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**PhD Thesis**

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PhD Thesis

The Genealogy of Ya-ngal Family of Dolpo  
(Critical Edition of the Text, Translation into English, Analyses of  
Abbreviations and Introduction to the Dolpo Dialect)

*Genealogie rodu Ja-ngal z Dolpa*  
(*Kritická edice textu, překlad do angličtiny, analýza zkratek a úvod do*  
*dialektu Dolpa*)

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2017

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Declaration:

I hereby declare that this dissertation is the result of my own work and that I wrote it independently, using only duly listed and properly cited sources and references; and that it has not been submitted in connection with any other university course or in fulfilment of the requirements of the same degree or of any other.

*Prague, 30th April 2017*

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## Abstract

The thesis deals primarily with the Tibetan text of *The Genealogy of Ya-ngal Family of Dolpo*, which is an important document concerning the history of Western Tibet. The text itself has never been fully translated and there are also different manuscript versions of it, which contain partially different reading. The various manuscript versions have been compared and the critical edition of the text has been established. This formed the basis for translation of the entire text into English. This core of the dissertation is preceded by necessary background information on the region of Dolpo, its history and a significance of the role the Ya-ngal family played in it. Second chapter contains the translation of the *Genealogy* with detailed comments in the footnotes. The entire text has been divided into chapters, whose titles are given in the square brackets indicating thus that they are missing in the original text. The third chapter focuses mainly on the specific abbreviations of written words used across the entire text of the *Genealogy*, since there is hardly any literature in western languages dealing with this topic. This part is introduced by brief linguistic description of the Dolpo dialect of Tibetan. It is followed by general introduction of the abbreviating styles in Tibetan scriptures. The main part of this chapter consists of analyses of concrete abbreviations used in the earliest version of the *Genealogy*. Some 1290 instances of abbreviations were analyzed and sorted in accordance with the specific methods of contracting words. There are four appendices attached to the main body of the thesis. First of them is list of abbreviations to be found in *Genealogy* following the alphabetical order. Second appendix is a list of abbreviations following their order in the *Genealogy* with pictures of the abbreviations cut from the original manuscript. Third appendix presents the entire text of the *Genealogy* in transliteration and the last appendix is the facsimile of the earliest manuscript version of the *Genealogy*.

**Keywords:** Dolpo, Ya-ngal, Yangton, Bon, Tibet, Dzogchen and Zhangzhung.

## Abstrakt

Tato disertace je primárně věnovaná tibetskému textu *Genealogie rodu Ja-ngal z Dolpa*. Je to významný dokument dotýkající se historie západního Tibetu. Tento text nebyl nikdy celý přeložený a existují jednotlivé manuskripty tohoto textu s místy odlišným zněním. Tyto jednotlivé verze manuskriptů byly porovnány a vedly ke kritické edici. Ta sloužila pro překlad celého textu do angličtiny. Toto jádro disertace je uvedené kapitolami týkajícími se historie Dolpa, historie rodu Ja-ngal, atp., které tvoří první kapitolu. Druhá kapitola obsahuje překlad textu *Genealogie* s podrobnými poznámkami pod čarou. Třetí kapitola se věnuje specifickému jevu zkratk tibetských slov, které se objevují napříč textem *Genealogie*. V západních jazycích totiž o nich neexistuje žádná studie. Tato část je uvedena krátkým popisem tibetského dialektu z Dolpa. Po ní následuje obecné uvedení ke zkracování slov v tibetských manuskriptech. Hlavní část této kapitoly se poté věnuje analýze konkrétních zkratk užitých v nejstarší verzi *Genealogie*, která obsahuje na 1290 jednotlivých výskytů zkratk. Ty byly roztrženy podle způsobů jejich vytváření. Celá práce je doplněná čtyřmi přílohami. První z nich obsahuje seznam zkratk z manuskriptu *Genealogie* seřazený podle abecedy. Druhou přílohu tvoří seznam zkratk podle pořadí výskytu v původním text a přidaná jsou k nim i zobrazení zkratk vyřízlá ze skenu původního manuskriptu. Třetí přílohou je celý text nejstarší verze *Genealogie* v transliteraci tibetštiny a poslední přílohou je faksimile originálního textu.

**Klíčová slova:** Dolpo, Ja-ngal, Jangton, Bön, Tibet, dzogchen a Žangžung.

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## English Abbreviations

DAT	Dative
excl.	exclusive
IMPF	Imperfective
incl.	inclusive
NEG	Negative
PERF	Perfective
pl.	plural
Q	Question
Skt.	Sanskrit
TAR	Tibetan Autonomous Region
Tib.	Tibetan
UCLA	University of California, Los Angeles
VDC	Village Development Committees
YD-A	<i>Kun (kyis) [gyi] nang nas dbang po'i (dang) [dwangs] ma mig ltar sngon du 'byung ba rgyal gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs s.ho.</i> Manuscript kept in the Library of Tibetan Work and Archives, Daramsala, India.
YD-B	<i>Kun (kyis) [gyi] nang nas dbang po'i ('dangs) [dwangs ma] mig ltar sngon du 'byung ba gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.</i> Manuscript from Lubra copied by Charles Ramble.
YD-C	Yang sgom mi 'gyur rgyal mtshan, c, <i>Kun (gyis) [gyi] nang nas sngon du 'byung ba dbang po'i (dangs) [dwangs] ma mig ltar gces pa rgyal gshen ya ngal gyi bka' brgyud kyi gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba.</i> British Library, London.
YD-D	<i>Kun gyi nang nas dbang po mig ltar sngon du byung ba gshen ya ngal bka' rgyud kyi gdung (rab) [rabs] un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.</i> Published in Dolanji by Khedup Gyatso, Dolanji, India.
YD-E	2005, <i>Rgyal gshen ya ngal gyi gdung rabs</i> (Genealogy of Royal priest Ya-ngal). Dol po'i gsung rab nyams gso khang, Dolanji.



# Introduction

The present work deals primarily with a Tibetan text, which is important for the history of Tibetan religions as well as for the history of Western Tibet. It concerns the family of Ya-ngal, which is important for number of reasons. It played essential role in dissemination of the so-called ‘Aural Transmission of Zhangzhung’ (Zhang zhung snyan rgyud) of Bon religion, it was crucial for the history of Dolpo and not least, it is also connected with the formation of Bon religion as it is known these days.

The text of the *Genealogy of Ya-ngal Family of Dolpo* has been already used and mentioned by several scholars. The earliest reference to it appears in the work by David Snellgrove, an eminent buddhologist and tibetologist, who used it as a source for information on Samling monastery in Dolpo in his ground-breaking publication *Nine Ways of Bon* (Snellgrove 1967). Charles Ramble then utilised parts of the text as a main source for his study dealing with some interesting circumstances concerning the founding of the village of Lubra (Ramble 1983) and the whole lineage of the Ya-ngal family, based on this text, has been presented in his dissertation thesis on Bon masters of Lubra (1984). The part of his dissertation dealing with the individual masters of the lineage including the prominent 11<sup>th</sup> century master Great Yangton was then republished on some ten pages in the monumental work on Bon monasteries entitled *A Survey of the Bonpo Monasteries and Temples in Tibet and the Himalaya* (Ramble and Kind 2003).

The text of the *Genealogy of Ya-ngal Family of Dolpo* has been also used as a main source of information about the history of Bon religion in Western Tibet and Mustang by Reberto Vitali in several of his works (Vitali 1996, 2002, 2012). Another scholar using the text as a source of information is Marietta Kind (2012), but she utilized for the most part already published research of the abovementioned Charles Ramble.

Another scholar briefly mentioning the *Genealogy of Ya-ngal Family of Dolpo* was Amy Heller in her publication on art of Dolpo (Heller 2009). Klaus Dieter Mathes used it as a comparative material in his articles on Sakya masters of Dolpo (Mathes 2003).

Although the *Genealogy* has been used by number of scholars; which proves its importance as a primary source for the history of Western Tibet; for the most part it has been

used as a referential material. Only the work by Charles Ramble (1983, 1984) and by Roberto Vitali (2002, 2012) used the text as an important primary source.

It was mainly the importance of this text for the history of Western Tibet that led me to the decision to prepare a critical edition of the text, which then would serve a basis for its full translation into English. The text itself has never been fully translated and there are also different manuscript versions of it, which contain partially different reading. With generous help of Roberto Vitali and Amy Heller, who provided me with some individual exemplars of the manuscripts, it was possible to identify four different existing manuscripts, which served as a basis for the critical edition of the text. The edited Tibetan text is a result of comparing the individual manuscripts. All the detailed comments on differences between the manuscripts and decisions concerning the correct reading are to be found mainly in the footnotes of the English translation of the text, which forms the focus of the second chapter. The whole dissertation thesis is divided into three chapters and thus even on the symbolical level the translation and comments including references to the original manuscripts form the middle of the present work. It is the core of the thesis and other work stems from it.

This core of the dissertation is preceded by necessary background information on the region of Dolpo, its history and a significance of the role the Ya-ngal family played in it. This first chapter of the thesis is divided into four sections.

In the first section, a light is shed on the history of Dolpo; a region of the present-day Nepal and a centuries-long home of the Ya-ngal family. It opens with necessary definition of the geographical area of Dolpo, since the current political division of Nepal is not always in agreement with the traditional views of the inhabitants of Dolpo and this gives rise to much confusion. In this overview, an attention is paid to the leading figures whose achievements even crossed the borders of the geographical Dolpo and who are well-known in the Tibetan society in general. The basic historical changes in Dolpo, the shifting of power over Dolpo from one ruler to another are mentioned then. This is supplemented by an overview of the existing western secondary literature dealing with Dolpo.

Having introduced the region of Dolpo, the second section of the first chapter then focuses on the Ya-ngal family itself. This is done partly using early Tibetan sources mentioning it. The historical member of Ya-ngal family appears in the 11<sup>th</sup> century with a master known as Great Yangton. However, the origin of the family is rather blurred. Certain Ya-ngal is mentioned to be the priest of the first mythical king Nyatri Tsenpo (Gnya' khri

btsan po). Moreover, the name of Ya-ngal figures in several apparently ancient Tibetan ritual texts, where he represents mythical priest (*gshen*); often a specialist in purification rites. Interesting studies concerning his role in such old Tibetan rituals appeared recently (namely Huber 2013). A detailed study of this mythical priest Ya-ngal would, however, lead into different direction and is beyond the scope of the present work. Establishing thus boundary between historical and mythical roles of this family in the history, the text then deals with the rise of the Ya-ngal family as a leading power in Mustang and Dolpo. The religious and secular roles of this family were not separated and its importance is stressed through the fact, that among the family members appear prominent lineage holders of Bon Dzogchen teaching of ‘Aural Transmission of Zhangzhung’.

The third section of the first chapter then narrows its focus on the text of the *Genealogy of Ya-ngal Family of Dolpo*. While the preceding parts attempted to provide background information through summarizing the available information, this section brings results of original research on the various versions of the *Genealogy*. It employs a method of textual criticism and reveals some drawbacks of the text. For example, several existing manuscripts have apparently misplaced a part of the text (probably due to the error of the scribe) and thus the proper order of the text is restored. This part also deals with the author of the *Genealogy* Migyur Gyaltsen and through the usage of diverse sources the years of his life (1804–1834) are eventually established. This in turn enables us to date the composition of the *Genealogy* into 1833. The text continues dealing with the problems of inaccurate orthography of the text. Through the study of the whole genealogy it points out quite interesting fact that a whole branch of the Ya-ngal family was completely omitted in the text; the reasons for it remain unknown.

Fourth section of the first chapter then provides analyses of the four existing manuscripts of the *Genealogy* plus the fifth edited text published in a book-form. It presents the most important details concerning each version such as a length of the text, its provenance, additional notes on their peculiarities, etc. Detailed study of their features brought then result in establishing the chronological order of the existing manuscripts. For doing so, crucial appeared to be notes added firstly above the text, but treated later as a part of the proper text. Another helpful tool happened to be the scribal error through which part of the text was misplaced, but continued to be copied in the later manuscripts.

As has been already mentioned, second chapter represents the core of the thesis and offers translation of the full text of the *Genealogy*, which is detailly commented in the footnotes. The translation of the text was led by intentional attempt to keep it close to the original Tibetan text. This method was used at times even at the expense of the smoothness of the text, but it would otherwise loose part of the information present in the original Tibetan reading.

While the first and the second chapters concern the text of the *Genealogy* and its wider context, the third chapter moves towards the problems of language. It focuses mainly on the specific abbreviations of written words used across the entire text of the *Genealogy*. Such abbreviations are typical feature of Tibetan manuscripts, namely of Bon manuscripts and in general also those using the cursive “headless” script (*dbu med*). The main reasons for dealing with abbreviations could be summarized into two points. Firstly, there is hardly any literature in western languages dealing with this topic. Secondly, the abbreviations used in *Genealogy* are often incomprehensible for those, who are not familiar with the Dolpo dialect, since the phonological specifics and peculiarities of this dialect find their ways into the written text and the abbreviations used in it.

Although there are few indexes of abbreviations published in the form of books in Tibetan (Shes rab 2003, Dge bshes bstan 'dzin dbang phyug 2011 and Snang rgyal a ti shes rab nyi ma, 2000),<sup>1</sup> none of them describes the rules and structures of the abbreviation styles. They simply list the abbreviations and their uncontracted readings. They even mostly do not mention the source texts used for their lists. This could be quite important, since some of the methods of abbreviation clearly follow the regional habits. I am not aware of any book or article in English concerning abbreviations in Tibetan texts. One of the obvious reasons of such situation is that the scholarship within the Tibetan Studies used to focus on the literature of dominant Buddhist sects in the past, which for the most part exists in the block print editions. As has been already mentioned, the abbreviations are very typical feature of Bon

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<sup>1</sup> There are two more books which I don't have in my disposal: Bod yig skung yig phyogs sgrig by Rnam rgyal tshe ring, Si khron mi rigs dpe skrun khang and Bbu med skung yig phyogs bsduś 'grel bshad.

manuscripts.<sup>2</sup> Despite the large number of such texts was made available notably in the past decades, the number of scholars dealing with such texts remains rather limited.

It should be also mentioned that the usage of abbreviations brings complication for the common usage of transliterated texts. The rendering of the abbreviated words in their full form is often connected with interpretation of the text, which is not necessarily precise. In case of such texts it is thus appropriate to use both the transliteration (showing the interpretation) and the original text with abbreviations. Currently, any established method of transcribing the abbreviations is still missing.<sup>3</sup>

The last third chapter thus deals with this neglected topic and makes use of the earliest version of the *Genealogy* for elucidating the methods of abbreviating in this manuscript. Some of them are closely connected with the specifics of Dolpo dialect. It is thus necessary to introduce the dialect itself in the first section of the chapter. There is still not any detailed description of this dialect available, the few existing scholarly works concentrate only on some partial specific features of it (Kopp 2011, Watters 2002). In the text the method of comparison with the best-known Lhasa (or Standard) Tibetan is employed. As a model pattern for this part served well-established methods used by linguists for brief description of Tibetan languages (Thurgood and Lapolla 2003). This description stresses the main features of the dialect, which is helpful in relation to further sections dealing with abbreviations. A detailed analysis of Dolpo dialect goes beyond the scope of the present work.

The second section of the third chapter introduces the phenomenon of abbreviations in Tibetan texts in general. It mentions different systems of “secret script” (*gsang yig*), which could be easily mistaken for it, the main methods of abbreviations, different names used for them, etc.

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<sup>2</sup> Although the usage of abbreviations is definitely not restricted to the Bon manuscripts and it is employed in the *dbu med* texts of other schools in Tibet, the frequency of its usage in Bon manuscripts is exceptional and clearly stands out

<sup>3</sup> For example, Charles Ramble uses the full form of the word written in round brackets for rendering them in some of his publications, i.e. (*skyabs su*) for abbreviated *skyabsu* (see Ramble 2008). But in his recent rendering of such text on his website he attempts to follow the abbreviations even in the transcription of the text (see <http://kalpa-bon.com/index.php/texts/textual-basis>, accessed on April 29, 2017).

The third section of the last chapter then brings a list of abbreviations used in the earliest version of the *Genealogy*. There are some 1290 cases of abbreviations used in this text and these were sorted according to the different methods of contraction. It is hoped that such structured explanations of them could be practical for those working with such texts. Among the methods mentioned are those, which are typical only for the Dolpo area, but most of them could be used across the Tibetan Plateau. This part concentrates on classification of the ways of contracting Tibetan words.

It is supplemented by the list of individual abbreviations (as one of the appendices), which follows the alphabetical order (Appendix 1). In another list of the abbreviations the order of their occurrence in the original manuscript is followed and in this case the reader is also provided not only with transcribed abbreviation using the Tibetan fonts of “headless script” (*dbu med*), but also with the pictures of the abbreviation cut from the original manuscript (Appendix 2). It is again hoped that this list could provide a useful tool for those working with similar manuscripts.

Beside the two appendices mentioned above, another appendix presents transliterated Tibetan text of the *Genealogy* in full (Appendix 3). As a last part comes facsimile of the earliest version of the *Genealogy* (Appendix 4). On the pictures of the manuscript the numbers of the pages were indicated in Arabic numbers at the edge of the pictures (i.e. outside the folio). It must be stressed here that this order indicated by unknown person is often mistaken and the proper order of the text had to be established.

A variety of methods was used during the work on the dissertation. While searching for the date of composition of the *Genealogy*, the actual work differed very much from the methods used for establishing the critical edition of the text, description of the Dolpo dialect or work on the lists of abbreviations. The methods employed for the various parts of the thesis are thus clearly indicated at the beginning of the individual sections.

For transliteration of Tibetan the widely-used Wylie system is employed. However, the text of *Genealogy* contains some orthographical peculiarities, which do not always follow the general conventions of literary Tibetan. These cannot be straightforwardly considered to be mistakes; in some of their cases they are common local specifics of Dolpo manuscripts. In order to indicate such cases and also possible scribal errors, round brackets are used in the following way: (*g*)*sod nams* for common *bsod nams*. When some letters are missing in the

words, in such a case the square brackets are used for indicating them. When *zhan* appears in the text instead of common *gzhan*, it is written as [g]*zhan*.





# **CHAPTER I**

**The Ya-ngal family of Tibetan Royal priests in  
Dolpo**



This part will deal with the text “Genealogy of the Ya-ngal family” (Tib. *Ya ngal gdung rabs*), as an important source on history of Dolpo, Mustang and also the history of Dzogchen teaching, the so-called “Aural transmission of Zhang Zhung” (*Zhang zhung snyan rgyud*).<sup>4</sup> David Snellgrove lists the Ya-ngal family among the two of important families of Dolpo (Snellgrove 1992, p. 14):

“Ya-ngal is the family-name of the lamas of Samling and of the chief family of Bi-cher nearby. According to the genealogy of the lamas of Samling, this family came to Dolpo in the 12th century from Klu-brag in lower Lo. Another important family-name is Phyug-'khor, to which the Yang-tsher lamas and the leading family of Nyisal belong.”

To introduce the reader to the context, I will start with some notes on the general history of Dolpo. There is no history of Dolpo written as a single text; by compiling information scattered among various Tibetan sources of different genres, I first attempted to outline the history in my publication in Tibetan in 2005.<sup>5</sup> In 2009, independent of my research, similar outline appeared in English by Amy Heller.<sup>6</sup>

Still, there remain substantial gaps with little or no information about some periods. Through this introductory part I would like to illustrate what the particular text of the Genealogy of the Ya-ngal family can add to the knowledge of the history of Dolpo and the wider region.

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<sup>4</sup> This chapter was presented at the Centre de recherche sur les civilisations de l'Asie orientale, Paris on May 12, 2011 within the framework of a seminar on "Rituals" organized by Katia Buffetrille, Ecole pratique des hautes études (EPHE). I express my heartfelt thanks to her for encouraging and supporting me with great help for the presentation. Great thanks should be conveyed to my supervisor Daniel Berounsky who took great effort to instruct me on the writing of this part, and spent time and showed patience correcting it.

<sup>5</sup> Initially I wrote a small sketch on the history of Dolpo entitled *Dol po mol ba'i sngon 'gro'i gtam* which attempted to provide a foundation for the history of Dolpo and was published in 2005 as a preface to *Ya ngal gdung rabs* (see Yang sgom mi 'gyur rgyal mtshan 2005, pp. V–XVIII.).

<sup>6</sup> In 2011 I read this part in Paris and only there did I have the opportunity to consult the book published by Amy Heller (*Hidden Treasures of the Himalayas – Tibetan Manuscripts, Paintings and Sculptures of Dolpo*), who kindly presented it to me herself. The book contains a part dealing with the history of Dolpo and Bicher (Byi gcher), probably the most detailed so far in a western language (Heller 2009, pp. 17–29). In many respects both my and her texts are in agreement, Amy Heller's dealing is more detailed in some topics (reign of Dzumla), but still there are events which I perceive in a different light.

## 1. Dolpo – centuries-long home of the Ya-ngal family

Traditionally, the toponym “Dolpo” covered only what is called the “Four Direction Corners of Dolpo” (*dol phyogs gru bzhi*); Nangkhong (Nang khong), Bantsang (Ban tshang), Tarap (Rta rab) and Tangshong (Rtang gshong). The latter is often called Tsarbong as it is divided into Tsarkha (Tshwa dga') and Barbung (Bar rong). This was usually confused in past literature.<sup>7</sup> In the text of *Zhang zhung snyan rgyud* the expression “three corners of Dolpo” (*dol po gru gsum*) appears without differentiation of the regions (see Spa ston bstan rgyal bzang po 2006, p. 51). As is frequently the case, the toponym Dolpo, however, remains in some cases ambiguous.<sup>8</sup>

Later in 20th century this territory was annexed with some neighboring Hindu regions designating an administrative district and given the name Dolpa by Nepalese government. So the name Dolpa is not identical with the historical toponym Dolpo. The area of historical Dolpo is formed of 1,059 houses and has a population of 5,020 people settled in six Village Development Committees (VDC) according to the 2001 Nepal Census<sup>9</sup> based on data of 1991. Since this number is only based on the District headquarter's list of the people who participate in government elections, this should not be considered as the accurate number of population of Dolpo. Another sources give population as nearly 9,000 people.<sup>10</sup> However, there has recently been a progress in listing the population of several VDCs in Dolpo. For

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<sup>7</sup> They listed either Tsarkha or Barbung as the fourth corner; see Snellgrove 1992, p. 15 and Schaeffer 2004, p. 15: “Local tradition divides the region into ‘four corners’ or four principal valleys: Nangkhong, Panzang, Barbung, and Tarap.” See also Bauer 2004, p. 1: “Dolpo encompasses four valleys – Panzang, Nangkhong, Tsharka, Tarap – and a people who share language, religious and cultural practices, history and way of life.”

<sup>8</sup> The question still remains unanswered about whether Tsopungmo (Mtsho spungs mo) and even Tichurong (/G/Ti chu rong) are counted under the Four Direction Corners of Dolpo or not. People of the mentioned localities consider themselves to be a part of Dolpo, but people of Dolpo sometimes call them *rong pa* and see them as different from Dolpo.

<sup>9</sup> According to the Nepal Census Data 2001 the population of following Village Development Committees (VDC) in 1991 was recorded as: Bhijer 87 houses and 400 people, Charkha 101(h) 552(p), Dho 146(h) 703(p), Mukot 124(h) 638(p), Saldang 386(h) 1714(p) and Tinje 215(h) 1013(p). The data are available on Digital Himalaya Project (by Alan Macfarlane and Mark Turin). See <http://www.digitalthimalaya.com/collections/nepalcensus/form.php> (accessed in October 2011).

<sup>10</sup> See Kopp 2011, p. 291, note 2; “Dolpo Tibetan is spoken by nearly 9,000 people, who live primarily in five valleys of the Dolpa District in Northwest Nepal on the border of the Tibetan region traditionally known as Ngari (in what is now part of the Tibetan Autonomous Region). The residents of this region refer to themselves as well as the name of their homeland as Dolpo.”

instance, a local survey has found out that the population of the Bijer VDC is around 750<sup>11</sup> people unlike the Nepal census data giving only the number of 400<sup>12</sup> people. Likewise the Saldhang VDC has about 3000<sup>13</sup> people but the Nepal census data records only 1714<sup>14</sup> people. Therefore, the local people of Dolpo estimate that the number of their population is approximately 15,000 people. Dolpa is a broader area divided into Upper Dolpa and Lower Dolpa.<sup>15</sup>



Dolpa District of Nepal.

<sup>11</sup> By interviewing Tenzin Gyaltzen, a Buddhist Lama from Bijer and Tsewang Dandhul of Bijer in 2015, I learned that local officials of the Bijer VDC have made an accurate counting of their own population. Every year the Government of Nepal provides a small amount of subsidies such as rice for a very low price to the people of the Dolpo. To distribute this aid fairly among them and to make a payment invoice, the Bijer and Saldhang VDCs enlisted all the people from their areas including those residing in foreign countries. This became a list of their population.

<sup>12</sup> See Choekhortshang 2011, p. 33, note; 6.

<sup>13</sup> This number was suggested during a personal interview with Pema Gojor, a resident of Karang village, Saldhang VDC in 2017.

<sup>14</sup> See Choekhortshang 2011, p. 33, note; 6.

<sup>15</sup> According to the Nepal Census Data 2001 the population of Dolpa, not including the historical Dolpo, consists of seventeen more Village Development Committees with 3,909 houses inhabited by 19,993 people as listed in 1991: Jufal 300(h) 1513(p), Kaigaun 135(h) 717(p), Kalika 157(h) 902(p), Khadang 144(h) 820(p), Lawan 279(h) 1270(p), Likhu 262(h) 1465(p), Majhfal 274(h) 1436(p), Narku 194(h) 1025(p), Pahada 237(h) 1413(p), Phoksundo 94(h) 457(p), Raha 110(h) 511(p), Rimi 174(h) 970(p), Sahartara 339(h) 1511(p) and Sarmie 279(h) 1396(p). See <http://www.digitalhimalaya.com/collections/nepalcensus/form.php> (October 2011).

Tibetan written sources<sup>16</sup> give the spelling *dol po*, but foreigners use various spelling such as Dolpo, Thorpo (see Kawaguchi 1909, pp. 61, 62 & 73), Dolpa and *gdol po*. The first name is an English transcription or pronunciation of *dol po*. The second name is given by the Japanese monk Ekai Kawaguchi in 1900, the first known foreigner to reach Dolpo.<sup>17</sup> The third name is given by the Nepalese government and now it has started to be called Dolpali, i.e. people of Dolpo. Local of Dolpo call themselves *dol ba*, but in written Tibetan *dol po pa* is used. The fourth-mentioned written form for Dolpo appears in the Manual of Standard Tibetan by Nicolas Tournadre and Sangda Dorje.<sup>18</sup> Actually the Tibetan word *gdol* is a general term for lower caste including butcher, hunter, fisherman and robber. I have never seen such a spelling myself.

The earliest reference about Dolpo I am aware of is in the so-called “Four Medical Tantras”<sup>19</sup> (*Rgyud bzhi*). This medical text is traditionally attributed to Yuthog Nyingma Yonten Gonpo (G.yu thog rnying ma yon tan mgon po), 8th century.<sup>20</sup> While portions of the “Four Medical Tantras” may be later additions, it is said in the text that a physician from Dolpo, Khyolma Rutsi<sup>21</sup> was invited by the king Trisong Deutsen (Khri srong lde'u btsan).

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<sup>16</sup> Some of the local sources give the spelling *sdol po* and *rdol po* but I consider these as a misspelling since they are far from the local pronunciation for Dolpo.

<sup>17</sup> He just passed through the village of Tsarkha in Upper Dolpa on his way to Tibet and thought that Dolpo was only the name of Tsarkha village. See Kawaguchi 1909, p. 73: “In due course we arrived at a village called Thorpo, situated on the other side of the mountain we had crossed. Another name of the village is Tsaka.”

<sup>18</sup> See Tournadre & Dorje 2003, p. 30 “*gdol-po' i skad/tö:pö: kä*”. The Dölpo dialect is found in Dolpa district.”

<sup>19</sup> See G.yu thog yon tan mgon po 2002, p. 660: “For the welfare of beings the Enlightened Buddhas were manifested and taught a composing medicine in India, moxibustion and cleansing pulse in China, mainly phlebotomy (i.e. bleeding as medical treatment) in Dolpo and reading pulse and analyzing urine in Tibet” (*bder gshegs rnams kyis sprul pas 'gro don du/ rgya gar yul du sman gyi sbyor ba gsungs/ rgya nag yul du me btsa' rtsa sbyongs gsungs/ dol po'i yul du gtar ga gtso bor bstan/ bod kyi yul du rtsa chu'i brtag pa bstan/*).

<sup>20</sup> See Dung dkar 2002, p. 1875: “Yuthog Nyingma Yonten Gonpo personal physician of Trisong Deutsen and author of Palden Gyuzhi” (*khri srong lde'u btsan gyi bla sman pa/ dpal ldan rgyud bzhi'i byed po g.yu thog rnying ma yon tan mgon po*), p. 1876: “Yuthog Nyingma Yonten Gonpo is the earliest author of the basic texts and founder of the art of medicine endowed with specific Tibetan national characteristics. (He) was born as the son of his father Yuthog Khyepo Dorje and mother Gyapa Choedron at Toelung Kyina in Earth-Monkey year of the Eighth century (708)” (*g.yu thog rnying ma yon tan mgon po – bod mi rigs kyi khyad chos ldan pa'i gso rig gi rigs pa'i gzhung lugs thog mar gsar gtod mdzad pa po yin/ spyi lo'i dus rabs brgyad pa (708) sa sprel lor stod lung skyid sna ru yab g.yu thog khyad po rdo rje dang yum rgya pa chos sgron gnyis kyi sras su 'khrungs*).

<sup>21</sup> See Sde srid sangs rgyas rgya mtsho 1982, p. 169: “Furthermore dharmarāja Trisong Deutsen thought in his heart: ancestors in the past and also myself later, we have introduced well the tradition of the art of healing and it has spread. Now, many learned physician from various directions should be gathered. Kinds [of scriptures] which were not translated earlier should be entirely spread. Thinking so he gave many presents such as gold and ordered messengers to

This is corroborated by oral tradition maintained by a family in Dolpo who claim to be his descendents.

In the first biography of the great translator Rinchen Sangpo (Rin chen bzang po, 958–1055) by the 11th century Khyithangpa, it is recorded that Jangchub Nyingpo (Byang chub snying po) from Dolpo was one of the four main disciples of the Great Translator Rinchen Sangpo.<sup>22</sup>

There is also a reference dated to the 13th century saying that Hor's army expelled *skal-mon* people to Tichurong<sup>23</sup> (Gti cu rong/ Ti cu rong)<sup>24</sup> in the area of what is now Lower Dolpa around 1037.<sup>25</sup> This proves that the Hor people had some power in the area surrounding Dolpo. Roberto Vitali identified the Hor people as those coming from the Black Turk (Qarakhanid) family of Arslan (Vitali 1996, p. 287).

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invite [physicians] from each of the countries, Shanti Garbaha from India, Guhya Vajra from Kashmir, three [physicians] from China; Tongsum Gangwa, Hashang Bala and Hangti Pata, Hala Shanti from Tazig, Sengdho Woechen from Turkey, Kyolma Rutsi from Dolpo and Dharma Shila from Nepal. They are known as the Nine Royal Physician Masters arriving from four directions” (*gzhan yang chos kyi rgyal po khri srong lde'u btsan gyi thugs dgongs la/ sngar yab mes rnams dang phyis bdag nyid kyis kyang gso ba rig pa'i bka' srol legs par btod pas dar rgyas byung mod kyi/ da rung phyogs phyogs kyi sman pa mkhas pa du ma bsags/ sngon chad ma bsgyur ba'i rigs mtha' dag dar bar bya'o dgongs te gser la sogs pa'i bya dga' mang du bstsal/ pho nya ba yul so sor bka' yis mngags pa las/ 'phags yul nas shanti garbha/ kha che nas gu hya badzra/ rgya nag stong gsum gang ba dang ha shang ba la/ hang ti pa ta gsum/ stag zzig nas ha la shanti/ gru gu nas seng mdo 'od chen/ dol po nas khyol ma ru tsi/ bal po nas dharma shi la ste mtha' bzhi nas byon pa'i rgyal po'i bla sman dgur grags pa gdan drangs/*); p. 172: “Dolpo physician has [written a text called] weapon of eight forms of fearlessness, clarifier of the hidden, Volume on signs of death and life, signs marking a pulse and treatment method of phlebotomy (bleeding as medical treatment)” (*dol po'i sman pas mi 'jigs pa brgyad kyi mtshon cha/ gab [pa] gsal byed/ 'tsho 'chi rtags kyi le'u/ rtsa'i la nye/ gtar kha'i dpyad/*). Also see Jo bo lhun grub bkra shis 1982, pp. 106, 107 and 110.

<sup>22</sup> See Kyi thang pa 1996, p. 33: *slob ma/ ka ba bzhi ni/ khwa tse ba rin chen shes rab/ skyen wer ba shes rab dam pa/ khyi thang pa ye shes dpal/ dol po pa byang chub snying po'o/*.

<sup>23</sup> For more about Tichurong see Fisher 1986.

<sup>24</sup> See Vitali 1996, note 439 (from Mar lung pa rnam thar): “*de la sras thon kun dga' rgya mtsho 'khrungs, de'i dus hor nag mo A lan gyi rgyud bha ra dan dur zer bas mgo byas hor dmag bod du blug, skal mon rnams se reb mu khum, gti cu sogs rong du cugs, bod mnga' ris hor gyi 'og tu cud, ye tshe la sogs pa'i rgyal po byas*. His (Thon mi rdzu 'phrul mthu stobs) son Thon Kun.dga rgya.mtsho was born. During his time, Bhara dan.dur, who belonged to the lineage of Hor nag.mo A.lan, at the head of the Hor's army, invaded Tibet. He drove [people] to various sKal.mon lands (*skal mon rnams*), such as Se.reb, Mu.khum, gTi.cu in Rong, mNga'.ris of Tibet was overrun by the Hors. He (Bhara dan.dur) was the sovereign Ye tshe (Yar rtse) etc.” Vitali dates the *Mar lung pa rnam thar* to the 13th Century. See Vitali 1996, p. 589: “Mar.lung.pa rnam.thar: Thon Kun.dga' rin.chen and Byang.chub.'bum, Mar.lung.pa Byang.chub seng.ge zhes.by.ba'i rnam.thar mgur.'bum bzhugs.so, written in 1241 and anonymously revised in 1292, manuscript.”

<sup>25</sup> See Vitali 1996, note 320: “*Thon Kun.dga' rgya.mtsho (ca 1037; Bhara dan.dur, belonging to the lineage of Hor.nag.mo A.lan, conquered mNga'.ris.stod)*.”

The name Dolpo became widely known to the Tibetan world thanks to the fame of the great 14th century scholar Dolpopa Sherab Gyaltzen (Dol po pa Shes rab rgyal mtshan, 1292–1361), who was known, as his name suggests, to come from Dolpo. Many foreign references (see Schaeffer 2004, p. 16) start to narrate the history of Dolpo with this scholar in the 14th century, but we have seen already that the history of Dolpo dates from long before.

Then, there is a reference<sup>26</sup> to a Hor incursion into Bantsang, i.e. one of the so-called “Corners of Dolpo”, during the 16th century,<sup>27</sup> in the Biography of Namdrol Sangpo (Rnam grol bzang po) of Bantsang written by his student Sonam Lodoe in 1573. This simply proves the presence of Hor people (Mongols?) in Dolpo at that time, but no other details are known.

To summarize the references about the power over Dolpo: It is mentioned in the *Jo bo dngul sku mched gsum dkar chag* probably written in 16th century (see Wa gindra 1996. p. VIII), that Dolpo and Puhrang were given to Tashi Gon (Bkra shis mgon, 950–975) by his father Kyidhe Nyima Gon (Skyid lde nyi ma mgon),<sup>28</sup> son of Palkhor Tsen (Dpal 'khor btsan) – grandson of Langdarma, the last king of Tibet. This shows that in the 10th century the Dolpo came under the rule of the Puhrang king.

<sup>26</sup> See Bsod nams blo gros 1985, fol. 81: “Then, at the time when Hor rushed into Bantsang I rode a horse and escaped from Dralung to the upper part of Pangri Mountain. Three Hor riders suddenly appeared facing me directly. I thought “now I have no chance to overcome them”. I dismounted the horse, drove it away and stayed inside the [shelter of] Nyalo plants. I said: “Padmasambhava, He knows!” I visualized him through guruyoga and remained in the state of Great Seal. Two Hor led my horse from the place near me. It seemed that they did not notice me. Akhu Gelong looked facing me and saw a rainbow directly reaching place around me. When he saw Hor people going and leading the horse he thought that I was probably killed. He came to my place crying. That time I was probably again saved by Padmasambhava” (*yang ban tshang la hor rgyugs pa'i dus/ bdag gi [gis] rta gzhon [bzhon] nas/ gra lung nas spang ri'i ltag la gros [bros] pas/ hor rta pa gsum gyi [gyis] ze nas ston byung ste/ da mi rgyal bar 'dug bsam rta nas babs te rta phar rgyab nas/ phyag rgya chen po'i ngang la bsdad pas/ hor gnyis kyis nga'i rtsa ba nas rta khyer song/ nga khong {82f} gis ma mthong ba yin par 'dug/ A khu dge slong gi [gis] ze nas ltas [bltas] pas/ nga'i rtsa ba na 'ja' cig [zhig] thal le zug 'dug/ hor gyi [gyis] rta khrid nas 'gro ba mthong nas/ nga bsad pa yin par 'dug bsam nas/ ngu yin nga'i rtsa bar sleb [slebs] byung/ de dus yang [kyang] U rgyan gyis skyobs pa yin par 'dug go//*).

<sup>27</sup> David Snellgrove dates the master to the 14th century (Snellgrove 1992, p. 6 note 1), but Franz-Karl Ehrhard clarifies this as an error of one *rab byung* and gives his date of birth as 1504 (Ehrhard 1996).

<sup>28</sup> See Wa gindra 1996, p. 14: *bar pa bkra shis lde mgon la g.yu gong spe mo che'i mkhar sprad pas/ nga 'dir mi sdod sprin zhig pu re 'dug pa de la 'gro zer sras de la mnga' zhabs pur brang/ ya rtse glo bo dol po/ 'brog gro shod/ rgya nyi ma bar ka dang bcas byang gi skor [phog]*; and see also Vitali 1996, p. 159: “The middle son bKra.shis lde.mgon, having been assigned g.Yu.gong sPe.mo.che mkhar, said: ‘I will not stay here. That cloud is in Pu.rang. That is where I will go.’ Pu.rang, Brad, Ya.rtse, Glo.bo, Dol.po, 'Brog Gro.shod, rGya Nyi.ma, Bar.ka [which are the] *byang skor*, were given to this son to rule.”



However, *Mar lung pa rnam thar* describes Yatse troops passing through Dolpo to make a first war against Gungthang between 1239 and 1240<sup>29</sup> and *Gung thang rgyal rabs* mentioned their second war that possibly occurred in 1252 (see Vitali 1996, note 792; Heller 2009, p. 26). Hence, from 1268 Gompo Dhe (Mgon po lde), the king of Gungthang (Gung thang), seized both Dolpo and Mustang (Vitali *ibid.*; Heller *ibid.*) and later in 14th century Sonam Dhe (Bsod nams lde)<sup>30</sup> offered it as a fiefdom to Choekyong Bum (Chos skyong 'bum), the brother of one of his commanders, as reward for having seized Puhrang (see Vitali 1996, note 815). In the 15th century members of a noble family known as Ranag (Ra nag) were politically active (see Vitali 1996, note 886) and the oral history of Dolpo claims them as local king during that time. In the early 15th century, in the neighboring region of Mustang, the dynasty started with a “district commander” (*rdzong dpon*) who later became king. A ma dpal, the Mustang ruler who established the sovereignty of his royal house over neighbouring territories, ruled Dolpo too (Vitali 1996 p.502 and note 847). In the 18th century both Mustang and Dolpo came under the influence of Gorkhas. At this moment a rather chaotic situation was created which lasted up to the middle of the 20th century.

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<sup>29</sup> See Vitali 1996, note 792: “g.Yog Mon.dmag Ko Brdol Khri.ru 'dren, (Servile people brought [your] Mon troops to [occupy] K[l]o [bo], brDol[.po] and ?Khri[.thogs.pa]?).”

<sup>30</sup> See Vitali 1996, p. 479: “It continued to be under Gu.ge at least until 1390, when bSod.nams.lde left Pu.hrang to become king of Gung.thang.” Also see Vitali 1996, p. 484: “bSod.nams.lde granted Glo.bo and Dol.po to Chos.skyong.'bum.”

## 2. The Ya-ngal family

As I already mentioned, Ya-ngal is listed among the two important family lineages of Dolpo by Snellgrove. The members of the family played a leading role in both spiritual and temporal fields. They are still active in three different areas of Dolpo: Bicher (Byi gcher), Tarap and Tsarkha. Tradition says that the origins of the family are bound up with Nyatri Tsenpo (Gnya' khri btsan po), the first king of Tibet. Ya-ngal is mentioned as one of his Royal priests (*rgyal gshen*). However, the narration is of a strongly mythical nature and its earliest version mentioning Ya-ngal seems to appear first in the Bonpo chronicle *Grags pa gling brag* (cf. Rgyung ya bla chen khod spungs, fol. 26a-28a) which might – with some uncertainty – be dated to the 12th century (cf. Martin 1997, pp. 28–29). He is mentioned as one of the three Royal priests along with Tsemi (Mtshe mi) and Chomi (Bco mi). There is, however, a lot of confusion; a text from Dunhuang (P.T. 1038)<sup>31</sup> mentions two “*bon po*” of the king: “Mtshe” and “Gco”. Ya-ngal thus does not appear there. Then another source says that Tsemi is in fact Ya-ngal,<sup>32</sup> etc.

The reliability of these sources thus might be questioned. Yet, there is an early reference to Ya-ngal in Buddhist sources. Ya-ngal is also mentioned amongst other Bonpo priests during the rule of Tibetan King Munitsenpo (Mu ni btsan po 797?–799?) of Tibet in a short version of the *Dbal bzhed* chronicle, probably the earliest Buddhist chronicle in Tibet.<sup>33</sup> In fact, the note on Ya-ngal appears in the text appended to the chronicle itself, dealing with funeral rituals and entitled *Zas gtad kyi lo rgyus*.<sup>34</sup> The text says that 127 Bonpos were invited to celebrate the funeral of the king. Only four of the Bonpos are named in the text, Ya-ngal being one of them.<sup>35</sup> This is sufficient proof that Ya-ngal was a rather well-known name by that time.

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<sup>31</sup> The document is accessible online on the OTDO web site.

<sup>32</sup> It appears in the *Ya ngal gdung rabs* discussed below; see Yang sgom mi 'gyur rgyal mtshan 2005, p. 46: *khyad par rje btsan po'i nyams grib sel ba'i sku gshen la/ mtshe mi ru byon nas da lta'i bar du bon po'i rgyud pa zam ma chad pa gda' lags/* In particular, the Tsemi had come as ‘priest of the body’ (*sku gshen*) of Lord King to clean the ‘defilement from the decline of pledges’ and the continuity of this Bonpo lineage has existed unbroken to this day.

<sup>33</sup> On the discussion of dating *Dbal bzhed* related to Dunhuang manuscripts see Schaik & Iwao 2008, pp. 477–487.

<sup>34</sup> See Wangdu, Diemberger 2000, p. 95. For the discussion of the *Zas gtad*, see Wangdu, Diemberger 2000, pp. 9–11.

