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CATHY CANTWELL, ROBERT MAYER

The Kīlaya Nirvāṇa Tantra
and the Vajra Wrath Tantra:
Two texts from the Ancient
Tantra Collection

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 The gTing skyes Diplomatic Edition of the *Myang 'das*
 The Rig 'dzin Diplomatic Edition of the *Myang 'das*
 The Nubri Diplomatic Edition of the *Myang 'das*
 The sDe dge Diplomatic Edition of the *rDo rje khros pa*
 The Bhutanese Diplomatic Edition of the *rDo rje khros pa*
 The gTing skyes Diplomatic Edition of the *rDo rje khros pa*
 The Rig 'dzin Diplomatic Edition of the *rDo rje khros pa*
 The Nubri Diplomatic Edition of the *rDo rje khros pa*
 The Kathmandu Diplomatic Edition of the *rDo rje khros pa*

FOREWORD AND ACKNOWLEDGEMENTS

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At all stages from its conception to its completion, this work has represented a joint production, such that it is impossible for us to specify our exact division of labour. Earlier versions of Chapters 1.II and 2.VI began as our individual contributions to the tenth International Association of Tibetan Studies Seminar at Oxford, 2003, but otherwise, we take equal responsibility for all sections. An earlier version of Chapter 2.IV and an earlier illustrated version of part of Chapter 3.I were presented as joint papers at the fourteenth International Association of Buddhist Studies Conference in London, 2005. It has sometimes been assumed that Cathy's background in Social Anthropology has meant that her role in our joint philological projects has been less than fully equal, but this is mistaken. Without renouncing the anthropological heritage of her early academic training, we wish to make it clear that Cathy has been working as a textual scholar for many years.

PART 1: GENERAL INTRODUCTION

CHAPTER 1.I THE "ANCIENT TANTRA COLLECTION" AND THE TWO TEXTS

The rNying ma'i rgyud 'bum

The *rNying ma'i rgyud 'bum* (NGB) – the "Ancient Tantra Collection" – is a large corpus of Tantric scriptures that has a special canonical status for the rNying ma school which is traditionally associated with the earliest transmission of Buddhism into Tibet that took place during the Tibetan Imperial period (7th to 9th centuries CE). As a typical Tibetan canonical collection, a *rNying ma'i rgyud 'bum* collection looks much like a Kanjur (*bka' 'gyur*) collection, which is the main orthodox Tibetan scriptural canon, and it uses the same methods of physical reproduction. Also like the Kanjur, the texts it contains are all considered to be *bka'* or *buddhavacana* – the transmitted teachings of the Buddhas and other enlightened beings. However, it differs from the Kanjur in that its texts are exclusively Vajrayāna: it does not contain exoteric Sūtrayāna texts.

Moreover, its texts are all those of the three classes of Inner Tantras as classified by the rNying ma pa: Mahāyoga, Anuyoga and Atiyoga (*rnal 'byor chen po; rjes su rnal 'byor; rdzogs pa chen po shin tu rnal 'byor*). These are the highest three categories within the rNying ma pa enumeration of the Nine Yānas; the three lower tantras of Kriyā (*bya ba'i rgyud*), Ubhaya (*upa'i rgyud*) or Caryā (*spyod pa'i rgyud*), and Yogatantra (*rnal 'byor gyi rgyud*), are thus not included in the *rNying ma'i rgyud 'bum*, not to mention the three non-tantric vehicles of Śrāvakayāna, Pratyekabuddhayāna and Bodhisattvayāna.

Some sections of the texts within the NGB also circulate as independent smaller collections: for example, many rDzogs chen texts of the Sems sde category circulate separately in a collection called the *Bairo rgyud 'bum*; and separate collections of the Seventeen Tantras of rDzogs chen's Man ngag sde class (*rgyud bcu bdun*) also circulate separately. There is additionally a separate collection called the *rNying ma bka' ma* which contains some materials in common with the NGB, but which is much more varied, since it also contains numerous commentarial literatures.

A small proportion of NGB texts are also shared with the Kanjur. A handful, like the *Guhyasamāja* and *Mañjuśrīnāmasaṃgīti*, occur in the main body of the Kanjur, while a slightly larger number, including the *Guhyagarbha*, occur only in special *rNying rgyud* sections of the Kanjurs, which vary in their extent according to how sympathetic the particular Kanjur editors were to the inclusion of rNying ma tantras. The sDe dge Kanjur has quite a large *rNying rgyud* section, as do some of the Peking editions, and the Tawang Kanjurs from Arunachal Pradesh (as described by Jampa Samten) are something of a curiosity, since they have so many *rNying rgyud* texts that they are almost a hybrid between a Kanjur and a *rNying ma'i rgyud 'bum*. Nevertheless, the majority of NGB texts were originally excluded by the compilers of the Kanjur, on the basis that no Sanskrit originals for them were ever found. This was one of the major reasons why the NGB had to be compiled as a separate collection.

Thus the origins and status of the NGB texts are shrouded in controversy. For almost a millenium, a few Tibetan voices have derided them as apocryphal forgeries, while most have revered them as authentic translations from the Sanskrit and other Indic languages, many from the times of Padmasambhava and the great emperor Khri Srong lde brtsan. Yet even if their origins and authenticity have occasionally been controversial, the historical actuality of their compelling cultural and religious power is quite beyond question. For well over a thousand years, the rNying ma tantras have exerted a remarkably profound and pervasive influence within Tibetan religion, and their potency remains quite undiminished into present times.

Traditionally, in actual social usage, NGB collections have mainly been understood as concrete repositories of Dharma to rest on a shrine, or as potent sources of blessing for conferring of *lung* by a mechanical reading aloud. Another less tangible function is normative – in a very broad sense, they serve as the measure and model for new *gter ma* revelation, which in general should not deviate too much from the NGB in style and contents. These are the main uses of the NGB texts, and with only a few exceptions, they

have not generally been understood as texts for systematic analytic study. One consequence is that over the centuries, their comprehensibility or incomprehensibility has not been a life or death issue to the tradition, whose true scholarly base draws instead on the parallel commentarial tradition.

Ritualistic usage of texts is often seen as an ancient and widespread pattern in Buddhism, notably in Mahāyāna. Gregory Schopen and Paul Williams, for example, argue that early Mahāyāna comprised a collection of textual cults, each taking as their primary religious practice the reverential worship of a specific sūtra as sacred object and source of blessings (Schopen 1975; Williams 1989:21-22). A variant of the pattern also persists in contemporary Mahāyāna traditions like Nichiren Shoshu and related groups, where devotional worship of their scripture, the Lotus Sūtra, is even more important than its study, and where study of the Lotus Sūtra is largely approached through the medium of Nichiren's commentaries (but rNying ma pa lamas directly consult their NGB scriptures far less than Nichiren Shoshu followers do the Lotus Sūtra).

Most Tibetan canonical corpora retain various features of such ritual usage to some degree, but the NGB perhaps retains them more completely than many. This is partly because of the NGB's unusually esoteric nature as a collection comprising exclusively the tantric scriptures of Mahāyoga, Anuyoga, and Atiyoga. This esotericism has also entailed that direct access to NGB texts has always been limited by stringent initiatory qualification. This is not unique to the rNying ma pa of course – such initiatory secrecy is so important to esoteric Vajrayāna in general that ignoring it constitutes the seventh of the well-known Fourteen Common Tantric Root Downfalls. Nevertheless, the upshot has been that extremely little of the NGB has ever been the subject of regular monastic classroom study and very few lamas (let alone the general public) ever read widely within it.¹ The only exceptions are a tiny handful of texts that were for technical reasons somewhat less esoteric and widely recited by laity and clergy alike (notably the *Mañjuśrīnāmasaṃgīti*); and a further tiny handful of seminal more esoteric initiatory texts that were widely studied by groups of initiates, typically in closed environments such as retreats or restricted teachings.

It is important to recall how extremely few indeed among the approximately 1,000 NGB texts proper have their own individual commentaries: perhaps only three that could be considered genuinely widespread, i.e. the most famous of the many *Guhyagarbha* tantras, the *mDo dgongs 'dus*, and the *Kun byed rgyal po* (including component parts of it that can stand on their own).² Yet even within this very reduced essential selection where commentaries on specific texts do exist – explicating the three core texts of the Mahāyoga, Anuyoga and rDzogs chen Sems sde traditions respectively – the situation is remarkably parlous. The *mDo dgongs 'dus* and its commentaries are nowadays almost never studied in the classroom, and its rites are only rarely performed. In fact, the study of the *mDo dgongs 'dus* and its commentarial literature has been in serious decline since the advent of *gter ma* in the 12th century (Dalton 2002:11). To be truly realistic, it might be more accurate to say that among the many NGB texts, only the *Guhyagarbha* tantra nowadays survives as a specific text for classroom study, with its own living commentarial tradition.³

As well as the three famous root texts above, especially in monasteries that specialise in the sNying thig cycles, the Seventeen Tantras of the rDzogs chen Esoteric instruction Class (*Man ngag sde rgyud bcu bdun*) are also nowadays studied: yet here also, the Seventeen Tantras themselves remain somewhat

¹ In general, the rGyud section of the Kanjur bears some general resemblance: only few of its texts were regularly studied in the classroom, although slightly more than the NGB.

² Sometimes one finds ritual texts associated with a specific NGB text – for example, there are some such associated texts of the Buddhasamāyoga in the rNying ma bKa' ma – but these are not usually commentaries on the root tantra.

³ In the Preface to the modern reproduction of the gTing skyes NGB edition, Dilgo Khyentse Rinpoche tells us that thanks to masters such as mNga' ris paṇ chen, sMin gling gter chen and their students, the commentarial tradition of the sGyu 'phrul (of which the *Guhyagarbha* is the main tantra) remains intact, while the other NGB tantras retain their traditions for empowerment and reading transmission ("mnga' ris paṇ chen sku mched dang/ smin gling gter chen yab sras kyi bka' drin las da lta'i bar sgyu 'phrul gyi bshad rgyud dang/ gzhan dbang lung gi rgyun ma nyams par bzhugs pa nmams" 1v.4-5). Although Khyentse Rinpoche stops slightly short of the point, the clear implication is that these tantras *only* retain their ritual transmissions, and not their explanatory teachings.

incomprehensible, and can only be approached through their general commentaries, especially those by Klong chen pa.⁴

More recently, the new expanded *rNying ma bka' ma* collections have turned out to contain commentaries on no less than six of the *Yang gsang rDzogs chen* tantras. Commentaries on the other eleven have been lost, but seem to have existed at some stage. There are also a few tiny commentaries on some Sems sde texts, and some interlinear notes on Klong sde texts.⁵ However, the fact that the recent discovery of these small commentaries came as something of a surprise merely underscores how rare it is for individual NGB texts to have their own commentary.

In addition, of course, there are another two texts placed in both the Kanjur and the NGB—the *Mañjuśrīnāmasaṃgīti* and the *Guhyasamāja*—which have copious commentarial literature in the Tenjur (*bstan 'gyur*) and elsewhere, but these two most popular of Tantric scriptures are not specifically NGB texts.

It is only in the last few years that external pressures of globalization and modernization have begun the process of transforming notions of the NGB from a ritually secret repository of spiritual blessing to a collection of texts for analytic study and reading. Modern technologies of text reproduction and Western understandings of the nature and purpose of text have contributed a great deal to this process. With possibly the sole exception of Tarthang Tulku's deluxe new votive editions, recent NGB reproductions by modern technologies have generally been made by methods that implicitly suggest the collection as an intellectual rather than devotional or ritual item (perhaps even when this was not intended). It is unclear what the consequences of this ongoing transformation will be, and it seems an interesting and important topic within the study of religion and the anthropology of literature, which we hope to return to elsewhere. But here, we are more concerned with exploring another facet of globalisation – the technicalities of philological analysis and critical editing of NGB texts by modern scholarly methods.

Why study the NGB?

Modern scholarship has not yet come to an understanding of these fascinating texts, and the purpose of our present research is to begin to address this more systematically than has so far been possible. Our approach has been philological, because out of the almost one thousand extant NGB tantras, not more than three or four texts of any significant length have so far been subjected to detailed philological analysis. This situation in modern academic scholarship closely reflects that of traditional scholarship, where the NGB texts – as we have seen – were predominantly materials for occasional ritual recitation. Nevertheless, we believe a great deal can be learned from philological analysis.

Even at such an early stage as this, philological analysis of the NGB has already yielded definite results. It shows us that the NGB very likely has the unique distinction of concealing within its vast bulk much of the oldest extant esoteric tantric literature in the Tibetan language – a large quantity of it probably dating from between the 8th and 10th centuries. This makes the NGB an extremely important historical source for the analysis of the formative years of Tantric Buddhism in Tibet – quite possibly, our most important and substantial single source. In brief (we are dealing with these issues at greater length elsewhere), the evidence for the NGB containing such early materials is as follows:

- A significant number of major NGB titles are cited within the ancient manuscripts recovered from Dunhuang. These include not only those well-known and unarguably Sanskritic NGB titles shared with the main body of the Kanjur, such as the *Buddhasamāyoga*, the *Guhyasamāja* and the *Śrī Paramādyā*, but also some titles of texts rejected by the Kanjur compilers and unique to the *rNying ma*. Among these are the

⁴ Germano reports that close scholarly understanding of the 17 Tantras is nowadays well beyond the range of traditional scholarship. He illustrates nicely: "... one of the foremost living Longchenpa scholars, 'Jigs med Phun Tshogs, told me that many years ago in his youth he had thought to write an extensive commentary on the *Direct Consequence of Sound Tantra* (traditionally viewed as the root of the other sixteen Tantras), but ultimately had to abandon the idea because the commentarial and oral tradition simply wasn't sufficient to fully resolve the many problematic passages in that text." Germano 1992:42.

⁵ Jean-Luc Achard, personal communication, 10 February 2004.

Kīlaya bcu gnyis and its *phyi ma*;⁶ the *Glang chen rab 'bog*; and the *sNying rje rol pa*. We are not yet sure how these titles relate to the surviving NGB texts of the same name.

- Significant passages of esoteric tantric text found within the ancient Dunhuang manuscripts also occur within the extant NGB texts – including some of the above named. The Dunhuang text IOL Tib J 331.III, for example, shares one substantial passage with one of the *Kīlaya bcu gnyis* texts (which we will analyse elsewhere); and a further one with the *Phur bu Myang 'das* (which we will also present here).
- The early Tibetan polemical works, from the 11th century onwards, condemn as Tibetan-originated apocrypha many titles that we still find extant among the NGB collections – including the *Phur bu Myang 'das* that we will study here.
- A well-known Tibetan historical tradition, attested in such very old proto-canonical texts as the *'Phang thang ma* catalogue, indicates that while such exoteric Tantras as the *Mahāvairocana* or the *Sarvadurgatipariśodhana* were included on the official registers, the more esoteric tantras were listed elsewhere (Karmay 1998: 5-6; Mayer 1996:15) – in other words, that at least some esoteric texts of the type later collected in the NGB were transmitted during the imperial period, even if not openly (if this had not been the case, it would be very difficult indeed to account for the substantial esoteric Tantric finds at Dunhuang).
- We know that the widespread production of new scripture was integral to Indian tantric practice of the eighth to eleventh centuries; and that Indian tantric practice provided the role model for early Tibetan tantric Buddhism.

Taken as a whole, existing evidence therefore indicates that the NGB includes substantial amounts of esoteric tantric materials of considerable antiquity, often predating the Dunhuang deposits; in other words, the oldest extant esoteric literature in Tibetan.

Moreover, while some of this apparently 8th to 11th century material was Indic in origin, some was quite likely also of Tibetan compilation, even if usually based on Indic models and textual sections: the early Tibetan polemicists and the learned Kanjur editors were probably not always mistaken on this score. While admittedly only little material has so far been subjected to detailed philological analysis, that which has shows unmistakeable signs of some Tibetan redaction or construction on the basis of existing Indic material (Karmay 1988 passim; Mayer 1996: 91-148).

The Phur pa Tantras

If it is a characteristic of most NGB tantric material to be Tibetan compilation or reconstruction (some of it early) based on Indic models and materials, two sections within the NGB perhaps demonstrate this feature most obviously: rDzogs chen and the rDo rje Phur pa tantras of Mahāyoga. Arguably the most popular among all rNying ma traditions, rDzogs chen and Phur pa alike are clearly derived from predominantly Indic materials; yet in India, neither enjoyed anything remotely resembling the huge prominence and quantity they so very quickly achieved in Tibet. While some excellent work has already been done on the origins of rDzogs chen, notably by Samten Karmay, less has been done on the equally remarkable indigenous expansions of Tibetan Mahāyoga. Moreover, since Karmay (1988 passim) found that rDzogs chen itself developed out of Mahāyoga, investigation into the development of Tibetan Mahāyoga seems all the more important at this juncture. Hence we chose for analysis, from out of the vast and uncharted breadths of the NGB, two Tibetan Mahāyoga Phur pa texts that we expected might encapsulate the features we were interested in: comparatively early indigenous Tibetan compilation, that was closely dependent upon Indic materials.

⁶ Take note that there are actually three quite separate tantras named *Kīlaya bcu gnyis* or *Phur pa bcu gnyis* in the extant NGB editions – a fact that has misled scholars as varied as R.A. Stein (1978:437-8) and more recently, Jake Dalton (2005).

The rDo rje phur bu mya ngan las 'das pa'i rgyud and the rDo rje khros pa rtsa ba'i rgyud

Since virtually no commentarial literature exists on individually named NGB Phur pa texts, and since so few modern scholarly analyses have been made, our choices were unavoidably blind to some degree. Nevertheless, they proved excellent.

(i) The first text we chose was the substantial *Kīlaya Nirvāṇa Tantra*, or *rDo rje phur bu mya ngan las 'das pa'i rgyud chen po* (*Myang 'das*). This text initially looked interesting for two reasons: firstly, it is one of the most widely quoted in the Phur pa commentarial literatures both old and new. It has been referred to as especially significant for its teachings on the Completion Stage Lord (*rdzogs rim gtso bo*).⁷ Moreover, it has clear importance for both the rNying ma and Sa skya Phur pa traditions.⁸ Secondly, it might well have been well-known in the formative period of the rNying ma Phur pa teachings. A text of this name stands at the head of all the Phur pa tantras selected for condemnation as Tibetan-composed apocrypha by Pho brang zhi ba'i 'od in his polemic of 1094.⁹ Zhi ba 'od's criticism can not *in itself* constitute incontrovertible evidence for assuming a Tibetan origin for the *Myang 'das*; he includes many texts we have good reason to believe were in fact Indian, as well as texts which were always explicitly authored by Tibetans.¹⁰ Yet, ironically, it can now serve to demonstrate that the *Myang 'das* was already of some importance or renown in the late eleventh century, even though we must add the caveat that we cannot be certain of the relationship between the text as we now have it and the long and short versions of it to which Zhi ba 'od refers.¹¹ Nonetheless, we hoped it might illustrate more doctrinal aspects of the NGB Phur pa literature, and those which have become central for the commentarial literature, while also illuminating features of critical importance in the early development of the tradition. It did. As we worked on editing the *rDo rje phur bu mya ngan las 'das pa'i rgyud chen po*, we discovered that it also shares a substantial passage of text in common with a Dunhuang manuscript, IOL Tib J 331.III, further confirming the antiquity of at least some of its contents.

(ii) The second text we chose, the *Vajra Wrath Tantra* (*rDo rje khros pa*), was inspired in part by our reading of the introductory notes to the *dPal rdo rje phur pa'i bsnyen sgrub gsal byed bdud rtsi'i 'od can*, a popular Sa skya pa sādhanā from the *sGrub thabs kun btus* (vol Pa, p.140ff). According to this source (141.3), the famous Sa skya pa or 'Khon lugs Phur pa tradition claims descent from a scripture called the *rTsa ba rdo rje khros pa'i rgyud*, and it also considers the Kanjur's one and only Phur pa text, the very short *rDo rje phur pa rtsa ba'i dum bu* as translated and arranged by Sa skya Paṇḍita, to be an excerpt from the *rTsa ba rdo rje khros pa'i rgyud*. It is on the basis of the *rDo rje phur pa rtsa ba'i dum bu*, says this introduction, that Padmasambhava composed a text called the *rDo rje lam rim*, in accordance with which Grags pa rgyal mtshan (1147-1216) then composed the various Phur pa sādhanā outlines and explanations now collected in the *Sa skya bka' 'bum*. The long, medium and short sādhanas of the 'Khon lugs Phur pa were composed by Dam pa bsod nams rgyal mtshan, (15th throne-holder of Sa skya, 1312-1375), on the basis of Grags pa rgyal mtshan's works.

The famous commentary on the Sa skya Phur pa cycle by A myes zhabs (1597-c.1660) similarly mentions a text he calls the *Phur bu rtsa ba'i rgyud rdo rje khros pa*, linking it to the *Bi to ta ma la* [ie *Vidyottama-la*]

⁷ Kong sprul's *rgyud 'grel* (66.2-3) says: bskyed rim gtso bor ston pa phur pa gsang rgyud/ rdzogs rim gtso bor ston pa phur pa myang 'das kyi rgyud/. Similarly, in the *'Bum nag* (37.1 [270.2] Gonpo Tseten edition with bDud 'joms bka' ma variants in square brackets) we find: bskyed pa'i rim pa phur pa gsang rgyud nas bton/ [ston/] rdzogs rim thamḍ [thams cad] phur pa myang 'das las [nas] ston/.

⁸ The commentary of A myes zhabs, which is extensively relied upon in the Sa skya tradition, notes (20.6) that there are thirty-seven tantras which established their tradition (rang gzhung) of rdo rje phur pa, and he goes on to list these. The first of the five "*la bzla ba'i rgyud*" is given (21.7) as, "*phur bu bla ma chen po mya ngan las 'das pa'i rgyud*", which is presumably to be identified with our *Myang 'das*. A little later, in emphasising the centrality of the *phur pa rtsa ba'i dum bu* as a root tantra in the early transmissions, he gives (24.4) the "*myang 'das*" as the first of a list of explanatory tantras (*bshad rgyud*).

⁹ Karmay 1980: 14-15; see also Karmay 1998: 135-6.

¹⁰ See the comments of Dan Martin (2001: 110).

¹¹ "mya ngan las 'das pa che chung la sogs pa" (Karmay 1980: 18).

'bum sde,'¹² the extraction of the *rDo rje phur pa rtsa ba'i dum bu* and the contribution of Sa skya Paṇḍita. It is clear that these two, the *rTsa ba rdo rje khros pa'i rgyud* and the *Phur bu rtsa ba'i rgyud rdo rje khros pa*, are to be equated, and that this text must be considered a significant foundation for the entire Sa skya phur pa tradition, since the features of this tradition could hardly have derived exclusively from the very brief *rDo rje phur pa rtsa ba'i dum bu* alone. Thus, a study of this text seemed highly desirable; and given the Sa skya pa concern with Indic authenticity, we hoped this text might illustrate the more Indic aspects of the NGB Phur pa literature.

Furthermore, Phur pa commentarial texts of both rNying ma and Sa skya traditions widely cite one or more texts variously referred to as the *rTsa rgyud rdo rje khros pa*, the *rDo rje khros pa'i rtsa rgyud*, or the *rDo rje khros pa'i rgyud*. In particular, the *rTsa rgyud rdo rje khros pa* is attributed with explaining central categories of the Phur pa teaching. Some of these categories – such as the Four Phur pas/ Phur bus,¹³ and the Ground, Path and Fruit Vajrakumāra¹⁴ – are ubiquitous throughout all Phur pa practice traditions of both rNying ma and Sa skya descent, yet we had found scant reference to them in the Phur pa tantras in the *rNying ma rgyud 'bum* which we had read previously (nor in the brief *rDo rje phur pa rtsa ba'i dum bu*). Moreover, the specific three-headed, six-armed form of the deity visualised in all the sādhana is said to derive from the form given in the *rTsa rgyud rdo rje khros pa* (Khenpo Namdrol: 55; see also Kong sprul: 91). If this *rTsa rgyud rdo rje khros pa* should be the same as the *rTsa ba rdo rje khros pa'i rgyud* or *Phur bu rtsa ba'i rgyud rdo rje khros pa* referred to by the Sa skya texts, as seemed quite likely, it might help to illuminate key facets of the common heritage of the tradition as a whole. A text of very similar name – the *rDo rje khros pa rtsa ba'i rgyud* – is found in the sDe dge NGB as the very first or leading text within the entire sDe dge NGB's Phur pa section (in vol. Wa). Similarly, 'Jigs med gling pa placed a *Phur ba [sic] rtsa rgyud rdo rje khros pa* (in 17 chapters, like the text we edit here, and with the same colophon), at the head of all the Phur pa tantras – in Volume Zha of his famous Padma 'od gling NGB¹⁵ – and 'Jigs med gling pa probably knew the NGB phur pa tradition better than anyone else, before or since. It looked promising. Unfortunately, it proved not to be the text we were seeking, which may once have existed but has most probably been lost.¹⁶ Fortunately, however, the *rDo rje khros pa rtsa ba'i rgyud* did prove to be the source

¹² This is the cycle of Phur pa teaching which Padmasambhava was reputed to have brought from Nālandā. The account is preserved in a Dunhuang document, Pelliot Tibétain 44. See Kapstein 2000: 158-9. We are currently working on this short text, and a full study of it will be included in our forthcoming book on Dunhuang Phur pa materials.

¹³ Quotations of the *rTsa rgyud rdo rje khros pa*, with reference to the *four phur pa/bus* are found, for instance, in A myes zhabs (142.6-143.1), and in the *'Bum nag* (bDud 'joms bKa' ma edition: 438; Boord: 260).

¹⁴ The same citation on this is found in Kong sprul (90.4), in the bDud 'joms gnam lcags spu gri bsnyen yig (88.6) and in the *'Bum nag* (bDud 'joms bKa' ma edition: 330; Boord: 181).

¹⁵ See Jean-Luc Achard 2002: 83.

¹⁶ There may be two or even more lost texts (or various versions of one text)! First, there is that mentioned as responsible for the genesis of the Sa skya Phur pa tradition, and second, the *rTsa rgyud rdo rje khros pa*. We can be sure that the *rDo rje khros pa rtsa ba'i rgyud* found in the *rNying ma'i rgyud 'bum* is neither of these, for the following reasons. In the case of the text from which the *rDo rje phur pa rtsa ba'i dum bu* was extracted, the *rDo rje phur pa rtsa ba'i dum bu* does not exist as a chapter within the *rNying ma'i rgyud 'bum*'s text. A myes zhabs is explicit (22.4-5, 24.1-2) that the text which is now known as the *rDo rje phur pa rtsa ba'i dum bu* had been the "vajra family chapter" (*rdo rje rigs kyi le'u*) within the *phur bu rtsa ba'i rgyud rdo rje khros pa*. The introduction to the *dPal rdo rje phur pa'i bsnyen sgrub gsal byed bdud rtsi'i 'od can* (141.3) also specifies that the extract concerned was a chapter of the text (*rdo rje khros pa'i rgyud kyi le'u*). This would thus seem to rule out our text as the Sa skya text, since our text contains a significant proportion of the *rDo rje phur pa rtsa ba'i dum bu* verses, but the excerpts are in various chapters throughout the text, and not in the same order as they are given in the *rDo rje phur pa rtsa ba'i dum bu*. Secondly, our text does not include anything resembling the citations of the *rTsa rgyud rdo rje khros pa* given in wider commentarial literature. Furthermore, even the few references we have found which specifically refer to a text with exactly the same title as ours, ie the *rDo rje khros pa rtsa ba'i rgyud*, do not in fact seem to relate to our text! For instance, A myes zhabs (21.2) speaks of the *rDo rje khros pa rtsa ba'i rgyud* as one of the three root tantras, but he notes that the text is in four chapters. Our *rDo rje khros pa rtsa ba'i rgyud* has seventeen chapters. The *'Bum nag* (bDud 'joms bKa' ma edition: 426-7; Boord: 252) gives a citation on the Approach and Accomplishment maṇḍalas which it attributes to the *rDo rje khros pa rtsa ba'i rgyud*, and this citation is not found in our text. Also, the *'Bum nag* (bDud 'joms bKa' ma edition: 250; Boord: 129) mentions that a citation it gives from the *Myang 'das* on Rudra's origins is exactly paralleled in a text called the *rTsa ba rdo rje khros pa'i rgyud*. Again, nothing like this quote occurs in our text. Khenpo Namdrol (32), possibly following

of other very interesting discoveries of a quite unexpected nature – as we will explain later, it shares text in a rather interesting way with the *Myang 'das*; and it did also seem to exhibit an Indic appearance – or perhaps one should say, to be free of any obviously Tibetan features.

Moreover, our simultaneous work on the *Myang 'das*, along with cross-referencing from our previous study of the *Phur pa bcu gnyis*, has drawn attention to interesting relationships between our different *rNying ma'i rgyud 'bum* sources, as we shall see.

the *'Bum nag*, also refers to a similarity between the *Myang 'das* account of Rudra and that found in the *rDo rje khros pa rtsa ba'i rgyud*. However, it is possible in this case that rather than a dependency on the *'Bum nag* suggestion, Khenpo Namdrol might actually be referring to our text (or another with the same name as ours!), since he is speaking in very general terms about the taming of Rudra account rather than a specific citation. But since the account of Rudra's taming is found in so many Phur pa tantras, and all have so much in common (as well as their own distinctive material), we cannot draw any clear conclusion here. What would seem remarkable from all this, however, is that the commentarial tradition has apparently preserved a very clear memory and detailed information on one or more texts which may have been unavailable for generations as sources in their own right!

CHAPTER 1.II TEXTUAL CRITICISM OF THE *RNYING MA'I RGYUD 'BUM* TRADITION

Anyone who has compared texts from the NGB in their different versions will be aware of the importance of critically editing them. The surviving NGB tradition is often highly variable. Different editions of the same text can quite often have differing chapter arrangements and differing numbers of chapters, different colophons, even quite different passages of text. More rarely, we also find two versions of the same text (or very nearly the same text) within the same NGB edition. In addition, all NGB texts have numerous smaller textual variants of every kind. An average from collating the two fairly typical Mahāyoga Tantras examined here from the six available editions found in the NGB (ignoring such accidentals as punctuation) yielded one variant every six or seven syllables. If we include punctuation, we get an average of one variant every three or four syllables.¹ Collating additional editions of these two texts would inevitably yield yet more variants. In short, not only are all original NGB documents long lost to us, but the surviving copies differ from one another. A corollary of this is that the extant NGB tradition is frequently unreadable through textual corruption, which takes many forms: longer lacunae, interpolations, displaced passages and displaced folia affecting long passages, as well as all the usual briefer more routine scribal errors of orthography, dittography, haplography, and so on. Eyeskip and the confusion of homophones are probably the two greatest causes of error. The notorious technical obscurity of much NGB subject matter has also contributed to scribal difficulties, so that the density of errors and variants typically rises in direct proportion to the conceptual difficulty of a passage. The sad situation we find ourselves in today is that a great many NGB text versions have very substantial portions incomprehensible even to the most learned Tibetan lamas of the particular traditions concerned.

In general, it seems incontrovertible that if we want to render the NGB texts fully readable—which we think is a goal broadly shared by Tibetan lamas and academic scholars alike (even if there might sometimes be sharp differences regarding preferred modes of publication and usage)—we usually need to edit them first. That is not to deny that Tibetan scholars themselves engaged in editorial activity: on the contrary, we know from both historical and text-critical evidence that Tibetan scholars did apply highly erudite and sophisticated editorial methods. Nor are we saying that Tibetan scribes were terrible: there are whole chapters where even the most careful collation can find hardly any differences between some copies, irrefutable evidence that Tibetan scribes could be wonderfully accurate. Nevertheless, the NGB has fared little better than most other manuscript traditions of nearly 1,000 years duration, and is probably in as much need of editing as any Western tradition of such antiquity. And it is our belief that modern Western editing has a lot to offer NGB scholarship that traditional editing techniques cannot – ultimately, for the simple reason that traditional methods of transport and of text reproduction did not permit the gathering together of all representative NGB editions into one place for a single team of editors to consult. Hence no traditional editors could ever engage in the fully representative collation which is generally seen to be the indispensable foundation of any adequate textual criticism. This had the further consequence that sophisticated techniques based on exhaustive collation never developed. But undoubtedly, many lama editors of the past would have rejoiced at bringing all extant representative NGB editions together to assist their work: unfortunately, with such a massive collection, the possibility was probably never available to them.²

¹ Although we take words as more primary than syllables in editing, our software made a count by syllables much easier to achieve; we leave it to the reader to estimate an equivalent statistics in words.

² A sophisticated appreciation of text critical issues was certainly not unknown to traditional Tibetan scholarship, and there is no doubt they understood the value of collation. Verhagen (JIABS 24.1) introduces his study of Si tu Paṇ chen's textual criticism as follows: "Throughout the works of Situ Paṇ chen we also find evidence of his personal indefatigable efforts aimed at establishing reliable readings for the numerous texts he has worked on. By collating different manuscript versions and comparing different interpretations, he approached this in a manner very similar to the techniques of modern day philology and textual criticism." Likewise, dPa' bo Rin po che VII, gTsuk lag dga' ba (1718-1781), tried to consult every available edition of the devotional prayers to Padmasambhava known as the *Le'u bdun ma* in his efforts to restore the regrettably variable text to its original single form. He lamented the failure of Kaḥ thog Rig 'dzin Tshe dbang nor bu (1698-1755) to recover the original

Modern Western textual criticism has evolved over many centuries of intensive practice and methodological debate into a highly sophisticated and varied discipline with numerous brilliant exponents. Western textual criticism co-exists with a group of related textual disciplines, such as palæography and the various kinds of bibliography, each with its own highly developed methods and rich literature. Major Western texts are typically critically edited several times over, often in various different ways, and even minor texts receive detailed text-critical attention.

Part of the present work consists of identifying the most useful contributions that modern text-critical methods might offer NGB texts. Inevitably we find that some of the modern techniques have little to offer the NGB, all the more so since leadership in textual scholarship has since the mid-20th century moved away from Classical and Biblical studies, into the field of Renaissance and later literature in English, most of which has little in common with NGB studies.³ In addition, we are constantly reminded of what E. J. Kenney (1974:98) has called 'the only completely and universally valid principle of textual criticism ever formulated'—i.e., A.L. von Schlözer's dictum, so powerfully amplified at a later date by Pasquali, that 'there is something in criticism which cannot be subjected to rule, because there is a sense in which every case is a special case.' In looking at NGB texts, we are constantly reminded that no single method can ever be applied successfully across the whole collection, nor even across a single text: every text and every problem within every text can be unique and must be approached on its own terms, beyond any simple recourse to method. As West points out (1973:5), criticism is understood far more through application and observation than through theory. Nevertheless, we need to develop general, historically and textually rational perspectives through which to approach these difficult and obscure texts, if only to make sure we avoid making needless mistakes.

In general, Buddhist notions of Dharma, a term encompassing spiritual reality as well as text, differ profoundly from modern Western notions of authored literature, and these have to be taken into account when editing NGB texts. Fundamental to Buddhist notions of Dharma as text is the idea of expressing in language self-existent spiritual realities that persist eternally and independently of anyone's beliefs about them – yet remain immensely elusive, accessible only to the most subtle and enlightened minds. It is the ongoing purpose of the Sangha, the Buddhist community, to maintain the provision of a clear expression of these elusive truths. Hence, Tibetan religious literature takes the form of an ongoing communal project: authors lovingly reproduce previous successful texts word for word, seeing no benefit in altering these except on those often quite few points where they see some distinct advantage or improvement in presenting a slightly different formulation. To the predominant Western sensibility of recent centuries, this is redolent of plagiarism and an institutionalized lack of originality; but to the traditional Tibetan sensibility, such a communal approach to religious composition seems vastly preferable to the unrealistic vanity of attempting a wholesale rewriting of already well-taught truths, merely for the sake of it. If the modern Western author seeks to articulate the voice of their unique individual genius, traditional Tibetan religious authors more typically sought to articulate (only where necessary, often silently, sometimes anonymously) some small repair, rearrangement or further contribution to a vast communal literary undertaking that had already received the full attention of the best minds of the Buddhist Sangha and its scholarship stretching back over the millennia.

In addition to the above considerations that apply to much Buddhist literature, approaches to textual criticism of the NGB should also be founded on an understanding of the particular *rNying ma* notions of

gter ma yellow scroll from its place of re-concealment, because recovering this mystical scroll would have enabled the variations in the extant versions to be ironed out (Zangpo 2002:213).

³ For example, the recent orthodoxy of the Greg-Bowers eclectic edition, which was for many years considered excellent for much modern literature, seems of little use to NGB scholars. Greg's key distinction between accidentals and substantives has nothing like the same implications in NGB literature; we have no copy-texts with authorial accidentals; and no authorially sanctioned later states of the text from which to infer substantives; nor are we even dealing with single-authored texts, as the Greg-Bowers philosophy of fidelity to authorial intention largely presupposes. On the contrary, our texts need not be composed in a single historical period, let alone by a single author. However, it is not inconceivable that some works by modern authors such as Gendun Chopel might benefit from an adaptation of this treatment.

Dharma, which can vary from those of other Tibetan traditions in their more dynamic understanding of Dharma as an ongoing revelation through *gter ma*. But even *gter ma* generally reproduces a very great deal of earlier text, and in fact probably differs as much or even more in its framing narrative than in its underlying basic principles of literary composition. Very little work has yet been done on the various presuppositions of Tibetan religious literature in general or of rNying ma literature in particular, and here also we see a major need for a sustained study, which we hope to achieve elsewhere.⁴

More contemporary text critical scholars in English like D.F. McKenzie and Jerome McGann have moved towards an understanding of texts as social constructs, emphasising the role of the 'interpretive community' over authorial intention, or seeing text production as part of a much broader horizon of meanings. This general approach is in many ways better suited to the anonymous, composite, NGB texts that typically developed by the adaptation and reworking of previously existing text by many different authors at different times, usually to meet new demands or needs. The two major theorists, McKenzie and McGann, both mainly address more modern texts, where the problems faced are very different from ours.⁵ However, a number of English Medievalist scholars like Charlotte Brewer, T. W. Machan and A.J. Minnis have also begun to apply these perspectives to editing Middle English literature. Here the overwhelming concern has been to question radically the basic assumptions of distinction between author and scribe that informed much previous Middle English textual criticism. They argue that while most Middle English texts were completely anonymous, and most Middle English scribes were understood to be an integral part of the creative process rather than mere mechanical copyists, established Middle English critical editing (such as Kane and Donaldson's *Piers Plowman*) is predicated on a humanistically-derived false assumption of a radical separation of roles between author and scribe. Hence the newer scholars demand a much greater appreciation by text editors of social, historical and cultural factors in the production of medieval texts.

There are certain similarities (also immense differences) between Middle English and NGB textual cultures; nevertheless editors of Buddhist works of many kinds have for the last great many years already been approaching texts much as these recent thinkers suggest. Consequently, the proposed revolution in editing Western texts is to some degree already taken into account by those involved with Buddhist texts. For complex reasons of academic history, Buddhist scholarship is better placed with regard to historical-anthropological textual analysis than are Western literatures—it does not have so many centuries of intellectual baggage to unburden, its exponents have tended to be less specialised, and the very otherness of Buddhism has invoked social, historical and cultural analysis from the outset. One should add, Mahāyāna Buddhism itself approaches significant aspects of the current post-structural ideas in textual criticism with its pervasive hermeneutics of Dharma as polysemous skilful means. However, little of this contemporary debate addresses a more basic consideration for the NGB: to render its often highly corrupt manuscript transmission comprehensible by anyone at all.

Stemmatic analysis and the NGB

One editorial technique as far as we know not applied in Tibetan monasteries but widespread in the West over recent centuries—especially in Biblical and Classical scholarship where all early texts are long lost—is stemmatic analysis. This involves systematic analysis of the textual variants found within different versions of a text—more specifically, analysis of what Paul Maas has called their indicative errors (*Leitfehler, errores significativi*)⁶—with a view to ascertaining the relationships between them. One outcome is often a genealogical tree that tries to show which manuscripts descend from which, a so-called *stemma codicum*. In many cases, people have tried to work back to an archetype text (the ancestor of the extant tradition) on this

⁴ Griffiths 1999 addresses some of these issues within Indian Buddhist literature and with some reference to Tibetan practice, but his perspective is slightly different from the one we propose.

⁵ With the exception that perhaps some aspects of McKenzie's work on literacy in 19th century New Zealand are occasionally pertinent to contemporary transformations of NGB literature.

⁶ Maas 1958:42

basis. Stemmatic analysis has its roots in Renaissance Humanism: in 1489, Politian famously worked out the relationships between different manuscripts of Cicero's letters by tracking the appearance of a significant error through different editions over time. Gradually gaining in strength and sophistication, stemmatic methods became hugely influential after Lachmann's dramatic presentations in the 19th century, and stemmatic analysis has remained central to Western critical editing ever since. Despite periodic waves of controversy about its effectiveness, one is nowadays unlikely to find credible modern textual critics unable to do stemmatic analysis, just as one is unlikely to find many major modern painters with no drawing skills at all, whether they choose to use them or not. Stemmatics seems to be an area where Western techniques can be helpful in editing NGB texts, although with important limitations. We hasten to add that this is not the only area of Western textual criticism that is useful to us. For example, Kane and Donaldson's techniques of 'deep editing' Langland are also very promising,⁷ McKenzie's sociological outlook is important, the European approaches to constantly changing text through 'Genetic Editing'⁸ has important points of contact with our work, and the more recent cladistic analysis might also have something to offer in due course. But it is stemmatic analysis that we will discuss here, since it seems for several reasons the obvious first starting point for an exploration of how to edit NGB texts. It was developed for the Western literatures whose transmissional problems most closely resemble those of Tibetan canonical literatures, and it has already successfully been applied to several Kanjur texts, most notably by Helmut Eimer and Paul Harrison. In this chapter, we want to look at what stemmatic analysis can and cannot offer NGB scholarship at the moment, what it has already offered NGB scholarship, and what it potentially might offer NGB scholarship in the future.

Currently, only seven NGB collections survive in available form, and one more is currently becoming accessible. Already available are the sDe dge xylograph (**D**), and the manuscript collections of mTshams brag (**M**), sGang steng-b (**G**), gTing skyas (**T**), Rig 'dzin tshe dbang nor bu (**R**) (formerly **W** for Waddell), Kathmandu (**K**), and Nubri (**N**).⁹ A research project based at Oxford has photographed the sGang steng-b manuscript in Bhutan; the sGang steng-a manuscript will soon be available as part of a current project to digitise the entire sGang steng monastic library, and we also know of a further Bhutanese manuscript collection at sGra med rtse, which we hope will be photographed soon. We also hear rumours of further survivals in Tibet. Some of these seven available collections represent separate editions of the NGB; others

⁷ 'Deep editing' involves profound 'distrust' of the text – and each error is tackled individually, there is no basis upon whole editions. However, there are major differences between our subject matter and Kane and Donaldson's, so that while they ultimately (and controversially) relied on aesthetic judgments to distinguish between Langland's own work and that of later scribes, any NGB 'deep editing' must instead rely on an encyclopaedic and historically accurate knowledge of Tantrism. Moreover, our texts are usually anonymously created composites built from existing Tantric materials, and only rarely if ever the outpourings of an individual poetic genius like Langland (as Kane and Donaldson believed). This somewhat alters the target of the entire editorial process—we can and often must seek out several strata of text as important parallel objectives of textual criticism, while Kane and Donaldson sought only the various authorially sanctioned outputs of the single poet Langland himself. Nevertheless our editorial experience has shown it is abundantly clear that all surviving editions of some NGB texts are scribally corrupt at some points—often sharing the same corruption. The 'deep editor' would thus cite materials from entirely outside the extant NGB sources—such as Dunhuang texts—to propose elucidations or even emendations. This should never ever be done silently, of course, especially since such proposed elucidations or emendations might have been quite unknown to the original anonymous author-redactor of the text being edited, but it should be done nevertheless, usually in the form of notes to accompany the text. Traditional text-critical notions of 'work' and 'text' need careful redefinition for the NGB, where newer texts are almost always compiled from recycled blocks of earlier texts, which might themselves have been corrupt! But Tantric literature is at the same time both highly technical and highly repetitive, which makes such elucidations or emendations much less radical than they might at first appear. Hence the value and importance of 'deep editing' for NGB texts; yet its effective application is possible only in proportion to the extent of our knowledge of NGB Tantrism down to its minutest details, and so very little of this has so far been explored.

⁸ 'Genetic editing' looks at a text in movement over time; it is used, for example, to look at Balkan oral epics that are still evolving as of now. A similar process has also been used by Gabler, Stepper and Melchior for Joyce's *Ulysses*. The difficulty is a horribly impenetrable apparatus – but this might be remedied with digital presentations.

⁹ We list them in our editions in the following order: DMGTRNK. The non-alphabetical ordering highlights the regional associations (outlined below) which so frequently results in shared variants.

seem to be simple copies. We are still in the process of working out which are which, and to what degrees.

Although we remain very far off indeed from a comprehensive enumerative bibliography of pre-1950s NGB collections, we can see that this small surviving sample represents a catastrophic loss – probably over 90% – of the collections that existed 50 years ago. E. Gene Smith once suggested that NGB collections might have numbered in the hundreds, since every major monastery following rNying ma rites would have felt they needed one. In his *sDe dge* NGB catalogue, Thub bstan chos dar (2000) also writes of numerous and varied collections in the past, but nowadays we only know the names of some of the more famous ones, as Thub bstan chos dar lists (his record is more complete and detailed than earlier enumerations by F-K Ehrhard and Dan Martin).¹⁰ These include an early proto-NGB collection made by Kun spangs sgrags rgyal and kept at gTsang 'ug bya lung, the foundation of Zur po che Shākya 'byung gnas (984-1045). Many people date this as early as the 11th or 12th century; yet it apparently still remained extant as late as 'Jigs med gling pa's (c. 1730-1798) day, since he reports having consulted it. We read of a collection written in gold in the opening years of the 13th century, commissioned by mNga bdag 'gro mgon dpal as a funerary offering for his father Nyang ral nyi ma'i 'od zer (to this day, many NGB editions include Nyang ral's *gter ma*); a NGB made in the 14th century by Zur bzang po dpal, said to have been after his second visit to Buyantu Khan's court in Peking; one made by Ratna gling pa in the 15th century; three made by Gong ra lo chen gzhan phan rdo rje in the 17th century;¹¹ one that was kept at O rgyan smin grol gling, of unknown date; a further one made by sMin gling gter chen in the 17th century and also kept at O rgyan smin grol gling; one made by the 5th Dalai Lama and taken to Kokonor; one kept at sTag bu brag dmar dgon; one made by 'Jigs med gling pa; one made by the second rDzogs chen incarnation in the 17th century; an older one kept at Kaḥ thog which predated dGe rtse Paṇḍita's early 19th century *sDe dge* xylograph; one made by a lama from Go 'jo at an unknown date; one made by the mTsho na chief Padma bstan skyong with followers of rDo rje snying po; one made by 'Bri gung rig 'dzin chos kyi grags pa; and one kept at dPal spungs. No doubt there were many others – it is hard to imagine major rNying ma foundations like Zhe chen or dPal yul without at least one NGB edition.

But such severe truncation is not unusual among old manuscript traditions of many sorts (for example, the Greek and Latin classics); and while it determines that only a small fraction of the total set of relationships can be shown, it does not in itself preclude stemmatic analysis.

More problematic for stemmatic analysis than the loss of witnesses is horizontal transmission, or the use of different exemplars to make a single new edition, which complicates stemmatic analysis considerably. Historical sources tell us this certainly did happen in NGB production. Thub bstan chos dar tells us the surviving *sDe dge* xylograph was made using exemplars from the monasteries of rDzogs chen, Kaḥ thog, sTag bu brag dmar, and dPal spungs; as well as those made by 'Jigs med gling pa, a lama from Go 'jo, and the Fifth Dalai Lama. All seven of these dGe rtse Paṇḍita comprehensively reviewed, re-ordered and edited to make the famous edition of 414 texts (including his own dkar chag) in 26 volumes that serves today as an editio princeps. Likewise the now lost edition by 'Jigs med gling pa of 388 texts (also in 26 volumes) used exemplars from the ancient Zur 'Ug bya lung manuscripts, those from Ratna gling pa's seat lHun grub pho brang, one or both of the editions from O rgyan smin grol gling, the edition made by Gang ra lo chen, the edition from Kong po Thang 'brog monastery, and the 5th Dalai Lama's edition; and from these 'Jigs med gling pa created his own edition. As Achard has shown (2002), 'Jigs med gling pa's approach was highly eclectic and very meticulous: aware of the differences between the various versions available to him, he made his choices between them carefully. However, not all major new NGB editions were conflated in this way: the Fifth Dalai Lama seems to have taken as his sole source the edition made by his rNying ma pa Guru sMin gling gter chen; but then sMin gling gter chen's edition was itself based on several earlier editions, including the ancient 'Ug bya lung manuscripts, two of the copies made by Gong ra lo chen gzhan phan rdo rje, an earlier sMin sgrol gling edition, and others.

We do not yet know very much about the exact forms of horizontal transmission that occurred in the

¹⁰ Much of their material was unpublished; for a survey, see Mayer 1996: 223-232.

¹¹ Ehrhard (1997:253) gives his dates as 1594-1654.

NGB traditions—there are many different forms that could (and probably did) occur, with different implications for stemmatic analysis. For example, in some cases, individual texts might represent comprehensive conflations from several witnesses, which is of great consequence to stemmatic analysis; in other cases, doxographical outlines from a preferred authority might be used at a structural level only, leaving textual content unaffected, with zero impact on stemmatic analysis. At the moment, we do not know the exact patterns or frequency of horizontal transmission in the NGB tradition – but we think we must now take as our working assumption that significant levels of horizontal transmission in some form or another did occur at several important junctures in the NGB transmission, and that this will impact on stemmatic analysis.

As every student soon learns, some prominent scholars (notably Maas) believed that according to its theory, stemmatic analysis could not at all easily accommodate horizontal transmission.¹² Others, notably Pasquali, showed that contamination was so ubiquitous in real life that it must be accommodated, while West explored practical ways in which stemmatic analysis could try to work with it. Other scholars—such as the medievalists Kane and Donaldson working on Langland's *Piers Plowman*, or many Biblical scholars—have found themselves dealing with manuscript traditions seemingly too complex to stemmatise. Yet others have denied the validity of stemmatic analysis altogether; we will come to those shortly.

In the particular case of the NGB, according to our current understanding, we believe that the best way to proceed is to attempt stemmatic analysis in most cases, while distinguishing clearly between what we shall call historical and pragmatic stemmata. These terms might be used differently by different authors, so to be clear, we must define our terms.

By "historical stemmata" we mean the scheme of manuscript dependencies and relationships as they were in historical fact. This can be associated with the classic and more ambitious form of the process that gained such popularity from the 19th century. It seeks to establish a genealogical tree that represents proven historical relationships of the texts, in such a way that enables the recovery of earlier readings. In other words, it produces a stemma that can (or logically even must) be taken as the basis of editorial choices (Kenney 1973:134). It also sometimes implies the possibility of the reconstruction through stemmatic analysis of an archetype (i.e. the latest common ancestor of all surviving manuscripts); in other cases, only some such readings can be established. All of this, we believe, is extremely difficult with the NGB tradition at our current level of knowledge. The loss of about 90% of our witnesses, when combined with the prevalence of horizontal transmission and the paucity of external historical data, makes this whole approach too hazardous for now.¹³

In other words, the exact scheme of NGB manuscript dependencies is often unknowable because of actual or possible lacunae in the evidence. Hence we use the "pragmatic stemma", which is one which can be constructed from the extant evidence and used as a valid tool for evaluating variants. Hence by pragmatic stemmata we mean diagrams merely demonstrating the relationships of surviving witnesses according to clear patterns of shared variants, without being able to achieve an exact enough representation of the text's history that would permit reconstruction. Following Timpanaro's suggestion, in certain cases we could even make several alternative pragmatic stemmata to show different possible scenarios. In other words, even if we cannot use such stemmata to reconstruct earlier readings, we certainly can and should use them to show what the existing patterns of shared variants look like.

Pragmatic stemmata should not be undervalued. It was only by such a process of making a pragmatic stemma that we have discovered evidence highly suggestive of several distinct areas or groupings within the

¹² 'No specific has yet been discovered against contamination' (Maas 1958:49) ('Gegen die Kontamination ist noch kein Kraut gewachsen')—the famous last words of Maas's celebrated work.

¹³ The problem of open recensions that can arise in Kanjur scholarship – where the Tibetan tradition derives from multiple translations from Sanskrit that interact with one another over time – will not usually take exactly the same form with NGB texts, many of which we believe to originate with a Tibetan composition that was presumably unitary at its first inception. But there are quite different possibilities for open recensions, which we will discuss at length elsewhere. We have already looked at some of these in Mayer 1996:195-203.

extant NGB tradition (we can best describe this as three groupings, one of which in some cases subdivides into two – see below). This is of course extremely valuable information, which no one has discovered before, and which no one could ever discover except through the process of collation. We hope to refine our understanding of it further by more collations. The charting of variants and the minute examination that precedes stemmatic analysis also exposes invaluable data on separate recensions, redactional events, marginal notes, corrections to the text, comparative readability of texts, lacunae, paleography, and so on. All this is so helpful to scholarship that it seems inconceivable to us to attempt an NGB text in any truly sensitive way without such data. Pragmatic stemmata can thus give indispensable focus to scholars who need to consult different editions for variant readings – of which there are so many – even if they cannot give the exact data of a historical stemma.

While all NGB texts we have looked at so far seem amenable to stemmatic analysis and the construction of pragmatic stemmata, only one of them has produced a stemma enabling anything resembling the classic stemmatic goal of reconstruction of archetypal readings – and even these are slightly doubtful. In all other cases, stemmatic analysis allows us nothing better than the reconstruction of hyparchetypes.

But why do we feel the more ambitious process of recovering some archetypal readings through stemmatic analysis is possible with some texts, while only the more modest recovery of hyparchetypal readings is possible for other texts? This is a question we first encountered when making the preliminary stemma of the *Phur pa bcu gnyis* (Mayer 1996:243-262): as is well known, the reconstruction of archetypal readings through stemmatic analysis cannot work properly where the stemma is ‘bifid’ – that is, where it bifurcates into only two branches from the *origo*. Without further branches, stemmatic data per se has no logical basis to influence the choice of archetypal readings. But so far, only the most recently analysed of the three NGB texts we have edited – the *Myang 'das* – has more than two branches from its *origo*.¹⁴ The first two substantial texts we edited – the *Phur pa bcu gnyis* and the *rDo rje khros pa* – were inescapably bifid.

Stemmatic bifidity has been a major issue ever since the famous critique of stemmatic analysis made by Joseph Bédier in 1928. In analysing 110 stemmata made by textual scholars up to his day, Bédier found no fewer than 105 of them to be bifid trees – where the original archetype always divided into two branches, and only two branches. Yet common sense tells us it is highly unlikely that each archetype which ever gets copied is copied twice and only twice. This, Bédier and his modern followers have argued, was a device of dubious validity that has allowed editors to avoid being forced into difficult decisions, by positing two branches of equal stemmatic validity between which one could not choose rationally through stemmatic logic; hence one remained free to choose whichever of the two one preferred – a retreat from the objective evidence of stemmatics to the subjective evidence of simple eclecticism. Bédier's critique was powerful enough to irrevocably dent the aura of certainty that had previously accompanied stemmatic analysis, but certainly not powerful enough to sink it altogether. Hence it remains a central issue of debate today, and prominent scholars such as the late Sebastiano Timpanaro and Michael D. Reeve have continued the debate in similar terms into our time.

Bédier's criticism focused on the implausibly high incidence of bifidity at the initial branching out from the original archetype; yet many stemmata tend to branch into two all the way through, not only from the archetype. Paul Harrison's stemma of the *Drumakinnararājapariprcchāsūtra*, for example, is bifid not only from the archetype but also at six out of its total of ten junctures (Harrison 1992: xxxvi). The stemma of the *Phur pa bcu gnyis*, the very first NGB text we edited, was similarly bifid both at its origin and at all three of its junctures (see p.284), and that was a concern. Perhaps, we thought at the time, bifidity was inherent to the logic of stemmatics, just as some of its critics maintained. Note that stemmata made by computers using cladistic analysis tend to excessive bifidity, branching into two at many junctures even where human scholarship knows this to be false. As Robinson and O'Hara point out (1996:6), if pure logic is pursued too mechanically, it manufactures spurious bifidity, because chance coincidences of shared errors can be

¹⁴ At the time of writing Mayer 2005, this was not yet clear. *The Myang 'das* changed our outlook by proving more amenable to historical stemmatic analysis.

mistaken for evidence of a shared hypearchetype where none actually existed. We address this concern and the case of the *Phur pa bcu gnyis* in the Appendix.

Yet our present situation, beyond doubt, is that our collations of NGB texts have so far yielded only one non-bifid stemma: that of the *Myang 'das*, which has three branches from its *origo*. Collations of the other two, the *Phur pa bcu gnyis* and the *rDo rje khros pa*, have both proven inescapably bifid. While we absolutely reject the possibility that we subconsciously forced those two collations into a bifid mould to evade the constraints of stemmatic logic, it does indeed mean that we have no possibility of using stemmatic evidence as a basis for reconstructing archetypal readings in any text other than the *Myang 'das*.¹⁵ Nevertheless, even if our bifid stemmata of the *Phur pa bcu gnyis* and the *rDo rje khros pa* do not allow us to reconstruct any archetypal readings, they do enable us to reconstruct, if we so wish, some potentially interesting hypearchetypal readings (such as a shared ancestor of TRNK, and a shared ancestor of MGTRNK).¹⁶

Our attempt to reconstruct at least some archetypal readings in the *Myang 'das* by using stemmatics is not without risk. Five objections could be raised by the cautious:

- i. The loss of about 90% of our witnesses.
- ii. We are not 100% certain that the *Myang 'das* stemma is amenable to stemmatic logic, since it might in fact be bifid (there might have been a shared ancestor of MGTRN, the existence of which is very hard to ascertain).
- iii. The prevalence of horizontal transmission.
- iv. The paucity of external historical data.
- v. We have not yet established if the *Myang 'das* recension is open or closed.¹⁷

Nevertheless, we have decided to chance our arm in this case: when two of the three branches of the *Myang 'das* stemma agree against the third, we have usually followed the majority reading, thus giving editorial weight to stemmatic evidence. This process seems to work: it does indeed seem to us that we are recovering some genuinely old readings. Clearly, we are not reconstructing an entire archetype, but we are getting a little closer to it. We feel we can approach the above objections as follows:

- i. Regarding the paucity of surviving witnesses, as we have already pointed out, such loss has not proven an insurmountable obstacle to the stemmatic analysis of the Western classics.
- ii. We deal with this question at length below, in the chapter on the stemma of the *Myang 'das*: in the light of current evidence, it appears more likely to be tripartite than bifid, so much so that taking a calculated risk seems the best way to serve NGB scholarship at this juncture, to help us establish what we can and cannot do with stemmatic logic.
- iii. Regarding the problem of contamination, in the specific texts we are editing, we only have certain evidence for this in the sDe dge xylograph, which we believe to be a conflated single witness; but since it constitutes on its own one of the three branches of the *Myang 'das* stemma, this does not impinge on the logical capacity of the stemma to yield text-critically usable data.
- iv. Of course, having more historical data would be useful, but we do have some historical evidence, and the quantity and quality is growing fast. Perhaps therefore something can be gained by allowing stemmatic analysis to speak with its own voice at this juncture.

¹⁵ However, the *Myang 'das* is a quite a long text, representing about 25% of the total NGB material we have edited so far. We sincerely hope that further texts will follow the pattern of the *Myang 'das*, since, contrary to Bédier's supposition, we find the successful application of stemmatic logic vastly more interesting than its frustration; NGB texts are sometimes so difficult and obscure that stemmatic logic is experienced more as a support than a constraint!

¹⁶ The reconstruction of such hypearchetypes is a task we hope to return to at a later date.

¹⁷ The problem of open recensions that can arise in Kanjur scholarship – where the Tibetan tradition derives from multiple translations from Sanskrit that interact with one another over time – will not usually take exactly the same form with NGB texts, many of which we believe to originate with a Tibetan compilation that was presumably unitary at its first inception at least, even if different versions may have developed quite quickly. But there are several quite different possibilities for open recensions in the NGB, which we will discuss at length elsewhere. We have already looked at some of these in Mayer 1996:195-203.

- v. While we have no proof that the *Myang 'das* recension is closed, neither do we have any evidence it is open.

Weighing up all the options, we feel that taking a calculated intellectual risk is preferable to playing safe, especially since electronic methods of text production mean that critical editions are no longer carved in granite, unchangeable once published, as they were in the day of the typesetter. On the contrary, they are becoming ever closer to ongoing works in progress that can be updated continually, if desired. If our experiment eventually proves to be a failure, we can always rewrite it. On the other hand, we restrict ourselves to a much less ambitious approach with the *rDo rje khros pa*, since it has a bifid stemma.

Geographical factors

In the 1990s we made a preliminary pragmatic stemma of an important Mahāyoga text called the *Phur pa bcu gnyis*,¹⁸ using the five editions of the NGB then available. Since then we have seen four major developments: (i) all of the Nubri and (ii) all of the sGang steng-b editions are now available for collation;¹⁹ (iii) we have made great advances in descriptive bibliography because all of the available NGBs are now catalogued or at least substantially understood doxographically,²⁰ as is one of the important lost editions;²¹ (iv) and largely thanks to Thub bstan chos dar and Jean-Luc Achard, we know much more about the external histories of the NGB tradition as a whole. Hence we now have a fuller basis on which to make pragmatic stemmata of NGB texts and to interpret them. We will show below how the picture now looks for the *Phur pa bcu gnyis*, in the light of our more recent information (see Appendix).

Interestingly, of the three other NGB texts we have collated since then – a very short text called the *Sho na dkar nag gi rgyud*, and the two texts presented here – two appear to show signs of sharing much of the same stemmatic relationships as found in the *Phur pa bcu gnyis*, while the third, the *Myang 'das*, shares the most salient features of the overall pattern, while also having a single important difference. Taking the data as a whole, the following overall general pattern seems to be emerging:

- D stands on its own
- MG form a distinct family
- TRNK form a distinct family
- In all texts other than the *Myang 'das*, moreover, TRNK and MG have significant shared errors and are thus significantly closer to one another than to D.
- In the *Phur pa bcu gnyis*, NK are further differentiated from TR by significant shared errors; although such internal relationships within TRNK are simply unclear in the other texts.

However, we should be aware that all four collations so far have been of similar types of Mahāyoga texts within the NGB, which might prove a major factor in their similarities; and in addition it is important to

¹⁸ It is counted as one of the Eighteen Tantras of Mahāyoga, a particularly significant grouping.

¹⁹ At the time of writing, our AHRC Research Project's photography of the sGang steng-b ms is complete, while the Aris Trust and Endangered Archives Programme photography of the sGang steng-a is still in progress

²⁰ The gTing skyes edition was comprehensively catalogued (including all chapter titles and colophons etc) in Kaneko 1982; his work is now being reformatted for internet publication by David Germano's team at the University of Virginia. The breakthrough work for the mTshams brag NGB came with Anthony Barber's text index included with the Taipei Edition of the Tibetan Tripitaka; that has now been much expanded into a full internet version including all chapter titles and colophons etc. by David Germano's team. The sDe dge was partially catalogued in full detail, including all chapter titles and colophons etc, in an unpublished work by Giacomella Orofino; similar unpublished work was done by Jean-Luc Achard; while shorter catalogues omitting chapter titles were produced by Thub bstan chos dar, Jean-Luc Achard, Giacomella Orofino, Cathy Cantwell, Adelheid Pfandt and others. Of these, the Thub bstan chos dar version was published in a useful book (2000), while Achard's appeared in a convenient electronic journal (2003). Much of this previous work is now also being transformed into an internet version by David Germano's team. The Rig 'dzin NGB was comprehensively catalogued by Cathy Cantwell and Rob Mayer in an internet version (see Cantwell, Mayer and Fischer 2002), although a paper version is also in process. F-K. Ehrhard has made available xeroxes of a traditional dkar-chag for the Nubri edition, and also clarified its doxographical relation to the Kathmandu edition (see Ehrhard 1997).

²¹ Achard (2002) discusses 'Jigs med gling pa's NGB edition.

recall that it is methodologically absolutely crucial to analyze every text independently rather than looking at whole collections – individual texts can always show quite individual patterns. Nevertheless, some of the shared stemmatic patterns between all four texts so far analysed do seem consistent enough to be indicative of something fundamental within the available NGB transmission.

Our newly acquired descriptive bibliographical knowledge also illuminates the relations between our editions, and perhaps also defends the validity of the original *Phur pa bcu gnyis* stemma's bifidity at each of its three branches. The catalogue of the Rig 'dzin edition was made by the present authors some years after editing the *Phur pa bcu gnyis*: when compared with Kaneko's exhaustive catalogue of gTing skyes (Kaneko 1982), it shows the collections of gTing skyes and Rig 'dzin to be doxographical near-identical twins. These two are different from Kathmandu and Nubri, which Ehrhard has now shown to form another pair of doxographical near-identical twins (Ehrhard 1997). More recent data still shows that mTshams brag and sGang steng-b form yet another pair of doxographical identical twins. However, the sDe dge is doxographically unique, as is the lost 'Jigs med gling pa edition, whose surviving dkar chag has been analysed by Achard (2002).

Thus an interesting fact that already began to emerge from our initial collation of the *Phur pa bcu gnyis*, was that internal stemmatic affiliations seemed to coincide to some noticeable degree with the external doxographical structural affiliations of the larger collections to which they belonged: as within, so it seemed to be without. In other words, with the *Phur pa bcu gnyis*, our earlier findings of largely unaided textual criticism seem to have marched in step with our later findings so far of descriptive bibliography.²² However, with the *rDo rje khros pa*, the *Sho na dkar nag gi rgyud*, and the *Myang 'das*, we are less clear if this is always the case. Here we can see that the doxographical twins mTshams brag and sGang steng-b are also consistently stemmatic twins; and we can see that the doxographically unique sDe dge edition is also consistently stemmatically unique; but we have not been able clearly to specify if Kathmandu and Nubri also form a stemmatic pairing against Rig 'dzin and gTing skyes, since the data is too unclear – all we can say with certainty is that the latter four are consistently stemmatically closely related against the former three.

Theoretically, none of this need be the case at all: the choice or availability of exemplars that governs spelling and other textual matters, and the choice of doxographical arrangements for a collection as a whole, absolutely need not coincide, and there are very definitely cases in the NGB transmission where they do not. For example, we found that in a very few instances, the Rig 'dzin collection seems to contain the same versions of some texts as the mTshams brag collection, rather than the text versions contained in gTing skyes (Cantwell, Mayer and Fischer: Rig 'dzin Vol Zha text 4, Vol. Tha text 1 and Vol Pa text 6). In addition, the Rig 'dzin collection contains several texts found in the mTshams brag collection but omitted in gTing skyes.²³

The fact that the findings of textual criticism and descriptive bibliography do coincide to a considerable extent in the cases we have collated so far seemingly points to a further important factor: geography. The importance of geography for most pre-modern manuscript transmissions is widely remarked and is already established as a major factor in Kanjur transmission. As with the Kanjur, the vast size and great sanctity of the NGB collections probably intensified the geographical effect: since it must have been exceptionally difficult to borrow and then transport the highly revered and extremely massive NGB editions over long distances, it must surely have been more feasible to take *ma dpe* from comparatively nearby. Our research has found evidence for what looks like a distinctive regional grouping of extant NGB editions (we would be on much surer ground, however, if more editions had survived). To illustrate: the coincidence of close doxographical structure and generally close stemmatic relatedness we have found so far between the Nubri edition and the Kathmandu edition which came originally from sKyid grong, strongly suggests a connection to their origins in such closely neighbouring geographical locations (in this case, they also come from a

²² The *Phur pa bcu gnyis* is an exceptionally long text, and we have not yet fully completed our collation of all of its more recently available editions, although most is done.

²³ These are listed in, 'Distinctive Features of the edition' on the Rig 'dzin website: go to <http://ngb.csac.anthropology.ac.uk/csac/NGB/Doc/Contents.xml> and follow the links.

similar sectarian background, and were produced by two closely connected lamas). Similarly, we know that Waddell procured the Rig 'dzin edition while accompanying the Younghusband invasion of Tibet, and we also know that the Rig 'dzin's doxographical twin (and in the case of the four texts analysed so far, also its stemmatic close relation) gTing skyes comes from the region directly adjoining Younghusband's route into Tibet.²⁴ The specific pattern of a Nubri/Kathmandu stemmatic association against gTing skyes and Rig 'dzin is not so clear in the two texts we examine here as it was in the *Phur pa bcu gnyis*, but what is beyond doubt is the affiliation between the group of four, all of which are from the Southern Central Tibetan region. The mTshams brag and sGang steng-b from Bhutan, according to all analyses made so far, are both doxographically and stemmatically absolutely identical, and we already have some reason to believe (from Lopon Pemala's description of it), that the Bhutanese sGra med rtse edition might also be a close relative. The sDe dge from Khams might so far appear doxographically, and (for our four texts) stemmatically unique – but we have not yet gained access to any other editions from its region.

To support this geographical hypothesis from historical sources, we read that the *ma dpe* of even the grandest editions of the past were often reasonably local: Ratna gling pa's, sMin gling gter chen's, the 5th Dalai Lama's, and 'Jigs med gling pa's *ma dpe* were all from dBus and gTsang, plus a single edition from Kong po; none were from far-off east Tibet or Bhutan; and even the single edition from Kong po was a famous 17th century copy exported there from gTsang by Gong ra lo chen gzhan phan rdo rje, so it should really count as a gTsang edition. Likewise, five out of seven of the exemplars used by dGe rtse Paṇḍita for his sDe dge xylograph were from Khams or nearby; although for this extraordinary enterprise the 5th Dalai Lama's edition was also imported from Kokonor in Amdo, and 'Jigs med gling pa's from Central Tibet (but in this case, as Achard deduces, it might well have been only the dkar chag of the 'Jigs med gling pa edition, rather than the whole edition itself).

It is premature, after only four collations, to come to any broad conclusions about the NGB as a whole; nevertheless, it makes sense to use the pattern that has emerged so far as a hypothesis to test when making future collations. What we see so far suggests (as an hypothesis to test) that sDe dge's huge textual variance from all the other versions quite possibly represents a largely Eastern (if conflated) inheritance, as well as its editors' well-known recensional intervention. mTshams brag's and sGang steng-b's numerous shared textual particularities quite possibly represents a distinctive Bhutanese tradition, of which sGra med rtse might also turn out to be a member. The two other sets of doxographical near-twins, gTing skyes and Rig 'dzin and Nubri and Kathmandu, are also all four textually related to one another and form a stemmatic group of their own. To some degree, they probably represent the gTing skyes and sKyid grong regions respectively, although we might better describe all four taken together as representing a single Southern Central tradition that occasionally subdivides into two branches; this might be preferable because the textual variance between the gTing skyes and sKyid grong branches, while occasionally apparent, is sometimes not present at all, or not very pronounced.

However, as Helmut Eimer has reminded us,²⁵ what we cannot yet say is whether or not the NGB tradition as a whole will turn out to resemble the Kanjur in having two main lines of transmission plus many regional editions: our extant witnesses might nearly all be seen as regional, and apart from sDe dge, we have no other certain representatives from the great centres of Central Tibet and Khams.

With the *Phur pa bcu gnyis*, the *Sho na dkar nag gi rgyud*, the *rDo rje khros pa rtsa ba'i rgyud*, and the *Phur bu mya ngan las 'das pa'i rgyud*, external factors of geography and doxography, and internal factors of the patterns of variant readings, all seem so far to be chiming in reasonable harmony. But we should expect life might become less tidy in other texts: our cataloguing activities have already turned up examples where Rig 'dzin has a few texts that are closer to mTshams brag's version than to gTing skyes'. Moreover, as learning increases, more complexities will no doubt have to be encountered: for example, we can expect sDe dge's affiliations to sometimes have moved closer to the Central and Southern tradition through horizontal

²⁴ gTing skyes is only a few miles to the west of Younghusband's route, but over 150 miles east of sKyid grong and Nubri.

²⁵ Personal communication, 14 March 2004.

transmission via the 5th Dalai Lama's edition, which dGe rtse Paṇḍita praised as so useful in establishing doubtful readings for his xylograph; but at the moment we have no way to identify such passages.

The picture so far

Before approaching our new data from critically editing the *Myang 'das* and the *rDo rje khros pa*, many readers might find it helpful to get a more detailed picture of the previous findings from NGB editing. That means reviewing our 1996 edition of the *Phur pa bcu gnyis*, since it is the only previously published critical edition of an NGB text. Readers who wish to do so, please now turn to the Appendix, 'The Stemma of the *Phur pa bcu gnyis*'.

The present and the future

Our present study provides a more nuanced view of the relations between the editions which the examination of the *Phur pa bcu gnyis* opened up. The overall picture of the three main groupings is confirmed in our analysis of the two texts here, although the exact relations between the three groups is not entirely uniform in each case, as we shall see. Moreover, the internal relationships between TRNK do not always conform to the pattern of a mirroring of the doxographical similarities between TR and between NK respectively. We also have a clearer insight into the Bhutanese edition represented by MG, thanks to the inclusion of the sGang steng-b manuscript in this study.

Finally, what can we hope for from future NGB stemmatic analysis? With any luck, we might succeed in restoring portions of some of the famous editions of the past now lost to us. Even at this extremely early stage, we can envisage recreating lost hyparchetypes for some texts—for example, common ancestors of TR and NK, or of the Bhutanese edition; and where the transmission has not become bifid, we are seriously experimenting with the identification of a large number of valuable older readings.

In addition to stemmatics, standard eclectic or rational methods, and a highly adapted form of 'deep editing,' are probably our best avenues in further developing the editing of NGB texts. Both of these need to be applied with the mixture of radical scepticism and patient conservatism typical of all good editing: while one must question every reading, one must also avoid changing transmitted readings without sound cause. In theory, it should be possible to do such eclectic editing with the NGB texts which have bifid stemmata: in practice, it cannot be undertaken until we have a significantly sounder understanding of the archaic religious and linguistic forms that are sometimes concealed within these texts.

Above all, we must remain aware that our goals are plural rather than singular: as well as the restoration of a single original version of the text, which might often have existed, we are also interested just as much (or even more) in processes, contexts, and layers. We recognize that in *rNying ma pa* culture, many of the major NGB editors through history were, as *gter ston*, endowed with the religious authority to reveal scripture in their own right. Hence any editorial changes they made to NGB texts should carry as much weight as original readings, and be presented in parallel as legitimate alternatives. One task is to try to identify such changes, which were traditionally made silently. We are also interested in locating the previous materials from which the NGB texts were often constructed. At the same time, we recognize that *rNying ma pa* culture unambiguously rejects incoherencies arising from scribal errors and other transmissional problems; hence our tasks as editors is also to identify and eliminate such error, which is, of course, the more traditional task of textual criticism. A further major priority must be to gather as much external historical understanding of the NGB editions as possible, and this should include anthropological and cultural perspectives as well as historiography. At this stage we still have remarkably little understanding of how, why, and by whom these revered yet anonymous texts were composed, and how and by whom they were used. Even if the NGB's hermeneutics might transcend history, its textual criticism as we envisage it is also an historical and sociological exercise.

PART 2: FEATURES OF THE TWO TEXTS

CHAPTER 2.I MAHĀYOGA AND THE PHUR PA TANTRAS

Nearly all the NGB's Phur pa texts, including the two we are looking at here, belong to what rNying ma doxographers came to call the Mahāyoga class of tantras.¹ This was a type of tantra well attested in India: its most famous modern survival is probably the *Guhyasamājatantra*, which exists both in the NGB and among the Dunhuang collections. A characteristic of much Mahāyoga is that while it retains continuities with the earlier tantras such as the *Mahāvairocana* and the *Sarvathāgatatattvasaṃgraha*, it also moves decisively further towards the transgressive *kāpālīka* style so central to the later tantras (often called Anuttarayogatantras or Yoginītantras) that became the basis of the *gSar ma pa* schools.

Very few of the NGB's Mahāyoga tantras have yet been studied, so it seems premature to make too many comments on their contents. We do know that some NGB texts might be among our most valuable surviving witnesses of Indian texts of this type, since the small core of NGB texts that were most likely translated exclusively from Indian originals unchanged are nearly all famous scriptures within the Mahāyoga section of the NGB (the *Guhyasamāja*, the *Guhyagarbha*, the *Buddhasamāyoga*, the *Candraguhyatilaka*, the *Śrī Paramādya*, the *Upāyapāśa* etc.).

An interesting feature of Tibetan Mahāyoga is that it is so early – probably appearing north of the Himalayas by the late 8th century – in other words, the genre quite probably travelled to Tibet while still a reasonably new genre in India. It is even possible that some of the Indian tantric masters involved in bringing such Mahāyoga tantras to Tibet, might have been the direct revealers or compilers of some of those tantras (Padmasambhava, for example, is described in a famous Dunhuang text, Pelliot 44, as having made a major addition to the Phur pa tantras while in Nepal, then bringing it direct to Tibet). Some Himalayan developments might even have been re-introduced further south.

Perhaps in part a consequence or sign of this very early origin is that the most popular apologetic or charter myth for *kāpālīka* elements within Buddhist Vajrayāna – the story of the taming of Rudra – has a quite disproportionately prominent place in NGB texts. This prominence is much greater than in the slightly earlier Yogatantras where such *kāpālīka* elements were less plentiful, or in many of the generally slightly later Yoginītantras, which appeared after *kāpālīka* elements had already become more widely accepted. However, the range of meanings of this myth probably became somewhat changed in Tibet, where it seems to have lost its apparent overtones of an ideological subversion of an institutionally dominant and oppressive Śaivism, and became focused more on its core meaning of a profound metaphor of personal transformation. Another important reason for the myth's popularity in Tibetan Mahāyoga probably lies in the indigenous Tibetan requirement for an explicatory myth (*smrang* or *dpe srol*) to make sense of ritual (Karmay 1998: 245ff; 288ff). Par excellence, the taming of Rudra myth served as a *smrang* to make sense of the Phur pa rite of liberative killing, so it usually has a very prominent place in Phur pa tantras.

This rite of 'liberative killing' (Tib: *sgrol ba*; Sanskrit: *mokṣa*) is a central feature of the Tibetan Phur pa tradition, with its most distinctive particular method for achieving the principal Buddhist spiritual goal of realisation of anātman, or freedom from self-clinging. A rite with undoubted Indian antecedents both in Buddhism and non-Buddhist religions, it quickly gained enormous popularity in Tibet, which it retains to this day. Like the narrative of the taming of Rudra, with which it is so closely connected, the Buddhist version of 'liberative killing' also shows signs of having had powerful ideologically subversive connotations in the Indian context, which became redundant in Tibet, to be displaced there more directly by soteriological and exorcistic symbolic meanings. In 'liberative killing', an effigy of Rudra or Śiva (representing ego-fixation) is made out of dough, and it is then sacrificed and offered to the Buddhas in a dramatic performance highly

¹ The important Anuyoga text, the *Khu byug rol pa phur pa'i mdo*, is an exception: a Phur pa text that is not classified within the Mahāyoga section of the NGB.

suggestive of Śaiva sanguinary ritual. Added irony is gained by the detailed and precise iconographic similarity of the main implement of sacrifice – the *kīla* (= Tibetan *phur bu*) – to the ancient Brahmanic sacrificial stake or *yūpa* (sometimes also called a *kīla*). In this way, Śiva is sacrificed at a simulacrum of his own sacrificial stake, in a ritual closely modelled on his own sanguinary rites. The themes parallel those of the taming of Rudra myth, where Śiva is converted to Buddhism by being first slain and then resuscitated by a Buddhist Heruka who mimics and appropriates Śiva's own appearance and style.

Such apparently subversive themes probably meant little to Tibetans, however: for them, the rite was more likely evocative for quite different reasons. Firstly, it provided a non-sanguinary simulacrum that could easily replace the blood sacrifice to the *btsan* mountain deities so popular in indigenous Tibetan religion. It also provided a good bloodless substitute for the practice of human sacrifice to mark the taking of vows of allegiance, as mentioned in the Tang Annals (to this day, the Phur pa deity is closely associated with the keeping of *samaya* or *dam tshig* vows, a function it might already have had in India, although we lack evidence for that so far).

Perhaps even more important for Tibetans was the *kīla*'s normative identification with the cosmic mountain, Meru. Meru was envisaged as the axis mundi, which arranged the world along a vertical three-fold axis, and which had the particular function of establishing proper order in the world. This resonated well with indigenous Tibetan mountain cults in numerous ways, not least with their three-fold vertical cosmology of *gnam sa 'og*. It also had an outstanding resonance with the ideas expressed in the famous hymn found in the *Old Tibetan Chronicles*, where the descent from the heavens of the *gtsug* is described. Here, *gtsug* means the *gtsug lag*, or the ordering of the world. The same word is also used metaphorically in the *Old Tibetan Chronicles* for the world pillar—that which separates heaven and earth. In this respect, and many others, the Indic symbolic meanings of the *kīla* are so close to those of the old Tibetan notions of *gtsug lag* and to many of the categories of the Tibetan mountain cults, that one might wonder if some degree of shared cultural sources once existed for both of them.²

In addition, the Phur pa rites offered advantages during the period of political turbulence following the collapse of the Tibetan Empire, when many of these texts were written. For those clan leaders seeking to re-establish a peaceful social and political order, it might have constituted a pre-eminent method of overcoming aggression and bad faith; and where diplomacy failed, it could have provided a means of exorcism and protection from foes both human and non-human. In addition, for those seeking to establish their own political authority, Phur pa's association with Padmasambhava and his control of local spirits might well have been extremely valuable. In indigenous Tibetan thinking, political power was directly linked to the control of *btsan* deities, and it was Padmasambhava himself, the Dunhuang text Pelliot Tibétain 44 tells us, who chose the Phur pa rites as the most powerful method of bringing under control non-human beings and by implication, geographical spaces.³ What better advocate could the Phur pa rites have had?

Furthermore, concomitant with the interpretation of the taming of Rudra myth as a metaphor of personal transformation was a widespread identification of Rudra with Māra, the ancient adversary of the Buddha. Hence the rite of 'liberative killing' was seen as a powerful rite for destroying Māra, who was nothing more or less than one's own ignorance and afflictions springing from ignorance, the source of all suffering in the round of endless birth and death. And the violent expression with which the practitioner identifies effects the tantric transformation of the most negative of the defilements, that of hatred and aggression. Thus, the key metaphor of the Phur pa tradition is that of "vajra wrath" cutting through and annihilating hatred.

The two texts we are looking at include most of the features we have come to expect in a Tibetan Phur pa tantra.

² See Mayer 1991 for the Indic symbolic meanings of the *kīla*. Thanks to Brandon Dotson for sharing with us his translations of old Tibetan materials.

³ It is not clear to us how and at what stage Padma was first presented as having taken control of the politically sensitive *btsan* deities (as opposed to less specifically political deities such as *nāga* and *māmo* spirits etc.), but Diemberger and Wangdu seem to believe he controls the important *btsan* deity, Thang lha, in *dBa' bzhed* 11a-b (Wangdu and Diemberger 2000: 53, 37).

CHAPTER 2.II SUMMARIES OF THE TWO TEXTS: THE *MYANG 'DAS*

Preamble

These summaries are intended to give the reader some idea of the scope of the material covered by each text, and of the development of the material from chapter to chapter. They represent attempts to summarise the topics covered, but they may therefore give the false impression that the contents of each text would appear to be entirely unproblematic. In fact, in examining each text in detail – and this applies especially to the *Myang 'das* – there are significant sections which appear mysterious or incomprehensible: as we have pointed out elsewhere, not even the most learned rNying ma pa lamas can understand these texts nowadays. Even sections which *appear* relatively straightforward may in fact contain references which are not immediately obvious. This is to be expected in such tantric literature and without active commentarial traditions on the material, much remains hidden, especially where the description is of ritual practice which may not entirely correspond to the rituals maintained by the tradition over time. It is quite possible that we may have missed important aspects of the texts: we make no claim that our summaries are perfect representations of the material!

The Content of the Myang 'das

Introduction: Does the *Myang 'das* hold together as a single work?

In the different genres of Tibetan tantric texts, we find a contrast between the typical style of the commentarial texts and of the root tantras. The commentarial literature is generally well ordered in a clear overall structure, which is often explicitly laid out within the text, while the root tantras can sometimes appear to be less obviously organised. To the untrained eye, they might seem to be collections of miscellaneous materials with little comprehensive structuring, apart from presenting them as chapters on relevant tantric topics such as maṇḍalas, mudrās and so forth. We would suggest that while there is perhaps something of this non-linear quality in the *Myang 'das*, there are also a number of threads which clearly unify the text in this specific case. In particular, there are three reasons why the *Myang 'das* would seem to more obviously represent an integrated text than some other root tantras.

- 1) We find two integrating themes. The first is suggested by the title in Tibetan, corresponding to the short title we have given in translation, the *Kīlaya Nirvāṇa Tantra*,¹ that is, implying a recurring interest in demonstrating how the various topics discussed relate to transcendence and ultimate liberation. The second theme is that of the rite of *sgrol ba* (liberating "killing") in all its aspects: its mythological charter (in a Malinowskian sense), the reasons why it is psychologically and spiritually necessary for liberation, its inner meanings, the prerequisites for its practice, its ritual progress and meditative stages.
- 2) There would appear to be a reasonably clear implicit structure to the text as a whole, especially in terms of the development of the second theme. This is cumulative in that the text thoroughly examines *sgrol ba*'s justification, significance and meditative/spiritual basis in the first part, working up to presenting a full commentary on its ritual performance in the final chapters. Chapters 1 and 28 are respectively the introductory and concluding frames for the text as a whole. Chapters 2 to 4 make up the first main section, supplying a detailed mythological account of the first taming of Rudra. This provides us with a context not only for the "liberating killing" rite as such, but also for the deity's appearance, attributes and important features of the maṇḍala. Such features include the integration of Rudra's retinue, which

¹ Only the sDe dge edition presents the text's Sanskrit title as an exact equivalent to its Tibetan title, and this title may represent an editorial attempt to reconstruct a "correct" Sanskrit title by translating the Tibetan into Sanskrit, rather than an earlier title which was corrupted by all the other lines of textual transmission.

accounts for a significant aspect of the regular *tshegs* (assembled feast offerings) rite through which the practitioners' samaya is reaffirmed and infractions purified, in a communion feast involving the assembly of deities and practitioners.² Chapters 5 to 13 build up the basis for the tantric practice, both in terms of the outer requisites (appropriate places, ritual items necessary etc.), and in terms of the nature of the samayas and the degenerations which must be combatted, as well as the symbolic significances of the tantric imagery and ritual implements. Chapters 14 to 20 provide detailed exegesis of the maṇḍala of deities, their ultimate nature and their functions in *sgrol ba* rites. Finally, Chapters 21 to 27 map the ritual progress of the *sgrol ba* rite, relating it to the stages found in the short root Phurpa tantra, the *rTsa ba'i dum bu*.³

- 3) There are a number of occasions where we find references back to topics considered in earlier chapters, with reiteration or further elaboration of content discussed earlier.

This need not imply that the text in its entirety represents a single composition produced at one moment. In any case, even if it was a single stage compilation, it draws on many passages made up of lines and verses shared with other Phurpa texts, as we shall see in examining the textual sharing between a chapter of the *Myang 'das* and of the *rDo rje khros pa*. Yet it would suggest that at its earliest formulation as a single text, some attention was given to creating it as a coherent whole.

Summaries of the content of the *Myang 'das*⁴

Chapter 1

This chapter provides the context for the scripture, consisting of an introduction to the maṇḍala of wrathful Samantabhadra, the deity and entourage, emphasising its nature as a pure reflection of primordial wisdom, displayed through compassion in meditative realisation, and activating (Buddha) qualities and activities.

Chapter 2

The deity and consort unite, and the consort praises the deity's ultimate nature, through which everything manifests its true single nature, from which Karma Heruka, the interlocutor, arises. Karma Heruka raises the questions of how the unworthy might be influenced by compassion, and how the unworthy arise, given the true elemental nature of all. A brief reply is then given, in terms of the subtle tendencies to confusion resulting in perverted view, so that the great liberating method is activated in response. Karma Heruka requests further clarification of how this happens. At this point, Vajrakīlaya is introduced, as the one who sends forth an exceedingly wrathful form. A prediction to Enlightenment for worthy practitioners is given, and Vajrakīlaya speaks of how gross negativities result in the birth of a suffering *preta*, maturing with ascetic practice as Rudra, causing destruction which needs to be cut off by the compassionate one.

Chapter 3

The development of the story is continued, with an elaboration of how setting up such a pattern of increasing violence and negativity causes both worldly destruction and destruction of the Buddha's teachings, and in particular, of the (tantric) samaya. Thus, the assembly of Buddhas responds wrathfully, using wisdom and means to destroy the destroyer and purify malice towards the samaya.

² This is alluded to in the final part of Chapter 4, where Rudra specifies the appropriate role for his circle in the maṇḍala; the offering of "left-overs" to the peripheral deities, integrating them into the maṇḍala, is an important aspect of this rite.

³ It would appear that the *Myang 'das* is basing itself on the *rTsa ba'i dum bu* here, but we cannot be certain. Since the categories are so widely found in Phurpa literature, yet we know so little of the tradition's historical development and which text was earlier than which, it may be mistaken to make hasty assumptions.

⁴ The summary below assumes the correctness of our conclusion on the ordering of the text; that is, that the order found in sDe dge alone is correct throughout (see Chapter 2.VI below). If we are mistaken in this, then the content will not quite conform to the outline in the case of Chapters 4, 17-19 and 23-25.

Chapter 4

The first substantial chapter, we now have the detailed account of the taming of Rudra. Karma Heruka asks Vajrakīlaya how Rudra arises, how he should be understood, and what the effects of subduing him are. The answer begins with reiterating the root cause to be dualistic thought, and the immediate condition, perverse action. Disastrous consequences are said to result from a failure to subdue him, while subduing him leads to liberation and Buddha qualities. This statement inspires Karma Heruka to appeal to Vajrakīlaya to kill/liberate Rudra. Miraculous emanations are sent forth to subdue him, but Rudra mocks and defies them. In response, Hayagrīva and retinue emanate but Rudra continues to hold out. Hayagrīva bites the peak of Mount Malaya, Ral gcig ma and Padma Br gu ta show pleasure, and Padma Gar gyi dbang phyug manifests.⁵ Surrounding Rudra's stronghold, the heruka assembly transform the environmental features reflecting Rudra's emotional poisons, through the emanation and offering of various types of *amṛta*. His daughters and female retinue are ravished, and pig and tiger-headed deities are thus produced. Rudra's consort, Krodhīśvārī herself, is fooled into thinking that Kīlaya, appearing in Rudra's form, is her own lord, and she unites with him. She is impregnated, after which Rudra arrives back and also unites with her. She then gives birth to a son emanation of Kīlaya, who subdues the couple in a form with nine heads and eighteen arms. Rudra resists, transforming into a three-headed, six armed form, and Vajrakīlaya then also transforms from the nine-headed into a three-headed form. The syllables om and hūṃ appropriate Rudra's speech of "ru lu ru lu". Further transformations of Rudra are treated similarly, each time Kīlaya matching the form and appropriating Rudra's speech. As a last resort, Rudra attempts to escape but is prevented by Kīlaya's utterance of, "samaya ho!". This invokes the samaya which Rudra had accepted in former times, and Kīlaya, controlling him with the *khaṭvāṅga*, devours him. This triggers recollection within Rudra, and understanding of the karma of virtue and non-virtue. Having been brought back by Kīlaya, Rudra then petitions Kīlaya to be allowed to become his servant. Offering his womenfolk and the rest of his retinue, he requests that they should occupy the maṇḍala's periphery and receive the left-over foods from offerings, moistened with Kīlaya's spittle. Kīlaya then delivers Rudra's prediction to Buddhahood, brandishing the *khaṭvāṅga*, and proclaiming samaya words. Rudra's retinue are bound under oath and consecrated, placed on the maṇḍala periphery, while Rudra and his consort are made into a throne for the central deity. Similarly, members of Rudra's retinue, such as the tiger and leopard-headed deities are consecrated as thrones for Vajrakīlaya's retinue. Moreover, all kinds of wrathful attributes of Rudra's fortress are taken up and ornament the deity's Immeasurable Palace and his body, while features of Rudra's original circle are incorporated into the appearance of the deity's retinue.

Chapter 5

Karma Heruka now requests Kīlaya to teach about the appropriate places for the practice of yoga, its goals and methods, and in particular, the meditation required for liberating killing, the requisites for the ritual practice and empowerment, and the benefits of the tantric practice. The chapter then embarks on a description of environmental features of the ideal practice locations, followed by a mention of rituals needed to consecrate the site and set up the maṇḍala, and the benefits of practising in such suitable places, so long as the appropriate purpose is maintained.

Chapter 6

This chapter takes up the question above concerning liberating killing, in particular, clarifying the appropriate object for the rite as those embroiled in the seven degenerations. These are elaborated on in turn. Those who degenerate *life* are the murderers of parents or of Dharma teachers, and those who cause

⁵ It is not entirely clear quite what this description is indicating, and indeed, whether our translation of it is correct, although later received tradition seems to reiterate the theme of the biting into the mountain peak: see the *'Bum nag* account of the buddhas instructions to the Vajra Horse assembly, "ru tra 'khor bcas ling la song ba'i dus/ ri ma la yar so tshugs shig ces bsgos/ yum bzhi dang bcas te so btsugs so/" (bDud 'joms bka' ma edn. 255.3-4). Boord glosses his translation, "'When Rudra and his retinue have all been coerced into the effigy, you must bite it with your teeth, [as if burying it beneath] Malaya Mountain.' And so [Hayagrīva] and his four wives sank their teeth [into the effigy]." (Boord 2002: 132).

dissension amongst the tantric community, bringing about hell rebirths. Degeneration of the *vows* entails the mental attitude which leads to distortions of the tantric master's teaching and the spreading of the secret instructions. To degenerate the (Buddha) *word* is to break the precepts and to lead (others) astray. The correct *purpose* is degenerated by involvement in the emotional poisons, coupled with misconceptions of the correct view, leading to transgression of the tantric commitments and the misuse of specific tantric practices, such as "union" and "liberation". *Action* is degenerated by wrong practice of the tantric rituals, such as attempting to kill/liberate those who are harmless, or expressing violence or hatred. Degeneration of the *signs/characteristics* (of tantric accomplishment) are brought about through giving wrong teachings, grasping substantial characteristics and allowing pride and anger to distort tantric practice. Degenerating through *desire* is to revel in undisciplined tantric activities for worldly pleasures. The expressions of these degenerations are thus appropriate objects for liberating killing.

Chapter 7

The discussion of the correct purposes and meanings concerns combining the ultimate view with the tantric ritual obligations, especially those concerning ritual offerings, activating the messengers, and accomplishing activities. The times for wrathful practice are specified, and the worldly and transcendent benefits for self and others are outlined.

Chapter 8

Chapter 8 deals with the nature of the ritual phurpa, and the appropriate materials for its manufacture and use, and its design and features. It is made clear that the upper knot represents the deity's palace while its other distinctive features should become the abodes of the various maṇḍala deities. Furthermore, other symbolic significances of its parts are mentioned. The need to consecrate the phurpa is emphasised, and its purpose in protecting the samaya.

Chapter 9

The text now expands at greater length on the material in Chapter 8, especially giving details for consecrating the phurpa, the offerings and the other ritual implements. The dharmakāya, sambhogakāya and nirmāṇakāya consecrations are described in turn, the dharmakāya consecration pertaining to the ultimate view, the sambhogakāya consecration to the non-duality of the male and female deities, and the nirmāṇakāya consecration to the phurpa deity with the phurpa blade as his lower body. Details are then given of appropriate mantra syllables and mudrās for consecrating, and the appropriate accompanying visualisations, including further description of the maṇḍala deities' associations with the individual parts of the phurpa. The chapter ends with a reference to the act of liberating killing, the purification of consciousness taking place at the heart, with the virtuous and non-virtuous differentiated, defilements conquered and consciousness raised up and absorbed into space.

Chapter 10

Earlier themes are recalled in the opening of this chapter, with the enlightened qualities of the trikāya specified, and how this ultimate nature is mistaken and distorted, thus degenerating samaya and necessitating liberating killing. The nature of samaya degeneration as failing to understand primordial wisdom and the karma effects of breaking the samayas are discussed, along with the value of maintaining samaya, providing the support for realisation. General and specific samayas are then listed.

Chapter 11

Again, the seven degenerations are referred to, and the effects of destroying samaya. To avoid the consequent hell birth, liberating killing is explained to be necessary. Associations are drawn between the various components of the individuality and the different ritual activities, and then the auspicious days for the practice are detailed. It is made clear that the four sections of Approach and Accomplishment are a requisite basis, and that signs of success should manifest, at which point the time for striking has come.

Chapter 12

Chapter 12 concerns the transcendent view, explaining that beings are spontaneously perfected through the bodhicitta phurpa, which strikes with pure awareness. This is elaborated with poetic imagery on various aspects of this ultimate practice of phurpa. This includes a gloss on the word, "phur pa", in which the two parts are metaphorically associated with a series of pairs which together constitute some aspect of the realisation (eg. "phur" is means while "pa" is wisdom), and then further associations are made with the complete word, "phur pa", and we find a summing up of ultimate "generation", "liberating killing" and "union".

Chapter 13

At this stage, the material items needed for the ritual are given. First, the costume of ornaments corresponds to the deity's garb, while different kinds of phurpa are said to be associated with different ritual activities. The many articles for offerings and wrathful rites are enumerated, including the substances needed to make the *liṅga* (effigy), and the chapter ends with the anticipated time-scale for accomplishment of practitioners of differing abilities.

Chapter 14

This chapter begins with a description of emanating and reabsorbing bodhicitta, transforming the maṇḍala, and generating in turn Ratna Kīlaya, Vajra Kīlaya, Karma Kīlaya and Padma Kīlaya at different parts of the body, along with wrathful ones of the five families. Empowerments are bestowed, and elaborate offerings made to the guru. The vajra sons are thus said to be assured of worldly and transcendent benefits if they persist with the practice. On the other hand, if empowerment is not obtained, then the ritual activities will bring birth in the lower realms.

Chapter 15

Chapter 15 concerns the maṇḍalas. We begin with the ultimate nature of all maṇḍalas, and progress to the creative seed syllables, and are introduced to the four immeasurable natures (of the elemental nature, the non-dual yum, the wish-fulfilling deity, and the fearsome blazing nature). These are expanded upon with the stages of the creation of the maṇḍala basis of the transformed elements, and the outer features of the Palace. We then move from the meditative nature of the maṇḍalas to the rituals of consecration, drawing and materially establishing the maṇḍala. The basic shapes needed are briefly referred to in conclusion.

Chapter 16

The subject matter here is the ritual of accomplishing life and ultimate liberating killing practice. Kīlaya manifests as the Eternal Life deity (= Amitāyus) to give these teachings. The maṇḍala abode of the great life empowerment is described, along with the placing of appropriate substances and phurpas. Then the contents to be put into a ritual jewelled vase are specified, and the wheels of the five families (the five Kīlayas) are generated within the vase. We then witness the arising of the ten wrathful deities (ie. the *khro bo bcu*), Ekajaṭā, the retinues of the ten wrathful deities, and further emanations. The contents of the vase are consecrated, and white Amitāyus is depicted, including a reference to his wrathful activities, through which the Approach and Accomplishment stages are accomplished. The Life Empowerment Mistress becomes a white goddess, and the appropriate mantras of seed syllables are listed. The visualisations are of various mudrās and weapons conquering māras and bringing the lives of beings under control. The summoned life force melts into the seeds of the five families, and dissolves into the non-conceptual sphere. The vase is again described, the ritual requisites and offerings, and the numbers of recitations necessary are given. The chapter finishes by outlining the liberating killing ritual and receipt of the siddhis.

Chapter 17

At the outset of this chapter on accomplishing the secret wrathful one, there is a further reiteration of the centrality of the ultimate, here termed the nirvāṇa essence, and of the importance of familiarization with the understanding. On this basis, the master should then enter the wrathful practice, acquiring the phurpa as

described above (its key features are repeated)⁶, consecrating it and performing the wrathful Approach practice. Further ritual offerings and consecrations are mentioned. Then through meditations which appear to correspond to the "three samādhis"⁷, the deity and maṇḍala are generated and a *liṅga* prepared. Sending forth wrathful emanations, hostile forces and obstacles are brought under control, and their bodies consumed. Dissolving, all are transformed into the nature of the wrathful one, so negative beings are all liberated.

Chapter 18

We now return to the theme raised explicitly in Chapter 12, that is, accomplishing the phurbu as bodhicitta. The focus of this chapter is the transformation of the three realms of existence into the ultimate nirvāṇa, through the phurpa practice. The chapter begins with the nature of non-dual mind, which is both the cause and the fruit of Nirvāṇa, and this is the ultimate meaning of the unchanging, uncontrived, phurpa to be accomplished. Through the syllable hūṃ arising from this state and dissolving into the three realms of existence, the worlds are brought under control. Immeasurable bodhicitta generates the buddha body assembly and wrathful ones fill the three worlds. The liberated mind which understands this "phurbu of existence" is invoked, constituting the *further striking the three existences* (*srid pa gsum yang thebs*). Through this, the formless all-pervasive bodhicitta phurbu is self-arisen, and the primordial wisdom Phurbu wrathful one with assemblies of wrathful ones, cuts the three worlds at the root. Masses of flames burn up the worlds and the empowerment is accomplished. All become buddha body, speech and mind, consecrated through the radiation and absorption of three seed syllables (hūṃ aṃ oṃ) at the heart, tongue and the crown of the head. Through the bodhicitta phurbu, the phenomenal world is spontaneously arisen within the dharmadhātu and unification with the non-dual sphere is accomplished with the four consort consecrations. Then, through further emanations and reabsorption of seed syllables, the phurbu, as Vajrakumāra's body, speech and mind, is rolled, killing and liberating mind objects, transforming defilements into primordial wisdom. The visible world arises as the phurbu, the (buddha) body of thusness is displayed within space, the dharmadhātu clearly manifesting as a creative seed, and this is called, *striking the universal phurpa* (*ma lus phur pa thebs*). The defilements are transformed, and the three worlds of saṃsāra are purified with the syllable, "a", and become nirvāṇa. In the sphere of non-conceptuality, the vast mortar of space, there is unwavering primordial wisdom, in which even a god would be killed and liberated, and this is called, *striking the three existences' phurpa* (*srid gsum phur pa/bu thebs*). The syllable, "hūṃ", is meditated upon, the radiant phurbu and life-force attained, the eight types of consciousness purified. With a visualisation of the pounding of the three worlds by the male wrathful one's pestle within the female mortar, the offerings are made to the carnivorous deities, who rejoice. Further meditations follow on smashing the aggregates, filling the three worlds with flesh and blood, generating bodhicitta and radiating the green seed of activities, the red seed of life and the blue seed of the heruka's heart. Liberating killing with the "passion" of compassion, all is nirvāṇa.

Chapter 19

Chapter 19 concerns the retinue of messengers and their activities. Here again, at the outset, the real nature of the messengers is stressed, and their radiating from the heart of the deity and absorbing into space. The ten wrathful ones (*khro bo bcu*) and their twenty emanations are listed, and their functions of conquering delusion, hatred, desire and jealousy. The text then speaks of the activities of the *gze ma*, most probably here referring to a female protectress – but the text is unclear in all versions.⁸ The objects for liberating killing are

⁶ Presumably, this is referring back to the discussion in Ch.8.

⁷ Here we have, "mi rtog kun snang rgyu", which seem to evoke the three, although the first is not specifically referred to as "de bzhin".

⁸ Possibly, a *gze ma* is a ritual item which simply is not listed in our dictionaries, although it would seem most likely to represent a female protectress. Indeed, in the Bon *dbal mo* cycle, we find a group of nine *gze ma* goddesses of the *dbal mo* class (p.845 of Vol.250 of the zhi-khro and dbal mo cycles), and in the same volume (189-218), a text entitled, *gze ma 'khor lo'i rtsa grel* (thanks to Jean-Luc Achard, personal communication, 13/5/04). Das and Zangkar (and others) agree on identifying *gze ma* as a plant, and while this would not seem appropriate in this case, it may be that some of the imagery is dependent on the plant's

again equated with perverted views, and there is a visualisation of oneself in wrathful deity form, emanating the syllable *hūm*, and meditating on the *gze ma*, around which mantra syllables are placed and hostile forces and obstacles suppressed, and in the centre of which appears the Immeasurable Cemetery Palace. Emanations of the *gze ma* arise, and fill the three thousand-fold world system. The king of the wrathful ones and his consort then burn up negativities, and further *gze ma* emanate, summoning hostile forces and obstacles. Details for making an effigy for the hostile forces follow, and the recitation for binding them into the form. They are berated for their ignorance, and reminded that one is guiding them to liberation. They are ritually separated from any protective spirits, appropriate phurbus (as described above) are prepared and rolled, and with the Approach practice completed, the mantras are to be recited and the striking performed. Again, through radiating and reabsorbing seed syllables, the five defilements are transformed into the five primordial wisdoms. Messengers fill the entire world system, purifying in the state of the unchanging sphere.

Chapter 20

This lengthy chapter concerns the maṇḍala of destructive activities. We begin with a reiteration of the ultimate nature, followed by an associations between the stages of the foundations for the generated maṇḍala and the specific emotional poisons which are destroyed. A description of the maṇḍala and its consecration follows, with some reiteration of the content of Chapter 15. This time, however, the chapter proceeds fairly rapidly to the emanation of the *phra men* deities and the liberating killing of the defilements. Once again, the meditation is focused on the nature of mind, naturally emanating buddha qualities, and the maṇḍala is further elaborated in terms of its radiant wisdom nature and its wrathful appearance, with some apparent allusion to the immeasurable natures referred to in the earlier chapter. The mantras of the ten wrathful ones (*khro bo bcu*) are then given, followed by those of the door protectresses. There is a visualisation of the yab yum deities producing emanations, and we have a description of the ten wrathful ones (the *khro bo bcu*, who were referred to but not described in Ch.16).⁹ Their consorts are then described, and the twenty attendants listed. There is then an extensive section making up the second half of the chapter, discussing in turn the activities of each of the *khro bo bcu* and their retinues, and of the four door protectresses, relating the specific activities to their ultimate nature and particular qualities, especially those invoked by metaphorical associations of their names.¹⁰

qualities. Das has "a thorny plant" and mentions its thorns resemble the horns of a goat. Zangkar also mentions *gze ma ra mgo* as a synonym; his definition focuses on its medicinal uses. Gyurme Dorje, in *Tibetan Medical Paintings* p.334 identifies it as caltrops (*tribulus terrestris*); there is a diagram in the top right hand corner of p.72. From this illustration, it appears to have woody branching curved stems. An American website on Tibetan medicinal plants (<http://www.tibetanherbs.com>) provides a diagram and description. It notes that it is the fruit of the plant which is used and that this is "weapon-wheel" shaped, and the diagram depicts the globular shape covered with a number of sharp thorns or spikes. It may be that this imagery is in some way connected with the imagery of the *gze ma* goddess(es); in modern Tibetan, *gze ma ra mgo* means barbed wire. In the updated Nitartha dictionary, IW and JV also identify it with *tribulus terrestris*; *ra mgo* is mentioned, and IW gives a *gze ma ra mgo* shape as a rhombus (ie a parallelogram with four equal sides), but this further meaning does not seem to provide any further clues to help us here!

⁹ Note that the descriptions of the *khro bo bcu* are not entirely consistent across different Phur pa texts, and even within a single text. While we have a rough equivalence in terms of names and in some cases, their attributes, weapons and colouring, sometimes their appearance appears to relate to their specific functions in the given context. For instance, in the 'Bum nag, during the Approach, the central faces are east white, south yellow, west red and north green, with the intermediate directions combining the adjacent direction colours, and the above appearing as sky blue, the below manifesting darkness. The right and left faces are like those of the intermediate directions. During the Accomplishment, however, they are all dark blue (Boord: 189). In the *Myang 'das*, the colour schema given in Chapter 20 is quite unlike those found in the 'Bum nag or in the Sa skya Phur chen, but it has some similarity (although is not identical) with that found in the bDud 'joms gnams lcags spu gri.

¹⁰ For instance, dByugs ngon (Blue Staff) and the consort sDer mo (Claw) are evoked with the imagery of non-dual primordial wisdom possessing a blue staff, the great claw of awareness, grasping the essential dharmadhātu (D75r.5), while Mi g.yo (Unmoving) and gTun khung (Mortar) demonstrate the unmoving protector since he is all-pervasive, his characteristic hammer of means, beating in the (ultimate) sphere (D75v.3).

Chapter 21

Chapter 21 begins with an extended version of root Phurpa verses (as found in the *rtsa ba'i dum bu* and innumerable other sources) which are used to request consecration and empowerment, and to activate the emanations and messengers, reminding them of their samaya. The additions and re-phrasings draw attention to the nature of the obstacles preventing the enlightened vision, and add imagery evoking the swift movements and fearsome cries of the emanations. With the appropriate mantra syllables, the negative forces are summoned, overwhelmed and brought under the control of the samaya. The life-force and powers of the negativities are appropriated, empowering one's own mind with the siddhis of life. The chapter is closed with a reminder that one must "strike" with single pointed meditative absorption, killing/liberating in the non-dual sphere, and without this, the wrathful activities would result in lower rebirths.

Chapter 22

Further details are now given on how the hostile forces are to be focused on within the created form. The making of the effigy, the correct ritual treatment of it, the performance of the Approach practice and sending forth the messengers, are all specified as necessary, and at this point, we find a version of the further verses from the *rTsa ba'i dum bu* through which the negativities are seized, bound and struck down. The door protectresses are visualised effecting the descent of the consciousness, and mantras are recited which partly but not wholly correspond to those in the *rTsa ba'i dum bu* at this point. As in the other chapters, as a final note, there is the reminder that through this ritual activity, the consciousness should attain nirvāṇa.

Chapter 23

Following from the chapter above, we find more description of the actual ritual of striking with the phurpa. The phurpa is to be consecrated, and summoning the messengers, the phurpa is taken up while meditating on the king of the wrathful ones and his consort. In striking, the negativities are destroyed and ejected into space. One meditates on the transformation of body, speech and mind into buddha body, speech and mind, and through mindfulness, the defilements are cut off at root and the nature of mind is generated as primordial wisdom. We have a version of the root verse which opens the *rTsa ba'i dum bu*, here beginning, "Vajra wrath cuts through hatred; arising at the place of life...", and mantras and commands to the messengers follow. The final lines of the chapter yet again recall that through these activities the aggregates are really killed/liberated and consciousness brought to nirvāṇa.

Chapter 24

We now examine in further detail the ritual activity of slicing up the effigy. Five aspects are singled out: the messengers, the meditative absorption, the mantras, the means and the objectives. We begin with the imagery of wrathful deities attacking those negativities which evade the samaya, slicing them up so that their body parts, lacking any real substance, are totally destroyed. Again, a re-working of a verse from the *rTsa ba'i dum bu* is integrated. The appropriate mantras are given, further meditation on the theme, with the usual concluding reminder of the objective, in this case, that the five defilements come to the state of the five primordial wisdoms and Nirvāṇa is thus attained.

Chapter 25

This short chapter deals with the appropriation of the powers of the defilements, following their liberating killing. It again draws on the *rTsa ba'i dum bu*, this time slightly re-phrasing the verse on appropriating the inherent and magical powers, and above all, framing it with an opening emphasizing that the activity takes place, "in the action yoga (of) ultimate complete purity". With the further imagery of male and female messengers relishing the appropriation of powers, the mantra is recited. Through light rays, the seed syllables go forth and return, depriving the negativities of their powers and dissolving them into oneself.

Chapter 26

Following the order in the *rTsa ba'i dum bu*, we now find the section on beating the remains of the defilements with the vajra pestle, elevating them as (buddha) form. We again have an expanded and slightly

re-worded version of the *rTsa ba'i dum bu* verse. The verse conjures the imagery of the messengers beating the negativities which have transgressed the samaya, imagining their hearts burning up, and in this case, our text expands on this with the suggestion that since they had formerly been bound by samaya, they have become their own executioners in evading it. Mantras which are very closely parallel to those found at this point in the *rTsa ba'i dum bu* are then given, and further instruction on the nature of the practice as a secret mantra consecration, similarly corresponding to the closing lines of the *rTsa ba'i dum bu*, concludes the chapter.

Chapter 27

Here we have a teaching on the restoration or revival of the form, following its dissolution through the liberating killing practice. The beginning of this chapter once more stresses the disastrous consequences of failing to liberate negative forces, and the beneficial results of the correct performance of destructive activities, in protecting the samaya and attaining the qualities of nirvāṇa. The messengers are again incited to work, and the true nature of the dissolved purified negativities meditated upon. The root Phurpa verse beginning, "the samaya of liberating killing through compassion...."¹¹ is inserted here, consciousness meditated upon as the syllable, hūṃ, the sign of bodhicitta, of the nature of the uncompounded ultimate truth. The fourteen syllable root Phurpa mantra is now given, and the three seeds of (buddha) body, speech and mind emitted into the corpse, which clearly arises in a blazing vajra form, transformed into unchanging (buddha) body.¹²

Chapter 28

The final brief chapter on entrusting the tantra consists of a eulogy of the text's contents and those who understand and impart it. It starts with verses praising the realisation of the essential vajra body, the path to nirvāṇa taming the defilements, the ultimate oral instruction transcending misery in the mahāmudrā. It continues by praising those who understand, express and perfect the tantra, which has arisen from the heart of the definitive truth. In all editions apart from sDe dge, there is a colophon mentioning the master, Bhāṣita,¹³ as the translator and editor.

Postscript

In the Southern Central group of manuscripts, there is a further postscript of a number of poetic verses, suggesting that the teaching is sealed within a casket, which can only be opened with a primordial wisdom

¹¹ It occurs as the second verse of the *rTsa ba'i dum bu*, and in virtually all Phurpa tantras and sādhanas (see Cantwell 1997 115).

¹² It is worth noting that in general terms, we have a rough correspondence between the ritual progress developed in Chapters 21 to 27, and the activities of the six hidden mantras (*gab pa'i sngags drug*) and the cleansing of life force and ritual striking associated with the *smad las* ("subsidiary ritual") category of rites ('*Bum nag*, bDud 'joms bka' ma edition: 387.2, 388.4-5 and the following pages [= Boord: 223ff]; see also Cantwell 1989: "The Ritual which Expels all Negativities", 13-15). The six hidden mantras involve separating the negativities from protective spirits (here discussed earlier in Ch. 19), summoning them, forcing the consciousness into the effigy, tormenting and driving them mad, pounding them to dust, and offering the food of their corpse to the deities. However, there would seem to be one slight difference in emphasis. In both the actual ritual practice, and in the elaboration of the six hidden mantras in commentaries such as the '*Bum nag*, we have the final section on the offering of the corpse. In ritual sources, a great deal is often made of delighting the ravenous messenger deities with the corpse offering in the aftermath of the liberation of the consciousness, and in tshogs rites, the corpse offering becomes the important "final" or "third portion" offering. In this text, this aspect of the rite is given attention in Chapter 18 (D69r.4ff), and offering the "food" to the principal yab yum deity is also mentioned fleetingly in Chapter 21 (D78r.2). However, we find little of this in the final chapters of the *Myang 'das*. Here, instead of the imagery of a physical transformation through being consumed and "digested", we find imagery of revival and re-animation. This is perhaps hinted at in the regular rituals, with the symbolism of the liberated consciousness gaining a buddha body while the corpse transforms into elixir, but the two images are generally not explicitly identified as we seem to find here.

¹³ According to Dudjom Rinpoche (1991: 446-7), Bhāṣita was an Indian ṛṣi (seer) who received teachings on the *Guhyasamāja* from King Ja and Kukkurāja, transmitting them to King Prabhāhasti of Sahor. Kukkurāja is attributed with creating the eighteen tantra classification of Mahāyoga tantras (Dudjom Rinpoche 1991: 460).

key. The vajra paternal ancestors opened the door and extracted the treasure, intended for the supremely worthy. Finally, the postscript ends with a second colophon, repeating the text title, and saying that it was first transmitted in 'Chims-phu by Padma 'byung gnas (ie. Padmasambhava) with lCe Ku ku ra tsa, and later by the paṇḍita Vimalamitra and the translator Zhang Jñāna.¹⁴

It is possible that this postscript might in fact have been incorrectly appended to the text by an ancestor of the Southern Central editions! It would appear to hint at a *gter ma* classification for this text, and there is no suggestion of such an identification elsewhere. Moreover, the colophon might seem to contradict the colophon at the end of the final chapter.¹⁵ At this stage, we must remain cautious. If the postscript really belongs to another text, then at some stage, editor(s) added in the text title, which appears before the colophon.

¹⁴ The implication seems to be in both cases that the second individual mentioned, ie. lCe ku ku ra tsa and Zhang Jñāna, was the one to request the teaching, but also helped in the translation and codification of it.

¹⁵ If lCe ku ku ra tsa is to be identified with Kukkurāja (see note 13 above), then those transmitting our text would have little problem in associating both Kukkurāja and Bhāṣita, as master and pupil, with translating and codifying the text. However, the identification seems unlikely; lCe ku ku ra tsa appears to be considered a Tibetan student who worked with Padmasambhava, perhaps merely the namesake of the Indian master.

CHAPTER 2.III SUMMARIES OF THE TWO TEXTS: THE *RDO RJE KHROS PA RTSA BA'I RGYUD*

Chapter 1

The text begins with "the introductory chapter from the viewpoint of sameness and realisation." All phenomena are emphasised as being unborn and unceasing, dwelling in sameness, spontaneously accomplished as the mind of enlightenment, inexpressible and with no difference between saṃsāra and nirvāṇa, since unmodified and uncontaminated, saṃsāra is nirvāṇa. Unawareness is not arisen from anywhere, and thus, does not go anywhere; abiding vajra-like, all phenomena are realised as like insubstantial reflections. The Buddha Bodies do not move from the enlightened state, yet they are clearly seen. The supreme teaching is not taught; the supreme meditation is not meditated upon; the samaya is spontaneously accomplished without being guarded. From the uncontrived expanse, the primordial immeasurable bodhicitta is unobstructed, like the spray of water in an ocean; both saṃsāra and nirvāṇa arise and are reabsorbed. If the truth of the inexpressible utterance is not understood, meditation will only itself become a cause for bondage. Then in the natural cemetery of Akaniṣṭha, without centre or circumference, were dwelling the hosts of tathāgatas, the Lord of the Cemetery, his consort and retinue, resting in the basic nature. The Lord of the Cemetery speaks, describing the Cemetery as naturally existent, appearing like the moon in water, unstained by defilement. Within it, dharma are not demonstrated by Buddha speech, but revealed through the symbols of Buddha mind.

Chapter 2

The chapter on, "initiating the dialogue" consists of a conversation between this Great Joyful One and his consort. He teaches that purity is the method for accomplishing enlightenment, while in union with the consort. She replies that she embraces the non-dual truth. He reiterates that the sugata is the chief guide of all beings, abiding in non-duality with his consort. The two enter into an unmoving samādhi, and she teaches that the sugata of the vajra family, defeating obscurations with the light of wisdom, is destined to cleanse the defilements of beings. Thus, she requests his presence. He then utters a vajra verse, calling for the accomplishment of the benefit of beings, through beating the great lotus and generating retinues. The female consort responds, asking him to let fall a rain of the great secret, and reciting mantra syllables invoking the samaya. Through their non-dual union, male and female wrathful ones are emanated, and mantra syllables associated with Vajrakīlaya resound, terrorizing worldly deities.

Chapter 3

Chapter 3, on, "taming the fierce arrogant one" presents the justification for and a concise version of the mythical account of the taming of Rudra. Rudra is said to have arisen through attachment to the delusion of things as "self", along with ignorance regarding cause and effect, and misunderstanding of the secret teachings. His hell rebirths and subjugation of the gods are briefly mentioned, while some verses are devoted to the emanation of Vajrakumāra as the heart son of the sugatas, sent forth to tame Rudra. From a form with three heads, six arms and four legs, he manifests in a hundred-headed form, and gathers the retinue. The fourteen syllable root Vajrakīlaya mantra is then given, along with a description of the iconography of the three-headed form, and this is followed by a version of the root verse which famously begins the *rTsa ba'i dum bu* (here beginning, "rdo rje khros pas zhe sdang gcod..."). This results in the emanation of the full assembly of the ten Wrathful Ones (*khro bo bcu*), with their consorts and attendants, and these are listed in turn, along with their mantras. The universe then quakes and Rudra attempts to flee, but Vajrakumāra emanates the six Supreme Sons, uttering the mantras for their activities. This begins the process of liberating killing, and we have versions of the second and next few verses of the *rTsa ba'i dum bu*, along with the verse which follows the listing of the ten Wrathful Ones and their retinues in the *rTsa ba'i dum bu*. With these verses, consecration is requested, and after this, the mantra beginning, "om lam hūṃ lam...", which occurs further down in the *rTsa ba'i dum bu*, is given. Again, the universe quakes, the phurbu is rolled and Maheśvara falls unconscious, and is caught on the spikes of the *khaṭvāṅga*. We then have

another verse found also in the *rTsa ba'i dum bu*, this time inciting the destructive activities towards those who obstruct the practitioners, and the previous mantra ("om lam hūṃ lam..."), which is placed in this position in the *rTsa ba'i dum bu*, is repeated. Rudra is then dismembered, his flesh eaten, his blood drunk and his bones gnawed at, and with further mantras, he is revived, shows remorse, and his body becomes the seat of the deity and the cemetery adornments of the maṇḍala. The chapter ends with a version of one of the *rTsa ba'i dum bu*'s final verses.

Chapter 4

The fourth chapter has a deceptively similar title to that of Chapter 3; instead of "taming the fierce arrogant one(s)", the given title is simply on, "taming the arrogant one(s)". Here, the focus appears to have moved from Rudra himself and the process of taming, to his retinue and its integration into the maṇḍala in a servile status. Various female deities of the retinue show obeisance to the wrathful deity who has subdued them. They offer their life essences and inner mantras, request that he should bestow upon them the leftover offerings which he has allocated for them, and they promise to obey the samaya and accomplish appropriate activities. In response, he warns them of the dire consequences which will result should they evade their role, and the closing verses of the chapter include a version of the famous lines given in the *rTsa ba'i dum bu*, announcing that the time has come for the various wrathful emanations and protectresses, and for accomplishing the samaya.

Chapter 5

We now have yet another chapter relating a ritual taming scenario, this time on, "taming the obstacle(s)". Here, the focus is the vicious king of the obstacles, Vināyaka, who resists integration into the maṇḍala. Vajrakumāra therefore effects ritual activities to bring him under control, such as separating him from his allies, summoning, binding and maddening him. There are a series of mantras which have parallels with those found for seizing and binding the negative forces in the *rTsa ba'i dum bu*, followed by a version of a verse which is also found in this context in the *rTsa ba'i dum bu*. The king of the obstacles faints, and the deity again utters mantras of summoning and binding. There is then a version of another *rTsa ba'i dum bu* verse, for inciting the messengers to the activities of destruction, and further mantras parallel to those found in this context in the *rTsa ba'i dum bu*. The chapter closes with yet more parallel verses and mantras to those in the *rTsa ba'i dum bu*, which are found as the culmination of that text, with meditation on the burning up and pounding of the obstacles by the male deity's vajra pestle and the female deity's mortar.

Chapter 6

The focus of this chapter, called, "establishing samādhi", is the transformation of the three realms of existence into the ultimate nirvāṇa, through the phurpa practice. The chapter begins with the uncontrived sphere, immeasurable bodhicitta, bringing the three realms under control. Thus transformed, the Buddha form is generated, and the three worlds filled with wrathful ones. The liberated mind which understands this "phurbu of existence" is invoked, *further striking the three existences (srid pa gsum yang thebs)*. Masses of flames burn up the worlds and the empowerment is accomplished. All become buddha body, speech and mind. The phurbu is raised and rotated, and the four consort consecrations effected. Purifying with the syllable, "a", the three worlds of saṃsāra become nirvāṇa. In the vast mortar of space, even a god would be killed and liberated, and this is called, *striking the phurpa/phurbu of existence (srid pa'i phur pas/bu thebs)*. With the pounding of the three worlds by the male wrathful one's pestle within the female mortar, bodhicitta radiates and is absorbed, and the bodhicitta phurbu is spontaneously arisen. The offerings are made to the devouring deities, who rejoice. The phurpa is rolled, clinging and attachment liberated, and through the radiations and reabsorptions from the bodhicitta, the (buddha) body of thusness is displayed within space, and this is called, *striking the universal phurpa (ma lus phur pas/bu thebs)*. The eight types of consciousness are purified; the aggregates are smashed, filling the three worlds with flesh and blood. Through the syllable, "hūṃ", the aggregates become radiant, and are meditated on as the great concentrated creative seed. The three worlds become bodhicitta, and radiating, the red life of (buddha) mind, the green seed of activities and

the blue heruka's heart are totally accomplished. Liberating killing with passionate compassion, the three realms are brought under control. All is nirvāṇa. The chapter ends with eulogies of the realisation attained.

Chapter 7

After the interlude of Chapter 6, we return to the theme of taming, in this case, we have, "the teaching on the methods of taming with wrathful (rites)". The chapter begins with Vajrakumāra entering into a samādhi for taming all negative beings simultaneously. The qualities of the place for the ritual maṇḍala are outlined, including the deities at the directions and the spiritual and environmental features. The reader is advised to perform the Approach and Accomplishment practices, as well as the stages for protecting the site through the involvement of the direction protectors and the four great kings. The maṇḍala should then be made. At this point, we have an explicit reference to three of the standard set of four phur pas, and what is possibly an implicit reference to the first (the *rig pa ye shes kyi phur pa*). This phur pa is associated with the unborn sphere and skilful means, in sameness. The compassion phur pa is said to strike those wandering in error, the secret bodhicitta phur pa strikes in the consort's "sky", while the material phur pa strikes the ten fields for liberating killing. With this necessary meditation, we then move to ritual description. The appropriate physical features of phur pas for specific activities are given, such as the different materials they are made from, their colouring etc. Phur pas for the ten Wrathful Ones are mentioned, and then instructions for preparing ritual equipment, such as a skull cup vessel. How to prepare suitable hearths for the homa rite in different directions is then explained, focusing on the types of wood, how it should be arranged, the shapes made, and the appropriate way to represent the object of the rite, such as the need to write the personal and family name. Various substances for making weapons are listed, and more is said on the preparation of the effigy, for example, the placing of seed syllables on different limbs. Finally, the establishment of phur pas symbolising the different maṇḍala deities is mentioned, along with a number of other ritual requisites.

Chapter 8

Chapter 8 is described as, "the teaching on the (deities') body colours and hand implements". In fact, it begins by summarising some of the key features of the Immeasurable Palace, and when the main deity is referred to, the text simply notes that he is to be visualised in accordance with the description given earlier. The appearances of the consort and the ten wrathful deities are outlined, and those of their emanations and further emanations. The Supreme Sons are mentioned briefly at the end of the chapter.

Chapter 9

"On teaching intention", this chapter ranges over a number of meditations, stressing the necessary state of mind for successful practice. The chapter starts with a short review of earlier themes in the text, emphasising the need for pure understanding, diligent practice and protection of samaya. The bodhicitta phur pa is mentioned; here, apparently in the sense we met in Chapter 6 rather than in the sense of the "secret bodhicitta phur pa" referred to in Chapter 7. There are some eulogies of the functions of Vajrakīlaya and the results of practice. There is a reference to four types of ultimate phur pa(s), but these do not seem to be the four-fold standard set (as listed in Chapter 6). They are elaborated upon through 4 sets of poetic similes, in which the two parts of the word "phur pa" are equated with paradoxically contrasting features, such as "phur" expressing the unborn nature, while "pa" is unceasing display.¹ The final lines of the chapter mention various ritual actions or meditative visualisations, reiterating the necessity for practice at appropriate times and subtle and pure understanding.

Chapter 10

Chapter 10 concerns the "liberating killing of the ten fields" (*zhing bcu*). The ten fields which are the appropriate objects for liberating killing are listed. Here, the first two appear similar to those of the 'Bum

¹ These analogies are similar but not identical to those found in the *Myang 'das*'s Chapter 12. See also the Chapter 2.V below, in which citations of the *Myang 'das* passage are discussed.

nag, consisting of those who destroy the sacred teachings and who violate the continuity (of samaya), while the next five are those under the influence of the five emotional poisons, which are mentioned in turn. The final three comprise the perverse, who distort the ultimate meaning, those who ignorantly correct (the tradition), and those who renege on monastic vows.² The ritual activities for summoning, binding, and attacking them are outlined, and the universe is said to be filled with Phur pa wrathful ones. The chapter concludes with a collection of mantras, starting with a long mantra parallel to that given in the *rTsa ba'i dum bu* in the context of summoning and destroying negative forces, beginning with, "om lam hūm lam...", and continuing with mantras which have some similarities with the further destructive mantras in the *rTsa ba'i dum bu*.

Chapter 11

The eleventh chapter, on "accomplishing the five Supreme Sons", tells us that the Supreme Sons arise miraculously from the uncreated dharmadhātu, like bubbles upon water. Mantras for the set are given, and there follows a brief description, noting that their upper bodies are wrathful ones, while their lower bodies are three-sided blades.

Chapter 12

Rather than enumerating the samayas, this chapter, "the teaching on samaya", concentrates on the importance and value of protecting the samayas, along with the detrimental effects of neglecting them. It begins with the comment that the Buddhas of past, present and future became accomplished through relying on samaya, and this explains why later generations of mantra holders guard it. The samayas are then explained as the basis for the generation of enlightened forms; protecting them will make one a buddha, while transgressing them, one will remain a sentient being. A summary of the most problematic types of infraction, such as slandering the master's teaching, demonstrating the secrets to outsiders, or coercing gods and demons to negative acts, follows. One's fate in being reborn in the hell realms is graphically described, and then also the contrasting marvellous results of protecting samaya, including the yi dam deity's siddhi, the attracting of a retinue of ḍākinīs, the increase of lifespan, the respect of gods and demons. Finally, a few of the root samayas are referred to: the necessity to venerate the master and his consort, to love one's vajra siblings, to keep the continuity of the tantric practice intact, to exert oneself in practice, and not to speak (of it) to outsiders and vow breakers.

Chapter 13

Chapter 13, "empowerment", gives details of the empowerment rituals. The preliminaries of offerings to the lama, the master's contemplations and the procuring of ritual implements are mentioned, followed by the signs indicating that the practice has been successful, and the ritual preparation of the student(s). Then, the words requesting empowerment to be used by the student(s) and the master's replies are given. These are elaborated in full for the vase empowerment, and then other empowerments are listed. A version of a verse in the *rTsa ba'i dum bu* for the requesting of empowerment and attainments is then inserted. Finally, there is some discussion of the secret empowerments, including a description of the female consort's qualities, and the mantras to be recited for the bestowal of bodhicitta.

Chapter 14

The final four chapters are all short. Chapter 14 on "the *tshogs* practice" concerns the methods for making *tshogs* (assembled feast) offerings. In particular, the techniques of transforming the offerings into

² These objects of liberation vary from source to source, although they usually add up to ten in number. Hence it is unsurprising the ones given here do not entirely correspond with their identification in other sources, such as the '*Bum nag* (Boord: 223; bdud 'joms bka' ma edition 387-388), which cites the *phur pa khrag 'thung rtsa ba'i rgyud*, and mentions the extensive commentary in the *phur pa gsang rgyud*.

elixir and offering through meditation on seed syllables and light rays is specified. The various ritual sections are then briefly listed.

Chapter 15

The chapter, on "accomplishing the sole hero" concerns the rites to follow after the dissolution of the visualised maṇḍala. The material maṇḍala is marked with the seed syllable hūṃ, a ritual phur pa is established in its centre and then also a gtor ma. The full ritual practices are again to be performed, along with rites of offering, burning, casting and burying.

Chapter 16

Chapter 16, "on the practice substances", provides a brief description of a further ritual to be performed with white mustard, frankincense and rakta, placed within a skull cup. The appropriate meditation and mantra are referred to, as well as various signs to be expected.

Chapter 17

The final chapter, on "entrusting" the tantra, begins by stating that the tantra was taught in the ten directions and four times, from out of the unborn elemental state, for the sake of liberating those who have gone astray. It is then entrusted to intelligent, worthy and diligent recipients, who have purified their thoughts and gained realisation in the great vehicle.

Colophon

The colophon credits the Indian master Padmākara and the Tibetan translator Ngam 'bres, as those responsible for translating and codifying the text, at bSam yas mChims phu.

CHAPTER 2.IV A SPECIAL FORM OF TEXTUAL SHARING BETWEEN THE TWO TEXTS

A rare form of textual sharing occurs between our two texts. Chapter 6 of the *rDo rje khros pa*, which contains 150 lines of verse in seven syllables, and Chapter 18 of the *Myang 'das*, which contains 198 lines of verse in seven syllables, are very closely related. In fact, they are largely composed out of exactly the same phrases: if one excludes its three opening lines and its closing paragraph, a version of all but seven of the 150 lines of the *rDo rje khros pa*'s Chapter 6 also occur within the *Myang 'das*'s Chapter 18. Shared text between two separate Tantric scriptures is not unusual, so this much is unremarkable. What is unusual in this case are two things. Firstly, the two texts reproduce the shared phrases in a completely different order from one another; secondly, there is no discernable rational patterning to explain the different orders. It looks as though at some stage the text was broken up into small fragments, which were subsequently reassembled into two quite different orderings to render two quite different texts composed out of the same phrases and thus broadly dealing with the same topics, but in different ways. In fact, as we shall suggest later, this is quite possibly what happened.

But first let us look more closely at the passages in question. Chapter 6 of the *rDo rje khros pa* is called the chapter on establishing the samādhis (*ting nge 'dzin gtan la phab*), while Chapter 18 of the *Myang 'das* is called the chapter on accomplishing the phur bu as bodhicitta (*phur bu byang chub sems su bsgrub pa*). Despite the different names, essentially, on closer analysis, one can see that both of them deal with the broadly similar topic of the bodhicitta phur pa/phur bu, a well-known category of inner yoga that is widespread within Vajrakīlaya literature, although the usage of the term in these chapters is rather different from the standard exegesis of this practice.¹ The best way to present the manner in which the two chapters share their text is to number each line in each text, and then compare the sequences. We have numbered each line in each text, in the normal ascending sequence of 1, 2, 3, and so on. Taking Chapter 6 of the *rDo rje khros pa* as our base text, and comparing the sequences of lines, the shared passages, comprising lines 4 to 135 of the *rDo rje khros pa*'s chapter 6, correspond to the following sequence of lines in the *Myang 'das* Chapter 18:

15-16, not found, 17, 26-27, 40, 42 (which also corresponds to 7), 22-25, 43, 28-32, 47, 33-35, 46, 36-39, 52, 54, 56, 59, 61, 63-64, 66, 103, not found, 83, no exact match but close to 31 and 52, 82, 109-110, 114, not found, 104, 49, 51, 115, 117, 119-120, 122-123, 142-143, 154, 145, 71, 73, 76, 78, 147, 146, not found, 148-52, 91, 93, 106, 95-96, not found, 97, close to 154, 99, 101, 138, 137, 139, 140, 153-60, 154, 126-31, not found, 161-162, 166, close to 164, 163, 165, 167-72, not found, 20-21, 181, 184-185, not found, 182-183, 179-180, no exact match, 173-8, 186-8.

¹ The bodhicitta phurpa is one of the set of four phur bus (or phur pas), discussed widely in the commentarial literature. In the *'Bum nag* (and sources following the *'Bum nag*), they are given as the *rig pa ye shes*, the *thugs rje sprul pa'i*, *gsang ba byang sems* and *mtshan ma rdzas kyi phur bu*. The *'Bum nag* cites the authority of the *Phur bu ngan sngags gtsug lag gi rgyud* on the list (bDud 'joms bKa' ma edition: 435ff and 467ff; Boord: 259ff, 282ff). A myes zhabs notes (142.4) *tshad med snying rje'i* as an alternative for *thugs rje sprul pa'i*, and cites the *rTsa rgyud rdo rje khros pa* (142.6-143.1) on the categories. In some sources, (eg. Khenpo Namdrol [45-7], Gyatrul Rinpoche [254-260]), the ordering of the second and third of the categories is reversed. This ordering would seem to correspond with the usual ordering of the trikāya, since the *byang sems* relates to the sambhogakāya and the *thugs rje sprul pa* to the nirmāṇakāya in Shechen Gyaltsap's [n.d.13] and similarly in Khenpo Namdrol's explanations. In the *Myang 'das*, there is a good deal of development of the notion of the "bodhicitta phur pa" in Chapters 8, 12 and 18, yet this would not seem quite to correspond to the notion of the standard category of "*secret bodhicitta*", which is associated with anuyoga meditations involving the consort, the channels and winds, and completion practice. In the *Myang 'das*, especially in Chapter 18, the bodhicitta phur pa is rather linked with transforming the three worlds of existence into nirvāṇa, and it thus has much in common with the *thugs rje sprul pa'i phur pa*. An extensively discussed *Phur bu ngan sngags gtsug lag gi rgyud* citation precisely identifies its function as striking the sentient beings of the three worlds (*'Bum nag* bDud 'joms bKa' ma edition: 435.5: /kham s gsum sems can la gdab bo/). In Chapter 12, this function is linked to realising the pure awareness ultimate nature, and thus, it would also seem to have something in common with the first of the four phur bus (eg. D60v.1-2: /byang chub sems kyi phur pa yis/ /srid gsum 'gro ba'i gdar sha bcad/ /byang chub sems kyi phur pa yis/ /ma gdab bzhin du lhun gyis rdzogs/ /mnyam pa'i rgyal po rig pas gdab/).

As one can see, there are some cases of several lines remaining in sequence in both texts, but generally where we have a number of sequential lines from the *Myang 'das* in common with the *rDo rje khros pa*, a more typical pattern is for consecutive lines to be interspersed in the *Myang 'das* with other lines not found in the *rDo rje khros pa*, for the sequence to omit several lines, and to reorder others slightly. The same is true when we consider the pattern from the viewpoint of the ordering of the *rDo rje khros pa*, except for the fact that in this case, the *rDo rje khros pa* chapter has very little apart from its opening and closing lines which are not found at all in the *Myang 'das* chapter. Furthermore, a sequence of lines rarely lasts for more than a few yig rkang, after which we jump, often to a quite different part of the chapter. Occasionally, two quite separate sections in one text are mixed in together with another.

Do both versions read well?

The question naturally arises, are both versions coherent? Given the dramatic reordering of the lines, can they both make sense? We think they can, although neither reads as an altogether logically clear sequence (see Chapters 2.I and 2.II above for translated summaries of the contents of these two chapters).²

Above all, the text sharing here is not simply a matter of reordering sections of text, but of changing the context of nearly every individual line. Hence although the subject matter of each chapter is essentially similar, the specific details of the meditations described necessarily differ significantly. This is a salutary antidote to any assumption that a particular ritual term or category is likely to be understood in a consistent way even across texts of the same tradition or genre! Even if either or both of the texts was once the result of a muddle, it has become established and has been accepted in the form we now have it for at least some hundreds of years.

To give an example, where we have a description of "*striking the universal phurpa*", the *Myang 'das*'s version could be translated as follows:

"Since the visible world arises as the phurbu,
(it is) the (buddha) body of manifest thusness within space.
Since the dharmadhātu clearly manifests as the creative seed,
this is called, *striking the universal phurpa*."

On the other hand, the *rDo rje khros pa* gives:

"Through light radiating out of the bodhicitta,
the (buddha) body of manifest thusness [arises] within space. (D: The three worlds [become] the (buddha) body of manifest thusness.)

This is called, *striking the universal phurpa*. (D: *striking with the universal phurpa*.)"

The first and third lines of the *Myang 'das*'s passage are not found in the *rDo rje khros pa*, while a similar line to *rDo rje khros pa*'s first line is found further down in the *Myang 'das*.

Taking a slightly longer passage with a series of consecutive lines from the *Myang 'das*, found in roughly the same order in the *rDo rje khros pa* yet mingled in with some lines from another section of the *Myang 'das*, we have in the *rDo rje khros pa*:

"Primordially, immeasurable bodhicitta,
(is) the cause and fruit (of) dharma(s which are) unceasing.
From this, the bodhicitta phurbu (D phurbu bodhicitta),
(arises as) both cause and fruit, nirvāṇa.
Then (MGTRNK Then certainly), one's own bodhicitta,

² Across the three branches of its transmission, the extant versions of the *Myang 'das* chapter have more problems than the *rDo rje khros pa* in terms of scribal lapses, including omissions, folio misplacement and so forth, and there are more pronounced differences between these three groups than is the case with the *rDo rje khros pa* chapter. However, once obvious scribal lapses have been corrected, it is not at all clear that the *Myang 'das*'s order of the lines makes less sense than that of the *rDo rje khros pa*.

brings the three existences under control.

(At) one with the destiny (of) the Victorious One(s),
the bodhicitta is manifestly (D at first) displayed.

In order to generate the three worlds as primordial wisdom,

the complete (D completing the) colour(s) [RK symbol(s)] (of) the accomplished primordial wisdoms,
are generated with the secret mantra,

endowed with the (buddha) form, fully adorned (D supremely generated),

causing the three worlds to be filled (MGTRNK: and the three worlds should be filled) with wrathful one(s)."

An equivalent for every line of these verses is found in the *Myang 'das*, but not in a single place! The third, fourth and ninth lines are found together, while the other lines are found earlier, in a slightly rearranged order. Thus, we find two passages containing these lines:

(1) "Then, one's own bodhicitta,

brings the three existences under control.

(At) one with the destiny (of) the Victorious One(s),
the bodhicitta is manifestly displayed.

Primordially, immeasurable bodhicitta,

(is) the (MG its) cause and fruit, (of) dharma(s which are) unceasing,

the complete colour(s) [MGTRN symbol(s)] (of) the accomplished primordial wisdoms.

Having generated (it) with the secret mantra,

endowed with the (buddha) form, fully adorned,

(it) fills (MGTRN should fill) the three worlds with wrathful one(s)."

(2) A little further down the page we find the other lines, following a description of, "*further striking the three existences*" (which is found below in the *rDo rje khros pa rtsa ba'i rgyud!*).

"From this [further striking the three existences], the bodhicitta phurbu,

self-arisen, formless, all-pervasive (MGTRN since [it] pervades everything),

(it is) the non-dual cause and fruit (MGTRN from both the cause and fruit), nirvāṇa.

Having generated the three worlds (as) primordial wisdom,

the sign of luminous (MG great) self-arisen primordial wisdom,

as the primordial wisdom phurbu wrathful one,

(has) sun, moon, (and) mount meru phurbu ornaments."

The first, third and fourth lines of this extract are integrated into the above passage in the *rDo rje khros pa*, while the second, fifth and sixth lines are not in the *rDo rje khros pa*, and the final line is found further down in a quite different context.

Possible philological explanations

We can see that both arrangements of the lines can make sense. But as philologists, how do we account for this phenomenon of variously ordered lines of text? Clearly, the two chapters have some kind of relationship of dependency, which might possibly be a direct dependence of one of our sources on the other,³ but perhaps just as likely, either or both may be dependent on a third (so far) unidentified source.

The explanation might be material – the outcome of the physical nature of an original document – or it might be intellectual – the outcome of editorial and authorial activity, probably of a mystical or ritual kind. The explanation might also concern both.

If we are to speculate along codicological lines, one of the strongest suggestions is that these verses are very old and started their literary life on birch bark, or some similarly fragile material. As these became

³ If this is so, we cannot be certain which direction the movement of text was taking. Even on the rare occasions where we might have reasonable certainty that readings in one source are probably incorrect scribal errors for coherent readings found in our other chapter, the error might have postdated the movement of text between the two chapters.

increasingly fragmented, and as the fragments became increasingly disordered, the correct sequence of text became increasingly unclear to would-be readers. Subsequently, they were reconstituted in different orderings on different occasions by persons trying to make sense of them. Our two texts might represent two such different attempts. Birch bark is of course usually associated with rather ancient texts, but, as we have suggested above, we do have some reasons to believe the text could be very old. It is also possible of course that some other material, like paper, might have fragmented. For instance, the text might have been written on very small sheets of paper, as we find with some Dunhuang manuscripts. It might have come from the inside of a statue or reliquary. However, whatever the actual material, there is an important caveat to the hypothesis that the text might have been preserved in small sections, which were then further fragmented: The unit of text which essentially remained intact is in all cases the *yig rkang*. We find no cases where a jump is made from the middle of a *yig rkang* to the second half of another *yig rkang*, followed by its next sequential *yig rkang*. Even where the text apparently changes one, two or three syllables at the end of a line, this is never followed by a different section of text which follows a version of those final syllables. Thus, if the text was on small sheets which became disordered or fragmented, then the original scribe is most likely to have originally written each *yig rkang* on its own line, and not broken the *yig rkang* across lines or sheets. If material such as birch bark was involved, it is possible that breakages mainly took place horizontally along the grain, thus preserving the individual *yig rkang* or breaking them short, without the second half attaching to the following line.

The possibility that the verses might once have been ordered differently from either of these chapters is strengthened by the arrangement of three categories discussed in both versions. In the *Myang 'das*, we have a sequence of (1) further striking the three existences; (2) striking the universal *phur pa*; and (3) striking the three existences' *phur pa*, while in the *rDo rje khros pa*, the order runs, (1) further striking the three existences; (2) striking the *phur pa/phur bu* of existence; and (3) striking the universal *phur pa* (see above summaries). On reflection, it seems that one should expect the category of *further* striking the three existences, the category which comes first in both of our texts, to more correctly come *below* the category of the three existences' *phur pa/ phur bu* of existence. In other words, it is quite possible that both of our chapters may have drawn on a common source which might once have had a more obviously logical sequence than either of our extant texts!

The birchbark or other fragmented material theory is a theory with many drawbacks, as we have seen; it might not be correct. If we speculate along intellectual lines, another, perhaps stronger possibility, is that one or several visionary lamas deliberately reordered an otherwise stable text in the process of creating a new scripture. Such a process is probably well within the remit of scriptural text revealers, even if evidence for it of this particular type is not so commonplace. In the fully-developed *gter ma* tradition, a Buddhist text revealer finds a small fragment of text deemed particularly sacred and as having divine symbolic qualities; meditates on it; and out of the resulting visionary experiences, creates a full-length discursive text that usually utilises various pre-existent blocks of text with some slight addition, subtraction, or other minor modification. Furthermore, a text revealer may quite explicitly edit, re-order and clarify textual revelations of previous revealers: the late Dudjom Rinpoche, for instance, is as renowned for his contribution to the texts of his predecessors as he is for his own *gter ma*.⁴ We know the *gter ma* system has ancient antecedents. It is

⁴ The late Dudjom Rinpoche devoted much attention to editing and producing new versions of the cycles revealed by bDud 'joms Gling pa, of whom Dudjom Rinpoche was considered the immediate reincarnation. But more than this, much of Dudjom Rinpoche's Collected Works focuses on the treasures of earlier treasure revealers. Moreover, he is attributed with re-working, clarifying and making accessible the revelations of a number of previous masters (Lama Tharchin Rinpoche, 2002 talk at a Dakini Heart Essence trek-chod retreat, audio file available at <http://www.jnanasukha.org/resources.htm>). This aspect of Dudjom Rinpoche's role seems to be particularly emphasised by lamas of the tradition; it is said that Dudjom Rinpoche focused to such an extent on his work on previously revealed texts, that Ye shes mtsho rgyal appeared to him on a number of occasions to remind him of the importance of revealing his own treasures also (oral teachings of Lopon P Ogyan Tanzin Rinpoche, Kent, 10/11/2004). One example of this feature of the bDud 'joms lineage, in this case a revelation originating with bDud 'joms Gling pa, is that of the bDud 'joms *bla sgrub* practice tradition. This is said to derive from an earth treasure (*sa gter*) which nonetheless fully accords with the intentions and the words of the *bla sgrub* practices of six named previous

only a comparatively small step from this to utilising a pre-existent block of text after rather more radically rearranging its verses, as we find here.

Whether the birchbark or other fragmented materials theory, or the idea of visionary lamas rearranging or reworking already existent units of text is correct, what does that tell us about the life of these texts?

First of all, it confirms our general impression that NGB texts are composed by the welding together of already existing sections of tantric materials, many of them extremely old. We find this pattern repeated many times over in NGB material, with shared sections of text cropping up in Dunhuang materials, across different NGB texts, and even in commentarial and *sādhana* texts.

This in turn raises a philologically important consideration for those engaged in editing NGB texts: if they are composed to a significant degree out of pre-existent blocks in this way, which certainly seems to be the case, then how correct or pristine were the NGB texts at their points of origin? If they were compiled from the start using pre-existent blocks of text, then might not any orthographical or grammatical or other imperfections within those blocks have been imported wholesale into the new text that they were being used to construct? In other words, we have definite reason to believe that at least some NGB texts were partially or occasionally imperfect, ungrammatical, badly spelled and perhaps, on rare occasions, not even entirely coherent in all their parts, from the outset. It follows that any editors, Tibetan or Western, who set themselves the task of creating a perfect, grammatical, orthographically correct and entirely coherent text out of a NGB tantra was (or is) quite possibly attempting to create an artifact that never existed originally. We can also say with certainty that to some degree at least, the life of the NGB as a whole has been exactly such a process of ongoing correction and hypercorrection over time. The sDe dge edition, for example, is quite often supremely well edited, but for that very reason, might represent in some proportion of its parts a greater deviation from the original texts, than do the less-well edited Bhutanese and Southern Central *rNying ma'i rgyud 'bum* editions. In other respects, of course, the sDe dge editors might well have returned a proportion of text back to its original reading, where the other, less well-edited versions have preserved errors that have genuinely gone astray from the original.

A final point from the philological viewpoint is that in studying the production of esoteric Buddhist Tantric texts in the early years of post-Imperial Tibet, roughly between the start of the ninth century and the end of the tenth century, we are quite possibly also gaining at least a few useful insights into the way in which Buddhist Tantric texts were produced in India. It would not be surprising if the Indian pre-history of the famous Sanskritic tantras of the gSar ma pa period turned out to share at least some similar features with the origins of the Tibetan-composed *rNying ma pa* tantras. The two traditions were after all contemporaneous, and the Tibetans clearly took the Indians as their revered role models in every respect. But while the Indian historical record is comparatively thin, much more evidence survives in Tibet.

How might the tradition see it?

If philologists might see the relation of these two chapters to be the result of fragmented materials such as birchbark or of visionary lamas reordering texts to achieve new revelations, how might the tradition see the situation? It is quite likely that, on having their attention drawn to the complex relations of these two chapters, many *rNying ma pa* lamas would see no problem at all. According to traditional theories of the ontology of written tantric scriptures, such patterns of shared text as these would not necessarily require any particular explanation. Within traditional theories, Tantric scriptures are envisaged as the spontaneously arising expressions of the self-existent transcendent maṇḍalas of the deities that they describe. Closely linked to the notion of divine spontaneous expression is the notion of divine play. Such play is seen as the very essence of many a Tantric deity's activities at every level, and playfulness is very particularly described as an essential part of Vajrakīlaya's nature throughout the literature. If that is the case, then it follows that the

treasure revealers, and it represents the, "merging into one stream" (*chu bo gcig 'dres*) of these seven treasures. (*bDud 'joms gsung 'bum*. Volume Ca: 2-3; see also Cantwell 1989: 161-2.)

maṇḍala of Vajrakīlaya is perfectly likely to enjoy the expression of a few spontaneously-arising text-games, and playfully produce two different versions of the profound teachings on bodhicitta phur pa that use all the same words and lines, but in two very different orderings. Consideration of their unique notions of play can often provide useful perspectives when studying the world of the esoteric Buddhist tantras.

Summary of the occurrences of parallel lines in the Myang 'das Chapter 18 and the rDo rje khros pa Chapter 6⁵

Ordering of *rDo rje khros pa 6* in terms of the yig rkang of *Myang 'das 18*:

1-3	not found
4-7	15-16, not found, 17
8-9	26-27
10-11	40, 42 (also = 7)
12-15	22-25
16	43
17-21	28-32
22	47
23-25	33-35
26	46
27-30	36-39
31-38	52, 54, 56, 59, 61, 63-4, 66
39	103
40	not found
41	83
42	no exact match
43	82
44-5	109-110
46	114
47	not found
48	104
49	49
50	51
51-56	115, 117, 119-120, 122-3
57-60	142-3
59	154?
60	145
61-4	71, 73, 76, 78
65-73	147, 146, not found, 148-150, not found, 151-2
74-75	91, 93
76	106
77-80	95-6, not found, 97
81	154?
82-3	99, 101
84-87	138, 137, 139-140
88-95	153-160
96-101	126-131
102	not found
103-114	161-2, 166, 164, 163, 165, 167-172
115	not found

⁵ Note that we put a question mark where the match is quite close but there are significant differences. Given the repetition of important themes, in some cases, a line may have a more or less exact match, and a couple of other lines which are close matches as well.

