972), Ma gcig lab sgron (*Phung po gzan skyur gyi rnam bshad*, in: *gCod kyi chos skor*, pp. 10 – 410), Gyatso (1985, pp. 320–341), Savvas (1990), Edou (1996), Kollmar-Paulenz (1998, pp. 11–32), Orofino (2000, pp. 320–341), Harding (2003), Roerich (2007/1976, Book XII about Zhi byed, pp. 867–979; Book XIII about gCod yul, pp. 980–1005).

¹⁵⁶ Pha Dam pa sangs rgyas (b. 11th cent., d. 1117) was a renowned Indian teacher of the lineage of Pacification (*zhi byed*). Karma 'jigs med chos kyi seng ge ('Jigs bral chos kyi seng ge) composed a biography of Pha Dam pa, see mKha' spyod dgyes pa'i rdo rje (b. 19th cent.) (*Dam pa sangs rgyas rnam thar*, pp. 1–242). For other biographical research, see Martin (2006, pp.108–123), Sun (2013, pp. 505–521). Sun provides thorough research on Pha dam pa in Tangut Xia based on the Chinese Manuscript in the Khara-khoto collection.

¹⁵⁷ Y 8–9, Z 937–938.

¹⁵⁸ *Chags med ri chos*, known as *Ri chos mtshams kyi zhal gdams* is a manual detailing the oral instructions for mountain retreats taught by Karma chags med (1613–1678) in 1659. sBra mgo ba brTson 'grus rgya mtsho (17th–18th cent.), after his completion of all necessary practices, requested advice on mountain retreats from Karma chags med who remained in his lifelong retreat; see Yeshe Gyamtso (2006, pp. ix & xi).

- 5) The empowerment and reading authorisation for *The Seminal Heart of lCe btsun (lCe btsun snying thig)*¹⁵⁹ from dPal yul dBang phyug stobs ldan (n.d.);
- 6) The ritual for summoning the forces of longevity (*tshe 'gugs*) and several pith instructions from the Third Drung ram rgyal sprul (1894–1959);¹⁶⁰
- 7) *The Profound Path, Jewel of the Heart, a [Treasure] of Chos rje gling pa (Chos gling zab lam thugs kyi nor bu)*¹⁶¹ from mKhas grub Karma tshe brtan (n.d.);
- 8) *The Cycle of the Profound Key Points of Great Perfection (rDzogs pa chen po 'i zab gnad skor)*¹⁶² from sMin gling cung Rin po che (n.d.);
- 9) The longevity empowerment (*tshe dbang*)¹⁶³ from gTer chen Zil gnon Nam mkha' rdo rje (b. 19th cent.).
- 10) The spiritual connection with Nyag bla Byang chub rdo rje (1924–1978) and La phyi Bla ma Shes rab rgyal mtshan (n.d.), known as Ras chen gnyis pa;
- 11) The Bodhisattva Vows from the Seventeenth Karmapa (O rgyan Phrin las rdo rje, b. 1985).
- 12) Profound teachings from Sangs rgyas bstan 'dzin (n.d.) and O rgyan dri med (b. 20th cent.);
- 13) *The Three Testaments of the Buddha (Sangs rgyas 'das rjes gsum)*¹⁶⁴ – the inner essence of the seventeen *tantras* of the Great Perfection, the

¹⁵⁹ This teaching cycle, *The Heart Essence of lCe btsun (lCe btsun snying thig)*, is based on the transmission of the Great Perfection instructions from Vimalamitra (8th cent.). The cycle was revealed as a treasure under the category of reminiscence (*rjes dran*) by 'Jam dbyang mkhyen brtse'i dbang po (1820–1892), who was a reincarnation of both Vimalamitra and lCe btsun Seng ge dbang phyug (11th–12th cent.). By remembering his previous life as lCe btsun Seng ge dbang phyug, a master who had received the quintessence of the teachings from Vimalamitra in a vision, [he] wrote down the root text of *lCe tsun snying thig*, practised it and kept it a secret for many years. After a long time he finally imparted it to his disciples, first to 'Jam dgon Kong sprul Blo gros mtha' yas (1813–1899) in a one-to-one transmission, then to other main disciples, such as A 'dzom 'Brug pa Sna tshogs rang grol (1842–1924), gTer ston bSod rgyal Las rab gling pa (1856–1926), rJe drung Phrin las Byams pa 'byung gnas (b. 19th cent.) and mKhan chen bKra shis 'od zer (1836–1910). For an overview of *lCe btsun snying thig*, see 'Jam dbyangs mkhyen brtse'i dbang po (*lCe btsun snying thig gyi chos skor*, Introduction).

¹⁶⁰ The Third Drung ram rgyal sprul Gotsa rGyal ba'i lung rtogs 'phrin las (1894–1959) was a heart disciple of the Fifteenth Karmapa, mKha' khyab rdo rje (1870/1–1921/2). He was one of the greatest meditation masters of the twentieth century. There is no published biography other than a brief biography about the lineage of Drung ram rgyal sprul Rin po che on the website of the United Trungram Buddhist Fellowship (source: <http://www.utbf.org/en/tradition/glimps.php>, accessed: 2016.08.03).

¹⁶¹ The full title is *Zab lam thugs kyi nor bu 'i las byang grub gnyis 'dod 'jo* revealed by Chos rje gling pa (1682–1720). It is contained in *Rin chen gter mdzod chen mo*, vol. 9 (Ta), pp. 399–470.

¹⁶² *rDzogs pa chen po 'i zab gnad skor*, unidentified.

¹⁶³ *Tshe dbang*, unidentified.

¹⁶⁴ *Three Testaments of the Buddha (Sangs rgyas 'das rjes gsum)*, containing three short instructions on the Great Perfection given by Vajradhāra to dGa' rab rdo rje, is collected in *Chos spyod nyer mkho 'i zhal 'don*, pp. 100–106.

empowerments and reading authorisations of *bsTan pa bu gcig gi rgyud* for liberation through wearing,¹⁶⁵ *The Cycle of the Letterless Aural Transmission of Klong chen Heart Essence (Klong chen snying thig gi snyan brgyud yi ge med pa's skor)*,¹⁶⁶ and *The Aural Transmission of Ngag chung: The Ordinary Spiritual Practice (Ngag chung snyan brgyud thugs dam nar ma)*¹⁶⁷ from Lung rtogs rgyal mtshan (A khyug Rin po che, 1927–2011);

- 14) The empowerment and reading authorisation of the cycle of Amitāyus Sādhana (*tshe dpag med kyi sgrub skor*) from gTer ston gSang sngags 'od gsal mtha' grol gling pa (n.d.).¹⁶⁸

When Karma stobs rgyal met Karma nor bu in 1979, Karma nor bu entrusted him with the true meaning of the Karma kam tshang Practice Lineage transmitted from the Sixteenth Karmapa.¹⁶⁹ Later, Karma stobs rgyal built a practice centre in sTag ri on both the Sixteenth Karmapa's instruction, which was influenced by a dream prophecy during a retreat, and on Karma nor bu's instruction. At the beginning of the construction, Karma nor bu performed the consecration and bestowed the name 'Dzam gling sangs rgyas bstan pa spyi'i zhabs brtan du sgrub sde thub bstan chos 'khor gling¹⁷⁰ to the practice centre. After giving Karma stobs rgyal symbolic presents, such as clockwise and the anticlockwise conches, a *maṇḍala*, three receptacles representing body, speech and mind, etc., Karma nor bu enthroned him into the golden rosary of the Karma bka' brgyud Lineage. He encouraged Karma stobs rgyal to spread empowerments, reading authorisations and oral instructions.¹⁷¹ Likewise, he was given the rank of Karma nor

¹⁶⁵ This empowerment is briefly mentioned in Y 11 and Z 939 as *bstan bu'i dbang lung*, but the paragraph in Y 39 and Z 975 specifies the name of the empowerment that Karma stobs rgyal received from Lung rtogs rgyal mtshan, i.e. *bTags grol bstan pa bu gcig*.

¹⁶⁶ *sNyan brgyud yi ge med pa'i skor* includes two texts: 1) *gSang skor gyi dbang gi lag len gsal ba'i sgron me* is a liturgy for the empowerment; 2) *mChog gsang lam khrid chen mo* is an explanation for the practice. They are contained in *Klong chen gsung 'bum*, vol. 12, pp. 1–12 & 13–15.

¹⁶⁷ Ngag chung is an abbreviation of Ngag dbang dpal bzang (1879–1940). The full title of his work *Thugs dam nar ma* is *Thugs dam nar ma nang gi nyams bzhes kyi yig chung gabs pa snying gi rgya can gyi u pa de sa*. This is an instruction on the regular practice of the rNying ma Lineage, signed with the name 'Od gsal rin chen snying po Padma las 'brel rtsal. It is contained in *Instructions on Nyingmapa Contemplative Practice*, pp. 1–163.

¹⁶⁸ For the received teachings (nos. 4–14), see Y 9–13, Z 938–939.

¹⁶⁹ Y 14, Z 940.

¹⁷⁰ Biographies B, C, V, W, X imply that the construction of sTag ri Practice Centre (alias bsTan pa spyi'i zhabs brtan chos sde, or sTag ri Thub bstan chos 'khor gling) and a massive building (*rgya mkhar*) depended upon Karma nor bu's instruction or command (*bka'*) instead of the dream prophecy of the Sixteenth Karmapa, as stated in Biographies Y & Z; cp. B 50–51, C 904, V₁ 74, V₂ 912, W 382, X 18, Y 19 & Z 940–941.

¹⁷¹ Y 14–16, Z 941–942.

bu's regent (*rgyal tshab*).¹⁷² At the time of Karma nor bu's severe illness in 1979, he told Karma stobs rgyal about how his awareness became nearly a fingerbreadth high Vajravārāhī. His awareness then dissolved back into his body again and again, and as a result he recovered from his illness.¹⁷³ In 1980, Karma stobs rgyal engraved *mantras*, including *karma pa mkhyen no*, the *mantra* of Tārā and the *mantra* of Padmasambhava in stone one hundred million times respectively for Karma nor bu's longevity. He erected a massive building of stones with the engraved inscriptions of Avalokiteśvara's *mantra* in sTag ri Practice Centre.¹⁷⁴ Due to these activities he was known as a Maṇi Teacher (*ma ṇi bla ma*).¹⁷⁵ During his stay in the great Religious Encampment of Rin chen gter mdzod (1984) in lHa lung, for the first time Karma nor bu and Karma stobs rgyal performed the ritual to increase the pills of the unerring genuine starters (*phabs rgyun*) of more than thirteen thousand relics from one or two relics of Buddhas and Bodhisattvas. They also produced a large amount of genuine starters from the practice relics (*phyag bzhes*) of the previous Treasure Revealer named mChog gyur gling pa (1829–1870) and 'Jam mgon Kong sprul (Blo grol mtha' yas, 1813–1899).¹⁷⁶ In the first week after Karma nor bu passed away in 1984, Karma stobs rgyal integrated his heart with that of Karma nor bu and he settled in equipoise in front of the physical remains. Within the luminous state, he beheld a vision of Karma nor bu in the form of the *dharmakāya* and received the instruction from him directly.¹⁷⁷

Karma stobs rgyal mainly dedicated himself to the following activities: conferring Buddhist doctrine, empowerments, reading authorisations and oral instructions; engraving inscriptions of *sūtras* and *mantras* in stone; constructing or restoring the monasteries, temples, assembly hall, buildings for *tsha tshas* or prayer wheels, practice centres; constructing or restoring the three types of receptacles representing body, speech and mind (*rten bzhangs*) including images, scriptures and *stūpas*; constructing the large prayer wheels; depositing *dhāraṇīs* into the receptacles and performing consecration; gilding gold onto the Buddha Śākyamuni image (*jo bo*)¹⁷⁸ in gTsub lag khang in Lhasa; offering money as well as sacred objects, such as images,

¹⁷² W 382.

¹⁷³ B 50, C 904.

¹⁷⁴ B 50–51, C 904, X 18, Y 19–20, Z 943.

¹⁷⁵ W 382.

¹⁷⁶ Y 35, Z 965 & 970–971.

¹⁷⁷ Z 945–946.

¹⁷⁸ For a study of *jo bo*, see Warner (2008, 2011, pp. 1–30).

stūpas, relics, etc. to the monasteries;¹⁷⁹ establishing the annual tradition of one hundred million recitations of the *mantras* of Amitābha, Avalokiteśvara and Padmasambhava; producing large prayer flags (*jo dar*);¹⁸⁰ printing Buddhist scriptures and pictures of Amitābha, Avalokiteśvara and Padmasambhava; producing accomplishment medicine (*sman sgrub*);¹⁸¹ performing the rituals for compounding and empowering (*bsdu sgrub*),¹⁸² as well as for increasing the pills of the genuine starters (*phabs rgyun*) to produce manifold pills;¹⁸³ compiling the inscriptions of *dhāraṇīs*; saving the lives of various animals; producing the six types of substances of liberation, etc.¹⁸⁴

In brief, Karma stobs rgyal’s main activities can be summarised as the enlightened activities of the three wheels (*’khor lo gsum gyi mdzad ’phrin*) of: 1) hearing, reflecting and explaining (*thos bsam bshad pa*) in order to uphold the scriptural teachings (*lung gi bstan pa*);¹⁸⁵ 2) cultivating meditation (*sgom sgrub nyams len*) to preserve the teachings of realisation (*rtogs gi bstan pa*); and 3) the Four Activities (*bya*

¹⁷⁹ As for the amount of *stūpas* both large and small in size, there are more than two thousand six hundred in bSam yas, mTshur phu, Brag yer pa and Ban sgar respectively; see W 384–385.

¹⁸⁰ A *rlung rta* features the symbol of a wind-horse in the centre and four mystic animals on each corner. These four are a dragon, a snow lion, a tiger and a *garuḍa*. This prayer flag indicates a person’s life-force. In comparison, a *jo dar* is always white and only bears Buddhist *mantras*. It can be seen in cemeteries and places of sky burial or cremation; see Barker (2003, pp. 14, 30 & 62).

¹⁸¹ According to *sMan sgrub dkar chag*, contained in: *Karma stobs rgyal’s Collected Works* (2006), vol. 1, pp. 168–179, the term *sman sgrub* is understood as a sacred substance (*dam rdzas*) instead of as a ritual activity to empower medicine, as implied by Tucci (2009/1980, p. 122) and Garrett (2009, pp. 209–210). For further discussion about *sman sgrub*, see Clifford (1994/1984, p. 76), Garrett (2009, pp. 207–230), Gerke (2012, pp. 82 & 326), Cantwell & Mayer (2015, pp. 49–95).

¹⁸² The term *sgrub* generally means “accomplish”, but when it is used alone in the consecration literature, it indicates the transformation of the ritual substances into an exalted existence. This transformation is not visualised in the form of a particular tutelary deity in comparison with the process of empowering the ritual vase (*bum sgrub*, or *bum skyed*), where the water of the victorious vase (*rnam rgyal bum pa*) is generated as the main tutelary deity of the consecration. Therefore, it can be translated as “empowerment” when applied to various ritual substances; see Bentor (1996, pp. 84–85).

¹⁸³ Sørensen (1990, pp. 130–135) explains that *phab[s] rgyun*, a synonym of *phab[s] rtsi* or *phab[s] rta*, is the ferment (*phab[s]*) carrier (*rgyun*). If one speaks of its metaphoric usage within the tantric, alchemical and religious scope, it (i.e. *phab[s] rta*) refers to “the potency or carrier of the quintessence of beer or blessing-bestowing objects etc.” (*byin rten dang chang la sogs kyi snying po’i rgyun nam nus pa*), as elaborated by Blo bstan shes rab (1989, under the entry of *phab[s] rta*). Gerke (2013, p. 131, no. 52) explains: “Papgyün literally means ‘continuum yeast’ and is a valued substance that is used to imbue future batches of medicines with special potency from a particular lineage of doctors or spiritual teachers, similar to sourdough that can be used as a starter for the next bread.” According to Martin (1994, p. 301) and Gayley (2007, p. 473), *phabs rgyun*, translated as “genuine starter”, is “added to the ‘brew’ through centuries of consecration rites” for producing consecrated substances deposited into many ancient receptacles of worship, and it functions similar “as in ‘yeast starter’ for making beer or yoghurt”. For a study of *phabs rgyun* in the traditional Tibetan pharmacy, see Blaikie (2013, pp. 425–451).

¹⁸⁴ V₁ 74, V₂ 912, W 382–386, X 18–26, Y 16–39, Z 940–973.

¹⁸⁵ Hockham (1991, p. 11) translates the terms *lung gi chos* or *bstan pa’i chos* as “transmission Dharma”, which is based on the scriptures and is in contrast to “realisation Dharma” (*rtogs pa’i chos*).

ba las bzhi)¹⁸⁶ to spread the enlightened activities of supreme and mundane accomplishments.¹⁸⁷ Regarding the wheel of the Four Activities, Karma stobs rgyal's biographies (Y & Z) mention the production of the six types of substances upon which one attains liberation, such as: 1) Pills that liberate through tasting (*myong grol*);¹⁸⁸ 2) incense (*bdug rdzas*) that liberates through sensing (*tshor grol*) and five hundred thousand diagrams that liberate through searing (*bsur grol*);¹⁸⁹ 3) sand (*bye ma*) that liberates through touching (*reg grol*);¹⁹⁰ 4) various types of diagrams that liberate through seeing (*mtshong grol 'khor lo*);¹⁹¹ 5) diagrams and books that liberate through wearing (*btags grol*);¹⁹² and 6) wheels that liberate through hearing (*thos grol*), including tapes (*sgra sdud*) and letters.¹⁹³

The establishment of the Trikāya Practice Lineage and the transmission of liberation through wearing are related to the thirteen teachers, above all to Karma nor bu. From these teachers Karma stobs rgyal received the empowerment of Amitābha fourteen times, the empowerment of *Ngan song dong sprugs* concerning Avalokiteśvara five times, *dKon mchog spyi 'dus* concerning Padmasambhava seven times, a great variety of empowerments of One Hundred Families of the Holy Peaceful and Wrathful Deities, and in particular the empowerment of *Karma gling pa's Peaceful and Wrathful Deities (Kar gling zhi khro 'i dbang)*.¹⁹⁴ Concerning *bsTan pa bu gcig gi rgyud*,¹⁹⁵ Karma stobs rgyal requested this empowerment from both Karma nor bu and

¹⁸⁶ The Four Activities (*caturkarman, las bzhi*) include the four types of activities performed by enlightened beings. These include pacifying activities (*śānticāra, zhi ba'i las*), increasing activities (*pauṣṭika, rgyas pa'i las*), overpowering activities (*vaśikaraṇa, dbang gi las*) and wrathful activities (*abhicāra, drag po'i las*); see Buswell Jr. & Lopez Jr. (2014, p. 171).

¹⁸⁷ Z 973 & 976.

¹⁸⁸ Y 34–37, Z 971–972.

¹⁸⁹ The second type of liberation is not specified in both Y 37 & Z 972.

¹⁹⁰ Y 37, Z 972.

¹⁹¹ Y 37, Z 972–973.

¹⁹² Y 37, Z 973.

¹⁹³ Y 37, Z 973.

¹⁹⁴ Y 39, Z 975. This treasure text, entitled *Zab chos zhi khro dgongs pa rang grol* (= *Kar gling zhi khro*) also known as *Bar do thos grol chen mo* (“*The Great Liberation in the Intermediate State through Hearing*”) was revealed by Karma gling pa (1365–1405) in the fourteenth century; see Evans-Wentz (2000/1927, p. 19).

¹⁹⁵ *Liberation through Wearing, the Self-Liberation of the Aggregates (bTags grol phung po rang grol)*, an abbreviation of *Zab chos zhi khro dgongs pa rang grol las: bTags grol phung po rang grol gyi: Don bsdus rang grol snying po*, also known as *Zhi khro btags grol* or *Kar gling zhi khro*, was revealed by Karma gling pa (1365–1405) at the age of fifteen (1326) from sGam po gdar gi ri in Dwags po. This work is contained in *Zhi Khro dgongs pa rang grol*, pp. 193–230, in the eighth chapter of *The Great Liberation through Hearing in the Bardo (Bar do thos grol chen mo)*, known as *The Tibetan Book of the Dead*; see Evans-Wentz (2000/1927). For the collection of *Zhi khro dgongs pa rang grol*, see BDRC (sources: [https://www.tbrc.org/?locale=en#!rid=O3JT2087%7CO3JT20873JT2097\\$W00EGS1017040](https://www.tbrc.org/?locale=en#!rid=O3JT2087%7CO3JT20873JT2097$W00EGS1017040), and <https://www.tbrc.org/?locale=en#!rid=T351>, accessed: 2016.08.10). The text is subsumed in *Chos spyod nyer mkho 'i zhal 'don*, pp. 114–124.

A khyug Rin po che, as well as its reading authorisation from the four teachers secretly connected with dGa' rab rdo rje.¹⁹⁶ From 2006, Karma stobs rgyal started to spread the Kaṃ tshang Trikāya Practice Lineage and established the tradition of the three-year-six-month retreat following this lineage.¹⁹⁷ The disciples' application of the *trikāya* is characterised by three types of practices: 1) one hundred million recitations of Amitābha's *mantra* through [the practice of] approach and accomplishment of *dharmakāya* – Amitābha; 2) the construction of numerous *stūpas* by way of approach, accomplishment and activities of *saṃbhogakāya* – Avalokiteśvara; and 3) the Guru Practice (*bla sgrub*) focusing on *nirmāṇakāya* – Padmasambhava.¹⁹⁸

Following Karma stobs rgyal's doctrinal system – the Kaṃ tshang Trikāya Practice Lineage – there are twenty-five main monasteries¹⁹⁹ in the centre and four directions. The responsibility to uphold, preserve and spread the practice and teaching of the Trikāya Practice Lineage, in the centre and four directions, is assigned to the following direct disciples:

- 1) dByings rig mChog sprul 'Jam dbyangs bstan dar is the lineage holder and regent of Karma stobs rgyal's doctrines in the centre; Bla ma dKon mchog bsam 'grub (n.d.) is to perform the enlightened activities of constructing receptacles.
- 2) bSod nams dbang po (n.d.), O rgyan tshe dbang (n.d.), and Kun dga' blo gros (n.d.) are the lineage holders in mDo khams of the east.
- 3) Rig 'dzin chos rgyal (n.d.) is the lineage holder in the south.
- 4) bCo Inga tshe dbang (n.d.) is the lineage holder in mNga' ris of the west.
- 5) Bla rgan mKhas grub chos skyong (n.d.) is the lineage holder in Nag chug of the north.

At 7:35 am on the tenth day of the third lunar month of 2014, Karma stobs rgyal passed away accompanied by wondrous signs.²⁰⁰ The forty-nine-day commemoration ceremony was described in detail in Biography Z.²⁰¹ Thereafter, manifold religious objects such as the images of Karma stobs rgyal, books about the Trikāya [Practice], relics, pictures, pills, bKa' gdams *stūpas*, white scarves, etc. were offered by Karma

¹⁹⁶ Y 39, Z 975.

¹⁹⁷ X 21–22, Z 958–959.

¹⁹⁸ Z 975–976.

¹⁹⁹ W 385, X 25, Z 1000.

²⁰⁰ Z 992–993.

²⁰¹ X 26–27, Z 993–999.

stobs rgyal's residence to the twenty-five main monasteries of the Trikāya Practice Lineage and to their extraordinary and common disciples.²⁰²

²⁰² Z 1000–1001.

**Chapter 2 The Life of Karma nor bu bzang po
(1906–1984)**

Technical Remarks

The translation of Karma nor bu's life accounts will mainly follow Biography C along with a comparison of its earlier complete version – Biography B. Due to restrictions on the length of this thesis, a transliteration of Biography C is not provided. The respective page numbers of frequently used versions (abbr. B, C) are given throughout the translation, and the selected transliterated parts are given in the foot-notes, which appear in square brackets. The page numbers of the primary version C are given in bold letters for clarity. All the significant points identified through comparing B & C, such as the different, dubious, inserted or deleted words, paragraphs, etc., are specified in the notes with sources and page numbers respectively.

1. In case of different spellings, the chosen one is written in bold letters. E.g., B 3: *brgyud pa gser ri'i phreng bar*; C 885: ***dpal ldan bla ma dam par***. When it concerns the comparison of a citation with the original scriptural source, if the reference is unknown, then the citation used in both Biographies B & C is present in the foot-notes. Otherwise, a comparison between both the biographies and the original source is carried out. The transliteration and translation mainly follows Biography C. E.g., *Mahayāna-sūtra-alamkāra-nāma-kārikā*, *Theg pa chen po mdo sde rgyan zhes bya ba'i tshig le'ur byas pa* by Maitreyaṅātha (ca. 270–350 CE), in: *Byams chos sde lnga*, p. 60: *mgo la sems can khur chen khyer* ([^B29], [^C894]: **'khyer**) *ba yi/ sems can* ([^B29], [^C894]: **dpā'**) *mchog ni* ([^B29], [^C894]: **rnams**) *dal gyis 'gro mi mdzes/ bdag gzhan sna tshogs 'ching bas rab bcing pas* ([^B29]: *bcings ba la*; [^C894]: **bcings pa la**)/ *brtson pa brgya 'gyur du ni bya ba'i rigs/*.
2. In case of dubious spellings, the concerned part is marked with a line, and the suggested correction is written in bold letters. E.g., B 26, C 892: *brag log* (r. ***brag logs***).
3. When comparing Biographies B, C and other sources, the inserted parts, which are meaningful for providing a complete translation based on Biography C, are first translated in the thesis, then transliterated and marked with a line in the foot-notes. E.g., [^C907] *gzhan la phan sems che ba zhig yod* ([^B59]: om.).
4. The words or paragraphs of Biography B and other sources, which are deleted in Biography C, are not translated but merely transliterated without editorial alteration. E.g., [^B30], [^C895] *zhes gsungs pa ltar* (add. [^B30] *ro/ dge ba'i bshes gnyen de yang/ kun mkhyen klong chen pas/ mtha' dag yon tan rdzogs pa'i bla ma ni/ snyigs ma'i mthus byas rnyed par dka' na yang/ zhes pa ltar dge ba'i bshes gnyen* [^B31] *skyon kun zad/ yon tan kun ldan zhig 'byon par dka' zhing/ byon kyang yon tan ji bzhin mthong dka'*

ba dang/ yon tan la skyon du 'dzin pa mang ba'i dus 'dir/). However, the colophon, which is only present in Biography C, is translated because it provides important background information about the composition.

Editorial abbreviation for the transliteration:

add.: *addit*, “add”.

om.: *omittit*, “omit”.

r.: *recte*, “correctly”.

Translation

Herein is contained

The Chariot which Draws the Noble Jewels of the Three Faiths:

The Biography of the Lord of Accomplished Ones

Karma gzhan phan chos kyi rgya mtsho (1906–1984)

I. Prologue

Worship of Expression and Statement of Commitment

[^C884]

With wisdom and compassion arising from the mine of jewels of the two accumulations,¹

[Like] the radiance of the sun,

[You] dispel the darkness of ignorance of the minds of beings.

May the Mighty Muni bestow the auspiciousness for fulfilling all goals!²

The Encompassing Lord of hundreds of Buddha Families, Vajradhāra, appearing as a maiden who illuminates all the spherical corners of the elaborations of the eight extremes,

Who wears the earrings of the sun and the moon – the two knowledges unobscured by the clouds of the two defiled obscurations,

And who glances sidelong at the sentient beings with affection,

Play in beings' minds like mine.³

In the house of the self-arisen rocky mountain, free from the bondage of the eight worldly concerns, of hope and fear,

[You] have perfected the great dexterity of experience and realisation through the hundred-flavoured food of meditative stabilisation [as] the profound path.

¹ The term *tshogs gnyis* is translated as “two provisions” including the provision of merit (*bsod nams kyi tshogs*) and the provision of pristine cognition (*ye shes kyi tshogs*); see Dorje & Kapstein (1999, *Glossary of Enumerations*, p. 107).

² The following sentence is omitted in Biography C: [^B1] /om sva sti sid dhi/.

³ add. [^B1] *bgrang bya'i nyag ma zung zla'i bar du zhabs zung ljags sgrog dam pos bcings/ mi las 'das pa'i bla ma dam pa'i zhal gdams* [^B2] *bdud rtsi'i ro myangs bas/ being ba med pa'i bcings las grol zhing grol med grol ba'i mthar son pa/ grub pa yongs kyi 'khor los sgyur ba tai lo pra jñā bha drar 'dud/ phyi nang grub mtha'i rnam 'jog mkhyen pas sgo drug srung ba'i pañdi tā/ dka' ba nyer bzhi dang du blangs pas bla ma'i dgongs pa thugs la 'phos/ ye shes dākika'i byin gyis brlabs pas grub pa'i go 'phang mthor gshegs pa/ paṅ grub dbang po nā ro ta pa jñā na sid dhis 'gro 'di srungs/ rgyud lung man ngag gangs rir gnas bcas mar pa zhes grags gdong lnga pa/ mtha' bral lta ba'i lus stobs rab rgyas ya mtshan grub rtags g.yu ral ngoms/ snyan brgyud gdams pa'i gad rgyangs cher sgrogs las can bu bzhi'i seng phrug bskyang/ log par smra ba glang po'i klad 'gems bka' brgyud bstan pa'i mes por 'dud/.*

[You] are the victorious white vulture Mi la [ras pa] that soars without hindrance in the illuminous space,⁴

By spreading the long wings of white cotton flaming from within the blissful heat of *caṇḍa*^{5,6}.

[C885]

Though you do not conceive of whatever arises from equanimity,
Where the emptiness endowed with all the sublime attributes and the great bliss free from transition and change are not divisible,
[You] are still attached to the realm of disciples.
Karma Maṇi, *vajra* master, who manifests directly as the body of Vajradhāra possessing the three vows, please care for us!

Though [your] outer, inner and secret expressions of realisation are as broad as infinite space,
It is not the occasion to invite [those] with a childish intellect as large as the eye of a needle,
If [one] is delighted merely at a hair tip [of your life story] on account of the exclusive aspiring, confident and irreversible faith,
May the deity and the Teacher (Karma nor bu bzang po) bestow [it]!

This eulogy to the Sublime Glorious Teacher⁷ falls [like] a rain of white lotuses (*punḍarika*, *padma dkar po*),⁸ thus, [they] are scattered on the broad path of virtue and goodness. One may possess the adamantine tongue (*rdo rje'i ljags*), but it is inexhaustible to describe the complete outer, inner and secret expressions of liberation

⁴ B 2: *brkyang bas*; C 884: *brkyangs pas*.

⁵ The Tibetan equivalent of the Sanskrit term *caṇḍa* is *gtum mo*, indicating a form of breathing. It is usually translated as “inner heat” in the Six Doctrines of Nāropa (*nā ro chos drug*). For a study of inner heat, see Harding (2007, pp. 169–175).

⁶ add. [B2] *gangs can bod kyi gangs ri las babs bka' phyag chu bo gcig tu 'dres/ phyag rgya chen po'i phyag chen ming 'dogs snyan pa'i dbyar rnga ji bzhin sgrogs/ dwags lha sgam* [B3] *po'i dwags brgyud 'dzin pas rgya mtsho'i gos can mthar khyab pa/ zla med skyes bu zla 'od gzhon nu yan lag dang po'i rgyan la bzhugs/ dus gsum shes bya'i rnam pa ma lus mngon sum mkhyen pa'i spyen mnga' zhing/ dus gsum kun tu khams gsum 'gro la brise chen gzigs pa mi yol ba/ dus gsum rgyal ba'i phrin las byed po karma ka yi mtshan 'chang ba/ dus gsum mkhyen pa'i skye ba'i phreng ba mukita ka la snying nas gus/.*

⁷ B 3: *brgyud pa gser ri'i phreng bar*; C 885: *dpal ldan bla ma dam par*.

⁸ Beer (2003, p. 9) denotes *punḍarika*, also translated as “edible lotus”, as an attribute of the Buddha Śikhīn.

(*rtogs pa brjod pa*) of Karma nor bu bzang po, or of Karma gzhan phan chos kyi rgya mtsho, who [raised] the exalted white banner higher than the three [levels of] existence (*srid pa gsum*).⁹ [He] is completely inseparable from the Great Vajradhāra of Definitive Meaning and is definitively Lord of Accomplished Ones, like the second Venerable Mi la ras pa (1052–1135). However, if [one] composes his biography (*rnam par thar pa*, lit. the full liberation [story]), which appears within the range (*spyod yul*) of ordinary perception (*tshu rol mthong ba*),¹⁰ as nourishment [for] the seeds of faith of oneself and others, [it contains] two topics: 1) Showing the way in which Karma nor bu indisputably became a part of the golden rosary upholding the lineage of the [true] meaning, and 2) his biography.¹¹

⁹ The term here refers to the three levels of existence similar to *kham s gsum*, which contain the realm of desire (*'dod kham s*), the realm of form (*gzugs kham s*) and the formless realm (*gzugs med kham s*); Zhang et al. (eds.) (2006/1993, pp. 226–227).

¹⁰ B 4: *tshu rol mthong ba*; C 885: *tshul rol mthong ba*.

Mi pham rgya mtsho (1846–1912) divided two kinds of conventional valid cognition (*kun tu tha snyad pa'i tshad ma: sāmvyavahārikapramāṇa*) regarding the theory of knowledge: one is based on ordinary perception (*tshu rol mthong ba*) and one is based on pure perception (*dag pa'i gzigs pa*); see Wangchuk (2009, pp. 218).

¹¹ Biography B contains one more topic besides these two mentioned here. This additional topic is a brief statement on the greatness of the precious bKa' bryud Lineages: [B4] *don gsum ste/ chu 'go gangs dkar la thug pa lta bu'i bka' bryud rin po che'i che ba mdo tsam smos pa/ rje 'di nyid don bryud 'dzin pa'i gser ri'i phreng bar rtsod med du grub tshul bstan pa/ de nyid kyi rnam par thar pa dngos la 'jug pa'o/*. In Biography C the omitted chapter reads as follows:

[B4] *bka' bryud rin po che'i che ba mdo tsam smos pa/ dang po ni/ spyir bka' bryud ces pa mar mi dang/ gling ras sogs na bza' ras dkar gsol bas dkar bryud zer ba'ang yod mod/ bka' babs kyi gdams pa'i bryud 'dzin yin pas bka' bryud ces pa 'thad cing/ de 'dra'i bka' bryud la bod kyi sgrub bryud shing rta gzhan las khyad par du 'phags pa'i khyad chos gsum yod par bshad de/ bryud [B5] 'dzin khyad par du 'phags pa ni srid pa tha ma ba'i byang chub sems dpa' 'ba' zhig phreng bar bryud pa las gang zag tha mal pas bar du ma chod pa mar mi dwags gsum dang/ dwags po'i bryud 'dzin che bzhi chung bryud sogs grub pa'i sa mthor gshegs pa bar ma chad pa zhig byung ba ste/ 'jam mgon blo gros mtha' yas kyi/ dwags po bka' bryud grub thob sa yi rdul/ rgyal bstan ji srid mi chad kun las 'phags/ zhes gsungs pa ltar ro/ gdams ngag khyad par du 'phags pa ni don ma nor zhing tshig ma bslad pa ye shes dākikas them s su btabs pa'i rdo rje'i tshig rkang so skye'i blos btags kyi bcos bsgyur dang rtsom pa ma phog pa lam gyi gzhung shing gtum mo/ lam gyi snying po 'od gsal/ lam gyi bogs 'don sgyu lus/ lam gyi tshod 'dzin rmi lam/ lam gyi skyel ma 'pho ba/ lam gyi blo chod bar do zhes nā ro'i chos drug tu grags pa dang/ karma pa rol ba'i rdo rje'i cig car ba'i lam sku gsum ngo sprod pa phyag rgya chen po rtogs pa rab 'byams rang byung ye shes nyams su blang ba'i rim pa zhes pa de nyid 'chi kar zhag bdun tsam bsgom pas kyang gdon mi za bar rdo rje 'chang gi sa brnyes par gsungs pa lta bu dang/ byin rlabs khyad par du 'phags pa ni snyigs dus kyi mthar thug 'dir yang brtson 'grus ldan zhing dam tshigs ma nyams pa la grub pa'i 'bras bu smin pa [B6] sum du mthong bas bshad tshod tsam du ma lus pa/ dper na rje mar pas mi la la sku bde dgyes gsang gsum sogs yi dam gyi lha dngos su bstan pa dang/ phyag mthar dang yig 'bru thig ler snang ba/ gang du'ang mi snang ba sogs bkod pa lus kyi rdzu 'phrul du mar bstan pa dang/ rje btsun mi la mkha' la bya ltar lding brag la thogs med gshegs pa/ g.yag ru'i sbug la bzhugs pa sogs grub 'bras mngon sum mig gi bdud rtsir gyur ba'i lo rgyus khungs ma ltar ro/.*

II. Main Part

II.1 Becoming Part of the bKa' brgyud Golden Rosary Upholding the Lineage of True Meaning

The first chapter¹² relates to how Karma nor bu became part of the bKa' brgyud golden rosary upholding the lineage of true meaning. The Noble Nāropa (1016–1100) said:

The lineage of the Buddhist doctrine [will flow] like a wide river.¹³

Just as Nāropa instructed Mar pa that the transmission of experience and realisation (*nyams rtogs kyi brgyud pa*) would not be interrupted as long as the Buddha's teachings endure, in the same way because the duration of the Buddha's teachings is still continuing, [Karma nor bu] was taken under the care of the sublime teachers, the actual manifestations of the Buddha.¹⁴ [Karma nor bu] spent the whole of his life practising asceticism and perseverance (*dka' spyod snying rus*) and as a result both signs of [progress on the] path (*lam rtags*), which led to a high level [C886], and manifest signs (*mngon rtags*) became evident and were recorded. Because of his practice and the resulting signs, [one] is able to judge [him]. Moreover, the transmission of true meaning was entrusted to him by the teachers of the bKa' brgyud Lineages, such as the Karmapa (i.e. the Sixteenth Karmapa Rang byung rig pa'i rdo rje, 1924–1981) and [his] heart sons – just as a string of beads (*mala, phyag phreng*) is given from one to another. By that time his teacher¹⁵ – the Sixteenth Karmapa – spoke to him right before proceeding to China. He said: “You have been appointed as regent of mTshur phu dgon pa, “mTshur phu Monastery.” The master then bestowed upon Karma nor bu a silk [scarf

¹² Because of the omitted chapter in Biography C: [B4] *bka' brgyud rin po che'i che ba mdo tsam smos pa'*, C 885 reads: *dang po ni*.

¹³ Reference is unknown. However, two similar statements of Nāropa are found in the second chapter about how Mar pa searched for Nāropa and received teachings from him during his third and final visit to India in *Mar pa lo tsā'i rnam thar* by Khrag 'thung rgyal po (gTsang smyon Heruka, 1452–1507): 1) *chos brgyud chu bo'i gzhung ltar sangs rgyas kyi bstan pa nam gnas kyi bar du gnas pa 'gyur la* (p. 95) in the prophecy, and 2) */chos brgyud chu bo'i gzhung dang ldan/* (p. 97) in the prophetic song; for the translation, see Nālandā Translation Committee (1999/1980, pp. 141–142).

[B6], [C885] *rje nā ro pas/ chos brgyud chu bo'i gzhung bas ring/ zhes gsungs pa dang/ ji srid sangs rgyas kyi bstan pa nam gnas kyi bar du nyams rtogs kyi brgyud pa mi chad ces rje mar pa la gdams pa ltar deng sang sangs rgyas* (add. [B6] *kyi bstan pa'i gnas tshad ma rdzogs pas/ bla ma dam pa sangs rgyas) dngos su byon pa rnam kyis rjes su bzung zhing/*.

¹⁴ A part of this sentence is missing in Biography C: [B6], [C885] *ji srid sangs rgyas kyi bstan pa nam gnas kyi bar du nyams rtogs kyi brgyud pa mi chad ces rje mar pa la gdams pa ltar deng sang sangs rgyas* (add. [B6] *kyi bstan pa'i gnas tshad ma rdzogs pas/ bla ma dam pa sangs rgyas) dngos su byon pa rnam kyis rjes su bzung zhing/*.

¹⁵ B 7: *bla ma*; C 886: *snga ma*.

inscribed with a prayer of aspiration entitled] *Auspicious by day* (*Nyin mo bde legs*) and a string of beads representing the entrustment of the lineage of true meaning.

II.2 Biography of Karma nor bu bzang po

The second chapter¹⁶ relates to the biography and contains three main topics: 1) How Karma nor bu attained renunciation and realisation for his own benefit; 2) How [he] performed enlightened activities for others' benefit; 3) How [he] passed beyond suffering.

There are three parts under the first main topic: 1) How [he] took birth in a perfect family lineage; 2) How [he] entered the precious Buddha's teachings after having awakened his sacred potential; 3) How the signs of the progress on the path and the fruit became manifest.

II.2.1 Attaining Renunciation and Realisation for his Own Benefit

II.2.1.1 Taking Birth in a Perfect Family Lineage

[Karma nor bu's] family lineage is called mGar chung, "the little smith". In the past, there were two righteous, kind, courageous and brave brothers in a place called mGar chen tshang, also known as Padma'i rag ljongs mdo.¹⁷ One brother named mGar ba'i tshogs dga' (n.d.) was called mGar chung for short. Among the five sons of [mGar chung's] family lineage, one son called Bla ma Nor yag (n.d.) was a retreat master (*sgrub dpon bla ma*) of a local monastery. Bla ma Nor yag had four chief disciples well known in mDo khams. Another son, called Bla ma bSod dga' (n.d.), was a great meditator (*sgom chen*). At the time of his demise, a sound of *phaṭ* was heard from the centre of [his] heart, right before the practice of remaining in meditation for three days was complete. The third son, called Bla ma A brtan (n.d.), was a practice teacher of

¹⁶ Because of the omitted chapter in Biography C ([^{B4}] *bka' brgyud rin po che'i che ba mdo tsam smos pa*), this chapter about the biography of Karma nor bu should be listed as the second chapter (*gnyis pa*) instead of the third chapter as in C 886: *gsum pa*.

¹⁷ Padma'i rag ljongs mdo is a town in 'Jo mda' County of Chab mdo, as explained by Karma bstan pa rnam rgyal (2017.01.13, personal communication).

dPal spungs Monastery. The other two sons called Rin chen (n.d.) and Gro la (n.d.) were laymen. [Rin chen was the father of Karma nor bu.]

[The parents of Karma nor bu,] father Rin chen and mother sGrol ma mtsho (n.d.), had four sons and one daughter. One of the sons was called Bla ma Tshe g.yang (n.d.) and was a practice teacher of the dPal spungs Monastery. Another son was called Bla ma Karma and was a great personage for benefiting beings. Bla ma Karma constructed a monastery called Padma'i bde chen chos gling, “Dharma Continent of Lotus’ Great Bliss”. [C887] [He] performed [the practice of] one hundred million recitations more than thirteen times, and he turned the wheel of the Buddhist doctrine. [Karma nor bu] had a sister called bDe chen (n.d.) who was an excellent nun. One [son] was a layman. [The fourth] son was the Precious Lord of Accomplished Ones (i.e. Karma nor bu). He was born in the Fire Male Horse Year of the fifteenth sixty-year-cycle (1906). In his childhood,¹⁸ he naturally liked being kind and virtuous. He had little selfish vested interest and instead considered the welfare of others as more important than his own. He strived to do virtuous practice and had little attachment to sensual pleasures (*'dod yon*). He was a great personage of asceticism and perseverance. At the feet of both his paternal uncles Nor yag and bSod dga', he learned how to write and read. In this way he had completed the study of writing and reading by the age of eleven (1916). Later, he received reading authorisations (*bklag lung*) of *The Precious Translated Words of the Victorious One* (*rGyal bka' rin po che*, i.e. *bKa' 'gyur*) without obstruction. At that time, dBon rgan Rin po che (1926–1987) of dPal spungs [Monastery] gave him the name Karma nor bu bzang po, “Karma, the Precious Jewel”.

II.2.1.2 Entering the Precious Buddha’s Teachings after Having Awakened [his] Sacred [Potential]

[I]

Slob dpon dByig gnyen (Vasubandhu, ca. 4th cent.) said [in *The Verses of the Treasury of Abhidharma* (*Abhidharmakośakārikā*, *Chos mngon pa'i mdzod kyi tshigs le'ur byas pa*)]:

Through retaining [moral] conduct [and] being endowed with learning and contemplation,

¹⁸ B 9: *sku na phra ba'i dus*; C 887: *sku na phra dus*.

One is able to thoroughly apply those to meditation.¹⁹

In accordance with the sequence of the path as previously mentioned, pure monastic discipline lays the foundation; one then applies oneself to the path of hearing, reflecting and meditating.²⁰ It makes no difference whether one is born in the higher or lower realms of cyclic existence (*saṃsāra*), one is still very much tormented by the three types of basic suffering – the suffering of suffering (*sdug bsngal gyi sdug bsngal*), the suffering of change (*'gyur ba'i sdug bsngal*) and the all-pervasive suffering of conditioning (*khyab pa 'du byed kyi sdug bsngal*). Also within the category of suffering are the eight types of sufferings. These include the four streams of birth, old age, sickness and death, the fear of encountering enemies, the fear of being separated from loved ones and the fear of not obtaining what one desires. Therefore, having naturally regarded [suffering] as a fault (*nyes dmigs*)²¹ – like the land of Rākṣasa (*srin po*), the pond of poisonous snakes, the fire pit (*me'i 'obs*)²² – [Karma nor bu] felt depressed and was inspired (*kun nas bslangs*) by the certainty of renunciation. Due to the revulsion of not admiring even the happiness of Brahma and Indra in the higher realm, he didn't settle down (*khyim gzhis chags*) with property or wealth such as the three types of animals (horse, cattle and sheep), woollen cloth (*phrug*), silk (*dar*) and fine garments (*[g]zab gos*). Instead he cast [them] away like spitting in the dirt. By seeing liberation (*thar pa*), which is like a delightful garden of lotuses, and beneficial qualities (*yon tan*) of the Omniscient One (i.e. Buddha), [C888] [Karma nor bu] was fascinated. [He] considered to receive²³ the monastic discipline of individual liberation (*so so thar pa, pratimokṣa*). These vows are the ground of all beneficial qualities as well as the entrance to the teachings. Having considered to renounce his home for the state of homelessness (*khyim nas kylim med par*), [he] received both the renunciation vows (*rab byung*) and the full ordination vows (*bsnyen par rdzogs pa*). He took these vows [during] the non-mistaken ceremonial rite called *jñāpticatorthakarma* (*gsol bzhi*) at the age of

¹⁹ B 9: *tshul gnas thos dang bsam ldan bas/*; C 887: *tshul gnas thos dang bsam ldan pas/*.

Chos mngon pa'i mdzod kyi tshigs le'ur byas pa (*Abhidharmakośakārikā*) by dByig gnyen (Vasubandhu, ca. 4th cent.), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 79 (mNgon pa/Ku), p. 43: *tshul gnas thos dang bsam ldan pas* ([^{B9}]: *bas/sgom pa la ni rab tu sbyor/*). For a French translation, see De la Vallé Poussin (1980, vol. 4, p. 142).

²⁰ add. [^{B10}] *thog mar/ slod dpon klu sgrub kyi/ khrims ni rgyu dang mi rgyu'i sa bzhin du/ yon tan kun gyi gzhi rten lags par 'tshal/ zhes rgyal po bde spyod la sbrings ba ltar/*.

²¹ B 10: *nyes migs*; C 887: *nyes dmigs*.

²² B 10: *me'i 'ob*; C 887: *me'i 'obs*.

²³ B 10: *'dul khrims don de*; C 888: *'dul khrims blangs te*.

eighteen (ca. 1923).²⁴ The rite was performed by Be ru mKhyen brtse (1895–1945)²⁵ [in his role as] the [ordaining] preceptor (*upādhyaya*, *mkhan po*). It took place in the presence of a large monastic community [including] the ceremonial master or counsellor (*las kyi slob dpon*), the confidant (*gsang ston*) and the time keeper (*dus go*), etc., at sKyabs [lji] dgon, “sKyabs lji Monastery”.²⁶ After being given the name Karma gzhan phan chos kyi rgya mtsho, “Karma, the Benefit for Others, the Ocean of Doctrine”, [he] was restrained by the outer vows of individual liberation. [These vows] then led [him] to uphold the yogic discipline (*brtul zhugs*)²⁷ of a noble Foe Destroyer (*arhat*, *dgra bcom pa*).²⁸

²⁹[Karma nor bu] is not one who merely strives for his own peace and happiness after being inspired by selflessness. Therefore, [the following passage relates to] the way in which [he] received the precepts of arousing, aspiring and engaging the mind of the Great Vehicle (*theg pa chen po*). This vehicle is superior to the Lesser Vehicle (*theg pa dman pa*) through the seven types of greatness, such as the greatness of focusing on the immense collection of Mahāyāna teachings and the greatness of accomplishing the welfare of both self and others. As mGon po Byams pa (Maitreyañātha, ca. 270–350 CE) said [in *The Verses of the Ornament of the Great Vehicle Sūtras (Mahayāna-sūtra-alamkāra-nāma-kārikā, Theg pa chen po mdo sde rgyan zhes bya ba'i tshig le'ur byas pa)*]:

Because it has seven types of greatness:
A greater [type of] reference point,
Likewise, great accomplishment [for self and others],
Great wisdom, great diligent endeavour,

²⁴ The ritual *gsol ba dang bzhi'i las (jñāpticatorthakarma)* refers to the “four-part formal procedure including proposal”. The four-part procedure contains one request (*gsol ba*) and three repetitions of the appropriate statement (*brjod pa*). Through this procedure the status of monk is conferred upon an aspirant in front of an assembly of [at least] five masters of the discipline in a remote region and at least ten masters of the discipline in the central region; see Kalu Rinpoché Translation Group (1998, pp. 90 & 364, no. 39).

²⁵ For Be ru mKhyen brtse (1895–1945), see Chapter 1, no. 55.

²⁶ For sKyabs lji dgon, see Chapter 1, no. 56.

²⁷ B 11, C 888: *rtul* (r. *brtul*). For *brtul zhugs*, see Chapter 1, no. 113. In this context, I tend to translate the phrase *'phags pa dgra bcom pa'i brtul zhugs* as “the yogic discipline of a noble Foe Destroyer”.

²⁸ B 11: *dgra bcoms pa*; C 888: *dgra bcom pa*.

²⁹ The following passage is omitted in Biography C: [B11] *pham pa bzhi ltag ma bcu gsum/ spang ltung sum cu/ ltung byed 'ba' zhig pa dgu cu/ sor bshags sde bzhi/ nyes byas brgya dang bcu gnyis kyi bsalab bya rnams la nyes ltung gi dri mas ma gos par mdzad pa ni byang sdom dang/ sngags sdom gyi rten mchog tu bsgrub pa'ang yin par/ jo bo'i lam sgron dang/ phur pa'i rgyud/ dus 'khor gyi rgyud sogs las gsungs te/ lam sgron las/ so sor thar pa rigs bdun gyi/ rtag tu sdom gzhan ldan pa la/ byang chub sems dpa'i sdom pa yi/ skal ba yod kyi gzhan du min/ zhes pa dang/ yang ji skad du/ gsum las dge slong mchog yin 'bring/ dge tshul zhes bya de dag las/ khyim na gnas pa tha ma'o/ zhes gsungs pa ltar ro/.*

Great skilful means,
 [Great accomplishment],
 and great enlightened activities;
 So it is definitely called the vehicle of greatness.³⁰

[Karma nor bu was able to] restrain his mind from adhering to the two extremes of *samsāra* and *nirvāṇa*. [He thus] developed a mind³¹ that turned toward benefiting [beings]. As *Letter to a Disciple (Śiṣyalekha, Slob ma la springs pa'i spring yig)* by] Master Candragomin (ca. 7th cent.) said:

Having sunk into the depths of the ocean of cyclic existence,
 One feels as if one has fallen into an immense sphere.
 Because of shifting from life to death, one fails to recognise the
 actuality.
 If one attains emancipation solely [for oneself], nothing is more
 shameless than this.³²

Hence, because [he] had overwhelming compassion and wished to liberate our mother sentient beings from cyclic existence, [he] was inspired to strive for complete enlightenment. [Through this inspiration he] took the vows of arousing the mind [of enlightenment] (*[byang chub] sems bskyed kyi sdom pa*), i.e. the Bodhisattva vows.

In *The Twenty Verses of the Bodhisattva Vows (Bodhisattvasaṃvaraviṃśaka, [Byang chub sems dpa'i] sdom pa nyi shu)* [Candragomin] said:

The teacher abides by the vows and is expert in them;
 One should receive [vows] from the capable one.³³

From the Exalted Lord of Compassion, who appeared in the visible form of a virtuous spiritual friend – the Sixteenth rGyal dbang [Karmapa] Rang byung rig pa'i rdo rje (1924–1981), [Karma nor bu] received the precepts of arousing the mind of

³⁰ *Theg pa chen po mdo sde rgyan zhes bya ba'i tshig le'ur byas pa (Mahayāna-sūtra-alamkāra-nāma-kārikā)* by Maitreyanātha (ca. 270–350 CE), in: *Byams chos sde lnga*, p. 164: /dmigs pa che ba nyid dang ni/ /de bzhin sgrub pa nyid ([^B12], [^C888]: gnyis) dag dang/ /ye shes brtson 'grus rtsom pa dang/ /thabs la mkhas pa gyur pa dang/ /yang dag 'grub pa chen po dang/ ([^B12], [^C888]: om.) sangs rgyas phrin las chen po ste/ chen po 'di ([^B12], [^C888]: **bdun**) dang ldan pa'i phyir/ /theg chen zhes ni nges par brjod/.

³¹ B 12: *thugs 'byongs bas*; C 888: *thugs 'byongs pas*.

³² *Slob ma la springs pa'i spring yig (Śiṣyalekha)* by Candragomin (ca. 7th cent.), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 96 (sPring yig/ Nge), p. 700: /nye du 'khor ba'i rgya mtsho'i khongs su chud gyur pa ([^B12], [^C888]: **cing**) /klong gi nang du lhung ba lta bu snang bzhin du/ /skye shis ([^B12], [^C888]: **shi**) 'phos pas ngo ma shes pa de bor nas/ /gal te gcig thar byed na de nas khrel bor med/.

³³ *Bodhisattvasaṃvaraviṃśaka (Byang chub sems dpa'i sdom pa nyi shu)*, by Candragomin, in: *dBen gnas tshe mchog bsam gtan gling gi chos spyod kyi rim pa 'ga' zhib phyogs gcig tu bkod pa rgyal ba'i gzhung lam*, vol. 1, p. 50: /bla ma sdom la gnas shing mkhas/ nus dang ldan las blang bar ([^B12]: *blangs bar*; [^C888]: **blangs par**) bya/.

aspiration and application in accord with the traditions of both Nāgārjuna (n.d.) and Śāntideva (7th–8th cent.) at the same time. Then both the name and designation (i.e. name and deed) were transformed into the status of Bodhisattva, the spiritual offspring of the Victorious One. In *The Engaging in the Bodhisattva Deeds* (*Bodhisattvacaryāvātāra*, *Byang chub sems dpa'i spyod la 'jug pa*) Śāntideva [C889] said:

In the exact moment when the mind of enlightenment is generated
 By miserable [beings] bound in the prison of cyclic existence,
 They will be called the spiritual offspring of the Blissfully Gone One,
 and
 Will be revered by the gods and humans of this world.³⁴

³⁵As for [the definition of] the vows of [Secret] Mantra (*sngags sdom*), the wisdom of great bliss which is grasped by the distinctive method and wisdom, it is the subject of restraint (*sdom byed*); [both] the subtle habitual tendencies (*bag chags*) of the three gates (i.e. body, speech and mind) as well as the discursive thoughts which

³⁴ *Bodhisattvacaryāvātāra*, *Byang chub sems dpa'i spyod pa la 'jug pa*, by Śāntideva, p. 2, 1.9: /byang chub sems skyes gyur na skad cig gis/ /'khor ba'i btson rar bsdams ([B13], [C889]: **bsdoms**) pa'i nyam ([B13]: nyams) thag rnams ([B13]: kyang; [C889]: **'gro**)/ /bde gshegs rnams kyi sras zhes brjod bya zhing/ /'jig rien lha mir bcas pas phyag byar 'gyur/.

³⁵ The following passage is omitted in Biography C: [B13] bslab bya'i rim pa'ang/ nam mkha'i snying po'i mdo dang/ thabs la mkhas pa'i mdo'i rjes su 'brangs pa klu sgrub kyi lugs/ zhi ba lhas slab btus su phye ba'i rgyal po la 'byung nye ba sogs bco brgyad dang/ smon 'jug btang ba gnyis bcas rtsa ltung nyi shu sogs kyis ma gos par mdzad pa ni byang chub sems dpa'i nyes spyod sdom pa'i tshul khrims yin la/ dge ba chos sdud kyi tshul khrims ni sbyin sogs pha rol tu phyin pa drug la bslab pa yin pas/ rje bla ma rin po che 'dis dgnos su sbyin pa btang/ tshul khrims bsrung/ bzod pa bsgom/ brtson 'grus brtsams/ bsam gtan la mnyam par bzhag [B14] gnas lugs rtogs pa'i shes rab bskyed par ma zad/ lta sgom zab mo rgyud ldan gyi rnal 'byor pa 'di lta bu la ni phar phyin drug po ngang gis tshang bar bshad de/ rje btsun mi las/ nga bdag 'dzin spangs pa'i pha rol na/ sbyin pa bya ba logs na med/ g.yo sgyu spangs pa'i pha rol na/ tshul khrims bya ba logs na med/ don la mi skrag pha rol na/ bzod pa bya ba logs na med/ nyams med 'bral med pha rol na/ brtson 'grus bya ba logs na med/ ngang la gnas pa'i pha rol na/ bsam gtan bya ba logs na med/ gnas lugs rtogs pa'i pha rol na/ shes rab bya ba logs na med/ ces gsungs pa ltar ro/ spyir yang phar phyin drug yul gyi steng nas mi rdzogs/ sems thog nas rdzogs dgos pa'i tshul/ spyod 'jug las/ gal te 'gro ba dbul bor bas/ sbyin pa'i pha rol phyin yin na/ da dung 'gro kren mang yod pas/ skyob pa ji ltar pha rol phyin/ zhes pa nas/ de dag don med kyi nar 'khyams/ zhes pa'i bar tshigs bcad dgos bstan cing/ de'ang lta ba zab mo thugs rgyud la mnga' ba'i bla ma 'di lta bu la ji bzhin 'byung bar gsungs so/ /sems can don byed kyi tshul khrims ni/ gzhan don mdzad pa de yin pas sa bcad gnyis pa'i skabs su 'byung ngo/ de nas gsang sngags kyi sdom pa zhus tshul ni/ tshul gsum sgron me las/ don gcig na yang ma [B15] rmongs dang/ thabs mang dka' ba med pa dang/ dbang po rnon po'i dbang byas pas/ sngags kyi theg pa khyad par 'phags/ zhes pa ltar/ rgyu mtshan nyid kyi theg pa dang/ 'bras bu sngags kyi theg pa gnyis mthar thug sangs rgyas kyi go 'phang bsgrub par don gcig na'ang/ lam thabs shes gnyis ka la rmongs ma rmongs kyi khyad par/ lam sgrub pa'i thabs mang nyung gi khyad par/ gang zag dbang po rno rtul gyi khyad par/ dbu dang yan lag btang ba sogs kyi dka' spyad dgos mi dgos kyi khyad par bcas khyad chos bzhi'am/ ra li bsam gyis mi khyab pa'i rgyud las/ nyan thos la sogs theg chung la/ man ngag yod pa ma yin te/ sogs kyis khyad chos bco lnga tsam gyis khyad du 'phags par bstan pa'i gsang ba sngags gyi sdom pa ni/ spyir mantra zhes pa'i sgra la drangs na/ man yid/ tra skyobs pa'i don yin pas sngags zhes bsgyur ba ltar/ tha mal gyi mtshan rtog las yid skyobs pa la sngags zhes zer/.

grasp to attributes (*mtshan 'dzin gyi rtog pa*), are the objects of restraint (*bsdom bya*); the mind that the wisdom of great bliss restrains those tendencies and discursive thoughts is called discipline (*tshul khrims*) which one newly receives through the conferral of empowerments together with the seed (*sa bon dang bcas pa*). According to the Inner Tantra – the first entrance into [Secret] Mantra – it is necessary to obtain the four empowerments (i.e. the empowerments of vase, secret, wisdom-knowledge and precious word) which ripen the three gates. Therefore, [Karma nor bu] took the fully qualified vows of [Secret] Mantra [through which] he gradually recognised the meaning of empowerment (*dbang don*) from the [Tenth] Zur mang Drung pa Rin po che (Karma chos kyi nyin byed, 1879–1939), the [Eleventh] Si tu Padma dbang mchog rgyal po (1886–1952) and the Sixteenth Karmapa. These masters possess all of the characteristics of *vajra* master (*rdo rje slob dpon*) [endowed with] the ten attributes [of Secret Mantra] (*de nyid bcu*).³⁶ Then, [Karma nor bu] abided in the elevated state of Vajradhāra.

The main meaning of empowerment [can be explained in two ways]: 1) [the person], who is under the control of the deluded [state] of awareness in the past, attains mastery over himself after recognising his nature through the empowerment; 2) [the empowerment] cleanses and disbands the stains of the three gates of a disciple, ripens [the three gates] into body, speech, mind and wisdom of the Adamantine Reality (*vajra, rdo rje*), deposits the seeds of the four bodies³⁷ and makes him fortunate enough to cultivate the four paths.³⁸

The conferral of empowerments from such qualified teachers to qualified disciples is like pouring [water] into a vessel, or like [producing] *tsha tsha* [from] an excellent mould. Therefore, the obtainment of [empowerments means] that one would become the fully qualified Vidyādhāra of Adamantine Reality. The Great Scholar and

³⁶ The term *de nyid bcu* indicates the ten attributes of [Secret Mantra] (*sngags kyi de nyid bcu*) including: 1) *maṇḍala* (*dkyil 'khor*), 2) *mantra* (*sngags*), 3) *mudrā* (*phyag rgya*), 4) protection of oneself and the place (*bdag dang gnas la sogs pa bsrung ba*), 5) the ritual of inviting deities (*lha rnams spyang drangs pa'i cho ga*), 6) recitation (*bzlas brjod*), 7) meditation (*bsgom pa*), 8) inner and outer fire-offering rituals (*phyi dang nang gi bdag nyid can gyi sbyin sreg*), 9) dissolution (*nye bar bsdu ba*), and 10) requests for departure (*gshegs su gsol ba*); see Zhang et al. (eds.) (2006/1993, p. 1283), Guarisco & McLeod (2005, pp. 402–403).

³⁷ The term *sku bzhi* refers to the four bodies – the body of the essence of Buddha (*sangs rgyas kyi ngo bo nyid sku*), the wisdom *dharmakāya* (*ye shes chos sku*), *saṃbhogakāya* (*longs sku*) and *nirmāṇakāya* (*sprul sku*).

³⁸ The term *lam bzhi sgom pa* is explained by Karma bstan pa rnam rgyal (2017.01.14, personal communication) as “to practice the four paths, including path of accumulation (*tshogs lam*), path of joining (*sbyor lam*), path of seeing (*mtshong lam*) and path of cultivation (*sgom lam*)”.

Siddha rDzogs chen gZhan dga' Rin po che (gZhan phan chos kyi snang ba, 1871–1927) said:

The ultimate one of the entire eighty thousand approaches to the Buddhist doctrine of the excellent speech of the Teacher (Śākyamuni) Is the Vajra Vehicle;
[This Vehicle's] quintessential meaning to be expressed is both in the ripening [empowerments] and liberating [instructions], and Its endpoint of positing the meaning is self-arising wisdom.
At the time of seeing the essence of clear light without elaboration, One will be called the Vidyādhāra of Mantra.”³⁹

⁴⁰This being so, Karma chags med (1613–1678) said [in *Advice of the Mountain Retreat (Ri chos mtshams kyi zhal gdams, or Chags med ri chos)*]:

³⁹ Reference is unknown. [B17], [C899] *ston pa'i gsung rab kyi chos sgo brgyad khri/ /kun gyi mthar thug ni rdo rje theg pa/ /brjod don snyin po de smin grol rnam gnyis/ /don gyi 'jog so de rang byung ye shes/ /spros med 'od gsal gyi snying po mthong tshe/ [B18] sngags kyi rig 'dzin zhes de la bya 'o/*. For the life and works of gZhan dga' Rin po che, see Bayer (2000).

⁴⁰ The following passage is omitted in Biography C: [B17] *de ltar sngags sdom bzhes nas bslab bya'i dam tshig kyang/ spyi dang/ khyad par/ lthag pa'i dam tshig gsum mam/ rtsa ba dang/ yan lag gi dam tshig gnyis las/ snga 'gyur gyi sgyur 'phrul gsang snying sogs las/ bla med mi spang ba sogs rtsa ba'i dam tshig lnga/ dug lnga mi spang ba sogs yan lag dam tshig bcur bshad pa lta bu'am/ yongs grags rtsa ba'i dam tshig bcu bzhi/ yan lag gi dam tshig sbom po brgyad dang/ brtul zhugs nyer lnga dang/ rigs lnga'i sdom pa sogs mdor na sngags kyi dam tshig sa ya 'bum sde rnam sgo gsum rdo rje gsum dang ma bral bas nyams pa med pa'i tshul khrims la gnas pa ste/ mnga' ris pañ chen gyis/ mdor na rang lus rdo rje gsum shes na/ sngags kyi dam tshig sa ya 'bum ste 'dus/ zhes gsungs pa ltar ro/ de ltar na gong du/ tshul gnas zhes pa ltar so byang sngags gsum gyi sdom pas rgyud bsdoms te lthag pa tshul khrims kyi bslab pa la gnas par mdzad pa 'o/ de nas thos bsam sgom pa'i rim pas lam la 'jug tshul ni/ spyir las dang po ba dang/ gang zag rim gyis pa'i dbang du byas na bstan pa la 'jug pa'i go rim la/ slob dpon klu sgrub kyis/ shes rab rgyas byed pa ni thos pa ste/ bsam pa dang ni gnyis po yod gyur na/ de la sgom pa yang ni rab tu skye/ [B18] de las 'bras bu bla na med pa 'thob/ ces gsungs pa ltar thog mar mig dang 'dra ba'i thos pa btsal/ de la bsam pas sgro 'dogs gcod/ sgro 'dogs chod pa'i don de bsgom dgos par gsungs shing/ thos pa bya ba'i yul yang/ ji skad du/ mang thos yon tan kun gyi gzhi yin phyir/ thog mar thos pa phyogs med btsal bar bya/ zhes pa ltar shes bya'i gnas mtha' dag la thos pa phyogs dang ris med pa zhig btsal bar gsungs pa/ bsdu na/ chos rje sa skya pañdi tas/ de yul brda sprod rtog ge dang/ gso ba phyi nang rig ces bya/ gzhan las gzhan dag rnam bshad pa/ 'di yi nang du 'dus zhes bya/ zhes gsungs pa ltar log smra tshar gcod par byed pa la sgra dang/ tshad ma'i rig pa gnyis/ gdul bya rjes su 'dzin pa la bzo dang/ gso ba rig pa gnyis/ bdag nyid kyi lam gyi rnam pa kun shes par byed pa la nang don rig pa bka' mdo rgyud bstan bcos rnam la thos bsam yun ring du byed par gsungs pa yod kyang/ dam pa 'di ni de lta bu'i las dang po ba/ dbang rtul rim gyis pa zhig ma yin par sbyangs pa sngon song gi gang zag dbang rnon cig char ba zhes bya ba/ tshe 'dir bla ma tshad ldan gyis smin grol zab mo'i gdams ngag ston pa tsam gyis rtogs pa dang grol ba dus mnyam pa/ dper na/ o rgyan gyi rgyal po iñta bhu ti la sogs pa ltar/ [B19] chos phung brgyad khri bzhi stong gi brjod bya'i snying po/ gcig shes kun grol/ gcig chog rgyal po/ 'od gsal phyag rgya chen po'i dgongs pa mgnon du gyur pa la ri rgyal gyi rtse nas ri phran mthong ba ltar thos bsam gyi don mthar thug pa yin te/ tha snyad tshig la mkhas na mkhas pa min/ mi g.yo don la mkhas na mkhas pa yin/ zhes pa ltar/ nang rig pa sems la slob ngyer byas pas snang srid kyi dngos po thams cad dpe char shar nas rig pa'i gnas lnga la mkhas pa'i mthar thug pa zhig 'byung ba ni/ dngos po'i rnam pa thams cad stong nyid du mkhyen cing slob ma'i bzo bo/ ye shes lnga'i sman sbyor gyis dug lnga'i gong nad sel ba'i sman pa/ 'byung ba phyi nang gi rang sgras don ston par/ dgongs shing de thams cad grags stong du mkhyen pa'i sgra mkhan/ gzhan sems sogs lkog gyur rnam mkhyen cing bdag med mngon sum du gtan la phab pa'i tshad ma mkhan/ phyi dngos po'i chos thams cad nang sems su mkhyen la/ sems*

Both Dwags [po bka'] brgyud pa and the rNying ma [pa]
Are mainly those who teach the practice lineage.⁴¹

As stated in this way, the tradition of the practice lineage is unrivalled. Without being drawn to the conventional awareness (*tha snyad kyi rig pa*) and the doctrine of provisional meaning (*drang don gyi chos*), one focuses on cultivating the spiritual practice, as well as on applying oneself to the supreme accomplishment of the Great Seal (*mahāmudrā*, *phyag rgya chen mo*)⁴² in this life. Therefore, the bKa' brgyud Lineage is described as indisputable, capable of taming unruly ones and unrivalled in terms of [its] enlightened activities. [C890] [Buddha Śākyamuni] said:

Do not rely on the words, but on the meaning;
Do not rely on the consciousness, but on the wisdom;
Do not rely on a person, but on the teachings;
Do not rely on the provisional meaning, but on the definitive meaning.⁴³

Likewise, after reflecting on the meaning, Karma nor bu heard and contemplated [on the entire teachings], even though Kun mkhyen Klong chen (Dri med 'od zer, 1308–1364) said:

Since knowledge is as infinite as the stars in the sky,
What one needs to be learned is endless;
Now, it is better to capture the fortress of changelessness:

gdod nas skye med du thag chod cing de 'gag med du shar ba'i rang rtsal sku gsum 'bral med du rang grol ba ste snying po'i don gyi paṇḍi ta chen po/ zhes pa ltar 'bras bu yid smon la re ba'i chos gzugs phal dang mi 'dra zhing/ des gdul bya gzhan la chos ston pa na'ang/ gdul bya so so'i khams dbang dang 'tshams pa'i chos/ dpe 'jig [B20] rten gyi snang ba dang mthun zhing/ don rgyal ba'i dgongs pa dang sbyar nas bstan pas smin cing grol bar mdzad pa yin la/ de lta bu'i gnad ma zin na/ ji skad du/ chos kyi phung po brygad khri dang/ bzhi stong gi ni cho ga yang/ lus kyi de nyid ma shes na/ de dag thams cad 'bras med yin/ zhes pa ltar snying po'i don gyis dben par ma zad/ thos pa lam du ma song na/ thos pa su che nga rgyal che/ zhes pa slar nyon mongs kyi bsnon mar 'gyur ba'i tshul yang/ sngon dge slong legs pa'i skar ma dang/ dge bshes tsa phu ba sogs kyi lo rgyus ltar snying po med la/ thos pa gnad du smin na dge bshes 'ben gyis/ jo bo'i man ngag mi rtag pa dang/ skyabs 'gro'i gdams ngag de gnyis thos nas nyams su blangs bas sku tshe de la mkha' spyod grub nas 'od lus su yal ba bzhin don grub pa yin no/.

⁴¹ The verse should be written by Karma chags med (1613–1678) instead of Blo gros mtha' yas (1813–1899). Karma chags med (*Chags med ri chos*, p. 317): */dwags brgyud pa dang rnying ma gnyis* ([B20], [C889]: *ni*)/ *gtso cher sgrub brgyud bstan pa yin/*.

⁴² For *phyag rgya chen po*, see Chapter 1, no. 4.

⁴³ The teachings of Buddha Śākyamuni are known as the Four Reliances (*catuḥpratisaraṇa*, *rton pa bzhi*): [B21], [C890]: *tshig la mi rton don la rton/ rnam shes la mi rton ye shes la rton/ gang zag la mi rton chos la rton/ drangs don la mi rton nges don la rton/*. The original text stems from *'Phags pa yongs su mya ngan las 'das pa chen po'i mdo* (*Mahāparinirvāṇasūtra*, in: *bKa' 'gyur* (dpe bsdur ma), vol. 52 (mDo sde/Nya), pp. 224–225) states: *chos la gnas kyi gang zag la mi gnas pa dang/ don la gnas kyi tshig la mi gnas pa dang/ ye shes la gnas kyi rnam pa shes pa la na mi gnas pa dang/ nges pa'i don la gnas kyi bkri ba'i don la mi gnas pa ste/*.

The essential meaning of all the teachings.⁴⁴

[Karma nor bu] never missed the occasion for hearing and reflecting [on the teachings] not even missing a single word of the oral instructions spoken by his teachers. After investigating the meaning of what he heard, [he] was led to its certainty. [He] meditated upon the very meaning. This brought forth certainty and caused the growth of his discriminative awareness (*shes rab*) of hearing, reflecting and meditating step by step.

[II]

The way in which [Karma nor bu] heard or received empowerments, reading authorisations and oral instructions, which are required for applying oneself to the path in order to attain enlightenment in this life, [is narrated as follows].

From the age of twenty-two (ca. 1927), [Karma nor bu] heard the oral instructions on the Six Doctrines of the Aural Transmission (*snyan brgyud chos drug*)⁴⁵ from the Teacher, the Precious Drung pa (the Tenth Zur mang Drung pa Rin po che, Karma chos kyi nyin byed, 1879–1939) at Wer phug rDo rje'i khyung rdzong.⁴⁶ Thereafter, he obtained numerous teachings, such as *The Self-Liberation from the Lower Realms* ([*Thugs rje chen po*] *ngan song rang grol*), *The Four Armed Tamer of Beings* in the tradition of [Karma] pakṣi (the Second Karmapa, 1204/1206–1283) (*Pakṣi'i 'gro 'dul phyag bzhi pa*) from Karmapa Rang byung rig pa'i rdo rje; *The Collected Works of rJe mKhyen brtse* ('Jam dbyangs mkhyen brtse'i dbang po, 1820–1892); *The Collected Works of 'Jam mgon Kong sprul*; *The Twelfth Maṇḍala [of Pariśodhana-tantra]* ([*sByong rgyud nas gsungs pa'i*] *dkyil 'khor bcu gnyis*); *Supportive Teachings of the Peaceful and Wrathful Deities* (*Zhi khro'i rgyab chos*); *The Treasury of Profound Instructions* (*Zab mo gdams ngag mdzod*); *The Treasury of bKa' brgyud Mantras* (*bKa' brgyud sngags mdzod*); *The Treasury of Encyclopaedic Knowledge* (*Shes bya kun khyab mdzod*); The collected works of the system of Vajrakīlaya practice [revealed by] Ratna gling pa (1403–1479), i.e. *The Unexcelled Innermost Secret Vajrakīlaya* (*Rat gling phur pa'i gzhung pod*, i.e. *rDo rje phur pa*

⁴⁴ Dri med 'od zer (*rDo rje'i glu'i dkar chag chen mo*, in: *Klong chen gsung thor bu'i skor*, vol. 2, p. 375): */shes bya nam mkha'i gza' skar 'dra/ /bslab dgos gnas la zad pa med/ /da res chos kun* ([^{B21}], [^{C890}]: *sku*) *snying po'i don/ /zab mo'i de nyid bsgom na legs/* ([^{B21}], [^{C890}]: *'gyur med btsan sa bzung na legs*).

⁴⁵ For *snyan brgyud chos drug*, see Chapter 1, no. 59.

⁴⁶ For Wer phug rDo rje'i khyung rdzong, see Chapter 1, no. 60.

yang gsang bla med) from Byams mgon Tā'i si tu Padma dbang mchog rgyal po; *The Compendium of Sādhana Manuals of the Sa skya Lineage* (*Sa skya'i sgrub thabs kun btus*); *The Compendium of Tantras* (*rGyud sde kun btus*); *Sky Doctrine* (*gNam chos*); *The Entrustment of the Wealth of the Glorious Goddess* (*dPal chen ma'i g.yang gtad*, i.e. *lHa mo dpal gyi g.yang gtad dang g.yang skyabs*); *The Empowerments of Karma chags med* (1613–1678) (*Chags med bka' dbang*); *The Collected Works of mKha' khyab rdo rje* (i.e. the Fifteenth Karmapa, 1871–1922) also from [the Eleventh] Si tu Rin po che (Padma dbang mchog rgyal po). At that time, [Karma nor bu] heard [all the teachings] together, the same ones that the Sixteenth Karmapa had also heard. From 'Jam mgon Kong sprul Rin po che, the son of the Fifteenth Karmapa mKha' khyab rdo rje ('Jam mgon Kong sprul dPal ldan mkhyen brtse'i 'od zer, 1904–1952), [Karma nor bu] received the empowerments and the reading authorisations of *Rin chen gter mdzod* as well as the empowerment and the reading authorisation of the protector (Mahākāla). From Be ru mKhyen brtse (1895–1945), [he received] the empowerments and the readings authorisations of Mahākāla, Vajravārāhī and Cakrasaṃvara. On the occasion of receiving the empowerments and the reading authorisations of *Rin chen gter mdzod*, [he] received [them] from a group of many karmically destined spiritual siblings, i.e. gNas nang dPa' bo (the Tenth dPa' bo gTsong lag smra ba'i dbyang phyug, 1912–1991), Khra leb sKyabs mgon (the Eighth Khra leb bShad sgrub chos kyi nyi ma (d. 1954?), his son⁴⁷ mKhyen sprul dBon rgan (n.d.)⁴⁸ and Bla ma Kar lu (Karma rang byung kun khyab, 1905–1989), and [they] also received several [teachings] from [Karma nor bu]. [C891] From Zur mang dKar leb dGe chung Bla ma (n.d.), [Karma nor bu] received the reading authorisation of *bKa' 'gyur*. From Zur mang gTer chen Rol pa'i rdo rje (n.d.), the complete treasures of [the previous] Rol pa'i rdo rje (d. 1719) such as *The Cave Treasure – Lion-Faced Ḍākiṇī* (*Brag gter seng gdong ma*), *The Lake Treasure – The Embodiment of the Teacher, the Victorious One* (*mTsho gter rgyal ba kun 'dus*) and *The Lake Treasure – The Longevity Attainment Practice: Iron Vase* (*mTsho gter tshe sgrub lcags bum ma*). Again, the Sixteenth Karmapa gave the empowerments of almost half of *mChog gyur gling pa's* (1829–1870) *Collected Revealed Teachings* (*mChog gling gter chos*) and the empowerments of the nine vehicles (*theg dgu'i bka' dbang*).

⁴⁷ B 22: *nge sras*; C 890: *de sras*.

⁴⁸ For mKhyen sprul dBon rgan, see Chapter 1, no. 81.

Regarding the Great Perfection, [Karma nor bu] received the empowerment and the reading authorisation of *Four Branches of Heart Essence* (*sNying thig ya bzhi*) from [the Eleventh] Si tu Rin po che; the appropriate teachings of the Great Perfection from 'Jang Sa tham mKhan po (n.d.), a teacher from rDza ri mGul dgon, “mGul Monastery of rDza ri”, and several teachers and preceptors from the monasteries of Zhe chen and rDzogs chen;⁴⁹ the majority of the collected works of Mi pham Rin po che ('Ju Mi pham 'Jam dbyangs rnam rgyal rgya mtsho, 1846–1912), and the majority of [the collected works] of [Karma] chags med (*chags med skor*), *gDams ngag mdzod* three times, and [*bKa' brgyud*] *sngags mdzod* twice.⁵⁰

[I] (i.e. Karma stobs rgyal) am incapable of writing down the whole [list of teachings that Karma nor bu had received] in detail. Because a very important list of the teachings received according to the tradition of the Realised Actionless Teacher (*bla ma bya bral rtogs ldan*, i.e. Karma nor bu) has not been recorded, I have just written down whatever has arisen from [my] mind.

[III]

Upon hearing [such teachings], [Karma nor bu] gained certainty. [Buddha Śākyamuni] said:

Just as [a goldsmith] would thoroughly test [his] gold by burning, cutting and rubbing [it];

After examining my words,

[You] will accept them, but is it [merely] out of respect [for me]?⁵¹

Because of investigating and analysing the meaning thoroughly with the wisdom arisen from contemplation (i.e. with thoughtful reflection), [Karma nor bu] was led to the certainty which clears up misconceptions.

Engaging in Bodhisattva Deeds (*Bodhisattvacaryāvatāra*, *Byang chub sems dpa'i spyod pa la 'jug pa*) states:

An exceptional insight, which has a utterly calm-abiding [mind],

Completely destroys the afflictive emotions.

⁴⁹ For Zhe chen and rDzogs chen Monasteries, see Chapter 1, no. 85.

⁵⁰ For annotations about the received teachings, see Chapter 1, nos. 58–87.

⁵¹ *dPal stobs po che'i rgyud kyi rgyan po* (*Śrī-mahābāla-tantrarāja-nāma*), in: *bKa' 'gyur* (*dpe bsdur ma*), vol. 79 (rGyud 'bum/Ga), p. 627: */bsreg bcad bdar ba'i gser bzhin du/ /yongs su brtags nas nga yi bka' / /blang bar bya yi mos pa 'am/* in comparison with [^B23], [^C891] *sreg bcad brdar ba'i gser bzhin du/ /legs par brtag la nga yi bka' / /blang bar bya yi gus phyir min/*.

Having understood this, one should first seek a calm-abiding [mind];
That is achieved through a delight in detaching oneself from worldly
concerns.⁵²

In accord with the citation, it is said:

No matter what one cultivates [through practice], [let alone whether it
is] concentration (*samādhi*, *ting nge 'dzin*) of the profound [stages of]
development and completion, a stable calm-abiding [state as] a
foundation is important; that is achieved through detachment from the
worldly [concerns] of this life.⁵³

Karma nor bu made the four aims (*gtad sa bzhi po*) of the bKa' gdams pa school,
the main point of [his] practice. These four have become the general gems of all
practitioners and are explained [by Atīśa Dīpaṅkara Śrījñāna (982–1054)] as:

Aim your mind toward the teachings,
Aim your religious [practice] so that you [live as] a beggar,
Aim [your life] toward that of a beggar until death,
Aim your death toward solitude.⁵⁴

[He] abandoned the mundane concerns of this life without hope or fear. As it is
said [by Nāgārjuna] in *Letter to a Friend* (*Suhr̥llekha*, *bShes pa 'i spring yig*):

The One who Knows the World said: Gain and loss,
Happiness and unhappiness, kind and harsh words,
Praise and blame are the eight mundane concerns.
Don't make [them] into the objects of your mind! Practise equanimity.⁵⁵

⁵² *Byang chub sems dpa'i spyod pa la 'jug pa* (*Bodhisattvacaryāvatāra*), by Śāntideva, p. 72, 8.4: */zhi gnas rab tu ldan pa'i lhag mthong gis/ /nyon mongs rnam par 'joms pa shes byas te/ /thog mar zhi gnas btsal bya de yang ni/ 'jig rten chags pa med la mngon dgas 'grub/*.

⁵³ Reference is unknown.

⁵⁴ Blo gros rgyal mtshan (*Blo sbyong ba chos kyi sgo 'byed*, in: *gDams ngag mdzod*, vol. 3, p. 454): *blo phugs* ([^{B24}], [^{C891}]: **phug**) *chos la gtad/ chos phugs* ([^{B24}], [^{C891}]: **phug**) *sprang la gtad/ sprang phyags* ([^{B24}], [^{C891}]: **phug**) *shi la gtad/ shi 'ugs* ([^{B24}], [^{C891}]: **phug**) *grog* ([^{B24}]: *grogs*, [^{C891}]: **grog**) *po* ([^{B24}], [^{C891}]: *om.*) *stong bar* ([^{B24}], [^{C891}]: **la**) *gtad/*. The four aims, or the four kinds of entrustments (*gtan sa bzhi po*, *gtan pa bzhi*) belong to the ten innermost jewels of the bKa' gdams Lineage (*bka' gdams phugs nor bcu*); for an explanation see Sonam Rinchen (1997, pp. 31–34 & 197, no. 6).

⁵⁵ *bShes pa 'i spring yig* (*Suhr̥llekha*) by Nāgārjuna, in: *bsTan 'gyur (dpe bsdur ma)*, vol. 96 (sPring yig/ Nge), p. 672: *'jig rten mkhyen pa* ([^{B24}], [^{C891}]: **pas**) *rnyed dang ma rnyed dang/ /bde dang mi bde snyan dang mi snyan dang/* ([^{B24}], [^{C891}]: **bde dang sdug bsngal grags dang ma grags dang/**) */bstod smad ces bgyi 'jig rten chos brgyad po/ /bdag gi yid yul min par* ([^{B24}], [^{C891}]: **mi bya**) *mgo snyoms mdzod/*.

Having been given rough food and simple clothing, and with little social contact, [C892] [he] had no attachment to any objects of this life and he had no fear of death.⁵⁶ Then, [he] relied on the eight remedial applications, i.e. [faith (*dad pa*)], aspiration (*'dun pa*), exertion (*rtson pa*), [pliancy (*shin sbyangs*)], mindfulness (*dran pa*), awareness (*shes bzhin*), application (*'du byed pa*) and non-application (*'du mi byed pa*). These eight overcome the five faults (*nyes pa lnga*), i.e. laziness (*le lo*), forgetting the instructions (*gdams ngag brjed pa*), [laxity (*bying pa*) and excitement (*rgod pa*), non-application (*'du mi byed pa*), and (over) application (*'du byed pa*)]. Through the six powers (*stobs drug*) [i.e. hearing (*thos pa*), thinking (*bsam pa*), mindfulness (*dran pa*), awareness (*shes bzhin*), effort (*brtson 'grus*) and familiarity (*yongs su 'dris pa*)], as well as through the nine steps of stabilising the mind (*sems gnas pa 'i thabs dgu 'i rim pa*)⁵⁷ of the four periods of the mental engagements (*gid la byed pa bzhi 'i gnas skabs can*),⁵⁸ [he] cultivated [calm-abiding meditation]. Then [he] attained the goal of the five experiences (*nyams lnga*) of movement (*g.yo*), attainment (*thob*), familiarity (*goms*), stability (*brtan*) and consummation (*mthar phyin*).

[Karma nor bu] exerted himself single-pointedly in the practices of the profound stages of development and completion, as well as in [the stages of] approach and accomplishment through the preliminary practices. These practices are the stable calm-abiding [state that acts as] the foundation on top of which the mind and body become workable. [Karma nor bu was able to do this because he] familiarised himself single-pointedly with the mind of the desire realm (*'dod sems*). In relation to this, between the ages of twenty-two [and twenty-six] (ca. 1927–1931), [he] practised the Six Doctrines of the Aural Transmission at Wer phug in Zur Mang Monastery.⁵⁹ For four years – between the ages of twenty-six [and thirty] (ca. 1931–1935) – [he] practised the great

⁵⁶ mKhan po Theg mchog 'od gsal explained the meaning of *'chi nus thog 'gel* as “no fear of death” (2016.09.22, personal communication).

⁵⁷ The nine steps of mind-abiding or the nine steps of settling the mind (*sems gnas pa 'i thabs dgu 'i rim pa*) refer to: placing or settling the mind (*sems 'jog pa*); continuously placing or settling [the mind] (*rgyun du 'jog pa*); re-placing or settling [the mind] repeatedly (*bslan te 'jog pa*); closely placing or settling [the mind] more intimately (*nye bar 'jog pa*); taming or guiding the mind (*dul bar byed pa*); pacifying the mind (*zhi bar 'jog pa*); thoroughly pacifying [the mind] (*nye bar zhi bar 'jog pa*); working at one-pointedness or settling [the mind] one-pointedly (*rtse gcig tu byed pa*); evenly placing or settling [the mind] in equipoise (*mnyam par 'jog pa*); see Zhang Yisun, et al (eds.) (2006/1993, p. 2943), Baron (2012, pp. 236–238), Duff (2014, under the entry *sems gnas rim pa dgu*).

⁵⁸ The periods of the four mental engagements (*gid la byed pa bzhi 'i gnas skabs can*) refer to forcible engagement (*sgrim ste 'jug pa*), interrupted engagement (*chad cing 'jug pa*), uninterrupted engagement (*chad pa med par 'jug pa*) and spontaneous engagement (*lhun grub tu 'jug pa*).

⁵⁹ For Zur mang, see Chapter 1, no. 10. As Turek (2013, p. 171) cites from Tshul khrim mthar phyin (b. 1947), Karma nor bu attained accomplishment and realisation at this site.

approach (*bsnyen chen*) [of rDo rje] gro lod at lJongs gnas dgon, “the lJongs gnas Moastery”.⁶⁰ He spent three years [at the] practice centre (*sgrub grwa*) [of the lJongs gnas Monastery],⁶¹ and over one year completing [the practices of] Buddha Vairocana (Kun rig), Buddha Akṣobhya (Mi ’khrug), Cutting off (gCod), Vajrakīlaya (Phur pa) and Rakṣa thod phreng (i.e. a manifestation of Padmasambhava). He stayed for seven years at dPal spungs [Monastery]. He spent three years inside the meditation house (*sgrub khang*) at lJongs gnas Monastery. Thereafter, [he] proceeded to Tsha ba sgang.⁶² During the pilgrimage to dBus, [he] spent nearly five years practising and doing [other activities] at mTshur phu [Monastery]. After returning to lJongs gnas Monastery in that same year, [he] resided in bDe che ze. Then, he received a prediction made by a deity and *ḍākiṇī* which stated that [he] should open the gate to the sacred places of Rag ljongs, “the Copper Valley”, [also called] Lung gsum ljongs “the Lung gsum Valley”,⁶³ in the southeast. [So, following this prediction, he] proceeded from the lJongs gnas Monastery to Rag ljongs. On the way there, Karma nor bu together with his brother (*sku mched*) Karma, went to a place where there were various families [belonging to the lineage] called Padma ho se. Then, [he] said: “Today, I am going to a hermitage, so you, Chief Patron, should prepare the provisions [as] the perfect auspicious circumstance.” Therefore, the patron said: “Teacher, [you have chosen a hermitage] that has neither good qualities nor properties; so it cannot be compared with the room and the temple at lJongs gnas Monastery. [You] should go to a place that is more comfortable than that one. [Even though the room is uncomfortable] it is easy for us [to create] an auspicious occasion in which we can provide provisions.” Having prepared a full load of

⁶⁰ For lJongs gnas dgon, see Chapter 1, no. 97.

⁶¹ Because it mentions another three-year practice in the meditation house of lJongs gnas Monastery, the previous three-year practice might have also taken place in lJongs gnas Monastery.

⁶² Tsha ba sgang is one of the Six Ranges of mDo khams (sMad mdo khams sgang drug). These are Zal mo sgang, Tsha ba sgang, sMar khams sgang, sPo ’bor sgang, dMar rdza sgang and Mi nyag rab sgang; see Zhang et al. (eds.) (2006/1993, p. 996).

⁶³ As Karma bstan pa rnam rgyal explained (2017.08.25, personal communication), the specific location of sBas gnas lung gsum ljongs is in ’Jo mda’ County, northeast of Chab mdo. For a detailed description of Nags shod, see Ri dbang bstan ’dzin (*Nags shod ’bri ru’i lo rgyus*). The cover photo of *Grub pa’i dbang phyug karma gzhan phan chos kyi rgya mtsho’i rnam thar dad gsum ’phags nor ’dren pa’i shing ta* is Karma nor bu’s main retreat place sBas gnas lung gsum ljongs; see plate 4.

A place with the same name, Lung gsum ljongs, is mentioned as one of the three hidden regions (*sbas yul*). Padmasambhava predicted these regions to be the future sacred places for spiritual practices. These three are: ’Bras mo Valley – a hidden region at the southwest border (*lho nub mtshams na sbas yul ’bras mo ljongs*), mKhan pa Valley – a hidden region at the northwest border (*nub byang mtshams na sbas yul mkhan pa ljongs*), and Lung gsum Valley – a hidden region at the northeast border (*byang shar mtshams na sbas yul lung gsum ljongs*); see O rgyan gling pa (*Padma bka’ thang*, p. 602). According to Ehrhard (2009–2010, pp. 493–522), the precise location of Lung gsum Valley is at the border between the regions of ’Ol kha and Dvags po.

necessities onto a horse, [Karma nor bu and his brother Karma] stayed at the foot of the western Rag ljongs. At that time, the valley was full (*khengs pa*)⁶⁴ of roaring sounds coming from numerous horses and riders. Karma nor bu said: “Whatever appears is just void, so recite [the liturgy] of Cutting off (gCod) once!” In this way, both brothers recited [the liturgy] and all [appearances] vanished. Having removed many frogs and snakes from the walls of the cave (*brag logs*)⁶⁵ of the present dwelling place of Rag ljongs, the following day (*phyi nang*) [they both entered] a stone-enclosure (*rdo ra*). In this place they practised for six years [only] wearing cotton robes.

[**C893**] It is said:

In this sacred place of Rag ljongs, all the great sacred places, the minor sacred places and even all the pure lands of the *trikāya* are included, such as the Glorious Copper-Coloured Mountain (*Zang mdog dpal ri*), Potala (Mountain of Avalokiteśvara), [Paradise] Arrayed in Turquoise Petals (g.Yu lo bkod, Tārā’s pure land), [Palace] having Willow Leaves (lCang lo can, i.e. the palace of Vajrapāṇi and Vaiśravaṇa), White Snow Mountain (Kha ba dkar po),⁶⁶ Pure Crystal Mountain (rTsā ri),⁶⁷ Vulture Peak (Bya rgod sPungs ri), Lhasa, Mount Kailāśa of Western Tibet (Gangs ri), Five-Peak Mountain (Ri bo rtse lnga), Eight Great Charnel Grounds (Dur khrod chen po brgyad), etc.⁶⁸

[The sacred place of Rag ljongs] was frequently consecrated by [Karma nor bu] and Drung pa Rin po che. At the peak of the mountain in that place there is a wondrous sacred site of Amitābha. There are [wondrous sacred places of] Avalokiteśvara, Tārā, and Padmasambhava in the middle (*sked pa*) of the mountain,⁶⁹ and [sacred places of] various protectors, *nāga*-spirits’ and *btsan*-spirits at the foot of the mountain. There are guidebooks to this sacred place written by Rol pa’i⁷⁰ rdo rje (Zur mang gTer chen Rol pa’i rdo rje), Drung pa Rin po che, Nyag bla Rin po che (Nyag bla Padma bdud ’dul,

⁶⁴ B 26: *khengs ba*; C 892: *khengs pa*.

⁶⁵ B 26, C 892: *brag log* (r. *brag logs*).

⁶⁶ Kha ba dkar po, located in bDe chen County, Yunnan Province, is one of the five sacred places of Tibetan Buddhism, and it symbolises the sacred place of the enlightened activities; see Tsho chung (*sPo bo’i lo rgyus*, p. 90). For the description see Rin chen rdo rje (*gNas chen kha ba dkar po’i bsang mchod dang gnas yig*), Buffertrille (2014, pp. 197–277).

⁶⁷ B 26: *rtsa ri*; C 893: *rtsā ri*. For research on rTsā ri, see Huber (1999).

⁶⁸ Reference is unknown.

⁶⁹ B 27: *rked pa*; C 893: *sked pa*.

⁷⁰ B 27, C 893: *rol pa* (r. *rol pa’i*)

1816–1872) and Karma nor bu. Those who obtain a connection⁷¹ with this sacred place through making prostrations, circumambulations, offering, reciting praises, etc., including birds and wild animals, will take rebirth in the [Pure Land of Great] Bliss. This is clarified in the scriptures [written by] numerous great superior beings. One guidebook detailing this sacred place states:

This sacred place has features of transformation and generation, for example, even [the number of] recitations of *dhāraṇīs* (*bzung sngags*) and *mantras* [for the practice of] approach (*bsnyen sngags*) will increase one hundred million times according to the higher and lower vehicles of *sūtra* and *mantra*, as well as according to the sequence of the Tantra Sections (*rgyud sde'i go rim*).⁷²

The lord of the sacred site (*gnas bdag*) and treasure guardian (*gter bdag*) of this sacred place is rDo rje thog rgod 'bar ba. He is a white man [sitting on] a white horse, he wears silvery white armour and a helmet. He holds a sceptre in one hand and a treasure vase in the other hand, and he has a lance-banner placed in the crook of his elbow. He said: “[I] accomplish the teacher’s command, speech, praise, enlightened activity and whatever is entrusted in me. I am also the local protector of the mountain with the name Kha ba dkar po.”

Thereafter, while Karma nor bu and [his] patrons were suffering hardship due to the change of the times, [Karma nor bu] practised austerities for about one and a half years in unspecified mountains. In particular, [he] spent six months merely [living on a] small bag of barley flour (*rtsam pa*). Every day, [he] ate a spoonful of barley flour and [drank] a bowl of water. When the barley flour had all been eaten, [he] lived on sour, green fruit (*skyu ru*) and a bowl of water. However, despite this, [he] still earnestly applied himself to the practice of austerity even when it endangered his life. Regardless of these severe circumstances, [nothing] could obstruct [his] practice. Thereafter, [he] was bound in the sacred knot of the cross-legged posture continuously, day and night, alone. He only ate cold food and water [mixed in the form of] a heap of sheep dung, and [he took] essences extracted from elements like stone. He [wore] a single cotton robe and sat in a walled-room (*rtsig khang*) which was merely fit for [one person sitting] in the cross-legged posture. This room was in a place called Ril khang bkra shis sbug,

⁷¹ B 27: *thog pa*; C 893: *thob pa*.

⁷² The specific scripture or guidebook was not specified by the author Karma stobs rgyal.

“the Auspicious Cavity of a Round House”,⁷³ situated near herds of sheep. After⁷⁴ [he] had dedicated himself to practice without any distraction for about twelve years, even those having wrong views were astonished from the depths of [their hearts after seeing him], and [their] harming thoughts and actions were loosened. Hence, the action of settling⁷⁵ [himself] in the yogic discipline of saying nothing at all [C894] became evident to everyone. Later on, [Karma nor bu] resided in a small room (*gzims chung*) nearby⁷⁶ for four years.

At one time [Karma nor bu] became severely sick, in fact it seemed that there was a possibility that he might even pass away. After dwelling for four years in the small room, [he] proceeded to lHa lung gsar pa in the third Tibetan lunar month of the Wood Rat Year (1984) [in order to] fulfil the wish of unprejudiced disciples. There [he] turned the doctrinal wheel of *Rin chen gter mdzod*.

In brief, from the time he dwelled in Rag ljongs (ca. 1956)⁷⁷ until the year before [he] taught [*Rin chen*] *gter mdzod* – a total of twenty-eight years – [Karma nor bu] only drank cold water. From the time he practised the Six Doctrines in the meditation house of Zur mang Wer phug at the age of twenty-two until he was seventy-nine years old, [he] only wore a cotton robe, and during both the day and night he continuously sat in the cross-legged posture. Although he became sick, [he] didn’t rest. Instead, for a long time, [he] would lie down on a *kr̥ṣṇasāra*⁷⁸ antelope (a spotted antelope) skin substitute, i.e. a small pink skin (*lpags*)⁷⁹ of a kid-goat⁸⁰ which he used as a carpet on the ground. Even though [he] later laid another carpet on the ground, [he] didn’t lie on [the carpet] that contained inner substances nor did he pile up [carpets]. Having pushed his body [to its limits], having suffered a lack of food and having urged [his] mind [to practice] in such a [strict] manner, [he] took everything as it came (*snang ba gdong ’ded*) and had

⁷³ The name Ril khang bKra shis sbug also appears in Karma nor bu’s spiritual song; see Karma nor bu (*Karma nor bu nyams mgur*, p. 140). This place is located at Rag ljongs.

⁷⁴ B 28: *gzhol bas*; C 893: *gzhol nas*.

⁷⁵ B 28: *dkod pa*; C 893: *bkod pa*.

⁷⁶ Bla ma Tshe ring (2017.07.05, personal communication) recalled this event from his childhood. He received teachings from Karma nor bu at sBas yul rag ljongs, and the small room in which he dwelled until his demise was close to the walled-room.

⁷⁷ The accurate time of leaving lJongs gnas Monastery for Rag ljongs, or sBas yul lung gsum ljongs, is not clearly specified in the biography. However, because the time of widely transmitting *Rin chen gter mdzod* is clearly stated to be 1984, the year in which he dwelled in Rag ljongs is supposed to be ca. 1956, i.e. twenty-eight years before the vast transmission; see B 28, C 894.

⁷⁸ B 29, C 894: *kr̥ṣṇa sa ra* (r. *kr̥ṣṇa s̄a ra*).

⁷⁹ B 29: *pags*; C 894: *lpags*.

⁸⁰ B 29: *ris*; C 894: *re’u*.

no fear of death.⁸¹ [He] exerted himself in practices [in a way that was] neither too tight nor too loose through intense asceticism and a perseverance of equal taste [to] whatever occurred. In relation to that, Maitreyañātha (ca. 270–350 CE) said in *The Verses of the Adornment of the Sūtra of Great Vehicle (Mahayāna-sūtra-alaṃkāra-nāma-kārikā, Theg pa chen po mdo sde rgyan zhes bya ba'i tshig le'ur byas pa)*:

[The action of] supreme beings,
 Who walk slowly when bearing the burden of sentient beings, is not
 beautiful;
 [They] should exert themselves a hundred times [more diligently]
 To [loosen] the bondage of themselves and others.⁸²

Likewise, only a Bodhisattva [can] behave authentically [as] a great heroic being. If an ordinary person thinks that [he/she] cannot drink freezing cold water in winter, cannot [cover themselves] with [only] a thin quilt, [only wear] thin clothes for one night, not sleep but instead simply sit for one night; so this kind of behaviour of a *yogin* is, even at the end of [the twentieth] century, still [regarded as] wondrous and marvellous beyond the sphere of worldly behaviours. Who else can still be counted [as somebody like him]?

II.2.1.3 How the Signs of Progress on the Path and the Fruit Became Manifest

[I]

[**C895**] It is said:

Due to coarse conceptual thoughts and afflictive emotions, as well as due to lesser merits of sentient beings during this present final degenerate age of strife in general, [they will not] become tamed by

⁸¹ The meaning of this sentence was explained by Karma bstan pa rnam rgyal (2017.01.14, personal communication). [^{B29}], [^{C894}]: *de lta bu'i tshul gyis lus la bab bskur/ lto la gyong bskur/ sems la las bskur nas/ snang bag dong 'ded/ 'chi nus thog 'gel/*.

⁸² *Theg pa chen po mdo sde rgyan zhes bya ba'i tshig le'ur byas pa (Mahayāna-sūtra-alaṃkāra-nāma-kārikā)* by Maitreyañātha (ca. 270–350 CE), in: *Byams chos sde lnga*, p. 60: *mgo la sems can khur chen khyer* ([^{B29}], [^{C894}]: '**khyer**) ba yi/ sems can ([^{B29}], [^{C894}]: **dpa'**) mchog ni ([^{B29}], [^{C894}]: **rnams**) dal gyis 'gro mi mdzes/ bdag gzhan sna tshogs 'ching bas rab bcings pas ([^{B29}]: *bcings ba la*; [^{C894}]: **bcings pa la**)/ brtson pa brgya 'gyur du ni bya ba'i rigs/.

Buddha Śākyamuni himself but will instead be tamed by [Buddha Śākyamuni] in the form of an emanated spiritual guide.⁸³

Just before Buddha Śākyamuni passed beyond suffering, [he] said:

Don't despair, Ānanda!

Don't weep, Ānanda!

In the future,

After I have manifested [myself as] a spiritual guide,

I will benefit you and others.⁸⁴

⁸⁵[Great personages] like Karma nor bu, who regarded the eight mundane concerns as impartial and who liberated himself from the bondages of hope and fear, delighted in the hidden yogic discipline. [He] was not contaminated by the most subtle defilements of flattery (*kha gsag*), hypocrisy (*tshul 'chos*), trickery (*g.yo sgyu*) and deception (*zol zog*). Bearing miserable wandering sentient beings in his innermost mind, [he] abandoned the three [concerns of] food, clothing and conversation with the courage to attain Buddhahood in this life and with an unexcelled intention. Despite the change of times and hard circumstances, [he] wasn't harmed but coped with calamity as if heaven and earth were reversed (*gnam sa bla 'og bsgyur ba*). He endured such hardships and difficulties (*dka' spyad*) as drinking [cold] water and chewing stones. He did this with a strong determination (*zhe bcad*) and perseverance (*snying rus*), and practised continuously day and night. Such a *yogin*, who has devoted [his] life to practice, is considered to be a supreme being, a being who nowadays is as rare as an *uḍumbara* flower.

⁸⁶ *The King of Meditative Stabilisation Sūtra (Samādhi-rāja-sūtra, Ting nge 'dzin rgyal po'i mdo)* states:

Whoever pays homage to the myriads of Buddhas

⁸³ Reference is unknown.

⁸⁴ Reference is unknown. [B30], [C895] *mya ngan ma byed kun dga' bo/ /smre sngags ma 'don kun dga' bo/ /nga nyid ma 'ong dus kyi tshel/ /dge ba'i bshes gnyen nyid sprul nas/ /khyod la sogs pa'i don byed 'gyur/.*

⁸⁵ [B30], [C895] *zhes gsungs pa ltar* (add. [B30] *ro/ dge ba'i bshes gnyen de yang/ kun mkhyen klong chen pas/ mtha' dag yon tan rdzogs pa'i bla ma ni/ snyigs ma'i mthus byas rnyed par dka' na yang/ zhes pa ltar dge ba'i bshes gnyen* [B31] *skyon kun zad/ yon tan kun ldan zhig 'byon par dka' zhing/ byon kyang yon tan ji bzhin mthong dka' ba dang/ yon tan la skyon du 'dzin pa mang ba'i dus 'dir/).*

⁸⁶ add. [B31] *mkhas grub karma chags med kyis/ sngon dus grub rtags thogs pa med pa bas/ deng sang sems ngo bskyangs shes pa tsam dga' ba dang/ sngon dus dgra bcom nam mkha' la 'phur ba bas/ deng sang chos gos gyon pa tsam dga' ba dang/ sngon bskal pa bzang ba'i dus 'dul khirms yongs rdzogs srung ba bas/ deng sang nyin mtshan dus rer bslab pa sna re tsam srung ba* [B32] *dga' zhing phan yon che zhes ri chos mtshams kyi zhal gdams las gsungs shing de'ang lung tshad ma'i khungs dang bcas pa nyid yin te/.*

In as [many] eons as the sand [on the banks of] the River Gaṅgā
 By [offering] a variety of food, drinks,
 Parasols, banners and butter lamps with a devoted heart,
 [Even] when the sacred doctrine disintegrates, and
 When the teachings of the One Gone to the Bliss (Buddha Śākyamuni)
 are extinguished,
 The merit of applying [merely] one practice during the day and night
 Will be superior.⁸⁷

Such a *yogin* is a great being who dwells on the level [of enlightenment] (*bhūmi*, *sa*). There is no doubt that [he] has reached a high level of accomplishment, so there is no need to only regard a few beneficial qualities of the signs [of progress] on the path (*lam rtags*) as important. Because beholding visions, receiving predictions and [achieving] signs of accomplishment are signs [of progress] on the path of Secret Mantra. It is said:

Secret Mantra is [secret] not because of a person having faults;
 But because it is secret to a person who has wrong views and who lacks
 good fortune.⁸⁸

The profound views of [Secret] Mantra, [C896] the powerful conduct, the names and forms of deities, and the signs of accomplishment are the four outer secrets. These four are never to be spoken about without reason. The place, the time, one's companions and the substance of practice are four intermediate secrets that should be kept secret until one completes the practices. The *samaya* substances and implements of [Secret] Mantra should be hidden, for not doing so may cause others to lose their faith or obstruct one's attainment. Therefore, it is suitable to keep this type of conduct secret because what one's teacher or one's siblings have entrusted should be kept secret from those who have damaged their *samaya*, from those who have not received empowerments

⁸⁷ *'Phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo (Ārya-sarva-dharma-svabhāva-samatāvipañcita-samādhi-rāja-sūtra)*, in: *bKa' 'gyur (dpe bsdur ma)*, vol. 55 (mDo sde/Da), p. 307: */bskal pa bye ba gang gā'i* ([^{B32}], [^{C895}]: **gang gis bskal pa gangga'i, r. ganggā'i**) *bye snyid du/ /dang ba'i* ([^{B32}], [^{C895}]: **dad pa'i**) *sems kyis zas dang skom rnams dang/ /gdugs dang ba dan mar me'i phreng ba yis* ([^{B32}], [^{C895}]: **bye brag gis**) */sangs rgyas bye ba khrag khrig rim gro byas/ /gang gis dam chos rab tu 'jig pa dang/ /bde gshegs bstan pa 'gag par 'gyur ba'i tshe/ /nyin mtshan dus ni* ([^{B32}], [^{C895}]: **su**) *bslab pa gcig spyod pa/*.

⁸⁸ The author cites the verses without any source. The citation is as follows: [^{B32}], [^{C895}] *ji skad du/ /gsang sngags skyon yod ma yin te/ skal med log lta can la gsang/* in comparison with a more precise citation from *gSang ba'i snying po de kho na nyid nges pa*, in: *bKa' 'gyur (dpe bsdur ma)*, vol. 102 (rNying rgyud/Kha), p. 700: */gsang sngags skyon yod ma yin te/ /thugs rje chen po thabs mkhas kyis/ /snod ma yin dang blo rtul rnams/ /las 'phro ngan pa'i don phyir gsang/*.

and from those without faith. One does not demonstrate or speak frivolously (*byung rgyal du*) about any beneficial qualities of those signs of [progress] on the path. At the same time, one has no reason to hide [the qualities] as if [they were] stolen goods. Although most [of the qualities] are beyond the range [of perception] of everyone, when there is a purpose (*dgos don*) to [expound them], it is occasionally necessary to relate what has been seen and heard in order to bring joy to those disciples with limited intellect and to nourish [their] faith.

Connecting with the deeds, such as cutting through the doubts of those to whom [Karma nor bu's] wondrous signs were seen or heard, at [the disciples'] insistent request in [his] presence, as well as [his] pilgrimage to dBus through the application of enhancing practice (*bogs 'don*), [I] will briefly speak about [his] several wondrous manifest signs, namely the achievement (*lag rjes*) of the prolonged endeavour in meditation practice, as well as several wondrous signs of perfecting the strength of realisation.

[II]

First, the way in which Karma nor bu's visions of deities and teachers, predictions and signs of accomplishment appeared through the exhaustion of the two obscurations (*sgrib gnyis*)⁸⁹ to be abandoned, [this will be narrated in the following].

At the age of twenty-two (ca. 1927), while dwelling in sNyan brgyud sgrub khang, “the Meditation House of Aural Transmission”, at Wer phug rDo rje'i khyung rdzong in Zur mang, [Karma nor bu] beheld the visions of the sixty-four *maṇḍalas* of Cakrasaṃvara and Vajravārāhī. Also at that sacred place, [he] beheld a vision of the Four-Armed Guardian (Mahākāla) in the expanse of a black whirlwind (*'tshubs ma*). This whirlwind was [generated by] the elements of fire and wind (*me rlung khams*). Out of fear, [Karma nor bu] fell unconscious for a while and then he broke out in a sweat and trembled. [This episode was] told [by Karma nor bu].

At the time of dwelling in practice at Wer phug, Tibetan and Chinese troops were fighting in a conflict between dGa' [ldan Monastery] and Zur [mang Monastery]. In accord with a dream about many crows uttering caws among bone fragments, the Tibetan troops destroyed Zur mang Monastery.⁹⁰ Thus, all the hermits consented and

⁸⁹ Two kinds of obscurations (*sgrib gnyis*) refer to 1) afflictive obscurations (*nyon mongs pa'i sgrib pa*) and 2) cognitive obscurations (*shes bya'i sgrib pa*); Duff (2014, under the entry *sgrib pa gnyis*).

⁹⁰ For the conflict, see Chapter 1, no. 93.

said it would be very dangerous to survive if [they] did not escape to other places where there was hope. At that time, the Four-Armed Guardian in the form of a little boy, who was in reality Karma nor bu, appeared and said: “Stay here until you complete the retreat! [C897] As there are obstacles, don’t go!” Because [the Four-Armed Guardian] requested [them] again and again, [they] didn’t go to other places. Though a rain of weapons (*mtshon gyi char*) fell down, [they] completed the practice without being harmed. All was counted as wondrous. [This episode was] told [by Karma nor bu].

⁹¹Moreover,⁹² as [Karma nor bu] was about to go to dPal spungs [Monastery], [he] frequently beheld a vision of a thumb-sized (*tshon gang ba*) Karmapa (the Sixteenth Karmapa Rang byung rig pa’i rdo rje) wearing the Black Crown with glittering gold. While [the Eleventh] Si tu Rin po che conferred empowerments and reading authorisations upon Karmapa Rang byung rig pa’i rdo rje later in dPal spungs [Monastery], it appeared as the prior sign of beholding the frequent visions of [the Karmapa]. [This episode was] told [by Karma nor bu].

During the first *One-Hundred Feast Offerings of Cutting* (*gCod kyi tshogs brgya*), [he] beheld visions of various forms of Ma gcig lab sgron (1055–1149) in reality and in dreams. He also received numerous signs of accomplishment. [This episode was] told [by Karma nor bu].

Later, during [his] stay in dPal spungs Monastery, [he] frequently beheld visions in which Padmasambhava and Pad ma nyin byed (the Ninth Si tu Rin po che, 1774–1853) appeared to be indivisible. [This episode was] told [by Karma nor bu].

Furthermore, at that time [he] frequently beheld visions of the Guardian Black-Cloaked [Mahākāla] (*Ber nag can*) [in dPal spungs Monastery]. Later he also beheld visions in mTshur phu [Monastery]. [This episode was] told [by Karma nor bu].

Then, [he] went on pilgrimage to dBus in order to greatly enhance his view and meditation through both the conduct that shakes everything off (*avadhūtacaryā*/

⁹¹ The following passage is omitted: [B34] *yang zur mang wer phug tu/ snyan brgyud chos drug gi nyams len skabs/ rmi lam sprul sgyur gyis mngon dga’i zhing dang/ o rgyan yul/ sham bha la/ khyad par ’og min gyi zhing du rnam par snang mdzad mjal te dbang dang/ [B35] gdams ngag zhus pa de ’dra lan kha shas byas gsungs/ yang kun rig dang/ mi ’khrug gi bsnyen mtshams skabs dmyal ba dang/ yi dwags kyi gnas su byon nas sems can ’dren pa’i nyams snang byung gsungs/ tsha ba sgang du bka’ ’gyur dang/ gter mdzod kyi dbang lung skabs risa ba’i bla ma zur mang drung bcu pa chos kyi nyin byed kyis zhal gzigis shing/ nga khyod dang ’bral ba med par yod ces gsungs pa dang/ lung ston ci rigs gnang/ yi dam gyi gtso bo rgyal ba rgya mtsho ni dus rgyun zhal yang yang gzigis gsungs/ gro lod bsnyen chen skabs shel gyi mchod rten chen po zhis gi nang/ stod la pad ’byung dang/ bar na gro lod/ smad na trakṣata dang/ rje ’bangs nyer lnga bzugs pa la sems can mang pos bskor ba’i nyams snang dang/ gro lod dang/ bdud mgon trakṣata gnyis kyi zhal gzigis/ phyag rnga la me ’bar ba sogs byung gsungs/.*

⁹² B 35: *de skabs*; C 897: *yang*.

avadhūticaryā/ avadhūticaryā, kun 'dar spyod pa) and the totally good conduct (*kun tu bzang po 'i spyod pa*).⁹³ When he went to dBus at that time, [he] only held⁹⁴ a [walking] stick and a skull cup, [and he walked] whilst practising an intense high-speed ascetic practice (*myur mgyogs dka' spyad drag po*). He [was accompanied] by two monastic attendants (*zhabs phyi grwa pa*), and [they] had no attachment to food, clothes and conversation. Even though both servants (*phyag phyi pa*) were fatigued, they still didn't take any rest. While circumambulating the mountains in dBus, [he] crossed the rough terrain to the great monastic seats of the bKa' brgyud Lineage, like Dwags lha sgam po [Monastery] and Zangs ri mkhar dmar, “the Red Citadel [at] Copper Mountain”. After proceeding to bSam yas [Monastery], as well as to the three receptacles, three sanctuaries and three caves of Yar lung,⁹⁵ he went to sTod lung mTshur phu [Monastery] from Sras mkhar dgu thog, “the Nine-storied Son's Castle” at lHo [brag] Gro bo lung, sTag gnya' lung bstan phug,⁹⁶ and “the sTag gnya' Prophecy Cave”, etc. On the way there, a great northern nomadic householder said: “It is better to stay here tonight. Because of snow, [you] will be fatigued.” Both the senior and junior servants (*phyag phyi pa*) agreed, but as [Karma nor bu] didn't [agree they] left. [However], at dusk they could not pass a cross in a large snowy mountain and became lost. Both the attendants (*zhabs phyi gnyis po*) said: “We, master and attendants,⁹⁷ have left without listening to that former excellent householder who [persuaded us] to postpone [the trip]. Nothing will happen except for us freezing to death here tonight.” [They] felt sorrowful and even slandered [Karma nor bu]. During that night, they both laid down in front of Karma nor bu around the snowy mountain and covered themselves with cotton shawls. The heat overwhelmed [them], and they fell asleep until the next morning. [C898] After suddenly getting up,⁹⁸ they both saw the warmth of the inner heat that had melted a large [portion] of snow nearly [the size] of a bed of yak-hair tent and turned it into clear fog. Therefore,

⁹³ For the explanation of *kun 'dar gyi spyod pa* and *kun tu bzang po 'i spyod pa*, see Larsson (2012, pp. 217–220, 306 & 307).

⁹⁴ B 36: *bcang*; C 897: *bcangs*.

⁹⁵ The term *yar lung rten gsum*, “three receptacles of Yar lung” as the major *stūpas*, refers to rTag spyan bum pa, rGod thang bum pa, Tshes bcu bum pa; *gnas gsum*, “three sanctuaries”, refers to Bya sa lha khang, Khra 'brug, bTsan thang sgo bzhi; *phug gsum*, “three caves”, refers to Ras chung phug, Shel brag phug, sBe ro phug; see Tshe ring rgyal po (*Ched rtsom phyogs bsgrigs*, p. 409).

⁹⁶ B 36: *mya mya lung bstan phug*; C 897: *stag gnya' lung bstan phug*. The cave, also known as sTag nya lung bstan phug, is a retreat place of Mi la ras pa in lHo brag 'Gro bo lung; see dGe 'dun chos 'phel et al. (*gNas yig phyogs bsgrigs*, p. 107), Blo gros mtha' yas (*Zhal gdams snying gi bdud rtsi*, p. 154).

⁹⁷ B 37: *dpon slob*; C 897: *dpon g.yog*.

⁹⁸ B 37: *langs nas*; C 898: *langs bas*.

they both repeatedly swore to go and do as Karma nor bu had instructed. Then, [they] went to mTshur phu [Monastery].

At the time of meeting the Precious Lord of Conquerors (the Sixteenth Karmapa), it was as the Venerable Mi la [ras pa] had said in one of his texts:

If realisation and signs of warmth haven't been engendered,
How could I keep warm by [wearing] a single cotton robe?⁹⁹

Even the great Sixteenth Karmapa was amazed at [Karma nor bu's] accomplishment in [his practice of the] channels and winds (*rtsa rlung*). This inner heat practice kept [him] warm in the cold wind¹⁰⁰ of winter even though he [wore] just a single cotton robe. [The Sixteenth Karmapa] requested a [cotton] robe [from Karma nor bu] and later, [the Sixteenth Karmapa] held that cotton robe in [his] hand and said: “[This] is like the robe of a *yogin* who has accomplished [the practice of the] channels and winds.” Then, [he] showed [the cotton robe] to all the monks.

One day [Karma nor bu] went to the Great dGa' ldan Anniversary Offering [Ceremony] (*dus mchod chen mo*)¹⁰¹ in Lhasa. The Tibetan aristocrats prepared a large amount of beer and schnapps to test the *yogin*, who wore just a single cotton robe, [in his ability to control his] channels and winds. [They] wanted to jest with [him] and so they asked [him to drink schnapps]. [Karma nor bu] then drank up to seven bottles of Chinese schnapps. Frightened and astonished, the aristocrats all said: “There is a danger that the teacher will die.”¹⁰² At that moment, [Karma nor bu] went happily to mTshur phu [Monastery] without [committing] any fault of being intoxicated through the power of the internal winds. Teachers and disciples of Se [ra] Monastery, 'Bras [spung] Monastery,¹⁰³ etc., as well as the Tibetan aristocrats all felt very amazed and faith was

⁹⁹ *bKa' brgyud gong ma rnam kyi rnam thar dang mgur 'bum phyogs sgrig las rje btsun mi la ras pa'i rnam thar dang mgur 'bum*, edited by Shes grub bstan 'dzin (ca. 20th cent.), vol. 2, p. 542: /nyams rtags ([^B37], [^C898]: **rtogs**) *drod rtags ma skyes na/ras gos kyang pas ci la dros* ([^B37], [^C898]: **dro**). Chang's translation reads: “Without the realisations and the inner-heat, how could I keep warm in a garment of sheer cotton cloth?” (Chang: 1977b, p. 381).

¹⁰⁰ B 37, C 898: *lhag* (r. **lhags**).

¹⁰¹ The Anniversary Offering Ceremony of dGa' ldan Monastery, *dus mchod chen mo*, refers to the dGa' ldan Offering on the twenty-fifth day (*dga' ldan lnga mchod*) to commemorate the death of Tsong kha pa (1357–1419), the founder of the dGe lugs Lineage. The ceremony took place on the twenty-fifth day of the tenth Tibetan lunar month in 1419 at the main seat, dGa' ldan Monastery. This monastery was founded and later consecrated by Tsong kha pa in 1410; see Karma tshul khriims (*sTod mnga' ris sger rise rdzong 'brong pa byang ma'i lo rgyus*, p. 40), Rang sgra et al. (*dGon sde'i rig gnas spyi bshad*, p. 187). For the history of dGa' ldan Monastery, see Don grub & sNying po tshe ring (*Ched rtsom phyogs bsgriigs*, pp. 418–420), Rang sgra et al. (*dGon sde'i rig gnas spyi bshad*).

¹⁰² B 38: *grangs pa'i nyen*; C 898: **grongs pa'i nyen**.

¹⁰³ The three main monasteries of the dGe lugs Lineage in the vicinity of Lhasa are dGa' ldan dgon pa, 'Bras spungs dgon pa, Se ra dgon pa; see Don grub & sNying po tshe ring (*Ched rtsom phyogs bsgriigs*, pp. 418–423).

aroused in them as a result of this [wondrous deed]. Later, Karma nor bu said: “Except for having a little sore throat for several days, there wasn’t any fault of being intoxicated.”

During [his] stay in mTshur phu [Monastery] for three years, as stated above, [Karma nor bu] requested quite a few empowerments, reading authorisations and oral instructions from the Sixteenth Karmapa. [Karma nor bu] found a meditation cave (*sgrub phug*) that was called rGyal ba gaṅga pa (n.d.) [in] the past. This cave was one of many among the meditation caves of the former accomplished adepts on the side of the furthest mountain [called] Padma khyung rdzong. During [his] stay there [he] met a beautiful woman adorned with fine ornaments named rDo rje kun grags ma.¹⁰⁴ This woman offered [him] a large unique turquoise and requested Buddhist doctrine (*chos ’brel sogs zhus*, lit. to request a spiritual connection), and then [she] vanished. The Sixteenth Karmapa knew of this and said: “You should [give] me the superior turquoise that you have.” As he said this, [Karma nor bu] offered [it] to [him]. At that time, gNyan chen thang lha of the north¹⁰⁵ also sought an audience with [him] (*mjal [kha] zhus*) within the luminous state. [This episode was] told [by Karma nor bu].

While residing in the cave of [a mountain called] Padma khyung rdzong at mTshur phu Monastery, one day [his] hand drum slipped from the entrance of the cave and rolled down. [It] then¹⁰⁶ fell down from among the rock peaks (*brag so*) and boulders (*rdza rdo*) of a very steep rock face (*brag ngos*). Despite falling, the drum was not damaged. Instead, its pleasant sound rose and could be heard over a long distance. Hence, all [the people from] the monastery (*sde dgon kun*) were amazed [C899] and generated faith [in Karma nor bu].

¹⁰⁴ rDo rje kun grags ma is one of *brtan* (alt. *bstan*) *ma bcu gnyis*, “Twelve Female Guardians”, or “Ancient Established Female Guardians” subdued by Padmasambhava. They reside at Gung thang la, and are said to be subordinate to *bkra shis tshe ring mched lnga*, “Five Sisters of Long-Life”. Among them, the first group of four called *bdud mo chen mo*, “Great Female *bDud*” are: 1) rDo rje kun grags ma, 2) rDo rje g.ya’ ma skyong, 3) rDo rje kun bzang, 4) rDo rje bgegs kyi gtso; the second group called *gnod sbyin chen mo*, “Great *Yakṣīs*” are: 5) rDo rje spyang gcig ma, 6) Kha rag khyung btsun rDo rje dpal gyi yum, 7) rDo rje klu mo, 8) rMa ri rab ’byams rDo rje grags mo rgyal; and the third group called *sman mo chen mo*, “Great *sMan mo* Goddesses” are: 9) Kong btsun de mo rDo rje bod khams kyong, 10) bTsan la lo ro rDo rje sman gcig ma, 11) sMan btsun rDo rje g.ya’ mo sil, 12) rDo rje g.yu sgron ma. For a further explanation and for various enumerations of the names, see Nebesky-Wojkowitz (1996/1956, pp. 181–198), Cantwell & Mayer (2009, pp. 298–301; 2013, pp. 30–32), Jacob Daulton (2004).

¹⁰⁵ gNyan chen thang lha – also known as Thang lha yar shur, Thang lha yab shur and Yar shur gnyan gyi lha – is the ruling deity of the great gNyan chen thang lha mountain range in northern Tibet. The protective mountain-deity of dMar po ri on which the Potala Palace was built, is the Guardian of the Treasures. He is consequently called the gTer bdag gNyan chen thang lha, one of the Four Orders of Great gNyan (gNyan chen sde bzhi) who occupies the East, and the head of the local deities (*sa bdag*) inhabiting dBus Province in Central Tibet; see Nebesky-Wojkowitz (1996/1975, pp. 205–210, 221).

¹⁰⁶ B 39: *’dril bas*; C 898: *’dril nas*.

At that time, [Karma nor bu] was appointed as *vajra* master (*rdo r[je] slob [dpon]*) [to perform] the *Repelling [Rite] of [rDo rje] gro lod (Gro lod zlog pa)*¹⁰⁷ as well as [*the Rite] of Cutting-Off and Subduing (gCod 'dul)*¹⁰⁸ for twenty-one days. This was done in accord with the instructions of the Sixteenth Karmapa. [He] performed quite a few healing rites (*rim gro*),¹⁰⁹ such as [*the Rite of] Throwing the Fire Snare (Me zhags rgyag pa)*,¹¹⁰ at mTshur phu Monastery.

Just before the Sixteenth Karmapa left for China (1954) at a time of disturbances (*dus zing*),¹¹¹ [Karma nor bu] was appointed as regent (*rgyal tshab tu mnga' gsol ba*) [of mTshur phu Monastery]. [He] received the instruction to perform the ceremony for longevity (*zhabs brtan tshe sgrub*), [the ritual for] ransoming the soul (*bla bslu*) and so on.¹¹² Having been appointed as retreat master of mTshur phu Monastery, [he established] an extraordinary system to instruct Magical Movements of Channels and Winds (*rtsa rlung 'phrul 'khor*).¹¹³ This system later made the Sixteenth Karmapa very pleased (*mnyes mnyes mdzad*).

At that time, [Karma nor bu's] paternal uncle bSod dga' was sick at [Karma nor bu's] hometown (*sku yul*). Although a messenger arrived at mTshur phu [Monastery], [Karma nor bu] didn't leave [for his hometown] as he wished to [obey] the instructions of the Sixteenth Karmapa. However, [it was perceived] that Karma nor bu went directly to meet his uncle Bla ma bSod dga'. One day, [Bla ma bSod dga'] hadn't eaten any food (*gsol tshigs*),¹¹⁴ but [instead of being hungry he] said: "Today Bla ma Kar nor (Karma nor bu) has given me nectar, so I am satiated."

¹⁰⁷ Though *Gro lod zlog pa* has not been identified, it is related to an effective wrathful ritual. This ritual is dedicated to repel the negative influence based on rDo rje gro lod, one of eight emanations of Padmasambhava, as explained by Bla ma Tshe ring (2017.07.05, personal communication). Gentry (2010, pp. 131–163) translates the term *zlog pa* as "ritual exorcism". He focuses specifically on the ritual subgenre of army expelling rites (*dmag zlog*). He does this through an analysis of Sog bzlog pa Blo gros rgyal mtshan (1552–1624) who is known for expelling the Mongolian armies by way of ritual sorcery.

¹⁰⁸ The specific text for the ritual *gCod 'dul*, unidentified.

¹⁰⁹ For *rim gro*, see Walter (2009, pp. 166–174).

¹¹⁰ The term *zhags pa* can be translated as "snare, noose or lasso", an implement which is usually held in the left "wisdom" hand as a hand-held weapon of a large number of Vajrayāna deities, i.e. protective deities. It is used in order to bind infidels and harmful demons, or to catch their "life-breath" and "life-power"; see Nebesky-Wojkowitz (1996/1956, p. 18), Beer (2003, pp. 147–148). According to Bla ma Tshe ring (2017.07.05, personal communication), this is a fire offering ritual to cleanse the impurities.

¹¹¹ For Karmapa's visit in 1954, see Chapter 1. no. 104.

¹¹² For a description of the soul (*bla*) as well as the ransom ritual *bla bslu* or *bla glud*, see Ferdinand (1951, pp. 263–284), Karmay (1998, pp. 310–338), Tucci (2009/1980, pp. 190–193), Cuevas (2003, pp. 32–38).

¹¹³ For research on *rtsa rlung 'phrul 'khor*, see Chaoul (2006).

¹¹⁴ B 39: *gsol tshig*; C 899: *gsol tshigs*.

As [Karma nor bu] was restoring the golden face (*gser zhal gso ba*) of the [statue] of the Lord Śāk[yamuni] Wish-fulfilling Gem at Lhasa, [he] stood above the throne where [the Lord remains in] the cross-legged sitting position. Then, [he] touched the Lord’s forehead against his forehead and supplicated for accomplishment. It was thus seen by everyone that [he] immediately obtained a stone-like purplish pill nearly [the size of] a little bird’s egg inside both of his hands (*snyim pa khang*).¹¹⁵ From this stone, yogurt-like white nectar streamed down from the opening of the alms bowl of the [Lord’s] hand. [Karma nor bu] said: “Afterwards, [I] offered the stone[-like] pill to the Sixteenth [Karmapa], the Supreme Victorious One.”

It is said:

This [statue of the] Precious Lord is the Teacher (Buddha Śākyamuni) in person. [His] blessing is equal to [that of Buddha Śākyamuni] and [he] is the representative of the Victorious One (Buddha Śākyamuni). Because [this statue] is a great sacrificial post for offerings (*mchod sdong*) in Jambūdvīpa, it is evident that every great being has experienced such a sign of requesting and receiving blessings and accomplishments. When mKhyen brtse’i dbang po (1820–1892) has gone to the Jo bo [statue] in the past, [his] ordinary perception ceased instantly.¹¹⁶

Concerning the cause of immense blessing, it is said:

During the Teacher’s (Buddha Śākyamuni) previous lifetime in the Land of the Āryas (*āryāvarta*, i.e. India), as instructed by the Precious Teacher (Buddha Śākyamuni) Viśvakarma erected three life-sized statues of the Teacher: one of an eight-year-old, one of a twelve-year-old and one of a twenty-five-year-old. At that time, Śakra (Indra) explained: “Due to the five types of jewels of deities and human beings, and five hundred and one trinkets, [these three statues] were made by Viśva[karma] through various miraculous [deeds]. The emanating and absorbing light rays of the Teacher’s face [grant] blessings, so [that the statues] possess almost all beneficial qualities. [This only happens when the face is uncovered.] When it is covered by four finger-width robes, then the body is

¹¹⁵ B 40: *snyims pa khang*; C 899: *snyim pa khang*.

¹¹⁶ Reference is unknown.

untouchable and the luminous gesso [C900] is incomplete.” Later, the twenty-five-year-old life-sized [statue] was invited by Śakra to the Realm of the Gods, while the other two [statues] remained for many years in the Realm of the Gods, the Land of Oḍḍiyāna, the Domain of Nāga and the Vajra Seat of India. Later, the twelve-year-old life-sized [statue] was invited to China and the eight-year-old life-sized [statue] to Nepal. During the time of Tibetan King Srong btsan [sgam po] (569–649), [both statues] were taken along with the Chinese Princess (Wencheng, 628–680/2) and the Nepalese Princess (Bhṛkutī, 7th cent.) to Tibet. Nowadays, the [statue] named the Lord Wish-fulfilling Gem (Jo bo yid bzhin nor bu),¹¹⁷ which currently abides in ’Phrul snang gi gtsug lag khang – “the Miraculously Manifested Temple” – is the twelve-year-old life-sized statue; the [statue] named the Unshakable Vajra (Mi bskyod rdo rje) which abides in Ra mo che, “the Large Female Goat [Temple]”, is the eight-year-old life-sized statue. Srong btsan sgam po, the manifestation of Avalokiteśvara, said: “Even if one only meets [these statues] once, the gate [of taking rebirth in] the lower realms will then be blocked, and one will attain the glory of liberation.”¹¹⁸

In the presence of the Jo bo statue, gNyan [chen] thang lha worshiped Karma nor bu. Once when he was coming to the middle circuit (*bar skor*)¹¹⁹ [around] Jo khang (’Phrul snang gi gtsug lag khang), a handsome young white man wearing white clothes and leather boots caught [his] hands and guided [him] to both the middle circuit and the inner circuit (*nang skor*). The person who appeared as a man was gNyan [chen] thang lha. [This episode was] told [by Karma nor bu].

¹¹⁷ For *jo bo*, see Chapter 1, no. 179.

¹¹⁸ Karma stobs rgyal’s summary about the erection of the three life-sized statues of Buddha Śākyamuni might be based on *rGyal rabs gsal ba’i me long* by Bla ma dam pa bSod nams rgyal mtshan (1312–1375). For an annotated translation for this section, see Sørensen (1994, pp. 63–66).

¹¹⁹ Lhasa is composed of three circumambulatory circuits that resemble the rings of a *maṇḍala*, namely the inner circuit (*nang skor*) inside the main temple Jo khang, the middle circuit (*bar skor*) around the whole temple, and the outer circuit (*gling skor*) which leads around the entire old city and most of its holy sites; see French (1995, pp. 187–191) and Costantino (2012, p. 124). Moreover, Costantino (*ibid.*) mentions another circuit called *rtse skor ba* which encircles the Potala Palace.

That afternoon, [Karma nor bu] met a yellow man with golden ear-rings. Having invited [him] (*gdan 'dren*) sobbingly, the yellow man vanished. [He] was [the mountain deity] rMa [chen] spom ra.¹²⁰ [This episode was] told [by Karma nor bu].

[Karma nor bu] considered returning home after the Sixteenth Karmapa had come back from China (1955). After mTshur phu Monastery had finished preparing Chinese train fares (*rlang 'khor gyi gla cha*)¹²¹ and provisions, [he] went to Lhasa. At that time, gNyan chen thang lha, who manifested himself as a Tibetan man, spoke [to him] as if [they] were already known [to each other]: “From the beginning you have received train¹²² [fares], I will accompany [you] from the north and serve [you].” Then, [he] disappeared. [Karma nor bu] returned to mTshur phu [Monastery] and asked the Sixteenth Karmapa about the story. [He] answered: “That is Thang lha, so it is excellent if you go from the north now.” In a luminous visionary experience that evening, Thang lha with [his] retinue invited Karma nor bu [to his palace]. [He] entered the castle of Thang lha, Conch Citadel (*Dung gi pho brang*). This castle has onyx pillars, coral rafters and a roof made out of gold from the river of Jambū. [He] perceived numerous unbelievable scenes [such as] the immeasurable mansion [decorated] with various precious jewels, people [wearing] various precious jewels, as well as wealth and pleasure [he] had never seen before in the human realm. [He] also perceived [himself] giving teachings. [This episode was] told [by Karma nor bu].

[Karma nor bu] had an excellent travel companion (*lam grogs*) whom he knew on his way to Khams. This companion was a trader called Co go from Zur mang (n.d.), [C901] who did business in India and China. [He] had returned from China and had then set out for Zur mang, so [he] seemed to be an escort who had arrived from [his] hometown. [Co go] served [Karma nor bu] and they went together wherever [they] liked from the north. [This episode was] told [by Karma nor bu].

On the way down from the north, [Karma nor bu] met a man bearing the load of a corpse. [This man] had moved into a new pasture area (with tents and herds) after [his] little daughter had passed away. After the other campers had gone ahead, [he] met Karma nor bu and requested [him] to perform [the ritual] of transferring [the

¹²⁰ The Mountain Deity rMa rgyal spom ra is known in most Tibetan texts as the personification of a mountain range lying to the south of Koko Nor. He is also known as A myes rma chen, rMa rgyal spom ra, sPom chen spom ra, 'Brog gnas rma rgyal spom che and 'Brog gnas lha yi dge bsnyen. For more description, see Nebesky-Wojkowitz (1996/1975, pp. 209–213).

¹²¹ B 42: *sga dril gyi gla cha*; C 900: *rlang 'khor gyi gla cha*.

¹²² B 42: *sga dril*; C 900: *rlang 'khor*.

consciousness]. At the end of a slightly difficult application of transferring [the little girl’s consciousness], it became manifest to everyone that the skull nearly [the size of] a palm was split with the sound of “*skag*”. Therefore, even though the patron insistently asked out of deep faith: “Please take half of [my] estate (*rgyu gzhis*),” after dedicating the merit [Karma nor bu] left [without taking anything]. [This episode was] told [by Karma nor bu].

When [Karma nor bu] later went to lJongs gnas Monastery, [his uncle] Bla ma [bSod dga’] passed away. Like Mi la [ras pa], who arrived at his hometown [and saw the death of his mother], [he] felt extreme despair about cyclic existence. [This episode was] told [by Karma nor bu].

When [Karma nor bu] resided there as a practice teacher of lJongs [gnas] Monastery, one day [he] said: “After arranging a large amount of offerings like feast implements today, we should recite *The Offerings to the Teacher (Bla ma mchod pa)*¹²³ and *The Prayer for Excellent Conduct (bZang spyod smon lam)*¹²⁴ as many times as possible.” The practice teacher (*sgrub bla*) asked: “What is the purpose [of reciting them] today?” [Karma nor bu] answered: “My teacher Byams mgon Tā’i si tu (the Eleventh Si tu, Padma dbang mchog rgyal po, 1886–1952) has passed away.” Later, [it was affirmed that] the date was not mistaken. [This episode was] told [by Karma nor bu].

There was a small old meditation house at lJongs gnas [Monastery]. While Karma nor bu was newly constructing the meditation house, [he] wrote the three seed-syllables *om āh hūṃ* on a very large mirror during the ritual of movement called *arga*¹²⁵ (*arga spo chog*). During this ritual the objects [used for] the practice in the meditation house, namely the *maṇḍalas* of tantric section [residing in those objects], were moved [temporarily into a special mirror during its restoration]. Then [he] said: “I have performed the ritual to move the entire *maṇḍalas* here.” At the time when the *maṇḍalas* were gathered [inside the mirror], the seed-syllables of the mirror naturally appeared like a reflection without any outer causes. [These seed-syllables] can still be seen even now. As to the instruction on the disappearance of the statues from within the treasure

¹²³ The specific text for *Bla ma mchod pa* in this context, unidentified.

¹²⁴ The full title is *’Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Ārya-samantabhadra-caryā-praṇidhāna-raja)*, in: *bKa’ ’gyur (dpe bsdur ma)*, vol. 13 (’Dul ba/Pa), pp. 873–881.

¹²⁵ The ritual called *arga* is performed when the receptacle requires restoration. During this ritual the deity, who is invited to abide in the receptacle through the consecration ritual, is requested to reside temporarily in a special prepared mirror; see Bentor (1996, p. 301), and *rTen rnying gi arga spo chog*, in: *sNga ’gyur bka’ ma shin tu rgyas pa*, vol. 41, pp. 182–184.

chest of the monastery (i.e. lJongs gnas Monastery) one day in the Water Snake Year (1953), [Karma nor bu] frequently taught: “Don’t get attached to any valuable object! Even though you [can] use the wealth of the three realms of existence (*srid pa gsum*), nothing is permanent, and everything changes. Therefore, don’t get attached to anything!” [This episode was] told [by Karma nor bu].

About three days later, [Karma nor bu] was repeatedly told¹²⁶ throughout the day and night: “It is time to open the gate to the sacred site of sBas yul¹²⁷ rag ljongs, “the Copper Valley of the Hidden Land”, so [he] went to Rag ljongs. [This episode was] told [by Karma nor bu].

[Karma nor bu] resided in a sacred place at Rag ljongs. [C902] One night in an experience of clear light (*'od gsal gyi 'char sgo*),¹²⁸ [he saw] a beautiful *nāga*'s daughter (*klu'i bu mo*). She was holding a silk arrow in her right hand and a bowl of butter in her left hand. She said: “[I] offer the ocean (*chu gter*) of nectar [to you].” The next day, after wondering whether there was any liquid (*chu 'dra*) around, [he] pulled out a piece of rock and used it to chisel at the base of a rock nearby. Suddenly¹²⁹ a kind of white milky liquid came out. The colour of the liquid didn’t change for three days. From then on, the liquid flowed out continuously for six years while [he] abided in that sacred place. A hand print decorated with a white conch, which was left on the rocky [face, can] be seen even now.

Moreover, as [Karma nor bu] abided in that sacred place, [he] met the Venerable Mi la in the glow of a clear light (*'od gsal gyi mdangs*) in the sky in front of [him]. [Mi la ras pa] predicted:

Son, recite the essence of the Teacher Karmapa (i.e. *mantra* of Karmapa: *karma pa mkhyen no*)!

Recite the essence of the tutelary deity, the Ocean of Victorious Ones¹³⁰ (i.e. *mantra* of Avalokiteśvara: *oṃ maṇi padme hūṃ*)!

Rely upon the inseparability with the Queen Mother, Vajravārāhī, “Vajra Sow”!

¹²⁶ The prediction is narrated in B 25, C 892: *de nas lha dang mkha' 'gros rag ljongs sam/ shar lho lung gsum ljongs kyi gnas sgo 'byed dgos pa'i lung bstan byung ba ltar ljongs gnas dgon nas rag ljongs la phebs skabs/*.

¹²⁷ B 44: *sbas spul*; C 901: *sbas yul*.

¹²⁸ For the translation of *'char sgo*, “doors of perception”, see Harding (2007, pp. 243 & 423–424, no. 26). Used in the context, it can be translated as “experience”.

¹²⁹ B 45: *spur gyis*; C 902: *sbur gyis*.

¹³⁰ B 45: *rgyal ba*; C 902: *rgya ba*.

Place emphasis on the Dharma Protector Ber nag can, “the Black-Cloaked [Mahākāla]”!

In the future, you will travel to the eastern Buddha field of Manifest Joy (Abhirati, mNgon dga’i zhing).¹³¹

Later, Bla ma bKra dar (n.d.) requested: “Precious Teacher, if [you] go to any Buddha field, I will also take rebirth as a disciple of that [Buddha field]. Please pay heed [to us] with compassion!” Thus, [Karma nor bu] answered: “That depends on one’s own *karma*. I have received such a prediction [given by] the Venerable One (Mi la ras pa).”

Moreover, [Karma nor bu] perceived that numerous heroes cleared away the rocky narrow path used for circumambulating sacred places.

One day, [Karma nor bu] arrived at a pure, clean [place] above the meadow (*spang thog dwangs sang*).¹³² That sacred place, where a vulture had scattered a bunch of grass, is blessed as the centre of the Charnel Ground of the Nāga Queen (Dur khrod klu mo). [This episode was] told [by Karma nor bu].

While [Karma nor bu] abided in the mountain during the uprising (*zing ’khrug*) in the Earth Pig Year (1959), a *yogin* with matted hair bound up into a crown recited the verses of supplication and prediction (*gsol ’debs lung bstan gyi tshigs su bcad pa*).¹³³ The *yogin* said: “Recite this so that there won’t be any obstacles.” [Karma nor bu] replied: “This [*yogin*] with matted hair bound up into a crown was O rgyan Rin po che (Padamasambhava).”

Afterwards, while dwelling in the unfixed mountains for around one and a half years, Karma nor bu sat at one time at the foot of a flat stone on the shade side of mountain (*rdza srib*). While a large female brown bear (*dred mo*) was roaring, Karma nor bu stacked up the mound (*spo tho*) and¹³⁴ numerous branches and leaves (*shing*

¹³¹ According to Mi la ras pa’s reply about the destination to which he will depart, he also mentions mNgon dga’i zhing, the place to which he should depart in order to meet the Buddha Akṣobhya of the eastern Buddha field (*da lan re zhig mngon dga’i zhing du bcom ldan ’das mi bskyod pa dang mjal du ’gro dgos par ’dug/*); see Rus pa’i rgyan can (*Mi la ras pa’i rnam mgur*, vol. 1, p. 347).

¹³² B 46, C 902: *dwangs sangs* (r. *sang*).

¹³³ These verses recited by the *yogin* may possibly refer to *The Prophecy of a Yogin with Matted Hair Bound up into a Crown* (*rNal ’byor ral cog can gyi lung bstan*); see Karma nor bu (*Karma nor bu nyams mgur*, pp. 169–171). As the colophon states: Because confused appearances came forth during the daytime and even in the evening, so I perceived a *yogin* with matted hair bound up into a crown. He spoke to me: “Son, don’t be distracted! Supplicate to me!” (Ibid., p. 171: *ces pa nyin mo’i ’khrul snang la brten nas/ mtshan mo yang de ltar shar bas rnal ’byor pa ral cog can gcig gis bdag la/ bu ma yengs nga la gsol ba ’di ltar thob ces gsungs shing ’dug pa’i snang ba byung/.*)

¹³⁴ C 902: add. *dang*.

bal)¹³⁵ at the entrance to the sleeping [place] (*nyal sgo*, lit. sleeping gate), above the flat rock where [he] dwelled. After [he] had made a heap of stones in the form of a person (*tho yor*),¹³⁶ [the bear] left without eating [him]. [This episode was] told [by Karma nor bu].

Later, when [Karma nor bu] didn't have any provisions to live on for several months, a Buddhist woman and a beautiful little girl requested [him]: “Teacher, live on this.” Then, [they] offered [him] about one handful¹³⁷ of white pills with an unknown name. Every day [he] ate a little bit so [that he] didn't feel hungry or thirsty. [This episode was] told [by Karma nor bu].

Once, Khung rtse¹³⁸ [and] numerous retinues [consisting of] blue men and blue horses [C903] with armour, helmets and wheels – these three [kinds of weapons], as well as Myu rgyal¹³⁹ [and] numerous retinues, [consisting of] yellow men and yellow horses, surrounded [Karma nor bu] and appealed to him: “Teacher, [we] will be at your service, and [we] will accomplish [your] enlightened activities.” [This episode was] told [by Karma nor bu].

At that time, [Karma nor bu] dreamt about two dark red maidens whom [he] considered to be the “Witches” – the Guardians of the Teachings of the Sa skya [Lineage].¹⁴⁰ The fire burnt from [their] dark red bristling and hanging hair, and [their] breasts were lifting. Naked, [they] beat¹⁴¹ against human skin with [their] right hands and blew the thigh-bone trumpet with [their] left hands. Surrounded by numerous retinues chanting “*pu tra ba tra*”,¹⁴² [they] protected [him] from the cardinal and intermediate directions. [This episode was] told [by Karma nor bu].

¹³⁵ In the context, *shing bal* means branches and leaves instead of cotton wool, as explained by Blo bzang rgyal mtshan (2017.07.20, personal communication).

¹³⁶ The term *tho yor* means *tho po* piled up with earth and rocks (*sa rdo brtsegs pa'i tho po*), and *tho po* is explained as what is piled up with earth, stones and so forth in the form of a person (*sa rdo sogs kyis mi'i dbyibs lta bur brtsigs pa'i tho po*); see Zhang et al. (eds.) (2006/1993, p. 1188–1189). In this context it means he made a heap of stones.

¹³⁷ B 46: *snyims*; C 902: *snyim*.

¹³⁸ Khyung rtse is the name of a mountain god, also known as Ma zhing khyung rtse. His body is white like a crystal, wears a golden armour, rides on a white horse and resides in a huge castle. For a description of Khyung rtse, see Nebesky-Wojkowitz (1996/1975, p. 216).

¹³⁹ Myu rgyal, unidentified.

¹⁴⁰ B 47, C 903: *sa skya'i bka' srung 'ba' mo* (r. *sa skya'i bka' srung 'bag mo*). For Sa skya 'bag mo (= 'ba' mo), see Wangdu (1995, pp. 46–50), Conrad (2012).

¹⁴¹ B 47, C 903: *brdebs pa* (r. *brdabs pa*).

¹⁴² B 47: *pu tra bha tra*; C 903: *pu tra ba tra*.

¹⁴³During the conferral of the empowerment upon [the monks from] sKyabs che'i chos grwa, “the Teaching Institute of sKyabs che”,¹⁴⁴ Karma nor bu performed the vase empowerment. When the other reincarnate teachers (*bla sprul*) had completed half of the conferral of the empowerment, Karma nor bu had already finished bestowing the vase empowerment by pouring out the water from the vase. At that time, the son-like disciple Nor g.yang (n.d.) and several [other people] said: “[We] have directly seen the Precious Lord of Accomplished Ones occasionally [walk] without touching the floor.” Thus it was told.

Moreover, when Karma nor bu gave teachings to around one hundred disciples gathered from everywhere, [he] spoke in a wrathful manner: “Today, is there anyone here who confidently sits in this assembly without having observed [their] *samaya* previously?” Hence, about three persons left without being able to remain [there].

In the Earth Sheep Year (1979), [Karma nor bu] became severely ill and different signs appeared. These signs included a five-coloured rainbow penetrating from the east, numerous different birds flying around (*rtsed*, lit. play) and various ringing sounds. One particular sign, never seen before, was of a bird who sat day and night above the room during the time [Karma nor bu] was recovering from his illness. Therefore, son-like disciples from everywhere prayed for the longevity [of Karma nor bu], and even local cruel people (*yul mi dmu rgod rnams*) [sitting] around the room confessed [their] previous deeds of killing, beating, stealing and robbing, and [vowed]

¹⁴³ The following passage is omitted in Biography C: [^{B47}] *de nas lo phyed gnyis mtshams rgya mi la bcar ba'i skabs/ sngon rje btsun mi la sring mo pe tas mjal ba lta bu sku shin tu rid cing zhal mjal mi bzod pa tsam du gyur gshis/ rgya mis khyod rang la mis mtshan nyid rang mi 'dug zer nas ja khag g.cig phul te rang gnas su btang byung gsungs/ kung hre 'dzugs skabs sgröl dkar gyis zhal gzigs te/ nga rang ma brjed dang/ khyed kyi bar chad nged kyis sel bar the tshom med ces gsungs/ de nas bzung rgya'i rigs su gtogs pa kun byams sems can du gyur 'dug gsungs/ de skabs shig la bla rgan chos kyi rgya mtshos/ bla ma rin po che/ mi zhig gis sgröl sku spus legs zhig btsong rgyu khur byung bas/ rten gsum mkho ba'i dus tshod 'ong rgyu e yod med na nyo ba don med/ yod na nyo yin zhus pas/ yod/ gtsug lag khang gsar bzhengs byed dus mkho 'ong zhes ma 'ongs lung brtan gngang/ [^{B48}] yang slob ma chos kyi rgya mtsho la/ khyod sngar gyi mkhris nad de da dung 'phro chod pa dka' zhes yang yang gsungs pas/ physis su mkhris nad de 'phar nas shi la nye ba byung ste rim gro rgya cher byas pas ma shi tsam red 'dug zer/ de rjes shing cha 'ga' zhig sa khul zhig la brda sbyar nas nags nang 'thus yod pa de/ thung phral chu tshur khar ma lon na mi yong gsungs pas 'phral du blangs rjes nags ri de mes tshig song 'dug/ yang mgar chung nor yag gi gser gdung khru do tsam zhig yod pa de/ sa phag lor 'ur zings skabs rgya mkhar chen po zhig tu sbas pa/ physis sba mkhan de grongs song bas sa phyogs tsam las 'dir yod gsal kha med stabs mi mang pos nyin gcig la btsal yang ma rnyed pas/ bla ma rin po ches/ slob ma kar shes la khyod kyis mchod rten zhig po'i g.yas zur du btsal na rnyed gsungs pa bzhin rnyed/ yang bla ma bsod rdor zhes pa des chos drug gi khrid cig 'thob pa'i re ba che yang/ dus zing gis ma skabs nas sku gshegs song bas/ dud tshang gis 'das pa'i bsngo rten rje bla ma la phul skabs/ kho rang khyod ma sleb gong nga rang song 'ong nas chos drug sogs zhu 'dug ngas khrid dang lam ston sogs byas gsungs pas shul mi rnams sems bde bar byung zer/.*

¹⁴⁴ sKyabs che refers to sKyabs che gCod rgan sPrul sku Karma 'Jigs med chos kyi seng ge (1886–1958).

to cultivate virtue and abandon vice in the future. Even though [they] made supplications for [him] not to pass away but to have a long life, and although they promised to do whatever [Karma nor bu] said, the disease became worse and worse, and the sign of demise appeared, such as [the sign] that [he] had nothing to say. Therefore, in a state of lamentation (*ku co di re ba*) they became convinced [Karma nor bu] had died.¹⁴⁵ Everyone was overwhelmed by sorrow and cried. Then, [they] prepared his graveclothes for the end and covered [him]. The next morning, Karma nor bu spoke a little and removed the cover. It seemed that [he] had recovered. During an extraordinary conversation with his disciple Karma stobs rgyal, [he] said: “Yesterday, [C904] my body and awareness were separated, and I had a feeling that [I] was ready to travel to the Buddha field, but [I] couldn’t bear that all son-like disciples and patrons cried out in sorrow and suffered greatly. [I] beheld a vision of Karmapa, the Lord of Conquerors, and [he] commanded me to carry on the activities of [giving] non-sectarian teachings. Then, my own awareness (*rig pa*), nearly a fingerbreadth high Vajravārāhī, was dissolved¹⁴⁶ into my corpse repeatedly. Afterwards, [my body] became solid.” Likewise, [Karma nor bu] remained beyond birth and death, and all felt amazed about the manner of attaining mastery over oneself.

At that time, while the son-like disciple Karma stobs rgyal was residing in the region of lHa thog Ri ’od, [he] had a dream that Karma nor bu, as an emanation of Vajradhāra, went on a rainbow-path in the expanse of space and disappeared. As [Karma stobs rgyal] strongly supplicated with sadness, the emanation of Vajradhāra returned. After engraving [the *mantra* of] *kar[ma pa] mkhyen [no]*, the heart [*mantra*] of Tārā (i.e. *oṃ tā re tuttāre ture svāhā*), and *sid dhi* (i.e. the *mantra* of Padmasambhava, *oṃ vajra guru padma siddhi hūṃ*) [in stone] one hundred million times [respectively] for the longevity of Karma nor bu, [he] piled the stones up¹⁴⁷ in the place called sTag ri¹⁴⁸ at dKyil lung. This is a sacred place where [he] frequently had the visionary experience of meeting the Sixteenth Karmapa and so forth. Karma nor bu said: “Because [you] have great auspicious circumstances to benefit beings [through the promulgation of] the whole of the Buddhist doctrine, if a massive building (*rgya*

¹⁴⁵ B 50: 'da' ba'i thag chod; C 903: 'das pa'i thag chod.