<sup>35</sup> See Dbal gsal snang 2010, p. 50: *bon po yang 'phan yul gyi a gshen dang/ byi spu dang/ mtshe cog dang/ ya ngal lags pa brgya nyi shu rtsa bdun bsogs te 'dad bgyid par bcad pa las/ sras mu ni btsan pos zhang blon chen po'i mdun sar spring ba/*

In another Bonpo text there is a small note about Ya-ngal Segyal (Ya ngal gsas rgyal) as a Royal priest of the Tibetan King Triralpachen (Khri ral pa can).<sup>36</sup>



Figure 1. 'Great Ya-ngal Teacher' (Yang ston chen po) on a miniature painting from Tsarkha monastery (photo by Geshe Drang srong g.yung drung, published with his kind permission).

<sup>36</sup> See Spa ston bstan rgyal bzang po 2006, p. 17: *rgyal po khri ral pa can gyi sku srung ni/ ya ngal gsas rgyal dang thod dkar sman skyid gnyis yin/*.

However the obvious historical evidence for the genealogy of individual members of the family comes in the 11th century. At that time the family gained a great reputation among the Bonpos with Sherab Gyaltsen (Shes rab rgyal mtshan) who was renowned as ‘Great Yangnal Teacher’ (Yang ston chen po). He played a very important role in preserving the ‘Aural Transmission of Zhangzhung’, part of which he wrote down for the first time in the 11th century. Hence the family became known as Yangton (Yang ston). Nowadays members of this family are greatly respected as the main holders of Bon Doctrine in Dolpo. The Yangnal family stands behind the establishment of eight Bonpo monasteries in several places.

The Bon religious history of Dolpo and Mustang cannot be complete without describing the lineage of this family. Although the Bon religion had already reached those places, it started to be well-known outside Dolpo and Mustang only when this family settled there. From the text of Yangnal Dhungrab we learn that the Great Yangton Sherab Gyaltsen was the first Yangnal who travelled to Upper Mustang in search of the master and settled there. His son Tashi Gyaltsen (Bkra shis rgyal mtshan) came to Lower Mustang and founded Lubra (Klu brag) village (Ramble 1983, p. 276). Tashi Gyaltsen’s son Lama Ngakpa (Bla ma sngags pa) was the first Yangnal who settled in Dolpo. His journey to Dolpo was connected with the story of foundation of the village called Bicher in the early 13th century (Ramble 1983, p. 284). But in Buddhist sources the foundation of this village is said to be slightly earlier and related to Tsukna Rinchen’s (Gtsug sna rin chen) journey to Dolpo (Mathes 2003, p. 88).

However, there is also an argument connected with the life of Milarepa (1042–1123). In his famous biography composed in 1488 he is described as studying sorcery with five other disciples from Dolpo (*dol gyi gces phrug rnam lnga*).<sup>37</sup> Dolpo is probably mentioned in a similar sense in the earlier biography of Milarepa by Rangjung Dorje (Rang byung rdo rje, 1284–1339).<sup>38</sup> Yet the names of these disciples from Dolpo are not listed in these biographies.

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<sup>37</sup> Rus pa'i rgyan can 2000, p. 28: *ngas gung thang gi lhun grub mgron khang bya bar zhag 'ga' bsdad nas lam grogs btsal bas/ mgna' ris dol nas yin zer ba'i gces phrug lnga dbus gtsang gi phyogs la chos dang mthu slob tu 'gro ba yin zer sleb byung ba la.*

<sup>38</sup> See Heller 2009, p. 33, note 6: “I thank Andrew Quintman, who is currently preparing a thesis on the biographies of Milarepa, for telling me that this episode is found in the biographical tradition of books and thangkas starting from the time after the appearance of a biography in 1488, while in the biography written by the Third Karmapa Ranggyung Dorje [rang byung rdo rje] (1284–1339), there is possibly a mention of men from Dolpo accompanying Milarepa.

The story is known in oral tradition in Dolpo as well. This speaks only about three of them and knows their names and the places they came from.<sup>39</sup> One of them was from the so-called Phugpa (Phug pa) clan of Bicher. There is not any Phugpa in Bicher anymore, but the ruins of their village along with the so-called fortress still remain.<sup>40</sup> These details about the sorcerers from Dolpo given in the oral tradition might be perhaps taken as an indication of some historical credibility of the story. One of the sorcerers is said to be from Phugpa, which formed part of Bicher village.<sup>41</sup> The story speaks about the 11th century, rather a long time before the alleged foundation of Bicher either by Lama Ngakpa or Tsugna Rinchen.



Figure 2. Bonpo temple of Bicher (photo by Geshe G.yung drung rgya mtsho, 2011).

<sup>39</sup> Namely from Kharpa (Mkhar pa) in Tarab, from Phugpa (Phug pa) in Bicher and from Zelpa (Zel pa) in Namtoe (Nam stod). Gonmoche (Dgon mo che) monastery of Crystal Mountain (Shel ri bo 'brug sgra) in Dolpo has preserved a broken meteoric Vajra, the possession of the 13th century siddha Drubthob Senge Yeshe (Grub thob Seng ge ye shes). The text of “Register of Gonmoche monastery” (*Dgon mo che dkar chag*) says that it was broken when Drubthob Senge Yeshe was magically attacked by the descendant of one of the three sorcerers of Dolpo, who are mentioned also in Milarepa’s biography. See Pema Dorje 2000, p. 63: *gnam lcags kyi rdo rje de nyid gza' bdud kyis phul bar grags shing rwa chag dgos don yang grub thob chen po'i snyan pa la dol gyi gces spun gsum gyi rgyud 'dzin 'gas ma bzod nas mthu brgyab pa bkag pas byung bar grags/ mthu dang po rdo rje'i rwa re chag/ gsum pa'i tshe dgon pa la'ng nyams chag cung zad byung bar grags so//.*

<sup>40</sup> Particularly a ruin of the temple called “Mthu khang” probably built by the Phugpa clan. Moreover, there are several ruins such as Phulak (Phu lag) and Gangral (Sgang ral) around Bicher, the history of which is lost. Among them are also those which are known to the local people as Phugpa.

<sup>41</sup> The ruins of Phugpa are just above the present Bicher village.

According to this story, the Bicher village already existed in the lifetimes of these two individuals. Lama Ngakpa built the first Ya-ngal temple of Dolpo in Bicher, which is now known as Bonpo Lhakhang (Bon po lha khang). Nevertheless, there was already one Bonpo monastery called Sergon (Ser dgon) at the place named Lheteg (Lhas stegs) above the village of Tra (Bkra), that remained active until the time of Ya-ngal Palden Sangpo (Dpal ldan bzang po)<sup>42</sup> living probably in the 14th or 15th century.<sup>43</sup> The village of Tra and that of Bicher formed an administrative unit at that time. Lama Ngakpa had only one son. His grandson, however, died at 21, not leaving any descendants. This lineage was thus extinguished.



Figure 3. Samling monastery (photo by G.yung drung rnam rgyal, 2005).

<sup>42</sup> Palden Sangpo was a son of the grandson of Lhabum (Lha 'bum), a brother of Gyaltsen Rinchen who built Samling monastery in the 13th century.

<sup>43</sup> It is mentioned in the colophon of some manuscripts of Samling monastery that those were written by Palden Sangpo at a monastery called Sergon. Nyelton Yungdrung Dargye (Snyel ston g.yung drung dar rgyas) has claimed that Sergon of Lheteg was somehow connected with a Bonpo clan called Nyel (Snyel) who were residing earlier than the Ya-ngal family in Dolpo and Mustang. See Nyelton Yungdrung Dargye 2008, p. 19: *dol po byi cher bya ba'i yul phyogs su// snga mo'i dus nas bon rgyud ma chad pa// snyel zhes grags pa'i gdung rgyud 'dzin pa rnam// gnas yul me tog bkra' ba'i steng du chags// ser dgon zhes pa'i dgon rnying chags shul dang// stong gru mkhar rdzong bya ba'i rdzong gog yod//*. He also mentioned that there exists an old text called "Register of Sergon." See Nyelton Yungdrung Dargye 2008, p. 48: *'di yang khungs ldan gyi bka' lung zhang zhung snyan rgyud bla ma'i rnam thar dang/ rdzogs chen yangs rtse klong chen/ rig 'dzin rgyud 'bum/ lhas stegs ser dgon zhes pa'i dkar chag mi lo chig stong la nye ba'i yig rnying rnam dang/ snyel bon rgan bgres dag gi ngag rgyun sogs la gzhir byas/*.

Therefore, later a young Bonpo aged eight was invited from Central Tibet by the Lama Ngakpa's main disciples from Dolpo, Mustang and Drokpa<sup>44</sup> (*glo dol 'brog gsum*; see Spa ston bstan rgyal bzang po 2006, p. 49). He was from the Ya-ngal family in Tibet and was called Gyaltzen Rinchen (Rgyal mtshan rin chen). He founded Samling (Bsam gling) monastery in the 13th century.<sup>45</sup> At that time Druton Gyalwa Yungdrung (Bru ston rgyal ba g.yung drung), the 10th throne holder of Yeru Wensaka (G.yas ru dben sa kha) monastery in Central Tibet – the biggest and principal monastery of Bon during his time – approached Gyaltzen Rinchen and requested him to be his master. Druton described him as one who “possesses immense worldly merit and great fame”.<sup>46</sup> He also praised him as the “Abbot of the main monastery” (*bla ma gdan sa ba*; cf. Spa ston bstan rgyal bzang po 2006, p. 49), thus recognizing the paramountcy of Samling monastery.

It is apparent that this period was that of great glory for the Ya-ngal family. Some texts connect the Ya-ngal lineage with the famous Shen (Gshen) lineage of Shenrab Miwoche (Gshen rab mi bo che). It might originate in this period. However, I found the most detailed rendering of this connection between Ya-ngal and Shen lineages only in a 19th century text, the autobiography of the famous abbot of Menri (Sman ri) monastery Nyima Tenzin (Nyi ma bstan 'dzin, 1813–1862)<sup>47</sup> who wrote: “Yangton Sherab Gyaltzen belongs to the family lineage of Ya-ngal Gyimong [and] Kongtsa Yungdrung Wangden, the prince of Shen [Shenrab Miwoche].”<sup>48</sup>

<sup>44</sup> Here Drokpa means an area on the Tibetan side bordering Dolpo and Mustang such as Droeshoe; see Wa gindra 1996, p. 14: *glo bo dol po/ 'brog gro shod/*.

<sup>45</sup> See Snellgrove 1992, p. 10: “Also near Bi-cher was the important bon monastery of Samling, which had been founded by *rGyal-mtshan rin-chen* in the first half of the 13th century.” See Heller 2009, p. 36 for discussion on the confusion about who was the actual founder of Samling.

<sup>46</sup> See Bru ston rgyal ba g.yung drung 2010, p. 47: *'jig rten gyi sku bsod dang snyan pa'i grags pa yang che bar byung*.

<sup>47</sup> See Kun bzang blo gros 2003, p. 464: *smān ri'i mkhan rabs nyer gsum pa/ tshē dbang sprul pa kun mkhyen nyi ma bstan 'dzin sde dge kaM tshang gdung la spyi lo (1813) rab byung bcu bzhi pa'i chu bya lor sku 'khrungs/ nyer bzhi me sprel lor mnyam med gser khrir phebs/ chu khyi zla ba (12) tshes (15) la bde chen dbyings su gshegs/*.

<sup>48</sup> Nyi ma bstan 'dzin 1998a, p. 440: *de rjes kun 'dul la brgyud/ des yang [ya] ngal gyim gong ba gshen sras kong tsha g.yung drung dbang ldan gyi gdung rgyud yang ston shes rab rgyal mtshan gang de la brgyud pas/ grub chen de nyid rnam mkhyen sprul pa'i sku mngon du bstan pa yin pa'i phyir/ phyi rabs bstan 'gro'i don du rdzogs pa chen po snyan rgyud rgyas pa'i skor dang/ 'bring po sor bzhag dang/ chung ba 'thor bu bcas pa'i yig ris su bstan [gtan] la phabs nas 'bri bar mdzad/*.

There is also another part of his text mentioning the same connection: “Phuntsokling of Tsarkha, the seat of Ya-ngal, the Shen.”<sup>49</sup>

Yet, an earlier mention of this is found in a text dated to the 14th century, i.e. roughly the time of greatest glory of the Ya-ngal lineage. Gaton Tsultrim Gyaltzen (14th century) has written: “we learn that [Shenrab] received Kongza

Tricham as his queen and [they bore a son] Kongtsa, the prince of Shen who belongs to the Ya- ngal lineage.”<sup>50</sup>

To further complicate the matter, this connection appears already in the Dhodhue (*Mdo 'dus*, the shortest biography of Shenrab) which is definitely older, although the exact date of composition is not known. The following is written there:

“[Shenrab] took Kongza Tricham [as his wife], [and] gave birth to Kongtsa, the prince of Shen. The lineage spread from him, [and his descendant] was Ya-ngal Gyimong.”<sup>51</sup>

The author of the “Genealogy of the Ya-ngal family of Royal priests” (*Rgyal gshen ya ngal gyi gdung rabs*) apparently did not take this for granted because he says that it requires clarification.<sup>52</sup> Thus the historical validity of the connection of Ya-ngal with the Shen family remains an open question; subject to future research.

I will not deal here with the details of the lineage up to the present time, as the genealogy per se will appear in the second chapter of this thesis. The predominance of the Ya-ngal family started in the 13th century and persisted throughout the 20th century.

Suffice to say that Ya-ngal retained importance as indicated by the life of the famous 20th century Bonpo master Shardza Tashi Gyaltzen (*Shar rdza bkra shis rgyal mtshan*). Before his passing away he is described as expressing his wish to meet with two masters, one of them being Tenzin Gyaltzen from the Ya-ngal lineage.<sup>53</sup>

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<sup>49</sup> See Nyi ma bstan 'dzin 1998b, p. 189: *sa mo bya yi lor yang [ya] ngal gshen gyi gdan sa tshar kha phun tshogs gling nas rtsa ba'i bla ma grub dbang ratna wer zhi'i drung nas rin chen dngul gyi manDal rgyan dang ldan pa gnang bskur 'byor byung/*.

<sup>50</sup> See Sga ston tshul khriims rgyal mtshan, p. 3: *rkong za khri lcam khab tu bzhes pa la/ gshen bu rkong tsha ste/ ya ngal gyi gdung ngo/*.

<sup>51</sup> See Kundrol Lhasay 2004, p. 43: *rkong bza' khri lcam blang/ gshen bu rkong tsha 'khrungs/ mi rgyud de las grol/ ya ngal gyim gong lags.*

<sup>52</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 30: *gser mi 'di ni ya ngal srid pa'i gshen/ (gyim gong srid par zhib dgos/ mchan)*. “This golden man is Ya-ngal; [a] priest of existence, (note; check/compare with Gyimong Sipa).”

<sup>53</sup> See Dbra ston bskal bzang bstan pa'i rgyal mtshan 1990, p. 412–13: *'di lor stod phyogs bal po'i yul nas sngon zhang zhung snyan brgyud kyi bla ma yang ston chen po'i gdung rgyud las byon pa'i bla ma dam pa bya bral ba bstan 'dzin rgyal mtshan dang/ rje'i dngos slob skal bzang g.yung drung zhes pa gnyis ka stabs gcig tu rje bla ma'i mdun zhal 'dzoms pas/ da nga rang shar rdza pa zad la nye ba yin/ khyed gnyis sgug yod pas nyams dga' che gsungs nas dgyes spro gnang/ zhal 'phros su bla ma gangs ri ba 'di sa thag ring po nas nged la bsam nas byon pa yin*



### 3. Genealogy of the Ya-ngal family

To sum up, the majority of the inhabitants of Dolpo follow the Nyingma traditions of Tibetan Buddhism nowadays. But still a significant part of the population practices the Bon religion. Among them the families of Nyel (Snyel), Treton (Tre ston)<sup>54</sup> and Ya-ngal are prominent in the area. Here, I will concentrate on the Ya-ngal family.

Although known under the name ‘Ya-ngal’, they have later also been called by the name ‘Yangton’ (Yang ston). Initially the Ya-ngal family came from Central Tibet to settle in Upper Mustang in the 11th century. After that, a member of the following generation settled in Lower Mustang; later one of his sons came to Dolpo where he was greatly venerated by the local Bonpos. An earlier prestigious ancestor was believed to be a royal priest of Nyatri Tsenpo, the first king of Tibet. Another significant role of the family lay in preserving the teaching of the ‘Aural Transmission of Zhangzhung’ (*Zhang zhung snyan rgyud*). In Dolpo the family is well known as the founder of the Samling monastery which continues to be the main monastic seat (*gdan sa*) of the family.

Here I intend to focus on the study of the text entitled “Genealogy of the Ya-ngal family of royal priests” (*Rgyal gshen ya ngal gyi gdung rabs*, referred to as “Ya-ngal Dhungrab” thereafter) written by a member of this family. The text lacks precise dating of the family members, the information given is often unclear, and also certain folios are placed in incorrect order in the text. All these factors contribute to the obstacles for a better understanding of the text. In this chapter, it is intended to solve these problems by comparing the text with other references available from different textual sources, as well as local oral informations.

The full title of this text is; “Genealogy of family lineage of transmitted instructions of the royal priests Ya-ngal which emerged earlier than all [others] as an eye [among the] senses<sup>55</sup> called Melodious voice of Brahma’s great conch shell” (*Kun gyi nang nas dbang po*

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*pas rang nas dbang bka' smin grol thams cad phul ba yin cing lung rgyun bcas rdzogs pa yin pas 'di dag dang mthun pa'i nyams len mdzod/ mthar rang yul gyi phyogs su nga'i gsung 'bum rnam drongs nas 'byon pa'i dus shig 'ong ba yin zhes gsungs par mdzad/ 'di las 'phro sad pa'i slob ma thun mong min pa yin gsungs nas thugs gtsigs su mdzad par snang ngo/.*

<sup>54</sup> *Dong mang gur gsum gyi rnam thar* has recorded Treton Chimed of Tarab among the disciples of Yangton Tashi Gyaltzen; Tenzin Namdak 1972, p. 469: *ta rab tre ston 'chi med*.

<sup>55</sup> Tib. *dbang bo mig ltar*. This is interpreted in the sense that Ya-ngal is the first lineage of Bon; even before Shenrab Miwo’s lineage. See Yang sgom mi 'gyur rgyal mtsan 2005, p. 43: *gdung rabs las sngon du byung ba dbang po mig ltar zhes ci ltar zhe na/ ya ngal gdung 'di yang ston pa 'jig rten du ma byon gong du yang yod par bshad/*. (Therefore if one asks why it is said that it had ‘emerged earlier than all [other] genealogies similarly to an eye [among the] senses’, it is explained that this Ya-ngal family lineage existed even before the Teacher [Shenrab’s] arrival into this ‘world of destruction’).

*mig ltar sngon du byung ba rgyal gshen ya ngal bka' brgyud kyi gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so*). It was published by Khedup Gyatso in Dolanji, in 1978. It is written in Tibetan cursive (*dbu med*) script and contains 135 pages in *pecha (dpe cha)* form.

When reading this text in 2005 a number of mistakes struck me there. These mistakes were often further reproduced in citations in many later texts. In an attempt to restore a reliable reading I tried to compare it with the texts mentioned in the colophon as being the main sources. Many replacements of folios and scribal errors were spotted through such a method and the result was a new publication of the text in 2005. Still, some parts remained problematic for me with no solution at hand at that time.

Later, when coming across a manuscript of *Bskang 'bum*, a collection of various propitiation ritual texts kept in Menri monastery in India, I noticed that its handwriting was similar to the handwriting of the text of Ya-ngal Dhungrab. It must be noted that both of them are written in rather unusual and specific handwriting. It thus became apparent to me that the scribe of both texts was the same person. In the colophon the following note appears: “[It was] handwritten by Yungdrung Gyaltzen.”<sup>56</sup> From this I concluded that Ya-ngal Dhungrab’s copy was also written by him.

Later I met Geshe Tenzin Chogden and he confirmed my hypotheses. Besides that he revealed in which way the pagination of the published version was probably confused. Initially, Gelong Achoe (*Dge slong A mchod*) copied the original text from Lubra on common sheets of paper, apparently in a rush. This happened probably in the 1960s. This text was rewritten in traditional *pecha* form by his already-mentioned disciple, Yungdrung Gyaltzen.

This story reveals that the original of the manuscript is kept in Lubra monastery. I did not know this in 2005 when the corrected version was published. However, recently Roberto Vitali kindly gave me copies of two different versions of “Ya-ngal Dhungrab”. They represent two different manuscript versions of “Ya-ngal Dhungrab.” It turned out that the first of them<sup>57</sup> is a copy of the Lubra manuscript. This version is identical with the one mentioned already by Charles Ramble (1983, p. 270), who translated its title as “The Voice, so called, of Brahma, the lineage history of the clan of the Yang-ngal Priests which is like sight, the

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<sup>56</sup> In the colophone of *Bskang 'bum* manuscript kept in Menri monastery was mentioned thus: *phran zhu btsun g.yung drung rgyal mtshan ming gis rang lo bcu drug dus bris pa lags/*.

<sup>57</sup> Tib. *Kun kyis nang nas dbang po'i 'dang ma mig ltar sngon du 'byung ba gshen yang ngal bka' rgyud kyis gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so*. Cf. with Vitali 1996, p. 590: *Kun kyis nang nas dbang po'i 'dangs yig ['dang ma mig] ltar sngon du 'byung ba gshen ya ngal bka' rgyud kyi gdung rig [rabs] un chen gtsang [tshangs] pa'i sgra dbyangs zhes bya ba bzhugs so*.

foremost of all the senses.” Both the first and second versions<sup>58</sup> are different from the copy of Samling manuscript mentioned by David Snellgrove as “Genealogy of the religious line of the noble priests of Ya-ñal”,<sup>59</sup> which is kept in the British Library, London.

### 3.1. Dating the text and the author

In the colophon of this Genealogy the author mentioned that he completed this text at Samling monastery in the year of the female water-snake.<sup>60</sup> Besides that someone has added a few paragraphs in this text including the date of the death of the author, Migyur Gyaltzen, in the wood-horse year at the age of thirty-one.<sup>61</sup> It clarifies that this text was written one year before the author’s death.

These years are lacking precise information on the particular year cycle, i.e. Rabjung (*rab byung*). I attempted to match them exactly with the western calendar.

It is clear from the text itself that the author of the text, Migyur Gyaltzen, had a younger brother called Sherab Woser (Shes rab 'od zer). From the unpublished collection of works by Nyelton Yungdrung Dargye I learnt that his younger brother had a son called Samdup Namgyal (Bsam 'grub nam rgyal)<sup>62</sup> and that his son was Sherab Tenzin (Shes rab

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<sup>58</sup> Tib. *Kun kyis nang nas dbang po'i dang ma mig ltar sngon du 'byung ba rgyal gshen yang ngal bka' rgyud kyis gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.*

<sup>59</sup> See Snellgrove 1967, p. 4: “The genealogy of the lamas of Samling, entitled *rGyal-gśen Ya-ñal gyi bkañ-brgyud kyi gduñs-rabs* ‘Genealogy of the religious line of the noble priests of Ya-ñal’.”

<sup>60</sup> Yang sgom mi 'gyur rgyal mtshan 2005, p. 79: *yang sgom mi 'gyur rgyal mtshan bdag tshe dbang gzhung bzhi'i bcad rgyar gsang 'dzab 'dren pa'i thun mtshams su chu mo sbrul lo'i dpyid zla ra ba'i yar tshes la pho brang bsam gtan gling du yi ger btab pa re zhig rdzogs so// mi 'thad 'gal 'khrul gyur pa ji srid pa/ mkhyen ldan mkhas mchog rnam kyis gzigs bcos 'tshal/ dge'o// bkra shis/ zhal dro/ sarb mangg laM// //* (I, Yangom Migyur Gyaltzen, finished at this point putting into letters this self-rising sun of history unavailable in the past in order to remove the ignorance of mind, darkness of delusion and doubt, during the session break of reciting a secret mantra in seclusion for a performance of “Four Main Rituals of Tsewang [Rigzin]” (*Tshe dbang gzhung bzhi*) without speaking to others, at the residence-palace of Samten Ling, during the waxing moon of the first spring month of the year of the female water-snake.)

<sup>61</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 75: *bar pa mi 'gyur rgyal mtshan de ..... bar chad dbang gis sku tshe mthar ma phyin par dgung lo so gcig nas shing rta zla ba gsum pa'i tshes bcu bdun la dgongs pa bon nyid dbyings su gshegs so//* (Middle [son] Migyur Gyaltzen..... Due to the obstructions he did not reach the limit of his life-span and his thought passed into ‘space of ultimate nature’ at the age of thirty one on the seventeenth day [and] third month of wood-horse [year]).

<sup>62</sup> Nyelton Yungdrung Dargye 2008, p. 33: *gdung rabs der yang ston g.yung drung rnam rgyal gyi rgyud du lcam sring drug yod pa las sras gsum ni/ che ba bstan pa rgyal mtshan dang/ bar pa mi 'gyur rgyal mtshan/ chung b shes rab 'od zer zhes gsal ba'i shes rab 'od zer de nyid kyi sras ni bla ma bsam 'grub rnam rgyal lo//*

bstan 'dzin).<sup>63</sup> In the text the year of birth for Sherab Tenzin is given and it is mentioned that he lived for 73 years,<sup>64</sup> again, not giving the Rabjung (see Chart I).

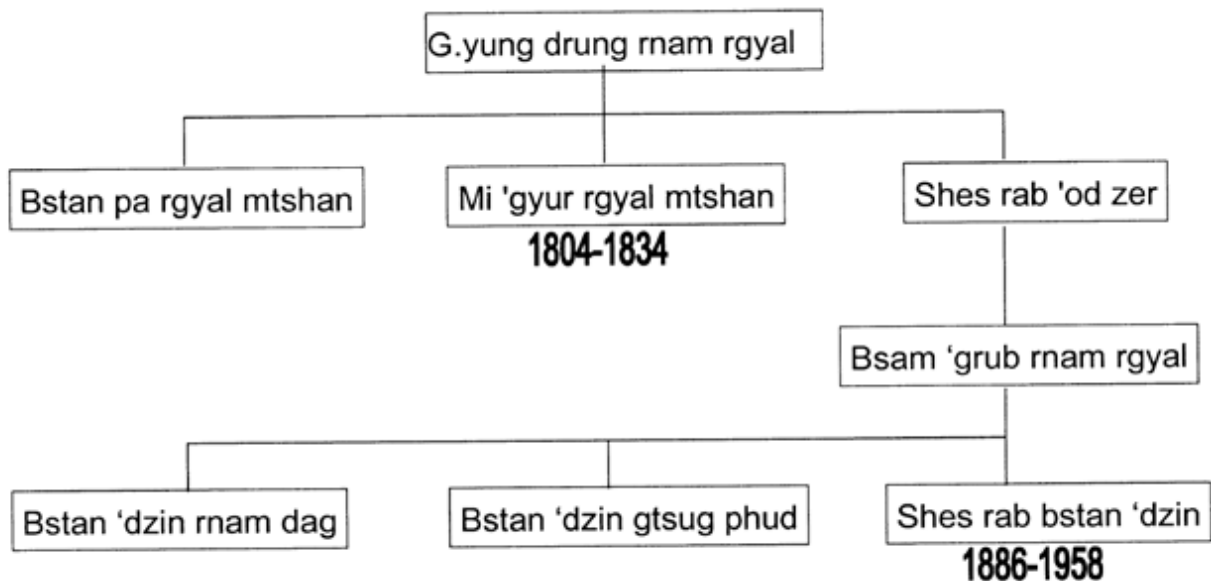


Chart 1: Relatives of the author Migyur Gyaltzen

Fortunately, he met with David Snellgrove who gave the precise date of his passing away, the year 1958 (see Snellgrove 1992, p. 14): “Lama Sherab [Tenzin] of Samling, who was so helpful to me during my stay at his monastery in 1956 and who died in 1958.” This exactly fits the 72-year gap and his year of birth given by the Tibetan text.

From this we can with certainty deduce that the exact years for the author of the text, Migyur Gyaltzen, were 1804–1834. If it were to be 60 years earlier, i.e. the previous Rabjung, this would be too long for two generations, i.e. the son of the author’s younger brother and his son.

Thus, concluding, the author Migyur Gyaltzen died in the wood-horse year 1834 and the text was written in the female water-snake year 1833. This genealogy is thus 178 years old and written six generations ago from the present lama of Samling.

<sup>63</sup> Nyelton Yungdrung Dargye 2008, p. 34: *bla ma bsam 'grub rnam rgyal gyi lcam phyi ma shes rab byams ma la sras che ba bstan 'dzin rnam dag dang/ bar pa bstan 'dzin gtsug phud/ chung ba sku zhabs shes rab bstan 'dzin bcas bstan 'dzin rnam gsum 'khrungs/.*

<sup>64</sup> Nyelton Yungdrung Dargye 2008, p. 36: *yang ston sku zhabs shes rab bstan 'dzin mchog/ /mnga' ris phyogs kyi dol po byi gcer du/ /yab ni yang ston bsam 'grub rnam rgyal dang/ /yum ni shes byams ma bya ba la/ /gdung sras gsum 'khrungs kun gyi mtha' chung du/ /me pho khyi yi lo la mngon pa bltams/ /* p. 39: *“dgung grangs bdun cu don gsum bzhes pa'i thog/ /snyun nad dam po zhig gis rkyen byas te/ /dir snang gzugs sku'i rnam pa dbyings su bsdu//.*

### 3.2. Particularities of the text

At the conclusion of this part introducing the place, family and the text of Ya-ngal, I would like to highlight the specific features of the Ya-ngal Dhungrab, which often pose problems for understanding the text and the role of the Ya-ngal family through history.

It has already been mentioned that the main task to be done is to establish the correct reading and pagination. Some results of such work on appear already in the publication of the text from the year 2005 (Yang sgom mi 'gyur rgyal mtshan 2005). But it will be necessary to compare it with the original Lubra version and then compare it with other existing manuscripts copied from an original text at Samling by Snellgrove and others mentioned above.

There are wrong sequences in some parts of the manuscript published in 1978. Whole parts of the text should be correctly placed in a different location within the text.

In many cases the whole story is shortened into a single or a few sentences and the correct meaning remains unclear. It is only through other written sources or oral tradition that one can grasp the meaning of some passages.

For example the founding story of Lubra village is too brief. It speaks about ritual, during which two needles were stuck in the soil and a basket was placed over them. The text continues saying: “He [Tashi Gyaltzen] came to look at it after seven days and found that the basket became full. It was lifted not touching the ground.”<sup>65</sup> Only with the help of the story known in the area does one know that it concerned the walnut tree, which is not mentioned at all in the text. The two needles changed into a tree and by growing filled the basket and lifted it by the boughs of the tree.

Another example of the abbreviated style can be illustrated by the fact that the brevity led some authors to wrong understanding. In the text, it is firstly mentioned that Tashi Gyaltzen had two sons mentioned as “older” (*che ba*) and “younger” (*chung ba*) and one daughter named Ya-ngal Drangsongma (Ya ngal drang srong ma). The text then deals with both of the sons in some detail and says that the older son, Lama Ngagpa, had three children. It names two of them and then the text continues, saying “middle master” (*bar pa bla ma*). Some Tibetan authors<sup>66</sup> took it as a reference to the third child of Lama Ngagpa, but in fact

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<sup>65</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 56: *zhag bdun nas bltas pas skon pa gang byung nas/ sa la ma reg tsam bskyags nas gda'*.

<sup>66</sup> Tenzin Namdak 1972, p. 471: *ya ngal drang srong ma'i rnam thar la/ bla ma sngags pa dang gnyag mo dngos grub gnyis la sras mang du 'khrungs nas ma btub/ sos pa lcam gral [dral] gsum byung ba'i bar mar gyur pa/ chung nas khro bo dbang chen la thugs 'byongs par mdzad cing/ dgung lo bcu bdun ma la mkhan po klu brag pa la rab tu byung/ mtshan sems nyid gsal du*

the text goes back to discussing the daughter Ya-ngal Drangsongma. It says that she was ordained and received the name Sempa Sal (Sems dpa' gsal). Understanding it wrongly, some authors write then that Sempa Sal was the daughter of Lama Ngakpa. In fact, she was the daughter of Tashi Gyaltzen.<sup>67</sup>

Moreover there are often unusual orthographies or misspellings. For example, for “Gnya' khri btsan po” it reads “Snya khri btsan po.” In another place it writes “'dzam gling mi bde la bkod nas” where apparently “zhi bde” should be there instead of “mi bde”

The text concentrates on the lineage of Yangton Gyaltzen Rinchen and omits other lineages. It has totally omitted the family lineage of Tsarkha and their monasteries and no information on them appears in the text. The Gollang (Gol lang/Kog lang) monastery of Tsarkha was active by the time of the composition of the text and was definitely known to the author. It is thus rather strange that he ignored this branch lineage. The reasons for that remain unknown and would be worthy of exploration in the future.

The text says: “At a certain time, in the “family dwelling” (*tshang*) [called] Tagdha there appeared three [sons who] fathered distinct lineages of descendents: Bontsho, Khutsho and Mentsho, the three.”<sup>68</sup> Then the text discusses six generations of Mentsho’s descendants. The family line died out in Dolpo and the text says that at that time, i.e. after six generations, they invited 8-year-old Gyaltzen Rinchen with his father. But the father is introduced as son of Khutsho (who in turn should be a contemporary of Mentsho). This is simply impossible. There were six generations of Mentsho and this chronologically cannot fit two generations of Khutsho (one generation and the 8-year-old son of the next). Either Khutsho and Mentsho was not contemporary, or the author omitted several generations of Khutsho.

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*btags*/. This text doesn't talk about other children of Tashi Gyaltzen as it says; p. 468: *skabs der chag gi blang phrug ma cig [zhig] yum du bzhes pa las sras sngags pa 'khrungs lo gsum na btsun mo gum nas/ btsun mo cig [zhig] nye drung gis len zer ba la/ 'khor ba la zhen pa log nas m bzhes*. There is a line that mentioned Yangton Chenpo as Tashi Gyaltzen's elder brother (p. 468): *cen [gcen] po yang ston chen po la rdzogs chen snyan rgyud kyi ngo sprod zhus.....* Tenzin Namdak 1981, p. 221: *ya ngal drang song ma'i rnam thar la/ bla ma sngags pa dang/ gnyag [gnyan] mo ngos grub gnyis la sras mang du 'khrungs nas ma btub/ sos pa lcam gral [dral] gsum byung ba'i bar mar gyur pa/ chung nas khro bo dbang chen la thugs 'byongs par mdzad cing/ rgung lo bcu bdun ma la mkhan po klu brag pa la rab tu byung/ mtshan sems nyid gsal du btags/.*

<sup>67</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 58: *yang ston bkra shis rgyal mtshan gyi sras che ba bla ma sngags pa/ chung ba ngos slang rgyal mtshan 'bum/ sras mo ya ngal drang srong ma/.* (Yangton Tashi Gyaltzen's elder son was Lama Ngakpa, his younger [son] was Ngoelang Gyaltzen Bum [and] his daughter was Yangal Drangsongma.)

<sup>68</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 48: *re zhig stag zla'i tshang la pha sgo gsum byung ste/ bon tsho dang khu tsho dang/ sman tsho gsum mo//.*

Another case of evident omission concerns Ya-ngal Yungphur (Ya-ngal g.yung phur), who is not mentioned in Ya-ngal Dhungrab at all. He appears in the text of *Nyams rgyud rgyal ba'i phyag khrid* and he is said to be one of the disciples of Sherab Gyaltzen.<sup>69</sup>

Another important omission concerns the Bonpo Lhakhang temple of Bicher village which was known to be built by Lama Ngakpa according to oral history.

The concluding parts of the Ya-ngal Dhungrab contain several lines dedicated to the life of the author of the text Migyur Gyaltzen, including information on the author's passing away. This part is not visibly separated from Migyur Gyaltzen's text and the colophon follows only after it. Thus it is clear that someone else added it, probably during the reediting of the whole text. Since the anonymous editor did not mark clearly in the text what was added by him, one can have some doubts as to whether this happened also with the rest of the text, i.e. if the editor added something to it without mentioning it.

The text of Ya-ngal Dhungrab concentrates primarily on religious achievements of the members of the Ya-ngal family. Its focus is clearly on the religious lineage. It thus does not contain much information on the members of the family who were not significant from the point of view of religion. As such the text also unfortunately does not inform us about the wider historical context. For example, it seems that since the 18<sup>th</sup> century when Gorkhas started to wield power over Dolpo, many problems appeared for the Ya-ngal family and its monasteries, particularly high taxes. It seems that all Dolpo met hardships concerning taxation claimed from the surrounding lords.

To avoid excess taxation, the Ya-ngal family appealed to other authorities. One decree preserved in Samling was issued in 1814 by the Chinese Brigade vice-commander of Tsang (Gtsang) garrison, by order of the Chinese Emperor Jiaqing, in support of Yangton, recognizing his credits towards both Chinese Emperor and the Dalai Lamas, and expressly warning against levy of additional taxes and other kinds of pressure on the Ya-ngal monasteries. Similar decrees issued by the Kings of Mustang and others also are preserved in Samling. The events which lead to the issue of these secular documents are totally omitted by the Ya-ngal Dhungrab.

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<sup>69</sup> See Bru ston rgyal ba g.yung drung 2010, p. 43: *smad du ya ngal g.yung phur*. But there is a different spelling in *Dong mang gur gsum gyi rnam thar*. See Tenzin Namdak 1972, p. 463: *smad du yang [ya] ngal lag g.yung po*.

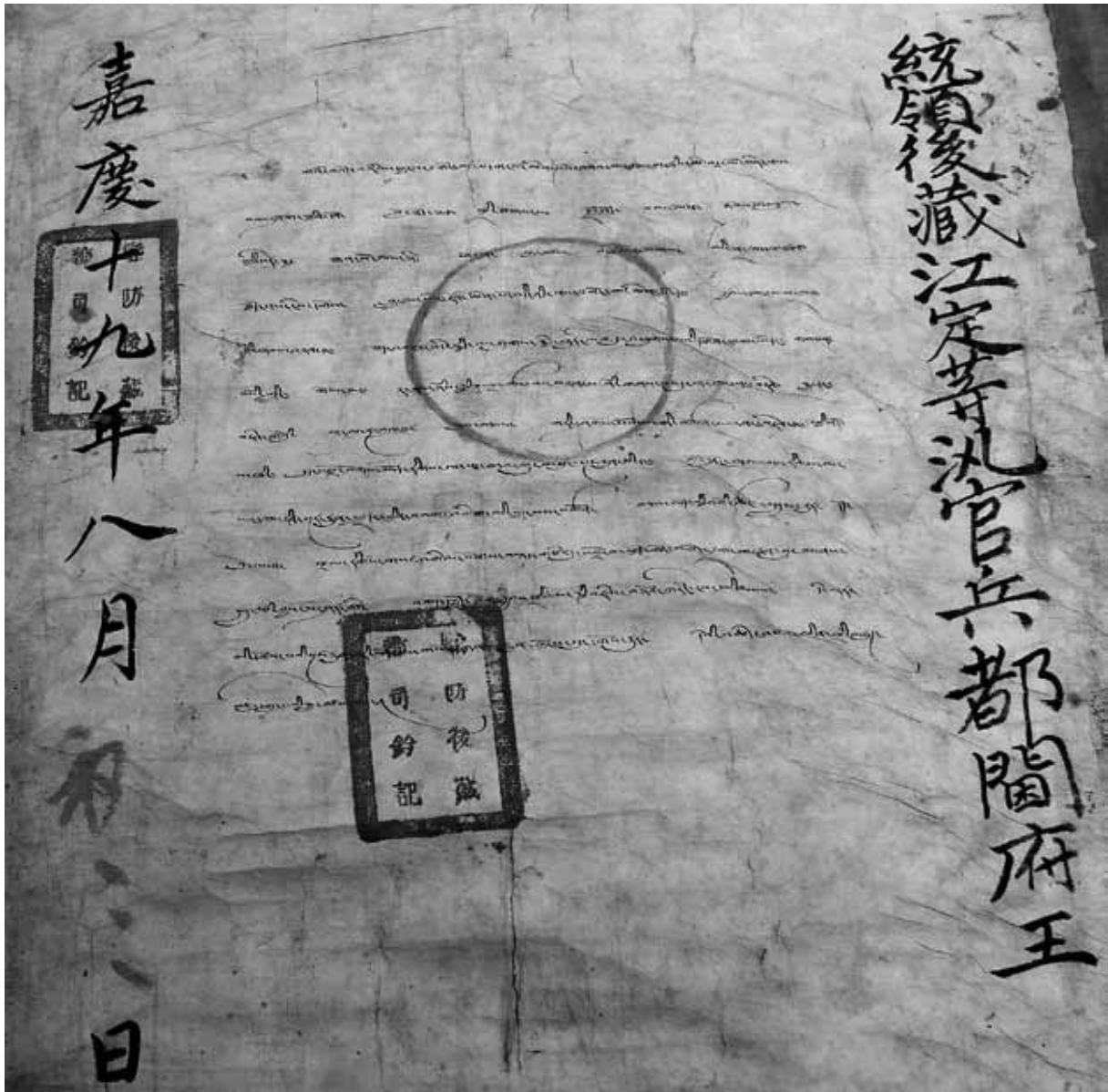


Figure 4. Decree issued by vice-brigade of Tsang garrison (Samling monastery, photo by Geshe Dge legs sbyin pa, 2010).

Despite this lack of secular historical context of the Gorkha period, the Ya-ngal genealogy provides ample data and precious information on this most prominent Bonpo family of Dolpo from earliest times until the 19<sup>th</sup> century. The translation which will follow as chapter II constitutes a rare opportunity to better understand the Bonpo religious history of Dolpo and the western Himalayas.



### 3. Introduction to the manuscripts of Ya ngal gdung rabs

There are four versions of the handwritten text of Ya-ngal Dhungrab (YD), which I have in my possession at the present time, plus one version published in a book-form, which I edited myself in 2005. At the time of working on the later book, I had access only to a single version published by Khedup Gyatso (listed here as YD-D). In the light of the new versions I got access to, this older edition made by me should be revised. However, since it has already been published, I will rely on its text in the following translation, giving the different reading of other manuscripts in the footnotes with brief explanations.

The handwritten versions differ from one another in many respects. Nevertheless, after a closer look at them it was possible to establish their sequence, i.e. the version closer to the original text and the versions which consequently included some additional texts. The sequence of the manuscripts introduced below follows in chronological order and they are marked by the letters in alphabetical order after the siglum of the title of the text (YD).

#### 4.1 YD-A

**Full title:** *Kun (kyis) [gyi] nang nas dbang po'i (dang) [dhwangs] ma mig ltar sngon du 'byung ba rgyal gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs s.ho.*

**Length:** 37 folios (74 pages).<sup>70</sup>

**Provenance of the manuscript:** The origin of this manuscript is still unknown but judging from its careless and plain script I can believe that it is from Dolpo. I received this copy, which is originally preserved in the Library of Tibetan Work and Archives, in Dharamsala (India) from Roberto Vitali who was kind enough to send it to me.

**Chronological order:** This manuscript is the oldest one. It is obvious from the following fact that the manuscript served as source for all the others. All the other manuscripts contain a scribal error consisting of misplacing exactly one folio of this manuscript. The text which corresponds exactly to folio seventeen of this particular version YD-A is placed just after the text appearing on folio ten of this manuscript YD-A. All the copies mentioned below repeat this mistake which leads to the conclusion that all of them are

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<sup>70</sup> The last folio of this text contains the Tibetan numbering of thirty-seven. However folio number thirty-six is missing in the copy that I have. Later English numbering is given up to thirty-six on the right side of the folios.

based on this particular version, since the text misplaced<sup>71</sup> corresponds exactly to the text which is on folio seventeen of this version. It thus should be taken as the oldest one.

Besides that, all the rest of the manuscripts contain some additions to this particular version of the text. Among them, the note on the author was evidently given after his death and the later manuscripts also inserted some information on contemporary masters, which are absent in this particular version YD-A.