116-7 20-21

118-135 181, 184-5, not found, 182-3, 179-180, not found, 173-178, 186-188

136-151 not found

Ordering of *Myang 'das* 18 in terms of the yig rkang of *rDo rje khros pa* 6:

1-6 not found

7 11 [also parallel of *Myang 'das* line 42 below]

8-14 not found

15-17 4-5, 7

18-19 not found

20-21 116-117

22-25 12-15

26-7 8-9

28-39 17-21, 23-25, 27-30

40 10

41 not found

42 11 [repeat of *Myang 'das* line 7 above]

43 16

44-45 not found

46 26

47 22

48 not found

49-51 49, not found, 50

52-66 31, not found, 32, not found, 33, not found x 2, 34, not found, 35, not found, 36-7, not found, 38

67-70 not found

71-78 61, not found, 62, not found x 2, 63, not found, 64

79-81 not found

82-3 43, 41

84-90 not found

91-101 74, not found, 75, not found, 77-8, 80, not found, 82, not found, 83

102 not found

103-4 39, 48

105 not found

106 76

107-8 not found

109-123 44-5, not found x 3, 46, 51, not found, 52, not found, 53-4, not found, 55-6

124-5 not found

126-131 96-101

132-136 not found

137-140 85, 84, 86-87

141 not found

142-145 57-58, not found, 60

146-152 66, 65, 68-70, 72-3

153-160 88-95

161-172 103-4, 107, 106, 108, 105, 109-114

173-178 127-132

179-180 124-5

181-185 118, 122-3, 119-120

186-188 133-135

189-199 not found

CHAPTER 2.V THE LEMMATA: QUOTATIONS FROM THE *MYANG 'DAS*

Introduction

Lemmata are often extremely useful sources for editing the texts they are drawn from. Unfortunately, in this case they have had only limited editorial usage. This is for two reasons: firstly, the frequent citations from the *Myang 'das* contain no passages where the versions found in the canonical collections present any textual problems; secondly, the lemmata often summarise or paraphrase the text, rather than reproduce it verbatim. For these reasons, the lemmata have played a smaller role in our edition than we might have hoped, but where they do, we mention them in the apparatus.

In this chapter therefore, we examine how the commentarial tradition has drawn on the *Myang 'das* and what we can learn from this. The *Myang 'das* is frequently cited, but we find that some particular sections are quoted repeatedly, while others receive less or no attention. Part of the reason for this is that a famous early commentary on the Phur pa tradition, the *Phur pa 'Bum nag*,¹ is widely depended upon by later commentators, and although this is not explicitly acknowledged, a significant proportion of subsequent citations from the *Myang 'das* follow the ones found in the *'Bum nag*. Thus, in various sources, we may find general discussion of the *Myang 'das* or sections of it which are quoted at length in the *'Bum nag*,² and over three-quarters of the actual citations we have found so far occur in the *'Bum nag*. Hence, we give most focus to the *'Bum nag*'s treatment of the *Myang 'das*, adding a relatively brief discussion of citations which do not appear to be found in the *'Bum nag*.

The Phur pa 'Bum nag's citations from the Myang 'das

The *'Bum nag* quotes twelve passages from the *Myang 'das*. In the case of one of these twelve passages, a substantial citation is first given, but then various elements of it are repeated on four further occasions in the text. The *'Bum nag*, then, relies on the *Myang 'das* for specific points (which we shall examine), but not for others, and later commentators appear to pick up on exactly these same points. Indeed, it seems most likely – at least in the commentaries by Kong sprul, bDud 'joms and A myes Zhabs, which we have looked at – that for these passages, they were using the *'Bum nag* (or another source which shares the commentarial tradition of the *'Bum nag*). In the case of a number of these later commentarial citations, they all follow minor variants given in the two editions of the *'Bum nag* which are presently available, rather than the text given in any of our extant *Myang 'das* editions.³ Where we find such quotations in which there are no

¹ The *'Bum nag* version cited below is the Gangtok edition, with the bDud 'joms bKa' ma Vol. Tha variants in square brackets. See Bibliography: Editions of the *'Bum nag*.

² For example, Khenpo Namdak (1999: 32 note 26, 55 note 90) refers to its account (in Chapter 4) of the subjugation of Rudra, and to the deity form found in that chapter. Nonetheless, although the *'Bum nag* does not cite the *Myang 'das*'s Chapter 4 at length, it does prominently introduce its section on the subjugation of Rudra with a quotation from the opening lines of *Myang 'das*'s Chapter 4, as we shall see below.

³ For instance, the citation given in bDud 'joms 78.2-3 concerning the place for wrathful practice is virtually identical to that given in the *'Bum nag* (41.5-6) [277.1-2] and different from the *Myang 'das* versions (D51v; M124r; G110v; T150v; R120v; N53v). Both bDud 'joms and the *'Bum nag* omit three yig rkang, and also share small variants from the *Myang 'das*, eg. ni for ru, lam for dang. Exactly the same applies to this same citation found in A myes Zhabs (149.4-5), which only differs from the *'Bum nag* and bDud 'joms in a single reading (lam for srang) not shared by any other text presently at our disposal. Kong sprul (69.3-4), discussing suitable sites for general tantric practice, cites a passage for which the *Myang 'das* (D51v; G110v; M124r; T150v; R120v; N53v) and *'Bum nag* (40.2-3) [274.6-265.1] versions are extremely close, but Kong sprul does share the *'Bum nag*'s bzhi against the *Myang 'das*'s bzhi'o. A similar situation is found in the case of the citation used by Kong sprul (69.2) and by A myes Zhabs (147.1-2) in discussing the qualities of the tantric master, which in both cases is virtually identical to that given in the *'Bum nag* (39 line 6) [274.2-3]. All these citations are very close to the passage in the *Myang 'das* (D66v;

substantial variants between the versions in the *'Bum nag* and in the *Myang 'das*, it is difficult to prove *conclusively* that the *'Bum nag* (or the commentarial tradition it represents) was followed. The evidence is stronger, however, in the case of three passages, where citations in Kong sprul⁴ follow almost exactly the wording of the *'Bum nag*, which re-orders and paraphrases the *Myang 'das* original. It is hardly conceivable that Kong sprul (or an earlier commentator he may be following) should have independently re-written these passages in exactly the same manner that we find in the *'Bum nag*.

What, then, does the commentarial tradition, exemplified by the *'Bum nag*, take from the *Myang 'das*? First, while we find numerous sources in rNying ma literature on the subjugation of Rudra,⁵ the *Myang 'das*'s Chapter 4 is one of the more significant. The *'Bum nag* quotes from a substantial passage at the beginning of this chapter, and in the *'Bum nag*, just as in the *Myang 'das* itself, the context for this citation is the introduction to the account of Rudra's subjugation. What we have here is a statement of how and why Rudra arose, the advantages of taming him and the disadvantages of not doing so. The *'Bum nag*'s version is not a direct quotation throughout;⁶ it paraphrases the opening lines and to a lesser extent some of the other points, and we also find selectivity and omission.⁷ A particularly interesting point about this quotation is that the *'Bum nag* re-writes the *Myang 'das*'s lines on the question of the causes from which Rudra arose. The *Myang 'das* says that he arose from evil causes and conditions, elaborating that the cause is mental grasping at substantiality, while the condition is acting in a perverted way.⁸ The *'Bum nag*'s citation is more explicit, in effect interpreting this, specifying the degeneration of samaya as the cause, and renunciation of the lama as the condition.⁹ Neither of these are mentioned in the *Myang 'das*.¹⁰

The next passages in the *Myang 'das* which are quoted in the *'Bum nag* (and elsewhere) concern the qualities of the appropriate places for tantric practice, given in the opening section of the *Myang 'das*'s Chapter 5. In the case of the first verse cited,¹¹ which relates to the attributes of a suitable place for general tantric practice, the quotation is almost identical to the original (see above, note 3) but in the second passage on the specific requirements for the place in which wrathful rituals are performed,¹² we again find some

M147r; G131v; T173v; R140v; N77v). However, in the single minor variant we do find (*'Bum nag* la for *Myang 'das* nas), the *'Bum nag*, Kong sprul and A myes Zhabs are in agreement against all the *Myang 'das* editions. See also below.

⁴ The first citation (Kong sprul 44.1-4) quotes the *Myang 'das* Chapter 4's discussion of Rudra (D48r; M118v; G105v; T145r; R116r; N:48r), following the distinctive readings (see below and note 7) in the *'Bum nag* (26 line 1-4 [250.1-5]). The second citation (Kong sprul 130.5-6, from the *Myang 'das* D57r-v; M132v; G118r-v; T158v-159r; R127v; N61v) also closely follows the *'Bum nag*, which again has re-phrasing and which integrates lines separated by fifteen intervening yig rkang in the *Myang 'das* (see below and note 24). We find a very similar situation of selection from a longer passage together with re-wording in the case of the third citation (Kong sprul 129.5-130.1, corresponding to the *'Bum nag* 101.6-102.2 [359.4-6], quoting from the *Myang 'das* Chapter 12 (D60v-61r; M137v-138r; G123r; T163v; R131v; N66v-67r) (see also below and note 36).

⁵ See Mayer 1996, 116-128, and 1998, Cantwell 1997.

⁶ The possibility remains that it *might* be a direct quotation from an older edition of the *Myang 'das* differing from all our extant versions, but given that we find significantly different wording which has left no trace on any of the five editions examined, this would seem an unlikely scenario.

⁷ Generally, this is a matter of simply shortening the passage, but a few points are omitted entirely, such as the consideration of Rudra's family or lineage (*rigs*). Kong sprul's citation of the passage (44, line 1-4) is virtually word-for-word the same as the *'Bum nag*'s.

⁸ log pa'i sems can chen po de/ /legs pa'i rgyu rkyen las ma byung./ /nyes pa'i rgyu rkyen las byung ste/ / rgyu ni gzung [TN bzung] 'dzin rtog [N rtogs MG insert ngan] las byung [MG insert ngo]/ /rkyen kyang [TRN yang MG ni] log par spyad [MGTRN spyod] pa las byung./ [TRN omits byung MG insert ngo] *Myang 'das* sDe dge base text [variants in square brackets] (D48r; M118v; G105v; T145v; R116v N48r)

⁹ log pa'i semn cheno [sems can chen po] 'di/ dam tshig nyams [nyams] pa'i rgyu las byung./ /rkyen ni bla ma spangs pa'o/ *'Bum nag* 26 [250], Boord 129.

¹⁰ It is, however, true that in the broader context of the *Myang 'das* as a whole, there is certainly a good deal on the link between Rudra and samaya degeneration.

¹¹ /gnas kyi dam pa bstan [N stan] pa la/ /gzhung ldan bkra shis byin can dang./ /nyams dga' ba yi [MGTRN ba'i] gnas dang bzhi'o (D51v; M124r; G110v; T150v; R120v; N53v; *'Bum nag* equivalent: 40.2-3 [274.6-265.1]; Kong sprul 69.3-4).

¹² The cited yig rkang are as follows: drag po'i [TRN po] gnas kyi dam pa ru/ /dur khrod shing gcig [TRN cig Rc gcig] rgya gram dang/ /gcan gzan [TRN zan] mang po [MG po'i] rgyu srang dang/ [MG drangs nas] /gnam [R gnan Rc gnas] ni gri 'dra sa gru gsum/ /logs la tsher ma can gyi shing/..... /de ni drag po bsgrub pa'i [TRN po'i sgrub, MG po'i bsgrub for po bsgrub pa'i]

selectivity (three yig rkang are omitted). In this case, however, the main points, given first, are all included in their original order, and in terms of sense, the only innovation is to clarify *rgya gram* (cross) into *rgya gram lam* (crossroads), although this might be inferred from the context.

A substantial passage from the *Myang 'das*'s Chapter 7 on the yoga of ultimate meaning¹³ is cited in the '*Bum nag*' in introducing a section on tantric conduct, in particular, that of its basis in a non-dual perspective. This part of the text refers to performing activities with compassion, the liberating killing of the afflictions, progressive practice through the nine vehicles, the importance of the samayas and tantric requisites for practice. It is emphasised that the mind should abide in the dharmatā, meditating on the aggregates as illusory in the maṇḍala of deities. The first part of the '*Bum nag*'s quotation is close to the NGB versions of the *Myang 'das*, but again, there is some paraphrasing,¹⁴ and in one case, what might be a scribal error.¹⁵ As the passage continues, a number of yig rkang are omitted, and the final three yig rkang given in the quotation are in fact found separately further on in the chapter, in the same order but each embedded within quite different text. Nonetheless, the original sense of the cited lines is essentially preserved.

The next two cited passages are found in the *Myang 'das*'s Chapter 8, in the context of a discussion of the nature and types of phur pa/phur bu. The first¹⁶ specifies the woods or metals needed to make appropriate phur pa for different ritual purposes, while the second¹⁷ lists five types of metals from which a phur pa may be manufactured. In the *Myang 'das*, the two are immediately consecutive, although they are cited at different points in the '*Bum nag*'.¹⁸ In the case of the first passage, the '*Bum nag*' rearranges the order of the *Myang 'das* text to bring it into line with the standard conventional order for the four activities, which is shared in the list given just above in the *Myang 'das* (ie. *zhi rgyas dbang drag phur pa bya*). But in this actual verse in the *Myang 'das* we have the order given as *drag rgyas dbang zhi*. In other respects, this quotation is very close to the *Myang 'das*.¹⁹ We have no real variation in meaning in the second passage cited, but again there is some reordering²⁰ and slight changes in wording.²¹ Kong sprul also quotes this passage, exactly following the '*Bum nag*'s reading against that in the *Myang 'das*.²²

In the '*Bum nag*', we have a section on the symbolism of the material phur pa, following directly after the quote on the types of metal, and this consists almost exclusively of another quotation (102.6 [360.5]) which occurs in the *Myang 'das*'s Chapter 9 (D57r-v; M132v; G118r-v; T158v-159r; R127v; N61v). Again we have some reverse positioning: an association between the three Buddha bodies and three parts of the phur pa, put first in the '*Bum nag*' (perhaps for emphasis?), follows fifteen yig rkang after the general statement on its perfect three-sided form in the *Myang 'das*. We also have the omission of a yig rkang in the middle of two cited lines, and there is a little paraphrasing, with one slight change in sense.²³ Given these re-workings

gnas so/ D51v; M124r; G110v; T150v-151r; R120v-121r; N53v; '*Bum nag* equivalent: 41.5-6 [277.1-2]; bDud 'joms' *gnam lcags spu gri*: 78.2-3; A myes Zhabs: 149.4-5.

¹³ The full title of the chapter (sDe dge edition 54r, variants in square brackets) is: ye nas yin pa'i don de [MG omit de] la/ [TRN omit ye nas yin pa'i don de la]/ yang dag pa'i don la [MG par for pa'i don la] sbyor [MGRN 'byor Rc sbyor] ba'i [MGN pa'i] rnal 'byor pa [MGTRN gyi] lta ba'i [MGTRN ba] nges pa [MGTRN par] bstan pa'i le'u ste bdun pa'o// The cited passage begins from D53r; M126v; G113r; T153r; R122v; N55v. In the '*Bum nag*', the citation is 211.3-6 [529.6-530.3].

¹⁴ rjes su bsgrub for dems/dems su 'dzin; sngags cha for lag cha

¹⁵ la byang for sgrub/bsgrub pa'i lam

¹⁶ D54r-v; M128r; G114r-v; T154v; R123v-124r; N57r

¹⁷ D54v; M128r; G114v; T154v; R124r; N57r-v

¹⁸ 158.5-6 [444.2-3]; 102.5 [360.4]

¹⁹ There is an exception in the comment on the phur pa for pacifying: chos kyi is given for chos nyid, thus omitting the association between the dharmatā and this phur pa.

²⁰ eg. lcags sam gnam lcat [or: sa lcags gnam lcags] for gnam lcags sa lcags

²¹ eg. dang for gsum

²² Kong sprul (130.4-5) follows the same readings that are found in the bDud 'joms bKa' ma edition of the '*Bum nag*' in its first variant (sa lcags for lcags sam), and the Gangtok edition in its second variant. (bzhi for dang). It is possible that Kong sprul consulted different editions of the '*Bum nag*', but it is equally possible that he followed a source – either a copy of the '*Bum nag*' or another commentary relying upon it – which shared some variants with both the '*Bum nag*' editions we now have available.

²³ rgya mdud gong ma for dbu yi /dbu'i rgya mdud

of the *Myang 'das*, Kong sprul's dependence on the '*Bum nag*' tradition is clear in his quotation of these lines, which, as in the '*Bum nag*', follows immediately after the citation above.²⁴

Two parts of the *Myang 'das*'s Chapter 10 on the samayas are quoted in the '*Bum nag*', also in the context of the section on samaya. The first²⁵ consists of a rather poetic list of similes: the general samayas are likened to the ground of the earth, supporting all, fulfilling wishes like a wish-fulfilling jewel, and subduing like a lion. The list is basically the same in our two texts, although we find the yig rkang introducing the list in the *Myang 'das* is moved to its conclusion in the '*Bum nag*'. The second more substantial passage is not in fact presented as a direct quotation in the '*Bum nag*': rather, at the end of a detailed commentary on twenty tantric vows (213 [532-3]), the '*Bum nag*' attributes its explanation to the *Myang 'das*.²⁶ Each point in the '*Bum nag*' is given in ordinary sized writing, while a comment on it is given in small print, clearly distinguished from the main text.²⁷ Now, in fact, while we do find the twenty points in the *Myang 'das*, the glosses are not included there. Essentially, the list itself is very similar, with few meaningful discrepancies.²⁸ We again witness some reversal.²⁹ All the points are given in the same order, although the final two yig rkang are elided.

The *Myang 'das*'s Chapter 12 on the dharmatā view of nirvāṇa³⁰ is drawn on in several places in the '*Bum nag*', but these various citations are from only two passages in the *Myang 'das*, the second of which is quoted from five times. The first of these³¹ concerns the nature of the ultimate "bodhicitta phur pa" (*byang chub sems kyi phur pa*). Again, we do not have an exact word-for-word copy; besides slight variations, the quotation is a selection of lines, missing out several yig rkang and eliding 2 yig rkang into one.³² The overall sense of the passage is kept intact, although there is one rather dramatic change of meaning: the '*Bum nag*' says that the ultimate meaning can be realised if the phur pa strikes either sentient beings (in the Gangtok edition) or primordial wisdom (in the bDud 'joms bka' ma edition). All versions of the *Myang 'das* speak of it striking the mind.³³

Directly after this passage in the *Myang 'das*, we find the section which is repeatedly quoted (D60v-61r; M137v-138r; G123r-v; T163v; R131v; N66v-67r). It concerns the symbolic associations of the phur pa, metaphorically associating the two parts of the word phur pa with meditative understandings. This type of discussion on the elements of a deity's name or ritual implement etc. occurs frequently in root tantras and commentaries, and in the case of "phur pa" we have found a similar section in Ch.9 of the *rdo rje khros pa rtsa ba'i rgyud*³⁴. The first citation of this *Myang 'das* passage in the '*Bum nag*' (101.6 – 102.2 [359.4-6])

²⁴ Kong sprul (130.5-6) is word-for-word the same as the '*Bum nag*'s citation, apart from rgyu for rgya (but the zhabs kyu is marked, and deletion is probably intended) and bzhog for gzhog.

²⁵ D58v; M134v; G120r; T160v; R129r; N63v; '*Bum nag*' equivalent: 213 line 1 [532.1-2].

²⁶ zhes myang 'das las bshad do/ (213 [533])

²⁷ In the bDud 'joms bka' ma edition, the glosses are on the same lines as the text, but they are attached by a curving line of dots to the points they clarify, generally breaking up the yig rkang in the middle. In the Gangtok edition, the glosses are given beneath the line.

²⁸ In the *Myang 'das*, we find the list on D58v-59r; M134v-135r; G120r-v; T160v-161r; R129r-v; N63v-64r. There is one slightly different sense. The *Myang 'das* gives: rdo rje ra bas bskor ba'i go mi hral/dral (the space which is encircled by the vajra enclosure is not broken into, or: do not cut out gaps in the surrounding vajra enclosure); the '*Bum nag*' has: rdo rje ra bas bskor ba'i tho mi dbral (Boord 325 gives: One does not omit stones from the circle of a vajra wall).

²⁹ zas dang nor for nor dang zas

³⁰ The full title is: lta ba chos nyid [TRN inserts du] mya ngan las [N omits las] 'das pa'i rgyud [MGTRN par for pa'i rgyud] bstan [N stan] pa'i le'u ste bcu gnyis pa'o (D61r; M138r; G123v; T164r; R132r; N67r)

³¹ D60v; M137v; G122v-123r; T163r-v; R131r-v; N66v; '*Bum nag*' equivalent: 215.1-3 [535.6-536.3]

³² skyes [skye] med gdab pa'i [gdal ba'i] phur pa de/ for /phur pa skye ba med pa'i don/ /ma skyes brdal [TRN bdal] ba'i phur pa yis/

³³ '*Bum nag*: semn la btabs na don dam rto/ [/ye shes la gdab na don dam rtogs/] for *Myang 'das*: /sems la btap pas [MG las gtab pa'i] don dam [N ma] rtogs/

³⁴ We find (D180r; M201r; G180r; T77v; R72r; N86v; K95r): /phur ni thams cad byang chub sems/ /pa ni thams cad kun la [MGTRNK tu] khyab/ /phur ni thams cad [R thamd] gtso bo'i mchog/ pa ni thams cad 'khor gyi tshul/ /phur ni thams cad skye ba med/ /pa ni rol pa 'gag [MG 'gags] pa med/ /phur ni byang chub sems su [R semsu] gcig/ /pa ni thams cad de ru sgrub [MG bsgrub; TRNK bsgrub]/

gives twelve yig rkang from it, which are said to constitute a commentary on the meanings of the word (*nges tshig* =Skt. *nirukta*), which is one of a number of sub-sections relating to the material symbolic phur pa (*mtshan ma rdzas kyi phur pa*). As in our previous quotations, we find reversal of ordering in some of the yig rkang, and omission of lines, although since we are dealing with a number of "self-contained" associations, which are not broken up but only re-arranged, this does not have a significant impact on the sense of the components. In the final lines, the re-arrangement means that the comments on *bsgral ba* and *sbyor ba* are reversed, conforming to the conventional ordering of "*sbyor sgrol*". The few slight re-wordings also do not change the meaning in any very significant way.³⁵ This citation is also found in Kong sprul, again, virtually word-for-word the same as the passage in the '*Bum nag*'.³⁶

The second and third quotations are shorter. The second (158.5 [444.1]), which consists of three yig rkang, follows the order given in the first quotation rather than that found in the *Myang 'das*. In the '*Bum nag*', the quote is given in the context of illustrating that the substance of the absolute phur pa is the nature of mind (*sems nyid*).

The context for the third quotation (159.2-3 [445.1-2]) is again that of an exegesis of the word (*nges tshig*), phur pa, although here it is particularly specified that it is the ultimate meaning (*don dam*) which is being addressed. Now, the four yig rkang selected are in the same order as we find in the *Myang 'das*, although the content is virtually identical to that given in the first '*Bum nag*' citation, which is close to but not exactly the same as the *Myang 'das* version.

We have the same situation in the case of the fourth quotation (159.4 [445.3-4]), which is of the final four yig rkang of the passage: that is, unlike when the passage was cited at length on the first occasion, we now again conform to the *Myang 'das*'s original ordering of the yig rkang. Again, also, the actual content of the yig rkang is virtually identical to that given in the first '*Bum nag*' citation. We find this citation a few yig rkang after the third quotation, now illustrating the ultimate result, that of attaining the dharmakāya.

The fifth citation of this passage in the '*Bum nag*' (215.4-5 [536.5]) occurs soon after the section on the ultimate "bodhicitta phur pa", which cites the passage preceeding this in the *Myang 'das* (see above). In this case, the ordering of the yig rkang neither conforms to that given in the first long quotation from this passage in the '*Bum nag*', nor to that in the *Myang 'das*! It is also interesting that the first yig rkang given is here closer to its version in the *Myang 'das* than it is to the previously mentioned citation of it.³⁷

The final passage which is cited in the '*Bum nag*' is given in the *Myang 'das* at the beginning of Chapter 17 in the sDe dge, mTshams brag and sGang steng editions, and near the beginning of Chapter 18 in the gTing skyes, Rig 'dzin and Nubri editions.³⁸ The lines preceeding it are quite different in the *Myang 'das* and '*Bum nag*' versions, although the following text discusses wrathful ritual practice in both cases. However, the three yig rkang themselves straightforwardly concern the tantric master (*slob dpon*), and in the context of the '*Bum nag*' (39.6 [274.2-3]) and similarly in Kong sprul (69.2) and A myes Zhabs (147.1-2), who also cite these lines, the quote is given to illustrate the qualities necessary for a tantric master, in a discussion of the first of the five "perfections" (*phun sum tshogs pa*).³⁹ In the case of this short citation, the wording is virtually identical in every case, that of the different editions of the *Myang 'das*, the '*Bum nag*', A myes Zhabs, and the Kong sprul *rgyud 'grel*.

³⁵ For example, we find *chos kyi dbyings nyid* rather than *chos kyi chos nyid*, but note in this case that the fifth citation of the passage does give the "correct" *chos nyid*.

³⁶ Kong sprul (129.5 - 130.1) repeats exactly the same twelve yig rkang and in the same order as that found in the passage in the '*Bum nag*', sharing all its readings. In the minor variants between the two editions of the '*Bum nag*' (see comment on Kong sprul's source in note 22 above), in some cases it shares one and in some cases, the other edition's readings. Only in one case does it have a variant which is different from either of our two '*Bum nag*' editions: merely, *kyis* for *kyi* [or: *gis*].

³⁷ In the *Myang 'das* (D60v: M138r; G123r; T163v; R131v; N67r), we find: /*chos kyi chos nyid phur pa yin*/. In the first '*Bum nag*' citation of it, we have: *chos kyi dbyings nyid phur pa yin*/, but in this final citation we have /*chos kyi chos nyid phur pa yin*/. We find both variants in the second citation of it given in the '*Bum nag*': *chos kyi chod* [dbyings nyid for chod] *phur pa yin*/.

³⁸ D66v; M147r; G131v; T173v; R140v; N77v. We believe the different placement to be due to the shuffling of folios which is discussed in the next chapter, and hence, that the correct placement should be within Chapter 17.

³⁹ The perfected practitioner. place, circle, time and material requisites are all needed as a basis for accomplishment.

Is it possible to make any text critical comment on which *Myang 'das* tradition(s) the *'Bum nag* has drawn on in its citations? There are no instances of the sharing of errors between the *'Bum nag*'s quotations and one or more of our *Myang 'das* editions: on the contrary, all the readings which the *'Bum nag* shares with one *Myang 'das* tradition against another are either "correct" readings against scribal errors, or are at least plausible variant readings. Furthermore, we do not seem to have a consistent pattern of shared readings either. In a number of cases, the *'Bum nag* editions follow mTshams brag and sGang steng's readings.⁴⁰ But we also witness some instances where the *'Bum nag* supports readings of the gTing skyes, Rig 'dzin and Nubri group.⁴¹ There are also a couple of cases where the *'Bum nag* seems to favour sDe dge's single readings, although these instances could readily be attributed to conjecture or coincidence.⁴² We also witness occasions where the *'Bum nag* follows mTshams brag, sGang steng and sDe dge against gTing skyes, Rig 'dzin and Nubri,⁴³ and other patterns.⁴⁴ It would seem that all we can conclude is that there is not an obvious linkage between the *Myang 'das* citations found in the *'Bum nag* and any of our extant editions to the exclusion of others.

Citations from the Myang 'das which are not found in the Phur pa 'Bum nag

It is, of course, not possible to be exhaustive in a discussion of further citations of the *Myang 'das*, found in commentaries other than the *'Bum nag*: extensive reading of the literature would be necessary to ensure that a representative picture emerges. Here, then, we only supplement the above discussion of the *'Bum nag* citations – which would seem to dominate the commentarial tradition⁴⁵ – with consideration of the few other passages cited by Kong sprul.

It is possible that these quotations too derive from another commentarial tradition rather than directly from the *Myang 'das*. However, in this case it would seem quite likely that Kong sprul used the *Myang 'das* itself as his source. According to his biography (Barron 2003: 286), he kept a copy of the *rNying ma'i rgyud 'bum* in his room. This would not be sufficient to prove that he consulted the *Myang 'das*: indeed, it seems probable that he did not trouble to locate the original of the quotations he takes from the *'Bum nag* tradition.⁴⁶ It is worth remembering, however, that such checking would not have been swift, since the *'Bum nag* does not tell us even the *Myang 'das* chapter it is citing, and it would have taken some time to find the passages concerned (and this is especially so given the paraphrasing and re-ordering we witness in some of these

⁴⁰ For instance, the *'Bum nag* (26 [250]) supports MG's med de/ against DTRN's tu med/ (D48r; M118v; G106r; T145v; R116v; N48v), (211 [530]) MG's mkhas against DTRN's gsal (D53v; M126v; G113r; T153r; R122v; N56r), (213 [532]) MG's bsrungs against DTRN's srang/bsrangs (D58v; M134v; G120r; T160v; R129r; N63v), (213 [532]) MG's spyod against TRN's spyo and D's blug (D58v; M134v; G120r; T160v; R129r; N63v), and in giving rdzong (213 [533]), it seems to follow MG's rdzongs against D's bzang and TRN's gzhong (D59r; M135r; G120v; T161r; R129r; N64r).

⁴¹ For example, the *'Bum nag* (215 [536]) follows TRN's la gdag rather than DMG's las 'das (D60v; M137v; G122v; T163r; R131r; N66v), (102 [359], 159 [445]) TRN's pa ni against DMG's phur pa (D60v; M137v; G123r; T163v; R131v; N66v) and TRN's bskyed pa against D's bkye ba and MG's skye ba (D61r; M138r; G123r; T163v; R131v; N67r).

⁴² For instance, the *'Bum nag* (211 [530]) supports D's 'byed against TRN's byed and MG's phyed (D53v; M127r; G113v; T153v; R123r; N56r), and (101 [359]) D's phur against MG's sku and TRN's bu (D60v; M137v; G123r; T163v; R131v; N66v). In the first case, phyed could have been amended to 'byed, while in the second case, MGTRN's readings appear to be corrupt or inappropriate, and phur could have been conjectured as appropriate.

⁴³ We find the *'Bum nag* (211 [530]) following DMG's dmigs pa against TRN's bya ba (D53v; M127r; G113v; T153v; R123r; N56v); (102 [360]) DMG's la bya against TRN's pa la (D54v; M128r; G114v; T154v; R124r; N57v); and (213 [532]) DMG's bya yi against TRN's 'dab chags (D58v; M134v; G120v; T160v; R129r; N64r).

⁴⁴ For example, we have an instance where the *'Bum nag* (102 [360]) follows DMGN's mgo against TR's 'go (D57r; M132v; G118r; T158v; R127v; N61v), and two instances (102 [359], 159 [445]) where it follows DTR's thebs against MG's theg and N's thob (D61r; M138r; G123v; T163v; R131v; N67r). As we might expect, there are also many occasions where one or the other edition's single readings are not followed.

⁴⁵ We have only found one citation of the *Myang 'das* in bDud 'joms which is not given in the *'Bum nag* and discussed above, and this is shared with Kong sprul (see below). Although Kong sprul does cite a few further passages, most of his quotations would appear to be dependent on the *'Bum nag* tradition (as we have seen above).

⁴⁶ If he did, no evidence is left of this since as we have seen, he follows the *'Bum nag* against all the *Myang 'das* editions.

citations). On the other hand, browsing the *Myang 'das* himself for further elaborations would not have been such an onerous task, so it would seem more probable that he would have done it. It might also be significant that three of his additional citations are from the openings of chapters – perhaps the most obvious places to look while browsing – while all the further citations are from the remainder of Chapter 27, a citation from the opening of which he gives earlier.

In some respects, these additional quotations are quite different from those Kong sprul shares with the '*Bum nag*'. Even the very lengthy passages which Kong sprul cites from the *Myang 'das*'s Chapter 27 are extremely close to the original, lacking the re-formulations we find in the '*Bum nag*' citations. Moreover, unlike the situation described above of no clear pattern of textual affiliation between the '*Bum nag*' quotations with any of our three major NGB traditions, Kong sprul would appear to be following the readings of the sDe dge edition of the NGB. This would hardly be surprising if he had consulted his own copy, since he is most likely to have possessed the sDe dge printed edition, and this would seem to be confirmed by the mention in his biography (Barron 2003: 286), where he includes the NGB in a list of block print texts.⁴⁷

To review the quotations, the first, four yig rkang in length, is taken from the beginning of the *Myang 'das*'s Chapter 6 and it consists of a list of seven samaya infractions which bring about appropriate objects for "liberating killing". It is extremely close to all versions of the *Myang 'das*.⁴⁸

The second citation, from the opening of the *Myang 'das*'s Chapter 13, is another four yig rkang verse, on the symbolic ornaments required by the mantra practitioner, which correspond to the deity's characteristic wrathful adornments. In this case, Kong sprul's quotation is exactly the same as that given in the sDe dge edition of the *Myang 'das*.⁴⁹

The other citations consist of direct quotations of substantial passages from the *Myang 'das*'s Chapter 27. The first, from the chapter's introduction, specifies the deleterious consequences resulting from the failure to kill/liberate the most vicious negativities.⁵⁰ The second, on the benefits of liberating killing, follows immediately afterwards in the *Myang 'das*, while in Kong sprul, it follows after Kong sprul's elaboration of the first quotation.⁵¹ In both citations, the emphasis is not only on the positive and negative effects as such, but as much on the crucial importance of the maintenance of the samaya and the preservation of the tantric maṇḍala. Together, the two quotations are thirty yig rkang in length, they are in exactly the same order in the *Myang 'das* and in Kong sprul, and virtually the only difference between Kong sprul and all the *Myang 'das* editions are a few very minor spelling errors.⁵² Although we do not have a pattern of shared errors between the sDe dge *Myang 'das* and Kong sprul, it is quite clear that Kong sprul is following the sDe dge readings in this passage.⁵³

The next cited passage occurs immediately after the above sections in the *Myang 'das*, and a little further down in Kong sprul.⁵⁴ It reiterates the ultimate understanding of the activities of liberating killing, its association with compassion and Buddhist practice, and its ability to cleanse and liberate the five aggregates

⁴⁷ sDe dge was the only printed edition of the *rNying ma'i rgyud 'bum*: all our other editions are manuscripts.

⁴⁸ Kong sprul 145.4-5, corresponds to a verse found in the *Myang 'das*, D52r; M125r(249); G111v; T151v; R121v; N54r. We find two instances of 'gyur for gyur, and the other very minor variants (such as kyis for kyi) are all witnessed in at least one of the *Myang 'das* editions.

⁴⁹ Kong sprul 153.3-4 (corresponding to D61r; M138r-v(275-6); G123v; T164r(327); R132r; N67r): Kong sprul is not very different here from any of the other *Myang 'das* editions, although it does share D's rgyan against MGTR's chun (and N's tshun). Either reading could make good sense in the context.

⁵⁰ Kong sprul 163.1-3; *Myang 'das* D81r; M169r(337); G151v-152r; T190v(380); R154r; N94v-95r.

⁵¹ Kong sprul 164.3-165.1; *Myang 'das* D81r-v; M169r-v(337-8); G152r; T190v-191r (380-381); R154r-v; N95r.

⁵² Apart from minor spelling errors, the only difference between Kong sprul and all editions of the *Myang 'das* is a single instance of dang for nyan/gnyan in the second passage, but even this makes little difference to the meaning.

⁵³ In significant variants, such as nges for ngan, bsgrib/sgrib for grims, ngan for nyams, Kong sprul follows single readings of sDe dge against all the other editions, while in others, Kong sprul follows DMG against TRN (such as ldan for dam, 'khol for 'khor), or DTRN against MG (such as including a yig rkang omitted in MG). The same tendency to follow D's readings applies to many of the minor variants also.

⁵⁴ Kong sprul 166.6-167.3; *Myang 'das* D81v; M169v(338); G152r-v; T191r(381); R154v; N95r-v.

of the objects of the ritual. Again, Kong sprul's citation is an exact copy of the *Myang 'das*, and closer to sDe dge than any of the other editions.⁵⁵

The final short extract from the *Myang 'das*, on the ultimate realisation, is given immediately after the previous citation in Kong sprul, while it occurs two yig rkang further down in the *Myang 'das*.⁵⁶ Kong sprul is word-for-word the same as the sDe dge edition of the *Myang 'das*.⁵⁷

These same two quotations also occur in the *smad las man ngag* section of the bDud 'joms *gnam lcags spu gri* cycle (Volume Da: 210-211). Exactly as we found with the later commentators' use of the '*Bum nag*', bDud 'joms' citation almost certainly derives either from Kong sprul or from a shared source rather than the root text itself. In both bDud 'joms and Kong sprul, the passage begins and ends in exactly the same place and omits the two yig rkang which are found between them in the *Myang 'das*. There are few textual variants between our sources here, but nothing to suggest that an alternative tradition had any bearing on the text given in bDud 'joms.⁵⁸

Conclusion

To summarise the overall picture with the use of these passages, we see that there are some differences between the '*Bum nag*' citations, which have had a major impact on the commentarial tradition, and the additional citations added in the Kong sprul commentary. The '*Bum nag*' commentarial tradition has not only been highly selective in its citations of the *Myang 'das*, but it has in some cases rather freely re-ordered and re-worded passages to suit the context in which the quotations are given. This freedom taken with the ordering of wording is especially clear in the case of the *Myang 'das* passage which is quoted from on five separate occasions in the '*Bum nag*'. In this case, we can be fairly sure that this is not a matter of the '*Bum nag*' relying on an earlier no longer extant edition of the *Myang 'das*,⁵⁹ since while the '*Bum nag*' re-orders the yig rkang on some occasions, it then cites the same yig rkang in "correct" order on others. As a general comment on the selectivity of the quotations, most are either fairly straightforward comments on the phur pa or the basics of tantric practice and commitments, or they relate to the *Myang 'das*'s interest in the ultimate view engendered by the phur pa practice. Other contents of the *Myang 'das* are neglected, such as certain lengthy and complex descriptions of ritual practices (some of which may have even become forgotten as actual practices in later times), which we find in a number of sections, such as in Chapter 19.

The picture is rather different with the additional citations given by Kong sprul, in that we do not in this instance find that the passages have been re-written or re-ordered, and they are on the contrary, carefully reproduced exactly. Thus, while our examination of the commentarial tradition's use of quotations would suggest that we should be cautious in assuming that citations of texts will represent direct quotations taken from the credited source, the converse does not necessarily follow. In some instances, as our additional citations in Kong sprul would seem to show, citations may in fact be exactly what they claim to be.

⁵⁵ In this case, Kong sprul shares MG sngon against DTRN mngon, and MGTRN de against D da, but otherwise, follows D's readings.

⁵⁶ Kong sprul 167.3; *Myang 'das* D81v; M169v(338); G152v; T191r(381); R154v; N95v.

⁵⁷ TRN share one slightly variant reading (gnyis su med kyis/kyi for DMG and Kong sprul, gnyis med don gyi/gyis) but otherwise, the lines are essentially the same in all editions.

⁵⁸ bDud 'joms shares TRN's btang, where Kong sprul has MG's gtang and D gives gtong; bDud 'joms has one single reading, and gives gtams where Kong sprul in error gives gtab, but almost certainly intended gtams (D gives gtab, MG bstams, and TRN stams).

⁵⁹ I say, *fairly* sure, since it is possible that the differently ordered citations might have been copied from a number of earlier commentaries, which might have each relied on *different* editions of the *Myang 'das*. Thus, it is *possible* that the quotations with different ordering from all the present versions of the *Myang 'das* might once have stemmed from a now lost *Myang 'das* text ordered differently from our present versions. However, even if that were the case, editors of the '*Bum nag*' must have been aware of these discrepancies between the citations in different parts of the text, but it would seem that the discrepancies did not worry them. At the very least, they were content to maintain the different orderings even if they had not themselves re-arranged the yig rkang concerned.

On the other hand, bDud 'joms' citation of one of the same passages as Kong sprul, omitting exactly the same lines, would seem to conform to the pattern we found with the '*Bum nag*' of the author drawing on previous commentators. Moreover, in terms of the content chosen, Kong sprul's further citations are not dissimilar from the picture of a fairly narrow selectivity in drawing on the *Myang 'das*. The quotations are not drawn from the sections on specific rituals, but reiterate themes which have become of perennial interest to the practice tradition, such as the details of samaya vows, the ultimate view of the "liberating killing" practice, and its relationship to the tantric commitments.

CHAPTER 2.VI THE CASE OF THE DISPLACED FOLIOS: FIRST STEPS IN CRITICALLY EDITING THE *MYANG 'DAS*

Introduction to the problem of placement of text in the Myang 'das

Despite the obvious significance of the *Myang 'das* for the rNying ma and Sa skya Phur pa traditions, an examination of its extant versions soon revealed such major variation that it was unclear whether this text might survive in two or more recensions. In the end, we decided this was not the case (see Chapter 3.1 below), since it seems more likely that transmissional factors alone account for the differences.

In this chapter, we analyse the ordering of the contents of the text: this is necessary because large portions of text shift position from one edition to the next, (see Appendix) and in making our critical edition we had to ascertain the most probable earlier or original ordering. Moreover, the discrepancies have implications for the coherency or otherwise of our individual editions: in Chapter 4, there are two quite different versions of the narrative sequence of the taming of Rudra account, while later in the text, the contents of Chapters 17-19 and 23 vary markedly, and two further chapters after Chapter 23 in some editions are altogether omitted in others, resulting in a different number of chapters and a rather different sense of the development of the text as a whole.

The ordering of text in the different editions of the Myang 'das: a summary of the case

In accounting for the discrepancies between the ordering of material in the different versions of the *Myang 'das* (see Appendix), we are faced with two possible scenarios. Firstly, we might be faced with genuinely alternative versions. Such alternative versions may have stemmed from different editions in the distant past, perhaps even before the early versions of the NGB were compiled. Or, one version may reflect deliberate editorial intervention, and where we find added material, this might even represent an expanded version of an earlier shorter text.¹

On the other hand, the second scenario is that rather than the differing arrangements pointing to genuinely independent recensions of the text, the ordering varies because at some stage in the past,² folios have been displaced and in one case or the other, the textual arrangement has been muddled. On the basis of the evidence found in our extant editions, it is this second scenario which is the more likely one: we have a case of displaced folios. Furthermore, we suggest that the text found in sDe dge and the two Bhutanese

¹ Of course, we witness instances of the expansion of canonical texts in Indian Mahāyāna sūtras, and given that the rNying ma tradition tended towards a dynamic understanding of scriptural revelation (see Mayer 1996: 51-55), such a scenario might not be altogether unexpected in this genre of scripture. Pho brang zhi ba'i 'od talks of a long and short version of the *Myang 'das* in his polemic (Karmay 1980:15).

² If folios *have* been misplaced as we believe, this must have happened *before* the extant editions were made, because our page and chapter numbering follow in all editions in correct sequence, and the "jumps" in the text do not correspond to where the text moves from one folio to another. If we are correct in the suggestion that the Southern Central group (see following note) have lost two chapter endings, it is likely that the process was in at least two stages: the first, in which, say, a folio of text was omitted and other folios misplaced, and the second in which an editor or scribe noticed the omission of chapter titles for Chapters 23 and 24 and the reverse ordering of chapter titles for Chapters 17 and 18, and thus renumbered Chapters 17 and 18, numbered Chapter 25 as 23, and the subsequent chapters accordingly. An alternative, perhaps less likely, possibility is that earlier versions of the text might have only given chapter titles and no numbers (this is not uncommon in NGB texts, eg. the *Byang chub kyi sems bsgom pa yi ge med pa'i rgyud* [<http://ngb.csac.anthropology.ac.uk/csac/NGB/kha/2>] or the *rDo rje gsang ba chen po'i sku rin po che dbyig gi sgron ma shes rab chen po'i mdo* [<http://ngb.csac.anthropology.ac.uk/csac/NGB/ca/5>]), so that an ancestor of the Southern Central group might have inserted chapter numbering throughout, *after* the folio misplacements had taken place.)

manuscripts but absent from the Southern Central witnesses³ is not added or alternative text, but text which was once integral to the *Myang 'das*, which has been mistakenly omitted from an ancestor of our gTing skyes, Rig 'dzin and Nubri editions.

Accidental folio displacements rather than deliberate re-writing

One feature of the kind of religious texts we find in the NGB is that they contain much ritual and symbolic material which is not always presented in an immutably logical or sequential order, and there may be alternative ways of ordering the material which would be equally valid. We find such a considered and deliberate reordering of materials in the shared passages between the NGB's *Phur pa bcu gnyis*, and the Dunhuang text IOL Tib J 331.III, for example.⁴

However, in the cases we have in the *Myang 'das*, there is nothing to suggest that any of the re-ordering was a deliberate editorial act. If it had been, it seems unlikely that the breaks would come – as they do in some instances – in the middle of lines of verse or prose.⁵ Moreover, if such editorial intervention had taken place, we might expect to find at least some other evidence in terms of added or amended material at key points, clarifying the new context for the placement of text. But this is not the case apart from the additional text found in one place in mTshams brag/sGang steng-b and sDe dge, and this text does not seem self-consciously to comment on or to make sense of the arrangement of the other material which is ordered differently from the corresponding sections in the Southern Central group of manuscripts. Thus, the accidental displacement of folios is the most likely explanation for the different ordering of the material, and this is borne out by a close examination of the text, which does indeed seem to indicate that we have misplacements.

The evidence shows that we do not have a single incident of textual displacement. Instead, we have at least two independent movements, one in which an ancestor of mTshams brag and sGang steng-b misplaced a single folio in Chapter 4 [=Block B], and one (or possibly more) case(s) where an ancestor of the Southern Central group inserted perhaps two folios originally from Chapters 18 and 19 in between folios of Chapter 17 [=Block F], and (on the same or a separate occasion) misplaced two or three folios of text from Chapter 19 into Chapter 23 [=Block H], at the same time losing a folio of text which had originally been placed at this point and which gave the titles for Chapters 23 and 24 [=Block J].⁶ Thus, while we seem to have some problems with the ordering of both the Southern Central group and the Bhutanese editions, sDe dge alone, which resembles the Southern Central group in its ordering of Chapter 4, and the Bhutanese manuscripts elsewhere, appears to retain the "correct" ordering throughout. We will comment on the implications of this later.

³ The volume in the Kathmandu edition in which the *Myang 'das* almost certainly occurs is missing, so in this instance, we have three rather than four witnesses of this group.

⁴ There is a substantial sharing of a lengthy passage found in the section on the Perfection of Activities (*'phrin las phun sum tshogs pa*) in IOL Tib J 331.III, and the *Phur pa bcu gnyis*'s Chapter 14, on mudrās. While the textual description of the mudrās and their accompanying mantras are found together in IOL Tib J 331.III, in the *Phur pa bcu gnyis* the mantras are not integrated with the description, but are found in the correct order, in Chapter 13, on mantras.

⁵ For example, we have breaks in the middle of yig rkang in M120v.1/G107v.1, which move directly from the passage corresponding to D49r.7 to the section found at D50r.3. Similarly, where this moved passage ends in mTshams brag/sGang steng-b (M121v.4; D50v.6) and mTshams brag/sGang steng-b move back to the text found from D49r.7, and again, when mTshams brag/sGang steng-b (M122v.5) move forward to the passage found from D50v.6, we do not find neat breaks at the end of sentences or verses, or even at the end of yig rkang.

⁶ It is also conceivable that rather than representing two separate accidental folio displacements in comparatively lower reaches of the *Myang 'das*'s descent, the misplacements might have occurred at a very high stage, perhaps even an archetypal stage, through separate copyings of one old and renowned exemplar, which might perhaps have lost some of the edges of its pages giving folio numbering.

A detailed examination of the evidence: the first discrepancy in the text order

To consider each case in turn, we begin with Chapter 4. At first sight it might seem straightforward to make an assessment of which version is "correctly" ordered: Chapter 4 relates the myth of the subjugation of Rudra, and one might expect it to follow an obvious sequence. However, matters are not quite so simple; what we witness is a series of incidents in which Rudra and his retinue show resistance which is overcome, and the movement of text rearranges these. The opening of the chapter outlines the problem which Rudra poses and the need to subdue him, while the end of the chapter relates the completion of the subjugation, how all Rudra's attributes and realm are purified and integrated into the Kīlaya maṇḍala, and it gives the prediction of Rudra's Buddhahood. It is during the main account of the subjugation process that one folio of text [Block B] given in sDe dge, 49r.7-50r.3,⁷ is moved down in mTshams brag/sGang steng-b, and inserted between the yig rkang which we find in sDe dge's 50v line 6.

It is also not entirely clear from the language where we shift places that one version is more incoherent than the other. In the case of the sDe dge version, the Tibetan seems coherent at the place where mTshams brag/sGang steng-b part company from sDe dge,⁸ but where the section which is moved further down in mTshams brag/sGang steng-b comes to an end, the language does not seem to run *entirely* smoothly into the passage following.⁹ However, where sDe dge and mTshams brag/sGang steng-b join up and run parallel again to the end of the chapter, the sDe dge version appears to make good sense.¹⁰

In terms of the language, there does not appear to be any particular problems where mTshams brag/sGang steng-b first depart from sDe dge,¹¹ and the same applies to the places where mTshams brag/sGang steng-b begin the passage which is higher up in sDe dge,¹² and where the passage ends and mTshams brag/sGang steng-b join sDe dge for the end of the chapter.¹³

Nonetheless, a closer examination of the chapter as a whole does seem to indicate that the sDe dge/gTing skyas/Rig 'dzin/Nubri version in this case fits together more naturally and indeed, that the mTshams brag/sGang steng-b version has problems of coherency. In the first part of the account, the King of Vajra Horses emanates to Rudra's realm and begins the transformation process, which includes the transmutation of the environmental features of Rudra's stronghold which reflect the emotional defilements. Rudra's daughters and female retinue are ravished, generating pig and tiger headed sons. Then the Glorious Kīlaya emanates in Rudra's form to meet Rudra's consort, Krodhīśvarī. At this point the versions diverge. In sDe dge, it seems that Krodhīśvarī¹⁴ makes offerings to and unites with Kīlaya, believing him to be her lord, and she is impregnated by Kīlaya. When Rudra returns, he finds a changed environment, with pig and tiger headed

⁷ Here, we are using sDe dge to illustrate the ordering found also in this case in gTing skyas, Rig 'dzin and Nubri.

⁸ We have (italics marking where the jump is made in mTshams brag/sGang steng-b) D49r.6-7: *srin mo kro dhī shwa rī nyid ni/ 'khor ba smin pa'i dung phor du/ nyon mongs pa smin pa'i chang gis bkang ste/ longs spyod cing gnas pa las/ 'jigs byed kyi rgyal po dpal kī la yas/ /srin po'i gzugs su sprul nas/ e ma ho/ /bdag gi gtso bo ni phyin to zhes te/ bam chen gyis khri las bab ste/ rje la dung phor gyi mtsho zhal du bstabs pas/ kī la yas rol to/*

⁹ D50r.3-4: *yab lha'i sprul pa de la/ yum gyi sprul pa bstan pa'i tshul du/ srin mo kro dhī bshwa rīr gyur bas/ mtshan yang rdo rje srin mo zhes bya bar gsol to/ /de nas srin pos kyang rang gi sems bltas nas/ /nga rgyal gyi dka' thub skyes nas/ srin po bskul ba byas te/*

¹⁰ D50v.6-7: *de nas cung zad cig nas bcom ldan 'das kyi snam du bton pa las/ shin tu mi dga' ba'i gdung ba skyes nas dus te zhus pa/ e ma ho dpa' bo thugs rje chung/ /shin tu bde ba'i gnas shig nas/ /snam du bton pa thugs rje chung/*

¹¹ M120v.1-2: *'jigs byed dpal kī lā yas/ /srin po'i gzugs su sprul nas byon/ bya bar gsol to/ /de nas srin pos kyang rang gi sems ltas nas/ /nga rgyal gyi dka' thub skyes nas/ srin pos bskul ba byas te/*

¹² M121v.3-4: *bcom ldan 'das kyi snams su ru dra bsdan pa las/ shin tu mi dga' ba'i sa la/ e ma ho bdag gi gtso bo ni byon to zhes te/ bam chen po'i khri las babs te/ rje la dung phor gyi mtsho zhal bstabs pas/ kī la yas rol to/*

¹³ M122v.4-5: */yab lha'i sprul pa sten pa'i tshul du/ ma mo kro ti sho rir gyur pas/ mtshan yang rdo rje srin mo zhes gdung ba skyes nas bsdus te zhus pa/ e ma ho dpa' bo thugs rje chung/*

¹⁴ It is not entirely clear that the subject is Krodhīśvarī, although this might seem implied by the context. It is also suggested by a similar account in the 'Bum nag (Boord 132; Gonpo Tseten edn. 29-30; bDud 'joms bKa' ma edn. 255-6). Since the 'Bum nag account is prefaced by an explicit quotation from our *Myang 'das*, which cites the section opening our Chapter 4 (Boord 131; Gonpo Tseten edn. 28; bDud 'joms bKa' ma edn. 253), we can be fairly confident that the two stories are likely at least to be related, even though they also seem to have marked differences.

ones in the retinue. A son emanation of Kīlaya is born from Krodhīśvarī, appearing as Rudra, in a form with nine heads and eighteen arms. mTshams brag/sGang steng-b, having omitted the section above, re-join sDe dge and the other editions at this juncture. The furious Rudra invokes the sound, "ru lu ru lu", and takes a three headed, six armed form. From Kīlaya with nine heads and eighteen arms, three headed, six armed wrathful ones come forth, wrapping the ru lu ru lu with om̐ and hūm̐, and weakening Rudra's speech. Rudra responds by taking a nine headed and eighteen armed form, and again further emanations follow, each time with Kīlaya appropriating Rudra's forms and speech, until finally Rudra attempts to escape, but Kīlaya forces him to recognise his former samaya. This is the point where mTshams brag/sGang steng-b insert the omitted section above, after which the two versions conclude together with the description of the place of Rudra and his retinue in the maṇḍala.

Now, while the sDe dge/Southern Central group version as presented above seems to have a fairly clear story line, the mTshams brag/sGang steng-b version is more problematic: it gives the emanation of Kīlaya with nine heads and eighteen arms *after* the arising of three headed, six armed wrathful ones from the nine headed, eighteen armed form. In sDe dge, Kīlaya's invocation of Rudra's former samaya is followed very naturally by a description of Rudra's integration into the maṇḍala. On the other hand, in mTshams brag/sGang steng-b, the apparent victory is followed at first by offerings to Kīlaya (in this version, it would seem that these are made by Rudra), and then by further episodes in which Kīlaya unites with and impregnates the consort, Rudra discovers the pig and tiger headed ones and questions the consort, and the emanation of Kīlaya is born. Since this is religious mythology with symbolic connotations, repetition of themes is not necessarily unexpected, and some sense *can* be made of the mTshams brag/sGang steng-b account. Yet it would certainly seem that the sDe dge/Southern Central group version is rather more coherent and straightforward, and our hypothesis is that it was an exemplar or ancestor of the mTshams brag/sGang steng edition which misplaced a folio at this place.

The second discrepancy in the text order

In examining the ordering in Chapters 17 to 19 to assess the second movement of text outlined in the Appendix, we find that certainty is even more elusive. Both the versions in the Southern Central group on one hand and the sDe dge and mTshams brag/sGang steng-b editions on the other *can* make reasonable sense; neither *entirely* fail to be coherent when we jump passages. In terms of content, Chapters 17 to 19 range backwards and forwards between the two themes of the ultimate nature of the enlightened mind revealed by the teaching, and wrathful activities for subduing negativities and transforming them into the enlightened vision. Thus, in this case, there is no sequential story-line which can be used to judge the coherency of the alternative versions, and ascertaining which version is incorrect is not in the least straightforward.

In the sDe dge/mTshams brag/sGang steng-b editions, in the first two places marking the change in content (D66v.3 and D68r.5),¹⁵ the text appears to flow without any apparent problem although there is not a strikingly obvious flow of ideas in the few lines concerned.¹⁶ The final passage (D70r.1),¹⁷ however, runs very smoothly with a clear connection in the content. In the gTing skyes edition, the text marking the first

¹⁵ We use sDe dge to illustrate the ordering it shares in these cases with the Bhutanese edition, and gTing skyes as representative of the Southern Central group as a whole.

¹⁶ D66v.3-4 (italics mark where the transition occurs): /drag po gtum po bsgrub pa ni/ /gnod gdug mam gnyis bsgral ba'i *phyir*/ /gzhung dang mthun pa'i gnas dag tu/ /phun sum tshogs pa'i slob dpon gyis/ /byams dang snying rje sngon btang nas/ /srid pa'i phur bu bsgrub par bya'o/

D68r.5-6: /nyes byed gsum gyi kham bsreg nas/ /ye shes 'bar ba'i phrin las bskul/ /kham gsum dus gcig dbang bskur bas/ /rang byung sku ru mam dag cing/

¹⁷ D69v.7-70r.1: /hūm̐ chen sgra 'byin phag dang smig bur *bcas*/ /rnam rgyal snyems ma stag dang bya rgod mgo/ /dbyug sngon sber mo g.yag dang bya rog *bcas*/ /gshin rje dur khrod sha ba 'ug par *bcas*/ /mi g.yo gtun khung gzic dang khwa ta'i mgo/ [...and so on through the list of the khro bo bcu.]

place where the ordering changes from that in sDe dge [moving from Block D to F] (T171v.2)¹⁸ does not appear problematic, although in the second instance [where it moves from Block F to E] (T173v.6),¹⁹ neither the text nor the ideas it expresses appear to flow smoothly, but nonetheless, they do not represent total incoherencies. The third passage affected [the end of Block E and the beginning of G] (T176r.2)²⁰ seems to make fairly good sense in its *immediate* context – the language follows smoothly and there is some repetition of the theme of overcoming wicked deeds (*nyes byed*).

Nonetheless, while the ordering in both versions *can* make sense, the sDe dge/mTshams brag/sGang steng-b ordering does seem clearer. In particular, the final place where sDe dge (D70r.1) moves from gTing skyes's 173v.6 to its 176r.2 [from Block F to G], the ordering seems much more natural in sDe dge, because we have the list of the *khro bo bcu*, their consorts and emanations. In the Southern Central group, the list is broken after the first of the *khro bo bcu* given (T173v), and resumed with the second and subsequent deities on T176r. It seems most unlikely that this would have been intended. Secondly, we have identified parallels between the *Myang 'das*'s Chapter 18 and the *rDo rje khros pa*'s Chapter 6 (see Chapter 2.IV above). In the case of the earlier movement between passages in the *Myang 'das*, where sDe dge (D68r.5) moves from gTing skyes's 176r.2 to its 171v.2 [from Block E to F], one of these examples of parallel text occurs before and after the break [at the end of Block E and the beginning of Block F]. Eight yig rkang running in sequence in the *rDo rje khros pa* are thus found in sDe dge's ordering of the *Myang 'das*, four before the break and four after it. gTing skyes's ordering, on the other hand, breaks off after the first four of the parallel yig rkang. Although not in itself conclusive (given the radically changed ordering between the text in the two chapters as a whole), this would seem to strengthen our case that sDe dge's ordering is more likely. Thirdly, although the three chapters cannot be definitely distinguished from each other in terms of subject matter, the opening phrases introducing the content of Ch. 18²¹ and Ch. 19²² in sDe dge/mTshams brag/sGang steng-b seem to fit neatly with their chapter titles, which concern "Phur bu bodhicitta" and the activities of messengers respectively.²³ This is not the case in the Southern Central group editions, where the opening of Ch.19²⁴ would seem to fit more naturally with their title for Ch.17,²⁵ and the opening of Ch.18²⁶ seems close to their title for Ch.19.²⁷ This is most striking in the case of Ch.19, where although (as noted above) the lines where we have the "jump" in content (T176r.2) seem to flow on without problem, the wider context of the chapter as a whole does not cohere very well, beginning with the nature and features of the bodhicitta phur bu and concluding with the theme of the messengers and their activities.

¹⁸ T171v.2: /drag po gtum po bsgrub pa ni/ /gnod gdug nam gnyis bsgral bas *phyir*/ /ye shes 'bar ba'i 'phrin las bsgul//

¹⁹ T173v.6-7: /hūm chen sgra 'byin phag dang dmigs par *bcas*/ /gzhung dang 'thun pa'i gnas dag tu/ / phun sum tshogs pa'i slob dpon gyis/ /byams dang snying rje sngon btang nas/ /srid pa'i phur bu bsgrub par bya'o/

²⁰ T176r.1-4: /nyes byed gsum gyi kham *bsregs nas*/ /*rnam rgyal* bsnyems ma stag dang bya dgod *bcas*/ /g.yug sngon sder mo g.yag dang bya rog *bcas*/ /gshin rje dur khrod sha ba 'ub par *bcas*/ / mi g.yo tun khung gzig dang khwa ru *bcas*/ /rta mgrin gtum mo byi la pu shud *bcas*/ /gzhan gyis mi thub 'da' snyems spyang khu khra mgo *bcas*/ /bdud rtsi rlung 'byin seng ge phang bang *bcas*/ / kham gsum gsod byed dred dang sre mo *bcas*/ /ma hā pa la skyod ma dom dang byi ba *bcas*/ /nyes byed ma lus mkha' la 'don/

²¹ D67v.3-4: //de nas yang kī la yas/ lta ba byang chub sems kyi chos nyid/ /byang chub sems kyi phur bu mya ngan las 'das shing/ rang bzhin byang chub sems su bsgrub par bya ba'i *phyir*/ 'di skad brjod do/

²² D69v.5: //de nas badzra kī la yas bsgrub pa'i don yod par bya ba'i *phyir*/ /mngags pa las kyi pho nya 'di dag gsungs so/

²³ D69v.4-5: /phur bu byang chub sems su bsgrub pa'i le'u ste bco brgyad pa'o//

D72v.1: /pho nyas mam shes ye shes su sbyongs shing/ mngags par bya ba'i thabs bstan pa'i le'u ste bcu dgu pa'o//

²⁴ T175r.4-5: //de nas yang kī lā yas/ lta ba byang chub sems kyi chos nyid/ byang chub sems kyi phur bu mya ngan las 'das shing/ rang bzhin byang chub sems su bsgrub par bya ba'i *phyir*/ 'di skad brjod do/

²⁵ T173v.2: /phur bu byang chub sems su sgrub pa'i le'u ste bcu bdun pa'o//

²⁶ T173v.2-3: //de nas yang badzra kī la yas/ grub pa'i don yod par bya ba'i *phyir*/ /mngag pa las kyi pho nya 'di dag gsungs so/

²⁷ T177r.4-5: /pho nyas mam shes ye shes su sbyangs zhing mngag par bya ba'i thabs bstan pa'i le'u ste bcu dgu pa'o//

The third and fourth discrepancies in the text order

A similar picture emerges when we examine the more complex shifting of passages found in Chapters 19, 23 and in the case of sDe dge and the Bhutanese edition, Chapters 24 and 25. In Chapter 19, not only do we have the different openings mentioned above, but a long passage further down in the sDe dge/mTshams brag/sGang steng-b editions of this chapter is omitted in gTing skyes²⁸ and inserted below in its Ch. 23. Where this passage begins in sDe dge's Chapter 19 [with Block H],²⁹ the Tibetan does not seem to follow in a strikingly obvious way, but there is some continuity of content across the opening of the chapter and the passage omitted in gTing skyes, since we find similar description of ritual activities in both. A more convincing piece of evidence suggesting that the ordering is correct is that where the passage ends [at the end of Block H and beginning of I], it fits well with the final section of the chapter.³⁰ Furthermore, as noted above in discussing the earlier movement of text, the subject matter of the chapter coheres as a whole. On the other hand, where gTing skyes jumps in omitting the passage [moving from Block G to I], the Tibetan does not seem very coherent at all, and we seem also to have "jumped" in topic.³¹

gTing skyes's³² inclusion of the passage in Ch.23 seems to provide further evidence that it does indeed belong to Ch.19. Again, matters are not altogether clear where the insertion begins [at the end of Block I and beginning of H], since we have a mantra which seems to fit, beginning and ending each side of the changeover.³³ However, it is not at all clear that the following section with its ritual description makes good sense in the context of this chapter, and at the end of the passage [moving from Block H to K], the lines immediately after it do not appear to follow, nor do they make any clear sense.³⁴

In place of this passage [Block H] which appears likely to have been erroneously moved from Chapter 19 to 23 in gTing skyes, sDe dge³⁵ inserts text altogether missing in gTing skyes [Block J]. This amounts only to about a single folio in length, but it includes two chapter titles and this accounts for the discrepancy between the Southern Central group's twenty-six chapters and sDe dge/mTshams brag/sGang steng-b's twenty-eight. The title given for Chapter 23 in gTing skyes³⁶ corresponds to sDe dge's Chapter 25 title, occurring after the extra text. Now, in gTing skyes, the subject matter of the opening and the close of this Chapter 23 together with its title do not seem to coincide closely.³⁷ On the other hand, the title fits exactly with the opening lines of sDe dge's Ch. 25.³⁸ On examining the place where the extra text begins in Chapter

²⁸ Again, we take gTing skyes as representative of the Southern Central group witnesses, and sDe dge as illustrative of the ordering which it shares with our Bhutanese edition, the mTshams brag and sGang steng-b manuscripts.

²⁹ D70v.4-5: /hūm/ /lcags kyi gze ma mgo dgu pa/ /mgo dgu rkang gsum stong gsum gang/ /shin tu mi bzad 'jigs su rung/ /'khrugs byed 'bar ba'i nga ro sgrogs/ /zhal mdog gcig tu ma nges te/ /khro rgyal 'jigs byed hūm sgra can/ /phyag mtshan 'jigs pa'i char phab nas/ /ha la phaṭ kyi sgra 'byin cing/

³⁰ D72r.6-72v.1: /phyogs ris sa mshams dbyings su dag pho nya mang pos stong gsum bkang/ /ma spros sems su ye nas dag /'gugs byed mang po gcig tu dril/ /'gyur med dbyings kyi ngang du 'dres/ /zhes brjod pas/ /pho nya'i tshogs de dag mya ngan las 'das pa'i ngang du/ /ye nas gnas pa'i don de bzhin du mya ngan las 'das so/

³¹ T177r.2-4: /hūm lcags kyi bze ma mgo dgu po/ /mgo dgu rkang gsum stong gsum gang/ /shin du mi bzang 'jigs su rung/ /'khrugs byed 'bar ba'i nga ro sgrogs/ /zhal 'dog cig du ma des te/ /'gyur med dbyings kyi ngang du dril/ /ces brjod pas/ pho nya'i tshogs de dag mya ngan las 'das pa'i ngang du ye nas yin pa'i don de bzhin du mya ngan las 'daso/

³² As above, the comments here on gTing skyes apply to the Rig 'dzin and Nubri editions also.

³³ T187r.5-6: /sngon chad ji 'zhin dam bcas bzhin/ /mngon spyod 'phrin las myur du mdzod/ /ghri na ghri na hūm phaṭ/ ban dha ban dha hūm phaṭ/ khro rgyal 'jigs byed hūm sgra can/ /phyag mtshan 'jigs pa'i char phab nas/ /ha la phaṭ kyi sgra 'byin cing/ /kham su gdug pa ma lus sreg

³⁴ T189v.2-4: /phyogs ris sa 'tshams dbyings su dag /pho nya mang pos stong gsum bkang/ /ma spros sems su ye nas gang/ /'gugs byed mang pos cig tu dril/ /phaṭ gis gtor la hūm gis bsdu/ /bdag po de'i 'od dus pas/ /mthu dang rdzu 'phrul ldan pas thams/ /thabs kyi 'phro 'du mang po las/ /bdag la thabs kyi rgyud yod pas/ /de'i mthu dang rdzu 'phrul mams/ /ston mi nus par dgos pa'o/

³⁵ Again, mTshams brag and sGang steng-b's ordering here is exactly the same as that in sDe dge.

³⁶ T189v.5: /mthu dang rdzu 'phrul phyis mi nus par bya ba'i le'u ste nyi shu rtsa gsum pa'o/

³⁷ The chapter opens T186r.6-186v.1: de nas kī lā yas drag po'i sngags dang khro tshogs kyi phur pas gdab cing bsgral ba'i phyir/ sdang ba zhe la bzhag rjes nyon mongs pa'i zhe sdang ting nas g.yos nas/ shin du gdug pa'i nga ro dang gang sgras drag po'i 'phrin las kyi tum tshig tu 'di skad brjod do/

³⁸ D80r.5: //de nas yang kī la yas/ de'i mthu dang rdzu 'phrul mi 'byung bar bya ba'i phyir 'di skad brjod do/

23, the language seems to flow smoothly: it is a section of mantras which follows seemingly quite logically from the beginning of the chapter.³⁹ While it is not totally obvious that Chapter 23 coheres well as a whole – for instance, we do not on this occasion have an exact match of topic mentioned at the outset and in the title – it is certainly the case that the section following the mantras in sDe dge seems to fit much more readily than the alternative passage given in gTing skyes at this point (see above).

It is difficult to be absolutely certain regarding the placement of the text constituting sDe dge/mTshams brag/sGang steng-b's Chapter 24 since it is not found in the Southern Central group editions. Yet, while its inclusion might not seem entirely necessary to the text as a whole, its theme of ritually slicing up the remains of the negative forces whose consciousnesses have been killed/liberated in the previous chapter would certainly seem appropriate here.

Finally, sDe dge/mTshams brag/sGang steng-b's Chapter 25 not only coheres well as a chapter with a single topic as mentioned above, but where the extra text finishes and we begin to again run parallel with gTing skyes, the two parts of the verse fit together well,⁴⁰ unlike the situation where this chapter end in gTing skyes was seemingly inappropriately attached to the earlier text in Chapter 23 (see above).

Concluding Reflections

The evidence therefore suggests that the Southern Central editions have displaced a few folios located within Chapters 17 to 19, and 23 to 25, in the process losing one folio entirely, while an ancestor of the Bhutanese edition has displaced one folio within Chapter 4. Only sDe dge appears to have all its folios in accordance with the "correct" and presumably original ordering of the text. There are two possible explanations for this. The first, perhaps most likely explanation, is that the exemplars used by sDe dge did not share the muddles which our other now extant editions all have. The second is that one or more of sDe dge's exemplars *did* share some folio misplacement(s), but that the learned editors of sDe dge sorted out and corrected the errors. We are not at this stage in a position to choose between these two possibilities.⁴¹ In either case, the investigation would seem to confirm the reliability of the sDe dge edition which Tibetan scholars have ascribed to it.⁴² Equally, it might suggest that – at least in the case of this text, which admittedly seems to be more muddled in its ordering than many NGB texts – the editors of the other extant editions are unlikely to have used a range of exemplars when making their editions. Had they done so, they could hardly have missed the discrepancies in the ordering. Indeed, it seems likely that an editor of the ancestor of the Southern Central group *did* notice the problem with chapter numbering and emended it to make the text internally consistent.⁴³ Had such an editor had alternative editions available, he would surely have consulted them, and discovered the fate of the missing and mis-ordered chapter titles. This is a sobering reflection on the state of the NGB heritage today, when we remember, as Thub bstan chos dar (2000: 4-16) informs us, that historically, several of the major past editions of the NGB were said to have consulted a number of renowned previous editions.

³⁹ D79v.4-5: /mngon spyod phrin las myur du mdzod/ /ghrṅṅa ghrṅṅa badzra/ bhandha bhandha badzra/ ma tha ma tha badzra/ ha na ha na badzra/ dzwa la dzwa la badzra/ ma ra pra ma rda na ye hūṃ phaṭ/ pa ra bidya na mu ru mu ru hūṃ phaṭ/ ghrṅṅa pā ya ghrṅṅa pā ya hūṃ phaṭ/ su ru su ru badzra/ bhindha bhindha badzra/ pa tsa pa tsa badzra/ rim gyis 'jug la de bzhiṅ te/ gnyis med mkha' la bsgral ba yin/

⁴⁰ D80v.1: de yi 'od zer bsam yas pas/ de yi mthu dang rdzu 'phrul rñams/ phaṭ kyis gtor la hūṃ gis bsdu/

⁴¹ This may change if further surviving NGB editions come to light in Tibet, and we are able to form a clearer idea of the exemplars which sDe dge relied upon.

⁴² Of course, although the sDe dge edition may represent the most readable and carefully edited edition, this is not to say that it is in itself an adequate source for studying NGB traditions. It too has its errors, even if they may not often be on the kind of scale of folio movements which we discuss in this paper, and clearly, only a study of multiple editions can shed light on historical developments from earlier editions. sDe dge's active editorial interventions might, in some cases, have obscured rather than recovered earlier readings. In our edition of the *Myang 'das*, we have attempted to draw attention to such possibly earlier readings.

⁴³ See note 2 above.

There is also a puzzle concerning the additional postscript and colophon at the end of the text in the Southern Central group witnesses, which is missing in both sDe dge and our Bhutanese editions. It is possible that it was once shared by an ancestor of all our editions, and lost by an ancestor of sDe dge, mTshams brag and sGang steng-b. It is also conceivable that it may be a clue indicating that we might in fact be dealing with different recensions of the text, and that the ancestors of sDe dge, mTshams brag and sGang steng-b never had this postscript and colophon. However, since it does not appear to be entirely consistent with the colophon shared by all the editions, which is at the end of the final chapter, it might have been appended erroneously by an ancestor of the Southern Central editions (see Chapter 2.II above). This would seem the most likely explanation, but we cannot be certain.

APPENDIX

A Comparison of the ordering of contents found in the sDe dge, mTshams brag/sGang steng-b, and gTing skyes/Rig 'dzin/Nubri *rNying ma'i rgyud 'bum* Editions of the *Myang ngan las 'das pa'i rgyud chen po*

Discursive summary

There are three sequences, one of which is represented by gTing skyes, Rig 'dzin and Nubri, one which is represented by the mTshams brag and sGang steng-b copies of the Bhutanese edition, and one by the sDe dge xylograph edition alone. Most of sDe dge's overall structure is exactly the same as mTshams brag and sGang steng-b but it agrees with gTing skyes, Rig 'dzin and Nubri in the first of the placements of text outlined below. The following comparison, phrased in terms of text moving up or down, is purely descriptive of the ordering in different editions. For ease of reference, we have divided the passages into text blocks, which are labelled in accordance with the sequence found in sDe dge, which we believe most likely to be correct.

1st difference: about one folio of text corresponding with sDe dge 49r.7-50r.3 [Block B], is moved down in mTshams brag/sGang steng-b, and inserted between the yig rkang which we find in sDe dge's 50v.6.

gTing skyes, Rig 'dzin and Nubri follow sDe dge in this placement.

2nd difference: about two folios of text corresponding with sDe dge 68r.5-70r.1 [Block F], including sDe dge's Chapter 18 title, are moved up in gTing skyes/Rig 'dzin/Nubri, and inserted between the yig rkang which we find in sDe dge's 66v.3.

mTshams brag/sGang steng-b follow sDe dge in this placement.

3rd difference: about two and a half folios of text corresponding with sDe dge 70v.5-72r.7 in [Block H] are moved down in gTing skyes/Rig 'dzin/Nubri (187r-189v), inserted before the text commencing at sDe dge's 79v.4.

mTshams brag/sGang steng-b follow sDe dge in this placement.

4th difference: gTing skyes/Rig 'dzin/Nubri omit about one folio of text found in sDe dge/mTshams brag/sGang steng-b [Block J], including two chapter headings. This additional text is found in sDe dge 79v.4-80v.1, at exactly the place where gTing skyes/Rig 'dzin/Nubri give passage three [Block H], which is found higher up in sDe dge/mTshams brag/sGang steng-b.

5th difference: gTing skyes, Rig 'dzin and Nubri share about one side of extra postscripts and colophons at the end of the text [Block L], which is omitted in sDe dge, mTshams brag and sGang steng-b.

In terms of the ordering of text blocks, the different editions are ordered as follows:

sDe dge: A, B, C, D, E, F, G, H, I, J, K

mTshams brag:) A, C, B, D, E, F, G, H, I, J, K

sGang steng-b:)

gTing skyes:)

Nubri:) A, B, C, D, F, E, G, I, H, K, L

Rig 'dzin:)

In terms of chapter title and content differences,

- 1) The first movement [ordering of Blocks B and C] does not make any difference to the chapters – the section is moved within Chapter 4.
- 2) The chapter titles run parallel up to and including ch. 16 (D: 66v.2; T: 171r.7). Then the second text block corresponding with sDe dge's 68r.5-70r.1 [Block F] (including Chapter 18 title, /phur bu byang chub sems su bsgrub pa'i le'u ste bco brgyad pa'o// D: 69v.4-5) moves up in gTing skyes/Rig 'dzin/Nubri, above sDe dge/mTshams brag/sGang steng-b's Chapter 17 title (given in D: phur bu mya ngan las 'das pa'i rgyud chen po las/ khro bo gsang ba nye bar bsgrub pa'i le'u ste bcu bdun pa'o// 67v.3). Thus, we find that

gTing skyes/Rig 'dzin/Nubri's Chapter 17 and 18 titles correspond to those in sDe dge/mTshams brag/sGang steng-b but are placed and numbered in reverse order (T: /phur bu byang chub sems su sgrub pa'i le'u ste bcu bdun pa'o// 173v.2; /khro bo gsang ba nye bar bsgrub pa'i le'u ste bcwo brgyad pa'o// 175r.3-4).

- 3) No chapter titles occur in the third passage [Block H], which is moved down, although this section which is within gTing skyes/Rig 'dzin/Nubri's Chapter 23 (T: /mthu dang rdzu 'phrul phyis mi nus par bya ba'i le'u ste nyi shu rtsa gsum pa'o// 189v.5), is found within the earlier Chapter 19 in sDe dge/mTshams brag/sGang steng-b. Thus, gTing skyes/Rig 'dzin/Nubri's Chapter 19 only runs from gTing skyes 175r to 177r, while sDe dge's Chapter 19 runs from its 69v to 72v.
- 4) Chapters 20 to 22 run parallel. Then after the shared opening to Chapter 23, sDe dge/mTshams brag/sGang steng-b include extra text not found in gTing skyes/Rig 'dzin/Nubri [Block J], but lose much of the text in gTing skyes/Rig 'dzin/Nubri's Chapter 23 which is found higher up. The additional text includes two extra chapter titles, sDe dge/mTshams brag/sGang steng-b's Chapter titles 23 and 24. Finally, their Chapter 25 title occurs just after they resume parallelling gTing skyes/Rig 'dzin/Nubri, and it corresponds to gTing skyes/Rig 'dzin/Nubri's Chapter 23 title. The following chapters correspond, but sDe dge/mTshams brag/sGang steng-b's numbering continues to run ahead. Thus, gTing skyes, Rig 'dzin and Nubri end with Chapter 26, and sDe dge, mTshams brag and sGang steng-b end with Chapter 28.

Table

Text Blocks	sDe dge Volume Zha	mTshams brag Volume Chi	sGang steng-b Volume Chi	gTing skyes Volume Sa	Rig 'dzin Volume Sa	Nubri Volume Sha
Block A	46r line 1	115r(229) line 5	102v line 5	141v(282) line 1	113v line 1	44r (title page)
	up to 49r line 7	up to 120v(240) line 1	up to 107v line 1	up to 147r(293) line 5	up to 118r line 1	up to 50r line 2
Block B	from 49r line 7	from 121v(242) line 4	from 108v line 2	from 147r(293) line 5	from 118r line 1	from 50r line 2
	up to 50r line 3	up to 122v(244) line 5	up to 109v line 1	up to 148r(295) line 5	up to 118v line 7	up to 51r line 2
Block C	from 50r line 3	from 120v(240) line 1	from 107v line 1	from 148r(295) line 5	from 118v line 7	from 51r line 2
	up to 50v line 6	up to 121v(242) line 4	up to 108v line 2	up to 149r(297) line 6	up to 119v line 5	up to 52r line 3
Block D	from 50v line 6	from 122v(244) line 5	from 109v line 1	from 149r(297) line 6	from 119v line 5	from 52r line 3
	up to 66v line 3	up to 147r(293) line 1	up to 131r line 7	up to 171v(342) line 2	up to 138v line 3	up to 75r line 2

Text Blocks	sDe dge Volume Zha	mTshams brag Volume Chi	sGang steng-b Volume Chi	gTing skyes Volume Sa	Rig 'dzin Volume Sa	Nubri Volume Sha
Block E	from 66v line 3	from 147r(293) line 1	from 131r line 7	from 173v(346) line 6	from 140v line 3	from 77v line 2
	up to 68r line 5	up to 149v(298) line 1	up to 133v line 3	up to 176r(351) line 2	up to 142v line 2	up to 80r line 1
Block F	from 68r line 5	from 149v(298) line 1	from 133v line 3	from 171v(342) line 2	from 138v line 3	from 75r line 2
	up to 70r line 1	up to 152r(303) line 2	up to 136r line 2	up to 173v(346) line 6	up to 140v line 3	up to 77v line 2
Block G	from 70r line 1	from 152r(303) line 3	from 136r line 2	from 176r(351) line 2	from 142v line 2	from 80r line 1
	up to 70v line 5	up to 153r(305) line 7	up to 137r line 4	up to 177r(353) line 3	up to 143v line 2	up to 81r line 3
Block H	from 70v line 5	from 153r(305) line 7	from 137r line 4	from 187r(373) line 5	from 151r line 5	from 91v line 3
	up to 72r line 7	up to 155v(310) line 6	up to 139v line 2	up to 189v(378) line 3	up to 153r line 5	up to 93v line 6
Block I	from 72r line 7	from 155v(310) line 6	from 139v line 2	from 177r(353) line 3	from 143v line 2	from 81r line 4
	up to 79v line 4	up to 166v(332) line 5	up to 149v line 6	up to 187r(373) line 5	up to 151r line 5	up to 91v line 3
Block J	79v line 4 - 80v line 1	166v(332) line 5 - 167v(334) line 7	149v line 6 - 150v line 7	Not found in gTing skyes	Not found in Rig 'dzin	Not found in Nubri
Block K	from 80v line 1	from 167v(334) line 7	from 150v line 7	from 189v(378) line 3	from 153r line 5	from 93v line 6
	to 82r line 5	to 170v(340) line 3	to 153r line 7	to 191v line 7	to 155r line 7	to 96r line 6
Block L	Not found in sDe dge	Not found in mTshams brag	Not found in sGang steng-b	192r line 1 - 192r line 7	155r line 7 - 155v line 6	96v line 1 - 96v line 6

PART 3: THE EDITIONS OF THE TWO TEXTS

CHAPTER 3.I THE VERSIONS OF THE TEXTS USED

We have had access to seven versions of the NGB in making these editions. The seven versions are the sDe dge xylograph from East Tibet (D); the mTshams brag manuscript (M) and the sGang steng-b manuscript (G) from Bhutan; the gTing skyes (T) and Rig 'dzin (R) mss from South Central Tibet; and the Nubri (N) and Kathmandu (K) manuscripts from Northern Nepal. While copies of the *rDo rje khros pa* survive within all seven of these NGB versions, we were only able to consult six witnesses for the *Myang 'das*, since the volume of the Kathmandu manuscript within which it probably once appeared is now missing.

The sDe dge Edition (D)

The sDe dge text of the *Myang 'das* and the *rDo rje khros pa* are our only xylograph witnesses, taken from the famous NGB printing blocks still held at the sDe dge par khang. In this case, we have been able to examine three printings: (i) a recent acquisition of the Bodleian Library, Oxford, produced in 2002 in sDe dge but with cheap paper and ink; (ii) we have had brief access to a clearer printing made at sDe dge in the late 1980's with better quality traditional paper in the private possession of Dr Gyurme Dorje (iii) we have a photocopy of a print from the 1990's held at the Staatsbibliothek in Munich.¹

History of the sDe dge xylograph edition

It is often said within contemporary rNying ma pa circles that three renditions of the NGB were preeminent in quality and significance: The sMin sgrol gling edition of 1685, made by gTer bdag gling pa 'Gyur med rdo rje (1646-1714), the Padma 'od gling edition of 1772 made by 'Jigs med gling pa (1729-1798),² and the 1794-1798 sDe dge xylographic edition by the prolific dGe rtse Mahāpaṇḍita, 'Gyur med tshe dbang mchog grub (1761-1829), from Kaḥ thog.³ Of these three famous editions, only the sDe dge xylograph survives: we are fortunate to still be able to consult it.

The carving of the wood-blocks of the sDe dge NGB was made possible by the patronage dGe rtse Mahāpaṇḍita was able to command from the royal houses of sDe dge and Nang brtse in general, and from the sDe dge monarch's young wife, Tshe dbang lha mo, in particular. It is widely believed that dGe rtse Mahāpaṇḍita (a younger contemporary of 'Jigs med gling pa and a student *inter alia* of 'Jigs med gling pa's famous *chos bdag*, rDo grub chen I, 'Jigs med 'phrin las 'od zer), based his redaction upon the 26 manuscript volumes of rNying ma pa tantras that 'Jigs med gling pa had himself commissioned in 1771 or 1772 while at sMin grol gling Monastery (often called the Padma 'od gling edition, after 'Jigs med gling pa's monastic foundation in 'Phyong rgyas). It is often said that these 26 volumes had for their part been carefully revised by 'Jigs med gling pa in person on the basis of the texts bequeathed by Ratna gling pa. Thus, the late Dilgo Khyentse wrote in the Preface to the gTing skyes NGB reprint:

"The great tertön Ratna Lingpa was the first great redactor of the Nyingma Gyudbum. On the basis of the Ratna Lingpa collection, Jigme Lingpa prepared a careful new redaction that was later carved onto wood-blocks under the patronage of the Queen of Derge, Gaje Sa Tsewang Lhamo, renowned as a rebirth of Lhacham Ngangtsul Sangmo, a wife of King Trisong Detsen, at the command of Do Drubchen. The index

¹ These are all modern printings, produced subsequently to the Chinese occupation. Apart from wear and tear to the blocks, we doubt there are many substantial differences between these copies and those from premodern Tibet. Study of the copy held in Rome, which was acquired by Tucci in 1949 (Mayer 1996: 233), would clarify this.

² See Achard 2002, for an excellent account of the Padma 'od gling NGB.

³ See Achard 2003, for an excellent account of the sDe dge NGB.

for the Derge xylographic edition was prepared by Kathok Getse Pandita Gyurme Tsewang Chodrup." (4-5)

dGe rtse Mahāpaṇḍita was certainly a keen exponent of the sNying thig, and produced an important xylograph edition of 'Jigs med gling pa's collected works. He also met 'Jigs med gling pa in Central Tibet, and received important oral instruction from him, including teachings on the NGB. He is even said sometimes to have had a part in publishing 'Jigs med gling pa's NGB edition, sometimes even as a xylograph preceding his own sDe dge xylograph, although real evidence for this is rather slight (Achard 2002:62). However, it is not so clear that dGe rtse Mahāpaṇḍita's own recension of the NGB – the one we now call the sDe dge NGB – is so entirely derivative of 'Jigs med gling pa's version as is sometimes assumed, nor that his main contribution was merely to write an index.⁴ While dGe rtse Mahāpaṇḍita seems to have consulted the Padma 'od gling *dkar chag* in making his version, and while both editions do indeed have 26 volumes, the sDe dge and Padma 'od gling versions nevertheless have quite different doxographical structures, and also different numbers of texts.⁵ Moreover, other historical sources listing the sDe dge edition's *ma dpe* tend to contextualise or dilute somewhat the weight for it of the Padma 'od gling edition. We read (eg. Thub bstan chos dar 2000: 42) that the sDe dge xylograph was based upon seven different editions: those taken from rDzogs chen, Kaḥ thog, sTag bu brag dmar, and dPal spungs; and those made by a lama from Go 'jo, and the Fifth Dalai Lama's rendition of the Mindroling NGB, which was helpful in resolving difficult readings in the East Tibetan texts; as well as the one made by 'Jigs med gling pa. Apparently, all seven of these were in fact comprehensively reviewed, re-ordered and edited by dGe rtse Mahāpaṇḍita and his large team to make the famous xylograph edition of 414 texts (including his own *dkar chag*) in 26 volumes that serves today as an *editio princeps*.⁶ It seems then that while dGe rtse Mahāpaṇḍita probably used 'Jigs med gling pa's NGB *dkar chag*, and received important inspiration and support from him, his own personal intellectual contribution to the production of the sDe dge NGB might perhaps have been rather greater than is sometimes admitted.⁷ It is unlikely that dGe rtse Mahāpaṇḍita used an actual Padma 'od gling edition other than a *dkar*

⁴ It is not, however, at all clear that Dilgo Khyentse Rinpoche intended to imply that the sDe dge edition was exclusively derivative of 'Jigs med gling pa's. The Tibetan version of the Preface which follows appears to be less explicit on the relationships between gTer bdag gling pa's, 'Jigs med gling pa's, and the sDe dge edition: gter bdag gling pas rgyud 'bum rin po che phyogs gcig tu bsdu pa dang/ kun mkhyen 'jigs med gling pas phyag dpe gsar bskrun mdzad pa physis su che yol rig 'dzin chen po'i bkas/ bskul nas sde dge chos rgyal chen po'i btsun mo/ lha lcam ngang tshul rgyal mo'i mnam 'phrul rga rje bza' tshe dbang lha mos shing dpar du bzhangs te dkar chag kaḥ thog dge rtse paṇḍi ta tshe dbang mchog grub kyis mdzad pa (1v-2r).

⁵ See Achard 2002 and 2003, where title catalogues are given for both editions, together with historical clarification, and a very clear analysis of doxographical concerns.

⁶ It is a pity no Padma 'od gling edition ever came down to us, since its conception seems to have embodied great scholarship, just as the extant sDe dge xylograph so clearly does. 'Jigs med gling pa envisaged his edition to have 388 texts, across 26 volumes. He consulted exemplars from the ancient Zur 'Ug bya lung manuscripts, from Ratna gling pa's seat lHun grub pho brang, from one or both of the editions from O rgyan smin grol gling, from the edition made by Gang ra lo chen, from the edition from Kong po Thang 'brog monastery, and from the 5th Dalai Lama's edition; and from these he created his own edition. As Achard has shown (2002), 'Jigs med gling pa's approach was highly eclectic and very meticulous: aware of the differences between the various versions available to him, he made his choices between them carefully.

⁷ While we have yet to research the particular editorial procedures of dGe rtse Mahāpaṇḍita in making the sDe dge NGB, we do know something about the editorial practices of his illustrious predecessor at the sDe dge printing house, Si tu Paṇ chen Chos skyi 'byung gnas (1699-1774), who made the sDe dge Kanjur there between 1731 and 1733 (see the comments in Chapter 1.11 above, citing Verhagen JIABS 24.1). We also know something about the editorial procedures of Si tu's close rNying ma pa associate Kaḥ thog Rig 'dzin Tshe dbang nor bu (1698-1755), who took a keen interest in the NGB and in whose honour the Rig 'dzin edition of the NGB was probably made (incidentally, Achard reports that the current dGe rtse Rinpoche considers himself to be an incarnation of Kaḥ thog Rig 'dzin Tshe dbang nor bu; personal communication, 13 July 2005). Textual criticism was in fact practised by a number of famous Tibetan scholars, such as sKyogs ston Lo tsā ba Rin chen bkra shis (16th century) who worked on the *Pañca-rākṣa*, and the great Tsong kha pa who worked on the *Guhyasamāja*. But Situ and Rig 'dzin Tshe dbang nor bu are perhaps the two famous figures most likely to have had a direct influence on dGe rtse Mahāpaṇḍita's construction of the sDe dge NGB. While it looks possible that dGe rtse Mahāpaṇḍita was influenced by the legacy of these two quite outstanding predecessors, we obviously cannot be certain of the nature or degree of such influences until much more analysis has been made of his own dKar chag to the sDe dge NGB. The full title of his dkar chag text is *bDe*

chag, since, as Achard points out, some texts he failed to obtain for his own edition were ostensibly present in the Padma 'od gling edition – at least, according to its *dkar chag*.

In modern times, the sDe dge edition certainly has a pre-eminent status among rNying ma pa lamas. Not only has its thorough redaction rendered its readings to be widely perceived as more consistent, more coherent and more grammatical than the other NGB editions,⁸ but it is also (rightly or wrongly) perceived as the final culmination of the long process of collection and redaction through which the NGB has taken its shape over the centuries, stretching from Ratna gling pa, through 'Gyur med rdo rje and 'Jigs med gling pa, to dGe rtse Mahāpaṇḍita. It is of course also the only xylograph edition, which further encouraged its adoption as the standard edition.

Codicology of the sDe dge edition

The sDe dge *rNying ma'i rgyud 'bum* is printed on large sheets (measuring approximately 675 x 120mm in the Bodleian copy) in red ink, with seven lines per page. Thus, the *Myang 'das*, in Volume Zha, takes up only thirty-seven folios in this edition (folio 46r to 82r), as opposed to around fifty in our other versions (see below). The *rDo rje khros pa* takes up fourteen folios, running from folio 170r to 183v in Volume Wa. Unfortunately, whether as a result of deterioration of the blocks, or as a result of poor paper, inking and printing, in many parts, neither of the two copies to which we have unhindered access is clear. Either we find smudging or parts of syllables are missing or not clearly printed.⁹ However, there are also many cases where only one of our copies is unclear and the second copy has enabled us to be confident in our transcription.

As well as uncertainties due to poor printing, there are also some stylistic features to the writing which may engender ambiguity. In particular, the letters pa, ba, and occasionally pha, frequently resemble each other, and so too do the letters nga and da, resulting in possible confusions between them. We indicate such instances of uncertainty in our edition.

In other respects, the single printed edition has clearly benefitted from editorial attention, and great care no doubt went into its production. Generally, sDe dge's spellings and grammatical constructions would seem more "correct" than our other editions, and its mantras are more likely to approximate transcriptions of "correct" Sanskrit. In the *Myang 'das*, some exceptions to this general rule include the convention of consistently (but not absolutely invariably) spelling lta ba as blta ba; nyungs in nyungs dkar/nyungs kar is consistently spelt nyung; in mantras, om̐ is generally transcribed as ōm̐.¹⁰ Interestingly, so far as we can tell given that the text is shorter and there are less examples, the *rDo rje khros pa* shares these spelling conventions in the case of nyung and blta ba, although not in the case of the mantra syllable om̐/ōm̐. We also find some evidence of editorial interventions in the *Myang 'das* in occasional marginal notes giving alternative readings or corrections to the text. One such note is also found in the *rDo rje khros pa*.

Stylistically, where necessary to emphasise the correct metre, we consistently find the use of yi for the genitive, where other editions tend to give 'i.¹¹ Words tend to be given in full rather than abbreviated, a feature we might expect in a printed as opposed to a hand-written text. We find a frequent use of ornamental shads, almost invariably the rin chen spungs shad (unicode 0F11) and not the tsheg shad or nyis tsheg shad. The tsheg before the shad after nga is fairly consistently found.

bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnga bo che'i lta bu'i gam.

⁸ But note that some scholars have found some texts within the sDe dge NGB to be inferior to those of other editions, notably the Bhutanese edition. Achard, for example, reports this in relation to the main text of the Seventeen Tantras, the *sGra thal 'gyur* (personal communication, July 15, 2005).

⁹ In the case of the xerox copy of that held in Munich, the original red colour of the ink does nothing to help the clarity of the writing when reproduced in a black and white copy.

¹⁰ However, Lama Ogyan Tanzin has made the interesting suggestion that the use of the syllable ōm̐ can be a deliberate and intended feature within rNying ma Tantras and sādhanā texts (verbal communication, Littlebourne, Kent, November 2004).

¹¹ This applies especially to TRN; MG's usage is less consistent, sometimes agreeing with D's yi and sometimes with TRN's 'i.

The Bhutanese Edition in 46 volumes

History of the mTshams brag and sGang steng-b manuscripts.

The earliest transmission of the NGB in Bhutan is said by Ehrhard to stem from the lHo mon Kaḥ thog pa¹² master, bSod nams rGyal mtshan (1466-1540). bSod nams rGyal mtshan describes in his autobiography how he gave a transmission of the NGB at sPa gro sTag tshang in the first decade of the 16th century, an auspicious event accompanied by a rain of flowers and other such marvels.¹³ It is interesting that he passed on an NGB transmission he received from dMus ston chen po Kun bzang dpal in gTsang, rather than one from his own lineage of Kaḥ thog (Ehrhard 2003:19). This transmission comprised 35 volumes, a detailed contents list of which can be found in bSod nams rGyal mtshan's autobiography. Later, bSod nams rGyal mtshan gave a second NGB transmission, once again at sPa gro sTag tshang, and on this occasion, he received as an offering a 35-volume set of the NGB from a noble lady disciple, a member of the ruling house of rGyang rtse with the title dPon sa bDag mo drung (Ehrhard 2003: 20). It would be wonderful if a surviving version of this obviously quite old NGB edition in 35 volumes turns up somewhere in Bhutan.

However, the four extant Bhutanese copies we know of today¹⁴ are all in 46 volumes. In addition, we know from Bhutanese literature (for example, Lopon Pemala, 1981: 4, refers to the *gsan yig* of Paṇ chen bstan 'dzin chos rgyal), that an established Bhutanese literary tradition clearly came to consider the NGB complete in 46 volumes. We also know from examining two of its extant witnesses that this collection is clearly much larger than any other known NGB edition. Hence, we can see that Bhutan has preserved a distinctive tradition of NGB transmission, its additional length when compared to all other NGB editions perhaps accounted for in part by the inclusion of a great many additional *gter ma* tantras that the other collections do not include.

Yet we know very little about the origins of this 46 volume edition. A possible ancestry of this tradition is mentioned in the rNying ma history by Guru bKra shis, written between 1807 and 1813: he points to the Padma gling pa centre of lHo brag lHa lung as a source (653.4-664.4). There were two important incarnation lines at this monastery: the Pad gling gsung sprul, and the Pad gling thugs sras; and Guru bKra shis writes that the third Pad gling gsung sprul, Tshul khriims rdo rje (1598-1669), received a reading transmission of the NGB at the family seat of gTer ston Rat na gling pa, and moreover also had an NGB copy produced. The same source tells us that the fourth Pad gling gsung sprul, Ngag dbang Kun bzang rdo rje (1680-1723), constructed an edition of the NGB in 46 volumes when hiding from Dzungar marauders in the *sbas yul* of the southern borderlands.

Lopon Pemala independently confirms the third Pad gling gsung sprul, whom he calls Kun mkhyen Tshul khriims, as a key figure in the origins of the modern Bhutanese 46 volume NGB tradition. Yet further confirmation comes from the current sGang steng Rin po che (verbal communication to Dr. Karma Phuntsho), who says that at least one of the NGB versions now in sGang steng was prepared by the third Pad gling gsung sprul, Kun mkhyen tshul khriims rdo rje, as a funerary tribute to his master, the first sGang steng sprul sku, Padma 'phrin las. Padma 'phrin las is believed to have been a natural son of Zla ba rgyal mtshan, Padma gling pa's eldest son (b.1499) and foster son of the second Pad gling gsung sprul, bsTan 'dzin grags pa. He had a long-standing wish to create a copy of the NGB and receive its transmission, but it was only after his death that his wish was fulfilled by his disciple, the third Pad gling gsung sprul. If this account is correct, then one of the NGB sets at sGang steng must have been written sometime between 1640-1650; in other words, the edition in 46 volumes must go back at least as far as the third gSung sprul, not merely to the

¹² The lHo mon Kaḥ thog pa school were an offshoot of the East Tibetan Kaḥ thog pa school who expanded into Bhutan and Sikkim in the late 15th century. The first major Kaḥ thog scholar to arrive in the Himalayan borders was bZhaḡ bla ma Ye shes 'bum pa (Ehrhard 2003:12).

¹³ According to Lopon Pemala, another important NGB transmission for the Bhutanese was the one bestowed by Ratna gling pa in person in two years before his death (suggesting the date of 1476), upon rGyal dbang chos rje kun dga' dpal 'byor. Although earlier than the transmissions described here, presumably this one was not performed on Bhutanese soil.

¹⁴ mTshams brag; sGang steng-a; sGang steng-b; Shar phyogs sbra me'i rtse

fourth. Unfortunately, we are not quite sure which witnesses Tshul khirms rdo rje used as his *ma dpe*; it would be wonderful if these turned out to include the ancient collection kept at the Rat na gling pa seat!

The actual writing of at least one of the sGang steng NGBs is supposed to have taken place in lHa lung with paper taken from Bhutan. However, there is also an oral account among the lamas in sGang steng that the NGB was written in Me ri dkar po, a temple above Nor bu lding across the pass from sGang steng, which is now lying in ruins. It may be plausible that one of the two sets of NGB manuscripts in sGang steng was written in lHa lung in Tibet, and the other in Me ri dkar po. The two sets today are read alternately once each year in the sixth month of Bhutanese calendar as part of the annual rituals in sGang steng, and stored in the central library of sGang steng monastery.

Lopon Pemala mentions (1981:4) that the mTshams brag manuscript itself was made at the order of mTshams brag sprul sku Ngag dbang 'brug pa from a Punakha original. In this case, the dating of the manuscript would have been between circa 1728 and 1748 (mTshams brag sprul sku Ngag dbang 'brug pa's dates are 1682-1748). However, others claim the mTshams brag manuscript is copied from one of the sGang steng manuscripts.¹⁵ Note that we do not yet know with certainty which of the two sGang steng NGBs is the earliest, although it is possible the one we have here is the later of the two, since it is more expensively made than the other one.

Codicology

The mTshams brag manuscript (M)

The mTshams brag manuscript was reproduced in a photo-offset litho edition at Thimpu in 1982. We have relied largely on the microfiche edition made from this photo-offset litho.¹⁶ Microform is a poor medium that inevitably limits the quality of the codicological information that can be discerned, but nonetheless, the reproduction of the mTshams brag text is mostly clear. The original handwriting, which appears to have been well executed with seven lines per page, is well reproduced. The *Myang 'das* (in Volume Chi) is fifty-five folios long, running from folio 115r(229 in Western pagination) to 170v(340), while the *rDo rje khros pa* (in Volume Ji) is twenty-three folios long, running from folio 185v(370 in Western pagination) to 207r(413). Conventional spellings of common words are usually observed. Stylistically, the single dotted *tsheg shad* (unicode 0F0F) tends to be used after the first syllable of the line, and we invariably find the *tsheg* after *nga*, before a *shad*. With lists and semantically continuous phrases and sentences, *shad* placement is generally intermediate between the two *yig rkang*; but it occurs immediately before and after the *yig rkang* where semantic breaks occur. Although a hand-written manuscript, words are generally given in full and not abbreviated.

¹⁵ See the notes to the 2005 release of the TBRC hard-drive electronic edition of the mTshams brag NGB, List of Contents of External Hard Drive 1: "The Tsamdrag manuscript represents the tradition Lhalung and seems to have been copied at the order of Tsamdrag Lama Ngagwang Drugpa (1682-1748) on the basis of a manuscript from Gangteng." This would not be surprising in any way because sGang steng and mTshams brag had close historical links around the time the two NGBs were written, especially since mTshams grags sPrul sku Ngag dbang Grub pa, who is credited with the production of the mTshams brag NGB, was a close disciple of bsTan 'dzin Legs pa'i Don grub and visited sGang steng on numerous occasions. Yet, as we shall see, our stemmatic evidence does not encourage the view that mTshams brag was copied from sGang steng-b; although it is quite possible that both were copied from Gang steng-a.

¹⁶ There are opportunities for alteration of text in the process of making photo offset litho editions from manuscripts, and we know this happened to a considerable degree in the first few volumes of the gTing skyes NGB (see below). However, we have no obvious evidence for such intervention in the case of the mTshams brag manuscript: at least in relation to the texts we have studied, the textual similarities to sGang steng-b, even where obvious spelling errors are concerned, would not suggest that amendments were made. At the worst, it is possible that there may be some minor differences between our readings of the mTshams brag tradition and the original, arising during the proofing of the photo offset masters.

sGang steng-b (G)

For the Bhutanese *sGang steng-b* manuscript, we have had the benefit of high resolution colour digital images of the original manuscript, which were produced under the auspices of our research project by Karma Phuntsho. The *sGang steng-b* text is beautifully written, entirely clear and well-preserved throughout, as indeed is the entire *sGang steng-b* NGB collection. The folio size is 65cm by 16.5cm. The paper appears to be in excellent condition, lacking holes, tears or fraying edges. It may be that it is not dissimilar in these respect to the *mTshams brag* text, but since we only have the microfiche of the modern reproduction for *mTshams brag*, we are unable to judge the condition of the original manuscript in this case. As in the *mTshams brag* edition, there are seven lines per page. The *Myang 'das* (in Volume Chi, as in *mTshams brag*) is fifty-two folios long, running from folio 102v to 153r, while the *rDo rje khros pa* (also in Volume Ji) is twenty-two folios long, running from folio 165v to 185v. Stylistically, the *nyis tsheg shad* (unicode 0F10) is used fairly consistently after the first syllable of the line, while the *rin chen spungs shad* (0F11) is used after some single mantra syllables. Not only is the textual content close to the *mTshams brag* edition, but even the use of single or double *shad* between *yig rkang*, and their placement, is often parallel to the usage in *mTshams brag*. We invariably find the *tsheg* after *nga*, before a *shad*. In the case of the *rDo rje khros pa* text, the *tsheg* also sometimes follows other final letters (*ra*, *da*, *sa*, *ma*, *na*, *'a*). Abbreviations occur rarely but are more frequent than in the *mTshams brag* edition (for instance, very common abbreviations such as *namkha'* occur more often in our two texts in *sGang steng-b* than in *mTshams brag*).

Although it is by no means certain, in the specific case of the *Myang 'das*, there would seem to be some evidence in both *mTshams brag* and *sGang steng-b* that at some stage an ancestor manuscript might have been written in *dbu med*. There are a number of instances where we find the letter "ya" as a scribal error where we would have expected *spa*, and this is most likely to occur in copying from an *dbu med* source. We do not find this error in their versions of the *rDo rje khros pa*.

The Southern Central manuscript editions

The Southern Central group agree in error against all the other editions, and so form a natural grouping. They also broadly share a similar geographical origin. Doxographically speaking however, they are internally divided into two sets of twins: T and R form one pair of doxographical twins, while N and K form another.

Stylistically, they all tend to use abbreviations more than the *sDe dge* or the Bhutanese editions, although they vary in which words they abbreviate. For instance, the *gTing skyes* text invariably gives *namkha'* for *nam mkha'*, while the *Rig 'dzin* edition probably has the highest number of abbreviations, although these do not generally indicate consistent usage, but abbreviations such as the occasional use of the reversed letter *da* for the final letters *gs*, or of *thamḍ* for *thams cad*. Some spelling conventions, such as *shin du* for *shin tu*, and *kun du* for *kun tu* etc., are shared by the *gTing skyes* and *Rig 'dzin* texts although this usage is not quite so invariable in *Rig 'dzin* as it is in *gTing skyes*.

gTing skyes (T)

The original manuscript of T came from *gTing skyes dGon pa byang* in Tibet, but was taken for safe keeping to Sikkim after the Chinese occupation. We have not had access to this original, which remains in Sikkim. Instead, we have had to use the photo-offset litho reproduction commissioned by Dilgo Khyentse Rinpoche starting in 1973. A notable feature of the reproduction edition is that we understand that its first few volumes were comprehensively rewritten to agree with *sDe dge*: paper pieces containing *sDe dge*'s different readings were glued onto the manuscript of T prior to the making of the photo offset litho plates.¹⁷ As far as we know, these glued-on readings are quite likely still attached to the original manuscript of T, which might therefore benefit from restoration work. However, the volumes we are dealing with here have

¹⁷ Personal communications, Gene Smith and Matthieu Ricard.

not been altered in this way, and we can be reasonably confident that the readings we have in our photo-offset litho reproduction are not significantly different from those of the original manuscript.¹⁸ T has also been closely catalogued by Eiichi Kaneko (1982), according to whose catalogue T has 406 texts in 33 volumes (three additional volumes were added to the reproduction, containing sDe dge's *dkar chag* by dGe rtse Mahāpaṇḍita).

The original manuscript of T is often said to be very old, but we are not clear on what basis this claim is made. According to Dilgo Khyentse, it comes from gTing skyes dgon pa byang, which Ehrhard describes as connected with the lineage of Yol mo ba sPrul sku bsTan 'dzin nor bu (1598-1644). However, it is not yet clear to us what the age of the text is, since the Yol mo ba incarnation line stretches back to the 16th century (Ehrhard 1997:255); perhaps Dan Martin's educated guess of around 1830 for its production is the most reasonable so far. According to Dan Martin, gTing skyes dgon byang Monastery was founded by Padma chos 'phel, alias Bya btang mkhas grub lha rje or Tshe ring don 'grub (1773-1836), a follower of the Byang gter tradition, whose reincarnation line includes the Yol mo bas of Nepal. According to a work from this tradition produced in Sikkim in 1965, Padma chos 'phel "erected" an edition of the NGB to furnish his new monastery, and it is this edition which Dan Martin believes was the basis of our reprint T.¹⁹ No doubt, the true picture will soon emerge as more research is done.

Codicology of T

The photo offset litho reproduction of the gTing skyes text is generally clear; the original letters can be seen to have been well-written. In the case of Volume Sa, in which the *Myang 'das* occurs, we have consulted the printed edition, which comes on rather small sheets measuring around 361 x 85mm. The printed box outlining the writing area is variable in size, but generally about 280-285 x 52-56mm, with seven lines on each page. Most new texts within each volume do not have their own title pages, but in the case of the *Myang 'das*, we have a title page, and the first two pages of the text have six lines each. The *Myang 'das* is fifty-two folios long, running from folio 141r(281 in Western pagination) to 192r(383). The *rDo rje khros pa* spans eighteen folios in Volume Sha, folio 65r(129 in Western pagination) to 82r(163). In this case, we have had to rely on the microfiche, but there would not appear to be any differences in overall layout from that found in Volume Sa.

While the writing is usually very clear, nga and da are often written identically, and there is also occasionally a confusing similarity between cho and tshe.²⁰ Stylistically, ornamental shads are very rare, but where they occur, we tend to find the rin chen spungs shad (unicode 0F11) and not the tsheg shad or nyis tsheg shad after the first syllable of the line. Usually but not invariably, we find the tsheg after nga, before a shad. In the *Myang 'das*, a number of section breaks, like chapter breaks, are indicated by double shad at the end of one section and the beginning of the next, and between them there is usually a gap of about a single

¹⁸ As in the case of the mTshams brag manuscript (see above), there may be some differences between our readings of the gTing skyes tradition and the original, due to the proofing of the photo offset masters, although we expect that the principal differences relate merely to presentation, eg. the addition of Roman pagination and the commissioning of new illustrations, rather than in substantial differences in the content of the text itself.

¹⁹ The work is the *mTshungs med dpal mgon bla ma dam pa gting skye dgon byang mchog sprul 'khrungs rabs bcu'i rnam par thar pa mdo tsam brjod pa*, by mTha'-grol rdo-rje, published by Kunzang Tobgyel and Mani Dorje, Thimphu 1979. The story of Padma chos 'phel is found on pages 34-51, and his "erecting" an NGB is mentioned on pages 49-50. The two-volume collected writings of Padma chos 'phel have been reprinted twice, in 1974 and in 1979; perhaps something of the history of the gTing-skyes NGB can be learned from these sources, or from the accounts of his successors at gTing skyes contained in the work mentioned above. (Dan Martin, personal communications, April 27, 1994, and June 3, 1994).

²⁰ These features are principally a feature of the *Myang 'das* rather than the *rDo rje khros pa* text. In the *rDo rje khros pa*, although the shape of the upper part of nga and da are frequently more similar to each other than they are in many handwriting styles, and the curve of the da is less vertical than typical, nonetheless the letter da tends to extend downwards more than the nga, so they are generally easily distinguishable. We do not have any instances of the cho/tshe confusion in the *rDo rje khros pa*, although the usual shape of the na ro is similar in both volumes.

yig rkang. This convention is not shared by our other versions, apart from a couple of instances in the case of Nubri, and very occasionally, a gap in mTshams brag and sGang steng-b, without the double shad.

Rig 'dzin (R)

The actual Rig 'dzin manuscript itself is held at the British Museum (with one volume at the Bodleian Library, Oxford) and thus, we have consulted the original. When making our catalogue of this manuscript NGB, we decided to re-name the collection, the "Rig 'dzin Tshe dbang nor bu edition" (or Rig 'dzin for short) instead of the "Waddell edition" as it had formerly generally been known. Although we as yet know very little about the circumstances of its production in Tibet, it would appear likely that it was made in honour of Kaḥ thog Tshe dbang nor bu (1698-1755). An immediately striking feature of twenty-seven of the twenty-nine volumes for which we have title folios is that we find a miniature of and homage to this famous eighteenth century lama on the left-hand side of each illuminated first folio.

Although one might initially suspect this to point to an Eastern Tibetan origin for the edition since Kaḥ thog is in Eastern Tibet, of course, Tibetan lamas frequently travelled and had followers throughout the Tibetan speaking region. In Rig 'dzin Tshe dbang nor bu's case, we know that he travelled extensively and that his reputation was such that in 1752-3, he mediated in a dispute between the kingdoms of Ladakh and Purig at the Seventh Dalai Lama's request (Schwieger 1996). He was active in restoration work at the Buddhist sites in the Kathmandu area and he spent the final years of his life in the border regions of Southern Tibet and Nepal, passing away in sKyid grong (Dudjom Rinpoche 1991 Vol. II: 68 nb. 961; Ricard 1994: 392 nb. 69). We also know that students of his in this area were involved in the late eighteenth century rNying ma scriptural revival and reproduction of the NGB in sKyid grong. To be precise, Franz-Karl Ehrhard's work (Ehrhard 1997: 260; see also Mayer 1996: 230-231 and Ricard 1994: 391 nb. 44) has drawn our attention to the central role played by Phrin las bdud 'joms mgon gnam chos rje (1726-1789) in this revitalisation. Phrin las bdud 'joms was a student of Rig 'dzin Tshe dbang nor bu, and after his passing, two of his students in turn produced a manuscript edition of the NGB. It is therefore possible that this edition is another representative of this late eighteenth century rNying ma pa activity in the area, perhaps produced by direct students or later followers of the lineage of Rig 'dzin Tshe dbang nor bu.

Moreover, the illustrated title folio of our first volume, kept at the Bodleian Library Oxford, includes a name written in tiny letters within a box beneath the central miniature. This name appears to read: *snya bsod nams chos 'phel*, and may possibly refer to the artist - or the head artist - and his place of origin. Again, we cannot reach any firm conclusions - even if this is the artist's name, artists were also itinerant - but if "snya" does indicate the place where the artist lived, it might stand for "gNya' nang", which is located exactly in this South-western Tibet region, close to the border with Nepal and south-east of sKyid grong. But David Jackson (1996: 346-9) includes a case study which would further strengthen our suspicions of a link between the Rig 'dzin illustrated manuscript and the late eighteenth century rNying ma revival in this region. Jackson tells us that the lama artist Kun bzang phrin las dbang phyug of sKyid rong (1772-1812) painted the "front deities" of a *rNying rgyud* manuscript in 1790. This artist is none other than one of the two students of Phrin las bdud 'joms mentioned above. It also seems that in 1803, he painted a full-colour thang ka of Rig 'dzin Tshe dbang nor bu, and that in executing a set of paintings of the mahāsiddhas, he followed a painting manual composed by Rig 'dzin Tshe dbang nor bu. It is tantalizing to wonder what connection this artist might have had with the Rig 'dzin manuscript, but if he was not the artist himself, it is quite possible that another painter or painters in the area were drawing on his work.

Unfortunately, not only are the circumstances of the acquisition of the collection by Waddell in the early twentieth century unclear, and we know little of where it came from in Tibet, but the collection itself provides us with few other clues. It would appear that, like gTing skyes, the collection consisted of thirty-three volumes, Volume Ka to A, Om, Āḥ, and Hūṃ. Of these thirty-three volumes, thirty are known to have survived and are available; we are missing Volumes Ta, Om, and apart from its illustrated title folio, Volume Ga, and we are also missing the title folios to Volumes Ca and Sha. It is also conceivable that one or more further volumes might possibly have followed our final Volume Hūṃ. At the end of Volume Hūṃ, the texts simply end, and there is no final *dkar chag* (contents list), nor information on the circumstances of the production of the edition. Nonetheless, it is most likely that the collection never had a *dkar chag* or any

further volumes; the situation is exactly the same as in the case of the gTing skyes dgon pa byang edition, which also has no *dkar chag* of its own.

Codicology of R

The Rig 'dzin manuscript's text is finely written and beautifully presented, with hand-painted colour miniatures on the illustrated title pages of each volume. Nonetheless, the paper has not been so well-preserved as the sGang steng-b manuscript, and many volumes have some blemishes, holes, tearing or water damage to the paper. However, in the sections where our texts occur, the writing is clear throughout.²¹ There are seven lines per page, on sheets measuring around 577 x 125mm (with some size variation) in Volume Sa, and around 572-579 x 125mm in Volume Sha. The *Myang 'das* (in Volume Sa, as in the gTing skyes edition) is forty-four folios long, running from folio 113v to 155v, with two folios numbered 146 (gong and 'og). The *rDo rje khros pa*, spans seventeen folios in Volume Sha (again, the same volume as in gTing skyes), folio 60r to 76r.

A feature of the Rig 'dzin edition is that generally, short "cover titles" in small lettering occur at the beginning of each text, before the usual titles in Tibetan transliterations of Sanskrit and in Tibetan. In the case of the *Myang 'das*, the other Southern Central editions similarly have this opening title, but it is the Rig 'dzin edition alone which has it in the case of the *rDo rje khros pa*. Stylistically, there is some variation in the use of ornamental shads in the Rig 'dzin collection, but in our *Myang 'das* folios, we tend to find the tsheg shad (unicode 0F0F) and not the nyis tsheg shad or rin chen spungs shad, but not on all occasions we might expect. In the *rDo rje khros pa*, there are very few instances of ornamental shad following the first syllable of a line, but the rare examples include all three of these types of shad. The tsheg is also invariably found after nga, before a shad. In the *rDo rje khros pa* text, it occasionally occurs after other final letters (na, ra or da), although such usage is rare in the *Myang 'das*. Uniquely in Volume Sa, corrections in red ink occur up to and including folio 145v (see below).

Nubri (N)

With the Nubri and Kathmandu manuscripts from Nepal, we have had to rely on microfilm, as with mTshams brag and gTing skyes, but in these cases, the microfilms have been made directly from the original manuscripts themselves.

As Ehrhard reports (1997), N and K are witnesses of a tradition that was once widely represented in the Mang yul sKyid grong region of the present day Nepalese-Tibetan borderlands. In the 18th century, this was a safe haven where the politically harrassed rNying ma pa could regroup and revive their scriptural traditions. The NGB editions of this region were in fact first initiated and propagated by no lesser personages than Pho lha nas Mi dbang bSod nams stobs rgyas and his sister, Padma chos 'dzoms. The well-known Byang gter master, 'Phrin las bdud 'joms (1726-1789), together with his younger brother 'Gyur med bstan 'dzin, were also very influential in this NGB tradition (Ehrhard 1997:260).

The Nubri NGB we have consulted here was begun in 1813²² for the Brag dkar rta so incarnation, Chos kyi dbang phyug (1775-1837), who has also left us a *dkar chag* and a description of how he made his NGB manuscript (Ehrhard 1997:260-261). The paper was procured from Yol mo, and the *ma dpe* borrowed from the teacher sKal bzang lags of the rDo dmar family, in Glang phrang. Chos kyi dbang phyug believed that the original ancestor of this *ma dpe* came from Theg mchog gling, in gTsang. Starting with only ten scribes, he eventually assembled twenty-nine scribes at Brag dkar rta so, and supplied them with reed pens, and ink enriched with the relics of saints and precious stones. Each scribe was then given one volume to copy. Chos kyi dbang phyug mentions the poor quality of some of his scribes' work, and the corrections that had to be

²¹ In Volume Sa, water damage has caused some paper from 143r to stick to the adjacent sheet, 142v, but fortunately, the writing remains legible.

²² The 13th day of the 4th month of the water bird year.

done; in the end, the better scribes did two volumes each, while the poorer scribes delayed the whole enterprise. The work was completed in 1814.²³

Codicology of N

The *Myang 'das* (in Volume Sha) is fifty-four folios long, running from folio 44r to 96v, with a second folio 57 ('og) and the *rDo rje khros pa* (in Volume Sa) takes up twenty folios, from folio 72r to 91v. As in the gTing skyes text, the *Myang 'das* begins with a title page, in this case followed by the first page with four lines. In both volumes, the regular pages have only six lines each. The writing is usually clear, although occasionally, it appears a little faint on the microfilm. We rarely find ornamental shads, and where they do occur, we consistently find rin chen spungs shad (0F11) rather than the single or double dotted shads, and the stroke of the shad is usually given as a curving line. In the *Myang 'das*, we consistently find the tsheg after nga before a shad, but it is only very rarely present in the *rDo rje khros pa*. As noted above, Nubri marks a couple of section breaks in the *Myang 'das* in the same manner as gTing skyes, with double shad and a gap between yig rkang.

Kathmandu (K)

According to Ehrhard (1997: 262), the Kathmandu manuscript NGB comes from the Khumbu region of Nepal. At some stage, it passed into the hands of Bhimsamser Jangbahadur Rana, prime-minister of Nepal between 1929-1932, and eventually ended up in the National Archive in Kathmandu. It was first made a few years after the Nubri NGB had been completed, by a student of Brag dkar rta so sprul sku Chos kyi dbang phyug, at his master's urging. This student was called O rgyan 'Phrin las bstan 'dzin, and he belonged to the Nyang clan from gZhung in Rong shar.

Codicology of K

Volume Sha, almost certainly the volume in which the *Myang 'das* would be found, is missing, and thus, we do not have the Kathmandu version of the *Myang 'das*. The *rDo rje khros pa* is in Volume Sa, taking up twenty-three folios, from 79v to 101r. According to a National Archives note which is reproduced with on the microfilm, the folios of Volume Sa measure 11 x 56 cm., and have suffered some worm and water damage. As in the Nubri edition texts, there are six lines on each page. The writing is mostly clear, although there are a few ink blots or other marks obscuring some letters slightly, and the microfiche is not always entirely clear. The letter nga frequently resembles the letter da; the reverse is occasionally but less often the case. There is frequent (but not entirely uniform) use of the nyis tsheg shad (unicode 0F10) after the first syllable of the line, and there are also three instances of a more elaborate ornamental shad marking the break between chapters.²⁴ The tsheg is invariably found after nga before the shad, generally also found after da, occasionally after ra and rarely after other letters. The letter ga at the end of a yig rkang is generally followed by a shad, although the shad at the beginning of the next yig rkang is then sometimes omitted.

The Red Corrections found in the Rig 'dzin manuscript

Uniquely in Volume Sa of the Rig 'dzin collection, corrections in red ink occur throughout the first half of the volume, from the beginning, up to and including folio 145v. Thus, we find such corrections for roughly the first three-quarters of the *Myang 'das* but they stop abruptly at this point. It would appear, then, that this was not a case of a reader working on one specific text, but one presumably intending to go through the entire volume making corrections, until he was cut short.²⁵ Of course, all manuscripts contain corrections,

²³ 14th day of the great 4th month of the wood dog year.

²⁴ This elaborate ornamental shad resembles the rgya gram shad (unicode F12) but without the horizontal cross. It is found before the openings of Chapters 11, 14 and 16.

²⁵ Historical social realities in Tibet make it extremely unlikely that our reader was female. We can only speculate on the reasons for this abrupt interruption: he may have run out of time, or he may have been prevented from continuing by whoever had charge of the manuscripts! The fact that the corrections in this volume span more than one text need not indicate that our

and the Rig 'dzin collection has many corrections in black, many (or even all) of which were quite probably the work of the original scribes.²⁶ However, the corrections in red ink would seem to have been a deliberate effort to work through the volume, and to make spelling and other corrections.²⁷

An important question is on what basis the emendations were made: were they made with the help of another manuscript, or were they based purely on our reader's own ideas of correct spelling and punctuation and on his own conjecture where the original seemed corrupt? This is an issue for stemmatic analysis, because unless the other consulted source was Rig 'dzin's own original exemplar, the former scenario would constitute contamination of Rig 'dzin's textual tradition,²⁸ had a future copying incorporated the amendments. The latter process might have succeeded in achieving some better readings but also may have removed some of the indications of Rig 'dzin's textual affiliations,²⁹ and introduced new elements of corruption, again, assuming that a future copying accepted the corrections.³⁰ An examination of the evidence has led us to conclude that the reader most probably did *not* have any other manuscript against which the corrections were made, but was indeed most likely to have amended the manuscript on the basis of conjecture. We summarise the evidence below.

Roughly, one hundred corrections are very minor spelling corrections, or corrections of verb forms.³¹ Of these, thirteen corrections (=13%) agree with the reading we find in the closely related gTing skyes text. In most of these, they moreover agree with all other editions; in short, the majority of this 13% are corrections of simple spelling errors of Rig 'dzin alone.³² In just two cases, neither the original, nor the correction, exactly correspond to any other reading. In the case of the great majority of the minor spelling corrections - some eighty-five (85%) - the correction departs from gTing skyes's reading. Although we have not done an exact count, the overall picture is that in a majority of these instances, the correction departs from TRN's

reader was correcting the manuscript regardless of the textual content: he might have had a particular interest in the Phur pa tantras, since both the corrected texts are from the Phur pa corpus.

²⁶ In some cases, say, where a correction is inserted in a following line, and room has been left for the correction, we can be sure that the correction was made before the next line was written, and hence, must have been done by the original scribe at the time of copying. We cannot, however, be so certain about most of the corrections. Since the writing style is fairly consistent even across volumes - we know that scribes might be trained to ensure that their handwriting conformed to the style of the collection they were working on (see Peter Richardus 1998: 11-40) - it is rarely possible to state with certainty that a correction has been done by a different hand. It may be, therefore, that some of the black corrections were done later, but since there is no way to distinguish later from original corrections, there is little point in attempting to analyse these corrections further, other than to note them so that we remain alert to the possibility that they may or may not have formed part of the original production.

²⁷ These corrections in red graphically underline the inadequacy of microfilm, or any monochrome reproduction, for textual scholars: in some cases, the red corrections are not visible at all, while in others they are indistinguishable from the black corrections! Generally, in monochrome, they can be only very haphazardly identified by their comparative faintness relative to the black ink. Only direct access to the original manuscript, which we had here, or colour reproduction, as we have with sGang steng-b, permit viable analysis of such features.

²⁸ For those not familiar with the terminology of textual criticism, "contamination" refers to the process whereby a particular line of textual transmission is "contaminated" by readings from another line of textual descent, so that it becomes difficult or impossible to trace its ancestry.

²⁹ These can be discerned through the presence of the same errors in different copies sharing an ancestor with whom the errors originated.

³⁰ A contemporary reader consulting the microfilm of the Rig 'dzin manuscript itself may be fooled into taking the red ink readings as those of the original scribe.

³¹ A reason for the qualification, "roughly", is that although we have made an exact count, the classification of these corrections is a little arbitrary, in that some might be considered to be more than very minor spelling amendments (a few might imply some conceivable difference in meaning), while some of the corrections classified as more substantial amendments might conversely be considered to amount to little more than spelling amendments (see note 36 below). The distinction was a merely pragmatic one: there seemed little sense in carefully examining individually *all* the corrections, a large number of which were fairly clearly minor amendments with little or no impact on meaning (eg. the amendment of the spelling "sum" to "gsum"), so we grouped these separately from those which changed the reading more substantially.

³² 9 corrections agree with DMGTN; 2 agree with TN (in one case, DMG have different readings; in the other, TN share a slightly "incorrect" convention, but R's original is also "incorrect").

reading, generally agreeing with DMG.³³ In short, these numerous minor corrections tend to obscure the textual affiliation of the Rig 'dzin edition with the other Southern Central manuscript editions, by correcting their shared readings (many of which are likely to be shared errors).

However, we can draw no clear conclusions from this about whether or not another manuscript aided the reader in making these corrections, since they are minor enough for any reasonably literate person to have made them without recourse to another source, but at the same time, the fact that most conform to readings transmitted in other editions cannot give us any confidence in assuming that another source was *not* consulted. The same uncertainty to some extent applies to around forty corrections which essentially have to do with stylistic considerations.³⁴ In a number of these, we again find the situation of the correction departing from TRN's reading in favour of DMG, but in this case, there are far more instances where the corrector differs from all the other readings,³⁵ or from DTRN or MGTRN. Overall, it would appear probable from this evidence that our corrector is simply amending the words for the sake of changing the style. sDe dge is slightly more likely to agree with him than any of the other editions, although in the case of sDe dge also, we may be witnessing in some of these instances minor editorial intervention to improve the style, and the picture is in any case hardly consistent, since there are so many occasions when the correction is not found in any NGB edition.

Rather stronger evidence that our corrector is most likely to have been working alone begins to emerge when we examine the approximately one hundred and fifty more substantial corrections, where we have an amendment that significantly changes the word, or which might have an impact on the meaning.³⁶ We find a similar picture to that above of the correction frequently departing from readings shared by TRN, as well as witnessing many other patterns.³⁷ In these cases, rather than attempting any kind of statistical assessment of agreements and disagreements, we have rather tried to judge whether or not each amendment represents a transmitted reading, whether it is appropriate in the context, and whether it could, or could not, have been individually conjectured. Having examined them individually, we have reached the conclusion that there are no corrections at all which – even where in agreement with the transmitted tradition – could not have been conjectured, and which therefore must have depended on another manuscript source.³⁸ On the contrary, there are a number of cases of what appear to be mistaken conjectures – that is, our reader has puzzled over an apparent error or corruption in the Rig 'dzin manuscript, and worked out the most likely earlier reading, but in fact was mistaken.

³³ In quite a few cases, the correction departs from all the other editions; in a smaller number, it departs from TR and agrees with DMGN, and occasionally, we find different patterns, such as the correction agreeing with D alone, or with MG and not D, etc.

³⁴ For instance, we find many instances of pa'o, bya'o, bzhi'o, rgyu'o, ka'o etc. at the end of yig rkang, respectively corrected to pa, bya, bzhi, rgyu, ka.

³⁵ There are two interesting cases amongst these corrections. In one, our corrector differs from all NGB editions of the *Myang 'das*, but agrees with other Phur pa texts with which he may have been familiar (R145v.2: bya'o is corrected to bya in the line: snying gi go ru bsgom par bya'o, a line which recurs throughout the Phur pa corpus, invariably reading "bya"). In another (R120v.6), a correction of bzhi'o to bzhi again differs from all our *Myang 'das* editions, but it agrees with the citations of this passage in both the *'Bum nag* and in Kong sprul's *rgyud 'grel*. (For a discussion of such citations, see Chapter 2.V above.) While this might indicate that the reader was familiar with the Phur pa literature, these agreements could also be coincidental, especially given that so many similar endings were amended, perhaps purely on the basis of style.

³⁶ For instance, amendments of rtsang to gtsang, or of rgos to dgos, may change the meaning of the verse. In some of these cases, the original reading may represent a simple spelling error (the correct sense of which is unlikely to escape a reader), but we count such amendments as representing more substantial amendments where the meaning might be in any doubt. Thus, it is quite likely that we have underestimated the number of straightforward spelling amendments, and overestimated the number of more significant amendments.

³⁷ For instance, in some cases, the correction agrees with DMG or DMGN, in some with DMGTN, in some with none of the editions, in some with D, with DT, or with MG or N alone.

³⁸ Many of our reader's amendments which are in line with transmitted readings, like the minor spelling corrections, would be entirely obvious to a literate scholar, reasonably knowledgeable in the tradition. For instance, in Ch.2, an original "yos" (an error shared by TRN) is corrected to g.yos (R114r.3); and (R114v.6), rigs (a shared error of TRN) is corrected to rig. In Ch.4, Rig 'dzin's single reading, 'dam rdzas, is corrected to 'dam rdzab (R117v.2). There are numerous similar examples throughout the manuscript.

On the first of these two contentions, out of the approximately one hundred and fifty significant amendments, there are only two which might seem to present fairly strong evidence that the corrector might have consulted other editions. In Chapter 8, where we find the yig rkang, "/stag g.yag la sogs 'khor mams dgod/", Rig 'dzin omits the "mams", and our corrector inserts it (R124r.5). However, it would have been clear that a syllable was missing, since Rig 'dzin's original was unmetrical, and it seems not at all impossible that our corrector would have guessed the missing syllable to be mams (a plural indicator, where a plural is clearly implied). In Chapter 19, TRN share the reading "la sdangs" for "zhal gdangs" in the yig rkang, "/stong khams rngams pa'i zhal gdangs nas/", and this is corrected in red to "zhal gdangs" (R142v.5), the reading shared in DMG, which makes better sense. It might seem a little unlikely that this wording would have been conjectured by an uneducated scribe, but if we reflect that any reader of such material would be aware of liturgical and other clichés, then we see that gdangs could be guessed from sdangs, and zhal makes sense with gdangs. Thus, even these examples which at first sight might seem to suggest the consultation of another source, look less conclusive on further consideration. This is especially so if we see this latter correction in the context of the other corrections on the same line, one of which appears to be a unique conjecture!³⁹ All the other amendments which restore Rig 'dzin to agreement with any of the other editions, including the better readings of DMG, would seem reasonably straightforward for any scholar with basic literacy to conjecture.⁴⁰ However, while this evidence may suggest that it is perfectly possible that our reader was correcting the manuscript without recourse to another source, they cannot *prove* that to be the case.

Further evidence which increases the likelihood that our reader was probably operating without reference to another text exists in the instances of emendations clearly at variance with any of the extant transmitted traditions. There are a number of these, but two are rather striking. In Chapter 3, we find the yig rkang, "/gro ba ma rig⁴¹ 'khor bar 'khyams/". Now, Rig 'dzin gives, "'khoms" for "'khyams", an obvious error.⁴² Our corrector appears to have worked out the correct meaning (wandering in saṃsāra), but guessed the wrong word to replace it with. Thus, he corrects 'khoms to 'khor (circling in saṃsāra), a reading not attested in any of our other editions, rather than the almost certainly original 'khyams. In Chapter 5, the description of the place for wrathful practice includes the yig rkang, "/gnam ni gri 'dra sa gru gsum/". Here, Rig 'dzin incorrectly gives "gnan" for "gnam" (shared by all the other editions), which does not make sense in this context. In this case, it would not have been very surprising had our reader guessed the correct reading, since these features are widely commented on in the commentarial tradition and might be known to a scholar of Phur pa. However, instead of correcting "gnan" to "gnam", the corrector amends it to "gnas", a reading which might make some sense, but is elsewhere untransmitted.⁴³

³⁹ The reading, "skoms", shared by all editions apart from Nubri (which has "sgoms") is corrected to, "skem".

⁴⁰ Other examples where the correction might have required some considered attention include: Ch.2, where Rig 'dzin (R114v.6) omits the syllable "la" in the yig rkang, /snang ba thob pa'i skal can la/, and it is inserted (the original was unmetrical, and the verse makes better sense with "la"); in Ch.6, the reading, dam mi srun (shared by TR) is corrected (R122r.6) to dam mi srung (DN have bsrung; MG srung). In Ch.15, the presumably corrupt reading, rla ri (shared by TR; N gives bla ri), is amended to bla re (R135r.2). In Ch.18 (Rig 'dzin Ch.17), Rig 'dzin's original unmetrically omits the syllable pa'i in the yig rkang, /de ni de bzhin gshegs pa'i mthu/, and this is inserted (R139r.3).

⁴¹ TRN give lus for rig

⁴² Although it is conceivable that this reading might have resulted from a single lack of attention at this point, it is perhaps more likely that the corruption developed in two stages, the first in which an earlier scribe, say, inserted the na ro, and a further copying in which the ya btags was omitted.

⁴³ Other examples of what appear to be conjectures unattested in the extant transmission include the following: in Ch.2, in the yig rkang, /gzung 'dzin dngos po gnyis su red/, red is dubiously amended to "med" (this could make sense, but in the context, since propensities to confusion are under discussion, it is unlikely, and no other edition gives med). In Ch.3, in the yig rkang, /rig pa 'dzin pa'i rgyun gcod cing/, TRN share the reading, rgyud, for rgyun (and this reading can make sense), but our corrector amends it to rgyu (115v.3), a reading not attested elsewhere. In Ch.4, a "ma" is inserted following "'phreng" (R120r.7), which might be thought to clarify the meaning, but the "ma" is not found in any other source. In Ch. 8 (R124v.4), an original ces (shared by TRN) is corrected to bces; DMG give gces (which seems to make the best sense). In Ch.9 (R125r.6), in the yig rkang, "/bsil mngar chab kyi ngo bo ru/", Rig 'dzin omits "mngar"; the omission is noticed since it is unmetrical, but instead of

This examination of these red corrections has a number of implications for our study. The first is it demonstrates that the corrections were added later to the manuscript and owe nothing to the original exemplar for the Rig 'dzin edition, and quite probably also owe nothing to any other NGB edition.⁴⁴ Secondly, this example draws attention to one way in which a manuscript tradition may change rather swiftly. Clearly, if further copies had been made from the Rig 'dzin edition, incorporating the amendments, we would have had a set of new readings.⁴⁵ Perhaps future scribes, editors or readers might have re-corrected some of his obvious errors among these, but the great bulk of minor changes would most probably have escaped notice, and the amendments representing solutions to apparent corruptions would have been unlikely to receive further attention, precisely since they make sense and are thus plausible readings. Finally, while we should be cautious about drawing general conclusions from a single example, nonetheless, at the very least, the presence of the corrections shows that even if the project of reading such manuscripts of canonical texts for any purpose other than ritual blessings might have been rare, there were occasions when it was done. We know that in this case, our Volume Sa had at least one Tibetan scholarly reader!⁴⁶

"mngar". "ba" is inserted. There are also a number of corrections which amount to little more than spelling corrections, but which seem untransmitted in the sense that they are not found in any of our other editions.

⁴⁴ Any future study of the first text in this volume, the *rdo rje phur pa chen po bshad pa'i rgyud* or *de bzhin gshegs pa chen po rdo rje phur pa'i rgyud* (see <http://ngb.csac.anthropology.ac.uk/csac/NGB/sa/1>), should bear in mind these findings, since it is quite possible that the same will apply to the red corrections also found throughout that text.

⁴⁵ One emendation - most likely conjectured - is that *go* is emended to *sgo* (R145v.2) in the *yig rkang*, /srog gi go ru shar ba dang/, a line which recurs in Phur pa texts, and which has two established versions, one with "go" and one with "sgo" (see Mayer 1996: 213-5). (He also corrects *gor* to *sgor* in /rab tu srog gi gor shar nas/ R138v.4.) Quite probably, he was familiar with the *rdo rje phur pa* root verses in a form that favoured the reading, *sgo*. While a legitimate reading in itself, it would, for the stemmatic analyst, constitute a form of contamination here, and this reading's transmission would have introduced an extraneous meaning into this particular NGB tradition.

⁴⁶ It is not impossible, however, that this reader might have been in Calcutta, in the early years of the 20th century, rather than in Tibet.

CHAPTER 3.II THE STEMMA OF THE *MYANG 'DAS*

Stemmatic analysis of the *Myang 'das* shows a pattern partially at variance with the *rDo rje khros pa* and the *Phur pa bcu gnyis* (PCN). While it shares their patterning into three distinct natural groupings – the Southern Central texts, the Bhutanese texts, and the sDe dge xylograph – in this case, only limited further affiliations can be shown. There is no consistent evidence, for example, to show that the Bhutanese and Southern Central texts are closer to each other than they are to sDe dge. However, we do seem to have enough evidence to internally differentiate sub-lineages of descent within the Southern Central group (but note that in this case, we are missing the witness K, and if we had it, we might have a clearer picture of the exact relationships within the group as a whole).

What we do find in abundance is strong evidence that in the case of the *Myang 'das*, each of the three groupings represents a somewhat independent branch of the transmission in itself. Major agreements in shared errors – such as misplacements of folios, other large omissions, or major instances of eyeskip – are never shared across the three groupings, but always remain within a single grouping. In addition, a host of other distinctive readings show the same pattern. Since there are no agreements in significant error across the basic groupings, we must conclude that the best way to represent the stemma is simply to portray these three groupings as independent lines. If this stemma is correct, it has the enormous advantage of enabling the identification of at least some archetypal readings, using the principle that agreement between two out of three of the groups will generally indicate the earlier reading. Nonetheless, we must emphasise that some caution is needed in the interpretation of the data. Since we do not find definite instances of indicative errors shared between any of the two groups, a tripartite stemma appears to represent the most likely relationship between the groups: yet it still remains possible that there *was* an ancestor shared by two groupings which did not introduce any major errors, so that its traces are hard to discern. If this ancestor (or ancestral line) nonetheless introduced small amendments, we would mistakenly identify such hypearchetypal amendments, shared by two of our groups, as archetypal readings. In such a way, it remains possible that the Bhutanese and Southern Central groups did indeed share such an ancestor, which has not left the clear traces we find in the *Phur pa bcu gnyis* or the *rDo rje khros pa*. But since we lack the more positive proof which we find in those texts, and since we find far more evidence for the development of three quite separate textual traditions, the likelihood of a tripartite descent would seem stronger. Thus, the exercise of attempting to reconstruct archetypal readings would seem worthwhile, even if there is still some chance that we have in some cases merely reconstructed the hypearchetypal readings of the ancestor of the Bhutanese and Southern Central groups alone.

In general, perhaps the most challenging feature we have encountered in editing both the *Myang 'das* and the *rDo rje khros pa* is the process in which transmissional variation or 'error' may issue seamlessly and frequently into a transformed new reading through recensional emendation and hypercorrection. What were originally errors in copying become creatively reconstructed by later editorial and scribal agents to constitute a whole new set of readings, and to varying degrees also a whole new set of *meanings*, that subsequently assume a real validity, authority, and life of their own. We have already made some analysis of this feature of NGB texts regarding the homophones *go* and *sgo* within the famous *Phur pa* root verses, where both have quite different meanings, yet where both are equally acceptable to the tradition as a whole and where both have generated a huge commentarial exegesis – even though it seems eminently possible that the differentiation originally arose through a scribal error (see Mayer 1996:212-216). In that discussion, we concluded that our experience of reading these texts alongside Tibetan lamas, as well as our analysis of the texts themselves, brought us to understand the NGB literary culture as 'distributive': in other words, as accepting the distribution of partial versions of the whole textual tradition among its individual witnesses, thus taking into account both textual commonality and textual diversity, and envisaging the NGB canon as a whole as a pool or 'ocean' of knowledge which its individual witnesses represent in different ways and to different degrees.

The *Myang 'das* shows broadly the same patterns as were discussed in Mayer 1996 – but more extremely than any of the texts we have looked at previously. Hence we emphasise that a very important feature of the

Myang 'das that every reader of the edition needs to consider is its pervasive textual indeterminacy or polyvalence, apparent in the co-existence of more than one viable reading at many points in the text. This can occur even when the text is not at all obscure, although it does seem to be found more predictably at the textually more difficult points. Therefore, in the apparatus of our edition, we italicise alternative viable readings of any interpretational significance, where they have been preserved by one of our three groups.

To convey what we mean by such textual indeterminacy or polyvalence, it will be beneficial to look now – before we begin the stemmatic analysis proper – at some of the numerous examples in the *Myang 'das*, where centuries of transmissional and recensional factors have worked together to produce an indeterminacy that leaves no simple or single solution to editors either ancient or modern. These occasions can appear predominantly recensional or predominantly transmissional, and they might show variation in all transmissional groupings or only in one – but what they have in common is the presentation of a seemingly irretrievable textual indeterminacy. For the convenience of our readers, we will take several consecutive examples from the beginning of the text, starting at the homage and Chapter 1. We can see that in many of these instances, we encounter a textual indeterminacy that leaves no incontrovertible criteria for restoring an original textual uniformity. Editors seeking to create a single correct text from the surviving evidence must accept that in performing their *divinatio*, they are almost certainly creating an entirely new artifact that has never existed before. Thus, we balance our concerns to eliminate clear scribal corruptions and to indicate likely earlier readings, with an interest in drawing attention to variants carrying alternatives of significance.

- Homage: D: bcom ldan 'das dpal kun tu bzang po; MG: bcom ldan 'das dpal chen po kun tu bzang po; TRN: bcom ldan 'das dpal bde ba chen po kun tu (TR: du) bzang po; although these variations indicate a low level of recensional activity, all three are equally viable, and each may be taken as such by different interpreters of the tradition.
- Chapter 1 D: thams cad so so ma yin pa'i rang bzhin te/; MG: chos thams cad so so ma yin pa'i rang bzhin te/; TRN: chos thams cad so so ma yin pa'i bdag nyid te/; here, the omission of chos evidenced in D might once have had metrical justifications – if a nine-syllable metre was intended, which is suggested but not certain – although the inclusion of chos makes the meaning rather clearer; while we believe TRN's bdag nyid for rang bzhin might well be an accidental transposition from its occurrence in the line above, even though its meaning is quite acceptable. Traditional readers might well accept any of the three versions as valid.
- Chapter 1 D: mtha' dang dbus med pa 'og min gyi gnas/; MG: mtha' dbus med pa'i 'og min gyi gnas/; TRN mtha' dang dbus med pa'i 'og min gyi gnas/; here, MG lose the metre, and MGTRN differ from D in adding a genitive – but all three are within the norms of acceptable text, unless we are to assume that the original was definitely intended to be metrical, which is not at all certain.
- Chapter 1 D: drag po mthing nag 'bar ba'i gzhal yas/; MGTRN drag po mthing nag 'bar ba'i gzhal yas khang/; here D loses the metre (assuming one were intended), yet its gzhal yas is an acceptable short form. By usual traditional criteria, both readings are acceptable.
- Chapter 1 DTRN: rgyu rin po che 'bar ba sna tshogs dang/; MG: rgyu rin po che sna tshogs 'bar ba dang/; a definite spoonerism, but MG's reading remains quite as acceptable as DTRN
- Chapter 1 D: ngo bo geig cing ye nas gsal ba na/ bcom ldan 'das dpal kun tu bzang po/; MG: ngo bo nyid de la rigs kyi yab dang/ yum dang/ dpal kun tu bzang po; TRN: ngo bo nyid cig cing ye nas gsal ba na/ bcom ldan 'das dpal kun du (N: tu) bzang po/; MG make an error, accidentally picking up a phrase from 11 yig rkang below and transposing it here in place of DTRN's correct reading (MG's text of the *Myang 'das* has a particular weakness for this type of scribal error). Although a lama reading the text of MG in isolation would most likely accept it as valid if, like so much of the text, slightly mysterious – when it is compared to the other versions, its inadequacy becomes clearer. MG's reading changes the meaning from DTRN quite significantly. TRN's ngo bo nyid is as good as D's ngo bo in meaning – but D has some metrical advantage, although it is quite possible that D's half-hearted metrical concerns in these lines are their own editorial improvement to a non-metrical original.

- Chapter I D: de yang; MG: de la; TRN: de nas yang; there is not much difference in meaning, and little basis for discerning which reading was original. We can be reasonably confident that the archetypal reading contained, de, and the likelihood is that it also contained yang, so this is what we represent in our edition, but we cannot be absolutely certain that the archetypal reading corresponded entirely with D's de yang!
- Chapter I D: sku gsung thugs; MG: sku dang/ gsung dang/ thugs rdo rje; TRN: sku dang gsung dang thugs; again this seems to indicate a low level of recensional activity, and in this case, it is TRN's version which shares all its elements with one of the other two groups, most probably more closely resembling the archetypal reading. But all the readings have essentially the same meaning and are equally acceptable.
- Chapter I DMG: ye shes chen pos dbang bsgyur zhing (MG:cing); TR: ye shes chen por dbang bskur cing; N: ye shes chen pos dbang bkur cing; here the variation looks far more likely to be transmissional rather than recensional; yet TR's reading is not any less viable than DMG's, although it does change the meaning.¹ N's bkur seems to be a corruption of TR.

From these examples, one can see how the *Myang 'das* has evolved into an indeterminate text that is represented in slightly different ways in its different witnesses. While all *Myang 'das* witnesses certainly have transmissional error which can and must be eliminated, culturally accepted variation also exists that cannot and should not be eliminated, precisely because it is, in actual social practice, generally accepted by the users of these texts: in practice, even if not always in theory, the rNying ma pa tradition usually approach their NGB as a *distributive* textual tradition.

There is also a further important feature to the *Myang 'das* the reader must consider: it is the most impenetrable NGB text we have tackled so far. Firstly, it contains the chaotic legacy of the folio misplacements that are discussed above in the chapter on that subject. In addition, it contains much text incomprehensible not only to ourselves, but also to the learned lamas we have consulted.

To take one example among many, Chapter 19 discusses the topic of *gze ma* in a number of different ways which seem unclear and possibly even inconsistent. Sometimes, as in the Bon tradition, the *gze ma* discussed seem to represent a type of *ma mo*, while at other times, it seems that *gze ma* possibly represent one or more ritual objects.²

Chapter 18 (on the Bodhicitta Phur pa) is almost as mysterious, and if much of Chapter 19's present impenetrability might be attributable to the loss of ancient knowledge and/or accumulated transmissional processes, Chapter 18 raises very significant questions indeed about the way NGB texts are composed, since it incorporates almost in its entirety the same yig rkang that are found in the *rDo rje khros pa*'s Chapter 6 – yet re-arranged almost at random and supplemented with some further additions (see Chapter 2.IV above on this subject). Such a situation can only be explained as evidence of a very particular understanding of how one can compose new scriptural text through permutation of previously existing scriptural text. It also highlights the way in which text of this type – containing much symbolic and abstract material – can undergo extraordinary morphological permutations and yet still remain viable, even if the meaning must change somewhat.

Above all, it forces one seriously to call into question whether the original of the *Myang 'das* (or the *rDo rje khros pa*) ever existed as an entirely pristine and well ordered composition, the recovery of which constitutes the goal of textual criticism. On the contrary, the increasing evidence of such wholesale

¹ While DMG have 'The actual expanse of suchness/ Is brought into one's power by means of great primordial wisdom....', TR have 'Regarding the actual expanse of suchness:/ Empowerment is to be granted within great primordial wisdom...'

² To help us approach this passage, we have consulted one rNying ma pa mkhan po, one Bon po dge shes, and four Western scholars: in response, they have given us quite varied interpretations, and the only thing all agree upon is that the text is quite obscure.

movements of pre-existent recycled text passages within the rNying ma tantric literature³ makes it seem equally possible that the original *Myang 'das* was an imperfect text from the start. Over and above mere grammatic and orthographic imperfections, it is even quite possible that the original *Myang 'das* might have contained some semantically ambiguous passages from the outset, comprising importations or permutations of previous scripture that filled a necessary doctrinal structural niche (such as teachings on the Bodhicitta Phur pa) but were perhaps not entirely well edited or adapted in their minutiae.

Furthermore, if the kind of re-framing process of lines of text we witness in the *Myang 'das*'s Chapter 18 and the *rDo rje khros pa*'s Chapter 6 results in an obvious incoherency in our text, we may mistake strange wording which has been incorporated from another source at the outset for evidence of corruption generated later within a branch of the transmission. Thus, as textual editors, while we can seek to recover archetypal readings, and in many cases succeed, we also need to exercise caution in our identification of corrupt readings *even where our texts seem to be reproducing nonsense!*⁴

In addition to its obscurities of meaning, and in some cases bizarre readings which may have stemmed from its earliest compilation, we also suspect (but have no certain evidence) that the *Myang 'das* might have been transmitted through an early version or archetype that was preserved for many hundreds of years but which was not very legible or distinct; and was perhaps also badly misspelt or unusually archaic or even idiosyncratic; it might have been in handwriting (*khyug*), or in a poor *dbu med* (we know for example that Ratna Gling pa's original collection of ancient texts was still extant in Central Tibet in the 18th century). If such an original had poorly presented or preserved pagination as well, this might also explain the two quite independent instances of folio displacement we find in the Bhutanese and Southern Central transmissions, although these are just as likely to have occurred within their own branches of the transmission.

So despite the fact that the *Myang 'das* is the most widely cited and well known of the texts we have so far studied, it shows, if anything, a greater textual indeterminacy than we have so far encountered elsewhere, which might well be a natural outcome of its textual difficulty: the often abstract and symbolic nature of the *Myang das* text and its sheer obscurity, when combined with a certain degree of orthographic and grammatical permissiveness, have worked together to create a greater than usual number of highly ambiguous or impenetrable passages of text. This in turn has given rise to what might well be a further distinctive pattern within the *Myang 'das*'s broader general condition of indeterminacy: it is particularly when faced with such difficult passages that the editors and scribes of all three groupings seem to have come up with different recensional solutions. Let us look at a few such examples of where all three groupings differ at points of textual difficulty. For the convenience of the reader, we will take all our examples out of Chapter 4 and the first half of Chapter 20:

³ Bear in mind also that we have found substantial passages of shared text between Dunhuang Phur pa manuscripts and NGB Phur pa scriptures – for an immediately relevant example, there are 88 yig rkang shared between IOL Tib J 331 III and the *Myang 'das*' Chapter 9. We shall deal with this and other such parallels in a forthcoming book.

⁴ For example, in the *Myang 'das*'s Chapter 18, we have the lines, "/mi nub pa'i rtags bcas shing [D kyang yin]/ /rdo rje sems dpa'i mkha' la nub/", which might be rendered in translation as, "(D +Although) endowed with the mark of no decline, it sets in Vajrasattva's sky", a poetic description of the bodhicitta's transcendence of the categories of permanence or impermanence. In the *rDo rje khros pa*'s Chapter 6, this becomes: "/mi nub pa la rtag [T rtags] gnas [MGTRNK bcas] shing/ /rdo rje yi ni [MGTRNK sems dpa'i] mtha' la thug [MGTRNK nub]. This might be translated, "Never waning, abiding permanently; of vajra, (MGTRNK Vajrasattva), encountering the ultimate (MGTRNK declining [only?]) at the [very] end?"). The framing of nub with mtha' la in the *rDo rje khros pa*'s Chapter 6 makes it appear incoherent and a probable error for D's reading, thug, yet all editions of the *Myang 'das*'s Chapter 18 give nub. We might add that D's reading of kyang yin looks preferable to MGTRN's bcas shing/zhing in the *Myang 'das*'s Chapter 18, yet D's reading does not occur in any extant version of the *rDo rje khros pa*'s Chapter 6. Of course, the texts *are* different, and the lines were doubtless re-fashioned from the genesis of each text as a separate text. Thus, we can be fairly confident that in the case of the *rDo rje khros pa*'s Chapter 6, T's reading of rtags was unlikely to have been in the ancestor of all the current editions, and it was most probably an error for DMGRNK's rtag, and that the earlier versions of the *Myang 'das*'s Chapter 18 almost certainly gave mtha' and not mkha'. Yet the chances of nub arising as an error for thug are very much reduced when we find that nub occurs in the parallel lines which clearly derive from a shared source drawn on by the compilers of both texts.