¹⁴⁶ B 50: *bstim*; C 904: *bstims*.

¹⁴⁷ B 51: *rdo phung spungs ba*; C 904: *rdo phungs spungs pa*.

¹⁴⁸ B 51, C 904: *rta* (r. *stag*).

mkhar)¹⁴⁹ and a practice centre appear in that sacred place, it will be excellent. Likewise, a massive building with the circumference of over one hundred fathoms and a practice centre called Thub bstan chos 'khor gling, “Dharma Wheel Continent of the Buddha’s Doctrine”, were established later because of Karma nor bu’s concern.¹⁵⁰

Later, three springs like streams of white milk appeared on the right side of Ril khang bKra shis sbug (bKra shis 'og min, “the Unsurpassed Auspicious Realm”). One night, a beautiful maiden knocked [at the door] again and again, and said: “bKra shis bde legs.” The following day, when a man sold a large cymbal to [Kar ma nor bu], [he] understood [it] to be an auspicious circumstance, so [he] bought [it]. Since that time, the Buddha’s teachings increased, and [the activities] of benefiting beings expanded. [This episode was] told [by Karma nor bu].

¹⁵¹Concerning the way in which relics spontaneously appeared in [Karma nor bu’s] dwelling, once when [Karma nor bu] encountered his disciple Kar [ma] stobs [rgyal] during a meeting, [he] gave [something to him] wrapped in paper. [Karma stobs rgyal wondered]: “What is inside?” [When he opened it], there was the largest bean-like “mother”-relic [Karma stobs rgyal had ever seen]. Karma nor bu knew that [Karma stobs rgyal] was amazed and that [he] had never seen such a large relic. [Karma nor bu] said: “Today is an auspicious occasion, so [I] give [it to you] as a support [for your] faith (*dad rten*).” Without saying anything for a while, [he] later said: “If you require this now, then insert [it] into a special receptacle, and make it into a reliquary *stūpa* (*gdung rten*) of an old monk. [The relic] came forth from my body.” [C905] [Karma

¹⁴⁹ As Biography W (W 382) states, the building erected in the sTag ri Practice Centre is a massive building of *ma ṅi*-stones (*ma ṅi rgya mkhar chen mo*), i.e. the stones in which numerous inscriptions of Avalokiteśvara’s *mantra* were carved; see B 51, C 904, V₁ 74, V₂ 912, Y 19, Z 942–943.

¹⁵⁰ The explanation of erecting stone-walls, beholding visions, receiving instructions from Karma nor bu, and constructing the practice centre and a massive stone building (*rdo mkhar*) – with possible reference to the massive building (*rgya mkhar*), is described in detail in Biography Z 940–943.

¹⁵¹ The following passage is omitted in Biography C: [B51] *yang shing byi lor rje bla ma sku mched gnyis kyi gzim khang che ba'i dkyil 'khor nang du nub gcig byung ba'i khungs med pa shes dkar gyi mchod rten 'dra ba'i bang rim mang po yod pa khru gang tsam zhun mar gyi phung po 'dra ba ngang lhang nger ba zhig phyi nyin mjal rgyu byung/ yang* [B52] *sngar sku na chung dus/ ma yum sgron ma zhes pa bshegs pa'i skabs yum gyi sku phung padma'i stag leb kyi rgyab phyogs su sa btsal nas dur btab pa'i nyin/ mgar chung tshang gi khyim du/ dus rgyun gyi snod du shong tshod kyi mtshan zhig btsos pa 'phel bas ma shong ste snod de tsam gsum la bkral blugs byed dgos pa byung ba dang/ yang padma'i rag ljongs kyi brag 'gram du sri mnan byas pas brag ngos nas skad tser tser 'don zhing/ thal ba 'thor ba zhig byung ba de rnams na yum sa dpal legs pa'i rten 'brel gyis/ bla brgyud dang/ chos brgyud/ gdul zhing/ 'gro don bcas la bar chad med par snyan pas sa gsum khyab pa'i ltas su mihong/ yang bstan pa'i me ro slong ba'i zhabs rim sna tshogs mdzad skabs/ bud med mdzes ma me tog gi rgyan can 'gas/ 'dir mchod rten bzhengs dgos pa yin zhes rag ljongs kyi mda' der mchod rten gyi rmangs rdo bzhag pa'i nyams snang zhig byung bas gnas der mchod rten kha shas bzhengs te/ gzung sgrub dang rab gnas rje nyid kyi mdzas pas/ phyis mchod rten las ring bsrel dkar smug mang po bab pa dang ldan rnams la rnyed rgyu byung/.*

stobs rgyal] asked: “How did it appear?” [Karma nor bu] answered: “The rainbow dome swirled into the space where I remained in equipoise. When [I was in the state of] equipoise, this [relic] rolled down from my heart centre and fell into the palms of [my] hands. It is the first time [that I have] obtained [it].

Besides that, the ways in which the faithful obtained numerous “mother-” and “son-” relics from [Karma nor bu’s] bed (*bzhugs mal*), the direction from which [he] came (*byon phyogs*), and the dust of [his] feet (*zhabs rdul*) are specific and wondrous kinds of enlightened activities. [Karma nor bu] was skilled in the means of [carrying out] enlightened activities through the auspicious circumstances of faith and compassion. According to history, this also happened to [the First] Karmapa Dus gsum mkhyen pa (1110–1193).

¹⁵²As Karma nor bu needed to reside in the Chinese commune (*do dam khang*) at ’Dzi sgar Town (in ’Jo mda’ County) for several months, [he] fell into a large ocean in a mixed [state of] experience and dream one night. [He] supplicated the Venerable Tārā three times and so became liberated from the ocean. Then the Venerable [Tārā], in the appearance of a beautiful maiden, touched [his] forehead [against hers], saying: “Chinese law will never harm you, so don’t have any doubts [about it].” As a result, all Chinese people became like friends. [This episode was] told [by Karma nor bu].

In the Water Pig Year (1983), Karma nor bu conferred the empowerments and reading authorisations for the ten volumes of the *Zur mang Aural Transmission* (*Zur mang snyan brgyud*). [He] conferred the vase empowerment upon six reincarnate teachers headed by lHa thog rJe drung Karma seng ge dam chos bstan ’phel (n.d.) and

¹⁵² The following passage is omitted in Biography C: [^{B53}] *skabs shig rgya mi mang pos bzhugs khang gi nye skor du rje bla ma la lta zhib byed bzhin yod skabs/ slob ma kar shes don gal chen zhig gis bla ma la gtad nas ’ong bas khong gis rgya mi yod pa shes te phyir log song ba/ rje bla mas mkhyen nas bar du mi zhig btang ste khyod rang don de tsam che na do nub shog ces pa’i gsung phrin bskur* [^{B54}] *mdzad/ yang slob ma kar stobs dang dpon slob nub cig lhan du yod skabs gzims lam gyi bar nas/ a kha kha mi ’ga’ gri shi red ’dug gsungs nas mtshan gung dpon slob lhan cig ’pho ba mdzad/ tho rangs khar mi ’ga’ byung nas/ mdang sum dgong mor mi gsum khri shi red song zer bsngo rten phul/ ro rnams ci byed zhus pas sha khrag rus pa dum bur gtubs te spungs nas bya khyir gzan pa legs gsungs/ yang bla ma rin po che mjal du ’ong ba’i mi zhig gi phyi rol nas rta sga spus legs shigs yod pa rkun mas khyer te sgo khug shing phung ’og tu sbas song ba/ mi des rta sga bor tshar ’dug pas ci drag ces bla ma la zhus pas/ rkun po dud tshang gi mi de la dris gsungs pa ltar dris pas ma mthong zer/ yang bla mar zhus pas/ da sgo khug shing phung ’og tu ltos dang gsungs pa ltar der rnyed song/ yang slob bu nyi ma de/ nub gcig bla ma’i mdun du gzim chung nang yod skabs/ nam gung tsam na gzim chung nang ’od kyis nyin mo ltar red ’dug pa mjal zer/ lcags bya lor slob ma bkra shis rgyal mtshan des dbus lha sa’i bar phyag bskor phul ba’i skabs dus tshod yar dar gyi thog ma yin pa la/ grub thob chen pos khrid dang lam ston/ bkra shis smon lam bcas kyis phyag bskor thog ma’i dus ’ja’ shar ba dang/ lam bar nas ltas bzang ci rigs pa bcas kyis* [^{B55}] *phyag bskor gegs med bde blag tu grub pa de nas bzung de la mig dpe byas pa dang/ grub dbang rin po che’i bslab bya dang/ lam ston la brten pa’i slob ma phyag bskor byed pa pho mo grangs nyis brgya las brgal ba byung yod/.*

over two hundred [people] gathering from around eight monasteries. He used a small victorious vase (*rnam bum*) [containing] thirty-two vases of water. While [he] was conferring the vase water, [he] poured out nearly half [of the water] to each one [of the disciples]. They each came forward nervously [as there didn't seem to be enough water]. However, on completion of the conferral of the vase water upon the entire congregation of disciples, [he] showed the miracle that there was [still] more than half a vase of [water] remaining. Normally [he] would have needed to have opened the vase cape many times.

While conferring the great empowerment of the protector (Mahākāla) upon the reincarnate teachers and the assembly [of monks from] the School for Religious Study of sKyabs che, a large crow uttered¹⁵³ various caws. It was surrounded by numerous crows who were happily playing and hovering [around]. The large crow came up from the door of the small bedroom and flew in front of the *maṅḍala* and among the row [of those who had received] the empowerment. After eating feast offering cakes (*tshogs gtor*),¹⁵⁴ [a large crow] arrived in front of Karma nor bu. [The crow] said: “Hey you, because it is difficult to explain the history of this protector, so all should hear [it] well”, and then [it] flew away. Everybody felt very amazed. Karma nor bu later said: “Today, that [crow] was the real emanation of Mahākālī and Mahākāla, so whoever is an excellent son[-like disciple] from the School for Religious Study of sKyabs che should uninterruptedly perform the practice of the protector (Mahākāla) (*mgon po 'i sgrub pa*).” [The disciples] then promised to perform the regular practice of the protector (Mahākāla) (*mgon pa 'i rgyun sgrub pa*).

[III]

¹⁵⁵Thus, if the sun of realisation [C906] hasn't arisen, if one hasn't been freed from the darkness of the two obscurations (*sgrib gnyis*) to be abandoned, if one hasn't

¹⁵³ B 56: *sgrogs pa*; C 905: *sgrog pa*.

¹⁵⁴ For the study of *gtor ma*, see Kohn (2001, pp. 119–127).

¹⁵⁵ The following passage is omitted in Biography C: [B56] *shing byi lo lha lung nang gter mdzod dbang lung gsung bar ma phebs pa 'i sngon tsam mkha 'gro ma gnyis kyis/ bla ma rin po che chos 'khor bskor ba la phebs mdzad ces yang yang zhus nas 'khor lo thogs pa dang/ dung dkar dang rgya gling 'bud pa/ rnga brdung ba dar 'phyar ba sogs kyi gzigs snang byung gsungs/ de rjes lha lung gsar par phebs pa 'i nub/ slob ma kar stobs kyi mdun ri 'i ngos phug pa chen po zhig gi nang nas stag gra rgya ma bu lnga byung ba des phyogs kun tu blta bar rmis pa bla ma la [B57] zhus pas/ de chos srung rnams kyis phrin las sgrub pa 'i ltas yin nam gsungs/ skabs shig/ bla ma rin po che sku snyung ba 'i skabs gzigs snang la/ bla ma bzhis gzims khang las lugs shes mi 'dug zer/ ci 'dra dgos zhes dris pas/ bka' brgyud bla mas byin phob cig/ sogs gro lod byin 'bebs dang/ bsnyen pa khong rnams tshang mas gsungs pas khong rnams kyi zhal nas yig 'bru rnams khra hrug hrug thon te g.yas bskor gyis bar med du 'brel bas bzhugs gur cog*

abandoned or weakened the stains of obscurations (*sgrib pa'i dri ma*) – even if [the obscurations] are beyond meeting and parting from the very beginning – it is impossible to behold a vision of the tutelary deity. With the use of some examples [I] have merely demonstrated beneficial qualities of the signs [of progress] on the path above. In this way, one may comprehend how to obtain the perfect beneficial qualities of renunciation and realisation (*spang rtogs gyi yon tan*) for one's own benefit. However, although those [examples, such as] beholding visions, are indeed excellent luminous visionary experiences of realisation, nevertheless, [one] will not comprehend them; as Klong chen pa (Dri med 'od zer) said:

If one doesn't know to differentiate experience and realisation,
[One] will be mistaken if one regards the experience of familiarisation
as realisation.

If one has attained realisation, one is at all times beyond transition and
change, and

The beneficial qualities of experience will emerge by becoming familiar
with suchness.¹⁵⁶

Even though various good and bad visual experiences (*snang nyams*) and mental experiences (*shes nyams*)¹⁵⁷ emerge as the luminous experiences of realisation, [they are] impermanent. Realisation is beyond transition and change. Having relied upon familiarisation with suchness (*de nyid goms pa*), visual experiences come up without obstruction. So it is said.

Regarding the general meaning of the way to abandon [reference points] and to attain realisation for one's own benefit [mentioned above], the Victorious One Klong chen pa said:

pu'i tshad tsam gyi khang chung zhig tu gyur pa'i snang ba byung gsungs pa ltar zhabs brtan du gro lod kyi tshogs skong zhig btang/.

¹⁵⁶ Dri med 'od zer (*rDzogs pa chen po sems nyid rang grol*, in: *Klong chen gsung 'bum*, vol. 22, p. 374): */nyams dang rtogs pa'i dbye ba ma shes na/ /goms pa'i nyams la rtogs par 'dzin pas 'khrul/ /rtogs nas dus kun bzang ngan* ([^{B57}], [^{C906}]: **nam yang**) 'pho 'gyur med/ *de nyid goms pas yon tan nyams rnam 'byung* ([^{B58}], [^{C906}]: **'char**)/.

¹⁵⁷ According to Scheidegger (2004, pp. 11–12) *snang nyams* and *shes nyams*, which are two aspects of experiences (*nyams*), are translated as “visual and mental experience”. This concerns the Vision of Increasing Experience (*nyams gong 'phel gyi snang ba*), namely the second of the Four Visions during the practice of Direct Crossing, or Leaping Over (*thod rgal*), when light-drops (*thig le*) increase in size and number, and the *vajra-chains* (*rdo rje lu gu rgyud*) inside them multiply. Mental experiences are transitional and imperfect, in comparison with the perfect state of visual experiences, because one perceives reality directly by means of the latter ones. For other translations of the two terms, see Guenther (2005/1992, p. 151), i.e. vibrations in lighting-up and vibrations in the cognitive capacity; Gyatso (2001/1998, p. 302, no. 81), i.e. the spontaneous visions that are a direct perception of reality and of a mentally produced meditative experience.

In particular, the powerful virtuous Great Vehicle
Fully takes hold of the generation of *bodhicitta* as preparation, a practice
without reference points as the main practice, and
The dedication of merit at the end:
The three essential [points] to progress on the path of liberation.¹⁵⁸

All the paths of the Great Vehicle should be embraced with these three sublime [points] (*dam pa gsum gyi rtsis zin*). Moreover, the greater vehicle is different from the lesser vehicle [in] the generation of *bodhicitta*, as it is said. If [the greater vehicle] lacks the generation of *bodhicitta*, [it] will be mistaken for the lesser one. Thus it is said.

For that reason, *The Ornament of Clear Realisation* (*Abhisamaya-alāṅkāra*, *mNgon rtogs rgyan*) states:

Arousing *bodhicitta* is: For the benefit of others
One wishes to attain complete enlightenment.¹⁵⁹

Though an individual of the Great Vehicle doesn't abandon reference points nor does [he/she attain] realisation for their own benefit, when [he/she] takes up *bodhicitta*, which is defined as [above], if [he/she] hasn't been liberated, then [he/she] is not able to liberate others; as rGyal sras dNgul chu thogs med (1295–1369)¹⁶⁰ said:

If one doesn't accomplish one's own benefit due to a lack of monastic discipline,

One will be laughed at for desiring to work for the benefit of others.¹⁶¹

Just as it is said like this, if one is not liberated, one is not able to liberate others. Therefore, even though one has practised¹⁶² [to attain] Buddhahood in perfecting renunciation and realisation through the stages of observing discipline (*tshul gnas*), hearing, reflecting and meditating after focusing on the benefit of others [as] a reference point; one has [also] perfectly accomplished renunciation and realisation while focusing

¹⁵⁸ Dri med 'od zer (*Yid bzhin mdzod kyi 'grel pa*, in: *Klong chen gsung 'bum*, vol. 14, p. 218): */khyad par theg chen dge ba rlabs po che/ /sbyor ba sems bskyed dngos gzhir dmigs pa med/ /rjes* ([^B58], [^C906]: **mjug**) *la bsngo bas yongs su zin pa ni/ /thar lam 'grod* ([^B58], [^C906]: **sgrub**) *pa 'i gces pa rnam gsum nyid* ([^B58], [^C906]: **yin**).

¹⁵⁹ *mNgon rtogs rgyan* is one of five treaties revealed to Aśaṅga by the Future Buddha Maitreya. Its full title is *Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan* (*Abhisamaya-alāṅkāra-nāma-prajñāpāramita-upadeśa-sāstra*), in: *bsTan 'gyur* (*dpe bsdur ma*), vol. 107 (bKa' 'gyur dkar chag 3), p. 140: */sems bskyed pa ni gzhan don phyir/ /yang dag rdzogs pa 'i byang chub 'dod/*.

¹⁶⁰ B 58, C 906: *rngul chu thogs med* (r. **dnkul chu thogs med**).

¹⁶¹ gZhon nu rgyal mtshan & dPal ldan rin chen (*Thogs med rin po che'i rnam thar*, p. 168): *tshul khrims med pas rang don mi grub* ([^B58], [^C906]: **'grub**) *na/ /gzhan don sgrub* ([^B58], [^C906]: **bsgrub**) *par 'dod gad mo 'i gnas/*.

¹⁶² B 59: **bsgrubs pa**; C 906: *sgrub pa*.

on one's own benefit. [That is the content of] the chapter about the way in which one attains renunciation and realisation for one's own benefit.

II.2.2 Performing Enlightened Activities for Others' Benefit

[C907] The second part about the way in which one performs enlightened activities for others' benefit [contains four subsections]: 1) The way to benefit human beings; 2) the way to benefit non-human beings; 3) the way to work for the Buddha's doctrine; 4) the way to continuously benefit beings as the definitive meaning.

II.2.2.1 Benefiting Human Beings

[I]

From a young age, [Karma nor bu] had less of a self-centred attitude and more of an altruistic one.¹⁶³ He possessed the four [means] of liberation: liberation upon seeing, hearing, remembering and touching. These were attained through the power of [his ability] to abide in the great treasury of both the superiority of arousing *bodhicitta* and [of making] aspirational prayers, as well as having [the three qualities of] knowledge, kindness and strength. Because of these qualities, [he] is at present widely renown both nationally and internationally, and all those who have faith in the *dharma* have great faith and reverence [toward him]. The reason for this is that those who are supreme among the great accomplished adepts of the bKa' brgyud Lineages, such as the three [bKa' brgyud Forefathers] Mar pa Chos kyi blo gros (1012–1097), Mi la ras pa (1052–1135) and Dwags po lha rje (sGam po pa bSod nams rin chen, 1079–1153),

¹⁶³ [C907] *gzhan la phan sems che ba zhig yod* ([^{B59}: om.)/ (add. [^{B59}] *tha na dud 'gro 'i rigs kyi phyugs rigs dang/ 'bu srin yan la gnod 'tshes med par phan pa 'ba' zhig la brtson pa dang/ khyad par du bla ma dam pa 'i gdams ngag la bsten nas rang sems ye nas sangs rgyas rlon pa sku gsum rang chas* [^{B60}] *su bzhus pa ngo 'phrod nas sgom byung gi shes rab kyis nges pa rnyed pa nas/ de ltar ma rtogs pa 'i sems can la dmigs pa med pa 'i snying rje shas mi bzod pa zhig skye ba chos nyid yan pas rtogs pas rang rgyud grol na/ thugs rjes gzhan rgyud dgrol zhes pa ltar gnas lugs kyi don ma rtogs pa 'i 'gro ba rnam la snying rjes kun nas bslangs te gzhan don la ngang gis 'jug pa dang/ sems can gyi don du dmyal ba mnar med du skye ba len pa la 'ang 'tshor ba med pa zhig 'ong bar gsungs pa/ skye ba skyed mos tshal 'gro ltar rtogs nas/ 'byor ba 'i dus dang rgud pa 'i dus na yang/ nyon mongs sdug bsngal dag gis de mi gnod/ ces pa ltar ro/ des na rje bla ma rin po che 'dis dus dang gnas skabs kun tu gzhan don la dbang bskur/ chos bshad/ man ngag ngang ba sogs la dka' tsheds dang ngal dub thams cad khyad du gsod nas bla mas nus na slob mas mi nus pa tsam gyi thugs khur dang/ 'o brgyal nyin mtshan kun tu gnan 'dug pa 'di 'ang de lta bu 'i byang chub sems dpa 'i tshul lugs shig lags so/ de 'ang) rje bla ma rin po che grub pa 'i dbang phyug 'di nyid kyi thugs bskyed dang smon lam gyi khyad par dang/.*

and those who have previously appeared in the Land of Snow, have practised and thus upheld the precious teachings of the Victorious One (Buddha Śākyamuni). They are founders of the great, uncorrupt tradition of the teachings of realisation (*rtogs pa'i bstan pa*). In particular, [it is also] because the biography¹⁶⁴ of the Venerable Lord of Yogin – the Glorious Mi la [ras pa], the Laughing Vajra (Mi la bZhad pa rdo rje) – pervades all over the world with the sound of thunder.¹⁶⁵ Even though the precious Buddha's doctrine has declined in the Land of Snow during this ultimate end of the degenerate age (*snyigs dus kyi yang mtha'*), the Sacred Being Upholding the Teachings, the Supreme Karma nor bu bzang po, renounced [worldly] life. After casting away the eight mundane concerns (*chos brgyad*), [he] aimed [his] mind toward the teachings. Having reduced food, clothing and conversation to the bare necessity, he aimed his mind toward religious practice [of living as] a beggar. [He] raised the victory banner (*rgyal mtshan*) [to show his dedication] to practise for his whole life and thus, the life vein of the teachings of the precious practice lineage was established. [He] conquered self-appearances (*rang snang*) and overcame external appearances (*gzhan snang*). [He] performed enlightened activities effortlessly, like the Bodhisattvas who abide in the high stage of awakening. People with faith and reverence toward Karma nor bu, [known as] the second Venerable Mi la [ras pa], came to visit [him] from India, China, etc. They took [his] photos to every sacred place, and talked about his life story. As soon as [they] saw and heard him, great faith and respect were spontaneously [aroused]. Therefore, photos became available throughout the Indian capital Delhi (rGya gar gyi rgyal sa rdi li) and in every district. Everybody paid homage [to him] and made prostrations [before his photo]. These events were evidently seen and heard. [C908] [People] from several Chinese regions (*sa khul*) and provinces (*zhing chen*), as well as from the centre of Tibet and its borders commonly spoke about [him]: “There is a wondrous teacher in the region [populated by] those of Tibetan nationality; [he] only wore a single cotton robe, drank frozen water, and didn't need to rely on much food; instead, he lived on the essence extracted from elements like stone, and didn't require any property; his photos

¹⁶⁴ For Mi la ras pa, see Chapter 1, no. 9.

¹⁶⁵ [C907] *khyad par rje btsun rnal 'byor gyi dbang phyug dpal mi la bzhad pa rdo rje'i rnam par thar pa dbyar rnga'i sgra gsang gis 'dzm gling yangs pa'i tha gru kun tu khyab* (add. [B61] *pas shes ldan mdangs mtha'i tshogs kyis dad spro'i zlos gar cir yang bsgyur ba'i tshul ni/ ya gling du cung khyab che zhing rnam thar so so'i yig rigs su bsgyur ba dang/ khas len byed bzhin pa/ hepha gling/ o gling/ la ting me gling sogs la'ang khyab cing tshang mas gus bkur zhu bar ma zad/ da lta rje mi la'i chos brgyud dang/ slob brgyud yin pa'i bla sprul khag la'ang rgyal khab de rnams kyi mis gus bkur bla lhag tu byed bzhin yod pa mthong thos mngon gsal ltar lags pas/).*

should be distributed [everywhere]”. Therefore, [people] worked hard [to distribute] Karma nor bu’s photos], therefore, Karma nor bu’s photos spread to every region. In brief, everyone both local and from abroad respected Karma nor bu’s conduct (*mdzad spyod*). Moreover, [he] also had a religious connection (*chos lugs kyi ’brel ba*) in China. From then onwards, such a teacher [like Karma nor bu] is indisputably renowned in all traditions without sectarian bias. In this regard, it is evident that [he] is the one who deserves to be respected by all the Buddhist traditions in the world.¹⁶⁶

[II]

The way in which disciples engage in the deeds of benefiting the greater and the lesser vehicles, and engage in the teachings of *sūtra* and *mantra* will be described briefly [as follows]:

First, [I will narrate the disciples’] engagement in beneficial actions after [they] had received the precepts and vows of individual liberation. Previously, while [Karma nor bu] dwelled in the region of Tsha ba sgang, [he] bestowed the renunciation vows (*rab byung*) and the full ordination vows upon over five hundred monks and nuns from the upper, lower and middle [regions] of Tsha ba in the south up to Nag chu in the north. This ordination was headed by four reincarnate personages (*sprul sku*) such as Tsha ba sPrul sku (n.d.). When Karma nor bu later returned from Lhasa, [he] bestowed renunciation vows and the full ordination vows upon eighty [people] headed by [the Eleventh] Zur mang Drung pa (Chos kyi rgya mtsho, 1940–1987). From the vicissitudes

¹⁶⁶ add. ([^B63] *de la skabs ’dir byang chub sems dpa’ rnam kyi sems can don byed kyi tshul khrims ni/ mnga’ ris pañ chen padma dbang rgyal gyis/ thog mar sbyin pas gdul bya rab bsdu nas/ snyan par smra ba’i gtam gyis yid rab drangs/ theg pa rim dgur dkri ba don spyod de/ de dag ’dren phyir rang yang don de spyod/ ces pa ltar gdul bya ’khor du ma ’dus pa zang zing gi spyin pas mgu bar byas te ’khor du bsdu ba dang/ ’khor ba’i nyes dmigs thar pa’i phan yon sogs snyan par smra ba’i chos gtam gyis blo kha chos phyogs su rim gyis drangs te dam pa’i chos bstan pas de bsgrub pa la mos ’dun dang/ spro ba bskyed du ’jug/ de nas chos gcig gis blo rig tha dad pa rnam smin mi nus pas gdul bya’i blo dang ’tsham pa’i mdo sngags dang/ theg pa che chung gi chos la khams dbang mos pa dang bstun nas spyod du ’jug pa ni/ spyod ’jug las/ dman la mchog gi chos mi bstan/ rgya chen chos kyi snod gyur ba/ dman pa’i chos la sbyar mi bya/ zhes pa ltar snga ’gyur gyi spyi mdo las kyang/ don dam nges [^B64] pa’i theg pa ni/ gsum du nges par gnas pa ste/ kun ’byung ’dren dang dka’ thub rig/ dbang sgyur thabs kyi theg pa’o/ zhes gdul bya dbang po rab ’bring tha gsum gyi rim pa ltar theg pa gsum gsungs pa dang/ yang dbang po la/ nang gses su ’ang gsum gsum gyi dbye ba yod pa ltar theg pa la’ang/ kun ’byung ’dren pa’i theg pa la nyan rang byang sems gsum/ dka’ thub rig byed kyi theg pa la bya spyod rnal ’byor gyi rgyud gsum/ dbang sgyur thabs kyi theg pa la ma hā a nu a ti gsum bcas chos theg pa rim pa dgur dbye ba ltar thabs la mkhas pa’i mdzad pa sna tshogs pas gdul bya rnam don la spyod du ’jug pa dang/ mdze phos bya khyung gi gdams ngag ston pa ltar ma yin par gzhan la bstan pa de dang don mthun par rang nyid kyis kyang nyams su len pa ni don mthun pa zhes bya ba yin pas de ltar sems can don byed bzhi po de rje bla ma ’di la shin tu tshang ba smos ma dgos pa zhis lags pas ’dir bsdu dngos bzhi las don spyod ces) gdul bya rnam theg pa che chung dang/.*

of time and the development of Buddhist doctrine until the Wood Rat Year (1984), [he] conferred the renunciation vows and the full ordination vows day and night. [He conferred these vows] upon over eighteen great reincarnate personages headed by sPrul sku Dul mo chos rje (the Eighteenth Dul mo chos rje sPrul sku Karma shes grub bstan 'dzin phrin las dpal bzang, b. 1945), lHa thog mDzo rdzi rJe drung (dPal ldan 'Gyur med lung rtogs bstan pa'i rgyal mtshan dpal bzang po, n.d.), sKyo brag gSal byed sPrul sku (Karma sgrub brgyud bstan pa'i rgyal mtshan rnam pa, b. 1955)¹⁶⁷ and Nang chen Sangs rgyas bstan 'dzin (n.d.), as well as upon more than ten thousand [people]. Even though the favourable conditions of [a ritual of ordination] – i.e. it should be performed [in front of] an assembly of five monks – did not come together, Karma nor bu read the liturgy on his own and carried out the ritual without any hindrance.

Generally, in accordance with the degree of the explanation (*bshad tshod*) on *The Canon of Monastic Discipline (Vinayasūtra, Dam chos 'dul ba [mdo rtsa])*,¹⁶⁸ concerning the manner of conferring the vows of full ordination, the original ceremony (*sngon chog*) is one of two [procedures] called the original procedure [for conferring] full ordination (*rdzogs pa sngon chog*) with little difficulty, and the present-day procedure (*da chog*) [for conferring] full ordination (*rdzogs pa da chog*) with difficulty.

Concerning the original procedure, [ten ways in which individuals become instantaneously ordained are explained]:

At the time when the fully accomplished Buddhas (*rdzogs pa'i sangs rgyas*) and the solitary Buddhas (*rang sangs rgyas*) had gained knowledge of the ultimate extinction of the afflictions, [they] attained enlightenment [according to their respective levels]. [They] spontaneously became fully ordained (*dpal rang byung gyis bsnyen rdzogs*).

When [Buddha Śākyamuni's] retinue, [the first] five excellent disciples (*'khor lnga sde bzang po*),¹⁶⁹ achieved the path of seeing, [they] became fully ordained monks through the realisation of pristine awareness (*ye shes khong chud*).

¹⁶⁷ For sKyo brag gSal byed sPrul sku, see Chapter 1, no. 47.

¹⁶⁸ *Vinayasūtra (Dam chos 'dul ba'i mdo rtsa)* is the root text of the monastic discipline, as well as its annotated commentary (*Vinayasūtravṛtyabhidhānasvavyākhyāna, 'Dul ba mdo rtsa ba'i mchan 'grel mthong ba don 'grub*). These were composed by Guṇaprabha (n.d.). For a survey of *vinaya* literature, see Bapat (1969, pp. 343–344; 1979, pp. 47–51), Bapat & Gokhale (1982), Prebish (2006/1994), Nietupski (2009).

¹⁶⁹ The retinue of [the first] five excellent disciples (*'khor lnga sde bzang*) of Buddha Śākyamuni are Kauṇḍinya, Bhadrīka, Vāṣpa, Mahānāman and Asvajit.

When the Teacher (Buddha Śākyamuni) called upon the son of Śāri (Śāriputra) he said:¹⁷⁰ “Come hither, Monk (*bu tshur shog*)! Live purely!” [Śāriputra] became fully ordained [by being called by Buddha Śākyamuni to] come hither (*tshur shog gis bsnyen par rdzogs pa*).¹⁷¹

Śrāvaka Mahākaśyapa¹⁷² said [to Buddha Śākyamuni]: [C909] “You are my teacher. I am your disciple who hears [the doctrine] (*nyan thos*).” Because of accepting [Buddha Śākyamuni] as [his] teacher, [Mahākaśyapa] became fully ordained.

These numerous [examples¹⁷³ show] distinctive features (*khyad chos*) that relate uniquely to each discipline. The three impediments of intentional actions, emotions and fruition (*las nyon rnam smin gyi sgrib gsum*) of the disciples are small, and their intelligence (*shes rab gsal ba*), mental continuum (*sems rgyud 'dul ba*) and [five] capacities (faith (*dad pa*), [diligence (*brtson 'grus*), mindfulness (*dran pa*), meditative stabilisation (*ting nge 'dzin*) and insight (*shes rab*)] are ripened.¹⁷⁴ These equally apply to the exalted preceptor.

The present-day procedure [of ordination] came forth six years after the Teacher Buddha [Śākyamuni had] attained enlightenment. As [he] said, [the candidate] must not be bound by the five definitive opposing conditions (*'gal rkyen nges pa lnga*)¹⁷⁵ and

¹⁷⁰ Śāriputra (Pāli: Sāriputta) was one of two chief male disciples of Buddha Śākyamuni along with Maudgalyāyāna. For the life story of Śāriputra, see Nyanaponika (1987).

¹⁷¹ For the type of ordination called *tshur shog gi* (*gis*, see C 908) *bsnyen par rdzogs pa* (*ehibhikṣukā upasampadā*), see van der Kuijp (2013, pp. 186–188, no. 156).

¹⁷² Mahākaśyapa (Pāli: Mahākassapa) is the chief disciple of Buddha Śākyamuni and is known for his ascetic practices. For his biography, see Hecker (2012/1987).

¹⁷³ The ten cases of offering ordination in the original procedure are recorded in *'Dul ba tshig le'ur byas pa me tog phreng rgyud* (*Vinayakārikā-mālākāra*), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 93 ('Dul ba/Shu), pp. 3–166; Viśeṣamitra's (*Khyad par bshes gnyen*) *'Dul ba bsdus pa* (*Vinaya-saṃgraha*), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 84 ('Dul ba/Nu), pp. 885–1376. Four cases are written here in the biography. The other six cases of conferring the status of monk are described as follows: The sixty followers of Bhadrāsena became monks by taking refuge; Mahāpajāpati Gotamī and five hundred women of the Śākya clan became nuns by accepting the eight severe precepts (*lca ba'i chos brgyad*); Sudatta became monk because of pleasing Buddha Śākyamuni with a correct answer to a specific question; after Dharmadīna, whose parents prevented her from becoming a nun, had received the ordained community's message of approval brought by the messenger, the nun Utpala, she became a nun; one receives the status of monk instantaneously through a four-part formal procedure including proposal (*gsol ba dang bzhi'i las*) by an assembly of at least ten masters of the discipline in the central region, or by an assembly of at least five masters of the discipline in a remote region; see Kalu Rinpoché Translation Group (1998, pp. 89–90 & pp. 363–364, nos. 32–39).

¹⁷⁴ Kalu Rinpoché Translation Group (1998, p. 90 & p. 364, nos. 40–41).

¹⁷⁵ The five definitive opposing conditions (*'gal rkyen nges pa lnga*) or the five stipulations regard region, time, situations, persons and minor rules. They are further explained as: “1) To intend to safeguard the vows provided one is living in a region that has supportive conditions, but not in others; 2) to intend to safeguard the vows for at least a month or a year, but not longer, thinking that one would not be able to do so; 3) to intend to maintain the vows in all situations, except in case of war; 4) to intend to abstain from murder, unless the other is one's enemy; 5) to intend to keep the major rules, but not the minor ones”, see Kalu Rinpoché Translation Group (1998, p. 91).

the amount of preceptors, masters and monks (*mkhan slob dge 'dun*) must be complete, [i.e. the ordination] must be [performed by] an assembly of either ten [monks] in a central region [or] five [monks] in a remote region.¹⁷⁶

The preceptor [should have] the two qualities of being [both] steadfast and learned (*brtan mkhas kyi yon tan*). [As to] the quality of being steadfast, it is explained that one must keep the full ordination vows [at least] for ten years after being fully ordained.¹⁷⁷ Having considered [this] explanation, some [people] may not investigate the situation of taking full ordination very well, and so may find fault with the way in which Karma nor bu [conferred] the full ordination vows without the monastic community. They may [believe that it] doesn't correspond [correctly] with the ceremonial rite of ordination (*'dul ba'i las chog*).¹⁷⁸ However, this present time is known as the degenerate age and Buddhism is close to [the period] bearing merely [outer] marks (*rtags tsam 'dzin pa*). In particular, the procedure depends on the greater wish of faithful disciples to take renunciation vows and the full ordination vows in this vicissitudinous time when Buddhism is declining. Therefore, even though the favourable conditions for the present-day procedure [of ordination] are absent, Karma nor bu still read the liturgy to protect, with compassionate hands, his disciples who were deprived of Buddhist doctrine. Two disciples of a preceptor (*mkhan bu*) received the vows of fully ordained monk (*bhikṣu, dge slong*). The preceptor, who imparted the vows, had exalted perception (*'phags pa'i 'du shes*). The beings to be tamed received what [the preceptor] previously recited, as cited from *The King of Samādhi Sūtra* (*Samādhirājasūtra, Ting nge 'dzin gyi rgyal po'i mdo*), also known as *Moon Lamp Sūtra* (*Candrapradīpasūtra, Zla ba sgron ma'i mdo*), about the beneficial qualities of properly observing vows through the perception of receiving vows.¹⁷⁹

¹⁷⁶ The difference between a central region (*yul dbus*) and a remote region (*mtha' khob*) is made geographically and spiritually. In case of any geographical difference, India is regarded as a central region, whereas the regions are regarded as remote; spiritually, a central region is where the Buddhist teachings are transmitted in terms of the twelve classes of Buddhist scriptures and where spiritual accomplishment is found; a remote region is where they are not found; see Kalu Rinpoché Translation Group (1998, p. 90 & p. 365, nos. 44–45).

¹⁷⁷ The explanation of the quality of being steadfast is found in *sDom gsum rnam bshad thar lam gsal ba'i me long* by bSod nams rgya mtsho (*sDom gsum rnam bshad*, p. 25): *brtan pa'i yon tan ni bsnyen par rdzogs nas bsnyen rdzogs rnam dag gi sdom rgyun bar ma du lo bcu lon pas 'dul ba'i bcas mtshams ma lus pa rang gis srung ba la brtan pa thob pa dang/*.

¹⁷⁸ For an overview of the *vinaya* and related literature; see Holt (1981), Clarke (2015, pp. 60–87), Kieffer-Pülz (2015, pp. 430–411).

¹⁷⁹ The following passage is omitted in Biography C: [B67] *'dul ba las/ shes gtso'o zhes pa ltar 'dul ba 'du shes gtso bor bshad pa dang/ mnga' ris paṅ chen gyis/ mdor na ye nas ghang dang bkag pa med/ byar rung dang nye ma rung ldog byed na/ de dag spyod cing mi rung dang nye zhing/ rung ba ldgog na kun tu spang zhes gsungs/ zhes gsungs pa ltar byar rung ba dang nye bas de ltar mdzad pa dang/ gzhan*

Not only did Karma nor bu carry out the ordination ceremony with devotional conduct (*mos spyod*), he [also chose] a place for the ceremony that was undoubtedly an exalted, sacred place. In the past [Karma nor bu] had stayed at Zur mang Wer phug. [He] was even there during the conflict between dGa' [ldan Monastery] and Zur [mang Monastery].¹⁸⁰ During this time, bullets showered down like rain, the monastery was destroyed, and properties were robbed. [He] said: “[I] have gained much progress in realisation and have directly seen fundamental reality (*gnas lugs*). [These insights are] due to the conditions in which the ordained and the lay people were killed and wounded.” Therefore, there is no fault with [his] conduct which consists of the skilful means of a Bodhisattva. Additionally, at a time when bearing the characteristics of monkhood (*rab tu byung ba'i rtags*) was as rare as the stars [seen] in the day time, [C910] the beneficial quality of creating dominant conditions established¹⁸¹ in a monastic community, which holds the saffron victory banner, is inconceivable. In this regard, even if one [merely] thinks about the beneficial quality of abandoning killing for one day, one is able to know and comprehend [it]. Nevertheless, during the development of the Buddhist doctrine, it is not unnecessary to say (i.e. it is certain to say) that common individuals should not imitate the conduct of the Lord of Accomplished Ones. Karma nor bu said: “I have no choice. I do [it in this way] for the sake of continuing the Buddhist transmission of wearing the saffron robes of fully ordained monks. [These monks] are the root of the Buddhist doctrine. However, after reviving the Buddha's teachings in

yang deng sang bod na las chog tsam ma gtogs theg dman gyi ldom pa mtshan nyid pa ye med pa yang/ sa skya pañ chen gyis/ bsam pa sems bskyed kyis zin pa'i/ cho ga nyan thos lugs bzhin bya/ so sor thar pa rigs bdun [B68] po/ byang sems so sor thar par 'gyur/ zhes gsungs pa ltar theg chen so thar du 'gyur bar gsungs pa dang/ arya de bas dge ba'am yang na mi dge ba/ las ni sems kyis byed pa ste/ gang phyir sems de gts'o phyir ro/ zhes pa dang 'jam dpal zhing gi bkod pa las/ chos rnam thams cad rkyen bzhin te/ 'dun pa'i rtsa la rab tu gnas/ zhes gsungs pa ltar theg chen gyi dbang du btang na/ phan yon ma gtogs nyes pas dben pa dang/ ma zad sngon bod kyi rgyal po glang dar mas sangs rgyas kyi bstan pa bsnubs te dbus gtsang gi phyogs su rab tu byung bas stongs par gyur pa'i skabs/ dpal chen chu bo ri'i sgom grwa nas mkhas pa rma g.yo gtsang gsum gyi 'dul ba drel rgyab gcig bkal te khams phyogs su bros phyin pa las śākya dge ba rab gsal bsnyen par rdzogs pas bla chen dgongs pa rab gsal du grags pa de las phyis klu mes sogs dbus gtsang gi sdom rgyun len mi rnam byung skabs/ bla chen gyis bsnyen par rdzogs nas lo lnga nas ma lon dus klu mes sogs mi bcu stan thog gcig tu tshig gsum rim nod kyis chig rdzogs su bsnyen par rdzogs pa yin la/ de ltar chig rdzogs dang/ brtan pa'i yan lag lo bcu ma tshang ba sogs ni/ bla chen ni byang sems mos spyod par grags shing de skabs smar g.yo gtsang gsum gyi zhal nas gang zag khyad par can yin [B69] pa dang/ bstan pa'i 'phel 'grib mtshams su thug pa'i dgos gal che ba la ni de ltar rung ngo zhes gnang ba byin pas skyon med par dam pa du mas bzhed pa ltar/.

¹⁸⁰ The previous narrative briefly mentions the conflict between dGa' [ldan Monastery] and Zur [mang Monastery] while Karma nor bu resided at Zur mang Wer phug, but not in detail: [B34], [C896] *yang wer phug tu sgrub pa la gnas pa'i skabs/ bya rog mang po sgrog rus chag 'dug par rmis pa dang mthun par/ dga' zur gnyis 'khrug pa'i dpung rgyab la zi rgya dang/ bod dmag gnyis 'khrugs te bod dmag gis zur mang dgon pa gtor byung bas/ [...].*

¹⁸¹ B 69: *dbu bsnyes*; C 910: *dbu brnyes*.

the future, if you confer vows when the favourable conditions are available, [you] must act in accordance with the former tradition.” By conferring [vows] upon the aspirant without investigating whether [he] can [observe] them, then if it seems [as if he] cannot [observe] the vows, [the conferral of vows] will not bring any benefit, indeed it will create harm. One may consider the possibility that Karma nor bu made this decision without setting [his] mind in equipoise. However, [he] considered those who have never taken [vows], due to previous transgressions (*nyams pa 'i nyes pa*), as being much worse, as [Karma chags med (1613–1678)] states [in *Chags med ri chos*]:

According to *The Single Intention of the Sacred Doctrine (Dam chos dgongs pa gcig pa)*, not taking [vows] is much worse than violating [vows].¹⁸²

[Karma nor bu’s intention also corresponds to] the meaning of the scripture entitled *The White Lotus of the Marvellous Law (Ārya-Saddharmapuṇḍarīka-nāma-mahāyāna-sūtra, Dam pa 'i chos padma dkar po zhes bya ba theg pa chen po 'i mdo)*.¹⁸³ Chags med Rin po che (Karma chags med) states [in *Chags med ri chos*]:

Buddha Śākyamuni taught: Whoever has taken monastic vows, but [then] committed either a non-virtuous deed or a deed with immediate retribution in this life, even if [he] experiences the suffering of the three lower realms during ten million life-times, at the end of the [Buddha’s] teachings [remaining in this world] he will attain a human body. This attainment is due to his final devotion to the thousand Buddhas. Also, whoever belongs to the lineage of the Lesser Vehicle will attain the fruit of Foe Destroyer (i.e. Arhat, *dgra bcom*), and whoever belongs to the lineage of the Greater Vehicle will attain the ground of Complete Joy (i.e. the first *bodhisattvabhūmi, rab dga 'i sa*); afterwards no-one will be left in cyclic existence. This is the power of the Buddha’s aspiration.¹⁸⁴

[Karma chags med] states:

¹⁸² Karma chags med (*Chags med ri chos*, p. 44): *de don* ([^{B70}], [^{C910}]: ***de'i dgongs pa ni***) *dam chos dgongs pa gcig pa las/nyams las ma thob nyes pa che zhes gsungs* ([^{B70}], [^{C910}]: om.).

¹⁸³ This is commonly known as *Lotus Sūtra*.

¹⁸⁴ Karma chags med (*Chags med ri chos*, p. 44): */thub dbang bstan la rab tu byung tshad rnam/ /tshé 'dir mi dge mtshams med ci spyod kyang/ /skye ba brgya stong 'bum phrag du ma 'i bar* ([^{B70}], [^{C910}]: ***'bum phrag brgya yi bar dag tu***) */ngan song gsum gyi sdug bsngal mya ngan* ([^{B70}], [^{C910}]: ***myong na***) *yang/ /sang rgyas stong gi rjes la mos pa yis* ([^{B70}], [^{C910}]: *tha ma mos pa yi*; r. ***tha ma mos pa yis***) */bstan pa 'i mjug la mi yi lus thob nas/ theg dman rigs yin dgra bcom 'bras bu 'thob* ([^{B70}], [^{C910}]: *thob*; r. ***'thob***) */theg chen rigs yin rab dga 'i sa thob nas/ 'khor ba 'i gnas na gcig kyang mi lus pa/ 'di ni thub pa 'i smon lam mthu yin gsungs/.*

Whoever takes vows is someone who will reach the end of cyclic existence;

Whoever does not take vows is someone who will not reach the end of cyclic existence.¹⁸⁵

Later, [Karma chags med], in considering [the citation] from a *sūtra* states:

Even if *campaka* flowers have withered away,

They still surpass ordinary flowers;

Likewise, even if my disciples are weak,

They still surpass ordinary people.¹⁸⁶

[III]

Moreover, because the author (i.e. Karma stobs rgyal) asked [Karma nor bu] about the number and order (*go rim*) of his chief disciples, [he] replied: “[I] was enthroned by the Great Glorious Karmapa (the Sixteenth Karmapa). Ever since [I] have opened the gate to the sacred place of Padma’i rag ljongs, the direct disciples of the profound path – the Six Doctrines of Nāro[pa] (*nā ro chos drug*),¹⁸⁷ [including] sKyo brag gSal byed sPrul sku (b. 1955), Karma stobs rgyal (1944–2014), Go ’Jo rGyal mtshan (n.d.), bsTan pa rab rgyas (n.d.), Nyi ma (d. 2015),¹⁸⁸ Nor g.yang (n.d.), Karma ye shes (n.d.), Karma rgyal mtshan (n.d.) and bsTan pa dar rgyas (n.d.)¹⁸⁹ [C911] belong to the group of heart-son disciples (*slob ma thugs sras*). They each had auspicious signs just before coming to meet the master (*dpon slob*), and they mainly practise the Six Doctrines.”

Thus, their biographies are briefly narrated in order [as follows]:

¹⁸⁵ Karma chags med’s speech in *Chags med ri chos* (ibid.) is more extensive: */de phyir yab sras la sogs mkhas grub rnams/ /ci ’ong cir ’gyur dgongs pas gsal na yang/ /sdom pa thub dang mi thub mi dpyad par/ /kun la bsnyen rdzogs gngang ba de yi don/ /sdom pa zhus nas chos mgo ma thon pa/ /ngan song dmyal tshabs che yang mtha’ la thar/ /de la ’khor ba mthar’ can zhes bya yin/ /sdom pa ma zhus mi dge spyod pa rnams/ /’khor ba’i gnas nas nam yang thar dus med/ /de la ’khor ba mtha’ med zhes bya yin//*. In comparison, [B70], [C910] *zhes pa ltar sdom pa thob pa rnams ni ’khor ba mtha’ can dang/ ma thob pa ni ’khor ba mtha’ med yin par gsungs/*.

¹⁸⁶ A similar citation is also found in *Chags med ri chos* (ibid.): */me tog tsam pa ka ni rnying na yang/ /me tog phal pa rnams kyi do zla med/ /nga yi nyan thos ji ltar ngan na yang/ /tha mal skye bo rnams kyi do zla med/*. In comparison, [B70], [C910] *tsam pa ka yi me to rnying na yang/ me tog phal pa rnams kyi do zla med/ nga yi nyan thos ji ltar zhan na yang/ skye bo phal pa rnams kyi do zla med/*. Neither Biographies B, C nor *Chags med ri chos* specify the title of the cited *sūtra*.

¹⁸⁷ For *nā ro chos drug*, see Chapter 1, no. 3.

¹⁸⁸ Nyi ma Rin po che was one of Karma nor bu’s main disciples. The date of his demise was provided by Karma bstan pa rnam rgyal (2017.06.13, personal communication).

¹⁸⁹ There is a historical picture of these nine heart sons of Karma nor bu printed in Biography B; see plate 3.

1) The Seventh Reincarnation of sKyo brag gSal byed,¹⁹⁰ Karma sgrub brgyud bstan pa'i rgyal mtshan (b. 1955)

The exact moment after [sKyo brag gSal byed] had heard the biography of Karma nor bu, [he] felt strong devotion and supplicated [Karma nor bu]. Before meeting Karma nor bu, sKyo brag gSal byed had a dream in which [he] asked those from among the crowd [resting on] a large plain, where the residence was of the Accomplished One Kar nor – the one who is indivisible from the Venerable Mi la [ras pa] of the past. Someone pointed at the side of a large rocky mountain with his forefinger and said that Karma nor bu resided there. As sKyo brag gSal byed climbed up the stairs, [he] supplicated a cotton-clad *yogin*, who was sitting crossed-legged on the ground [strewn with] leaves inside a cave in the midst of the rocks (*brag dkyil phug pa*). Sometimes (*res*), [he] perceived [the cotton-clad *yogin*] as [the one holding] a *vajra* and a *ghaṇṭā* (*rdo r[je] dril [bu]*).¹⁹¹ When considering this [cotton-clad *yogin*] to be the Accomplished One Kar nor (Karma nor bu), a stream descended forcefully from outside and inside the rocky cave. All of sKyo brag gSal byed's external and internal physical defilements were purified. [He] woke up as night-time ended. Thereafter, when [he] met Karma nor bu for the first time, [he] directly perceived [him] as having a youthful body. Later, Karma nor bu's body seemed to be ordinary. Having offered [objects] such as the receptacle of a *maṇḍala*, [he] requested: "Sublime teacher of successive lifetimes (*tshe rabs kyi bla ma*), please accept me [as your disciple] with compassion, without being separate from you in this life and in future lives!" Thus, [Karma nor bu] accepted [him] as his disciple and said: "Now, there is no doubt that you will bring immense benefit to beings and the Buddhist doctrine, and that you will raise the victory banner to attain the accomplishment in one lifetime. [I] will now confer upon you the empowerments, reading authorisations and oral instructions for those teachings which are necessary for you on your path. First, [I] will confer the vows of renunciation and full ordination as the foundation of the entire beneficial qualities." [Karma nor bu] thoroughly conferred all that [sKyo brag gSal byed] requested, such as the vows of

¹⁹⁰ sKyo brag gSal byed, also known as sKyo brag gSal dga' (b. 1955), is regarded as the Ninth gSal byed sPrul sku of the bKa' brgyud 'ba' rom Lineage by Turek (2013, p. 158, no. 615), while Karma stobs rgyal (C 911) regarded him as the Seventh gSal byed. sKyo brag gSal byed was recognised and enthroned at the age of three by the Sixteenth Karmapa and the Eleventh Si tu, and he received the name Karma sgrub brgyud bstan pa'i rgyal mtshan. For his biography, see Turek (2013, pp. 158–160 & 304–306).

¹⁹¹ For the iconography and symbolism of this ritual set, see Beer (2003, pp. 87–95).

renunciation and full ordination, the cycle of maturing [empowerments] and liberating [instructions] of *tantra*, and particularly oral instructions, for example on the Six Doctrines of Nāro[pa]. Afterwards, following Karma nor bu's instructions, [he] built a large temple to benefit the Buddhist doctrine and beings [with] the receptacles [representing] body, speech and mind, and he established a large monastic community and so forth. More specifically, [he] laid the foundation¹⁹² [to enable] the raising of the large victory banner of practice. Following auspicious signs in a dream, [he] proceeded to Karma nor bu again and eliminated any misconceptions (*sgro 'dogs bcad*). At that time, he resided in bDe chen ri khrod, “the Hermitage of Great Bliss”, and on one day, [he] beheld a vision of himself proceeding directly to [meet] Karma nor bu. Thus it was said [by sKyo brag gSal byed].

Henceforth, [sKyo brag gSal byed] is a superior son-like disciple of the Six Doctrines who devotes himself merely to the practice.

2) Heart son Karma stobs rgyal¹⁹³ (1944–2014) [C912]

¹⁹² B 73: *rmangs*, C 911: *rmang*.

¹⁹³ The account of the life of Karma stobs rgyal in Biography C (same as Biography B) corresponds partly with Biography Z but does contain more details. The author of Karma stobs rgyal's biography – 'Jam dbyangs bstan dar (b. 1985) also references Karma nor bu's biography written by Karma stobs rgyal himself, but with more honorific expressions. The translation of this part follows Biography C with annotations concerning the substantial differences, such as the duration of the retreat, cp. Chapter 3: Biography of Karma stobs rgyal. The comparison of both paragraphs states as follows: [^Z936] *de'ang skyabs rje bla ma rin po che nyid dgung grangs nyi shu bzhes pa'i chu mo yos spyi lo 1963 lor nges pa don gyi kun bzang rdo rje 'chang grub pa'i dbang phyug mi la gnyis pa 7 karma nor bu bzang po zhes bya ba'i mtshan gyi ba dan dkar po srid pa gsum gyi bla na mngon par mtho ba de nyid kyi* ([^B73], [C912]: **bla ma'i**) *rnam thar dran pas nyin mtshan kun tu gsol ba 'debs bzhin drung du phebs skabs* ([^B73], [C912]: **thog mar bla ma rin po che mjal du phyin skabs**) / *bla ma'i zhal nas khyed* ([^B73], [C912]: **khyod**) *rang chung byis pa'i dus nged rtsar 'ong skabs ming btags gtsug phud bregs pas khyed* ([^B73], [C912]: **khyod**) *nga yi dā dril la rtsed mo byed par dga' ba zhig yod pas da khyed* ([^B73], [C912]: **khyod**) *zab lam nā ro'i* ([^B73], [C912]: om.) *chos drug gi brgyud pa'i snod ldan zhig gi rten 'brel du 'dug sogs gsungs/ de nas bzung sngon 'gro dang/ dngos gzhi'i nyams khrid sogs gnang bas/ de la bsam pa'i sgro 'dogs bcad/ sgro 'dogs chod pa'i don de bsgoms bzhin* ([^B73], [C912]: **dngos gzhi/ dbang lung khrid rnams yongs su rdzogs par gnang/ khrid btab nas**) *lo gnyis* ([^B73], [C912]: **lo phyed gnyis**) *mtshams su* ([^B73], [C912]: om.) *nyin zhig gi snang ba la grub thob chen po sku mdog gangs ri ltar 'tsher ba zhig gis dā dril 'phrol bzhin phat sgra drag po zhig mdzad ma thag bla ma'i thugs ka nas 'od zer lnga ldan gyi gong bu bya chen gyi sgong nga tsam zhig 'phros te snying gar thim pas re zhig thugs yid dbyer med ngang cham gyis song/ de'i mod la mi snang bar gyur/ de nas bzung gnas lugs rig stong rjen pa'i don ma nor bar rtogs/ de nas phyi so thar gyi bsnyen par rdzogs pa/ nang byang sems kyi sdom pa 'bogs pa/ gsang ba gsang sngags kyi smin grol dang mtha' rten rnams rim par rdzogs pa gnang/ khyed par du rgyud sde'i man ngag rgya mtsho'i nying khu thabs lam nā ro'i chos drug dang/ grol lam phyag rgya chen po dang/ rdzogs pa chen po'i khregs chos dang thod rgal sogs zab chos mtha' dag bum pa gang byor gnang/ smin grol gyi bdud rtsis thugs kyi bum bang gtams nas bsnyen sgrub bskyed rdzogs kyi nyams bzhes mdzad pas dngos grub kyi mtshan ma brnyes pa'i rtags mtshan du ma mngon snang du gyur/* ([^B74], [C912]: **slar yang nā ro chos drug dang rdzogs chen skor sogs kyi gdams pa gnang ba nas nor rdzas thams cad chos phyr btang ste bla ma'i bka' ltar bstan pa spyi'i zhabs brtan chos sde dang/ rgya mkhar chen po bzhengs pa dang/ smin grol 'char spel sogs bstan 'gro'i don dang/ sgrub pa la gtso bor byed pa/ 'jig rten gyi bya ba blos btang ba'i thugs sras dam pa'o/**).

Because of remembering the biography of Karma nor bu (1963),¹⁹⁴ [Karma stobs rgyal] supplicated [Karma nor bu] day and night. When [Karma stobs rgyal] first went to meet Karma nor bu, Karma nor bu said: “When you came before my feet as a child, [I] gave [you] a name and cut [your] hair. You liked playing with my *ḍamaru* (i.e. a small hand drum) and bell, so that is an auspicious condition of being a worthy vessel for the transmission of the profound path – the Six Doctrines of Nāro[pa]. Thereafter, [Karma nor bu] conferred the preliminaries and the main practices (*dngos gzhi*) [including] empowerments, reading authorisations, oral instructions, etc. completely upon [him]. Having been guided thus, [Karma stobs rgyal] beheld a vision one day during a one-and-a-half-year¹⁹⁵ retreat: As soon as Karma nor bu, whose body colour (i.e. skin colour) shone like glacier mountains, played the *ḍamaru* and bell and made a forceful noble sound “*paṭ*”, an almost egg-shaped spheroid having five rays of light radiated from Karma nor bu’s heart centre and then, subsided into [his] heart centre. At that moment, the mind of [Karma nor bu] completely merged with the mind of Karma stobs rgyal in the state of temporary inseparability. Instantly, that state was visible no more. From then on, [he] had unerringly realised the meaning of the naked awareness-emptiness of the fundamental reality (*gnas lugs*). Having been conferred teachings such as the Six Doctrines of Nāro[pa] and the Great Perfection, [Karma stobs rgyal] donated all of his wealth toward the teachings. Following Karma nor bu’s instructions, [he] built bsTan pa spyi’i zhabs brtan chos sde,¹⁹⁶ “Monastery for Long-Lasting of the General Buddha’s Teachings”, and a massive building (*rgya mkhar*).¹⁹⁷ [He] devoted himself principally to benefit the Buddhist doctrine and beings [by] teaching and spreading maturing [empowerments] and liberating [instructions], as well as to the practice.

3) ’Dzam gling rdo rje, or Go ’jo rGyal mtshan (n.d.)

[Go ’jo rGyal mtshan,] on hearing the biography of Karma nor bu, became fascinated and went to meet [the teacher]. As soon as [he] met Karma nor bu in person,

¹⁹⁴ Cp. Z 936, the year in which he met Karma nor bu has been noted.

¹⁹⁵ Cp. Z 936: *sgro ’dogs chod pa’i don de sgom bzhin lo gnyis mtshams su [...]*. The retreat took two years instead of one and a half years.

¹⁹⁶ For a detailed narration about the construction of this monastery, ’Dzam gling sangs rgyas bstan pa spyi’i zhabs brtan du sgrub sde thub bstan chos ’khor gling, “Dharma Wheel Continent of the Buddha’s Teachings, Practice Centre for Long-Lasting of the General Buddha’s Teachings [in] Jambūdvīpa”, in short sTag ri Thub bstan chos ’khor gling, “sTag ri Dharma Wheel Continent of the Buddha’s Teachings”, see Z 941.

¹⁹⁷ The building (*rgya mkhar*) was constructed inside bsTan pa spyi’i zhabs brtan chos sde. It is called *rdo mkhar* in Biography Z; see Z 942–943.

irreversible faith arose within him and so [he] undertook the commitment to accomplish [the teacher's] instructions. Karma nor bu introduced [him] to the fundamental reality. Even though [Go 'jo rGyal mtshan] had completed [the practices following] the experiential instructions (*nyams khrid*) on Breakthrough (*khregs [chod]*), Direct Crossing (*thod [rgal]*), etc. previously, [he comprehended them] only as mere words. [Due to Karma nor bu's introduction to the fundamental reality], the realisation was later actually engendered in [his mental] continuum. After conferring the instructions (*khrid*) and the oral instructions (*gdams ngag*) of the Six Doctrines, [Karma nor bu] said: “[You] must practice until you die.” In accord with [Karma nor bu's words], [Go 'jo rGyal mtshan] is a sublime heart son who upholds the lineage of upholding the commitment.

4) **bsTan pa rab rgyas (n.d.)**

When [bsTan pa rab rgyas] met Karma nor bu for the first time, [he] saw [him as the one] having a youthful body. Afterwards, [he] requested him to accept him as his disciple. [Karma nor bu] asked: “Are you able to uphold my lineage?” After considering [the question] and [seeing that] there was an auspicious connection, [he] answered: “Yes, [I] can.” [Karma nor bu] said: “Well then, attend to me for nine days. Transport the earth (used to patch a roof to prevent leaking) to the top of the bedroom!” On doing so, [Karma nor bu] said: “Now, [perform] the three [kinds of] pleasing [actions] (*mnyes pa gsum*).¹⁹⁸ Clean the bedroom both inside and out!” After bsTan pa rab rgyas had done these activities, [Karma nor bu] conferred the preliminaries and the main practices – the oral instructions on the Six Doctrines. [C913] In particular, [bsTan pa rab rgyas] is a heart son who has the characteristics and even the commitment to the teacher in terms of accomplishing the enlightened activities of gCod, “Cutting off”. He is someone who exerts himself in the practice.

5) **Nyi ma (d. 2015)**

Since [Nyi ma] met Karma nor bu for the first time, [he] completed the obtained instructions on the preliminaries and the main practices, [including] the oral instructions on the Great Seal (the Great Perfection), as well as receiving ripening [empowerments]

¹⁹⁸ Three kinds of pleasing actions (*mnyes pa gsum*), referring to the three ways to delight the teacher. These include: 1) giving material things, 2) doing service, and 3) doing practice in accord with the teacher's instructions to attain accomplishment; see Duff (2014, under the entry *mnyes pa gsum*).

and liberating [instructions]. In particular, after mainly applying the practice of the Six Doctrines, [he] had less attachment to material wealth, abandoned [their] accumulation and was satisfied with offerings (*dkor rdzas*). [He] is a heart son who endeavours to practice and who keeps to solitary places.

6) Nor g.yang (n.d.)

As soon as [Nor g.yang] heard Karma nor bu's life story, [he] took the commitment to follow [him]. [He] thoroughly obtained from Karma nor bu the preliminaries and the main practices [including] empowerments, reading authorisations and instructions in relation to the Tantra Sections and especially the cycle of the Six Doctrines. [He] is a heart son who offers the service of pleasing the teacher and who [raises] the victory banner of practising the Six Doctrines.

7) Karma ye shes (n.d.)

When Karma nor bu resided at Rag ljongs, [Karma ye shes] as a young boy went to meet him. [As he came] in front of Karma nor bu, [Karma ye shes] saw a white conch that [he had] never [seen before]. Later, when [Karma ye shes] was a rich man pursuing material wealth, [he] went to see Karma nor bu again. [This time his] mind changed involuntarily, and the thought of futility arose within his [mental] continuum. Then [he] applied all [the instructions] that [he] received to his practice – the preliminaries and the main practices, [including] the cycle of the Tantra Sections and especially the instructions on the Six Doctrines. [He] is a heart son who devotes the whole of his life to practice.

8) Karma rgyal mtshan (n.d.)

From the time [Karma rgyal mtshan] had been accepted as Karma nor bu's disciple, [he] endeavoured to practise the preliminaries and the main practices in relation to the cycles of the Tantra Sections and especially the instructions on the Six Doctrines of Nāro[pa]. [As a sign of his accomplishment Karma rgyal mtshan] met Karma nor bu in the expanse of rainbow light. [Karma rgyal mtshan] is a heart son who is specialised in practice.

9) bsTan pa dar rgyas (n.d.)

When [bsTan pa dar rgyas] met Karma nor bu for the first time, [he] felt [he] was the Indian Accomplished One Kukkuripa, “the Dog Lover”. Since that time and after having received the preliminaries and the main practices, [including] ripening [empowerments] and liberating [instructions] of the Tantra Sections and the cycle of the Six Doctrines, [bsTan pa dar rgyas] endeavoured to practise. In his spare time, [he] cared for birds, dogs and beggars with love and compassion. [He] is a heart son who has engaged one-pointedly in his practice [with] the supreme intention to teach the group of novice monks about beneficial qualities.

In that way, these nine heart sons thoroughly completed the required teachings of empowerments and reading authorisations, and completely perfected the teachings and instructions regarding the outer, inner, new and old [sections] of Secret Mantra, together with the instructions on the Great Perfection connected with the essence of the teachings of the practice lineage, i.e. the transmission of the profound path – the Six Doctrines of Nāro[pa], which have become the main transmission of true meaning. Thus it is told [by Karma nor bu].

[IV]

When Karma nor bu was the retreat master of lJongs gnas Monastery, [C914] there were numerous disciples from the practice centre (*sgrub grwa*) headed by sGrub btsun mkhyen rab (n.d.), bSod nams rgya mtsho (n.d.), Chos kyi rgya mtsho (n.d.), Karma tshe dpag (n.d.) and bKra shis dar rgyas (n.d.). There were over one thousand disciples who applied the textual transmission (*khrid lung*) of the Six Doctrines in their practice; over one thousand *yogins* and *yoginīs* who met their natural face of the fundamental reality of the Great Seal (*phyag rgya chen po'i nas lugs rang zhal*); over forty thousand people who obtained the connection [with Karma nor bu] for the introduction into [their] own minds; over four thousand *yogins* and *yoginīs* who experienced an excellent meditative experience arising within their [mental] continuums; an uncountable number of people who obtained a common and uncommon religious connection [with him by receiving] empowerments, reading authorisations and instructions. Thus, Karma nor bu was regarded as the Lord of Experience and Realisation, and disciples from all traditions, without any sectarian bias, exceedingly aspired to request oral instructions on the introduction to the fundamental reality of mind.

[Karma nor bu] taught without contradictions between the meaning to be expressed (*brjod bya'i don*) and the state of liberation (*grol sa*). Even though [there are] different terms used according to each of the various traditions, such as the three [expressions] of the Great Seal, the Great Perfection and the Great Middle Way (*phyag rdzogs dbu gsum*), Path and Fruit (*lam 'bras*), Pacification (*zhi byed*) and Cutting off (*gcod yul*). 'Jam mgon Mi pham Rin po che ('Jam dbyangs nram rgyal rgya mtsho, 1846–1912) said [in *The Beacon of the Precious Certainty* (*Nges shes rin po che'i sgron me*)]:

The Great Seal, the Path and Fruit, the Pacification,
the Great Middle Way of Coalescence¹⁹⁹ and so forth
Are synonymous.

Because [they are] in fact the pristine awareness beyond mind,
They are all the same.

The intention of a Buddha and a Siddha is the same.

The learned ones affirm this unanimously.

[...]

If not realised, there is no designation for the path;

If realised, [all designations] are the single intention,

Yet, [it cannot] be divided through the principle of valid proof.²⁰⁰

dGe ldan bstan pa'i gsal byed, Paṅ chen Blo bzang chos rgyan (the First Paṅ chen bla ma, Blo bzang chos kyi rgyal mtshan, 1570–1662) said [in *The Essential Path of the Victorious One: The Root Text for the Great Seal of the Precious dGe ldan-bKa' brgyud*²⁰¹ (*dGe ldan bka' brgyud rin po che'i phyag chen rtsa ba rgyal ba'i gzhung lam*)]:

¹⁹⁹ Phuntsho (2005, p. 9) translates the term *zung 'jug chen po* as “the Great Coalescence” which refers to the non-notational ultimate (*nram grangs min pa'i don dam*) qua final Emptiness. Other expressions are the Great Middle Way (*dbu ma chen po*), Resultant Middle Way (*'bras bu'i dbu ma*) and Equality (*mnyam nyid*).

²⁰⁰ The term *rigs pas 'thad pa* may refer to one of four principles of reason (*yukti-catuṣṭayam*, *rigs pa bzhi*), i.e. the principle of valid proof (*upapattisādhanayukti*, *'thad pa sgrub pa'i rigs pa*); see Kapstein (2001, p. 320).

'Jam dbyangs nram rgyal rgya mtsho (*Nges shes rin po che'i sgron me*, in: *Ju mi pham bka' 'bum*, vol. 17 (Tsa), pp. 552–553): */phyag chen lam 'bras zhi byed dang/ /zung 'jug dbu ma chen po sogs/ /mtshan gyi nram grangs so sor grags* ([^{B78}], [^{C914}]: ***tha dad kyang***) */don la sems las 'das pa yi/ /ye shes yin phyir kun kyang mnyam/ /sangs rgyas grub thob dgongs pa ni/ /gcig ces mkhas kun mgrin gcig smra/ /la las rang lugs rdzogs pa che/ /phyag chen sogs las 'phags so zer/* ([^{B78}], [^{C914}]: om.) */ma rtogs lam gyi tha snyad med/ /rtogs na dgongs pa gcig pa la* ([^{B78}], [^{C914}]: ***las***) */rigs pas 'thad pa'i dbye ba med/*. For the translation of Mipham's *Beacon of Certainty*, see Pettit (1999).

²⁰¹ dGe ldan bka' brgyud might refer to either “dGe lugs bka' brgyud”, a tradition of the Great Seal within the dGe lugs Lineage attributed to the First Paṅ chen bla ma Blo bzang chos kyi rgyal mtshan (1570–

Even though [the definitive meaning] has numerous names,
 The Amulet Box of the Joined Coemergence,
 The Four Syllables of Five Equal Tastes,
 The Pacification, the Cutting Off, the Great Perfection,
 The Instructions on the View of the Middle Way and so forth,
 If a *yogin*, who is expert in scriptures and reasoning, and
 Who has experience, investigates [the various terms],
 [He will] descend to the single intention.²⁰²

As it is said, no matter whether the instructions are in accord or not, they are not different from their meaning. This meaning expresses the ultimate [fruit]. In this way [Karma nor bu] fulfilled the wish of every [individual] and benefited immeasurable fortunate beings. Thus, the meaning is not different, as is evident from Karma nor bu's main practices (*nyams bzhes gtso bo*) and the words of [his] spiritual song,

The view is the Great Seal,
 The sublime doctrine is the Great Perfection,
 The final fruit is the Great Middle Way.²⁰³

Likewise, the Great Seal, the Great Perfection and the Great Middle Way – these three, together with the universally known Unequaled Dwags po bka' brgyud, [C915] are [all] not merely verbal transmissions (*tshig rgyud*, i.e. a lineage that transmits words other than an essential meaning),²⁰⁴ but are the uninterrupted transmissions of the realisation of the Great Seal of [true] meaning – the ultimate transmission of meaning (*don brgyud mthar thug*). Since the principal teacher possesses a system (*phyag srol*) which [he] establishes from wherever [he] has obtained the realisation of [the Great

1662), or alternatively “the dGe lugs oral transmission”. For a discussion of the dGe ldan bka' brgyud Lineage, see Jackson, Roger R. (2001, pp. 155–192).

²⁰² Blo bzang chos kyi rgyal mtshan (*dGe ldan bka' brgyud phyag chen gzhung lam*, in: *gDams ngag mdzod*, vol. 4, p. 491): */lhan cig skyes sbyor ga'u* ([B78], [C914]: *gwa'u*) *ma/ /lnga ldan ro snyoms yi ge bzhi/ /zhi byed gcod yul rdzogs chen dang/ /dbu ma'i lta khrid la sogs pa/ /so sor ming 'dogs mang na yang/ /nges don lung rigs* ([B78], [C914]: *rig*) *la mkhas shing/ /nyams myong can gyi rnal 'byor pas/ /dpyad na dgongs pa gcig tu 'bab* ([B78], [C914]: *bab*).

²⁰³ Karma nor bu (*Karma nor bu nyams mgur*, p. 136): *lta ba phyag rgya chen po yin/ dam chos rdzogs pa chen po yin/ mtha' bral dbu ma chen po yin/*.

²⁰⁴ Blo gros mtha' yas (*bKa' brgyud bla ma mchod pa'i cho ga*, in: *gDams ngag mdzod*, vol. 10 (Tha), p. 406): */grub brgya'i spyi spyi mes mar mi dwags gsum/ /rtsa ba'i bla ma'i bar du byon pa yi/ /tshig gi brgyud dang don gyi brgyud pa dang/ /brda dang byin rlabs man ngag brgyud pa yi/ /dpal ldan bla ma rnam la [...]*. Thus, it mentions: 1) the verbal transmission (*tshig gi brgyud pa*), 2) the transmission of meaning (*don gyi brgyud pa*), 3) the symbolic transmission (*brda'i brgyud pa*), 4) the transmission of blessing (*byin brlabs kyi brgyud pa*) and 5) the transmission of oral instructions (*man ngag gi brgyud pa*).

Seal of true meaning], [he] benefits beings [in accord with this system] as the most important [thing].

Furthermore,²⁰⁵ [Karma nor bu] benefited immeasurable fortunate beings by guiding (*khrid tshul gyis*) [them] through skilful means in accord with their disposition and capacities (*kham s dbang*). The former [teachers] also taught this as the basis for the main part of the practice of the Great Seal. After seeing that beginners (*las dang po*) need a large variety of indispensable (*med du mi rung ba*) auxiliary [practices] to engender [the Great Seal] in [their mental] continuum, [Karma nor bu] spoke [in] manifold ways to guide [them]. These ways include the Joined Coemergence (*lhan cig skyes sbyor*)²⁰⁶ of sGam po pa (bSod nams rin chen, 1079–1153), the Eight Great Guidances (*khrid chen brgyad*)²⁰⁷ of rGya ras pa (gTsang pa rGya ras Ye shes rdo rje, 1161–1121) and the Fivefold [Great Seal]²⁰⁸ of 'Bri gung pa ('Bri gung sKyob pa 'Jig rten mgon po, 1143–1217). The Five[fold Great Seal] is a very important enlightened method of the bKa' [brgyud Lineage], just as ['Jig rten mgon po] said:

The Great Seal is like a lion.

²⁰⁵ [C915] *de yang* (add. [B79] *gdul bya thun mong ba la ni/ rgyud bla ma las/ 'di la bsal bya ci yang med/ bzhas par bya ba 'ang cung zad med/ yang dag nyid la yang dag blta/ yang dag mthong na rnam par grol/ zhes pa sogs kyi dgongs don phyag rgya chen po sems ngo bden med du nges pa stong nyid ma yin dgag gi tshul du khrid par mdzad pa dang/ thun mong min pa'i gdul bya rnam la dbang bskur nas thabs lam nā ro chos drug gi gdams ngag la brten nas rdo rje'i lus la gnad du bsnun te rlung dbu mar zhugs gnas thim gsum byas pa las byung ba'i rnam kun mchog ldan gyi stong pa nyid dang/ mi 'gyur ba'i bde ba chen po zung du 'jug pa'i 'od gsal phyag rgya chen po ngo sprod par mdzad pa dang/ yang ches shin tu dbang rnon la ni rdo rje'i ye shes kyi dbang gi byin rlabs 'bebs pa tsam gyis tha mal gyis shes pa snying dbus su sad pas rtogs grol dus mnyam du mdzad pa sogs) *gdul bya'i kham s dbang dang mthun pa'i thabs la mkhas pa'i khrid tshul gyis skal ba dang ldan pa'i 'gro ba dpag tu med pa'i don mdzad/**

²⁰⁶ Joined Coemergence (*lhan cig skyes sbyor*), also known as Dags po's Realisation Teaching (*dags po'i rtogs chos*), is step-by-step guidance (*khrid rim*) on the Great Seal and is a high tantric instruction composed by sGam po pa. Its source was attested by Karmay (2007/1988, p. 144, no. 38) and is contained in *The Collected Works of sGam po pa bSod nams rin chen*, vol. 1, pp. 219–224; see Jackson, David (1994, pp. 11, no. 19 & p. 16, no. 33).

²⁰⁷ The teaching system of 'Brug pa bka' brgyud Lineage *khrid chen brgyad* include 1) *bla ma mos gus kyi khrid*, 2) *phyag rgya chen po lhan cig skyes sbyor kyi khrid*, 3) *gsang spyod bzlog bsgom gyi khrid*, 4) *chos brgyad mgo snyoms kyi khrid*, 5) *gzhan don byed pa la dgongs pa byams snying rje'i khrid*, 6) *rang gzhan gnyis ka la dgos pa rgyu 'bras rten 'brel gyi khrid*, 7) *thabs lam khyad par can gyi khrid*, 8) *zhing kham s sbyong ba'i khrid*; see mGon po rdo rje (*Khrid chen brgyad kyi rtsa ba*, in: *rGod tshang pa'i bka' 'bum*, vol. 4 (Nga), pp. 341–354).

²⁰⁸ The term *Inga ldan* refers to the Five [Points] of the Great Seal (*phyag rgya chen po Inga ldan*). It also refers to the Fivefold Profound Path of the Great Seal (*zab lam phyag chen Inga ldan*), as translated by Sobisch (2003). It was systematised by sGam po pa bSod nams rin chen (1079–1153) and was designated by 'Bri gung sKyob pa 'Jig rten mgon po (1143–1217), the founder of 'Bri gung bka' brgyud Lineage; see Sobisch (2003, p. 142). The text on the Five [Points] of the Great Seal is the core teaching of the 'Bri gung bka' brgyud Lineage and consists of five parts. For a study on this topic, see Sobisch (2003, pp. 139–162; 2008, pp. 73–92).

Without the five [points], it would be as if [the lion] has no eyes.²⁰⁹

bDe gshegs Phag mo gru pa (rDo rje rgyal po, 1110–1170) summarised the entire meaning of the *Tripitaka* (*sDe snod gsum*)²¹⁰ and the Four Tantra Sections (*rgyud sde bzhi*)²¹¹ into Five Points (*don tshan lnga*). He then taught them to around five thousand monks (*dge 'dun*). Having realised (*khong du chud*) [its] meaning, sKyob pa 'Jig rten gsum gyi mgon po (1143–1217) sang a song about the basic [points] of the fivefold instruction:

If [you] don't whip the stallion of the enlightened mind
To run faster with altruism,
[You] will not return the favour of deities and human beings.
Thus, practice the preliminaries of the [enlightened] mind²¹²
unremittingly!

If the sun of devotion doesn't arise
In the glacier mountains of the four bodies²¹³ of the teacher,
The stream of blessings will not descend.
Thus, generate this devotion [in] your mind unremittingly!

If [you] don't capture the royal throne of changelessness,
[Taking your] own body as the king of divine body,
The *dākiṇīs* will not be assembled as [your] servants or subjects.
Thus, visualise [your] body as the tutelary deity unremittingly!

²⁰⁹ This quotation is attested to be said by 'Jig rten mgon po (1143–1217), see Brag bar dpal ldan (*Bod rgyal mo rong gi lo rgyus rab gsal me long*, p. 335): */lnga ldan ni/ 'jig rten mgon po'i zhal nas/ phyag rgya chen po seng ge 'dra ste/ /lnga ldan med na mig med yin/ zhes gsungs pa ltar/*.

²¹⁰ The Buddhist canon of the Theravāda tradition, known as the *Tipitaka* in Pāli (Skt. *Tripitaka*), meaning “Three Baskets”, contains three parts: 1) *Vinayapitaka* (Skt. *Vinayapitaka*), *Basket of Monastic Discipline*, 2) *Suttapitaka* (Skt. *Sūtrapitaka*), *Basket of Discourses*, and 3) *Abhidhammapitaka*, (Skt. *Abhidharmapitaka*), *Basket Concerning the Teaching*; see Bond (1982), von Hinüber (2004, pp. 625–629).

²¹¹ The term *rgyud sde bzhi* refers to Four Tantra Sections, 1) *bya ba'i rgyud* (*Kriyātantra*), 2) *spyod rgyud* (*Caryātantra*), 3) *rnal 'byor* (*Yogatantra*), 4) *rnal 'byor bla na med* (*Anuttarayogatantra*); see Eimer (2002, p. 78, no. 21).

²¹² The phrase *sems sngon 'gro* should be understood as *byang sems sngon 'gro*, the preliminaries of arousing the enlightened mind.

²¹³ The term *bla ma bzhi sku* indicates that the Guru Yoga in the Five Points of the Great Seal focuses on the four bodies of the teacher. These four are referred to as *nirmāṇakāya*, *saṃbhogakāya*, *dharmakāya*, and *svābhāvīkākāya*. The special practice based on the devotion to the teacher is regarded by 'Jig rten mgon po as the “single decisive means” to realise the Great Seal within one lifetime; see Sobisch (2008, p. 78; 2011, p. 212).

If the clouds of conceptual thought don't disappear
 In the vast space of the mind,
 The planets and stars of twofold knowledge²¹⁴ will not shine.
 Thus, let the mind remain in non-conceptuality unremittingly!

If [you] don't polish, [with] aspirations,
 The wish-fulfilling-gem[-like] two accumulations,²¹⁵
 Then enlightened activities [which fulfil all] wishes and needs will not
 appear.
 Thus, dedicate [the merit at] the end unremittingly!²¹⁶

Likewise, it is said:

Due to the attainment of stability in those, all will be the Great Seal. The
 Great Seal of the enlightened mind without any reference points, the
 Great Seal of the divine body of the indivisibility of appearance and
 emptiness, the Great Seal of the display of the teacher [of the equality
 of] *samsāra* and *nirvāṇa*, the Great Seal of the indivisibility of
 awareness and emptiness, and the Great Seal of the dedication of the

²¹⁴ The term *mkhyen gnyis* refers to the two aspects of knowledge that the Buddha achieved: knowledge of what it is (*ji lta ba mkhyen pa*) and knowledge of whatever there is (*ji snyed pa mkhyen pa*); see Zhang et al. (eds.) (2006/1993, p. 307). Obermiller (1933, p. 2) provides another translation: 1) Omniscience regarding the Absolute Reality (*ji lta ba rtogs pa'i rnam mkhyen*), and 2) Omniscience regarding Empirical Reality (*ji snyed pa rtogs pa'i rnam mkhyen*).

²¹⁵ The term *tshogs gnyis* refers to: 1) accumulation of merit (*bsod nams kyi tshogs*), and 2) accumulation of wisdom (*ye shes kyi tshogs*); see Zhang et al. (eds.) (2006/1993, p. 2291).

²¹⁶ 'Jig rten mgon po (*Phyag rgya chen po lnga ldan rtogs pa'i mgur*, in: 'Jigs rten mgon po's *Collected Works*, vol. 10 (Tha), pp. 96–97): *dpal phag mo gru pa'i zhabs la 'dud/* ([^{B80}], [^{C914}]: om.) /*byang chub snying rje* ([^{B80}], [^{C914}]: **sems kyi**) *rta pho la/ gzhan phan gyi dkyus thog* ([^{B80}]: *thogs*; [^{C914}]: *thags*; r. **thog**) *ma bcad na/ khrom lha mi 'i* ([^{B80}], [^{C914}]: *mi*; r. **mi'i**) 'or *che mi 'byung bas/ sems sngon 'gro 'di la nan tan mdzod/ rang lus lha sku 'i rgyal po la/ gzhi* ([^{B80}], [^{C914}]: om.) 'gyur med kyi btsan sa ma zin na/ ma ([^{B80}], [^{C914}]: om.) *mkha' 'gro 'i 'khor 'bangs mi 'du bas/ lus yi dam lha la nan tan mdzod/ bla ma sku bzhi 'i gangs ri la/ mos gus kyi nyi ma ma shar na/ byin rlabs kyi chu rgyun mi 'bab pas/ sems mos gus 'di la nan tan mdzod/* ([^{B81}], [^{C914}]: placed after /*sems sngon 'gro 'di la nan tan mdzod/*) /*sems nyid kyi nam mkha' yangs pa la/ rnam rtog gi sprin tshogs ma dengs na/ mkhyen gnyis kyi gza' skar mi bkra bas/ sems mi rtog 'di la nan tan mdzod/ tshogs gnyis yid bzhin nor bu la/ smon lam gyis* ([^{B81}], [^{C914}]: *gyi*; r. **gyis**) *byi dor ma byas na/ dgos 'dod kyi 'bras bu* ([^{B81}], [^{C914}]: **phrin las**) *mi 'byung bas/ rje* ([^{B81}], [^{C914}]: **mjug**) *bsngo ba 'di la nan tan mdzod/*

threefold purity.²¹⁷ These are all suitable to be expressed as the Five [Points] of the Great Seal and [they] also abide within the meaning.²¹⁸

These statements [C916] were also given by Karma nor bu both implicitly (*don gyis*) and thoroughly (*ma tshang ba med par*) as instructions [on the Great Seal].

²¹⁹Not to mention that the immense enlightened activities of creating the dominant conditions (*bdag rkyen*) for the arising of the profound view and meditation

²¹⁷ The term *'khor gsum yang dag*, also called *'khor gsum rnam dag*, means “the threefold purity”. At the occasion of [a Bodhisattva’s attaining] the complete purification [in] the seventh ground, [his/her realisation] is impressed with a seal of not perceiving that the three spheres – object, subject and action have nature (*sa bdun pa’i yongs sbyong skabs las su bya ba dang/bye pa po/bya ba’i rang bzhin te 'khor gsum la mi dmigs pa’i rgyas btab pa/*); see Zhang et al. (eds.) (2006/1993, pp. 320–321).

²¹⁸ These statements, as well as the song of 'Jig rten mgon po quoted above, are contained in *Nyams rtogs nor bu'i 'byung gnas lnga ldan khrid yig rgya mtsho lta bu* by the Fifth Zhwa dmar pa (dKon mchog yan lag, 1525–1583), in: *gDam ngag mdzod*, vol. 9 (Ta), p. 467: */de ltar na brtan pa thob pa'i tshe don lnga po thams cad phyag rgya chen por 'gyur te/ dmigs pa med pa byang chub kyi sems/ snang stong dbyer med kyi lha sku/ 'khor 'das bla ma'i rol ba/ rig stong dbyer med kyi phyag chen/ 'khor gsum yongs dag gi bsngo ba sogs rim pa bzhin byang sems phyag chen/ lha sku phyag chen/ mos gus phyag chen/ gnas lug phyag chen/ bsngo ba phyag chen sogs brjod du rung zhing don la 'ang gnas pas phyag rgya chen po lnga ldan zhes yongs su grags pa yin no/*. However, the citation is textually different from B 81 & C 915. Possibly, the author cites both 'Jig rten mgon po's song (see Chapter 2, no. 216) and the following statements from this text.

²¹⁹ The following passages is omitted in Biography C: [B81] *yang ji skad du/nyon mongs rgyud drag nus mthu zhan/ las kyis tshe thung bka' don stor/ bstan snying grub mtha' ngan pas bsgyur/ gnyen pos mi non sgrub tshugs zhan/ de tshe rig pa'i rnam rtog shar/ zhes pa ltar rgyud nyon mongs hrag pa sogs gsang chen gyi bstan 'byung ba'i dus drug la babs pa'i tshe/ shan 'byed/ la bzla/ rang grol mngon sum du ston pa rtsol med a ti'i bstan pa 'byung bar gsungs pa dang/ [B82] rdzogs chen gyi rgyud las/ tshe lo drug cu pa nas bcu pa'i bar du kun bzang thugs kyi bstan pa dar ba'i dus yin par gsungs pa ltar/ deng sang dus la babs par dgongs nas/ theg brgyad grub mtha'i blo yis ma reg cing yid dpyod kyi lta sgom mtha' dag las khyad par 'phags pa'i rdzogs pa chen po bzang ngan gyi rtog pa ris mi 'byed par rtsol ba bshigs pas la bzlo ba/ gnyen po ye shes kyi phyogs nas bslab cing de'ang stong pa'i ngos nas ka dag rig pa spros bral du gyur pas stong pa'i chos zad par byed pa/ ye grol spang blang bral ba zung 'jug gnyis su med pa'i ye shes kyis 'khor 'das kyi chos thams cad chos nyid stong 'dzin dang bral ba'i ngang du skyel ba'i gnad kyis 'khor 'das gang du'ang ma phye ba'i rig pa chos nyid kyi yul la mngon sum du shar nas rang rig lu gu rgyud kyi skur smin pas gnad thog tu grol bar byed pa gnad kyi mi bca' lta bu/ kun tu bzang po ye shes zang thal gyi dgongs pa de ngo rang thog tu sprod/ thag gcig thog tu bca/ gdeng grol thog tu 'cha' ba'i ka dag khregs chod dang/ snang ba'i ngos nas lhun grub kyi gdos bcas 'od gsal du dwangs bas snang ba'i chos zad par byed pa/ zag pa med pa'i ye shes lhag mthong gi rig pa rdo rje lu gu rgyud la bltas pas goms pa'i rim pa bzhin chos nyid mngon sum gyi snang ba nas bzung ste snang [B83] bzhi zad sar phyin te skal ldan yang rab rnam lus rdul phran dang/ sems chos nyid du dengs bar byed pa'i gdams ngag rnam kyang rje bla ma rin po ches dngos su 'doms par mdzad pa dang/ de bzhin du dpal dgyes pa rdo rje'i rgyud gsum gyi dgongs pa grub chen birba pa'i thugs bcud/ dbyings kyi yum chen rdo rje bdag med ma'i zhal drod ma yal ba'i gdams ngag che ba bcu gcig ldan pa'i gsung ngag rin po che lam 'bras bu dang bcas pa snyan brgyud bzhi dang/ tshad ma bzhi ldan gyi nyams len rgyud gsum gyi lta ba 'khor 'das dbyer med kyang de dang de'i gdul bya la 'thus sgo tshang ba'i man ngag gis 'dom par mdzad pa sogs mdor la grub mtha' ris med pa'i gdul bya so so'i re ba skong bar mdzad pa'o/ des na thar pa dang thams cad mkhyen pa don du gnyer ba'i gang zag la lta sgom spyod pa rnam par dag pa zhig med du mi rung zhing/ de las kyang lam gyi srog lta ba rnam par dag pa ni lam sgrub pa po'i mig dang 'dra bas shin tu gces pa zhig yin na/ rje bla ma rin po che 'di lta bu'i lta sgom dang/ nyams rtogs rab kyi mthar son pa'i rnal 'byor pa grub pa'i dbang phyug zhig gis khrid dang gdams ngag 'bogs par mdzad pa ni rkos phor bzang po'i saccha lta skal ba dang ldan pa'i gdul bya rab la ye shes gtad tsam gyis dgongs brgyud kyi 'pho ba thob pa dang/ [B84] shin tu bsod nams dman pa'i rigs ma gtogs gnas lugs kyi don la tha na don 'gyur gyi the tshom tsam re mi skye ba ni mi srid pas shin tu 'gro don dang phan thogs che ba ni/ ārya de vas/ bsod nams chung ngus chos 'di la/ the tshom tsam yang za mi 'gyur/ the tshom tsam zhig zos pas kyang/ srid pa hrul por byed par 'gyur/ zhes gsungs pa ltar ro/ sngags kyi*

in the mental continuum of the fortunate disciples is a great sign²²⁰ that the teachings of realisation will not wane. Master Nāgārjuna (n.d.) also said [in *The Five Stages (Pañcakrama, Rim pa lnga pa)*]:

If someone falls from the peak of the Lord of Mountains (i.e. Mount Meru),

Even if one does not think of falling, one will still fall.

If one obtains the beneficial reading authorisations owing to the kindness of the teacher,

Even if one does not think of being liberated, one will still be liberated.²²¹

As it is said, [Karma nor bu] guided innumerable fortunate disciples onto the path of complete liberation.

[V]

From the moment [Karma nor bu] directly perceived the intrinsic nature of reality (*dharmatā, chos nyid*) at Zur mang Wer phug up until the age of seventy-nine when [he conferred] empowerments, reading authorisations and explanations for *Rin cheng gter mdzod chen mo* in the Wood Rat Year (1984), [he] dedicated himself solely to benefit others directly or indirectly. [As he accomplished such] immense enlightened activities it is not easy to narrate them all. An example [of one of his activities] is the conferral of empowerments and reading authorisations of *Rin cheng ter mdzod* [in] the

lta ba ni/ kun mkhyen klong chen pas/ chos thams cad spros pa nye bar zhi ba/ khas len thams cad dang bral ba mdo lugs la'ang yod mod/ da lta'i shes pa 'di spu ma brjes/ mdog ma sgyur bar sangs rgyas su grub par 'dod pa ni pha rol tu phyin pa la ga la yod/ des na thabs shes gnyis kas gsang sngags khyad par du 'phags so/ zhes pa ltar mdo las khyad du 'phags shing/ sngags kyi lta ba dag mnyam chen po'i don la gang zhig gis nges pa rnyed na/ lam sgrub pa thams cad rang gi lta ba dang rjes su mthun pa zhig yin dgos pas/ mig dang 'dra ba'i lta ba de med na rig pa dang rkang par mi ldan pas lam sgom pa thams cad gzugs brnyan tsam du 'gyur la/ yang dag pa'i lta bas zin na/ sgom pa phyin ci ma log pa/ spyod pa don yod pa/ dam tshig 'da' bar dka' ba/ sgrub pa chud mi za ba/ mchod pa rnam par dag pa/ phrin las la dbang 'byor ba/ sngags dang phyag rgya phul du byung ba sogs rdo [B85] rje theg pa'i lam thams cad lam mtshan nyid par 'gyur bar mkhas grub mang pos yang yang gsungs shing/ sngags kyi de kho na nyid lta ba zab mo la zhugs pa'i las dang po pa'ang phyi mi ldog pa'i byang chub sems dpa' dang skal ba mnyam par gsungs pa dang/ mdo dgongs 'dus las/ snying po'i don rig skad cig tsam gyis kyang/ byin rlabs yon tan rgyal bas bshad mi rdzogs/ zhes dang gzhan yang/ snying po'i don la rig pa'i mthu med kyang/ sems bskyed tsam gyis dbu ma zil gyis gnon/ zhes dang/ rgyal ba rnams kyi gsang 'di la/ gang dga' gang zhig 'dun skyed pa/ gzhan gyis bar chad mi 'byung bar/ ji ltar mos pa de myur thob/ ces mos pa tsam la'ang phan yon de ltar gsungs pas.

²²⁰ B 85: *btsas*; C 916: *ltas*.

²²¹ *Rim pa lnga pa (Pañcakrama)* by Klu sgrub (Nāgārjuna), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 18 (rGyud/Ngi), p. 136: /ri dbang rtse nas 'ga' zhig lhung gyur na/ /lhung bar mi bya ([B85], [C916]: 'gyur) snyam yang lhung bar 'gyur/ /bla ma'i drin gyis phan pa'i lung thob na/ /grol bar mi 'gyur snyam yang grol bar 'gyur/.

[Wood Rat] Year. During this time, Karma nor bu gave them in accordance with his disciples' wishes and the continuity of the teachings. Despite experiencing difficult circumstances such as senility and illness, and disregarding [his] life-force (*sku srog blos btang*), [he still] travelled between Padma'i rag ljongs and lHa lung bKra shis 'khyil ba. For the sake of the Buddhist doctrine and beings, [he benefited] disciples [including] over one thousand non-sectarian monks wearing saffron-coloured [robes] (*dge 'dun ngur smrig 'dzin pa*) from two large regions (*zhing chen*) and one valley (*ljongs*).²²² He also benefited more than thirty great reincarnate personages (*skyes chen sprul pa'i sku*) headed by lHa thog rJe drung Rin po che (n.d.), lineage heirs (*gdung sras*), preceptors and masters (*mkhan slob*), practice teachers (*sgrub bla*) and so forth. He [held] the festival to [confer] the nectar of ripening [empowerments] and liberating [instructions] very quickly. He did so without any break from morning till evening, and with neither fear nor concern about his own life.²²³ [He] made [it] a great medicine for the recovery of Buddhist doctrine and to benefit beings.

II.2.2.2 Benefiting Non-Human Beings

Just as everything was only partially related as before, [this part will be also briefly narrated]. While the Precious Noble Teacher (Karma nor bu)²²⁴ resided at the meditation cave (*sgrub phug*) of Padma khyung ljongs at Akaniṣṭha mTshur phu [Monastery], rDo rje kun grags ma of Byang gNam mtsho, “the Celestial Lake in the north”, he offered an extraordinary *maṇḍala*, and then requested numerous ordinary and extraordinary teachings [from him].²²⁵

gNyan chen thang lha of the north met [Karma nor bu] and paid respect [to him] again and again. In particular, in a luminous vision, Karma nor bu proceeded to the castle of Thang lha and then, gave the teachings such as the precepts of [taking] refuge and [arousing] the [enlightened] mind (*skyabs sems sdom pa*).²²⁶

²²² These two large regions may refer to dBus and Khams. The one valley may refer to Rag ljongs where Karma nor bu's main retreat place is located.

²²³ B 86: *nyams nga med par*; C 916: *nyam nga med pas*.

²²⁴ B 87: *rje bla ma rin po che'i*; C 916: *rje bla ma rin po che*.

²²⁵ For the episode relating to rDo rje kun grags ma, see B 38, C 898.

²²⁶ Karma nor bu met gNyan chen thang lha once within the luminous state in a meditation cave of mTshur phu Monastery: B 38–39, C 898; gNyan chen thang lha worshipped Karma nor bu first before the Jo bo statue and then second, when he appeared as a handsome young white man who guided him to the middle inner circuits: B 41–42, C 900. On the third time, gNyan chen thang lha, who manifested himself as a Tibetan man, requested to serve Karma nor bu on his return from the north later: B 42, C

rMa rgyal spom ra of the east [C917] also met [Karma nor bu] and paid his respect [to him].²²⁷ Especially during the vicissitudes of time, [he] met both rMa [rgyal] spom ra and a golden deity from a sacred place in India, who held a iron hook in the right hand and a vessel of jewels in the left hand. Thus, [he] gave [them both teachings on the] Buddhist doctrine. [He] said that it is time [for rMa rgyal spom ram and the golden deity] to provide assistance (*sdong grogs*) in developing and spreading the general Buddha's doctrine and the teachings of the Dwags [po bka'] brgyud [Lineage], as well as the enlightened activities of the lineage holders. These holders are the victorious father and [his spiritual] sons, especially [those sons of] the Glorious Karmapa who are all over the world (*'dzam gling gi khyon yongs su*), Thus, [they both] agreed and said to Karma nor bu: "We come to offer [you] an extraordinary jewel (*mthun min gyi nor*) that [means you] need to spread the Buddhist doctrine in the future. [They] then disappeared. When the Buddhist doctrine developed further and further, [Karma nor bu] said [that he] considered the extraordinary jewel as the one that the disciple Kar shes (Karma shes rab) obtained from mTshur phu [Monastery] and offered [it to him].

During a large ritual of incense offering (*bsang mchod*), an assembly of the Twelve Female Guardians of the Teachings (*bstan [srung] ma bcu gnyis*)²²⁸ took a vow to assist in the Buddha's teachings as much as possible.

[Concerning] the opening of the [entrance] gate to the sacred site of Rag ljongs in the past, although several Wealth Discoverers (*nor ston*),²²⁹ who were fond of extracting religious treasures and wealth treasures (*chos dang nor gter*) came forth, [it] didn't happen with the distinguishing features (*khyad par*) that the demonic guardians of the sacred site (*gnas srung btsan pa*) and auspicious circumstances (*rten 'brel*) [appeared]. However, Karma nor bu [was able to] open the gate to the sacred place due

900. Karma nor bu was invited to the palace of gNyan chen thang lha in a luminous visionary experience: B 42–43, C 900.

²²⁷ The meeting with rMa chen spom ra, who appeared to be a yellow man with golden ear-rings, happened in the afternoon just after gNyan chen thang lha had guided Karma nor bu to the middle and inner circuits ; see B 42, C 900.

²²⁸ The term *brtan ma bcu gnyis* is equal to *bstan srung ma bcu gnyis* from which *bstan ma* was derived. *brtan ma bcu gnyis* means the Twelve Guardian Deities of the Buddhist Doctrine. They are also known as *bstan skyong ma mo bcu gnyis*, *ma mo bstan pa bcu gnyis* and *'dzam gling bstan pa bcu gnyis*. These twelve goddesses are divided into three groups each consisting of four members: 1) the Great Demonesses, or the Great Female Māras (*bdud mo chen mo*), 2) the Great Yakṣīs (*gnod sbyin chen mo*), and 3) the Great Ladies of Medicine (*sman mo chen mo*). For a detailed description and study, see Nebesky-Wojkowitz (1996/1975, pp. 181–198), Buswell Jr. & Lopez Jr. (2014, p. 145).

²²⁹ B 88: *gter ston*; C 917: *nor ston*.

to the generation of his enlightened mind and aspirations, and so [he] benefited immeasurable beings. The Treasure Guardian (*gter srung*), rDo rje thog rgod 'bar ba, paid respect to Karma nor bu and accomplished whatever enlightened activities he was asked without any obstacles. Nāga, Māra and bTsan – the Three Guardians of the Gate (*sgo srung klu bdud btsan gsum*) – and moreover, each Local Lord of the Territory (*yul gyi gzhi bdag*) such as Khyung rtse, Myu rgyal, sPo rgyal²³⁰ and sGang ring²³¹ followed Karma nor bu's command and upheld their commitment. In doing so, they all provided assistance. In this respect, Rock Rākṣasi (Brag srin mo)²³² said to the Venerable Mi la [ras pa] in the past:

From the time [I] follow your command
 Until enlightenment,
 [I will] pacify all evil thoughts and conduct, and
 Become the protectress for the *yogin*.²³³

To take one example (*skor gcig*), [Karma nor bu] said: “In the lower region (*smad phyogs*) of mDo khams, the Local Lord of the Territory (*gzhi bdag*) gathered while making a droning sound. All appeared to me as if watching a performance (*ltad mo blta ba*), so [I] manifested myself in the form of the Guru – the Glorious Subjugator of All that Appears and Exists (i.e. Padmasambhava, Gu ru sNang srid zil gnon). I then said: ‘Protect the teachings of the Vajra Vehicle (*rdo rje theg pa*)! Make Vajra Guru (Padmasambhava) be [your] tutelary deity!’” They promised [to do so]! [This episode was] told [by Karma nor bu].

Moreover, it was evident that the protectors for each school (*siddhānta*, *grub mtha* ') also gathered around Karma nor bu. Just before the disciple Sa skya ba A rdor (n.d.) went to India [and] Nepal (rGya [dkar], Bal [yul]), [he] visited Karma nor bu. [Karma nor bu] said [to him]: “Hallo, I perceived that the protectors for the four schools

²³⁰ sPo rgyal may possibly refer to the lord of the sacred site in the district sPo bo.

²³¹ The name of sGang ring is derived from sGang ring dge bsnyen chen po; see Nebesky-Wojkowitz (1996/1975, pp. 237–238).

²³² Brag srin mo, a kind of terrific female demon, plays two contradictory rolls in the life of Mi la ras pa. On the one hand, she is depicted as an evil-minded demoness with an ugly shape. On the other hand, she is the teacher of Mi la ras pa. For a study of the roles of Brag srin mo related to Mi la ras pa, see Gianotti (2010, pp. 85–89). According to Nebesky-Wojkowitz (1996/1975, p. 280, no. 50), *srin mo* is divided into two important classes, i.e. *sa srin* and *brag srin mo*.

²³³ gTsang smyon Heruka (*Mi la ras pa'i rnam mgur*), vol. 4, p. 69: /*khyod* ([^{B88}], [^{C917}]: *khyed*) *kyi bka' la bten* ([^{B88}], [^{C917}]: *bsten*) *nas su/'di nas bzung ste byang chub bar/ /gdug pa'i bsam sbyor kun zhi nas* ([^{B88}], [^{C917}]: *ste*) /*rnal 'byor skyob* ([^{B88}], [^{C917}]: *skyobs*) *pa'i srung ma byed/*.

(*grub mtha' bzhi*)²³⁴ gathered one day in my place. [C918] In particular, [a protector] called Putrabhadra,²³⁵ the one [possessing] great strength was present. [He] blew the thigh-bone trumpet and swung human skin [between] the sky and the earth, so that blood was sprinkled [everywhere]. If [Putrabhadra] is the protector of the Sa skya [Lineage], supplicate [him] well (*phrin bcol yag po gyis*)!²³⁶ [He] will accomplish [your] wishes in accordance with the *dharmā*!” Thus, the wishes were fulfilled²³⁷ after [proceeding to] India [and] Nepal. Later on, he surrounded [Sa skya ba A rdor as] retinue.”

Concerning these [Dharma Protectors], it is stated in *Secret Essence Tantra* (*Guhyagarbhatantra, rGyud gsang [ba'i] snying [po]*):²³⁸

Later, when [the Dharma Protectors of] the Supreme Conqueror Samantabhadra (rGyal mchog kun bzang) show the way in which the *samaya* of the Mantra [Vehicle] is superior to [that of] the Sūtra [Vehicle] due to the seven distinctive features,²³⁹ the guardians for protecting the Buddhist doctrine – such as the great mundane deities, *ma mo*-retinues

²³⁴ The term *grub mtha' bzhi* is commonly translated as “the four philosophical tenets of Indian Buddhism”, i.e. Vaibhāṣika, Sautrāntika, Cittamātra and Madhyamaka. For the *grub mtha'* literature, see Guenther (1971), Sopa & Hopkins (1976). In this context, it refers to the four Tibetan Buddhist schools, i.e. rNying ma pa, bKa' brgyud pa, Sa skya pa and dGe lugs pa, as stated in B 104, C 926: *yang sa dge bka' rnying sogs grub mtha' [...]*, therefore, it is better to translate the term as “the four schools”.

²³⁵ B 95, C 918: *putrabhatra* (r. *putrabhadra*). Putrabhadra, unidentified.

²³⁶ The term *phrin bcol* (= '*phrin bcol*') literally means “entrusting deeds”. In the context of Tibetan Buddhism, it is understood as “entrusting one's wish to the tutelary deity and to the protector of Buddhist doctrine” (*yi dam dang/ chos skyong la 'dod don bcol ba/*); see Zhang et al. (eds.) (2006/1993, p. 1792). It can also refer to a kind of ritual of supplicating the deity in order to achieve success or remove obstacles; see Lozang Jamspal (2006, pp. 44–45). In this context, the statement (*phrin bcol yag po gyis*) can be interpreted and translated as “supplicate [him] well” or “perform well the [ritual of] supplication”.

²³⁷ B 89, C 918: '*grub*' (r. *grub*).

²³⁸ *Secret Essence Tantra* (*Guhyagarbhatantra, rGyud gsang ba'i snying po*) or *Secret Essence that Ascertain Reality* (*Guhyagarbhatattvaviniścayamahātantra, gSang ba'i snying po de kho na nyid rnam par nges pa*) is also known as the *Root Tantra of the Net of Magical Manifestation*.

²³⁹ The seven distinctive features (*khyad par bdun*) in this context might be related to the superiority of the Secret Mantra to the Great Vehicle: *de ltar theg pa chen po gzhān pas kyang gsang sngags zab cing rgya che bas khyad par bdun gyis 'phags te/ gang zhe na/ 'khor 'das thams cad la dbang bzhi'i rygas thabs pa dang/ mkha' 'gro lha chen rnam kyis bkur nas dam pa yin pa dang/ rgyal ba yab sras kyis dam par 'dzin pa dang/ de bzhin gshags pa nyid dang spyod yul mthun pa dang/ chos thams cad sangs rgyas kyi rnam 'phrul du shes pa dang/ theg pa gzhān gyi sdom pa thams cad 'dir 'dus pa dang/ blo gros chen po la nyes pas gos kyang/ slar gso ba'i thabs mang ba'i khyad par ro/*; see Rin chen bzang po (rGyud sde spyi'i rnam bzhag, in: *Sa skya mkhas pa rgyud 'grel skor*, vol. 1, p. 8)

(*'khor ma mo*)²⁴⁰ and *ḍākiṇīs* as the oath-bound ones – will obey and assist the Buddha.²⁴¹

This speech was also expressed by Karma nor bu.

Furthermore, [Karma nor bu] brought immeasurable benefits to those beings who belong to other classes of non-human beings. It is known that [Karma nor bu] had visionary experiences (*nyams snang*) of pulling out (*'dren pa*) numerous sentient beings from both the hell realm and the hungry ghost realm. Afterwards, [he] performed the approach and attainment (*bsnyen sgrub*) of Buddha Vairocana (Kun rig)²⁴² and Buddha Akṣobhya (Mi 'khrug) at Wer phug.²⁴³

II.2.2.3 Deeds for the Teachings of the Victorious One

Karma nor bu bzang po only worked for the teachings of scripture and realisation in this lifetime, and so he conferred precepts and vows (*bslab sdom*)²⁴⁴ upon, as mentioned before, nearly eleven thousand disciples. Because the foundation of the teachings is the monastic community, he increased the number of the ordained ones wearing saffron-coloured robes within the monastic communities. Master dByig gnyen (Vasubandhu, 4th cent.) said [in *The Verses on the Treasury of Knowledge* (*Abhidharmakośabhāṣya*, *Chos mngon pa 'i mdzod kyi tshigs le 'ur byas pa*):

The Buddha's sublime teachings have two types:

Scripture and realisation.

To grasp [their nature] one merely has

²⁴⁰ The Guardian-Goddesses of the Ma mos are depicted mostly “as ugly women with long, emaciated breasts and huge sexual organs, while only a few are said to have the lovely appearance of ‘a girl who has just passed her sixteenth year of age’.” Ma gcig dpal ldan lha mo, who is the principal Guardian-Goddess of Lhasa (*lha sa 'i bka' srung ma*) and who is an “emanation” of Śrīdevī, is believed to be the chief Ma mo. The term *'khor ma mo* here, also known as bKa' nyan ma mo, refers to four Ma mos forming the train of the dMag zor gyi rgyal mo rematī: 1) Srog bdud ma, 2) sNying bzan ma, 3) Thog 'phen ma and 4) Nad gtong ma. For more description about Ma mo, see Nebesky-Wojkowitz (1996/1975, pp. 6, 18 & 23–25).

²⁴¹ Reference is unknown. [B89], [C918] /'di dag ni rgyud gsang snying las/ de nas rgyal mchog kun bzang ni/ sogs kyis mdo las sngags kyi dam tshig khyad par bdun gyis 'phags tshul bstan pa 'i skabs/ dam tshig can la 'jig rten gyi lha chen po 'khor ma mo mkha' 'gro dang bcas pa sogs chos skyong ba 'i srung mas sangs rgyas bzhin bka' nyan bkur zhing/ sdong grogs byed pa sogs gsungs pa de [...].

²⁴² B 90: *kun rig*; C 918: *kun rigs*.

²⁴³ This experience is also mentioned elsewhere in Biography B: [B35] yang kun rig dang/ mi 'khrug gi bsnyen mtshams skabs dmyal ba dang/ yid wags kyi gnas sub yon nas sems can 'dren pa 'i nyams snang byung gsungs/.

²⁴⁴ B 90, C 918: *slab sdom* (r. *bslab sdom*).

To expound and accomplish [them].²⁴⁵

As it is said [here], the teachings of the Victorious One [are divided into] two types – scripture and realisation.

The first subsection talks about the way in which [Karma nor bu] acted for (*bya ba byas*) the scriptural teachings (*lung gi chos*). There are mainly the scriptures of the *Tripitaka* and Four Tantra Sections. Concerning their compilation and continuous transmission, [these activities were attributed to] three teachers with the same name rDo rje gdan pa (i.e. rDo rje gdan pa chen po alias Mahāvajrāsana, b. 10th cent.; rDo rje gdan pa chung ba Don yod rdo rje alias Vajrāsana the Younger, b. 10th/11th cent.; and possibly rDo rje gdan pa bar pa, n.d.) in India. During the later spread of the doctrine in Tibet, sNar thang ba Rig pa'i ral gri (bCom ldan Rig pa'i ral gri, 1227–1305), dBus pa Blo gsal (Byang chub ye shes, 14th cent.), Bu ston (Bu ston Rin chen grub, 1290–1364), etc. compiled and catalogued [the scriptures]. Later, the Great Religious Ruler of sDe dge in Khams (bsTan pa tshe ring, 1678–1738) established a new copy of *The Precious Words of the Victorious One* (*rGyal bka' rin po che*, i.e. *bKa' 'gyur*).

Regarding the continuity of transmission²⁴⁶ in accord with the catalogue compiled by the Eighth Si tu pa Chos kyi 'byung gnas, (i.e. *sDe dge bka' 'gyur dkar chag*), the continuity of this transmission passed uninterrupted. It was transmitted with the kindness of the previous sTeng pa Lo tsā ba (Tshul khriims 'byung gnas, 1107–1190) [C919], Ba ri Lo tsā ba (the Second Sa skya hierarch, Rin chen grags, 1040–1112), dBus pa Blo gsal, etc. The [*bKa' 'gyur*] was transmitted from Bag ston gZhon nu tshul khriims (b. 13th cent.), rDo rje gdan pa Kun dga' rnam rgyal (1432–1496), dPa' bo gTsong lag phreng ba (the Second dPa' bo, Mi pham Chos kyi rgya mtsho, 1504–1566), mGon po bSod nams mchog ldan (the Second bKra shis chos sde dbon sPrul sku, 1603–1659), etc. Karma nor bu took great responsibility [in] arousing a correct mind when the *bKa' 'gyur* was orally transmitted to [him]. [He vowed that the transmission] would never decline until the end of the cyclic existence. [He] spread the continuous transmission of the *bKa' 'gyur* to nearly eight hundred superior and inferior monastic communities (*mchog dman gyi 'dus pa*) in Tsha ba sgang in the south. The complete

²⁴⁵ *Chos mngon pa'i mdzod kyi tshigs le'ur byas pa* (*Abhidharmakośakārikā*) by dByig gnyen (Vasubandhu, ca. 4th cent.), in: *bsTan 'gyur* (*dpe bsdur ma*), vol. 79 (mNgon pa/Ku), p. 58: /ston pa'i dam chos rnam gnyis te/ /lung dang rtogs pa'i bdag nyid do/ /de ([P90], [C918]: **der**) 'dzin byed pa smra byed dang/ /sgrub par byed pa kho na yin ([P90], [C918]: **na'o**)/.

²⁴⁶ For the transmission of Buddhist canonical literature in Tibet, see Lobsang (2007, pp. 23–47), Schaeffer & van der Kuijp (eds.) (2009).

sets [of] *bKa' 'gyur* and *The Translated Treatises (bsTan 'gyur)* were placed as receptacles of scriptures in mTshur phu Monastery, Zur mang [Monastery], lJongs gnas [Monastery] and bDe chen chos gling [Monastery], and all kinds of offering implements were offered. Even the scriptures of the [*Rin chen*] *gter mdzod* [were offered during] one and a half years on earlier and later [occasions]. In brief, the deeds [carried out according] to the scriptural teachings, even up to the singular verse of the *dharma (chos tshigs su bcad pa)*, [have been narrated].

Concerning the way in which [Karma nor bu] acted for the teachings of realisation, in general, [he] experienced all the possible (*ji snyed cig*) manifest realisation (*mngon par rtogs pa*) of the three vows (*sdom pa gsum*),²⁴⁷ the three precepts (*bslab pa gsum*)²⁴⁸ and the stages of generation and completion. He also aroused realisation in others' [mental] continuums. In particular, there were many [practitioners] who upheld the lineage [that transmits the essential] meaning of the profound path – the Six Doctrines of Nāro[pa] – and who engendered realisation. [As mentioned above], the number of practitioners who were introduced to [their] natural face (i.e. the fundamental reality of mind) was over forty thousand.²⁴⁹ In brief, [deeds], including those which created the dominant conditions for the beings' arousal of a virtuous mind in the mental continuum [even only] for one moment, are the teachings of realisation. Thus, all [the accounts about] the way in which he acted for the teachings of realisation are indescribable.²⁵⁰

Moreover, [Karma nor bu] actually laid the foundation for the teachings of realisation, just as summer retreat centres (*dbyar gnas sgrub sde*) and temples for guardians (*mgon khang*) and the practice centres were established from following orders (*zhal bkod*) and granting gifts (*gnang sbyin*). [Karma nor bu] instructed his son-like disciple Karma shes rab from Nang chen dPal me dgon, “the Glorious Fire Monastery of Nang chen”: “[First] construct the practice centre for the profound path of the Six Doctrines of Nāro[pa], a centre to be called Theg mchog yid 'ong dga' tshal gling, “the Continent of the Delightful Garden of Supreme Vehicle” in Nyi rtse phug, “the Cave of the Sun [Reaching its] Peak” on the side of the mountain behind. [After

²⁴⁷ The term *sdom pa gsum* means the three vows or the three codes. These contain: 1) the vows of [Secret] Mantra (*sngags kyi sdom pa*), 2) the vows of a Bodhisattva (*byang sems kyi sdom pa*), and 3) the vows of individual liberation (*so thar gyi sdom pa*); see Rhoton (2002), Zhang et al. (eds.) (2006/1993, p. 1481).

²⁴⁸ The term *bslab pa gsum* includes the threefold training in: 1) moral discipline or ethics (*tshul khrims*), 2) insight (*shes rab*) and 3) meditative concentration (*ting nge 'dzin*); see Rhoton (2002, p. 19).

²⁴⁹ [B77], [C914] *rang sems ngo sprod kyi 'bral ba thogs pa'i grangs bzhi khri las brgal ba/*.

²⁵⁰ B 92, C 919: *brjod kyis mi langs (r. brjod kyis mi lang)*.

constructing this practice centre], the victory banner of practice must be placed [on a firm] foundation as long as [it] exists (i.e. he must lay a firm foundation for the practice).” [Karma nor bu] not only gave [him] an alms bowl (*lhung bzed*), a scroll painting (*thang ga*), a right-whorled white conch, a bronze statue of Buddha Śākyamuni and his own robes, etc., but he also conferred upon [him] the profound path of the Six Doctrines of Nāro[pa], as well as the empowerments and oral instructions for the three [tutelary deities of the bKa’ brgyud Lineage] – [rDo rje] phag [mo] (Vajravārahī), bDe [mchog ’khor lo] (Cakrasaṃvara) and rGyal [ba rgya mtsho] (Red Avalokiteśvara). Besides that, [he] also gave [him] a bundle of writings about the rites for enhancement (*spel chog pa’i yi ge*). There are [other examples of constructing] [C920] numerous practice centres both large and small. For example, [Karma nor bu] instructed his son-like disciple lHun grub (n.d.) from ’Bar nang to establish a practice centre called bKra shis chos gling, “the Continent for Auspicious Teachings”.²⁵¹

III.2.2.4 Continuously Benefiting Beings for the Definitive Meaning

Though [I] have only partially talked about the way in which [Karma nor bu] evidently benefited human and non-human beings of this field (*zhing*) above, [examples of his] enlightened activities to benefit beings are, in fact, inexhaustible. He continuously [performed] enlightened activities in other regions and at other times. *The Treatise on the Sublime Continuum of the Great Vehicle (Mahāyāna-uttara-tantra-śāstra, Theg pa chen po rgyud bla ma’i bstan bcos)* states:

Since [their] release is for the sake of others,

Since [they] see the equality of themselves and sentient beings,

Since [their] deeds have not been fully completed,

[As long as] *saṃsāra* endures [their] activity will never cease.²⁵²

Engaging in the Bodhisattva Deeds (Bodhisattvacaryāvatāra, Byang chub sems dpa’i spyod la ’jug pa) by Śāntideva states:

²⁵¹ [B93] yang ’bar nang phyogs kyi bu slob lhun grub ces pa la sgrub sde bkra shis chos gling bya ba ’dzugs dgos pa’i bka’ gnang ba sogs sgrub sde gсар ’dzugs che phra mang du yod do/. Biography C provides a partially different paragraph: [C919] yang ’bar nang phyogs kyi bu slob lhun grub ces pa la sgrub sde bkra shis chos gling bya ba ’dzugs pa sogs che [C920] phra mang du yod do/.

²⁵² *Theg pa chen po rgyud bla ma’i bstan bcos (Mahāyāna-uttara-tantra-śāstra)* by Maitreyanātha (n.d.), in: *bsTan ’gyur (dpe bsdur ma)*, vol. 70 (Sems tsam/Phi), p. 966: /gzhan gi dbang gis nges ’byung dang/ /bdag dang sems cam mtshungs gzigs dang/ /mdzad pa yongs su ma rdzogs phyir/ /’khor ba srid du mdzad mi chad/. For the translation, see Fuchs (1985, p. 122), Jiang (2017).

The accomplishment of abiding in *saṃsāra*
Free from the extremes of attachment and fear
For the sake of those suffering from ignorance
Is the fruit of emptiness.²⁵³

And it [further] states:

For example, [the master] has passed away
After accomplishing the offering pole of the *garuḍa*,
Even though a long time has expired since [his] passing,
[It] can still pacify poison and so forth.
Likewise, a Bodhisattva,
After accomplishing the *stūpa* of the Victorious One,
Though [he] has passed beyond suffering
Can still perform beneficial acts.²⁵⁴

On the first *bodhisattvabhūmi*, [one achieves] twelve sets of one hundred relative qualities such as travelling to one hundred Buddha fields, manifesting one hundred emanations, opening one hundred gates [to] the Buddhist doctrine and so on. On the second *bhūmi*, [one achieves] twelve sets of one thousand [relative qualities] and so on. Similarly, when one further progresses to higher and higher *bhūmis*, the number of qualities respectively increases more and more. *The Introduction to the Middle Way (Madhyamakāvātāra, dBu ma la 'jug pa)* states:

The peaceful form illuminates like a wish-fulfilling tree, and
Is free from discursive thoughts like a wish-fulfilling jewel.
It perpetually enriches the world until beings are liberated.²⁵⁵

Enlightened activities will never cease until beings of the three realms are liberated. If it rains at the time of taming [beings], then enlightened activities will be undertaken timely, just as a reflection of the moon appears in the clear water of a jug. As stated in [*The One Hundred Deeds (Karmaśataka, Las brgya pa)*]:

²⁵³ *Bodhisattvacaryāvātāra, Byang chub sems dpa'i spyod pa la 'jug pa* by Śāntideva, p. 103, 9.52: /rmongs pas sdug bsngal can don du/ /chags dang 'zigs miha' las grol ba/ /'khor bar gnas pa grub 'gyur ba/ /'di ni stong nyid 'bras bu yin/.

²⁵⁴ *Bodhisattvacaryāvātāra, Byang chub sems dpa'i spyod pa la 'jug pa* by Śāntideva, p. 101, 9.36 & 9.37: /dper na nam mkha' lding gis ([^B93], [^C920]: **gi**) ni/ /mchod sdong bsgrubs nas 'das gyur pa/ /de 'das yun ring lon yang des/ /dug la sogs pa zhi byed bzhin ([^B94], [^C920]: **pa**)/ /byang chub spyod pa 'i rjes mthun par ([^B94], [^C920]: **de bzhin byang chub sems dpa' yis**)/ /rgyal ba 'i mchod sdong bsgrubs pa yang/ /byang chub sems dpa' mya ngan las/ /'das kyang don rnam thams cad mdzad/.

²⁵⁵ *Madhyamakāvātāra, dBu ma la 'jug pa* by Candrakīrti (2012, p. 374): /zhi sku dpag bsam shing ltar gsal gyur cing/ /yid bzhin nor bu ji bzhin rnam mi rtog/ /'gro grol bar du 'jig rten 'byor slad rtag/.

Though the tide of the ocean where water-monsters (*makara, chu srin*)
 dwell
 May rise untimely,
 The Buddha will still come timely
 To the son-like disciples.²⁵⁶

II.2.3 Passing Beyond Suffering

The third part deals with the way in which [Karma nor bu] passed beyond suffering. At the time of recovering from [his] passing one day in the Sheep Year (1979), Karma nor bu said: “My consciousness (*rnam par shes pa*), in the form of Vajravārāhī and the size of nearly a fingerbreadth in height, dissolved into my corpse again and again. Afterwards, [my body] became solid.”²⁵⁷ [C921] In that way, [his] life span lengthened. In the Iron Bird Year (1981), the supreme sKyabs che gCod rgan sPrul sku asked Karma nor bu if [he] would confer empowerments and the reading authorisations for the [*Rin chen*] *gter mdzod*. [Karma nor bu] answered: “[I] will slowly [do it], every two years.” Later, in the first Tibetan lunar month of the Wood Rat Year (1984), [he] said: “[I] will confer empowerments and the reading authorisations for the [*Rin chen*] *gter mdzod* during this year.” At that time, even though [sKyabs che gCod ran sPrul sku] requested [him] to delay it for one year, [Karma nor bu] was determined (*thugs gtan khel*) to pass away that year and so said: “If [I] don’t confer [it] right away, since I am old and will pass away, [I cannot do it] later.” When [he] had previously resided in ’Dzi sgar for several months, [he] had beheld a vision of two *dākiṇīs*, saying: “Teacher, you must come from the southern path of Dwags po in the future.” Then, [he] saw a place [filled with] dense rainbow light (*’ja’ ’od ’khrigs pa*). In this place there was a small house among colourful flowers on the other side of the great lake in the south. He perceived the above [mentioned] *dākiṇīs*, and [they] requested: “It is not appropriate to come now. [You] should leave to come here in the future.” Regarding the Buddha field to which he was to depart, the Venerable Mi la [ras pa] previously

²⁵⁶ *Las brgya pa (Karmaśataka)*, in: *bKa’ ’gyur (dpe bsdur ma)*, vol. 73 (mDo sde/Ha), p. 5: */rgya mtsho chu srin rnam kyī gnas/ /dus rlabs yol bar ’gyur yang srid/* ([^B94], [^C920]: *jī skad du rgya mtsho chu srin gnas kyī rlabs/ dus las yol ba ’gyur srid kyī/ /gdul bar bya ba’i sras rnam la/ sangs rgyas dus las yol ba med* ([^B94]: *yol mi mda’*; [^C920]: *yol mi mnga’*)).

²⁵⁷ The narration about his sickness in 1979 is also found in B 49–50, C 903–904.

predicted that it would be the Realm of Manifest Joy (mNgon dga'i zhing).²⁵⁸ As to the sacred place of demise, it is as was predicted:²⁵⁹ It is definite that [he] would pass beyond suffering at lHa lung [in] the region of lHo stod.

Thereafter, in the second Tibetan lunar month of the Wood Rat Year (1984), over a period of three nights, [Karma nor bu beheld visions] of two *dākiṅīs* surrounded by a retinue of numerous disciples. [They] requested Karma nor bu to turn the wheel of the Buddhist doctrine as the [appropriate] time had arrived. Following this request and so forth, [he] proceeded [on the path] between Padma'i rag ljongs and lHa lung bKra shis 'khyil ba [from] the twenty-ninth day of the second Tibetan lunar month to confer [teachings] about eliminating obstacles. [These teachings lasted] for four and five days during which renunciation vows were given to two hundred monks during the intervals. The conferral of empowerments and the reading authorisations, up to the thirteenth volume of *Rin chen gter mdzod*, started on the third day of the third Tibetan lunar month and ended on the twenty-fifth day. They were given uninterruptedly [from morning till evening]. [O rgyan pa Rin chen dpal, 1229/1230–1309] said:

[I], Rin chen dpal,²⁶⁰ the beggar from the Land of Snow,
Have been defected [by] no other enemy than defilement through
violating my *samaya*.²⁶¹

As it is said [above], due to such “*samaya*-violation” (*nyams grib*),²⁶² Karma nor bu appeared to be a little sick at that time, so the auspicious connection was not very excellent. All [Karma nor bu's] son-like disciples paused the Buddhist [ceremony]

²⁵⁸ Mi la ras pa's prediction about the Buddha field is found in B 45, C 902.

²⁵⁹ The prediction of the place where Karma nor bu would pass away refers to the vision of two *dākiṅīs* during his previous stay in 'Dzi sgar.

²⁶⁰ O rgyan pa Rin chen dpal (1229/1230–1309), a disciple of both the early 'Brug pa bka' brgyud teacher (rGod tshang pa mGon po rdo rje, 1189–1258) and of the Second Karmapa Karma pakṣi (1204–1339), is credited for spreading teachings of the Approach and Attainment of the Three Adamantine Realities (*rdo rje gsum gyi bsnyen sgrub*) related to the Six-branch Yoga of the Kālacakra system. This practice is also known as the Approach and Attainment from Oḍḍiyāna (*o rgyan bsnyen sgrub*). Rin chen dpal received it from Vajrayogiṅī during a trip to Oḍḍiyāna, and it flourished for at least two hundred years. The lineage of the esoteric instructions on the approach of the *vajra* body, the attainment of *vajra* speech and the great attainment of *vajra* mind belongs to one of the Eight Great Chariots of the Practice Lineage (*sgrub brgyud shing rta chen po rgyud*). For an historical description of *rdo rje gsum gyi bsnyen sgrub*, see Stearns (2001, pp. 4–5, 8), Harding (2007, pp. 332–338).

²⁶¹ The source of the quoted verses is attested by O rgyan 'jigs med chos kyi dbang po (*Khrid yig kun bzang bla ma'i zhal lung*, vol. 1, p. 318): *de bzhin du grub thob u rgyan pa'i mgur las kyang/* ([^{B96}], [^{C921}]: *ji skad du/*) *gangs can gyi sprang po rin chen dpal/ dgra nyams grib min pas* ([^{B96}], *dgra nyams grib min pa*; [^{C921}]: *dgra dam nyams grib min*) *thub ma myong* ([^{B96}], [^{C921}]: *thub pa med*). However, it may be contained in *rJe grub chen u rgyan pa chen po'i mgur 'bum zhal gdams kyi skor* by O rgyan Rin chen dpal (1229/1230–1309). This text is still inaccessible.

²⁶² The term *nyams grib* is abbreviated from *dam tshig nyams pa'i btsog grib*; see Zhang et al. (eds.) (2006/1993, p. 938).

(*chos mtshams bzhang*), and then supplicated [him] to take a rest. Hence, Karma nor bu said: “I scarcely feel sick at all, so there is no way [the conferral of] empowerments and reading authorisations will be postponed.” However, [they] pleaded with [him] insistently. Finally, [he] took a rest [during] the religious [ceremony] (*chos mtshams bzhang*).²⁶³ If [they] hadn’t insistently requested [for him] to take a rest [during] the religious [ceremony], [then he] would have certainly completed [the conferral of empowerments and reading authorisations for] the [*Rin chen*] *gter mdzod*. Nevertheless, [he] didn’t seem to be sick at all, especially not at the point of dying. [C922] At the break of day (*nyin thog thag la*), [they] knew [that] the empowerments would be conferred and so forth.

More than one thousand monks from nearly one hundred Buddhist institutions (*chos sde khag*), including monasteries (*dgon sde*) and mountain hermitages (*ri khrod*) from the areas of²⁶⁴ two large provinces (*zhing chen*) and one valley (*ljongs*) attended. There were also over thirty non-sectarian great reincarnate personages from the four schools (i.e. rNying ma pa, Sa skya pa, bKa’ brgyud pa and dGe lugs pa) and Bon. [All those present] acted virtuously during the rite [for longevity] (*zhabs brtan rim gro*). They also recited the *bKa’ ’gyur* every morning altogether five times, [performed the practices of] one hundred million recitations [of Avalokiteśvara’s *mantra*] (*dung sgrub*) around seven times, the one hundred feast offerings of the Cutting-off [Lineage] and the one thousand feast offerings [of rDo rje] *gro lod*. [They established] innumerable stonewalls [carved with] one hundred million [*mantras*] (*rdo dung*) and saved the lives of innumerable [animals] (*tshe thar*). All the reincarnate teachers asked [Karma nor bu] if he would like [to receive] good medical treatment in a Chinese [or] a Tibetan hospital, [or] move to a solitary place to rest for a while. However, [Karma nor bu] replied: “I am nearly eighty years old, so unless you guarantee that [I] will not die, [I] will not go to any place other than this great *maṇḍala*. You can [give me] any medical treatment you wish.” [Karma nor bu’s] personality (*thugs gshis*) was compassionate, carrying out activities for sentient beings. As [he] was sick for nearly over a month, [he] remained in the upright cross-legged posture rather than in a sleeping position. He was inside a small tent that was only fit for one person amidst the assembled tents. During that time, Ye shes sPrul sku (i.e. Karma ye shes) gave reading authorisations.

²⁶³ B 96: *chos mtshams ’jogs*; C 921: *chos mtshams bzhang*.

²⁶⁴ B 97, C 922: *gis* (r. *gi*).

During that time, [Karma nor bu] was worried (*thugs gtan*) and unhappy, saying: “Even though several monasteries have made an offering of three complete sets of the *bKa’ gyur* for the sake of longevity (*zhabs brtan*), to perform the rite [for longevity now] is an obstruction to the conferral of the reading authorisations.” Therefore, [he] didn’t agree [to perform any rite].

Apart from that, [he] expressed a wish: “May you cultivate virtue and abandon vice! May the countries (*rgyal khab*) of the patrons of the [Buddhist] doctrine, where religion [and] politics are combined increase [their] power [and] wealth and last forever!” Then [he] repeatedly said: “Make an effort (*rem*) to venerate monastic communities [that lay] the foundation for the Buddhist doctrine! I am close to death and so there is nothing more superior for me than (*lhag med*) the healing rite.”²⁶⁵

Thereafter, in the morning on the twenty-ninth day of the Sa ga Month, two large stars appeared in the sky. Ever since [Karma nor bu] had proceeded to the religious encampment (*chos sgar*), numerous brown vultures had gathered again and again (*yang yang ’du ba*). There were clear signs of Karma nor bu’s demise such as his son-like disciples’ visionary experiences, omens in dreams and so forth. As the disciple Lhun grub enquired about [Karma nor bu’s] well-being at dawn on the first day of the fifth Tibetan lunar month, [he] answered: “Last night, a *ḍākiṇī* came to my place to meet me, so now I will not stay in this monastic assembly (*chos grwa*). Thus, may the supreme reincarnations (*mchog sprul*) come to me!” The reincarnations and the disciples gathered in the presence [of Karma nor bu], and [he] touched almost everyone’s forehead [against his]. Then, [he] said: “I am now going to [the field] of Great Bliss. Therefore, at this present time it is very important for you to make an auspicious prayer and all the teachers and disciples must chant together *The Prayer of Ten Directions and Four Times* (*Phyogs bcu dus bzhi ma’i smon lam*).”²⁶⁶ [C923] At the end of chanting the prayer, as it is said [above], [Karma nor bu conferred the empowerments and the reading authorisations of *Rin chen gter mdzod* upon everyone present]. [Normally], the conditions to receive them are very strict (*bka’ gnyan pa*), therefore, ’Jam mgon Kong sprul (1829–1870) and mKha’ khyab rdo rje (the Fifteenth Karmapa, 1870/1–1921/2)

²⁶⁵ The sentence ([B98], [C922]) *bstan pa’i gzhi ma dge ’dun rnams la bkur sti re rem dang nga rang shi kha’i zhabs brtan de bas lhag med/* was explained by Blo bzang rgyal mtshan (2017.07.11, personal communication).

²⁶⁶ *Phyogs bcu dus bzhi ma’i smon lam* was revealed by mChog gyur gling pa (1829–1870) and later written down by Blo gros mtha’ yas (1813–1899). It was subsumed in *O rgyan rtsa gsum gling pa’i ring lugs zab gter*, vol. 1, pp. 605–607.

had previously conferred [them] only upon one hundred preceptors and reincarnations (*mkhan sprul*). However, [Karma nor bu] said: “This time, I will confer [them] upon the teachers and monks (*bla grwa*) who [wear] yellow robes, just like placing a hearth stone (*thab rdo*). This is for the sake of restoring the Buddhist doctrine.”²⁶⁷ Concerning the strict manner [of conferral], if ’Khon dKon mchog rgyal po (the First Sa skya hierarch, 1034–1102) had [merely] recited *The Two Segments (brTag gnyis)*²⁶⁸ for seventeen people, then [what] ’Brog mi Lo tsā ba (Śākya ye shes, 992/993–1043/1072) said: “After bestowing [it] for the sake of people, you might not attain the adamant life-force”,²⁶⁹ seems to be a rebuke (*bka’ bskyon*) [to those who don’t follow the strict manner of conferral]. However, Karma nor bu said: “[I] have [received] an instruction to elaborately (*rgyas spros kyis*) spread to others empowerments and reading authorisations of the [*Rin chen*] *gter mdzod* transmitted from ’Jam mgon Kong sprul, mKha’ khyab rdo rje and Kar sras Kong sprul (1896–1954)²⁷⁰ to me. An old monk [like me] has little merit, so [I] haven’t been able to do so. Nevertheless, since both sPrul sku Ka[rma] ye shes and I are connected by previous *karma* and aspirations (*las smon*), [he] is capable [of conferring] the remaining empowerments and reading authorisations. All superior and inferior disciples should observe discipline and [behave] in the same way as if you have received the conferral [performed] by me. After abandoning any distractions, [everybody] should listen properly! All should abide by the law of *karma* (*las ’bras*), and should esteem the precepts and vows of Individual Liberation, Bodhisattva and Mantra[yāna]. Because these Sublime, Supreme Reincarnations are solely recognised by great personages such as Zhwa dmar pa (the Fourteenth Zhwa dmar pa, Mi pham Chos kyi blo gros, 1952–2014), Zhwa nag pa (the Sixteenth Karmapa) and so forth, one should not abuse (*brnyas bcos*) [them] but treat them with distinction. [They] are not like older people who request vows again and again, nor are they like

²⁶⁷ The hearth stone (*thab rdo*) consists of three stones “shaped like an upside-down J with the hook facing the fire”. It is placed in the centre of the family; see g.Yu ’brug & Stuart (2012, p. 74).

²⁶⁸ *The Two Segments (brTag gnyis)* consist of two parts of *Hevajratāntra (Hevajratāntrarāja-nāma, Kye’i rod rje zhe bya ba rgyud kyi rgyal po)*: 1) *rDo rje snying po mngon par byang chub zhes bya ba brtag pa’i rgyal po*, in: *bKa’ gyur (dpe bsdur ma)*, vol. 80 (rGyud ’bum/Nga), pp. 3–33, and 2) *brTag pa gnyis pa*, in: *bKa’ gyur (dpe bsdur ma)*, vol. 80 (rGyud ’bum/Nga), pp. 33–92. For a translation, see Snellgrove (1959), Farrow & Menon (1992).

²⁶⁹ Reference is unknown. [^{B99}], [^{C923}] *’brog mi lo tsā bas/ mi chad du btang nas khyod rdo rje’i tshes srog grub pa e yin gsungs nas [...]*.

²⁷⁰ Kar sras Kong sprul Rin po che is the son of Karmapa mKha’ khyab rdo rje (1871–1922). His name is Karma ’jam dbyangs mkhyen brtse’i ’od zer (1896–1945), and he is the reincarnation of ’Jam mgon Kong sprul Blo gros mtha’ yas (1813–1899); see BDRC (source: <https://www.tbrc.org/#!rid=P931>, accessed: 2016.08.10).

those who have observed pure [vows] of novice and full ordination in the past. Even the nuns should not treat [them] without distinction from novice monks and full ordained monks, but exert themselves in the uncontrived (*bcos min*) virtuous practices after abandoning immoral deeds like provoking dissension (*dbyen*) and divisive talk (*phra*). Young monks should guard precepts²⁷¹ and vows as [they would treat their] eyeballs, and abandon careless actions (*bag med rnam g.yeng*) and gossip (*'chal gtam*). Those who are lower in the hierarchy, beneath those of higher status, should not contradict the hierarchical arrangement. Even when parents enter the monastery, [they] should have a pure intention such as to engage in the [accumulation of] beneficial qualities, purification, diligent [practice] and so forth. Don't listen to people who concentrate their mind merely on the food obtained from offerings." After giving the group of assembled ones the complete advice (*'thus tshang gi bslab bya*), [Karma nor bu] said: "[This] resembles the last testament of an old man [like] me, so everyone should keep [it] in mind." [Karma nor bu] felt determined to go to the Buddha field. However, after discussing between the supreme reincarnations, they requested [him] to confer a [series of] empowerments and reading authorisations for the scriptures of the [*Rin chen*] *gter mdzod* and then they piled volumes of scriptures (*glegs bam*) onto the throne. [Karma nor bu] said: "Now, with regard to [that] (*dbang byas na*), [C924] [I] will [continue to confer] the empowerments from the point where [I] left off [before]."²⁷² During the conferral, the empowerment of [Guru rDo rje] gro lod [revealed by] gTer chen 'Ja' tshon snying po (1585–1656)²⁷³ took place. As soon as [Karma nor bu] had conferred that empowerment, [his] mind became very clear and [his] illness was much improved. In this manner, when he had finished, he looked in every direction with a threatening gesture (*bsdigs mdzub*) and a yogic gaze (*lta stangs*). Then, [he] said:

“Hūṃ!

I am the [great] glorious Heruka.

²⁷¹ B 100: *slab*; C 923: *bslab*.

²⁷² As Blo bzang rgyal mtshan (2017.07.18, personal communication) explained, *dbang mtshams* means the interval or break time during the conferral of empowerment. Its duration is unfixed, and it may take one hour or even one year. In this context, the sentence ([^B100], [^C923]) *da dbang byas* [^C924] *na sngon gyi dbang mtshams nas gnang ba yin gsungs te gnang skabs/* can be understood in this way: Karma nor bu continued to confer the remaining part of the empowerments.

²⁷³ This empowerment of rDo rje gro lod refers to *dKon mchog spyi 'dus gu ru drag po* contained in *Rin chen gter mdzod*, vol. 13 (Pa), pp. 1–30. It consists of two liturgies of the empowerment for the practice of the wrathful *guru* from the revelations of 'Ja' tshon snying po (1585–1656): 1) '*Ja' tshon lugs kyi gur drag gi dbang*, written by Karma chags med (1613–1678), pp. 1–12; 2) *sBas yul lam yig padma dkar po las gsungs pa'i gu ru rdo rje gro lod zhi drag gi sgrub thabs dbang chog dang bcas pa smin grol bcud dril*, written by Blo gros mtha' yas (1813–1899), pp. 13–30.

I am Vajrapāṇi.
 All harmful obstructing spirits here,
 Don't stay in this place! Go impartially!
 If [you] transgress my command,
 [I] will smash [you] to atoms.
 [...]"²⁷⁴

“From today onwards, I have consecrated this place, so all of you must enter the protection circle (*yantra*, *srung 'khor*) – this religious encampment – in order to cultivate the protection circle.” Then, [he] remained in equipoise for a short while. While conferring the empowerments in stages, [he] considered an example, saying: “From now on, when [I] confer the empowerments in stages, [you] must precisely perform the ritual practices (*phyag len*) through the act of seeing²⁷⁵ the empowerment implements, like icons (*cakali*, *tsak li*), nectar (*amṛta*, *sman*), blood (*rak[ta]*, *khrag*) and vase substances (*bum rdzas*). Unless [you] have attained accomplishment, sometimes a mere symbol (*brda tsam*), whatever type is available, would not suffice [for an empowerment].” Then, to illustrate this he pretended to scold (*bkyon pa ltar mdzad*) the ritual helpers (*las rdor*)²⁷⁶ and other people.²⁷⁷ He granted²⁷⁸ the empowerment [upon the implements, the nectar, blood and vase substances placed in] the front. Then, at the time of [preparing] the sign of empowerment (*dbang brda*),²⁷⁹ [he] said: “You [should not] prepare the sign of empowerment carelessly. There [should be] no difference from the way in which I actually confer [it].”

Thereafter, the supreme reincarnations held the empowerment implements and they moved one after the other [around the *maṇḍala* of] the empowerment (*gshar*

²⁷⁴ [B101], [C924] *hūm/ nga ni dpal* ([B101]: add. *chen*) *he ru ka/ /nga ni phyag na rdo rje ste/ /'di ru 'tshé ba'i gdon bgegs kun/ /gnas 'dir ma 'dug phyogs med dengs/ /nga yi bka' las 'da' gyur na/ /rdul phran bzhiñ du brlag par gyur/ sogs dang/*.

²⁷⁵ The term *mthong brgyud*, lit. “seeing lineage”, denotes the necessity to learn the ritual by seeing a practical demonstration given by the teacher. This can also be understood as a visual transmission; see Padmakara Translation Group (2011, p. 312, no. 157).

²⁷⁶ The term *las rdor*, abbreviated from *las (kyi) rdo rje*, “action vajra”, can alternatively refer to either a kind of ritual object, or to a ritual helper (*mchod g.yog*) who is responsible for all the special ritual actions; see Bentor (1996, pp. 75–77, p. 102, no. 27).

²⁷⁷ Blo bzang rgyal mtshan (2017.07.18, personal communication) translated the phrase (*bkyon pa ltar mdzad*) as “to scold”.

²⁷⁸ B 101: *rtsal*, C 924: *bstsal*.

²⁷⁹ The sign of empowerment (*dbang brda*) may refer to the scriptures in this context. This plays an important role for the disciples when they envision entering beneath the scriptures and requesting empowerment, as translated in the following paragraph.

dbang).²⁸⁰ Then, [they] placed scriptures on the throne. Karma nor bu held the tip of a braid silk rope (*dar thag btags pa'i sner*). Due to [his] intention to [invite] the wisdom [deity] of the empowerment (*dbang gi ye shes*) to descend,²⁸¹ [he] gazed at the sky for a long time while playing the *damaru* and bell (*dā dril*). At this moment, all the disciples [envisioned]²⁸² entering beneath the scriptures and they requested empowerment. As a result, their perception was transformed (*snang ba 'gyur*), the hair on [their] bodies stood up and tears uncontrollably welled up in [their] eyes. All ordinary appearances ceased by themselves.

Furthermore, [Karma nor bu] granted the empowerments continuously in the afternoon. He began from [the empowerment of] [*rDo rje*] *gro lod* [of] bDud 'dul [rdo rje] (1615–1672)²⁸³ until the last empowerment. [He] said: “After conferring the empowerments of [Guru rDo rje] *gro lod*, [I] no longer feel sick. Because the wrathful Guru (*gur drag*, i.e. Padmasambhava) and [Guru rDo rje] *gro lod* (i.e. a wrathful form of Padmasambhava) have extensively blessed [me], if everyone makes [him] tutelary deity, then the benefit for beings will greatly manifest.” In addition [he said]: “My disease is a [mere] appearance.” After saying thus, [his] complexion became radiant, [his] eyes became clearer, [his] voice louder and [his] awareness more lucid than before. Even though the objects that [he] perceived and the food that he ate were unusual, [he] still behaved as normal.

On certain occasions during the all-day (*nyi mas gang tshud*) conferral of empowerments,²⁸⁴ [Karma nor bu] thoroughly taught the manners [of how to comprehend the meaning of the empowerment]:

²⁸⁰ The verb *gshar* means “to march/ move one after another”; see Goldstein (2001, p. 1107). The translation of *gshar dbang* is attributed to Blo bzang rgyal mtshan (2017.07.18, personal communication).

²⁸¹ In order to invite the wisdom deity to descend, the teacher plays the *damaru* and bell, and then gazes at the sky, as explained by Blo bzang rgyal mtshan (2017.07.18, personal communication).

²⁸² Entering beneath the scriptures (*dpe cha'i 'og nas 'dzul*) is what the disciples envisioned instead of an actual act, as explained by Blo bzang rgyal mtshan (2017.07.18, personal communication).

²⁸³ This *bDud 'dul gro lod* refers to bDud 'dul rdo rje's revelations related to rDo rje *gro lod*, contained in *Dam chos sprul sku snying thig gsang sgrub ghu ru rdo rje gro lod snang ba dbang sdud*, in: *Rin chen gter mdzod*, vol. 13 (Pa), pp. 31–68. It consists of three texts: 1) *Ghu ru rdo rje gro lod las: drag po hūm sgrub kyi gsol 'debs* by bDud 'dul rdo rje, pp. 31–32; 2) *Dam chos sprul sku snying thig las: ghu ru rdo rje gro lod kyi las byang nor bu'i phreng ba zhes bya ba rig 'dzin bdud 'dul rdo rje'i snying thig zab mo* by bDud 'dul rdo rje, pp. 33–48; and 3) *Dam chos sprul sku snying thig las: bdud 'dul rdo rje gro lod kyi dbang chog byin rlabs sprin 'phro bka' rgya ma mtshams sbyor gyis brgyan pa* by Padma gar dbang bDe ba'i rdo rje (the Fifteenth Karmapa), pp. 49–68.

²⁸⁴ As explained by rDo rje tshe ring (2017.08.31, personal communication), *nyi ma* here doesn't mean the “sun”, so *nyi ma gang tshul* should be interpreted as *nyin gang*.

As to the meaning of an empowerment, ²⁸⁵ when requesting an empowerment in the presence of the chief [deity] of the *maṇḍala*, who is not different from the teacher in the front sky (*mdun mkhar*), the empowerment deities [of] the five families (*dbang lha rigs lnga*) grant the empowerment from the crown of the head through the vase water. [C925] At that time, the consorts (*rig ma*, lit. knowledge-woman) [of the Buddhas of the five families] sing the adamantine songs (*rdo rje 'i glu*), the Bodhisattvas express auspicious wishes (*bkra shis brjod*), the wrathful deities expel the obstructers, and the female deities make offerings. One must visualise [as above] during the conferral of the empowerments, but, receiving the empowerments is not merely by way of reversing the vase.

The Vase Empowerment (*bum dbang*) purifies the defilements of the body, grants the blessings of the body of the Victorious Ones, initiates [the recipients] to cultivate the generation stage and enables the fortunate ones to attain the *nirmāṇakāya* [level of realisation as] the fruit. The Secret Empowerment (*gsang dbang*) purifies the defilements of speech, grants the blessings of the speech, initiates [the recipients] to cultivate the winds (*rlung*) and inner heat (*gtum mo*) [on] the completion stage, and enables the fortunate ones to attain the *sambhogakāya* [level of realisation as] the fruit.

The Knowledge Wisdom Empowerment (*shes dbang*, i.e. *shes rab ye shes kyi dbang*)²⁸⁶ purifies the defilements of the mind, grants the blessings of the mind, initiates [the recipients] to cultivate the path of spiritual consort (*pho nya 'i lam*) – the *yoga* of seminal drop (*thig le 'i rnal 'byor*) [referring to] the descending and the ascending four joys in the progressive and reverse order (*lugs 'byung lugs ldog*) – and enables the fortunate ones to attain the *dharmakāya* [level of realisation as] the fruit.

²⁸⁵ For an extensive discussion of empowerments, see Anderson (1993/1977, pp. 57–63), Guarisco & McLeod (2005, pp. 217–237).

²⁸⁶ For the translation of *shes rab ye shes kyi dbang* “the Pristine Awareness through Wisdom Empowerment”, see Harding (2007, p. 390, no. 12).

The Word Empowerment (*tshig dbang*) purifies the defilements of the three gates (i.e. body, speech and mind), grants the blessings of beneficial qualities and enlightened activities, initiates [the recipients] to cultivate the fundamental reality, called the Great Seal (*gnas lugs phyag rgya chen po*), and in the [mental] continuum sows the seed for attaining the *svābhāvikakāya* [level of realisation as] the fruit.

[He] taught in detail the empowerments of each of the Three Yogas of the Inner Tantra (*nang rgyud yo ga gsum*): 1) Mahāyoga – the generation [phase] initiates [the recipients] to cultivate predominantly the winds, the generation stage and the aspect of the path; 2) [Anuyoga – the completion [phase] initiates [the recipients] to cultivate predominantly the element (*khams*), the completion stage and the aspect of knowledge];²⁸⁷ 3) Atiyoga – the great completion [phase] initiates [the recipients] to cultivate predominantly the wisdom of the non-duality of method and knowledge (*thabs shes gnyis med kyi ye shes*).²⁸⁸ [He also taught] the meaning of the views of Primordial Purity Breakthrough (*ka dag khregs chod*), as well as the Four Visions (*snang bzhi*) and the Six Lamps (*sgron drug*)²⁸⁹ of Spontaneous Presence Direct Crossing (*lhun grub thod rgal*). [Both of these are the teachings of] Ati[yoga].

[He] insistently said: “If one observes *samaya* (*dam tshig*) properly, the assembled ones present in this monastic assembly are those endowed with a fortunate karmic connection to spread the teachings. If one doesn’t observe *samaya* properly, a violator of *samaya* makes everyone else become a violator [of *samaya*] as well.”

“When the blessing of the empowerment descends [in cases like this], [it] only makes me cry. Moreover, it is absolutely inappropriate to abandon the teachings out of sectarianism (*phyogs ris*), attachment and aversion (*chags sdang*) toward any of the schools such as Sa [skya], dGe [lugs], bKa’ [brgyud] and rNying [ma]. Each tradition is simply profound and distinctive.” Saying thus, [Karma nor bu] joined [his] palms together and cried.

During the liberating [rite] (*bsgral ba*)²⁹⁰ everyone stood up with compassion. [Karma nor bu] taught in detail the meaning of how to liberate [negative beings]

²⁸⁷ The following sentence is omitted in Biography C: [B103] *rdzogs pa a nu yo ga’i khams dang rdzogs rim shes rab kyi phyogs gtsso bor bsgom pa/*.

²⁸⁸ Anderson (1993/1977, p. 8)

²⁸⁹ For *snang bzhi* and *sgron drug*, see Chapter 1, no. 117.

²⁹⁰ *bsgral ba* is an act of liberation (*sgral ba*) by way of ritual killing; see Cantwell (1997, pp. 107–118), Meinert (2006, pp. 99–130), Cuevas (2011, p. 77, no. 16).

through the threefold satisfaction (*'tshengs pa gsum ldan*):²⁹¹ After summoning and liberating the consciousness [of the negative being], [his] life and merit are dissolved into [the ritual master] himself (*tshe bsod bdag la bstim pa*), [his] consciousness is transferred to the [higher] realm (*rnam shes gnas spar ba*), and [his] flesh and blood are offered to the deities (*sha khrag lha tshogs la stob pa*).

Just after daybreak the next day, [Karma nor bu] continually conferred the empowerments of Klong gsal[’s] *Blazing Wisdom* (*Klong gsal ye 'bar*),²⁹² *sTag sham*[’s] *Wrathful Vajra Power* (*sTag sham rdo rje drag rtsal*),²⁹³ *Practice of Wrathful Aspect, Flaming Wheel* (*Drag sgrub me'i 'khor lo*),²⁹⁴ *mChog gling*[’s] *Wrathful Guru* (*mChog gling gur drag*)²⁹⁵ and *Life Empowerment of Eight Classes* (*sDe brgyad srog dbang*).²⁹⁶

[C926] When [disciples] enquired about [the state of Karma nor bu’s] sickness, [he] jokingly replied: “Clearer and clearer.” [He] passed away at dawn of the same night and a mass of physical relics were left behind. Because [he] had gone to the Realm of Manifest Joy in the east,²⁹⁷ that morning wondrous signs like a dense rainbow light were seen by everyone from everywhere. Two days after the fragrant cleansing water for washing the corpse had been placed in front of the physical remains (*gdung*), [the water] swelled and overflowed. Later, all the members performed the commemoration ceremony (*dgongs rdzogs*) such as daily offerings made in stages during the funeral rites (*gdung mchod phul ba*), and the supreme Ka[rma] ye shes conferred empowerments and reading authorisations. After a short time, Dul mo chos rje Rin po

²⁹¹ B 104, C 925: *'tshengs ba gsum ldan* (r. *'tshengs ba gsum ldan*).