This version also contains the largest number of spelling mistakes while in the other manuscripts, these are gradually corrected. The spelling errors in fact reflect the common style of Dolpo, in which attention is paid primarily to the phonetic rendering of the words, not to their correct spelling.

**Additional notes:** Written in multiple handwritings (*'bru*, *'jib* and *yig chung*). The text mentions in its colophon that it was written by a scribe (*yi ge 'du byed pa*).<sup>72</sup> Thus it seems probable that this version was not written by the author himself.

#### 4.2. YD-B

**Full title:** *Kun (kyis) [gyi] nang nas dbang po'i ('dangs) [dwangs ma] mig ltar sngon du 'byung ba gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.*<sup>73</sup>

**Length:** 57 folios (114 pages).<sup>74</sup>

**Provenance of the manuscript:** This manuscript is originally from Lubra, Mustang and it was also kindly given to me by Roberto Vitali.<sup>75</sup>

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<sup>71</sup> This misplacement was initially made in YD-B by inserting a section about Milue Samlek, that does not appear in the YD-A version. But there is the sign of a swastika in YD-A, which shows something had to be placed there.

<sup>72</sup> See YD-A, folio 37a: *'on kyang lung rig gzhung lugs ma rtogs shing// rnam 'dren mkhas pa'i gsung yang ma thos te// bslab gsum yon tan tshogs kyang mi ldan pa'i// rang che'i phung sgra sgrog la ci byar yod// ces bya ba 'di ni yi ge'i 'du byed pa'o// //*.

<sup>73</sup> Charles Ramble translates this title as the following, see Ramble, 1983, p. 270: “The Voice, so called, of Brahma, the lineage history of the clan of the Yang-ngal Priests which is like sight, the foremost of all the senses.”

<sup>74</sup> The Tibetan numbering of the folios in this text continues only up to number fifty-four. Ramble, 1983, p. 270 also mentioned: “It contains fifty-four folios written in Tibetan cursive (*dbu-med*) scripts.” In fact there is one addition folio of number forty-five and two additional folios of number fifty-one. So all together I counted fifty-seven folios.

<sup>75</sup> It was copied in Lubra by Charles Ramble. See Ramble 1983, p. 270: “I was kindly permitted to photograph and copy this document by the present heir of the Yang-ngal inheritance in Lubra. It contains fifty-four folios written in Tibetan cursive (*dbu-med*) scripts.”

**Chronological order:** Apart from YD-A, the rest of the manuscripts contain much additional information. It is, however, evident that these parts of the text were initially inserted into YD-B. Among those insertions, there are two particular folios attached to folio number fifty-one, giving Tibetan numbering fifty-one-middle<sup>76</sup> and fifty-one-lower<sup>77</sup> in this manuscript. Both of the folios are shorter in size and written in a very different and much nicer handwriting. Thus these differences make clear that both folios were added later to this manuscript by some other scribe. However, considering the appearance of this additional text in the other two versions (YD-C and YD-D), it appears there without any distinction from its main text. The additional text is evidently written by the same scribe as the main text and nothing warns the reader that it was in fact originally an additional note. It is thus certain that those two manuscripts are later copies of this version YD-B.

Besides the above-mentioned insertions, this version contains another additional folio attached to folio number forty-five. This is clearly marked by a swastika-sign as an addition to the original text. The size of the folio and the handwriting is the same as in the main text. However, the absence of this information in the first version of YD-A indicates that this manuscript YD-B was written later than YD-A. The same part of this text is repeated in the YD-C and YD-D versions, but nothing marks it as an additional note and it looks just like a part of the main text. This shows clearly that this manuscript YD-B is earlier than YD-C and YD-D and that both YD-C and YD-D are result of later copying YD-B.

The three additional inserted folios of this version contain information about the passing away of the author of the text, Migyur Gyaltzen (1804– 1834; cf. Choekhortshang 2011, p. 48), which can be found in the last folio. The second folio contains events of the life of Yangton Goejor<sup>78</sup> (1769–1834; cf. Choekhortshang 2012, p. 5) of Samling, and the first folio describes the life of Yangton Wangyal<sup>79</sup> of Lubra. Goejor passed away just seven days before the author. Yangton Wangyal was Goejor’s disciple and although we do not know his exact

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<sup>76</sup> See YD-B, folio 51–2a: *nga gcig bar ma* written on the left side of the folio.

<sup>77</sup> See YD-B, folio 51–3a: *nga gcig 'og ma* written on the left side of the folio.

<sup>78</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 73: *yang ston dgos 'byor/ gtsang gtsug gi mtshan ye shes rgyal mtshan/ drang srong gi mtshan gtsug phud rgyal mtshan/*. (Yangton Goejor’s ‘tsangtsuk’ ordination name was Yeshe Gyaltzen [and] his Drangsong name was Tsukphue Gyaltzen).

<sup>79</sup> Yangton Wangyal received his ordination from Yangton Tsukphue Gyaltzen alias Yangton Goejor, who died just seven days before the death of the author Migyur Gyaltzen. See Yang sgom mi 'gyur rgyal mtshan 2005, p. 66: *yang ston dbang rgyal de 'khor ba la zhen pa log nas dol por yang ston gtsug phud rgyal mtshan las rab tu byung nas tshul ming blo gros rgyal mtshan du gngang/*. (Yangton Wangyal became disgusted by the samsāra and was ordained as a monk by Yangton Tsukphue Namgyal in Dolpo and he was given the ordination name Lodoe Gyaltzen).

dates, it appears from the context that he was much younger than his teacher. However, the text gives also information about his passing away in Tibet which makes clear that this additional note was written a rather long time after the composition of the main text in 1833. It is thus certain that these additional notes were inserted only after the YD-A version had been written down. Again, it confirms that YD-A is the oldest since it does not contain these additions.

**Additional notes:** Since Lubra is the place of origin of this version, the manuscript gives the following additional information connected to it, which does not appear in YD-A:

1) The list of three more generations after Tenzin Namgyal of Lubra (see YD-B, folio 45a),

2) Additional folio concerning the life of Yangton Wangyal, the last living male lineage descendant of Lubra (see YD-B, additional folios a-b of folio 45a),

3) The life events of Tashi Gyaltzen, subduing demon and founding Lubra village (see YD-B, folios 38a-39a) and

4) The information about the life of Ya-ngal Drangsongma of Lubra (see YD-B, folios 40b-41a).

Since none of this appears in YD-A, we can presume that YD-A was a Samling version and confirm YD-B to be a Lubra version.

### 4.3. YD-C

**Full title:** *Kun (gyis) [gyi] nang nas sngon du 'byung ba dbang po'i (dangs) [dwangs] ma mig ltar gces pa rgyal gshen ya ngal gyi bka' brgyud kyi gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba.*<sup>80</sup>

**Length:** 43 folios (86 pages).

**Provenance of the manuscript:** The origin of this manuscript is Samling, Dolpo. David Snellgrove brought it from Dolpo and it is preserved in the British Library (Shelfmark: OR 14208.1).

**Chronological order:** This manuscript follows the YD-B of Lubra without any additional information except for a few minor differences.<sup>81</sup> This version definitely comes

<sup>80</sup> Snellgrove translates part of the title as follows; see Snellgrove 1967, p. 4: "the genealogy of the lamas of Samling, entitled rGyal-gśen *Ya-ñal gyi bkaḥ-brgyud kyi gduñs-rabs* 'Genealogy of the religious line of the noble priests of Ya-ñal'."

<sup>81</sup> The YD-C contains a slightly different reading in the parts mentioning Yangton Tenzin Namgyal and his siblings.

from Samling, but it confusingly follows the reading of YD-B, which clearly comes from Lubra and it also contains the Lubra-related material described above. It seems likely that someone in Samling ordered a copy or copied it himself (or was given a copy) of the original Lubra version. Thus I take it to be a later copy of YD-B provided for the Samling monastery.

**Additional notes:** This manuscript is written in *dbu med* script. I consulted the original in the British Library and compare with transcription made by Amy Heller into Wylie (including the pagination), who kindly and generously provided me with it.

#### 4.4. YD-D

**Full title:** *Kun gyi nang nas dbang po mig ltar sngon du byung ba gshen ya ngal bka' rgyud kyi gdung (rab) [rabs] un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.*

**Length:** 68 folios (136 pages).

**Provenance of the manuscript:** Dolanji, India.

**Chronological order:** In the beginning Gelong Achoe copied the original text from Lubra in the 1960s, probably YD-B, on common sheets of paper. Later it was rewritten in traditional *dpe cha* form by Geshe Yungdrung Gyaltsen (see Choekhortshang 2011, p. 46) in Dolanji (India); and then published in Dolanji by Khedup Gyatso in 1978 (see Yang sgom mi 'gyur rgyal mtshan 1978).

**Additional notes:** Written in *dbu med* script.

#### 4.5. YD-E

**Full title:** *Kun gyi nang nas dbang po mig ltar sngon du byung ba rgyal gshen ya ngal bka' rgyud kyi gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs.*

**Length:** 80 pages in book form.

**Provenance of the manuscript:** Edited by the author of this thesis and published by *Dol po'i gsung rab nyams gso khang* (A publication centre for Dolpo's old manuscript), Menri/Kathmandu.

**Chronological order:** I published this book in 2005 in an edition intended to replace disordered folios and correct scribal errors found in YD-D.

**Additional notes:** Since none of the above-mentioned manuscripts, with the exception of YD-D, was available to me at the time of editing the text, the corrections were mostly based on comparing the YD-D version with the original texts often mentioned as the source

of information or quotation. The main ones were the following: *Dri med gzi brjid*, *Bsgrags pa gling grags*, *Bka' rgyud skor bzhi*, *Dar rgyas gsal sgron* and *Bon ri'i dkar chag*.

# **CHAPTER II**

**Translation of the main text;  
Genealogy of the Royal priests Ya-ngal**





[Mchod Brjod – Words of Offering Praises]

**(1)<sup>82</sup> Genealogy of the family lineage of transmitted  
instructions of the Royal priests Ya-ngal which emerged  
earlier than all [others] as an eye [among] the senses<sup>83</sup>  
called Melodious voice of Brahma’s great conch shell**

I pay homage to the Three Jewels [who are] the place of refuge,  
The compassionate ones [who] grant the Buddhahood during this lifespan,  
If [one] meditates them well on the crown of the head with devotion,  
And invokes them with serene faith and concentration.

Although there are many family lineages of holders of the Doctrine,  
Among [the followers of] Doctrine of the Victorious Supreme Shen,  
The saviour who arrived to this unbearable [world] as taming priest of the triple  
thousand realms,  
[There is a one] which comes first as eyes [among] the senses.  
Guardian of the Doctrine, grant me [permission],

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<sup>82</sup> The numbers of the pages appearing in the translation follow the pagination of YD-E version. At the very beginning, the text deals in general with how the Buddha of the thousand eons came into being and how the sentient beings of the three worlds are released. Since the information about Ya-ngal starts only after page 28, I started my translation from there. See Yang sgom mi 'gyur rgyal mtshan 2005, p. 1–28. Throughout the text appear additional notes written by an unknown commentator. These are mostly above the main text or below it and we include them in smaller and “indexed” type. Square brackets mark the addition of some expressions which are missing in the original text, but were added for better understanding in English.

<sup>83</sup> Tib. *dbang bo mig ltar*. This is interpreted in the sense that Ya-ngal is the first lineage of Bon (even before Shenrab Miwo’s lineage, see Yang sgom mi 'gyur rgyal mtshan 2005, p. 43.) as the eye is the first among senses (listed first and being also the most important).

To elaborate here on the genealogy of Royal Priests Ya-ngal,

(2) The lineage which descended from Gods of Clear Light [by] the blessing of Sangpo Bumtri.

Even through hearing merely his name by ears,

[One could] be saved from the fears of samsara and suffering of the lower realms,

Thus from within the ocean of your good qualities,

Only as much as a drop of water will be sketched by me.

Concerning this, the origin of the family lineage will be presented in general and particularly the family lineage of Royal Priest Ya-ngal will be dealt with in detail. The first [part] has two [sections]: (1) how the Buddhas of Good Aeon arrived, and (2) how the beings of three realms originated and spread.

## [Origin of the thousand Buddhas of good eons]

As for the first,  
Six thousand Pure Aeons appeared in the past,  
Then ten Dark Aeons followed,  
And then ten Enlightened Aeons followed.  
**(3)** Firstly, in this Aeon itself,  
A Teacher leading [others] came [to existence];  
During the origin [and] completion [of] the Aeon of Formation,  
Thoroughly perfected Trizhi Namting came to existence.  
During the formation of the Aeon of Wind,  
Barab Lingsol came; the one formed from wind.  
During the formation of the Aeon of Fire,  
Trimang Gyalwa came; the one formed from fire.  
During the formation of the Aeon of Water,  
Dhewo Sungchen came; the one formed from water.  
During the formation of the Aeon of Earth,  
Barab Lingshi came; the one formed from earth.  
As for the manner in which Buddhas of Good Aeon came,  
**(4)** In this present Aeon itself,  
In the beginning of the formation of the Mugyung<sup>84</sup>/universe,  
In the ocean/Ting nam<sup>85</sup> of the Naga?/Murzang<sup>86</sup>,  
A golden lotus with thousand petals blossomed,  
[and] radiant turquoise swastika [emerged].  
The Gods of the Pure Abodes said to it;  
“This Aeon is a good one”,  
In such a way and others they praised it with auspiciousness and virtuous goodness.

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<sup>84</sup> YD-A, YD-B and YD-D read “*mi rgyud chags pa'i dang po la//*” but I have corrected into “*mu rgyung chags pa'i dang po la//*” in YD-E since *mu rgyung* is a measurement of time similar to *bskal pa*.

<sup>85</sup> Tib. *ting nam*

<sup>86</sup> Tib. *Mur zang*, this term often appear in Bon literature as a Zhangzhung term. Its meaning in Tibetan is *klu*.

At the beginning of the Mugyung<sup>87</sup> Aeon,  
 In the land [called] Brilliant Light Devoid of Darkness,<sup>88</sup>  
 A naturally blissful superior abode,  
 After clearing the darkness<sup>89</sup> of the samsara,  
 Spread into the descendants of “Primordial Existence without Beginning”<sup>90</sup>.  
**(5)** Following the passing of innumerable lives [of humans]  
 Once counted – during the time when [human life] reached seven hundred thousand  
 [years],  
 The universal monarch<sup>91</sup> Conch-shell Luminosity,  
 And his queen Luminous Light of Jewels,  
 Along with their four princes and four<sup>92</sup> ministers,  
 [They pronounced] a prayer<sup>93</sup> with perfect noble intention,  
 Through the power [of their prayer] they found lotus flower [called] Hapung<sup>94</sup>,  
 In the superior land [formed] solely<sup>95</sup> from Jewels.  
 When that lotus blossomed,  
 Thousand children of buddha were spontaneously born.

Throughout the seven hundred thousand Aeons,  
 the monarch, queen, princes [and] ministers have accumulated merits,  
 and worshiped the Teacher ‘Self Originated Guide of All Samsaric [Beings’]<sup>96</sup>,  
**(6)** so thus [ the following] prayer was pronounced from the mouth of the Teacher:  
 “Great monarch Conch-shell Luminosity,  
 May you become father of thousand Buddhas!

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<sup>87</sup> Mu rgyung is a Bon term which indicate the measurement of the time such as Aeon.  
<sup>88</sup> YD-A and YD-B read “bdun bral” but Mdo 'dus reads “*mun bral*”. It is obvious that the script of *mun* in U-med text resembles *bdun*. However, YD-D reads *brdul bral* which means dustless.  
<sup>89</sup> Khri mun also means prison. This metaphorically alludes to suffering connected with samsara.  
<sup>90</sup> YD-A, YD-B and YD-D read “*ye med ye srid*”. Nevertheless, in this translation I follow the reading “*ye mu med srid pa*” (Primordial Existence without Beginning) of YD-E since it also occurs in texts such as Mdo 'dus.  
<sup>91</sup> Chakravartin.  
<sup>92</sup> YD-A, YD-B and YD-D read “*blon gsum*”. The reading of YD-E “*blon bzhi*” is followed here since it occurs in Bstan pa'i rnam bshad dar rgyas gsal ba'i sgron me. See Spa ston bstan rgyal bzang po 1991, p. 60.  
<sup>93</sup> YD-A and YD-B read “*lhag bsam smon lam rnam dag*” and YD-D reads “*lhag bsam rnam dag smon lam*”.  
<sup>94</sup> Lotus “*ha spungs*” is believed to appear every time when new enlightened being is born.  
<sup>95</sup> Tib. Term “*grang ma*” in “*rin chen rang ma'i gling*” is a synonym of “*kho na*”.  
<sup>96</sup> Tib. term is “*ston pa rang byung 'khor ba kun 'dren*”.

Queen Luminouse Light of Jewels,  
 May you become mother of thousand Sugatas!  
 Also four princes [those who] were born to [this] lineage,  
 May you become Tshendhen Khyeuzhi<sup>97</sup>!  
 Also four ministers of the monarch,  
 May you become Sechen Ruzhi<sup>98</sup>!”

Pronouncing so prayer properly,  
 Names of the thousand Buddhas were written,  
 On the name cards of the ‘Delegates of the World of Creation’<sup>99</sup>,  
 (7) Then placing them into a precious vase,  
 The following pure prayer was pronounced:  
 “When each of the buddhas arrive gradually [to this world]  
 May flower *udumbara* appears,  
 And precious wishfulfilling jewels, etc.,  
 Along with Seven Precious Possessions<sup>100</sup>!”  
 As the prayer was eventually strong, all gradually happened so [following the prayer].

If you ask about the place, clan, parents, children, period, retinues, place to be tamed, duration of life, increasing and decreasing of meritorious karma, activities, family lineages, manifestations, and spreading and flourishing of the Doctrine of one thousand and two Buddhas, it is [mentioned] in detail and extensively in the Sutra on the Origin of Shenrabs of the Three Times<sup>101</sup>.

If one asks how those from among the Seven<sup>102</sup> Superior Teachers arrived to be the guides for sentient beings in the past, (8) first of all, since the formation of Aeon up to when

<sup>97</sup> Tib. term “*mtshan ldan khye'u bzhi*” means ‘Four Youths who Endowed Genuine Qualities’. They are Yid kyi khye'u chung, Gto bu 'bum sangs, Rma lo and G.yu lo.

<sup>98</sup> Tib. term “*gsas chen ru bzhi*” means “Great Se of Four Families”.

<sup>99</sup> Tib. “*srid pa bskos*” .

<sup>100</sup> YD-A and YD-B read “*rin chen sna bdun*” which means Seven precious possessions; i.e. king, queen, minister, wheel, jewel, elephant and horse. They are also called “*rgyal srid sna bdun*” which means Seven Royal Possessions. However, YD-D reads “*rin chen nor bdun*” which means Seven Precious Jewels; *pad ma ra ga* (ruby), *in dra ni la* (sapphire), *bai du rgya* (?sapphire), *ma rgad* (emerald), *rdo rje pha lam* (diamond), *mu tig* (pearl) and *byu ru* (coral).

<sup>101</sup> *Dus gsum gshen rab 'byung khungs kyi mdo* is one of the *Mdo chen po bzhi*. For more about this text see Gurung 2001, p. 256.

<sup>102</sup> YD-A reads “*ston pa rab bdun la*” which YD-B and YD-D has corrected as “*ston pa'i 'khrungs rabs bdun las*”. However, this “*ston pa rab bdun*” is different from general one.

[human's] life span was of immeasurable length, the Lha, Shen and Sipa, the three, came to each Aeon and they lead sentient beings upwards. In the beginning when [humans] were living hundred thousand years Lha Tonpa Kuntu Sangpo, Sipa Mugyung Karpo<sup>103</sup>, Shen Sangye Lhayi Gyalpo Tongdhen came. The Teaching was spread by Five Priests of Causal Bon<sup>104</sup>. Sentient beings achieved enlightenment as a trunk of the medical tree. They lead sentient beings upwards, up to those whose life span was hundred thousand years and then their bodies went beyond the sorrows of samsara.

After that during the time when the life span [of humans] was eighty thousand years, Lha Kunsang Dhewa Rangjung, Sipa Yesang Dhewa<sup>105</sup> and Shen Sangye Nangwa Woekyi Dronma appeared. The Teaching was spread by Five Priests of Elements. Sentient beings achieved enlightenment as a medical fruit. All the three of them went beyond the sorrows of samsara after leading upwards those sentient beings whose life spans were eighty thousands years.

During the time when the life span [of humans] was sixty thousands years, Lha Kuntu Dhonsang Ziji, (9) Sipa Yegyung Thadral Dhonsel, Shen Sangye Nangwa Woedhen came. The Teaching was spread by Five Priests of Element Power. Sentient beings achieved enlightenment as a medical flower. After that all the three of them went beyond the sorrows of samsara.

During the time when the life span [of humans] was twenty thousand years, Lha Kuntu Gagme Lhundzog, Sipa Kunjung Dhondup, Shen Sangye Pema Tsukphue came. The Teaching was spread by Five Priests of Natural Purity. Teaching [called] 'Uttered Sound of Elements' came. Sentient achieved enlightenment as a seed. All the three of them went beyond the sorrows of samsara.

After that during the time when the life span [of humans] was ten thousand years, Lha Garsey Jigme, Sipa Dhungkhyung yedhak Kyonme, Shen Sangye Trigyal Khukpa came. The Teaching was spread by Five Crown Hair Knotted Priests. Teaching [called] 'Self Emerged Sound form Sky' came. Sentient beings achieved enlightenment as a drop of ocean. (10) All the three of them went beyond the sorrows of samsara.

After that during the time when the life span [of humans] was one thousand years, Lha Yelha Semgyi Dronma, Sipa Yesang Mugyung Karpo, Shen Sangye Togyal Yekhyen came.

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<sup>103</sup> YD-A and YD-B read "*ye mu rgyung dkar po*" but YD-D read "*mu rgyung dkar po*". However, "*srid pa ye sangs mu rgyung dkar po*" is mentioned during the life span of one thousand.

<sup>104</sup> Another possible understanding of "*rgyu yi gshen lnga*" is "Five Initial Priests".

<sup>105</sup> Another source has given "*srid pa ye khyung mu sangs byon/*".

The Teaching was spread by Sixty Primordial Priests. Sentient beings achieved enlightenment as much as a rain from the sky. All the three of them went beyond the sorrows of samsara.

After that during the time when the life span [of humans] was one hundred years, Lha Shenlha Woekar, Sipa Sangpo Bumtri, Shen Sangye Shenrab Miwo came. The Teaching was spread by ‘Guiding Budhhas of Six Lokas’ and three hundred sixty shens/priests with Crown Hair Knot. The sounds of Bon teaching were recorded in letters. It happened that the meaning of the words was revealed. Infinite number of sentient beings achieved enlightenment. When the life span of [humans] was one hundred years, giving Bon Teaching in person [beings were] tamed for thirty years through body. Entrusting the Teaching to Dhampa Togkar who taught it as *chos* (“Buddhist dharma”), [beings] were tamed for thirty years through the speech. Manifesting [the Teaching as] “four [ritual] activities”, [beings] were tamed for thirty years through mind. **(11)** Completing the Teachings of the body, speech and mind, the welfare of the beings of this ‘Three Thousand-Fold’ [universe] was eventually established

Lha, Shen and Sipa of the future period when life span of [humans] will be ten years, Lha Woelha Salbar, Sipa Gungsang Longdhal and Shen Sangye Thangma Medron; the one called also Lekyi Sipuchung; will come as Teachers. A Teaching of Vinaya rules [called] ‘fixing the time’<sup>106</sup> will appear and then sentient beings with low [capacity] will achieve enlightenment.

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<sup>106</sup> All the YD reads “*dul khrims dus 'ded*” but other sources reads “*dul khrims dus 'debs*”.

## [Origin of the sentient beings of three worlds]

In that way Lha, Shen and Sipa, the each of them came for each of the Doctrine. Completing [their work for] the welfare of sentient beings of samsara they once again [reached the] enlightenment in the space of ultimate nature. The origin of the buddhas is described only briefly according to what Bsgrags byang<sup>107</sup> says.

As for the second, from the vast expanse of the boundless space nine spaces originated. From their essence recollecting conceptual mind, which carries consciousness, originated. The gods of the formless realm came to being from it. After that the gods of the realm of form came to existence. Six realms of samsara came into being from **(12)** Sipa Sangpo Bumtri and Queen Chucham Gyalmo. For them Cha, Si and Koe appointed a protective god for each of the four continent of the world.

‘Six Expanses of the Sky’ manifested from the space,  
As for those who were sent as protectors of ‘Four Continental Worlds’ [from them].  
[These are] sons of Father Trilha Gongbu,  
who mated with Mutsun Trulmo;  
Dhekyong Karpa was appointed to the east,  
Tsangtse Dragyal was appointed to the north,  
Nanam Chugmo was appointed to the west,  
Trishel Karpo was appointed to the south,  
These four gods provide protection and safety for sentient beings.

God Trishel Karpo proceeded to this southern Jambu continent,  
Nangwa Woedhen came to being from him.

**(13)** From him Humans, Na and Shen came to being.

The lineage of humans derived downward from the gods above.

Realm of desire derived from the gods of the realm of form.

Four great [‘Guardain] Kings’ [derived] from the six realms of desire.

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<sup>107</sup> Full name of the text is *Bon chos dar nub kyi lo rgyus bsgrags pa rin chen gling grags*. It was authored by Rgyung ya bla chen khod spungs. This is one of the earliest Chronicles of Bon. For more details about this text, see Dhondup Lhagyal 2006.



After that Great king Ninty Thousand, Great Seventy Thousand, Great Fifty Thousand and up to Great Thirty Thousand appeared gradually. They saw the Four Continents when they looked at the four directions from Mt. Meru and they descended there. They ‘swallowed’ (Tib. Mid) creamy earth there and thus they were named “human” (Tib. Mi)<sup>108</sup>.

After that ‘Bowl Bearer’, ‘Vessel Bearer’ and ‘Rosary Holder’ appeared gradually. At that stage<sup>109</sup> Sipa Mije Wangpo Kunkhyap and queen Lhamo Nangma Dronsal, the two, mated in their imagination without meeting each other. Therefore their sons called ‘Endowed with Mind’, ‘Lord of Mind’, ‘Son of Mind’ and ‘Born from Mind’ were born. Furthermore, from the ‘Endowed with Mind’ the warmth-born<sup>110</sup> [humans of the] eastern continental [called] ‘Superior Body’ were derived. From the ‘Lord of Mind’ the miraculously born [humans of the] northern continent [called] ‘Unpleasant Sound’ were derived. From the ‘Son of Mind’ the egg-born [human of the] western continent **(14)** [called] ‘Cow Enjoyment’ were derived. From the ‘Born from Mind’ the womb-born [humans of the] southern continent [called] Jambu land were derived.

The Lord of Human ‘Born from Mind’ and Lhamo Yisalma, the two, coupled. Dzutrulchen, Tobdhen, Woechen and Drachen [were born] from them. As for them, firstly the human division of Yeje Sipa, Kimnara<sup>111</sup> of Na<sup>112</sup> and division of flock<sup>113</sup> of animals with claws arose from jealous<sup>114</sup> Dzutrulchen. Secondly, division of animals [such as] elephant and horse, etc., and the division of reptile/Naga [and] group of Yakṣa demon Drulbum<sup>115</sup> derived from ignorant Tobdhen. Thirdly, the division of monkey [such as] Bali [and] Sugriva<sup>116</sup> and division of feathered bird [such as] Garuda derived from desirous Woechen.

<sup>108</sup> Since the Tibetan term for swallowing is “*mid*” it sounds very close to “*mi*” which means human.

<sup>109</sup> All the YD read “*de’i mtshan ni*” which means ‘his/her name is’ but it somehow doesn’t make sense here. I prefer reading “*de’i mtshams ni*”.

<sup>110</sup> The YD-A gives *drod skyes*, *rdzus skyes*, *sgong skyes* and *mngal skyes* as note but YD-B doesn’t contain them. YD-D contains them within the text. Therefore it is clear that YD-D is not copied from YD-B.

<sup>111</sup> It is called “*mi’am ci*” in Tibetan which literally means ‘Is it human or what?’. It is a class of beings belonging to the deva realm.

<sup>112</sup> “*Smra*” beings are enlightened beings manifesting as common beings. It is pronounced as “*Na*”.

<sup>113</sup> “*Khrom pa’i gling*” has a meaning of group of large amount.

<sup>114</sup> YD-A gives all these “*phrag dog can*”, “*gti mug can*”, “*dod chags can*” and “*zhe sdang can*” in note.

<sup>115</sup> Tib. “*grul bum*” is a Yakṣa with human body and animal head.

<sup>116</sup> Tib. “*mgrin bzang*” is an interpretation of Sugriva in Sanskrit. Bali and Sugriva are monkey sons of Indra, the lord of gods according to Ramayana.

Fourthly, division of Rakśas<sup>117</sup> [and] Piśācā<sup>118</sup> and red [and] black ants derived from hateful Drachen.

First, from the mating of Sipa Yemon Gyalpo and Chulung Dzutrulmo (She appeared out of herself and spontaneously from the manifestation of the mind of the luminous emptiness of the **(15)** Great Mother Satrik Ersang for the glory of sentient beings.)<sup>119</sup> three sons were born. The three sons were Chaje Gampo, Muje Tsunpo and Tsukje Ogko.

The<sup>120</sup> son of the Chaje Gampo is,

Chase Yeshen<sup>121</sup> Trulgyal.

His son is Monmi Bunag,

His son is Yeje Thangpo,

His son is Lhabu Loepa<sup>122</sup>,

His son is Dzutrul Sermithung,

His son is Chatak Halhol.

He mated with Chaza Khyekhyue<sup>123</sup>,

And four Siblings of Cha family were born.

**(16)** Eldest son is Yablha Dhaldrug,

After him is Odhe Gung-gyal,

After him is Tridhe Sumpo,

After him is Chala Tramzhing the fourth.

Yablha Dhaldrug, the lord of Cha,

mated with Lhacham Karmo,

And nine ‘white-Heart’ siblings of god family were born,

And other [beings] spread in the lineages of the origin of the world.

From Odhe Gung-gyal himself,

Gekhoe<sup>124</sup> gods and Gurlha<sup>125</sup> gods derived.

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<sup>117</sup> Tib. “*srin po*” the human eating demon.

<sup>118</sup> Tib. “*sha za*” which means ‘flesh-eating’ [demon]. All the earlier YD read “*sha za*” however YD-E has corrected that into “*gcan gzan*”.

<sup>119</sup> A note above the text. YD-B doesn’t contain this note.

<sup>120</sup> YD-A contains two lines which has also mark of deletion; *phya rje sgam po de nyid la// 'dzam gling sgang bzhi'i mi rgyud grol//* (From Chaje Gampo himself the human lineage of the four ridges of the Jambu continent.)

<sup>121</sup> All the YD manuscripts read *ye shes*, but still the reading *ye gshen* is more probable here.

<sup>122</sup> YD-A reads “*lha bu lod pa skyes*”, YD-B reads “*lha bu lod pa yin*” and YD-D reads “*lha bu lod po yin*”.

<sup>123</sup> YD-A and YD-B reads “*phywa bza' khyad khyud*”.

<sup>124</sup> See Karmay 2009, p. 134.

<sup>125</sup> Tib. *mgur lha* or *mgul lha*. These are the Royal local gods of Tibet.

From Tridhe Sumpo himself,  
 All local deities and realm of Nyen derived.  
 Chala Tramzhing remained without offspring.  
 (17) These were lineages of Cha,  
 They derived from Turquoise valley with golden hills,  
 Their Drabla<sup>126</sup> is a ‘Golden Lion with Turquoise Eyebrows’<sup>127</sup>.

At that time Muje Tsumpo and,  
 Lhamo Woosal mated.  
 Four sons were born [to them;]  
 Race of Warriors and Rulers, Race of Noble Ones,  
 Race of Brahmins, Race of Commoners<sup>128</sup>.  
 From the Race of Warriors and Rulers;  
 ‘Four Comprehended Humans’ were spread,  
 These four are first ‘Wheel of Mastery’ human (Cakravartin),  
 Second is ‘Drum<sup>129</sup> Tree Sap Drinking’ human,  
 Third is ‘Seven Swastika Families’ human,  
 Fourth is ‘Flower-Hollow Dwelling’ human.  
 (18) As for the ‘Wheel of Mastery’ human,  
 He was delegated to the Jambu continent of south.  
 ‘Six kings; the holders of the lineages’,  
 manifested from the heart of Trishel Karpo;  
 These six are: Mushen, the lineage of gods,  
 Shakya (Shag) clan/family, the lineage of Garsey,  
 Hoe clan/family, the lineage of Namsey,  
 Po clan/family, the lineage of Seyje,  
 Hashang, the lineage of Goesey,  
 And Khagyong<sup>130</sup>, the lineage of Nyen.

<sup>126</sup> Tib. sgra bla. See Kværne 1996, p. 81 and 104 n. 25.

<sup>127</sup> This line is given as a note in YD-A and YD-B. Hereafter all the YD manuscripts continue four lines on Rmu-rje and three lines on Gtsug-rje concerning their Sgra-bla. In YD-E I replaced them at the end of their longer context through comparing with other sources such as Dri med gzi brjid.

<sup>128</sup> Four castes system of Indian culture; Kshatriyas, Vaishyas, Brahmins and Shudra.

<sup>129</sup> Tib. *brum*, *grum* and *grum* are written. This is *mu le drum shing*.

<sup>130</sup> YD-A and YD-B read “*mkha' lding*” but YD-D reads “*mkha' 'gying*”.

Gya<sup>131</sup> family (a family of Chinese?), Takzik and Nepal,  
These three derived from the ‘Race of Noble Ones’.

**(19)** Indian, Trom and Li,

These three derived from ‘Race of Brahmins’.

Mon, Jang and Turk,

These three derived from ‘Race of Commoners’.

Also the lineage of the Muje Tsenpo is the one of descendents of Mu,

Being the essence of the land of Takzik,

It derived from the agate valley with conch shell hills,

Their Drabla is ‘Conch-shell Lion with Agate Mane’.

From Ogko the ‘Lord of Tsuk’ himself,

*Oḍḍiyāna*, Yugur and Zahor,

Qarluq, Tokhar, Tibet and other came up,

Gilgit is the pure Tsuk lineage.

The Tsuk lineage of Ogko, the ‘Lord of Tsuk’,

They arose from the Lake and Crystal Mountain in the front direction.

**(20)** Their Drabla is a ‘Snow Lion with Iron Claws’.

This is a brief description of how six realms came into being,

If described more extensively then here and with much detail,

Even “miraculous manifestation” [of buddhas] won’t be able to complete expounding it.

This was compiled just according to sūtra Dri med gzi brjid, which is part of ‘Collection Percepts of Victorious One’ (Rgyal ba’i bka’ bum).

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<sup>131</sup> All YD manuscripts read “*rga*”, but I still suggest “*rgya*” in square brackets as an alternative.

## [Origin of kings and their royal priests in Tibet]

(As for the third), Our Tibet, the ‘Land of Snow’ is core of the land where Shenrab Miwoche came. The only lord of the black-head men whose lineage is derived from gods made the ‘Doctrine of the Enlightenment’ shine like a sun in the thick darkness of the land of Tibet<sup>132</sup>. As for the showing the manner in which the king and priests (shen) came to existence, the primordial god Semkyi Dronmachen made a request to Sangpo Bumtri: “Erected men have no saviour and bent cattle has no protector. Make your children manifest for the benefit of the beings.” Being so requested father Sangpo Bumtri and (21) mother Chucham Gyalmo mated in a worldly way. Nine sons and nine daughters of eighteen children were born.<sup>133</sup>

Sije Drangkar was the eldest of the nine sons. He mated with Lhaza Gangdrak and eighteen sons and eighteen daughters of thirty six children were born. Lharab Nyengyije (A ‘Sublime Vision God’<sup>134</sup> died and was born to him. – note.) was the eldest among them. He mated with Sicham Lidhur and a son [called] ‘White Sky God’, the son of god, was [born]. Then the lineage continued with ‘Nine Single Pulled’<sup>135</sup> generations of gods, in which each of the father had only single son. ‘The son the [White] Sky God’ was ‘Sky-Pulled-Lord’<sup>136</sup>. His son was ‘Space-Pulled-Lord’. His son was ‘Cloud-Pulled-Lord’. His son was ‘Rain-Pulled-Lord’. His son was ‘Wal-Pulled-Lord’. His son was ‘Wind-Pulled-Lord’. His son was ‘Gloom-Pulled-Lord’. Last was ‘Mong-Pulled-Lord’ the son of god. ‘Mong-Pulled-Lord’

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<sup>132</sup> All YD read “*bod yul mun pa'i smag rum du sangs rgyas kyi bstan pa'i nyin mor mi rgyud lha las mched cing/ 'byed pa'i rje gcig*”. I have corrected the order of this phrase.

<sup>133</sup> This is the end of folio 10b in YD-A. From here YD-B has mistakenly copied folio 17a-b of YD-A and it is repeated in the rest of YD manuscripts. I have replaced them back in YD-E.

<sup>134</sup> Tib. *Gya nom snang ba*, the seventh of Eight division of the Fourth Heaven of Gods in Concentration States (*Bsam gtan bzhi pa*) and fourth of ‘The Five Pure Domains’ (*Gtsang ma rigs lnga*).

<sup>135</sup> Tib. *Rmang pa 'then dgu*. This list is incomplete in YD-B, YD-C, YD-D and YD-E. YD-A contains more names such as “*de'i sras gung 'then rje/ de sras sprin 'then rje/ de sras char 'then rje/ de sras wal 'then rje/*”. However, still it is only eight and one is missing in the list. See different version in Shar rdza bkra shis rgyal mtshan 1985 p. 17; “*dang po kha ye mu la 'then/ de nas mu sangs bal la 'then/ de nas bal sangs g.yen la 'then/ de nas g.yen sangs phywa la 'then/ de nas phywa sangs 'ol la 'then/ de nas 'ol sangs yul la 'then/ de nas yul sangs ?dgung? la 'then/ de nas rlung sangs 'od la 'then/ de nas 'od gsal dmu la 'then/*.” See also Bon chos dar nub kyi lo rgyus bsgrags pa rin chen gling grags, p. 49 for the complete list.

<sup>136</sup> YD-B missed four lines after this while copying from YD-A; “*de'i sras gung 'then rje/ de'i sras sprin 'then rje/ de'i sras char 'then rje/ de'i sras wal 'then rje/*”.

mated with Mudhung Dhungthun Ralmoche and gave rise to a three sons, the gods of intermediate space: Trulcha Al-ol, Tricha Al-ol and Tagcha Al-ol, the three. From Trulcha [Al-ol] a 100,000 miraculous successions of gods came up. Most of them became planets and stars of the sky. **(22)** From Tricha [Al-ol] a billion<sup>137</sup> miraculous successions of gods came up and they became demigods of the three-tiered world (*g.yen-khams*)<sup>138</sup>. The son who was born through the intercourse between Tagcha [Al-ol] and Tsemza Khyekhyue was the Lord Yabla Dhaldrug, [he was in fact] Indra, the king of the gods. He had thirty two queens and [including] Kantamati they were thirty three. Seven sons were born to Kantamati. Upper three elder brothers practised the [teaching of] ‘View [and] Vision of Causal Bon’ and went to upper [heaven of Gods in] Concentration States. Lower three younger brothers spread as ‘White Heart’ successions of gods, ‘Red Heart’ successions of Si and succession of Nyen with multiple views as the [gods of] mother<sup>139</sup> of the world. They acted as lords of snow mountains, slate mountains, Rocky Mountains, lakes, springs, trees, ravines and moraine. The middle one is called ‘The Middle Joint of the Seven Tri’ and he is also known as ‘The Child of God – the surrogated by Nyen’. He was sent to the Jambu continent by his father to be a king there. Since all people paid respect to him by crown of their head, he was also named ‘Crown Tri King’. He was also known as ‘King Honoured by Many’<sup>140</sup>. (Skt. Mahāsammata).

As for his story<sup>141</sup>, the leading lineage of the world descended from the ‘Luminous Gods’ to the essence of the precious basis of earth, **(23)** to the heart of the glorious Jambu continent, to the completely pure land of the world. During that time since the king of the gods was clever and skilful he tended all sentient beings well in joy and peace. Therefore [the king] ‘Honoured by Many’ acted as lord of all black headed people. Since this lord was the earliest king that appeared among people, he was also named ‘[Thatshen] Hisang Kye’<sup>142</sup>. He

<sup>137</sup> All the YD manuscripts read “*che ba*” but other sources read “*bye ba*”. See Shar rdza bkra shis rgyal mtshan 1985 p. 18.

<sup>138</sup> Tib. *g.yen khams*; *g.yen khams so sum* (thirty-three malevolent *g.yen* spirits dwelling within a three-tiered cosmos (*g.yen-khams*)).

<sup>139</sup> See Shar rdza bkra shis rgyal mtshan 1985 p. 18; “*mar gyi gcung gsum srid pa'i yul ltar grol*”.

<sup>140</sup> Here YD-A has a swastika sign. Through comparing all the copies of manuscripts I learned that this insertion sign is for the text that contains information of Milue Samlek which is missing in YD-A. However YD-B has mistakenly inserted here eight lines from *Dar rgays gsal ba'i sgron me* that should be inserted in another place where YD-A gives another swastika sign. Rest of the manuscripts repeat it.

<sup>141</sup> This is a begening of the text that contains information about Milue Samlek and doesn't appear in YD-A. YD-A marks the passage by swastika sign, which indicates that something is missing here or needs to be added. However, YD-B contains this section of the text on folio 17a of YD-A and there also appears a swastika sign. In the same way it is repeated in YD-C and YD-D. In YD-E I followed the YD-A version here.

<sup>142</sup> According to Dan Martin The initial 's' in *sangs* should be read as 'p'; *hi pang skyes*.

stopped the crime of evil people<sup>143</sup>. He became a saviour of the weak people and displayed all the good deeds.

Living for many years the time of his return back to the sky arrived. However, he had not any son who would uphold his family lineage. Therefore a king of bad behaviour from among the minor kingdoms of the borderland became very happy: “The father-king who is the son of gods is about to depart. If departing, all of his ministers of the central region will be scattered.

**(24)** At that time [they will be] similar to cattle walking bent.

Then our Doctrine will be propagated.

Put on your armours and weapons and head towards central kingdom,

Kill some of them and some of them make fall into the subjects,

Plunder the precious treasuries of the kingdom.

[We], the borderland armies will be confronted with precious wealth”.

Discussing so with such a talk they prepared for the battle.

And whole kingdom of the central region went into sorrow,

Just like a fish thrown on the plain of hot sand.

Expressing their unbearable grief,

Entire kingdom was filled with wailing,

“Alas! What misery! Mother of the Victorious Ones of three times!

Won’t you look upon sentient beings and sons with love?

**(25)** Please, pay heed to sentient beings with your might of compassion,

If the father king would depart for sky,

The kingdom would be disintegrated [like] a breaking of cobweb,

If the borderland troops of the king of the perverse place attack,

They will be about to destroy the kingdom of the Doctrine of buddhas,

‘Loving Mother’! The time has come to [show your] loving mind of great love”.

Saying thus with support of many auspicious stakes<sup>144</sup>,

Their wail of anguish filled the sky and earth.

Then the sky was covered by lights and rainbows.

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<sup>143</sup> YD-B reads “*des ngan pa'i skyon dmig 'gegs cing'*”, YD-D reads “*de nas ngan pa'i skyon dmig 'gegs cing'*” and another source gives “*des ngan pa'i skyon la dmag 'gel zhing'*”.

<sup>144</sup> Both YD-B and YD-D read “*rgyal mang rten nas su*”. However, it is not clear whether the word “*rgyal*” should be “*rgyan*” correctly, meaning “ornaments.”