- Chapter 4 D: /'khor ba ste chad du lus la/ /sangs rgyas dman rigs su lus nas/; MG /'khor ba rtag chad du lus la/ /sangs rgyas gnyan rigs su lus nas/; TRN /'khor ba gter chad (T: chen) de lus la/ /sangs rgyas gnyan ris su lus nas/
Here we find three quite different meanings generated to interpret an obscure passage. None makes easy sense.
- Chapter 4 D: 'khor khrems par; MG khirms; TRN 'khor grims par; again, three different meanings appear in the face of an obscure passage. Using the stemmatic principle of the increased likelihood of a reading shared by two groups corresponding to the archetype, together with attention to coherency, in our edition we give, "'khor khirms par". This might have been the archetypal reading, but we cannot be entirely confident that it was, or even that it was ever represented in any actual historical edition! Thus, we italicise the extant variants in the apparatus.
- Chapter 4 D: rigs mtshon pa gcig; MG rigs 'tshogs pa cig; TRN gdung tshob cig; here, we retain D's reading but italicise the alternatives.
- Chapter 20 D: 'dod chags bse rtsi kham gis bkru; MG 'dod chags srid rtsi kham gyis bkru; TR 'dod chags rgya mtsho khang kyis bkru; N 'dod chags rgya mtsho khang gis bkru; Rc 'dod chags rgya mtsho kham kyis bkru; here, we have a *mélange* of transmissional and recensional factors – all versions can make sense (if we forgive the minor orthographical failings of kyis and bkru), but clearly the passage was obscure, and recensional differentiation is visible in all three groupings.
- Chapter 20 D: de yi phyi rim thod pa'i mkhar; MG de yi phyi rim thod pa'i mthar; TRN de'i phyi rim thod pa'i 'khar (N mkhar); here TR are probably in error and mean nothing obvious (perhaps they misread mkhar for 'khar), but either D or MG could work even though their meanings differ. But given MG's clear recensional intervention in the following line, where DTRN's three courtyards become MG's two, it seems quite possible that MG also have deliberately changed DN's mkhar (citadel) to mthar (periphery) – or vice versa!
- Chapter 20 D: bde chen sangs rgyas dbu la brgyan; MG bde chen sangs rgyas sku la brgyan; TRN bder gshegs sangs rgyas dbu la brgyan; all three meanings are viable, even if MG's meaning is perhaps a bit less usual
- Chapter 20 D: khrag 'thung rol pa'i thugs las sprul; MG khrag 'thung rol pa thugs las sprul; TRN: khrag 'thung rol pa mthu (T: thu) rtsal sprul. This line follows immediately from the one above. Here the difference of D and MGTRN with pa and pa'i creates quite different implications of meaning, yet either could work; but so also could TRN's mthu rtsal (T's thu is simply a spelling error for mthu). Again we seem to have a *mélange* of transmissional and recensional factors, giving a range of different meanings, all of which are viable.
- Chapter 20 D: /'od zer dmar smug stong phrag gang/; MG /'od zer dmar smug stong khams gang/; TRN /'od zer dmar smug stong gsum gang/ Here a seemingly recensionally generated variation of three quite different words (phrag, khams, gsum) render a broadly similar meaning, if the full context is taken into account – the filling of the universe with maroon light rays (each version has opted for a different Buddhist cosmological stock phrase).
- Chapter 20 D: /khams gsum nam rgyal dbu gsum dkar sngo zhal/; MG /khams gsum nam rgyal dbu gsum dkar sngo ljang dang ser ba'i zhal/; TRN /khams gsum nam rgyal dbu tri dkar sngo ljang ser zhal/. Here, MG and TRN offer two differing unmetrical lines, which problem D resolves only at the cost of losing one of the three colours required here for the three heads of the deity. However, MG and TRN alike seem at first sight to give four colours where we need only three; but sngo ljang can be taken together to mean bluish green, and MG might be attempting to clarify the confusion over which two colour words are to be linked together by giving dang. TRN's tri for gsum occurs several times in the text in TRN, but no other texts follow them in that Sanskritism (although elsewhere MG have mu tra for phyag rgya). Here we clearly have recensional interventions that account for the differentiation of the

three sets of readings. We can only surmise why the problems arose – perhaps the original text was itself slightly unmetrical, thus disconcerting later scribes?

- Chapter 20 D: ye shes mkhyen pas gzigs/; MG ye shes mkhyen pas za/; TRN mkhyen pa ye shes za/; while D's reading is perhaps more predictable, all three readings are equally acceptable.
- Chapter 20 D: drag po'i dgongs par; MG dran pa'i dgongs pa'i; TRN dran pa'i dgon par. All three versions can work in this poetic eulogy, even though the meanings change; we suspect a low level of recensional activity here (and also in the lines immediately above, which we do not show here, and the line below, as follows):
- Chapter 20 D: 'khrul skyon dri ma shes bya'i rdzis tshor yang/; MG 'khrul skyon rdzi ma shes bzhin rdzis tshor yang/; TRN 'khrul (N: 'khor) skyon dri ma shes bzhi (N: bzhin) rdzi tshor yang/; This rather obscure line follows on immediately from the example above. It has generated minor variation not only in each of the three main groupings, but also individually in N's 'khor.

These few examples culled from Chapter 4 and the first half of Chapter 20 are representative of the substantial number of occasions in the *Myang 'das* where it seems that textual obscurities might have invoked editorial conjectures – we can see as we read the entire text that the three groups of texts have each arrived at quite differing decisions on many occasions where the text is obscure. It could be argued that the purpose of the critical editor is to undo all such recensional interventions to restore the text to its original state; yet when all three differ, there is no easy way to ascertain how the original state is to be distinguished from the later interventions. While we accept the validity of the goal of restoring a single original *Myang 'das*, as one valid editorial goal among several others, we do not yet see a way of achieving that goal, except where corruption in one group is clear. To make matters more complicated still, the social reality of the tradition, of the actual historical and contemporary users of these texts, has generally been patiently to accept variation, since no alternative existed. In our contemporary experience as well, educated readers typically adopt whichever reading of a highly ambiguous passage will confirm their own ideological or doctrinal outlook. In this way, many passages remain interpretable quite differently by different readers, and however emphatic some readers might be in asserting their own reading, none are in a position to disprove the interpretations of others. Traditional editorial and scribal teams no doubt behaved similarly: they simply made the best of difficult passages according to their own lights, without much prospect of asserting or establishing a definitive finality to their particular interpretation of the text. Through the repetition of such editorial process over time, texts such as the *Myang 'das* have an inherent tendency to grow increasingly ambiguous and indeterminate, and so in actual social practice become increasingly accepted as polyvalent by most readers.

Kanjur scholars have sometimes identified different recensions of a text, representing different translations into Tibetan, or alternative revisions (Harrison 1992: xxxvii-xxlvii), or even in some cases possibly different Sanskrit originals that were separately translated into Tibetan (Silk 1994: 31-41). When these Kanjur scholars speak of different recensions, they both imply variant versions of the text at the outset of its transmissional history in Tibetan. In our case, as yet we have no reason to believe that the *Myang 'das* existed in variant versions at the start. Rather, the existing evidence seems to suggest that its variation developed over time, similar to the later variations found between the different branches of the Kanjur. At this stage, therefore, we do not think it appropriate to label the different versions of the *Myang 'das* as different "recensions". However, the relations between the different NGB editions are as yet comparatively unexplored and the picture might change if and when we acquire more witnesses from Tibet.

Who made the various recensional changes to the *Myang 'das*, and when? It is interesting to compare our experience with that described by contemporary English Medievalists such as Tim William Machan and Charlotte Brewer. Machan and Brewer report that medieval European scribes were frequently not merely mechanical copyists, but also creative contributors who changed the nature of the text, thus generating endless variations in medieval literature. While we do have some evidence of that kind, it is certainly not something that happened routinely with every copying of the NGB. On the contrary, we find unmistakable and abundant evidence (for example, in the relations of M and G and of T and R) of scribes and entire copying teams religiously operating as purely mechanical copyists, to the very best of their ability. With our

Bhutanese scribes, for example, there seems to have been little compunction about copying incomprehensibly corrupted text with exemplary devotion to exactitude, as some of the more extravagant shared errors in M and G amply demonstrate. What better alternative did they have, after all, if a highly authoritative editorial expertise were not immediately available to them?

Nevertheless, in the *Myang 'das* it is also clear that numerous small scale elaborations, clarifications, corrections and hypercorrections are in evidence in many places, and that these have happened at several different times in the text's long history. At this stage of research, we can only guess at the circumstances, but we can clearly see that such recensional moments did not routinely accompany every copying. However, by good fortune, we do find a concrete if modest example of exactly such editorial activity in the interventions of Rc (see Chapter 3.I above) – here, an individual hand has gone through three-quarters of the Rig 'dzin manuscript of the *Myang 'das* (and the entirety of the previous text in the Rig 'dzin collection), and entered numerous corrections in red ink (we report these in our apparatus as Rc). Some of Rc's corrections are good and restore R to the readings of the other texts; at other times Rc misses the point and introduces a further level of innovation into the text. We think Rc was acting on his own intelligence, and we have no evidence that he was relying on another manuscript. While Rc's editorial scope is usually reasonably conservative and modest, there are grounds to believe that other such interventions in the *Myang 'das*'s history must have been bolder in scope than Rc's; and we can also infer that several layers of interventions at a similar level to Rc's occurring over time can lead to ever increasing divergences. Incidentally, we do not know if Rc's work ever found its way into a further copy of the NGB.

Stemmatic analysis is based on the systematic analysis of shared errors, so the traditional tendency powerfully evidenced here, of reconstructing and hyper-correcting received scribal error into alternative authoritative and legitimate reading, might appear to obscure the fundamental data needed for stemmatic analysis. Secondly, the occasionally socially practised orthographic and grammatic permissiveness with this type of literature considerably weakens the definitive identification of error yet further. Thirdly, the real possibility that the original might itself have been neither grammatically nor orthographically correct, nor even semantically perfect in its minutiae, makes the traditional stemmatic process of reconstructing a pristine original through the identification and removal of accumulated transmissional error problematic. Yet without identifying error, we cannot make stemmatic analysis at all. Should we give up the attempt at stemmatics altogether? It seems, not at all. Even where errors are interpretable as legitimate readings, attention to stemmatic principles and to ML West's advice that the editor should seek to account for each textual variation encountered,⁵ can enable us to ascertain the direction of transmission in many cases, even though we need not "eliminate" all our variant readings. For example, as on previous occasions, unmistakable cases of eyeskip have proven to be one of our useful classes of data, providing clear proof of the common descent of T, R and N, and of M and G. Hence we have been able to proceed with stemmatic analysis. The lack of any such clear affiliations across the three groups has also enabled us to gain reasonable confidence in recovering at least some archetypal readings, i.e. those preserved in two groups but not in the third. With these methods, we can also identify and remove with certainty a substantial quantity of transmissional error, in those many places where its identification is unmistakable.

The Three Lines of Descent: possible affiliations across the groups

We have said that we have not found definite indicative errors shared across any two of the three groups. Before we examine the groups individually, we begin with a review of the strongest examples which might cast doubt on our assessment. As we have made clear above, the suggested tripartite stemma cannot be positively proven; we can only suggest its probability from the lack of clear evidence against it, coupled with definite signs that each group has evolved rather differently. On the other hand, a tripartite stemma is

⁵ West advises that any solution one proposes to a crux, "must be fully compatible with the fact that the surviving sources give what they do; in other words it must be clear how the presumed original reading could have been corrupted into any different reading that is transmitted" (1973: 48).

falsifiable: a single major shared error between any two of the groups would exclude the possibility of the independent descent of all three groups from the common ancestor.

Of the three possible affiliations, that between DMG is most unlikely: there would appear to be very few shared errors at all. TRN quite often has readings which may look more appropriate than DMG, but generally in these cases, D and MG may have slightly different readings, both of which can easily be accounted for as corruptions of TRN's reading (one example in Chapter 4 is D's 'phrogs and MG's 'phrog, where TRN's phrog is the appropriate reading). Virtually all the apparent shared errors are minor differences in spelling, which could be explained either as coincidental introductions in both D and MG or as errors in the common ancestor which TRN corrected, perhaps even unreflectingly. For instance, DMG have sbrul for TRN's sprul in Chapter 4, and btsan for brtsan in Chapter 8. Very occasionally, TRN have a reading which *appears* more appropriate but where a shared reading of DMG might make some sense, so we cannot be confident that DMG's reading is a corruption at all. For instance, in Chapter 3, DMG give rgyun where TRN give rgyud, which seems the more appropriate reading, but DMG's rgyun *could* be meaningful. This highlights the difficulties in editing this genre of literature, which is not only dealing with often obscure and esoteric ritual knowledge, but which, even in its more accessible passages, is steeped in poetic expression and religious symbolism. In the case of the English sentence, "the cat sat on the mat", if we were to find a manuscript preserving a reading, "the mat sat on the cat", we could be confident that the words "cat" and "mat" had been transposed, and it would be obvious which reading was in error. This is not the case even with comparatively simple *Myang 'das* sentences, a hypothetical example of which might be a phrase such as, "the lucid nature of mind is pure" or, "the pure nature of mind is lucid". When one adds the much greater level of obscurity which we find in many parts of the *Myang 'das*, one needs to be cautious in identifying corruption.

There are rather more instances where DTRN would appear to be in error, and MG to preserve a correct reading. This perhaps reflects the possibility that MG, for all its manifold corruptions which we review below, may preserve many ancient readings which have been lost in the other branches of the transmission. Nonetheless, again, most instances are merely very minor spelling errors, such as DTRN's tha for MG's mtha' in Chapter 15, or DTRN's lag for MG's lhag in Chapter 18, which again, could be coincidental. There are three examples which seem rather more difficult to account for, although none would seem convincing enough to suggest a tripartite descent to be mistaken. Two occur in Chapter 19. DTRN omit a yig rkang (/sngags kyi dbyings nas bsam bya ste/), which appears to fit and which does not resemble any other line which MG might have inserted in error. Nonetheless, DTRN do not lose coherency here, so it may be that MG have introduced this line. The second instance in Chapter 19 is where DTRN apparently inappropriately read, "mdog", while MG's "gsum" makes good sense. The chance of D and TRN separately introducing "mdog" would seem negligible, but our text – especially in Chapter 19 – is obscure enough that we cannot discount the possibility of "mdog" being the earlier reading. It is conceivable that "mdog" could make sense and might have been intended. Alternatively, as we have suggested above, the original text may have incorporated some apparently bizarre elements, and this reading might be one example. Finally, in Chapter 26, DTRN omit MG's "bzlas las/", an addition which is not only necessary, but which also fits closely with a parallel passage in the *rDo rje phur pa rtsa ba'i dum bu*. Elsewhere, MG show little sign of correcting readings to bring them into line with the wider Phur pa literature, so it would seem unlikely that MG introduced the words through familiarity with the *rTsa ba'i dum bu*. Nonetheless, it is possible that the words just might have been added coincidentally, perhaps even unconsciously: a verb for recitation clearly fits and is required here.

The third possible affiliation, that between MG and TRN, which would be consistent with the textual affiliations we have found in the *Phur pa bcu gnyis* and in the *rDo rje khros pa*, is less straightforward to dismiss, and as we have said above, we remain slightly tentative in our conclusion that we do not find such an affiliation here. In this case, we find no striking and consistent opposition between D's readings and MGTRN's which, as we shall see, is the clearest pattern in the *rDo rje khros pa*. Nonetheless, there do seem to be many more errors shared between MGTRN than between DMG or in DTRN. Yet again, the great majority of these are minor errors, including misspelt words, slightly inappropriate verb forms and grammatically less correct case markers. The problem here is that we are aware that D's editors took pains to

update, standardise and correct spellings, so we cannot draw the definite conclusion that D preserves correct readings corrupted by MGTRN. On the contrary, in many of these cases, it may well be D which is amending the older readings. For instance, in Chapter 11, D gives "bkye" appropriately, where MGTRN give "dgye" (which Rc corrects to bkye). At first sight, dgye may appear to be a corruption, but elsewhere in the text, there are further instances where we find dgye (or even skye!) in MG or in TRN, apparently for 'gyed or bkye. In Chapter 16, DTRN give dgye and MG give skye, in a context where bkye/'gyed would fit, and neither dgye nor skye are at all appropriate. It would seem quite likely, then, that the reading, "dgye", preserves an older spelling in this text for bkye/'gyed, which D for the most part amended, leaving just one instance of dgye in Chapter 16.⁶

Having said this, a few of the apparent shared errors might seem more likely to represent corruptions than earlier readings. In Chapter 8, MGTRN give rgyud, where D's reading, rgyu, is appropriate; in Chapter 13, MGTRN give snang lnga(r) where D has sna lnga'i, in a context in which only D makes good sense. The text is clearly referring to the five *types* (not appearances!) of iron for making phurpas. In the opening of Chapter 14, MGTRN omit the word, dbang, in introducing the chapter's subject matter, so that their reading is slightly odd and less consistent with the closing chapter title than D's. In Chapter 16, MGTRN give mdog, while D has the more appropriate, mchog, while in Chapter 20, MGTRN share the reading, rdul yab, where D's rnga yab is to be expected. All these examples look rather like shared errors, but in all cases, D could easily have conjectured its appropriate reading from a slightly less than perfect archetype. Had there been large numbers of such errors, the balance of the evidence would have looked different, but in a text of some fifty folios in length, the evidence of a handful of apparently shared errors in MGTRN does not look very weighty, especially when one considers that there are such large parts of the texts where so many passages appear obscure or corrupt!⁷ Apart from the issue of conventions of spelling and of grammar, where D is far more likely to give correct forms, in the great majority of cases where MG and TRN either share a reading, or give readings which seem more closely related to each other than to D, their reading seems at least as appropriate as D's and often more so.

The imperfections which may have been present in the archetype, together with D's ubiquitous editorial interventions, make us wary of interpreting all irregular shared readings in MGTRN as errors. Beyond the issue of spelling variations, two further examples underline this. First, in Chapter 6, a list of seven degenerations is given, followed by some elaboration of each item. All editions agree on the order of the initial list, but only D repeats this order when giving the following glosses on each. TRN has two of the items, don and dam, given in reverse order, while MG inconsistently gives both as don. Thus, at first sight it appears that TRN is in error in giving dam for the first of the two, while MGTRN seem to share an error in giving don for the second. However, the list is repeated in Chapters 10 and 11, where all editions agree on the placement of dam before don, exactly the ordering which TRN alone has in the discussion in Chapter 6. An examination of the verses in Chapter 6 also confirms that this ordering is rather more appropriate. It appears that the earlier source probably had an error in the ordering of the initial list in Chapter 6. It is quite likely that D amended the text of don to dam in the explanation of the second of the two items, thus making it consistent with the list in the chapter opening. Hence, what at first appeared like a shared error of MGTRN is the probable earlier reading.

Secondly, MGTRN's renditions of the Sanskrit names of the members of the deity's retinue given in Chapter 20 might also seem to increase the likelihood of their sharing a common ancestor. Here, D generally approximates the "correct" names, or at least the names found in the key texts of the Phurpa tradition, such as the *Phur pa rtsa ba'i dum bu*, while MG and TRN have a number of sometimes related readings which in

⁶ Dan Martin (2005) gives dgye ba as an archaic alternative to bkye ba, citing oral explanations of Thubten Jinpa, Montreal 2002, as his source.

⁷ As one very small example, in Chapter 9 where we have identified a substantial parallel passage with a Dunhuang manuscript (IOL Tib J 331.III), it is quite likely that a word given in D as bcang, in MG as bzugs, and in TRN as gzugs, may be a corruption of bcug, which is found in the Dunhuang text, and a phrase given as ma ltug gdengs in D, as lta stag rdeg in MG, and as lta ltug rdag in TRN, should in fact read, sta ltug rdeg, as in the Dunhuang manuscript.

some cases give quite different names from those found in D and in the *Phur pa rtsa ba'i dum bu*.⁸ The list of names is given twice. In some cases, MGTRN's unconventional identification is found consistently in both lists, but on other occasions, it may only be found once, with an approximation of the more correct name in the other list. This would suggest that in these cases, it is not a matter of MGTRN preserving a genuine alternative identification, but rather, of their shared source being corrupt at that point. However, that source may well have been shared by D as well: given D's extensive editing of the Sanskrit mantras throughout the text (as we note below), it is quite possible that the editors not only tidied up the Sanskrit at this point, but also checked identifications and amended when necessary. In fact, in one case, all our editions share the identification, *mū ka ra mu kha* in the first list, where *sukaramukha* would be expected, although they approximate the standard name in their second lists. This might suggest that in this case, D neglected to amend the inherited reading. Thus, despite a number of contrasting readings between D on one hand and MGTRN on the other, this might merely reflect the recensional interventions of D's editors, rather than inherited error in MGTRN.

Thus, provisionally, we feel the evidence is not strong enough to suggest an ancestor of MGTRN which was not shared by D, and the tripartite stemma remains the most likely.

The sDe dge Transmission

Let us look at the stemmatic evidence in detail, starting with the one text that seems to have avoided folio displacement, D. As we saw above (see Chapter 3.1) external evidence tells us that D was created in sDe dge using five local exemplars from East Tibet and one or two from far off Central Tibet. Using these seven sources, dGe rtse Mahāpaṇḍita (1761-1829) and his team comprehensively re-edited the NGB to make the famous edition of 414 texts (including his own *dkar chag*) in 26 volumes that serves the rNying ma tradition today as something resembling a popular *editio princeps*. How does the internal stemmatic evidence line up with D's reported external history?

Firstly, the historical sources clearly describe horizontal transmission, including a conflation of East Tibetan and Central Tibetan sources, but we do not know and cannot know as much as we would like to about this process from internal evidence. To be more specific, we have no way of ascertaining occasions of horizontal transmission in the actual text of D, unless D explicitly acknowledges such. This means there might be an unknown number of occasions within our text where D agrees with readings from MG, TRN, or both, on the basis of horizontal transmission from their traditions, but we have no way to identify them. It all depends on whether the editors of D often made such emendations silently, or if they normally acknowledged them in marginal notes, and we do not know which of these procedures was followed (the former is perhaps more likely). However, there are seven marginal notes in D that present variant readings,⁹ and four of these constitute possible but not conclusive evidence that D did have access to readings from the traditions of TRN in particular:

- Chapter 13: D reads *sman dang pra*, where TRN and MG read *sman dang spra*, but D has a marginal note reading *spra ba yin nam*
- Chapter 17: D reads *ril por* where TRN read *ri lung* and MG read *ri lur*; but D has a marginal note reading *ril lung byung*
- Chapter 20: D reads *ma ya dhi*, where TRN have a *ma hri* and MG have a *mā hri*; but D has a marginal note reading *a ma hri yang*
- Chapter 20: D reads *ma mgyogs* where TRN read *ma 'khyogs* and MG read *mgyogs ma*; but D has a marginal note reading *'khyog kyang*

⁸ For instance, where D gives *sa byī mi ti*, MG gives *bi ya be* and TRN gives *ba ya be*. There is one case, however, where the reverse occurs: D has an unconventional name, *tsaṇḍa lī*, where MGTRN appropriately give *dza ya ti*: all three have *dza ya ti* in the second list.

⁹ Two in Chapter 9, one in Chapter 13, one in Chapter 17, one in Chapter 19, and two in Chapter 20.

We are on much surer ground when we look for evidence of editorial intervention in D. This shows itself most obviously in the rendering of Sanskrit titles, mantras and other Sanskrit words. Exactly as with the other NGB texts we have looked at so far, the editors of D seem to have gone through the entire text and re-rendered whatever Sanskrit they have found in accordance with the norms of late 18th century East Tibetan notions of Sanskritic correctness. This often entails a considerable reworking of Sanskrit mantras whose original forms might well have been largely invisible to the editors of D. Clearly, this must have been a very large editorial undertaking indeed, requiring not only a good knowledge of Sanskrit grammar, vocabulary and orthography, but also an encyclopaedic knowledge of mantras. By contrast, all our other texts render Sanskrit in a fashion reminiscent of the older Kanjur editions, often failing to mark long vowels and so on. Let us look at some examples:

- Chapter 1: D gives the Sanskrit title as *badzra kī la ya sarba dharma nirbbā ṇa ma hā tan tra*, while MG have *badzra ki lā ya sarba dharma nu dha ma pra ti pan na ma ma hā tan tra/* and TRN have *badzra ki (R: kī) la ya/ sarba dharma budha ma phra ti pa/ ma hā(T: ha) tan tra/*. Here, D's title seems to be a literal translation of the Tibetan title into Sanskrit, while MG and TRN's renderings are difficult to make much sense of.
- Chapter 8: D: *go'u rī*; MG *ke'u ri*; TRN *ke ri*
- Chapter 9: D: *trām*; MGTRN *tram*
- Chapter 9: D: *mā ma kī*; MGTRN *ma ma ki (N: khi)*
- Chapter 9: D: *duṣṭān dhī shwa rā*; MG *du stan /hri shwo ta*; T *dus stan tri shi ta*; R *dus bstan hri shi ta*; N *dus bstan hri shri ta*
- Chapter 9: D: *sphu ṭa sphu ṭa*; MGTRN *spu ta spu ta*
- Chapter 9: D: *tsuṣma*; MGTRN *tsus ma*; N *tsu sa ma*
- Chapter 9: D: *bhindha bhindha*; MG *bhi bho*; T *bing bid*; R *bing bing*; N *bida bida*
- Chapter 9: D: *mā ra ya mā ra ya*; MG *ma rya ma rya*; TRN *ma ra ya ma ra ya*
- Chapter 9: D: *na maḥ sa manta bi sho dha ya bai ra bai re*; MG *na ma sa man ta sbyi sha ta ya/ bhe re bhe re*; TR *na ma sa ta byi shi ta ya be ra be ra*; N *na ma sa ta byi shi ta ya bera bera*
- Chapter 9: D: *kī li kī la ya stwaṃ ghrī ḥṇa tsa tu ra*; MG *kī la kī la ya/ su sti ghri na dzā tu ra*; TRN *kī lā ya su ti 'gri na (N 'grin for 'gri na) dza tur*
- Chapter 9: D: *go'u rī*; MG *ke'u ri*; TRN *ki ri*
- Chapter 9: D: *hrīḥ*; MGTRN *hri*
- Chapter 9: D: *āḥ*; MGTRN *a*
- Chapter 9: D: *tram hrīḥ āḥ*; MG *tram hri a*; TR *hri tram a*; N *hri tram ā*
- Chapter 9: D: *anydza*; MG *a dzha*; T *a na dza*; R *an dza*; N *an dzwa*
- Chapter 9: D: *sa twa rā dza*; MG *swa ta ra tsa*; TRN *sa ta ra tsa*
- Chapter 9: D: *bhūrbhu ba*; MG *phur bu*; TRN *phur bu pa*
- Chapter 9: D: *hūṃ bai tā lī ha na ha na hūṃ*; MG *kro dha du ma pe ta li ha na ha na hūṃ phaṭ*; TRN *du ma le ta li ha na (N ha for ha na) ha na hūṃ phaṭ*
- Chapter 14: D: *hrīḥ*; MGTRN *hri*
- Chapter 14: D: *a bhi ṣintsa*; M *a bi ṣintsa*; G *a bi ṣin tsa*; TR *a be shin dza*; N *a bi ṣin dza*
- Chapter 14: D: *kā ra a bhi ṣintsa*; MG *ka ra a bi shintsa (G ṣintsa)*; TRN *ka ra a bi shin tsa (N ṣin tsa)*
- Chapter 14: D: *kuṇḍa li*; MG *kun dha li*; TRN *kun da li*
- Chapter 15: D: *suṃ bhrūṃ bi shwa bi shuddhe*; MG *suṃ bhrum byi sha bi shud de*; TRN *su brum bi sha bi shud de*
- Chapter 15: D: *bhandha*; MG *ban dha*; TRN *ban da*; Rc *bhan dha*
- Chapter 15: D: *e karma raksha rakta*; MG *a karma (G kar ma) rag sha ra rag ta*; TR *e kar ma rag sha/ /ra rak ta*; N *e kar mar ga sha/ ra rag*
- Chapter 16: D: *grī*; MG *gri*; TRN *ghri*
- Chapter 16: D: *bighnān*; MGTRN *big nan*
- Chapter 16: D: *ḍīpta tsakra*; MG *tig ta tsag kra*; TRN *tib ta tsag kra*
- Chapter 16: D: *nī la daṇḍa*; MG *ni la tan tra*; TRN *ni la dan ta*
- Chapter 16: D: *ya mānta ka*; MGTRN *ya man ta ka*

- Chapter 16: D: a mṛ ta kuṇḍa li tṣtshindha tṣtshindha hūṃ phaṭ; MG a mṛi ta kun dha li tṣtshin dha tṣtshin dha phaṭ; TR a mri ta kun ḍa (R kun ṭa; N kuṇḍa) li tṣin dha tṣin dha hūṃ phaṭ
- Chapter 16: D: spho ṭa spho ṭa; MG spo ṭa spo ṭa; TR spo ta spo ta; N sbo ta sa sbo ta
- Chapter 20: D: badzra kro dhī dī pa ya ti; MG kshra bya bhya; TRN sha bya bya
- Chapter 20: D: byā ghra mu kha; MG bya kri mu ke; TR bya kri mu ka; N bya ki mu ka
- Chapter 20: D: badzra gr ḍha mu kī he; MG badzra kro dha mu ka he; TR badzra kri ta mug ka he; N omits
- Chapter 20: D: kro dhī shma shā na pa tī; MG kro ti sta na ba ti; TR kro ta sta na pa ti; N kro ta stan pa ni
- Chapter 20: D: ha ri ṇa mu kha he; MG sta ri mu ka he; TRN ha ri mu ka he (R ye)
- Chapter 20: D: tiṣṭha tiṣṭha; MG sti ta sti ta; TRN sti sta sti sta
- Chapter 20: D: badzra ta kṣu mu kha; MG badzra ta sha mu ka; TRN om badzra sta sha mu ka
- Chapter 20: D: spho ṭa spho ṭa spho ṭa; MGTRN spo ta spo ta
- Chapter 20: D: badzra ṛkṣa mu kha he; MG badzra shri ri ki mu ka he; TR badzra ri shi ka he; N badzra ri shi ka he/ badzra ri shi ka he/ (dittography)
- Chapter 20: D: mā ra ṇī; MGTRN: ma ra na

There are numerous further examples, but these will more than suffice. The evidence shows beyond any reasonable doubt that the editors of D went through the entire text, correcting all the Sanskrit. No other surviving versions preserve such readings. As further confirmation of this, D even has a marginal note in Chapter 9, reading: sngags sor bzhag, indicating that the mantras have been editorially scrutinised.

In creating our critical edition, we decided on an editorial policy to retain D's carefully edited versions of the Sanskrit in the main text, while italicising MGTRN's significant variants, that is, those variants which do not appear to be attempts to render the same Sanskrit words.¹⁰ This serves the purpose of creating a reasonably readable version of the mantras, although consultation of the apparatus is necessary to see where D may have departed from the earlier text.¹¹

In addition to these certain recensional differences in the Sanskrit, D has many readings that could quite likely be attributed to recensional changes, but which might also in fact turn out to be transmissional changes – we cannot be absolutely sure which. The greater number of them look as though they represent a low order of recensional intervention, but with a text like the *Myang 'das*, it is hard to be absolutely certain in every case that one can so neatly separate the recensional from the transmissional. As we have pointed out above, it seems quite likely that on several occasions at least, the merest act of copying this text necessarily entailed a host of minor recensional decisions from its scribes, as they encountered its many unintelligible and possibly also illegible passages. In particular, one should also bear in mind that we have no way of knowing for any of these readings if they were made at the time the sDe dge edition was created, or if they are considerably older, perhaps representing a wider East Tibetan tradition already mediated through many acts of copying, with their attendant acts of correction and hypercorrection. Let us look at some evidence:

- Chapter 2 D: bde chen; MGTRN byed pa'i.
- Chapter 4 D: includes the phrase de nas de bzhin gshegs pa kun gyis/, which is not found in MGTRN
- Chapter 4 D: lan gsum; MGTRN lan (g)cig
- Chapter 4 D: includes on two occasions mchog gi where MGTRN omit it
- Chapter 4 D: chos; MG byis pa'i spyod pa; TRN bris pa
- Chapter 4 D: sang zhogs MGTRN yong zhig
- Chapter 4 D: bstan te; MGTRN du sprul nas
- Chapter 4 D: bzhin du; MGTRN nas yang

¹⁰ We emend D only where it would appear that D has an obvious scribal error.

¹¹ In some cases, D may generate less "correct" Sanskrit than that found in the other editions, but a consistent policy of presenting D's tradition in the main text seemed preferable to a mix from the different traditions. One example of a less correct use of Sanskrit is D's invariable rendering of om as ōṃ, where the other texts give ॐ. This deliberate usage, occasionally shared with T, is in fact consistent with certain rNying ma pa practice traditions.

- Chapter 5 D: bsring bsgrub la khe khol; MG bsrings bsgrubs na gdon lto; TRN srings sgrub na gdon thol
- Chapter 5 D: tshon gyi dkyil 'khor; MGTRN mtshon gyi 'khor lo
- Chapter 6 D: log pa'i; MGTRN nyams pa'i
- Chapter 6 D: log; MGTRN nyams
- Chapter 8 D: yongs su; MGTRN ye nas phur bu
- Chapter 9 D: lcags dang gser dang zangs dngul dang; MGTRN lcags dang dngul dang zang(s) dang gser
- Chapter 10 D: blug; MG spyod; TRN spyo (the '*Bum nag* agrees with MG, although D's reading makes the sense clearer)
- Chapter 11 D spyi dang lhag pa'i; MG, TRN spyi khyal lhag pa'i
- Chapter 13 D: sna lnga'i; MG snang lngar; TRN snang lnga
- Chapter 13 D: brnag par; MGN mnan pa; TR gnan pa
- Chapter 14 D: byes yon du 'bul; MGTRN phyir gzhon pa dbul
- Chapter 15 D: pa med; MGTRN la gnas
- Chapter 15 D: hūm gsum āh oṃ; MG hūm nyid a oṃ hūm dang; TRN hūm nyid oṃ a (N ā) hūm dang
- Chapter 15 D: mtsho zham chu 'bab; MG mtsho zhing chen mams; TRN mtsho'i zhing chen gnas
- Chapter 17 D: nas; MG nas yang badzra kī la yar/; TRN nas kar ma kī lā yas/ (but this might simply be an accidental omission by D)
- Chapter 18 D: don gyi; MGTRN mtshon pa'i
- Chapter 18 D: byas; MGN mnan; TR gnan
- Chapter 18 D: kyang yin; MG bcas shing; TRN bcas zhing
- Chapter 19 D: rtse mo rtul; MG rtse me rum; TRN rtse me rung
- Chapter 19 D: nas brlag; MGTRN la dbab
- Chapter 19 D: sangs rgyas; MGTRN thugs rje
- Chapter 21 D: dbus; MGTRN dbang
- Chapter 21 D: 'grub pa'i rtags; MG 'grus kyis gdab; TRN 'grus kyis btab
- Chapter 22 D: bsdu ba'i dngos; MG bsdu ba'i snying; TRN bsdus pa'i snying
- Chapter 25 D: nyer lnga; MG nyi shu rtse lnga; TRN nyi shu rtse gsum
- Chapter 27 D: nyer bdun; MG nyi shu rtse bdun; TRN nyi shu rtse lnga
- Chapter 28 D: nyer brgyad; MG nyi shu rtse brgyad; TRN nyi shu rtse drug

In addition to these readings which might be recensional or transmissional but which look on balance more likely to be recensional, D has numerous further single readings where the balance tilts in favour of transmissional causes:

- Chapter 1 D: thugs rjes 'byung ba'i ngor; MGTRN thugs rje 'byung ba'i ngang
- Chapter 2 D: zhes; MGTRN shes
- Chapter 2 D: la; MGTRN na
- Chapter 2 D: bdag cag; MGTRN bdag nyid
- Chapter 4 D: thod pa brtsegs; MG thod pas brtsigs; TRN thod pa brtsigs
- Chapter 4 D: phyin; MGTRN byon
- Chapter 4 D: thengs; MGTRN thang; N theng
- Chapter 4 D: po'i; MGTRN pos
- Chapter 4 D: bskal; MGN rkyal; TR rgyal
- Chapter 4 D: smreng ste; MG smres te; TR smras bste; N smras te; Rc smrad ste
- Chapter 5 D: byas pa nyid na; MGTRN byas na nyid la
- Chapter 5 D: bskrad; MG bskar; TR skar; N skur; Rc bkar
- Chapter 5 D: 'byung; MG byin; TRN 'byin
- Chapter 6 D: mkhon; MGTRN 'khon
- Chapter 6 D: dbrog; MTR 'phrog; G 'brog; N 'phrogs
- Chapter 6 D: bza'; MGTRN za
- Chapter 7 D: gtong; MG gtod; TR bstod; N stod

Chapter 7	D: bkar; MG dga'; TRN dgar; Rc bkar
Chapter 8	D: ljon dmar; MG 'jon dmar; TRN 'jon mar
Chapter 9	D: gdengs; TR rdag; MGN rdeg (the evidence of IOL TJ 331 indicates that MGN probably preserve an older reading here).
Chapter 9	D: bstim zhing; MG bstim la; TRN stim la
Chapter 9	D: brten; MGTRN bstan
Chapter 10	D: gsungs MGTRN bsrung
Chapter 10	D: ngan; MG rnan; TRN mnan; Rc ngan
Chapter 10	D: spyad; MGTRN bshad
Chapter 10	D: bshig; MGTRN gshig
Chapter 10	D: rmad; MGTRN rmang; R rmangs
Chapter 11	D: gnyen; MGTRN gnyan
Chapter 11	D: bsags; MGTRN sogs
Chapter 11	D: 'khrol; MGTRN 'khrog
Chapter 12	D: gzod; MGTRN gdod
Chapter 12	D: ba; MGTRN ba'i
Chapter 13	D: brten; MGTRN rten
Chapter 13	D: grags; MGTRN drag
Chapter 14	D: bstim; MGTRN thim
Chapter 15	D: brtan; MGTRN bstan
Chapter 16	D: padma'i; MGTRN padma
Chapter 17	D: sked; MG rked; TRN rkyed; Rc sked
Chapter 18	D: tshon; MGTRN mtshon
Chapter 18	D: zhugs; MGTRN bzhugs
Chapter 19	D: D btegs; MGTRN bteg
Chapter 21	D: bskyod; MG skyed; TRN bskyed
Chapter 21	D: sgrub; MGTRN bsgrub
Chapter 22	D: gang gis; MGTRN gong gi
Chapter 22	D: phral par; MGTRN bral bar
Chapter 26	D: chen; MGTRN can
Chapter 27	D: nges; MGTRN ngan
Chapter 28	D: skyes; MG bskyed; TRN skyed

There are numerous more examples, but these will suffice: there can be little doubt that as well as its recensional differences with MG and TRN, D also has a great many transmissional differences, which we can only surmise might well have derived from the no longer available East Tibetan exemplars from which it was primarily copied.

Historical knowledge shows us that D is among our most recent editions, so one does not expect it to be an ancestor of MG or TRN. However, D also preserves internal evidence in the form of what seem to be unique errors (we can never be absolutely sure) which add additional weight to the view that it is not an ancestor of any of our other editions. Some of these take the form of probable major accidental omissions or repetitions:

Chapter 13	D omits the line /lcags sam shing bu tsher ma can/ (although one cannot exclude the possibility that this was a deliberate editorial decision)
Chapter 18	D: nas/ /spyang drang bzugs gsol dbyer med bstim/, where MGTRN read only nas/; D's additional yig rkang is a repetition of one ten places above, and is not found in this position in the other editions – evidence for an accident in D based on an eyeskip to the word nas.
Chapter 19	D omits four lines through eyeskip, deceived by the homoeoteleuton 'phros pas (one can never absolutely exclude the possibility that this was a deliberate editorial decision, but it looks accidental) /bdag nyid zhe sdang rdo rje 'bar ba'i thugs/ /bdag gis byang chub sems gnyis sngon btang bas/

/phyi nang med par nag por gyur pa las/
 /thugs ka'i hūṃ las hūṃ gsum rab 'phros pas/

- Chapter 20 D probably omits a line by eyeskip, from ye shes kyis/ in the yig rkang above (although one cannot entirely exclude the possibility that this was a deliberate editorial decision) /de nyid so sor rtog pa'i ye shes kyis/

There are also a number of other occasions where D seems to have unique minor errors or at least readings inferior to those of MG or TRN – but as so often in this literature, it is extremely hard to make a definitive distinction between error and variation. Here are a few examples:

- Chapter 4 D: bam chen gyis khri las bab ste; MGTRN bam chen po'i khri las(la) babs te (Here, MGTRN's readings seem better than D's, since po'i makes more sense than gyis and babs te is more correct than bab ste; TRN's la for las could also make sense)
- Chapter 4 D: sgron; MGTR sbron; N spron (Here, MGTR seem to make sense, and their reading is consistent with the account in the '*Bum nag* [bDud 'joms bka' ma edition: 256.3]).
- Chapter 4 D: spras; MGTRN 'phros (MGTRN seem more appropriate)
- Chapter 6 D: ma; MGTRN dpon (While either could be seen as making some sense, given the context, it seems more likely that D is in error)
- Chapter 6 D: gyis; MGTRN zhing (MGTRN seem more appropriate here)
- Chapter 10 D: med; MGTRN 'byed (MGTRN's reading is perhaps preferable here; even though it can make sense, D's reading might also have stemmed from a psychological error)
- Chapter 11 D: ma'am; MGTRN ma'i (MGTRN seem preferable here, since a genitive is usually taken with rjes su 'brang; nor is it clear what D's 'am could signify)
- Chapter 22 D: bsdu ba; MGTRN byung na (D's reading seems unlikely)

To sum up our analysis of D:

- i) we can see clear evidence of a wholesale recensional transformation of its Sanskrit into a form consonant with notions of Sanskritic correctness that pertained in East Tibet mainly after the 18th century, hence we believe these might well have been made at the time the sDe dge xylographs were made;
- ii) we can see a good amount of evidence for other recensional variations that might date from that time, or which might represent an earlier time, we cannot tell which;
- iii) and we also see substantial evidence of transmissional variants unshared with other surviving versions;
- iv) finally, D has some errors unique to itself, including one or two probable large errors through eyeskip.

The Bhutanese Transmission

Let us now turn our attention to M and G. Opinions are divided on the origins of these (see above Chapter 3.I). What is clear is that both represent a distinctive Bhutanese edition of the NGB in 46 volumes, and in the case of the *Myang 'das*, it is clear that these two texts are extremely closely related indeed, sharing their many significant errors as well as nearly all other readings.

In the other texts we have examined closely – the PCN and the *rDo rje khros pa* – the Bhutanese tradition has been of a consistently excellent quality, with good spelling and few major errors of its own. But with the *Myang 'das* we find a quite different situation: over and above MG's folio displacement which we discuss above (Chapter 2.VI), MG are in general quite poor in quality, and seem to represent a legacy of scribal ineptitude or carelessness, sharing a large number of errors both major and minor, which the other groupings have avoided. Let us look at some of MG's unique shared errors:

- Chapter 2 MG omit six yig rkang, probably eyeskip (from zhes gsung/ gsol pas to zhes gsol pas)
 karma he ru kas khrag 'thung gi rgyal po la 'di skad ces gsol to/
 /ma bcos chos nyid rang bzhin las/
 /rol pa'i sku ni ci ltar byung/
 /yang dag bden pas ci ltar bsgral/
 /dngos su bsgral ba'i yon tan ci/
 /zhes gsol pas/

- Chapter 4 MG: las skal gyi pa ni; DTRN las skal spyod pa MG is unmetrical and also not as coherent as DTRN; moreover, both the *'Bum nag* editions agree with DTRN here
- Chapter 4 MG omit: pas yid ches, which is found in DTRN – the omission reduces the coherence of the passage, and seems erroneous
- Chapter 4 MG: de dag; DTRN ngag; a probable error of MG through transposition of a word from the line above
- Chapter 4 MG: nyi shu; DTRN bzhi bcu; it looks like MG might have accidentally transposed nyi shu from the preceding yig rkang.
- Chapter 4 MG: pa'i dbang gis; DTRN pa'i: MG could make sense here, but the text reads better without the words dbang gis, which appear to be accidentally transposed from the end of the previous yig rkang
- Chapter 4 MG: shes bya'i; DTRN shes pa'i; DTRN seems better here – perhaps MG has transposed shes bya from the yig rkang below
- Chapter 4 MG: bskol; DTRN grol; MG could make sense, but DTRN seems preferable
- Chapter 4 MG omit: stag dang gzig la sogs pa nams
- Chapter 5 MG: drangs nas; DTRN srang dang; MG are in error
- Chapter 5 M: srong shog; G srong shig; D bsrang shing; TRN srong zhing; MG's imperatives do not seem appropriate here
- Chapter 7 MG: mnyes; DTRN gnyis; MG make little sense here
- Chapter 7 MG: yangs; D spang; TRN spangs MG's erroneous reading might be the result of copying from an *dbu med* source
- Chapter 7 MG: rdzob; DTRN rdzogs; MG's reading could work, although it is more likely a psychological error due to its positioning after kun, and the similarity in appearance between ga and ba
- Chapter 8 MG: lha la; DTRN lte ba; this seems to be a visual error in MG
- Chapter 8 MG omit: D dang/ /dam can bse yi lha mo; TRN dang/ /dam can bse'i bu mo; a careless omission in MG
- Chapter 8 MG: rgyud; DTRN rgyu; this is MG's error, possibly an accidental transposition of rgyud from the following line
- Chapter 9 MG: lha'i; D lnga yi; TRN lnga'i; a visual error in MG
- Chapter 9 MG: sbyangs; DTRN sbyar; MG have an improbable reading here
- Chapter 9 MG: sngon; DTRN mngon; MG are in error
- Chapter 9 MG omit: /dang po'i rgya mdud gzhal yas la/; eyeskip through the homoearchon, dang por
- Chapter 9 MG omit: /rgya mdud 'og ma'i gzhal yas la/ /steng 'og khro bo 'khor dang bcas/; more eyeskip, this time through a homoeoteleuton, dang bcas
- Chapter 9 MG: byas; DTRN bcas; MG are in error, confused by these homophones
- Chapter 9 MG: phyugs; DTRN byug; MG clearly in error
- Chapter 10 MG omit: gnas par bya'o/ /rtsa ba'i dam tshig; eyeskip through the homoeomeson, dam tshig
- Chapter 10 MG: yang; DTN spang; R spangs; MG's error might be the result of copying from an *dbu med* source
- Chapter 10 MG: las; DTRN lnga; MG's reading seems quite unlikely
- Chapter 10 MG: 'gal bas; DTRN ldan pas; MG have most likely transposed 'gal bas from the next yig rkang
- Chapter 10 MG: yang; DTN spang; R spangs; MG might again have misread an *dbu med* source
- Chapter 11 MG omit: bsam/ /rab kyis mngon du khugs par; eyeskip, through the homoeomeson, khugs par
- Chapter 12 MG: dbyings kyi dbyings; DTRN chos kyi dbyings
- Chapter 13 MG: 'byung ba; DTR gcod pa; N bcod pa; MG's reading is careless
- Chapter 13 MG: ma ra gsum; DTRN mngar gsum rdzas
- Chapter 16 MG: bstams; DTRN gtams

- Chapter 18 MG omit: khro bo la/ /nyi zla ri rab phur bu'i rgyan/ /shin tu 'jigs pa'i ye shes kyis/ /mkha' gting med pa'i phur bu la/ /khro bo'i tshogs kyis rab brgyan cing/ /rang byung ye shes; eyeskip, through the homoeomeson, ye shes
- Chapter 18 MG: btung; DTRN rung
- Chapter 18 MG omit: rab tu gang nas 'dus/ /khams gsum; eyeskip, through the homoeoarchon, khams gsum
- Chapter 19 MG: phaṭ; DTRN 'phang; a careless error in MG
- Chapter 19 MG omit: /thugs rjes rjes su ston pa'i slob dpon dang/ /gsang ba'i tshig gis bsdus pa'i dam tshig can/ /bsam pa mthun pa'i sngags 'chang dam tshig gis; eyeskip from rjes su is likely (or from rjes su spobs pa'i, if MG's exemplar resembled TRN)
- Chapter 20 MG omit: badzra u lū ka mu khī he/; eyeskip
- Chapter 20 MG omit: badzra ti tī la mu khī he/; eyeskip
- Chapter 20 MG omit: /chos sku rdo rjes brjod pas mya ngan 'das/; eyeskip from the homoeoteleuton, ngan 'das
- Chapter 22 MG insert: gang brkos la thod; carelessly taken from the yig rkang above, to create a new line that has four syllables more than the metre allows
- Chapter 23 MG omit a line: /dbus nas phur pa bzhi blang la/
- Chapter 27 MG omit: /mthu chen lha srin de bzhin te/
- Chapter 28 MG omit: rgyan gyis thams cad ma lus

From these examples, we can see that in the case of the *Myang 'das* (quite unlike the PCN and the *rDo rje khros pa*), MG is a rather corrupted tradition with a large number of unmistakeable errors unique to itself. Clearly, MG cannot be ancestors of D or TRN.

In addition to these errors, MG also have a large number of other readings unique to themselves, a moderate number of which look recensional – although, as we have already pointed out above, the distinction between recensional and transmissional is never going to be clear in this text. Let us look at some examples, in which the balance might tilt towards the recensional:

- Chapter 2 MG: ye shes; DTRN bde chen
- Chapter 2 MG: thabs; DTRN thugs
- Chapter 3 MG: rgyal po; DTRN nga rgyal
- Chapter 3 MG: nga rgyal dregs; DTRN rgyal ba 'das; here, MG seem better
- Chapter 4 MG: rtog ngan las byung ngo; DTRN rtog [N rtogs] las byung; here, MG are elaborating, adding the adjective ngan – but losing the metre in so doing
- Chapter 6 MG: mu tra; DTRN phyag rgya
- Chapter 6 MG: 'phros; DTRN 'chol
- Chapter 7 MG: mkhas; DTRN gsal
- Chapter 7 MG: ni; DTRN zhing
- Chapter 7 MG: yang dag par; DTRN yang dag pa'i don la
- Chapter 8 MG: dmar; DTR dkar; N dka'
- Chapter 8 MG: bzhi; DTRN gsum
- Chapter 9 MG: ma mor; DTRN bse mor
- Chapter 9 MG: sngags; DTRN sras
- Chapter 10 MG: de yang rnal 'byor pas don yod par bya ba'i phyir; D //de nas yang rnal 'byor pas byas pa la don yod par bya ba'i phyir/; TRN //de nas yang rnal 'byor pas bya ba la don (N omits don) yod par bya ba'i phyir/
- Chapter 10 MG: /rtsa ba yan lag bla ma zhar gyis nyams pa bzhi'o/; D /rtsa lag zla dang zhar gyis ma nyams pa dang bzhi'o/; TRN /rtsa lag zlas ma zhar gyis nyams dang bzhi/; but here, all three texts, not merely MG, seem to have tried something different to deal with this obscure line
- Chapter 11 MG: las nams byed; DTRN las la brtson
- Chapter 12 MG: gsol to; DTRN gsungs so

- Chapter 14 MG: gsang ba mchog gi; D: gsang ba gsal mchog; TRN: gsang mchog bde chen; but here all three groupings seek individual solutions, not merely MG
- Chapter 14 MG: dngul mchong/ /bya skyogs mang po gzi dang g.yu/; DTRN dang g.yu/ /bya rigs [TR rog; N rogs] zo skyogs gzi dang mchong [T mchod]/; here we seem to have both transmissional and minor recensional variation.
- Chapter 15 MG: gsol to; DTRN brjod do
- Chapter 15 MG rkang gdung; DTRN ka gdung
- Chapter 15 MG: gyis gzhal yas rjod; DTRN gyi rang bzhin brjod; again, transmissional and recensional variation both seem to be in evidence
- Chapter 15 MG: rdo rje phur bu; DTRN phur bu
- Chapter 16 MG: sangs rgyas; DTRN: phyag rgya
- Chapter 17 MG: nas yang badzra kī la yar/; D: nas; TRN nas kar ma kī lā yas/; but here, all three groupings find their own solution, not MG alone
- Chapter 17 gzhal yas; DTRN: dkyil 'khor
- Chapter 18 MG: de nas yang badzra kī la yas/; DTRN de nas yang kī la [TRN lā] yas/
- Chapter 18 MG: rang dang gzhan; DTRN: rang bzhin
- Chapter 18 MG: rigs lnga; DTRN: sangs rgyas
- Chapter 18 MG: lus; DTRN yul
- Chapter 18 MG: che; DTRN gsal
- Chapter 18 MG: 'gyu; DTRN: 'bar
- Chapter 18 MG: lhag; DTRN: lag; MG make more obvious sense here
- Chapter 18 MG: gsal ba'i tshogs; DTRN: mnan [N gnan] pa'i mchog
- Chapter 19 MG: dpag med; DTRN: bsam yas
- Chapter 19 MG: lcags kyi ma mo; DTRN: lcags kyi gze [TRN bze] ma
- Chapter 19 MG: kham; DTRN: gsum
- Chapter 19 MG: nyes; DTN: nges; R: ngan
- Chapter 19 MG: rig pa; D: rab tu; TRN ri rab; all three groupings seek their own solution here
- Chapter 19 MG: phyed zlar mi ldog go; DTRN: mi phyin slar [TRN lor] mi phyin; here MG seek a unique solution to a difficult passage
- Chapter 19 MG: ngang du; DTRN: mkha' la
- Chapter 20 MG: gnod sbyin gdug pa; D: gdon gdug; T gdon gdug pa; RN gdon gdugs (R originally had gdon gdugs pa but pa deleted in black); Rc gdon gdug
- Chapter 20 MG: srid rtsi kham gyis bkru; D: bse rtsi kham gis bkru; TRN rgya mtsho khang kyis bkru (N gis bkru; Rc kyis bkru); but here all three groupings find their own solutions, not just MG
- Chapter 20 MG: gsum; DTRN gnyis
- Chapter 20 MG brjod las 'das; DTRN rtog (N rtogs) las 'das
- Chapter 20 MG: spros med; DTRN spros bral
- Chapter 20 MG: dmar ljang; DTRN dkar dmar
- Chapter 20 MG: rta mgrin; DTRN: rta mchog
- Chapter 23 MG: de nas yang badzra kī la yas/; D de nas yang kī la yas/; TRN de nas kī la yas; but here all three groupings give their own reading, not just MG
- Chapter 25 MG: mams/; DTRN gis mthu dang
- Chapter 26 MG: bzlas las/ dkar; DTRN: dkar; MG make better sense here, and are also consistent with the reading in the *Phur pa rtsa ba'i dum bu*.
- Chapter 27 MG: yang badzra kī la yas/; DTRN yang kī la [TRN lā] yas
- Chapter 28 MG: de nas badzra kī la yas/; D: de nas yang ni kī la yas/; TRN de nas yang/; but here all three groupings give their own reading, not just MG.

It is important to reiterate that in this text, recensional and transmissional variation is not always clearly distinguishable; but we believe many of the above examples quite possibly represent a low level of recensional intervention evident in MG.

In addition, MG preserve a great many readings unique to themselves that look more likely to be transmissional in origination. However, in a manuscript transmission where scribal activity can on occasion imply some ongoing correction and hypercorrection that moreover takes place within a cultural context of occasional orthographic permissiveness, and where even transmissionally generated variation is so often respectfully received as a good reading if literary imagination and exegetical creativity makes this possible, we cannot always be entirely clear where the boundaries between transmissional and recensional activity are to be drawn. We can be certain that a great many transmissional variations occur – but except in the cases of some unequivocal errors such as those already listed for MG, we cannot always be certain which they are (remember, we cannot even be at all certain that the first or earliest manuscript of the *Myang 'das* itself was pristine). For convenience, we will take all of our examples of what look like transmissional readings unique to MG from the first half of Chapter 20:

- Chapter 20: MG: nag; DTRN drag
- Chapter 20: MG: omit; DTRN phyir/
- Chapter 20: MG: sems kyi; DTRN kyi sems
- Chapter 20: MG: rtša; DTRN rdzas
- Chapter 20: MG: drag po; DTRN brag ri
- Chapter 20: MG: mthar; D, N mkhar; TR 'khar
- Chapter 20: MG: po; DTRN pa
- Chapter 20: MG: rgyal; DTRN rgyas
- Chapter 20: MG: sku; DTRN dbu
- Chapter 20: MG: rim pas; D rim bzhin; TRN rims bzhin
- Chapter 20: MG: ngang; DTRN dang
- Chapter 20: MG: sa legs la; D sa ler gsal; TRN sal [N sa; Rc gsal] le gsal
- Chapter 20: MG: shigs; D thigs; TRN thig
- Chapter 20: MG: dbyings; DTRN dbyibs
- Chapter 20: MG: na; DTRN ni
- Chapter 20: MG: gser 'dab; DTRN gzer btab
- Chapter 20: MG: hūṃ; DTRN hūṃ phaṭ
- Chapter 20: MG: hūṃ phaṭ; DTRN hūṃ
- Chapter 20: MG: de; DTRN ste
- Chapter 20: MG: byas te; DTR bcas te; N bcas de
- Chapter 20: MG: te; DTRN no
- Chapter 20: MG: sngo smug; DN sngon smug; TR sngon rmug
- Chapter 20: MG: sta ri; D ti ra; TN sti ra; R ste ra
- Chapter 20: MG: bsgrub pa; DTRN bsgral ba; TRN sgral ba
- Chapter 20: MG: rgyal; DR brgyan; TN rgyan

From these examples, all culled from the first half of Chapter 20, we can see that MG have a very substantial number of readings unique to themselves and not found in any other versions, that seem quite likely to have arisen from transmissional causes. However, only the earlier list of shared errors between M and G, together with the instance of folio displacement in Chapter 4, can be unproblematically categorised as indicative error in the standard stemmatically significant sense. Such shared errors constitute definite proof of corruption from earlier readings still witnessed in other editions, and hence of a unique shared descent between M and G. In the case of the other more numerous variants, many of which *probably* represent scribal lapses or emendations, we cannot be quite so certain which reading was earlier. This is especially the case where D and TRN have different readings from each other, so, however interesting they may be as alternative readings, we cannot deduce much more from them in terms of stemmatic relations beyond the additional evidence they provide that MG constitute a natural grouping distinct from D and TRN. However, if the suggested tripartite stemma is correct and each of the three groups had a separate descent, the agreement of two of the groups against the other would generally give us the older reading. The likelihood is that it is MG who have diverged from the earlier text in the cases above where D and TRN have a shared or similar reading in contrast to that of MG.

What can we learn of the relationship between M and G? Historical sources suggest (see Chapter 3.1 above) that at least one of the two sGang steng NGB manuscripts pre-dated the mTshams brag manuscript. Some sources have claimed that the mTshams brag NGB is a descendant (perhaps even an apograph) of one of the sGang steng NGB's, although other sources believe that these two twin NGB's descend from a common ancestor but not directly from one another. It is therefore interesting to see what the stemmatic evidence from the *Myang 'das* can offer to this debate.

M and G are in such close agreement that, apart from Sanskrit renderings where they have slightly different styles, there are probably not more than 75 occasions within the whole *Myang 'das* where their texts deviate from one another. Moreover, most of these deviations are very minor, the single exception being a dittography of three yig rkang in G's Chapter 19. One does get the impression however that M is a little unlikely to be copied from G, and that G is also a little unlikely to be copied from M, since each has a number of single readings that serve as evidence against such direct dependencies either way. However, the evidence is rather tenuous, precisely because the scribes seem to have produced so few errors, and a proportion of the errors that they did produce are obvious enough for a future copyist to notice and hence avoid. Here are some examples of M and G's single readings:

Single readings of G, contributory evidence against M being copied from G:

Chapter 2	DMTRN 'os: G omits
Chapter 4	DTRN yas/: M yas; G ya
Chapter 4	DTRN kyis snam du: M kyī snams su ru dra; G kyī snabs su ru dra
Chapter 6	DMTRN tshig: G tshigs
Chapter 7	DMTRN blo: G glo
Chapter 9	DM gtor sbyang: G gtor sbyar; T sbyang gtong; RN sbyang gtor; Rc sbyangs gtor
Chapter 9	DMTRN bskur: G skur
Chapter 16	DMTRN brjid: G rjid
Chapter 18	DMTRN skur: G sku
Chapter 18	DMTRN rtog: G rtogs
Chapter 19	G repeats three yig rkang: /btsal bas rnyed med yon tan rmongs pa'i dur/ /zhe sdang dbang gis bdag gzhan gnyis su mthong/ /bdag med bla med thar lam ma rnyed de/ (but the dittography is probably obvious enough for a good scribe using G as an exemplar to avoid reproducing it)
Chapter 21	DMTRN 'dul: G 'du

Single readings of M, contributory evidence against G being copied from M:

Chapter 5	DGTRN bstan: M stan
Chapter 9	DGTRN bcud: M bcu
Chapter 9	DGTRN len: M lan
Chapter 9	DGTRN bsreg cing: M sregs shing
Chapter 9	D zhal bgrad: M spyān bgrad; G spyān bgrad; TRN spyān dgrad; Rc spyān bgrad
Chapter 10	DGTRN gzig: M gzigs
Chapter 10	D rtser btags: M rtser brtags; G rtser btags; TRN rtse la btags pa'i (N lacuna for one letter after la)
Chapter 14	DG karma'i: M karma; TRN kar ma'i
Chapter 15	DGTRN rlab: M brlab
Chapter 19	DGTRN chags: M chag

To sum up our analysis of MG:

- i) MG share a substantial number of major errors, especially those caused by eyeskip and transposition, not found in our other exemplars; as well as sharing a unique instance of folio misplacement;
- ii) MG also share a further number of variant readings unique to themselves, many of which represent minor recensional interventions;

- iii) MG in addition share a large number of readings unique to themselves that are transmissionally generated;
- iv) M and G individually have some single readings, arguably just enough to cast doubt on the idea that either one is copied from the other, but this is not certain.

The Southern Central Transmission

It now remains to look at the third natural grouping, that of TRN. These three texts are clearly related to each other by a number of major shared errors, the certain sign of a shared descent. But while T and R remain particularly close to one another, probably with fewer than 200 disagreements throughout the text and all of these minor, N has a large number of additional errors and unique readings of its own. N has enough such unique readings to cause us to suspect that it belongs to a further sub-lineage within the Southern Central grouping, but at the moment we cannot definitively prove this, since no other witnesses are available to us. In particular, we do not have the witness K since it was in a volume of the Kathmandu NGB that is now lost. If one day we do recover K, we will be interested to see if it shares many of N's further errors and unique readings.

The most striking instances of shared error in TRN are the two cases of folio displacement, one of which is coupled with the loss of at least one folio of text (with two chapter titles). This is discussed in detail above (see the Chapter on the displaced folios). Let us begin here by looking at some of the many other shared errors common to TR and N:

- Chapter 3 TRN: insert 6 yig rkang not found in DMG /de tshe sems can thams cad kun/ /shin du khrod [R khro] drag gtum par 'gyur/ /shin du [N tu] khro drag tum [N gtum; Rc gtum] pa yis/ /'o dod 'bod par gtum par 'gyur/ /mi bzad chen po'i sdug bsngal des/ /dug gsum mtha' las mngon zhen pa'i/ This is an accidental transposition of the six yig rkang starting twenty-four places above, which TRN repeat here erroneously.
- Chapter 4 TRN: btab; DMG bstabs; Rc btab; (Rc fails to correct the error here)
- Chapter 4 TRN: bya sgron ba'i; D srin mo'i; MG srin po'i; TRN have erroneously transposed their words (giving sgron for sbron) from the line above.
- Chapter 4 TRN omit: lta ba dang las log pa kun kyang
- Chapter 4 TRN omit: las dge sdig mi bslu ba ni rig
- Chapter 6 TRN: phung; DMG phur
- Chapter 6 TRN: skyon skyon; DMG skyon
- Chapter 7 TRN omit: ye nas yin pa'i don de la/;
- Chapter 9 TRN: lta ba; D lte ba; MG lte ba'i
- Chapter 9 TRN: brgyad snol; DMG rgyab bsnol
- Chapter 10 TRN: ral; DMG rol
- Chapter 11 TRN omit: pa'i
- Chapter 12 TRN omit nas ma; Rc nas; (Rc gets it partly right)
- Chapter 13 TRN: tshig; D tshims; MG tshim
- Chapter 13 TRN rgyug; DMG rgyu
- Chapter 14 TRN omit: /rnam bzhi'i phrin las kun byos shig /'dod pa'i lce la de bzhin te/ /padma khrag 'thung kī la ya/; Perhaps eyeskip from kī la yin to kī la ya?
- Chapter 14 TRN: brgya bcu; D brgyad cu'i; MG brgyad cu
- Chapter 14 TRN omit: /shes rab don gyi dmigs dang sbyar/ /che chung don gyis so sor bsgrag /yongs la 'tshal bar bsgrag ma yin/
- Chapter 14 T,Rc: gsum dus; RN sum dus; DMG kun tu
- Chapter 14 TRN omit: pa po/ /thams cad kun la dbang rnam byin/ /bdud rtsi lnga dang phyag mtshan lnga/ /zhing chen bla re thal chen dang/ /rakta zhag dang stag gi sham/ /rim pa bzhin du bskur bar bya'o/ /ye shes phur pa dbu gsum pos/ /phyogs mtshams ma; there is no obvious cause for eyeskip, so simple carelessness might be the culprit.

Chapter 16	TRN nyungs kar spos; D nyung dkar sog; MG nyungs kar bsogs; Rc nyung dkar spos; the most correct form is nyungs dkar sog, which none of the versions achieve
Chapter 18	TRN: bsgrub pa'i; DMG bsgral ba'i
Chapter 18	TRN: ting pa; DMG gting dpag
Chapter 18	TRN: tar byas; D bstar bas; MG par bstan; Rc ltar byas (Rc's hypercorrection creates a new reading)
Chapter 19	TRN: dge; DMG 'gyed
Chapter 19	TRN: dmigs par; DMG smig bur
Chapter 19	TR: tam rgyud; N gtam rgyud; DMG gtan rgyun
Chapter 19	TRN: la sdangs; DMG,Rc zhal gdangs (Rc gets it right)
Chapter 19	TRN omit: /rnam shes spyos shig sho na ma/ /'dod chags spyos shig su tri kha ram/; eyeskip from the homoeoteleuton kha ram.
Chapter 19	TRN omit: /gzhan yang phur bu sna tshogs la/
Chapter 20	TRN omit: D: badzra sa tri mu khī he/; MG badzra tsanda [G tsan da] la mu ka he/; probably eyeskip from the homoeoteleuton he.
Chapter 21	TRN: nga; DMG ngang
Chapter 21	TRN rtsol (N:rtson) cig /ma bcos thig (R:theg) le chos dbyings na/; D: stsal cig; MG gsol cig; this additional yig rkang in TRN is an accidental transposition of the yig rkang six places down.
Chapter 21	TRN omit: gdab pa
Chapter 26	TRN omit: klong/ /bcos med yum gyi mkha': TRN omit (eyeskip from the homoeoteleuton klong)
Chapter 27	TRN g.yo; DMG gso

From this selection of TRN's shared errors that do not occur in MG or D, we can see that TRN descend from a common ancestor that was not also the ancestor of MG and D.

In addition to obvious shared errors, TRN also have a large number of other shared readings unique to itself, some of which look recensional and others that look transmissional. As before, we cannot always draw a clear line between the two, but the following examples look likely to be recensional:

Text title	TRN share a cover title not found in DMG
Chapter 2	DMG: de nas; TRN de nas yang dpal bde ba chen po
Chapter 3	DMG: ye shes; TRN ye shes lnga
Chapter 4	DMG khrag 'thung chen po; TNR: khrag 'thung chen po badzra kī la yas (R: kī la lā yas)
Chapter 4	DMG: sems can 'di; T,RN sems can chen po 'di
Chapter 4	DMG: rdo rje mam par rol pa'i; TRN rdo rje mam par rol pa'i pa zhes bya ba'i
Chapter 9	DMG: gsung dang sku dang gsum; TRN sku dang gsung nams ni
Chapter 10	DMG: dang bstun; TRN bsdu na
Chapter 10	DMG: bya yi; TRN 'dab chags; alternative ways of mentioning the garuḍa.
Chapter 10	DMG: rtser btags (M:brtags); TRN rtse la btags pa'i
Chapter 10	DMG mtha'; TRN thabs
Chapter 14	DMG: rdo rje'i; TRN rgyal ba'i
Chapter 15	DMG brjod las 'das: TR brjod mi lang (N:langs); two ways of saying the same thing
Chapter 19	DMG btang snyoms; TRN omit; DMG are unmetrical here, so TRN appear to have deliberately repaired the metre
Chapter 19	DMG gsum; TRN tri; it is not impossible that the original <i>Myang 'das</i> text contained this Sanskritism, which occurs in TRN in several parts of the text, and which might have been eliminated in the ancestors of DMG
Chapter 19	D: la'ang gsum gsum; MG la yang gze ma gsum gsum; TRN las ni gze ma tri tri; as above
Chapter 19	DMG: /bdag med bla med thar lam ma rnyed de/; TRN /bdag med gnyis char thar pa'i (N: ba'i rmi for pa'i) lam mi rnyed/ /bdag med bla med thar lam ma thob ste/; TRN's expansion of one yig rkang into two seems recensional.

- Chapter 19 DMG: kha 'khor nyon mongs; TRN ngan song kha 'khor
 Chapter 20 D: phrag; MG kham; TRN gsum
 Chapter 20 DMG: dbu gsum; TN pu tri; R spu tri
 Chapter 20 DMG: thub; TRN thub dbu tri; TRN's reading is unmetrical, but makes the meaning clearer
 Chapter 20 DMG: gsum; TRN tri
 Chapter 20 D: dmar nag dud kha'i; MG dmar nag dud ka'i; TRN dkar dmar dud ka'i (here, the Sa skya *Phur chen* would agree with TRN's reading of dkar dmar, but since its colourings of the other *khro bo bcu* tell us little about what we find in this chapter, we cannot use this as an infallible guide. Nonetheless, TRN would seem a perfectly acceptable variant reading.)
 Chapter 20 DMG: 'gro la; TRN las can
 Chapter 20 DMG: khro rgyal gshin rje mnyes mdzad sta na sa (MG stan ma for sta na sa); TR sta na pa tis (N: bstan pa tis) khro rgyal gshin rje snyes (Śmaśānapatī is the consort of Yamāṇṭaka).
 Chapter 20 D: gsum 'dus bcas pa rig pa; MG gsum dang bcas pas rig par; TN tri 'dus gcod pa rigs par; R tri 'dus gcod pa rig par
 Chapter 20 D: brjod med bhai ra be; MG brjod med be ra ba; TRN bskyod pas badzra be ya
 Chapter 22 TRN: dgra'o/; DMG dbang po
 Chapter 28 D: 'bum sde rtsa ba'i rgyud chen po; MG 'bum sde las/ rtsa ba'i rgyud chen po; TRN omit here, but insert the title in the next sentence in a manner that looks recensional

The above are a selection of TRN's unique variants which look likely to have a recensional origin; but in addition, they have a very large number of unique variants that appear to be transmissional. Let us look at some typical examples:

- Chapter 2 DMG: spyod yul; TRN yin na
 Chapter 2 DMG: gsang; TRN bsang
 Chapter 3 DMG: bgro; TRN 'gro
 Chapter 4 DMG: kyis; TRN kyis/
 Chapter 4 DMG: zhig; TRN zhing
 Chapter 5 DMG: gzan; TRN zan
 Chapter 5 D: bsring bsgrub kyang; MG bsrings bsgrubs na; TRN rings sgrubs na
 Chapter 6 DMG: log par; TRN gol bar
 Chapter 6 DMG: mi skyon no; TRN yong mi skyon; Rc yongs mi skyon
 Chapter 7 DMG: shwa; TRN char
 Chapter 8 DMG: dral; TRN gral
 Chapter 9 DMG: rlabs; TRN brlabs
 Chapter 10 DMG: rje'i; TRN rje
 Chapter 10 DMG: chod; TRN mchod
 Chapter 11 DMG: 'dul ba'i; TRN 'dus pa'i
 Chapter 11 DMG: myur; TRN nyung
 Chapter 11 DMG: dus dang yul; TRN yul dang dus
 Chapter 12 DMG: brdal; TRN bdal
 Chapter 12 DMG: 'phral; TRN dpral
 Chapter 13 D: ra khyi'i; MG ra khyi; TRN rwa kyi
 Chapter 13 D: rtsag; MG tsag; TRN gtsags
 Chapter 13 D: tshims; MG tshim; TRN tshig
 Chapter 14 DMG: tshim; TRN tshig
 Chapter 16 D: phur pa rab bsngags; M phur ba rab bsngags; TRN phur bu rang sngags
 Chapter 17 DMG: bstan; TRN brtan
 Chapter 17 DMG: zhing; TRN cing/
 Chapter 17 D: bya'o; MG bzha; TRN bya
 Chapter 18 DMG: skal; TRN bskal
 Chapter 18 DMG: bsgrub; TRN sgrub
 Chapter 18 DMG: bskul; TRN bs gul

Chapter 19	DMG: yaṃ; TRN yang
Chapter 19	DMG: bskal; TRN skal
Chapter 20	D: tshon brlabs; MG tshon brlab; TRN bon slab; Rc bon rlab (Rc contributes towards an innovative reading)
Chapter 20	DMG: phaṭ; TRN phaṭ phaṭ
Chapter 21	DMG: blang; TRN bslang
Chapter 21	DMG: las; TRN nas
Chapter 22	DMG: phyag brnyan; TRN phyag rgya'i
Chapter 22	DMG: gtogs shig; TRN rtogs cig
Chapter 22	DMG: pas/; TRN pas
Chapter 23	DMG: bdug; TRN brdug
Chapter 23	DMG: khros; TRN 'phros
Chapter 25	DMG: rgyu; TRN rgyud
Chapter 26	DMG: gtun; TRN rtun
Chapter 27	DMG: gnod; TRN gdon
Chapter 27	DMG: 'khol; TRN 'khor
Chapter 28	DMG: ler; TRN le

From their unique shared errors, as well as their unique shared recensional variants and their unique shared transmissional variants, it is clear beyond doubt that TRN form a distinct grouping.

It remains to look further at the relationships within this grouping. The following three patterns emerge:

- i) N shares all of T and R's major errors, but it also has a great number of additional variants not shared by T and R, including a substantial number of significant errors
- ii) N is a rather corrupted manuscript with numerous single readings, a moderate number of which (all of them comparatively trivial) agree with D and/or MG against unique shared errors of TR's – but given the considerable density of N's single readings, some of this might well be attributed to coincidence or casual conjecture.
- iii) T and R are very close to each other indeed, with only few divergences, all of which are minor.

Let us start by looking at a sample of N's unique significant errors, which collectively prove beyond doubt that N cannot be an ancestor of T or R:

Chapter 2	DMGTR: nas 'di; N nas 'di nas 'di (dittography)
Chapter 4	DMGTR: ni ci/ /btul na yon tan; N omits (eyeskip)
Chapter 4	DMGTR: thal chen gyi thig le/; N omits
Chapter 5	DMGTR: dang/ cho 'phrul; N omits (eyeskip, from rdzu 'phrul to cho 'phrul)
Chapter 5	DMGTR: ngan; N nges (partial assimilation of following gnas)
Chapter 6	DMGTR: cing dam mi bsrung/ /brlang po'i spyod; N omits (eyeskip, from spyod to spyod)
Chapter 7	DMGTR: don; N omits
Chapter 7	DMGTR: na; N nas
Chapter 9	DMGTR: oṃ badzra kī li kī la ya/ tstshinda tstshinda hūṃ phaṭ/; N omits (eyeskip, from hūṃ phaṭ to hūṃ phaṭ)
Chapter 9	DMGTR: dza dang; N omits (eyeskip, from dang to dang)
Chapter 10	DMGTR: don; N omits
Chapter 10	DMGTR: mi g.yo zhing; N omits (eyeskip, from mi to mi)
Chapter 11	DMGTR: go bar; N omits
Chapter 15	DMGTR: gnyis su med/ /yang na dkyil 'khor; N omits (eyeskip, from dkyil 'khor to dkyil 'khor)
Chapter 15	DMGTR: te/ /so so'i gzhung dang mthun par (TR:bzhin): N omits (eyeskip from bzhin to bzhin, as in TR)
Chapter 20	DMGTR: bral chos kyi dbyings/ /ma; N omits (eyeskip from bral to bral)
Chapter 20	DMGTR: /yon tan khyad par snang ba ltar/; N /yon tan khyad par snang ba ltar/ /yon tan khyad par snang ba ltar/ (dittography)

- Chapter 20 D: badzra gr ḍha mu kī he/; MG badzra kro dha mu ka he/; TR badzra kri ta mug ka he/; N omits
- Chapter 20 D: pa tsa pa tsa pa tsa hūṃ; MGR pa tsa pa tsa hūṃ; T pa rtsa pa rtsa hūṃ; N omits (eyeskip, from hūṃ to hūṃ)
- Chapter 20 D: thugs; MGTR sems; N omits, losing the metre
- Chapter 20 DTR: sgril ma; MG bsgril ma; N sgril mahā
- Chapter 20 DMGTR: /de phyir mgyogs byed phra men pakṣi hī/; N omits
- Chapter 20 DMGTR: /cho ga nam gsum las kyi 'phro 'du las/; N omits
- Chapter 22 DMGTR: ta thā ya ta thā ya hūṃ phaṭ/; N omits (eyeskip, from hūṃ phaṭ to hūṃ phaṭ)
- Chapter 26 DMGTR: /badzra kī li kī li/ /gnag pa de kho na la'o/; N omits (eyeskip, from /gnag pa de kho na la'o/ to /gnag pa de kho na la'o/)
- Chapter 27 DMGTR: /dang por snying rjes gzhi bzung la/; N omits

In fact, N has a very large number of single readings that differ from DMG and TR alike – there are over sixty within Chapter 4, for example, and the rest of the text shows a similar density of N's single readings. Nearly all of them appear to be transmissional. Here is a typical sample of N's more trivial single readings taken from the end of Chapter 4:

- Chapter 4 D: sked; MG rked; TR rkyed; N skyed
- Chapter 4 DMG: gis/; TR gis; N gi
- Chapter 4 DMG: de'u; TR de bu; N dbu
- Chapter 4 D: tshogs; MG ma choms; T ma tshogs; R ma chogs pa'i; N mtshogs
- Chapter 4 DMGTR: sa; N omits
- Chapter 4 DTR: sbyangs; MG dbang; N spyangs
- Chapter 4 D: bton; MG bsdan; TR bston; N ston
- Chapter 4 D: bton; MG 'don; TR bston; N ston
- Chapter 4 DMGTR: mchi; N mtshi
- Chapter 4 DMGTR: mo; N mo bu
- Chapter 4 DMGTR: bsgrags; N sgrags
- Chapter 4 DMGTR: zhing; N zhings
- Chapter 4 DMGR nye; T nyi; N nyes
- Chapter 4 DMGT: lnga'i; R lnga; N lha'i; Rc lnga'i
- Chapter 4 DMG: gdan; TR bdan; N bdun
- Chapter 4 DMGTR: po'i; N omits
- Chapter 4 DTR: bkang ba; MG bkang ba dang; N bkang

One can see that N's many single readings are transmissional in type, and that they generally resemble a further deterioration of the tradition represented by TR. However, N also manages to avoid a sizeable number of errors and failings shared by TR. All of these failings unique to TR are (by the standards of this text!) comparatively minor in nature, and it is noteworthy that N does not avoid any of TR's more spectacular errors. Hence it is not at all impossible that N's avoidance of some of these failings of TR is partly coincidental in nature, or partly the result of casual conjecture – but more probably, TR's unique shared errors represent the imprint of an ancestor of TR's not shared by N. Here are some examples:

- Chapter 9 DMGN: bsil; TR gsil
- Chapter 9 DMGN: rigs; TR ris; Rc rigs
- Chapter 9 DMGN: longs; TR long
- Chapter 9 DMGN: gtsigs; TR gtshigs
- Chapter 9 DMGN: ngos; TR ngo
- Chapter 9 DN: brlab; MG brlabs; TR rlab
- Chapter 9 DMG: mthe bong; N the bong; T the bo ba; R the bong ba
- Chapter 9 DMGN: mgo; TR 'go
- Chapter 9 yaṃ khaṃ: T yi khi; R originally yi khi, but corrected in black ink to yaṃ khaṃ
- Chapter 10 DMGN: longs; TR long

Chapter 10	DMGN: bas; TR pas
Chapter 10	DMGN: rgyun; TR rgyud
Chapter 10	DMGN: gnyis; TR gnyid
Chapter 13	D: khyi dre'u; MG khyi dre'i; N khyi dre; TR kyi dre; Rc khyi dre
Chapter 13	DMGN: rtags; TR rtogs
Chapter 13	DMGN: yod; TR yon; Rc deletes yon
Chapter 14	DMGN: mtshams; TR 'tshams
Chapter 14	DMG: chung; N chud; TR chu
Chapter 14	DMGN: gnyen; TR bsnyen
Chapter 14	DMGN: yis; TR yi
Chapter 15	DMGN: gtor; TR tor
Chapter 16	DMG: 'khrugs par; N 'khrug bar; TR 'khrul bar
Chapter 17	DM: tram; GN trang; TR tang
Chapter 18	DMGN: bcos; TR bco
Chapter 18	D: bsgyur; MGN sgyur; TR rgyur
Chapter 18	DMGN: dril; TR dral
Chapter 18	DMGN: gyur; TR 'gyur
Chapter 18	DMGN: gtor; TR tor; Rc gtor
Chapter 19	DMGN: rgod; TR dgod
Chapter 19	DMGN: wang; T bang; R dbang; Rc bang
Chapter 19	DMGN: gtan; TR tan; Rc gtan
Chapter 19	DMGN: gting; TR ting; Rc gting
Chapter 19	DMGN: rngams; TR rngam; Rc rngams
Chapter 19	DN: mthil; MG mthil du; TR 'thil
Chapter 19	DMGN: gtsug; TR rtsug
Chapter 19	DMGN: mdog; TR 'dog; Rc mdog
Chapter 19	DMGN: gsum; TR su
Chapter 19	DMGN: gtan; TR tan
Chapter 19	DMGN: chas; TR chos
Chapter 19	DN: btang ste; MG gtang la; TR tang ste
Chapter 19	DMGN: ru; TR rung
Chapter 20	DMGN: ba; TR par; Rc pa
Chapter 20	DMGN: nyid; TR nyis
Chapter 20	DMGN: bsnam; TR snams
Chapter 20	DMGN: pha wang; TR pha bang
Chapter 20:	DMGN: la; TR las
Chapter 22	DMGN: gdug; TR sdug
Chapter 22	DMG nga yi; N nga'i; TR de'i;
Chapter 22	DMGN dzwa; TR dza
Chapter 23	DMGN: gting; TR ting
Chapter 23	D kyiis gtum tshig; MGN kyi gtum tshig tu; TR kyi tum tshig tu

We conclude that since N has so many unique errors distinct from TR, but also avoids many of TR's shared errors, it probably represents a different descent within the Southern Central grouping. Since N reproduces all of TR's significant errors, and adds more significant errors of its own, the evidence points to N being descended from a hypearchetype that is itself descended from a hypearchetype that is the common ancestor of TR (although we must admit it is logically possible, if unlikely, that N created all these errors itself). TR's shared errors not found in N show that TR descend from a hypearchetype that was not an ancestor of N.

We can see that N cannot be the ancestor of T or R; nor is it at all likely that T or R are the ancestors of N. But what about the relation between T and R? Could either of these be the ancestor of the other? The answer in both cases is most probably not, but we cannot be absolutely sure, since T and R are close to each

other – although not as close as G is to M. The key point is that neither T nor R has any major and incontrovertible significant error not also found in its close relative; and the differences they do have are almost trivial enough to render stemmatic judgements slightly unreliable. Let us look at some of these, starting with a selection from Chapter 19 of some of that chapter's readings that contribute evidence that T is not the direct ancestor of R:

- Chapter 19 DMG: kī la; RN kī lā; T ki la
- Chapter 19 DMGRN: 'ug; T 'ub
- Chapter 19 DMGRN pha: T phang
- Chapter 19 DR: sod; MGN gsod; T song
- Chapter 19 D: brgya khri; MG brgyad khri; RN brgyad khri; T brgyad khrid
- Chapter 19 DMGRN: mthing; T 'thing
- Chapter 19 D: rab bsgom ste; MG bsgoms byas te; RN tri bsgom ste; T tri bsgom
- Chapter 19 DMG: spyi bo'i; RN spyi bo; T spyi'o
- Chapter 19 DMGR: mnan: N gnas; T nan
- Chapter 19 DMGRN: gcig tu; T cig du
- Chapter 19 DMGRN: nges: T des
- Chapter 19 DMGRN dgra bo; T dgra'o
- Chapter 19 DMGRN: dgra bo; T dgra'o (again)
- Chapter 19 DMGRN: dgra bo; T dgra'o (yet again)
- Chapter 19 D: ra khyi'i; MGRN ra khyi; T ra kyi
- Chapter 19 DMGRN: dag; T ngag
- Chapter 19 DMGRN: lus; T lung
- Chapter 19 DMGRN: rig; T rag
- Chapter 19 DMGRN: dud; T dung
- Chapter 19 DMGRN: zad; T bzang
- Chapter 19 DMGRN: bzlas: T bzlas so

There is more evidence of this kind; typically, no single piece of it is qualitatively decisive on its own, but when taken on aggregate, it is quantitatively suggestive that T was unlikely to be the ancestor of R.

Let us now look at some of the evidence that clarifies if R could have been an ancestor of T:

- Chapter 3 DMGTN: bgros; R bkros
- Chapter 3 DMGTN: 'khyams; R 'khoms; Rc 'khor; here R is meaningless, but Rc restores the rather obviously required meaning, even if with a different word.
- Chapter 4 DTN: pa'i nang; MG pa; R pa'i
- Chapter 4 DMGTN: ltar smin; R ltar smin pa ji ltar smin (dittography)
- Chapter 4 DMG: chen po; TN chen po badzra kī la yas; R chen po badzra kī la lā yas
- Chapter 4 DMG mgubs; TN mgub; R rdub (TN are correct here)
- Chapter 4 D rdzabs; MGTN, Rc rdzab; R rdzas; (MGTN, Rc are correct here)
- Chapter 4 DMG: sbran no; TN sgran to; R sgrol to (here R's reading of sgrol to looks a little hard to reconstruct into sbran no – yet the verb sbron pa has already been brought into play in the first half of the sentence, so its culminating use here is predictable)
- Chapter 4 DMGTN: 'khor lo; R 'khor
- Chapter 4 DMGTN: phal; R 'phal
- Chapter 4 DMGTN: nas; R na
- Chapter 4 D khwa ṭwaṃ; MG kha ṭwaṃ; TN kha tong; R kha trong; Rc kha ṭaṃ
- Chapter 4 D: tshogs pa'i; MG ma choms pa'i; T ma tshogs pa'i; N mtshogs pa'i; R ma chogs pa'i; but R's spelling does sometimes occur for tshogs
- Chapter 4 DMGTN: las; R omits
- Chapter 4 DMG: gyis brlabs; T gyi rlabs; N gyi brlabs; R gyis rlabs
- Chapter 4 DMGTN, Rc: mdzad; R mdzod
- Chapter 5 D: dpyang; MG phyang; T byang; N dbyangs; R pyang

Chapter 5	DMG: yang ngo; T yong ngo; N yod do; R yod do ngo
Chapter 5	DMGTN: ya yis; R ya'i
Chapter 5	DMG: che'o; TN che'i; N cha'i; R che
Chapter 5	DMGTN: gnam; R gnan; Rc gnas (here Rc only makes things worse)
Chapter 5	DMGTN: gdug; R gdugs; Rc gdug (here Rc succeeds)

Again, we can see that although no single piece of evidence is qualitatively decisive, when taken on aggregate, the evidence is quantitaively suggestive that R was not a direct ancestor of T.

We can now sum up our evidence for TRN:

- i) we can see from their substantial number of significant shared errors not found in MG or D, that TRN descend from a common ancestor which was not an ancestor of MG or D;
- ii) we can see from its sharing all TR's major errors, as well as having many additional major errors and other transmissional variants of its own, that N descends from a further hypearchetype that is itself a descendant of the hypearchetype which is an ancestor of TR;
- iii) we can infer from their shared errors not found in DMGN that TR descend from a further hypearchetype which was not also an ancestor of N.

Conclusion: the Stemma

The most likely stemma, then, is shown in Diagram A below, but we cannot exclude the possibility of the alternative stemma illustrated in Diagram B.

Diagram A: the suggested tripartite stemma of the *Myang 'das*

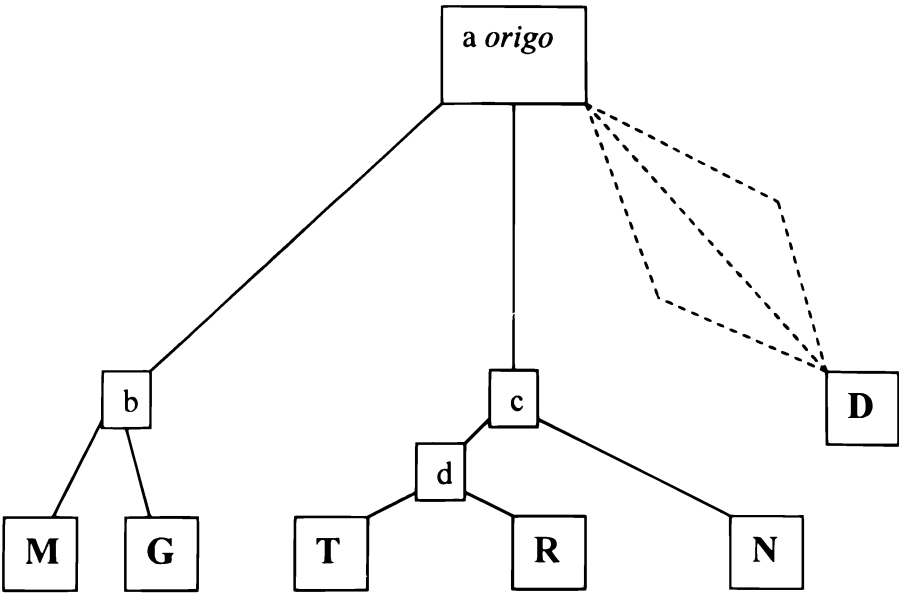
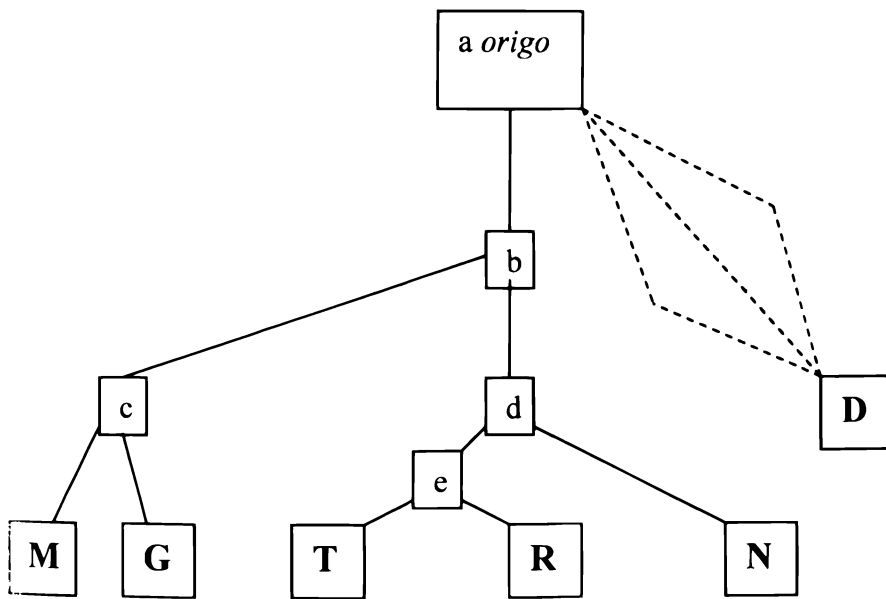


Diagram B: possible alternative stemma of the *Myang 'das*

CHAPTER 3.III THE STEMMA OF THE *rDo rje khros pa*

The affiliations of the *rDo rje khros pa* versions more closely follow the pattern of the PCN than the *Myang 'das*: we still find the three distinctive groupings of the Eastern, Southern Central and Bhutanese lines of descent, but here the Bhutanese texts are less distinctive than we find with the *Myang 'das*. They are less corrupt, and show a distinctly closer relationship to the Southern Central texts than to sDe dge.

(1) *The Distinctiveness of the sDe dge Edition*

As with all the NGB texts we have looked at so far, an obvious feature is the distinctiveness of D. D has numerous readings that differ from MGTRNK. As with the other NGB texts we have looked at, D is very often 'better' than the others in orthography, grammar and general coherence. Again and again, D has distinctive readings, not only differences of spelling, punctuation and tense etc., but often quite different words. While a very large proportion of D's distinctive readings are valid readings and quite often "better" than all other editions, there are also very many instances where D and MGTRNK are both valid, although different. D also makes several unique errors.

To approach D, we have to evaluate the data carefully. Firstly, we should bear the external evidence in mind: we know from the historical sources that the sDe dge NGB was the product of a major editorial initiative, involving the use of up to seven different versions, as well as a major effort at correction (see above, Chapter 3.I). Does the internal evidence support this history? The answer is, in all probability, yes: we find some clear and unmistakable evidence of editorial intervention. We also know from historical sources that D's exemplars included as many as five or six east Tibetan NGB versions that we can infer were not very likely to have been readily available in South and Central regions; and if this were the case, we would also expect a good possibility of finding uniqueness in D inherited from its exemplars, rather than created by its editors. Does the internal evidence support this scenario as well? Again, the answer seems to be a clear yes. We should add a general proviso, however, that in many cases it is not always easy to ascertain which variants were introduced by the editors of D, and which were inherited from D's exemplars: to some extent, we have to work on the basis of probabilities rather than certainties.

Let us begin by looking at the more obvious and unmistakable evidence for recensional differences in D. As with other NGB texts we have edited, D shows unmistakable signs of attempts at rewriting many Sanskrit renderings to bring them into line with the scholarly norms of its time (but in this case, perhaps not always succeeding quite as well as in some other NGB texts). We feel it is likely for historical reasons that many of these were introduced at the time D was made, rather than being inherited from D's ancestors:

Chapter 2: a nu rā ga yā haṃ: MGRNK a nu ra ga ya haṃ; T a nu ra ga ya haṃ

Chapter 2: dzaḥ hūṃ baṃ hoḥ: MG dzaḥ hūṃ baṃ ho; TRNK dza hūṃ baṃ ho

Chapter 3: bighnāṃ: MGTRNK bigha nan

Chapter 3: ya mānta ka: MGTRNK ya man ta ka

Chapter 3: ha ya grī wa: MG ha ya grī ba; TRK ha ya gri ba; N ha ya gri wa

Chapter 3: a mṛ ta kuṇḍa : MGT a mri ta kun ḍa; R a mri ta kuṇḍa; N a mṛ ta kun ḍa; K oṃ mri ta kun ḍa

Chapter 3: bindha ya bindha ya: MGTRNK pi ta ya pi ta ya R pi ti ya pi ti ya

Chapter 3: shī ghraṃ bī kṛ: MGTRNK shri kri bi kri

Chapter 3: bighnāṃ: M bighnan; GTRNK bigha nan

Chapter 3: shī ghraṃ bi kṛ: MGTN shi kri bi kri; RK shri kri bi kri

Chapter 3: hoḥ: MGTRNK ho

Chapter 3: bighnaṃ: MG big nan; TRNK bigha nan

Chapter 3: a bhi tsarya'i: MGT a bi tsa rya'i; R a bi tsi rya'i; N a pi tsarya'i; K a bi tsarya'i

Chapter 4: ma ra se na pra ma rda na hūṃ phaṭ: M ma ra sana pra ma rta na ye hūṃ phaṭ; G ma ra sa na pra ma rta na ye hūṃ phaṭ; TRK ma ra sana phra ma rta na ye hūṃ phaṭ; N ma ra sana pra marta na ye hūṃ phaṭ

- Chapter 4: hūṃ ma ma pa shaṃ ku ru ma taṃ dznyā na ka ra i dan: M: hūṃ ma ma ba shi ku ru ma nya ka ra yi nan; G hūṃ ma ma ba shi ku ru ma nya ka ra i nan; T hūṃ ma ma ba shi ku ru ma ta ma nya ka ra yi nan; RNK hūṃ ma ma ba shi ku ru ma ta ma nya ka ra i nan
- Chapter 4: dha dhi mama karma shī ghraṃ kā rā ya hūṃ phaṭ: MG: dha ti ma ma ka ra ma/ shi kraṃ ka ra ya hūṃ phaṭ; T dha ti mama kar ma/ shri kraṃ ka ra ya hūṃ phaṭ; R dha ti mama kama/ shri kraṃ ka ra ya hūṃ phaṭ; N dha ti mama kara ma/ shi kraṃ ka ra ya hūṃ phaṭ; K dha ti ma ma kar ma/ shri kraṃ ka ra ya hūṃ phaṭ
- Chapter 5: ha sa ya ra da ra ṇa hūṃ phaṭ: MG ha sa ya ra ha ta na hūṃ phaṭ; TRK ha sa ha ya ra ta ta na hūṃ phaṭ; N ha sa ha sa ra ta ta na hūṃ phaṭ
- Chapter 5: ā we sha ya ā we sha ya hūṃ phaṭ: M ā be sha ya a be sha ya hūṃ phaṭ; G ā be sha ya ā be sha ya hūṃ phaṭ; TRNK a be sha ya a be sha ya hūṃ phaṭ
- Chapter 5: shī ghrina ā na ya hūṃ phaṭ: MGRN sha krina ā na ya hūṃ phaṭ; T sha na krina a na ya hūṃ phaṭ; K shi krina a na ya hūṃ phaṭ
- Chapter 5: bi da ya bi da ya hūṃ phaṭ: MGTR bi ta ya bi ta ya hūṃ phaṭ; NK bi ta yi bi ta ya hūṃ phaṭ
- Chapter 5: dzaḥ hūṃ baṃ hoḥ: MG dzaḥ hūṃ baṃ ho; TRNK dza hūṃ baṃ ho
- Chapter 5: angku sha dza/: MG aṃ ku sha dza; TK aṃ ku sha dza; R aṃ ku sha dzaḥ; N aṃ ku sha dza ya
- Chapter 5: hūṃ hūṃ hūṃ/: MGTRNK hūṃ
- Chapter 5: hūṃ pa ra bi dyā na hūṃ hūṃ hūṃ phaṭ: MG hūṃ ba ra bigha nan/ hūṃ phaṭ; T hūṃ ba ra gi bha nan/ hūṃ phaṭ; R hūṃ ba ra gi ghi nan/ hūṃ phaṭ; NK hūṃ ba ra gi gha nan/ hūṃ phaṭ
- Chapter 5: raksha du mā ra ya badzra: MGTRNK rag sha du ra ya badzra; R rakṣa du ra ya badzra
- Chapter 5: tsa kra ye oṃ bhrūṃ hūṃ bhrūṃ traṃ bhrūṃ tri bhrūṃ ha bhrūṃ: MG tsakra ye brum hūṃ brum traṃ brum hri bru ha brum; TRK tsakra ye brum hūṃ brum traṃ brum hri thum ha brum; N tsakra ye brum hūṃ brum traṃ brum hri thum ha brum

Further clear evidence for recensional intervention in D occurs in a marginal note in Chapter 9 which is found in no other available versions (but it is also not impossible that the note originated in one or more of D's exemplars that are no longer available to us). Unfortunately, the note is partly illegible in both prints of D at our disposal. It occurs at the top of the page, linked by a dotted line to the beginning of the following *yg rkang*:

D /shid rgyad tshe mthud lta bur 'gyur/; MG shi rgyags tshe 'thud lta bur 'gyur/; TR shi rgyags tshe thung lta bur 'gyur/; N shi brgyags tshe mthungs lta bur 'gyur/; K shi rgyags tshe 'thung lta bur 'gyur/

D's marginal note reads, "shi?nam". It is probable that it is addressing a crux in the text, since this line seems equally problematic in all the different versions.

As well as these, we have several other possible recensional differences in the main text. These could well be the result of recensional activity by the editors of D, but they might also be recensional variants inherited from its exemplars; and some might even represent a shared ancestor of MGTRNK, it is impossible to say with certainty in any individual case. Nevertheless, given D's improved Sanskrit and what we know about the general conditions in which D was made, we feel it is very likely at least some of them were recensional changes occurring only in D. Here are some examples of D's recensional differences. While most of D's differences can be seen as improvements to the text, the alternative versions contained in MGTRNK are usually also viable.

- Chapter 1: bcos bslad med: MG ma bcos ma bslad par; TRK ma bcos ma slad par; N ma bcos ma slad bar (D also alters the punctuation and might be attempting to create a better metre)
- Chapter 1: bsgoms kyang: MGTRNK bsgom pa nyid kyang
- Chapter 1: yang sprul sum sprul: MGTRNK yang sprul dang/ sum sprul dang
- Chapter 1: gnyis su med par mnyam par bzhugs so/: MGTRNK gnyis po mnyam pa la bzhugs nas
- Chapter 2: bsam pa: MGTRNK bha ga
- Chapter 3: MG insert /badzra hūṃ kā ra hūṃ phaṭ/; TRNK insert /badzra hūṃ ka ra hūṃ phaṭ/ (although this apparent dittography could also be an accidental omission in D)
- Chapter 3: nang khrol: MGTRNK dbang po
- Chapter 3: su spar: MG bstabs nas; TRK btab nas; N dbab nas

Chapter 4: rtog pa: MGTRNK dri ma

Chapter 5: zung zhig rgyob la: MGTRNK zungs shig chings shig

Chapter 6: nyon mongs bsgral: MGTRNK myos brgyal nas

Chapter 6: khrag: MGTRNK srog

Chapter 6: /rdo rje yi ni mtha' la thug /bgrang nus med par; MGTRNK /rdo rje sems dpa'i mtha' la nub /nub pa med pa

Chapter 7: pa drug tu: MGTRNK pas mngon du

However, by far the greatest number of D's unique differences give the outer appearance at least of typically transmissional generation (nevertheless, we cannot be sure for individual cases that they are not really changed through correction). In many of these cases again, D is superior, but again in many other cases, we simply find alternatives of equal validity.

Chapter 1: tshig: MGTRNK gcig

Chapter 2: gsang: MGTRNK gsal

Chapter 3: brgyud cing: MGTRNK rgyu zhing

Chapter 3: khros: MGTRNK spros

Chapter 3: stong gi 'jig rten: MGTRNK stong gsum

Chapter 3: 'bar ba: MGTRNK btab pas (btab pas occurring below)

Chapter 4: zhing yangs: MGTRNK zhi yang

Chapter 5: gtogs: MGRNK stongs; T stong

Chapter 5: bsdu: MGRNK brdung; T rdung

Chapter 5: bstab: MGTRNK btab

Chapter 6: ston: MGTRNK bstan

Chapter 6: bu'i: MGTRNK bu

Chapter 6: de nas bdag gi: MGTRNK de nges bdag gi; R nge des bdagi; K de nges bdag gis

Chapter 6: sngon: MGTRNK mngon

Chapter 6: mdzad: MGTRNK mdzod

Chapter 7: thebs: MGTRNK thabs

Chapter 7: bcug: MGTRNK btsugs

Chapter 8: byas: MGTRNK bya

Chapter 8: mar gsal: MGTRNK bar bsam

Chapter 8: sngo: MGTRNK sngon

Chapter 8: phyag mtshan: MGTRNK phyag rgya

Chapter 9: spyod pa: MGTRNK sbyong ba

Chapter 10: sbyin: MGTRNK sprin

Chapter 11: lnga: MGTRNK lnga po

Chapter 12: lta: MGTRNK rtags

Chapter 13: 'jug: MGTRNK 'dug

Chapter 14: 'dir: MGTRNK 'di

Chapter 15: 'dom: MGTRNK mda'

Chapter 16: phebs: MGTRNK thebs

Chapter 17: mchog: MGTRNK mtho

As we have already said above, D is a lot better than the other texts in orthography, grammar and coherence. In many instances, D has unique readings where it provides correct readings where MGTRNK are almost certainly in error. Here are some examples:

Chapter 2: dga': MG dka'; TRNK bka'

Chapter 3: MGTRNK insert 'jig rten dang/

Chapter 3: rigs: MGTRNK ris

Chapter 3: sre: MGRNK sgre; T sgro

Chapter 3: kha ṭwām ga'i: MGTRNK nyi zer kha'i

Chapter 3: MGTRNK insert dbab

- Chapter 3: gyur thob bsam: MGTRK 'gyur thos bsams; N 'gyur thos bsam
 Chapter 4: ral pa can gyis: MGTRN gdang ral can gyis; K gdangs ral can gyis:
 Chapter 4: mo'i: MGTRNK po'i
 Chapter 5: sdigs: MGTRNK sdig
 Chapter 5: ces bstims pas: MG zhes pa bstim pa ni/; TRK ces pa bstim pa ni/; N ces pa stim pa ni/
 Chapter 5: rgyal po brgyal lo: MGTRK rgyal po'i'o; N rgyal po'o
 Chapter 6: la: MGTRNK Inga
 Chapter 6: lngas bsrung: MGTRK Inga bsrungs; N Inga gsungs
 Chapter 6: pos: MGTRNK po
 Chapter 6: rtog: MGTRNK rtogs
 Chapter 6: bstar na: MGTRK btar nas; N gtar nas
 Chapter 6: thug: MGTRNK nub
 Chapter 7: nub byang: MG byang nub; TRNK byang chub
 Chapter 7: shing ni: MGK sher shing; TRN shir shing
 Chapter 7: ma: MGTRNK ma'i
 Chapter 7: pa'i: MGTRNK pa
 Chapter 7: dgod: MGTRNK de bzhin dgod
 Chapter 7: lingga bya ba'i: MGTRNK ling kha yi ni
 Chapter 7: 'og gnyis dag gam: M 'og bcu gnyis sam; G 'og bcu gnyisam; TRK 'og bcu gnyis dag gam; N 'og
 bca gnyis dag gam (indistinct)
 Chapter 7: srung: MGTRNK srungs
 Chapter 8: khung: MGTRNK khungs
 Chapter 8: chen po khro bo bcu po yang: MGTRNK bcu po bcu mo dang
 Chapter 8: stob: MGTRNK stobs
 Chapter 10: mna': MGTRN mnar; K mar
 Chapter 10: yin: MGTRNK ni
 Chapter 10: 'brel: MGTRNK dbral
 Chapter 10: klong: MGTRNK glong
 Chapter 10: par: MGTRNK pas
 Chapter 10: mtshon drug gi: MG mtshon dug gis; T tshon dug gi; RN tshon dug gis; K thugs rje chen po thun
 tshon dug gi (with partial deletion of vowel signs on thugs rje chen po)
 Chapter 10: bstab: MGTRNK bstan
 Chapter 10: la: MGTRNK las
 Chapter 13: bka': MTRNK dka'
 Chapter 13: tshags: MGTRNK thags

It is true that none of these instances individually represent incontrovertibly indicative errors shared by MGTRNK. None are large omissions or eyeskip which would entirely rule out the possibility of D recovering (or apparently improving) the text through conjecture. Many are relatively minor spelling errors, which might well have been coincidental, or inherited but corrected by D or its line of transmission. Nonetheless, in some cases, we can be sure that MGTRNK's shared readings represent error, and that D's correct readings would have required considerable attention had they been conjectures.¹ Above all, we find a consistent opposition between D's and MGTRNK's readings, even where both variants are valid and there may seem little motive for any major revision in D. Moreover, in the context of a relatively short text which does not evidence the extensive corruptions found in many parts of the *Myang 'das*, it would seem most unlikely that D or its ancestral line introduced *all* the different readings. In short, MGTRNK are most likely to share a common ancestor not shared by D.

Thus, we can deduce from these examples where D is better than MGTRNK that

¹ For instance, MGTRNK inappropriately give *nyi zer kha'i*, for D's appropriate *kha tṡām ga'i*, in Chapter 3. *Nyi zer* is apparently picked up from the line above.

i) D's editors might well have improved the text on some occasions;

ii) D is the descendant of a better tradition on other occasions.

We cannot easily know which is which.

In addition, however, D has some unique errors, most of them quite minor:

Chapter 2: tshul: MGTRNK yum

Chapter 2: zla gsal: MGTRNK gsal ba

Chapter 3: sngas MGTRNK sbas:

Chapter 3: mgo bo brgyar sprul nas: MG mgo brgya phyag brgya par sprul; TRK mgo bo brgya phyag brgya par sprul; N mgo bo brgya phyag rgya par sprul nas

Chapter 3: 'gyings; MGNK 'gying; TR 'gyid;

Chapter 3: pra MG 'phra; TRNK phra:

Chapter 3: gsob MGTRNK 'tshob

Chapter 4: pha phab; MGTRNK pham phabs (for pham phab)

Chapter 4: gnang; MGTRNK gnad

Chapter 6: mthing ga: MG 'thil la; TRNK mthil la

Chapter 6: nas MGTRNK gnas

Chapter 6: cing; MGTRNK zhing

Chapter 6: bor; MGTRNK ba

Chapter 7: gyi; MGTRNK gyis

Chapter 7: nying khu bskol: MGTRK nyid du bkol; N nyid du bkrol

Chapter 8: rtsigs: MGTRNK rtsig

Chapter 9: D omits /'phro ba dang ni 'du ba dang/

Chapter 10: mkhreg; MGTRNK mkhregs

Chapter 10: khugs; MGTRNK zhugs

Chapter 12: zan; MGTRNK za

Chapter 12: phur: MGTRNK khros

Chapter 15: nag: MGTRNK drag

Chapter 15: sog; MGTRNK sogs

Some of these errors might be the result of block production rather than editorial failings or scribal error. Nevertheless they do offer further logical proof (which of course is hardly really needed here) that D cannot be the ancestor of MGTRNK.

There are no significant patterns of shared errors between D and any other version of the text, which rules out D sharing a lineage with any of our other available witnesses.

In summary: we have no method of distinguishing how far D's often superior readings are the result of descent from a better tradition (either better preserved from the original archetype or intelligently edited at a later date but in texts older than D); and how far they are the result of editorial activity on the part of D's famous editors. Certainly the sheer number of D's distinctive readings taken as a whole seem to indicate that D represents a different line of transmission from that of MGTRNK, over and above its own editorial input, since it is unlikely that its editorial team would rewrite the text so comprehensively and minutely, especially in those many places where MGTRNK are also acceptable. D's unique errors also suggest a different transmissional ancestry. It is always difficult to work with an edition which is both conflated and heavily re-edited, and D is no exception to this rule: perhaps we will never know exactly how much of its difference represents a different ancestry, and how much of it is the result of editorial intervention.

(2) Analysis of MGTRNK

We can see that MGTRNK represent a natural grouping distinct from D. The next question is to see what other groupings occur within the MGTRNK branch of the tradition. One obvious pattern here is that in numerous and significant occasions, TRNK are in error where DMG agree in a correct reading.

Chapter 1: gzhan: TRNK omit

- Chapter 1: 'bab: TRNK dbang
- Chapter 1: TRNK unmetrically insert len (a psychological error prompted by the preceding syllable bcud)
- Chapter 2: 'khyud par bgyi: TNK mkhyud par bgyi; R mkhyud par gyis
- Chapter 2: bslangs te/: MG bslang ste; TNK ste; R te
- Chapter 2: yang: TRNK yab
- Chapter 2: sel ba'i: TRNK med pa'i
- Chapter 3: 'di bas kyang shin tu grang na ci ma rung snyam pas/: TRNK omit, possible eyeskip from pas/
- Chapter 3: lha ma yin dang: TRNK omit
- Chapter 3: pas: TRNK pa
- Chapter 3: gzigs nas: MG gzigs pas; TRNK omit
- Chapter 3: zhes gsungs so: G zhes gsungso; TRNK omit
- Chapter 3: yis yongs: TRK gnyis yong; N gnyis yod
- Chapter 3: brgyal; TRNK brgyan
- Chapter 4: 'bangs su mchi: TK 'bangs su 'chi; RN 'bangsu 'chi:
- Chapter 4: mo'i: TRNK po'i
- Chapter 4: brten: TRNK rten
- Chapter 6: snyoms par zhugs: MG snyoms par bzhugs; TRNK bzhugs
- Chapter 6: sdud: TRNK bsdud
- Chapter 6: 'jig rten las kyang mya ngan 'das: TRNK omit (probable eyeskip: the previous yig rkang also ends with las kyang mya ngan 'das/)
- Chapter 6: bstan pa'i: TRNK omit
- Chapter 7: /bsgral ba'i zhing bcur gyur pa mams la gdab/'dus byas rdzas kyi phur pa ni/: M bsgral ba'i zhing bcur gyur ba mams la gdab/'dus ma byas kyi phur pa 'di/; G bsgral ba'i zhing bcur gyur pa mams la gdag/'dus ma byas kyi phur pa 'di/; TRNK omit (most likely through eyeskip: phur pa 'di completes the yig rkang above).
- Chapter 7: phra: TRNK 'phra
- Chapter 7: shug: TRNK shugs
- Chapter 7: rim: TRNK rims
- Chapter 7: /tha ma de bzhin rtsang gis bskor/: TRNK omit (possibly through eyeskip from bskor/ in the yig rkang above)
- Chapter 7: zur: TRNK gru
- Chapter 7: gtub: TRNK btub
- Chapter 7: mgul: TRNK 'gul
- Chapter 7: tshon: TRNK mtshon
- Chapter 7: thun: TRNK thugs
- Chapter 8: mthongs: TRNK mthong
- Chapter 8: mthun: MG 'thun; TRNK ldan
- Chapter 8: dbyings: TRNK dbyibs
- Chapter 9: yang: TRNK omit
- Chapter 9: mngon gsum: MG mngon sum; TRNK sngon sum
- Chapter 10: mtshon: TRNK tshon
- Chapter 12: bsgo: TRNK sgo
- Chapter 12: bka': TRNK dka'
- Chapter 12: /mtshan dang ldan pa'i rig [MG gzungs] ma la/phrad nas sbyor ba ma byas dang/ /las ngan skyon can mtshan rdzogs pa/ /bsgral ba'i zhing bcu ma bsgral na/'di yang nyams pa'i snga ltas [MG rtags] yin//dam tshig nyams pa'i snga ltas [MG rtags] ni/: TRNK omit (most likely through eyeskip: from snga rtags yin/ at the end of the yig rkang above the omission, to snga rtags ni/).
- Chapter 12: gis snying nas: TRNK gi snying gis snying nas
- Chapter 12: brtse: TRNK rtse
- Chapter 12: bstun: TRNK brtul
- Chapter 12: ba'i: TRNK pa'i

Chapter 13: bzhad: TRNK bzhang
 Chapter 13: bres: TRN bris; K omits
 Chapter 13: g.yogs: TRNK g.yog
 Chapter 13: kyi: TRNK kyis
 Chapter 13: gi: TRNK gis
 Chapter 13: rtog: TRNK rtogs
 Chapter 13: 'tsher: TRNK tsher
 Chapter 13: bor: TRNK bo
 Chapter 13: /rtags dang mtshan ma bstan pa dang/: TRNK omit
 Chapter 17: TRNK omit bcu

These examples conclusively demonstrate that TRNK share an ancestor not shared by DMG.

Moreover, on a number of occasions, TRNK also have a shared error where MG agree in a viable reading, and where D is also good, but has a reading that differs from both MG and TRNK.

Chapter 3: MG insert brjod; TRNK insert bzod
 Chapter 4: dang las la: MG dang las las; TRNK las
 Chapter 6: snyoms par zhugs: MG snyoms par bzhugs; TRNK bzhugs
 Chapter 7: tha ma de ni rtsang gis bskor: MG mtha' ma de bzhin rtsang gis bskor; TRNK mtha' dang de bzhin rtsang gi bskor
 Chapter 7: rlabs yod pa yin: MG brlabs yod pa yin; TK brlabs yang ba yin; R brlabs yang ba bzhin; N brlabs yang ba yir
 Chapter 7: dbus su gzbug: MG sbubs su gzbug; TNK sbubs su bzhugs; R sbubsu bzhugs
 Chapter 10: brdeg: MG brdeb; TNK gdeb; R gdab
 Chapter 12: kyi bsgo: MG kyang bsgo; TRNK kyang sgo
 Chapter 12: ltas ni: MG rtags ni; TRNK rtags yin
 Chapter 12: gzhan la: MG gzhan las; TRNK gzhal las
 Chapter 12: dmod btsug: MG dmod btsugs; TRN smod gtsugs; K smos btsugs
 Chapter 13: 'gul zhing 'bar: MG 'gul zhing 'phar; TRNK dgul cing 'phar
 Chapter 13: kyis bkru: MG kyis bkru; TRNK kyi dkrus
 Chapter 13: brtsegs: MG brtsigs; TRNK btsigs
 Chapter 17: mchims phu: MG 'chims phu; TRNK 'chings bu

These examples give further evidence to show that TRNK share an ancestor not shared by DMG; but here D's probable separate lineage from MGTRNK is also illustrated.

(3) *Shared errors of MG*

There are a comparatively small number of errors shared by MG against a correct reading of DTRNK. These provide some evidence that MG share an ancestor which is not shared by any of the other versions; so that MG is unlikely to be the direct ancestor of TRNK.

Chapter 1: ring: MG rings
 Chapter 3: DTK 'bangs su 'chi: RN 'bangsu mchi; MG 'bangs su mchi 'bangs su mchi Chapter 5: dgug: MG dgugs
 Chapter 6: bon te: M thob ste; G thob te
 Chapter 8: steng: MG stengs
 Chapter 12: sdig: MG sdigs
 Chapter 14: rab: MG rabs
 Chapter 17: rgyud: M rgyu; G rgyud with final da as correction [here, it appears as though this was a shared error, which G corrected.]

There are rather more examples of shared readings of MG against DTRNK, where MG's reading is a viable alternative to DTRNK, but where DTRNK are also perfectly viable. In some of these occasions MG shares a distinctive but nowadays non-standard convention (such as the consistent usage of 'phra men for

phra men or 'thun for mthun²) or punctuation (the placement of *shads* is sometimes distinctive and shared by MG) that does not occur in DTRNK. We surmise these are examples of a shared ancestor of MG introducing minor changes, corrections and hypercorrections to the text. This would seem to support Lopen Pemala's observation in his preface to the mTshams brag reproduction (1981: 4), that there is a distinctive Bhutanese recension of the *rNying ma'i rgyud 'bum* in forty-six volumes. Both M and G have forty-six volumes and their layout of texts is identical. Here are some instances of such shared readings:

Chapter 3: na: MG ba yang

Chapter 3: kha ṭwām: D kha ṭām (kha ṭwām may have been intended); TRNK kha ṭwam; MG kha ṭwām kha

Chapter 3: byi la'i: K bya'i; MG byi ba'i

Chapter 5: khyod: MG khyed

Chapter 5: skye: MG skyed

Chapter 6: bsregs: N unclear; MG sreg

Chapter 7: gnas: MG mnas

Chapter 7: bzhag: MG gzbag

Chapter 8: dum: MG gdum

Chapter 8: mthun: MG 'thun

Chapter 8: khug: MG khugs

Chapter 9: 'gag: MG 'gags

Chapter 9: na: MG nas

Chapter 9: phye nas: MG bye na

Chapter 12: rig: MG gzungs

Chapter 12: lta: MG rtags

Chapter 13: bzhag: MG gzbag

Chapter 14: kyi: MG kyis

These examples add further weight to the evidence of a family relationship between M and G. It is interesting that most variants appear of a minor transmissional type, such as variant verb forms or spelling variations; there are no major transmissional occurrences such as a major loss of text through eyeskip. It is also noteworthy that there is little evidence of recensional activity: there are only a few variants which might possibly indicate some low level of deliberate editorial decision making (na: MG ba yang; gnas: MG mnas; rig: MG gzungs), and these too could certainly have derived from transmissional factors. There are no changes of word order or distinctive phrasings solely of MG not shared by others.³ Thus, there would seem little evidence to suggest significant recensional intervention, although the generally good spelling and coherence of the readings would seem to indicate that this is a carefully preserved branch of the tradition.

Relations between M and G

The next issue to approach is that of the relationship between M and G. We saw above (see Chapter 3.II) that the textual evidence in relation to the *Myang 'das* could not definitely confirm one way or the other the slightly differing historical accounts on the relationship between the two manuscripts (see Chapter 3.I). It is worth asking the same question in relation to the *rDo rje khros pa*.

Reviewing the evidence, we find that both G and M have their own unique errors, which would seem to support the theory that they descend from a common ancestor, but not from one another. However, their individual errors are all minor, often simple slips that could easily be recovered by a mindful scribe, so – just as with the *Myang 'das* – we cannot entirely eliminate the possibility that either text might be an ancestor of the other.

² Looking at both the *Myang 'das* and the *rDo rje khros pa*, the two Bhutanese texts use 'thun in place of mthun twice as many times: 'thun occurs 16 times, mthun occurs 8 times.

³ One case where MG appear to have a distinctive rephrasing may in fact represent a reading originally in the common ancestor of MGTRNK, since TRNK omit it entirely (Chapter 7: 'dus byas rdzas: MG 'dus ma byas).

Firstly, let us consider the evidence against M being descended from G: here there are fourteen errors of G which M does not share. In most cases, it would have been easy for M to recover the correct reading. In the following four examples, however, conjectures would probably have required some attention:

Chapter 3: M bzhangs pa'i: G gzhes pa'i (G appears to have a deletion underneath, with the final sa of gzhes and the pa'i inserted) [Clearly, G was in a muddle here: perhaps M could have recovered from the obvious mess and conjectured the correct reading. This would seem quite possible since bzhangs is repeated in the next line.]

Chapter 3: 'tshe: G 'tsho [Here, G's reading is not exactly incoherent, but it seems a little inappropriate, so M might have conjectured correctly.]

Chapter 12: dzi'i: G 'dzin [It is conceivable that M conjectured here, although the correct reading might not have appeared very obvious.]

Chapter 14: G inserts: /ye shes lha la mchod pa yis/ [This dittography might have been reasonably straightforward to recover from, so long as the scribe was not copying too mechanically.]

This evidence is not strong enough to unequivocally rule out the possibility that M might be descended from G; but it does seem rather more likely that M's exemplar never had G's unique errors, especially considering that M makes no attempt to recover from the several other obvious errors it shares with G (as listed above). Two other cases where G has a different reading from M adds weight to the hypothesis that M is not descended from G:

Chapter 1: kha phyé nas: MTRN la phyé la; G kha phyé la; K la phyé ba [M shares an error here with TRNK (la for kha). Since la is a fairly clear error, a correct conjecture on G's part would not seem very hard. It would seem rather less likely that M, faced with G's correct reading, should independently introduce the same error which TRNK share.]

Chapter 17: G inserts: //dge bar gyur cig [These final words conclude G: it is most likely that M would have retained them if copying from G.]

Examining the second possibility – that G might be descended from M – there are 12 errors in M which G does not share, which are evidence against G's descent from M. However, as above, they are not sufficiently strong to prove absolutely beyond any doubt that G cannot be descended from M, since most of them are straightforward enough for a good and mindful scribe to correct by conjecture alone. The following instances, however, would probably have been more difficult:

Chapter 1: na: M du (bstan du on the next line) [Since du is coherent here and has the same meaning, there would be no reason for a scribe to change it to na. However, it is just possible that if the original was indistinct, du might have been added in the photo offset litho production, ie. that na and not du was present in the original mTshams brag manuscript.]

Chapter 5: kyi rgyal po des/: M kyis po de; G kyis rgyal po de; TRNK kyi rgyal po de [M is incoherent here, but it would not be altogether obvious that rgyal is missing, so a correct conjecture, while possible, is not very likely.]

Chapter 7: ldog pa: M zlog pa [Since zlog pa can be meaningful here, there would seem no reason for G to emend it.]

We can conclude that it is *possible* that G is descended from M, emending its errors, but it is rather more *probable* that its exemplar did not share M's errors.

To sum up: Given their general very close similarities, coupled with the few instances of their unique errors, it seems most likely that both M and G derive independently from a common source, perhaps even sharing the same *ma dpe*.

(4) Relationships between the TRNK grouping

We have not been able to find definitely provable stemmatic patterns within TRNK. While they clearly share a large number of significant errors as a group, there are no occurrences of clearly indicative shared

errors within this group. All we can say with certainty is that none of them are descended from each other, since each one has major unique errors.

gTing skyes

T has a large number of unique errors; moreover, several of them are serious enough that a correct reading would be hard to conjecture even by a good scribe using T as his sole exemplar. This is strong evidence (barring horizontal transmission) that none among RNK is a descendant of T. Here is a small sample:

Chapter 1: bcos slad med par mya ngan 'das/: T omits

Chapter 3: drug: T omits [It would be quite hard to notice this error since metrical considerations do not apply here and it makes good sense without drug]

Chapter 3: gang bas: RNK gang pas; T pas [Again, it would not be altogether clear here that something is missing (metrical considerations do not apply and T's version could make some kind of sense) and even if a problem were noticed, it might be hard to guess that the missing syllable is gang.]

Chapter 6: ldan par: K ldan pa; T ye shes [It is unlikely that ldan par would be conjectured here, especially since ye shes can make sense.]

Chapter 11: mā ra ya mā ra ya hūṃ phaṭ/: RNK ma ra ya ma ra ya hūṃ phaṭ; T omits.

Rig 'dzin

R has comparatively fewer unique errors, but nevertheless sufficient to show conclusively that none among TNK are descended from R. Here is a sample:

Chapter 3: hi hi hi zhes shin tu nga rgyal dang bcas par gyur to/ R inserts hi hi hi subscribed in small writing but otherwise omits.

Chapter 6: pa yis: MGTNK pa'i ngang; R pa'i brgyan [The correct reading would not be easily conjectured.]

Chapter 7: phye drug: MGTNK dang dug (K corrected from phya dang dug); R dang dgu [This is not an obvious error, and it might be fairly hard to conjecture here, although it would be just about conceivable for a scribe copying R to make the same error in mistaking the positioning of the zhab kyu and return the reading to MGTNK's dug!]

Chapter 10: ma tha ma tha hūṃ phaṭ/: R omits

Nubri

N has a very large number of unique errors, many of them quite severe; enough evidence to rule out the possibility of the other versions being descended from N. Here is a small sample:

Chapter 2: /mun pa 'joms pa'i shes rab 'od/ 'gro ba'i gnyen gcig ded dpon gtso/: N omits

Chapter 4: sngags: N dpal [It does not seem likely that sngags would be conjectured correctly if a scribe was faced with dpal here]

Chapter 4: blangs dam bcas: T blang dam bcas; N blang bcas [This would be fairly hard to conjecture since it can make sense without dam and metrical considerations do not apply here.]

Chapter 5: dam tshig: N thugs dam [It might be difficult for a scribe to realise there was an error here, since N's reading is shared with a similar verse in the *rTsa ba'i dum bu* (and indeed, the error may have originated due to familiarity with that verse).]

Chapter 5: can gnad: N chen gnas [Correct conjecture here is conceivable however – the word before is dam, so can might be fairly obvious, but perhaps it would be a little unlikely to recover both can and gnad.]

Chapter 6: lngas bsrung: MGTRK lnga bsrungs; N lnga gsungs [It would not have been altogether straightforward to recover from this and conjecture the correct reading.]

Chapter 7: ba'i bya thabs: N ba'i thabs [The omitted bya might be hard to conjecture correctly; metrical considerations do not apply here and N's reading makes sense.]

Kathmandu

K has a sizable number of unique errors. This is pretty good evidence that none of the other witnesses is descended from K. One example constitutes very strong evidence:

Chapter 4: K omits *zhes bstod nas las bya bar* (MG *zhes bstod nas las byas so*; T *zhes ston nas las byas so*; RN *ces bstod nas las byaso*)

There are also other convincing examples, including:

Chapter 8: *mdog*: K *mchog* [This may seem a small error, but it would not be obvious that it was an error, since *mchog* can be meaningful here, so it is unlikely that a copyist would have emended this reading.]

Chapter 13: *bres*: MTRN *bris*; K omits

Chapter 13: *slob ma*: K *slo ma* [*slo ma* can make sense here, so it would not be likely for a scribe to correct this reading]

It would seem fairly safe to conclude, then, that none of the Southern Central group of texts descend from one another.

Patterns of Affiliation within TRNK

We can find no clear stemmatically indicative patterns of shared errors or other readings within TRNK. There are a number of shared errors, but they are mostly of a minor kind, trivial enough for a scribe to correct unconsciously. What we are entirely lacking are any major shared errors between two or three members of this group, which could serve to reliably differentiate sub-groupings.

If we seek patterns of threes, the statistically largest grouping is in TNK, with around 50 shared variants; next comes TRN and TRK, both with just under 20 shared variants; followed by RNK with around 10. If we make our analysis in twos, then TK have the largest number of shared variants, with around 40; next comes TN with around two dozen; TR with around 15; and RN, RK and NK with a handful each. RN also share some stylistic habits of abbreviation and punctuation on 16 occasions. Given the very large number of variant readings overall, and the slender nature of this evidence, we feel it best not to venture any strong hypotheses about further subgroupings within TRNK. Coincidence (in two or more scribes independently making the same error) and emendation, conscious or unconscious, could account for too much of the evidence for it to be used reliably.

Let us look at the strongest evidence we have for a sub-grouping within TRNK: the shared errors between TNK that might indicate that they share an ancestor which R does not. The following examples would seem to be the strongest among an uncomfortably inconclusive collection:

Chapter 7: *bzhin*: TNK *zhing* [*gzhung bzhin bya*: but R could have reconstructed the correct reading here, especially if examining the passage as a whole, since *gzhung bzhin* also occurs two *yig rkang* further down and it is a fairly common stock phrase.]

Chapter 7: *tshon*: TNK *mtshon* [Here, it is not so obvious that *mtshon* is incorrect and conjecture necessary.]

Chapter 12: *kyang de bzhin*: T *de bzhi*; N *gyi de bzhin* (*gyi* superscripted); K *de bzhin* [Here, TNK all omit *kyang*. Since TK's reading is unmetrical and *kun kyang* is repeated in the following two *yig rkang*, conjecture would not appear to be an impossible task, although it seems that N failed.]

Chapter 12: *yin*: TNK *bzhin* [this might not be very hard to conjecture if the entire passage is considered. since we have a repeat of the line four *yig rkang* above and four below, and only T has the reading *bzhin* and then only in the final case (all other editions have *yin*). However, *bzhin* here *can* make sense, and it may seem rather arbitrary to emend it simply to agree with the line above, or with the final line of the chapter, where it is clear that a completed verb is necessary. But since it is a repeating line, even an unconscious emendation is conceivable here.]

Chapter 13: *stong gi 'jig rten yungs 'bras*: MGR *stong gsum nyungs 'bras*; TN *stong gsum nyung 'bras*; K *stong gsum nyungs 'bras* [Here, TNK share *'bras* against DMGR's *'bras*, but R could have emended *'bras* to *'brus*. However, it is not altogether clear that such an emendation was necessary since *'bras* can make sense.]

Other examples add to the picture:

- Chapter 1: gcad: TNK bcad
- Chapter 1: sngon: TNK mngon
- Chapter 1: sdud: TNK bsud
- Chapter 1: gyis: TNK gyi
- Chapter 1: 'jal: TNK mjal
- Chapter 3: chas: TNK cha
- Chapter 3: bzad: TNK zad
- Chapter 3: gnod cing: TNK gnod sbyin
- Chapter 4: gyis: TNK gis
- Chapter 5: smrar: TNK smar
- Chapter 7: gnas: MGR mnan; TNK gnan
- Chapter 7: zur: TNK zer
- Chapter 7: sreg: TNK srog
- Chapter 7: rabs: TNK rab
- Chapter 8: bzlas: TNK zlas
- Chapter 8: rig: TNK rigs
- Chapter 12: gzhi: TNK bzhi
- Chapter 12: smos: TNK myos
- Chapter 12: nmam: TNK nmams
- Chapter 12: bsrung: TNK srung
- Chapter 12: mnyan: TNK gnyan
- Chapter 13: rgyas: TNK rgyal
- Chapter 13: mchu: TNK chu
- Chapter 13: bde: TNK bder
- Chapter 13: sa ma ya stwaṃ: T sa ma ya stam; NK sa ma ya stam
- Chapter 14: gis: TNK gi
- Chapter 15: gcig: TNK cig
- Chapter 16: bcad: TNK gcad
- Chapter 16: rtags: TNK rtag

It is quite likely that R inherited these same errors as TNK but corrected them – for example, if a spelling correction session were done at the end of the initial copying. However, this does not seem an entirely certain conclusion: it is also possible that the variants are the result of TNK sharing an ancestor that R does not have.

Let us look more closely at the nature of R's differences from TNK. Although some of the differences (gyi/gyis, mjal/'jal) are so minor that they might have been corrected unconsciously, most are large enough that they would probably have had to be deliberate. Yet we find little evidence of R otherwise correcting errors: the sheer number of obvious shared errors between TRNK which R has made no attempt to recover from would seem to discount a really systematic attempt at error correction. Moreover, R's single readings are mostly scribal errors and corruptions; we find few apparently failed attempts to correct readings or spellings, as in Rc. All we can find are a few occasions where R appears to attempt to repair bad metre,⁴ and a few Sanskrit words which R regularly seems to correct (eg. yakṣa, rakṣa). Apart from these instances, there are only one or two single readings of R which might well have represented attempted recensional conjectures, ie an effort at correcting the text. Yet, of around forty shared readings of TNK against DMGR, only three relate to Sanskrit mantras and two to metrical considerations. Thus, we can suggest that there is a small possibility that R might not have originally inherited the shared errors of TNK, and then corrected

⁴ For instance, the reading "su dag" in Chapter 13 becomes the unmetrical "dag" in TRN, but R inserts "dbul" subscribed after "dag"; also in Chapter 13, TNK omit two *shads*, conflating two yig rkang into one. R also originally shares the omission, but (in this case correctly) inserts the two *shads* superscribed.

them through deliberate efforts. Rather, it could be that R has a slightly different ancestry, but the evidence is slight, none of it conclusive.

As always, there is a further possibility: that rather than indicating a stemmatic affiliation between TNK, contamination might account for R's correct readings. Failing the recovery of a much larger selection of NGB collections, there is no way to prove or disprove this. Any such contamination is unlikely to have stemmed from the MG tradition: if R (or any other of TRNK) had access to a manuscript which did not share TRNK's major errors, it is not likely that he would have made emendations of a minor kind and failed to correct the more glaring incoherencies of the TRNK line. Yet it is possible that R might have consulted a manuscript descended from an ancestor of TRNK which contained their major errors but which was made before the introduction of some of their minor errors. This possibility cannot be ruled out, especially given that – as we know from the creation of D – the consultation of more than one exemplar was an ideal. Nonetheless, this Southern Central branch of the tradition gives us no positive grounds to suspect that editors or scribes were consulting other readings: we cannot say that contamination absolutely did not occur but merely that we have no evidence to suggest that it did, and the hypothesis of contamination is not necessary to account for the relatively small differences between TRNK.

If we examine the other groups of three, we find no shared errors between RNK which could not be easily be accounted for by coincidence. Of the rather larger number of shared errors between TRK, the same applies to virtually all of them. Only in one case would it appear slightly unlikely that N would have recovered the earlier reading accidentally, although it is not impossible.⁵

The similar number of shared errors between TRN which K avoids are, however, a little different. While not weighty enough to suggest with any certainty at all that K has a different ancestry, they do need to be accounted for. As in the case of R's larger number of correct readings against TNK, not all would appear most likely to be unreflective emendations. Perhaps they represent a final round of corrections to the text by the scribes of K. These readings are:

Chapter 1: med: MGK min; R ni; TN ma ni [TN's error is to mistake the position of the gi gu in the reading probably once shared with MG, ie min. The likelihood is that R emended the unmetrical and incoherent reading, "ma ni", in order to recover the metre, but corrupted the original further. K, if faced with the same problem, might have rectified the error more successfully than R.]

Chapter 1: ston pa ste: MG ston pa ltar; TRN pa ltar; K bstan pa ltar [Here again, we have metrical considerations. In this case, K's reading differs in tense from DMG's but might be, perhaps, another example of a conjecture successfully recovering the meaning when confronted with TRN's reading, rather than a scribal corruption of ston. bsTan might seem an obvious choice to supply the missing syllable, through completing the frequently occurring stock phrase that comes here (*cho 'phrul bstan pa*).]

Chapter 3: bdag: TR omit; N inserts as a correction [In this case, N's original omission and insertion might have been coincidental, so that this might not represent a shared error of TRN at all. It would seem more likely that N did share the unmetrical reading of TN, but conjectured that bdag was missing (the *rTsa ba'i dum bu's* parallel lines, with which an educated scribe might be familiar, give bdag). By the same token, K (or K's exemplar) might once have shared the error and corrected it.]

Chapter 13: su dag: TN dag; R dag dbul (dbul subscribed attached by dots) [The single reading of R was discussed above as a probable attempted conjecture to recover the metre. K (or K's exemplar) might also once have shared the omission of su, but been more successful in conjecturing the

⁵ In Chapter 3, TRK omit dang, where dang is unnecessary for coherency and metrical considerations do not apply (thus, there would be no need for conjecture to recover the metre). However, it is just possible that inserting dang might have been unconscious. Alternatively, it could have been a conjecture. This is the beginning of the list of the *khro bo bcu*, where we have dang/ after the name of each of the *khro bo bcu*, before the name of each yum. The appropriateness of dang/ would have been obvious if the passage as a whole was looked at, although this is the first case (*hūm kāra*).

correct reading. Notwithstanding R's failure, it would not seem at all difficult to conjecture su, making the reading, yongs su dag.]

In these cases, K's readings could also suggest, perhaps a bit remotely, a separate ancestry; but a low level attempt at correction seems more likely, since the four readings of K given above are all cases where the metre has been lost.

In short, although we can say little with certainty about the relations within the grouping TRNK, there is some – not very strong – evidence that TNK might have had an ancestor not shared by R.

When relations between groups of two are examined, the evidence is even less convincing for establishing patterns: almost all of these shared errors would seem to derive from minor or obvious slips, of the type that can easily be accounted for by the combined effects of coincidence, scribal idiosyncracies, and casual correction. If the number of shared variants gives any indication of the most likely pattern, TK's shared errors might seem to favour a relation between them, since they are the most numerous. The next most numerous grouping of shared errors is between TN. These would of course both be consistent with a pattern of a TNK affiliation against R. Some examples of TK's shared errors:

Chapter 1: ma'i: TK me'i

Chapter 1: rtog: TK rtogs

Chapter 1: 'ja' tshon: TK 'ja' mtshon

Chapter 2: tu: TK du

Chapter 3: rtog: MGRN rtag; TK rtags

Chapter 3: lag: TK lags

Chapter 3: shangs: TK shang

Chapter 3: gdug: TK gdugs

Chapter 4: log: TK logs

Chapter 5: drod: TK drong

Chapter 7: steng: TK stong

Chapter 9: rig: TK rigs

Chapter 12: snga rabs: T sngar (followed by a space marked by dots); N snga rab; K sngar sa [TK here read differently, although they share the reading, sngar. It is possible that both are descended from the same error, with K conjecturing to recover the metre.]

Chapter 14: sum: TK gsum [phun sum tshogs]

Chapter 16: rgya gram TK rgya 'gram

Chapter 17: bsam: TK bsams

As these examples illustrate, most shared variants between TK (and also those between the other groups of two) could have originated independently, and certainly, could have been removed through conscious or unconscious correction.

Thus, we remain hesitant in discerning patterns of affiliation within TRNK. On balance, it would seem possible but not at all certain that TNK might have had a different ancestry to R, and also just about possible that TK have an ancestor not shared with N, although the cases of shared variants between these subgroupings within the TRNK branch of the tradition are too few and too inconclusive to establish a definite clear pattern.

Concluding Reflections

In conclusion, an examination of stemmatic relations between the extant versions of the *rDo rje khros pa* again demonstrates the presence of the three major groupings: an Eastern Tibetan printed edition, a Bhutanese edition (of which we have both the mTshams brag and sGang steng-b copies), and the Southern Central group of manuscript collections. This is the same general pattern that we have found in our studies of the *Phur pa bcu gnyis* and the *Myang 'das*. However, we know from our work on the Rig 'dzin edition (Cantwell, Mayer and Fischer 2002: "Distinctive Features of the Edition" <http://ngb.csac.anthropology.ac.uk/csac/NGB/Doc/DistinctiveFeaturesWeb.xml>) that these affiliations do not hold good in every case:

from a relatively cursory examination, we found that a few texts within Rig 'dzin appear to be more closely affiliated to the mTshams brag manuscript than with the gTing skyes.⁶ Nonetheless, our impression that in most cases the Southern Central texts are related to each other and distinct from the Bhutanese and sDe dge editions has been confirmed again by this study of the *rDo rje khros pa*. Moreover, certain features of the different groupings, such as D's recensional interventions, are again witnessed in this case in the same way as we have encountered them elsewhere.

Interestingly, beyond the identification of the three groupings, the study of the stemmatic relations between and within the groups in the *rDo rje khros pa* and the *Myang 'das* versions, shows that these are far from uniform across different texts. If we take the question of the relationship between the three groups, the pattern we find in the *rDo rje khros pa* is consistent with that found in the *Phur pa bcu gnyis*: that is, that MGTRNK seem to represent a separate and distinctive line of descent from D, while within the MGTRNK branch, TRNK have an ancestor with many errors not witnessed in MG. In some contrast to this, when we look at the *Myang 'das*, the three groupings seem to represent three more clearly independent transmissions: in that text, MG would appear no more closely related to TRNK than they are to D.

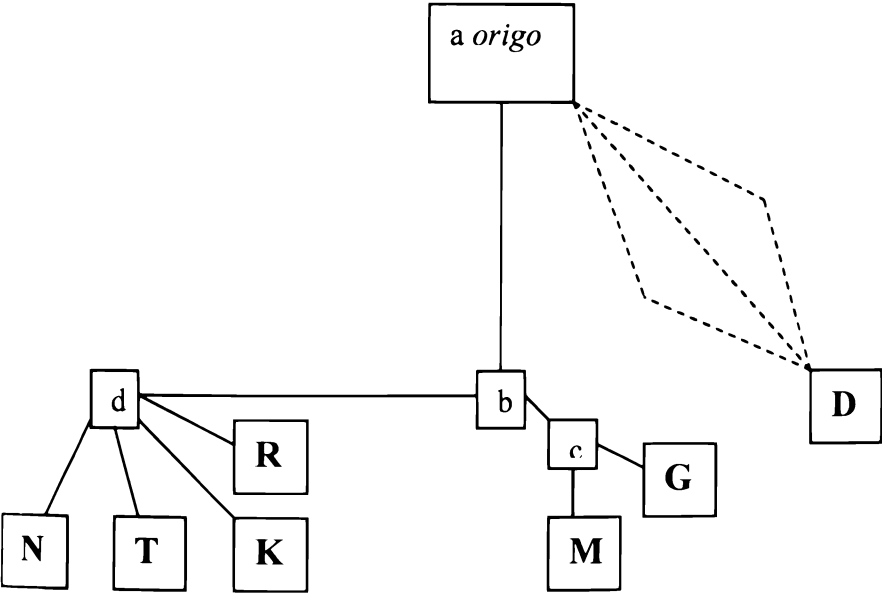
In examining the relationships contained within the TRNK grouping, however, it is the *Myang 'das*, not the *rDo rje khros pa*, which would appear to show a similar pattern to the one tentatively found in the *Phur pa bcu gnyis*:⁷ that is, that N has many unique errors and may represent a separate line, while TR share errors which most probably indicate an ancestor not common to N. This picture fits with the evidence of the close doxographical relationship between the gTing skyes and Rig 'dzin editions.⁸ However, with the shorter – and rather less corrupt – versions of the *rDo rje khros pa*, we find no evidence of this pattern. As we have seen, the evidence is inconclusive, but in so far as any patterns appear to be evident, a TR affiliation is certainly not witnessed. Rather, within a rather indistinct situation, we see a possible TNK affiliation, and within that, a possible TK relationship. Apart from the errors shared by the group of three, TNK, T also shares more errors separately with both K and with N than with R. While we cannot conclude very much from this, it would suggest that we need to exercise caution in approaching other NGB texts: apart from the close relationship between M and G, and the distinctiveness of D, we cannot assume that we will always witness entirely predictable patterns of stemmatic affiliation in NGB texts. While it is helpful to identify the patterns which occur in common between different texts, still every text must be taken on its own individual merits.

⁶ For instance, the *Rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud*, found in Rig 'dzin (Volume Tha: 1v-71v), seems to correspond more closely with mTshams brag (Volume Na: 2-173) than with the gTing skyes version (Volume Tha: 386-530), and the *rNal 'byor nang pa'i tshogs rgyud*, found in Rig 'dzin (Volume Pa: 113r-138v), is more similar to the mTshams brag text (Volume Tsa: 176-251) than to the gTing skyes version (Volume Pa: 224-298).

⁷ We have not yet collated N's witness of the PCN beyond chapters 1,2,3 and 24; but the pattern so far seems to be that some major indicative errors, such as substantial omissions through eyeskip, are shared uniquely between N and K (see above, Chapter 1.II).

⁸ Again, see above, Chapter 1.II; also, see Cantwell, Mayer and Fischer 2002: "Distinctive Features of the Edition" and "Doxographical Structures in the Rig 'dzin Tshe dbang nor bu Edition of the rNying ma'i rgyud 'bum" (<http://ngb.csac.anthropology.ac.uk/csac/NGB/Doc/Contents.xml>).

Diagram: the stemma of the *rDo rje khros pa*



THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 1

sDe dge: Vol. Zha D46r.1; mTshams brag: Vol. Chi 115r(229).5; sGang steng: Vol. Chi 102v.5; gTing skyes: Vol. Sa: 141r(281); Rig 'dzin: Vol. Sa: 113v.1; Nubri: Vol. Sha 44r.

Note that we have used italics in the Apparatus to indicate variants preserved by one of our three textual groupings (D, MG, TRN), where they represent viable readings of any interpretational significance. For full discussion of our editorial policy, see Chapters 1.II, especially pp.15-16, and 3.II, especially pp.79-80.

Note also that quotations with page references to parallels in the '*Bum nag* come from the edition of Gonpo Tseten, Gangtok 1976; ISWR microfilm LMPj 012,710, 1-4. Variants in the bDud 'joms bka' ma edition (Dupjung Lama, Kalimpong, 1982-7), Volume Tha, are given in square brackets.

¹/rgya gar skad du/ T141v(282); N44v
 badzra ki² la³ ya⁴ sarba dharma nirbbā ṇa⁵ ma hā⁶ tan tra/
 bod skad du/
 rdo rje phur bu chos thams cad mya ngan las 'das pa'i rgyud chen po/
 bcom ldan 'das dpal chen po⁷ kun tu⁸ bzang po⁹ 'jigs byed kyi¹⁰ rgyal po la phyag 'tshal lo/
 /'di skad bstan pa'i dus na/
 bcom ldan 'das sku gsung thugs kyi bdag nyid/
 chos¹¹ thams cad so so ma yin pa'i rang bzhin¹² te/
 mtha' dang¹³ dbus med pa'i¹⁴ 'og min gyi gnas/
 drag po mthing nag 'bar ba'i gzhal yas khang¹⁵/ M115v(230)
 rgyu rin po che 'bar ba sna tshogs¹⁶ dang/
 'jigs byed drag po'i rgyan mang pos klubs¹⁷ pa/ G103r
 nam pa tha dad cing so so na gsal ba/
 ngo bo nyid¹⁸ gcig¹⁹ cing ye nas gsal ba na/
 bcom ldan 'das²⁰ dpal kun tu²¹ bzang po²²/
 'jigs byed kyi rgyal po²³ sku gsung thugs bsam gyis mi khyab pa
 dang ldan pa'i²⁴ dbu gsum pa/ T142r(283); N45r
 rdo rje dang²⁵
 rin po che dang²⁶
 pad ma²⁷ dang²⁸
 las dang²⁹
 'khor lo la sogs pa'i³⁰ rigs dang/
 grangs dang/
 phyag rgya dang/
 kha dog la sogs pa'i ngo bor bzhugs so/
 /de³¹ yang³² rigs kyi yab dang³³
 yum dang/

¹TRN insert a cover title not found in DMG: /([T+ rdo rje] phur bu [TN+ chos] [T+ thams cad] mya ngan las [mya ngan las: N myang] 'das pa'i [pa'i: N kyi] rgyud [TR+ chen po] bzhugs [TN+ so]// [TN+ dge'o]// | ²kī: MGTN ki | ³la: MG lā | ⁴ya: TRN ya/ ⁵nirbbā ṇa: MG: *nu dha ma pra ti pan na ma*; T *bu dha ma phra ti pa*; RN *budha ma phra ti pa* | ⁶ma hā: T ma ha; R mahā | ⁷dpal chen po: D *dpal*; TRN *dpal bde ba chen po* | ⁸tu: TR du | ⁹po: MG po/ | ¹⁰kyi: T gyi | ¹¹chos: D omits | ¹²rang bzhin: TRN *bdag nyid* ¹³dang: MG omit | ¹⁴pa'i: D pa | ¹⁵khang: D omits | ¹⁶'bar ba sna tshogs: MG sna tshogs 'bar ba | ¹⁷klubs: D bklubs | ¹⁸bo nyid: D bo ¹⁹gcig: TRN cig; Rc gcig | ²⁰gcig cing ye nas gsal ba na/ bcom ldan 'das: MG de la rigs kyi yab dang/ yum dang/ (eyeskip: perhaps from ngo bo to ngo bor - 11 yig rkang further down - and then to the two yig rkang following ngo bor, after which the earlier place is recovered) | ²¹tu: TR du | ²²po/: MG po | ²³po: MG po/ | ²⁴pa'i: D resembles ba'i but presumably pa'i intended | ²⁵dang/: TRN dang ²⁶dang/: TRN dang | ²⁷pad ma: R padma | ²⁸dang/: TRN dang | ²⁹dang/: TRN dang | ³⁰pa'i: D pa'i/ | ³¹de: TRN de nas | ³²yang: MG la ³³dang/: TRN dang

sems dpa³⁴ dang³⁵
 sems ma dang/
 khro bo dang³⁶
 khro mo dang³⁷ bcas par bzhugs so/
 /de nas³⁸ de bzhin gshegs pa³⁹ btsun mo'i tshogs dang⁴⁰ gnyis su med pa'i dkyil 'khor de dag nyid⁴¹ kyi sku
 dang gsung dang thugs⁴² las phyung⁴³ ngo/
 /de bzhin nyid kyi dbyings nyid ni/
 /ye shes chen pos⁴⁴ dbang bsgyur zhing⁴⁵/
 /dkyil 'khor thugs rje⁴⁶ 'byung ba'i ngang⁴⁷/
 /rang bzhin ting 'dzin gzugs brnyan⁴⁸ dag
 /sku gsung thugs kyi ngang las byung/
 /yon tan 'phrin⁴⁹ las de bzhin te/
 /bde chen mchog gi gnas nyid do/
 /zhes gsungs⁵⁰ so/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/⁵¹
 gleng gzhi'i⁵² le'u ste dang po'o//

R114r

M116r(231); T142v(284)

³⁴dpa': TN pa | ³⁵dang/: TRN dang | ³⁶dang/: TRN dang | ³⁷mo dang: TRN mor | ³⁸de nas: N omits | ³⁹pa: MG pa'i | ⁴⁰dang: TRN dang/ | ⁴¹nyid: TRN /nyid | ⁴²sku dang gsung dang thugs: D *sku gsung thugs*; MG *sku dang/ gsung dang/ thugs rdo rje* | ⁴³phyung: TRN byung | ⁴⁴pos: TR por | ⁴⁵bsgyur zhing: MG bsgyur cing; TR *bskur* cing; N bkur cing | ⁴⁶rje: D rjes | ⁴⁷ngang: D *ngor* | ⁴⁸brnyan: TRN myan | ⁴⁹phrin: D phrin | ⁵⁰zhes gsungs: T ces gsung; RN ces gsungs | ⁵¹las/: TRN las | ⁵²gzhi'i: T bzhi'i

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 2

sDe dge: D46r.6; mTshams brag: 116r.1; sGang steng: 103r.6; gTing skyes: 142v(284).1; Rig 'dzin: 114r.2; Nubri:45r.5.