²⁹² *Klong gsal ye 'bar* refers to *Gu ru drag po ye shes rab 'bar* revealed by Klong gsal snying po (1625–1692), contained in *Rin chen gter mdzod*, vol. 13 (Pa), pp. 337–484. It consists of Klong gsal snying po’s revelations and Blo gros mtha’ yas’s writings in relation with this cycle.

²⁹³ *sTag sham rdo rje drag rtsal* refers to *Gu ru drag po rdo rje drag rtsal* as well as *Gu ru rdo rje drag rtsal snang srid zil gnon* revealed by sTag sham Nus ldan rdo rje (1655–1708), and they are contained in *Rin chen gter mdzod*, vol. 13 (Pa), pp. 485–564 & 565–609.

²⁹⁴ *Drag sgrub me'i 'khor lo* refers to *Bla ma rgyal ba 'dus pa dang thugs kyi nor bu thun mong gi drag sgrub me'i 'khor lo'i dbang bskur gyi yi ge dpa' bo gcig grub*, contained in *Rin chen gter mdzod*, vol. 13 (Pa), pp. 629–640. According to the colophon (*ibid.*, p. 640), because Zhig po gling pa’s (1524–1583) and Chos rje gling pa’s (1682–1720) writings are the same in word and meaning, Chos rje gling pa combined them both and kept them in mind. Later, it was written down by Padma gar dbang bsTan gnyis gling pa rtsal (*'Jam mgon Kong sprul Blo gros mtha' yas*) in the hermitage of Śrī Devikoṭī.

²⁹⁵ The cycle of teachings connected with the wrathful aspect of Padmasambhava, entitled *Gu ru drag po bde gshegs kun 'dus kyi skor*, or *Gu ru drag po bde gshegs gsang ba kun 'dus las sngon 'gro padma'i las rim chos skor nam pa lnga cha tshang ba*, was revealed by gTer chen mChog gyur gling pa (1829–1870).

²⁹⁶ *sDe brgyad srog dbang* refers to *Chos gling gu ru drag po'i sde brgyad srog dbang gud du bkol ba*, also known as *Chos gling gro lod srog dbang*. It is the empowerment of the life principal of rDo rje gro lod revealed by Chos rje gling pa and is written by Guṇa (i.e. *'Jam mgon Kong sprul Blo gros mtha' yas*) and is contained in *Rin chen gter mdzod*, vol. 13 (Pa), pp. 695–700.

²⁹⁷ B 104: *shar mngon dga'i zhing*; C 926: *shar phyogs mngon dga'i zhing*.

che also arrived and successfully accomplished the commemoration ceremony, such as the offerings made for the funeral rites.

II.2.4 Offering for the Funeral Rites

[I]

When Karma nor bu was about to pass away on the third day of the middle month of summer (*dbyar zla 'bring po*, i.e. the fifth Tibetan lunar month) in the Wood Male Rat Year (1984), the entire group of disciples gathered [to receive empowerments and reading authorisations of *Rin chen*] *gter mdzod*. Before his demise they perceived wondrous signs. Some saw three stars appear in the sky during the day; some experienced a strong earthquake; some saw numerous *ḍākas* and *ḍākiṅīs* from the sky welcome [him] to the Realm of Manifest Joy in the east; some saw variegated rainbow-coloured domes and seminal drops (*'ja' tshon dang thig le'i gur khang*) pervade the whole of the *gTer mdzod chos sgar*, “the Religious Encampment of the Treasury of the Treasures” (abbr. the Religious Encampment of [Rin chen] *gter mdzod*); some actually saw the body of Karma nor bu among the clouds in the sky; some saw numerous maidens offer prostrations; many people saw variegated vultures [assemble] around the precious physical remains (*sku gdung rin po che*) like clouds massing [in the sky]; some directly saw the face of Karma nor bu from the coffin of the *maṅḍala* (*dkyil 'khor gyi gdung sgrom*) without any obstruction from the glass (*shel sgo*), shroud (*gdung ras*) or cover (*zhal khebs*), etc.; some directly perceived the precious physical remains as the *dharmakāya* Vajradhāra; some heard the sound of *damarus* and bells (*dā dril*), drums (*rnga*), small cymbals (*sil*), conches (*dung*), trumpets (*rgya gling*), etc. from the sky; some heard the sound of vowels and consonants (*dbyangs gsal*). Later, some son-like disciples, [who remained] in the presence of Karma nor bu, didn't see his body in the bedroom at dawn of the third day. Instead, [they] witnessed [him] pass away in the lion position. [C927] During the forty-nine days after [Karma nor bu's] demise, feast offerings, butter lamps, food offerings and so forth [were offered by] all the non-sectarian schools. These offerings were gathered like a large accumulation of offering clouds in the Religious Encampment of [Rin chen] *gter mdzod*. [Everyone present] had probably never seen such offerings to a teacher on earth (*sa steng*) like that in the past. [Such offering clouds] continuously passed over throughout both the day and night.

When the ceremony at the Religious Encampment of [Rin chen] gter mdzod concluded, the precious physical remains were invited to Padma'i bde chen chos gling [Monastery]. Those teachers and monks who had made large offerings, such as butter lamps, and who came from lJongs [gnas] Monastery, joined the forty-nine-day summer retreat (*dbyar gnas*). Besides that, Bla ma Karma constructed a beautiful golden reliquary *stūpa* over sixteen-metre-high, a head sculpture (*'dra zhal*) the length of an arrow, and a three-metre-high *stūpa*. Moreover, Bla ma Karma constructed the temple of Padma'i bde chen chos gling [Monastery]. During a period of three months, from the conclusion of the religious ceremony until the cremation (*sku gdung bsreg sbyongs*), [people] continuously made offerings to the *maṅḍala* of the Tantra Sections in front of the precious physical remains. Every twilight (*dus mtshams thams cad la*, lit. at each time of the boundary [of night and day]), masses of variegated rainbow-hued clouds and domes of rainbow [light] gathered in all the surrounding directions (*mtha' skor phyogs mtshams*). In particular, it rained heavily for four days during the waxing period of the ninth Tibetan lunar month as if it were summer. At that time, wondrous signs [appeared], for example, in the place where Karma nor bu passed away, amidst lHa lung bkra shis 'khyil, large yellow Shes dar flowers blossomed; numerous red Ug chos flowers (*me tog dmar po ug chos*)²⁹⁸ and dByang mo thang flowers blossomed in all the mountains and valleys in the upper and lower areas. As sPrul sku Dul mo chos rje and [his] disciples were on their way going²⁹⁹ to the funeral rites (*gdung mchod*), twenty days before the cremation [during] the Festival of the Descent from Heaven (*lHa babs dus chen*),³⁰⁰ [they] actually saw a large white drum-like cloud arise from the east and move (*'phros*) very quickly. [It] then remained [overhead] for a long time like a line drawn in the entire upper and lower eastern areas up to south and north where the sun moved. From every cardinal and intermediate direction (*phyogs mtshams*), masses of rainbow-hued clouds emerged for nearly two or three days. During many days after the cremation, the sky was spotless, and the sacred place became naturally warm (*drod 'jam*) all day and night.

²⁹⁸ According to the explanation of Arya (1998, pp. 308–309), the flower *ug chos* (“*Incarvillea compacta* Maxim”) can be divided into two types: red and white. “The red-flowered type grows on rocks and slate”. Its “pod is curved like the horn of a female hybrid of ox and female yak (*mdzo mo*)” and its “seeds are black, oily, and resemble the shape of the seed of *Holarhena antidysenterica* Wall. ex. A. DC. (*dug mo ñuñ*)”. “All types are bitter and sweet in taste and mild in power”.

²⁹⁹ B 107: *chags phebs*; C 927: *phyag phebs*.

³⁰⁰ This festival, which falls on the twenty-second of the ninth lunar month, commemorates the Buddha’s mission to teach his mother and the gods in heaven, as well as commemorates his subsequent return to the human world; see Rang sgra et al. (*dGon sde'i rig gnas spyi bshad*, p. 188).

During the Festival of the Descent from Heaven in the ninth Tibetan lunar performed by five groups headed by [Karma nor bu's] son-like disciples. The first group was headed by sPrul sku Dul mo chos rje, Drung sprul A brtan (n.d.) and sPrul sku Karma seng ge (lHa thog rJe drung Karma seng ge dam chos bstan 'phel, n.d.), and they performed the offering ritual of Karma gling pa ['s] [*The Profound Teachings of Self-Liberation, the Intention of the Peaceful and Wrathful Deities* ([Zab chos] zhi khro [dgongs pa rang grol]).³⁰¹ The second group was headed by lJongs gnas sPrul sku [C928] sNyan grags (n.d.), and they performed the offering ritual of the Cutting off. The third group was headed by sKyo brag gSal byed sPrul sku and the direct disciple Karma stobs rgyal, and they performed the offering ritual of³⁰² Vajrasattva. The fourth group was headed by dPal chen sPrul sku Kaḥ ye shes (Karma ye shes), and they performed the offering ritual of Padmasambhava. The fifth group was headed by sKyabs che sPrul sku gCod rgan, and they performed the offering ritual of³⁰³ Amitābha. These five groups carried out the funeral rites extensively.

The signs of³⁰⁴ orange rainbows and various rainbow-hued clouds [were perceived]. Various supports for faith (*dad pa'i rten*), like relics (*ring bsrel*), the skull (*dbu thod*), bones (*gdung rus*), bone ashes (*gdung thal*) and so on [appeared]. Besides this, [Karma nor bu's] son-like disciples established a custom to unceasingly spread supports [to increase] faith toward all [Buddhist schools] without any sectarian bias as long as the Buddha's doctrine endures. Supports of faith include all those [related to] physical remains (*gdung rten*) such as pills [made from the water used for] cleansing the physical remains (*gdung khrus ril bu*), robes (*na bza'*), shrouds (*gdung ras*) and salt [for embalming] the physical remains (*gdung tshwa*). A brief summary of [Karma nor bu's] complete liberation after his passing was accomplished according to the method of ordinary direct perception (*thun mongs gis mngon sum mthong tshul*, lit. the way in which ordinary people directly perceive [them]). [I (Karma stobs rgyal) am] not capable of expressing here the method of extraordinary wondrous perception because it is beyond the imagination of ordinary people. It is accessible only to a few fortunate ones.

³⁰¹ The cycle of *Zab chos zhi khro dgongs pa rang grol* was revealed by Karma gling pa (1365–1405).

³⁰² B 108, C 928: *gyis* (r. *gyi*).

³⁰³ B 108, C 928: *gis* (r. *gi*).

³⁰⁴ B 108, C 928: *kyis* (r. *kyi*).

[II]

That being so, those³⁰⁵ who have roughly narrated [Karma nor bu's] biography, from the time of his birth in the Fire Horse Year of the fifteenth sixty-year-cycle (1906) until his demise in the Wood Rat Year (1984), are able to consider [him] as a Great Bodhisattva; as a person who has attained the higher level of enlightenment (*sar gnas*, lit. dwelling on the *bhūmi*) from the perspective of the Sūtra [Vehicle], or as a Great Lord of Accomplished Ones from the perspective of the Tantra [Vehicle].

The Sixteenth Karmapa wrote a letter in the Sheep Year (1979):

Grub thob Kar nor Rin po che, it would be excellent if you could successfully come to India just once. If you cannot [come], I hope that a meeting face to face will come about!³⁰⁶

However, [Karma nor bu] didn't go [to India]. When the Sixteenth Karmapa passed away (1981), Karma nor bu said: "On three mornings, each at daybreak, the Sixteenth Karmapa wore the three kinds of religious robes (*chos gos rnam gsum*)³⁰⁷ and went directly [to a place] with majestic brilliance. [He] smiled and said: 'Because you didn't come³⁰⁸ to India, so I came here.'" Furthermore, [Karma nor bu] said: "Concerning the tradition of Unexcelled Mantra (*sngags bla med*), after knowing the teacher as the *dharmakāya* [of] Buddha (*sangs rgyas chos kyi skur*), if one supplicates [the teacher] with devotion, then one will attain realisation and traverse the paths and stages." *rGyud sde lnga bcu pa* states:

Through six-months of unwavering devotion,
One will attain the state of Vajradhāra.

And,

Even the stages of ground and path
Will be attained through devotion to the teacher [for] months and years.³⁰⁹

³⁰⁵ B 109: *de dag gis*; C 928: *de dag*.

³⁰⁶ [B 109], [C 928] *grub thob kar nor rin po che khyed rgya gar du thengs gcig phebs grub na legs/ gal te ma grub na nged rang gnyis ngos 'phrod pa 'ong ba'i smon 'dun gyis zhes gsungs kyang phebs ma grub ste/*.

³⁰⁷ The three kinds of religious robes (*chos gos rnam gsum*) include the monk's shawl or *saṅghāṭī* (*snam sbyar*), the outer robe (*bla gos*) and the lower robe (*mthang gos*); see Zhang et al. (eds.) (2006/1993, p. 831–832), Dorje (2012, p. 217).

³⁰⁸ B 110: *pheb*; C 928: *phebs*.

³⁰⁹ Reference is unknown. [B 110], [C 928] *rgyud sde lnga bcu pa las/ /g.yo med mos gus zla drug gis/ /rdo rje 'chang gi go 'phang 'grub/ ces dang/ sa dang lam gyi rim pa yang/ /bla ma'i mos gus lo zlas 'grub/*.

As it is said, even if one sees [a teacher] as the *saṃbhogakāya*, one will still not [attain realisation]. [C929] If perceiving [a teacher] as the *dharmakāya*, independent of other conditions of the path (*lam rkyen*), [one will attain realisation] like Nāropa and Nāgabodhi (Klu'i byang chub, i.e. one of the eighty-four Great Accomplished Adepts called “the Red Horned Thief”). There are five things to be known in order to see a teacher as a Buddha: 1) know the teacher as Buddha; 2) know [his] activity as Buddha's activity; 3) know that [the teacher] is kinder to oneself than Buddha; 4) know [the teacher] as an embodiment of [all] sources of refuge; 5) know that if one supplicates [the teacher], then the wisdom of realisation arises independent of other conditions. The *Sūtra* also states:

In the future,
After manifesting myself [as] a spiritual guide,
I will benefit you and others.³¹⁰

In the tradition of the Unexcelled Mantra, wisdom, which abides as the ground (*gzhi gnas kyi ye shes*) and which is indivisible with the profound and luminous mind of the teacher, is the *dharmakāya* of Buddha. [*The Vajra Cutter (Vajracchedikā, rDo rje gcod pa)*] states:

The Buddhas are viewed [as] *dharmatā*;
The guides are [viewed as] *dharmakāya*.³¹¹

Thus, the dexterity of the *dharmakāya* (*chos sku'i rtsal*), which appears as a teacher, is the form; the essence of the form is *dharmakāya*. In fact, wisdom completely pervades existence and peace (*srid zhi, saṃsāra* and *nirvāṇa*), it is [named] Vajradhāra or Samantabhadra, and it is the inseparable coalescence (*dbyer med zung 'jug*) of both [*dharmakāya* and form]: it is the *dharmakāya*. Thus it is said:

Take refuge in the assembly of glorious teachers [who are like] the
container, the world!
Take refuge in the assembly of male and female deities [who are like]
the contained, the sentient beings!

³¹⁰ The verse was spoken by Buddha Śākyamuni, but the reference is unknown; see above Chapter 2, n. 83. [B110], [C928] /*nga nyid ma 'ong dus kyi tshes /dge ba'i bshes gnyen nyid sprul nas/ /khyod la sogs pa'i don byed 'gyur/*.

³¹¹ 'Phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po'i mdo (*Ārya-vajracchedikā-nāma-prajñāpāramitā-mahāyāna-sūtra*), in: *bKa' 'gyur (dpe bsdur ma)*, vol. 34 (Sher phyin sna tshogs/Ka), p. 354: /*sangs rgyas rnam ni chos nyid blta* ([B111], [C929]: *lta*) / /*dren pa rnam ni chos kyi sku/*.

Take refuge in the assembly of glorious teachers [who manifest] appearances and existences.³¹²

As it is said [above], the inner indicated meaning (*nang mtshon bya don*) is the wisdom mind, the *dharmakāya*. [It] appears as the aspects of a teacher's body, speech and mind, which are the indicating marks (*mtshon byed rtags*). Therefore, the teacher is established as the Buddha through the principle of *dharmatā* (*chos nyid kyi rigs pas*).³¹³ There is a very large amount of scriptures [concerning this subject], such as *Five Stages* (*Pañcakrama*, *Rim [pa] lnga [pa]*) that states:

This self-arisen Bhagavan,
Alone is the greatest of divinities;
The *vajra* master is even greater,
Since he gives the oral instructions completely.³¹⁴

³¹² Śākya Rin chen (*sNgon 'gro'i chog khrid*, in: *The Collected Works of Śākya Rin chen*, vol. 6 (Cha), p. 513): *snod kyi 'jig rten dpal ldan bla ma'i tshogs la skyabs su mchi'o/ bcud kyi sems can lha dang lha mo'i tshogs la skyabs su mchi'o/ snang srid dpal ldan bla ma'i tshogs la skyabs su mchi'o/*. An explanation of these verses is provided by Kun gzigs chos kyi snang ba's (1768–1822) instruction: *gDams ngag nyams len par mkho ba zab khrid mtha' dag gi sngon 'gro'i ngag 'don rim par dmigs khrid don 'grel nyung ngur bkod pa mchog gi byin rlabs 'dren pa'i shing rta*, in: *rGyal dbang 'brug chen kun gzigs chos kyi snang ba'i bka' 'bum*, vol. 1 (Ka), pp. 515–516. As it is explained: “Take refuge in the assembly of glorious teachers [who are like] the container, the world; take refuge in the assembly of male and female deities [who are like] the contained, the sentient beings.” Just as the contained “sentient beings” rely on the container “world”, all the tutelary deities are definitely the illusionary manifestation of the principal teacher. Even the accomplishments of tutelary deities and *ḍākinīs* rely on the teacher's blessings, therefore, knowing the teacher as the embodiment of the three roots is to take refuge in the pure inner perception. In brief, the entire [manifestation] of appearances and existences is the teacher's display. Even that display arises together with one's own mind. Recognising and determining that is to take refuge in the unexcelled sublime secret meaning, so “take refuge in the assembly of glorious teachers [who manifest] existence and peace”. (*snod kyi 'jig rten dpal ldan bla ma'i tshogs la skyabs su mchi'o/ bcud kyi sems can lha dang lha mo'i tshogs la skyabs su mchi'o/ ces pa bcud kyi sems can snod kyi 'jig rten la brien pa ltar/ yi dam lha tshogs thams cad kyang rtsa ba'i bla ma'i sgyu ma'i rnam rol du nges shing/ yi dam mkha' 'gro'i dngos grub kyang bla ma'i byin rlabs la rag lus phyir bla ma rtsa gsum kun 'dus shes pa nang dag snang gi skyabs 'gro/ mdor na snang srid thams cad bla ma'i rol pa de yang rang sems lhan cig skyes par ngo 'phrod cing gtan la phebs pa ni gsang ba don dam bla med kyi skyabs 'gro ste/ snang srid dpal ldan bla ma'i tshogs la skyabs su mchi'o/ zhes pa yin no/*).

³¹³ B 111: *chos nyid kyi rigs pa*; C 929: *chos nyid kyi rig pa*. The term *chos nyid kyi rigs pa* (*dharmatāyukti*) is one of the four principles; see Kapstein (2001, p. 320).

³¹⁴ *Rim pa lnga pa* (*Pañcakrama*) by Klu sgrub (Nāgārjuna, n.d.), in: *bsTan 'gyur (dpe bsdur ma)*, vol. 18 (brGyud/Ngi), p. 150: */thams cad stong pa nyid ston pas/ /rdo rje sems dpa' phyag byas te/ /bzhi pa mngon par byang chub pa'i/ /rim 'di bdag gis bshad par bya/* (In order to understand the citation in the biography, the first four stanzas in the fourth part are also cited here) *'/di ni rang 'byung bcom ldan 'das/ /gcig pu bdag nyid che ba'i lta/ /man ngag nmams ni rab ster bas/ /rdo rje slob dpon de bas ltag/*. Nāgārjuna received the teachings of *Guhyasamājantra* from Saraha and later composed *Five Stages* concerning the practice on the completion stage. This text became an authority for the Ārya tradition of interpretation according to Kilty's introduction to Tsong kha pa's (1357–1419) *A Lamp to Illuminate the Five Stages*; see Kilty (2013, p. 10). The cited verses here relate to the fourth stage, “manifest enlightenment” or “ultimate clear light transparency” (*mngon par byang chub pa*). For a translation and explanation regarding these four stanzas, see Thurman (2010, pp. 457–460); for a critical edition of *Five Stages*, see Mimaki & Tomabechei (1994); for a commentary on *Guhyasamājantra* including the translation of excerpts from *Five Stages*, see Wayman (1977).

The outer three jewels (i.e. *buddha* (*sangs rgyas*), *dharma* (*chos*) and *saṃgha* (*dge 'dun*)) are also gathered in the teacher. In *Accomplishment of Wisdom* (*Ye shes grub pa*) it states:

The mind, which obtains purity and is free from [stains], is the *buddha*;
The unchanging stainlessness is the *dharma*,
The spontaneous complete quality is the *saṃgha*.³¹⁵

The essence of the inner three roots (i.e. teacher (*bla ma*), tutelary deity (*yi dam*), *dākiṇī* (*mkha' 'gro*) is also the teacher. The one who emanates from and absorbs into the ocean of all sources of refuge, is the teacher. The teacher's mind is the *dharmakāya*, his speech is the *saṃbhogakāya*, his body is the *nirmāṇakāya*, his quality is the deity of wealth, and his enlightened activity is the Dharma Protector. The Noble One Mar pa said:

Since both divine [beings], the Teacher Nāropa and the Tutelary Deity Cakrasaṃvara, are regarded as superior; although the religious transmission is as long as the flow of river, the descendants easily fade away, like flowers.³¹⁶

As it is said, there is no other place of refuge more superior than the teacher. Therefore, the object of refuge is the teacher, who is like a magnifying glass (*me shel*), which connects the sunlight with the tinder,³¹⁷ [just as it] connects the Compassion of Ocean (i.e. Avalokiteśvara) with one's own continuum.

There are numerous sayings about this, for example, the Lord of Dharma Sa paṅ (Sa skya Paṅḍita Kun dga' rgyal mtshan, 1182–1251) said:

Though the sunlight is fiercely hot,
Fire will still not arise without a magnifying glass.
Likewise, [C930] though Buddha [grants] blessings,
[One] will still not receive [them] without a teacher.³¹⁸

³¹⁵ The author mentions the source of the citation from *Ye shes grub pa zhes bya ba'i sgrubs thabs* by Indrabhūti (n.d.), contained in *'Brug lugs chos mdzod chen mo*, vol. 35 (Ci), pp. 185–268. [B111], [C929] *ye shes grub pa las/ dag thob bral ba'i sems sangs rgyas/ 'mi 'gyur dri med chos dang ni/ yon tan lhun rdzogs dge 'dun nyid/*.

³¹⁶ Reference is unknown. [B111], [C929] *bla ma nā ro* [B112] *pa dang/ yi dam bde mchog gnyis lhas lhas par bzung bas chos brgyud chu bo'i rgyun bas ring yang/ mi brgyud* ([B112]: *rgyud*; r. **brgyud**) *me tog bas yal sla bar [...]*.

³¹⁷ B 112: *spra ba*, C 929: *smra ba*.

³¹⁸ Kun dga' rgyal mtshan (*Bla ma la gsol 'debs*, in: *Sa skya gong ma rnam lnga'i gsung 'bum*, vol. 2 (Kha), p. 318): */nyi ma'i 'od zer rab tsha yang/ 'me shel med par me mi 'byung/ 'de bzhin sangs rgyas byin rlabs kyang/ 'bla ma med par 'byung mi 'gyur/*.

And [Nāropa] said:

Before there was no teacher,

There was also no name for the one to be called Buddha.³¹⁹

The path of method of the Unexcelled Mantra, which traverses the paths and stages solely through the devotion of knowing a teacher [as] the Buddha, is decisively (*chig chod du*) taught. In particular, if the transmission of devotion (*mos gus kyi bka' babs*) [of] the precious bKa' brgyud, i.e. the lineage of devotion (*mos gus kyi brgyud pa*) doesn't decline, then the teachings of the practice lineage will pervade to the ends of the earth (*phyogs mthar khyab*). Therefore, if the continuum is purified by the Self-sufficient White Remedy (*dkar po chig thub*)³²⁰ due to the devotion to a teacher like this, then the innate wisdom (*lhan cig skyes pa'i ye shes*) will arise. There is no doubt about [it].³²¹

³¹⁹ gTsang smyon Heruka (*Mar pa lo tsā'i rnam thar*, p. 90): *bla ma med dpa'i* ([^B112], [^C930]: *pa'i*) *gong rol na/ /sang rgyas bya ba'i ming yang med/*.

³²⁰ A study of this doctrinal metaphor *dkar po chig thub* is contributed by Jackson, David (1994).

³²¹ [^B112], [^C930] *'di lta bu'i bla ma la mos gus dkar po chig thub kyi rgyud sbyong na lhan cig skyes pa'i ye shes skye ba la tshes med pa* (add. [^B112] *dang/ sku gshes pa'i dus nges par byas te 'das mchod sogs la brtson pa yang shin tu don che ba ni/ dus 'khor gyi rgyud las/ bla ma 'das pa'i lo zla tshes grangs dag/ nges par byas te mchod pa phul rgyur na/ bskal pa stong du bsags pa'i sdig* [^B113] *bcom nas/ shin tu mi zad sdig pa'i grong las thar/ zhes gsungs so/*) *yin no/*.

III. Epilogue

³²²The earth of Padma'i rag ljongs, without sinking into the depths of the ocean,

³²² Several verses (nos. 4–13, 16–17, & 19–20) are omitted in Biography C, and the verses are only numerated in Biography B. The comparison of Biographies B and C is as follows:

(add. [^B113] *smon tshig mdzad byang gi skor*)

[^B113], [^C930] *smras pa/ rnam 'dren gang gi gsang gsum mi zad rgyan/ yon tan rgya mtshos yongs su khengs pa'i* ([^B113]: *ba'i*; r. **pa'i**) *lecid/ 'degs bzod padma'i rag ljongs nor 'dzin ma/ chu gter klong du ma bying ngo mtshar* ([^B113]: *'tshar*; r. **mtshar**) *che/ 1*

gsal bar byas so sā la'i sman ljongs 'di/ rta bdun dbang po'i 'od kyi drwa bas te/ thar 'dod skye bo'i blo yi padmo yang/ snyigs dus bstan pa'i sgron me 'di yis so/ 2

gang la rab 'byams zhing gi rgyal ba rnams/ dbyangs kyi yan lag rgya mtsho'i snyan 'gyur gyis/ bsngags pa'i gling bu lan brgyar 'khrol ba na/ blo dman bdag 'drar ngal gso ci yang thob/ 3

(add. [^B113] *snayn snayn gnyis skyes khyu nas snyan snyan khu byung ko kī la yi gsung snyan snyang/ snyan snyan rol mo kun las snyan snyan mtsho ldan rgyud mang sgra snyan snyan/ snyan snyan glu dbyangs nang na snyan snyan dri za'i bu mo'i glu snyan snyan/ snyan snyan gtam gyi nang nas snyan snyan bla ma'i rnam thar 'di snyan snyan/ sgra rgyan las/ bya dka' ba gnas gzhan na yod pa'i zung ldan gyi nang gses rkang pa bzhi pa'i gnas gsum du chod cing ma [B114] chod pa'i zung ldan/ 4*

gsal gsal sngon ma'i reg zig gsal gsal bla ma'i zhal gyi gsung gsal gsal/ gsal gsal zhal slob 'dri rmed gsal gsal som nyi bral ba'i don gsal gsal/ gsal gsal bdag gi blo la gsal gsal yi ge'i lam du ches gsal gsal/ gsal gsal bla ma'i rnam thar gsal gsal tshig dang don gyi cha gsal gsal/ 5

mi bzad nyes gsum rba klong 'khrugs pa'i chu gter che las brgal 'dod rnams/ bla ma'i rnam thar ngo mtshar gru gzings sgrim po'i blo yis bcos legs pa/ gang la zhugs pas dad sogs 'phags nor rin chen bdun gyi dbyig thob nas/ srid dang zhi ba'i phongs pa kun las gtan du srol ba'i mthu thob 'gyur/ 6

phyogs med mkhyen ldan rgyu skor dbus na skyes chen nyi zla'i bkrag 'bar bas/ bdag blo nyams chung srin 'bu'i 'od la snang byed khur gyis dben gyur kyang/ dam pa rnams kyi gsung gis bskul zhing bla ma rje yi bkas gnang bas/ sgyid lug spangs nas bka' yi cod pan thod du bcings ba'i khur 'di blangs/ ([^B113]: add. 7)

phyi nang gsang ba'i rtogs pa brjod pa <chu srin> na kra'i grong gi 'zing chen po/ byis pa'i blo gros ri bong rkyal gyis pha mtha' brgal nus ma yin phyir/ ma rtogs pa dang log par rtog pa'i nongs pa gang mchis mkhas rnams dang/ bla ma lha yi spyang sngar 'chags na dag tshangs khru kyi skal pa rtsol/ 8

[^B115] *cung zad 'bad pa'i sa bon 'di las mkhas pa'i legs bshad yal ga 'bum/ rab tu rgyas pa dpag bsam gsar pa'i grib bsil snum po ga la bar/ yid ches dad pa'i nor dang ldan pa'i thar 'dod skye bo kun bsnyegs pas/ grong khyer gsum gyi nyes pa'i tsha gdungs rmangs nas 'zil ba'i rgyur 'gyur srid/ 9*

sgro skur rdul gyi dri mas ma spags pa'i/ rtogs brjod dag byed gtsang ma'i rdzing bu 'di/ skal ngan 'phar 'gro'i spyod yul ma lags kyang/ gzur gnas 'khor lo'i lag can spro bas 'jug/ 10

dad gus dri yi shing rtas nyer drangs pa'i/ don ldan bya ba nam mkha'i rgyal mtshan las/ legs byas char gyi zeg ma gang 'thor ba/ rnam mkhyen rgya mtsho chen por 'bab gyur cig/ 11

'dis mtshon rang bzhin dus gsum legs byas mthus/ zhi ba'i dbyings su gzigs pa yol ba yi/ 'dren pa mchog de'i dgongs pa skong ba dang/ mkha' khyab 'khor ba dong nas sprug gyur cig/ 12

bdag sogs skye ba'i phreng ba thams cad du/ mgon po gang gi thugs rje'i phyag bzang gis/ byang chub bar du gzhar yang mi btang zhing/ thugs kyi dgongs pa snying la 'pho bar shog/ 13)

srid gzhi'i phan bde 'byung ba'i sgo gcig pu/ [^C931] rgyal ba'i bstan pa yun du gnas pa dang/ de 'dzin mchog rnams zhabs pad rab brtan cing/ bzhed don ma lus bde blag [^B116] 'grub gyur cig/ 14

khyad par sgrub brgyud karma kam ([^B116], [^C931]: **kam**) *tshang gi/ don brgyud gser gyi thag pa mi chad par/ ji srid mkha' la nyi zla rgyu ba'i bar/ nub med sgrub pa'i rgyal mtshan 'dzug gyur cig/ 15*

bho ṭa'i ljongs kyi sa dge bka' rnying sogs/ tha dad grub mtha'i chu klung ji snyed pa/ rgyal ba gangs kyi ri las babs pa'i phyir/ rgyal bstan rgya mtsho'i chen por gcig tu 'dres/ 16

de slad phyogs re'i thos pas dregs pa yi/ rang mihong dbugs rgod brtsegs pa'i rtog ge bas/ chos spang lud pa phyogs bcur mi 'phen par/ dag snang nor bu'i 'od kyis khyab par shog/ 17)

rgyal bstan yongs su rdzogs pa'i bang rim rtser/ sgrub brgyud bka' rnying ri dbang lhun mtho zhing/ bshad brgyud sa dge'i nyi zla ches gsal bas/ bstan 'gro'i rgud mun ring du bsal gyur cig/ 18

(add. [^B116] *'jig rten khams su nad mtshon mu ge yi/ bskal ngan ming gi lhag mar gyur pa dang/ char chu dus 'bab lo phyugs legs pa sogs/ rdzogs ldan gsar pa'i dga' ston rgyas gyur cig/ 19*

Is able to bear the weight of the inexhaustible ornaments of the three
secrets of the universal guide;
These are completely full³²³ of the ocean of good qualities.
How amazing it is!

The net of sun rays illuminates
The medicine valley of *sāla* trees;
During the time of dregs the lamp of teachings illuminates
The lotus of the minds of people who wish to be liberated.

When the Victors of any infinite realm
Play the flute of glorification one hundred times,
With diverse melodies which become the sound of ocean,
Then those of lesser intelligence, like me, will feel relaxed.

May the Buddha's doctrine, being the single door through which benefit
and ease for existence and peace arise,
[C931]
Endure forever!
May the supreme holders live long!
May [they] easily fulfil all wishes!

In particular, may the everlasting victory banners of practice be raised,
Without the golden line of the ultimate lineage of
The practice lineage of the Karma kaṃ tshang ever being interrupted,
As long as the sun and the moon move in the sky!

At the peak of the terrace of the fully complete Buddha's doctrine,
The lineages of practice – bKa' [brgyud] and rNying [ma] are the lofty
Lord of Mountains (i.e. Mount Meru),

*bkra shis sangs rgyas nyi ma gzhon nu bkra shis las 'od bstong 'bar/ bkra shis dam chos zla ba gsar pa
bkra shis zhi bsil thigs phring g.yo/ bkra shis dge 'dun rgyu skar phreng ba bkra shis bsod nams zhing
gi phul/ bkra shis mchog gsum 'jig rten rgyan gyur bkra shis dam pa'i* [^B117] *bkra shis shog/20)*
³²³ B 113: *khengs ba*; C 930: *khengs pa*.

Which is illuminated by the giant sun and moon, the lineage of explanations – Sa [skya] and dGe [lugs].

May the darkness of the Buddhist doctrine and beings be cleared away forever!

IV. Colophon

³²⁴[**B117**] This narration of the profound and extensive outer, inner and secret biography [about] the complete liberation of the Great Lord of Accomplished Ones, the Noble Teacher (Karma nor bu) is only partial. [I (Karma stobs rgyal)] don't have much more knowledge about [his] past because I haven't come into close contact with him until then. Furthermore, I am not able to take responsibility for writing such a [biography] due to the very little intelligence that I have acquired through both birth and learning. However, when Karma nor bu conferred empowerments and reading authorisations of [*Rin chen*] *gter mdzod* at Padma'i rag ljongs, mDzo rdzi rJe drung Rin po che dPal ldan 'gyur med lung rtogs bstan pa'i rgyal mtshan dpal bzang po (n.d.), sKyabs che gCod rgan sPrul sku Rin po che Karma 'jigs med chos kyi seng ge (n.d.) and sKyo brag gSal byed mChog sprul Rin po che Karma sgrub brgyud bstan pa'i rgyal

³²⁴ The colophon of Biography B is omitted in Biography C: [**B117**] *ces rje bla ma grub pa'i dbang phyug chen po gang gi phyi nang gsang ba'i rnam thar vi mo kā zab cing rgya che ba'i cha shas tsam brjod pa 'di ni/ da lan bla ma'i drung du bcar ba'i thog ma yin stabs sngon chad kyi cha rgyus ha cang mi che zhing/ rang nyid skyes sbyangs kyi blo gros na shin tu phra ba bcas kyis 'di lta bu 'bri ba'i khur nus med kyang/ rje bla ma rin po ches padma'i rag ljongs su rin chen gter mdzod kyi dbang lung rtsal ba'i skabs/ mdzo rdzi rje drung rin po che dpal ldan 'gyur med lung rtogs bstan pa'i rgyal mtshan dpal bzang po dang/ skyabs che gcod rgan sprul sku rin po che karma 'jigs med chos kyi seng ge/ skyo brag gsal byed mchod sprul rin po che karma sgrub brgyud bstan pa'i rgyal mtshan rnam pas/ rje bla ma rin po che'i mdun gnang ba zhus nas rang nyid la/ dar dang/ gnang skyes gya nom pa bcas ched du bskul ba'i bka' lung ldog ma btub nas/ zhal slob karma stobs rgyal gyis lcags bya lor brtsams pa'i rnam thar gsol 'debs rtsa tho 'thus tshang can dang/ yang bu slob nor bu bsod nams kyis chu phag lor brtsams pa'i de'i gsal byed zin bris bcas/ bla ma'i zhal rgyun khungs dag yin 'dug pa de dag gis gzhi byas/ the tshom gyi gnas rnam zhal slob mchog sprul rin po che gsal dga' dang/ kar stobs rnam gnyis rang dang bcas phan tshun zhu [**B118**] *mol gyis bla ma rin po che'i mdun re re bzhin bka' 'dri zhus pas/ nga rang gi lo rgyus bri ba la dgos pa med kyang/ bu slob mchog sprul rnam pas nan cher mdzad na gsang dgos med pas bshad pa yin gsungs nas gsang ba'i rnam thar rnam kyang lhug par gsungs pa rnam sgro skur med par bkod pa dang/ zhib tu dpyad pa'i long skabs thung zhing/ byes sgar du dpe sogs ma 'byor bas lung khungs nor ba sogs 'khrul ba'i skyon du mas sbags par srid kyang tshig gi sdeb sbyor sogs kyi khul spangs nas kun gyis go sla ba'i thabs lhur len gyis grong skad gtsor byas pa 'di nyid/ rab rgyal shing byi lo snron zla'i dmar phyogs mkha' 'gro 'du ba'i dus bzang la/ rje bla ma zhi bar gshegs pa'i gdung mchod dang 'brel bar rin chen gter mdzod kyi chos sgar chen po de nyid du yongs su grub pa 'di ni spo lu dgon pa dpal kah thog pa'i sku drin gyi zho shas 'tsho ba mkhan ming thub bstan rgyan mtshan dpal bzang ngam/ brda sprod rig pa'i btags ming du tshangs sras bzhad pa'i blo gros gtsug lag rgya mtsho'i dbang phug/ ces 'bod pas bgyis pa'i yi ge pa'ang lcang brag dgon pa bla ma dpal ldan tshe 'phel gyis mdzad pa 'di tshe rabs kun tu dpal ldan bla mas rjes su 'dzin pa'i rgyur gyur cig/ sarvva (r. *sarva*)/ dā maṅga lam (r. *lam*)/**

‡ *smras pa/ sa gsum mdzes pa'i rgyan gcig nyin skar ltar/ [**B118**] gdul dka'i sems can sgröl ba'i dpa' bo che/ grub dbang chen po'i phyi nang gsang gsum gyi/ rnam par thar pa seng ge'i nga ro 'di/ skyes mchog rnam kyi bka' yi lung phog ltar/ mkhan slob gsum nas bka' yi bsdu ba byas/ zhal gsungs bdud rtsi'i dwangs ma lhad med pa/ 'khrul med bshags bya 'chag (r. 'chags) byed bshags yul bral/ bslu med rdo rje'i gsungs la gzigs dag phul/ mkhyen ldan rnam kyi zol med dwangs len gyis/ gtsug gi cod paṅ 'os pa'i 'phags nor 'di/ ston 'khor tshom bu gcig pa'i rgyur gyur cig/ zhing khams 'jig rien nam mkhas gar khyab 'gro/ sku gsum bla ma'i go 'phang 'thob gyur cig/ ces pa'ang karma stobs rgyal gyis smras pa'o//. Because the colophon is not included in Biography C but is evident in Biography B, the pages of Biography B will be marked.*

mtshan (b. 1955) requested Karma nor bu’s permission [to compose his biography]. They then urged me to be the one to compose it and offered me a silk [scarf] and an excellent present (*nang skyes*). I could not reject [their] command (*bka’ lung*). Karma nor bu’s reliable instructions are based upon the biography and supplication (*rnam thar gsol ’debs*)³²⁵ composed by his direct disciple Karma stobs rgyal in the Iron Bird Year (1981), as well as being based upon the explanatory notes written by his son-like disciple Nor bu bsod nams (n.d.) and others in the Water Pig Year (1983). Both his direct disciple mChog sprul Rin po che gSal dga’ (sKyo brag gSal byed mChog sprul Rin po che Karma sgrub brgyud bstan pa’i rgyal mtshan) and I, Kar[ma] stobs [rgyal], [B118] discussed controversial points amongst ourselves as well as asking Karma nor bu one by one. [Karma nor bu] said: “Though there is no need to write my history, if my son-like disciple (i.e. Karma stobs rgyal) and the supreme reincarnation (i.e. sKyo brag gSal byed mChog sprul) request [it] with great insistence, then there is no need to [keep it] a secret. Therefore, I will speak [about it].” Then, [I] wrote down what [he] told me without any exaggeration or denigration (*sgro skur med par*), even including [his] secret liberation stories without reservations (*lhug par*). Because [I] have had little spare time for investigation and do not have in my possession such an example [while Karma nor bu stayed] at Byes sgar, so [the biography] is possibly contaminated by numerous faults [due to] some confusion, such as wrong scriptural references. [I] have abandoned the art of composition and instead I mainly use a regional dialect. I take the responsibility [for this decision] so that [the biography] is easy for everyone to understand. At the auspicious time of the gathering of the *ḍākiṇīs* during the waning period of the fifth lunar month in the Wood Rat Year (1984) called extreme victory (*rab rgyal*),³²⁶ [the composition of this biography] was fully completed. It was composed in the great Religious Encampment of Rin chen gter mdzod associated with the funeral rites. [This biography] was dictated by Bla ma dPal ldan tshe ’phel (n.d.) from lCang brag dgon pa, “the Willow Rock Monastery”,³²⁷ to the one who lives on wages out of the kindness of the glorious Kaḥ thog pa of sPo lu dgon pa, “sPo lu Monastery”,³²⁸

³²⁵ The biography and supplication (*rnam thar gsol ’debs*) refers to *The Combined Biography and Supplication of the Mightiest Accomplished One, the Venerable Karma nor bu bzang po* (*Grub pa’i khyu mchog rje btsun karma nor bu bzang po’i rnam thar gsol ’debs zung du ’brel ba*), see Karma stobs rgyal (Biography A, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 3, pp. 33–40).

³²⁶ The Wood Rat Year is the fifty-eighth sixty-year-cycle and is also known as *mig dmar* (*raktākṣa*) instead of *rab rgyal*; Zhang et al. (eds.) (2006/1993, p. 2091).

³²⁷ lCang brag dgon pa, unidentified.

³²⁸ sPo lu dgon pa, unidentified.

named Thub bstan rgyal mtshan dpal bzang or Tshangs sras bzhad pa'i blo gros gtsug lag rgyan mtsho'i dbang phyug (n.d.), who is designated as a grammarian. May [these deeds] be the cause of being taken into Karma nor bu's care in all successive lives! May it be auspicious at all times (*sarvadā maṅgalaṃ*) !

[**B119**]

The Great Lord of Accomplished Ones,
A great hero who liberated sentient beings who are difficult to tame,
Is as [rare] as a star in the daytime, a beautiful ornament of the three
spheres.³²⁹
This lion's roar – [his] outer, inner and secret biography,
[Just] as the supreme beings give instructions,
Has compiled the teachings from the Abbot, the Teacher [and the
Dharma King] (i.e. Śāntarakṣita, Padmasambhava and Khri Srong lde
brtsan).
[His] speech is as pure as the essence of nectar.
It is unmistakable in that [he] is freed from the object, action and place of
confession.
It is unerring [in the way he] expressed the pure visions in *vajra* speech.
The knowledgeable ones, take the undecieving pure [essence]!
May the crown, which is the worthy noble rich,
Be the cause of [becoming] a cluster of teacher and retinue!
May the beings, completely pervading the realms, worlds and space,
Attain the status of the teacher, who is [the embodiment of] *trikāya*!
([The verse above] was spoken by Karma stobs rgyal.)

³²⁹ The term *sa gsum*, or *srid gsum* (*tribhava/tribhuvana*), translated as “three spheres (or existences)”, refers to the nether world of the *nāgas* (*sa 'og klu'i srid pa*), the surface world of humans (*sa'i steng mi'i srid pa*) and the upper world of gods (*gnam steng lha'i srid pa*); see Dorje & Kapstein (1999, *Glossary of Enumerations*, p. 120).

**Chapter 3 The Life of Karma stobs rgyal
(1944–2014)**

Translation

Herein is contained

**A Brief Biography of Karma stobs rgyal, [also known as] the Lord of
Refuge, the Lord of Accomplished Adepts and the Precious Teacher**

A Feast for the Minds of the Fortunate Ones

I. Prologue

Expression of Worship and Statement of Commitment

[^Z932]

In the totally luminous space of *dharmadhātu*, where the marks of various elaborations have been fully pacified,
Unobscured by the dark clouds of ignorance, emanating and absorbing the brilliant cluster of the Five Buddha Families,
Lord Vajradhāra pervading all Buddha Families,
To you, with ever utterly devoted mind, I pay homage. Care for my mind!

The unsurpassed Great Secret unites means and knowledge.
The wisdom of bliss and emptiness [is expressed in] the utterly mad *dohās*.
The severe methods are applied to the fortunate supreme accomplished ones.
I also pay homage to the assembly of mighty *yogins* wholeheartedly.

The powerful Lords of Scholars, those who have command over the brilliant thousand-spoked *dharma* wheel of teaching and practice, and also
Over the ocean [of] the *dharma* treasury of scriptures and realisation,
Those who are proficient in the sovereign way of conquering the mistaken understandings [of] the opponents,
I also prostrate myself before you respectfully.

[^Z933]

The glorious Buddha's doctrine [on how to attain] temporary and permanent benefit, as well as happiness, are the open petals of the water-born lotus.

The excellent quintessential scriptures of *sūtra* and *mantra* [of our] own system of the Karma [kaṃ tshang tradition of the] Dwags [po bka'] brgyud are the ripe fruits.

[The] three [practices] of completing, maturing and training, as well as the completion of physical strength are the accomplished ones' nectar [extracted by] the playing bees.

The heart-nectar of the king of the accomplished ones is applied to the fortunate supreme accomplished adept through the taste of profound instructions. [To you], I pay homage.

The great bliss unchanging in the expanse of the primordially pure great empty *dharmakāya* is of one taste.

The dance of inseparable bliss and emptiness is the illusory display of wisdom possessing the excellence of all aspects.

As the body of a Vajraholder [observing] the three [vows],¹ who is desirous of the realm of the beings to be tamed, [you] are like the moon [reflected] in water.

I² feel joy narrating this biography, which appears in whatever way is needed for taming in this field.

Here, a few preceding verses, which express worship for the sublime objects (*yul dam pa*), make the path wider, so then it is time to narrate them. As for the things to be related,

The Sublime Continuum of the Mahāyāna-Treatise (Mahāyānottaratantraśāstra, Theg pa chen po 'i rgyud bla ma by Maitreya) states:

[The Buddha] – being the knower of the world and
Fully perceiving the world with great compassion,
Manifests himself in various apparitional forms
Without being separated from the *dharmakāya*.³

¹ *Sum ldan rdo rje 'dzin* refers to the Vajraholder, who holds the three types of vows: the individual liberation vows, the Bodhisattva vows and the Vajrayāna vows; see Padmakara Translation Group (2011, p. 160).

² The author is Karma stobs rgyal's chief disciple and lineage holder dByings rig sPrul sku 'Jam dbyangs bstan dar (b. 1985) (Karma bstan pa nman rgyal, 2016.07.11, personal communication).

³ Takasaki (1966, p. 329).

There is no doubt that [Karma stobs rgyal] displayed, as if without moving within the nature of the *trikāya* (*dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, i.e. Amitābha, Avalokiteśvara and Padamsambhava), a marvellous emanation possessing the unsurpassed deeds of skilful means for the sake of guiding those to be tamed in this realm. *The Burning and Pouring of the Extremely Profound Deathless Life-Drop: The Fire-Offering* (*Yang zab 'chi med srog tig gi bsreg blug me yi mchod pa*) of *The Complete Assemblage [of] Profound and Secret Intentions* (*Zab gsang dgongs pa yongs 'dus*) states:

This sharp tooth [in the performance] of the four most profound activities,⁴

In the twentieth great cycle in the future,

[Appears as] an emanation of Dran pa nam mkha',⁵

A sage,⁶ who holds the indefinite marks.

After opening the casket of the indivisible unity of expanse and awareness, and

The seal of the single embodiment of the intentional essence of two treasures,

May you act for the benefit of the Buddhist doctrine and all beings!⁷

It was prophesied by the Second Buddha O rgyan (Padmasambhava)⁸ that [Karma stobs rgyal] is said to be an emanation of Dran pa nam mkha'. Although all [his] outer, inner and secret biographies narrated by those having *vajra* tongues are indeed not ultimate, they are still in accord with all that appeared to the [spiritually] immature ones. For those who observed [Karma stobs rgyal] closely for a [specific] purpose, I⁹ feel joy writing [this biography] in a condensed form as nourishment for the faith of us disciples and servants. [This biography contains] [**Z934**] five chapters.¹⁰

1) Taking birth and entering the door of the Buddha's doctrine;

⁴ For *las bzhi*, see Chapter 1, no. 185.

⁵ For Dran pa nam mkha', see Chapter 1, no. 144.

⁶ For *brtul zhugs*, see Chapter 1, no. 113. In the case of *brtul zhugs can*, which is used in some of the verses in this text, I suggest translating it as “sage” (*drang srong*) referring to individuals who stop behaving in a common and ordinary way and instead, engage in uncommon forms of behaviour; see Zhang et al. (eds.) (2006/1993, p. 1124).

⁷ *Zab gsang dgongs pa yongs 'dus* might refer to sPo bo gTer ston bDud 'dul rdo rje's (1615–1672) treasure text, but the reference for this citation is still unidentified.

⁸ For Padmasambhava, see Chapter 1, no. 145.

⁹ “I” refers to 'Jam dbyangs bstan dar.

¹⁰ The paragraph Y 3–4 does not include the last two chapters. This is different from Z 934.

- 2) Relying on spiritual guides and performing the three [practices of] hearing, reflecting and meditating;
- 3) Enthronement in the garland of the golden rosary of the lineage of true meaning, and the [accomplishing] acts of greatly benefiting beings and the Buddhist doctrine;¹¹
- 4) The practices of the Noble One himself (Karma stobs rgyal) and [his] direct disciples¹² who hold the lineage of the definitive meaning;
- 5) The way in which the mind [of Karma stobs rgyal] subsided into the state of peaceful expanse after [he] considered¹³ benefiting other beings to be tamed, and how [his disciples] performed an offering ritual to the physical remains.

¹¹ Karma bstan pa rnam rgyal (2017.01.11, personal communication) explained *gser ri'i phreng ba* as a “golden rosary” that symbolises the transmission of the true meaning from Vajradhāra to the following masters. This transmission is like stringing beads together. Every bead refers to a master who has realised the true meaning. Therefore, even though the beads are different, the string, i.e. the lineage of the true meaning, is the same. In fact, every master will obtain a real bead from his teacher as a symbol of verification that he has become part of the golden rosary.

¹² The term *dngos slob* means *slob bun go ma'am/ thad ka'i slob bu*, “authentic disciple or direct disciple”; see Zhang et al. (eds.) (2006/1993, p. 681). By explaining *zhal slob*, it states: *dngos slob*; *ibid.*, p. 2383. It seems that both are the same, but as noted by Sutherland & Tashi Tsering (2011, p. 101, no. 3), *zhal slob* is an honorific form of *bu slob*, which refers to any disciple in general. A direct disciple is called *dngos slob*.

¹³ The word *gzigs* can also be understood as “consider” in Tibetan, as explained by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

II. Main Part

II.1 Taking Birth and Entering the Door of the Buddha's Doctrine

With the loving kindness of the Victorious One,
[You] concern yourself with beings.
Through the song of the spring cuckoo bird,
[You] have been summoned [in] a fully delightful youthful form-body
to the realm of beings.
How wonderful it is to seize the world [in this way]!

The region, where Karma stobs rgyal seized the world in a form-body (*rūpakāya*, *gzugs sku*) (i.e. to be born), is a hamlet of excellent lineage in the place called Ri 'od (situated in Chab mdo). It is [situated] at the border between the areas of the [former] kingdoms of Lha [thog] and [his] people¹⁴ near Ke re sgang¹⁵ in mDo stod (Kham),¹⁶ a place that is completely surrounded by the range of glaciers in the East. As the son of father bSod nams stobs rgyal and mother sGron ma lha mtsho, [Karma stobs rgyal] blossomed forth clearly from the open petals of the female's womb in the form of a *maṇḍala* [possessing thirty-two major] and [eighty minor] marks. [He was born] on the tenth day (lit. the second completion of the light phase) of the Sa ga Month (*vaiśākha*, i.e. the fourth Tibetan lunar month) of the Wood Male Monkey Year

¹⁴ As explained by Karma bstan pa rnam rgyal (2016.06.08, personal communication), “*lha*” indicates the area of the King of lHa thog, which is now the name of a district, while “*sde*” indicates the area of the King's people.

¹⁵ Ke re sgang has various names, i.e. sMar khams ke re sgang, sMar (dMar) khams sgang, Mar sgang, sMar khams g.yu sgang, and sMar khams ke re lha rgyal sgang; see BDRC under the entry *smar khams sgang*, (source: <https://www.tbrc.org/#Irid=G3CN23>, accessed: 2016.05.11). The six ranges of mDo khams (*smad mdo khams sgang drug*) include Zal mo sgang, Tsha ba sgang, sMar khams sgang, sPo 'bor sgang, dMar rdza sgang, Mi nyag rab sgang; see Hor gtsang 'Jigs med (*mDo smad lo rgyus chen mo*, vol. 1, pp. 204–205).

¹⁶ The traditional geographical divisions of *chol kha gsum*, i.e. dBus gtsang, mDo stod and mDo smad, are explained in *Dung dkar tshig mdzod chen mo: mnga' ris gung thang nas sog la skya bo yan dbus gtsang chos kyi chol kha/ sog la skya bo nas rma chu khug pa yan mdo stod'i chol kha/ rnam chu khug pa nas rgya'i mchod rten dkar po yan mdo smad rta'i chol kha zhes grags pa sogs chol kha gsum skor lung khungs dang bcas pa mdo tsam gsal/*, see Dung dkar Blo bzang 'phrin las (*Dung dkar tshig mdzod chen mo*, p. 1431). Accordingly, mDo stod comprises of a territory extending from Sog la skya bo to rMa chu khug pa, or more precisely, the upper bend of the Yellow River. Therefore, Chab mdo (and also Ri 'od) are included in mDo stod. The birth place lies in Kham is also identified in Biography X: [^X15] *bod yul khams phyogs lha sde gnyis kyi mtshams ri 'od ces pa'i sa char/*). Karma bstan pa rnam rgyal also explained mDo stod as Kham (2017.01.11, personal communication).

(1944),¹⁷ a day [described as a] festival. On this day the teachers of the gods (*lha'i bla mas*) play together with the wife of the king of the constellations (*rgyu skar rgyal gyi dga' ma*). The Wood Male Monkey Year is called *bhanutara* (*nyi sgrol byed*), the sixteenth¹⁸ sixty-year-cycle. [Karma stobs rgyal] was very handsome, and had pure sense-faculties (*āyatana*, *skye mched*),¹⁹ a bright consciousness (mind), and a gentle character.

From an early age, even though [Karma stobs rgyal] played children's games, [he] only engaged in those activities in relation to meditation other than behaving like a normal child. This is a sign that the potential (*sngon sbyangs*) of a noble being had been awakened. Numerous spiritual guides praised this child and prophesied that in the future [he] would, without any doubt, be able to accomplish great benefits for beings and the Buddhist doctrine.

When Karma stobs rgyal reached the age of two, at the time of [his] mother's death, [he] said directly: "That [happened] at [the] age of two." This account is different from that found in [his] earlier biography,²⁰ where it states that [his] mother died [2935] when he was five.

His [maternal] uncle was a hidden *yogin* and a matchless teacher called Tshe brtan dar rgyas (n.d.). He had spent time [completing] the practice on the great approach of Guru rDo rje gro lod (*guru rdo rje gro lod kyi bsnyen chen*). [He] devoted [his] life to the spiritual practice (*tshe dang sgrub pa mnyam*, lit. to equalise life and practice) and had visions of rDo rje gro lod again and again. Tshe brtan dar rgyas looked after the hand-made hundred-thousand-[om maṇi padme hūṃ]–stone-[walls] (*rdo 'bum*)

¹⁷ Biography X points out the specific time of Karma stobs rgyal's birth, i.e. on the Thursday morning: [X15] *yab bsod nams stobs rgyal dang/ yul sgrol ma lha mtsho gnyis kyi sras su spyi lo 1944 ste rab byung 16 sgrol byed ces pa shing pho sprel gyi lo sa ga zla ba'i yar tshes bzang po'i res gza' phur bu dang/ skar ma rgyal gyi zhogs par mtshan dpe'i dkyil 'khor gsar du bzhad/*

¹⁸ For a table of Tibetan New Years from 1880–1997, see Cornu (1997, pp. 157–170).

¹⁹ There are twelve sense-faculties (*āyatana*, *skye mched*) that serve as the bases to produce consciousness. The first six sense-faculties are internal sense bases or sense organs (*indriya*, *dbang po*). These are the eye, the ear, the nose, the tongue, the body and the mind. The other six are external sense objects (*ālambana*, *dmigs pa*), which means the objective supports, i.e. forms, sounds, odors, tastes, tangible objects and mental phenomena. Due to the internal and external sensory potentialities, i.e. due to the contact between the internal sense bases and their corresponding external sense objects, a specific sensory consciousness is generated (*skye*) and increases (*mched*). Metaphorically, these sense-faculties function like the access to or the source of consciousness; see Buswell Jr. & Lopez Jr. (2014, p. 1088).

²⁰ "Earlier biography" (*sngon gyi rnam thar*) refers to Y 5. According to X 16, Karma stobs rgyal's mother passed away when he was three years old (*de nas dgung grangs gsum la phebs skabs yul 'das*).

pervading in the four large valleys.²¹ He taught writing and reading [to his nephew, Karma stobs rgyal], so that [his nephew] knew the thirty basic letters (*yi ge'i phyi mo*) very well, without difficulty just by [repeating them] several times. A little later after this [he] received mind treasures (*dgongs gter*). He received them without [reading] any texts about the manifest realisation of the peaceful and wrathful [deities] and without being able to write [them] down; yet [he was able to] recite [them spontaneously] from his mind without any difficulty.²² Thereafter, the hair-cutting ceremony²³ was performed in the presence of the Lord of the Accomplished Ones, Karma nor bu (1906–1984).²⁴ [He] was given the name Karma stobs rgyal.

At the age of seven, in the Iron Male Tiger Year (1950), [Karma stobs rgyal] went to the monastic centre (*grwa sa*) of Ban chen dgon, “the Monastery of Great Monks”.²⁵ There he became skilled in the ritual practices and in [all] kinds of [texts] needed to be memorised without difficulty.²⁶ During this time, [he] received reading authorisations (*lung*), empowerments (*dbang*) and pith instructions (*man ngag*) from numerous reincarnate teachers, such as Rab 'byams sPrul sku lHa rgyal ba from Shu gu (n.d.),²⁷ and performed all the possible practices of accumulation and purification.

At the age of fifteen, in the Male Earth Dog Year (1958), [Karma stobs rgyal] participated in the [rite of] great accomplishment (*sgrub chen*)²⁸ and the periodic

²¹ Biography Z does not specifically explain to which four large valleys (*lung pa chen po bzhi*) this term refers.

²² According to Karma bstan pa rnam rgyal (2016.06.08, personal communication), when Karma stobs rgyal stayed in Ban chen Monastery during his childhood, he spontaneously revealed several mind treasures, but he didn't write them down. The clarification of the sentence ([^{Z935}] *de dus tsam nas zhi khro sogs kyi mngon rtogs rigs thugs thog nas thog med gsung pa sogs dgongs gter 'bab pa 'dra ba byung yang/*) is attributed to Karma bstan pa rnam rgyal (2016.01.19, personal communication).

²³ According to Biography X, the hair-cutting ceremony took place in 1963: [^{X16}] *de nas dgung grangs nye shu'i skabs 1963 lo tshe rabs las kyi bla ma grub dbang karma nor bu bzang po'i drung du gtsug phud phul de skabs/*.

²⁴ The birth year of Karma nor bu is given as 1906 (the Fire Male Horse Year); see B 9. For the textual sources of Karma nor bu's biographies, see Chapter 1–II.2.1.

²⁵ For Ban chen dgon, see Chapter 1, no. 146.

²⁶ According to Biography X, Karma stobs rgyal recited by heart all kinds of [texts needed] to be recited for the [ritual] of assembly at the age of eight: [^{X16}] *dgung lo brgyad skabs dgon pa'i tshogs 'don dgos rigs kyi skor mtha' dag blo thog tu gsungs par mdzad/*.

²⁷ Rab 'byams sPrul sku lHa rgyal ba from Shu gu was a reincarnate teacher in dBan chen monastery. This was explained by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

²⁸ “Great accomplishment” or “great attainment” (*sgrub chen*) belongs to one of the four branches of ritual service and attainment (*caturāṅgasevāsādhana*, *bsnyen sgrub yan lag bzhi*), or to the four unions (*caturyoga*, *sbyor ba bzhi*) in the generation stage (*bskyed rim*). “Approach” or “ritual service” (*sevā*, *bsnyen pa*) entails the recitation of *mantra* and one-pointed devotional prayer to a visualised deity; “close

offering [ritual] (*dus mchod*). However, due to the time of great changes, [he] hadn't been able to greatly accomplish virtuous practice and study.²⁹

Drawn along by the seven horses³⁰ of *bodhicitta*-arousal (*thugs bskyed*) and aspiration (*smon pa*),

The *maṇḍala* is brilliant due to the hundred thousand light rays of [his] form-body.

[As] a kinsman of the blooming lotus grove, the doctrine of the practice lineage,

[I] respectfully approach [you], the supreme guide and the sun of the Buddha's doctrine.

II.2 Relying on Spiritual Guides and Performing the Three Practices of Hearing, Reflecting and Meditating

The completely pure discipline resembles the firm root of a tree.

[^Z936]

approach" or "further ritual service" (*upasevā, nye bsnyen*) means that during the prayer the deity's blessings will descend, transforming the mundane body, speech and mind into the three syllables of indestructible reality; "accomplishment" or "attainment" (*sādhana, sgrub pa*) entails that the accomplishments are absorbed from the Buddhas of the ten directions into the deity and hence into oneself, either in actuality, in meditation or in dreams; and "great accomplishment" or "great attainment" (*mahāsādhana, sgrub chen*) is the ultimate realisation of beginningless primordial purity that is experienced when the body, speech and mind are identical to the deity. This is the inner significance of the ritual ceremony and elaborate dance routines contained within the *sgrub chen*; see Dorje & Kapstein (1991, pp. 125 & 139). Garrett (2009, p. 209) defines this term as "a week-long intensive ritual practice done in a group". Moreover, sPrul sku O rgyan Rin po che (1920-1996) mentioned the various aspects of recitation [in order], after visualising the deity. These include "the approach, then the full approach, the accomplishment, the great accomplishment, and finally the application of the activities". This is exemplified by the *sādhana* that focuses on Padmasambhava; see Kunsang (2004, p. 214). With respect to an early schematisation of the "four limbs of approach and evocation" (*bsnyen sgrub yan lag bzhi*), in the process of generation found in *Guhyasamājatantra* with Candrakīrti's commentary *The Illuminating Lamp*, the first step is "approach" (*bsnyen pa*) endowed with the desire of enlightenment. The second, which is "near evocation" (*nye bar sgrub pa*), is instead of "close approach" (*nye bar bsnyen pa*) listed above. "Near evocation" relates to the empowerment of the senses of the visualised deity called "ritual manifestation" (*las kyi phyag rgya*), as a symbolic Lord close to the absolute purity of "great manifestation" (*phyag rgyal chen po*). Next is the "evocation" (*sgrub pa*), whereby the Knowledge Being (*ye shes sems dpa'*) is summoned. Finally, the "great evocation" (*sgrub pa chen po*) seals the practitioner with the Lord of the Buddha Families through initiation; see Beyer (1973, pp. 106–108).

²⁹ Gruschke (2004, vol. 2, p. 140) mentions that the monastic life in Ban chen Monastery continued to prosper until early 1958, and the destruction of both the main monastery and the summer retreat took place during the Cultural Revolution.

³⁰ "Seven horses" (*rta bdun*) is a metaphor for the sun.

The activities of the sons of the Victorious One, like branches and leaves extending out into all directions,

Bow down under the load of fruit [symbolising] the good qualities of the generation and completion [stages].

I bow down to you, the Vajra Holder, [who observes] the three [vows]!

Regarding this, when Karma stob rgyal reached the age of twenty in the Water Female Hare Year (1963), [he] recalled the biography of the Ever-Excellent Vajradhāra of the Definitive Meaning, the Lord of the Accomplished Ones, the Second Mi la [ras pa], the Venerable Exalted White Banner of the Three Existences, Karma nor bu bzang po (1906–1984). Through supplicating [him] day and night, [Karma stob rgyal] went to [meet him]. There Karma nor bu said: “As you came before my feet when you were a child, [I] gave [you] a name and cut [your] hair. You liked to play with my *damaru* (i.e. a small hand drum) and bell. This is an auspicious condition that [you are] a worthy vessel for the transmission of the profound path – the Six Doctrines of Nāro[pa] (*nā ro chos drug*).”³¹ Thereafter, [Karma nor bu] bestowed upon [him] the preliminary practices and experiential instructions (*nyams khird*) of the main practices (*dnegos gzhi*), and through that, the mental misconceptions (*bsam pa'i sgro 'dogs*) were cleared. While meditating upon the meaning of clearing misconceptions, [Karma stob rgyal] beheld a vision one day during a two-year retreat.³² Karma nor bu, whose body colour (i.e. skin colour) was shiny like a glacier, made a forceful noble sound like a *damaru* and bell. An almost egg-shaped spheroid, having five rays of light, radiated from the teacher's heart centre. This light then subsided into [Karma stob rgyal's] heart centre, whereby [the teacher's and his] minds merged completely into a state of temporary inseparability. Instantly, the light was no longer visible. From then on, [he] unerringly realised the meaning of the naked awareness-emptiness of the fundamental reality (*gnas lugs*).³³ Externally, the full ordination vows (*upasampanna, bsnyen par rdzogs pa*) of

³¹ For *nā ro chos drug*, see Chapter 1, no. 3.

³² V₁ 73 & V₂ 912: one-and-a-half-year retreat (*khrid btab nas lo phyed gnyis mtshams nyin zhig gi snang ba la*).

³³ The three forms of morality, known as the vows of individual liberation (*pratimokṣa*) of a proclaimer (*śrāvaka*), the vows of a Bodhisattva, and the vows of an Awareness Holder (*vidyādhāra*), are regarded as the foundation for all good qualities; therefore, the followers of Buddha Śākyamuni should first train in the three disciplines. For the complete explanation of the three vows, see Kalu Rinpoché Translation Group (1998, pp. 79–306). The vows of individual liberation can be defined as the ethics of abandoning unwholesome deeds, imbued with an attitude of renunciation (*ibid.*, pp. 85–87). The vows of a

the individual liberation (*pratimokṣa*) were conferred; internally, the Bodhisattva vows were transmitted; and secretly, the ripening [empowerments] and liberating [instructions] of the Secret Mantra and the consolidations (*mtha' rten*) were completely bestowed in stages. In particular, the path of method – the Six Doctrines of Nāro[pa], which are the pith instructions of the Tantra Sections (*rgyud sde*) and the quintessence of the ocean, the path of liberation – the Great Seal (*mahāmudrā*, *phyag rgya chen mo*),³⁴ the Breakthrough (*khregs chod*), the Direct Crossing (*thod rgal*) of the Great Perfection (*rdzogs chen*)³⁵ and other profound teachings were bestowed [upon him] as he filled the vase to the brim. Having been filled with the ripening and liberating nectar from the excellent heart vase, [he] gained experience in approach and accomplishment (*sevāsādhana*, *bsnyen sgrub*),³⁶ as well as in the generation and the completion [stages] (*bskyed rdzogs*). From these practices, numerous signs of the accomplishment became fully manifest.³⁷

If one asks a little about the signs with respect to that, [they will be depicted as the following]:

One night a vision appeared in [Karma stobs rgyal's] dream: After chasing a herd of weak goats and sheep from within a valley, [Karma stobs rgyal] at last arrived [at the pass] and felt extremely tired of being

Bodhisattva, or the “commitments of the awakening mind”, are ethical conduct that forsakes unwholesome deeds of body, speech and mind. This conduct is also endowed with the motivation of attaining complete awakening for the sake of others as its essence (*ibid.*, p. 167). The vows and pledges (*samaya*, *dam tshig*) of the Secret Mantrayāna are differentiated in the systems of the new schools (*gsar ma*, including the bKa' brgyud pa, Sa skya pa, and dGe lugs pa) and the ancient school (*rnying ma*). The essence of the vows of *mantra* in the system of the later translations lies in the discipline of binding body, speech and mind with skilful means and wisdom. In other words, the vows of *mantra* are essentially the resolve, along with its concomitant mental factors, to train in the method and to hold pristine awareness and its blessing. It is itself actualised through an initiation with the purpose of binding any grasping to the subject and object (*gzung 'dzin gyi rnam rtog*), and of binding the propensity for the emission of the seminal essence (*bindu*, *thig le*). One becomes the holder of pristine awareness, being the ground which has existed from the very beginning, by virtue of reawakening it, so that these vows point to the Awareness Holder (*ibid.*, pp. 221–222). The pledges of *mantra* common to all classes of *tantras* have as their foundation “four great root pledges”: to maintain correct view, to take refuge, to generate the awakening mind, and to receive the *maṇḍala*'s initiation (*ibid.*, pp. 229–230). Besides these, there are also distinct pledges for individual classes of *tantra*, and especially there are the three disciplines including conduct, vows and pledges. These are prescribed by the highest Yogatantra (*ibid.*, pp. 230–275). For the vows and pledges in the system of the early translation, i.e. the rNying ma Lineage, see *ibid.*, pp. 278–300.

³⁴ For *phyag rgya chen po*, see Chapter 1, no. 4.

³⁵ For *khregs chod* and *thod rgal*, see Chapter 1, no. 116.

³⁶ For *bsnyen sgrub*, see Chapter 2, no. 28.

³⁷ A brief introduction to Karma stobs rgyal is given in Biographies B & C. This introduction partly corresponds with the paragraph above; cp. V₁ 73–74, V₂ 912, and see Chapter 3, nos. 495–505 & 510.

unable to catch [them]. [Z937] Because [he] could cross the pass, [he] reached a very beautiful land. There he sat on the central throne in the centre of numerous major and minor *bindus* within a dense tent-like rainbow light. Avalokiteśvara and Vajrapāṇi were respectively standing there upon a beautiful lotus seat on two high thrones, one on [Karma stobs rgyal's] right side and [one on his] left side in the centre of a vividly luminous *maṇḍala* of the Great Bliss Field (i.e. the Western Buddha field of Amitābha).

By [performing] the Guru Practice of the Three [Founding Teachers], Mar [pa Chos kyi blo gros (1012–1097)], Mi [la ras pa (1040–1123)] and Dwags [po lha rje (sGam po pa bSod nams rin chen, 1079–1153)] on the stage of] approach, [Karma stobs rgyal] dreamt about singing a song of Mi la [ras pa] with the sound of his own pleasant voice in the centre of a hundred, a thousand, ten thousands and hundred thousands of market places. [He] was regarded as a great [personage] by all the devoted [people] of the markets. That night [he] dreamt of meeting the three [bKa' brgyud Forefathers] Mar [pa], Mi [la ras pa] and Dwags [po lHa rje] many times. [These three masters] had splendid lustrous bodies.

Furthermore, while practising the approach and accomplishment focusing on the tutelary deity Vajrayoginī, [Karma stobs rgyal perceived this] one night at dawn (*thog rengs* = *thog rangs*) in a luminous vision: [He] reached the interior of the immeasurable mansion of Vajravārāhī's *maṇḍala*. Having left [the mansion], [he] climbed up the side of a nine-storied house with an extremely wonderful, long ladder. Gradually, [he] felt some difficulty climbing up (*bsgrod pa*, lit. “travel, go”). A little girl did not have the strength to lift [him] up from the bottom, [so he] thought that if [he] jumped, [it] would be better (*grag*). As soon as [he] jumped, [he] reached the top of the ladder instantly, and then [he] saw an infinite array of offerings, like silk scarves, parasols and victorious banners. These appeared together with the tutelary deity Vajravārāhī, who was [in] standing posture, and the Four-Armed Guardian (Mahākāla). When

a close disciple (*zhal slob*) bSod nams dbang po (n.d.),³⁸ asked what kind of symbol the nine-storied house is, [Karma stobs rgyal] answered: “That nine-storied house is the symbol of reaching the summit of the nine gradual vehicles.

Furthermore, together with a sacred spiritual guide – the teacher of the lineages of both Zhi byed “Pacification” and gCod yul, “the Object of Cutting Off”,³⁹ [known as] Ras chung gCod smyon (n.d.),⁴⁰ who had [achieved] extraordinary perceptions and unimpeded signs of accomplishment, [Karma stobs rgyal] performed a large fire offering and one hundred gCod feast offerings (*gcod kyī tshogs brgya*). At that place, gCod smyon said: “I had a vision of the bKa’ brgyud teachers. In accordance with [their] prophecy, I started to search [the one who benefits beings] from the upper reach of a blue river of Ke [re] to the lower [reach]. Until [I] search back [to the upper reach], no one brings more benefit to beings than the Precious Great Accomplished One (Karma nor bu), the teacher, and you (Karma stob rgyal), the disciple. As I visited the Copper-Coloured Glorious Mountain from within a luminous state, [I] put the right foot of O rgyan Rin po che (Padmasambhava) above [my] head. [He] conferred upon [me] the transmission of the uniquely complete empowerments, reading authorisations, and pith instructions of all the *sūtras* and *tantras* without exception. [Z938] Hence, at this time, I will confer [them all] upon you. Phaṭ!” For a long time, [Ras chung gcod mnyon] rested in equipoise. The instruction cycle of the Aural Transmission (*snyan brgyud*),⁴¹ which was bestowed upon gCod smyon while beholding a vision of Pha dam pa (Pha Dam pa sangs rgyas, b. 11th cent., d. 1117),⁴² is a one-to-one transmission (*chig brgyud*). Therefore, [gCod myon said]: “Because now [you] have no copper tube, do [it] like this!” Then, [gCod myon] touched Karma stobs rgyal’s ear-holes with two hands in the form of a tube and bestowed [the teachings upon him].⁴³

³⁸ For a brief introduction to bSod nams dbang po, see Z 980.

³⁹ For *zhi byed* and *gcod yul*, see Chapter 1, no. 155.

⁴⁰ For Ras chung gCod smyon, see Chapter 1, no. 154.

⁴¹ The term *snyan brgyud* means “the pith instructions transmitted from mouth to ear through the successive teachers”; see Zhang et al. (eds.) (2006/1993, p. 996). In this context, the instructions were transmitted from Pha Dam pa sangs rgyas to gCod smyon in a visionary experience. However, how these pith instructions were received is unidentified.

⁴² For Pha Dam pa sangs rgyas, see Chapter 1, nos. 155–156.

⁴³ Karma bstan pa rnam rgyal (2017.01.11, personal communication) clarified the whole paragraph about gCod smyon.

[Karma stobs rgyal] requested numerous empowerments, reading authorisations, instructions (*gdams*) and explanations (*khrid*) from his maternal uncle Tshe brtan dar rgyas. These included [rDo rje] gro lod's empowerment and reading authorisation, and experiential instruction (*nyams khrid*) on *Chags med ri chos*;⁴⁴ the empowerment and reading authorisation of *The Seminal Heart of lCe btsun* (*lCe btsun snying thig*)⁴⁵ from dPal yul dBang phyug stobs ldan (n.d.); the [ritual] for summoning the forces of longevity (*tshe 'gugs*) and several pith instructions from Drung ram rgyal sprul (i.e. the third reincarnation, rGyal ba'i lung rtogs 'phrin las, 1894–1959).⁴⁶ The latter master said: “In the future [you, Karma stobs rgyal], will bring great benefit to sentient beings and the Buddhist doctrine. You, little monk, being the divine victorious reincarnation (*sprul sku*) of Ban chen [Monastery], are joyful in whichever golden house”; *The Profound Path, Jewel of the Heart, [a Treasure of Chos [rje] gling [pa]* (*Chos gling zab lam thugs kyi nor bu*)⁴⁷ from mKhas grub Karma tshe brtan (n.d.); *The Cycle of the Profound Key Points of Great Perfection* (*rDzogs pa chen po'i zab gnad skor*) from sMin gling cung Rin po che (n.d.); the Longevity Empowerment (*tshe dbang*) and from gTer chen Zil gnon Nam mkha' rdo rje (b. 19th cent.). [He] was given a skull-cup (*kapāla*) of Nyag bla Byang chub rdo rje (1924–1978). He made requests to La phyi Bla ma Shes rab rgyal mtshan (n.d.), alias Ras chen gnyis pa, “the Second Great [Yogin] in Cotton Robe.” This *yogin* had engaged himself single-mindedly in the practice for almost thirty-two years in the western Range of La phyi Glaciers (*la phyi gangs kyi ra ba*). [Karma stobs rgyal] offered [him] twenty thousand coins and said: “[Your] benefit to beings is equal to Zhabs dkar Tshogs drug rang grol (1781–1851).”⁴⁸ [He] also made requests, such as performing the Bodhisattva Vows to the Glorious Victorious One, the Seventeenth Karmapa, O rgyan Phrin las rdo rje (b. 1985). Moreover, because of the deep concern of Sangs rgyas bstan 'dzin (n.d.) and O rgyan dri med (b. 20th cent.)⁴⁹ for [Karma stobs rgyal] due to [their] profound connections

⁴⁴ For *Chags med ri chos*, see Chapter 1, no. 158.

⁴⁵ For *lCe btsun snying thig*, see Chapter 1, no. 159.

⁴⁶ For Drung ram rgyal sprul, see Chapter 1, no. 160.

⁴⁷ For *Chos gling zab lam thugs kyi nor bu*, see Chapter 1, no. 161.

⁴⁸ For the autobiography of Zhabs dkar Tshogs drug rang grol, see Matthieu Ricard et al. (2001). Among his writings, the famous one is *Flight of the Garuda* (*mKha' lding gshog rlabs*), which is a series of twenty-three spiritual songs written in 1807 for the *yogins* practising the meditation of *khregs chod*, “*Cutting Through*”; see Kunsang (1984, pp. 13–102), Ehrhard (1990), Dowman (2003), Duff (2012).

⁴⁹ O rgyan dri med Rin po che (b. 20th cent.) comes from Nyag rong and is mentioned in the biography of A chos Rin po che (1918–1988); see mTsho phu rDo lo (*Khams nyag rong kha ba lung ri'i zangs mdog dpal ri'i dkar chag*).

with the teachings, [Karma stobs rgyal's] mind became mingled with [his teachers'] minds. [He] remained with forty-three teachers with whom [he] obtained connections with the teachings.

In the Male Earth Tiger Year (1998), [Karma stobs rgyal] was inspired (*thugs brgyud bskul*) by an auspicious sign in a dream one night. [In this dream he] went to meet the Precious Lord of the Accomplished Ones, Lung rtogs rgyal mtshan (A khyug Rin po che, 1927–2011),⁵⁰ in Ya chen chos sgar, “Ya chen Religious Encampment”.⁵¹ By that time, A khyug Rin po che said: “I am also one of various [emanations] of O rgyan Padma (Padmasambhava), and you are also one of various [emanations] of O rgyan Padma. Therefore, we both have a great connection through *karma* and aspirations made during our previous lifetimes.” Then [A khyug Rin po che] hugged [Karma stobs rgyal] with both hands and touched [his] right and left cheeks alternately. Because of offering the photos of the four *stūpas* of bSam yas [Monastery],⁵² [which were owned by] Karma stobs rgyal, A khyug Rin po che said: “Whoever sees the supreme *stūpas* with [their own] eyes will not [take rebirth in] the lower realms.” [2939] Then, [he] placed the photos on [Karma stobs rgyal's] head again and again. He bestowed the *Three Testaments of the Buddha* (*Sangs rgyas 'das rjes gsum*)⁵³ – the inner essence of the seventeen *tantras*⁵⁴ of the Great Perfection, the empowerment and

⁵⁰ For the biography of Lung rtogs rgyal mtshan (1927–2011), see Terrone (2008, pp. 73–109; 2009, pp. 746–779).

⁵¹ Ya chen chos sgar is known as Ya chen O rgyan bsam gtan gling, “Ya chen, Oḍḍīyāna Meditation Continent”. It belongs to the rNying ma tradition. It was founded by Lung rtogs rgyal mtshan (1927–2011) in the summer of 1980 in Khrom thar (dBal shul) at the feet of Mount Ya chen dPal ri gnyis pa. “Ya chen, the Second Glorious Mountain”. This place accommodates approximately fifty assisting disciples. The religious encampments (*chos sgar*) were divided into eight sections with two teachers each (*bstan bdag*). Out of these eight sections, five of them are dedicated to the monks and are called dPa' bo'i gling lnga, “the Five Complexes for the Heroes”. The other three sections called dPa' mo'i gling gsum, “the Three Complexes for the Heroines”, accommodate the nuns; see Terrone (2008a, p. 91, nos. 45–48).

⁵² The full name of bSam yas Monastery is dPal bsam yas Mi 'gyur lhun gyis grub pa'i gtsug lag khang, “the Glorious bSam Yas, the Unchanging and Spontaneously Accomplished Temple”. It is located in the Gra nang County, lHo kha Prefecture. It was the first Buddhist monastery built under the King Khri Srong lde btsan (742–800) in Tibet and was consecrated by Padmasambhava in 814. For a description of bSam yas Monastery and its history, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 170–190), Ye shes mtsho rgya (1978, pp. 384–398), Dunham (2004). For a partial summary of the sources on bSam yas Monastery in Tibetan and other languages, see Martin (2014, source: <https://sites.google.com/site/tiblical/samye-guide>, accessed: 2016.04.26).

⁵³ For annotations about the teachings that Karma stobs rgyal received from Lung rtogs rgyal mtshan, see Chapter 1, nos. 164–167.

⁵⁴ Seventeen *tantras* (*rgyud bcu bdun*) belong to the fourth section called “the Most Secret Unexcelled Heart Essence” (*yang gsang bla na med pa snying thig*) of the Instruction Section (*man ngag sde*), divided by Śrī Siṃha. These *tantras*, compiled in *Seventeen Tantras of the rNying ma [Tradition]*

reading authorisation of [*Tantra of*] the Single Son [*of the Teaching*] (*bsTan [pa] bu [gcig gi rgyud]*),⁵⁵ *The Cycle of the Letterless Aural Transmission of [Klong chen] Heart Essence* (*[Klong chen] snying thig gi snyan brgyud yi ge med pa's skor*) and *The Aural Transmission of Ngag chung: The Ordinary Spiritual Practice* (*Ngag chung snyan brgyud thugs dam nar ma*). These had not been conferred upon Karma stobs rgyal in the past. A khyug Rin po che said: “Today, I have given a Superior Sublime Spiritual Guide (Karma stobs rgyal), who came from Central Tibet (*dbus phyogs*), the ordinary spiritual practice (*thugs dam nar ma*).⁵⁶ This is a practice that [I] have never given to this Sublime One in the past. You, [my] disciples have entrusted hope and confidence in me for this and future lives, and you stay [here] after reducing food, clothing and pleasant conversation to the bare necessity. Therefore, if [I] don't confer [these teachings upon you] together, [you] will all be very disappointed. Only those who have received guidance (*khrid*) and finished the one-hundred-day-retreat (*ru shan*)⁵⁷ may come!” Then [A khyug Rin po che] conferred the guidance (*khrid*) and the reading authorisation (*lung*) [upon Karma stobs rgyal and his disciples] along with many hundreds of disciples. After bestowing scriptures, yellow robes, numerous relics –

(*rNying ma'i rgyud bcu bdun*), include 1) *Self-existing Perfection* (*Svayambhūsamdhi, sKu thams cad kyi snang ba ston pa dbang rdzogs pa rang byung chen po'i rgyud*), 2) *Without Letters* (*Anakṣara, Yi ge med pa'i rgyud chen po: Rin po che rgyal mtshan gyi rgyud; rGyal po'i gdung rgyud; lTa ba nam mkha' mtha' dang mnyan pa'i rgyud*), 3) *Self-arising Primordial Awareness* (*Svotthavidyā, Rig pa rang shar chen po'i rgyud*), 4) *Self-liberated Primordial Awareness* (*Svamuktividya, Rig pa rang grol chen po: Thams cad grol ba'i rgyud*), 5) *Piled Gems* (*Ratnakūṭa, Rin po che dpungs pa'i yon tan chen po ston pa'i rgyud kyi rgyal po*), 6) *Shinning Relics of Enlightened Body* (*Kaṣhārājvala, dPal nam mkha' med pa sku gdung 'bar ba chen po'i rgyud*), 7) *Reverberation of Sound* (*Śabdaprasaṅga, Rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud*), 8) *Great Auspicious Beauty* (*Svastisuvarṇa, bKra shis mdzes ldan chen po'i rgyud: dPal nam mkha' chen po*), 9) *The Mirror of the Heart of Vajrasattva* (*Vajrasattvacittādarśa, rDo rje sems dpa' snying gi me long gi rgyud*), 10) *The Mirror of the Heart of Samantabhadra* (*Samantabhadracittādarśa, Kun tu bzang po thugs kyi me long gi rgyud*), 11) *Direct Introduction* (*Darshanōpadēśa, Ngo sprod rin po che sprad pa zhing khams bstan pa'i rgyud*), 12) *Necklace of Precious Pearls* (*Ratnamuktāmālā, Mu tig 'phreng ba zhes bya ba'i rgyud*), 13) *Sixfold Expanse of Samantabhadra* (*Samantabhadrāvartaśaṣṭa, Kun tu bzang po klong drug pa'i rgyud*), 14) *Blazing Lamp* (*Ālokajvala, gSer gyi me long mdzes pa rin po che'i sgron ma 'bar ba'i rgyud*), 15) *Union of the Sun and the Moon* (*Mahāsūryacandracumba, Nyi ma dang zla ba kha sbyor ba chen po gsang ba'i rgyud*), 16) *Lion's Perfect Expressive Power* (*Simha-parākrama-pūrṇa, Seng ge rtsal rdzogs chen po'i rgyud*), 17) *Array of Jewels* (*Maṅkhaṅgā, Nor bu 'phra bkod rang gi don thams cad gsal bar byed pa'i rgyud*). The commentary to seventeen *tantras* is found in *The Treasury of the Sublime Vehicle* (*Theg mchog mdzod*) composed by Klong chen rab 'byams pa (1308–1364) (2009g).

⁵⁵ The term *bstan pa'i dbang lung* refers to the empowerment and reading authorisation of *Tantra of the Single Son of the Teaching* (*bsTan pa bu gcig gi rgyud*), explained by the heart son of A khyug Rin po che Lung rtogs rgyal mtshan – Tshul khriims rgyal mtshan Rin po che (2016.02.19, personal communication); see also Chapter 1, no. 165.

⁵⁶ The translation of *thugs dam nar ma* was given by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

⁵⁷ The explanation of *ru shan* was given by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

appearing from images – and one thousand [books] about the Avalokiteśvara Sādhana (*spyan ras gzigs kyi sgrub thabs*), [he] said: “By means of [this practice], you will be successful in benefiting beings.” Because, at that time in Ya chen, [A khyug Rin po che] would start [the rite of] the great accomplishment of *Shaking the Lower Realms from Its Depths* (*Ngan song dong sprugs*),⁵⁸ [and because he had great confidence in Karma stobs rgyal], [he] said: “[The rite of the great accomplishment] should be given by the teacher from Khams, the Supreme Karma stobs rgyal.” Then [Karma stobs rgyal] bestowed the empowerment upon nearly six thousand monks and nuns, and [he] was inaugurated as a great *vajra* master (*rdo rje'i slob dpon chen po*).⁵⁹ [Karma stobs rgyal] was allowed to see the material treasures (*rdzas gter*) revealed [by] A khyug Rin po che. A khyug Rin po che knew that Karma stobs rgyal always had the intention to engage himself single-mindedly in practice in pleasant mountain hermitages (*ri khrod*), remote [places far] from human beings. So [A khyug Rin po che] urged [Karma stobs rgyal] to benefit beings again and again saying: “Because you belong to the spiritual lineage of a Bodhisattva, if you reside in a mountain hermitage alone, you will interrupt [your activities to] benefit beings.” [A khyug Rin po che] prophesied that if [Karma stobs rgyal] had accomplished the one million and three hundred thousand recitations of [*Homages to Twenty-One*] *Tārās*⁶⁰ and *The Dhāraṇī of Vajravidāraṇā* (*Vajravidāraṇā-nāma-dhāraṇī, rDo rje rnam par 'joms pa'i gzungs*),⁶¹ the benefit for beings would be greatly expanded.

⁵⁸ *Ngan song dong sprugs kyi sgrub chen* is a treasure text (*gter ma*) revealed by A khyug Rin po che Lung rtogs rgyal mtshan. Its name is also *'Khor ba dong sprugs*, “*Shaking Saṃsāra from Its Depths*”, and is a *sādhana* focusing on Avalokiteśvara; explained by Tshul khriims rgyal mtshan Rin po che (2016.02.20, personal communication).

⁵⁹ I am very grateful to Tshul khriims rgyal mtshan Rin po che (2016.02.20, personal communication), who explained this sentence in detail (*De skabs ya chen du ngan song dong sprugs kyi sgrub chen gtsug pa dang khel bas khams kyi bla ma karma stobs rgyal mchog gis gnang dgos gsungs te grwa btsun drug stong tsam la sgrub dbang bskor* (r. *bskur*) *bas rdo rje'i slob dpon chen por mnga' gsol ba yin no//*).

⁶⁰ As Karma bstan pa rnam rgyal (2016.05.04, personal communication) explained, *sGrol ma* refers to *Offering Praise to Tārās through Twenty-One [Verses] of Homage*, or *Homages to Twenty-One Tārās* in short (*Namastāre-ekaviṃśati-stotra-guṇa-hitasahita, sGrol ma la phyag 'tshal ba nyi shu gcig gis bstod pa*) subsumed in *sDe dge bKa' 'gyur*, vol. 81 (rGyud 'bum/Ca), pp. 84–86.

⁶¹ *rDo rje rnam 'joms kyi gzungs* is subsumed in *Chos spyod nyer mkho'i zhal 'don*, pp. 17–21. *rNam 'joms* refers to *The Dhāraṇī of the Vajra Pulveriser* (*Vajravidāraṇā-nāma-dhāraṇī, rDo rje rnam par 'joms pa'i gzungs*), which was probably composed sometime between the late-seventh and early-eighth centuries. The first Chinese translation, 《金剛摧碎陀羅尼》, was finished by Khitan Imperial Preceptor Maitrībhadrā from Magādhā of Middle India (慈賢, Cixian, 10th cent.); the second Chinese translation, 《佛說壞相金剛陀羅尼經》, was completed by the Xixia monk Shaluoba (沙囉巴, 1259–1314) who was said to be a disciple of 'Gro mgon chos rgyal 'phags pa (1235–1280), the Fifth Patriarch of Sa skya school. The Tibetan translation was done by Jinamitra (勝友, Shengyou, 770–830) of India, Dānaśīla (施戒, Shijie, ca. 800 A.D.) of Singala and Ye shes sde (智軍, Zhijun, 8th–9th cent.) of Tibet.

Furthermore, [A khyug Rin po che] exhorted [Karma stobs rgyal] that [he] must go to transcribe the cycle of Amitāyus Sādhana (*tshe dpag med kyi sgrub skor*) [revealed by] a Treasure Revealer (*gter ston*) named gSang sngags 'od gsal mtha' grol gling pa (n.d.), and also receive its empowerment and reading authorisation. [Karma stobs rgyal] was inaugurated as the Doctrine Holder (*chos bdag*) of the Treasure Revealer himself. The treasure prophecy (*gter lung*) clearly states that [Karma stobs rgyal] is said to be an emanation of Dran pa nam mkha'.

The profound instructions [originating] from the heart-essence of numerous learned and accomplished ones,

[Like] the River Gaṅgā of nectar [flowing] from the Glacier Mountain (i.e. Mount Kailāśa),

[^{Z940}]

Swirl into the sphere of the excellent mind-vase.

I bow down to you, the regent who transmits the lineage of [the ultimate] meaning.

II.3 Enthronement in the Garland of the Golden Rosary of the True Meaning, and the Acts of Greatly Benefiting Beings and the Buddhist Doctrine

The four kinds of enlightened activities, as brilliant as one thousand light rays of the sun,

Are drawn by the seven horses arousing the pure white *bodhicitta*, and Radiate at the top of the eastern mountain [as] the merit of numerous kinds of beings.

To the Universal Guide, the Supreme Teacher, I pay homage with respect!

Vajravīdāra is Vajrapāṇi's wrathful form who "strikes fear into all sentient beings", "stops them from performing evil actions, destroys their ignorance and defilements, and protects them from any suffering"; see Buswell Jr. & Lopez Jr. (2014, p. 957). For an overview of the *dhāraṇī* studies in the West including detailed sources, see Castro Sánchez (2012); for a study on *dhāraṇī*'s textual history, definition and practice, see Lamotte (1976, pp. 1854–1864), Davidson (2009, pp. 97–147), Castro Sánchez (2011).

[I]

At the age of thirty-six, in the Earth Female Sheep Year (1979) – as clarified in the biography of Karma nor bu (1904–1984)⁶² – the true meaning (*don brgyud*) was entrusted by the Sixteenth Karmapa, Rang byung rig pa'i rdo rje (1924–1981). The meaning was taken from the successive golden rosary of the true meaning of the Karma kam tshang Practice Lineage.⁶³ This practice lineage belongs to one of the Four Greater [bKa' bryud Lineages] (*bka' brgyud che bzhi*). As well as these four, there are also the Eight Lesser bKa' brgyud Lineages (*bka' brgyud chung brgyud*).⁶⁴ These schools follow the Dwags po bka' brgyud, a practice lineage which [possesses] three special characteristics superior to the other Chariots of the Practice Lineage of Tibet (*bod kyi sgrub brgyud shing rta*).⁶⁵ After entrusting the precious true meaning of the practice lineage of the Precious Great Accomplished Adept (Karma nor bu) to the Precious Noble One (Karma stobs rgyal), [Karma stobs rgyal] became inseparable [from Karma nor bu], as said [by Karma stobs rgyal].

While practising in a retreat cave⁶⁶ (*bag sgom mtshams phug*), [Karma stobs rgyal] beheld a vision of the Sixteenth Karmapa in a dream one night. The vision prophetically said: “[You] must establish sTag ri sgrub sde, ‘sTag ri Practice Centre’.”⁶⁷ Once [Karma stobs rgyal] [founded] sTag ri [Practice Centre],⁶⁸ [he] went to [meet]

⁶² For a summary of Karma nor bu's life and works, see Chapter 1–II.2, Chapter 5. The entrustment of the true meaning by the Sixteenth Karmapa is narrated in B 6–7, C 885–886.

⁶³ The Karma kam tshang Practice Lineage is also called Karma bka' brgyud.

⁶⁴ For an overview of the bKa' brgyud Lineages, see Chapter 1–I.

⁶⁵ Blo gros mtha' yas (*Shes bya kun khyab*, vol. 1 (E), p. 30) summarises the Eight Chariots of the Practice Lineages as follows: *bod yul sgrub brgyud shing rta chen po brgyad/ /rnying ma bka' gdams lam 'bras bka' brgyud pa/ /shangs pa zhi byed sbyor drug bsnyen sgrub bo/*, i.e. the Ancient Translation Tradition (sNga' 'gyur mying ma), the Tradition of [the Buddha's] Transmitted Precepts and Instructions (bKa' gdams pa), the Tradition of the Path and Fruit (Lam 'bras pa), the Lineage of the Transmitted Precepts of Marpa (Mar pa'i bka' brgyud), the Lineage of the Transmitted Precepts of Shangs Valley (Shangs pa bka' brgyud), the teachings of Pacification (Zhi byed) and Object of Cutting (gCod yul), Six-Branch Practice (sByor drug) – also known as the Yoga of Adamantine Reality (rDo rje'i rnal 'byor) regarding the practice of Kālacakra, as well as the Approach and Accomplishment of the Three Adamantine Realities (rDo rje gsum gyi bsnyen sgrub); see Kapstein (1996, pp. 278–288).

⁶⁶ The term *bag* is a dialect form that is equivalent to the literary *brag*, “rock, and boulder”; see Kuijp (1986, p. 33).

⁶⁷ Biographies V (V₁ 74, V₂ 912), W (W 382), X (18), B (B 50–51) & C (C 904) imply that the construction of sTag ri Practice Centre (alias bsTan pa spyi'i zhabs brtan chos sde, or sTag ri thub bstan chos 'khor gling), and a massive building (*rgya mkhar*) depended upon Karma nor bu's instruction, or command (*bka'*), instead of upon the dream prophecy of the Sixteenth Karmapa; cp. Y 19, Z 940–941.

⁶⁸ According to Biography X, the construction of sTag ri Practice Centre started when Karma stobs rgyal was thirty-eight years old. Thereafter, Karma nor bu assigned a name to it: [X18] *dgung grangs so brgyad steng grub dbang bla ma'i bka' lung bzhin stag ri sgrub sde thub bstan chos 'khor gling gсар bzhengs mdzad/ de skabs rje grub dbang chen pos ras ser po kha gang gi ngos phyag rjes dang /dzam gling sangs rgyas bstan pa spyi yi zhabs brtan gyi chos sde stag ri thub bstan chos 'khor gling/ grub thob karma nor bu bzang po nas/*.

Karma nor bu. Even though [Karma stobs rgyal] did not know whether Karma nor bu would go to bless the consecration and the ground at the practice centre, [he] was unable to ask [him]. Nevertheless, due to impartial compassion (*thugs rje la nye ring med*), [he] requested in relation to his sacred place the name and the performance of a consecration. [Karma nor bu] said: “Several days later, it will appear that the universal Buddhas in the ten directions will subside into your sacred place, as snow swirls in a blizzard.” [Z941] One day, Karma nor bu gave [Karma stobs rgyal] the book-authorisation (*pod lung*) of *The Embodiment of Intentions* (*dGongs ’dus*), after that [his] aspiration (*thugs smon*) expanded greatly. [Karma stobs rgyal] was given a letter [written by] Karma nor bu himself. On a square of golden cloth, the master assigned a name [to the practice centre]: ’Dzam gling sangs rgyas bstan pa spyi’i zhabs brtan du sgrub sde thub bstan chos ’khor gling,⁶⁹ “Practice Centre – Dharma Wheel Continent of the Buddha’s Doctrine for Long-Lasting of the General Buddha’s Doctrine [in] Jambūdvīpa”. [After this, Karma nor bu] made right and left handprints and said: “By the power of the truth of the three jewels (i.e. *buddha*, *dharma* and *saṅgha*) and [by the power] of *guru*, *iṣṭhadevatā* (*yi dam*), *ḍākiṇī* and *dharmapāla*, associated with Buddhas and Bodhisattvas of the ten directions; may the Great Varja Teacher’s enlightened activities of benefiting beings be accomplished through effortless and spontaneous benefit for sentient beings [as extensive] as the limitless sky, the sun and the moon!” Then, [Karma nor bu] granted a clockwise white conch and an anti-clockwise white conch [to Karma stobs rgyal], and [as a result Karma stobs rgyal’s] aspiration expanded greatly. [Karma nor bu said]: “The [conches are] symbols of the transmissions in the Buddha’s doctrine overall, especially the bKa’ [bryud] and rNying [ma] Lineages. [They] seem to be the auspicious condition for benefiting beings in the bKa’ brgyud [Lineage symbolised by] the clockwise conch, and in the rNying ma [Lineage symbolised by] the anti-clockwise conch.” Furthermore, concerning Karma nor bu’s very fine *maṇḍala*, as well as the empowerment that [Karma stobs rgyal] received, [Karma nor bu said]: “[You] should understand [the *maṇḍala*] as the symbol of accomplishing the accumulations of more than one hundred and four million *maṇḍalas* in the past.” Moreover, [Karma nor bu] gave [Karma stobs rgyal] several shrine objects and three receptacles (representing body, speech and mind, i.e. image,

⁶⁹ The construction of the practice centre is also mentioned in Biography W (W₁ 74, W₂ 912).

stūpa and scripture). He then said: “From now on, may you transmit empowerments, reading authorisations and oral instructions.” [Karma nor bu] sang a spiritual song combined with an enthronement (*mnga’ gsol*), an oral instruction (*zhal gdams*) and a prophecy (*’byung ’gyur lung bstan*):

“From Lord Vajradhāra onwards until now,
Like stringing the pearls together,
The transmission passes to the heart of the disciple who is a worthy vessel.

Oh, son! If I am evil, so are you.

If I am good, so are you.

Regardless of different bodies, [we have] the same mind-stream.

[I] am like the teacher O rgyan Padma (Padmasambhava), and

[You] are like the disciple Inḍrabodhi.

[Z942]

Because your devotion is great and changeless,

You will conquer obstacles and devils!

[Because] you are a *yogin* who accomplishes the truth [speaking] words,
[All] wishes [will] spontaneously come true in accord with the Buddha’s doctrine!

Whatever arises is taken onto path and applied as the practice of observance.

It is time to benefit beings impartially;

[By] staying alone, [you will] bring less benefit.

[Because] you have good intentions and a pure sincere attitude,

[All] auspicious conditions [will] be spontaneously accomplished without any effort!

[You] will be well known throughout Jambūdvīpa!

[You] will accomplish the acts of benefiting the Buddhist doctrine and beings immensely!”

[Karma nor bu] enthroned [Karma stobs rgyal] into the golden rosary lineage of the true meaning and conferred the oral instruction as well as the prophecy [upon him].

Then [he] commanded (*bka' bstsal*): “You must immensely benefit the Buddhist doctrine and beings!”⁷⁰

The old people surrounding [Karma nor bu's] hometown went to meet [him], and among them was an old man called Tshe ring don grub. By that time, [Karma nor bu was talking to Karma stobs rgyal]: “I am the teacher O rgyan Padma, you are the disciple Inḍrabodhi”, and then he told [Tshe ring don grub]: “Complete the preliminary practices and the main practices.” After this, [Karma nor bu] gave [Karma stobs rgyal] the letter [of enthronement, oral instructions and prophecy].

While Karma nor bu was passing into *nirvāṇa*, [he] said: “Heart son, Karma stobs rgyal! [My body] is an impermanent conditioned phenomenon (*chos can*). Now, you should not feel sorrowful, [but instead] continue [your] practice. In the future, [just like] in the case of the young Kar sras Kong sprul Rin po che (1896–1954),⁷¹ I myself will be a child who knows how to choose a womb[-birth].” “Just like the one who was born as the son of Karmapa mKha' khyab rdo rje (the Fifteenth Karmapa, 1870/1–1921/2), we will all come together [later] in this life. Don't doubt [it]!” Having touched the head of everyone, [Karma nor bu] made prayers and aspirations again and again.

At the age of thirty-seven, in the Iron Male Monkey Year (1980), [Z943] at the time of erecting a massive stone building (*rdo mkhar*) in Karma stobs rgyal's practice centre – sTag ri Thub bstan chos 'khor gling, “sTag ri Dharma Wheel Continent of the Buddha's Doctrine”, at the beginning, [he] beheld visions again and again of Padmasambhava, Karmapa Rig pa'i rdo rje (the Sixteenth Karmapa, 1924–1981) and Ārya Tārā. Depending on the visible appearance of the three – O rgyan padma, Karmapa, and Ārya Tārā – in the focal point (*sa mig*) of the visions during the following day, [Karma stobs rgyal] said: “It is a very auspicious condition to carve the *mantra* of Padmasambhava, *kar mkhyen* (*karma pa mkhyen no*) and the *mantra* of Tārā⁷² one hundred million times each, in stone, in the ceremony for the longevity of the Teacher

⁷⁰ The paragraph (Y 16–18) in 1979 is almost the same as the narrative in 1987 in Z 946–949 despite there being some variations in Biography Z; see Chapter 3, no. 534.

⁷¹ Kar sras Kong sprul Rin po che, Karma 'Jam dbyangs mkhyen brtse'i 'od zer (1896–1945), is the son of the Fifteenth Karmapa mKha' khyab rdo rje (1870/1–1921/2). He was recognised as the reincarnation of 'Jam mgon Kong sprul Blo gros mtha' yas (1813–1899); see BDRC (source: <https://www.tbrc.org/#!rid=P931>, accessed: 2016.08.10).

⁷² These three *mantras* are respectively *om vajra guru padma siddhi hūṃ*, *karma pa mkhyen no*, and *om tāre tuttāre ture svāhā*.

(Karma nor bu).”⁷³ Later, [Karma stobs rgyal] single-handedly engraved [the Kālacakra monogram], the One Possessing Power in Ten Aspects (*rnam bcu dbang ldan*),⁷⁴ one hundred and eight times in stone. Furthermore, during the ceremony for the longevity of the general teachings [of Buddha Śākyamuni] (*bstan pa spyi'i zhabs brtan*), he engraved letter by letter ten times in stone, *Liberation through Wearing, The Self-Liberation of the Aggregates* (*bTags grol phung po rang grol*),⁷⁵ numerous heart [mantras] of the three [bodies],⁷⁶ and *Long Life Sūtra* (*Tshe mdo*).⁷⁷ As a result of making these engravings, once in the [sTag ri] Practice Centre, [Karma stobs rgyal] dreamt of a huge mountain-sized marble vase of longevity which is said to be the self-arisen (*rang byon*) [body] of Amitāyus. Another time, [he] dreamt of being replete with countless self-arisen bodies of Amitāyus over all the mountains and valleys [around] the practice centre. [Karma stobs rgyal] said: “Now, if one performs *The Means for the Attainment of the Field of Great Bliss* (*bDe chen zhing sgrub*)⁷⁸ and *The Longevity Attainment Practice* (*Tshe sgrub*)⁷⁹ in this place, then, one will unerringly and definitely obtain mastery over life and the accomplishment [of taking rebirth in] the Field [of Great Bliss].” In particular, [Karma stobs rgyal] started to carve *The Sūtra of the Good*

⁷³ The account of erecting stone-walls of *mantra*, beholding visions, receiving instructions from Karma nor bu and constructing the practice centre is also mentioned in B 50–51 and C 904.

⁷⁴ The Powerful Ten Aspects, or Tenfold Powerful One, or the One Possessing Power in Ten Aspects (*rnam bcu dbang ldan*) is a famous symbol called the Kālacakra monogram. It consists of seven individual seed syllables, as well as three components combined in a stylised version written in *rañjanā* script (or Indian Lantsa Characters). The seven seed syllables are *ha, kṣa, ma, la, wa, ra, yam*; the three parts of letters are *nāda, anusvāra, and visarga*. The symbolism of these ten elements, as given in the *Vimalaprabhā*, are described as body, awareness, space, wind, fire, water, earth, moving, and the unseen and uncreated deities. For a more detailed explanation, see 'Ba' mda' Thub bstan dge legs rgya mtsho (*Dus 'khor rnam bcu dbang ldan gyi don bshad*), dGe legs dpal bzang (*Dus 'khor 'grel chen*), the article “Kālacakra monogram: The ‘one with ten powers’”; see [Kalacakra.org](http://www.kalacakra.org/namcu/namcu.htm) (source: <http://www.kalacakra.org/namcu/namcu.htm>, accessed: 2016.03.29).

Regarding the other similar statement about the engraving of *rnam bcu dbang ldan* in stone, paragraph (Y 20) reads: [the Kālacakra monogram], the One Possessing Power in Ten Aspects, was engraved one hundred and thirteen times (*rnams* (r. ***rnam***) *bcu dbang ldan che chung tshar brgya dang bcu gsum*); for the relevant transliteration, see Chapter 3, no. 542.

⁷⁵ For *bTags grol phung po rang grol*, see Chapter 1, no. 195.

⁷⁶ The three *mantras* (*trikāya*) refer to the *mantra* of Amitābha (*oṃ amideva hrīḥ*) indicating *dharmakāya*; the *mantra* of Avalokiteśvara (*oṃ maṇi padme hūṃ*) indicating *saṃbhogakāya*; and the *mantra* of Padmasambhava (*oṃ vajra guru padma siddhi hūṃ*) indicating *nirmāṇakāya*.

⁷⁷ The full title of *Tshe mdo* is *Great Vehicle Sūtra of Unfathomable Exalted Life and Transcendental Wisdom* (*Ārya-aparimitāyur-jñāna-nāma-mahāyāna-sūtra*, 'Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo), in: *bKa' 'gyur* (*dpe bsdur ma*), vol. 91 (rGyud 'bum/Ba), pp. 776–792.

⁷⁸ For *bDe chen zhing sgrub*, see Chapter 1, no. 30.

⁷⁹ The term *tshe sgrub* is a general term for a kind of spiritual practice focusing on achieving a spiritual accomplishment (*siddhi, grub pa*) of longevity. Karma stobs rgyal composed a liturgy for this practice; see Karma stobs rgyal (*Tshe sgrub*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 2, p. 188).

*Aeon (mDo sde bskal ba bzang po)*⁸⁰ letter by letter in stone at the age of thirty-nine (1982).⁸¹ [He] completed this carving at the age of fifty-three. Moreover, at the time of splitting stones, within one of these stones a self-arisen shining white conch was present amidst a lotus as an inner support (*nang rten*).

At the age of thirty-eight in the Iron Female Bird Year (1981), [Karma stobs rgyal], while going on a pilgrimage to Qinghai Province (i.e. Lake Kokonor Province), first proceeded to the Eight Brothers (mChed bgrgyad) of the Glacier Mountains of rGyam rdo thi (rGyam rdo thi gangs dkar).⁸² He rented a lodging house (*gnas tshang g.yar*) at the lake of bSus 'do. There, [people] were talking about circumambulating the glacier mountains the following day, and [they] asked [Karma stobs rgyal]: “Teacher (Karma stobs rgyal), [if you] travel from the lodging house in the ninth month, [you] will faint away, due to the extreme cold weather on the mountain peak filled with snow. Therefore, because the time of circumambulating the glacier mountains has passed, is it an improper time to travel now?” Without answering [their question], [Karma stobs rgyal] said: “[We] will go earlier in [the ninth month], so please send a guide [for us].” Therefore, early in the ninth month, the guide, plus the teacher and his disciple – Karma stobs rgyal and dKon mchog (n.d.) – all proceeded to circumambulate the glacier mountains. It was extremely difficult to circumambulate the glacier mountains because there were numerous mountain passes to be crossed over. Though there were snow masses (*gangs khug*) and snowy ridges (*gangs kha*) that were split apart on the way, two crows flew down over the passes and from all valleys before [them]. [Z944] While [the crows] were cawing, the guide couldn't circumambulate the glacier mountains, but [Karma stobs rgyal] said: “Do [it]!” Proceeding to the peak of the main glacier

⁸⁰ The full title of *mDo sde bskal ba bzang po* is 'Phags pa bskal pa bzang po pa zhes bya ba theg pa chen po'i mdo (*Bhadrakalpikasūtra*), in: *bKa' 'gyur (dpe bsdur ma)*, vol. 45 (mDo sde/Ka), pp. 3–787.

⁸¹ The beginning of the engraving *mDo sde bskal bzang* in 1982 (at the age of thirty-nine) is mentioned in Y 20: *mDo sde bskal bzang*, the extended and short versions of *bsKal bzang three times letter by letter in stone coarsely (mDo sde bskal bzang rdo rer 'bru re rtsing po yod pa bskal bzang rgyas bsdus gsum/)*; see Chapter 3, nos. 94 & 542.

⁸² Instead of rGyam rDo thi, the complete name of the place “rGyam rgyal rdo ti (or thi) gangs dkar” is mentioned in Nebesky-Wojkowitz (1996/1956, p. 225); “rGyam-rgyal rdo-ti gañs-ri” in Schwiieger (1999, p. 100); “rGyam rDo-ti” in Kværne (1998, p. 73). As explained by Nebesky-Wojkowitz (1996/1956, p. 225), *rGyam rgyal rdo ti (or thi) gangs dkar* is “a white god wearing a helmet and a harness, both made out of crystal. He rides on a swift brownish-white horse with a turquoise-mane, and his hands brandish a thunderbolt and a ‘banner of victory’. As part of the retinue of *rGyam rgyal rdo ti gangs dkar* are his eight brothers, nine *yum*, nine ‘ministers’, and one hundred thousand *mtsho sman*.”

mountain, it took [him] several weeks to take control of the ground where the rain of small black myrobalans (*a ru*) fell down and where it had lightly snowed before.

Thereafter, as it was getting dark, [Karma stobs rgyal] said: “I am going to stay here at the base of a rock at the Cool Grove Charnel Ground (Dur khrod bsil tshal) [situated] at the border of the glacier mountains (*gangs zad mtshams*). You, go back home.” During the night, while [Karma stobs rgyal] was dwelling without any cushions (*gdan*) or clothes, [he] became surrounded by hundreds and thousands of male crows (*bya pho rog*). In the cave, the feather tip didn’t touch Karma stobs rgyal’s face (*gshog sgro’i sne mo bla ma nyid kyi zhal ngo la ma reg par byas nas*). During the entire first and last parts of the night, the encircling [crows] were perceived directly. After having returned to the lodging place earlier in the [ninth month], while reciting the [liturgy] of the fumigation (*bsang*) combined with [*rDo rje*] *gro lod[’s]* *Continuous Fumigation Ritual (Gro lod rgyun bsang)*⁸³ and *Mountain Fumigation Ritual (Ri bo’i bsang mchod)*,⁸⁴ Karma stobs rgyal composed a manual (*yi ge deb*). This manual, which he recited one hundred times, was about a fumigation ritual [dedicated to] the Eight Brothers of the White Glacier Mountains (Gangs dkar mched brgyad), who have forms, colours and hand-symbols, as well as customary ornaments (*rgyan cha lugs*). After proceeding to the place of rGyam mtsho nag, [Karma stobs rgyal] presided over a feast offering ceremony (*tshogs mchod*), including a *maṇḍala* offering and fumigation ritual through [the practice of] *bDe chen zhing sgrub*, and the concealing of a treasure vase (*gter bum*) at the foot of a huge boulder (*pha wang*)⁸⁵ beside the lake. At the same time, in order to restore monasteries, [Karma stobs rgyal] gathered offerings. Before [his departure], [he] gave an elder relative (*spun mched*) [called] Karma (n.d.) [his] rosary (*phyag phreng*), saying: “Since the birth rate of [your] lineage-sons is declining, after attaching the rosary to [your new] born son, [he] will live longer (*gson par gnas yod*

⁸³ *Gro lod rgyun bsang*, unidentified.

⁸⁴ *The Mountain Fumigation Ritual (Ri bo bsang mchod)* is part of the treasure text called *Accomplishing the Life-Force of Vidyādhāra*, or *The Life-Force Practice of the Vidyādhāra (Rig ’dzin srog sgrub)*. This text originated from a pure vision in the mind of lHa btsun Nam mkha’ ’jigs med (1597–1650) who removed all of the obstacles. It was produced by human and non-human beings, through the practice of *Mountain fumigation ritual*. These obstacles were removed so that he could teach the Buddhist doctrine in ’Bras mo ljongs (i.e. Sikkim). He was famed as the opener of the hidden land (*sbas yul*) of ’Bras mo ljongs; see Paercy (2006, source: <http://www.lotsawahouse.org/tibetan-masters/gyalse-shenpen-taye/gentle-rain#fn:1>, accessed: 2016.03.30) for the explanation of the historical origins of this practice and the detailed commentary on the text. The translation of the term *bsang mchod* as “fumigation ritual” follows Bellezza (2011, pp. 5–31).

⁸⁵ The term *pha wang* is the misspelling of *pha waṃ*.

pa'i sgor slebs pas, lit. [he] will arrive at the door to [where] the living exists).” [Karma asked]: “What is the teacher’s name?” [Karma stobs rgyal] answered: “My name is Kar stobs.” Then, [Karma] happily invited [Karma stobs rgyal] to [his] home. [Karma stobs rgyal] stayed there for several days and chanted *bDe chen zhing sgrub*. When [Karma stobs rgyal] came to those regions where [people] made abundant offerings, a household patron (*dud tshang sbyin bdag*) called Shes rab (n.d.) offered immeasurable service to Karma stobs rgyal. After proceeding from where [he] received the abundant offerings to 'Bos rnam snang,⁸⁶ [Karma stobs rgyal] sang *The Ocean of Songs of the bKa' brgyud (bKa' brgyud mgur mtsho)*.⁸⁷ [He] then presided over an extensive ritual of feast offering and *maṇḍala* offering. Later, [Karma stobs rgyal] went to a town called sKye dgu⁸⁸ where he exchanged the offerings for money. [He] then purchased blankets to make cushions [for] monks, silk parasols, victory banners, silk ribbon curtains, etc. in other words, [all] the ornaments for the old Ban sgar Temple (i.e. a Temple in Ban chen Monastery). At that time, [Karma stobs rgyal] was invited to the place of an elderly sick man who asked [him]: “As my illness is becoming more and more painful, what can be done now?” Karma stobs rgyal angrily said: “[You will recover] by reducing the attachment to your mouth and stomach – be it good or bad. Nothing else can be done. Your own *karma* has ripened.” [Z945] As [Karma stobs rgyal] made a hand gesture (*phyag rgya*) [the elderly man] cried. Then [he] asked: “What should [I] do now?” [Karma stobs rgyal] answered: “You should recite the *dhāraṇī* of Akṣobhya, which purifies the karmic obscuration, [Vajrasattva’s] hundred-syllable [*mantra*],⁸⁹ *The*

⁸⁶ 'Bos rnam snang is the name of a place in Yushu in Qinghai Province, according to Karma bstan pa rnam rgyal (2017.01.11, personal communication).

⁸⁷ *The Ocean of Songs of the bKa' brgyud (bKa' brgyud mgur mtsho)* is a collection of spiritual songs by bKa' brgyud teachers compiled by the Eighth Karmapa Mi bskyod rdo rje (1507–1554), in the first half of the sixteenth century (ca. 1542). For an enumeration of the songs and an introduction of the collection, see Nālandā (1999/1980, pp. 293–333). This collection’s full title is *mChog gi dngos grub mngon du byed pa'i myur lam bka' brgyud bla ma rnam kyī rdo rje'i mgur dbyangs ye shes char 'bebs rang grol lhun grub bde chen rab 'bar nges don rgya mtsho'i snying po*.

⁸⁸ Now sKye dgu (or sKye dgu mdo) is called Yushu.

⁸⁹ The Sanskrit version of the hundred-syllable *mantra* of Vajrasattva is edited by Jayarava (2010, source: <http://www.westernbuddhistreview.com/vol5/>, accessed: 2016.04.02):

om
vajrasattva samayamanupālaya
vajrasattvatvenopatiṣṭha
dr̥dho me bhava
sutoṣyo me bhava
supoṣyo me bhava
anurakto me bhava
sarvasiddhiṃ me prayaccha
sarvakarmasu ca me cittam śreyah kuru

Stainless One, the Tantra of Confession (Dri med bshags rgyud),⁹⁰ etc., and carve [them] in stone.” Companions (*rogs*) from the village said: “The Teacher (Karma stobs rgyal) said that the elderly man was the only one who had killed many kinds of living beings like birds, mice, insects, fishes, frogs, etc.”

Later, on the way back home, [Karma stobs rgyal] obtained a piece of flat land in a large city where sTon pa gSer ’od dam pa, one of the twelve founding teachers of Great Perfection,⁹¹ had received a treasure text (*gter ma*) from a non-human. He also tamed those who required training. Then, [Karma stobs rgyal] offered *stūpas* and shrine objects to Ban sgar (i.e. Ban chen Monastery).

[Karma stobs rgyal] firstly erected [a long row of stationary] prayer wheels [spun by hand] (*phyag ’khor*), and a prayer wheel [spun by] pulling [a piece of string] (*’then ’khor*)⁹² in the old temple of sTag ri Practice Centre. Thereafter, [Karma stobs rgyal] started to erect a larger prayer wheel containing one hundred million [six-syllable *mantra*-inscriptions] (*dung ’khor*). By that time, a close disciple (*dnagos slob*) called bSod nams dbang po (n.d.) was sent to a place to buy a *dung ’khor*. On that day, at the same time of purchasing the *dung ’khor*, the self-resounding sound of a conch was heard

hūṃ
ha ha ha ha hoḥ
bhagavan sarvatathāgatavajra mā me muñca
vajrībhava mahāsamayasattva
āḥ

⁹⁰ The full title is *Om: Zhi khro na rag dong sprugs rnal ’byor gyi spyi khros ’gyod tshangs kyi cho ga dri med bshags rgyud*, subsumed in *Chos spyod nyer mkho’i zhal ’don*, pp. 166–174. This succinct and profound oral instruction on Na rag dong sprugs, “Dredging the Depths of Hell”, which concerns a confessional practice, was given by Padmasambhava to Ye shes mtsho rgya and was revealed by Nyang ral Nyi ma ’od zer (1124–1192); see *ibid.*, pp. 166 & 174.

⁹¹ According to the treasure text (*gter ma*) revealed by mChog gyur gling pa (1829–1870), the Twelve Teachers of the Great Perfection (rDzogs chen ston pa bcu gnyis) are regarded as the Twelve Buddhas of the Great Perfection. They are the founders of the system of the Great Perfection in the rNying ma Lineage. The description of the Twelve Teachers firstly appeared in the revealed treasure which bears the title *The Sādhana and Empowerment of the Peaceful Deities of the Inner Cycles from the Three Classes of the Great Perfection (rDzogs pa chen po sde gsum las nang skor yi dam zhi sgrub dang dbang bskur bcas)* revealed by mChog gyur gling pa. It is contained in *mChog gling gter gsar*, vol. 22 (Za), pp. 141–146. The names are listed as follows: 1) sTon pa Khye’u snang ba dam rdo rje sems dpa’; 2) sTon pa Khye’u mi ’khrugs pa; 3) sTon pa ’Jigs pa skyob; 4) sTon pa gZhon nu rol pa rnam par brtse pa; 5) sTon pa rDo rje ’chang; 6) sTon pa gZhon nu dpa’ ba stobs ldan; 7) sTon pa Drang srong khros pa’i rgyal po; 8) sTon pa gSer ’od dam pa; 9) sTon pa brTse bas rol pa’i blo gros; 10) sTon pa ’Od srung bgres po; 11) sTon pa mNgon rdzogs rgyal po; 12) sTon pa Sha kya thub pa. The revealed treasure, *Empowerment Appendix for the Twelve Buddhas (sTon pa bcu gnyis dbang bskur zur rgyan)*, also lists the name of the empowerments regarding the Twelve Teachers; see mChog gyur gling pa (*sTon pa bcu gnyis dbang bskur zur rgyan*, in: *mChog gling gter gsar*, vol. 23 (’A), pp. 293–294).

⁹² As explained by Karma bstan pa rnam rgyal (2016.04.04, personal communication), the term *phyag ’khor* refers to the stationary prayer wheels in long streams. These are spun by people brushing their right hands across the wheels when they walk in a line. The term *’then ’khor* refers to a larger prayer wheel which has an attached piece of string that is pulled to spin the wheel.

for a long time from all the indefinite directions of the practice centre – be it zenith, nadir, cardinal or intermediate. From that time onwards, [Karma stobs rgyal] not only completed the construction of a larger extremely blissful [*dung 'khor*] – containing the “mother” relics of the great accomplished adepts (*grub brnyes chen po'i ring bsrel gyi a ma*), the relics of Padmasambhava and, moreover, numerous extraordinary inner receptacles as the base of *dung 'khor*, but also [completed the construction of] a qualified temple [for] the *dung 'khor*. Those who stay at that sacred place of the hand prayer wheels will obtain all of the good qualities of blessings in this lifetime, [if they] spin the *dung 'khor* twice a day for seven days; [those in the] middling [sacred places twice a day] for three days; [those in the] supreme [sacred places twice a day], such as on the fifteenth, the thirtieth, and the eighth lunar day.

In Ban sgar, while Karma stobs rgyal sat as head of the assembly during the Rite of Great Accomplishment of Karma gling pa's [*Profound Doctrine of the Peaceful and Wrathful Ones – [Self-Liberation through Recognition of the Enlightened Intention]* (*[Zab chos] zhi khro [dgongs pa rang grol]*), the naturally resounding *mantra of bodhicitta*⁹³ and that of Mañjuśrī from the sound of the blowing white conch were heard by all.

One day, [Karma stobs rgyal] asked [if he could] stay alone in either a rock-cave (*brag phug*) or a ground-cave (*sa phug*), but Karma nor bu answered: “Don't pursue [activities for] your own benefit! [You] should exert yourself in benefiting beings and the Buddhist doctrine without any bias at this time when the doctrine of the Victorious One is degenerating!”

⁹⁴At the age of forty, in the Wood Male Rat Year (1984), Karma stobs rgyal saw the way in which Karma nor bu [**Z946**] passed away to another Buddha field. At this

⁹³ The term *bodhicitta* here refers to the long *mantra* of Avalokiteśvara, as explained by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

⁹⁴ This account of events in 1982 (Y 19–22) is missing in Biography Z. Nevertheless, in comparison to the events narrated in Biography Z, the circumambulation of rGyam rdo thi happened in 1981, the consecration of sTag ri Practice Centre in 1979, the engraving of various *sūtras* and *mantras* in 1980 and the construction of *dung 'khors* in 1981; the narration of these events in Biographies Y and Z is different in its level of specificity, while the description of the consecration in Biography Y is textually almost the same as that in Biography X. The following is the translation from Biography Y 19–22:

[Y19] In the Water Male Dog Year (1982), while proceeding to Qinghai [Province] with the disciples in order to repair the monastery there, because rGyam rdo thi gangs dkar is the sacred place of Amitābha and Mahākāla, [Karma stobs rgyal] said, “Circumambulating the glacier [mountains] around the peak once [is equal] to accomplishing any virtuous [deed] ten billion times”, so [they] proceeded to

circumambulate the glacier [mountains]. [Karma stobs rgyal] said: “At that time, [I] obtained a sign of being accompanied by Mahākāla all day and night.”

Thereafter, [Karma stobs rgyal] went to his monastery (i.e. Ban chen Monastery) [where he] received [various] offering objects [for] the monastery and a very large amount of [various] necessities, especially hidden treasures of statues (*sku gter ma*). [He] offered three receptacles [representing body, speech and mind] and all the wealth without remainder.

While [Karma stobs rgyal] was reconstructing sTag ri Buddhist Practice Centre (sTag ri nang sgrub sde), the sacred place of practice pervading the village (*lung khyab*), together with the receptacles and religious items (*rten dang brten pa*) as Karma nor bu had commanded, Karma nor bu made a hand print on the surface of a square of golden cloth and wrote [the name of the practice centre]: rGyal bstan spyi yi zhabtsan brtan gyi chos sde thub bstan chos 'khor gling, “Dharma Wheel Continent of Buddha’s Doctrine, Monastery for Long-Lasting of the General Doctrine of the Victorious One”. After making an aspiration, [Karma nor bu] consecrated the sacred place, then the myrobalans in the shape of unripe eggs from a big bird actually fell down onto the ground.

[^{Y20}] *The Long Life Sūtra (Tshe mdo)* was engraved letter by letter in stone, thirteen times altogether on earlier and later occasions; *The Dhāraṇī of Wish-Fulfilling Wheel of White Tārā* [was engraved] in stone five hundred million times; *Chags med bde smon, The Liberation Sūtra (Thar mdo)* [was engraved] three times altogether; [*Sūtra*] of the Good Aeon (*mDo sde bskal bzang*), the extended and short versions of *bsKal bzang*, were coarsely [engraved] letter by letter in stone three times; [the mantras] of the *trikāya – dharmakāya, sambhogakāya and nirmāṇakāya* (i.e. Amitābha, Avalokiteśvara, and Padmasambhava) – [were engraved in] stone several hundred million times; *Ngan song dong sprugs* [was engraved] many times both coarsely and finely; *bTags grol phung po rang grol* and *Tārā [Sūtra]* were engraved numerous times; and *Las sgrib rgyun gcod* was engraved in stone. A subsequent sign from carving [the above mentioned *sūtras* and *mantras*] in stone was that Karma stobs rgyal dreamt that the defilements of the bodies of countless sentient beings were purified as they were being bathed by a crystal vase which appeared in the sky. Under general and personal circumstances, [Karma stobs rgyal] accomplished the coarse carving of [*sūtras*] letter by letter in stone nearly one hundred times altogether on different occasions. He carved [the Kālacakra monogram] – the One Possessing Power in Ten Aspects – one hundred and thirteen times and the extended and short versions of *bDe smon* many times. He constructed two *stūpas* of enlightenment and a small house [containing] nearly more than one hundred and thirty thousand *tsha tshas* (i.e. small clay icons).

By erecting a *dung 'khor* [of] A mi dhe wa (i.e. the *mantra* of Amitābha, *om amideva hrīḥ*), and *maṇi* (i.e. the *mantra* of Avalokiteśvara, *om maṇi padme hūm*), the self-resounding sound of a conch could be heard for half an hour from everywhere. [Karma stobs rgyal] said: “[It can be regarded] as a sign of accomplishment from erecting *dung 'khors* widely.”

By producing the genuine starters of the assembled supports – *uḍumbara* – in accord with the instructions of Karma nor bu, [^{Y21}] numerous wondrous signs appeared, such as the self-resounding sound [that could be] heard for almost ten minutes, and the pills transformed into egg-shapes. Accordingly, the benefit for beings would increase.

As for erecting receptacles (*rten*) at sGrub sde thub bstan chos 'khor gling, one hundred [statues] of the Teacher (Buddha Śākyamuni), [one hundred statues of] the main deity (*gtso lha*), i.e. Amitābha, a golden statue of Padmasambhava in the height of [an object such as] an arrow and several other statues [were erected]; *bKa' 'gyur, Rin chen gter mdzod*, thirteen volumes of *Sky Doctrine (gNam chos)*, revealed by Mi 'gyur rdo rje, 1645–1667) and *Seven Treasures (mDzod bdun)*, composed by Klong chen rab 'byams Dri med 'od zer, 1308–1364) [were offered]; a large and a small *dung 'khors* [were erected].

[Karma stobs rgyal] said: “Regarding self-liberation [by] seeing stone-*sūtras*, because of carving the *Tshe mdo, bTags grol* and *Las sgrib rgyun gcod*, and *Tārā [Sūtra]* every year, letter by letter in stone, virtue will be generated; so please erect as many wheels as possible.”

At that time, [Karma stobs rgyal] dreamt at dawn of going to the Jo bo Śākyamuni [statue] in Lhasa (*lha ldan*) by way of conjuring an apparition (*sprul bsgyur*). As soon as [he] met [Jo bo], a light, which had five colours, shone from the Jo bo’s hair-tuft (*ūrṇā, mdzod spu*) and subsided into the heart centre of Karma stobs rgyal. At that very moment [he] supplicated:

No matter how many areas and directions of the universe there may be,

[I] will thoroughly pacify the suffering of the three lower realms,

[I will] laugh [so that] all beings are joyous,

And [I will] benefit every being.

As soon as the heart [of the Jo bo] and the heart [of Karma stobs rgyal] were integrated after this supplication, [he] immediately woke up from the dream and got up.

time [Karma stobs rgyal] merged [his] heart with [that of Karma nor bu] and settled in equipoise in the presence of his physical remains (*sku gdung*) all day and night. After seven days Karma stobs rgyal saw an image (*rnam pa*) of Samantabhadra, the *dharmakāya* of Karma nor bu. This image was manifested within an immeasurable mansion from the nature of luminosity in [Karma stobs rgyal's] visionary experience (*nyams snang*). The form of Karma nor bu flew away to the Dharmadhātu Buddha field of Akaniṣṭha [in] the zenith direction, within the luminous state, at dawn during the first week [of the intermediate state (*bar do*)]. During this time, [Karma stobs rgyal] supplicated for an empowerment and blessing, so [Karma nor bu] said: “I have become the *dharmakāya*, the body of Great Vajradhāra. Arouse from sleep again! Remain within the state of the equality of *samsāra* and *nirvāṇa*!” After offering Karma nor bu's physical remains to the fire offering, Bla ma Karma (n.d.)⁹⁵ placed [the remains into] a reliquary and then shared them. A piece of skull-bone (*dbu thod*), a piece of jaw-bone (*zhal 'gram*) and many circular bones of heart (*thugs ka 'i grang rus*, i.e. ribs) emerged from within the collected bones of the deceased [teacher]. After hearing about these auspicious circumstances (*rten 'brel bzang ba*), [Karma stobs rgyal] said: “[I] am very delighted.”

While an elderly man called Kun dga' (n.d.) was dying after being tormented by sickness, [Karma stobs rgyal] conferred the one hundred empowerments of (lit. by way of) *Padmavajra* (*Padma vajra gyi sgo nas dbang brgya rtsa*)⁹⁶ and the empowerment of (lit. by way of) *Tamer of Beings – Shaking the Lower Realms from Its Depths* (*'Gro 'dul ngan song dong sprugs*)⁹⁷ [upon him]. He said: “Now, without any

[Y22] Furthermore, relying upon the dream experience, both the Dharma Protector (*dharmapāla*) – the Four-Armed Guardian (Mahākāla) and the Protectress of Secret Mantra named Ekajaṭī and so forth said: “[We] assist [you in] all your activities.” After this [Karma stobs rgyal] decided to go to Central Tibet. Nearly one hundred assembled [people] performed the preliminary practices [like] the four thoughts that turn the mind (*sngon 'gro 'i blo ldog rnam pa bzhi*) as a method [to make] the mind workable (*blo las rung ba 'i thabs*); the preliminary practices like five hundred thousand [times] of accumulation and purification as a method [to make] the continuum [workable] (*rgyud las su rung ba 'i thabs*). Then [Karma stobs rgyal] brought [them] to [spiritual] maturity through the ripening empowerments and the liberating instructions. Soon, [Karma stobs rgyal] appointed Bla ma mKhyen pa rab rgyas as his regent and proceeded to Lhasa in order to visit the sacred places in Central Tibet. [There, he] accepted those to be tamed [as disciples] and restored the three receptacles.

⁹⁵ Bla ma Karma is one of the nine heart sons of Karma nor bu; see B 75–76, C 913.

⁹⁶ As Karma bstan pa rnam rgyal (2017.01.11, personal communication) explained, *padma vajra sgo nas dbang brgya rtsa* refers to the one hundred empowerments focusing on one of eight manifestations of Padmasambhava – Padmavajra.

⁹⁷ This text refers to *Bla ma 'i thugs sgrub bar chad kun sel las: bla ma longs sku 'gro 'dul ngan song dong sprugs kyī phrin las dbang bskur gnas lung dang bcas pa gzhan phan shing rta* by mChog gyur gling pa, in: *mChog gling gter gsar*, vol. 2 (Kha), pp. 191–252.

attachment to this life, you should arouse the motivation [to go] toward the western blissful realm of Amitābha, Buddha Measureless Light.” Without recovering [from his sickness the elderly man] died at dawn of that night. At that time, [Karma stobs rgyal] applied the transference [of the consciousness] assiduously [for the deceased], and told the *vajra* brother Nyi ma (d. 2015):⁹⁸ “When I have such a sign, the deceased will certainly be transferred [to the blissful realm]. Please check if I have any hair sign (*kra rtags*).” [Nyi ma] said: “It is dark now so I don’t know if there is any sign.” The next morning, as soon as the pea-sized blisters appeared at the crown of Karma stobs rgyal, [he said]: “The deceased [man]’s hair is falling out as if it were decayed.” There is no one who doesn’t have the sign of a lack of hair when the transference for deceased people to assist [them in the process] of death is done, and those who perform healing rituals for the living (*gson po’i rim gro*) have a more superior ability and have compassion to immensely benefit [beings] than others.

During the Fire Female Hare Year (1987), when Karma stobs rgyal was forty-four, he travelled to Central Tibet. On the way there [Karma stobs rgyal] dwelled in the Practice Centre Thub bstan chos ’khor gling. Whilst dwelling there special deities, in particular the Dharma Protector (*dharmapāla*, *chos skyong*) – Four-Armed Guardian (Mahākāla), as well as the Field Protectress (*kṣtrapāla*, *zhing skyong*) – Lion-Faced Dākiṇī (Siṃhamukha), said [to] him: “[When one] relies upon the sign of clear appearance [Z947] that it is the time to benefit beings; turn to impartially benefit [beings] through the general Buddha’s doctrine in Central Tibet!”⁹⁹ ¹⁰⁰[Karma stobs rgyal] visited sacred sites in dBus and gTsang. However, along the way [accompanied

⁹⁸ For Nyi ma Rin po che, see Chapter 2, no. 188.

⁹⁹ There is also a passage describing the decision to go to Central Tibet because of beholding the visions of Mahākāla and Ekajaṭī in Y 22: Furthermore, relying upon the dream experience in which the Dharma Protector – the Four-Armed Guardian (Mahākāla) and the Protectress of Secret Mantra named Ekajaṭī and so forth said: “[We] assist [you in] all your activities”, [Karma stobs rgyal] decided to go to Central Tibet. (*chos skyongs* (r. *skyong*) *mgon po phyag bzhi pa dang sngags kyi srung ma ra gcig ma* (r. *ral gcig ma*) *sogs kyi* (r. *kyis*) *khyed kyi las thams cad la grogs mdzad ces rmi nyams sogs la brten nas dbus phyogs su phebs par thugs thag bcad/*); see Chapter 3, no. 94 & 542.

¹⁰⁰ The narrative about the erection in 1987 is missing in Biography Y, however, the paragraph from *dbus gtsang gi gnas mjal la chos grogs kha shas dang until chu ’dug pa’i ja bskol gsungs te ja bskol grab mdzad de chu len du song bas sngar yod pa’i phyogs la chu lta ci sa rlon tsam yang mi ’dug pas gnas bdag gis grogs mdzad pa snang gsungs/* is almost the same as that in Y 16–18 except for some variations. These will be shown in the following notes. Also, the date of the event in Biography Y (Y 16) is said to be the Earth Female Sheep Year, 1997 (*sa ma lug spyi lo 1997*) rather than 1987 in Biography Z (Z 946). Nevertheless, according to the Tibetan calendar, the Earth Female Sheep Year corresponds to 1979 instead of 1997; see Chapter 3, no. 544.

by] Buddhist companions and attendants, [they heard of] a maiden who had died near rTa rna of Nang chen. The maiden's corpse was placed beside a juniper tree, and the family members, feeling revulsion toward the corpse, asked them for help to move [it] to the charnel ground. Thus, the corpse was taken away and placed in a wondrous and beautiful place, where the earth was soft, on the way to rTa rna. [Karma stobs rgyal] said: "If one later establishes a *maṇḍala* above the charnel ground, [it will] be auspicious." [They left] after performing body offerings ritual (*lus sbyin*), dedicating [the merits] (*bsngo smon*) and making auspicious aspirations. Afterwards, many reincarnate teachers, scholars and monks of numerous monasteries in Nang chen assembled [there]. After saying: "The sacred site, for the prostration [to] the Lord of the Accomplished Ones (Karma nor bu), is the navel (*lte ba*) of the Wheel of Supreme Bliss (i.e. Chakrasaṃvara). Therefore, whoever discards a corpse here will never [be reborn in] the lower realms", [Karma stobs rgyal] took an oath (*dbu snyung bzhes = dbu mna' bzhes*). [They] actualised each *maṇḍala* every week.¹⁰¹ After pouring coloured sand [into] the *maṇḍalas* (*dkyil 'khor rdul tshon*), thirteen *maṇḍalas* were accomplished. It is said: "Now here is the main charnel ground in the region of Nang chen."

[Karma stobs rgyal] first established the Buddhist doctrine (*chos 'go btsugs*) in rTa rna dgon, "the Horse-Eared Monastery".¹⁰² The feast gatherings and the fire offerings for *The Ocean of Songs of the bKa' brgyud* (*bKa' brgyud mgur mtsho*), *The Guru Practice [Focusing upon] Mi la [ras pa]* (*Mi la'i bla sgrub*)¹⁰³ and *The*

¹⁰¹ The phrase *dkyil 'khor sgrub pa*, translated as "actualisation of *maṇḍala*", refers to the merging of the actual *maṇḍala* with the *maṇḍalas* of coloured sand; see Kalu Rinpoché Translation Group (1998, p. 342, no. 43).

¹⁰² rTa rna dgon, also known as Byang rta rna dgon or rTa rna seng ge'i gnam rdzong, received its name because the far hill resembles a horse's ear. This monastery is the northern one among the four superior holy monastic places of the Yel pa bka' brgyud Lineage constructed by 'Gro mgon Sangs rgyas yel pa Ye shes brtsegs pa (1134–1194) in 1188; the other three are Yel phug Monastery in the East founded at the age of thirty-eight (1117), rDo rdzong Monastery in the South (1192), and dGon lung Monastery in the West (1175); see bSod nams rgya mtsho (*bKa' brgyud chos 'byung*, pp. 85–87), 'Jam dbyangs tshul khrims (*Khams stod lo rgyus thor bsdus*, vol. 1, pp. 63–64). According to Rin chen dpal bzang (*mTshur phu dkar chag*, p. 552), rTa rna dgon is affiliated to mTshur phu Monastery.

¹⁰³ The full title of *Mi la'i bla sgrub* is *rJe btsun ras pa chen po la brten pa'i bla ma'i rnal 'byor tshogs mchod dang bcas pa ye shes dpal 'bar*. This text was written by Karma ngag dbang Yon tan rgya mtsho ('Jam mgon Kong sprul Blo gros mtha' yas, 1813–1899) at the behest of sNang rtse Ri khrod pa at the upper retreat of dPal spungs Devīkoṭī, "the Goddess's' Palace." This site is regarded as the sacred place of Chakrasaṃvara and was established by Blo gros mtha' yas from 1842–1859 at the behest of Si tu Padma dbang chen. It is known as the practice centre of Tsa 'dra rin chen brag; for the colophons, see Blo gros mtha' yas (*Mi la'i bla sgrub & De bī ko fī'i gnas yig*, in: *Kong sprul gsung 'bum*, vol. 1 (Ka), p. 472 & vol. 7 (Ja), p. 227).

*Embodiment of the Precious Ones (dKon mchog spyi 'dus)*¹⁰⁴ and so forth were performed. Thereafter, [Karma stobs rgyal] said: “After touching the Jo bo [Śākyamuni image] twice at Lhasa in Central Tibet [with my] forehead, [my] mind integrated [with the Jo bo’s] mind. At that time, [it] became an efficient cause (*byed rgyu*)¹⁰⁵ [for a headache] in a slow and relaxed way, and the heat [in my] forehead swirled around for nearly a week.”

As [Karma stobs rgyal] went to [Sos ka] Karma’i dam can brag, “Vow-Holder’s cliff at [Sos ka] Karma”,¹⁰⁶ [he] smelt searing smoke as a sign of the oath-bound chief (*dam can gyi 'go ba*).

As [Karma stobs rgyal] went to circumambulate the mountain of mTshur phu in winter, many wonderous manifestations of the delighted local deities and local guardians appeared. For example, as the dark, steamy, purifying smoke wreathed upwards on the side of an arrow-feather-like rock, clouds suddenly gathered in the sky and almost thirty [birds] began flying in the sky.

Having thoroughly visited the sacred sites and monasteries in the lower area of Sa skya in gTsang, [Karma stobs rgyal] returned home. By that time, almost all the forty¹⁰⁷ precious images, *stūpas* and musical instruments, which were received, were placed in Ban sgar bShad sgrub 'phel rgyas gling (i.e. Ban chen Monastery). In addition to that, nearly fifty types [of sacred objects, including] images and bKa' gdams *stūpas*,¹⁰⁸ belonging to Karma stobs rgyal were offered.

¹⁰⁴ For *dKon mchog spyi 'dus*, see Chapter 1, no. 32.

¹⁰⁵ There are six types of causes (*ṣaḍhetu, rgyu drug*): 1) efficient cause (*kāraṇahetu, byed pa'i rgyu*); 2) coexistent cause (*sahabhūhetu, lhan cig 'byung ba'i rgyu*); 3) conjoined cause (*saṃprayuktahetu, mtshungs ldan gyi rgyur*); 4) homogeneous cause (*sabhāgahetu, skal mnyam gyi rgyu*); 5) all-pervasive cause (*sarvatragahetu, kun 'gro'i rgyu*); and 6) retributive cause (*vipākahetu, rnam smin gyi rgyu*). The term *kāraṇahetu*, or *byed rgyu* can also mean enabling or generic cause as the first cause recognised by *Sarvāstivāda-Vaibhāṣika-Abhidharma* system. All phenomena (*dharma, chos*) are *kāraṇahetu* concerning all other conditioned phenomena, except itself, because it doesn't obstruct the others' arising. Resulting from this definition all five other causes are subsumed within *kāraṇahetu*, which corresponds with the predominant effect (*ahipataphala*) as its specific effect. Due to *kāraṇahetu* the causal process of production and cessation can continue unabated. For a discussion about the six types of causes, see Pruden (1991, pp. 255–257), Harding (2007, p. 321, no. 259), Buswell Jr. & Lopez Jr. (2014, pp. 418 & 1076).

¹⁰⁶ This place, Karma’i dam can brag, is related to *Seven Cycles of Profundity (Zab pa skor bdun)* revealed by mChog gyur gling pa (1829–1870) at the age of twenty-eight, from the Vow-Holder’s Cliff at Sos ka Karma (*Sos ka Karma'i dam can brag*); see 'Jam dbyangs mkhyen brtse'i dbang po (*gTer chen rnam thar las 'phros pa'i dris lan*, in: *mChog gling gter gsar*, vol. 39 (Ti), pp. 26–27).

¹⁰⁷ The number in Y 18 is ninety; see Chapter 3, no. 559.

¹⁰⁸ The name of this style of *stūpa* is related to Atīśa, the great teacher of the second propagation of Buddhism in Tibet. He always brought a wooden *stūpa* of this style as his spiritual support wherever he travelled in Tibet. The lineage established by Atīśa is called bKa' gdams pa. Therefore, this style of *stūpa* is also known as *bka' gdam mchod rten*, i.e. the *stūpa* in the style of bKa' gdams pa. This style has a

On one occasion [Karma stobs rgyal] went on a pilgrimage to mDzo rdzi with great effort. [On the way he rested] on a plain in the middle of a very dense forest. At dusk, a cushion [placed] under a large tree caught fire. After the fire had burnt the cushion into ashes, the muddy fire hole of the ashes of the cushion (*'bol thal gyi me 'dag gi 'ob*) became large. [Z948] The tree's root below the earth and [its] branches caught fire, so around ten people searched for water to put out the fire. As Karma stobs rgyal dug out earth with a stick, water came out and the earth in front of him became a little wet, and [so they] drew out enough water to fill a small pot. [They] couldn't put out the fire until almost dawn. The teacher and [his] disciples were fatigued and rested a bit. As the day was dawning, [Karma stobs rgyal] said: “[I] will boil tea with the water from this place,” and [he] prepared it to boil tea. [Karma stobs rgyal] said: “Because [I] have taken water [to use for tea], there isn't any wet soil, let alone any water from the previous place. [Now] it seems [that I] have made friends with the local deities.”

As soon as [Karma stobs rgyal] went to Lhasa (*lha ldan*), “the Seat of Deities”, [he] set up a tent inside the courtyard of the bsTan rgyas gling sDe dge sras tshang, “the sDe dge Branch Residence within the Continent for Spreading the Doctrines”,¹⁰⁹ and dwelled [there]. At that time, [Karma stobs rgyal] gave an exposition and a reading authorisation (*khrid lung*) for the preliminary practices of *rDzogs chen dkon mchog spyi 'dus* upon many monks and nuns. The preliminary practices were accomplished five hundred thousand times in total, in the presence of the Jo bo [Śākyamuni image] of Lhasa. With regard to the invitation from the Great Accomplished One Zla ba rdo rje's (n.d.) son (*sras*) sKu zhog Blo bzang 'jam dpal (n.d.)^{110, 111} [Karma stobs rgyal]

decorated top with a parasol and thirteen descending discs below, and its centre is adorned with a square balcony-like structure with the most distinguishing feature – a round bell shaped bottom below with all of that placed atop a round double lotus bases; see Watt (2014, source: <http://www.himalayanart.org/search/set.cfm?setID=3720>, accessed: 2016.09.05). As Bentor (2003, p. 32) mentions: “the *stūpas* in the distinctive old bKa' gdams pa style are commonly deposited in larger images or *stūpas*.”

¹⁰⁹ bsTan rgyas gling of the dGe lugs tradition is the regency seat of De mo ho thog thu (i.e. Demo Khutukhtu). It was founded by the Sixth De mo sPrul sku Ngag dbang 'Jam dpal bde legs rgya mtsho (1722–1777) as the first regent of Tibet from 1762. bsTan rgyas gling is the most important monastery from among the four large monasteries inside Lhasa; the other three are Kun bde gling, Tshe mchog gling and mTsho smon gling. For the description and history of bsTan rgyas gling, see Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 25–26), bShes gnyen tshul khriims (*lHa sa'i dgon tho rin chen spungs rgyan*, pp. 102–104), Blo bzang chos 'byor (*Ris med dgon sde khag lo rgyus*, pp. 262–266), Karsten (n.d., source: <http://www.dtab.uni-bonn.de/articles/kunling.htm>, accessed: 2016.04.18).

¹¹⁰ There is no more information about Zla ba rdo rje bearing the title Grub chen rMe rung rnying pa, nor is there about his son sKu zhog Blo bzang 'jam dpal.

¹¹¹ The visit to rMe ru rnying pa [Monastery] was said to have happened in 1988; see Y 22–23 & Chapter 3, no. 570.

went to rMe ru rnying pa, “the Old Red [Monastery]”¹¹² [situated at] Bar [b]skor at Lhasa. There [he] chanted *The Sādhana of Amṛta Dharma Medicine of Liberation Through Taste* (*Myong grol bdud rtsi’i chos sman gyi sgrub pa*) from the *mChog gling Heart Practice* (*mChog gling thugs sgrub*)¹¹³ for twenty-one days. During that time, because of [completing acts such as] finishing [the recitation of the *mantra*] of Padmasambhava more than two hundred million [times], spinning the four large prayer wheels day and night continuously and [performing the stage of] approach uninterruptedly, the extraordinary signs, like the accumulation of accomplishment substances (*sgrub rdzas*) and the pervasion of excellent smells, were manifested.¹¹⁴ A relic of the physical remains of Padmasambhava, which is indestructible by the four elements, was offered to the main image of the rMe ru Temple and [placed] in [its] *ūrṇā* hair (*ūrṇākeśa*, *mdzod spu*). From then on, the tradition of reciting Padmasambhava [*mantra*] and *maṇi* (i.e. the six-syllable *mantra* of Avalokiteśvara)¹¹⁵ one hundred million times every year was established. The reading authorisation, instruction and ripening empowerment for *The Words of My Perfect Teacher* (*Khrid yig kun bzang bla ma’i zhal lung*)¹¹⁶ were conferred. In that year, after requesting the relics of the remains of Padmasambhava and the “mother” bKa’ gdams *stūpa* [containing] the increasable relics (*’phel gdung*) of Karma nor bu, [Karma stobs rgyal] deposited [them] into the amulet box (*ga ’u*) at the heart centre of the gilded copper image of Padmasambhava. This image is approximately one-story-high and is the main image of Ban chen sgar

¹¹² rMe ru rnying pa was founded on the eastern boundary of gTsug lag khang Temple from 882–895. Later, rMe ru grwa tshang was built to the northwest of rMe ru rnying pa in 1685, and became known as rMe ru gsar pa, “New Red Monastery”, in order to distinguish it from the old one; see Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 26–27), bShes gnyen tshul khriims (*IHa sa’i dgon tho rin chen spungs rgyan*, pp. 24–25), Sangs rgyas rgya mtsho (*dGa’ ldan chos ’byung baidūrya ser po*, p. 143), Rourk (2008, source: <http://www.thlib.org/places/monasteries/meru-nyingpa/#!essay=/rourk/meru/s/b2>, accessed: 2016.04.1).

¹¹³ *Myon grol bdud rtsi’i chos sman gyi sgrub pa* refers to *Chog gi dngos grub mngon du byed pa bdud rtsi sman gyi lag len ngag ’don nyung ngur bkrol ba yid bzhin nor bu’i bum bzang*, extracted from the treasure cycle *Bla ma’i thugs sgrub bar chad kun sel gyi zhal gdams snying byang yid bzhin nor bu’i le’u bcu bzhi pa*, abbreviated as *mChog gling thugs sgrub*, “*Guru’s Heart Practice*”. This is the most prominent new treasure revealed by mChog gyur gling pa (1829–1870). It is contained in *mChog gling gter gsar*, vol. 7 (Ja), pp. 261–319.

¹¹⁴ Cp. Y 22, here it is only briefly mentioned that the practice of one hundred million recitations of the Padmasambhava *mantra* is first established before offering the sacred objects listed in the following.

¹¹⁵ The six-syllable *mantra* of Avalokiteśvara, *oṃ maṇi padme hūṃ*, is elaborately introduced in *The Kāraṇḍavyūha-sūtra*; for the extensive studies of this *Mantrayāna-sūtra*; see Studholme (2002), Roberts (2012, pp. 224–242).

¹¹⁶ *Khrid yig kun bzang bla ma’i zhal lung*, a commentary on the preliminary practices of *Klong chen snying thig*, was written by rDza dPal sprul O rgyan ’jigs med chos kyi dbang po (1808–1887). The full title is *rDzogs pa chen po klong chen snying thig gi sngon ’gro’i khrid yig kun bzang bla ma’i zhal lung*.

(i.e. Ban chen Monastery). Three small one-story-high [images], made out of the materials mentioned above, are the great Vajradhāra [as] a *dharmakāya* [image], Amitāyus or Amitābha [as] a *sambhogakāya* [image], as well as Śākyamuni [as] a *nirmāṇakāya* [image]; thirty various gold and copper images; one hundred large [images] of the Teacher (Buddha Śākyamuni); one hundred large [images] of Amitābha; twenty-one [images] of Tārā made of *li khra*;¹¹⁷ seven series of *The Translated Words of Buddha Śākyamuni* (*bKa' gyur*); twenty-five bronze images; *stūpas* and treasures (*gter ma*); a set of seven large water bowls [containing] offering substances; one large silver butter-lamp; numerous *maṇḍalas*; three large *dung 'khors* and exactly one hundred smaller ones; ornamental hangings and victory banners; tens of thousands of RMB [to] rebuild the temple; [949] a wall-painting of one thousand images of Amitābha [as] principal deity together with Amitābha[']s retinue; the cost (*'gro gron*) of the shrine (*kun dga' rwa ba*). These were all completed provided for [Ban chen Monastery].

At the age of forty-five, in the Earth Male Dragon Year (1988), [Karma stobs rgyal] proceeded to Shel tshwa mKha' lung ri khrod, “mKha' lung Hermitage of Shel tshwa”.¹¹⁸ At this place various activities happened. For example, one hundred million Amitābha recitations through [the practice of] *bDe chen zhing sgrub* were started; one hundred devoted males and females had to protect [the law] of karmic causes and effects (*las rgyu 'bras*);¹¹⁹ the instructions on [taking] refuge and [arousing] *bodhicitta* were given; [chanting] the daily recitation of the extensive and short versions of *The Sukhāvātī Prayer* (*bDe smon*)¹²⁰ was encouraged; preliminary practices, main practices and instructions on mind (*sems khrid*), together with the empowerment of Amitābha,

¹¹⁷ Das (1976/1902, p. 1212, under the entry *li*) and Duff (2014, under the entry *li khra*) provide a general definition of the term *li khra*. This term refers to a compound made out of gold, silver, zinc and iron; see Valby's entry (n.d., source: http://dictionary.thlib.org/internal_definitions/find_head_terms, accessed: 2016.05.06). Lo Bue (1991, pp.16–18) discusses this term *li khra*, “iridescent *li*”, in a very detailed manner: The material called *li khra* is a native type of *zi khyim*, translated as “red gold” for it appears like gold and is distinguished by its red colour; *li khra*'s ingredients include gold, silver, copper, white iron, rock crystal, white and black lead, and mercury, all of which are known as “artificial *dzhai kṣim*” when melted and ground.