Flowers showered whole space.

Whole earth shaken and mountains moved<sup>145</sup>.

All [people] saw directly and without any obstruction,

A rainbow mandala of rays of lights in the expanse of the sky,

Looking like well painted,

(26) With ‘Loving Mother’, the great white ‘mother of cause’ in its center,

Surrounded by four ‘Noble Loving Mothers’ at the four cardinal directions,

Along with million [and] ten millions goddesses of universe,

They appeared vividly like a rainbow in the sky.

Then ‘Loving Mother’ said following from her mouth:

“You thoroughly afflicted samsaric beings,

In order to remove your various suffering of sorrow,

I, ‘Great Loving Mother’, have loving attitude to beings,

[So I] manifested through the power of [your] prayers and [my] compassion,

If you recite this causal mantra (dharani); the one as if bringing contend by hearing,

And desire for me with immutable faith,

A lord of people, son of the world of creation, [will arrive] for your sake,

(27) A lineage holder of Victorious One [and] saviour<sup>146</sup> of all beings,

By reciting this mantra his [presence] will be established and he will surely appear,

In the body of miraculous manifestation one year hence,

By absence of doubt all desired will be bestowed upon you,

He will protect the kingdom of Bon by ocean of [teachings] to be heard.”

Thus is said. Therefore they recited the mantra and made invocation. In this manner a divine udumbara flower with one thousand petals appeared from the womb of the [queen] mother. Midwife’s assistance was provided by nine noble [women]. Then a prince ‘All-Victorious Superiour Shen’ possessing every favorable sign was born. The mind of his human body mastered the teaching of gods of great supreme view, the teaching of Nagas of pure profound intructions, the teaching of sages of the five classes of dialectics, the teaching of

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<sup>145</sup> YD-B reads “*sa gzhi thams cad g.yo zhing rnam par 'gul//*” and YD-D read “*sa gzhi thams cad g.yo zhing 'gul//*”. However, I have inserted “*sa gzhi thams cad g.yo zhing [ri rnam] 'gul//*” in YD-E relying on other sources.

<sup>146</sup> YD-B reads “*'gro ba yongs kyi dpal//*” and YD-D reads “*'gro ba yongs kyi mgon//*”



secret Mantra – the five secrets of Tantra and the teaching of wrathful mantra – the twelve miraculous powers. Since his human body was endowed with an ocean of [teachings to be] heard, **(28)** he was also given a name as ‘Human Body Good Thought’. Thus is said in the [text of] ‘Loving Mother [that] Protects [against] the Fear of Infertility’.

**(28)** [Lharab Nyenrum had] arranged the Jambudvīpa in peace and pleasure<sup>147</sup> and returned to the [paradise of] Thirty-three [gods]. He married Mucham Drama, the princess of the lord king of Mu.<sup>148</sup> Then a goiter about [the size of] a stomach had appeared on the curved place of the nape of his wife. As it burst open after nine months and ten days there appeared a crystal scorpion with turquoise spots, a golden frog with silver warts, a turquoise fish with golden wings and a [white] conch tadpole with a pearl as its head ornament. These four appeared there. Father and mother did not take these signs [of their bodies] and its omens as imperfect.<sup>149</sup> They spread out<sup>150</sup> curtains of white silk, laid a cushion of blessing,<sup>151</sup> kept [them] in a golden container,<sup>152</sup> placed [the container] as receptacle of “good fate” and “abundance” (*phyā g.yang gi rten*) and performed the [ritual of] protecting “abundance”.

They checked after three days and the sunny part of a fourth day and found four wonderful miraculously manifested **(29)** humans. From the crystal scorpion [appeared] a crystal man with turquoise hair,<sup>King Nyatri</sup> wearing a cloak of white silk. The white light<sup>153</sup> radiated around his head to the length of an arrow and he was carrying a crystal staff in [his] hand. From the golden frog [appeared] a golden human with turquoise bird-horns [on his head],<sup>Ya-ngalpa</sup> wearing a golden cloak [and] carrying [a] crystal rosary and stick. From the turquoise fish [appeared] a turquoise man with a golden turban tied around [his head].<sup>Tsemi</sup> He was wearing silk garments of five different colors on [his] body and carrying a resounding turquoise drum. From the conch tadpole [appeared] a conch man with pearl knot of hair at the crown of the head,<sup>Chomi</sup> wearing on the body a fur cloak of the three kinds of [color] of onyx (*phra men gya gsum*) [and] carrying a jingling golden flat bell.

Father and mother told them:

<sup>147</sup> The original manuscript reads *mi bde* instead the correct *zhi bde*.

<sup>148</sup> Tib. *Dmu rje btsan po*.

<sup>149</sup> Both YD-A and YD-B read *yab yum ya [m]tshan skyes skyon du ma zung bar* YD-D changed it into *yab yum mtshan ltas*.

<sup>150</sup> Tib. *gres*. Other sources contain *dril*, i.e. “to wrap”.

<sup>151</sup> Tib. *dmu-yad*.

<sup>152</sup> Tib. *gser skur*. Other versions contain *gser dngul ga'u bkur ma'i*, i.e. “ga'u (container) from gold and silver of high esteem”.

<sup>153</sup> YD-A and YD-B read *thod* (turban) and which is corrected in the rest as *'od*.

“You, four wonderful sons, what is the reason for such a behavior and [such] dress?”

As it was said, the crystal man replied:

“Yes father and mother, **(30)** we [are] the sons [of] Lharab Nyenrum, I am Nyatri Tsenpo.<sup>154</sup> *sras bar ma srid med de*<sup>155</sup> Why [was I called] ‘Nape Throne King’? <sup>156</sup> Staying nine months and ten days at mother’s nape [I was called] ‘Nape Throne’ [and] issuing strict orders to all appearances [and]

existences, I am [thus called] ‘King’.

This golden man is Ya-ngal; a priest of existence, <sup>Compare with Gyimgong Sipa</sup> [he] has power over [polluting contamination of] hearth, [polluting] burning and [pollution] of malice, these three. This turquoise man is Tsemi, a son of Nyen of the race of gods. <sup>Lineage of Mubon Yethen</sup> This conch man is Chomi [called/speaking with] cuckoo voice, skillful in chanting. <sup>Lineage of Chabon</sup> <sup>Theleg</sup> So far as our produced miraculous appearances are concerned, **(31)** [we are] departing from gods of the sky to be king [and] priests on earth. We request our father to give us an instruction.”

Thus they pronounced. [Their] father said:

“When gods of the sky depart for the earth, the land of human beings is largely polluted<sup>157</sup> and incestuously impure.<sup>158</sup> So, let Ya-ngal priest lead you. [There are] a multitude of harmful things [and] obstacles, so let Tsemi support the right [side] of the [king’s] body. Gods and demons of appearance and existence are quick [in causing] sudden accident, so let Chomi support the left side of the [king’s] body. Ya-ngal, perform purification [ritual] and cleansing [ritual], Tsemi, bestow [your] empowerment and blessing, Chomi, carry away the effigy of ransom [ritual] to set free.<sup>159</sup> **(32)** Hold the Mu-cord [as] support for hands, place the stairs [of] Mu-ladder [as] support [for] feet, ‘Four [Miraculous] Goddesses’, support the surrounding of [king’s] body!”

Thus [he] said and commanded.

Then ‘Four Miraculous Goddesses’ seized four cloud-horses with the power [of the wind] from the sky and put a magical throne on the horses’ backs; [they] so made a support

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<sup>154</sup> YD-A and YD-B read correct spelling as *gnya'* but YD-D has changed into *snya* and became an issue among the scholars as a typical feature of this Genealogy. See Namkhai Norbu 1990, p. 173.

<sup>155</sup> Both YD-A and YD-B have a note which can hardly be read from YD-B and is more likely to read *sras bar ma srid med de*.

<sup>156</sup> Tib. *Gnya' khri btsan po*.

<sup>157</sup> YD-A has a *sgrib* word which was omitted in others.

<sup>158</sup> YD-A reads *nal*, YD-B reads *mnal* and YD-D reads *mnol*.

<sup>159</sup> YD-A reads *sku bklud thar khye gyis cig*, YD-B *sku klud ther khye gyis cig*, YD-C *sku glud thar khyer gyis shig* and YD-D *sku glud ther khye gyis cig*.

for the feet. Holding the Mu cord [by the] right hand [and] placing their left feet on the Mu ladder the horses went through the midst of dense clouds and mist. <sup>Going to [become] the lord of black-headed humans he was also blessed by Teacher [Shenrab] and sent for the welfare of beings.</sup> They looked at the shoulder-blade-shaped Yarlung, the pure [land of the] narrow earth descended to the pure holy place of Tsemo Jung-gyal [mountain], and they built the palace of Jiwa Taktse. They practised the pure behavior and deeds of Shen[rab]. They asked the [teaching of] the Bon cycle [called] *Heap of Universality*, (Spyi spungs) from the priest Namkha Nangwa Dogchen and then practised it. Tsemi, Chomi and Ya-ngal, the three, were acting as priests of the body **(33)** [of the king towards] purity and cleanness. Shoulder-blade-shaped Yarlung was established as the earliest country; Jiwa Taktse was built as the earliest palace; Nyatri Tsenpo was the earliest King; Tse[mi], Cho[mi] and Ya-ngal, the three, [were] the earliest priests. ‘Heap of Universality’ the cycle of secret [was] the earliest Bon [teaching]. Thus it is said in *Bon ri’i dkar chag* [text].

[He] built the temple Yungdrung Lhatse on the [hill called] Tsemo Junggyal as a sign of his deeds. Nyatri and Lhamen Karmo coupled in the space [of the sky] and Mutri Tsenpo was born as their son. [Mutri Tsenpo] also descended via the Mu cord and Mu ladder as [his] father did and arrived on the surface of [Mt.] Lhari Gyangtho. [His] father taught him the instructions of the secret [teaching] *Heap of Universality* and he received the empowerment from the great master Nangwa Dogchen. Chobu Chagkar acted [as his] royal priest. He built a temple (*gsas mkhar*) [called] Khoema Nechung upon the [Mt.] Lhari Gyangtho. Since the Bon [teachings] *Heap of Universality* were so profound, Mutri concealed them there in a copper-golden casket; so, it did not spread for three generations. A plague sent from the Mu, Dud and Tsen spirits, the three, fell on the king and he [became] not well. Diviner Kyidhem performed a divination, **(34)** the two royal priests Tse[mi] and Cho[mi] together with the first Bonpo<sup>160</sup> Ya-ngal, those three performed a To ritual<sup>161</sup> and consequently, the might of the lord became equal to the sky. Bonpo [priests] were granted the following [signs of honour] for their glorification. The signs of honour given to their body were:

Hair kept loose and not cut at their ends; a turban of bright white silk into which a feather of the king of the birds, the vulture, was inserted and golden bird-horns and turquoise [peacock] plume as crest. A robe of long fur coat from [skins of] white lynx and white wolf

<sup>160</sup> The term *srid bon ya ngal* is difficult here. Despite possible interpretation as “Bonpo of existence”, here the meaning seems to be much more probably that of the translation (i.e. *srid* as “original”, “beginning”).

<sup>161</sup> To (*gto*) is a specific ritual, which is ascribed to the ancient times in Tibet by the Bon tradition and often connected with divination (*mo*), astrological calculation (*rtsis*) and diagnosis (*dpyad*).

appended with collar made of tiger, leopard and caracal skin. A high seat [used for] mounting and dismounting horse. They were placed in the first row on the right side [in the assembly].

The signs of honour of the speech given [to them]:

Until the speech of priest has reached the three words, the king won't give orders [and] ministers won't give their counsels. Until the three words of priest's song have been sung, king and ministers won't dance and sing.

The signs of honours pleasing the mind were:

The fine for killing [the priest or someone from the family of priest] was eleven thousands, [a sum] equal to the [fine for killing the] king. Murderers were actually given [to the priests]. One who hit the priest with a staff was handed over [to Bonpo]. **(35)** For stealing [their] wealth it was ordered that they repay [an amount] that was ninety times [bigger].

The son of Mutri Tsenpo and Choma Yesang was Dhingtri Tsenpo, the royal priest [was] Chobu Minkar. They built the Khoema Yangtse temple at the peak of [Mt.] Jagmo.

The son of Dhingtri and Trima Tongtso [was] Sotri Tsenpo; the royal priest [was] Chobu Woekar. They built the Gukhyue temple at Drampatsal.

The son of Sotri and Namen Chugmo [was] Dhagtri Tsenpo, the royal priest [was] Chobu Shelkar. They built the Zowo Khyunglag<sup>162</sup> temple at Yarlung.

During the earlier part of the life of this king and the later part of [his] father's life, 'Four Miraculous Goddesses' took out a copper-golden casket from the pinnacle of Khoema Nechung [temple] and handed it over to Hara Chipar, the Bonpo of Mon, and thus disseminated the teachings.

The son of Dhagtri and Semen Chugmo [was] Jatri Tsenpo, Chona Michen guarded them as a [their] royal priest. They built the temple Yungdrung Tritseg on the rock of Yerpa.

**(36)** The son of Jatri and Yechi Gunggyal [was] Tridhe Yagpa, Chobu Shalkar guarded them as [their] royal priest. They built the Khoema Ruring temple at the Dhawetsal [of] Nyangro. [The kings] up to this [time] were called 'Seven Kings of the Sky' as [they were] sons [born] from intercourse with goddesses (*lha sman*). As these kings departed by the Mu cord and the Mu ladder at the time of their death, the same [event] was also known as that "they had left for heaven" (*dgung*).

The son of Tridhe Yagpa and Drangza Lhagyen [was] Drigum Tsenpo. The royal priest Chobu Tsemkar built the Sale Jeutsang temple at Patsab Gongphug. The son of both Drigum

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<sup>162</sup> YD-D reads *gsas mkhar zo bo dbu dgu*. This part is, however, based on *Bon chos dar nub kyi lo rgyus bsgrags pa rin chen gling grags* and its version from Menri monastery reads indeed *gsas mkhar zo bo khyung lag* (Rgyung ya bla chen khod spungs, fol. 30a).

and Walza<sup>163</sup> Tritsun was born at midnight [and on the day of] Gyal constellation having hair of wolf fur, he was given the name Pudhe Gung-gyal.

Thus during the reign of these kings the teaching of Bon spread and flourished like the rising sun in the sky. Furthermore, their glory was very high since the gods made them the lords of humans. [The kings] lived a long life as [their] life-force was maintained by priests; (37) the continuum of their [inner] path was clean as [they were] practicing a way of life involving virtuous action. [They had] a good ladder to ascend when the Mu cord was sent from the sky. They were supported by pure deities who befriended them greatly, the grace was great from the honour paid to the Bonpo priests by the kings; the foundations of the kingdom were stable since the ministers were wise in their advice. So it is said in the *Dar rgyas gsal ba'i sgron me*.<sup>164</sup>

At a certain time, an evil spirit entered the heart of the king Drigum <sup>Tsenpo It is said [that he] is a manifestation of a Theurang demon [called] Mangnya Uwer.</sup><sup>165</sup> And suppressed the precious teachings of the Yungdrung Bon. [The king] banished the Bonpo priests who had been honoured by [his] ancestors to beyond the borders. Due to the practice of the reversed teaching of the heretics and of worshipping the Theurang demons as gods, the region of Tibet was filled with diseases [and] famines. The actions of the king became perverted. By riding the royal horse Phummar (red mane) 'Four Miraculous Goddesses' fell to [the status of] demons (*bdud*). 'Male [guardian] Deities' disappeared into the sky as he adorned the pommel of the saddle with a [dead] red monkey. 'Female [guardian] Deities' were taken away to the height since he tied a [dead] cat to the backside of his saddle. As [the king] waved round [his] sword above his head, the 'Mu cord' was cut off in the middle. (38) 'Royal Divinities' (*mgur lha*) faded away in the sky after the smoke from various [burning] kinds of poisonous trees was produced.

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<sup>163</sup> This is the end of folio 16b in YD-A. All the other three manuscripts; YD-B, YD-C and YD-D have misplaced a whole section that appears in folio 17a-b of YD-A. A few lines about Pudhe Gung-gyal were mistakenly inserted into the part dealing with Sangpo and Chucham. A larger part of the section dealing with the conflict between Drigum and Longam is included after the Milue Samlek section. So it clearly shows that YD-A is the prototype of the other manuscripts. I have re-inserted this missing section in my edition YD-E by comparing with the *Bsgrags pa gling grags* (see Rgyung ya bla chen khod spungs). New insertion of the text containing the information about Milue Samlek in YD-B caused the above mentioned misplacement that does not appear in YD-A.

<sup>164</sup> YD-A gives a swastika sign that indicates something should be placed here. Making a comparison with *Dar rgyas gsal ba'i sgron me* I realized that these eight lines are likely missing here. However YD-B has misplaced these eight lines at another swastika sign at folio 12a of YD-A and others has repeated it. They have been restored in my edition YD-E.

<sup>165</sup> YD-A gives this note but the other texts have omitted it.

Since the sacks filled with ash [together with] points of spears were loaded [on animals], the intermediate space was gloomed in darkness. The king attached to himself the white silver mirror and thus the divine signs of the king fell to [the state] of demons (*bdud*). The ‘retribution’ for the suppression of Bon occurred quickly. The conflicts between the lord king and his subjects took then place and [the king] was killed by Lo-ngam at the age of thirty six <sup>It</sup> is said [that he] is a manifestation of knife/sudden-death devil [called] Halla.<sup>166</sup> Having shot his arrow [and] his sword at the ‘dust-grove’ of Nyangro (*nyang ro thal ba tshal*). As the ‘Red Mu Cord’ and ‘Ninerung Mu Ladder’ were cut off, the [king’s] corpse remained on earth. It was put inside the copper box and thrown into the river of Nyang at Dhale Zamkha by Lo-ngam.

[Lo-ngam] banished the prince Pudhe Gung-gyal to Dhagpo [in] Kongpo. [He] killed the capable ministers [and] banished the less capable ones.<sup>167</sup> [He] made the queen a shepherdess, appropriated the divine princess [as his] wife, and ruled the kingdom for thirteen years. At about that time, the great minister Ya-ngal Sekyap, Thangnak Bonpo Tsemi Yungdrung and Cho[mi] Gyimbu Lentsa, these three were royal priests. **(39)** The royal priest Ya-ngal despaired and [felt] unpleasant to reside at this place. He went to Kongpo valley with Lord Pudhe. [He] built a temple at [Mt.] Bonri and resided there, and the so-called ‘Ya-ngal’s Temple’ still exists now.

Once, the queen of the lord Walza Tritsun went above the upper part of the valley to look after the sheep. She fell asleep and dreamed of having intercourse with a handsome youth. When [she] woke up, [she] found a white yak lying near the place where [her] head had been placed. Then one day, she gave birth to a fatherless son about [the size] of a fist of blood-meat. [She was] very ashamed because of other [people] and put [the child] into a yak horn. [She] fostered [him] near [her] hearth-stone, so [he] grew up much faster [and] became much more vivacious than other children. [This is why she] even gave [him] the name ‘Son of Blood – Born in Horn’ (Trakgibu Rulekye).

When the boy grew up he asked [his] mother:

“Who is my father?”

[She] replied:

“[I] found you in a yak horn so I do not know who your father is.”

Still unconvinced, he asked again insistently:

**(40)** “How could we, both mother [and] son, have such suffering right now if you had a father?”

<sup>166</sup> YD-A gives this note but the other texts have omitted it.

<sup>167</sup> Folio No. 17b of the YD-A ends here.

[She] replied and did not wish to tell. Then when the son went up the valley to look after the horses, a white man with a white horse come to him and said:

“I am the god of Yarlung [called] Shampo, you are my son, there was a father named Drigung Tsenpo, [but he] was killed by Lo-ngam and he won the kingdom.”

That very evening the boy told his mother the words [of his father] and then she said:

“It was like that and this entire palace was your ancestor’s palace. Your elder brother named Phudhe Gung-gyal was exiled to the Kongpo region and is still living there.”

Thus she explained in detail.

Later, Rulekye invited [the prince] Pudhe Gung-gyal and the royal priests. [He] enthroned [them] in the palace of Jiwa Taktse. Various people from Central [Tibet] (*dbus*) had gathered, and [they] gave Rulekye the name “King Trimonzung” and made him a “minor king”. After that [he] led a war against the Tsang region and the Tsang people were even saying:

“Our chief lord has arrived.”

He led his troops inside [the kingdom] (41) and [they] destroyed the [castle] Shampo [Lhatse] from the top. [They] killed with knives Lo-ngam [and his subjects], a hundred fathers and a thousand sons. But there is also [different] narrations told by some people: Rulekye smeared poison on the body of a white dog with conch [colored] ears and Lo-ngam died after touching him.

Lord Pudhe Gung-gyal said:

“Although my father hated the Bon teachings I will make them spread out.”

He built in such a beautiful way a memorial (*tho*) of Bon that he was later given the name Tholeg Tsenpo, King of Good Memorial.<sup>168</sup>

To both, Lord King [Pudhe] and Queen Lhasa Gungtsun, a prince called Sholeg Tsenpo was born. [He] built the Zowo Khyunglag<sup>169</sup> temple. The teachings of the Yungdrung Bon flourished and spread during twenty three royal generations starting from the lifetime of Lord Pudhe. It was so recorded in the *Bsgrags pa gling grags* [text].<sup>170</sup>

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<sup>168</sup> This section is followed by an event about Choza Bonmo which actually happened during the Trisong Deutsen era. The mistake is once and for all made by the author Migyur Gyaltzen himself since the misplacement occurs initially in YD-A. I have replaced it at the end of Phude’s account in my edition YD-E. Probably it was placed there because she is said to be the daughter of Bco gyim bu lan tsha by the author.

<sup>169</sup> This temple *Zo bo khyung lag* was already mentioned as existing. This might be reason why YD-D reads *gsas mkhar zo bo dbu dgu* in the previous case (cf. note 31).

<sup>170</sup> These four lines about Phude come after Choza’s event in YD-A, but I replaced it before Choza’s account in YD-E.

At that time various inauspicious events such as various epidemics [and] contagious illness, bad harvests and uneasy times arose in the region of Tibet. **(42)** In the meantime [appeared] *dākinī* Choza Bonmo,<sup>171</sup> the daughter of both royal priest Cho Gyimbu Lentsa and her mother Gyalmo Kyicham. [She was] disgusted by the saṃsāra from [her] childhood and studied through listening the exposition of [the Dzogchen teaching] *Six instructions*, (*Lung drug*) from the priest Lishu Takring at the ‘Red Rock’ of Samye. She received [the teaching] *Aural tradition of the thought of space* (*Snyan rgyud klong gi dgongs pa*) from Drenpa Namkha himself. [He] bestowed [on her] four empowerments in their entirety and [also] the empowerment of the *Dynamic energy of awareness* (*rig pa'i rtsal*), [and] then [she] practised meditation on [Mt.] Hepori. [She] also invited teachers that had perfected the power of concentration. [She] was transforming [her] ordinary body into various [forms]; [she was] arriving and departing without obstruction flying in the sky like a bird. Holding counsel the king and ministers of Tibet turned upon that *dākinī* who attained accomplishment (*siddhi*):

“From what comes the retaliation which had produced various unwholesome events in the region of Tibet? Please, give us the instruction on the manner of removing it.”

As [they] asked [her], the wisdom-*dākinī* answered:

“[These were] the retributions for suppressing Bon teachings. If you invite the Bonpo priests, if king and ministers would practise the Bon, if you would reward an insignia of honour to the royal priests and **(43)** revere [them] as Masters, [then] the region of Tibet will live in peace [and] happiness, the life of the king will be prolonged, [his] ruling power will be maintained, his kingdom will also expand and progress.”

Thus [she] spake.

Finally, that *dākinī* [achieved] enlightenment, [transforming] her body into rainbow light and not leaving any remainder [of her] dead body [on earth]. Then [following] the *dākinī*'s instructions, the king [and] ministers sent several quickly-running youths as messengers and offered to the priests and the Bonpos the confession [of their misdeeds]. They invited them. The Royal priests Ya-ngal, Tse[mi] and Cho[mi], the three, were also offered privileges of honour. [They were] seated at the head of the row on the right side, on the ivory throne on the spread silk cushion. Golden daggers were offered [to them] as an emblem of their rank.<sup>172</sup>

<sup>171</sup> The following section about Choza should come during the reign of Trisong but here it concerns the rule of Drigum Tsenpo, since her father was his priest.

<sup>172</sup> Four lines that come after this section were placed before this section.



## [Introduction to the Ya-ngal family in Tibet]

In particular, the genealogy of the royal priest Ya-ngal will be separately treated in two specific [parts]. These are [1] *The teaching focused on the body of oral instructions* and [2] *The exposition of the origins of the [Ya-ngal's] family lineage*. Therefore, if one asks why it is said that it had ‘emerged earlier than all [other] genealogies in a similar way [to meet] the eye [among] senses’, (44) it is explained that this Ya-ngal family lineage existed even before the Teacher [Shenrab's] arrival into this “world of destruction”. [To the question] “In which way?” the sūtra *Dri med gzi brjid* says:

“Teacher [Shenrab] miraculously manifested himself as a King of the Wrathful Ones, the Glorious Lotus, the Horse Headed One and the Lord of Dance, in order to subdue the haughty spirits of the ‘world of destruction’ at the ‘Turned-Harsh Grove<sup>173</sup> of Haughty [Spirits].’ At that time the Srin demon Ya-ngal, along with the [whole] realm of demons Srin and one from among eleven ‘Great Yen (*g.yen*) of Earth’, appeared in the presence of the Teacher [Shenrab]. Shenrab said himself that they became his middle attendants<sup>174</sup> on the top of Mt. Meru.”

Further, [In the scripture] *Lha gshen brgya pa* it is said:

“Homage to the Ya-ngal Gyimong Sipa<sup>175</sup> who differentiates black and white and decides the repayment of past deeds (*lan chags*) to gods and demons from the world of appearance.”

And in [the text] *Lha sel* it is said:

“Great prayers and even small prayers to the gods are prayed by the great god Ya-ngal. Great cleansing ritual and even small cleansing ritual of the hearth are performed by great god Ya-ngal.”

And also [the scripture] *Gtsang ma klu 'bum nag po* says:

“Invite the Phawa<sup>176</sup> priest Ya-ngal and perform the purification and cleansing [ritual].”

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<sup>173</sup> Skt. *Pāruṣika*, a grove to the south of Indra's Sudarśana city on Mt. Meru, but YD-A, YD-B and YD-C have *dur khrod* where YD-D changes into *tshal*.

<sup>174</sup> The “middle attendants” means here that they are neither the closest nor the distant ones.

<sup>175</sup> The translation is not certain. The word *srid pa* could be a part of the name of Gyimong or with *dkar nag*. In the latter case the translation would be “Homage to the Ya-ngal Gyimong who differentiates the black and white world of existence...”, since *srid pa dkar nag* is also a meaningful sentence.

<sup>176</sup> YD-A reads *pha ba*, YD-B and YD-D changed it into *phag ba*.

Hasn't Glorious [lineage of] Ya-ngalpa, (45) come towards [the place of] Dhakpo?<sup>177</sup> It is because in the Collected Works of Jetsun Mila[repa] it is said:

“Choegyal Dhakpo Rinpoche was [born as the] son of the two, the father Uchoe Dorje, [who was a] physician, [and] of the mother Samten Dronma [of] Ya-ngal [family], and took birth from [her] womb as a bhikṣu and a bodhisattva who reached the thirteenth [bodhisattva] stage [named] ‘Vajra-holder’.”<sup>178</sup>

Furthermore there are more [notes] from the whole of canonical and commentarial [scriptures], but I did not include them here.

Alas! Great wonder!

To the Master endowed with qualities of triple bodies,

Origin of all qualities of peace and pleasure,

With thorough faith I pay homage,

And pray to accept me with compassion as your follower.

Now, as for the family lineage of Transmitted instructions of the royal priests Ya-ngal, the kings “Honoured by many”<sup>179</sup> were manifestations of Sipa Sangpo Bumtri, descendants of Yeje Monpa, [from] the lineage of the son of Yablha Dhaldrug. [Among such kings “Honoured by Many” was] Pāndu. When “half to thirteen times one hundred thousand” [years] had passed,<sup>180</sup> he prayed to his tutelary deity. Through this he [came to] attainment (*dngos grub*) [in the form of his] divine son.

And then, in general, the history is narrated as above, [the history] about his being instructed by the tutelary deity, about how he first descended from the Gods of Clear Light, about Lord Nyatri Tsenpo and the separation of his human lineage from the gods, about his coming to the narrow earth to be the universal Lord of the black-headed humans.

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<sup>177</sup> YD-A and YD-B reads *bdag po* and according to Heller’s note YD-C reads *dags po* but YD-D reads just *bdag* that changes whole meaning. It is likely that the meaning was *dwags po*.

<sup>178</sup> The thirteenth bodhisattva stage as it appears among Kagyupa masters, cf. *Shes bya kun khyab* (Kong sprul yon tan rgya mtsho 2002, p. 529).

<sup>179</sup> Tib. *Mang pos bkur ba'i rgyal po*, Skt. *Mahāsammata*, i.e. the mythical dynasty of early Indian kings according to Buddhist sources.

<sup>180</sup> I.e. 1,250,000. The Tibetan text reads *'bum phrag phyed dang bcu gsum*. It could perhaps be understood as “the half of one hundred thousand and thirteen” (50,013). It depends on the reading of *phyed dang* in the compound, if connected with *'bum phrag* or *bcu gsum*. However, the first possibility seems to be more plausible since the frequent and auspicious number thirteen might play a role here. It is the time slightly before the important event of the descent to earth of both the first Tibetan king and the royal priest Ya-ngal. This might be expressed through the number in which a half unit is missing to thirteen times hundred thousand (i.e. 1,250,000).

In particular, the Tsemi had come as ‘priest of the body’ (*sku gshen*) of Lord King to clean the ‘defilement from the decline of pledges’ and the continuity of this Bonpo lineage has existed unbroken to this day.

If<sup>181</sup> one thinks that Ya-ngal and Tsemi were not present from the beginning of the descend [of the first king] from the heaven until the [end] of the “Seven Thrones” of the royal succession when [the successors of] Cho acted as a royal priests,<sup>182</sup> there is an explanation in the [following citation]: “The pure royal priests Ya-ngal, Tsemi and Chomi, the three acted [as royal priests].” And so some of this nonsense talk amounts to random guesswork. Until those [end of] royal successors [of “Seven Thrones”] the family lineage [of Ya-ngal] went hidden.

Well, if it is asked what it was like, the royal priest [and] great minister Yangal was a manifestation of Sugata of three times, forty magical syllables appeared on his body, he miraculously transformed (*sprul*)<sup>183</sup> the contaminated material body of flesh and blood into a luminous body of uncontaminated wisdom. Having attained the power of controlling his birth and death he became a *vidyādhara* of “Mastery over Lifespan.”<sup>184</sup> So he lived during [the time of] many royal successors and thinking about the benefit for sentient beings he examined [what is] auspicious [for them].<sup>185</sup>

He presented excellent<sup>186</sup> offerings and prayers to Nyipangse, the king-deity and guardian of donated treasures (*dkor bdag*), and gave a “cursing oath” to the divine bird.<sup>187</sup> He pronounced: “I instruct (*bka' bsgo*), the guardian deity from the Yarlung Sokha. (Note; this is a seat where they first descended from the [place of] luminous diety of Central Tibet /Dbus/).” Then it is said that the bird flew and descended on the place in Upper Tsang called ‘Bird Hill of Tagtse’ (*Stag rtse bya ri*). The royal priest Ya-ngal took land [to settle] in Tagtse of Tsang there. (Note; after the death of the king Tri Ralpachen the royal priest was drawn back from Upper Tsang.)<sup>188</sup> Lama Ya-ngal was the earliest owner of the land there. Since the

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<sup>181</sup> In the sentence ...*mi gda' snyam nas*, I read *na* instead of *nas*.

<sup>182</sup> I.e. “successors of Chomi”.

<sup>183</sup> YD-A, YD-B and YD-C read *sgrol* which YD-D changes in *sprul*.

<sup>184</sup> I.e. the second level from the following four: 1) *rnam par smin pa'i rig 'dzin*, 2) *tshe la dbang ba'i rig 'dzin*, 3) *phyag rgya chen po'i rig 'dzin*, 4) *lhun gyi grub pa'i rig 'dzin*; four *vidyādhara* levels.

<sup>185</sup> All the versions contain *bkra btags pa'o*. This, however, does not make much sense. I read it as *bkra brtags pa'o*. It could also be read as *pra brtags pa'o*.

<sup>186</sup> YD-A reads *dam dar [b]gyis shing*, YD-B *dam par gyis shing*, YD-C *dam par bgyis shing* and YD-D changes into *dam par byas nas*.

<sup>187</sup> The Tibetan phrases *dmod bor* and *dmod btsugs* have the meaning ‘to swear the truth’.

<sup>188</sup> Snyan rgyud, 2006, p. 17: *rgyal po khri ral pa can gyi sku srung ni/ ya ngal gsas rgyal dang thod dkar sman skyid gnyis yin/*.

divine bird descended there, [the place] came to be called ‘Bird-hill’ (Bya ri). Then the divine bird again flew from there and proceeded to Upper Ngari. Lama (48) Ya-ngal said: “It seems that in the future the doctrine of my descendants will be established in the directions of Lo [Mustang] and Dol[po] in Ngari”.<sup>189</sup>

Then, to the descendants of both, the royal priest Ya-ngal and his wife Lhayi Dronma, the lady from Tsang, it is said: “Three priests of Pha-ngal Yangal [family lineage], three priests of Ya-ngal Gurib [family lineage]”.<sup>190</sup> At that time, when the fathers were in the sixties of their age, a son was born to them and served only for the welfare of sentient beings for many years. In particular, having attained mastery in ritual actualisation of ‘Black [and] Red Net’ [deities], the Human-Demon Jampa Trakgo (Mi bdud ‘byams pa khrag mgo) offered the “heart of his life” as a pledge [to him and promised to] accomplish whatever deeds he was entrusted with.

At a certain time, in the “family dwelling” (*tshang*) [called] Tagdhe<sup>191</sup> there appeared three [sons who] fathered distinct lineages of descendents:<sup>192</sup> Bontso, Khutso, Mentso, the three. The two sons of the learned physician [Mentso] were Ya-ngal Sungrab Kyap and Sungrab Bum, the two. The son of the Bontso was (49) Ya-ngal Legpar Yungdrung.<sup>193</sup> He was an ordained monk<sup>194</sup> from Tsang and known as a ‘person who upholds the teachings of Tagtse in Tsang’. The son of Khutso was Ya-ngal Phurpa Kyap.

The son of Sungrab Kyap and Nyala Choeying [Nyimo Choekyi]<sup>195</sup> was born from her womb. He was Yangton Chenpo Sherab Gyaltzen, the “miraculously manifested body” and Master of beings, the second Buddha and Lord of Aural Transmission teachings. In his childhood he met some of the learned and accomplished [people] and rose to eminence with his mastery of knowledge concerning the hidden treasure, the superior treasure of the

<sup>189</sup> YD-A contains the following phrase: *rgyud pa dus mtha'i bar du yong*, which could be rendered as “the lineage will continue until the limit of time”. It is written almost as a note and all the rest of the versions omitted it.

<sup>190</sup> This citation is not clear. It could be read as: “Pha-ngal, Ya-ngal, Shen, the three; Ya-ngal, Gurib, Shen, the three....”

<sup>191</sup> YD-A and YD-B read *sde'i* but YD-D changes into *zla'i*. According to Heller’s note YD-C reads *rtse'i* which makes more sense since they were dwelling in a place called *stag rtse*, but *stag sde* is also mentioned later in the text.

<sup>192</sup> Tib. *pha sgo*. Meaning: “The fathers, from whom the family lineage continued”.

<sup>193</sup> Compare this with (*yang*) [*ya*] *ngal lag g.yung po* in Tenzin Namdak 1972, p. 463, which is written as *ya ngal g.yung phur* in Bru ston rgyal ba g.yung drung 2010, p. 43.

<sup>194</sup> YD-A and YD-B give spelling *gtsang rtsun* while according to Heller’s note YD-C gives *gtsang btsun*, which means “monks from Tsang”.

<sup>195</sup> See Spa bstan rgyal bzang po 2006, p. 32.

Exposition Tantras. He was called Tshabmar Drag<sup>196</sup> and was renowned as a scholar unrivaled by any of the monks and nuns. At that time he underwent hardship in order to examine and investigate the Thirteen Hidden Treasures of Bon teachings and realised that appearances in this life are worthless. Then he experienced a vision in which he saw the face of Lama Pontsed [Pontsenpo] and it was said that [his mind] became ‘abiding in its own nature’. At that time he took two wives but had no children. From Lama Orgom Kundhul he listened to the [teachings of] the Experience Transmission (Nyams rgyud) from the lower tradition of Aural Transmission. **(50)** Lama told him: “Go to Upper Ngari. You will even have two sons. You will also have many son-like disciples. Son, Upper [Ngari] is where you will be of benefit to people.” Saying so, Orgom made such a prophecy. He went to Lo [Mustang].

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<sup>196</sup> This name can be rendered as “Renowned as Substituting One”. Although Dak (“Renown”) would seem to be strange as a part of his name, he is frequently mentioned as such. Later the text speaks about Vairocana’s prophecy, in which he mentions a person with “Drakpa” in his name. This might be one of the reasons for Drag appearing as a part of his name (see p. 52 of the original text).

## [Introduction to the Ya-ngal family in Mustang: family lineage of Sungrab Kyap]

The marvellous place, the dwelling of the Victorious Ones [called] Dhongkya was blessed and its local deities were bound by oath for the benefit of future generations of priests by the learned Tonggyung himself. He hid [the teachings of] ritual practice and visions as “treasures”, which were [later] revealed at Gawa.

At that time the earliest resident [here] was Tonggom<sup>197</sup> Zhigpo from Eastern Tibet, a disciple of Lama Drutsang. He came to Lo [Mustang] as a soldier. [Local people] learned that there was an exceptional Bonpo among the [people] wounded on the battle field. In the Upper Lo [Mustang] patrons from the Bonpo side supported him and he resided there at Bonkhor. He performed the “practice of approaching [deity]” (*bsnyen sgrub*) in a large cave of Dhongkya and wonderful signs of accomplishment appeared, such as the dancing dagger. He stuck a dagger in a dry place in the upper part of the valley and a big spring burst out there. The cultivation of what are now fields started there at that time. Besides that (51) he was also an excellent person who achieved many ordinary and extraordinary *siddhis*.

After that Lama Manggom resided and practiced there and his power of clairvoyance of the five gates [of senses] became clearly manifested. Residing there and meditating, the succeeding Lama Gurgom became a great person abiding in a spontaneously liberated natural state of mind (*gnas lugs rang grol*). When dying he said: “Khambon Drangsong,<sup>198</sup> stay here at this very place until the warmth of my bed vanishes.” It is said that later [Khambon] became a great person of many achievements.

Then Wonpo<sup>199</sup> Wangdze, the monastic head, offered the monastic estates along with its donors to the Lama Yangton Chenpo. Thus as the Dhongkya was in the past called the “region of demons and land of darkness of Lowo [Mustang]”, he acted there as a lamp of Teaching. Since the Lama Ya-ngal resided there, it later became known as “Ya-ngal”. He received there the Cycle of Instruction Transmission [teachings] from the Upper tradition of Aural Transmission<sup>200</sup> from Rong[gom] Togme Zhigpo.

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<sup>197</sup> YD-A and YD-B read *tong sgom*, while according to Heller’s note YD-C gives *stong sgom* and YD-D changes into *rtogs sgom*.

<sup>198</sup> Drangsong is a fully ordained monk who is also called Gelong.

<sup>199</sup> Tib. *dbon po*. This is the title of the nephew of the head lama of the monastery, who became his successor in this position at that time.

<sup>200</sup> Tib. *Snyan rgyud stod lugs bka' rgyud skor*.

Then the [teachings] of Aural Transmission split into two [lineages] from the Lord of Teaching and the “miraculously manifested body” Yangton: the Southern and the Northern. The lineage of Lunggom is the Northern Lineage. That of Bumje Woe, the son [of Yangton] (52) is the Southern Lineage. It could be accepted that Great Yangton himself was a “miraculous manifestation” of a *vidyādhara bodhisatva*, [since] the ‘Prophecy of Vairocana’ says:

From among the ‘miraculous manifestations’ of Gyimtsa Machung,  
The one Ya-ngal [whose name] contains the sound ‘Dragpa’ will appear,  
He will tame the lands of demons without discrimination,  
A boy of pronounced prayer will appear.

[Also] Togme Zhigpo made a prophecy that he was a manifestation (*dnegos byon*) of Pangla Namshen. As concerns his life-span, he did not practise according to his Lama’s instructions. He did not teach secret Bon<sup>201</sup> to a certain widow, [but later he] revealed it [written down] in letters. Because of this [his life span] was shortened and at sixty-five [years of age] he ‘passed beyond sorrow’ leaving no Self.

It is said that in the vision of Ḍākinī Yeshe Sal, he became a great *vidyādhara* who removed the obstacles to practitioners keeping their pledges (*dam tshig*). Leading [others] towards the end of ultimate path he established its goal with certainty and unerringly. Since in his previous life he was a king called “Reaching the Goal” (Don ‘grub), transmigrating, he “reaches double goals” [of himself and others] (*don gnyis grub pa*) even in this life.

If some think that former ancestors were [called] Ya-ngal and thus it is not acceptable to address the present [family] as Yangton (Buddha Ya-ngal), then when his mother gave birth to Great Yangton, there appeared miraculous signs of sounds, [colored] lights and rays. Minor signs and major marks of Buddha fully manifested themselves [on his body]. The time of his birth was similar [to Buddha]. Relics, which became the supports of devotion for future generations, gathered in thousands. Therefore, he was the Second Buddha of the good and bad parts of the eon and since his father was [from the lineage of] Ya-ngal, he was named “Great Yangton” (Buddha Ya-ngal). From that time [the family] became [called] Yangtonpa.

Yangton Sherab Gyaltzen and his wife Nyamo<sup>202</sup> Tashi had a three [children], two sons and one daughter. The elder son Bumje Woe was a ‘tsangtsug’ monk.<sup>203</sup> The younger son was

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<sup>201</sup> Tib. *phag bon*. Although there is a possibility that this compound is the name of the mentioned widow (*phag bon yugs sa mo*), it seems that the meaning “secret bon” is more probable here.

<sup>202</sup> YD-A, YD-B and YD-C read *gnya’ mo* but YD-D reads *gnyan mo*. Yangton Sherab Gyaltzen married Nyamo Tashi, Lama Ngakpa married Nyamo Ngodup and Phurpa Kyap married

Ludrakpa, the Lord of Beings. Their sister (54) was Ya-ngal Jocham Jangchub Semma. [That daughter and Wogye Rogpo] both had a son who was Togdhen Woenpo, the Samantabhadra in person.

Yangton Dhampa Bumje was a manifestation of *vidyādhara*. In his [previous] birth as Zutrul Yeshe, the abbot of Yagong, he went to Olmolungring land in Tagzig through his miraculous power. From inside of the self-originated crystal *stūpa* [he retrieved] Buddha's *shariram* relic and brought it to Tibet and China/India.<sup>204</sup> Later he was said to be Drenpa Namkha [in his previous life].

Great Mater Drenpa says: “At Latoe (La stod), right in the Upper Lo [Mustang], [there will appear] a Ya-ngal family lineage holder named Bumje, He will also be blessed by me.” Thus it was said in *‘Dul ba gling grags*. It was also said that Lama accomplished the triple trainings<sup>205</sup> and his practice became as if one with his life-span.<sup>206</sup> Thus, he left a footprint on the slope (55) of Mt. Kailash and as is clear from his hagiography, there appeared many signs of his attainment [and] many visions of deities to him. Later, at the time when he was departing from his body to the space of “ultimate nature” (*bon nyid*) of great bliss, the Lama said: “I am the one who realised emptiness itself, who has directly recognised the naked nature of my mind.<sup>207</sup> Do not burn my corpse and take it to the mountain.” His son-like disciples asked him: “Please let us burn your body [in order to receive relics] which would be beneficial for the future generations.” And then a jewel-like relic appeared from his nose, the one which exists even at the present time.