//de nas¹ kun tu² bzang po 'jigs byed kyi rgyal po³ ma lus pa thams cad kyi rang bzhin gyi tshul rdo rjes/
 ma chags yum gyi dkyil 'khor dang⁴ gnyis su med par bya ba dang/
 /gdug pa can thams cad⁵ 'dul ba'i phyir/⁶
 rab tu drag po mi g.yo ba'i ting nge 'dzin la snyoms par zhugs nas⁷/ G103v
 /chos nyid ma g.yos⁸ shes⁹ bya'i dbyings/
 /ma bcos rang bzhin bde ba'i yum/ D46v
 /rang bzhin ma g.yos dkyil 'khor ni/ N45v
 /bdag yin bdag gi spyod yul¹⁰ yang¹¹/
 /phyag rgya sna tshogs so sor gsal/
 /bde¹² gshegs rgyal bas sbas¹³ pa'i gter/
 /sus kyang dpag par dka'¹⁴ ba de/ /
 /kun tu¹⁵ bzang po bdag la gsal/
 /zhes¹⁶ brjod pas/¹⁷
 ma chags¹⁸ yum gyi dkyil 'khor dang¹⁹ gnyis su med par gyur to/
 /gyur pas²⁰ yum gyis 'di skad²¹ brjod do/
 /chos nyid dbang sgyur byed pa'i²² gtso/
 /bde²³ gshegs rgyal ba kun bzang yid/
 /rang bzhin ye shes drug²⁴ yin te²⁵/
 /kun bzang bde chen²⁶ nyid kyi rgyan²⁷/
 /bde chen thugs²⁸ kyi rang bzhin no/
 /bde bar gshegs pa'i thugs kyi mchog
 /skal med mams la rang bzhin gsang²⁹/
 /sku gsung thugs gnas³⁰ dbang mchog yin/
 /zhes brjod pas³¹/
 thams cad gcig³² gi rang bzhin du³³ dbyer med par gyur pas/ T143r(285)
 nyid kyi ye shes las³⁴ karma³⁵ he ru ka'i³⁶ ngo bor gyur nas/³⁷
 zhu ba po'i³⁸ bdag nyid du³⁹ gyur to/ M116v(232)
 /des⁴⁰ bka'i⁴¹ lung⁴² go nas 'di⁴³ skad ces gsol to/ R114v
 /chos nyid ma bcos don 'di la/
 /spros med brjod med ye gnas na⁴⁴/
 /skal med thugs rjes⁴⁵ ji ltar gzung⁴⁶/
 /gnyis med sems kyi rang bzhin la/
 /skal med 'byung ba ji⁴⁷ lta bu⁴⁸/
 /don de⁴⁹ mi gnas bdag nyid⁵⁰ la/
 /gnyis med rgyal pos bshad du gsol/
 /zhes⁵¹ brjod pas/⁵²
 bka' stsal pa/ G104r

¹nas: TRN *nas yang dpal bde ba chen po* | ²tu: TR du | ³po: D po/ | ⁴dang: D na; TRN dang/ | ⁵thams cad: R thamd | ⁶phyir/: TR phyir
⁷nas: MG so | ⁸g.yos: TRN yos; Rc g.yos | ⁹shes: D zhes | ¹⁰spyod yul: TRN yin na | ¹¹yang: D dang | ¹²bde: TRN bder; Rc bde
¹³sbas: T rbas | ¹⁴dka': T rka | ¹⁵tu: TR du | ¹⁶zhes: TRN ces | ¹⁷pas/: D pas | ¹⁸ma chags: MG chags med | ¹⁹D gap of about 2 syllables
²⁰pas: D nas | ²¹skad: D skad ces | ²²sgyur byed pa'i: D *bsgyur bde chen* | ²³bde: MG bder | ²⁴drug: MG dag | ²⁵te: TN ste | ²⁶bde chen:
 MG *ye shes* | ²⁷rgyan: TRN brgyan | ²⁸thugs: MG *thabs* | ²⁹gsang: TRN *bsang* | ³⁰gnas: DN *nas* | ³¹zhes brjod pas: TRN ces brjod do
³²gcig: TRN cig; Rc gcig | ³³du: TRN du/ | ³⁴las: TRN las/ | ³⁵karma: TN kar ma | ³⁶ka'i: R ke'i; Rc ka'i | ³⁷nas/: D nas (gap of 1 or 2
 syllables) | ³⁸po'i: N pho'i | ³⁹du: D tu | ⁴⁰des: T de'i; N nga'i | ⁴¹bka'i: MG dka'i; N ka'i | ⁴²lung: MG lnga | ⁴³nas 'di: N nas 'di nas 'di
 (dittography) | ⁴⁴na: D la | ⁴⁵rjes: T rje | ⁴⁶gzung: N gzungs | ⁴⁷ji: D ci | ⁴⁸bu: MG gnas | ⁴⁹de: D 'di | ⁵⁰nyid: D cag | ⁵¹zhes: TRN ces
⁵²pas/: TRN pas

ma bcos chos⁵³ nyid rang bzhin la/
 /ye shes brjod med ye gnas kyang/
 /'khrul pa'i bag chags phra mo yis⁵⁴/
 /gzung 'dzin dngos po gnyis su red⁵⁵/
 /phyin ci log tu gol ba ste⁵⁶/
 /gnyis med don gyi⁵⁷ ngo bo las⁵⁸/
 /thabs chen 'bar ba'i⁵⁹ rol pa yis/
 /bden pa gnyis kyi⁶⁰ ngang du bsgral/
 /zhes gsol⁶¹ pas⁶²/
 karma⁶³ he ru kas khrag 'thung⁶⁴ gi⁶⁵ rgyal po la⁶⁶ 'di skad⁶⁷ ces gsol to/
 /ma bcos chos nyid rang bzhin las/
 /rol pa'i sku ni ci⁶⁸ ltar byung⁶⁹/
 /yang dag bden pas ci⁷⁰ ltar bsgral/
 /dngos su bsgral ba'i yon tan ci/
 /zhes gsol⁷¹ pas⁷²/
 khrag 'thung gi⁷³ rgyal po badzra kī⁷⁴ la⁷⁵ yas/
 ye shes med pa ma yin pa'i⁷⁶ dbyings nas⁷⁷/
 shin tu⁷⁸ drag po⁷⁹ mi bzad⁸⁰ pa'i sku phyung nas⁸¹/
 theg chen gsang ba'i bstan pa 'di⁸²/
 /rgya cher grags par⁸³ gyur pa ni/
 /mya ngan 'das kar⁸⁴ lung bstan te⁸⁵/
 /'bras bu chub par ston pa ni⁸⁶/
 /rdul bral⁸⁷ dri med bstan⁸⁸ pa zhig/
 /mchog gi zhing khams dam⁸⁹ pa 'dir/
 /snang ba⁹⁰ thob pa'i skal can la⁹¹/
 /don gyi ngo bo⁹² bshad par⁹³ bya'o⁹⁴/
 /nga ni snang ba 'di nub nas/
 /chos kyi me long dam pa zhig⁹⁵/
 /nga 'das gling gi 'jig rten 'dir/
 /'byung ba'i dge⁹⁶ slong skal can⁹⁷ la/
 /bstan⁹⁸ pa'i char⁹⁹ chen babs¹⁰⁰ nas ni/
 /kun dang mthun¹⁰¹ par grags 'gyur¹⁰² cig¹⁰³/
 /nga¹⁰⁴ snang mi gnas de rjes¹⁰⁵ la¹⁰⁶/
 /lo ni brgya¹⁰⁷ dang bcu¹⁰⁸ gnyis na/¹⁰⁹
 /gsang 'dus mya ngan 'das pa 'di/
 /byang chub snying po can zhes pa'i/

N46r

D47r

T143v(286)

M117r(233)

R115r

⁵³chos: D *sems* | ⁵⁴phra mo yis: D phra mo 'dis; MG 'phra mo yis; TR pra mo yis (R an original na ro on pra has been deleted in black) | ⁵⁵red: D der; Rc med | ⁵⁶ste: MGTRN de | ⁵⁷gyi: N gyis | ⁵⁸las: MG la | ⁵⁹ba'i: MG ba | ⁶⁰kyi: N kyis | ⁶¹zhes gsol: D zhes gsung; TRN ces gsol | ⁶²pas: MG pa | ⁶³karma: TRN kar ma | ⁶⁴thung: N mthung | ⁶⁵gi: TR gyi | ⁶⁶D gap of 1 syllable | ⁶⁷skad: N skas
⁶⁸ci: TRN ji | ⁶⁹byung: TRN 'byung | ⁷⁰ci: TRN ji | ⁷¹zhes gsol: TR ces stsol; N ces gsol; Rc ces gsol | ⁷²MG omit above 6 yig rkang, from "karma he ru kas.." up to and including "zhes gsol pas/"; perhaps eyeskip, from zhes gsung/gsol pas to zhes gsol pas was involved. | ⁷³thung gi: D 'thung | ⁷⁴kī: TN ki | ⁷⁵la: MGR lā | ⁷⁶med pa ma yin pa'i: MG *padma*'i | ⁷⁷nas/: D nas | ⁷⁸tu: TR du | ⁷⁹drag po: MG omit | ⁸⁰bzad: MGN zad | ⁸¹nas: TRN ste | ⁸²'di: MG 'dir | ⁸³some writing has been completely erased between par and gyur, leaving a gap for about 3 letters | ⁸⁴'das kar: D 'da' bar | ⁸⁵te: MG to; TRN ste | ⁸⁶pa ni: TRN pa'i | ⁸⁷bral: TRN med | ⁸⁸bstan: TRN stan | ⁸⁹dam: D *dag* | ⁹⁰ba: TR pa | ⁹¹skal can la: R bskal can (originally bskal pa can for bskal can, but deletion of pa indicated by black dots); N bskal can la; Rc bskal can la | ⁹²bo: D bor | ⁹³N par repeated dittographically, but its deletion is indicated by three dots above the repetition | ⁹⁴bya'o: TRN bya | ⁹⁵zhig: MG cig; N bzhing | ⁹⁶ba'i dge: TR *pa gleng*; N ba gleng | ⁹⁷can: D chen; TRN ldan
⁹⁸bstan: TR stan | ⁹⁹char: N cher | ¹⁰⁰babs: MG bab; TRN phab | ¹⁰¹mthun: MGTR 'thun | ¹⁰²gyur: MG gyur | ¹⁰³cig: D zhing | ¹⁰⁴nga: D nga resembles da | ¹⁰⁵rjes: R rje; Rc rjes | ¹⁰⁶la: D na | ¹⁰⁷brgya: D brgyad | ¹⁰⁸dang bcu: DTRN bcu rtsa | ¹⁰⁹/lo ni brgya dang bcu gnyis na/: D /lo ni brgyad bcu rtsa gnyis na/ There is what appears to be either a correction or an alternative reading at the top of the page, which seems to be attached to this yig rkang. There is a symbol in front of the string to be inserted, which corresponds with a symbol above this yig rkang. The correction/variant reads: *brgya dang bcu gnyis kyang*/

/sa le gser gling bya ba der/
 /las dang thugs rje¹¹⁰ mthun¹¹¹ pa yis¹¹²/
 /chos kyi mig gcig 'byed gyur zhing¹¹³/
 /rigs ldan kun¹¹⁴ gyis thob gyur¹¹⁵ cig
 /ces gsungs so/
 /de nas yang bcom ldan 'das badzra kī¹¹⁶ la¹¹⁷ yas/
 snying rje rol pa'i ting nge 'dzin la zhugs nas/
 /kye ma ho¹¹⁸ sangs rgyas mang po'i tshogs/
 /snang ngo kun tu¹¹⁹ rab tu 'dir/
 /srid pa log pa'i gdug pa can/
 /'khor ba'i sa bon rtsub mos 'phangs/
 /sdug bsngal chen po yi dwags te¹²⁰/
 /las kyis¹²¹ 'jig rten khams 'dir 'byung¹²²/
 /drag po rang gi dka'¹²³ thub kyis¹²⁴/
 /srid pa gsum gyi¹²⁵ bdag por smin/
 /drag po ru dra'i¹²⁶ gdug¹²⁷ dbal¹²⁸ gyis/
 /'gro rnam mthar¹²⁹ rlogs¹³⁰ 'joms byed 'di¹³¹/
 /gdul bar bya ba'i¹³² 'os¹³³ mchog ste/
 /snying rje'i bdag po kun 'dus la¹³⁴/
 /sdug bsngal las kyi¹³⁵ rgyun bcad¹³⁶ de/
 /bde chen sa la gzahag pa'i¹³⁷ rigs/¹³⁸
 /zhes¹³⁹ gsol to/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 /khungs dang¹⁴⁰ gleng bslang ba'i¹⁴¹ le'u ste gnyis pa'o//

N46v

G104v

T144r(287)

¹¹⁰rje: TRN rjes | ¹¹¹mthun: MGTR 'thun | ¹¹²gis: MG yi | ¹¹³gcig 'byed gyur zhing: MG cig 'byed gyur cing; T 'byed 'gyur ba gcig; R 'byed 'gyur ba cig; N 'byed 'gyur ba zhig | ¹¹⁴ldan kun: MG dang ldan | ¹¹⁵gyur: TR 'gyur | ¹¹⁶kī: TN ki | ¹¹⁷la: MGR lā | ¹¹⁸ho: MG 'o
¹¹⁹snang ngo kun tu: D kun tu snang ngo; TR snang ba ngo bo kun du; N snang ba ngo bo kun tu | ¹²⁰po yi dwags te: MG po'i yi dags de; T po yi dags ste; R po yis dags te; N po yi yi dags ste | ¹²¹kyis: MG kyi | ¹²²byung: TRN byung | ¹²³dka': TRN rka | ¹²⁴kyis: TN gis | ¹²⁵gyi: N gyis | ¹²⁶ru dra'i: TRN ru tra'i | ¹²⁷gdug: DN dug | ¹²⁸dbal: D faint, dpal is possible; MG dpal | ¹²⁹mthar: MG *thal*
¹³⁰rlogs: MG glog; TRN klog | ¹³¹'di: T pa'i | ¹³²bya ba'i: R bya'i | ¹³³'os: G omits | ¹³⁴la: T pa | ¹³⁵kyi: MG kyis | ¹³⁶bcad: R gcad
¹³⁷gzahag pa'i: D bzhag pa'i; TR gzahag par; N bzhag par | ¹³⁸rigs/: TRN rigs | ¹³⁹zhes: TRN ces | ¹⁴⁰dang: MG dang/ | ¹⁴¹bslang ba'i: MG bslangs pa'i; TRN slang ba'i

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 3

sDe dge: D47r.7; mTshams brag: 117r(233).7; sGang steng: 104v.4; gTing skyes: 144r(287).3; Rig 'dzin: 115r.6; Nubri: 46v.5.

//de nas yang bcom ldan 'das badzra kī¹ la² vas/ M117v(234)

/nyid kyi³ ye shes⁴ rigs kyi khro bor sprul nas/
mi 'dul⁵ bar dgongs nas⁶ bka'i bgro⁷ ba mdzad do/
/bcom ldan 'das khrag 'thung gi⁸ snying pos bgros pa/
/kye ma'o⁹ 'das¹⁰ pa'i tshogs chen dag

/das pa'i dus na¹¹ sngon byung ltar/
 /da ltar¹² dus 'dir byung¹³ ba ste/
 /de bzhin gshegs pa'i gsung rab¹⁴ las/
 /bdag nvid chen po rtag¹⁵ pa vis/

N47r

/khro bo'i¹⁶ tshul du sngon byung ba/R115v

/de tshe sems can thams cad kun/

/shin tu¹⁷ khro¹⁸ drag gtum¹⁹ par 'gyur²⁰/

/shin tu²¹ khro²² drag gtum pa yis²³/

/o dod 'bod par ltung bar²⁴ 'gyur/

/mi bza²⁵ chen po'i²⁶ sdug bsngal te²⁷/

/dug gsum mtha' las²⁸ mngon zhen pa'i²⁹/

/ʃi³⁰ lta ba yi³¹ thabs kyis 'dul/³² G105r

/zhes³³ bgros so/

/bcom ldan 'das gti mug chen po'i tshogs kyis bgros³⁴ pa/

shin tu³⁵ gtum pa'i sems can 'di³⁶/ T144v(288)

/ji³⁷ ltar de dag³⁸ bzhag gyur³⁹ na/

/bag chags⁴⁰ ngan pa'i chu rlabs⁴¹ kyis⁴²/

/bdud kyi tshogs su⁴³ mngon 'phel nas/

/rig pa⁴⁴ 'dzin pa'i rgyun⁴⁵ gcod cing/

/bstan pa'i gsung rab⁴⁶ 'jig⁴⁷ par 'gyur/

/de tshe las kyi mun pa yis/

/gro ba ma rig⁴⁸ 'khor bar 'khyams⁴⁹/

/dug nad rims nad⁵⁰ 'phra⁵¹ men ma/

/gnod sbyin gdon dang log 'dren nyid/

/srid pa gsum po 'jigs⁵² byed cing/

/dam tshig gnyan po 'dral byed pa⁵³/

/ji⁵⁴ lta ba yi⁵⁵ thabs kyis 'dul/ M118r(235)/zhes⁵⁶ bgros so/

/bcom ldan 'das nga rgyal⁵⁷ chen po'i tshogs kyis bgros pa/

1_{ki}: TN ki | 2_{la}: MGR lā | 3_{kyi}: D gi gu not printed, but presumably, kyi is intended; MG kyis | 4_{ye} shes: TRN ye shes *Inga* | 5_{dul}: TRN gdul | 6_{nas}: MG nas/ | 7_{bgro}: TRN 'gro | 8_{gi}: D omits | 9_{ma'o}: MGR ma 'o | 10_{das}: D 'dus | 11_{na}: D nas | 12_{tar}: D lta | 13_{byung}: MG 'byung | 14_{rab}: TR rabs | 15_{tag}: MG bstan | 16_{bo'i}: T bos | 17_{tu}: TR du | 18_{khro}: TR 'khro | 19_{gtum}: TRN gdug | 20_{gyur}: MG gyur | 21_{tu}: TR du | 22_{khro}: N 'khro | 23_{gtum pa yis}: TR tum pa'i sa; N gtum pa'i sa; Rc gtum pa'i sa | 24_{ltung bar}: TRN gtum par | 25_{bzad}: N zad | 26_{po'i}: D pos | 27_{te}: MG de; TRN ste | 28_{las}: D la | 29_{pa'i}: D pa | 30_{ji}: D ci | 31_{ba yi}: TRN ba'i | 32_{dul/}: D gdul/; TRN 'dul | 33_{zhes}: TRN ces | 34_{bgros}: R bkros | 35_{tu}: TR du | 36_{di}: TRN de | 37_{ji}: D ci | 38_{dag}: TR *dgar*; N dlta | 39_{gyur}: TN 'gyur | 40_{chags}: M chag | 41_{rlabs}: TRN brlabs | 42_{kyis}: N kyi | 43_{su}: N gsum | 44_{rig pa}: MG rigs; TRN rigs pa; Rc rig pa | 45_{rgyun}: TRN *rgyud*; Rc rgyu | 46_{rab}: TRN rabs | 47_{jig}: TRN 'jigs | 48_{rig}: TRN lus | 49_{khayams}: R 'khoms; Rc 'khor | 50_{nad}: MG dang | 51_{phra}: D phra | 52_{jigs}: DR 'jig; Rc 'jigs | 53_{byed pa}: TRN bar byed | 54_{ji}: D ci | 55_{ba yi}: TRN ba'i | 56_{zhes}: TRN ces | 57_{nga rgyal}: MG rgyal po

/'das pa'i dus na sngon byung ba/⁵⁸ N47v
 /las kyis⁵⁹ gdug⁶⁰ pa'i ru dra⁶¹ de/
 /rgyal ba 'das⁶² pa'i sbyor ba yis/
 /ji⁶³ ltar khro drag gtum pa ltar/
 /da lta⁶⁴ tshe 'dir byung ba yis⁶⁵/
 /dug gsum brtsegs⁶⁶ pa'i ri⁶⁷ bo 'di/
 /'bar 'phro⁶⁸ 'khrugs⁶⁹ pa'i sbyor ba yis/
 /ji⁷⁰ ltar 'tshams⁷¹ pa bzhin du 'os/
 /sangs rgyas thams cad 'dus nas kyang/ R116r
 /khros⁷² pa'i sprin⁷³ nag gtibs pa yis/
 /mngon spyod⁷⁴ rol pa'i thabs chen gyis/
 /'khor ba sgral⁷⁵ ba'i dus la bab/ T145r(289)
 /ces bgros so/
 /bcom ldan 'das chags pa⁷⁶ chen po'i tshogs kyis⁷⁷ bgros pa/
 /shin tu⁷⁸ gdug cing⁷⁹ gtum pa la/
 /zhi bas phan par mi 'gyur te/
 /shes rab thabs⁸⁰ kyi ngo bo las/
 /khro bor de bzhin gshegs kun mdzad/ G105v
 /khro bo'i tshul can khros⁸¹ pas kyang/
 /'jig rten gsum dag sreg⁸² byed na/
 /sangs rgyas thugs rje⁸³ khros⁸⁴ pa yis/
 /khams gsum ma lus smos⁸⁵ ci dgos/ D48r
 /zhes⁸⁶ bgros so/
 /bcom ldan 'das phrag⁸⁷ dog chen po'i tshogs⁸⁸ kyis bgros pa/
 rang bzhin dag pa'i ngo bo las/
 /log rtog phyin ci log⁸⁹ gis⁹⁰ bcings/
 /dngos po rang kar⁹¹ zhen pa yi⁹²/
 /gdul dka⁹³ ma lus 'dul ba dang/
 /dam tshig la sdang mam sbyang⁹⁴ phyir/ M118v(236); N48r
 /dur khrod gar gyi⁹⁵ phyag rgyar mdzod/⁹⁶
 /ces bgros so/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 thugs rje⁹⁷ chen po'i 'phrin⁹⁸ las kyis/⁹⁹
 bka'i¹⁰⁰ mol ba¹⁰¹ mdzad pa'i le'u ste gsum pa'o//

ⁱ Along with the earlier line in the chapter, shin tu khro drag gtum par 'gyur, this verse represents a parallel with the Dunhuang manuscript, IOL Tib.J 331.III (Ir), which gives: /shin du khro zhing gtum ba la/ /zhi bas phan bar myi 'gyur te/ /shes rab ththabs su sbyor ba yis/ /khro bor de bzhin gshegs kun mdzad/. A version of the verse is also found in the *Phur pa bcu gnyis*'s Chapter 7, which is the chapter on the taming of Rudra (D206r-v: /shin tu khros shing gtum par 'gyur/ /zhi bas phan par mi 'gyur te/ /shes rab thabs su sbyor mdzad pa/ /khro bor de bzhin gshegs kun mdzad/).

⁵⁸TRN insert 6 yig rkang not found here in DMG (perhaps accidental repetition of yig rkang found 18 yig rkang above) [variants from T given in square brackets]: /de tshe sems can thams cad kun/ /shin du khrod [R khro] drag gtum par 'gyur/ /shin du [N tu] khro drag tum [N gtum; Rc gtum] pa yis/ /o dod 'bod par gtum par 'gyur/ /mi bzad chen po'i sdug bsngal des/ /dug gsum mtha' las mngon zhen pa'i/ | ⁵⁹kyis: D kyi | ⁶⁰gdug: TRN sdug | ⁶¹ru dra: D rü tra; TRN ru tra | ⁶²rgyal ba 'das: MG *nga rgyal dregs* | ⁶³ji: D ci | ⁶⁴lta: MG ltar | ⁶⁵tshe 'dir byung ba yis: TRN 'di cher 'byung ba'i | ⁶⁶brtsegs: TRN rtsegs | ⁶⁷ri: MG ngo | ⁶⁸phro: MG *khro* | ⁶⁹khrugs: TRN 'khrug | ⁷⁰ji: D ci | ⁷¹tshams: MG brtsams; TR 'tsham | ⁷²khros: TRN 'khros | ⁷³sprin: N sbyin | ⁷⁴spyod: D sbyod | ⁷⁵sgral: D bsgral | ⁷⁶chags pa: TRN 'dod chags | ⁷⁷po'i tshogs kyis: D pos | ⁷⁸tu: TR du | ⁷⁹cing: M ba'i; G pa'i | ⁸⁰thabs: T ba not printed properly | ⁸¹can khros: TR mchar 'khros; N 'char 'khros; Rc 'char 'khros | ⁸²sreg: Rc bsreg | ⁸³rje: MG rjes | ⁸⁴khros: TRN 'khros | ⁸⁵smos: TRN rmos | ⁸⁶zhes: TRN ces | ⁸⁷phrag: TRN phra | ⁸⁸tshogs: R tshod | ⁸⁹log: N logs | ⁹⁰gis: D pas | ⁹¹kar: D dgar; N dkar | ⁹²pa yi: MG pa yis; TRN pa'i | ⁹³dka: MGT ka | ⁹⁴sbyang: MG sbyangs | ⁹⁵gyi: N gyis | ⁹⁶mdzod: MG byed; TR mdzod | ⁹⁷rje: N rjes | ⁹⁸phrin: D phrin | ⁹⁹kyis: D kyi | ¹⁰⁰bka'i: TRN bka' | ¹⁰¹ba: D pa

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 4

sDe dge:D48r.2; mTshams brag: 118v.2; sGang steng: 105v.4; gTing skyes: 145r.6; Rig 'dzin: 116r.5; Nubri:48r.

//de nas karma¹ he ru kas² 'khor mang po 'dus pa'i nang³ nas/
shin tu⁴ yang bcom ldan 'das badzra kī la⁵ ya⁶/
rigs kyi khro bo'i⁷ tshogs dang bcas pa la⁸ 'di skad ces brjod do/

/khrag 'thung chen po⁹/

dka' thub can gyi¹⁰ sems can 'di¹¹/

/rgyu dang rkyen ni ci las byung/ⁱ

'bras bu smin pa ji¹² ltar smin¹³/

T145v(290)

/rigs dang sde ni gang du gtogs¹⁴/

/las skal¹⁵ spyod pa¹⁶ ci¹⁷ zhig byed/

/ma btul ba'i¹⁸ skyon ni ci¹⁹/

/btul na yon tan²⁰ ji²¹ ltar thob²²/

R116v

/ces brjod pas/²³

bka' stsal pa/

log pa'i sems can chen po de/

/legs pa'i rgyu rkyen las ma byung/

/nyes pa'i rgyu rkyen las byung ste/

/rgyu ni gzung²⁴ 'dzin rtog²⁵ las byung²⁶/

/rkyen kyang²⁷ log par²⁸ spyad pa²⁹ las byung³⁰/

G106r

'bras bu nyon mongs lnga ru smin/

/rigs ni 'khor ba'i rigs can te/

/gdol pa can gyi³¹ 'byung por gtogs^{32/33}

/las skal chags sdang spyod la zhen/

/ma btul ba yi³⁴ skyon bstan na/

/lha dang mi yi³⁵ srid pa brlag³⁶

/kha lo log par bsgyur nas su/

/sangs rgyas zhing khams rab stongs te/

N48v

'khor ba ste³⁷ chad³⁸ du³⁹ lus la/

M119r(237)

ⁱ The *'Bum nag* gives a quotation extracted from these questions and answers, with a clear correspondence from this line down to T145v(290) line 5 (although omitting some lines). The quotation is given as follows:

kar ma [karma] he ru kas khrag 'thung chen po la zhus pa/ srin po ru ta [dra] gdug pa 'di/ rgyu dang rkyen ni ci las byung/ 'bras bu gang du smin pa 'gyur/ las skal spyod pa ci zhig byed/ /ma btul ba'i [ba yi] skyon ni ci/ /btul na yon tan ci zhig thob/ (26 line 1-2) [250.1-3]

khrag 'thung rdo rjes bka' stsal pa/ log pa'i semn cheno [sams can chen po] 'di/ dam tshig nyams [nyams] pa'i rgyu las byung/ /rkyen ni bla ma spangs pa'o/ 'bras bu nyon mongs lnga ru smin/ /las skal chaṭ [chags] sdang spyod la zhen/ /ma btul mi'i srid pa rlag /sangs rgyas zhing yang stongs par byed/ /btul na yotan [yon tan] dpag med de/ /dug gsum [gsum] rtsad gcod 'khor dong sprugs/ [sprug] (26 line 2-4) [250.3-5]. The *'Bum nag* then adds that we find the same explanation in the *rtsa ba rdoe khros pa'i rgyud*.

¹karma: TR kar ma | ²he ru kas/: DT he ru kas | ³pa'i nang: MG pa; R pa'i | ⁴tu: TR du | ⁵la: MGR lā | ⁶ya/: D ya; TRN yas/ | ⁷bo'i: TRN bo | ⁸la: D la/ | ⁹chen po: TN chen po badzra kī la yas; R chen po badzra kī la lā yas | ¹⁰gyi: T gi; RN gyis | ¹¹can 'di: TRN can chen po 'di | ¹²ji: D ci | ¹³ltar smin: R ltar smin pa ji ltar smin (dittography) | ¹⁴gtogs: MG rtogs | ¹⁵skal: MG skal gyi | ¹⁶pa: MG pa ni | ¹⁷ci: N omits | ¹⁸ba'i: D ba yi | ¹⁹ci: MG ci yod | ²⁰ni ci/ /btul na yon tan: N omits (eyeskip) | ²¹ji: D ci | ²²thob: D 'thob | ²³pas/: D pas | ²⁴gzung: TN bzung | ²⁵rtog: MG rtog ngan; N rtogs | ²⁶byung: MG byung ngo | ²⁷kyang: MG ni; TRN yang | ²⁸par: TRN pa ²⁹spyad pa: D spyad; TRN spyod pa | ³⁰byung: MG byung ngo; TRN omit | ³¹gyi: MG gyis | ³²gtogs: MG rtogs | ³³gdol pa can gyi 'byung por gtogs/: T /sde ni rdol [gap of three to four syllables] gyi rigs su gtogs/; RN /sde ni rdol pa can gyi rigs su gtogs/ | ³⁴ba yi: TRN ba'i | ³⁵mi yi: TRN mi'i | ³⁶pa brlag: MG pa rlag; TRN rlag 'gyur | ³⁷ste: MG rtag; TRN gter | ³⁸chad: T chen | ³⁹du: TRN de

/sangs rgyas gnyan⁴⁰ rigs⁴¹ su lus nas/
 /don la⁴² mi phan skyon yod do/
 /btul na yon tan dpag tu med⁴³/
 /dug⁴⁴ gsum rtsad gcod 'khor⁴⁵ dong sprugs⁴⁶
 /'khor ba⁴⁷ chos nyid chen por 'gyur/
 /sangs rgyas zhing khams dag pas na/
 /btul⁴⁸ bas yon tan chen po thob⁴⁹/
 /ces brjod pas/⁵⁰
 karma⁵¹ he ru kas shin tu⁵² bskul⁵³ te⁵⁴/
 e ma ho badzra kī la⁵⁵ ya⁵⁶/
 dus la bab pa'i skal⁵⁷ chen 'di^{58/59}
 /las la bab pa'i thugs rje⁶⁰ yis/
 /rnam par smin pa'i 'byung po 'di/
 /bsgral⁶¹ ba 'ba' zhig thugs rje'i mchog
 /ces nye bar bskul bas/⁶²
 /sprul pa'i cho 'phrul mdzad de/⁶³
 ye shes kyi sprin⁶⁴ dmar nag ni/⁶⁵
 dbyar⁶⁶ gyi char⁶⁷ sprin bzhin⁶⁸ du gtibs⁶⁹ nas⁷⁰/
 /'bar ba'i phyag rgya sna tshogs su bzhengs te⁷¹/
 de bzhin gshegs pa thams cad kyis⁷² bden pa'i gzhung gis gdul⁷³ bar gzas pa na⁷⁴/
 ru dra⁷⁵ nag pos se gol lan gcig⁷⁶ brdabs te⁷⁷/
 bdag mi thul bar⁷⁸ 'dul bar⁷⁹ ngo mtshar skyes te/
 go'u ta⁸⁰ ma khyod kyis bdag thul ba ma lags te⁸¹/
 khyod rang gi gnas su dka' thub kyi bde ba⁸² la⁸³ nos⁸⁴ shig zer te⁸⁵ ma nyan to⁸⁶/
 /de nas khro bo chen po mams kyis/⁸⁷
 rdo rje rta'i⁸⁸ tshogs su sprul nas⁸⁹/
 khro bo rta'i⁹⁰ tshogs kyis thul⁹¹ bar⁹² bka' bsgo ba las/⁹³
 dpal rta mgrin⁹⁴ gyi⁹⁵ gsung⁹⁶ tshangs pa'i dbyangs⁹⁷ lta bus/⁹⁸
 srin⁹⁹ po'i ma sring mams dbang du bsdus nas¹⁰⁰/
 'dul ba'i 'khor khrims par¹⁰¹ byas nas¹⁰² yang/¹⁰³
 /khos¹⁰⁴ ma nyan te¹⁰⁵ ma thul¹⁰⁶ lo/
 /de nas yang¹⁰⁷ chos kyi dbyings kyi pho brang nas¹⁰⁸/
 ye shes kyi sprin 'go¹⁰⁹ ni nam mkha'i¹¹⁰ sprin bzhin gtibs¹¹¹ nas/
 gzugs kyi sku rags par bzhengs te¹¹²/
 snang srid kyi khams su/¹¹³
 ye shes kyi spyan mam par dag pas¹¹⁴ gzigs¹¹⁵ nas/

D48v

T146r(291)

R117r

G106v

M119v(238); N49r

⁴⁰gnyan: D *dman* | ⁴¹rigs: TRN ris | ⁴²la: TRN las | ⁴³tu med: MG med de | ⁴⁴dug: MG dus | ⁴⁵khor: D 'khor ba | ⁴⁶sprugs: D nas sbrug | ⁴⁷ba: TRN ba'i | ⁴⁸btul: TRN btul | ⁴⁹thob: D 'thob | ⁵⁰pas/: T pas | ⁵¹karma: TR kar ma | ⁵²tu: TRN du | ⁵³bskul: TRN skul ⁵⁴te: TRN ste | ⁵⁵la: MGR lā | ⁵⁶ya: TRN yi | ⁵⁷skal: D *bskal*; TRN *skul* | ⁵⁸di: D 'dir | ⁵⁹M yig rkang poorly written and unclear | ⁶⁰rje: N rjes | ⁶¹bsgral: MG sgral | ⁶²D inserts: *de nas de bzhin gshegs pa kun gyis*/ | ⁶³pa'i cho 'phrul mdzad de/: M so poorly written it is illegible | ⁶⁴sprin: N spyin | ⁶⁵ni/: D ni | ⁶⁶dbyar: TRN g.yar | ⁶⁷char: MG omit | ⁶⁸bzhin: D omits | ⁶⁹gtibs: TRN ni rtibs | ⁷⁰nas: D pas ⁷¹bzhengs te: MG shes; TRN bzhengs ste | ⁷²kyis: TRN kyis/ | ⁷³gdul: D 'dul | ⁷⁴gzas pa na: MG gzigs nas; TRN gzas na | ⁷⁵ru dra: D rū tra; TRN ru tra | ⁷⁶gcig: D *gsum*; TRN cig | ⁷⁷te: TR ste | ⁷⁸thul bar: MGN omit; TR 'dul bar | ⁷⁹bar: TR ba | ⁸⁰ta: TR rta; Rc ta ⁸¹te: TN ste | ⁸²kyi bde ba: TRN bden | ⁸³la: T pa | ⁸⁴nos: DG gnos; M mnos | ⁸⁵zer te: TRN zer/ | ⁸⁶to: MGN no | ⁸⁷kyis/: MG kyis ⁸⁸rta'i: D *rta mchog gi* | ⁸⁹nas: MG te | ⁹⁰rta'i: D *rta mchog gi* | ⁹¹thul: M thal (unclear; thul might be intended); N thur | ⁹²bar: N omits | ⁹³M this yig rkang is poorly written and unclear | ⁹⁴mgrin: RN 'grin | ⁹⁵gyi: DN gyis | ⁹⁶gsung: N gsungs | ⁹⁷pa'i dbyangs: N ba'i dbyings | ⁹⁸bus/: D bus | ⁹⁹srin: G sring | ¹⁰⁰nas: TRN te | ¹⁰¹'khor khrims par: D 'khor *khrems* par: MG *khrims*, TRN 'khor *grims* par | ¹⁰²nas: TRN na | ¹⁰³yang/: D yang | ¹⁰⁴/khos: D khos; MG /khong; TRN /kho | ¹⁰⁵te: TR de | ¹⁰⁶ma thul: R ma thul (ma subscribed beneath de as a correction in black); Rc 'thul | ¹⁰⁷yang: MG omit | ¹⁰⁸nas: MG du | ¹⁰⁹go: MG mgo; TRN go | ¹¹⁰nam mkha'i: TN namkha'i | ¹¹¹gtibs: TRN btibs | ¹¹²te: TRN nas | ¹¹³su/: D su | ¹¹⁴pas: TRN par | ¹¹⁵gzigs: R gziḍ

bdud ru dra¹¹⁶ nag po lta¹¹⁷ zhig¹¹⁸
 /srog¹¹⁹ chags kyi skam¹²⁰ lings¹²¹ la¹²² spyod par gzigs nas/
 kun rdzob sgyu ma'i¹²³ tshul dang¹²⁴ mthun¹²⁵ par spyod¹²⁶ dgongs¹²⁷ te/
 rnam par rol cing kun tu¹²⁸ rten¹²⁹ pa'i tshul gyis/
 dpal¹³⁰ rdo rje rta gdong gi tshogs la bka' bsgo ba/
 rdo rje rta¹³¹ gdong gi tshogs kun song rab tu song¹³² la/
 'jig rten gyi khams dag na¹³³ bdud kyi tshogs kun srog chags kyi skam¹³⁴ lings¹³⁵ byed pa la¹³⁶ so tshugs¹³⁷
 shig¹³⁸ ces bka'¹³⁹ bsgo ba las¹⁴⁰/ T146v(292)
 rdo rje rta'i rgyal pos 'jig rten gyi khams su cho 'phrul bstan nas/
 'jig rten pa'i¹⁴¹ ri bo ma la ya¹⁴² gnam¹⁴³ lcags yod pa'i rtse la so¹⁴⁴ btsugs so/
 der yum ral gcig¹⁴⁵ ma dang padma br gu¹⁴⁶ ta gnyis bsnyes¹⁴⁷ so/
 /dpal padma¹⁴⁸ gar gyi dbang phyug gis ni/
 'jig rten gyi khams su cho 'phrul gzugs kyi skur mngon par¹⁴⁹ bstan nas/ D49r
 /kun rdzob byis pa'i spyod pa¹⁵⁰ dang mthun¹⁵¹ par/
 'jig rten gyi¹⁵² khams su cho 'phrul gyi zhabs kyis bcags¹⁵³ te¹⁵⁴/ R117v
 srin po¹⁵⁵ skam¹⁵⁶ lings la¹⁵⁷ gso ba'i¹⁵⁸ bar du/ G107r; N49v
 srin po'i gling khams su gshegs nas¹⁵⁹/
 /nyon mongs pa'i 'dam¹⁶⁰ rdzab dang/
 /zhe sdang gi rdzong la zhen pa dang/
 'dod pa'i rgya mtsho la chags pa'i phyir/
 srin po'i gling khams kyi phyi rol na/
 khrag gi rgya¹⁶¹ mtshos bskor ba de dag dpal¹⁶² khrag 'thung 'bar ba'i tshogs kyis/¹⁶³ rakta¹⁶⁴ bdud rtsi sna
 tshogs su sprul nas/¹⁶⁵
 zhal du brngubs shing¹⁶⁶ gsol lo¹⁶⁷/
 /mi gtsang¹⁶⁸ ba'i¹⁶⁹ 'dam rdzab¹⁷⁰ kyis bskor ba de dag¹⁷¹ dri chen las bdud rtsi sna¹⁷² tshogs¹⁷³ su sprul
 nas¹⁷⁴ zhal du rol¹⁷⁵ lo¹⁷⁶/
 /go ro tsa na dang/¹⁷⁷
 rkang la sogs pa'i bcud 'khyil ba¹⁷⁸ de dag byang¹⁷⁹ chub sems las bdud rtsi sna tshogs su sprul nas zhal du¹⁸⁰
 gsol to¹⁸¹/
 /rnag dang chu ser¹⁸² gyi khu ba 'bab¹⁸³ pa de dag dri¹⁸⁴ chu las bdud rtsi¹⁸⁵ sna tshogs su sprul nas gsol to/
 /'bu¹⁸⁶ dang¹⁸⁷ 'bu shin tu¹⁸⁸ che ba dang/
 /lcags kyi sbrang ma la sogs pa kun¹⁸⁹ dang/
 bsgral ba'i sha rus thang mar brdal¹⁹⁰ ba de dag
 /mang¹⁹¹ sa¹⁹² las bdud rtsi sna tshogs su sprul nas¹⁹³ gsol lo¹⁹⁴/ T147r(293)
 /'jigs byed 'bar ba'i tshogs su¹⁹⁵ bsgral zhing¹⁹⁶ 'bar ba'i tshogs su bskyed de¹⁹⁷/
 /srin po'i bu mo'i¹⁹⁸ tshogs dang/

¹¹⁶ru dra: D rŭ tra; TRN ru tra | ¹¹⁷lta: MG lta bu | ¹¹⁸zhig: TRN zhing | ¹¹⁹srog: MG srog; N srogs | ¹²⁰skam: D *skyams* | ¹²¹lings: MG *ling* | ¹²²la: MG omit | ¹²³ma'i: MG ma lta bu'i | ¹²⁴dang: D du | ¹²⁵mthun: MGRN 'thun | ¹²⁶spyod: MG spyad; TRN spyod par | ¹²⁷dgongs: D *dgos*; N dgengs | ¹²⁸tu: TR du | ¹²⁹rtten: D brten; MG sten | ¹³⁰dpal: D *dpa' bo* | ¹³¹rta: D omits | ¹³²rab tu song: N omits (eyeskip) | ¹³³na: D la; TRN na/ | ¹³⁴skam: D *skyams* | ¹³⁵lings: MG *ling* | ¹³⁶la: N omits | ¹³⁷tshugs: TRN tshul | ¹³⁸shig: MG cig; TRN shig/ | ¹³⁹bka': N bka' bka' | ¹⁴⁰las: MG la | ¹⁴¹pa'i: TRN gyi | ¹⁴²ya: MG ya/; T ya da; RN ya na | ¹⁴³gnam: TRN rnam; Rc gnam | ¹⁴⁴D gap of one to two syllables | ¹⁴⁵gcig: TRN cig | ¹⁴⁶br gu: MGTRN 'bri ku | ¹⁴⁷bsnyes: D *bsnyems*; MG *mnyes* | ¹⁴⁸padma: TRN pad ma | ¹⁴⁹gzugs kyi skur mngon par: MG omit | ¹⁵⁰byis pa'i spyod pa: D *chos*; TRN bris pa | ¹⁵¹mthun: MGTR 'thun | ¹⁵²gyi: D omits | ¹⁵³bcags: R bcaḍ | ¹⁵⁴te: TN ste | ¹⁵⁵po: D po'i | ¹⁵⁶skam: D *skyams* | ¹⁵⁷la: D *ngal* | ¹⁵⁸gso ba'i: MG *so'i*; TRN *song gi* | ¹⁵⁹nas: MG omit | ¹⁶⁰dam: N 'dab | ¹⁶¹rgya: MG omit | ¹⁶²dpal: TRN /dpal/ | ¹⁶³kyis/: D kyis; MG kyis *rol/* | ¹⁶⁴rakta: MG rta'i; TR rag ta; N rag tu | ¹⁶⁵nas/: D nas | ¹⁶⁶brngubs shing: DMG rmgubs shing; TN rmgub cing; R rdub cing | ¹⁶⁷lo: D to | ¹⁶⁸gtsang: TR rtsang; Rc gtsang | ¹⁶⁹ba'i: MG ba | ¹⁷⁰rdzab: D rdzabs; R rdzas; Rc rdzab | ¹⁷¹dag: TRN dag / | ¹⁷²sna: N rna | ¹⁷³las bdud rtsi sna tshogs: MG *de dag la sogs* | ¹⁷⁴nas: MG te | ¹⁷⁵rol: MG gsol | ¹⁷⁶lo: TRN to | ¹⁷⁷dang/: D dad | ¹⁷⁸ba: DT pa | ¹⁷⁹byang: TRN /byang/ | ¹⁸⁰zhal du: TRN omit | ¹⁸¹to: MG lo | ¹⁸²ser: N gser | ¹⁸³bab: TRN bab | ¹⁸⁴dri: TRN /dri/ | ¹⁸⁵rtsi: N rtsa'i | ¹⁸⁶bu: T 'bru | ¹⁸⁷dang: G dang/ | ¹⁸⁸tu: TR du | ¹⁸⁹kun: MG omit | ¹⁹⁰brdal: TRN bdal | ¹⁹¹mang: D /māng; MG mang; Rc /maṃ/ | ¹⁹²sa: MG pa | ¹⁹³nas: TRN nas zhal du | ¹⁹⁴lo: D to | ¹⁹⁵su: MG kun | ¹⁹⁶zhing: TR zhing/ | ¹⁹⁷de: TRN do | ¹⁹⁸bu mo'i: TRN bu'i

rkun mo dang¹⁹⁹ gtum²⁰⁰ mo'i tshogs la sogs pa la²⁰¹
 ma chags thabs kyi²⁰² sbyor ba mdzad pas/
 sras 'phags pa'i lus la²⁰³ sems can gyi²⁰⁴ mgo btags pa mang po²⁰⁵ byung ste/
 phag dang stag gi mgo la sogs pa mang po²⁰⁶ sprul lo²⁰⁷/
 /de'i gnas keng rus kyi grong khyer²⁰⁸ thod pa²⁰⁹ brtsigs²¹⁰ pa'i nang na/ N50r
 srin mo kro dhī shwa rī²¹¹ nyid ni²¹²
 'khor ba smin pa'i dung phor du²¹³ M120v(240); G107v
 nyon mongs pa smin pa'i chang gis bkang ste/
 longs²¹⁴ spyod cing gnas pa las/
 'jigs byed kyi rgyal po²¹⁵ dpal kī²¹⁶ la²¹⁷ yas/ R118r
 /srin po'i gzugs su sprul nas²¹⁸/ ii
 e ma ho²¹⁹ bdag gi gtso²²⁰ bo ni byon²²¹ to zhes te²²²/
 bam chen po'i²²³ khri las²²⁴ babs te²²⁵/
 rje la dung²²⁶ phor²²⁷ gyi mtsho zhal du²²⁸ bstabs²²⁹ pas/
 kī²³⁰ la²³¹ yas rol to/
 /gzhan yang rim par bstabs shing²³² rol to/
 /de nas yong zhig²³³ yid ma ches nas brtags na²³⁴
 rang gi gtso bo bas bzhin bzang zhing mdangs 'bar ba zhig tu mthong ste/ D49v
 e ma ho²³⁵
 /bdag gi gtso bo²³⁶ gang lags pa de bas²³⁷ gzi byin²³⁸ che bar gyur²³⁹ zhes pa las/
 kī²⁴⁰ la²⁴¹ yas srin skad thang²⁴² gsum gsungs²⁴³ pas²⁴⁴ yid ches²⁴⁵ par gyur te/
 ma chags thabs kyi sbyor ba mdzad pas/
 srin mo'i rang bzhin 'dod pa'i rgya mtsho las ma thar²⁴⁶ ro/ T147v(294)
 /de nas dpal rta mgrin gyis²⁴⁷ srin po byung²⁴⁸ ba'i mtshan ma dag gzigs te²⁴⁹/
 rdo rje bya sbron²⁵⁰ chen po²⁵¹ mdzad par dgongs nas/ M122r(243)
 'dur²⁵² chen rta'i 'gros²⁵³ rdo rje srin po'i²⁵⁴ stabs kyis gshegs nas²⁵⁵ dgyes pa'i tshul du dgongs pa ste²⁵⁶
 khro bo rdo rje²⁵⁷ 'dur²⁵⁸ glu blangs²⁵⁹ nas sbran no²⁶⁰/
 /de'i dus na dpal kī²⁶¹ la yas/
 lhag pa'i byang chub sems kyi 'dus²⁶² 'phros²⁶³/
 yi ge ὀm̐²⁶⁴ gyi tshogs su sprul²⁶⁵ nas/
 srin mo'i lhums su zla ba'i dkyil 'khor 'khyil zhing²⁶⁶ gsal bar gyur te²⁶⁷/
 sras rdo rje srin po 'jigs byed 'bar ba'i cha lugs can gcig²⁶⁸ tu byin gyis brlabs²⁶⁹ te/ G109r; N50v
 srin mo'i lhums su bzhag go/
 /de nas dpal kī²⁷⁰ la²⁷¹ ya nyid kyis/

ⁱⁱ At this point, mTshams brag and sGang steng part company from the other editions, inserting a passage found later here. Here, we therefore jump from mTshams brag's 120v(240) line 1 to 121v(242) line 4, and there is a similar jump in sGang steng.

¹⁹⁹rkun mo dang: MG rkug ma dang/ | ²⁰⁰gtum: MG stum | ²⁰¹la: MG la | ²⁰²kyi: D kyis | ²⁰³la: N omits | ²⁰⁴can gyi: TRN kyi | ²⁰⁵po: TRN por | ²⁰⁶po: TRN por | ²⁰⁷lo: D to | ²⁰⁸khyer: TRN khyer dang/ | ²⁰⁹pa: MG pas | ²¹⁰brtsigs: D brtsegs | ²¹¹dhī shwa rī: MG ti sho ri (M ti slightly unclear on the fiche); TRN tri sho ri | ²¹²ni: MG ni | ²¹³du: MG du | ²¹⁴longs: TR long | ²¹⁵kyi rgyal po: MG omit | ²¹⁶kī: TN ki | ²¹⁷la: MGR lā | ²¹⁸nas: MG nas byon | ²¹⁹ma ho: D ma ho/ /; T ma'o | ²²⁰gtso: TR rtso; Rc gtso | ²²¹byon: D phyin | ²²²te: TRN zer ste | ²²³po'i: D gyis | ²²⁴las: TRN la; Rc las | ²²⁵babs te: D bab ste | ²²⁶dung: N dul | ²²⁷phor: TR bor | ²²⁸du: MGN omit | ²²⁹bstabs: TRN btabs; Rc btab | ²³⁰kī: MGTN ki | ²³¹la: R lā | ²³²bstabs shing: TRN btabs cing; Rc btab cing | ²³³yong zhig: D sang zhogs | ²³⁴brtags na/: D bltas pas | ²³⁵ho/: MG ho | ²³⁶bo: N omits | ²³⁷bas: D bas [gap of about two syllables]; TRN bas/ | ²³⁸byin: TRN brjid | ²³⁹gyur: MG 'gyur | ²⁴⁰kī: MGTN ki | ²⁴¹la: R lā; N li | ²⁴²thang: D thengs; N theng | ²⁴³gsungs: N gsung | ²⁴⁴pas: TRN pa las/ | ²⁴⁵pas yid ches: MG omit | ²⁴⁶ma thar: N mthar | ²⁴⁷gyis: T gis/; RN gyis/ | ²⁴⁸byung: D 'byung | ²⁴⁹te: TN ste | ²⁵⁰sbron: D sgron; N spron | ²⁵¹po: D por | ²⁵²dur: DMGTRN mdur | ²⁵³gros: TRN 'gros/ | ²⁵⁴srin po'i: D srin mo'i; TRN bya sgron ba'i | ²⁵⁵nas: TRN nas/ | ²⁵⁶pa ste/: D te; N ste/ | ²⁵⁷rje: D rje'i | ²⁵⁸dur: DMGTRN mdur | ²⁵⁹glu blangs: D glur blangs; TR glu slangs; N slang^s | ²⁶⁰sbran no: TN sgran to; R sgrol to | ²⁶¹kī: MGT ki; R gyi | ²⁶²dus: DMGRc 'du | ²⁶³phros: MG 'phro | ²⁶⁴ὀm̐: MG bam; TRN om̐ | ²⁶⁵sprul: DMG sbrul | ²⁶⁶'khyil zhing: MG 'khyil cing; TRN skyed cing | ²⁶⁷te: TRN ste | ²⁶⁸gcig: D zhig; TRN cig; Rc gcig | ²⁶⁹brlabs: TRN rlabs | ²⁷⁰kī: M ki | ²⁷¹la: TRN lā

yi ge 'khor lo²⁷² tshogs chen gyi²⁷³ sa la gshegs te/
 dbyings kyi ngang du mi dmigs par gyur to/
 /de nas srin pos²⁷⁴ rang gi gnas su phyin²⁷⁵ pa dang/
 rang gi gnas kyi longs²⁷⁶ spyod kyang²⁷⁷ mi snang/
 'khor mams kyang phal²⁷⁸ cher byer/
 sngon ma mthong²⁷⁹ ba'i²⁸⁰ phag dang stag²⁸¹ gi mgo can la sogs pas bskor te²⁸²/
 shin tu²⁸³ yid mi dga' zhing²⁸⁴
 /rtog²⁸⁵ pa chen po skyes nas/
 e ma ho²⁸⁶
 /bdag gi gnas 'di lta bu ci zhes pa las/
 srin mos mdun bsu²⁸⁷ nas/
 e ma ho sgeg po²⁸⁸ dpa' bo de lta bu'i tshig²⁸⁹ 'khor gyi nang du gsung ngam/²⁹⁰
 khyod kyi dgongs²⁹¹ pa ni bdag gis deng²⁹² phan chad du bsgrub ste²⁹³/
 bdag gi lhums na²⁹⁴ mi bde²⁹⁵ ba ni²⁹⁶
 dpa' bo khyod kyi rigs mtshon pa gcig²⁹⁷ lags na/
 ci zhig 'khrul²⁹⁸ zhes²⁹⁹ smras pas/
 srin po'i rang bzhin gyis/³⁰⁰
 srin mo'i gzugs mthong bas kyang/
 /mdangs dang bkrag du³⁰¹ ldan pas³⁰² chags pa skyes te/
 bdag gi³⁰³ rigs 'dzin pa gcig³⁰⁴ kyang nges par 'byung³⁰⁵ ngam snyam³⁰⁶ nas³⁰⁷/
 dga' ba'i³⁰⁸ 'dod pa'i sbyor ba la³⁰⁹ bzhugs³¹⁰ so/
 /de nas 'dod pa zhi ba'i skabs su/
 kī³¹¹ la³¹² yas³¹³ srin mo las/³¹⁴
 srin po³¹⁵ ru dra³¹⁶ skyes pa'i tshul du sprul nas³¹⁷/
 ru dras³¹⁸ skad thang³¹⁹ gsum phyung bas/
 dpa' ngam pa'i skad du gyur nas/
 srin po dang³²⁰ srin mo brgyal bar gyur to/
 /brgyal³²¹ ba sangs nas bltas³²³ na/
 'jigs³²⁴ byed badzra kī³²⁵ la³²⁶ ya la³²⁷ dbu dgu phyag bco brgyad pa la/
 rdo rje³²⁸ gshog pas nam mkha'³²⁹ khebs³³⁰ pa gcig³³¹ tu gyur nas³³²
 /yab lha'i sprul pa de la/
 yum gyi sprul pa³³³ brten³³⁴ pa'i tshul du/
 srin mo³³⁵ kro dhī bshwa rīr³³⁶ gyur pas³³⁷/
 mtshan yang rdo rje srin mo³³⁸ zhesⁱⁱⁱ bya bar gsol to/
 /de nas srin pos kyang rang gi sems bltas³³⁹ nas³⁴⁰/
 /nga rgyal gyi dka'³⁴¹ thub skyes nas/

R118v

 T148r(295)
 M122v(244)

D50r

 N51r
 G109v

M120v(240); G107v

ⁱⁱⁱ At this point we take up where we left off in M and G, returning to mTshams brag's 120v(240) line 1.

²⁷²lo: R omits | ²⁷³gyi: G gyis | ²⁷⁴pos: D po | ²⁷⁵phyin: T byin | ²⁷⁶longs: T long | ²⁷⁷kyang: D *byang* | ²⁷⁸phal: R 'phal | ²⁷⁹mthong: N 'thong | ²⁸⁰ba'i: DR ba; TN pa | ²⁸¹stag: TN rtag | ²⁸²te: TR ste | ²⁸³tu: TR du | ²⁸⁴zhing/: TRN zhing | ²⁸⁵rtog: G rtogs | ²⁸⁶ma ho/: MG ma'o; TRN ma ho | ²⁸⁷bsu: D bsus; N su | ²⁸⁸po: D pa | ²⁸⁹tshig: MG *tshogs* | ²⁹⁰ngam/: TRN ngam | ²⁹¹kyi dgongs: MG *kyis dgos* | ²⁹²deng: MG de | ²⁹³bsgrub ste: MG bsgrubs te; TRN sgrub te | ²⁹⁴na: MG ni; TRN nas | ²⁹⁵bde: N bden | ²⁹⁶ni/: TRN ni | ²⁹⁷rigs mtshon pa gcig: MG *rigs 'tshogs pa* cig; TRN *gdung tshob* cig | ²⁹⁸khrul: TRN 'phrul | ²⁹⁹zhes: MG ces | ³⁰⁰gyis/: D gyis | ³⁰¹bkrag du: MG *skrag tu* | ³⁰²pas: TRN pas/ | ³⁰³gi: N gis | ³⁰⁴gcig: TRN cig; Rc gcig | ³⁰⁵byung: TRN 'phyung | ³⁰⁶snyam: MG *mnyam* | ³⁰⁷nas: N nas nas | ³⁰⁸ba'i: D ba | ³⁰⁹la: MG las | ³¹⁰bzhugs: DR *zhugs* | ³¹¹kī: MGTRN ki | ³¹²la: R lā | ³¹³yas: MG omit | ³¹⁴las/: D las | ³¹⁵po: MG mo | ³¹⁶ru dra: D rū tra; TRN ru tra | ³¹⁷du sprul nas: D *bstan te* | ³¹⁸ru dras: D rū tras; TRN ru tras | ³¹⁹thang: D *thengs*; M *theng* | ³²⁰dang: MG dang/ | ³²¹brgyal: TRN *rgyal* | ³²²bar gyur to/ /brgyal: MG omit (eyeskip) | ³²³bltas: D bltas pa; TRN *ltas* | ³²⁴'jigs: MG *dpal* 'jigs | ³²⁵kī: T ki | ³²⁶la: MGR lā | ³²⁷ya la: D ya (gap of one to two syllables)/; MGTRN ya la | ³²⁸rje: D rje'i | ³²⁹nam mkha': T namkha' | ³³⁰khebs: MG *khengs* | ³³¹gcig: TRN cig; Rc gcig | ³³²nas: MG to; TRN te | ³³³de la/ yum gyi sprul pa: MG omit (eyeskip); N de la/ yum gyi sprul | ³³⁴brten: D *bstan*; MG *sten* | ³³⁵srin mo: MG *ma mo* | ³³⁶dhī bshwa rīr: MG ti sho rīr; TRN ti sho rī | ³³⁷pas: D bas | ³³⁸mo: TRN po | ³³⁹bltas: MG *ltas*; TRN *rtas* | ³⁴⁰nas: R na | ³⁴¹dka': N dga'

srin pos³⁴² bskul ba byas te/
 /ru lu ru lu zhes³⁴³ pas/³⁴⁴
 mgo gsum la lag pa drug pa/
 rkang pa³⁴⁵ bzhi pa gcig tu³⁴⁶ gyur to/ R119r
 /badzra ki³⁴⁷ la³⁴⁸ ya dbu dgu phyag bco brgyad pa de las/
 khro bo dbu gsum phyag drug zhabs bzhir gyur pa³⁴⁹/
 de la sogs pa tsha tsha dang skar mda'³⁵⁰ bzhin du 'phros³⁵¹ pas/³⁵² T148v(296)
 ngag gi sprul pa phrogs³⁵³ te³⁵⁴/
 bsgral ba'i snying po òṃ³⁵⁵ dang hūṃ gi bar du ru lu³⁵⁶ bcug nas/
 dpal chen po de dag³⁵⁷ bzlas pas/
 ngag gi dbang po³⁵⁸ nyams so/
 /de nas³⁵⁹ yang ngag³⁶⁰ gi sprul pa byas te/
 srin skad brjod pas/
 mgo dgu³⁶¹ lag³⁶² bco³⁶³ brgyad pa gcig³⁶⁴ tu gyur to/
 de bzhin du ngag gi sprul pa phrogs so³⁶⁵/
 /yang srin pos³⁶⁶ ngag gi snying po bskul³⁶⁷ te/
 ru lu ru lu zhes brjod pas/
 mgo lnga yan lag³⁶⁸ bcu drug par gyur te³⁶⁹/
 de bzhin³⁷⁰ ngag gi nyes pa phrogs so/
 /yang srin pos³⁷¹ nga rgyal gyi³⁷² che ba skyes³⁷³ nas/
 ngag gi³⁷⁴ snying pos³⁷⁵ bskul lo³⁷⁶/
 /srin skad brjod pas³⁷⁷/
 mgo nyi shu rtsa gcig la/
 lag pa³⁷⁸ bzhi bcu³⁷⁹ rtsa gnyis pa³⁸⁰ gcig³⁸¹ tu gyur te³⁸²/ N51v
 de bzhin du yang³⁸³ sprul pa phrogs so/
 /de nas yang³⁸⁴ nga rgyal gyi sprul pa skyes³⁸⁵ nas/
 srin skad brjod pas/³⁸⁶
 lus che ba bsam gyis mi khyab pa gcig³⁸⁷ tu gyur te/
 rkang pa mi yi³⁸⁸ yul du zug³⁸⁹ pa/
 mgo bo srid pa'i rtse mo la³⁹⁰ reg pa/
 nad kyi rkyal³⁹¹ pa kha nas gtong³⁹² ba gcig³⁹³ tu gyur te³⁹⁴/
 de nas³⁹⁵ kī³⁹⁶ la³⁹⁷ yas de bzhin du ngag gi sprul pa phrogs³⁹⁸ te/
 nam mkha'³⁹⁹ dang mnyam pa'i sku phyag rgya⁴⁰⁰ cir⁴⁰¹ yang ma nges⁴⁰² pa'i gzugs su sprul te/
 ngag gi dbang bo⁴⁰³ phrogs pas/
 skyes bu gang dag⁴⁰⁴ lce bcad pa bzhin du⁴⁰⁵ dbang po nyams pas/
 lan blan⁴⁰⁶ zhing spobs⁴⁰⁷ pa'i thabs med nas⁴⁰⁸/
 'bros⁴⁰⁹ par gzas na/
 badzra⁴¹⁰ kī⁴¹¹ la⁴¹² yas⁴¹³ sa ma ya ho zhes brjod pas/

D50v; G108r

³⁴²pos: D po | ³⁴³zhes: D zhes brjod | ³⁴⁴pas/: MG pas | ³⁴⁵pa: MG omit (M has gap) | ³⁴⁶gcig tu: TR zhig du; N zhig tu | ³⁴⁷kī: T ki
³⁴⁸la: MGR lā | ³⁴⁹pa: MG pas | ³⁵⁰tsha tsha dang skar mda': D tsha tshwa dang skar mda'; MG skar mda' dang tsha tsha | ³⁵¹'phros: D
 spras | ³⁵²pas/: MG pas | ³⁵³phrogs: D 'phrogs; MG 'phrog | ³⁵⁴te: MG ste | ³⁵⁵ōṃ: MGTRN om | ³⁵⁶ru lu: TRN ru lu ru lu | ³⁵⁷de dag:
 D dag gis | ³⁵⁸po: TR bo | ³⁵⁹nas: MG omit | ³⁶⁰ngag: MG de dag | ³⁶¹dgu: TRN dgu la | ³⁶²M gap of about 2 syllables follows
³⁶³bco: T bcwo | ³⁶⁴gcig: TRN cig; Rc gcig | ³⁶⁵so: N sogs | ³⁶⁶pos: D po'i | ³⁶⁷bskul: TR skul | ³⁶⁸yan lag: MG lag pa | ³⁶⁹te: TR ste
³⁷⁰bzhin: MG bzhin du | ³⁷¹pos: TR po | ³⁷²gyi: D gyis | ³⁷³skyes: D bskyed | ³⁷⁴gis: TRN gi | ³⁷⁵pos: D po | ³⁷⁶lo: TRN bas | ³⁷⁷pas:
 TRN nas | ³⁷⁸lag pa: D lag | ³⁷⁹bzhi bcu: MG nyi shu | ³⁸⁰pa: N omits | ³⁸¹gcig: TR cig; Rc gcig | ³⁸²te: TRN ste | ³⁸³yang: D omits
³⁸⁴nas yang: D bzhin du | ³⁸⁵skye: D bkyes; N skyes | ³⁸⁶pas/: T pas | ³⁸⁷gcig: TRN cig; Rc gcig | ³⁸⁸mi yi: MG mi'i; TRN mi | ³⁸⁹zug:
 MG 'dzugs | ³⁹⁰mo la: D mor | ³⁹¹rkyal: D bskal; TR rgyal | ³⁹²gtong: D gtor | ³⁹³gcig: D zhig; TRN cig; Rc gcig | ³⁹⁴te: D nas | ³⁹⁵nas:
 MG la | ³⁹⁶kī: TN ki | ³⁹⁷la: MGR lā | ³⁹⁸phrogs: TRN 'phrogs | ³⁹⁹nam mkha': D nam mkha'i mtha'; TN namkha' | ⁴⁰⁰rgya: MG rgyar
⁴⁰¹cir: TRN ci | ⁴⁰²nges: MG yengs | ⁴⁰³bo: N pho | ⁴⁰⁴dag: TRN zag | ⁴⁰⁵du: TRN du/ | ⁴⁰⁶blan: TR glan; N gran | ⁴⁰⁷spobs: MG spob;
 TRN spogs | ⁴⁰⁸nas: MG pas | ⁴⁰⁹bros: MG bros | ⁴¹⁰na/ badzra: D na; TRN nas/ badzra | ⁴¹¹kī: T ki | ⁴¹²la: MGR lā | ⁴¹³yas: TRN yas/

srin po de la dam tshig bskul⁴¹⁴ bas/
 sngon gyi dus na bka' nos shing/⁴¹⁵ T149r(297)
 tha tshig gnyan⁴¹⁶ po srung bar⁴¹⁷ dam mnos⁴¹⁸ pa rjes su dran nas/
 rang gi srog gi dbang pos⁴¹⁹ ma bzod de⁴²⁰/ R119v
 mdun gyi phyogs kyis⁴²¹ cer gyis bltas pas⁴²²/
 badzra kī⁴²³ la⁴²⁴ yas/⁴²⁵
 kha tṡwam⁴²⁶ ga'i rtse gsum gyi⁴²⁷ phyag rgya bstan pas/
 gangs ri rud⁴²⁸ chad pa bzhin du 'gyel to⁴²⁹/
 /de nas rdo rje dbang gi⁴³⁰ phyag rgyas⁴³¹ rked⁴³² pa nas bzung nas/⁴³³
 zhal du mid⁴³⁴ pas⁴³⁵ ru dra⁴³⁶ de sngon⁴³⁷ gyi dus na⁴³⁸ gsang ba'i bka' spyad⁴³⁹ nor ba'i las kyi dbang gis/⁴⁴⁰
 nyon mongs pa'i⁴⁴¹ thag pas bcings te/
 nga rgyal gyi de'u⁴⁴² chen po⁴⁴³ ma choms⁴⁴⁴ pa'i rgyus bskyed pa'i⁴⁴⁵ bag chags sa⁴⁴⁶ gzhi lta bu dus gcig
 tu⁴⁴⁷ sbyangs⁴⁴⁸ nas/ M121v(242); N52r
 chos kyi pho brang mngon du⁴⁴⁹ mthong ste/
 'khor ba dang mya ngan las⁴⁵⁰ 'das pa'i chos thams cad ye⁴⁵¹ shes te/
 skye ba bye ba⁴⁵² snyed kyi grangs dang⁴⁵³ mnyam par lus blangs shing/
 sdig pa spyad pa kun kyang dran zhing⁴⁵⁴/ G108v
 lta⁴⁵⁵ ba dang las log pa kun kyang shes nas/⁴⁵⁶
 las dge sdig mi bslu⁴⁵⁷ ba ni rig⁴⁵⁸/ ⁴⁵⁹
 /sang s rgyas dang⁴⁶⁰ byang chub sems dpa' mang po dang⁴⁶¹ thabs⁴⁶² cig tu⁴⁶³ bgros⁴⁶⁴ par gyur pa⁴⁶⁵ nyams
 su myong ngo⁴⁶⁶/
 de nas cung zad cig na/⁴⁶⁷
 bcom ldan 'das kyis snam du⁴⁶⁸ bton⁴⁶⁹ pa las/
 shin tu⁴⁷⁰ mi dga' ba'i⁴⁷¹ iv gdung ba skyes nas ngus te⁴⁷² zhus pa/ M122v(244); G109v
 e ma ho dpa' bo thugs rje chung/
 /shin tu⁴⁷³ bde ba'i gnas bshig⁴⁷⁴ nas/
 /snam du⁴⁷⁵ bton⁴⁷⁶ pa thugs rje⁴⁷⁷ chung/
 /'bangs su mchi⁴⁷⁸ yis tshis⁴⁷⁹ ma chung/
 /gal te bka' las 'das 'gyur⁴⁸⁰ na/ T149v(298)
 /bdag cag rnams kyi⁴⁸¹ mgo lus snying/
 /rul myags⁴⁸² nas ni tshig⁴⁸³ par 'gyur⁴⁸⁴/ D51r

^{iv} At this point, we move from mTshams brag's 121v(242) line 4, where the section inserted above began, back down to its 122v(244) line 5, and to sGang steng's 109v line 1, where we left off before.

⁴¹⁴bskul: TR skul | ⁴¹⁵shing/: D shing; TRN cing/ | ⁴¹⁶tshig gnyan: D tshig *gnyen*; TR tshigs gnyan; N tshigs nyan; Rc tshig gnyan
⁴¹⁷srung bar: D bsrungs shing; TR srung par | ⁴¹⁸mnos: TRN nos | ⁴¹⁹pos: MG po | ⁴²⁰de: D ste | ⁴²¹kyis: D *pas* | ⁴²²bltas pas: D bltas
 ba las; TRN lta pa la | ⁴²³kī: T ki | ⁴²⁴la: MGR lā | ⁴²⁵yas/: M yas; G ya | ⁴²⁶kha tṡwam: D kṡwa tṡwam; TN kha tong; R kha trong; Rc
 kha tṡam | ⁴²⁷ga'i rtse gsum gyi: D ga'i; MG kha rtse gsum gyis; TRN kha rtse gsum gyi | ⁴²⁸rud: MG ru; TRN rung | ⁴²⁹to: MG lo
⁴³⁰gi: MG gis | ⁴³¹rgyas: MG rgyas/ | ⁴³²rked: D sked; TR rkyed; N skyed | ⁴³³nas/: MG nas | ⁴³⁴mid: T ming (perhaps final da
 intended?) | ⁴³⁵pas: MG pas/ | ⁴³⁶ru dra: D rū tra; TRN ru tra | ⁴³⁷sngon: TRN mngon | ⁴³⁸na: TRN na/ | ⁴³⁹spyad: MG spyad pa
⁴⁴⁰gis/: TR gis; N gi | ⁴⁴¹pa'i: MG pa'i dbang gis | ⁴⁴²de'u: TR de bu; N dbu | ⁴⁴³po: TRN pos | ⁴⁴⁴ma choms: D *tshogs*; T *ma tshogs*; R
 ma chogs pa'i; N mtshogs | ⁴⁴⁵bskyed pa'i: D bskyed ba'i; TRN skyed pa'i | ⁴⁴⁶sa: N omits | ⁴⁴⁷gcig tu: TR cig du; N cig tu
⁴⁴⁸sbyangs: MG dbang; N spyangs | ⁴⁴⁹du: MG sum | ⁴⁵⁰las: R omits | ⁴⁵¹ye: MG *omit*; TRN *ye nas* | ⁴⁵²ba: D *ma* | ⁴⁵³dang: TRN
 dang/ | ⁴⁵⁴zhing: MG cing | ⁴⁵⁵lta: D blta | ⁴⁵⁶zhing/ blta ba dang las log pa kun kyang shes nas/: TRN zhing shes nas/ | ⁴⁵⁷bslu: MG
 slu | ⁴⁵⁸rig: D rigs | ⁴⁵⁹las dge sdig mi bslu ba ni rig/: TRN omit | ⁴⁶⁰dang: MG dang/ | ⁴⁶¹po dang: D po | ⁴⁶²D gap of about one
 syllable | ⁴⁶³tu: MG omit | ⁴⁶⁴bgros: TRN '*grogs* | ⁴⁶⁵gyur pa: MG ni | ⁴⁶⁶myong ngo: D myangs | ⁴⁶⁷na/: D nas | ⁴⁶⁸kyis snam du: M
 kyi snams su ru dra; G kyi snabs su ru dra | ⁴⁶⁹bton: MG bsdan; TR bston; N ston | ⁴⁷⁰tu: TRN du | ⁴⁷¹ba'i: M ba'i sa la/; G ba'i pa la/
⁴⁷²nas ngus te: D nas dus te; MG nas bsdus te; T ste ngus ste; R te ngus te; N dus te | ⁴⁷³tu: TR du | ⁴⁷⁴bshig: D shig; MG zhig; T
 bshigs | ⁴⁷⁵snam du: MG snabs su | ⁴⁷⁶bton: MG 'don; TR bston; N ston | ⁴⁷⁷rje: MG rjes | ⁴⁷⁸mchi: N mtshi | ⁴⁷⁹tshis: D *byin*; Rc btsi
⁴⁸⁰gyur: D gyur | ⁴⁸¹N blank space for about four letters, with some evidence of erasion | ⁴⁸²myags: D myag; MG dmyags | ⁴⁸³tshig:
 D 'tshig; Rc 'tshig | ⁴⁸⁴gyur: D gyur

/ma dang sring mo bu mo⁴⁸⁵ rnams/
 /'bangs su 'bul⁴⁸⁶ lo bka' la thogs/
 /dbus su mchi ba'i⁴⁸⁷ skal med kyis⁴⁸⁸/
 /nyid ky⁴⁸⁹ dkyil 'khor mtha' la zhog M123r(245)
 /phud la 'tshal ba'i skal med kyis/
 /lhag ma kha chus bron⁴⁹⁰ la gsol⁴⁹¹/
 /'bangs⁴⁹² la nan tan⁴⁹³ ma chung zhig⁴⁹⁴
 /ces shin tu⁴⁹⁵ smreng ste⁴⁹⁶ gsol ba⁴⁹⁷ btab pas/ R120r
 dpal chen pos⁴⁹⁸ dpal gyi⁴⁹⁹ brjid glu⁵⁰⁰ tshangs⁵⁰¹ pa'i mgur bzhengs⁵⁰² nas/ N52v
 lung ni bstan⁵⁰³/
 kha twām ga'i⁵⁰⁴ phyag rgya yang bstan⁵⁰⁵/
 sa ma ya'i sgra ni⁵⁰⁶ bsgrags⁵⁰⁷/
 srin po nyid ni slar mi ldog⁵⁰⁸ pa'i sa la bkod nas/
 rdo rje nam par rol pa'i⁵⁰⁹ zhing⁵¹⁰ kham su/
 rdo rje nam par rol pa'i⁵¹¹ 512 rgyal po zhes bya bar⁵¹³ lung bstan nas/
 srin po'i 'khor nye⁵¹⁴ gnas mo⁵¹⁵ rnams ni/⁵¹⁶
 slas dang byi mor bzung⁵¹⁷ zhing byin gyis brlabs⁵¹⁸ so/
 /bran pho⁵¹⁹ dang bran mo rnams ni⁵²⁰ bka' la btags te/⁵²¹
 dkyil 'khor gyi mtha' bskor⁵²² la bzhag⁵²³ go/
 /'khor⁵²⁴ gyi gtso bo⁵²⁵ nyon mongs pa lnga'i⁵²⁶ bdag po/
 lha chen po⁵²⁷ ma hā⁵²⁸ de ba la sogs pa rnams ni/
 pho mo⁵²⁹ byi chings⁵³⁰ su bsnol nas gdan⁵³¹ du bting ste⁵³²/ G110r
 lus kyis gdan⁵³³ byas pas/
 nyon mongs pa'i sgrib pa byang zhing/
 /bsod nams ky⁵³⁴ tshogs rdzogs par byed la⁵³⁵/
 rna bas chos thos pas/⁵³⁶
 shes pa'i⁵³⁷ rgyud grol⁵³⁸ te⁵³⁹/
 shes bya'i sgrib pa byang zhing⁵⁴⁰ ye shes ky⁵⁴¹ tshogs⁵⁴² rdzogs par byed pas/ T150r(299)
 byang chub sems dpa'i sa la bzhag⁵⁴³ go/
 /srin po'i⁵⁴⁴ 'khor gdug pa can rnams ni⁵⁴⁵ stag dang gzig⁵⁴⁶ la sogs pa rnams⁵⁴⁷ 546 gdan⁵⁴⁸ khrir byin gyis
 brlabs⁵⁴⁹ nas bzhag go/
 /srin po'i 'khor rnams spro⁵⁵⁰ ba bskyed⁵⁵¹ pa'i phyir ni/⁵⁵²
 srin po chen po⁵⁵³ ji ltar dga' ba de ltar spyod pa mdzad⁵⁵⁴ de⁵⁵⁵/ M123v(246)
 keng rus ky⁵⁵⁶ ri rab ky⁵⁵⁷ rtse mo la/
 thod rus brtsegs pa'i gzhal yas khang gi rgyan du/⁵⁵⁸
 sha chen gyi⁵⁵⁹ gzhi ma⁵⁶⁰ dang/

485mo: N mo bu | 486bul: D dbul | 487mchi ba'i: DMG mchis pa'i | 488kyis: D ky⁴⁸⁹ ky⁴⁸⁹: MG kyis | 490bron: T bran | 491gsol: D stsol
 492'bangs: D 'bang | 493tan: TRN tur | 494zhig: TRN shig | 495ces shin tu: TR shin du; N shin tu | 496smreng ste: MG smres te; TR smras
 bste; N smras te; Rc smrad ste | 497ba: TRN omit | 498pos: MG po padma | 499gyi: MG gyis | 500glu: TRN klu | 501tshangs: Rc tshang
 502mgur bzhengs: MG 'gur du bzhengs; TRN 'gur bzhes | 503lung ni bstan: MG lus ni gtan | 504twām ga'i: MG twām kha'i; TRN tong
 kha'i | 505bstan: MG nas | 506ni: D yang | 507bsgrags: N sgrags | 508ldog: MG bzlog | 509pa'i: TRN pa zhes bya ba'i | 510zhing: N
 zhings | 511pa'i: TRN pa zhes bya ba'i | 512zhing kham su/ rdo rje nam par rol pa'i: MG omit (eyeskip) | 513po zhes bya bar: TRN
 por | 514nye: T nyi; N nyes | 515mo: MG mang po | 516ni: MG ni | 517bzung: MG gzung | 518gyis brlabs: TR gyi rlabs; N gyi brlabs
 519pho: MTR po | 520ni: D ni | 521btags te/ D btags te; TRN brtags te/ | 522bskor: MG skor; TRN omit | 523bzhag: MGTRN gzhang
 524'khor: MG dkyil 'khor | 525bo: MG bo/ | 526lnga'i: R lnga; N lha'i; Rc lnga'i | 527po: TR omit | 528ma hā: T ma ha | 529mo: MG mos
 (G ma is subscripted, but the letter above it has been deleted) | 530chings: D ching | 531gdan: TR bdan; N bdun | 532ste: TRN ngo
 533kyi gdan: D kyis gdan; TRN ky⁵³⁴ bdan | 534la: T pa | 535pas/: DT pas | 536pa'i: MG bya'i | 537grol: MG bskol | 538te: TRN ste
 539zhing: MG zhing/ | 540tshogs: R tshod | 541bzhag: TRN gzhang | 542po'i: N omits | 543ni: TRN ni/ | 544gzig: TRN zgigs; Rc gzig
 545mams: TRN mams/ | 546stag dang gzig la sogs pa rnams: MG omit | 547gdan: TN bdan | 548gyis brlabs: T gyi rlabs; R gyis rlabs; N
 gyi brlabs | 549spro: D sbro | 550ba bskyed: TN ba skyed (T unclear: ba skyed or bskyed) | 551ni/: D ni | 552po: MG po de | 553mdzad: D
 mdzod | 554de: MG do | 555kyi: TRN kyis | 556rab ky⁵⁵⁷ ky⁵⁵⁷: D rab | 557du/: TRN du | 558gyi: MG gyis | 559ma: T me

lang ling dang/⁵⁶⁰

khrag gi rgya mtsho dang⁵⁶¹ thod pa skam rlon gyi⁵⁶² 'phreng⁵⁶³ chun⁵⁶⁴/

zhing che chung gi⁵⁶⁵ khog rangs dang⁵⁶⁶/

N53r

bhan⁵⁶⁷ dha dmar gyis⁵⁶⁸ bkang ba⁵⁶⁹/

ba su ta'i rgyu phreng⁵⁷⁰/

thal chen gyi thig le⁵⁷¹/ ⁵⁷²

zhag gi tshom bu⁵⁷³/

khrag gi zo ris⁵⁷⁴/

zhing dang⁵⁷⁵ dur⁵⁷⁶ khrod kyi⁵⁷⁷ rgyan la sogs pas sku dang⁵⁷⁸ gzhal yas khang⁵⁷⁹

brgyan no⁵⁸⁰/

R120v

/'khor gyis kyang srin po'i 'khor dang mthun⁵⁸¹ par sprul te⁵⁸²/

D51v

khro bo khro mo⁵⁸³ mgo brnyan rnams⁵⁸⁴/

rdo rje mche gshog can la sogs pa/⁵⁸⁵

gdug pa can mang pos bskor ba mdzad⁵⁸⁶ do/

/de ltar de dag gi yon tan bstan pa de⁵⁸⁷ 'jig rten du grags so/

/phur bu mya ngan las 'das pa'i rgyud chen po las/

khro bo rang bzhin⁵⁸⁸ ngo bos bdud btul⁵⁸⁹ zhing/⁵⁹⁰

mam par shes pa mya ngan las bzla ba'i⁵⁹¹ le'u⁵⁹² ste bzhi pa'o//

⁵⁶⁰gzhi ma dang/ lang ling dang/: MG lang ling dang/ gzhi ma dang/ | ⁵⁶¹mtsho dang: D mtsho; MG mtsho dang/; T mtsho dang (T mtsho not entirely clear, appears like mtshe or mcho) | ⁵⁶²gyi: MG omit | ⁵⁶³'phreng: D phreng; Rc 'phreng ma | ⁵⁶⁴chun: MG chun dang | ⁵⁶⁵che chung gi: MG chen gyi | ⁵⁶⁶rangs dang: D rang; MG ras dang; TRN rangs can dang | ⁵⁶⁷bhan: MGTRN ban | ⁵⁶⁸gyis: TRN gyi | ⁵⁶⁹bkang ba: MG bkang ba dang; N bkang | ⁵⁷⁰phreng: MG 'pheng dang | ⁵⁷¹le: MG le dang | ⁵⁷²thal chen gyi thig le/: N omits | ⁵⁷³bu: MG bu dang | ⁵⁷⁴ris: MG ris dang | ⁵⁷⁵dang: MG omit | ⁵⁷⁶dur: D rur | ⁵⁷⁷kyi: TR gyi | ⁵⁷⁸dang: TRN dang/ | ⁵⁷⁹khang: MG khang du; TRN khang kun | ⁵⁸⁰no: MG to | ⁵⁸¹mthun: TR 'thun | ⁵⁸²te: TRN ste | ⁵⁸³mo: MG mo'i | ⁵⁸⁴mgo brnyan rnams: D mgo brnyan rnams dang; MG mgo brnyan rnams; T pho nya mgon rnyan rnams; RN pho nya mgo rnyan rnams | ⁵⁸⁵sogs pa/: D sogs ⁵⁸⁶mdzad: R mdzod; Rc mdzad | ⁵⁸⁷de: MG de dag | ⁵⁸⁸bzhin: TRN bzhin gyi | ⁵⁸⁹btul: TRN brtul | ⁵⁹⁰zhing/: D zhing | ⁵⁹¹bzla ba'i: D bzlas pa'i; TRN 'das zla ba'i | ⁵⁹²le'u: MG le'u zhes bya ba

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 5

sDe dge: D51v.2; mTshams brag: 123v.6; sGang steng: 110v.1; gTing skyes: 150v.1; Rig 'dzin: 120v.3; Nubri: 53r.4.

//de nas yang¹ karma² he ru kas/ T150v(300)

phyi rabs kyi³ nal 'byor pa⁴ don yod par bya ba'i phyir/
 badzra kī⁵ la⁶ ya la⁷ 'di skad ces gsol to/
 /khor ba'i rgyu thugs rje dpyang⁸ thag⁹ chad pa'i sems can ngan pa'i ngang¹⁰ tshul can de¹¹ la/
 de lta bu'i rdzu 'phrul dang¹² cho 'phrul¹³ bstan¹⁴ pa ni¹⁵ ngo mtshar che'o/
 /yang ngo¹⁶ mtshar to/¹⁷
 zhes¹⁸ gdams¹⁹ nas/²⁰

tshigs su bcaḍ nas zhus pa²¹ M124r(247)

de yi²² rjes su bsgrub pa yi²³/
 /rnal 'byor gnas ni gang dang gang/
 /dmigs dang rnal 'byor dgos ched²⁴ ci/
 /rgyu dang sgom²⁵ thabs byin rlabs ci/
 /brdeg dus dam tshig lta²⁶ dmigs ci/
 /yo byad rtags dang dgos²⁷ ched ci/

/dbang dang dkyil 'khor 'phrin²⁸ las ci/

/bsgrub²⁹ na³⁰ don dam kun rdzob gang³¹/
 /kī³² la³³ ya yis³⁴ bshad du gsol/³⁵
 /kī³⁶ la³⁷ ya yis bka' stsal pa/
 /gnyis med gsal ba'i ngang nyid kyis³⁸/
 /rnal 'byor don³⁹ zhus ya mtshan che'o⁴⁰/
 /gnas kyi dam pa bstan⁴¹ pa la/

/gzhung ldan bkra shis byin can dang/

/nyams dga' ba'i⁴² gnas dang bzhi'o⁴³/i
 /drag po'i⁴⁴ gnas kyi dam pa ru/
 /dur khrod shing gcig⁴⁵ rgya gram dang/
 /gcan gzan⁴⁶ mang po⁴⁷ rgyu srang dang⁴⁸/
 /gnam⁴⁹ ni gri 'dra sa gru gsum/
 /logs la tsher ma can gvi shing/

/gcan gzan⁵⁰ gdug⁵¹ pa sna tshogs rgyu/

/rtsa na⁵² mi rigs sna tshogs dur/
/yod pa mkhas pas brtags te btsal⁵³/

ⁱ In Kong sprul's *rgyud 'grel*, we find the following words as a quotation from this section:

/gnas kyi dam pa bstan pa la/ /gzhung ldan bkra shis byin can dang/ /nyams dga' ba yi gnas dang bzhi/ (69, line 3-4). We find the same quotation with exactly the same wording (apart from las/ for la/ in the first yig rkang in the bDud 'joms bka' ma edition) in the quotation given in the *'Bum nag* (40 line 2-3) [274.6-265.1].

¹yang: MG omit | ²karma: TRN kar ma | ³kyi: MG omit | ⁴pa: MG pa mams; TRN pas | ⁵kī: TN ki | ⁶la: R lā | ⁷D gap of about two syllables | ⁸dpyang: MG phyang; T byang; R pyang; N dbyangs | ⁹thag: N thags | ¹⁰ngang: MG omit | ¹¹de: TRN de dag | ¹²dang: D dang/ | ¹³dang cho 'phrul: N omits (eyeskip) | ¹⁴bstan: M stan | ¹⁵ni: MG omit | ¹⁶yang ngo: T yong ngo; R yod do ngo; N yod do ¹⁷to/: D to | ¹⁸zhes: TRN ces | ¹⁹gdams: DTN ngams; MG ma | ²⁰nas/: MG nas | ²¹pa/: TRN pa | ²²de yi: TRN de'i | ²³bsgrub pa yi: TRN sgrub pa'i | ²⁴dgos ched: TRN *dgongs pa* | ²⁵sgom: MG bsgom | ²⁶lta: MG lha | ²⁷dgos: TR rgos; Rc dgos | ²⁸phrin: D phrin ²⁹bsgrub: MG bsgrubs | ³⁰na: TRN ni | ³¹gang: TRN ci | ³²kī: TN ki | ³³la: R lā | ³⁴ya yis: R ya'i | ³⁵MG gap of slightly less than one yig rkang | ³⁶kī: TN ki | ³⁷la: R lā | ³⁸kyis: D kyi | ³⁹don: MG don du | ⁴⁰che'o: T che'i; R che; N cha'i | ⁴¹bstan: N stan | ⁴²ba'i: D ba yi ⁴³bzhi'o: Rc bzhi | ⁴⁴po'i: TRN po | ⁴⁵gcig: TRN cig; Rc gcig | ⁴⁶gzan: TRN zan | ⁴⁷po: MG po'i | ⁴⁸srang dang: MG drangs nas ⁴⁹gnam: R gnan; Rc gnas | ⁵⁰gzan: TRN zan | ⁵¹gdug: R gdugs; Rc gdug | ⁵²na: D bar | ⁵³btsal: D brtsam

/de ni drag po'i⁵⁴ sgrub⁵⁵ gnas so/i
 /dgongs⁵⁶ pa'i don nyid mi⁵⁷ gsal zhing/
 /dam tshig⁵⁸ nyams dang⁵⁹ ting 'dzin g.yel/
 /lta⁶⁰ ba log par 'dzin pa des/
 /gnas der bya ba⁶¹ yongs⁶² ma gsungs⁶³/
 /byas na⁶⁴ nyid la⁶⁵ bar chad 'byung/
 /de bas gzhung dang mthun⁶⁶ gnas su/
 /yun bsrings bsgrub na gdon thol⁶⁷ med/
 /dam tshig⁶⁸ ma nyams gzhung srong zhing⁶⁹/
 /ting 'dzin gsal ba'i blo can gyis/
 /gnas kyi dam pa de⁷⁰ dag tu⁷¹/
 /drag po'i⁷² las 'di byas gyur⁷³ na/
 /nges par 'grub ste the tshom⁷⁴ med/
 /de lta bu yi⁷⁵ gnas dag tu⁷⁶/
 /byin rlabs⁷⁷ mtshams bcad ma rungs skar⁷⁸/
 /bsgo ba'i tshig⁷⁹ mams bsgo ba⁸⁰ dang/
 /gzhung dang mthun⁸¹ par dkyil 'khor brtsig⁸²/
 /chag⁸³ chag⁸⁴ gdab cing sa tshon⁸⁵ brlabs⁸⁶/
 /tshon phye bkye⁸⁷ zhing dkyil 'khor bri/
 /tha ma mtshon⁸⁸ gyi 'khor lo⁸⁹ la/
 /zhe sdang khro bo rim⁹⁰ bzhin dgod/
 /gzhan yang rim par⁹¹ mkhas pas dgod⁹²/
 /de dag gnas kyi yon tan ni⁹³/
 /myur⁹⁴ bar⁹⁵ bsgrub⁹⁶ dang shugs 'byin⁹⁷ dang/
 /ngan pa'i don gyis⁹⁸ ngan pa bsgrub⁹⁹/
 /don la 'theb¹⁰⁰ med nges¹⁰¹ par ni/
 /ngan¹⁰² pa'i gnas mams gong¹⁰³ ma der/
 /nges par 'grub¹⁰⁴ par yang dag bshad/
 /bkra shis zhi ba'i gnas dag tu¹⁰⁵/
 /yun bsrings bsgrub na¹⁰⁶ phung 'tshengs¹⁰⁷ med/
 /don gyi man ngag mdor bstan pas¹⁰⁸/
 /rtogs pa'i tshad dang ting nge¹⁰⁹ 'dzin/
 //sbyar te¹¹⁰ bsgrub¹¹¹ na chud mi za/
 /myur bar thogs pa¹¹² med par¹¹³ ni/

T151r(301)

G111r

D52r

M124v(248)

N54r

T151v(302)

ⁱⁱ We find a quotation from the section above in bDud 'joms' *gnam lcags spu gri bsnyen yig*, given as follows: drag po'i gnas kyi dam pa ni/ dur khrod shing gcig rgya gram lam/ /gcan gzan mang po'i rgyu srang dang/ /gnam ni gri 'dra sa gru gsum/ /logs la tsher ma can gyi shing/ /de ni drag po'i sgrub gnas so/ (78, line 2-3). We find the same quotation with exactly the same wording in the quotation given in the *'Bum nag* (41 line 5-6) [277.1-2].

⁵⁴po'i: D po | ⁵⁵sgrub: D bsgrub pa'i; MG bsgrub | ⁵⁶dgongs: MG *dgos* | ⁵⁷mi: MG ma | ⁵⁸tshig: N tshigs | ⁵⁹dang: MG shing | ⁶⁰lta: D blta | ⁶¹ba: TRN bar | ⁶²yongs: R yong; N myong | ⁶³gsungs: TRN gsung | ⁶⁴na: D pa | ⁶⁵la: D na | ⁶⁶mthun: MGTR 'thun | ⁶⁷bsrings bsgrub na gdon thol: D bsring bsgrub la *khe khol*; MG bsrings bsgrubs na gdon lto; TRN srings sgrub na gdon thol | ⁶⁸tshig: TN tshigs | ⁶⁹srong zhing: D bsrangs shing; M srongs shog; G srongs shig | ⁷⁰dam pa de: N dam pa de is repeated dittographically, but its deletion indicated by two dots above each of the letters | ⁷¹tu: R du | ⁷²po'i: TRN po; Rc po'i | ⁷³gyur: TRN 'gyur; Rc gyur | ⁷⁴tshom: MG tsom | ⁷⁵bu yi: TRN bu'i | ⁷⁶tu: R du | ⁷⁷rlabs: TN brlabs | ⁷⁸skar: D *bskrad*; MG bskar; N skur; Rc bkar | ⁷⁹tshig: N tshigs | ⁸⁰bsgo ba: TR bsgos pa; N bsgom pa | ⁸¹mthun: MGTR 'thun | ⁸²brtsig: N brtsigs | ⁸³chag: N tshig | ⁸⁴chag: R chags; Rc chag | ⁸⁵tshon: R tsho; N mtshon; Rc tshon | ⁸⁶brlabs: D brlab; TRN rlab | ⁸⁷tshon phye bkye: MG mtshon phyed *bri*; TN sa tshon dge; R sa mtshon dge | ⁸⁸mtshon: D tshon | ⁸⁹khor lo: D dkyil 'khor | ⁹⁰rim: TRN rims | ⁹¹par: T pas | ⁹²dgod: N dges | ⁹³ni: TRN no | ⁹⁴myur: MGTR *nyung*; N myur du | ⁹⁵bar: N bar ba | ⁹⁶bsgrub: MG grub | ⁹⁷byin: D 'byung; MG *byin* | ⁹⁸gyis: MG gyi | ⁹⁹bsgrub: TRN sgrub | ¹⁰⁰theb: D *khyad*; MG *the tshom* | ¹⁰¹nges: MG omit | ¹⁰²ngan: N nges | ¹⁰³gong: D gang | ¹⁰⁴grub: MG sgrub | ¹⁰⁵tu: R du | ¹⁰⁶bsrings bsgrub na: D bsring bsgrub kyang; MG bsrings bsgrubs na; TRN rings sgrubs na | ¹⁰⁷tshengs: T 'tshong; RN 'tsheng | ¹⁰⁸pas: MG pa | ¹⁰⁹ting nge: N tinge | ¹¹⁰te: TR de | ¹¹¹bsgrub: MG bsgrubs; TR sgrubs; N sgrub | ¹¹²pa: MG la | ¹¹³par: MG pa'i; TRN pa

/gong du bstan pa'i gnas su gsungs/
 /de ni brtag¹¹⁴ pa'i ting 'dzin gnas¹¹⁵/
 /zhes¹¹⁶ gsungs so/
 /phur bu mya ngan las 'das pa'i rgyud chen¹¹⁷ po las/
 rnal 'byor pa'i¹¹⁸ sgrub¹¹⁹ pa'i don¹²⁰ zhus pa dang/
 sgrub¹²¹ pa'i gnas bstan pa'i le'u ste lnga pa'o//

G111v

M125r(249)

¹¹⁴brtag: TRN rtag | ¹¹⁵gnas: N nas | ¹¹⁶zhes: TRN ces | ¹¹⁷chen: G che | ¹¹⁸pa'i: R ba'i | ¹¹⁹sgrub: D bsgrub | ¹²⁰don: N don du | ¹²¹sgrub: DMG bsgrub

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 6

sDe dge: D52r.5; mTshams brag: 125r(249).1; sGang steng: 111v.1; gTing skyes: 151v.3; Rig 'dzin: 121v.1; Nubri: 54r.5.

//de nas yang dmigs bstan¹ pa ni/
 /'di skad² bka' stsal to/
 /kun la³ bya bar⁴ lung las med/
 /srog don bka' dam las kyis⁵ nyams/
 /mtshan mas⁶ nyams par gyur pa dang/
 /'dod par gyur pa'i⁷ nyams dang bdun/
 /bsgral ba'i dmigs kyi dam par bshad/
 /de yi⁸ so so'i mtshan nyid ni/
 /pha ma mkhan po slob dpon⁹ gsod/
 /rdo rje nang sme¹⁰ byed pa dag
 /rnams¹¹ kyang dmyal bar ltung¹² gnas¹³ pas/
 /bsgral ba'i dmigs kyi¹⁴ dam pa yin/
 /srog las¹⁵ nyams pa'i mtshan nyid do/
 /slob dpon bka' bslu ngan dpya¹⁶ sems/
 /sngags dang phyag rgya¹⁷ rgyun gcod dang/
 /gsang ba'i man ngag spel byed na/
 /de yang bsgral¹⁸ ba'i dam pa yin/
 /dam¹⁹ las nyams pa'i²⁰ mtshan nyid do/
 /rku²¹ 'tshang²² 'bru²³ zhing ya ga 'dogs²⁴/
 /skur pa 'debs shing log par 'khrid²⁵/
 /rtags kyi don nyid²⁶ log par²⁷ 'dzin/
 /de yang bsgral ba'i dam pa yin/
 /bka' las nyams²⁸ pa'i mtshan nyid do/
 /bya ru mi rung sna tshogs byed/
 /rdzas dang lag cha mngon par ston/
 /sbyor sgrol 'phrin²⁹ las 'chol³⁰ bar³¹ spyod³²/
 /lta³³ ba chos nyid rgyab tu³⁴ 'dor/
 /log pa'i spyod pa dang³⁵ du len/
 /nga rgyal gtum khro rang gar³⁶ gtong/
 /man ngag don bstan log par go/
 /pha rol don la log chos spyod/
 /don ni phyin ci log la mkhas/
 /bka' gzhung bor nas log par brtsam³⁷/
 /spyod pas³⁸ log pa mtha' dag byed/
 /ru dra³⁹ dngos⁴⁰ ka de yin te⁴¹/
 /dngos⁴² su bsgral yang mi skyon no⁴³/

N54v

D52v

T152r(303)

M125v(250)

G112r

¹bstan: N pa stan | ²skad: TRN skad ces | ³la: MG tu | ⁴bya bar: TRN khyab par | ⁵kyis: D kyi | ⁶mas: MG ma | ⁷pa'i: D ba'i | ⁸de yi: TRN de'i | ⁹dpon: D ma | ¹⁰sme: D *dme* | ¹¹rnams: D nams | ¹²ltung: MG lhung | ¹³gnas: D *byed* | ¹⁴kyi: D ni | ¹⁵las: TRN la | ¹⁶bslu ngan dpya: MG blu ngan pyad; TR slu mngon phyar; N slu mngon phyer | ¹⁷phyag rgya: MG *mu tra* | ¹⁸bsgral: TR sgral | ¹⁹dam: DMG *don* | ²⁰nyams pa'i: D *log pa'i* | ²¹rku: MGT *sku* | ²²tshang: MG mtshang | ²³bru: D 'dru; TRN 'gru | ²⁴dogs: TR 'gogs; N 'ogs | ²⁵khrid: MGTRN khrid | ²⁶nyid: D 'di | ²⁷log par: TRN gol bar | ²⁸nyams: D *log* | ²⁹phrin: D phrin | ³⁰chol: MG 'phros | ³¹bar: DMG par | ³²spyod: MG byed | ³³lta: D blta | ³⁴tu: MGTN du | ³⁵dang: T ngang | ³⁶gar: MGTRN khar | ³⁷rtsom: D brtsam; TRN rdzob | ³⁸pas: TRN pa | ³⁹ru dra: D rü tra; TRN ru tra | ⁴⁰dngos: T rdos | ⁴¹te: TN ste | ⁴²dngos: T rngos | ⁴³mi skyon no: TRN yong mi skyon; Rc yongs mi skyon

/don⁴⁴ las⁴⁵ nyams pa'i mtshan nyid do/
 /skye⁴⁶ gnas bdag⁴⁷ dang mi gcig⁴⁸ par⁴⁹/
 /sgrol ba'i mchod pa'i glor 'ongs nas/
 /sngon ni 'khon⁵⁰ 'gras⁵¹ med pa ru/
 /rgal ba'i⁵² glags⁵³ la⁵⁴ bab mthong nas⁵⁵/
 /nyes med gzhan la gnad du 'dzugs⁵⁶/
 /rgod cing bzhin zlog⁵⁷ zhe tshig⁵⁸ smra/
 /rang nor⁵⁹ bor nas gzhan⁶⁰ la rku⁶¹/
 /bdag⁶² gis nyes par⁶³ ma dran⁶⁴ yang/
 /'phrog⁶⁵ sa⁶⁶ med par bdag la⁶⁷ 'phrog⁶⁸/
 /bdag gis bsgral bar ma bsams kyang/
 /bdag la mthu dang rtsal 'ded⁶⁹ pas/
 /dbang⁷⁰ med⁷¹ nan gyis bsgral bar bya'o⁷²/
 /ya ga⁷³ gal mi che la⁷⁴ 'tshol⁷⁵/
 /phan rgyu med par bdag la⁷⁶ 'tshe/
 /las kyis nyams pa'i mtshan nyid do⁷⁷/
 /de lta bu yi⁷⁸ nyon⁷⁹ mongs de/
 /las kyis 'khor bas sdig med bshad/
 /gnyis med don la phyogs char 'dzin/
 /chos nyid don la⁸⁰ sgro skur⁸¹ gcod/
 /thugs dam can gyi thugs las dkrugs⁸²/
 /skye ba med pa'i don bshad kyang/
 /mtshan ma can gyi chos bzung nas/
 /lha srin bran du ngas⁸³ 'khol gyis/
 /mthu dang rtsal 'gran su zhig⁸⁴ byed/
 /nyams su dpal dang ma mo byung/
 /nga ni ye nas dpal chen yin/
 /zer zhing gzhan la khro⁸⁵ zhing 'tshe/
 /de la bsgral ba⁸⁶ lhur yang brtsam⁸⁷/
 /mtshan mas nyams pa'i mtshan nyid do⁸⁸/
 /mnyan pas⁸⁹ go zhing rtogs⁹⁰ med par⁹¹/
 /mthu che⁹² mtshan mar 'dod pa yis⁹³/
 /las kyi gtso ru mtshan ma spyod/
 /mi thod zhing chen khur zhing⁹⁴ thogs/
 /rang gi ngo⁹⁵ gdong khrag gis byugs/⁹⁶
 /dmar snod⁹⁷ sdong⁹⁸ bu glo la btags/
 /don gyi spyod pa⁹⁹ gzhung bor nas/
 /bya ru¹⁰⁰ mi rung¹⁰¹ las rnams byed¹⁰²/
 /tho cor¹⁰³ spyod cing dam mi srung¹⁰⁴/

R122r
N55r

T152v(304)

M126r(251)

D53r

G112v

⁴⁴don: D *dam* | ⁴⁵las: MG *la* | ⁴⁶skye: MG *skyes* | ⁴⁷bdag: D *gcig* | ⁴⁸mi gcig: MG *dog cig* | ⁴⁹par: D *pas* | ⁵⁰khon: D *mkhon* | ⁵¹gras: MG *'dras* | ⁵²rgal ba'i: D *brgal pa'i* | ⁵³glags: DMG *glag* | ⁵⁴la: MG *gsal* | ⁵⁵mthong nas: MG *nas thong* | ⁵⁶dzugs: R *'dzuḍ* | ⁵⁷zlog: DMG *bzlog* | ⁵⁸tshig: G *tshigs* | ⁵⁹nor: N *no* | ⁶⁰gzhan: T *bzhan* | ⁶¹rku: D *brku* | ⁶²bdag: MG *rang* | ⁶³par: D *pa* | ⁶⁴dran: TRN *tran*: R *dran* | ⁶⁵phrog: D *dbrog*; G *'brog*; N *'phrogs* | ⁶⁶sa: N *omits* | ⁶⁷la: DG *las* | ⁶⁸phrog: M *'phrogs*; G *khrogs* | ⁶⁹ded: N *'deb* | ⁷⁰dbang: MG *dam* | ⁷¹med: D *mad* | ⁷²bya'o: R *c bya* | ⁷³ya ga: N *yag* | ⁷⁴la: MG *bar* | ⁷⁵tshol: TRN *tshol* | ⁷⁶la: N *omits* | ⁷⁷do: N *omits*, giving small illegible mark after nyid | ⁷⁸bu yi: TRN *bu'i* | ⁷⁹nyon: N *mon* | ⁸⁰la: D not clearly printed; resembles 'a | ⁸¹sgro skur: D *sgo^s khur*; MG *phyogs su*; N *sgro sgur* | ⁸²dkrugs: MG *skrugs*; TR *'khrug*; N *'khrugs* | ⁸³ngas: MGTR *nga*; N *omits* | ⁸⁴zhig: TRN *ciḡ* | ⁸⁵khro: T *'khre*; RN *'khro* | ⁸⁶ba: MG *bar*; TRN *ba'i* | ⁸⁷brtsam: MG *'tsham*; N *brtsams* | ⁸⁸do: D *de* | ⁸⁹pas: TN *par*; R *bar* | ⁹⁰rtogs: D *rtog* | ⁹¹par: D *pa* | ⁹²che: D *chen* | ⁹³pa yis: MG *pa'i* | ⁹⁴zhing: D *gyis* | ⁹⁵ngo: N *omits* | ⁹⁶byugs/: MG *byug* /; N *byugs* | ⁹⁷snod: R *sno* | ⁹⁸sdong: DTRN *dong* | ⁹⁹pa: D *pa'i* | ¹⁰⁰ru: TRN *omit* | ¹⁰¹rung: TN *rung ba'i*; R *rung pa'i* | ¹⁰²byed: TRN *spyod* | ¹⁰³tho cor: TR the *chor*; N the *tshor*; R *tho chor* | ¹⁰⁴srung: D *bsrung*; TR *srun*; R *c srung*

/glang¹⁰⁵ po'i spyod¹⁰⁶ pas bka' gzhung smod¹⁰⁷/

/dus gsum sangs rgyas zhabs nas drangs¹⁰⁸/

/ma! 'byor sngags kyi ya gar song¹⁰⁹/

/'bar ba'i rgyal po'i¹¹⁰ thugs dang 'gal/

N55v

/sha zan¹¹¹ ma mo'i¹¹² za tshogs bkram/

/'dod pa'i nor gyis snying brus nas/

/gsod¹¹³ par shes kyang 'dod pas rgyal¹¹⁴/

R122v

/gong¹¹⁵ du phur¹¹⁶ yang sngags 'chang 'joms/

/dug tu¹¹⁷ shes kyang lto¹¹⁸ ru za¹¹⁹/

/gnyan zhing btsun yang thabs kyis smod/

/thob tu 'dod na gsang sngags¹²⁰ rku¹²¹/

/bza' ru yod na rnal 'byor gyi/

/zas dang sgrub¹²² pa'i longs¹²³ spyod rku¹²⁴/

/de dag bsgral¹²⁵ ba'i dmigs yin te/

/'dod pas nyams pa'i mtshan nyid¹²⁶ do/

/bsgral na yon tan 'di¹²⁷ rnams so/

/de dag bsgral na rnal 'byor btsun/

T153r(305)

/bdud rnams btul¹²⁸ bas bstan pa gnyan¹²⁹/

M126v(252)

/med par bsgral na bar chad nyung/

/de ni bsgral¹³⁰ ba'i yon tan yin/¹³¹

/ma bsgral¹³² skyon¹³³ rnams bstan pa la¹³⁴/

/dmyal khams 'phel¹³⁵ zhing mtho ris 'grib¹³⁶/

/gzhung spyod rnal 'byor sgyid lug nas/

/gsang sngags theg¹³⁷ pa'i chos sgo bkag¹³⁸/

/ces brjod pas/

bsgral¹³⁹ ba'i don la shin tu¹⁴⁰ dgyes¹⁴¹ par gyur to/

/phur bu mya ngan las 'das pa'i rgyud chen po las/

/bsgral¹⁴² ba'i dmigs kyi mchog bstan pa'i le'u¹⁴³ ste drug pa'o//

G113r

¹⁰⁵glang: D *brlang* | ¹⁰⁶cing dam mi srung/ /glang po'i spyod: N omits (eyeskip) | ¹⁰⁷smod: MG snod | ¹⁰⁸drangs: T dang; R drang
¹⁰⁹ya gar song: MG ya kar song; TR khar song ba; N song bas | ¹¹⁰po'i: MG pos; TRN po | ¹¹¹zan: N sa na | ¹¹²ma mo'i: MG mang
po'i | ¹¹³gsod: TRN bsod | ¹¹⁴rgyal: MG brgyal | ¹¹⁵gong: D *gang* | ¹¹⁶phur: TRN phung | ¹¹⁷tu: TR du | ¹¹⁸lto: T lho | ¹¹⁹za: D bza'
¹²⁰sngags: N sngags kyi | ¹²¹rku: MG brku; TN sku | ¹²²sgrub: MG bsgrub | ¹²³longs: T long | ¹²⁴rku: TRN sku | ¹²⁵bsgral: TRN sgral;
Rc bsgral | ¹²⁶mtshan nyid: N mnyid | ¹²⁷di: MG 'dod | ¹²⁸btul: R rtul | ¹²⁹gnyan: N gnyen | ¹³⁰bsgral: TR sgral | ¹³¹/de ni bsgral ba'i
yon tan yin/: N this yig rkang written below the lower margin, its positioning indicated by crosses with a ya-btags shaped attached
beneath the crosses | ¹³²bsgral: TRN sgral | ¹³³skyon: TRN skyon skyon | ¹³⁴pa la: TRN pas | ¹³⁵'phel: TN mtho; R mthong | ¹³⁶'grib:
MG sgrib | ¹³⁷theg: T thegs | ¹³⁸bkag: D 'gag | ¹³⁹bsgral: MG sgrol; TRN sgral | ¹⁴⁰tu: MGT du | ¹⁴¹dgyes: TRN *dges* | ¹⁴²bsgral: TR
sgral | ¹⁴³le'u: R le'i; Rc le'u

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 7

sDe dge: D53r.6; mTshams brag: 126v(252).3; sGang steng: 113r.1; gTing skyes: 153r.4; Rig 'dzin: 122v.5; Nubri: 55v.5.

//de nas yang phyi rabs kyi mal 'byor pas/¹
 /don dang rtags² rtogs³ pas bsgrub⁴ dgos pa'i phyir/
 /don sbyor ba'i ting nge⁵ 'dzin la snyoms par zhugs⁶ nas/
 /'di skad ces brjod do/
 /yang dag don gyi mal 'byor ni/
 /gnyis med lta⁷ ba gdeng⁸ du gyur⁹/
 /spyod pa rlabs chen thabs su¹⁰ spyod/
 /'phrin¹¹ las thogs med snying rjes spyod/
 /dam tshig nyon mongs dug lnga sgrol¹²/
 /sgrub¹³ pa gnyis med rgyal por bsgrub¹⁴/
 /shes rab mam gsum 'dems¹⁵ su 'dzin/
 /phyi nang bka' rgyud don la gsal¹⁶/
 /theg pa rim dgu bsgrub¹⁷ pa'i lam/
 /phyogs med lta¹⁸ ba gdeng¹⁹ du 'jog
 /yengs pa²⁰ med pa'i bsgom²¹ pa la/
 /dam tshig 'jigs²² pa'i mkhar bzhin no/
 /don gyi man ngag bsgrub²³ la gtod²⁴/
 /phyogs med tshul can mkhas pa²⁵ brten²⁶/
 /rdzas dang lag cha rtags su 'chang/
 /ngang tshul bzang la don gzhung spyod/
 /tan²⁷ gan²⁸ ldem po ngag²⁹ tu ston/
 /phung po³⁰ lha yi³¹ dkyil 'khor du/³²
 /sgyu ma 'dra ba'i tshul du bsgom/
 /sems ni chos nyid ngang la gnas/
 /las su bya ba'i don la mkhas/
 /'dzab dang phyag rgya'i ngang la gnas/
 /nges par bsgrub³³ pas gdon mi za/
 /snod kyi 'jig rten gtor gzhong du/
 /rdzas kyi dngos po³⁴ gtor mar sbyar/
 /rigs³⁵ drug sems can dkyil 'khor mgron³⁶/
 /ci bgyis³⁷ bka' nyan sprul pa³⁸ 'gyed³⁹/

N56r

D53v

R123r

M127r(253)

T153v(306)

¹ We find the following section quoted from in the *'Bum nag* in these words: gnyis med lta ba gdengsu [gding du] gyur/ spyod pa rlabs chen thabsu [thabs su] spyod/ 'phrin [phrin] las thoṭ [thogs] med snying rjes spyod/ dam tshig nyon mongs dug lnga sgrol/ bsgrub [sgrub] pa gnyis med rgyal po bsgrub/ [sgrub] shes rab mam gsum rjesu [mam gsum rjes su] bsgrub/ phyi nang bka' rgyud [brgyud] don la mkhas/ theg pa rim pa dgu la byang/ yengs [g.yeng] ba med par bsgom [pa'i sgom] pa la/ dam tshig 'jig pa'i mkhar bzhin bsrung/ rdzas dang sngags cha rtags [rgya rtag] tu 'chang/ phung po lha [lnga] yi dal [dkyil 'khor for dal] du/ sgyu ma 'dra ba'i tshul du bsgom/ sems ni chos nyid ngang la gnas/ 'dzab dang phyag rgya rgyun mi bcod/ [gcod] 'phrin [phrin] las bye brag [ba] mam par 'byed/ gang la dmiṭ [dmigs] pa 'grub [sgrub] ces bshad/ yid la bsam pa ci yang 'grub/ (211 line 3-6) [529.6-530.3].

¹pas/: MG pas | ²rtags: Rc rtag | ³rtogs: TRN omit | ⁴bsgrub: TRN sgrub | ⁵ting nge: R tinge | ⁶zhugs: T bzhugs | ⁷lta: D blta | ⁸gdeng: TN rdeng | ⁹gyur: TRN 'gyur | ¹⁰thabs su: R thabsu | ¹¹'phrin: D phrin | ¹²sgrol: TRN sgral | ¹³sgrub: MG bsgrub | ¹⁴bsgrub: MG bsgrubs; TRN sgrub | ¹⁵dems: DTN dems; R de mas; Rc da mas | ¹⁶gsal: MG mkhas | ¹⁷bsgrub: TRN sgrub | ¹⁸lta: D blta | ¹⁹gdeng: N deng | ²⁰yengs pa: D yongs su | ²¹bsgom: MG sgom | ²²'jigs: MG 'jig | ²³bsgrub: TRN sgrub | ²⁴gtod: D gtong; TR bstod; N stod | ²⁵pa: MG la | ²⁶brten: D bsten | ²⁷tan: D theg not clear, might be ta na, but this would be unmetrical; MG TRN stan | ²⁸gan: MG mgon; TRN 'gan | ²⁹ngag: D dag | ³⁰po: N po'i | ³¹lha yi: TRN lha'i | ³²du: R du; Rc du/ | ³³bsgrub: DTRN bsgrubs | ³⁴po: MG por | ³⁵rigs: TR ris; Rc rigs | ³⁶mgon: TRN 'gron; Rc mgron | ³⁷bgyis: MGN bgyi | ³⁸pa: MG par | ³⁹gyed: N 'gyeng

/dgar⁴⁰ zhing dgug pa'i dmigs pa la⁴¹/
 /drag shul thabs kyi pho nya ni/
 /rdzu 'phrul shugs las thabs⁴² kyis 'gyed/
 /mam rtog⁴³ mtshan ma thabs kyis 'dul/
 /rgyud la blo⁴⁴ zhen bsgrub⁴⁵ la brtson/
 /yi dam lha dang gnyis⁴⁶ med na/
 /de la bar chad 'byung mi srid/
 /las su bya ba chud mi za/
 /'phrin⁴⁷ las bye brag nmam par 'byed⁴⁸/
 /mtshan ma'i nmam rtog⁴⁹ yid kyis⁵⁰ spang⁵¹/
 /gtsang sme⁵² med par don du spyod/
 /blang dor med par⁵³ don⁵⁴ bsgrub⁵⁵ na⁵⁶/
 /gang la dmigs pa⁵⁷ 'grub ces bshad/
 /de lta bu yi⁵⁸ don ldan zhing⁵⁹/
 /tshes brgyad nya shi⁶⁰ mar ngo la/
 /drag po'i dus tshod las⁶¹ su shes⁶²/
 /drag po'i las la rab brtson pas⁶³/
 /las su bya ba'i las nmams ni/
 /ma mo mkha' 'gro bka'⁶⁴ nyan⁶⁵ tshogs/
 /de yis bkol⁶⁶ na ci yang byed⁶⁷/
 /'bran dang bu bzhin byas pa⁶⁸ nyan/
 /de yis⁶⁹ mngag⁷⁰ na⁷¹ ci yang 'grub/
 /de ltar byas na gzhung bzhin 'grub/
 /'jig rten 'dir yang tshe dang longs⁷²/
 /spyod legs⁷³ kun rdzogs⁷⁴ dngos grub ste⁷⁵/
 /yid la bsam⁷⁶ pa bzhin du 'grub⁷⁷/
 /ci 'dod rang las⁷⁸ 'byung bar 'gyur/
 /gzhan yang⁷⁹ phan gnod gnyis 'grub ste⁸⁰/
 /phan pa'i don ni 'jig rten 'dir/
 /sad ser gcad⁸¹ dang⁸² char chu⁸³ 'bebs⁸⁴/
 /mi phyugs nad kyi rgyun yang⁸⁵ gcod/
 /gnod pa sgrub na 'jig rten 'dir⁸⁶/
 /sad ser shwa⁸⁷ chu thog⁸⁸ gtong⁸⁹ dang⁹⁰/
 /mi dang phyugs la nad gtang⁹¹ ba/
 /de yi gtan⁹² tshigs sus shes pa/
 /mal 'byor de ni don dang ldan/
 /zhes brjod do⁹³/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 ye nas yin pa'i don de la/^{94 95}

G113v

N56v

M127v(254)

T154r(307)

D54r

R123v

G114r

⁴⁰dgar: D bkar; MG dga'; Rc bkar (slightly uncertain; possibly dkar) | ⁴¹la: D ni | ⁴²las thabs: MG la thabs; TN kyi las; R kyis las
⁴³mam rtog: TN *log rtog*; R logs rtogs; Rc log rtog | ⁴⁴blo: G glo | ⁴⁵bsgrub: TRN sgrub | ⁴⁶gnyis: MG mnyes | ⁴⁷phrin: D phrin
⁴⁸byed: MG phyed; TRN byed | ⁴⁹rtog: N rtogs | ⁵⁰kyis: MG kyi | ⁵¹spang: MG yangs; TRN spangs | ⁵²sme: MG rme | ⁵³par: MG pa'i
⁵⁴don: N omits | ⁵⁵bsgrub: G bsgrubs; TRN sgrubs | ⁵⁶na: N nas | ⁵⁷dmigs pa: TRN bya ba | ⁵⁸lta bu yi: TR lta'i bu'i; N lta bu'i | ⁵⁹zhing:
 MG ni | ⁶⁰nya shi: MGT nyi shu | ⁶¹las: TRN *grangs* | ⁶²shes: MG *shis* | ⁶³pas: D na; TRN par | ⁶⁴bka': N bak | ⁶⁵nyan: TRN snyan; Rc
 nyan | ⁶⁶bkol: TRN bcol | ⁶⁷byed: TRN 'grub | ⁶⁸pa: D pas | ⁶⁹yi: N nyid | ⁷⁰mngag: MG *sngags*; TRN mngags | ⁷¹na: MG ni | ⁷²dang
 longs: D longs spyod; M dang long; TRN dang ni | ⁷³spyod legs: D legs pa; TR long spyod; N longs spyod | ⁷⁴rdzogs: MG rdzob
⁷⁵ste: D ster | ⁷⁶bsam: MG bsams | ⁷⁷grub: TR grub | ⁷⁸las: MG la | ⁷⁹gzhan yang: D *bdag gzhan* | ⁸⁰gnyis 'grub ste: D *don* gnyis 'grub:
 MG gnyis 'gyur te | ⁸¹gcad: MG ba; TR bcad; N btsa | ⁸²dang: N med | ⁸³chu: MG du | ⁸⁴'bebs: R 'debs; Rc 'bebs (unclear) | ⁸⁵yang: N
 langs | ⁸⁶dir: N 'diru | ⁸⁷shwa: TRN char | ⁸⁸thog: MG thogs | ⁸⁹gtong: MG stong; TR gtang; N gtad | ⁹⁰dang: MG ni | ⁹¹gtang: MGN
 btang | ⁹²de yi gtan: TN de'i brtan; R de'i rtan | ⁹³zhes brjod do: TRN ces brjod pas | ⁹⁴de la': MG la | ⁹⁵ye nas yin pa'i don de la': TRN
 omit

/yang dag pa'i don la⁹⁶ 'byor⁹⁷ ba'i⁹⁸ rnal 'byor gyi⁹⁹ lta ba¹⁰⁰ nges par¹⁰¹ bstan pa'i le'u ste bdun pa'o//

⁹⁶pa'i don la: MG par | ⁹⁷'byor: DT sbyor (R originally 'byor la, but deletion of la is indicated by black dots above); Rc sbyor | ⁹⁸ba'i: MGN pa'i | ⁹⁹gyi: D pa (gap of 1 syllable) | ¹⁰⁰ba: D ba'i | ¹⁰¹par: D pa

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 8

sDe dge: D54r.3; mTshams brag: 127v(254).5; sGang steng: 114r.1; gTing skyes: 154r.5; Rig 'dzin: 123v.3; Nubri: 56v.6.

//de nas yang nyid kyi ye shes sems kyi phur bu bstan pa'i phyir/
cho 'phrul rang rtags kyi' ting nge 'dzin la snyoms par zhugs² nas/
drag po mya ngan las 'das pa'i phur bu'i³ rgyud⁴ 'di dag⁵ bka' stsal to⁶/

N57r

/byang chub sems kyi phur pa⁷ ni⁸/
 /phur pa⁹ kun gyi rgyu ru grags/
 /don gyi phur pa¹⁰ byang chub sems/
 /byang chub sems kyi phur pa¹¹ yis/
 /'khor ba ngan song mya ngan zlos¹²
 /sdug bsngal byang chub mya ngan zlos¹³/

/sems can sangs rgyas mya ngan zlos¹⁴/
 /y'al ni dbyings su mya ngan zlos¹⁵/
 /mkha' yi¹⁶ gtun¹⁷ khung dkyil 'khor du/

M128r(255)

/rigs drug sems can mya ngan zlos¹⁸/

T154v(308)

/snang srid phur pa'i¹⁹ rgyu ru byung/
 /'byung ba'i rgyu yang sems yin te/
 /sems las ma byung chos med do²⁰/

/ma rtogs²¹ don ni 'di rnams so/
 /lcags zangs²² shing bu mchog dang rkang/
 /gser dngul rwa²³ 'phang bya²⁴ la²⁵ sogs/

/tsher ma can gyi shing dag la/
/zhi rgyas dbang drag phur pa bya/
/de yi²⁶ mtshan nyid gang yin na^{27/i}

/lcags sam nag po'i shing rnams ni/
/drag po²⁸ las kyi phur pa'i rgyu²⁹/
/gser ram ser po'i shing rnams ni/

R124r

/yon tan rgyas³⁰ pa'i phur pa'i rgyu³¹/
 /zangs sam dmar po'i³² shing nams ni/
 /gsung mchog dbang gi phur pa'i rgyu/

/dngul lam³³ dkar po'i shing rnams ni/
/zhi ba chos nyid phur pa'i rgyu'o³⁴/

D54v; G114v

¹ We find the following section (lines 2-4) quoted from in the *'Bum nag*, as follows: dngulm [dngul lam] dkar po'i shing mams [mams] ni/ zhi ba chos kyi phur pa'i rgyu/ gserm [gser ram] ser po'i shing mams ni/ yont [yon tan] rgyas pa'i phur pa'i rgyu/ zangsm [zangs sam] dmar po'i shing mams [mams] ni/ gsung mchog dbang gi phur pa'i rgyu/ lcat sam [lcags sam] nag po'i shing mams [mams] ni/ drag po laskyi [drag po'i las kyi] phur pa'i rgyu/ (158 line 5-6) [444.2-3]. This ordering conforms to the standard conventional order for the four activities, as well as to the list given just above in the *Myang 'das* (ie. zhi rgyas dbang drag phur pa bya).

¹kyi: TRN omit | ²zhugs: M bzhugs; G zhugs (initial ba given but deleted, leaving a space) | ³phur bu'i: MG omit; TRN phur pa'i
⁴rgyud: R rgyu | ⁵dag: MG omit | ⁶stsal to: T stsalto; R stsal lo | ⁷pa: D bu | ⁸ni: MG 'di | ⁹pa: D bu | ¹⁰pa: MG bu | ¹¹pa: MG bu | ¹²zlos:
D bzlog; R zlas (uncertain, might be zlos; an original na ro appears to have been deleted) | ¹³zlos: D zlo; N zlog | ¹⁴zlos: D zlo | ¹⁵zlos:
D zlo | ¹⁶mkha' yi: MG mkha' ni; TRN mkha'i | ¹⁷gtun: N btun | ¹⁸zlos: D zlo | ¹⁹pa'i: TRN bu'i | ²⁰do: MG de | ²¹rtogs: N togs
²²zangs: D sam | ²³rwa: D sha | ²⁴phang bya: MG 'phangs rgya | ²⁵la: D ba | ²⁶de yi: TRN de'i | ²⁷na: D pa; N nam | ²⁸po: MGN po'i
²⁹rgyu: N rgya | ³⁰rgyas: N rgyus | ³¹rgyu: D rgyu'o | ³²po'i: TRN ba'i | ³³lam: N nglam | ³⁴rgyu'i: Rc rgyu

/de dag so so'i ngo bo ni/ⁱⁱ
 /gnam lcags sa lcags khro chu gsum/
 /mi rta bsad³⁵ pa'i mtshon rtse bzhi³⁶/
 /phal pa'i lcags dang lnga la bya³⁷/
 /gzhan yang shi³⁸ shing rwa³⁹ mchog⁴⁰ rkang/⁴¹
 /gdug pa can dang bkra mi shis/
 /khyo dgu shi ba'i yugs⁴² sa mo yi⁴³ 'phang/
 /de la⁴⁴ drag po'i⁴⁵ phur pa⁴⁶ bya'o⁴⁷/
 /skyer pa dbyar pa sri⁴⁸ shing dang/
 /sgrigs⁴⁹ shing la sogs⁵⁰ shing bu la/
 /de la rgyas pa'i phur pa bya⁵¹/
 /'khar ba 'jon dmar⁵² seng ldeng dang/
 /mdzo mo gla dkar⁵³ tsher can la^{54/55}
 /de la dbang gi phur pa⁵⁶ bya'o⁵⁷/
 /tsan dan⁵⁸ dkar⁵⁹ po shug pa 'jag⁶⁰
 /gla⁶¹ ba star⁶² bu⁶³ shing mams la/
 /de la zhi ba'i phur pa bya'o⁶⁴/
 /dbu la rgya mdud gzhai yas khang/
 /padma⁶⁵ 'dab ma bzhi dang ldan/
 /logs la sems dpa'⁶⁶ bzhi bzhi gnas⁶⁷/
 /rigs bzhi re la⁶⁸ bzhi bzhi'o⁶⁹/
 /dbus kyi lte ba⁷⁰ khro rgyal gnas/
 /khro bo brgyad dang khro mo brgyad/
 /stag⁷¹ g.yag la sogs 'khor mams⁷² dgod/
 /rgya mdud 'og ma'i gzhai yas la/
 /hūm kā ra⁷³ dang stobs po che/
 /yab yum sprul pa lcam dral⁷⁴ dang/
 /go'u rī⁷⁵ khro mo brgyad mams dang/
 /dam can bse yi lha mo^{76/77} dgod/
 /drag po⁷⁸ gnas kyi zur steng⁷⁹ du⁸⁰/
 /sing ha⁸¹ brgyad dang lcags kyu dgod/
 /zur gsum logs la sgo ma gsum⁸²/
 /dbu dang rtse la⁸³ yab yum gnyis/

N57v

M128v(256)

T155r(309)

N58r

ⁱⁱ The following three yig rkang are quoted from in the '*Bum nag*, as follows: lcags sam gnam lcat [sa lcags gnam lcags] khro chu dang/ mi rta bsad pa'i mtshon rtse bzhi/ [dang/] phal pa'i lcags dang lnga la bya/ (102 line 5) [360.4].

³⁵bsad: N gsad | ³⁶bzhi: TRN bzhi'o: Rc bzhi | ³⁷la bya: TRN pa la | ³⁸shi: D shir | ³⁹rwa: N ra' | ⁴⁰mchog: MG mtshon | ⁴¹/gzhan yang shir shing rwa mchog rkang/: D This yig rkang is uncertain. The original reads: /gzhan yang shing ni sba mchog rkang/ However, there is a symbol above the beginning of the shing, matching one in front of some syllables of bracketed small writing just above, at the top of the page, presumably a correction (or an alternative reading). These read: shir shing rwa mchog. | ⁴²yugs: D uncertain. there seems to be a subscribed final sa but this is small and unclear. | ⁴³sa mo yi: MG sa mo'i; TRN mo | ⁴⁴la: MG yi | ⁴⁵drag po'i: R dgra bo'i | ⁴⁶pa: D bu | ⁴⁷bya'o: Rc bya | ⁴⁸dbyar pa sri: MG sbyar ba sri; TR byar pa shri; N byar shri | ⁴⁹sgrigs: M snyrig; G nyer sig: TRN sgrig | ⁵⁰la sogs: MG dang swogs | ⁵¹bya: TRN bya'o; Rc bya | ⁵²'jon dmar: D ljon dmar; TRN 'jon mar | ⁵³gla dkar: MG glang gal; TRN glang kal | ⁵⁴can la: D ma can | ⁵⁵N's scribe has mistakenly included the following three yig rkang, the last two of which are a dittography of the preceding two yig rkang, probably caused by eyeskip on the words *de la*. Realising his error, he then deletes them with a crude horizontal line drawn through them: de la dbang gi phur bu bya'o/ /'khar ba 'jon mar seng ldeng dang/ /mdzo mo glang kal tsher can la/ | ⁵⁶pa: N pa' | ⁵⁷bya'o: D bya; Rc bya | ⁵⁸tsan dan: D tsandan | ⁵⁹dkar: MG dmar; N dka' | ⁶⁰jag: TRN 'dzag | ⁶¹gla: TRN glang | ⁶²star: MG rtar | ⁶³bu: TRN bu'i | ⁶⁴bya'o: TRN bya | ⁶⁵padma: T pad ma | ⁶⁶dpa': D ma; TRN pa | ⁶⁷bzhi gnas: N bzhig nas | ⁶⁸la: TRN re 'ang | ⁶⁹bzhi'o: MG bzhi 'o | ⁷⁰lte ba: MG lha la | ⁷¹stag: TRN stags; Rc stag | ⁷²mams: R omits; Rc mams | ⁷³kā ra: MGTRN ka ra | ⁷⁴dral: TRN gral | ⁷⁵go'u rī: MG ke'u ri; TRN ke ri | ⁷⁶bse yi lha mo: TRN bse'i bu mo | ⁷⁷dang/ /dam can bse yi lha mo: MG omit | ⁷⁸po: D po'i | ⁷⁹steng: D steng is probably intended but there is not a clearly printed 'greng bu; MGTRN stengs | ⁸⁰du: MGTRN su | ⁸¹sing ha: D seng ha; MGTRN sing nga; Rc sing ha | ⁸²gsum: MG bzhi | ⁸³la: D ni

/rdo rje gzhon nu bzhugs pa'i gnas/
 /don la gzhal yas khang gi⁸⁴ rtags/
 /rgya mdud gnyis su⁸⁵ bstan pa yang/
 /thabs dang shes rab gnyis med pa'i⁸⁶/
 /dbyings dang ye shes che ba'i rtags/
 /rtse mo drag po⁸⁷ zur gsum ni/
 /ye shes rtse gcig⁸⁸ drag por bshad/
 /drag po rgyas pa dbang dang zhi⁸⁹/
 /dbyibs dang kha dog so sor bya/
 /rtse mo zur gsum gru⁹⁰ bzhi dang/
 /zla gam zlum⁹¹ po dag tu bzhog⁹²
 /rab tu mi srun gnas⁹³ dag nas⁹⁴/
 /tsher ma can gyi shing dag la/
 /rtsa ba'i phyogs su rgya mdud bya/
 /rtse mo'i⁹⁵ ngos su 'phrin⁹⁶ las ni/
 /so so⁹⁷ rang gi gzhung bzhin bzhog⁹⁸
 /kha dog gong⁹⁹ gi rigs su sbyar/
 /bde gshegs¹⁰⁰ sa bon lnga rnams kyis/
 /byin gyis brlabs shing¹⁰¹ dbang yang bskur/
 /gu gul bdug¹⁰² cing nyungs dkar¹⁰³ brdeg
 /ra khyi'i¹⁰⁴ khrag dang gsur chen gyis/
 /so so'i snying po gdon zhing¹⁰⁵ byug
 /byin rlabs¹⁰⁶ dbang bskur shin tu gces¹⁰⁷/
 /don gyi slad¹⁰⁸ ni dam tshig bsrung/
 /kun gyi rgyu¹⁰⁹ ni byang chub sems/
 /rgyud kyi rgyal po rang¹¹⁰ bstan pas/
 /rgyu 'bras med par mya ngan 'das/
 /rtogs pa'i don la gnyis med kyang/
 /ma rtogs bsgral ba'i don ched du/
 /bka' las byung¹¹¹ ba'i rgyu¹¹² dag la¹¹³/
 /tshul dang ldan zhing legs par bya/
 /rang gar¹¹⁴ byas na bka' las nyams/
 /myed brtsan¹¹⁵ byas na byin rlabs chung/
 /ngan dgur bshams¹¹⁶ na rtog¹¹⁷ par 'gyur/
 /tshogs¹¹⁸ par bsogs¹¹⁹ na gzhung dang mthun¹²⁰/
 /bka' bzhin byas na byin rlabs che/
 /mdor na rtogs pa gtso bor¹²¹ bya/
 /rtogs pa'i don rnams mthar phyin na/
 /mam rtog¹²² las 'di bya ba min/
 /de skad ces¹²³ bka' stsal pas¹²⁴/
 phur pa'i rgyud dang¹²⁵ dkyil 'khor¹²⁶ gzhal yas khang/
 ye nas phur bu¹²⁷ mya ngan las 'das pa¹²⁸ la bzlas par¹²⁹ gyur to/

G115r; R124v

M129r(257)

T155v(310)

D55r

N58v

G115v

⁸⁴khang gi: MG che ba'i | ⁸⁵gnyis su: R gnyisu | ⁸⁶pa'i: MG pa | ⁸⁷po: TRN po'i | ⁸⁸gcig: TRN cig | ⁸⁹zhi: T gzhi; RN bzhi | ⁹⁰G one syllable gap | ⁹¹zlum: D uncertain | ⁹²bzhog: D gzhog; MG bzha; ⁹³gnas: D nags | ⁹⁴nas: MG na | ⁹⁵mo'i: TRN mo | ⁹⁶phrin: D phrin
⁹⁷so: MG so'i; N sor | ⁹⁸bzhog: D gzhog | ⁹⁹gong: MG omit | ¹⁰⁰gshegs: N bshegs | ¹⁰¹brlabs shing: MG brlabs cing; TRN brlab cing
¹⁰²bdug: TRN dug | ¹⁰³nyungs dkar: DR nyung dkar; MGT nyungs kar; N nyungs dkar | ¹⁰⁴ra khyi'i: MG ra khyi; T ra gyi; R ra kyii; N rakyi | ¹⁰⁵gdon zhing: D gdon bzhin; TRN bston cing | ¹⁰⁶rlabs: D brlab; MG brlabs | ¹⁰⁷tu gces: TR du ces; N tu ces; R du bces
¹⁰⁸slad: MG slar; TRN blar | ¹⁰⁹rgyu: MG rgyud | ¹¹⁰po rang: MGTR por rab; N por ra | ¹¹¹byung: TRN 'byung | ¹¹²rgyu: MG rgyud
¹¹³la: D las | ¹¹⁴gar: TRN dgar | ¹¹⁵myed brtsan: DMG myed btsan; TRN snyed brtsan | ¹¹⁶bshams: D shoms | ¹¹⁷rtog: MGTRN rtogs
¹¹⁸tshogs: MG 'tshogs | ¹¹⁹bsogs: D bsog | ¹²⁰mthun: MGTR 'thun | ¹²¹bor: MGTRN bar | ¹²²rtog: N rtogs | ¹²³ces: D ces ni | ¹²⁴pas: MG nas; T bas | ¹²⁵dang: MG dang/ | ¹²⁶khor: TRN 'khor dang | ¹²⁷ye nas phur bu: D yongs su | ¹²⁸pa: D par | ¹²⁹bzlas par: MG bzla bar

/phur bu mya ngan las 'das pa'i rgyud chen po las/
/phur pa'i rgyu¹³⁰ dang¹³¹ phur pa¹³² la lha dgod pa¹³³ bstan pa'i le'u ste brgyad pa'o//

R125r

¹³⁰rgyu: MGTRN rgyud | ¹³¹dang: MG dang/ | ¹³²pa: MG bu | ¹³³pa: D par

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 9

sDe dge: D55r.4; mTshams brag: 129r(257).7; sGang steng: 115v.2; gTing skyes: 155v(310).7; Rig 'dzin: 125r.1; Nubri: 58v.3.

//de nas yang¹ byin rlabs² cho 'phrul gyi ting nge 'dzin la snyoms par zhugs nas/ M129v(258)

che ba'i chen po dang/³

dag cing gsal ba'i ngo bor bstan pa'i⁴ phyir/

'di skad ces bka' stsal to/

/kham̥s̥ gsum̥ ye nas phur bu'i⁵ ngang/

/srid gsum ye nas rnam dag cing/

/phur bu ye nas⁶ myang⁷ 'das⁸ kyang/

/bden pa⁹ gnyis kyi cha la gdags/

/rang bzhin bcos med don shes shing¹⁰/

/che ba'i ye shes don shes na/

/chos nyid ngo bor byin¹¹ rlabs¹² pa'o¹³/

/gzhan yang byin gyis brlab¹⁴ pa ni/

/phyi rabs mal 'byor mched rnam¹⁵ la/

/gnas lngar dpa'¹⁶ bo 'bru lnga dgod/

/phyag rgya chen po'i ting 'dzin gyis/

/^hkor mams bgegs kyis mi tshugs¹⁷ par¹⁸/

/rdo rje gshog pas byin brlab¹⁹ pa'o²⁰/

/yo byad rdzas kyi ngo bo la/

/raṃ yaṃ khaṃ²¹ gi 'bru gsum gyis/

/sreg²² gtor sbyang²³ ba²⁴ rim pa bzhin/

/tshogs chen rdzogs pa'i²⁵ ting 'dzin gyis/

/^hphe!²⁶ zhing bcud²⁷ dang ldan pa ru/

/rin chen sgrom bus²⁸ byin brlab²⁹ pa'o³⁰/

/bru bcud stong gi dza³¹ gad³² la/

/yi ge tram³³ gi 'phro 'du las³⁴/

/sku mdog sngo bsangs³⁵ mā ma kī³⁶/

/ˈbyung ba³⁷ bcud len³⁸ ting ˈdzin gyis/

/bsil³⁹ mngar⁴⁰ chab kyi ngo bo ru/

/dung phor⁴¹ bcud kyi phyag rgyas brlab⁴²/

/bum pa yum gyi ngo bo ni⁴³/

/rin chen 'bar ba'i khang bu ldan⁴⁴/

/nyon mongs lnga'i⁴⁵ ngo bo la⁴⁶/

/dpa' bo 'bru lnga'i 'phro 'du ni⁴⁷/

/rtsir 'gyur⁴⁸ sman gyi ting 'dzin gyis/

/ye shes lnga yi⁴⁹ bdud rtsi ru/

*nas yang: D nas | ²rlabs: TRN brlabs | ³dang/: D dang | ⁴ngo bor bstan pa'i: MG omit | ⁵bu'i: D pa'i | ⁶ye nas: MG omit | ⁷myang: MG mya ngan: R myang (originally, a final na seems to have been added (ie. mya ngan intended) but the letter has been rubbed from the page, presumably by the original scribe since there is no extra space) | ⁸das: MG 'das nas | ⁹pa: N pa nyid | ¹⁰shing: N sheng | ¹¹byin: MG omit | ¹²rlabs: MGR brlabs | ¹³pa'o: Rc pa | ¹⁴brlab: D rlob; MGN brlabs | ¹⁵rnam: MG lcam | ¹⁶dpa': N dba' | ¹⁷tshugs: Rc mtshugs | ¹⁸par: TR bar | ¹⁹brlab: T rlabs; N brlabs | ²⁰pa'o: MG bo; Rc pa | ²¹ram yam kham: TR ram yam khang; Rc ram yam kham | ²²sreg: D bsreg; MG sregs | ²³gtor sbyang: G gtor sbyar; T sbyang gtong; RN sbyang gtor; Rc sbyangs gtor | ²⁴ba: MG ba'i | ²⁵pa'i: MG par | ²⁶phel: TRN spel | ²⁷bcud: M bcu | ²⁸sgrom bus: MG sgron nas; TRN nor bur | ²⁹brlab: MG brlabs; TRN rlabs | ³⁰pa'o: Rc pa | ³¹dza: TRN 'dza | ³²gad: R gang; Rc gad | ³³trap: D trāṃ | ³⁴las: MG yis | ³⁵bsangs: DN sangs | ³⁶mā ma kī: MGTR ma ma ki; N ma ma khi | ³⁷ba: MG ba'i | ³⁸len: M lan | ³⁹bsil: TR gsil | ⁴⁰mngar: R omits; Rc ba | ⁴¹phor: MG phur | ⁴²brlab: MG brlabs | ⁴³ni: MG ru; TR gyi | ⁴⁴dan: MG ru; RN lngar | ⁴⁵lnga'i: D lnga yi; MG lha'i | ⁴⁶la: MG las | ⁴⁷ni: TRN las | ⁴⁸rtsir 'gyur: D rtsi gyur; TRN rtsir bsgyur | ⁴⁹lnga yi: TRN lnga'i

/bdud rtsi thal⁵⁰ sbyor rgya yis brlab⁵¹/
 /snod kyi 'jig rten gtor⁵² gzhong du/
 /rtsa brgyad sman gyi⁵³ gtor ma sbyar⁵⁴/
 /rigs⁵⁵ drug sems can gtor mgron⁵⁶ du/
 /cho 'phrul rang gnas⁵⁷ ting 'dzin gyis/
 /ji⁵⁸ ltar mos pa'i rnam pa ru/
 /mchod sbyin⁵⁹ 'deg pa'i phyag rgyas brlab/
 /snang ba⁶⁰ 'od kyi gzhal yas na⁶¹/
 /ras chen sum bsgrii sdong⁶² bu la/
 /ye shes lnga yi⁶³ 'phro 'du ni⁶⁴/
 /snang ba chen po'i ting 'dzin gyis/
 /ye shes gsal ba'i sgron chen du/
 /ā lo ke yi⁶⁵ phyag rgyas brlab/
 /'byor pa tshogs kyi zhal zas la⁶⁶/
 /ram yam kham⁶⁷ dang 'bru lnga dgod⁶⁸/
 /byin rlabs⁶⁹ rdzu⁷⁰ 'phrul ting 'dzin gyis/
 /bsreg cing⁷¹ lha yi⁷² dkyil 'khor dgod/
 /bdud rtsi⁷³ lnga yi⁷⁴ zhal zas su/
 /rin chen 'bar⁷⁵ ba'i phyag rgyas brlab/
 /gzhan yang byin rlabs⁷⁶ rim pa ni/
 /ra khyi'i⁷⁷ khrag dang gsur chen dang/
 /gu gul sbyar ba'i⁷⁸ dud pa dang/
 /go ro tsa na'i dud pas bdug
 /bsgrubs⁷⁹ pa'i nyungs dkar⁸⁰ rgyal po⁸¹ brdeg⁸²
 /sku gsung thugs kyi ngo bor⁸³ brlab/
 /ōm⁸⁴ badzra⁸⁵ tshin dha tshin dha⁸⁶ hūm phaṭ/
 ōm⁸⁷ badzra kī li kī la ya bhi ki pā la ya/⁸⁸
 sarba duṣṭān dhī shwa rā⁸⁹ ya hūm phaṭ/
 ōm⁹⁰ badzra kī li kī la ya⁹¹ dzwa la dzwa la/
 sphu ṭa sphu ṭa⁹²/
 sarba na sa ya⁹³ ni hūm phaṭ/
 ōm⁹⁴ badzra kī li kī la⁹⁵ ya/
 u tsuṣma⁹⁶ kro ta ya hūm phaṭ/
 om⁹⁷ badzra kī li kī la⁹⁸ ya/⁹⁹
 sarba duṣṭān¹⁰⁰ hūm phaṭ/
 ōm¹⁰¹ badzra kī li kī la ya/¹⁰²

R125v
T156v(312)

N59v

M130v(260); G116v

⁵⁰thal: D thab (gap of one syllable) | ⁵¹rgya yis brlab: D *phyag rgya yis*; M *rgya yis brlabs* | ⁵²gtor: T *gtong* | ⁵³gyi: MG *gyis* | ⁵⁴sbyar: MG *sbyangs* | ⁵⁵rigs: TR *ris*; Rc *rigs* | ⁵⁶mgron: TRN *'gron*; Rc *mgron* | ⁵⁷gnas: D *snang* | ⁵⁸ji: D *ci* | ⁵⁹sbyin: MG *bzhin* | ⁶⁰ba: TRN *ba'i* | ⁶¹na: TRN *su* | ⁶²sum bsgrii sdong: TR *gsum sgril rdong*; N *gsum sgril rdol*; Rc *gsum sgril sdong* | ⁶³lnga yi: TRN *lnga'i* | ⁶⁴ni: D *yi* | ⁶⁵ā lo ke yi: MG *a log ke yi*; TRN *a lo ka'i* | ⁶⁶la: MG *su* | ⁶⁷ram yam kham: T *ram yang khang*; R *ram yam khang*; Rc *ram yam kham* | ⁶⁸dgod: D *'god* | ⁶⁹rlabs: R *brlabs* | ⁷⁰rdzu: TRN *cho* | ⁷¹bsreg cing: M *sregs shing* | ⁷²lha yi: TRN *lha'i* | ⁷³rtsi: N *rtsi'i* | ⁷⁴lnga yi: TRN *lnga'i* | ⁷⁵bar: N *ba' bar* | ⁷⁶rlabs: M *brlabs*; G *brlab* | ⁷⁷khyi'i: MG *khyi*; T *gyi*; RN *kyi*; Rc *khyi* | ⁷⁸ba'i: TRN *ma'i* | ⁷⁹bsgrubs: TRN *sgrub* | ⁸⁰nyungs dkar: D *nyung dkar*; MGTRN *nyungs kar*; Rc *nyung dkar* | ⁸¹po: MGTRN *pos* | ⁸²brdeg: MG *brdeg* | ⁸³bor: MTRN *bo* | ⁸⁴ōm: MGTRN *om* | ⁸⁵D there is a line of dots from here to the foot of the page, where we find a marginal note, reading: *sngags sor bzhag*, suggesting that the mantras have been edited. | ⁸⁶tshin dha tshin dha: D *tsinda tsa*; TRN *tsin dha tsin dha* | ⁸⁷ōm: MGTRN *om* | ⁸⁸kī li kī la ya bhi ki pā la ya: MG *kī li ki la ya /bya tri pa la ya*; T *kī lī ya bya ki pa la ya*; R *kī lā ya bya ki pa la ya*; N *kī la ya bya kī pa ya* | ⁸⁹duṣṭān dhī shwa rā: MG *du stan /hri shwo ta*; T *dus stan tri shi ta*; R *dus bstan hri shi ta*; N *dus bstan hri shi ta* | ⁹⁰ōm: MGRN *om* | ⁹¹kī li kī la ya: MG *kī la ya*; T *kī lī kī la ya*; R *kī lī kī lā ya*; N *kī li kī la ya* | ⁹²sphu ṭa sphu ṭa: MGTRN *spu ta spu ta* | ⁹³sa ya: MG *se pa*; TRN *sa pa* | ⁹⁴ōm: MGTRN *om* | ⁹⁵kī li kī la: MG *kī la*; T *kī lī kī la*; R *kī lī kī lā*; N *ki li ki li* | ⁹⁶tsuṣma: MGTR *tsus ma*; N *tsu sa ma* | ⁹⁷om: T *ōm* | ⁹⁸kī li kī la: MG *kī la*; TR *kī lī kī lā*; N *ki li ki la* | ⁹⁹ya: N *ya* | ¹⁰⁰duṣṭān: MG *du stan*; TRN *dus stan* | ¹⁰¹ōm: MGRN *om* | ¹⁰²kī li kī la ya: MG *kī la ya*; TR *kī lī kī lā ya*; N *kī lī kī la ya*

bhindha bhindha¹⁰³ hūṃ phaṭ/
 oṃ badzra kī li kī la ya/¹⁰⁴
 tstshinda tstshinda¹⁰⁵ hūṃ phaṭ/¹⁰⁶
 oṃ badzra kī li kī la¹⁰⁷ ya/
 mā ra ya mā ra ya¹⁰⁸ hūṃ phaṭ/
 na maḥ sa manta bi sho dha ya bai ra bai re¹⁰⁹ hūṃ phaṭ/
 /thugs dang gsung dang sku dang gsum¹¹⁰/
 /so so'i sngags dang sbyar zhing brlab¹¹¹/
 /gser dang lcags mchog seng ldeng dang/
 /gshog pa zangs dang rwa¹¹² 'phang¹¹³ mams/
 /rim pa bzhin du sbyar¹¹⁴ bar bya'o¹¹⁵/
 ōṃ¹¹⁶ badzra kī li kī la ya da hi ma ma hūṃ¹¹⁷/
 oṃ badzra kī li kī la ya stwaṃ ghrī hṇa tsa tu ra¹¹⁸ hūṃ phaṭ/
 de'i¹¹⁹ rim pa¹²⁰ de bzhin no/
 /sku gsung¹²¹ thugs su byin brlab¹²² pa/
 /ma bcos chos nyid dag pa la/
 /rang byung¹²³ ye shes mngon¹²⁴ gsal¹²⁵ na/
 /dang por chos skur byin brlab¹²⁶ pa'o¹²⁷/i
 /dang po'i rgya¹²⁸ mdud gzhal yas la/¹²⁹
 /rigs lnga'i sangs rgyas 'khor dang bcas/
 /lte ba¹³⁰ rtsibs dang ldan pa la/
 /phyogs mtshams¹³¹ khro bo 'khor dang bcas/
 /rgya mdud 'og ma'i gzhal yas la/
 /steng 'og khro bo 'khor dang bcas/¹³²
 /go'u rī¹³³ brgyad¹³⁴ dang bse mor bcas¹³⁵/
 /zur¹³⁶ stengs sing ha¹³⁷ stag gdong¹³⁸ bcas¹³⁹/
 /zur¹⁴⁰ gsum logs la sgo ma'i tshogs/
 /spyi dang rtse la yab yum gnyis/
 /so so'i snying po dran tsam gyis/ⁱⁱ
 /gzugs¹⁴¹ dang gnyis su¹⁴² med par bsam¹⁴³/
 /gnyis su med pa'i¹⁴⁴ mchod pa dang/
 /phyi nang gsang ba'i mchod pas mchod/
 /dam tshig rjes su¹⁴⁵ dran par¹⁴⁶ bskul¹⁴⁷/

D56r

T157r(313)

R126r

N60r

M131r(261)

ⁱ This Dharmakāya consecration begins the section which runs parallel to IOL Tib J 331.III. As with the Dharmakāya consecration, the following lines paraphrase the text in IOL Tib J 331.III for the first lines of the Sambhogakāya consecration, but closer parallels begin below.

ⁱⁱ With this line, close parallelling with the consecration section in IOL Tib J 331.III (2v.4) begins.