¹¹⁸ mKha' lung ri khrod is located in sTod lung bde chen County (*rdzong*) of Lhasa Prefecture (*khul*); for a brief description, see Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 119–120).

¹¹⁹ For a detailed discussion about *karma*, see Keyes & Daniel (1983).

¹²⁰ *bDe smon*, also known as *Chags med bde smon*, is an abbreviated title of *rNam dag bde chen zhing gi smon lam*, “*The Prayer of the Pure Land of the Great Bliss*” (or “*The Sukhāvātī Prayer*” in short). This prayer was written by Karma chags med (1613–1678). For an edition and translation of this prayer, see Schwieger (1978); for a study of Pure Land Buddhism in Tibet, see Kapstein (2004, pp. 16–51).

were conferred upon ten or twenty monks (*bcu phrag re gnyis*).¹²¹ From then on in that sacred place, on the fifteenth day of each month the uninterrupted periodic offering (*dus mchod*) through [the practice of] *bDe chen zhing sgrub* and the yearly one hundred Amitābha recitations were established. Other activities also took place. For example, the vast body receptacles (*sku rten*) or images of the Abbot, the Teacher and the Dharma King (*mkhan slob chos gsum*, i.e. Śāntarakṣita, Padmasambhava and Khri Srong lde brtsan) [were erected]; the vast speech receptacles (*gsung rten*) or scriptures like *bKa' gyur* and *bsTan gyur* [were offered]; and [the vast mind receptacle (*sems rten*)], i.e. two large prayer wheels [containing] seven hundred million *maṇi* [inscriptions were constructed]. In brief, it was a new monastery called *bShad sgrub dar rgyas gling*, “the Continent for Spreading und Developing Teaching and Practice”, situated in Shel tshwa County. At this monastery monastic discipline was observed, and the monastery obtained all three types of exemplary receptacles.

When [Karma stobs rgyal] was forty-six years old, in the Earth Male Snake Year (1989), the images of the Five *bKa' brgyud* Forefathers¹²² and the Guardians of the Buddhist Doctrine, and the Five Sisters of Long Life (*bstan srung tshe ring mched lnga*)¹²³ were erected on top of Ra sa 'phrul snang gtsug lag khang,¹²⁴ “the Goat Field’s Manifested Temple”. The support and supported, i.e. the receptacles and religious items (*rten brten*) [of] the Maṇi Temple [in] Se ra'i dur khrod, “the Charnel Ground of Se ra”,¹²⁵ and two *stūpas*¹²⁶ outside were newly constructed. In the surrounding area of the

¹²¹ The translation of *bcu phrag re gnyis* is given by rDo rje tshe ring (2016.04.25, personal communication).

¹²² Tilopa (988–1069), Nāropa (1016–1100), Mar pa (1012–1097), Mi la ras pa (1040–1123) and sGam po pa (1079–1153) are the five forefathers of the *bKa' brgyud* tradition.

¹²³ Tshe ring mched lnga (“the Five Sisters of Long Life”), who lived near Mt. Everest, consist of *bKra shis tshe ring ma*, *mThing gi zhal bzang ma*, *Mi g.yo blo bzang ma*, *Cod pan mgrin bzang ma* and *gTad dkar 'gro bzang ma*. They became the Guardians of the Buddhist Doctrine and were taken by Mi la ras pa as his spiritual consorts for practice. For the depiction of every guardian, see Willson (2000, pp. 418–420).

¹²⁴ Ra sa 'phrul snang gtsug lag khang is known as Jo khang – the main temple of Tibet – in which there is a famous statue called Jo bo Śākyamuni. This statue was brought by the wife of King Srong btsan sgam po, a Nepalese princess Bhrikuti (Tib. *Lha geig khri btsun*), from Nepal to Tibet. The name of the place “Goat Field” (*ra sa*) comes from a legend which describes how King Srong btsan sgam po had the temple built. Through the King’s miraculous power, the earth for the temple was carried by a single goat, so the ancient name of the place was called “Goat’s Field”. Later it became named “God’s Field” (*lha sa*); for more description, see Vitali (1990, pp. 69–88).

¹²⁵ Se ra'i dur khrod is a sky burial site near Se ra Monastery in Lhasa Prefecture, see sNying bo rgyal & Rino (2008, p. 230).

¹²⁶ According to Karma stobs rgyal, a precise date for depositing *dhāraṇīs* into the *stūpas* at Se ra'i dur khrod is said to be the virtuous day in the waxing period of the eighth Tibetan lunar month of the Earth

Potala Palace (Pho brang po ta la), a [prayer] wheel was established by [spending] seventy thousand RMB. [Karma stobs rgyal] gilded gold, thirteen times altogether, to the Jo bo [statue] on different occasions. Upon the Jo khang (i.e. Ra sa 'phrul snang gtsug lag khang), a *dung 'khor* of good quality was erected.

¹²⁷At the age of forty-seven, in the Iron Male Horse Year (1990), [Karma stobs rgyal] proceeded to the glacier mountains [in] the upper, i.e. western [region] during the large circumambulation of Mount Kailāśa. [He] made complete circumambulations and his retinue made prostrations and circumambulations (*phyag skor*). At that time, numerous *dung 'khors* were erected at the sacred place and [Karma stobs rgyal] offered Padmasambhava's invaluable, indestructible relics as *dhāraṇīs* deposited into the main receptacle, the Amitābha [image] in Chos sku dgon pa, "Dharmakāya Monastery". When Karma stobs rgyal resided in Mount Kailāśa, [he] beheld a pure vision of the image of Buddha Śākyamuni. This image was almost larger than a man in real-life [Z950]. And he said: "That [image] is regarded as a sign that the large gate of benefiting beings will be opened in the region of mNga' ris."

At the age of forty-eight, in the Iron Female Sheep Year (1991), [Karma stobs rgyal] went to mNga' ris Shangs Klu khang. After newly constructing Shangs Klu khang dPal ri gnyis pa bDe chen chos 'khor gling – "the Second Glorious Mountain, the Great Bliss Dharma Wheel Monastery of Shangs Klu khang"¹²⁸ – together with

Dragon Year (1988) (*bod sa 'brug lo'i zla ba 8 pa'i yar tshes dge bar mchod rten la gzungs gzhus phul skabs [...]*); besides the *stūpas*, a prayer wheel containing one billion and nine hundred million inscriptions of Avalokiteśvara's *mantra*, two temples, a house containing blissful *tsha tshas* and *jo dars* were established (*gzhan yang dur khrod thog tu ma ni dung 19 'khor lo/ 2 lha khang dang sáccha byin ldan gyi tsha khang dang jo dar bzhengs grub yod pa/*); see Karma stobs rgyal (*lHa sa'i se ra dur khrod kyi mchod rten dkar chag*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, pp. 90). For a register of the objects deposited into the *stūpas* and for an historical account of the construction at Se ra'i dur khrod, see *ibid.*, pp. 83–91.

¹²⁷ The narrative about 1990 (Y 24) and 1991 (Y 24) is very short in comparison with that of 1990 (Z 949–950) and 1991 (Z 950). The translation of Y 24 reads:

[Y24] In the Iron Male Horse Year (1990), while [Karma stobs rgyal] proceeded to the upper part of the glacier mountains during the large circumambulation of Mount Kailāśa, numerous *dung 'khors* were erected.

In the Iron Female Sheep Year (1991), [Karma stobs rgyal] went to mNga' ris Shangs Klu khang. After reconstructing Shangs Klu khang dPal ri gnyis pa bDe chen chos 'khor gling ("Shangs Klu khang, the Second Glorious Mountain, Great Bliss Dharma Wheel Monastery") together with receptacles and sacred objects, [he] turned the wheel of the profound and vast Buddhist doctrine for many assemblies.

¹²⁸ Shangs Klu khang bDe chen chos 'khor gling is located 120 km from the dGe rgyas County in mNga' ris Prefecture; for more descriptions about this monastery, see Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 2, p. 116), Tshe ring rgyal po (*mNga' ris chos 'byung*, pp. 384–389).

receptacles and sacred objects, [he] turned the wheel of the profound and vast wheel of the Buddhist doctrine in front of many assemblies. During Karma stobs rgyal’s retreat, either in sPos ngad ldan pa’i sgrub phug – “the Meditation Cave of the Fragrant Incense Mountain”,¹²⁹ or in ’Ja’ lus ’od sku phug, “the Cave of the Luminous Form of the Rainbow Body”, numerous wondrous signs appeared: E.g. extremely fragrant incense wafted at uncertain times, everyone saw relics falling [from the sky] onto the field, and the sound of a *dharmā* conch filled [the air]. Besides that, although everyone [knew] Karma stobs rgyal had several secret biographies, we, as ordinary persons (*so skye*), could not write [them] down, because he secured the biographies in a hidden way.

¹³⁰At the age of forty-nine, in the Water Male Monkey Year (1992), [Karma stobs rgyal] went to mTshur phu [Monastery] during the enthronement ceremony of the Seventeenth Karmapa in ’Og min mtshur phu’i gdan sa chen po, “the Great Monastic Seat of Akaniṣṭha mTshur phu”.¹³¹ [He offered] both brocade robes and a golden victory banner, and [built] three one-story high statues made out of copper and gilded with gold of *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*. [He also offered] twenty-one Tārā-statues. [Two] *dung ’khors* were erected in the upper and lower encampments respectively. By that time, [Karma stobs rgyal] also met the Supreme sKyabs rje Byams mgon Tā’i si tu Rin po che (i.e. the Twelfth Si tu, Padma don yod nyin byed dbang po, b. 1954) and rGyal tshab Rin po che from mTshur phu Monastery (i.e. the Twelfth

¹²⁹ [Ri bo] spos ngad ldan pa is located on the northern side of Mount Kailāśa; see Namkhai Norbu (2013, p. 69). A similar name, sPos ngad ldan pa’i sgrub sde, is mentioned as the place where Karma stobs rgyal composed the instruction on cultivating *rDdzogs chen gser gyi yang zhun*, contained in *Karma stobs rgyal’s Collected Works* (2006), vol. 3, p. 32. According to the colophon of *De bzhin gshegs pa’i chos sku’i gsangs mdzod kyi sgo ’phar ’byed pa’i lde’u mig*, Karma stobs rgyal composed the text in sPos ngad ldan pa’i sgrub phug. This is mentioned as the practice centre of bDe chen chos ’khor gling Monastery near Mount Kailāśa, a hermitage where the *dākiṇīs* and *dākas* are assembled (*ces pa ’di gnas mchog gangs dkar ti sa’i nye char dākika ’du ba’i dben gnas bde chen chos ’khor gling gi sgrub sde spos ngad ldan pa’i sgrub phug [...]*); see *ibid.*, vol. 3, p. 96.

¹³⁰ The narrative about 1992 is abbreviated in Y 24; see Chapter 3, no. 587. The translation of Biography Y 24 reads:

[Y24] In the Water Male Monkey Year (1992), [Karma stobs rgyal] went to mTshur phu [Monastery] during the enthronement ceremony of the seventeenth rGyal ba’i Karmapa O rgyan phrin las rdo rje (b. 1985) in ’Og min mtshur phu’i gdan sa chen po, “The Great Seat of Akaniṣṭha mTshur phu”. [There, he offered] both brocade robes and a golden victory banner. [He also built] three one-story high statues of *dharmakāya*, *sambhogakāya* and *nirmāṇakāya* made out of copper and gilded with gold, and statues of twenty-one Tārās. [Two] *dung ’khors* were erected in the upper and lower encampments respectively.

¹³¹ For the history and description of the monastery, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 86–109), ’Jam dbyangs mkhyen brtse’i dbang po (*mKhyen brtse’i bka’ ’bum*, vol. 18 (Tsha), pp. 438–440); for a register of the liturgical objects in mTshur phu, see Rin chen dpal bzang (*mTshur phu dkar chag*).

Regent of mTshur phu Monastery, Grags pa bstan pa yar 'phel, b. 1954). [He] obtained several instructions on ripening and liberation [from them].

¹³²At the beginning of that year, the administration committee of bSam yas Monastery (*bsam yas dgon pa gzhung*) and the patrons, [who sponsored the] *stūpas*, unanimously urged [Karma stobs rgyal] not to go to build *stūpas*. At that time, those who took responsibility for the monastery said: “Although the white *stūpa* of bSam yas [Monastery] has previously been constructed three times by the people of the monastery together with the patrons, it has been damaged three times. Because of inappropriate conditions concerning outer or inner matters, a large expense was incurred and much hard work was made in vain.” Then, [they] received a message (*zhu 'khrin*) three times, via an escort, from Karma stobs rgyal who had the transmission of constructing exquisite *stūpas* and receptacles from India and Tibet. [In the message, Karma stobs rgyal expressed his] extremely strong motivation to come. [^{Z951}] Later, he promised to come.

¹³³At the age of fifty, in the Water Female Bird Year (1993), [Karma stobs rgyal] went to bSam yas [Monastery] in order to restore the *stūpas* in the four directions

¹³² Karma stobs rgyal more thoroughly explains the manner in which he constructed the *stūpas* in Karma stobs rgyal (*bSam yas las bzhi 'i mchod rten dkar chag*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, pp. 95–98), Karma stobs rgyal (*bSam yas mchod rten dkar chag*, pp. 205–214).

¹³³ The narrative about 1993 in Biography Z is partly different from that in Biography Y. The translation of Y 24–25 reads:

[^{Y24}] In the Water Female Bird Year (1993), after [Karma stobs rgyal] had proceeded to bSam yas in order to restore the *stūpas* in the four directions [surrounding] [^{Y25}] dPal bsam yas mi 'gyur lhun gyis grub pa'i gtsug lag khang (“Glorious bSam yas, the Unchanging and Spontaneously Accomplished Temple”) and the *stūpas* on [the ring of] the Iron Mountain (i.e. *stūpas* on top of the surrounding walls). This began a large project of construction. Having come to bSam yas mChims phu, by way of *bDe chen zhing sgrub*, [the practice of] one hundred million Amitābha recitations was established. Altogether one thousand one hundred and twenty-five *stūpas*, including four types of the unchanging luminous large *stūpas* at [each of] the four directions [respectively] of the monastery and so forth were founded successfully [in] three years. Around three life-sized gesso-statues of Mar pa the Translator (Mar pa lo tshā ba), Mi la ras pa and Dwags po Lha rje – [the] three [founders of the bKa' brgyud Lineage] – were erected in the temple of bSam yas Monastery. In rNam dag khrims khang gling (“Pure Discipline Temple”) – the place of [Karma stobs rgyal's] residence in bSam yas by that time – ten million feast offerings and one hundred million *maṇḍalas* were offered by way of *bDe chen zhing sgrub* [by] more than three hundred monks and nuns. The practice of reciting both the extended and the short versions of the *bDe smon* one hundred million times was established. Also, [the practice of reciting] the Tārā [*mantra*] one hundred thousand times, during a period of one year, was established. During that period, [Karma stobs rgyal] pleased reincarnate teachers, monks, nuns, laymen and laywomen coming from all directions by [conferring] maturing instructions (*smin khrid*), [the establishment of] spiritual connections, and [the bestowal of] sacred substances and relics – whichever [activity] was appropriate [for each type of disciple]. [Karma stobs rgyal] gave teachings extensively (lit. “turned the wheel of the Buddhist doctrine extensively”), for example, [he taught the practice of] removing obstacles and the enhancing practice (*bogs 'don*) to the great meditators who wandered in the remote valleys among the mountains.

[surrounding] dPal bsam yas Mi 'gyur lhun gyis grub pa'i gtsug lag khang, “the Glorious bSam yas, the Unchanging and Spontaneously Accomplished Temple” and the *stūpas* on [the ring of] the Iron Mountain (i.e. *stūpas* on top of the surrounding walls). Firstly, Karma stobs rgyal went to the place of the damaged white *stūpa* [of] bSam yas [Monastery] to investigate the extent of the damage. Having reached the uppermost part of rocky ground and seen [the damaged *stūpa*], [he] found a large rock like an ankle-bone. [Karma stobs rgyal] thought: “Because performing the enlightened activity of a Dharma Protector is my work, I feel brave and confident in accomplishing [it] easily, without hindrance.” Hence the rites for removing obstacles were completely performed in accord with the Lord’s intent. Then, a large project to construct the *stūpas* started.¹³⁴ The blue *stūpa* was constructed first, then the white, the red and the black ones. Besides those *stūpas*, one thousand *stūpas* on [the ring of] the Iron Mountain as well as three white *stūpas*, both large and small in size, were constructed behind sPrul pa'i gtsug lag khang, “the Emanated Temple” stone-by-stone. By the time the outer work of the *stūpas* [was completed], the *tsha tshas* (*sāccha*)¹³⁵ as inner *dhāraṇīs* were rolled up and placed [into the *stūpas*]. The *maṇḍalas* and life-poles (*srog shing*)¹³⁶ were painted. Moreover, the consecration of *dhāraṇīs* (*gzungs sgrub*)¹³⁷ and the consecration of *tsha tshas* (*tsha sgrub*)¹³⁸ were performed. Altogether one thousand one hundred and twenty-five *stūpas*, including four types of the unchanging luminous large *stūpas* at each of the four directions [respectively] of the monastery and so forth were founded successfully [in] three years.¹³⁹ Having come to the Charnel Ground of Se ra, [the

¹³⁴ For the architecture of bSam yas Monastery, see Chayet (1988, pp. 19–29), and for its restoration, see Buffetrille (1989, pp. 363–411).

¹³⁵ For the research of *tsha tsha*, see Tucci (1988, pp. 53–61), Bentor (2003, pp. 25 & 28), Gazizova (2009, p. 55), Kunsang Namgyal (2013, pp. 1–41).

¹³⁶ The term *srog shing*, as explained by Duff (2014, under the entry *srog shing*), is “placed right at the centre of sacred representations and other objects such as Buddha statues, *stūpas*, consecrated vases, etc. The pole is the central pillar that represents and provides the life force to the sacred representation. The life-shaft should be made of cedar wood and should be a whole piece of wood, not a number of pieces joined together. When making a *stūpa*, a long, straight cedar tree, long enough for the entire *stūpa* to be found, cut and brought whole to make the *stūpa*. Furthermore, the eastern direction of the original tree should be placed at the eastern direction of the *stūpa* (statue, etc.).”

¹³⁷ The term *gzungs sgrub* refers to a consecration ritual, translated as “empowerment of *dhāraṇī*”, through which the presence of the tutelary deity (*yi dam*) is located in the ingredients deposited in *stūpas* or images. This is due to the fact that the consecrated objects function as the receptacles for the divine power of the *yi dam*; see Bentor (2003, pp. 34–35), Gazizova (2009, pp. 90–92).

¹³⁸ The term *tsha sgrub* (or *tsha sgrub*) means the blessing ceremony to consecrate the *tsha tshas*; see Thondup (2006, p. 223).

¹³⁹ For the history of the *stūpas* of bSam yas Monastery, see Karma stobs rgyal (*bSam yas mchod rten dkar chag*, pp. 123–216); for the register of the contents inside the four *stūpas* representing the Four

practice of] one hundred million Amitābha recitations through [the practice of] *bDe chen zhing sgrub* was established. At that time, Karma stobs rgyal, [his] disciples and the whole assembly [attended] the practice, which was divided into four sessions. From the beginning until the end [of the practice], [they] remained in silence, and endured only hardship (*dka' dpyad kho nar mdzad*). Furthermore, three nearly life-sized medicine-mud (*smān 'dam*)¹⁴⁰ images of Mar pa, Mi la ras pa and Dwags po lHa rje – [the] three [founders of the bKa' brgyud Lineage] were erected in the temple of bSam yas Monastery.

At the age of fifty-one, in the Wood Male Dog Year (1994), [Karma stobs rgyal attended a practice] in rNam dag khriṃs khang gling, [the temple named] “the Continent of the House of Pure Discipline”. This temple was the place of [Karma stobs rgyal's] residence in bSam yas [Monastery]. More than three hundred monks and nuns offered ten million feast offerings and one hundred million *maṇḍalas* through [the practice of] *bDe chen zhing sgrub*. The practice of reciting *bDe smon* one hundred million times, both the extended and the short versions, as well as [that of reciting] the Tārā [*mantra*] one hundred thousand times for one whole year were established. During that time, [Karma stobs rgyal] beheld a vision of Buddha Amitābha surrounded by his retinues of a large assembly of fully ordained monks. [Z952] Moreover, the Guardian of bSam yas Monastery – Pe har¹⁴¹ – manifested himself as a handsome *ban de*.¹⁴² Then Karma stobs rgyal drank the milk from a porcelain-vessel offered by [the *ban de*] without leaving any left. After this [he] said that blissful heat had spread over his body for many days. During that period, [Karma stobs rgyal] acted for the benefit of beings through [bestowing] maturing instructions (*smiṃ khrid*), [establishing] spiritual connections (*chos 'brel*), as well as [giving] sacred substances (*dam rdzas*), whichever one was appropriate for reincarnate teachers, monks, nuns, laymen and laywomen coming from all directions. [Karma stobs rgyal] taught the Buddhist doctrine extensively (lit. turn the wheel of Buddhist doctrine extensively), e.g. [he taught the

Activities there, see Karma stobs rgyal (*bSam yas las bzhi'i mchod rten dkar chag*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, pp. 92–117).

¹⁴⁰ Karma bstan pa rnam rgyal (2017.01.12, personal communication) explained *smān 'dam* as mud, comprising of different kinds of medicine, used to construct statues.

¹⁴¹ For a survey on Pe har, see Nebesky-Wojkowitz (1996/1956, pp. 94–133), Lin (2010, pp. 5–26).

¹⁴² The Tibetan word *ban de* (or *bhan de*) possibly originates from the Sanskrit *bhadanta*. Its intermediary form could be the Prakrit form resembling Pāli *bhante*, “Sir, venerable sir”, which is applied to a Buddhist in a respectful manner; see Nattier (1991, pp. 254–255, no. 24).

practice of] removing obstacles and the enhancing practice (*bogs 'don*)¹⁴³ to the great meditators who wandered in the remote valleys among the mountains.

At the age of fifty-two, in the Wood Female Pig Year (1995), [Karma stobs rgyal was present] in the upper encampment (*sgar gong*) of mTshur phu [Monastery] – the monastic seat (*gdan sa*, i.e. the main monastery) of the lineage of the successive reincarnations of the Karmapa. [There he gave] the maturing instructions on the path of method (i.e. the Six Doctrines of Nāro[pa]) and on the path of liberation (i.e. the Great Seal) over a period of more than three months. [He gave these instructions] to the practitioners of mTshur phu [Monastery] and to his supreme and ordinary disciples. By the time they had applied themselves diligently following numerous maturing guidances on *sūtras*, *tantras* and pith instructions, [he] granted empowerments and reading authorisations [upon them] extensively.

At the age of fifty-three, in the Fire Male Rat Year (1996), Karma stobs rgyal had a specific intent, which was made in exact accordance with a letter written by the Seventeenth Karmapa.

[The following] speech is addressed by the Karmapa O rgyan Phrin las rdo rje, prophesied by Rab 'byams rgyal ba (i.e. the Fourteenth Dalai Lama, bsTan 'dzin rgya mtsho, b. 1935) to the local people of Tibet generally, and to those of Dwags po sgam po particularly:

Because Bla ma Karma stobs rgyal Rin po che is an extraordinary teacher who has accomplished the qualities of abandonment and realisation (*spangs rtogs kyi yon tan*), [I] have sent this teacher with the hope that the doctrine of [Buddha Śākya]muni in general and the [doctrine of] the precious Dwags [po bka'] brgyud in particular, which is incomparable, will shine like the sun in the region of Dwags po. If the local people of [Dwags po] serve this teacher marvellously through

¹⁴³ The term *bogs 'don* is explained by Duff (2014, under the entry *bogs 'don*): “a means, method, technique by which the profit or value inherent in something can be extracted and hence obtained. This is a term that could apply to any situation, both worldly and dharmic”; “this phrase is freq. used in Buddhist Vajrayāna context as a general name for a class of practices which, once the student has facility in the main practice whatever it is, can be used to draw out further what the main practice is producing.”

understanding [his] word and meaning, [they] will be completely happy in the present and future.

Written and sent on the seventh day of the tenth month of the year 1995 from Karmapa's monastic seat Og min mTshur phu.¹⁴⁴

[Karma stobs rgyal] went to dPal gyi dwags lha sgam po, “the Glorious Dwags lha sgam po [Monastery]”.¹⁴⁵ According to gTer chen 'Ja' tshon snying po's treasure, *Dwags po's Secret Path [of] Guru Practice (Dwags po'i gsang lam bla sgrub)*,¹⁴⁶ [it] states:

After wishing for the flourish and spread of the Buddhist doctrine [in] this great sacred place, in the north carve *om āḥ hūṃ* in relief in stone. In the east in 'Od kyi phug, “the Cave of Light”, create the body of the supreme horse on the rock resembling a horse with its head lowered. [2953] In the south, either build a *stūpa* on the ground resembling an uneven clod (*mthu ba shor*) or erect [an image of] Avalokiteśvara with eleven faces. In the west, draw numerous suns and moons on the drum-like rock! If one establishes about nine images of 'Dzam gling grags pa¹⁴⁷ [on] the pinnacle edge of the ornamental helmet (*rtse mo'i phrog zhu'i ngos*), then the Tibetan people will be happy. These are auspicious circumstances (*rten 'brel*) showing that the Buddhist doctrine will flourish and spread later in this sGam po [Monastery].

¹⁴⁴ The paragraph about the letter by the Seventeenth Karmapa is missing in Y 26.

¹⁴⁵ gDan sa chen po Dwags lha sgam po, located in rGya tsha County, lHo kha Prefecture, is the widespread name indicating its position as an important monastic seat of the bKa' brgyud hierarch sGam po pa bSod nams rin chen (1079–1153). As for the term *dwags lha sgam po*, *dwags po* is the name of an ancient Tibetan clan. According to the traditional, pre-Buddhist Tibetan belief *sgam po* refers to one of the nine Creator Gods (*srid pa chags pa'i lha dgu*). sGam po pa founded the monastery in 1121, and it became an active centre for meditative retreats under his direction. For a detailed description, see Blo bzang chos 'byor (*Ris med dgon sde khag lo rgyus*, pp. 279–285), Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 1, pp. 94–95), Xie (2001, pp. 343–344), Buswell Jr. & Lopez Jr. (2014, p. 277).

¹⁴⁶ The treasure cycle *Dwags po gsang lam bla sgrub* was revealed by 'Ja' tshon snying po (1585–1656), and it contains three texts, namely: 1) *Dwags po gsang lam bla sgrub* authored by 'Ja' tshon snying po, in: *Rin chen gter mdzod chen mo*, vol. 11 (Da), pp. 739–764; 2) *Dwags po'i gsang lam bla sgrub dbang chog* authored by Chos rje gling pa (1682–1720), *ibid.*, pp. 765–780; 3) *Dwags po'i gsang lam bla sgrub bsnyen yig* authored by Blo gros mtha' yas (1813–1899), *ibid.*, pp. 781–802. For the citation, see 'Ja' tshon snying po (*Dwags po gsang lam bla sgrub*, *ibid.*, p. 756).

¹⁴⁷ Dwags po 'Dzam gling grags pa (1116–1169) was the nephew of sGam po pa bSod nam rin chen. His uncle recognised him as a great Indian Paṇḍita and gave him his name during the first meeting at the age of eleven. Later he received full monastic ordination and was given the name Tshul khriims snying po. In 1150 he was nominated as the abbot of Dwags lha sgam po, the main monastic seat of sGam po pa. For his biography, see Powers and Templeman (2012, p. 708), Roerich (2007/1976, pp. 463–465).

Thus, although the Holder of the Doctrine sGam po Nor bu rgyan pa (1589–1633)¹⁴⁸ had altered the ground (*sa bcos*), as time passed [it] decayed. Hence Karma stobs rgyal altered the ground [in] the four directions and at the centre in accordance with the prophecy [cited] from *Dwags po's Secret Path [of] Guru Practice (Dwags po gsang lam bla sgrub)* (as mentioned above). [Karma stobs rgyal] deposited correctly the *dhāraṇīs* (*gzungs gzhug*)¹⁴⁹ into one hundred and ten old receptacles [representing] the three [aspects] of body, speech and mind (*rten gsum*). He deposited *dhāraṇīs* into the statue of Dwags po [Rin po che] – the newly constructed major receptacle. The arrow-long plaster images of the Six bKa'brgyud [Forefathers] (i.e. Vajradhāra, Tilopa, Nāropa, Mar pa, Mi la ras pa and Dwags po lHa rje); the silver images of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, life-sized molten images (*blugs sku*), of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*; the [images] of Amitāyus, the Teacher [Buddha Śākyamuni] and Tārā were erected. Three volumes of the *bKa' gyur*, fifty wooden *stūpas* in good quality, *Dwags po's Collected Works (Dwags po'i bka' 'bum)* and the expenses for the shrine (*kun dga' rwa ba'i 'gro grangs*)¹⁵⁰ were bestowed. Seven *'dung khors* were founded on different occasions. [Karma stobs rgyal] conferred empowerments, reading authorisations and instructions upon those who did retreat in the practice centre for three years, three months and three days. Reading authorisations, instructions and so forth were given to the monastic community. Relying merely on the power of the generation of the awakened mind and the enlightened activities of Karma stobs rgyal, those who dwelled [in] retreat at the practice centre for three years, three months and three days uninterruptedly received the precious teachings of the supreme Dwags po Practice Lineage at dusk. Once those

¹⁴⁸ sGam po Nor bu rgyan pa (1589–1633) is the chief Holder of the Doctrine (*chos bdag*) of 'Ja' tshon snying po's treasures, see Gu ru bkra shis (*Gu bkra'i chos 'byung*, p. 445): *chos bdag gi gtso bo ni sgam po zhabs drung nor bu rgyan pa nyid yin pas*/. For a short biography of Nor bu rgyan pa, see *ibid.*, pp. 729–730.

¹⁴⁹ Among the many kinds of relics, there are the relics of the *dharmakāya*, identified as *dhāraṇī-mantra*. These are regarded as the most important relics. The process of depositing sacred objects into *stūpas* or statues is called in Tibetan *gzungs 'bul*, “offering *dhāraṇī*”, or *gzungs gzhug*, “inserting *dhāraṇī*”. In this case, *dhāraṇī* is used as a general name for all kinds of deposits, such as physical relics, *dhāraṇīs*, books, etc.; see Bendor (1995, pp. 248 & 254). Regarding the complete process of consecrating *stūpas* and images, two distinct rituals are to be performed: 1) The deposition of relics and *dhāraṇīs* (*gzungs 'bul* or *gzungs gzhug*); and 2) the final consecration (*rab gnas*) that transforms those *stūpas* and images into an embodiment of a *yi dam*; see Bendor (1996) for a detailed description about the consecration of images and *stūpas*.

¹⁵⁰ Instead of translating *kun dga' rwa ba* as “monastic garden”, Karma bstan pa rnam rgyal (2016.04.27, personal communication) suggested it should be translated as “shrine”, and *kun dga' rwa ba'i 'gro grangs* as “the cost of the shrine” (佛龕的费用).

practice teachers (*sgrub bla*) who had taken the three-year retreat took responsibility for the outer and inner monastic matters, the monasteries developed.

Furthermore, at the place where [numerous] *stūpas* were built in the thirteen [temples],¹⁵¹ i.e. four border taming temples (*mtha' 'dul gtsug lag khang bzhi*), four [temples] for further taming (*yang 'dul bzhi*), four district controlling [temples] (*ru gnon bzhi*) and the Goat Field's Miraculously Manifested Temple of Lhasa (IHa sa'i ra sa 'phrul snang gtsug lag khang), founded by Dharma King Srong btsan sgam po (617–650), [Karma stobs rgyal] thus completed the important matters of depositing *dhāraṇīs*, [granting] blessings and consecrating in seven days.

At twenty-one significant places, twenty-one houses [containing] one hundred thousand *tsha tshas*, endowed with *dhāraṇīs* and blessed pills, were built.

After receiving Karma stobs rgyal's advice, the disciples actualised numerous *maṇḍalas* through [the practice of] *Ngan song dong sprugs* in numerous charnel grounds.¹⁵²

When Karma stobs rgyal was fifty-four years old, in the Fire Female Ox Year (1997), [Z954] about fifty disciples started the five-hundred-thousand-preliminary-practices by means of *bDe chen zhing sgrub* during a period of around one and a half years. They performed this practice nearly four times altogether [during the Great Bliss Dharma Assembly] in Karma stobs rgyal's residence (*gzims khang*) in Lhasa.¹⁵³ At that time, [they] offered prostrations and *maṇḍalas*, and recited [Vajrasattva's] hundred-syllable [*mantra*] and the name of Amitābha several hundred million times. While

¹⁵¹ For different enumerations of the twelve temples namely: *mtha' 'dul gtsug lag khang bzhi*, *yang 'dul bzhi* and *ru gnon bzhi*, along with detailed explanations based on the original Tibetan texts, see Sørensen (1994, pp. 551–580).

¹⁵² Paragraph (Y 28) is missing in Biography Z:

[Y28] Also at that time, practice centres such as sDe dge Lha thog Theg chen gling in the east, dPal thang Zhing sgrub gling in the south, mNga' ris bDe chen chos gling in the west and Nag chub Shad sgrub dar rgyas gling in the north were newly built. Concerning the close disciples who were appointed to [those monasteries], [they are] Bla ma bSod nams dbang po in the east, Bla ma rig 'dzin chos rgyal in the south, Bla ma bCo lnga tshe dbang in the west, Bla ma Karma mkhas grub chos skyong in the north. Furthermore, the practice centres such as sPrin mtsho Monastery, lCa bo Temple, sKye med Monastery, Yag ra gSang sngags Monastery, etc. were newly built.

¹⁵³ Karma bstan pa rnam rgyal (2016.04.28, personal communication) explained the translation of “*bde chen zhing sgrub kyi sgrub pa dang 'brel zhing sgrub kyi sgo nas slob ma lnga bcu tsam lhan du sngon 'gro 'bum lnga cha tshang bskyel ba thengs bzhi tsam [...]*” in Chinese: 開極樂法會的同時五十多名弟子施授修行極樂法門前行四遍。

practising *bDe chen zhing sgrub* connected with the four causes (*rgyu bzhi*),¹⁵⁴ [Karma stobs rgyal] said [he] beheld the visions of Buddha Amitābha three times. From that year on, nearly more than ten thousand life-sized *jo dars*¹⁵⁵ were produced (*btab*) and then placed in extraordinary great sacred sites. In particular, *jo dars* [with the *mantras* of the] *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* – were continuously and innumerably produced.

While both mTsho phu rDo lo Rin po che (1933–2014)¹⁵⁶ and O rgyan dri med (b. 20th cent.) were constructing Zangs mdog dpal ri, “the Glorious Copper-Coloured Mountain [Temple]”,¹⁵⁷ in Kha ba lung ri of Nyag rked, [Karma stobs rgyal] offered assembled supports (*rten bsdus*) of *uḍumbara*,¹⁵⁸ relics and small *tsha tshas* as the depositing *dhāraṇīs* of the inner receptacles. [Karma stobs rgyal] offered inner *dhāraṇīs*, such as the images of numerous Indian and Tibetan scholars and accomplished adepts, those of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇkāya* – as well as the eight manifestations of Padmasambhava along with relics, *tsha tshas* and the assembled supports (*uḍumbara*) [as] the inner receptacles of the Zang mdog dpal ri. These were constructed by dBang rgyal rdo rje (n.d.) in a pastoral area

¹⁵⁴ Karma bstan pa rnam rgyal (2016.04.28, personal communication) translated *rgyu bzhi* as “the four causes of taking rebirth in the Field of Great Bliss”. This text, bearing the title *bDe ba can gyi rgyu bzhi'i khrid mdor bsdus*, provides a detailed explanation of these four causes. They are given as: 1) remembering the arrangement of the Field (Sukhāvātī) (*rgyu dang po zhing bkod yid la dran pa*); 2) the seven branches of gathering accumulations (*rgyu gnyis pa tshogs bsags yan lag bdun pa*); 3) generating the mind toward the supreme enlightenment (*rgyu gum pa byang chub mchog tu sems bskyed pa*); and 4) dedication and aspiration for taking birth in the Blissful Field (*rgyu bzhi pa bde ba can du skye phyir bsngo smon*); see Karma stobs rgyal (*bDe ba can gyi rgyu bzhi'i khrid mdor bsdus*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 2, pp. 204–240), bSod nams chos 'grub (*bDe smon 'grel bshad*, in: *bDe smon phyogs bsgrigs*, vol. 2 (sMad cha), pp. 1–275), 'Ju Mi pham (*bDe ba can du skye ba'i rgyu bzhi'i don ston pa*, in: *'Ju mi pham bka' 'bum*, vol. 10 (Tha), pp. 97–98), Padma 'phrin las snying po (*Rig 'dzin chen po padma phrin las snying po 'i bka' 'bum*, vol. 2 (Āḥ), pp. 418–420), Kapstein (2004, p. 39).

¹⁵⁵ For *jo dar*, see Chapter 1, no. 181.

¹⁵⁶ For a detailed Chinese account of mTsho phu rDo lo's (1933–2014) life, see Shi (2014, source: http://blog.sina.com.cn/s/blog_dded91ac0101gphz.html, accessed: 2016.04.28; 2015, source: http://blog.sina.com.cn/s/blog_dded91ac0102vcs4.html, accessed: 2016.04.28). There is a short autobiography of mTsho phu rDo lo in the Chinese translation of the biography of A chos Rin po che Chos dbyings rang grol (1918–1988) translated by rGya mtsho Bla ma (n.d.); see O rgyan dri med (*A chos rin po che'i rnam thar mdor bsdus*, pp. 1–2). Besides that, Schneider (2015, p. 470) mentioned mTsho phu rDo lo as the teacher of mKha' 'gro chos spyang (b. 1981).

¹⁵⁷ For the history of Zang mdog dpal ri [Temple], see mTsho phu rDo lo (*Khams nyag rong kha ba lung ri'i zangs mdog dpal ri'i dkar chag*).

¹⁵⁸ The text entitled *'Phags bod kyi rten bsdus rin po che u dum wā ra yid bzhin dbang rgyal 'brel tshad don ldan gyi dkar chag mthong grol chen mo* is contained in *Karma stobs rgyal's Collected Works* (2006), vol. 1, pp. 180–247. This is a register of the ingredients of the assembled supports – *uḍumbara*. The term *uḍumbara* (in Vedic written with *d*, in Classical Sanskrit generally with *ḍ*) refer to a type of tree called *Ficus Glomerata*; see Monier-Williams (1988/1899, p. 175). It is usually transcribed in Tibetan as *u dum ba ra* or *u dum wa ra*.

(*'brog khul*) of Khams. [Karma stobs rgyal] also offered [much] money (*dngul kyī zhabs tog*) [as material offerings].

At the age of fifty-five, in the Earth Male Tiger Year (1998), [Karma stobs rgyal] proceeded to Khams and met mKhan po A khyug (1927–2011). [The content of their] discussion (*yar zhu mar gnang*) and [the establishment of] a spiritual connection (*chos 'brel*) [between them both] have previously been clearly narrated.¹⁵⁹ [After meeting mKhan po A khyug], [Karma stobs rgyal] then went toward sDe dge dGon chen, “the Great Monastery of sDe dge”.¹⁶⁰

At the age of fifty-six, in the Earth Female Hare Year (1999), [Karma stobs rgyal] founded four *stūpas* [representing] the Four Activities in the four directions of gDan sa chen po dPal gyi mtshur phu, “the Great Monastic Seat, the Glorious mTshur phu [Monastery]”. There, [Karma stobs rgyal] also deposited the complete *dhāraṇīs* of one eighth of Buddha Śākyamuni’s relics.¹⁶¹

At the age of fifty-seven, in the Iron Male Dragon Year (2000), [Karma stobs rgyal] accomplished ten million feast offerings and one hundred thousand recitations of the Tārā-*mantra* in the ceremony [for clearing obstacles to the spread of] both the Buddha’s doctrine, in general, and specifically of Dwags po bka’ brgyud’s teachings in the Glorious Dwags lha sgam po [Monastery]. Many hermitages (*dben gnas*) were newly constructed in some solitary places near Lhasa. In Yar ’brog Yon bu do,¹⁶² three

¹⁵⁹ For the narrative about meeting mKhan po A khyug, see Z 938–939.

¹⁶⁰ sDe dge dGon chen, also known as sDe dge lHun grub steng dgon, is a great Sa skya pa monastery in sDe dge County of dKar mdzes Prefecture. This monastery was founded by sDe dge Bo thar bKra shis seng ge (b. 14th cent.), the first ruler of sDe dge in the fifteenth century. For the history of sDe dge dGon chen, see sKal ldan tshe ring (*sDe dge dgon chen dgon pa'i lo rgyus*), 'Jam dbyangs mkhyen brtse'i dbang po (*mKhyen brtse'i bka' 'bum*, vol. 18 (Tsha), pp. 398–410), and 'Jigs med bsam grub (ed.) (*dKar mdzes dgon sde lo rgyus*, vol. 1, pp. 420–445).

¹⁶¹ In comparison with the narrative about 1999 in Y 29–30, the translation reads as follows:

[^Y29] In the Earth Female Hare Year (1999), according to the intention of the Seventeenth Karmapa O rgyan phrin las rdo rje, [^Y30] [Karma stobs rgyal] founded four *stūpas* [representing] the Four Activities in the four directions of gDan sa chen po dPal gyi mtshur phu, “the Great Monastic Seat, the Glorious mTshur phu [Monastery]”. Moreover, [Karma stobs rgyal] deposited complete *dhāraṇīs* of one eighth of Buddha Śākyamuni’s relics. For an extensive explanation of the construction, see 'Jam dbyangs tshe ring (*mTshur phu'i las bzhi'i mchod rten dkar chag*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, 118–147).

¹⁶² Yon bu do is also written as Yum bu do (see C 987). According to rDo rje tshe ring (2017.09.02, personal communication), Yum bu do is the name of a monastery in sNang dkar rste, lHo kha Prefecture. Sørensen & Hazod (2007, vol. 1, pp. 169–170) provides a name with a similar pronunciation – Yon po

life-sized images of the Abbot, the Teacher and the Dharma King (*mkhan slob chos gsum*, i.e. Śāntarakṣita, Padmasambhava, and Khri Srong lde brtsan) made out of copper and gilded with gold were constructed.

[When Karma stobs rgyal was] fifty-eight years old in the Iron Female Snake Year (2001), [Z955] arrow-long excellent images of Vajradhāra made out of copper and gilded with gold were constructed for Dwags lha dgon, “the Dwags lha [sgam po] Monastery”,¹⁶³ Sras mkhar dgu thog, “the Nine-storied Son’ Castle”,¹⁶⁴ and Brag dmar ke’u tshang, “the Red Rock Cavern”.¹⁶⁵ After constructing around three thousand and five hundred handheld prayer wheels (*lag ’khor*) [containing] *mantras* (*gzungs sngags*) of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* – [Karma stobs rgyal] bestowed the Buddha’s doctrine upon the faithful Buddhist practitioners.

[When Karma stobs rgyal was] fifty-nine years old, in the Water Male Horse Year (2002), a nearly life-sized golden image of the Four-Armed Guardian (Mahākāla) of the early tradition (*sngar lugs*) was constructed in a monastery in the region of mNga’ ris Gu ge. Also a nearly life-sized image made out of copper and gilded with gold was constructed in gTsang Ne ri dgon,¹⁶⁶ “Ne ri Monastery of gTsang”.

do. It is a monastery, also known as ’Og min gsang chen theg mchog bde chen gling, situated on an island in the south-eastern part of the Yar ’brog Lake. According to ’Jam dbyangs mkhyen brtse’i dbang po’s (1977–1980, vol. 18 (Tsha), p. 322) description, Yar ’brog Yon po do was established by the reincarnation of gTer ston mChog ldan mgon po (1497–1531), and it is said to continue to be the seat of this line of incarnation under the supervision of gSung sprul Rin po che (alias Pad gling gsung sprul). For a study of mChog ldan mgon po, see Ehrhard (2008, 61–91); for Yon po rdo dgon, see also Padma skal bzang (*Yar ’brog yon po rdo dgon gnas kyi dkar chag*, pp. 45–64). Due to their phonetic similarity, I assume that Yon bu do refers to Yon po do Monastery in Yar ’brog.

¹⁶³ Dwags lha dgon was founded by Dwags po lHa rje bSod nams rin chen (1079–1153) in 1121 in the region of sGam po. For a description, see ’Jam dbyangs mkhyen brtse’i dbang po (*mKhyen brtse’i bka’ ’bum*, vol. 18 (Tsha), p. 435), Blo bzang chos ’byor (*Ris med dgon sde khag lo rgyus*, pp. 279–285).

¹⁶⁴ Sras mkhar dgu thog (“the Nine-storied Son’s Castle”), located in lHo brag, is the final tower built by Mi la ras pa repeatedly for Mar pa’s son, Dar ma mdo sde. Before this, Mar pa had already instructed Mi la ras pa to construct several immense stone towers, plough his fields, etc. on his own. These activities were given as part of a series of trials to purify Mi la ras pa’s negative *karma* when he had [previously performed] black magic. After undergoing various hardships, Mar pa bestowed upon Mi la ras pa numerous empowerments and instructions concerning the Great Seal and the Inner Heat (*gtum mo*). For the history of Sras mkhar dgu thog, see Wylie (1964, pp. 278–291), Gianotti (1991, pp. 67–75) and Buswell Jr. & Lopez Jr. (2014, p. 541). For a discussion about the difference between tower and castle (*mkhar*), see Amundsen (2001, pp. 10–15).

¹⁶⁵ Brag dmar ke’u tshang, also known as Bre gu dge’u in *Zang gling ma*, was revealed by Nyang ral Nyi ma ’od zer (1124–1192). It is situated in the centre of bSam yas mtshims phu complex. For more descriptions, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 90–194), Goodman (1992, pp. 204–205, no. 69), van Schaik & Doney (2007(2009), p. 201, no. 66).

¹⁶⁶ Ne ri dgon, unidentified.

¹⁶⁷[When Karma stobs rgyal was] sixty years old, in the Water Female Sheep Year (2003) from the beginning of the first Tibetan lunar month (*bod zla*) until the second one, [the disciples of Karma stobs rgyal]¹⁶⁸ deposited *dhāraṇīs* into more than three thousand, three hundred various non-sectarian images. In that same year, as they proceeded to gNam mtsho, “the Celestial Lake”,¹⁶⁹ an excellent large *stūpa*, a nearly life-sized gold-gilt image of Karmapa Rang byung rdo rje (the Third Karmapa, 1284–1339), clay images of dPal chen sGa lo (b. 16th cent.)¹⁷⁰ as well as of the lord of the sacred site – rDo rje Kun grags ma¹⁷¹ were constructed. Four *dung ’khors*¹⁷² were established. Besides these, several *maṇi*-walls [made from a] thousand stones were also constructed. All the mountains and valleys were filled with *jo dars*. In that year, the printed materials to be deposited as *dhāraṇīs* were placed into receptacles, including *bTags grol phung po rang grol, One Hundred and Eight Mantras of Cutting the Stream of Karmic Obscuration (Las sgrib rgyun gcod sngags rgya rtsa brgyad pa)*.¹⁷³ Moreover, [*Dhāraṇīs for*] the Successive Teachers of *bKa’ [brgyud]* and *rNying [ma] Traditions (bKa’ rnying bla brgyud [kyi bzungs])*,¹⁷⁴ *Supplication to Twenty-Five Chariot-[Leaders] of the Snowy Land (Gangs can shing rta nyer lnga’i gsol ’debs)*,¹⁷⁵

¹⁶⁷ The narrative about 2003 (Y 31) varies partly from Z 955; see Chapter 3, no. 629.

[Y31] In the Water Female Sheep Year (2003), people started to selflessly set up twenty thousand life-sized *jo dars* [printed with] texts such as *bTags grol* and *Las sgrib rgyun gcod*. In that year, proceeding to gNam mtsho – “the Celestial Lake”, an excellent large *stūpa* as well as a nearly life-sized gold-gilt statue of [the Third] Karmapa Rang byung rdo rje (1284–1339), clay statues of dPal chen sGa lo (b. 16th cent.) and the lord of the sacred site – rDo rje Kun grags ma were constructed. Furthermore, four *dung ’khors* were established and several *maṇi*-walls [made of] a thousand stones were constructed. All the mountains and valleys were filled with *jo dars*.

¹⁶⁸ Karma bstan pa rnam rgyal explained that the deposition of *dhāraṇīs* was carried out not by Karma stobs rgyal himself, but by his disciples to whom the method of deposition was taught (2017.01.11, personal communication).

¹⁶⁹ For a description of gNam mtsho, see Thub bstan rgyal mtshan (*gNam mtsho’i gnas bshad dad pa’i chu rgyun*).

¹⁷⁰ dPal chen sGa lo, alias Karma bDud rtsi, also known as Khams pa sGa lo tsa[ā] ba (b. 16th cent.), is a disciple of the Eighth Karmapa Mi bskyod rdo rje (1507–1554) as well as an accomplished master in the Karma bka’ rgyud school; see BDRC (source: <https://www.tbrc.org/#!rid=P6892>, accessed: 2012.06.22), and personal communication with Karma bstan pa nams rgyal on 2014.05.02.

¹⁷¹ For rDo rje kun grags (ma), see Chapter 2, no. 104.

¹⁷² For the register of the scriptures inserted into the large Dharma wheels in the gNam mtsho Lake of the north constructed by Karma stobs rgyal, his disciples and sponsors, see Karma stobs rgyal (*Byang gnam mtshor chos ’khor dkar chag*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 1, pp. 65–66).

¹⁷³ The full title of *Las sgrib rgyun gcod* is *Las sgrib rgyun gcod kyi sngags brgya rtsa brgyad pa* by ’Ju mi pham (1846–1912), contained in *Chos spyod nyer mkho’i zhal ’don*, pp. 158–165.

¹⁷⁴ Karma stobs rgyal (*bKa’ rnying bla brgyud kyi gzungs*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 3, pp. 195–197).

¹⁷⁵ This is a supplication dedicated to the founders of twenty-five teachings in Tibet, bearing the full title *Gangs can bstan pa’i srol ’byed chen po nyer lnga la gsol ’debs dad pa’i me tog rab tu rgyas pa* written by ’Jam dbyangs mkhyen brtse’i dbang po (1820–1892) based upon the appearance of a dream; see its colophon: *ces bod yul bstan pa’i srol ’byed chen po rnams la gsol ba ’debs pa ’di ’ang/ rmi lam gyi*

Dhāraṇīs [for] the Small and Middling Receptacles (rTen chung 'bring gi gzungs),¹⁷⁶ *Wish ('Dod gsol)*,¹⁷⁷ *Dhāraṇīs of Twenty-Five Letters (Yi ge nyer lnga 'i gzungs)*¹⁷⁸ and various self-*dhāraṇīs (rang gzungs)*,¹⁷⁹ such as [those of the] *trikāya – dharmakāya, saṃbhogakāya* and *nirmāṇakāya* (i.e. *mantras* of Amitābha, Avalokiteśvara and Padmasambhava), were newly compiled. Afterwards, every single type of them was printed one hundred thousand times.

From the fifteenth day of the twelfth Tibetan lunar month onwards, the wood print blocks of *bTags grol* and *Las sgrib rgyun gcod* [for] *jo dars* were newly carved. Since then people started to produce, without attachment, twenty thousand life-sized *jo dars* [printed with] texts such as *bTags grol* and *Las sgrib rgyun gcod*.

From the twenty-third day of the tenth Tibetan lunar month of that same year until the tenth day of the twelfth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than two hundred and seventy diverse images for the different non-sectarian monasteries (*dgon sde khag*) and for those people who had faith.

At the age of sixty-one, in the Wood Male Monkey Year (2004), [Karma stobs rgyal] proceeded to Brag yer pa.¹⁸⁰ There he founded seventeen *stūpas* both large and

snang tshul cung zad cig la brten nas thub bstan ris su ma cad pa la gus pa 'i bya bral ba mañju gho śas bris pa dge'o//, subsumed in *Karma stobs rgyal's Collected Works (2006)*, vol. 2, pp. 3–4; see Chapter 5–I.2.3).

¹⁷⁶ *rTen chung 'bring gi gzungs* contains the *dhāraṇīs* compiled by Karma stobs rgyal for the small receptacles such as statues (Karma bstan pa rnam rgyal, 2014.05.02, personal communication).

¹⁷⁷ Karma stobs rgyal ('*Dod gsol*, in: *Karma stobs rgyal's Collected Works (2006)*, vol. 3, pp. 198–200), Chapter 5–1.3.68).

¹⁷⁸ The text is used as *dhāraṇīs* deposited into receptacles (Karma bstan pa rnam rgyal, 2014.05.02, personal communication).

¹⁷⁹ Karma bstan pa rnam rgyal (2014.05.02, personal communication) explained *rang gzungs* as the *mantra* of Buddhas.

¹⁸⁰ The ancient hermitage complex of Brag yer pa, located in sTag rtse County northeast of Lhasa, was founded by Srong btsan sgam po's queen Mong bza' khri lcam and his children. It was inhabited during the imperial period by Tibet's Dharma Kings Srong btsan sgam po (617–650), Khri Srong lde btsan (742–800) and Ral pa can (802–836). Padmasambhava is said to have stayed in retreat in the largest chapel called Zla ba phug, "Moon Cave", for seven months with his consort Ye shes mtsho rgya (757–817). He also hid numerous treasures in this area. In Schwartz's (1996, p. 62, no. 13) writing about his visit to Brag yer pa, it says: During the Cultural Revolution, the whole complex, including Brag yer pa Monastery and the summer residence of the Upper Tantric College, was destroyed. With the help of donations and voluntary restoration work some of rNying ma cave temples were later partly restored and occupied again by monks and nuns. For a general introduction, see Buswell Jr. & Lopez Jr. (2014, p. 141); for a detailed description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 123–127), bShes gnyen tshul khirims (*lHa sa 'i dgon tho rin chen spungs rgyan*, pp. 105–107); for the history of Brag yer pa, see *Brag yer pa 'i gnas bshad mdor bsod*, in: *Karma stobs rgyal's Collected Works (2006)*, vol. 1, pp. 153–156. Dri med 'od zer (*Yer pa 'i gnas bstod*, vol. 1, pp. 157–158) once composed a song in praise of this holy place.

small in size and of good quality. He placed them above a square platform where a heap of stones from the [previously] destroyed *stūpas*, founded by Padmasambhava,¹⁸¹ were piled up.¹⁸² [Z956] The earlier catalogue¹⁸³ states: “There is a complete *bre*¹⁸⁴ of Śāripūtra’s¹⁸⁵ relics.” [The fact that] a cluster of relics inside a small copper vessel arrived in Karma stobs rgyal’s hand can be understood as an indubitable [sign] that it is time to benefit beings. It is also by the strong power of Padmasambhava’s mind, the enlightened activities of a Dharma Protector, which had been entrusted to [Karma stobs rgyal], and previously made aspirations. Those [relics] were deposited again as inner *dhāraṇīs* (*nang gzungs*) [in the *stūpas*]. Furthermore, three *stūpas* were founded above [the ruins] nearby because [those] *stūpas* constructed by Vairocana¹⁸⁶ in the past were destroyed. In that region, [numerous] *jo dars* were widely raised.

At about eleven o’clock in the morning of the tenth day of the seventh Tibetan lunar month of that year, at an auspicious time called Yer pa’s tenth day, [Karma stobs

¹⁸¹ While Padmasambhava practised in Zla ba phug, “Moon Cave” and Padma phug, “Lotus Cave”, at Yer pa, he transmitted the ripening empowerments and liberating instructions to the son-like disciples, such as the eighty great accomplished adepts from Yer pa. Because a nine-headed scorpion, which was a manifestation of *māra*, displayed miracles, Padmasambhava liberated the scorpion by striking it with a dagger (*kīla*, *phyag phur*) made of sandalwood. Since then, all the damage caused by the local deities, *nāgas* and *gnyans* were pacified, and Padmasambhava constructed the nine-pointed *stūpas* (*mchod rten rtse dgu*) containing numerous Śāripūtra’s relics. This episode was cited by Karma stobs rgyal (*mThong grol mchod rten rtse dgu’i rgyus mdor bsdus*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 1, pp. 148–149) from *Padma bka’ thang* (see Chapter 1, no. 145). Karma bstan pa rnam rgyal explained (2018.06.27, personal communication), the term *mchod rten rtse dgu* refers to the nine *stūpas* located at the nine points in the centre, the four cardinal and the four intermediate directions. For a picture of the nine-pointed *stūpas*, see plate 20.

¹⁸² According to Karma stobs rgyal (*mThong grol mchod rten rtse dgu’i rgyus mdor bsdus*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 1, p. 152), the construction of *stūpas* started on the fifteenth day of the fourth Tibetan lunar month of 2004 and ended on the tenth day of the sixth Tibetan lunar month of the same year. There is also a register of the objects deposited into the *stūpas*.

¹⁸³ The earlier register (*sngon gyi dkar chag*) refers to *Brag yer pa’i dkar chag* by Zhi ba’i snying po (n.d.), contained in *gNas yig phyogs bsgrigs*, p. 17. It states: “[There is] an alms-bowl of Śāripūtra’s relics in the nine-pointed *stūpas* above the vessel” (*mchod rten rtse dgu na shā ri’i bu’i ring bsrel lhung bzed gang bum pa’i steng*). Karma stobs rgyal also mentions Śāripūtra’s relics in the nine-pointed *stūpas*; see Karma stobs rgyal (*mThong grol mchod rten rtse dgu’i rgyus mdor bsdus*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 1, p. 149).

¹⁸⁴ The term *bre* means a measuring device square in shape and made from wood that can hold six *phul* measures of grain. In the register (see Chapter 3, no. 183) an alms-bowl (*lhung bzed*) of Śāripūtra’s relics is mentioned.

¹⁸⁵ Śāripūtra, meaning Śāri’s son, was the eldest son of Śāri Brahmin lady. He and Maudgalyāyāna are widely known as the two foremost *arhat*-disciples (*mchog zung gnyis*) of Buddha Śākyamuni. He is also included in the ten closest *śrāvaka* disciples (*nyan thos*) of Buddha Śākyamuni. Furthermore, he was one of the seven principal compilers of the *Abhidharmapiṭaka*. For the biography, see Thera (2014); for the relics of Śāripūtra and Maudgalyāyāna, see *ibid.*, Appendix; Daulton, Jack (1999, pp. 101–128).

¹⁸⁶ Vairocana (8th cent.), one of the twenty-five main disciples of Padmasambhava, was also an important translator of the Buddhist doctrine during the reign of Khri Srong lde btsan; for his biography, see Nus ldan rdo rje (*Ba gor lo chen bai ro tsa ba’i rnam mthar*, in: *bKa’ thang dri ma med pa’i rgyan*, pp. 184–219), g. Yu sgra snying po (comp.) (*Bai ro tsa na’i rnam thar ’dra ’bag chen mo*), Hanson-Barber (1984), Jimba Palmo (2012).

rgyal] beheld a vision of Padmasambhava directly from within a large cave on the right side of the present Byams pa lha khang, “the Temple of Maitreya”. Furthermore, [Karma stobs rgyal] directly saw a volume of scriptures (*glegs bam*) and a *khaṭvāṅga*¹⁸⁷ in the sky. Because of their karmic link, numerous disciples also saw them directly as a feast for the eyes of the fortunate ones.

On the fifteenth day of the eighth Tibetan lunar month, the wood print block of *jo dars* [containing] *Dhāraṇī of Amitāyus*,¹⁸⁸ *Dhāraṇī of Vajravidāraṇā*,¹⁸⁹ [*Homages to Twenty-One Tārās* and [Vajrasattva’s] hundred-syllable [*mantra*] were newly printed. Likewise, countless life-sized [*jo dars*] were printed.

On the twenty-second day of the ninth Tibetan lunar month of 2004, [a set of] *dhāraṇīs* and numerous precious [articles], like sacred substances and relics (*dam rdzas ring bsrel*),¹⁹⁰ were deposited into statues of the eight great chariots of the practice lineage in sNye mo [Gu] ru dgon pa, “the Guru Monastery of sNye mo”.¹⁹¹

From the twelfth Tibetan lunar month in 2003 until the thirteenth day of the ninth Tibetan lunar month in 2004, [the disciples of Karma stobs rgyal] deposited

¹⁸⁷ The term *kha ṭam* is the transliteration of the Sanskrit word *khaṭvāṅga*. As Beer (2003, pp. 102–107) explains, the form of *khaṭvāṅga* traces back to the emblematic staff of the early Indian Shaivite *yogins*, known as *kapalika*, “skull-bearers”. The early Buddhist *yogin* and *yoginī* adopted the same *ḍākiṇī*-attributes of the *kapalika*. These consist of bone ornaments, an animal skin loincloth, the marks of human ashes, a skull-cup, a *damaru*, a flaying knife, a thighbone trumpet and a skull-topped tantric staff – *khaṭvāṅga*. In the Vajrayāna-system, *khaṭvāṅga* symbolises ultimate *bodhicitta* – the union of great bliss and emptiness – in the expression of *yab-yum* form of a *yi dam* with his or her consort. The *khaṭvāṅga* is held in the crook of the left arm by the male consort as the symbol of wisdom, or by the female consort as a symbol of method.

¹⁸⁸ *Dhāraṇī of Amitāyus* refers to *’Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po ’i mdo* (*Ārya-aparimitāyur-jñāna-nāma-mahāyāna-sūtra*), in: *bKa’ ’gyur (dpe bsdur ma)*, vol. 91 (rGyud cbum/Ba), pp. 776–792.

¹⁸⁹ For *Dhāraṇī of Vajravidāraṇā*, see Chapter 1, no. 61.

¹⁹⁰ As Karma bstan pa rnam rgyal (2015.07.12, personal communication) explained, *dam rdzas ring bsrel* refers to “sacred substances and relics” (密咒聖物和舍利). According to *The Great Tibetan-Tibetan-Chinese Dictionary* (see Zhang: 2006/1993, p. 1248) *dam rdzas* is understood as the abbreviation of the term *dam tshig gi rdzas* (*samaya-dravya*), translated in English as “oath substance” or “commitment substance”. This includes the tantric sacraments of “five meats” (*pañcamāṃsa*, *sha lnga*) and “five ambrosias” (*pañcāmṛta*, *bdud rtsi lnga*) generally used in *The Translated Commentarial Treatises* (*bsTan ’gyur*). However, this term has come to denote a broader range of objects as substances that are said to have been transformed by power. This expanded usage corresponds to the definition of *The Great Tibetan-Tibetan-Chinese Dictionary* (ibid.), namely “a material object that has been blessed by *mantra*” (*sngags kyis byin gyis brlabs pa ’i dngos po*); see Gayley (2007, p. 462, no. 8; p. 492, no. 60), Gentry (2014, pp. 25–30). Tokarska-Bakir (2000, p. 78) regards *dam rdzas* as “noble and wondrous in its origin”; this substance takes the form of pills, is prepared from herbs and special ingredients, and is blessed by saints; see Hume (2007, p. 104–105), Martin (1994, pp. 280 & 298).

¹⁹¹ sNye mo ru dgon should be sNye mo Guru dgon, or Guru dgon, located in sNye mo County. According to bShes gnyen tshul khriims (*IHa sa ’i dgon tho rin chen spungs rgyan*, p. 326), now only seven monks remain in this monastery of the rNying ma tradition after its restoration.

dhāraṇīs into more than two thousand, eight hundred various images for the faithful [coming from] various places.¹⁹²

On the eighth day of the tenth Tibetan lunar month, [Karma stobs rgyal] provided Sras mkhar dgon pa, “the Son’s Castle Monastery”, with one thousand copper images of Padmasambhava and [his image as] the main divine [statue] (*lha gtso*). [These all contain] the *dhāraṇīs* such as Padmasambhava’s swirling rainbow-light-hair. In that year, seven approximately arrow-high golden main receptacles (*rten gtso*), i.e. [the images of] Vajradhāra, Tai lo (Tilopa), Nāro[pa], Mar pa, Mi la ras pa and Dwags po lHa rje, as well as a well-made *stūpa* of enlightenment (*byang chub mchod rten*) were constructed in Mi la [ras pa’s] Sras mkhar dgu thog, “the Nine-Storied Son’s Castle”. Furthermore, a statue of Padmasambhava – about the size of a man, made out of copper and gilded with gold – a large *dung ’khor* and five hundred medium-sized prayer wheels were constructed in the same year.¹⁹³

From the thirtieth day of the ninth Tibetan lunar month in 2004 until the twentieth day of the third Tibetan lunar month in 2005, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than two thousand various statues for the different non-sectarian monasteries and for the faithful.¹⁹⁴

[Z957] [When Karma stobs rgyal was] sixty-two years old, in the Wood Female Bird Year (2005), numerous activities took place: one thousand one hundred images of Amitābha, one thousand one hundred images of Avalokiteśvara, one thousand one hundred images of Padmasambhava [representing] the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* respectively, were constructed inside lHa chen lha khang of mTshur phu, “the Temple of Great Deities of mTshur phu [Monastery]”; one thousand three hundred volumes of *The Unelaborate Texts for the Daily Recitation*

¹⁹² The paragraph (Z 956) from *lo de’i bod zla bdun pa’i tshe bcu nyin* until *bod zla bcu pa’i tshe brgyad nyin sras mkhar dgon par gu ru rin po che’i dbu skra ’ja’ ’od ’khyil ba sogs gzungs ldan pa’i sku rgyu rag las grub pa’i gu ru’i stong sku dang gtso lha bcas gnan/* is missing in Biography Y; see Chapter 3, no. 633.

¹⁹³ This paragraph (Y 32) varies partly from Z 956; see Chapter 3, no. 634. The translation reads as follows:

[Y32] In that year, seven life-sized golden main receptacles (*rten gtso*), a thousand copper images of Padmasambhava, a ca. life-sized image of the main deity (i.e. Padmasambhava) made of copper gilded with gold, a large *dung ’khor* and five hundred medium-sized prayer wheels were constructed in rJe Mi la’s Sras mkhar dgu thog, “the Nine-Storied Son’s Castle”.

¹⁹⁴ The paragraph (Z 956–957) is missing in Biography Y, namely from *de’ang sphyi lo 2004 lo’i* until *ris med kyi dgon sde khag dang dad ldan rnams kyi ’dra min 2000 lhag la gzungs ’bul zhus/*.

(*sPros med zhal 'don*) and three thousand volumes of *The New Selected Distributing Texts for the Daily Recitation (Zhal 'don gces btus gsar spel)* were printed; the monastery founded by sKyes bu Ye shes rdo rje (1161–1211)¹⁹⁵ near mKhar chu rNam snang¹⁹⁶ was restored; one hundred and one images of Padmasambhava and a three-metre-high main receptacle (*rten gtso*) of Amitābha were constructed; the daily practice (*sgrub rgyun*) of *dKon mchog spyi 'dus* was established.

Besides [these activities, there were also those] concerning the receptacles of body, mind and speech constructed on several indefinite occasions. Eight groups of the twenty-one Tārā-images made from *li khra*; five thousand images of the *trikāya – dharmakāya, sambhogakāya* and *nirmāṇakāya*; one hundred newly founded bKa' gdams *stūpas*, both large and small in size; two thousand images of Amitābha; [images of the teachers of] the golden rosary of the bKa' brgyud [Lineage]; one hundred scroll-paintings of the [Six Classes] of the Gods of Desire (*'dod lha*);¹⁹⁷ one thousand scroll-paintings of the Teacher [Buddha Śākyamuni]; one thousand scroll-paintings of Padmasambhava; one hundred thousand photos of the Three Deities of Longevity (*tshe lha rnam gsum*);¹⁹⁸ seven thousand photos of Padmasambhava and three thousand photos of the *trikāya – dharmakāya, sambhogakāya* and *nirmāṇakāya*.¹⁹⁹

¹⁹⁵ sKye bu Ye shes rdo rje might be the First 'Brug chen gTsang pa rgya ras Ye shes rdo rje.

¹⁹⁶ This monastery near mKhar chu rNam snang, unidentified.

¹⁹⁷ The term *'dod lha* is an abbreviation of *'dod lha rigs drug*, “the Six Abodes of the Gods of Desire”. These are called: 1) the Four Classes of the Great Kings (*caturmahārājakāyikā, rgyal chen rigs bzhi*) abiding on the four terraces of the bottom half of Mt. Sumeru (*ri bo ri rab*); 2) the Thirty-Three (*trāyastriṃśa, sum cu rtsa gsum*) abiding on the upper half of Mt. Sumeru; 3) Free from Conflict (*yāma, 'thal bral*) above Mt. Sumeru; 4) Joyous (*tuṣita, dga' ldan*); 5) Enjoying Manifestations (*nirmāṇarati, 'phrul dga'*); 6) Controlling Other's Manifestations (*paranirmitavaśavarttina, gzhan 'phrul dbang byed*); see Duff (2014, under the entry *'dod lha rigs bzhi*), Mimaki & Tomabechi (2000, pp. 90–91). For the translation of the term *'dod lha rigs drug* as “the Six Species of Kāma divinities (*kāmadevaśaṭkula*)”, see Dorje (2012, p. 721).

¹⁹⁸ The term *tshe lha rnam gsum*, “the Three Deities of Longevity”, refers to the three main deities connected with *The Longevity Attainment Practice (Tshe sgrub)*, i.e. Amitāyus (Tshe dpag med), White Tārā (sGrol ma dkar mo) and Crested Ultimate Tārā (gTsug gtor nam rgyal ma).

¹⁹⁹ The paragraph (Y 33–34) is missing in Biography Z:

[Y33] One thousand biographies of Karma nor bu, one hundred and fifty thousand handheld prayer wheels [containing] the *dhāraṇīs* of *bTags grol*, *Las sgrib rgyun gcod* and *The Sukhāvati Prayer of Amitābha (bDe smon snang mtha' ma)*, twenty thousand one hundred volumes of *bDe chen zhing sgrub*, ten thousand five hundred scriptures of *bTags grol*, ten thousand five hundred scriptures of *Las sgrib rgyun gcod*, ten thousand [scriptures of] *bDe chen zhing sgrub*, one hundred thousand wheels (*'khor lo thig brgya ma*, i.e. circular charts for liberation through wearing, explained by Karma bstan pa rnam rgyal (2016.05.10, personal communication) of Kar[ma] gling [pa's] *Liberation through Wearing (Kar gling btags grol = bTags grol)*, nine hundred original *cakra* (*'khor lo ma yig*) of *Liberation through Burning the Desirables ('Dod yon gsur grol)*, four hundred thousand *cakra* of *bTags grol*, [Y34] three hundred thousand extensive *Five Great Dhāraṇīs (Pañcarakṣā, gZungs chen sde lnga*, i.e. *gTsug tor nam rgyal, Uṣṇīṣavijaya; gTsug tor dri med, Vimaloṣṇīṣa; gSang ba ring bsrel, Guhyadhātu; Byang chub rgyan bdun, Bodhigarbhālāṅkāralakṣa; rTen 'brel snying po, Pratīyasamutpāda*; see Halkias

In the fourth Tibetan lunar month, after purchasing thirteen large excellent bKa' gdams *stūpas* of fine quality, [Karma stobs rgyal] bestowed and placed the receptacles in the non-sectarian monastic seats.

During the fifth lunar month, [Karma stobs rgyal] distributed the gift of the *dharma (chos sbyin spel)* [by] purchasing one hundred bronze images of Amitābha.

On the tenth day of the sixth Tibetan lunar month, *dhāraṇīs* were deposited into the [statues] of the *trikāya – dharmakāya, sambhogakāya* and *nirmāṇakāya*. These three are the main images of mKha' reg rten khang, “the Receptacle-Temple of mKha' reg Monastery”.²⁰⁰ Then, sacred substances and relics (*dam rdzas ring bsrel*) were bestowed.

Furthermore, from the twenty-ninth day of the third Tibetan lunar month in 2005 until the twenty-eighth day of the twelfth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into two thousand seven hundred various statues for the faithful.²⁰¹

[When Karma stobs rgyal was] sixty-three years old, in the first days of the second Tibetan lunar month in the Fire Male Dog Year (2006), *dhāraṇīs* were deposited into more than ten life-sized copper statues [gilded with] gold. The principal statue is the image of Buddha [Śākyamuni] and is the main receptacle [in] sMar khams Khang dmar dgon, “the Red House Monastery of sMar khams”.²⁰²

Karma stobs rgyal widely opened the great gate of the teachings of the Trikāya Practice Lineage (*sku gsum sgrub brgyud bstan pa*) by [explaining] the crucial points of the definitive secret instructions (*nges gsang gi gdams pa*), the [Four] Transmissions

(2004, pp. 92–94), Bendor (1995, p. 254, no. 42 & p. 256), Bendor (2003, p. 24, no. 22), Kunsang Namgyal (2009, pp. 25–26), five thousand *cakras* of the *gZungs bka'* (unidentified), numerous vast *dhāraṇīs* deposited into the three general [types of] receptacles [of body, speech and mind], and finally, around one hundred sets altogether [of *bKa' 'gyur* including] fifty sets of *sDe dge bka' 'gyur*, as well as more than fifty sets of *Dung 'khors gzungs bka' 'gyur* (unidentified).

²⁰⁰ mKha' reg Monastery would have been established by mKhan chen Rin chen shes rab (b. 16th cent.). He was first in the line of Karma kaṃ tshang incarnations of mKha' reg Monastery in Gong dkar County, IHo kha Prefecture. He was the disciple of the Ninth Karmapa dBang phyug rdo rje (1556–1603). There is no available literature about him, but he is mentioned in the biography of mKha' reg sPrul sku Karma bstan srung (b. 16th cent.), who was recognised by the Ninth Karmapa as his reincarnation. For the biography of mKha' reg sPrul sku, see Chos kyi 'byung gnas (*Karma kaṃ tshang nam thar* (1972), vol. 2, pp. 340–343).

²⁰¹ The paragraph (Z 957) from *yang bod zla bzhi pa'i nang* until *2700 la gzungs 'bul zhus/* is missing in Biography Y; see Chapter 3, no. 644. The chronological narration of Biography Y ends in 2005.

²⁰² Khang dmar dgon is a monastery in sMar khams County, Chab mdo Prefecture.

(*bka' babs*) and the Modes of Liberation (*grol lugs*).²⁰³ After starting the three-year-and-six-month daily practice (*sgrub rgyun*) of the Kaṃ tshang Trikāya Practice Lineage (*kaṃ tshang sku gsum sgrub brgyud pa*), nearly more than one hundred and fifty practitioners altogether, headed by seventeen practitioners such as sPrul sku 'Jam dbyangs bstan dar (b. 1985), Bla ma bSam brtan mthar phyin (n.d.) [Z958] and others from the practice centres of [different] areas (*phyogs khag*), stayed in retreat for three years and six months in lHa lung ri khrod, “the lHa lung hermitage”²⁰⁴ in Lhasa. Also, numerous noble monks headed by twenty-five teachers [remained] in the hermitages near Lhasa and in Klu khang Monastery of mNga' ris.

After restoring the Mañjuśrī-*stūpa* (*'jam dbyangs mchod rten*) of Brag yer pa in Lhasa that year, [Karma stobs rgyal] offered precious blessed substances as depositing *dhāraṇīs* to be deposited [into statues].

During the fourth Tibetan lunar month that year, *dhāraṇīs* were deposited into the statues of the eight closest [heart] sons [of the Buddha]²⁰⁵ and the wrathful deities of sNye mo sTod leb dgon, “the sTod leb Monastery of sNye mo”.²⁰⁶ Then, sacred substances and relics (*dam rdzas ring bsrel*), *dhāraṇīs*, an ancient scroll-painting and a golden blessed scroll-painting of the Guardian [of the Buddhist Doctrine] were bestowed.

During the fifth Tibetan lunar month, *dhāraṇīs* were deposited [into] the twenty-one Tārā-statues and the [statue] of the main deity of sTod Zang zang dgon, “the Zang zang Monastery of sTod”.²⁰⁷ Then, [Karma stobs rgyal] deposited complete *dhāraṇīs*

²⁰³ For *grol lugs*, see Chapter 1, no. 40.

²⁰⁴ Chos kyī rgya mtsho (*dBus gtsang gnas yig*, p. 122) wrote only one sentence about this hermitage: *lha lung ri khrod kyī dpal rdor phug tu rje 'bangs nyer lnga brag ri ma/*. See also Akester (2007, p. 124).

²⁰⁵ The term *nye ba'i sras brgyad* refers to the eight chief heart sons of the Buddha or the closest Bodhisattva-sons. These are given as: 1) Mañjuśrī ('Jam dbyangs); 2) Avalokiteśvara (sPyan ras gzigs); 3) Vajrapāṇi (Phyag na rdo rje); 4) Kṣitigarbha (Sa yi snying po); 5) Nirvāṇaṇiṣkambī (sGrib pa rnam par sel ba); 6) Ākaśagarbha (Nam mkha'i snying po); 7) Maitreya (Byams pa); 8) Samantabhadra (Kun tu bzang po); see Duff (2014, under the entry *nye ba'i sras brgyad*).

²⁰⁶ sNye mo sTod leb dgon, unidentified.

²⁰⁷ Zang zang dgon is also known as Zang zang lha brag dgon, Zang zang lha brag Srid gsum rnam rgyal, Zang zang lha brag 'Od gsal theg mchog gling or simply lHa brag dgon; these are cited from BDRC under the entry Zang zang lha brag dgon (sources: <https://www.tbrc.org/#!rid=G00AG01624>, accessed: 2016.05.11). For a brief description, see 'Jam dbyangs mkhyen brtse'i dbang po (*mKhyen brtse'i bka' 'bum*, vol. 18 (Tsha), p. 322): “The Monastery of Complete Victory [over] the Three Existences’ was founded by Yid bzhin nor bu, the younger brother of dBang po'i sde (i.e. Karma gu ru bkra shis stobs rgyal, also known as Byang bdag bkra shis stobs rgyal, 1550–1603), in Zang zang lha brag in the northern La stod of gTsang (West Tibet). It was protected by rDo rje brag (i.e. rDo brag rig 'dzin chen po Legs ldan bdud 'joms rdo rje, 1512–1625, an important teacher in the lineage of Byang gter revelations of the rNying ma Lineage), and the reincarnation of Klu sgrub (n.d.) resided [there].” (*gTsang la stod*

[into] those receptacles. In particular, [he] bestowed a silver image of Amitābha, a bronze image of Teacher [Buddha Śākyamuni], an image of Amitābha made from copper and gilded with gold. Furthermore, [he also bestowed] numerous receptacles and extraordinary blessed substances (*byin rdzas*).

On the tenth day of the fifth lunar month, [Karma stobs rgyal] bestowed complete *dhāraṇīs*, sacred substances and relics, and fifty-five grams of gold powder (*zhal gser gser to la lnga*)²⁰⁸ for the twenty-one Tārā-images of the monastic seat of [Karma] chags med (1613–1978).²⁰⁹

During the sixth Tibetan lunar month, ten thousand auspicious treasure-vases were purchased.

Furthermore, during the sixth Tibetan lunar month, [Karma stobs rgyal] bestowed statues of [the lineage teachers] – from Vajradhāra until the sixteen successive reincarnations of Ka[rmapa]. These statues were made from the flammable (*'bar shes*) aloe-wood (*a gar*, or *a ga ru*). [They were bestowed] upon Sras mkhar Monastery of lHo brag, (i.e. Sras mkhar dgu thog, “the Nine-storied Son’s Castle”) as well as upon Klu khang Monastery of mNga’ ris. [Karma stobs rgyal also] inserted *dhāraṇīs* and relics into the statues.

In the middle of the ninth Tibetan lunar month of that year, [Karma stobs rgyal] produced more than nearly three hundred and fifty *smān khal*²¹⁰ accomplishment medicine²¹¹ – ambrosial religious medicine (*smān sgrub bdud rtsi chos smān*) inside [his] room (*gzhugs khang*).²¹²

byang kha'i phyogs na/ zang zang lha brag tu dbang po'i sde'i gcung yid bzhin nor bus btab pa'i dgon pa srid gsum rnam rgyal ni/ rdo rje brag nas 'dzim skyong dang/ klu sgrub sku skye bzhugs/.

²⁰⁸ The translation of the phrase *zhal gser gser to la lnga* is provided by Karma bstan pa rnam rgyal (2016.05.18, personal communication).

²⁰⁹ This refers to gNas mdo dgon or gNas mdo gsang sngags bde chen dar rgyas gling, “gNas mdo Secret Mantra Great Bliss Spreading and Flourishing Monastery”, founded by Karma chags med (1613–1678) as the monastic seat of his reincarnation lineage of the gNas mdo bka’ brgyud, a branch of Kaṃ tshang bka’ brgyud. This monastery is in the area of Ngom of rDza stod County which is one of the six counties (*rdzong*) of Yushu Tibetan Autonomous Prefecture. For a description of the monastery, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 19–23); for biographies of Karma chags med, see Chos kyi 'byung gnas (*Karma kaṃ tshang rnam thar* (1972), vol. 2, 344–347), Padma 'phrin las snying po (*Rig 'dzin chen po padma phrin las snying po'i bka' 'bum*, vol. 1 (Om), pp. 131–139); for an overview of gNas mdo bka’ brgyud, see bSod nams rgya mtsho (*bKa' brgyud chos 'byung*, pp. 53–54).

²¹⁰ The volume measure *khal* is a particular size of weight used for measuring dry goods; one *khal*, “bushel/load” equals to two 'bo, or twenty bre, “measure”; see Beyer (1992, p. 228), Das (1976, p. 143, under the entry *khal*) and Duff (2014, under the entry *khal*). Tibetan physician rDo rje tshe ring (2016.05.12, personal communication) explained *smān khal* as an ancient unit of measure for medicine.

²¹¹ For *smān sgrub*, see Chapter 1, no. 181.

²¹² The term *bdud rtsi chos smān* is translated as “*dharma nectar medicine*”, and is described as: “a ceremonial blessing substance prepared in conjunction with a *drubchen*”, see Tsewang Dongyal (2008,

During the eleventh Tibetan lunar month of that year, *dhāraṇīs* were deposited into the main statue (i.e. into the statue of Padmasambhava) of 'Bri gung lding rgyal dgon, “the 'Bri gung Monastery Having Garuḍa as its Emblem”.²¹³ Then, [Karma stobs rgyal] bestowed sacred substances and relics (*dam rdzas ring bsrel*), a life-pole (*srog shing*), receptacles of body, speech and mind, treasuries (*bang mdzod*),²¹⁴ and diagrams ('*khor lo*), etc. In particular, he bestowed a bronze image of Amitābha as the body receptacle; a self-appeared letter ཨ (“a”) invited by Dung mtsho ras pa (b. 13th cent.)²¹⁵ from mTsho Nag ma, “the Nag ma Lake”,²¹⁶ as well as one hundred and eight conch-garlands as speech receptacles; and an ancient bKa' gdams *stūpa* as the mind receptacle.

From the first Tibetan lunar month in 2006 until the thirtieth day of the twelfth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than three thousand five hundred various images for those of faith without distinction.

[When Karma stobs rgyal was] sixty-four years old, from the sixteenth day of the first Tibetan lunar month of the Fire Female Pig Year (2007) [2959] [he] newly constructed the rDza mda'i *stūpa*. This *stūpa* brings about liberation naturally through seeing.

p. 302). According to Clifford (1994/1984, pp. 76–82), spiritual or dharmic medicine (*chos sman*), also known as ambrosia (*bdud rtsi*) or accomplishment medicine (*sman sgrub*), is produced in tantric rituals in order to heal a sickness which is karmic in cause and which cannot be affected by ordinary herbal medicines. Tucci (2009/1980, p. 122) translates the term as “sacred ambrosial medicine herbs” and states that it is used during an empowerment, in illness or in the death agony. For a detailed description of *bdud rtsi chos sman* in this context, see *U dum wā ra dkar chag*, in: *Karma stobs rgyal's Collected Works (2006)*, vol. 1, pp. 223–230.

²¹³ This is also known as 'Bri gung mthil dgon pa, as explained by Karma bstan pa rnam rgyal (2016.05.18, personal communication). According to *Mal gro gung dkar rdzong* (ed. by 'Bri u yon lhan khang, p. 36), this monastery belongs to the 'Bri gung bka' brgyud located in Ri mdo Shang of Mal gro gung dkar County; it was founded by 'Bri gung 'Jig rten mgon po (1143–1217) in 1179 under the administration of 'Bri gung bla brang, “'Bri gung monastic household”; in the past, there were 380 monks who lived in the monastery, and after a period when it fell into decay it has now been restored. For more description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 43–50), Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 210–213).

²¹⁴ As explained by Karma bstan pa rnam rgyal (2016.06.02, personal communication), the term *bang mdzod* refers to the treasuries deposited into statues or *stūpas*.

²¹⁵ During his youth Dung mtsho ras pa [snga ma] (b. 13th cent. in Yar lung) dwelled in gDan sa mthil. He received the name Shes rab rgyal mtshan from sPyan snga gser thog pa (1250–1310) during his novice ordination. Later when he took full ordination, he received the name Rin chen bzang po from sGam po rDo rje blo ba (n.d.). He revealed treasures including *Wish Granting Instruction on Mind (Sems khrid yid bzhin nor bu)* and *Transference of [One's] Consciousness [into Another Corpse] ('Pho ba grong 'jug)*. The first treasure was primarily transmitted through the Zur mang Aural Transmission (*Zur mang snyan brgyud*). For relevant biographies, see Blo gros mtha' yas (*Dung mtsho ras pa snga ma shes rab rgya mtsho 'am rin chen bzang po*, in: *Rin chen gter mdzod*, vol. 1, pp. 546–547) and Leschly (2007, source: <http://treasuryoflives.org/biographies/view/Dungtso-Repa—The-Earlier-/3121>, accessed 2016.05.12).

²¹⁶ mTsho Nag ma, unidentified.

During the second month of that year, [the disciples of Karma stobs rgyal spent] one hundred and seventy thousand RMB to purchase [many] body-sized *jo dars* inscribed mainly with [the *mantras* of the] *trikāya – dharmakāya, saṃbhogakāya and nirmāṇakāya*. Furthermore, [Karma stobs rgyal] constructed images made from flammable aloe wood, [including] the images of Vajradhāra and all sixteen successive reincarnations of Ka[rmapa], as well as of Karma nor bu and Bla ma A dor (n.d.) in Ban chen Monastery.

On the twelfth day of the fourth Tibetan lunar month, *dhāraṇīs* were deposited into a reliquary *stūpa (gdung rten)* in sTod leb Monastery of sNye mo.

In the fifth Tibetan lunar month, *dhāraṇīs* were deposited into the *Heart Practice Dispelling All Obstacles (Thugs sgrub bar chad kun sel)*²¹⁷ in Aṭīśa's monastery at rDo brag, lHo kha Prefecture.²¹⁸

On the tenth day of the fifth Tibetan lunar month, ten thousand body-sized [*jo dars* inscribed with] *bShags rgyud*, twenty thousand body-sized [*jo dars* inscribed with] *Las sgrub rgyun gcod*, and tens of thousands of body-sized *jo dars* [inscribed with the *mantras* of the] *trikāya – dharmakāya, saṃbhogakāya and nirmāṇakāya* were purchased as supplements (*kha skong*) for the practitioners of the Trikāya [Practice Lineage].

On the second day of the sixth Tibetan lunar month, [Karma stobs rgyal] bestowed sacred substances and relics, the auspicious treasure-vases and a life-pole with three hundred photos of Amitāyus. [He also placed] letters on the back of the three [statues] of Mar pa the Translator (Mar pa Lo tshā ba), Mi la ras pa, Dwags po lHa rje

²¹⁷ This cycle of doctrine, bearing the title *Bla ma'i thugs sgrub bar chad kun sel chos skor*, consists of about ten volumes. It was revealed by mChog gyur gling pa (1829–1870), aged twenty, on the tenth day of the waxing moon of the ninth month in the Earth Male Monkey Year at Zla nying kha la rong sgo. It is regarded as the essence of Padmasambhava and the most unique treasure concealed under the earth in Tibet. Besides this teaching, 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892) also had an identical treasure teaching; thus, both versions were combined into one. Concerning the lineage of these treasure teaching, it was propagated by mChog gyur gling pa himself, as well as by the chief recipients such as 'Jam dbyangs mkhyen brtse'i dbang po, the Fourteenth Karmapa mTheg mchog rdo rje (1798–1868), the Ninth Si tu Padma Nyin byed (1774–1853), the Tenth Si tu Padma Kun bzang (1854–1885), 'Jam dgon Kong sprul Blo gros mtha' yas (1813–1899), rJe drung Rin po che (b. 19th cent.), Zla bzang Rin po che (1808–1864), the Tenth dPa' bo Rin po che gTsug lag chos kyi rgyal po (b. 1782), dPal yul rgyal sprul mDo sngags bstan 'dzin (1830–1891), dBang phyug rdo rje and Tshe dbang nor bu (i.e. mChog gling's two sons), Karma'i mkhan chen Rin chen dar rgyas (b. 1835), and Padma chos rgyal of Me nyag (b. 19th cent.) etc. For a more detailed introduction, see Schmidt (1989).

²¹⁸ The monastery at rDo brag, unidentified. For a biography of Aṭīśa Dīpaṅkara Śrījñāna (b. 982), see Chattopadhyaya (1967).

– [the] three [founders of the bKa’ brgyud] – as the main receptacles of sNye mo ’Gro ba’i mchod rten, “the Beings’ Stūpa [Monastery] of sNye mo”.²¹⁹

During the first part of the eighth Tibetan lunar month, [Karma stobs rgyal] newly compiled the inscriptions of *dhāraṇīs* from the head *dhāraṇīs* (*dbu gzungs*) until the lotus *dhāraṇīs* (*pad gzungs*). He then distributed a gift for the publication of the Buddhist doctrine [by] donating seventy thousand RMB to a publishing house.

On the eighteenth day of the eighth Tibetan lunar month, *dhāraṇīs*, relics, sacred substances and *bsTan pa bu gcig [gi rgyud]* were deposited into the three [statues] of Mar pa the Translator (Mar pa Lo tshā ba), Mi la ras pa, Dwags po lHa rje – [the] three [founders of the bKa’ brgyud Lineage] – as the main receptacles of sNye mo Khos khom dgon, “Khos khom Monastery of sNye mo”.²²⁰

During the ninth Tibetan lunar month, *dhāraṇīs* were deposited into the [statue] [named] the Lord [who is the] Wish-fulfilling Gem (*Jo bo yid bzhin nor bu*) of dGon gsar dgon.²²¹ Then [Karma stobs rgyal] bestowed an ancient image of the Teacher – King of Subduers (an epithet of Buddha Śākyamuni), an image of Padmasambhava and an image of Vaiśravaṇa²²² made from a mixture of sand and cement (*bye ma a krong*).²²³ [These were bestowed] upon [sNye mo Khos khom dgon] as receptacles representing the body.

²¹⁹ ’Gro ba’i mchod rten, also known as rDzus skyes padma gling, is located in sNye mo Township, sNye mo County. It belongs to the rNying ma Lineage rather than the bKa’ brgyud Lineage, as noted by Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, p. 145). Nearby, a small *stūpa* made from large rocks, sites for pilgrimage and a temple hall (*mchod khang*) have been founded recently. Presently, thirty-three nuns are stationed there permanently. For more description, see bShes gnyen tshul khriims (*lHa sa’i dgon tho rin chen spungs rgyan*, p. 321). According to Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 144–145), the place is also called Rang byung mchod rten or rDzus skyes padma gling. In the past, there was only a marvellous *stūpa* made out of self-arisen stones. In 1980, several nuns from bSam gtan yang rtse Monastery, which is a small bKa’ rgyud nunnery, constructed a very small house for practice beside the *stūpa*. They practised there in retreat in accord with the teachings of Padma gling pa (1450–1521). Later, mKhan po Tshul khriims rgya mtsho expanded the place, so now there are nuns who practice the teachings of the Karma bka’ rgyud Lineage.

²²⁰ sNye mo Khos khom dgon, unidentified.

²²¹ Karma bstan pa rnam rgyal (2016.05.18, personal communication) explained that although dGon gsar dgon was situated in Lhasa, now only ruins remain there.

²²² The name *rNam thos sras* refers to Vaiśravaṇa, someone who is considered as the chief of the Guardian Kings of the Four Points of the Compass (*rGyal chen bzhi*) and who functions as the Guardian King of the North, the God of Wealth, and the King of Yakṣas; see Hackin (1994, p. 77) and Nebesky-Wojkowitz (1996/1956, pp. 68–73).

²²³ This kind of material *bye ma a krong* is a mixture of sand and cement, explained by Karma bstan pa rnam rgyal (2017.01.12, personal communication).

From the seventh month of the first Tibetan lunar month in 2007 until the nineteenth day of the eighth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than two thousand six hundred non-sectarian statues.

Moreover, from the nineteenth day of the eighth Tibetan lunar month in 2007 until the third day of the eighth month of 2008, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than two thousand five hundred various images for the faithful.

At the age of sixty-five, in the Earth Male Bird Year (2008), [Karma stobs rgyal] saved the lives of one hundred million goats, sheep, yaks, and especially fish, snakes, etc. He did this while performing a ritual for the longevity of the Holders of the Buddhist Doctrine, in general, and the father (i.e. Karmapa) and son[-like disciples] of the bKa' brgyud pa – the glorious protectors of beings – in particular.

On the first day of the first Tibetan lunar month specifically, [Karma stobs rgyal] held the New Year Festival after [chanting *The Prayer to*] *Increase Auspiciousness (bKra shis rgyas pa)* and [*The Prayer to Padmasambhava as the Embodiment of*] *the Buddhas of the Three Times (Dus gsum sangs rgyas)*.²²⁴

[**Z960**] From the tenth day of the first Tibetan lunar month, [Karma stobs rgyal] started to construct the temples of Ban sgar bShad sgrub 'phel rgyas gling (i.e. Ban chen Monastery). [He constructed] four thirteen-metre-high (*kung khre*)²²⁵ cement *stūpas* [representing] the Four Activities and more than seven hundred [*stūpas*] of more than one metre in height.

From the tenth day of the first Tibetan lunar month, [Karma stobs rgyal] began to enclose five hundred thousand [sets] of the *Five Great Dhāraṇīs (gZungs chen sde lnga)*²²⁶ as *dhāraṇīs* [in] the four great *stūpas* of Ban chen Monastery.

²²⁴ The prayer called *Dus gsum sangs rgyas*, “Buddhas of the Three Times”, is an abbreviated title of the renowned treasure text revealed by mChog gyur gling pa (1829–1870). It was found on the right-hand side of the Seng chen gnam Rock on Mount Rin chen brtsegs pa, “the Pile of Jewels”, as cited from the colophon; see Anonymous (*gSang chen snga 'gyur ba 'i bka' gter zhal 'don phyogs bsgrigs*, 1998, p. 80). The full title is *The Prayer to Padmasambhava for Removing Obstacles and Fulfilling Wishes (Dus babs kyi gsol 'debs dus gsum sangs rgyas*, or *gSol 'debs dus gsum sangs rgyas ma*).

²²⁵ The unit of measure *kung khre* is equal to a metre, as explained by Karma bstan pa rnam rgyal (2015.07.19, personal communication).

²²⁶ *Five Great Dhāraṇīs (gZungs chen sde lnga)* refer to the recitation of the *dhāraṇīs* of the five protectresses (*srung ma lnga*), namely *Mahāpratisarā*, *Mahāmāyūrī*, *Mahāsāhasrapramardanī*, *Mahāmantrānusāriṇī* and *Mahāśītavati*; for the Sanskrit manuscript of *Pañcarakṣā* corpus, see University of Cambridge: Digital Library (source: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01688/5>, accessed: 2016.05.18).

From the eleventh day of the third Tibetan lunar month, [many] *dhāraṇīs* [for] the seventeen *stūpas* above [the ring of] the Iron Mountain (*lcags ri*) were enclosed. Inside sTag ri Practice Centre, [Karma stobs rgyal] constructed the statues of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* made out of flammable aloe wood.

On the eleventh day of the eighth Tibetan lunar month, [Karma stobs rgyal] spent more than seven thousand RMB on saving the lives [of animals].

In the middle of the sixth Tibetan lunar month, ten thousand body-sized [*jo dars* inscribed with] the *dhāraṇī* for longevity (*tshe gzungs*) were printed in the ritual for the long-life of Karma stobs rgyal. Ten thousand body-sized [*jo dars* inscribed with *Dhāraṇī for Longevity*] with a white Tārā underneath (*sgrol dkar tshe sham can*), *The Sukhāvātī Prayer of the Boundless Perceptions* (*bDe smon snang ba mtha' yas*), *rDo rje rnam 'joms* and [Vajrasattva's] hundred-syllable [*mantra*] were printed.

Furthermore, from the first part of the eighth Tibetan lunar month in 2008 until the fifth day of the sixth Tibetan lunar month of 2009, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than twenty-three thousand various statues for the different non-sectarian monasteries and for the faithful.

From the first day until the fifteenth day of the first Tibetan lunar month in the Earth Female Ox Year (2009), [Karma stobs rgyal] at the age of sixty-six, taught *bTags grol*, *bsTan bu* and so forth.

During the second Tibetan lunar month, [Karma stobs rgyal] bestowed numerous objects upon [Gu]ru Monastery of sNye mo. These included a set of sacred substances and relics, *maṇḍalas*, deity-vases, *nāga*-vases, auspicious treasure-vases and vases of the five forms of Jambhala (Jam lha) and Yakṣa retinues (gNod sbyin 'khor lo),²²⁷ one hundred and sixty thousand *stūpas* for fulfilling aspirations (*smon 'grub mchod rten*) and gold powder.

²²⁷ The name Jam lha refers to Jambhala, “God of Wealth”, whose origin is a Yakṣa. According to Bhattacharyya (1958/1924, p. 178), “in the Sādhnamālā the parental Dhyāni Buddha of Jambhala is either Ratnasambhava or Akṣobhya”. In the case of the form emanating from Akṣobhya, Jambhala is three-faced and six-armed in blue colour. Bhattacharyya (ibid., pp. 237–238) believes that Jambhala is assigned to Ratnasambhava at a later period, for he and his consort Vasudhārā are known long before the appearance of Dhyāni Buddha. As for the form of Jambhala who emanates from Ratnasambhava, he carries the mongoose as a receptacle of all gems and jewels in his right hand and the citron in the left. He also mentions the eight Yakṣa retinues of Jambhala who are Māṇibhadra, Pūrṇabhadra, Dhanada, Vaiśravaṇa, Kelimāli, Cīvikūṇḍali, Sukhendra and Carendra. For a study of Yakṣa cult and iconography, see Misra (1981/1979).

In the middle of the second Tibetan lunar month, more than one hundred thousand pills (*phung po*) of relics were rolled up as *dhāraṇīs* [to be deposited] into *tsha tshas*.

From the second day until the seventeenth day of the third Tibetan lunar month, the construction of the large prayer wheels of *maṇi* (i.e. the six-syllable *mantra* of Avalokiteśvara) and the engraving in stone of [the *mantra* of] One Hundred Supreme Classes of Peaceful and Wrathful Deities (*zhi khro dam pa rigs brgya*)²²⁸ were completed.

In the final part of the third Tibetan lunar month, [Karma stobs rgyal] restored lHo kha sPrin mtsho dgon, “the Cloud Ocean Monastery of lHo kha”.²²⁹

On the nineteenth day of the fourth Tibetan lunar month, [Karma stobs rgyal] saved the lives [of animals] by [spending] ten thousand RMB.

On the twenty-second day of the fourth Tibetan lunar month, [numerous] *jo dars* [inscribed with] the *mantra* of Amitāyus (*tshe bsnyen*)²³⁰ were newly produced, and thirty thousand body-sized [*jo dars*] were purchased. On that day, *maṇḍalas*, sacred substances, treasuries and diagrams were bestowed upon the *stūpa* of Go ’jo sMan bdo dgon, “sMan bdo Monastery of Go ’jo”.²³¹

On the twenty-sixth day of the fourth Tibetan lunar month, [Karma stobs rgyal] conferred an excellent nectar of ripening and liberation (*smin grol gyi bdud rtsi bzang po*) upon teachers and monks (*bla grwa*) of the three-year-retreat at the Great Monastic Seat of the Dwags [po bka’] rgyud (i.e. the Dwags lha sgam po [Monastery]). [Z961] [Karma stobs rgyal] completed the construction of a large assembly hall in Ban sgar bshad sgrub ’phel rgyal gling, “the Encampment of Great Monks, the Continent of Increasing and Developing Teaching and Practice” (i.e. Ban chen Monastery). [The

Nebesky-Wojkowitz (1996/1956, pp. 23 & 69) mentions Jambhala as well as Kubera as two forms of rNam thos sras (Vaiśravaṇa). He functions as a Dharma Protector, a Guardian and Dispenser of Wealth and Treasure, and as a Guardian of the Northern Quarter of the World. Specifically, Jambhala who is yellow in colour and holds a jewel in his right hand is the eastern accompanying deity of Vaiśravaṇa; while Kubera, who is black in colour and brandishes a sword with the right hand, is the northern one. Furthermore, Nebesky-Wojkowitz (ibid., pp. 73–76) provides an overview of the five forms of Jambhala distinguished by colour (red, black, yellow, green and white).

²²⁸ One Hundred Supreme Classes of Peaceful and Wrathful Deities include the forty-two peaceful deities and the fifty-eight wrathful deities.

²²⁹ sPrin mtsho dgon is in Zangs ri County, lHo kha Prefecture, and is one of the twenty-five monasteries of the Trikāya Practice Lineage; see Z 1000. In 2013, Karma stobs rgyal gave the name dPal karma bka’ bryud kyi chos sde sKu gsum sgrub bryud gling to sPrin mtsho Monastery; see Z 968.

²³⁰ The term *tshe bsnyen* was explained by Karma bstan pa rnam rgyal (2016.05.24, personal communication) as the *mantra* of Amitāyus: *oṃ amaraṇi jīvantaye svāhā*.

²³¹ Go ’jo is a small area in Khams (Eastern Tibet), but Go ’jo sMan bdo dgon is unidentified.

assembly hall was constructed] with forty-eight pillars, four large *stūpas* more than thirteen metres in height – [representing] the Four Activities in the four directions of the monastery, a temple with *maṇi dung 'khors* (i.e. large prayer wheels [containing] one hundred million *maṇi mantra*-inscriptions), a room with one hundred thousand *tsha tshas* and more than seven hundred *stūpas* above the walls.

On the twenty-eighth day of the fourth Tibetan lunar month, [Karma stobs rgyal] made one thousand auspicious treasure-vases and seven hundred vases of Jambhala for the Buddha's doctrine in general and without sectarian bias. On the same day, [Karma stobs rgyal] deposited numerous types of sacred relics into [the statue] of the *dharmakāya* – Samantabhadra with consort [in union], in the Red Rock Cavern (Brag dmar ke'u tshang) of bSam yas mChims phu [complex].²³²

On the first day of the fifth Tibetan lunar month, sacred substances, relics and *tsha tshas* were bestowed upon the restored *stūpa* of Phag gru'i gdan sa, “the Monastic Seat of Phag [mo] gru [pa]”.²³³

On the third day of the fifth Tibetan lunar month, *dhāraṇīs*, sacred substances, relics, a life-pole and treasuries, as well as diagrams were bestowed upon [the image

²³² As Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 1, p. 38) describes, mChims phu (or 'Chims phu) is located north-east of bSam yas Monastery in Grwa nang County. The meditation cave of Padmasambhava is situated at the peak of a mountain where there are various caves and hermitages. Regarding the origin of the name of the meditation cave, because it resembles a felt tent (*phying pa'i gur*), people call the mountain *phying gur*. This name was then phonetically converted to *mchims phu*. The mChims phu complex consists of Jo dgon, which is a solitary sacred place for the practice of Rig 'dzin 'dus pa, one hundred and eight meditation caves resembling a blossoming lotus, one hundred and eight springs (*chu mig*), one hundred and eight places for feast [offerings], and one hundred and eight charnel grounds. Among these four meditation caves the most important ones are gSang chen me tog phug, “the Great Secret Flower Cave”; Klong chen phug, “Klong chen rab 'byams pa's Cave”; rTa mgrin phug, “the Horse-Headed One Cave”; and mTsho rgyal phug, “Ye shes mtsho rgyal's Cave”. Brag dmar Ki'u tshang (or Brag dmar Ke'u tshang) belonged to Ri bo bde chen of 'Phyongs rgyas County in the past. Buswell Jr. & Lopez Jr. (2014, p. 182) provides more details about this practice site: Brag dmar ke'u tshang is one of the eight major centres connected with Padmasambhava in terms of the representation of his speech; it is identified as the location where he first bestowed the instructions, known as the *Eight Transmitted Precepts of Attainment* (*sGrub pa bka' brgyad*), upon his eight main disciples; it is also the location where he gave the teachings of *The Heart Essence of Dākiṇīs* (*mKha' 'gro snying thig*) to Khri srong lde btsan's (742–800) daughter Padma gsal for the first time after resurrecting her. Regarding the whole mChims phu complex, it is regarded as a natural representation of Padmasambhava's Glorious Copper-Coloured Mountain (Zangs mdog dpal ri) (*ibid.*). For more descriptions, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 190–195).

²³³ Phag mo gru pa rDo rje rgyal po (1110–1170), a disciple of sGam po pa bSod nams rin chen (1079–1153), chose the location called Phag mo gru, “Sow Crossing”, as his meditation and dwelling place in 1158. Later the disciple became known as Phag mo gru pa, “the One from Phag mo gru”. After his death, his disciples Stag lung pa bKra shis dpal (1142–1209/1210) and 'Jig rten mgon po (1143–1217) of 'Bri gung made an agreement, during a large council of disciples of Phag mo gru pa that the major monastery should be built in gDan sa thel. The founded monastery is called Ngom shod phag mo gru pa'i gdan sa thel (or mthil). For historical accounts and detailed descriptions, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 223–231), Czaja (2006, pp. 33–34; 2014, pp. 17–56).

of] Amitāyus – the main receptacle of the upper shrine chapel (*mchod khang*) of the mTshur [phu] Monastery. Furthermore, [he] bestowed a bronze image of Amitābha as the body receptacle, the complete *dhāraṇīs* as the speech receptacle and a bKa’ gdams *stūpa* as the mind receptacle.

On the seventh day of the fifth Tibetan lunar month in 2009, *dhāraṇīs* were deposited into [the statues of] Vajrasattva, the Four-Armed Guardian (Mahākāla), A phyi [Chos kyi sgrol ma]²³⁴ and rTsi’u dmar.²³⁵ Then [various] types of sacred substances and relics were bestowed. On that day, sacred substances and relics, the life-pole, treasuries, diagrams, etc. were bestowed upon the reliquary-*stūpa* (*gdung rten*) of La phyi Bla ma Shes rab rgyal mtshan.²³⁶ Moreover, a *dung ’khor* [containing the *mantras*] of the trikāya – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* – was established at the upper part of sNye mo (*snye mo phu*).

On the eighth day of the fifth Tibetan lunar month, [Karma stobs rgyal] deposited *dhāraṇīs* into the *stūpa* of the rDza rDo khog dgon, “the rDo khog Monastery of rDza”.²³⁷

On the eleventh day of the fifth Tibetan lunar month, [Karma stobs rgyal] deposited *dhāraṇīs*, precious relics and more than ten thousand genuine starters (*phabs rgyun*)²³⁸ into the statues of One Hundred Families of Holy Peaceful and Wrathful Deities. These statues have a height of more than three metres and are made from copper and gilded with gold. [They are in] sMar khams gSer rdil dgon, “gSer rdil Monastery of sMar khams”.²³⁹

On the eighteenth day of the fifth Tibetan lunar month, [Karma stobs rgyal] performed the consecration of *dhāraṇīs* (*gzungs sgrub*) [for] the images of

²³⁴ A various spelling is A chi. A phyi chos kyi sgrol ma is the Dharma Protectress of ’Bri kung bka’ brgyud Lineage. For the study of A phyi as an historical person and Dharma Protectress, see Muldowney (2011).

²³⁵ rTsi’u dmar is commonly known as rTsi’u dmar po, but other names are Tse dmar po, rTse dmar po, Tsi ma ra, Chos skyong gdnod sbyin dmar po, the “Red Violence Demon – Dharma Protector”, and sPu gri dmar po, the “Red-razored One”. The root *tantra* of rTsi’u dmar po is *The Warlord’s Tantra with Accompanying Sādhanas* (*dMag dpon gyi rgyud sgrub thabs dang bcas pa*) revealed by mNga’ ris Paṅ chen Padma dbang rgyal (1487–1542). The cult of this deity was subsequently propagated in the sixteenth century with his younger brother the Second rDo rje brag rig ’dzin Legs ldan rdo rje (1512–1625); see Nebesky-Wojkowitz (1996/1956, pp. 166–176), Bell (2006; 2014, pp. 9–11).

²³⁶ La phyi Bla ma Shes rab rgyal mtshan (n.d.) engaged himself single-mindedly in the practice for almost thirty-two years in the western La phyi Snow Range; see Z 938.

²³⁷ rDza rDo khog dgon, unidentified.

²³⁸ For *phab[s] rgyun*, see Chapter 1, no. 183.

²³⁹ sMar khams gSer rdil dgon, unidentified.

Padmasambhava, Mañjuśrī and Tārā in Rwa sgreng dgon, “the Rwa sgreng Monastery”.²⁴⁰

On the twenty-third day of the sixth Tibetan lunar month, one hundred and eighty various images were purchased. Among these images, the principal ones are the [images of] *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*.

In the early part of the seventh Tibetan lunar month, *dhāraṇīs* were rolled up [for the image of the First] Karmapa Dus gsum mkhyen pa (1110–1193). This is the principal receptacle of the main temple in mTshur [phu] Monastery.

Furthermore, on the eighth day of the ninth Tibetan lunar month, [Karma stobs rgyal] offered the golden reliquary [containing] Karma nor bu’s “mother-relics” (*ring bsrel gyi a ma*) to mTshur phu Monastery.²⁴¹ It is now placed inside the small bedroom of the Seventeenth Karmapa. Previously the reliquary was Karma stobs rgyal’s support of practice (*thugs dam gyi rten*).

[^{Z962}] On the ninth day of the ninth Tibetan lunar month, a book about the *Trikāya Practice*²⁴² was compiled, and one thousand five hundred copies were printed. Moreover, a book about the thirteen different types of liberation upon wearing as well as liberation upon seeing²⁴³ was newly compiled, and three thousand copies of this small book were printed. Three thousand copies of [the book] entitled *bTags grol phung po rang grol gser yig can*²⁴⁴ were printed. These were then distributed as a gift for the [spread of the] Buddhist doctrine.

²⁴⁰ Although Rwa sgreng Monastery is widely known as Rwa sgreng dge ’phel gling, “Rwa sgreng Increasing Virtue Monastery”, it is also less commonly known as Rwa sgreng rgyal ba’i dben gnas, “Rwa sgreng Hermitage of the Conqueror”. It is situated in Lhun sgrub County, one of the twelve new counties (*rdzong*) of Lhasa Prefecture. It was founded by ’Brom ston rGyal ba’i byung gnas (1004/1005–1964), the chief Tibetan disciple of the famous Indian scholar Atīśa Dīpaṃkara Śrījñāna (b. 982). For a study of Atīśa’s life and works, see Chattopadhyaya (1967); Atīśa introduced the bKa’ gdam pa tradition into Tibet and is regarded as one of the greatest religious reformers in Tibet. For a description and the history of Rwa sgreng Monastery, see Ngag rgyun lo rgyus sde tshan (*Rwa sgreng dang rwa sgreng dgon grong lo rgyus*), Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 64–71), Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 1, pp. 198–201), dPal brtsegs bod yig dpe rnying zhib ’jug khang (*Rwa sgreng dgon ji ltar bzhangs pa dang ’brom nyid kyis gdan sa lo dgu bskyangs pa’i skor & Jo bo rje slob brgyud dang bcas pa dang/ rwa sgreng/ spyi phu sogs kyi gdan mdor bsdu bcas*, in: *Bod kyi lo rgyus rnam thar phyogs bsgribs*, vol. 11 (Da), pp. 261–267 & 347–377), Blo bzang chos ’byor (*Ris med dgon sde khag lo rgyus*, pp. 27–33), Sangs rgyas rgya mtsho (*dGa’ ldan chos ’byung baiḍūrya ser po*, pp. 179–183).

²⁴¹ The term *a ma* refers to a catalyst (*phabs*) added to the medicinal and precious substances, so that these substances can be consecrated by the original relics functioning as the genuine starter; see Chapter 1, no. 183.

²⁴² The book about the *Trikāya Practice* is not available.

²⁴³ The book about the different types of liberation is not available.

²⁴⁴ A separate publication of *bTags grol phung po rang grol gser yig can* has not been found. The term *gser yig can* means “the Golden Letters”, a designation for a kind of scripture written in golden letters. This designation is commonly applied to one of the five series of scriptures under the category of the

On the twentieth day of the ninth Tibetan lunar month, in Brag gsum mtsho dgon, “the Three-Rocks-Lake Monastery of Kong po”,²⁴⁵ *dhāraṇīs* were deposited into the three [statues] – Padmasambhava and [his] retinues (Mandāravā and Ye shes mtsho rgyal),²⁴⁶ together with [the image] of Simhamukha, “Lion-faced Dākiṇī”. Then, [various] types of sacred substances and relics, auspicious treasure-vases and vases of Jambhala were bestowed.

Dhāraṇīs were deposited into the *stūpa* of fulfilling aspiration on the second day of the tenth Tibetan lunar month in the [Gu] ru Monastery of sNye mo. During this time, a bronze image of Amitābha as body-receptacle, [texts about] the Trikāya Practice as speech-receptacle, a *vajra* and bell as mind-receptacle and, more specifically, sacred substances and relics were bestowed.

On the thirteenth day of the tenth Tibetan lunar month, [Karma stobs rgyal] started to construct twenty-four [images of the teachers of] the golden rosary of the bKa’ brgyud Lineage. [Each of these had] a throne with an ornate back.

Profound Section (*zab pa*) – apart from the Broad Section (*rgyas pa*) – of the Innermost Profound Pith Instructions (*yang zab man ngag*). The other four series are called the Copper Letters (*zangs yig can*), the Variegated Letters (*phra yig can*), the Conch Shell Letters (*dung yig can*) and the Turquoise Letters (*g.yu yig can*); see Ehrhard (1990, p. 22, no. 71), Reynolds (1996, pp. 18 & 139). They constitute the Four Volumes of the Utterly Profound [Instructions] (*shin tu zab pa’i po ti bzhi*) compiled in *The Heart Essence of Vimalamitra* (*Bi ma snying thig*). For an overview of *Bi ma snying thig*, see Ehrhard (1990, pp. 20–27). As for the scriptures designated with *gser yig can*, they are 1) *gSer yig can: bsTan pa bu gcig gi rgyud gser gyi snying po nyi ma rab tu snang byed* (*Bi ma snying thig*, vol. 1, pp. 48–67); 2) *gSer yig can: bTags pa’i grol bar bstan pa bu gcig gi gsang ’grel slob dpon dga’ rab rdo rje mdzad pa* (ibid., pp. 68–180); 3) *gSer yig can: rDo rje ’chang gis gsungs pa mchod ’os rang bzhin gyi tshig dus gnad nges pa* (ibid., pp. 181–188); 4) *Sangs rgyas kyi ’das rjes gsum* (ibid., pp. 189–193 & 194–199); 5) *Rig ’dzin gyi ’das rjes bzhi zhar ’byung dang bcas pa* (ibid., pp. 200–203); 6) *Jam dpal bshes gnyen gyi sgom nyams drug pa* (ibid., pp. 203–231); 7) *Shrī sing ha’i gzer bu bdun pa* (ibid., pp. 208–211); 8) *Ye shes mdo’i bzhag thabs bzhim* (ibid., pp. 211–214); and 9) *gSer yig can: mKhas pa bye ma’i zhal chems* (ibid., pp. 215–221).

²⁴⁵ Brag gsum mtsho is a lake situated in Kong po rgya mda’ County, a county of Nyin khri in the southeast of the Tibet Autonomous Region; see BDRC (source: <https://www.tbrc.org/#!rid=G805>, accessed: 2016.06.09). However, Brag gsum mtsho dgon is unidentified.

²⁴⁶ For the translation of the biography of Mandāravā, see Chonam & Sangye (1998); for the complete translations of the biography of Ye shes mtsho rgyal refer to Tarthang (1983), Dowman (1984), Padmakara Translation Group (1999) based on the Tibetan biography entitled *mKha’ ’gro ye shes mtsho rgyal gyi rnam thar* revealed by sTag sham Nus ldan rdo rje (1655–1708). For other research on this topic, see Gross (1987, pp. 1–18), Klein (2008). In addition, Gyatso (2006, pp. 1–27, source: http://www.thlib.org/static/reprints/jiats/02/pdfs/gyatsojJIATS_02_2006.pdf, accessed: 2017.03.18) surveys the sources for the life story of Ye shes mtsho rgyal and in doing so, found another version of the secret biography of Ye shes mtsho rgyal entitled *mKha’ ’gro’i gtso mo ye shes mtsho rgyal gyi thun min nang gi brda don gsang ba’i rnam thar chen mo* at the Public Library of Lhasa in 1996. This version was narrated and concealed by Ye shes mtsho rgya herself at the request of gNubs Sangs rgyas ye shes (b. 9th cent.). It was later revealed by gTer ston Dri med kun dga’ (b. 14th cent.), the reincarnation of gNubs Sangs rgyas ye shes. The Tibetan text of this version, edited by mKhan chen dPal ldan Shes rab, is available in Sky Dancer Press (source: <http://www.skydancerpress.com/ebooks/tsogyalnamthar.pdf>, accessed: 2016.06.09).

On the seventh day of the tenth Tibetan lunar month, [Karma stobs rgyal] gave the supreme explanation (*ljags khrid*) of the pith instructions on the Great Seal and the Great Perfection to his disciples.

From the fifth day of the sixth Tibetan lunar month in 2009 until the second day of the second Tibetan lunar month of 2010, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than four thousand six hundred various statues for the faithful.

From the second day until the fifteenth day of the first Tibetan lunar month in the Iron Male Tiger Year (2010), at the age of sixty-seven [Karma stobs rgyal] conferred maturing instructions (*smin khrid*) and numerous profound secret instructions upon his direct disciples headed by sPrul sku 'Jam dbyangs bstan dar.

On the twelfth day, [Karma stobs rgyal] conferred the profound doctrine on the Great Seal upon those reincarnate teachers who [dwelled] in retreat.

On the twenty-third day of the third Tibetan lunar month, [Karma stobs rgyal] started to roll up *dhāraṇīs* and [the paper] written in golden letters onto the life-pole in the images of the Buddhas of the Three Times (i.e. Dīpaṃkara, Śākyamuni, Maitreya) and the images of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, which are the main receptacle of mThong gling dgon, “the Continent of [Liberation through] Seeing Monastery”.²⁴⁷

In that year, three hundred images of rJe Mi la ras pa and one hundred and thirteen paintings of the realm of great bliss of Amitābha were purchased. [Karma stobs rgyal] said: “Up to [this] year, [we] have spent more than seven million five hundred thousand RMB to newly construct the temple of Ban chen Monastery including the outer and inner supports (*phyi nang rten*).”

From the first day until the fifteenth day of the fourth Tibetan lunar month, the Sa ga Month, [Karma stobs rgyal] offered gold [leaves] for the face of the Precious Jo bo [statue in] gTsong lag khang twice a day. In particular, [he] offered gold [leaves] for the face of the five self-appeared [images] of Padmasambhava and Amitābha on the tenth day [2063] and for the complete body of the Jo bo [statue] on the fifteenth day.

²⁴⁷ mThong gling dgon, unidentified.

On the twentieth day of the seventh Tibetan lunar month, three hundred large bKa' gdams *stūpas* and one hundred small ones were purchased. [Karma stobs rgyal] deposited *dhāraṇīs* into the [statue] of Karmapa Dus gsum mkhyen pa. This statue was constructed by mKhan po Lo yag (n.d.)²⁴⁸ and is the main receptacle of the main monastic seat – mTshur phu [Monastery]. [Karma stobs rgyal] then offered an invaluable ancient image of the Teacher Śākyamuni, one hundred thousand books about the Trikāya [Practice] as well as an excellent large ancient bKa' gdams *stūpa*. The ruby (*padma rwa ga*) beautifully adorned the front of the multicoloured ornaments of the precious (*srid na dkon pa*) vase-body (*bum gzugs*).

In that year, [Karma stobs rgyal] exclusively deposited precious [substances] like [various] types of relics and blessed *dhāraṇīs* into statues, images and *stūpas* as inner receptacles of Ban sgar bshad sgrub 'phel rgyal gling (i.e. Ban chen Monastery). The following were given: twenty-six statues, over two-metre-high and made from copper and gilded with gold, of the lineage teachers. [Each of these has a] throne with an ornate back. The lineage teachers are the teachers of both *sūtra* and *mantra* (i.e. Śākyamuni and Padmasambhava), Vajradhāra, Tilopa, Nāropa, Mar pa, Mi la ras pa, Dwag po lHa rje, the successive reincarnations [of Karmapa] from Dus [gsum] mkhyen [pa] to the Sixteenth [Karmapa], [the Ninth] Si tu Padma nyin byed (1774–1853), as well as Karma nor bu. [Other objects given included] numerous kinds of books about the Karma bka' brgyud [Lineage as] the speech receptacle, a one-and-a-half-metre-high black bronze bKa' gdams *stūpa* of very good quality, more than three hundred bKa' gdams *stūpas*, both large and small, and two one-and-a-half-metre-high *stūpas* of enlightenment made from gold and silver. Besides those, numerous five-pronged *maṇḍalas* of very good quality made from copper and gilded with gold, parasols, pillar pendants and banners, and vessels of aromatic powder [were given]. Furthermore, excellent offering implements of good quality, a shrine [which is used for placing] images of teachers and various books [as] the speech receptacle, mattresses and blankets [as] the assembled seats along with outer and inner receptacles were all fully equipped that year.

²⁴⁸ At present mKhan po Lo yag bkra shis (n.d.) supervises mTshur phu Monastery in Tibet and lives in Lhasa.

From the seventeenth day of the sixth Tibetan lunar month onwards (seven days), [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than six hundred various statues for the faithful.

On the twenty-first day of the sixth Tibetan lunar month, more than one hundred teachers and disciples supplicated for the long life [of] Karma stobs rgyal, and offered *maṅḍalas* and receptacles [representing] body, speech and mind.

From the thirteenth day of the second Tibetan lunar month in 2010 until the sixth day of the fourth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than one thousand five hundred various [statues] for the different non-sectarian monasteries and for the faithful.

At the age of sixty-eight, in the Iron Female Rabbit Year (2011), [Z964] [Karma stobs rgyal] newly constructed sKu gsum lha khang, “the Trikāya Temple”, in sKu gsum chos ’khor gling, “the Trikāya Dharma Wheel Continent”. He newly produced one thousand images of *dharmakāya* – Amitābha, one thousand images of *saṃbhogakāya* – Avalokiteśvara, and one thousand images of *nirmāṇakāya* – Padmasambhava.

From the first day until the fifteenth day of the Sa ga Month in that year, [Karma stobs rgyal] accomplished [an offering of] gold [leaves] for the face of the Precious Jo bo [in] gTsub lag khang. [This offering was to be made] twice a day or upto three times a day as [he had done] in the previous year. In particular on the fifteenth day, [with the intention to offer he] supplicated for gold [leaves] to cover the whole body of the Jo bo [statue]. Besides that, [he] also offered gold [leaves] for the face of Padmasambhava and Amitābha many times.

On the twelfth day of the fifth Tibetan lunar month, [Karma stobs rgyal] deposited qualified *dhāraṇīs* into the fields of assembly²⁴⁹ for the preliminary practices of the Great Seal of the bKa’ brgyud Lineage.

On the fourth day of the sixth Tibetan lunar month of that year, *dhāraṇīs* were deposited into twenty-eight life-sized statues made from copper and gilded with gold. These statues are of [the teachers] of the golden rosary of the bKa’ brgyud Lineage

²⁴⁹ For the study of *tshogs zhing*, see Jackson, Roger R. (1992, pp. 157–172).

headed by *dharmakāya* – Vajradhāra, who is the main receptacle of Sras mkhar Monastery of lHo brag.

On the seventh day of the sixth Tibetan lunar month, *dhāraṇīs* were deposited into the statue of *dharmakāya* – Amitābha – the main receptacle of mNga’ ris sKya bo dgon, (i.e. sKya bo bde chen zhing sgrub gling, “the Continent of the Sādhana of the Great Bliss Field of sKya bo”).

On the twenty-eighth day of the sixth Tibetan lunar month, [Karma stobs rgyal] bestowed [many] types of assembled supports as well as sacred substances and relics. Among these objects, the principal ones are the relics as precious as the supreme jewels (*mchog gi nor bu ring bsrel rin po che*). The objects were bestowed upon [the images] of the Teachers of both *sūtra* and *mantra* (i.e. Śākyamuni and Padmasambhava) and Vajrasattva in sMyung gnas lha khang, “the Fasting Temple” of gNas mdo dgon, i.e. sDom mkha’i gnas mdo Khra ’od bde chen gling, “the Continent of the Great Bliss of the Coloured Light Arrays of sDom mkh’i gnas mdo”.²⁵⁰

On the fifth day of the ninth Tibetan lunar month, three thousand books containing the daily recitations of the bKa’ brgyud Lineage (*bka’ brgyud zhal ’don*) and *The Sacred Instructional Manuals* (*khrid yig byin can*) [composed by the bKa’ brgyud] Forefathers, as well as four thousand *Trikāya Daily Recitations* (*sKu gsum zhal ’don*),²⁵¹ [were given].

From the eighth day of the seventh Tibetan lunar month in 2011 until the eighteenth day of the second Tibetan lunar month in 2012, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than three thousand eight hundred various statues for the different non-sectarian monasteries and for the faithful.

From the thirteenth day until the twenty-third day of the second Tibetan lunar month in the Water Male Dragon Year (2012), at the age of sixty-nine, [Karma stobs rgyal] gave teachings (*bka’ chos*) every day.

²⁵⁰ This monastery, also known as gNas mdo gsang sngags chos ’phel gling, “the Monastery of Spreading the Dharma of Secret Mantra of gNas mdo, was founded by Karma chags med as the main monastic seat of the gNas mdo bka’ brgyud, a branch lineage in the Karma bka’ brgyud pa; see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 19–23), Pu (*Kan su ’u mtsho sngon nang bstan dgon sde*, pp. 351–352), bSod nams rgya mtsho (*bKa’ brgyud chos ’byung*, pp. 53–54).

²⁵¹ The extensive version of *sKu gsum zhal ’don* was edited by Karma stobs rgyal’s main disciple, dKon mchog bstan ’dzin (n.d.). There is another abbreviated version of *sKu gsum zhal ’don* in both Tibetan and Chinese, but this doesn’t mention the editor.

On the twelfth day of the third Tibetan lunar month, *dhāraṇīs* were deposited into the main receptacles of sKya bo bDe chen zhing sgrub dgon (i.e. sKya bo Monastery), i.e. [the images] of Padmasambhava and Avalokiteśvara. Then, sacred substances and relics were bestowed. On that day, *dhāraṇīs* were deposited into the seven-metre-high *stūpa* in Khyung lung District of mNga' ris.

From the first day until the twenty-fifth day of the fourth Tibetan lunar month, while numerous disciples offered *maṅḍalas* every day, [2965] [Karma stobs rgyal] offered gold [leaves] for the face of the [statue] named the Lord Wish-fulfilling Gem (*Jo bo yid bzhin nor bu*) once a day. [He also] offered lamps, water and so forth.

Furthermore, on the seventeenth day of the fourth Tibetan lunar month, *dhāraṇīs* were deposited into the two-metre-high black bronze images of the Buddhas of the three times. These are the main receptacles of sNye mo sTag chen dgon, “the Large Tiger Monastery of sNye mo”.²⁵²

On the first day of the sixth Tibetan lunar month, *dhāraṇīs* were deposited into a *stūpa* in a storied house of Chu shul Village of sNye mo.

On the twenty-first day of the sixth Tibetan lunar month, *dhāraṇīs* were deposited into a [statue of] Buddha Śākyamuni (*thub dbang*). This [statue] is the main receptacle of Nag chu lHa ri sTag rtse dgon, “sTag rtse Monastery of Nag chu lHa ri”.²⁵³ Then, sacred substances and relics were bestowed. In particular, [Karma stobs rgyal] performed a qualified [ritual for] compounding and empowering (*bsdu sgrub*)²⁵⁴ [the following relics]. These include the five types of practice-relics (*phyag bzhes ring bsrel*)²⁵⁵ of 'Jam mgon Kong sprul (Blo gros mtha' yas, 1813–1899) that had come forth previously from dPal spungs rten khrod, “[the House] of Receptacles of dPal spungs Monastery”. [They are] the mustard-seed-like relics (*yungs 'bru lta bu'i ring bsrel*),²⁵⁶ the relics of the sacred *dharma* (*dam pa chos kyi ring bsrel*),²⁵⁷ the relics of the

²⁵² There is a nunnery belonging to the Karma bka' brgyud Lineage, or Kam tshang bka' brgyud Lineage, in Phu gsum Township, sNye mo County; see BDRC under the entry sTag chen dgon (source: <https://www.tbrc.org/#!rid=G4403>, accessed: 2016.06.15).

²⁵³ Nag chu lHa ri sTag rtse dgon, unidentified.

²⁵⁴ For *bsdu sgrub*, see Chapter 1, no. 182.

²⁵⁵ The most remarkable study of relics in Tibetan Buddhism is provided by Martin (1992, pp. 183–191; 1994, pp. 273–324). Also see Bentor (1994, pp. 16–30), where the author, despite thoroughly discussing the various classifications of the Tibetan relics in threefold, fourfold and fivefold, fails to mention the term *phyag bzhes ring bsrel mam pa lnga*.

²⁵⁶ For a description of *yungs 'bru lta bu'i ring bsrel*, see *sMan sgrub dkar chag*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, p. 169.

²⁵⁷ For a description of *dam pa chos kyi ring bsrel*, see *ibid.*, p. 172.

dharmakāya (*chos sku 'i ring bsrel*),²⁵⁸ the relics of garb (*sku bal ring bsrel*)²⁵⁹ and the relics of physical remains (*sku gdung gi ring bsrel*).²⁶⁰ [In addition to these] are the five types of practice-relics of the first and second bDud 'joms (bDud 'joms gling pa, 1835–1904, and bDud 'Joms 'Jigs bral ye shes rdo rje, 1904–1987). In the past, Karma nor bu and Karma stobs rgyal, teacher and disciple respectively, [had] in the beginning performed [the ritual to] increase the pills of the unerring genuine starters (*phabs rgyun*) of more than thirteen thousand relics [from] one or two relics of Buddhas and Bodhisattvas. [This took place] in the Religious Encampment of Rin chen gter mdzod. Moreover, [they] had made a large amount of the genuine starters [from] the practice relics (*phyag bzhes*) of the previous gTer chen mChog gyur gling pa (1829–1870) and 'Jam mgon Kong sprul (1813–1899), i.e. the assembled supports – *uḍumbara*, the brilliance producing body-pills (*gzi brjid bskyed pa sku yi ril bu*), the divine voice generating speech-pills (*tshang dbyangs bskyed pa gsung gi ril bu*), and the great bliss producing mind-pills (*bde chen bskyed pa thugs kyi ril bu*). Besides that, in that year, [Karma stobs rgyal] performed [the ritual for] compounding and empowering, as well as [the ritual for] increasing the genuine starters [to produce] numerous [pills] having extraordinary blessings. Examples of the latter type of pills are the intelligence increasing pills (*shes rab blo 'phel ril bu*) produced through [*The Sādhana of] the Lion of Speech Mañjuśrī ('Jam dpal smar [ba 'i] seng [ge 'i] sgrub thabs)*],²⁶¹ and the richness pills [extracting] the essence of the elements (*g.yang rdzas 'byung bcud ril bu*)²⁶² and so forth.

On the tenth day of the seventh Tibetan lunar month of that year, more than five hundred disciples, who entrusted themselves totally to Karma stobs rgyal, started to fast [altogether] for twenty-three thousand days. During that time, Karma stobs rgyal said: “Now, sPrul sku 'Jam dbyangs bstan dar should confer the empowerment of Avalokiteśvara upon the disciples.” Likewise, [sPrul sku 'Jam dbyangs bstan dar] conferred the empowerment upon all of the disciples.

²⁵⁸ For a description of *chos sku 'i ring bsrel*, see *ibid.*, pp. 157–160.

²⁵⁹ For a description of *sku bal ring bsrel*, see *ibid.*, pp. 170–172.

²⁶⁰ For a description of *sku gdung gi ring bsrel*, see *ibid.*, pp. 169–170.

²⁶¹ This practice focuses on the deity Mañjuḥṣa Vādisiṃha and was written by Pha Dam pa sangs rgyas (b. 11th cent., d. 1117). It is contained in *bsTan 'gyur*, vol. 37 (rGyud/Nu), pp. 293–297.

²⁶² For the explanation on *'byung bcud ril bu*, see Karma stobs rgyal (*'Byung bcud ril bu 'i gsal bshad mdor bsdu*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 1, p. 249).

On the thirteenth day of the seventh Tibetan lunar month, Karma stobs rgyal said: “After the Precious Great Accomplished One (Karma nor bu) had given me a prophecy of enthronement, [he] bestowed the extraordinary supportive [objects] for faith and devotion (*dad rten*) [as] auspicious circumstances, including a clockwise white conch and an anti-clockwise white conch, as well as [a] letter [with his] hand[-print] on a square golden cloth.²⁶³ [Z966] [I] will pass them on to you now.” Then, [Karma stobs rgyal] made an auspicious aspiration. After bestowing [the supportive objects] upon mChog sprul ’Jam dbyangs bstan dar, [Karma stobs rgyal] enthroned [him] as the regent who holds the lineage of Karma stobs rgyal’s doctrine. With great kindness he gave him the name Karma sgrub brgyud bstan pa’i rgyal mtshan dpal bzang po and a letter [of enthronement].

On the fifteenth day of the seventh Tibetan lunar month, *dhāraṇīs* were deposited into the statues of the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya* – [in] gNas mdo Monastery of Nang chen. Then, [various] types of sacred substances were bestowed.

On the thirteenth day of the eighth Tibetan lunar month, [Karma stobs rgyal] accomplished the construction of the main receptacles inside sTag ri Practice Centre. These main receptacles are the fine statues of the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya* – and [each one of them has a] throne with an ornate back.

On the sixteenth day of the tenth Tibetan lunar month, *dhāraṇīs* were deposited into eight nearly life-sized statues, and above them all is Avalokiteśvara with one thousand hands and eyes. Avalokiteśvara is the main receptacle of Brag gsum [mtsho] Monastery of Kong po. Then, [various] types of sacred substances and relics were bestowed.

On the fifth day of the twelfth Tibetan lunar month, *dhāraṇīs* were deposited into the two-metre-high *stūpa* in sPrin mtsho Monastery.

From the thirtieth day of the fourth Tibetan lunar month in 2012 until the twenty-fifth day of the second Tibetan lunar month in 2012, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than four thousand various statues for the different non-sectarian monasteries and for the faithful.

²⁶³ For the prophecy and presents given by Karma nor bu, see Z 941.

On the first day of the first Tibetan lunar month in the Water Female Snake Year (2013), at the age of seventy, [Karma stobs rgyal] chanted (*gsungs*) [*Sūtra of the Eightfold Auspiciousness (bKra shis brgyad pa)*],²⁶⁴ *bTags grol phung po rang grol, bsTan pa bu gcig gi rgyud, Las sgrib rgyun gcod, Dus gsum sangs rgyas*, etc. As soon as he had finished chanting, all the teachers and disciples (*bla slob*) partook in the feast of the [Tibetan] New Year.

Thereafter, on the fourth day, Karma stobs rgyal gave a reading authorisation of [his] collected works to the retinues headed by Bla ma bCo lnga [tshe dbang].

On the sixth day, [Karma stobs rgyal] gave several pith instructions (*man ngag*) on the Great Seal, as well as empowerments and so forth.

On the fifteenth day, the monks headed by mChog sprul 'Jam dbyangs bstan dar and Bla ma bCo lnga tshe dbang performed [the ritual of] the Amitābha feast offering ceremony two hundred thousand [times]. [Karma stobs rgyal] bestowed extremely blissful transmissions and empowerments of the complete volumes (*pu ti*) of canonical scriptures and treasure-texts (*bka' gter*). Above all [he bestowed] the empowerments and reading authorisations of *dGongs 'dus* as well as *The Five Great Treasuries (mDzod chen rnam pa lnga)*²⁶⁵ upon those karmically fortunate disciples such as mChog sprul 'Jam dbyangs bstan dar and Bla ma bCo lnga tshe dbang, at five o'clock at dawn on the sixteenth day.

[**Z967**] Also on the sixteenth day, [Karma stobs rgyal] gave five types of relics to sMan sdong dgon, “the sMan sdong Monastery”,²⁶⁶ and to Mar mig dgon, “the Mar mig Monastery”,²⁶⁷ in mNga' ris.

From the twenty-fourth day, [they] started to offer *maṅḍalas* inside [Karma stobs rgyal's] room.

On the twenty-first day, [Karma stobs rgyal performed the ritual] of compounding and empowering six hundred and sixty *rgya ma* (i.e. 330 kilogram) pills

²⁶⁴ *bKras shis brgyad pa'i mdo* is the abbreviation of *'Phags pa bkra shis brgyad pa zhes bya ba theg pa chen po'i mdo (Ārya-maṅgalāṣṭaka-nāma-mahāyāna-sutra)*, in: *bKa' 'gyur (dpe bsdur ma)*, vol. 68 (mDo sde/Ya), pp. 151–156.

²⁶⁵ *mDzod chen rnam pa lnga*, “*The Five Great Treasuries*”, which were compiled by Blo gros mtha' yas (1813–1899), consist of *Shes bya kun khyab mdzod, gDams ngag mdzod, bKa' brgyud sngags mdzod, Rin chen gter mdzod, rGya chen bka' mdzod*.

²⁶⁶ sMan sdong dgon, also known as sMan sdong thub bstan chos 'khor gling, is located in mTsho chen County in mNga' ris Prefecture; see Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 4, pp. 134–136).

²⁶⁷ *Ibid.*, pp. 120–121.

[extracting] the essence of the elements (*'byung bcud ril bu*). [He performed this ritual] twice.

On the twenty-sixth day, [Karma stobs rgyal] sent mChog sprul O rgyan dri med to offer five types of relics to seventy monasteries (*dgon khag*) of mDo smad.

On the first day of the fourth Tibetan lunar month, the karmically fortunate Buddhist practitioners requested both teacher and disciple together, Karma stobs rgyal and [his] heart son sPrul sku 'Jam dbyangs [bstan dar] respectively, to determine the rules of the Trikāya Practice Lineage in accord with the lineage.

From the first day until the fifteenth day of the fourth Tibetan lunar month of that year, [Karma stobs rgyal] offered gold [leaves] for the face of the Jo bo [Śākyamuni image] of Lhasa three times a day. [He also performed] the Tārā [Sādhana] one thousand times and offered both lamps and water many times.

On the fifteenth day of the Sa ga Month, those who did retreat in the Trikāya Practice, headed by sPrul sku 'Jam dbyangs [bstan dar], performed a profound and vast ritual for the longevity (*brtan bzhugs*) of Karma stobs rgyal.

On the nineteenth day, eight hundred packs of *dhāraṇīs* were printed for the sake of the non-sectarian Buddhist doctrine and beings.

On the eleventh day, sacred substances, relics and blessed *tsha tshas* were bestowed [as the depositing substances for the statue of] Chos kyi seng ge (n.d.).²⁶⁸ This statue is the main receptacle of the Khos khom Monastery of sNye mo.

On the sixteenth day, *dhāraṇīs* were deposited into the main receptacles – statues of Padmasambhava, the Teacher [Buddha Śākyamuni] and Tārā – of lHo kha Chu gsum rdzong Bye ma dgon, “the Bye ma Monastery of Chu gsum County, lHo kha Prefecture”.²⁶⁹ Then, complete [types of] sacred substances and relics were bestowed.

On the twentieth day, for the sake of beings and [for the spread of] the non-sectarian Buddhist doctrine, [Karma stobs rgyal] started to write the life-syllables for the five locations (*gnas lnga'i srog yig*) and the inscriptions of *mantras* in golden letters on more than one thousand and three hundred life-poles. He then rolled up the *dhāraṇīs* and dressed [the statues].

²⁶⁸ Chos kyi seng ge is the founder of Khos khom Monastery of sNye mo, explained by Karma bstan pa rnam rgyal (2017.01.11, personal communication).

²⁶⁹ Bye ma dgon is one of twenty-five monasteries of the Trikāya Practice Lineage; see Z 1000.

On the tenth day of the sixth Tibetan lunar month, *dhāraṇīs* were deposited into the main receptacles – [the statues] of Padmasambhava, Teacher [Buddha Śākyamuni] and Tsong kha pa (1357–1419) – in Nag chu a mdo dgon, “Monastery of Nag chu A mdo”.²⁷⁰ Then, [many] types of sacred substances were bestowed.

On the nineteenth day, *dhāraṇīs* were deposited into twenty-five life-sized [statues] of the teachers made from copper and gilded with gold. These statues are the main receptacles of Sras mkhar dgu thog [Monastery] of lHo brag.

In that year, *dhāraṇīs* were deposited into the statues of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, in Bye ma Monastery of lHo kha.

On the twenty-eighth day, [Karma stobs rgyal] started to write [the life-syllables for the five locations and the inscriptions of *mantras* in golden letters on the] life-pole. [He] rolled up *dhāraṇīs* for the six-metre-high *stūpa* [containing] one eighth of [Buddha Śākyamuni’s] relics (*mchod rten sku gdung cha brgyad*) at Nag chu lTa ri.

On the twenty-ninth day, [Karma stobs rgyal] newly created the images of Mar pa, Mi la ras pa, Dwags po lHa rje – [the] three [founders of the bKa’ brgyud Lineage], the nine large excellent statues of the Four-Armed Guardian (Mahākāla) and the statues of Tārā.

[**Z968**] While the *Trikāya Temple* in sGrub sde sTag ri Thub bstan chos ’khor gling was being newly constructed, [Karma stobs rgyal] bestowed the inner receptacles [as follows]: a [group of] extremely large excellent images of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* – made from copper and gilded with gold; one thousand statues [containing] *dhāraṇīs* [representing] each of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*; more than four hundred cement *stūpas*; and numerous statues of deities. Thereafter, the outer and inner receptacles were completely and perfectly constructed in the following year (2014).

In particular, [Karma stobs rgyal] gave sPrin mtsho Monastery of lHo kha Zangs ri, which belongs to the monasteries of the *Trikāya Practice Lineage*, a nearly life-sized statue of Buddha Amitābha as the body receptacle. This statue [contains] relics which were deposited as *dhāraṇīs*. He gave a complete set of *The Great Treasury of Precious Treasures* (*Rin chen gter mdzod chen mo*) with book cloth-covers (*dpe ras*) and cloth

²⁷⁰ This monastery is located in A mdo County, Nag chu Prefecture.

labels (*gdong ras*)²⁷¹ as the speech-receptacle. He gave a bKa' gdams *stūpa* as the mind-receptacle [containing] eighty *skar ma*²⁷² of relics which were deposited as *dhāraṇīs*. Besides these, he also gave six pillar pendants, a golden victory banner, an object to be placed on the throne of the teacher, a back curtain, a table and a cushion. Regarding the offering implements made from copper and gilded with gold, these [are to be placed] in front of the receptacles and include: a large excellent *maṇḍala*, a [set of] seven offering bowls of good quality, a vase, a skull-stand, a set of offering bowls and plates, [a pair of] cymbals (*rol [mo]*) and [a pair of] small cymbals (*sil [snyan]*)²⁷³ of good quality from India. [He] assigned the name dPal karma bka' brgyud kyi chos sde sKu gsum sgrub brgyud gling, “the Monastery of the Glorious Karma bka' brgyud, the Continent of the Trikāya Practice Lineage”, for sPrin mtsho Monastery.

Furthermore, in that year [Karma stobs rgyal] printed numerous kinds of books [including] the collected works of the bKa' brgyud Forefathers, as well as their teachings, and books about the Trikāya Practice.²⁷⁴ [He] distributed [them as] a gift for the Buddhist doctrine.

From the twenty-fifth day of the second Tibetan lunar month in 2013 until the thirtieth day of the seventh Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than three thousand seven hundred various statues of those faithful disciples who were non-sectarian.

On the first day of the eighth Tibetan lunar month, *dhāraṇīs* were deposited into the inner receptacle (i.e. [the image] of Avalokiteśvara with one thousand hands and [one thousand] eyes) of 'Gro ba mchod rten Monastery of sNye mo. Then, sacred substances and relics were bestowed.

On the fourteenth day, *dhāraṇīs* were deposited into the three [statues] of Padmasambhava and [his two] consorts (i.e. Mandāravā and Ye shes mtsho rgya),

²⁷¹ The term *gdong ras* refers to the “loose piece of cloth hanging out from a manuscript indicating the title or the number of the volume”; see Goldstein (2001, p. 560).

²⁷² Eighty *skar ma* of relics is equal to eight *zho*, i.e. 29.6 grams; see Kaldhen (1975, p. 109), Tsarong (1998, p. 33, no. 6), Chashab (2002, p. 199); for Martin's compilation of various sources about Measurement and Numbers, see Tiblical (source: <https://sites.google.com/site/tiblical/measurements-numbers>, accessed: 2017.03.19).

²⁷³ The term *sil snyan* refers to a kind of beaten instrument in the gently sloping, conical shape of a cymbal. This instrument is held horizontally and played with vertical strokes mainly during the rituals for the wrathful deities. Compare this to the other type of cymbal called *rol mo* that is large and nearly flat with a raised hemispheric dome in the middle. It is played during the ritual for peaceful deities; see Yonnetti (2011, pp. 17–18 & 52, source: http://digitalcollections.sit.edu/isp_collection/1065, accessed: 2016.08.03).

²⁷⁴ The specific names of these books are not mentioned.

These three statues are the inner receptacles of the Bye ba 'bum [Monastery] of IHo brag. After deposition sacred substances and relics were then bestowed.

On the seventeenth day of the later part of the eighth Tibetan lunar month, following Karma stobs rgyal's instruction, the heart son mChog sprul 'Jam dbyangs bstan dar started to teach disciples for one hundred days inside Karma stobs rgyal's room.

From the first day of the ninth Tibetan lunar month, following the instruction [of] Karma stobs rgyal, I (Karma mthu stobs) started to teach the three vows (*sdom gsum*).²⁷⁵

[Z969] On the eighth day, *dhāraṇīs* were deposited into the inner receptacles, i.e. the two statues of the Medicine Buddha and Bhairava ('*Jigs byed*) of dPa' bo Monastery of gNas nang.²⁷⁶ Then, sacred substances and relics were bestowed.

On the tenth day, after printing two thousand copies of the book about the means for attainment (*sgrub thabs*), empowerments and guidance manuals (*khrid yig*) of the Trikāya [Practice], the printing costs were paid (*rtsis len zhus*).²⁷⁷

On the fifteenth day of the ninth Tibetan lunar month, *dhāraṇīs* were deposited into the three [statues] of Padmasambhava and [his] consorts (i.e. Mandāravā and Ye shes mtsho rgya) of IHo brag mKha' spyod dgon, "the Khecara Monastery of IHo brag".²⁷⁸ Then, sacred substances and relics were bestowed.

²⁷⁵ Rhoton (2002) provides a clear explanation of *sdom gsum*, "three vows" or "three codes". Generally, the three vows include the seven sets of *vinaya* rules known as *prātimokṣa* vows of the *hīnayāna*. These three sets of vows define the morality of a Bodhisattva in the *bodhisattvabhūmi* and the nineteen *samayās* codify morality in the tantric system. This is particularly based on the Tibetan version of *Vajraśekhara-tantra*; see Buswell Jr. & Lopez Jr. (2014, p. 791).

²⁷⁶ gNas nang dgon, whose full name is gNas nang phun tshogs gling, was founded by the First Zhwa dmar pa rTogs Idan grags pa seng ge (1283–1349) in 1333 in sTod lung bde chen County of Lhasa. Inspired by the Accomplished One in a dream of Chu sgom ma bSam gtan rgyan (n.d.), a female disciple of Dus gsum mkhyen pa (1110–1193), and the appearance of the deity Ber nag chen in a vision, as described by Roerich (2007, p. 530). The Second Zhwa dmar pa mKha' spyod dbang po (1350–1405) was active in gNas nang Monastery (ibid., 540–542). During the time of the Fourth Zhwa dmar pa Chos grags ye shes (1453–1524), a new monastic seat for the Zhwa dmar lineage was founded at Yangs pa can. gNas nang Monastery was the residence of masters from the reincarnation lineage of dPa' bo, specifically the second reincarnation, the famous scholar dPa' bo gTsug lha phreng ba (1504–1564/1566); for a detailed description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 464–465), Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 106–108), 'Jam dbyangs mkhyen brtse'i dbang po (*mKhyen brtse'i bka' 'bum*, vol. 18 (Tsha), pp. 446–447), Roerich (2007/1976, pp. 530 & 540–542), Buswell Jr. & Lopez Jr. (2014, p. 1059).

²⁷⁷ The phrase *rtsis len zhus* was explained by rDo rje tshe ring (2017.06.25, personal communication).

²⁷⁸ The term *mKha' spyod* (*khecara*) means "moving in the air, flying"; see Monier-Williams (1988, p. 334). IHo brag mKha' spyod dgon belongs to Karma bka' brgyud Lineage and is situated in Mar rgyang Township, sNye mo County; after the restoration, there currently remain fourteen monks; see bShes gnyen tshul khirms (*IHa sa'i dgon tho rin chen spungs rgyan*, p. 384).

On the twenty-ninth day, *dhāraṇīs* were deposited into the twenty-one Tārā-statues, the Three Long-Life Deities (i.e. Amitāyus, White Tārā and Uṣṇīṣavijayā), and the Teacher [Buddha Śākyamuni] in lHo kha bDe chen spos 'bar dgon, “the Great Bliss Lighting Incense Monastery of lHo kha”.²⁷⁹ Then, [various] kinds of sacred substances and relics were bestowed. *Dhāraṇīs* were deposited into a two-story-high *stūpa*, twenty middle sized ones and one hundred smaller ones in Re khe a sang of Go 'jo.²⁸⁰

During that time, *dhāraṇīs* were deposited into thirteen [groups of] twenty-one Tārā-statues for the faithful.

From the thirtieth day of the seventh Tibetan lunar month until the thirtieth day of the twelfth Tibetan lunar month, [the disciples of Karma stobs rgyal] deposited *dhāraṇīs* into more than three thousand five hundred various statues for the faithful.

On the first day of the first Tibetan lunar month in the Wood Male Horse Year (2014), the monks and the assembled direct disciples met Karma stobs rgyal (aged seventy-one). Karma stobs rgyal gave each one a blessed picture of Buddha Amitābha and a [piece of] golden silk as a present.

On the fifteenth day, [Karma stobs rgyal] performed a large [ritual of] the feast offering by way of *The Means for the Attainment of the Pure and Blissful Field: Lotus Net* (*[rNam dag bde ba can gi] zhing sgrub padma'i drwa ba*).²⁸¹ The monks of the Trikāya [Practice Lineage] who dwelled in the mountains, on the flat ground and in the central area (*ri gshis mthil gsum*) held the farewell ceremony (*tshogs 'gyed kyi ston mo*) altogether.

On that day, [Karma stobs rgyal] started to make a large stone-wall carved with one hundred million inscriptions of the *mantra* of Buddha Amitābha, i.e. [*om*] *amidheva* [*hrīḥ*] (*a mi dhe wa*) in lHa ri sKu gsum chos gling dgon, “the Trikāya Dharma Continent Monastery of lHa ri”.²⁸²

On the seventeenth day, [Karma stobs rgyal] bestowed [various] kinds of sacred substances and *dhāraṇīs* upon four hundred *stūpas* inside sTag ri Practice Centre.

²⁷⁹ lHo kha bDe chen spos 'bar dgon located in Gung dkar County, lHo kha Prefecture, is one of the twenty-five monasteries of Trikāya Practice Lineage; see Z 1000.

²⁸⁰ Re khe a sang of Go 'jo, unidentified.

²⁸¹ The full title is *rNam dag bde ba can gyi zhing sgrub padma drwa ba'i chog bsgrigs bde chen lam bzang*.

²⁸² lHa ri sKu gsum chos gling dgon, located in the north, is one of twenty-five monasteries of the Trikāya Practice Lineage, see Z 1000.

On the eighteenth day, [Karma stobs rgyal] deposited *dhāraṇīs*, sacred substances, treasures, diagrams and so forth for the images [representing] the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*. There are one thousand pieces for each type of image inside sTag ri Practice Centre.

On the nineteenth day, one thousand and five hundred copies of five books [including] the biography of Karma nor bu,²⁸³ the [three-volume] collected works of Karma stobs rgyal about the Trikāya [Practice]²⁸⁴ and the autobiographical song of the Venerable dByings rig rang shar were printed.²⁸⁵ The printing costs were covered.

On the first day of the second Tibetan lunar month, for the sake of the non-sectarian Buddhist doctrine and beings, [Z970] the sacred substances and relics, the five types of relics, the pills of body, speech and mind (*sku gsung thugs ril*), the intelligence [increasing] pills (*'jam dbyangs ril bu*), the richness [increasing] pills, (*g.yang rdzas ril bu*) and eighteen various types of sacred substances were wrapped up.

At the beginning of the second Tibetan lunar month, [Karma stobs rgyal] donated eighty thousand RMB for wall-paintings inside the temple of his monastery, i.e. bDe chen spos 'bar Monastery of Gong dkar [County], lHo kha [Prefecture]. Then, [he] explained how to uphold the lineage of the Buddhist doctrine in the future.

On the third day of the third Tibetan lunar month, [Karma stobs rgyal] started to roll up the *dhāraṇīs* [around] the life-poles of deity-vases (*lha bum*) and *nāga*-vases (*klu bum*).

[II]

²⁸⁶The way in which Karma stobs rgyal performed the enlightened activities (*phrin las*, or *'phrin las*) of the six types of liberation as one of the three [wheels to

²⁸³ The biography of Karma nor bu bzang po refers to a new publication of Biography B that is still not available to me.

²⁸⁴ The collected works of Karma stobs rgyal refer to *sKyabs rje karma stobs rgyal rin po che'i bka' 'bum* in three volumes.

²⁸⁵ The cover title is *rNal 'byor gyi dbang phyug chen po rje btsun dbyings rig rang shar mchog gi rnam mgur utapala dmar po'i do shal*, and the complete title is *Khyab bdag 'khor lo'i mgon po rnal 'byor gyi dbang phyug chen po grub chen rang rig ras pa 'am rje btsun dbyings rig rang shar mchog gi mdzad pa'i rnam mgur don bsdus bstan pa skal ldan dad pa'i shing rta ngo mtshar 'od kyi phreng ba*. The author of the autobiographical song is Rang rig ras pa (alias Ratṇa bhīru vajra) whose present reincarnation is sPrul sku 'Jam dbyang bstan dar (b. 1985).