Drogon Ludrakpa took a wife in the earlier part of his life and had sons and a daughter. Altogether three were born to him. At the age of thirty-one he became disgusted by worldly life and received ordination from Shen Namkha Gyaltsen and was given the name Tashi Gyaltsen. He received instruction in Dzogchen's Aural Transmission from his elder brother

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Nyamo Kunkyi. Three Nyamo were married with Yangtons and this could be *gnya'* lineage identical with that of Nyatri's mother.

<sup>203</sup> Tib. *gtsang gtsug*, A Bon term abbreviated from *gtsang ma gtsug phud*, monk who is ordained with 25 vows.

<sup>204</sup> YD-A, YD-B, YD-C and YD-D give *gdung sha ri ram rgya bod du gdan drangs* but I added a note in YD-E: *gdung sha ri ram lnga brgya bod du gdan drangs* (He brought five hundred Buddha's shariram relics to Tibet). However, it is not sure whether China or India is meant by *rgya*.

<sup>205</sup> Tib. *bslab gsum*, i.e. “morality” (*tshul khrims*), “meditative concentration” (*ting nge 'dzin*), “wisdom” (*shes rab*).

<sup>206</sup> I.e. poetical expression meaning that he fully integrated the practice into his life. Instead of *bsnyems* of the text, I read *mnyam*.

<sup>207</sup> Tib. *nga stong nyid pa sems smar thag chod pa yin*. The expression *sems smar thag chod pa* is synonymous here with the specific term of Dzogchen practices *rig pa gcer mthong*. The expression also implies that he reached the ultimate goal as understood within Dzogchen.



Bumje Woe. His insight and contemplation became equal to those of Great Master Drenpa [Namkha]. Then Tashi Gyaltzen left riding a mare which had a colt. The patrons of the village of Kag escorted him up to the plain. Then they asked him: “Better not to go there, it is a land of the demons Dud and Sin (56).” He replied: “My benefit for the beings will come there.” The colt was hidden in a big boulder by a local deity. The mare ran after him and kicked the boulder. The colt kicked from inside and the stone of the boulder cracked creating a piece [in the shape] of a triangle and the colt came out. There are [still] imprints of the mare and colt in the stone. Lama left the imprint of his drinking- bowl.<sup>208</sup> Then he stayed in the cave practising the [teachings focused on] Meri [deity]. After a few days many miracles were carried out by Sin demon Kyareng Tragme, but the Lama remained inseparable from his concentration. Then the demon was brought under the control and bound under oath by him. Chasing them down, he then tamed both male and female poisonous snakes. Then he made the “cursing oath”<sup>209</sup> with two small needles to see whether the village could be founded or not and put those [needles] under the soil and put a basket on them upside down. He came back to see it seven days later and found that [needles changed into a walnut tree. Growing, the tree]<sup>210</sup> filled the basket [with sprouting branches] so that it was lifted, just not touching the ground.<sup>211</sup> There were other countless signs of his accomplishment and miraculous power. Since these are clear from his hagiography, I do not write them here.

(57) The second Buddha Yangton Tashi Gyaltzen was Drenpa Namkha, who in reality as the “Key of prophecies” (Lung-bstan lde-mig) says:

In the Upper Ngari there will be Tashi Gyaltzen,  
from the family lineage of Ya-ngal,  
and also he will act as the “lineage holder” of the Doctrine.

In particular, Sin demon Kyareng Tragme and local deities presented to this Lama nectar during three [months of] spring, presented him with flowers during three [months of] summer and presented “essence of grains” (i.e. chang) during three [months of] autumn saying the following words:

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<sup>208</sup> Tib. *chab zhal gyi rjes*, i.e. *chab* abbreviated from *chab ka* of local dialect in Dolpo, the honorific for liquor. *zhal* abbreviated from *zhal lu*, the honorific expression for a cup.

<sup>209</sup> Tib. *dmod*.

<sup>210</sup> The explanation in brackets follows stories in oral tradition which are well known in the area. The walnut tree still exists there and is highly esteemed by the local people.

<sup>211</sup> YD-A does not contain the account of Tashi Gyaltzen’s subduing demons and founding a village. It has the following lines: *lta sgom bla chen dran pa dngos dang mnyam nas/ klu brag tu srin po bran du khol/ grub rtags rdzu 'phrul grangs med byung ba rnam thar nas gsal lo// 'dir ma bris/*.

You, yogi who realised the view (*lta ba*) of primeval purity (*ka dag*),  
being not separated from the main goal of your undisturbed meditation (*sgom pa*),  
we pray you to accept [this] “cloud of offerings”; the wealth of spontaneous behaviour  
(*spyod pa*),

in the state of detachment devoid of constructing (*spros bral*).

You yogi, who actualised the “development” and “completion” [of visualising],  
with your own body in the *maṇḍala* of tutelary deity,

we pray you to accept [the offerings] to grant us highest and ordinary *siddhi*,  
bringing blessing from “offerings pleasing senses” [changed] into five nectars.<sup>212</sup>

You yogi, the one of completely pure triple training,  
not parting with noble code of conduct.

We pray you to accept these arranged beautiful, attractive and pure offerings.

For encouraging us towards virtue in the state of ease and abundance.

Finally, when this Lama was ninety five, his thought dissolved into the “space of ultimate nature” (*bon dbyings*).

Yangton Tashi Gyaltsen’s elder son was Lama Ngakpa, his younger [son] was Ngoelang Gyaltsen Bum [and] his daughter was Ya-ngal Drangsongma. The family lineage of Gyaltsen Bum (59) spread in Lubdak (Lubra). Lama Ngakpa went to Jicher (Bicher) of Dolpo.<sup>213</sup> Lama Ngakpa was the earliest [from the Yangton family] who went to the Dolpo. To both Yangton Lama Ngakpa and his wife Nyamo Ngoedrup many children were born, who did not survive long. Three children, brother and sisters survived. The elder son was Ya-ngal Bhasu. It is said that daughter Tashi Tsomo became wife of someone else.

The middle [child] was [female] Lama. She was even mentioned in a prophecy as being the ‘miraculous manifestation’ of *Ḍākinī Choza Bonmo*, and [having reached] the eighth stage [of *bodhisattva*] she preached the teaching of Bon and maintained the doctrine. At the age of seventeen she received ordination from Abbot Ludrakpa and she was given the name Sempasal [or Semnyisal]. She underwent many full-year practices of wrathful deities at Gongdra monastery. Through them she showed many signs of progress (*drod rtags*) and *siddhis*. Her other virtuous acts which she did are to be found clearly in her hagiography. To

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<sup>212</sup> I.e the so called “inner offering” practice is touched upon here. During it the “offerings pleasing senses” are transformed in visualization into the so called “fivefold nectar” and the blessing comes from it eventually.

<sup>213</sup> From here YD-A does not contain the following section about Ya-ngal Drangsongma and Tashi Tsomo.

the destined people her body appeared as illuminated and having the nature of variegated light. At the age of sixty-four her body shook three times and she departed for the space [of ultimate nature] accompanied by the light of the rainbow.<sup>214</sup>

The son<sup>215</sup> of [Lama Ngakpa's] son Bhusu died at the age of twenty-one. [Bhasu] invited Yangton Gyaltsen Rinchen, the son of Ya-ngal Phurpa Kyap, at the age of eight from the past homeland of his ancestors – Tagtse Jari of Upper Tsang. After that it is said that all those of Yangton [lineage] from Tagtse village, father and sons, went to Ngari and following their own hasty decision. [Gyaltsen Rinchen] built the Dhedhen Samten Ling monastery.<sup>216</sup> Besides this, there appeared various “signs of his accomplishment” such as binding Lutsen under oath,<sup>217</sup> bursting out of an “accomplished spring”<sup>218</sup> and other things as is made clear from his hagiography.

This Yangton Gyaltsen Rinchen, the lord of teaching, was the one whose nature was the essence of all the Buddhas and *vidyādhara*s assembled and who arrived for the sake of beings. As it is also said in the *Middle Prophecy*:<sup>219</sup> “At the mountain cave of Mer in Latoe, the youth Nyeleg, a ‘miraculous manifestation’, will be born. (61) There will appear seventeen *siddhas* who had trod the [*bodhisattva*] stages, an uninterrupted stream of ‘miraculously manifested bodies’ will appear there.” So is it said from the mouth of Great Master [Drenpa Namkha].

Ya-ngal Phurpa Kyap and Nyamo Kunkyi, the two, had four sons. The eldest one was as mentioned above Gyaltsen Rinchen, after him was Lodoe Tengyal and after him was Yangton Ton-goe. The youngest was Lupon Lhabum. These were also “miraculous manifestations” of *vidyādhara*s. As the prophecy says: “In Upper Ngari there will appear Ya-ngal called Ton-goe. He will also be the lineage-holder of the doctrine. He is Khoepung Drenpa Namkha reborn and manifested in a human body.” When Yangton went to Ludrak

<sup>214</sup> This section does not appear in YD-A.

<sup>215</sup> YD-A says: *ya ngal sngags pa'i sras (+) ya ngal bha su/ sras de dgung lo nyi shu rtsa gcig la sku 'das nas/*. But YD-B changes it into: *sras ya ngal bha su sras de dgung lo nyi shu rtsa gcig la sku 'das nas*. Then YD-D changes that into: *sras ya ngal bha su'i sras de dgung lo nyer gcig la sku 'das nas*. However, *Snyan rgyud rgyas bshad chen mo*, 2014, says; *dus res gcig ya ngal sngags pa'i sras/ ya ngal bha su bya ba dgung lo nyi shu rtsa gcig pa bda' mngar gyi gsol zas kyis grongs te/*. See p. 72. It is thus more likely that it was Bhasu himself and not his son. The mistake in YD-B was made when inserting information about Ya-ngal Drangsongma and Tashi Tsomo.

<sup>216</sup> I.e. the monastery known nowadays as Samling (Bsam gling).

<sup>217</sup> Tib. *Klu btsan*. Here it refers to the particular protector of Samling monastery known also as Dge bsnyen rong chung.

<sup>218</sup> Tib. *sgrub chu*. It is the spring which did not appear of itself (*rang 'byung*), but was created through ritual or power of the accomplished master (*sgrub*).

<sup>219</sup> Tib. *Lung bstan 'bring po*.

(Lubra) for the welfare of beings, the yak he was riding left a footprint [and] the Lama himself left a handprint there. These Lamas (62) met tutelary deities in reality and the protective deities acted as supportive friends to them. In particular Gyalpo deity Nyipangse accomplished whatever deeds were entrusted to him.

Yangton Lodoe Ten-gyal had two sons, the elder Tritsug Yungdrung [and] the younger Lopon Zilnon. The son of Ton-goe was Khenpo Drakgyal. Lopon Lhabum had two sons, the elder was Lhagoe Bum [and] the younger Trogyal Kyap. Lhagoe Bum had three sons, the eldest one Ge-nyen, the middle one Khenpo<sup>220</sup> and the youngest one Bonkyong Kyap. They were blessed by ‘Four Learned Persons’<sup>221</sup> so whoever would meet [them] certainly would not fall into [the three] lower states of rebirths. For the destined people they appeared in illuminated bodies. This is all clear from the older *Genealogy*.

Yangton Tashi Gyaltzen’s son Drungpa<sup>222</sup> Gyaltzen Bum had three sons. The eldest one was Waldhar Bum, the middle one Lhagoe Kyap and the youngest one Gekhoe Tsering. Waldhar Bum received ordination from Druton Tsultrim Gyaltzen (63) and was given the ordination name Khenpo Sonam Gyaltzen. He was also a ‘miraculous manifestation’ of Drenpa [Namkha]. He mastered the practice of tutelary deity Meri and there is a story about his binding the Sin demon Kyareng [Tragme], the chief with his entourage, into servitude.<sup>223</sup> [The demon] was extremely angry [and] he appeared with the face of a roaring tigress [almost as big] as the slope of a mountain. Without even the slightest fear in his heart the Lama generated his tutelary deity through ‘generation stage’ practice and thus [the demon] disappeared.

Yangton Gekhoe had two sons, the elder was Namkha Wangyal and the younger one was Phurpa Khadro. Yangton Namkha’s son was Taklowa<sup>224</sup> Drungpa Nyigyal. During the time of those [Yangton] a saying appeared among worldly people:

“A section cut out from the sky by Lama,

<sup>220</sup> YD-A and YD-B have abbreviation *mkhron* which could be a mistaken form of *mkhro'*, abbreviation of *mkha' 'gro*, but YD-D reads it as *mkhan po*.

<sup>221</sup> The “Four scholars” (*mkhas pa mi bzhi*) were Tonggyung Thuchen, Shari Uchen, Chetsa Kharbu and Gyimtsa Machung.

<sup>222</sup> Tib. *drung pa*. It seems that this was the high title of a learned master. It often appears together with the syllable *mkhan* (*mkhan drung*, *mkhan po drung pa/ma*) and it might mean something like “his learned presence”. Consider Bhutanese title *zhabs drung* for learned masters, which, however, later started to be used also in the sense of “relatives” of past *zhabs drung*, or as the title of a lineage based on reincarnation of the past *zhabs drung*. In Lo Mustang *zhabs drung* designates noble persons related to the family of kings of Lo Mustang.

<sup>223</sup> YD-A reads *bran du 'khol ba'i mthar*, but from YD-B it changes into *bran du 'khol ba'i rnam thar*.

<sup>224</sup> Tib. *stag lo ba* could be the meaning of one who was born in the Tiger year or it could be a title.

a section made by splitting the earth by monk,  
the shoe [became] a crow's share".<sup>225</sup>

Nyima Gyaltzen had two sons. The elder Tenpa Samdup was (64) great Tsewang Rigzin who took rebirth as a human. He recited 'Salewoe' [*mantra*] regularly [and] he "met the face" of [the Buddha] Kunsang Shenlha Woekar. He left imprints of his hand and foot as signs of changelessness. He gathered the "instructed protector" (*bka' skyong*), Sin demon Kyerang along with his entourage under the oath. He experienced a vision in which he proceeded to an assembly of *vidyādhara*s. From the assembly of *vidyādhara*s he brought the ritual traditions of Trowo Wangchen (*khro-bo dbang-chen*).

The younger [son] Phuntsok Namgyal had three children, a sister [and] two brothers. The son Tenpa Woser was a *Bodhisattva* reborn. He produced the "Collection of satiation rituals" (*bskang 'bum*) and several other scriptures. He had two sons, Yangton Rigzin Dhuepa and Yangton Trowo Samdup. The son of that [Yangton Rigdzin Dhuepa?] was Yungdrung Gyaltzen and he had two sons and one daughter. His elder son Drungpa Rinchen Wangyal was a 'tsangtsuk' monk. He was "miraculous manifestation" of the mind of Tong-gyung [Thuchen]. [Reciting] the heart-[*mantra*] of "Emptying the bad realms of rebirth from the bottom" (*ngan-song dong-sprug*) [the amount of repetition] reached one million.<sup>226</sup> Then the syllable 'A' arose on the rock following this Lama's having produced spittle. In particular the

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<sup>225</sup> According to Geshe Lungrig Wangchuk of Lubra village, the king of Sompö Garab Dzong offered a large amount of land to Yangton Tashi Gyaltzen where he later founded the village of Lubra. The metaphor compares the king's land to the sky, and Lubra and its surrounding land are like a small piece "cut from the sky". Later monks of Lubra provided a small piece of land to Kag villagers for grazing their horses. That is referred to as "a section made by splitting the earth by monk". According to an oral story the account of the shoe is linked with the legend of sorcery combat between Yangton Tashi Gyaltzen and Dzar Khepa (Rdzar mkhas pa). They were both equal in the power of sorcery. One day Yangton pretended to die and let the rumor reach Dzar that his corpse was placed at Naru Dzong (Rna ru rdzong) on the top of Lubra's hill. Dzar Khepa was in doubt and he came to the top of Lhotsuk (Lho gtsug), an eastern hill of Lubra to confirm this for himself. There he was attacked by Yangton's sorcery. His last wish was that his corpse be placed by the spring of the Lubra River and he promised to destroy Lubra in a flood. Yangton learned about this and offered his shoe in order to stop the flood. Whenever there was a flood, the villagers used to point the sole of the shoe in the direction from where it came and continued to do so until the nineteenth century. Then a bride was married in the Yangton residence, whose family lineage can be traced back to Dzar Khepa. When she found that shoe in the treasure room, she took it out and tied it to the pillar of the roof saying: "Why keep such an old damaged shoe in the treasure room?" From there the shoe was once taken by a crow, but fortunately it was found later in poor condition. Then it was hung on an apricot tree and the purification ritual was performed. Later it disappeared once again and was never found. Now Lubra faces serious damage from the flood these days.

<sup>226</sup> Most of the Bonpo texts had counted *bye ba* as one million and *sa ya* as ten millions.

three haughty “instructed protectors”, the guardians of secret Bon treasures, **(65)** acted as supportive friends, being like his shadow.

The daughter went to Dzong [village] to get married. She gave birth to one son. After that, being disgusted with *samsāra*, she followed the Virtuous Doctrine (*chos*), so she became a female *Bodhisattva*, practitioner Rigzin Wangmo. The younger brother Nyima Namgyal’s son [was] Yangton Tsewang Samdrup,<sup>227</sup> [and] he had three sons. The lay name of the eldest one [from] Yangton<sup>228</sup> [brothers] was Kyitsul [and] his religious name was Tenzin Namgyal. The middle [son] was Lama Phuntsok. These two separated the family lineage into two. The youngest [son] was Yangton Tsewang. [Tsewang Samdrup] had three daughters.<sup>229</sup>

The son of Yangton Tenzin Namgyal was Yangton Trinley Phuntsok. Yangton Lama Phuntsok had a son Lama Garse Kyap. Yangton Lama Trinley Phuntsok’s son was Yangton Lhagoe. Yangton Garse Kyap had two sons, but they died in childhood.

Yangton Lhagoe had one son. This son Yangton Wangyal had **(66)** three sons. Two [sons] died in childhood. The surviving one had two daughters. As the mother [of his children] departed from her life at a young [age], Yangton Wangyal became disgusted by *samsāra* and was ordained as monk by Yangton Tsukphue Namgyal in Dolpo and he was given the ordination name Lodoe Gyaltzen. Then after he left for Central Tibet, the only son he had also departed from life. Then [he] came to Dolpo to ask for a son and his gracious root Lama Yangton Tsukphue Gyaltzen told him that “The lineage reached the point of extinction now, so I, your root Lama give you permission. Give up your monastic vows!” For this Yangton Lodoe Gyaltzen adhered to his Lama’s order and returned back [to Lubra] but here his mother and sister did not let him to give up his monastic vows. Then he went to Nagtsang at Jangthang. All the patrons believed in him without any hesitation. Shen Trichen Rinpoche said that he was a “miraculous manifestation” of Drenpa Namkha. Then his body passed to the space of non-manifestation at Draklung Karmo, the **(67)** monastic seat of Gongzoe Ritroe

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<sup>227</sup> From here YD-A reads *khong pa'i sras yang ston bstan 'dzin rnam rgyal/ khong pa la sras gnyis/ sras mo gsum yod/*. After this line it concludes the section about the family line of Sungrab Kyap of Lubdak. However YD-B, YD-C and YD-D add one and half folios about the above family line in the following section.

<sup>228</sup> YD-A gives something in the footnote which is not clear: *che ba yang ston (Note: yang ston...) skya ming skyi tshul/*.

<sup>229</sup> According to Heller’s note YD-C reads the text a little differently in this section: *khong pa la sras gsum/ che ba yang ston bstan 'dzin rnam rgyal/ bar ba bla ma phun tshogs (khong gnyis nas sgo gnyis la song ba yin/ yig chung) chung ba yang ston tshe dbang yin/ sras mo gsum yod/*.

Chenpo, when he was returning from there. These were the family lineages of Yangton of Ludrak, the sons in the lineage of Ya-ngal Sungrab Kyap.<sup>230</sup>

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<sup>230</sup> The most recent part of the lineage of Sungrab Kypa's family of Lubra starting from Yangton Tenzin Namgyal is not contained in YD-A. It was added later in YD-B. It remains unclear why it is omitted and from which source it was added.

## [Introduction to the Ya-ngal family in Dolpo: family lineage of Phurba Kyap]

There arrived a garland of matchless *siddhas* and venerable learned masters like pearls threaded on silk in the lineage of the sons of Ya-ngal Phurpa Kyap. Furthermore, the sons of the above-mentioned Yangton Lupon Zilnon were Namkha Lodoe and Yungdrung Gyalpo. It is said that Yangton Yungdrung Gyalpo dwelt in the hermitage of Zilpo and [amount of repetition] of the heart [mantra] of “Emptying the bad realms of rebirth from the bottom” (*ngan-song dong-sprug*) reached a huge seven millions. So he [possessed] many<sup>231</sup> various ordinary *siddhis* and non-human spirits really made offerings and prostrations to him.

The two sons of Khenpo Dragwang were Dhondup Pal, the elder son, and Yangton Palden Sangpo, the younger one. It is said that, “Among the ‘miraculous manifestations’ of Shen Bhadha Bhisha, there will be one named Ya-ngal Palden Sangpo. **(68)** He will be the one with the power and strength to arouse experience of ‘Skull-traverse’ (*thod rgal*),<sup>232</sup> he will spread the teachings of Instruction Transmission. That Victorious one had produced texts (*gsung rab*) of one hundred and thirteen scriptures of ‘*Prajñāpāramitā* Division’ (*‘bum sde*). It, then, appears in several texts that “ordained khenpo Drungpa<sup>233</sup> Palden Sangpo brought the daylight of doctrine to Dol[po] and Lo [Mustang].” When the experience of ‘Skull-traverse’ arose in him, he stayed on the ground floor during the three [months of] summer and stayed on an upper floor during the three [months of] winter, so some of the lower caste people called him “Crazy Palsang”. The Lama became enraged and made a knot out of iron things and there appeared various other marks of his accomplishment.

Yangton Namkha Lodoe’s son Namkha Rinchen brought to an end the “practice of approaching” (*bsnyen sgrub*) the wrathful tutelary deity Phurpa. He was a noble person who attained mastery over the ‘generation’ and ‘completion’ [stages of practice]. Yangton Genyen Khadro’s son was Yungdrung Gonpo. He also spent his whole life in the state of “practice of approaching [deity]”. **(69)** At the age of sixty-three his thought dissolved into the “space of ultimate nature” along with rainbow light. There arose several bodily relics (*śarīram* ‘body’) and other things as a support for the devotion of future generations.

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<sup>231</sup> YD-A reads *‘du ba* but from YD-B this expression is changed into *du ma*.

<sup>232</sup> A practice of various postures and gazes in order to achieve “spontaneity” (*lhun grub*). See Rossi 1999, p. 68 and also Karmay 1988, pp. 193, 213–215.

<sup>233</sup> Tib. *mkhan po drung pa*, see note 222 above.



Yangton Dhondup’s [elder] son was Nyima Gyalpo. His younger [son] was Yungdrung Namgyal. When he became a monk, his ordination name was Yungdrung Gyaltsen. Nyima Gyalpo, the elder son, brought an end to the “practice of approaching” (*bsnyen sgrub*) tutelary deities Red [and] Black Garuda, and with his finger he made hail move and he was an excellent person who suppressed the Nāga [spirit] and the “lord of earth” (*sa bdag*) through his splendour. Yangton Yungdrung Gyaltsen, the mind emanation of Kuntu Zangpo, recited the heart [*mantra*] Salewoe ten million times. He was an excellent person of completely pure triple training.<sup>234</sup>

Yangton Namkha Rinchen had four sons: the eldest Yungdrung Tenpa, then Rigzin Bonkyap, then Tsultrim Samdup and the youngest Rinchen Namgyal. Rigzin Bonkyap’s ordination name was **(70)** Yungdrung Tsultrim. He was also a ‘supreme miraculous manifestation’ of Great Master [Drenpa Namkha] and he built many *stūpas* containing relics and “triple supports” [of body, speech and mind]<sup>235</sup> for future generations and he was a great person of completely pure “triple training”.

Yangton Yungdrung Tenpa had four children, boys and girls. The elder son was Rinchen Gyaltsen [and] the younger son was Wonchung. It was the time when Khyungton Tsultrim Legpa was living. Yangton Wonchung, the *Bodhisattva* [and] great hermit of upper valley of Kya[ri], stayed in seclusion in the cave. He asked Lama Khyungton to provide “reminding instruction”<sup>236</sup> at the time of his passing away. Once, at the age of thirty-nine, with his face sinking down, the Lama’s mind dissolved in the cave. Then Khyung-gom blew a sacred conch-shell from the peak of the mountain. It is said that the Lama’s “mind then became controlled”<sup>237</sup> and through such thought he was abiding in a state of brightness devoid of wavering. Drungpa Rin[chen] Gyal[tsen], mentioned above, was one of the ‘miraculous manifestations’ of *vidyādhara* and he became the “lord of Teaching”.

Yangton Rinchen Namgyal had three sons. His eldest son Tashi **(71)** Gyaltsen became a monk and received empowerments and reading-transmissions (*dbang lung*) together with Mind Instructions (*sems khrid*) from Khyungton Tsultrim Woser. Then he [spent] his whole life in the ‘practice of approaching’, meeting the faces of tutelary deities. It is said that during

<sup>234</sup> For “Triple training” see note 205 above.

<sup>235</sup> Three main shrine objects; images of the Buddha as a support of the body, scriptures as a support of speech and *stūpas* as a support of the mind.

<sup>236</sup> Tib. *gsal gdab*. In this context, it is the “guiding instruction” leading through the process of dying and passing through the “intermediate states” (*bar do*) for the person who has already mastered them during his life. It is thus only “reminded”.

<sup>237</sup> Tib. *thugs zin*. This is a term used in Dzogchen for *sems ngo 'phrod pa*, which in this context means something like “recognition of natural mind”.

the practice of tutelary deity Meri (“Mountain of Fire”)<sup>238</sup> in particular flames of fire appeared on his rosary and various other things. The youngest [son] was Yungdrung Phuntsok.

The middle son Yangton Rinchen Gyaltzen and Khendrungma Palzom, the two, had four sons. The eldest son was Yangton Yungdrung Namgyal, the ‘miraculous manifestation’ of Shen Tseme Woedhen, whose ordination name was Tsultrim Namgyal. The virtuous deeds accomplished by this Victorious One and his miraculous powers, all of which are to be found, appear clearly in his hagiography.

After him came Lama Takla. After him came Rinchen Lhundup [and his] ordination name was Rinchen Gyaltzen. He produced numerous scriptures on the Transmitted Instruction teaching. In the big volume of *Drime Ziji*, around the length of an arrow, he wrote each of the whole lines of letters by dipping his bamboo pen into the inkpot [only] one time for each line. This was the sign of his “ordinary *siddhi*”. (72) The youngest [son] was Sherab Gyaltzen. Yangton Takla and [his] “secret consort”<sup>239</sup> Sogyama Yumbu Goezom, the two had three children, brothers and a sister. The [two sons were] Yangton Sithar Namgyal and Lama Rinchen.

Sithar Namgyal became disgusted by *samsāra* and became a monk. His ordination name, which spread resounding like summer thunder in all the upper and lower [parts of the country], was Yangton Woser Gyaltzen; the mind-emanation of [deity] Takla. He carried out empowerments, transmissions and expositions just like the flow of a river. More than two hundred his son-like Bonpo disciples who had a white hat<sup>240</sup> gathered from the upper [and] lower [parts of the country]. Many holders of the teachings who were capable of benefiting beings appeared [among them]. Finally, he passed away on the eighth day [and] fourth month of the Rat-year at the age of sixty-three. In a visionary meeting with Tenpa Gyaltzen, the one with full realization (*rtogs ldan*), he departed for the “ultimate space” ([*bon*] *dbyings*) having completed the luminous body [of five colors dissolving] into the rainbow dome of the sky.

Lama Sherab had two sons: the two were Lhagoe and Trowo Namgyal. The ordination name of Lhagoe was Yungdrung Gyaltzen. He built a monastery in Tarap (73) and besides this he spread the doctrine widely. One son born to him was the “supreme miraculous manifestation” Sherab Woser. The noble person *bodhisattva* Yangton Rinchen and [his wife] Yumbu Bomchog, the two, had four children, brothers and a sister. The eldest [son] was

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<sup>238</sup> Tib. *Me ri*, The expression “mountain” is used metaphorically and it designates the shapes of a blazing fire. For the deity see Kvaerne 1995, pp. 84–6.

<sup>239</sup> Tib. *las kyi mkha' 'gro ma*, or *las rgya*, are synonyms for a tantric consort.

<sup>240</sup> YD-A reads *zhwa dkar* and from YD-B it changes into *zhwa ltar*.

Goejor, the youngest one was Yungdrung Namgyal. The middle son passed away in childhood.

Yangton Goejor's 'tsangtsuk' ordination name was Yeshe Gyaltzen [and] his Drangsong name was Tsukphue Gyaltzen. Furthermore, Shen Migyur Tsukphue said that he was a 'miraculous manifestation' of Shenrab Dhoepa Gu-gyur. For the support of the body he built 'Triple Lords' (*mgon-po rnamgsum*)<sup>241</sup> and other all possible statues.<sup>242</sup> For the support of speech he produced *Khamchen*<sup>243</sup> and other all possible scriptures. For the support of mind he produced painted scrolls (thangkas) with twelve deeds of [Shenrab], the [three-headed *stūpa* called] Lopen Usum (*lo paṅ dbu gsum*) and other things. Besides these he led and maintained properly every monastery [of the area]<sup>244</sup> and his horse (74) left a footprint as a sign of his achieving the highest and the ordinary *siddhi*. He had more than three hundred son-like disciples in upper [and] lower [parts of the country] and also some *siddhas* appeared [among them]. He became a great Lord of the Doctrine.

Finally he departed into the 'space of ultimate nature' at the age of sixtysix on the full-moon day of the third month of the Wood-Horse [year], accompanied by many wonders such as a shower of flowers and a dome of rainbow-light. The body he left spontaneously burst into flames and on his bones countless syllable letters and images [of the Buddha or deities] appeared. He became a great lamp of the Doctrine.<sup>245</sup>

Yangton Trowo Namgyal was a noble person and a "holder of the Doctrine" of Yangtonpa, since he was skilled in all "divine teachings".<sup>246</sup> He had three sons. [One of them was] Yangton Yungdrung Namgyal, who transmigrated from his previous [life] as a throne holder Lama called Dhangra Godhag with triple vows.<sup>247</sup> Many children were born to him

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<sup>241</sup> For them see Kvaerne 1995, p. 84 (although he does not refer to them as 'Triple Lords').

<sup>242</sup> The text contains the expression *sku gdung*, which would mean "stūpa" or "body containing relics". But here the text evidently refers to statues.

<sup>243</sup> Tib. *Khams chen*, i.e. scripture in 16 volumes of the genre resembling the *prajñāpāramitā* of the Buddhists.

<sup>244</sup> Starting from here the rest of the information that follows about Goejor, including his time of death, has been newly added in YD-B. YD-A does not contain this information. It is obvious that it was not added by the author, since Goejor died almost one year after it was written.

<sup>245</sup> Up to this point a half folio about Goejor was inserted into the YD-B and does not appear in YD-A.

<sup>246</sup> Tib. *lha chos*. In its usual meaning, it is opposed to "teachings of human" (*mi chos*) and concerns non-wordly aims as opposed to the worldly ones of "teachings of human".

<sup>247</sup> Tib. *sdom gsum: so thar gyi sdom pa, byang sems kyi sdom pa, gsang sngags kyi sdom pa*. Three precepts (*pratimokṣa* vows, *bodhisattva* training, *vajrayāna samayas*).

and did not survive long. Three sons among those six siblings remained alive.<sup>248</sup> The eldest one was Tenpa Gyaltzen, (75) the middle one was Migyur Gyaltzen [and] the youngest one was Sherab Woser.

The middle [son] Migyur Gyaltzen acquired control over his mind in his childhood, and when he went herding, he several times stayed in meditative concentration for about three days in a cave. At the age of eighteen he went to a solitary hermitage and went into silent retreat for some three years. Besides that he merely practised austerities. Staying in seclusion for nine years, he had many visionary meetings with Tsewang Rigzin and received prophecies from him. Due to obstructions he did not reach the limit of his life-span and his thought passed into the ‘space of ultimate nature’ at the age of thirty-one on the seventeenth day [and] the third month of the Wood-horse [year].

The number of syllable-letters, images [of deity or Buddhas], bodily relics (śarīram) and other things appeared on his body. It happened that due to his body being defiled, some of them flew into the sky and some of them disappeared, etc. Dhangtrul Tritsug Tenzin said that this supreme ‘miraculous manifestation’ was a mind-emanation of Tsewang Rigzin.<sup>249</sup>

(76) In short, the prophecy says: “The lineage will remain until the limit of time, the greatly blessed one will permanently appear.” In agreement with the meaning of what was said, the pure family lineage<sup>250</sup> of sons was not interrupted by [mingling with some] other, [starting] from Ya-ngal Gyimong<sup>251</sup> Sripa up to the Yangton fathers and sons of the present time. Mind-emanations with the nature of omniscience would not be contaminated by ordinary beings who know only themselves.<sup>252</sup> For sure, the supreme blessing remains with these.

As it is said in the “Aural transmission”: “At the mountain cave of Mer in Latoe, the youth Nyeleg, a ‘miraculous manifestation’ will be born, there will appear seventeen *siddhas* who had trod the [*bodhisattva*] stages, an uninterrupted stream of ‘miraculously manifested bodies’ will appear there.” (77) Then, also, it is said that the family lineages of Ya-ngal Sungrab Kyap were those of Ludrak and the family lineages of Ya-ngal Phurpa Kyap are

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<sup>248</sup> From this point on the information about author Migyur Gyaltzen and his siblings was inserted later in YD-B and it was also written in an additional folio of one and half pages in different handwriting. This information, including the author’s death, is not available in YD-A.

<sup>249</sup> Up to this point the information about the author was inserted from YD-B, since it does not appear in YD-A. This additional information is inserted in YD-B in a separate folio of one and half pages written in different handwriting.

<sup>250</sup> YD-A has a note; *lha gshen srid pa gsum gyis dbyings su [ ... ]*.

<sup>251</sup> YD-D changes *gyim gong* into *gyi dgos*.

<sup>252</sup> Starting from here one folio of two pages is missing in the copy of YD-A that I have.

those Yangtons of Dolpo. In fact, when in the meantime these family lineages became minor, it is certainly apparent that protecting each other henceforth both [these family lineages] were kept [within a single family].

### [Colophon of the text]

Such a genealogy of Ya-ngal, family lineage of Transmitted instructions,  
‘Melodious voice of Brahma’s great conch shell’, well exposed,  
is not fitting for the ears of those falling to bias,  
you noble straightforward ones, consider it in your minds!  
There is no wish to hear even wisely preached Elegant Sayings,  
from those foolish with perverted erroneous minds,  
Similarly to the wolf who sees what appears as enemies,  
and those whose series of smiles are as if baring fangs.  
(78) Thus, I would consider well my own nature,  
engaging appropriately in silent [practice] at a solitary place,  
but all our pious monks and nuns,  
solicited me with words of devotion and thus I wrote this [text]  
This flower grown from impure mud,  
was set among the offerings to the Buddha,  
similarly for us, people, though with limited power,  
it is marvelous to gain such fortune from few words.  
Three Jewels, Master, tutelary deity and ḍākinī,  
commit your virtuous deeds, you ocean of oath-bound protectors of the Doctrine,  
that successive masters of stainless Ya-ngal family lineage,  
make flourish as Lords of the Doctrine and beings.  
(79) Let whatever merit appearing from this [work],  
increase more and more as a waxing moon,<sup>253</sup>  
being once our mothers, let all beings, exceeding the limits of the sky,  
gain the noble state in the family lineage of Yangton.  
Thus I concluded with a dedication prayer.

In such a way, this genealogy is based mainly on the *Divine Genealogy of Mushen*. And also “Words of Shenrab” (*bka’*), the *Immaculate Splendor* (Dri med gzi brjid); the explanatory scripture (*lung*) *The Proclaimed One [that Recieved] Fame [in the] Continent*

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<sup>253</sup> Until this point in the text one folio of two pages is missing in my copy of YD-A.

(*Bsgrags pa gling grags*); the tantric scriptures *Vidyādhara's Collected Tantras* (*Rig 'dzin rgyud 'bum*); the *Four Cycles of Instruction Transmission* (*Bka' rgyud skor bzhi*) from the the Oral Tradition; the *Collected Words of the Victorious One* (*Rgyal ba'i bka' 'bum*) and others together with the older *Genealogy [of Ya-ngal]* were compiled here into a single [scripture].

I, Yangom Migyur Gyaltzen, finished at this point putting into writing this self-rising sun of history, unavailable in the past, in order to remove the darkness of delusion and doubt of those with ignorance of mind, during the session breaks of the recitation of a secret mantra in seclusion for a performance of the “Four Main Rituals of Tsewang [Rigzin]” (*Tshe dbang gzhung bzhi*) without speaking to others, at the residence-palace of Samten Ling, during the waxing moon of the first spring month of the water female Snake year.

I beg those learned excellent scholars to see and correct,

all that occurs as improper, opposing and mistaken to them.

Virtue! Good Fortune! Auspiciousness! *Sarvamaṅgalam!*<sup>254</sup>

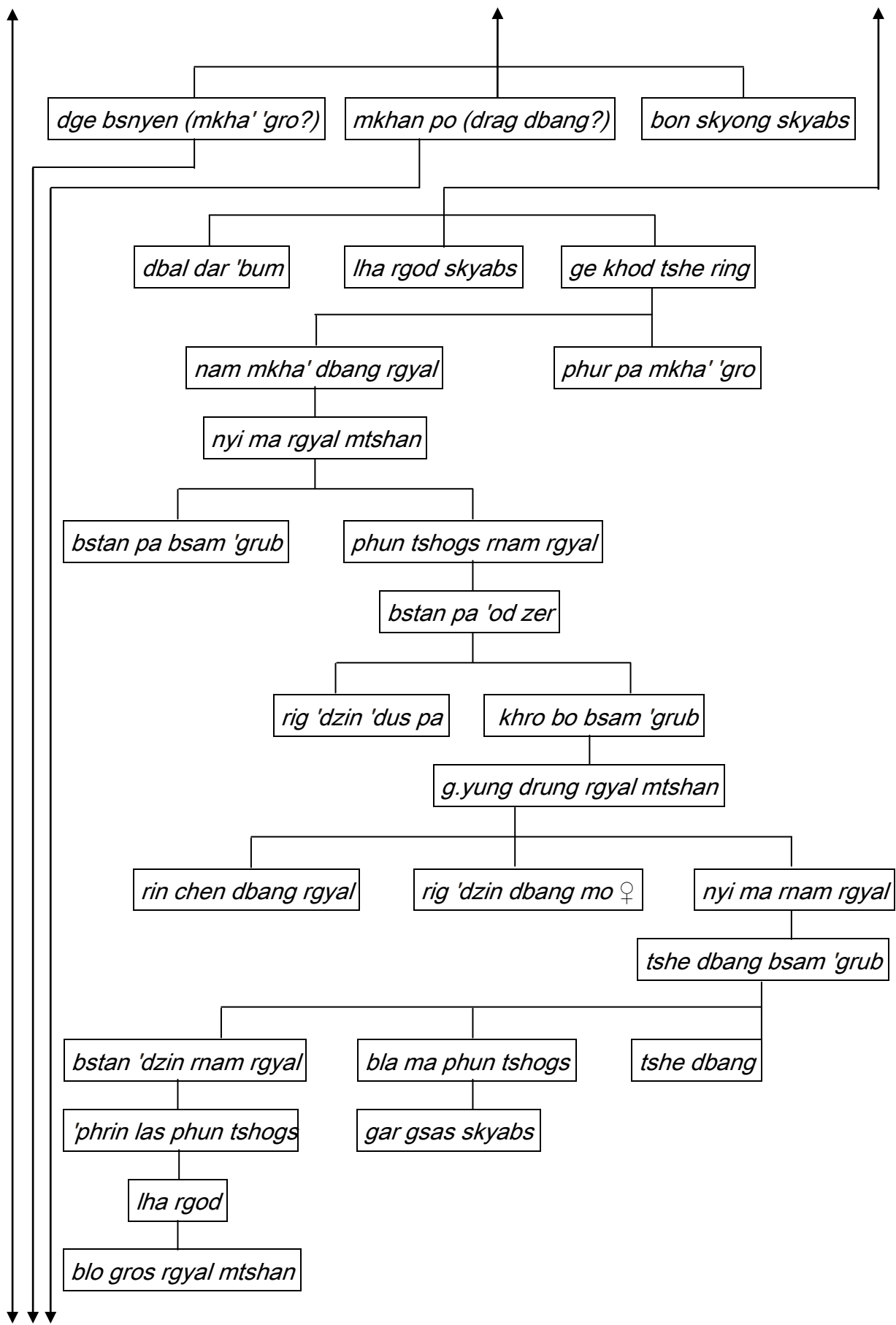
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<sup>254</sup> YD-A contains following lines written by scribe hereafter; “*'on kyang lung rig gzhung lugs ma rtogs shing// rnam(s) 'dren mkhas pa'i gsung(s) la ma thos te// bslab gsum yon tan tshogs kyang mi ldan pa'i// rang che'i phung sgra sgrog la ci byar yod// ces bya ba 'di ni yi ge'i 'du byed pa'o//*” .

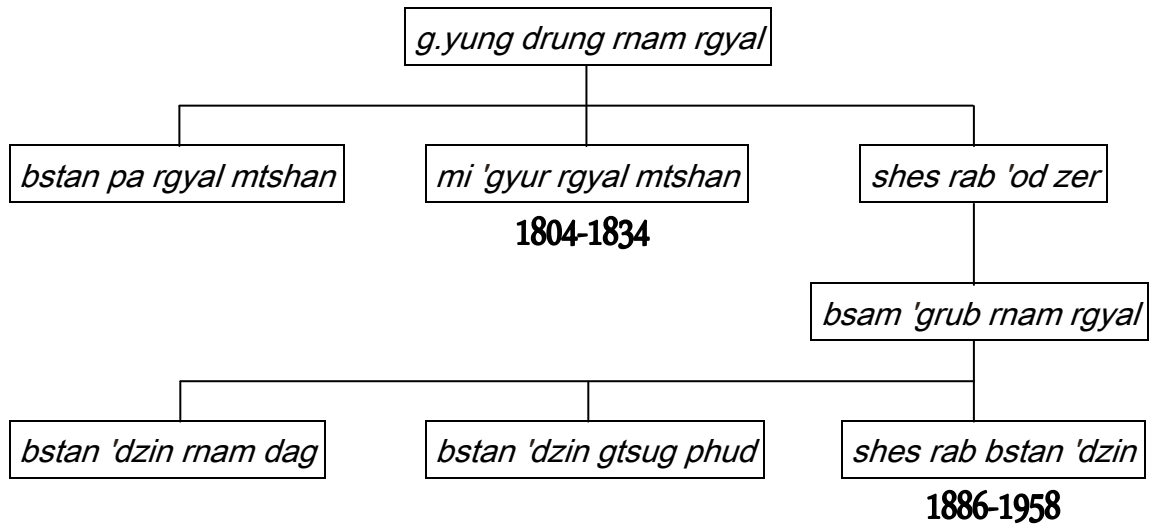
## Genealogy Tree of Ya-ngal family













# **CHAPTER III**

## **The Dolpo Dialect and Abberviations**



## Introduction to the Dolpo dialect<sup>255</sup>

The Dolpo dialect belongs to the Bodic branch division of the Tibeto-Burman languages which are one of the two major subgroups of the Sino-Tibetan family. After the split-up of the Bodic branch into Tibetan dialects and other languages such as the Tamang-Gurung-Thakali-Manang languages, Takpa (Dwags) languages and Tshangla languages,<sup>256</sup> the Dolpo dialect comes under the division of Tibetan dialects. Therefore, the linguists who have contributed to this dialect have used the term “Dolpo Tibetan”<sup>257</sup> to refer to it. The place of the Dolpo dialect within Tibetan dialects has not been established scholarly so far. Nevertheless, it is closely related to the dialects which are spoken around the region of the Ngari prefecture of Western Tibet. Compared to some dialects spoken in Amdo, such as the Golok and Ngaba regions, the Dolpo dialect is much closer to the Lhasa dialect which belongs to the Central group of Tibetan dialects and serves as a *lingua franca*, and to some extent as a standard language, in both the Tibetan Autonomous Region (TAR) and the diaspora communities.<sup>258</sup>

In Dolpo itself it is known as *dol po'i lab* which has the meaning of “the Dolpo speech or talk”. The word *lab* is employed here as a noun, unlike Standard Tibetan, in which it functions as a verb. To other Tibetan speakers, the Dolpo dialect is known as *dol po'i skad* which means “the language of Dolpo”. It is pronounced as *<sup>h</sup>ol pø kaʔ* in the dialect itself.