¹⁰³bhindha bhindha: MG *bhi bho*; T *bing bid*; R *bing bing*; N *bida bida* | ¹⁰⁴kī li kī la ya/: MG *kī la ya*; T *kī lī kī la ya*; R *kī lī kī lā ya* | ¹⁰⁵tstshinda tstshinda: MGTR *tsin dha tsin dha* | ¹⁰⁶oṃ badzra kī li kī la ya/ *tstshinda tstshinda hūṃ phaṭ*: N omits (eyeskip) | ¹⁰⁷kī li kī la: MG *kī la*; TRN *kī lā* | ¹⁰⁸mā ra ya mā ra ya: MG *ma rya ma rya*; TRN *ma ra ya ma ra ya* | ¹⁰⁹na maḥ sa manta bi sho dha ya bai ra bai re: MG *na ma sa man ta sbyi sha ta ya*/ *bhe re bhe re*; TR *na ma sa ta byi shi ta ya be ra be ra*; N *na ma sa ta byi shi ta ya bera bera* | ¹¹⁰gsung dang sku dang gsum: TRN *sku dang gsung mams ni* | ¹¹¹brlab: MG *brlabs*; TN *rlab*; R *rlabs* | ¹¹²rwa: TRN *ra* | ¹¹³'phang: MGN *'phangs* | ¹¹⁴sbyar: T *sbyang* | ¹¹⁵bya'o: Rc *bya* | ¹¹⁶ōṃ: MGTRN *oṃ* | ¹¹⁷kī li kī la ya da hi ma ma hūṃ: MG *kī li kī la ya* [M gap of about one syllable] *dha ti mma ni hūṃ*; TR *kī lā ya dha ti ma ma ni hūṃ phaṭ*; N *kī la dha ti ma ma ni hūṃ phaṭ* | ¹¹⁸kī li kī la ya stwaṃ ghrī hṇa tsa tu ra: MG *kī la kī la ya/ su stī ghri na dzā tu ra*; TR *kī lā ya su ti 'gri na dza tur*; N *kī lā ya su ti 'grin dza tur* | ¹¹⁹de'i: D *de yi* | ¹²⁰pa: D *pa'ang* | ¹²¹gsung: MG *dang* | ¹²²brlab: D *brlabs*; TN *rlab*; R *rlabs* | ¹²³byung: TRN *'byung*; Rc *byung* | ¹²⁴mngon: MG *sngon* | ¹²⁵gsal: N *bsal* | ¹²⁶brlab: D *brlab* (gap of about one syllable); TRN *rlabs* | ¹²⁷pa'o: Rc *pa* | ¹²⁸rgya: N *rgyu* | ¹²⁹dang po'i rgya mdud gzhal yas la/: MG omit | ¹³⁰lte ba: MG *lte ba'i*; TRN *lta ba* | ¹³¹mtshams: T *tshams* | ¹³²rgya mdud 'og ma'i gzhal yas la/ */steng 'og khro bo 'khor dang bcas/*: MG omit these two yig rkang | ¹³³go'u rī: MG *ke'u rī*; TRN *ki rī* | ¹³⁴brgyad: N *brgya* | ¹³⁵bse mor bcas: MG *ma mor byas* | ¹³⁶zur: MG *zung* | ¹³⁷sing ha: D *seng ha*; MG *sing nga*; TN *si nga*; R *sing* | ¹³⁸gdong: MG *dang*; R *bdong* | ¹³⁹bcas: N *cas* | ¹⁴⁰zur: N *szur* (sa written as though a prefix, not a head letter) | ¹⁴¹gzugs: MG *gzungs* | ¹⁴²gnyis su: R *gnyisu* | ¹⁴³bsam: R *bsams* | ¹⁴⁴pa'i: MG *par* | ¹⁴⁵rjes su: R *rjesu* | ¹⁴⁶par: MG *pas* | ¹⁴⁷bskul: TRN *skul*

/gnyis su¹⁴⁸ med par rgyan¹⁴⁹ rdzogs par/
 /longs¹⁵⁰ spyod rdzogs skur byin brlab¹⁵¹ pa'o¹⁵²/
 /lte ba man chad zur gsum la/
 /ro stod mthing nag zhal¹⁵³ gsum po¹⁵⁴/
 /ral pa kham nag bhr̥ gu¹⁵⁵ ta/
 /gyen du 'greng zhing srid rtser¹⁵⁶ 'bar/
 /brang gis 'gro dang thod rlon dang/
 /stag dang glang chen zhing lpags¹⁵⁷ kyis/
 /sku dang yan lag shin tu brgyan¹⁵⁸/
 /spyan bgrad¹⁵⁹ mche gtsigs¹⁶⁰ shin tu¹⁶¹ mngam¹⁶²/
 /dur khrod rgyan brgyad¹⁶³ me dpung na¹⁶⁴/
 /gru gsum e yi¹⁶⁵ nang du ni/
 /sku smad lcags phur zur gsum pa'o¹⁶⁶/
 /sum cha nub nas g.yon la gzigs/
 /phyag g.yas dang po sta ltag rdeg¹⁶⁷/iii
 /og ma ri rab gnon tshul 'dzin/
 /g.yon gyis¹⁶⁸ rdo rje khaṭwām¹⁶⁹ 'khrol/
 /og ma phur pa 'debs pa'i tshul/
 /bdud dpung 'joms shing¹⁷⁰ ngan song sbyong¹⁷¹/
 /mthu dang rdzu 'phrul gzhan pas¹⁷² che/
 /rtag¹⁷³ pa chen por bzhugs par¹⁷⁴ bsam/
 /sprul pa'i sku ru byin brlab¹⁷⁵ pa'o¹⁷⁶/
 /spyi bor ōṃ¹⁷⁷ la sked¹⁷⁸ par hr̥ṭh¹⁷⁹/
 /rtse mo'i¹⁸⁰ ngos¹⁸¹ su phaṭ bsam¹⁸² la¹⁸³/
 /sku gsung thugs su byin gyis brlab¹⁸⁴/
 /ngos gsum hūṃ gzhaḡ¹⁸⁵ zur gsum phaṭ/
 /shin tu¹⁸⁶ gsal zhing 'tsher ba dang/
 /so so'i khro bo thams cad kyis/
 /byin gyis brlabs shing¹⁸⁷ dbang bskur te¹⁸⁸/
 /khro bo'i dkyil 'khor de dag nyid/
 /phyogs bcur 'phros nas slar 'dus te/
 /hūṃ hūṃ phaṭ phaṭ¹⁸⁹ sgra 'byin cing/
 /sku la bstim la¹⁹⁰ dbang mams sbyin/
 /de nas 'gro ba'i don la gshegs¹⁹¹/
 /phyogs bcu'i¹⁹² bder¹⁹³ gshegs thams cad kyis/
 /sngon¹⁹⁴ chad stongs¹⁹⁵ grogs bya ba ru/
 /zhal gyis bzhes shing dam bcas pas/
 /de yi¹⁹⁶ stongs¹⁹⁷ dang grogs mdzad do/

G117r

T157v(314)

R126v

D56v

N60v

M131v(262)

G117v

iiiHere, the parallel with IOL TJ 331.III (3r.5: sta re kha yar bstan te ltag pas rdeg par bya) makes it clear that the correct reading should be sta ltag rdeg.

¹⁴⁸gnyis su: R gnyisu | ¹⁴⁹rgyan: MG brgyan | ¹⁵⁰longs: TR long | ¹⁵¹brlab: MG brlabs; TRN rlab | ¹⁵²pa'o: Rc pa | ¹⁵³zhal: N zhag
¹⁵⁴po: MGR pa'o; Rc pa | ¹⁵⁵bhr̥ gu: MG 'bri ku; TRN 'bri gu | ¹⁵⁶rtser: D rtse | ¹⁵⁷lpags: MG pags | ¹⁵⁸tu brgyan: TR du rgyan; N tu
 rgyan | ¹⁵⁹spyan bgrad: D zhal bgrad; M spyan bgrang; TRN spyan dgrad; Rc spyan bgrad | ¹⁶⁰mche gtsigs: T mtshe gtshigs; R mche
 gtshigs | ¹⁶¹tu: TR du | ¹⁶²mngams: DN mngams | ¹⁶³rgyan brgyad: MG brgyan brgyad; TRN dang ni | ¹⁶⁴na: TRN ni | ¹⁶⁵e yi: MG ma
 e'i; TRN a'i | ¹⁶⁶pa'o: MGTRN po | ¹⁶⁷sta ltag rdeg: D ma ltag gdengs; MG lta stag rdeg; TR lta ltag rdag; N lta ltag rdeg | ¹⁶⁸gyis: MG
 na; TRN pa | ¹⁶⁹khaṭwām: D khaṭwām; MG kha twām; TRN kha tong | ¹⁷⁰shing: D shing (final nga resembles da); TRN zhing
¹⁷¹sbyong: D sbyang; N spyod | ¹⁷²pas: MG las | ¹⁷³rtag: MG rtags | ¹⁷⁴par: TRN pas | ¹⁷⁵brlab: N rlabs | ¹⁷⁶pa'o: Rc pa | ¹⁷⁷ōṃ:
 MGTRN ōṃ | ¹⁷⁸sked: MG rked; TRN rkyed | ¹⁷⁹hr̥ṭh: MGTRN hri | ¹⁸⁰mo'i: TRN mo | ¹⁸¹ngos: TR ngo | ¹⁸²bsam: MGT bsams | ¹⁸³la:
 D pa | ¹⁸⁴brlab: MG brlabs | ¹⁸⁵gzhaḡ: TRN bzhag | ¹⁸⁶tu: TR du | ¹⁸⁷brlabs shing: MG brlabs cing; TRN rlab cing | ¹⁸⁸te: TRN ste
¹⁸⁹phaṭ: N omits | ¹⁹⁰bstim la: D bstim zhing; TRN stim la | ¹⁹¹gshegs: R gshye | ¹⁹²bcu'i: MG bcur | ¹⁹³bder: D bde; Rc bde | ¹⁹⁴sngon:
 MG sngan | ¹⁹⁵stongs: DTRN stong | ¹⁹⁶de yi: TRN de'i | ¹⁹⁷stongs: Rc stong

/de yang bdag nyid chen po las¹⁹⁸/
 /phur pa'ang¹⁹⁹ bdag nyid chen po ru/
 /byin brlab²⁰⁰ dbang rnam bskur ba'i phyir/
 /g.yas g.yon nyi zla'i dkyil 'khor la/
 /hūṃ dang āḥ²⁰¹ ni shin tu²⁰² gsal/
 /gung mo mthe bong mdzub²⁰³ srin dang/
 /mthe'u²⁰⁴ chung la sogs g.yas g.yon la/
 /ōṃ²⁰⁵ hūṃ traṃ hrīḥ āḥ²⁰⁶ la sogs/
 /rim pa bzhin du gsal bkod la/
 /su ra ta stwām²⁰⁷ zhes brjod pas/
 /thal mo mnyam par sbyar bar bya'o²⁰⁸/
 /om badzra anydza²⁰⁹ li hūṃ/
 sor mo cung zad bsnol²¹⁰ bar bya'o²¹¹/
 /om badzra bhandha²¹² hūṃ/
 sor mo rgyab tu bsnol te²¹³ bsdam²¹⁴/
 /sa ma ya stwaṃ²¹⁵/
 /phur pa²¹⁶ blangs te chang²¹⁷ par bcang²¹⁸/iv
 /lag pa'i rting pa kha phye²¹⁹ la/
 /mthe bong gnyis dang srin lag dang/²²⁰
 /mthe'u²²¹ chung bar du phur pa gzhug²²²
 /mthe bong bsgul la²²³ phur pa²²⁴ 'dril²²⁵/
 /ōṃ badzra ā²²⁶ be sha ya a²²⁷/
 /phyogs bcu²²⁸ bde²²⁹ gshegs sras dang bcas/
 /zhe²³⁰ sdang rjes su dran pa²³¹ yis²³²/
 /nyungs²³³ 'bru tsam gyi skur 'thon²³⁴ nas/
 /bar mtshams²³⁵ med par phur pa la/
 /bsdu zhing bstim²³⁶ la byin gyis brlab²³⁷/
 /sku gsung thugs²³⁸ su dbang bskur²³⁹ nas²⁴⁰/
 /scr mo rgyab bsnol²⁴¹ gung mo gshib²⁴²/
 /bsgrengs pa'i²⁴³ bar du phur bu gzung²⁴⁴/
 /ōṃ²⁴⁵ badzra sa twa rā dza²⁴⁶ hūṃ/
 de nas sor mo phug phug²⁴⁷ por/²⁴⁸
 byas te rting²⁴⁹ pas²⁵⁰ phur bu bzung²⁵¹/
 /om²⁵² bhūrbhu ba²⁵³ phaṭ/

T158r(315)

N61r

M132r(263)
R127r

^{iv} Note that the parallel line in IOL TJ 331.III (4v.5) gives: /phur pa blangs te chang ba 'l nang du bcug nas/

¹⁹⁸las: TRN bsang | ¹⁹⁹pa'ang: TRN pa | ²⁰⁰brlab: MG brlabs; TRN rlab | ²⁰¹āḥ: MGTRN a | ²⁰²tu: TRN du | ²⁰³mdzub: TRN 'dzub
²⁰⁴mthe'u: TRN mthe | ²⁰⁵ōṃ: MGTRN om | ²⁰⁶traṃ hrīḥ āḥ: MG traṃ hri a; TR hri traṃ a; N hri traṃ ā | ²⁰⁷ta stwām: D stwām;
 MGTR ta stom; N twaṃ (the parallel mantra in IOL Tib J 331, 4v.3, gives ta stwaṃ) | ²⁰⁸sbyar bar bya'o: D sbyor ro | ²⁰⁹anydza: MG
 a dzha; T a na dza; R an dza; N an dzwa | ²¹⁰bsnol: TRN snol | ²¹¹bya'o: D bya; Rc bya | ²¹²bhandha: MGTRN ban dha | ²¹³bsnol te:
 TRN snol ste | ²¹⁴bsdam: M bstan; G bstan | ²¹⁵stwaṃ: TRN stom | ²¹⁶pa: D bu | ²¹⁷chang: Rc 'chang (perhaps Rc is more "correct"
 here in terms of spelling conventions, if in "error" in terms of preserving or recovering the most likely original reading!) | ²¹⁸bcang:
 MG bzhugs; TRN gzhug | ²¹⁹phye: D phyes | ²²⁰N inserts two more yig rkang, then attempts to delete them, but leaves them partially
 legible: mtha chang dang sran lag dang/ / mtha chang gnyas dang sran lag dang/ (apparently a dittography) | ²²¹mthe'u: TRN
 mthe | ²²²gzhug: MG bzhugs; T bzhug | ²²³bong bsgul la: D bo bsgul la; TRN bong bar du | ²²⁴phur pa: N phu bu | ²²⁵'dril: D sgril;
 TRN dril; Rc 'dril | ²²⁶ōṃ badzra ā: MGTRN om badzra a | ²²⁷a: MG ā | ²²⁸bcu: TRN bcu'i | ²²⁹bde: MG bder | ²³⁰zhe: N zhes | ²³¹dran
 pa: MG 'dus pa'i | ²³²yis: MG sku; TRN yi | ²³³nyungs: DRc nyung | ²³⁴'thon: MG thon | ²³⁵mtshams: TRN 'tshams | ²³⁶bstim: MGR
 bstims; TN stims | ²³⁷brlab: MG brlabs; TR rlab | ²³⁸thugs: R thuḍ | ²³⁹bskur: G skur | ²⁴⁰nas: TRN na | ²⁴¹rgyab bsnol: TN rgyad snol;
 R brgyad snol | ²⁴²gshib: TR gzhib; N zhib | ²⁴³bsgrengs pa'i: TRN bsgreng ba'i | ²⁴⁴gzung: MG bzhugs; TRN bzung | ²⁴⁵ōṃ: MGTRN
 om | ²⁴⁶sa twa rā dza: MG swa ta ra tsa; TRN sa ta ra tsa | ²⁴⁷phug: R pug; N bug | ²⁴⁸por: D por (there is a line of dots from here to
 the foot of the page, where we find a marginal note or insertion/alternative reading: *sug sug* kyang); TRN po/ | ²⁴⁹ring: MG sting
²⁵⁰pas: MN bas | ²⁵¹bzung: TRN gzung | ²⁵²om: T ō | ²⁵³bhūrbhu ba: MG phur bu; TRN phur bu pa

de nas sor mo rgyab bsnol²⁵⁴ te/
 /mthe bong²⁵⁵ gshib²⁵⁶ pa'i chang²⁵⁷ par gzhus²⁵⁸
 /ōṃ²⁵⁹ ha na ha na dībta tsakra²⁶⁰ hūṃ phaṭ/
 /drag tu brjod cing dril byas la²⁶¹/
 /bdag nyid sbyor ba'i²⁶² gzi byin kun/
 /phur pa'i sku la rab²⁶³ bzhugs²⁶⁴ pa'i²⁶⁵/
 /stong khams gang bar me stag 'phro/
 /dmigs pa thams cad nges 'grub²⁶⁶ pa'i²⁶⁷/
 /byin dang dbang chen ldan 'gyur²⁶⁸ te/
 /e yi gdan²⁶⁹ la bzhugs gsol nas/
 /brdeg²⁷⁰ cing bdug ste²⁷¹ mchod pas mchod²⁷²/
 /ōṃ²⁷³ badzra yaksha kro ta tshal²⁷⁴ pa hūṃ phaṭ²⁷⁵/
 /ōṃ²⁷⁶ badzra hūṃ bai tā lī ha na ha na hūṃ²⁷⁷/
 /sngags dang bcas pas²⁷⁸ brdeg cing bdug²⁷⁹
 /yid la brnag²⁸⁰ pa'i 'phrin²⁸¹ las bcol/^v
 /lha gsal 'du²⁸² 'phro²⁸³ zhi²⁸⁴ ba'i²⁸⁵ tshogs las bskyed²⁸⁶/
 /dbyings nas khro mo mngon²⁸⁷ phyung²⁸⁸ hi hi bzhad/
 /dus gsum 'dus ma byas pa'i²⁸⁹ sras mchog kī²⁹⁰ la²⁹¹ ya/
 /zhe sdang bdud²⁹² 'dul khro rgyal brjid par ldan/
 /rtsa ba rgya²⁹³ mdud rigs lnga²⁹⁴ sras dang bcas/
 /lte ba khro rgyal yab yum phyogs mtshams brgyad/
 /stag dang bya rgod la sogs 'khor dang bcas/
 /dbus kyi rgya mdud steng 'og khro rgyal dang/
 /yum dang sprul pa bse²⁹⁵ mo go'u²⁹⁶ rir ldan/
 /zur steng²⁹⁷ sing ha²⁹⁸ brgyad dang lcags kyes brgyan²⁹⁹/
 /zur gsum logs³⁰⁰ la sgo ma 'jigs gzugs ldan/
 /dbu zhabs dpal chen rdo rje³⁰¹ yab yum ldan/
 /gnyis med don gyi³⁰² sems kyi ngo bor snang³⁰³/
 /yang na ji ltar 'dul ba bzhin/
 /sams kyi rang bzhin cir snang yang³⁰⁴/
 /phur bu lha yi³⁰⁵ dkyil 'khor du/
 /bsgom³⁰⁶ zhing byin gyis brlab³⁰⁷ pa ni/
 /mgo³⁰⁸ dang rtsa ba ma nor bar/^{vi}
 /rgya mdud gnyis dang³⁰⁹ zur brgyad dang/

D57r; G118r

T158v(316)

N61v

M132v(264)

R127v

^v Here, the consecrations section and parallel passage in IOL Tib J 331.III (5v.5) ends.

^{vi} See note below, on a quotation in the *'Bum nag* which draws from these yig rkang.

²⁵⁴rgyab bsnol: TRN brgyad snol | ²⁵⁵mthe bong: T the bo ba; R the bong ba; N the bong | ²⁵⁶gshib: MG gshibs; TRN gzhibs; Rc gshibs | ²⁵⁷chang; Rc 'chang (perhaps Rc is more "correct" here; see note 219 above) | ²⁵⁸gzhus: MG bzhugs | ²⁵⁹ōṃ: MGRN om
²⁶⁰dībta tsakra: MG tib ta tsakra; TR tib ta tsa kra (R originally tsam for tsa, but deletion of final ma indicated by black dots above):
 N tib ta tsag kra; Rc tib ta tsak kra | ²⁶¹la: N las | ²⁶²ba'i: TRN pa'i; Rc ba'i | ²⁶³rab: N rab tu | ²⁶⁴bzhugs: MG zhugs; Rc zhugs | ²⁶⁵pa'i:
 TRN pas | ²⁶⁶'grub: D grub | ²⁶⁷pa'i: MG par | ²⁶⁸'gyur: D gyur | ²⁶⁹yi gdan: T yigdan; N yi gdam | ²⁷⁰brdeg: R bdag | ²⁷¹ste: T ste
²⁷²mchod: D mchod do | ²⁷³ōṃ: MGTRN om | ²⁷⁴yaksha krodha tshal: D yaksha kro ta tshal; MG kro dha yag sha tshal; TR yag sha
 kro ta tshal; N yag sha kra ta tshal | ²⁷⁵phaṭ: MGTRN omit | ²⁷⁶ōṃ: MGRN om | ²⁷⁷hūṃ bai tā lī ha na ha na hūṃ: MG kro dha *du ma*
pe ta li ha na ha na hūṃ phaṭ; TR *du ma le ta li ha na ha na hūṃ phaṭ*; N *du ma le ta li ha na ha na hūṃ phaṭ* | ²⁷⁸pas: TRN la | ²⁷⁹bcas
 pas brdeg cing bdug: MG bkas shing bdug cing brdeg | ²⁸⁰brnag: MG gnag | ²⁸¹'phrin: D phrin | ²⁸²'du: N 'du 'du (dittography)
²⁸³'phro: RN 'phron; Rc 'phro | ²⁸⁴zhi: TRN omit | ²⁸⁵ba'i: R pa'i | ²⁸⁶bskyed: T skyed; R skyes; Rc skyed | ²⁸⁷mngon: N omits
²⁸⁸phyung: MG byung; R chung | ²⁸⁹pa'i: TRN pa'i; Rc pa'i | ²⁹⁰kī: MGTRN ki | ²⁹¹la: R lā | ²⁹²bdud: N bdur | ²⁹³ba rgya: RN brgya
²⁹⁴lnga: D lnga'i | ²⁹⁵bse: MG lha | ²⁹⁶go'u: MGTRN ke | ²⁹⁷steng: MGTRN stengs | ²⁹⁸sing ha: D seng ha; MGTRN sing nga; Rc sing
 ha | ²⁹⁹brgyan: TRN rgyan | ³⁰⁰logs: MG sogs | ³⁰¹rdo rje: D *rdo rje gzhon nu* | ³⁰²gyi: D gyis | ³⁰³snang: TRN ldan | ³⁰⁴snang yang: D
 yang snang | ³⁰⁵lha yi: TRN lha'i | ³⁰⁶bsgom: MG sgom | ³⁰⁷brlab: MG brlabs; TRN rlabs | ³⁰⁸mgo: TR 'go | ³⁰⁹dang: MG su

/zur gsum pa ru rab tu bzhog³¹⁰
 /lcags dang dngul³¹¹ dang zangs³¹² dang gser³¹³/
 /tsher ma can gyi shing dag la/
 /sor yang³¹⁴ bco brgyad bcu gnyis dang/
 /brgyad dang lnga dang bzhi dang gcig³¹⁵
 /nas gang tshad³¹⁶ dang gang rung bar³¹⁷/
 /mkhas pas dkyil 'khor rim par 'god³¹⁸/
 /ōṃ³¹⁹ badzra kī li kī la³²⁰ ya/
 /hūṃ ha he phaṭ³²¹ dza bhyo/
 khyi ra mām sa³²² dug gis byug³²³
 /brdeg cing bdug³²⁴ pa gong ma bzhin/
 /hūṃ dang dza dang³²⁵ phaṭ³²⁶ la sogs/
 /spro dang bsdu ba tshul bzhin bya/
 /byin rlabs³²⁷ bsam³²⁸ rgyud nges par gzhag³²⁹
 /dbu yi³³⁰ rgya mdud chos kyi sku/^{vii}
 /gnyis pa longs³³¹ spyod rdzogs pa ste/
 /rtse mo sprul pa'i sku yin te³³²/
 /khro rgyal dpal chen yab yum dang/
 /khro rgyal 'khor bcas rim bzhin spro/
 /khro rgyal khrag 'thung³³³ sngags mams kyi³³⁴/
 /phur pa³³⁵ rdzas kyi dkyil 'khor la/
 /yang dag bstan³³⁶ pas byin gyis brlab³³⁷/
 /cho ga gsum gyi sbyor ba yis/
 /nges pa'i snying po 'bru bkod³³⁸ de³³⁹/
 /de yang tsa na ka tsam dgod/
 /phro 'du³⁴⁰ mang po'i rim pa yis³⁴¹/
 /stong gsum 'jig rten phur par brlab³⁴²/
 /snying rjes bsgral³⁴³ ba'i dmigs pa la³⁴⁴/
 /ram yam kham³⁴⁵ gi³⁴⁶ rim bzhin sbyang³⁴⁷/
 /mam shes snying gi dkyil 'khor du/
 /byang chub sems kyi rtse gtad de³⁴⁸/
 /dkar nag mtshams kyi³⁴⁹ snying la ni/
 /dge sdig las kyi shan phye ste/
 /mam par rtog pa'i sdig sbyangs³⁵⁰ nas/
 /mam³⁵¹ bzhi'i³⁵² las kyi gdul sbyang³⁵³ gis³⁵⁴/
 /nyon mongs dug gsum bcom nas kyang/
 /mam shes gser zhun lta bu ste³⁵⁵/

G118v

T159r(317)

D57v

N62r
M133r(265)

^{vii} Starting with this yig rkang, there is a quotation in the *'Bum nag*, given in these words: rgya mdud gong ma chos sku ste/ gnyis pa longs spyod rdzogs pa yin/ rtse mo sprul pa'i sku yin pas/ mgo dang rtas ba ma nor bar/ zur gsum pa ru mnam par gzhog (102 line 6) [360.5]. The last two yig rkang appear to derive from the words given here in the above section, D57r line 5-6 (mgo dang rtas ba ma nor bar/ rgya mdud gnyis dang zur brgyad dang/ /zur gsum pa ru rab tu bzhog).

³¹⁰bzhog: TRN gzhog | ³¹¹dngul: D gser | ³¹²zangs: N zang | ³¹³dang gser: D dngul dang | ³¹⁴yang: TRN kyang | ³¹⁵gcig: TRN cig
³¹⁶tshad: D tshang | ³¹⁷bar: TRN par | ³¹⁸god: MGTRN dgod | ³¹⁹ōṃ: MGTRN om | ³²⁰kī li kī la: TR kī lī kī lā; N kī lī kī lā | ³²¹phaṭ: D
 phaṭ/ | ³²²khyi ra mām sa: D khyi ra mām sa'i; MG kyi ra mangs sa; TRN kyi ra mang sa | ³²³byug: MG phyugs | ³²⁴bdug: N gdug
³²⁵dza dang: N omits (eyeskip) | ³²⁶phaṭ: D phaṭ not clearly printed | ³²⁷rlabs: D rlab | ³²⁸bsam: R bas ma | ³²⁹gzhag: MGTR bzhag
³³⁰dbu yi: TRN dbu'i | ³³¹longs: TRN long; Rc longs | ³³²yin te: MG yang yin | ³³³thung: N mthung | ³³⁴kyis: MGN kyi | ³³⁵pa: N bu
³³⁶bstan: D bsten | ³³⁷brlab: M brlabs | ³³⁸bkod: T bkong | ³³⁹de: TRN ste | ³⁴⁰du: N 'dum | ³⁴¹gis: MG yi | ³⁴²par brlab: D pas brlab;
 MG par slab | ³⁴³bsgral: TRN sgral | ³⁴⁴pa la: MG pa'o | ³⁴⁵yam kham: T yi khi; R yam kham (originally yi khi, but corrected in
 black) | ³⁴⁶gi: TRN gis | ³⁴⁷bzhin sbyang: D par sbyangs; MG bzhin sbyar | ³⁴⁸rtse gtad de: D rtsi btang ste; R rtse gtad do | ³⁴⁹kyi: N
 kyi rtse gtad te/ /dkar nags mtshams kyi (dittography) | ³⁵⁰sbyangs: N sbyang | ³⁵¹mnam: N mnam pa | ³⁵²bzhi'i: MGTRN bzhi | ³⁵³gdul
 sbyang: MG gdul sbyongs; TRN 'dul sbyong | ³⁵⁴gis: MG kyi | ³⁵⁵ste: D de

/yaṃ gis bteg la³⁵⁶ phaṭ kyis³⁵⁷ 'phang/

/hūṃ gis bsdu³⁵⁸ la³⁵⁹ mkha' la bstim³⁶⁰/

/rigs³⁶¹ lnga'i³⁶² sras³⁶³ su nges par bya/

/om̐ āḥ³⁶⁴ hūṃ gis byin brlabs te³⁶⁵/

/sku gsung thugs su³⁶⁶ gsal byas nas/

/ngan song sgo gsum shin tu³⁶⁷ gcad³⁶⁸/

/rnam rtog bsgral ba'i zhing bcur brlab/

/de yi³⁶⁹ rnam shes chos kyi sku/

/rnam dag dbyings kyi ngang du bsgom³⁷⁰/

/don du rang sems mya ngan 'das/

/zhes³⁷¹ brjod pas/

/ji ltar snang ba lha'i dkyil 'khor sras mchog kī³⁷² la³⁷³ yar gyur to/

/phur bu mya ngan las 'das pa'i rgyud chen po las/

/phur pa'i³⁷⁴ rang bzhin dang³⁷⁵

lha dgod³⁷⁶ cing byin gyis³⁷⁷ brlab³⁷⁸ pa dang³⁷⁹

tshad bstan³⁸⁰ pa'i le'u ste dgu pa'o//

R128r

G119r

T159v(318)

N62v

³⁵⁶yaṃ gis bteg la: D yaṃ gis btegs nas; G yaṃ gis brteg la; TRN yang gis brdeg la |

³⁵⁷kyis: TRN kyi |

³⁵⁸bsdu: N sdus |

³⁵⁹la: D pas |

³⁶⁰bstim: N stim |

³⁶¹rigs: N rims |

³⁶²lnga'i: D des |

³⁶³sras: MG sngags |

³⁶⁴āḥ: TRN ā |

³⁶⁵brlabs te: T rlabs ste; RN rlabs te

³⁶⁶su: N omits |

³⁶⁷tu: T du |

³⁶⁸gcad: MGT bcad; R bcang; N bcas; Rc bcad |

³⁶⁹de yi: TRN de'i |

³⁷⁰bsgom: MG sgom |

³⁷¹zhes: TRN ces |

³⁷²kī: T ki |

³⁷³la: RN lā |

³⁷⁴pa'i: MG bu'i |

³⁷⁵dang/: TRN dang |

³⁷⁶dgod: D bkod |

³⁷⁷gyis: MG omit |

³⁷⁸brlab: MG brlabs

³⁷⁹dang/: RN dang |

³⁸⁰bstan: N stan

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 10

sDe dge: D57v.6; mTshams brag: 133v(266).1; sGang steng: 119r.3; gTing skyes: 159v(318).3; Rig 'dzin: 128r.3; Nubri: 62v.1.

//de nas¹ yang mnal² 'byor pas byas pa³ la⁴ don⁵ yod par bya ba'i phyir⁶ M133v(266)
 /rab tu mi g.yo zhing⁷ mi 'da' ba'i ting nge 'dzin la snyoms par zhugs nas⁹/
 g.yos shing 'das pa'i skyon dang/
 /yon tan 'di dag bka' stsal to/
 /ma g.yos nnam dag¹⁰ chos kyi dbyings/
 /de la bdag rol¹¹ ye shes mchog
 /gnyis med chos sku bde ba che/ D58r
 /che ba'i yon tan bsam yas pas/
 /ma bcos thig le nyid kyi¹² rgyan¹³/
 /longs¹⁴ spyod rdzogs sku mi zad¹⁵ gter/
 /rdzu 'phrul thabs kyi 'od zer gyis/
 /nyes pa 'joms shing legs par¹⁶ skyob¹⁷/
 /yongs la khyab cing dog¹⁸ pa med/
 /bye brag sna tshogs cir yang snang¹⁹/
 /sprul pa'i sku ste kun²⁰ khyab pa'o²¹/
 /de yang dus gsum 'dus ma byas/
 /mi 'gyur mi shigs²² rdo rje ste/
 /rang bzhin med pas 'dus ma byas/
 /dmigs med brtan²³ pas rdo rje'i²⁴ sku²⁵/
 /g.yos pa²⁶ med pa'i chos nyid la/
 /rang snang ye nas²⁷ lhun gyis rdzogs/ G119v
 /bcos med thig le chen por snang²⁸/
 /mngon par byang chub sku²⁹ bstan pa'o³⁰/
 /gnyis med sems kyi rang bzhin la³¹ T160r(319); R128v
 gnyis su 'byed³² cing phyogs char 'dzin/
 /bya ba med la³³ las nams byed/
 /nges don bsgrub³⁴ la log par mthong/
 /srog dam bka'³⁵ don las kyis nyams/ N63r
 /mtshan mas nyams³⁶ dang 'dod par 'gyur³⁷/
 /nyams pa'i mtshan nyid bdun po de³⁸/
 /nams³⁹ kyang ngan song 'gro bas na/
 /de dag don gyis ma bsgral⁴⁰ na/ M134r(267)
 /nyams pa chen po'i rgyur⁴¹ 'gyur te/
 /phur bu⁴² lha yi⁴³ dkyil 'khor du/
 /phyag rgya chen por grub⁴⁴ par bsgral/
 /don dam spros med⁴⁵ thig ler bsgral/

¹nas: MG omit | ²mal: N mnal subscribed, small, as a correction | ³byas pa: MG omit; TRN bya ba | ⁴la: MG omit | ⁵don: N omits
⁶phyir/: MG phyir | ⁷zhing: MG zhing/ | ⁸mi g.yo zhing: N omits (eyeskip) | ⁹nas: TRN so | ¹⁰dag: D pa | ¹¹rol: TRN ral | ¹²kyi: MG
 kyis | ¹³rgyan: MG brgyan; N rgyun | ¹⁴longs: TR long | ¹⁵zad: TRN bzad | ¹⁶par: MG pa | ¹⁷skyob: D skyobs | ¹⁸dog: Rc dogs (or
 possibly even dgos intended?) | ¹⁹snang: D ston | ²⁰kun: D kun la | ²¹pa'o: Rc pa | ²²shigs: MGT shig | ²³brtan: TR stan; N bstan
²⁴rje'i: TRN rje | ²⁵sku: MG sku'o | ²⁶pa: T ba | ²⁷ye nas: TRN ye shes | ²⁸snang: D gnas | ²⁹sku: D sku (gap of slightly less than one
 syllable); TRN skur | ³⁰pa'o: Rc pa | ³¹la: TRN las | ³²byed: D med | ³³la: MG pas | ³⁴bsgrub: MG bsgrubs; TRN sgrub | ³⁵bka': Rc
 dka' | ³⁶mas nyams: MG ma mnyam | ³⁷gyur: TRN gyur | ³⁸de: MG ste | ³⁹nams: Rc nam (perhaps here, Rc is most "correct")
⁴⁰bsgral: N sgral | ⁴¹rgyur: Rc sgyur | ⁴²phur bu: MG phung po; T phur po | ⁴³lha yi: TRN lha'i | ⁴⁴por grub: MG po bsgrub | ⁴⁵spros
 med: D sbros med; MG *spong len*

/don du spyi dang khyad par gnyis/⁴⁶
 /lhag pa'i dam tshig gsum du bsrung⁴⁷/
 /spyi yi⁴⁸ dam tshig⁴⁹ rtogs par bya/
 /khyad par dam tshig bsrung bar bya/
 /lhag pa'i dam tshig gnas par bya'o⁵⁰/
 /rtsa ba'i dam tshig⁵¹ ⁵² gsum po dang/
 /yan lag nyi shu rtsa lnga⁵³ bsrung/
 /don dam gnyis med ston⁵⁴ pa'i sgron⁵⁵ ma la/
 /lta⁵⁶ log ngan⁵⁷ sems rku⁵⁸ 'phrog⁵⁹ brdeg⁶⁰ la sogs/
 /ngan du smra zhing⁶¹ gnod pa dngos mi bgyid⁶²/
 /de dag dngos su byas na⁶³ dmyal ba⁶⁴ skye'o⁶⁵/
 /bzlas brjod sngags dang snying po⁶⁶ bar mi gcad⁶⁷/
 /gsung gi dam tshig nyams na⁶⁸ dmyal bar skye'o⁶⁹/
 /don dam gnyis med gzhan la spel mi bya/
 /rang gsang⁷⁰ thabs kyis chod⁷¹ nas⁷² mi⁷³ rtogs pa⁷⁴/
 /thugs kyi dam tshig⁷⁵ nyams pas⁷⁶ de bzhin no/
 /sbyor sgrol ma byin len dang tshig brlang⁷⁷ rdzun⁷⁸/
 /nyon mongs rang⁷⁹ gar⁸⁰ spyad⁸¹ pas ngan song rgyu'o⁸²/
 /dug lnga ye shes lnga yi⁸³ ngo bo⁸⁴ la/
 /ma rig log par mthong nas⁸⁵ spang bar⁸⁶ bya⁸⁷/
 /mi spang⁸⁸ dam tshig⁸⁹ nyams pas⁹⁰ de bzhin no/
 /dri chen dri⁹¹ chu⁹² dmar chen mām⁹³ sa sems/
 /so so'i rnam par rtog pa⁹⁴ ma 'byongs te/
 /nyon mongs lnga⁹⁵ la chags pa'i ngo bor bshad⁹⁶/
 /gnyis med don⁹⁷ dang 'gal ba⁹⁸ de bzhin no/
 /phung po⁹⁹ 'byung ba kha dog dbang po¹⁰⁰ yul/
 /gnyis med lta¹⁰¹ ba ngan pas so sor brtags¹⁰²/
 /ye shes lnga yi¹⁰³ don dang ma ldan pas¹⁰⁴/
 /gnyis med don dang 'gal bas¹⁰⁵ de bzhin no/
 /de bzhin rdo rje'i¹⁰⁶ rigs dang padma¹⁰⁷ las/
 /rigs kyi khyad par¹⁰⁸ ye shes lngar snang ba¹⁰⁹/
 /ye shes dmigs¹¹⁰ med don de ma rtogs pas/
 /grub pa'i 'bras bu med pas dmyal bar bshad/

D58v

G120r

T160v(320); N63v

M134v(268); R129r

ⁱ We find the following lines quoted in the *'Bum nag* in these words: sa gzhi cheno [chen po] 'dra ste kun gyi brten/ yid bzhin nor bu 'dra ste 'dod pa bskong/ [bskang/] gcan gzan sengge [seng ge] 'dra ste zil gnong pas/ spyi'i [spyi yi] dam tshig de dag bsrung bar bya/ (213 line 1) [532.1-2].

⁴⁶/don du spyi dang khyad par gnyis/: N dittographically repeats this yig rkang – then strikes it out with a single horizontal line drawn end to end through the middle of the letters. | ⁴⁷bsrung: D *gsungs* | ⁴⁸spyi yi: TRN spyi'i | ⁴⁹tshig: R tshigs; Rc tshig | ⁵⁰bya'o: Rc bya | ⁵¹tshig: R tshigs; Rc tshig | ⁵²gnas par bya'o/ /rtsa ba'i dam tshig: MG omit (eyeskip) | ⁵³lnga: MG lngar | ⁵⁴ston: MG *stong* | ⁵⁵sgron: MG *sgrol* | ⁵⁶lta: D blta | ⁵⁷ngan: MG *ngan*; TRN *mngan*; Rc ngan | ⁵⁸rku: R sku | ⁵⁹phrog: RN 'phro; Rc 'phrog | ⁶⁰D gap of slightly less than one syllable. | ⁶¹smra zhing: TRN smras shing | ⁶²bgyid: TRN bgyi | ⁶³na: M nas; G na (space for one letter here - it appears that a final sa has been deleted) | ⁶⁴ba: MG bar; Rc bar | ⁶⁵skye'o: Rc skye | ⁶⁶po: TRN po'i | ⁶⁷gcad: MG gcod; TR chad; N chang | ⁶⁸na: TRN pa | ⁶⁹skye'o: T skyo; RN skye | ⁷⁰gsang: MG gas | ⁷¹chod: TRN mchod | ⁷²nas: MG na | ⁷³mi: D gi gu not clearly written: TRN ma | ⁷⁴rtogs pa: D rtogs pa (pa resembles ba); TR rtogs pas; MGN rtog pas | ⁷⁵tshig: R tshigs | ⁷⁶pas: MGN pa | ⁷⁷brlang: D brlang (gap of slightly less than one syllable); MG brla; TR rlang; N rlung | ⁷⁸rdzun: MG 'dzun | ⁷⁹rang: N rangs | ⁸⁰gar: MG kar | ⁸¹spyad: TRN spyod | ⁸²rgyu'o: TRN rgyu | ⁸³lnga yi: TRN lnga'i | ⁸⁴bo: N bo nyid | ⁸⁵nas: MG na | ⁸⁶spang bar: R spangs par | ⁸⁷bya: D byas | ⁸⁸spang: MG yang; R spangs | ⁸⁹tshig: T omits | ⁹⁰pas: MG pa | ⁹¹dri: N dri superscribed as a correction | ⁹²chu: N chud | ⁹³mām: MGTRN mang; Rc mam | ⁹⁴par rtog pa: MG rtog | ⁹⁵lnga: MG las | ⁹⁶bshad: D *spyad* | ⁹⁷don: N omits | ⁹⁸ba: MG bas | ⁹⁹po: MG po'i | ¹⁰⁰po: MG po'i | ¹⁰¹lta: D blta | ¹⁰²brtags: MG brtag; TRN rtags | ¹⁰³lnga yi: TRN lnga'i | ¹⁰⁴ldan pas: MG 'gal bas | ¹⁰⁵bas: TR pas | ¹⁰⁶rje'i: N rje | ¹⁰⁷padma: RN pad ma | ¹⁰⁸khyad par: TRN khyal bar | ¹⁰⁹ba: MGTRN na | ¹¹⁰dmigs: TRN *gnyis*

/spyi yi¹¹¹ dam tshig de dag gzhung bsrangs¹¹² na/
 /sa gzhi chen po 'dra ste kun gyi¹¹³ rten/
 /yid bzhin nor bu 'dra¹¹⁴ ste 'dod pa skong¹¹⁵/
 /gcan gzan¹¹⁶ seng ge 'dra ste¹¹⁷ zil gyis gnon/
 /don gyi rtsa ba¹¹⁸ 'jigs pa'i¹¹⁹ mkhar bzhin bsrung¹²⁰/
 /'bras bu yang dag nges par gdon mi za'o/
 /gzhan yang khyad par¹²¹ dam tshig nmam mang yang/
 /mdo dang don du nyi shu'i¹²² don¹²³ dang bstun¹²⁴/ ii
 /gcan gzan¹²⁵ rgyal po seng ge gsad¹²⁶ mi bya/
 /za ma tog tu¹²⁷ ngan pa'i dug mi spyod¹²⁸
 /rin po che yi¹²⁹ lcug¹³⁰ ma rtsar¹³¹ mi bcad¹³²/
 /gangs kyi zhun chu khol ma yong¹³³ mi btung/
 /padma¹³⁴ rgyas pa'i ze¹³⁵ 'bru kha mi phye¹³⁶/
 /bug rdol¹³⁷ can gyi snod du bcud mi blug¹³⁸
 /ma brtags pa yi¹³⁹ nor dang zas mi bsrel¹⁴⁰/
 /she! sgong dkar po rdzab tu bsnub¹⁴¹ mi bya/
 /snod ngan nang du seng ge'i zho¹⁴² mi bzho¹⁴³/
 /yid bzhin nor bu thab tu¹⁴⁴ bsreg mi¹⁴⁵ bya/
 /bya yi¹⁴⁶ rgyal po khyung gi gshog mi bcag¹⁴⁷
 /gnam lcags dur¹⁴⁸ mo¹⁴⁹ sa la brdab¹⁵⁰ mi bya/
 /stag gzig¹⁵¹ rol pa'i zas kyi lhag mi bza'/
 /rdo rje gtams¹⁵² pa'i brag nmams yongs¹⁵³ mi bshig¹⁵⁴
 /rdo rje ra bas bskor ba'i go mi hral¹⁵⁵/
 /mun pa sel ba'i sgron ma yong¹⁵⁶ mi¹⁵⁷ gsad¹⁵⁸/
 /rdo rje chu yi¹⁵⁹ 'ol ka¹⁶⁰ gcad¹⁶¹ mi bya¹⁶²/
 /rgyal po rtags kyi¹⁶³ phyag rgya sbyin mi bya/
 /rdo rje mkhar rdzong¹⁶⁴ gtams¹⁶⁵ pa'i rmang¹⁶⁶ mi bzlog¹⁶⁷

G120v; N64r

T161r(321)

M135r(269)

D59r

ⁱⁱ We find the following list quoted in the *'Bum nag* in these words: gcan gzan rgyal po sengge bsad mi bya/ za ma tog tu ngan pa'i dug mi spyod/ rin po che'i [che yi] lcug ma rtsar mi bcad/ [bcad mi bya/] gangs kyi zhun lam 'khol [chu khol] ma yong [yongs] mi btung/ padma rgyal po'i ze'u 'bru [omits 'bru] kha mi 'byed/ dngul tog [bug rdol] can gyi nang [snod] du bcud mi blug /ma rtaṭ pa'i [brtags pa yi] zas dang nor mi bsrel/ shel gong [sgong] dkar po rdzab du [tu] bsnub mi bya/ snod ngan dag tu sengge'i [seng ge'i] zho ma [mi] bzho/ /yid bzhin nor bu thob [thab] tu yongs mi bsrid/ [sreg] bya yi rgyalo [rgyal po] khyung gi gshog pa [omits pa] mi bcag /gnams [gnam lcags] ur mo sa la grdab [gdab] mi bya/ stag gzig rol pa'i zas kyi lhag mi bza'/ [za/] rdo rje [rjes] gtams pa'i brag nmams yongs mi bshig /rdo rje ra bas bskor ba'i tho mi dbral/ mun pa gsel [gsal] ba'i sgron me yong [yongs] mi bsad/ rdo rje chu'i [chu yi] 'ol ka bcad mi bya/ rgyal po rtaṭ [po'i rtags] kyi phyag rgya yong [yongs] mi byin/ [sbyin/] rdo rje mkhar rdzong gtams [gtams] pa rmang [mad] mi bzlog [rlog] /rgyal mtshan rtse'i [rtse yi] nor bu mi dbogo/ ['gog go/] (213 line 2-5) [532.3-533.4]. In this *'Bum nag* version, each yig rkang also has a further gloss in tiny writing, in the Gonpo Tseten edition given beneath the line, and in the bDud 'joms bka' ma edition, given within the line, breaking up each yig rkang, but clearly distinguished by its size from the point it clarifies, and attached to it by a curving dotted line.

¹¹¹spyi yi: TRN spyi'i | ¹¹²bsrangs: MG bsrungs; TRN srang | ¹¹³D gap of about one syllable | ¹¹⁴'dra: R 'dra (there is a deleted 'greng bu above the a chung) | ¹¹⁵skong: D 'byung; N bskong | ¹¹⁶gzan: TRN zan | ¹¹⁷'dra ste: MG bzhin du | ¹¹⁸ba: TRN bar | ¹¹⁹'jigs pa'i: MG don gyi | ¹²⁰bsrung: MGTRN bsrungs; Rc bsrung | ¹²¹khyad par: TRN *khyal bar*; Rc khyad par | ¹²²shu'i: TRN shu | ¹²³don: M don appears like ngon, but presumably, don is intended | ¹²⁴dang bstun: TRN *bsdu na* | ¹²⁵gzan: TRN zan | ¹²⁶gsad: MG gsod | ¹²⁷tu: TRN du | ¹²⁸spyod: D *blug*; TRN spyo | ¹²⁹che yi: TRN che'i | ¹³⁰lcug: N lcag | ¹³¹rtsar: D rtsa | ¹³²bcad: D gcad | ¹³³yong: DN *yang* | ¹³⁴padma: R pad ma | ¹³⁵ze: D ze'u | ¹³⁶phye: MG dbye; TR 'bye; N 'byed | ¹³⁷rdol: MG brdol | ¹³⁸blug: TRN glug | ¹³⁹brtags pa yi: TRN rtags pa'i | ¹⁴⁰bsrel: D *bsre* | ¹⁴¹rdzab tu bsnub: MG rdzob tu bsnun | ¹⁴²zho: D 'o | ¹⁴³bzho: R gzho | ¹⁴⁴tu: TRN du | ¹⁴⁵bsreg mi: MG mi bsreg | ¹⁴⁶bya yi: TRN 'dab chags | ¹⁴⁷bcag: TRN gcag | ¹⁴⁸dur: MG bder | ¹⁴⁹dur mo: D dur mos; MG bder mo (for 'ur mo?) | ¹⁵⁰brdab: D 'dzab, unclear; brdab (as in other editions) or brdob are also possibilities | ¹⁵¹gzig: M gzigs | ¹⁵²gtams: G stams; TRN gtam | ¹⁵³yongs: TRN yong | ¹⁵⁴bshig: MGTRN gshig | ¹⁵⁵hral: TRN dral | ¹⁵⁶ma yong: D *me yang*; MG ma yongs | ¹⁵⁷mi: N omits | ¹⁵⁸gsad: MG gsod; TN bcad; R gcad | ¹⁵⁹chu yi: MG chu bo'i; TR chu'i; N cha'i | ¹⁶⁰ka: MG ga | ¹⁶¹gcad: TRN bcad | ¹⁶²bya: TRN bya'o; Rc bya | ¹⁶³rtags kyi: MG stag gi | ¹⁶⁴mkhar rdzong: D mkhar *bzang*; MG mkhar rdzongs; TRN 'khar gzhong | ¹⁶⁵gtams: MG stams | ¹⁶⁶rmang: D *rmaḍ*; R rmangs | ¹⁶⁷bzlog: MG zlog; TRN klog

/rgyal mtshan rtser btags¹⁶⁸ nor bu rin po che/
 /'dod par gyur pa'i mtshan mas dbog¹⁶⁹ mi bya¹⁷⁰/
 /gnyis med don gyi mya ngan 'das mod kyang/
 /log par brtags¹⁷¹ pa'i dbang gis so sor snang/
 /khyad¹⁷² par¹⁷³ bstan pa'i dam tshig don mams te¹⁷⁴/
 /dngos su nyams na ljon shing mes tshig¹⁷⁵ bzhin¹⁷⁶/
 /zur gyis nyams kyang¹⁷⁷ grub¹⁷⁸ pa'i 'bras bu¹⁷⁹ ring/
 /kun tu¹⁸⁰ nyams na brjod pa'i¹⁸¹ mtha'¹⁸² las¹⁸³ 'das/
 /gzhung du bsrungs na rang snang 'bras bu¹⁸⁴ 'char¹⁸⁵/
 /rgyun¹⁸⁶ du¹⁸⁷ bsrings¹⁸⁸ na don gyi¹⁸⁹ man ngag 'grub/
 /lhag pa'i dam tshig don gyi bzhi¹⁹⁰ ru sbyar/
 /spyod pa¹⁹¹ rgyun dang rang bzhin¹⁹² lta ba gnyis/
 /gal mdo nges¹⁹³ pa¹⁹⁴ lta ba nyams drod¹⁹⁵ bzhi'o¹⁹⁶/
 /spyod pa rgyun¹⁹⁷ la dam tshig bzhir gnas so¹⁹⁸/
 /gnyis¹⁹⁹ kyi²⁰⁰ dgra spang²⁰¹ myos 'gyur dgra²⁰² gzhom mo²⁰³/
 /gsang ba'i brda²⁰⁴ bsrung²⁰⁵ le lo'i dgra spang ngo²⁰⁶/
 /rang bzhin²⁰⁷ lta ba'i dam tshig bzhir snang ngo/N64v
 /srid gsum yongs bsgral²⁰⁸ khams²⁰⁹ gsum²¹⁰ zhing du lta²¹¹/
 /dug gsum rtsir 'gyur²¹² 'khor ba gnas bsgyur²¹³ blta'o²¹⁴/
 /gal mdo²¹⁵ nges²¹⁶ pa'i dam tshig gsum du snang/
 /ma khrel²¹⁷ tshul dang ma nyams pa'i²¹⁸ mdo/
 /mthar phyin pa yi²¹⁹ rtags dang gsum du bstan/
 /ma nyams²²⁰ pa'i²²¹ mdo la²²² bzhi ru snang/
 /rtsa lag²²³ zla dang²²⁴ zhar gyis ma nyams pa²²⁵ dang²²⁶ bzhi'o²²⁷/
 /mthar phyin rtags kyang²²⁸ de bzhin²²⁹ bzhi ru snang/
 /dam can 'du zhing mthu rtsal che ba dang/
 /byin rlabs che zhing rig pa chags pa²³⁰ gnyis/
 /yid 'ong 'byung zhing 'dod pa 'grub pa dang/
 /mang pos bskur²³¹ zhing grags pa²³² thob pa bzhi'o²³³/
 /lta ba nyams drod dam tshig²³⁴ la²³⁵ bzhi'o²³⁶/
 /bdal ba²³⁷ chos nyid²³⁸ lta ba ye 'byam du'o²³⁹/
 /rig pa ye shes²⁴⁰ lta ba ye gsal du'o²⁴¹/
 /sprul pa phyag rgya'i²⁴² lta ba ye gnas su'o²⁴³/
 /khyab pa²⁴⁴ snying rje'i²⁴⁵ lta ba kun khyab pa'o²⁴⁶/
 /lhag pa'i dam tshig don la ma gnas na/

R129v

G121r

M135v(270)

T161v(322)

R130r

¹⁶⁸rtser btags: M rtser brtags; TRN rtse la btags pa'i (N lacuna for one letter after la) | ¹⁶⁹dbog: TRN dbrog | ¹⁷⁰bya: D bya'o | ¹⁷¹brtags: MG btags | ¹⁷²khyad: TRN *khyal* | ¹⁷³par: N bar | ¹⁷⁴te: TRN ni | ¹⁷⁵tshig: R tshis; N tshigs; Rc tshig | ¹⁷⁶bzhin: MG 'dra | ¹⁷⁷kyang: TRN dang | ¹⁷⁸grub: MG bsgrub | ¹⁷⁹bu: D bur | ¹⁸⁰tu: TRN du | ¹⁸¹pa'i: N pa'i 'bras bu ring/ /kun du nyams na brjod pa'i (dittography) | ¹⁸²mtha': TRN *thabs* | ¹⁸³las: N las inserted, subscribed | ¹⁸⁴bu: D bur | ¹⁸⁵char: T 'chang | ¹⁸⁶rgyun: TR *rgyud* | ¹⁸⁷du: G tu | ¹⁸⁸bsrings: D *bsrungs* | ¹⁸⁹gyi: MG dang | ¹⁹⁰gyi bzhi: D gyi gzhi; T gyis bzhi; RN gyis bzhir | ¹⁹¹pa: TRN pa'i | ¹⁹²D gap of slightly less than one syllable. | ¹⁹³mdo nges: MG *te nyes* | ¹⁹⁴pa: D pa (gap of slightly less than one syllable); TRN pa'i | ¹⁹⁵drod: MG drong | ¹⁹⁶bzhi'o: T bzhin; N bzhin 'o; Rc bzhi | ¹⁹⁷rgyun: MG rgyud | ¹⁹⁸gnas so: MG snang ngo | ¹⁹⁹gnyis: TR gnyid | ²⁰⁰kyi: N omits | ²⁰¹spang: MG yang; R spangs | ²⁰²dgra: MG dgra yang | ²⁰³gzhom mo: T gzhomo | ²⁰⁴brda: N brdab | ²⁰⁵bsrung: MG srungs | ²⁰⁶spang ngo: T spango | ²⁰⁷D gap of slightly less than one syllable. | ²⁰⁸bsgral: MG sgral | ²⁰⁹khams: T kham; | ²¹⁰gsum: R sum; Rc gsum | ²¹¹lta: D blta'o | ²¹²gyur: D bsgyur | ²¹³bsgyur: TRN 'gyur | ²¹⁴blta'o: Rc blta | ²¹⁵mdo: MG med; TRN te | ²¹⁶nges: MG nyes | ²¹⁷khrel: N 'khrel | ²¹⁸pa'i: D pa yi | ²¹⁹pa yi: MG omit; TRN pa'i | ²²⁰nyams: N mnyams | ²²¹pa'i: D pa yi | ²²²la: TRN las | ²²³lag: MG ba yan lag | ²²⁴zla dang: MG bla ma; TRN zlas ma | ²²⁵ma nyams pa: MG nyams pa; TRN nyams | ²²⁶dang: MG omit | ²²⁷bzhi'o: TRN bzhi | ²²⁸kyang: TRN dang | ²²⁹bzhin: MG dag | ²³⁰pa: N pa superscribed | ²³¹bskur: D bskur | ²³²grags pa: MG drag po | ²³³bzhi'o: Rc bzhi | ²³⁴nyams drod dam tshig: TRN dam tshig nyams drod dam | ²³⁵mam pa: D la; TRN pa | ²³⁶bzhi'o: MG bzhi; Rc bzhi | ²³⁷bdal ba: D gdal ba; MG brdal ba; TN bdal pa | ²³⁸nyid: D nyid (gap of slightly less than one syllable); MG nyid kyi | ²³⁹'byam du'o: D 'byams su'o: Rc 'byam du | ²⁴⁰shes: D shes (gap of slightly less than one syllable); MG shes kyi | ²⁴¹du'o: Rc du | ²⁴²D gap of slightly less than one syllable. | ²⁴³su'o: Rc su | ²⁴⁴pa: TRN pa'i | ²⁴⁵rje'i: D rje'i (gap of slightly less than one syllable); TRN rje | ²⁴⁶pa'o: Rc pa

/ji²⁴⁷ ltar bsnyen cing bsgrubs²⁴⁸ kyang tshi²⁴⁹ chad²⁵⁰ pas/

/gnyis med don gyi ngo bor rtogs par bya'o²⁵¹/

/don dam²⁵² bsgrub²⁵³ pa'i don du ma²⁵⁴ yengs srung²⁵⁵/

D59v

/dam tshig ma nyams gzhung yod na/

/'di dag 'grub²⁵⁶ par 'gyur bar²⁵⁷ ni/

/dpal chen khro bo'i rgyal pos²⁵⁸ bshad/

/nyams par gyur pas²⁵⁹ mi 'grub ste/

/slar la rang²⁶⁰ sems brlag²⁶¹ par 'gyur/

/zhes²⁶² brjod pas²⁶³/

/de bzhin gshegs pa'i²⁶⁴ khro bo'i tshogs dang²⁶⁵/

/sprul pa²⁶⁶ yang sprul du bcas pa thams cad dam tshig dbye ba med pa²⁶⁷

N65r

/phur bu mya ngan las²⁶⁸ 'das pa'i ngang²⁶⁹ du lhun gyis grub cing gnas par gyur to/

M136r(271)

/phur bu mya ngan las 'das pa'i rgyud chen po las/

G121v

spyi dang khyad²⁷⁰ par²⁷¹ lhag pa'i²⁷² dam tshig bstan pa'i le'u ste bcu pa'o//

T162r(323)

²⁴⁷ji: D ci | ²⁴⁸bsgrubs: TR sgrubs; N sgrub | ²⁴⁹tshi: MGT *tshig* | ²⁵⁰chad: N tshad | ²⁵¹bya'o: TR bya; N omits | ²⁵²dam: R dam (originally dam pa, corrected in black) | ²⁵³bsgrub: TRN sgrub | ²⁵⁴ma: N ma superscribed | ²⁵⁵srung: D bsrung; MGN srungs
²⁵⁶grub: MG grub; TRN sgrub | ²⁵⁷gyur bar: MGTRN gyur pa | ²⁵⁸pos: MGTRN por | ²⁵⁹gyur pas: D 'gyur bas | ²⁶⁰la rang: MG yang
ngan | ²⁶¹brlag: TRN rlag | ²⁶²zhes: TRN ces | ²⁶³pas: MG do | ²⁶⁴pa'i: D po | ²⁶⁵dang: TRN omit | ²⁶⁶pa: MG pa dang/ | ²⁶⁷med pa/: MG
med par | ²⁶⁸las: N omits | ²⁶⁹ngang: TRN rgyud | ²⁷⁰khyad: TRN *khyal*; Rc khyad | ²⁷¹par: TN bar | ²⁷²lhag pa'i: MG gyi

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 11

sDe dge: D59v.3; mTshams brag: 136r(271).2; sGang steng: 121v.1; gTing skyes: 162r(323).1; Rig 'dzin: 130r.4; Nubri: 65r.2.

//de nas yang 'gro ba ma lus pa¹ dag par bsgral² ba dang/
phyin ci log tu 'khyams pa rnams thugs rjes gzung ba'i phyir/
/zhe sdang 'dul ba'i³ ting nge 'dzin la snyoms par zhugs nas/
'di skad ces⁴ bka' stsal to/
/srog dam bka'⁵ don las⁶ kyis⁷ nyams/
'mtshan mas⁸ nyams dang 'dod par gyur⁹/
/nyams pa'i mtshan nyid bdun po¹⁰ 'di/
/skye gnas gcig¹¹ cing rgyu mthun¹² yang/
/nyon mongs sems kyis log par khrid/
/bya ru mi rung las la brtson¹³/
/lta ba gnyan¹⁴ po phyal par¹⁵ btang¹⁶/
/spyod pa zab mo tho cor¹⁷ spyad¹⁸/
/tan gan¹⁹ 'phrin²⁰ las 'chol bar byas²¹/
/tshig ni²² mtshan ma'i²³ rjes su 'brangs/
/dam tshig gzu²⁴ lums²⁵ ras gcod²⁶ byed/
/spyi khyal²⁷ lhag pa'i dam las 'das/
/myur²⁸ bar mnar med par²⁹ ltung³⁰ bas/
/thugs rjes bsgral³¹ ba'i dus la bab/
/don dam gnyis med ngang du bsgral³²/
/phung po yab la 'byung ba yum/
/mi dge log lta yab yum bcu/
/yan lag thar pa³³ sgo ba'i ngang/
/rnam shes dbang po dus dang yul³⁴/
/go'u rī sing ha'i³⁵ tshogs su bsgral³⁶/
/phung po lha yi³⁷ dkyil 'khor du/
/phyag rgyar bsgral ba'i dus la bab/
/dngos po mtshan ma³⁸ rdzas dang rten/
/dngos med bsgral ba'i dus la bab/
/kha dog dbyibs dang grangs dang ming/
/brjod med³⁹ bsgral ba'i dus la bab/
/dbang po yab la yul gzugs yum/
/mya ngan 'das par shin tu⁴⁰ bsgral/
/dmigs med bsgral⁴¹ ba'i dus la bab/
/gzhan yang brdeg pa'i dus bstan na⁴²/
/mda' 'phen zla ba mar ngo la/

R130v

M136v(272); N65v

G122r
T162v(324)
D60r

¹pa: MG pa yang; TRN nam par; Rc pa nam par | ²par bsgral: TRN pa'i sgral | ³'dul ba'i: TRN 'dus pa'i | ⁴skad ces: DN skad | ⁵bka': Rc dka' | ⁶las: MG ngas | ⁷kyis: DN kyi | ⁸mas: MG ma | ⁹par gyur: D gyur nyams | ¹⁰po: T pa | ¹¹gcig: TR cig; Rc gcig | ¹²mthun: MG 'thun | ¹³la brtson: MG rnams byed | ¹⁴gnyan: D gnyen | ¹⁵par: MGTRN bar | ¹⁶btang: MGR gtang | ¹⁷cor: TR chor; N tsher | ¹⁸spyad: MG spyod | ¹⁹tan gan: MG stan 'gan; TRN bstan 'gan | ²⁰phrin: D phrin | ²¹'chol bar byas: MG chol bar byas; TRN chol par spyad ²²ni: D gi | ²³ma'i: D ma'am | ²⁴tshig gzu: N tshigs zug | ²⁵lums: R lums (uncertain, originally lus, but seems to be corrected to lums by m above. There are two black symbols appearing like a tiny figure 2, and it is uncertain whether one of them is intended as m or not, and what the second is intended to indicate); Rc lums (more clear, deletion of the second black symbol indicated) | ²⁶ras gcod: MG ras chod; TRN ra chod; Rc ras chod | ²⁷khyal: D dang | ²⁸myur: TRN nyung | ²⁹par: TRN sar | ³⁰ltung: MG lhung | ³¹bsgral: MG sgral ³²bsgral: TRN sgral | ³³pa: TRN pa'i | ³⁴dus dang yul: TRN yul dang dus | ³⁵go'u rī sing ha'i: MG ko'u ri sing nga'i; TRN ki ri sing nga'i; Rc ki ri sing ha'i | ³⁶bsgral: TRN sgral | ³⁷lha yi: TRN lha'i | ³⁸ma: D ma'i | ³⁹med: TRN pa | ⁴⁰tu: TR du | ⁴¹bsgral: N sgral | ⁴²na: MG pa

/mig dmar⁴³ phur bu gza' lhag⁴⁴ gsum/
 /dar ba'i⁴⁵ dus su dus la bab/
 /nya⁴⁶ nag⁴⁷ mar gyi ngo la 'jug
 /gz'hung dang mthun⁴⁸ pa'i gnas dag tu/
 /phun sum tshogs pa'i slob dpon gyis/
 /rdzas dang lag cha mngon⁴⁹ sogs⁵⁰ la/
 /dkyil 'khor rnam gsum⁵¹ gzhung bzhin du/
 /gnas shing bsgoms⁵² te⁵³ bri bar bya'o⁵⁴/
 /bsnyen bsgrub⁵⁵ rnam bzhi tshad⁵⁶ byas nas/
 /'dzab grangs bsnyen⁵⁷ pa 'bum⁵⁸ du gdon⁵⁹/
 /pho nya phyag⁶⁰ brnyan⁶¹ thabs kyis bkye⁶²/
 /shin tu⁶³ gsal zhing⁶⁴ khugs par bsam⁶⁵/
 /rab kyis mngon du⁶⁶ khugs par⁶⁷ 'gyur/
 /'bring gis lingga⁶⁸ 'gul bar nus⁶⁹/
 /'phar dang ldeg dang 'tsheg⁷⁰ dang 'khrog⁷¹/
 /tha mas nyams dang rtags 'ong⁷² ste/
 /de tshe brdeg pa'i dus la bab/
 /de med bar du dus tshod med/
 /cho ga tshang bar gyur pa dang/
 /rtags de mngon du⁷³ byung ba dang/
 /dus la bab par bshad⁷⁴ pa yin/
 /zhes⁷⁵ brjod pas/
 /don gnyis su⁷⁶ med pa las⁷⁷/
 ma rig⁷⁸ pa'i⁷⁹ dbang gis⁸⁰ 'khor ba rnams/⁸¹
 gnyis su⁸² med par bsgral⁸³ ba dang/
 /kun rdzob tu yid ches par byas nas/
 nges pa'i don gcig⁸⁴ tu go bar⁸⁵ gyur to/
 /phur bu mya ngan las⁸⁶ 'das pa'i rgyud chen po las/
 dus dang⁸⁷ tshod⁸⁸ bstan pa'i le'u ste bcu gcig pa'o//

M137r(273); N66r
R131r

⁴³mig dmar: T dmig mar; R dmigs dmar; N mig mar; Rc mig dmar | ⁴⁴lhag: MGTRN lag | ⁴⁵ba'i: MG ma'i | ⁴⁶nya: D zla; N nyi | ⁴⁷nag: MG nas | ⁴⁸mthun: MGTRN 'thun | ⁴⁹mngon: MG sngon | ⁵⁰sogs: D *bsags* | ⁵¹gsum: MG *pa* | ⁵²bsgoms: N bsgom | ⁵³te: TRN ste
⁵⁴bya'o: TRN bya | ⁵⁵bsnyen bsgrub: TRN snyen sgrub | ⁵⁶tshad: D tshad unclear, tshang is another possibility; M tshad, unclear on the fiche; GR tshang | ⁵⁷bsnyen: TRN snyen | ⁵⁸'bum: MG *mthun* | ⁵⁹gdon: D 'don | ⁶⁰phyag: MG phyogs | ⁶¹brnyan: MG snyan; R bsnyen; Rc bsnyan | ⁶²bkye: MGTRN dgye; Rc bkye | ⁶³tu: TR du | ⁶⁴zhing: TRN shing | ⁶⁵bsam: N bsams | ⁶⁶du: TRN sum | ⁶⁷bsam/
 /rab kyis mngon du khugs par: MG omit (eyeskip) | ⁶⁸lingga: GTRN ling ga | ⁶⁹nus: TRN 'gyur | ⁷⁰tsheg: D *'tshag*; MG *'tshegs*
⁷¹'khrog: D *'khrol* | ⁷²'ong: N 'ongs | ⁷³du: MG par | ⁷⁴bshad: MG bstan | ⁷⁵zhes: TRN ces | ⁷⁶gnyis su: R gnyisu | ⁷⁷pa las: MG bar dus
⁷⁸rig: N rigs | ⁷⁹pa'i: TRN omit | ⁸⁰gis: D gis/; TRN gis sems can | ⁸¹rnams/: D rnams | ⁸²gnyis su: R gnyisu | ⁸³par bsgral: G bar sgral
⁸⁴don gcig: TRN don dus cig | ⁸⁵go bar: N omits | ⁸⁶las: N omits | ⁸⁷dang: MG dang/ dus | ⁸⁸tshod: TRN tshad

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 12

sDe dge: D60r.5; mTshams brag: 137r(273).2; sGang steng: 122v.1; gTing skyes: 162v(324).7; Rig 'dzin: 131r.2; Nubri: 66r.2.

//de nas yang don thams cad gnyis su med cing¹ brjod pa las 'das par² bstan³ pa'i phyir⁴/ T163r(325)
 thams cad mya ngan las 'das te⁵/
 nges pa'i don gdod⁶ ma nas ma⁷ skyes pa'i dbyings kyi⁸ lta ba 'di skad ces gsungs so⁹/
 /mam par dag pa yum gyi¹⁰ tshul/
 /ma skyes mi 'gag thabs kyi sku/
 /rig pa'i rgyal po¹¹ rang byung¹² bas/
 /thams cad ma lus dbang du bsdus¹³/
 /thabs kyi bdag¹⁴ por bdag¹⁵ gnas pas/
 /'gro kun¹⁶ bla med gnas su sgrol¹⁷/
 /chos kun¹⁸ rtsa ba sams yin pas/
 /brtags shing don du rang¹⁹ sams bzang/
 /sams kyi rtsa ba'i²⁰ don²¹ rtogs shing/
 /'gyur med klong²² du don mnyam²³ dang/ D60v
 /gsungs²⁴ shing brjod pa²⁵ bsnyen²⁶ pa la/
 /gnyis med don gsal ting 'dzin te²⁷/
 /lus kyi bsgul bskyod²⁸ phyag rgya'o/
 /phur pa byang chub sams kyi rtags/
 /byang chub sams kyi phur²⁹ pa yis/
 /srid gsum 'gro ba'i gdar³⁰ sha bcad/
 /byang chub sams kyi phur pa yis/
 /ma btab³¹ bzhin du lhun gyis rdzogs/ M137v(274)
 /mnyam pa'i rgyal po rig³² pas gdab³³/
 /phur pa chos kyi dbyings kyi³⁴ rtags³⁵/
 /byang chub sams kyi phur pa des³⁶/ N66v
 /gzhan du gdab pa'i gnas med pas/
 /gnyis med ma bcos chos nyid la/
 /rang rig³⁷ byang chub sams kyi gdab/
 /phur bu 'dzin chags mya ngan 'das/
 /rnam rtog³⁸ gzung 'dzin dngos las 'das³⁹/
 /dngos po kun bral phur pa yis/

¹ We find the following section (D60v line 2 - 5) quoted from in the *'Bum nag*: byang chub sams kyi phur pa des/ [de/] mam [mam] rtog dngos [gzung 'dzin ngos for dngos] la gdab/ dngos po kun bral phur pa de/ gdab dang mi gdab gnyis las 'das/ skyes [skye] med gdab pa'i [gdal ba'i] phur pa de/ dbyings la btab [gdab] na rig pa bshad/ [shar/] semn la btabs na don dam rto/ [ye shes la gdab na don dam rto/ for semn la btabs na don dam rto/] khyab gdal rang bzhin phur pa de/ snang srid kun la khyab par gdab/ de ltar rtogs na thebs pa yin/ mngon du gyur na rto/ [rtogs] pa yin/ tshig las 'das na sangs rgyas yin/ grangs las 'das na brjod du med/ (215 line 1-3) [535.6-536.3].

¹cing: N omits | ²pa las 'das par: D las 'das par: TRN pa las | ³bstan: N stan | ⁴R brjod pa las bstan pa'i phyir, small writing, compressed into the space, as a correction (in black). | ⁵te: TN ste | ⁶gdod: D gzod | ⁷nas ma: TRN omit; Rc nas | ⁸D gap of slightly less than one syllable. | ⁹gsungs so: MG gsol to | ¹⁰gyi: R gyis | ¹¹po: MG por | ¹²byung: TRN 'byung | ¹³bsdus: TRN sdus | ¹⁴bdag: TRN rgyal | ¹⁵bdag: N gdag | ¹⁶kun: TRN drug | ¹⁷sgrol: D bsgral | ¹⁸kun: D sku | ¹⁹rang: N rangs | ²⁰ba'i: D ba | ²¹don: N don subscribed, small | ²²klong: M glong | ²³mnyam: MG nyams | ²⁴gsungs: MG gsung | ²⁵pa: D pas | ²⁶bsnyen: TR snyen; N snyan | ²⁷te: TRN ste | ²⁸bsgul bskyod: MG sgul bskyod; TR sgul skyod; N sgul skyong | ²⁹phur: N phur subscribed, small | ³⁰ba'i gdar: TRN ba bdar | ³¹btab: D gdab | ³²rig: N rigs | ³³gdab: N bdab | ³⁴dbyings kyi: T dbyings kyi written in tiny writing in the gap at the end of the line. | ³⁵N the four yig rkang above, from chub sams kyi phur pa yis/ /ma, seem to have been written in a different hand – maybe over an erasure? | ³⁶des: MG yis | ³⁷rig: MG gi | ³⁸rtog: R rtog (originally rtogs, corrected in black); N rtogs | ³⁹las 'das: TRN la gdab

/dngos po phyin ci log la gdab/
 /don la gnyis med mya ngan 'das/
 /gdab dang mi gdab gnyis las 'das/
 /phur pa skye ba med pa'i don/
 /ma skyes brdal⁴⁰ ba'i phur pa yis/
 /dbyings la btab pas⁴¹ rig pa shar/
 /sems la btab pas⁴² don dam⁴³ rtogs/⁴⁴
 /khyab gdal⁴⁵ rang bzhin phur pa yis/
 /snang srid kun la khyab par gdab⁴⁶/
 /de ltar rtogs pas⁴⁷ thebs⁴⁸ pa yin/
 /mngon du gyur na rtogs pa yin/
 /tshig las 'das pas⁴⁹ sangs rgyas yin/
 /grangs las 'das pas brjod du⁵⁰ med/
 /rang bzhin phur pa'i don nyid ni/
 "phur pa⁵¹ na med pa'i⁵² don/
 /phur pa chos⁵³ kyi⁵⁴ dbyings zhes bya/
 /phur pa⁵⁵ rig pa'i ye shes so/
 /phur⁵⁶ ni skye ba med pa'i dbyings/
 /pa ni 'gag⁵⁷ pa med pa'i⁵⁸ don/⁵⁹
 /gnyis su med pas⁶⁰ mya ngan 'das/
 /thabs kyi rgyal po phur yin la⁶¹/
 /pa ni shes rab dga' ba'i⁶² don/
 /gnyis med mnyam pas rdo rje'i⁶³ sku/
 /phur pa⁶⁴ kun khyab nam mkha'⁶⁵ 'dra/
 /phur pa⁶⁶ khyab gsal⁶⁷ nyi zla⁶⁸ 'dra/
 /kun la snyoms pas ngo bor snang/
 /chos kyi chos nyid phur pa yin/
 /nam mkha'i⁶⁹ mtshan nyid phur pa yin/
 /sems kyi sems nyid phur pa yin/

R131v

G123r

T163v(326)

M138r(275)

N67r

ii We find the following section quoted from in the *'Bum nag* on a number of occasions. The order of the yig rkang found in the *Myang 'das* is sometimes changed and some parts are omitted. The first quotation reads as follows: /phur ni skye ba med pa'i dbyings/ pa ni 'gag ['gags] pa med pa'i don/ /phur ni chos kyi dbyings zhes bya/ pa ni rig pa [pa'i] ye shes so/ gnyis su med pas [pa'i] mya ngan 'das/ sems kyi sems nyid phur pa yin/ chos kyi dbyings nyid phur pa yin/ /namkha'i [nam mkha'i] mtshan nyid phur pa yin/ gsal bar bsgoms na bskeyed pa yin/ gnyis su med na sbyor ba yin/ lhangs kyi [lhang gis] rtogs na thebs pa yin/ nyams 'og tshud na bsgral ba yin/ (101 line 6 - 102 line 2) [359.4-6]. The second and third quotations are shorter. The second follows the order given in the first quotation, although its second yig rkang in the Gangtok edition gives "chod", presumably an abbreviation for chos nyid, as in the *Myang 'das*: sems kyi sems [sems] nyid phur pa yin/ chos kyi chod [dbyings nyid for chod] phur pa yin/ namkha'i [nam mkha'i] mtshan nyid phur pa yin/ (158 line 5) [444.1]. In the third quotation, the yig rkang are in the same order as we find in the *Myang 'das*, although with the content conforming closely to the first quotation given above: /phur ni chos kyi dbyings zhes bya/ pa ni rig pa yees [pa'i ye shes] so/ phur ni skye ba med pa'i dbyings/ pa ni 'gaṭ ['gags] pa med pa'i [med pa'i] don/ (159 line 2-3) [445.1-2]]. The fourth quotation is of the final yig rkang: gsal ba bsgom [bsgom] na bskeyed pa yin/ nyams [nyams] 'og tshud [chud] na bsgral ba yin/ gnyis [gnyis su] med na sbyor ba yin/ lhangs kyi rtoṭ [lhang gis rtogs] na thebs pa yin/ (159 line 4) [445.3-4]. The fifth quotation again reiterates: chos kyi chos nyid phur pa yin/ /sems [sems] kyi sems nyid phur pa yin/ [inserts /nam mkha'i mtshan nyid phur pa yin/] (215 line 4-5) [536.5]. (For discussion, see Chapter 2.V.)

⁴⁰brdal: TRN bdal | ⁴¹pas: MG pa'i | ⁴²la btab pas: MG las gtab pa'i | ⁴³dam: N ma | ⁴⁴rtogs: TR rtogs/ /gnyis su med pas bdal ba'i klong/; N rtogs/ /gnyis su med pas bdul ba'i glong/ | ⁴⁵gdal: MG rdal; TRN bdal | ⁴⁶gdab: TRN bdal | ⁴⁷pas: TRN na | ⁴⁸thebs: N thobs | ⁴⁹pas: TRN pa | ⁵⁰du: R omits; Rc du | ⁵¹pa: TRN ni | ⁵²na med pa'i: D ma chen po'i | ⁵³chos: MG dbyings | ⁵⁴kyi: N omits | ⁵⁵phur pa: TRN pa ni | ⁵⁶phur: MG sku; TRN bu | ⁵⁷D gap of slightly less than one syllable. | ⁵⁸med pa'i: N mid ba'i | ⁵⁹N this yig rkang untidily written beneath the lower margin in small writing, its placement indicated by crosses (x) | ⁶⁰pas: D par; N pa'i | ⁶¹phur yin la: MG phur pa yin; TRN pa yin pa | ⁶²dag pa'i: D dga' ba'i | ⁶³rdo rje'i: TR rdo rje: N rdoe ('greng bu added as a correction) | ⁶⁴pa: D pas | ⁶⁵nam mkha': TN namkha' | ⁶⁶pa: D pas | ⁶⁷gsal: TRN bdal | ⁶⁸zla: N zla untidily written below the yig rkang, possibly as a correction | ⁶⁹nam mkha'i: TN namkha'i

/rgyud kyi rgyal po lung gi bla ⁷⁰ /	
/man ngag nges pa'i don yang yin/	
/gnyis med gsal bas ⁷¹ bskyed ⁷² pa yin/	D61r
/pho nya mang pos 'jig rten bkang/	
/'phral ⁷³ la ⁷⁴ bkang ba ma yin te ⁷⁵ /	
/ye nyid nas ni gang bar ⁷⁶ gnas/	
/gsal bar bsgom ⁷⁷ pas bskyed pa ⁷⁸ yin/	
/nyams 'og chud na sgral ⁷⁹ ba yin/	G123v
/gnyis su med na ⁸⁰ sbyor ⁸¹ ba yin/	
/lhangs ⁸² kyis ⁸³ rtogs na thebs ⁸⁴ pa yin/	
zhes ⁸⁵ brjod pas/	
ji ⁸⁶ ltar snang zhing ⁸⁷ srid pas bsdus pa thams cad/	T164r(327)
/phur pa ⁸⁸ mya ngan las 'das pa'i ngang du sangs rgyas par gyur to/	
/phur bu ⁸⁹ mya ngan las 'das ⁹⁰ pa'i rgyud chen po las/ ⁹¹	
lta ba chos nyid ⁹² mya ngan las ⁹³ 'das par ⁹⁴ bstan ⁹⁵ pa'i le'u ste bcu gnyis pa'o//	R132r

⁷⁰bla: TRN blang; Rc blangs | ⁷¹bas: MG ba'i; N ba | ⁷²bskyed: TRN skyed | ⁷³phral: TRN dpral | ⁷⁴la: N ba | ⁷⁵te: TRN ste | ⁷⁶bar: N par | ⁷⁷bsgom: GTR bsgoms | ⁷⁸bskyed pa: D *bkye ba*; MG *skye ba* | ⁷⁹sgral: D bsgral | ⁸⁰na: TRN pa'i | ⁸¹sbyor: MG sbyar | ⁸²lhangs: for lhang? | ⁸³kyis: N kyi | ⁸⁴thebs: MG theg; N thob | ⁸⁵zhes: TRN ces | ⁸⁶ji: D ci | ⁸⁷snang zhing: MG omit; N snang zhing superscribed in a small, untidy hand. | ⁸⁸pa: T bu | ⁸⁹bu: TRN pa | ⁹⁰das: N 'das subscribed, in small writing | ⁹¹las/: D las 'das | ⁹²nyid: TRN nyid du | ⁹³las: N omits | ⁹⁴par: D pa'i rgyud | ⁹⁵bstan: N stan

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 13

sDe dge: D61r.3; mTshams brag: 138r(275).6; sGang steng: 123v.2; gTing skyes: 164r(327).2; Rig 'dzin: 132r.2; Nubri: 67r.5.

//de nas yang¹ phyi rabs kyi² rnal 'byor pa la³
 bar du gcod pa⁴ 'byung⁵ srid na/
 dmigs pa bcas⁶ la bsgrub⁷ dgos pa'i⁸ phyir/
 /rdzas kyi ngo bo 'di dag bsag⁹ par gsungs so¹⁰/
 /sngags pa rgyan gyi chas kyi¹¹ rdzas/
 /glang chen ko rlon zhing gi shun/
 /stag gi sham bu sbrul gyi chun¹²/
 /thal chen zhag dang¹³ raktas¹⁴ brgyan/
 /drag po las kyi rdzas bsag¹⁵ pa/
 /gzhung las 'byung¹⁶ ba'i phur bu ni/
 /lcags sam shing bu tsher ma can/¹⁷
 /nag po'i rigs kyi¹⁸ bya bar shis/
 /dgra bgegs dbang du bsdu¹⁹ phyir ro²⁰/
 /bya phur bya rgod gshog tu²¹ grags²²/
 /rgyab rten²³ dpung dang dbral phyir ro²⁴/
 /skyer²⁵ phur²⁶ gnan²⁷ pa'i phur bur²⁸ drag²⁹/ ³⁰
 /mam bzhi'i³¹ 'phrin³² las bya phyir ro³³/
 /mngag³⁴ pa'i phur bu mchog phur drag³⁵/
 /'dren cing 'gugs³⁶ par byed³⁷ phyir ro/
 /gdab par³⁸ sna lnga'i³⁹ lcags phur⁴⁰ drag⁴¹/
 /nyon mongs mngon du bsgral⁴² phyir ro/
 /drag po sgrub⁴³ pa'i rdzas su bsag⁴⁴/
 /dug dang gu gul nyungs⁴⁵ kar gsum⁴⁶/
 /gsur chen ra khyi'i⁴⁷ khrag dang gsum/
 /phur bu gdug⁴⁸ pa'i rdzas su bsag
 /rabs chad⁴⁹ mon gyi thod pa dang/
 /ra khyi dre'u⁵⁰ mdzo⁵¹ mon gyi thod⁵²/
 /mnan pa⁵³ bya ba'i rdzas su bsag⁵⁴
 /grog⁵⁵ mkhar⁵⁶ sa dang mi phung sa⁵⁷/
 /gangs kyi dum bu ju tshe'i phub⁵⁸/
 /ra thug⁵⁹ lug thug gcin⁶⁰ gyis sbru⁶¹/

M138v(276)

N67v

G124r

T164v(328)

¹yang: N omits | ²kyi: N kyi | ³la: D la | ⁴gcod pa: MG 'byung ba; N bcod pa | ⁵byung: MGTRN byung (N adds lacuna for one letter) | ⁶bcas: MG bcad | ⁷bsgrub: TRN sgrub | ⁸pa'i: N pa'i pa'i (dittography) | ⁹bsag: T bsags | ¹⁰gsungs so: T gsungso | ¹¹kyi: N kyi superscribed, small writing | ¹²chun: D rgyan; N tshun | ¹³dang: MG tu | ¹⁴raktas: MGTRN rag tas | ¹⁵bsag: MG bsags | ¹⁶byung: MG byung | ¹⁷lcags sam shing bu tsher ma can/: D omits | ¹⁸kyis: DN kyi | ¹⁹bsdu: MG bsdu ba'i; N sdu | ²⁰ro: M omits (gap for one syllable) | ²¹tu: MGTRN ru | ²²grags: TR drag; N drug | ²³rten: D brten | ²⁴dbral phyir ro: D dbral ba'i phyir; MG bral phyir ro; TRN dbral phyir ro | ²⁵skyer: R skyes | ²⁶phur: MG bu; N pu | ²⁷gnan: MG mnan | ²⁸bur: MG bu | ²⁹drag: DN grags | ³⁰N this yig rkang written in small writing in the upper margin, positioned by dots | ³¹bzhi'i: MG bzhi | ³²phrin: D phrin | ³³phyir ro: D ba'i phyir ³⁴mngag: Rc mngags | ³⁵drag: D grags | ³⁶gugs: MG 'gug | ³⁷byed: N omits | ³⁸par: MG pa | ³⁹sna lnga'i: MG snang lngar; TRN snang lnga | ⁴⁰phur: MG phug | ⁴¹drag: D grags | ⁴²bsgral: TRN sgral | ⁴³sgrub: D bsgrub | ⁴⁴bsag: MGN bsags | ⁴⁵nyungs: D yungs; N nyung; Rc nyung | ⁴⁶gsum: R gsum | ⁴⁷ra khyi'i: MG ra khyi; TRN rwa kyi | ⁴⁸gdug: MGR bdug | ⁴⁹rabs chad: N rab cad | ⁵⁰khyi dre'u: MG khyi dre'i; TR kyi dre; N khyi dre; Rc khyi dre | ⁵¹mdzo: N mdze | ⁵²thod: MG thod pa dang | ⁵³mnan pa: D brnag par; TR gnan pa | ⁵⁴bsag: MGN bsags | ⁵⁵grog: N grogs | ⁵⁶mkhar: TRN 'khar | ⁵⁷phung sa: N phungs | ⁵⁸ju tshe'i phub: possibly, for chu mtshe phub? MG ru tse phug | ⁵⁹thug: R thugs; Rc thug | ⁶⁰thug gcin: N thugs cin | ⁶¹sbru: D spru; Rc there seems to be a red line over part of this syllable, perhaps the top of the ba, but it is uncertain whether this was an intentional correction to spru or sphru.

/lingga bya⁶² ba'i rdzas su bsag⁶³
 /shun chen gro ga⁶⁴ shog shog gsum/
 /ming rus bri⁶⁵ ba'i rdzas su bsag⁶⁶ D6lv
 /sman dang spra⁶⁷ ba rtsag⁶⁸ cha gsum/ R132v
 /rkyen bzlog⁶⁹ sman gyi rdzas su bsag
 /bhandha⁷⁰ gtor ma rakta⁷¹ gsum/
 /mchod pa stob⁷² pa'i rdzas su bsag⁷³
 /dza⁷⁴ gad tshe dang tshims⁷⁵ byed gsum/
 /kun tu rgyu⁷⁶ dang gal phyi⁷⁷ lnga/
 /ka ta ri dang⁷⁸ zla tshes⁷⁹ bdun/ M139r(277)
 /zla⁸⁰ phrom zla⁸¹ rgyas mngar gsum rdzas⁸²/
 /bsgrub pa⁸³ tshogs kyi rdzas su bsag⁸⁴
 /dmar gyi rakta⁸⁵ zo⁸⁶ ba gang/
 /ma mo mkha' 'gro sten⁸⁷ pa'i rdzas/
 /shes rab can gyis bsags⁸⁸ pa'i rdzas/ ⁸⁹N67('og)r
 /mtshan ma'i rdzas rnams tshogs pa⁹⁰ dang/
 /gzhung dang mthun⁹¹ pa'i gnas dag tu/
 /gnyis med don rtogs sgrub pa pos/
 /bka' bzhin bsgrub⁹² la tshul bzhin bya/
 /gzhung⁹³ las 'byung ba de byas na⁹⁴/
 /rab kyi⁹⁵ zla ba gcig⁹⁶ gis 'grub/
 /'bring gis lo gcig⁹⁷ bar gyis 'grub/
 /tha mas⁹⁸ lo gsum tshun chad⁹⁹ kyi¹⁰⁰/
 /gdon mi za bar 'grub¹⁰¹ par bshad¹⁰²/
 /yan lag dbang po nyams la sogs/ N67('og)v
 /'brum bu lhog pa rgyu gzer dag
 /ji¹⁰³ ltar dmigs pa de bzhin 'ong/
 /gzhan yang shwa¹⁰⁴ dang¹⁰⁵ ser ba dang/
 /mi nad phyugs¹⁰⁶ yams de bzhin no/
 /zhes¹⁰⁷ brjod pas/ G124v
 phyi rabs¹⁰⁸ kyi¹⁰⁹ mal 'byor pas/
 /las kyi¹¹⁰ bya ba'i¹¹¹ rdzas dang¹¹² rtags la¹¹³ mgo ma rmongs shing¹¹⁴ las kyi¹¹⁵ bya ba la rten¹¹⁶ yod¹¹⁷ par
 gyur to/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/ T165r(329)
 /rdzas dang¹¹⁸ rtags bstan¹¹⁹ pa'i le'u ste bcu gsum pa'o//

⁶²lingga bya: M lingka bya; G ling ka bya; TRN ling ka bca' | ⁶³bsag: MGTRN bsags | ⁶⁴N lacuna for one letter, probable deletion
⁶⁵bri: MG bya; R bris | ⁶⁶bsag: N bsags | ⁶⁷spra: D pra (there is, however, a note at the top of the page attached by dots to this syllable.
 reading: spra ba yin nam/) | ⁶⁸rtsag: MG tsag; TRN gtsags | ⁶⁹bzlog: TRN zlog | ⁷⁰bhandha: MG ban dha; TRN ban da; Rc bandha
⁷¹rakta: MTRN rag ta | ⁷²stob: MG stobs | ⁷³bsag: N bsags | ⁷⁴dza: MG dzha; TR 'dza | ⁷⁵tshims: MG tshim; TRN tshig | ⁷⁶tu rgyu: TR
 du rgyug; N tu rgyug | ⁷⁷gal phyi: TR gal phyir; N ga la phyi | ⁷⁸dang: D la | ⁷⁹tshes: MGTRN tshe | ⁸⁰zla: N omits, has lacuna for one
 letter, probable deletion | ⁸¹phrom zla: MG 'phrom zla; N phra mo zla (zla subscribed) | ⁸²mngar gsum rdzas: MG ma ra gsum
⁸³bsgrub pa: TRN sgrub pa'i | ⁸⁴bsag: MG bsags | ⁸⁵rakta: MTRN rag ta | ⁸⁶N lacuna for one letter | ⁸⁷sten: D brten; MG stan | ⁸⁸bsags:
 D bsag | ⁸⁹N This folio is numbered re bdun 'og. It has only five lines per side, rather than six, and the yig rkang are widely spread
 apart, with most of the page empty. Hence there are only ten yig rkang on re bdun 'og recto, and another ten on re bdun 'og verso.
⁹⁰N lacuna for five letters | ⁹¹mthun: MGR 'thun | ⁹²bsgrub: TRN bsgrubs | ⁹³gzhung: N bzhung | ⁹⁴na: MGN nas | ⁹⁵kyis: N kyi
⁹⁶gcig: TRN cig; Rc gcig | ⁹⁷gcig: TRN cig; Rc gcig | ⁹⁸mas: TRN ma | ⁹⁹chad: TRN cad | ¹⁰⁰kyis: N gyis | ¹⁰¹'grub: TR grub
¹⁰²bshad: MG 'gyur | ¹⁰³ji: D ci | ¹⁰⁴shwa: TRN sha | ¹⁰⁵N space for about ten letters | ¹⁰⁶phyugs: MG phyugs nad; T phags; R phyags:
 N phyag (adds lacuna for three letters) | ¹⁰⁷zhes: M zhe; TRN ces | ¹⁰⁸rabs: N rab | ¹⁰⁹kyi: D pa'i | ¹¹⁰pas/ 'las kyi: D pas las su | ¹¹¹bya
 ba'i: N omits | ¹¹²dang: MG dang/; Rc deletes | ¹¹³rtags la: TR rtogs la/; N rtags la/ | ¹¹⁴shing: D zhing; MG shing/; N omits | ¹¹⁵kyi: N
 kyi | ¹¹⁶la rten: MG las sten | ¹¹⁷yod: TR yon; Rc deletes yon | ¹¹⁸dang: MG dang/ | ¹¹⁹bstan: N brtan

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 14

sDe dge: D61v.5; mTshams brag: 139r(277).6; sGang steng: 124v.2; gTing skyes: 165r(329).1; Rig 'dzin: 132v.6; Nubri: 68r.1.

//de nas yang bcom ldan 'das zhe sdang gi rgyal po badzra kī la¹ yas/
rgyal bar² dbang sbyin³ pa zhes bya ba'i ting nge 'dzin la snyoms par⁴ zhugs nas⁵/
'di skad ces brjod do/

M139v(278)

/mi 'gyur chos nyid phyag rgya las/
/ma btsal⁶ lhun rdzogs gsal ba'i rgyun/
/khro rgyal yab yum rol pa yis/
/byang chub sems kyi 'phro 'du las/
/'dod pa'i spyi bor rgya mtshor 'khyil⁷/
/spro⁸ zhing bsdus la dkyil 'khor bsgyur⁹/
/'dod pa'i rna bar gzhal yas khang/
/ratna¹⁰ kī la¹¹ dbus su'o/
/khro bo yab yum 'khor¹² gyis bskor¹³/
/trām/¹⁴

R133r

ratna¹⁵ kī la ya yi¹⁶ tshogs mchog las¹⁷/
/ratna¹⁸ kī la 'khor bcas spro¹⁹/
/bsdus pas don gyi²⁰ gnas su thim/
/trām/²¹

gsang ba gsal mchog²² mya ngan 'das/
/de la sogs te²³ gsang ba kun/

D62r

/don du brtag²⁴ cing mnyan pa las/
/kun la bsgrag²⁵ par bya ba min²⁶/
/'dod pa'i snying gar²⁷ de bzhin du²⁸/
/badzra kī la²⁹ ya'i³⁰ ngo bo nyid/
/'bar ba hūm gi tshogs mchog las/
/khrag 'thung dkyil 'khor gsal spro thim³¹/
/hūm³² rgyal ba'i gdung³³ 'tshob sras chen po/
/sku gsung thugs kyi phur pa zung³⁴/

G125r

/'jigs byed khro rgyal mnyes mchod la/
/gnyis med khro rgyal kun dang sbyor/
/'dod pa'i lag la³⁵ de bzhin te³⁶/
/karma³⁷ kī la³⁸ ya'i³⁹ ngo bo nyid/
/ha yi⁴⁰ 'bar ba'i tshogs⁴¹ mchog las/
/karma'i⁴² dkyil 'khor gsal spro thim⁴³/
/ha/⁴⁴

N68v

T165v(330)

¹la: TR lā; N lī | ²bar: MG bas | ³dbang sbyin; D dbang phyin; MGTR sbyin; N byed | ⁴par: R omits; Rc par | ⁵zhugs nas: MG zhugs te; TRN bzugs so | ⁶btsal: MG rtsal; TR tsal; Rc btsal | ⁷mtshor 'khyil: MG mtsho dkyil; TRN mtshor bskyil | ⁸spro: D sbro; TRN 'phro | ⁹bsgyur: TRN bsgur | ¹⁰ratna: M radna; TN rang na; R rad na | ¹¹la: TRN lā ya (N ya subscribed, indistinct) | ¹²khor: TRN omit | ¹³bskor: TRN skor | ¹⁴trām/: MG trām/; TRN trām | ¹⁵ratna: M radna radna kī la yas/; G rad na rad na kī la yas/; TN rang na (but N's final nga is slightly unclear: da might be intended); R rad na | ¹⁶kī la ya yi: TRN kī la'i | ¹⁷las: TRN la | ¹⁸ratna: M radna; GR rad na; TN rang na (but N's final nga is slightly unclear: da might be intended) | ¹⁹kī la 'khor bcas spro: D *shrī* 'khor dang bcas pa sbro; MG kī la 'khor bcas spro; TN kī lī 'khor bcas spro; R kī li 'khor bcas spro | ²⁰gyi: N gyis | ²¹trām/: MG trām/; TRN trām | ²²ba gsal mchog: MG *ba mchog gi*; TRN *mchog bde chen* | ²³te: D pa'i | ²⁴brtag: N rtag | ²⁵bsgrag: MGTRN bsgrags | ²⁶min: T men; R med; N man | ²⁷gar: MGTRN kar (R gor, amended to kar in black) | ²⁸du: MG no | ²⁹la: TR lā; N lī | ³⁰ya'i: D ya yi | ³¹thim: D bstim ³²hūm: MG hūm/ | ³³gdung: D gdung (final nga resembles da) | ³⁴pa zung: TR bu bzung; N bu gzung | ³⁵la: MGR pa | ³⁶te: D no ³⁷karma: TR kar ma; N rkama | ³⁸la: TR lā; N lī | ³⁹ya'i: D ya yi | ⁴⁰ha yi: TRN ha'i | ⁴¹tshogs: R tshoḍ | ⁴²karma'i: M karma; TRN kar mā'i | ⁴³thim: D bstim | ⁴⁴ha/: MG hā/; TRN ha

khyod ni las rab kī la⁴⁵ yin/
 /rnam bzhi'i phrin⁴⁶ las kun byos shig
 /'dod pa'i lce la de bzhin te⁴⁷/
 /padma khrag 'thung kī la ya/⁴⁸
 /'bar ba hrīḥ yi⁴⁹ tshogs mchog las/
 /hrīḥ yi⁵⁰ dkyil 'khor gsal spro⁵¹ thim/
 /hrīḥ⁵² bye ba brgyad cu'i⁵³ sgra dbyangs kyis⁵⁴/
 /gang 'dod skyes bu tshim⁵⁵ par⁵⁶ gyis/
 /shes rab don gyi dmigs dang sbyar/
 /che chung don gyis so sor bsgrag⁵⁷
 /yongs la 'tshal⁵⁸ bar bsgrag⁵⁹ ma yin/⁶⁰
 /'dod pa'i yan lag⁶¹ rnam lnga la⁶²/
 /'jigs byed gzhal yas de bzhin te⁶³/
 /rigs kyi khro bo'i ngo bo nyid/
 /dpa' bo 'bru lnga'i 'phro 'du las/
 /khrag 'thung lnga dang khro 'phreng⁶⁴ bsgom⁶⁵/
 /hūṃ⁶⁶ phyogs bcu'i⁶⁷ 'jig rten dus kun tu⁶⁸/
 /sku gsung thugs kyi phur⁶⁹ bu bzung⁷⁰/
 /phur bu'i⁷¹ dkyil 'khor bdag nyid che/
 /dkyil 'khor kun gyi byed pa po⁷²/
 /thams cad kun la dbang mams byin/
 /bdud rtsi lnga dang phyag mtshan lnga/
 /zhing chen bla re thal chen dang/
 /rakta zhag dang⁷³ stag gi sham/
 /rim pa bzhin du bskur bar bya'o/
 /ye shes phur pa dbu gsum pos/
 /phyogs mtshams ma⁷⁴ lus bgegs 'dul ba'i⁷⁵/
 /ji⁷⁶ ltar 'tsham⁷⁷ pa bzhin du'o/
 /ōṃ badzra⁷⁸ kro dha⁷⁹ bi dza ya a bhi śinytsa⁸⁰ hūṃ phaṭ/
 hūṃ⁸¹ kā ra a bhi śinytsa⁸² hūṃ phaṭ/
 padma⁸³ kuṇḍa li a bhi śinytsa⁸⁴ hūṃ phaṭ/
 dri za grul bum bden bral dang/
 /chu lha gnod sbyin dbang ldan⁸⁵ dang/
 /nyi zla sa⁸⁶ bdag phyogs mtshams⁸⁷ bcu/⁸⁸
 /ji⁸⁹ ltar 'tshams⁹⁰ pa bzhin du thul⁹¹/
 /rta dang ma he khyu⁹² mchog dang/
 /gser dngul zangs lcags 'khor lor bcas/

M140r(279)

G125v; R133v

D62v; M140v(280)

⁴⁵kī la: TN kī lā; R ki la; Rc kī lā | ⁴⁶bzhi'i phrin: MG bzhi 'phrin | ⁴⁷te: MG no | ⁴⁸/mam bzhi'i phrin las kun byos shig /'dod pa'i lce la de bzhin te/ /padma khrag 'thung kī la ya/: TRN omit | ⁴⁹hrīḥ yi: MG hri yi; TRN dri'i | ⁵⁰hrīḥ yi: MG hri yi; TRN hri'i | ⁵¹spro: D 'phro | ⁵²hrīḥ: MG hri/; TRN hri | ⁵³brgyad cu'i: MG brgyad cu; TRN brgya bcu | ⁵⁴kyis: N kyi | ⁵⁵tshim: TRN tshig | ⁵⁶par: N bar ⁵⁷bsgrag: MG bsgrags | ⁵⁸tshal: MG gsal | ⁵⁹bsgrag: MG bsgrags | ⁶⁰/shes rab don gyi dmigs dang sbyar/ /che chung don gyis so sor bsgrag /yongs la 'tshal bar bsgrag ma yin/: TRN omit | ⁶¹yan lag: D *yon tan* | ⁶²la: MG las | ⁶³te: TRN ste | ⁶⁴phreng: D phreng ⁶⁵bsgom: MG bsgoms | ⁶⁶hūṃ: MG hūṃ | ⁶⁷bcu'i: TRN bcu | ⁶⁸kun tu: T gsum dus; RN sum dus (R original gsum corrected to sum in black); Rc gsum dus | ⁶⁹phur: MG zur | ⁷⁰bzung: TR gzung | ⁷¹bu'i: TN pa'i; R ba'i | ⁷²po: MG por | ⁷³rakta zhag dang: MG rag la zhags pa | ⁷⁴pa po/ /thams cad kun la dbang mams byin/ /bdud rtsi lnga dang phyag mtshan lnga/ /zhing chen bla re thal chen dang /rakta zhag dang stag gi sham/ /rim pa bzhin du bskur bar bya'o/ /ye shes phur pa dbu gsum pos/ /phyogs mtshams ma: TRN omit ⁷⁵ma lus bgegs 'dul ba'i: MG bgegs ni 'dul ba yi | ⁷⁶ji: D ci | ⁷⁷tsham: DN 'tshams | ⁷⁸ōṃ badzra: D ōṃ; MGTRN ōṃ badzra | ⁷⁹kro dha: D kro ta | ⁸⁰a bhi śinytsa: M a bi śintsa; G a bi śin tsa; TR a be shin dza; N a bi śin dza | ⁸¹hūṃ: MG om hūṃ | ⁸²kā ra a bhi śinytsa: M ka ra a bi shintsa; G ka ra a bi śintsa; TR ka ra a bi shin tsa; N ka ra a bi śin tsa | ⁸³padma: MG om padma; N pad ma ⁸⁴kuṇḍa li a bhi śinytsa: MG kun dha li a bi śintsa; TR kun da li a bi shin tsa; N kun da li a bi śintsa | ⁸⁵gnod sbyin dbang ldan: TRN dbang ldan gnod sbyin | ⁸⁶zla sa: N zlas | ⁸⁷mtshams: TR 'tshams | ⁸⁸bcu/: R omits | ⁸⁹ji: D ci | ⁹⁰tshams: MG 'tsham | ⁹¹thul: N 'thul ⁹²khyu: TRN khyung; Rc khyu

/slob dpon mnyes phyir bzhon pa dbul⁹³/
 /panytsa li ka⁹⁴ gos kyī mchog
 /gcan gzan dar men⁹⁵ gser dang g.yu/
 /bya rigs⁹⁶ zo skyogs gzi dang mchong^{97/ 98}
 /yul mkhar bu dang chung⁹⁹ ma dang/
 /lus dang srog la¹⁰⁰ ma chags par/
 /bla ma de la 'bul¹⁰¹ bar bya'o¹⁰²/
 /gzhan yang dbu rgyan cod pan 'phreng¹⁰³/
 /go cha rgyal mtshan phyag rgya dang/
 /gdugs dang bza' btung bum pa dang/
 /snying po lnga yis dbang bskur na¹⁰⁴/
 /dus de phan¹⁰⁵ chad rdo rje'i¹⁰⁶ sras/
 /gnyen¹⁰⁷ por gyur pa'i¹⁰⁸ rtsal¹⁰⁹ 'chang bas¹¹⁰/
 /nyon mongs ngan song med pa dang/
 /tshe ring bde ba phun sum tshogs/
 /dpal chen khro rgyal la sogs pa'i/
 /mtho ris thar pa'i¹¹¹ bdag¹¹² por 'gyur/
 /lus sam phung por bcas pa yis¹¹³/
 /rig¹¹⁴ 'dzin sa la gnas¹¹⁵ par 'gyur/
 /rig¹¹⁶ 'dzin sa la gnas pa yis/
 /bla med khro rgyal chen por 'gyur/
 /'khor lo rgyas 'debs la sogs pa'ang¹¹⁷/
 /nyid kyī¹¹⁸ byin gyis brlab par 'gyur/
 /pho nya 'du 'phro mang po kun/
 /dpal chen bka' bzhin¹¹⁹ las rnam byed/
 /bla ma mnyes par ma byas sam/
 /dbang gi rim pa ma thob par/
 /nyan cing¹²⁰ 'chad cing las byed pa¹²¹/
 /ngan song gsum du nges¹²² par ltung/
 /rang bzhin mya ngan 'das pa'i don/
 /gnyis med don gyi¹²³ ngo bo la¹²⁴/
 /rang snang lhung¹²⁵ rdzogs ye gnas pa'i/
 /thabs kyī rgyal por don rtogs na/
 /dbang gi rgyal por bdag nyid rdzogs/
 /chos mams mya ngan 'das par rdzogs/
 /gnyis med phur bu byang chub sems¹²⁶/
 /mkha' la de bzhin rol pa'i sku¹²⁷/
 /bcos pa med pa'i¹²⁸ chos nyid las¹²⁹/
 /g.yos pa¹³⁰ med pa'i chos¹³¹ nyid shar/
 /gnyis med rgyal por¹³² dbang mchog¹³³ thob/¹³⁴
 /ces brjod pas/

N69r

T166r(331)

G126r

 R134r
 M141r(281)

N69v

⁹³phyir bzhon pa dbul: D byes yon du 'bul; MGTRN phyir *gzhon* pa dbul | ⁹⁴panytsa li ka: MG pan tsa li ka'i; TRN pan tsa ling ka; Rc pan tsa li ka | ⁹⁵gzan dar men: T zan ngar med; RN zan dar men | ⁹⁶rigs: TR rog; N rogs | ⁹⁷mchong: T mchod | ⁹⁸dang g.yu/ /bya rigs zo skyogs gzi dang mchong/: MG dngul mchong/ /bya skyogs mang po gzi dang g.yu/ | ⁹⁹chung: TR chu; N chud | ¹⁰⁰la: D gis
¹⁰¹'bul: MGTRN dbul | ¹⁰²bya'o: Rc bya | ¹⁰³cod pan 'phreng: D cod pan phreng; TRN gcod pan 'phreng | ¹⁰⁴na: D nas | ¹⁰⁵de phan: D 'di phan; TRN de phyin | ¹⁰⁶rdo rje'i: TRN *rgyal ba'i* | ¹⁰⁷gnyen: TR bsnyen | ¹⁰⁸por gyur pa'i: MG par gyur pas | ¹⁰⁹rtsal: D *tshul*
¹¹⁰bas: MG na | ¹¹¹pa'i: N ba'i | ¹¹²bdag: TRN *dbang* | ¹¹³yis: TR yi | ¹¹⁴rig: MGTRN rigs; Rc rig | ¹¹⁵gnas: MG bzhag | ¹¹⁶rig: MGTRN rigs; Rc rig | ¹¹⁷pa'ang: TN pa yi; R pa yis; Rc pa | ¹¹⁸kyi: TRN kyis | ¹¹⁹bzhin: TRN *nyan* | ¹²⁰cing: MG dang | ¹²¹byed pa: MG mams byed | ¹²²nges: MG *log* | ¹²³gyi: N gyis | ¹²⁴la: TRN las | ¹²⁵lhung: Rc *lhun* | ¹²⁶sams: N sems | ¹²⁷sku: D sku'o | ¹²⁸pa'i: MG par | ¹²⁹las: D la | ¹³⁰pa: R ba | ¹³¹chos: N ching | ¹³²por: MG po | ¹³³mchog: N thchog | ¹³⁴thob/: TN thob

thams cad dbang gi rgyal por¹³⁵ sangs rgyas par¹³⁶ gyur to/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 dbang sbyin pa'i¹³⁷ le'u ste bcu bzhi pa'o//

¹³⁵rgyal por: D rgyal por *mngon par* | ¹³⁶sangs rgyas par: MG omit | ¹³⁷pa'i: M ba'i

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 15

sDe dge: D62v.7; mTshams brag: 141r(281).4; sGang steng: 126r.5; gTing skyes: 166v(332).1; Rig 'dzin: 134r.3; Nubri: 69v.2.

//de nas yang rang bzhin dang lhag pa'i ting nge 'dzin gyi¹ dkyil 'khor gyi don² lhun gyis grub pa'i dngos grub
thob par bya ba'i phyir³ D63r
mnyam pa nyid kyi ting nge 'dzin⁴ la snyoms par zhugs nas⁵
'di skad ces brjod do⁶/
/dam pa'i⁷ don gyi⁸ mnyam sbyor phyir/
/mya ngan 'das pa⁹ bsgom par bya/
/byang chub sems ni mngon sum¹⁰ gnas/
/mtshon du med pa'i zhing khams la/
/mnyam rdzogs chen por lhun bsgom¹¹ zhing/
/bde chen byang chub bstan¹² par bzung¹³/
/bya ba med¹⁴ la¹⁵ las byed pa/
/mi gnas gnas la gnas¹⁶ par bsgom/¹⁷
/chos mams rang bzhin nyid kyi stong/
/nang dang nang gi phyi rol gyi¹⁸/ G126v
/mam rtog¹⁹ sna tshogs 'dzin pa yang/
/dngos po med dbyings skad cig ma/ M141v(282)
/de nyid nam par dag pa'i lam/
/phyin ci log ni yang dag ste/
/ma rig pa²⁰ ni ye shes gsal/
/nyon mongs sdug bsngal byang chub mchog
/thams cad yon tan mchog gi gnas/
/rgyal ba'i dkyil 'khor ma lus kun/
/nges pa'i don dgrol²¹ bcu rtse gnyis so²²/ R134v
/bsdus pa'i don nyid yi ge hūṃ bcur 'dus²³/
/hūṃ nyid a oṃ hūṃ dang²⁴ gsum du bsdus²⁵/ N70r
/gsum po de yang hūṃ ste thig ler 'dus/
/thig le²⁶ spros med chos dbyings ngang²⁷ du thim/
/mi dmigs stong pa nyid kyang brjod las 'das²⁸/
/mi gnas de bzhin gshegs²⁹ kyang³⁰ bsam mi khyab/
/ma skyes chos kyi dbyings kyang brjod las 'das/
/ma 'gags byang chub sems ni skye 'jig³¹ med/
/gro med 'ong med gnas pa'ang med³²/ T167r(333)
/thugs rje'i byin rlabs³³ nam par 'phro³⁴/
/dbyings las dbyings byung³⁵ thabs kyi phyag rgyar gsal/
/thabs las³⁶ dbyings byung³⁷ yum gyi phyag rgyar gsal/

¹gyi: MG gyis; TRN gyis/ | ²gyi don: MG don/; TRN gyi don gyi don (dittography?) | ³N has large spaces between some of the words in this yig rkang | ⁴ting nge 'dzin: N ting 'dzin | ⁵nas/: TRN nas | ⁶brjod do: MG sol to | ⁷pa'i: TRN pa | ⁸gyi: MG gyis | ⁹pa: MG par | ¹⁰sum: N gsum | ¹¹bsgom: MGN sgom | ¹²bstan: D *brtan* | ¹³zung: TRN gzung | ¹⁴med: D myed | ¹⁵la: MG las | ¹⁶la gnas: D *pa med* | ¹⁷bsgom/: MG sgom/; N bsgom par (there are no shads between par and chos, but the gap between them and the metre signifies they are separate yig rkang) | ¹⁸gyi: MG gyis | ¹⁹N lacuna for about eight letters, with possible signs of deletion | ²⁰pa: MG ma | ²¹dgrol: MG bkrol; TRN 'grol | ²²bcu rtse gnyis so: D bcu gnyis | ²³'dus: TRN bsdus | ²⁴nyid a oṃ hūṃ dang: D *gsum āḥ oṃ*; TR nyid *oṃ a* hūṃ dang; N nyid *oṃ ā* hūṃ dang | ²⁵bsdus: TRN 'dus | ²⁶le: TN ler | ²⁷ngang: N dang | ²⁸las 'das: TR mi lang; N mi langs | ²⁹gshegs: MG *nyid* | ³⁰kyang: TRN dang | ³¹'jig: R 'jigs | ³²gnas pa'ang med: D gnas pa yang med do; TN nam pa'ang med; R nam pa 'ang med | ³³rlabs: M brlab | ³⁴phro: MG 'phros | ³⁵byung: MG phyung; TRN 'byung | ³⁶N lacuna for one letter | ³⁷byung: MG phyung

/dbyings las dbyings kyi³⁸ ye shes 'byor pas³⁹ na/
/byang chub sems tshogs dkyil 'khor brjod⁴⁰ mi lang/
/don dam gcig⁴¹ las ma g.yos kyang/
/don gyi⁴² gzhal yas dkyil 'khor gnyis/
/don nyid⁴³ ma go⁴⁴ drang bar⁴⁵ zad/
/gzhal yas rang bzhin bzhi ru gsal⁴⁶/
/chos nyid rang bzhin gzhal yas dang/
/gnyis med yum gyi gzhal yas dang/
/yid bzhin lha yi⁴⁷ gzhal yas dang/
/'jigs byed 'bar ba'i gzhal yas so/
/ji⁴⁸ ltar snang ba'i rdzas la rten⁴⁹/
/yi ge ram gyis⁵⁰ 'phro⁵¹ 'du las/
/ram⁵² gyis bsreg⁵³ la yam gyis gtor⁵⁴/
/ye shes 'bar ba'i kham⁵⁵ gis bkrus/
/rang bzhin chos nyid ngang du dag
/'byung ba shes rab yum gyi dbyings/
/rang bzhin dus gsum⁵⁶ 'dus ma byas/
/rang bzhin chos dbyings gzhal⁵⁷ yas so/
/ram yam kham/
e ni mi dmigs⁵⁸ don gyi⁵⁹ kham⁶⁰/
/yam⁶¹ las rten⁶² pa'i sa bon byung/
/bam las chu rgyun mā ma kīs⁶³/
/sum⁶⁴ las rin chen bye ba yas/⁶⁵
/lam⁶⁶ las rin chen sna tshogs gling⁶⁷/
/brum⁶⁸ las yid bzhin⁶⁹ gzhal⁷⁰ yas khang/
/ta la'i skyes⁷¹ shing cong cong⁷² 'khril/
/yid bzhin rin chen⁷³ grwa na gsal⁷⁴/
/Inga Inga'i⁷⁵ 'ja' tshon⁷⁶ sprin rum yas⁷⁷/
/rin chen rgyan gyis⁷⁸ shin tu⁷⁹ spras⁸⁰/
/chun⁸¹ 'phyangs⁸² dril bu za ra⁸³ tshags⁸⁴/
/bla re⁸⁵ rgyal mtshan 'phan dang gdugs/
/rin chen gser gyi⁸⁶ khri rkang⁸⁷ bzhi/
/chags med⁸⁸ padma⁸⁹ kha stong⁹⁰ rgyas/
/dri med 'od gsal nyi zla brdal⁹¹/
/mi 'jigs stobs dang rdzu 'phrul dbang⁹²/
/'phrin⁹³ las la sogs 'dus ma byas/
/dkar dmar⁹⁴ ser dang ljang khu 'tsher⁹⁵/

M142r(283)

D63v

G127r

N70v

R135r

T167v(334)

M142v(284)

³⁸kyi: MG kyis | ³⁹byor pas: D sbyor bas | ⁴⁰brjod: R rjod | ⁴¹gcig: TR cig | ⁴²gyi: TRN gyis | ⁴³nyid: T gnyis | ⁴⁴go: MG g.yos | ⁴⁵bar: TRN par | ⁴⁶gsal: N bsal | ⁴⁷lha yi: TRN lha'i | ⁴⁸ji: D ci | ⁴⁹la rten: D la brten; MG mams rten; TRN dang rten | ⁵⁰gyis: MG gyi | ⁵¹ram gyis 'phro: R ri gyis phro | ⁵²ram: R ri | ⁵³bsreg: MG bsregs; TRN sregs; Rc bsregs | ⁵⁴yam gyis gtor: TR yang gis tor; N yang gis gtor | ⁵⁵kham: TRN khang | ⁵⁶gsum: MG bzhin | ⁵⁷gzhal: N prefixed ga subscribed, small | ⁵⁸mi dmigs: TRN dmigs med | ⁵⁹gyi: N gyis | ⁶⁰kham: TRN mkha' | ⁶¹am: TRN yang | ⁶²rten: D brten; MG stan (N rten written above the line, in tiny writing) | ⁶³rgyun mā ma kī: D byung mā ma kīs: MGRN rgyun ma ma ki; T rgyun mā ma ki | ⁶⁴sum: MGTRN su | ⁶⁵N this yig rkang is in small writing at the start of the line beneath, and placed by a dotted line | ⁶⁶lam: R li | ⁶⁷sna tshogs gling: TRN tshogs gling du | ⁶⁸brum: N brum | ⁶⁹yid bzhin: MG rin chen | ⁷⁰gzhal: N bzhal | ⁷¹ta la'i skyes: D tā la'i skye; TRN ta la'i skyed | ⁷²cong cong: MG tshong tshong; TRN rtong rtong | ⁷³chen: N chen in small writing beneath the line | ⁷⁴grwa na gsal: D bkrag gsal 'bar; TRN kha dog gsal | ⁷⁵Inga'i: MG lngi (G followed by space for one letter; it appears an original Inga'i was amended to lngi) | ⁷⁶'ja' tshon: D gzha' (gap of slightly less than one syllable) tshon; T mja' mtshon | ⁷⁷yas: TRN las | ⁷⁸rgyan gyis: MG gyis ni | ⁷⁹tu: TRN du | ⁸⁰spras: R sbras; Rc spras | ⁸¹chun: Rc mchun | ⁸²phyangs: MG 'phyang; N 'changs | ⁸³za ra: N zar; Rc za ram | ⁸⁴tshags: TN chags (T slightly unclear; tshags might be intended) | ⁸⁵bla re: TR rla ri; N bla ri; Rc bla re | ⁸⁶gyi: N gyis | ⁸⁷rkang: R rkad; Rc rkang | ⁸⁸chags med: MG ma chags | ⁸⁹padma: RN pad ma | ⁹⁰stong: T stong (final nga resembles da) | ⁹¹zla brdal: MG zlas brdal; TRN zla'i gdan | ⁹²dbang: D dang | ⁹³phrin: D phrin | ⁹⁴dmar: R mar | ⁹⁵tsher: N 'tshar

/dbyibs dang kha dog dpag las 'das/
 /phyi dang nang med phyogs dang bral/
 /dmigs par snang yang dmigs su med/
 /gzhal yas yid bzhin lhun gyis grub/
 /yid bzhin lha yi⁹⁶ gzhal yas so/
 /e yaṃ⁹⁷ baṃ suṃ bhrūṃ bi shwa bi shuddhe⁹⁸/
 /mthing nag gru gsum e yi ngang⁹⁹/
 /rlung nag 'tshub¹⁰⁰ ma rdo rje'i¹⁰¹ brag
 /rakta'i¹⁰² rgya mtsho zhing chen gnas¹⁰³/
 /sha chen sa gzhi zhing chen sdong¹⁰⁴/
 /keng¹⁰⁵ rus ri rab khrag zhag chu/
 /bhandha¹⁰⁶ 'bar bas¹⁰⁷ kha ta li/
 /bi bhrum¹⁰⁸ smug nag shin tu¹⁰⁹ 'bar/
 /dbang po'i gseb nas sbrul nag rgyu¹¹⁰/
 /sbrul gyi lce las me chen¹¹¹ 'bar/
 /dkar dmar sngo¹¹² ba de bzhin rgyu/
 /mchog chen ka¹¹³ gdung zhing chen phyam¹¹⁴/
 /gnam lcags thog gzer¹¹⁵ rgyan rnams rdzogs/
 /ma he glang rgod¹¹⁶ stag dang gzig¹¹⁷/
 /gtum pa dom gyis spar ba'o¹¹⁸/
 /nyi zla'i¹¹⁹ 'od kyis brgyan pa ste¹²⁰/
 /jigs byed 'bar ba'i gzhal yas so/
 /e karma raksha rakta¹²¹ dzwa la/
 baṃ¹²² hī kṣṇa¹²³ dzwa la/
 keng ni ri ti¹²⁴ dzwa la/
 baṃ kha ta li bhi¹²⁵ brum/
 raṃ a mṛ ta dhi/
 ti¹²⁶ ra baṃ/
 'byung chen¹²⁷ lnga nyid yum lnga'i ngang¹²⁸/
 /rang bzhin 'dus ma byas pas¹²⁹ yum gyi klong¹³⁰/
 /sa chu me rlung nam mkha'i¹³¹ rang bzhin lnga/
 /yum chen lnga ste¹³² rang bzhin gnyis su med/
 /gnyis med yum gyi rang bzhin brjod¹³³ las 'das/
 /des ni rang bzhin ting 'dzin dang/
 /lhag pa'i ting 'dzin dkyil 'khor bstan¹³⁴/
 /rang bzhin dkyil 'khor gdod nas dag
 /yid bzhin dkyil 'khor dbu¹³⁵ la gsal¹³⁶/
 /jigs byed dkyil 'khor gzhal yas khang/
 /yum gyi dkyil 'khor gnyis su med/

G127v

N71r

D64r

T168r(335); R135v

M143r(285)

⁹⁶lha yi: TRN lha'i | ⁹⁷yaṃ: R yi | ⁹⁸suṃ bhrūṃ bi shwa bi shuddhe: MG suṃ bhrum byi sha bi shud de; TRN su brum bi sha bi shud de | ⁹⁹e yi ngang: TRN e'i nang | ¹⁰⁰tshub: D 'tshubs; MGTRN tshub; Rc 'tshub | ¹⁰¹rje'i: TRN rje | ¹⁰²rakta'i: MTRN rag ta; G rakta
¹⁰³mtsho zhing chen gnas: D mtsho *zham chu 'bab*; MG mtsho *zhing chen rnams*; TRN *mtsho'i* zhing chen gnas | ¹⁰⁴sdong: D *snod*; TRN *gdong* | ¹⁰⁵keng: MG rkeng | ¹⁰⁶bhandha: MG ban dha; TRN ban da; Rc bhan dha | ¹⁰⁷bas: TRN ba'i | ¹⁰⁸bi bhrum: MG byi bhrum; TRN byi brun | ¹⁰⁹tu: TR du | ¹¹⁰sbrul nag rgyu: N sprul nag rgyug | ¹¹¹lce las me chen: TR gseb nas me lce; N bsebs nas me lce | ¹¹²sngo D spro | ¹¹³ka: MG rkang | ¹¹⁴phyam: TR 'phyam; N 'phyams | ¹¹⁵gzer: TRN ser | ¹¹⁶rgod: TRN dang | ¹¹⁷gzig: N gzig
¹¹⁸gyis spar ba'o: D gyis sbras pa'o (gyis *spras* pa'o intended?); MG gyis *sbar* ba'o; TRN gyi spar ba'o | ¹¹⁹zla'i: TRN zla | ¹²⁰brgyan pa ste: MG brgyan pa de; TRN rgyan pa de; Rc brgyan pa de | ¹²¹e karma raksha rakta: M a karma rag sha ra rag ta; G a kar ma rag sha ra rag ta; TR e kar ma rag sha/ /ra rak ta; N e kar mar ga sha/ ra rag | ¹²²baṃ: R bi | ¹²³hī kṣṇa: MGTRN *tig sna* | ¹²⁴ti: MG omit
¹²⁵baṃ kha ta li bhi: MG *bhrum* kha ta li byi; TR *brum* kha da li byi; N *brum* kha dali byi | ¹²⁶raṃ a mṛ ta dhi/ ti: MG raṃ *ā mā hri sti*; TRN ri *a dhi sti* | ¹²⁷chen: TRN ba | ¹²⁸lnga'i ngang: TRN chen dang | ¹²⁹pas: D pa | ¹³⁰klong: N glong | ¹³¹nam mkha'i: T namkha'i | ¹³²ste: D dang | ¹³³gyi rang bzhin brjod: MG *gyis gzhal yas rjod* | ¹³⁴bstan: MG *sten* | ¹³⁵dbu: MG *dbus* | ¹³⁶la gsal: N lags

G128r

N71v

M143v(286); T168v(336)

D64v

137 gnyis su med/ /yang na dkyil 'khor: N omits (eyeskip) | 138ste: MG med; N stan | 139bstan: MG brten | 140te: MG ro; TRN ste | 141te: MGTRN de | 142mthil: TRN 'thil | 143gdab: N gdag | 144srad bus: MG sras bus; TR srad pus; N srang dbus | 145rim: MG rims; TRN gzhung | 146na sa: R na sa (original nas corrected in black to na sa; Rc emphasises correction) | 147gzhi: N bzhi | 148rab snyoms: D snyoms pa; MG rab bsnyams; TR rab snyams; N rab mnyam; Rc rab snyoms | 149ste: MGTRN de | 150sor bzhi 'dom gang: TR 'dom gang sor bzhi; N 'dom gang song bzhi | 151brlab: MG brlabs; TR rlab | 152te: MG de; TR du | 153mthun: R 'thun | 154par: TR bzhin | 155te/ /so so'i gzhung dang mthun par: N omits (eyeskip from bzhin to bzhin, as in TR) | 156nag: N na | 157pos: MG po'i | 158bskor: MG zhal; TR bkor; N dkor; Rc bskor | 159mtha': DTRN tha | 160bskor: TRN skor | 161phur bu bhan dha: MG phur bu ban dha; T phuraṃ ban da (phuraṃ = phu raṃ or abbreviation of phur raṃ?); RN phur bu ban da | 162mar: MG ma | 163dang mthun par bzhin du: D dang mthun par; MG dang 'thun pa bzhin du; TR las 'byung ba bzhin du; N las 'byung bzhin du | 164hūṃ: MG hūṃ/ | 165gsum: N gsum | 166gam: MG kham | 167khrugs: TRN 'khrug | 168dmar: TRN dbang | 169mthing nag mi 'gyur: TR mi 'gyur 'thing nag; N mi 'gyur mthing nag | 170zhes: TRN ces | 171nyid: TRN omit | 172te/ mya ngan las 'das: TRN omit | 173phur: MG rdo rje phur | 174las/: D las | 175bco: TR bcwo

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 16

sDe dge: D64v.1; mTshams brag: 143v(286).3; sGang steng: 128r.7; gTing skyes: 168v(336).2; Rig 'dzin: 136r.1; Nubri: 71v.5.

//de nas yang¹ dpal kī la yas/²
/tshe mtha' yas su³ sprul nas⁴ 'di skad ces brjod do/

G128v

/mya ngan 'das⁵ la rtag⁶ bsdus te/
/tshe⁷ dbang chen po'i gnas dag ni/
/'khor lo⁸ gnam la padma⁹ sa/
/dbyibs 'dra'i sa gzhi¹⁰ rab tu brtag¹¹
/ri bo chen po¹² rab¹³ dben pa¹⁴/
/yid 'ong¹⁵ me tog rgyas¹⁶ par bsgrub¹⁷/
/yang na sdong gcig¹⁸ me¹⁹ reg dang²⁰/
/lung gsum mdo dang dur khrod gnas/
/'bab chu chen po'i ngos su bsgrub²¹/

N72r

/lha rnams nye bar bya ba²² dang/
/gdon rnams zhi bar bya ba dang/
/srid rtse'i²³ nyes dmigs bsal ba'i²⁴ phyir/
/phyi yi²⁵ gtor ma²⁶ btang²⁷ nas ni/
/rab tu gsang ste dam rdzas bsag²⁸
/dur khrod bdag po ma tram²⁹ ni/
/brjid³⁰ pa'i stabs kyi³¹ gnan³² par bya'o³³/
/bha ga e yi³⁴ dkyil 'khor la³⁵/
/rdo rje'i brag³⁶ gis rab tu gtams³⁷/
/zla gam³⁸ bzhi dang 'khor lo brgyad/
/gru bzhi sgo khyud ldan par bya/
/mchog chen phur pa rab bsngags³⁹ te⁴⁰/
/sgo bzhi dag tu⁴¹ re re gzugs⁴²

M144r(287)

/khro bo'i⁴³ phur pa mang po kun/
/grwa yi⁴⁴ phyogs su spungs la gzhang⁴⁵
/yang na rdzas dang phur pa kun/
/snang ba'i⁴⁶ 'od dang bcas par dgod⁴⁷/
/ting 'dzin ye shes gsal bya'i⁴⁸ phyir/
/dmigs pa'i rten yang mngon par gzhang⁴⁹
/gzhan yang 'bru lnga snying po lnga⁵⁰/
/mngar gsum skyur⁵¹ gsum nyungs dkar sog⁵²
/rin chen bum par bsags te gzhang⁵³
/lta⁵⁴ ba spyod pa mthar phyin cing/

T169r(337)

¹yang: MG omit | ²kī la yas/: T ki la yas; R kī lā yas | ³yas su: T yasu | ⁴nas: D nas/ | ⁵das: D las | ⁶rtag: TRN bstan | ⁷tshe: TR che
⁸lo: D lo'i | ⁹padma: D padma'i | ¹⁰gzhi: R bzhi | ¹¹brtag: MG brtags | ¹²po: TR por | ¹³rab: R rab (gap where an original letter has been deleted) | ¹⁴pa: MG par; TRN la | ¹⁵ong: N 'ong indistinct | ¹⁶rgyas: MG brgyan | ¹⁷bsgrub: MG bsgrubs; TRN sgrub | ¹⁸sdong gcig: MG sdong cig; TRN gdong cig; Rc gdong gcig | ¹⁹me: MG mi | ²⁰dang: MG par | ²¹bsgrub: TRN sgrub | ²²ba: D ba resembles pa
²³rtse'i: T rtsi'i; R rtsa'i | ²⁴bsal ba'i: MG bsal pa'i; TRN gsal ba'i | ²⁵phyi yi: TR phyi'i; N phyi | ²⁶gtor ma: N btor ma (N /phyi btor ma is in small indistinct writing in the right margins, and signs of a deletion appear in a lacuna for two letters in the line) | ²⁷btang: R tang | ²⁸bsag: MG bsags | ²⁹tram: MGTRN tang | ³⁰brjid: G rjid | ³¹kyis: TR kyi | ³²gnan: MG mnān | ³³bya'o: D bya; Rc bya | ³⁴e yi: TRN e'i | ³⁵la: MG du | ³⁶rje'i brag: TRN rje drag | ³⁷gtams: MG bstams | ³⁸gam: MG kham | ³⁹phur pa rab bsngags: M phur ba rab bsngags; TRN phur bu rang sngags | ⁴⁰te: N ste | ⁴¹tu: TR du | ⁴²gzugs: D gzug; Rc gzug | ⁴³bo'i: TRN bo | ⁴⁴grwa yi: TRN gra'i
⁴⁵spungs la gzhang: N spung la bzhang | ⁴⁶ba'i: MG ba | ⁴⁷dgod: D 'god | ⁴⁸bya'i: MG bya; N ba'i | ⁴⁹gzhang: MG bzhang | ⁵⁰lnga: MG la
⁵¹skyur: MG dkar; N skar | ⁵²nyungs dkar sog: D nyung dkar sog; MG nyungs kar bsogs; TRN nyungs kar spos; Rc nyung dkar spos
⁵³gzhang: MG bzhang | ⁵⁴lta: D blta

/lung dang man ngag tshad mas brgyan/
 /dad pas⁵⁵ mi ldog dam tshig gnas/
 /byang chub sems la rab gzhol te⁵⁶/
 /byams dang snying rje ldan pas bsgrub⁵⁷/
 /stong pa nyid kyi⁵⁸ ye shes ni/
 /rnam par mi rtog rtog⁵⁹ las 'das/
 /de ni mi 'gyur byang chub sems/
 /mkha' la de bzhin rol pa'i⁶⁰ sku⁶¹/
 /e yi⁶² dkyil 'khor la gnas pa'i⁶³/
 /bdag nyid chen⁶⁴ po he ru ka⁶⁵
 /che ba'i ye shes khyad par las/
 /padma badzra buddha'i⁶⁶ 'khor/
 /ratna karma⁶⁷ 'khor dang bcas⁶⁸/
 /gzhal yas bum⁶⁹ pa'i nang du bskyed⁷⁰/
 /padma kī la ya āṃ⁷¹/
 badzra kī la⁷² ya hūṃ/
 buddha kī la ya ṓṃ^{73/74}
 ratna kī la ya swā⁷⁵/
 karma kī la ya hā⁷⁶/

G129r; R136v

N72v

D65r

gzhan gyis mi thub gshin rje gshed/
 /ha ya grī⁷⁷ ba 'dod pa'i rgyal/
 /bdud rtsi 'khyil dang stobs po che/
 /mi g.yo mgon dang rnam par rgyal/
 /hūṃ mdzad khams gsum⁷⁸ rgyal bar bstan/
 hūṃ⁷⁹ badzra kī li kī la ya⁸⁰ sarba bighnān⁸¹ baṃ hūṃ phaṭ⁸²/
 dīpta tsakra⁸³ ha na ha na⁸⁴ hūṃ phaṭ/
 ṓṃ⁸⁵ badzra kro dha⁸⁶ hūṃ kā ra gardza gardza⁸⁷ hūṃ phaṭ/
 bi dza⁸⁸ ya⁸⁹ ha na ha na hūṃ phaṭ/
 nī la danḍa⁹⁰ da ha da ha⁹¹ hūṃ⁹² phaṭ/
 ya mānta⁹³ ka pa tsa pa tsa hūṃ phaṭ/
 ārya⁹⁴ a tsa la bhandha bhandha⁹⁵ hūṃ phaṭ/
 ha ya grī⁹⁶ ba hu lu hu lu hūṃ phaṭ⁹⁷/
 a pa ra dzi ta tiṣṭha tiṣṭha⁹⁸ hūṃ phaṭ/
 a mṛ ta kuṇḍa li tṣtshindha tṣtshindha hūṃ phaṭ⁹⁹/

M144v(288)

T169v(338)

⁵⁵pas: D pa | ⁵⁶te: MG cing; TRN zhing | ⁵⁷bsgrub: TRN sgrub | ⁵⁸nyid kyi: D *chen po'i* | ⁵⁹rtog: D las | ⁶⁰pa'i: D mo'i | ⁶¹sku: MG sku'o | ⁶²e yi: TRN e'i | ⁶³pa'i: TRN pa yi; Rc pa | ⁶⁴N lacuna for five or six letters, with signs of a deletion | ⁶⁵ka: MG ka'o; TRN ka'i
⁶⁶buddha'i: M bhu ddha'i; G bhud dha'i; T 'bu ddha'i; R 'buddha'i; Rc buddha'i | ⁶⁷ratna karma: TRN rad na kar ma; Rc rad na karma
⁶⁸dang bcas: TRN bcas mams | ⁶⁹bum: TR 'bum; N 'bum; Rc bum | ⁷⁰bskyed: TR skyed | ⁷¹padma kī la ya āṃ: MG padma kī la yā am; TR padma kī lā ya om; N pad ma kī lā ya om | ⁷²la: TR lā | ⁷³buddha kī la ya ṓṃ: M buddha kī la yā om; G bud dha kī la yā om; T bu ta kī lā ya a; RN buddha kī lā ya am | ⁷⁴badzra kī la ya hūṃ/ buddha kī la ya ṓṃ: N buddha ki lā ya am/ is in small writing in the line below, directly underneath badzra kī la ya. Its placement is indicated by dots, but appears to be in error, suggesting that the insertion should be placed in front of badzra. | ⁷⁵ratna kī la ya swā: MG ratna kī la ya swa; TR rad na kī lā ya swa; N rad na ki la ya swa
⁷⁶karma kī la ya hā: MG karma kī la ya hā ra; TRN kar ma kī lā ya ha | ⁷⁷grī: MG gri; TRN ghri | ⁷⁸gsum: TR sum; N gsum; Rc gsum | ⁷⁹hūṃ: TRN om | ⁸⁰kī li kī la ya: D kī li kī ya (gap of slightly less than one syllable); M kī li kī la yā/; G kī la kī la yā/; T kī lī kī la ya; R kī lī kī lā ya; N kī lā ya | ⁸¹bighnān: MGTRN big nan | ⁸²hūṃ phaṭ: MGTRN hūṃ | ⁸³dīpta tsakra: MG tig ta tsag kra; TRN tib ta tsag kra | ⁸⁴ha na ha na: N ha na | ⁸⁵ṓṃ: MGTRN om | ⁸⁶kro dha: TRN kro ta | ⁸⁷kā ra gardza gardza: M ka ra gar rdza gar rdza. G ka ra ga rdza ga rdza (space for one letter after each ga, ra appears to have been deleted); T ka ra gar dzā gar dzā; R ka ra gar dza gar dza; N ka ra ga ra dza ga ra dza | ⁸⁸dza: M rdza; G dza (head letter ra deleted) | ⁸⁹ya: N ya na | ⁹⁰nī la danḍa: MG ni la tan tra; TRN nī la dan ta | ⁹¹da ha da ha: N da ha | ⁹²hūṃ: MG omit | ⁹³ya mānta: MGTRN ya man ta | ⁹⁴ārya: D ārya, ya subscribed, not attached ya; TRN arya | ⁹⁵bhandha bhandha: MGTRN ban dha ban dha | ⁹⁶grī: MG gri; TR ghri; N ghi | ⁹⁷phaṭ: N phaṭ/ ha ya ghi ba hu lu hu lu hūṃ phaṭ/ (dittography) | ⁹⁸a pa ra dzi ta tiṣṭha tiṣṭha: M om pa ra tsi ta ti sta ti sta; G a pa ra tsi ta ti sta ti sta; TRN a pa ra tsi ta tiṣṭha tiṣṭha | ⁹⁹a mṛ ta kuṇḍa li tṣtshindha tṣtshindha hūṃ phaṭ: MG a mṛ ta kun dha li tṣtshin dha tṣtshin dha phaṭ; T a mri ta kun ḍa li tsin dha tsin dha hūṃ phaṭ; R a mri ta kun ṭa li tsin dha tsin dha hūṃ phaṭ; N a mri ta kuṇḍa li tsin dha tsin dha hūṃ phaṭ

trai lokya¹⁰⁰ bi dza ya bhindha bhindha¹⁰¹ hūṃ phaṭ/
 ma hā¹⁰² ba la spho ṭa spho ṭa¹⁰³ hūṃ phaṭ/
 e ka tsa ti¹⁰⁴ gsang ba'i yum/
 /ya mtshan byin rlabs¹⁰⁵ chen po las/
 /snyems ma¹⁰⁶ stag¹⁰⁷ dang bya rgod mgo/
 /ma lus 'khor bcas 'bar bar¹⁰⁸ gyur¹⁰⁹/
 /sku gsung thugs kyi byin rlabs¹¹⁰ las/
 /pho nya'i dpung¹¹¹ tshogs nyi shu ni¹¹²/
 /geig la yang¹¹³ gsum gsum¹¹⁴ drug cur¹¹⁵ bstan/
 /thams cad 'dzin cing len¹¹⁶ par byed/
 /de ni rab tu mngag bya'o¹¹⁷/
 /sme sha¹¹⁸ can gyi¹¹⁹ mthu che ste¹²⁰/
 /bu mo lo grangs nyi shu la/
 /phyag rgya'i dkyil 'khor gsal bkod nas/
 /mam¹²¹ gsum dag tu¹²² nan tan bya/
 /rin chen sna lnga'i bum pa la/
 /dzaḥ¹²³ hūṃ baṃ hoḥ¹²⁴ bzhis bkug la/
 /sku gsung thugs kyi snying po mchog
 /lus ngag yid la bstim¹²⁵ par bya'o¹²⁶/
 /nṛ¹²⁷ nyid dngos sam¹²⁸ yid bzhin mdzod/
 /bum pa'i¹²⁹ mchog ni bzang po yis/
 /tshe gzhaḡ¹³⁰ gnas¹³¹ ni de yin te/
 /yang nas yang du bkug¹³² byas¹³³ na¹³⁴/
 /mngon sum¹³⁵ smin par gyur pa dang/
 /dbyings su yang na sba¹³⁶ bar bya'o¹³⁷/
 /rdo rje¹³⁸ go chas bsrung¹³⁹ ba yis/
 /brtan¹⁴⁰ zhing 'khor los gdab par bya'o¹⁴¹/
 /snying po 'bru lnga'i nang¹⁴² du bstim¹⁴³/
 /sangs rgyas ma lus thams¹⁴⁴ cad kun¹⁴⁵/
 /rgyal po tshe dpag med par bsgom¹⁴⁶/
 /sku mdog¹⁴⁷ gangs ri¹⁴⁸ 'tsher ba la/
 /rgyan phreng¹⁴⁹ sna tshogs rnamis kyiis brgyan/
 /yid bzhin rin¹⁵⁰ chen phreng¹⁵¹ ba dang/
 /za ma tog dang rin chen rgyal¹⁵²/
 /bum pa bzang¹⁵³ la sogs pa yis¹⁵⁴/
 /gzhan la 'gro ba'i don bya ba/
 /bsam gyis mi khyab mtha' yas mchog
 /bgegs kyiis nṛ¹⁵⁵ rnamis mi ster na/
 /tshe dpag med kyang¹⁵⁶ khro bo ste/

G129v

N73r

R137r

M145r(289)

D65v

T170r(339)

¹⁰⁰trai lokya: MG trai lo kya; TRN tre log kya | ¹⁰¹bhindha bhindha: MGTR bin dha bin dha; N bin dha | ¹⁰²ma hā: R mahā | ¹⁰³spho ṭa spho ṭa: MG spo ṭa spo ṭa; TR spo ta spo ta; N sbo ta sa sbo ta | ¹⁰⁴tsa ti: MG dza ṭi; TR 'dza ti; N dza ti | ¹⁰⁵rlabs: N brlabs | ¹⁰⁶ma: R ma inserted as correction in black | ¹⁰⁷stag: MG rtag | ¹⁰⁸bar: N omits | ¹⁰⁹gyur: MG 'gyur | ¹¹⁰rlabs: DN brlabs | ¹¹¹nya'i dpung: D nya dpung; M nya'i dbung; T nya'i dphung (dpung intended?) | ¹¹²ni: MG ste | ¹¹³la yang: MG la'ang | ¹¹⁴gsum gsum: TRN gsum | ¹¹⁵cur: DTR becur | ¹¹⁶dzin cing len: TRN len cing 'dzin | ¹¹⁷mngag bya'o: D mngag bya ba'o; MG sngags bya'o; TRN mngag par bya'o; Rc mngags par bya'o | ¹¹⁸sha: D ba | ¹¹⁹gyi: TRN ni | ¹²⁰che ste: D chen te | ¹²¹nam: N nams | ¹²²tu: TR du | ¹²³dzaḥ: TRN dza | ¹²⁴hoḥ: MGR ho; TN hō | ¹²⁵bstim: TRN bstims | ¹²⁶bya'o: D bya; Rc bya | ¹²⁷nṛ: M ṇi; GTRN nri | ¹²⁸sam: MG dang | ¹²⁹pa'i: MG pa | ¹³⁰gzhaḡ: DN bzhag; MG gzhan | ¹³¹gnas: MG nas | ¹³²bkug: TRN dgug | ¹³³byas: R byed | ¹³⁴na: MG nas | ¹³⁵mngon sum: M mngon su; T mngos sum | ¹³⁶yang na sba: M stsa; G stsal; TRN yang ni sba | ¹³⁷bya'o: Rc bya | ¹³⁸rje: D rje'i | ¹³⁹chas bsrung: D cha bsrung; MG chas srung | ¹⁴⁰brtan: MG brten | ¹⁴¹bya'o: D bya; Rc bya | ¹⁴²nang: D nad, but nang intended? | ¹⁴³bstim: TRN stim | ¹⁴⁴thams: N thams subscribed in tiny writing, partly illegible | ¹⁴⁵kun: R ku | ¹⁴⁶bsgom: MGT sgom | ¹⁴⁷mdog: D mchog | ¹⁴⁸ri: N ri' | ¹⁴⁹phreng: MG 'phreng | ¹⁵⁰rin: T chin | ¹⁵¹phreng: MG 'phreng | ¹⁵²rgyal: TR rkyal; N gyi | ¹⁵³bzang: MG bzang po | ¹⁵⁴pa yis: TRN pa'i sa | ¹⁵⁵kyis nṛ: TRN kyi bri | ¹⁵⁶kyang: N kyi

/phyogs bcu nam mkha'i¹⁵⁷ khams bkang nas/
 /sgra skad drag po bton¹⁵⁸ nas ni/
 /thams cad ma lus thul¹⁵⁹ bar bya/
 /tshe dpag med pa'i¹⁶⁰ dbang du bsgrub¹⁶¹/
 /tshe bsnyen dang ni nye bsnyen dang/
 /tshe bsgrub¹⁶² dang ni bsgrub¹⁶³ chen po/
 /thabs dang shes rab sbyor ba yis¹⁶⁴/
 /ci 'dod las rnams 'grub¹⁶⁵ par 'gyur/
 /tshe dbang mo ni¹⁶⁶ rgyud 'phel ma/
 /dkar mo'i mdog la 'od¹⁶⁷ 'phror 'gyur¹⁶⁸/
 /phyag na rin chen gang ba yi¹⁶⁹/
 /phyag rgya sna tshogs cir yang 'gyur¹⁷⁰/
 /'jig rten drug gi phyogs bcu na¹⁷¹/
 /gnas pa'i 'gro drug ma lus la/
 /phan pa'i tshe dbang 'di sbyin no/
 /de las phan pa'i nus mthu med/
 /yi ge bzlas pa'i 'phrul¹⁷² chen ni/
 /rnam¹⁷³ gsum tshul gyis ma¹⁷⁴ 'khrugs par¹⁷⁵/
 /sngags bzlas cho ga bar mi gcad¹⁷⁶/
 /'dris gsal brtan¹⁷⁷ pa'i mchog gis bya/
 /om̐ om̐ om̐ om̐/
 hūṃ hūṃ hūṃ hūṃ hūṃ/
 swā swā swā swā swā¹⁷⁸/
 āṃ āṃ āṃ āṃ āṃ¹⁷⁹/
 hām hām hām hām hām¹⁸⁰/
 bhrūṃ bhrūṃ bhrūṃ bhrūṃ bhrūṃ¹⁸¹/
 ba ba ba ba ba¹⁸²/
 dzra dzra dzra dzra dzra¹⁸³/
 ā ā ā ā ā¹⁸⁴/
 yu yu yu yu yu/
 ṣe ṣe ṣe ṣe ṣe¹⁸⁵/
 hūṃ hūṃ hūṃ hūṃ hūṃ/
 a a a a a¹⁸⁶/
 ōṃ¹⁸⁷ tshe rnams dbang du ma¹⁸⁸ gyur na/
 /bde gshegs¹⁸⁹ lnga yang tshe dpag med/
 /sku gsung thugs kyi¹⁹⁰ gzugs kyis ni/
 /phyogs bcu nam mkha'i¹⁹¹ khams bkang nas/
 /phyag rgya mtshon¹⁹² cha sna¹⁹³ tshogs kyis/
 /'jig rten phyogs bcu'i bdud bcom nas/
 /gro lnga'i tshe rnams dbang du¹⁹⁴ bsdus¹⁹⁵/

N73v

G130r

R137v

M145v(290)

T170v(340)

¹⁵⁷nam mkha'i: T namkha'i | ¹⁵⁸bton: MG bstod; TRN bston | ¹⁵⁹thul: MG thal | ¹⁶⁰pa'i: TRN pa | ¹⁶¹bsgrub: MG bsgrubs; TRN sgrub
¹⁶²bsgrub: TRN sgrub | ¹⁶³bsgrub: MGTRN sgrub | ¹⁶⁴sbyor ba yis: TRN 'byor pa'i sa | ¹⁶⁵'grub: MG grub | ¹⁶⁶tshe dbang mo ni: D
 tshe yi dbang mo; TRN tshe dbang ma ni | ¹⁶⁷'od: MT 'ong ('od intended?) | ¹⁶⁸'gyur: DN gyur | ¹⁶⁹ba yi: MG yin pa; T ba yis
¹⁷⁰'gyur: TRN sgyur | ¹⁷¹na: TRN nas | ¹⁷²'phrul: TRN tshul | ¹⁷³rnam: R rnams; Rc rnam | ¹⁷⁴ma: MG mnga' | ¹⁷⁵'khrugs par: TR 'khrul
 bar; N 'khrug bar | ¹⁷⁶gcad: TRN bcad | ¹⁷⁷gsal brtan: MG bsal bstan | ¹⁷⁸swā swā swā swā swā: MGTRN swa swa swa swa
¹⁷⁹āṃ āṃ āṃ āṃ āṃ: MG am̐ am̐ am̐ am̐ am̐; TRN i i i i i | ¹⁸⁰hām hām hām hām hām: MG ham̐ ham̐ ham̐ ham̐ ham̐; TRN ha ha ha ha
 ha | ¹⁸¹bhrūṃ bhrūṃ bhrūṃ bhrūṃ bhrūṃ: MG bhrum̐ bhrum̐ bhrum̐ bhrum̐ bhrum̐; TRN brum̐ brum̐ brum̐ brum̐ brum̐ | ¹⁸²ba ba ba
 ba ba: MG bha bha bha bha bha | ¹⁸³dzra dzra dzra dzra dzra: MG dzā dzā dzā dzā dzā | ¹⁸⁴ā ā ā ā ā: TRN a a a a a | ¹⁸⁵ṣe ṣe ṣe ṣe ṣe:
 MGTRN she she she she she | ¹⁸⁶a a a a a: MG ā ā ā ā ā | ¹⁸⁷om̐: MGRN om̐/ (R gap before om̐ where one letter has been deleted); T a
 om̐/ | ¹⁸⁸ma: N omits | ¹⁸⁹bde gshegs: MG bder gshegs; N bde bshegs | ¹⁹⁰kyi: N kyis | ¹⁹¹nam mkha'i: T namkha'i | ¹⁹²phyag rgya
 mtshon: MG sangs rgyas tshon; TRN phyag rgya'i mtshon | ¹⁹³N lacuna for five or six letters, with possible signs of deletion | ¹⁹⁴du:
 N du subscribed | ¹⁹⁵bsdus: D sdud; R sdus

/gshol dang gtun shing phyag rgya¹⁹⁶ yis/
 /'og gi 'jig rten khams dkrugs¹⁹⁷ nas/
 /gshin rje'i gnas nas¹⁹⁸ tshe bkug ste¹⁹⁹/
 /snying po lnga la bstim²⁰⁰ par bya/
 /phyag rgya'i²⁰¹ 'khor lo chen po yis/
 /steng gi 'jig rten khams dkrugs te²⁰²/
 /dbang phyug lha chen la sogs dang²⁰³/
 /bar snang bgegs nmams rgyu ba la/
 /nr̥²⁰⁴ tshe rab tu dgug par bya/
 /'khor lo'i 'bru la bstim²⁰⁵ nas ni/
 /de nas yi ge 'bru lnga ste²⁰⁶/
 /nr̥ yi²⁰⁷ gnas lngar bstim²⁰⁸ par bya'o²⁰⁹/
 /ōm̥²¹⁰ badzra kā bā tsa²¹¹ badzra rakṣa²¹² hūm̥/
 ōm̥²¹³ sarba ta thā ga ta hr̥ da ya a dhi tiṣṭha²¹⁴ badzra swā hā²¹⁵/
 /phyag rgya bsrung²¹⁶ ba'i cho ga ste/
 /'bru lnga²¹⁷ yi ge 'bru gcig²¹⁸ ste/
 /'bru gcig²¹⁹ mi dmigs dbyings su thim²²⁰/
 /a/
 yid bzhin bum pa rin po che/
 /rgyan dang rin chen phreng²²¹ bas brgyan²²²/
 /rin chen lnga dang sman lnga dang/
 /'bru lnga spos²²³ lnga nyungs kar²²⁴ lnga/
 /sngags mkhan²²⁵ rab ldan blo brtan²²⁶ pas/
 /yan lag ma nyams²²⁷ sngags bzlas bsgom²²⁸/
 /rgyan cha²²⁹ lnga²³⁰ dang ldan byas nas/
 /dkyil 'khor thams cad grub²³¹ par 'gyur/
 /de nas rigs kyi²³² bu mchog des²³³/
 /yo byad²³⁴ ma lus ldan byas nas/
 /mchod yon nam pa sna tshogs kyi/
 /mnyes mchod dngos grub thob par bya²³⁵/
 /gdod nas²³⁶ byang chub snying po²³⁷ la/
 /rnam rtog las kyi 'khor²³⁸ ba rnams/
 /rnal 'byor dbang phyug thabs mkhas pas/
 /'khor ba'i dra ba bkrol²³⁹ nas ni/
 /yab yum gnyis med mkha' la bsgral/
 /bsgrub pa po yi²⁴⁰ las su ni/
 /brtul zhugs bskyed²⁴¹ de sbyor sgrol brtsam²⁴²/
 /de dag sngags kyi²⁴³ dam tshig ste/
 /ming gis²⁴⁴ mi bya²⁴⁵ mi rung ngo/
 /gal te byas na ltung bar 'gyur/
 /ma byas na yang ltung bar 'gyur/

N74r
G130v

D66r

M146r(291)

R138r

T171r(341)

N74v

¹⁹⁶rgya: N brgya | ¹⁹⁷dkrugs: D dkrug | ¹⁹⁸nas: MG nmams | ¹⁹⁹ste: TRN nas | ²⁰⁰bstim: TRN stim | ²⁰¹rgya'i: MG gi; TR rgya; N brgya
²⁰²dkrugs te: D dkrug ste | ²⁰³dang: MG te | ²⁰⁴nr̥: MG bri; TRN nri | ²⁰⁵bstim: TRN stims | ²⁰⁶ste: MGTRN de | ²⁰⁷nr̥ yi: MG ni'i; TRN
 nri'i | ²⁰⁸bstim: M bltim; TRN stim | ²⁰⁹bya'o: Rc bya | ²¹⁰ōm̥: MGRN om om; T om o | ²¹¹kā bā tsa: MG ka pa tsa; TRN ka ba ba tse/
²¹²rakṣa: MG ra ga; TRN rag sha | ²¹³ōm̥: MGTRN om | ²¹⁴ta thā ga ta hr̥ da ya a dhi tiṣṭha: MG ta tha ga ta hri ta ya/ a ti sta; TN ta
 tha ga ta dhri dha ya a rhi tiṣṭha; R ta tha ga ta dhri dha ya arhi tiṣṭha | ²¹⁵swā hā: G swāhā; TR swa hā | ²¹⁶bsrung: D srung | ²¹⁷lnga:
 MG lnga'i | ²¹⁸gcig: TRN cig; Rc gcig | ²¹⁹gcig: TRN cig; Rc gcig | ²²⁰thim: N thims | ²²¹phreng: MGN 'phreng | ²²²bas brgyan: TRN
 ba dang | ²²³spos: MG sbos | ²²⁴nyungs kar: D rin chen; R nyungs dkar; Rc nyung dkar | ²²⁵mkhan: N mkhar | ²²⁶brtan: MG bstan
²²⁷nyams: N mnyams | ²²⁸bsgom: MG sgom | ²²⁹cha: TRN chas | ²³⁰lnga: N lngas | ²³¹grub: D 'grub | ²³²kyi: D kyi (gap of slightly less
 than one syllable); G bu | ²³³des: MG ste | ²³⁴byad: TN byas | ²³⁵bya: D 'gyur | ²³⁶gdod nas: MG 'dod na | ²³⁷byang chub snying po: D
 snying po byang chub | ²³⁸'khor: N dkyil 'khor | ²³⁹ba bkrol: MG bas dkris | ²⁴⁰po yi: TRN po'i | ²⁴¹zhugs bskyed: D zhugs bskyod;
 TRN zhugs bskyed | ²⁴²brtsam: N bstsam | ²⁴³kyi: R gyi | ²⁴⁴gis: MG gi | ²⁴⁵bya: M sbyar; G sbyor; TRN byar

/rab²⁴⁶ brtags bsgoms te bya bar gsungs/
 /rab²⁴⁷ bskyed spyang drang²⁴⁸ mchod byas nas/
 /bsnyen pa gzhung²⁴⁹ bzhin brtson²⁵⁰ par bya'o²⁵¹/
 /bdun nam bdun 'bum²⁵² bzlas nas²⁵³ ni/
 /ma btab²⁵⁴ bzhin du las²⁵⁵ mams 'grub/
 /nyin mtshan gung la rab mngags²⁵⁶ nas/
 /gzugs la phab ste²⁵⁷ bcings²⁵⁸ la bzhag²⁵⁹
 /bsgrub²⁶⁰ pa'i zhag grangs tshang ba²⁶¹ dang/
 /mtshan ma bzang po byung ba na/
 /ting 'dzin²⁶² bsar²⁶³ te rab tu gdab²⁶⁴/
 /mgo dang tsitta lte²⁶⁵ ba dang/
 /gsang gnas yan lag bzhi la gdab/
 /bden pa bdar²⁶⁶ nas yang nas²⁶⁷ yang/
 /gru gsum e yi²⁶⁸ dkyil 'khor du/
 /bcu gcig dang ni rtsa gcig gis/
 /mnan²⁶⁹ cing gzir ba'ang²⁷⁰ de bzhin no/
 /de nas rab tu dngos grub blang²⁷¹/
 /gtor ma tsho gsum gnas su²⁷² dgye²⁷³/
 /bsdu dang bsrung ba de bzhin te²⁷⁴/
 /rigs mi nub par bskyed²⁷⁵ par bya'o²⁷⁶/
 /zhes²⁷⁷ gsungs pas/
 bsgral bas rtag chad²⁷⁸ gnyis su med pa'i ngang du sangs rgyas nas mya ngan las²⁷⁹ 'das te/R138v
 skye med tshe'i ngo bor gyur to/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 tshe sgrub²⁸⁰ cing gdon²⁸¹ bsgral²⁸² ba'i le'u ste bcu drug pa'o//

G13lr
M146v(292)

D66v

²⁴⁶rab: MG rang; N rab (lacuna for about seven letters, with signs of deletion) | ²⁴⁷rab: N rabs | ²⁴⁸drang: D drang (gap of slightly less than one syllable); MGTRN drangs | ²⁴⁹gzhung: TRN bzhung | ²⁵⁰brtson: TRN brtsam | ²⁵¹bya'o: Rc bya | ²⁵²bdun nam bdun 'bum: TRN 'bum 'am bdun phrag | ²⁵³nas: D na | ²⁵⁴btap: MG stang | ²⁵⁵las: MG legs | ²⁵⁶mngags: MG bsngags; TN drangs; R drang | ²⁵⁷ste: N omits | ²⁵⁸bcings: R bcing | ²⁵⁹bzhag: TR gzhag | ²⁶⁰bsgrub: TR sgrub | ²⁶¹tshang ba: TRN tshangs pa; Rc tshang ba | ²⁶²ting 'dzin: MG ting nge 'dzin | ²⁶³bsar: MG dper; N bsal | ²⁶⁴gdab: N gdag | ²⁶⁵tsitta lte: T rtsi ta lta; R rtsi ta lte; N rtsi ta lce | ²⁶⁶bdar: TR brdar | ²⁶⁷nas: D dang | ²⁶⁸e yi: TRN e'i | ²⁶⁹mnan: TRN gnang | ²⁷⁰ba'ang: R ba 'ang | ²⁷¹blang: MG blangs | ²⁷²gnas su: R gnasu | ²⁷³dgye: for bkye?; MG skye | ²⁷⁴te: TRN ste | ²⁷⁵bskyed: TRN skyed | ²⁷⁶bya'o: Rc bya | ²⁷⁷zhes: TRN ces | ²⁷⁸chad: N chang | ²⁷⁹las: N omits | ²⁸⁰sgrub: bsgrub | ²⁸¹gdon: D don | ²⁸²bsgral: MG sgral

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 17

sDe dge: 66v.2; mTshams brag: 146v.6; sGang steng: 131r.5; gTing skyes 171r.7; Rig 'dzin: 138v.2; Nubri: 74v.6

//de nas kī lā yas/¹

khro bo'i rgyal po chen po² bstan³ pa las/⁴

T171v(342)

khro bo rnam pa'i tshogs su⁵ bsgrags⁶ nas/⁷

'di skad ces brjod do/

/mya ngan 'das pa'i⁸ snying po 'di/⁹

/mtshan mas btsal¹⁰ ba ma yin gyis/¹¹

/dag pa rnam gsum ma nor zhing/¹²

/rang rig rgyal po goms¹³ pa yis/

M147r(293)

/mya ngan 'das 'di rnyed¹⁴ par 'gyur/

/drag po gtum po bsgrub¹⁵ pa ni/

/gnod¹⁶ gdug rnam¹⁷ gnyis bsgral ba'i¹⁸ phyir/

G131v; T173v(346); R140v; N77v

/gzhung dang mthun¹⁹ pa'i gnas dag tu/

/phun sum tshogs pa'i slob dpon²⁰ gyis/

/byams dang snying rje²¹ ngon²² btang nas/

/srid pa'i phur bu bsgrub par bya'o/²³

/gong gi²³ phur bu'i rgyu²⁴ dag la/²⁵

/ring thung mgo mjug²⁶ tshad²⁷ mnyam ste²⁸/

T174r(347)

/rke²⁹ pa rgya mdud drag po las³⁰/

/rtse mo³¹ chu srin kha nas phyung³²/

/bcu gcig bdun³³ gsum rtsa gcig³⁴ pos³⁵/

/mkhas pas byin gyis brlab par bya'o³⁶/

/gong ma de dang tshad gcig³⁷ ste/

/mi brjed gzungs³⁸ la gdags³⁹ par bya⁴⁰/

/drag po'i bsnyen pa dbul bar bya'o⁴¹/

/dkyil 'khor yum gyi dbyibs⁴² 'dra la/

/zla gam⁴³ gsum gyis mtha' bskor⁴⁴ te⁴⁵/

/rdzas la sogs pa dgram par bya'o⁴⁶/

/dbang drag 'dren⁴⁷ pa'i gzugs can la/

/byin brlab⁴⁸ dbang bskur gzi⁴⁹ bskyed la⁵⁰/

¹ At this point, TRN insert a long section not found here in DMG, which includes the end of their chapter 17. The text from here is located further down in TRN (from gTing skyes 173v, line 6). TRN's insert is found below in DMG.