²⁸⁶ Biography Y 34 adds the following paragraph: [Y34] Through the wheel of hearing, contemplating and explaining, the authoritative statements are held; through the wheel of practising meditation, the teachings about realisation are preserved; see Chapter 3, no. 670.

benefit beings],²⁸⁷ i.e. the space-pervading enlightened activities of supreme and mundane attainments (*mchog thun dngos grub*)²⁸⁸ by means of the wheel of the four [tantric] activities, is [explained as follows]:

First: Pills that liberate through tasting (*myong grol*)

Because [Karma stobs rgyal] perceived that in the future [he] would obtain numerous relics of [various] types: the genuine starters (*phabs rgyun*) of the precious relics of the Buddhas, particularly of Buddha Śākyamuni and Buddha Kāśyapa ('Od srung, i.e. the Buddha proceeding Buddha Śākyamuni), and of more than ten thousand Bodhisattvas; the relics of Karma nor bu [during his] lifetime; and the relics appearing from among the holy receptacles (*rtsa chen rten khrod*). [Indeed], [Karma stobs rgyal] acquired [them]. Even now, [they] are increasingly multiplying due to the uninterrupted blessings of Karma stobs rgyal.

As for the assembled supports – *udumbara*, [these] are taken for the practice (*phyag bzhes rten bsdus*) of the 'Jam mgon [Kong sprul] and mKhyen [brtse dbang po] (1820–1892),²⁸⁹ and precious pills (*rin chen ril bu*) with a crab stamp (*sdig srin phyag tham can*) as the basis. They [contain] the flesh pills of the seven rebirths of a *brahmin* (*bram ze skye bdun sku sha ril bu*) from the hand of Karma nor bu, the complete blessings obtained [from] among the receptacles in several weeks from everywhere, and [various] types of [substances] received from Karma stobs rgyal. Additionally, as Karma nor bu previously said: “If the relics are calculated one by one, [I] have received more than thirteen thousand [relics]. May [we] perform a qualified [ritual] of

²⁸⁷ The three wheels of benefiting beings are specifically clarified in Z 973: “Through the wheel of hearing, reflecting and explaining, the authoritative statements are held; through the wheel of practising meditation, the teachings of realisation are preserved; through the wheel of the Four Activities, the enlightened activities of supreme and mundane accomplishments pervade like space. By means of these three [wheels] the benefit for beings is equal to space.” (*thos bsam bshad pa'i 'khor los lung gi bstan pa 'dzin shing/sgom sgrub nyams len gyi 'khor los rtogs pa'i bstan pa bskyongs* (r. *skyong*) *te/ bya ba las bzhi'i 'khor los mchog thun dngos grub kyi phrin las mkha' khyab tu spel ba gsum gyis 'gro don nam mkha' dang mnyam par yin no//*).

²⁸⁸ The term *mchog thun dngos grub*, “supreme and mundane attainments (or *siddhi*)”, indicate the supreme attainment (*uttamasiddhi*, *mchog gi dngos grub*) and the eight mundane attainments (*sādhāraṇasiddhi*, *thun mong gi dngos grub brgyad*). The first term means the attainment of Buddhahood, and the latter one refers to the accomplishments of medicinal pills (*gulikā*, *ril bu*), eye medicine (*añjana*, *mig sman*), swift footedness (*jaṅghākara*, *rkang mgyog*), going beneath the earth (*pātāla*, *sa 'og*), enchanted sword (*khaḍga*, *ral gri*), travelling through the sky (*khecara*, *nam mkha' 'phur ba*), invisibility (*antardhāna*, *mi snang ba*) and immortality (*amṛta*, *'chi med*); see Buswell Jr. & Lopez Jr. (2014, pp. 732 & 1065).

²⁸⁹ These refer to both the first 'Jam mgon Kong sprul Blo gros mtha' yas (1813–1899) and the second main reincarnation 'Jam mgon Kong sprul dPal ldan mkhyen brtse'i 'od zer (1904–1952).

compounding and empowering the entire assembled supports.” The pills in the form of sheep dung were produced through the [various] types of precious pills and the six excellent [medicines]²⁹⁰ from the genuine starters (*phab*), then [they] were placed in the precious caskets. Since [my teacher and I] performed the empowerment of the ritual vases (*bum sgrub*)²⁹¹ through [the practice of] *Ngan song dong sprugs*, after seven days a melodious sound was heard for around twenty minutes. Thereafter, after completing the consecration of vases, offerings and praises (*mchod bstod*), as well as a self-empowerment (*dbang len*), the cover of a red cloth [above] the casket was opened, so the pills were transformed into an egg or gem shape. On opening a pill, where a fine shape of either five or three petals of a flower protruded from the beak of the egg- [shaped pellet], there was swirling blue nectar inside.” [Z971] While the *vajra* sibling Nyi ma came and met [Karma nor bu] on that day, [he] clearly knew the signs (*rtags mtshan*) [as mentioned] above.

[Karma stobs rgyal performed] the vase-empowerment (*bum dbang*) to increase genuine starters of the pills comprised of numerous [substances], such as the three [types of] exclusive important blessed [pills] (*dmigs bsal gyi byin rlabs*). They comprise of the pills [produced by] the genuine starters of Padmasambhava’s swirling rainbow light hair; the pills [produced by] the genuine starters of both the Venerable Mi la ras pa’s meditation belt (*sgom thag*) and Karma nor bu’s hair; and the rainbow light pills (*'ja' lus ril bu*) [produced by] the genuine starters of both the hair of A chos Rin po che (1918–1988) – the teacher and [accomplished adept of] the rainbow body from Klu rab Monastery of Nyag rong,²⁹² and the ever-excellent grass of wisdom (*ye shes kyi rtswa*

²⁹⁰ The term *bzang drug* is abbreviated from *sman bzang po drug*, “six excellent medicines”. These contain *dza* (or *dzā*) *ti snying gi bzang po*, “nutmeg which is excellent for the heart”; *cu gang glo ba'i bzang po*, “bamboo pith which is excellent for the lungs”; *gur kum* (or *gum*) *mchin pa'i bzang po*, “saffron which is excellent for the liver”; *li shi srog rtsa'i bzang po*, “cloves which are excellent for the life-vein; *sug smel mkhal ma'i bzang po*, “green cardamom which is excellent for the kidneys”; *ka ko la mtsher pa'i bzang po*, “black cardamom which is excellent for the spleen; see Duff (2014, under the entry *sman pa bzang drug*), Gyatso & Hakim (2010, p. 283). As explained in *Dictionary of Tibetan Materia Medica*, *dzā ti* refers to “*Myristica fragrans* Houtt”, *cu gang* “noble silica of *Bambusa textilis* McClure/Calciosinter/ Kaolin”, *gur gum* “*Crocus sativus*”, *li shi* “*Eugenia aroma tica* Baill”, *sug smel* “*Elettaria cardomomum* (L.) Maton”, *ka ko la* “*Amomum subulatum* Roxb”; see Arya (1998, pp. 1, 34, 57, 209, 254 & 276).

²⁹¹ The consecration process, *bum sgrub* or *bum bskyed*, translated as “empowerment of the ritual vases”, is the third step of the main generation rituals. The first two steps are generation of oneself as a deity (*bdag bskyed*), and generation of a deity (*lha*) in the front (*mdun bskyed*) respectively. For a description of the ritual of empowering the vases, see Lessing & Wayman (1968, pp. 286–291), Beyer (1973, pp. 410–414), Snellgrove (1987, pp. 223–225), Bentor (1996, pp. 100–107).

²⁹² For the history of Nyag rong Klu rab dgon of the rNying ma Lineage, see 'Jigs med bsam grub (ed.) (*dKar mdzes dgon sde lo rgyus*, vol. 1, pp. 263–267).

kun tu bzang po) [from] the sacred place called Padma bkod.²⁹³ The hair of A chos Rin po che was given to O rgyan dri med during [his] visit to [A chos Rin po che]. Padma bkod was the place where [A chos Rin po che] passed away, the following year, in rainbow body without [leaving any] defiled upper clothes or lining (*mnab stod nang ma*).

Besides [those three blessed pills], there are [also] the mind-pills (*thugs kyi ril bu*) of Dwags po 'Dzam gling grags pa (1116–1169); Padmasambhava's swirling rainbow light hair; the Venerable Mi la ras pa's meditation belt; a part of Dwags po lha rje's brain, relics and heart; the hair pills [of A chos Rin po che – the accomplished adept of] the rainbow body; the ever-excellent grass from Padma bkod; the hair and human skull of dPal sGa lo pa (b. 16th cent.).²⁹⁴ During the vase-empowerment, a swirling object appeared inside the plate (*sder ma*). This [came] from the overflowing water in the vase. In addition, as the vase was full of nectar, [Karma stobs rgyal] said: “It is a sign that the assembled supports will widely benefit beings.”

Regarding [the activities] to extensively increase the genuine starters of relics, assembled supports and so forth, in the Water Male Dragon Year (2012), [Karma stobs rgyal] performed [a ritual to] extensively increase certain sacred objects. These included: the genuine starters of the unmistakable pills [made out of] salt and [used for absorbing the liquid essence of] the physical remains of the Buddha (*gdung tshwa ril bu*) – these were taken (*spyang drangs pa*, lit. “invite”) from the shrine (*gdung khang*)²⁹⁵ of the Teacher Vajradhāra in rTsa mchog grong (Kuśīnagar)²⁹⁶ in India; large black pills of sacred substances taken from the secret treasury (*gsang mdzod*) of the Oḍḍiyāna Dākiṇīs in the west by Tailopa (988–1069); the unmistakable genuine starters of thirteen thousand relics of Buddhas and Bodhisattvas collected and empowered by both teacher and disciple together, i.e. Karma nor bu and Karma stobs rgyal respectively, in the

²⁹³ Padma bkod is a legendary hidden land in southwest Tibet in Kong po. For the guidebooks to Padma bkod, see 'Ja' tshon snying po (*sBas yul padma bkod kyi lam yig*, in: 'Ja' tshon pod drug, vol. 1, pp. 431–444), bZhad pa'i rdo rje (*gNas mchog padmo bkod du bgrod pa'i lam yig*, in: *Sle lung rje drung bzhad pa'i rdo rje'i gsung 'bum*, vol. 8, pp. 389–493), bDud 'dul rdo rje (*bDe chen padma bkod kyi gnas yig*, in: *sPo bo gter ston bdud 'dul rdo rje'i zab gter gsung 'bum*, vol. 8 (Nya), pp. 645–970). For a study of Padma bkod, see Sardar-Afkhami (1996, p. 1–22), Ehrhard (2013, pp. 351–362).

²⁹⁴ dPal sGa lo pa refers to dPal chen sGa lo, see Chapter 3, no. 170.

²⁹⁵ The term *gdung khang* originally means “tomb, crypt, funeral parlor, undertaker's parlor, mortuary”; see Goldstein (2001, pp. 558 & 645), but, in this context, it can be translated as “shrine”.

²⁹⁶ The pilgrimage site rTs[w]a mchog grong is also called Ma tha ku wa (Skt. Kuśīnagar) in Indian, a site where Buddha Śakyamuni attained *parinivāna*. For a description, see dGe 'dun chos 'phel (*rGya gar nang pa'i gnas chen khag gi gnas yig*, pp. 60–63), Ahir (2003, p. 270), Huber (2008, pp. 127–129).

Wood Male Rat year (1983) – in the religious encampment, where [Karma nor bu] conferred *Rin chen gter mdzod*; O rgyan Padma’s swirling rainbow light hair; pills [made] out of a part of the five naturally occurring Avalokiteśvara-images inside the ’Phrul snang gtsug lha khang – constructed by the previous Dharma King Srong btsan sgam po; the skull pills of Mar pa Lo tsā of lHo brag; the pills of the Venerable Mi la ras pa’s meditation belt; the peerless Dwags po’s mind pills; pills together with great blessings compiled with the physical remains of the successive reincarnations of Karmapa and Zhwa dmar pa; the garments of Zur mang Drung [pa] Rin po che (i.e. Karma chos kyi nyin byed, the tenth reincarnation, 1879–1939); [Z972] the garments of the Sixteenth Karmapa and the pills [made out of] salt [used for absorbing the liquid essence of] the physical remains of both teacher and disciple – O rgyan rGyal ba’i mnyu gu (1765–1842) and dPal sprul Rin po che (1808–1887).

Furthermore, in accord with the practice [relics] (*phyag bzhes [ring bsrel]*) of ’Jam mgon Kong sprul Rin po che and the first and second bDud ’joms [Rin po che], [Karma stobs rgyal] performed [a ritual to] extensively increase the genuine starters of the five types of relics, i.e. 1) the mustard-seed-like relics (*yungs ’bru lta bu’i ring bsrel*); 2) the sacred relics of the Buddhist doctrine (*dam pa chos kyi ring bsrel*); 3) the relics of the *dharmakāya* (*chos sku’i ring bsrel*); 4) the relics of garbs (*sku bal ring bsrel*); and 5) the relics of physical remains (*sku gdung gi ring bsrel*).

The wisdom increasing pills (*shes rab blo ’phel ril bu*) produced [during] the qualified [ritual] of compounding and empowering (*bsdu sgrub*) through [the practice of] ’Jam dpal smar seng in the year 1983. These pills are: the radiance generating pills (*gzi brjid bskyed pa sku yi ril bu*); the divine voice generating speech-pills (*tshangs dbyangs bskyed pa gsung gi ril bu*); the great bliss generating mind-pills (*bde chen bskyed pa thugs kyi ril bu*); the richness pills – embodying the essence of elements (*’byung bcud kun ’dus g.yang rdzas ril bu*); the impurity purifying pills [produced from] bathing [water] (*mi gtsang dag byed khros kyi ril bu*); deathless pills embodying the nectar of longevity (*tshe bcud kun ’dus ’chi med kyi ril bu*); and small *tsha tshas* gilded with gold and produced with the assembled supports – *udumbara* mentioned previously; pills of body, speech and mind; longevity pills; purification pills; and pills [embodying] the essence of elements.

As for the accomplishment medicines, [pills] were compounded and empowered through [the practices] of *The Innermost Secret Vajrakīlaya* (*Phur pa yang*

gsang),²⁹⁷ *The Meteoric Iron Razor* (*gNam lcags spu gri*),²⁹⁸ the two kinds of *Thugs sgrub*,²⁹⁹ *Klong [chen] snying [thig]*, the tradition of 'Ja' tshon snying po ('ja' tshon lugs)³⁰⁰ and Vajrasattva.³⁰¹

Furthermore, the pills (*sku dum ril bu*) made from a piece of the statue of the Four-Armed Guardian constructed by both teacher and disciple, Lo chen Rin chen bzang po (b. 16th cent.)³⁰² and dPal chen sGa lo (b. 16th cent), were [also compounded and empowered].

Second: Incense (*bdug rdzas*) that liberates through sensing (*tshor grol*) and five hundred thousand wheels that liberate through searing (*bsur grol*)

Third: Sand (*bye ma*) that liberates through touching (*reg grol*)

The sand that liberates through touching were empowered (*bsgrubs*) by [reciting the *dhāraṇi* of] the Lotus Crowned (*Padma gtsug tor [gi gzungs]*)³⁰³ around three million [times].

This particular [kind of] sand that liberates through touching was empowered by numerous [recitations] of the [*mantra*] of Vairocana (Kun rig),³⁰⁴ *bTags grol*, the Six Syllables ('*dru drug*)³⁰⁵ and so forth.

²⁹⁷ *Phur pa yang gsang* is a treasure cycle of practice focusing upon Vajrakīlaya, but it is difficult to identify its accurate title and discoverer, because there are Ratna gling pa's (1403–1479) *rDo rje phur pa yang gsang bla med*, Gu ru chos kyi dbang phyug's (1212–1270) *Phur pa yang gsang spu gri* and Padma gling pa's (1450–1521) *rDo rje phur pa yang gsang srog gi spu gri*. I assume it might refer to the former one because Karma nor bu once received from the Eleventh Tai'i si tu (1886–1952) the collected works of the system of Vajrakīlaya practice [revealed by] Ratna gling pa, referring to *The Unexcelled Innermost Secret Vajrakīlaya* (*rDo rje phur pa yang gsang bla med*); see B 22, C 890. Therefore, Karma stobs rgyal might have also received his teacher's transmission of Ratna gling pa's treasure cycle.

²⁹⁸ *Meteoric Iron Razor* (*gNam lcags spu gri*) refers to *bDud 'dul phur pa gnam lcags spu gri* by bDud 'dul rdo rje (1615–1672). It is a specific tradition connected with the tantric deity Vajrakīlaya. For the Medicinal Accomplishment practice based on this tradition, see Cantwell & Mayer (2015, pp. 49–95).

²⁹⁹ The two kinds of *Thugs sgrub* refer to Ratna gling pa's treasure cycles – *Thugs sgrub drag po* and *Thugs sgrub yang snying 'dus pa*.

³⁰⁰ What 'ja' tshon lugs specifically denotes is unknown.

³⁰¹ The text about Vajrasattva, unidentified.

³⁰² Lo chen Rin chen bzang po (b. 16th cent.) might refer to the Second Drungpa Rin chen bzang po of the Zur mang Lineage.

³⁰³ *Padma gtsug tor gi gzungs* is *oṃ padmoṣṇīṣa vimale hūṃ phaṭ*; see bTsun pa dbang po (1997, p. 60).

³⁰⁴ The term Kun rig in this context refers to the *mantra* of Kun rig rnam par snang mdzad (Buddha Vairocana): *oṃ vairocana hūṃ*.

³⁰⁵ The Six Syllables ('*bru drug*) represent the six vast spaces of Samantabhadra, also known as the heart *mantra* of Samantabhadra: *a a ha śa sa ma* in the form of Tibetan letters. See Reynolds (1996, p. 195).

The sand [comprises of] the five types of sand from the Lake Mānasa-sarovara (mTsho Ma pham)³⁰⁶ and the Celestial Lake, as well as [of] diverse sand from the River Nairāñjana³⁰⁷ where Buddha remained for six years.

Fourth: [Various] types of diagrams that liberate through seeing (*mthong grol 'khor lo*)

[Karma stobs rgyal] printed two million one-hundred-lined diagrams of *The Peaceful and Wrathful Deities – the Quintessence of the Six Million Four Hundred Thousand Tantra* (*rGyud 'bum phrag drug cu rtsa bzhi'i yang snying zhi khro*)³⁰⁸ that liberate through seeing.

In 2006 nine various types of [diagrams] were printed. Each of the nine types was printed one hundred thousand times. These diagrams included: one hundred thousand diagrams of *Father Instruction [from] sNying thig* (*sNying thig yab bka'*),³⁰⁹ one hundred thousand diagrams of *Mother Instruction [from sNying thig]* (*[sNying thig] yum bka'*),³¹⁰ one hundred thousand diagrams of *Liberating the Cities from the Lower Realms of Atīśa's tradition* (*Jo bo rje'i lugs grong khyer [ngan song las] sgrol 'khor*),³¹¹ one hundred thousand diagrams of *Shaking the Cyclic Existence from Its Depths* (*'Khor ba dong sprugs*),³¹² one hundred thousand diagrams of *Ngan song dong sprugs*, one hundred thousand diagrams [of] Harmony of the Monastic

³⁰⁶ For the study of the Lake Mānasa-sarovara (or Lake Manasarovara), see Huber & Rigzin (1995, pp. 10–47) based on the partial translation of the Tibetan text *Gangs ri chen po ti se dang mtsho chen ma dros pa bcas kyi sngon byung gi lo rgyus mdo bsod su brjod pa'i rab byed shel dkar me long*, “*The Crystal Mirror: An Analysis which Briefly Explains the Chronicle of Past Events at the Great Snow Mountain Ti-se Together with the Great Lake Ma-dros-pa*” written by dKon mchog bstan 'dzin chos kyi blo gros (1868–1906). Another modern Tibetan introduction to this lake, entitled *Gangs dkar ti se dang ma pham g.yu mtsho'i gnas yig bstod glu'i mgrin dbyangs*, is contributed by Chos ngag (b. 20th cent.); see Chos ngag (*Gangs dkar ti se dang ma pham g.yu mtsho'i gnas yig bstod glu'i mgrin dbyangs*, pp. 62–68).

³⁰⁷ After Prince Siddhartha left the palace at the age of thirty, he performed asceticism to restrain his body and mind. He performed asceticism for six years near Uruvilvā (or Uruvelā) on the bank of the River Nairāñjana. However, after six years he realised that asceticism was not the solution to overcome suffering, so he accepted the milk offered by a village girl called Sujātā. He then meditated under a Bodhi tree until he attained enlightenment; see Juergensmeyer & Roof (2012, p. 147).

³⁰⁸ *rGyud 'bum phrag drug cu rtsa bzhi'i yang snying zhi khro*, unidentified.

³⁰⁹ *sNying thig yab bka'*, unidentified.

³¹⁰ *sNying thig yum bka'*, unidentified.

³¹¹ The full title of this diagram is *Jo bo chen po'i thugs dam grong khyer ngan song las sgrol ba'i 'khor lo* (author is unidentified). It is contained in *sGrub thabs kun btus*, edited by 'Jam dbyangs mkhyen brtse'i dbang po & 'Jam dbyangs blo gter dbang po, vol. 13, pp. 707–715.

³¹² *'Khor ba dong sprugs* is related to the treasure texts focusing on Avalokiteśvara and revealed by mChog gyur gling pa. The specific text concerning this diagram is unidentified.

Community (*dge 'dun 'du 'khor*),³¹³ one hundred thousand diagrams [of] Harmony of the Monastic Community following the tradition of *Sky Doctrine* (*gNam chos*),³¹⁴ one hundred thousand diagrams of [Mahā]pratisarā (So sor 'brang ma)³¹⁵ and Sitāpatrā (gDugs dkar),³¹⁶ [Z973] one hundred thousand various types of protective diagrams of Jambhala as well as the diagrams of Gaṇeśa (Tshogs bdag),³¹⁷ and [one hundred thousand] diagrams of Yakṣa (gNod sbyin).

Furthermore, numerous kinds of diagrams that liberate through wearing were printed. For example, the large diagram of *dGongs 'dus* written with molten gold, which liberates upon seeing, was newly written as the previous original copy. It was printed fifty thousand times. In 2014, each of the sixteen various kinds of diagrams, which liberate through wearing, were printed one hundred thousand times.³¹⁸

Fifth: [Diagrams that liberate through wearing]

Nearly more than one hundred thousand diagrams that liberate through wearing, numerous books about the liberation through wearing, five thousand [books] about

³¹³ The diagram called *dge 'dun 'du 'khor* is also known as *dge 'dun 'dus mthun 'khor lo*. For a description, see Karma stobs rgyal (*dGe 'dun 'dus mthun 'khor lo*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 3, p. 201).

³¹⁴ *gNam chos*, “*Sky Doctrine*”, is a collection of teachings received by Mi 'gyur rdo rje (1645–1667) and compiled by Karma chags med (1613–1678). The full title is *gNam chos thugs kyi gter kha snyan brgyud zab mo 'i skor*.

³¹⁵ [Mahā]pratisarā is assigned to the Dhyāni Buddha Ratnasambhava. She is represented alone in the colour yellow, in the centre of a *maṇḍala* of five protectresses, or as the Rakṣā deities in white. She has several forms with four faces and eight arms, with three faces and ten arms, or with three faces and eight arms. Worshipping the five Rakṣā deities is said to “grant long life”, “protect kingdoms, villages and meadows, protect men from evil spirits, diseases and famines, and from all possible dangers that may befall mankind”. The practice is well-known and widely prevalent among Mahāyāna Buddhists. For a detailed description and explanation, see Bhattacharyya (1958, pp. 243–244 & 302–303).

³¹⁶ Sitāpatrā [Aparājitā], the “Invincible Goddess with the White Parasol”, who emanates from the Dhyāni Buddha Vairocana, is three-faced and six-armed. She is the colour white, and has three eyes that display anger in each of her faces; see Bhattacharyya (1958, pp. 215–216).

³¹⁷ Tshogs bdag (Gaṇeśa) functions from the level of subsidiary gods to that of the supreme deities and is worshipped by various religious sects. He is regarded as the primary god (*iṣṭadevatā*), the cosmic deity as depicted in the *Gaṇeśa Purāṇa*, as well as the *Śrī Ganapati Atharvaśīrṣa*, and the son of Pārvatī and Śiva. In addition, he also takes on other unique forms like the dual Gaṇeśa found in China and Japan, or Gaṇeśa in his tantric form, a form that gained the most influence outside of India, as explained by Brown (1991, p. 1–18) in Introduction of *Genesh: Studies of an Asian God* where he provides a summary of the important research on this topic. Wilkinson (1991, pp. 235–276) surveys the thirty texts associated with Gaṇeśa as a tantric deity in the Tibetan Buddhist canon. These texts were presumably translated from Sanskrit or Prakrit into Tibetan, and they have survived to this day. Though Gaṇeśa's relationship with Śiva is acknowledged in some of the texts, Buddhists tend to identify him as the emanation of Avalokiteśvara.

³¹⁸ The paragraph (Y 37, see Chapter 3, no. 693) about liberation through seeing is very brief:

[Y37] Fourth: Numerous diagrams written with molten gold, which liberate through seeing, and innumerable types of diagrams that liberate through seeing [...].

Sangs rgyas kyi 'das rjes gsum (gser yig can) and in particular, more than ten thousand *bTags grol phung po rang grol (gser yig can)* [were printed]. Furthermore, other printed books include: *The Profound Doctrine of the Peaceful and Wrathful Ones – Self-Liberation [through Recognition of] the [Enlightened] Intention: Supplication [of] Self-Liberation [of] the Trikāya [in] the Spacious Expanse (Zab chos zhi khro dgongs pa rang grol gyi gsol 'debs sku gsum klong yangs rang grol)*,³¹⁹ *The Method of Reading the Single Son of the Teaching of Self-Liberation (Rang byung bstan pa bu gcig bklag thabs)*,³²⁰ *bsTan pa bu gcig gi rgyud, Sangs rgyas kyi 'das rjes gsum, Six Tantras of Liberation through Wearing (bTags grol rgyud drug)*,³²¹ *The Essence of Self-Liberation of the Summarised Meaning of the Liberation through Wearing – the Self-Liberation of the Aggregates from The Profound Doctrine of the Peaceful and Wrathful Ones – Self-Liberation [through Recognition of] the [Enlightened] Intention (Zab chos zhi khro dgongs pa rang grol las: bTags grol phung po rang grol gyi: Don bsdus rang grol snying po)* (i.e. *bTags grol phung po rang grol*), *Liberation through Wearing – Tantra of the Single Son of the Buddha from The Great Perfection – the Quintessence of Vajrasattva (rDzogs pa chen po rdor sems snying thig: bTags grol sangs rgyas sras gcig gi rgyud)*,³²² *Liberation through Wearing – Tantra of the Single Son of the Buddha from The Embodiment of Intentions of Samantabhadra (Kun bzang dgongs pa kun 'dus las: bTags grol sangs rgyas sras gcig gi rgyud)*,³²³ *Liberation by Self-Arisen Reciting – Tantra of Lotus' Essence from Guru's Heart Practice – Dispelling All Obstacles (Bla ma'i thugs sgrub bar chad kun sel las: Rang byung bklag pas grol ba padma'i snying*

³¹⁹ *Zab chos zhi khro dgongs pa rang grol gyi gsol 'debs sku gsum klong yangs rang grol* was revealed by Karma gling pa (1365–1405). It is contained in *Zhi khro dgongs pa rang grol*, vol. 1 (E), pp. 21–28.

³²⁰ *Rang byung bstan pa bu gcig bklag thabs*, also known as *bsTan bu'i bklag thabs bsdus pa*, was written by Karma ngag dbang Yon tan rgya mtsho ('Jam mgon Kong sprul Blo gros mtha' yas, 1813–1899) at the behest of a practice teacher (*sgrub bla*) named Karma mthu stobs (n.d.), in the monastery called Kun bzang bde chen 'od gsal gling as stated in the colophon: /ces pa 'ang sgrub bla karma mthu stobs nas 'gro phan ched du bskul ngor/ /karma ngag dbang yon tan rgya mtsho kun bzang bde chen 'od gsal gling, subsumed in *Chos spyod nyer mkho'i zhal 'don*, pp. 73–74.

³²¹ *bTags grol rgyud drug*, revealed by Karma gling pa (1365–1405), comprises of *bTags grol snying po'i rgyud*, *gCig shes kun grol kyi rgyud*, *Yang tig gser gyi 'bru gcig pa'i rgyud*, *Sras gcig sa bon gyi rgyud*, *Rang byung rig pa'i rgyud*, *'Bras bu yongs rdzogs chen po'i rgyud*. They are contained in *Chos spyod nyer mkho'i zhal 'don*, pp. 107–113.

³²² *rDzogs pa chen po rdor sems snying thig las: bTags grol sangs rgyas sras gcig gi rgyud* was revealed by dPa' bo Las rab rtsal (18th cent.) as a mind treasure (*thugs gter*), contained in *Chos spyod nyer mkho'i zhal 'don*, pp. 125–127.

³²³ *Kun bzang dgongs pa kun 'dus las: bTags grol sangs rgyas sras gcig gi rgyud* was revealed by Jo mo sMan mo (1248–1283) and is subsumed in *Chos spyod nyer mkho'i zhal 'don*, pp. 140–154.

po'i rgyud),³²⁴ [*The Means for*] *Attainment of One Hundred Families of the Holy Peaceful and Wrathful Deities from The Cycle of the Profound Aural Transmission: The Treasures of the Sky Doctrine* (*gNam chos lugs kyi gter kha snyan brgyud zab mo'i skor las zhi khro dam pa rigs brgya'i sgrub pa*),³²⁵ *The Secret Crown Seed Tantra that is the Single Son of All Buddhas from The Essence of the Definitive Meaning of the Peaceful and Wrathful Deities* (*Zhi khro nges don snyin po las: sangs rgyas thams cad kyi sras gcig po gsang ba cod pan sa bon gyi rgyud*),³²⁶ *Liberation through Wearing – the Mind Treasure of Nyag bla Byang chub rdo rje* (*Nyag bla byang chub rdo rje'i dgongs gter gyi btags grol*),³²⁷ *Las sgrub rgyun gcod sngags rgya rtsa brgyad pa* and *Aspiration of Samatabhadra* (*Kun tu bzang po'i smon lam*).³²⁸ Altogether nearly more than ten thousand various four-finger-sized books about the liberation through wearing were printed.

Sixth: Wheels that liberate through hearing

[These refer to] numerous receivers (*sgra sdud 'khor lo*) and letters that liberate through hearing.

³²⁴ *Bla ma'i thugs sgrub bar chad kun sel las: Rang byung bklag pas grol ba padma'i snying po'i rgyud kyi tshig don gsal byed nor bu'i sgron gsal* was revealed by mChog gyur gling pa (1829–1970). It is contained in *mChog gling gter gsar*, vol. 4 (Nga), pp. 369–396.

³²⁵ According to the colophon (in: *gNam chos*, vol. 1 (Ka), p. 134), this treasure text was conferred by Vajrasattva to Mi 'gyur rdo rje (1645–1667), when he was thirteen years old, on the fourth day of the fifth Tibetan lunar month in the Bird Year (1657) (*sprul sku mi 'gyur rdo rje dgung lo bcu gsum bya lo snron zla ba'i tshes bzhi la rdo rje sems dpas dngos su bka' stsal pa'o*).

³²⁶ *Zhi khro nges snying po las: Sangs rgyas thams cad kyi sras gcig pu gsang ba gcod pa sa bon gyi rgyud* was revealed by 'Ja' tshon snying po (1585–1656). It is contained in *'Ja' tshon snying po'i zab gter*, vol. 4 (Nga), pp. 29–38.

³²⁷ According to Namkhai Norbu (2006, p. 164), the date of Nyag bla Byung chub rdo rje's life is 1926–1961. However, Terrone (2010, p. 194, no. 504) gives a different date, that of 1926–ca.1978. He was the emanation of Prince Mu rub btsan po. He worked as a Treasure Revealer (*gter ston*) and an active teacher of the Great Perfection system of Tibetan Buddhism. He lived the lifestyle of a non-celibate *mantra-practitioner* (*sngags pa*) for almost the whole of his life. He lived in Nyag bla sgar (or Nyag bla dgon), “Religious Encampment of Nyag bla” which was established by him in the Go 'jo area of Chab mdo. For brief accounts of the life of Nyag bla Byung chub rdo rje, see Terrone's PhD thesis about the life and teachings of bDe chen 'od gsal rdo rje (2010, Chapters 4 & 5, especially pp. 30, 193–197, 205 & 271), and some episodes written by Namkhai Norbu (2000, pp. 28, 140–141 & 183) in his book *The Crystal and the Way of Light*.

Nyag bla byang chub rdo rje'i dgongs gter gyi btags grol is Nyag bla Byang chub rdo rje's mind treasure (*dgongs gter*) and is subsumed in *Chos spyor nyer mkho'i zhal 'don*, pp. 138–140.

³²⁸ The full title is *dPal kun tu bzang po'i smon lam* and is the ninth chapter of *rDzogs pa chen po kun tu bzang po'i dgongs pa zang thal du bstan pa'i rgyud*. This was revealed by rGod kyi ldem 'phru can (1337–1409), as stated in the colophon: *rdzogs pa chen po kun tu bzang po'i dgongs pa zang thal du bstan pa'i rgyud las: smon lam stobs po che btab pas sems can thams cad sangs mi rgya ba'i dbang med par bstan pa'i le'u dgu pa las khol du phyung ba'o//*. The text is now subsumed in *Chos spyor nyer mkho'i zhal 'don*, pp. 176–181.

Through the wheel of hearing, reflecting and explaining, the authoritative statements (*lung gi bstan pa*) are held; through the wheel of practising meditation, the teachings of realisation are preserved; through the wheel of the Four Activities,³²⁹ the enlightened activities of supreme and mundane accomplishments pervade like space. By means of these three [wheels], the benefit for beings is equal to space.

[III]

[Z974] [Karma stobs rgyal] received several relics of physical remains (*gdung gi ring bsrel*). These are multi-coloured [due to] seeing them in different ways and are indestructible by the iron mortar (*lcags gtun*), i.e. the five types of large physical remains (*gdung chen rnam lnga*).³³⁰ They exclusively (*dmigs gsal*) appeared in reality from the self-born body receptacle of Padmasambhava, on the rocky face of a supreme sacred place in Khams, [known as] gTer lhag mthong ba rang grol, “Self-Liberation [through] Extraordinary Seeing [of] Treasure”. These [five types of large physical remains] were deposited [in the following receptacles]: the life-poles of *dung 'khors* in the practice centres at first, [then] three main receptacles in rMe ru [Monastery] of Lhasa, the *stūpas* of Se ra Hermitage, the four *stūpas* of bSam yas [Monastery], the larger image of Padmasambhava and [the images] of the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya* of Ban sgar [Monastery], the image of Amitābha [at] Mount Kailāśa (*Gangs rin po che*), the image of Padmasambhava as the main receptacle [in] the Lake Mānasa-sarovara, the four main receptacles of Shangs Klu khang [Monastery of] mNga' ris, the four main receptacles of mTshur phu [Monastery of] sTod lung, the image of Dwags po as the main receptacles of Dwags lha sgam po [Monastery] and, in particular, the one-hundred-metre-high image of Padmasambhava.

[These large physical remains] were deposited together with the mother[-relics] of the physical remains. From these remains [the relics] can multiply (*'phel gdung a ma*) inside the bKa' gdam *stūpa*, which is made out of copper and gilded with gold, as

³²⁹ The wheel of the Four Activities refers to the way in which Karma stobs rgyal performed the enlightened activities of the six types of liberation mentioned above.

³³⁰ As explained by Germano, *gdung* signifies “heritage” or “lineage” connected to bone. “Bodily remains” refers to “the tiny luminous spheres filled with colour found in the cremated remains of a saint”. They are rarer and more indestructible than “precious (relic) spheres” (*ring bsrel*). *The Blazing Relics Tantra* (*sKu gdung 'bar ba*) classifies *gdung* of the latter signification as fivefold in accord with the five Buddha Families endowed with their corresponding colours. These are discussed in more detail by Klong chen pa in *The Treasury of Words and Meanings* (*Tshig don mdzod*), *The Treasury of the Supreme Vehicle* (*Theg mchog mdzod*); see Germano (2004, pp. 69–74, nos. 33–43).

the reliquary of Karma nor bu. [This] was the support of the spiritual practice (*thugs dam gyi rten*)³³¹ of Karma stobs rgyal.

A heap of relics (*ring bsrel kyi phung po can*) was deposited into an excellent small ancient bKa' gdam *stūpa*. This *stūpa* is regarded as the chief [receptacle for] those people who request blessings (*dbang zhu*) during their visit to Karma stobs rgyal's supports of practice.

From the churned milk lake of unfathomable merit,
The wish-fulfilling *maṇika* emerges due to [his] immeasurable
compassion.
I bow down to the Noble One who cares for the beings with non-
referential compassion and
Whose enlightened activities pervade like space.

II.4 The Noble One's Spiritual Practices and the Direct Disciples who Hold the Lineage of the Definitive Meaning

Although [you] are equal to all the Buddhas [in] abandonment and
realisation,
Still, by arousing *bodhicitta* and [making] profound aspirations,
[You] are the Lord of Refuge, the Guardian of the Maṇḍala, who is
incomparably kind to the Land of Snow.

[Z975]

I bow down at [your] feet – rGyal sras 'Jigs med seng ge!³³²

[I]

When someone asked Karma stobs rgyal about his spiritual practices (*thugs dam*), the disciples' practices (*nyams len*) and the way of benefiting beings, [Karma stobs rgyal] said: "From numerous reincarnate teachers, above all from the Great

³³¹ Karma bstan pa rnam rgyal (2017.01.12, personal communication) explained *thugs dam gyi rten* as the support of spiritual practice or practice-support, and Martin (2001, p.147) translates the phrase as "the receptacle of the high aspiration".

³³² rGyal sras 'Jigs med seng ge, "Son of the Victorious One, a Fearless Lion", is another name for Karma stobs rgyal.

Accomplished One (Karma nor bu), [I received] the empowerment of Amitābha fourteen times, the empowerment of *Ngan song dong sprugs* five times, *dKon mchog spyi 'dus* seven times, a great variety of [empowerments of *The One Hundred Families of the Holy*] *Peaceful and Wrathful Ones* and, in particular, the empowerment of *Kar[ma] gling [pa's] Peaceful and Wrathful Ones* (*Kar gling zhi khro'i dbang*).³³³ Because of requesting [these empowerments] from the thirteen teachers, [the practice lineage of] the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, and liberation through wearing are mainly established from [their] blessings.” As for *bTags grol bstan pa bu gcig*,³³⁴ [Karma stobs rgyal] said: “[I] requested [the] empowerment from both the Great Accomplished One (Karma nor bu) and Bla ma A khyug Rin po che, and [I] requested [its] reading authorisation from the four teachers.³³⁵ These four teachers were secretly linked with the Son of the Doctrine – dGa' rab rdo rje.³³⁶ Because it is the authorisation (*bka' babs*) that we, all the teachers and disciples (*bla slob*) should hold, preserve and spread the Buddhist doctrine, so keep [this] in your heart!”

In general, nearly more than one hundred thousand [practitioners] each accumulated one hundred million recitations of [*om*] *amidheva [hrīḥ]* (*a mi dhe wa*) [as the practice on the stage of] approach and accomplishment [of the *dharmakāya*] – the Measureless Light (i.e. Amitābha). Many [practitioners] undertook the hundred-day fasting [retreat] (*smyung gnas brgya rtsa*).³³⁷

³³³ *Kar gling zhi khro* is a large treasure cycle entitled *Zab chos zhi khro dgongs pa rang grol*. It was revealed by Karma gling pa (1365–1405). For a study of *Kar gling zhi khro*, see Blezer (1997, 1998), and Cuevas (1998, 2000, 2003).

³³⁴ For *bTags grol bstan pa bu gcig*, see Chapter 1, no. 153 & Chapter 3, no. 244.

³³⁵ These four teachers, unidentified,

³³⁶ dGa' rab rdo rje is regarded as the human founder of the rDzogs chen system of the rNying ma tradition. He received instructions in Atiyoga and other tantric teachings directly from Vajrasattva. Hanson-Barber (1986, pp. 55–63, no. 23) re-sanskritises the name of dGa' rab rdo rje as Ānandavajra. His other name Ro lang bde ba is stated as Vetālakesema. Moreover, Hanson-Barber assumes the date of his life to be mid-sixth century rather than 55 A.D. For an account of his life, see Dargyal (1988, pp. 19–20), Reynolds (1996, pp. 177–190), Karmay (2007/1988, p. 19). For famous teachings on *The Three Statements that Strike the Essential Point* and *The Last Testament of dGa' rab rdo rje* with commentaries, see Reynolds (1996, pp. 39–176).

³³⁷ The fasting retreat mentioned here focuses on Amitābha, and it takes one hundred days, as explained by Karma bstan pa rnam rgyal (2017.01.17, personal communication). Karma stobs rgyal once wrote a manual about the four steps of practising Karma chags med's *Zhing sgrub padma'i drwa ba*: 1) performing one hundred million recitations of Amitābha and Avalokiteśvara's *mantras*; 2) performing the fasting retreat (*smyung gnas*) and the practice of observing a ritual abstention (*bsnyen gnas*); 3) undertaking the annual (*lo sgrub*) and one-hundred-day (*zhag brgya*) complete practice of each of the four inner preliminary practices one hundred thousand times; and 4) making aspirational prayers (*smon lam*) and performing feast offerings (*tshogs mchod*) to increase the accumulation of merit (*dge tshogs*); see Karma stobs rgyal (*Zhing sgrub padma'i drwa ba'i lag len bzhi pa*, in: *Karma stobs rgyal's Collected*

As for [the practice of] *Ngan song dong sprugs* [representing] the *saṃbhogakāya* – the Great Compassionate One (i.e. Avalokiteśvara), Karma stobs rgyal and the main disciples constructed, by means of the three [steps] – approach, accomplishment and activities (*bsnyen sgrub las gsum*),³³⁸ nearly more than one thousand *stūpas* both large and small. [In] bSam yas [Monastery],³³⁹ [they constructed] more than one hundred *stūpas* in bDe chen chos gling [Monastery] of mNga' ris,³⁴⁰ four *stūpas* of the Four Activities with [the complete *dhāraṇī* deposit containing] one eighth [of Buddha Śākyamuni's relics] (*cha brgyad*),³⁴¹ etc. in mTshu phu [Monastery] of sTod lung, the *stūpas* [in] Dwags lha sgam po [Monastery],³⁴² [a large *stūpa* in] the northern Celestial Lake,³⁴³ the *stūpas* [in] dPal thang sgrub gnas, “dPal thang Practice Place”,³⁴⁴ the *stūpas* [in] Byang mKha' lung dgon, “mKha' lung Monastery [in] the

Works (2006), vol. 2, pp. 198–201). For a study of the fasting ritual, see Jackson, Roger R. (1996, pp. 271–292), Gutschow (1998).

Paragraph (Y 39) is placed in a different place, see Z 973 & Chapter 3, no. 715. The translation reads as follows:

[Y39] In particular, Bla ma O rgyan tshe dbang (n.d.) [Y40] said: “rDza dPal sprul Rin po che (rDza dPal sprul O rgyal 'jigs med chos kyi dbang po, 1808–1887) read in *Chags med bde smon* that the authorisation (*bka' babs*) mentioned that whoever has obtained the connection [with this prayer] would take rebirth in the Blissful Realm. [After reading this he] then established the [supreme inner] preliminary practices of four [parts] (*[thun mon ma yin pa'i] sngon 'gro 'bum bzhi*) to be done ten times, one hundred thousand times altogether. The practice was to be done for one hundred days by means of *bDe chen zhing sgrub*. Each time, there are approximately between two hundred and fifty and three hundred people [who take part in the preliminary practices]. If one takes into account the amount of one hundred thousand preliminary practices of four parts, there are many hundred million. Besides that, *bDe chen zhing sgrub* has brought unaccountable benefits for beings who pervade everywhere.”

³³⁸ Bendor (1996, p. 7) provides an explanation of the term *bsnyen sgrub las gsum* according to the interview with mKhas btsun bZang po Rin po che: “*Bsnyen-sgrub*, ‘approaching and achieving’, is a designation of the fourfold generation process in terms of the *Guhyasamājatantra*. More specifically it refers to the practice of the generation process in retreat. One can only follow such a retreat if one is allowed to perform the various ritual actions (*las*). The number three (*gsum*) at the end of the term indicates that the performance of *las* is contingent upon the two former practices.”

³³⁹ The constructions of *stūpas* in bSam yas monastery took place in 1992; see Z 950–951.

³⁴⁰ It is only mentioned that the reconstruction of mNga' ris bDe chen chos gling, associated with receptacles and sacred objects, happened in 1991; see Y 28, Chapter 3, nos. 152 & 609.

³⁴¹ The long sentence about depositing the *dhāraṇīs* of one eighth of Buddha Śākyamuni's relics in 1999 is abbreviated as *cha brgyad* here: *stod lung mtshur phu'i las bzhi mchod rten dang cha brgyad sogs/* (Z 975) in comparison with the complete description in Z 954: ¶ *rje nyid dgungs grangs nga drug pa/ sa mo yos spyi lo 1999 lor dpal rgyal ba'i dbang po karma pa bcu bdun 7 o rgyan phrin las rdo rje'i dgongs bzhed bzhin gdan sa chen po dpal gyi mtshur phu phyogs bzhir las bzhi'i mchod rten bzhi bzhengs/ yang sku gdung cha brgyad kyi gzungs cha tshang phul/*

³⁴² Four large *stūpas* [of] Four Activities, reaching a height of more than thirteen metres in the four directions of the monastery, were constructed in Dwags lha sgam po Monastery in 2009; see Z 961.

³⁴³ In 2003, an excellent large *stūpa* was constructed in the Celestial Lake; see Z 955.

³⁴⁴ The construction of the *stūpa* in dPal thang sgrub gnas is only mentioned here (Z 975) and in Y 40; however, the construction of dPal thang Zhing sgrub gling, “the Continent of the Means for Attainment of the Field of Great Bliss of dPal thang” is mentioned in Y 28. It has not been stated as to whether or not dPal thang sgrub gnas is the same as dPal thang Zhing sgrub gling.

north”,³⁴⁵ *stūpas* and numerous multi-story blocks of housing [in] Brag yer pa,³⁴⁶ four hundred and thirteen *stūpas* inside sTag ri Practice Centre,³⁴⁷ four large *stūpas* of the Four Activities as well as more than seven hundred *stūpas* above the walls [in] Ban sgar Monastery.³⁴⁸ [They also constructed] more than four hundred *stūpas* inside sTag ri Practice Centre³⁴⁹ and in 2013,³⁵⁰ in Klu khang Monastery of mNga’ ris, they constructed one hundred *stūpas* that liberate through seeing and that have a symmetrical *maṇḍala*. Also constructed were one hundred and eight *stūpas* and a house [containing] one hundred thousand *tsha tshas* (*sāccha ’bum khang*)³⁵¹ in sKya bo Monastery.³⁵² All of those were only founded [for the reason] as stated in *The Eleven Liberations of Shaking the Lower Realms from its Depths* (*Ngan song dong sprugs kyi grol ba bcu gcig*):³⁵³ “By remembering Śākyamuni’s *stūpa*, [one] is liberated.”

As for the people who mainly perform Guru Practice (*bla sgrub*) [focusing on] *nirmāṇakāya* – Padmasambhava, [Karma stobs rgyal] said: “The [practitioners], above all Mi nyag Tai lo (n.d.) from the east and dKon mchog bstan ’dzin (n.d.), extensively perform the [practice on the phase of] approach-accomplishment. [Z976] There are also many [practitioners] who recite the *mantra* of Padmasambhava one hundred thousand times.”

Additionally, [Karma stobs rgyal] said: “All general and specific disciples [should] spread the enlightened activities of the three wheels³⁵⁴ as much as possible,

³⁴⁵ The construction of the *stūpas* in Byang mkha’ lung dgon is only mentioned here (Z 975) and in Y 40. Moreover, this monastery refers to Byang mkha’ lung dgon bKa’ rnying bshad sgrub dar rgyas gling located in Shel tshwa in the north. This is a monastery that is one of twenty-five main monasteries of the Trikāya Practice Lineage; see Z 1000.

³⁴⁶ In 2004, Karma stobs rgyal founded seventeen *stūpas*, both large and small, above the ruins of the *stūpa* constructed by Padmasambhava, as well as three *stūpas* nearby above the ruins of the *stūpa* constructed by Vairocana; see Z 955–956. However, the construction of the multi-story block of housing is not mentioned in that paragraph.

³⁴⁷ The first construction of more than four hundred *stūpas* in sTag ri Practice centre is only mentioned here (Z 975).

³⁴⁸ The construction of the *stūpa* in Ban sgar Monastery (alias Ban chen Monastery) refers to the events in 2008 and 2009 respectively; see Z 960–961.

³⁴⁹ The second construction of more than four hundred *stūpas* in sTag ri Practice Centre took place in 2013; see Z 968.

³⁵⁰ This is only mentioned here (Z 975).

³⁵¹ For *tsha khang*, see Bentor (2003, p. 30).

³⁵² The construction of *stūpas* and other religious buildings in sTag ri Practice Centre, Ban sgar Monastery, Klu khang Monastery of mNga’ ris and sKya bo Monastery is missing in Y 40; see Chapter 3, no. 716. The description about the construction in sKya bo Monastery is also only found here (Z 975).

³⁵³ *Ngan song dong sprugs kyi grol ba bcu gcig*, unidentified.

³⁵⁴ For the phrase *’khor lo gsum gyi mdzad ’phrin* refer to Z 973: “Through the wheel of hearing, contemplating and explaining, the authoritative statements are held; through the wheel of practising meditation, the teachings of realisation are preserved; through the wheel of the Four Activities, the enlightened activities of uncommon and common accomplishments pervade like space. By means of

and spread the enlightened activities of the six liberations, such as pills that liberate through tasting (*myong grol gyi ril bu*), sand that liberates through touching (*reg grol gyi bye ma*), incense that liberates through sensing (*tshor grol gyi bdug rdzas*), diagrams that liberate through seeing (*mtshong grol gyi 'khor lo*), protection diagrams that liberate through wearing (*btags grol gyi 'khor lo'i srung ba*) and, [lastly], various [objects] that liberate through hearing (*thos grol gyi rigs*).”

[II]

The Supreme All-Pervading Master Vajradhāra, the Lord of Accomplishment, the Teacher – Karma stobs rgyal Rin po che – has great disciples who uphold, preserve and spread the practice and teaching of the *trikāya*. These disciples, who are the essence of the marvellous Buddhist doctrine in the central region of the land, encircled by glacier mountains, the northern region of Jambūdvīpa (i.e. Tibet), are dByings rig mChog sprul 'Jam dbyangs bstan dar, Bla ma bCo lnga tshe dbang, sPrul sku Kun bzang bshad sgrub, Bla ma dKon mchog bsam 'grub, Bla ma bSod nams dbang po, Bla ma Rig 'dzin chos rgyal, Bla rgan mKhas grub chos skyong, 'Ba' ba Bla ma O rgyan tshe dbang, Bla ma bSam gtan mthar phyin, Bla ma Tshul khrims, Bla ma rGyal mtshan blo gros,³⁵⁵ Bla ma Tai lo of Mi nyag [of] Eastern Tibet and mKhan po Karma mthus tobs. The biographies (*lo rgyus*) of those great *vajra* disciples will be narrated [as follows]:

1. dByings rig sPrul sku 'Jam dbyangs bstan dar³⁵⁶

dByings rig sPrul sku 'Jam dbyangs bstan dar comes from the region called Ri 'od at the border between the areas of the [former] kingdoms of Lha [thog] and [his] people [in] mDo khams.

When Karma stobs rgyal was dwelling in retreat in sTag ri Practice Centre, one day [he had] a dream: As soon as [Karma stobs rgyal] dreamed of a twinkling (*'od 'tsher 'tsher byed pa*) image of Śākyamuni [appearing] from his heart centre, the

these three [wheels] the benefit for beings is equal to space.” (*thos bsam bshad pa'i 'khor los lung gi bstan pa 'dzin shing/sgom sgrub nyams len gyi 'khor los rtogs pa'i bstan pa skyong te/ bya ba las bzhi'i 'khor los mchog thun dngos grub kyi phrin las mkha' khyab tu spel ba gsum gyis 'gro don nam mkha' dang mnyam par yin no//*).

³⁵⁵ Bla ma rGyal mtshan blo gros is mentioned as a practice teacher of mTshur phu Monastery (*mtshur phu'i sgrub bla rgyal mtshan blo gros*) in the colophon of *rTen gsum spyi yi gsol 'debs* by Karma stobs rgyal, contained in *Karma stobs rgyal's Collected Works* (2006), vol. 3, p. 31.

³⁵⁶ A formal introduction to dByings rig mChog sprul 'Jam dbyangs bstan dar is missing in Biography Y.

sun rose from the eastern mountain. Because there wasn't any light there at first, so, Karma stobs rgyal radiated out a light ray (*'od zer*) from [his] heart centre. While [he] was struck by the sun there, [the light ray] became the sun shining with a brilliant light. Then the light of that sun pervaded everywhere. Regarding that dream, [Karma stobs rgyal] said: "Because the dream [happened] at the same time 'Jam dbyangs bstan dar was born (*ma las brtsas*),³⁵⁷ that is [regarded] as a dream prophecy (*mtshan ltas*)."

At the age of eight, ['Jam dbyangs bstan dar] proceeded to Central Tibet with his mother. [He] experienced good fortune by drinking the nectar of speech (*gsung gi bdud rtsir*) while meeting, at that time, with the teacher of successive lifetimes, i.e. Karma stobs rgyal.

At the age of nine, during *sgrub chen* [in] bSam yas [Monastery], [he] participated in the regular ritual assembly (*'tshogs par rgyun 'tshogs*); during the intervals [2977] [he] wrote and read letters, [chanted the liturgy of] taking refuge, aroused the enlightened mind, etc., and [he] recited the teachings which are to be memorised compulsorily.

At the age of fifteen, the Seventeenth Karmapa bestowed upon [him] the vows of *bodhicitta*, and gave [him] the name rGyal sras gZhan phan mtha' yas, "Son of the Victorious One, Infinite Benefit for Others".

The letter written by Karma stobs rgyal about recognising ['Jam dbyangs bstan dar] as a reincarnation states:

[I] supplicate the blessings of the teacher and of the three jewels. Now, my nephew, 'Jam dbyangs bstan dar [who was born in] the Wood Ox Year (1985), had the great motivation to benefit beings and the Buddhist doctrine since childhood. He has supreme and excellent habitual tendencies (*bag chags*) in [understanding] the Buddhist doctrine. In particular, according to authoritative statements (*bka' lung*), both the Lord of Refuge, [the Twelfth] Si tu Rin po che (Pad ma don yod nyin byed dbang po, b. 1954), and the Lord of Accomplishment, A khyug Rin po che (Lung rtogs rgyal mtshan, 1927–2011) identified ['Jam dbyangs bstan dar] as the unmistakable reincarnation of the Venerable dByings rig rang

³⁵⁷ The word *brtsas* is an ancient term of *mgan pa*, meaning "gift"; see Zhang et al. (eds.) (2006/1993, p. 2238). Note that *ma las brtsas* can still be translated in this context as "to be born".

shar of dPal bka' brgyud mthong gling dgon, “the Glorious bKa' brgyud Visionary Continent Monastery”.³⁵⁸ I also identify [him] as the reincarnation of the Venerable dByings rig rang shar. By giving [him] the name Karma sgrub brgyud bstan pa'i rgyal mtshan, “Victory Banner of the Doctrine of the Karma Practice Lineage”, [I] have an excellent hope that [’Jam dbyangs bstan dar] will certainly bring benefit through the precious doctrine of Buddha [Śākyamuni] in general, and the doctrine of our Trikāya Practice Lineage in particular as well as he can.

Written by the teacher named Karma stobs rgyal.

Thereafter, [’Jam dbyangs bstan dar] dwelled in retreat [to perform] the preliminary practices and Trikāya [Practice] for three years and six months. He also [practised following] the instructions on gaining experience of the Great Perfection and the Great Seal. By that time, [he] attained from the bottom of his heart an inexhaustible (*mi sad pa*) faith in Karma stobs rgyal. [He] even obtained the complete instructions [from] Karma stobs rgyal without anything being excluded. During retreat in lHa lung sku gsum sgrub sde, “lHa lung Trikāya Practice Centre”, [he] beheld a vision of Karma stobs rgyal as a pure perception and [he] integrated [his] mind with that of [Karma stobs rgyal]; so that immediately, [he] met [his] own natural face of awareness-emptiness, i.e. [the level of] *dharmakāya* (*rig stong chos sku*). When [he] later asked Karma stobs rgyal about it, [Karma stobs rgyal] felt very delighted. Moreover, once during a retreat, a letter written by Karma stobs rgyal states:

dBying rig, if [you] behave like the king,

Naturally, servants and people will gather as [your] attendants.

[You] cannot be harmed by the enemies of the grasping [subjects] and the grasped [objects].

[’978]

[You] will enjoy the great bliss [in the state of] *dharmakāya*.

³⁵⁸ dPal bka' brgyud mthong gling dgon, unidentified.

Successively, [’Jam dbyangs bstan dar] received empowerments and reading authorisations of numerous Buddhist scriptures, above all *The Five Great Treasuries* (*mDzod chen rnam pa lnga*). Moreover, Karma stobs rgyal spoke to his direct disciples, such as Bla ma Tai lo, and said: “Now, you go and ask ’Jam dbyangs bstan dar about the teachings of the Great Seal given by me, i.e. the very oral instruction of the Teacher Vajradhāra! I hope you (i.e. ’Jam dbyangs bstan dar) can take the responsibility of your monastery, mThong gling Monastery, as I am not able to take [it]. Whatever I have, ’Jam dbyangs bstan dar also has, so ask him for the instructions!”

On June 27th 2014, during the commemoration ceremony (*dgongs rdzogs*), all the disciples who uphold the lineage of the Buddhist doctrine of sKu gsum sgrub rgyud gling, “the Trikāya Practice Lineage Continent”, requested [’Jam dbyangs bstan dar] to be enthroned as the regent of the doctrine of Karma stobs rgyal. Even now, [’Jam dbyangs bstan dar] is benefiting the Buddhist doctrine and beings.

2. Bla ma bCo lnga tshe dbang who stays in the Klu khang Monastery of mNga’ris in the west³⁵⁹

[Bla ma bCo lnga tshe dbang] comes from rMig mdo of Go ’jo Re khe.

Since [Bla ma bCo lnga tshe dbang] was young, [he] has had extremely great faith, aspiration, interest and [a sense of] rejoicing (*dad ’dun mos spro*) in the Buddhist doctrine.

At the age of fifteen, Karma stobs rgyal started the practice of one hundred million recitations of the *mantra* of Padmasambhava inside the temple of rMe ru [Monastery].³⁶⁰ In between practice sessions [he] bestowed the profound instructions of *Khrid yig kun bzang bla ma’i zhal lung*. During that time, [Bla ma bCo lnga tshe dbang] met Karma stobs rgyal [for the first time]. From then on, Karma stobs rgyal took [him] under [his] great loving care. [Bla ma bCo lnga tshe dbang] requested the gradual steps of guidance (*khrid rim*) beginning with the preliminary practices up to the main practices.

As Karma stobs rgyal went to circumambulate Mount Kailāśa in the Iron Horse Year (1990), [he] later bestowed upon [Bla ma bCo lnga tshe dbang] and other [disciples] the instructions. In accord with people’s wishes, sGrub gnas Shangs Klu

³⁵⁹ There is a brief introduction to Bla ma bCo lnga tshe dbang in Y 41–42; see Chapter 3, no. 724.

³⁶⁰ In accord with the chronological account of Karma stobs rgyal, this should happen in 1987; see Z 947.

khang dgon pa, “Practice Place, Nāga House Monastery of Shangs” was founded. Two years later, it was time for Karma stobs rgyal to benefit beings in Central Tibet. As [he] prepared to return [to Central Tibet], local people wished [Bla ma bCo lnga tshe dbang] to remain as Karma stobs rgyal’s representative in sGrub gnas Klu khang Monastery.

During the offering [ceremony] of *bDe chen zhing sgrub* in lHo dPal gyi bsam yas rNam dag khriṃs khang gling, [the temple named] “the Continent of the House of Pure Disciplines [of] the Glorious bSam yas [Monastery] in Southern [Tibet]”, [Bla ma bCo lnga tshe dbang] performed the *sādhana* specifically for [scattering] the grains [of] the *maṇḍala* offering in all directions.

Thereafter, [Bla ma bCo lnga tshe dbang] widely spread the lamps of the sacred Buddhist doctrine as the speech and voice of Karma stobs rgyal in the region of mNga’ ris. He took many disciples who are worthy vessels [for receiving the Buddhist doctrine].

Every year, a large ceremony for the longevity for Karma stobs rgyal is performed continuously.

[Bla ma bCo lnga tshe dbang] successively received empowerments as well as reading authorisations of many scriptures of the Buddhist doctrine, above all of *mDzod chen rnam pa lnga*.

[^{Z979}] In the Wood Bird Year (2005), because Klu khang Monastery of mNga’ ris was expanded, an assembly hall (*’du khang*), a hall [for] prayer wheels (*’khor khang*), forty-four prayer wheels – containing two hundred million *mantra*-inscriptions, and nearly more than five hundred *stūpas* were constructed. Also, the complete [set of] *bKa’ ’gyur* [was placed inside the hall].

In the Water Snake Year (2013), [Bla ma bCo lnga tshe dbang] rebuilt the temple of Klu khang Monastery, newly founded Jo dgon, “Jo Monastery”³⁶¹ and constructed three *stūpas* and others.

Even now, [Bla ma bCo lnga tshe dbang] with kindness continuously takes care of around nine monasteries, large and small, i.e. main monasteries and [their] branches of the Trikāya [Practice Lineage]. [These monasteries] are in the surroundings of mNga’ ris in Western Tibet.

³⁶¹ Jo dgon, unidentified.

[Bla ma bCo Inga tshe dbang] has raised the victory banner of the practice through establishing the three [steps of] approach, accomplishment and activities. [This is done in accord with] the totally complete doctrine of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*. [He] has attained the highest perfection in serving [Karma stobs rgyal] by performing retreat, constructing receptacles, etc. [He] has obtained the profound oral instructions completely without exception.

3. sPrul sku Kun bzang bshad sgrub from rDza Ser shul Pad rnyid dgon pa³⁶²

[sPrul sku Kun bzang bshad sgrub] comes from Kun bde gling, “the Continent of Happiness for All of lHo kha Zangs ri”.

[sPrul sku Kun bzang bshad sgrub] has extremely great devotion for Karma stobs rgyal. [He] completely and correctly performed the preliminary practices, etc. during [the rite of] great accomplishment of the Field of Great Bliss (*bde zhing sgrub chen*) in bSam yas Monastery. Thereafter, [he] began to [practise] the path of method (i.e. the Six Doctrines of Nāro[pa]) and the path of liberation (i.e. the maturing instruction on the Great Seal). Then, about seven teachers and disciples (*dpon slob*) (including him) performed the retreat for three years, three months, three weeks and three days in lHo kha ’Od dkar mkhar phug, “the White Light Cave Castle of lHo kha”.

4. Bla ma dKon mchog bsam ’grub³⁶³

[Bla ma dKon mchog bsam ’grub] comes from ’Jo mda’ of mDo khams.

Since [Bla ma dKon mchog bsam ’grub] was young, [he] has [always] had excellent habitual tendencies in [understanding] the Buddha’s doctrine. Due to Karma stobs rgyal’s [role as teacher] – the dominant condition – [Bla ma dKon mchog] obtained all [the teachings, both in the common fields of knowledge – medicine, astrology, writing and reading letters, etc. and those on the supreme [teachings], instructions on the preliminary practices and the main practices, [including the paths of] method and liberation. Then [he] practised the Six Doctrines of Nāro[pa] in retreat in a meditation house (*sgrub khang*) of Ban [sgar] Monastery.

³⁶² rDza Ser shul Pad rnyid dgon pa is situated in Ser shul County, one of the eighteen counties of dKar mdzes bod rigs rang skyong khul, “dKar mdzes Tibetan Autonomous Prefecture”; for Ser shul, see BDRC (source: <https://www.tbrc.org/?locale=en#!rid=G2301>, accessed: 2016.07.08). An introduction to Kun bzang bshad sgrub is missing in Biography Y.

³⁶³ dKon mchog bsam ’grub is briefly introduced in Y 41; see Chapter 3, no. 728.

When Karma stobs rgyal arrived in Central Tibet, [Bla ma dKon mchog bsam 'grub] followed [him] as his attendant. [He] assisted Karma stobs rgyal with the construction of the receptacles in bSam yas Monastery, mTshur phu Monastery and so forth at different times.

Following the words of Karma stobs rgyal, [Bla ma dKon mchog bsam 'grub] has expanded [his activities in] benefiting beings [through] fasting practices and through constructing many receptacles in the regions of Central Tibet and the lower region (i.e. Eastern Tibet).

[According to] the prophetic authorisation (*bka' babs su lung bstan*), [Bla ma dKon mchog bsam 'grub] is the one who will benefit beings and perform the enlightened activities of *sambhogakāya* by means of [the practice of] Avalokiteśvara.

[Z980] 5. Bla ma bSod nams dbang po from mJo mda' in Khams³⁶⁴

[Bla ma bSod nams dbang po] comes from 'Jo mda' of mDo khams.

Because [Bla ma bSod nams dbang po] has extremely great faith and aspiration (*dad 'dun*) in the Buddha's doctrine. [As soon as he] heard Karma stobs rgyal's name, [he] came to meet [Karma stobs rgyal] in sTag ri Practice Centre. By bestowing upon [him] the preliminary practices and the instructions on the main practices – the path of method as well as the path of liberation, [his] experience of practice was at that time greatly enhanced.

When the construction of [over] one thousand *stūpas*, large and small, and more specifically the four large *stūpas* of the Four Activities in bSam yas [Monastery] was fully accomplished during the rite of great accomplishment of the Field of Great Bliss, [Bla ma bSod nams dbang po] took charge over the monastic discipline (*chos khrims*). Therefore, [he] was placed in a position worthy of praise by all those of high and low levels.

Then, following the instructions of Karma stobs rgyal, Theg chen chos 'khor gling, “Supreme Vehicle Dharma Wheel Continent”,³⁶⁵ was newly constructed. At this place, the yearly *sādhana* and the enlightened activities, which benefit beings and the Buddhist doctrine, are continually preserved.

³⁶⁴ Bla ma bSod nams dbang po is briefly introduced in Y 41; see Chapter 3, no. 729.

³⁶⁵ This monastery is situated at Ral gzhung in Eastern Tibet; see Z 1000.

[Karma stobs rgyal] said: “As [instructed], [Bla ma bSod noms dbang po] should take the great responsibility for [leading] the fasting practice and the practice of one hundred million recitations of *maṇi* (i.e. the six-syllable *mantra* of Avalokiteśvara).”

Karma stobs rgyal said: “He (i.e. Bla ma bSod noms dbang po) is a man with a very capacious mind (*pho rab*) in respect to gods or humans, and he is also a perfect disciple who remains stable forever (*gzhung phyi thag ring ba*).”

[According to] the prophetic authorisation, he, Bla ma [bSod noms dbang po] will perform the enlightened activities of *sambhogakāya*.

6. Bla ma Rig ’dzin chos rgyal from lHo dPal thang Tshe yi sgrub gnas³⁶⁶

[Bla ma Rig ’dzin chos rgyal] comes from Go ’jo.

Because [Bla ma Rig ’dzin chos rgyal] has an excellent previous habitual tendency in [Buddhist] training, [he] has great faith and aspiration in the Buddha’s doctrine. [Karma stobs rgyal] said: “[Bla ma Rig ’dzin chos rgyal] is a supreme disciple who possesses courage.”

When Karma stobs rgyal went to Lhasa, [Bla ma Rig ’dzin chos rgyal] met [him] for the first time. After this, [Karma stobs rgyal] bestowed upon [him] whatever [he] requested, [including] the preliminary practices and the instructions on the main practices – the path of method as well as the path of liberation.

During [the rite of] the great accomplishment of the *maṇḍala* offering and feast offering in [the temple named] rNam dag khriṃs khang gling of bSam yas Monastery, [Bla ma Rig ’dzin chos rgyal] continuously participated [in] the assembly without missing even a single day.

Thereafter, in dPal thang Tshe yi sgrub gnas, “the Sacred Place [for] the Practice of Longevity [at] dPal thang”, following the instructions of Karma stobs rgyal, [Bla ma Rig ’dzin chos rgyal now habitually] performs activities for the authentic benefit of beings in all aspects, such as establishing the practice of *bDe chen zhing sgrub* and the continuous practice of recitations of Padmasambhava-*mantra*, and constructing the receptacles, etc.

7. Bla rgan mKhas sgrub chos skyong from mKha’ lung ri khrod in the north³⁶⁷

³⁶⁶ An introduction to Bla ma Rig ’dzin chos rgyal is missing in Biography Y.

³⁶⁷ An introduction to Bla rgan mKhas sgrub chos skyong is missing in Biography Y.

[Bla rgan mKhas sgrub chos skyong] comes from the region of Shel tshwa of Nag tshang in the north.

Since [Bla rgan mKhas sgrub chos skyong] was young, [he] has liked the Buddha's doctrine, has served [his] parents with great respect, has had a very excellent mind and [has had] mutual love and kindness for the local people.

When [Bla rgan mKhas sgrub chos skyong] was a child, [he] met Bla ma sKye med Rin po che from Khams.³⁶⁸ [Z981] He was entrusted to serve and work for this teacher [and became his disciple]. According to Bla ma sKye med Rin po che's instructions, [he] practised for many years and fully completed his [teacher's] intent. Following the teacher's instructions, [he] fully made a great endeavour in the austerities in mKha' lung Hermitage.

When Karma stobs rgyal stayed in Lhasa, the senior teacher (i.e. Bla rgan mKhas sgrub chos skyong) went for an interview with Karma stobs rgyal. Karma stobs rgyal was a teacher who had less obscurity [than himself]. At that time, Bla rgan mKhas sgrub chos skyong had not yet reached the definitive level of experience and realisation, and therefore, [he] requested [Karma stobs rgyal] to give him some pith instructions. [Karma stobs rgyal] bestowed upon [Bla rgan mKhas sgrub chos skyong] the pith instructions on the enhancing practice [for] removing obstacles. As a consequence of these instructions, Bla rgan mKhas sgrub chos skyong reached the definitive level of experience and realisation, like the sun coming out from behind the clouds.

Now, following the instructions of Karma stobs rgyal, [Bla rgan mKhas sgrub chos skyongs] successively bestows inconceivable kindness upon the local monasteries as a whole.

8. Bla ma O rgyan tshe dbang from 'Ba' ba³⁶⁹

[Bla ma O rgyan tshe dbang] comes from the region of Li thang, the central point (*thig le*) of mDo smad.

Because of previous habitual tendencies, [Bla ma O rgyan tshe dbang] has extremely great devotion to the Buddha's doctrine. During the rite of great accomplishment of the Field of Great Bliss, [he] attended to Karma stobs rgyal.

³⁶⁸ Bla ma sKye med Rin po che, unidentified.

³⁶⁹ Only the speech of 'Ba' ba Bla ma O rgyan tshe dbang is found in Y 39–40; see Chapter 3, no. 733.

Following the instructions of Karma stobs rgyal, [Bla ma O rgyan tshe dbang] performed the preliminary practices and followed the instructions on the main practices.

Thereafter, [Bla ma O rgyan tshe dbang] spoke excellent words about the practice cycle of the Field of Great Bliss. He said: “rDza dPal sprul Rin po che (rDza dPal sprul O rgyal ’jigs med chos kyi dbang po, 1808–1887) read the authorisation (*bka’ babs*) in the text *Chags med bde smon*, a passage indicating that whoever has obtained the connection [with this prayer] would take rebirth in the Blissful Realm. After reading this [rDza dPal sprul Rin po che] established one hundred thousand [supreme inner] preliminary practices of four [parts] (*[thun mon ma yin pa’i] sngon ’gro ’bum bzhi*), ten times altogether. This took place during a period of one hundred days and was recited by way of *bDe chen zhing sgrub*. On each occasion, there are approximately between two hundred and fifty and three hundred people [who take part in the preliminary practices]. If one takes into account the amount of one hundred thousand preliminary practices of four parts, there are many hundreds of millions. Besides that, *bDe chen zhing sgrub* has brought unaccountable benefits for beings who pervade everywhere.”

[Bla ma O rgyan tshe dbang] performs the practice of the Field [of Great Bliss] (*zhing sgrub*) in all the surrounding regions. Every year, [he] holds the regular ritual assembly (*rgyun ’tshogs*) for the longevity of Karma stobs rgyal. [He] is a disciple with extremely great endeavour (*snying rus*) in recitation, meditation and practice. As predicted, Bla ma O rgyan tshe dbang will make an endeavour to perform enlightened activities of the *dharmakāya*.

9. Bla ma bSam gtan mthar phyin from Ri bo che in Khams³⁷⁰

[Bla ma bSam gtan mthar phyin] comes from the lower part of Ri bo che near (*nye zhol*) gTsug lag khra ’khyil dgon.³⁷¹

When [bSam gtan mthar phyin] was twenty-five years old, Bla ma Tshe mgon Rin po che³⁷² predicted that [bSam gtan mthar phyin would find his] teacher of successive lives in his hometown. [Z982] [He] made prostrations and circumambulations in Lhasa, and then met Karma stobs rgyal during [the rite of] the

³⁷⁰ An introduction to Bla ma bSam gtan mthar phyin is missing in Biography Y.

³⁷¹ gTsug lag khra ’khyil dgon, unidentified.

³⁷² Bla ma Tshe mgon Rin po che, unidentified.

great accomplishment [in] bSam yas [Monastery]. Thereafter, starting from the preliminary practices, [he] performed the complete gradual steps of guidance on the main practices. Following the instructions of Karma stobs rgyal, [he] newly constructed many *stūpas* in mNga' ris and mDo smad.

[bSam gtan mthar phyin] stayed in retreat for three years, three months, three weeks and three days twice in Klu khang Monastery of Shangs in mNga' ris and the lHa lung Hermitage of Lhasa [respectively]. During that time, because [he] stayed in retreat during his whole life (*tshe tshams*) – exclusively in a hermitage in [his] hometown of Ri bo che, [he] became a much dear son (*gces su che ba*) and served Karma stobs rgyal in whatever way [his teacher saw] fit to please [him].

10. Bla ma Tshul khrim from sNye mo³⁷³

[Bla ma Tshul khrim] comes from the Chu shur [Village] of sNye mo [County] in Tibet.

From the age of twenty, because [Bla ma Tshul khrim] read such books as *Mi la ras pa's Life and Songs (Mi la'i rnam mgur)* and *Khrid yig kun bzang bla ma'i zhal lung*, [his] interest and delight in the Buddha's doctrine were growing.

At the age of twenty-eight [Bla ma Tshul khrim's] mother passed away, and because of that so [he] attained a conviction from the bottom of his heart that there is no [real] essence in the world. [He] then [developed] an interest in remaining in retreat in the cave at the Celestral Lake, a lake in the north [of Lhasa].

Afterwards, an elder disciple of Karma stobs rgyal led [Bla ma Tshul khrim] [to him], and [he] attended to Karma stobs rgyal. Thereafter, [he] requested the complete [teachings] beginning from the preliminary practices to the main practices, i.e. the Trikāya Practice (*sKu gsum gyi sgrub pa*) and the gradual steps of guidance. In between the sessions of the preliminary practices and the main practices, [he] carved numerous wood blocks [for] *jo dars* [with the inscriptions] of the heart [*mantra*] of the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*, *bTags grol phung po rang grol*, *Las sgrib rgyun gcod*, the *dhāraṇīs* for longevity and *bDe smon*. At the time [of carving the blocks and producing *jo dars*], [he] constructed [them all] perfectly through enduring hardships, so that the gate of benefiting beings was widely opened. [He]

³⁷³ An introduction to Bla ma Tshul khrim is missing in Biography Y.

remained in attendance at the side of Karma stobs rgyal becoming a disciple of the highest degree in his service to benefit beings and the spread of the Buddhist doctrine, such as the engagement in depositing *dhāraṇīs* in the receptacles of body, speech and mind.

11. Gro lod Bla ma or rGyal mtshan blo gros from mTshur phu [Monastery] of sTod lung³⁷⁴

[Gro lod Bla ma] comes from Nang chen County of Upper Khams (*khamstod*).

[Gro lod Bla ma] extremely admired Karma stobs rgyal's deeds, so [he] went to meet [him]. By considering [him] as a worthy vessel for the oral instructions, [he] took [him] into [his] care. From then on, [he] perfectly applied the practices, such as the preliminary and the main practices – the general teaching cycles of Kaṃ tshang's own tradition (*rang lugs*) and the specific Trikāya Practice. In particular, [he] went to meet [Karma stobs rgyal] in the Earth Ox Year (2009). [2983] During this time, [he] bestowed upon the disciples the definitive meaning of the maturing instructions (*smin khrid*) and instructions from a manual that he had composed called *The Instruction Manual of the Great Seal (Phyag rgya chen po'i khrid yig)*.³⁷⁵

During this time, because this teacher (i.e. Gro lod Bla ma) offered a five-levelled golden *maṇḍala* of good quality, Karma stobs rgyal said: “[You] have excellent auspicious circumstances of requesting the wondrous profound pith instructions. Now you should apply the instructions on the Great Seal!”

From then on, [Karma stobs rgyal] bestowed upon [him] the instructions on the Great Seal, and said: “The abyss of the Buddhist practitioners are the eight worldly concerns (*'jig rten chos brgyad*),³⁷⁶ so subduing [them] is very important.”

Following the instructions of Karma stobs rgyal, [Gro lod Bla ma] stayed in retreat for a long time [to perform] the practice of the definitive meaning in the hermitage of mTshur phu [Monastery].

12. Bla ma Tai lo or bsTan 'dzin dbang rgyal from Mi nyag of Khams³⁷⁷

³⁷⁴ An introduction to Gro lod Bla ma is missing in Biography Y.

³⁷⁵ *Phyag rgya chen po'i khrid yig* is still unavailable to the general public.

³⁷⁶ The eight worldly concerns (*'jig rten chos brgyad*) are: 1) gain (*rnyed pa*), 2) no gain (*ma rnyed pa*), 3) fame (*snyan pa*), 4) infamy (*mi snyan pa*), 5) praise (*bstod pa*), 6) blame (*smad pa*), 7) pleasure (*bde ba*), and 8) pain (*mi bde ba*); see Zhang et al. (eds.) (2006/1993, p. 895).

³⁷⁷ Mi nyag Tai lo is briefly introduced in Biography Y 41; see Chapter 3, no. 739.

[Bla ma Tai lo] comes from Mi nyag. In the Fire Rat Year (1996), [he] met Karma stobs rgyal as [the teacher] was going to Dwags lha sgam po [Monastery]. At that time, [he] bestowed upon [Bla ma Tai lo] all that [he] requested such as the outer and inner preliminary practices and the main practices, i.e. [the practice of] the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*.

Later, following Karma stobs rgyal’s instruction, [Bla ma Tai lo] stayed in retreat for around thirteen years in Yar lung shel brag, “Crystal Cave of Yar lung”,³⁷⁸ at Mount Yar lha sham po³⁷⁹ and in other places. In addition to that, [he] fully completed [the recitations of] the *mantra* of Padmasambhava and so forth, one hundred million times by means of *dKon mchog spyi ’dus* [revealed by] ’Ja’ tshon [snying po] (1585–1656), as well as [the practices following] guidance on the Great Seal and the Great Perfection.

[Bla ma Tai lo] is at all times a supreme disciple who practises whatever [Karma stobs rgyal] instructed. He is one of the main direct disciples who upholds the transmitted doctrine of the *nirmāṇakāya* (i.e. Padmasambhava).

**13. sPrul sku Karma blo bzang dar rgyas from Go ’jo,
and 14. rGyal dpon sPrul sku dKon mchog seng ge from lHa ri³⁸⁰**

[Karma stobs rgyal] said: “[sPrul sku Karma blo bzang dar rgyas and rGyal dpon sPrul sku dKon mchog seng ge] are practitioners who practise whatever I tell them. Now, and in the future, they are the supreme disciples who perform the enlightened activities of establishing the Trikāya Practice.”

**15. sGrub dpon Bla ma dKon mchog blo gros from Dwags lha [sgam po]
Monastery in the south³⁸¹**

³⁷⁸ Yar lung (or klungs) shel brag, also known as Yar lung shel gyi brag phug bsam ’grub, “the Wish-fulfilling Crystal Cave of Yar lung”, was one of three main caves in Tibet. The other two are Brag yer pa and mChiphu. In the past, Padmasambhava stayed in retreat in this cave for three years. For more descriptions, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 242–246) and Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 1, pp. 58–59).

³⁷⁹ Yar lha sham po is the name of a sacred mountain in the Yar lung valley of Central Tibet. There is a guidebook to this mountain bearing the title *Yar lha sham po ’i gnas yig* by Byams pa bstan ’dzin (b. 1965).

³⁸⁰ The paragraph about Go ’jo sPrul sku Karma blo bzang dar rgyas and lHa ri rGyal dpon sPrul sku dKon mchog seng ge (Z 983) is missing in Biography Y.

³⁸¹ This paragraph about Bla ma dkon mchog blo gros (Z 983–984) is missing in Biography Y.

[sGrub dpon Bla ma dKon mchog blo gros] met Karma stobs rgyal for the first time when [Karma stobs rgyal] went to Dwags lha sgam po [Monastery] in the Fire Rat Year (1996). As soon as [he] requested the complete instructions on the preliminary practices and the main practices, [Karma stobs rgyal] bestowed upon [him] the instructions on the supreme Six Doctrines [of Nāropa].

Thereafter, [Karma stobs rgyal] said: “[You] are excellent in all [fields] such as performing the Trikāya Practice and gaining experience.”

At the age of thirty-seven, following Karma stobs rgyal’s instruction, [sGrub dpon Bla ma dKon mchog blo gros] took the position of practice teacher (*sgrub dpon*) of the Monastic Seat in Dwags lha [sgam po] Monastery. [He] said: “It is necessary to raise the victory banner of the Great Seal, the Six Doctrines [of Nāropa] and in particular the Trikāya Practice. Even today, [Z984] [he still] has the responsibility of being the practice teacher and *vajra* teacher (*rdo slob*) of the Glorious Dwags lha sgam po [Monastery].

16. I, Karma mthu stobs³⁸²

I, Karma mthu stobs, come from ’Jo mda’ Ri ’od in mDo mkhams. Since a child, I have had faith in and devotion to the Buddhist doctrine. I am someone who loves father and mother deeply, who has a long relationship with relatives and friends, and who doesn’t become disheartened at whatever needs to be done.

At the age of eighteen, [I] met Grub dbang Lung rtogs rgyal mtshan, [a teacher from whom I] correctly obtained the preliminary practices, main practices and the gradual steps of instructions on Breakthrough and Direct Crossing of the Great Perfection, etc.

Thereafter, [I] properly heard and contemplated the scriptures of *sūtra* and *tantra* from various monasteries of the rNying [ma pa], the dGe [lugs pa], the bKa’ [bryud pa], and above all from the dPal yul sNga ’gyur mtho slob mdo sngags thos bsam dar rgyas gling, “the dPal-yul-Institute of Early Translations, the Continent for Spreading and Developing Hearing and Reflecting of Sūtra and Tantra”.³⁸³

³⁸² The paragraph about Karma mthu stobs (Z 984) written by himself is missing in Biography Y. According to the colophon (Z 1003), Karma mthu stobs wrote down the later chronological deeds of Karma stobs rgyal as a supplement.

³⁸³ dPal yul Monastery is one of the six great rNying ma pa monasteries. On the basis of a smaller, older monastery with the name rNam rgyal rtse, the new monastery was founded at the behest of the ruler of sDe dge in dPal yul County, dKar mdzes Autonomous Tibetan Prefecture. The founder was Rig ’dzin

After building the school in my monastery (i.e. Ban chen Monastery), I, a lowly person, established favourable conditions of livelihood for my disciples. Many times [I] saved the lives of [various] kinds of miserable animals. Without making the reading authorisations (*lung*), teachings (*khrid*), oral instructions (*man ngag*) and so forth, received from excellent teachers, as a type of mere knowledge within the realm of only understanding and hearing (*go yul dang thos yul*), I gained personal experience first and then taught others as much as possible.

In 2008, [I] met the Lord of Refuge - the Lord of Accomplished Adepts, Karma stobs rgyal – and requested the gradual steps of guidance on the Great Seal. One night soon [after that], [I] had a dream: On top of an orange hill covered with green meadows (*spang ri*) resembling the form of a skull-cup, the Precious Noble One, who possessed an extremely huge youthful body, sat [like] Maitreya (*byams bzugs*). From the dense three-coloured light on his lap, [he] unveiled a volume about *bTags grol* and bestowed [it] upon me and upon some others. As soon as [I] woke up, bliss expanded throughout my body, a feeling unlike any that I have experienced before, and [I] dwelled in the natural state of my mind. Devotion and compassion arose spontaneously (*ngang gis skyes 'dug*). Since then, [I] have obtained from the depths [of my heart] an uncommon faith. [I] wonder if the loving mind of Karma stobs rgyal, the Lord of Accomplished Adepts, will take care of me and if [I] am a disciple [with] faultless (*zol zog med pa samaya*).

Furthermore, the names of several direct disciples who practise all that Karma stobs rgyal has instructed, are taken into [his] care through the ripening empowerments and the liberating instructions. Those students who perform enlightened activities, such as the construction of receptacles, and those disciples who are placed on the path of the sublime meaning through a few instructional teachings are [listed] as follows:

mKhan chen Lo yag bkra shis from mTshur phu, mTshams chung sPrul sku Thub bstan bstan pa dge legs, mKhan po bSod dbang from mTshur phu, Bla rgan bKra shis who has practised throughout [his] life, Chos dbyings 'gyur med from 'Jo mda', [Z985] Kun dga' blo gros from 'Jo mda', Thos pa rang grol from 'Jo mda', dBang chen stobs rgyal from 'Jo mda', dBang chen rab rgyas from 'Jo mda', A stobs from mTshur

Kun bzang shes rab (1636–1698), the First Throne Holder of dPal yul. For a description of dPal yul Monastery, see 'Jigs med bsam grub (ed.) (*dKar mdzes dgon sde lo rgyus*, vol. 3 (Ga), pp. 248–282).

more than eighty karmically fortunate and aspiring Buddhist practitioners the maturing instructions (*smin khrid*) on the preliminary practices for unifying the Great Seal and the Great Perfection in accord with *The Great Seal – The Torch of Certainty* (*Phyag chen Nges don sgron me*)³⁸⁵ and *The Direct Instruction [of Avalokiteśvara] – the Intent of the Ocean of Benefiting Beings* (*dMar khrid 'gro don rgya mtsho 'i dgongs pa*).³⁸⁶ During this time, first [he conferred] the instructions on the common outer preliminary practices – the four mind reverses (*blo ldog rnam bzhi*),³⁸⁷ and then the supreme inner preliminary practices [including] prostrations, *maṇḍala* offerings, [recitation of] [Vajrasattva's] hundred-syllable [*mantra*] and, particularly, the union with the teacher (*bla ma rnal 'byor*), i.e. Guru Yoga. Guru Yoga is regarded as the main [practice], just as [Karma stobs rgyal] taught [it] in an important manner. Because [it is] the principle of all the main practices and the root of blessings, [Z986] [he] gave the instructions on this important [part]. [mChog sprul 'Jam dbyangs bstan dar] gave extensive instructions on *The Four Preparations for the Preliminary Practices* (*sNgon 'gro bzhi sbyor*),³⁸⁸ as well as on the complete appropriate (*methun tshang*) one-hundred-day maturing instructions (*smin khrid*). These [included] the gradual steps of guidance on the main practice – the Great Seal – as well as the instructions on calm abiding (*zhi gnas*) and special insight (*lhag mthong*).

Furthermore, following the instructions of Karma stobs rgyal, I (Karma mthu stobs) offered the *vajra* siblings (*mched grogs*) the instructions on the higher monastic discipline of individual liberation as the outer part, the instructions on arousing the enlightened mind as the middle part, the gradual steps of guidance on *samaya* of the Secret Mantra as the inner part. During the intervals in the morning and evening, Karma

³⁸⁵ The full title is *Phyag chen sngon 'gro gzhi sbyor dang dngos gzhi 'i khrid rim mdor bsdu nges don sgron me* composed by 'Jam mgon Kong sprul Blo gros mtha' yas (1813–1899) at the behest of his teacher Karma 'od gsal 'gyur med (b. 18th cent.), and provides a manual for the preliminary practices; see the colophon, in: *rGya chen bka' mdzod*, vol. 5, p. 121.

³⁸⁶ The full title is *'Phags pa thugs rje chen po 'i dmar khrid phyag rdzogs zung 'jug thos pa don ldan 'gro don rgya mtsho lung gi gter mdzod*. It is a direct and essential instruction in which the master conveys the crucial points of unifying the practice of the Great Seal and the Great Perfection to the disciple.

³⁸⁷ According to Duff (2014, under the entry *blo ldog rnam bzhi*), this term, translated as “the four mind reversers”, refers to the four specific meditations. One needs to finish these before any other practices, for they focus on turning the mind from its current pre-occupation with secular endeavours to the striving for enlightenment. These four are called 1) *dal 'byor rnyed dka' mi lus rin po che*, “precious human body with freedom and connection, difficult to obtain”; 2) *'chi ba mi rtag pa* “death and impermanence”; 3) *las rgyu 'bras*, “*karma*, cause and effect”; 4) *'khor ba 'i nyes dmigs*, “disadvantages of cyclic existence”.

³⁸⁸ *Jo bo thugs rje chen po 'phags pa sphyan ras gzigs ngan song rang grol las: sNgon 'gro bzhi sbyor* was revealed by 'Ja' tshon snying po (1585–1656). It is contained in *'Ja' tshon pod drug*, vol. 5, pp. 131–137.

[IV]

[Z987] While Karma stobs rgyal dwelled in the three Tibetan regions of sTod, sMad, Bar, there were numerous fortunate people who obtained the ripening and liberating nectar, and there were unaccountable people who payed homage to [him], hoping to obtain a mere stanza or a religious connection from him.³⁹⁰

Moreover, as for the *vajra* disciples who are *yogins* and *yoginīs*, [they] dwell in various practice places (*sgrub gnas khag*) at the borders and in the centre of Tibet, [the Land of] Snow. On this occasion, [the various practice places] will be [introduced] in brief:

- 1) rTswa ri sKyid phug, “Joyful Cave of rTswa ri” and a hermitage nearby;
- 2) Gangs ri’i Pre ta pu ri, “Pretapuri at Mount Kailāśa”;³⁹¹
- 3) both monastery and mountain [hermitage] of sTod lung mTshur phu;³⁹²
- 4) sTod lung gNas nang, “Inner Sacred Place [Monastery] of sTod lung”;³⁹³
- 5) ’Bri gung gTer sgrom, “Treasure Chest [Monastery] of ’Bri gung”;³⁹⁴
- 6) ’Bri gung Ka tshal, “[dBu ru] ka tshal [Monastery] of ’Bri gung”;³⁹⁵
- 7) Brag Yer pa, “Yer pa Cave”;³⁹⁶

³⁹⁰ This paragraph (Z 987) is missing in Biography Y.

³⁹¹ According to Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 4, pp. 94–98), Pre ta pu ri is also called Dri bdag spos ri, Dri bda’ spos ri, or ’Brug dgon bshad sgrub chos gling. It is located in sGar County in mNga’ ris of Western Tibet. It is one of the eight Underground Abodes (*sa ’og gi gnas bryad*), and also the secret cave of Vajravārāhi. As Chos ngag (*sTod mnga’ ris dgon de’i lo rgyus*, p. 9) states, Pre ta pu ri monastery originally belonged to the rNying ma Lineage, but later it was taken over by ’Brug pa bka’ bryud Lineage. This is because the emissary of sTag tshang ras pa Ngag dbang rgya mtsho (1574–1651) made efforts in fund raising for the monastery. The monastery was destroyed first by Kazakhs (*ha sa kha*), but then later restored by the Tibetan Government. The second time it was restored was in 1983 after the Cultural Revolution. For another description about Pre ta pu ri, see Chos ngag (*Gangs dkar ti se dang ma pham g.yu mtsho’i gnas yig bstod glu’i mgrin dbyangs*, pp. 95–97).

³⁹² Karma bstan pa rnam rgyal (2017.05.31, personal communication).

³⁹³ For sTod lung gNas nang, see Chapter 3. no. 276.

³⁹⁴ ’Bri gung gTer sgrom, also known as gTer sgrom, is located in Mal gro gung dkar County of Lhasa. It was founded by the 28th lineage holder of the ’Bri gung bka’ bryud Lineage dKon mchog bsTan ’dzin chos kyi nyi ma (1755–1792) in 1787; see [Anonymous] (*’Bri gung gter sgrom gnas yig*, pp. 8–9). For a detailed description, see [Anonymous] (*’Bri gung gter sgrom gnas yig*), Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 213–215), dKon mchog ’phel rgyal (*’Bri gung gzhu stod gter sgrom gyi gnas yig*, pp. 3–57).

³⁹⁵ According to bShes gnyen tshul khriims (*lHa sa’i dgon tho rin chen spungs rgyan*, pp. 133–134), ’Bri gung Ka tshal Monastery, also known as dBu ru ka tshal, is located in Ka tshal Township, Mal gro gung dkar County, Lhasa Prefecture. It was founded by Srong btsan sgam po in the Water Snake Year of the 7th century as one of the four border taming temples (*mtha’ ’dul gtsug lag khang*). Later it became a hermitage of the bKa’ gdams Lineage in the eleventh century. In 1553, the sixteenth (seventeenth) lineage holder of ’Bri gung bka’ bryud Lineage, rJe btsun Rin chen phun tshogs (1509–1557), established a practice centre of his own lineage in the place of the abandoned monastery of the bKa’ gdams Lineage. For more description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 482–484), and Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 219–220).

³⁹⁶ For Brag Yer pa, see Chapter 3, no. 180.

- 8) lHa sa'i gNas nang, "Inner Sacred Place [Nunnery] of Lhasa";³⁹⁷
- 9) Kun bde gling, "Continent of Happiness for All";³⁹⁸
- 10) Kong po'i gNas [chen] zangs mdog dpal ri'i sgrub phug, "Meditation Cave of the [Great] Sacred Place – Glorious Copper-Coloured Mountain of Kong po";³⁹⁹
- 11) mKhar rdo ri khrod, "Hermitage of mKhar rdo";⁴⁰⁰
- 12) bSam yas mChims phu;⁴⁰¹
- 13) Se ra dur khrod, "Charnel Ground of Se ra";⁴⁰²
- 14) Glang chen phug, "Elephant Cave";⁴⁰³

³⁹⁷ lHa sa'i gNas nang (gNas nang Monastery), whose name is similar to dPa' bo's monastic seat, is mentioned in Biography Z. It may refer to the gNas nang Nunnery which is located at the end of a valley east of gNas sgo gdong dgon pa, as stated by Cabezón (2006, p. 74, source: http://www.thlib.org/places/monasteries/sera/hermitages/pdf/sera_hermitages.pdf, accessed: 2016.07.15). As the author describes (ibid., pp. 74–76), the nunnery was founded by rJe btsun Nam mkha' spyod sgröl rdo rje dbang mo (n.d.), a nun who was considered to be a *ḍākinī*, but it flourished only during her lifetime and that of her next incarnation. Due to the nunnery's later decline, it was affiliated with mKha' 'gro ri khrod (ibid., pp. 56–69). It was then used as the monk's hermitage from the 1930s up to 1957. Between 1959 and the Cultural Revolution the nunnery was "forcibly closed", and so the buildings there began to deteriorate without any restoration post-cultural revolution. Besides the nunnery, two large caves at gNas nang are identified as Padmasambhava's meditation caves (*sgrub phug*), and a series of caves on the mountainside opposite the hermitage (*ri khrod*) are identified as the caves of the Sixteen Arhats (*gnas brtan bcu drug*).

³⁹⁸ Kun bde gling is a monastery located in Zangs ri County, lHo kha Prefecture; see Z 979.

³⁹⁹ gNas [chen] zangs mdog dpal ri is the place from where Vairocana, one of the twenty-five disciples of Padmasambhava, once came. He stayed in retreat in a meditation cave with the help of sponsorship from a local man called Ya ma bkra shis (n.d.). From then on, this sacred place is known as Khong yul zangs mdog dpal ri, and is also commonly called gNas gsar dgon or gNas gsar o rgyan lha khang; see 'Jigs med bsam grub (ed.) (*dKar mdzes dgon sde lo rgyus*, vol. 2, p. 465).

⁴⁰⁰ Cabezón (2006, pp. 56–69, source: http://www.thlib.org/places/monasteries/sera/hermitages/pdf/sera_hermitages.pdf, accessed: 2016.07.15) describes mKhar rdo ri khrod in detail: It is located in the northeast of Se ra Monastery of Lhasa Prefecture on the side of a mountain north of the Dog bde Valley. The author suggests the name of the hermitage may originate from the lord of the sacred site – mKhar rdo srong btsan (ibid., p. 56). This hermitage has three major compounds, from the lowest one simply called "hermitage" to the higher one called "Upper Residence" (gZims khang gong ma). Above that is the "Temple of the Sixteen Arhats" (gNas bcu lha khang). They all lie in ruins today (ibid., p. 57). Regarding the history of mKhar rdo Hermitage, it was founded in 1706 by mKhar rdo bZod pa rgya mtsho (1672–1749), a disciple of sGrub khang dGe legs rgya mtsho (1641–1713), with financial assistance from the Seventh Da lai bla ma bsKal bzang rgya mtsho (1708–1757) (ibid., pp. 64–65).

⁴⁰¹ For bSam yas mChims phu, see Chapter 3, no. 232.

⁴⁰² For Se ra dur khrod, see Chapter 3, no. 125.

⁴⁰³ Glang chen phug is a cave of the Bon tradition located in dPal mgon County (in Nag chu Prefecture). (sources: <https://www.tbrc.org/#!rid=G2CN11134>, accessed: 2016.07.29). Namkhai Norbu (2013, pp. 37–39) mentions a cave named Glang chen sbas phug, "Hidden Cave of Elephant", as one of the Four Great Secret Caves of Magic Emanations (*rdzu 'phrul sprul pa'i gsang phug chen po bzhi*). This cave is to the south of Mount Ti-se (i.e. Mount Kailāśa). Based on *Tshangs dbyangs yid 'phrog*'s description cited by the author (ibid.): "This secret cave is square and has a pleasant smell of medicine. There is a spontaneously perfected *maṇḍala* of [the deities performing] Enrichment Activities. It has been explicitly predicted by all the Victorious One [that it is a place of] total accomplishment, and it is also said to have the power to bring sentient beings to maturation and liberation." *Tshangs dbyangs yid 'phrog* is the abbreviation of 'Dzam gling gangs rgyal ti se'i dkar chag *Tshangs dbyangs yid 'phrog*, translated as "A

- 15) Bod kyi sPen ne ri bkra 'i ri khrod, “Hermitage of sPen ne ri bkra [Mountain] in Tibet”;⁴⁰⁴
- 16) lHa khang (i.e. a temple of sPen ne ri bkra [Mountain] in Tibet);
- 17) mKhar chu;⁴⁰⁵
- 18) the [practice places] inside the monastery are founded by Ye shes rdo rje (1161–1211)⁴⁰⁶ who came from the region of mKhar chu;
- 19) Khams [East]: the [practice places] in sTag ri Practice Centre;⁴⁰⁷
- 20) [East]: Ral zhung Theg chen chos 'khor gling, “Supreme Vehicle Dharma Wheel Continent of Ral zhung”;
- 21) [East]: Li thang rNam dag bde chen gling, “Pure Great Bliss Continent of Li thang”;
- 22) South: Dwags lha dgon, “Dwags lha [gsam po] Monastery of lHo [kha];
- 23) [South]: dPal thang dgon, “Monastery [of] dPal thang;
- 24) [South]: Yum chos lding dgon, “Yum chos lding Monastery”;
- 25) [South]: lHo kha sPrin mtsho dgon, “Cloud Ocean Monastery of lHo kha”;
- 26) [South]: Ra mo nang Karma dgon, “Karma Monastery in Ra mo”;
- 27) [South]: Bye ma dgon, “Bye ma Monastery”;
- 28) [South]: Chu gsum bKra shis chos rdzong dgon, “bKra shis chos rdzong Monastery of Chu gsum”;
- 29) [South]: bDe chen spos 'bar dgon, “Great Bliss Glowing Incense Monastery”;
- 30) [West]: Shangs klu khang bde chen chos 'khor gling, “Shangs Klu khang, Great Bliss Dharma Wheel Continent”;

Guide to Ti se, King of the Snowy Mountains of Jambūdāvīpa, Called Beautiful Melody Delighting the Mind.” It is written by a Bon teacher named dKar ru Grub dbnag bsTan 'dzin rin chen (b. 1801); see McKay (1998, p. 26).

⁴⁰⁴ sPen ne ri bkra is the name of the lord of a sacred site, more specifically of a holy mountain surrounding Ko bo Monastery in the sTeng chen County in Chab mdo Region, see Sharyul (2003, sources: <http://www.thlib.org/places/monasteries/publications/bon-book.php#!book=/bonpo-monasteries/wb/b5-2#ixzz4ij2pHRnO>, accessed: 2017.06.01). As described (ibid.), sPen ne ri bkra is a deity with a white body, one head and two arms, dressed in a king's garment, holding a gem in his right hand and a lance with a flag fastened to it in his left. He is “mounted on a light-bay stallion”. Therefore, the hermitage is located on this mountain that is named after the deity sPen ne ri bkra.

⁴⁰⁵ mKhar chu is in lHo brag County, lHo kha Prefecture.

⁴⁰⁶ Ye shes rdo rje's monastery, unidentified.

⁴⁰⁷ The monasteries (nos. 19–43) belong to the twenty-five teaching centres of the Kaṃ tshang Trikāya Practice Lineage. For their location and their full names, see Z 1000.

- 31) [West]: Theg mchog nyams dga' gling, “Supreme Vehicle Joyous Experience Continent”;
- 32) [West]: sKya bo bDe chen zhing sgrub gling, “Great Bliss Field Sādhana Continent of sKya bo”;
- 33) [West]: Yag ra gSang sngags chos 'khor gling, “Secret Mantra Dharma Wheel Continent of Yag ra”;
- 34) [West]: Gyam smug bDe chen thar lam gling, “Great Bliss Liberation Path Continent of Gyam smug”;
- 35) [West]: Tshwa mtsho Nges don chos 'khor gling, “Definitive Meaning Dharma Wheel Continent of Tshwa mtsho”;
- 36) [West]: mKhar rtse Chos nyid rang grol gling, “Dharmatā Self-Liberation Continent of mKhar rtse”;
- 37) [West]: Ri 'phags Don gnyis lhun grub gling, “Spontaneous Accomplishment of the Two Benefits Continent of Ri 'phags”;
- 38) [West]: Dung dkar bKra shis chos 'khor gling, “Auspicious Dharma Wheel Continent of Dung dkar”;
- 39) North: Shel tshwa la bKa' rnying bshad sgrub dar rgyas gling, “Continent of Spreading and Developing the Teaching and Practice of the bKa' [brgyud Lineage] and the rNying [ma Lineage] of Shel tshwa”;
- 40) [North]: lHa ri sKu gsum chos 'khor gling, “Trikāya Dharma Wheel Continent of lHa ri”;
- 41) [North]: Nag chu mTshe'u gnyis rdzong du sKu gsum rin chen chos gling dgon, “Trikāya Precious Dharma Continent Monastery in Nag chu mTshe'u gnyis County”;
- 42) [North]: mTsho sgra mKha' spyod rang grol gling dgon, “Khecara Self-Liberation Continent Monastery of mTsho sgra”;
- 43) [Mainland China]: bKra shis kun khyab gling, “All Pervading Auspiciousness Continent” in Dong guan (Dong go'u);
- 44) gNas chung [dgon pa], “Small Sacred Place [Monastery]”;⁴⁰⁸

⁴⁰⁸ gNas chung [dgon pa], abbreviated from gNas chung rdo rje sgra dbyangs gling, “Small Sacred Place, Vajra Melodies Continent”, is located outside of Lhasa. Since the 17th century, the gNas chung oracle of gNas chung Monastery, also known as gNas chung rdo rje, played an important political role in Tibet. In his role, he conveyed messages from the worldly protector of the Buddhist doctrine Pe har (dPe kar) and his representatives. For an extensive historical description about the monastery, see Blo bzang chos 'byor

- 45) gNyal gyi Se ba lung, “Se ba lung [Monastery] of gNyal”;⁴⁰⁹
- 46) lHo Byang chen dgon, “Great Enlightenment Monastery of lHo (kha)”;⁴¹⁰
- 47) three various practice places (*sde khag*) at Mount Yar lha sham po;⁴¹¹
- 48) Zangs yag nam mkha’ brag, “Copper Sky Cave”;⁴¹²
- 49) Ri gsum mtsho, “Three Mountains Lake”;⁴¹³
- 50) gNas chen Padma bkod, “Great Sacred Place Set in a Lotus”;⁴¹⁴
- 51) Shug gseb [dgon], “Shug gseb Monastery”;⁴¹⁵
- 52) Byang lha ri, “Divine Mountain in the North”;⁴¹⁶
- 53) gTsang sNye mo sTod leb dgon, “sTod leb Monastery of sNye mo in gTsang”;⁴¹⁷
- 54) dBen phug dgon, “Solitary Cave Nunnery”;⁴¹⁸

(*Ris med dgon sde khag lo rgyus*, pp. 297–308), Mig dmar tshe ring (*gNas chung dgon*) and Buswell Jr. & Lopez Jr. (2014, p. 321).

⁴⁰⁹ Se ba lung [dgon], located in Hor chus of Spu hreng County in mNga’ ris Prefecture, was founded in 1450. It belongs to ’Bri gung bka’ brgyud Lineage; see Chos ngag (*sTod mnga’ ris dgon de’i lo rgyus*, p. 7). In this context, Se ba lung in gNyal might refer to another place, different from Se ba lung Monastery in mNga’ ris, because the district named gNyal is in the east of lHo kha Prefecture.

⁴¹⁰ Byang chen dgon, unidentified.

⁴¹¹ For Mount Yar lha sham po, see Chapter 3, no. 379.

⁴¹² Zangs yag nam mkha’ brag, also known as Zang g.yang brag (dgon), is located in Tshal sne Township, Chu shur County, Lhasa Prefecture. Because the area of the monastery is surrounded by rocks of a red colour similar to the colour of copper, the place is called Zangs yag, “Copper”. In this sacred place, there is a meditation cave (*sgrub phug*), where Padmasambhava practised for three months, a sleeping cave (*gzims phug*) of Ye shes mtsho rgyal on top of it, and a sleeping cave of Guru Jo rtse (n.d.) on the eastern side. Guru Jo rtse revealed a hidden image of Padmasambhava arisen from drops of blood from the nose of Padmasambhava’s clay image (*bye ma a krong*). This image is one of the five body representatives. Padmasambhava dwelled in Zangs yag brag for a long time. Ever since the Seventh Yongs ’dzin reincarnation of bDe chen chos ’khor gling Monastery, Ngag dbang ’jigs bral, became the main teacher of that monastery, it was converted to the ’Brug pa bka’ brgyud Lineage. It now serves as a nunnery of the ’Brug pa bka’ brgyud Lineage and has twenty-three nuns living there. It has been fully restored. For a description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 156–157), Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, p. 135), U yon lha khang (ed.) (*Chu shur rdzong*, p. 42).

⁴¹³ Ri gsum mtsho is in Kong po, as explained by Karma bstan pa rnam rgyal (2017.01.12., personal communication).

⁴¹⁴ For gNas chen Padma bkod, see Chapter 3, no. 293.

⁴¹⁵ Shug gseb dgon is located in Tshal sne Township, Chu shur County, Lhasa Prefecture. This monastery of the Shug gseb bKa’ brgyud Lineage was founded by a disciple of Phag mo gru pa (1110–1170), Gyer sgom pa Tshul khrims seng ge (the Second Gyer sgom pa, 1144–1204). Although this monastery has gradually declined, the administration (*dgon bdag*) of sNon be ser Monastery, located in sTod lung bde chen County, has taken charge of it. Because of the restoration conducted by rJe btsun Chos nyid bzang mo (1853–1950/1951) and her disciples from 1920s, it has become a nunnery. For a description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, p.132), Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 2, pp. 133–134), U yon lha khang (ed.) (*Chu shur rdzong*, pp. 43–47).

⁴¹⁶ Byang lha ri, unidentified.

⁴¹⁷ gTsang sNye mo sTod leb dgon, unidentified.

⁴¹⁸ dBen phug dgon, located in Dar grong grong rdal of sNye mo County, was founded by the first human-teacher of Atiyoga, dGa’ rab rdo rje (n.d.). However, the date of its foundation is unknown. It is now a nunnery of the rNying ma Lineage with ten nuns under the administrative control of sGer rmar lam pa (n.d.). For a brief introduction, see U yon lha khang (ed.) (*sNye mo rdzong*, p. 41).

- 55) sTag chen dgon, “Great Tiger Nunnery”;⁴¹⁹
- 56) ’Gro dkar mchod rten dgon, “Beings[’] White Stūpa Monastery”;⁴²⁰
- 57) sNye Mo sNying ri sgrub phug, “Heart Mountain Meditation Cave of sNye mo”;⁴²¹
- 58) Yar ’brog Yum bu do⁴²² and a hermitage nearby;
- 59) rGya mo tsha ba rong;⁴²³
- 60) bsGrags yang rdzong, “bsGrags yang rdzong [Monastery]”;⁴²⁴
- 61) Log len Khra mo brag, “Variegated Rock of Log len”;⁴²⁵
- 62) different teaching centres of ’Ba’ Li thang;
- 63) four hermitages in different areas of dGe rtse;
- 64) two different practice centres in the region of Gong dkar;
- 65) [Z988] Zang zang lHa brag, “Zang zang Divine Rock [Monastery]”;⁴²⁶
- 66) Ri bo bkra bzang, “Auspicious Excellent Mountain [Monastery]”;⁴²⁷
- 67) mNga’ ri’i Ru thog chos sde, “Ru thog Monastery of mNga’ ri”;⁴²⁸
- 68) mNga’ ris rTsa zla, “rTsa zla of mNga’ ris”;⁴²⁹

⁴¹⁹ There is a brief description about sTag chen dgon in U yon lha khang (ed.) (*sNye mo rdzong*, p. 42): It is a nunnery of the bKa’ brgyud Lineage with thirty-three nuns under the administration of the Upper Temple of mTshur phu Monastery (mTshur phu chos khang gong). It is located in Phu gsum Township, sNye mo County; and was founded by a previous regent of mTshur phu Monastery more than 120 years ago.

⁴²⁰ For ’Gro dkar mchod rten dgon, see Chapter 3, no. 219 (’Gro ba’i mchod rten).

⁴²¹ sNying ri sgrub phug, unidentified.

⁴²² For Yum bu do, see Chapter 3, no. 162.

⁴²³ There are two types of classifications of the Four Great Valleys (*rong chen bzhi*); see Dung dkar Blo bzang ’phrin las (*Dung dkar tshig mdzod chen mo*, p.1421). According to the first classification, there is Kong po rong in the east, Khra mo stag tshang rong in the south, Tsha ba rong in the lower region and rGyal mo rong in the lower region of the north. According to the second division, there is rGyal mo tshang ba rong in the east, Mon kha gro ma nags kyi rong in the south, Mi yul rdza’i rong in the west and sKyi yul gangs kyi rong in the north.

⁴²⁴ sGrags yang rdzong, also known as sGrags kyi yang rdzong gshin rje rol pa’i pho brang, “sGrags kyi yang rdzong, the Palace of Yama’s Display”, is in Grwa nang County, lHo kha Prefecture. For a description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, pp. 197–199), Chos ’phel (*Bod kyi gnad bshad lam yig*, vol. 1, pp. 20–21).

⁴²⁵ Khra mo brag, unidentified.

⁴²⁶ For Zang zang lha brag, see Chapter 3, no. 207.

⁴²⁷ Ri bo bkra bzang, also known as Se bkra bzang dgon of the rNying ma Lineage, is located in Ngam ring County, gZhis ka rtse Prefecture. It was established by Rig ’dzin rGod kyi ldem ’phru can (1337–1409). It became the seat of his son rNam gyal mgon po (n.d.), and then later the seat of the reincarnation lineage of Se ston. Se ston Padma dbang chen (b. 17th cent.), Nam mkha’ rig ’dzin (b. 17th cent.), Thugs mchog ’od ’bar (b. 16th cent.), Kun bzang ’dzam gling rdo rje (n.d.) etc. continuously preserved the transmission of Secret Mantra. Ri bo bkra bzang mainly practised according to the tradition of northern treasures (*byang gter*), and he performed the practice of the Lord of Longevity (*tshe bdag*); see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, p. 420), ’Jam dbyangs mkhyen brtse’i dbang po (*mKhyen brtse’i bka’ ’bum*, vol. 18 (Tsha), p. 323).

⁴²⁸ Ru thog chos sde, unidentified.

⁴²⁹ rTsa zla has, unidentified.

- 69) 'U yug rDza yi rwa ba, “rDza yi rwa ba of 'U yug”;⁴³⁰
- 70) sMar khams mKhar dmar dgon, “Red Citadel Monastery of sMar khams”;⁴³¹
- 71) rJe srib dgon, “rJe srid Monastery”;⁴³²
- 72) rDo lha nang;⁴³³
- 73) g.Ya' bzung dgon, “g.Ya' bzung Monastery”;⁴³⁴
- 74) a large number of various practice places (*sgrub khag*) for the fasting practice, the liberation through wearing, etc. in the middle of monasteries in Lhasa.

Only the essential [places] have been enumerated for the disciples of Karma stobs rgyal who practise in unfixed sacred places.⁴³⁵

⁴³⁰ rDza yi rwa ba, unidentified.

⁴³¹ mKhar dmar dgon, unidentified.

⁴³² rJe srib dgon is a monastery in sMar khams, as explained by Karma bstan pa rnam rgyal (2017.01.12., personal communication).

⁴³³ rDo lha nang is a sacred place in sMar khams, as explained by Karma bstan pa rnam rgyal (2017.01.12., personal communication).

⁴³⁴ g.Ya' bzung dgon was founded in 1206 by g.Ya' bzung Chos rje Chos smon lam (1169–1233) at the age of thirty-eight. It was the main seat of the g.Ya' bzung bka' brgyud in g.Ya' bzung of Chos sde gong Village of sNe gdong County, lHo kha Prefecture, near Mount Yar lha sham po. The full name of this monastery is g.Ya bzung dGa' ldan bsam gtan gling, “Joyful Meditation Continent of g.Ya bzung”. For a description, see Chos kyi rgya mtsho (*dBus gtsang gnas yig*, p. 258), Chos 'phel (*Bod kyi gnad bshad lam yig*, vol. 1, p. 53), *Bod kyi dgon sde khag gcig gi ngo sprod mdor bsdu* by Blo bzung chos 'byor, p. 134.

⁴³⁵ Paragraph (Y 44–45) is missing in Biography Z, but its translation reads as follows (see Chapter 3, no. 753):

[^Y44, ^Y45] Several names of large prayer wheels containing *mantras* related to the Buddhist doctrine in the Land of Snow [will be enumerated here]:

Numerous large [prayer] wheels [containing one hundred million inscriptions of the *mantras* of] the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmānakāya*, [Vajrasattva's] hundred-syllable [*mantra*], and many inscriptions of *Ngan song dong sprugs*, which [contain] altogether more than two hundred billion [inscriptions], were constructed [in] various places: in the four directions of Mount Kailāśa; [in] the four directions [of] the Lake Mānasa-sarovara (mTsho ma pham); [in] the supreme sacred place of Padma bkod; above the [Goat Field's Manifested] Temple of Lhasa (lHa sa'i [ra sa 'phrul snang] gtsug lag khang); one thousand [wheels] constructed in the east, south, west and north and, above all, around the top of the Pota[la Palace]; [in] bSam yas [Monastery] and mChims phu [Hermitages]; [in] the Thundering Falcon [Temple] (Khra 'brug); [in] rJe Mi la [ras pa]'s Sras mkhar dgu thog [Monastery]; [in] mKhar chu [Monastery] of lHo brag; [in] Dwags lha [sgam po] Monastery in the east; [in] Zang yag nam mkha' County; in the upper and lower encampments of mTshur phu; [in] 'O yug (= 'U yug) rdza yi rwa ba of gTsang; in the four directions of rTsa ri; [in] the White Skull Snow Mountain (Gangs ri thod dkar); [in] rJe Mi la [ras pa]'s Dancer Cave (Bro bap hug) of gNya' lam [County]; many [wheels] in bDe chen chos gling [Monastery] of mNga' ris – the main monastery and [its] branches; many large and small [wheels] in Ban sgar Monastery of mDo khams and [its] various hermitages; [in] the Glorious Copper-Coloured Mountain of Kong po (Kong po'i Zangs mdog dpal ri); mostly near to, far from and around the divisions of dBus and gTsang (i.e. sKyid chu, Dwu ru skyid shod, Gyas ru nam shod, lHo ka of dBus; gTsang ru lag shan 'gyed and Gye ru nang chu shung of gTsang), the east, south, west and north of the Land of Snow and, above all, [in] bDe ba can Monastery in the south; [in] the monasteries, hermitages, regions of large villages of [the lineages of] the Sa skya, dGe lugs, bKa' brgyud, rNying ma, and the new Bon, and regarding the wheels turned by water in ca. 135 places (*sa gnas khag*) without distinction.

No matter whether Karma stobs rgyal went to [his] hometown [or] to other regions, [he only performed] similar [activities] (*'dra la bzhugs kyang 'dra*). For example, as commonly known by all, [Karma stobs rgyal] had never [performed] any village rituals (*grong chog*) nor had he received any religious offerings (*bkor nyug*), etc. However, [he] obtained the spontaneous (*shugs 'byung*) faith offerings (*dad zas*) and offerings for the dead (*gshin dkor*) [to cover] the expense of producing countless [prayer] wheels of small, middle and large sizes. He also covered the expense of *jo dars*, except for the three types of receptacles [representing body, speech and mind]. [Karma stobs rgyal] said: “Every hundred “fen” are equal to one “yuan” (RMB). Every hundred recitations of the six-syllable *mantra* are equal to one “fen”, so this means that [one “yuan” should] be no less than [ten thousand recitations]. [That is how I] calculate it. It is unfailing.”⁴³⁶

[You] are the protector of the brilliant sun disc of knowledge,
 Having white-lotus-like long hands of love, and
 [You] are the supreme refuge of the weak beings, myself included;
 Very kind teacher, please care for [us] forever!

II.5 The Way in which the Mind [of Karma stobs rgyal] Subsided into the State of Peaceful Expanse after [he] Considered Benefiting Other Beings to be Tamed, and how [his Disciples] Performed the Offering Ritual for the Physical Remains

Supreme man, though you don't have any conceptual elaborations
 Of projection and contraction in the expanse of *dharmatā*,
 Still, those beings to be tamed in your realm
 Write down how you show the way of completeness for the time being.

⁴³⁶ The paragraph (Y 45) is missing in Biography Z, and it reads as follows (see Chapter 3, no. 757):
 [^{Y45}] Likewise, while [Karma stobs rgyal] uniquely strived in taking responsibility for the methods to bring [a positive impact] on the Buddhist doctrine and happiness for beings [through] the unsurpassed achievement of the three wheels, he blessed the lives [of the masters, seated] on the throne marked with a picture of Mi shig rdo rje (alias Shel zhig g. Yung drung rdo rje, b. 1650, see Achard (2004, p. 196). He will be permanent and steadfast in the realm of *svastika*. Moreover, [he] wished the remaining ones to live as a protector, refuge and supporter for the Buddhist doctrine and beings during [this] eon. Therefore, [he] wished to preserve the unsurpassed kindness through these blessings.

[I]

As Karma stobs rgyal reached the age of seventy, in the ninth Tibetan lunar month of the Water Female Snake Year (2013), his direct disciple Chos dbyings rdo rje from Nag chu mTshe'u gnyis [County] was about to visit him. [Z989] During this time, Karma stobs rgyal said: “When you now come to Lhasa, please bring around twenty bags of salt [originating] from Shel tshwa!” In the tenth Tibetan lunar month, Chos dbyings rdo rje arrived at [Karma stobs rgyal’s] bedroom with twenty bags of salt as [he] instructed. A servant (*zhabs ’bring pa*) asked him: “Precious Teacher, what is the use of the salt?” [Karma stobs rgyal] said: “Buy some [salt] now! [It] will be needed later.” From then on, Karma stobs rgyal concentrated [his] mind toward passing away from suffering, unbeknown to his retinue who didn’t know that [this] was the sign [of his demise]. Then, because Karma stobs rgyal was slightly sick on the eighth day of the eleventh Tibetan lunar month, the close retinue asked to help [him] go to hospital to do a physical examination. Therefore, Karma stobs rgyal said: “I myself have methods to cure my disease. It is not necessary to go to hospital.” In saying [this], no matter how much [we] advised [him] about [his] disease, [he] didn’t agree (*bka’ ma khrol*). During the illness, all the monks who were present in the different monasteries of the Trikāya [Practice Lineage] and surrounding Lhasa, performed extensive healing ceremonies [for his longevity] (*sku rim*).

From the fifth day of the twelfth Tibetan lunar month, [Karma stobs rgyal]’s illness seemed very serious, but [he] still came and sat [with us], and he talked as before. [His] joyful and loving (*dgyes btse*) smiling face made everyone content. [Karma stobs rgyal] spoke to those faithful disciples from diverse directions who requested an audience and to the monks of the Trikāya [Practice Lineage]: “My present illness is not bad at all. In this New Year, all of us should hold a happy New Year festival.” After giving his disciples fifty thousand RMB as a present for holding a New Year festival, he said to all his disciples, even those who were in retreat for one hundred days and who in the past hadn’t interrupted their retreat during the New Year: “May those who perform [the retreat] for one hundred days also interrupt [their] retreat for ten days during this New Year! May those who need to come hither to me also [do so]!” Those who were in retreat for one hundred days interrupted their retreat from the twenty-fifth day. Then, Karma stobs rgyal spoke to sPrul sku ’Jam dbyangs bstan dar and Chos dbyings ’gyur med and said: “I will give something to those who come here to me.

Please print one thousand fine pictures of Amitābha!” Likewise, as Karma stobs rgyal requested, around one thousand pictures of Amitābha were printed.

During the New Year festival, on the first day of the first Tibetan lunar month of the Wood Horse Year (2014), and while the sun rays first appeared from the gap between the eastern mountains, [Z990] [Karma stobs rgyal’s] close retinues made offerings with auspicious butter-flour (*phye mar*), [a select portion of] drink-offerings (*skyems phud*),⁴³⁷ prostrations and ceremonial scarves (*mjal dar*). Shortly afterwards, all the surrounding monks came to meet Karma stobs rgyal. At that time, [Karma stobs rgyal] said to his close retinues: “Please bring only (*cang cang*) the golden scarves which are to be given over to the disciples now! [The golden scarves] have an auspicious connection (*rten ’brel*) to expand the lifespan [of beings] and to benefit them.” Each of the disciples received a fine picture of Amitābha and a golden scarf from Karma stobs rgyal, then, [he] gave a joyful and loving speech (*gsung gleng*) and advice (*bka’ slob*) to everyone. Thereafter, Karma stobs rgyal said: “Gather and pray inside the shrine room (*mchod khang*) in the morning!” Following the instruction, [they] held a feast (*tshogs pa ’tshogs*) after gathering there. During the feast prayer (*tshogs kyi zhal ’don*), [they] supplicated and [performed] the fumigation ritual (*bsang mchod*). [The liturgies of] Karma stobs rgyal’s spiritual practice (*thugs dam*) [including] *bsTan pa bu gcig gi rgyud*, *bTags grol phung po rang grol*, and *Las sgrib rgyun gcod*, as well as *The Rituals [for] Long Life [through] White Tārā (sGrol dkar tshe chog)*⁴³⁸ for Karma stobs rgyal’s longevity were chanted. As [they] came to perform the retreat [on the stage of] approach [during] the rituals [for] longevity (*tshe chog*, i.e. *sGro dkar tshe chog*), sPrul sku ’Jam dbyangs bstan dar, [Karma stobs rgyal’s] disciple Karma grags pa dbang rgyal and others asked if [they] could slightly help Karma stobs rgyal live [a long life]. [Karma stobs rgyal] accepted such [a request] and then left. When the prayer to remain firm (i.e. prayer for a long life) and the rituals for longevity were totally accomplished, everyone offered more than ten bouquets of flowers and silk scarves (*lha dar*) which the disciples had previously prepared. As Karma stobs rgyal said: “Chant

⁴³⁷ As Duff (2014, under the entry *skyems phud*) explains, *skyems phud* is a term related to Secret Mantra regarding a feast offering ceremony (*ganacakra*, *tshogs kyi ’khor lo*). It refers to a select portion of the golden-drink offering (*gser skyems*), tea or other representation which is poured into the vessel for the select offerings.

⁴³⁸ The full title is *sGrol dkar yid bzhin ’khor lo thun mong ma yin pa’i sgrub cing mchod pa’i cho ga ’chi med bdud rtsi’i rol mtsho* written by ’Jams dbyangs mKhyen brtse’i dbang po. It is used as a ritual for procuring an empowerment for a long life through White Tārā.

the *bDe smon* together!”, all the assembled ones chanted [the prayer with] a pleasant melody. At the end of the assembly, Karma stobs rgyal chanted the verses of auspiciousness:

In this sacred place,
May the auspiciousness of the three jewels
Bless the day, bless the night,
Bless also the midday,
Bless the day and night continuously!
May teacher and disciples accompany each other without separation!
May our lifespan be unchanging, firm and steadfast!
May meeting [the teacher] and hearing [his] speech be uninterrupted!
May [all] be happy and the spread of the doctrine be auspicious!

After reciting the verses of auspiciousness, [Karma stobs rgyal] spoke with a high tone and scattered auspicious flowers over all the disciples. When the prayers were completely accomplished, [Karma stobs rgyal] said: “Now, I am going to my bedroom”, [Z991] and then he [left]. sPrul sku 'Jam dbyangs bstan dar gave New Year's presents (*lo gsar pa'i legs skyes kyi dga' rtags rnams*) to the monks one by one. Moreover, [he] exhorted: “It is the tradition that [we] should be in harmony, [observe] pure [monastic] discipline and perform the rites for the Noble Teacher's longevity.”

From the fifth day, even those who were dwelling [in retreat] for one hundred days dwelled there as predicted (*sngon tshod ltar*).

On the twenty-eighth day of the second Tibetan lunar month, although Karma stobs rgyal didn't have any exceptional (*dmigs gsal*) sickness, he said: “Now, I don't have any sickness, but I will go to hospital to have a [medical] examination as you wish. However, I must finish the whole examination in one day, otherwise, I will not go again.” Then, Karma stobs rgyal's close retinue contacted the hospital, and in the morning of the twenty-ninth day, [Karma stobs rgyal] went to take the [medical] examination. During the examination, the doctor said: “The Noble One doesn't have any serious sickness. If [he] takes medicine and eats good food, there is no need for you to worry.”

At about twelve o'clock in the morning on the first day of the third Tibetan lunar month, Karma stobs rgyal became a little sick. [His] attendants said [that they had] an insistent wish that [Karma stobs rgyal] should go to hospital, but Karma stobs rgyal felt

unhappy about this. mKhas dbang bSod nams dngos grub (n.d.), who is learned in all Tibetan medicine, was invited to [enter Karma stobs rgyal's] bedroom and perform a medical examination. At that time, he also said: "The Precious One doesn't have any serious sickness, so don't worry." Then, we disciples asked: "Which healing ritual should we perform?" Karma stobs rgyal replied: "Disciples' practising is the most important healing ritual for me. Besides that, there is no more need to perform any exceptional (*dmigs gsal*) [ritual now]." Then, sPrul sku 'Jam dbyangs bstan dar exhorted all the disciples to [chant] *Tshe mdo* and *bShags rgyud* as it was necessary to recite them as many times as possible during the ritual for Karma stobs rgyal's long life.

From that day onwards, Karma stobs rgyal told [his] close disciple A ne Tshe g.yang: "Now, because I am old, the moment of my leaving is uncertain. The elder leaves before and the younger ones are left behind. That is the nature (*chos nyid*) of the world." At that time, A ne Tshe g.yang insistently said: "Due to [our] great faith and longing (*dad gdung chen po*), Precious Teacher, [Z992] please don't say it like that. With [your] compassion, don't abandon [us]. Please live a long life." However, Karma stobs rgyal replied: "[Even if] I hadn't said it like that, [what I've said] isn't wrong. Don't worry! Pray again and again that you will never be apart from me! I am also praying that we will never be apart."

From the eighth day, [Karma stobs rgyal]'s illness seemed to get worse. However, Karma stobs rgyal could still come and sit as before. At that time, the close disciples were discussing the matter together: "Now, the Precious Noble Teacher's sickness is not serious",⁴³⁹ but that evening Karma stobs rgyal said: "'Jam dbyangs bstan dar, please come to me!" Thus, sPrul sku 'Jam dbyangs bstan dar went for an audience with Karma stobs rgyal. During this time, [Karma stobs rgyal] extensively spoke to [his] exceptional disciple (*dmigs gsal gyi zhal slob*) about the earnest close disciples. He said that they should authentically uphold and preserve the doctrine of the Victorious One in general and the teachings of the Trikāya [Practice Lineage] in particular. [He explained] how [the various] types of sacred substances and relics (*dam rdzas ring bsrel*) should be unfailingly spread everywhere, how ['Jam dbyangs bstan

⁴³⁹ Karma bstan pa rnam rgyal (2015.08.23, personal communication) explained the meaning of *rje bla ma rin po che'i snyung gzhi skyon mi 'dug/* in Chinese: "上師的病無大礙" translates as "the teacher's sickness is not too bad, not serious, or the sickness is not too harmful".

dar] should take good care (*dam 'dzin*) of all those who dwell in the mountains, on the flat ground and in the centre (*ri gshis mthil gsum*), and how [he] should do whatever is appropriate to help them by all means, such as [conferring] empowerments, reading authorisations and instructions, as well as bestowing food, clothes and the Buddhist doctrine.

On the morning of the tenth day, Karma stobs rgyal's body shape, sound of speech, knowledge and love of mind appeared as objects of our mind (*'u tsho 'i yid yul*). [He] spontaneously guarded his wishes to [promulgate] the Buddhist doctrine and [benefit] beings [with] great energy through the moonlight of all [his] enlightened activities from the three secrets (i.e. *vajra* body, *vajra* speech and *vajra* mind), in the entire upper, lower [and central] districts of Tibet. [He] constructed the receptacles [representing body, speech and mind] by improving the undamaged monasteries and hermitages, and restoring the damaged ones without any sectarian bias. [He] inconceivably performed enlightened activities like turning the [wheel] of the vast and profound doctrine.

From about 7:20 at dawn on the tenth day of the third Tibetan lunar month of the Male Wood Horse Year (2014), which is called Conqueror (*jaya*), [an epithet] of the seventeenth sixty-year-cycle, [Karma stobs rgyal] said to [his] close retinues: "I must sit upright." Then [he] sat upright. When all the close retinues gathered and asked if Karma stobs rgyal felt unwell, [he] replied: "I don't feel unwell. Don't worry." Because [Karma stobs rgyal] had finished giving instructions and [his] testament, [2993] [we] didn't obtain any exceptional instructions at that time. Then at 7:35, after considering that [he] had almost [finished] taming those who were to be tamed, [his] mind, being like the wish-fulfilling gem, didn't move from the sphere of *dharmakāya*. [He] displayed the way in which the mind passed away into the expanse of peace (*zhi ba 'i klong*) and then, the emanated manifestation (*sprul pa 'i bkod pa*) was subsided into the heart centre of Amitābha – the Lord of the Field of Great Bliss. During this time, everyone perceived various wondrous signs as appearances, for example, the thunder was heard from the sky, and brilliant light radiated. The close retinue said [it] was certainly a directly present appearance and nothing other than a dream-like perception. Afterwards, [Karma stobs rgyal's room] became a place for [his] physical remains where [we felt so] sad, as if the warm heart inside us had fallen on the ground. The actual moment had now arrived, a moment which [we] didn't dare think about and

recall, so [we] discussed it [and decided that it would be good to inform great disciples from other various areas, such as Bla ma bCo lnga, to come quickly; and [we] did so.

From that day on, sPrul sku 'Jam dbyangs bstan dar, Bla ma dKon mchog bsam 'grub and others prepared an offering ritual for the memorial service of the deceased (*dgongs rdzogs mchod pa*). The next day, Bla ma bCo lnga and [his] disciples went from [their] own monastery Klu khang Practice Centre of mNga' ris to Lhasa by air. In Karma stobs rgyal's residence, the *vajra* disciples began to [perform] the daily practice (*sgrub rgyun*) of accumulating merit (*dge tshogs*) for the all-enchanting (*kun yid 'phrog pa*) offering ritual of the memorial service. At the same time, practice centres and general disciples of the Trikāya [Practice Lineage] from [different] areas knew how to perform the offering ritual of the memorial service, during the [forty-nine-day] ceremony (*dgongs zhag gi ring*), [and did so accordingly].

[II]

Now, the way in which the offering ritual of the memorial service is performed is written down [as follows]:

From the morning of the tenth day of the third Tibetan lunar month until the early morning session on the twelfth day, Karma stobs rgyal was absorbed in the [deep state of] meditation (*thugs dam la bzhuks pa*).⁴⁴⁰

Then, at around midday on the twelfth day of the third Tibetan lunar month, the meditation (*thugs dam*) was completed with wondrous signs. Many wondrous visions appeared, for example, the sound of small ringing bells was heard from the left and right sides of the small bedroom, and everywhere was filled with the excellent smell of incense. Then, [the disciples from] all the practice centres of the Trikāya [Practice Lineage] were requested to gather together. In the afternoon of the twelfth day, [they] washed the precious physical remains (*sku gdung rin po che*) with scented water (*dri bzang spos chu'i chab*). [Z994] Then [they] set [him in] the position of *dharmakāya* Vajradhāra and put a cloth on him [representing] *sambhogakāya*. [The physical remains] were summoned from within the small bedroom along with the burning flavourful incense, and placed in the centre of flowers [under] the splendid silken

⁴⁴⁰ According to Duff (2014, under the entry *thugs dam*), *thugs dam* is an honorific expression for experience in the sense of spiritual experience. It is often used in the context of a practitioner who has died and is remaining absorbed in the experience of luminosity.

parasol. This parasol was beautifully and wonderfully arranged inside the shrine room. In the front, all the assembled reincarnate teachers together requested the manner in which the prayers were to be made and the empowerments were to be received.

On the thirteenth day, the transmission of the deities of the three roots (*rtsa gsum gyi lha tshogs*) was activated by a feast offering connected with *The Guru Practice [focusing upon] Mi la [ras pa] (Mi la'i bla sgrub)*. This was performed in front of the precious physical remains. The recitation for receiving the accomplishments (*dngos grub blang ba'i 'don chog*)⁴⁴¹ was perfectly accomplished. During the early morning sessions over seven days, the offering ritual was performed by means of *The Offering Ritual for the Physical Remains (gDung mchod 'bul ba'i cho ga)* [according to] 'Jam mgon [Kong sprul]'s words,⁴⁴² and *dKon mchog spyi 'dus* [revealed by] 'Ja' tshon [snying po] (1585–1656). The main practices were carried out by [performing] the qualified practice of mChog [gyur] gling [pa's] *Ngan song dong sprugs* [on the stage of] approach during the midday session, and *The Sky Doctrine – Amitābha Liturgy (gNam chos 'od chog)* during the evening session. They ended with a feast offering, [the offering ritual] to request [the protector] (*gsol ka*) and [the recitation of] *bDe smon*. During all the intervals between sessions, [the liturgies used during] Karma stobs rgyal's practice, namely *bsTan pa bu gcig gi rgyud (gser yig can)*, *bTags grol phung po rang grol*, *Las sgrib rgyun gcod* and *Chags med bde smon* were chanted as many times as possible.

Nowadays, faithful clergies and lay people (*ser skya*), who set the hopes of this life and of future lives on Karma stobs rgyal, visited his precious remains. All those who had a connection [with him] and who visited [his] physical remains, were exhorted to practice [on the stage of] approach, i.e. [reciting the *mantras*] of the *trikāya – dharmakāya, sambhogakāya* and *nirmāṇakāya*, [to recite] the name[-*mantra*] of Amitābha and [to chant] *bDe smon*. Everyone was given both a picture of Karma stobs rgyal and [pills made out of the water for washing] the physical remains.

Thereafter, on the twenty-first day, the precious remains were invited to abide inside a coffin (*gdung sgrom*) of good quality. As prophesied by Karma stobs rgyal previously, the salt taken by Chos dbyings rdo rje from the northern Nag chu Shel tshwa

⁴⁴¹ According to Duff (2014, under the entry *dngos grub blang ba'i cho ga*), *dngos grub blang ba'i cho ga* is a Secret Mantra term which refers to the ritual for receiving the accomplishments as one section of the feast gathering ritual (*tshogs 'khor*).

⁴⁴² *gDung mchod 'bul ba'i cho ga*, unidentified.

[region] was applied at the bottom, in the front, at the back and on the left and right sides of the precious remains inside the coffin [to embalm the body]. At the bottom of the coffin, [it] was beautifully covered with encircled garlands of especially exalted offerings.

From the twenty-second day onwards, the practice of *Zhing sgrub padma 'i drwa ba* started. During this time, [various] kinds of supplications to Karma stobs rgyal [were chanted] during the morning session, [the liturgy of offering] *maṅḍala* was made one thousand three hundred times respectively, and *bDe smon* was recited in accord with *Zhing sgrub [padma 'i drwa ba]*. At the end of [those recitations], the morning session was finished by reciting one of the four different *sukhāvātī* prayers, whichever one was suitable, inside *The Compendium of the Sukhāvātī Prayers (bDe smon phyogs bsgrigs)*.⁴⁴³ Moreover, [Z995] *bsTan bu*, *bTags grol*, *Las sgrib rgyun gcod*, *Chags med bde smon* and *Supplications for the Swift Return (Myur 'byon gsol 'debs)*.⁴⁴⁴ Then, after completely reciting *The Seven-Limb Offering (Yan lag bdun pa 'i mchod pa)*⁴⁴⁵ twenty-one times and *Four Supplications by the Mother[-Like Sentient Beings as Limitless as] Sky (gSol 'debs ma nam bzhi)*,⁴⁴⁶ one received the empowerment. Moreover, the six-syllable [formula] (i.e. the six-syllable *mantra* of Avalokiteśvara) was recited with a melody within [the practice] of *The Three Pith Instructions on Purifying the Realm (Zhing sbyang gi man ngag gsum)*. Then, in the break from [practising] *Zhing sbyang gi man ngag gsum*, *Chags med bde smon* was recited once, then *The Gradual Vessel Burial Ritual for the Enlightened Activity of Benefiting Others (Zhan don phyin las kyi rim pa 'i bum sgrub)*. After completing the extensive feast offering ceremony of *The Sky Doctrine – [Daily Practice of] Amitābha (gNam chos 'od dpag [gi rgyun khyer])*,

⁴⁴³ *bDe smon phyogs bsgrigs* refers to *rNam dag bde chen zhing gi smon lam*, which contains four various *sukhāvātī* prayers: *Chags med bde smon* by Karma chags med (pp. 5–38), *Grub mtha' bzhi yi bde smon* by Mi 'gyur rdo rje (pp. 39–40), *sMon lam bsdus pa* by Karma stobs rgyal (pp. 40–47), *bDe chen zhing bkod kyi mdo bsdus pa theg pa chen po* directly spoken by Amitābha (pp. 48–54); see Karma bstan pa rnam rgyal (2014).

⁴⁴⁴ Three different supplications for the Swift Rebirth of Karma stobs rgyal, *Myur 'byon gsol 'debs*, were written by the Twelfth Si tu Rin po (b. 1954), sKyo brag gSal byed Rin po che (b. 1955) and mChog sprul O rgyan dri med respectively. They are found in *Grub dbang karma stobs rgyal rin po che 'i gdung mchod skabs kyi khas len gnanng ba 'i skor*, pp. 74–76, 77–78 & 79–80.

⁴⁴⁵ *Yan lag bdun pa 'i mchod pa* consists of: 1) prostration, 2) offering, 3) confession, 4) rejoicing in the merit of others, 5) asking the Buddha to teach the Buddhist doctrine, 6) requesting the Buddha to continue to manifest in the world without passing away, and 7) dedicating the merit from these practices to the enlightenment of all beings; see Makransky (1995, p. 320).

⁴⁴⁶ *gSol 'debs ma nam bzhi skor* expresses the sentient beings' supplication to the teacher who is endowed with four features of being the precious Buddha, the all-pervading *dharmakāya*, the great blissful *sambhogakāya* and the compassionate *nirmāṇakāya*. The text is found in *sKu gsum zhal 'don* (pp. 1–2) and *Chos spyod nyer mkho 'i zhal 'don* (pp. 58–59).

The Prayer of [Pure] Land [of Great Bliss] (Zhing sgrub kyi gsol kha) and the final liturgy was recited. The day-time assembly was accomplished by reciting three or four sorts of the *bDe smon* inside *The Compendium of the Sukhāvātī Prayers*, whichever one was suitable. Then, *bsTan bu*, *bTags grol*, *Las sgrib rgyun gcod*, *Chags med bde smon* were recited ending with *Myur 'byon gsol 'debs* and *The Prayers for the Prosperity of the Teachings (bsTan rgyas smon lam)*.⁴⁴⁷ Likewise, during the forty-nine-day ceremony, the intensive *sādhana* sessions were performed as above.

In particular, on the thirtieth day of the fourth Tibetan lunar month, the ocean-like [large] assembly, which [included] reincarnate teachers and scholars such as mChog sprul rGyal ba (n.d.) of Ban chen Monastery, Bla ma Karma ye shes, Bla ma bCo lnga tshe dbang, dKon mchog bsam 'grub and bSod nams dbang po as the participants in the offering ritual for the memorial service, held a grand coronation ceremony to enthrone Karma stobs rgyal's sublime heart son – mChog sprul Rin po che Karma sgrub brgyud bstan pa'i rgyal mtshan dpal bzang po, [also known as] 'Jam dbyangs bstan dar. [He] was enthroned [as] the hope of all the disciples and the representative of body, speech and mind of Karma stobs rgyal. The offerings for the enthronement, such as a *maṇḍala* and receptacles representing body, speech and mind were [conferred upon him] extensively.

Afterwards, from the first day until the third day of the fifth Tibetan lunar month, after reciting *The Liturgy to Conduct Offerings to the Teacher (Bla ma mchod pa'i cho ga)*,⁴⁴⁸ Mi la [ras pa]'s *Bla sgrub* (an extensive feast offering ceremony) was held during the morning and afternoon sessions.

From the fourth day on, [they] started to make offerings to accumulate merit, such as [offering] a *maṇḍala*, in front of the precious remains in order for them to accumulate merit.

Besides that, during the funeral rites the monks (*jo ser*), who follow the regulations of the Trikāya Practice Lineage, definitely completed *bTags grol phung po rang grol*. This is the main practice of Karma stobs rgyal and they did it more than one

⁴⁴⁷ There are five different prayers concerning *bsTan rgyas smon lam*. These are collected in *Chos spyod nyer mkho'i zhal 'don: sKu gsum bstan pa rgyas pa'i smon lam* (p. 359), *Nges don snying po'i bstan pa rgyas pa'i smon lam don kun grub pa'i yid bzhin nor bu* (pp. 359–362), *bsTan pa rgyas pa'i kun khyab smon lam* (pp. 363–365), *bsTan rgyas smon lam g.yu zhal ma* (pp. 366–368) and *bsTan rgyas smon lam rgyal bstan ma* (p. 368).

⁴⁴⁸ *Bla ma mchod pa'i cho ga* refers to *Bla ma mchod pa'i cho ga pad tshal yar rgyas*, in: *Bla ma mchod pa'i cho ga* (2015), pp. 9–25.

hundred three thousand times during the [forty-nine-day] ceremony (*dgongs zhag*). [Z996] Likewise, during the [forty-nine-day] offering ritual for Karma stobs rgyal, [the practitioners] from bDe chen chos 'khor gling Monastery of mNga' ris definitely completed the fasting practice more than three thousand times in the Sa ga Month. Furthermore, in Theg mchog nyams dga' gling Monastery of mNga' ris, the regular *sādhana* of *Ngan song dong sprugs* was performed during the forty-nine-day ceremony. In sTag ri sgrub sde Thub bstan chos 'khor gling, *bDe chen zhing sgrub* was performed. Ban sgar bShad sgrub chos gling Monastery performed the offering ritual for the memorial service by means of [the practice of] the Measureless Light (i.e. Amitābha) during the [forty-nine-day] ceremony. Besides that, [disciples] from all the large and small teaching centres (*chos sde*), which uphold the doctrine of the Trikāya Practice Lineage [from different] areas, also performed the assembled regular *sādhana* during the [forty-nine-day] ceremony. During this ceremony, they recited whichever text was suitable for the Trikāya Practice, as well as *bTags grol*, *bDe chen zhing sgrub*, *bDe smon* and so forth. At that time, all the supreme and common outer and inner disciples made vast offerings such as butter-lamp offerings, water offerings and food offerings. Those who carried out retreat in the hermitages, performed the qualified retreat-practice by means of *bTags grol*, *bDe chen zhing sgrub*, etc. during the funeral rites for Karma stobs rgyal. Moreover, many retreatants promised to accumulate [one hundred thousand recitations of] *bTags grol*. During those days of funeral rites, [people] offered drops of butter to the butter lamps, distributed money and offered tea to the monastic communities. These communities [extended] from the residences of the Trikāya [Practice Lineage] to thirty non-sectarian monasteries both large and small. The report about [the funeral rites for Karma stobs rgyal] and the offerings was given to the non-sectarian sublime great personages of the glorious Tibet, in particular to 'Phags mchog sPyan ras gzigs (i.e. the Fourteenth Dalai Lama, bsTan 'dzin rgya mtsho, b. 1935), the Lord of the Victorious Ones Karmapa (i.e. the Seventeenth Karmapa, O rgyan 'phrin las rdo rje, b. 1985), Byams mgon Si tu Rin po che (i.e. the Twelfth Si tu, Pad ma don yod nyin byed dbang po, b. 1954), and Sa skya Gong ma Rin po che (i.e. Ngag dbang kun dga' theg chen dpal 'bar, b. 1945). Furthermore, it was also given to many different people such as the reincarnation of Karma nor bu, [known as] the Precious Reincarnation (*yang srid rin po che*, i.e. Nges don bstan pa'i rgyal mtshan, n.d.), sKyo brag gSal byed Rin po che (i.e. Karma sgrub brgyud bstan pa'i rgyal mtshan rnam pa,

b. 1955) and mChog sprul O rgyan dri med. In order to establish a connection, several disciples were specially sent to offer presents to many non-sectarian monasteries, such as gSer rta Chos sgar chen mo, “Great Religious Encampment of gSer rta”, Ya chen chos sgar chen mo, “Great Religious Encampment of Ya chen” in eastern Tibet, both the upper and lower encampments in sTod lung mTshur phu, gNas nang Monastery, bSam yas Monastery, the hermitages in mChim phu and gYa’ ma lung, Se ra Monastery, ’Bras spungs Monastery, dGa’ ldan Monastery, bKra shis lhun po and Sa skya Monastery. [Karma stobs rgyal’s disciples] requested [them] to recite [*The Superior One, the King of] Aspirations, Samantabhadra’s Conduct (bZang spyod smon lam)*].⁴⁴⁹ Due to a pure intent, [all] was accomplished.

From the first day until the fifteenth day of the Sa ga Month during the funeral rites, all [the activities] of making offerings and accumulating merit (*mchod ’bul tshogs bsags*) were well accomplished. They were done through applying gold to the whole body of the Jo bo [Śākyamuni image in] the Ra sa ’phrul snang gtsug lag khang three times and [2997] to [his] face thirty-five times. Besides that, positive activities in all aspects were performed, such as distributing money to beggars and taking grains [from the practice of] offering the *maṇḍalas* to the river. This is conceived as a benefit for those sentient beings who live in water.

At the same time, a *stūpa* more than 2.75-metres-high, made from one hundred and twenty grams of brilliant gold and sixty-kilograms of silver was constructed as the reliquary for Karma stobs rgyal. The golden reliquary *stūpa* in which the precious remains were placed in order for beings to [gather] merit. This *stūpa* fulfils whatever wishes the supreme and ordinary non-sectarian people from everywhere, who have faith, may have. These incl implicitly ude paying a visit [to the *stūpa*] and making offerings.

The letter given as testament at the point of Karma stobs rgyal’s death states:

From the beginning of the oral instructions of the Great One from O rgyan (Padmasambhava), if one sees the master (*slob dpon*) as Buddha, one possesses the commitment of [enlightened] body (*sku yi dam tshig*); if one sees teachings (*bka’ lung*) as the precious gem, one possesses the

⁴⁴⁹ *bZang spyod smon lam* is an abbreviation of *Ārya-samantabhadracaryā-praṇidhānarājā*, *’Phags pa kun tu bzang po spyod pa’i smon lam gyi rgyal po*. It is a prayer of aspiration regarding the conduct of the Bodhisattva Samantabhadra, and it is known for its vastness of aspiration; see Duff (2014, under the entry *bZang spyod smon lam*).

commitment of [enlightened] speech (*gsung gi dam tshig*); if one sees the oral instructions (*gdams ngag*) as nectar, one possesses the commitment of [enlightened] mind (*thugs kyi dam tshig*); if one doesn't adopt or abandon the tutelary deity (*yi dam*), one possesses the commitment of body (*lus kyi dam tshig*); if one has no doubt about Secret Mantra (*gsang sngags*), one possesses the commitment of speech (*ngag gi dam tshig*); if one sees the meaning of the fundamental reality (*gnas lugs*), one possesses the commitment of mind (*yid kyi dam tshig*).

Generally, if one's own mind is pure, the commitment is pure.

After composing the letter, which is to be taught to the followers, Karma stobs rgyal laid [it] under [his] pillow. As everyone clearly knows, it is important for all of us and others to put [the precepts] into practice.

During the funeral rites, [Karma stobs rgyal's disciples] gained certainty within [their] own direct perception, about the richness of the lineage as well as about the positive qualities of experience and realisation from Karma stobs rgyal's numerous pith instructions on the definitive meaning. [As a result of this certainty], numerous extraordinary signs of accomplishment (*grub rtags*) and wondrous omens (*mtshan ltas*) came into being.

The Supplication for the Swift Return (Myur 'byon gsol 'debs), [written by] Byams mgon Si tu Rin po che (i.e. the Twelfth Si tu), states:

Even when signs and marks of accomplishment are manifest,
For the time being [you] have passed away into the expanse of peace,
As the followers hope and aspire,
May the lotus of an emanation body blossom again!

During the Karma stobs rgyal's funeral rites, several [appearances] which the disciples saw in visions and dreams, [will be stated as follows]:

It was perceived that numerous youthful girls, wearing a feminine style of attire from Central [Tibet] (*dbus mo'i cha byad can*), prostrated and made offerings before Karma stobs rgyal. He appeared in the mortuary (*gdung khang*), the Luminous Immeasurable [Mansion] ('Od kyi zhal yal), [in] the form of Vajradhāra. He was surrounded by innumerable principal teachers and those of the lineage (*rtsa brgyud bla ma*), sometimes [in] the form of Measureless Light (Amitābha), and sometimes [in] the form of Padmasambhava. Karma stobs rgyal's body was actually laid out in the coffin.

The *mantra* of “’a ཨ ཨ ཨ ha ཨ sha ཨ sa ཨ ma ཨ” was perceived on the surface of the physical remains, clear as crystal, like a reflection in the mirror.

Wondrous signs were perceived: Light [radiating] from the body in the form of Measureless Life (Amitāyus), a self-resounding sound of the name-*mantras* of the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*, along with the sound of trumpets (*dung*) and shawms (*rgya gling*) fading away in the west. A crystal reliquary *stūpa* and a very large white syllable “a” [appeared] amidst the mass of light [around] the coffin; and the three seed-syllables of [“*om*, *āḥ*, *hūṃ*”] resounded naturally.

In particular, a few uncommon positive qualities such as revulsion (for *saṃsāra*) (*skyo shas*) and renunciation (*nges byung*), devotion (*mos gus*) and compassion (*snying rje*), experience (*nyams*) and realisation (*rtogs pa*) increased implicitly in the [mind-]continuum of most participants in the continuous feast [offerings during] the funeral rites. There were numerous other manifest signs (*mngon rtags*). Besides that, those [appearances] perceived by common [ones are stated as follows]:

“The relics and rainbow light appear [around] the physical remains,”⁴⁵⁰ [the same] as *bTags sgröl* [describes], on the eighth day of the fourth Tibetan lunar month. They appear in places near Karma stobs rgyal’s bedroom as well as above the room for offering butter lamps, etc. The physical remains of the Sugata, “the Blissful Gone One” (*bde bar bshegs pa’i sku gdung*), blazed with light and various self-appeared bKa’ gdams *stūpas*, both large and small, came into being in the wondrous holy site. They appeared as signs of the accomplishment of upholding, preserving and spreading the authentic precious teachings of the enlightened mind of Samantabhadra (*kun bzang thugs kyi bstan pa*).⁴⁵¹ Also different kinds of *vajra* chains (*rdo rje’i lu gu rgyud*)⁴⁵² appeared. Moreover, all kinds of [signs] like the lamp of the empty drops (*thig le stong pa’i sgron ma*) and the lamp of self-arising discriminative awareness (*shes rab rang byung gi sgron ma*)⁴⁵³ appeared naturally as signs that Karma stobs rgyal had penetrated

⁴⁵⁰ *bTags sgröl*, p. 119.

⁴⁵¹ The term *kun bzang thugs kyi bstan pa* refers to the system of the Great Perfection from the Secret Mantra of the old tradition (*gsang sngags rnying ma’i lugs*), see Duff (2014, under the entry *kun bzang thugs kyi bstan pa*).

⁴⁵² The term *rdo rje’i lu gu rgyud*, “the *vajra*/indestructible chains [of light]”, refers to a series of seminal points of light, which is derived from the nucleus or awareness – the reality’s expanse, and the full maturity of this expanse results in the dissolution of the three world realms into inner radiance; see Dorje & Kapstein (1991, p. 337, no. 319), Scheidegger (2007, p. 29, no. 18).

⁴⁵³ The term *shes rab rang byung gi sgron ma* refers to one of the Four Lamps; see Chapter 1, no. 117.

into the experience of the union of four appearances (*snang ba bzhi*)⁴⁵⁴ of luminosity. This is the extraordinary instruction of the Great Perfection. Especially, on the twelfth day, all kinds of large and small relics fell on the top of Karma stobs rgyal’s bedroom. On the twenty-fifth day, the larger “mother” relics, i.e. the original relics (*ring bsrel a ma*) fell in the wondrous sacred site. During that period, many relics of various colours and of different sizes were attained. There were various signs, such as the appearing of rainbows and relics, in the sacred sites of all the main and subsidiary monasteries of Karma stobs rgyal. Twenty-two various relics, large and small, arose in eight out of over two hundred small purchased *stūpas*. These were to be put in the neck part of each reliquary of Karma stobs rgyal [owned by] the disciples [from] mNga’ ris. [Z999] In front of the statues of Karma stobs rgyal numerous relics also came forth. On the first day of the eleventh month, the disciple Bla ma bCo lnga tshe dbang perceived a rain of flowers from the sky on the same day that [he] wrote the notes about the secret biography of Karma stobs rgyal. On the fifteenth day of the eleventh month, [he] perceived the fall of wondrous relics. Especially, during the funeral rites, large and small relics actually fell in Thub bstan chos ’khor gling [Monastery] of sTag ri. The relics have an excellent fragrance and were obtained in bDe chen chos ’khor gling [Monastery] of mNga’ ris. On the thirteenth day of the Sa ga Month, [people] from different practice centres saw that the rainbow-[coloured] clouds ended in the west, and met Karma stobs rgyal directly inside the circular rainbow. Everyone perceived [these appearances] as trustworthy objects (*yid ches kyi gnas*).