The Dolpo Dialect is spoken in six Village Development Committees (VDC) in the Dolpa district of Nepal. The actual population of these VDCs is unknown. According to the 2001 Nepal census data the population is approximately 5,020 people.<sup>259</sup> Since this number is only based on the District headquarters' list of the people who participate in government elections, this should not be considered as the accurate population of Dolpo. The number of

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<sup>255</sup> Here, I would like to thank Zuzana Vokurkova from Charles university for her help with linguistic guidance and for reading this part of the chapter and correcting it. I would like to thank also Lama Tenzin Gyaltzen and Tsewang Dandhul from Bijer and Pema Goejor from Karang, Dolpo. They helped me to solve problems with actual pronunciation through consultation.

<sup>256</sup> See Thurgood 2003, p. 9.

<sup>257</sup> See Watters 2002, p. 1 and Kopp 2011, p. 291.

<sup>258</sup> See DeLancey 2003, p. 270.

<sup>259</sup> See Choekhortshang 2011, p. 33, note 6.

people who speak Dolpo Tibetan given in Kopp's research article is nearly 9,000 people.<sup>260</sup> However, there has recently been a progress in listing the population of several VDCs in Dolpo. For instance, a local survey has found out that the population of the Bijer VDC is around 750<sup>261</sup> people unlike the Nepal census data giving only the number of 400<sup>262</sup> people. Likewise the Saldhang VDC has about 3000<sup>263</sup> people but the Nepal census data records only 1714<sup>264</sup> people. Therefore, the local people of the Dolpo estimate that the number of their population is much higher, and that the Dolpo dialect is spoken by approximately 15,000 people. This number does not include the people of the Tichurong because they are classified as speakers of another Tibetan dialect (closely related to the Dolpo dialect), as well as speakers of the Kalke language which is part of the Tamang-Gurung-Thakali-Manang group of the Tamangic language family.

In the Dolpa district, people are divided into three different language groups: Dolpo Tibetan, Kalke of the Tamangic family, and Nepalese. Therefore the names "Dolpo" and "Dolpa" have to be understood as two different terms. Dolpa is an official Nepalese name for a district that includes various ethnics speaking different languages. In contrast, the term Dolpo refers only to the area inhabited by the people who speak a Tibetic language and who share the same culture with Tibet.

To a certain amount, the Dolpo dialect has had an influence to the Tibetan literature by the works of certain Dolpo intellectuals composed in Tibetan. These writers often employed typical Dolpo terms and grammatical particles that are not familiar to many other Tibetan scholars. Below, I will give several examples of the use of these terms in texts.

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<sup>260</sup> See Kopp 2011, p. 291, note 2; "Dolpo Tibetan is spoken by nearly 9,000 people, who live primarily in five valleys of the Dolpa District in Northwest Nepal on the border of the Tibetan region traditionally known as Ngari (in what is now part of the Tibetan Autonomous Region). The residents of this region refer to themselves as well as the name of their homeland as Dolpo."

<sup>261</sup> By interviewing Tenzin Gyaltzen, a Buddhist Lama from Bijer and Tsewang Dandhul of Bijer in 2015, I learned that local officials of the Bijer VDC have made an accurate counting of their own population. Every year the Government of Nepal provides a small amount of subsidies such as rice for a very low price to the people of the Dolpo. To distribute this aid fairly among them and to make a payment invoice, the Bijer and Saldhang VDCs enlisted all the people from their areas including those residing in foreign countries. This became a list of their population.

<sup>262</sup> See Choekhortshang 2011, p. 33, note; 6.

<sup>263</sup> This number was suggested during a personal interview with Pema Gojor, a resident of Karang village, Saldhang VDC in 2017.

<sup>264</sup> See Choekhortshang 2011, p. 33, note; 6.



The new publisher of the Bonpo Dzogchen text “Great Elaborated Biographies of the Aural Transmission of Zhangzhung” writes that in this text, the particle “*dang*”<sup>265</sup> is often employed instead of the ‘ornamental inclusion particle’ (*rgyan sdud*) or the ‘connective’ (*kyang, yang* and ‘*ang*). Such particle usage doesn’t fit with the general grammatical rule. Nonetheless, they left them as it was.<sup>266</sup> The text was composed in Dolpo and one of the earliest manuscript was done by Yangton Palden Sangpo who lived in 1303 AD at Bijer and Tsharkha. It is said that in the Tsharkha Dolpo dialect “*dang*” is used as *rgyan sdud*.<sup>267</sup>

Besides, other words of the Dolpo dialect are employed in the same text such as *ldon*<sup>268</sup> for ‘summon’, *i ni*<sup>269</sup> for ‘that’, ‘*or che*<sup>270</sup> for ‘thanks’ and *me tog*<sup>271</sup> for ‘offering’. Such cases are common and many of them are substituted by common Tibetan terms in later editions of different texts.

Since the Dolpo dialect became an important part of the Tibetan literature, it should be studied intensively from a textual and a linguistic viewpoint. So far I haven’t come across any such studies except two small linguistic contributions. In 2002, Stephen Watters wrote “The sounds and tones of five Tibetan languages of the Himalayan region” which includes Dolpo as one of the five languages. And in 2011, Kevin Kopp contributed by his “Plural Marking in Dolpo Tibetan”. Apart from these two contributions nothing has been published on this dialect even though Dolpo has been an object of studies for many Tibetologists. For this reason, my dissertation is an attempt to lay the foundations for the studies of the Dolpo dialect. In this dissertation, I compare many grammatical forms and structures of Lhasa Tibetan with the Dolpo dialect.

<sup>265</sup> See Yang ston dpal bzang 2013, See p. 47; *rogs med pas skyo nas sus dang mi tshugs zer ro//*. See p. 49; *rtsod pa byas pa dang sus dang ma thub*. See p. 64; *gser bsregs dang ngan du mi 'gro*. See p. 64; *gcig dang med*

<sup>266</sup> See Rdzogs pa chen po zhang zhung snyan rgyud ma bu'i skor gyi gsung pod 2014, p. II; *zhang zhung snyan rgyud kyi rnam thar rgyas bshad chen mo'i nang la dus rgyun brda sprod kyi 'gro stangs dang mi mthun pa rgyan sdud phrad kyi tshab la dang sgra brgyab pa mang po mthong rgyu 'dug pa dper na/ "'di ni gtan tshigs dang bcas pa'i rgyud dang ma yin/ rtsol sgrub dang bcas pa'i lung dang ma yin/ lo rgyus tan tra dang bcas pa'i man ngag dang ma yin/'' zhes pa lta bu rnams rang sor bzhag yod pas de lugs su dgongs bzhes ghang rogs zhu rgyu dang/* I confirmed this with Khenpo Menlha Phuntsok of Tsharkha village.

<sup>268</sup> See Yang ston dpal bzang 2013, See p. 44; “*mu mthur gyi g.ya' lung ring po'i phug tu gnag ldon du phyin pas*”.

<sup>269</sup> See Yang ston dpal bzang 2013, See p. 50; “*tho rangs rgad po na re/ rgan mo longs la khong i ni bzhud bzhud 'dra gcig 'dug gis chang gang drongs*”.

<sup>270</sup> See Yang ston dpal bzang 2013, See p. 54; “*bu 'or che'o*”.

<sup>271</sup> See Yang ston dpal bzang 2013, See p. 57; “*rum stod kyi so rnal 'byor bya ba zhis gis gser 'dra me tog phul te yang spyad*”.

## 1. PHONEMES

Generally, the Dolpo dialect shares most of the phonemes with Lhasa/Standard Tibetan. However, unlike other Tibetan dialects, the Dolpo dialect has two of the very rare phonemes in the world. One of them is the sound <j>; Voiced Palatal Fricative. According to the UCLA Phonological Segment Inventory Database, the <j> sound is found only in seven out of the 317 surveyed languages. The second phoneme is <ç>; Voiceless Palatal Fricative which is only found in 5% of the world's languages.<sup>272</sup> In written Tibetan, the phoneme <j> is transcribed as the consonant *zha* and it is pronounced as <z>; Voiced alveolo-palatal sibilant or <ʒ>; Voiced palato-alveolar sibilant in Lhasa/Standard Tibetan. In the same way, the phoneme <ç> is transcribed as the *sha* consonant in written Tibetan and it is pronounced as <ç>; Voiceless alveolo-palatal sibilant or <ʃ>; Voiceless palato-alveolar sibilant in Lhasa/Standard Tibetan. Therefore, all the words that are formed by the consonants *zha* and *sha* in Standard Tibetan including the consonants themselves are pronounced differently in the Dolpo dialect as shown in the table below:

English	Written Tibetan	Standard Tibetan	Dolpo dialect
cap/hat	<i>zhwa mo</i>	<i>za mo</i>	<i>ja mo</i>
East	<i>shar</i>	<i>far</i>	<i>çar</i>
peasant	<i>zhing pa</i>	<i>ʒiŋ pa</i>	<i>jiŋ pa</i>
wood	<i>shing</i>	<i>ʃiŋ</i>	<i>çiŋ</i>
bow	<i>gzhu</i>	<i>ʒu</i>	<i>ju</i>
juniper	<i>shug pa</i>	<i>fuk pa</i>	<i>çuk pa</i>
cup/bowl (h)	<i>bzhes phor</i>	<i>ʒe p<sup>h</sup>or</i>	<i>je p<sup>h</sup>or</i>
bottle	<i>shel dam</i>	<i>ʃel dam</i>	<i>çel dam</i>
yogurt	<i>zho</i>	<i>ʒo</i>	<i>jo</i>
wing	<i>gshog pa</i>	<i>fok pa</i>	<i>çok pa</i>

<sup>272</sup> See Ladefoged & Maddieson 1996, pp. 167–168.

However, it does not mean that the phonemes <ʒ> and <ʃ> are non-existent in the Dolpo dialect. Both phonemes are found in this dialect but they are not connected to the written consonants *zha* and *sha*. The phonemes <ʒ> and <ʃ> are found in words which are pronounced in a completely different way in Lhasa/Standard Tibetan (see the table below). The majority of such words are spelt with *sra* (pronounced as <ʃ> in the Dolpo dialect).

<b>Dolpo dialect</b>	<b>Standard Tibetan</b>	<b>Written Tibetan</b>	<b>English</b>
<i>fa</i>	<i>tʂa</i>	<i>skra</i>	hair
<i>zim</i>	<i>dʒim</i>	<i>sgrim</i>	spin
<i>zil</i>	<i>dʒil</i>	<i>sgril</i>	wrap
<i>fin</i>	<i>tʂin</i>	<i>sprin</i>	cloud
<i>fuk</i>	<i>tʂuʔ</i>	<i>sprug</i>	shake/stire
<i>fo riŋ po</i>	<i>tʂo riŋ po</i>	<i>spro ring po</i>	small anger
<i>zaŋ ma</i>	<i>dʒaŋ ma</i>	<i>sbrang ma</i>	bee
<i>fa mo</i>	<i>samo</i>	<i>sra mo</i>	hard
<i>fee pa</i>	<i>se pa</i>	<i>bsres pa</i>	mix

When the “*ma*” syllable is the second syllable of a word in which preceding syllable doesn’t contain postfix or ends with “’a”, its pronunciation changes into a sound, which is in between *wa:* and *wa:ŋ*. For example, *nyi ma* (sun) and *a ma* (mother) are pronounced as *ɲi:wa:* and *áwa:* (a bit close to *ɲi:wa:ŋ* and *áwa:ŋ*) on one hand. On the other hand, if the preceding syllable of the “*ma*” contains other postfixes; *ga*, *nga*, *da*, *na*, *ba*, *ma*, *ra*, *la* and *sa*, pronunciation of the “*ma*” doesn’t change. For example, *zhag ma* (day), *pad ma* (lotus) and *skar ma* (star). The original pronunciation “*ma*” is also preserved when *ma* is the first syllable of a word: such as *ma lag* (part), *ma he* (buffalo) and *ma byan* (cook/chef).

## 2. PRONOUNS

Unlike Lhasa/Standard Tibetan,<sup>273</sup> the first person plural in the Dolpo dialect has two types of forms. The first one, *nyed*, is the exclusive form of ‘we’ having the meaning of ‘us, not including you’. The second one, ‘*u*’, is the inclusive form of ‘we’, used in the meaning of ‘us, including you’.

The pronoun *khong* in Lhasa/Standard Tibetan is a honorific form for the third person singular (‘he’ and ‘she’), but in the Dolpo dialect *khong* is used as the third person plural (non-honorific). Therefore *khong* in the Dolpo dialect is an equivalent of *kho rang tsho* of Lhasa/Standard Tibetan which has the meaning of ‘they’ (non-honorific). In the same way, *khyed* in Lhasa/Standard Tibetan is used as a honorific form of ‘you’ (singular), but in the Dolpo dialect *khyed* is employed as the second person plural (non-honorific).

When these pronouns are connected with the genitive and ergative particles in the Dolpo dialect, they are formed in a different way than in Lhasa/Standard Tibetan. Literary Tibetan employs six variants of the genitive and ergative particles depending on the suffix of the preceding word and Lhasa/Standard Tibetan two variants of the genitive and ergative particles.<sup>274</sup> However, the Dolpo dialect uses only the “*i*” form for all the pronouns changing the vowel of the word. As shown in the following table, the vowels “*a*” and “*e*” change into the vowel “*i*”, the vowel “*o*” changes into “*u*” and the vowel “*u*” remains unchanged.

In addition, these pronouns may be combined with “*rang gi*” (‘of oneself’) in Literary Tibetan and Lhasa/Standard Tibetan, which corresponds to “*ri*” in the Dolpo dialect. For example, *nge ri* (‘of myself’), *nyi ri* (‘of ourselves’), *mu ri* (‘of herself’) and *khunri* (‘of themselves’).

1 <sup>st</sup> person	+genitive	2 <sup>nd</sup> person	+genitive	3 <sup>rd</sup> person	+genitive
<i>ŋà</i>	<i>ŋi:</i>	<i>c<sup>h</sup>ó?</i>	<i>c<sup>h</sup>y:</i>	<i>k<sup>h</sup>ó</i>	<i>k<sup>h</sup>y:</i>
I	my	you	your	he	his
( <i>nga</i> )	( <i>ngi'i</i> )	( <i>khyod</i> )	( <i>khyu'i</i> )	( <i>kho</i> )	( <i>ku'i</i> )

<sup>273</sup> See Tournadre & Dorje 2003, p. 92. “In Literary Tibetan and in certain dialects (including Kham and Mustang), there are distinct forms for the **exclusive** (“us, not including you”) and **inclusive** (“us, including you”) first person plural. This opposition, too, is absent in Standard Tibetan”

<sup>274</sup> See Tournadre & Dorje 2003, p. 102 and 142.

<i>nè?</i>	<i>nì:</i>	<i>c<sup>h</sup>é?</i>	<i>c<sup>h</sup>í:</i>	<i>mò</i>	<i>mỳ:</i>
we (excl.)	our (excl.)	you (pl.)	your (pl.)	she	her
( <i>nyed</i> )	( <i>nyi'i</i> )	( <i>khyed</i> )	( <i>khyi'i</i> )	( <i>mo</i> )	( <i>mu'i</i> )
<i>ù</i>	<i>ỳ:</i>			<i>k<sup>h</sup>óŋ</i>	<i>k<sup>h</sup>y:n</i>
we (incl.)	our (incl.)			they	their
( <i>'u</i> )	( <i>'u'i</i> )			( <i>khong</i> )	( <i>khu'in</i> )

### 3. AUXILIARY VERBS

Unlike the system of auxiliary verbs of Lhasa/Standard Tibetan, the Dolpo dialect never uses “*red*” (‘is/are’). Instead of that, the form “*yin 'dig*” is used in the affirmative, for example: “*kho bod pa yin 'dig*” (‘He is Tibetan.’) corresponding to “*kho bod pa red*” in Lhasa/Standard Tibetan. And “*man 'dig*” is used in the negative instead of “*ma red*” (isn’t/aren’t), for example: “*'di mu'i man 'dig*” (‘This is not hers.’) corresponding to “*'di mo'i ma red*” in Lhasa/Standard Tibetan. In the same way, “*'od 'dig*” (‘there is/exists’) is employed instead of “*yod red*”, and “*med 'dig*” (‘there isn’t/does not exist’) is used instead of “*yod ma red*”.

Unlike Lhasa/Standard Tibetan, there are certain differences and changes in the word order when these auxiliary verbs are connected with negation verbs. This is discussed and illustrated with examples in Part 6 below.

### 4. PARTICLES

#### 4.1 locative/dative marker

In the the Dolpo dialect, the locative/dative particle is pronounced as “*le*” as in: “*nga khyim le 'od*” (I am at home.) corresponding to “*nga khang pa la yod*” in Lhasa/Standard Tibetan. Therefore, the particle “*le*” is used in the the Dolpo dialect as a locative/dative marker instead of “*la*”.

#### 4.2 Gerundive “*la*”

Since the place of “*la*” as a locative/dative marker is taken by the particle “*le*” in the Dolpo dialect, the particle “*la*” marks the ‘present gerundive’. It has the same function as

“*nas*” in Lhasa/Standard Tibetan. For instance, “*smros la bor*” (leave by saying) has the same meaning as “*lab nas bzhag*” in Lhasa Tibetan. Another example is “*zhing bskor la shog*” (come by circumbulating the fields).

#### 4.3 Connective marker

The particle “*zang*” is used in the Dolpo dialect to mean ‘also’, ‘too’ and ‘even’. In Lhasa/Standard Tibetan, the particle “*kyang*”, “*yang*” and “*’ang*” are used in this meaning. For example, “*rtsam pa yang zhim po ‘dug*” (Tsampa is also delicious.) is said in the Dolpo dialect as “*phe zang zhim po ‘dug*”. At the same time, in certain regions of Dolpo “*dang*” is also employed as a connective marker: “*phe dang zhim po ‘dug*”. Nonetheless, the particle “*dang*” has a completely different function in Lhasa/Standard Tibetan: it marks the associative/continuative in Lhasa/Standard Tibetan. We will show below what particle is used in the Dolpo dialect for the associative/continuative.

#### 4.4 Associative/continuative marker

As discussed above, in Lhasa/Standard Tibetan, the particle “*dang*” is used as an associative/continuative marker having the meaning of “and”, for example: “*nyi ma dang zla ba*” (the Sun and the Moon). In the Dolpo dialect, this is said as “*nyi ma rang/ring zla ba*”. Consequently, “*rang*” or “*ring*” are the corresponding particles of “*dang*” which are used in the Dolpo dialect.

#### 4.5 Clause connective marker

As for the ‘clause connective’ marker, “*na*” is used in Lhasa/Standard Tibetan having the meaning of “if”, such as: “*bltas na mthong*” (if you look, you will see). Dolpo Tibetan uses a different particle in this function: “*bltas ni mthong*” in which “*ni*” is used for “if”. Another example is: “*khyim le ‘ong ni dga’ gyig gas*” (Is it okay if I come to [your] home?) corresponding to “*khang pa la yong na ‘grig gi red pas*” in Lhasa Tibetan. Similarly, “*yin na yang*” (even though) in Lhasa Tibetan corresponds to “*yin ni zang*” in the Dolpo dialect. As a result, “*ni*” may be classified as a ‘clause connective’ marker in the Dolpo dialect. On the contrary, in Lhasa/Standard Tibetan, “*ni*” is a ‘topicalizer’ particle. Hence the question arises what particle is used as a ‘topicalizer’ in the Dolpo dialect.

#### 4.6 Topicalizer marker

In Lhasa/Standard Tibetan “*ni*” is used as a ‘topicalizer’ marker, for instance: “*deb ni nyo long med*” (As for the book, I don’t have time to buy it.). Since “*ni*” is used in a different function than a ‘topicalizer’ marker in the Dolpo dialect, there are several other particles employed in this function. One of them is “*ko*” as in: “*deb ko nyo long med*” (As for the book, I don’t have time to buy it.). Another particle is “*yo*”, for instance: “*nyi’i a skyes yo chang mi ‘thung ‘od*” meaning “As for my father, he doesn’t drink beer”.

### 5. TENSES

In written Tibetan, verbs have different stems that are used in different tenses. This system is quite complicated. These stems are formed according to different rules, such as: alteration of the root consonant in all three tenses,<sup>275</sup> addition and changes of the prefix<sup>276</sup> and suffixes, as well as a change of the subscribed letter<sup>277</sup> and vowels. Nevertheless, the rule is slightly different in spoken Lhasa Tibetan.

In the Dolpo dialect, verbs are divided into two groups as regards the verbal stems: verbs with suffixes and verbs without suffixes. As for the verbs without suffixes, there are strict rules in their transformation into different tenses. These transformations may be divided into two categories: verbs containing the vowels *i*, *u*, *e* and *o*, and verbs without them (with the inherent vowel *a*).

Regarding the verbs without suffixes with the inherent vowel “*a*”, the suffix “*sa*” is added to form their past stem (This rule doesn’t apply if the structure of the verb changes completely in different tenses, such as: “*’gro*” changing into “*’phyin*” in the past tense.). In the same way, the suffix “*na*” is added to all such verbs to form the present stem. As for the future stem, the vowel “*o*” (*na ro*) and the suffix “*ra*” are added. These rules are not found in Lhasa/Standard Tibetan. In the following table, the tense formations of the verbs *brnga*, *blta*, *na*, *’phyi*, *smra* and *bza*’ are given as examples:

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<sup>275</sup> For example, ‘repay’ in the present tense *’jal ba*, past *bcal ba*, future *gzhal ba*; ‘enter’ in the present *’jug pa*, past *bcug pa*, future *gzhug pa*; ‘destroy’ in the present *’joms pa*, past *bcom pa*, future *gzhom pa*; and ‘establish’ in the present *’dzugs*, past *btsugs*, future *gzugs*.

<sup>276</sup> The following are examples of the changes in the prefix: ‘split’ in the present tense *’gad*, past *bkad*, future *dgad*; ‘break’ in the present *’chag*, past *bcags*, future *gcag*; ‘pierce’ in the present *’big*, past *phug*, future *dbug*; ‘settle’ in the present *’bebs*, past *phab*, future *dbab*; and ‘hold’ in the present *’dzin*, past *bzung*, future *gzung*.

<sup>277</sup> For example, ‘take’ is *len* in the present tense and *blang* in the future tense.

<b>English</b>	<b>past</b>	<b>present</b>	<b>future</b>
harvest	<i>brngas</i>	<i>brngan</i>	<i>brngor</i>
see	<i>bltas</i>	<i>bltan</i>	<i>bltor</i>
ill	<i>nas</i>	<i>nan</i>	<i>nor</i>
scoff	<i>'phyas</i>	<i>'phyan</i>	<i>'phyor</i>
say	<i>smras</i>	<i>smran</i>	<i>smror</i>
eat	<i>bzas</i>	<i>zan</i>	<i>bzor</i>

As for the verbs without suffixes containing the vowels *i*, *u*, *e* and *o*, their transformations into different tenses are less strict. For the past stem, the suffix “*sa*” is usually added with the exception of one or two verbs, such as “*go*” (hear). All of them have the suffix “*na*” marking the present stem and the suffix “*ra*” marking the future stem. These verbs are also subject to other changes such as: transformation of the vowel “*o*” into “*u*” in the present and future tenses. Below is a table with several examples of this type of verb:

<b>English</b>	<b>past</b>	<b>present</b>	<b>future</b>
steal	<i>brkus</i>	<i>rkun</i>	<i>brkur</i>
hear	<i>go</i>	<i>gun</i>	<i>gur</i>
buy	<i>nyos</i>	<i>nyun</i>	<i>nyur</i>
collect	<i>'thus</i>	<i>'thun</i>	<i>'thur</i>
milking	<i>nus</i>	<i>nun</i>	<i>nur</i>
write	<i>bris</i>	<i>'brin</i>	<i>'brir</i>
tell(h)	<i>zhus</i>	<i>zhun</i>	<i>zhur</i>
milch	<i>bzhos/'jos</i>	<i>bzhun</i>	<i>bzhur</i>
make	<i>bzos</i>	<i>bzun</i>	<i>bzur</i>
mix	<i>bsres</i>	<i>bsren</i>	<i>bsrer</i>



warm	<i>bsros</i>	<i>bsrun</i>	<i>bsrur</i>
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## 6. VERBAL NEGATIONS

Negation of auxiliary verbs in Lhasa/Standard Tibetan and in the Dolpo dialect is different. In the following example, negative “*med*” in Lhasa/Standard Tibetan corresponds to preverbal negation of the verb “*za*” + “*’od*” in the Dolpo dialect:

- Lhasa: *nga sha za gi med*  
I meat eat-IMPF/ NEG
- Dolpo: *nga sha mi za ’od*  
I meat NEG-eat exist.  
(I don’t eat meat.)

In the same way, the negative auxiliary verb “*ma song*” of Lhasa/Standard Tibetan corresponds to preverbal negation of the verb “*bsdad*” followed by “*song*” in the Dolpo dialect. The word order in Standard Tibetan “*bsdad + ma*” is “*ma + bsdad*” in Dolpo Tibetan. Preverbal negation employed in the Dolpo dialect is closer to Literary Tibetan.

- Lhasa: *khong slob grwa la bsdad ma song*  
he school DAT stay-NEG /PERF
- Dolpo: *khong slob grwa le ma bsdad song*  
he school DAT NEG-stay /PERF  
He didn’t stay at school.

Furthermore, interrogative particles found in Dolpo dialect such as: *gas*, *ngas*, *das*, *pas*, *ras*, *las* and *sas* are employed in accordance with the preceding suffix.<sup>278</sup> The typical interrogative particles used in Dolpo Tibetan are: *das*, *ras*, *las* and *sas*. On the contrary, these are not employed in Lhasa/Standard Tibetan:

- Lhasa: *khyod rang rta la bzhon gyi med pas*  
you-self horse-DAT ride IMPF NEG-Q
- Dolpo: *khyod rta le mi bzhon ,od das*  
you horse-DAT NEG-ride exist-Q  
Don’t you ride a horse?

<sup>278</sup> Interrogation mark “*gas*” follows suffix “*ga*”, “*ngas*” follows “*nga*”, “*das*” follows “*da*” and “*na*”, “*pas*” follows “*ba*” and “*ma*”, “*ras*” follows “*ra*”, “*las*” follows “*la*” and “*sas*” follows “*sa*”.

## 7. SHIFTING OF PHONEMES

Almost all the words with the silent phoneme <w> as the radical of a word (“*ming gzhi*”) in Lhasa/Standard Tibetan are pronounced <a> in the Dolpo dialect. In written Tibetan, these words are formed with the consonant *ba* preceded by the prefix *da* and pronounced <w> in Lhasa/Standard Tibetan. For instance, the word ‘power’ pronounced <waŋ> (*dbang*) is pronounced <aŋ> in the Dolpo dialect. Likewise, the word ‘between’ is known as <war> (*dbar*) pronounced <ar> in the Dolpo dialect. Such pronunciation is found in most of the Himalayan Tibetan dialects.<sup>279</sup> Nevertheless, there are few exceptions such as: *dbal gsas* (divine Se god) and *dbal chu* (divine water) which don’t follow the above rule since they are strongly influenced by the pronunciation in written Tibetan (textual reading).

However, the silent phoneme <w> is also found in the Dolpo dialect. It appears in such words that are pronounced differently in Lhasa/Standard Tibetan. Anyhow, the silent phoneme <w> of the Dolpo dialect corresponds in Lhasa/Standard Tibetan to the phoneme <p>. For example, the word “sibling” is read *pun* in Standard Tibetan and *wun* in the Dolpo dialect.

English	Written Tibetan	Standard Tibetan	the Dolpo dialect
knee	<i>pus mo</i>	<i>py mo</i>	<i>wy mo</i>
juniper	<i>spa ma</i>	<i>pa ma</i>	<i>wa ma</i>
witness	<i>dpang po</i>	<i>paŋ po</i>	<i>waŋ wo</i>
shoulder	<i>dpung pa</i>	<i>puŋ pa</i>	<i>wuŋ wa</i>
example	<i>dpe</i>	<i>pe</i>	<i>we</i>
hair	<i>spu</i>	<i>pu</i>	<i>wu</i>
sibling	<i>spun</i>	<i>pyn</i>	<i>wyn</i>
incense	<i>spos</i>	<i>pø</i>	<i>wø</i>

<sup>279</sup> See Francke 1926, p. 208. “*bkr[a sh]is ang rgyal*” and “*bkra shi[s] ang krag*”. Even the Urdu note wrote accurate pronunciation see page 201; “*Tashi Angiyal*” and “*Tashi Angta*”.

## 8. SHORTENING OF PERSON NAMES

There is a difference in the way of shortening names of people between Dolpo Tibetan and Standard Tibetan. In the majority of Tibetan dialects, for example, *tshe ring bkra shis* is shortened to *tshe bkra*.<sup>280</sup> In this way, both the first and the second names are shortened by omitting their second syllables. However, this does not happen in the Dolpo dialect. Dolpo Tibetan only shortens the first name and leaves the second one untouched. In that case, *tshe ring bkra shis* becomes *tshing bkra shis* in Dolpo. Likewise, *tshe dbang rgyal mtshan* is shortened into *tshang rgyal mtshan* in Dolpo.

Generally, there is no difference between the short form of *tshe dbang* and that of *tshe ring* in other Tibetan dialects. Both are written and pronounced *tshe*. In the Dolpo dialect, this is different. The first name *tshe ring* is shortened as *tshing* and the first name *tshe dbang* is shortened as *tshang*. However, the same abbreviation style of *tshe dbang* is also attested in the chronicle documents from Lahul (Tib. *Gar zha*)<sup>281</sup> and Zangskar (Tib. *Zangs dkar*)<sup>282</sup>. It is certainly not an orthography error since the Urdu note of the same genealogical tree gives *Chhang*<sup>283</sup> for the same name. See the table below for some of the commonly used shortened names in the Dolpo dialect:

Dolpo style of shortening names	Original Tibetan names
<i>tshing bkra shis</i>	<i>tshe ring bkra shis</i>
<i>tshang rgyal mtshan</i>	<i>tshe dbang rgyal mtshan</i>
<i>skan don 'grub</i>	<i>skar ma don 'grub</i>
<i>phur bkra shis</i>	<i>phur pa bkra shis</i>
<i>zla' 'od zer</i>	<i>zla ba 'od zer</i>

<sup>280</sup> In some traditions, this is shortened as *tsher bkra* by adding *ra*; the radical consonant of the second syllable in the first name becomes a suffix of the first syllable. By doing this, one can see whether the first name is *tshe dbang* or *tshe ring*.

<sup>281</sup> See Francke 1926, p. 208; "*tshang rnam rgyal*" and "*tshang*". See also p. 220; "*tshañ-drug-br]gya*", "*tshañ-nor-bu*" and "*tsha(ñ)-brtan-'dzin*".

<sup>282</sup> See Francke 1926, p. 153, 154; "*tshang rgyal po*", p. 155; "*tshang bstan pa*" p. 155; "*tshang rab bstan*" and p. 160; "*tshañ [b]stan-pa*" in *Zangs dkar chags tshul gyi lo rgyus zur tsam lugs gcig*.

<sup>283</sup> See Francke 1926, p. 201. "*Chhang Namgiyal (Tshe-dbañ - rnam rgyal)*" and "*Chhang (Tshe-dbañ)*".

<i>sher bstan 'dzin</i>	<i>shes rab bstan 'dzin</i>
<i>pa tshe ring</i>	<i>pa sangs tshe ring</i>
<i>bkras tshe dbang</i>	<i>bkra shis tshe dbang</i>
<i>g.yung dgra 'dul</i>	<i>g.yung drung dgra ,dul</i>
<i>bstan rgyal mtshan</i>	<i>bstan 'dzin rgyal mtshan</i>
<i>pem tshe dbang</i>	<i>pad ma tshe dbang</i>
<i>bson dar po</i>	<i>bsod nams dar po</i>

To conclude, we have made eight comparisons between Lhasa/Standard Tibetan and the Dolpo dialect. Consequently, we can draw several conclusions: the Dolpo dialect employs its own typical grammatical particles which differ from those used in Lhasa/Standard Tibetan. Identifying these particles may help to recognize and understand some of the texts that are influenced by the Dolpo dialect. In some cases, it is obvious that the Dolpo dialect is closer to Literary Tibetan than Lhasa/Standard Tibetan. Hopefully, this dissertation will be followed by a further analysis of the grammar structures of the Dolpo dialect.

Despite all these differences, however, the Dolpo dialect seems to be one of the closest dialects of Lhasa/Standard Tibetan. For this Watters writes: “Like the other languages<sup>284</sup> of the region, Dolpo Tibetan exhibits a four way pitch contrast on the monosyllable. The Dolp[o] pitch system is the most similar to the Lhasa system compared to the other dialects<sup>285</sup> studied for this paper”.<sup>286</sup>

<sup>284</sup> See Watters 2002, p. 1; “Dzongkha, Lhomi, Sherpa, Dolpo Tibetan and Mugom Tibetan.”

<sup>285</sup> Dzongkha, Lhomi, Sherpa and Mugom Tibetan.”

<sup>286</sup> See Watters 2002, p. 33.

## Abbreviations in ‘Ya-ngal Dhung-rab’ Manuscripts<sup>287</sup>

When I studied the genealogy of Ya-ngal family, I found all the four different manuscripts (see YD-A, YD-B, YD-C and YD-D) are full of abbreviated terms. It is very common to abbreviate a term in Tibetan manuscripts, and one can find them most in particular in the manuscripts from Dolpo. Among the four different versions, most of the abbreviated terms are found in the manuscript YD-A; in total around 1290 occurrences. I have closely studied all of them. I have first organised all the abbreviations in a table along with the page numbers, where they occurred (see Appendix 1). Then I have separated the similar abbreviated terms and arranged them together in their own sections with page numbers where they appears (see Appendix 2). After that I have categorised them according to the similar style of the abbreviations. Then, I have arranged them in the order of the series starting from a simple abbreviated ones up to the advanced ones. In this chapter, I will discuss the process of these studies. Before I shed a light on the abbreviations that are utilised in Dolpo manuscripts and particularly in YD-A, I will explain the various styles of abbreviation found in Tibetan manuscripts in general.

### 1. ABBREVIATIONS IN TIBETAN MANUSCRIPTS

The styles of abbreviation are mostly similar, even though they were claimed to have originated in different places in Tibet. However, the abbreviation styles found in Dolpo manuscripts are exceptional, because they cannot be decoded without the help of local experts from Dolpo.

It is quite easy to identify abbreviations in Tibetan texts. Most of them are obviously disparate and they are written beyond the standard system of orthography. At the same time one should not mistake some other particular ways of writings as an abbreviation. Without mentioning foreign words and languages that are used in Tibetan, there are traditional and puzzling way of writings that is known as “*gsang-yig*” (secret letter). Two examples of the “secret letter” are: “*ka-ta dkrug-yig*” (exchanging *ka* and *ta* alphabet each other) and “*ang-*

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<sup>287</sup> Part of the is topic was presented at ISYT conference, Leipzig, 2015. I thank Kalsang Norbu Gurung for reading this part and for providing me with useful suggestions and corrections.

yig” (numeral letters). These methods were introduced to hide the actual meaning as well as the textual context and restrict only for a limited number of practitioners.

“*Ka-ta dkrug- yig*” is a secret way of writing technique. In this technique, Tibetan alphabets between “*ka*” and “*nya*” are exchanged back and forth with the alphabets between “*ta*” and “*ma*”. Likewise, the alphabets between “*tsa*” to “*za*” with “*ra*” to “*ah*”, and “*’a*” with “*ya*” are exchanged respectively. For an example, འབྲུག་ (dbang sdud) is written as ཀའ་ཏཱུ་གུ་ (gjan w+gug). For an inexperienced reader, this type of term with exchanged alphabets can be difficult to decode possibly due to a confusing it as an abbreviation.

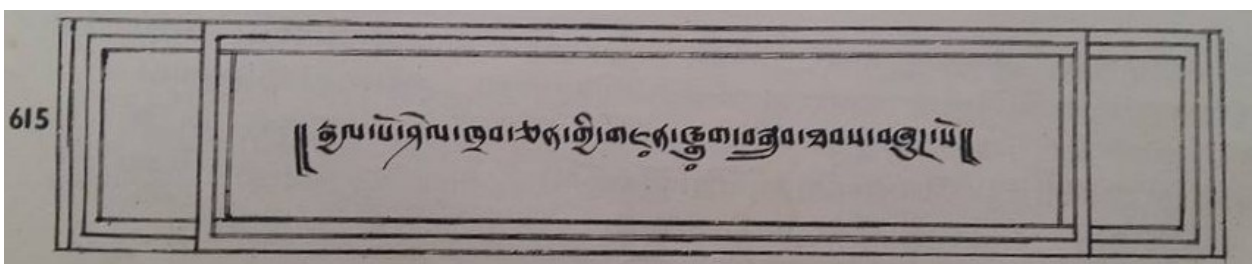


Figure 5. A title of the Bon manuscript containing “secret letters” *Ka-ta dkrug- yig*.

In “*ang-yig*”, the thirty consonants of Tibetan alphabets are simply replaced with numeral 1 to 30. Vowels are simply indicated by number 1 to 4 or “*ga*”, “*zha*”, “*ba*” and “*na*” respectively. There are a number of other writing methods locally introduced all over Tibet apart from these two “*gsang-yig*”, but I will not discuss them here as they are limited to a small groups of people.

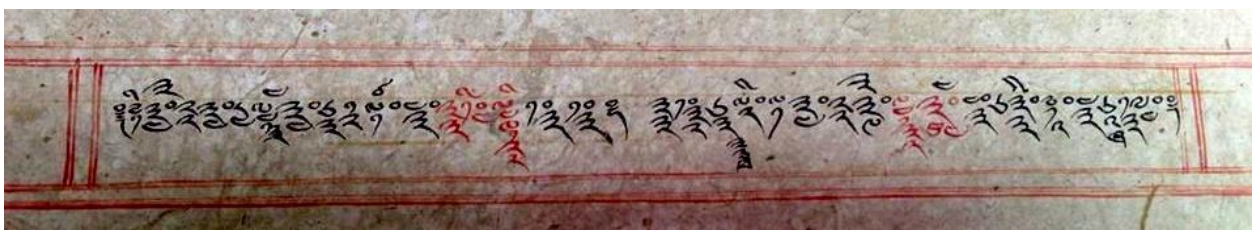


Figure 6. An example of “ang yig” on the title page of a manuscript.

Amongst the foreign languages, Sanskrit words are often transcribed in Tibetan scripts. Since the transcription style of Sanskrit is somehow very close to Tibetan abbreviation style in many cases there are chances of mistaken one with another. Another non Tibetan language that is often transcribed in Tibetan is Zhangzhung language that is appears in Bonpo texts. In that transcription word such as *lgyum*, *rgyung*, *rbing* and *hrun* can be mistaken for Tibetan

abbreviations, as well as the syllables of mantras, which are written without any dots (Tib. *tsheg*) in between of the syllable. These are frequently mistaken for abbreviations.

The classical term for Tibetan abbreviation is “*bskungs-yig*”. Sometime the term “*bsdus-yig*”<sup>288</sup> also can be seen in some texts. In colloquial languages, it is also known as “*sbas-yig*” and “*yig-log*”. “*Bskungs-yig*” literally means ‘hidden letters’, but to my understanding, “*bskungs-yig*” doesn’t include every “*bsdus-yig*”. In short, “*bskungs-yig*” reduces the amount of letters written without changing its pronunciation. For an example, དཔལ་ལྡན་ (*dpal ldan*) and སྐལ་ལྡན་ (*skal ldan*). On the contrary, the pronunciation will be changed in some cases of the “*bsdus-yig*”. For examples, Shes-rab rgya-mtsho and rDo-rje rgyal-mtshan are often written as Sher rgyam (Shes-rab rgya-mtsho) and rDor rgyan (rDo-rje rgyal-mtshan). These are just abbreviated two names into one. Although it is called “*bsdus-yig*”, nothing is hidden in this abbreviated name, and therefore they are not to be considered as “*bskungs-yig*”. The common element of “*bskungs-yig*” and “*bsdus-yig*” is condensing, whether it is amount of letters or sound. In brief, the difference between the two is as follows: in “*bskungs-yig*”, the pronunciation remain the same even after abbreviating the words, whereas in “*bsdus-yig*”, the pronunciation changes while reading. However, their meaning remain unchanged in both the cases.

In “*bskungs-yig*”, the most common abbreviation style is called “*tsheg-bsdus*”. “*Tsheg bsdus*” literally means “condensing under a dot of the syllable” as several words are condensed into one syllable in this style.

The basic and common method of constructing “*tsheg bsdus*” is combining two similar syllables from two different words into one syllable. For instance, འགྲེལ་ལྡན་ (*nyag gcig*) and འཕྲུལ་ལྡན་ (*nam mkha*). In these two examples, the suffix letter of the first syllable *nyag* and *nam* are same as the prefix letter of the second syllables *gcig* and *mkha*. In this style, the suffix and prefix letters can be squeezed into one and abbreviated the two words within one “*tsheg*” dot. In this way, two or more words can be condensed into two to four or even five syllables within one dot as YD-A abbreviates ཡལ་ལྡན་<sup>289</sup> (*yang ngal*) and འཇམ་ལྡན་<sup>290</sup> (*bstan nas*). That is “*tsheg-bsdus*”.

<sup>288</sup> See Dge bshes bstan 'dzin dbang phyug 2011, *Bsdus yig gser gyi a long*.

<sup>289</sup> See YD-A page; 1a, 14b, 21b, 23a, 23b-1, 23b-2, 23b-3, 24a-1, 24a-2, 14a-3, 25b-1, 25b-2, 26a, 26b-1, 26b-2, 29a-1, 29a-2, 29a-3, 29b-1, 29b-2, 31b and 32a.

Apart from “*tsheg-bsdus*”, there is a system in which the whole repeated verses are shorten by marking abbreviation signs such as །། །། །། at the end, instead of repeating the first or few starting words again. This is also known as “*bskungs-yig*”. In this case, it is possible sometime to abbreviate part of the verses by marking few “X” or several of them (i.e. XXXX). Such signs often indicate that several repetitive verses are omitted with purpose.