¹¹ In Kong sprul's *rgyud 'grel*, we find the following words as a quotation from this section:

phun sum tshogs pa'i slob dpon gyis/ /byams dang snying rje ngon btang la/ /srid pa'i phur bu bsgrub par bya'o/ (69, line 2). We find the same quotation with exactly the same wording (apart from bya/ for bya'o/ in the bDud 'joms bka' ma edition) in the quotation given in the *'Bum nag* (39 line 6) [274.2-3].

¹nas kī la yas/: D nas; MG nas yang *badzra* kī la yar/; TRN nas *kar ma* kī lā yas/ | ²chen po: TRN omit | ³bstan: TRN *brtan* | ⁴las/: D la | ⁵tshogs su: D tshig tu | ⁶bsgrags: MG *bsgral* | ⁷nas/: MG nas | ⁸das pa'i: D las 'das | ⁹di: TRN ni | ¹⁰btsal: TRN *brtsal* | ¹¹gyis: TRN gyi | ¹²zhing: TRN cing/ | ¹³po goms: MG por sgom | ¹⁴rnyed: D rnyed probably intended but appears more like rnyeng; TRN snyed | ¹⁵bsgrub: MG bsgrubs | ¹⁶gnod: G gnad | ¹⁷rnam: R rnams; Rc rnam | ¹⁸ba'i: TRN bas | ¹⁹mthun: MGTRN 'thun | ²⁰slob dpon: N slob | ²¹M gap of about one syllable | ²²ngon: G mngon | ²³gong gi: MG *gang* gis | ²⁴rgyu: MGN *rgyud* | ²⁵la: MG las/ | ²⁶mjug: TRN 'jug | ²⁷tshad: T tshang | ²⁸mnyam ste: MG bsnyams te; TRN mnyams te; Rc mnyam te | ²⁹rked: D sked; TRN rkyed; Rc sked (or possibly skyed) | ³⁰las: D la | ³¹N unclear/possibly rubbed out srin appears to follow, but deletion is probably intended. | ³²phyung: D dbyung; MG byung | ³³bdun: N gdun | ³⁴gcig: T cig | ³⁵pos: TRN po | ³⁶bya'o: TRN bya | ³⁷gcig: MGTRN cig; Rc gcig | ³⁸gzungs: MG *gzugs*; TRN bzungs; Rc bzung | ³⁹gdags: R mngags | ⁴⁰bya: MG bya'o | ⁴¹bya'o: TRN bya | ⁴²dbyibs: D *dbyings* | ⁴³gam: MG kham | ⁴⁴bskor: TRN skor | ⁴⁵te: TN ste | ⁴⁶bya'o: TRN bya | ⁴⁷dren: D 'dres | ⁴⁸brlab: MG brlabs; R rlab | ⁴⁹gzi: N bzi | ⁵⁰la: MG par

/gdan⁵¹ la bzhugs su⁵² gsol ba gdab/
 /bsnyen pa⁵³ bya phyir bsnyen⁵⁴ pa dbul⁵⁵/
 /mi rtog⁵⁶ kun snang rgyu bsgoms te/
 /sems kyi dkyil 'khor chags 'gyur⁵⁷ bas⁵⁸/
 /mthing ka⁵⁹ hūṃ gi 'phro 'du las/
 /gsang ba'i sngags kyis bskyed nas ni/
 /mi bzad 'bar ba'i⁶⁰ rdo rje'i⁶¹ sku/N78r
 /phur bu⁶² khro bo⁶³ 'khor gyis bskor⁶⁴/
 /bha⁶⁵ ga la ni lingga⁶⁶ bzhag⁶⁷
 /mtshan ma ming du bcas par bya⁶⁸/
 /khro bo'i⁶⁹ zhal ni gang yang rung/
 /lan gsum lan bdun rtag⁷⁰ bsgom⁷¹ zhing/
 /mngon du byung ba'i rgya⁷² 'bar te⁷³/
 /bdag nyid dkyil 'khor lhar⁷⁴ gyur te⁷⁵/
 /mi bskyod dbyings las ma g.yos kyang/
 /khams gsum gdug pa bsgral ba'i phyir/
 /mthing⁷⁶ nag 'bar ba'i dkyil 'khor⁷⁷ nas/
 /zhe sdang⁷⁸ rdo rje'i⁷⁹ sku phyung nas/
 /ma traṃ⁸⁰ la sogs bsgral⁸¹ bar⁸² bya'o/
 /rdo rje⁸³ ba spu nyag⁸⁴ re las/
 /khro bo bye ba 'bum phyung nas/
 /zhal nas drag po'i 'dzab kyang zlos/
 /phyag na dbang drag phur bu 'dril⁸⁵/
 /zhabs kyang drag po'i⁸⁶ tshul du bzhugs/
 /pho nya phyag brnyan bka' nyan tshogs/
 /yang sprul mang po⁸⁷ mngag⁸⁸ pa⁸⁹ mgyogs/
 /rol pas dgra bgegs dbang du sdud⁹⁰/
 /de ni dpal gyi pho nya ste/
 /sku la sdo⁹¹ zhing ring⁹² la snyog⁹³/
 /rgyal khams phung bar byed pa dang/
 /gnod sems log par lta ba nmams/
 /bdun rgyud gcod⁹⁴ par the tshom⁹⁵ med/
 /hūṃ gis bsdu⁹⁶ zhing⁹⁷ phaṭ kyis 'phang⁹⁸/
 /zhal gyis⁹⁹ rang sngags khri 'bum du/
 /rnam gsum tshul gyis bzlas nas su/
 /gro lnga'i sems can thams cad kun/
 /dbang med zhal du thim par 'gyur/
 /sa ma ya¹⁰⁰ yang¹⁰¹ lhag par 'jebs¹⁰²/
 /sku mdog dud¹⁰³ ka la sogs dang/
 /mche gtsigs¹⁰⁴ khro gnyer glog stong 'gyu¹⁰⁵
 /zhal bgrad¹⁰⁶ phyag rgya 'bar ba dang/

R141r

M147v(294)

D67r

G132r

T174v(348)

N78v

M148r(295)

⁵¹gdan: T bdan; N bden | ⁵²bzhugs su: R gzhugs su; N bzhugsu | ⁵³bsnyen pa: D nye bar | ⁵⁴bsnyen: MG snyed | ⁵⁵dbul: D 'bul: N 'bum | ⁵⁶mi rtog: G mi rtogs; N me tog | ⁵⁷gyur: DN gyur | ⁵⁸bas: D pas | ⁵⁹mthing ka: D *mthing nag* | ⁶⁰ba'i: D ba | ⁶¹rje'i: N rje | ⁶²bu: TR bu'i; N bu'o | ⁶³bo: D bo'i | ⁶⁴bskor: TR skor | ⁶⁵bha: TRN ba | ⁶⁶lingga: M lingka; GTN ling ka; R ling ga | ⁶⁷bzhag: TN gzhag
⁶⁸bya: D bya'o; MG bzhag | ⁶⁹N gap where syllable might have been deleted | ⁷⁰rtag: D rtog | ⁷¹bsgom: MG sgom; T bsgoms: N btrags | ⁷²rgya: MG rtags; TRN zhal | ⁷³te: MG der; TRN ste | ⁷⁴lhar: MG ltar | ⁷⁵TN ste | ⁷⁶N gap where syllable might have been deleted | ⁷⁷dkyil 'khor: MG *gzhal yas* | ⁷⁸sdang: N yang | ⁷⁹rje'i: TRN rje | ⁸⁰traṃ: GN trang; TR tang | ⁸¹bsgral: TRN bsgrol | ⁸²bar: M ba; TRN omit | ⁸³rje: MG rje'i | ⁸⁴nyag: MG re | ⁸⁵dril: D dril | ⁸⁶drag po'i: TRN *phur bu'i* | ⁸⁷po: MG pos | ⁸⁸mngag: Rc mngags | ⁸⁹pa: MGR par | ⁹⁰sdud: TR bsdu; N bsdu | ⁹¹sdo: D bsdo; MTRN *sngo* | ⁹²ring: D rigs; M rig | ⁹³snyog: D bsnyegs; TRN myog | ⁹⁴gcod: MG bcad | ⁹⁵tshom: MG tsom; N mtshom | ⁹⁶bsdu: D bsdu; TN sdu; R sngu; Rc sdu | ⁹⁷zhing: DTN shing | ⁹⁸phang: MG 'phangs
⁹⁹gyis: D gyi | ¹⁰⁰sa ma ya: MG ya ma ye | ¹⁰¹yang: D ni | ¹⁰²jebs: D 'dzin | ¹⁰³dud: GT dung | ¹⁰⁴gtsigs: TN brtsigs; R rtsigs | ¹⁰⁵gyu: D 'khyug; N 'gyur | ¹⁰⁶bgrad: T dgrad; RN dgrang; Rc bgrad

la¹⁰⁷ goms pa bsgom par bya¹⁰⁸/
 nyid¹⁰⁹ 'dzin pa'i phyag rgya ste/
 an ma¹¹⁰ bzung nas rang sngags 'don¹¹¹/
 on par¹¹² dbang pos ltar¹¹³ yod¹¹⁴ par/
 rg¹¹⁵ bsdu¹¹⁶ nas dbyings su mchod¹¹⁷/
 shom¹¹⁸ med par 'grub par nges/
 pa'i chos 'jig¹¹⁹ ma rungs¹²⁰ pa/
 bos¹²¹ dgos¹²² pa yod pa'i phyir/
 la phan par¹²³ bya bar shis¹²⁴/
 po¹²⁵ las kyī dkyil 'khor 'dir/
 yis drangs shing phaṭ kyis bstim/
 tshad rtags la phebs¹²⁷ pa dang/
 an dang¹²⁸ ldan pa'i gtum po¹²⁹ yis/
 pa'i ting 'dzin bsang¹³⁰ byas nas/
 po'i phyag rgya bcas nas kyang¹³¹/
 n gsum bcad pa'i rtsa gcig pos/
 nas bskor¹³³ zhing gnas su gdab/
 rgyal mang po'i¹³⁴ pho brang btab¹³⁵/
 gs¹³⁶ kyī phung po lhag ma la/
 mo pho nya sgrol zhing rol/
 pa'i 'phra¹³⁷ men za zhing ldag¹³⁸
 gzugs¹⁴⁰ phral te zos bsams¹⁴¹ nas/
 han ma¹⁴² ming du bsdu pa yang/
 ltar sngon gyi¹⁴⁴ de bzhin du/
 on pa'i byang chub lam du gzhu¹⁴⁵
 han ma'i bag chags der sbyangs so/
 ings la¹⁴⁶ spro zhing a la bstim/¹⁴⁷
 148

R141v

G132v

D67v
 T175r(349)

brjod pas/
 ns cad¹⁴⁹ khro bo'i rang bzhin du gyur pas/
 g pa can thams cad mya ngan las 'das par¹⁵⁰ gyur to/
 ar bu mya ngan las 'das pa'i rgyud chen po las/
 o bo gsang ba nye bar bsgrub¹⁵¹ pa'i le'u ste¹⁵² bcu bdun¹⁵³ pa'o//

M148v(296); N79r

107: TRN las | 108bya: D bya'o | 109nyid: R nyin; Rc nyid | 110ma: TRN mar | 111'don: MG gdon | 112par: D sum | 113ltar:
 od: M yong | 115ri lung: D *ril por*, but a substitution or amendment for ril por seems to be indicated - a line of dots runs f
 the foot of the page, where we find: *ril lung* byung; MG ri lur; TRN ri lung | 116bsdu: N sdus | 117mchod: N mchos | 118ts
 n | 119jig: MGT 'jigs | 120rungs: MG rings | 121dpa' bos: N dpa' bos chos 'jig ma rungs pa/ /dpa' bos [dittography] | 122dgo
 ar: MG pas | 124shis: T shes | 125po: R po'i | 126dzaḥ: MGTRN dza | 127phebs: N 'phebs | 128dang: D ma | 129po: R pa | 13
 l nga not very clear; might be bsar; MG *gsar*; TRN *bsal* | 131kyang: D ni | 132rked: MG sked; TRN rkyed; Rc sked (c
 ed) | 133bskor: MG *bskyor* | 134po'i: D *pos* | 135btap: MG gdab | 136gzugs: N final sa uncertain; appears more like a su
 | 137phra: D phra | 138ldag: G 'dag; T lhag | 139lhu: M lhun | 140gzugs: TR zug; N brug | 141bsams: Rc bsam | 142ma: MC
 i | 144gyi: MGN gyis | 145gzhu: MG bzhu | 146la: Rc las | 147bstim/: TRN bstim | 148ho/: MG hō | 149thams cad: N th
 : N bzlas bar | 151bsgrub: MG bsgrubs | 152ste: MG omit | 153bcu bdun: TN bcwo brgyad; R bco brgyad

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 18

sDe dge: 67v.3; mTshams brag:148v.2; sGang steng 132v.5; gTing skyes 175r.4; Rig 'dzin:141v.5; Nubri: 79r.1.

//de nas yang¹ kī la² yas/
lta ba byang chub³ sems kyi chos nyid/
/byang chub sems kyi phur bu mya ngan las 'das shing/
/rang bzhin⁴ byang chub sems su bsgrub par bya ba'i phyir/
'di skad⁵ brjod do/
/gnyis med sems kyi rang bzhin ni⁶/
/rgyu⁷ 'bras gnyis las mya ngan 'das/
'dzin rtog⁸ med pa'i phur pa la/
/dbyibs⁹ dang kha dog mi gnas na/
/gzugs dang kha dog so sor¹⁰ grags/
/log rtog phyin ci log bzhis bcings/
/gnyis med don¹¹ du byang chub sems/
'pho¹² 'gyur med pa phur pa'i don/
/mi dmigs nam mkha'i¹³ klong du bsgrub¹⁴/
/ma bcos¹⁵ ma nor dbyings las byung/
/de ni rang bzhin lhun grub gnas¹⁶/
/de las sems kyi 'bras bu¹⁷ ni/
/rgyu mchog 'bras bu yi ge hūṃ/
/gnyis med mtshon pa'i¹⁸ lam bzang po/
/srid pa gsum du¹⁹ bsdus nas ni/
/khams gsum kun las²⁰ 'das par bsam/
/de nas bdag gi byang chub sems/
/srid pa gsum la dbang sgyur²¹ zhing/
/bcom ldan 'das dang skal²² pa gcig²³
/byang chub sems ni mngon du bstan/
/thog mar gzhal yas byang chub sems/
/de ni²⁴ rgyu 'bras²⁵ ma bkag²⁶ chos/
/bsgrub²⁷ pa'i ye shes mtshon²⁸ gang po²⁹/
/gsang ba'i sngags kyis bskyed nas ni/
/sku dang ldan par³⁰ rab brgyan cing/
/khams gsum khro bos gang bar mdzod³¹/
/gnyis ldan sku gsung thugs su³² ldan/
/sku yi³³ tshogs kyis³⁴ rab brgyan te³⁵/
/thugs la³⁶ 'bar ba'i srog kyang bzhugs³⁷/
/dbu la rdzogs³⁸ pa'i sangs rgyas³⁹ bsrungs⁴⁰/
/khro bo mang pos gzir mnan⁴¹ nas/
/yul⁴² ni rnam par sgrol ba'i⁴³ thugs/

G133r

R142r

T175v(350)

M149r(297)

N79v

D68r

¹yang: MG yang badzra | ²la: TRN lā | ³chub: MG chub kyi | ⁴bzhin: MG *dang gzhan* | ⁵skad: MG skad ces | ⁶ni: D te | ⁷rgyu: T sgyu
⁸rtog: MG rtogs | ⁹dbyibs: TRN *dbyings* | ¹⁰sor: TRN so; Rc sor | ¹¹don: N gdan | ¹²pho: TRN pho | ¹³nam mkha'i: TRN mkha'i; Rc
namkha'i | ¹⁴bsgrub: MG bsgrubs | ¹⁵bcos: TR bco | ¹⁶gnas: D pas | ¹⁷bu: TRN bur | ¹⁸mtshon pa'i: D *don gyi* | ¹⁹du: D *nas* | ²⁰las: MG
la | ²¹sgyur: D bsgyur; TR rgyur | ²²skal: TRN bskal | ²³cgig: TRN cig | ²⁴ni: MG yi | ²⁵bras: N omits | ²⁶bkaḡ: MG 'gags | ²⁷bsgrub:
TRN sgrub | ²⁸mtshon: D *tshon* | ²⁹po: D pa'o | ³⁰par: MG pa'i | ³¹mdzod: D mdzad | ³²thugs su: TR thugs | ³³ku yi: TRN sku'i
³⁴kyis: MG kyi | ³⁵brgyan te: MG bskyed de; TR rgyan ste; R rgyan te | ³⁶la: TRN na | ³⁷bzhugs: D zhugs | ³⁸rdzogs: R rdzoḡ | ³⁹sangs
rgyas: MG *rigs lnga* | ⁴⁰bsrunḡ: MG srung; TRN bsrunḡ | ⁴¹mnan: D byas; TR gnan | ⁴²yul: MG *lus* | ⁴³ba'i: TR pa'i

/srid pa'i⁴⁴ phur bur⁴⁵ rtogs⁴⁶ pa'i ngang/
 /srid pa gsum yang thebs zhes⁴⁷ bya'o/
 /de las phur bu byang chub sems/
 /rang byung⁴⁸ gzugs med kun khyab pas⁴⁹/
 /rgyu⁵⁰ 'bras gnyis las⁵¹ mya ngan 'das/
 /kham s gsum ye shes bskyed nas ni/
 /rang byung⁵² ye shes gsal⁵³ ba'i rtags/
 /phur bu ye shes khro bo la/
 /nyi zla ri⁵⁴ rab phur bu'i rgyan/
 /shin tu⁵⁵ 'jigs⁵⁶ pa'i ye shes kyis/
 /mkha' gting med pa'i phur bu la/
 /khro bo'i⁵⁷ tshogs kyis rab brgyan⁵⁸ cing/
 /rang byung⁵⁹ ye shes⁶⁰ shar ba'i phyir/
 /kham s gsum dbang du yang dag grub⁶¹/
 /kham s gsum gdug pa bsgral ba'i⁶² phyir/
 /dag pa'i⁶³ dbyings las ma g.yos par⁶⁴/
 /tsham mgams⁶⁵ gzi byin⁶⁶ glog⁶⁷ ltar 'bar⁶⁸/
 /kham s gsum rtas thag⁶⁹ gcad⁷⁰ pa'i phyir⁷¹/
 /me dpung gsum gyis kham s sreg cing⁷²/
 /lhun gyis grub pa'i dkyil 'khor nas/
 /spyan drangs⁷³ bzhugs gsol dbyer med bstim/
 /nyes byed gsum gyi kham s bsregs⁷⁴ nasⁱ/
 /ye shes 'bar ba'i 'phrin⁷⁵ las bskul⁷⁶/
 /kham s gsum dus gcig⁷⁷ dbang bskur bas⁷⁸/
 /rang byung⁷⁹ sku ru nam dag cing/
 /rab tu srog gi gor⁸⁰ shar nas/
 /gnyis ldan sku gsung thugs su ldan/
 /mya ngan 'das pa'i dbyings su gsal/
 /dus gcig⁸¹ le brgan⁸² 'bar bar⁸³ smin/
 /snying ga⁸⁴ lce⁸⁵ steng⁸⁶ spyi bo nas/⁸⁷
 /yi ge 'bru gsum 'phro 'du las/
 /sku gsung thugs su⁸⁸ byin brlab⁸⁹ bskur⁹⁰/
 /hūm ām⁹¹ om/
 mam par shes pa⁹² ye shes tshogs⁹³
 /rang byung⁹⁴ phur bu⁹⁵ mya ngan 'das/
 /srog dang dbugs kyi byin rlabs⁹⁶ ni/
 /nam mkha'⁹⁷ lta bu'i ngang nyid las/

G133v

R142v

T176r(351)

 M149v(298); N80r
 T171v(342); R138v; N75r

ⁱ TRN do not give the following passage in this position; in their editions it is inserted higher up (from gTing skyes 171v, line 2 ff).

⁴⁴pa'i: TRN pa | ⁴⁵bur: D bu | ⁴⁶rtogs: TRN rtog; Rc rtogs | ⁴⁷zhes: TRN ces | ⁴⁸byung: MG 'byung | ⁴⁹khyab pas: D la khyab | ⁵⁰rgyu: T sgyu | ⁵¹las: D med | ⁵²byung: MG 'byung | ⁵³gsal: MG che | ⁵⁴ri: N rin | ⁵⁵tu: TR du | ⁵⁶jigs: TRN brjid | ⁵⁷bo'i: TRN bo | ⁵⁸brgyan: TRN rgyan | ⁵⁹byung: TRN 'byung; Rc byung | ⁶⁰khro bo la/ /nyi zla ri rab phur bu'i rgyan/ /shin tu 'jigs pa'i ye shes kyis/ /mkha' gting med pa'i phur bu la/ /khro bo'i tshogs kyis rab brgyan cing/ /rang byung ye shes: MG omit these 5 yig rkang (eyeskip) | ⁶¹grub: D 'grub | ⁶²bsgral ba'i: TRN bsgrub pa'i | ⁶³dag pa'i: MG dga' ba'i | ⁶⁴par: TRN kyang | ⁶⁵tsham mgams: MG 'tshams rnam; T tsham ngam; RN tshang ngam; Rc tsha mgams | ⁶⁶byin: D brjid | ⁶⁷glog: TRN klog | ⁶⁸bar: MG 'gyu | ⁶⁹thag: Rc dag | ⁷⁰gcad: MG gcod | ⁷¹phyir: R some uncertainty due to water damage | ⁷²sreg cing: D bsregs shing; Rc bsreg cing | ⁷³drangs: D drang | ⁷⁴bsregs: D bsreg | ⁷⁵phrin: D phrin | ⁷⁶bskul: TRN bsgul | ⁷⁷gcig: TRN cig | ⁷⁸bas: MG ba | ⁷⁹byung: TRN 'byung; Rc byung | ⁸⁰gor: Rc sgor | ⁸¹gcig: TRN cig | ⁸²le brgan: TRN leb rgan | ⁸³bar: N omits | ⁸⁴ga: MGTRN ka | ⁸⁵lce: MG ltse | ⁸⁶steng: MGTRN stengs | ⁸⁷nas/: D nas/ /spyan drang bzhugs gsol dbyer med bstim/ (this additional yig rkang is a repetition of that ten yig rkang above, not found in this position in other editions) | ⁸⁸su: MG kyi | ⁸⁹brlab: MG brlabs; TRN rlab | ⁹⁰bskur: MG bskul | ⁹¹ām: MGTRN am | ⁹²pa: D pa'i | ⁹³tshogs: D mchog | ⁹⁴byung: TRN 'byung; Rc byung | ⁹⁵bu: TR bur | ⁹⁶rlabs: TRN brlabs | ⁹⁷nam mkha': T namkha'

/gnyis med don gyi sku phyung⁹⁸ ba/
 /byang chub sems kyi phur bu⁹⁹ yis¹⁰⁰/
 /snang srid chos kyi dbyings nyid du/
 /ma btab bzhin du lhun gyis grub/
 /snang srid phur bur¹⁰¹ shar ba'i phyir/
 /bdag dang lhag¹⁰² gi¹⁰³ mchog rnam la/
 /gnyis med dbyings su sbyor¹⁰⁴ ba'i phyir/
 /yum bzhi'i¹⁰⁵ phyag rgyar byin brlabs te/
 /lag tu¹⁰⁶ blangs nas¹⁰⁷ dril¹⁰⁸ nas kyang/
 /khams gsum snang ba'i dug rnam te¹⁰⁹/
 /dag pa'i dbyings su bsgral ba'i phyir/
 /dpa' bo 'bru lnga'i 'phro 'du yis/
 /phur bu¹¹⁰ ri rab phyag rgya ste¹¹¹/
 /rdo rje gzhon¹¹² nu¹¹³ sku gsung thugs/
 /rang byung¹¹⁴ phur bur¹¹⁵ byin gyis brlab¹¹⁶/
 /rab tu sdug bsngal bsal¹¹⁷ bar 'gyur/
 /rdo rje rab tu ki¹¹⁸ la¹¹⁹ ya/
 /dngos po dbyings su bsgral¹²⁰ ba'i phyir/
 /drag¹²¹ tu gsor te¹²² dril¹²³ nas kyang/
 /chos kun ye shes¹²⁴ shar ba'i phyir/
 /sams kyi yul ni rnam bsgral¹²⁵ te/
 /ye shes sku yi¹²⁶ khyab brdal¹²⁷ nas¹²⁸/
 /de ni de¹²⁹ bzhin gshegs pa'i¹³⁰ mthu¹³¹/
 /snang srid phur bur shar bas na/
 /mkha' la de bzhin rol pa'i sku/
 /chos dbyings thig ler gsal ba'i phyir/
 /ma lus phur pa thebs zhes¹³² bya'o/
 /gnyis med don gyi¹³³ ngo bo la¹³⁴/
 /rdzogs nas duh ka¹³⁵ gsal¹³⁶ phyir ro¹³⁷/
 /byang chub sems kyi khyad par gyis/
 /nyon mongs dug lnga bsgral ba'i phyir/
 /khams gsum gsor bas¹³⁸ bsgral¹³⁹ bar bya'o¹⁴⁰/
 /nyon mongs ye shes gnas 'gyur¹⁴¹ zhing¹⁴²/
 /srid gsum dbyings su bkru ba'i phyir/
 /de¹⁴³ nas¹⁴⁴ a las¹⁴⁵ nam dag pas¹⁴⁶/
 /srid pa gsum du¹⁴⁷ gsal 'tsher nas/
 /bdag dang phur bu byang¹⁴⁸ chub sems/
 /sams can lus la bstims¹⁴⁹ byas te¹⁵⁰/
 /spro zhing bsdu pas khru¹⁵¹ byas nas/
 /'khor ba gsum ni¹⁵² mya ngan 'das/
 /des na¹⁵³ yul sems gnyis su med/

D68v

G134r

N75v

R139r

T172r(343)

M150r(299)

G134v

⁹⁸sku phyung: TRN *skur byung* | ⁹⁹bu: MG pa | ¹⁰⁰yi: MG las | ¹⁰¹bur: N bu | ¹⁰²lhag: DTRN *lag* | ¹⁰³gi: D ba'i | ¹⁰⁴sbyor: TRN sbyar
¹⁰⁵bzhi'i: TRN bzhi | ¹⁰⁶lag tu: MG *lan du* | ¹⁰⁷nas: TRN te | ¹⁰⁸dril: TR *dral* | ¹⁰⁹te: TRN de | ¹¹⁰bu: MG bu'i | ¹¹¹ste: D *che*; TR de: N
des | ¹¹²gzhon: M bzhon | ¹¹³nu: D nu'i | ¹¹⁴byung: TRN 'byung; Rc byung | ¹¹⁵bur: TRN bu | ¹¹⁶brlab: MG brlabs; TR rlab; N rlabs
¹¹⁷bsal: MG gsal | ¹¹⁸kī: T ki | ¹¹⁹la: R lā | ¹²⁰bsgral: T sgral | ¹²¹drag: TRN *rab* | ¹²²te: TN ste | ¹²³dril: TR *dral* | ¹²⁴ye shes: D *ye nas*
¹²⁵bsgral: TRN sgral | ¹²⁶sku yi: D sku yis; TRN sku'i | ¹²⁷bdal: D gdal, final la unclear in both copies consulted, but likely; RN bdal
¹²⁸nas: D *gnas* | ¹²⁹de: N omits | ¹³⁰pa'i: R omits; Rc pa'i (inserted) | ¹³¹mthu: TRN mthus | ¹³²zhes: TRN ces | ¹³³gyi: N gyis | ¹³⁴la:
TRN las | ¹³⁵duḥ ka: MG dud khar; TR dung kar; N dud kar | ¹³⁶gsal: D *bsal* | ¹³⁷phyir ro: T phyiro | ¹³⁸gsor bas: TRN '*khor ba*
¹³⁹bsgral: TRN sgral | ¹⁴⁰bya'o: Rc bya | ¹⁴¹gyur: MG gyur; TRN sgyur | ¹⁴²MG cing | ¹⁴³de: MG *ye*; TR des | ¹⁴⁴nas: TR na | ¹⁴⁵las:
MG nas | ¹⁴⁶dag pas: D dag bas; MG par dag | ¹⁴⁷du: MG po | ¹⁴⁸byang: N byung | ¹⁴⁹bstims: MG bstim; TRN stim | ¹⁵⁰byas te: TRN
bya ste | ¹⁵¹khru: TRN bkrus | ¹⁵²ni: MG gvi | ¹⁵³des na: TRN de nas

/gnyis med don gyi nges pa las/
 /bskyod¹⁵⁴ pa med pa'i ri rab kyis¹⁵⁵/
 /dmigs pa¹⁵⁶ med pa'i chos dbyings la/
 /mkha'i¹⁵⁷ gtun¹⁵⁸ khung bder¹⁵⁹ gshegs gnas/
 /gting dpag¹⁶⁰ med pa'i dbyings dkyil du/
 /g.yos pa med pa'i ye shes kyis/
 /lha yang¹⁶¹ rung¹⁶² ste bsgral¹⁶³ byas na¹⁶⁴/
 /srid gsum phur pa¹⁶⁵ thebs zhes bya'o¹⁶⁶/
 /snang srid skye 'gro phur pa'i gzugs/
 /thon nas¹⁶⁷ gcig¹⁶⁸ tu gyur pas¹⁶⁹ na¹⁷⁰/
 /hoḥ¹⁷¹ zhes rab tu dga' ba yis/
 /shin tu¹⁷² snying po 'di brjod do/
 /hūṃ¹⁷³ rang byung¹⁷⁴ mchog sems gsal phyir du/
 /mnyam nyid rtsal la¹⁷⁵ bdag nyid sgrol¹⁷⁶/
 /de bzhin hūṃ gis drangs nas kyang/
 /phur bu gzi ldan thob gyur¹⁷⁷ cig
 /gnyis med chos skur¹⁷⁸ gcig¹⁷⁹ pa'i phyir/
 /yul de'i sems ni hūṃ du snang/
 /od dang 'od zer phur bu las/
 /bdag la 'dus pas tshe ru thim/
 /gnyis med don gyis bsgral¹⁸⁰ ba'i phyir/
 /bdag gi¹⁸¹ rnam shes tshogs brgyad nas/
 /gang zhig¹⁸² mnan pa'i¹⁸³ mchog¹⁸⁴ rnams la/
 /rdo rje phur bu¹⁸⁵ mang¹⁸⁶ shar bas¹⁸⁷/
 /de yi¹⁸⁸ tshogs brgyad dag par spyad¹⁸⁹/
 /kham ssum chos nyid¹⁹⁰ gdar¹⁹¹ bcad phyir¹⁹²/
 /khro mo 'bar ba'i gtun khung du/
 /khro bo 'bar ba'i gtun¹⁹³ tshogs kyis¹⁹⁴/
 /rdo rje tho bas brdung¹⁹⁵ byas nas/
 /kham ssum ma lus bsgral¹⁹⁶ bar 'gyur/
 /rtog 'dzin med pa'i dbang phyug des/
 /mnyam pa'i rgyal pos¹⁹⁷ dpag pa¹⁹⁸ bsgral¹⁹⁹/
 /shin tu²⁰⁰ gsal²⁰¹ nas dgyes bstar bas²⁰²/
 /za byed kun la bstab²⁰³ par mdzod/
 /ha ha bgyis pas dgyes par rol/
 /hūṃ hūṃ bgyis pas dbang du bsdu²⁰⁴/
 /kha kha bgyis pas lhag ma bzhes/
 /bdag dang gsum du ldan nas kyang/
 /byang chub sems kyi²⁰⁵ dbang 'phros²⁰⁶ pas/
 /phung po rdul du bshig nas kyang/
 /sha khraḡ kham ssum gang bar dmigs/

N76r

M150v(300)

T172v(344)

D69r

R139v

G135r; N76v

M151r(301)

¹⁵⁴bskyod: TRN skyed | ¹⁵⁵kyis: D gyis; MG kyi | ¹⁵⁶pa: D su | ¹⁵⁷mkha'i: D mkha' yi | ¹⁵⁸gtun: MG gtung; TRN brtun | ¹⁵⁹bder: Rc bde | ¹⁶⁰gting dpag: TRN ting pa | ¹⁶¹yang: MG dang | ¹⁶²rung: MG btung | ¹⁶³bsgral: TRN sgral | ¹⁶⁴na: TRN nas | ¹⁶⁵pa: TRN bu | ¹⁶⁶bya'o: TRN bya | ¹⁶⁷thon nas: D *mtso dman*; TRN 'thon nas | ¹⁶⁸gcig: TN cig | ¹⁶⁹pas: MG pa; T bas | ¹⁷⁰na: D nas | ¹⁷¹hoḥ: MG TRN ho | ¹⁷²tu: TR du | ¹⁷³hūṃ: MG hūṃ/ | ¹⁷⁴byung: TRN *sems* | ¹⁷⁵la: D las | ¹⁷⁶sgrol: D bsgral | ¹⁷⁷gyur: TR 'gyur | ¹⁷⁸skur: G sku | ¹⁷⁹gcig: TRN cig; Rc gcig | ¹⁸⁰bsgral: TRN sgral | ¹⁸¹gi: MG ni | ¹⁸²zhig: N omits | ¹⁸³mnan pa'i: MG *gsal ba'i*; N gnan pa'i | ¹⁸⁴mchog: MG *tshogs* | ¹⁸⁵bu: D pa | ¹⁸⁶mang: MG ma | ¹⁸⁷bas: R pas; Rc appears to read bas | ¹⁸⁸de yi: TRN de'i | ¹⁸⁹spyad: D *sbyang* | ¹⁹⁰chos nyid: MG *tshogs gnyis* | ¹⁹¹gdar: TRN bdar | ¹⁹²phyir: MG mir | ¹⁹³gtun: TR tun; Rc gtun; N btun | ¹⁹⁴kyis: D gyis | ¹⁹⁵brdung: TRN brdungs | ¹⁹⁶bsgral: TRN sgral | ¹⁹⁷pos: TRN por | ¹⁹⁸dpag pa: D *spags par* | ¹⁹⁹bsgral: TRN sgral | ²⁰⁰tu: T du | ²⁰¹gsal: MG gsol | ²⁰²bstar bas: MG par bstan; TRN tar byas; Rc ltar byas | ²⁰³bstab: MG stobs; TRN bstabs | ²⁰⁴bsdus: TRN sdu | ²⁰⁵kyi: MG kyis | ²⁰⁶phros: D spros

/hūṃ gis rab tu nam mkha'²⁰⁷ gang/
 /phaṭ kyis kun tu²⁰⁸ gtor²⁰⁹ byas te/
 /rdo rje ye shes mtshon²¹⁰ gang gis/
 /khams gsum²¹¹ rab tu gang nas²¹² 'dus/
 /khams gsum²¹³ byang chub sems bskyed de/
 /'gro ba ma lus don²¹⁴ bya'i phyir/
 /ljang khu²¹⁵ las kyis sa bon te²¹⁶/
 /dmar²¹⁷ po srog gi sa bon yin/
 /mthing²¹⁸ ka²¹⁹ he ru ka yi²²⁰ thugs/
 /spros pas thig les nam mkha' khyab²²¹/
 /thams cad 'dus pas shin tu²²² brjid/
 /grub nas sems kyis phung po 'tshol²²³/
 /khams gsum dur khrod khrag yin te²²⁴/
 /thugs rje chags pas bsgal ba'i phyir/
 /srid pa gdar²²⁵ sha²²⁶ bcad²²⁷ nas kyang/
 /spyod pa rnam pa bcu dang ldan/
 /byang chub sems kyis gol sa²²⁸ bcad²²⁹/
 /grub mtha' 'di la 'jig²³⁰ mtha'²³¹ med/
 /de ni mi 'gyur byang chub sems/
 /mya ngan 'das na²³² rtag pa'o²³³/
 /sgrib pa²³⁴ med pas mthar²³⁵ phyin te/
 /btsal²³⁶ du med pas ye nas grub²³⁷/
 /snang srid dang ni 'dzin rtog²³⁸ mams/
 /bsam pa las kyang²³⁹ mya ngan 'das/
 /'jig rten kun las 'das pas na/
 /'dzin dang rtog pa²⁴⁰ mam spangs pa'i²⁴¹/
 /byang chub sems ni skad cig ma²⁴²/
 /lhan ne²⁴³ bor²⁴⁴ yang bdag nyid sbyor/
 /'jig rten kun las grub pa'i rgyan/
 /mi nub pa'i²⁴⁵ rtags bcas shing²⁴⁶/
 /rdo rje sems dpa'i²⁴⁷ mkha' la nub/
 /nub mtha' med pas²⁴⁸ shin tu²⁴⁹ spags²⁵⁰/
 /yid²⁵¹ ni chos nyid mya ngan 'das/
 /mnam shes hūṃ du mya ngan 'das/
 /hūṃ nyid byang chub sems kyis gzhi/
 /byang chub sems²⁵² kyis phur pa ru²⁵³/
 /srid gsum ma lus mya ngan 'das/
 /zhes²⁵⁴ brjod pas/
 /snang zhing srid pas bsdus pa'i chos thams cad²⁵⁵ ye nas phur bu²⁵⁶ byang chub²⁵⁷ kyis²⁵⁸ sems su lhun gyis
 grub cing²⁵⁹ mya ngan las 'das par gyur to/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/

T173r(345)

R140r

D69v

M151v(302); N77r

G135v

T173v(346)

²⁰⁷nam mkha': T namkha' | ²⁰⁸tu: R du | ²⁰⁹gtor: TR tor; Rc gtor | ²¹⁰mtshon: D tshon | ²¹¹gsum: R gsum | ²¹²gang nas: TRN gnas par
²¹³rab tu gang nas 'dus/ /khams gsum: MG omit (eyeskip) | ²¹⁴don: TRN gdon; Rc don | ²¹⁵khu: D gu | ²¹⁶te: N yin/ /thing nag he ru
 [possibly followed by ka, slightly unclear] (eyeskip); TR de | ²¹⁷dmar: N dmar | ²¹⁸mthing: T 'thing | ²¹⁹ka: D nag | ²²⁰ka yi: TRN
 ka'i | ²²¹thig les nam mkha' khyab: D thig les nam mkha' gang; MG nam mkha' thig les khyab; T thig le namkha' khyab; RN thig le
 nam mkha' khyab | ²²²tu: TR du | ²²³phung po 'tshol: D phur pa tshol | ²²⁴te: R de | ²²⁵gdar: TR bdar; N omits | ²²⁶sha: N bsha'
²²⁷bcad: TRN gcad | ²²⁸gol sa: N go las | ²²⁹bcad: R bcang; Rc bcad | ²³⁰jig: MG 'jigs | ²³¹mtha': N 'tha' | ²³²na: MG nas; TRN pa
²³³pa'o: MG pa po | ²³⁴pa: N omits | ²³⁵mthar: TRN mtha' | ²³⁶btsal: TRN brtsal | ²³⁷grub: TRN 'grub | ²³⁸rtog: G rtogs | ²³⁹kyang: D ni
²⁴⁰pa: MGTR dang; N omits | ²⁴¹spangs pa'i: D spang ba'i | ²⁴²ma: N gam | ²⁴³ne: TRN ner | ²⁴⁴bor: D por | ²⁴⁵pa'i: DG pa yi | ²⁴⁶bcas
 shing: D kyang yin; TRN bcas zhing | ²⁴⁷dpa'i: TRN dpa' | ²⁴⁸pas: D par | ²⁴⁹tu: TRN du | ²⁵⁰spags: MG spangs; TRN rdzogs | ²⁵¹yid:
 M yi | ²⁵²sems: N sems | ²⁵³pa ru: TN bu 'dis; R bu 'di | ²⁵⁴zhes: TRN ces | ²⁵⁵cad: D cad/ | ²⁵⁶phur bu: MG phur pa; TRN mya ngan
 'das/ | ²⁵⁷chub: MG chub sems | ²⁵⁸kyi: TRN omit | ²⁵⁹cing: MG cing/

/phur bu byang chub sems su bsgrub²⁶⁰ pa'i le'u ste bco brgyad²⁶¹ pa'o//

²⁶⁰bsgrub: TRN sgrub | ²⁶¹bco brgyad: TR bcu bdun; N bdun

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 19

sDe dge: 69v.5; mTshams brag:151v.5; sGang steng: 135v.4; gTing skyes 173v.2; Rig 'dzin:140r.7; Nubri:77r.4.

//de nas yang¹ badzra kī² la³ yas/⁴
bsgrub⁵ pa'i⁶ don yod par⁷ bya ba'i phyir/
/mngags⁸ pa las kyi pho nya 'di dag gsungs so/

/dbu dgu khrag 'thung za byed pa/

/drag po⁹ las kyi dkyil 'khor du/

R140v

/dgug dang bcing dang sdom la brtson/

/nyid kyi thugs kyi¹⁰ sprul pa las/

/ci bgyis bka' nyan pho nya'i tshogs/

/gang la mngags¹¹ pa grub par byed/

/dbyings nas bkug nas¹² mkha' la bstim¹³/

¹⁴/hūm gis bsdu nas¹⁵ mkha' la gzha¹⁶

/yam¹⁷ gis bteg¹⁸ la¹⁹ pha²⁰ kyi 'phang²⁰/

N77v

/de yang dpal gyi pho nya ste/²¹

M152r(303)

/thugs kyi yon tan²² bsam yas²³ kyang/

/don gyi pho nya dbyings las²⁴ 'gyed²⁵/

/yab²⁶ kyi pho nya yum la²⁷ 'gyed/

G136r

/sprul pa'i pho nya las la 'gyed/

/de yang bskul tshig drag po yis/

/gnyis med don gyis mngags²⁸ par bya'o²⁹/

/hūm chen sgra 'byin phag dang smig bur³⁰ bcas/ⁱ

D70r

/rnam rgyal snyems³¹ ma stag dang bya rgod³² bcas³³/

T176r(351); R142v.2; N80r

/dbyug³⁴ sngon sder³⁵ mo g.yag dang bya rog bcas/

/gshin rje dur khrod sha ba 'ug³⁶ par bcas/

/mi g.yo gtun³⁷ khung gzig dang khwa mgor bcas³⁸/

/rta mgrin³⁹ gtum mo byi la pu shud⁴⁰ bcas/

/gzhan gyis mi thub mda⁴¹ snyems spyang ku⁴² khra mgor⁴³ bcas/

/bdud rtsi rlung 'byin seng ge pha⁴⁴ wang⁴⁵ bcas/

/kham gsum gsod ma⁴⁶ dred⁴⁷ dang sre mo⁴⁸ bcas/

/ma hā⁴⁹ ba⁵⁰ la bskyod⁵¹ ma dom⁵² dang byi bar⁵³ bcas/

/nyes byed ma lus mkha' la bton⁵⁴/

/gti mug mun khang⁵⁵ gtan⁵⁶ nas bcom⁵⁷/

ⁱ This completes the earlier omitted passage from TRN; we now resume the text where we left off for the insertion, running parallel to gTing skyes' 176r, line 2.

¹nas yang: D nas; R na yang; Rc nas yang | ²kī: T ki | ³la: RN lā | ⁴yas/: D yas | ⁵bsgrub: TRN grub | ⁶pa'i: MG pa | ⁷par: G pas
⁸mngags: MGTRN mgnag; Rc mngags | ⁹po: R po'i | ¹⁰kyi: TRN ni | ¹¹mngags: MG bsngags; N mngag | ¹²nas: MG la | ¹³bstim: TRN
stim | ¹⁴N inserts: /hūm gis bsdu nas la stim/ (but it may be that deletion is intended; there appears to be some attempt to rub out the
vowel signs above the letters) | ¹⁵nas: MG la | ¹⁶gzha: DR bzha | ¹⁷yam: TRN yang | ¹⁸bteg: D btegs | ¹⁹la: TRN nas | ²⁰phang/: MG
pha | ²¹MG insert: /sngags kyi dbyings nas bsam bya ste/ | ²²yon tan: N yont | ²³bsam yas: MG dpag med | ²⁴las: MG la | ²⁵gyed: TRN
dge | ²⁶yab: D thabs | ²⁷la: D las | ²⁸mngags: MG bsngags; TRN mngag | ²⁹bya'o: Rc bya | ³⁰smig bur: TRN dmigs par | ³¹snyems:
MGTRN bsnyems | ³²rgod: TR dgod (R final da uncertain; water damage) | ³³bcas: D mgo; R bcas (prefixed ba uncertain; water
damage) | ³⁴dbyug: TRN g.yug | ³⁵sder: D sber | ³⁶ug: T 'ub | ³⁷gtun: TRN tun; Rc gtun | ³⁸mgor bcas: D ta'i mgo; TRN ru bcas
³⁹mgrin: N 'grin | ⁴⁰shud: N bshud | ⁴¹mda': TRN 'da' | ⁴²ku: MG ki; TRN khu (N unclear) | ⁴³mgor: MG ru; TRN mgo | ⁴⁴pha: T
phang | ⁴⁵wang: T bang; R dbang; Rc bang | ⁴⁶ma: TRN byed | ⁴⁷dred: MG dom | ⁴⁸mo: MG mor; Rc mong | ⁴⁹ma hā: R ma ha: N
mahā | ⁵⁰ba: TRN pa | ⁵¹bskyod: TRN skyod | ⁵²dom: MG dred | ⁵³byi bar: MG byi lar; TR byi ba; N omits | ⁵⁴bton: MG ston; TRN
'don | ⁵⁵khang: D khung | ⁵⁶gtan: TR tan; Rc gtan | ⁵⁷bcom: MG 'joms

/zhe sdang rtsa me rum⁵⁸ du sod⁵⁹/
 /'dod chags⁶⁰ rgya mtsho⁶¹ gting⁶² nas skoms⁶³/
 /phrag⁶⁴ dog 'tshub⁶⁵ ma gtan rgyun⁶⁶ chod/
 /lcags kyi gze ma rkang gsum gyis/
 /bska⁶⁷ pa brgyad khir⁶⁸ me⁶⁹ spar⁷⁰ te⁷¹/
 /stong kham sngams⁷² pa'i zhal gdangs⁷³ nas⁷⁴/
 /dug gsum sgrol⁷⁵ mdzad 'phrin⁷⁶ las kyis⁷⁷/
 /gdug pa'i tshogs dang gnod sbyin cha lugs can/
 /rdo rje srin po'i⁷⁸ zhal gyis mtshan ma'i⁷⁹ dngos po kun/
 /dbang po kun phyung⁸⁰ don snying zhal du 'dren/
 /gal byed tshogs kyi snying la rnam⁸¹ pa'i phyir/
 /drag po'i 'phrin⁸² las btang snyoms⁸³ yal bar mi gtang ngo⁸⁴/
 /drag po⁸⁵ bdud dpung 'joms shing⁸⁶ tshar gcod dang/
 /bdud dang mu stegs gtan la dbab⁸⁷ pa dang/
 /gang zhig log par blta ba'i⁸⁸ dgra bo⁸⁹ dang/
 /gnod sbyin⁹⁰ 'byung po gtan nas tshar gcad⁹¹ phyir/
 /log par sems dang rnam par 'tshe ba rnams/
 /'phrin⁹² las drag po'i thugs rjes gtang⁹³ mi bya'o⁹⁴/
 /bdag nyid zhe sdang⁹⁵ khro bo'i⁹⁶ rgyal po'i⁹⁷ sku/
 /zha! gsum phyag drug zhabs bzhi⁹⁸ brkyang bskum⁹⁹ tshul/
 /me dpung 'bar ba'i nang na brjid par¹⁰⁰ bzhugs/
 /mthing¹⁰¹ nag gcer¹⁰² bu ral pa 'bar ba can/
 /zha! mdog¹⁰³ phyogs bzhir gzigs pa'i thugs ka nas/
 /hūm hūm hūm zhes sgra¹⁰⁴ sgrogs rab¹⁰⁵ 'phros pas¹⁰⁶/
 /bdag nyid zhe sdang¹⁰⁷ rdo rje 'bar ba'i thugs/
 /bdag gi¹⁰⁸ byang chub sems gnyis sngon btang bas¹⁰⁹/
 /phyi nang med par nag por gyur pa las/
 /thugs ka'i¹¹⁰ hūm las hūm gsum¹¹¹ rab 'phros pas¹¹²/
 /lcags kyi gze ma¹¹³ rkang gsum¹¹⁴ rab bsgom ste¹¹⁵/
 /de yi¹¹⁶ thugs rje rdo rje drag po¹¹⁷ des¹¹⁸/
 /dgra bgegs de yi lus dang¹¹⁹ byad bzhin rnams¹²⁰/
 /mngon¹²¹ sum sa ler¹²² gsal bar dmigs¹²³ pa'i¹²⁴/
 /rkang pa'i mthil¹²⁵ du yi ge tri¹²⁶ nag bsam¹²⁷/
 /lcags kyi gze ma rkang pa'i mthil¹²⁸ btsugs¹²⁹ pas¹³⁰/
 /mkhal ma 'cher¹³¹ pa¹³² glo ba¹³³ snying brgyus¹³⁴ nas/

M152v(304)

G136v

T176v(352)

N80v

R143r

D70v

M153r(305)

⁵⁸rtsa me rum: D *rtse mo rtul*; TRN rtsa me *rung* | ⁵⁹sod: MGN gsod; T song | ⁶⁰chags: M chag | ⁶¹mtsho: TRN mtsho'i; Rc mtsho
⁶²gting: TR ting; Rc gting | ⁶³skoms: Rc skem; N sgoms | ⁶⁴phrag: TRN 'phra | ⁶⁵tshub: D 'tshubs; MGTRN tshub | ⁶⁶gtan rgyun: TR
 tam rgyud; N gtam rgyud | ⁶⁷bskal: TRN skal | ⁶⁸brgyad khir: D *brgya* khir; MG brgyad khri; T brgyad khrid; RN brgyad khir
⁶⁹me: MG mer | ⁷⁰spar: D sbar | ⁷¹te: TRN ste | ⁷²ngams: TR ngam; Rc ngams | ⁷³zhal gdangs: TRN la sdangs; Rc zhal gdangs
⁷⁴nas: MG pa'i | ⁷⁵sgrol: D bsgral | ⁷⁶phrin: D phrin | ⁷⁷kyis: TRN kyi | ⁷⁸srin po'i: D srid pa'i; TRN srin po | ⁷⁹gyis mtshan ma'i: TRN
 nas mtshon pa'i | ⁸⁰phyung: D 'byung | ⁸¹ngam: Rc ngams | ⁸²phrin: D phrin | ⁸³btang snyoms: TRN omit | ⁸⁴gtang ngo: T btango;
 RN btang ngo | ⁸⁵po: D pos; N po (uncertain) | ⁸⁶joms shing: TRN gzhom zhing | ⁸⁷la dbab: D *nas brlag* | ⁸⁸blta ba'i: MG bltas pa'i;
 TRN lta ba'i | ⁸⁹dgra bo: TRN drag po | ⁹⁰sbyin: D *byed* | ⁹¹gcad: MG gcod; TRN bcad | ⁹²phrin: D phrin | ⁹³gtang: N btad | ⁹⁴bya'o: Rc
 bya | ⁹⁵sdang: N sdang khong | ⁹⁶bo'i: MTRN bo | ⁹⁷po'i: TRN po | ⁹⁸bzhi: N omits | ⁹⁹bskum: TR bkum; N omits | ¹⁰⁰par: MG pa'i *sku*
¹⁰¹mthing: T 'thing | ¹⁰²gcer: TRN cer; Rc bcer | ¹⁰³mdog: MG *gsum* | ¹⁰⁴sgra: MG omit | ¹⁰⁵rab: MG *omit*; TRN 'od | ¹⁰⁶phros pas: M
 'phros pas [one syllable gap]; G 'phros pas na; TRN 'phro bas | ¹⁰⁷nyid zhe sdang: MG *nyid* | ¹⁰⁸gis: R gi | ¹⁰⁹btang bas: MG gtan pas
¹¹⁰ka'i: TRN kyi | ¹¹¹gsum: TRN *tri* | ¹¹²D omits the above 4 yig rkang (eyeskip from 'phros pas/ to 'phros pas/) | ¹¹³gze ma: TN gzem
¹¹⁴gsum: TRN *tri* | ¹¹⁵rab bsgom ste: MG bsgoms byas te; T *tri* bsgom; RN *tri* bsgom ste | ¹¹⁶de yi: TRN de'i | ¹¹⁷po: MG pa | ¹¹⁸des:
 TRN yis | ¹¹⁹de yi lus dang: TRN de'i | ¹²⁰rnams: TRN *gnas* | ¹²¹mngon: D main letter nga resembles a da, but presumably, nga is
 intended | ¹²²ler: MG le | ¹²³dmigs: TRN smigs | ¹²⁴pa'i: D pa yi | ¹²⁵mthil: T 'thil; N thil | ¹²⁶tri: MGTRN *ti* | ¹²⁷bsam: MG bsams la
¹²⁸mthil: TR 'thil; MG mthil du | ¹²⁹btsugs: D btsug | ¹³⁰pas: TRN nas | ¹³¹cher: D mcher; G 'tsher | ¹³²pa: T ba | ¹³³glo ba: MG gling
 pa; N glo nga | ¹³⁴brgyus: MG rgyus; N brgyud

/spyi bo'i¹³⁵ gtsug¹³⁶ tu thal¹³⁷ gyis byung¹³⁸ bar bsam¹³⁹/

/lcags kyi gze ma rkang gsum gyis¹⁴⁰/

/ngos¹⁴¹ gsum¹⁴² du ni hūṃ gsum gzhaḡ

/zur gsum du ni phaṭ gsum¹⁴³ gzhaḡ¹⁴⁴

/rtse mo gsum¹⁴⁵ la dri¹⁴⁶ gsum bsam¹⁴⁷

/rtse gsum rim¹⁴⁸ par 'jug¹⁴⁹ par bsam¹⁵⁰/

/dgra bgegs zil gyis mnan¹⁵¹ nas kyang/

G137r

/dug gsum rtsad nas gcod¹⁵² par bsam/

/lcags kyi gze ma rkang gsum ste¹⁵³/

N81r

/sku gsung thugs¹⁵⁴ kyi khro bo de¹⁵⁵/

/sku ni buddha¹⁵⁶ he ru ka

T177r(353)

/gsung ni padma he ru ka

/thugs ni badzra he ru ka¹⁵⁷

/gze ma'i dbus su dur khrod kyi/

/gzhal yas khang gcig¹⁵⁸ bsam par bya'o¹⁵⁹/

/de yi¹⁶⁰ nang du¹⁶¹ dgra bo'i gzugs/

/bcas te¹⁶² sa¹⁶³ le gsal bsam la¹⁶⁴/

R143v

/lcags kyi gze ma rkang gsum las/

/re re la'ang gze ma¹⁶⁵ gsum gsum¹⁶⁶ dgus/

/'chor¹⁶⁷ dogs¹⁶⁸ med par dgug¹⁶⁹ par bsam/

/hūṃ/¹⁷⁰

/lcags kyi gze ma¹⁷¹ mgo¹⁷² dgu po¹⁷³/

/mgo dgu rkang gsum stong gsum¹⁷⁴ gang/

/shin tu¹⁷⁵ mi bzad¹⁷⁶ 'jigs su rung/

/'khrugs¹⁷⁷ byed 'bar ba'i nga ro sgrogs/

/zhal mdog¹⁷⁸ gcig tu¹⁷⁹ ma nges¹⁸⁰ te/ii

/khro rgyal 'jigs byed hūṃ sgra can/

T187r(373); R151r.5; N91v

/phyag mtshan 'jigs pa'i char phab nas/

M153v(306)

/ha la phaṭ kyi¹⁸¹ sgra 'byin cing/

/khams¹⁸² gsum¹⁸³ gdug pa ma lus bsreg¹⁸⁴

/gnod byed¹⁸⁵ dgra bgegs 'ching bar¹⁸⁶ byed/

/dgra dang 'byung po sreg¹⁸⁷ pa'i tshogs¹⁸⁸

/sku gsung thugs kyi khro¹⁸⁹ bo las/

/lcags kyi gze ma mgo¹⁹⁰ dgur sprul/

/phyogs bzhi mtshams bzhi steng 'og gnas¹⁹¹/

/dmigs pa¹⁹² bzhin du dgra bgegs khug

T187v(374)

/dam bcas bzhin du dgra bo¹⁹³ sgröl/

ii At this point, we part company from the TRN sequence, and insert a section which is found from 187r line 5 in gTing skyes.

¹³⁵spyi bo'i: T spyi'o; RN spyi bo | ¹³⁶gtsug: TR rtsug | ¹³⁷thal: TRN btal | ¹³⁸byung: TRN song | ¹³⁹bsam: M bsams | ¹⁴⁰gyis: TRN gyi
¹⁴¹ngos: N dngos | ¹⁴²gsum: TRN sum | ¹⁴³gsum: N omits | ¹⁴⁴gzhaḡ: MG bzhaḡ | ¹⁴⁵gsum: N sum | ¹⁴⁶dri: MGTRN ti | ¹⁴⁷bsam: D
gzhaḡ; G bsams | ¹⁴⁸rim: N omits | ¹⁴⁹jug: D 'dzug | ¹⁵⁰bsam: MG bsams | ¹⁵¹mnan: T nan; N gnas | ¹⁵²gcod: D gcod | ¹⁵³ste: D de
¹⁵⁴thugs: R thuḡ | ¹⁵⁵de: MG ste | ¹⁵⁶buddha: D bhuddha; T budha; R bud dha | ¹⁵⁷gsung ni padma he ru ka /thugs ni badzra he ru ka:
TRN these two yig rkang are reversed: /thugs ni badzra he ru ka /gsung ni padma [R pad ma] he ru ka'o/ | ¹⁵⁸gcig: MGTR cig
¹⁵⁹bya'o: TRN bya | ¹⁶⁰de yi: TRN de'i | ¹⁶¹nang du: D dbus su | ¹⁶²gzugs/ /bcas te: MG gzugs byas te/ | ¹⁶³sa: TRN sal; Rc gsal | ¹⁶⁴gsal
bsam la: MG gsal bar bsam pa las; N gsal bsam | ¹⁶⁵la'ang gze ma: D la'ang; MG la yang gze ma; TRN las ni gze ma | ¹⁶⁶gsum gsum:
TRN tri tri | ¹⁶⁷chor: N mtshor | ¹⁶⁸dogs: MG dgos | ¹⁶⁹dgug: TRN 'gugs | ¹⁷⁰hūṃ/: TRN hūṃ | ¹⁷¹gze ma: MG ma mo; TRN bze ma
¹⁷²mgo: N 'go | ¹⁷³po: D pa | ¹⁷⁴gsum: MG khams | ¹⁷⁵tu: TR du | ¹⁷⁶bzad: TN bzang (N final nga not very clearly formed: da might be
intended) | ¹⁷⁷'khrugs: MG 'khrug | ¹⁷⁸mdog: TR 'dog; Rc mdog | ¹⁷⁹gcig tu: T cig du | ¹⁸⁰nges: T des | ¹⁸¹kyi: TRN kyis | ¹⁸²khams: N
khams | ¹⁸³gsum: TR su | ¹⁸⁴bsreg: MG bsregs; TRN sreg | ¹⁸⁵byed: TRN sbyin | ¹⁸⁶'ching bar: TRN 'chings par | ¹⁸⁷sreg: MGR sregs
¹⁸⁸tshogs: D mchog | ¹⁸⁹khro: D ngo | ¹⁹⁰mgo: MG dgu | ¹⁹¹gnas: MG nas | ¹⁹²pa: D pa'i | ¹⁹³dgra bo: T dgra'o

/bcol ba¹⁹⁴ bzhin du thod khrag¹⁹⁵ spyos¹⁹⁶/
 /rdul phran bzhin du da lhogs¹⁹⁷ shig¹⁹⁸/
 /dang por¹⁹⁹ gnod pa'i dgra bo²⁰⁰ de/
 /ming dang rus dang gzugs bris la/
 /rtsig²⁰¹ pa'i logs²⁰² la dgram par bya'o²⁰³/
 /lha phyag stong tsam²⁰⁴ dgra bo²⁰⁵ yi/
 /ming nas phyung la²⁰⁶ btsal²⁰⁷ lo zhes²⁰⁸/
 /byas la phyag gis gnad²⁰⁹ bskur²¹⁰ ro²¹¹/
 /de nas dril²¹² la ngas²¹³ ci nyes²¹⁴/
 /tshig gis²¹⁵ dpang²¹⁶ yang gzugs²¹⁷ par bya'o/
 /gzugs kyi mtha'²¹⁸ ma hūm gis bskor/
 /mal 'og²¹⁹ zhag gsum gzha²²⁰ par bya'o/
 /sngags ni ming nas phyung la²²¹ gdon²²²/
 /kī²²³ la²²⁴ ya²²⁵ dang sum²²⁶ bha²²⁷ ni/
 /byas la²²⁸ brdungs na²²⁹ rmi lam dang/
 /ltas ngan bzlog cing²³⁰ phebs²³¹ par 'gyur/
 /gzugs dang ming rus²³² de²³³ phyung la/
 /dgra bo²³⁴ de yi²³⁵ bshang²³⁶ gci 'am²³⁷/
 /bub²³⁸ sam²³⁹ rkang rjes bor ba'i sar/
 /brdabs²⁴⁰ na btab²⁴¹ bsnol²⁴² 'byung bar 'gyur/
 /yang na de nas²⁴³ sa blangs la/
 /ra khyi²⁴⁴ khrag gis²⁴⁵ sbrus²⁴⁶ pa la²⁴⁷/
 /dgra yi²⁴⁸ gzugs bya ming rus bri²⁴⁹/
 /gzugs gnyis byas la lto sbyar te²⁵⁰/
 /tshon²⁵¹ gyis bcings²⁵² la rabs chad dang/
 /mdze can²⁵³ dag²⁵⁴ gi²⁵⁵ thod nang du²⁵⁶/
 /dug dang khyi²⁵⁷ lud gu gul dang/
 /nyungs kar²⁵⁸ ske²⁵⁹ tshe mu zis bdug²⁶⁰/
 /de nas srog gi snying po dang/
 /dgra bo'i ming gnyis bsres la gdon/
 /dgra bo nr²⁶¹ mā²⁶² ra yam²⁶³/
 nr²⁶⁴ sha²⁶⁵ ku²⁶⁶ ru²⁶⁷ yam²⁶⁸/
 kha so²⁶⁹ dbang dril²⁷⁰ yam²⁷¹/
 thod khrag spyos shig²⁷² tsitta gu gul nan²⁷³/
 /snying khrag spyos shig²⁷⁴ tsakra²⁷⁵ kha kha ram²⁷⁶/
 /mam shes spyos shig²⁷⁷ sho na ma²⁷⁸/

R151v

G137v

D71r

N92r

M154r(307)

¹⁹⁴ba: TRN pa | ¹⁹⁵khrag: MG *khro* | ¹⁹⁶spyos: TRN *spyod* | ¹⁹⁷da lhogs: D *rlog gyur*; T nga klogs (nga uncertain, superscribed tiny); R da klog; N da klogs (da uncertain) | ¹⁹⁸shig: D cig | ¹⁹⁹por: MG po | ²⁰⁰dgra bo: T dgra'o | ²⁰¹rtsig: D rtsigs | ²⁰²logs: R log | ²⁰³bya'o: TRN bya | ²⁰⁴tsam: D btsal; TN rtsam | ²⁰⁵dgra bo: T dgra'o | ²⁰⁶la: D nas | ²⁰⁷btsal: TRN rtsal | ²⁰⁸zhes: D ces | ²⁰⁹gis gnad: MG gyis *mnan*; N gis gnas | ²¹⁰bskur: MG skur; TRN *bskul* | ²¹¹ro: TRN lo | ²¹²dril: TRN tral | ²¹³ngas: MG nga | ²¹⁴nyes: MG nges | ²¹⁵gis: MGR gi | ²¹⁶dpang: MG *dbang* | ²¹⁷gzugs: D gzug | ²¹⁸mtha': D tha | ²¹⁹og: TRN 'og du | ²²⁰gzha: MG gzhug; R bzha | ²²¹la: TRN zhing (N uncertain) | ²²²gdon: N uncertain; na ro appears like a 'greng bu | ²²³kī: MGTN ki | ²²⁴la: R lā | ²²⁵ya: MG yang | ²²⁶sum: R gsum | ²²⁷bha: MGTRN pa | ²²⁸byas la: D *bzlas nas* | ²²⁹na: MG dang; TRN la | ²³⁰bzlog cing: MG zlogs shing; TRN ltos zhing | ²³¹phebs: MG 'bebs | ²³²rus: N rung | ²³³de: MG der | ²³⁴dgra bo: T dgra'o | ²³⁵de yi: TRN de'i | ²³⁶bshang: DTR gshang; N gshad | ²³⁷gci 'am: D gci'am; TRN ci 'am | ²³⁸bub: N final ba uncertain | ²³⁹sam: MG pas; TRN bam | ²⁴⁰brdabs: D brdab | ²⁴¹btap: D *stabs* | ²⁴²bsnol: TRN snol; MG bsnol sna tshogs | ²⁴³nas: D las | ²⁴⁴khyi: D khyi'i; T kyi | ²⁴⁵gis: R gi | ²⁴⁶sbrus: N sprus | ²⁴⁷la: MG las | ²⁴⁸dgra yi: TRN dgra'i | ²⁴⁹bri: MG bris | ²⁵⁰te: TR ste | ²⁵¹tshon: TRN *mtshon* | ²⁵²bcings: D bcing | ²⁵³can: N ca uncertain | ²⁵⁴dag: T ngag | ²⁵⁵gi: TN gis | ²⁵⁶du: TN gzha; R bzha | ²⁵⁷khyi: T kyi | ²⁵⁸nyungs kar: D nyung dkar; TRN nyung kar | ²⁵⁹ske: TRN ke | ²⁶⁰zis bdug: MG zi dug | ²⁶¹nr: MG nri; TRN ni | ²⁶²mā: MGTRN ma | ²⁶³yam: R yam | ²⁶⁴nr: MG ni; TRN shi | ²⁶⁵sha: N shā | ²⁶⁶ku: TRN ka | ²⁶⁷ru: MG tu | ²⁶⁸yam: R yam | ²⁶⁹so: TRN sod | ²⁷⁰dril: MGTRN *tri* | ²⁷¹yam: R yam | ²⁷²shig: TRN zhing | ²⁷³tsitta gu gul nan: M tsa ti gu lu na na; G tsi ta gu lu na na; TRN rtsi ta gu gul can | ²⁷⁴shig: TRN zhing | ²⁷⁵tsakra: TRN rtsag kra | ²⁷⁶kha kha ram: MGN ram; T ri; R ram | ²⁷⁷spyos shig: MG spyos | ²⁷⁸ma: MG ram

/dod chags spyos shig su ²⁷⁹ tri kha ram/ ²⁸⁰	
/gzugs phung shig cig ²⁸¹ su ni ²⁸² tri ²⁸³ /	
/yan lag chings ²⁸⁴ shig ²⁸⁵ dza li ni tri dzwam ²⁸⁶ /	T188r(375)
/de skad ²⁸⁷ brjod la ²⁸⁸ gzugs la bsdu ²⁸⁹ /	
/de nas ma nyes dpang ²⁹⁰ btsugs ²⁹¹ la/	G138r
/bsgral ba'i zhing bcu zhe bcad ²⁹² do/	
/ngan song gtan ²⁹³ srid 'khyams pa'i sdug bsngal tshogs/	
/thog ma'i dus na ²⁹⁴ ngan song 'khor bar ltung ²⁹⁵ /	
/mi dge sdig pa'i las ²⁹⁶ la rmongs pa'i phyir/	
/shes ldan ye shes btsal nas ²⁹⁷ yongs ²⁹⁸ ma ²⁹⁹ 'gyur ³⁰⁰ /	R152r
/mnyam nyid ³⁰¹ ngang las g.yo ba ³⁰² med pa ru ³⁰³ /	N92v
/dug gsum rmongs pa'i log ³⁰⁴ rtog ³⁰⁵ rang las byung/	
/rgyu ³⁰⁶ med thabs la mkhas pa'i thugs rje ³⁰⁷ dang/	
/thugs rjes rjes su ³⁰⁸ ston pa'i slob dpon ³⁰⁹ dang/	
/gsang ba'i tshig gis ³¹⁰ bsdus pa'i dam ³¹¹ tshig can/	
/bsam pa mthun ³¹² pa'i sngags 'chang dam ³¹³ tshig gis/ ³¹⁴	
/rjes su spobs ³¹⁵ pa'i smon lam mthu stobs kyis/	D71v
/sku gsung thugs su ³¹⁶ lus ³¹⁷ ngag bstan pa'i phyir ³¹⁸ /	
/shed ³¹⁹ las skyes pa'i ³²⁰ shed bu rigs ngan khyod/	
/gtan srid nges ³²¹ pa'i rtsa ba gcig ³²² pu bas ³²³ /	
/ma rig rang sems bdag ³²⁴ tu bzung bas nongs/	M154v(308)
/srid par ³²⁵ phan 'dogs ³²⁶ khyod kyi dpal mgon du/	
/thar pa'i lam du ³²⁷ 'dren pa nga yin pas/	
/dga' dang gus ³²⁸ pa'i sems kyis gus byos la/	
/gnod sems lnga ³²⁹ phyi yod pa spong ³³⁰ gyis la/	
/tshe srog lus ³³¹ bor da ltar ³³² so sor sgom ³³³ /	
/rnam shes ³³⁴ nyes pa yod ³³⁵ par dran byos la/	
/nyes pa gtsor zhog gdung ba'i ³³⁶ mchi ³³⁷ mas gdungs ³³⁸ /	
/sbyin pa'i ³³⁹ thabs ldan mnga' bar ³⁴⁰ bcad pa'i bka' ³⁴¹ /	T188v(376)
/dur khrod chen po'i gnas su bsgral ³⁴² ba'i phyir/	
/khyod kyi ma rig ³⁴³ dur sa ³⁴⁴ btsal ba ³⁴⁵ ni/	
/zhe ³⁴⁶ sdang dbang gis ³⁴⁷ chags pa'i skyon spangs kyang ³⁴⁸ /	
/gzung ³⁴⁹ 'dzin rnam par ³⁵⁰ thar pa'i lam ma myed/	
/btsal ³⁵¹ bas myed med ³⁵² yon tan rmongs pa'i dur ³⁵³ /	
/zhe sdang dbang gis ³⁵⁴ bdag ³⁵⁵ gzhan gnyis su mthong ³⁵⁶ /	G138v

²⁷⁹su: MG /sru | ²⁸⁰TRN omit the above two yig rkang (eyeskip) from /rnam shes to kha ram/ | ²⁸¹cig: R cig cig; N omits | ²⁸²su ni: M su nri; G /su nr | ²⁸³tri: R ti | ²⁸⁴chings: N 'ching | ²⁸⁵shig: TRN zhig | ²⁸⁶dza li ni tri dzwam: MG dzi li nr tri dzam; TN dza li ni li *hram* dza; R dza li ni li *hra* dza | ²⁸⁷skad: MG skad ces | ²⁸⁸la: MG omit | ²⁸⁹bsdu: TRN sdu | ²⁹⁰dpang: TR spang; N spangs | ²⁹¹btsugs: D btsug; TRN brtsugs | ²⁹²bcad: D gcod | ²⁹³gtan: TR tan | ²⁹⁴na: N omits | ²⁹⁵ltung: N uncertain, zhabs kyu not visible | ²⁹⁶las: N omits | ²⁹⁷btsal nas: D *rtsal gnas*; TRN *brtsal* nas | ²⁹⁸yongs: TRN yong | ²⁹⁹ma: T mi | ³⁰⁰gyur: MG gyur | ³⁰¹nyid: TRN pa'i | ³⁰²las g.yo ba: TRN la g.yos pa | ³⁰³ru: TRN rung | ³⁰⁴log: N lo | ³⁰⁵rtog: G tog | ³⁰⁶rgyu: D *sgyu* | ³⁰⁷thugs rje: D *sangs rgyas* | ³⁰⁸thugs rjes rjes su: TRN *rjes su spobs pa'i* | ³⁰⁹slob dpon: TRN *rdo rje ghu ru* | ³¹⁰gis: R gi | ³¹¹dam: N dam | ³¹²mthun: N 'thun | ³¹³'chang dam: N omits | ³¹⁴MG omit the above three yig rkang, from /thugs rjes to /rjes su. Perhaps eyeskip (rjes su spobs pa'i to rjes su spobs pa'i. corresponding to the yig rkang in TRN) was originally involved? | ³¹⁵spobs: MG spos | ³¹⁶thugs su: N thugs su | ³¹⁷lus: T lung | ³¹⁸phyir: N phy'i | ³¹⁹shed: R shes | ³²⁰skyes pa'i: TRN skye bu'i | ³²¹nges: MG *nyes*; R ngan | ³²²gcig: TRN cig | ³²³pu bas: D pu la; TRN bu bas | ³²⁴bdag: N dag | ³²⁵par: TRN pa'i | ³²⁶'dogs: MG thogs | ³²⁷du: D *sna* | ³²⁸gus: N dgus | ³²⁹lnga: DR *snga* | ³³⁰spong: MG *dag*; TRN *dran* | ³³¹lus: R omits | ³³²ltar: TRN lta | ³³³sgom: MG *skum*; TR bsams; N bsam | ³³⁴rnam shes: TRN *rang sems* | ³³⁵yod: T yong; N yeng (uncertain, yong might be intended) | ³³⁶ba'i: TRN pa'i | ³³⁷mchi: MG chu | ³³⁸mas gdungs: D *ma dus* | ³³⁹sbyin pa'i: TRN *shyor ba'i* | ³⁴⁰mnga' bar: TRN inga par | ³⁴¹bka': TRN phyir | ³⁴²bsgral: TR sgral | ³⁴³rig: T rag | ³⁴⁴dur sa: N du ras | ³⁴⁵btsal ba: TRN brtsal pa | ³⁴⁶zhe: T zhi | ³⁴⁷gis: R gi | ³⁴⁸kyang: TRN shing | ³⁴⁹gzung: MG *gzugs* | ³⁵⁰par: N omits | ³⁵¹btsal: TRN brtsal | ³⁵²myed med: TRN snyed min | ³⁵³dur: TRN dus | ³⁵⁴dbang gis: TRN gis ni | ³⁵⁵bdag: N dag | ³⁵⁶mthong: N mthongs

/bdag med bla med thar lam ma rnyed de/³⁵⁷
³⁵⁸/tsha grang dmyal ba'i gnas su zab pa'i phyir/
 /thar par mi 'gyur zhes te/³⁵⁹ khyod rang nyes/
 /ngan song gsum por khyod kyang mi gtang/³⁶⁰ gis/³⁶¹
 /lus sems gnyis 'brel/³⁶² 'di la ma chags shig
 /lha dang mgon btsan/³⁶³ kun dang dbral/³⁶⁴ ba'i phyir/
 /gu gul nyungs/³⁶⁵ kar/³⁶⁶ mu zi ldong ros dang/
 /sha chen snum chen ga/³⁶⁷ pur/³⁶⁸ dud/³⁶⁹ btang la/³⁷⁰
 /sdiag can/³⁷¹ ma rtogs/³⁷² kha 'khor nyon mongs/³⁷³ pa/
 /sngon/³⁷⁴ gyi las ngan mi bzad/³⁷⁵ de spyad/³⁷⁶ pas/
 /dus zad/³⁷⁷ tshe 'phos/³⁷⁸ de la ma/³⁷⁹ chags par/³⁸⁰
 /sdug bsngal mi bzad/³⁸¹ nyon mongs shes par byos/³⁸²
 /khro rgyal mi bzad rgyal po hūṃ sgra can/
 /gdug pa'i mtshon cha char ltar/³⁸³ phab pa yis/³⁸⁴
 /rang dbang med par rab tu/³⁸⁵ 'jigs/³⁸⁶ par 'gyur/
 /de bas/³⁸⁷ sdiag can 'di la ma 'khor bar/
 /ngas smras skyes bu nga yi/³⁸⁸ tshig nyon la/³⁸⁹
 /rang gi gnas/³⁹⁰ tshol bag dang/³⁹¹ ldan par byos/
 /de ltar rten dang phral/³⁹² nas kyang/
 /mda' 'phen/³⁹³ zla ba mar ngo la/
 /nag po'i chas/³⁹⁴ su rab zhugs la/³⁹⁵
 /sngar shi'i/³⁹⁶ ro gos khrag can la/
 /chas gos bya ba'i/³⁹⁷ rgyu ru shis/
 /nag po'i/³⁹⁸ rgyan chas/³⁹⁹ lnga/⁴⁰⁰ gon la/
 /byang chub sems ni sngon/⁴⁰¹ btang ste/⁴⁰²
 /drag po'i 'phrin/⁴⁰³ las nub bdun bstud/⁴⁰⁴
 /de nas lcags kyi gze ma nyid/⁴⁰⁵
 /snga nas don dang mthun/⁴⁰⁶ pa ru/⁴⁰⁷
 /mi rta bsad/⁴⁰⁸ pa'i mtshon rtse la/
 /phur bu sor/⁴⁰⁹ brgyad gcig/⁴¹⁰ byas la/
 /gong bzhin byin gyis brlab/⁴¹¹ par bya'o/⁴¹²
 /gzhan yang phur bu sna tshogs la/⁴¹³
 /snying po so sor bzlas/⁴¹⁴ shing/⁴¹⁵ dril/
 /bsnyen pa rdzogs/⁴¹⁶ nas 'gugs 'dren/⁴¹⁷ bya/⁴¹⁸
 /ming rus gzugs la/⁴¹⁹ sngags bzlas/⁴²⁰ so/
 /lcags kyi gze ma rkang gsum/⁴²¹ gyi/⁴²²

N93r

R152v

M155r(309)

T189r(377)

D72r

G139r

N93v

³⁵⁷TRN this yig rkang is expanded into two: /bdag med gnyis char thar pa'i [N ba'i rmi for pa'i] lam mi rnyed/ /bdag med bla med thar lam ma thob ste/ | ³⁵⁸G repeats the three above yig rkang: /btsal bas rnyed med yon tan rmongs pa'i dur/ /zhe sdang dbang gis bdag gzhan gnyis su mthong/ /bdag med bla med thar lam ma rnyed de/ (dittography) | ³⁵⁹te: N omits | ³⁶⁰gtang: D gtong | ³⁶¹gis: N gig | ³⁶²brel: MG 'brol; TRN bral | ³⁶³btsan: M brtson; G rtson; TN rtsun; R btsun | ³⁶⁴dbral: TRN bral | ³⁶⁵nyungs: R nyung | ³⁶⁶kar: D dkar | ³⁶⁷ga: N omits | ³⁶⁸pur: TRN bur | ³⁶⁹dud: T dung | ³⁷⁰btang la: MG pa dang | ³⁷¹can: D chen | ³⁷²rtogs: MG gtogs; R rtog | ³⁷³kha 'khor nyon mongs: TRN ngan song kha 'khor | ³⁷⁴sngon: TRN mdun | ³⁷⁵bzad: D zad | ³⁷⁶spyad: D bcad; TRN spyod | ³⁷⁷zad: T bzang | ³⁷⁸phos: N unclear; might be 'bos or 'pos | ³⁷⁹ma: R omits | ³⁸⁰par: TRN shig | ³⁸¹bzad: D zad; TRN bzod | ³⁸²byos: TRN bya'o | ³⁸³ltar: TRN pa | ³⁸⁴pa yis: TRN pas ni | ³⁸⁵rab tu: MG rig pa; TRN ri rab | ³⁸⁶'jig: DG 'jig | ³⁸⁷bas: TRN las | ³⁸⁸bu nga yi: TRN bu'i | ³⁸⁹nyon la: MG la nyon | ³⁹⁰gnas: MG gnas su | ³⁹¹dang: MG omit | ³⁹²phral: D dbral | ³⁹³'phen: R phen | ³⁹⁴chas: TR chos | ³⁹⁵la: D nas | ³⁹⁶shi'i: TRN shi ba'i | ³⁹⁷bya ba'i: TRN byas pa'i | ³⁹⁸po'i: TRN po | ³⁹⁹chas: TRN cha | ⁴⁰⁰lnga: N lta | ⁴⁰¹sngon: TN sdun (in both T and N, da uncertain: nga might be intended); R sngun | ⁴⁰²btang ste: MG gtang la; TR tang ste | ⁴⁰³'phrin: D phrin | ⁴⁰⁴nub bdun bstud: MG bdun btud de; TRN nub bdun btud | ⁴⁰⁵nyid: N nyis | ⁴⁰⁶mthun: MG 'thun | ⁴⁰⁷ru: TR rung | ⁴⁰⁸rta bsad: TRN rta gsad (T appears to have amended rtag sad to rta gsad) | ⁴⁰⁹sor: D so | ⁴¹⁰gcig: MG cig | ⁴¹¹brlab: MG brlabs | ⁴¹²bya'o: D byos | ⁴¹³gzhan yang phur bu sna tshogs la: TRN omit this yig rkang | ⁴¹⁴bzlas: TRN ldan | ⁴¹⁵shing: TRN zhing | ⁴¹⁶rdzogs: D rdzogs sa | ⁴¹⁷'gugs 'dren: MG 'gug 'brel | ⁴¹⁸bya: TRN bya'o | ⁴¹⁹la: MG sgral | ⁴²⁰bzlas: TRN zlas | ⁴²¹gsum: TRN tri | ⁴²²gyi: MG gyis; TRN kyi

/sngags 'di rab tu drag tu⁴²³ bzlas⁴²⁴/
 /ōm⁴²⁵ swām rtswām hūm⁴²⁶ ka de pu ra pa⁴²⁷ de⁴²⁸ swā⁴²⁹ hā/
 /phī nan⁴³⁰ rtsa ra nan/
 he ru me myo ku⁴³¹ ka ra ri⁴³² swā⁴³³ hā/
 he ru sran yu⁴³⁴ ka spyā⁴³⁵ mi skye⁴³⁶ swā⁴³⁷ hā/
 e⁴³⁸ lig shi ka
 shig he ru hid⁴³⁹ pa ma me⁴⁴⁰ shan⁴⁴¹ he⁴⁴² re⁴⁴³ lig shan/⁴⁴⁴
 li sha⁴⁴⁵ shi bhyo⁴⁴⁶ thum⁴⁴⁷ re leg⁴⁴⁸ swā⁴⁴⁹ hā/
 sha shi bhyo⁴⁵⁰ thum⁴⁵¹/
 sngags de re re btab pas su/
 /lcags kyi gze ma rkang gsum⁴⁵² de⁴⁵³/
 /gcig⁴⁵⁴ ni mi phyin slar⁴⁵⁵ mi phyin⁴⁵⁶/
 /rtse gcig⁴⁵⁷ sems kyi rang bzhin no/
 /brgyad kyi⁴⁵⁸ mam shes tshogs brgyad dgag⁴⁵⁹
 /dbang po yul dus gnyis med⁴⁶⁰ don⁴⁶¹/
 /mya ngan 'das pa'i dbyings su bsgral⁴⁶²/
 /byang chub ma bkag⁴⁶³ yan du khye/
 /don dang⁴⁶⁴ mthun pa'i⁴⁶⁵ dkyil 'khor du/
 /rigs dang ldan pa'i skyes bu yis/
 /skal dang⁴⁶⁶ ldan pa'i sems can la/
 /dbang po lnga yi⁴⁶⁷ gnas lnga ru/
 /dpa' bo⁴⁶⁸ 'bru lnga'i 'phro 'du yis⁴⁶⁹/
 /nyon mongs lnga yi⁴⁷⁰ ngo bo la⁴⁷¹/
 /ye shes lnga yi⁴⁷² 'phra⁴⁷³ bkod pas/
 /gnyis med dbyings kyi mkha' la⁴⁷⁴ nub/
 /don gyi 'bras bu thig ler gsal⁴⁷⁵/
 /log rtog⁴⁷⁶ rgyu 'bras thal bar brlags⁴⁷⁷/
 /chags sdang dngos po gtan⁴⁷⁸ nas blangs⁴⁷⁹/
 /gzung⁴⁸⁰ 'dzin gnyis ni 'chor med bzung⁴⁸¹/
 /phyogs ris⁴⁸² sa mtshams⁴⁸³ dbyings su⁴⁸⁴ dag
 /pho nya mang pos stong gsum bkang/
 /ma spros⁴⁸⁵ sems su ye nas dgang⁴⁸⁶
 /gugs byed mang po gcig⁴⁸⁷ tu dril/iii

R153r
M155v(310)

T189v(378)

G139v

T177r(353); R143v; N81r

iii At this point, the passage inserted below in TRN ends, and we return to where we parted company with TRN, ie. from gTing skyes 177r(353).

⁴²³tu: T du | ⁴²⁴bzlas: T bzlas so | ⁴²⁵ōm: D ōm, there is a cross below the syllable, and a matching cross at the foot of the page, beside which we find the following writing, presumably meant to indicate an alternative reading or a substitute for the next four yig rkang: *sartsā* hūm ka he pu ra ba ste swā hā/ *sre na na rā tsa na na/* he ru me mo ka ri swā hā/ te ru sri sbu ka spyā mi skye swā hā: MGTRN ōm | ⁴²⁶swām rtswām hūm: MG *swa rtsa* hūm/; TRN *swa rtsa* hūm | ⁴²⁷ka de pu ra pa: MG ka te pu ra ba; TRN ka de su ral ⁴²⁸de: MGTR te | ⁴²⁹swā: TR swa | ⁴³⁰phī nan: MGTRN *pri nan* | ⁴³¹myo ku: MG *lo/ kung*; TN *phye*; R *phya* | ⁴³²ri: MG ri/ | ⁴³³swā: T swa | ⁴³⁴sran yu: MG *srid stu*; TR *sred spreu*; N *sred spre* | ⁴³⁵spyā: MG spyā/ | ⁴³⁶skye: MG skye *skya* | ⁴³⁷swā: T swa | ⁴³⁸e: MG *e a rya*; T *a ra*; RN *e ra* | ⁴³⁹ru hid: M ri hig; G ri hig; TR ri hid; N ri hi nga/ | ⁴⁴⁰pa ma me: MGTR pra ma le; N pri ma le | ⁴⁴¹shan: TRN shan/ | ⁴⁴²he: MG *te sa/* | ⁴⁴³re: TN ri | ⁴⁴⁴he re lig shan/: R omits (eyeskip) | ⁴⁴⁵li sha: MG *li shi*; TRN *shi sha* | ⁴⁴⁶bhyo: MGTRN bhyo/ | ⁴⁴⁷thum: R thum | ⁴⁴⁸re leg: MG re lig; TRN ri lig | ⁴⁴⁹swā: T swa | ⁴⁵⁰bhyo: MG sbyo; TRN bya | ⁴⁵¹thum: MGTR thum ⁴⁵²gsum: N gsum | ⁴⁵³de: TRN ste | ⁴⁵⁴gcig: M ci; GTRN cig | ⁴⁵⁵slar: TRN lor | ⁴⁵⁶mi phyin slar mi phyin: MG *phyed zlar mi ldog go* ⁴⁵⁷gcig: T cig | ⁴⁵⁸kyis: TRN kyi | ⁴⁵⁹dgag: D dag | ⁴⁶⁰yul dus gnyis med: TRN *gnyis med rang bzhin* | ⁴⁶¹don: TN no | ⁴⁶²bsgral: TR sgral | ⁴⁶³ma bkag: TRN mi dgag | ⁴⁶⁴don dang: D don | ⁴⁶⁵pa'i: D pa yi | ⁴⁶⁶dang: MG bar | ⁴⁶⁷lnga yi: TRN lnga'i | ⁴⁶⁸dpa' bo: MG *dbang po* | ⁴⁶⁹yis: MG las | ⁴⁷⁰lnga yi: TRN lnga'i | ⁴⁷¹la: TRN las | ⁴⁷²lnga yi: TRN lnga'i | ⁴⁷³phra: D phra | ⁴⁷⁴mkha' la: MG *ngang* du | ⁴⁷⁵gsal: N prefixed ga uncertain, might be bsal | ⁴⁷⁶rtog: GTR tog | ⁴⁷⁷brlags: MG rlog; TRN klags | ⁴⁷⁸gtan: TR tan: N gtan ⁴⁷⁹blangs: D *brlags*; TRN *slangs* | ⁴⁸⁰gzung: MG *gzugs*; TRN bzung | ⁴⁸¹bzung: MG gzung | ⁴⁸²ris: MG rigs | ⁴⁸³mtshams: GTRN 'tshams | ⁴⁸⁴su: MG sa | ⁴⁸⁵spros: MG spos | ⁴⁸⁶dgang: D dag; TRN gang | ⁴⁸⁷po gcig: TRN pos cig

/ˈgyur med dbyings kyi ngang du dril⁴⁸⁸/

/zhes⁴⁸⁹ brjod pas/⁴⁹⁰

/pho nya'i tshogs de dag mya ngan las 'das pa'i⁴⁹¹ ngang du/⁴⁹²

/ye nas yin pa'i⁴⁹³ don de bzhin du⁴⁹⁴ mya ngan las 'das so⁴⁹⁵/

/phur bu mya ngan las⁴⁹⁶ 'das pa'i rgyud chen po las/

/pho nyas mnam shes ye shes su⁴⁹⁷ sbyangs⁴⁹⁸ shing/⁴⁹⁹

mngags par⁵⁰⁰ bya ba'i thabs⁵⁰¹ bstan pa'i le'u ste bcu dgu⁵⁰² pa'o//

D72v

M156r(311)

⁴⁸⁸dril: D 'dres | ⁴⁸⁹zhes: TRN ces | ⁴⁹⁰/zhes brjod pas/: MG omit | ⁴⁹¹pa'i: RN pa'i; Rc pa'i | ⁴⁹²du/: TRN du | ⁴⁹³yin pa'i: D *gnas pa'i*; MG yin | ⁴⁹⁴du: MG du/ | ⁴⁹⁵'das so: T 'daso | ⁴⁹⁶las: N omits | ⁴⁹⁷mnam shes ye shes su: MG ye shes mnam shes | ⁴⁹⁸sbyangs: D sbyongs; MGTR sbyang; Rc sbyangs | ⁴⁹⁹shing/: MG zhing; TRN zhing | ⁵⁰⁰mngags par: MG bsngags pa; TRN mngag par; Rc mngags par | ⁵⁰¹thabs: MG thabs su | ⁵⁰²dgu: N omits

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 20

sDe dge: 72v.1; mTshams brag: 156r(311).1; sGang steng: 139v.4; gTing skyes 177r(353).5; Rig 'dzin: 143v.4; Nubri: N81r.5.

//de nas yang badzra kī la¹ yas/
don chos nyid zhi ba'i ngang las ma g.yos par/
/sku yang shin tu² drag³ po mi bzad⁴ pa'i skur⁵ 'thon⁶ nas/
dregs pa'i gdon gdug⁷ can drag po'i 'phrin⁸ las kyis bsgral⁹ la/
phung po 'dod pa'i longs¹⁰ spyod du bsgrub¹¹ pa'i phyr/¹²
rtsa ba¹³ byang chub kyis sems¹⁴ sngon du btang ste¹⁵/
/'di skad ces brjod do/

N81v

/skye med sems kyis rang bzhin ni/
/rang bzhin med pas bsgral¹⁶ ba'i zhing/
/mtshan ma med pas bsad pa'i¹⁷ rigs/
/dngos po med pas gtub¹⁸ pa'i rdzas¹⁹/
/rang bzhin don la bcos med²⁰ gzhag²¹
/dngos po gzung 'dzin dngos po²² bsgral²³/
/mtshan ma'i²⁴ rnam rtog ram²⁵ gyis bsreg²⁶/
/gti mug mun khang²⁷ e yis²⁸ sbyangs²⁹/
/'dod chags srid rtsi kham gis bkru³⁰/
/nga rgyal brag ri³¹ lam gyis gzhig³²
/phrag³³ dog tshub³⁴ ma yam³⁵ gis³⁶ bud/
/dngos gzhi dug gsum³⁷ rtsad nas bcad/
/gong du bstan pa'i gnas³⁸ dag³⁹ tu/
/rdzas dang gtor ma⁴⁰ de bzhin du/
/phyi mtshams bcad⁴¹ cing las mams bcol/
/dkyil 'khor 'dom gang gru bzhi la/
/chag chag gdab cing sa tshon brlabs⁴²/
/thig gdab bri⁴³ zhing tshon rtsi bkye⁴⁴/
/dkyil 'khor yum gyi dbyibs⁴⁵ 'dra la/
/dbus su mthing nag gru gsum la/
/mtha' ma zla gam dmar⁴⁶ pos bskor/
/rdo rje brag gis yongs su bskor/
/phyi rim⁴⁷ 'khor lo rtsibs brgyad la/
/bskal pa'i⁴⁸ me 'od 'bar bas bskor/
/de yi⁴⁹ phyi rim thod pa'i mkhar⁵⁰/
/gru chad bzhi dang bar khyams⁵¹ gnyis⁵²/

T177v(354)

G140r

R144r

M156v(312)

¹la: TRN lā | ²tu: TR du | ³drag: MG nag | ⁴bzad: MG zad | ⁵pa'i skur: TR pa drag po'i sku; N drag po'i sku | ⁶thon: MG thon | ⁷gdon gdug: MG gnod sbyin gdug pa; T gdon gdug pa; RN gdon gdugs (R originally gdon gdugs pa but pa deleted in black); Rc gdon gdug | ⁸phrin: D phrin | ⁹bsgral: TRN bsgral | ¹⁰longs: T long | ¹¹bsgrub: D sgrub | ¹²phyr/: MG omit | ¹³ba: MG ba'i | ¹⁴kyi sems: MG sems kyī | ¹⁵ste: D nas; N te | ¹⁶pas bsgral: D bas bsgral; TR pas sgral; N bsgral | ¹⁷bsad pa'i: MG bsad ba'i; T gsang ba'i; RN gsad pa'i | ¹⁸gtub: MG btub; TRN rtub | ¹⁹rdzas: MG rtsa | ²⁰med: N omits | ²¹gzhag: DN bzhang | ²²dngos po: D 'dres pa; TRN dngos por | ²³bsgral: N sgral | ²⁴ma'i: TRN ma | ²⁵ram: TR ram; Rc rim (ram intended?) | ²⁶bsreg: MG sregs | ²⁷khang: D kham | ²⁸yis: N yes | ²⁹sbyangs: TRN sbyang | ³⁰srid rtsi kham gis bkru: D bse rtsi kham gis bkru; MG srid rtsi kham gyis bkru; TR rgya mtsho khang kyis bkru; N rgya mtsho khang gis bkru; Rc rgya mtsho khang kyis bkru | ³¹brag ri: MG drag po | ³²lam gyis gzhig: G lam gyis gzhig; TRN lam gyis zhi | ³³phrag: TRN phra | ³⁴tshub: D 'tshub | ³⁵yam: T yam; RN yang; Rc yam | ³⁶gis: MG gyis | ³⁷gsum: R sum | ³⁸gnas: TRN nam | ³⁹dag: N dug | ⁴⁰ma: D me | ⁴¹bcad: M bcang | ⁴²tshon brlabs: MG tshon brlab; TRN bon slab; Rc bon rlab | ⁴³bri: T bring | ⁴⁴tshon rtsi bkye: MG tshon phye dge; TRN mtshon che dge | ⁴⁵dbyibs: D dbyings | ⁴⁶zla gam dmar: G zla kham dmar; T lnga gam mar; R lnga gam dmar | ⁴⁷rim: TRN rol | ⁴⁸bskal pa'i: TR skal pa; N bska pa | ⁴⁹de yi: TRN de'i | ⁵⁰mkhar: MG mthar; TR 'khar | ⁵¹khyams: RN 'khyams | ⁵²gnyis: MG gsum

N82r
D73r

G140v

R144v
M157r(313)

[illegible]

/nam mkha'i¹⁰⁰ rang bzhin dwangs pa la¹⁰¹/
 /yon tan khyad par snang ba ltar/¹⁰²
 /nam mkha'i¹⁰³ dkyil nas thigs¹⁰⁴ pa shar/
 /sems kyi rang bzhin hūṃ du bsgom/
 /e karma rakta/¹⁰⁵
 baṃ keṃ ha raṃ¹⁰⁶/
 bhrum¹⁰⁷ kha ta li dhi bhrūṃ¹⁰⁸ a ma hri¹⁰⁹/
 dzi sti ra baṃ¹¹⁰/
 hūṃ badzra kī li kī la ya/¹¹¹
 sarba bighnān¹¹² dīpta tsakra¹¹³ ha na ha na hūṃ pha/
 ṃ¹¹⁴ gru gsum mthing nag 'bar ba'i dkyil 'khor ni¹¹⁵/
 /rdo rje rlung nag rakta'i¹¹⁶ rgya mtsho dang/
 /sha chen sa gzhi keng¹¹⁷ rus ri rab steng¹¹⁸/
 /'byung chen¹¹⁹ lnga las grub pa'i gzhal yas ni/
 /dbyibs¹²⁰ dang mtshan nyid so sor ma 'dres kyang/
 /ye nas ma bcos yum chen lnga yi¹²¹ ngang¹²²/
 /brjod med spros bral 'khor lo rgyas 'debs klong¹²³/
 /mkha' mnyam rin chen 'bar ba'i gzhal yas ni¹²⁴/
 /nam mkha'i¹²⁵ mtha' ltar kun tu¹²⁶ khyab/
 /ye shes 'bar ba'i gzhal yas ni/
 /phyogs bcu¹²⁷ rgya yongs ma chad pa'i¹²⁸/
 /phyi dang nang med kun tu snang¹²⁹/
 /dur khrod 'bar ba'i gzhal yas ni/
 /zhing chen gcal¹³⁰ bkram rmad¹³¹ du byas/
 /bhandha¹³² 'bar ba'i gzhal yas ni/
 /gnam¹³³ lcags gzer btab¹³⁴ rgyan¹³⁵ rnams¹³⁶ rdzogs/
 /gru gsum 'bar ba'i gzhal yas ni¹³⁷/
 /zla gam dmar¹³⁸ po dbang gi tshul/
 /zlum po¹³⁹ gru bzhi rgyas pa ste/
 /'od zer dmar smug stong phrag¹⁴⁰ gang/
 /'bar ba'i dkyil 'khor chen po ru/
 /ma hā de wa sne bsnol¹⁴¹ kha/
 /dri za grul bum klu gdon dang¹⁴²/
 /gnod sbyin la sogs phyogs skyong bcu/
 /'jigs¹⁴³ byed gdan¹⁴⁴ du sne bsnol¹⁴⁵ kha/

N82v

T178v(356)

G141r

M157v(314)

D73v

R145r

N83r

¹⁰⁰nam mkha'i: T namkha'i | ¹⁰¹dwangs pa la: D dangs pa la; MG dangs pa las; TRN dang ba la; Rc dwangs pa la | ¹⁰²yon tan khyad par snang ba ltar/: N /yon tan khyad par snang ba ltar/ /yon tan khyad par snang ba ltar/ (dittography) | ¹⁰³nam mkha'i: T namkha'i
¹⁰⁴thigs: MG shigs; TRN thig | ¹⁰⁵karma rakta/: M karma raksha ta; G karma rag sha ta; TRN kar ma rag ta/ | ¹⁰⁶baṃ keṃ ha raṃ: MG baṃ keng ha raṃ; TRN baṃ/ keng raṃ | ¹⁰⁷bhrum: TRN buṃ | ¹⁰⁸dhi bhrūṃ: MG sbyol/ bhrum; TRN byi brum/ | ¹⁰⁹a ma hri: D ma ya dhi (dotted lines come from below the ya, and we find an addition or amendment in small writing on the right: a ma hri yang. This seems to correspond more closely to what we find in the other editions, so we are accepting the amendment in the edition here); MG a mā hri | ¹¹⁰dzi sti ra baṃ: MG dza ti ra bhaṃ; TRN dza ta ra baṃ | ¹¹¹kī li kī la ya/: MG kī li kī lā ya/; TRN kī lī kī lā ya
¹¹²bighnān: MG big nan baṃ hūṃ; TRN big nan baṃ hūṃ pha/ | ¹¹³dīpta tsakra: MG tib ta tsa kra; TR tib ta rtsag kra; N tib ta tsag kra; Rc tib ta tsag kra | ¹¹⁴ṃ: MG om; TRN om | ¹¹⁵ni: D nas | ¹¹⁶rakta'i: TRN rag ta'i; Rc rak ta'i | ¹¹⁷keng: R zhing | ¹¹⁸steng: TRN bten | ¹¹⁹chen: N ldan | ¹²⁰dbyibs: MG dbyings | ¹²¹lnga yi: TRN lnga'i | ¹²²ngang: N dang | ¹²³klong: N so | ¹²⁴ni: MG na | ¹²⁵nam mkha'i: T namkha'i | ¹²⁶tu: TRN du | ¹²⁷bcu: MG bcu'i | ¹²⁸pa'i: TRN pa yi; Rc pa | ¹²⁹tu snang: TR du nang; N tu nang; Rc du snang
¹³⁰gcal: MGR bcal | ¹³¹rmad: D rmad (final da resembles nga); TRN mang | ¹³²bhandha: MG bhan dha; TRN ban da | ¹³³gnam: M mnam; TRN nam | ¹³⁴gzer btab: MG gser 'dab | ¹³⁵rgyan: Rc brgyan | ¹³⁶rnams: N rnam | ¹³⁷ni: D khang | ¹³⁸dmar: T mar | ¹³⁹po: N omits | ¹⁴⁰phrag: MG kham; TRN gsum | ¹⁴¹ma hā de wa sne bsnol: D ma hā de wa sni bsnol; MG ma hā de ba sne bsnol; TR ma hā de ba sni snol; N ma hā de ba sni snol | ¹⁴²gdon dang: N dang gdon | ¹⁴³jigs: TRN 'jig | ¹⁴⁴gdan: TRN rgyan | ¹⁴⁵sne bsnol: D sni bsnol; TRN sni snol

/ōṃ¹⁴⁶ badzra kro dha¹⁴⁷ hūṃ kāra hūṃ¹⁴⁸/
 gardza gardza¹⁴⁹ hūṃ phaṭ¹⁵⁰/
 /ōṃ badzra kro dhī dī pa ya ti¹⁵¹ hūṃ phaṭ/
 badzra mū ka ra mu kha¹⁵² he/
 badzra a ṣu sa mu khā he/¹⁵³
 ōṃ¹⁵⁴ badzra kro dha¹⁵⁵ bi dza ya hūṃ¹⁵⁶/
 ha na ha na ha na¹⁵⁷ hūṃ phaṭ/
 ōṃ¹⁵⁸ badzra kro dhī lā se kī hūṃ phaṭ¹⁵⁹/
 ōṃ¹⁶⁰ badzra byā ghra mu kha¹⁶¹ he/
 ōṃ badzra gr̥ dha mu kī he/¹⁶²
 ōṃ¹⁶³ badzra kro dha nī la daṇḍa¹⁶⁴ hūṃ/
 da ha da ha da ha¹⁶⁵ hūṃ phaṭ/
 ōṃ¹⁶⁶ badzra kro dhī tā tā¹⁶⁷ hūṃ phaṭ/
 badzra tsa ma ra mu kha¹⁶⁸ he/
 badzra dro ṇa mu khī hi/¹⁶⁹
 ōṃ¹⁷⁰ badzra kro dha ya mānta ka hūṃ/¹⁷¹
 pa tsa pa tsa pa tsa hūṃ¹⁷² phaṭ/
 ōṃ¹⁷³ badzra kro dhī shma shā na pa tī¹⁷⁴ hūṃ phaṭ/
 badzra ha ri ṇa mu kha he¹⁷⁵/
 badzra u lū ka mu khī he/¹⁷⁶
 ōṃ¹⁷⁷ badzra kro dha¹⁷⁸ ārya a tsa la¹⁷⁹ hūṃ/
 bhandha bhandha bhandha¹⁸⁰ hūṃ phaṭ/
 ōṃ¹⁸¹ badzra kro dhī mu sa lī¹⁸² hūṃ phaṭ/
 badzra dī pī mu kha¹⁸³ he/
 badzra kā ka mu khī¹⁸⁴ he/
 ōṃ¹⁸⁵ badzra kro dha¹⁸⁶ ha ya grī wa¹⁸⁷ hūṃ/
 hu lu hu lu hu lu¹⁸⁸ hūṃ phaṭ/
 ōṃ¹⁸⁹ badzra kro dhī tsaṇḍa lī¹⁹⁰ hūṃ phaṭ/
 badzra pi ḍa la mu kha¹⁹¹ he/
 badzra bakṣa ti mu khī¹⁹² he/

T179r(357)

G141v

M158r(315)

¹⁴⁶ōṃ: MGTRN ōṃ | ¹⁴⁷kro dha: DTRN kro ta | ¹⁴⁸kāra hūṃ: MG ka ra hūṃ; TN ka ra hūṃ *ga ra dza hūṃ phaṭ*; R ka ra hūṃ *gar dza hūṃ phaṭ* | ¹⁴⁹gardza gardza: TRN gar rdza gar rdza | ¹⁵⁰hūṃ phaṭ: MG hūṃ | ¹⁵¹ōṃ badzra kro dhī dī pa ya ti: MG *kshra bya bhya*; TRN *sha bya bya* | ¹⁵²badzra mū ka ra mu kha: MG badzra mu ka ra; TR badzre mu ka ra; N badzra mu ka ra | ¹⁵³badzra a ṣu sa mu khā he/: MGR omit this yig rkang; TN badzra *ka sha* mu ka he/ | ¹⁵⁴ōṃ: MGTRN ōṃ | ¹⁵⁵kro dha: DTRN kro ta | ¹⁵⁶hūṃ: MG hūṃ *phaṭ* | ¹⁵⁷ha na: *MGTRN omit* | ¹⁵⁸ōṃ: MGTRN ōṃ | ¹⁵⁹kro dhī lā se kī hūṃ phaṭ: D kro tī lā se kī hūṃ phaṭ; MG *kro dha ti la se kaṃ* hūṃ phaṭ; T *kro ta la sye ge* hūṃ; RN *kro ta la se ge* hūṃ | ¹⁶⁰ōṃ: *MGTRN omit* | ¹⁶¹byā ghra mu kha: MG bya *kri* mu ke; TR bya *kri* mu ka; N bya ki mu ka | ¹⁶²ōṃ badzra gr̥ dha mu kī he/: MG badzra kro dha mu *ka* he/; TR badzra *kri ta mug ka* he/; N omits | ¹⁶³ōṃ: MGTRN ōṃ | ¹⁶⁴kro dha nī la daṇḍa: D kro ta nī la daṇḍa; M kro dha ni la nantra; G kro dha ni la nan tra; TRN kro ta ni la tan tra ¹⁶⁵da ha: *MGTRN omit* | ¹⁶⁶ōṃ: MGTRN ōṃ | ¹⁶⁷kro dhī tā tā: D kro tī tā tā; MG kro dhī *tra ti dā*; TRN kro ta *tra ti bya* | ¹⁶⁸badzra tsa ma ra mu kha: MG badzra tsa *sa* ra mu ka; TR *om* badzra stsa *sa* mu ka; N *om* badzra stsa *sa* su mu ka | ¹⁶⁹badzra dro ṇa mu khī hi/: MG omit this yig rkang; TRN badzra *tra ta* mu ka he/ (N this yig rkang is omitted, but inserted in tiny writing on the line below) ¹⁷⁰ōṃ: MGTRN ōṃ | ¹⁷¹kro dha ya mānta ka hūṃ/: D kro ta ya mānta ka hūṃ/; M kro dha ya manta ka hūṃ/; G kro dha ya man ta ka hūṃ/; T kro ta yā mān dha ka hūṃ; RN kro ta ya mān dha ka hūṃ | ¹⁷²pa tsa pa tsa *pa tsa* hūṃ: MGR pa tsa pa tsa hūṃ; T pa tsa pa tsa hūṃ; N omits (eyeskip) | ¹⁷³ōṃ: MGTRN ōṃ | ¹⁷⁴kro dhī shma shā na pa tī: MG kro ti *sta na* ba ti; TR kro ta *sta na* pa ti; N kro ta stan pa ni | ¹⁷⁵ha ri ṇa mu kha he: MG sta ri mu ka he; TN ha ri mu ka he; R ha ri mu ka ye | ¹⁷⁶badzra u lū ka mu khī he/: MG omit this yig rkang; TR badzra hu lu ka mu ka he/; N badzra hu lu ka he/ | ¹⁷⁷ōṃ: MGTR ōṃ; N omits | ¹⁷⁸kro dha: DTRN kro ta | ¹⁷⁹ārya a tsa la: T *argya artsa* la; R *arya a* tsa la; N *arya a* rtal | ¹⁸⁰bhandha bhandha *bhandha*: D *bhanda bhanda bhandha*; M *bandha bandha*; G *ban dha ban dha*; TRN *bhan dha bhan dha* | ¹⁸¹ōṃ: MGTRN ōṃ | ¹⁸²kro dhī mu sa lī: D kro tī mu sa lī; MG kro ti mu *ha la* he; TRN kro ti mu *la ha* | ¹⁸³dī pī mu kha: MG *bya ki* mu ka; TRN *bya kri* mu ka | ¹⁸⁴kā ka mu khī: MG *ba ti la* mu ka; TRN *pa ta la* mu ka ¹⁸⁵ōṃ: MGTRN ōṃ | ¹⁸⁶kro dha: DTRN kro ta | ¹⁸⁷grī wa: MG gr̥ ba; TR ghri ba; N ghri pa | ¹⁸⁸hu lu: *MGTRN omit* | ¹⁸⁹ōṃ: MGTRN ōṃ | ¹⁹⁰kro dhī tsaṇḍa lī: D kro tī tsaṇḍa lī; MG kro ti *dza ya ti*; TRN kro ta *dza ya ti* | ¹⁹¹pi ḍa la mu kha: MG *dza la* mu ka; TRN *dza* mu ka | ¹⁹²bakṣa ti mu khī: MG *pa sha* mu ka; TRN *pa shi* mu ka

R145v

T179v(358)

193ōm: MGTRN om | 194kro dha a pa ra dzi ta hūm: D a pa ra dzi ta hūm: MG kro dha a pa ra tsi ta hūm; TRN kro ta a pa ra tsi ta hūm phaṭ | 195tiṣṭha tiṣṭha: MG sti ta sti ta; TRN sti sta sti sta | 196ōm: MGTRN om | 197kro dhī sa byā ti: D kro tī sa byā ti; MG kro ti *kṣa ya ya* ti; T kro ti *kṣa ya hi*; R kro ti *kṣa ya hi*; N kro ka ti *kṣa ya hi* | 198badzra shwa na mu kha he: MGTN badzra sho na mu ka he; R om badzra sho ne mu hke | 199badzra sa tri mu khī he/: M badzra *tsanda la mu ka he*; G badzra *tsan da la mu ka he*; TRN omit | 200ōm: MGTRN om | 201kro dha: DTRN kro ta | 202a mṛ ta kuṇḍa li hūm phaṭ: M a mṛ ta da li hūm; G a mṛ ta da li hūm; TRN a mri ta kun dha li hūm | 203tstshinda tstshinda *tstshinda*: M tshindha tshindha; G tshin dha tshin dha; TRN tsin dha tsin dha | 204ōm: MGTRN om | 205kro dhī sa byī mi ti: D kro tī sa byī mi ti; MG kro dhi *bi ya be*; TRN kro ta *ba ya be* | 206badzra sing ha mu kha: MG badzra sing nga mu kha; TN badzra sing nga mu ka; R om badzra sing nga mu ka | 207badzra ti tī la mu khī he/: MG omit; TRN badzra ti ti la mu *ka ye*/ | 208ōm: MGTRN om | 209kro dha trai lo kya: D kro ta trai lo kya; G kro dha tre lo kya; TRN kro ta tri log khya (T kro inserted) | 210hūm phaṭ: MGTRN hūm | 211bhindha bhindha *bhindha*: M bindha bindha; G bin dha bin dha; TR bhin dha bhin dha; N bin dha bin dha | 212ōm: MGTRN om | 213kro dhī mā ra ṇa: M kro dhi *ra gnya' ni*; G kro dhi *ra gnyan ni*; TRN *sti ra ma ni* | 214badzra ta kṣu mu kha: MG badzra ta *sha* mu ka; TRN om badzra sta *sha* mu ka | 215khī: MGTRN *ka* | 216ōm: MGTRN om | 217kro dha: DTRN kro ta | 218ma hā ba: MG ma hā pa; TRN ma ha pa | 219spho ṭa spho ṭa *spho ṭa*: MGTRN spo ta spo ta | 220ōm: MGTRN om | 221kro dhī tsunda ya ti: D kro tī tsunda ya ti; MG kro dhi *tsun te*; TRN kro ta *rtsun de* | 222badzra ṛkṣa mu kha he/: MG badzra *shri ri ki* mu ka he/: TR badzra *ri shi ka* he/: N badzra *ri shi ka he*/ badzra *ri shi ka he*/ (dittography) | 223badzra mū ṣi ka mu khī: MG om badzra *sing ka* mu ka; TRN badzra *pug mu ka so ka so ka du* | 224ōm: MGTRN om | 225kī li kī la ya/: TN kī li kī la ya; R kī li kī lā ya | 226āb: G a; TRN om | 227go: Rc sgo | 228go ru: MG *dkyil du* | 229bya'o: Rc bya | 230brlabs: D rlob; | 231Inga yis: TRN Inga'i | 232ōm: MG om; TRN omit | 233yakṣī nī: MG *pa sha de*; TR *pa sha ta*; N *sha ta* | 234bhai: MG ba; TRN pa | 235mṛ: TRN mri | 236mā ra nī: MGTRN ma ra na | 237bskur: T skur | 238brlabs: N brlab | 239nyid: TR nyis | 240las: N la | 241gsal: N bsal

/gnyis med khyad²⁴² par che bas²⁴³ sku ru bstan/
 /dus gsum skye shi med pas rdo rje ste²⁴⁴/
 /dus gsum 'dus ma byas shing²⁴⁵ skye shi med/
 /de nyid spros med 'khor lo rgyas 'debs klong²⁴⁶/
 /gnyis med byang chub sems²⁴⁷ kyi sa bon las²⁴⁸/
 /sgril ma²⁴⁹ hūm gi²⁵⁰ 'od zer tshogs bcas nas²⁵¹/
 /yum gyi mkha' la spros shing²⁵² 'dus pa las/
 /phyag mtshan²⁵³ rdo rjer²⁵⁴ gyur cing hūm brjod pas/
 /sku gsung thugs kyi khro bos²⁵⁵ phyogs mtshams²⁵⁶ gang/
 /yab yum sprul par bcas te²⁵⁷ de bzhin no²⁵⁸/
 /hūm chen dbu gsum²⁵⁹ dkar dmar sngo ba'i zhal/
 /rdo rje tho ba mda' gzhu²⁶⁰ spu gri bsname²⁶¹/
 /mam rgyal dbu gsum²⁶² sngo ser dkar ba'i zhal/
 /rdo rje tri shūl²⁶³ dung chen 'khor lo bsname²⁶⁴/
 /dbyug sngon dbu gsum ljang dmar sngo ba'i zhal/
 /rdo rje dbyug to rin chen ti²⁶⁵ ra bsname²⁶⁶/
 /gshin rje dbu gsum ljang nag sngo ba'i zhal/
 /thod dbyug 'khor lo rdo rje ti²⁶⁷ ra bsname²⁶⁸/
 /mi g.yo dbu gsum²⁶⁹ ljang sngon smug²⁷⁰ pa'i zhal/
 /rdo rje zhags²⁷¹ pa gshol dang gtun²⁷² shing bsname²⁷³/
 /²⁷⁴ra mgrin²⁷⁵ dbu gsum²⁷⁶ dkar sngo²⁷⁷ dmar ba'i²⁷⁸ zhal/
 /sbrul zhags²⁷⁹ rdo rje spu gri ti²⁸⁰ ra bsname²⁸¹/
 /gzhan gyis mi thub²⁸² dkar dmar²⁸³ ser ba'i zhal/
 /rdo rje ti²⁸⁴ ra bhan dha nga²⁸⁵ yab bsname²⁸⁶/
 /bdud rtsi dbu gsum²⁸⁷ dkar sngo smug pa'i zhal/
 /rdo rje rgya gram²⁸⁸ dbyug to spu gri bsname²⁸⁹/
 /kham s gsum rnam rgyal dbu gsum²⁹⁰ dkar sngo ljang ser²⁹¹ zhal/
 /rdo rje mda' gzhu²⁹² dung dmar ti ra²⁹³ bsname²⁹⁴/
 /stobs chen²⁹⁵ dbu gsum dmar nag dud kha'i²⁹⁶ zhal/
 /rdo rje zhags pa gshol dang gtun²⁹⁷ shing bsname²⁹⁸/
 /sgra 'byin mda'²⁹⁹ snyems³⁰⁰ rdo rje sder mo gsum³⁰¹/
 /dur khrod gtun³⁰² khung rdo rje gtum mo drug³⁰³/
 /mda'³⁰⁴ snyems³⁰⁵ rlung 'byin rdo rje gsod byed dgu³⁰⁶/
 /skyod byed³⁰⁷ la sogs rgyan rname de bzhin te³⁰⁸/
 /zhal mdog de bzhin g.yas³⁰⁹ na dril bu bsname³¹⁰/
 /g.yon gyis³¹¹ de bzhin dung chen stob par mdzad/

G142r
 M158v(316)

N84r

R146gongr

T180r(359)
 D74v
 M159r(317)
 G142v

²⁴²khyad: T khyab | ²⁴³bas: TRN ba'i | ²⁴⁴ste: MG de | ²⁴⁵shing: TRN zhing | ²⁴⁶klong: RN slong | ²⁴⁷sams: D thugs; N omits | ²⁴⁸las: MG la | ²⁴⁹sgril ma: MG bsgril ma; N sgril mahā | ²⁵⁰gi: TRN gis | ²⁵¹nas: D rname | ²⁵²spros shing: D spros ging; M spro zhing; G spros zhing; TRN 'phro zhing | ²⁵³mtshan: N na mtshad | ²⁵⁴rjer: TRN rje | ²⁵⁵bos: N bo'i | ²⁵⁶mtshams: N omits | ²⁵⁷bcas te: MG byas te; N bcas de | ²⁵⁸no: MG te | ²⁵⁹dbu gsum: TRN dbus tri | ²⁶⁰gzhu: T zhu | ²⁶¹bsname: TR name; N snams | ²⁶²dbu gsum: TN pu tri; R spu tri | ²⁶³shūl: MGTRN shul | ²⁶⁴bsname: TN snams | ²⁶⁵ti: MGTRN sti | ²⁶⁶bsname: TRN snams | ²⁶⁷ti: MGR sti | ²⁶⁸bsname: TR snams | ²⁶⁹gsum: TRN tri | ²⁷⁰sngon smug: MG sngo smug; TR sngon rmug | ²⁷¹zhags: R zhabs | ²⁷²gtun: TRN rtun | ²⁷³bsname: TRN snams | ²⁷⁴N there appears to be a deleted letter in front of this yig rkang | ²⁷⁵mgrin: N 'grin | ²⁷⁶dbu gsum: TN pu tri; R spu tri | ²⁷⁷sngo: T sngon | ²⁷⁸ba'i: R pa'i | ²⁷⁹zhags: D nag | ²⁸⁰ti: MGTRN sti | ²⁸¹bsname: TRN snams | ²⁸²thub: TRN thub dbu tri | ²⁸³dkar dmar: MG dmar ljang | ²⁸⁴ti: MGTRN sti | ²⁸⁵bhan dha nga: MG ban dha rdul; TRN ban da rdul | ²⁸⁶bsname: TRN snams | ²⁸⁷gsum: TRN tri | ²⁸⁸gram: TRN ram | ²⁸⁹gri bsname: TRN ri snams | ²⁹⁰gsum: TRN tri | ²⁹¹sngo ljang ser: D sngo; MG sngo ljang dang ser ba'i | ²⁹²mda' gzhu: T 'da' gzhung; R mda' gzhung | ²⁹³ti ra: MG sta ri; TN sti ra; R ste ra | ²⁹⁴bsname: TRN snams | ²⁹⁵chen: MG chen dud ka | ²⁹⁶dkar nag dud kha'i: MG dmar nag dud ka'i; TRN dkar dmar dud ka'i | ²⁹⁷gtun: T tun; RN rtun | ²⁹⁸bsname: TRN snams | ²⁹⁹mda': TRN mam | ³⁰⁰snyems: MG bsnyems | ³⁰¹gsum: TRN tri | ³⁰²gtun: TRN rtun | ³⁰³gtum mo drug: D sder mo drug; TR gsum mo rtug; N gtum mo rtug | ³⁰⁴mda': T mnga' | ³⁰⁵snyems: MG bsnyems | ³⁰⁶gsod byed dgu: TR bsod ma rgu; N gsod ma rgu | ³⁰⁷skyod byed: MG bskyod chen; TRN skyod chen | ³⁰⁸te: TRN de | ³⁰⁹g.yas: R yas | ³¹⁰bsname: TRN snams | ³¹¹gyis: MGTRN gyi

/phag dang smig³¹² bu stag dang bya rgod dang³¹³/
 /g.yag dang bya rog sha ba 'ug pa dang/
 /gzig³¹⁴ dang khwa ta³¹⁵ byi la pu³¹⁶ shud dang/
 /spyang mo khra dang seng ge pha wang³¹⁷ dang/
 /dred dang sre mo³¹⁸ dom dang byi bar bcas/
 /rgyan dang mdog ni yab kyi ngo bo ste/
 /phyag mtshan yab kyis³¹⁹ nyid kyi rtags su ster³²⁰/
 /sprul pa'i don gyis rtags kyi ngo bor bsname³²¹/
 /gtso bo³²² thugs kyi³²³ ye shes nam bzhi yis/
 /ma rig rmongs pas bcings pa'i sems can rname/
 /don dam gnyis med ngang du bsgral ba³²⁴ dang/
 /skye shi rtsad gcod phyir na³²⁵ hūṃ kā³²⁶ ra/
 /'khor lo rgyas 'debs rang bzhin 'dus ma byas/
 /dus gsum 'du 'bral med³²⁷ pa'i rang bzhin las/
 /gnyis med che ba'i³²⁸ khyad par bstan pa'i phyir/
 /skye shi med pa'i don 'byin³²⁹ sgra 'byin ma/
 /skyed³³⁰ pa'i ye shes sa rname dus gcig gcod³³¹/
 /thugs rje'i³³² shugs kyis³³³ 'gro ba³³⁴ gnas nas spor³³⁵/
 /thabs dang shes rab skyod³³⁶ pas mtha' gnyis³³⁷ spangs³³⁸/
 /de phyir hūṃ mdzad gnyes mdzad shwa bya tī³³⁹/
 /hūṃ chen yab yum gnyis med byin rlabs³⁴⁰ las/
 /sprul pa yang sprul tshogs bcas de bzhin no/
 /lhag mthong ye shes chos dbyings rlan³⁴¹ gyis brgyan³⁴²/
 /thugs rje smon lam 'khor ba³⁴³ mthar gtug³⁴⁴ rmongs/³⁴⁵
 /rtog 'joms rdzas la gtsang³⁴⁶ sme³⁴⁷ med par rol/
 /de phyir myos³⁴⁸ byed 'phra men³⁴⁹ sū ka ra³⁵⁰ he/
 /jug pa³⁵¹ rang dbang med par gnyid log³⁵² nas/
 /bsam dang mi mthun³⁵³ log lta myos³⁵⁴ byed cing³⁵⁵/
 /bstan pa'i chos sgrog³⁵⁶ log³⁵⁷ lta myos³⁵⁸ byed pa/
 /thams cad myos byed phra men i ṣu mus kha³⁵⁹ he/
 /khro rgyal ye shes me long lta bu³⁶⁰ yis/
 /chos rname rang bzhin med par ye nas rtogs³⁶¹/
 /mtha' gnyis ma spangs rgyal ba'i rgyal³⁶² mtshan btsugs³⁶³/
 /de dag don las rgyal bas nam par rgyal/
 /ye shes thugs rjes³⁶⁴ zin pas bsam mi khyab/
 /thugs rjes³⁶⁵ shes pas³⁶⁶ zin pas srid las 'das/
 /gnyis la³⁶⁷ mi gnas mtha' bral dbu mar bstan³⁶⁸/
 /dod pa'i rgyal po mnyes byed lā se ki³⁶⁹/

N84v

R146gongv

M159v(318)

T180v(360)

G143r

N85r

D75r

³¹²smig: TRN smigs | ³¹³dang: TRN mgo | ³¹⁴gzig: N zgigs | ³¹⁵khwa ta: MGTN khwa dang; R kha dang | ³¹⁶pu: TRN spu | ³¹⁷wang: TR bang | ³¹⁸mo: D mo (gap of slightly less than one syllable): TR mong; N mongs | ³¹⁹kyis: R kyid | ³²⁰rtags su ster: D rtags su ste: TR rtag su ster | ³²¹bsname: TRN snang | ³²²bo: MG bo'i | ³²³kyi: MG kyis | ³²⁴bsgral ba: MG bsgrub pa; TRN sgral ba | ³²⁵gcod phyir na: D nas gcod phyir; TRN gcod gcod na | ³²⁶kā: MGTN ka | ³²⁷gsum 'du 'bral med: D gsum 'dus ma byas; TRN sum 'du 'bral med | ³²⁸che ba'i: TRN chen po'i | ³²⁹byin: TRN gyi | ³³⁰spyod: MG bskyed; TRN skyed | ³³¹gcig gcod: TRN cig sgrol | ³³²rje'i: TRN rje | ³³³kyis: N kyi | ³³⁴ba: TRN ba'i | ³³⁵spor: N sbyor | ³³⁶skyod: D skyod; MG bskyed | ³³⁷gnyis: N nyis | ³³⁸spangs: TRN spongs | ³³⁹gnyes mdzad shwa bya tī: D gnyis mdzad shwa bya tī; MG kshra bya tī; TN gnyes mdzad gsha' ya bya; R mnyes mdzad gsha' ya bya | ³⁴⁰byin rlabs: D byang chub; TN byin rlabs | ³⁴¹rlan: TRN slan | ³⁴²brgyan: MG rgyal; TN rgyan | ³⁴³ba: MG bar | ³⁴⁴mthar gtug: D gdug sgrol; TRN mthar thugs | ³⁴⁵rmongs/: N rmongs/ /rdo rje smon lam 'khor ba mthar thug rmongs/ (dittography) | ³⁴⁶gtsang: TRN rtsang | ³⁴⁷sme: MG rme | ³⁴⁸myos: MG mos | ³⁴⁹phra men: D phra men; R 'phra man | ³⁵⁰sū ka ra: MG mu ka ra; TRN mu kar | ³⁵¹pa: MG par | ³⁵²gnyid log: D nyid gyur; R gnyis log | ³⁵³mthun: R 'thun | ³⁵⁴myos: MGR mos | ³⁵⁵cing: MG dang | ³⁵⁶sgrog: MGTN sgrog | ³⁵⁷log: M lo | ³⁵⁸myos: MGR mos | ³⁵⁹ṣu mus kha: MG kshra mu ka; TRN gsha' mu kha | ³⁶⁰bu: N ba | ³⁶¹rtogs: R rtog | ³⁶²rgyal: N rgyal inserted, subscribed in tiny writing | ³⁶³btsugs: TRN btsugs | ³⁶⁴rjes: R rje | ³⁶⁵rjes: TRN rje | ³⁶⁶shes pas: MG ye shes | ³⁶⁷la: TR las | ³⁶⁸bstan: MG snang | ³⁶⁹byed lā se ki: MG byed la se ke; T mdzad las sang ge; RN mdzad las seng ge

/sdug bsngal thugs rjes³⁷⁰ mi bzod las 'das pas³⁷¹/
 /yal bar mi³⁷² gtong brtson 'grus shugs kyis³⁷³ gtum³⁷⁴/
 /gdod nas don mdzad 'khor ba mthar thug³⁷⁵ sgrol/
 /de phyir dpa' brtul³⁷⁶ za byed byā ghra³⁷⁷ ma/
 /yid g.yo las can sems kyi 'gyur ba³⁷⁸ ni/
 /ye shes dbang gis 'gro la³⁷⁹ thugs rjes g.yo³⁸⁰/
 /don mdzad ye shes³⁸¹ 'od 'byung dbyings su mkhyen/
 /de phyir khrims³⁸² ldan ma'i grddha³⁸³ ma/
 /khro bdag thugs kyi ye shes chen po des³⁸⁴/
 'khor ba'i bag chags nyer len³⁸⁵ 'joms par byed/
 /nga rgyal dregs las zhen³⁸⁶ pa'i³⁸⁷ nyon mongs de³⁸⁸/
 /gyur med ngang las³⁸⁹ g.yos pa med pas³⁹⁰ na/
 /de phyir ye shes dbyer med dbyug sngon can/
 /rig pa'i sder chen³⁹¹ chos kyi³⁹² dbyings nyid zin³⁹³/
 /thugs rje³⁹⁴ lcags kyus³⁹⁵ 'khor bar³⁹⁶ mi gtong zhing/
 /shes rab thabs ldan lcags kyus³⁹⁷ 'dzin par byed/
 /gtso bo dbyug³⁹⁸ sngon mnyes mdzad tā tā bī³⁹⁹/
 /sdang mig⁴⁰⁰ thugs rjes mi 'gyur⁴⁰¹ zhe la gnon/
 /mthu rtsal mgam⁴⁰² brjid 'gyur med bdud⁴⁰³ dpung 'joms/
 /tsham mgams⁴⁰⁴ ral bsigs gdangs⁴⁰⁵ sgras 'jig rten 'gengs/
 /de phyir 'gyur med 'phra men⁴⁰⁶ tsa ma⁴⁰⁷ ra/
 /bsam⁴⁰⁸ pa'i dngos po⁴⁰⁹ 'dod la 'dun⁴¹⁰ pa ni⁴¹¹/
 /dbyings nyid mnyam⁴¹² pas ye shes mkhyen pas za⁴¹³/
 /thugs rje 'dun⁴¹⁴ pas 'khor ba'i bag chags za/
 /de phyir za byed tro ṇa mu kha⁴¹⁵ he/
 /khro bdag ye shes mnyam pa'i rgyal po yis/
 /chi bdag bdud dang⁴¹⁶ gshin rje tshar gcod cing/
 /de yi⁴¹⁷ rang bzhin de nyid yin pa'i phyir/
 /de⁴¹⁸ phyir khro bo'i⁴¹⁹ rgyal po gshin rje gshed/
 /ye shes mtshan sdud⁴²⁰ thugs rje khrod⁴²¹ 'byung⁴²² zhing/
 /sprul pas 'gro sgrol sku dang ye shes 'byung/
 /shes⁴²³ snying ma skyes dbu mar⁴²⁴ rig pa⁴²⁵ ste/
 /khro rgyal gshin rje mnyes mdzad sta na sa⁴²⁶/
 /rtog⁴²⁷ pa'i dgra⁴²⁸ spangs dran pa'i dgongs par⁴²⁹ gnas/
 /khrul⁴³⁰ skyon dri⁴³¹ ma shes bzhin rdzis⁴³² tshor yang/

M160r(319)

R146'ogr
T181r(361)

G143v

N85v

D75v
M160v(320)

³⁷⁰sdug bsngal thugs rjes: *D thugs rjes sdug bsngal* | ³⁷¹las 'das pas: MG las 'das pa; TRN bzod las 'das | ³⁷²mi: N mi subscribed, tiny
³⁷³kyis: N kyi | ³⁷⁴gtum: D *brtun*; TRN rtum | ³⁷⁵thug: D gtug; N ma thug | ³⁷⁶brtul: G brdul | ³⁷⁷byā ghra: MG *spyang ki*; TRN bya
 kri | ³⁷⁸kyi 'gyur ba: TRN pa sgyur pa | ³⁷⁹gro la: TRN las can | ³⁸⁰g.yo: MG g.yos; N yis | ³⁸¹shes: M shes (gap of about 2 syllables)
³⁸²khrims: D *tshul khrims* | ³⁸³ma'i grddha: MG mo'i kri ta; TRN mi'i kri ta | ³⁸⁴des: M das; TRN ste | ³⁸⁵nyer len: MG nye 'brel chen
 po | ³⁸⁶las zhen: MG pas zhen; TRN omit | ³⁸⁷pa'i: MG pas | ³⁸⁸de: MG des | ³⁸⁹las: TN la | ³⁹⁰pas: M bas | ³⁹¹chen: T cen | ³⁹²kyi: R
 kyis | ³⁹³zin: TRN 'dzin | ³⁹⁴rje: MG rje'i | ³⁹⁵kyus: TN kyu; R skyu | ³⁹⁶bar: TRN ba'i | ³⁹⁷kyus: R skyus | ³⁹⁸gtso bo dbyug: M gtso bo
 dbyung; T rtsa bo dbyug; R gtso bo dbyug; N gtso bo dbyugs | ³⁹⁹mdzad tā tā bī: D byed tā tā bī; MGRN mdzad *tra ti bya*; T mdzad
tra tri bya | ⁴⁰⁰mig: TRN dmigs | ⁴⁰¹gyur: TRN 'dul | ⁴⁰²mgam: D mgom | ⁴⁰³bdud: D mthu | ⁴⁰⁴tsham mgams: MG 'tshams la; TN
 'tsham mgam; R 'tshams mgam | ⁴⁰⁵bsigs gdangs: MGN gsig gdang; T gsigs gdangs | ⁴⁰⁶phra men: D phra men; R 'phra med | ⁴⁰⁷tsa
 ma: MG rtsa sa; TRN tsa sa | ⁴⁰⁸bsam: R bsam | ⁴⁰⁹po: D pos | ⁴¹⁰dun: N bdun | ⁴¹¹ni: D 'dzin | ⁴¹²mnyam: N mnyams | ⁴¹³ye shes
 mkhyen pas za: D ye shes mkhyen pas *gzigs*; TRN mkhyen pa ye shes za | ⁴¹⁴dun: TN 'dus; R 'dud | ⁴¹⁵tro ṇa mu kha: MG *tra ti mu*
 ka; T *tra tri mu ga*; RN *tra ti mu ga* | ⁴¹⁶dang: MG 'joms; TRN po | ⁴¹⁷de yi: TRN de'i | ⁴¹⁸de: TRN de'i | ⁴¹⁹bo'i: T po'i | ⁴²⁰sdud: D
sdug | ⁴²¹rje khrod: D rje khro; TR rjes 'khrod; N rjes khros | ⁴²²byung: MG 'gyur | ⁴²³shes: TRN shis | ⁴²⁴mar: MG ma'i | ⁴²⁵pa: M pa
 (1 syllable gap); G pa'i | ⁴²⁶khro rgyal gshin rje mnyes mdzad sta na sa: MG khro rgyal gshin rje mnyes mdzad *stan ma*; TR *sta na pa*
tis khro rgyal gshin rje snyes; N *bstan pa tis* khro rgyal gshin rje snyes | ⁴²⁷rtog: MGN rtogs | ⁴²⁸dgra: MG sgra | ⁴²⁹dran pa'i dgongs
 par: D *drag po'i* dgongs par; MG dran pa'i dgongs pa'i; TRN dran pa'i *dgon par* (N dgon uncertain, more like dgen) | ⁴³⁰khrul: N
 'khor | ⁴³¹dri: MG rdzi | ⁴³²bzhin rdzis: D *bya'i* rdzis; TR bzhi rdzi; N bzhin rdzi

/'gro don dus la⁴³³ bab na thugs rjes 'jug
 /de phyir 'jug byed ha riṅ mu kha⁴³⁴ he/ T181v(362)
 /dmigs pa⁴³⁵ sems 'dzin yid la byed par 'gyur/
 /ye shes dbyings rtogs 'grangs⁴³⁶ pas nyin mo nyal⁴³⁷/ G144r
 /'gro ldongs⁴³⁸ rmongs la thugs rjes mtshan mo ldang⁴³⁹/
 /ye shes thugs rjes 'grangs pa'i u lū ma⁴⁴⁰/ R146'ogv
 /khro⁴⁴¹ bdag thugs kyi ye shes mthar⁴⁴² mi g.yo/
 /de yi⁴⁴³ rang bzhin gang yin⁴⁴⁴ dbyer med pa⁴⁴⁵/
 /dngos por⁴⁴⁶ ma spros⁴⁴⁷ rang bzhin don gyis khyab⁴⁴⁸/ N86r
 /kun la khyab pa'i phyir na mi g.yo mgon/
 /mtshan⁴⁴⁹ ma thabs kyi⁴⁵⁰ tho bas dbyings su brdungs⁴⁵¹/
 /thugs rjes⁴⁵² sems can 'phrin⁴⁵³ las mtshan ma⁴⁵⁴ 'joms/
 /rmongs pa⁴⁵⁵ ye shes snying rjes⁴⁵⁶ mi gtong bas⁴⁵⁷/
 /mi g.yo mgon po mnyes mdzad mu sa la⁴⁵⁸/
 /chos dbyings gnas⁴⁵⁹ la rtog⁴⁶⁰ pa'i skyon sel⁴⁶¹ cing/
 /thugs rjes⁴⁶² spu gris⁴⁶³ sprul pa bsam mi khyab/
 /dug gsum zad⁴⁶⁴ phyir sha rus khrag la rol/⁴⁶⁵
 /sel byed sprul pas don mdzad byā ghra⁴⁶⁶ ma/
 /brnag⁴⁶⁷ pa'i dngos la rtse gcig ting 'dzin bsgyur⁴⁶⁸/
 /mnyam nyid mthu rtsal dbyings la mi g.yo⁴⁶⁹ bas/
 /rtog⁴⁷⁰ pa'i spyod yul bral bas⁴⁷¹ mi⁴⁷² mthong ste/
 /de phyir phra⁴⁷³ men mgyogs⁴⁷⁴ byed pre ta li⁴⁷⁵/
 /khro bdag rnam par mi rtog⁴⁷⁶ ye shes kyi⁴⁷⁷/ M161r(321)
 /de nyid so sor rtog pa'i⁴⁷⁸ ye shes⁴⁷⁹ kyi⁴⁸⁰/
 /mya ngan 'das dang 'khor ba'i chos thams cad/
 /de yi⁴⁸¹ rang bzhin ma 'dres par 'dus pas/
 /de phyir khro bo'i rgyal po rta mchog⁴⁸² dpal/
 /rdo rje gtum⁴⁸³ mos mtshan ma'i dngos po 'joms/
 /ye shes rngam tshul⁴⁸⁴ srid pa thal bar rlog⁴⁸⁵
 /de nyid mi rtog⁴⁸⁶ mtha' bral dbu mar rdigs⁴⁸⁷/
 /ha ya grī wa⁴⁸⁸ mnyes mdzad⁴⁸⁹ dza ya ti/ G144v; T182r(363)
 /yang bag zon chags⁴⁹⁰ 'gro don thabs dang ldan/
 /mi 'dul zil⁴⁹¹ thub btang snyoms chen por bzhugs/
 /dus las mi 'da⁴⁹² brtson 'grus shugs⁴⁹³ dang ldan/
 /⁴⁹⁴de phyir mkhas brtson mdzad pa'i pi dā li⁴⁹⁵/ N86v

⁴³³la: N cig | ⁴³⁴riṅ mu kha: MGTRN *ri mu ka* | ⁴³⁵pa: TRN pa'i | ⁴³⁶grangs: TRN dran | ⁴³⁷nyal: MG la | ⁴³⁸ldongs: D ldang | ⁴³⁹ldang: TRN ldangs | ⁴⁴⁰grangs pa'i u lū ma: MG 'grangs pa'i *hu lu ka*; TRN drangs pa *hu lu ka* | ⁴⁴¹khro: TR 'khro; N khro bo | ⁴⁴²mthar: MG mtha'; T 'thar; R 'thang | ⁴⁴³de yi: TR de'i; N de | ⁴⁴⁴yin: N bzhin | ⁴⁴⁵pa: MG pas | ⁴⁴⁶dngos por: TR dngos po; N dmos po | ⁴⁴⁷spros: MG 'phros; TRN khro | ⁴⁴⁸khyab: MG mkhyen | ⁴⁴⁹mtshan: TRN dbyings su mtshan | ⁴⁵⁰kyi: TRN kyi | ⁴⁵¹dbyings su brdungs: MG dbyings su sdud; TR rdung; N rdub | ⁴⁵²rjes: TR rje | ⁴⁵³phrin: D phrin | ⁴⁵⁴ma: MG la; TRN mas | ⁴⁵⁵pa: MG pas | ⁴⁵⁶rjes: TRN rje | ⁴⁵⁷gtong bas: TRN stong pas | ⁴⁵⁸sa la: MG *ha la*; TRN *la ha* | ⁴⁵⁹gnas: T rnam; R rnas; N rnams | ⁴⁶⁰rtog: MGN rtogs | ⁴⁶¹sel: MG *med* | ⁴⁶²rjes: MG rje'i; TRN rje | ⁴⁶³spu gris: D spru gris; MG omit; TRN spu ris | ⁴⁶⁴zad: TR klag | ⁴⁶⁵dug gsum zad phyir sha rus khrag la rol/: N /dus gsum glag phyir sha rus khra la ral/ (inserted small at the top of the page) | ⁴⁶⁶byā ghra: MGTR bya *kri*; N bya *tri* | ⁴⁶⁷brnag: MG gnag; TRN brtag | ⁴⁶⁸rtse gcig ting 'dzin bsgyur: D *ting 'dzin rtse gcig* sgyur; T rtse cig ting 'dzin 'gyur; RN rtse gcig ting 'dzin 'gyur | ⁴⁶⁹la mi g.yo: D la ma g.yos; TRN las mi g.yo | ⁴⁷⁰rtog: MG rtogs | ⁴⁷¹bas: R pas | ⁴⁷²mi: MG ma | ⁴⁷³phra: MGR 'phra | ⁴⁷⁴mgyogs: TRN 'gyogs | ⁴⁷⁵pre ta li: MG pe ta la; TR pe ta li; N dpe ta li | ⁴⁷⁶mi rtog: T ma rtog thugs kyi; RN mi rtog thugs kyi | ⁴⁷⁷kyis: TRN kyi | ⁴⁷⁸rtog pa'i: T rtogs pa'i; N rtogs | ⁴⁷⁹ye shes: N yi shes | ⁴⁸⁰de nyid so sor rtog pa'i ye shes kyi/: D omits (eyeskip) | ⁴⁸¹de yi: TRN de'i | ⁴⁸²rta mchog: MG rta mgrin | ⁴⁸³gtum: TRN tum | ⁴⁸⁴tshul: N rtshul (poorly written; tshul intended?) | ⁴⁸⁵thal bar rlog: MG thal bar klog; N thul bar klog | ⁴⁸⁶rtog: TRN rtag | ⁴⁸⁷rdigs: D *brjid*; MG *sdigs*; | ⁴⁸⁸grī wa: MG gr ba; TRN ghri ba | ⁴⁸⁹mdzad: D byed | ⁴⁹⁰chags: MG can | ⁴⁹¹zil: RN zin (N inserted, small, subscribed) | ⁴⁹²da': R mda' | ⁴⁹³shugs: R shuḍ | ⁴⁹⁴N a few syllables at the beginning of this yig rkang have been deleted. | ⁴⁹⁵pi dā li: MG *dza la mu ka he*; TR *dza la mu ka*; N ka

/las 'bras bden ⁴⁹⁶ la yid ches ⁴⁹⁷ dad par 'gyur ⁴⁹⁸ /	D76r
/mnyam nyid dbyings su ye shes ⁴⁹⁹ thugs kyis mgyogs ⁵⁰⁰ /	
/zhi gnas don ⁵⁰¹ gyis lhag mthong gtso tshegs chung ⁵⁰² /	
/de phyir mgyogs byed phra ⁵⁰³ men pakši hī ^{504/505}	R147r
/khro bdag thugs kyi ye shes tshad med pas ⁵⁰⁶ /	
/dbyings kyi don la mtshan mas yong ⁵⁰⁷ mi thub/	
/thugs rjes 'gro don rnam par mdzad pa la/ ⁵⁰⁸	
/bdud dang srin pos shin tu thub dka' ste ⁵⁰⁹ /	
/rang bzhin gang yin gzhan gyis ⁵¹⁰ mi thub pa'o ⁵¹¹ /	
/phra ⁵¹² bas dbyings nyid 'bigs pa'i ye shes 'phen ⁵¹³ /	
/dbyings la ye shes rtag tu thugs rjes rdeg ⁵¹⁴	
/ma rmongs dbu ma ⁵¹⁵ chen po'i don ston pa ⁵¹⁶ /	
/gzhan gyis mi thub mnyes mdzad sa byā tī ⁵¹⁷ /	M161v(322)
/dbyings la ye shes zhugs pas shes bya za/	
/dbyings nyid shes pa ⁵¹⁸ zhugs pas nyon mongs za/	
/gnyis med ⁵¹⁹ ye shes thugs rjes ⁵²⁰ 'khor ba za/	
/de phyir za byed shwa na mu kha ⁵²¹ he/	
/ye shes thugs rjes chos kyi dbyings la 'dzin/	
/lhag mthong ye shes dbyings la mnyam 'gyur 'dzin/	
/zhi ⁵²² gnas che bas ⁵²³ 'dzin pas mi 'phrogs te ⁵²⁴ /	
/de phyir 'dzin pa'i 'phra men panydzi ra ⁵²⁵ /	
/khro bdag thugs kyi ye shes ⁵²⁶ ye nas grub ⁵²⁷ /	G145r
/bya ba grub pa'i ye shes chos dbyings su/	
'khor ba'i chos ⁵²⁸ can bdud dang 'dra ba la/	T182v(364)
/ye shes thugs rje ⁵²⁹ sman gyi ⁵³⁰ rtsi ⁵³¹ gtong ⁵³² zhing ⁵³³	
/ye shes kun la khyab pa'i dbyings su 'khyil/	
/de phyir khro bo'i ⁵³⁴ rgyal po bdud rtsi ⁵³⁵ 'khyil/	N87r
/mtshan ma med pa'i dbyings nyid ⁵³⁶ rig ⁵³⁷ pa'i sgra/	
/dbyings nyid rig ye shes dbyings ⁵³⁸ la nyan pa'i sgra/	
/de las bstan pa ⁵³⁹ gsung gi sgra 'byin pa ⁵⁴⁰ /	
/bdud rtsi 'khyil ba mnyes ⁵⁴¹ mdzad sa byā mi ta ⁵⁴² /	
/rigs btsun gnyen ⁵⁴³ por gyur pas thams cad 'dul/	
/phrin ⁵⁴⁴ las rtsal gyis ⁵⁴⁵ bdud dpung thams cad 'joms ⁵⁴⁶ /	
/stong nyid sgra sgrogs mu stegs wa tshogs 'joms/	
/de phyir rtsal 'phags 'joms byed ⁵⁴⁷ sengha ma ⁵⁴⁸ /	

⁴⁹⁶las 'bras bden: TRN las dang 'bras bu bden | ⁴⁹⁷yid ches: N ye shes | ⁴⁹⁸gyur: D gyur | ⁴⁹⁹mnyam nyid dbyings su ye shes: TRN nyan nga pu nmams | ⁵⁰⁰mgyogs: TRN 'gyogs | ⁵⁰¹don: TRN *spyān* | ⁵⁰²gtso tshegs chung: D *gto tshegs chud*; MG gtso gtsigs chung; TRN *bgrod* tshegs cung | ⁵⁰³phra: MG 'phra | ⁵⁰⁴pakši hī: MGR pa shi *mu ka*; T pa shi *ma ka* | ⁵⁰⁵de phyir mgyogs byed phra men pakši hī: N omits this yig rkang | ⁵⁰⁶pas: D las | ⁵⁰⁷yong: D *yongs* | ⁵⁰⁸thugs rjes 'gro don rnam par mdzad pa la/: TRN omit this yig rkang | ⁵⁰⁹shin tu thub dka' ste: TR thub pa shin du dka'; N thub pa shin tu dka' | ⁵¹⁰gyis: TRN gyi | ⁵¹¹pa'o: TRN pa | ⁵¹²phra: MG 'phra | ⁵¹³'phen: MG *mkhyen* | ⁵¹⁴rtag tu thugs rjes rdeg: D *thugs rjes gtan ru rdeg* (ru slightly uncertain, might be du); T gnang du thugs rje bdag; R gnad du thugs rje bdeg; N gnad du thugs rje bdag | ⁵¹⁵ma rmongs dbu ma: D ma rmongs dbu ma (ma rmongs dbu slightly unclear); TRN ma rmongs 'khyogs dbu | ⁵¹⁶pa: D pa'i | ⁵¹⁷sa byā tī: MG *ksha ya tī*; TRN *sha yi hi* | ⁵¹⁸pa: TRN pas | ⁵¹⁹med: N med unclear, inserted, tiny, beneath line | ⁵²⁰rjes: TRN rje | ⁵²¹shwa na mu kha: MGTRN sho na mu ka | ⁵²²zhi: N zhing | ⁵²³bas: TR pas | ⁵²⁴phrogs te: D 'phrog ste; TRN phrogs te | ⁵²⁵'phra men panydzi ra: D *mtshan nyid* panydzi ra; MG 'phra men *tsan dha mu ka ma*; TRN men *tsa ta mu ka he* | ⁵²⁶shes: N shes (nas follows but deleted) | ⁵²⁷grub: TRN 'grub | ⁵²⁸chos: T tshas (chos intended?) | ⁵²⁹rje: TRN kyis | ⁵³⁰gyi: R gyis | ⁵³¹rtsi: N rtse | ⁵³²gtong: D btang; T ting | ⁵³³M has gap of one yig rkang here | ⁵³⁴bo'i: TRN bo | ⁵³⁵tsi: N rtsi'i | ⁵³⁶nyid: MG *rtogs*; TRN *thos* | ⁵³⁷rig: R rigs | ⁵³⁸nyid rig ye shes dbyings: D rig ye shes *gnyis*; MG nyid rigs shes dbyings; TRN nyid rig pa ye shes dbyings | ⁵³⁹las bstan pa: MG la bstan pa'i | ⁵⁴⁰pa: D *ma* | ⁵⁴¹mnyes: N nyes | ⁵⁴²sa byā mi ta: MGR *pa ya be*; T *ba ya be*; N *ba ye be* | ⁵⁴³gnyen: MG mnyen; N nyen | ⁵⁴⁴phrin: D phrin | ⁵⁴⁵gyis: TRN gyi | ⁵⁴⁶joms: N 'joms | ⁵⁴⁷phags 'joms byed: MG 'joms pa'i | ⁵⁴⁸sengha ma: MG si ta ma; TR seng nga ma; N seng ngam

/'dris ⁵⁴⁹ pa'i dngos po ma ⁵⁵⁰ brjed ⁵⁵¹ dran par 'gyur/ /dbyings dang ye shes mnyam nyid ma ⁵⁵² brjed dran/ /ting 'dzin 'bum phrag lhag ⁵⁵³ mthong so sor gsal/ /de phyir sgra 'byin ⁵⁵⁴ phra ⁵⁵⁵ men ti ti ⁵⁵⁶ la/ /khro bdag ⁵⁵⁷ thugs kyi ye shes chen po des/	R147v M162r(323) D76v
/dus gsum mi 'gyur sems kyi rang bzhin ni/ /gnyis med chos kyi dbyings su ⁵⁵⁸ rab rtogs pas/ /khams gsum mya ngan 'das pa'i ngang du rgyal/ /de phyir khams gsum mam par rgyal bar bstan ⁵⁵⁹ / /bdag tu blta ba'i ⁵⁶⁰ mtshan ma kun 'joms shing/ /za byed mche bas ⁵⁶¹ skye shi rtsad nas ⁵⁶² gcod/ /sku ⁵⁶³ dang ye shes ma skyes mi dmigs pas/ /khams gsum mnam rgyal mnyes ⁵⁶⁴ mdzad ma ra ṅi ⁵⁶⁵ /	G145v
/dbyings la ⁵⁶⁶ ye shes shar zhing ⁵⁶⁷ thugs rje rmi ⁵⁶⁸ / /lhing nag ⁵⁶⁹ chen pos ⁵⁷⁰ drag po'i skur ⁵⁷¹ ston pa/ /thugs rje'i mnga' bdag ma mgyogs ⁵⁷² dbyings su mkhyen/ /de phyir rmi ⁵⁷³ byed phra ⁵⁷⁴ men takṣu mu kha he ⁵⁷⁵ / /chos rnam byed pa ⁵⁷⁶ med par gyur ba ⁵⁷⁷ ni/	T183r(365) N87v
/mnyam dang mi mthun log lta myos ⁵⁷⁸ byed cing/ /rig ⁵⁷⁹ pa skyed ⁵⁸⁰ phyir sems nyid the tshom ⁵⁸¹ gcod ⁵⁸² / /de phyir gsod byed phra ⁵⁸³ men na ku ⁵⁸⁴ la/ /khro bdag ⁵⁸⁵ ye shes thugs ⁵⁸⁶ de ⁵⁸⁷ mam dag pas ⁵⁸⁸ / /thams cad ⁵⁸⁹ dbyer med ⁵⁹⁰ dbyings kyi ngang du stobs ⁵⁹¹ / /mtha' gnyis zil gyis gnon ⁵⁹² pas brjod du med/ /gnyis med don gyi ngo bo stobs po che/	M162v(324)
/thugs ⁵⁹³ dam dbang gis mnam dag dbyings nas ⁵⁹⁴ bskul/ /thugs rje'i ⁵⁹⁵ shugs kyis 'gro ba ⁵⁹⁶ gnas nas 'dren/ /gnyis med ⁵⁹⁷ mchod ⁵⁹⁸ 'bul ⁵⁹⁹ dbu ma'i ⁶⁰⁰ dgyes pa stobs ⁶⁰¹ / /ma hā ba ⁶⁰² la mnyes ⁶⁰³ mdzad tsunda ya ⁶⁰⁴ hūṃ/ /lhag ⁶⁰⁵ mthong ye shes stobs kyis ⁶⁰⁶ mtha' gnyis gnon/ /tsham rṅam ⁶⁰⁷ ral bsigs ⁶⁰⁸ gdangs ⁶⁰⁹ sgras ⁶¹⁰ stong gsum 'gengs ⁶¹¹ / /las su ci mdzad brtson 'grus stobs ⁶¹² dang ldan/ /de phyir stobs ldan 'phra men ṛkṣa ⁶¹³ ka /gsum 'dus bcas pa rig par ⁶¹⁴ gyur pa ni/ /phrin ⁶¹⁵ las bye brag mang po ci mdzad kyang ⁶¹⁶ /	R148r

⁵⁴⁹dris: N 'dres | ⁵⁵⁰ma: D mi | ⁵⁵¹brjed: N rjed | ⁵⁵²mnyam nyid ma: D mnyam nyid mi; TRN *gnyis med* ma (N ma inserted, subscribed) | ⁵⁵³lhag: N omits | ⁵⁵⁴sgra 'byin: MG *sgra yi*; TRN *sgron ma'i* | ⁵⁵⁵phra: MG 'phra | ⁵⁵⁶ti: D hī; MGTRN ti | ⁵⁵⁷bdag: D *rgyal* | ⁵⁵⁸dbyings su: N dbyingsu | ⁵⁵⁹bstan: N brgyan | ⁵⁶⁰blta ba'i: MG lta ba'i; TR *rtog pa'i*; N rtogs pa'i | ⁵⁶¹mche bas: TRN mched pas | ⁵⁶²rtsad nas: TRN rtsa ba | ⁵⁶³sku: MG skye | ⁵⁶⁴mam rgyal mnyes: TRN mam par rgyal | ⁵⁶⁵ma ra ṅi: MGTRN *sti ra ma* | ⁵⁶⁶la: MG las | ⁵⁶⁷zhing: MGTRN cing | ⁵⁶⁸rmi: TRN smi (R original smin corrected to smi in black) | ⁵⁶⁹lhing nag: (for lhing *nan?*): D *mthing* nag; TRN lhig nag | ⁵⁷⁰pos: TRN po | ⁵⁷¹skur: TRN sku | ⁵⁷²ma mgyogs: D ma mgyogs (under the line, dots from mgyogs lead to slightly unclear small writing, perhaps indicating a substitution or possible amendment, and seeming to read: 'khyog kyang): MG mgyogs ma; TRN ma 'khyogs | ⁵⁷³rmi: TRN mi | ⁵⁷⁴phra: MG 'phra | ⁵⁷⁵takṣu mu kha he: MGTRN *ta sha mu* | ⁵⁷⁶byed pa: D *dbye ba*: N byed par | ⁵⁷⁷gyur ba: MG bsgyur bar; TRN gyur pa | ⁵⁷⁸myos: TRN mos | ⁵⁷⁹rig: N rigs | ⁵⁸⁰skyed: MG bskyed | ⁵⁸¹tshom: MG tsom: N tshoms | ⁵⁸²gcod: TRN spyod | ⁵⁸³phra: MG 'phra | ⁵⁸⁴ku: TRN gu | ⁵⁸⁵bdag: TRN bo | ⁵⁸⁶ye shes thugs: MG thugs kyi ye shes ⁵⁸⁷de: MG omit; TRN *rje* | ⁵⁸⁸dag pas: MG par dag | ⁵⁸⁹thams cad: N thamd | ⁵⁹⁰med: N me | ⁵⁹¹stobs: MG stibs | ⁵⁹²gnon: R mnan ⁵⁹³thugs: N thus | ⁵⁹⁴nas: T nas nas (dittography) | ⁵⁹⁵rje'i: TRN rje | ⁵⁹⁶ba: TRN ba'i | ⁵⁹⁷med: T med inserted, subscribed | ⁵⁹⁸mchod: MG chos | ⁵⁹⁹bul: MGTRN dbul | ⁶⁰⁰ma'i: N mi | ⁶⁰¹stobs: MG ston | ⁶⁰²ma hā ba: TR ma ha pa; N maha pa | ⁶⁰³mnyes: TRN omit ⁶⁰⁴tsunda ya: MG *tsun dhe*; TRN *btsun de mu* | ⁶⁰⁵lhag: N ha lhag | ⁶⁰⁶kyis: TR kyi | ⁶⁰⁷tsham rṅam: D tsham rṅams; MG tsham ngam: TR 'tsham rṅam; N 'cham rṅam | ⁶⁰⁸bsigs: MG gsigs; TR sigs; N gri si | ⁶⁰⁹gdangs: MG gdung | ⁶¹⁰sgras: TRN sgra | ⁶¹¹gsum 'gengs: T *tri* 'gangs; RN *tri* 'gengs | ⁶¹²stobs: T stongs | ⁶¹³phra men ṛkṣa: D phra men ṛkṣa; MG 'phra men *ri shi*; T 'phra med *ri shi*: R phra med *ri shi*; N 'phra med *re shi* | ⁶¹⁴gsum 'dus bcas pa rig par: D gsum 'dus bcas pa rig pa; MG gsum dang bcas pas rig par: TN *tri* 'dus *gcod* pa rigs par; R *tri* 'dus *gcod* pa rig par | ⁶¹⁵phrin: D phrin | ⁶¹⁶po ci mdzad kyang: TRN por cir yang mdzad

/phyag rgya bzhi ni ma bskyed⁶¹⁷ dbyings su mkhyen/
 /de phyir 'phrog byed phra men mū ṣi ka⁶¹⁸
 /'khor ba rdo rjes bskyod⁶¹⁹ pas mya ngan 'das/
 /chos sku rdo rjes⁶²⁰ brjod pas mya ngan 'das/⁶²¹
 /brjod med brjod bral don gyi⁶²² tshig dang bral⁶²³/
 /de phyir brjod med badzra yakṣa ṇī⁶²⁴/
 /chos nyid rdo rjes⁶²⁵ 626 mtshan ma'i dngos po 'joms/
 /ye shes rdo rjes gzung⁶²⁷ 'dzin rtog pa bsreg⁶²⁸/
 /phyag mtshan rdo rje drag⁶²⁹ pos⁶³⁰ lha bdud 'joms/
 /de phyir don la brjod med bhai ra be⁶³¹/
 /'chi med bdud rtsi⁶³² yul⁶³³ sems skye⁶³⁴ 'gag med/
 /de nyid don rtogs⁶³⁵ ye shes thugs rje⁶³⁶ 'byung/
 /gnyis med bdud rtsis⁶³⁷ 'gro ba'i sdug bsngal⁶³⁸ sel/
 /de phyir rtsi⁶³⁹ mchog gi⁶⁴⁰ ye shes amṛ⁶⁴¹ ta/
 /ye shes spros med yon tan rgya mtsho⁶⁴² 'grub/
 /thugs rjes 'phrog cing 'jig rten dbang du sdud⁶⁴³/
 /ye shes thugs rjes mnyam nyid dbyings su sdud⁶⁴⁴/
 /de phyir 'phra⁶⁴⁵ men rlag⁶⁴⁶ byed mā ra ṇī⁶⁴⁷/
 /cho ga rnam gsum las kyi 'phro 'du las/⁶⁴⁸
 /sku bskyed gsal gdab⁶⁴⁹ byin brlabs⁶⁵⁰ dbang bskur nas⁶⁵¹/
 /don gyi dkyil 'khor nyid kyi⁶⁵² rgyan du bstan⁶⁵³/
 /snang srid don gyi ngang du rang⁶⁵⁴ gnas⁶⁵⁵ pas⁶⁵⁶/
 /snang srid las kyi dkyil 'khor bdag gis bskyed⁶⁵⁷/
 /ces brjod pas/⁶⁵⁸
 ci⁶⁵⁹ ltar snang zhing srid pa thams cad dpal khrag 'thung⁶⁶⁰ gi⁶⁶¹ rang bzhin du mya ngan las 'das so/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/⁶⁶²
 /drag po⁶⁶³ las kyi dkyil 'khor bskyed cing⁶⁶⁴ che ba'i yon tan bstan pa'i le'u ste nyi shu pa'o//

G146r; T183v(366)

D77r

N88r

M163r(325)

⁶¹⁷bskyed: MG skyes; TRN skyed | ⁶¹⁸phra men mū ṣi ka: MG chen po so ka mu; TRN 'phra men so ka mu | ⁶¹⁹bskyod: D gcod
⁶²⁰rjes: TRN rje | ⁶²¹/chos sku rdo rjes brjod pas mya ngan 'das/: MG omit this yig rkang (eyeskip) | ⁶²²gyi: TRN phyir | ⁶²³tshig dang
 bral: MG tshigs dang ldan | ⁶²⁴yakṣa ṇī: MG pag sha ta; TR pa sha ta | ⁶²⁵rjes: TR rje bsam pas | ⁶²⁶badzra yakṣa ṇī/ /chos nyid rdo
 rjes: N bsam pas (omission) | ⁶²⁷rjes gzung: TN rje bzung; R rje gzung | ⁶²⁸bsreg: D bsregs; MG sreg | ⁶²⁹rje drag: MG rjes dregs
⁶³⁰pos: MG pa'i; TRN po | ⁶³¹brjod med bhai ra be: MG brjod med be ra ba; TRN bskyod pas badzra be ya | ⁶³²rtsi: D rtsis | ⁶³³yul:
 MG lus | ⁶³⁴skye: N skyed | ⁶³⁵rtogs: D de; R rtog | ⁶³⁶rje: N omits | ⁶³⁷rtsis: D rtsi'i | ⁶³⁸bsngal: N bsngel | ⁶³⁹rtsi: D bdud rtsi
⁶⁴⁰mchog: D mchog gi | ⁶⁴¹amṛ: TRN a mri | ⁶⁴²mtsho: MG mtshor | ⁶⁴³sdud: R bsdud | ⁶⁴⁴sdud: TRN bsdud | ⁶⁴⁵'phra: D phra | ⁶⁴⁶rlag:
 MG rlan | ⁶⁴⁷mā ra ṇī: MGTR ma ra na; N dmar na | ⁶⁴⁸/cho ga rnam gsum las kyi 'phro 'du las/: N omits this yig rkang | ⁶⁴⁹bskyed
 gsal gdab: MG bskyed gsal gdab; TR skyed gsal ba'i; N byed gsal ba'i | ⁶⁵⁰brlabs: TRN rlabs | ⁶⁵¹nas: MG bya | ⁶⁵²kyi: R kyis
⁶⁵³rgyan du bstan: D dbyings su bstan; TRN rgyan du byas | ⁶⁵⁴rang: MG rab | ⁶⁵⁵gnas: TRN snang | ⁶⁵⁶pas: N bas | ⁶⁵⁷bskyed: TR
 skyed | ⁶⁵⁸pas/: TRN pas | ⁶⁵⁹ji: D ci | ⁶⁶⁰'thung: T 'thung inserted, subscribed; R omits; N mthung | ⁶⁶¹gi: TRN gis | ⁶⁶²phur bu mya
 ngan las 'das pa'i rgyud chen po las/: MG omit | ⁶⁶³po: MG po'i | ⁶⁶⁴cing: MG cing/

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 21

sDe dge: 77r.4; mTshams brag: 163r(325).3; sGang steng: 146r.6; gTing skyes 183v(366).6; Rig 'dzin: 148r.7; Nubri: N88r.4.