[Generally], the date of a teacher’s demise is determined, and it is very important to make an effort in the funeral rites. *The Tantra of Kālachakra (Dus ’khor gyi rgyud)* states:

The year, month and date of a teacher’s demise is determined.
 If one makes offerings,
 The misdeeds gathered in a thousand aeons will be overcome,
 Then one will be emancipated from the house of inexhaustible
 misdeeds.⁴⁵⁵

⁴⁵⁴ For the term, *snang ba bzhi*, see Chapter 1, no. 117.

⁴⁵⁵ The precise page of this citation is not found.

As previously stated, from this year (2014) onwards, every practice centre establishes a continuous tradition to [perform] the Trikāya Practice for a five-day or seven-day anniversary, whichever one is suitable, of [Karma stobs rgyal's] death (*gdung mchod*) on the tenth day of the third Tibetan lunar month every year. This is the day to remember Karma stobs rgyal.

Concerning that, if one makes offerings to the teacher, “[one’s offering] to a hair pore of the teacher is more supreme than offering to the Buddha of the ten directions” as is said [in *Dus ’khor gyi rgyud*].⁴⁵⁶ Likewise, in front of the precious remains of Karma stobs rgyal, [in] the meditation room of the divine Lotus Family, from the fourth day of the fifth Tibetan lunar month of this year (2014), more than fifty young diligent (*brtson thub*) monks, from among one hundred and twenty monks recorded in the constitution of the Trikāya [Practice Lineage], made offerings to accumulate merit. Besides that, about sixty-three practitioners, who abided in the hermitages surrounding Lhasa, continuously exerted themselves in the practice as before.

The objects of offerings include thirteen million *maṇḍala* offerings, ten million [recitations of] *Yan lag bdun pa’i mchod pa*, ten million feast [offerings], as [many] flowers and incenses as possible, ten million water offerings, ten million offerings of butter lamps and one hundred thousand food offerings in front of the precious remains. [The type of] recitations includes ten million [recitations of] *Chags med bde smon* and ten million [recitations of] *hrīḥ snang ba mtha’ yas* (i.e. the *mantra* of Amitābha).

[III]

[Z1000] As to different teaching centres (*chos sde khag*) of the Continent of the Glorious Victorious Kaṃ tshang Trikāya Practice Lineage – the long tradition (*ring lugs*) of the doctrine of Karma stobs rgyal – twenty-five main monasteries were [founded] successively, [and these are briefly introduced as follows]:

Monasteries in mDo khams in the east:

- 1) sGrub sde sTag ri Thub bstan chos ’khor gling, i.e. ’Dzam gling sangs rgyas bstan pa spyi’i zhabs brtan du sgrub sde thub bstan chos ’khor gling, “Dharma

⁴⁵⁶ The precise page of this citation is not found.

Wheel Continent of the Buddha’s Doctrine, Practice Centre for Long-Lasting of the General Buddha’s Doctrine [in] Jambūdvīpa”,⁴⁵⁷

- 2) Ral gzhung du Theg chen chos ’khor gling, “Supreme Vehicle Dharma Wheel Continent in Ral gzhung”,⁴⁵⁸
- 3) Li thang du rNam dag bde chen gling, “Pure Great Bliss Continent in Li thang”;

Monasteries in the south:

- 4) Dwags lha dgon sGrub brgyud dar rgyas gling, “Dwags lha Monastery, Widespread Practice Lineage Continent”;
- 5) dPal thang Zhing sgrub chos ’khor gling, “[Great Bliss] Field Sādhana Dharma Wheel Continent of dPal thang”;
- 6) rGya tshwa’i Yum chos lding gling, “Yum chos lding Continent of rGya tshwa”;
- 7) lHo kha Zangs ri sPrin mtsho dgon, “Cloud Ocean Monastery of lHo kha Zangs ri”;
- 8) Yar stod Ra mo nang gi Karma dgon, “Karma Monastery in Yar stod Ra mo”;
- 9) lHo kha’i Bye ma dGon, “Bye ma Monastery of lHo kha”;
- 10) Chu gsum bKra shis chos rdzong dgon, “bKra shis chos rdzong Monastery of Chu gsum”;
- 11) lHo kha Gong dkar bDe chen spos ’bar dgon; “Great Bliss Glowing Incense Monastery of lHo kha Gong dkar”

Monasteries in mNga’ ris in the west:

- 12) Shangs klu khang bde chen chos ’khor gling, i.e. Shangs Klu khang dPal ri gnyis pa bDe chen chos ’khor gling, “Shangs Klu khang, the Second Glorious Mountain, Great Bliss Dharma Wheel Monastery”,⁴⁵⁹
- 13) bTsun dgon Theg mchog nyams dga’ gling, “Nunnery, Supreme Vehicle Joyous Experience Continent”;
- 14) sKya bo bDe chen zhing sgrub gling, “Great Bliss Field Sādhana Continent of sKya bo”;

⁴⁵⁷ For the construction of this monastery, see Z 940.

⁴⁵⁸ Ral zhung Theg chen chos ’khor gling was founded by Bla ma bSod nams dbang po from mJo mda’ of Khams in accord with the instructions of his teacher Karma stobs rgyal, see Z 980.

⁴⁵⁹ The full name of this monastery is mentioned in Z 949.

- 15) Yag ra gSang sngags chos 'khor gling, “Secret Mantra Dharma Wheel Continent of Yag ra”;
- 16) Gyam smug bDe chen thar lam gling, “Great Bliss Liberation Path Continent of Gyam smug”;
- 17) Tshwa mtsho Nges don chos 'khor gling, “Definitive Meaning Dharma Wheel Continent of Tshwa mtsho”;
- 18) mKhar rtse Chos nyid rang grol gling, “True Nature Self-Liberation Continent of mKhar rtse”;
- 19) Ri 'phags Don gnyis lhun grub gling, “Spontaneous Accomplishment of the Two Benefits Continent of Ri 'phags”;
- 20) Dung dkar bKra shis chos 'khor gling; “Auspicious Dharma Wheel Continent of Dung dkar”;

Monasteries in the north:

- 21) Shel tshwa la bKa' rnying bshad sgrub dar rgyas gling, “Continent of Spreading and Developing the Teaching and Practice of the bKa' [brgyud Lineage] and the rNying [ma Lineage] of Shel tshwa”;
- 22) lHa ri sKu gsum chos 'khor gling, “Trikāya Dharma Wheel Continent of lHa ri”;
- 23) Nag chu mTshe'u gnyis rdzong du sKu gsum rin chen chos gling dgon, “Trikāya Precious Dharma Continent Monastery in Nag chu mTshe'u gnyis County”;
- 24) mTsho sgra mKha' spyod rang grol gling dgon, “Khecara Self-Liberation Continent Monastery of mTsho sgra”;

Mainland China:

- 25) Tong go'u du yod pa'i sKu gsum pa'i chos tshogs bKra shis kun khyab gling, “Trikāya Dharma Association, All Pervading Auspiciousness Continent in Dong guan (Tong go'u)”.

Karma stobs rgyal's residence offered [religious items] as inner receptacles (*nang rten*) of the main temples of the above stated twenty-five main monasteries. Prostrations and practices were performed before the following receptacles:

As body receptacles, the 1.15-metre-high authentic image of Karma stobs rgyal, made out of black bronze (*li nag*) and [containing] name-*mantra* and *dhāraṇīs*, was offered [to the five main monasteries in the centre and four directions]. The 0.66-metre-high authentic image of Karma stobs rgyal was offered to the other twenty monasteries.

As speech receptacles, one hundred thousand collected works about the Trikāya [Practice written by Karma stobs rgyal], and the principal scriptures (*rtsa pod*) about the Trikāya [Practice] were offered.

As mind receptacles, the following were offered: Karma stobs rgyal's hair; supreme precious relics; relics of the physical remains (*sku gdung ring bsrel*) which arose from within his bedroom and from the front of the precious physical remains; photos that [bring about] liberation upon seeing; pills made from [Karma stobs rgyal's] physical remains, pills [made from the water used for] cleansing the physical remains [for the second time] (*gdung khrus ril bu*);⁴⁶⁰ salt [used for absorbing the liquid essence of] the physical remains (*gdung tshwa*); the pills of assembled support for Karma stobs rgyal's practice; Karma stobs rgyal's robes; the cloth [for wiping] the physical remains; and the precious *tsha tshas*. [Z1001] Furthermore, [numerous] 0.75-metre-high fine bKa' gdams *stūpas* with Karma stobs rgyal's name-tag, which contains Karma stobs rgyal's name-*mantra* and the complete *dhāraṇīs*, were offered as condolences (*thugs gsos*).

Besides those, as the support for faith, four hundred bKa' gdams *stūpas* made out of black bronze, with a height of more than 0.25 metres, and forty bKa' gdams *stūpas*, with a height of 0.5 metres, made out of the same material [black bronze] were constructed in that year and offered to the extraordinary disciples.

Objects offered to general common disciples [who have] greater devotion include the following: photos that [bring about] liberation upon seeing; pills [made from the water used for] cleansing the physical remains [for the second time] (*gdung khrus ril bu*)⁴⁶⁰; salt [used for absorbing the liquid essence of] the physical remains; pills of

⁴⁶⁰ The term *gdung khrus ril bu* refers to pills made from the water used for cleansing the physical remains that have already been cleansed once by water. Only the water used during the second cleansing is used to make the pills, as explained by Karma bstan pa rnam rgyal (2017.01.13, personal communication). Blo bzang rgyal mtshan (2017.07.29, personal communication) translates this type of pills as "ambrosia pills of physical remains", and he suggested that the manner of its production is not to be widely known nor discussed.

assembled support; robes; cloths [for wiping] the remains and the *tsha tshas* of the physical remains (*sku gdung s̄accha*).⁴⁶¹

The longest stainless white scarves representing superior intent (*lhag bsam*), hope (*re ba*) and vows (*dam bca'*) within the heart were offered to each of the general disciples.

During the offering ritual for the memorial service, [the disciples] carried out different activities. Some assembled in order to perform the *sādhana* of the funeral rites; some prepared the receptacles as a share [of their inheritance] (*rten skal*) – these would be used for the consecration of what would be distributed to everyone; some arranged the feast [offerings] and offering cakes (*gtor ma*); some made butter lamps; the cooks made food. Everyone started the funeral rites and they all worked relentlessly (*lhod med par*) until [the forty-nine-day ceremony] (*dgongs zhag*) was completed. Every attendant of the funeral rites gave [the participating disciples] the thumbs-up for whatever they did. [Their deeds] made [the offering ritual for the memorial service] praiseworthy [indeed].

For the time being, the biography is completed here.

⁴⁶¹ The substance named *sku gdung s̄accha* is made from the clean water used for cleansing the physical remains during the second cleansing as well as the salt used for absorbing the liquid essence of the physical remains. This is explained by Karma bstan pa rnam rgyal (2017.01.13, personal communication).

III. Epilogue

⁴⁶²As it is said again,

Arousing the mind that benefits beings and the [spread] of the doctrine
is [like] being at the summit of the eastern mountain,

[Your] enlightened activities are [like] the shining smile of a thousand
suns

Radiating hundred thousand light rays as the glory of benefit and
happiness.

[You] are the supreme lamp that dispels the darkness of beings at the
end of time.

Though [your] three good secret qualities, which are as deep as the sea,
Will not be fathomed by me, who is like the *nāga* of the well,
Because of faith, this partial biography is merely a droplet of nectar
Atop the *kuśa* [grass] of [my] intellect.⁴⁶³

[Z1002]

Through this virtuous composition,

May other beings as infinite as space and I enjoy the glory of the four
states!⁴⁶⁴

[May we] never abide at the ultimate extremes of existence and peace,

⁴⁶² The following verse (Y 46) is missing from Biograph Z (see Chapter 3, no. 768), but the translation reads as follows:

[Y46]

After utterly generating powerful energy [and] infinite blessings
Of the [three] precious jewels, three roots, and the Deities of Longevity,
May [you] ever remain without moving
From the indestructible high *vajra* throne of the three secrets!

⁴⁶³ The last two lines: *dad pa'i nyer len blo gros ku śa'i rtser// rnam thar cha shas bdud rtsi'i zogs ma tsam//* were explained by rDo rje tshe ring (2017.06.19, personal communication).

⁴⁶⁴ The term *gnas skabs bzhi* refers to the four states of being as: waking (*sad pa'i gnas skabs*), dream (*rmi lam gyi gnas skabs*), deep sleep (*gnyid stug po'i gnas skabs*) and sexual union (*snyoms 'jug gi gnas skabs*). The four states are obscured when they are dominated by dualistic experiences. By means of the four seals (*phyag rgya*), i.e. action seal (*karmamudrā*), doctrine seal (*dharmamudrā*), pledge seal (*samayamudrā*) and great seal (*mahāmudrā*), the impure nature of the four states will be purified and become the four dimensions of awakening, i.e. manifest dimension (*nirmāṇakāya, sprul sku*), enjoyment dimension (*sambhogakāya, longs spyod sku*), reality dimension (*dharmakāya, chos sku*) and the essential dimension (*svābhāvikakāya, nog bo nyid kyi sku*); see Guarisco (2005, pp. 184–185, 245–247 & 383, no. 40; p. 420, no. 5; pp. 423–425, no. 11).

[But instead] accomplish the level of complete omniscience!

The Noble Teacher, by whom the dark ignorance of the unknowing mind
is cast out, and

Who bestows the experience of supreme knowledge,

By never being apart from [his] compassionate activities in this life and
in all future lives!

May everyone be filled with [his] perfect appearance!

IV. Colophon

⁴⁶⁵With regard to this, Karma stobs rgyal said: “There is indeed neither a necessity nor a positive quality in composing my biography. However, because many disciples like dKon mchog bsam ’grub, bSod nams dbang po, bCo lnga tshe dbang and Chos dbyings ’gyur med earnestly requested [me] a long time ago and, because you three – ’Jam dbyangs bstan dar, Karma dbang grags and Tshe ring lhun grub – have now likewise insistently [requested], [there is] no need to hide [my life story]. Nevertheless, there is also no need to write down anything concerning visionary experiences (*nyams snang ba*), dreamlike appearances (*rmi lam ltar snang*) and demonic appearances (*’drer snang*) except for [those direct perceptions] which were fully clear to me and others. The Noble One lHo brag Mar pa said:⁴⁶⁶

Now, with the degeneration of the Buddhist doctrine,
People who have mistaken views have more and more jealousy.
If [I] speak to them,
Except for you, *vajra* siblings,
[They] will not trust [my words].

As is said, because there is a slight beneficial connection in briefly writing about my deeds, those deeds accomplished in order to benefit others due to my previous karmic fortune and the teacher’s compassion, then you [may do] as you wish.”

⁴⁶⁵ The paragraph Y 46–47 is missing in Biography Z (see Chapter 3, no. 769), but the translation reads as follows:

[^{Y46, Y47}] The sublime heart son of Karma stobs rgyal, Bla ma ’Jam dbyangs bstan dar, is rich in the ornaments of the three trainings. He always has the aspiration and thought of how nice it would be if a biography of the enlightened activities of the three wheels of Karma stobs rgyal [could] come forth. Lately, [he] said: “After the brief notes for this biography [have been made] and the photos of the Three Deities of Longevity (*tshe lha nam gsum*) of the divine class [have been printed], write a biography about Karma stobs rgyal.” The one called sNgags ban Theg mchog ’od gsal ye shes or Tshe ring lhun grub included in the last row (*gral mthar*) of disciples and servants, who are protectors of the supported, i.e. religious items (*brten*), recorded the oral accounts (a main list (*rtsa tho*) of the detailed explanation) [spoken by] Karma stobs rgyal as the base [for the biography]. Besides that, both *vajra* siblings, bCo lnga tshe dbang and dKon mchog bsam grub, arranged the notes in a chronological order of speech. Then [they] offered [them] to Karma stobs rgyal for proofreading (*gzigs pa*, lit. “seeing”). At the end of earnestly requesting [Karma stobs rgyal] if [he would] definitely [agree to compose] an extensive biography connected [with the notes offered to him], [Karma stobs rgyal said] [...] (the rest is the same).

⁴⁶⁶ Mar pa Chos kyi blo gros (Nā ro dang mai tri pa’i bzhed gzhung gi rtogs mgur phul ba, in: *dPal mnga’ bdag sgra sgyur mar pa lo tsā ba chos kyi blo gros kyi gsung ’bum*, vol. 1, p. 251) states: */khong gzhan la bzlas na yin mi ches/ /lar da dus bstan pa’i snyigs ma la/ log rtog skye bo phrag dog che/ /yon tan brzod na sgro skur ’deb/*. Though the order of the verse above is different from the one quoted in Z 1002, the content is still the same.

It is certain that this is an authentic biography (*don la gnas pa'i rnam thar*) because it has not been contaminated by any personal invention or dishonesty and because it has been corrected many times. In this respect, when one desires to see the enlightened activities of the three wheels and the detailed outer, inner and secret biography of Karma stobs rgyal, one can read his extensive biography, *The Key to Open One Hundred Doors of Blessings and Accomplishments of the Loud Laughter of the Fearless Five-Faced One* ('Jigs med gdong lnga'i gad rgyang byin rlabs dngos grub sgo brgya 'byed pa'i lde mig).

[^Z1003] The earlier biography of the Presiding Master, Vajradhāra, the Lord of Accomplishment, the Precious Teacher, was composed by [his] disciple Tshe ring lhun grub. The later chronological deeds of Karma stobs rgyal definitively had to be written down [as] a supplement [to this by] a scholar (*mkhan*) of Ban chen Monastery called Karma mthu stobs, who was born in the region of mDo kham lHa thog Ri 'od. [This biography] was completed in the morning of an auspicious day, the eighth day of the waxing moon of the second month in the Wood Female Sheep Year (2015) of the seventeenth sixty-year-cycle.

May [it] be virtuous!

May [it] be virtuous!

May [it] be virtuous!

May [it] be auspicious!⁴⁶⁷

⁴⁶⁷ The paragraph (Z 1002–1003) from *rang bzo dang gya tshom gyis lhad ma zhugs shing/* until *dge 'o/* after the speech of Karma stobs rgyal differs from Y 48 (see Chapter 3, no. 776): [^Y48] *dag ther lan mang mdzad pas don la gnas pa'i rnam thar zhig yin nges par lags so/ dge legs 'phel//*, translated as “This is a biography as intended because it has been corrected many times. May virtuous goodness increase!”

I. Prologue

[Z932]

mchod par brjod pa dang rtsom par dam bca' ba/
sna tshogs spros pa'i mtshan ma nyer zhi chos dbyings kun gsal mkhar//
ma rig dri ma'i sprin gyis ma gos rigs lnga'i tshom bu bkra//
spros dang bsdu ba'i bdag nyid rigs kun khyab bdag rdo rje 'chang//
rnam kun dad brgya'i yid kyis 'dud do bdag blo yid 'tsho skyongs//

gsang chen bla med thabs shes mnyam sbyor bas//
bde stong ye shes rab myos do ha glus//
btsan thabs skal ldan grub mchog la sbyor ba//
rnam 'byor dbang phyug tshogs la'ang snying nas 'dud//

bshad sgrub chos kyi 'khor lo'i rtsibs stong bkra//
lung rtogs chos mdzod rgya mtsho'i mnga' dbang bsgyur//
log rtog phas rgol 'joms pa'i rgyal thabs mkhan//
mkhas pa'i dbang phyug tshogs la'ang gus phyag bgyi//

[Z933]

'phral phugs⁴⁶⁸ phan bde'i dpal gyur thub bstan chu skyes padma'i 'dab
rgya grol//
mdo sngags gzhung bzang nying khu dwags brgyud karma'i rang lugs
bcud smin pa//
rdzogs smin sbyang gsum lus stobs rdzogs pa grub pa'i rkang drug rol
ba'i bcud//
grub rgyal thugs bcud gdams zab ro yis skal ldan grub mchog la
sbyor 'dud//

ka dag stong chen chos sku'i dbying las 'pho med bde chen ro gcig
kyang//

⁴⁶⁸ Y 2, Z 932: *phug*.

zung 'jug bde stong gar rol rnam kun mchog ldan ye shes sgyu
ma'i 'phrul//

gdul bya'i khams la rjes su chags pa'i sum ldan rdo rje 'dzin pa'i skur//
zhing 'dir chu zla ji bzhin gang 'dul der snang rtogs brjod gleng la spro//

'dir yul dam pa rnams la mchod par brjod pa tshigs su bcad pa cung zad sngon
du 'gro bas lam yangs par byas nas/ skabs su babs pa'i gleng bar bya⁴⁶⁹ ni/ theg pa
chen po'i bstan bcos rgyud bla ma las/

thugs rje chen pos 'jig rten mkhyen/

/'jig rten kun la gzigs nas ni/

/chos kyi sku las ma g.yos par/

/sprul pa'i rang bzhin sna tshogs kyis/

/zhes gsungs pa ltar/ sku gsum gyi rang bzhin las ma g.yos bzhin du zhing 'di'i
gdul bya rnams 'dren pa'i slad du thabs la mkhas pa'i mdzad pa bla na ma mchis pas
ngo mtshar sprul pa'i rol pa ston pa ni gor ma chag ste/ zab gsang dgongs pa yongs 'dus
las/ yang zab 'chi med srog tig gi/ bsreg blug me yi mchod pa las/

/yang zab las bzhi'i rno so 'di:

phyi 'byung nyi shu'i khug chen tu:

dran pa nam mkha'i rnam pa rol:

ma nges rtags 'chang brtul zhugs can:

gang de'i bdag rkyen gyis bskul te:

dbyings rig dbyer med zung 'jug sgrom:

gter gnyis dgongs bcud cig 'dus rgya:

khrol nas bstan 'gro'i don byed shog:

ces o rgyan sangs rgyas gnyis pa'i lung gis dran pa nam mkha'i sprul pa yin pa
bstan pa ltar/ skyabs rje bla ma dam pa 'di nyid phyi nang gsang gsum gyi rnam par
thar pa mtha' dag rdo rje'i ljags mnga' ba dag gis brjod pa mtha' thug pa ma yin mod/
dgos ched kyi dbang gis tshul rol mthong ba'i byis pa'i blo can dag gi snang tshod dang
bstun nas bdag cag slob 'bangs rnams kyi dad pa'i gsos su nyung bsdus su bkod pa spro
bas de la don rnam pa [Z934] lnga⁴⁷⁰ ste/

⁴⁶⁹ Y 2: add. *nyid*.

⁴⁷⁰ Y 3–4: *gsum*. There are only the first three chapters of Z 934 in Y 3–4: [Y3] *dgos ched kyi dbang gis tshul rol mthong ba'i byis pa'i blo can dag gi snang tshod dang bstun nas bdag cag slob 'bangs rnams kyi dad pa'i gsos su nyung bsdus su bkod pa spro bas de la don rnam pa gsum* [Y4] *ste/ sku skye bar bzhes te dam pa'i chos sgor zhugs pa'i skor/ dge ba'i bshes gnyen te thos bsam sgom gsum mdzad pa'i*

- 1 sku skye bar bzhes te dam pa'i chos sgor zhugs pa'i skor/
- 2 dge ba'i bshes gnyen bsten te thos bsam sgom gsum mdzad pa'i skor/
- 3 don brgyud gser ri'i phreng bar mgna' gsol te bstan 'gro'i don rlabs po che mdzad pa'i skor/
- 4 rje nyid kyi thugs dam gyi skor dang nges pa don brgyud 'dzin pa'i zhal slob rnams kyi skor/
- 5 gdul bya gzhan don du gzigs ste dgongs pa zhi ba'i dbyings su thim pa'i tshul dang gdung mchod phul ba'i skor bcas lnga las/

skor/ don brgyud gser ri'i phreng bar mgna' gsol te bstan 'gro'i don rlabs po che mdzad pa'i skor dang gsum las/.

II. Main Part

II.1 dang po/ sku skye bar bzhes te dam pa'i chos sgor zhugs pa'i skor ni⁴⁷¹//

rgyal ba'i thugs brtses 'gro la rjes chags pa//
'gro khams dpyid kyi rgyal mo'i glu dbyangs kyis//
gzugs sku'i dpyid kyi lang tsho nyer bkug ste//
bsam bzhin srid pa bzung ba e ma rmad//

de'ang 'dren mchog bla ma dam pa gang nyid zhing 'dir gzugs sku'i srid pa bzung ba'i yul ni/ bsil ldan gangs ri'i phreng bas yongs su bskor ba'i shar phyogs mdo stod ke⁴⁷² re sgang gi nye char lha sde gnyis kyi mtshams su ri 'od ces pa'i sar rigs rus phun sum tshogs pa'i grong du/ yab bsod nams stobs rgyal dang yum sgrol ma lha mtsho gnyis kyi sras su rab byung bcu drug pa'i nyi sgrol byed ces pa'i shing pho sprel spyi lo 1944 lo'i sa ga zla ba'i dkar phyogs kyi rdzogs pa gnyis pa'i res gza' lha'i bla mas rgyu⁴⁷³ skar rgyal gyi dga' ma dang lhan gcig rnam par⁴⁷⁴ rtse ba'i dga' ston dang ldan pa'i nyin/ yum gyi lhums kyi⁴⁷⁵ 'dab rgyal grol ba las mtshan dpe'i dkyil 'khor gyi rnam par gsal bar bzhad/ skye mched dwangs shing rnam rig bkra ba gshis rgyud 'jam pa'i kun gyi yid du 'ong bar gyur/ sku na chung ngu'i dus nas sngon sbyangs⁴⁷⁶ skyes bu dam pa'i rigs sad pa'i rtags su byis pa'i rtsed mo mdzad pa'ang sgom sgrub mdzad tshul sogs las byis pa'i spyod pa ye nas mi mnga'/ dge ba'i bshes gnyen du mas byis pa 'di nyid ma 'ongs par bstan 'gro'i don chen sgrub nus pa zhig 'ong nges red ces bstod bsngags dang/ lung bstan yang gnan/ rje nyid⁴⁷⁷ dgung grangs gnyis⁴⁷⁸ la son skabs ma yum dus las 'das pa'i rkyen gyis/ sngon gyi rnam thar nang ma yum dus las [Z935] 'das skabs dgung grangs lnga yin zhes 'khod kyang/ rje bla ma rin po che dngos kyi

⁴⁷¹ Y 4: om. *ni*.

⁴⁷² Y 4, Z 934: *rke*.

⁴⁷³ Y 5: *sgyu*.

⁴⁷⁴ Y 5, Z 934: *pa*.

⁴⁷⁵ Y 5, Z 934: *lhum gyi*.

⁴⁷⁶ Y 5: *sbyang*.

⁴⁷⁷ Y 5: om. *rje nyid*.

⁴⁷⁸ Y 5: *lnga*.

zhal gsungs la de skabs dgung lo gnyis yin gsungs/ mchan/⁴⁷⁹ sku'i zhang po sbas pa'i rnal 'byor pa 'gran zla dang bral ba'i bla ma tshe brtan dar rgyas zhes gu ru rdo rje grol lod kyi bsnyen⁴⁸⁰ chen bskyal nas tshe dang sgrub pa mnyam zhing rdo rje grod lod kyi zhal yang yang gzigs pa dang phyag bzhengs rdo 'bum lung pa chen po bzhi la khyab yod pa bla ma des nyar te 'bri klog phul bas yi ge'i phyi⁴⁸¹ mo lan kha shas tsam gyis tshegs med legs par mkhyen/ de dus tsam nas zhi khro sogs kyis mngon rtogs rigs thugs thog nas thog med gsungs pa sogs dgongs gter 'bab pa 'dra ba byung yang/ de skabs yi ge bkod pa sogs byed pa ma byung⁴⁸²/ de nas grub dbang karma nor bu'i drung du gtsug phud phul/ mtshan la karma stobs rgyal zhes gsol/

rje nyid⁴⁸³ dgung grangs bdun gyi⁴⁸⁴ thog ste⁴⁸⁵ lcag pho stag spyi lo 1950 lor⁴⁸⁶ ban chen dgon gyi grwa sar phebs te cho ga'i phyag len dang/ blo 'dzin dgos rigs rnams tshegs chung ngu'i ngang⁴⁸⁷ nas byang chub pa byung/ bar skabs rnams su drung shu gu rab 'byams sprul sku lha rgyal ba sogs bla sprul mang po'i mdun nas dbang lung man ngag⁴⁸⁸ thob pa⁴⁸⁹ dang bsags sbyang sgom sgrub ci lcogs mdzad/

rje nyid⁴⁹⁰ dgung grangs bco lngar bzhes pa'i⁴⁹¹ sa pho khyi spyi lo 1958 lor⁴⁹² dgon pa'i sgrub chen khag dang/ dus mchod rnams kyi gral la bzhugs kyang dus 'gyur chen po'i skabs khel bas dge sbyor dang slob sbyong sogs cher ma 'grub bo//

thugs bskyed smon pa'i rta bdun gyis drangs te//
 gzugs sku'i 'od zer 'bum gyis dkyil 'khor bkra//
 sgrub brgyud bstan pa'i pad tshal bzhad pa'i gnyen//

⁴⁷⁹ The annotation (*mchan*) [Z935] *sngon gyi rnam thar nang ma yum dus las 'das skabs dgung grangs lnga yin zhes 'khod kyang/ rje bla ma rin po che dngos kyi zhal gsungs la de skabs dgung lo gnyis yin gsungs/ mchan/* ([Y5]: om.).

⁴⁸⁰ Y 5, Z 935: *snyen*.

⁴⁸¹ Z 935: *phyir*.

⁴⁸² Y 6: add. *'dug*.

⁴⁸³ Y 6: om. *rje nid*.

⁴⁸⁴ Y 6: om. *gyi* after *dgung grangs bdun*.

⁴⁸⁵ Y 6: *tu*.

⁴⁸⁶ Y 6: om. *lcags pho stag spyi lo 1950 lor*.

⁴⁸⁷ Y 6: om. *ngang*.

⁴⁸⁸ Y 6: add. *gang*.

⁴⁸⁹ Y 6: om. *pa*.

⁴⁹⁰ Y 6: om. *rje nyid*.

⁴⁹¹ Y 6: *dgung grangs bco lnga tsam nas*; Z 935: *dgung grangs bco lngar bzhes pa'i*.

⁴⁹² Y 6: om. *sa pho khyi spyi lo 1958 lor*.

'dren mchog chos kyi nyi ma gus pa'i bsnyen//

II.2 gnyis pa/ dge ba'i bshes gnyen bsten te thos bsam sgom gsum mdzad pa'i skor//

rnam dag tshul khirms ljon pa'i rtsa ba brtan//

[Z936]

rgyal sras spyod pa'i yal 'dab phyogs su rgyas/

bskyed rdzogs yon tan 'bras bu'i khur gyis 'dud⁴⁹³//

sum ldan rdo rje 'dzin pa khyed la 'dud//

de'ang skyabs rje bla ma rin po che nyid dgung grangs nyi shu bzhes pa'i chu mo yos spyi lo 1963 lor nges pa don gyi kun bzang rdo rje 'chang grub pa'i dbang phyug mi la gnyis pa ⁷⁴⁹⁴karma nor bu bzang po zhes bya ba'i mtshan gyi ba dan dkar po srid pa gsum gyi bla na mngon par mtho ba de nyid kyi rnam thar dran pas nyin mtshan kun tu gsol ba 'debs bzhin drung du phebs skabs/⁴⁹⁵ bla ma'i zhal nas khyed⁴⁹⁶ rang chung byis pa'i dus nged⁴⁹⁷ rtsar 'ong skabs ming btags gtsug phud bregs pas khyed⁴⁹⁸ nga yi dā dril la rtsed mo byed par dga' ba zhig yod pas da khyed⁴⁹⁹ zab lam nā ro'i⁵⁰⁰ chos drug gi brgyud pa'i snod ldan zhig gi rten 'brel du 'dug sogs gsungs/ de nas bzung sngon 'gro dang/ dngos gzhi'i nyams khrid sogs gnang bas/⁵⁰¹ de la bsam pa'i sgro 'dogs bcad/ sgro 'dogs chod pa'i don de bsgoms bzhin⁵⁰² lo gnyis⁵⁰³ mtshams su⁵⁰⁴ nyin zhig gi snang ba la grub thob chen po sku mdog gangs ri ltar 'tsher ba zhig gis dā dril 'phrol bzhin phaṭ sgra drag po zhig mdzad ma thag bla ma'i thugs ka nas 'od

⁴⁹³ Y 7: *dud*.

⁴⁹⁴ Here is an honorific prefix འ.

⁴⁹⁵ V₁ 73, V₂ 912: *thugs sras karma stobs rgyal ni/ bla ma'i rnam thar dran pas nyin mtshan kun tu gsol ba 'debs bzhin thog mar bla ma rin po che mjal du phyin skabs/*.

⁴⁹⁶ V₁ 73, V₂ 912: *khyod*.

⁴⁹⁷ V₁ 73, V₂ 912: *nga'i*.

⁴⁹⁸ V₁ 73, V₂ 912: *khyod*.

⁴⁹⁹ V₁ 73, V₂ 912: *khyod*.

⁵⁰⁰ V₁ 73, V₂ 912: om. *nā ro*.

⁵⁰¹ V₁ 73, V₂ 912: *dngos bzhi/ dbang lung khrid rnam sngon su rdzogs par gnang/*.

⁵⁰² V₁ 73, V₂ 912: om. *de la bsam pa'i sgro 'dogs bcad/ sgro 'dogs chod pa'i don de bsgoms bzhin*; add. *khrid btab nas*.

⁵⁰³ V₁ 73, V₂ 912: *lo phyed gnyis*.

⁵⁰⁴ V₁ 73, V₂ 912: om. *su*.

zer lnga ldan gyi gong bu bya chen gyi sgong⁵⁰⁵ nga tsam zhig 'phros te snying gar thim pas re zhig thugs yid dbyer med ngang cham gyis song/ de'i mod la mi snang bar gyur/ de nas bzung gnas lugs rig stong rjen pa'i don ma nor bar rtogs/ de nas⁵⁰⁶ phyi so thar gyi bsnyen par⁵⁰⁷ rdzogs pa/ nang byang sems kyi sdom pa 'bogs pa/ gsang ba gsang sngags kyi smin grol dang mtha' rten rnams rim par⁵⁰⁸ rdzogs pa gnang/ khyed par du rgyud sde'i man ngag rgya mtsho'i nying khu thabs lam nā ro'i chos drug dang/ grol lam phyag rgya chen po dang/ rdzogs pa chen po'i khregs chos dang thod rgal sogs zab chos mtha' dag bum pa gang byor gnang/ smin grol gyi bdud rtsis⁵⁰⁹ thugs kyi bum bang gtams nas bsnyen sgrub bskyed rdzogs kyi nyams bzhes mdzad pas dngos grub kyi mtshan ma brnyes pa'i rtags mtshan du ma mngon snang du gyur⁵¹⁰

de'ang rtags mtshan rnams kyi skor cung zad zhus na/ nub gcig mnal lam du lung pa zhig gi nang nas ra lug sha zhan khyu mang po zhig ded nas byon kyang ded ma thub pa'i tshul du ngal ba chen po byung [Z937] mthar la brgal thub pas/ sa rgyu shin tu mdzes par zhig la slebs/ de na bde chen zhing gi dkyil 'khor khra lam mer gsal ba'i dbus su khri mtho por padma mdzas pa'i gdan dang bcas pa'i g.yas su spyang ras gzigs g.yon du phyag rdor gnyis bzhengs bstabs dang ldan pa'i dbus kyi khri yis khar 'ja' 'od kyi gur khyim 'khrigs⁵¹¹ pa'i nang du thig le thig phran mang po'i dbus su rje 'di nyid bzhugs pa'i nyams snang shar gsungs/ mar mi dwags gsum gyi bla sgrub bsnyen skabs/ mnal lam zhig tu khrom tshogs brgya stong khri 'bum gyi dbus su rje mi la'i mgur zhig bdag gi skad snyan po'i dbyangs su len pa la/ khrom tshgos kun gyi dad mdun chen por byed bzhin 'dug/ mdun du mar pa lo tsā'i⁵¹² sku gzi brjid bkrags mdang ldan pa gsum mjal ba nub mo de la lan grangs mang po rmis 'dug gsungs/ yang yi dam rdo rje rnam 'byor ma'i bsnyen sgrub skabs/ nub zhig gi tho rengs 'od gsal gyi snang ba la/ rdo rje phag mo'i dkyil 'khor gyi gzhal yas khang chen po'i nang la phyin nas/ slar phyi rol du phyin pas khang pa thog dgu yod pa logs su skas ring shin tu brngams

⁵⁰⁵ V₁ 73, V₂ 912: *sgo*.

⁵⁰⁶ Y 8: *om. nas*

⁵⁰⁷ Y 8, Z 936: *pa*.

⁵⁰⁸ Y 8, Z 936: *pa*.

⁵⁰⁹ Y 8, Z 936: *rtsi'i*.

⁵¹⁰ The paragraph from *de nas phyi so thar gyi bsnyen par rdzogs pa/* until the end contains more details in comparison with V₁ 74, V₂ 912: *slar yang nā ro chos drug dang rdzogs chen skor sogs kyi gdams pa gnang ba nas nor rdzas thams cad chos phyir btang ste bla ma'i bka' ltar bstan pa spyi'i zhabs brtan chos sde dang/ rgya mkhar chen po bzhengs pa dang/ smin grol 'chad spel sogs bstan 'gro'i don dang/ sgrub pa la gtso bor byed pa/ 'jig rten gyi bya ba blos btang ba'i thugs sras dam pa'o/*

⁵¹¹ Z 937: *'khrig*.

⁵¹² Y 8: *tsā*.

pa'i ngos 'dzegs nas rim bzhin bsgrod pa'i mod la thar dka' ba zhig byung la bu mo na chung zhig gis zhabs nas btegs kyang ma theg pa'i skabs su yar 'phags na grag snyam nas 'phags pa'i mod la skad gcig gi thog khar slebs pas der yi dam rdo rje phag mo bzhengs stabs can dang mgon po phyag bzhi pa bcas dar gdugs rgyal mtshan sogs mchod pa'i bkod pa 'byams klas su mthong gsungs/ zhal slob bsod nams dbang pos khang thog dgu yod pa de ci 'dra brda yin zhus pa la/ khang pa thog dgu de theg pa rim pa dgu'i rtse mor bsgrod pa'i brda' yin gsungs/⁵¹³

gzhan yang bshes gnyen dam pa zhi byed gcod yul brgyud pa'i bla ma ras chung gcod smyon zhes pa mngon shes dang grub rtags thogs⁵¹⁴ med yod pa khong dang lhan du gcod kyi tshogs brgya dang me mchod rgyas pa phul ba'i sar gcod smyon gyi zhal nas/ bdag la bka' brgyud kyi bla ma rnams zhal gzigs nas lung bstan pa ltar na/ ke⁵¹⁵ chu sngo mo phu nas mar 'ded 'jug nas yar 'ded pa'i bar du grub chen rin po che khyed dpon slob gnyis las 'gro don che ba yod re zhes dbu snyung bzhes/ bdag 'od gsal gyi ngang nas zangs mdog dpal ri mjal ba'i skabs o rgyan rin po che'i zhabs g.yas pa spyi bor bzhag ste bka' mdo rgyud gsang sngags ma lus pa thams cad kyi dbang lung man ngag chig rdzogs kyi brgyud pa bdag la gtad pa [Z938] yin gsungs pas/ da res bdag gis⁵¹⁶ khyed la gtad pa yin/ phaṭ ces brjod de yun ring mnyam par bzhag par mdzad do/ yang gcod smyon la pha dam pa'i zhal gzigs pa'i skabs su gnang ba'i snyan brgyud kyi gdams skor zhig chig brgyud yin pas da lta zangs sbug med pas 'di 'dra bzo gsungs nas phyag gnyis sbu gu'i tshul gyis rje'i snyan gyi bu gar gtugs te gnang/ gzhan sku'i zhang po tshe brtan dar rgyas kyi mdun nas gro lod kyi dbang lung dang chags med ri chos kyi nyams khrid sogs dbang lung gdams khrid mang po zhus/ dpal yul dbang phyug stobs ldan mdun nas lce btsun snying thig gi dbang lung zhus/ drung ram rgyal sprul mdun nas tshe 'gugs dang man ngag 'ga' shas zhus/ de'i zhal nas ma 'ongs pa bstan pa dang sems can la phan thogs⁵¹⁷ chen po 'byung ban chen sprul sku lha rgyal ba khyed kyi grwa chung 'di gser khang pa gang las dga' bar 'dug gsungs/ mkhas grub karma tshe brtan mdun nas chos gling zab lam thugs kyi nor bu sogs zhus/ smin gling cung rin po che'i mdun nas rdzogs pa chen po'i zab gnad skor zhus/ gter chen zil gnon nam

⁵¹³ The whole paragraph (Z 935–936) from ¶ *de'ang rtags mtshan rnams kyi skor cung zad zhus na/* until *khang pa thog dgu de theg pa rim pa dgu'i rtse mor bsgrod pa'i brda' yin gsungs/* is missing in Y 8.

⁵¹⁴ Y 9, Z 937: *thog*.

⁵¹⁵ Y 9, Z 937: *rke*.

⁵¹⁶ Y 9, Z 938: *gi*.

⁵¹⁷ Y 10: *thog*.

mkha' rdo rje'i mdun nas tshe dbang sogs zhus/ nyag bla byang chub rdo rje'i gsol zhal ka pā la gnang/ nub la phyi gangs kyi ra⁵¹⁸ bar lo sum cu so gnyis tsam rtse gcig sgrub la gzhob bas la phyi bla ma shes rab rgyal mtshan nam ras chen gnyis pa zhu ba des sgor khri gnyis 'bul ba dang bcas zhabs dkar tshogs drug rang grol dang 'gro don mnyam zhes gsungs/ dpal rgyal ba'i dbang po karma sku phreng bcu bdun pa⁵¹⁹ o rgyan phrin las rdo rje'i mdun nas byang chub sems sdom sogs zhus/ gzhan yang sangs rgyas bstan 'dzin dang o rgyan dri med sogs zab mo'i chos 'brel gyis thugs snang gshin pas thugs yid gcig 'dres su gyur/ chos 'brel thob pa'i bla ma bzhi bcu rtsa gsum bcas bzhugs/ sa pho stag sphyi lo 1998 lor nub gcig gi gzims lam gyi ltas bzang pos thugs brgyud bskul te/ ya chen chos sgar du grub dbang lung rtogs rgyal mtshan mjal bar byon tshe/ grub dbang rin po che'i zhal nas/ nga yang o rgyan padma'i 'dra mi zhig dang/ bla ma khyed kyang o rgyan padma'i 'dra mi zhig yin phyir tshe rabs sngon nas nga rang gnyis las smon gyi 'brel ba chen po yod gsungs nas phyag gnyis kyis bzung⁵²⁰ te zhal 'gram g.yas gtugs g.yon gtugs re mos yang yang mdzad/ de'i skabs rje bla ma'i bsam yas kyi mchod rten che bzhi'i sku par spyang gzigs phul bas grub dbang rin po che'i zhal nas rten mchog 'di nyid mig gi [Z939] mthong tshad ngan song med ces gsungs nas dbu la yang yang bzhag par mdzad/ rdzogs chen rgyud bcu bdun gyi khong snying sangs rgyas 'das rjes gsum/ bstan bu'i dbang lung dang/ snying thig gi snyan brgyud yi ge med pa'i skor dang/ sngon su la'ang ma gnang ba ngag chung snyan brgyud thugs dam nar ma rje 'di nyid la gnang ba'i skabs grub dbang rin po che'i zhal nas nyi ma dbus phyogs nas dge ba'i bshes gnyen khyad par 'phags pa zhig phebs 'dug pa'i de snga su la'ang ma gnang ba thugs dam nar ma dam pa 'di nyid la gnang ba yin pas/ khyed slob ma rnams tshe 'di phyi gnyis kyi re ltos nga la bcol te gyong lto gos gtam gsum la bskur nas bsdad yod pas/ mnyam du ma gnang na sems pham pa'i rgyu las mi 'dug pas khyed rnams khrid dang ru shan thob pa rnams shog gsungs te slob ma brgya phrag mang po dang lhan du khrid lung gnang te phyag dpe dang na bza' ser po/ sku las byon pa'i ring bsrel mang po dang/ spyang ras gzigs kyi sgrub thabs stong rtsa rnams gnang nas 'di yi sgo nas 'gro don 'byung gsungs/ de skabs ya chen du ngan song dong sprugs kyi sgrub chen gtsug pa dang khel bas khams kyi bla ma karma stobs rgyal mchog gis gnang dgos gsungs te grwa btsun drug stong tsam la grub dbang bskur⁵²¹ bas rdo rje'i slob dpon

⁵¹⁸ Y 10, Z 938: *rwa*.

⁵¹⁹ Here is an honorific prefix འ.

⁵²⁰ Y 11, Z 938: *bzung*s.

⁵²¹ Y 12, Z 939: *bskor*.

chen por mnga' gsol ba yin no/ /grub dbang nyid kyi gter bzhes rdzas gter rnams mjal
kha gnang/ rje bla mas skye bo'i rgyu 'gros dben shing nyams dga' ba'i ri khrod cig la
sgrub par rtse gcig gzhol ba'i thugs 'dun rgyun chags su yod par grub dbang rin po che'i
mkhyen te khyed byang chub sems dpa'i⁵²² rigs can yin phyir/ gcig pu ri khrod la
bzhugs na 'gro don rgyun chad 'gro rgyu red ces yang yang 'gro don la bskul ma mdzad
cing/ sgrol ma dang/ rnam 'joms 'bum bcu gsum 'grub na 'gro don shin tu rgyas pa
yong ba'i lung bstan sogs mdzad/ gzhan yang gter ston gsang sngags 'od gsal mtha'
grol gling par tshe dpag med kyi sgrub skor phab⁵²³ dgos pa'i skul ma⁵²⁴ gnang ba dang
de nyid kyi dbang lung yang gsan par mdzad/ gter ston nyid kyi chos bdag tu mnga'
gsol te gter lung du dran pa nam mkha' sprul pa yin pa gsal bar rnams so//

mkhas grub du ma'i thugs bcud gangs ri las//
'ong ba'i gdams zab bdud rtsi'i gañ gā'i rgyun//
[Z940]
thugs kyi bum pa bzang po'i klong du 'khyil//
don rgyud brgyud pa'i rgyal tshab khyed la 'dud//

II.3 gsum pa/ don brgyud gser ri'i phreng bar mnga' gsol te bstan 'gro'i don rlabs po che mdzad pa'i skor//

rnam dkar thugs bskyed rta bdun gyis drangs nas//
rnam mang 'gro ba'i bsod nams shar ri'i spor//
rnam bzhi'i 'phrin las nyin byed 'od stong 'phros//
rnam 'dren bla ma mchog la gus phyag 'tshal//

[I]

rje nyid dgungs grangs so drug pa/ sa mo lug spyi lo 1979 lor⁵²⁵ de'ang bod kyi
sgrub brgyud shing rta gzhan las khyad par du 'phags pa'i khyad chos gsum dang ldan
pa dwags po bka' brgyud la che bzhi dang chung brgyud sogs nang gses mang po bzhugs

⁵²² Y 12: *pa'i*.

⁵²³ Y 13: *phab*, Z 939: *phebs*.

⁵²⁴ Y 13: *bskul ma*, Z 939: *skul ma*.

⁵²⁵ Z 940: *rje nid dgungs grangs so drug pa/ sa mo lug spyi lo 1979 lor* ([Y14]: om. before *de'ang bod kyi sgrub brgyud...*).

pa las che bzhi'i ya gyal sgrub brgyud karma kam⁵²⁶ tshang gi don brgyud gser ri'i phreng ba rim par byon pa las dpal rgyal ba'i dbang po karma pa'i skye phreng bcu drug pa⁷⁵²⁷ rang byung rig pa'i rdo rjes⁵²⁸ don gyi brgyud pa grub chen karma nor bu bzang por gtad pa grub chen de nyid kyi nam thar las gsal la/ grub chen rin po che'i sgrub brgyud don gyi brgyud pa rin po che je nyid la gtad de grub chen nyid dang dbyer bar med pa gsungs/ bag sgom mtshams phug tu sgrub pa byed pa'i skabs su nub gcig gi mnal lam du rgyal ba'i dbang po karma pa rig pa'i rdo rje'i zhal gzigs lung bstan du stag ri sgrub sde phyag 'debs dgos zhes gsungs pa byung/ sgrub sde'i dbu 'dzug thog ma'i skabs grub thob chen po'i drung la phyin te sgrub gnas la rab gnas dang sa gzhi byin rlabs du grub chen nyid phebs grub na bsam kyang zhu ba ma nus la/ thugs rje la nye ring med phyr gnas la ming dang rab gnas chen byin 'bebs zhig mdzad grub pa zhus pas/ nyin kha shas nas khyed kyi gnas la phyogs bcu'i rgyal ba rab 'byams kha ba bu yug 'tshubs pa ltar thim pa'i snang ba 'dug ces grub chen nyid kyi zhal nas gsungs/⁵²⁹ [Z941] nyin zhig grub chen rin po ches dgongs 'dus pod lung gnang nas thugs smon rgya cher mdzad de ras ser po kha gang gi ngos su grub chen nyid kyi phyag bris gnang ba la 'dzam gling sangs rgyas stan pa spyi'i zhabs brtan du sgrub sde thub bstan chos 'khor gling zhes mtshan gsol ba gnang nas phyag g.yas g.yon gyi rjes gnang ba bcas dkon mchog gsum dang phyogs bcu'i rgyal ba sras bcas bla ma yi dam mkha' 'gro chos skyong rnams kyi bden pa'i stobs kyis rdo rje'i slob chen karma stobs rgyal gyi 'gro don 'phrin las la nam mkha' dang nyi zla bzhin du mtha' yas pa'i sems can gyi don 'bad med lhun 'grub kyi sgo nas don chen po 'grub par gyur cig gsungs nas/ dung dkar po g.yas 'khyil dang g.yon 'khyil gnyis bcas gnang te/ thugs smon rgya cher mdzad/ de ni da lta bstan pa spyi dang khyad par bka' rnying gnyis la bka' babs pa'i brdar dung g.yas 'khyil bka' brgyud/ g.yon khyil rnying ma sogs la 'gro don gyi rten 'brel du snang gsungs/ gzhan yang grub chen nyid kyi maṇḍala spus legs zhig dbang bcas gnang byung ba de ni sngon rjes maṇḍala dung phyur 1 dang sa ya bzhi las brgal ba'i tshogs bsags 'grub pa'i brda ru shes par bya'o gsungs/ gzhan yang mchod cha 'ga' shas dang rten gsum gyi rigs bcas gnang / da nas bzung khyed kyis dbang lung

⁵²⁶ Y 14, Z 940: kam.

⁵²⁷ Here is an honorific prefix འ.

⁵²⁸ Z 940: rje'i.

⁵²⁹ [Z940] bag sgom mtshams phug tu sgrub pa byed pa'i skabs su nub gcig gi mnal lam du rgyal ba'i dbang po karma pa rig pa'i rdo rje'i zhal gzigs lung bstan du stag ri sgrub sde phyag 'debs dgos zhes gsungs pa byung/ until nyin kha shas nas khyed kyi gnas la phyogs bcu'i rgyal ba rab 'byams kha ba bu yug 'tshubs pa ltar thim pa'i snang ba 'dug ces grub chen nyid kyi zhal nas gsungs/ (Y14: om.).

man ngag rgya cher spel cig gsungs nas mnga' gsol zhal gdams dang 'byung 'gyur lung
bstan bcas mgur bzhengs pa/⁵³⁰

‡ rje rdo rje 'chang nas da lta'i bar//
gsang ba snyan brgyud man ngag 'di//⁵³¹
mu tig star la brgyus pa bzhin//
snod ldan slob ma'i thugs la brgyud//
bu nga rang ngan na khyod rang ngan//
nga rang bzang na khyod kyang bzang//
tha dad lus la sems brgyud gcig//
bla ma o rgyal padma dang//
slob ma inḍa⁵³² bho dhi ltar//

[^Z942]

khyed mos gus che la 'gyur med phyir//
bar chad bdud kyi g.yul las rgyal//
khyed bden tshig 'grub pa'i rnal 'byor pa//
bsam don chos bzhin lhun gyis grub//
gang byung lam khyer brtul zhugs spyod//
'gro don phyogs med dus la babs//
gcig pur bsdad kyang phan pa chung//
khyed bsam pa bzang la lhag bsam dkar//
mthun rkyen 'bad med lhun gyis 'grub//
snyan grags 'dzam gling khyab pa dang//
bstan 'gro'i don chen 'grub par 'gyur//

ces don brgyud gser ri'i phreng bar mnga' gsol te zhal gdams dang lung bstan
gnang nas bstan dang 'gro ba'i don rlabs po cher mdzad dgos pa'i bka' btsal ba'o/⁵³³

⁵³⁰ The paragraph from [^Z941] *nyin zhig grub chen rin po ches dgongs 'dus pod lung gnang nas [...]* until *da nas bzung khyed kyis dbang lung man ngag rgya cher spel cig gsungs nas mnga' gsol zhal gdams dang 'byung 'gyur lung bstan bcas mgur bzhengs pa/* contains more details in comparison with the paragraph in the Biography Y, i.e. [^Y14] *de'ang nyiing zhig grub chen rin po ches dgongs 'dus pod lung gnang nas thugs smon* [^Y15] *rgya cher mdzad de dung dkar po g.yas su 'khyil bag cig dang dung g.yon 'khyil bcas gnyis gnang nas da nas bzung khyed kyis dbang lung man ngag rgya cher spel shig gsungs nas mnga' gsol zhal gdams dang 'byung 'gyur lung bstan bcas mgur bzhengs pa/*.

⁵³¹ Z 941: add. *gsang ba snyan brgyud man ngag 'di//*.

⁵³² Y 15: *inḍa*.

⁵³³ Y 16: *bka' btsal ba bzhin*; Z 942: *bka' btsal ba'o/*.

⁵³⁴ yang rang yul nye skor gyi rgan khog rnams grub chen mdun mjal du phyin skabs dang/ khyad par du rgan po tshe ring don grub zhes pa zhig mjal du phyin skabs nga bla ma o rgyan padma la khyed slob ma inḍa bhu ti yin dus/ 'di la sngon 'gro dngos gzhi bcas mtha' 'khyol ba gyis gsungs nas phyag bris gnang 'dug yang grub thob chen po sku zhi bar gshegs skabs su/ thugs sras karma stobs rgyal lags/ skabs 'dir mi rtag pa'i chos can red/ khyed rang rnams mya ngan ma 'don nyams len skyong/ ma 'ongs par kar sras Kong sprul rin po che sku na chung ngu'i dus/ nga rang mngal lam gdam shes pa'i phru gu zhig yin rgyu red gsung ste karma pa mkha' khyab rdo rje'i sras su byon pa ltar/ tshe 'dir nga rang rnams mnyam du 'dzoms yongs rgyu red/ the tshom ma

⁵³⁴ The paragraph (Y 16–18) about 1979 is almost the same as the narrative about 1987 in Z 946–949 except with some variations in comparison with Biography Z:

[^Y16] thog mar sa mo lug (spyi lo 1997) lor (add. [^Z946] rje nyid dgung grangs zhe bzhi pa/ me mo yos spyi lo 1987 lo ste rje nyid dbus bgrod bar ma'i skabs/ de nas sgrub sde thub bstan chos 'khor gling du bzhugs skabs shig la bla ma dang lhag pa'i lha khyad par du chos skyong mgon po phyag bzhi pa dang zhing skyong seng ge'i gdong can gnyis kyis 'gro don dus la babs pa'i gsal snang gi [^Z947] brda la brten nas dbus phyogs su ris bral sangs rgyas bstan pa spyi'i 'gro don la zhal phyogs pa'o/ de skabs) dbus gtsang gi gnas mjal la chos grogs kha shas dang nye 'khor bcas phebs lam du nang chen rta rna'i nye char dud tshang zhig gi bu mo shi nas phung po shug sdong zhig gi rtsar bzhag pas kho tsho la mi 'dod pa du ma byung bas dur sa spo rogs zhus pas phung po dum bu zhig khyer nas rta rna'i phyogs su 'ong ba'i lam khar ngo mtshar yid 'ong zhig gi sar bzhag ([^Z947]: yid 'ong sa gshis 'jam pa'i gnas shin tu bzhag/) rjes su dur khrod steng du dkyil 'khor grub ([^Z947]: sgrub) na legs gsungs/ lus sbyin dang bsngo smon bkra shis mdzad nas phebs/ de rjes nang chen dgon khag mang po'i bla sprul mkhan po grwa pa mang po 'dzoms nas [^Y17] grub dbang phyag 'tshal gyi ([^Z947]: gyis/) gnas ([^Z947]: add. 'di) 'khor lo bde mchog gi lte ba red 'dug pas 'dir phung po bor tshad ngan song med gsungs nas dbu snyung bzhes/ dkyil 'khor re la zhag bdun re bsgrubs/ yang dkyil 'khor rdul mtshon (r. **tshon**) blug (r. **blugs**) nas dkyil 'khor bcu gsum bsgrub/ da lta nang chen phyogs la ([^Z947]: su) dur khrod gtso bo yin skad do/ (add. [^Z947]: de nas) rta rna dgon du thog mar chos 'go btsugs bka' brgyud mgur mtsho ([^Z947]: add. dang) mi la'i bla sgrub/ dkon mchog spyi 'dus sogs kyi tshogs 'khor dang sbyin bsregs mdzad/ de nas dbus lha sa'i jo bo la dbu thod lan gnyis btugs ([^Z947]: add. nas) thugs yid bsres nas ([^Z947]: om. nas; add. de skabs) dal dal lhod lhod byung ([^Z947]: du byed rgyu byung zhin) nyin ma ([^Z947]: om. nyin ma) bdun phrag gcig tsam dpral ba tsha drod khyil li li 'khor 'dug gsungs/ de skabs karma'i dam can brag la phebs skabs dam can gyi 'go ba'i rtags su bsur dud kyi dri cher bro ba dang/ dgun dus mtshur phu'i ri bskor phebs skabs glo bur du sprin bar snang la 'khrigs pa dang brag mda' sgro 'dra ba'i ngos su smug rlangs bsang dud gral la bstar ba bzhin sum cu tsam nam mkhar 'phyol ba sogs gnas bdag dang gnas srung rnams dgyes pa'i rnam 'gyur gyi ngo mtshar mang du byung/ gtsang sa skya man chad gnas dgon rnams zhib mjal mdzad de sku yul la [^Y18] phebs/ de skabs sku 'dra dang mchod rten rol sil rtsa chen sha stag rnam grangs 90 ([^Z947]: 40) tsam byung ba thams cad ban sgar bshad sgrub 'phel rgyas gling la bzhag/ ma zad rje nyid la sku 'dra dang bka' gdams mchod rten rigs bco lnga tsam yod pa thams cad phul ([^Z947]: add. ba mdzad do)/ 'di'i skabs tsam zhig la/ ([^Z947]: de nas rje nyid dbus bgrod rjes ma'i skabs tsam zhig la/) mdzo rdzi'i gnas bskor phebs skabs brtson pa chen pos zhabs bskor mdzad pas sa sros tsam nags thsal shin tu 'thug ([^Z947]: mthug) pa'i khrod kyi thang ma'i shing sdong chen po'i 'bol thal la me shor 'dug pas/ 'bol thal gyi me 'dag gi 'ob ([^Z947]: 'obs) chen po gyur pa dang sa 'og sdong po'i rtsa lag la me shor bas nyen kha chen por gyur 'dug pa'i gnas rogs mi bcu tsam yod pa rnams kyi ([^Z948]: kyis) chu btsal bang rje nyid kyi mdun du sa rlon tsam 'dug pa dbyug pa'i (r. **pas**) brus pas chu byung ste khog ma chung ngu gcig yod pa'i chus bcus te me bsad pa'i nam ma langs tsam me bsad thob pa'i ([^Z948]: thub)/ dpon slob rnams thang chad de ngal cung tsam bsos ([^Z948]: gsos) pa'i ([^Z948]: pas) nam langs/ chu 'dug pa'i za bskol gsungs te za bskol grab mdzad de chu lan du song ([^Z948]: add. bas) sngar yod pa'i phyogs la chu lta ci sar rlon tsam yang mi 'dug pas gnas bdag gis grogs mdzad pa snang gsungs/.

byed gsungs nas/ phyag gi 'phreng ba de gnang nas dbu thog gtug mdzad pa dang thugs skyed smon lam yang yang gnang ngo//

⁵³⁵rje nyid dgungs grangs so bdun la phebs pa/ lcags pho sprel spyi lo 1980 lor rje nyid kyi sgrub [Z943] gnas stag ri thub bstan chos 'khor gling du rdo mkhar chen mo thog mar bzhengs pa'i skabs/ o rgyan padma dang/ karma pa rig pa'i rdo rje/ rje btsun sgrol ma rnams zhal yang yang gzigs pa dang/ sa mig tu phyir nyin gyi snang ba la/ o rgyan padma dang/ karma pa/ rje btsun sgrol ma gsum lam lam du shar byung ba la brten nas/ vajra gu ru dang/ kar mkhyen/ sgrol snying gsum rdo la dung re re bla ma'i sku rim du bzhengs pas/ de rten 'brel shin tu bzang gsungs/ de nas rnam bcu dbang ldan brgya dang brgyad rje nyid gcig pus rdo brkos mdzad pa dang/ de min da dung btags grol phung po rang grol dang/ chos longs sprul gsum gyi snying po du ma/ tshe mdo rdo re 'bru re sngon rje tshar bcu bstan pa spyi'i zhabs brtan du bzhengs yod pas/ skabs zhig sgrub gnas der tshe dpag med kyi sku⁵³⁶ rang byon red zer ba'i rdo ka ma ru pa'i tshe bum ri chen po tsam zhig red 'dug par rmis/ yang skabs shig na sgrub gnas kyi ri lung kun tshe dpag med kyi sku rang byon grangs med kyis gang bar rmis/ da lta gnas der zhing sgrub dang tshe sgrub mdzad na tshe la dbang ba dang zhing khams 'grub pa ni mi bslu bar nges so gsungs/ khyad par du mdo sde bskal pa bzang po rdo re 'bru re rang lo so dgu la dbu 'dzugs te lo ngo bcu gsum la mthar rdzogs par grub bo/ rdo bshags pa'i skabs shig rdo kha gas pa'i nang du dung dkar rang byon 'od 'bar ba byung ba de pad spung de'i dkyil du nang rten du bzhugs so//

⁵³⁷rje nyid dgungs grangs so brgyad pa ste/ lcags mo bya spyi lo 1981 lor mtsho sngon zhing chen sa khul la gnas 'brel phebs skabs thog mar rgyam rdo thi gangs dkar mched⁵³⁸ brgyad du phebs pa la bsus 'do'i mtsho khar dud tshang zhig la gnas tshang g.yar nas sang nyin gangs bskor la phebs pa'i gleng mo byas pas/ gnas tshang nas dus tshod zla ba dgu pa'i nang kha bas 'gengs pa'i ri bo'i rtser grang ngad shin tu che ba'i stabs kyis bla ma 'byon pa 'o brgyal che bar yod pas da lta ni gangs bskor gyi dus tshod yol bas byon pa'i dus min zhus kyang ma bzhes par/ nang snga bar 'gro bas lam sna zhig btang rogs gsungs/ de'i phyir nang snga bar lam sna dnag rje nyid dang dkon

⁵³⁵ The whole paragraph (Z 942–943) about 1980 is missing in Biography Y.

⁵³⁶ Z 943: om. *sku*.

⁵³⁷ The whole paragraph (Z 943–945) about 1981 is missing in Biography Y.

⁵³⁸ Z 943: *mchod*.

mchog bla slob gsum po gangs skor la phebs pas gangs kyi la mang po brgal dgos 'dug pa la shin tu bsgrid par dka' bar byung ba dang/ lam du gangs khug dang gangs kha gas pa sogs 'gro lam dog por 'dug kyang bya rog gnyis kyi la lung thams cad nas sngon du [Z944] babs nas skad 'don bzhin lam sna gang bskor ma grub bar du byed 'dug gsungs/ gangs ri gtso bo'i rtser phebs skabs su sngon gangs thar thor 'babs pa'i steng du a ru nag chung gi char babs sar bdag bzung byed rgyu yod pa bdun phrag kha shas bsags/ de nas mun rub tu nye bas gangs zad mtshams su dur khrod bsil tshal gyi brag rtsa zhig la nga 'dir 'dug pa yin/ khyed rnams khyim du logs gsungs nas gdan dang gyon chas ci yang med bzhin de nub der bzhugs pas mtshan mo'i cha la bya pho rog brgya stong mang po'i bskor nas gshog sgro'i sne mo bla ma nyid kyi zhal ngo la reg par byas nas nam stod smad yongs la bskor ba mngon sum⁵³⁹ du snang/ phyir nang snga bar gnas tshangs sar phebs nas gro lod rgyun bsang dang ri bo bsang mchod bcas bsang gsungs pa'i zhor la gangs dkar mched brgyad kyi sku mdog phyag mtshan brgyan cha lugs dang ldan pa'i bsang mchod yi ge deb gcig yod pa zhig ljags rtsom mdzad nas brgya tshar zhig gsungs/ de nas rgyam mtsho nag gi sar phebs nas bde chen zhing sgrub kyi sgo nas tshogs mchod dang maṇḍala phul/ bsang 'don rgyu bcas dang/ mtsho'i zur pha wang chen po zhig gi rtsar gter bum zhig sbas/ zhor la dgon pa nyams gso byed phyir 'bul bsdud mdzad pas lam du sngar bla ma'i phyag phreng zhig spun mched che ba karmar⁵⁴⁰ sbyin nas bu rgyud skyes tshad 'chi shor 'dug pa de phyin bu skye ba la phyag 'phreng btags nas gson por gnas yod pa'i sgor sleb pas bla ma'i mtshan ci lags 'drir⁵⁴¹ byung bas nga'i ming la kar stobs zer red gsungs pas shin tu dga' tshor che ba'i ngang nas nang du gdan drangs/ der zhag shas bzhugs bde chen zhing sgrub gsungs/ 'bul ba rgya cher phul yul phyogs de rnams la byon skabs dud tshang sbyin bdag de'i ming sher rab zer ba des bla ma'i zhabs zhu dpag med bsgrubs/ 'bul ba rgya cher byung de nas 'bos rnam snang du phebs/ bka' brgyud mgur mtsho gsungs nas tshogs mchod dang maṇḍala rgya cher phul/ de nas skye dgu grong khyer du phebs nas 'bul ba rnams dngul thog la brjes nas grwa gdan byed rgyu grum tse dang/ dar gdugs rgyal mtshan 'phan dang dar gyi yol ba sogs mdor na ban sgar lha khang rnying pa la rgyan cha legs par 'grub bo/ skabs der rgan po nad pa zhig gi sar gdan 'dren pa la phebs pas nad pa des bdag na tsha 'di sdug bsngal shin tu che bas da ci drag zer bas/ bla ma

⁵³⁹ Z 944: *gsum*.

⁵⁴⁰ Z 944: *karmas*.

⁵⁴¹ Z 944: *drir*.

zhal khro ba'i ngang khyod la pho bzang zhan dang khas zhen dbang chung byed nas gzhan gyi byas pa ma red/ khyod rang gi las khyod rang la smin pa red [2945] gsungs/ phyag rgya bca' bzhin ngu ba'i ngang nas da ci byas na grag ces zhus pas las sgrib sbyong byed mi 'khrugs pa'i gzungs yig brgya dri med bshags brgyud sogs 'don rgyu dang rdo la brko rgyu sogs gyis gsungs/ rogs la grong des mi yod pa de dag gis bla mas de 'dra gsungs zer nas mi rgan de bya dang byi'u 'bu dang nya sbal sogs srog chags rigs rnam bsad bcad kho na byed 'dug pa zhig red zer/ de nas rang yul du yar phebs lam nas thun min gyi 'phags nor rdzogs chen ston pa bcu gnyis kyi nang tshan ston pa gser 'od dam pa gter ma zhig mi ma yin las byung ba'i sku grong khyer chen po zhig gi rin thang mnyam pa zhig phyag 'byor byung zhing gdul bya rnam mdzad nas rten dang mchod cha de rnam ban sgar du phul lo//

stag ri sgrub gnas su lha khang rnying pa'i nang du phyag 'khor dang 'then 'khor zhig thog mar bzhengs nas yod pa dang/ de'i rjes dung 'khor che ba zhig bzhengs par brtsam pa'i skabs su/ dngos slob bsod nams dbang po dung 'khor nyo sgrub byed sar btang nas dung 'khor bslu ba'i nyin dang dus mtshungs sgrub gnas kyi steng 'og phyogs mtsham ma nges pa las dung gi rang sgra dus yun ring bar grags pa dang/ de nas dung 'khor gyi 'khor khang tshad ldan dang bcas dung 'khor gyi gzhi lta bu grub brnyes chen po'i ring bsrel gyi a ma dang/ gu ru rin po che'i ring bsrel/ gzhan yang rten khyad 'phags mang po'i nang rten bcas byin rlabs gyi tshan kha shin tu che ba zhig bzhengs grub pa nas bzung/ gzhan gyi lag 'khor gnas der yod pa rnam kyi zhag bdun dang/ 'bring nyin gsum dang/ rab rnam kyi nya stong tshes bryad sogs la nyin rer dung gnyis re 'grub pa'i byin rlabs kyi yon tan kun gyi mthong chos su 'gyur ro/ yang ban sgar du zhi khro karma gling pa'i sgrub chen skabs su rje bla ma 'di nyid 'tshogs dbur bzhugs yod pas dung dkar 'bud pa'i sgra las bo dhī citta dang 'jam dbyangs kyi gzungs sngags rang sgra grags pa kun gyis thos so/ skabs shig nas rje nyid brag phug gam sa phug zhig tu sdod kho nar zhus kyang/ grub dbang chen po karma nor bu bzang po'i zhal nas khyod rang don ma gnyer rgyal bstan nyams thag pa'i skabs ris su ma chad par bstan 'gro'i don la brtson dgos gsungs//

⁵⁴²rje nyid dgungs grangs zhe gcig pa/ shing pho byi ba spyi lo 1984 lor rje grub thob chen po zhing gzhan [^Z946] du gshegs pa'i tshul mthong skabs bdun tshig dang po'i bar bla ma'i sku gdung gi mdun du nyin mtshan bar med la thugs yid bsres nas mnyam par bzhag pas/ bdun tshigs dang po'i tho rengs 'od gsal gyi ngang nas steng phyogs 'og min chos kyi dbyings kyi zhing khams su 'phur song ba'i nyams snang la/ 'od gsal gyi rang bzhin las gzhal med khang zhig gi nang du/ bla ma rin po che chos

⁵⁴² The narrative about 1982 (Y 19–22) is missing in Biography Z, but according to Biography Z, the circumambulation of Mount Kailāśa happened in 1981 and the consecration of sTag ri Practice Centre in 1979. In Biography X, the narration about the consecration is almost the same as that in Biography Y.

[^Y19] *chu pho khyi (spyi lo 1982) lor dgon pa nyams gso'i ched mtsho sngon phyogs su gdul byar phebs skabs rgyam rdo thi gangs dkar 'od dpag med dang phyag bzhi pa'i gnas yin pas dbu rtser gangs bskor gcig la dge ba gang bsgrubs dung phyur brgya 'gyur yod gsungs 'dug pas gangs bskor la phebs/ de skabs nyin mtshan kun tu phyag bzhi pas sdong grogs byed pa'i rtags mtshan yang yang byung gsungs/ de dus dgon pa'i mchod rdzas kyi rigs dang dgos mkho rigs shin tu rgya cher byung khyad par sku gter ma rin thang dang bral ba zhig phyag tu 'byor rang dgon du phebs/ rten gsum dang rgyur dngos rnams lhag ma ma lus pa thams cad phul/ nges pa don gyi kun bzang rdo rje 'chang grub chen karma nor bu bzang pos bka' zin lung khyab kyi sgrub gnas rta ri (r. **stag ri**) nang sgrub sde rten dang brten pa bcas gsar bzhengs mdzad tshel/ grub chen rin po ches dar ras ser po kha gang gi ngos la phyag rjes dang <rgyal bstan spyi yi zhabs brtan gyi chos sde thub bstan chos 'khor gling> zhes phyag bris mdzad nas gnang/ thugs smon zhus nas rab gnas dang gnas chen byin 'bebs mdzad pas a ru ra rlon pa bya de'i sgong nga tsam zhig dngos su babs/ tshel mdo rdo rer [^Y20] 'bru re byas sngon rjes tshar bcu gsum/ sgrol dkar yid bzhin 'khor lo'i gzungs rdo dung lnga/ chags med bde smon 'bur rkos (r. **brkos**)/ thar mdo/ 'od mdo tshar gsum/ mdo sde bskal bzang rdo rer 'bru re rtsing po yod pa bskal bzang rgyas bsdu gsum/ chos longs sprul gsum rdo dung mang po dang/ ngan song sbyongs drug rtsing zhib grangs mang/ btags grol dang sgrol ma grangs mang/ las sgrub rgyun gcod rdo la bzhengs pa'i sngon ltas su rje nyid nam mkhar 'phur te shel gyi bum pas khru byas pas sems can grangs med kyi lus kyi dri ma dag par rmi/ spyi sger khag mang po nas rdo rer 'bru re byas pa rtsing po sngon rjes tshar brgya la nyer bar bsgrubs/ rnams (r. **rnams**) bcu dbang ldan che chung tshar brgya dang bcu gsum/ bde smon rgyas bsdu rigs mang po/ byang chub mchod rten gnyis/ sācchā (r. **sāccha**) chig 'bum sum khri lhag tsam bzhugs pa'i khang bu brtsegs pa bcas bzhengs/ dung 'khor thog ma a mi dhe wa dang ma ni bzhengs skabs chu tshod phed kar dung 'bud pa'i sgra bar snang phyogs nas grags/ dung 'khor rgya cher bzhengs grub pa'i ltas su 'dug gsungs/ grub chen rin po che'i bka' bzhin rten 'dus (r. **bsdus**) u dum wā (r. **wa**) ra'i phab rgyun thog mar sgrub skabs skar ma bcu [^Y21] tsam la snyan pa'i sgra grags shing ril bu sgo nga ltar gnas 'gyur ba sogs ngo mtshar gyi rtags mang po byung ba ltar 'gro don rgya chen 'phel/ sgrub sde thub bstan chos 'khor gling gi rten ni 'od dpag brgya rtsa gtso lha bcas ston pa brgya rtsa/ gu ru'i gser sku mda' tshad tsam/ gzhan yang sku kha shas/ bka' 'gyur gter mdzod/ gnam chos pod bcu gsum/ mdzod bdun/ dung 'khor che chung gnyis bcas bzhugs/ rdzad mda'i mthong ba rang grol la tshel mdo dang btags grol dang las sgrub rgyun gcod dang lo rer sgrol ma re rnams rdo rer 'bru re byas pas dge bskul byas 'khor lo gang mang 'dzugs rogs mdzad gsungs/ de skabs nub gcig tho rangs rmi lam sprul bsgyur tshul gyis lha ldan jo bo śākya mu ne'i mdun du phebs te zhal mjal ma thag jo bo'i mdzod spu nas 'od zer kha dog lnga ldan zhig 'phros bla ma'i thugs kar thim pas mod thugs smon gnang ba/ zhing gi khyon dang phyogs rnams ji tsam par/ ngan song sdug bsngal rab tu zhi bar byed/ bde ba dag la 'gro ba kun dgod cing/ 'gro ba thams cad la ni phan par spyad/ ces smon lam btab te thugs yid bsres pas mod la rmi lam sad pa dang nam yang langs/ gzhan mnal [^Y22] lam du/ chos skyongs (r. **skyong**) mgon po phyag bzhi pa dang sngags kyi srung ma ra gcig ma (r. **ral gcig ma**) sogs kyi (r. **kyis**) khyed kyi las thams cad la grogs mdzad ces rmi nyams sogs la brten nas dbus phyogs su phebs par thugs thag bcad/ 'dus pa brgya phrag nye bar de dag la blo las rung ba'i thabs su sngon 'gro'i blo ldog rnam pa bzhi dang/ rgyud las su rung ba'i thabs su bsags sbyang 'bum lnga sogs sngon du 'gro ba byas te/ smin pa byed pa'i dbang dang grol ba byed pa'i khrid sogs kyis smin pa mdzad de/ mi ring bar nyid kyi gdan tshab bla ma mkhyen pa rab rgyas bskos te dbus phyogs su gnas gzigs dang/ gdul bya rnams rjes su 'dzin pa dang/ rten gsum nyams gso mdzad phyr du lha sar phebs/.*

The narrative about 1984 (Z 945–946) is missing in Biography Y.

sku kun tu bzang po'i rnam pa zhig gis skur bstan par mjal ba'i mod la/ dbang dang byin rlabs zhus pa gnang bas rang nyid chos sku rdo rje 'chang chen gyi sku ru gyur/ slar gnyid las sad te 'khor 'das mnyam pa nyid kyi ngang la gnas 'dug zhes gsungs/ de nas bla ma'i sku gdung bsreg brlug phul nas gdung rten bgo skabs su bla ma karmas gdung skal gnang ba la/ gdung rus rnams khyab gcig tu bsags pa'i nang nas gang byung du gnang ba'i nang du/ dbu thod dum bu gcig/ zhal 'gram dum bu gcig/ thugs ka'i grang rus sgor mo sogs sleb 'dug pa la rten 'brel bzang ba go nas rje nyid dgyes pa chen po byung gsungs/ yang skabs shig la kun dga' zhes pa'i mi rgan zhig la nad kyis mnar nas 'chi bar nye ba na/ padma vajra⁵⁴³ gyi sgo nas dbang brgya rtsa dang/ 'gro 'dul ngan song dong sprugs kyi sgo nas dbang gnang ba la/ da khyod rang tshe 'dir ma chags par nub bde ba can gyi zhing khams sangs rgyas 'od dpag med la 'dun pa gtod gsungs pas/ de nub tho rengs ma 'tshog bar 'chi ba'i skabs 'pho 'debs nan tan mdzad nas mched grogs nyi ma la/ rang nyid la rtag 'di 'dra yod dus gshin po la 'pho ba thebs yod nges/ skra rtags e 'dug ltos shog gsungs pas/ da lta smag rum dus mi rig 'dug zhus/ phyir nang bla ma nyid kyi spyi bo la chu thor sran ma tsam byung ba dang/ gshin po'i skra rul ba ltar byi 'dug gsungs/ gzhan yang grongs rogs nas mi 'chi ba rnams la 'pho ba 'debs pa sogs la skra rtags ma byung ba gcig kyang med pa dang/ gson po'i rim gro mdzad pa rnams la'ang phan thog rgya cher mdzad pa sogs nus mthu dang thugs rje gzhan las khyad par 'phags pa yod do//

⁵⁴⁴rje nyid dgungs grangs zhe bzhi pa/ me mo yos spyi lo 1987 lo ste rje nyid dbus bgrod rjes ma'i skabs/ de nas sgrub sde thub bstan chos 'khor gling du bzhugs skabs shig la bla ma dang lhag pa'i lha khyad par du chos skyong mgon po phyag bzhi pa dang zhing skyong seng ge'i gdong can gnyis kyis 'gro don dus la babs pa'i gsal snang gi [Z947] brda la brten nas dbus phyogs su ris bral sangs rgyas bstan pa spyi'i 'gro don la zhal phyogs pa'o/ /de skabs dbus gtsang gi gnas mjal la chos grogs kha shas

⁵⁴³ Z 946: *vajrar*.

⁵⁴⁴ The narrative about 1987 (Z 946–949) is missing in Biography Y, however, the paragraph from *dbus gtsang gi gnas mjal la chos grogs kha shas dang until chu 'dug pa'i ja bskol gsungs te ja bskol grab mdzad de chu len du song bas sngar yod pa'i phyogs la chu lta ci sa rlon tsam yang mi 'dug pas gnas bdag gis grogs mdzad pa snang gsungs/* is almost the same as that in Y 16–18 except for some variations, which will be shown in the following notes; besides this, the date of the event in Biography Y (Y 16) is said to be the Earth Female Sheep Year 1997 (*sa ma lug spyi lo 1997*) instead of 1987 in Biography Z (Z 946). Nevertheless, according to the Tibetan calendar, the Earth Female Sheep Year corresponds to 1979 instead of 1997. For a comparison between the paragraphs in Biographies Y and Z, see Chapter 3, no. 534.

dang/ nye 'khor bcas phebs lam du nang chen rta rna'i nye char dud tshang zhig gi bu mo shi nas phung po shug sdong zhig gi rtsar bzhag pas/ kho tsho la mi 'dod pa du ma byung bas dur sa spo rogs zhus pas phung po dum bu zhig khyer nas rta rna'i phyogs su 'ong ba'i lam khar ngo mtshar yid 'ong sa gshis 'jam pa'i gnas shig tu bzhag⁵⁴⁵/ rjes su dur khrod steng du dkyil 'khor sgrub⁵⁴⁶ na legs gsungs/ lus sbyin dang bsngo smon bkra shis mdzad nas phebs/ de rjes nang chen dgon khag mang po'i bla sprul mkhan po grwa pa mang po 'dzoms nas grub dbang phyag 'tshal gyis⁵⁴⁷ gnas 'di⁵⁴⁸ 'khor lo bde mchog gi lte ba red 'dug pas 'dir phung po bor tshad ngan song med gsungs nas dbu snyung bzhes/ dkyil 'khor re la zhag bdun re bsgrubs/ yang dkyil 'khor rdul tshon⁵⁴⁹ blugs⁵⁵⁰ nas dkyil 'khor bcu gsum bsgrubs/ da lta nang chen phyogs su⁵⁵¹ dur khrod gtso bo yin skad do/ de nas⁵⁵² rta rna dgon du thog mar chos 'go btsugs/ bka' brgyud mgur mtsho dang⁵⁵³/ mi la'i bla sgrub/ dkon mchog spyi 'dus sogs kyi tshogs 'khor dang sbyin bsregs mdzad/ de nas dbus lha sa'i jo bo la dbu thod lan gnyis btugs nas⁵⁵⁴ thugs yid bsres/⁵⁵⁵ de skabs⁵⁵⁶ dal dal lhod lhod du byed rgyu byung zhing^{557 558} bdun phrag gcig tsam dpral ba tsha drod khyil li li 'khor 'dug gsungs/ de skabs karma'i dam can brag la phebs skabs dam can gyi 'go ba'i rtags su bsur dud kyi dri cher bro ba dang/ dgun dus mtshur phu'i ri bskor phebs skabs glo bur du sprin bar snang la 'khrigs pa dang brag mda' sgro 'dra ba'i ngos su smug rlangs bsang dud gral la bstar ba gzhin sum cu tsam nam mkhar 'phyo ba sogs gnas bdag dang gnas srung rnams dgyes pa'i rnam 'gyur gyi ngo mtshar mang du byung/ gtsang sa skya man chad gnas dgon rnams zhib mjal mdzad de sku yul phebs/ de skabs sku 'dra dang mchod rten rol sil rtsa chen sha stag rnam grangs 40⁵⁵⁹ tsam byung ba thams cad ban sgar bshad sgrub 'phel rgyas

⁵⁴⁵ Y 16: *ngo mtshar yid 'ong zhig gi sar bzhag.*

⁵⁴⁶ Y 16: *grub.*

⁵⁴⁷ Y 17: *gyi.*

⁵⁴⁸ Y 17: om. *'di.*

⁵⁴⁹ Y17, Z 947: *mtshon.*

⁵⁵⁰ Y 17, Z 947: *blug.*

⁵⁵¹ Y 17: *la.*

⁵⁵² Y 17: om. *de nas.*

⁵⁵³ Y 17: om. *dang.*

⁵⁵⁴ Y 17: om. *nas.*

⁵⁵⁵ Y 17: add. *nas.*

⁵⁵⁶ Y 17: om. *de skabs.*

⁵⁵⁷ Y 17: *dal dal lhod lhod byung; Z 947: dal dal lhod lhod du byed gyur byung zhing.*

⁵⁵⁸ Y 17: add. *nyin ma.*

⁵⁵⁹ Y 18: *90.*

gling la bzhag/ ma zad rje nyid la sku 'dra dang bka' gdams mchod rten rigs bco lnga tsam yod pa thams cad phul ba mdzad do⁵⁶⁰//

de nas rje nyid dbus bgrod rjes ma'i skabs tsam zhig la/⁵⁶¹ mdzo rdzi'i gnas bskor phebs skabs brtson pa chen pos zhabs bskor mdzad pas sa sros tsam nags tshal shin tu mthug⁵⁶² pa'i khrod kyi thang ma'i shing sdong chen po'i 'bol thal la me shor 'dug pas/ 'bol thal gyi me 'dag gi 'obs⁵⁶³ chen po gyur pa [**Z948**] dang sa 'og sdong po'i rtsa lag la me shor bas nyen kha chen por gyur 'dug pa'i gnas rogs mi bcu tsam yod pa rnams kyis⁵⁶⁴ chu btsal bas rje nyid kyi mdun du sa rlon tsam 'dug pa dbyug pa'i brus pas chu byung ste khog ma chung ngu gcig yod pa'i chus bcus te me bsad pa'i nam ma langs tsam me bsad thub⁵⁶⁵/ dpon slob rnams thang chad de ngal cung tsam gsos⁵⁶⁶ pas⁵⁶⁷ nam langs/ chu 'dug pa'i ja bskol gsungs te ja bskol grab mdzad de chu len du song bas⁵⁶⁸ sngar yod pa'i phyogs la chu lta ci sa rlon tsam yang mi 'dug pas gnas bdag gis grogs mdzad pa snang gsungs/⁵⁶⁹ de nas lha gdan du phebs 'phral bstan rgyas gling sde dge sras tshang gi sgo ra'i nang gur phub nas bzhugs/ de skabs rdzogs chen dkon mchog spyi 'dus kyi sngon 'gro'i khrid lung grwa btsun grangs mang la gnang nas lha sa'i jo bo'i drung sngon 'gro 'bum lnga re tshang mas 'grub mtshams su/ grub chen zla ba rdo rje'i sras sku zhog blo bzang 'jam dpal lags nas gdan zhus ngor/

⁵⁶⁰ Y 18: om. *bar mdzad do*.

⁵⁶¹ Y 18: *'di'i skabs tsam zhig la*; Z 947: *de nas rje nyid dbus bgrod rjes ma'i skabs tsam zhig la*.

⁵⁶² Y 18: *'thug*.

⁵⁶³ Y 18: *'ob*.

⁵⁶⁴ Y 18: *kyi*.

⁵⁶⁵ Y 18: *thob pa'i*.

⁵⁶⁶ Y 18: *bsos*.

⁵⁶⁷ Y 18: *pa'i*.

⁵⁶⁸ Y 18: om. *bas*.

⁵⁶⁹ The paragraph (Z 948–949) from *de nas lha gdan du phebs 'phral bstan rgyas gling sde dge sras tshang gi sgo ra'i nang gur phub nas bzhugs/ until grub chen zla ba rdo rje'i sras sku zhog blo bzang 'jam dpal lags nas gdan zhus ngor* is missing in Biography Y.

⁵⁷⁰lha sa'i bar bskor⁵⁷¹ rme ru rnying par phebs nas mchog gling thugs sgrub kyi sgo nas myong grol bdud rtsi chos sman gyi sgrub pa zhag nyer gcig ring gsungs/ de skabs vajra gu ru dung phyur 2 lhag dang 'khor chen bzhi nyin mtshan bar mtshams med par bskor ba dang bsnyen pa bar med du sgrub pas sgrub rdzas 'phyur⁵⁷² ba dang dri bzang gi khyab pa sogs rtags khyad par can bcas sgrub/ rme ru lha khang gi rten gtso la 'byung bzhi'i gzhom gzhig bral ba gu ru'i gdung gi ring bsrel zhig mdzod spur phul/ de nas bzung lo rer vajra gu ru dang/ ma ni sogs kyi dung sgrub mang po'i srol tshugs/ kun bzang bla ma'i zhal lung sogs kyi lung khrid dang smin dbang sogs mang du gnang/ lo der⁵⁷³ ban chen sgar gyi rten gtso sku rgyu gser zangs las grub pa gu ru sku thog tshad tsam bzhengs pa'i nang/ gu ru'i gdung gi ring bsrel dang grub chen 'phel gdung a ma bka' gdams mchod rten li mar gser gsol byas nas ga 'ur bzhugs pa thugs kar phul/ sku rgyu gong bzhin chos sku rdo rje 'chang chen/ longs sku tshe dpag gam⁵⁷⁴ 'od dpag/ sprul sku śākya thub pa gsum thog tshad chung ngu'i tshad/ sku 'dra min gser sku li ma sum bcu/ yang ston pa chen po brgya/ 'od dpag chen po brgya/ li khra'i srol ma nyer gcig/ bka' 'gyur tshar bdun/ yang sku 'dra dang mchod rten gter ma li ma grangs nyi shu rtsa lnga mchod rdzas ting chen po bdun tshar/ dngul kong chen po gcig maṇḍala sogs mang po/ dung 'khor chen po gsum/ chung ba brgya tham pa/ 'phan dang rgyal mtshan/ lha khang gsar bzhengs mi dmangs shog [Z949] sgor⁵⁷⁵ khri kha shas/ gyang gi

⁵⁷⁰ There is a paragraph about visiting rMe ru rnying pa Monastery in 1988 (Y 22–23) and its content corresponds to the narration in Z 948–949 (from *lha sa'i bar skor* (r. *bskor*) *rme ru rnying par phebs nas mchog gling thugs sgrub kyi sgo nas myong grol bdud rtsi chos sman gyi sgrub pa zhig nyer gcig ring gsungs/ until kun dga' rwa ba'i 'gro gron bcas yongs rdzogs gnang ngo/*), but is in 1987 (Z 948) instead of 1988 (Y 22). The paragraph in Biography Y reads as follows:

[Y22] *sa pho 'brug* (spyi lo 1998) (r. 1988) *lor rme ru rnying par vajra gu ru'i dung sgrub thog mar dbu gtsugs* (r. *btsugs*) *rten gtso la 'byung bzhis gzhom gzhig bral ba gu ru'i gdung gi ring bsrel zhig mdzod spu du phul/ de nas bzung lo rer vajra ma ni sogs kyi dung sgrub mang po'i srol tshugs/ kun bzang bla ma'i zhal lung sogs kyi lung khrid dang smin dbang sogs gnang/ ban chen sgar gyi rten gtso sku rgyu gser zangs las grub pa gu ru sku thog tshad tsam bzhengs* [Y23] *pa'i nang gu ru'i gdung gi ring bsrel dang grub chen 'phel gdung a ma bka' gdams mchod rten li mar gser gsol byas nas ga 'ur bzhugs pa thugs kar phul/ sku rgyu gong bzhin chos sku rdo rje 'chang chen/ longs sku tshe dpag gam 'od dpag/ sprul sku śākya thub pa gsum thog tshad chung ngu'i tshad/ sku 'dra min gser sku li ma sum bcu/ yang ston pa chen po brgya/ 'od dpag chen po brgya/ li khra'i srol ma nyer gcig/ bka' 'gyur tshar bdun/ yang sku 'dra dang mchod rten gter ma li ma grangs nyi shu rtsa lnga mchod rdzas ting chen po bdun tshar/ dngul kong chen po gcig maṇḍala sogs mang po/ dung 'khor chen po gsum/ chung ba brgya tham pa/ 'phan dang rgyal mtshan/ lha khang gsar bzhengs krung sgor khri kha shas/ gyang gi ras bris la 'od dpag stong sku gtso lha 'od dpag gtso 'khor log* (r. 10) *bris dang/ kun dga' rwa ba'i 'gro gron bcas yongs rdzogs gnang/*

⁵⁷¹ Z 948: skor.

⁵⁷² Z 948: phyur.

⁵⁷³ Y 22: om. lo der.

⁵⁷⁴ Y 23: gam; Z 948: dang.

⁵⁷⁵ Y 24: krung sgor; Z 948–949: mi dmangs shog sgor.

ras bris la 'od dpag stong sku gtso lha 'od dpag gtso 'khor logs bris dang⁵⁷⁶/ kun dga' rwa ba'i 'gro gron bcas yongs rdzogs gnang ngo//

⁵⁷⁷rje nyid dgungs grangs zhe lnga pa/ sa pho 'brug spyi lo 1988 lor shel tshwa mkha' lung ri khrod du phebs nas bde chen zhing sgrub kyi sgo nas a mi dhe wa'i dung sgrub dang/ dad ldan skye bo pho mo brgya skor la las rgyu 'bras srung rgyu dang/ skyabs sems sogs kyi khrid dang bde smon rgyas bsdus kyi zhal 'don spel ba/ grwa btsun bcu phrag re gnyis la sngon 'gro dngos gzhi sems khrid 'od dpag med kyi dbang bcas gnang/ de nas bzung gnas der zla re'i tshes bco lnga la bde chen zhing sgrub kyi dus mchod chag med dang/ lo ltar re bzhin a mi dhe wa'i dung sgrub rgyun chags su 'dzugs rgyu/ ma tshad mkhan slob chos gsum sogs sku rten rgya chen dang/ bka' 'gyur bstan 'gyur sogs gsung rten rgya chen ma ni dung phyur bdun re bzhugs pa'i 'khor chen gnyis bcas mdor na shel tshwa rdzong khongs su chos kyi 'dul khirms srung ba dang/ dkon pa'i rten gsum gang thad kyi dpe bzang thob pa'i dgon pa gsar pa bshad sgrub dar rgyas gling zhes chags yod do//

rje nyid dgungs grangs zhe drug pa/⁵⁷⁸ sa mo sbrul spyi lo 1989 lor ra sa 'phrul snang gtsug lag khang gi yang steng du/ bka' brgyud gong ma rnam lnga dang bstan srung tshe ring mched lnga'i sku bzhengs/ se ra'i dur khrod ma ni lha khang rten brten pa bcas dang phyi ru mchod rten gnyis bcas gsar bzhengs mdzad/ pho brang po ta la'i mtha' skor du sgor khri bdun gyis 'khor lo btsugs/ jo bo la sngon rjes gser gsol thengs bcu gsum phul/ jo khang thog khar dung 'khor spus legs gcig bzhengs//

⁵⁷⁹rje nyid dgungs grangs zhe bdun pa/ lcags mo rta spyi lo 1990 lor gangs rin po che'i 'khor chen skabs/ stod gangs rir phebs te bskor tshad bzhag⁵⁸⁰ gnang ba dang/

⁵⁷⁶ Y 23: om. *dang*.

⁵⁷⁷ The narrative about 1988 (Z 939) is different from that in Y 22–23; see Chapter 3, no. 570.

⁵⁷⁸ Y 23: om. *rje nyid dgungs grangs zhe drug pa/*.

⁵⁷⁹ The paragraphs about 1990 (Y 24) and 1991 (Y 24) are abbreviated in comparison with those in Z 949–950. The paragraphs read as follows:

[Y24] *lcags pho rta (spyi lo 1990) lor gangs rin po che'i 'khor chen skabs stod gangs rir phebs te dung 'khor mang po btsugs/;*

[Y24] *lcags mo lug (spyi lo 1991) lor mnga' ri'i shang klu khang du phebs te/ shang klu khang dpal ri gnyis pa'i bde chen chos 'khor gling rten dang brten pa bcas pa bzhengs nas 'dus pa mang por zab rgyas chos kyi 'khor lo bskor/.*

⁵⁸⁰ Z 949: *bzhags*.

nyid kyi zhabs 'bring pa rnams kyi phyag skor⁵⁸¹ bzhag par byas/ de skabs gnas der dung 'khor mang po btsugs pa dang/ chos sku dgon pa'i rten gtso 'od dpag med la gzhom⁵⁸² gzhig bral ba'i gu ru rin po che'i ring bsrel rin thang bral ba gzungs 'jug tu phul gnang mdzad yod/ de skabs rje bla ma rin po che gangs ri la bzhugs skabs gzigs snang du śākya thub pa sku bzhengs stabs mi tshad las che tsam zhig zhal gzigs dngos su byung ba [Z950] dang/ rje nyid kyi zhal nas de ni mnga' ris kyi sa gnas de'i phyogs su 'gro don gyi sgo chen po yong ba'i lta su 'dug gsungs//

rje nyid dgungs grangs zhe brgyad pa/ lcags mo lug spyi lo 1991 lor mnga' ri'i shangs klu khang du phebs te/ shangs klu khang dpal ri gnyis pa bde chen 'khor gling rten dang brten pa bcas pa gsar bzhengs mdzad nas 'dus pa mang por zab rgyas chos kyi 'khor lo bskor/ spos ngad ldan pa'i sgrub phug gam 'ja' lus 'od sku phug tu/ rje bla ma rin po che sku mtshams la bzhugs skabs dus nges med du spos dri shin tu dri ngad ldan pa 'thul ba dang/ yang de skabs kun gyis mthong sar ring bsrel babs pa dang/ chos kyi dung sgra sgrogs pa sogs ngo mtshar ba'i lta du ma'i zhig byung 'dug/ de min gsang ba'i rnam thar 'ga' zhig yod so 'dug kyang/ rje nyid sbas pa'i tshul gyis rnam thar btsun pas/ rang cag so skye rnams kyis yig ger 'god thabs ma byung//

rje nyid dgungs grangs zhe dgu pa⁵⁸³ chu pho sprel spyi lo 1992 lor 'og min mtshur phu'i gdan sa chen por⁵⁸⁴ dpal rgyal ba'i dbang po karma pa sku phreng bdun pa 7⁵⁸⁵o rgyan phrin las rdo rje gser khrir mnga' gsol ba'i skabs mtshur phur phebs⁵⁸⁶/ nam bza' zab ber dang/ rgyal mtshan ser po gnyis dang/ chos longs sprul gsum sku rgyu gser zangs las grub pa thog tshad re re dang/ sgrol ma nyer gcig bcas bzhengs/ sgar gong 'og la ma ñi dung 'khor re re bzhengs/⁵⁸⁷ de skabs skyabs rje byams mgon tā yi si tu rin po che mchog dang/ mtshur phu'i rgyal tshab rin po che rnam gnyis kyang 'jal/

⁵⁸¹ Z 949: *bskor*.

⁵⁸² Z 949: *gzhoms*.

⁵⁸³ Y 24: om. *rje nyid dgungs grangs zhe dgu pa/*.

⁵⁸⁴ Y 24: *gdan sa chen po dpal gyi 'og min mtshur phu ru*; Z 950: *'og min mtshur phu'i gdan sa chen por*.

⁵⁸⁵ Here is an honorific prefix ཨ.

⁵⁸⁶ Y 24: add. *te*.

⁵⁸⁷ The narrative about 1992 in Biography Y (Y 24) is abbreviated in comparison with that in Z 950–951:

[Y24] *chu pho sprel (spyi lo 1992) lor gdan sa chen po dpal gyi 'og min mtshur phu ru dpal rgyal ba'i dbang po karma pa sku phreng bdun pa 7o rgyan phrin las rdo rje gser khrir mnga' gsol ba'i skabs mtshur phur phebs te/ nam bza' zab ber dang/ rgyal mtshan ser po gnyis dang/ chos longs sprul gsum sku rgyu gser zangs las grub pa thog tshad re re dang/ sgrol ma nyer gcig bcas bzhengs/ sgar gong 'og la ma ñi dung 'khor re re bzhengs/*.

smin grol gyi gdams pa sogs kyang 'ga' re thob/ de nas lo de'i 'jug tu/ bsam yas dgon pa gzhung dang mchod rten sbyin bdag rnam nas mgrin gcig tu mchod rten bzhengs mi phebs rgyu'i re ba zhus/ de skabs dgon pa'i 'gan 'khur rnam kyis gsungs 'gros su/ sngon bsam yas mchod rten dkar po dgon pa mang tshogs sbyin bdag lhan rgyas kyis thengs gsum yar bzhengs kyang/ thengs gsum la zhig ral song nas/ phyi nang gi bya ba gang thad nas ma 'grigs pa'i rkyen gyis 'gro gron dang dka' las mang po 'phro rlag tu song ba red/ de nas 'phags bod kun nas phul byung gi mchod rten dang rten bzhengs sogs la bka' babs yod pa'i rje bla ma rin po che/ phebs re'i 'dun pa shin tu che lugs kyi zhu 'phrin bskyel mi [Z951] thengs gsum tsam 'byor ba dang/ de nas skabs rjes ma'i dus rje nyid kyis phebs rgyur zhal bzhes mdzad//⁵⁸⁸

rje nyid dgungs grangs lnga bcu pa/⁵⁸⁹ chu mo bya spyi lo 1993 lor dpal bsam yas mi 'gyur lhun gyis grub pa'i gtsug lag khang gi phyogs bzhi'i mchod rten dang lcags ri'i steng gi mchod rten nyams gso mdzad pa'i phyir bsam yas la phebs/ de skabs thog mar rje bla ma rin po che gang 'dra byung yod min rtags dpyad gnang du bsam yas mchod rten dkar po zhig ral song sa der phebs/ sa 'bur steng 'byon ste gzigs skabs rdo pha bang⁵⁹⁰ long bu star kha tsam zhig brnyed pas/ nyid kyi thugs dkongs la da nga yi bya ba la chos skyongs kyi 'phrin las byed par 'dug pas/ gegs med bde blag tu 'grub pa'i dpa' gdeng brnyed byung gsungs/ de'i phyi nas sna sel gyi sku rim rnam nyid kyi dgongs pa ji bzhin yongs su 'grub par byas/ de nas mchod rten gyi las⁵⁹¹ grwa dbu btsugs te/ dang po mchod rten sngon po bzhengs pa dang/ de nas dkar po dang dmar po nag po sogs dang gzhan yang lcags ri'i steng gi mchod rten stong rtsa/ sprul pa'i gtsug lag khang gi rgyab tu mchod rten dkar po che chung gsum bcas de dag rim pas bzhengs gnang mdzad/ de skabs mchod rten gyi phyi yi las ka dang/ nang gzungs kyi s̄accha⁵⁹² gdabs rgyu/ gzungs bsgril rgyu/ dkyil 'khor dang srog shing sogs 'bri rgyu/ de min gzungs sgrub dang tsha⁵⁹³ sgrub sogs kun gyis dwang ba 'dren pa'i gnas su bzhengs par

⁵⁸⁸ The paragraph (Z 950–951) from *de skabs skyabs rje byams mgon tā yi si tu rin po che mchog dang/ until de nas skabs rjes ma'i dus rje nyid kyis phebs rgyur zhal bzhes mdzad/* is missing in Biography Y.

⁵⁸⁹ Y 24: om. *rje nyid dgungs grangs lnga bcu pa/*.

⁵⁹⁰ Z 951: *lwang*.

⁵⁹¹ The paragraph (Z 951) from *de skabs thog mar rje bla ma rin po che gang 'dra byung yod min rtags dpyad gnang du bsam yas mchod rten dkar po zhig ral song sa der phebs/ until de nas mchod rten gyi las/* is missing before *grwa dbu btsugs te [...]* (Y 25).

⁵⁹² The term *s̄accha*, or *saccha*, is the common Sanskrit spelling of the Tibetan loan-word *tsha tsha*. The Sanskrit term is probably derived from Prakṛt *sacchāya*, or *sacchāha* according to Tucci; see Schoppen (1994, p. 284, no. 48).

⁵⁹³ Z 951: *tshā*.

mdzad pas/ dgon pa'i phyogs bzhir mi 'gyur ba'i gzer chen mchod rten rnam bzhi'i gtsos/⁵⁹⁴ mchod rten bsdoms pa'i grangs chig stong chig brgya nyi shu rtsa lnga de rnams lo gsum ring legs par grub/ bsam yas mchims phur phebs nas dben rtsar bde chen zhing sgrub kyi sgo nas a mi dhe wa dung sgrub btsugs^{595/596} de skabs bla slob 'dus pa thams cad thun bzhi bcaad nas sgrub pa dbu tshugs pa nas sgrub pa mtha' ma grol gyi bar ngag bcaad dang dka' dpyad kho nar mdzad/⁵⁹⁷ yang bsam yas gtsug lag khang du sku rgyu sman 'dam las grub pa'i mar mi dwags gsum sku mi tshad tsam bzhengs//⁵⁹⁸

⁵⁹⁹rje nyid dgungs grangs nga gcig pa/ shing pho khyi spyi lo 1994 lor bsam yas su de skabs bzhugs yul rnam dag khirms khang gling du 'dus pa grwa btsun sum brgya lhag gi bde chen zhing sgrub kyi sgo nas tshogs 'bum brgya dang maṇḍala dung gcig phul/ bde smon rgyas bsdus dung phyur gcig dang srol ma 'bum gcig bcas lo gcig ring sgrub pa btsugs/ de skabs sangs rgyas 'od dpag med 'khor dge slong gi tshogs du [^{Z952}] mas bskor ba dngos su zhal gzigs byung ba dang/ yang bsam yas dgon pa'i srung ma pe har gyis ban de gzugs legs shig tu sprul nas dkar yol gyi snod zhig gi nang 'o ma gang 'bul ba rje nyid lhag med du bzhes mdzad pas sku gzugs bde drod kyis khyab pa nyin du mar byung song gsungs/⁶⁰⁰ de skabs rnams su phyogs gang sa nas phebs pa'i

⁵⁹⁴ The paragraph (Z 951) from *dang po mchod rten sngon po bzhengs pa dang/* until *dgon pa'i phyogs bzhir mi 'gyur ba'i gzer chen mchod rten rnam bzhi'i gtsos/* is missing before *bsam yas mchims phur phebs nas ...* (Y 25).

⁵⁹⁵ Y 24: *gtsugs*.

⁵⁹⁶ The paragraph (Y 25) shown in the following is missing in Biography Z:

[^{Y25}] *phyogs bzhir mchod rten rnams bsdoms pa'i grangs chig stong chig brgya nyi shu rtsa lnga de rnams lo gsum ring legs par grub/ bsam yas gtsug lag khang du sku rgyu sman 'dam las grub pa'i mar mi dwags gsum sku mi tshad tsam bzhengs/ placed after bsam yas mchims phur phebs nas dben rtsar bde chen zhing sgrub kyi sgo nas a mi dhe wa dung sgrub btsugs* (r. *btsugs*)/.

⁵⁹⁷ The paragraph (Y 25) about 1993 in the following is the same as that in Z 951–952, but happened in 1994 instead of 1993:

[^{Y25}] *de skabs bzhugs yul rnam dag khirms khang gling du 'dus pa grwa btsun sum brgya lhag gi bde chen zhing sgrub kyi sgo nas tshogs 'bum brgya dang maṇḍala dung gcig phul/ bde smon rgyas bsdus dung* ([^{Z952}]: add. *phyur*) *gcig dang srol ma 'bum gcig bcas lo gcig ring sgrub pa btsugs/*.

This paragraph (Y 25) here is similar to that in Z 952:

[^{Y25}] *de skabs rnams su phyogs gang sa nas phebs pa'i bla sprul grwa btsun mi skya pho mo rnams la gang la gang mtshams kyi smin khrid dang chos 'brel dam rdzas sogs kyis tshims par mdzad* ([^{Z952}]: *'gro don rgya cher mdzad/ ri sul dben par 'grims pa'i sgom chen rnams la gegs sel dang bogs 'don sogs chos kyi 'khor lo rgya chen por bskor bar mdzad* ([^{Z952}]: add. *do*)/.

⁵⁹⁸ The sentence (Z 951) *bsam yas gtsug lag khang du sku rgyu sman 'dam las grub pa'i mar mi dwags gsum sku mi tshad tsam bzhengs/* is added in Y 25.

⁵⁹⁹ The narrative about 1994 is missing in Biography Y, but two paragraphs about 1993 (Y 25) are grouped under 1994 (Z 951–952); see Chapter 3, no. 597.

⁶⁰⁰ The paragraph (Z 951–952) is missing in Biography Y: [^{Z951}] *de skabs sangs rgyas 'od dpag med 'khor dge slong gi tshogs du [^{Z952}] mas bskor ba dngos su zhal gzigs byung ba dang/ yang bsam yas dgon pa'i srung ma pe har gyis ban de gzugs legs shig tu sprul nas dkar yol gyi snod zhig gi nang 'o*

bla sprul grwa btsun mi skya pho mo rnams la gang la gang mtshams kyi smin khrid dang chos 'brel dam rdzas sogs kyi 'gro don rgya cher mdzad/ ri sul dben par 'grims pa'i sgom chen rnams la gegs sel dang bogs 'don sogs chos kyi 'khor lo rgya chen por bskor bar mdzad do//

⁶⁰¹rje nyid dgungs grangs nga gnyis pa/ shing mo phag spyi lo 1995 lor dpal rgyal ba'i dbang po karma sku phreng rim byon gyi bzhugs gnas mtshur phu phebs/ sgar gong du mtshur phu'i sgrub grwa ba rnams dang/ rje nyid kyi slob bu mchog phal rnams la thabs lam nā ro chos drug dang/ grol lam phyag rgya chen po'i smin khrid zla ba gsum lhag mdzad pa dang/ mdo rgyud man ngag du ma'i smin khrid brtsal ba dang dbang lung sogs rgya chen mdzad pa'o//

rje nyid dgungs grangs nga gsum pa/ me pho byi spyi lo 1996 lor rje bla ma rin po che nyid kyi thugs kyi dgongs pa dang/ lhag par du dpal rgyal ba'i dbang po karma pas ched du gnang ba'i phyag bris kyi gnang/

rab 'byams rgyal ba'i lung gis bsngags pa karma pa o rgyan phrin las rdo rjer 'bor pa'i gtam/ bod khams spyi dang bye brag dwags po sgam po'i yul mi rnams la bzlo ba/ bla ma karma stobs rgyal rin po che 'di pa spangs rtogs kyi yon tan mthar phyin pa'i bla ma khyad par can zhid 'dug pas/ bla ma 'di pa dwags po'i yul khams su thub bstan spyi dang bye brag mnyam med dwags brgyud rin po che nyi ma bzhin gsal bar 'char re'i ched gtong byas pas/ yul mi spyi nas yig don khongs chud kyi bla ma 'di la zhabs 'debs rmad du byung ba zhus na 'phral yun kun tu dge'o/ /zhes karma pa'i gdan sa 'og min mtshur phu nas/ spyi lo 1995 lo'i zla bcu pa'i tshes bdu nyin bris ste springs so/ zhes bka' lung gnang don ltar/⁶⁰² ⁶⁰³dpal gyi dwags lha sgam por phebs/⁶⁰⁴ de skabs⁶⁰⁵ gter chen 'ja' tshon snying po'i gter byon dwags po'i gsang lam bla sgrub las/ gnas chen 'di nyid bstan pa dar rgyas su 'dod nas/ byang phyogs 'od kyi phug pa na/ om ā hūṃ gsum 'bur dod brkos⁶⁰⁶/ shar du rta mgo gud 'dra'i brag la rta mchog

ma gang 'bul ba rje nyid lhag med du bzhes mdzad pas sku gzugs bde drod kyi khyab pa nyin du mar byung song gsungs/.

⁶⁰¹ The paragraph about 1995 is missing in Biography Y.

⁶⁰² The paragraph (Z 952) from *rje nyid dgungs grangs nga gsum pa/ me pho byi spyi lo 1996 lor rje bla ma rin po che nyid kyi thugs kyi dgongs pa dang/ until zhes bka' lung gnang don ltar/* is missing in Y 26.

⁶⁰³ Y 26: add. *me pho byi (spyi lo 1996) lor.*

⁶⁰⁴ Y 26: *te* instead of *shad* (l).

⁶⁰⁵ Y 26: om. *de skabs.*

⁶⁰⁶ Y 26. *rkos.*

gzugs bcos/ lho mthu [Z953] ba shor 'dra'i sa la mchod rten bzhengs/ yang na spyan ras gzigs bcu gcig zhal bzhugs/ nub rnga 'dra ba'i brag la nyi zla mang du bkod/ rtse mo'i prog zhu'i ngos kho bo 'dzam gling grags pa'i sku 'bag dgu tsam bkod na bod kyi spyi mthun la yang bde skyid 'byung zhing/ sgam po 'di la slar bstan pa dar rgyas su 'gro ba'i rten 'brel yod/ ces gsungs pa bzhin chos bdag sgam po nor bu rgyan pas sa bcos mdzad kyang dus dbang gis nyams rgud song bas/ slar yang bla ma rin po ches dwags po gsang lam bla sgrub las/ lung bstan pa bzhin phyogs bzhi dbus lnga'i sa bcos rnams mdzad/ rten gsum rnying pa rigs gzungs gzhug med pa brgya dang bcu la tshad ldan gyi gzungs gzhug phul/ gsar bzhengs rten gtso dwags po'i sku sogs la gzungs bzhug 'bul mdzad/ sku rgyu sman 'dam las grub pa bka' brgyud drug ldan mda' tshad lhag tsam/ chos longs sprul gsum dngul sku/ chos longs sprul gsum blugs sku mi tshad tsam/ tshe dpag med/ ston pa/ sgrol ma/⁶⁰⁷ rgyal ba'i bka' 'gyur chen mo cha gsum/ shing gi mchod rten spus legs lnga bcu/ dwags po'i bka' 'bum/ kun dga' rwa ba'i 'gro grangs/ dung 'khor sngon rjes bdun bcas bzhengs gnang mdzad/ sgrub grwa lo gsum phyogs gsum bzhugs pa rnams la dbang lung khrid gsum dang/ gwa dmangs la lung khrid sogs bstsal/ khyad par dwags po sgrub brgyud kyi bstan pa rin po che nub la nye ba'i skabs 'dir bla ma rin po che'i thugs bskyed phrin las kyi mthu kho na la brten te sgrub sde lo gsum phyogs gsum mtshams bzhugs mkhan rgyun mi chad pa byung dang 'byung bzhin pa 'di dang/ sgrub bla de dag gis dgon pa'i phyi nang gi bya ba khur du bzhes te dgon pa yar rgyas 'gro bzhin pa 'di'o/ gzhan yang chos rgyal srong btsan sgam pos bzhengs gnang mdzad pa'i mtha' 'dul gtsug lag khang bzhi/ yang 'dul bzhi/ ru gnon bzhi/ lha sa'i ra sa 'phrul snang gtsug lag khang dang bcu gsum la mchod rten bzhengs sar gzungs dang byin rlabs gtso che'i rigs rnams⁶⁰⁸ zhags bdun la bsgrubs pas rab gnas mdzad/ sa gnad khag nyer gcig la s̄accha 'bum khang nyer gcig la gzungs dang byin rlabs ril bu can sha stag gis bzhengs/ dur khrod mang po'i steng du rje bla ma'i zhal bkod gnang nas slob bu rnams kyis ngan song dong sprugs kyi sgo nas dkyil 'khor mang po bzhengs//⁶⁰⁹

⁶⁰⁷ Y 27: *tshe dpag med sgrol ma ston pa*; Z 953: *tshe dpag med/ ston pa/ sgrol ma*./

⁶⁰⁸ Y 28: *dang*./

⁶⁰⁹ The following paragraph (Y 28) is missing in Biography Z:

[Y28] *de skabs tsam du/ shar du sde dge lha thog theg chen gling/ lhor dpal thang zhing sgrub gling/ nub tu mnga' ris bde chen chos gling/ byang du nag chu bshad sgrub dar rgyas glings sogs sgrub sde gsar 'dzugs mdzad de dngos slob re re bskos bzhag mdzad pa ni/ shar du bla ma bsod nams dbang po/ lhor bla ma rig 'dzin chos rgyal/ nub tu bla ma bco lnga tshe dbang/ byang du bla ma karma mkhas grub chos skyong rnams so/ gzhan yang sprin msho dgon/ lca bo lha khang/ skye med dgon/ yag ra gsang sngags dgon sogs sgrub sde gsar 'dzugs mdzad do*./

rje nyid dgungs grangs nga bzhi pa/⁶¹⁰ me mo glang spyi lo 1997 lor lha sar rje nyid kyi gzims⁶¹¹ khang du [Z954] bde chen zhing sgrub kyi sgrub pa dang 'brel zhing sgrub kyi sgo nas slob ma lnga bcu tsam lhan du sngon 'gro 'bum lnga cha tshang bskyel ba thengs bzhi tsam la lo gcig dang zla ba drug lhag tsam sgrub pa btsugs/ de'i skabs/ phyag dang/ maṇḍala/ yig brgya/ 'od mtshan so sor dung phyur kha shas bsgrubs/ rgyu bzhi dang 'brel ba'i bde chen zhing gi sgrub pa de yi skabs sangs rgyas 'od dpag med dngos su zhal gzigs thengs gsum byung song gsungs/⁶¹² de lo⁶¹³ nas bzung jo dar lo rer lus tshad khri lhag tsam btab nas gnas chen khyad par can rnam la btsugs/ khyad par chos longs sprul gsum jo dar ni grangs las 'das pa rtag tu bzhengs/ nyag rked kha ba lung rir mtsho phu rdo lo rin po che dang o rgyan dri med rnam gnyis kyis zangs mdog dpal ri bzhengs pa'i skabs nang rten rnam kyi gzungs gzhug tu rten bsdus u dum wa⁶¹⁴ ra dang ring bsrel sākcha sogs phul/ khams phyogs kyi 'brog khul zhig⁶¹⁵ la dbang rgyal rdo rjes bzhengs pa'i zangs mdog dpal ri'i nang rten 'phags bod paṅ grub mang po'i sku 'dra⁶¹⁶ dang chos longs sprul gsum gu ru mtshan brgyad sogs kyi nang gzungs ring bsrel sākcha rten bsdus u dum wa⁶¹⁷ ra bcas phul/ dngul gyi zhabs tog yang phul⁶¹⁸mdzad//

rje nyid dgungs grangs nga lnga pa/⁶¹⁹ sa pho stag spyi lo 1998 lor khams phyogs su phebs te mkhan po a khyug dang mjal 'phrad mdzad/ de skabs yar zhu mar gnang dang/ chos 'brel zhus pa sogs ni gong gsal zhus pa ltar ro/ de nas sde dge dgon chen phyogs su'ang phebs mdzad//⁶²⁰

⁶¹⁰ Y 28: om. *rje nyid dgungs grangs nga bzhi pa/*.

⁶¹¹ Y 28: *gzim*.

⁶¹² Y 29: om. *rgyu bzhi dang 'brel ba'i bde chen zhing gi sgrub pa de yi skabs sangs rgyas 'od dpag med dngos su zhal gzigs thengs gsum byung song gsungs/*.

⁶¹³ Y 29: om. *lo*.

⁶¹⁴ Y 29, Z 954: *wā*.

⁶¹⁵ Y 29: om. *zhig*.

⁶¹⁶ Y 29: om. *'dra*.

⁶¹⁷ Y 29, Z 954: *wā*.

⁶¹⁸ Y 29: add. *gnang*.

⁶¹⁹ Y 29: om. *rje nyid dgungs grangs nga lnga pa/*.

⁶²⁰ The narrative about 1998 in Y 29 is almost the same as that in Z 954. [Y29] *sa pho stag (spyi lo 1998) lor khams phyogs su phebs te mkhan po a khyug dang mjal 'phrad mdzad de sde dge dgon chen phyogs su'ang phebs gnang mdzad/*.

rje nyid dgungs grangs nga drug pa⁶²¹ sa mo yos spyi lo 1999 lor gdan sa chen po dpal gyi mtshur phu'i phyogs bzhi'i mchod rten bzhi bzhengs/ yang sku gdung cha brgyad kyi gzungs cha tshang phul//⁶²²

rje nyid dgungs grangs nga bdun pa⁶²³ lcags pho 'brug spyi lo 2000 lor gdan sa chen po dpal gyi dwags lha sgam por rgyal ba'i bstan pa spyi dang yang dgos dwags po bka' brgyud kyi bstan pa'i rim gror tshogs 'bum brgya dang/ sgröl ma 'bum gcig bcas bsgrubs par mdzad/ lha sa'i nyer skor dben gnas 'ga' la mtshams khang mang po gsar bzhengs mdzad/ yar 'brog yon bu dor sku rgyu gser zangs las grub pa'i mkhan slob chos gsum sku mi tshad tsam bzhengs//

rje nyid dgungs grangs nga brgyad pa⁶²⁴ lcags mo sbrul spyi lo 2001 lor dwags lha dgon/ sras mkhar [Z955] dgu thog brag dmar ke'u tshang rnams la sku rgyu gser zangs las grub pa'i bzo rtsal shin tu legs pa'i rdo rje 'chang chen gyi sku mda' tshad tsam re re bzhengs/ chos longs sprul gsum gyi gzungs sngags kyi lag 'khor sum stong lnga brgya tsam bzhengs nas dad ldan gyi chos mdzad rnams la chos sbyin mdzad//

rje nyid dgungs grangs nga dgu pa⁶²⁵ chu pho rta spyi lo 2002 lor ⁶²⁶mnga' ris gu ge'i⁶²⁷ phyogs su chos sde zhig la sngar lugs kyi mgon po phyag bzhi pa gser sku mi tshad tsam gcig bzhengs/ gtsang ne ri dgon du gser zangs las grub pa'i mgon po phyag bzhi pa'i sku mi tshad tsam zhig bzhengs//

rje nyid dgungs grangs drug cu pa^{628 629} chu mo lug spyi lo 2003 lor bod zla dang po'i tshes shar nas bod zla bcu gnyis pa'i bar ris med kyi sku 'dra min sum stong

⁶²¹ Y 29: om. *rje nyid dgungs grangs nga drug pa/*.

⁶²² The paragraph about 1999 in Y 29–30 entails more detail than that in Z 954. [^Y29] *sa mo yos (spyi lo 1999) lor dpal rgyal ba'i dbang po karma pa bcu bdun 7o rgyan phrin las rdo rje'i dgongs bzhed* [^Y30] *bzhin gdan sa chen po dpal gyi mtshur phu phyogs bzhir las bzhi'i mchod rten bzhi bzhengs/ yang sku gdung cha brgyad kyi gzungs cha tshang phul/*.

⁶²³ Y 30: om. *rje nyid dgungs grangs nga bdun pa/*.

⁶²⁴ Y 30: om. *rje nyid dgungs grangs nga brgyad pa/*.

⁶²⁵ Y 30: om. *rje nyid dgungs grangs nga dgu pa/*.

⁶²⁶ Y 30: add. *btags grol dang las sgrib rgyun gcod sogs kyi jo dar gyi dar shing bzhengs/ after chu pho rta (spyi lo 2002) lor.*

⁶²⁷ Y 31: *ge.*

⁶²⁸ Y 31: om. *rje nyid dgungs grangs drug cu pa/*.

⁶²⁹ The following narrative about 2003 (Y 31) partly varies from the one in Biography Z 955:

[^Y31] *chu mo lug lo (spyi lo 2003) lor btags grol dang las sgrib rgyun gcod sogs kyi jo dar lo rer lus tshad khri gnyis re chags med btab rgyu dbu btsug/ lo der byang gnam mtshor phebs te mchod*

sum brgya lhag la gzungs 'bul zhus/ lo der byang gnam mtshor phebs te mchod rten che legs dang sku rgyu gser zangs las grub pa'i karma pa rang byung rdo rje'i sku mi tshad tsam zhig dang/ sku rgyu sman 'dam las grub pa'i dpal chen sga lo dang gnas bdag rdo rje kun grags ma'i sku sogs bzhengs/ dung 'khor bzhi bcas btsugs/ gzhan yang ma ñi sogs stong rdo kha shas blus⁶³⁰/ ri lung kun jo dar gyis khengs par mdzad/ lo der rten gyi gzungs 'jug par bskrun gnang ba'i skor la btags grol phung po rang grol dang/ las sgrib rgyun gcod sngags rgya rtsa brgyad pa/ gzhan yang bka' rnying bla brgyud/ gangs can shing rta nyer lnga'i gsol 'debs/ rten chung 'bring gi gzungs/ 'dod gsol/ yig ge nyer lnga'i gzungs/ de bzhin chos longs sprul gsum sogs rang gzungs sna tshogs gsar sgrigs gnang zhing lo der de dag sna kha re nas 'bum re par bskrun zhus/ bod zla bcu gnyis pa'i tshes bco lnga nyin nas btags grol dang las sgrib rgyun gcod kyi jo dar par shing gsar brkos gnang ba dang/ btags grol dang las sgrib rgyun gcod sogs kyi jo dar lo rer lus tshad khri gnyis re chags med btab rgyu dbu btsug/ lo de'i bod zla bcu pa'i nyer gsum nas bod zla bcu gnyis pa'i tshes bcu'i bar phyogs dang ris su ma chad pa'i dgon sde khag dang dad ldan rnam kyi sku 'dra min nyis brgya bdun cu lhag la gzungs 'bul zhus//

rje nyid dgungs grangs re gcig pa/⁶³¹ shing pho sprel spyi lo 2004 lor brag yer par phebs nas gu ru rin po ches bzhengs pa'i mchod rten rnam zhig ste rdo phung du gyur pa rnam rdo brtsegs kyis stegs gru [**Z956**] bzhi brtsegs pa'i steng du mchod rten spus legs che chung bcu bdun bzhengs/ sngon gyi dkar chag sogs las sã ri bu'i ring bsrel bre gang bzhugs yod pa gsungs pa bzhin/ zangs kyi spar bu chung ngu zhig gi nang du ring bsrel gyi phyur bur gtams pa zhig rje nyid kyi phyag tu byon pa 'di o rgyan padma'i thugs rje dang gnyer du gtad pa'i chos srung gi phrin las dang sngon gyi smon lam gyi⁶³² mthus btsan pa'i 'gro don dus la babs pa yin pa gor ma chag go/ de rnam slar yang nang gzungs su phul/ yang nye skor du sngar bai ros bzhengs pa'i mchod rten nyams pas thog tu mchod rten gsum bzhengs/ de phyogs jo dar rgya cher btsugs/ lo de'i bod zla bdun pa'i tshes bcu nyin/ yer pa'i tshes bcu zhes dus chen gyi nyi mo'i snga

rten che legs dang sku rgyu gser zangs las grub pa'i karma pa rang byung rdo rje'i sku mi tshad tsam/ sku rgyu sman 'dam las grub pa'i dpal chen sga lo dang gnas bdag rdo rje kun grags ma'i sku sogs bzhengs/ dung 'khor bzhi btsugs/ ma ñi sogs stong rdo kha shas bslus (r. blus)/ ri lung kun jo dar gyis khengs par mdzad/.

⁶³⁰ Y 31, Z 955: *bslus*.

⁶³¹ Y 31: om. *rje nyid dgungs grangs re gcig pa/*.

⁶³² Y 32, Z 956: *gyis*.

dro chu tshod bcu gcig tsam gyi dus/ deng skabs byams pa lha khang gi g.yas phyogs su phug pa chen po zhig 'dug pa de'i nang nas gu ru rin po ches dngos su zhal gzigs byung ba dang/ gzhan yang glegs bam dang/ kha tam sogs nam mkha' nas dngos su mjal/ de ni las can slob bu du mas kyang dngos su skal bzang mig gi dga' ston du mjal yod do/ bod zla brgyad pa'i tshes bco lnga nyin tshe gzungs dang/ rdo rje rnam 'joms/ sgrol ma/ yig rgya sogs jo dar par shing gsar brkos gnang/ de 'dra lus tshad grangs med spar/ yang spyi lo 2004 lo'i bod zla dgu pa'i tshes nyer gnyis nyin/ snye mo ru dgon par sgrub brgyud shing rta che brgyad kyi sku la gzungs 'bul zhus pa dang de'i nang dam rdzas ring bsrel sogs rtsa chen du ma phul yod/ spyi lo 2003 lo'i zla ba bcu gnyis pa nas spyi lo 2004 lo'i zla ba dgu pa'i sum bcu'i bar phyogs khag gi dad ldan rnam kyi sku 'dra min nyis stong brgyad brgya lhag la gzungs 'bul zhus/ bod zla bcu pa'i tshes brgyad nyin sras mkhar dgon par gu ru rin po che'i dbu skra 'ja' 'od 'khyil ba sogs gzungs ldan pa'i sku rgyu rag las grub pa'i gu ru'i stong sku dang gtso lha bcas gnang/⁶³³ lo der rje mi la'i sras mkhar dgu thog la rten gtso rdo rje 'chang/ tai lo/ nā ro/ mar pa/ mi la/ dwags po/ byang chub mchod rten spus legs bcas gser sku mda' tshad tsam bdun dang/ yang lo der sku rgyu gser zangs las grub pa gu ru'i sku mi tshad tsam gcig dang/ dung 'khor che ba gcig/ 'khor 'bring lnga brgya bcas bzhengs/⁶³⁴ de'ang spyi lo 2004 lo'i zla ba dgu pa'i tshes sum bcu nas spyi lo 2005 lo'i zla ba gsum pa'i tshes nyer shu'i bar/ ris med kyi dgon sde khag dang dad ldan rnam kyi sku 'dra min 2000 lhag la [Z957] gzungs 'bul zhus/⁶³⁵

rje nyid dgungs grangs re gnyis pa/⁶³⁶ shing mo bya spyi lo 2005 lor mtshur phu'i lha chen lha khang nang du/⁶³⁷ chos longs sprul gsum las 'od dpag sku chig stong chig brgya/ spyan ras gzigs kyi sku chig stong chig brgya/ gu ru'i sku chig stong chig brgya bcas bzhengs/ spros med zhal 'don pod chig stong sum brgya/ zhal 'don gces btus gsar spel pod sum stong/ mkhar chu rnam snang nye char skyes bu ye shes rdo rjes

⁶³³ The paragraph (Z 956) is missing in Biography Y, i.e. from *lo de'i bod zla bdun pa'i tshes bcu nyin until bod zla bcu pa'i tshes brgyad nyin sras mkhar dgon par gu ru rin po che'i dbu skra 'ja' 'od 'khyil ba sogs gzungs ldan pa'i sku rgyu rag las grub pa'i gu ru'i stong sku dang gtso lha bcas gnang/*.

⁶³⁴ The following paragraph (Y 32) partly varies from the one in Z 956:

[Y32] *lo der rje mi la'i sras mkhar dgu thog la rten gtso gser sku mda' tshad tsam bdun dang/ sku rgyu rag las grub pa'i gu ru'i stong sku gtso lha sku rgyu gser zangs las grub pa'i mi tshad tsam dang/ dung 'khor che ba gcig 'khor 'bring lnga brgya bcas bzhengs/*.

⁶³⁵ The paragraph (Z 956–957) is missing in Biography Y, namely from *de'ang sphyi lo 2004 lo'i until ris med kyi dgon sde khag dang dad ldan rnam kyi 'dra min 2000 lhag la gzungs 'bul zhus/*.

⁶³⁶ Y 32: om. *rje nyid dgungs grangs re gnyis pa/*.

⁶³⁷ Y 32: *lha khang gi thog khang la; Z 957: lha khang nang du.*

phyag btab pa'i dgon pa nyams gso dang gu ru'i sku brgya rtsa gcig dang rten gtso 'od dpag mtho gsum tsam zhig⁶³⁸ bzhengs/ dkon mchog spyi 'dus kyi sgrub rgyun btsugs/ gzhan yang dus nges med du bzhengs pa sku gsung thugs rten gyi skor⁶³⁹ ni/ li khra'i sgrol ma nyer gcig cha brgyad/ chos longs sprul gsum sku lnga stong/ bka' gdams mchod rten gsar bzhengs che chung brgya rtsa/ 'od dpag sku nyis stong/ bka' brgyud gser phreng/ zhal thang 'dod lha'i rigs brgya rtsa/ ston pa'i sku thang stong rtsa/ gu ru sku thang stong rtsa/ tshe lha rnam gsum sku par chig 'bum/ gu ru'i sku par bdun stong/ chos longs sprul gsum sku par sum stong bcas bzhengs^{640/641} yang bod zla bzhi pa'i nang bka' gdams mchod rten spus tshad ldan pa che legs bcu gsum blu⁶⁴² yon zhus nas de rnams ris med kyi gdan sa rnams la rten bzhag bstsal/ bod zla lnga pa'i nang 'od dpag li sku brgya blus⁶⁴³ chos sbyin spel/ bod zla drug pa'i tshes bcu nyin mkha' reg rten khang gi rten gtso chos longs sprul gsum la gzungs 'bul gnang ba dang dam rdzas ring bsrel bcas gnang/ yang spyi lo 2005 lo'i bod zla gsum pa'i nye dgu nas bod zla bcu gnyis pa'i tshes nyer brgyad nyin bar dad ldan rnams kyi sku 'dra min 2700 lhag la gzungs 'bul zhus/⁶⁴⁴

⁶⁴⁵rje nyid dgungs grangs re gsum pa/ me pho khyi spyi lo 2006 lo'i bod zla 2 pa'i tshe shar la smar khams khang dmar dgon gyi rten gtso thub dbang gtsos gser zangs kyi sku mi tshad can grangs bcu phrag lhag la gzungs 'bul zhus/ rje nyid nas nges gsang gi gdams pa dang bka' babs grol lugs kyi gnad kyis sku gsum sgrub brgyud bstan pa'i sgo chen yangs por 'byed pa dang/ kam tshang sku gsum sgrub brgyud pa'i lo gsum zla drug gi sgrub rgyun dbu tshugs nas lo der lha sa'i lha lung ri khrod du sprul sku 'jam dbyangs bstan dar dang/ bla ma bsam brtan mthar phyin sogs sgrub grwa bcu bdun tsam

⁶³⁸ Y 33: om. *zhig*.

⁶³⁹ Y 33: om. *gyi skor*.

⁶⁴⁰ Y 33: om. *bcas bzhengs*.

⁶⁴¹ The paragraph (Y 33–34) is missing in Biography Z:

[^{Y33}] *grub chen rin po che'i rnam thar deb stong rtsa/ btags grol dang las sgrib rgyun gcod/ bde smon snang mtha' ma bcas kyi gzungs kyi lag 'khor chog par tshar chig 'bum lnga khri/ bde chen zhing sgrub pod nyis khri chig stong/ btags grol dpe cha tshar chig khri lnga stong/ las sgrib rgyun gcod dpe cha tshar chig khri lnga stong/ bde smon chig khri/ kar gling btags grol 'khor lo thig brgya ma chig 'bum/ 'dod yon gsur grol 'khor lo ma yig dgu brgya/ btags grol cakra 'bum bzhi/ gzung (r. **gzungs**) chen sde lnga [^{Y34}] rgyas pa 'bum gsum gzungs bka' brgya ma lnga stong/ rten gsum spyi la gzungs 'bul rgya chen grangs mang/ sde dge'i spar rgyal ba'i bka' 'gyur tshar lnga bcu/ dung 'khor gzungs bka' 'gyur tshar lnga bcu lhag tsam sdom brgya lhag tsam mo/.*

⁶⁴² Z 957: *bslu*.

⁶⁴³ Z 957: *bslu*.

⁶⁴⁴ The paragraph (Z 957) from *yang bod zla bzhi pa'i nang* until *2700 la gzungs 'bul zhus/* is missing in Biography Y.

⁶⁴⁵ The chronological narration of Biography Y ends in 2005.

dang/ gzhan [Z958] yang lha sa'i nye skor gyi ri khrod rnams dang/ mnga' ris klu khang dgon du bla ma bco lngas dbu⁶⁴⁶ mdzad pa'i jo ser du ma bcas phyogs khag gi sgrub sde rnams nas sgrub grwa ba khyon bsdom brgya dang lnga bcu lhag tsam lo gsum zla drug la bzhugs/ lo der lha sa'i brag yer pa'i 'jam dbyangs mchod rten nyams gso'i gsar bzhengs gnang ba dang de dag gi gzungs 'jug la byin rdzas rtsa chen phul yod/ lo de'i zla ba bzhi pa'i nang snye mo stod leb dgon gyi sku nye sras brgyad dang khro bo rnams la gzungs 'bul zhus pa dang/ de dag la dam rdzas ring bsrel gyi skor dang gzungs rtsa chen rnams gnang/ gzhan yang zhal thang rnying pa zhig dang/ mgon po'i zhal thang gser bris byin can bcas gnang/ bod zla lnga pa'i nang stod zang zang dgon gyi sgrol ma nyer gcig gtso lha bcas par gzungs 'bul zhus pa dang/ rten de dag gi nang gzungs cha tshang gnang ba dnag/ khyad par du 'od dpag med kyi dngul sku gcig/ thub pa'i li sku gcig/ gser zang gi 'od sku gcig dang/ gzhan yang rten dang byin rdzas khyad par can du ma gnang ngo/ zla ba lnga pa'i tshes bcu nyin chags med gdan sa'i sgrol ma nyer cig la gzungs dang dam rdzas ring bsrel yongs dang zhal gser gser to la lnga gnang/ bod zla drug pa'i nang bkra shis gter bum chig khri thams pa blu yon zhus/ yang bod zla drug pa'i nang lho brag sras mkhar dgon dang/ mnga' ris klu khang dgon du/ sku rgyu a gar 'bar shes las grub pa'i rdo rje 'chang nas ka rab bcu drug bar gyi sku dang de dag la gzungs dang ring bsrel ldan pa gnang/ lo de'i bod zla dgu pa'i zla dkyil du rje bla ma'i bzhugs khang nang du sman sgrub bdud rtsi chos sman sman khal sum brgya lnga bcu lhag tsam sgrub gnang mdzad/ lo de'i bod zla bcu gcig pa'i nang 'bri gung lding rgyal dgon gyi rten gtso gu ru padma 'byung gnas la gzungs 'bul zhus pa dang/ dam rdzas ring bsrel srog shing sku gsung thugs rten bang mdzod 'khor lo sogs dang/ khyad par du sku rten la tshe dpag med li sku gcig/ gsung rten la dung mtsho ras pas mtsho nag ma nas spyang drangs pa'i a yig rang byong dang dung phreng brgya rtsa brgyad/ thugs rten la bka' gdams mchod rten rnying pa sogs gnang/ yang spyi lo 2006 lo'i zla ba dang po nas zla ba bcu gnyis pa'i tshes sum bcu'i bar ris med dad ldan rnams kyi sku 'dra min sum stong lnga brgya lhag la gzungs 'bul zhus//

rje nyid dgungs grangs re bzhi pa/ me mo phag spyi lo 2007 lo'i zla ba dang po'i tshe bcu drug nyin [Z959] nas rdza mda'i mchod rten mthong ba rang grol gsar bzhengs mdzad/ lo de'i bod zla gnyis pa'i nang chos longs sprul gsum gtso byas pa'i jo

⁶⁴⁶ Z 958: *dbus*.

dar lus tshad sgor khri bcu bdun gyis blu yon zhus/ yang ban chen dgon la rdo rje 'chang nas ka rabs bcu drug grub chen rin po che bla ma a rdor bar sku rgyu a gar 'bar⁶⁴⁷ shes las grub pa'i sku bzhengs/ bod zla bzhi pa'i tshe bcu gnyis nyin snye mo stod leb dgon du gdung rten zhig la gzungs 'bul zhus/ bod zla lnga par lho kha rdo brag jo bo rje'i dgon du thugs sgrub bar chad kun sel la gzungs 'bul zhus/ bod zla lnga pa'i tshe bcu nyin bshags rgyud lus⁶⁴⁸ tshad khrid gcig dang/ las sgrub rgyun gcod lus tshad khri gnyis/ sku gsum sgrub pa rnam kyi kha bskong la chos longs sprul gsum gyi jo dar lus tshad khri bcas blus/ bod zla drug pa'i tshes gnyis nyin snye mo 'gro ba mchod rten gyi rten gtso mar mi dwags gsum la dam rdzas ring bsrel dang/ bkra shis gter bum/ tshe dpag sku spar rgyab yig can sum brgya srog shing bcas gnang/ bod zla brgyad pa'i tshe shar la/ dbu gzungs nas pad gzungs bar gyi gzungs rnam gsar sgrig gnang ba dang/ de dag dpe bskrun byed sar sgor chig khri bdun stong chos sbyin spel/ bod zla brgyad pa'i tshes bco brgyad nyin snye mo khos khom dgon gyi rten gtso mar mi dwags gsum la gzungs dang ring bsrel dam rdzas bstan pa bu gcig bcas gzungs 'bul zhus/ zla ba dgu pa'i nang dgon gsar dgon gyi jo bo yid bzhin nor bu la gzungs 'bul zhus pa dang/ de'i nang sku rten la ston pa thub pa'i dbang po'i sku rnying gcig gu ru rin po che'i sku gcig/ sku rgyu bye ma a krong las grub pa'i rnam thos sras kyi sku gcig bcas gnang/ spyi lo 2007 lo'i bod zla dang po'i tshes bdun nas bod zla brgyad pa'i tshes bcu dgu'i bar ris med kyi sku nyis stong drug brgya lhag la gzungs 'bul zhus pa dang/ yang spyi lo 2007 lo'i bod zla brgyad pa'i tshes bcu dgu nas spyi lo 2008 lo'i bod zla brgyad pa'i tshes gsum bar dad ldan rnam kyi sku 'dra min nyis stong lnga brgya lhag la gzungs 'bul zhus pa'o//

rje nyid dgungs grangs re lnga pa/ sa pho byi ba spyi lo 2008 lor bstan pa 'dzin pa'i skyes bu spyi dang bye brag dpal 'gro mgon bka' brgyud pa'i rgyal ba yab sras rnam kyi sku rim la ra lug dang g.yag kyad par nya sbrul sogs srog blu⁶⁴⁹ grangs dung phyur gcig lhag 'grub par mdzad/ khyad par du bod zla dang po'i tshes gcig nyin bkra shis rgyas pa dang dus gsum sangs rgyas gsungs nas lo sar dga' ston gnang/ bod [2960] zla dang po'i tshes bcu nas bzung ban sgar bshad sgrub 'phel rgyas gling gi gtsug lha khang dang/ ar 'dam rdo sogs las grub pa'i las bzhi'i mchod rten kung khre⁶⁵⁰ bcu gsum

⁶⁴⁷ Z 958: 'ba'.

⁶⁴⁸ Z 959: lud.

⁶⁴⁹ Z 959: bslu.

⁶⁵⁰ Z 960: kong khri.

can bzhi/ kung khre⁶⁵¹ gang lhag can bdun brgya lhag bcas de rnams las mgo tshugs/
 de nas zla ba dang po'i tshes bco lnga nas bzung ste ban chen dgon gyi mchod rten che
 bzhi'i gzungs la gzungs chen sde lnga 'bum lnga bsgril mgo tshugs pa dang/ yang bod
 zla gsum pa'i tshes bcu gcig nyin nas lcags ri'i steng gi mchod rten bdun brgya'i gzungs
 rnams bsgril/ sgrub gnas stag ri nang du sku rgyu a gar 'bar⁶⁵² shes las grub pa'i chos
 longs sprul gsum gyi sku bzhengs/ bod zla brgyad pa'i tshes bcu gcig la srog blu⁶⁵³ sgor
 chig khri bdun stong lhag gis gnang/ bod zla drug pa'i zla dkyil la bla ma rin po che'i
 sku rim du tshe gzungs lus tshad khri/ rdo rje'i slob bu rnams kyi sku rim la sgrol dkar
 tshe sham can lus tshad khrid dang/ bde smon snang ba mtha' yas/ rdo rje rnam 'joms/
 yig brgya sogs kyi lus tshad khri re par/ yang spyi lo 2009 lo'i bod zla brgyad pa'i tshes
 shar nas 2009 lo'i bod zla drug pa'i tshe lnga bar ris med kyi dgon sde khag dang dad
 ldan rnams kyi sku 'dra min nyis khri sum stong lhag la gzungs 'bul zhus//

rje nyid dgungs grangs re drug pa/ sa mo glang spyi lo 2009 lo'i bod zla dang
 po'i tshes gcig nas tshes bco lnga'i bar btags grol dang bstan bu sogs gsungs/ bod zla
 gnyis pa'i nang snye mo ru dgon smon 'grub mchod rten kong⁶⁵⁴ khri bcu drug can la
 dam rdzas ring bsrel gyi skor dang/ dkyil 'khor lha bum klu bum bkra shis gter bum
 gnod sbyin 'khor lo dang jam⁶⁵⁵ lha rigs lnga'i bum pa zhal to sogs bstsal/ bod zla gnyis
 pa'i zla dkyil la tsha⁶⁵⁶ gzungs ring bsrel gyi phung po 'bum lhag bsgril/ bod zla gsum
 pa'i tshes gnyis nyin nas tshes bcu bdun bar byang a mdo'i sa char ma ni 'khor chen
 dang zhi khro dam pa rigs brgya rdo la brkos grub/ bod zla gsum pa'i zla smad la lha
 kha sprin mtsho dgon nyams gso zhus/ bod zla bzhi pa'i tshes bcu dgu nyin srog blu⁶⁵⁷
 sgor khri lhag gis gnang/ bod zla bzhi pa'i tshes nyer gnyis nyin tshe bsnyen jo dar gsar
 bzhengs dang lus tshad khri gsum blu yon zhus/ de nyin go 'jo sman bdo dgon gyi
 mchod rten la dkyil 'khor dam rdzas bang mdzod 'khor lo sogs gnang/ bod zla bzhi pa'i
 tshes nyer drug nyin dwags rgyud kyi gdan sa chen po'i lo gsum bla grwa rnams la smin
 grol gyi bdud rtsi bzang po bstsal/ [Z961] ban sgar bshad sgrub 'phel rgyal gling dgon
 gyi 'du khang chen mo ka ba zhe drug can dang/ dgon pa'i phyogs bzhir kung khre⁶⁵⁸

⁶⁵¹ Z 960: *kong khri*.

⁶⁵² Z 960: 'ba'.

⁶⁵³ Z 960: *bslu*.

⁶⁵⁴ Z 960: *kung*.

⁶⁵⁵ Z 960: *jam*.

⁶⁵⁶ Z 960: *tshā*.

⁶⁵⁷ Z 960: *bslu*.

⁶⁵⁸ Z 960: *kong khri*.

bcu gsum lhag yod pa'i las bzhi'i mchod rten che ba bzhi/ ma ni dung 'khor lha khang gcig/ s̄accha⁶⁵⁹ 'bum khang gcig/ lcags ri dang lcags ri steng gi mchod rten bdun brgya lhag bcas bzhengs grub/ bod zla bzhi pa'i tshes nyer brgyad nyin ris su ma chad pa'i sangs rgyas bstan pa'i spyi don du bkra shis gter bum chig stong dang dzaṃ lha'i bum pa bdun brgya bca' sgrub mdzad/ tshes de'i nyin bsam yas mchims phu'i brag dmar ke'u tshang du sku kun bzang yab yum la dam rdzas ring bsrel gyi rigs du ma gnan/ bod zla lnga pa'i tshes gcig nyin phag gru'i gdan sa'i mchod rten nyam gso la dam rdzas ring bsrel dang s̄accha⁶⁶⁰ bcas gnan/ bod zla lnga pa'i tshes gsum nyin mtshur dgon mchod khang gong ma'i rten gtso tshe dpag med la gzungs dang dam rdzas ring bsrel srog shing bang mdzod 'khor lo/ gzhan yang sku rten la 'od dpag med li sku gcig/ gsung rten la gzungs cha tshang/ thugs rten la bka' gdams mchod rten sogs gnan/ spyi lo 2009 lo'i bod zla lnga pa'i tshes bdun nyin byang shan tshwa khas ti dgon gyi rdor sems dang/ mgon po phyag bzhi pa/ a phyi/ rtsi'u dmar rnam la gzungs 'bul zhus pa dang dam rdzas ring bsrel rigs gnan/ yang de nyin snye mo phur/ chos longs sprul gsum gyi dung 'khor bzhengs/ bod zla lnga pa'i tshes brgyad nyin rdza rdo khog dgon gyi mchod rten la gzungs 'bul zhus/ bod zla lnga pa'i tshes bcu gcig nyin smar khams gser rdil dgon gyi zhi khro dam pa rigs brgya gser zangs kyi sku mtho gsum lhag yod pa la gzungs dang ring bsrel rin po che/ dam rdzas ring bsrel khri lhag gi phabs rgyun bcas gnan/ bod zla lnga pa'i tshes bco brgyad nyin rwa sgren⁶⁶¹ dgon gyi gu ru'i sku dang/ 'jam dbyangs/ sgrol ma rnam kyi gzungs sgrub gnan/ bod zla drug pa'i nyer gsum nyin chos longs sprul gsum gtsos sku 'dra min brgya dang brgyad bcu blu yon zhus/ bod zla bdun pa'i tshes shar la mtshur dgon gtso khang gi rten gtso karma pa dus gsum khyen pa'i gzungs bsgril zhus/ yang bod zla dgu pa'i tshes brgyad nyin rje bla ma'i thugs dam gyi rten grub chen karma nor bu'i ring bsrel gyi a ma bzhugs pa'i gser gdung mtshur phu dgon du phul mdzad/ da skabs rgyal dbang rin po che'i gzims chung nang [Z962] bzhugs su gsol yod/ bod zla dgu pa'i tshes dgu nyin sku gsum chos spyod kyi dpe deb dpe sgrig gnan zhing par bsgrun cha chig stong lnga brgya gnan/ gzhan yang btags grol dang mthong grol rigs sna kha bcu gsum yod pa gsar sgrig zhus pa dang dpe chung de 'dra cha sum stong gnan/ btags grol phung po rang grol gser yig can cha sum stong bcas par skrun zhus nas chos sbyin spel/ bod zla dgu pa'i tshes nyi shu nyin

⁶⁵⁹ Z 961: *s̄acchā*.

⁶⁶⁰ Z 961: *s̄acchā*.

⁶⁶¹ Z 961: *ra sgren*s.

kong po brag gsum mtsho dgon du/ gu ru gtso 'khor gsum dang seng gdong ma bcas la gzungs 'bul zhus pa dang dam rdzas ring bsrel rigs dang/ bkra shis gter bum jam⁶⁶² lha'i bum pa bcas gnang/ bod zla bcu pa'i tshes gnyis nyin snye mo ru dgon par smon 'grub mchod rten gzungs 'bul zhus⁶⁶³ skabs/ sku rten la 'od dpag med li sku gcig/ gsung rten la sku gsum chos spyod/ thugs rten la rdo dril dang/ gzhan yang dam rdzas ring bsrel bcas gnang/ bod zla bcu pa'i tshe bcu gsum nyin ban chen dgon du bka' brgyud gser phreng khri rgyab yol dang bcas pa 24 bzhengs rgyu dbu 'dzugs gnang/ bod zla bcu pa'i tshes bdun nyin bu slob rnams la phyag rdzogs gnyis kyi man ngag gi ljags khrid thun min gnang/ yang spyi lo 2009 lo'i bod zla drug pa'i tshes lnga nas spyi lo 2010 lo'i bod zla gnyis pa'i tshes gnyis bar dad ldan rnams kyi sku 'dra min bzhi stong drug brgya lhag la gzugs 'bul zhus//

rje nyid dgungs grangs re bdun pa/ lcags pho stag spyi lo 2010 lo'i bod zla dang po'i tshes gnyis nyin nas tshes bco lnga'i bar sprul sku 'jam dbyangs bstan dar gtsos bu slob rnams la zab gsang gi gdams pa du ma smin khrid mdzad/ tshes bcu gnyis nyin bla sprul mtshams pa rnams la phyag rgya chen po'i zab chos gnang/ bod zla gsum pa'i tshes nyer gsum nyin mthong gling dgon gyi rten gtso dus gsum sangs rgyas dang chos longs sprul gsum rnams la srog shing la gser yig 'bri rgyu dang gzungs bsgril dbu 'dzugs gnang/ lo der rje mi la'i sku sum brgya blus pa dang/ 'od dpag med kyi bde chen zhing thang brgya dang bcu gsum blus/ lo de'i yan chod du ban chen dgon gyi lha khang gtsos phyi nang rten dang bcas pa'i 'gro gron la dmangs sgor khri bdun brgya lnga lhag song 'dug gsungs/ yang bod zla bzhi pa sa ga zla ba'i tshes gcig nas bco lnga'i bar gtsug lhag khang gi jo bo rin po cher zhal gser nyin rer lan gnyis re phul gnang ba dang/ lhag par tshes bcu nyin gu ru dang 'od dpag rang byung lnga ldan sogs la yang zhal [2963] gser phul/ tshes bco lnga nyin jo bo'i sku lus cha tshang la gser gsol phul ba'o/ yang bod zla bdun pa'i tshes nyi shu nyin bka' gdams mchod rten che ba sum brgya dang chung ba brgya blus yon zhus/ gdan sa chen po mtshur phu'i rten gyi gtso bo mkhan po lo yag gis bzhengs pa'i karma pa dus gsum mkhyen pa gzungs 'jug la/ ston pa sākya thub pa'i sku rnying pa rin thang bral ba zhig dang/ sku gsum gyi dpe bum/ bka' gdams mchod rten rnying pa che legs shig bcas 'bul gnang mdzad/ bzhugs khri'i khra la padma ra ga srid na dkon pa'i bum gzugs can zhig khra brgyan mdun ngos su mdzes par spras

⁶⁶² Z 962: *jam*.