These are difference in styles in many cases of the “*bskungs-yig*” depending on the scripts between “*dbu-can*” (letters ‘with head’) and “*dbu-med*” (letters ‘without head’). “*Dbu-can*” is also known as “*gzab-ma*” or “*yig-dkar*”, like that “*dbu-med*” is also known as “*gshar-ma*” or “*yig-nag*”. Among various “*dbu-med*” scripts, the “*khyug-yig*” (cursive letters) has a typical style of abbreviation. This style is very different from “*bru*” and “*jib*” style of “*dbu-med*”. However, less abbreviation is used in the “*khyug-yig*” script compare to the other “*dbu-med*”.

In addition, the abbreviation styles in “*dbu-med*” are much more developed than that in “*dbu-can*” script. For example, the abbreviation such as བསྟན་འགྲུབ་མཐའ་གཤམ་ (bsnyen sgrub mthar phyin shog) can be written only in “*dbu-med*” but not as བསྟན་འགྲུབ་མཐའ་གཤམ་ in “*dbu-can*” script.

One of the most common abbreviations, in “*khyug-yig*”, is a method in which the “*tsheg*” (dot) merges partly with the suffix letters *ga*, *na*, *la* and *sa*, etc., and create thus specific sign combinig the two of them. Besides that, there are many other specific ways of abbreviations, which I consider to be new styles. Therefore, I will not discuss them in detail here.

A word consisting of several letters or syllables is often denoted by a single symbolic letter or syllable. For example reversed letter *da* ཏ is used for *yod* ཏཏ, and reversed *na* ན is used for *med* ཏཏ.

It also employs symbols like swastika and gem etc. in order to substitute words. Those are not similar to signs that are used in old almanac such as; sun for Sunday, moon for Monday, eye for Tuesday, hand for Wednesday and dagger for Thursday. Some of the old manuscripts of Dolpo contains pictographs such as circle and triangle “OΔ” together in between some words in lines. These are read as *dbyings-shes* which means space and awareness. For another example, sometime you meet pictograph such as this; མྱ. It should be

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<sup>290</sup> See YD-A page; 22b.



read as ཡལ་ལྷ་ལྷ་ or ལྷ་ལྷ་ལྷ་, in fact, it really has some kind feature of the *sa bdag lto 'phye*; the earth lord sprite whose upper part of the body is human and lower part in a form of serpent.

Anyhow, some abbreviations in Dolpo writings are simply stenography; especially numbers, pictures and signs. They are just shorthand. Moreover, most of the abbreviations can be decoded through the help of its preceding and following words.

One may confuse the words such as རྩལ་, རྩལ་, རྩལ་ and རྩལ་ to be hidden letters “*bskungs-yig*”. These are old terms. Some experts even teach how to pronounce them accurately.

## 2. ABBREVIATIONS USED IN GENEALOGY OF YA-NGAL FAMILY

Most of the old manuscripts in Dolpo are written in “*dbu-med*” script. The most popular among them are “*jib*” and “*bru*” scripts. Many of the techniques of abbreviations in “*dbu-med*” script in Dolpo manuscripts are different and unfamiliar to the other part of Tibetan areas. All the four Ya-ngal Dhung-rab manuscripts are written in “*dbu-med*” script.

YD-A contains many orthographical errors. It seems that many of these manuscripts are written simply following a phonetic transcription that is mainly based on the pronunciation found in Dolpo dialect rather than correct orthography. Therefore, I have attempted to correct those orthography errors and present them below in Wylie transcription along with the abbreviation itself.

### 2.1. *Words abbreviated in numerals*

Two different techniques of abbreviation are used in the manuscript YD-A. Most of the abbreviations are in words, however we can see numerals used in place of words in several places. One shall not confuse such use of numerals as abbreviations with “*ang-yig*” (numeral letters) that is used for “secret letters”. They are completely different.

In “*ang-yig*” consonants are simply replaced with numbers. However, in numeral abbreviations the numerals are directly placed instead of words that indicate numbers. Besides that numerals even replace words which are pronounced similar to those numbers despite nothing is related to their meaning. For an example, *kun-gzhi*, in Dolpo manuscripts,

is often abbreviated as *kun4* (ཀུན་ལེ་). In this case, following the accurate pronunciation is more important than the orthographic correctness.

Here are few other examples of the numerals used instead of words in YD-A. These numerals do not even follow the strict orthography in such cases; གཏི་<sup>291</sup> *gcig/cig/zhig/shig*, ལྟམ་<sup>292</sup> *gnyis/nyis*, ལྟམ་<sup>293</sup> *gsum/sum*, ལྟམ་<sup>294</sup> *bzhi/gzhi*, ལྟམ་<sup>295</sup> *gnyis kyis*, ལྟམ་<sup>296</sup> *bzhi'i*.

## 2.2. Typical abbreviations of “dbu med” script

### 2.2.1. Abbreviation of “rgya” in “dbu med” script

There are many abbreviations found uniquely in “*dbu-med*”, which cannot be written in “*dbu-can*” script. For example, ལྟམ་ is often abbreviated as ལྟམ་ in “*dbu-med*”. In the manuscript YD-A, we can find abbreviations such as ལྟམ་<sup>297</sup> *sangs rgyas*, ལྟམ་<sup>298</sup> *rgyal mo*, ལྟམ་<sup>299</sup> *sangs rgyas so*, ལྟམ་<sup>300</sup> *rgyas so*, ལྟམ་<sup>301</sup> *rgyal mtshan*, ལྟམ་<sup>302</sup> *rgyal mtshan*, ལྟམ་<sup>303</sup> *rgya mtsho*, which cannot be written properly in “*dbu-can*” script.

### 2.2.2. Abbreviations of “tsa”, “tsha”, “dza” and “za” in “dbu med”

Then there are “*dbu-med*” abbreviations of *tsa*, *tsha* and *dza* just writing only their marker called *tsa rtags*, *tsha rtags* and *dza rtags* in order to indicate the hidden letter. As for

<sup>291</sup> See YD-A page; 1b, 2a, 5a-1, 5a-2, 5a-3, 5b-1, 5b-2, 6a, 9b, 10b-1, 10b-2, 11a, 12a, 12b, 13a-1, 13a-2, 13a-3, 14a-1, 14a-2, 14a-3, 14a-4, 14a-5, 18a, 18b-1, 18b-2, 18b-3, 18b-4, 18b-5, 18b-6, 19a, 19b, 20b-1, 20b-2, 25a, 25b, 26a, 26b, 27b-1, 27b-2, 27b-3, 27b-4, 29a, 31a, 31b-1, 31b-2, 33a, 34b, 35a and 36a.

<sup>292</sup> See YD-A page; 4b, 8a-1, 8a-2, 9b, 10b, 15a, 17a, 20a, 21b, 22b, 23a, 24b-1, 24b-2, 25a, 26a, 26b-1, 26b-2, 26b-3, 28a, 30a-1, 30a-2, 30b, 31a-1, 31b-2, 31b-1, 31b-2, 32a, 34a, 34b, 35a-1 and 35a-2.

<sup>293</sup> See YD-A page; 1b, 6b-1, 6b-2, 7a, 8a, 8b, 9a-1, 9a-2, 9b, 10a-1, 10a-2, 10a-3, 10a-4, 10a-5, 11a, 11b-1, 11b-2, 11b-3, 13a, 15a, 15b-1, 15b-2, 18a, 22b, 24b, 26b, 27b, 28a-1, 28a-2, 28b, 30a, 31a, 32a, 32b-1, 32b-2, 32b-3, 33a, 33b, 34a, 34b-1, 34b-2, 35a, 35b-1 and 35b-2.

<sup>294</sup> See YD-A page; 7a, 8a, 9a, 9b-1, 9b-2, 14a-1, 14a-2, 20a, 29b, 33a, 33b, 34a and 36a.

<sup>295</sup> See YD-A page; 21a.

<sup>296</sup> See YD-A page; 7a, 30b and 36a.

<sup>297</sup> See YD-A page; 1b, 2b, 3a, 3b, 4a-1, 4a-2, 4a-3, 4a-4, 5a-1, 5a-2, 5b-1, 5b-2, 5b-3, 6a-1, 6a-2, 6a-3, 6b-1, 6b-2, 6b-3, 6b-4, 10b, 18a and 26.

<sup>298</sup> See YD-A page; 7a.

<sup>299</sup> See YD-A page; 5a-1, 5a-2, 5b and 6a.

<sup>300</sup> See YD-A page; 5a.

<sup>301</sup> See YD-A page; 24b, 26b, 33a-1, 33a-2, 33b, 34b and 36a.

<sup>302</sup> See YD-A page; 28a-1, 28a-2, 28a-3, 28a-4, 29a-1, 29a-2, 29a-3, 29a-4, 29b-1, 29b-2, 30b-1, 30b-2, 30b-3, 30b-4, 31a, 31b, 34a-1, 34a-2, 34b-1, 34b-2, 35a-1, 35a-2 and 35a-3.

<sup>303</sup> See YD-A page; 2a.

the “tsa” this sign is also called “*tsa lag*” and “*tsa 'phru*”. In some dialects it is even called “*tsa lhag*”. These names are also applicable to “*tsha*” and “*dza*”. The signs of “*tsa*”, “*tsha*” and “*dza*” are given above the syllables to indicate their abbreviation. However, the abbreviation sign of “*za*” is attached below the syllables and it is called “*za rtags*” and “*za lag*” but not “*za 'phru*”. For examples YD-A contains following abbreviations;<sup>304</sup> རྒྱལ་མཚན་<sup>305</sup> for *rgyal mtshan*, རྒྱལ་མཚན་<sup>306</sup> for *rgyal mtshan*, རྩེགས་<sup>307</sup> for *rig 'dzin*, རྩེགས་<sup>308</sup> for *ri(n) 'dzin*, རྩེགས་<sup>309</sup> for *rgya mtsho*, སྣམ་པ་<sup>310</sup> *sna* for *tshogs*, བསྣམ་པ་<sup>311</sup> for *(b)sna tshogs*, སྣམ་པ་<sup>312</sup> for *sna tshogs*, རྩེགས་<sup>313</sup> for *ting 'dzin*, རྩེགས་<sup>314</sup> for *[b]dud rtsi*, རྩེགས་<sup>315</sup> for *phun tshogs*, རྩེགས་<sup>316</sup> for *[b]stan 'dzin*, རྩེགས་<sup>317</sup> for *[']ja['] tshon* and རྩེགས་<sup>318</sup> for *'od zer*.

### 2.3. Replacement of prefix letter and suffix letter

#### 2.3.1. Prefix letter as a super-scribed letter

Here, I will discuss some basic ways of abbreviations in “*dbu-med*” from the version YD-A which are commonly done in Dolpo manuscripts. In this regard, the prefix letter (*sngon-'jug*) of the word is often written as super-scribed letter (*mgo-can*). For example, the prefix letter “*da*” in *dkon རྩེགས་* is replaced with “*ra*” and written as super-scribed letter above the root letter (*ming-gzhi*) and thus *rkon རྩེགས་*<sup>319</sup> is written instead. Likewise, རྩེགས་<sup>320</sup> should be

<sup>304</sup> The mentioned signs will appear only in the bound hardcopies of this work added by handwriting. It is impossible to write them by the fonts used in this work and thus the pdf version does not contain them.

<sup>305</sup> See YD-A page; 24b, 26b, 33a-1, 33a-2, 33b, 34b and 36a.

<sup>306</sup> See YD-A page; 28a-1, 28a-2, 28a-3, 28a-4, 29a-1, 29a-2, 29a-3, 29a-4, 29b-1, 29b-2, 30b-1, 30b-2, 30b-3, 30b-4, 31a, 31b, 34a-1, 34a-2, 34b-1, 34b-2, 35a-1, 35a-2 and 35a-3.

<sup>307</sup> See YD-A page; 23a, 26a-1, 26a-2, 27a, 29b, 31a-1, 31a-2, 31a-3, 31b, 33b-1, 33b-2, 34a and 36a.

<sup>308</sup> See YD-A page; 29b.

<sup>309</sup> See YD-A page; 2a.

<sup>310</sup> See YD-A page; 20a-1, 20a-2 and 20b.

<sup>311</sup> See YD-A page; 20a.

<sup>312</sup> See YD-A page; 32a.

<sup>313</sup> See YD-A page; 20a.

<sup>314</sup> See YD-A page; 28b.

<sup>315</sup> See YD-A page; 31a and 34a.

<sup>316</sup> See YD-A page; 34b.

<sup>317</sup> See YD-A page; 34b.

<sup>318</sup> See YD-A page; 31a, 34a, 34b and 35a.

<sup>319</sup> See YD-A page; 1b.

<sup>320</sup> See YD-A page; 2a.

read as *dgod*, ལྷག་<sup>321</sup> as *dgon*, ལྷག་པ་<sup>322</sup> as *dgon gnas*, ལྷོ་<sup>323</sup> as *dmod*, བཟུང་<sup>324</sup> as *gtsang*, ལྷུག་པ་<sup>325</sup> as *gtsug pud*, ལྷུག་<sup>326</sup> as *gtsug go* and ལྷུག་གི་<sup>327</sup> as *gtsug gi* (see Alphabetical list of Abbreviations used in Genealogy in Appendix for more examples). In these examples, one must note that the prefix letter “*da*” and “*ga*” are replaced by super-scribed letter “*ra*”. Following this method, we can also see that ལྷུ་ and ལྷུ་ are written as ལྷུ་ and ལྷུ་ most frequently in many old manuscripts, and those can be considered as the old orthography.

### 2.3.2. Prefix letter as a stacked and subscribed letters

In another example, the prefix letter (*sngon-'jug*) are replaced by subscribed letter (*'dogs-can*) and attached under the root letter (*ming gzhi*). For example, ལྷག་པ་ is written as ལྷུ་<sup>328</sup> and ལྷག་ as ལྷུ་<sup>329</sup>. In these cases, the prefix letter (*sngon-'jug*) “*ma*” or “*a*” are changed into letter “*ha*” and attached under the root letter (*ming gzhi*) as stacked letter (*mithug po'i yi ge*). This style clearly shows that phonetic sound is more important than orthography in writing abbreviation in Dolpo manuscripts.

Furthermore, there is abbreviation where prefix letter “*ga*” is replaced by the subscribed letter (*'dogs can*) “*ya-btags*” such as ལྷག་<sup>330</sup> for *gnyan*, ལྷེག་པ་<sup>331</sup> for *gshegs*, ལྷེག་པ་<sup>332</sup> for *gshegs so*, ལྷེག་<sup>333</sup> for *gshen*, ལྷུ་<sup>334</sup> for *gsas*, ལྷུ་<sup>335</sup> for *gser* and ལྷུ་<sup>336</sup> for (*g*)*sel*.

### 2.3.3. Suffix letter as subscribed letter

The suffix letter (*rjes-'jug*) is written as subscribed letter (*'dogs-can*) in this case. It is also done in the case of suffix letter (*rjes-'jug*) “*ga*”, which has been replaced by subscribed

<sup>321</sup> See YD-A page; 18a-1, 18a-2, 25b, 29a and 35a.

<sup>322</sup> See YD-A page; 35a.

<sup>323</sup> See YD-A page; 23b.

<sup>324</sup> See YD-A page; 19b-1 and 19b-2.

<sup>325</sup> See YD-A page; 5b.

<sup>326</sup> See YD-A page; 31b.

<sup>327</sup> See YD-A page; 35a.

<sup>328</sup> See YD-A page; 21a and 24b.

<sup>329</sup> See YD-A page; 22b.

<sup>330</sup> See YD-A page; 11a.

<sup>331</sup> See YD-A page; 13b, 22b and 27b.

<sup>332</sup> See YD-A page; 18a.

<sup>333</sup> See YD-A page; 16a, 16b-1, 16b-2, 20b-1, 20b-2, 21a, 23a and 23b.

<sup>334</sup> See YD-A page; 18a.

<sup>335</sup> See YD-A page; 12b.

<sup>336</sup> See YD-A page; 22b-1 and 22b-2.

letter (*dogs-can*) “*ya btags*”, for example *thugs* is abbreviated into ལྷུག་<sup>337</sup>. In the same way *thugs dkar* into ལྷུག་<sup>338</sup> and *thugs rje* into ལྷུག་<sup>339</sup>.

#### 2.3.4. Suffix “*ma*” as nasal “*m̃*” (Skt. *anusvāra*)

The suffix *ma* can be written using nasal “*m̃*” in all types of Tibetan scripts, and the sign for nasal “*m̃*” appears at the same position in both “*dbu-can*” and “*dbu-med*” scripts. However, the forms of the sign as they appear in these two groups of scripts are different. Particularly, the sign in “*khyug-yig*” is written very differently from that of “*dbu-can*”.

In “*dbu-can*” script, the nasal “*m̃*” is written as small circle (Skt. *bindu*) and affixed above the word. This circle is called *klad kor* or *nga ro* in Tibetan (Skt. *anusvāra*). However, there are two different ways of writing that *nga ro* in Tibetan mantra. One is simply a circle as mentioned above, and the other is a circle with crescent moon shaped syllable which is known as *zla tshes* (Skt. *candra bindu*) in Tibetan. But they are read and pronounced differently. The circle with the *zla tshes* is read as “*ma*” and the only circle is read as “*nga*” in mantras, but not in the abbreviated words.

Here are some examples of abbreviation of *ma* suffix from YD-A;

ཏྲུག་<sup>340</sup> for *dam*, ཏྲུག་<sup>341</sup> for *nam*, ཏྲུག་<sup>342</sup> for *bam*, ཏྲུག་<sup>343</sup> for *tsam*, ཏྲུག་<sup>344</sup> for *zam*, ཏྲུག་<sup>345</sup> for *yam*, ཏྲུག་<sup>346</sup> for *ram*, ཏྲུག་<sup>347</sup> for *lam* and ཏྲུག་<sup>348</sup> for *sham*.  
 ཏྲུག་<sup>349</sup> for *khams*, ཏྲུག་<sup>350</sup> for *gnam*, ཏྲུག་<sup>351</sup> for *bsam*, ཏྲུག་<sup>352</sup> for *'dzam*, ཏྲུག་<sup>353</sup> for *gnyam*, ཏྲུག་<sup>354</sup> for *mnyam(s)*, ཏྲུག་<sup>355</sup> for *ngams*, ཏྲུག་<sup>356</sup> for *(b)[l]tam[s]*, ཏྲུག་<sup>357</sup> for *nyams*, ཏྲུག་<sup>358</sup> for *(b)nyams* and ཏྲུག་<sup>359</sup> for *bshams*.

<sup>337</sup> See YD-A page; 6b, 9b and 15b.

<sup>338</sup> See YD-A page; 9a.

<sup>339</sup> See YD-A page; 1b

<sup>340</sup> See YD-A page; 6a, 23b, 26a, 28a, 29a and 31a.

<sup>341</sup> See YD-A page; 2b, 3a, 7a, 12b, 13a-1, 13a-2, 15b, 18a and 33b.

<sup>342</sup> See YD-A page; 34a.

<sup>343</sup> See YD-A page; 2a, 5a, 6a, 6b, 10a, 12a, 12b, 13a, 18a, 18b-1, 18b-2, 18b-3, 30b, 34b-1 and 34b-2.

<sup>344</sup> See YD-A page; 17b and 23a.

<sup>345</sup> See YD-A page; 19b.

<sup>346</sup> See YD-A page; 33a.

<sup>347</sup> See YD-A page; 18b and 26b.

<sup>348</sup> See YD-A page; 19a.

<sup>349</sup> See YD-A page; 7b-1, 7b-2, 7b-3, 9a, 11b, 14a, 17a, 20b-1, 20b-2, 21b and 35a.

<sup>350</sup> See YD-A page; 9b, 11a-1, 11a-2, 11b, 13b-1, 13b-2, 16a, 16b, 17a, 31a-1 and 31a-2.

ལྷོ་<sup>360</sup> for *nom*, ལྷོ་ལྷོ་<sup>361</sup> for *sems*, ལྷོ་<sup>362</sup> for *gum*, ལྷོ་ལྷོ་<sup>363</sup> for *gums*, ལྷོ་<sup>364</sup> for *'bum*, ལྷོ་<sup>365</sup> for *rum*, ལྷོ་ལྷོ་<sup>366</sup> for *'dzoms*, ལྷོ་ལྷོ་ལྷོ་<sup>367</sup> for *bom chog*, ལྷོ་ལྷོ་<sup>368</sup> for *tshom(s)*, ལྷོ་ལྷོ་<sup>369</sup> for *gsum*, ལྷོ་<sup>370</sup> for *sum* and ལྷོ་<sup>371</sup> for *yum*.

ལྷོ་<sup>372</sup> for *skam*, ལྷོ་<sup>373</sup> for *lcam*, ལྷོ་<sup>374</sup> for *[b]ltam[s]*, ལྷོ་<sup>375</sup> for *rnam*, ལྷོ་<sup>376</sup> for *rnam(s)*, ལྷོ་ལྷོ་<sup>377</sup> for *(s)nyam(s)*, ལྷོ་<sup>378</sup> for *(g)nam*, ལྷོ་ལྷོ་<sup>379</sup> for *bsnams*, ལྷོ་<sup>380</sup> for *[b]snams* and ལྷོ་<sup>381</sup> for *lham*.

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- 351 See YD-A page; 3b, 7a, 20a, 29a, 31a-1, 31a-2, 31b and 33b.  
352 See YD-A page; 7a and 8a.  
353 See YD-A page; 12a.  
354 See YD-A page; 15a and 15b.  
355 See YD-A page; 17b.  
356 See YD-A page; 22b.  
357 See YD-A page; 22b, 23a, 24b, 26b, 31a, 32a and 32b.  
358 See YD-A page; 24b.  
359 See YD-A page; 28b.  
360 See YD-A page; 11a  
361 See YD-A page; 5b, 10b, 22b, 26a, 27a, 27b, 31a, 31b, 33b, 34a and 35a.  
362 See YD-A page; 17a.  
363 See YD-A page; 19b.  
364 See YD-A page; 3b, 4a, 4b, 5a, 6a, 7a, 8a, 11b, 22a-1, 22a-2, 22b-1, 22b-2, 24a, 26a, 27a-1, 27a-2, 27a-3, 28a, 29a-1, 29a-2, 29b, 30a-1, 30a-2, 30a-3, 30b-1, 30b-2, 30b-3, 31a, 32b, 36a-1 and 36a-2.  
365 See YD-A page; 19a.  
366 See YD-A page; 34b.  
367 See YD-A page; 35a.  
368 See YD-A page; 35b.  
369 See YD-A page; 3b, 4b-1, 4b-2, 5a, 5b-1, 5b-2, 6a, 6b-1, 6b-2, 7b-1, 7b-2, 8b, 10a, 10b, 11b, 12a, 14b, 15a-1, 15a-2, 18a, 21a-1, 21a-2, 22b, 23a, 24a-1, 24a-2, 24a-3, 27a, 27b, 30b, 31b-1, 31b-2, 35b-1, 35b-2 and 36a.  
370 See YD-A page; 6a-1, 6a-2, 6a-3, 6b, 11a, 11b, 12a, 17b, 22b and 27b.  
371 See YD-A page; 4a, 4b, 7a, 7b, 10b, 11b, 12a, 20a, 22b, 23b, 24a, 26b-1, 26b-2, 27b, 29b, 34b and 35a.  
372 See YD-A page; 25b.  
373 See YD-A page; 7a, 9a, 10b, 11a, 12a, 18a, 20a, 26b, 27a, 31a, 33b, 35a and 35b.  
374 See YD-A page; 11a.  
375 See YD-A page; 3a, 4b, 6b, 8a-1, 8a-2, 9a, 15a-1, 15a-2, 16b-1, 16b-2, 17a-1, 17a-2, 19a, 19b, 20b-1, 20b-2, 20b-3, 20b-4, 23a-1, 23a-2, 23b, 24a, 24b, 26a, 26b-1, 26b-2, 27b-1, 27b-2, 28a-1, 28a-2, 29b-1, 29b-2, 30a-1, 30a-2, 30b-1, 30b-2, 31a, 31b, 33b, 34a, 35b, 36a-1, 36a-2 and 36a-3.  
376 See YD-A page; 3b, 4a, 23a, 27a, 29a, 31a, 31b, 33a, 34a-1, 34a-2, 34a-3, 34a-4, 34b-1, 34b-2, 35a, 35b-1, 35b-2, 35b-3 and 36a.  
377 See YD-A page; 18a.  
378 See YD-A page; 6a.  
379 See YD-A page; 12b.  
380 See YD-A page; 13a-1, 13a-2, 13a-3, 17a, 17b and 28a.  
381 See YD-A page; 31a.

མྱི་<sup>382</sup> for *khram*, མྱི་<sup>383</sup> for *bram*, འུམ་<sup>384</sup> for *'byams*, མྱི་<sup>385</sup> for *khrom*, མྱི་<sup>386</sup> for *brum*, མྱི་<sup>387</sup> for *sgom*, བམྱི་<sup>388</sup> for *bsgom*, མྱི་<sup>389</sup> for *snyems* and མྱི་<sup>390</sup> for *[b]snyems*.

### 2.3.5. Replacement of postfix letters “+gs” with reversed letter “ḍa”

Almost every Tibetan scripts utilise an abbreviation that is combination of the suffix letter (*rjes 'jug*) “ga” and second suffix letter (*yang 'jug*) “sa” into single syllable letter “ḍa”. This abbreviation is generally called “*ga sa nag 'khyug*” (black cursive of *ga* and *sa*). The shape of this syllable in most of the scripts are written very much similar to the “ḍa”, the third among the ‘five reversed letters’ (*log yig lnga*). It is written exactly as རྱ “*da log ḍa*” (*ḍa* the reverse of *da*).

Here are few examples;

ཇམ་<sup>391</sup> for *chags*, ལམ་<sup>392</sup> for *lags*, བཤམ་<sup>393</sup> for *bshags*, གཤམ་<sup>394</sup> for *gshags*, ཇམ་<sup>395</sup> for *chugs*, ཇམ་<sup>396</sup> for *tshogs*, རྱི་<sup>397</sup> for *rigs*, ཇམ་<sup>398</sup> for *thugs*, ཇམ་<sup>399</sup> for *thogs*, ཇམ་<sup>400</sup> for *tshugs*, ལམ་<sup>401</sup> for *lugs*, ལམ་<sup>402</sup> for *legs*, ཇམ་<sup>403</sup> for *shugs*, ལམ་<sup>404</sup> for *sogs*, ལམ་<sup>405</sup> for

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382 See YD-A page; 9a.  
383 See YD-A page; 9b and 10a.  
384 See YD-A page; 24a.  
385 See YD-A page; 8a and 10a.  
386 See YD-A page; 9b and 12a.  
387 See YD-A page; 24b, 25a-1, 25a-2, 25b-1, 25b-2, 25b-3, 26a, 28b, 33b-1, 33b-2 and 36a.  
388 See YD-A page; 20a.  
389 See YD-A page; 24a and 30b.  
390 See YD-A page; 25b and 27b.  
391 See YD-A page; 3a-1, 3a-2, 3a-3, 3a-4, 8a-1, 8a-2, 8a-3 and 14b.  
392 See YD-A page; 34b  
393 See YD-A page; 21a.  
394 See YD-A page; 31a.  
395 See YD-A page; 26b.  
396 See YD-A page; 8a, 31a and 36a.  
397 See YD-A page; 9b-1, 9b-2, 9b-3, 9b-4, 10a-1, 10a-2 and 32b.  
398 See YD-A page; 11b, 7a, 18a, 30b, 31b, 32b, 33a, 33b, 34a, 34b and 35a.  
399 See YD-A page; 7b-1 and 7b-2.  
400 See YD-A page; 23b.  
401 See YD-A page; 10b, 25b, 26a and 36a.  
402 See YD-A page; 19b, 29b and 33b.  
403 See YD-A page; 28b and 32a.  
404 See YD-A page; 20a and 29a.  
405 See YD-A page; 7b.

*btags*, འགྲེལ་<sup>406</sup> for *gshegs*, འགྲེལ་<sup>407</sup> for *(b)shegs*, འགྲེལ་<sup>408</sup> for *gzigs*, འགྲེལ་<sup>409</sup> for *gzugs*, འགྲེལ་<sup>410</sup> for *bzhugs*, འགྲེལ་<sup>411</sup> for *gyogs*, འགྲེལ་<sup>412</sup> for *'jigs*, འགྲེལ་<sup>413</sup> for *(s)grags*, འགྲེལ་<sup>414</sup> for *dwags*, འགྲེལ་<sup>415</sup> for *drags*, འགྲེལ་<sup>416</sup> for *lcags*, འགྲེལ་<sup>417</sup> for *rtags*, འགྲེལ་<sup>418</sup> for *(r)togs*, འགྲེལ་<sup>419</sup> for *grags*, འགྲེལ་<sup>420</sup> for *sprugs*, འགྲེལ་<sup>421</sup> for *sngags*, འགྲེལ་<sup>422</sup> for *sregs*, འགྲེལ་<sup>423</sup> for *rtogs*, འགྲེལ་<sup>424</sup> for *rdzogs*, འགྲེལ་<sup>425</sup> for *(')gyogs* and འགྲེལ་<sup>426</sup> for *bsngags*.

## 2.4. Abbreviation of two or more identical letters into one

### 2.4.1. Combining locative particle “su” with postfix letter “sa”

It is very common to combine locative/dative particle (*la don*) “su” with the “sa” suffix letter (*rjes 'jug*) or second suffix letter (*yang 'jug*) of the preceding word. In this abbreviation, the letter “sa” can be read for both the suffix letters: *rjes 'jug* and *yang 'jug*, and also for the “sa” root letter (*ming gzhi*) of the locative/dative (*la don*) “su”, but keeping the vowel “u” (*zhabs kyu*) underneath the combined letter. Here are few examples from YD-A.

དུས་<sup>427</sup> for *dus su*, རིགས་ཀྱིས་<sup>428</sup> for *rtsigs su*, ལམས་ཀྱིས་<sup>429</sup> for *khams su*, རིགས་ཀྱིས་<sup>430</sup> for *rigs su*, ལམས་ཀྱིས་<sup>431</sup> for *(b)dus su* 4a, ལྷོས་ཀྱིས་<sup>432</sup> for *dbyings su*, རྒྱལ་ཀྱིས་<sup>433</sup> for *rnam*

<sup>406</sup> See YD-A page; 7a, 14b and 20a.

<sup>407</sup> See YD-A page; 16b-1 and 16b-2.

<sup>408</sup> See YD-A page; 14b and 36a.

<sup>409</sup> See YD-A page; 7a-1, 7a-2 and 7b.

<sup>410</sup> See YD-A page; 25a-1, 25a-2, 25b, 32a, 32b-1, 32b-2, 33b and 34a.

<sup>411</sup> See YD-A page; 17b and 20b.

<sup>412</sup> See YD-A page; 5a.

<sup>413</sup> See YD-A page; 24b and 34b.

<sup>414</sup> See YD-A page; 35b.

<sup>415</sup> See YD-A page; 21a, 21b-1, 21b-2 and 36a.

<sup>416</sup> See YD-A page; 32b.

<sup>417</sup> See YD-A page; 20b, 25b, 26a, 26b, 27b, 28a, 29a-1, 29a-2, 31a, 32a, 32b and 34b.

<sup>418</sup> See YD-A page; 34b.

<sup>419</sup> See YD-A page; 26a and 36a.

<sup>420</sup> See YD-A page; 31b.

<sup>421</sup> See YD-A page; 29a-1, 29a-2, 29a-3, 29a-4.

<sup>422</sup> See YD-A page; 27b.

<sup>423</sup> See YD-A page; 27a, 36a and 24b,

<sup>424</sup> See YD-A page; 2b, 20b, 26b, 28b, 32b and 36a.

<sup>425</sup> See YD-A page; 21a.

<sup>426</sup> See YD-A page; 3a.

<sup>427</sup> See YD-A page; 4b, 5a-1, 5a-2, 5b, 6a and 21b.

<sup>428</sup> See YD-A page; 15b.

<sup>429</sup> See YD-A page; 14b, 19b and 20b.



su, ལུག་ལྟུ་<sup>434</sup> for *lugs su*, ཐག་ལྟུ་<sup>435</sup> for *thabs su*, འཇུག་ལྟུ་<sup>436</sup> for *ngos su*, ལུག་ལྟུ་<sup>437</sup> for *lungs su*, ཡལ་ལྟུ་<sup>438</sup> for *phangs su*, རྩུ་ལྟུ་<sup>439</sup> for *skyes su*, འགྲུ་ལྟུ་<sup>440</sup> for *tshogs su*, ལྷུ་ལྟུ་<sup>441</sup> for *phyogs su*, ལག་ལྟུ་<sup>442</sup> for *gabs su*, རྩུ་ལྟུ་<sup>443</sup> for *rings su*, འཇུག་ལྟུ་<sup>444</sup> for *bzhes su gsol*, འཇུག་ལྟུ་<sup>445</sup> for *bzhes su*, འགྲུ་ལྟུ་<sup>446</sup> for *tshags su* and འཇུག་ལྟུ་<sup>447</sup> for *[m]tshams su*.

#### 2.4.2. Combining terminative particle “so” with postfix letter “sa”

In the similar way “*rdzogs tshig*” (terminative particle) “so” is often combined with syllable “sa” of the suffix letter (*rjes 'jug*) or second suffix letter (*yang 'jug*) of the preceding word. Here are few examples from YD-A;

ཞིབ་ལྟུ་<sup>448</sup> for *zhib(s) so*, ལྟུ་ལྟུ་<sup>449</sup> for *gsungs so*, ལེག་ལྟུ་<sup>450</sup> for *legs so*, འཇུག་ལྟུ་<sup>451</sup> for *btags so*, འཇུག་ལྟུ་<sup>452</sup> for *brtags so*, འཇུག་ལྟུ་<sup>453</sup> for *[d]krongs so*, ལྷུ་ལྟུ་<sup>454</sup> for *spy(e)n drangs so*, ལྷུ་ལྟུ་<sup>455</sup> *spyan drangs so*, ལྷུ་ལྟུ་<sup>456</sup> *'khrungs so*, ལྷུ་ལྟུ་<sup>457</sup> (*'*)*khrungs so*,

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430 See YD-A page; 4a and 26a.  
 431 See YD-A page; 6b.  
 432 See YD-A page; 6b, 27b, 29a, 33a, 34b and 35b.  
 433 See YD-A page; 7b.  
 434 See YD-A page; 10b.  
 435 See YD-A page; 15a.  
 436 See YD-A page; 15b and 30a.  
 437 See YD-A page; 16a.  
 438 See YD-A page; 17b.  
 439 See YD-A page; 18b.  
 440 See YD-A page; 20a.  
 441 See YD-A page; 22a and 23b.  
 442 See YD-A page; 23a.  
 443 See YD-A page; 27a.  
 444 See YD-A page; 28b-1 and 28b-2.  
 445 See YD-A page; 28b.  
 446 See YD-A page; 32a.  
 447 See YD-A page; 36a.  
 448 See YD-A page; 13b.  
 449 See YD-A page; 6b, 14b, 20b, 21a, 22a, 23b, 26b, 27b, 28a and 29b.  
 450 See YD-A page; 16b, 17a, 21a, 24a, 24b, 32a and 35b.  
 451 See YD-A page; 17a.  
 452 See YD-A page; 18b.  
 453 See YD-A page; 17b.  
 454 See YD-A page; 21a.  
 455 See YD-A page; 29a.  
 456 See YD-A page; 21a and 33a.  
 457 See YD-A page; 31b.

གཉེས་<sup>458</sup> for *gnyis so*, གཏེ་<sup>459</sup> for '*das so*, གཏེ་<sup>460</sup> for '*dus so*, གཏེ་<sup>461</sup> for *byas so*, བཟིམས་<sup>462</sup> for *mthims so*, འབྲུགས་<sup>463</sup> for *bzhugs so*, ཅེས་<sup>464</sup> for *ces so*, ཚེས་<sup>465</sup> for [*b*]zhengs so, ཏེས་<sup>466</sup> for *nges so*, ལྷོས་<sup>467</sup> for *skyabs so*, འཅེས་<sup>468</sup> for [*b*]ces so, རྟོས་<sup>469</sup> for *rtags so*, ཏེས་<sup>470</sup> for *gyes so*, ལྷོས་<sup>471</sup> for *sgrags so*, འཕེས་<sup>472</sup> for (')*phebs so*, ལྷོས་<sup>473</sup> for (*s*)grags so, རེས་<sup>474</sup> for *thogs so*, འཕེས་<sup>475</sup> for (*b*)shogs so, ལྷོས་<sup>476</sup> for *gshegs so*, ལྷོས་<sup>477</sup> for *skyes so*, ལྷོས་<sup>478</sup> for *sangs rgyas so*, ལྷོས་<sup>479</sup> for *rgyas so* and འབྲུགས་<sup>480</sup> *bzhugs soho*.

### 2.4.3. Combining other terminative particles (*go, ngo, do, no, bo, mo, ro and lo*) with postfix letter

In case if the root letter (*ming gzhi*) of the terminative particle (*rdzogs tshig*) is same as the suffix letter (*rjes 'jug*) or second suffix letter (*yang 'jug*) of the preceding word, this particle can be combined the preceding letter. Here are few examples from YD-A;

བཤམ་<sup>481</sup> for *bstan no*, ཡིན་<sup>482</sup> for *yin no*, བཅོག་<sup>483</sup> for *mchog go*, ལྷོ་<sup>484</sup> for *snang ngo*, ལྷོ་<sup>485</sup> for *rgyud do*, ལྷོ་<sup>486</sup> for *byin no*, ལྷོ་<sup>487</sup> for *grub bo*, ལྷོ་<sup>488</sup> for *thim mo*,

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458 See YD-A page; 2b and 24a.  
 459 See YD-A page; 5a, 6a and 26a.  
 460 See YD-A page; 34b.  
 461 See YD-A page; 12b.  
 462 See YD-A page; 33b.  
 463 See YD-A page; 33a.  
 464 See YD-A page; 32b,  
 465 See YD-A page; 31a and 35a.  
 466 See YD-A page; 30a.  
 467 See YD-A page; 30a.  
 468 See YD-A page; 28b.  
 469 See YD-A page; 26b.  
 470 See YD-A page; 26a.  
 471 See YD-A page; 25b.  
 472 See YD-A page; 25a.  
 473 See YD-A page; 24a.  
 474 See YD-A page; 23b  
 475 See YD-A page; 11b.  
 476 See YD-A page; 34b.  
 477 See YD-A page; 18b-1 and 18b-2.  
 478 See YD-A page; 5a-1, 5a-2, 5b and 6a.  
 479 See YD-A page; 5a.  
 480 See YD-A page; 1a.  
 481 See YD-A page; 6b.

གུམ་མོ་<sup>489</sup> for *gsum mo*, སྐུར་<sup>490</sup> for *skyur ro*, མེར་<sup>491</sup> for *(g)zer ro*, ལྷུར་<sup>492</sup> for *gyur ro*, སྐྱུལ་<sup>493</sup> for *sbrul lo'i*, སྤུལ་<sup>494</sup> for *spel lo*, གསལ་<sup>495</sup> for *gsal lo*, གྲུལ་<sup>496</sup> for *grol lo* and ཡུལ་<sup>497</sup> for *phyag tshal lo*.

#### 2.4.4 Combining various root letters with similar letter of the preceding word

Likewise, any word can be combined to the preceding word if the consonant syllable of that word is similar to the suffix letter (*rjes 'jug*) or second suffix letter (*yang 'jug*) of the preceding word. Following are the examples from YD-A that use the same style with different words in the second position;

ཡིག་<sup>498</sup> for *yi(g) ge*, ཡིགས་<sup>499</sup> for *yi(g) ger*, ཡིགསི་<sup>500</sup> for *yi(g) ge'i*, བྱམས་<sup>501</sup> for *byon nas*, ཡིད་<sup>502</sup> for *yi(d) dam*, འཇམས་<sup>503</sup> for *brtan nas*, འབྲམས་<sup>504</sup> for *bst(o)n nas*, འགི་<sup>505</sup> for *nag gi*, འགིས་<sup>506</sup> for *tig gi(s)*, འརྱས་<sup>507</sup> for *the(r) rang*, འུགས་<sup>508</sup> for *mug gi*, འཛིགས་<sup>509</sup>

482 See YD-A page; 11a, 11b, 29a, 31a, 31b, 32b, 34a and 35b.

483 See YD-A page; 25b, 33a-1 and 33a-2.

484 See YD-A page; 32b.

485 See YD-A page; 26a-1 and 26-2.

486 See YD-A page; 15b.

487 See YD-A page; 24a.

488 See YD-A page; 29a and 33a.

489 See YD-A page; 24a.

490 See YD-A page; 17b.

491 See YD-A page; 18b and 19a.

492 See YD-A page; 20b.

493 See YD-A page; 35b.

494 See YD-A page; 35a.

495 See YD-A page; 27b and 29a.

496 See YD-A page; 8a.

497 See YD-A page; 22a and 22b.

498 See YD-A page; 31b and 26a.

499 See YD-A page; 36a.

500 See YD-A page; 6a and 36a.

501 See YD-A page; 4b, 12a, 22b and 27a.

502 See YD-A page; 22b-1, 22b-2, 28b, 30a, 30b-1, 30b-2, 32b, 33a, 34a-1 and 34a-2.

503 See YD-A page; 15a

504 See YD-A page; 16b.

505 See YD-A page; 8b.

506 See YD-A page; 12b and 13a.

507 See YD-A page; 17a.

508 See YD-A page; 17a.

for *zhig gis*, ལྷནིཔ་<sup>510</sup> for *khrag gi(s)*, རྒྱལ་<sup>511</sup> for *[g]zha' 'od*, འལྷནིཔ་<sup>512</sup> for *'og gis*, ཡིན་པ་<sup>513</sup> for *yin nam*, ལྷནིཔ་<sup>514</sup> for *drug gi*, ལྷལ་<sup>515</sup> for *phyed dang*, རིན་པ་<sup>516</sup> for *cig gis*, འལྷནིཔ་<sup>517</sup> for *nag gis*, གཏུག་པ་<sup>518</sup> for *gtsug gi*, རྟན་པ་<sup>519</sup> for *ston nas*, རེན་པ་<sup>520</sup> for *thog gis*, གཟིན་པ་<sup>521</sup> for *gzig gi(s)*, གཡན་པ་<sup>522</sup> for *g.yag gis*, ཡོད་པ་<sup>523</sup> for *yod de*, ལྷལ་པ་<sup>524</sup> for *phyin nas*, ལལ་པ་<sup>525</sup> for *las sog*, རྒྱལ་པ་<sup>526</sup> for *[']ja' 'od dang*, for ལྷལ་པ་<sup>527</sup> for *khrid dang*, ལྷལ་པ་<sup>528</sup> for *lhang nge*, ལྷལ་པ་<sup>529</sup> for *kun nas*, ལྷལ་པ་<sup>530</sup> for *dag gi(s)*, ལྷལ་པ་<sup>531</sup> for *mya(ng) ngan* and ལྷལ་པ་<sup>532</sup> for *[s]ny(e)d dang*.

#### 2.4.5. Combining second word “gsum” with the preceding word

It is very common to combine second word “gsum” with preceding word that contains “ga” as suffix letter (*rjes 'jug*) or “sa” as suffix letter (*rjes 'jug*) or second suffix letter (*yang 'jug*). Here are few examples from YD-A which are abbreviated in a double way by abbreviating syllable “ma” into nasal “ṁ” (*nga ro*);

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509 See YD-A page; 18a.  
510 See YD-A page; 18b.  
511 See YD-A page; 20b.  
512 See YD-A page; 21a.  
513 See YD-A page; 22a.  
514 See YD-A page; 22b.  
515 See YD-A page; 22b.  
516 See YD-A page; 23a.  
517 See YD-A page; 24a and 33a.  
518 See YD-A page; 10a.  
519 See YD-A page; 26a.  
520 See YD-A page; 26b.  
521 See YD-A page; 27a.  
522 See YD-A page; 30a.  
523 See YD-A page; 30b.  
524 See YD-A page; 31a and 33a.  
525 See YD-A page; 31a, 32b, 33a, 34a, 35a-1, 35a-2 and 35a-3,  
526 See YD-A page; 33a.  
527 See YD-A page; 34a.  
528 See YD-A page; 34a.  
529 See YD-A page; 34b.  
530 See YD-A page; 35a.  
531 See YD-A page; 5a-1, 5a-2, 5b-1, 5b-2, 5b-3, 6a and 26a.  
532 See YD-A page; 35a-1 and 35a-2.