//de nas yang¹ khrag 'thung gi rgyal pos²
 /las kyi dkyil 'khor du³ bdag⁴ bya ba'i phyir/
 /drag po'i 'phrin⁵ las su bdag bya zhing⁶ R148v
 dngos grub nod pa dang/
 /tshad med pa bzhis⁷ 'gro ba ma rig pa'i don du/
 /drag po gtum po'i phrin⁸ las kyi⁹ ting¹⁰ nge 'dzin la snyoms par¹¹ zhugs nas/¹² G146v
 'di skad ces brjod do/
 /rdo rje gzhon nu'i rig¹³ 'dzin rnams/ T184r(367)
 /srid pa¹⁴ rdo rje¹⁵ grub mdzod cig
 /srid pa¹⁶ rdo rje phur bu'i lha¹⁷/
 /ye shes khro bo grub par mdzod/
 /sangs rgyas kun gyi ye shes sku/
 /ngang¹⁸ nyid rdo rje chos dbyings las¹⁹ N88v
 /'bar ba'i khro bo mi bzad pa²⁰/
 /sku yi²¹ dbyig tu²² bdag gyur²³ cig
 /ye shes rgyal po sku gsung thugs/
 /yon tan 'phrin²⁴ las rmad²⁵ po che/
 /de²⁶ nyid du ni bdag gyur cig²⁷
 /phyag rgya chen²⁸ por bdag bskyed²⁹ cig
 /'gro mams ji ltar 'dul³⁰ ba la/
 /thabs kyi spyod³¹ pas 'gro don du/
 /byams dang snying rjes³² gang 'dul ba³³ M163v(326)
 /sangs rgyas 'phrin³⁴ las rdzogs mdzad³⁵ nas³⁶ D77v
 /dbang dang byin rlabs³⁷ 'dir stsol cig³⁸
 /srid pa gsum³⁹ gyis⁴⁰ bsdu pa kun/
 /thugs kyi⁴¹ ye shes phur bu yis/
 /khams gsum gdar⁴² sha bcad pa dang/
 /srid pa'i phur bu⁴³ bsgrub⁴⁴ pa⁴⁵ dang/
 /dbang dang dngos grub blang⁴⁶ ba'i phyir/
 /ma bcos thig le chos dbyings las⁴⁷/
 /gyur med sku gcig⁴⁸ gnas pa ste⁴⁹/
 /ye shes khro bor⁵⁰ gshegs su gsol/
 /drag po⁵¹ las kyi dkyil 'khor⁵² 'dir/

'yang: D *dpa* | ²pos: TRN po | ³du: TRN gyi | ⁴bdag: MG bdug | ⁵phrin: D phrin; MG 'khor 'phrin | ⁶zhing/: TRN zhing | ⁷bzhis: D bzhes | ⁸po'i 'phrin: D po'i phrin; T 'khor'i 'phrin; RN khro'i 'phrin | ⁹kyi: MG kyi don du; N kyi | ¹⁰ting: D rting | ¹¹snyoms par: MG omit; N snyoms par (gap follows, possibly an original syllable has been rubbed out) | ¹²zhugs nas/: MG bzhugs nas/; RN zhugs nas
¹³rig: MGTRN rigs | ¹⁴pa: TRN pa'i | ¹⁵rje: MG rjer | ¹⁶pa: TRN pa'i | ¹⁷bu'i lha: D bu'i lta; TRN pa'i lha | ¹⁸ngang: TRN nga | ¹⁹las: D la | ²⁰pa: D par | ²¹sku yi: TRN sku'i | ²²tu: TRN du | ²³gyur: T bskyed; RN skyed | ²⁴phrin: D phrin | ²⁵mad: R rmang | ²⁶de: D nga
²⁷gyur cig: TRN 'gyur zhing | ²⁸rgya chen: D *rgya'i rgyal*; N brgya chen | ²⁹bskyed: D bskyod; MG skyed | ³⁰dul: G 'du | ³¹spyod: MG gcod | ³²rjes: TRN rje | ³³ba: R ba la | ³⁴phrin: D phrin | ³⁵mdzad: N 'dzad (slightly unclear, subscribed, tiny) | ³⁶nas: T nas (not clearly printed, appears more like ras) | ³⁷rlabs: D rlab | ³⁸stsol cig: MG gsol cig; T rtsol cig /ma bcos thig le chos dbyings na/; R rtsol cig /ma bcos theg le chos dbyings na/; N rtson cig /ma bcos thig le chos dbyings na/ (Although it could make sense here, this additional yig rkang may be an error, a copying of the yig rkang six lines down.) | ³⁹gsum: TRN *tri* | ⁴⁰gyis: N yis | ⁴¹kyi: TRN kyi | ⁴²gsum gdar: T su bdar; R gsum bdar; N gsum dar (dar uncertain; it appears as though shu was written beneath and deleted) | ⁴³pa'i phur bu: MG pa spur bur | ⁴⁴bsgrub: D sgrub; MG bsgrubs | ⁴⁵pa: N pa inserted, superscribed | ⁴⁶blang: TRN *bslang* | ⁴⁷las: TRN nas | ⁴⁸gcig: MGTRN cig | ⁴⁹ste: DMG de | ⁵⁰bor: MG bo | ⁵¹po: D po'i | ⁵²khor: N 'khor inserted, subscribed

/nyon mongs gdug⁵³ pa bsgral⁵⁴ ba'i phyir/
 /ye shes khro bo gshegs nas kyang/
 /bsnyen pa dang ni nye bsnyen⁵⁵ dang/
 /bsgrub⁵⁶ pa dang ni bsgrub⁵⁷ chen gyi⁵⁸/
 /phro 'du⁵⁹ las kyi dkyil 'khor⁶⁰ 'dir/
 /rtags dang mtshan ma bstan pa dang/
 /nyon mongs phung po bsgral ba dang/
 /mam⁶¹ shes hūm du gdon pa'i phyir/⁶²
 /kī la ya yi⁶³ dngos grub gsol⁶⁴/
 /drag po las kyi dkyil 'khor 'dir/
 /gnod gdug⁶⁵ rnam gnyis bsgral ba'i phyir/
 /gong⁶⁶ gi pho nya mang po des/
 /phyogs bcu nam mkha'i⁶⁷ khams bkang nas/
 /gang dmigs gnas⁶⁸ nas 'gugs⁶⁹ par bsam/
 /dpal chen kī la ya yi⁷⁰ spyen snga⁷¹ ru/
 /mal 'byor kun gyi⁷² las bya'o⁷³/
 /khas blangs⁷⁴ dam bcas ji bzhin du/
 /dam tshig chen po'i dus la bab/
 /sprul pa chen po'i dus la bab/
 /phyag⁷⁵ brnyan⁷⁶ chen po'i dus la bab/
 /mthu rtsal phyung⁷⁷ ba'i dus la bab/
 /byang chub mchog tu⁷⁸ sems bskyed cing⁷⁹/
 /gnyis med don du bsgrub⁸⁰ pa ni/
 /khams gsum rgyal ba'i gdung⁸¹ 'tshob pa'i/⁸²
 /rig⁸³ 'dzin rnal 'byor mams la ni/
 /gnod cing⁸⁴ gdug pa'i dgra dang bgegs⁸⁵/
 /bdud dang bar du gcod⁸⁶ pa rnam/
 /khro bo pho nya'i byin rlabs las⁸⁷/
 /lcags kyi gzer⁸⁸ rgod skar ltar 'khrug⁸⁹/
 /sprul pa'i⁹⁰ phyag brnyan⁹¹ glog⁹² bzhin 'gyu/
 /ma mo mkha' 'gro khra⁹³ ltar 'jum⁹⁴/
 /khro bo mang po thog ltar 'bab⁹⁵/
 /rngam pa'i nga ro 'brug stong⁹⁶ ldir/
 /khro tshogs 'bar ba'i⁹⁷ byin rlabs⁹⁸ kyis/
 /yud tsam⁹⁹ gyis ni 'dir khug la¹⁰⁰/
 /mngon spyod tshul bzhin bsgral¹⁰¹ ba dang/
 /lus ngag rdul¹⁰² du bshigs¹⁰³ nas kyang/
 /mam shes hūm du¹⁰⁴ rab bskyed cing¹⁰⁵/

/sdug bsngal nyams su myong bar mdzod/
 /pho nya mang po'i 'phro 'du¹⁰⁶ yis¹⁰⁷/
 /gnas nas khug la zil gyis gnon/
 /orṃ lam/¹⁰⁸
 hūṃ yaṃ¹⁰⁹/
 stwaṃ bha ya¹¹⁰ nan/
 mo ha gha ya/
 hrīḥ ṣṭīḥ bi kṛ¹¹¹/
 snying po sngags kyis¹¹² bkug pa de/
 /ri rab 'og tu zil gyis gnan¹¹³/
 /ming dang mtshan mar bcas pa de/
 /khrag 'thung yab yum¹¹⁴ zhal du bstab/
 /gnyis med sbyor ba'i byin rlabs las¹¹⁵/
 /hūṃ chen po dang¹¹⁶ sras mchog bskyed/
 /de yis¹¹⁷ ri rab rming¹¹⁸ nas mnan¹¹⁹/
 /sdug bsngal nyams su¹²⁰ myong bar 'gyur¹²¹/
 /badzra hūṃ ka ra hūṃ/
 badzra kī li kī la¹²² ya/
 phyag rgya chen po mam bzhi yis/
 /dgug cing bcings la¹²³ dam du bsdam¹²⁴/
 /sems ma 'khrugs par¹²⁵ dbang du bsdu¹²⁶/
 /hūṃ gis bsdu la phaṭ kyis¹²⁷ gtor¹²⁸/
 /hūṃ kāra¹²⁹ dang kī¹³⁰ la ya/
 /dkyil 'khor gnyis kyis dbang¹³¹ bsdu la/
 /chos nyid a yi¹³² ngang¹³³ du sbyar¹³⁴/
 /dzaḥ¹³⁵ hūṃ baṃ hoḥ/¹³⁶
 sarba bighnān¹³⁷/
 badzra kī la ya/¹³⁸
 hūṃ phaṭ/
 badzra hūṃ kā ra hūṃ¹³⁹/
 khro bo'i¹⁴⁰ tshogs kyī¹⁴¹ dkyil 'khor de¹⁴²/
 /phaṭ kyis¹⁴³ spros la¹⁴⁴ dgra la bstim/
 /gzi bkrag¹⁴⁵ dbang rnams mngon du phrog¹⁴⁶/
 /tsar¹⁴⁷ gyis byung¹⁴⁸ ste a la bsdu¹⁴⁹/
 /bdag nyid¹⁵⁰ thugs¹⁵¹ kar¹⁵² dbang bskur bas/
 /skye med tshe yi¹⁵³ dngos grub thob/¹⁵⁴
 phaṭ aḥ¹⁵⁵/
 /de ni ting 'dzin phur pa¹⁵⁶ ste¹⁵⁷/
 /rtse gcig¹⁵⁸ ma yengs 'grus kyis btab¹⁵⁹/

T185r(369)

N89v

M164v(328)

R149v

¹⁰⁶po'i 'phro 'du: TRN po 'phros pa | ¹⁰⁷yis: MG las | ¹⁰⁸lam/: MGTN lam; R lam | ¹⁰⁹yaṃ: MGTRN lam | ¹¹⁰stwaṃ bha ya: MG stam ba; TRN stam pa | ¹¹¹mo ha gha ya/ hrīḥ ṣṭīḥ bi kṛ: MG mo ha gha ya/ ba ga ban/ shi kri big kri/ shri badzra hūṃ ka ra hūṃ hūṃ phaṭ; T mo ha gā ya ba ga ban shi kri bhyig kri; R mo ha gā ya ba ga pan shi kri bhyig kri; N mo hā gā ya ba na shi kri bhyig kri
¹¹²kyis: TRN kyī | ¹¹³gnan: D mnan; MGN gnon | ¹¹⁴thung yab yum: N mthung yab | ¹¹⁵rlabs las: D rlab las; TRN brlabs kyis | ¹¹⁶po dang: TRN dang po | ¹¹⁷yis: MG yi | ¹¹⁸ming: D mning (gap of about one syllable follows); MG spyi; TRN rtse | ¹¹⁹mnan: TRN gnon | ¹²⁰nyams su: N nyamsu | ¹²¹gyur: MG bya; TRN mdzod | ¹²²kī li kī la: MG kī li kī lā; TRN kī lī kī lā | ¹²³la: TRN pa | ¹²⁴bsdam: D sdom | ¹²⁵par: N pa | ¹²⁶bsdu: T sdu; N bsdu | ¹²⁷kyis: R gyis | ¹²⁸gtor: N gtong | ¹²⁹kāra: MGTRN ka ra | ¹³⁰kī: TRN ki | ¹³¹dbang: D dbus | ¹³²a yi: TR a'i; N e'i | ¹³³ngang: MG nang | ¹³⁴sbyar: D sbar | ¹³⁵dzaḥ: TRN dza | ¹³⁶hoḥ/: MG ho; TRN ho/ | ¹³⁷bighnān: MTRN big nan | ¹³⁸kī la ya/: MG kī la ya; TR kī lā ya; N ki la ya | ¹³⁹kā ra hūṃ: MG hūṃ ka ra hūṃ ā; TRN ka ra hūṃ a | ¹⁴⁰bo'i: TRN bo
¹⁴¹kyi: D kyis | ¹⁴²de: MG der | ¹⁴³kyis: R gyis | ¹⁴⁴la: D pas | ¹⁴⁵bkrag: TRN krag | ¹⁴⁶phrog: MG dbrog; R 'phro | ¹⁴⁷tsar: TRN tsar
¹⁴⁸byung: MG phyung | ¹⁴⁹a la bsdu: D ya la bsdu; TRN a las sdu | ¹⁵⁰nyid: D gi | ¹⁵¹thugs: N thugs (ga uncertain, appears like ba)
¹⁵²kar: TRN dkar | ¹⁵³tshe yi: TN tshe'i; R che'i | ¹⁵⁴thob/: TRN thob | ¹⁵⁵aḥ: MGTRN a | ¹⁵⁶phur pa: MG phaṭ pa; TRN phur bu | ¹⁵⁷ste: R te; N de | ¹⁵⁸gcig: T cig | ¹⁵⁹grus kyis btab: D 'grub pa'i rtags; MG 'grus kyis gdab

/ting 'dzin¹⁶⁰ lta ba¹⁶¹ ma khrol na/

/dngos su bsgral bas don mi 'grub¹⁶²/

G148r

/don gyi¹⁶³ 'bras bu ngan song¹⁶⁴ rgyu/

/don nyid¹⁶⁵ gnyis med dbyings su¹⁶⁶ bsgral/

/ting 'dzin gsal ba'i¹⁶⁷ phur pas gdab¹⁶⁸/

T185v(370)

ces brjod pas/¹⁶⁹

'jigs byed khro bo'i tshogs kyis¹⁷⁰ thams cad dmigs su med par mya ngan las¹⁷¹ bsgral lo/

/phur bu mya ngan las¹⁷² 'das pa'i rgyud chen po las/

/bdag nyid chen po'i¹⁷³ nga rgyal bskyed de¹⁷⁴ dbang nod pa dang/¹⁷⁵

ting nge¹⁷⁶ 'dzin gyi¹⁷⁷ phur pa gdab pa'i¹⁷⁸ le'u ste nyi shu rtsa¹⁷⁹

gcig pa'o//

D78v; M165r(329); N 90r

¹⁶⁰D gap of slightly less than one syllable | ¹⁶¹ba: MGTRN bas | ¹⁶²grub: TRN 'byung | ¹⁶³gyi: N gyis | ¹⁶⁴song: N song (na ro unclear, appears like a 'greng bu) | ¹⁶⁵nyid: N nyis (unclear) | ¹⁶⁶dbyings su: TRN ngang du | ¹⁶⁷ba'i: TRN bas | ¹⁶⁸gdab: TRN gtab | ¹⁶⁹pas/: MG pas | ¹⁷⁰kyis: MG kyis/ | ¹⁷¹las: TRN las 'das par | ¹⁷²las: N omits | ¹⁷³chen po'i: D che ba'i; N chen po | ¹⁷⁴bskyed de: D bskyed de/; MG bskyed; RN skyed de | ¹⁷⁵dang/: TRN dang | ¹⁷⁶nge: MG omit | ¹⁷⁷gyi: D gyis | ¹⁷⁸pa gdab pa'i: TRN pa'i | ¹⁷⁹nyi shu rtsa: D nyer; TRN rtsa

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 22

sDe dge: 78v.1; mTshams brag: 165r(329).1; sGang steng: 148r.3; gTing skyes 185v(370).2; Rig 'dzin: 149v.6; Nubri: N90r.1.

//de nas yang khrag 'thung¹ gi rgyal pos²
 /drag³ po'i⁴ 'phrin⁵ las kyis⁶ dmigs pa'i dgra de mngon sum⁷ du bsgral ba'i phyir/
 nyon mongs pa'i gzugs la⁸
 pho n yas dbang po⁹ mngon sum¹⁰ du¹¹ gzugs la bsdu ba¹² 'di skad ces¹³ brjod do/
 /skal ngan las kyis¹⁴ mnar ba de¹⁵/
 /rnal 'byor don la bar gcod¹⁶ byas/
 /gnyis med bsgral bas mi 'dul bas¹⁷/
 /mngon spyod bsgral¹⁸ ba'i las byas na¹⁹/
 /gong gi²⁰ gzugs la ming rus bri²¹/
 /gshin rje'i phyogs su las mams bya²²/
 /khru gang brkos²³ la rgya sol gdab²⁴/
 /thod²⁵ pa mda' gzhu²⁶ zhags pa dang/
 /rtsang dang dug rdzas tshang bas bskor²⁷/
 /ma nyes zhal lce²⁸ kun la bcol/
 /bsnyen²⁹ pa rdzogs nas las 'di bya'o³⁰/
 /bdag nyid dbang gi³¹ rgyan gyis brgyan/
 /dam can bsten³² nas pho nya bkye³³/
 /gzugs la bsdu ba'i³⁴ las byung na³⁵/
 /dam tshig chen po'i dus la³⁶ bab/
 /rnal 'byor don sgrub³⁷ dkyil 'khor la/
 /dngos grub³⁸ bar chod³⁹ byed pa'i bgegs⁴⁰/
 /gdug⁴¹ cing sdang⁴² sems ldan pa mams/⁴³
 /pho nya phyag brnyan⁴⁴ tshogs bcas kyis⁴⁵/
 /zung zhig⁴⁶ chings⁴⁷ shig⁴⁸ mam par sdoms⁴⁹/
 /gtogs shig⁵⁰ grogs dang bral bar⁵¹ gyis/
 /rings⁵² par khug la smyor⁵³ chug⁵⁴ cig
 /phob cig mam par gzir bar⁵⁵ gyis⁵⁶/
 /las kyi pho nya mang po kun⁵⁷/
 /gzugs la bsdu ba'i las byung gis/

R150r

G148v

T186r(371)

M165v(330)

¹thung: N mthung | ²pos/: MG omit; TN pos; R po'i | ³drag: MG omit | ⁴po'i: T po'i (na ro tiny, only just discernible) | ⁵phrin: D phrin | ⁶kyis: MG kyis/ | ⁷sum: RN gsum | ⁸la/: TRN la | ⁹dbang po: TRN dgra'o/ | ¹⁰sum: R gsum | ¹¹du: MG dus/ | ¹²gzugs la bsdu ba: D bsdu ba; TRN gzugs la bsdu la | ¹³ces: MG omit | ¹⁴kyis: R kyi | ¹⁵de: MG des | ¹⁶gcod: TR chod; N chos | ¹⁷bas: T pas | ¹⁸bsgral: MGTRN sgral | ¹⁹byas na: D byas la; TRN bya na | ²⁰gong gi: D gang gis | ²¹bri: D bris | ²²bya: TRN byas | ²³brkos: TRN bkos | ²⁴gdab: N gdab unclear | ²⁵thod: M thod gang brkos la thod (taken from the yig rkang above); G thod gang bkos la thod; N thod unclear | ²⁶gzhu: N gzhu unclear, as are the previous and following syllables to some extent | ²⁷bas bskor: MG bar bskor; TRN pas skor | ²⁸zhal lce: MGTRN zhal che | ²⁹bsnyen: G gnyen | ³⁰bya'o: M byas so; G byaso | ³¹gi: R gis; N omits | ³²bsten: D bsnyen; MG sten; TRN rten | ³³bkye: MG 'gyed; TRN dgye | ³⁴la bsdu ba'i: D bsdu ba yi; TRN la bsdu pa'i | ³⁵byung na: D bsdu ba | ³⁶la: N las | ³⁷don sgrub: M 'don gyi; G don gyi (1 letter deleted before don - probably a chung); TRN don bsgrub | ³⁸grub: T gru | ³⁹chod: D chad | ⁴⁰pa'i bgegs: N pabgegs | ⁴¹gdug: TR sdug | ⁴²sdang: D sdang? (da resembles nga) | ⁴³gdug cing sdang sems ldan pa mams/: N this yig rkang is inserted in tiny writing beneath the writing area | ⁴⁴phyag brnyan: TRN phyag rgya'i | ⁴⁵kyis: R gyis | ⁴⁶zung zhig: D zung zhig (gap of slightly less than 1 syllable follows); TR bzung cig; N bzungs cig | ⁴⁷chings: N chings (cha unclear) | ⁴⁸shig: TRN cig | ⁴⁹sdoms: TR bsdoms (R prefixed ba inserted in place, tiny) | ⁵⁰gtogs shig: TRN rtogs cig | ⁵¹bral bar: D phral par | ⁵²rings: D ring | ⁵³smyor: MG smrar; TRN smra ru (unmetrical) | ⁵⁴chug: N chu | ⁵⁵bar: MG ba; R par | ⁵⁶gyis: N bgyi | ⁵⁷kun: TR kug; N bkug

/sngon chad dam bcas ji⁵⁸ bzhin du/
 /nga yi⁵⁹ dbang du gyur nas kyang/
 /bsgo⁶⁰ ba'i bka' rnam nyan par gyis/
 /rnam shes dbang po⁶¹ gzugs la bsdu⁶²/
 /lcags kyu⁶³ zhags pa lcags sgrog⁶⁴ dang/
 /dril bu⁶⁵ phyag rgya⁶⁶ bzhi bcas la/
 /bsdus ba'i snying⁶⁷ po 'di brjod cing⁶⁸/
 /dbang pos⁶⁹ mngon sum mthong⁷⁰ bar bsam/
 /shī ghram ā na⁷¹ ya hūm phaṭ/
 ta thā ya ta thā⁷² ya hūm phaṭ/⁷³
 ha sa ya na ha ra na⁷⁴ hūm phaṭ/
 dzwa⁷⁵ la pa⁷⁶ ya dzwa⁷⁷ la pa⁷⁸ ya hūm phaṭ/
 ā be⁷⁹ sha ya⁸⁰ ā be⁸¹ sha ya hūm phaṭ/
 bhindha bhindha⁸² hūm phaṭ/
 ces brjod pas/⁸³
 khrag 'thung khro bo'i tshogs kyis/
 nyon mongs pa'i sems gzugs la bsdu⁸⁴ pas/
 bdag gi⁸⁵ dbang pos⁸⁶ mngon sum du⁸⁷ mthong nas/⁸⁸
 rnam par shes pa'i sems⁸⁹ mya ngan las 'das par bya ba'i phyir ro/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 /gzugs la⁹⁰ rnam shes dbab cing bsdu⁹¹ ba'i le'u ste nyi shu rtse⁹² gnyis pa'o//

N90v

 D79r
 R150v

⁵⁸ji: D ci | ⁵⁹nga yi: TR de'i; N nga'i (unclear, as is the following syllable) | ⁶⁰bsgo: TR sgo; N 'gro | ⁶¹po: MG po'i | ⁶²bsdus: MG bsdu; N sdus | ⁶³kyu: R skyu | ⁶⁴sgrog: TRN sgrog | ⁶⁵bu: TRN bu'i | ⁶⁶rgya: N brgya | ⁶⁷bsdus ba'i snying: D bsdu ba'i *dnagos*; TRN bsdu pa'i snying | ⁶⁸cing: MG do | ⁶⁹pos: MG po; RN po'i | ⁷⁰sum mthong: T du 'thor; R du mthong; N du 'thong | ⁷¹shī ghram ā na: MGR shri *krin* a na; T shri *krin* an; N shri kri na a na | ⁷²ta thā ya ta thā: MGTR ta tha ya ta tha | ⁷³ta thā ya ta thā ya hūm phaṭ: N omits ⁷⁴ya na ha ra na: M *ra ya ra na/ ha tan*; G *ra ya ra na/ ha ta na*; TN *ra ya ha ta na*; R ya ha ta na | ⁷⁵dzwa: TR dza | ⁷⁶pa: G ba ⁷⁷dzwa: TR dza | ⁷⁸pa: G ba | ⁷⁹ā be: MGT a be; R a pe | ⁸⁰ā be sha ya: N omits | ⁸¹ā be: MGTN a be; R a pe | ⁸²bhindha bhindha: MG bhin dha bhin dha; TRN bhin da bhin da | ⁸³pas/: TRN pas | ⁸⁴bsdus: N bsdu | ⁸⁵gi: D po | ⁸⁶pos: MGTRN po | ⁸⁷du: D du (gap of about three syllables follows) | ⁸⁸nas/: D nas; MG ba | ⁸⁹sems: D sems/ | ⁹⁰la: MG omit | ⁹¹bsdu: D bsdu (gap of slightly less than one syllable follows) | ⁹²nyi shu rtse: D nyer; TRN rtse

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 23

sDe dge: 79r.2; mTshams brag: 165v(330).6; sGang steng: 148v.7; gTing skyes 186r(371).7; Rig 'dzin: 150v.1; Nubri: N90v.4.

//de nas yang¹ kī la yas²

G149r

de drag po³ sngags dang khro⁴ tshogs kyis⁵ phur pas gdab cing bsgral ba'i phyir/

sdang ba zhe la bzhag thugs⁶ rjes nyon mongs pa'i⁷ zhe sdang gting⁸ nas g.yos nas/

shin tu⁹ gdug¹⁰ pa'i nga ro dang¹¹ gdangs sgras¹² drag po'i 'phrin¹³ las kyi gtum tshig tu¹⁴ 'di skad brjod do//¹⁵

T186v(372)

M166r(331)

/hūm¹⁶ drag po 'bar ba'i¹⁷ dkyil 'khor 'dir¹⁸/

/gtum¹⁹ rngam 'khrug²⁰ pa'i ngo bo las/

/pho nya phyag brnyan²¹ tshogs bcas²² kyis²³/

/rnam shes gzugs la bsdu²⁴ pa de²⁵/

/nyon mongs 'bras bu 'phel byed pas²⁶/

/thabs kyis 'dul ba'i skal med kyang²⁷/

/dmigs kyis²⁸ mngon sum²⁹ bsgral bar bya'o³⁰/

N91r

/mthing³¹ nag cod³² pan phur pa la/

/khro bo'i tshogs su de bzhin de³³/

/bdug³⁴ brdeg byug³⁵ la³⁶ brlab cing bskur³⁷/

/glad la³⁸ lan gsum sku gsung thugs/

/kham s gsum³⁹ phur pas dus gcig⁴⁰ bsgral/

/dang la⁴¹ pho nya'i phur pas⁴² gdab/

/de nas sngags dang ting nge 'dzin/

/thabs dang dgos ched⁴³ lnga ru yod⁴⁴/

/dam tshig chen po'i dus la bab/

/sprul⁴⁵ pa chen po'i dus la bab/

/phyag brnyan⁴⁶ chen po'i⁴⁷ de bzhin te⁴⁸/

/dbus nas phur pa bzhi blang⁴⁹ la/⁵⁰

/khro bdag⁵¹ yab yum hūm ka ra⁵²/

/sgra 'byin⁵³ ma ste yab yum bzhis⁵⁴/

/dran pa'i⁵⁵ gnas su rim kyis phaṭ⁵⁶/

/shin tu⁵⁷ mi bzad⁵⁸ hūm sgra can/

/gdug pa'i⁵⁹ tshogs bcas⁶⁰ ma lus kyis/

/dngos su⁶¹ btab pas⁶² zhig par bsam/

¹yang: MG yang badzra; TRN omit | ²kī la yas/: TR kī lā yas; N kī la yas | ³de drag po: MG de dag drag po'i; TRN drag po'i | ⁴khro: MG khro bo'i | ⁵kyis: MG kyi | ⁶bzhag thugs: D bzhag thugs (yig rkang break indicated by space after bzhag); MG bzhag nas thugs: TRN bzhag (no shad or gap follows to indicate a yig rkang break) | ⁷pa'i: N pa'i sa | ⁸gting: TR ting | ⁹tu: TR du | ¹⁰gdug: D gtum; N gtag (uncertain, possibly gtug) | ¹¹dang: D dang/ | ¹²gdangs sgras: D gdangs skad; TR gad sgras; N omits | ¹³phrin: D phrin | ¹⁴kyi gtum tshig tu: D kyis gtum tshig; TR kyi tum tshig tu | ¹⁵TN gaps longer than the usual gap between yig rkang follow | ¹⁶hūm: MG hūm/ | ¹⁷ba'i: R bar | ¹⁸dir: MG du | ¹⁹gtum: R tum | ²⁰ngam 'khrug: D mgam 'khrugs; TRN ngam 'khrug | ²¹brnyan: TRN snyan | ²²bcas: D rnam; ²³kyis: N cis | ²⁴bsdu: TRN sdus | ²⁵de: MGR des | ²⁶pas: TRN pa | ²⁷skal med kyang: D skabs med kyis; TRN bskal men pas | ²⁸dmigs kyis: TR dmig gyis; N dmig gyi | ²⁹sum: TRN du | ³⁰bya'o: D bya | ³¹mthing: T 'thing | ³²cod: N gcod | ³³de: MG te: TRN du | ³⁴bdug: TRN brdug | ³⁵byug: MGTRN byugs | ³⁶la: N omits | ³⁷brlab cing bskur: D brlabs shing bskur; MG brlab cing skur: TRN rlab cing bskur | ³⁸glad la: MG glad pa la; T slan na; RN slad na | ³⁹gsum: T gsum | ⁴⁰dus gcig: MG de bzhin; TRN dus cig | ⁴¹la: MG po | ⁴²pas: TRN pa'i (N inserted, superscribed, tiny) | ⁴³ched: TRN chad | ⁴⁴ru yod: MG ru'o | ⁴⁵sprul: D spul (probably sprul intended, but attached ra not visible in either copy we have access to); R sbrul | ⁴⁶brnyan: TRN snyan | ⁴⁷po'i: MG po; RN mo'i | ⁴⁸te: TRN de | ⁴⁹blang: T bsld; RN bsldang | ⁵⁰dbus nas phur pa bzhi blang la/: MG omit | ⁵¹bdag: M bo bdag; G bdag (one syllable deleted before bdag, probably bo); TRN bdag thugs las | ⁵²ka ra: R ka ra (originally dkar, corrected to ka ra in black) | ⁵³sgra 'byin: MG dgra 'byin; TRN bsgra bzhin | ⁵⁴bzhis: TRN bzhin | ⁵⁵dran pa'i: D drag po'i | ⁵⁶rim kyis phaṭ: D rim bzhin gdab; MGT rims kyis phaṭ: R rims kyi phaṭ; N rims kyi phaṭ | ⁵⁷tu: TR du | ⁵⁸bzad: T bzang | ⁵⁹pa'i: T sa'i | ⁶⁰bcas: MG mams | ⁶¹dngos su: N dngosu | ⁶²pas: D nas

/don gyis ⁶³ btab ⁶⁴ pas mkha' la bton ⁶⁵ /	
/yul ⁶⁶ gyi ⁶⁷ gser zhun lta bu'i sems ⁶⁸ /	G149v
/hūṃ ⁶⁹ gis bsdus ⁷⁰ la ⁷¹ bdag la bstim/	R151r
/lus ngag yid gsum ⁷² sku gsung thugs/	D79v
/dus gsum 'gyur med tshe yi ⁷³ dngos/	
/che ba'i yon tan mthar phyin bsam/	T187r(373)
/khams gsum sgrol ba'i ⁷⁴ dbang thob pas/	
/don nyid kyis ⁷⁵ kyang thebs ⁷⁶ par bsam/	M166v(332)
/dran pa'i gzhi la nges ⁷⁷ btab pas ⁷⁸ /	
/nyon mongs rtsa thag nges chod ⁷⁹ nas/	
/sams nyid ye shes chen por bskyed ⁸⁰ /	
/dbang po lnga ⁸¹ la nges ⁸² btab pas/	
/dran pa nyams nas dbang po phrogs ⁸³	
/nam shes mi gnas ⁸⁴ gnas su bsgral/	N91v
/don dam gnyis med mkha' la bsgral/	
/bstod cing 'phrin ⁸⁵ las drag por ro ⁸⁶ /	
/rdo rje khros ⁸⁷ pas zhe ⁸⁸ sdang gcod/	
/srog gi ⁸⁹ go ru shar ba ⁹⁰ de/	
/dmigs par bya ba'i don ⁹¹ rnam la ⁹² /	
/snying gi go ru kī la ⁹³ ya/	
/hūṃ tsitta tsitta ⁹⁴ hūṃ phaṭ/	
/a dzi te a pa ra dzi ta ⁹⁵ hūṃ phaṭ/	
/taṃ ga ⁹⁶ te hūṃ phaṭ/	
dza ye bi dza ye hūṃ phaṭ/	
bran dang bka' nyan pho nya'i ⁹⁷ tshogs/	
/khyed kyī 'phrin ⁹⁸ las dus la ⁹⁹ bab/	
/sngon chad ji bzhin dam bcas bzhin/	
/mngon ¹⁰⁰ spyod 'phrin ¹⁰¹ las myur du mdzod/	
/ghṛḥṇa ghṛḥṇa badzra ¹⁰² /	
bhandha bhandha badzra ¹⁰³ /	
ma ¹⁰⁴ tha ma tha badzra/	
ha na ha na badzra/	
dzwa la dzwa la badzra/	
ma ra pra ma rda na ye hūṃ phaṭ ¹⁰⁵ /	

¹ At this point, we depart from running parallel to TRN. The section which is given at this point in TRN, from gTing skyes's 187r(373) line 5, up to 189v(378) line 3, is found higher up in DMG (and in our critical edition). DMG here give additional text not found in TRN. We begin to run parallel again below, from sDe dge 80v line 1 (mTshams brag 167v(334) line 7; gTing skyes 189v(378) line 3).

⁶³gyis: R gyi | ⁶⁴btāb: N btāb (final ba unclear) | ⁶⁵bton: MG gton; TRN gdon | ⁶⁶yul: D yul | ⁶⁷gyi: D gyi (gap of about one syllable follows) | ⁶⁸bu'i sems: TRN bu bsam | ⁶⁹hūṃ: N hūṃ gyi gser zhun lta bu bsam/ /hūṃ (dittography) | ⁷⁰bsdus: N bsdug | ⁷¹la: D pas | ⁷²gsum: TRN tri | ⁷³tshe yi: MG tshe'i; N tshe yis | ⁷⁴sgrol ba'i: D sgrol ba'a, ba'i intended?; TR bsgral te; N bsgral de | ⁷⁵nyid kyis: D gyi gnas | ⁷⁶thebs: D theb | ⁷⁷pa'i gzhi la nges: D pa'i gzhi ya des; TR pa bzhi la nges; N pa gzhi la nges (prefixed ga of gzhi unclear, possibly ba intended?) | ⁷⁸pas: D nas | ⁷⁹thag nges chod: D thag nges gcod; MG thag des chod; T dag nges chod; R dag nges mchod; N dag nges chos | ⁸⁰bskyed: TR skyed | ⁸¹po lnga: D po'i yul | ⁸²nges: D des | ⁸³phrogs: D 'phrog | ⁸⁴gnas: TRN mams | ⁸⁵'phrin: D phrin | ⁸⁶drag por ro: D drag po rol; MG dran por ro | ⁸⁷khros: TRN 'phros | ⁸⁸zhe: G zhes | ⁸⁹srog gi: T srogi | ⁹⁰ba: TRN pa | ⁹¹don: TRN gdon | ⁹²la: MG las | ⁹³kī la: TN ki la; R kī lā | ⁹⁴tsitta tsitta: G tsitta tsita; TN tsin dha tsin dha; R rtsin dha rtsin dha | ⁹⁵a dzi te a pa ra dzi ta: MG a tsi ti/ a pa ra tsi ti; TR a tshi ti a pa ra tsi ta; N a tshi te a ra ra ci ta | ⁹⁶taṃ ga: MGTRN ka tang ka | ⁹⁷nya'i: TRN nya | ⁹⁸'phrin: D phrin | ⁹⁹dus la: N dus la (inserted, subscribed, small) | ¹⁰⁰mngon: M sngon (gap of one to two syllables follows) | ¹⁰¹'phrin: D phrin | ¹⁰²ghṛḥṇa ghṛḥṇa badzra: MG ghri na ghri na badzra; TN ghri na ghri na hūṃ phaṭ; R gri hṇa gr hṇa hūṃ phaṭ | ¹⁰³bhandha bhandha badzra: M bandha bandha badzra; G ban dha ban dha badzra; TRN ban dha ban dha hūṃ phaṭ | ¹⁰⁴ma: MG da ha da ha badzra/ ma | ¹⁰⁵pra ma rda na ye hūṃ phaṭ: MG phra ma ta ni ye hūṃ

pa ra bidya¹⁰⁶ na mu ru mu ru hūṃ phaṭ/
 ghrhṇā pā ya ghrhṇā pā ya¹⁰⁷ hūṃ phaṭ/
 su ru su ru badzra/
 bhindha bhindha¹⁰⁸ badzra/
 pa tsa pa tsa badzra/
 rim gyis 'jug la¹⁰⁹ de bzhin te/
 /gnyis med mkha' la bsgral ba yin/
 /zhes brjod pas/
 thams cad ma lus par thebs nas/¹¹⁰
 phung po dngos¹¹¹ su bsgral te¹¹² nam par shes pa mya ngan las 'das par gyur to/
 phur bu mya ngan las 'das pa'i rgyud chen po las/
 phur pa dngos su gdab cing¹¹³ nam shes¹¹⁴ mya ngan las bzla ba'i¹¹⁵ le'u ste nyi shu rtsa¹¹⁶ gsum pa'o//

G150r

M167r(333)

¹⁰⁶bidya: MG bid twa | ¹⁰⁷ghrhṇā pā ya ghrhṇā pā ya: M ghri na pa ya ghra na pa ya; G ghri na pa ya ghri na pa ya | ¹⁰⁸bindha
 bindha: M bindha bindha; G bin dha bin dha | ¹⁰⁹rim gyis 'jug la: MG rims kyis 'jug pa | ¹¹⁰nas/: MG nas | ¹¹¹dngos: MG yongs | ¹¹²te:
 MG te/ | ¹¹³phur pa dngos su gdab cing: MG omit | ¹¹⁴nam shes: MG mam par shes pa | ¹¹⁵bzla ba'i: MG 'das pa'i | ¹¹⁶nyi shu rtsa: D
 nyer

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 24

sDe dge: 79v.6; mTshams brag: 167r(333).1; sGang steng: 150r.2; not found in gTing skyes, Rig 'dzin or Nubri.

//de nas yang drag po'i phrin las¹ mtshon gyis brdeg² cing gtub pa'i phyir/

'di skad do³/

/hūṃ⁴ nmaṃ shes bsgral ba'i phung po la/

/sprul pa⁵ phyag brnyan las bya'o/

/di yang⁶ pho nya⁷ ting 'dzin dang/

/sngags dang thabs dang dgos⁸ ched do⁹/

/hūṃ¹⁰ zhing bcu¹¹ bsgral ba'i phung po¹² la/

/pho nya rol pa'i¹³ las bya pas¹⁴/

/dam tshig chen po'i dus la bab/

/rdo rje gsang ba'i bka' las ni/

D80r

/sdig chen gang zhig 'da' byed pa/

/stobs chen khro bo chen po dang/

/mtshon chen¹⁵ sngon po 'bar¹⁶ ba yis/

/klad pa tshal pa brgya ru khos/

/nyon cig bgegs dang log 'dren tshogs/¹⁷

/nga yi bka' las 'da' ma byed/

/de ni pho nyan gtub¹⁸ pa dang/

/bka' nams nyan par byed pa'o/

/khro bo gdug pa'i mtshon dpal gyis/

/nyon mongs mnān pa'i phung po de/

/rdo rje 'khor lo ral gris gtub¹⁹/

/mgo snying lhu gzugs ma lus nams/

/dngos gzhi med par brlag par bsam/

/gtub dang bka' nyan snying po dang²⁰/

/de dang der ni de bzhin no/

G150v

/ma ma ba sham ku ru ma thā ma/²¹

dznyā na ka ra i dam²²/

da dhi ma ma shīghraṃ karma kā ra ya²³/

rdo rje ral gri 'khor lo yis/

/g.yon gyis mnān la g.yas kyis²⁴ so/

M167v(334)

/spyi bo ske dang phung po nams/

/de la de yis de bzhin gtub/

/ma rig nyon mongs rgya dral nas/

/yang dag gnas la des²⁵ bkod na/

/gyur med sku thob de dgongs nas²⁶/

/ming gis²⁷ mi byar²⁸ mi gtub po²⁹/

¹ The following lines represent a re-working and elaboration of lines from the *rTsa ba'i dum bu*.

¹phrin las: MG 'phrin las/ ²brdeg: MG rdeg | ³do: MG ces brjod do | ⁴hūṃ: MG hūṃ/ | ⁵pa: MG pa'i | ⁶yang: MG la | ⁷nya: D nya'i
⁸dgos: M dgos (prefixed da very small, perhaps inserted); G gos | ⁹do: MG *lṅga'o* | ¹⁰hūṃ: MG hūṃ/ | ¹¹bcu: M chung (final nga tiny, perhaps inserted, and bcu might have been intended for chu); G chu | ¹²phung po: MG *pho mo* | ¹³pa'i: M ba'i | ¹⁴pas: MG yis | ¹⁵dang/
/mtshon chen: MG omit (unmetrical yig rkang, omission?) | ¹⁶bar: M 'par ('bar intended?) | ¹⁷nyon cig bgegs dang log 'dren tshogs/:
D omits | ¹⁸gtub: MG *dgug* | ¹⁹gtub: MG gtubs | ²⁰dang: MG yang | ²¹ma ma ba sham ku ru ma thā ma/: MG /hūṃ ma ma pa *shi ku tu*
ma *tham* | ²²dznyā na ka ra i dam: MG dznyā na ka ra i *nan* | ²³da dhi ma ma shīghraṃ karma kā ra ya: MG dha *ti mma kra ma kshre*
kaṃ /ka re ya | ²⁴kyis: G kyī | ²⁵des: MG *nges* | ²⁶dgongs nas: MG *dgos pas* | ²⁷gis: MG gi | ²⁸byar: MG *sbyar* | ²⁹po: M bo

/zhes brjod pas/
nyon mongs pa lnga³⁰ ye shes lnga'i ngang du mya ngan las 'das³¹ so/
/phur bu mya ngan las 'das pa'i rgyud chen po las/
mtshon gyis gtub pa'i las bstan pa'i³² le'u ste nyi shu rtsa³³ bzhi pa'o//

³⁰pa lnga: MG *pa'i phung po* | ³¹'das: MG bzlas | ³²las bstan pa'i: MG *omit* | ³³nyi shu rtsa: D nyer

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 25

sDe dge: 80r.5; mTshams brag: 167v(334).3; sGang steng: 150v.4; opening not found in gTing skyes, Rig 'dzin or Nubri.

//de nas yang¹ kī² la yas/
 de'i mthu dang rdzu 'phrul mi 'byung bar bya ba'i phyir³ 'di skad⁴ brjod do/
 /de yang pho nya⁵ ting nge 'dzin⁶ dang/
 /sngags dang thabs dang dgos ched do/
 /phung po lhag ma ga go la/
 /mthu dang rdzu 'phrul gnyis med par/
 /khro tshogs 'bar ba'i dus la bab/
 /yang dag don spyod mal 'byor la/
 /gdug cing sdang sems ldan pa rnams/
 /lha yang rung ste⁷ bdud kyang rung/
 /nga la bar chod⁸ byed pa rnams/
 /mthu dang rdzu 'phrul med par gyis⁹/
 /yab kyi pho nya rgyu¹⁰ byed kyis/
 /de yi mthu rnams 'phrog par bsam/
 /yum gyi pho nya 'jigs byed kyis/
 /de yi¹¹ rdzu 'phrul 'phrog par rol¹²/
 /sa ba sal¹³ na ya hūṃ phaṭ/
 ta thā ya ta thā ya¹⁴ hūṃ phaṭ/
 de yi 'od zer bsam yas¹⁵ pas/
 /de yi mthu dang rdzu 'phrul rnams/
 /phaṭ kyis¹⁶ gtor la hūṃ gis bsdu¹⁷/
 /bdag la de yi¹⁸ 'od 'dus¹⁹ pas/
 /mthu²⁰ dang rdzu 'phrul ldan pa'i thabs²¹/
 /thabs kyi 'phro 'du mang po las/
 /bdag la thabs kyi rgyu²² yod²³ pas/
 /de yi²⁴ mthu dang rdzu 'phrul rnams/
 /ston mi²⁵ nus par dgos²⁶ pa'o/
 /zhes²⁷ brjod pas/²⁸
 gdon gyi rigs²⁹ de dag gis mthu dang³⁰ rdzu 'phrul ston mi nus par gyur to³¹/
 /phur bu mya ngan las 'das pa'i rgyud chen po las/
 /mthu dang rdzu 'phrul phyis ston³² mi³³ nus par bya ba'i le'u ste nyi shu rtsa lnga³⁴ pa'o//

D80v

T189v(378); R153r; N93v

N94r

G151r

M168r(335)

R153v

¹ The next 4 yig rkang are a re-working of a verse in the *rTsa ba'i dum bu*.

² At this point, we begin again to run parallel with gTing skyes, 189v(378) line 3, Rig 'dzin 153r.5, Nubri 93v.6.

¹yang: MG yang badzra | ²kī: G ki | ³phyir: MG phyir/ | ⁴skad: MG skad ces | ⁵nya: D nya'i | ⁶nge 'dzin: D nge 'dzan (presumably, 'dzin intended for 'dzan); MG 'dzin | ⁷yang rung ste: MG 'am 'on te | ⁸chod: MG gcod | ⁹gyis: MG byos | ¹⁰rgyu: MG 'dzin | ¹¹mthu rnams 'phrog par bsam/ /yum gyi pho nya 'jigs byed kyis/ /de yi: MG omit (eyeskip?) | ¹²phrog par rol: MG 'brog par ro | ¹³sa ba sal: D sa ba sal (tsheg positioning uncertain, bas la or bsal might be intended for ba sal); MG arba a | ¹⁴ta thā ya ta thā ya: MG de'i 'od ta tha ma hūṃ | ¹⁵yas: MG byas | ¹⁶kyis: TRN gis | ¹⁷bsdu: D bsdus; N sdu (uncertain; a final sa appears to have been deleted) | ¹⁸la de yi: TRN po de'i | ¹⁹dus: T dus | ²⁰mthu: N 'thu | ²¹pa'i thabs: TR pas thams; N par thabs | ²²rgyu: TRN rgyud | ²³yod: N yong | ²⁴de yi: TRN de'i | ²⁵mi: N ma'i | ²⁶par dgos: D pa'i dogs; MG pa dgos | ²⁷zhes: TRN ces | ²⁸pas/: D pas | ²⁹rigs: MG rigs ni | ³⁰gis mthu dang: MG rnams/ | ³¹gyur to: MG 'gyur ro | ³²phyis ston: D *phrogs nas* phyis ston; TR phyis; N phyi | ³³mi: N ni | ³⁴nyi shu rtsa lnga: D nyer lnga; TRN nyi shu rtsa gsum

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 26

sDe dge: 80v.3; mTshams brag: 168r(335).3; sGang steng: 151r.3; gTing skyes 189v(378).5; Rig 'dzin: 153v.1; Nubri: 94r.3.

//de nas yang kī la yas/¹
 drag po'i² 'phrin³ las kyis/⁴
 gtun⁵ tshogs 'bar ba'i bar du/⁶
 nyon mongs⁷ dug lnga'i gzhi⁸ zhe⁹ sdang 'bar bar smin pa'i phung po¹⁰ the rel¹¹ de mi gnas¹² par bsgral te/
 gnas brtan¹³ pa'i phyir¹⁴ 'di skad ces¹⁵ brjod do/
 /¹⁶gru gsum mthing nag 'bar ba'i klong/
 /bcos med yum gyi mkha'¹⁷ klong¹⁸ du/
 /yab kyi ye shes tho tshogs kyis/
 /nyon mongs ma lus gtan 'pho¹⁹ ba'i/
 /lhag ma ma lus skur bton²⁰ gyis/
 /dam tshig chen po'i dus la bab/
 /pho nya mang pos gtun²¹ du brdungs²²/
 /brdung dang bstab²³ dang dbyings su bsgral²⁴/
 /snying po rim bzhin²⁵ sngags bzlas pas²⁶/
 /gnyim med mkha' la gdon par bya'o²⁷/
 i/rdungs shig²⁸ rdo rje 'bar ba'i gtun²⁹/
 /khro bdag dpal³⁰ chen 'bar ba yi³¹/
 /bka'³² las 'das pa'i sdig³³ can³⁴ rnam/
 /khas blangs³⁵ dam bcas mna' bor bas³⁶/
 /rang gi gshed mar rang gyur³⁷ te/
 /rdo rje me dbal³⁸ snying bsregs³⁹ nas/
 /lus ngag rdul phran bzhin du rlogs⁴⁰/
 /khro mo⁴¹ 'bar ba'i gtun⁴² khung du/
 /rdo rje tho bas brdung⁴³ byas nas⁴⁴/
 /lha yang rung ste bsgral bar bya'o/
 /khā thaṃ khā thaṃ khā thaṃ⁴⁵/
 hūṃ hūṃ hūṃ/⁴⁶
 phaṭ phaṭ phaṭ/

T190r(379)

M168v(336); N94v
G151v

¹ This line is from the *rTsa ba'i dum bu*, which continues with a form of the line two yig rkang down (bka'...), then it misses two lines and gives the next five yig rkang beginning, " rdo rje me..". In short, we are again slightly expanding upon a verse from the *rTsa ba'i dum bu*.

'kī la yas/: M *badzra* kī las/; G *badzra* ki las/; TN ki la yas; R kī lā yas (originally kī lī yas, but gi gu of lī deleted) | ²po'i: D po
³phrin: D phrin | ⁴kyis/: TR kyis; N kyi | ⁵gtun: TRN rtun | ⁶du/: TRN du | ⁷mongs: TRN mongs pa'i | ⁸gzhi: MG omit; N bzhi | ⁹zhe: G zhe (one deleted letter follows, possibly a final sa) | ¹⁰phung po: D phung po'i; TRN omit | ¹¹the rel: D theng rol | ¹²mi gnas: TRN med | ¹³brtan: D *su stob*; MG *brten* | ¹⁴phyir: MG phyir/ | ¹⁵skad ces: D skad | ¹⁶/: D /hūṃ | ¹⁷klong/ /bcos med yum gyi mkha': TRN omit (eyeskip) | ¹⁸klong: T rlong | ¹⁹gtan 'pho: D *rtan* 'pho; TRN gtan pho | ²⁰bton: MG gdon; TRN 'don | ²¹gtun: N btun | ²²brdungs: D brdung | ²³D gap of slightly less than one syllable. | ²⁴bsgral: TRN sgral | ²⁵rim bzhin: MG rims kyis; TRN *rigs* bzhin | ²⁶pas: MG pa | ²⁷par bya'o: MG pa'o | ²⁸rdungs shig: M brdungs shig (prefix ba of brdungs, small, perhaps inserted); TRN brdungs cig | ²⁹gtun: TR stun (R originally possibly ston, corrected to stun); N rtun | ³⁰dpal: TRN *rngam* | ³¹yi: MGN yis | ³²bka': N bkal | ³³sdig: N sdig (final ga unclear) | ³⁴can: D chen | ³⁵blangs: TRN bslangs | ³⁶mna' bor bas: MG mnas bor nas; TR gnas bor pas; N gnas por bas | ³⁷gyur: MG 'gyur | ³⁸me dbal: T dbal gyis; RN dpal gyis | ³⁹bsregs: TRN sreg | ⁴⁰rlogs: MG *lhog*; R klog; N klogs | ⁴¹mo: MG tshogs | ⁴²gtun: TRN rtun | ⁴³brdung: MG brdungs; T rdungs | ⁴⁴nas: D te | ⁴⁵khā thaṃ khā thaṃ khā thaṃ: MG kha thaṃ kha thaṃ kha thaṃ *kha thaṃ*; TR khha thaṃ khha thaṃ khha thaṃ; N khha thaṃ khaṭ thaṃ khaṭ thaṃ (mam bcad sign representing Sanskrit visarga ḥ is inserted subscribed, after each of the two kha) | ⁴⁶hūṃ/: D hūṃ

badzra raksha kro ta khā hi khā hi/⁴⁷

ha⁴⁸ ha ha/

don⁴⁹ nyid mi dmigs dbyings su bsgral/

/dkar nag mtshams nas sku⁵⁰ bskyed de⁵¹/

/nyi shu rtsa gcig kī la⁵² yas/

/snang srid phur bu'i skur gyur⁵³ te/

/gzung⁵⁴ 'dzin rnam rtog rtsad chod nas⁵⁵/

/skye med byang chub sems su⁵⁶ bstan/

/zhes brjod do/⁵⁷

/chos nyid don gyi byin brlabs so⁵⁸/

/gsang sngags kyi che ba'i byin brlabs so⁵⁹/

/sangs rgyas kyis ni nus mthu yis⁶⁰/

/a bhi tsarya'i⁶¹ dus la bab pa'o⁶²/

/brnag⁶³ pa de kho na la'o/

/badzra kī li kī li⁶⁴/

/brnag pa⁶⁵ de kho na la'o/⁶⁶

/kī li kī li zhes⁶⁷ bco brgyad⁶⁸ dkar nag gi⁶⁹ mtshams su'o⁷⁰/

/phur bu mya ngan las 'das pa'i rgyud chen po las/

drag po'i⁷¹ 'phrin⁷² las kyis gtun⁷³ tshogs su brdungs shing/⁷⁴

chos nyid bden pa'i don gyi⁷⁵ phur pas/⁷⁶

/nyon mongs pa⁷⁷ rtsad nas⁷⁸ bcad⁷⁹ nas/

/byang chub kyi⁸⁰ sems phur pa'i⁸¹ rang bzhin du⁸² mya ngan las 'das pa'i⁸³ le'u ste nyi shu rtsa drug⁸⁴ pa'o//

D81r

R154r

⁴⁷raksha kro ta khā hi khā hi/: MG *yaksha* kro ta/ kha hi kha hi *kha hi*; T *yag sha rag sha* kro ta kha'i kha'i *kha'i*; RN *yag sha rag sha* kro ta kha'i kha'i | ⁴⁸ha: N hā | ⁴⁹don: MG *chos* | ⁵⁰sku: TR skur; N bskur | ⁵¹de: D la | ⁵²kī la: GTN ki la: R kī lā | ⁵³gyur: TRN 'gyur
⁵⁴gzung: MG *gzugs* | ⁵⁵chod nas: D gcod pa'i | ⁵⁶sems su: N seṃu | ⁵⁷zhes brjod do/: TRN omit | ⁵⁸don gyi byin brlabs so: MG don gyi byin rlabs so; TR *kyi bden pa'o*; N *bden pa'o* | ⁵⁹kyi che ba'i byin brlabs so: D che ba'i byin brlabs so; MG kyi che ba'i byin rlabs so; TR kyi byin gyis brlabso; N kyi byin gyis brlabs so | ⁶⁰kyis ni nus mthu yis: MG kun gyi nus mthu'o; TRN kyi mthu'o | ⁶¹a bhi tsarya'i: MG a bi tsa ra'i; T a bi rtsa rya'i; RN a bi rtsarya'i | ⁶²pa'o: TRN omit | ⁶³brnag: D gnag; TRN mag | ⁶⁴kī li kī li: M kī li kī lā ya; G kī la kī lā ya; TN ki li ki la ya; R kī lī kī lā ya | ⁶⁵brnag pa: D gnag pa; MG brnag pa'i; T mag pa; R rnag | ⁶⁶badzra kī li kī li/ /gnag pa de kho na la'o/: N omits | ⁶⁷kī li kī li zhes: MG *badzra* kī li kī lā ya/ zhes; TN ki li ki la ya ces; R kī lī kī lā ya ces | ⁶⁸bco brgyad: MG bco brgyad *bzlas las*/ (the *rTsa ba'i dum bu* parallel passage would support this reading here; see Boord 2002:89); TRN bca' brgyad | ⁶⁹gi: N na | ⁷⁰mtshams su'o: T mtshamsu'o | ⁷¹po'i: D po | ⁷²phrin: D phrin | ⁷³kyis gtun: M kyis *bkas*/ gtun (prefixed ba of *bkas* small, possibly *bka* is an amendment); G kyis kas/ gtun; TRN kyi rtun | ⁷⁴brdungs shing/: TRN brdung zhing | ⁷⁵gyi: TN gyis
⁷⁶pas/: MG bus/; TRN pa | ⁷⁷pa: TRN pa'i | ⁷⁸nas: TRN omit | ⁷⁹bcad: R beas | ⁸⁰kyi: TRN omit | ⁸¹pa'i: D bu'i | ⁸²du: MG du/ | ⁸³'das pa'i: D bzla ba'i | ⁸⁴nyi shu rtsa drug: TR rtsa bzhi; N nyi shu rtsa bzhi (nyi shu uncertain, faint, deletion possibly intended)

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 27

sDe dge: 81r.3; mTshams brag: 168v(336).7; sGang steng: 151v.6; gTing skyes 190v(380).1; Rig 'dzin: 154r.2; Nubri: 94v.5.

//de nas yang¹ kī la² yas³ bsgral ba de dag don yod par bya⁴ ba'i phyir/ M169r(337)

dgos ched sku mchog⁵ shin tu⁶ legs par bstan cing/

bsgral⁷ ba'i gnas kyi man ngag ⁸di skad ces⁹ brjod do/

/de dag bsgral ba'i¹⁰ dam pa ni/

/kun gyis¹¹ bya ba ma yin te/

/gnyis med don ldan¹² skyes bu des/

/gnod¹³ gdug rnam gnyis ma bsgral na/

/nges par ngan song 'khor bar ltung¹⁴/

/ci phyir¹⁵ ngan¹⁶ pa'i las la grims¹⁷/

/nges pa'i don¹⁸ bor log par gol/

/lta¹⁹ ba nyams²⁰ pas ras²¹ chod byas²²/

/spyod pa rtsing²³ pas tho cor byas²⁴/

/dam tshig nyams pas gzu²⁵ lums byas²⁶/

/gzhung²⁷ las gol bas²⁸ dkyil 'khor²⁹ dral³⁰/

/ma nyes pa ni drag pos³¹ 'joms/

/rang bas³² mkhas la skur³³ pa 'debs/

/de la drag po'i³⁴ las byas na³⁵/

/mya ngan 'das pa'i yon tan thob/

/ma mo mkha' 'gro bran bzhin 'khol³⁶/

/tshe ring bde ba³⁷ phun sum³⁸ tshogs/

/dgra dang 'byung po rdul³⁹ du rlog

/mthu chen lha srin de bzhin te⁴⁰/ ⁴¹

/ci bgyi⁴² bka' nyan⁴³ bsgo ba nyan/

/di dang pha rol gnyis su yang/

/bsam pa⁴⁴ 'grub cing⁴⁵ mtho ris thob/

/bdag dang gnyis med byang chub sems/

/gnyis med chos skur dbyer med pas/

/ngan song gsum po sgo bkag nas/

/gnyis med mkha' la de bsgral⁴⁶ na/

/don dang mthun pas dam tshig skongs⁴⁷/

/sdig can⁴⁸ bsgral na las ngan 'chad⁴⁹/

/dam nyams bsgral na⁵⁰ bka' gzhung⁵¹ btsan⁵²/

/log rtog⁵³ bsgral na dkyil 'khor gnyan/

M169r(337)

G152r; N95r

R154v

D81v

M169v(338)

¹yang: MG yang badzra | ²kī la: TRN kī lā | ³yas: MG yas/ | ⁴par bya: MG omit | ⁵mchog: MG *mdog* | ⁶tu: TR du | ⁷bsgral: TRN sgröl
⁸ngag: MG ngag / | ⁹skad ces: D skad | ¹⁰bsgral ba'i: D *bsgrub pa'i*; MG sgral ba'i | ¹¹gyis: D gyi | ¹²Idan: TRN *dam* | ¹³gnod: TRN
gdon | ¹⁴ltung: MG lhung | ¹⁵ci phyir: MG chi phyin | ¹⁶ngan: D *nges* | ¹⁷grims: D *sgrib* | ¹⁸don: TRN ngo | ¹⁹lta: D blta | ²⁰nyams: D
ngan | ²¹ras: MGTRN ra | ²²byas: TRN byed | ²³rtsing: D rtsing (gap of about 1 syllable follows); MGTN rtsings | ²⁴cor byas: MG co
byas; TRN cho byed | ²⁵gzū: N gzu (followed by gap, perhaps where a syllable has been deleted) | ²⁶byas: TRN byed | ²⁷gzhung: N
gzhung | ²⁸bas: RN pas | ²⁹dkyil 'khor: N dkyilor (ra subscribed, possibly the na ro was also added as a correction) | ³⁰dral: MG *bkral*:
TRN 'dral | ³¹pos: D par; TRN po | ³²bas: DR las; MG pas; TN bas | ³³skur: TRN bskur | ³⁴po'i: N po'i ('a inserted, subscribed, and
small gi gu superscribed) | ³⁵na: TRN nas | ³⁶khol: TRN 'khor | ³⁷tshe ring bde ba: N tshi chang bdeb (chang bdeb uncertain) | ³⁸sum:
TRN *tri* | ³⁹rdul: TRN brdul | ⁴⁰te: TRN de | ⁴¹/mthu chen lha srin de bzhin te/: MG omit | ⁴²bgyi: DG bgyis; M bgyi (M followed by
gap of one syllable) | ⁴³nyan: MG gnyan | ⁴⁴bsam pa: T bsams pas; RN bsam pas | ⁴⁵grub cing: TRN grub cig | ⁴⁶bsgral: T bgral
⁴⁷skongs: D skong; TRN bskongs | ⁴⁸can: D chen | ⁴⁹ngan 'chad: T nan 'chang; N ngan 'chang | ⁵⁰na: TRN la | ⁵¹gzhung: N bzhung
⁵²bsan: TN brsan | ⁵³log rtog: TRN lo rtog (N originally log, tiny rto inserted, subscribed)

/gnod⁵⁴ gdug⁵⁵ bsgral na bar chad⁵⁶ nyung/
 /gzhan yang yon tan brjod las 'das/
 i/'bras bu nges⁵⁷ par chud⁵⁸ mi za⁵⁹/
 /khro bdag chen po thabs mkhas pas/
 /bsgral ba'i las rnams⁶⁰ bya bar bshad⁶¹/
 /dang por snying rjes⁶² gzhi bzung⁶³ la/⁶⁴
 /tshad med rnam bzhi mngon⁶⁵ du gtang⁶⁶/
 /de⁶⁷ nas bsgral ba'i phung po de/
 /gnyis med lha yi⁶⁸ dkyil 'khor du/
 /yang dag don gyis sbyang bar⁶⁹ bya/
 /nam mkha'⁷⁰ lta bur skye ba med/
 /rnam dag phung po lnga yis⁷¹ bsdu/
 /snying rjes bsgral ba'i dam tshig ni/
 /bsad⁷² cing mnan⁷³ pa ma yin te/
 /phung po rdo rjes gtam⁷⁴ byas nas/
 /rnam par shes pa rdo rjer⁷⁵ bsgom⁷⁶/
 /bsgral ba'i rnam shes hūṃ⁷⁷ du gsal/
 /de nyid byang chub sems kyi rtags⁷⁸/
 /dpal chen rdo rje nyid kyi sku/
 /ma lus dbyer med 'dus ma byas/
 /gnyis med don gyis⁷⁹ de bzhin no/
 /ōṃ⁸⁰ badzra kī li kī la ya⁸¹ sarba bighnān⁸² baṃ hūṃ phaṭ/
 sku gsung thugs kyi 'bru gsum po/
 /hūṃ gis bsdu la phaṭ kyis⁸³ 'phang/
 /mkha' la bton⁸⁴ la rdo rje⁸⁵ ro/
 /rtse lnga 'bar bas⁸⁶ sku ru gsal/
 /mi 'gyur sku yi⁸⁷ ngo bor 'gyur/
 /hūṃ hūṃ hūṃ/
 phaṭ phaṭ phaṭ/
 hūṃ hūṃ/⁸⁸
 phaṭ phaṭ/
 tiṣṭha badzra⁸⁹ ces⁹⁰ brjod pas/⁹¹
 thams cad mya ngan las 'das nas/⁹²
 sku mchog⁹³ shin tu⁹⁴ mi 'gyur bar⁹⁵ gyur to⁹⁶/

T191r(381)

N95v

G152v

¹ The next 14 yig rkang are quoted and commented on by Kong sprul: the quote gives, "'bras bu nges par chud mi za/ /khro bdag chen po thabs mkhas pas/ /bsgral ba'i las rnams bya bar bshad/ /dang po snying rjes gzhi bzung la/ /tshad med rnam bzhi mngon du gtang/ /de nas bsgral ba'i phung po de/ /gnyis med lha yi dkyil 'khor du/ /yang dag don gyis sbyang bar bya/ /nam mkha' lta bur skye ba med/ /rnam dag phung po lnga yis bsdu/ /snying rjes bsgral ba'i dam tshig ni/ /bsad cing mnan pa ma yin te/ /phung po rdo rjes gtags [sic] byas nas/ /rnam par shes pa rdo rjer bsgom/'" (166.6-167.3).

⁵⁴gnod: TRN *gdon* | ⁵⁵gdug: N du dug | ⁵⁶chad: TRN chod | ⁵⁷nges: MG *med* | ⁵⁸chud: N chud (final da uncertain, might be nga) | ⁵⁹za: MG za'o | ⁶⁰rnams: R rnam | ⁶¹bya bar bshad: TR bshad par bya; N shad par bya | ⁶²rjes: MG rje | ⁶³zung: T gzung | ⁶⁴dang por snying rjes gzhi bzung la: N omits | ⁶⁵mngon: MG *sngon* | ⁶⁶gtang: D gtong; TRN btang | ⁶⁷de: D da | ⁶⁸lha yi: TRN lha'i | ⁶⁹sbyang bar: MG *sbyar* bar; N spyad par (final da of spyad uncertain, might be nga) | ⁷⁰nam mkha': T namkha' | ⁷¹lnga yis: TRN lnga'i | ⁷²bsad: N gsad | ⁷³mnan: TRN gnan | ⁷⁴rjes gtam: MG rjes bstams; TRN rje stams | ⁷⁵rjer: TRN rje | ⁷⁶bsgom: MG bsgoms | ⁷⁷hūṃ: TRN gsum | ⁷⁸rtags: TRN brtags | ⁷⁹gnyis med don gyis: D gnyis med don gyi; TR gnyis su med kyis; N gnyis su med kyi | ⁸⁰ōṃ: MGTRN hūṃ | ⁸¹kī li kī la ya: MG kī li kī lā ya; T ki lī kī lā ya; R kī lī kī lā ya; N kī lī ya | ⁸²bighnān: MGTRN big nan | ⁸³kyis: R gyis | ⁸⁴bton: MG *ston*; R gton | ⁸⁵rje: D rjer | ⁸⁶bas: D *ba'i* | ⁸⁷sku yi: TRN sku'i | ⁸⁸hūṃ: TRN hūṃ | ⁸⁹tiṣṭha badzra: MG ta ste badzra; TR sti sta badzra; N sti sti badzra | ⁹⁰ces: MG zhes | ⁹¹pas: TRN pas | ⁹²nas: D nas | ⁹³mchog: D mchog de; MG *mdog* | ⁹⁴tu: TR du | ⁹⁵gyur bar: MG *zad* par | ⁹⁶to: N te

/phur bu mya ngan las⁹⁷ 'das pa'i rgyud chen po las/⁹⁸
gso⁹⁹ zhing byang chub¹⁰⁰ sems gcig gi rang bzhin du¹⁰¹ bstan pa'i le'u ste nyer bdun¹⁰² pa'o//

M170r(339)
R155r

⁹⁷las: N omits | ⁹⁸las/: TRN las | ⁹⁹gso: TRN g.yo | ¹⁰⁰byang chub: D byang chub kyi | ¹⁰¹gcig gi rang bzhin du: MG kyi cig *gsang*
¹⁰²nyi shu rtsa bdun: D nyer bdun; TRN nyi shu rtsa lnga

THE CRITICAL EDITION OF THE *MYANG 'DAS* CHAPTER 28

sDe dge: 81v.6; mTshams brag: 170r(339).1; sGang steng: 152v.6; gTing skyes 191r(381).7; Rig 'dzin: 155r.1; Nubri: 95v.6.

//de nas yang¹ kī la yas/²
karma kī la ya³ nyid kyi⁴ thugs kar bsdus⁵ shing⁶/ T191v(382)
yongs su bzung⁷ ba 'di gsungs so/
/e ma ho⁸ phyogs bcu dus gsum cir yang snang⁹/
/byang chub rdo rje nyid kyi sku/
/spros med thig ler¹⁰ gnas pa las/ N96r
/'dzin rtog¹¹ las kyi¹² rnam pas¹³ zin/
/chos kyi sgo¹⁴ mo bsam yas kyang/
/mya ngan 'das par¹⁵ 'gro ba'i lam/ D82r
/nyon mongs dug lnga¹⁶ thabs kyi¹⁷ btul¹⁸/
/don dam mya ngan 'das par¹⁹ bsgral/
/don gyi man ngag nges par bshad/
/'jigs byed dpal chen thams cad kyi/
/phyag rgya chen por²⁰ mya ngan 'das²¹/
/don de rtogs²² nas sus²³ brjod pa/
/nges par yang gsang²⁴ dbang chen rdzogs/
/khrag 'thung rgyal po²⁵ 'khor bcas la/
/mya ngan 'das²⁶ las²⁷ gzhan mi mnga'/
/mya ngan 'das pa'i rgyud²⁸ rgyal 'di/
/nyid de²⁹ nges³⁰ don thugs las byung/
/de ni nges par lung bstan te³¹/
/thugs las skyed³² pa'i he ru ka
/mi 'gyur byang chub sems la³³ gnas/
/zhes³⁴ brjod pas/
/dpal khrag 'thung gi rgyal po³⁵ 'khor dang bcas pa thams cad dbyer med par shin tu³⁶ dgyes nas/
sku gsung thugs kyi³⁷ rgyan³⁸ gyis thams cad ma lus³⁹ mya ngan las⁴⁰ 'das par gyur te/ M170v(340)
karma⁴¹ he ru ka yang nyid kyi thugs kar⁴² bsdus te/⁴³
thim⁴⁴ par gyur to/
/phur bu 'bum sde rtsa ba'i rgyud chen po⁴⁵ mya ngan las⁴⁶ 'das pa'i rgyud chen po⁴⁷ las/
yongs su⁴⁸ gtad⁴⁹ pa'i le'u ste nyi shu rtsa brgyad⁵⁰ pa'o//

¹ The following description of the text comes after the chapter heading in TRN.

¹yang: MG omit | ²kī la yas/: D ni kī la yas/; MG *badzra* kī la yas/; TRN omit | ³karma kī la ya: G karma ki la ya; TR kar ma kī la yas/; N rkarma kī lā yas/ | ⁴kyi: MG omit; TRN *kyis* | ⁵bsdus: MG bsdu | ⁶shing: MGTRN zhing | ⁷zung: MG gzung | ⁸ho: D ho/ | ⁹cir yang snang: TRN ji ltar snang yang | ¹⁰ler: TRN le | ¹¹'dzin rtog: D *gzung 'dzin*; M 'dzin rtog (gap of one letter follows); G 'dzin rtogs | ¹²kyi: D *kyis* | ¹³pas: D *par* | ¹⁴sgo: TRN bsgo | ¹⁵das par: D 'da' bar; MG 'das kyang | ¹⁶dug lnga: MG sdug bsngal | ¹⁷kyis: N kyi | ¹⁸btul: GTRN brtul | ¹⁹'das par: D 'da' bar | ²⁰por: TRN po | ²¹'das: D 'da' | ²²rtogs: R rtog | ²³sus: TRN su | ²⁴gsang: MG *dag* | ²⁵po: N por | ²⁶'das: D 'da' | ²⁷las: MG nas | ²⁸rgyud: R rgad | ²⁹de: MG kyi de yi | ³⁰nges: N omits | ³¹te: MG to; TR ste | ³²skyed: D skyes; MG bskyed | ³³la: R la (gap of one letter in front of the la, where an original letter, perhaps da, possibly with a vowel above, seems to have been deleted) | ³⁴zhes: TRN ces | ³⁵gi rgyal po: D omits | ³⁶shin tu: TRN *ye shes* du | ³⁷kyi: MG kyi | ³⁸rgyan: TRN brgyan | ³⁹rgyan gyis thams cad ma lus: D rgyan gyis (gap of about 2 syllables) thams cad ma lus par; MG omit | ⁴⁰las: N las (unclear, subscribed, tiny) | ⁴¹karma: TN kar ma | ⁴²kar: MG khar; TR la; N la/ | ⁴³te/: D te | ⁴⁴thim: MG tshig | ⁴⁵'bum sde rtsa ba'i rgyud chen po: MG 'bum sde las/ rtsa ba'i rgyud chen po; TRN omit here | ⁴⁶las: N las (unclear, subscribed, tiny) | ⁴⁷pa'i rgyud chen po: MG *pa zhes bya ba* | ⁴⁸yongs su: TN *rgyud* yongs su; R *rgyud* yongsu | ⁴⁹gtad: TR btad | ⁵⁰nyi shu rtsa brgyad: D nyer brgyad; TRN nyi shu rtsa drug

//phur bu⁵¹ mya ngan las 'das pa'i rgyud chen po zhes bya ba⁵²⁵³ rdzogs so⁵⁴//

//slob dpon bha shi tas⁵⁵ nges pa'i don gtan la phab ste⁵⁶ bsgyur ba'o//⁵⁷⁵⁸ⁱⁱ

ⁱⁱ sDe dge lacks this translators' colophon found in mTshams brag, sGang steng, gTing skyes, Rig 'dzin and Nubri. gTing skyes, Rig 'dzin and Nubri also have a postscript and further colophon not found in sDe dge, mTshams brag and sGang steng.

⁵¹phur bu: TN phur bu 'bum sde las rtsa ba'i rgyud chen po; R phur pa 'bum sde las rtsa ba'i rgyud chen po | ⁵²pa'i rgyud chen po zhes bya ba: D pa'i rgyud chen po; TR pa zhes bya ba/; N pa zhes bya | ⁵³TRN insert the translator's colophon (found after the rdzogs so⁵⁴ in MG) here | ⁵⁴rdzogs so: T rdzogs-ho; R rdzogs s-ho; N rdzogso | ⁵⁵tas: MG las/ | ⁵⁶ste: T nas/; RN nas | ⁵⁷ba'o//: TR omit; N pa ⁵⁸//slob dpon bha shi las/ nges pa'i don gtan la phab ste bsgyur ba'o//: D omits

THE CRITICAL EDITION OF THE *MYANG 'DAS* POSTSCRIPT

(This postscript is found only in TRN; here, gTing skyes is used as the base text)
gTing skyes 192r(383).1; Rig 'dzin: 155r.7; Nubri: 96v.1.

/gang na mya ngan 'das yod par/
/m'e mar mur gyi 'obs rgal zhing/
/spu gri so ni gtams pa las/
/'dzegs nas bu dag 'gro bar bya'o¹/
/khong na gnas pa'i yang khong du/
/lcags kyi sgrom bu kha bsdam mo/
/thams cad la yang me long bzhin/
/b'tas kyang gzugs bsnyan mi snang ngo/
/ye shes 'phrul gyi lde dmig² gis/
/rdo rje pha³ rabs⁴ sgo phye nas/
/yid⁵ bzhin rin chen gter phyung pa/
/skal ldan mchog gi spyod yul de/
/kun dang mthun mong⁶ de ma yin/
/dper na seng ge'i 'o ma ni/
/gser gyis phyis su 'dzin 'gyur gyi/
/snod⁷ ngan dag tu blugs pa na/
/snod kyang 'chags⁸ la 'o ma 'bo/
/yong gis gser gyi rang bzhin las/
/dbyangs kyis khyab par cir snang yang/
/gser las gyur pa cig kyang med/
/de bzhin chos kyi mtshan nyid kyang/
/mtshan ma sna tshogs cir snang yang/
/nyid las gyur pa rdul tsam⁹ med/

R155v

/rdo rje phur pa mya ngan las 'das pa'i rgyud chen po zhes bya ba//¹⁰
rdzogs s-ho¹¹//

//u¹² rgyan gyi slob dpon chen po padma 'byung gnas dang/
lce ku ku ra tsas 'chims phu'i¹³ dge gnas su zhus cing bsgyur¹⁴ te gtan la phab pa'o//

//dus phyis paṇḍi ta¹⁵ bi¹⁶ ma¹⁷ la mi tra dang/
lo tsha ba zhang dznya¹⁸ nas zhus cing bsgyur te gtan la phab pa'o// //19

¹bya'o: N bye'o | ²lde dmig: N le mig | ³pha: R phra | ⁴rabs: N rab | ⁵yid: N ye | ⁶mthun mong: R thun mong; N 'thun mongs | ⁷snod: TRN *gnod* | ⁸chags: N chags | ⁹tsam: N tsar | ¹⁰ba//: RN ba | ¹¹rdzogs s-ho: N rdzogs so | ¹²u: T dbu | ¹³phu'i: RN bu'i | ¹⁴bsgyur: N bsgyur cing sgyur (dittography?) | ¹⁵paṇḍi ta: N paṇḍi ta (ta unclear) | ¹⁶bi: T bhi | ¹⁷ma: RN mā | ¹⁸dznya: R dznyā | ¹⁹//: N dge'o//

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 1

sDe dge: Vol. Wa 170r.7; mTshams brag: Vol. Ji 185v(370).5; sGang steng: Vol. Ji G165v.3; gTing skyes: Vol. Sha 65r(129).1; Rig 'dzin: Vol. Sha 60r.4; Nubri: Vol. Sa N72r.1; Kathmandu: Vol. Sa 79v.3.

Note that since the stemma is bifid and there is no stemmatic reason for favouring one branch over the other, we have used D as the base text, retaining its readings when either D or the MGTRNK group has viable alternatives. In the Apparatus, we have italicised variants of any interpretational significance. For full discussion of our editorial policy, see Chapters 1.II, especially pp.15-16, and 3.III, especially pp.108, 121-2.

¹//rgya gar skad du/
badzra kro dha kī la ya² mū la tantra³/
bod skad du/
rdo rje khros pa phur pa rtsa ba'i rgyud/
bcom ldan 'das dpal rdo rje gzhon nu la phyag 'tshal lo⁴/
/chos rnam⁵ skye ba med pa la^{6/7}/
mnyam pa'i ngang la gnas shing/
sgyu⁸ ma'i⁹ dpe brgyad ltar gnas pa la¹⁰/
skye 'gag med cing bdag dang gzhan¹¹ du¹² ma mthong ste/
rdo rje lta bu'i ting nge 'dzin¹³ dang/
thams cad byang chub sems gcig la/
snang ba tha dad par snang ste/
gcig dang du ma brjod las 'das/
/kye kye/¹⁴
byang chub sems kyi rang bzhin ni/¹⁵
/ngo bo gcig¹⁶ las med pa la/¹⁷
/gcig la snang ba tha dad pas/
/gcig la¹⁸ du ma brjod las 'das/
/zhes gsungs so/¹⁹
/dpe mnyam pa nyid dang/
don mnyam²⁰ pa nyid dang/²¹
thams cad lhun gyis²² grub pa nyid do/
/e ma ho/²³
'khor ba mya ngan 'das²⁴ pa'i chos/
/gcig dang du ma brjod las 'das/
'di zhes gcig tu bstan par dka'/
'khor ba nyid na²⁵ mya ngan 'das/
/bcos²⁶ slad²⁷ med par mya ngan 'das/²⁸
/zhes gsungs so²⁹/
'khor ba bcos bsld med³⁰ rtogs na/³¹
/yid bzhin nor bu dang 'dra ba'i/³²
/gang ltar byas kyang lhun gyis³³ grub par³⁴ yin par ston³⁵/

D170v

M186r(371)

R60v

K80r

G166r

¹R inserts the following title in small writing: rdo rje khros pa rtsa ba'i rgyud bzhugs// | ²kī la ya: MG kī la; T ki la ya | ³tantra: MGTRNK tan tra | ⁴'tshal lo: G 'tshalo | ⁵rnam: MGTRNK *thams cad* | ⁶la: T omits | ⁷/: MGTRNK omit | ⁸sgyu: K rgyu | ⁹ma'i: TK me'i | ¹⁰/: MGTRNK omit | ¹¹gzhan: TRNK omit | ¹²du: N tu | ¹³ting nge 'dzin: MG ting 'dzin; N tinge 'dzin | ¹⁴/: MGTRNK omit | ¹⁵ni/: TRNK omit | ¹⁶gcig: N gcig pa | ¹⁷pa la/: MGTRNK *pas na*/ | ¹⁸la: MGTRNK dang | ¹⁹gsungs so/: RN gsungso/ | ²⁰mnyam: N dam | ²¹don mnyam pa nyid dang/: T omits | ²²gyis: TRNK gyi | ²³/: TRNK omit | ²⁴ngan 'das: TN ngan las 'das; K ngan das | ²⁵na: MGTRNK *kyang* | ²⁶bcos: R bcod | ²⁷slad: MGTRNK bsld | ²⁸bcos slad med par mya ngan 'das/: T omits | ²⁹gsungs so: GRN gsungso | ³⁰bcos bsld med: MG ma bcos ma bsld par; TRK ma bcos ma slad par; N ma bcos ma slad bar | ³¹/: MGTRNK omit | ³²ba'i: MGTRNK ba'i phyir | ³³gyis: T gyi | ³⁴par: MGTRNK pa | ³⁵ston: MGTRNK ston to

N73r

³⁶nam mkha': GTRNK namkha' | ³⁷brtag: MG brtags; TRNK rtags | ³⁸ci: N cir | ³⁹las: MGTRNK la | ⁴⁰gnyis su: RN gnyisu | ⁴¹dang: MGTRNK la | ⁴²med: MGK min; R ni; TN ma ni | ⁴³phye ba: M byed pa (ba a little indistinct, pha might be intended); G phyed pa
⁴⁴ma: K mar | ⁴⁵yang: MGTRNK kyang | ⁴⁶dang: N omits | ⁴⁷shi: MGTRNK zhing | ⁴⁸gcad: TNK bcad | ⁴⁹gzung: RN bzung | ⁵⁰rig: K
rigs | ⁵¹pa yi: TRK pa'i | ⁵²rtog: TK rtogs | ⁵³las: MGTK la | ⁵⁴tshig: N tshigs | ⁵⁵tu: MGTRNK omit | ⁵⁶gsungs so: N gsungso | ⁵⁷:
MGTRNK omit | ⁵⁸po'i: TRNK po | ⁵⁹rlabs: MGTRNK brlabs | ⁶⁰sku: TRNK sku | ⁶¹yang: MGTRNK bas | ⁶²nam mkha'i: GNK
namkha'i; TR namkha' | ⁶³tshon: TK mtshon | ⁶⁴ngos: T nges | ⁶⁵gzung: RN bzung | ⁶⁶du: N tu | ⁶⁷par: MGTRNK bar | ⁶⁸tshon: TK
mtshon | ⁶⁹bzhag: MG gzhang | ⁷⁰tshig tu gsungs so: MGTK tshig gsungs so; R tshig gsungso; N tshigs gsungso | ⁷¹'chi: MGTRNK
shi | ⁷²pa'i: MGTNK do

/rgyu 'bras med do mnyam pa nyid/
 /gag pa med pa'i sems nyid ni/
 /dper⁷³ na rmi lam sgyu ma 'dra/
 /nam mkha'⁷⁴ bzhin du ye gnas la/
 /nam mkha'⁷⁵ 'di ni 'di 'dra zhes/
 /tshig⁷⁶ tu rab tu⁷⁷ brjod du⁷⁸ med/
 /de bzhin sems kyi rang bzhin yang/
 /'di zhes gcig tu bstan du med/
 /bstan na⁷⁹ gzung⁸⁰ 'dzin 'khrul pa'i chos/
 /bstan du med pa bstan pa'i mchog
 /blta ru med pa lta⁸¹ ba'i mchog
 /bsgom du med pa bsgom⁸² pa'i mchog
 /bsrung du med pa'i dam tshig ni⁸³/
 /ma bsrungs⁸⁴ bzhin du lhun gyis grub/
 /ma nor ma bcos dbyings nyid⁸⁵ las/
 /rang bzhin lhun gyis grub pa'i dbyings/
 /thog mar gzhal yas byang chub sems/
 /de ni rgyu⁸⁶ 'bras ma bkag chos/
 /dper na rgya mtsho chen po la⁸⁷/
 /chu bran thams cad 'bab⁸⁸ cing 'du/
 /de bzhin byang chub sems nyid la/
 /'khor 'das gnyis ka 'byung zhing 'du/
 /zhes rdo rje gsang ba'i tshig tu gsungs so⁸⁹/
 /e ma bde gshegs snying po ni/
 /nam mkha'⁹⁰ bzhin du brtag dka'⁹¹ zhing/
 /me long bzhin du gzung⁹² du med/
 /brag cha bzhin du brjod dang bral/
 /bcud kyi⁹³ rdo rje snying po ni/
 /bdag dang gzhan du dbye ru med/
 /bstan du med pa'i chos nyid 'di⁹⁴/
 /brjod du med kyis⁹⁵ go bar gyis/
 /brjod med brjod pa rjod pa'i⁹⁶ mchog
 /mnyan bsam bsgom⁹⁷ pa'i shes rab kyis⁹⁸/
 /blo yi rtog pa kha phye nas⁹⁹/
 /nges pa'i don 'di rtogs par¹⁰⁰ gyis/ /
 nges pa'i don 'di ma rtogs na/
 /bsgom pa bsgrub pa yun ring¹⁰¹ yang¹⁰²/
 /mi shes gzung¹⁰³ 'dzin 'ching ba'i rgyu/
 /de phyir rtogs pa sngon¹⁰⁴ du 'gro/
 /rtogs¹⁰⁵ pa gdeng du ma gyur na/
 /ji ltar bshad¹⁰⁶ kyang 'ching ba'i rgyu/
 /rtogs¹⁰⁷ pa gdeng¹⁰⁸ gi lta¹⁰⁹ ba 'di¹¹⁰/

M187r(373); T66r(131)

K81r

G167r

R61v; N73v

M187v(374)

⁷³dper: T dpe | ⁷⁴nam mkha': GTRK namkha'; N namkha'i | ⁷⁵nam mkha': GRK namkha'; N namkha'i | ⁷⁶tshig: MGTRNK gcig | ⁷⁷tu: T du | ⁷⁸du: D tu | ⁷⁹na: M du | ⁸⁰gzung: R bzung; K gzugs | ⁸¹lta: D blta | ⁸²bsgom: MG sgom; T msgom | ⁸³ni: MGTRNK 'di | ⁸⁴bsrungs: TN bsrung | ⁸⁵nyid: R nyis | ⁸⁶rgyu: K 'rgyu | ⁸⁷la: TRNK las | ⁸⁸bab: TRNK dbang | ⁸⁹tshig tu gsungs so: MGT tshig gsungs so; R tshig gsungso; N tshigsungso; K tshigs gsungs so | ⁹⁰nam mkha': TRNK namkha' | ⁹¹dka': M bka' | ⁹²gzung: TRNK bzung | ⁹³TRNK insert len | ⁹⁴di: MGTRNK ni | ⁹⁵kyis: N kyi | ⁹⁶brjod med brjod pa rjod pa'i: MGTRNK brjod du med pa brjod pa'i | ⁹⁷mnyan bsam bsgom: MG mnyan bsams bsgoms; T mnyam bsams bsgom; R mnyam bsams bsgoms; N mnyam bsam bsgom; K mnyams bsams bsgoms | ⁹⁸kyis: D gyis | ⁹⁹kha phye nas: MTRN la phye la; G kha phye la; K la phye ba | ¹⁰⁰par: TRNK pa | ¹⁰¹ring: MG rings | ¹⁰²yang: MGTRNK kyang | ¹⁰³gzung: R bzung | ¹⁰⁴sngon: TNK mngon | ¹⁰⁵rtogs: T rtog | ¹⁰⁶ji ltar bshad: MGTNK ci ltar ltas; R ci ltar bltas | ¹⁰⁷rtogs: TRNK rtog | ¹⁰⁸gdeng: TRNK deng | ¹⁰⁹lta: D blta | ¹¹⁰di: MGTRNK ni

¹¹¹ngos: N dnges | ¹¹²rtogs: N rtog | ¹¹³bzhag: MG gzahg | ¹¹⁴bsgoms kyang: MGTRNK bsgom pa nyid kyang | ¹¹⁵chags: N chag
¹¹⁶gri': MGTRNK gri | ¹¹⁷nags: TN nag | ¹¹⁸sogs: MG stsogs | ¹¹⁹rtog: MGTRNK *rtogs* | ¹²⁰brtas: MGTRNK rtas | ¹²¹phyir: MG ltar
¹²²rtogs: RNK rtog | ¹²³btang: MGN gtang; TRK gtad | ¹²⁴rtogs: R rtog | ¹²⁵zhes: MGTRNK *gces* | ¹²⁶rtogs: TRNK rtog | ¹²⁷brtags:
MGTRNK *rtas* | ¹²⁸rtogs: R rtog | ¹²⁹de: T bde | ¹³⁰/: MGTRNK omit | ¹³¹pa': MGTRNK pa na | ¹³²po'i: K pos | ¹³³/: MGTRNK omit
¹³⁴til gyi gang bu bzhin gang bar gnas te: MG til gyi gang bu bzhin du gang bar gnas te; TK til gyi gang bar gnas te; R til gyi gang
bur gnas te; N til gyi gang bar gnas nas | ¹³⁵gtso bo: MGTRNK gtso | ¹³⁶dregs: T dreg | ¹³⁷pa: K omits | ¹³⁸sdud: TNK bsdud | ¹³⁹jigs:
T' jig | ¹⁴⁰chen po bcu dang: MGTRNK bcu po dang | ¹⁴¹ba'i: K pa'i | ¹⁴²brnyan: R bsnyan | ¹⁴³yang sprul sum sprul: MGTRNK yang
sprul dang/ sum sprul dang/; N yang sprul dang/ sum sprul dang | ¹⁴⁴/: MGTRNK omit | ¹⁴⁵gyis: TNK gyi | ¹⁴⁶pos: D po; T po'i
¹⁴⁷gsungso: RN gsungso | ¹⁴⁸/: MGTRNK omit | ¹⁴⁹gtso bo: R omit | ¹⁵⁰bcas: MGTRNK *rnams* | ¹⁵¹na: MTRNK *ni* | ¹⁵²brnyan: R
bsnyan | ¹⁵³mas: TRNK ma | ¹⁵⁴nam mkha'i: GTRNK namkha'i | ¹⁵⁵ston pa ste: MG ston pa ltar; TRN pa ltar; K bstan pa ltar | ¹⁵⁶na:
N ni | ¹⁵⁷gsung: T gsungs | ¹⁵⁸gis: MGTRNK *gi* | ¹⁵⁹ston: MGTRNK *nyan* | ¹⁶⁰kyis: MGTRNK *kyi* | ¹⁶¹jal: TNK mjal | ¹⁶²zhes:
MGTRNK ces | ¹⁶³gnysis su med par mnyam par bzhugs so/: MGTRNK *gnysis po* mnyam pa la bzhugs nas | ¹⁶⁴rdo rje khros pa rtsa
ba'i rgyud las/: MGTRNK omit | ¹⁶⁵gzhi'i: K bzhi'i | ¹⁶⁶po'o: G po 'o

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 2

sDe dge: Vol. Wa 171v.5; mTshams brag: Vol. Ji 188r(375).3; sGang steng: Vol. Ji G167v.6; gTing skyes: Vol. Sha 66v(132).7; Rig 'dzin: Vol. Sha 62r.2; Nubri: Vol. Sa N74r.3; Kathmandu: Vol. Sa 82r.1.

//de nas yang dgyes¹ pa chen po des² 'og min gyi gnas na bzhugs³ nas/⁴ T67r(133)
 yum dang yang 'khril ba'i⁵ tshul du gnas pa la/
 /kye kye/⁶
 dag pa dri ma med pa'i mchog
 /bla med byang chub sgrub⁷ pa'i thabs/
 /khor ba'i⁸ nmam⁹ rtog sbyang¹⁰ ba dang/
 /drag pos¹¹ 'gro ba drang ba'i¹² phyir/
 /yab yum gnyis med 'khril ba'i¹³ tshul/
 /zhes¹⁴ rdo rje gsang ba'i tshig tu 'o¹⁵/
 /de nas yum dang mnyam nyid¹⁶ 'khril ba'i tshul¹⁷ gyis/ G168r
 /kye kye/^{18/19}
 bde gshegs²⁰ rdo rje rigs kyi gtso/
 /mnyam nyid²¹ chen po'i don²² bstan nas/
 /gang la gang 'dul bstan pa'i phyir/
 /rdo rje rigs kyi gtso mchog la/
 /gnyis med don gyis 'khyud par bgyi²³/
 /zhes gsungs so²⁴/
 /de nas yang dgyes²⁵ pa chen pos²⁶ gsang²⁷ ba'i thugs mnyan²⁸ pa'i ngang gis/ D172r; N74v
 /kye kye/^{29/30}
 /don nyid³¹ snying po bde gshegs gtso/
 /bde gshegs thams³² cad thugs kyi sras/ M188v(376)
 /'gro ba³³ yongs kyi³⁴ ded dpon gtso/
 /gnyis su³⁵ med pa'i yum dang bzhugs/
 /zhes³⁶ gleng bslangs te/³⁷ mi g.yo ba'i ting nge 'dzin³⁸ la snyoms par zhugs so³⁹/
 /de nas yang⁴⁰ yum chen mo nyid kyis⁴¹ mi g.yo ba'i ting nge 'dzin⁴² la snyoms par zhugs⁴³ nas/
 /kye kye/⁴⁴
 bde bar gshegs pa⁴⁵ kun gyi gtso/
 /ma rig⁴⁶ mun pa 'joms⁴⁷ pa'i bdag
 /kun kyang 'gro ba'i don bya'i phyir/
 /dri med gsal ba⁴⁸ nyi zla'i 'od/
 /dur khrod chen po'i⁴⁹ dbyings na bzhugs/ K82v
 /'bar ba chen po'i klong⁵⁰ na bzhugs/ R62v
 /rigs ni⁵¹ rdo rje rigs kyi gtso/
 /mun pa 'joms pa'i⁵² shes rab 'od/

¹dgyes: MGTRNK dges | ²des: D nges (des intended?) | ³na bzhugs: N omits | ⁴/: MGTRNK omit | ⁵ba'i: TRNK pa'i | ⁶/: MGTRNK omit | ⁷sgrub: TRNK bsgrub | ⁸ba'i: MGTRNK ba | ⁹nmam: T nams | ¹⁰sbyang: MGTRNK sbyong | ¹¹pos: T po'i | ¹²ba'i: TRN pa'i | ¹³ba'i: K pa'i | ¹⁴zhes: MGTRNK ces | ¹⁵tu 'o: MGRN *tu brjod do*; TK *du brjod do* | ¹⁶dang mnyam nyid: MTRNK *mnyam pa nyid* | ¹⁷tshul: MGTRNK *yum* | ¹⁸kye kye: R kyee | ¹⁹/: MGTRNK omit | ²⁰bde gshegs: K bde bar gshegs pa | ²¹nyid: MGTRNK pa | ²²don: T omits | ²³khyud par bgyi: TNK mkhyud par bgyi; R mkhyud par gyis | ²⁴zhes gsungs so: TK ces gsungs so; RN ces gsungso | ²⁵dgyes: RK dges | ²⁶MGTRNK insert / | ²⁷gsang: MGTRNK *gsal* | ²⁸mnyan: MGTRNK *mnyam* | ²⁹kye kye: G kyee | ³⁰/: MGTRNK omit | ³¹nyid: MGTRNK *gyi* | ³²thams: G thams (followed by a gap of one syllable where a letter has been deleted) | ³³ba: K ba'i | ³⁴kyi: K kyis | ³⁵gnyis su: GR gnyisu | ³⁶zhes: MGRNK ces | ³⁷bslangs te/: MG bslang ste; TNK ste; R te | ³⁸ting nge 'dzin: N tinge 'dzin | ³⁹zhugs so: R bzhugs nas; N bzhugso | ⁴⁰yang: TRNK yab | ⁴¹kyis: TRNK kyi | ⁴²ting nge 'dzin: N tinge 'dzin | ⁴³zhugs: TRNK bzhugs | ⁴⁴/: MGTRNK omit | ⁴⁵bde bar gshegs pa: MGTRNK bde gshegs | ⁴⁶rig: T rigs | ⁴⁷joms: N 'jom | ⁴⁸gsal ba: D *zla gsal* | ⁴⁹po'i: T pa'i | ⁵⁰klong: TRNK dbyings | ⁵¹ni: TRNK na | ⁵²pa'i: T omits

/gro ba'i gnyen gcig ded dpon gtso/⁵³

/gro⁵⁴ ba'i dri ma sel ba'i⁵⁵ skal/

/gro ba yongs kyi gnyen gcig⁵⁶ gtso/

/gnyis med bde ba'i dbyings dkyil du⁵⁷/

T67v(134)

/dgyes⁵⁸ pa chen po dbab tu⁵⁹ gsol/

/ho/⁶⁰

/zhes⁶¹ yum gyis⁶² mnyam pa'i ngang nas^{63/64}

'di⁶⁵ skad ces gsungs so⁶⁶/

/de nas yang⁶⁷ bcom ldan 'das dgyes⁶⁸ pa chen pos⁶⁹ dur khrod kyi klong⁷⁰ na/

gdug pa can gyi khri la zhab mnyam pa'i skyil⁷¹ mo krung⁷² gis⁷³ bzhugs nas/

G168v

rgyal po dga'⁷⁴ ba zhes bya ba'i ting nge 'dzin⁷⁵ la snyoms⁷⁶ par zhugs⁷⁷ nas⁷⁸

rdo rje'i tshig⁷⁹ tu 'di skad ces glengs so⁸⁰/

/kye ma'o⁸¹/

/rgyal bas 'gro don bya ba'i⁸² phyir/

/rigs kyi yum dang gnyis med⁸³ par/

/padma chen po brdeg tu⁸⁴ gsol/

'khor rnams ma lus bskyed⁸⁵ du gsol/

/zhes⁸⁶ dgongs⁸⁷ pa⁸⁸ gnyis su⁸⁹ med par bzhugs so⁹⁰/

M189r(377); N75r

/de nas yum chen mo nyid kyi bsam pa⁹¹ g.yos par gyur te⁹²/

/e ma ho/

/ston pa'i⁹³ bstan pa bstan pa'i⁹⁴ phyir/

'khor ba 'dus pa'i⁹⁵ ded dpon gtso/

/dgyes⁹⁶ pa'i⁹⁷ rdo rje⁹⁸ dbang po yis/ /

/gnyis med dgyes⁹⁹ par gyur nas¹⁰⁰ ni/

/gsang ba chen po char chen phob¹⁰¹ ho/

/sa ma ya ho¹⁰²/

/sa ma ya stwam¹⁰³/

a nu rā ga yā mi¹⁰⁴/

a nu rā ga yā ham¹⁰⁵/

dzaḥ hūm bam hoh¹⁰⁶/

K83r

hūm hūm hūm/

de nas yab yum gnyis su med pa las/

khro bo dang/

khro mo dang¹⁰⁷ sprul pa dang¹⁰⁸ yang sprul bcas¹⁰⁹ pa thams cad thon¹¹⁰ par gyur nas¹¹¹ hūm hūm hūm phaṭ

phaṭ phaṭ¹¹²

D172v

badzra kī¹¹³ la ya hūm phaṭ/

ces rdo rje phur pa drag po'i sgra byung¹¹⁴ nas/

⁵³/mun pa 'joms pa'i shes rab 'od/ /gro ba'i gnyen gcig ded dpon gtso/: N omits | ⁵⁴gro: MGTRNK 'khor | ⁵⁵sel ba'i: TRNK med pa'i
⁵⁶geig: K omits | ⁵⁷du: MGTK nas; RN na | ⁵⁸dgyes: K dges | ⁵⁹tu: K du | ⁶⁰gsol/ /ho/: D na ro on gsol unclear; MG gsol ho/; TRNK
gsol/ | ⁶¹zhes: TRNK ces | ⁶²gyis: N gyi | ⁶³ngang nas: MGTRNK ngang *la gnas* nas | ⁶⁴/: MGTRNK omit | ⁶⁵di: D de | ⁶⁶gsungs so:
GTRN gsungso | ⁶⁷yang: MGTRNK omit | ⁶⁸dgyes: K dges | ⁶⁹pos: DK po; T po'i | ⁷⁰klong: T long | ⁷¹skyil: MGTRNK dkyil
⁷²krung: T dkrungs; RNK dkrung | ⁷³gis: G gyis | ⁷⁴dga': MG *dka'*; TRNK *bka'* | ⁷⁵ting nge 'dzin: N tinge 'dzin | ⁷⁶snyoms: N snyom
⁷⁷zhugs: T bzhugs | ⁷⁸/: MGTRNK omit | ⁷⁹tshig: TRK tshigs | ⁸⁰glengs so: G glengso; N gleng so | ⁸¹kye ma'o: MG kye ma ho;
TRNK e ma ho | ⁸²don bya ba'i: MGTRNK ba'i don bya'i | ⁸³gnyis med: MGTRNK mi gnyis | ⁸⁴brdeg tu: D brdeg unclear; M 'dig su;
G 'deg su; TNK 'debs su; R 'debsu; | ⁸⁵bskyed: N skyed | ⁸⁶zhes: MGTRNK ces | ⁸⁷dgongs: D nga written resembling da, ie. dgods,
but presumably, nga is intended; K dgong | ⁸⁸pa: MGTRNK pa dang/ | ⁸⁹gnyis su: GR gnyisu | ⁹⁰bzhugs so: N bzhugso | ⁹¹bsam pa:
MGTRNK *bha ga* | ⁹²te: MGTRNK to | ⁹³pa'i: MGTRNK *pa* | ⁹⁴bstan pa'i: MGTRNK 'di bstan | ⁹⁵dus pa'i: MGTRNK 'dul ba'i
⁹⁶dgyes: K dges | ⁹⁷pa'i: MGTRNK pa | ⁹⁸rje: MGRNK rje'i | ⁹⁹dgyes: K dges | ¹⁰⁰nas: MGTRNK na | ¹⁰¹phob: R phob// | ¹⁰²sa ma ya
ho: RK sa ma ho | ¹⁰³sa ma ya stwam: TN sa ma ya stam; R sa ma ya stwam; | ¹⁰⁴a nu rā ga yā mi: TRNK a nu rā gā yā mi | ¹⁰⁵a nu rā
ga yā ham: MGRNK a nu ra ga ya ham; T a nu ra ga ya ham | ¹⁰⁶dzaḥ hūm bam hoh: MG dzaḥ hūm bam ho; TRNK dza hūm bam
ho | ¹⁰⁷MGTRNK insert / | ¹⁰⁸MGTRNK insert / | ¹⁰⁹sprul bcas: MGTRNK sprul du bcas | ¹¹⁰thon: MG 'thon | ¹¹¹MGTRNK insert /
¹¹²/: MGTRNK omit | ¹¹³kī: T ki | ¹¹⁴byung: MGTRK *phyung*

'jig rten gyi dregs¹¹⁵ pa spa bkong¹¹⁶ nas/
yang rang bzhin¹¹⁷ gnyis su¹¹⁸ med par mnyam pa nyid kyis¹¹⁹ bzhugs te/
sgyu ma lta bu'i ting nge 'dzin¹²⁰ gyis¹²¹ bzhugs so¹²²/
/rdo rje khros pa rtsa ba'i rgyud las¹²³ gleng bslang ba'i le'u ste gnyis pa'o//

R63r

¹¹⁵dregs: N dreg | ¹¹⁶spa bkong: D ka main letter unclear : bgong?; MG spa bkongs; TRK dpa' skongs; N dpa' skong | ¹¹⁷bzhin: MGTRNK bzhin gyis | ¹¹⁸gnyis su: G gnyis; R gnyisu | ¹¹⁹kyis: TRNK kyi | ¹²⁰ting nge 'dzin: N tinge 'dzin | ¹²¹gyis: TRK la; N omit
¹²²bzhugs so: R bzhugso | ¹²³las: MG las/

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 3

sDe dge: Vol. Wa 172v.2; mTshams brag: Vol. Ji 189r(377).6; sGang steng: Vol. Ji G168v.7; gTing skyes: Vol. Sha 67v(134).7; Rig 'dzin: Vol. Sha 63r.2; Nubri: Vol. Sa N75r.5; Kathmandu: Vol. Sa 83r.3.

//de ltar mnyam pa nyid kyi ngang du¹ gnas pa las/
 bdag tu rmongs pa dang/
 rtog² pa la mngon par zhen pa'i dbang gis yang dag pa'i lam dang bral nas/ G169r; T68r(135)
 gab pa'i gsang ba ma rtogs par/
 sbas³ pa'i gsang ba la mngon par 'chel⁴ nas/
 rgyu dang 'bras bu la rmongs pas⁵ srid pa'i sa bon rtsub mor gyur nas/
 rab tu tsha ba'i dmyal bar skyes so⁶/
 /tsha ba'i sdug bsngal gyis gdungs⁷ pas/⁸ M189v(378)
 'di bas kyang shin tu grang⁹ na¹⁰ ci ma rung snyam pas¹¹/
 shin tu grang ba'i¹² nang du skyes te¹³/
 tsha ba dang¹⁴ grang ba'i¹⁵ 'jig rten gyi kham brgyud cing¹⁶/ N75v
 bskal pa stong phrag bcu gnyis su¹⁷ myong ngo/
 /de nas yang¹⁸ yan lag¹⁹ sna tshogs pa dang/
 gdug pa'i lag²⁰ cha sna tshogs pa dang/
 nad bzhi brgya rtsa bzhis 'debs²¹ par byed pa/ K83v
 lha'i rigs²² dang²³ lha ma yin dang²⁴/
 tshangs pa dang/
 'bras bu che ba²⁵ man chad²⁶ dbang du bsdu so²⁷/
 /bde bar gshegs pa thams cad kyi²⁸ mkhyen pas gzig nas/²⁹
 thugs rje'i byin gyis rlabs³⁰ kyi/
 de nas³¹ bde bar gshegs pa thams cad³² dgongs pa'i³³ byin gyis rlabs kyi³⁴/
 de nas bcom ldan 'das dpal rdo rje gzhon nus³⁵/
 bde bar gshegs pa thams cad kyi thugs kyi sras su³⁶ bskyed³⁷ nas/
 sras ni chos nyid skye ba med pa las/
 'jigs pa'i gzugs skur bzhangs pa'i³⁸ phyir na sras/
 /mchog ni de las bzhangs³⁹ kyang g.yos pa med/
 /sras ni ru dra⁴⁰ 'dul phyir bde gshegs byin gyi⁴¹ sras/
 /mchog ni de las sprul kyang⁴² g.yos pa med/ R63v
 /sras ni skye med sras po rdo rje gzhon nu'i sku/ G169v
 /mchog ni gang la gang 'dul mi bzad⁴³ phur pa drug
 /ces bde bar gshegs pas⁴⁴ byin gyi rlabs⁴⁵ kyi bstod nas/
 dbu gsum phyag drug zhabs bzhi pa gcig tu⁴⁶ sprul nas/
 hūm hūm hūm phaṭ phaṭ phaṭ⁴⁷ ces khros pas⁴⁸ lus po gcig la mgo bo brgyar sprul

¹ngang du: MGTRNK ngang la; [RN ngang la possibly intended but appears like dad la] | ²rtog: MGRN rtag; TK rtags | ³sbas: D sngas | ⁴chel: K 'chal | ⁵pas: MGTRNK pas/ | ⁶skyes so: R skyeso | ⁷gdungs: N gdung | ⁸pas/: MGTRNK nas | ⁹grang: M indistinct - maybe grad? | ¹⁰na: MG ba yang | ¹¹di bas kyang shin tu grang na ci ma rung snyam pas: TRNK omit | ¹²ba'i: D pa'i | ¹³te: TRNK omit | ¹⁴dang: MG dang/ | ¹⁵ba'i: MGTRNK ba dang/ 'jig rten dang/ | ¹⁶brgyud cing: MGTRNK rgyu zhing | ¹⁷gnyis su: RN gnyisu | ¹⁸yang: MGTRNK omit | ¹⁹lag: TK lags | ²⁰lag: TK lags | ²¹debs: N 'deb | ²²rigs: MGTRNK ris | ²³dang: MG dang/ | ²⁴lha ma yin dang: TRNK omit | ²⁵ba: TRNK ba/ | ²⁶N: inserts dang | ²⁷bsdu so: GR bsdu so | ²⁸kyis: TRNK omit | ²⁹gzig nas/: MG gzig pas; TRNK omit | ³⁰rlabs: MGTRNK brlabs | ³¹de nas: MGTRNK omit | ³²MGTRNK: insert kyi | ³³pa'i: MGTRNK pa | ³⁴rlabs kyi: D rlabs gyis; MG brlab kyi; TRNK brlabs kyi | ³⁵nus/: MGTRNK nu | ³⁶sras su: RN srasu | ³⁷bskyed: MG skyes; N bskeyes; K skyed | ³⁸bzhangs pa'i: G gzhes pa'i (there appears to have been a deletion underneath, with the final sa of gzhes and the pa'i inserted); N gzhangs pa'i | ³⁹bzhangs: N gzhangs | ⁴⁰ru dra: D rū tra; K ru tra | ⁴¹gyi: MGN gyis | ⁴²de las sprul kyang: MGTRNK sprul kyang de las | ⁴³bzad: MGTRNK zad | ⁴⁴pas: TRNK pa | ⁴⁵gyi rlabs: MRNK gyis brlabs; GT gyi brlabs | ⁴⁶tu: T: du | ⁴⁷hūm hūm hūm phaṭ phaṭ phaṭ: MGTRNK hūm hūm hūm/ phaṭ phaṭ phaṭ/ | ⁴⁸khros pas: MGTRNK spros pas/

nas⁴⁹/
 phyag na mtshon cha sna tshogs pa bsams⁵⁰ pa/
 'khor thams cad⁵¹ bsdus nas/⁵²
 shin tu 'gying⁵³ bag dang bcas par gyur te/⁵⁴
 hi hi hi⁵⁵ zhes shin tu nga rgyal dang bcas par gyur to⁵⁶/
 /de nas bcom ldan 'das sras mchog nyid kyi/
 dur khrod kyi klong na gdug pa can thams cad kyi gdan la bzhugs nas/
 om badzra kī li kī la ya sarba bighnām⁵⁸ bam hūm pha/
 ces brjod pas shin tu rnam pa'i gzi brjid⁵⁹ dang ldan par gyur to/
 /g.yas dkar g.yon dmar dbus mthing⁶⁰ zhal gsum pa⁶¹ mche ba bcu gnyis⁶² shangs⁶³ gsum pa/⁶⁴
 ba spu g.yen du 'khyil ba'o⁶⁵/
 phyag drug⁶⁶ dang po rdo rje rtse dgu/⁶⁷
 bar pas⁶⁸ rtse lnga/
 g.yon gyi dang po me dpung/
 bar pa⁶⁹ kha ṭwām⁷⁰ rtse gsum/
 tha ma gnyis kyi⁷¹ rdo rje phur bu 'dril ba/
 dur khrod kyi chas⁷² brgyad gsol ba⁷³ /
 rdzu 'phrul gyi⁷⁴ zhabs bzhir⁷⁵ bzhugs pa/ /
 rdo rje'i⁷⁶ gshog⁷⁷ pas 'jig rten gyi khams gang ba⁷⁸/
 sku tshon⁷⁹ gang bas⁸⁰ lus la gtams⁸¹ pa/
 yum dang gnyis su⁸² med par gyur to/
 /rdo rje khros pas zhe sdang gcod/
 /mtshon chen sngon po 'bar ba yis/
 /nam mkha'i⁸³ dkyil na⁸⁴ thigs par⁸⁵ shar/
 /srog gi⁸⁶ go⁸⁷ ru shar ba dang/
 /snying⁸⁸ gi go⁸⁹ ru bsgom⁹⁰ par bya/
 /zhes gsungs so⁹¹/
 /de nas khro bo'i tshogs thams cad sprul pa las/
 om badzra kro dha hūm kāra⁹² hūm/⁹³
 gardza gardza hūm pha/
 ces steng du khro bo⁹⁴ hūm kā⁹⁵ ra dang⁹⁶/
 yum chen⁹⁷ rdo rje sgra 'byin ma⁹⁸ sprul pa'i phra⁹⁹ men ma¹⁰⁰ phag gi mgo¹⁰¹ can dang/
 smig bu'i mgo¹⁰² can no¹⁰³/
 /om¹⁰⁴ badzra kro dha bi dza ya hūm¹⁰⁵ ha na ha na hūm pha/
 shar du¹⁰⁶ khro bo chen po¹⁰⁷ rnam par rgyal ba dang/

D173r; M190r(379)

T68v(136)

N76r

K84r

G170r

M190v(380)

R64r; N76v

⁴⁹mgo bo brgyar sprul nas: MG mgo *brgya phyag brgya par* sprul; TRK mgo bo *brgya phyag brgya par* sprul; N mgo bo *brgya phyag rgya par sprul* nas | ⁵⁰bsnams: N bsnam | ⁵¹MGTRNK insert kyang | ⁵²nas/: MGTRNK nas | ⁵³'gying: D 'gyings; TR 'gyid | ⁵⁴R has hi ha ha written in small letters beneath the line, which has then been deleted by the scribe; it looks as if this was a mistaken insertion of the hi hi hi at the end of the yig rkang | ⁵⁵te/: MGTNK to/; R to | ⁵⁶hi hi hi: R inserts subscribed in small writing | ⁵⁷zhes shin tu nga rgyal dang bcas par gyur to: R omits | ⁵⁸bighnām: MGTRNK bigha nan | ⁵⁹ngam pa'i gzi brjid: MGNK ngam brjid; TR brngam brjid | ⁶⁰mthing: MGRN mthing ba/; TK thing ba/ | ⁶¹pa: MG pa/ | ⁶²gnyis: MGTRNK gnyis pa/ | ⁶³shangs: TK shang | ⁶⁴pa/: TRNK pa | ⁶⁵ba'o: MGTRNK ba | ⁶⁶drug: T omits | ⁶⁷dgu/: R dgu pa; N dgu | ⁶⁸pas: MGRNK ma; T pa | ⁶⁹pa: MGRNK ma | ⁷⁰kha ṭwām: D kha ṭām (kha ṭwām may have been intended); MG kha ṭwām kha; TRNK kha ṭwām | ⁷¹kyis: TRNK kyi | ⁷²chas: TNK cha | ⁷³ba: TR pa | ⁷⁴gyi: D kyi | ⁷⁵bzhir: MGTRNK *bzhis* | ⁷⁶rje'i: MGTRNK rje | ⁷⁷gshog: K shog | ⁷⁸gang ba: MGTRNK *khengs pa* | ⁷⁹tshon: MGTRNK mtshon | ⁸⁰gang bas: RNK gang pas; T pas | ⁸¹gtams: N gtam | ⁸²gnyis su: GRN gnyisu | ⁸³nam mkha'i: GTRNK namkha'i | ⁸⁴na: MGTRNK *nas* | ⁸⁵thigs par: MG thigs pa; TRNK thig pa | ⁸⁶srog gi: R srogi | ⁸⁷go: MGTRNK *sgo* | ⁸⁸snying: K nying | ⁸⁹go: TRNK *sgo* | ⁹⁰bsgom: T bsgoms; R bsgom | ⁹¹zhes gsungs so: G zhes gsungso; TRNK omit | ⁹²kāra: MGT kā ra; RNK ka ra | ⁹³hūm/: MGTRNK hūm | ⁹⁴bo: T omits | ⁹⁵kā: N ka | ⁹⁶dang: TRK omit | ⁹⁷chen: MGTRNK omit | ⁹⁸ma: MGTRNK ma/ | ⁹⁹phra: MG 'phra | ¹⁰⁰ma: TRNK ma/ | ¹⁰¹mgo: MGTRNK mgo bo | ¹⁰²mgo: MGTRNK mgo bo | ¹⁰³can no: MGTRNK can | ¹⁰⁴om: MGRK om | ¹⁰⁵hūm: MGTRNK hūm/ | ¹⁰⁶du: M ru | ¹⁰⁷chen po: MGTRNK omit

yum rdo rje snyems¹⁰⁸ ma¹⁰⁹ sprul pa'i phra¹¹⁰ men ma¹¹¹ stag gi mgo¹¹² can dang/

bya rgod kyi¹¹³ mgo can no/

K84v

/om¹¹⁴ badzra kro dha nī¹¹⁵ la danḍa¹¹⁶ hūṃ¹¹⁷ da ha da ha hūṃ phaṭ/

shar lho'i¹¹⁸ mtshams su¹¹⁹ khro bo chen po¹²⁰ dbyug pa sngon po dang/

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yum rdo rje sder mo¹²¹ sprul pa'i phra¹²² men ma g.yag gi mgo can¹²³ dang/

bya rog gi mgo can no/

/om¹²⁴ badzra kro dha¹²⁵ ya mānta¹²⁶ ka hūṃ¹²⁷ pa tsa pa tsa hūṃ phaṭ/

lho'i¹²⁸ phyogs su¹²⁹ khro bo ya mānta¹³⁰ ka dang/

yum rdo rje dur khrod ma/

sprul pa'i phra men¹³¹ ma sha ba'i mgo can dang/

'ug pa'i mgo can no¹³²/

/om¹³³ badzra kro dha ārya¹³⁴ a tsa la hūṃ¹³⁵ bandha bandha¹³⁶ hūṃ phaṭ/

D173v

lho nub tu¹³⁷ khro bo chen po¹³⁸ mi g.yo mgon po¹³⁹ dang/

yum rdo rje gtun khung ma¹⁴⁰ sprul pa'i phra¹⁴¹ men ma¹⁴² gzig¹⁴³ gi¹⁴⁴ mgo can dang/

khwa¹⁴⁵ ta'i mgo can no¹⁴⁶/

/om¹⁴⁷ badzra kro dha ha ya grī wa¹⁴⁸ hūṃ¹⁴⁹ hu¹⁵⁰ lu hu lu hūṃ phaṭ/

nub tu¹⁵¹ khro bo chen po¹⁵² rta mgrin dang/

yum rdo rje gtum mo¹⁵³ sprul pa'i phra¹⁵⁴ men ma byi la'i¹⁵⁵ mgo can dang/

pu shud kyi¹⁵⁶ mgo can no/

/om badzra kro dha a pa ra¹⁵⁷ dzi ta hūṃ¹⁵⁸ tiṣṭha tiṣṭha hūṃ phaṭ/

G170v

nub byang¹⁵⁹ khro bo chen po¹⁶⁰ gzhan gyis mi thub pa dang/

yum rdo rje mda' snyems¹⁶¹ ma¹⁶² sprul pa'i phra¹⁶³ men¹⁶⁴ ma spyang ki'i mgo can¹⁶⁵

dang/¹⁶⁶

M191r(381)

khra'i mgo can no¹⁶⁷/

/om badzra kro dha a mṛ ta kuṇḍa¹⁶⁸ li hūṃ¹⁶⁹ tstshin dha tstshin dha hūṃ phaṭ/

byang du khro bo bdud rtsi 'khyil pa¹⁷⁰ dang/

yum rdo rje rlung 'byin ma¹⁷¹ sprul pa'i phra¹⁷² men ma seng ge'i¹⁷³ mgo can dang/

pha wang¹⁷⁴ gi mgo can no/

N77r

/om badzra kro dha trailokya¹⁷⁵ bi dza ya hūṃ phaṭ/¹⁷⁶

bhinda bhinda¹⁷⁷ hūṃ phaṭ/

K85r

byang shar du khro bo chen po kham s gsum rnam¹⁷⁸ par rgyal ba dang/

yum rdo rje gsod byed ma¹⁷⁹ sprul pa'i phra¹⁸⁰ men¹⁸¹ dred kyi¹⁸² mgo can dang/

sre¹⁸³ mo'i mgo can no/

/om badzra kro dha mahā¹⁸⁴ ba la hūṃ¹⁸⁵ spho ṭa spho ṭa hūṃ phaṭ/

R64v

¹⁰⁸snyems: MGTR nam *bsnyems*; N nam *bsnyem*; K *bsnyems* | ¹⁰⁹ma: MGTRNK ma/ | ¹¹⁰phra: D pra; MG 'phra | ¹¹¹ma: TRNK ma/ | ¹¹²mgo: MGTRNK mgo bo | ¹¹³kyi: MGTRNK omit | ¹¹⁴om: MK ōṃ | ¹¹⁵nī: TN ni | ¹¹⁶danḍa: TRNK danḍa | ¹¹⁷hūṃ: MGTRNK hūṃ/ | ¹¹⁸lho'i: MGTRNK lho | ¹¹⁹mtshams su: GRN mtshamsu | ¹²⁰chen po: N omits | ¹²¹mo: MG mo/ | ¹²²phra: MG 'phra | ¹²³mgo can: TRK mgo bo; N mgo bo can | ¹²⁴om: G ōṃ | ¹²⁵dha: T ta | ¹²⁶mānta: MGTRNK man ta; R manta | ¹²⁷hūṃ: MGTRNK hūṃ/ | ¹²⁸lho'i: MGTRNK lho | ¹²⁹phyogs su: GR phyogsu | ¹³⁰mānta: MGTRNK man ta | ¹³¹phra men: M 'phra man; G 'phra men | ¹³²can no: R cano | ¹³³om: G ōṃ | ¹³⁴ārya: GT ārya | ¹³⁵hūṃ: MGTRNK hūṃ/ | ¹³⁶bandha bandha: MG ban dha ban dha; N bhan dha bhan dha | ¹³⁷tu: TRK du | ¹³⁸chen po: MGTRNK omit | ¹³⁹po: N omits | ¹⁴⁰ma: MGTRNK ma/ | ¹⁴¹phra: MG 'phra | ¹⁴²ma: K omits | ¹⁴³gzig: TRNK zgigs | ¹⁴⁴gi: RN kyi | ¹⁴⁵khwa: N khā | ¹⁴⁶can no: R cano | ¹⁴⁷om: MG ōṃ | ¹⁴⁸grī wa: MG grī ba; TRK gri ba; N gri wa | ¹⁴⁹hūṃ: MG hūṃ/ | ¹⁵⁰hu: N hū | ¹⁵¹tu: G du | ¹⁵²chen po: MGTRNK omit | ¹⁵³gtum mo: MG gtum mo/; T gtum mo mo dang/; RK gtum mo dang/; N gtum mo dang/ | ¹⁵⁴phra: MG 'phra | ¹⁵⁵byi la'i: MG byi ba'i; K bya'i | ¹⁵⁶kyi: MGTRNK omit | ¹⁵⁷ra: MTRN rā | ¹⁵⁸hūṃ: MGTRNK hūṃ/ | ¹⁵⁹MGTRNK insert du | ¹⁶⁰chen po: MGTRNK omit | ¹⁶¹snyems: N snyem | ¹⁶²ma: MGTRNK ma/ | ¹⁶³phra: MG 'phra | ¹⁶⁴phra men: N khro bo na | ¹⁶⁵ki'i mgo can: M /khu'i mgo can; G khu'i mgo can; TRNK khu'i mgo | ¹⁶⁶dang/: TRNK dang | ¹⁶⁷can no: R cano | ¹⁶⁸a mṛ ta kuṇḍa : MGT a mri ta kun ḍa; R a mri ta kuṇḍa; N a mṛ ta kun ḍa; K om mri ta kun ḍa | ¹⁶⁹hūṃ: MGTRNK hūṃ/ | ¹⁷⁰pa: NK ba | ¹⁷¹ma: MG ma/ | ¹⁷²phra: MG 'phra | ¹⁷³seng ge'i: K sengge'i | ¹⁷⁴wang: TR bang; K wam | ¹⁷⁵trailokya: MRN trai lo kya; G tre lo kya; TK trai lokya | ¹⁷⁶bi dza ya hūṃ phaṭ/: R omits | ¹⁷⁷bhinda bhinda: MG bhin da bhin da; T bin dha bindha; R bindha bindhaya [ya subscribed in small writing, positioned by dots]; NK bin dha bin dha | ¹⁷⁸nam: TK nam | ¹⁷⁹ma: MG ma/ | ¹⁸⁰phra: MG 'phra | ¹⁸¹men: MGTRNK men ma | ¹⁸²kyi: TRNK omit | ¹⁸³sre: MGRNK *sgre*; T sgro | ¹⁸⁴mahā: MGK ma hā | ¹⁸⁵hūṃ: MGTRNK hūṃ/

'og tu khro bo chen po¹⁸⁶ stobs¹⁸⁷ po che dang/
 yum rdo rje bskyod¹⁸⁸ byed¹⁸⁹ ma dang¹⁹⁰/
 sprul pa'i phra¹⁹¹ men ma dom gyi mgo can dang/
 byi ba'i mgo can gyis gtams¹⁹² pa'o/
 /de mams thams cad kyang 'thon¹⁹³ par gyur te/
 rab tu khros par gyur to/
 /om badzra kī li kī laya¹⁹⁴ hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ/
 ces rab tu khros¹⁹⁵ te/¹⁹⁶
 stong gsum dus gcig tu g.yos te¹⁹⁷/
 bcom ldan 'das dpal¹⁹⁸ rdo rje gzhon nu¹⁹⁹ 'khor bcas kyis²⁰⁰ gang bar gyur nas/
 stong gsum dus gcig tu g.yos so²⁰¹/
 /srin po chen po shin tu gdug²⁰² pa dang bcas pa²⁰³ bros²⁰⁴ te/²⁰⁵
 mi thub par 'tshor ba la²⁰⁶ bcom ldan 'das dpal rdo rje gzhon nu²⁰⁷ nyid kyis shin tu khros rab tu khros²⁰⁸ pa
 las/
 mi bzad²⁰⁹ pa'i sras mchog mnam pa²¹⁰ drug 'thon²¹¹ par gyur te²¹²/
 /ta thā²¹³ ya ta thā²¹⁴ ya hūṃ phaṭ/
 ha sa ya ra ha sa ya ra²¹⁵ hūṃ phaṭ/
 shī ghraṃ ā²¹⁶ na ya hūṃ phaṭ/
 dzwa lā pa ya²¹⁷ dzwa lā pa ya²¹⁸ hūṃ phaṭ/
 ā we²¹⁹ sha ya²²⁰ ā we²²¹ sha ya hūṃ phaṭ/
 bindha ya bindha ya²²² hūṃ phaṭ/
 ces sras mchog mnam pa drug gis²²³ klong²²⁴ chen drug gi las byas te²²⁵/
 stod²²⁶ ni zhal gsum phyag drug pa/
 /smad ni zur gsum dbal²²⁷ dang ldan/
 /khro mo²²⁸ bcu yis yongs²²⁹ brgyan nas/
 /gdug pa ma lus bsgral²³⁰ bar bya'o²³¹/
 /snying rjes bsgral ba'i dam tshig ni/
 /bsad²³² cing mnan²³³ pa ma yin te/
 /phung po rdo rjes gtams²³⁴ byas nas/
 /mnam par shes pa rdo rjer²³⁵ bsgom²³⁶/
 /hūṃ hūṃ hūṃ²³⁷ kī li²³⁸ kī la ya²³⁹ zhes²⁴⁰ rab tu khros pas²⁴¹ rang dbang chen po²⁴² bskur te/
 rdo rje gzhon nu'i²⁴³ rig²⁴⁴ 'dzin mams/
 /srid pa rdo rje 'grub²⁴⁵ mdzod cig
 /srid pa rdo rje phur bu'i²⁴⁶ lha/
 /ye shes khro bor²⁴⁷ 'grub²⁴⁸ par²⁴⁹ mdzod/
 /sangs rgyas kun gyi²⁵⁰ ye shes ni²⁵¹/

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M191v(382)

G171r

D174r; K85v

N77v

¹⁸⁶chen po: MGTRK omit | ¹⁸⁷stobs: N stob | ¹⁸⁸bskyod: N skyod | ¹⁸⁹byed: MGTRK chen | ¹⁹⁰dang: MGTRNK omit (K has dang added but deletion indicated through attempted removal from the page) | ¹⁹¹phra: MG 'phra | ¹⁹²gtams: N gtam | ¹⁹³'thon: TRNK thon | ¹⁹⁴kī li kī li ya: T ki li ki li ya; N kī li kī li ya; R kī li kī lā ya | ¹⁹⁵khros: N khro | ¹⁹⁶te/: MGTRNK te | ¹⁹⁷te: MGTRNK nas | ¹⁹⁸dpal: MGTRNK omit | ¹⁹⁹gzhon nu: G gzhonu | ²⁰⁰kyis: TK gyis; N kyi | ²⁰¹g.yos so: R g.yoso | ²⁰²gdug: TK gdugs | ²⁰³dang bcas pa: TRNK omit | ²⁰⁴bros: MGTRNK 'bros | ²⁰⁵te/: MGTRNK te | ²⁰⁶'tshor ba la: MG 'chol ba las/; TRN 'tshol ba las/; K 'tshol pa las/ | ²⁰⁷gzhon nu: G gzhonu | ²⁰⁸rab tu khros: TRNK omit | ²⁰⁹bzad: GTRNK zad | ²¹⁰pa: N pa pa (dittography) | ²¹¹'thon: MGTRNK thon | ²¹²te: R to (unclear, might have been corrected to te) | ²¹³thā: MGTRNK tha | ²¹⁴thā: MGTRNK tha | ²¹⁵ha sa ya ra: MGTRNK ha ta na | ²¹⁶shī ghraṃ ā: MGTRNK shri *krin* a | ²¹⁷dzwa lā pa ya: MG dzwa la pa ya TRNK dzwa la ya | ²¹⁸dzwa lā pa ya: MG dzwa la pa ya TRNK dzwa la ya | ²¹⁹ā we: MGRN: ā be; TK a be | ²²⁰ya: MG ya/ | ²²¹ā we: MGRN ā be; TK a be | ²²²bindha ya bindha ya: MGTRNK *pi ta ya pi ta ya* R pi ti ya pi ta ya | ²²³gis: TRNK gi | ²²⁴klong: G klog | ²²⁵byas te: TRNK bya ste | ²²⁶stod: K bstod | ²²⁷dbal: NK dpal | ²²⁸mo: MGTRNK *bo* | ²²⁹yis yongs: TR gnyis yong; N gnyis yod; K gnyis yongs | ²³⁰bsgral: MGTRNK 'dul | ²³¹bya'o: MGTRNK byos | ²³²bsad: MGRK gsad | ²³³mnan: MGTRNK gnan | ²³⁴gtams: N gtam | ²³⁵rjer: MGTRNK rje | ²³⁶bsgom: MGTRK bsgoms | ²³⁷hūṃ: G hūṃ/ | ²³⁸kī li: MGTRNK kī la ya | ²³⁹kī la ya: MGTRNK kī la ya/; R kī la/ | ²⁴⁰zhes: TRNK ces | ²⁴¹pas: MGTRNK pas/ | ²⁴²po: MGTRNK por | ²⁴³nu'i: MGTRNK nu | ²⁴⁴rig: MGRK rigs | ²⁴⁵'grub: MGTRNK grub | ²⁴⁶bu'i: MGTRNK pa'i | ²⁴⁷bor: MGTRNK bo | ²⁴⁸'grub: MGTRNK grub | ²⁴⁹par: R pa'i | ²⁵⁰gyi: K gyis | ²⁵¹ni: MGTRNK *sku*

/ngang nyid rdo rje chos dbyings las²⁵²/
 /'bar ba'i khro bo mi bzad²⁵³ pa/
 / sku yi²⁵⁴ dbyig tu²⁵⁵ bdag²⁵⁶ skyed²⁵⁷ cig
 / thabs kyi²⁵⁸ spyod pas 'gro don du²⁵⁹/
 / byams dang snying rjes²⁶⁰ gang 'dul ba/
 / sangs rgyas phrin²⁶¹ las rdzogs mdzad nas/
 /dbang dang byin rlabs²⁶² bdag la stsol²⁶³/
 / srid pa'i phur bu bsgrub²⁶⁴ pa dang/
 / dbang dang dngos²⁶⁵ grub blang ba'i phyir/
 / ye shes khro bo gshegs su²⁶⁶ gsol/
 / khro bo chen po gshegs nas kyang/
 / rtags²⁶⁷ dang mtshan ma bstan pa dang/
 / kī²⁶⁸ la ya yi²⁶⁹ dngos grub stsol²⁷⁰/
 / zhes²⁷¹ dbang bskur nas /

T70r(139); R65r

om lam²⁷² hūm lam²⁷³ tsam bha nan /
 mo ha ghā ta²⁷⁴ ya /
 bha ga wān²⁷⁵ /

M192r(383)

shī ghraṃ bī kī²⁷⁶ badzra²⁷⁷ hūm kā²⁷⁸ ra hūm hūm phaṭ phaṭ²⁷⁹
 badzra kī li kī la ya²⁸⁰ dzaḥ²⁸¹ hūm baṃ hoḥ²⁸²/
 sarba bighnāṃ²⁸³/

G171v

badzra kī li kī la ya²⁸⁴ hūm hūm²⁸⁵ phaṭ phaṭ/
 hūm kā²⁸⁶ ra hūm phaṭ/
 badzra hūm kā²⁸⁷ ra hūm a/

K86r

stong gsum dus gcig tu²⁸⁸ g.yos nas/
 khro bo chen po rnams ni sku che chung²⁸⁹ tshad²⁹⁰ ri rab tsam mo²⁹¹/
 / mang nyung ni stong gi 'jig rten yungs 'brus²⁹² bkang ba tsam du gyur nas/
 om badzra kī li²⁹³ kī la ya²⁹⁴ hūm hūm hūm²⁹⁵ phaṭ phaṭ phaṭ/
 ces rdo rje phur pa²⁹⁶ dril zhing sku bsigs²⁹⁷ nas/
 dur khrod kyi klong na rab tu khros nas/