⁶⁶³ Z 962: *zhu*.

yod/ lor der ban sgar bshad sgrub 'phel rgyal gling dgon gyi nang rten la mdo sngags gnyis kyi ston pa dang/ rdo tai nā gsum/ mar mi dwags gsum/ dus mkhyen nas ka rabs rim byon bcu drug bar dang/ si tu padma nyin byed/ grub chen rin po che bcas bla brgyud kyi sku nyer drug rgyu gser zangs las grub pa khri rgyab yol bcas la mtho tshad la kung khre gnyis lhag ldan pa dang/ gsung rten rgyal ba'i bka' 'gyur sogs dpe sna du ma/ li nag las grub pa'i bka' gdams mchod rten kung khre phyed gnyis can shin tu spus legs shig/ bka' gdams mchod rten che chung sum brgya lhag/ gser gngul las grub pa'i byang chub mchod rten kung khre phyed gnyis can gnyis/ sku dang mchod rten de dag gi nang ring bsrel gyi skor dang byin rlabs gzungs sogs srid na dkon pa sha stag nang 'jug tu phul bar mdzad/ de min da dung gser zangs kyi maṇḍala lnga brtsegs spul legs grangs mang dang/ dbu gdugs dang ka 'phan rgyal mtshan/ phye ma 'phur ma/ gzhan yang mchod pa'i yo byad mthus tshang spus legs ldan pa dang/ bla sku dang gsung rten gyi dpe sna de dag bzhugs sa kun dga' rwa ba/ tshogs gdan gyi bzhugs 'bol dang grum tse bcas de dag phyi nang rten dang bcas pa lo der yongs su 'grub/ bod zla drug pa'i tshes bcu bdun nyin nas nyin bdun ring dang ldan rnams kyi sku 'dra min drug brgya lhag la gzungs 'bul zhus/ yang bod zla drug pa'i tshes nyer gcig nyin rje bla ma rin po cher/ dpon slob brgya phrag lhag gis yun 'tsho'i brtan gsol dang maṇḍala sku gsung thugs rten 'bul bar mdzad/ spyi lo 2010 lo'i bod zla gnyis pa'i tshes bcu gsum nas bod zla bzhi pa'i tshes drug bar ris med dgon sde khag dang dad ldan rnams kyi sku 'dra min chig stong lnga brgya la gzungs 'bul zhus pa'o//

rje nyid dgungs grangs re bgyad pa/ lcags mo yos spyi lo 2011 lor lha ri sku gsum chos 'khor [2964] gling du sku gsum lha khang gsar bzhengs byas pa dang/ chos sku snang ba mtha' yas kyi sku stong rtsa dang/ longs sku thugs rje chen po'i sku stong rtsa/ sprul sku padma 'byung gnas kyi sku stong rtsa bcas gsar bzhengs byas/ lo 'di'i sa ga zla ba'i tshes gcig nas bco lnga'i bar lo snga ma bzhin gtsug lag khang gi jo bo rin po cher zhal gser nyin rer lan gnyis re nas gsum re bar gang 'grub zhus pa dang/ lhag par tshes bco lnga nyin jo bo'i sku lus cha tshang la gser gsol zhus pa dang/ gzhan yang gu ru dang 'od dpag rang byung lnga ldan sogs la yang zhal gser lan mang phul gnang mdzad/ bod zla lnga pa'i tshes bcu gnyis nyin mtshur phu'i dpe mdzod khang gi bka' brgyud phyag chen sngon 'gro'i tshogs zhing rnams la gzungs 'bul tshad ldan mdzad/ lo de'i bod zla drug pa'i tshes bzhi nyin lho brag sras mkhar dgon gyi rten gtso chos

sku rdo rje 'chang chen gtsos bka' brgyud⁶⁶⁴ gser phreng sku rgyu gser zangs las grub pa mi tshad tsam nyer brgyad la gzungs 'bul zhus/ bod zla drug pa'i tshes bdun nyin mnga' ris skya bo dgon gyi rten gtso chos sku 'od dpag med la gzungs 'bul zhus/ bod zla drug pa'i tshes bcu gcig nyin sras mkhar dgon gyi sgrol ma nyer gcig dang sku 'dra min nyi shu rtsa lnga la gzungs 'bul zhus/ bod zla drug pa'i tshes nyer brgyad nyin gnas mdo dgon gyi smyung gnas lha khang gi mdo sngags gnyis dang rdo rje sems dpa' la mchog gi nor bu ring bsrel rin po che'i gtsos rten bsdus dang dam rdzas kyi rigs rnam gnang/ bod zla dgu pa'i tshe lnga nyin/ bka' brgyud zhal 'don gyi skor dang gong ma'i khrid yig byin can rnam phyogs bsgrigs kyi dpe bum cha sum stong dang sku gsum zhal 'don cha bzhi stong par bskrun mdzad/ spyi lo 2011 lo'i bod zla bdun pa'i tshes bco brgyad nas spyi lo 2012 lo'i bod zla gnyis pa'i tshes bco brgyad bar ris med dgon sde khag dang dad ldan rnam kyi sku 'dra min sum stong brgyad brgya lhag la gzungs 'bul zhus pa'o//

rje nyid dgungs grangs re dgu pa/ chu pho 'brug spyi lo 2012 lo'i zla gnyis pa'i tshes bcu gsum nas tshe nyer gsum bar nyin ltar bka' chos gnang/ bod zla gsum pa'i tshes bcu gnyis nyin skya bo bde chen zhing sgrub dgon gyi rten gtso gu ru dang spyan ras gzigs la gzungs 'bul byas pa dang dam rdzas ring bsrel rnam gnang/ de nyin mnga' ris khyung lung khul gyi mchod rten mtho bdun can la gzungs 'bul zhus/ bod zla bzhi pa'i tshes gcig nas tshe bco lnga'i bar nyin ltar slob bu du mas maṇḍala [Z965] 'bul ba dang jo bo yid bzhin nor bu la zhal gser nyin re thengs re dang dkar me yon chab sogs phul/ yang bod zla bzhi pa'i tshes bcu bdun nyin snye mo stag chen dgon gyi rten gtso dus gsum sangs rgyas sku rgyu li nag las grub pa mtho thsad la kung khre 2 can la gzungs 'bul zhus/ bod zla drug pa'i tshes gcig nyin snye mo chu shul grong tsho'i khang brtsegs mchod rten la gzungs 'bul zhus/ bod zla drug pa'i tshes nyer gcig nyin nag chu lha ri stag rtse dgon gyi rten gtso thub dbang la gzungs 'bul zhus pa dang dam rdzas ring bsrel rnam gnang/ khyad par du lo der yungs 'bru lta bu'i ring bsrel dang/ dam pa chos kyi ring bsrel/ chos sku'i ring bsrel/ sku bal gyi ring bsrel/ sku gdung gi ring bsrel sogs ring bsrel rnam pa lnga sngon dpal spungs rten khrod las byung ba'i 'jam mgon Kong sprul gyi phyag bzhes ring bsrel rnam pa lnga dang/ bdud 'joms gong 'og gnyis kyi phyag bzhes ring bsrel rnam pa lnga rnam lhan du bsdu sgrub tshad ldan mdzad pa

⁶⁶⁴ Z 964: *rgyud*.

dang/ sngon grub chen karma nor bu bzang po mchog gis gter mdzod chos sgar thog grub dbang nyid dang rje bla ma dpon slob lhan nas/ sangs rgyas byang sems kyi ring bsrel gcig nas gnyis su bgrang ba'i ring bsrel chig khri sum stong lhag gi phabs rgyun 'khrul med kyi ril bu rnams thog mar phabs spel mdzad pa dang/ yang rten bsdu u dum wa ra⁶⁶⁵ dang/ gzi brjid bskyed pa sku yi ril bu/ tshangs dbyangs bskyed pa gsung gi ril bu/ bde chen bskyed pa thugs kyi ril bu sogs/ sngon byon gter chen mchog gyur gling pa dang 'jam mgon Kong sprul gyi phyag bzhes rnams phabs rgyun rgya chen mdzad/ gzhan yang lo der 'jam dpal smra seng gi⁶⁶⁶ sgo nas sgrub pa'i shes rab blo 'phel ril bu/ g.yang rdzas 'byung bcud ril bu sogs byin rlabs khyad par can mang po bsdu bsgrub dang phabs spel mdzad/ lo de'i bod zla bdun pa'i tshes bcu nyin/ rje nyid la re ltos kyi slob bu lnga brgya lhag gis gso sbyong yan lag brgyad pa'i smyung gnas cha nyis khri sum stong lo der bzhugs 'go brtsams pa dang/ de skabs rje bla ma rin po che'i zhal nas da lan sprul sku 'jam dbyangs bstan dar nas slob bu rnams la spyen ras gzigs kyi rjes gnang bskur dgos gsungs pa ltar slob bu kun la dbang bskur gnang/ de nas bod zla bdun pa'i tshe bcu gsum gnyin rje bla ma rin po che'i zhal nas/ sngar grub chen rin po ches bdag la mnga' gsol gyi lung bstan gnang ba dang/ dung dkar po g.yas 'khyil dang g.yon 'khyil ras ser po kha gang gi ngos phyag bris [Z966] phyag rjes can bcas rten 'brel bzang po'i dad rten khyad par can gnang ba 'di nyid/ de ring khyod rang la sprad rgyu yin gsungs nas thugs smon bzang po dang bcas te mchog sprul 'jam dbyangs bstan dar la gnang ba dang/ rje nyid kyi bstan pa'i brgyud 'dzin rgyal tshab tu mnga' gsol te/ karma sgrub brgyud bstan pa'i rgyal mtshan dpal bzang po zhes mtshan gsol phyag bris bcas thugs brtse chen pos gnang mdzad/ bod zla bdun pa'i tshes bco lnga nyin nang chen gnas mdo dgon chos longs sprul gsum gyi skur gzungs 'bul zhus pa dang dam rdzas rigs rnams gnang/ bod zla brgyad pa'i tshes bcu gsum nyin sgrub gnas stag ri nang gi rten gtso chos longs sprul gsum gyi sku khri rgyab yol can spus legs bzhengs grub/ bod zla bcu pa'i tshes bcu drug nyin kong po brag gsum dgon gyi rten gtso spyen ras gzigs phyag stong spran stong gtsos sku mi tshad tsam 8 la gzungs 'bul zhus pa dang dam rdzas ring bsrel gyi rigs rnams gnang/ bod zla bcu gnyis pa'i tshes lnga nyin sprin mtsho dgon gyi mchod rten kung khre gnyis can la gzungs 'bul zhus/ yang spyi lo 2012 lo'i bod zla bzhi pa'i tshes sum bcu nas spyi lo 2013 lo'i bod zla

⁶⁶⁵ Z 965: *u dum wa rā*.

⁶⁶⁶ Z 965: *gis*.

gnyis pa'i tshes nyer lnga'i bar ris med kyi dgon sde khag dang dad ldan rnams kyi sku 'dra min bzhi stong lhag la gzungs 'bul zhus pa'o//

rje nyid dgungs grangs bdun bcu thams pa/ chu mo sbrul spyi lo 2013 lo'i bod zla dang po'i tshes gcig nyin rje nyid kyi bzhugs khang nang du rgyal bstan spyi dang bye brag rnams la chos dang bkra shis 'phel ba'i sku rim du bkra shis brgyad pa dang/ btags grol phung⁶⁶⁷ po rang grol/ bstan pa bu gcig/ las sgrub rgyun gcod/ dus gsum sangs rgyas sogs gsungs pa dang bla slob thams cad gnam lo gsar pa'i dga' ston la rol bar mdzad/ de nas tshes bzhi nyin bla ma bco lngas gtsos sku 'khor rnams la bla ma rin po che'i bka' 'bum gyi lung gnang/ tshes drug nyin phyag chen gyi man ngag 'ga' dang bka' dbang sogs gnang/ tshes bco lnga nyin mchog sprul 'jam dbyangs bstan dar dang bla ma bco lngas gtsos jo ser rnams kyis 'od dpag med kyi tshogs mchod 'bum 2 phul ba dang/ tshes bcu drug gi tho rengs chu tshod lnga pa'i skabs mchog sprul 'jam dbyangs bstan dar dang bla ma bco lnga tshe dbang sogs las can slob ma rnams la/ dgongs 'dus pod dbang dang/ mdzod chen rnam lnga gtsos bka' gter yongs kyi pu ti'i lung dbang [2967] shin tu byin chen gnang/ tshes bcu bdun nyin mnga' ris sman sdong dgon dang mar mig dgon bcas la ring bsrel rnam lnga gnang/ tshes nyer bzhi'i nyin nas bzhugs khang nang du maṇḍala 'bul ba'i dbu 'dzug gnang/ tshes nyer gcig nyin 'byung bcud ril bu rgya ma drug brgya drug cu re gnyis bsdu sgrub mdzad/ tshes nyer drug nyin mchog sprul o rgyan dri med la mdo smad kyi dgon khag bdun cu lhag la ring bsrel rnam pa lnga 'bul rgyur bskur gnang mdzad/ yang bod zla bzhi pa'i tshes gcig nyin las can chos mdzad rnams kyis zhus brgyud ltar rje bla ma rin po che mchog dang thugs sras sprul sku 'jam dbyangs dpon slob lhan nas gsum sgrub brgyud pa'i bca' yig gi lam srol gtan la phabs/ lo de'i bod zla bzhi pa'i tshes gcig nas bco lnga'i bar nyin rer lha sa'i jo bor zhal gser 3 re dang sgrol chog stong dang mar me yon chab sogs lan mang phul/ sa zla'i tshes bco lnga nyin sprul sku 'jam dbyangs gtsos sku gsum sgrub pa'i mtshams pa ri khrod pa rnams nas rje bla ma rin po cher brtan bzhugs zab rgyas shig phul/ tshes bcu dgu nyin ris med bstan 'gro'i ched gzungs do po brgyad brgya par bskrun zhus/ tshes bcu gcig nyin snye mo khos khom gyi rten gtso chos kyi seng ge la dam rdzas ring bsrel dang sâccha⁶⁶⁸ byin can bcas gnang/ tshes bcu drug nyin lho kha chu gsum rdzong bye ma dgon gyi rten gtso gu ru ston pa sgrol ma rnams la gzungs 'bul

⁶⁶⁷ Z 966: *phul*.

⁶⁶⁸ Z 967: *swacchā*.

zhus pa dang dam rdzas ring bsrel yongs gnang/ tshes nyi shu'i nyin ris med bstan 'gro'i
 ched srog shing chig stong sum brgya lhag la gnas lnga'i srog yig dang gzungs sngags
 rnams gser yig gi 'bri rgyu dang/ gzungs bsgril rgyu/ na bza' gsol rgyu sogs dbu 'dzugs
 gnang/ bod zla drug pa'i tshes bcu nyin nag chu a mdo dgon zhig tu rten gtso ston pa
 dang gu ru tsong kha pa rnams la gzungs 'bul zhus pa dang dam rdzas rigs bcas gnang/
 tshes bcu dgu nyin lho brag sras mkhar dgu thog nang gi rten gtso sku rgyu gser zangs
 las grub pa'i bla sku mi tshad tsam nyer lnga la gzungs 'bul zhus/ lo der lho kha bye
 ma dgon du chos longs sprul gsum gyi sku la gzungs 'bul zhus/ tshes nyer bryad nyin
 nag chu lha ri mchod rten sku gdung cha brgyad kung khre drug can la srog shing 'bri
 rgyu dang gzungs bsgril rgyu rnams dbu tshugs/ tshes nyer dgu nyin mar mi dwags
 gsum dang/ mgon po phyag bzhi pa'i sku che legs dgu dang sgröl ma bcas gsar bzhengs
 mdzad/ sgrub sde stag ri thub bstan chos 'khor gling du sku gsum lha khang gsar
 bzhengs byas pa dang/ nang rten chos [2968] longs sprul gsum gyi sku rgyu gser zangs
 las grub pa shin tu che legs shig dang/ chos longs sprul gsum gyi sku gzungs ldan stong
 sku re re/ ar 'dam las grub pa'i mchod rten bzhi brgya lhag/ gzhan yang lha sku'i tshogs
 du ma bcas bstsal nas phyi nang rten brten par bcas pa lo de'i phyi lor yongs su legs
 grub yong bar mdzad/ khyad par du sku gsum sgrub brgyud kyi chos sder gtogs pa'i
 lho kha zangs ri sa khul/ sprin mtsho dgon par sku rten la sangs rgyas tshe dpag med
 kyi sku gzungs 'jug ring bsrel dang ldan pa mi tshad tsam gcig dang/ gsung rten la rin
 chen gter mdzod chen mo dpe ras gdong dar dang ldan pa cha tshang zhig dang/ rje bla
 ma'i bka' 'bum sku gsum grangs ldan cha gsum/ thugs rten la bka' gdams mchod rten
 gzungs 'jug ring bsrel dang ldan pa skar ma brgyad cu can gcig dang/ gzhan yang
 ka 'phan drug rgyal mtshan ser po gcig/ bla ma'i bzhugs khri steng du 'jog rgyu/ rgyab
 yol dang lcog gdan cha gcig/ rten rnams kyi drung du rgyu gser zangs las grub pa'i
 mchod rdzas kyi skor la maṇḍala che legs shig/ mchod pa'i bdun tshar spus legs shig/
 bum pa cha gcig/ thod sgyed cha gcig/ phul kong phul sder cha gcig/ rgya gar gyi rol
 sil spul legs shig dang/ sprin mtsho dgon pa de nyid dpal karma bka' brgyud kyi chos
 sde sku gsum sgrub brgyud gling pa zhes pa'i mtshan gsol gnang/ gzhan yang lo der
 bka' brgyud gong ma'i gsung 'bum gyi skor dang/ chos longs sprul gsum gyi dpe bum
 sogs gsung rab skor gyi dpe sna mang po par bskrun dang chos sbyin mdzad/ yang spyi
 lo 2013 lo'i bod zla gnyis pa'i tshes nyer lnga nas bod zla bdun pa'i tshes sum bcu'i
 bar/ ris su med pa'i dad ldan rnams kyi sku 'dra min sum stong bdun brgya lhag la
 gzungs 'bul zhus/ bod zla brgyad pa'i tshes gcig nyin snye mo 'gro ba mchod rten gyi

nang rten spyan ras gzigs phyag stong spyan stong la gzungs 'bul zhus dam rdzas ring bsrel rnams gnang/ tshes bcu bzhi nyin lho brag bye ba 'bum gyi nang rten gu ru gtso 'khor gsum la gzungs 'bul zhus pa dang dam rdzas ring bsrel rnams gnang/ bod zla brgyad pa phyi ma'i tshes bcu bdun nyin rje bla ma'i bka' bzhin thugs sras mchog sprul 'jam dbyangs bstan dar nas rje bla ma'i bzhugs khang nang du slob ma rnams la zhag brgya khrid 'go tshugs/ yang bod zla dgu pa'i tshes gcig nyin nas grub dbang bla ma'i bka' bzhin phran nas sdom gsum khrid 'go tshugs/ tshes brgyad nyin gnas nang dpa' bo dgon gyi nang rten sangs [2969] rgyas sman bla dang 'jigs byed rnam gnyis la gzungs 'bul zhus pa dang dam rdzas ring bsrel bcas gnang/ yang tshes bcu nyin sku gsum gyi sgrub thabs dang dbang khrid yig sogs cha tshang ldan pa'i dpe bum chag gnyis stong par bskurn grub nas rtsis len zhus/ bod zla bcu pa'i tshes bco lnga nyin lho brag mkha' spyod dgon gyi gu ru gtso 'khor gsum la gzungs 'bul zhus pa dang dam rdzas ring bsrel bcas gnang/ yang tshes nyi shu nyin lho kha bde chen spos 'bar dgon du sgrol ma nyer gcig gi sku dang tshe lha rnam gsum ston pa rnams la gzungs 'bul zhus pa dang dam rdzas ring bsrel gyi rigs rnams gnang/ go 'jo re khe a sang gi mchod rten thog brtsegs gnyis can gcig dnag chung ba brgya 'bring ba nyi shu/ sku sum bcu bcas la gzungs 'bul zhus/ de skabs dad ldan rnams kyi sku sgrol ma nyer gcig cha bcu gsum tsam la gzungs 'bul zhus pa'o/ yang bod zla bdun pa'i tshes sum bcu nas bod zla bcu gnyis pa'i tshes sum bcu'i bar dad ldan rnams kyi sku 'dra min sum stong lnga brgya lhag la gzungs 'bul zhus so//

rje nyid dgungs grangs don gcig pa/ shing pho rta spyi lo 2014 lo'i hor zla dang po'i tshes gcig nyin jo ser rnams dang/ zhal slob 'dus pa rnams nas skyabs rje bla ma rin po che gser zhal mjal/ rje bla ma rin po che nyid nas mjal rten la sangs rgyas 'od dpag med kyi sku par byin ldan re dang dar ser po re re gnang/ tshes bco lnga'i nyin zhing sgrub padma'i drwa ba'i sgo nas tshogs mchod rgya chen 'bul mdzad de/ tshogs 'gyed kyi ston mo ri gshis mthil gsum bzhugs pa'i sku gsum gyi jo ser yongs la grub par mdzad/ nyin der lha ri sku gsum chos gling dgon du rgyal ba 'od dpag med kyi mtshan sngags a mi dhe wa dung gi rdo 'bum chen mo bzhengs pa'i dbu tshugs/ tshes bcu bdun nyin sgrub gnas stag ri nang mchod rten bzhi brgya la dam rdzas rigs dang gzungs rnams gnang/ tshes bco brgyad nyin sgrub gnas stag ri nang gi chos longs sprul gsum gyi sku stong rtsa la gzungs dang dam rdzas bang mdzod 'khor lo sogs bca' sgrub mdzad/ tshes bcu dgu nyin grub chen rin po che'i rnam thar dang/ rje bla ma rin

po che nyid kyi bka' 'bum sku gsum grangs ldan/ rje btsun dbyings rig rang shar gi rnam mgur bcas dpe bum cha chig stong lnga brgya par bskrun grub nas rtsis len zhus/ bod zla gnyis pa'i tshes gcig nyin ris su ma chad pa'i bstan pa dang 'gro ba'i don du dam rdzas ring bsrel gyi skor dang/ ring bsrel rnam lnga/ sku gsung thugs ril/ [Z970] 'jam dbyangs ril bu/ g.yang rdzas ril bu/ gzhan yang dam rdzas kyi rigs sna kha bco brgyad rnam shog bcag mdzad/ yang bod zla gnyis pa'i yar tshes la nyid kyi chos sde lho kha dkar bde chen spos 'bar dgon gyi lha khang nang gi gyang lha 'bri byed la dmangs sgor khri brgyad gnang ba dang/ ma 'ongs par bstan pa brgyud 'dzin skor gyi zhal ta gnang/ yang bod zla gsum pa'i tshes gnyis nyin lha bum klu bum gyi srog shing dang gzungs rnam bsgril rgyu'i dbu 'dzugs gnang ba bcas so//

[II]

⁶⁶⁹de ltar rje nyid kyi⁶⁷⁰ bya ba las bzhi'i 'khor los⁶⁷¹ mchog thun dngos grub kyi 'phrin las⁶⁷² mkha' khyab tu spel ba gsum gyi nang gses grol ba drug gi phrin las⁶⁷³ kyi bya ba mdzad tshul ni/

de'ang dang po/ myong grol ril bu'i skor la/⁶⁷⁴ śākya⁶⁷⁵ thub dang 'od srung gtsos pa'i sangs rgyas dang byang sems khri lhag gi ring bsrel rin po che'i phabs rgyun dang grub dbang karma nor bu sku zhal bzhugs kyi ring bsrel dang rtsa chen rten khrod las byung ba'i ring bsrel rigs phyag 'byor mang po rnam ma 'ongs par gzigs pas rje 'di nyid la gnang bas da lta'ang rgyun mi 'chad pa grub chen bla ma mchog gi byin rlabs kyi mang po 'phel bzhin pa 'di'o/ rten bsdus u dum wa⁶⁷⁶ ra ni 'jam mgon mkhyen kong rnam gnyis phyab bzhes rten bsdus dang/ rin chen ril bu sdig srin phyag tham can sogs la gzhir byas te/ grub chen rin po che'i phyag nas bram ze skye bdun sku sha ril bu bdun phrag kha shas dang phyogs mtha' dag nas dus dbang gi rten khrod grang mang gi byin rlabs 'byor yongs rdzogs dang/ rje bla ma nyid kyi phyag 'byor rigs rnam kyi khar/ grub chen rin po che'i zhal snga nas ring bsrel re re bzhin brtsis pas khri gcig dang

⁶⁶⁹ The paragraph (Y 34–39) describes the supreme and common accomplishments of the four tantric activities more briefly than in Biography Z. The comparison with Biography Z will be specified in the following notes.

⁶⁷⁰ Y 34: om. *de ltar rje nyid kyi*; add. *thos bsam bshad pa'i 'khor los lung gi bstan pa 'dzin shing/ sgom sgrub nyams len gyi 'khor los rtogs pa'i bstan pa bskyongs* (r. *skyong*) *te*/.

⁶⁷¹ Z 970: *lo'i*.

⁶⁷² Y 34: *phrin las*.

⁶⁷³ Y 34: *'phrin las*.

⁶⁷⁴ Y 34: om. *de'ang dang po/ myong grol ril bu'i skor la*/.

⁶⁷⁵ Y 34, Z 970: *śāka*.

⁶⁷⁶ Y 34: *wā*.

stong phrag gsum lhag byung ba rnams gnang ste rten bsdus yongs rdzogs bsdu⁶⁷⁷ sgrub tshad ldan gyis shog gsungs pa ltar/ rin chen ril bu'i rigs dang bzang drug sogs kyis phabs nas ril bu lug ril tsam byas te rin po che'i za ma tog tu bshams/ ngan song dong sprugs kyi sgo nas bum sgrub mdzad pas/ zhag⁶⁷⁸ bdun song nyin snyan pa'i sgra skad skar ma nyi shu tsam la grags/ de nas bum sgrub mchod bston dbang len bcas grub rjes za ma tog dar dmar gyi kha gcod phyas pas ril bu rnams sgong nga'i dbyibs sum nor bu ltar gnas 'gyur zhing/⁶⁷⁹ sgong dbyibs mchu nas me tog 'dab lnga dang 'dab gsum dbyibs spus legs ri mo 'bur du shar 'dug pa'i ril bu gcig kha phye bas nang du bdud rtsi sngo 'khyil ler 'dug gsungs/ [Z971] de nyin rdo rje mched grogs nyi ma der phebs skabs dang thug pas gong gi rtags mtshan rnams mkhyen gsal yin no/ dmigs bsal gyi byin rlabs gtso chen gsum ni/ o rgyan padma'i dbu skra 'ja' 'od 'khyil ba phab pa'i ril bu kha byang can dang/ rje btsun mi la ras pa'i sgom thag 'khrul bral dang grub dbang rin po che karma nor bu'i dbu skra dang mnyam du phab pa'i ril bu kha byang can dang/ nyag rong klu rab dgon gyi bla ma 'ja' lus pa a chos rin po che'i dbu skra o rgyan dri med mjal 'phrad skabs gnang ba dang phyi lo 'ja' lus pa gshegs skabs mnab stod nang ma dri ma yod par gnas padma bkod ye shes kyi rtswa kun tu bzang po phab pas 'ja' lus ril bu gsum yin la/ gzhan yang dwags po 'dzam gling grags pa'i thugs kyi ril bu dang/ shing mo bya spyi lo 2005 lor gong gsal rten bsdus⁶⁸⁰ u dum wa ra la kha gsab mang po mdzad pas gtso bor o rgyan padma'i dbu skra 'ja' 'od 'khyil ba/ rje btsun mi la ras pa'i sgom thag/ dwags po lha rje'i dbu klad ring bsrel thugs kyi dum bu dang/ 'ja' lus pa'i dbu skra'i ril bu/ padma bkod kyi rtswa kun tu bzang po dang/ dpal sga lo pa'i dbu skra dang dbu thod sogs mang po bcas phyogs bsgril gyi ril bu'i phabs spel gyi bum sgrub skabs bum chu phyur nas sder ma nang du 'khyil rgyu byung/ slar yang bum pa bdud rtsis khengs 'dug pas rten bsdus 'gro don rgya cher 'phel ba'i rtags so gsungs/ de nas yang chu pho 'brug spyi lo 2012 lor ring bsrel dang rten⁶⁸¹ bsdus sogs phabs spel rgya chen gnang ba'i skor la/ rgya gar rtswa mchog grong ston pa rdo rje 'chang gi gdung khang las spyian drangs pa'i sangs rgyas kyi gdung tsha⁶⁸² ril bu 'khrul med/ grub chen tai lo pas nub phyogs o rgyan mkha' 'gro'i gsang mdzod nas spyian drangs pa'i dam rdzas ril nag chen mo/ grub thob karma nor bu bzang po mchog dang rje bla ma

⁶⁷⁷ Y 35, Z 970: *bsdus*.

⁶⁷⁸ Y 35: *zhags*.

⁶⁷⁹ Y 35: om. *zhing*/.

⁶⁸⁰ Z 971: *'dus*.

⁶⁸¹ Z 971: *brten*.

⁶⁸² Z 971: *tshā*.

rin po che dpon slob lhan gyis shing pho byi ba spyi lo 1983 lor gter mdzod chos sgar thog bsdu sgrub gnang ba'i sangs rgyas byang sems kyi ring bsrel 13000 gi phabs rgyun 'phrul med/ o rgyan padma'i dbu skra 'ja' 'od 'khyil ba/ sngon chos rgyal srong btsan sgam pos 'phrul snang gtsug lag khang nang du bzhengs pa'i spyan ras gzigs rang byung lnga ldan gyi sku dum ril bu/ lho brag mar pa lo tsā'i⁶⁸³ dbu thog ril bu/ rje btsun mi la'i sgom thag ril bu/ mnyam med dwags po'i thugs kyi ril bu/ karma pa sku phreng rim byon dang zhwa dmar sku phreng rim byon gyi sku gdung phyogs bsdus ril bu byin chen/ zur mang drung rin po che'i na bza'/ rig [Z972] pa'i rdo rje na bza'/ o rgyan rgyal ba'i myu gu dang dpal sprul rin po che dpon slob gnyis kyi gdung tsha⁶⁸⁴ ril bu bcas phabs spel rgya chen gnang/ gzhan yang 'jam mgon Kong sprul rin po che dang bdud 'joms gong 'og gnyis kyi phyag bzhes bzhin/ ring bsrel rnam pa lnga ni/ yungs 'bru lta bu'i ring bsrel/ dam pa chos kyi ring bsrel/ chos sku'i ring bsrel/ sku bal gyi ring bsrel/ sku gdung gi ring bsrel bcas phabs spel rgya chen gnang/ lo der rje btsun 'jam dpa smra seng gi sgo nas bsdu sgrub tshad ldan mdzad pa'i shes rab blo 'phel ril bu dang/⁶⁸⁵ gzhan yang gzi brjid bskyed pa sku yi ril bu/ tshangs dbyangs bskyed pa gsung gi ril bu/ bde chen bskyed pa thugs kyi ril bu/ 'byung bcud kun 'dus g.yang rdzas ril bu/ mi gtsang dag byed khurus kyi ril bu/ tshe bcud kun 'dus 'chi med ril bu/ sākcha gser rtsi can chung ba ni gong gi rten bsdus⁶⁸⁶ u dum wa⁶⁸⁷ ra dang sku gsung thugs ril dang tshe ril khurus ril 'byung bcud ril bu bcas kyis bzhengs/ sman sgrub ni phur pa yang gsang dang gnam lcags spu gri/ thugs sgrub rnam gnyis klong snying/ 'ja' tshon lugs/ rdor sems kyi sgo nas sgrub pa bcas 'dus pa'o/ gzhan yang lo chen rin chen bzang po dang dpal chen sga⁶⁸⁸ lo dpon slob lhan gyis bzhengs pa'i mgon po phyag bzhi pa'i sku dum ril bu bcas so//⁶⁸⁹

gnyis pa tshor grol gyi bdug rdzas dang/ bsur grol 'khor lo 'bum lnga bcas so//
gsum pa/ reg grol gyi bye ma sogs ni padma gtsug tor 'bum ther sum cu so
grangs tsam gyis bsgrubs/ khyad par reg bye ni kun rig⁶⁹⁰ dang btags grol 'bru drug

⁶⁸³ Z 971: *tswa'i*.

⁶⁸⁴ Z 972: *tshā*.

⁶⁸⁵ The paragraph (Z 971–972) from *de nas yang chu pho 'brug spyi lo 2012 lor ring bsrel dang rten bsdus sogs phabs spel rgya chen gnang ba'i skor la/ until lo der rje btsun 'jam dpa smra seng gi sgo nas bsdu sgrub tshad ldan mdzad pa'i shes rab blo 'phel ril bu dang/* is missing in Biography Y.

⁶⁸⁶ Y 37, Z 972: *'dus*.

⁶⁸⁷ Y 37: *wā*.

⁶⁸⁸ Z 972: *rga*.

⁶⁸⁹ The sentence (Z 972) *gzhan yang lo chen rin chen bzang po dang dpal chen rga (r. sga) lo dpon slob lhan gyis bzhengs pa'i mgon po phyag bzhi pa'i sku dum ril bu bcas so/* is missing in Biography Y.

⁶⁹⁰ Z 972: *kun rigs*.

sogs mang pos bsgrubs pa dang/⁶⁹¹ bye ma ni/ mtsho ma pham dang gnas mtsho gnyis
kyi bye ma sna lnga dang/ rgya gar chu bo ne rañja nar sangs rgyas lo drug bzhugs gnas
kyi bye ma mang pa bcas so//

bzhi pa/ mthong grol 'khor lo'i rigs la rgyud 'bum phrag drug cu rtsa bzhi'i yang
snying zhi khro'i cakra mthong grol thig brgya ma grangs 'bum 20 par bskrun zhus pa
dang/ spyi lo 2006 gi lor snying thig yab bka'i 'khor lo 'bum dang/ yum bka'i 'khor
lo 'bum/ jo bo rje'i lugs kyi grong khyer sgröl 'khor 'bum/ 'khor ba dong sprugs
kyi 'khor lo 'bum/ ngan song dong sprugs kyi 'khor lo 'bum/ dge 'dun 'du 'khor 'bum/
gnam chos lugs kyi dge 'dun 'du mthun 'khor lo 'bum/ so so 'brang ma dang gdugs
dkar gnyis kyi cakra 'bum/ [Z973] jam⁶⁹² lha'i srung 'khor rigs 'dra min dang tshogs
bdag 'khor lo 'bum/ gnod sbyin 'khor lo sogs rigs 'dra min sna kha dgu po 'bum re par
bkrun zhus/ yang dgongs 'dus gser zhun ma'i mthong grol 'khor lo chen mo sngar gyi
ma dpe bzhin gsar bris mdzad pa dang de 'dra cha lnga khri par skrun zhus pa sogs
mthong grol gyi 'khor lo'i rigs grangs mang dang/ yang spyi lo 2014 lor btags grol 'khor
lo'i rigs sna kha bcu drug yod pa dag re re bzhin grangs 'bum re par bskrun zhus
pa'o//⁶⁹³

lnga pa/ btags grol 'khor lo ni 'bum ther lhag tsam dang/ btags grol dpe cha ni
grangs mang/ khyad par tu btags grol phung po rang grol gser yig can chig khri lhag
dang/ sangs rgyas kyi 'das rjes gsum gser yig can cha lnga stong/ gzhan yang zab chos
zhi khro dgongs pa rang grol gyi gsol 'debs sku gsum klong yangs rang grol dang/ rang
byung bstan pa bu gcig gi bklag thabs/ bstan pa bu gcig gi rgyud gser gyi snying po nyi
ma rab tu snang byed/ 'od gsal rdzogs pa chen po man ngag sde'i gnad kyi bcud phur
sangs rgyas kyi 'das rjes gsum/ btags grol rgyud drug/ zab chos zhi khro dgongs pa rang
grol las: btags grol phung po rang grol gyi: don bsdus rang grol snying po dang/ yang
rdzogs pa chen po rdor sems snying thig las: btags grol sangs rgyas sras gcig gi rgyud:
yang kun bzang dgongs pa kun 'dus las: btags grol sangs rgyas sras gcig gi rgyud ces
bya ba: bla ma'i thugs sgrub bar chad kun sel las/ rang byung bklag⁶⁹⁴ pas grol ba
padma'i snying po'i rgyud/ gnam chos lugs kyi gter kha snyan brgyud zab mo'i skor
las zhi khro dam pa rigs brgya'i sgrub pa/ zhi khro nges don snying po las: Sangs rgyas

⁶⁹¹ Y 37: *bsgrubs pas bye ma ni*; Z 972: *bsgrubs pa dang/ bye ma ni*.

⁶⁹² Z 973: *jam*.

⁶⁹³ The following paragraph (Y 37) about liberation through seeing is very brief:

[Y37] *bzhi pa/ mthong grol gser zhun ma'i cakra mang pa dang gzhan yang mthong grol
gyi 'khor lo'i rigs grang mang dang*.

⁶⁹⁴ Z 973: *bklags*.

thams cad kyi sras gcig po gsang ba cod pan sa bon gyi rgyud: nyag bla byang chub rdo rje'i dgongs gter gyi btags grol/ las sgrub rgyun gcod kyi sngags brgya rtsa brgyad pa/ dpal kun tu bzang po'i smon lam bcas glegs bam sor bzhi'i tshad kyis btags grol deb chung de 'dra chig khri lhag tsam par bskrun zhus pa'o//⁶⁹⁵

drug pa/ thos grol 'khor lo ni sgra sdud 'khor lo mang po dang/ thos grol yi ge dang bcas so/⁶⁹⁶ thos bsam bshad pa'i 'khor los lung gi bstan pa 'dzin shing/ sgom sgrub nyams len gyi 'khor los rtogs pa'i bstan pa skyong⁶⁹⁷ te/⁶⁹⁸ bya ba las bzhi'i 'khor los mchog thun dngos grub kyi phrin las mkha' khyab tu spel ba gsum gyis 'gro don nam mkha' dang mnyam par yin no//

[III]

[Z974] khams kyi gnas mchog gter lhag mthong ba rang grol gyi brag ngos su gu ru rin po che'i sku rten rang 'khrungs bzhugs pa las dmigs gsal dngos su byon pa'i gdung chen rnam lnga lcags gtun gyis gzhom gzhig med pa kha dog mthong tshul 'dra min yod pa'i gdung gi ring bsrel kha shas phyag 'byor byung bas de rnams ni/⁶⁹⁹ thog mar sgrub gnas dung 'khor gyi⁷⁰⁰ srog shing la phul/ lha sa'i rme ru'i rten gtso gsum⁷⁰¹/ se ra'i dur khrod kyi mchod rten⁷⁰²/ bsam yas mchod rten bzhi⁷⁰³/ ban sgar gyi gu ru'i sku che ba dang/ chos longs sprul gsum re re⁷⁰⁴/ gangs rin po che'i 'od dpag med kyi sku⁷⁰⁵ dang/ mtsho ma pham rten gtso gu ru'i sku bcas⁷⁰⁶ la phul/ mnga' ris shangs klu

⁶⁹⁵ The paragraph (Y 37) about the diagrams that liberate through wearing is very brief: *lnga pa btags grol 'khor lo ni 'bum ther lhag tsam dang/ btags grol dpe cha ni grangs mang/*. The paragraph (Z 973) about the numerous types of books on liberation through wearing is missing in Biography Y, namely from *khyad par tu btags grol phung po rang grol gser yig can chig khri lhag dang/ until dpal kun tu bzang po'i smon lam bcas glegs bam sor bzhi'i tshad kyis btags grol deb chung de 'dra chig khri lhag tsam par bskrun zhus pa'o/*.

⁶⁹⁶ The following paragraph (Y 37–38) is placed in Z 973:

[^Y37] *gzhan yang gzi brjid bskyed pa sku yi ril bu/ tshangs dbyangs bskyed pa gsung gi ril bu/ bde chen bskyed pa thugs kyi ril bu/ 'byung bcud kun 'dus g.yang rdzas ril bu/ mi gtsang dag byed khru kyi ril bu/ tshe bcud kun 'dus 'chi med ril bu/ sáccha gser rtsi can chung ba ni gong gi rten 'dus (r. **bsdus**) u dum wā (r. **wa**) ra dang sku [^Y38] gsung thugs ril dang tshe ril khru ril 'byung bcud ril bu bcas kyis bzhengs/ sman sgrub ni phur pa yang gsang dang gnam lcags spu gri/ thugs sgrub rnam gnyis klong snying/ 'ja' tshon lugs/ rdo sems kyi sgo nas sgrub pa bcas 'dus pa'o/*

⁶⁹⁷ Y 34, Z 973: *bskyongs*.

⁶⁹⁸ The paragraph (Z 973), namely *thos bsam bshad pa'i 'khor los lung gi bstan pa 'dzin shing/ sgom sgrub nyams len gyi 'khor los rtogs pa'i bstan pa bskyongs (r. **skyong**) te/*, is placed in Y 34.

⁶⁹⁹ Y 38: om. *de rnams ni/*.

⁷⁰⁰ Y 38: om. *gyi*.

⁷⁰¹ Y 38: add. *la phul*.

⁷⁰² Y 38: add. *la phul*.

⁷⁰³ Y 38: add. *la phul*.

⁷⁰⁴ Y 38: om. *gyi*; add. *la phul*.

⁷⁰⁵ Y 38: om. *kyi sku*.

⁷⁰⁶ Y 38: om. *bcas*.

khang gi rten gtso bzhi⁷⁰⁷/ stod lung mtshur phu'i rten gtso bzhi⁷⁰⁸/ dwags dgon rten
gtso dwags po'i sku⁷⁰⁹/ gzhan yang gu ru'i sku kung khre brgya can gcig la phul/ rje⁷¹⁰
nyid kyi thugs dam rten gser zangs kyi grub chen rin po che'i gdung rten⁷¹¹ bka' gdams
mchod rten zhig la grub chen rin po che'i 'phel gdung a ma zhig dang mnyam du phul/
yang rje nyid kyi thugs dam gyi rten dang mjal dbang zhu mi rnams kyi mkhor bzhag
rgyu'i bka' gdams mchod rten rnying pa chung legs shig la ring bsrel gyi phung po can
de'i nang la phul ba bcas lags so//

dpag med bsod nams srub pa'i 'o mtsho las//
tshad med thugs rjes 'dod 'byung ma ni ka//
dmigs med rnying rje'i 'gro la dgongs pa'i thugs//
phrin las mkha' ltar khyab pa'i rje la 'dud//⁷¹²

II.4 bzhi pa/ rje nyid kyi thugs dam kyi skor dang nges pa don brgyud 'dzin pa'i zhal slob rnams kyi skor//⁷¹³

spangs rtogs sangs rgyas kun dang mnyam na yang//
thugs bskyed smon lam zab mos gangs ljongs kyi//
bka' drin mtshungs med skyabs rje 'khor lo'i mgon//
[Z975]
rgyal sras 'jigs med seng ge'i zhabs la 'dud//

[I]

de'ang⁷¹⁴ rje nyid kyi thugs dam kyi skor dang bu slob rnams kyi nyams len 'gro
don mdzad tshul mdo tsam zhus na/ grub chen rin po ches gtsos pa'i bla sprul mang

⁷⁰⁷ Y 38: add. *la phul*.

⁷⁰⁸ Y 38: add. *la phul*.

⁷⁰⁹ Y 38: add. *la phul*.

⁷¹⁰ Y 38: om. *rje*.

⁷¹¹ Y 38: om. *grub chen rin po che'i gdung rten* before *bka' gdams mchod rten...*

⁷¹² The paragraph (Z 974) from *yang rje nyid kyi thugs dam gyi rten dang mjal dbang zhu mi rnams kyi mkhor bzhag rgyu'i bka' gdams mchod rten rnying pa chung legs shig la ring bsrel gyi phung po can de'i nang la phul ba bcas lags so/* until the end of the verses is missing in Biography Y.

⁷¹³ Although Biography Y doesn't include the fourth part, the content of both Biographies Y and Z is partly the same. The difference will be specified in the following notes.

⁷¹⁴ Y 39: om. *de'ang*.

po'i mdun nas 'od dpag dbang bcu bzhi/ ngan song dong sprugs dbang thengs lnga/ dkon mchog spyi 'dus thengs bdun/ zhi khro'i rigs mang po dang/ khyad par kar gling zhi khro'i dbang bla ma bcu gsum gyi mdun nas zhus pas des byin rlabs las chos longs sprul gsum dang btags grol gtso cher byed pa'i rgyu mtshan de yin gsungs/ btags grol bstan pa bu gcig ni/ grub chen rin po che dang/ bla ma a khyug rin po che rnam gnyis zhal lnga nas dbang zhus/ bstan bu dga' rab rdo rje'i gsang 'brel bla ma bzhi las lung zhus/ rang re bla slob kun gyis bstan pa 'dzin skyong spel gsum gyi bka' babs yin pas thugs la bzhag pa zhu gsungs/ spyir 'od dpag med kyi bsnyen sgrub a mi dhe wa dung phyur bsags mkhan stong phrag lhag tsam byung/ smyung gnas brgya rtsa bzhugs mkhan shin tu mang po byung/⁷¹⁵longs sku thugs rje chen po ngan song dong sprugs ni dpon slob gtso gras rnam kyis bsnyen sgrub las gsum gyis sgo nas bsam yas mchod rten che chung stong rtsa brgya lhag dang mnga' ris bde chen chos gling nas mchod rten brgya rtsa lhag tsam dang/ stod lung mtshur phu'i las bzhi mchod rten dang cha brgyad sogs dang/ dwags lha sgam po'i mchod rten rnam dang byang gnam mtsho/ dpal thang sgrub gnas kyi mchod rten rnam dang byang mkha' lung dgon gyi mchod rten rnam dang brag yer pa'i mchod rten dang khang brtsegs khag mang po/⁷¹⁶sgrub sde stag ri nang gi mchod rten bzhi brgya bcu gsum/ ban sgar dgon gyi las bzhi'i mchod rten che bzhi dang lcags ri'i steng gi mchod rten bdun brgya lhag/ yang spyi lo 2013 lor bzhengs pa'i mnga' ris klu khang dgon du mthong grol gyi mchod rten brgya rtsa dkyil 'khor dbyibs can/ skya bo dgon du mchod rten brgya brgyad dang sáccha 'bum khang/ de thams cad ngan song dong sprugs kyi grol ba bcu gcig las/ sákya thub pa'i mchod rten dran pas grol: zhes gsungs pa ltar bzhengs pa sha stag yin/⁷¹⁷sprul sku padma 'byung gnas bla sgrub la thugs dam gtso bor mdzad mi ni/ shar mi nyag tai lo dang dkon mchog bstan 'dzin gyis gtsos pa'i bsnyen sgrub rgyas pa dang vajra gu

⁷¹⁵ The following paragraph (Y 39–40) is added after the sentence (*smyung gnas brgya rtsa bzhugs mkhan shin tu mang po byung/*). For a comparison with a similar paragraph in Z 981, see Chapter 3, no. 733.

[Y39] *khyad par du khams li thang gi bla ma o rgyan tshe dbang mchog* [^{Y40}] *gis/ rdza dpal sprul rin po ches chags med bde smon 'di la 'brel ba thob tshad bde ba can du skye ba'i bka' babs la gzigs nas chog bsgrigs mdzad pa'i bde chen zhing sgrub kyi sgo nas zhag brgya sngon 'gro 'bum bzhi zung 'brel thengs bcu btsugs/ thengs re la mi nyis brgya lnga bcu nas sum brgya yan man yod/ 'bum bzhi de rnam grangs tshad bzhal na dung mang po song/ gzhan yang zhing sgrub ni gangs ljongs mtha' dbus kun la khyab pa'i 'gro don ni grangs las 'das so gsungs/.*

⁷¹⁶ Y 40: om. [^{Z975}] *grub sde stag ri nang gi mchod rten bzhi brgya bcu gsum/ ban sgar dgon gyi las bzhi'i mchod rten che bzhi dang lcags ri'i steng gi mchod rten bdun brgya lhag/ yang spyi lo 2013 lor bzhengs pa'i mnga' ris klu khang dgon du mthong grol gyi mchod rten brgya rtsa dkyil 'khor dbyibs can/ skya bo dgon du mchod rten brgya brgyad dang sáccha 'bum khang/ de [...].*

⁷¹⁷ The paragraph (Y 41) after the sentence *zhes gsungs pa ltar bzhengs pa sha stag yin/ until [...]* *phyin las ci nus su spel gsungs/* is much abbreviated in comparison with Z 975–976.

[**Z976**] ru dung phyur sgrub mkhan yang du ma yod gsungs/ ma tshad spyi dang bye brag gi slob bu thams cad kyis 'khor lo gsum gyi mdzad 'phrin ci nus su spel ba dang/ grol ba drug gi phrin las myong grol gyi ril bu dang/ reg grol gyi bye ma/ tshor grol gyi bdug rdzas/ mthong grol gyi 'khor lo/ btags grol gyi 'khor lo'i srung ba/ thos grol gyi rigs sogs kyis phrin las ci nus su spel gsungs/

[II]

khyab bdag rdo rje 'chang grub dbang bla ma ⁷¹⁸karma stobs rgyal rin po che mchog gis/ 'dzam gling byang phyogs gangs ri'i bskor ba'i yul dbus su/ rmad byung bstan pa'i snying po sku gsum sgrub bstan 'dzin skyong spel ba'i slob chen rnams ni/ dbyings rig mchog sprul 'jam dbyangs bstan dar/ bla ma bco lnga tshe dbang/ sprul sku kun bzang bshad sgrub/ bla ma dkon mchog bsam 'grub/ bla ma bsod nams dbang po/ bla ma rig 'dzin chos rgyal/ bla rgan mkhas grub chos skyong/ 'ba' ba bla ma o rgyan tshe dbang/ bla ma bsam gtan mtha' phyin/ bla ma tshul khriims/ bla ma rgyal mtshan blo gros/ khams mi nyag gi bla ma tai lo/ mKhan po Karma mthu stobs sogs yod cing/ de'ang rdo rje'i slob chen de dag gi lo rgyus cung zhig zhus na/

‡ thog mar/ dbyings rig sprul sku 'jam dbyangs bstan dar ni/ pha yul mdo khams lha sde'i mtshams ri 'od kyis yul nas yin/ grub dbang bla ma rin po che stag ri sgrub gnas su sku mtshams la bzhugs skabs/ nub gcig gzims lam du/ rje nyid kyis thugs ka nas sangs rgyas śākya thub pa'i sku 'od 'tsher 'tsher byed pa zhig rmis byung ba dang/ yang de nas shar phyogs kyis ri bo nas nyi ma zhig shar byung bas de la dang po dkrag mdangs de tsam mi 'dug/ de nas rje nyid kyis thugs ka nas 'od zer zhig 'phros te nyi ma de la phog pas nyi ma de nyid bkrag mdangs dang ldan pa gyur nas/ nyi ma de yi 'od kyis phyogs kun tu khyab pa zhig rmis byung gsungs/ rmis lam de ni 'jam dbyangs bstan dar ma las btsa' skabs kyis dus tshod de red 'dug pas de yis mtshan lta su red 'dug ces rje nyid kyis zhal nas gsungs/ de nas lo brgyad kyis dus ma dang lhan du dbus phyogs su slebs/ de skabs tshe rabs kyis bla ma skyabs rje grub dbang ⁷¹⁹karma stobs rgyal rin po che mchog zhal mjal gsung gi bdud rtsir spyod pa'i skal bzang thob/ lo dgu yi dus bsam yas sgrub pa chen mo'i skabs/ 'tshogs par rgyun 'tshogs dang/ bar mtshams rnams su yig ge 'bri [**Z977**] klog dang skyabs 'gro sems bskyed kyis skor sogs dang khrid kyis

⁷¹⁸ Here is an honorific prefix འ.

⁷¹⁹ Here is an honorific prefix འ.

blo 'dzin dgos rigs rnams gong gi bka' drin las thob/ de nas lo bco lnga'i dus rgyal dbang bcu bdun pas byang chub sems kyis sdom pa gnang/ ming la rgyas sras gzhan phan mtha' yas zhes bstsal/ rje bla ma rin po ches sprul skur bden dpangs kyis phyag bris bstsal bar/

‡ bla ma dkon mchog gsum gyi byin gyis brlab tu gsol/ da lam nga rang gi tsha bo shing glang lo pa 'jam dbyangs bstan dar 'di nyid/ kho rang chung nas bstan 'gror phan sems che ba dang/ chos kyis bag chags bzang po thun mongs ma yin pa zhig yod/ khyad par skyabs rje ⁷²⁰ si tu rin po che dang/ grub dbang a khyug rin po che rnam gnyis kyis dpal bka' brgyud mthong gling dgon gyi rje btsun dbyings rig rang shar gyi skye srid 'khrul med kyis ngos 'dzin bka' lung ltar/ ngos rang nas kyang rje btsun dbyings rig rang shar gyi yang srid sprul skur ngos 'dzin mnga' gsol gyi bden dpangs dang/ karma sgrub brgyud bstan pa'i rgyal mtshan zhes mtshan du gsol nas/ sangs rgyas kyis bstan pa rin po che spyi dang bye brag rang re sku gsum sgrub brgyud kyis bstan pa la phan nges kyis zhabs tog gang legs yong ba'i re 'dun bzang po bcas/ bla ming ⁷²¹ karma stobs rgyal nas/

zhes phyag bris phyag tham bcas bstsal gnang mdzad/ de nas sngon 'gro dang sku gsum gyi lo gsum zla drug/ phyag rdzogs nyams len gyi khrid rnams mtshams la bzhugs/ de skabs rje bla ma rin po che la mi sad pa'i dad pa gting nas brnyed de/ rje bla ma'i gdams pa rnams kyang ma lus tshangs sprugs su thob/ lha lung sku gsum sgrub sder mtshams la bzhugs skabs nyin zhig dag pa'i snang bar bla ma ri po che dngos su zhal gzigs te nyid dang thugs yid bsres pas de ma thag rig stong chos sku'i rang zhal mngon du mjal ba dang/ physis bla ma rin po che la de ltar zhus pas thugs rab tu mnyes/ yang mtshams la bzhugs dus shig la/ rje bla ma rin po che'i phyag bris brtsal ba zhig gi nang/

dbyings rig rgyal po'i tshugs zin na//

rang rtsal dran 'bangs 'khor du 'du//

gzung 'dzin dgra yis gnod mi nus//

[^Z978]

bde chen chos skur longs spyod 'gyur//

zhes gsungs/ snga phyir mdzod chen rnam lngas gtsos pa'i chos dpe du ma'i dbang lung gsan pa dang/ yang rje nyid kyis dngos slob bla ma tai lo sogs la grub dbang

⁷²⁰ Here is an honorific prefix ཨ.

⁷²¹ Here is an honorific prefix ཨ.

bla ma rin po che'i zhal nas/ da lan khyed rnams kyis nga yis bgyis pa'i phyag chen po'i khrid bla ma rdo rje 'chang gi zhal lung 'di nyid 'jam dbyangs bstan dar gyi tsar zhu ru song/ rang dgon mthong gling dgon pa'i 'gan khur dag gi btang re'i 'dun pa byed 'dug ste ngas btang ma bra ba yin/ nga la ci yod de 'jam dbyangs la yod pas khyed rnams de ru khrid zhus zhig gsungs/ de nas spyi lo 2014 lo'i spyi zla 6 pa'i tshes 27 nyin rje bla ma rin po che dgongs rdzogs skabs/ sku gsum sgrub brgyud gling pa'i chos brgyud 'dzin pa'i slob ma yongs kyis grub dbang bla ma rin po che'i bstan pa'i rgyal tshab tu mnga' gsol zhus mdzad pa dang/ deng gi skabs su'ang bstan 'gro'i don mdzad mus su bzhugs so//⁷²²

‡ nub mnga' ris sa khul klu khang dgon du bzhugs pa'i bla ma bco lnga tshe dbang ni/ pha yul go 'jo re khe rmig mdo nas yin/ chung nas chos la dad 'dun mos spro shin tu che rab zhig yod pa dang/ lo bco lnga'i dus/ rje bla ma rin po che lha sa rme ru lha khang nang gu ru'i dung sgrub dbu 'dzugs skabs/ thun mtshams rnams su sngon 'gro kun bzang zhal lung gi zab khrid brtsal skabs dang mjal/ de nas gzungs rje nyid kyis thugs brtse chen pos rjes su bzung bar mdzad de/ sngon 'gro nas brtsams dngos gzhi khrid rim⁷²³ rnams zhus/ de nas rje bla ma rin po che lcags rta lor gangs skor du phebs skabs lhan du khrid gnang mdzad/ mi dmangs kyi re ba ji bzhin sgrub gnas shangs klu khang dgon pa phyag btab mdzad/ de nas lo gnyis kyi rjes/ rje bla ma rin po che dbus phyogs su 'gro don dus la babs ste 'byon skabs/ yul mi'i re 'dod ltar nyid kyi sku tshab tu sgrub gnas klu khang dgon du bzhugs/ de nas lho dpal gyi bsam yas rnam dag khrims khang gling du/ bde chen zhing sgrub kyi mchod pa'i skabs/ maṇḍala gyi mchod 'bru rnams phyogs gang sa nas ngal bas ched du sgrub pa'i zhabs tog zhus pa dang/ yang de nas mnga' ris sa khul du rje bla ma'i gsung ngag ji bzhin dam chos kyi sgron me ches cher spel ba dang/ snod ldan gyi slob bu du ma rjes bzung mdzad/ lo ltar rje bla ma rin po che'i sku rim rgya chen mdzad mus yin pa dang/ snga phyir mdzod chen rnam lnga gtsos [**Z979**] pa'i chos dpe du ma'i dbang lung thob/ de nas shing bya lor mnga' ris klu khang dgon pa je rgyas mdzad pas 'du khang dang 'khor khang dung gnyis re dang bka' 'gyur tshar re yod pa'i dung 'khor bzhi bcu zhe bzhi mchod rten brgya lhag tsam

⁷²² The paragraph (Z 976–978) from ‡ *khyab bdag rdo rje 'chang grub dbang bla ma 7 karma stobs rgyal rin po che mchog gis/ until de nas spyi lo 2014 lo'i spyi zla 6 pa'i tshes 27 nyin rje bla ma rin po che dgongs rdzogs skabs/ sku gsum sgrub brgyud gling pa'i chos brgyud 'dzin pa'i slob ma yongs kyis grub dbang bla ma rin po che'i bstan pa'i rgyal tshab tu mnga' gsol zhus mdzad pa'o/* is missing in Biography Y.

⁷²³ Z 978: *rims*.

bzhengs/ slar yang chu sbrul lor klu khang dgon lha khang gsar bzhengs dang/ jo dgon gsar 'debs/ rten gsum bzhengs pa grangs mang sogs mdzad/ deng gi skabs su'ang stod mnga' ris nye skor du yod pa'i sku gsum gyi chos sde ma bu dgon chen chung dgu tsam yod pa dag la bka' drin bskyangs mus su yin no/ chos longs sprul gsum sogs bstan pa yongs rdzogs bsnyen sgrub las gsum rkang tshugs kyi sgo nas sgrub pa'i rgyal mtshan btsugs pa dang/ mtshams sgrub dang rten bzhengs sogs kyis zhabs tog phul du phyin pa mdzad/ zab mo'i gdams ngag rnams kyang ma lus rdzogs par thob bo//⁷²⁴

‡ rdza ser shul pad rnyid dgon pa'i sprul sku kun bzang bshad sgrub ni/ pha yul lho kha zangs ri sa khul kun bde gling nas yin/ rje bla ma rin po che mos pa shin tu che ba dang/ de nas bsam yas su zhing sgrub yi sgrub pa chen mo'i dus sngon 'gro sogs mthun tshang bzhag pa dang/ de rjes thabs lam nā ro chos drug dang/ grol lam phyag rgya chen po'i smin khrid bstsal te/ lho kha 'od dkar mgar phug du dpon slob bdun tsam lo gsum phyogs gsum la bzhugs par mdzad do//⁷²⁵

‡ bla ma dkon mchog bsam 'grub ni/ pha yul mdo khams 'jo mda'i yul nas yin/ chung nas chos kyi bag chags bzang ba dang/ thun mong gi rig gnas sman dang rtsis yig ge 'bri klog sogs dang/ thun min gyi sngon 'gro dang dgnos gzhi thabs grol gyi gdams pa sogs thams cad rje bla ma rin po che'i bdag rkyen las nod/ de nas ban dgon sgrub khang du nā ro chos drug sogs mtshams sgrub mdzad/ rje bla ma rin po che dbus phyogs su 'byon skabs lhan du zhabs phyir 'brangs/ snga phyir bsam yas dang mtshur phu sogs rje bla ma rin po che'i rten bzhengs la zhabs tog⁷²⁶ gang 'grub zhus pa dang/ rje bla ma rin po che'i zhal gsungs bzhin snyung gnas kyi 'gro don spel ba dang/ dbus khul gyi sa phyogs rnams dang smad phyogs kyi sa gnas rnams su rten⁷²⁷ bzhengs sogs

⁷²⁴ There is a paragraph (Y 41–42) about Bla ma bCo lnga tshe dbang:

[^Y41] *chos longs sprul gsum sogs bstan pa yongs rdzogs snyen* (r. **bsnyen**) *sgrub las gsum rkang tshugs kyi sgo nas sgrub pa'i rgyal mtshan btsugs pa ni rdo rje'i slob chen bla ma bco lnga tshe dbang mchog ni da lta 'gran med yin pa dang lcags pho rta lor sgrub sde bzhengs mgo tshugs nas dpon slob thams cad tshe dang sgrub pa mnyam pa sha stag dang lo rer dung sgrub zla ba dang po dang dgu par chad med mdzad* [^Y42] *pa dang/ khyad par shing mo bya* (spyi lo 2005) *lor dgon pa je rgyas mdzad pas 'du khang dang 'khor khang dung gnyis re dang bka' 'gyur tshar re yod pa'i dung 'khor 99 mchod rten brgya lhag tsam bzhengs/ da lta mnga' ri'i kron chus nang dgon pa chos sde'i yang rtser slebs pa ying gsungs/.*

⁷²⁵ The paragraph (Z 979) about sPrul sku Kun bzang bshad sgrub from ‡ rdza ser shul pad rnyid dgon pa'i sprul sku kun bzang bshad sgrub ni/ until lho kha 'od dkar mgar phug du dpon slob bdun tsam lo gsum phyogs gsum la bzhugs par mdzad do/ is missing in Biography Y.

⁷²⁶ Z 979: *togs*.

⁷²⁷ Z 979: *brten*.

du ma gngang yod/ spyang ras gzigs kyi sgo nas 'gro don rgya chen 'byung tshul dang/
longs sku'i 'phrin las byed po'i bka' babs su lung bstan to//⁷²⁸

[^Z980] † kham s 'jo mda' bla ma bsod nams dbang po ni/ pha yul mdo kham s 'jo
mda'i yul nas yin/ chung nas chos la dad 'dun shin tu che ba dang/ rje bla ma rin po
che'i mtshan snyan thos pas/ sgrub sde stag ri nang mjal du yong/ de skabs sngon 'gro
dang dngos gzhi thabs grol gyi gdams pa rnam s gngang mdzad pas/ nyams len la bogs
chen po thon/ de nas bsam yas kyi las bzhi'i mchod rten che bzhi'i gtsos/ mchod rten
che chung stong rtsa yongs su 'grub mtshams su bde chen zhing gi sgrub chen gyi dus/
chos khrims kyi mgan khur mdzad pas mtho dman kun gyi bsngags 'os kyi gnas su
mdzad/ de nas rang yul du rje bla ma'i bka' bzhin theg chen chos 'khor gling gsar 'debs
byas/ der lo ltar gyi sgrub pa dang/ bstan pa dang 'gro bar phan pa'i mdzad 'phrin
bskyangs mus su yin cing/ lo ltar smyung gnas dang/ ma ni dung sgrub sogs thugs 'gan
rgya chen bzhes bzhin yod gsungs/ rje bla ma rin po che'i zhal nas/ khong ni lha mi
gang thad nas pho rab shig yin pa dang/ gzhung phyi thag ring ba'i slob ma yang dag
zhig kyang yin zhes gsungs/ bla ma khong yang longs sku'i 'phrin las byed po'i bka'
babs su lung bstan to//⁷²⁹

‡ lho dpal thang tshe yi sgrub gnas kyi bla ma rig 'dzin chos rgyal ni/ pha yul
go 'jo nas yin/ khong ni sbyang ba sngon song gi bag chags bzang bas/ chung nas chos
la dad 'dun che ba dang/ snying stobs ldan pa'i slob bu thun min zhig yin zhes gsungs/
lha sar rje bla ma rin po che phebs skabs dang thog mjal/ de nas sngon 'gro dang dngos
gzhi thabs grol gyi gdams pa rnam ci zhus gngang/ de nas bsam yas dgon rnam dag
khrims khang gling du/ maṇḍala dang tshogs mchod 'bul ba'i sgrub chen gyi skabs
rnam su/ nyin gcig kyang ma chad par rgyun 'tshogs byas/ de nas dpal thang tshe yi
sgrub gnas su rje bla ma rin po che'i bka' bzhin bde chen zhing sgrub kyi sgrub pa

⁷²⁸ dKon mchog bsam 'grub is briefly introduced in Biography Y:

[^Y41] *kyad par dngos slob dkon mchog bsam 'grub ni spyang ras gzigs yi sgo nas 'gro don rgya chen 'phel gsungs/.*

⁷²⁹ bSod nams dbang po is briefly introduced in Biography Y:

[^Y41] *dngos slob bsod nams dbang po ni/ lo ltar smyung gnas dang/ ma ni dung sgrub sogs thugs 'gan rgya chen bzhes bzhin yod gsungs/.*

dang/ vajra gu ru sogs kyi sgrub rgyun 'dzugs pa dang/ rten bzhengs sogs gang cir 'gro don yang dag gnang mus yin no//⁷³⁰

‡ byang mkha' lung ri khrod kyi bla rgan mkhas grub chos skyong ni/ pha yul byang shel tshwa nag tshang sa khul nas yin/ sku na chung ba'i dus nas chos la dga' ba dang/ yab yum la bsnyen bskur bzang ba/ yul sde'i mi rnams la phan tshun byams brtse ldan pa thugs rgyud shin tu bzang ba zhig yod pa dang/ de nas dgungs lo gzhon pa'i skabs khams kyi bla ma skye med rin po che dang 'phrad cing/ bla ma'i zhabs bsu dang [Z981] phyag las mngags bzhugs bang mi thag nye ring gang yin bla ma'i bka' ltar sgrub pa mi lo mang po song zhing bla ma'i thugs dgongs rdzogs par mdzad/ de nas bla ma'i bka' khrid dag mkha' lung ri khrod du dka' spyad snying rus shin tu che rab mdzad/ de nas rje bla ma rin po che lha sar bzhugs skabs su/ bla rgan khong nyid la bar chad phran bu byung 'dug pas de'i rkyen gyis/ rje bla ma'i sku drung du bcar/ de yi dus su bla rgan khong nyams rtogs la thag ma chod pa zhig yin 'dus pas/ de ci 'dra yin man ngag gnang bar zhu/ zhes zhus pas rje bla ma rin po ches gegs sel bogs 'don gyi man ngag rnams gnang bas/ rjes su bla rgan khong gi nyams rtogs la thag chod pa nyi ma sprin dang bral ba lta bu byung zhing/ de nas khong gis rje bla ma rin po che'i bka' bzhin de ga'i yul dgon thams cad la snga phyir bka' drin bsam du med pa gnang ngo//⁷³¹

‡ 'ba' ba bla ma o rgyan tshe dbang ni/ mdo smad sa yi thig le li thang gi yul nas yin/ sngon song gi bag chags kyis/ khong nyid chung nas chos la mos pa shin tu che/ de nas lha sar zhing sgrub kyi sgrub chen skabs rje bla ma'i zhabs la gtugs/ rje bla ma'i bka' bzhin sngon 'gro dang dngos gzhi khrid ka rnams bzhag/ de nas bde chen zhing sgrub kyi sgrub skor rnams legs par zhus ste/ rdza dpal sprul rin po ches chags med bde smon 'di la 'brel ba thob tshad bde ba can du skye ba'i bka' babs la gzigs nas chog bsgrigs mdzad pa'i bde chen zhing sgrub kyi sgo nas zhag brgya sngon 'gro 'bum bzhi zung 'brel thengs bcu btsugs/ thengs re la mi nyis brgya lnga bcu nas sum brgya yan

⁷³⁰ This paragraph (Z 980) about Bla ma Rig 'dzin chos rgyal from ‡ *lho dpal thang tshe yi sgrub gnas kyi bla ma rig 'dzin chos rgyal ni/ until rten bzhengs sogs gang cir 'gro don yang dag gnang rgyun yin no/* is missing in Biography Y.

⁷³¹ This paragraph (Z 980–981) about Bla rgan mKhas grub chos skyong from ‡ *byang mkha' lung ri khrod kyi bla rgan mkhas grub chos skyongs ni/ until de nas khong gis rje bla ma rin po che'i bka' bzhin de ga'i yul dgon thams cad la snga phyir bka' drin bsam du med pa gnang ngo/* is missing in Biography Y.

man yod/ 'bum bzhi de rnams grangs tshad bzhal na dung mang po song yod cing⁷³²/
 gzhan yang zhing sgrub ni gangs ljongs mtha' dbus kun la khyab pa'i 'gro don ni grangs
 las 'das/⁷³³ khong gis nye skor gyi sa gnas gang sar zhing sgrub kyi sgrub pa kho na
 mdzad/ lo ltar rje bla ma rin po che'i sku rim rgyun tshogs gnang ba dang/ 'don sgom
 sgrub gsum sogs la snying rus che rab kyi slob bu zhig yin zhing/ bla ma 'di pa chos
 sku'i bka' babs kyi phrin las byed po'i lung bstan gnang mdzad pa'o//

‡ khams ri bo che'i bla ma bsam gtan mthar phyin ni/ pha yul ri bo che gtsug lag
 khra 'khyil dgon pa'i nye zhol nas yin/ lo nyer lnga'i dus rang yul gyi bla ma tshe mgon
 rin po ches tshe rabs kyi bla ma lung [^{Z982}] bstan gnang ba ltar/ lha sar phyag bskor
 bzhag pa dang/ de nas rje bla ma rin po che bsam yas sgrub pa chen po'i dus gser zhal
 mjal/ de nas sngon 'gro nas brtsams dngos gzhi'i khrid rim⁷³⁴ mtha' dag bzhag mdzad
 pa dang/ mnga' ris dang mdo smad rnams su rje bla ma rin po che'i bka' bzhin mchod
 rten du ma gsar bzhengs byas/ sngon rjes su mnga' ris shangs klu khang dgon dang/ lha
 sa'i lha lung ri khrod sogs su lo gsum phyogs gsum thengs gnyis dang/ deng gi skabs
 pha yul ri bo che'i ri khrod zhig tu tshe mtshams kho na mdzad pas/ rje bla ma rin po
 che thugs gnyes pa'i zhabs tog gces su che ba'i sras su gyur to//⁷³⁵

‡ snye mo bla ma tshul khriims ni/ pha yul bod ljongs snye mo chu shor nas yin/
 lo nye shu'i dus nas mi la'i rnam mgur dang sngon 'gro kun bzang zhal lung sogs dpe
 mjal byas pas chos la mos spro shin tu che bar gyur/ de nas lo nyer brgyad dus a ma dus
 las yol ba dang/ 'jig rten la snying po med pa'i nges shes gting nas brnyed de byang
 gnam mtsho'i brag phug tu mtshams sgrub byed pa'i mos pa skye/ rje bla ma rin po
 che'i slob ma rgan po zhig gis lam sna byas ste/ grub dbang bla ma rin po che'i zhabs
 la btugs/ de nas bzung sngon 'gro nas brtsams dngos gzhi sku gsum gyi sgrub pa dang/

⁷³² Y 40: om. *yod cing*.

⁷³³ Regarding the biography of 'Ba' ba Bla ma O rgyan tshe dbang, only the following speech is found in both Y 39–40 and Z 981: [^{Y39}] *khyad par du khams li thang gi bla ma o rgyan tshe dbang mchog* [^{Y40}] *gis/* ([^{Z981}]: om.)/ *rdza dpal sprul rin po ches chags med bde smon 'di la 'brel ba thob tshad bde ba can du skye ba 'i bka' babs la gzigs nas chog bsgrigs mdzad pa 'i bde chen zhing sgrub kyi sgo nas zhag brgya sngon 'gro 'bum bzhi zung 'brel thengs bcu btsugs/ thengs re la mi nyis brgya lnga bcu nas sum brgya yan man yod/ 'bum bzhi de rnams grangs tshad bzhal na dung mang po song* ([^{Z981}]: add. *yod cing/ gzhan yang zhing sgrub ni gangs ljongs mtha' dbus kun la khyab pa 'i 'gro don ni grangs las 'das gsungs* ([^{Z981}]: om.).

⁷³⁴ Z 982: *rims*.

⁷³⁵ The paragraph (Z 981–982) about Bla ma bSam gtan mthar phyin from ‡ *khams ri bo che'i bla ma bsam gtan mthar phyin ni/* until *rje bla ma rin po che thugs gnyes pa 'i zhabs tog*⁷³⁵ *gces su che ba 'i sras su gyur to/* is missing in Biography Y.

khrid rim⁷³⁶ rnams rdzogs par zhus/ sngon 'gro dang dngos gzhi sgrub pa'i thun mtshams rnams su chos longs sprul gsum gyi snying po dang/ btags grol phung po rang grol/ las sgrib rgyun gcod/ tshe gzungs/ bde smon sogs kyi jo dar par shing mang po brkos/ de dag gang gi skabs su'ang ngal ba dang len gyi sgo nas phun sum tshogs par bzhengs pas 'gro don gyi sgo cher rgyas su byung ba dang/ rje bla ma'i sku 'gram du nye bar gnas shing/ rten gsum la gzungs 'bul lag len sogs bstan 'gror phan pa'i zhabs tog phul tu phyin pa'i slob bur gyur to//⁷³⁷

‡ stod lung mtshur phu'i gro lod bla ma 'am rgyal mtshan blo gros ni/ pha yul khams stod nang chen nas yin/ rje bla ma rin po che'i mdzad par shin tu mos ste mjal du yong/ gdams ngag gi snod ldan du dgongs nas rjes su bzung bar mdzad/ de nas sngon 'gro dang dngos gzhi rang lugs kam tshang gi chos skor spyi dang/ bye brag chos longs sprul gsum gyi sgrub pa sogs mthun tshang bzhag pa dang/ khyad par du sa glang lor rje bla ma rin po ches mdzad pa'i phyag rgya chen po'i khrid yig de nyid/ nges don gyi slob bu rnams la smin [Z983] khrid stsal skabs su mjal du yong/ de skabs bla ma 'di pas gser gyi maṇḍala lnga brtsegs spus legs ldan pa zhig phul bas/ rje bla ma rin po che'i zhal nas/ 'o zab mo'i man ngag zhu ba'i rten 'brel bzang/ da khyod rang gis kyang phyag rgya chen po'i khrid ka 'di nyid zhog cig gzungs/ dgnos gzhi phyag chen gyi khrid gnang ba dang/ rje bla ma rin po che'i zhal nas chos pa'i 'phrang 'jig rten chos rgyad 'di yin pas 'di mgo non byed pa shin tu gal che gsungs/ deng gi skabs rje bla ma'i bka' bzhin mtshur phu'i ri khrod du nges don gyi sgrub pa dus yun ring por sku mtshams su bzhugs nas yod do//⁷³⁸

‡ khams mi nyag gi bla ma tai lo'am bstan 'dzin dbang rgyal ni/ pha yul mi nyag nas yin/ me byi lor rje bla ma rin po che dwags lha sgam por phebs skabs dang mjal/ de yi skabs sngon 'gro phyi nang dang dngos gzhi chos longs sprul gsum sogs gang zhus gnang/ physis rje bla ma rin po che'i bka' bzhin yar lung shel brag dang yar lha sham po

⁷³⁶ Z 982: rims.

⁷³⁷ This paragraph (Z 982) about sNye mo Bla ma Tshul khriims from ‡ *snye mo bla ma tshul khriims ni/ until rten gsum la gzungs 'bul lag len sogs bstan 'gror phan pa'i zhabs tog phul tu phyin pa'i slob bur gyur to/* is missing in Biography Y.

⁷³⁸ This paragraph about Gro lod Bla ma or rGyal mtshan blo gros (Z 982–983) from ‡ *stod lung mtshur phu'i gro lod bla ma 'am rgyal mtshan blo gros ni/ until deng gi skbas rje bla ma'i bka' bzhin mtshur phu'i ri khrod du nges don gyi sgrub pa dus yun ring por sku mtshams su bzhugs nas yod do/* is missing in Biography Y.

sogs su lo bcu gsum tsam du sku mtshams la bzhugs pa dang/ ma tshad 'ja' tshon dkon mchog spyi 'dus kyi sgo nas vajra gu ru dung sgrub sogs dang phyag rdzogs kyi khrid ka rnams mthar 'don gyis la bzla bar mdzad/ dus kun rje bla ma rin po che'i mngags bzhugs sogs bya ba gang cir bka' bzhin sgrub pa'i slob bu thun min zhig yin pa dang/ sprul sku'i bka' babs kyis bstan pa 'dzin pa'i dngos slob gtso bo'i gral yin no//⁷³⁹

‡ go 'jo sprul sku karma blo bzang dar rgyas dang lha ri rgyal dpon sprul sku dkon mchog seng ge gnyis ni/ bla ma'i bka' bzhin sgrub mi zhig dang/ da lta dang ma 'ongs thams cad du sku gsum gyi bzhengs pa rnams la phrin las byed mi slob bu thun min zhig yin gsungs//⁷⁴⁰

‡ yang lho dwags lha dgon gyi sgrub dpon bla ma dkon mchog blo gros ni/ thog mar me byi lor rje bla ma rin po che dwags lha sgam por phebs skabs dang mjal/ sngon 'gro dang dgnos gzhi'i khrid rnams cha tshang zhus pa dang/ thun min chos drug sogs kyi gdams pa bstsal/ de nas sku gsum gyi sgrub par bzhugs pa dang nyams len sogs gang cing legs po yod gsungs/ rang lo so bdun skabs rje bla ma rin po che'i bka' bzhin gdan sa dwags lha dgon gyi sgrub dpon gnang/ phyag chen chos drug dang/ khyad par sku gsum gyi sgrub pa'i rgyal mtshan 'dzugs dgos pa'i bka' gnang ba dang/ deng gi skabs su'ang dpal gyi [Z984] dwags lha sgam po'i sgrub dpon dang rdor slob kyi thugs 'gan bzhes nas yod do//⁷⁴¹

‡ kho bo karma mthu stobs ni/ pha yul mdo khams 'jo mda' ri 'od kyi yul nas yin/ chung nas chos la dad mos dang/ pha ma la brtse ba zab mo/ mdza' grogs la phyi thag ring ba/ bya ba gang la yang blo mi zhum mkhan zhig yin/ de nas rang lo bco brgyad thog/ grub dbang lung rtogs rgyal mtshan gyi zhabs la gtugs⁷⁴² ste sngon 'gro dang dngos gzhi rdzogs pa chen po'i khregs chod thod rgal sogs kyis khrid rim rnams legs par thob/ de nas dpal yul snga 'gyur mtho slob mdo sngags thos bsam dar rgyas

⁷³⁹ Mi nyag Tai lo and dKon mchog bstan 'dzin are briefly introduced in Biography Y. The relevant passage reads as follows:

[Y41] *sprul sku padma 'byung gnas bla sgrub la thugs dam gtso bor mdzad mi ni/ shar me (r. mi) nyag tai lo dang dkon mchog bstan 'dzin gtsos pa'i snyen sgrub rgyas pa dang vajra dung phyur bsgrubs mkhan yang du ma yod gsungs/.*

⁷⁴⁰ The paragraph about Go 'jo sPrul sku Karma blo bzang dar rgyas and lHa ri rGyal dpon sPrul sku dKon mchog seng ge (Z 983) is missing in Biography Y.

⁷⁴¹ This paragraph about Bla ma dkon mchog blo gros (Z 983–984) is missing in Biography Y.

⁷⁴² Z 984: *btug*.

gling gtsos rnying dge bka' gsum gyi chos sde khag las/ mdo sngags kyi gzhung la thos
 bsam mi dman pa byas/ de nas rang dgon ban chen dgon du slob grwa btsugs nas slob
 ma rnams la 'tsho ba'i mthun rkyen sogs phran rang nas sgrub/ nyams thag dud 'gro'i
 rigs sogs srog bslu grangs mang byas/ bshes gnyen bzang po nams kyi zhal nas thob
 pa'i lung khrid man ngag rnams go yul dang thos yul tsam du ma bzhag par/ rang ngos
 nas nyams len gang thub dang/ gzhan la yang spel ci thub byas/ 2008 lor skyabs rje
 grub dbang bla ma ⁷⁴³karma stobs rygal rin po che'i zhabs la btug ste phyag chen gyi
 khrid rim rnams zhus/ mi ring par nub gcig gi rmi lam du spang ri dmar ser ka pa la yi
 dbyibs 'dra ba zhig gi steng du/ rje bla ma rin po che sku shin tu che ba gzhon nyams
 dang ldan par byams bzhugs mdzad cing sku'i pang du 'od sna gsum 'khrigs pa'i gseb
 na/ bstan pa bu gcig red zer ba'i glegs bam zhig zhal phyas nas rang dang gzhan 'ga' la
 gnang bar rmis/ mnal sad ma thag sngar dang mi 'dra ba'i lus la bde ba rgyas pa dang/
 sems rang babs du gnas pa mos gus dang snying rje sogs ngang gis skyes 'dug/ de nas
 bzung thun mong ma yin pa'i dad pa gting nas brnyed de/ rje grub dbang bla ma'i thugs
 brtses bskyang zhing dam tshig zol zog med pa'i slob ma zhig yin nam snyam//⁷⁴⁴

[III]

‡ gzhan yang/ rje nyid kyi bka' bzhin sgrub mi rnams dang/ smin dbang grol
 byed kyi gdams pas rjes su bzung ba'i dngos slob khag cig dang/ rten bzhengs sogs
 kyis 'phrin las mdzad mi/ yang gdams ngag gi khrid sna res kyang don dam gyi lam du
 bkod mdzad pa'i slob bu sogs de rnams kyi mtshan tho tsam zhus na/ mtshur phu'i
 mkhan chen lo yag bkra shis/ mtshams chung sprul sku thub bstan bstan pa dge legs/
 mtshur phu'i mkhan po bsod dbang/ tshe dang sgrub pa mnyam pa'i bla rgan bkra
 shis/ 'jo mda' chos [Z985] dbyings 'gyur med/ 'jo mda' kun dga' blo gros/ 'jo mda'
 thos pa rang grol/ 'jo mda' dbang chen stobs rgyal/ 'jo mda' dbang chen rab rgyas/
 mtshu phu'i a stobs/ mtshur phu'i lhag pa/ nang chen dpal rnam/ lho kha bsod nams rdo
 rje/ lho kha karma dbang grags/ lho kha dgon mchog bstan 'dzin/ snye mo karma bzod
 pa/ yar 'brog pa sangs nor bu/ khyung po steng chen gyi brag 'gu/ shel tshwa karma nor
 bu/ mtshe'u gnyis rdzong chos dbyings rdo rje/ nag chu karma gu ru/ smar khams kun

⁷⁴³ Here is an honorific prefix ཤ

⁷⁴⁴ The paragraph about Karma mthu stobs (Z 984) is missing in Biography Y.

bzang 'chi med/ tsha ba sgang sngags rigs tshe ring lhun grub/ mnga' ris karma dge
slong/ mnga' ri'i karma chos grags sogs yod do//⁷⁴⁵

‡ yang rje bla ma rin po che'i zhal slob mo btsun gtso gral khag gi mtshan tho
zhu na/ dang po rten 'brel gyi che ba yin pas rgyal dbang bcu bdun pa'i sku yi lcam
sring ma dngos grub dpal 'dzoms/ 'jo mda' rje bla ma rin po che'i sku yi lcam sring ma
jo mo ye shes chos sgron/ tshe dang sgrub pa⁷⁴⁶ mnyam pa'i jo mo tshul bzang/ 'jo
mda' jo mo tshe ring g.yang 'dzoms/ 'jo mda' jo mo tshe chos/ smar khams jo mo sgron
ma lha skyid/ smar khams jo mo sangs rgyas/ smar khams jo mo chos sgron dang sbyin
pa/ skye rgu jo mo bsod nams chos sgron sogs yod do/ de'ang bla ma'i bstan pa rgyas
min slob ma rag las pa dang/ slob mas kyang bka' bzhin sgrub thub min la thug yod/
des na rje nyid kyi zhal 'phros su'ang/ nga yi slob ma chos brgyud 'dzin pa spyi dang
khyad par bka' bzhin sgrub mi rnams gtso bo yin gsungs pa ltar/ rje bla ma yid bzhin
nor bu'i rnam thar 'dir 'khod kyi rdo rje'i slob chen rnams dang/ zhal slob bla sprul
mkhan po btsun pa dang mo btsun sogs 'dug pa dag gi mtshan tho 'di nyid ni/ de'ang
rje nyid dgungs grangs bdun bcu thams pa ste chu mo sbrul spyi lo 2013 lor skyabs rje
bla ma rin po che'i bzhugs gnas lha ldan padma'i rigs kyi sgrub khang nang du/ rje bla
ma rin po che'i ched du bka' lung btsal ba bzhin mchog sprul 'jam dbyangs bstan dar
nas/ las can don gnyer ldan pa'i chos mdzad brgyad cu lhag la nye bar/ phyag chen nges
don sgron me dang/ dmar khrid 'gro don rgya mtsho'i dgongs pa dang mthun par phyag
rdzogs zung 'jug gi sngon 'gro'i smin khrid khabs su/ thog mar thun mong phyi yi
sngon 'gro blo ldog rnam bzhi'i khrid dang/ thun min nang gi sngon 'gro phyag dang
maṅḍla yig brgya/ khyad par du bla ma'i rnal 'byor ni dngos gzhi kun gyi gtso bo dang/
byin rlabs kyi rtsa ba [Z985] yin pas gal che tshul gyi bka' slob gnang ba ltar gtsor 'dzin
dang⁷⁴⁷ sngon 'gro bzhi sbyor rgyas khrid dang/ dngos gzhi phyag rgya chen po'i khrid
kyi rim pa zhi gnas dang lhag mthong bcas khrid mthun tshang gi zhags brgya'i smin
khrid bgyis pa dang/ yang grub dbang bla ma rin po che'i bka' lung gtsug tu phebs pa
ltar/ phyi lhag pa'i 'dul khirms so thar gyi khrid dang/ bar byang chub bslab pa'i sems
bskyed kyi khrid/ nang gsang ba sngags kyi dam tshig khrid kyi rim pa ste sdom pa
gsum gyi khrid mched grogs rnams la kho bos mchod sprin du 'bul skabs/ snga dgongs

⁷⁴⁵ The paragraph about the names of the disciples (Z 984–985) from ‡ *gzhan yang/ rje nyid kyi bka' bzhin sgrub mi rnams dang/* until *mnga' ris karma chos grags sogs yod do//* is missing in Biography Y.

⁷⁴⁶ Z 985: *ba*.

⁷⁴⁷ Z 986: *ngang*.

sogs bar gseṅ dag la rje bla ma rin po che nyid kyis slob bu thun min rnam la khrid rgyugs len gṅang bar mdzad/ de skabs nye bar gṅas pa'i bla sprul gtsos slob bu thun min rnam la grub dbang bla ma rin po che'i slad kyis bstan pa 'dzin pa'i zhal slob rnam 'phros don du gsung zhing slob bu de dag gi lo rgyus nyung gsal gsungs pa mdzad pa dang/ yang bstan pa'i brgyud 'dzin dang phyis 'byung lung bstan/ slob bu rnam kyis skor dang mtshan tho gsungs pa de rnam skabs 'di'i rnam thar nang sor bzhaḡ yin cing/ de phyir go rim dang mtshan 'khod yod med dag la mkhyen spyān yangs pa'i rdo rje'i snying grogs rnam pas thugs dogs mi mdzad par zhu'o/ gzhān yang/ 'dir ma 'khod pa'i rje bla ma'i dngos slob/ mkhas pa'i tshul dang/ btsun pa'i tshugs/ bzang po'i yon tan/ sgom pa'i nyams len/ grub pa'i rnam thar sogs ldan pa'i skyes bu mang rab cig yod pa dag/ 'dir mtshan nas ma smos kyang spyi bor phyag gis mchod yul du bzhugs par lags so/ khyad par du skyabs rje bla ma rin po ches/ nges don snying po sku gsum sgrub brgyud kyis bstan pa'i chos brgyud 'dzin pa'i zhal slob gtso bo phyogs bzhi dbus lngar bstan 'gro'i don byed par lung bstan pa ni/ dang po dbus phyogs su/ dpal rgyal ba sku gsum sgrub brgyud gyi bstan pa 'dzin pa'i dngos slob dang rje nyid kyis rgyal tshab/ dbyings rig mchog sprul 'jam dbyangs bstan dar dang/ rten sogs bzheṅgs pa'i phrin las byed po dkon mchog bsam 'grub/ shar mdo kham kyis phyogs su bstan pa 'dzin pa'i dngos slob/ bsod nams dbang po dang/ o rgyān tshe dbang/ kun dga' blo gros/ lho gṅas phyogs su bstan pa 'dzin pa'i dngos slob/ rig 'dzin chos rgyal/ nub mṅa' ris sa khul du bstan pa 'dzin pa'i dngos slob/ bco lnga tshe dbang/ byang nag chu sa khul du bstan pa 'dzin pa'i dngos slob/ bla rḡan mkhas grub chos skyong bcas yin no//⁷⁴⁸

[Z987] de ltar rje bla ma rin po che bod yul stod smad bar gsum dag tu 'byon bzhugs skabs/ smin grol gyi bdud rtsi thob pa'i skal ldan mang du mchis pa dang/ rje nyid kyis drung nas sho lo ka re tsam dang chos 'brel tsam e thob kyis re bas drung du btud pa ni grangs kyis mi mang ba yod/⁷⁴⁹ yang⁷⁵⁰ rdo rje'i slob bu rnal 'byor pho mo ni bod gang can gyi mtha' dbus sgrub gṅas khag thams cad la khyab pa ltar bzhugs

⁷⁴⁸ This paragraph (Z985–986) from *yang rje bla ma rin po che'i zhal slobs mo btsun gtso gral khag gi mtshan tho zhu na/ until bla rḡan mkhas grub chos skyong bcas yin no//* is missing in Biography Y.

⁷⁴⁹ The paragraph (Z 987): *de ltar rje bla ma rin po che bod yul stod smad bar gsum dag tu 'byon bzhugs skabs/ smin grol gyi bdud rtsi thob pa'i skal ldan mang du mchis pa dang/ rje nyid kyis drung nas sho lo ka re tsam dang chos 'brel tsam e thob kyis re bas drung du btud pa ni grangs kyis mi mang ba yod/* is missing in Biography Y.

⁷⁵⁰ Y 42: om. *yang*.

yod pa dang/ skabs 'dir rags bsdus tsam zhu na/ rtswa ri skyid phug/ de dang nye bar ri khrod gcig/ gangs ri'i phre ta pu ri/ stod lung mtshur phu ri dgon gnyis dang/ stod lung gnas nang/ 'bri gung gter sgrom/ 'bri gung ka tshal/ mgar phug/ brag yer pa/ lha sa'i gnas nang/ kun bde gling/ kong po'i gnas zangs mdog dpal ri'i sgrub phug/ mkhar rdo ri khrod/ bsam yas mchims phu/ se ra'i dur khrod/ glang chen phug/ bod kyi spen ne ri bkra'i ri khrod/ lha khang/ mkhar chu/ yang mkhar chu phyogs skyes bu ye shes rdo rjes phyag btab pa'i dgon pa sogs kyi nang dang/ khams su sgrub sde stag ri nang/ ral gzhung theg chen chos 'khor gling/ li thang rnam dag bde chen gling/ lho dwags lha dgon/ dpal thang dgon/ yum chos lding dgon/ lho kha sprin mtsho dgon/ ra mo nang karma dgon/ bye ma dgon/ chu gsum bkra shis chos rdzong dgon/ bde chen spos 'bar dgon/ shangs klu khang bde chen chos 'khor gling/ theg mchog nyams dga' gling/ skya bo bde chen zhing sgrub gling/ yag ra gsang sngags chos 'khor gling/ gyam smug bde chen thar lam gling/ tshwa mtsho nges don chos 'khor gling/ mkhar rtse chos nyid rang grol gling/ ri 'phags don gnyis lhun grub gling/ dung dkar bkra shis chos 'khor gling/ byang shel tshwa bshad sgrub dar rgyas gling/ lha ri sku gsum chos 'khor gling/ nag chu mtshe'u gnyis rdzong du sku gsum rin chen gling dgon/ mtsho sgra mkha' spyod rang grol gling dgon/ bkra shis kun khyab gling/ gnas chung/ gnyal gyi se ba lung/ lho byang chen dgon/ gzhan yang yar lha sham po'i ri la sgrub sde khag gsum/ zangs yag nam mkha' brag/ ri gsum mtsho/ gnas chen padma bkod/ shug gseb/ byang lha ri/ gtsang snye mo stod leb dgon/ dben phug dgon/ stag chen dgon/ 'gro dkar mchod rten dgon/ snye mo snying ri sgrub phug/ yar 'brog yum bu do dang/ snye skor ri khrod gcig/ rgya mo tsha ba rong/ bsgrags yang rdzong/ log len khra mo brag/ 'ba' li thang gi chos sde khag/ dge rtse'i sa khul khag la ri khrod bzhi/ gong dkar phyogs la sgrub sde khag gnyis/ [Z988] zang zang lha brag/ ri bo bkra bzang/ mnga' ri'i ru thog chos sde/ mnga' ris rtsa zla/ 'u yug rdza yi rwa ba/ smar khams mkhar dmar dgon/ rje srib dgon/ rdo lha nang/ g.ya' bzang dgon/ lha sa'i gling bar du smyung gnas dang btags grol sogs kyi sgrub khag mang po bcas so/ de'ang⁷⁵¹ rje bla ma'i zhal slob rnams gnas nges med kyi ri khrod du sgrub pa'i snying po mdzad pa sha stag yin cing^{752/753} rje 'di nyid mi yul rang

⁷⁵¹ Y 43: om. *de'ang*.

⁷⁵² Y 43: *no*.

⁷⁵³ The paragraph (Z 987–988) from *rdo rje'i slob bu rnal 'byor pho mo ni bod gangs can gyi mtha' dbus sgrub gnas khag thams cad la khyab pa ltar bzhugs yod kyang/ until de'ang rje bla ma'i zhal slob rnams gnas nges med kyi ri khrod du sgrub par snying po mdzad pa sha stag yin cing/* is mostly the same as paragraph (Y 42–43), and the different points have been noted, see Chapter 3, nos. 750–752.

The following paragraph (Y 44–45) is missing in Biography Z:

yul gang la phebs kyang 'dra la bzhugs kyang 'dra/⁷⁵⁴ grong chog dang dkor nyug sogs gtan nas gnang myong med pa kun gyi shes gsal ltar dang/ shugs 'byung gi dad zas gshin dkor⁷⁵⁵ rnams rten gsum gang bzhengs kyi 'gro song so so las rtsis drug ma byas pa'i gzhan dag gi rigs 'khor lo che 'bring chung gsum gyi grangs dang jo dar gyi grangs las phab pa dper na/ sgor 1 la skar ma 100 skar ma re re la ma ni⁷⁵⁶ tshar 100 res grangs tshad lon pa'i bsam tshod las mi nyung ba bslu med yin gsungs/⁷⁵⁷

mkhyen pa'i nyi ma bkra ba'i 'khor lo'i mgon//

brtse ba'i phyag ring can gyi pad dkar can//

nus med bdag dang 'gro ba'i skyabs kyi mchog//

drin chen bla ma khyed kyis rtag tu skyongs//⁷⁵⁸

II.5 lnga pa/ gdul bya gzhan don du gzigs te dgongs pa zhi ba'i dbyings su thim pa'i tshul dang gdung mchod phul ba'i skor//⁷⁵⁹

chos nyid dbyings la spro dang bsdu ba yi//

[^{Y44}] gangs ljongs chos 'khor chen mo'i mtshan tho kha shas sogs bzhugs/ gangs dkar ti se'i phyogs bzhi/ mtsho ma pham phyogs bzhi/ gnas mchog padma bkod/ lha sa'i gtsug lhag khang steng 'khor lo/ po ta rtse'i 'khor yug la chig stong gtsos pa'i shar lho nub byang khag la bzhengs/ bsam yas dang mchim (r. *mchims*) phu/ khra 'brug/ rje mi la'i sras mkhar dgu thog/ lho brag mkhar chu/ shar dwags lha dgon/ zangs yag nam mkha' rdzong/ stod lung mtshur phu'i sgar gong 'og/ gtsang 'o yul rdza yi ra ba/ rtsa ri'i phyogs zhig la/ gangs ri thod dkar/ rje mi la'i gnya' lam bro pa phug mnga' ris bde chen chos gling ma bu dgon khag la mang po/ mdo khams ban sgar dgon pa ri khrod khag rnams la che chung mang po/ kong po'i zangs mdog dpal ri/ lho bde ba can dgon gtsos gangs ljongs dbus gtsang khag dang/ shar lho nub byang nye ring 'khor yug khyon la/ sa skya/ dge lugs/ bka' brgyud/ rnying ma/ bon gsar ma sogs kyi dgon sde ri khrod grong tsho chen po'i khul dang/ chu 'khor rnams la ris su ma chad pa sa gnas khag/ 135 tsam la dung phyur grangs 2000 lhag tsam pa de dag mang che ba chos longs sprul gsum dang yig [^{Y45}] brgya dung 'khor khag du ma dang ngan song dong sprugs mang po bcas bzhengs legs grub dang/.

⁷⁵⁴ Y 45: kyang bzhugs kyang/; Z 988: kyang 'dra la bzhugs kyang 'dra/.

⁷⁵⁵ Y 45, Z 988: skor.

⁷⁵⁶ Y 45, Z 988: ni.

⁷⁵⁷ The paragraph (Z 988) from rje 'di nyid mi yul rang yul gang la phebs kyang 'dra la bzhugs kyang 'dra/ until sgor 1 la skar ma 100 skar ma re re la ma ni tshar 100 res grangs tshad lon pa'i bsam tshod las mi nyung ba bslu med yin gsungs/ is mostly the same as paragraph (Y 45), and the different points have been noted, see Chapter 3, nos. 754–756.

The following paragraph (Y 45) is missing in Biography Z:

[^{Y45}] de ltar 'khor lo gsum gyi mdzad rjes bla na med pa bstan dang 'gro ba'i bde thabs kho nar thugs rtsol gnang zhing lhur bzhes mdzad bzhin mi shig rdo rje'i re khās mtshan pa'i khri la zhabs pad rtag brtan g.yung drung khams su byin gyis brlabs nas bzhugs pa nyi slar yang bstan 'gro'i mgon dang skyabs dang dpung gnyen du bskal pa'i bar du 'tsho bzhes gsol ba 'debs par don ldan du byin gyis brlabs pa'i bka' drin bla na med pa skyong du gsol so//

⁷⁵⁸ The whole verse (Z 988) is missing in Biography Y.

⁷⁵⁹ The whole Chapter 5 (Z 988–1001) is missing in Biography Y.

rtog bcas mtshan ma'i spros pa mi mnga' yang//
mi mchog khyed kyi zhing 'di'i gdul bya rnams//
re zhig rdzogs tshul ston pa'i skor 'god do//

[I]

de nas/ rje bla ma rin po che dgungs grangs bdun bcu thams pa/ chu mo sbrul te spyi lo 2013 lo'i bod zla dgu pa'i nang/ nag chu mtshe'u gnyis nas yin pa rje nyid kyi dngos slob chos dbyings rdo rje sku drung du [Z989] bcar skabs/ rje bla ma rin po che'i zhal nas/ khyed rang da lan lha sa la tshur yong dus khyed tsho'i thon khungs shel tshwa'i tshwa do po nyi shu tsam zhig khyer shog gsungs/ chos dbyings rdo rje nas de ltar rje nyid kyi bka' gnang bzhin bod zla bcu pa'i nang tshwa do po nyi shu de rnams gzims khang du 'byor/ sku'i zhabs 'bring pa rnams nas bla ma rin po che tshwa 'di rnams ci byed dgos red ces zhus pas/ de rnams da lta re zhig nyor dang rjes ma mkho rgyu red gsungs/ de yi dus nas rje nyid dgongs pa mya ngan las 'da' bar thugs gtad pa yin 'dug ste de skabs nye bar gnas pa rnams kyis brda ru yin par ma shes/ de nas bod zla bcu gcig pa'i tshes brgyad nyin sku gzugs la snyung gzhi cung zad byung bas/ de skabs sku'i nye bar gnas pa rnams nas snyung gzhi brtag dpyad zhig gnang bar sman khang du phebs rogs zhus pas/ rje bla ma rin po che'i zhal nas/ nga rang gi nad nga rang la bcos thabs yod/ sman khang du 'gro dgos med gsungs nas ji tsam nan zhus byas kyang bka' ma khrol/ snyung gzhi de yi skabs phyogs khag gi sku gsum gyi chos sde rnams dang/ lha sa'i nye skor rnams su yod pa'i jo ser thams cad kyis sku rim rgya chen bsgrub/ de nas bod zla bcu gnyis pa'i tshes bco lnga nyin nas/ sku'i snyung gzhi yongs su drags pa'i tshul bstan ste 'byon bzhugs gsung gleng sogs snga ma ltar dang dgyes brtse'i 'dzum zhal kun tu ngoms par mdzad/ phyogs khag gi dad ldan slob ma mjal zhu mkhan rnams dang sku gsum jo ser rnams la/ nga da nad gzhi skyon ci yang mi 'dug/ da lo'i lo gsar la nga tsho tshang ma lo sar skyid po zhig gtong dgos gsungs/ slob ma rnams la lo sar gtong byed gnang sbyin sgor khri lnga gnang nas/ zhag brgyar⁷⁶⁰ bzhugs mkhan rnams kyang sngar yin na lo gsar skabs mtshams mi grol ba la/ rje nyid kyi zhal nas da lo'i lo gsar la mtshams pa rnams nyin bcu grol shog/ nga yi rtsar 'dir yong dgos rnams kyang shog ces gsungs/ zhags brgya'i mtshams pa rnams tshes nyer lnga nas sku mtshams grol/ de nas sprul sku 'jam dbyangs bstan dar dang chos dbyings 'gyur med

⁷⁶⁰ Z 989: rgyar.

gnyis la/ rje bla ma rin po che'i zhal nas da lo'i lo gsar la 'dir nga yi tsar yong mi rnams
 la bsprad rgyu/ 'od dpag med kyi sku par spus legs shig par bskrun byed shog gsungs/
 de ltar rje bla ma'i zhal gsungs ltar 'od dpag med kyi sku par spus legs stong gcig tsam
 par bskrun zhus/ de nas shing rta lo hor zla dang po'i tshes gcig ste gnam lo gsar pa'i
 dus ston tshes shing shar ri'i phrag [Z990] nas rta bdun gyi 'dzum zer thog mar shar
 ba'i dus/ sku'i nye bar gnas pa gnas kyis phyag dang mjal dar bcas bkra shis pa'i phye
 mar dang skyems phud kyis mchod 'bul zhus pa dang/ de nas cung mi ring bar nye skor
 gyi jo ser thams cad lhan gcig tu rje bla ma'i gser zhal mjal du slebs/ de skabs nye bar
 gnas pa rnams la da res slob ma rnams la sprad rgyud kha btags ser po cang cang khyer
 shog/ slob ma rnams sku tshe dang 'gro don rgyas pa'i rten 'brel yod zhes gsungs pa
 ltar/ thams cad la rje bla ma rin po che nas 'od dpag med kyi sku par spus legs ldan pa
 re re dang dar bcas gnang nas dgyes brtse'i gsung gleng dang bka' slob kun la mdzad/
 de nas rje bla ma rin po che'i zhal nas snga dror mchod khang nang du smon lam
 zhig 'tshogs shig gsungs/ bka' ltar der 'dzoms thams cad 'dus nas tshogs pa 'tshogs/ de
 nas tshogs kyi zhal 'don skabs gsol 'debs dang bsang mchod/ rje nyid kyi thugs dam
 bstan pa bu gcig gi rgyud dang/ btags grol phung po rang grol/ las sgrib rgyun gcod
 dang/ rje nyid kyi sku rim du srol dkar tshe chog bcas gsungs/ tshe chog bsnyen pa'i
 mtshams su slebs skabs/ sprul sku 'jam dbyangs bstan dar dang nyid kyi slob bu karma
 grags pa dbang rgyas sogs kyis tshogs pa'i dbur rje bla ma rin po che cung tsam bzhugs
 rogs zhus pas/ de ltar zhal bzhes mdzad nas phebs grub/ de skabs brtan bzhugs kyi smon
 lam dang tshe chog mtha' yongs su dbyung mthar/ slob ma rnams kyis sngar nas gra
 sgrig byas pa'i me tog gi chun po bcu phrag lhag dang lha dar re re 'bul bar zhus/ de yi
 skabs rje bla ma rin po che'i zhal nas da bde ba can gyi smon lam zhig mnyam du 'don
 bya gsungs/ rje nyid kyi gsungs ltar kun gyi gdangs dbyangs snyan po'i tshogs 'don
 zhus/ de nas tshogs kyi mthar bkra shis pa'i tshig su bcad pa'i 'jug mthar dbyung skabs/
 rje bla ma rin po ches/ gnas 'dir nyin mo bde legs mtshan bde legs/ /nyin mo'i gung
 yang bde legs shing/ /nyin mtshan rtag tu bde legs pa/ /dkon mchog gsum gyi bkra shis
 shog/ /ces dang/ dpon slob mi 'bral lhan gcig 'grogs/ /sku tshe mi 'gyur sra zhing brtan/
 /zhal mjal gsung thos rgyun mi chad/ /skyid la chos 'phel bkra shis shog/ ces sogs kyis
 shis pa'i tshigs rnams gsungs skabs/ gsung skad mtho pos gsung mdzad pa dang/ shis
 pa'i me tog rnams slob ma kun la gtor gnang mdzad/ de nas smon lam rnams yongs su
 grub mthar/ da nga mal sa ru 'gro [Z991] yi yin gsungs nas de ltar mdzad/ de nas sprul
 sku 'jam dbyangs bstan dar kyis jo ser rnams la lo gsar pa'i legs skyes kyi dga' rtags

rnams re re bzhin gnan/ gzhan yang thugs mthun khirms gtsang dgos lugs dang/ rje bla ma'i rim kyang sgrub dgos pa'i bskul ma gnan/ de nas tshe lnga nas bzung/ zhag⁷⁶¹ brgyar bzhugs mkhan rnams sngon tshod ltar mtshams la bzhugs par mdzad/ de nas bod zla gnyis pa'i tshes nyer brgyad nyin/ rje nyid la dmigs gsal gyi snyung gzhi sogs gang yang mi 'dug ste/ de'i nyin rje bla ma rin po che'i zhal nas/ da nga na tsha ci mi 'dug ste khyed tsho'i 'dod mos ltar sman khang du brtag dpyad zhig byed du 'gro/ 'on te brtag dpyad rnams nyin gcig la tshar ba byed dgos pa las yang skyar mi 'gro gsungs/ de nas sku'i nye bar gnas pa rnams nas sman khang dang 'brel ba byas ste/ tshes nyer dgu'i nyin snga dror brtag dpyad mdzad du phebs/ brtag dpyad mdzad skabs sman pa rnams nas sku gzugs la snyung gzhi lci mo gang yang mi 'dug/ gsol sman dang gsol ba rnams legs po bzhes na/ khyed rnams sems khral byed dgos mi 'dug zer/ de nas bod zla gsum pa'i tshes gcig gi nyin snga dro chu tshod bcu gnyis tsam gyi dus/ rje bla ma rin po che'i snyung gzhi cung tsam zhig bzhes byung bas sku'i zhabs 'bring pa rnams kyis sman khang du phebs rgyu'i re ba nan mo zhus kyang mi dgyes pa'i tshul mdzad/ de nas bod kyi sman rigs la nang byan chud pa'i mkhas dbang bsod nams dngos grub sogs gzims khang nang gdan 'dren byas te sman dpyad mdzad/ de skabs khong dag gis kyang rin po che'i sku gzugs la snyung gzhi lci mo red mi 'dug pas khyed rnams sems khral ma mdzad gsungs/ de nas nged rang slob ma rnams nas nyid kyi sku rim ji ltar byas na dga' 'am zhus pas/ rje bla ma rin po che'i zhal nas/ nga yi rim gro de slob ma rnams sgrub pa nyams len byed rgyu de gal che shos yin/ dmigs gsal gang yang sgrub mi dgos gsungs/ de nas sprul sku 'jam dbyangs bstan dar gyis slob ma yongs nas rje bla ma'i sku rim la/ tshe mdo dang bshags rgyud sogs gang mang sgrub dgos pa'i bskul ma gnan ba ltar thams cad kyis tsha tsha 'ur 'ur ngang 'grub par byas/ de nyin nas bzung/ sku'i nye bar gnas pa a ne tshe g.yang la rje bla ma rin po che'i zhal nas da nga lo na yang mtho bas nam 'gro cha med red/ rgas pa sngon du 'gro ba dang gzhon pa rjes su sdod rgyu de 'jig rten kyi chos nyid red gsungs/ de skabs a ne tshe g.yang nas dad gdung chen pos bla ma rin po [Z992] che khyed kyis de 'dra ma gsungs rogs/ thugs rjes mi 'dor bar sku tshe yun tu bzhugs rogs zhes nan zhus mdzad pas/ yang rje nyid kyis zhal nas de 'dra ma zer nga skyon mi yong/ khyed tsho rnams sems khral ma byed/ rgyun du khyed tshos nga dang 'bral med kyi smon lam yang yang thob sdod/ ngas kyang kun tu mi 'bral ba'i smon lam byed 'dug ces sogs gsung gleng zhib par du ma zhig gnan 'dug/

⁷⁶¹ Z 991: *zhags*.

de nas sku gzugs kyi snyung gzhi tshes brgyad nyin nas drag ches 'byung ba'i tshul bstan nas/ sku gzugs sngon ltar 'byon bzhugs sogs mdzad/ de skabs nye bar gnas pa rnams nas kyang rje bla ma rin po che'i snyung gzhi skyon mi 'dug ces gleng mol byed bzhin mchis/ nyin de ka'i dgongs mor rje bla ma rin po che'i zhal nas 'jam dbyangs bstan dar nga yi rtsar shog ces gsungs/ de ltar sprul sku 'jam dbyangs bstan dar rje bla ma'i drung der bcar bas de skabs dmigs gsal gyi zhal slob la/ rgyal ba'i bstan pa spyi dang bye brag sku gsum gyi bstan pa 'dzin skyong yang dag dgos pa'i zhal slob nan tan dang/ dam rdzas ring bsrel gyi rigs rnams kun la khyab spel mi nub par spel dgos tshul sogs dang/ nyid kyi slob ma ri gshis mthil gsum du bzhugs pa thams cad dam 'dzin yag po byed dgos tshul dang/ de dag rnams la dbang lung khrid gsum dang lto gos chos gsum sogs gang thad nas phan pa ci rigs byed dgos tshul sogs gsungs gleng zhin par mang du gnang grub/ de nas tshes bcu'i zhogs pa ste/ rje bla ma rin po che mchog gi sku yi dbyibs dang/ gsung gi gdangs/ thugs kyi mkhyen brtse rnams/ 'u tsho'i yid yul du 'char bzhin dang/ gang nyid kyi gsang gsum mdzad 'phrin gyi snang ba dkar pos bod yul stod smad yul gru gang sar/ rlabs chen bstan 'gro'i bzhed don lhun grub tu skyong bzhin dang/ ris su med pa'i dgon sde ri khrod rnams ma nyams gong 'phel dang nyams pa slar gso'i rten gsum bzhengs pa dang/ zab rgyas chos kyi 'khor lo bskor ba sogs mdzad 'phrin bsam gyis mi khyab par gnang bzhin du/ bod rab byung 17 rgyal ba zhes pa shing pho rta yi lo hor zla gsum pa'i tshes bcu yi tho rangs chu tshod bdun dang skar ma nyi shu tsam nas/ sku'i nye bar gnas pa la nga yar tsog tsog tu 'dug dgos gsungs nas tsog tsog tu bzhugs/ de skabs nye bar gnas pa thams cad 'dus nas bla ma rin po che sku gzugs mi bde ba ci 'dug gam zhus pas/ nga mi bde ba ci mi 'dug/ khyed tsho sems khrad ma byed ang gsungs/ rje nyid kyi bka' slob dang zhal chems sngar nas gsung grub pas de [2993] skabs dmigs bsal gyi bka' slob ma byung/ de nas chu tshod bdun dang skar ma so lnga thog/ sku dngos kyi 'dul bar bya ba de tsam du dgongs nas nga tsho'i snying nor te yid bzhin gyi nor bu gang nyid thugs chos sku'i klong las ma g.yos bzhin/ re zhig dgongs pa zhi ba'i dbyings su phebs pa'i tshul bstan te/ bde chen zhing gi mgon po 'od dpag med yi thugs kar sprul pa'i bkod pa bsdus so/ de skabs kun gyis mthong snang du mkha' dbyings nas 'brug grags pa dang/ 'od 'byin pa sogs ngo mtshar ba'i ltas sna tshogs byung/ de yi skabs nye bar gnas pa rnams ni rmis lam lta bu'i snang ba zhig las dngos su yin pa'i snang ba ci nas mi 'dug ces zer/ de nas bdag cag rnams kyi khog nang gi don snying dron mo sa steng du lhung ba lta bu'i skyo gdung gi gnas su gyur pa dang/ da ni bsam mi phod pa dang dran mi phod pa'i dus de nyid tshes pas/

phyogs khag gi slob chen bla ma bco lnga sogs skyes bu rnams myur phebs kyi 'phrin skyel zhus na legs zhes gleng ste de ltar gnang/ de nyin nas sprul sku 'jam dbyangs bstan dar dang/ bla ma dkon mchog bsam 'grub sogs kyis dgongs rdzogs mchod pa 'bul ba'i gra sgrig zhus pa dang/ de'i phyi nyin bla ma bco lnga dpon slob rang dgon klu khang sgrub gnas mnga' ris nas mkha' lam brgyud ste lha sar phebs/ de 'phral bla brang khang du rdo rje'i slob bu rnams nas/ rje bla ma rin po che'i gdung mchod kyi mchod 'bul kun yid 'phrog pa'i dge tshogs kyi sgrub rgyun gyi dbu tshugs pa dang/ de dang dus mtshungs phyogs khag gi sku gsum gyi sgrub sde rnams dang/ slob ma spyi nas dgongs zhag gi ring gdung mchod kyi mchod 'bul rnams ji ltar sgrub pa'i tshul skor tshog 'og ma las rtogs par bya'o//

[II]

da ni gdung mchod kyi mchod pa rnams ji ltar phul ba'i tshul 'god pa la/ de'ang bod zla gsum pa'i tshes bcu'i zhogs pa nas tshes bcu gnyis snga thun gyi bar rje bla ma rin po che thugs dam la bzhugs pa dang/ de nas bod zla gsum pa'i tshes bcu gnyis kyi nyin gung tsam la ngo mtshar gyi ltas dang bcas kyis thugs dam grol/ dag pa rnams kyis gzigs snang du gzims chung nang gi g.yas g.yon nas dril chung mang po 'khrol pa'i sgra thos pa dang/ spos dri bzang po'i gang sar khyab pa sogs ngo mtshar gyi mthong snang du ma byung/ de nas phyogs khag gi sku gsum gyi sgrub sde rnams lhan gcig tu 'dzoms rgyu zhus pa dang/ tshes bcu gnyis kyi phyi dror sku gdung rin po cher dri bzang spos chu'i chab kyis khros gsol zhus pa dang/ de nas chos [Z994] sku rdo rje 'chang gi cha lugs longs sku'i chas kyi gdung chas rnams gsol/ spod dud dang bcas kyis gzims chung nang nas gdan 'dren zhus ste mchod khang nang ngo mtshar mdzes bkod phun sum tshogs pa'i dar gdugs me tog kyi dbus su bzhugs/ de'i mdun du smon lam dang dbang len gyi tshul sogs bla sprul 'dus pa yongs nas lhan gcig tu zhus/ tshes bcu gsum gyi nyin sku gdung rin po che'i mdun du rje btsun mi la'i bla sgrub dang 'brel ba'i tshogs kyi mchod pas rtsa gsum gyi lha tshogs thugs brgyud bskul ste/ dngos grub blang ba'i 'don chog yang dag tu 'grub par zhus shing/ de yi skabs nyin bdun gyi ring snga thun su 'jam mgon gyi zhal gsungs gdung mchod 'bul ba'i cho ga dang/ 'ja' tshon dkon spyi'i sgo nas tshogs mchod phul/ yang nyin gung gi thun la mchog gling ngan song dong sprugs kyi sgrub kyi sgrub bsnyen tshad ldan/ dgong thun la gnam chos 'od chog gis gzhung bsrang ste tshogs kyi mchod pa 'bul ba dang gsol ka bde smon sogs kyis mtha' dbyung bar zhus/ de dag gi bar mtshams kun tu/ rje bla ma rin po che'i thugs

dam rang byung bstan pa bu gcig gi rgyud gser yig can dang/ btags grol phung po rang
grol/ las sgrib rgyun gcod/ chags med bde smon sogs tshar grangs ci thon mdzad/ nyin
de dag ring rje nyid la 'di phyi'i re ltos bca' ba'i dad ldan ser skya rnams nas sku gdung
rin po che zhal mjal zhus pa dang/ 'brel yod gdung mjal mkhan kun la chos longs sprul
gsum gyi bsnyen pa dang 'od mtshan dang bde smon sogs kyi dge bskul zhus pa dang/
yang thams cad la rje bla ma rin po che'i sku par re dang/ gdung khru kyi chos sbyin
spel bar sogs gngang/ de nas yang bod tshes nyer gcig nyin sku gdung rin po che spus
legs ldan pa'i gdung sgrom gyi nang du bzhugs par gsol ba dang/ rje bla ma rin po che'i
sngon tshon nas lung bstan du gsungs pa byang nag chu shel tshwa nas chos dbyings
rdo rjes blang yong ba'i tshwa de dag gis gdung sgrom gdung rin po che'i 'og dang
mdun rgyab g.yas g.yon rnams su gdung tshwas bkang ba⁷⁶² dang/ gdung sgrom gyi
mthar bkod pa khyad par 'phags pa'i mchod 'phreng bskor bshams sogs kyis mdzes pas
bklubs/ de nas bod tshes nyer gnyis nas bzung zhing sgrub padma'i drwa ba'i sgrub pa
gtsugs/ de'i skabs zhogs thun la bla ma'i gsol 'debs kyi rigs dang/ de nas maṇḍala mi
re res chig stong sum brgya dang/ zhing sgrub kyi gzhung bzhin bton pa'i bde smon gyi
mthar/ bde smon phyogs bsgrigs kyi dpe cha'i nang gi bde smon gang 'os sna kha bzhi
[Z995] re dang/ yang bstan bu btags grol/ las sgrib rgyun gcod chags med bde smon
sogs dang myur 'byon gsol 'debs gang 'grub gsung mdzad de snga thun grol/ de nas
yang phyi thun la yan lag bdun pa'i mchod pa tshar nyer gcig re dang/ gsol 'debs ma
nams bzhi skor gyi mthar dbang len dang/ de nas yang zhing sbyang gi man ngag gsum
gyi nang yig drug dbyangs rta dang bcas pa ci 'grub/ yang zhing sbyang gi man ngag
gsum gyi bar mtshams su chags med bde smon tshar re dang/ de nas gzhan don 'phrin
las kyi rim pa'i bum sgrub gsungs tshar rjes/ gnam chos 'od dpag gi tshogs mchod rgyas
pa 'bul bar zhus mthar zhing sgrub kyi gsol kha dang rjes chog gi rim pa rnams gsungs/
yang bde smon phyogs bsgrigs nang gi bde smon gang 'os sna kha gsum re 'am bzhi re
gang thon dang/ de nas bstan bu dang btags grol/ las sgrib rgyun gcod smon lam gyi
rigs rnams dang mthar chags med bde smon tshar re dang/ myur 'byon gsol 'debs
gang 'grub bstan rgyas smon lam sogs kyis mtha' dbyung⁷⁶³ bar zhus pa bcas kyis de
ltar nyin 'tshogs grub pa dang/ de lta bu'i dgongs zhag zhe dgu'i bar bde chen zhing
sgrub kyi sgrub mchod gong ltar zhus pa'o/ khyad par du bod zla bzhi pa'i tshes sum
cu nyin gdung mchod 'bul mir ban chen dgon gyi mchog sprul rgyal ba dang/ bla ma

⁷⁶² Z 994: *pa.*

⁷⁶³ Z 995: *dbyungs.*

karma ye shes/ bla ma bco lnga tshe dbang/ dkon mchog bsam 'grub/ bsod nams dbang
 po sogs bla sprul mkhan po sogs 'dus pa rgya mtsho'i dbus nas/ rje bla ma rin po che'i
 thugs sras dam par gyur pa'i mchog sprul rin po che karma sgrub brgyud bstan pa'i
 rgyal mtshan dpal bzang po'am 'jam dbyangs bstan dar mchog/ slob tshogs yongs kyi
 re ltos dang/ rje bla ma rin po che'i sku yi sku tshab/ gsung gi gsung tshab/ thugs kyi
 rgyal tshab tu mnga' gsol dang maṇḍala sku gsung thugs rten sogs mnga' dbul khri 'don
 gyi mdzad rim gzab cing rgyas par gnang/ de nas bod zla lnga pa'i tshes gcig nas gsum
 gyi bar/ bla ma mchod pa'i chog ga rje btsun mi la'i bla sgrub snga thun dang phyi thun
 rnams su gsungs nas tshogs mchod rgya cher 'bul gnang mdzad/ de nas tshes bzhi nas
 bzung sku gdung rin po che'i mdun du maṇḍala sogs tshogs bsags kyi mchod pa 'bul 'go
 tshugs pa'o/ gzhan yang gdung mchod kyi nyin de dag gi ring/ sku gsum sgrub brgyud
 bca' yig nang gi jo ser rnams kyis/ rje bla ma'i thugs dam gyi gtso bo btags grol phung
 po rang grol dgongs zhag gi nang 'bum gcig dang khri gsum lhag 'grub [2996] nges
 zhus yod pa dang/ de dang 'dra bar rje bla ma rin po che'i dgongs zhag gi mchod par
 mnga' ris bde chen chos 'khor gling nas sa ga zla ba'i nang/ snyung gnas cha sum stong
 lhag 'grub nges zhus pa dang/ yang mnga' ris theg mchog nyams dga' gling du dgongs
 zhag zhe dgu'i nang ngan song dong sprugs kyi sgrub pa rgyun 'dzugs mdzad/ sgrub
 sde stag ri thub bstan chos 'khor gling du bde chen zhing sgrub kyi sgrub pa dang/ ban
 sgar bshad sgrub chos gling nas dgongs zhag gi ring 'od dpag gi sgo nas gdung mchod
 phul ba dang/ gzhan yang phyogs khag gi sku gsum sgrub brgyud kyi bstan pa 'dzin
 pa'i chos sde che chung khag thams cad kyis dgongs zhag gi ring chos longs sprul gsum
 gyi sgrub pa gang 'os dang/ btags grol zhing sgrub bde smon sogs kyis sgrub rgyun
 tshogs par mdzad/ de yi skabs phyi nang gi slob bu mchog phul kun gyis/ mar me dang
 yon chab zhal zas tshogs sogs kyis mchod 'bul rgya chen zhus/ gzhan yang ri khrod kyi
 mtshams pa rnams kyis rje bla ma rin po che'i gdung mchod la btags grol zhing sgrub
 sogs kyis mtshams sgrub tshad ldan mdzad yod pa dang/ yang mtshams pa re res btags
 grol 'bum bsags pa'i khas len mdzad mi yang du ma yod/ gdung mchod kyi nyin de dag
 gi ring sku gsum bla brang khang nas ris med kyi dgon sde che chung grangs sum cu la
 nye bar/ mar me'i mchog thig 'bul ba dang dge 'dun la sku 'gyed mang ja sogs zhus
 yod cing/ 'phags bod kyi ris med skyes chen dam pa rnams dang/ khyad par du 'phags
 mchog spyen ras gzigs dang/ rgyal dbang karma pa/ byams mgon si tu rin po che/ sa
 skya gong ma rin po che sogs dang/ gzhan yang/ grub dbang karma nor bu'i yang srid
 rin po che dang/ skyo brag gsal byed rin po che/ mchog sprul o rgyan dri med sogs

skyes bu du mar 'bul bar dang snyan sen zhus/ khams phyogs kyi gser rta chos sgar chen mo dang/ ya chen chos sgar chen mo/ stod lung mtshur phu'i sgar gong 'og gnyis/ gnas nang dgon sogs dang/ bsam yas dgon/ mchi phu dang g.ya' ma lung sogs ri khrod rnam/ se 'bras dge gsum/ bkra shis lhun po/ sa skya dgon pa sogs ris med kyi dgon sde du mar 'brel 'jog gis bzang spyod smon lam sogs zhu rten 'bul mir slob bu 'ga' zhig ched gtong byas ste lhag bsam dag pas sgrub pa'o/ yang gdung mchod kyi skabs sa zla'i tshes gcig nas bco lnga'i bar/ ra sa 'khrul snang gtsug lag khang gi jo bo rin po cher sku lus cha tshang la gser chab tshar gsum dang/ zhal gser gsol rgyu [2997] tshar sum cu so lnga lhag gis mchod 'bul tshogs bsags gang legs 'grub par zhus mdzad/ gzhan yang ngan slong la sbyin gtong dang chu gnas kyi sems can la phan par dmigs ste maṇḍala gyi mchod 'bru gtsang por skyel rgyu sogs la kun nas dkar bar sgrub mdzad pa'o/ yang de dang dus mtshungs rje bla ma rin po che'i gdung rten la/ gser to la brgya dang nye gnyis dang dngul rgya ma brgya dang nyi shur ldan pa'i gser gngul bkra ma'i mchod rten mtho tshad la skar nyis brgya bdun cu don lnga lhag yod pa zhig bzhengs gnang mdzad pa dang/ de ni phyogs dang ris su med pa'i dad ldan mchog phal yongs kyi bsod nams kyi dpal du sku gdung rin po che bzhugs su gsol ba'i gser gdung mchod rten nyid ste/ dad ldan kun gyi mjal zhu mchod 'bul sogs gang 'dod re bskong du zhus par lags so/ de'ang rje grub dbang bla ma rin po che nas 'da' kha'i zhal chems su bstsal ba'i phyag bris kyi nang 'di ltar/

o rgyan chen po'i zhal gdams dbu phyogs las/ slob dpon la sangs rgyas su mthong na sku yi dam tshig dang ldan pa yin/ bka' lung la nor bu rin chen ltar mthong na gsung gi dam tshig dang ldan pa yin/ gdams ngag la bdud rtsir mthong na thugs kyi dam tshig dang ldan pa yin/ yi dam la spang blang med na lus kyi dam tshig dang ldan pa yin/ gsang sngags la the tshom med na nga gi dam tshig dang ldan pa yin/ gnas lugs kyi don mthong na yid kyi dam tshig dang ldan pa yin/ lar rang sems rnam par dag na dam tshig gtsang/ ces gsungs so/ zhes phyag bris mdzad nas rje nyid kyi dbu sngas su rjes 'jug rnam la bslab byar bzhag gnang 'dug par kun gyis mkhyen gsal ltar rang gzhan kun nas lag len dgos pa ni gnang che'o/ de'ang gdung mchod kyi nyin de dag gi ring rje nyid ni nges don gyi man ngag du mas rgyud phyug cing nyams rtogs kyi yon tan dag mngon sum rang thog tu gtan la phab pas thun min gyi grub rtags dang ngo mtshar gyi mtshan ltas mang du byung ba ni/ byams mgon si tu rin po che'i mdzad pa'i myur 'byon gsol 'debs las/ grub pa'i rtags dang mtshan ma mngon bzhin du/ /re zhig zhi ba'i dbyings su gshegs lags kyang/ /rjes 'jug rnam kyi re smon ji bzhin du/ /sprul

sku'i padmo slar yang 'khrungs par smon/ /zhes gsungs pa'i tshig gong ma ltar/ rje bla ma rin po che'i gdung mchod skabs slob bu rnams la nyams dang rmi lam du mthong tshul 'ga' zhig byung ba ni/ gdung khang 'od kyi gzhal yas su rje bla ma rdo rje 'chang gi rnam pa [Z998] bzhugs pa la rtsa brgyud bla ma grangs med kyi bskor ba dang/ res bla ma 'od dpag med dang/ res bla ma o rgyan chen po'i rnam pa bzhugs pa dang/ gdung sgrom du rje bla ma sku dngos su bzhugs pa'i mthar dbus mo'i cha byad can gyi gzhon nu ma mang pos phyag mchod 'bul tshul dang/ sku gdung shel ltar dwangs ba'i ngos su 'a: a: ha: sha: sa: ma: 'i gzungs sngags me long du shar ba ltar mjal snang dang/ bla ma tshe dpag med kyi cha lugs su bzhugs pa'i sku las 'od dang/ sku gsum mtshan sngags kyi rang sgra sgrogs pa dang/ dung rgya gling gi sgra skad dang bcas te nub phyogs su yal ba dang/ gdung sgrom 'od kyi phung po'i dbus su sku gdung shel gyi mchod rten dang/ a yig dkar po shin tu che ba dang/ yig 'bru gsum gyi rang sgra grags pa sogs kyi rtags mtshan ngo mtshar can mjal snang dang/ khyad par gdung mchod rgyun tshogs gnang mkhan phal mo che'i rgyud la/ skyo shas dang nges 'byung/ mos gus dang snying rje/ nyams dang rtogs pa sogs thun min gyi yon tan sna re shugs byung du 'phel ba sogs kyi mngon rtags mang/ gzhan yang thun mong gi snang ngor du de'ang bod zla bzhi pa'i tshes brgyad kyi nyin/ btags grol las/ gdung dang ring bsrel 'ja' 'od 'byung: zhes gsungs pa ltar du rje bla ma'i gzims khang gi nye logs⁷⁶⁴ rnams dang/ mar me sogs mchod 'bul khang gi klad sogs su/ kun bzang thugs kyi bstan pa rin po che yang dag 'dzin skyong spel ba'i grub pa'i rtags su'ang/ bde bar gshegs pa'i sku gdung 'od 'bar ba bka' gdams mchod rten gyi rang byon che chung sna tshogs pa ngo mtshar gyi gnas su 'khrungs pa dang/ rje nyid thun min rdzogs chen gyi gdams pa 'od gsal snang bzhi'i rnal 'byor nyams 'og tu tshud pa'i rtags su'ang/ rdo rje'i lu gu rgyud kyi rnam pa sna tshogs pa dang/ gzhan yang thig le stong pa'i sgrol ma dang/ shes rab rang byung gi sgrol ma sogs rnam pa ci rigs par rang byung du dod pa sogs byung zhing/ lhag par tshes bcu gnyis nyin rje bla ma'i gzims khang thog tu ring bsrel gyi rigs che chung ci rigs byon pa dang/ yang tshes bco lnga nyin ngo mtshar gyi gnas su che ba'i ring bsrel a ma babs pa dang/ de dang dus mtshungs ring bsrel kha dog mi 'dra ba dang che chung mi 'dra ba du ma kun gyis brnyed 'dug/ yang rin po che'i sgrub sde ma lag yongs kyi gnas su 'ja' 'od dang ring bsrel 'khrungs pa sogs kyi rtags mtshan sna re med pa gcig kyang med do/ mnga' ris slob ma rnams kyi rje bla

⁷⁶⁴ Z 998: *log*.

ma'i gdung rten so so'i ske la btags rgyu mchod rten cheng ngu nyis brgya lhag tsam
 blus pa'i brgyad kyi nang du ring bsrel che chung sna tshogs grangs nyer [Z999]
 gnyis 'khrungs pa dang/ rje bla ma'i 'dra sku'i mdun du'ang ring bsrel mang
 po 'khrungs pa dang/ yang zla ba bcu gcig pa'i tshe bcu gcig nyin/ slob bu bla ma bco
 lnga tshe dbang gis rje bla ma'i gsang rnam skor zin bris btab nyin nam mkha' nas me
 tog gi char bab pa dang/ zla ba bcu gcig pa'i tshes bco lnga nyin/ ring bsrel ngo mtshan
 can babs pa sogs byung ngo/ kyad par du gdung mchod skabs stag ri thub bstan
 chos 'khor gling du ring bsrel che chung star kha che legs tsam dngos su babs pa dang/
 mnga' ris bde chen chos 'khor gling du ring bsrel dri ngad shin tu bzang po ldan pa
 brnyed pa dang/ gzhan yang sgrub gnas khag gcig nas mthong snang du sa zla'i yar
 tshes bcu gsum gyi nyin sprin 'ja'i sne mo nub phyogs zug pa dang/ 'ja' 'od gor gor
 ba'i nang rje bla ma rin po che dngos su mjal ba sogs ni kun gyis yid ches kyi gnas su
 byung ngo/ yang bla ma sku gshegs pa'i dus nges par byas te 'das mchod sogs la brtson
 pa yang shin tu don che ba ni/ dus 'khor gyi rgyud las/ bla ma 'das pa'i lo zla tshes
 grangs dag/ nges par byas ste mchod pa phul gyur na/ /bskal pa stong du bsags pa'i
 sdig bcom nas/ /shin tu mi zad sdig pa'i grong las thar/ /zhes gsungs pa ltar/ 'di lo nas
 bzung phyogs kyi sgrub sde khag nas lo ltar bod zla gsum pa'i tshes bcu nyin rje bla
 ma'i rjes dran gyi nyin mor/ gdung mchod nyin bdun nam lnga sogs gang 'os kyi⁷⁶⁵
 chos longs sprul gsum gyi sgrub pa'i srol rgyun tshugs par mdzad/ de'ang bla ma la
 mchod pa phul na/ phyogs bcu'i sangs rgyas mchod pa bas/ /bla ma'i ba spu'i khung
 bu mchog/ /zhes gsungs pa ltar/ lha gdan padma'i rigs kyi sgrub khag rje grub dbang
 bla ma'i sku gdung rin po che'i mdun du/ 'di lo'i bod zla lnga pa'i tshes bzhi nas bzung
 sku gsum khirms yig nang du 'khod pa'i jo ser 120 yod pa las gzhon dar brtson thub
 lnga bcu lhag gis/ tshogs bsags kyi mchod pa 'bul bar mdzad pa dang/ de min lha sa'i
 nye skor gyi ri khrod khag tu bzhugs pa'i sgrub grwa ba jo ser drug cu re gsum tsam
 yod pa de rnam ni sngar mus bzhin sgrub par brtson bzhin bzhugs yod/ de'ang sku
 gdung rin po che'i mdun du tshogs bsags 'bul ba'i skor la maṇḍala 'bul brgya dang sum
 cu/ yan lag bdun pa 'bum brgya/ tshogs 'bum brgya/ me tog dang bdug spos grangs ci
 lcog/ gzhan yang yon chab 'bum brgya/ mar me 'bum brgya/ zhal zas 'bum sogs 'bul
 rgyu'i 'char gzhi dang/ mjug tu chags med bde smon 'bum brgya dang/ hrīḥ snang ba
 mtha' yas 'bum brgya bgrang rgyu bcas zhus yod/

⁷⁶⁵ Z 999: *kyis*.

[III]

yang [Z1000] de yi skabs skyabs rje grub dbang bla 7⁷⁶⁶karma stobs rgyal rin po che'i bstan pa'i ring lugs dpal rgyal ba kam tshang sku gsum sgrub brgyud gling pa'i chos sde khag ni/ shar mdo khams su sgrub sde stag ri thub bstan chos 'khor gling dang/ ral gzhung du theg chen chos 'khor gling/ li thang du rnam dag bde chen gling/ lho dwags lha dgon sgrub brgyud dar rgyas gling/ dpal thang zhing sgrub chos 'khor gling/ rgya tshwa'i yum chos lding dgon/ lho kha zangs ri sprin mtsho dgon/ yar stod ra mo nang gi karma dgon dang/ lho kha'i bye ma dgon/ chu gsum bkra shis chos rdzong dgon/ lho kha gong dkar bde chen spos 'bar dgon/ nub mnga' ris su shangs klu khang bde chen chos 'khor gling/ btsun dgon theg mchog nyams dga' gling/ skya bo bde chen zhing sgrub gling/ yag ra gsang sngags chos 'khor gling/ gyam smug bde chen thar lam gling/ tshwa mtsho nges don chos 'khor gling/ mkhar rtse chos nyid rang grol gling/ ri 'phags don gnyis lhun grub gling/ dung dkar bkra shis chos 'khor gling/ byang shel tshwa la bka' rnying bshad sgrub dar rgyas gling/ lha ri sku gsum chos 'khor gling/ nag chu mtshe'u gnyis rdzong du sku gsum rin che chos 'khor gling dgon/ mtsho sgra mkha' spyod rang grol gling dgon/ gzhan yang rgya nag gi grong khyer tong go'u du yod pa'i/ sku gsum pa'i chos tshogs bkra shis kun khyab gling sogs mdor na snga phyir dgon sde gtso gral khag nye shu rtsa lnga yod pa 'di dag rnam kyi gtso bo'i lha khang gi nang rten dang/ phyag mchod 'bul ba dang sgrub pa sogs mdzad pa'i rten du/ sku gsum bla brang khang nas/ phyogs bzhi dbus dang lnga'i sgrub pa'i chos sde gtso bo rnam la/ sku rten du/ rje bla ma rin po che'i mtshan sngags gzungs ldan gyi 'dra sku li nag las grub pa mtho tshad la skar ma brgya dang bco lnga can chags tshad ldan pa re re phul ba dang/ de min gyi chos sde khag nyi shu la rje bla ma rin po che'i 'dra sku mtho tshad la skar ma drug cu can chags tshad ldan pa re re 'bul lam zhus/ gsung rten du/ rje bla ma rin po che'i sku gsum grangs ldan gyi bka' 'bum cha re dang sku gsum gyi rtsa pod re re/ thugs rten du/ rje bla ma rin po che'i dbu lo dang/ mchog gi nor bu ring bsrel rin po che dang/ gdung mchod skabs gzims khang nang dang sku gdung rin po che'i mdun sogs nas 'khrungs pa'i sku gdung ring bsrel dang/ mthong grol gyi sku par/ sku gdung ril bu/ gdung khru ril bu/ gdung tshwa/ rje bla ma'i phyag bzhes rten bsdus ril bu dang/ rje bla ma'i na bza'/ gdung ras/ sku gdung gi sáccha rin po che sogs dang/ gzhan yang rje nyid kyi mtshan sngags dang/ gzungs [Z1001] 'jug cha tshang ldan pa'i bka' gdams

⁷⁶⁶ Here is an honorific prefix འ.

mchod rten spus tshad dang ldan pa rje bla ma'i mtshan byang can mtho tshad la skar ma bdun cu don lnga can re re thugs gsos su 'bul lam zhus pa dang/ de min slob bu thun min rnams la dad rten du/ rgyu li nag las grub pa'i bka' gdams mchod rten mtho tshad la skar ma nyi shu rtsa lnga lhag ldan pa bzhi brgya dang/ yang de las che ba skar ma lnga bcu can grangs bzhi bcu bcas lo der bzhengs grub nas/ kun la 'bul lam zhus pa lags/ gzhan yang dad 'dun che ba'i slob bu thung monggs spyi la/ mthong grol gyi sku par re dang gdung khros ril bu/ gdung tshwa/ rten bsdu ril bu/ na bza'/ gdung ras/ sku gdung gi s⁷⁶⁷ācchā sogs 'bul lam zhus pa dang/ de dag kun la slob bu spyi yi sems nang gi lhag bsam dang re ba dam bca' bcas yod tshad dang yod tshad kyi 'dun pa mtshon pa'i dri med lha dar dkar po srid na ring ba re re bcas 'bul lam zhus so/ gzhan yang gdung mchod 'bul ba'i nyin de dag gi ring phyi nang gang sa nas gdung mchod kyi sgrub pa 'tshogs mi yongs dang/ kun la bkye rgyu'i byin rlabs sogs dang rten skal sprod rgyu'i gra sgrig mdzad mi rnams dang/ tshogs dang gtor ma sogs bca' mi/ mar me bzo mi/ zhal lag bzo mkhan gyi ma byan yan gyis gdung mchod dbu tshugs pa nas/ dgongs zhag ma rdzogs kyi bar kun gyis las lhod med par/ gang cir gdung mchod kyi zhabs tog dag kun gyis mthe bong bsgrengs ste bsngags 'os kyi gnas su mdzad yod pa bcas re zhig 'di nas bkod pa rdzogs so//

⁷⁶⁷ Z 1001: *sācchā*.

III. Epilogue

⁷⁶⁸slar smras pa/

bstan 'gro sman pa'i thugs bskyed shar ri'i spor//
'phrin las nyi ma stong gi 'dzum zer can//
phan bde dpal du bzhad pa'i 'od zer 'bum//
dus mtha'i skye rgu'i mun sel sgron me mchog//

gang gi gsang gsum yon tan rgya mtsho'i 'zings//
khron pa'i lag 'gro bdag 'dras dpog min yang//
dad pa'i nyer len blo gros ku sa'i rtser//
rnam thar cha shas bdud rtsi'i zegs ma tsam//

[Z1002]

brtsams pa dge bas bdag sogs mkha' mnyam 'gro//
gnas skabs sde bzhi'i dpal la spyod pa dang//
mthar thug srid zhi mtha' ru mi gnas pa//
rnam mkhyen rdzogs pa'i sa la spyod par shog//

ma rig blo yi rmong mun bsnyil ba dang//
mkhyen rab snang ba stsol ba'i bla ma rje//
'di phyi kun tu thugs rje'i mi 'bral bar//
rdzogs ldan snang bas kun tu 'gengs gyur cig//

⁷⁶⁸ The following verse (Y 46) is missing Biography Z:

[^Y46]

*dkon mchog rtsa gsum tshe lha rab 'byams kyi//
byin rlabs nus mthu'i rtsal shugs rab skyed nas//
gsang gsum mi shig rdo rje'i khri 'phang las//
nam yang g.yo med zhabs pad brtan gyur cig//.*

IV. Colophon

⁷⁶⁹de'ang rje bla ma rin po che'i zhal nas/⁷⁷⁰nga'i rnam thar 'bri ba la dgos pa dang yon tan ci yang med mod/ 'on kyang snga mo nas/⁷⁷¹dkon mchog bsam 'grub dang bsod nams dbang po/ bco lnga tshe dbang/ chos dbyings 'gyur med sogs bu slob du mas nan bskul ltar dang/⁷⁷²da cha 'jam dbyangs bstan dar dang karma dbang grags/ tshe ring lhun grub/⁷⁷³khyed gsum gyis nan tan 'di 'dra byed na gsang dgos mi 'dug ste/ mngon sum rang gzhan kun gsal lta bu ma gtogs nyams snang ba rmi lam ltar snang dang/⁷⁷⁴'drer snang lta bu la bshad dgos 'bri dgos ci yang mi 'dug/ rje lho brag mar pas/ da dus bstan pa'i snyigs ma la/ /log rtog/⁷⁷⁵skye bo phrag dog che/ /khyed rdo rje'i spun rnams ma gtogs pa/ /khong gzhan la smras na yid mi ches/ /zhes gsungs pa ltar/ kho bo sngon gyi las 'phro dang bla ma'i thugs rjes gzhan don gyi bya ba dngos su 'grub pa'i rigs rnams mdor bsdus 'bri ba la 'os 'brel cung zad yod pa'i tshul gyis khyed rnams thugs 'dod ltar yin gsungs nas/ rang bzo dang gya tshom gyis lhad ma zhugs shing/ dag ther lan mang mdzad pas don la gnas pa'i rnam thar zhig yin nges par lags so/ de'ang skyabs rje grub dbang/⁷⁷⁶karma stobs rgyal rin po che'i 'khor lo gsum gyi mdzad 'phrin dang phyi nang gsang gsum gyi rnam thar zhib par mjal 'dod tshe/ rje nyid kyi rnam thar rgyas pa 'zigs med gdong lnga'i gad rgyangs byin rlabs dngos grub [^Z1003] sgo brgya 'byed pa'i lde mig ces bya bar gzigs mdzad par zhu'o/ zhes pa khyab bdag rdo rje 'chang grub dbang bla ma rin po che'i sngar gyi rnam thar slob bu tshe ring lhun grub kyis brtsams gnang ba la/ bla ma rin po che'i rjes kyi mdzad rim dgos nges rnam

⁷⁶⁹ The paragraph (Y 46–47) is missing in Biography Z:

[^Y46] ces pa 'di'ang skyabs rje 7karma stobs rgyal rin po che'i [^Y47] 'khor lo gsum gyi mdzad 'phrin rnam thar zhig byung na ci ma rung snyams pa'i 'dun pa zhig rgyun chags su yod pa'i khar nye char bla ma rin po che'i thugs sras dam pa bslab gsum rgyan gyis phyug pa'i bla ma 'jam dbyangs bstan dar zhal snga nas bla ma rin po che'i mdzad rnam rags bsdus zin bris zhig dang bkra shis pa'i lha regs (r. rigs) tshe lha rnam gsum sku par bcas gnang nas bla ma rin po che'i rnam thar zhig bris zhes bka' stsal bar brten mgon po gang gi slob 'bangs kyi gral mthar gtogs pa'i sngags ban theg mchog 'od gsal ye shes sam ming gzhan tshe ring lhun grub ces 'bod pa des bla ma rin po che'i zhal gsung ma (rnam bshad rtsa tho) la gzhi byas te gzhan rdo rje'i mched chen bco lnga tshe dbang dang dkon mchog bsam grub rnam gnyis kyis gsung rgyun zin bris btab pa rnams gung bsgrigs te bla ma rin po che'i sku'i mdun du gzigs pa phul ba dang 'brel bla ma rin po che'i rnam thar rgyas pa zhig ci nas kyang gsungs zhu zhes nan zhus bgyis pa'i mthar/.

⁷⁷⁰ Y 47: om. de'ang rje bla ma rin po che'i zhal nas.

⁷⁷¹ Y 47: om. snga mo nas.

⁷⁷² Y 48: om. dang/.

⁷⁷³ Y 48: om. tshe ring lhun grub.

⁷⁷⁴ Y 48: om. dang/.

⁷⁷⁵ Y 48, Z 1002: rtogs.

⁷⁷⁶ Here is an honorific prefix ཨ.

kha gsab bgyis te bris pa 'di'ang/ mdo khams lha thog ri 'od kyi yul du skyes pa'i ban
chen dgon gyi mkhan ming 'dzin pa karma mthu stobs su 'bod pas/ bod rab byung bcu
bdun pa'i shing mo lug gi lo'i dbo zla'i yar tshes brgyad kyi dus bzang nyin mor mtha'
grub pa'o//

dge'o/ dge'o/ dge'o/ maṅgalaṃ/ // ⁷⁷⁷

⁷⁷⁷ The paragraph (Z 1002–1003) from *rang bzo dang gya tshom gyis lhad ma zhugs shing/* until *maṅgalaṃ/* after the speech of Karma stobs rgyal differs from (Y 48), i.e. [Y48] *dag ther lan mang mdzad pas don la gnas pa'i rnam thar zhig yin nges par lags so/ dge legs 'phel//*.

Chapter 4 The Works of Karma nor bu bzang po

Karma nor bu bzang po's works contains: 1) the collection of his spiritual songs compiled by Karma stobs rgyal, bearing the title *The Songs of Experience of the Lord of Accomplished Ones, Karma nor bu bzang po: Self-Liberation upon Hearing (Grub pa'i dbang phyug karma nor bu bzang po'i nyams mgur gyi skor thos pa rang grol)*;¹ and 2) the instruction recorded in *Karma stobs rgyal's Collected Works*.²

Karma nor bu's songs reflect and express his introspective, inner experiential, inspirational and instructional perspectives in a direct way. However, in order to take into account the length and range of this thesis, the songs of experience will not be targeted as the main theme for this research and translation.³

The number of Karma nor bu's songs in the collection is thirty-one and out of those only five bear titles (nos. 19, 20, 21, 22, 29). Their contents range from aspiration (nos. 1, 30), replies to questions (nos. 2, 10, 12, 21, 23, 31), instructions to disciples both in general (nos. 3, 5, 9) and with a specific theme (nos. 4, 6, 13, 15, 18, 19, 20, 22, 26, 24), confession and supplication to the deity (no. 7), his thoughts and feelings (nos. 8, 11, 17, 24, 29), teachings to common individuals (nos. 14, 25), songs of experience and realisation (no. 27), and teachings received in visions (no. 28). I will provide a translation of the colophons of each song as follows:

1) Karma gzhan phan chos kyi rgya mtsho (Karma nor bu), who is a mad beggar and *yogin*, called the teachers in the succession of the transmission with a longing melody from [the place named] Ril khang bKra shis sbug.⁴ (pp. 123–125)

¹ Karma nor bu (*Karma nor bu nyams mgur*, pp. 123–172).

² *Grub chen karma nor bu'i zhal gdams kyi man ngag rnal 'byor bzhi rim* is an instruction given by Karma nor bu bzang po, also known as Karma Mañibhadra, to Karma stobs rgyal; see Karma nor bu (*Grub chen karma nor bu'i zhal gdams kyi man ngag rnal 'byor bzhi rim*, in: *Karma stobs rgyal's Collected Works* (2006), vol. 3, pp. 73–76), Chapter 5–I.3.22).

³ One of Karma nor bu's songs in the form of a reply to his direct disciple Karma stobs rgyal about how to view appearances and existences as all-encompassing purity. This song was translated for *Bulletin of Tibetology*; see Karma nor bu (*Karma nor bu nyams mgur*, pp. 140–148), Zhong (forthcoming).

⁴ Karma nor bu (*Karma nor bu nyams mgur*, p. 125): *ces bla ma brgyud rim gyi gsol 'debs 'di ril khang bkra shis sbug nas sprang smyon rnal 'byor karma gzhan phan chos kyi rgya mtshos gdung ba'i dbyangs su bos pa'o/*. Karma nor bu practised in a walled-room (*rtsig khang*). This space is merely large enough for [one person sitting] in a cross-legged posture. He practised in a place called Ril khang bKra shis sbug in sBas gnas Lung gsum ljongs, also known as Rag ljongs; see *ibid.*, p. 140, B 25 & 28, C 892 & 893.

- 2) [This] is the Noble One's (Karma nor bu) reply to his son-like disciple Nor g.yang (n.d.) and a disciple from Tsha ba sgang (n.d.) about a prayer to him.⁵ (p. 125)
- 3) [This] is an instruction to [his] disciples.⁶ (pp. 125–128)
- 4) [This] is an instruction to his disciple Chos kyi rgya mtsho (i.e. the eleventh reincarnation of Zur mang Drung pa, 1940–1987), in the form of a deluded speech (*'khrul gtam*) by an old monk, on the day of the waxing moon of the Monkey Month (the seventh Tibetan month).⁷ (pp. 128–129)
- 5) [These] are the mad words of instruction suddenly written down by the mad beggar and hidden *yogin* to disciples in general, such as his son-like disciple Nor g.yang.⁸ (pp. 129–130)
- 6) [This] is the mad beggar's instruction to his disciple Nyi ma (n.d.).⁹ (pp. 130–131)
- 7) [This] is a confession and supplication written down by Karma nor bu to a deity, who is indivisible from the teacher, after feeling sad about the unbearable sufferings of sentient beings in this degenerate time.¹⁰ (pp. 131–133)
- 8) [This was composed by] an old monk from the cave in gNas rags ljongs.¹¹ (pp. 133–135)
- 9) [This] is a speech to the gathered disciples.¹² (pp. 135–140)
- 10) [This] is the reply of the hidden *yogin* Karma gzhan phan chos kyi rgya mtsho to his son-like disciple Karma stobs rgyal (1944–2014). It is about how

⁵ Ibid., p. 125: *bu slob nor g.yang dang/ tsha ba sgang gi slob ma gnyis bcas zung gis/ rje la gsol ba 'debs rgyu zhig zhus lan du rje nyid kyi zhal nas gsungs pa 'o/*. As the biography states, Nor g.yang belongs to the group of direct disciples of the profound path – the Six Doctrines of Nāropa (including sKyo brag gSal byed sPrul sku (b. 1955), Karma stobs rgyal (1944–2014), Go 'Jo rGyal mtshan, bsTan pa rab rgyas, Nyi ma, Nor g.yang, Karma ye shes, Karma rgyal mtshan, and bsTan pa dar rgyas). His biography is also briefly narrated; see B 71 & 75, C 910–911 & 913.

⁶ Ibid., 127–128: *ces slob bu rnams la karma nor bu bzang pos gdams pa 'o/*.

⁷ Ibid., p. 129: *ces sprel zla ba 'i yar ngo 'i tshes la ban rgan 'khrul gtam du slob ma chos kyi rgya mtsho la gdams pa 'o/*.

⁸ Ibid., p. 130: *ces sprang smyon sbas pa 'i rnal 'byor des/ bu slob nor g.yang sogs slob tshogs spyi la gdams pa 'i smyon tshig thol byung du bris pa 'o/*.

⁹ Ibid., p. 131: *zhes sprang smyon pas slob bu nyi ma la gdams pa 'o/*. For the biography of Nyi ma, one of Karma nor bu's direct disciples, see B 75, C 913.

¹⁰ Ibid., p. 133: *ces snyigs dus sems can rnams bzod med kyi sdug bsngal la skyo ba skyes nas bla ma dang gnyis su med pa lhag pa 'i lha la bshags gsol phul ba 'di karma nor bu bzang pos bris/*.

¹¹ Ibid., p. 135: *gnas rag ljongs brag gib an rgan des/*.

¹² Ibid., p. 140: *ces slob tshogs 'dus pa rnams la grub dbang karma nor bzang gis gsungs pa 'o/*.

to perceive all that appears and exists as all-encompassing purity.¹³ (pp. 140–148)

11) After recalling the sublime teachers, a hidden mad man spoke about whatever came to his mind. This happened in the practice place at lJongs dgon, i.e. lJongs gnas Monastery.¹⁴ (p. 148)

14) A hidden mad man from a cave at Rag ljogs composed whatever came to his mind to the people who gathered and requested Buddhist doctrine and who then went on a pilgrimage. This happened one day in the Sa ga Month of the Sheep Year (1979).¹⁵ (pp. 151–153)

13) [This] is an instruction to his son-like disciple rNam rgyal (n.d.).¹⁶ (pp. 150–151)

14) A hidden mad man from a cave at Rag ljogs sang whatever came to his mind to gathered pilgrims who requested the Buddhist doctrine. This happened one day in the Sa ga Month of the Sheep Year (1979).¹⁷ (pp. 151–153)

15) [This] is an instruction to his disciple bsTan pa rab rgyas (n.d.).¹⁸ (p. 153)

16) [This] is an instruction to his disciple sKal bzang dar rgyas (n.d.).¹⁹ (pp. 153–154)

17) [This] was composed while going to meet a patron from Tshwa (= Tsha) ba sgang before returning to Padma khyung rdzong of 'Og min mTshur phu.²⁰ (p. 154)

¹³ Ibid., p. 148: *ces sbas pa'i rnal 'byor pa karma gzhan phan chos kyi rgya mtsho la bu slob kar stobs kyis dag pa rab 'byams ji ltar yin/ zhus pa'i lan du snang srid dag pa rab 'byams kyi mgur ma 'di gsungs so/.*

¹⁴ Ibid., p. 148: *sprang smyon pas bla ma dam pa rjes su dran te ljongs dgon sgrub gnas su gang shar smras pa'o/.*

¹⁵ Ibid., p. 153: *ces pa'ang/ lug lo sa ga zla ba'i tshes gcig nyin chos zhu dang gnas bskor 'dus pa rnams la rag ljongs brag nas sprang smyon pa des shar mar bris pa dge'o/.*

¹⁶ Ibid., p. 151: *ces pa 'di bu slob rnam rgyal la gdams pa'o/.*

¹⁷ Ibid., p. 153: *ces pa'ang/ lug lo sa ga zla ba'i tshes gcig nyin chos zhu dang gnas bskor 'dus pa rnams la rag ljongs brag nas sprang smyon pa des shar mar bris pa dge'o/.*

¹⁸ Ibid., p. 153: *ces slob bu bstan pa rab rgyas la gdams pa'o/.* For a biography of bsTan pa rab rgyas, one of Karma nor bu's direct disciples, see B 74–75, C 912–913.

¹⁹ Ibid., p. 154: *slob bu skal bzang dar rgyas la grub dbang karma nor bus gdams pa'o/.*

²⁰ Ibid., p. 154: *ces pa 'di 'og min mtshur phu'i padma khyung rdzong nas sngar dus tshwa ba sgang gi sbyin bdag zhig mjal du phyin pa la gnang ba'o/.* According to Karma nor bu's biography (Karma stobs rgyal: *Karma gzhan phan rnam thar* (1999), pp. 38–39; *sKu gsum bla rabs rnam thar*, pp. 898–899), he stayed in mTshur phu for three years altogether. In mTshur phu he received empowerments, reading authorisations and oral instructions from the Sixteenth Karmapa; and he practised in a cave called rGyal ba ganggā pa, “the Victorious Gaṅgā”, on the side of the furthest mountain behind. This mountain is

18) [This is made up of] a supplication of Jo mo rTa mgrin (n.d.), who practised Buddhist doctrine, and a reply from a hidden mad man about the practice.²¹ (pp. 154–155)

19) *A Reply: The Profound Instruction on how Appearing Circumstances Appear as Friends* (*rKyen snang grogs su shar ba'i gdams pa zab mo'i zhus len*): [This] is an instruction to his disciple bSod nam rgya mtsho (n.d.) and others.²² (pp. 155–156)

20) *A Spiritual Song that Introduces the Sublime Meaning* (*Don dam ngo sprod kyi mgur ma*): The mad beggar and hidden *yogin* Karma gzhan phan chos kyi rgya mtsho dpal bzang po gave an instruction to his direct disciple rGyal mtshan (n.d.) and to his son-like disciples of the lineage in the Water Ox Year (1973).²³ (pp. 156–158)

21) *An Introduction to the Fundamental Reality of the Innate Trikāya* (*sKu gsum gnyug ma'i gnas lugs kyi ngo sprod*): [This] is the Lord of Accomplished Ones (Karma nor bu)'s reply to sKyo brag gSal byed sPrul sku (b. 1955).²⁴ (pp. 158–159)

22) *The Practice of the Four Yogas of the Great Seal: Warm Breath of Speech Nectar of the Great Accomplished Adept* (*Phyag chen rnal 'byor bzhi pa'i nyams bzhes grub thob chen po'i zhal gyi bdud rtsi'i drod rlangs ma yal ba*): Because this proper experiential instruction on the Great Seal, given by the Great Lord of Accomplished Ones (Mañibhadra, i.e. Karma nor bu) to his close

called Padma khyung rdzong and is a place in which previous accomplished adepts at mTshur phu had also practised. He performed various rituals, acted as retreat master, and took responsibility of mTshur phu Monastery, while the Sixteenth Karmapa was visiting mainland China in 1954.

²¹ Ibid., p. 155: *zhes chos mdzad jo mo rta mgrin nas gsol 'debs zhib dang nyams len re gsung bar zhus pa'i lan du sprang smyon pas/*.

²² Ibid., p. 156: *ces slob bub sod nam rgya mtsho sogs la karma nor bu bzang pos gdams pa'o/*.

²³ Ibid., p. 158: *ces pa'ang chus glang lor sprang smyon sbas pa'i rnal 'byor pa karma gzhan phan chos kyi rgya mtsho dpal bzang pos/ zhal slob rgyal mtshan dang rigs ldan kyi bu slob rnams la gdams pa'o/*. The direct disciple rGyal mtshan refers to rGyal mtshan from Go 'jo; for his biography, see B 74, C 912.

²⁴ Karma nor bu (*Karma nor bu nyams mgur*, p. 159): *zhes pa/ skyo brag gsal byed sprul sku'i zhus lan du grub dbang karma nor bu bzang pos gsungs pa'o/*. sKyo brag gSal byed sprul sku refers to Karma nor bu's direct disciple, Karma sgrub brgyud bstan pa'i rgyal mtshan rnam pa; see B 71–73, C 911–913.

disciple Karma stobs rgyal, is the innermost heart essence, then nobody dares to taint even a single syllable (*tshig 'bru*) of it with contrivance.²⁵ (pp. 159–162)

23) [This] is a reply from a beggar, an old monk called Karma nor bu from Padma'i rags ljongs, who is free of worldly occupation, to a monk from Ban chen Monastery called rNam rgyal (n.d.).²⁶ (pp. 162–163)

24) A mad beggar composed whatever came to his mind and spoke [of it] to two of his son-like disciples, Karma stobs rgyal and bsTan pa dar rgyas (n.d.).²⁷ (pp. 163–164)

25) Concerning the supplication and aspiration of a patron, Karma nor bu gave [teachings].²⁸ (p. 164)

26) Karma nor bu advised his disciple Karma bkra shis rgyal mtshan (n.d.) about his supplication and request for an essential guidance, and Karma stobs rgyal transcribed [it].²⁹ (pp. 164–166)

27) After meeting 'Gro 'dul gling pa (i.e. bDud 'joms 'Jigs bral ye shes rdo rje, 1904–1987) several times, 'Gro 'dul gling pa offered Karma nor bu numerous empowerments as well as oral instructions on the Tantra Sections. In particular, when these two teachers mutually requested a lot of spiritual songs of experience and realisation from each other, Karma nor bu sang this song.³⁰ (pp. 166–169)

28) *The Prophecies of a Yogin with Long Hair Bound up into a Crown* (*rNal 'byor ral cog can gyi lung bstan*): Because confused appearances were manifest both during the day and in the evening, I perceived a *yogin* with long

²⁵ Karma nor bu (*Karma nor bu nyams mgur*, p. 162): *phyag rgya chen po'i nyams khrid tshul bzhin 'di grub dbang chen po/ karma ma ni bha dras gdams pa'i/ yang bcud citta'i dwangs ma yin pas sus kyang tshig 'bru gcig gi bcos bslad ma byed/ dngos slob pa phran karma stobs rgyal la gdams pa'o/*.

²⁶ Ibid., p. 163: *ces pa ban rgan grwa nmam rgyal kyis zhus ngor/ sprang bya bral ba ban rgan karma nor bzang gis padma'i rag ljongs nas/*.

²⁷ Ibid., p. 164: *sprang smyon pa des shar ma bris/ bu slob kar rgyal dang/ bstan pa dar rgyas gnyis la gsungs pa'o/*.

²⁸ Ibid., p. 164: *sbyin bdag zhig gis gsol 'debs dang smon lam zhig zhus ngor/ karma nor bus gsungs so/*.

²⁹ Ibid., p. 166: *ces grwa slob karma bkra shis rgyal mtshan nas bla ma rin po cher gsol 'debs dang don khrid zhig zhus lan du/ karma nor bu bzang po'i zhal bkod ltar kar stobs kyis bris/*.

³⁰ Ibid., p. 169: *zhes pa'ang bstan zhabs gter gyis skyong ba phrin las 'gro 'dul gling pa de nyid dang mjal 'phrad thengs kha shas byung zhing rgyud sde'i dbang dang man ngag du ma phul ba dang/ khyad par nyams rtogs kyis mgur glu phan tshun zhu gnang mang tsam byas pa'i skabs karma nor bu nas smras pa dge legs 'phel/*.

hair bound up into a crown, who told me: “Son, don’t be distracted! Supplicate me!”³¹ (pp. 169–171)

29) A mad beggar who is free from hope and attachment composed whatever came to his mind.³² (p. 171)

30) Before the Precious Teacher (Karma nor bu) got severely sick in the Tibetan Earth Sheep Year (1979), [he] said: “May you all supplicate and pray like this!”³³ (pp. 171–172)

31) This *vajra* song, which contains truthful words (*bden tshig*), is the mad beggar and hidden *yogin* Karma gzhan phan chos kyi rgya mtsho’s reply to the disciple bsTan [pa] rab [rgyas].³⁴ (p. 172)

The function of the thirty-one spiritual songs or *vajra* songs (*rdo rje’i glu*) is said to be: to arouse the recollection of faith; to turn one’s mind to the Buddhist doctrine; to inspire confident certainty; to bring down the great resplendence of blessings; to stimulate experience; and to generate realisation through hearing.³⁵ Karma nor bu described his ascetic life and expressed his attitude toward it in his songs. These songs enable readers to easily and directly connect with his personality and his inner world as an ascetic *yogin*.

³¹ Ibid., p. 171: *ces pa nyin mo’i ’khrul snang la brten nas/ mtshan mo yang de ltar shar bas rnal ’byor pa ral cog can gcig gis bdag la/ bu ma yengs nga la gsol ba ’di ltar thob ces gsungs shing ’dug pa’i snang ba byung/*.

³² Ibid., p. 171: *re ba chags ’dzin bral ba’i sprang smyon pa des shar mar bris/*.

³³ Ibid., p. 172: *bos sa lug lor bla ma rin po ches snyung gzhi thu mo zhig bzhes pa’i sngon tsam du/ kun gyis ’di ltar gsol ba dang smon lam thob ces gsungs pa’o/*.

³⁴ Ibid., p. 172: *ces bden tshig grub pa rdo rje’i mgur ma ’di slob bu bstan rab kyis/ bla ma rin po cher mgur zhig gsungs bar (x. **par**) zhu zhes pa’i lan du sprang smyon sbas pa’i rnal ’byor pa karma gzhan phan chos kyi rgya mtsho so//*.

³⁵ Mu ne (1999, p. 121).

Chapter 5 The Works of Karma stobs rgyal

Karma stobs rgyal's works are divided into four sections, i.e. 1) the biography of Karma nor bu (*Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*);¹ 2) the three-volume modern and *dpe cha* versions of *Karma stobs rgyal's Collected Works* (*sKyabs rje karma stobs rgyal rin po che'i bka' 'bum*);² 3) the sixth volume of Karma stobs rgyal's collected works about the *stūpas* of bSam yas Monastery (*Chos 'khor dpal gyi bsam yas mchod rten rnams kyi dkar chag kun gsal me long*);³ and 4) other writings collected in six books including *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*,⁴ *Chos spyod nyer mkho'i zhal 'don*,⁵ *sKu gsum zhal 'don*,⁶ *rNam dag bde chen zhing gi smon lam*,⁷ *Bla ma mchod pa'i cho ga pad tshal yar rgyas*⁸ and *sKu gsum zhal 'don* (with Chinese Transcription and Translation).⁹ Here, I will mainly present his collected works (vols. 1–3 & 6) in Chapter 5–I and 5–II that I have obtained until now. As for the biography of Karma nor bu written by Karma stobs rgyal, one can refer to the introduction of Biographies B & C in Chapter 1–II.2.1. The writings found in other sources will also be listed and introduced in Chapter 5–III. An overview of Karma stobs rgyal's entire works is based on contents and colophons. A transliteration of these will not be given in this thesis.

I. Contents of the Collected Works (vols. 1–3)

Karma stobs rgyal's three-volume collected works are characterised by 1) three cover-colours – white, red and blue; 2) three seed-syllables – Om̐, Āḥ and Hūṃ; 3) and three deities – Amitābha, the Four-Armed Avalokiteśvara and Padmasambhava, who

¹ Both complete and abbreviated versions of Karma nor bu's life story refer to Biographies B & C.

² The modern version was edited by 'Jam dbyangs bstan dar and published in 2006. There is a three-volume *dpe cha* version of *Karma stobs rgyal's Collected Works* found in BDRC (source: <https://www.tbrc.org/#!rid=W2PD19458>, accessed: 2018.04.01). As Karma bstan pa rnam rgyal explained (2018.04.15, personal communication), this *dpe cha* version was edited in 2010 during the retreat and printed in 2013, and most of the content is equal to the modern version except for several variations. Due to the limitation of the length of this thesis, a comparison between the modern and *dpe cha* versions is not provided.

³ Karma stobs rgyal (*bSam yas mchod rten dkar chag*, pp. 123–216).

⁴ Edited by Karma dkon mchog bstan pa'i phrin las.

⁵ Edited by rGyal sras gZhan phan ('Jam dbyangs bstan dar).

⁶ Edited by Bye ma dgon.

⁷ Edited by Karma bstan pa rnam rgyal (dBang chen stobs rgyal).

⁸ Edited by sKu gsum bla brang khang.

⁹ *sKu gsum zhal 'don* with Chinese Transcription and Translation lacks information about the publisher.

represent the *trikāya* – *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*. The book cover is decorated with the eight auspicious symbols (*bkra shis rtags brgyad*), i.e. a white parasol, a pair of golden fishes, a treasure vase, a lotus, a right-spiraling white conch shell, a glorious endless knot, a victorious banner and a wheel of teachings. On the front page of each volume, a black-and-white emblem of the Trikāya Practice Lineage – the Essential Definitive Meaning designed by Karma stobs rgyal, is printed. The same colourful emblem is printed at the back.

According to Karma stobs rgyal’s explanation of this emblem,¹⁰ Mount Kailāśa in the background is the great royal seat (*rgyal sa*) of the practice lineages. It symbolises the stainless tradition (*ring lugs*) of the ultimate lineage of realisation (*rtogs pa don brgyud*) from *dharmakāya* Vajradhāra until Karma nor bu. The *vajra* on the upper left side symbolises the rNying ma pa, the victory banner on the upper right side the Dwags po bka’ brgyud pa, the sword on the lower left side the Sa skya pa, and the wheel on the lower right side the dGe lugs pa. As for the four rivers flowing [from Mount Kailāśa], i.e. Gaṅgā, Sindhū, Pakśu and Sitā, they represent the Four Sects of Tibetan Buddhism from the outer perspective, the Four Activities from the inner perspective and the Four Bodies (*caturkāya*, *sku bzhi*)¹¹ from the secret perspective. The ocean symbolises the unification of all the traditions (*bka’ srol*) of the four schools. The wheel symbolises the teachings that tame beings according to their needs. The sun and the moon symbolise the union of method and wisdom, the two stages of generation and completion, and emptiness and compassion. The lotus symbolises [the state] which is

¹⁰ *The Brief Explanation of the Emblem of the Trikāya Practice Lineage – the Essential Definitive Meaning* (Nges don snying po sku gsum sgrub brgyud pa’i las rtags kyi ’brel bshad mdor bsdud) was written by Karma stobs rgyal and later translated into both Chinese and English.

¹¹ The denotation of the Four Bodies is given in *gSol ’debs ma nam bzhi skor*, *sKu bzhi’i gsol ’debs*, *sKu bzhi bla ma’i rnal ’byor gyo gnad don*: 1) *bla ma sangs rgyas rin po che*; 2) *bla ma kun khyab chos kyi sku*; 3) *bla ma bde chen longs spyod rdzogs pa’i sku*; and 4) *bla ma thugs rje sprul pa’i sku*; see *sKu bzhi’i gsol ’debs*, in: *Karma stobs rgyal’s Collected Works* (2006), vol. 2, pp. 1–2; Karma stobs rgyal (*sKu bzhi bla ma’i rnal ’byor gyi gnad don*, *ibid.*, vol. 3, pp. 41–42). As Mi la ras pa said, cited by Karma stobs rgyal (*Zab lam bla ma’i rnal ’byor gyi gsang sngags yid bzhin nor bu*, *ibid.*, vol. 3, p. 62), the *dharmakāya* is Samantabhadra (*chos sku kun la khyab pa’i kun tu bzang po*), the *sambhogakāya* is Vajradhāra (*longs sku mtshan dpe’i brgyan pa’i rdo rje ’chang chen*), and the *nirmāṇakāya* is Śākyamuni (*sprul sku ’gro don mdzad pa’i śākya thub pa*). As explained by Karma stobs rgyal, the *nirmāṇakāya* refers to either Śākyamuni or Padmasambhava without any difference (*yang sprul sku bla ma’i rnal ’byor ni/ gzhan rnam gong ltar las bla ma śākya thub pa’am pad ’byung gang mos tha dad med phyir bsgom la ma nam mkha’ dang mnyam pa’i sems can thams cad bla ma thugs rje sprul pa’i sku la gsol ba ’debs so/*; see *ibid.*, vol. 3, p. 64. As for the meaning of *bla ma sangs rgyas rin po che*, it refers to Amitāyus and Amitābha, as stated here: *yang bla ma sku bzhi dbyer med du sgrub pa’i rnal ’byor ni/ gzhan rnam gong gsal ltar/ bla ma sangs rgyas tshe ’od dpag med bsgom la ma nam mkha’ dang mnyam pa’i sems can thams cad bla ma sangs rgyas rin po che la gsol ba ’debs so/*; see *ibid.*, vol. 3, pp. 64–65.

uncontaminated by faults. The three seed-syllables – Om, Āḥ, Hūṃ – symbolise the *trikāya* – *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*. Furthermore, the crossed *vajra*, the wheel inside it and the three seed-syllables also signify the enlightened activities of the three wheels: 1) The crossed *vajra* with four prongs represents the wheel of the Four Tantric Activities of pacifying, increasing, overpowering and wrathful in green, yellow, red and white; 2) the wheel inside the crossed *vajra* represents the wheel of reading (*klog*), hearing (*thos*) and reflecting (*bsam*); and 3) the three seed-syllables represent the wheel of renunciation (*spangs pa*) and meditation (*bsam gtan*).

The first volume is mainly concerned with a narration of Karma stobs rgyal's life until 2005 (Biography Y), and contains various catalogues. The contents of the second and third volumes are arranged in accord with the three gradual steps of practice, i.e. 1) the outer and inner preliminary practices; 2) the generation and completion stages of the main practices; and 3) the dedication and supplication of the concluding section. In most of the texts, Karma stobs rgyal signed with the name Karma stobs rgyal, but in some cases with rGyal sras 'Jigs med seng ge or the Sanskrit name Karma Balarāja. The author of *gNyug ma'i rtsa gsum gyi phrin bcol* signed with the name Rig pa'i ye shes, but this may also refer to Karma stobs rgyal.¹² There are also some texts that do not denote the author. Other texts are ascribed to people such as Blo gros rin chen (1386–1423), 'Ja' tshon snying po (1585–1656), 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892), Karma Mañibhadra (also known as Karma nor bu), Lung rtogs rgyal mtshan (1927–2011), O rgyan dri med 'od zer (b. 20th cent.), the Seventeenth Karmapa (b. 1985), 'Jam dbyangs bstan dar (b. 1985) (with the signatures 'Jam dbyangs bstan dar, Mañju and rGyal sras gZhan phan), a monk from mTshur phu Monastery called 'Jam dbyangs tshe ring (n.d.), as well as Blo bzang nyi ma (n.d.).

As *The Clarification of Publication (dPe skrun gsal bshad)* at the end states, 'Jam dbyangs bstan dar took responsibility for the work as chief editor. Meanwhile, bCo lnga tshe dbang, dKon mchog bsam grub, bSod nams dbang po, Chos dbyings 'gyur med and other *vajra* siblings from Central Tibet also provided several texts written by Karma stobs rgyal in the past. Moreover, bCo lnga tshe dbang, dKon mchog bsam grub, Karma dbang grags and others finished the proofreading and

¹² The text with the signature of Rig pa'i ye shes is *gNyug ma'i rtsa gsum gyi phrin bcol*; see Chapter 5–I.3.52).

typesetting for the collection. 'Jam dbyangs seng ge from China donated nine thousand RMB and dKon mchog bsam grub donated ten thousand three hundred RMB towards its publication.¹³

I.1 Volume 1 (Om)

- 1) *Nges don snying po sku gsum sgrub brgyud pa'i las rtags kyi 'brel bshad mdor bsdus*

GENRE: explanation (*'brel bshad*)

SUBJECT: emblem (*las rtags*)

AUTHORSHIP: Karma stobs rgyal

PAGE: unspecified

REMARKS: Karma stobs rgyal explains the emblem of the Kaṃ tshang Trikāya Practice Lineage designed by himself.

- 2) *sKyabs rje karma stobs rgyal rin po che'i rnam thar rags bsdus skal ldan yid kyi dga' ston*

GENRE: biography (*rnam thar*)

SUBJECT: brief narration of Karma stobs rgyal's life

AUTHORSHIP: 'Jam dbyangs bstan dar

PAGE: 1–48

REMARKS: An introduction to Biography Y is found in Chapter 1–II.2.1.

- 3) *lCags rta lor gangs dkar te se la bzhengs pa'i chos sku 'od dpag med kyi gzungs gzhug dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: deposition of *dhāraṇīs*

AUTHORSHIP: not mentioned

PAGE: 49–50

¹³ The colophon was composed by Tshe ring lhun grub in Tibetan on the fifth day of the first lunar month in 2006. It was translated into both Chinese and English; see the colophons in three languages at the back of the three volumes respectively, without page numbers.

REMARKS: This is a register of the *dhāraṇīs* deposited into the Amitābha statue established by Karma stobs rgyal, in Chos sku Monastery at Mount Kailāsa, in the Iron Horse Year (1990).¹⁴

- 4) *Ban sgar bshad sgrub 'phel rgyas gling gi rten gtso gu ru 'i gzungs gzhug dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: deposition of *dhāraṇīs*

AUTHORSHIP: Karma stobs rgyal & dKon mchog lhan rgyas (n.d.)

PAGE: 51–54

REMARKS: This is a register of the *dhāraṇīs* deposited into the Padmasambhava statue, the main receptacle of Ban sgar bshad sgrub 'phel rgyas gling Monastery.

- 5) *bSam yas gu ru brgya brgyad kyi dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: deposition of *dhāraṇīs*

AUTHORSHIP: Karma stobs rgyal

PAGE: 55

REMARKS: This is a register of the *dhāraṇīs* deposited into the one hundred and eight Padmasambhava statues of bSam yas Moanstery, on the twenty-first day of the sixth Tibetan lunar month of the Wood Bird Year (2005). It was written on the twenty-eighth day of the eighth lunar month of the Wood Bird Year.

- 6) *sKu 'dra dang mchod rten sogs kyi gzungs gzhug gi dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: deposition of *dhāraṇīs*

AUTHORSHIP: not mentioned

PAGE: 56–59

REMARKS: Besides a register of the *dhāraṇīs*, this text demonstrates the manner in which teachers and disciples deposit them into receptacles, like statues and *stūpas*.

¹⁴ Z 949.

- 7) *Chos longs sprul gsum phyag 'khor gyi dkar chag*
 GENRE: register (*dkar chag*)
 SUBJECT: the amount of *mantra*-inscriptions inside prayer wheels
 AUTHORSHIP: Karma stobs rgyal
 PAGE: 60
 REMARKS: This brief catalogue presents the amount of *mantra*-inscriptions inside the prayer wheels of *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya*.
- 8) *Las sgrib rgyun gcod phyag 'khor gyi dkar chag*
 GENRE: register (*dkar chag*)
 SUBJECT: scriptures deposited into prayer wheels
 AUTHORSHIP: not mentioned, but the included prayer (p. 64) was written by Karma stobs rgyal
 PAGE: 61–64
 REMARKS: This is a register of various types of scriptures such as *sūtras*, *tantras*, *mantras*, *dhāraṇīs*, *sādhanas*, prayer texts, etc. inserted into the prayer wheel of *Cutting the Stream of Karmic Obscurations (Las sgrib rgyun gcod)*. The scriptures were arranged by Bla ma dKon mchog (dKon mchog bsam 'grub),¹⁵ and the patron was Lung rtog from A mdo.
- 9) *Byang gnam mtshor bzhengs pa'i chos 'khor chen mo'i dkar chag* [= **Byang gnam mtshor chos 'khor dkar chag**]
 GENRE: register (*dkar chag*)
 SUBJECT: scriptures deposited into prayer wheels
 AUTHORSHIP: Karma stobs rgyal
 PAGE: 65–66
 REMARKS: The register introduces the scriptures inserted into the large wheels of *dharma* and constructed by Karma stobs rgyal, his disciples and patrons together in the gNam mtsho Lake in the north, in the Water Sheep Year (2003).¹⁶

¹⁵ Bla ma dKon mchog bsam 'grub is Karma stobs rgyal's main disciple.

¹⁶ Biographies X, Y & Z (Y 31, Z 955) mention the construction of four *dung 'khors* instead of *chos 'khor chen mo*. The term *'khor* is only mentioned in Biography W (W 384).

10) *'Khor lo'i phan yon*

GENRE: explanation

SUBJECT: benefits (*phan yon*) of three types of wheels

AUTHORSHIP: Karma stobs rgyal¹⁷

PAGE: 67–76

REMARKS: The wheels (*'khor lo*) can be divided into three types: 1) the wheel of meditation (*bsgom pa'i 'khor lo*); 2) the wheel of arrangement (*bkod pa'i 'khor lo*); and 3) the wheel of turning (*bskor ba'i 'khor lo*). Their meanings and benefits are specified in detail in this text.

11) *Chos mdzad spyi la zhal 'don gces btus kyi dkar chag*

Genre: catalogue (*dkar chag*)

SUBJECT: daily recitations for *dharma* practitioners (*chos mdzad*) in general

AUTHORSHIP: not mentioned

PAGE: 77

REMARKS: This catalogue lists the selected texts with page numbers for *dharma* practitioners to recite in general.

12) *brGyud 'dzin slob tshogs la zhal 'don gces btus kyi dkar chag*

Genre: catalogue (*dkar chag*)

SUBJECT: daily recitations for the group of lineage holding disciples (*brgyud 'dzin slob tshogs*)

AUTHORSHIP: not mentioned

PAGE: 78–79

REMARKS: This catalogue lists the selected texts with page numbers for the disciples, who uphold the lineage, to recite.

13) *mChod rten rnam brgyad kyi gsol 'debs dang smon lam*

GENRE: supplication (*gsol 'debs*) and aspirational prayer (*smon lam*)

SUBJECT: supplication to the eight types of *stūpas*

¹⁷ The author is not clearly mentioned, but it is said that the text was distributed by Karma stobs rgyal, a teacher from Khams, as a gift of *dharma* (*khams kyi bla ma karma stobs rgyal chos sbyin du spel ba dge legs 'phel*). Therefore, the author may possibly refer to Karma stobs rgyal; see its colophon in *Karma stobs rgyal's Collected Works* (2006), vol. 1, p. 76.

AUTHORSHIP: Karma stobs rgyal

PAGE: 80–82

REMARKS: When Bla ma rGyal mtshan blo gros (n.d.) from mTshur phu Monastery sponsored the eight types of *stūpas*, Karma stobs rgyal composed supplication and aspirational prayers for these eight *stūpas* at the Bla ma's repeated request.

14) *lHa sa'i se ra dur khrod kyi mchod rten dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: deposition of seven kinds of *dhāraṇīs* into *stūpas*, benefits of *stūpas* and history of construction

AUTHORSHIP: Karma stobs rgyal

PAGE: 83–91

REMARKS: This text first introduces seven kinds of *dhāraṇīs* to be deposited into *stūpas*: 1) treasure-vases (*gter bum*); 2) receptacles of enlightened activities (*phrin las kyi rten*); 3) receptacles of qualities (*yon tan gyi rten*); 4) receptacles of the enlightened mind (*thugs kyi rten*); 5) receptacles of the enlightened speech (*gsung gi rten*); 6) receptacles of the enlightened body (*sku yi rten*); and 7) various types of diagrams (*cakra'i rigs*). Furthermore, an exposition of the benefits and of the history of construction is provided. As for the date of depositing *dhāraṇīs* into *stūpas*, it is said to be on a virtuous day during the waxing period of the eighth lunar month of the Earth Dragon Year (1988). Note that Biographies Y & Z provide another date of construction, i.e. the Earth Female Snake Year (1989).¹⁸

15) *dPal bsam yas mi 'gyur lhun gyis grub pa'i gtsug lag khang gi phyogs bzhir las bzhi'i mchod rten gyi dkar chag dad gsum 'dren pa'i shing rta [= bSam yas las bzhi'i mchod rten dkar chag]*

GENRE: register (*dkar chag*)

SUBJECT: *stūpas* of the Four Activities in bSam yas Monastery

AUTHORSHIP: Karma stobs rgyal

¹⁸ Cp. this text (p. 90) with Y 23–24, Z 949.

PAGE: 92–117

REMARKS: This text contains three main topics: 1) the process of constructing the *stūpas* of the Four Activities; 2) the deposition of the *dhāraṇīs* of the three types of receptacles representing body, speech and mind into the green, white, red and black *stūpas*; and 3) the completing ritual of accumulation and purification, as well as the benefits of constructing, venerating and circumambulating *stūpas*.

16) *gDan sa chen pod pal gyi stod lung mtshur phu'i las bzhi'i mchod rten gyi dkar chag* [= **mTshur phu'i las bzhi'i mchod rten dkar chag**]

GENRE: register (*dkar chag*)

SUBJECT: *stūpas* of the Four Activities in mTshur phu Monastery

AUTHORSHIP: 'Jam dbyangs tshe ring (n.d.)

PAGE: 118–147

REMARKS: Following the instruction of the Seventeenth Karmapa, the construction of the four *stūpas*, representing the Four Activities of mTshur phu Monastery, began on the ninth day of the fifth lunar month of 1999 and ended in the first half of the year 2000.¹⁹ This text contains three main topics: 1) introduction (*gleng gzhi*) into the five perfections (*phun tshogs lnga ldan*) of place, teacher, retinue, teaching and time for constructing *stūpas* of the Four Activities, and the manner of construction; 2) deposition of *dhāraṇīs* of five types of receptacles representing body, speech, mind, quality and activity into the green, white, red and black *stūpas*; and 3) the concluding section including the activities of consecration (*rab gnas*), as well as an aspirational prayer for auspiciousness (*bkra shis smon lam*), the prayer for dedication and aspiration (*bsngo smon*), the prayer for auspiciousness (*bkra shis*), the prayer for longevity (*zhabs brtan*), the prayer for sealing (*rgyas gdab pa*) within the state of the Great Seal, and an explanation of the benefits and the background behind the construction. The author 'Jam dbyangs tshe ring, a monk from mTshur phu Monastery, composed the text in accord with Karma stobs rgyal's arrangement.

¹⁹ For a description of the construction of *stūpas* in mTshur phu Monastery, see W 384, X 21, Y 29–30 & Z 954.

17) *mThong grol mchod rten rtse dgu'i rgyus mdor bsdus*

GENRE: history (*lo rgyus*)

SUBJECT: the nine-pointed *stūpas* for liberation through seeing

AUTHORSHIP: Karma stobs rgyal

PAGE: 148–152

REMARKS: Karma stobs rgyal describes a brief history about the construction of the nine-pointed *stūpas* which bring liberation through seeing. The construction of the *stūpas* of Yer pa began in the waxing period of the Sa ga Month, (i.e. the fourth lunar month) of the Wood Monkey year (2004), and ended on the tenth day of the sixth lunar month of the same year.²⁰

18) *Brag yer pa'i gnas bshad mdor bsdus*

GENRE: explanation of a sacred place (*gnas bshad*)

SUBJECT: Brag yer pa

AUTHORSHIP: not mentioned

PAGE: 153–156

REMARKS: The text describes the history of the sacred place of Brag yer pa in Lhasa in the earlier period of the Dharma King Srong btsan sgam po (569–649), the middle period of the Dharma King Khri Srong lde btsan (742–800) and the later period of Atīśa Dīpaṅkara Śrījñāna (b. 982). After the degeneration of Buddhism during the vicissitudes of time in Brag yer pa, Karma stobs rgyal and his disciples devoted themselves to developing Buddhism and benefiting beings in Brag yer pa in 2004.²¹ For the sake of these activities the patrons headed by Karma stobs rgyal donated thirty thousand RMB.

19) *Chos sku'i ring bsrel sáccha'i lo rgyus mdor bsdus*

GENRE: history (*lo rgyus*)

SUBJECT: ingredients to be combined (*bsgril*) and sacred places for deposition

AUTHORSHIP: Karma stobs rgyal

PAGE: 157–160

²⁰ For the construction of *stūpas* in Brag yer pa, see W 384, X 21, Y 31–32 & Z 955–956.

²¹ For the deeds in Brag yer pa, see W 384, X 21, Y 31–32 & Z 955–956.

REMARKS: The text, written by Karma stobs rgyal on the fifteenth day of the fifth lunar month of 1995 in bSam yas Monastery, describes the history of the relic of the *dharmakāya – sāccha (tsha tsha)* and more precisely, the ingredients to be combined as *sāccha* and the sacred places for deposition.

20) *mChod rten phan yon*

GENRE: explanation

SUBJECT: benefits of *stūpas*

AUTHORSHIP: Karma stobs rgyal

PAGE: 161–166

REMARKS: Karma stobs rgyal explains the benefits of constructing, prostrating before, offering to and circumambulating *stūpas* on the one hand, and the benefits of seeing, hearing, remembering and touching them on the other. It was written at the time of constructing *stūpas* in bSam yas Monastery.²²

21) *Dur khrod dkyil 'khor bzhengs pa'i phan yon*

GENRE: explanation

SUBJECT: benefits of establishing *maṇḍalas* in the charnel ground (*dur khrod*)

AUTHORSHIP: mChog gyur gling pa (1829–1870)

PAGE: 167

REMARKS: The text is cited from the root text *Zhal gdams snying byang yid bzhin nor bu ldeb* from the cycle of *Bla ma'i thugs sgrub bar chad kun sel*. This text belongs to *mChog gyur gter gsar*.

22) *sMan sgrub dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: accomplishment medicine (*sman sgrub*)

AUTHORSHIP: not mentioned

PAGE: 168–179

REMARKS: The text introduces the ingredients as genuine starters (*phabs rgyun*), from which various types of accomplishment medicines are produced. Five

²² For the construction of *stūpas* in bSam yas Monastery, see W 384–385, X 19–20, Y 24–25 & Z 951.

types of accomplishment medicines are present, i.e. the mustard-seed-like relics (*yungs 'bru lta bu'i ring bsrel*); 2) the relics of physical remains (*sku gdung gi ring bsrel*); 3) the relics of garb (*sku bal ring bsrel*); 4) the relics of the teachings in the form of yellow scrolls and manuscripts (*shog gser phyag bris chos kyi ring bsrel*); and 5) the genuine starters of sacred substances (*dam rdzas phabs rgyun*). Additionally, the manner in which one produces the accomplishment medicines is described. Although the author is not mentioned, the date of composition is given as the fourth lunar month of the Earth Dragon Year (1988.05).

23) *'Phags bod kyi rten bsuds rin po che u dum wā ra yid bzhin dbang rgyal 'brel tshad don ldan gyi dkar chag mthong grol chen mo* [= **U dum wā ra dkar chag**]

GENRE: register (*dkar chag*)

SUBJECT: assembled supports (*rten bsuds*) – *uḍumbara*

AUTHORSHIP: not mentioned

PAGE: 180–247

REMARKS: The text introduces the ingredients for producing the precious assembled supports – *uḍumbara*, i.e. 1) the principal genuine starters (*rtsa ba'i phabs rgyun*); 2) the precious relics (*ring bsrel rin po che*); 3) the precious assembled supports (*rten bsuds rin po che*); 4) the accomplishment medicines (*sman sgrub*); 5) substances and pills for longevity (*tshe rdzas dang tshe ril*); and 6) the essence of the elements of the blessings (*byin rlabs 'byung bcud*) from sacred places and receptacles. Moreover, the manner in which one produces the precious assembled supports – *uḍumbara* – as well as the benefits of such substances are explained.

24) *Khrus ril dkar chag*

GENRE: register (*dkar chag*)

SUBJECT: ingredients needed to produce ambrosia pills (*khrus ril*) and the manner of production

AUTHORSHIP: not mentioned

PAGE: 248

25) *'Byung bcud ril bu'i gsal bshad mdor bsdus*

GENRE: clarification (*gsal bshad*)

SUBJECT: ingredients needed to produce the pills which extract the essence of the elements (*'byung bcud ril bu*) and the manner of production

AUTHORSHIP: Karma stobs rgyal

PAGE: 249–251

26) *rJe btsun bla ma rin po che'i zhabs brtan*

GENRE: prayer for longevity (*zhabs brtan*)

AUTHORSHIP: Karmapa O rgyan phrin las rdo rje (the Seventeenth Karmapa)

PAGE: 252

REMARKS: At the behest of Karma stobs rgyal's attendants and the elder sister of the seventeenth Karmapa O rgyan 'phrin las, Karmapa composed this prayer text at the age of ten on the fifteenth day of the ninth lunar month of the Wood Dog Year (1994), in mTshur mdo bo lung gi chos kyi pho brang. The same version is also found in *sKu gsum zhal 'don* (pp. 98–99) and *Chos spyod nyer mkho'i zhal 'don* (p. 358).

27) *dPe skrun gsal bshad*

GENRE: clarification (*gsal bshad*)

SUBJECT: clarification of publication

AUTHORSHIP: Tshe ring lhun grub

PAGE: unspecified

REMARKS: This text was written on 2016.01.05. See Introductory Remarks above for information about the publication.

I.2 Volume 2 (Āḥ)

1) 善念心要三身道统标志注解之略

REMARKS: This is a Chinese translation of *Nges don snying po sku gsum sgrub brgyud pa'i las rtags kyi 'brel bshad mdor bsdus* in vol. 1.

2) *sKu bzhi'i gsol 'debs*

GENRE: supplication

SUBJECT: supplication to the teacher, the embodiment of the four bodies

AUTHORSHIP: not mentioned

PAGE: 1–2

REMARKS: The main part of this supplication is the same as the texts bearing the title *gSol 'debs ma nam bzhi skor* in both *sKu gsum zhal 'don* (pp. 1–2) and *Chos spyod nyer mkho'i zhal 'don* (pp. 58–59), except for an added four-line stanza placed at the beginning. It is said that this supplication is endowed with the blessings of the speech of sGam po pa bSod nams rin chen (1179–1153) and the First Karmapa Dus gsum mkhyen pa (1110–1193). In comparison, only the four stanzas beginning with *ma nam mkha' dang mnyam pa'i sems can thams can* are present in another text bearing the title *sKu bzhi bla ma'i rnal 'byor gyi gnad don*, in the third volume of *Karma stobs rgyal's Collected Works* (2006) (pp. 41–42).²³

- 3) *Gangs can bstan pa'i srol 'byed chen po nyer lnga la gsol 'debs dad pa'i me tog rab tu rgyas pa*

GENRE: supplication

SUBJECT: supplication to the twenty-five founders (*srol 'byed*) of the teaching traditions

AUTHORSHIP: 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892)

PAGE: 2–4

REMARKS: The supplication is dedicated to the twenty-five founders, i.e. the masters who found the traditions of the teachings. Based on the appearances in a dream, Bya bral ba Mañjughoṣa, also known as 'Jam dbyangs mkhyen brtse'i dbang po, composed this text out of respect for the non-sectarian Buddhist doctrine. This text is also found in *sKu gsum zhal 'don* (pp. 12–15), *Chos spyod nyer mkho'i zhal 'don* (pp. 67 – 68), *rNam dag bde chen zhing gi smon lam* (pp. 1–4), *Bla ma mchod pa'i cho ga pad tshal yar rgyas* (pp. 3–4) and *sKu gsum zhal 'don* (with Chinese Transcription and Translation) (pp. 12–17).

²³ For an overview of *sKu bzhi bla ma'i rnal 'byor gyi gnad don*, see Chapter 5–I.3.14).

4) *Rang gi rtsa ba'i bla ma gang yin de la sku gsum gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the principal teacher

AUTHORSHIP: Mañju ('Jam dbyangs bstan dar)

PAGE: 5

REMARKS: The supplication is dedicated to 'Jam dbyangs bstan dar's principal teacher, i.e. Karma stobs rgyal who embodies the *trikāya*. This verse consists of three sections of the four-line stanzas. After chanting each section, it is instructed that one should rest in equipoise in the state of indivisibility of the minds of both teacher and disciple. The supplication bearing the same title is also found in *Chos spyod nyer mkho'i zhal 'don*.²⁴ However, a further verse with an instruction on practice is added as an appendix.²⁵

5) *gNas chen byin 'bebs zhing khams rabs 'byams*

GENRE: prayer

SUBJECT: consecration of sacred places (*gnas chen byin 'bebs*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 6–9

REMARKS: At the time of constructing sTag ri Practice Centre, Karma stobs rgyal requested Karma nor bu to consecrate the sacred place. After the consecration, Karma stobs rgyal perceived the arrival of Buddhas from the ten directions. Besides this, Karma stobs rgyal and his disciples perceived numerous auspicious signs. These signs indicate the expansion of the essence of the Buddha's teachings.²⁶ He composed this prayer text in 'Dzam gling sangs rgyas bstan pa spyi yi zhabs brtan gyi sgrub sde thub bstan chos 'khor gling, i.e. sTag ri Practice Centre.

6) *'Od dpag med kyi sngon 'gro ni*

GENRE: liturgy

SUBJECT: preliminary practices (*sngon 'gro*)

²⁴ *Chos spyod nyer mkho'i zhal 'don*, pp. 10–11.

²⁵ *Ibid.*, p. 11.

²⁶ For the construction of sTag ri sgrub sde, see B 50–51, C 904, V₁ 74, V₂ 912, W 382, X 18, Y 19 & Z 940–941.

AUTHORSHIP: Karma stobs rgyal

PAGE: 10–11

REMARKS: This liturgy on the preliminary practices of Amitābha is divided into both outer and inner sections. The outer section refers to the four mind-changers (*blo ldog rnam bzhi*) according to *Chos nyid nam mkha' klong mdzod* revealed by bDud 'joms gling pa (1835–1904).²⁷ The inner section is based on *gNam chos 'od dpag* (i.e. *gNam chos thugs kyi gter kha snyan brgyud zab mo'i skor las: bDe chen zhing gi sgrub thabs kyi 'don cha dang zin bris kyi lhan thabs bcas 'don 'grigs su bkod pa*),²⁸ in accord with the tradition of *Khrid yig 'gro don rgya mtsho*, (i.e. *Thugs rje chen po'i dmar khrid phyag rdzogs zung 'jug thos pa don ldan 'gro don rgya mtsho lung gi gter mdzod*)²⁹ by Mi 'gyur rdo rje (b. 1675) and Karma chags med (1613–1678).

7) *'Od dpag med kyi sgo nas sngon 'gro bde chen lam bzang khrid*

GENRE: teaching (*khrid*)

SUBJECT: preliminary practices

AUTHORSHIP: Karma stobs rgyal

PAGE: 12–28

REMARKS: This is a detailed teaching about the preliminary practices by way of Amitābha. It consists of an explanation and guidance on both outer and inner sections based on *Phyag rdzogs zung 'jug gi khrid yig* (i.e. *Thugs rje chen po'i dmar khrid phyag rdzogs zung 'jug thos pa don ldan 'gro don rgya mtsho lung gi gter mdzod*) as well as on *gNam chos 'od chog* (i.e. *gNam chos 'od dpag* mentioned above).

8) *'Ja' tshon gter byon rdzogs pa chen po yang zab dkon mchog spyi 'dus kyi sngon 'gro'i ngag 'don skal ldan lam mchog bgrod pa'i shing rta*

GENRE: liturgy (*ngag 'don*)

SUBJECT: preliminary practices

AUTHORSHIP: 'Ja' tshon snying po (1585–1656)

²⁷ bDud 'joms gling pa (2004b). The specific paragraph about *blo ldog rnam bzhi* in the revealed cycle of *Chos nyid nam mkha' klong mdzod* has not been found.

²⁸ In: *Chos spyod nyer mkho'i zhal 'don*, pp. 196–210.

²⁹ For *Khrid yig 'gro don rgya mtsho*, see Chapter 3, no. 386.

PAGE: 29–38

REMARKS: Besides a liturgy for the preliminary practices of *rDzogs pa chen po yang zab dkon mchog spyi 'dus*³⁰ revealed by gTer ston 'Ja' tshon snying po, Karma stobs rgyal describes the benefits of these practices in detail.

9) *Chos rnams kun gyi rtsa ba sngon 'gro phyi nang gi phan yon bla ma'i zhal lung yid mun the tshom drwa brgya gcod pa'i spu gri*

GENRE: oral instructions (*zhal lung*)

SUBJECT: benefits of outer and inner preliminary practices

AUTHORSHIP: spoken by Karma stobs rgyal and transcribed by the scribe of gZhan phan chos kyi rgya mtsho (Karma nor bu)

PAGE: 39–86

REMARKS: : At the request of several *vajra* disciples, Karma stobs rgyal gave oral instructions on the benefits of seventeen aspects which embody the essence of the teachings. These were given in the practice room (*sgrub khang*) of the Lotus Family within his residence,³¹ and gZhan phan chos kyi rgya mtsho's scribe wrote down Karma stobs rgyal's words. The text was composed in the sixth lunar month of 2005. It not only deals with the benefits of the outer and inner preliminary practices, but also presents other topics such as the following: 1) benefits of meditating on the difficulty to attain the freedoms and endowments (*dal 'byor rnyed dka' sgom pa*); 2) benefits of meditating on impermanence (*mi rtag pa sgom pa*); 3) benefits of meditating on the disadvantages of cyclic existence (*'khor ba'i nyes dmigs sgom pa*); 4) benefits of meditating on *karma*, cause and effect (*las rgyu 'bras sgom pa*); 5) benefits of taking refuge (*skyabs 'gro*); 6) description about the characteristics of the teachings, cause, path, fruit and duration of the three vehicles (*thegs pa gsum gyi chos rgyu lam 'bras dus*); 7) benefits of the awakened mind (*bodhicitta, byang chub sems*); 8) benefits of paying homage or prostrating (*phyag 'tshal*); 9) benefits of offering *maṇḍala* (*maṇḍala phul ba*); 10) benefits of Vajrasattva's hundred-syllable *mantra*; 11) benefits of Guru Yoga (*bla ma'i rnal 'byor*); 12)

³⁰ For *rDzogs pa chen po yang zab dkon mchog spyi 'dus*, see Chapter 1, no. 32.

³¹ The practice room called Padma rigs kyi sgrub khang is mentioned in Biography Z: *de'ang rje nyid dgung grangs bcu cu tham pa ste chu mo sbrel spyi lo 2013 lor skyabs rje bla ma rin po che'i bzhugs gnas lha ldan padma'i rigs kyi sgrub khang nang du*; Z 985.

disadvantages of slandering the teachings and individuals of the Great Vehicle (*theg pa chen po'i chos dang gang zag la skur ba btab pa'i nyes dmigs*); 13) benefits of cultivating the Great Seal, the Great Perfection and the Middle Way – these three (*phyag rdzogs dbu gsum*) and the precious awakened mind (*byang chub kyi sems rin po che*) are known as the natural state, profound emptiness (*gnas lugs zab mo stong pa nyid*); 14) general benefits of liberation through wearing (*btags grol*); 15) benefits of prayer wheels (*'khor lo*); 16) benefits of prayer flags (*jo dar*); and 17) benefits of pills that liberate through tasting (*myong grol ril bu*).

10) *Theg pa spyi yi 'jug sgo skyabs 'gro'i bslab sdom*

GENRE: precepts (*slab sdom*)

SUBJECT: taking refuge (*skyabs 'gro*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 87–91

REMARKS: At the request of 'Jam dbyangs bstan dar, Karma stobs rgyal composed a brief explanation of the nine principles and five ancillary precepts of taking refuge during the rite of great accomplishment (*sgrub pa chen po*), in bSam yas Monastery.

11) *sKyabs 'gro'i bslab bya*

GENRE: precepts (*slab bya*)

SUBJECT: taking refuge (*skyabs 'gro*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 92–93

REMARKS: Karma stobs rgyal spoke to 'Jam dbyangs bstan dar about the nine principles and five ancillary precepts of taking refuge.

12) *Theg pa spyi yi 'jug sgo skyabs sems kyi sdom pa'i cho ga mdor bsdus*

GENRE: liturgy (*cho ga*)

SUBJECT: precepts of taking refuge and arousing the awakened mind

AUTHORSHIP: main author is not mentioned, Lo chen Dharmaśrī

PAGE: 94–99

REMARKS: The author briefly taught the ritual of obtaining the vows of taking refuge and arousing *bodhicitta* based on the citation from Lo chen Dharmaśrī's (Ngag dbang chos dpal rgya mtsho, 1654–1717) work, written in the teaching school (*chos grwa*) of O rgyan smin grol gling Monastery.³²

13) *Theg chen byang chub sems kyi bslab bya dang phan yon blang dor gsal ba'i sgron me*

GENRE: teaching (*chos khrid*)³³

SUBJECT: generating the awakened mind of the Great Vehicle (*theg pa chen po'i byang chub kyi sems bskyed pa*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 100–106

REMARKS: Karma stobs rgyal composed this text during his disciples' practice of *bDe chen zhing sgrub* for one and a half years at his residence in Lhasa.³⁴ It contains the teaching of the meaning, precepts and benefits of generating the mind of aspiration (*smon pa sems*) and the mind of application (*'jug pa sems*) in five sections.

14) *Nyams khrid snying gi bdud rtsi thar pa'i lam ston*

GENRE: experiential teachings (*nyams khrid*)

SUBJECT: heartfelt advice/words (*snying gtam*)³⁵

AUTHORSHIP: Karma stobs rgyal

PAGE: 107–129

REMARKS: At the repeated request of the *vajra* son-like disciple (*rdo rje slob bu*) bCo Inga tshe dbang, Karma stobs rgyal gave the experiential teachings or

³² The cited text is a part of *Zhi byed snga phyi bar gsum gyi dbang chog rnam phyogs gcig tu bsgrigs pa bklags pas grub pa* by Ngag dbang chos dpal rgya mtsho (1654–1717), contained in *gDams ngag mdzod*, vol. 13 (Pa), pp. 59–64.

³³ As the colophon states, the genre is defined as *chos khrid* (p. 106: *de ltar byang chub sems kyi bslab bya mdor bsdu 'di lha sa'i rang gnas khang par bde chen zhing sgrub lo gcig dang zla ba bdun tsam la sgrub skabs chos khrid bris pa bla ming kar stobs nas/*).

³⁴ Biographies Y & Z denote the one-year-and-six-month practice in Karma stobs rgyal's residence as the preliminary practices by way of *bDe chen zhing sgrub* in 1997; see Y 28–29 & Z 953–954.

³⁵ In this context, Karma stobs rgyal also defines the genre as *snying gtam* (p. 107: *de la'ang rgyal bstan spyi yi chos sgor zhugs pa rnam dang/ bye brag re ltos kyi rjes 'jug rdo rje'i slob bu rnam la gal che'i snying gtam gyi zhu bya kha zhes ni/*).

heartfelt advice to beginners and to his *vajra* son-like disciples, in 1997 at his residence in Lhasa.

15) *Yang dag dge sbyor bcu gsum ma*

GENRE: instruction (*gdams pa*)³⁶

SUBJECT: the thirteen correct virtuous practices

AUTHORSHIP: rGyal sras 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 108–133

REMARKS: These instructions on the thirteen correct virtuous practices were given to a group of *vajra* disciples. Teachings such as 1) Parting from the Four Attachments (*zhen pa bzhi bral*)³⁷ corresponding to the first, fourth, sixth and tenth instructions; 2) the Three Principal Aspects of the Path of the bKa' gdams pa (*bka' gdams pa'i lam gtso rnam gsum*)³⁸ corresponding to the fourth, sixth and tenth instructions; 3) the intent of the Fivefold Great Seal (*phyag chen lnga ldan gyi dgongs pa*)³⁹ corresponding to the sixth, ninth, tenth, eleventh and twelfth instructions; 4) the meaning of the three vows (*sdom gsum gyi don*)⁴⁰ corresponding to the third instruction; and 5) the meaning of the outer and inner preliminary practices (*sngon 'gro phyi nang gi don*). All of these are condensed into the thirteen practices.

³⁶ In this context, Karma stobs rgyal defines the genre as *gdams pa: zhes pa 'di rdo rje'i slob tshogs rnam la dge sbyor bcu gsum ma'i gdams pa/*; see *ibid.*, p. 133.

³⁷ The teachings of *zhen pa bzhi bral* are attributed to the Sa skya hierarch Kun dga' snying po (1092–1158). According to Kun dga' snying po (*Zhen pa bzhi bral gyi gdams pa*, in: *Sa skya bka' 'bum*, vol. 9 (Ta), pp. 637), Mañjuśrī spoke to him directly in a vision during a six-month practice of Mañjuśrī at the age of twelve. After examining the meaning of the words, he realised that the mind-training in parting from these four attachments embodies the whole practice of the path of the *pāramitās* and from this, he attained an extraordinary conviction in the entire Buddhist doctrine. The words of Mañjuśrī state: If you are attached to this life, you are not a Buddhist practitioner (*tshe 'di la zhen na chos pa min/*); if you are attached to the three realms, you have no renunciation (*kham gsum la zhen na nges 'byung min/*); if you are attached to self-benefit, you have no awakened mind (*bdag don la zhen na byang sems min/*); if grasping comes forth, you do not have the view (*'dzin pa byung na lta ba min/*).

³⁸ These three principal aspects refer to: 1) the generation of renunciation; 2) the generation of the supreme awakened mind; and 3) the correct view of emptiness and appearance; see Tsong kha pa Blo bzang grags pa (1357–1419) (*Lam gyi gtso bo rnam gsum sogs*, pp. 344–346).

³⁹ The term *phyag chen lnga ldan* refers to the Five Points of the Great Seal (*phyag rgya chen po lnga ldan*), or the Fivefold Profound Path of the Great Seal (*zab lam phyag chen lnga ldan*), as translated by Sobisch (2003). It was systematised by sGam po pa bSod nams rin chen (1079–1153) and was designated by 'Bri gung sKyob pa 'Jig rten mgon po (1143–1217), the founder of 'Bri gung bka' brgyud pa; see Sobisch (2003, p. 142). For a study of this topic, see Sobisch (2003, pp. 139–162; 2008, pp. 73–92).

⁴⁰ For *sdom gsum*, see Chapter 3, no. 275.

16) *Yang dag dge sbyor bcu gsum gyi don cung zad bshad pa*

GENRE: exposition (*bshad pa*)

SUBJECT: the meaning of the thirteen correct virtuous practices

AUTHORSHIP: Karma stobs rgyal

PAGE: 134–156

REMARKS: Because the exposition of the meaning of the thirteen correct virtuous practices is the principal meaning of the preliminaries, the main practices and the conclusion, Karma stobs rgyal composed this text taking into consideration his disciple dBang chen rab rgyas (n.d.).

17) *brGyud pa'i lo rgyus dang lugs gnyis kyis bslab bya bcas pa*

GENRE: history (*lo rgyus*) and advice (*bslab bya*)

SUBJECT: the history of the teacher's lineages and the advice on worldly and spiritual affairs

AUTHORSHIP: Karma Balarāja (Karma stobs rgyal)

PAGE: 157–160

REMARKS: The text contains two topics. Karma stobs rgyal first introduces the lineages of Karma nor bu, his principal teacher.⁴¹ Second, because Bla ma bCo Inga tshe dbang (n.d.) appealed to him to give advice on worldly and spiritual affairs, he composed these principal instructions on the ten things to be abandoned and to be accepted, for those disciples who uphold the lineages.

18) *dGe sdig blang dor gyi ka phreng*

GENRE: alphabetical poetry (*ka phreng*)⁴²

SUBJECT: adopting virtues and abandoning misdeeds

AUTHORSHIP: Karma stobs rgyal

PAGE: 161–162

⁴¹ The first section is also found in the second section of the text bearing the title *rDo rje'i tshig rkang bcu gsum gyi lung bstan mthong ba rang grol dang man ngag chos brgyud* by Karma stobs rgyal (in: *Karma stobs rgyal's Collected Works* (2006), vol. 3, pp. 79–81). It explains the meaning of the profound spiritual lineages combining the systems of *sūtra* and *mantra*.

⁴² The term *ka phreng* is an abbreviation of *kā li phreng bsgrigs*, “a series of consonants in the Tibetan alphabet”; see Goldstein (2001, pp. 2–3). It is a synonym of *ka gtsom* and *ka bshad*. This form of poetry consists of thirty lines, in which the first letter of each line follows the alphabetical order of the consonants from *ka* to *a*.

REMARKS: In the colophon, Karma stobs rgyal describes himself as the one who draws the string of consonants into the path of lines when it moves from primordial space.

19) *rNam dkar dge ba'i las kyi bya bar brtson pa'i bskul ma blo ldan mkhas pa'i dga' ston*

GENRE: exhortation (*bskul ma*)

SUBJECT: exertion in virtuous deeds

AUTHORSHIP: Karma stobs rgyal

PAGE: 163–170

REMARKS: In reply to bCo lnga tshe ring's request, Karma stobs rgyal composed whatever occurred in his mind in bSam yas Monastery.

20) *Srong btsan bka' 'bum las lha chos dge ba bcu dang mi chos gtsang ma bcu drug*

GENRE: teaching (*bstan pa*)⁴³

SUBJECT: Ten Virtuous Divine Norms (*lha chos dge ba bcu*) and the Sixteen Pure Human Norms (*mi chos gtsang ma bcu drug*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 171–176

REMARKS: Due to the importance of these teachings on the Ten Virtuous Divine Norms and the Sixteen Pure Human Norms attributed to Srong btsan sgam po's (617–650) legislation in *Maṇi bka' 'bum*,⁴⁴ Karma stobs rgyal summarised them for Buddhist practitioners.

21) *rTen gsum skor tshad*

GENRE: explanation

⁴³ The genre of this text is identified as *bstan pa*, as the colophon written by an unknown author states (p. 176: *zhes pa lha chos dge ba bcu dang mi chos gtsang ma bcu drug 'di ni chos rgyal srong btsan sgam po'i bstan pa'i srol 'byed mdzad pa'i bstan pa spyi yi gces nor chen po yin pas/*).

⁴⁴ For a general study of *lha chos* and *mi chos*, see Stein (1972, pp. 191–199), Richardson (1998/1977, pp. 74–81), Roesler (2015, pp. 389–469, especially p. 390, no. 8). For a discussion of the translation of both terms, see Stein (2010, p. 128, no. 23). Ten Virtuous Divine Norms and the Sixteen Pure Human Norms are enumerated in the chapter on Srong btsan sgam po's legislation (*Khrims bcas pa'i mdzad pa*); see Srong btsan sgam po (*Maṇi bka' 'bum*, vol. 1, pp. 275 – 276).

SUBJECT: outer, middle and inner circuits (*phyi skor bar skor nang skor*) around the three types of receptacles (*rten gsum*)

AUTHORSHIP: 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 177

REMARKS: Karma stobs rgyal composed this text. It is in accord with his former masters' oral instructions on the meaning, application and benefits of the three kinds of circuits. These three are different with respect to the distance to each of the three types of receptacles representing body, speech and mind.

22) *Chog ga dngos gzhi gang yin gyi dbu mjug tu 'don bya'i zin tho*

GENRE: notes on liturgy (*'don bya'i zin tho*)

SUBJECT: main practice (*dngos gzhi*)

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 178–180

REMARKS: Karma stobs rgyal spoke about the liturgical procedure for each of the main practices in three steps, i.e. 1) cultivating one's four sessions (*rang gi thun bzhi*); 2) benefiting others (*gzhan don*); and 3) benefiting the dead (*gshin don*).

23) *Ri khrod kyi rnal 'byor pa rnams kyi thun bzhis nyams su len tshul ni*

GENRE: notes on liturgy (*'don bya'i zin tho*)

SUBJECT: application of the four sessions (*thun bzhi lag len*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 181–182

REMARKS: As Bla ma bco lnga wished (*dgongs bzhed*), Karma stobs rgyal composed the manner in which *yogins* in mountain hermitages apply the four sessions.

24) *sKu gsum bla ma'i rgyun khyer*

GENRE: liturgy

SUBJECT: daily practice (*rgyun khyer*) focusing on the teachers of the *trikāya*

AUTHORSHIP: Karma stobs rgyal

PAGE: 183–185

REMARKS: This liturgy is concerned with the practice of approach and accomplishment (*sevāsādhana, bsnyen sgrub*)⁴⁵ focusing on the teachers of the *trikāya*, i.e. *dharmakāya* Amitābha, *sambhogakāya* Avalokiteśvara and *nirmāṇakāya* Padmasambhava. Karma stobs rgyal composed the liturgy merely for the continuation of practice because 1) his son-like disciple bCo lnga tshe dbang requested him to compose this liturgy many times; 2) generally, the essence of practice is a brief liturgy; and 3) particularly nowadays, individuals prefer easy teachings (*sla chos*).⁴⁶

25) *Dhe wa ma ṅi dung phyur sgrub pa po rnams la zhal 'don gces btus*

GENRE: supplication (*gsol 'debs*) and pith instruction (*man ngag*)⁴⁷

SUBJECT: daily recitations for the practice of one million recitations of Amitābha's and Avalokiteśvara's *mantras*

AUTHORSHIP: Karma stobs rgyal

PAGE: 186–187

REMARKS: This text contains the supplication to Amitābha cited from *gNam chos bde chen zhing sgrub*⁴⁸ and the three pith instructions on cultivating the Buddha field (i.e. Sukhāvātī, “the Field of Great Bliss”).

26) *Tshe sgrub*

GENRE: liturgy

SUBJECT: practice of Amitāyus

AUTHORSHIP: Although the colophon lacks authorship, the author may possibly be Karma stobs rgyal.

PAGE: 188

⁴⁵ The term *bsnyen sgrub* contains four aspects or four branches (*bsnyen sgrub nam bzhi*, or *bsnyen sgrub yan lag bzhi*). These four concern the *yi dam* practice of visualisation and recitation on the generation stage (*bskyed rim*), i.e. *bsnyen pa, nye bar bsnyen pa, sgrub pa* and *sgrub chen*; see Chapter 3, no. 28.

⁴⁶ I am grateful for Bla bzang rgyal mtshan's explanation of the colophon (2017.08.01, personal communication).

⁴⁷ The genre is denoted as *gsol 'debs* and *man ngag* in the colophon (p. 187: */gnam chos bde chen zhing sgrub kyi gsol 'debs dang zhing sbyong gi man ngag gsum po/*).

⁴⁸ Mi 'gyur rdo rje (1645–1667) (*bDe chen zhing sgrub*, in: *gNam chos*, vol. 1 (Ka), p. 17). This supplication is also found in 1) *gNam chos thugs kyi gter kha snyan brgyud zab mo 'i skor las: bDe chen zhing gi sgrub thabs kyi 'don cha dang zin bris kyi lhan thabs bcas 'don 'grigs su bkod pa*, revealed by gTer ston Mi 'gyur rdo rje and edited by gTer blon Karma chags med, in: *Chos spyod nyer mkho 'i zhal 'don*, p. 202; and 2) *Bla ma 'i rnal 'byor ni*, in: *sKu gsum zhal 'don*, pp. 26–27.

REMARKS: The text was written as a requisite for such practices as performing one hundred million recitations of Amitāyus's *mantra* with devotion on the level of approaching (*tshe bsnyen dung phyur*), at both a general and specific time.

27) *Padmavajra 'i rgyun khyer*

GENRE: liturgy

SUBJECT: daily practice (*rgyun khyer*) focusing on Padmavajra, one of Padmasambhava's manifestation

AUTHORSHIP: Karma stobs rgyal

PAGE: 189–190

REMARKS: On the repeated request of Karma stobs rgyal's direct disciple dBang chen rab rgyas (n.d.), he composed a liturgical text for his daily practice.

28) *Tshogs bskang*

GENRE: liturgy

SUBJECT: amendment-confession ritual in the feast offering (*tshogs bskang bshags*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 191

REMARKS: If one has gathered as many recitations of [Vajrasattva's] hundred-syllable [*mantra*] as is appropriate, it is very important to perform the ritual of restoration and purification (*poṣadha*, *gso sbyong*) concerning the breakages of the monastic discipline, in general, and the vows of Secret Mantra (i.e. *samaya*) in particular. One should do this after offering feast substances and butter lamps whichever ones are affordable. On the repeated request of the direct disciple rGyal sras gZhan phan ('Jam dbyangs bstan dar),⁴⁹ Karma stobs rgyal composed this liturgy for restoration and purification. The same version is found in *Chos spyod nyer mkho 'i zhal 'don* under the title *Tshogs bskang bsdu pa* (pp. 215–216).

⁴⁹ At the age of fifteen, 'Jam dbyangs bstan dar received the name rGyal sras gZhan phan mtha' yas from the Seventeenth Karmapa; see Z 977.

29) *Tshogs glu*

GENRE: song (*glu*)

SUBJECT: song for the feast offering

AUTHORSHIP: Balarāja (Karma stobs rgyal)

PAGE: 192–193

REMARKS: Karma stobs rgyal's elder *vajra* siblings Sūrya (Nyi ma, d. 2015) and Jñāna (Karma ye shes, n.d.), who were disciples of Karma nor bu, requested him to write a song for the feast offering dedicated to the three Tibetan Founding Teachers – Mar pa, Mi la ras pa and Dwags po lHa rje in the form of alphabetic poetry (*ka gtsom*). They gave him a Mar pa's song for the feast offering. Under this auspicious circumstance, he directly composed whatever occurred in his mind at the time of being struck by the rays of the early arisen sun in bSam yas Monastery.

30) *rGyal ba rgya mtsho 'i bsnyen pa 'i dmigs gnad mdor bsdus*

GENRE: pith instruction (*man ngag*)⁵⁰

SUBJECT: key points of visualisation (*dmigs gnad*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 194–196

REMARKS: Karma stobs rgyal replied to the *vajra* siblings' two questions about 1) the visualisation for the approach practice (*[b]snyen dmigs*) and 2) the arising of appearances and existences in the primordial ground (*snang srid gzhir bzhangs*) and the suchness (*tattvatā, de kho na nyid*), especially concerning the practitioners of the Great Vehicle with highest capacity under the category of the outer (*phyi sgrub*), inner (*nang sgrub*), secret (*gsang sgrub*) and integrated (*dril sgrub*), also called innermost (*yang gsang sgrub pa*) practices focusing on the Ocean of Victorious Ones (Jina-sāgara, i.e. Avalokiteśvara). This practice is done through a presentation of the key points of visualisation for the practices of approach (*sevā, bsnyen pa*), close approach (*upasevā, nye bsnyen*), accomplishment (*sādhana, sgrub pa*) and great accomplishment (*mahāsādhana, sgrub chen*). He urged them to perform the ritual of restoration and purification

⁵⁰ Karma stobs rgyal regarded the reply to some questions as a pith instruction (*man ngag*): 'on *kyang gong gi zhu ba phran nmams ni gnad kyi man ngag yin par zhu lags/* (p. 195).

in the feast offering because it is important for amending (*kha skong ba*) the practice and also, for attaining accomplishment swiftly.

31) *Zhing sgrub skabs kyi bca' bshams bya tshul*

GENRE: explanation

SUBJECT: preparation (*bca' bshams*) for the practice focusing on the Field of Great Bliss (*zhing sgrub*)

AUTHORSHIP: not mentioned

PAGE: 197

REMARKS: The text lacks colophon.

32) *Zhing sgrub padma'i drwa ba'i lag len bzhin pa*

GENRE: liturgy

SUBJECT: four applications of *Zhing sgrub padma'i drwa ba*

AUTHORSHIP: Karma stobs rgyal

PAGE: 198–201

REMARKS: At the behest of Bla ma O rgyan tshe dbang from 'Ba' ba, in 1997 in Lhasa⁵¹ Karma stobs rgyal explained the four ways to practice *Zhing sgrub padma'i drwa ba*, i.e. 1) performing one hundred million recitations of Amitābha' and Avalokiteśvara's *mantras*; 2) performing the fasting ritual (*smyung gnas*) and the ritual of observing the one-day vow (*bsnyen gnas*); 3) undertaking the annual (*lo sgrub*) and one-hundred-day (*zhag brgya*) complete practice of each of the four inner preliminary practices, one hundred thousand times; and 4) making aspirational prayers (*smon lam*) and performing feast offerings (*tshogs mchod*) to increase the accumulation of merit (*dge tshogs*).

33) *bDe ba can du skye ba'i rgyu bzhi*

GENRE: explanation

SUBJECT: four causes (*rgyu bzhi*) of taking rebirth in the Blissful Field (i.e. Sukhāvātī)

⁵¹ In 1997, nearly fifty disciples started the five-hundred-thousand-preliminary-practices by way of *bDe chen zhing sgrub* during a period of around one and a half years in Karma stobs rgyal's residence; see Z 953–954.

AUTHORSHIP: not mentioned

PAGE: 202–203

REMARKS: The four causes of taking birth in the Field of Great Bliss are given as: 1) remembering Amitābha and the Buddha field again and again (*sangs rgyas 'od dpag med kyi sku dang zhing khams thams cad yid la yang yang dran pa*); 2) gathering immeasurable accumulations (*dge tshogs dpag med bsags pa*); 3) generating the mind toward enlightenment (*byang chub tu sems bskyed pa*); and 4) making aspirational prayers for all sentient beings to take rebirth in the Field of Great Bliss, and then dedicating the roots of virtue to benefit others (*dge rtsa gzhan don du bsngo nas sems can thams cad bde ba can du skye ba 'i smon lam phun sum tshogs pa gdab par bya*).

34) *bDe ba can gyi rgyu bzhi 'i khrid mdor bsdus*

GENRE: teaching (*khrid*)

SUBJECT: four causes (*rgyu bzhi*) of taking rebirth in the Blissful Field

AUTHORSHIP: spoken by Karma stobs rgyal and transcribed by 'Jam dbyangs bstan dar

PAGE: 204–240

REMARKS: The four causes of taking rebirth in the Field of Great Bliss are given as: 1) remembering the arrangement of the Field (i.e. Sukhāvātī) (*rgyu dang po zhing bkod yid la dran pa*); 2) seven branches of gathering accumulations (*rgyu gnyis pa tshogs bsags yan lag bdun pa*); 3) generating the mind toward supreme enlightenment (*rgyu gsum pa byang chub mchog tu sems bskyed pa*); and 4) dedication and aspiration for taking rebirth in the Blissful Field (*rgyu bzhi pa bde ba can du skye phyir bsngo smon*). Karma stobs rgyal, who has supplicated to Amitābha from a young age, gave this teaching inside the practice room of the Lotus Family within his residence in Lhasa, Central Tibet. It took place during the Ceremony of Great Accomplishment of the Field of Great Bliss (*zhing sgru chen mo*). 'Jam dbyang bstan dar transcribed the statements from *rGyu bzhi 'i zhing khrid sgra thag 'phrul 'khor*.⁵²

⁵² *rGyu bzhi 'i zhing khrid sgra thag 'phrul 'khor*, unidentified.

35) *rJe btsun bla ma rin po che'i zhabs brtan*

GENRE: prayer for longevity (*zhabs brtan*)

AUTHORSHIP: Lung rtogs rgyal mtshan

PAGE: 241

REMARKS: At the behest of bCo lnga tshe dbang, the son-like disciple of Karma stobs rgyal, Lung rtogs rgyal mtshan (A khyug Rin po che) wrote a prayer for Karma stobs rgyal's longevity.

36) 出版說明

REMARKS: This is the Chinese translation of *dPe skrun gsal bshad* in vol. 1.

I.3 Volume 3 (Hūṃ)

1) *A Brief Explanation to the Symbols of the Transformation of the Four Great Schools of Buddhism*

REMARKS: This is the English translation of *Nges don snying po sku gsum sgrub brgyud pa'i las rtags kyi 'brel bshad mdor bsdus* in vol. 1.

2) *Lo gsum zla gsum gyi sgrub skor gsal ba'i me long tho yig*

GENRE: list (*tho yig*)

SUBJECT: a cycle of practices (*sgrub skor*) for the three-year-three-month-three-day retreat (*lo gsum phyogs gsum*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 1–6

REMARKS: Under the [difficult] condition of constructing numerous practice centres of the Doctrines of Nāropa, in the upper and lower parts of Tibet in 1995, Karma stobs rgyal composed the list of practices for the three-year-three-month-three-day retreat (*lo gsum phyogs gsum*) mainly originating from the teachings of the Kaṃ tshang Lineage.

3) *Pad 'byung bsnags brjod kyi lung 'dren khag bcu drug*

GENRE: quotation (*lung 'dren*)

Subject: praise to Padmasambhava

AUTHORSHIP: gZhan phan ('Jam dbyangs bstan dar)

PAGE: 7–14

REMARKS: gZhan phan, referring to 'Jam dbyangs seng ge, composed this text which consists of sixteen citations of the praise to Padmasambhava from *sūtras* and *tantras* and a final verse spoken by Karma stobs rgyal.

- 4) *dPal rgyal ba'i dbang po karma pa lung gi zin tshul dang zhwa nag gi lo rgyus mdor bsdus*

GENRE: prophecy (*lung gi zin tshul*) and history (*lo rgyus*)

SUBJECT: Karmapa and the Black Hat

AUTHORSHIP: rGyal sras gZhan phan ('Jam dbyangs bstan dar)

PAGE: 15–19

REMARKS: Following the instruction of Karma stobs rgyal, 'Jam dbyangs bstan dar cited a statement that concerns: 1) the prophecies about Karmapa; 2) the manner in which one is naturally liberated through seeing the Black Hat; and 3) the history of the Black Hat from various scriptures of *sūtras* and *tantras*.

- 5) *gSol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the teacher

AUTHORSHIP: Karma stobs rgyal

PAGE: 20–21

REMARKS: At the request of numerous faithful close disciples for a supplication to the teacher, Karma stobs rgyal composed the verse of supplication. In the colophon, he instructs how to supplicate and then how to practice afterwards. He also demonstrates the benefits of supplication to the teacher as *dharmakāya*, *saṃbhogakāya* and *nirmāṇakāya* respectively.

- 6) *gSol 'debs gdod ma'i sangs rgyas*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the primordial Buddha

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 22

REMARKS: The same version is also found in *sKu gsum zhal 'don* (p. 37) and *Chos spyod nyer mkho 'i zhal 'don* (p. 72).

7) *'Jam dpal dbyangs kyi gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to Mañjuśrī

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 23–24

REMARKS: At the repeated request of Chos kyi rgya mtsho (n.d.),⁵³ his principal teacher Karma stobs rgyal chanted this verse in supplication to Mañjuśrī.

8) *gSol 'debs rab 'byams rgyal ba ma*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the principal teacher of the lineage, *vajra* siblings and *dākiṇīs* and *dharmapadas*

AUTHORSHIP: Karma stobs rgyal

PAGE: 25–26

REMARKS: During the one-and-a-half-year rite of great accomplishment of the Field of Great Bliss (*bde chen zhing gi sgrub chen*) in bSam yas Monastery, one hundred million *maṅḍalas* were offered and one hundred million recitations of *The Sukhāvātī Prayer* (*bDe smon*) were performed. If one doesn't understand that the teacher and the *vajra* brothers and sisters are indivisible from the three roots of the definitive meaning, i.e. teacher (*bla ma*), tutelary deity (*yi dam*), *dākiṇī* and *dharmapada* (*mkha' 'gro chos skyong*), then it will become a fault of not understanding the innermost essence of *samaya* of Vajrayāna. Therefore, one should understand that meaning! In order to fulfil the wish of a group of fortunate disciples such as bSod nams dbang po (n.d.),⁵⁴ Karma stobs rgyal composed this verse of supplication.

9) *rTen mchog rnam gsum gsol 'debs*

⁵³ In the colophon of another version, the name is added with *rgyal sras* in the colophon (*rgyal sras chos kyi rgya mtsho nas*); see *Chos spyod nyer mkho 'i zhal 'don*, p. 14.

⁵⁴ bSod nams dbang po comes from mJo mda' of Khams and is a close disciple of Karma stobs rgyal; for a brief biography, see Y 41 & Z 980.

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the teachers and the three types of receptacles

AUTHORSHIP: Karma stobs rgyal

PAGE: 27–28

REMARKS: Karma stobs rgyal composed the verse of supplication on an auspicious day in the waxing period, of the third lunar month of the Earth Snake Year (1989), in Lhasa.

10) *'Jam dpal dbyangs kyi 'dod don gsol 'debs*

GENRE: wish (*'don don*) and supplication (*gsol 'debs*)

SUBJECT: dedicated to Mañjuśrī

AUTHORSHIP: Rāja (Karma stobs rgyal)

PAGE: 29

Remarks: The same version is found in *Chos spyod nyer mkho'i zhal 'don* (pp. 254–255).

11) *rTen gsum spyi yi gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication to the three general types of receptacles

AUTHORSHIP: Karma stobs rgyal

PAGE: 30–31

REMARKS: Karma stobs rgyal composed the verse of supplication in accord with rGyal mtshan blo gros, a practice teacher (*sgrub bla*) of mTshur phu Monastery.

12) *rDzogs chen gser gyi yang zhun*

GENRE: liturgy and instruction

SUBJECT: *The Refined Gold of the Great Perfection (rDzogs chen gser gyi yang zhun)*

AUTHORSHIP: Karma Balarāja (Karma stobs rgyal)

PAGE: 32

REMARKS: In order not to weaken the insistent request of a great practitioner's (*sgrub brtson*) two disciples who practised the two stages of generation and completion (*rim gnyis pa*), Karma stobs rgyal composed a four-line verse and

an instruction on the corresponding practice based on *rDzogs chen gser gyi yang zhun*,⁵⁵ in *sPos ngad ldan pa'i sgrub sde*.⁵⁶

13) *Grub pa'i khyu mchog rje btsun karma nor bu bzang po'i rnam thar dang gsol 'debs zung du 'brel ba*⁵⁷

GENRE: biographical supplication (*rnam thar dang 'gsol 'debs zung du 'brel ba*)

SUBJECT: Karma nor bu bzang po

AUTHORSHIP: Karma stobs rgyal

PAGE: 33–40

REMARKS: An introduction to Biography A is found in Chapter 1–II.1.1. The same version of this biographical supplication is also collected in *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta* (pp. 177–183), but it contains a colophon that is succinct.

14) *sKu bzhi bla ma'i rnal 'byor gyi gnad don*

GENRE: liturgy and instruction

SUBJECT: the essential meaning (*gnad don*) of the union with the teacher incorporating the four bodies

AUTHORSHIP: rGyal sras 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 41–42

REMARKS: This text entails a verse called *gSol 'debs ma nam bzhi skor*, collected in both *sKu gsum zhal 'don* (pp. 1–2) and *Chos spyod nyer mkho'i zhal 'don* (pp. 58–59). Moreover, a further verse is added in these two versions, yet is absent in *sKu bzhi bla ma'i rnal 'byor gyi gnad don*. In another text bearing the title *sKu bzhi'i gsol 'debs*, found in the third volume of *Karma stobs rgyal's Collected Works* (2006) (pp. 1–2), the four stanzas beginning with *ma*

⁵⁵ The full title is *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 zhu*, collected in *rNying ma rgyud 'bum*, vol. 8 (Nya), pp. 478–522.

⁵⁶ [Ri bo] *spos ngad ldan pa* is located on the northern side of Mount Kailāśa; see Namkhai Norbu (2013, p. 69). This is the retreat place of bDe chen chos 'khor gling Monastery, one of the twenty-five main monasteries of the Trikāya Practice Lineage; see Chapter 3, no. 129 & Z 1000.

⁵⁷ The same version of this biographical supplication, apart from its succinct colophon (*rtsa ba'i rnam thar gyi gsol 'debs 'di'ang karma stobs rgyal gyi so/*), is subsumed in the offering ritual dedicatd to Karma nor bu with the title *Bla ma mchod pa'i cho ga*, in: *Karma gzhan phan rnam thar* (1999), pp. 177–183; see also Chapter 1, no. 45.

nam mkha' dang mnyam pa'i sems can thams can are also present. In comparison, the version introduced here combines a liturgy and an instruction on the corresponding practice.⁵⁸ As the *vajra* disciple dBang chen⁵⁹ wished, Karma stobs rgyal composed the text on the fifth day of the Sa ga Month without mentioning the accurate year.

15) *Bla ma mchod pa'i cho ga pad tshal yar rgyas*

GENRE: liturgy (*cho ga*)

SUBJECT: offering to the teacher (*guru-pūjā, bla ma mchod pa*)

AUTHORSHIP: Karma Balarāja (Karma stobs rgyal)

PAGE: 43–53

REMARKS: A similar but longer version bearing the same title is found in *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta* (pp. 173–194).⁶⁰ The parts omitted in the version of *Karma stobs rgyal's Collected Works (2006)* include: 1) the biographical supplication written by himself; 2) the supplication written by sKyo brag gSal byed sPrul sku Karma sgrub brgyud bstan pa'i rgyal mtshan (b. 1955); 3) the supplication written by Karma 'dzam gling rdo rje (n.d.); and 4) the supplication written by Eleventh Zur mang Drung pa (Chos kyi rgya mtsho, 1940–1987). Karma stobs rgyal composed this liturgical text on the Thursday of the *bse ru* lunar month of the *dmar ser* year (i.e. the first lunar month of the Fire Snake Year, 1977).⁶¹

16) *Bla ma sku bzhi'i gsol 'debs*

GENRE: instruction

SUBJECT: instruction on the manner of reciting the supplication and practising

AUTHORSHIP: not mentioned

⁵⁸ For a comparison, see Chapter 5–I.2.2).

⁵⁹ Biography Z (Z985) mentions two disciples called dBang chen stobs rgyal from 'Jo mda' and dBang chen rab rgyas from 'Jo mda'. Therefore, dBang chen, mentioned here in the colophon (p. 42), has not been identified.

⁶⁰ This refers to the book published in 1999.

⁶¹ The term *bse ru* means rhinoceros, and since a rhinoceros only has a single horn, the term also means the count of one; see Zhang et al. (eds.) (2006/1993, p. 3049) and Duff (2014, under the entry *bse ru*). In this case, the term *bse ru zla ba* refers to the first lunar month. The term *dmar ser lo*, also called *dmar ser can*, is a synonym for the Fire Snake Year; see Zhang et al. (eds.) (2006/1993, p. 2142).

PAGE: 54–55

REMARKS: The main instructional part is said to refer to *Ma nam bzhi skor*.

17) *Bla ma 'i rnal 'byor 'brel tshad don ldan*

GENRE: liturgy and instruction

SUBJECT: Guru Yoga from the perspective of the Great Seal

AUTHORSHIP: Karma stobs rgyal

PAGE: 56–57

REMARKS: Karma stobs rgyal's direct disciple Bla ma bCo Inga tshe dbang insistently intended that there should be a liturgy for supplication and generation of the mind toward enlightenment. These should be in accord with the tradition of the Great Seal and the Great Perfection at the beginning of the Four-Session-Practice of *yogins*, who cultivate the Great Seal and the Great Perfection. Therefore, Karma stobs rgyal composed a verse in terms of the Great Seal and an instruction on the practice, in Lhasa.

18) *Bla ma 'i rnal 'byor 'brel tshad don ldan*

GENRE: liturgy and instruction

SUBJECT: Guru Yoga from the perspective of the Great Seal

AUTHORSHIP: Karma stobs rgyal

PAGE: 58–59

REMARKS: Karma stobs rgyal's direct disciple Bla ma bCo Inga tshe dbang insistently intended that there should be a liturgy for supplication and generation of the mind toward enlightenment. These should be in accord with the tradition of the Great Seal and the Great Perfection at the beginning of the four-session-practice of the *yogins*, who cultivate the Great Seal and the Great Perfection. Therefore, Karma stobs rgyal composed a verse in terms of the Great Perfection and an instruction on the practice, in Lhasa. The instructional parts and the final verse of both texts (nos. 17, 18) are identical.

19) *Zab lam bla ma 'i rnal 'byor gyi gsang sngags yid bzhin nor bu*

GENRE: pith instruction (*man ngag*)⁶²

SUBJECT: Guru Yoga

AUTHORSHIP: Karma stobs rgyal

PAGE: 60–67

REMARKS: During the rite of great accomplishment at bSam yas Monastery in the Wood Pig Year (1995), Karma stobs rgyal's direct disciples bSod nams dbang po and Tshe ring lhun grub requested him to compose a scripture about the pith instruction on the practice focusing on the teacher (*bla ma sgrub pa*). Therefore, Karma stobs rgyal offered this scripture about the pith instruction on the general practice of unifying the teacher with those disciples in later generations.

20) *dKar dmar khra gsum gyi lus sbyin 'od gsal ma*

GENRE: liturgy and instruction

SUBJECT: body offering ritual of white, red and variegated distributions

AUTHORSHIP: Karma stobs rgyal

PAGE: 68–70

REMARKS: As a result of a spiritual experience in the vast expanse of clear light at dawn, Karma stobs rgyal composed the text in rTa (= sTags) ri sgrub sde.

21) *'Od gsal rdo rje theg pa 'i khrid tshul spyi yi 'jug sgo 'i sa bcad*

GENRE: outline (*sa bcad*)

SUBJECT: the ways of teaching the Clear Light Vajrayāna

AUTHORSHIP: not mentioned

PAGE: 71–72

REMARKS: The text presents a general outline for entering the Clear Light Vajrayāna from Mahāyoga to Anuyoga, and up to Atiyoga, through the instructions on the preliminary section (*sngon 'gro*), the principal section (*dnegos gzhi*) and the concluding section (*rjes*).

22) *Grub chen karma nor bu 'i zhal gdams kyi man ngag rnal 'byor bzhi rim*

⁶² The genre is determined by the expression of *bla ma spyi yi rnal 'byor dang 'brel ba 'i man ngag 'di ni* in the colophon (pp. 66–67).

GENRE: pith instruction (*man ngag*)

SUBJECT: the Four-Stage Yoga of the Great Seal

AUTHORSHIP: spoken by Karma Mañibhadra (Karma nor bu)

PAGE: 73–76

REMARKS: At the beginning of the main section, the title of the instruction is given as *Phyag chen rnal 'byor bzhi pa'i nyams bzhes grub thob chen po'i zhal gyi bdud rtsi'i drod rlangs ma yal ba*. This appropriate experiential teaching of the Four-Stage Yoga of the Great Seal, i.e.: 1) one pointedness (*rtse gcig*); 2) freedom from elaboration (*spros bral*); 3) one taste (*ro gcig*); and 4) non-meditation (*sgom med*), was given by Karma nor bu to Karma stobs rgyal without any modification.

23) *rDo rje'i tshig rkang bcu gsum gyi lung bstan mthong ba rang grol dang man ngag chos brgyud bcas*

GENRE: prophecy (*lung bstan*), pith instruction (*man ngag*) and history⁶³

SUBJECT: Karma nor bu's thirteen-*vajra*-line prophecy, self-liberation through seeing and the spiritual lineages of Karma nor bu

AUTHORSHIP: The prophecy was given by Karma nor bu. The other two sections were written by Karma stobs rgyal.

PAGE: 77–81

REMARKS: The *vajra* disciple bCo Inga tshe dbang insistently spoke to Karma stobs rgyal six times saying that he should write a pith instruction on self-liberation through seeing. Though such a necessity was not important, Karma stobs rgyal still composed the text in the first half of the fourth lunar month (*sa zla'i dkar phyogs*) of the Earth Male Tiger Year (1998). It was written as an enhancement (*bog[s] 'don*) to increase joy (*spro ba*) and devotion (*dad gus*) in the spiritual lineages. It contains three sections: 1) Karma nor bu's unmistakable oral instruction (*gzhal gdams*) – the *vajra* words (*bka' tshig*) about the prediction of the future; 2) thirteen stanzas (*śloka*) about the meaning of the pith

⁶³ The third section about the spiritual lineages of Karma nor bu is also found in the first section of the text bearing the title *brGyud pa'i lo rgyus dang lugs gnyis kyis bslab bya bcas pa*, contained in *Karma stobs rgyal's Collected Works* (2006), vol. 2, pp. 157–158. In that section, the genre is determined to be history (*lo rgyus*), as indicated in the title.

instruction spontaneously spoken by Karma stobs rgyal; and 3) the profound meaning of the spiritual lineages.

24) *Chos drug gi man ngag*

GENRE: pith instruction (*man ngag*)

SUBJECT: the Six Doctrines of Nāropa

AUTHORSHIP: Karma stobs rgyal cited the words of Mar pa Chos kyi blo gros (1012–1097).

PAGE: 82–83

REMARKS: At the beginning of the text it is said: “What is to be expressed about the cycle of the Six Doctrines is not particularly separated from the meaning. This meaning is shown in accord with the sequence of [the Six Doctrines set by] the senior teacher (*bla rgan*).”⁶⁴ The term *bla rgan* possibly refers to Karma stobs rgyal, and even though the pith instruction cited from him follows Mar pa’s words, the reference is still unknown.

25) *Nyams len gyi gnad don rjen phyung du smras pa*

GENRE: speech (*smras pa*)

SUBJECT: the essential meaning of practice

AUTHORSHIP: Blo gros rin chen (1386–1423)

PAGE: 84–86

REMARKS: The original source of Blo gros rin chen’s text is not found.

26) *Man ngag snying po tshig gsum*

GENRE: pith instruction (*man ngag*)

SUBJECT: three essential statements

AUTHORSHIP: spoken by rGyal sras ’Jigs med seng ge (Karma stobs rgyal)

PAGE: 87–89

REMARKS: Karma stobs rgyal first cited a verse of the three essential statements from Klu sgrub (Nāgārjuna, n.d.).⁶⁵ Then he gave an explanation of them that

⁶⁴ *chos drug gi bskor ni bla rgan gyi go rim bzhin bstan don ltar las logs su brjod bya lhag par cher mi ’dug/* (p. 82).

⁶⁵ The three essential statements can be summarised as: 1) Don’t conceptualise anything and don’t grasp at anything; 2) rest loosely within the state as it is without contrivance; and 3) resting as it is without

corresponds to the actual meaning (*don dngos*) of *bsTan pa bu gcig* (i.e. *bsTan pa bu gcig gi rgyud gser gyi snying po nyi ma rab tu snang byed*). Karma stobs rgyal gave this pith instruction of the secret aural transmission (*gsang ba'i snyan brgyud kyi man ngag*) to the entire congregation of *vajra* disciples headed by 'Jam dbyangs bstan dar.

27) *De bzhin gshegs pa'i chos sku'i gsangs mdzod kyi sgo 'phar 'byed pa'i lde'u mig*

GENRE: explanation

SUBJECT: the real nature of the Secret Mantra – Vajrayāna⁶⁶ as the essence of the Buddha's teachings

Authorship: Karma Balarāja (Karma stobs rgyal)

PAGE: 90–96

REMARKS: As introduced at the beginning of the text, Karma stobs rgyal explained the quintessence (*yang snying*) of Buddha, the final (*mthar thug*) stage to be taught in the nine successive vehicles (*theg pa rim dgu*) and the three systems – the Great Seal, the Great Perfection and the Middle Way – at the same time (*gcig char du*) as is taught from the perspective of ground (*gzhi*), path (*lam*) and fruition (*'bras bu*). This text was composed from the point of view of pure appearance (*dag snang gi cha*) in sPos ngad ldan pa'i sgrub phug. This place is mentioned as the practice centre of bDe chen chos 'khor gling Monastery⁶⁷ near Mount Kailāśa, a hermitage where the *ḍākiṇīs* and *ḍākas* are assembled.

28) *Theg pa'i mthar thug gi man ngag gnas lugs gnyug ma'i bzhag thabs*

contrivance is meditation: *gar yang ma sems cir yang ma 'dzin cig/ /ma bcos rang babs ngang du klod kyi zhog/ /ma bcos rang babs 'jog pa sgom pa'i gnad/* (p. 87). The verse cited in this text is not found in any scriptures ascribed to Nāgārjuna. However, there is a similar passage with a partly different expression found in *Sems dang ye shes kyi dris lan* by Dri med 'od zer, contained in *Klong chen gsung 'bum*, vol. 24, p. 414: *'phags pa klu sgrub kyis dbu ma skye med rin po che'i mdzod las/ gar yang ma rtog cir yang ma 'dzin cig/ /bcas bcos ma byed rang bzhin lhug par zhog/ /ma bcos pa de skye med rin chen mdzod/ /dus gsum rgyal ba kun gyi gshegs shul lags/*. Accordingly, although it is said that this passage is cited from *dBu ma skye med rin po che mdzod*, it doesn't occur in it. For a translation of this passage and a note on the problem of citation, see Higgins (2012, pp. 66, no. 55 & 84).

⁶⁶ As for the subject of the text, Karma stobs rgyal said the essence of the Buddha's teachings is the real nature (*chos nyid dngos*) of the Secret Mantra – Vajrayāna, after he gave a detailed explanation based upon various citations: *'od kyang rgyal bstan gyi snying po gsang sngags rdo rje theg pa'i chos nyid dngos yin pa la [...]* (p. 95).

⁶⁷ bDe chen chos 'khor gling is also known as Shangs Klu khang dPal ri gnyis pa bDe chen chos 'khor gling, one of the twenty-five main monasteries of the Trikāya Practice Lineage in mNga' ris; see Z 1000.

GENRE: pith instruction (*man ngag*)

SUBJECT: the method of settling the mind in the innate fundamental reality (*gnas lugs gnyug ma*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 97–102

REMARKS: On the insistent, repeated request of three individuals on earlier and later occasions, in 'Dzan gling sangs rgyas bstan pa spyi'i zhabs brtan gyi sgrub sde thub bstan chos 'khor gling,⁶⁸ Karma stobs rgyal composed a text concerning an unerring description of the general comprehension (*rtog brjod 'khrul bral*) of the experience in the fundamental reality (*gnas lugs*). The same version is found in *Bla ma mchod pa 'i cho ga pad tshal yar rgyas* (pp. 26–31).

29) *gZhi lam 'bras bu'i rnam bzhag dris lan mdor bsdu*

GENRE: reply to queries (*dris lan*)

SUBJECT: presentation (*rnam bzhag*) on the ground, path and fruition

AUTHORSHIP: Karma stobs rgyal

PAGE: 103

30) *gZhi lam gnyis cung bshad pa*

GENRE: explanation (*bshad pa*) or pith instruction (*man ngag*)⁶⁹

SUBJECT: ground and path

AUTHORSHIP: Karma stobs rgyal⁷⁰

PAGE: 104

31) *gZhi lam 'bras gsum phyogs tsam bshad pa*

⁶⁸ This monastery is also known as sTag ri Practice Centre, one of the twenty-five main monasteries of the Trikāya Practice Lineage; see Z 1000.

⁶⁹ Though the title indicates that the text is a brief explanation (*cung bshad pa*), it is also denoted as *man ngag*, as stated at the end (p. 104: *gzhi lam gyi man ngag 'di ka ni [...]*).

⁷⁰ Though the author is not mentioned, the text is ascribed to Karma stobs rgyal according to the colophon (pp. 105–106) of the following text, bearing the title *gZhi lam 'bras gsum phyogs tsam bshad pa*. Its structure and expression share a similarity with this text. Therefore, this text may also possibly be ascribed to Karma stobs rgyal.

GENRE: explanation (*bshad pa*) or pith instruction (*man ngag*)⁷¹

SUBJECT: ground, path and fruition

AUTHORSHIP: Karma stobs rgyal

PAGE: 105–106

32) *sKal ldan gyi skyes bu chen po 'i gdams ngag zhun mthar bcad pa 'i lan du phul don*

GENRE: oral instruction (*gdams ngag*) and reply (*lan*)

SUBJECT: distinction between the Buddha and sentient beings

AUTHORSHIP: Karma stobs rgyal

PAGE: 107–109

Remarks: Karma stobs rgyal replied to the question of his *vajra* disciple bCo lnga tshé dbang about the key point of pith instructions. The text was composed at the time of performing the practice, making feast offerings, and offering one hundred million *maṇḍalas* in connection with the construction of four large *stūpas* and one thousand and one *stūpas*, on top of the surrounding walls in bSam yas Monastery.

33) *Theg pa spyi dang mthun pa 'i chos tshig nyung don 'dus kha gsal go bde*

GENRE: pith instruction (*man ngag*)⁷² and precept (*bslab bya*)⁷³

SUBJECT: the essential meanings of the doctrine

AUTHORSHIP: Karma stobs rgyal

PAGE: 110–113

Remarks: This concise and succinct (*tshig nyung don 'dus*) precept was written by Karma stobs rgyal for his followers.

34) *rGyud sde gong ma gsum gyi khyad chos*

⁷¹ At the end of the text (p. 106: *de ltar gzhi lam 'bras bu gsum gyi man ngag 'di ni*), the genre of the text is also denoted as *man ngag*.

⁷² The genre of the text, *man ngag*, can be deduced from the expressions (pp. 112–113: *'on kyang don snying por dril ba 'i gnad zab man ngag gcig chog zhig zhu na/ [...]* *'on kyang da lam don snying por dril ba 'i man ngag 'di rnams tshad ma 'i gsung la bslu ba med pas/ [...]* *de ltar gnad kyi man ngag zhig gi thugs dam la brtson pas 'bad pa gal che che zhu 'o/*).

⁷³ The genre of the text is also denoted as *bslab bya*, as stated in the colophon (p. 113: */zhes pa 'di 'ang rjes 'jug rnams la bsrab bya tshig nyung don 'dus 'di chos pa 'i gzugs brnyan 'dzin pa karma stobs rgyal nas bris/*).

GENRE: verse (*tshigs su bcad*)⁷⁴

SUBJECT: special features (*khyad chos*) of the three superior sections of *tantra*,
i.e. Mahāyoga, Anuyoga and Atiyoga

AUTHORSHIP: Karma stobs rgyal

PAGE: 114

35) *Drin can bla ma'i zhal rgyun*

GENRE: instruction (*zhal rgyun*)

SUBJECT: instruction on practice

AUTHORSHIP: Karma stobs rgyal

PAGE: 115–116

REMARKS: The verses conform to the instruction of the teacher⁷⁵ (possibly
Karma nor bu).

36) *Phyag rdzogs dbu gsum gyi che ba'i yon tan yin lugs bzhi bcu rtsa drug*

GENRE: explanation

SUBJECT: forty-six greater actual benefits of the Great Seal, the Great Perfection
and the Middle Way

AUTHORSHIP: rGyal sras 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 117–121

REMARKS: In order to fulfil the wish of Bla ma bCo lnga (bCo lnga tshe dbang),
Karma stobs rgyal composed the text about the greater benefits of the Great
Vehicle.

37) *Zab gsang bcud len gyi gdams pa 'chi med rig 'dzin bgrod pa'i gsang chen
mchog gi myur lam*

GENRE: instruction (*gdams pa*)

SUBJECT: preliminary, main and concluding sections

AUTHORSHIP: Karma Balarāja (Karma stobs rgyal)

PAGE: 122–137

⁷⁴ The genre of the text is denoted as *tshigs su bcad*, as deduced from the expression at the end (p. 114:
/tshigs sub cad nas ris su bris/).

⁷⁵ *tshigs 'di rnams bla ma'i zhal las bstun/* (p. 116).

REMARKS: The text provides a brief teaching and an extensive explanation concerning the preliminary, main and concluding sections of practices.

38) *Chos bro*

GENRE: explanation

SUBJECT: *dharma* dance

AUTHORSHIP: Bla ma Rāja (Karma stobs rgyal)

PAGE: 138–139

REMARKS: At the behest of the disciple Mañju (’Jam dbyangs bstan dar), Karma stobs rgyal composed the text about the *dharma* dance.

39) *rTsa gsum zhal thang gi rgyab yig*

GENRE: inscription on the back (*rgyab yig*)

SUBJECT: scroll-paintings of the three principal roots

AUTHORSHIP: Karma stobs rgyal

PAGE: 140–141

REMARKS: Karma stobs rgyal composed this text to be placed, as an inscription, on the back of many thousands of printed scroll-paintings of the three roots of the bKa’ brgyud Lineage.

40) *rMi lam brda bkrol*

GENRE: interpretation of signs (*brda bkrol*)

SUBJECT: signs in dreams

AUTHORSHIP: Karma stobs rgyal

PAGE: 142–144

REMARKS: During a retreat (*mtshams sgrub*) undertaken by the teacher and his disciples together in a retreat place (*sgrub gnas*) called sPos ngad ldan pa of mNga’ ris, Karma stobs rgyal’s son-like disciple bCo lnga tshe dbang asked him about dream omens (*rmi ltas*). As a result, he wrote down this text.

41) *rMi ltas brda bkrol*

GENRE: interpretation of signs (*brda bkrol*)

SUBJECT: dream omens

AUTHORSHIP: Karma stobs rgyal

PAGE: 145–147

REMARKS: Karma stobs rgyal composed the text to interpret the dream omens of his disciple dKon mchog (possibly dKon mchog bsam 'grub), in bSam yas Monastery.

42) *gNas mchog dpal ri gnyis pa'i chos sde nas ma 'ongs par chos 'khor chen po gsum gyi 'gro don snang tshul gdod ma'i dbyings las rang byung du shar ba'i gsang tshig 'char gtam du spro ba*

GENRE: a talk in secret verse (*gsang tshig 'char gtam*)

SUBJECT: the way to benefit beings

AUTHORSHIP: Karma stobs rgyal

PAGE: 148–152

REMARKS: During the construction of large prayer wheels in the Horse Year,⁷⁶ Karma stobs rgyal composed the text about how to benefit beings through the Three Great Wheels of Dharma (*chos 'khor chen po gsum*), from the teaching centre (*chos sde*) of the Second Glorious Mountain (i.e. Shangs Klu kang dPal ri gnyis pa bDe chen chos 'khor gling in mNga' ris). The place of composition is sPos ngad ldan pa'i sgrub phug, located in bDe chen chos 'khor gling Monastery mentioned above.

43) *Grub dbang thub bstan chos kyi nyi ma'i zhab[s] brtan*

GENRE: prayer for stability (*zhab[s] brtan*)

SUBJECT: prayer for the stability of the Buddha's teachings

AUTHORSHIP: Karma stobs rgyal

PAGE: 153

REMARKS: At the behest of Karma stobs rgyal's disciple Bla ma bco lnga tshe dbang, he composed this prayer for the stability of the Buddha's teachings.

44) *Zhabs brtan*

⁷⁶ According to Karma stobs rgyal's biography (Z 949–950) about the episode of 1990, he went to circumambulate Mount Kailāsa in mNga' ris and constructed numerous *dung 'khors* (i.e. large prayer wheels containing one hundred million inscriptions of *mantras*).

GENRE: prayer for longevity (*zhabs brtan*)

SUBJECT: prayer for the longevity of the sacred beings who uphold the teachings

AUTHORSHIP: rGyal sras 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 154

REMARKS: At the behest of Bla ma Chos dbyings 'gyur med, 'Jam dbyangs bstan dar and others, Karma stobs rgyal composed this prayer for longevity in a small meditation house (*bsam gtan khang bu*) near Lhasa.

45) *Bla ma mchog grub rin po che'i zhabs brtan*

GENRE: prayer for longevity (*zhabs brtan*)

SUBJECT: prayer for the longevity of Bla ma mChog grub Rin po che (n.d.)

AUTHORSHIP: Karma stobs rgyal

PAGE: 155

REMARKS: At the behest of patrons (*phyag mdzod sbyin pa*), Karma stobs rgyal composed a prayer for the longevity of Bla ma mChog grub Rin po che (n.d.) of dGe rgyas dgon pa of the bKa' brgyud Lineage.

46) *Myur byon gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication for a swift return

AUTHORSHIP: Karma stobs rgyal

PAGE: 156

REMARKS: On the insistence of Nyi ma (d. 2015), Karma stobs rgyals composed the supplication for a swift return as a liturgy dedicated to the reincarnations of all the non-Buddhist and Buddhist schools. It was composed for the purpose of practising one of the seven branch services (*yan lag bdun*) for gathering accumulations – the branch of requesting the Buddha to turn the wheel of *dharma* to purify the obscurations of ignorance (*ma rig*) and delusion (*gti mug*).

47) *Myur byon gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication for a swift return

AUTHORSHIP: Karma stobs rgyal

PAGE: 157

REMARKS: At the behest of Karma stobs rgyal's disciples dKon mchog bsam 'grub and Karma tshul khriims, Karma stobs rgyal composed a supplication for the swift return of the reincarnation (*yang srid*) of Bla ma mKhas grub Rin po che (n.d.) of bKa' rnying bshad sgrub dar rgyas ling Monastery in the north.⁷⁷

48) *Yar 'brog bla ma padma dbang rgyal gyi yang sprul myur byon gsol 'debs*

GENRE: supplication (*gsol 'debs*)

SUBJECT: supplication for a swift return

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 158

REMARKS: The supplication for the swift return of the reincarnation of Yar 'brog Bla ma Padma dbang rgyal (n.d.) was composed by Karma stobs rgyal.

49) *sPros med don gyi bsang mchod*

GENRE: liturgy

SUBJECT: fumigation ritual (*bsang mchod*)⁷⁸

AUTHORSHIP: not mentioned

PAGE: 159

REMARKS: The text was written down immediately at the insistence of 'Jam dbyangs bstan dar. Though the authorship is not mentioned, it may possibly be Karma stobs rgyal.

50) *sPros med rtsa gsum spyi yi me mchod bka' gter zung 'jug*

GENRE: explanation and liturgy

SUBJECT: fire offering (*me mchod*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 160–164

⁷⁷ bKa' rnying bshad sgrub dar rgyas ling is one of the twenty-five main monasteries of the Trikāya Practice Lineage; see Z 1000.

⁷⁸ For the study of *bsang mchod*, see Bellezza (2011, pp. 5–31).

REMARKS: This text, which unifies the transmitted and revealed teachings (*bka' gter*), presents substances (*rdzas*), materials (*yo byad*), a liturgy (*cho ga*) and a method for handling fire and ashes at the end. It concerns the unelaborate (*spros med*) fire offering (*homa, sbyin bsregs*) of the Four Activities.

51) *'Dod yon gsur grol*

GENRE: explanation and liturgy

SUBJECT: liberation through burning desirables (*'dod yon gsur grol*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 165

REMARKS: This text explains the method of the burnt offering ritual (*gsur mchod, bsur mchod*) and presents a liturgy for it.

52) *gNyug ma'i rtsa gsum gyi phrin bcol*

GENRE: invocation (*phrin bcol*)

SUBJECT: invocation of the three innate roots

AUTHORSHIP: Rig pa'i ye shes

PAGE: 166

REMARKS: The authorship is ascribed to Rig pa'i ye shes, a human child of *saṃsāra* and *nirvāṇa* (*'khor 'das khye'u*) from the *maṇḍala* of the three innate roots. It may possibly refer to Karma stobs rgyal.

53) *Phyag bzhi pa'i mnga' gsol*

GENRE: invocation (*phrin bcol*)⁷⁹

SUBJECT: enthronement (*mnga' gsol*) of the Four-Armed Guardian (Mahākāla)

AUTHORSHIP: Karma stobs rgyal

PAGE: 167–170

REMARKS: This text was written by Karma stobs rgyal in bSam yas Monastery as a condition for performing the practice of the Four-Armed Guardian in different practice centres of Tibet. The same version comes under the complete

⁷⁹ The beginning sentence of the text refers to the complete title (p. 167: *phyag bzhi pa'i mngon rtogs mchod bstod bskang ba bcas 'phags pa klu sgrub kyi rgya gzhung dang 'brel ba'i 'dir khyad par gyi mnga' gsol phrin bcol ni*). The expression at the end *phrin bcol* indicates the genre of this text.

title *Phyag bzhi pa'i mngon rtogs mchod bstod bskang ba bcas 'phags pa klu sgrub kyi rgya gzhung dang 'brel ba'i 'dir khyad par gyi mnga' gsol phrin bcol* and is found in *Bla ma mchod pa'i cho ga pad tshal yar rgyas* (pp. 40–43).

54) *Phyag bzhi bsdus pa*

GENRE: abbreviated (*bsdus*) supplication

SUBJECT: supplication to the Four-Armed Guardian (Mahākāla)

AUTHORSHIP: Karma stobs rgyal

PAGE: 171

55) *Phyag bzhi pa'i gsol bsdus*

GENRE: abbreviated supplication (*bsdus gsol*)

SUBJECT: supplication to the Four-Armed Guardian (Mahākāla)

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 172

REMARKS: The same version is found in *Chos spyod nyer mkho'i zhal 'don* under the title *Phyag bzhi pa'i gsol bsdus ni* (p. 189),⁸⁰ and also in *sKu gsum zhal 'don* (with Chinese Transcription and Translation) under the title *Chos skyongs phyag bzhi pa'i gsol bsdus* (p. 73).

56) *'Og min bde chen zhing gi sgo 'byed kyi mchod bstod*

GENRE: offering and praise (*mchod bstod*)

SUBJECT: opening (*sgo 'byed*) of 'Og min bde chen zhing

AUTHORSHIP: Karma stobs rgyal

PAGE: 173–174

REMARKS: When Karma stobs rgyal's great varja disciple Bla ma bCo lnga tshe dbang urgently requested an offering praise, Karma stobs rgyal composed this verse of offering and praise for the opening of 'Og min bde chen zhing, i.e. Shangs Klu khang dPal ri gnyis pa bDe chen chos 'khor gling. It was composed in bSam yas Moanstery.

⁸⁰ The version in *Chos spyod nyer mkho'i zhal 'don* (p. 189) is added with a further stanza and a detailed colophon: *hūm ma hā ka la phyag bzhi pa/ /sku gsum sgrub brgyud bstan pa 'di/ /bla slob thugs mthun khrims gtsang zhing/ /dar rgyas yun gnas phrin las mdzod/ /ces pa 'ang rje mchog yid bzhin nor bu 'i zhal gsungs 'phrul bral lags so//.*

57) *Thang lha'i gsol mchod*

GENRE: supplication and offering (*gsol mchod*)

SUBJECT: gNyan chen thang lha and rDo rje kun grags

AUTHORSHIP: Karma stobs rgyal

PAGE: 175

REMARKS: When Karma stobs rgyal newly constructed the three types of receptacles in the Sheep Year (2003) in gNam mtsho,⁸¹ he chanted this verse of supplication and offering to the local deities of northern Tibet including: 1) gNyan chen thang lha,⁸² who is a Bodhisattva on the eighth stage; and 2) the daughter (*sras mo*) of brGgya byin, i.e. a the lord of the sacred site – gNam mtsho, Jo mo rDo rje kun grags.⁸³

58) *Dur bdag yab yum gyi gsol mchod*

GENRE: supplication and offering (*gsol mchod*)

SUBJECT: dedicated to the Lords of the Cemetery⁸⁴

AUTHORSHIP: Karma stobs rgyal

PAGE: 176

59) *bsNgo ba byin brlabs mchog stsol*⁸⁵

GENRE: dedication (*bsngo ba*)

AUTHORSHIP: rGyal sras 'Jigs med seng ge (Karma stobs rgyal)

PAGE: 177

⁸¹ For the establishment of the receptacles in gNam mtsho, see W 384, X 21, Y 31 & Z 955.

⁸² gNyan chen thang lha is the ruling deity of the great gNyan chen thang lha mountain range in northern Tibet; see Chapter 2, no. 105.

⁸³ rDo rje kun grags (ma), whose secret name is Byang gi gnam mtsho phyug mo, is one of the Four Demonesses (*bdud mo bzhi*); see Chapter 2, no. 104.

⁸⁴ Dur bdag refers to the Lords of the Cemetery (Skt. Citipati) who are in the form of both male and female skeletons. They are white in colour and are adorned with precious gems and silk garments; in their right hands they hold a skull-staff and in their left hands they hold a skullcup of blood; they both stand in a dancing posture with their legs intertwined (i.e. the male raises the right foot and presses against the thigh of the extended left leg, whereas the female does the opposite). For a description of Dur bdag, see 'Jam dbyangs chos kyi blo gros (*Dur bdag mchod gsol*, in: 'Jam dbyangs chos kyi blo gros *gsung 'bum*), vol. 11 (da), pp. 125–126).

⁸⁵ The expression *byin brlabs mchog stsol* contains the initial words of the supplication.

REMARKS: Karma stobs rgyal composed the text while constructing the *stūpas* of Four Activities in mTshur phu Monastery. The same version is found in *Chos spyod nye mkho'i zhal 'don* (pp. 416–417).

60) *sMon lam bla ma dkon mchog*⁸⁶

GENRE: aspirational prayer (*smon lam*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 178

REMARKS: Karma stobs rgyal was completely motivated by unbearable compassion for infinite sentient beings in general but especially for bewildered demonic beings. These demonic beings have perverted views and stray onto the wrong paths. Karma stobs rgyal supplicated for the awakened mind from the depths of his heart. The same version is found in *Chos spyod nye mkho'i zhal 'don* (p. 417).

61) *sMon lam phyogs bcu dus gsum ma*⁸⁷

Genre: aspirational prayer (*smon lam*)

Authorship: Karma stobs rgyal

Page: 179–181

Remarks: At the time of putting up large prayer wheels in sacred places (*'khor chen gnas 'dus*), Karma stobs rgyal composed an aspirational prayer of true words (*bden pa'i tshig*) in the Iron Horse Year of the seventeenth sixty-year-cycle (1990) at the foot of Mount Kailāśa.

62) *sMon lam bcu gsum ma*

Genre: aspirational prayer (*smon lam*)

SUBJECT: thirteen prayers

Authorship: Karma stobs rgyal

Page: 182–185

⁸⁶ The expression *bla ma dkon mchog* is the subtitle consisting of the initial phrase of the supplication.

⁸⁷ In order to label the supplication, the subtitle is made up of the initial phrase of the text *phyogs bcu dus gsum* with a nominalising suffix *ma*.

Remarks: Karma stobs rgyal composed the text containing thirteen aspirational prayers sealed (*rgyas btab pa*) with the precious awakened mind. It was composed at the perfect time – in the waxing period of the sixth lunar month of the Water Bird Year of the seventeenth sixty-year-cycle (1993) – during the construction of the *stūpas* of the Four Activities in bSam yas Monastery. The same version is found in *sKu gsum zhal 'don* (pp. 101–109), *Chos spyod nyer mkho'i zhal 'don* (pp. 404–408) and *Bla ma mchod pa'i cho ga pad tshal yar rgyas* (pp. 49–53).

63) *sMon tshig gi skor*

GENRE: prayer (*smon tshig*)

SUBJECT: collection of six prayers

AUTHORSHIP: Karma stobs rgyal

PAGE: 186–189

REMARKS: The colophons of six prayers are summarised as follows:

- 1) This concluding prayer (*spar byang smon tshig*) was written by Karma stobs rgyal at the behest of Karma nor bu's disciple Karma dkon mchog bstan pa'i 'phrin las (n.d.) at the time of publishing three thousand books.⁸⁸ These books contain a biography, songs and a Guru Practice (*rnam mgur bla sgrub*) concerning Karma gzhan phan chos kyi rgya mtsho (Karma nor bu bzang po). The same text is also found in *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*.⁸⁹
- 2) At the behest of Karma stobs rgyal's disciple, a *yogin* of Secret Mantra [known as] Tshe ring lhun grub, he wrote down this prayer.
- 3) At the time of publishing a book which bears the title *Zhing sgrub padma'i drwa ba*,⁹⁰ Karma stobs rgyal composed the concluding prayer at the behest of his disciple dKon mchog bstan pa'i phrin las.
- 4) Only the speaker of the supplication, Karma stobs rgyal, is mentioned in the colophon.

⁸⁸ The number of books to be published is given in the colophon of another version; see Karma stobs rgyal (*sPar byang smon tshig*, in: *Karma gzhan phan rnam thar* (1999), p. 193).

⁸⁹ *Ibid.*

⁹⁰ *Zhing sgrub padma'i drwa ba* is still in demand.

5) Only the speaker of the supplication, Karma stobs rgyal, is mentioned in the colophon.

6) At the behest of dKon mchog,⁹¹ Karma stobs rgyal supplicated.

64) *bsNgo smon zhing khams 'jig rten ma*⁹²

GENRE: dedication and aspiration (*bsngo smon*)

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 190

65) *bsTan pa rgyas pa 'i kun khyab smon lam*

GENRE: aspirational prayer (*smoṅ lam*)

SUBJECT: expansion of doctrine

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 191–193

REMARKS: At the time of obtaining an omen (*mtshan ltas*) revealing that Bod khams⁹³ abides in the great blissful immeasurable mansion, Karma stobs rgyal composed *The All-pervading Aspirational Prayer for Expansion of Doctrine* (*bsTan pa rgyas pa 'i kun khyab smon lam*). If one makes prostrations, gives offerings and expresses an aspirational prayer like this before the Jo bo Śākyamuni statue in gTsug lag khang of Lhasa, the supreme receptacles or before whichever Buddha one delights in, then it is clear that an occasion bringing great benefit for making things ripen will arise: E.g. rain will be brought in time; harvests will be abundant, and herds will thrive; sickness, famine and war will be pacified; all parts of the country (*rgyal khams*) will be peaceful. The same version is found in *Chos spyod nyer mkho 'i zhal 'don* (pp. 363–365).

66) *bsTan rgyas smon lam*

GENRE: aspirational prayer (*smoṅ lam*)

⁹¹ dKon mchog should refer to Karma dkon mchog bstan pa 'i phrin las.

⁹² In order to label the supplication, the subtitle is made up of the initial phrase of the text *zhing khams 'jig rten* with a nominalising suffix *ma*.

⁹³ Before the emergence of human beings, ten or twelve non-humans ruled over Tibet. This area was called the place of Bod khams; see Chen (2003, p. 6).

SUBJECT: expansion of doctrine

AUTHORSHIP: spoken by Karma stobs rgyal

PAGE: 194

REMARKS: At the time of constructing one thousand one hundred and twenty-five *stūpas* and in particular the four larger *stūpas* in bSam yas Monastery, Karma stobs rgyal considered an aspirational prayer to be very important. Therefore, he wrote down whatever came to his mind. The same version bearing the full title *sKu gsum bstan pa rgyas pa'i smon lam* is found in *Chos spyod nyer mkho'i zhal 'don* (p. 359). However, in *sKu gsum zhal 'don* (pp. 99–100), *rNam dag bde chen zhing gi smon lam* (pp. 59–60), *Bla ma mchod pa'i cho ga pad tshal yar rgyas* (p. 61) and *sKu gsum zhal 'don* (with Chinese Transcription and Translation) (p. 74) it is found without the *mantras* of Amitābha, Avalokiteśvara and Padmasambhava at the beginning.

67) *bKa' rnying bla brgyud kyi gzungs*

GENRE: *dhāraṇi* (*gzungs*)

SUBJECT: *dhāraṇis* of the successive teachers of the bKa' brgyud and the rNying ma Lineages

AUTHORSHIP: Karma stobs rgyal

PAGE: 195–197

REMARKS: At the time of constructing the *stūpas* of deities and humans (*lha mi'i mchod sdong*) in bSam yas Monastery, Karma stobs rgyal wrote down the *dhāraṇis* of the bKa' brgyud and the rNying ma Lineages in combination.

68) *'Dod gsol*

GENRE: wish (*'dod gsol*)

AUTHORSHIP: Karma stobs rgyal

PAGE: 198–200

REMARKS: According to the intended meaning (*dgongs don ltar*), Karma stobs rgyal composed the text based upon all the wishes of the previous teachers of different schools. The place of composition was bSam yas Monastery.

69) *dGe 'dun 'dus mthun 'khor lo*

GENRE: diagram (*'khor lo*)

SUBJECT: diagram for the union and harmony of the monastic community

AUTHORSHIP: Karma stobs rgyal

PAGE: 201

REMARKS: This diagram for the union and harmony of the monastic community was designed by Karma stobs rgyal for the sake of expanding the teachings and unifying the *sūtra*- and the *tantra*-[lineages].

70) *Ring 'tsho 'i smon tshig tshe 'dzin srog gi ka ba*

GENRE: prayer (*smom tshig*)

SUBJECT: prayer for longevity

AUTHORSHIP: O rgyan dri med 'od zer (b. 20th cent.)

PAGE: 202–203

REMARKS: Because Karma stobs rgyal's direct disciple Bla ma bCo lnga tshe dbang sent O rgyan dri med 'od zer a silk scarf (*dar*), money (*sgor*), paper and pen as basic [materials] for writing and then, requested him again and again before the Jo bo statue in Lhasa, O rgyan dri med 'od zer composed a prayer for Karma stobs rgyal's longevity. He composed it in the morning of the first day of the Miracle Month (i.e. the first Tibetan lunar month) of the Wood Bird Year of the seventeenth sixty-year-cycle (2005).

71) *brTan gsol kun bzang bla ma dgyes pa 'i rol mo*

GENRE: supplication for longevity (*brtan gsol*)

SUBJECT: supplication for longevity

AUTHORSHIP: Blo bzang nyi ma (n.d.)

PAGE: 204–205

REMARKS: Karma stobs rgyal's disciple Blo bzang nyi ma from mDo smad mGo log composed this prayer for Karma stobs rgyal's longevity.

72) *Publisher's Note*

REMARKS: This is the English translation of *dPe skrun gsal bshad* in vol. 1.

II. Contents of the Collected Works (vol. 6)

The sixth volume of Karma stobs rgyal's collected works bears the title *A Catalogue of the Glorious bSam yas Stūpas of the Wheel of Dharma: A Thoroughly Clear Mirror* (*Chos 'khor dpal gyi bsam yas mchod rten rnams kyi dkar chag kun gsal me long*), and it contains two sections. The first section presents an extensive complete biography of Karma stobs rgyal and bears the title *sKyabs rje grub dbang bla ma karma stobs rgyal rin po che'i rnam thar rags bsdus skal ldan yid kyi dga' ston* (pp. 1–115). It was written by 'Jam dbyangs bstan dar. It is the same version of Biography Z as found in *sKu gsum bla rabs rnam thar* published in 2016.⁹⁴

The second section, bearing the same title of the book, was composed by Karma stobs rgyal on the fifteenth day of the tenth lunar month of the Fire Male Rat Year of the seventeenth sixty-year-cycle (1996).⁹⁵ The text, beginning with opening verses and an introduction (pp. 116–122), is divided into thirteen subsections, i.e. 1) the history of the initial origin of bSam yas *stūpas* (Title: *bSam yas mchod rten thog mar byung tshul lo rgyus*, p. 123); 2) the explanation about the size of *stūpas*, life-poles (*srog shing*), depositing *dhāraṇīs* of physical remains (*sku gdung gi gzungs 'jug*), relics (*ring bsrel*) and parasols (*dbu gdugs*) (Title: *mChod rten rnams sku tshad che chung gi skor*, p. 124); 3) the presentation about the five types of relics to be inserted into *stūpas* (Title: *Ring bsrel gyi mtshan nyid thams cad bstan pa*, pp. 125–131); 4) the explanation of life-poles (Title: *Srog shing gi skor*, pp. 131–132); 5) the introduction of constructors (*bzhengs mkhan*), patrons of the teachings (*bstan pa'i sbyin bdag*), the work supervisors (*bzo pa'i las dpon*) for the *stūpas* of the Four Activities (Title: *mChod yon sbyin bdag/phyi nang gi bzo dbyibs dang bzo pa rnams kyi skor*, pp. 133–35); 6) the register of religious items deposited into the four *stūpas* of the Four Activities (Title: *Nang rten sku gsung thugs rten kyi skor*, pp. 136–184); 7) treasuries (*bang mdzod*) of the four *stūpas* (Title: *mChod rten bzhi po'i bang mdzod*, pp. 184–186); 8) the introduction of one thousand *stūpas* on the ring of the Iron Mountain (i.e. *stūpas* on top of the surrounding walls of bSam yas Monastery) (Title: *lCags ri khor yug gong du mchod rten stong rtsa'i skor*, pp. 186–188); 9) the introduction of the three *stūpas* called blazing light (*'od 'bar*

⁹⁴ See the introduction of Biography Z in Chapter 1–II.2.1.

⁹⁵ Karma stobs rgyal (*bSam yas mchod rten dkar chag*, p. 214).

mchod rten) (Title: *Nub phyogs byams pa gling du bsam yas mchod rten che chung chig stong brgya bcu gsum bzhengs pa'i sa rdo'i lhag mar 'od 'bar mchod rten bzhengs pa'i skor*, pp. 189–191); 10) the explanation of the benefits of *stūpas* (Title: *mChod rten phan yon gyi skor*, pp. 191–195); 11) the supplication to the three supreme receptacles representing body, speech and mind (Title: *'Dzam gling rten mchog rnam gsum gyi gsol 'debs*, pp. 195–197); 12) the explanation of the additional points (Title: *'Phros don gyi rnam bshad phyogs bsdus spyi dang bye brag gi skor*, pp. 197–205); 13) author's colophon (Title: *sKabs 'dir 'jug gi dkar chag mdzad byang ji ltar*, pp. 205–214).

III. Content of Other Writings

The other writings of Karma stobs rgyal are collected in: 1) *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*; 2) *Chos spyod nyer mkho'i zhal 'don*; 3) *sKu gsum zhal 'don*; 4) *rNam dag bde chen zhing gi smon lam*; 5) *Bla ma mchod pa'i cho ga pad tshal yar rgyas*; and 6) *sKu gsum zhal 'don* (with Chinese Transcription and Translation).

III.1 Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta

- 1) *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta* (= Biography B)

GENRE: biography (*rnam thar*)

SUBJECT: Karma nor bu

AUTHORSHIP: Karma stobs rgyal

PAGE: 1–119

REMARKS: An introduction to Biography B is found in Chapter 1–II.1.1.

- 2) *Bla ma mchod pa'i cho ga pad tshal yar rgyas*

GENRE: liturgy (*cho ga*)

SUBJECT: offering to the teacher

AUTHORSHIP: Karma Balarāja (Karma stobs rgyal)

PAGE: 173–192

REMARKS: A comparison with a shorter version subsumed in *Karma stobs rgyal's Collected Works*⁹⁶ is found in Chapter 5–I.3.15).

3) *sPar byang smon tshig*

GENRE: concluding prayer (*spar byang smon tshig*)

SUBJECT: prayer

AUTHORSHIP: Karma stobs rgyal; dKon mchog (Karma dkon mchog bstan pa'i phrin las)

PAGE: 193–194

REMARKS: The first part (p. 193) is a concluding prayer written by Karma stobs rgyal. The same version is introduced in Chapter 5–I.3.63).

III.2 Chos spyod nyer mkho'i zhal 'don

1) *'Jam dbyangs gsol 'debs rab 'byams rgyal ba*

PAGE: 13–14

REMARKS: The same version is found in Chapter 5–I.3.7).

2) *gSol 'debs gdod ma'i sangs rgyas*

PAGE: 183–185

REMARKS: The same version is introduced in Chapter 5–I.3.6).

3) *'Od dpag med kyi sgrub thabs bde chen myur lam*

PAGE: 183–185

REMARKS: The same version is introduced in the previous section about *sKu gsum zhal 'don*, no. 2.

4) *Phyag bzhi pa'i gsol bsdus ni*

PAGE: 189

REMARKS: The same version is introduced in Chapter 5–I.3.55).

⁹⁶ In: *Karma stobs rgyal's Collected Works* (2006), vol. 3, pp. 43–53.

- 5) *Grub mtha' bzhi yi bde smon*
PAGE: 189–192
REMARKS: The same version is introduced in Chapter 5–I.3.5).
- 6) *Tshogs bskang bsdus pa*
PAGE: 215–216
REMARKS: The same version is introduced in Chapter 5–I.2.28).
- 7) *'Jam dpal dbyangs kyi 'dod don gsol 'debs*
PAGE: 254–255
REMARKS: The same version is introduced in Chapter 5–I.3.10).
- 8) *gsum bstan pa rgyas pa'i smon lam*
PAGE: 359
REMARKS: The same version is introduced in Chapter 5–I.3.66).
- 9) *bsTan pa rgyas pa'i kun khyab smon lam*
PAGE: 363–365
REMARKS: The same version is introduced in Chapter 5–I.3.65).
- 10) *sMon lam bcu gsum ma*
PAGE: 404–408
REMARKS: The same version is introduced in Chapter 5–I.3.62).
- 11) *bsNgo ba byin rlabs mchog stsol*
PAGE: 416–417
REMARKS: The same version is introduced in Chapter 5–I.3.59).
- 12) *sMon lam bla ma dkon mchog*
PAGE: 417
REMARKS: The same version is introduced in Chapter 5–I.3.60).

III.3 sKu gsum zhal 'don

- 1) *gNam chos 'od dpag med kyi sngon 'gro thar pa'i them skas padma ra ga'i 'od mdangs*

GENRE: liturgy

SUBJECT: preliminary practices of Amitābha

AUTHORSHIP: Karma stobs rgyal

PAGE: 16–24

REMARKS: Karma stobs rgyal combined the liturgical texts in accord with the treasure-scripture (*gter gzhung*) about the necessary liturgy for the preliminary practices of Amitābha. These follow the tradition of *Sky Doctrine* (*gNam chos*).

- 2) *'Od dpag med kyi sgrub thabs bde chen myur lam*

GENRE: the means for accomplishment (*sādhana*, *sgrub thabs*) and aspirational prayer (*smon*)⁹⁷

SUBJECT: practice of Amitābha

AUTHORSHIP: Las rab gling pa (1856–1926) and rGyal dbang Thub bstan rgya mtsho (the Thirteenth Dalai Lama, 1896–1933); Karma stobs rgyal

PAGE: 25–29

REMARKS: The first part (pp. 25–28) is a treasure-text bearing the title *'Od dpag med kyi sgrub thabs bde chen myur lam* cited from the revelations of Las rab gling pa. After its revelation, the treasure-text was transcribed from the yellow scroll (*shog ser*) by rGyal dbang Thub bstan rgya mtsho into Tibetan script.⁹⁸ The second part (pp. 28–29) is a Sukhāvātī Prayer (*bde smon*) composed by Karma stobs rgyal at the behest of bCo lnga (bCo lnga tshe dbang). The same version is found in *Chos spyod nyer mkho'i zhal 'don* (pp. 183–185). There is another version under the same title collected in *sKu gsum zhal 'don* (pp. 30–37). In comparison, this version is added with a common verse for taking refuge and generating the awakened mind at the beginning of the first part of the liturgy. However, it lacks the Sukhāvātī Prayer written by Karma stobs rgyal at the end.

⁹⁷ The genre of the second part of the text is defined as *smon* (abbreviated from *smon lam*), as stated in the colophon (p. 29: *bde smon 'di 'phran bla ming kar stobs nas bco lnga'i gsungs bskul ltar ro//*).

⁹⁸ For the episode about Las rab gling pa's revelation of this treasure-text, see Pistono (2014, p. 103).

3) *gSol 'debs gdod ma'i sangs rgyas ma.*

PAGE: 37

REMARKS: The same version is introduced in Chapter 5–I.3.6).

4) *Phyag bzhi pa'i gsol bsdus*

PAGE: 72–73

REMARKS: The same version is introduced in Chapter 5–I.3.55).

5) *Grub mtha' bzhi yi bde smon*

GENRE: aspirational prayer (*smon*)

SUBJECT: the Sukhāvātī Prayer

AUTHORSHIP: Mi 'gyur rdo rje (1645–1667); Karma pa De bzhin gshegs pa (the Fifth Karmapa, 1384–1415); Sa skya'i go rams bSod nams seng ge (1429–1489); Paṅ chen Blo bzang chos rgyan (1663–1737); Tsong kha pa (Blo bzang grags pa, 1357–1419); Karma stobs rgyal

PAGE: 74–81

REMARKS: Karma stobs rgyal collected the Sukhāvātī Prayers from the four schools (i.e. rNying ma pa, bKa' brgyud pa, Sa skya pa and dGe lugs pa). He then composed a prayer (pp. 80–81) as a side-ornament (*zur brgyan*) to *An Abbreviated Sukhāvātī Prayer of Sky Doctrine* (*sMon lam bsdus pa*, also known as *gNam chos bde smon bsdus pa*).⁹⁹ The same version is also found in *Chos spyod nyer mkho'i zhal 'don* (189–192) and *rNam dag bde chen zhing gi smon lam* (pp. 39–47).

6) *sKu gsum bstan pa rgyas pa'i smon lam*

Page: 99–100

REMARKS: The same version is introduced in Chapter 5–I.3.66).

7) *sMon lam bcu gsum ma*

⁹⁹ The passage Karma stobs rgyal mentioned in the colophon (p. 81: *ces pa 'di gnam chos nyid kyi bde smon bsdus pa la cung zad zur brgyan mdzad pa po'ang bla ma karma stobs rgyal gyis*) refers to the second prayer cited in this text (pp. 75–77), i.e. *sMon lam bsdus pa*. This prayer is also known as *gNam chos bde smon bsdus pa* revealed by Mi 'gyur rdo rje, in: *sKu gsum zhal 'don* (with Chinese Transcription and Translation), pp. 60–62.

Page: 101–109

REMARKS: The same version is introduced in Chapter 5–I.3.62).

III.4 rNam dag bde chen zhing gi smon lam

- 1) *Grub mtha' bzhi yi bde smon*

PAGE: 39–47

REMARKS: The same version is introduced in 5–III.3.5).

- 2) *sKu gsum bstan pa rgyas pa'i smon lam*

PAGE: 59–60

REMARKS: The same version is introduced in Chapter 5–I.3.66).

III.5 Bla ma mchod pa'i cho ga pad tshal yar rgyas

- 1) *Tshe dang sgrub pa mnyam pa'i gsol 'debs rnal 'byor bden pa'i glu dbyangs*

GENRE: supplication

SUBJECT: supplication for the equality of life and practice (*tshe dang sgrub pa mnyam pa*)

AUTHORSHIP: 'Jigs seng (Karma stobs rgyal)

PAGE: 5

REMARKS: According to the wishes of Karma stobs rgyal's *vajra* disciple 'Jam dbyangs bstan dar, Karma stobs rgyal composed the supplication to practice for his whole life.

- 2) *Theg pa'i mthar thug gi man ngag gnas lugs gnyug ma'i bzhag thabs*

PAGE: 26–31

REMARKS: The same version is introduced in Chapter 5–I.3.28).

- 3) *Phyag bzhi pa'i mngon rtogs mchod bstod bskang ba bcas 'phags pa klu sgrub kyi rgya gzhung dang 'brel ba'i 'dir khyad par gyi mnga' gsol phrin bcol*

PAGE: 40–43

REMARKS: The same version is introduced in Chapter 5–I.3.53).

4) *Mon lam bcu gsum ma*

PAGE: 49–53

REMARKS: The same version is introduced in Chapter 5–I.3.62).

5) *sKu gsum bstan pa rgyas pa'i smon lam*

PAGE: 61

REMARKS: The same version is introduced in Chapter 5–I.3.66).

III.6 sKu gsum zhal 'don (with Chinese Transcription and Translation)

1) *Chos skyongs phyag bzhi pa'i gsol bsdus*

PAGE: 73

REMARKS: The same version is introduced in Chapter 5–I.3.55).

2) *sKu gsum bstan rgyas smon lam*

PAGE: 74

REMARKS: The same version is introduced in Chapter 5–I.3.66).

Chapter 6 Reflections

From descriptions in Karma nor bu bzang po's and Karma stobs rgyal's biographies as translated above, we can only acquire a bare knowledge about historical incidents or the background behind the lives of these two teachers. This can be clearly seen with an example of an event from Karma nor bu's biographies (i.e. Biographies B & C), in which Tibetan and Chinese troops were engaged in a conflict between the monasteries of dGa' ldan and Zur mang between 1932–1933. In this event, the biographer Karma stobs rgyal, emphasises two points: 1) the description of Karma nor bu's reaction when confronted with such a difficult circumstance, and 2) his performance of miraculous spiritual deeds. These two points are emphasised more than an evaluation of the historical event itself. As it is stated in the biography, during this event Karma nor bu, who manifested himself as a Four-Armed Guardian in the form of a little boy, requested the hermits to complete the retreat even under a rain of bullets. Consequently, all of them completed the practice without being harmed. This difficult circumstance is merely described as an “obstacle” (*bar chad*)¹ rather than being explained using any specific ideological terms. A similar case of using the term “obstacle” to describe a situation is also found in a statement of a *yogin* who appeared to Karma nor bu during the uprising (*zing 'khrug*) of 1959.² Other vague expressions of these circumstances are used such as “the change of times” (*dus 'gyur*),³ “uprising” (*zing 'khrug*)⁴ and so forth. With regard to Karma nor bu's attitude, Karma stobs rgyal comments: Despite the change of times and difficult circumstances, [he] wasn't harmed but coped with calamity as if heaven and earth were reversed.⁵ Several episodes about Karma nor bu's life from 1959 until 1978, such as his spiritual experience when establishing the People's Commune (*kung hre 'dzugs skabs*),⁶ are omitted in the version published in 2016 (Biography C).⁷ Even in those omitted parts, the description is still quite cursory. For example, what Turek interprets as “all those who had seized him

¹ For the incident, see B 34, C 896–897. The statement including *bar chad* reads: *rje bla ma'i dngos nyams su/ mgon po phyag bzhi pa de bu chung zhig gi tshul du byon te khyed rnams mtshams ma grol bar 'dir bzhugs dang/ bar chad kyi dbang du mi 'gro zhes [...]*; see B 34, C 896.

² *'di nyid 'don pa la bar chad mi 'ong zhes gsungs/*; see B 46, C 902.

³ *de nas dus 'gyur gyis bla mchod rnam 'o brgyal ba'i dus/*; see B 27, C 893.

⁴ *sa phag lo'i zing 'khrug sgang ri la bzhugs skabs/*; see B 46, C 902.

⁵ *[...] gnas sa bla 'og bsgyur ba'i dus 'gyur dang/ rkyen ngan byung yang mi rdzi zhing rkyen thub pa/*; see C 31, C 895.

⁶ For the episode about the People's Commune, see B 47, Turek (2013, p. 173 & no. 678). The omitted episodes of this period are transliterated and found in Chapter 2, no. 143 ([^B47]).

⁷ The omission of the passages in Biography C published in 2016 is carried out by the Tibet People's Publishing House (Bod ljongs mi dmangs dpe skrun khang).

before” is actually expressed in Biography B merely as “the Chinese people” (*rgya'i rigs*).⁸ This is based upon the statement of Karma nor bu. Concerning Karma stobs rgyal's own biographies (i.e. Biographies Y & Z), the biographer – 'Jam dbyangs bstan dar – summarises his experience from 1959 until 1979 as follows: However, due to the time of great changes, [he] hadn't been able to greatly accomplish virtuous practice and study.⁹ Despite this statement, the occasion when he received teachings from Karma nor bu in 1963 and the following retreat were depicted in great detail.¹⁰

The reason why the episodes, which detail the lives of Karma nor bu and Karma stobs rgyal during this politically turbulent period, are written in such a vague and cursory manner is not simply related to political sensitivity. We should also consider the possibility that in the case of both ordinary people and more specifically with those practitioners, like Karma nor bu and Karma stobs rgyal, who focused mainly on the spiritual practices and the continuation of their own Tibetan Buddhist transmissions, they were not interested in the political background behind the conflicts, battles, revolutions and so forth in the 20th century. Instead, they described these events merely as “obstacles” or “changes of time”. Our own understanding and subsequent reactions are inevitably restricted within the radius of the knowledge and experience. Therefore, because the way in which Tibetan Buddhist teachers and biographers – such as Karma nor bu, Karma stobs rgyal and 'Jam dbyangs bstan dar – depicted the background behind the facts is so “common”, it seems as if their life stories could be inserted into any historical period. Rather than being entrapped by changing factors that cause suffering in accordance with the Buddhist principal philosophy, they instead focus their energy to a greater extent on: 1) the transformation of negative circumstances into positive, as we can find from the evidence mainly in Karma nor bu's life accounts; and 2) the endeavours in the religious renaissance reconnecting the past lineages with the present ones. Furthermore, the establishment and continuation of the Kaṃ tshang Trikāya Practice Lineage in the new era can be certainly regarded as a great achievement of this renaissance.

⁸ *de nas bzung rgya'i rigs su gtogs pa kun byams sems can du gyur 'dug gsungs/*; see B 47. Turek (2013, p. 173) writes as follows: [...] all those who had seized him before, were transformed and developed the *bodhisattva*-mind.

⁹ [...] *dus 'gyur chen po'i skabs khel bas dge sbyor dang slob sbyong sogs cher ma 'grub bo/*; Y 6, Z 935.

¹⁰ Y 7–13, Z 935–940.

Illustrations

The origin of the photographic plates and pictures are listed as follows:

Plates 1–4: *Grub pa'i dbang phyug karma gzhan phan chos kyi rgya mtsho'i rnam thar dad gsum 'phags nor 'dren pa'i shing rta*;

Plates 5, 11–14: vol. 1 of *Karma stobs rgyal's Collected Works (2006)*;

Plates 6, 16–19: vol. 2 of *Karma stobs rgyal's Collected Works (2006)*;

Figure 7, Plates 20–21: vol. 2 of *Karma stobs rgyal's Collected Works (2006)*;

Plates 8 & 10: provided by Karma bstan pa rnam rgyal;

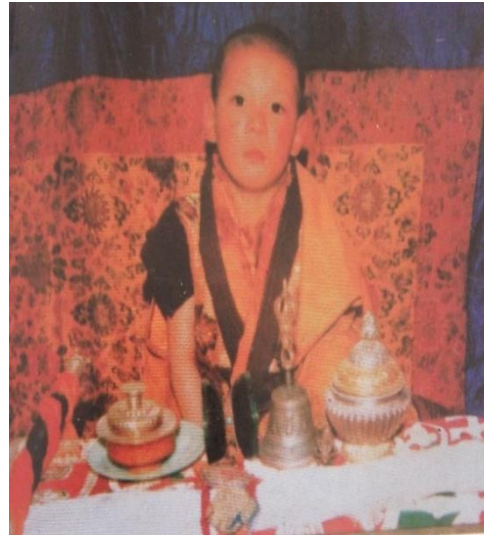
Plate 9: *sKu gsum zhal 'don* (with Chinese Transcription and Translation);

Plate 15, Figure 24: *Chos 'khor dpal gyi bsam yas mchod rten rnam kyi dkar chag kun gsal me long*;

Plates 22–23: *Grub dbang bla ma karma stobs rgyal rin po che'i 'dra sku dang gdung rten gyi dkar chag ge sar padma 'dab brgyad ma*.



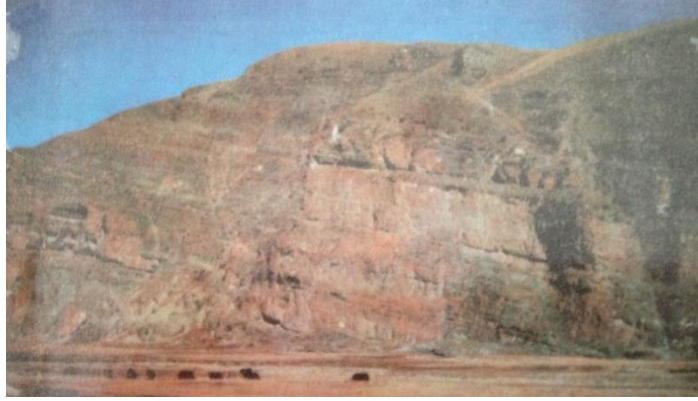
[1] Karma nor bu bzang po



[2]Nges don bstan pa'i rgyal mtshan phrin las



[3] The nine heart sons and direct disciples of the profound path – the Six Doctrines of Nāropa
sKyo brag gSal byed sprul sku, Karma stobs rgyal, Go 'jo rgyal mtshan, bsTan pa rab rgyas, Nyi ma,
Nor g.yang, Karma ye shes, Kar rgyal (Karma rgyal mtshan), bsTan pa dar rgyas



[4] The retreat place of Karma nor bu – sBas gnas Lung gsum ljongs



[5] Karma stobs rgyal



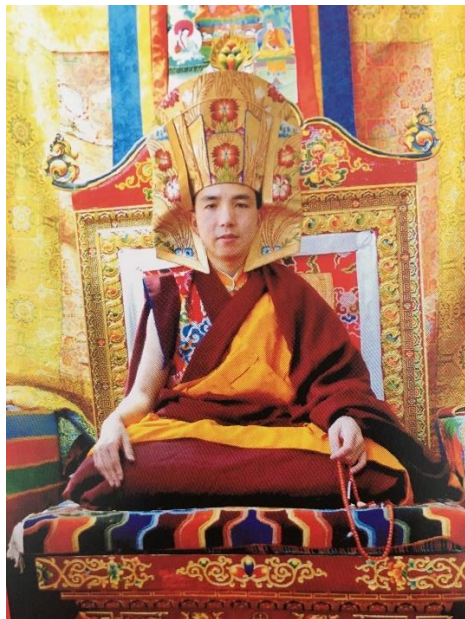
[6] Karma stobs rgyal



[7] Karma stobs rgyal



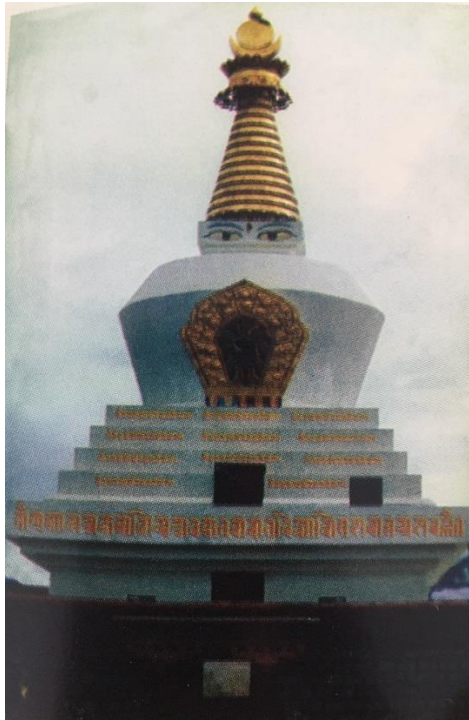
[8] The reliquary *stūpa* of Karma stobs rgyal



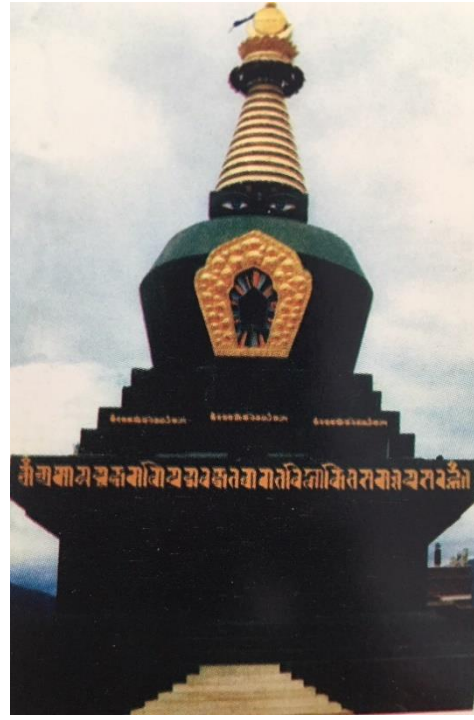
[9] 'Jam dbyangs bstan dar



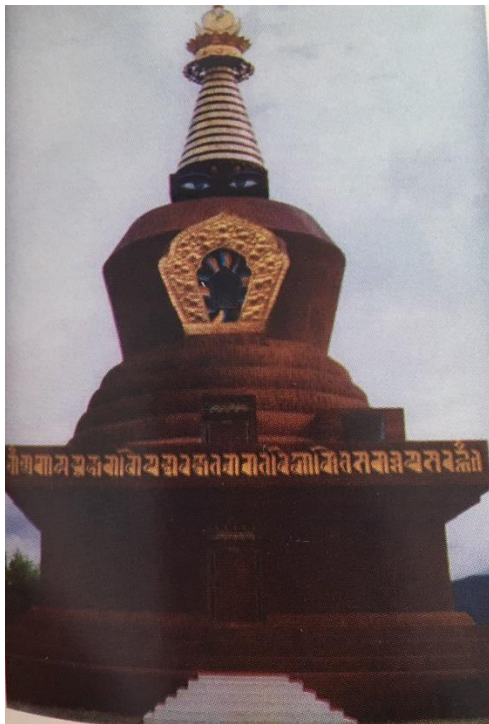
[10] 'Jam dbyangs bstan dar (left) &
Karma bstan pa rnam rgyal (right)



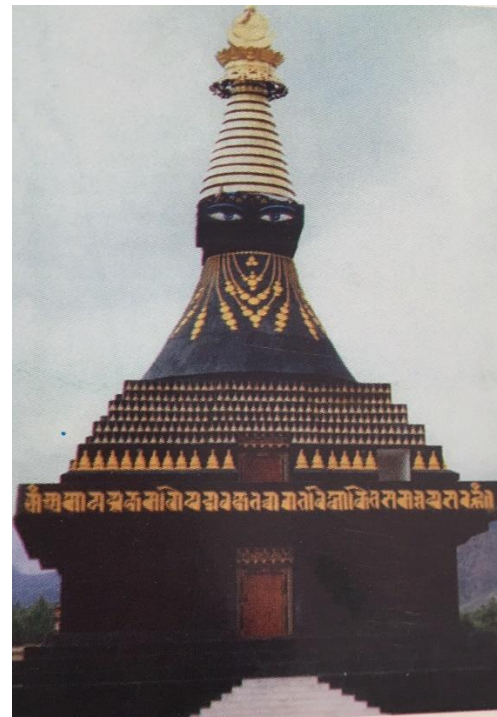
[11] The white *stūpa* in bSam yas Monastery



[12] The green *stūpa* in bSam yas Monastery



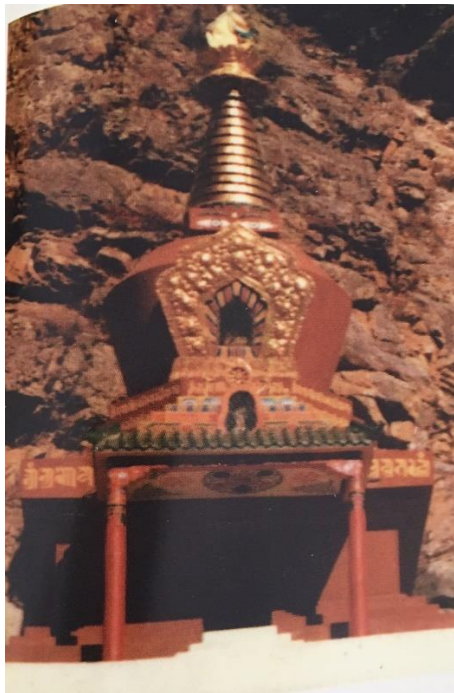
[13] The red *stūpa* in bSam yas Monastery



[14] The black *stūpa* in bSam yas Monastery



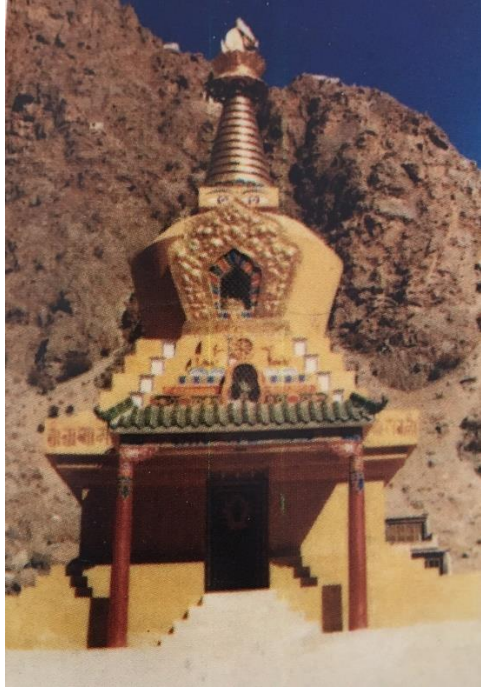
[15] The *stūpas* on the surrounding walls of bSam yas Monastery



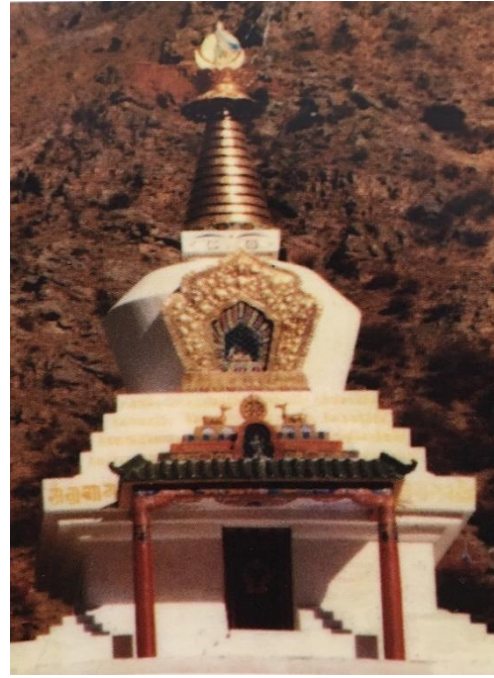
[16] The red *stūpa* in mTshur phu Monastery



[17] The green *stūpa* in mTshur phu Monastery



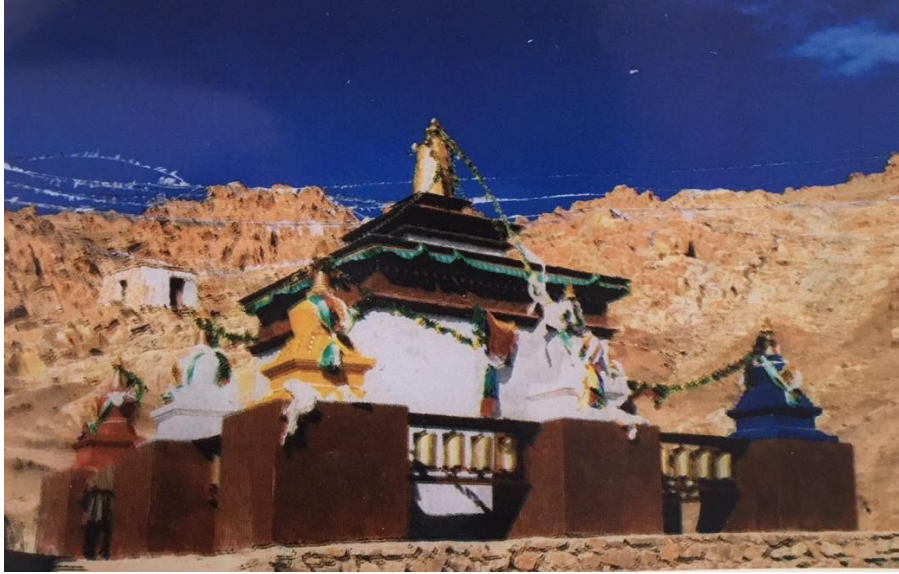
[18] The yellow *stūpa* in mTshur phu Monastery



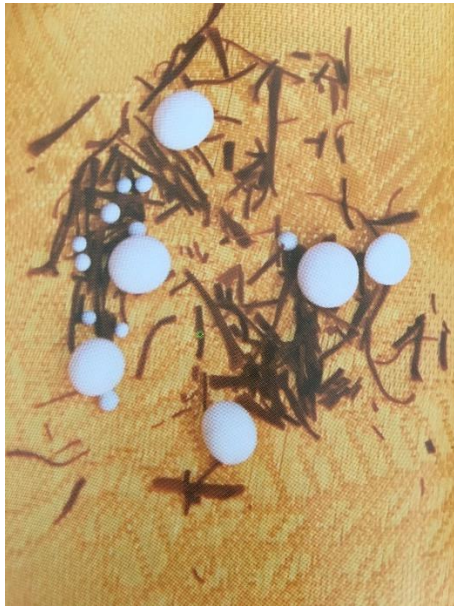
[19] The white *stūpa* in mTshur phu Monastery



[20] The restored nine-pointed *stūpas* in Brag yer pa



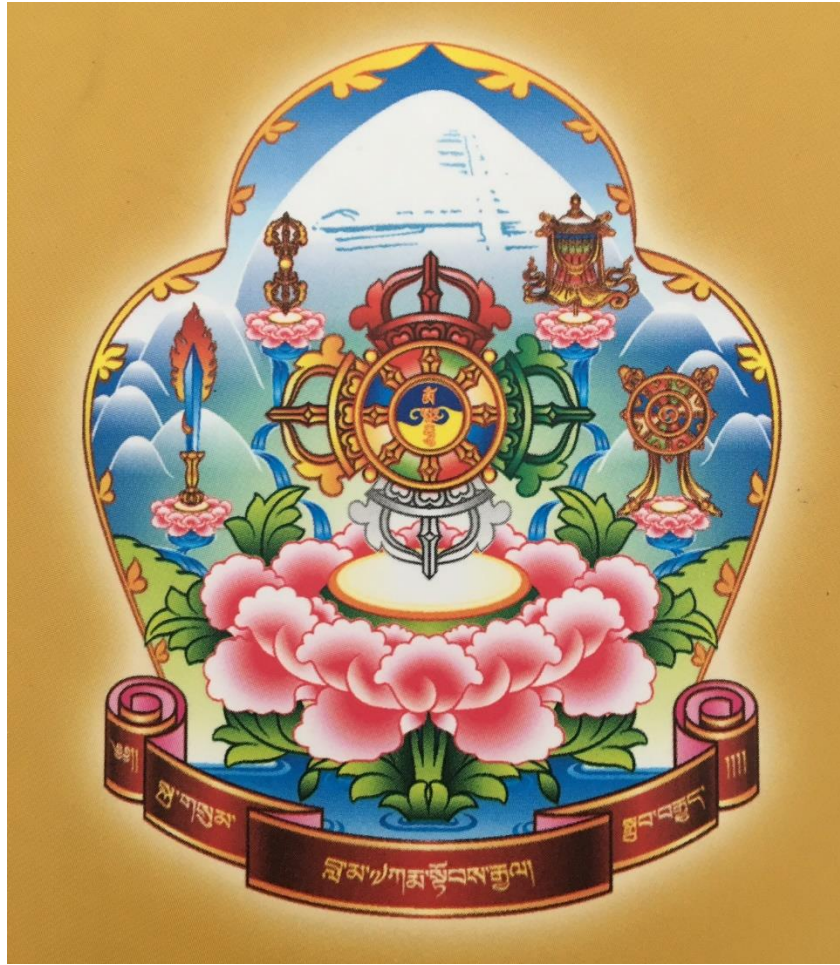
[21] Byang mkha' lung dgon bKa' gling bshad sgrub dar rgyas gling



[22] The relics that emerged on the fifteenth day of the Sa ga Month during the offering ritual for the physical remains (*gdung mchod*)



[23] The bKa' gdams *stūpa* that appeared naturally on the eighth day of the Sa ga Month during the offering ritual for the physical remains



[24] The emblem of Kam tshang Trikāya Practice Lineage

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- . *'Phags pa bskal pa bzang po pa zhes bya ba theg pa chen po'i mdo (Āryabhadrakalpika-nāma-mahāyāna-sūtra)*. [= **mDo sde bskal bzang, bsKal bzang**]. Vol. 45 (mDo sde/Ka), pp. 3–787.
- . *'Phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo (Ārya-sarvadharmasvabhāva-samatāvipañcita-samādhi-rāja-sūtra)*. [= **Ting nge 'dzin gyi rgyal po'i mdo**]. Vol. 55 (mDo sde/Da), pp. 3–411.
- . *'Phags pa tshe dang ye shes dpag tu med pa zhes bya ba theg pa chen po'i mdo (Ārya-aparimitāyur-jñāna-nāma-mahāyāna-sūtra)*. [= **Tshe mdo**]. Vol. 91 (rGyud 'bum/Ba), pp. 776–792.
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V. Personal Communication

Karma bstan pa rnam rgyal (b. 1987)

rDo rje tshe ring (b. 1987)

Theg mchog 'od gsal (b. 1974)

Bla ma Tshe ring (n.d.)

Tshul khrims rGyal mtshan (n.d.)