N78r

phyogs bcur gzigs pas/
 mthu che ba'i dbang phyug chen po la sogs pa²⁹⁸ mahā de wa²⁹⁹ brgyal³⁰⁰ bar gyur/
³⁰¹rdo rje phur pa rab tu 'bar ba³⁰²/
 nyi zer la³⁰³ ser ba 'bab pa bzhin du btab pas/
 kha ṭwām ga'i³⁰⁴ rtse la blangs pas³⁰⁵ de³⁰⁶ rab tu brgyal³⁰⁷ nas/
 thong thong snying rje'i bdag po ci³⁰⁸ de ltar byed dam/
 ma byed³⁰⁹ shin tu gdug pa dang bcas nas smras pa las/
 de ltar³¹⁰ 'jigs³¹¹ byed kyi dpal rdo rje gzhon nus³¹² phur pa byin gyis brlabs te/

²⁵²las: MGTRNK la | ²⁵³bzad: TNK zad | ²⁵⁴sku yi: TRNK sku'i | ²⁵⁵tu: GTNK du | ²⁵⁶bdag: TR omit; N inserts as a correction | ²⁵⁷skyed: TRNK bskyed | ²⁵⁸kyi: MGTRK kyis | ²⁵⁹du: MG tu | ²⁶⁰rjes: T rje'i | ²⁶¹phrin: MGTRNK 'phrin
²⁶²rlabs: TRK brlabs | ²⁶³stsol: MGTRN gsol | ²⁶⁴bsgrub: TR bsgrubs | ²⁶⁵dngos: T dnges | ²⁶⁶gshegs su: RN gshegsu
²⁶⁷rtags: N rtag | ²⁶⁸kī: N ki | ²⁶⁹ya yi: TRNK ya'i | ²⁷⁰stsol: MGTRN gsol | ²⁷¹zhes: MGTRNK ces | ²⁷²lam: MGTRNK lam
²⁷³lam: MGTRK lam; N la, inserted below | ²⁷⁴ghā ta: MGTRNK omit | ²⁷⁵wān: MGT ban; RK ba na; N wan | ²⁷⁶shī ghraṃ bī kī:
 MG shi kri bi kri; TRNK shri kri bi kri/ | ²⁷⁷badzra: MGTR badzra kro dha; N badzra kro ta | ²⁷⁸kā: TRNK ka | ²⁷⁹phaṭ phaṭ:
 MGTRNK phaṭ | ²⁸⁰kī la ya: MGTRK kī la ya; N kī li ya/ | ²⁸¹dzaḥ: TRNK dza | ²⁸²hoḥ: MGTRNK ho | ²⁸³bighnāṃ: M
 bighnan; GTRNK bigha nan | ²⁸⁴kī li kī la ya: MGRK kī la ya; TN ki la ya/ | ²⁸⁵hūm hūm: MGTRNK hūm hūm/ | ²⁸⁶kā: RNK ka
²⁸⁷kā: TRNK ka | ²⁸⁸tu: T du; N la; K omits | ²⁸⁹chung: N ba | ²⁹⁰tshad: MGTRNK omit | ²⁹¹mo: MGTRNK omit | ²⁹²stong gi 'jig
 rten yungs 'brus: MGR stong gsum nyungs 'brus; TN stong gsum nyung 'bras; K stong gsum nyungs 'bras | ²⁹³ki lī: MGTRNK omit
²⁹⁴kī la ya: MGTRNK kī la ya/ | ²⁹⁵hūm hūm hūm: MGTRNK hūm hūm hūm/ | ²⁹⁶pa: MGTRNK bu | ²⁹⁷bsigs: N gsigs | ²⁹⁸pa:
 MGTRNK pa/ | ²⁹⁹wa: MGRNK ba; T omits | ³⁰⁰brgyal: NK rgyal | ³⁰¹MGRN insert rab tu brgyal bar gyur/; TK inserts rab tu
 rgyal bar gyur/ | ³⁰²bar ba: MGTRNK btab pas | ³⁰³la: TRNK omit | ³⁰⁴kha ṭwām ga'i: MGTRNK nyi zer kha'i | ³⁰⁵blangs pas:
 MGRK blangs pas/; T blang bas/; N blang pas/ | ³⁰⁶de: MGRNK der | ³⁰⁷brgyal: TRNK brgyan | ³⁰⁸ci: MGTRNK omit | ³⁰⁹byed
 dam/ ma byed: MGTRNK ma byed/ | ³¹⁰ltar: MGTRNK nas | ³¹¹'jigs: TK 'jig | ³¹²nus: T nu'i

cho ga³¹³ gsum gyis³¹⁴ skur bskyed³¹⁵ nas/
 / snyan gsan³¹⁶ spyang drang³¹⁷ dbang nod nas/
 / dbang bskur thim gyur thob bsam³¹⁸ nas/
 / bco³¹⁹ brgyad sngags kyis³²⁰ gzi byin bskyed/
 / rnam gsum tshul bzhin mchod pa dbul/
 / phur pa bkrag dang gzi mdangs bskyed³²¹/
 / byang chub mchog tu sems bskyed³²² cing/
 / dus gsum rgyal ba'i gdung 'tshob pa'i³²³/
 / rig³²⁴ 'dzin bdag cag rnam la ni/
 / gnod cing³²⁵ gdug³²⁶ pa'i dgra dang bgegs/
 / bdud dang bar du gcod pa yi³²⁷/
 / dngos grub 'phrog³²⁸ cing 'tshe³²⁹ ba rnam/
 / khro bo chen po'i byin rlabs³³⁰ kyis/
 / yud³³¹ tsam gyis ni 'dir bkug nas/
 / mngon spyod tshul bzhin bsgral ba dang/
 / lus ngag rdul³³² du bshig nas kyang/
 / sdug bsngal nyams su³³³ myong bar mdzod/
 / om lam³³⁴ hūm lam³³⁵ stwaṃ bha³³⁶ nan/
 mo ha ghā ta³³⁷ ya/
 bha ga wān³³⁸/

D174v

M192V(384); T70v(140)

R65v

K86v

G172r

shī ghraṃ bi kṛ³³⁹ badzra hūṃ kā ra³⁴⁰ hūṃ hūṃ³⁴¹ phaṭ phaṭ/
 om badzra kī li kī la ya³⁴² dzaḥ³⁴³ hūṃ baṃ hoḥ³⁴⁴/
 sarba bighnaṃ³⁴⁵/

N78v

badzra kī li kī la ya³⁴⁶ hūṃ hūṃ phaṭ phaṭ³⁴⁷ badzra hūṃ kā³⁴⁸ ra hūṃ ā³⁴⁹/
 thams cad phur bus³⁵⁰ btab nas³⁵¹ shin tu myos shing ring³⁵² par³⁵³ gyur pa'i³⁵⁴ badzra yaksha³⁵⁵ kro dha khā
 hi khā hi/
 ha ha ha³⁵⁶ zhes³⁵⁷ snying dang nang khrol³⁵⁸ kun phyung nas/
 yan lag kun gtubs³⁵⁹ nas /
 sha zos³⁶⁰ khrag 'thungs³⁶¹ rus pa kun 'chos nas /
 hūṃ hūṃ hūṃ³⁶² phaṭ phaṭ phaṭ /
 ces³⁶³ bden pa³⁶⁴ mthong nas³⁶⁵ 'bangs su 'chi³⁶⁶ 'bangs su nan tan³⁶⁷ ma chung zhig³⁶⁸
 / shes pa bla med gnas su spar³⁶⁹/
 / phung po dur khrod gnas bya zhing³⁷⁰/
 / gzugs phung³⁷¹ nga yi³⁷² stan³⁷³ bya'o/
 / chos nyid kyi bden pa'o/
 / gsang sngags kyi³⁷⁴ byin gyis³⁷⁵ rlabs so³⁷⁶/

³¹³cho ga: K mchog | ³¹⁴gyis: TRNK gyi | ³¹⁵bskyed: N skyed | ³¹⁶MGTRNK insert dbab | ³¹⁷drang: TRNK drangs
³¹⁸gyur thob bsam: MGTRK 'gyur thos bsams; N 'gyur thos bsam | ³¹⁹bco: T bce | ³²⁰kyis: N kyi | ³²¹bskyed: MGTRNK 'bar
³²²bskyed: N skyed | ³²³'tshob pa'i: D gsoḥ pa'i; MGTRNK 'tshob pa | ³²⁴rig: MGTR rig | ³²⁵cing: TNK sbyin | ³²⁶gdug: R gdugs
| ³²⁷yi: K yis | ³²⁸phrog: R phrog | ³²⁹tshe: G 'tsho | ³³⁰rlabs: TRNK brlabs | ³³¹yud: D yung | ³³²rdul: T brdul | ³³³nyams su:
RN nyamsu | ³³⁴lam: MGTRNK lam | ³³⁵lam: MGTRNK lam/ | ³³⁶stwaṃ bha: MGTNK staṃ ba; R staṃ bha | ³³⁷ghā ta:
MGTRNK ga | ³³⁸wān: MGTRNK ban | ³³⁹shī ghraṃ bi kṛ: MGTN shi *kṛi* bi *kṛi*; RK shri *kṛi* bi *kṛi* | ³⁴⁰kā ra: MTRNK ka ra; G
kā ra/ | ³⁴¹hūṃ hūṃ: MGTRNK hūṃ hūṃ/ | ³⁴²kī la ya: MGTRNK kī la ya/ | ³⁴³dzaḥ: TRNK dza | ³⁴⁴hoḥ: MGTRNK ho
³⁴⁵bighnaṃ: MG big nan; TRNK bigha nan | ³⁴⁶kī li kī la ya: MGTNK *kī* la ya; R *kī* li ya | ³⁴⁷MG insert /badzra hūṃ kā ra hūṃ
phaṭ/: TRNK insert /badzra hūṃ ka ra hūṃ phaṭ/ | ³⁴⁸kā: TRNK ka | ³⁴⁹ā: MGTRNK a | ³⁵⁰bus: MGTRNK pas | ³⁵¹nas: MG
na/; TRK nas/; N pas/ | ³⁵²ring: MG rid | ³⁵³par: MTRNK bar | ³⁵⁴pa'i: MGTRNK to/ | ³⁵⁵yaksha: MGTNK yag sha; R yakṣa
³⁵⁶ha ha ha: MGTRNK ha ha ha/ | ³⁵⁷zhes: TRNK ces | ³⁵⁸nang khrol: MGTRNK dbang po | ³⁵⁹gtubs: MGTRK btubs; N btub
³⁶⁰sha zos: MG sha zos/ | ³⁶¹'thungs: MG 'thungs/; N 'thung | ³⁶²hūṃ hūṃ hūṃ: TRNK hūṃ hūṃ hūṃ/ | ³⁶³MG insert brjod; TRNK
insert bzod | ³⁶⁴pa: MGTRNK pa'i don | ³⁶⁵nas: MGRNK nas/ | ³⁶⁶'bangs su 'chi: MG 'bangs su *mchi* 'bangs su *mchi*; TK 'bangs
su 'chi/; RN 'bangsu *mchi*/ | ³⁶⁷'bangs su nan tan: MG 'bangs la nan tan; TRNK 'bangs la nam | ³⁶⁸zhig: TNK cig; R shig | ³⁶⁹su spar:
MG *bstabs* nas; TRK *btab* nas; N dbab nas | ³⁷⁰bya zhing: TK pa zhing; R pa shing; N ba shing | ³⁷¹phung: T omits | ³⁷²nga yi: TRNK
nga'i | ³⁷³stan: MGTRNK *gdan* | ³⁷⁴kyi: TRK kyis | ³⁷⁵gyis: MG gyi | ³⁷⁶rlabs so: TRK brlabs so; N brlabso

/ sangs rgyas kyi³⁷⁷ mthu'o³⁷⁸ /
 / a bhi tsarya'i³⁷⁹ dus la bab po /
 / brnag³⁸⁰ pa de kho na la'o /
 / zhes³⁸¹ byin rlabs kyi gnang ba'o³⁸² /

M193r(385)

/ rdo rje khros pa³⁸³ rtsa ba'i rgyud las /
 drag po³⁸⁴ dregs pa can btul ba'i le'u ste gsum pa'o' /

K87r

³⁷⁷kyi: R omits | ³⁷⁸mthu'o: T mthu'e | ³⁷⁹a bhi tsarya'i: MGTK a bi tsarya'i; R a bi tsirya'i; N a pi tsarya'i | ³⁸⁰brnag: TRN bsnag
³⁸¹zhes: TRNK ces | ³⁸²byin rlabs kyi gnang ba'o: MG byin gyi rlabs kyis snang ngo; TRK byin gyis brlabs kyis snang ngo; N byin
 gyis brlab kyis snang ngo | ³⁸³pa: RNK pa'i | ³⁸⁴po: MGTRNK po'i

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 4

sDe dge: Vol. Wa 174v.6; mTshams brag: Vol. Ji 193r(385).2; sGang steng: Vol. Ji G172r.7; gTing skyes: Vol. Sha 70v(140).7; Rig 'dzin: Vol. Sha 65v.7; Nubri: Vol. Sa N78v.5; Kathmandu: Vol. Sa 87r.1

//de nas dregs pa¹ 'dul byed² gtso bo³ 'jig rten gyi dregs⁴ pa can rnams dngangs⁵ nas/ G172v; T71r(141)
 ye shes dang las la⁶ grub pa'i ma mos kyang srog gi⁷ snying po phul⁸ nas/
 dpa' bo chen po 'khor bcas la/ R66r
 /bdag cag rnams kyang 'bangs su mchi⁹/
 /yang bud med nag mo khrag gi ral pa can gyis¹⁰ kyang/
 bdag gi srog gi snying po 'di/
 /dpa' bo chen pos¹¹ bzhes¹² su gsol/
 /de nas yang bud med dmar mo¹³ N79r
 / /byi¹⁴ ru'i ral pa can gyis¹⁵/ D175r
 dpa' bo¹⁶ chen po'i¹⁷ spyen lam du/
 /bdag gi srog¹⁸ snying dam pa 'di/
 /dpa' bo khyod kyis¹⁹ bzhes su²⁰ gsol/
 /a dzi te pa ra dzi te dza ye bi dza ye ka tam ka ye/²¹
 ma ra se na pra ma rda na hūṃ phaṭ²²/
 bdag cag rnams kyi²³ srog snying 'di//
 dpa' bo chen pos²⁴ bzhes su²⁵ gsol/
 /sku gsung thugs las rdzogs pa'i sngags²⁶/
 /dpa' bo khyod la dbul bar bgyi²⁷/
 /zhes²⁸ srog gi snying po phul nas khas blangs dam bcas²⁹ pa la³⁰/
 /rdo rje gsang ba'i bka' las ni/
 /sdig chen³¹ gang zhig 'da' byed pa/
 /stobs chen khro bo chen po yis/
 /klad³² pa tshal pa brgya ru khos/
 /nyon cig bgegs dang log³³ 'dren tshogs/
 /nga yi³⁴ bka' las 'da' ma byed/
 /ces gnad³⁵ la bor bas/³⁶ M193v(386)
 yang srog gi snying po phul te/ K87v
 dpa' bo thugs³⁷ kyi dkyil 'khor du/
 /bdag cag 'khor dang bcas pa yis³⁸/
 /srog gi snying po dbul bar bgyi/
 /bka' yi³⁹ pham phab⁴⁰ stsal⁴¹ du⁴² gsol/

¹dregs pa: RN dreg pa; K dregs pa can | ²byed: MGTRNK ba'i | ³bo: MGTRNK bo/ | ⁴dregs: TN dreg | ⁵dngangs: N dngang | ⁶dang las la: MG dang las las; TRNK las | ⁷srog gi: T srogi | ⁸phul: G phul phul (dittography) | ⁹'bangs su mchi: TK 'bangs su 'chi; RN 'bangsu 'chi | ¹⁰gyis: TNK gis | ¹¹pos: T po'i | ¹²bzhes: N gzhes | ¹³dmar mo: MGTRNK *omit* | ¹⁴byi: N bye | ¹⁵ral pa can gyis: MGTRN *gdang ral* can gyis; K *gdangs ral* can gyis | ¹⁶dpa' bo: M dpa' | ¹⁷chen po'i: T chen | ¹⁸srog: R srig | ¹⁹khyod kyis: TRNK khyed kyi | ²⁰bzhes su: T gzhes su; R bzhesu | ²¹/a dzi te pa ra dzi te dza ye bi dza ye ka tam ka ye/ D: this yig rkang is slightly smudged and unclear in both copies available to us; MGTK a dzi te a pa ra dzi te/ dza ye bi dza ye ka tang ka *te ya*/; R a dzi te a pa ra dzi te/ dza ye bi dza ye/ ka tang ke *ta ya*/; N a dzi te a pa ra dzi te/ dza ye bi dza ye/ ka tang ka *te ya*/ | ²²ma ra se na pra ma rda na hūṃ phaṭ: M ma ra sana pra ma rta na ye hūṃ phaṭ; G ma ra sa na pra ma rta na ye hūṃ phaṭ; TRK ma ra sana phra ma rta na ye hūṃ phaṭ; N ma ra sana pra marta na ye hūṃ phaṭ | ²³kyi: TRK kyis | ²⁴pos: T po'i | ²⁵bzhes su: R bzhesu; N gzhesu | ²⁶sngags: N dpal | ²⁷bgyi: : R gyi | ²⁸zhes: TRNK ces | ²⁹blangs dam bcas: T blang dam bcas; N blang bcas | ³⁰la: MGTRNK las | ³¹chen: MGTRNK *can* | ³²klad: K possibly has bklad, but the possible initial ba is tiny and unclear | ³³log: TK logs | ³⁴nga yi: TRNK nga'i | ³⁵gnad: RN gdan | ³⁶bas/: MGTRNK nas | ³⁷D: final sa subscribed | ³⁸yis: MG yi | ³⁹bka' yi: MGTRNK bka'i | ⁴⁰pham phab: D pha phab; MGTRNK pham phabs | ⁴¹stsal: MGTRNK gsal | ⁴²du: N tu

/hūṃ ma ma pa shaṃ ku ru ma taṃ dznyā na ka ra i dan⁴³/

dha dhi mama karma shī ghraṃ kā rā ya hūṃ phaṭ⁴⁴/

/dpa' bo⁴⁵ chen po'i spyān lam du/

G173r

/srog gi⁴⁶ drag⁴⁷ sngags dbul bar bgyi⁴⁸/

/thugs rje⁴⁹ can gyis⁵⁰ gzigs su⁵¹ gsol/ /

T71v(142)

zhes⁵² phul lo⁵³/

/'jig rten 'das dang 'jig rten pa'i/

/'khor dang bcas pa ma lus kun/

N79v

/dam chos 'di la brten pa yi⁵⁴/

/ma lus las rnams 'grub⁵⁵ par gyis⁵⁶/

/dam tshig chen po'i⁵⁷ dus la bab⁵⁸/

R66v

/sprul pa chen po'i dus la bab^{59/60}

/phyag brnyan⁶¹ chen mo'i⁶² dus la bab⁶³/

/shwa⁶⁴ na mu kha'i dus la bab/

/bdag nyid chen mo'i⁶⁵ dus la bab⁶⁶/

/sa bdag chen mo'i⁶⁷ dus la bab⁶⁸/

/khyod⁶⁹ kyi⁷⁰ dam tshig⁷¹ dus la bab/

/mthu rtsal dbyung ba'i dus la bab/

/ces gnad⁷² la bor nas⁷³

dam rdzas la⁷⁴ brten⁷⁵ cing bran gyi⁷⁶ tshul du khas blangs so⁷⁷/ /

ston pa chen po⁷⁸ sangs rgyas gtso/

/drag po chen po 'jigs pa'i gzugs/

/mnyam pa nyid kyi don ston⁷⁹ zhing⁸⁰/

/zhing yangs⁸¹ sems can 'dul⁸² don du/

/rtog pa⁸³ med pa'i khro bor⁸⁴ 'byung⁸⁵/

/khro bo'i rgyal po 'khor dang bcas⁸⁶/

/dpag tu med pa'i 'khor gyis bskor/ /

bdag cag⁸⁷ dpal gyi 'khor du 'dud⁸⁸/

D175v; K88r

/dpa' bo khyod la phyag 'tshal lo⁸⁹/

M194r(387)

/zhes bstod nas las bya bar dam bcas so⁹⁰

/rdo rje khros pa rtsa ba'i rgyud las/

dregs pa can 'dul⁹¹ ba'i le'u ste bzhi pa'o//

⁴³hūṃ ma ma pa shaṃ ku ru ma taṃ dznyā na ka ra i dan: M: hūṃ ma ma *ba shi* ku ru ma nya ka ra yi *nan*; G hūṃ ma ma *ba shi* ku ru ma nya ka ra i *nan*; T hūṃ ma ma *ba shi* ku ru ma ta ma nya ka ra yi *nan*; RNK hūṃ ma ma *ba shi* ku ru ma ta ma nya ka ra i *nan* | ⁴⁴dha dhi mama karma shī ghraṃ kā rā ya hūṃ phaṭ: MG: dha ti ma ma ka ra ma/ shi kraṃ ka ra ya hūṃ phaṭ; T dha ti mama ka ma/ shri kraṃ ka ra ya hūṃ phaṭ; R dha ti mama kama/ shri kraṃ ka ra ya hūṃ phaṭ; N dha ti mama kara ma/ shi kraṃ ka ra ya hūṃ phaṭ; K dha ti ma ma ka ma/ shri kraṃ ka ra ya hūṃ phaṭ/ | ⁴⁵dpa' bo: R dpa' bo'i | ⁴⁶gi: MGTRN *snying*; K gi *snying* | ⁴⁷drag: K drags | ⁴⁸dbul bar bgyi: MGTRNK 'di 'bul gyis | ⁴⁹rje: N rjes | ⁵⁰gyis: TK gyi | ⁵¹gzigs su: RN gzigsu | ⁵²zhes: MGTRNK ces | ⁵³phul lo: N phulo | ⁵⁴dam chos 'di la brten pa yi: MGTRNK dam chos 'di la brten pa yis; R dam pa'i chos la brten pa yis; | ⁵⁵grub: MGTRNK grub | ⁵⁶gyis: TRN gyi; K bgyi | ⁵⁷po'i: K pos | ⁵⁸bab: R babs | ⁵⁹bab: R babs | ⁶⁰sprul pa chen po'i dus la bab/: T omits | ⁶¹brnyan: MR brnyen; T bsnyan; N snyan | ⁶²mo'i: MGTRNK *po'i* | ⁶³bab: R babs | ⁶⁴shwa: N sha | ⁶⁵mo'i: RN po'i | ⁶⁶bdag nyid chen mo'i dus la bab/: T omits | ⁶⁷mo'i: TRNK po'i | ⁶⁸bab: R babs | ⁶⁹khyod: MGTRNK khyed | ⁷⁰kyi: TRK kyis | ⁷¹dam tshig: MGTRNK *thugs dam* | ⁷²gnad: D gnan; R corrected to gnad | ⁷³nas/: MGTRNK nas | ⁷⁴la: N la la | ⁷⁵brten: TRNK rten | ⁷⁶gyi: RK gyis | ⁷⁷blangs so: N blangso | ⁷⁸po: K pos | ⁷⁹ston: N bston | ⁸⁰zhing: MGTRNK cing | ⁸¹zhing yangs: MGTRNK *zhi yang* | ⁸²dul: MGTRNK gdul | ⁸³rtog pa: MGTRNK *dri ma* | ⁸⁴bor: MG bo; TNK bar | ⁸⁵byung: MGRNK byung | ⁸⁶dang bcas: MGTRNK bcas la | ⁸⁷cag: MGTRNK kyang | ⁸⁸dud: MGTRNK 'du | ⁸⁹tshal lo: RN 'tshalo | ⁹⁰zhes bstod nas las bya bar dam bcas so/: MG zhes bstod nas las byas so/ dam bcas so/; T zhes ston nas las byas so/ dam bcas so/; R ces bstod nas las byaso// dam bcas so//; N ces bstod nas las byaso/ dam bcaso/; K dam bcas so// | ⁹¹dul: MGTRNK btul

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 5

sDe dge: Vol. Wa 175v.1; mTshams brag: Vol. Ji 194r(387).2; sGang steng: Vol. Ji 173r.7; gTing skyes: Vol. Sha 71v(142).5; Rig 'dzin: Vol. Sha 66v.4; Nubri: Vol. Sa N79v.5; Kathmandu: Vol. Sa 88r.1

//de nas mnyam¹ pa nyid la gnas pa las/
 bgegs kyi rgyal po bi nā² ya ka³ kun tu ma rungs⁴ par gyur pa la⁵/
 'dul bar dgongs nas/
 /ma rung⁶ sems can khyod lta bu/ G173v
 /ma rung⁷ mnar ba'i sdigs⁸ can khyod/
 /thar pa chen po thob bya'i phyir/
 /nga yi⁹ 'khor du 'du bar gyis/
 /zhes¹⁰ gsungs pas¹¹/ N80r
 bka' nyan du ma 'dod do¹²/
 /dpal rdo rje gzhon nu'i¹³ thugs la dgongs te¹⁴/
 /gtogs¹⁵ dang grogs nmams bral ba'i¹⁶ phyir/
 /klong drug lha dbral dgug bstim bya/
 /dbral ba'i klong dang¹⁷ spro ba'i klong¹⁸/
 /dgug¹⁹ pa'i klong dang²⁰ bcing ba'i²¹ klong dang²² smyo ba'i klong²³/ T72r(143)
 /bsdu²⁴ ba'i klong dang²⁵ bstab²⁶ pa'i klong²⁷/
 /klong du gyur pa'i las bya'o/
 /ha sa ya ra da ra ṇa hūṃ phaṭ²⁸/
 oṃ badzra kī li kī la ya²⁹/
 ā we sha ya ā we sha ya hūṃ phaṭ³⁰/ R67r
 shī ghrina ā na ya hūṃ phaṭ³¹/
 dzwa la pa ya dzwa la pa ya hūṃ phaṭ³²/
 ta thā ya ta thā ya hūṃ phaṭ³³/
 bi da ya bi da ya hūṃ phaṭ³⁴/
 dngos grub bar chad byed pa'i bgegs³⁵/
 /gdug³⁶ cing sdang sems ldan pa nmams/
 /zung zhig rgyob la³⁷ mam³⁸ par chings/
 /gtogs shig grogs dang bral bar gyis/
 /rings par khug la smrar³⁹ chug cig M194v(388)
 /phob cig nram⁴⁰ par gzir bar gyis/ K88v
 /nga yi⁴¹ dbang du gyur nas kyang/
 /bsgo ba'i bka' nmams nyan par gyis/
 dzaḥ hūṃ bam hoḥ⁴²/

¹mnyam: K mnyam | ²nā: MGTRNK na | ³ka: MGTRNK ga | ⁴rungs: N rung | ⁵la: MGTRNK las | ⁶rung: MGTRNK rungs | ⁷rung: MGTRNK rungs | ⁸sdigs: MGTRNK sdig | ⁹nga yi: TRNK nga'i | ¹⁰zhes: MGTRNK ces | ¹¹pas: MGTRNK pa las | ¹²do: MG de; TRNK ste | ¹³nu'i: MGRNK nus | ¹⁴te: N ste | ¹⁵gtogs: MGRNK stongs; T stong | ¹⁶bral ba'i: MGTRNK dbral bya'i | ¹⁷dang: MGTRNK dang/ | ¹⁸klong: MGTRNK klong dang | ¹⁹dgug: MG dgugs | ²⁰dang: MGTRNK dang/ | ²¹ba'i: TRK pa'i | ²²dang: MGTRNK dang/ ²³klong: MGTRNK klong dang | ²⁴bsdu: MGRNK brdung; T rdung | ²⁵dang: MGTRNK dang/ | ²⁶bstab: MGTRNK btab | ²⁷klong: TRNK klong dang | ²⁸ha sa ya ra da ra ṇa hūṃ phaṭ: MG ha sa ya ra ha ta na hūṃ phaṭ; TRK ha sa ha ya ra ta ta na hūṃ phaṭ; N ha sa ha sa ra ta ta na hūṃ phaṭ | ²⁹oṃ badzra kī li kī la ya: T oṃ badzra ki li ki la ya | ³⁰ā we sha ya ā we sha ya hūṃ phaṭ: M ā be sha ya a be sha ya hūṃ phaṭ; G ā be sha ya ā be sha ya hūṃ phaṭ; TRNK a be sha ya a be sha ya hūṃ phaṭ | ³¹shī ghrina ā na ya hūṃ phaṭ: MGRN sha krina ā na ya hūṃ phaṭ; T sha na krina a na ya hūṃ phaṭ; K shi krina a na ya hūṃ phaṭ | ³²dzwa la pa ya dzwa la pa ya hūṃ phaṭ: MG dza la pa ya dza la pa ya hūṃ phaṭ; TRK dza la pa ya/ dza la pa ya hūṃ phaṭ; N dza la pa ya/ dzwa la pa ya hūṃ phaṭ | ³³ta thā ya ta thā ya hūṃ phaṭ: MGTRNK ta tha ya ta tha ya hūṃ phaṭ | ³⁴bi da ya bi da ya hūṃ phaṭ: MGTRNK bi ta ya bi ta ya hūṃ phaṭ; NK bi ta yi bi ta ya hūṃ phaṭ | ³⁵bgegs: TR dgegs | ³⁶gdug: K bdug | ³⁷zung zhig rgyob la: MGTRNK zungs shig chings shig | ³⁸nam: T nmams | ³⁹smrar: TRNK smar | ⁴⁰nram: T nmams | ⁴¹nga yi: TRNK nga'i | ⁴²dzaḥ hūṃ bam hoḥ: MG dzaḥ hūṃ bam ho; TRNK dza hūṃ bam ho

/angku sha dza/⁴³

ces bstims pas⁴⁴ bgegs kyi⁴⁵ rgyal po brgyal lo⁴⁶/

/de nas yang dpal mgom⁴⁷ brjid kyi rgyal po des/⁴⁸

sku bsig⁴⁹ cing shin tu ngam pa'i sgras/

hūṃ hūṃ hūṃ/⁵⁰

badzra kī li kī la ya/

sarba bighnāṃ baṃ hūṃ phaṭ/⁵¹

tri dza dza dza hūṃ baṃ hoḥ/

stwambha ya nan/⁵²

hūṃ hūṃ hūṃ/⁵³

badzra ces pas⁵⁴ bgegs kyi⁵⁵ rgyal po 'khor dang bcas pa bkug nas⁵⁶ hūṃ pa ra bi dyā na hūṃ hūṃ hūṃ
phaṭ/⁵⁷

G174r; N80v

tstshindha tstshindha hūṃ phaṭ⁵⁸/

bindha bindha hūṃ phaṭ⁵⁹/

grhṇa grhṇa hūṃ phaṭ⁶⁰/

ha na ha na hūṃ phaṭ/

bandha bandha hūṃ phaṭ⁶¹/

D176r

bran dang pho nya bka' nyan tshogs/

/khyod⁶² kyi dam tshig⁶³ dus la bab/

/sngon chad ji ltar dam bcas bzhin/

/mngon spyod phrin⁶⁴ las myur du mdzod/

/ha na ha na badzra/

da ha da ha badzra/

pa tsa pa tsa badzra/

ma tha ma tha badzra/

su ru su ru badzra⁶⁵/

dzwa la dzwa la badzra/

mu ru mu ru badzra/

kro dha kro dha badzra/

dza ya tu dza ya tu badzra⁶⁶/

raksha du mā ra ya badzra⁶⁷/

gnas skabs⁶⁸ sbyar ba'i sngags rnams la/

T72v(144)

/sgrol gnas⁶⁹ cho ga de bzhin sbyar/

/tshig drug dkyus kyi skos⁷⁰ btab⁷¹ nas/

/tshig gsum bstab⁷² pa'i gnas bstan nas/

/tshig drug dam can gnad⁷³ la dbab/

⁴³angku sha dza/: MG aṃ ku sha dza; TK aṃ ku sha dza; R aṃ ku sha dzaḥ; N aṃ ku sha dza ya | ⁴⁴ces bstims pas: MG zhes pa bstim pa ni/; TRK ces pa bstim pa ni/; N ces pa stim pa ni/ | ⁴⁵kyi: N gyi | ⁴⁶rgyal po brgyal lo: MTRK rgyal po'i'o; G rgyal po'i 'o; N rgyal po'o | ⁴⁷dpal mgom: MG dpal mgam; TRNK mgam | ⁴⁸kyi rgyal po des/: M kyis po de; G kyis rgyal po de; TRNK kyi rgyal po de | ⁴⁹bsig: MGRN gsig | ⁵⁰hūṃ hūṃ hūṃ/: MGTRNK hūṃ | ⁵¹badzra kī li kī la ya/ sarba bighnāṃ baṃ hūṃ phaṭ/: MGTRNK badzra kī li kī la ya sarba bigha nan baṃ hūṃ phaṭ/ | ⁵²tri dza dza dza hūṃ baṃ hoḥ/ stwambha ya nan/: MG tri dza dza / dzaḥ hūṃ baṃ ho stam bha ya nan/; TRN tri dza dza dza hūṃ baṃ ho stam bha ya nan/; K tri dza dza dza hūṃ baṃ ho stam pa ya nan/ | ⁵³hūṃ hūṃ hūṃ/: MGTRNK hūṃ hūṃ hūṃ dza/ | ⁵⁴badzra ces pas: MGTRNK omit | ⁵⁵kyi: K kyis | ⁵⁶nas: MTRNK nas/ | ⁵⁷hūṃ pa ra bi dyā na hūṃ hūṃ hūṃ phaṭ/: MG hūṃ ba ra *bigha nan/ hūṃ phaṭ/*; T hūṃ ba ra *gi bha nan/ hūṃ phaṭ/*; R hūṃ ba ra *gi ghi nan/ hūṃ phaṭ/*; NK hūṃ ba ra *gi gha nan/ hūṃ phaṭ/* | ⁵⁸tstshindha tstshindha hūṃ phaṭ: MGTRNK tstshin dha tstshin dha hūṃ phaṭ | ⁵⁹bindha bindha hūṃ phaṭ: M bhin da bhin da hūṃ; GT bhin da bhin da hūṃ phaṭ; R bhin da bhin hūṃ phaṭ; N bhin dha bhin da hūṃ phaṭ; K bhin dha bhin dha hūṃ phaṭ | ⁶⁰grhṇa grhṇa hūṃ phaṭ: TRK grihna grihna hūṃ phaṭ; N gri hna gri hna hūṃ phaṭ | ⁶¹bandha bandha hūṃ phaṭ: M ban dha ban dha pha hūṃ phaṭ; GTRNK ban dha ban dha hūṃ phaṭ; G has deleted a syllable following, possibly pha as in M | ⁶²khyod: MG khyed | ⁶³dam tshig: N thugs dam | ⁶⁴phrin: MGTRNK 'phrin | ⁶⁵su ru su ru badzra: K su ru su badzra | ⁶⁶dza ya tu dza ya tu badzra: MGTRNK dza ya du dza ya du badzra | ⁶⁷raksha du mā ra ya badzra: MGTNK rag sha du ra ya badzra; R rakṣa du ra ya badzra | ⁶⁸skabs: T skab | ⁶⁹gnas: TRNK nas | ⁷⁰kyi skos: MGTRNK kyis bskos | ⁷¹btap: K btabs | ⁷²bstab: MGTRNK *gdab* | ⁷³can gnad: N chen gnas

/bya ba'i⁷⁴ las bzhis⁷⁵ kun kyang rdzogs/
 /sngags gsum bzlas pas drod⁷⁶ gsum skye⁷⁷/
 /zhes gsungs so⁷⁸/

R67v

/gdug cing sdang sems ldan pa rnams/
 /lha 'am 'on te bdud kyang rung/
 /nga la bar chad byed pa rnams/
 /mthu dang rdzu 'phrul med par gyis/
 /tsa kra ye om bhrūṃ hūṃ bhrūṃ traṃ bhrūṃ tri bhrūṃ ha bhrūṃ⁷⁹/

M195r(389); K89r

sarba ā na ya hūṃ phaṭ/
 ta thā ya ta thā ya hūṃ phaṭ⁸⁰/
 mtshon dang dug la sogs pa dang⁸¹/
 /sdug bsngal bskyed pa la sogs bya/
 /rdungs⁸² shig rdo rje 'bar ba'i gtun/
 /bka' las 'da' byed sdig can rnams/
 rdo rje me⁸³ dbal snying bsreg⁸⁴ nas/
 /lus ngag rdul⁸⁵ phran⁸⁶ bzhin du rlogs⁸⁷

G174v; N81r

/khro mo 'bar ba'i gtun khung du/
 /rdo rje tho bas brdung⁸⁸ byas na⁸⁹/
 /lha yang rung ste rlag⁹⁰ par 'gyur⁹¹/
 /kha thaṃ kha thaṃ hūṃ hūṃ hūṃ⁹²/
 phaṭ phaṭ phaṭ/

badzra yaksha kro dha khā hi khā hi ha ha⁹³/
 yab yum bar du brdung⁹⁴ bya zhing/
 /dngos po sha khrag lha yi skur⁹⁵/
 /bstabs⁹⁶ pas dgyes pa'i stan gan⁹⁷ gyur/
 /nyi⁹⁸ shu rtsa gcig sngags rnams kyis⁹⁹/
 /dkar nag¹⁰⁰ mtshams su¹⁰¹ gdab par bya/
 /hūṃ hūṃ hūṃ¹⁰² phaṭ phaṭ phaṭ/

/rdo rje khros pa rtsa ba'i rgyud las/
 bgegs btul ba'i le'u ste lnga pa'o//

⁷⁴D: tsheg in front and letter ba unclear in both copies available to us | ⁷⁵bzhis: MGTNK bzhi; R gzhi | ⁷⁶drod: TK drong | ⁷⁷skye: MG skyed | ⁷⁸zhes gsungs so: MGTK ces gsungs so; RN ces gsungso | ⁷⁹tsa kra ye om bhrūṃ hūṃ bhrūṃ traṃ bhrūṃ tri bhrūṃ ha bhrūṃ: MG tsakra ye brum hūṃ brum traṃ brum hri bru ha brum; TRK tsakra ye brum hūṃ brum traṃ brum hri thum ha brum; N tsakra ye brum hūṃ brum traṃ brum hri thum ha brum | ⁸⁰ta thā ya ta thā ya hūṃ phaṭ: MGTRNK ta tha ya ta tha ya hūṃ phaṭ | ⁸¹dang: MGTRNK yang | ⁸²rdungs: RNK brdungs | ⁸³me: R med | ⁸⁴bsreg: MGRK bsregs; TN bsegs | ⁸⁵rdul: T brdul | ⁸⁶phran: G 'phran | ⁸⁷rlogs: MGTRNK lhogs | ⁸⁸brdung: MGT brdungs; RNK rdungs | ⁸⁹na: MGTRNK nas | ⁹⁰rlag: MGRNK brlag; T brlags | ⁹¹gyur: MGTRNK bya | ⁹²kha thaṃ kha thaṃ hūṃ hūṃ hūṃ: MGTRNK kha thaṃ kha thaṃ kha thaṃ/ hūṃ hūṃ hūṃ | ⁹³badzra yaksha kro dha khā hi khā hi ha ha: MG badzra yakṣa kro dha khā hi hi ha ha; TR badzra yakṣa kro dha kha hi hi ha ha; NK badzra yagṣa kro dha kha hi hi ha ha | ⁹⁴brdung: TRK brdungs | ⁹⁵sha khrag lha yi skur: MG khrag 'thung lha yi sku; TK khrag mthung lha'i sku; R khra mthung lha'i sku; N khrag 'thung lha'i sku | ⁹⁶bstabs: N bstab | ⁹⁷pa'i stan gan: MGK nas bstabs bgad; T nas bstabs dgad; R nas bstabs dges; N nas bstab bgad | ⁹⁸nyi: K nyu | ⁹⁹kyis: TRNK kyi | ¹⁰⁰nag: GTK nags | ¹⁰¹mtshams su: GR mtshamsu | ¹⁰²hūṃ: MGTRNK hūṃ/

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 6

sDe dge: Vol. Wa 176r.7; mTshams brag: Vol. Ji 195r(389).6; sGang steng: Vol. Ji 174v.3; gTing skyes: Vol. Sha 72v(144).7; Rig 'dzin: Vol. Sha 67v.5; Nubri: Vol. Sa 81r.3; Kathmandu: Vol. Sa 89r.5.

//de nas mnyam pa'i ting¹ nge 'dzin la snyoms par zhugs² nas/

dmigs pa med pa'i ting nge 'dzin³ 'di/

/ting 'dzin⁴ rgyal por ston⁵ par 'gyur/

/ma nor ma bcos dbyings nyid las/

/de⁶ bzhin lhun gyis grub pa'i dbyings/

T73r(145); K89v

/dngos med gsal ba'i ye shes las⁷/

D176v

/de la sems kyi 'bras bu bskyed/

M195v(390)

/thog mar gzhal yas byang chub sems/

/de ni rgyu 'bras ma bkag chos/

/de nas phur bu'i⁸ byang chub sems/

/rgyu 'bras gnyis ka⁹ mya ngan 'das/

/de nas bdag gi¹⁰ byang chub sems/

/srid pa gsum la¹¹ dbang sgyur¹² zhing/

/bcom ldan 'das dang skal ba gcig¹³

R68r

/byang chub sems ni sngon¹⁴ du¹⁵ bstan/

/kham s gsum ye shes skyed¹⁶ pa'i phyir/

N81v

/bsgrub¹⁷ pa'i ye shes tshon¹⁸ gang ba¹⁹/

/gsang ba'i sngags kyis bskyed nas kyang/

/sku dang ldan par²⁰ rab bskyed²¹ cing/

/kham s gsum khro bos gang bar mdzad²²/

/gnyis ldan sku gsung thugs su²³ ldan/

G175r

/shin tu brjid pa'i ye shes kyis/

/sku yi²⁴ tshogs kyis²⁵ rab brgyan cing/

/thugs la²⁶ 'bar ba'i srog²⁷ kyang zhugs²⁸/

/dbu la²⁹ rdzogs pa'i rigs lngas bsrung³⁰/

/nyi zla ri rab phur pa'i rgyan³¹/

/khro bo mang pos³² gzir³³ mnan nas/

/yum ni nmam³⁴ par grol ba'i thugs/

/srid pa'i³⁵ phur bu rtogs pa yis³⁶/

/srid pa gsum yang thebs zhes bya/

/kham s gsum³⁷ gdug pa bsgral ba'i phyir/

/tsham rngams gzugs ni glog ltar 'bar³⁸/

/me dpung gsum gyis³⁹ kham s gsum bsregs⁴⁰/

¹ting: R corrected to tang | ²snyoms par zhugs: MG snyoms par bzhugs; TRNK bzhugs | ³ting nge 'dzin: MG ting 'dzin; N tinge 'dzin
⁴ting 'dzin: R ting nge 'dzin | ⁵ston: MGTRNK bstan | ⁶de: MGTRNK rang | ⁷las: MGTRNK kyis; N kyi | ⁸bu'i: MGTRNK bu | ⁹D ka
unclear in both copies available to us | ¹⁰de nas bdag gi: MGTRNK de nges bdag gi; R nge des bdagi; K de nges bdag gi | ¹¹la: TRNK
las | ¹²sgyur: MGTRNK bsgyur | ¹³skal ba gcig: MNK skal pa gcig; T bskal pa cig (all editions of the *Myang 'das* agree with MNK
here) | ¹⁴sngon: MGTRNK mngon (all editions of the *Myang 'das* agree with MGTRNK here) | ¹⁵du: N tu | ¹⁶skyed: MGTRNK
bskyed | ¹⁷bsgrub: MGTRNK sgrub; T sgrubs | ¹⁸tshon: RK mtshon (in the *Myang 'das*, MGTRNK support RK here) | ¹⁹pa: MGTRNK
po | ²⁰ldan par: T ye shes: K ldan pa | ²¹bskyed: MGTRNK brgyan | ²²mdzad: MGTRNK mdzod | ²³thugs su: GRN thugs | ²⁴sku yi:
TRNK sku'i | ²⁵kyis: N kyi | ²⁶la: MGTRNK las | ²⁷srog: T srogs | ²⁸zhugs: MGTRNK bzhugs | ²⁹la: MGTRNK lnga (in the *Myang
'das*, all editions agree with D here) | ³⁰lngas bsrung: MGTRNK lnga bsrungs; N lnga gsungs | ³¹pa'i rgyan: MGTRNK bu'i brgyan
³²pos: MGTRNK po | ³³gzir: R gzi | ³⁴nmam: T nmams | ³⁵pa'i: MGTRNK pa | ³⁶pa yis: MGTRNK pa'i ngang; R pa'i brgyan (all editions
of the *Myang 'das* agree with MGTRNK here) | ³⁷gsum: N gsum | ³⁸tsham rngams gzugs ni glog ltar 'bar: MG tsham rngam gzi byin
glog ltar 'bar; T tshams ngan gzi byin klog ltar 'bab; R tsam ngan gzi byin klog ltar 'bab; N tsham ngan gzi byin klog ltar 'bab; K
mtsham ngan gzi byin klog ltar 'bab | ³⁹gyis: TRNK gyi | ⁴⁰bsregs: MG sreg; N unclear

/nyes byed⁴¹ gsum yang srid par sgrol⁴²/
 /khams gsum dus gcig dbang bskur nas/
 /rab tu srog gi gor⁴³ shar ba/
 /gnyis ldan sku gsung thugs su⁴⁴ ldan/
 /dus gcig le brgan⁴⁵ 'bar bar smin/
 /rdzogs ldan⁴⁶ dud ka⁴⁷ gsal phyir ro/
 /mthing ga⁴⁸ nyi zla⁴⁹ dkyil 'khor bsgom⁵⁰/
 /lag tu blangs te dril nas kyang/
 /khams gsum sdug bsngal bsgral bar 'gyur/
 /yum bzhi'i phyag rgyas⁵¹ byin brlabs shing/
 /de nas a las rnam par dag
 /srid pa gsum du gsal 'tsher nas/
 /'khor ba gsum ni mya ngan 'das/
 /'di ni byang chub sems kyi khru/
 /byang chub sems⁵² kyi khyad par las/
 /khro bo⁵³ phur bus⁵⁴ rab brgyan cing/
 /khams gsum dbang bskur⁵⁵ yang dag grub/
 /de nas yul sems gnyis su⁵⁶ med/
 /bskyod⁵⁷ pa⁵⁸ med pa'i ri⁵⁹ rab kyis/
 /mkha' yi⁶⁰ gtun khung bde⁶¹ gshegs gnas⁶²/
 /gting dpag med pa'i dbyings nyid du/
 /lha yang rung ste nyon mongs bsgral⁶³/
 /srid pa'i phur pas⁶⁴ thebs shes⁶⁵ bya/
 /khro mo⁶⁶ 'bar ba'i gtun khung du/
 /khro bo⁶⁷ 'bar ba'i⁶⁸ gtun tshogs kyis/
 /byang chub sems kyi⁶⁹ 'phro⁷⁰ 'du yis/
 /khams gsum ma lus bsgral zhes bya⁷¹/
 /rnam⁷² par shes pa'i⁷³ ye shes mchog
 /srog dang thugs kyis⁷⁴ byin brlabs nas⁷⁵/
 /byang chub sems kyi phur bu 'dis⁷⁶/
 /ma btab bzhin du lhun gyis grub/
 /mnyam pa'i rgyal pos yang dag bsgral/
 /rtog⁷⁷ 'dzin med pa'i dbang phyug de⁷⁸/
 /dpa' bo chen pos btul⁷⁹ ba bzhin/
 /shin tu bsgral te dgyes bstar na⁸⁰/
 /za byed kun la stob⁸¹ par mdzod/
 /ha ha dgyes⁸² pas⁸³ dgyes par mdzod/
 /phaṭ phaṭ kyis ni dkyil 'khor spro/
 /hūm hūm dgyes⁸⁴ pas⁸⁵ dbang du sdud⁸⁶/
 /khā hi khā his⁸⁷ dgyes⁸⁸ pas lhag med bzhes⁸⁹/

K90r

M196r(391)

T73v(146)

R68v

D177r; G175v; N82r

K90v

M196v(392)

⁴¹byed: TRNK byas | ⁴²sgrol: K grol | ⁴³gor: TRNK go | ⁴⁴gsung thugs su: R gsung thugs; N gsungs thugs | ⁴⁵le brgan: T leb rgan; R leb rga na; NK leb rga | ⁴⁶ldan: MGTRNK nas | ⁴⁷dud ka: M du dkar; G dud kar; TRNK dung dkar | ⁴⁸mthing ga: MG 'thil la; TRNK mthil la | ⁴⁹zla: MGTRNK zla'i | ⁵⁰bsgom: R bsgom | ⁵¹rgyas: MGTRNK rgya | ⁵²sems: N sems | ⁵³bo: MGTRNK bo'i | ⁵⁴bus: MGTRNK bur | ⁵⁵bskur: MGTRNK sgyur; R bsgyur | ⁵⁶gnyis su: R gnyisu | ⁵⁷bskyod: MGTRNK bskyed | ⁵⁸pa: N pha | ⁵⁹ri: MGTRNK don (all editions of the *Myang 'das* agree with D here) | ⁶⁰mkha' yi: MG nam mkha'i; TRNK namkha' | ⁶¹bde: MGTRNK bder (R corrected from bdebar) | ⁶²gnas: MGTRNK nas | ⁶³nyon mongs bsgral: MGTRNK *myos brgyal* nas | ⁶⁴pas: MGTRNK bu | ⁶⁵shes: MGTRNK zhes | ⁶⁶mo: K bo | ⁶⁷bo: MGTRNK bo'i | ⁶⁸'bar ba'i: N 'bar | ⁶⁹kyi: R kyis | ⁷⁰phro: TK phro | ⁷¹bya: MGTRNK bya ste | ⁷²rnam: T rams | ⁷³pa'i: MGTRNK pa | ⁷⁴kyis: MGTRNK kyi | ⁷⁵brlabs nas: MG rlabs las; TNK brlabs las; R brlas las | ⁷⁶bu 'dis: MGTRNK pa yis | ⁷⁷rtog: MGTRNK rtogs | ⁷⁸de: MGTRK des | ⁷⁹pos btul: MGTRNK po 'dul | ⁸⁰bstar na: MGTRK bstar nas; N gtar nas | ⁸¹la stob: MGTRNK gyis stobs | ⁸²dgyes: MGN bgyis; TRK dgyis | ⁸³pas: N par | ⁸⁴dgyes: MGTRNK bgyis | ⁸⁵pas: N bas | ⁸⁶sdud: TRNK bsud | ⁸⁷khā hi khā his: MGTRNK *kha kha* | ⁸⁸dgyes: MGTRNK bgyis | ⁸⁹med bzhes: MGTRNK ma bzhes; R ma zhes

/rdo rje rab tu kī la ya⁹⁰/
 /rab tu gsor te⁹¹ dril nas kyang/
 /khams gsum 'khor ba bsgral bar bya/
 /sems kyi yul rnams bsgral nas ni/
 /ye shes sku yis⁹² khyab gdal⁹³ nas/
 /'dzin chags thams cad nmam⁹⁴ par grol/
 /de ni de bzhin gshegs pa'i mthu/
 /byang chub sems las 'od 'phros pas/
 /khams gsum⁹⁵ de bzhin rol pa'i sku/
 /ma lus phur pas thebs⁹⁶ zhes bya/
 /gang zhig gnod⁹⁷ pa'i mchog⁹⁸ rnams la/
 /nmam par shes pa'i⁹⁹ tshogs brgyad gnas¹⁰⁰/
 /rdo rje phur pa mang shar zhing¹⁰¹/
 /de yis¹⁰² tshogs brgyad dag par bya/
 /bdag dang¹⁰³ gsum du ldan nas kyang/
 /byang chub sems las nmam¹⁰⁴ spros te/
 /phung po rdul¹⁰⁵ du bshigs¹⁰⁶ nas kyang/
 /sha khrag khams gsum gang bar dmigs¹⁰⁷/
 /hūṃ gis rab tu nam mkha'¹⁰⁸ gang/
 /phaṭ kyis kun tu gtor byas te/
 /rdo rje ye shes tshon¹⁰⁹ gang gis/
 /khams gsum rab tu gang gnas¹¹⁰ kyang/
 /ho yis rab tu dga' ba¹¹¹ yis/
 /snying po 'di skad ces¹¹² brjod do/
 /rang rgyud mchog sems rab tu gsal ba'i phyir/
 /mnyam nyid rig¹¹³ pa'i rtsal las bdag nyid grol/
 /de phyir¹¹⁴ hūṃ gis drangs nas ni/
 /phung po gzi ldan thob nas kyang/
 /bsdus pa'i thig le chen por bsgom¹¹⁵/
 /khams gsum byang chub sems bskyed do¹¹⁶/
 /gro ba ma lus don bya'i phyir/
 /spros pas ljang gus nam mkha'¹¹⁷ khyab/
 /dmar po khrag¹¹⁸ gi thugs kyang lags/
 /ljang gu¹¹⁹ las kyi¹²⁰ sa bon te¹²¹/
 /mthing ga¹²² he ru ka yi¹²³ thugs/
 /thams cad kun du¹²⁴ brjid 'grub¹²⁵ pas//
 de nges sems kyi¹²⁶ phung¹²⁷ po tshol/
 /khams gsum dur khrod khrag yin te/
 /thugs rje chags pas bsgral phyir du¹²⁸/
 /srid pa gdar sha bcad¹²⁹ nas ni/
 /spyod pa nmam¹³⁰ pa bcu dang ldan/

T74r(147)

G176r; N82v

R69r

K91r

M197r(393)

D177v

⁹⁰kī la ya: MGRK kī la yi; T ki la yi; N ki la yis | ⁹¹te: TRNK nas | ⁹²sku yis: TRN sku yi | ⁹³gdal: MGTRNK brdal | ⁹⁴thams cad nmam: R nmam subscribed, in small writing, positioned by dots; K thams nmam | ⁹⁵khams gsum: MGTRNK *mkha' la* (all editions of the *Myang 'das* agree with MGTRNK here) | ⁹⁶pas thebs: MGTRNK bu thebs; R bu theb | ⁹⁷gnod: MGTRNK gnas | ⁹⁸mchog: perhaps should be emended to tshogs? | ⁹⁹pa'i: R pa | ¹⁰⁰gnas: D nas (K gnas corrected from nas) | ¹⁰¹zhing: D cing | ¹⁰²de yis: MG de yi; TRNK de'i | ¹⁰³dang: T dong | ¹⁰⁴las nmam: MGTRNK *la dbang* | ¹⁰⁵rdul: T unclear (appears like drdul/drgul/ngrdul etc., but brdul probably intended) | ¹⁰⁶bshigs: MGTRNK bshig | ¹⁰⁷dmigs: N dmig | ¹⁰⁸nam mkha': GTRNK namkha' | ¹⁰⁹tshon: R mtshon | ¹¹⁰gang gnas: MGTRNK bkang nas | ¹¹¹dga' ba: MGTRNK *dag pa* | ¹¹²skad ces: TRNK omit | ¹¹³rig: T rigs | ¹¹⁴phyir: MGTRNK *bzhin* | ¹¹⁵bsgom: TN sgom | ¹¹⁶bskyed do: TR bskyedo | ¹¹⁷ljang gus nam mkha': MG nam mkha' ljang khu; TRK namkha' ljang khu; N namkhar ljang khu | ¹¹⁸khrag: MGTRNK *srog* | ¹¹⁹ljang gu: MGTRNK ljang khu | ¹²⁰kyi: MGTRNK ni | ¹²¹bon te: M thob ste; G thob te | ¹²²mthing ga: MGTRNK mthing kha | ¹²³ka yi: MGR kha'i; TNK ka'i | ¹²⁴du: MGTRNK tu | ¹²⁵grub: MGTRNK grub | ¹²⁶kyi: RNK kyis | ¹²⁷phung: N pung | ¹²⁸du: TN ru | ¹²⁹bcad: MGTRNK gcad | ¹³⁰nmam: T rnams

/hūṃ zhes bya ba skal¹³¹ bzang ngo¹³²/
 /srid pa dbang du bsduṣ nas kyang¹³³./
 /khams gsum kun las 'das par bsgom/
 /'jig rten kun las 'das pas na/
 /lhan ne ba¹³⁴ yang¹³⁵ bdag nyid sbyor/
 /'jig rten kun las grub pa'i rgyal/
 /man ngag snying¹³⁶ khu gsang¹³⁷ ba'i rdzas¹³⁸/
 /'dzin dang rtog¹³⁹ pa mnam¹⁴⁰ spangs te/
 /byang chub sems ni skad cig ma¹⁴¹/
 /snang dang srid dang 'dzin rtog¹⁴² kyang/
 /bsam pa las kyang mya ngan 'das/
 /'jig rten las kyang mya ngan 'das¹⁴³/
 /byang chub sems¹⁴⁴ kyi gol sa bcad¹⁴⁵/
 /grub mtha' 'di la 'jigs¹⁴⁶ mtha' med/
 /'di ni mi 'gyur byang chub sems/
 /mya ngan 'das pa rtogs¹⁴⁷ pa'o¹⁴⁸/
 /sgrib¹⁴⁹ pa med pa'i¹⁵⁰ mthar phyin pa/ /
 rtsol¹⁵¹ ba med par¹⁵² lhun gyis grub/
 /mi nub pa la rtag¹⁵³ gnas¹⁵⁴ shing/
 /rdo rje yi ni¹⁵⁵ mtha' la thug¹⁵⁶
 /bgrang nus med par¹⁵⁷ shin tu 'phags¹⁵⁸
 /'di ni snyan¹⁵⁹ gyi¹⁶⁰ bu ga nas/
 /snyan gyi bu gar gang¹⁶¹ ba yin/
 /rgya mtsho'i¹⁶² gting gi rdo ba bzhin/
 /byang chub sems ni rdzogs so¹⁶³ zhes/
 /man ngag snying po gsal¹⁶⁴ ba'i rdzas¹⁶⁵/
 /thugs kyi dkyil 'khor nyid bskul ba¹⁶⁶/
 /mi zad gter du bzhag par mdzod/
 /de bzhin gshegs¹⁶⁷ pa thams cad¹⁶⁸ la/
 /bstan pa'i snying po de las med/
 /man ngag bstan pa'i¹⁶⁹ snying po 'di/
 /don gyi bcud phyung sangs rgyas rgyu/
 /'di las gzhan zhes bya ba¹⁷⁰ ni/
 /sangs rgyas¹⁷¹ nyid kyis¹⁷² mi mkhyen no¹⁷³/

G176v; T74v(148); N83r

K91v

M197v(394)

R69v

/rdo rje khros pa rtsa ba'i rgyud las/
 ting nge 'dzin gtan la phab pa'i le'u ste¹⁷⁴ drug pa'o//

¹³¹ba skal: MGKN bas skal; TR bas bskal | ¹³²ngo: MGTRNK po | ¹³³kyang: MGTRNK ni | ¹³⁴ba: D bor | ¹³⁵yang: MGTRNK dang
¹³⁶snying: MGTRN nying | ¹³⁷gsang: TRNK gsal | ¹³⁸rdzas: MGTRNK rgyal | ¹³⁹rtog: TK rtogs (K corrected from rtog) | ¹⁴⁰mam: MGTRNK rnams | ¹⁴¹ma: MGTRNK la | ¹⁴²rtog: TK rtogs | ¹⁴³'jig rten las kyang mya ngan 'das: TRNK omit | ¹⁴⁴sams: N sems
¹⁴⁵bcad: GK gcad | ¹⁴⁶jigs: MGTRNK 'jig | ¹⁴⁷rtogs: MG rtag; RNK rtog | ¹⁴⁸pa'o: G pa 'o | ¹⁴⁹sgrib: T sgribs | ¹⁵⁰pa'i: MGTRNK pa
¹⁵¹rtsol: MGTRNK brtsal | ¹⁵²par: MGTRNK pa | ¹⁵³rtag: T rtags | ¹⁵⁴gnas: MGTRNK bcas | ¹⁵⁵yi ni: MGTRNK sems dpa'i (all editions of the *Myang 'das* agree with MGTRNK here) | ¹⁵⁶thug: MGTRNK nub (all editions of the *Myang 'das* agree with MGTRNK here) | ¹⁵⁷bgrang nus med par: MGTRNK nub pa med pa | ¹⁵⁸'phags: D dpag | ¹⁵⁹snyan: R bsnyan | ¹⁶⁰gyi: NK gyis | ¹⁶¹bu gar gang: MTRNK bu ga gsang; G bu gar gsang | ¹⁶²mtsho'i: MGTRNK mtsho | ¹⁶³rdzogs so: RN rdzogso | ¹⁶⁴snying po gsal: MG nying khu gsang; TRNK snying khu gsang | ¹⁶⁵rdzas: MGTRNK rjes; N rje | ¹⁶⁶bskul ba: MGTRNK sku la | ¹⁶⁷gshegs: R bshegs | ¹⁶⁸thams cad: R thamd | ¹⁶⁹bstan pa'i: TRNK omit | ¹⁷⁰ba: MGTRNK bar | ¹⁷¹sangs rgyas: R sangyas | ¹⁷²kyis: TRNK kyi | ¹⁷³mkhyen no: R mkhyeno
¹⁷⁴le'u ste: T le'u

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 7

sDe dge: Vol. Wa 177v.7; mTshams brag: Vol. Ji 197v(394).5; sGang steng: Vol. Ji 176v.7; gTing skyes: Vol. Sha 74v(148).6; Rig 'dzin: Vol. Sha 69v.2; Nubri: Vol. Sa 83r.6; Kathmandu: Vol. Sa 91v.4.

//de nas bcom ldan 'das dpal rdo rje gzhon nu nyid kyis¹ gdug pa can² thams cad³ dus gcig tu btul⁴ ba'i ting
nge 'dzin la snyoms par zhugs⁵ nas⁶/ D178r; G177r; N83v
/dur khrod chen po yi⁷ klong na/
/dur khrod kyi ni⁸ gzhal yas khang/
/me lha drang srong sreg⁹ pa'i mchog
/lho nub srin po gnas pa'i sa¹⁰/
/nub byang¹¹ rlung lha 'phang dang dbye ba ste/ T75r(149)
/byang shar 'byung po dbang ldan sgrol la mkhas/
/dkyil 'khor pho brang mi 'gyur brten¹² pa'i mchog
/gdug pa can gyi mthu 'phrog¹³ cing/
/bsnyen¹⁴ sgrub¹⁵ gnyis kyi¹⁶ las bya'i phyir/ K92r
/bkra shis byin brlabs yod pa'am¹⁷/ M198r(395)
/rkang gcig¹⁸ pa'am¹⁹ rkang gnyis pa²⁰/
/gnod par nges pa'i sa de ru/
/phyogs skyong bcu dang rgyal chen bzhi/
/bsrung ba'i rim pa tshul²¹ bzhin bya/ /
maṇḍala 'dom gang gru bzhi la/
/gong²² du smos²³ pa bzhin du bri²⁴/
/ma traṃ²⁵ khog par gnas byas nas/
/skye med thabs dbyings phur pa ni/
/mnyam nyid skye ba med pas thebs²⁶/
/thugs rje'i²⁷ phur pa thugs rje yis/
/log par²⁸ 'khyams pa mams la gdab/
/gsang ba byang chub sems kyi phur pa 'di/
/rtog²⁹ tshogs rdung³⁰ phyir yum gyi mkha' la gdab/
/'dus byas rdzas kyi phur pa 'di/
/bsgral ba'i zhing bcur gyur pa mams la gdab/
/'dus byas rdzas kyi phur pa ni/³¹
/man ngag nyid du bkol³² ba bdun/
/med du mi rung de bzhin bshams³³/ /
bsnyen³⁴ phur la yang mam pa gnyis/
/nyung dkar³⁵ dang ni phur bu dngos/
/lcags³⁶ sna lnga 'am bdun kyang rung/ G177v; R70r
/mgo bo rgya mdud rtse zur³⁷ gsum/

¹kyis: MGTRNK kyis/ | ²gdug pa can: T gdug pa | ³thams cad: R thamd | ⁴btul: MGTRNK 'dul | ⁵zhugs: N bzhus | ⁶nas: K omits | ⁷po yi: MGTRNK po'i | ⁸ni: MGTRNK omit | ⁹sreg: T bsreg | ¹⁰gnas pa'i sa: MGR *mnan pa ni*: TNK *gnan pa ni* | ¹¹nub byang: MG *byang nub*; TRNK byang chub | ¹²brten: MGTRNK brtan; R rten | ¹³phrog: R phrog | ¹⁴bsnyen: TRN snyan | ¹⁵sgrub: MGK bsgrub
¹⁶kyi: TRN omit; K kyi inserted, superscribed | ¹⁷pa'am: MGTRNK pa 'am | ¹⁸gcig: N cig | ¹⁹pa'am: MGTRNK pa 'am | ²⁰pa: MGTRNK pa 'am | ²¹tshul: N chul | ²²gong: K gang | ²³smos: R smros | ²⁴bri: TRK bris; N brin | ²⁵ma traṃ: R mam tra; N ma traṃ
²⁶thebs: MGTRNK *thabs* | ²⁷rje'i: MGTRNK rje | ²⁸log par: TNK logs par; R log pa | ²⁹rtog: T rtogs | ³⁰rdung: MGTRK brdung
³¹/bsgral ba'i zhing bcur gyur pa mams la gdab/'dus byas rdzas kyi phur pa ni/: M bsgral ba'i zhing bcur gyur ba mams la gdab/'dus
ma byas kyi phur pa 'di/; G bsgral ba'i zhing bcur gyur pa mams la gdab/ [gdab/ appears like gdag, but presumably, gdab/ intended]
/'dus ma byas kyi phur pa 'di/; TRNK omit | ³²nyid du bkol: MGTRNK nyid du bkrol; R nyidu bkrol | ³³bshams: MGTRK bsam; N
bsam | ³⁴bsnyen: M bsnyan [but there seem to be a couple of ink marks which might suggest that a 'greng bu was once present]
³⁵nyung dkar: MG yungs kar; TN yung dkar; RK yungs dkar | ³⁶lcags: T lcags kyu | ³⁷zur: TNK zer

/sked pa³⁸ rgya mdud gzhal yas khang/
 /bcum gzhog la ni³⁹ sor bcu gnyis/
 /bsnyen pa'i phur pa de bzhin bya/ /
 seng ldeng phur pa⁴⁰ sor brgyad ni/
 /mthu 'phrog byin rlabs yod pa yin⁴¹/
 /de bzhin⁴² bya rgod gshog⁴³ phur yang/
 /'gugs⁴⁴ par bya ba'i⁴⁵ nus pa yod/
 /ser po gser ram yang na ni/
 /skyer pa dag la byas pa ni⁴⁶/
 /zil gyis mnan⁴⁷ pa'i phur pa yin/
 /skyes pa dar ma⁴⁸ rigs can gyis⁴⁹/
 /sbom po ma yin thur ma phra⁵⁰ mo tsam⁵¹/
 /zangs sam mdzo mo⁵² shing dag gis⁵³/
 /dmar po dag la byas pa ni⁵⁴/
 /dbang du 'dus⁵⁵ pa'i phur bur⁵⁶ bstan/
 /tsandan⁵⁷ dag gam rgya shug⁵⁸ ni/
 /gzi byin 'phrog par yang dag bstan/
 /lcags sam shing ni⁵⁹ nag po ni⁶⁰//
 drag por gyur pa mtha' dag la/
 /rdul du rlag⁶¹ par rab tu bstan/
 /phyogs kyi khro bo bcu po la/
 /bcu tshan re 'am yang na bcu/
 /de bzhin mang nyung grangs kyis⁶² dbye/
 /mthing nag dar gyi⁶³ cod⁶⁴ pan gdags/
 /lha 'am rdzas gsum⁶⁵ spyod kyang rung/
 /mtshan dang ldan pa'i bhandha⁶⁶ ru/
 nag po'i⁶⁷ 'bru yis bkang nas ni/
 /rim⁶⁸ par gzhug⁶⁹ cing⁷⁰ byin brlab⁷¹ bya/
 /mthing nag dar gyis⁷² kha bcad la/
 /byin brlab⁷³ dbang bskur gzhung bzhin⁷⁴ bya/
 /mi 'gyur pho brang rdzas su⁷⁵ dgod⁷⁶/
 /me lha drang srong sreg⁷⁷ pa'i sar/
 /drag po'i⁷⁸ hom thabs⁷⁹ gzhung bzhin bya/ /
 tsher ma can gyi shing bcug⁸⁰ la/
 /ming dang rus su⁸¹ bcas pa dang/
 /drag po'i⁸² rtsang gis bskor ba'am⁸³/
 /bsreg⁸⁴ pa'i rdzas rnams kun kyang bzhag
 /lho nub srin po gnas⁸⁵ pa'i sar/
 /de bzhin drag po'i gru gsum⁸⁶ la/
 /rim pa bzhin⁸⁷ du rab tu bskor/

N84r

K92v
M198v(396)

T75v(150)

D178v

G178r

N84v
K93r

³⁸sked pa: M rked pa; G rkad pa; T sked; N ske | ³⁹bcum gzhog la ni: MG *lcum zhogs*; TRN *lcam zhoms brgyad* la; K *lcim zhoms brgyad* la | ⁴⁰pa: M pha | ⁴¹rlabs yod pa yin: MG *brlabs yod pa yin*; TK *brlabs yang ba yin*; R *brlabs yang ba bzhin*; N *brlabs yang ba yir* | ⁴²bzhin: K *zhin* | ⁴³gshog: MGTRNK *bshog* | ⁴⁴'gugs: D final sa subscribed; TRNK 'gug | ⁴⁵bya ba'i: MGTRNK *byed pa'i* | ⁴⁶ni: TRNK *yis* | ⁴⁷gyis mnan: MG *gyis gnon*; TRNK *gyi gnon* | ⁴⁸ma: MGTRNK *ma'i* | ⁴⁹gyis: D *gyi* | ⁵⁰phra: TRNK 'phra | ⁵¹tsam: MGTRNK 'am | ⁵²mdzo mo: MG *mdzod mar*; TRN *mdzod mor* | ⁵³gis: MGTRNK *gam* | ⁵⁴ni: MG *yi*; TRNK *yis* | ⁵⁵dus: MG *sdud*; TRNK *bsdud* | ⁵⁶bur: MGTRNK *bu* | ⁵⁷tsandan: MG *tsan dan* | ⁵⁸shug: TRNK *shugs* | ⁵⁹shing ni: MGTNK *sher shing*; R *shir shing* | ⁶⁰ni: MGTRNK 'am | ⁶¹rlag: MGRNK *rlog*; T *brlog* | ⁶²kyis: MGTRNK *kyi* | ⁶³gyi: TRNK *gyis* | ⁶⁴cod: K *gcod* | ⁶⁵rdzas gsum: MGTK *rdzas su*; R *rdzasu*; N *rdza su* | ⁶⁶bhandha: MG *ban dha*; TRNK *bandha* | ⁶⁷po'i: MGTRNK *po* | ⁶⁸rim: TRNK *rims* | ⁶⁹gzhug: MG *bzhugs*; TRNK *zhugs* | ⁷⁰cing: MGTRNK *shing* | ⁷¹brlab: MGTRNK *brlabs* | ⁷²gyis: TRK *gyi* | ⁷³brlab: MGTRNK *brlabs* | ⁷⁴bzhin: TRNK *zhing* | ⁷⁵rdzas su: R *rdzasu* | ⁷⁶dgod: N *dgos* | ⁷⁷sreg: TRNK *srog* | ⁷⁸po'i: MGTRNK *po* | ⁷⁹hom thabs: MGR *hom thab*; T *hom thabs*; N *hom thab*; K *ham thab* | ⁸⁰bcug: MGTRNK *btsugs* | ⁸¹rus su: R *rusu* | ⁸²po'i: MGTRNK *po* | ⁸³ba'am: MGTRNK *ba'am* | ⁸⁴bsreg: TRN *bsrag*; R initial *ba* of *bsreg* small, subscribed | ⁸⁵gnas: MG *mnan* | ⁸⁶gsum: N *gsal* | ⁸⁷bzhin: MGTRNK *gsum*

/mon nam rabs ⁸⁸ chad thod pa la/	M199r(397)
/gang yin ming ⁸⁹ rus bris nas ni/	
/tha mar ⁹⁰ drag po'i sngags kyis bskor/	R70v
/gru ⁹¹ gsum dbus kyi steng ⁹² du bzhag ⁹³	
/ldog pa ⁹⁴ med par ⁹⁵ mthar phyin pa'i/	
/brgya dang brgyad kyis phur par ⁹⁶ bskor/	
/tha ma de bzhin rtsang gis bskor/ ⁹⁷	
/nub byang ⁹⁸ rlung lha 'phang dang dbye ba'i sar/	
/drag po'i ⁹⁹ gru gsum gong bzhin bya/	
/thod pa dum bu drug gam bdun/	T76r(151)
/mtshan ma ngan par ¹⁰⁰ gyur pa la/	
/bri ba'i thabs ni gong ma ¹⁰¹ bzhin/	
/gang yin ¹⁰² ming ¹⁰³ rus bcug nas ni ¹⁰⁴ /	
/drag po'i ¹⁰⁵ gru gsum dbus su ¹⁰⁶ bzhag	
/man ngag nying khu bskol ¹⁰⁷ ba yi ¹⁰⁸ /	
/phur bu zur ¹⁰⁹ gsum dbal ¹¹⁰ dang ldan/	
/drag po'i gtor ma ¹¹¹ steng du 'god ¹¹² /	
/khrag sna lnga dang snying sna lnga/	
/mtshe ¹¹³ nag nyung nag rdo ¹¹⁴ dang ¹¹⁵ mda'/	
/drag po ¹¹⁶ zor gyi ¹¹⁷ rdzas su ¹¹⁸ bzhag	
/tha ma de ni rtsang gis bskor ¹¹⁹ /	
/byang shar 'byung po dbang ldan sgrol ba'i sar/	
/gru gsum rim pa gong bzhin bya/	
/bsgral ba'i rim pa gang yin pa'i ¹²⁰ /	
/snying gar ¹²¹ rus la dpral bar ming/	
/yan lag bzhi la yig ¹²² 'bru bzhi/	
/che ge mo ni dbus su gzhug ¹²³	
/mā ¹²⁴ ra ya yis ¹²⁵ tha ¹²⁶ ma bskor/	
/gru gsum dbus su gzhug ¹²⁷ par bya/	G178v
/tha ¹²⁸ ma rtsang gis de bzhin bskor ¹²⁹ /	
/dbus kyis pho brang dgod ¹³⁰ pa ni/	D179r; K93v
/lingga bya ba'i ¹³¹ rgyu nmams la/	
/gzugs dang lingga ¹³² gzhung bzhin bya/	
/mo ba'i mtshon gyis lus la gtub ¹³³	
/lcags thag ¹³⁴ nag pos mgul ¹³⁵ nas gdags/	N85r
/yan lag lnga la tshon ¹³⁶ skud lnga/	M199v(398)
/de bzhin ¹³⁷ pho brang dbus su ¹³⁸ dgod/	
tha ma ¹³⁹ rtsang gis de bzhin bskor/	
/bsnyen ¹⁴⁰ pa'i phur pas ¹⁴¹ gzir la bzhag ¹⁴²	

⁸⁸nam rabs: D & R final sa of rabs small, subscribed; TN nam rab; K nmam rab | ⁸⁹ming: N mi | ⁹⁰tha mar: MGTRNK mtha' ma | ⁹¹gru: N gru gru | ⁹²dbus kyis steng: T dbus kyis stong; K dbus stong | ⁹³bzhag: MG gzahag | ⁹⁴ldog pa: M zlog pa | ⁹⁵par: TRNK pa'i | ⁹⁶par: MGTRNK pa | ⁹⁷tha ma de bzhin rtsang gis bskor: TRNK omit | ⁹⁸nub byang: MGTRNK byang nub | ⁹⁹po'i: MGTRNK po | ¹⁰⁰par: TRNK pa | ¹⁰¹gong ma: N go'am (indistinct) | ¹⁰²yin: TRNK rung | ¹⁰³ming: N mi | ¹⁰⁴nas ni: MGTRNK pa bzhin | ¹⁰⁵po'i: MGTRNK po | ¹⁰⁶dbus su: R dbusu | ¹⁰⁷nying khu bskol: MGTRNK nyid du bkol; N nyid du bkrol | ¹⁰⁸yi: RK yis | ¹⁰⁹zur: TRNK gru | ¹¹⁰dbal: TNK dpa; R unclear | ¹¹¹ma: MGTRNK ma'i | ¹¹²god: MGTRNK dgod | ¹¹³mtshe: MGTNK mtsho | ¹¹⁴rdo: TK rngo | ¹¹⁵dang: MGTRNK nag | ¹¹⁶po: TRNK po'i | ¹¹⁷gyi: N gyis | ¹¹⁸rdzas su: R rdzasu | ¹¹⁹tha ma de ni rtsang gis bskor: MG mtha' ma de bzhin rtsang gis bskor; TRNK mtha' dang de bzhin rtsang gi bskor | ¹²⁰pa'i: MGTRNK pa | ¹²¹gar: MGTRNK khar | ¹²²yig: TN yi | ¹²³dbus su gzhug: MG sbubs su gzhug; TN sbubs su bzhugs; R sbubsu bzhugs | ¹²⁴mā: TN ma | ¹²⁵yis: N yi | ¹²⁶tha: MGTRNK mtha' | ¹²⁷dbus su gzhug: T dbus su gzhugs; R dbusu bzhug | ¹²⁸tha: MGTRNK mtha' | ¹²⁹bskor: N bzhin | ¹³⁰dgod: MGTRNK de bzhin dgod | ¹³¹lingga bya ba'i: MGTRNK ling kha yi ni | ¹³²lingga: MGTRNK ling kha | ¹³³gtub: TRNK btub | ¹³⁴thag: T thags | ¹³⁵mgul: TRNK 'gul | ¹³⁶tshon: TRNK mtshon | ¹³⁷bzhin: R bzhi | ¹³⁸dbus su: R dbusu | ¹³⁹tha ma: MGTRNK mtha' ma | ¹⁴⁰bsnyen: TRN bsnyon | ¹⁴¹pas: D unclear in both copies available to us; G par; TRN bas | ¹⁴²bzhag: MGT gzahag

/de yi¹⁴³ phyi rim gru gsum la/
 /khro bcu'i¹⁴⁴ phur pa rim bzhin dgod/
 /sras mchog mi bzad¹⁴⁵ phur pa drug
 /sgo bzhi steng 'og gnyis dag gam¹⁴⁶/
 /yang na rim pa drug tu¹⁴⁷ dgod/
 /dpal gyi gtor ma gzhung bzhin bshams/
 /srung¹⁴⁸ ma rnam gsum¹⁴⁹ thun¹⁵⁰ rdzas bsag
 /drag po'i las su¹⁵¹ gyur pa yi/
 /zangs¹⁵² phye lcags phye rdo phye drug¹⁵³
 /khyad par bal tshon¹⁵⁴ brus¹⁵⁵ kyis gdags¹⁵⁶/
 /srung¹⁵⁷ ma rnam gsum¹⁵⁸ phyag mtshan dang/
 /gtun dang rdo rje tho ba dang/
 /thun rdzas sna tshogs dgod par bya/

T76v(152); R71r

/rdo rje khros pa¹⁵⁹ rtsa ba'i rgyud las/
 drag pos 'dul¹⁶⁰ ba'i bya thabs¹⁶¹ bstan pa'i le'u ste bdun pa'o//

¹⁴³de yi: TRNK de'i | ¹⁴⁴bcu'i: MGTRNK bcu | ¹⁴⁵bzad: D zad; R unclear, bzad or bzang | ¹⁴⁶'og gnyis dag gam: M 'og bcu gnyis sam; G 'og bcu gnyisam; TRK 'og bcu gnyis dag gam; N 'og bca gnyis dag gam (indistinct) | ¹⁴⁷pa drug tu: MGTRNK *pas mngon du*
¹⁴⁸srung: MGTRNK srungs | ¹⁴⁹rnam gsum: T rnams sum | ¹⁵⁰thun: TRNK thugs | ¹⁵¹po'i las su: MGTRNK po las su; R po lasu
¹⁵²zangs: T zang | ¹⁵³phye drug: MGTRNK *dang dug* (K corrected from phya dang dug); R dang dgu | ¹⁵⁴tshon: TNK mtshon | ¹⁵⁵brus: D main letter ba unclear in both copies available to us; MGTRNK *brungs* | ¹⁵⁶gdags: MGTRN *dgab*; K dgab pa | ¹⁵⁷srung: MGRNK srungs | ¹⁵⁸gsum: T sum | ¹⁵⁹pa: GTRNK pa'i | ¹⁶⁰pos 'dul: T po 'dul; MGRNK po gdul | ¹⁶¹ba'i bya thabs: N ba'i thabs; DTR final sa of thabs subscribed

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 8

sDe dge: Vol. Wa 179r.4; mTshams brag: Vol. Ji 199v(398).5; sGang steng: Vol. Ji 178v.6; gTing skyes: Vol. Sha 76v(152).2; Rig 'dzin: Vol. Sha 71r.2; Nubri: Vol. Sa 85r.4; Kathmandu: Vol. Sa 93v.5.

/de nas ye shes¹ lha nrams kyi^{2/3}
 /sku mdog phyag mtshan bstan pa ste^{4/}
 /de yi⁵ rang bzhin gzhal yas khang/
 /thod pa skam rlon rtsigs⁶ pa la/
 /gnam lcags gzer gyis⁷ de bzhin gdab^{8/}
 /zhing chen bzhi yi gdung ma la/
 /gza' chen brgyad kyi⁹ ka ba btsugs/
 /zhing chen zhing chung gcal du bkram^{10/}
 /nyi zla'i mthongs¹¹ khung¹² rnam par gsal/
 /rgyal po bzhi yi¹³ skyes bu la/
 /zhing chen sgo yis de bzhin bcad/
 /lhu dum¹⁴ bcad por¹⁵ rgyan¹⁶ gyis brgyan^{17/}
 /nang gi gru gsum 'bar ba dgu/
 /sgo dang rta babs rgyan¹⁸ du byas^{19/}
 /dbus kyi gru gsum 'bar ba la/
 /nyi ma zla ba padma gsum/
 /dregs pa'i rgyal po bsnol mar gsal^{20/}
 /ma a pa sūrya tsandra maṇḍala/
 ra tri ru tri ti ra baṃ hūṃ hūṃ/²¹
 /de steng gtso bo yab yum²² ni/
 /sku mdog²³ phyag mtshan gong²⁴ du gsal/
 /dīpta²⁵ tsakra ha na ha na hūṃ phat/
 /yum yang 'khor lo rgyas²⁶ 'debs ma/
 /rgyan dang cha lugs yab dang mthun^{27/}
 /bstod pa dag gi²⁸ rab tu bstod/
 /dregs pa phyogs skyong gdan steng²⁹ na/
 /khro bo bcu po bzhugs³⁰ par bsam/
 /dzaḥ hūṃ baṃ hoḥ^{31/}
 hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ
 hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ
 'jigs³³ byed chen po khro bo bcu po yang^{34/}
 /dbu gsum phyag drug zhabs bzhi³⁵ bgrad/
 /mthing dang³⁶ dkar sngo³⁷ dmar ba dang^{38/}

K94r

G179r

N85v

M200r(399)

D179v

[illegible]

/ljang dang dkar sngo dmar ba dang/³⁹
 /dmar skya ljang ser/⁴⁰ dud kha dang/
 /dbyings/⁴¹ dang ye shes phyag rgya dang/
 /rgyal byed dpa' rtags phyag mtshan/⁴² dang/
 /rigs la/⁴³ rang rtags phyag mtshan dang/⁴⁴
 /kun kyang dur/⁴⁵ khrod chas brgyad la/
 /rdzu 'phrul bzhi yi/⁴⁶ zhabs kyis/⁴⁷ bzhugs/
 /za byed chen mo/⁴⁸ bcu rnams kyang/⁴⁹
 /rgyan dang cha lugs gtso dang mthun/⁵⁰
 /yum chen rnams kyi mtshan nyid kyang/
 /rgyan dang cha lugs yab dang mthun/⁵¹
 /g.yas pa dgyes phyir yab la 'khyud/⁵²
 /g.yon pa dung dmar gtso la stob/⁵³
 /mche ba can dang gshog pa can/
 /rgyan dang cha lugs gtso dang mthun/⁵⁴
 /g.yas pa/⁵⁵ rang rtags phur pa bsname/⁵⁶
 /g.yon pa 'dzin byed lcags kyu bsname/
 /yang sprul sum/⁵⁷ sprul/⁵⁸ bsam mi khyab/
 /rdo rje brag chen gtams pa yi/⁵⁹
 /sa gzhi/⁶⁰ chen po'i gdan steng/⁶¹ 'dir/
 /sgrol byed sras mchog mam/⁶² par bsgom/⁶³
 /hūṃ hūṃ hūṃ/
 hūṃ hūṃ hūṃ/⁶⁴

T77r(153)

K94v

R71v

G179v

N86r

M200v(400)

rdo rje khros pa rtsa ba'i rgyud las/
 sku mdog dang phyag mtshan bstan pa'i le'u ste brgyad pa'o//

³⁹/ljang dang dkar sngo dmar ba dang/: MGTRNK *omit* | ⁴⁰ser: TRNK gser | ⁴¹dbyings: TRNK *dbyibs* | ⁴²mtshan: MGTRNK *rgya*
⁴³la: MGTRNK pa | ⁴⁴mtshan dang: MGTRNK rgya can | ⁴⁵dur: N dud | ⁴⁶bzhi yi: TRNK bzhi'i | ⁴⁷kyis: TRNK kyi | ⁴⁸mo: MGTRNK
po | ⁴⁹kyang: MGTRNK la | ⁵⁰dang mthun: MGTRNK bo ltar | ⁵¹mthun: MGTNK 'thun | ⁵²'khyud: N khyud | ⁵³stob: MGTRNK stobs
⁵⁴mthun: MG 'thun | ⁵⁵pa: M ba | ⁵⁶bsname: N mams | ⁵⁷sum: MTRNK gsum | ⁵⁸sprul: T omits; N superscribed in top margin | ⁵⁹yi:
 MG yis; TRNK yin | ⁶⁰gzhi: N bzhi | ⁶¹steng: MGTRNK stengs | ⁶²mam: T mams | ⁶³bsgom: TK sgom; R bsgoms; | ⁶⁴hūṃ hūṃ hūṃ/
 hūṃ hūṃ hūṃ/: MGTRNK hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ/

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 9

sDe dge: Vol. Wa 179v.5; mTshams brag: Vol. Ji 200v(400).2; sGang steng: Vol. Ji 179v.3; gTing skyes: Vol. Sha 77r(153).5; Rig 'dzin: Vol. Sha 71v.3; Nubri: Vol. Sa 86r.2; Kathmandu: Vol. Sa 94v.4.

//de nas yang gsang sngags¹ kyi ting nge 'dzin la snyoms par zhugs te²/

dang po gnyis med byang sems bstan/

/gnyis pa rig³ pa so sor bstan/

/gsum pa drag po'i⁴ 'dzab dgongs bstan/

/bzhi pa sku gsung thugs su⁵ bstan/

/yang dag nyid la yang dag⁶ pa/

/rtogs⁷ par bya ste rnam⁸ par bsgom/

/yang dag rtogs⁹ na bde chen thob/

/dag par brtags na kun¹⁰ kyang rtogs/

/mang por bzlas¹¹ na kun kyang 'grub/

/dam tshig bsrung¹² na dngos grub myur/

/byang chub sems kyi phur pa 'di¹³/

/bdag gi don du rtogs par bgyi/

/stong¹⁴ gsum ma lus sems can kun/

T77v(154); K95r

/rdo rje phur pas ma rig¹⁵ 'joms/

/shes pa'i bla med¹⁶ thar pa'i thabs/

/mun pa 'joms¹⁷ pa'i shes rab 'od/

/bag chags spyod pa¹⁸ khrus kyi chu/

'khor ba 'joms¹⁹ pa 'jigs pa'i gtso/

D180r

/yang dag sa²⁰ yi²¹ rdo rje dang/

/khro bar²² bcas pa'i ngang gis 'dul/

/ma rtogs pa yi²³ sems can la/

/zhi ba dbang dang drag po dang/

G180r

/rgyas pa la sogs mang du bstan/

M201r(401)

/ma nor tshul bzhin bsgrub²⁴ pas ni²⁵/

N86v

/dbang po mngon gsum²⁶ khug²⁷ par 'gyur/

R72r

/bdag dang lha dang gzas pa gsum/

/byang chub sems la skye shi med/

/stong pa'i rang bzhin gnyis su²⁸ med/

/nyon mongs srog dbugs rtsa nmams bcad²⁹/

/byang chub sems la skye shi med/

/³⁰shid rgyad tshe mthud³¹ lta bur 'gyur/

/don gyi phur pa mam³² bzhi yang/

/skabs dang sbyar te rtogs³³ par bgyi³⁴/

/phur ni thams cad byang chub sems/

/pa ni thams cad kun la³⁵ khyab/

¹yang gsang sngags: MG yang gsang ba'i sngags; TRNK gsang ba'i sngags | ²te: T ste | ³rig: TK rigs | ⁴po'i: MGTRNK po | ⁵thugs su: R thugs su | ⁶D main letter da resembles nga but presumably da is intended | ⁷rtogs: RK rtog | ⁸nam: T mams | ⁹rtogs: NK rtog | ¹⁰kun: T kun kun | ¹¹bzlas: TNK zlas | ¹²bsrung: MGR bsrungs; TK srung; N srungs | ¹³di: K di | ¹⁴stong: K stong stong | ¹⁵rig: TNK rigs | ¹⁶med: K re | ¹⁷joms: T 'jom | ¹⁸spyod pa: MGTRNK *sbyong ba* | ¹⁹joms: T 'jom | ²⁰sa: MGTRNK *pa* | ²¹yi: K yis | ²²bar: K bor | ²³pa yi: TRNK pa'i | ²⁴bsgrub: MGTRNK bsgrubs | ²⁵ni: MGTRNK na | ²⁶mngon gsum: MG mngon sum; TRNK sngon sum | ²⁷khug: MG khugs | ²⁸gnyis su: R gnyis su | ²⁹bcad: MGTNK gcad | ³⁰D marginal note written above line one with extension made to the top margin to accommodate it; linked to this point by dotted line; partly unreadable in both copies available to us; *shi????nam* | ³¹shid rgyad tshe mthud: MG *shi rgyags tshe 'thud*; TR shi rgyags tshe thung; N shi bgyags tshe mthungs; K shi rgyags tshe 'thung | ³²mam: TK mams | ³³rtogs: TK rtog | ³⁴bgyi: MGTNK gyis | ³⁵la: MGTRNK tu

/phur ni thams cad³⁶ gtso bo'i mchog

/pa ni thams cad 'khor gyi tshul/

/phur ni thams cad skye ba med/

/pa ni rol pa 'gag³⁷ pa med/

/phur ni byang chub sems su³⁸ gcig

/pa ni thams cad de ru sgrub³⁹/

/bsnyen⁴⁰ pa bya⁴¹ ba rab tu gces⁴²/

/don gyi rtsa ba lha yi⁴³ sku/

/zhi ba dbang dang drag po dang/

/rgyas pa la sogs nam⁴⁴ pa bzhi/

K95v

/don dang bstun zhing⁴⁵ shes par bya/

/ljags la gnas pa'i yi ge dang/

/thugs la gnas pa'i yi ge gnyis⁴⁶/

/kha dog⁴⁷ rigs las shes⁴⁸ par bya/

⁴⁹

/phro bas 'dul ba byin rlabs⁵⁰ ni/

/skabs dang gnas skabs shes par bya/

T78r(155)

/bdag dang gzhan gyi⁵¹ don nam⁵² kyang/

/rnam pa gnyis su⁵² shes par bya/

M201v(402)

/shin tu phra la rab sbyangs na⁵³ /

blo yi rtogs⁵⁴ pas⁵⁵ kha phye nas⁵⁶/

/rig⁵⁷ 'dzin sa la rnam par 'gro⁵⁸/

/rdo rje khros pa rtsa ba'i rgyud las/

G180v

dgongs pa bstan pa'i le'u ste dgu pa'o//

³⁶thams cad: R thamd | ³⁷'gag: MG 'gags; D space for one letter after 'gag | ³⁸sams su: R semsu | ³⁹sgrub: MG bsgrub; TRNK bsgrubs | ⁴⁰bsnyen: N bsnyan | ⁴¹D resembles phyra in both copies available to us, but presumably bya is intended | ⁴²gces: TN bces
⁴³lha yi: TRNK lha'i | ⁴⁴rnam: TK nam | ⁴⁵zhing: MGTRNK shing | ⁴⁶gnyis: T dang | ⁴⁷dog: K dogs | ⁴⁸shes: N shis | ⁴⁹MGTRNK insert: /phro ba dang ni 'du ba dang/ | ⁵⁰dul ba byin rlabs: MGTRNK 'dus pa byin brlabs | ⁵¹gyi: MGTRNK gyis | ⁵²gnyis su: R gnyisu | ⁵³na: MG nas | ⁵⁴yi rtogs: MGT yi rtog; R yis rtog | ⁵⁵pas: MG pa | ⁵⁶phye nas: MG bye na | ⁵⁷rig: MGR rigs | ⁵⁸'gro: TRNK grol

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 10

sDe dge: Vol. Wa 179v.5; mTshams brag: Vol. Ji 201v(402).1; sGang steng: Vol. Ji 180v.1; gTing skyes: Vol. Sha 78r.2(155); Rig 'dzin: Vol. Sha 72r.6; Nubri: Vol. Sa 87r.1; Kathmandu: Vol. Sa 95v.3.

//de nas drag po'i las mams ¹ bstan pa'i phyir/	N87r
/bsgral ba'i zhing bcu bsgral ba'i phyir/	
/bstan pa ² gnyan ³ po 'jig ⁴ pa dang/	/
lug ⁵ gu rgyud las ⁶ 'gal byed pa ⁷ /	
/zhe sdang me ltar 'bar ba dang/	
/gti mug mun ltar 'thibs ⁸ pa dang/	
/phrag dog ⁹ rlung ltar 'tshub ¹⁰ pa dang/	
/nga rgyal bse ltar mkhregs ¹¹ pa dang/	
/'dod chags sbyin ¹² ltar 'dzin pa dang/	R72v
/don med log par 'khyams pa dang/	
/mi shes tshul ¹³ 'chos ¹⁴ byed pa dang/	
bande ¹⁵ mna ¹⁶ zan dam log dang/	D180v
/'di bcu bsgral ba'i rim pa yin ¹⁷ /	
/nges par khugs ¹⁸ par bya ba'i phyir/	
/rten dang 'brel ¹⁹ ba'i klong ²⁰ gis ²¹ dbye/	
/sprul pa ²² khams gsum dag pa'i phyir/	
/sku gsum sprul pa'i klong gis dbye ²³ /	
/gang du 'bros pa'i dbang med par ²⁴ /	K96r
/phyag rgya bzhi yi ²⁵ klong gis dgug	
/nges par rten la dbab pa'i phyir/	
/dbab par bya ba'i klong gis bstim/	
/rten la gnas par bya ba'i phyir/	
/bcing bar bya ba'i klong gis sdoms ²⁶ /	
/nyon mongs sha mdangs dbye ba'i phyir/	
/sgrol ba gnas kyi ²⁷ klong gis gdab/	
/skye med chos kyi don mthong phyir ²⁸ /	
/don dam chos kyi bden pa bdar ²⁹ /	
/'khor ba'i gnas su ³⁰ mi 'khor phyir/	T78v(156)
/thun mtshon drug gi ³¹ klong gis gdab/	M202r(403)
/lha mams dgyes par bya ba'i ³² phyir/	
/brdung dang sdug bsngal bskyed pa dang/	G181r
/byang chub sems kyi klong gis bstab ³³ /	
/'khor ba'i gnas su ³⁴ 'khyams pa la ³⁵ /	
/thugs rje chen po thabs mkhas ³⁶ pas/	N87v
/skye ba med pa'i don mthong bas/	
/klong zhes rgyal bas ³⁷ de ltar gsungs/	

¹mams: MGTRNK 'di | ²pa: TRNK pa'i | ³gnyan: N gnyen | ⁴jig: TRNK 'jigs | ⁵lug: K lu | ⁶las: MGTRNK la | ⁷byed pa: T byed
⁸thibs: M thibs | ⁹phrag dog: TRNK phra dog | ¹⁰tshub: TRNK 'tshubs | ¹¹mkhregs: D mkhreg | ¹²sbyin: MGTRNK *sprin* | ¹³D poorly
printed: tsa phru not visible in either copy available to us, but presumably intended | ¹⁴chos: K chos | ¹⁵bande: MGTRNK ban dhe
¹⁶mna': MGTRN mnar; K mar | ¹⁷yin: MGTRNK ni | ¹⁸khugs: MGTRNK *zhugs*; D poorly printed: kha main letter slightly uncertain
in both copies available to us | ¹⁹brel: MGTRNK dbral | ²⁰klong: MGTRNK glong | ²¹gis: N gi | ²²pa: MGTRNK pas | ²³dbye:
MGTRNK dgye | ²⁴par: MGTRNK pas | ²⁵bzhi yi: TRNK bzhi'i | ²⁶sdoms: T bsdam; MGRN bsdam; K bsdams | ²⁷kyi: T kyis | ²⁸phyir:
R bas | ²⁹bdar: GTRK brdar; N bsdar | ³⁰gnas su: TR gnasu | ³¹mtshon drug gi: MG mtshon *dug* gi; T tshon *dug* gi; RN tshon *dug* gi;
K thugs rje chen po thun tshon *dug* gi (with partial deletion of vowel signs on thugs rje chen po) | ³²par bya ba'i: MGTRNK pa *bskyed*
pa'i | ³³bstab: MGTRNK bstan | ³⁴gnas su: R gnasu | ³⁵la: MGTRNK las | ³⁶mkhas: K khas | ³⁷bas: T bas//

/sku stod khro bo³⁸ chen po la/
 /sku smad lcags phur zur gsum pas³⁹/
 /stong gsum ma lus kun bkang nas/
 /bde bar gshegs pa'i thugs rje yi⁴⁰/
 /gang gis⁴¹ 'dul ba'i don bstan nas/
 /klong drug lha dbral dgug⁴² bstim⁴³ bya/
 /byin brlabs dbang bskur⁴⁴ byas nas ni/
 /nyi shu rtsa gcig kī la ya⁴⁵/
 /klad⁴⁶ la bskor zhing bzlas par⁴⁷ bya/
 /om lam hūm lam stambha nan⁴⁸/
 mo ha gha ya/
 bha ga wān⁴⁹/
 shi kri bi kri badzra hūm kā ra hūm hūm phaṭ phaṭ⁵⁰
 om badzra kī li kī la ya⁵¹/
 dzaḥ hūm baṃ hoḥ⁵²/
 sarba bighnan⁵³/
 badzra kī li kī la ya⁵⁴/
 hūm hūm phaṭ phaṭ⁵⁵/
 badzra hūm kā ra hūm phaṭ⁵⁶/
 badzra hūm kā ra hūm a⁵⁷/
 hūm pa ra bi dya na hūm phaṭ/
 sarba ā na ya hūm phaṭ⁵⁸/
 ha na ha na hūm phaṭ/
 da ha da ha hūm phaṭ/
 pa tsa pa tsa hūm phaṭ/ /
 bhan dha bhan dha hūm phaṭ⁵⁹/
 gr̥ḥṇa gr̥ḥṇa hūm phaṭ⁶⁰/
 ma tha ma tha hūm phaṭ⁶¹/
 tiṣṭha tiṣṭha hūm phaṭ⁶²/
 tstshindha tstshindha hūm phaṭ⁶³/
 bhindha bhindha hūm phaṭ⁶⁴/
 ta thā ya ta thā ya hūm phaṭ⁶⁵/
 drag po rdzas dang drag po sngags/
 /drag po lha dang drag po dkyus/
 /mthar⁶⁶ gnas drug gis nges par brdeg⁶⁷

K96v

R73r

M202v(404)

³⁸bo: TN bo'i | ³⁹pas: MGTRNK po | ⁴⁰yi: MGTRNK yis | ⁴¹gis: T gi | ⁴²dgug: N dgu | ⁴³bstim: RNK stim | ⁴⁴bskur: N skur | ⁴⁵ya: G yi | ⁴⁶klad: T klang | ⁴⁷par: MGTRNK pa | ⁴⁸om lam hūm lam stambha nan: D second lam unclear, & space for one letter after both occurrences of lam; MGN om lam hūm lam/ stam pa nan/; TRK om lam hūm lam/ stam pa nan/ | ⁴⁹bha ga wān: MGTRNK bha ga ban; R bha ga wan | ⁵⁰shi kri bi kri badzra hūm kā ra hūm hūm phaṭ phaṭ: MTRN shri kri bi kri/ badzra hūm kā ra/ hūm hūm/ phaṭ phaṭ/; G shi kri bi kri/ badzra hūm kā ra/ hūm hūm/ phaṭ phaṭ; K shi kri bi kri/ badzra hūm kā ra/ hūm hūm/ phaṭ phaṭ/ | ⁵¹om badzra kī li kī la ya: G om badzra kī li kī la ya; N om badzra kī li kī la ya; K om badzra kī la kī la ya | ⁵²dzaḥ hūm baṃ hoḥ: MG dzaḥ hūm baṃ ho; TRNK dza hūm baṃ ho | ⁵³sarba bighnan: MGTRNK sarba bigha nan; N basarba bigha nan | ⁵⁴badzra kī li kī la ya: MGTRNK badzra kī la ya | ⁵⁵hūm hūm phaṭ phaṭ: MGTRNK hūm hūm/ phaṭ phaṭ/ | ⁵⁶badzra hūm kā ra hūm phaṭ: MG badzra hūm kā ra hūm; TNK badzra hūm ka ra hūm phaṭ | ⁵⁷badzra hūm kā ra hūm a: TRK badzra hūm kā ra hūm/ a/; N badzra hūm ka ra hūm/ a/ | ⁵⁸hūm pa ra bi dya na hūm phaṭ/ sarba ā na ya hūm phaṭ/: MG hūm pa ra bida *tana* hūm phaṭ/ sarba ā na ya hūm phaṭ/; ?TR hūm para bida *tana* hūm phaṭ sarba ā na ya hūm phaṭ/; N hūm para bida *tana* hūm phaṭ/ sarba a na ya hūm phaṭ/; K hūm para bida *tana* hūm phaṭ/ sarba ā na ya hūm phaṭ/ | ⁵⁹bhan dha bhan dha hūm phaṭ: MGTRNK ban dha ban dha hūm phaṭ | ⁶⁰gr̥ḥṇa gr̥ḥṇa hūm phaṭ: G grihṇa grihṇa hūm phaṭ; TRK grihna grihna hūm phaṭ; N gri hna gri hna hūm phaṭ | ⁶¹ma tha ma tha hūm phaṭ/: R omits | ⁶²tiṣṭha tiṣṭha hūm phaṭ: MG tiṣṭa tiṣṭa hūm phaṭ; TRN tiṣṭa tiṣṭa hūm phaṭ | ⁶³tstshindha tstshindha hūm phaṭ: MGTRNK tstshin da tstshin da hūm phaṭ | ⁶⁴bhindha bhindha hūm phaṭ: MGTRNK bhin da bhin da hūm phaṭ | ⁶⁵ta thā ya ta thā ya hūm phaṭ/: MGRNK ta tha ya ta tha ya hūm phaṭ/; T omits | ⁶⁶mthar: N rmi bar | ⁶⁷brdeg: MG brdeb; TNK gdeb; R gdab

/rdo rje khros pa rtsa ba'i rgyud las/
 zhing bcu bsgral ba'i le'u ste bcu pa'o//

D181r
 G181v

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 11

sDe dge: Vol. Wa 181r.1; mTshams brag: Vol. Ji 202v(404).1; sGang steng: Vol. Ji 181v.1; gTing skyes: Vol. Sha 78v(156).7; Rig 'dzin: Vol. Sha 73r.3; Nubri: Vol. Sa 87v.6; Kathmandu: Vol. Sa 96v.4.

//de nas sras mchog lnga¹ bsgrub par² bya ba bstan te/
don dam skye med chos dbyings las/
/skye ba'i cho 'phrul skur ston pa/
/dbyings dang ye³ shes byin brlabs⁴ las/
/chu la⁵ chu bur rdol⁶ ba 'dra/
/hūṃ e yaṃ ra ko raṃ bhrūṃ⁷//
dzaḥ hūṃ baṃ hoḥ⁸/
om badzra kī li kī la ya⁹/
sarba bighnāṃ baṃ hūṃ phaṭ¹⁰/
su ru su ru pra su ru hūṃ phaṭ/
bi ta ya bi ta ya bid hūṃ phaṭ¹¹/
na maḥ santa bi sho ta ya bi bid hūṃ phaṭ¹²/
mā ra ya mā ra ya hūṃ phaṭ¹³/
'jigs¹⁴ byed sras mchog rnam¹⁵ pa lnga/
/gru gsum e yi¹⁶ dkyil 'khor na¹⁷/
/dug gsum bsgral ba'i zhing chen la/
/rū tra¹⁸ bsnol ba'i gdan steng du¹⁹/
/sku stod khro bo chen po la/
/sku smad zur gsum dbal gyis bzhugs²⁰/

/rdo rje khros pa rtsa ba'i rgyud las/
sras mchog lnga bsgrub²¹ pa'i le'u ste bcu gcig pa'o//

T79r(157)
N88r

K97r

¹lnga: MGTRNK lnga po | ²par: MGTRNK pa'i | ³ye: N yi | ⁴brlabs: MGN rlabs | ⁵la: MGTRNK las | ⁶rdol: K rdor | ⁷hūṃ e yaṃ ra ko raṃ bhrūṃ: MG hūṃ e yaṃ *kam* ra *kham* raṃ brum; TRN hūṃ e yaṃ *kam* raṃ *kham* raṃ brum; K hūṃ e yaṃ *kam* raṃ *kham* raṃ brum | ⁸dzaḥ hūṃ baṃ hoḥ: MGTRNK dza hūṃ baṃ ho | ⁹om badzra kī li kī la ya/: MG om badzra kī li kī la ya | ¹⁰sarba bighnāṃ baṃ hūṃ phaṭ: TRNK sarba bigha nan baṃ hūṃ phaṭ | ¹¹bi ta ya bi ta ya bid hūṃ phaṭ: MG bid da ya bi da ya bing hūṃ phaṭ; TNK bi da ya bi da ya bid hūṃ phaṭ; R bid da ya bi da ya bid hūṃ phaṭ | ¹²na maḥ santa bi sho ta ya bi bid hūṃ phaṭ: MG na ma sa *man* ta bi sho dha ya bing hūṃ phaṭ; TRN na ma sa *man* ta bi sho dha ya *bid* hūṃ phaṭ; K na ma sa *manta* bi sho dha ya *bid* hūṃ phaṭ | ¹³mā ra ya mā ra ya hūṃ phaṭ: T omits; RNK ma ra ya ma ra ya hūṃ phaṭ | ¹⁴jigs: TRN 'jig | ¹⁵nam: N mams | ¹⁶e yi: TRNK e'i | ¹⁷na: N ni | ¹⁸rū tra: MGTNK ru dra; R ru tra | ¹⁹steng du: MGTRN stengs su | ²⁰dbal gyis bzhugs: N dpal kyi bzhugs | ²¹bsgrub: T sgrub

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 12

sDe dge: Vol. Wa 181r.3; mTshams brag: Vol. Ji 202v(404).6; sGang steng: Vol. Ji 181v.5; gTing skyes: Vol. Sha 79r(157).4; Rig 'dzin: Vol. Sha 73r.6; Nubri: Vol. Sa 88r.3; Kathmandu: Vol. Sa 97r.2.

//de nas dam tshig dam pa 'di dag mchog tu bstan to¹/

/snga rabs² 'das pa'i sangs rgyas kyang/

/dam tshig 'di la brten³ nas⁴ grub⁵/

/da ltar bzhugs pa'i sangs rgyas kyang/

/dam tshig 'di la brten nas⁶ grub⁷/

/slad nas 'byon pa'i sangs rgyas kyang⁸/

/dam tshig 'di la brten nas⁹ 'grub/

/de phyir dam tshig theg chen 'di/

M203r(405); R73v

/phyi rabs sngags 'chang mams kyis srung¹⁰/

/dam tshig 'di ni sa gzhi¹¹ 'dra/

/sa la skye 'khrungs¹² kun skyed¹³ ltar/

/dam tshig gzhi yi sa gzhis ni¹⁴/

/sku dang ye¹⁵ shes skyed¹⁶ par byed/

G182r

/rtsa ba'i dam tshig gsum po dang//

yan lag dam tshig lnga mams las¹⁷/

ma 'das bsrungs na sangs rgyas yin/

/de las 'das na sems can yin/

/dam tshig gzhung bzhin bsrung ba¹⁸ la/

N88v

/dam can mams kyis bsgo¹⁹ ba nyan/

/gal te bsgo²⁰ ba ma nyan na/

/dam can nyid kyang rlag²¹ par 'gyur²²//

lha yang 'das na myos 'gyur²³ na/

/mal 'byor 'das na smos²⁴ ci dgos/

T79v(158)

/dam tshig 'di ni gtso²⁵ yin zhes²⁶/

/dpa' bo chen pos²⁷ yang dag bshad/

K97v

/dam tshig nyams pa'i snga ltas ni²⁸/

/bya ru mi rung sna tshogs byed/

/slob dpon bka'²⁹ slu smod pa³⁰ dang/

/lu gu rgyud la dbyen 'dogs dang/

D181v

/sngags dang phyag rgya rgyun bcad nas³¹/

/gzhan nas dngos grub thob 'dod pa/

/di yang nyams pa'i snga ltas³² yin/

/rdzas dang lag³³ cha mngon bstan³⁴ nas/

/pha rol gzhan la³⁵ sdig³⁶ byed cing³⁷/

/man ngag gting³⁸ nas ma thob par/

¹bstan to: MGTRNK bstan | ²snga rabs: T sngar (followed by a space marked by dots); N snga rab; K sngar sa | ³brten: N bsten | ⁴nas: MGTRNK pas | ⁵grub: MGTK 'grub; N bsgrub | ⁶nas: MGTRNK pas | ⁷grub: MGTRNK 'grub | ⁸kyang: MGTRNK mams | ⁹nas: MGTRNK pas | ¹⁰srung: MG bsrungs; TRN bsrung; K srung, but there appears to be a small space preceding, which might suggest an original prefixed ba has been deleted or faded. | ¹¹gzhi: TNK bzhi | ¹²khrungs: MGTRNK 'khrung; D poorly printed, unclear in both copies available to us | ¹³skyed: MGTRNK *skye* | ¹⁴gzhi yi sa gzhis ni: MGR 'di ni sa gzhi 'dra; TNK 'di ni sa bzhi 'dra | ¹⁵ye: N yi | ¹⁶skyed: T bskeyed | ¹⁷las: MGTRNK ni | ¹⁸bsrung ba: MGTRNK bsrungs pa | ¹⁹kyis bsgo: MG kyang bsgo; TRNK kyang sgo | ²⁰bsgo: TRNK sgo | ²¹rlag: MGTRNK brlag | ²²gyur: K gyur | ²³gyur: T gyur | ²⁴smos: TNK myos | ²⁵gtso: N btso | ²⁶zin zhes: MGTRNK bo yin | ²⁷pos: T po'i | ²⁸ltas ni: MG *rtags* ni; TRNK *rtags* yin | ²⁹bka': TRNK dka' | ³⁰smod pa: MGTRNK byed pa | ³¹nas: MG pa; K de; TN omit | ³²ltas: MGTRNK *rtags* | ³³lag: T lags | ³⁴bstan: N brtan | ³⁵gzhan la: MG gzhan las; TRNK gzhal las | ³⁶sdig: MG sdigs | ³⁷cing: MGTRNK dang | ³⁸gting: MGTRNK 'di

/a gtshar ³⁹ kha ⁴⁰ yis ngom ⁴¹ pa dang/ /rig pa'i rtsal dang ma ldan par/ /kha nas lha srin gnyan 'bod pa ⁴² / /'di rnams nyams pa'i snga rtags yin/ /mtshan dang ldan pa'i rig ⁴³ ma la/ /phrad nas sbyor ba ma byas dang/ /las ngan skyon can mtshan rdzogs pa/ /bsgral ba'i zhing bcu ma bsgral na/ /'di yang nyams pa'i snga ltas ⁴⁴ yin/ /dam tshig nyams pa'i snga ltas ⁴⁵ ni/ ⁴⁶ /rtsa ba gsum po nyams gyur ⁴⁷ na/ /rdo rje dmyal bar skye bar 'gyur/ /'dir yang ⁴⁸ nyes pa sna bcu 'ong/ /phyi ma ⁴⁹ na rag dmyal khams ⁵⁰ skye/ /'dir yang ⁵¹ nad dang sdug bsngal che/ / mdze ⁵² dang nad dang sdug bsngal sna tshogs 'ong/ /ma tshogs stong gis snying nas ⁵³ 'dren/ /sha za ⁵⁴ stong gis sha rus 'bral/ /'jig rten ma mo mkha' 'gro yang/ /dam tshig nyams pa'i bdud du 'bab ⁵⁵ / /ma mo kun kyang gshed du ⁵⁶ 'ong/ /tshe dang srog la bar chod ⁵⁷ byed/ / dam tshig 'di la mi ⁵⁸ gnas na/ /brtsams ⁵⁹ pa ⁶⁰ mi 'grub mya ngan non/ /dam tshig bsrungs pa'i ⁶¹ yon tan ni/ /ci bsam ⁶² las rnams 'grub par 'gyur/ /yi dam lha yi ⁶³ dngos grub thob/ /mkha' 'gro mang po ⁶⁴ 'khor zhing 'du/ /dngos grub rnam ⁶⁵ gsum rim bzhin thob/ / tshe dang bsod nams ⁶⁶ dbang thang 'phel/ /lha srin kun kyang de bzhin ⁶⁷ bkur ⁶⁸ / /dgra bgegs kun kyang gzhom zhing 'dul/ /bstan pa kun kyang dar zhing bsrung ⁶⁹ / /dam tshig 'di dag gtsor ⁷⁰ len na/ /grub par 'gyur ba ⁷¹ gdon mi za/ /dam tshig bsrung ba'i rim pa ni/ / rdo rje slob dpon pha ltar ⁷² khur/ /yum gyi dbang mo ma ltar khur/ /mched dang lcam dral ⁷³ spun ltar brtse ⁷⁴ / /nyin dang mtshan du dus med par/ /sngags dang phyag rgya rgyun mi gcod ⁷⁵ /	M203v(406)	G182v	R74r	N89r	K98r	T80r(159)	M204r(407)
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³⁹D poorly printed; uncertain in both copies available to us | ⁴⁰gtshar kha: MGT *tshar* kha; R *tsha ra*; NK *tsha ra kha* | ⁴¹ngom: MGTRNK ngoms; D main letter nga uncertain: dom might be intended. | ⁴²bod pa: TNK 'khor ba; R 'khor pa | ⁴³rig: MG gzungs
⁴⁴ltas: MG rtags | ⁴⁵ltas: MG rtags | ⁴⁶mtshan dang ldan pa'i rig ma la/phrad nas sbyor ba ma byas dang/las ngan skyon can mtshan rdzogs pa/ /bsgral ba'i zhing bcu ma bsgral na/'di yang nyams pa'i snga ltas yin//dam tshig nyams pa'i snga ltas ni/: TRNK omit
⁴⁷gyur: MGTRNK 'gyur | ⁴⁸yang: TRNK kyang | ⁴⁹ma: MGTRNK mar | ⁵⁰khams: MGTRNK bar | ⁵¹yang: TRNK kyang | ⁵²mdze: R mdzes | ⁵³gis snying nas: TRNK gi snying gis snying nas | ⁵⁴za: D zan | ⁵⁵bab: TR bab | ⁵⁶gshed du: R gshedu | ⁵⁷chod: MGTRNK chad | ⁵⁸mi: N ma | ⁵⁹brtsams: K brtsam | ⁶⁰pa: MGTRNK pas | ⁶¹bsrungs pa'i: TK bsrungs ba'i; R bsrung ba'i | ⁶²bsam: MGTRNK brtsams | ⁶³lha yi: TRNK lha'i | ⁶⁴mang po: MGTRNK *ma chen* | ⁶⁵rnam: TNK rnams | ⁶⁶nams: N nam | ⁶⁷kyang de bzhin: T de bzhi; N gyi de bzhin (gyi superscripted); K de bzhin | ⁶⁸bkur: MGTRNK khur | ⁶⁹bsrung: TNK srung | ⁷⁰gtsor: N btsor | ⁷¹ba: TRNK bar
⁷²ltar: MGTRNK bzhin | ⁷³dral: N bral | ⁷⁴brtse: TRNK rtse | ⁷⁵gcod: N chad

/ma yengs gsal⁷⁶ ba'i don brtson pa/
 /'di yang bsrung ba'i rim pa yin/
 /mnyan⁷⁷ bsam⁷⁸ thos pa rgya bskyed nas/
 /'du dzi'i⁷⁹ dbang du mi gtong bar/
 /rtag tu sgrub⁸⁰ la brtson byed pa/
 /'di yang bsrung ba'i⁸¹ rim pa yin⁸²/
 /pha rol dam nyams dgra bo la/
 /dmod btsug⁸³ kha tsho mi zer bar⁸⁴/
 /gsang zhing bstun⁸⁵ nas las byed pa/
 /'di yang bsrung ba'i⁸⁶ rim pa yin⁸⁷/

D182r

G183r

/rdo rje khros⁸⁸ pa rtsa ba'i rgyud las/
 dam tshig bstan pa'i le'u ste bcu gnyis pa'o//

⁷⁶gsal: MGTRNK *gsang* | ⁷⁷mnyan: TNK gnyan | ⁷⁸bsam: MGTRK bsams | ⁷⁹dzi'i: G 'dzin | ⁸⁰sgrub: MGTRNK bsgrub | ⁸¹ba'i: GTRN pa'i | ⁸²yin: TNK bzhin | ⁸³dmod btsug: MG dmod btsugs; TRN smod gtsugs; K smos btsugs | ⁸⁴bar: MGTNK ba | ⁸⁵bstun: TRNK brtul | ⁸⁶ba'i: TRNK pa'i | ⁸⁷yin: T bzhin | ⁸⁸khros: D phur

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 13

sDe dge: Vol. Wa 182r.2; mTshams brag: Vol. Ji 204r(407).4; sGang steng: Vol. Ji 183r.2; gTing skyes: Vol. Sha 80r(159).4; Rig 'dzin: Vol. Sha 74r.6; Nubri: Vol. Sa 89r.5; Kathmandu: Vol. Sa 98r.5.

[illegible]

¹nam par: MGTRNK *omit* | ²zhugs: N bzhugs | ³lus: R lung or lus | ⁴dang: MGTRNK gyi | ⁵mnyes: N nyes | ⁶su dag: TN dag; R dag
dbul (dbul subscribed attached by dots) | ⁷dbul: MGTRNK 'bul | ⁸bka': MTRNK dka' | ⁹rim pa dang: K rim dang | ¹⁰pa'i: MGTRNK
pa | ¹¹rlabs: MGTRNK brlabs | ¹²ji: MGTRNK ci | ¹³bzhag: MG gzhang | ¹⁴nas: MGTRNK la | ¹⁵la: MGTRNK nas | ¹⁶dang: MGTRNK
lga | ¹⁷dag: T dag dag | ¹⁸rgyan: TRNK brgyan | ¹⁹pa: MGTNK bu; R ba | ²⁰gul zhang 'bar: MG 'gul zhang 'phar; TRNK dgul cing
'phar | ²¹bzhad: TRNK bzhang | ²²nam mkhar: TRK namkhar | ²³nas ni: MG pa ni; TRNK pa dang | ²⁴'khor du: MGTRNK *du ni*
²⁵bres: TRN bris; K omits | ²⁸slob: K slo | ²⁹gcig: TRNK cig | ³⁰g.yogs: TRNK g.yog; D final sa subscribed | ³¹kyis bkru: MG kyis
bkru; TRNK kyi dkru | ³²tshogs: T tshog | ³³pa: MGTRNK par | ³⁴yi: MGTRNK yi (K corrected from yis) | ³⁵thams cad: R thamd
³⁶dbang skur: MGTRNK 'bab 'gyur | ³⁷kyi: TRNK kyis | ³⁸gzhang: TRN bzhang | ³⁹rje'i: TRNK rje

/ ⁴⁰ bdag gi ⁴¹ dad pas 'jug par bgyi/	
/'joms ⁴² byed rdo rje chen po yis ⁴³ /	
/bdag la dbang mchog de ring stsol ⁴⁴ /	D182v
/nga ⁴⁵ ni ye shes rdo rje ste/	
/nyon mongs rnam rtog ⁴⁶ 'joms pa'i phyir/	K99r
/'joms byed rdo rje chen po 'di/	
/de ring khyod la sbyin par bya ⁴⁷ /	
/'joms byed chen po'i dkyil 'khor du/	
/sku gsung thugs kyi rdo rje che ⁴⁸ /	
/mam rtog gzhom phyir ye shes gsal/ /	
sangs rgyas bdag la dbang ⁴⁹ ldan shog	M205r(409); N90r
/e ma ho rigs kyi bu khyod kyis/	
/gang la phog pa ⁵⁰ yi dam lha/	
/me tog dam pa dor bar gyis ⁵¹ /	
/dpal chen rdo rje gzhon nu dang/	
/yum chen 'khor lo rgyas ⁵² 'debs gnyis/	
/g.yon nas yum gyis ⁵³ yab la 'khyud ⁵⁴ /	
/phyag gis bum pa rab tu blangs ⁵⁵ /	
/ye ⁵⁶ shes dbang gi chu bo 'di/	
/nyon mongs ma gos dkar la 'tsher ⁵⁷ /	
/skal ⁵⁸ ldan rigs kyi bu khyod la/	R75r
/spyi bor ⁵⁹ bum pa'i ⁶⁰ dbang bskur bas/	
/nyon mongs gsum dang dug gsum sbyangs/	G184r
/dbang gi chu bo rgyun bzhin 'bab/	
/om badzra kī li kī la ya sarba bighnān bam hūm phaṭ/ ⁶¹	T81r(161)
/dbang bskur yi dam lhar bskyed ⁶² la ⁶³ /	
/lus kyi dkyil 'khor rdzogs par bskyed/	
/sku dang gsung dang thugs kyi dbang/	
/phan pa'i dbang dang nus pa'i dbang/	
/dur khrod ⁶⁴ dbang dang dam ⁶⁵ rdzas dbang/	
/rim pa bzhin du bskur ⁶⁶ bar bya/	
/phur pa'i dbang dang 'debs pa'i dbang/	
/drag po'i las su gyur pa yi ⁶⁷ /	
/kun kyang ma lus dbang du bskur/	
/srid pa'i phur bu sgrub ⁶⁸ pa dang/	
/dbang dang dngos grub blang ba'i phyir/	
/ye shes khro bo gshegs su ⁶⁹ gsol/	K99v
/khro bo chen po gshegs nas kyang/	
/rtags dang mtshan ma bstan pa dang/ ⁷⁰	
/kī la ya yi dngos grub stsol ⁷¹ /	
/gsang ba'i dbang mams bskur ba'i phyir/	
/dbang gi ⁷² stegs bu rab brtsegs ⁷³ la/	M205v(410)

⁴⁰/ : TNK omit both shads, conflating the two yig-rkang into one; R has the two shads superscribed, small | ⁴¹gi: TRNK gis | ⁴²joms: N 'jom; D final sa subscribed | ⁴³yis: MGTRNK 'di | ⁴⁴stsol: MGTRNK gsol | ⁴⁵nga: N da | ⁴⁶rtog: TRNK rtogs | ⁴⁷bya: TRNK byed | ⁴⁸che: MGTRNK ste | ⁴⁹dbang: MGTRNK 'bab | ⁵⁰pa: MGTRNK pa'i | ⁵¹bar gyis: M ba gyis; G ba gyi; TRNK ba bgyi | ⁵²rgyas: TNK rgyal | ⁵³gyis: TK gyi | ⁵⁴khyud: TRNK khyud | ⁵⁵blangs: MGTRN blang | ⁵⁶ye: N yi | ⁵⁷tsher: TRNK tsher | ⁵⁸skal: TRN bskal | ⁵⁹bor: TRNK bo | ⁶⁰pa'i: MGTRNK pas | ⁶¹om badzra kī li kī la ya sarba bighnān bam hūm phaṭ: MG om badzra kī li kī la ya/ /sarba big nan bam hūm phaṭ; T om badzra kī li kī li ya/sarba bigha nan bam hūm phaṭ/ RNK om badzra kī li kī la ya/sarba bigha nan bam hūm phaṭ/ | ⁶²bskyed: TRNK skyed | ⁶³la: N kyang | ⁶⁴khrod: N khros | ⁶⁵dam: K dam dam | ⁶⁶bskur: K bskang | ⁶⁷yi: K yis | ⁶⁸sgrub: MGTRNK bsgrub | ⁶⁹gshegs su: RN gshegsu; K gshed su | ⁷⁰rtags dang mtshan ma bstan pa dang/: TRNK omit | ⁷¹stsol: MGTRN gsol; (K deletes initial ga as a correction) | ⁷²gi: MGR gis | ⁷³brtsegs: MG brtsigs; TRNK btsigs

/sha rtsi dkar la lchang lo'i skra/
 /padma'i mchu⁷⁴ la so tshags⁷⁵ dam⁷⁶/
 /smin mtshams bar yang ma chad par⁷⁷/
 /tshes brgyad zla ba'i mig 'dra ba/
 /slob dpon gnang ba'i thugs rje bskyed/
 /yum gyis dus gsum bde⁷⁸ gshegs bskyed/
 /dzaḥ hūṃ baṃ hoḥ⁷⁹/
 sa ma ya ho/
 sa ma ya stwaṃ⁸⁰/
 a nu rā ga yā mi⁸¹/
 a nu rā ga ya ho⁸²/
 /dzaḥ hūṃ baṃ hoḥ⁸³/
 /hūṃ hūṃ hūṃ/
 a a a/
 /de bzhin byang sems phab nas ni/ /
 ji⁸⁴ ltar 'jug⁸⁵ pa bzhin du bskur/

 /rdo rje khros pa rtsa ba'i rgyud las/
 dbang gi le'u ste bcu gsum pa'o//

N90v

D183r

⁷⁴mchu: TNK chu | ⁷⁵tshags: MGTRNK thags | ⁷⁶dam: T ngam | ⁷⁷par: MGTRNK pa | ⁷⁸bde: TNK bder | ⁷⁹dzaḥ hūṃ baṃ hoḥ: MG dzaḥ hūṃ baṃ ho; TRNK dza hūṃ baṃ ho | ⁸⁰sa ma ya stwaṃ: T sa ma ya stam; NK sa ma ya stam | ⁸¹a nu rā ga yā mi: TRK a nu rāga ya hūṃ; N a nu ra ga hūṃ (superscribed in margin) | ⁸²a nu rā ga ya ho: MG a nu rā ga yā haṃ; TK a nu rāga ya haṃ; R a nu rā ga ya haṃ; N a nu ra ga ya haṃ | ⁸³dzaḥ hūṃ baṃ hoḥ: MG dzaḥ hūṃ baṃ ho; TRNK dza hūṃ baṃ ho | ⁸⁴ji: MGTRNK ci | ⁸⁵'jug: MGTRNK 'dug

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 14

sDe dge: Vol. Wa 183r.1; mTshams brag: Vol. Ji 205v(410).4; sGang steng: Vol. Ji 184v.1; gTing skyes: Vol. Sha 81r(161).6; Rig 'dzin: Vol. Sha 75r.6; Nubri: Vol. Sa 90v.2; Kathmandu: Vol. Sa 99v.4.

//de nas tshogs sgrub¹ pa² nam par spros te/
tshogs kyi dkyil 'khor dam pa 'dir³/
/'byor pa⁴ phun sum⁵ tshogs byas la//
byin rlabs⁶ tshogs kyi dkyil 'khor du/
/bsam pa dag⁷ gis⁸ rab⁹ bsam¹⁰ la/
/snod ni a las nam par dag
/bcud ni hūṃ las bsam par bya/
/yaṃ gis¹¹ 'bar ba'i me bskyod¹² nas/
/raṃ gyi¹³ me yis¹⁴ a zhu nas/
/bcud kyi¹⁵ hūṃ la thim par gyur¹⁶/
/hūṃ ni nam par zhu gyur nas/
/phyogs bcur¹⁷ 'od zer 'phros pa las/
/dus gsum rgyal ba'i thugs dam bskul/
/slar 'dus bdud rtsi nyid du gyur¹⁸/
/bdud rtsi byin rlabs¹⁹ chen po yis^{20/21}
/ye shes lha la mchod par dbul²²/
/bdag la bdag mchod mnyam nyid²³ thim/
/'od zer gsum du nam par gsal/
/dkar dmar nag po'i 'od dang gsum/
/dbul dang bshags²⁴ pa bstab²⁵ par²⁶ bya/
/dgug dang bcing dang bsgral ba dang/
/rim²⁷ pa bzhin du rdzogs par bya/

R75v

T81v(162)

K100r

M206r(411)

/rdo rje khros pa rtsa ba'i rgyud las/
/tshogs sgrub²⁸ pa'i le'u ste bcu bzhi pa'o//

¹sgrub: MGTRNK bsgrub | ²pa: MGTRNK pa la | ³'dir: MGTRNK 'di | ⁴D poorly printed and unclear in both copies available to us
⁵sum: TK gsum | ⁶rlabs: MGTRNK brlabs | ⁷bsam pa dag: M bsang ba dag; GTRN *gsang ba* dag; K gsang bdag | ⁸gis: TNK gi | ⁹rab: MG rabs | ¹⁰bsam: MGTRNK *bsangs* | ¹¹yaṃ gis: MG yaṃ gyis; TRNK yang gi | ¹²bskyod: TRNK bskyed | ¹³gyi: MGTRNK gyis
¹⁴me yis: MG me yi; TRNK me'i | ¹⁵kyi: MG kyis | ¹⁶gyur: MGTRNK 'gyur | ¹⁷bcur: MGTRNK bcu | ¹⁸gyur: TRNK 'gyur | ¹⁹rlabs: TRK brlabs | ²⁰yis: N yin | ²¹G inserts: /ye shes lha la mchod pa yis/ | ²²par dbul: MGTRNK pa 'bul | ²³mnyam nyid: MGTRNK *bdag gnyis*; N bdag nyid | ²⁴bshags: TRNK bshams | ²⁵bstab: R bstabs | ²⁶par: MGTRNK pa | ²⁷rim: RNK rims (N final sa subscribed, tiny) | ²⁸sgrub: MGTRNK bsgrub

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 15

sDe dge: Vol. Wa 183r.4; mTshams brag: Vol. Ji 206r(411).3; sGang steng: Vol. Ji 184v.6; gTing skyes: Vol. Sha 81v(162).3; Rig 'dzin: Vol. Sha 75v.3; Nubri: Vol. Sa 90v.6; Kathmandu: Vol. Sa 100r.3.

//de nas thams cad bsdus pa'i dkyil 'khor rnam par bsdus nas¹/ N91r
dkyil 'khor 'dom² gang gru bzhi la/
/dri yi³ rgyal po lnga yis byug
/mthing nag gru gsum drag⁴ po la/
/drag po hūṃ gis mtshan pa bri⁵/
/sgo dang rta babs de bzhin no⁶/
/lcags sam⁷ seng ldeng phur pa la⁸//
mthing nag dar⁹ gyi cod pan can/
/nyung dkar¹⁰ rgyal po dag dang ni/ G185r
/gu gul¹¹ sbyar ba¹² la sogs¹³ pa/
/dbang bskur rim par¹⁴ byas nas su/
/drag po gru gsum dbus su¹⁵ dgod¹⁶/
/sha khrag sna tshogs gtor ma dang/
/rim pa bzhin du skur bskyed¹⁷ bya¹⁸/
/mchod pa dbul¹⁹ zhing phrin²⁰ las bcol/
/sgrub chen las rnams byas nas ni²¹/
/klong gi²² bya ba'i las byas nas/
/bstab cing bsregs²³ te²⁴ 'phang ba dang/
/mnan²⁵ te las bzhis²⁶ mtha' brtul bya/
/tshe bstim bkra shis²⁷ gtor ma btang²⁸/
/rdo rje khros pa rtsa ba'i rgyud las/
dpa' bo gcig²⁹ pa sgrub³⁰ pa'i le'u ste bco³¹ lnga pa'o// D183v; M206v(412); K100v

¹nas: MGTRNK te | ²dom: MGTRNK mda' | ³dri yi: TRNK dri'i | ⁴drag: D nag | ⁵bri: T bris | ⁶bzhin no: N bzhino | ⁷sam: MGTRNK dang | ⁸la: MGTRN bri; K bri or bris - unclear | ⁹dar: T rar | ¹⁰nyung dkar: MGR nyungs kar; TNK nyung kar | ¹¹gu gul: K gul gul
¹²ba: MGTRNK ma | ¹³sogs: D sog | ¹⁴par: MGTRNK pa | ¹⁵dbus su: MG dbusu | ¹⁶dgod: TK dgong; N dgods | ¹⁷bskyed: TRNK skyed | ¹⁸bya: K pa | ¹⁹dbul: N 'bul | ²⁰phrin: MGTRNK 'phrin | ²¹sgrub chen las rnams byas nas ni: MGTRNK bsgrub pa chen po'i las byas nas | ²²gi: MGTRNK ni | ²³bsregs: MG bsreg; TRNK sreg | ²⁴te: MGTRNK ste | ²⁵mnan: TNK gnan | ²⁶bzhis: MGTRNK bzhi'i
²⁷bkra shis: T bkris | ²⁸btang: MGTRNK gtang; N gtad | ²⁹gcig: TNK cig | ³⁰pa sgrub: MGTRNK tu bsgrub | ³¹bco: K bcwo

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 16

sDe dge: Vol. Wa 183v.1; mTshams brag: Vol. Ji 206v(412).1; sGang steng: Vol. Ji 185r.4; gTing skyes: Vol. Sha 81v(162).7; Rig 'dzin: Vol. Sha 75v.7; Nubri: Vol. Sa 91r.4; Kathmandu: Vol. Sa 100v.1.

//de nas nyung dkar¹ gu gul rakta² gsum sgrub pa³ ⁴ gsungs te/
mtshan ma ngan pa'i thod pa ru/
/gsum po so sor blug⁵ byas la/
/tsher ma'i shing gis⁶ kha bcad⁷ la/
/dkar nag sbra ni phub byas la/
/lam po che yi⁸ rgya gram⁹ du/
/ma grub bar du de bzhin bya/
/gzhan yang¹⁰ gru gsum¹¹ mthing nag bsgom/
/om badzra kī li kī la ya hri la shag dzwa la ni hūm phaṭ¹²/
du ba rlangs dang¹³ me 'od dang/
/'gul dang khol¹⁴ ba la sogs 'byung¹⁵/
/de bzhin rtags¹⁶ la phebs¹⁷ pa dang/
/nyung dkar¹⁸ dbang po rnam lngar brab¹⁹/
/dri²⁰ chen dri chu rkyen las bskyed/
/bdud kyi nyi ma bkra²¹ mi shis/
/ngan pa'i dus su²² 'di dag sgrub²³/
/rdo rje khros pa rtsa ba'i rgyud las/
rdzas sgrub²⁴ pa'i le'u ste bcu drug pa'o//

R76r

T82r(163)

N91v

¹nyung dkar: MGR yungs kar; T yung dkar; NK yungs dkar | ²rakta: MGTRNK rag ta; R rak ta | ³sgrub pa: MGTRNK bsgrub par | ⁴D space for one letter | ⁵blug: MGTRNK blugs | ⁶gis: TK gi | ⁷bcad: TNK gcad | ⁸yi: MGTRNK 'am | ⁹gram: TK 'gram | ¹⁰gzhan yang: MGTRNK *gzhal yas* | ¹¹gsum: N gsum | ¹²om badzra kī li kī la ya hri la shag dzwa la ni hūm phaṭ/: MGTRNK om badzra kī li kī la ya hri la shag dza *pa* ni hūm phaṭ/; R om badzra kī li kī la ya /hri la shag dza *pa* ni hūm phaṭ/ | ¹³dang: MGTRNK pa | ¹⁴khol: K 'khol | ¹⁵ba la sogs 'byung: MGTRNK la sogs pa 'byung | ¹⁶rtags: TNK rtag | ¹⁷phebs: MGTRNK *thebs* | ¹⁸nyung dkar: MGR yungs kar; TK yungs dkar; N yung dkar | ¹⁹lngar brab: MGTRNK lnga *ru* | ²⁰dri: MGTRNK *rin* | ²¹bkra: K kra | ²²dus su: R dusu | ²³sgrub: MGTRNK bsgrub | ²⁴rdzas sgrub: MGTRNK rdzas *gsum* bsgrub

THE CRITICAL EDITION OF THE *RDO RJE KHROS PA* CHAPTER 17

sDe dge: Vol. Wa 183v.3; mTshams brag: Vol. Ji 206v(412).5; sGang steng: Vol. Ji 185r.7; gTing skyes: Vol. Sha 82r(163).3; Rig 'dzin: Vol. Sha 76r.3; Nubri: Vol. Sa 91v.1; Kathmandu: Vol. Sa 100v.4.

//e ma ho phyogs bcu dus bzhir ni¹/
/skye ba med pa'i chos nyid las/
/log par 'khyams pa bsgral slad du/
/drag po rtsa ba'i rgyud 'di gsungs/
/skal ldan yang rab² blo can dang/
/theg pa mchog³ la rtogs pa che/
/rtsol ba che zhing shes rab rno/
/bsam⁴ pa dag par gyur pa la/
/rgyud 'di yongs su⁵ gtad par bya/

G185v

/rdo rje khros pa rtsa ba'i rgyud las/
rgyud⁶ gtad pa'i le'u ste bcu bdun pa'o⁷//

//rdzogs so//⁸

/rgya gar gyi slob dpon padma 'byung gnas dang/
bod kyi lo tsā ba⁹ ngam¹⁰ 'bres¹¹ les bsam yas kyi mchims phu¹² dge¹³ gong du bsgyur cing¹⁴ zhus te gtan la
phab pa'o//¹⁵

M207r(413)

K101r

¹e ma ho phyogs bcu dus bzhir ni: MG *a ho phyogs bcu dus bzhi'i rang bzhin ni*; TRNK *a ho phyogs dus bzhi'i rang bzhin ni* | ²yang rab: M yang rabs; GRNK *ya rabs*; T ya rab | ³mchog: MGTRNK *mtho* | ⁴bsam: TK bsams | ⁵yongs su: TR yongs | ⁶rgyud: M rgyu; G rgyud with final da as correction | ⁷bcu bdun pa'o: MG bcu bdun pa rdzogs s.ho; TNK bcu bdun pa rdzogs so; R bcu bdun pa rjogs so | ⁸//rdzogs so//: MGTRNK omit | ⁹lo tsā ba: MGTRNK lo ts̥sha ba/ | ¹⁰ngam: N dam | ¹¹'bres: MGTN *'bre sal* (tsheg positioning in TN slightly uncertain, possibly 'bres la); R 'bre sa (it appears that an original 'bres has been emended by a tiny tsheg above the line); K bre sal | ¹²mchims phu: MG 'chims phu; TRNK 'chings bu | ¹³dge: K ge | ¹⁴du bsgyur cing: TN sgyur zhing; RK du sgyur zhing
¹⁵G inserts: //dge bar gyur cig

PART 4: APPENDICES

THE STEMMA OF THE *PHUR PA BCU GNYIS* [PCN]

In editing the *Phur pa bcu gnyis*, there was particular concern regarding the placement of the highly corrupt version from the Kathmandu NGB manuscript: was Kathmandu really on a separate branch to gTing skyes and Rig 'dzin? Should we accept its abundant and often major single errors as stemmatic evidence?¹ Or was this all just one-off chaos? And were its sporadic correct readings against gTing skyes and Rig 'dzin's shared errors mere coincidence and casual conjectural correction—or something more? Because the manuscript was so corrupt, the signal-to-noise ratio was very poor. Happily, our new data completely vindicates our original choice. Our recent collation of Nubri shows it shares a significant proportion of Kathmandu's major errors in opposition to all other editions, including gTing skyes and Rig 'dzin, confirming Kathmandu as belonging to a branch separate from the gTing skyes and Rig 'dzin.

Mayer's 1996 edition of the *Phur pa bcu gnyis* requires a readjustment after our collating of a number of chapters of the Nubri ms NGB for the first time (we have not yet collated sGang steng-b's *Phur pa bcu gnyis* beyond a small fragment, and we regret to say that with such a long text, it might be some time before we find the time to do so to the necessary degree of accuracy that renders stemmatic analysis viable). The neatest way to summarise the data is through looking at the stemma – but take note that this is a summarised discussion of a pragmatic stemma, not a historical one; and that we do not yet have any concrete evidence of horizontal transmission, so we can only proceed as though there is none. As elsewhere in this book, the sigla used are: D = sDe dge; G = sGang steng-b; K = Kathmandu; M = mTshams brag; N = Nubri; R = Rig 'dzin (formerly W for Waddell); T = gTing skyes.

In the *Phur pa bcu gnyis*, a striking feature is the uniqueness of D. In hundreds of instances D has distinctive readings against all the other editions. In most cases, D's variants are gramatically and orthographically superior. D also avoids most of the considerable loss of text through eyeskip that is so characteristic of all the other editions. Some of D's unique readings are major, others are minor. We have obvious evidence of recensional activity in D, through marginal notes not found elsewhere that explicitly report editorial activity. Also, D's Sanskrit renderings are uniformly regularised to 18th century norms, where all other editions share Sanskrit readings that resemble the older Kanjur editions in not marking long Sanskrit vowels and other archaisms. In addition, D has a few unique errors, usually but not always quite trivial. Of course, we have external evidence that D is the product of major editorial activity and of conflation: but the direct internal evidence for this is not interpretable by us now. Since, as far as we know, none of D's *ma phyi* or exemplars are extant, we have no certain way of knowing which of its readings against TRNK and M might be inherited—i.e., where D might have followed correct exemplars against the errors of the other surviving editions, or which are recensional, i.e., where D's editors have emended the tradition themselves. Even those explicitly recensional interventions recorded in its marginal notes might conceivably derive from its no longer extant *ma phyi*, rather than from the sDe dge editorial team. It is even logically possible (if rather improbable) that its corrected Sanskrit came from some of its exemplars. Nor can we know which readings might derive from which of D's several exemplars.

If the NGB parallels the Kanjur's evolutionary pattern, mTshams brag and sGang steng-b might represent an old tradition because their doxography is quite messy: all other editions are better ordered. But there might be other reasons for this Bhutanese edition's doxographical untidiness, we should not jump to conclusions of antiquity on this evidence alone. Stematically in the *Phur pa bcu gnyis*, M shares a great many errors with TRNK against D, although TRNK also share a number of errors against DM's correct readings. Overall, M is closer to the TRNK family than to D. This could suggest TRNK are descended

¹ Major single errors in a manuscript can only prove conclusively that no other extant version descended from it, but when there are many errors, the likelihood of it being further removed from the common ancestor increases.

directly from M—but this does not seem to be the case, since M has unique errors all of its own, including very major omissions of indispensable text, that are not omitted in either TRNK or D. So it looks like TRNK and M shared a common ancestor at some point, but that TRNK are not direct descendants of M.

As explained above, we have not yet collated sGang steng-b's version of the *Phur pa bcu gnyis*, but if, after collation, it turns out to show the same kind of extremely close relation to mTshams brag as evidenced in the *Myang 'das* and the *rDo rje khros pa*, we will have adequate evidence to change the stemma: a further hyparchetype will need to be introduced as the common ancestor of the mTshams brag and sGang steng-b versions of the *Phur pa bcu gnyis*. According to some external sources, such a common ancestor did exist – in the form of a South Tibetan (lHo brag lHa lung – a Padma Gling pa centre) common exemplar of the four Bhutanese NGB copies held at Shar phyogs sGra med rtse, mTshams brag and (two at) sGang steng. We discuss this at greater length below.

As for the relationships between TRNK: here, as mentioned above, we can improve the initial stemma. While it was correct that TR and K belonged to different branches of the tradition, the collation of N now reveals the relation of those branches to each other more clearly. In collating N, we found that it shares significant major errors with K that no other edition has: for example, in Chapter 3, only N and K conflate two lines to produce a single nonsensical and unmetrical line.² There are also other shared errors. For this reason, N's shared errors with K also now show that K (or NK) cannot derive from an hyparchetype c that was also the ancestor of the parent of T and R, as the initial stemma hypothesised (see Fig. 1). At the time, we expressed great concern that the disastrously corrupt K's sporadic agreements with DM in correct minor readings against TR's shared errors might be purely coincidental; all these readings were decidedly trivial, and since K was such an extraordinary mess throughout, it would be rash, we argued at length, to see any stemmatic patterns in it at all. Yet this was all we had for the positioning of K's branch on the stemma, so we used it very provisionally, hedged in by caveats. With a significant proportion of N now collated into the picture as well, it is clear the caveats were well founded: there is a strong probability that K's sporadic agreements with DM against many of TR's trivial errors were coincidental. At least, N mostly does not share them—yet some of N's really major errors are carried by K as well. Current stemmatic theory reinforces the view that one should not use trivial errors as a basis without due caution: it is sounder to rely on really major shared errors that cannot be attributed to coincidence, casual conjectural correction by a scribe, or regional style—and in some ways fortunately, NGB texts are quite often rich in such major errors. The conflation of two lines to produce a single nonsensical unmetrical line in Ch 3 of the NK versions of the *Phur pa bcu gnyis* is just such an example. Neither coincidence nor conjecture are at all likely independently to provide such an agreement in error, and the probability of any two texts coincidentally sharing several such major errors becomes extremely remote.

However we have found no occasions where TR have major errors not shared also by NK;³ although, the converse does happen, since NK share major errors not found in TR. Hence in the new stemma (Fig. 2), we will show TR as deriving from an hyparchetype c which is also an ancestor of the text d from which NK derive. Thus TR and K (now joined by N), exchange positions from the old stemma. As anticipated, the collation of N has thus enabled a much better view of the whole picture.

We should add, K cannot be a parent of N because K has a huge mass of errors, sometimes extremely major, not shared by N (or any other text for that matter). Nor is N likely to be the parent of K, since N has significant errors and some omissions not shared by K (or any other text).⁴ There is, of course, a remote possibility of horizontal transmission into K that enabled it to avoid these errors of N, but it is most improbable that a copy as slapdash as K was produced with enough care to select correct readings from a

² /dngos grub thams cad 'byung ba'i gnas/ /bde gshegs ngo mtshar khyod la 'dus/ > /dngos grub thams cad ngo mtshar khyod la 'dud/

³ There are minor errors which *might* suggest that TR share an ancestor not shared with NK, yet at this stage, we do not feel that these carry enough weight to justify a firm conclusion. This might change once we have been able to collate the entire text of N and to assess the likelihood of TR's shared errors indicating anything more than chance agreements.

⁴ For example, N omits three lines that K and all other versions include.

second source. T and R also have some major unique errors all of their own, which ostensibly rule out parental relations either way—but since their major unique errors are few, the exclusion of such a relationship is very much less certain.

We have not yet identified clear instances of horizontal transmission among TRNK and MG and with so few witnesses available for each area of the tradition, any that might exist will be hard to identify. In fact, we have no direct evidence so far for horizontal transmission anywhere – although we know from historical sources that it must have happened on many occasions. Obviously, the search for concrete evidence of horizontal transmission is a key concern. But even if it is found, there is a reasonable chance it might not change the basic structure of this pragmatic stemma, although some broken lines would have to be added to the diagram to represent the horizontal transmission. Of course, we could also add an arbitrary number of broken lines issuing out of and into empty space, to show the unknown number of lost witnesses that must have existed, but that would be a bit messy and achieve no purpose. I hope that people looking at this pragmatic stemma recall we are not showing an historical diagram, much less the many lost editions. We are only showing the apparent relationships between our available extant witnesses according to their textual variants: groupings rather than proven relationships.

Fig 1: Old stemma of the *Phur pa bcu gnyis*, without the Nubri version

D = sDe dge xylograph NGB, Volume Pa (176r-251v)
M = mTshams brag ms NGB, Volume Dza (393r-507r)
T = gTing skyes ms NGB, Volume Dza (1r-100r)
R = Rig 'dzin Tshe dbang nor bu ms NGB, Volume Dza (1r-91r)
N = Nubri ms NGB, Volume Ma (55r-156r)
K = Kathmandu ms NGB, Volume Ma (37r-129v)

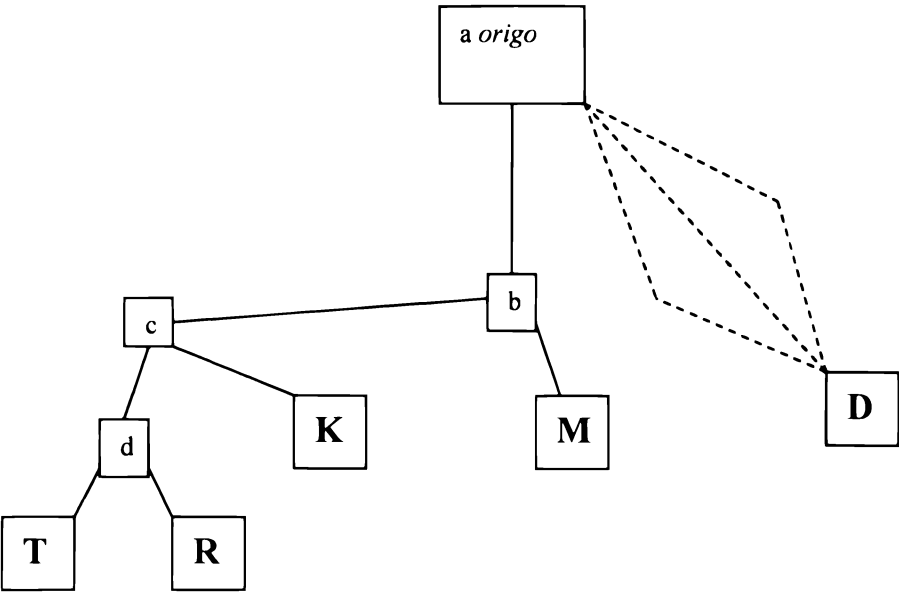
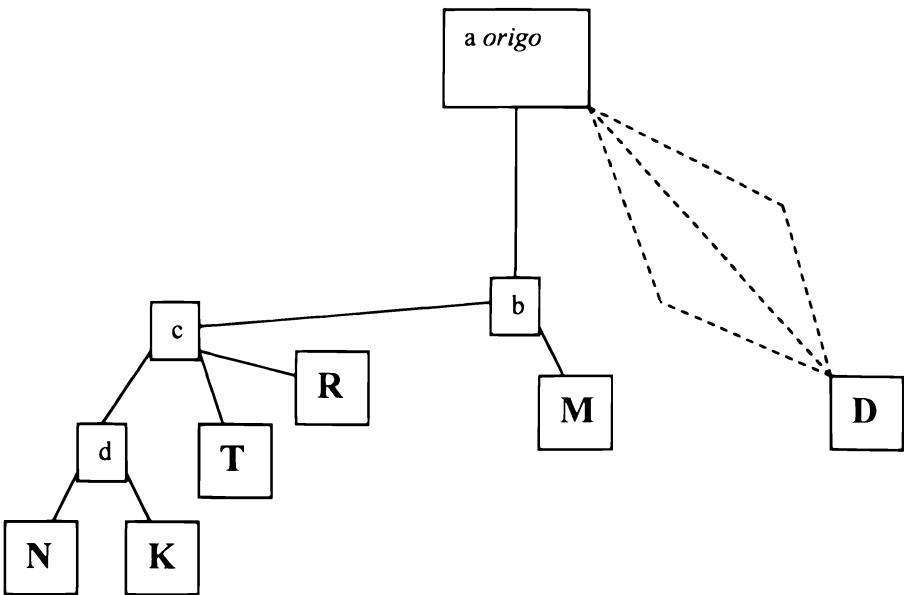


Fig 2: New stemma of the *Phur pa bcu gnyis*, including the Nubri version



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¹ Note that we find corrections in red ink through much of the text of the *Myang 'das* in this edition. We have used the sigla **Rc** to refer to such corrected words in the Rig 'dzin edition.

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'Jam-mgon A-myes-zhabs, Ngag-dbang-kun-dga'-bsod-nams:

bcom ldan 'das rdo rje gzhon nu'i gdams pa nyams len gyi chu bo chen po sgrub pa'i thabs kyi rnam par bshad pa 'phrin las kyi pad mo rab tu rgyas pa'i nyin byed, reproduced from manuscript copies of the ancient Sa-skye xylographic prints by Ngawang Sopa, New Delhi, 1973. [Microfiche, The Institute for Advanced Studies of World Religions, '*Khon lugs Phur pa'i rnam bsad*, '*Chams yig brjed bya*, LMPj 012,223.]

bDud-'joms Rin-po-che, 'Jigs bral ye shes rdo rje:

bdud 'joms gnam lcags spu gri bsnyen yig: dpal rdo rje phur bu bdud 'joms gnam lcags spu gri'i stod las byang chub sgrub pa'i man ngag gsal bar byas pa dngos grub rgya mtsho'i dga' ston from *The Collected Works of H H bDud-'joms Rin-po-che*, Volume 11:71-177;

dpal rdo rje phur bu bdud 'joms gnam lcags spu gri'i smad las dgra bgegs sgrol ba'i man ngag gsal bar byas pa bdud 'dul rig pa 'dzin pa'i dga' ston from *The Collected Works of H H bDud-'joms Rin-po-che*, Volume 11: 179-228. An electronic version is now available from the Tibetan Buddhist Resource Centre (<http://www.tbrc.org>), under the title, *bdud 'joms 'jigs bral ye shes rdo rje'i gsung 'bum*, W20869 0334-0358. 25 Vols.)

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