འཇགས་པོ་<sup>533</sup> for *mchog gsum*, ཇགས་པོ་<sup>534</sup> for *zhag gsum*, ཚིགས་པོ་<sup>535</sup> for *tshig gsum*, རྒྱལ་པོ་<sup>536</sup> for *kham s gsum*, དུས་པོ་<sup>537</sup> for *dus gsum*, འདུས་པོ་<sup>538</sup> for *(b)dus gsum*, ཡུལ་པོ་<sup>539</sup> for *[b]slab gsum* and རྣམས་པོ་<sup>540</sup> for *rnam(s) gsum*.

## 2.5. Combining the nominalizers, adjective, ergative and genitive with the preceding letter

### 2.5.1. Combining the nominalizer “po” with the preceding syllable

Here is a common way of abbreviating by combining the nominalizer “po” with the preceding letter without following any rule since their combination is well known.

འཇགས་པོ་<sup>541</sup> for *mkhan po*, རྒྱལ་པོ་<sup>542</sup> for *rgyal po*, ཚེས་པོ་<sup>543</sup> for *chen po*, བོན་པོ་<sup>544</sup> for *bon po*, རྒུ་པོ་<sup>545</sup> for *phung po*, སྟིང་པོ་<sup>546</sup> for *snying po*, ཀའགས་པོ་<sup>547</sup> for *(')gon po*, སྟིང་པོ་<sup>548</sup> for *snyin[g] po*, སྟིང་པོ་<sup>549</sup> for *snying po*, སྟིང་པོ་<sup>550</sup> for *srin po*, འཇམ་པོ་<sup>551</sup> for *dkar po*, འབྲེ་པོ་<sup>552</sup> for *dbang po* and འཇགས་པོ་<sup>553</sup> for *mkh(r)an po*.

<sup>533</sup> See YD-A page; 1b.

<sup>534</sup> See YD-A page; 12b.

<sup>535</sup> See YD-A page; 15b.

<sup>536</sup> See YD-A page; 2b.

<sup>537</sup> See YD-A page; 23a.

<sup>538</sup> See YD-A page; 4b.

<sup>539</sup> See YD-A page; 28b, 33a and 33b.

<sup>540</sup> See YD-A page; 35a.

<sup>541</sup> See YD-A page; 32b.

<sup>542</sup> See YD-A page; 4a, 4b, 8b, 9b, 12a, 16b-1, 16b-2, 17a, 20b, 21b, 23b-1, 23b-2, 26b, 30a, 32a-1, 32a-2 and 33a.

<sup>543</sup> See YD-A page; 3b, 7b-1, 7b-2, 22a-1, 22a-2, 24b, 25b-1, 25b-2, 26a, 26b-1, 26b-2 and 31a.

<sup>544</sup> See YD-A page; 18a.

<sup>545</sup> See YD-A page; 20b, 23a and 27b.

<sup>546</sup> See YD-A page; 24a.

<sup>547</sup> See YD-A page; 24b and 35a.

<sup>548</sup> See YD-A page; 31b.

<sup>549</sup> See YD-A page; 32a and 33a.

<sup>550</sup> See YD-A page; 30b and 31a.

<sup>551</sup> See YD-A page; 7a.

<sup>552</sup> See YD-A page; 7b, 8a and 21b.

<sup>553</sup> See YD-A page; 30a.

### 2.5.2. Combining the nominalizer “mo” with the preceding syllable

Although it is similar to the case mentioned just above, the root letter “ma” of the nominalizer “mo” in this case is replaced by the nasal “m” (*nga ro*) so that one can distinguish it from the combined word with the nominalizer “po”.

འཇམ་མཁའ་<sup>554</sup> for *dkar mo*, རྒྱལ་མཁའ་<sup>555</sup> for *rgyal mo* and ལྷ་མཁའ་<sup>556</sup> *lha mo*.

### 2.5.3. Combining adjective “chen” with the preceding syllable

In the following, I will give some examples from YD-A, which will illustrate the ways in which “chen” (great/large) is combined with the first part of the word.

བླ་ཅན་<sup>557</sup> for *bla chen*, རྩོམ་ཅན་<sup>558</sup> for *rdzogs chen*, བེག་ཅན་<sup>559</sup> for *dbang chen* and ཡུལ་ཅན་<sup>560</sup> for *yum chen*.

### 2.5.4. Combining with genitive and ergative particles

It is easy to figure out when genitive (*'brel sgra*) and ergative (*byed sgra*) are combined with the preceding words. The following examples are given in YD-A;

གཏིབ་པའི་<sup>561</sup> for *gtibs pa'i*, རིན་པོ་ཅེའི་<sup>562</sup> for *rin po che'*, ལྷུབ་པའི་<sup>563</sup> for *snub pa'i*, བླ་མའི་<sup>564</sup> for *bla ma'i*, ཐོབ་པའི་<sup>565</sup> for *thob pa'i*, མཁའ་འགོའི་<sup>566</sup> for *mkha' 'gro'i*, འཇམ་མཁའ་པའི་<sup>567</sup> for *dkar nag gis* and ལྷུག་པའི་<sup>568</sup> for *thugs kyis*.

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<sup>554</sup> See YD-A page; 14b.  
<sup>555</sup> See YD-A page; 7a.  
<sup>556</sup> See YD-A page; 7b, 8a, 9b.  
<sup>557</sup> See YD-A page; 27a, 28a, 29b and 33b.  
<sup>558</sup> See YD-A page; 28a.  
<sup>559</sup> See YD-A page; 31a.  
<sup>560</sup> See YD-A page; 8b.  
<sup>561</sup> See YD-A page; 14b.  
<sup>562</sup> See YD-A page; 17a and 22b.  
<sup>563</sup> See YD-A page; 17b.  
<sup>564</sup> See YD-A page; 20a, 27b, 30a and 33b.  
<sup>565</sup> See YD-A page; 20b and 32b.  
<sup>566</sup> See YD-A page; 32b.  
<sup>567</sup> See YD-A page; 22a.  
<sup>568</sup> See YD-A page; 8b.

**2.5.5. Combining the syllable with the nominalizer plus dative particle (“par” and “por”)**

The words which contain nominalizer “pa” or “po” can be combined with the preceding word along with dative (*la don*) “ra”. In this way dative can be easily recognised when it is combined with preceding word. Here are examples from YD-A;

ཅེན་པོ་<sup>569</sup> for *chen por*, རྣམ་པོ་<sup>570</sup> for *rnam(s) par*, རྣམ་པོ་<sup>571</sup> for *rnam par* and ལྷམ་པོ་<sup>572</sup> for *khyad par*.

**2.6. Combining subscribed letters of the second word with the preceding word**

Another way of abbreviating two parts of a word is: a subscribed letters (*'dogs can*) such as *ya btags*, *ra btags* and *la btags* of the second part of the word combines with the root letter (*ming gzhi*) or suffix letter (*rjes 'jug*) of the first part of the word. These abbreviations can be easily read, because these kind of words are well known and can be guessed without making much effort. Here are few examples those are applied in YD-A;

རྩེ་ལྷམ་<sup>573</sup> for *ris drug*, འཇགས་ལྷམ་<sup>574</sup> for *dnagos grub*, འཇམ་ལྷམ་<sup>575</sup> for *mkhas grub*, ལྷམ་ལྷམ་<sup>576</sup> for *[b]snyen sgrub*, ལྷམ་ལྷམ་<sup>577</sup> for *lhun grub*, རྩེ་ལྷམ་<sup>578</sup> for *byin rlabs*, ལྷམ་ལྷམ་<sup>579</sup> for *mi 'gyur*, འཇམ་ལྷམ་<sup>580</sup> for *mkha' 'gro*, རྣམ་ལྷམ་<sup>581</sup> for *rnal 'byor*, ལྷམ་ལྷམ་<sup>582</sup> for *longs spyod*, ལྷམ་ལྷམ་<sup>583</sup> for *dal 'byor*, འཇམ་ལྷམ་<sup>584</sup> for *'dzam gling*, འཇམ་ལྷམ་<sup>585</sup> for *'dzam gli(m)*, ལྷམ་ལྷམ་<sup>586</sup> for *[s]gra bla*,

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569 See YD-A page; 26a and 35b.  
 570 See YD-A page; 28b and 33b.  
 571 See YD-A page; 33a.  
 572 See YD-A page; 28a, 30a and 34a.  
 573 See YD-A page; 7a.  
 574 See YD-A page; 22b, 25b and 28b.  
 575 See YD-A page; 24b.  
 576 See YD-A page; 33a-1 and 33a-2.  
 577 See YD-A page; 34a.  
 578 See YD-A page; 2a and 28b.  
 579 See YD-A page; 31a and 35a.  
 580 See YD-A page; 20a, 20b-1, 20b-2, 20b-3, 21a, 26a, 30b and 34b.  
 581 See YD-A page; 28b-1, 28b-2 and 28b-3.  
 582 See YD-A page; 28b.  
 583 See YD-A page; 28b.  
 584 See YD-A page; 8b and 9b.  
 585 See YD-A page; 12a.

འབྲུག་<sup>587</sup> for (*l*)*pho brang*, ལྷོ་ལྷོ་<sup>588</sup> for *lha 'dre'i*, ལྷོ་<sup>589</sup> for *ral gri*, ལྷོ་<sup>590</sup> for *dge slong*, ལྷོ་ལྷོ་<sup>591</sup> for *tshul khrims*, ལྷོ་ལྷོ་<sup>592</sup> for *g.yung drung*, ལྷོ་<sup>593</sup> for *rdzu 'phrul* and ལྷོ་<sup>594</sup> for *au rgyan*.

**2.7. Placing the second syllable's root letter below the preceding syllable**

Some of the very typical abbreviations that are done in *dbu med* scripts are replacing suffix letter (*rjes 'jug*) or root letter (*ming gzhi*) of the secondary word below the prefix letter (*sngon 'jug*) or root letter (*ming gzhi*) of the preceding word. These kinds of abbreviation are not to be found in *dbu chen*. Following are the examples from YD-A;

ལྷོ་ལྷོ་<sup>595</sup> for [*s*]*dug bsngal*, ལྷོ་<sup>596</sup> for *nyi ma*, ལྷོ་ལྷོ་<sup>597</sup> for *mtshan ldan*, ལྷོ་<sup>598</sup> for *tshe dbang*, ལྷོ་ལྷོ་<sup>599</sup> for *d(b)al ldan*, ལྷོ་ལྷོ་<sup>600</sup> for *kun bzang*, ལྷོ་ལྷོ་<sup>601</sup> for *bsam gtan*, ལྷོ་ལྷོ་<sup>602</sup> for *bsam g(t)an*, ལྷོ་<sup>603</sup> for *me long*, ལྷོ་<sup>604</sup> for [*g*]*zi brjid*, ལྷོ་<sup>605</sup> for *me tog*, ལྷོ་ལྷོ་<sup>606</sup> for *me tog gis* and ལྷོ་ལྷོ་<sup>607</sup> for *yon tan*.

**2.8. Abbreviation indicated by stacking two similar vowels**

Two parts of the word which contains same vowel can be condensed under single dot (*tsheg*) by applying two vowel signs one above another. Here are few examples from YD-A;

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586 See YD-A page; 9a-1 and 9a-2.  
 587 See YD-A page; 19a and 36a.  
 588 See YD-A page; 22a.  
 589 See YD-A page; 17b  
 590 See YD-A page; 22b.  
 591 See YD-A page; 30b, 33b-1, 33b-2, 33b-3, 34a-1 and 34a-2.  
 592 See YD-A page; 3a, 9b, 14b, 16b, 17a, 18a, 21a, 24a, 30a, 31b, 32a-1, 32a-2, 32b, 33a-1, 33a-2, 33a-3, 33a-4, 33b-1, 33b-2, 34a-1, 34a-2, 35a-1, 35a-2 and 35b-1.  
 593 See YD-A page; 8a-1, 8a-2, 8b-1, 8b-2, 11b-1, 11b-2, 14a, 16a, 27a, 28a and 34a.  
 594 See YD-A page; 10a.  
 595 See YD-A page; 2a.  
 596 See YD-A page; 33a and 36a.  
 597 See YD-A page; 4a.  
 598 See YD-A page; 31a, 31b and 36a.  
 599 See YD-A page; 32a and 32b.  
 600 See YD-A page; 5a, 27a, 31a and 33a.  
 601 See YD-A page; 11b.  
 602 See YD-A page; 22b and 36a.  
 603 See YD-A page; 17b.  
 604 See YD-A page; 36a.  
 605 See YD-A page; 3b, 4a, 5a and 9b.  
 606 See YD-A page; 28b.  
 607 See YD-A page; 2a, 22b and 36a.



ཁོ་ལོ་<sup>608</sup> for 'khor lo, ཡེ་ཤེས་<sup>609</sup> for ye shes, གྲོ་དོན་<sup>610</sup> for 'gro don, གྲོ་མགོན་<sup>611</sup> for 'gro mgon, འདོད་ཡོང་<sup>612</sup> for 'dod yon, བློ་གྲོས་<sup>613</sup> for blo gros and སྤྱུ་ལོ་གྲོས་<sup>614</sup> (s)lo gros.

In some cases, we can read and interpret a single abbreviated term with more than one meaning. For example, an abbreviated word འདོད་ཡོང་ ('doon) can be read and interpreted either as 'dod yon or as 'dod don; and གྲོ་དོན་ ('groon) can be read either as 'gro mgon or 'gro don. Therefore, these abbreviations can be decoded only through the context. The same is valid for the abbreviation བཤེས་, since only context can say if it is abbreviation of two syllables of བཤེས་གྲོ་མགོན་ or three syllables of བཤེས་ལོ་གྲོ་མགོན་.

## 2.9. Abbreviating popular terms

### 2.9.1. Abbreviating common religious terms

There are many well known religious terms which are abbreviated by merging of two parts of the word into one in various ways. Here are some examples from YD-A;

བོད་ཀྱི་<sup>615</sup> for bon nyid, མྱོ་ཀྱི་<sup>616</sup> for stong nyid and སྒྱི་ཀྱི་<sup>617</sup> for snang srid.  
 དུ་ཀྱི་<sup>618</sup> for dur khrod, རྩེ་ཀྱི་<sup>619</sup> for rdo rje, རྩོ་ལྟ་ཀྱི་<sup>620</sup> for dkyil 'khor, བློ་བཟང་ཀྱི་<sup>621</sup> for (b)lob dpon, བློ་བཟང་ཀྱི་<sup>622</sup> for slob dpon, བཤེས་ཀྱི་<sup>623</sup> for bder gshegs, བཤེས་ལོ་གྲོ་མགོན་ཀྱི་<sup>624</sup> for bde bar gshegs (b)a'i, མུན་མོང་ཀྱི་<sup>625</sup> for thun mong(s), ལུ་མུན་མོང་ཀྱི་<sup>626</sup> for mthun mong(s), འགྲོ་ལོ་གྲོ་མགོན་ཀྱི་<sup>627</sup> for

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<sup>608</sup> See YD-A page; 3b, 9b-1 and 9b-2.  
<sup>609</sup> See YD-A page; 8b, 16b, 20b, 23a, 26a, 27a and 35a.  
<sup>610</sup> See YD-A page; 6b, 30a and 34b.  
<sup>611</sup> See YD-A page; 27a and 27b.  
<sup>612</sup> See YD-A page; 28b.  
<sup>613</sup> See YD-A page; 29b, 32a and 32b.  
<sup>614</sup> See YD-A page; 30a.  
<sup>615</sup> See YD-A page; 6b, 27b, 29a and 33a.  
<sup>616</sup> See YD-A page; 27b.  
<sup>617</sup> See YD-A page; 22a.  
<sup>618</sup> See YD-A page; 21b.  
<sup>619</sup> See YD-A page; 22b.  
<sup>620</sup> See YD-A page; 28b.  
<sup>621</sup> See YD-A page; 29b.  
<sup>622</sup> See YD-A page; 30a-1, 30a-2 and 32a.  
<sup>623</sup> See YD-A page; 4a.  
<sup>624</sup> See YD-A page; 23a.  
<sup>625</sup> See YD-A page; 32a.  
<sup>626</sup> See YD-A page; 34b.  
<sup>627</sup> See YD-A page; 5b.

'gag med, རྒྱལ་པོ་<sup>628</sup> for *drang srong*, བཤམ་<sup>629</sup> for *sale*, ལྷོ་རྒྱལ་<sup>630</sup> for *mchod rten*, འཇིག་རྒྱལ་<sup>631</sup> for *'jig(s) rten*, གསལ་པལ་<sup>632</sup> for *gar gsas*, རྩོག་པལ་<sup>633</sup> for *dpon gsas*, འཁོར་པལ་<sup>634</sup> for *'khor bcas*, འཕྲིན་ལས་<sup>635</sup> for *'phrin las*, ལྟན་ལཱ་<sup>636</sup> for *snyan rgyud*, ཤེས་རབ་<sup>637</sup> for *shes rab*, གཤེས་བཤམ་<sup>638</sup> for *gshen rab*, གཤེས་རབ་པལ་<sup>639</sup> for *gshen rabs*, ལྷོ་པལ་<sup>640</sup> for *spros bral*, ལྷོ་ལཱ་<sup>641</sup> for *spy(e)n drangs*, གསལ་པལ་<sup>642</sup> for *gsas mkhar*, བཤམ་ལཱ་<sup>643</sup> for *bdag cag(s)*, ལག་ལཱ་<sup>644</sup> for *lan chags*, ལྷོ་ལཱ་<sup>645</sup> for *yon bdag*, གཏུག་ལཱ་<sup>646</sup> for *gtsug pud*, ཏུག་ལཱ་<sup>647</sup> for *[g]tsug pud*, ཡག་ལཱ་<sup>648</sup> for *yan chad*, བཤམ་ལཱ་<sup>649</sup> for *bar chod*, གུར་ལཱ་<sup>650</sup> for *gur khang*, བཤམ་ལཱ་<sup>651</sup> for *bar snang*, ལྷོ་ལཱ་<sup>652</sup> for *byang chub*, གེ་ལཱ་<sup>653</sup> for *ge khod* and རིན་ལཱ་<sup>654</sup> *rin chen*.

### 2.9.2. Abbreviating general popular terms

Some abbreviations are easier to read because of their usage in daily life. The following examples are from YD-A;

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628 See YD-A page; 27a.  
 629 See YD-A page; 3a, 16b, 31a and 33a.  
 630 See YD-A page; 27a.  
 631 See YD-A page; 21b-1, 21b-2 and 31a.  
 632 See YD-A page; 9b.  
 633 See YD-A page; 15a.  
 634 See YD-A page; 31a.  
 635 See YD-A page; 4b, 6b and 34a.  
 636 See YD-A page; 20a, 24b-1, 24b-2, 26a-1, 26a-2, 28a and 36a.  
 637 See YD-A page; 24b and 35a.  
 638 See YD-A page; 1b and 35a.  
 639 See YD-A page; 4b, 22a.  
 640 See YD-A page; 28b.  
 641 See YD-A page; 22a.  
 642 See YD-A page; 16a-1, 16a-2 and 16b.  
 643 See YD-A page; 13a.  
 644 See YD-A page; 22a.  
 645 See YD-A page; 25a and 25b.  
 646 See YD-A page; 35a.  
 647 See YD-A page; 35a.  
 648 See YD-A page; 4b and 16b.  
 649 See YD-A page; 14a and 26b.  
 650 See YD-A page; 34b.  
 651 See YD-A page; 11a, 17b.  
 652 See YD-A page; 27a, 31a, 31b, 33b and 35a.  
 653 See YD-A page; 9a and 30b.  
 654 See YD-A page; 3b, 4a-1, 4a-2, 29a, 29b-1, 29b-2, 31b, 32b, 33a, 33b-1, 33b-2, 34a-1, 34a-2, 34a-3, 34a-4, 34b and 35a.

འབྲེལ་<sup>655</sup> for *bkra shis*, བླ་<sup>656</sup> for *bla ma*, རྩམས་<sup>657</sup> for *[g]zhan yang*, རྩམས་<sup>658</sup> for *zhes pa'o*, འབྲེལ་<sup>659</sup> for *'bras bu*, བླ་<sup>660</sup> for *bla mar* and བཤམ་<sup>661</sup> for *pad ma*.

Some popular terms are found abbreviated twice. For example the word རྩམས་འབྲེལ་ is abbreviated first as རྩམས་, and then again abbreviated by replacing the འབྲེལ་ into nasal “m”, thus it is written as རྩམས་མེད་. This kind of abbreviation can also be read easily. Following are the examples from YD-A;

མེད་<sup>662</sup> for *thams cad*, མེད་<sup>663</sup> for *sems can*, མེད་<sup>664</sup> for *smon lam*, མེད་<sup>665</sup> for *(g)sod nam[s]*, མེད་<sup>666</sup> for *bsod nams* and མེད་<sup>667</sup> for *yab yum*.

## 2.10. Lesser known abbreviation method

Some abbreviated words are quite difficult to read unless someone is familiar with the context. These can not be read without knowing either the context or without having experience with the content. Following are the few examples from YD-A;

ཤི་<sup>668</sup> for *sri thar*, ཤི་<sup>669</sup> for *lha gshen*, ཤི་<sup>670</sup> for *ri rab(s)*, ཤི་<sup>671</sup> for *nyi shu*, ཤི་<sup>672</sup> for *stong rgyung*, ཤི་<sup>673</sup> for *[b]cu gcig gi(s)*, ཤི་<sup>674</sup> for *thod gar*, ཤི་<sup>675</sup> for *mgo(')* and ཤི་<sup>676</sup> for *yan chad*.

<sup>655</sup> See YD-A page; 26b, 28a-1, 28a-2, 28a-3, 29a, 30b, 34a and 36a.

<sup>656</sup> See YD-A page; 16b, 22b, 23b-1, 23b-2, 24b-1, 24b-2, 25a, 25b-1, 25b-2, 25b-3, 25b-4, 26a, 27b, 27a, 28b, 29a-1, 29a-2, 29a-3, 30a, 31b, 32b, 33b, 34a, 34b, 35a and 35b.

<sup>657</sup> See YD-A page; 27b, 29a, 34a and 35a.

<sup>658</sup> See YD-A page; 31a.

<sup>659</sup> See YD-A page; 5a.

<sup>660</sup> See YD-A page; 20b.

<sup>661</sup> See YD-A page; 3a, 3b and 21b.

<sup>662</sup> See YD-A page; 9a, 12a and 29b.

<sup>663</sup> See YD-A page; 4b, 5a-1, 5a-2, 5a-3, 5a-4, 5b-1, 5b-2, 6a-1, 6a-2, 6b-1, 6b-2, 7a, 23b and 24a.

<sup>664</sup> See YD-A page; 3b-1, 3b-2, 4a-1, 4a-2 and 26a.

<sup>665</sup> See YD-A page; 4b.

<sup>666</sup> See YD-A page; 30b.

<sup>667</sup> See YD-A page; 3b, 12b and 13a.

<sup>668</sup> See YD-A page; 34b.

<sup>669</sup> See YD-A page; 35b.

<sup>670</sup> See YD-A page; 22a.

<sup>671</sup> See YD-A page; 21a and 29a.

<sup>672</sup> See YD-A page; 31b.

### 2.11. Abbreviations based on Dolpo phonetic

Some typical abbreviation systems in Dolpo writings includes the system which is very far from the rule of standard orthography. They follow specific pronunciation of the Dolpo dialect (Dolpo pronounce “bo” as “o”), as the following examples from the YD-A illustrate.

ཟེལ་<sup>677</sup> for zo (')o, ཁྲོལ་<sup>678</sup> for khro (')o, ཁྲོལ་འི་<sup>679</sup> for khro 'o'i and ལྷེལ་<sup>680</sup> for spyi'or.

### 2.12. Three steps of abbreviation

According to the YD-A, we can find the abbreviation of *nam mkha'* as འཕལ་<sup>681</sup>. In this case, the word is abbreviated in three steps. In the first step of the abbreviation, the *ma* suffix letter (*rjes 'jug*) of the first part of the word *nam* and the *ma* prefix letter (*sngon 'jug*) of the second part of the word *mkha'* merge and the two parts of the word are abbreviated into one by keeping within one dot (*tsheg*), thus འཕལལ་ (*namkha'*). In the second step, the “ma” is replaced with the nasal (*nga ro*) “m” and affixed above the root letter of the first part of the word, thus formed འཕལལ་. In the third step, the suffix letter (*rjes 'jug*) “a” is removed and thus written འཕལ་ as the abbreviation of the word *nam mkha'*. Here are few examples from YD-A;

འཕལ་<sup>682</sup> for *nam mkha'*, འཕལལ་<sup>683</sup> for *nam mkha'* and འཕལལ་འི་<sup>684</sup> for *nam mkha'i*.

In conclusion, I would like to point out two major reasons for the purpose of using abbreviations in general. Firstly, most of the ritual texts in Dolpo are written diligently in the

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<sup>673</sup> See YD-A page; 21b.

<sup>674</sup> See YD-A page; 10a.

<sup>675</sup> See YD-A page; 24a.

<sup>676</sup> See YD-A page; 5a.

<sup>677</sup> See YD-A page; 16a.

<sup>678</sup> See YD-A page; 31a, 32b and 35a.

<sup>679</sup> See YD-A page 21b.

<sup>680</sup> See YD-A page; 1b.

<sup>681</sup> See YD-A page; 30b and 32b.

<sup>682</sup> See YD-A page; 30b and 32b.

<sup>683</sup> See YD-A page; 5b, 14b, 20a, 27a, 28a-1, 28a-2, 32a, 32b, 33a and 34b.

<sup>684</sup> See YD-A page; 7a, 14a, 14b, 31a and 36a.

high quality, but the majority of the doctrinal texts is written in the inferior quality compare to them. Since the ritual texts are more regularly used in Dolpo communities, they are familiar to ritual performer like priests, monks and tantric practitioners. One of the major reasons behind the use of abbreviations to large extent seems to be to reduce the cost of expensive paper and ink to be used for writing. In addition, the practice of abbreviations is also in favour of saving time.

Secondly, the implementation of abbreviations is also considered to be artistic skill of scribe (*yig mkhan*) and scholar on the one hand, and on the other hand knowing how to read an abbreviated word is also a skill and knowledge in terms of reading. In brief, the prayer book and ritual texts, which are most frequently used in daily life and are largely used for memorising, contain a large number of abbreviated terms.

## Conclusion

The present work aimed at a unique text, *the Genealogy of the Ya-ngal Family*. Its purpose was first to prepare critical edition of the text and secondly to translate it into English. There were several versions available until now, which has been used by number of scholars. However, through the work on the critical edition some misplacements of the part of the text were revealed and the proper order of the text has been established. Without this the most of the versions available would provide wrong information on the history of Ya-ngal family. By careful comparison of the extant manuscript versions also number of misleading scribal errors were discovered and eventually 1833 has been identified as the year of the composition of the text. During the work on translation strange silence about the whole branch of the Ya-ngal family was revealed, but the reasons for that remain unclear.

The critical edition and work on translation of the text served then as a basis for further discussion concerning the language and abbreviations used in the text. There is no thorough description of the Dolpo dialect and thus some brief introduction into it was offered by comparing its features with Lhasa (or Standard) Tibetan.

The theses then proceeded towards the abbreviations used in the oldest version of the *Genealogy*. Some 1290 instances of abbreviations of the text were used as a primary source for analyses of the ways the abbreviations are contracted. This has been done for the first time in the western language. The work of them resulted in several lists of abbreviation which should serve the interested people working namely with Bon manuscripts.

The future research should be directed both towards description of the Dolpo dialect and abbreviations of Tibetan manuscripts since despite the results of the present work there is still much room for improvement in both cases.

Tibetan dialects are generally very understudied topic. The situation is improving very slowly namely because the very limited number of linguist working on this topic is facing enormous number of the dialects on the Tibetan Plateau. Dolpo dialect would deserve much closer look and it is hoped that the brief overview of it in this work could be helpful for such effort.

The analyses of abbreviations presented first results based on concrete text. As it has never been done before, the ways of classifying them had to be developed. It would be appropriate to use more concrete textual materials and to enrich the database of the known existing ones.





# APPENDICES



## APPENDIX 1:

### Alphabetical list of Abbreviations used in Genealogy

I have utilized two different signs in this list, which are used by Charles Ramble on his website “Kalpa Bon.”<sup>685</sup> First sign is “plus”; “+”. It indicates that following letter is tagged under the preceding letter. For example, ཕདྲལ་ is written as *pad+ma* and རྩེལ་ as *nyi+ma*. Second sign used here is “^”. It indicates *tsa rtags*, *tsha rtags*, *dza rtags* and *za rtags*. For example, རྩེལ་ is written as *phun^od* and འོད་རེལ་ as *'od^er*. For more details about ways of abbreviating in the later case see third part of the chapter II).

<i>ayun</i>	འུརྱལ་ <i>au rgyan</i> 10a,
<i>baṃ</i>	བཎ་ <i>bam</i> 34a,
<i>barang</i>	བརྩལ་ <i>bar snang</i> 11a, 17b,
<i>barod</i>	བརྩལ་ <i>bar chod</i> 14a, 26b,
<i>bceso</i>	བཅོས་ལྟོ <i>[b]ces so</i> 28b,
<i>bdagaḍ</i>	བཅའ་རྩལ་ <i>bdag cag(s)</i> 13a,
<i>bdered ba'i</i>	བཅའ་རྩལ་བཅོམ་ <i>bde bar gshegs (b)a'i</i> 23a,
<i>bdered</i>	བཅའ་རྩལ་ <i>bder gshegs</i> 4a,

<sup>685</sup> See <http://kalpa-bon.com/> (accessed on April 30, 2017).

<i>bdusu</i>	འདུས། ( <i>b</i> ) <i>dus su</i> 4a,
<i>bdusum</i>	འདུམ། <i>dus gsum</i> 4b,
<i>bkris</i>	བཀྲིས། <i>bkra shis</i> 26b, 28a-1, 28a-2, 28a-3, 29a, 30b, 34a, 36a,
<i>blaṃ</i>	བླ། <i>bla ma</i> 16b, 22b, 23b-1, 23b-2, 24b-1, 24b-2, 25a, 25b-1, 25b-2, 25b-3, 25b-4, 26a, 27b, 27a, 28b, 29a-1, 29a-2, 29a-3, 30a, 31b, 32b, 33b, 34a, 34b, 35a, 35b,
<i>blaṃar</i>	བླ་མ། <i>bla mar</i> 20b,
<i>blaṃ'i</i>	བླ་མའི། <i>bla ma'i</i> 20a, 27b, 30a, 33b,
<i>blen</i>	བླའ། <i>bla chen</i> 27a, 28a, 29b, 33b,
<i>blobon</i>	བློབ་པ། ( <i>b</i> ) <i>lob dpon</i> 29b,
<i>bloos</i>	བློ་པ། <i>blo gros</i> 29b, 32a, 32b,
<i>bnyams</i>	བསྟོན། ( <i>b</i> ) <i>nyams</i> 24b,
<i>bom chog</i>	བོ་མཚན། <i>bom chog</i> 35a,
<i>bono</i>	བོན། <i>bon po</i> 18a,
<i>bonyid</i>	བོན་ལེ། <i>bon nyid</i> 6b, 27b, 29a, 33a,
<i>braṃ</i>	བློ། <i>bram</i> 9b, 10a,
<i>brtagso</i>	བརྟམ་པ། <i>brtags so</i> 18b,
<i>brtanas</i>	བརྟན་པ། <i>brtan nas</i> 15a,
<i>brum</i>	བློ། <i>brum</i> 9b, 12a,
<i>'brus</i>	བླ་བ། <i>'bras bu</i> 5a,
<i>bsa+damṃn</i>	བསྟོན་པ། <i>bsam g(t)an</i> 22b, 36a,
<i>bsa+taṃn</i>	བསྟོན་པ། <i>bsam gtan</i> 11b,
<i>bsam</i>	བསྟོན། <i>bsam</i> 3b, 7a, 20a, 29a, 31a-1, 31a-2, 31b, 33b,
<i>bsgom</i>	བསྟོག་པ། <i>bsgom</i> 20a,

<i>bshad</i>	བཤམ་ <i>bshags</i> 21a,
<i>bshams</i>	བཤམས་ <i>bshams</i> 28b,
<i>bshed</i>	བཤེད་ ( <i>b</i> ) <i>shegs</i> 16b-1, 16b-2,
<i>bshegso</i>	བཤེགས་པའི་ ( <i>b</i> ) <i>shegs so</i> 11b,
<i>bsnams</i>	བསྟོན་པའི་ <i>bsnams</i> 12b,
<i>bsngad</i>	བསྟན་པའི་ <i>bsngags</i> 3a,
<i>bsri^ogs</i>	བསྟོན་པའི་ ( <i>b</i> ) <i>sna tshogs</i> 20a,
<i>bsodam</i>	བསྟོན་པའི་ <i>bsod nams</i> 30b,
<i>bstanas</i>	བསྟན་པའི་ <i>bstan nas</i> 22b,
<i>bstano</i>	བསྟན་པའི་ <i>bstan no</i> 6b,
<i>bstonas</i>	བསྟན་པའི་ <i>bst(o)n nas</i> 16b,
<i>btad</i>	བཏམ་པའི་ <i>btags</i> 7b,
<i>btagso</i>	བཏམ་པའི་ <i>btags so</i> 17a,
<i>'bum</i>	འུམ་ <i>'bum</i> 3b, 4a, 4b, 5a, 6a, 7a, 8a, 11b, 22a-1, 22a-2, 22b-1, 22b-2, 24a, 26a, 27a-1, 27a-2, 27a-3, 28a, 29a-1, 29a-2, 29b, 30a-1, 30a-2, 30a-3, 30b- 1, 30b-2, 30b-3, 31a, 32b, 36a-1, 36a-2,
<i>'byams</i>	འཇམ་པའི་ <i>'byams</i> 24a,
<i>byaso</i>	བྱམ་པའི་ <i>byas so</i> 12b,
<i>byin+labs</i>	བྱིན་པའི་ <i>byin rlabs</i> 2a, 28b,
<i>byino</i>	བྱིན་པའི་ <i>byin no</i> 15b,
<i>byonas</i>	བྱོན་པའི་ <i>byon nas</i> 4b, 12a, 22b, 27a,
<i>byungab</i>	བྱུང་པའི་ <i>byang chub</i> 27a, 31a, 31b, 33b, 35a,
<i>bzhesu</i>	བཞེས་པའི་ <i>bzhes su</i> 28b,
<i>bzhesuol</i>	བཞེས་པའི་ <i>bzhes su gsol</i> 28b-1, 28b-2,

<i>bzhud</i>	བཟུ། <i>bzhugs</i> 25a-1, 25a-2, 25b, 32a, 32b-1, 32b-2, 33b, 34a,
<i>bzhugs+ho</i>	བཟུགས། <i>bzhugs soho</i> 1a,
<i>bzhugso</i>	བཟུགས། <i>bzhugs so</i> 33a,
<i>ceso</i>	ཅེས། <i>ces so</i> 32b,
<i>chad</i>	ཅན། <i>chags</i> 3a-1, 3a-2, 3a-3, 3a-4, 8a-1, 8a-2, 8a-3, 14b,
<i>cheno</i>	ཅེན། <i>chen po</i> 3b, 7b-1, 7b-2, 22a-1, 22a-2, 24b, 25b-1, 25b-2, 26a, 26b-1, 26b-2, 31a,
<i>chenor</i>	ཅེན་པོ། <i>chen por</i> 26a, 35b,
<i>chosu</i>	ཅོས། <i>chos su</i> 6b,
<i>chud</i>	ཅུ། <i>chugs</i> 26b,
<i>cigis</i>	ཅིགས། <i>cig gis</i> 23a,
<i>cuigis</i>	ཅུགས། [ <i>b</i> ]cu <i>gcig gi(s)</i> 21b,
<i>dagis</i>	ཅིགས། <i>dag gi(s)</i> 35a,
<i>dalyor</i>	དལོ། <i>dal 'byor</i> 28b,
<i>dam</i>	དམ། <i>dam</i> 6a, 23b, 26a, 28a, 29a, 31a,
<i>'daso</i>	དམ་སྐྱེ། <i>'das so</i> 5a, 6a, 26a,
<i>dbal+dan</i>	དབུལ་དང་། <i>d(b)al ldan</i> 32a, 32b,
<i>dbangen</i>	དབང་ཅེན། <i>dbang chen</i> 31a,
<i>dbango</i>	དབང་པོ། <i>dbang po</i> 7b, 8a, 21b,
<i>dbyingsu</i>	དབྱིངས། <i>dbyings su</i> 6b, 27b, 29a, 33a, 34b, 35b,
<i>dglengo</i>	དབྱེ། <i>dge slong</i> 22b,
<i>dkaragis</i>	དཀར་གསེང་། <i>dkar nag gis</i> 22a,
<i>dkamṅo</i>	དཀར་མོ། <i>dkar mo</i> 14b,
<i>dkaro</i>	དཀར་པོ། <i>dkar po</i> 7a,

<i>dkyilor</i>	ཁྱིལ་ལ། <i>dkyil</i> 'khor 28b,
<i>dngosrub</i>	དྲུག་ལ། <i>dngos grub</i> 22b, 25b, 28b,
<i>dngosu</i>	དྲུ། <i>dngos su</i> 15b, 30a,
'doon	དོད་ལ། 'dod yon 28b,
<i>dponasas</i>	དཔོན་གསལ། <i>dpon gsas</i> 15a,
<i>draḍ</i>	དྲ། <i>drags</i> 21a, 21b-1, 21b-2, 36a,
<i>drangong</i>	དྲུ། <i>drang srong</i> 27a,
<i>drugi</i>	དྲུ་གི། <i>drug gi</i> 22b,
<i>dug+ngal</i>	དུག་ལ། [s]dug bsngal 2a,
<i>durod</i>	དུ་ལ། <i>dur khrod</i> 21b,
'duso	དུ་ས། 'dus so 34b,
<i>dusu</i>	དུ་ས། <i>dus su</i> 4b, 5a-1, 5a-2, 5b, 6a, 21b,
<i>dusum</i>	དུ་ས། (b)dus gsum 23a,
<i>dud<sup>^</sup>i</i>	དུ་ལ། [b]dud rtsi 28b,
<i>dwad</i>	དྲ། <i>dwags</i> 35b,
<i>dyaḷmo</i>	དྲལྱོ། <i>rgyal mo</i> 7a,
<i>dyaḷm<sup>^</sup>an</i>	དྲལྱོ་ག། <i>rgyal mtshan</i> 24b, 26b, 33a-1, 33a-2, 33b, 34b, 36a,
<i>dyaḷ<sup>^</sup>an</i>	དྲལྱོ་ག། <i>rgyal mtshan</i> 28a-1, 28a-2, 28a-3, 28a-4, 29a-1, 29a-2, 29a-3, 29a-4, 29b-1, 29b-2, 30b-1, 30b-2, 30b-3, 30b-4, 31a, 31b, 34a-1, 34a-2, 34b-1, 34b-2, 35a-1, 35a-2, 35a-3,
<i>dyaso</i>	དྲལ། <i>rgyas so</i> 5a,
<i>dyom<sup>^</sup></i>	དྲལ། <i>rgya mtsho</i> 2a,
'dzam	དམ། 'dzam 7a, 8a,
'dzam+lim	དམ་གྱི། 'dzam gli(m) 12a,

<i>'dzam+ling</i>	འཇམ་གླིང་། <i>'dzam gling</i> 8b, 9b,
<i>'dzoms</i>	འཇམ་པ། <i>'dzoms</i> 34b,
<i>g.yagis</i>	གཡག་གིས། <i>g.yag gis</i> 30a,
<i>g.yod</i>	གཡོད། <i>g.yogs</i> 17b, 20b,
<i>g.yrung</i>	གཡུང་རྩུང་། <i>g.yung drung</i> 3a, 9b, 14b, 16b, 17a, 18a, 21a, 24a, 30a, 31b, 32a-1, 32a-2, 32b, 33a-1, 33a-2, 33a-3, 33a-4, 33b-1, 33b-2, 34a-1, 34a-2, 35a-1, 35a-2, 35b-1,
<i>g'a</i>	ག་། <i>'ga'</i> 21a, 24b,
<i>gabsu</i>	གཐུ། <i>gabs su</i> 23a,
<i>'gagamēd</i>	འགམེད། <i>'gag med</i> 5b,
<i>garasas</i>	གར་སྐལ། <i>gar gsas</i> 9b,
<i>geod</i>	ཀེ་ཁོད། <i>ge khod</i> 9a, 30b,
<i>gnam</i>	གནམ། <i>gnam</i> 9b, 11a-1, 11a-2, 11b, 13b-1, 13b-2, 16a, 16b, 17a, 31a-1, 31a-2,
<i>gnyam</i>	གནམ། <i>gnyam</i> 12a,
<i>gnyiso</i>	གནམ་ཤེ། <i>gnyis so</i> 2b, 24a,
<i>g'o</i>	འཇོ། <i>(')go</i> 22b,
<i>g'o'</i>	འཇོ་ཀ། <i>(')go(')</i> 24a,
<i>'gono</i>	འགན་པོ། <i>(')gon po</i> 24b, 35a,
<i>gr+la</i>	གྲ། <i>[s]gra bla</i> 9a-1, 9a-2,
<i>grāḍ</i>	གྲ། <i>grags</i> 26a, 36a,
<i>grolo</i>	གྲོ་ལོ། <i>grol lo</i> 8a,
<i>'groom</i>	འགྲོ་ནང་། <i>'gro don</i> 6b, 30a, 34b,
<i>'groom</i>	འགྲོ་མགོན། <i>'gro mgon</i> 27a, 27b,



<i>grubo</i>	ཀྲོབ། <i>grub bo</i> 24a,
<i>gsalo</i>	གཤལ། <i>gsal lo</i> 27b, 29a,
<i>gsasar</i>	གསམས། <i>gsas mkhar</i> 16a-1, 16a-2, 16b,
<i>gshad</i>	གཤམ། <i>gshags</i> 31a,
<i>gshed</i>	གཤེ། <i>gshags</i> 7a, 14b, 20a,
<i>gshegso</i>	གཤེགས། <i>gshags so</i> 34b,
<i>gshenab</i>	གཤེན་རབ། <i>gshen rab</i> 1b, 35a,
<i>gshenarabas</i>	གཤེན་རབས། <i>gshen rabs</i> 4b, 22a,
<i>gsodaṃ</i>	གསོ། ( <i>g</i> ) <i>sod nam[s]</i> 4b,
<i>gsum</i>	གསུ། <i>gsum</i> 3b, 4b-1, 4b-2, 5a, 5b-1, 5b-2, 6a, 6b-1, 6b-2, 7b-1, 7b-2, 8b, 10a, 10b, 11b, 12a, 14b, 15a-1, 15a-2, 18a, 21a-1, 21a-2, 22b, 23a, 24a-1, 24a-2, 24a-3, 27a, 27b, 30b, 31b-1, 31b-2, 35b-1, 35b-2, 36a,
<i>gsumo</i>	གསུམ། <i>gsum mo</i> 24a,
<i>gsungso</i>	གསུངས། <i>gsungs so</i> 6b, 14b, 20b, 21a, 22a, 23b, 26b, 27b, 28a, 29b,
<i>gtam</i>	གཏམ། ( <i>b</i> )[ <i>l</i> ] <i>tam[s]</i> 22b,
<i>gtibas'i</i>	གཏིབ་པའི། <i>gtibs pa'i</i> 14b,
<i>gtsugd</i>	གཏུགས། <i>gtsug pud</i> 35a,
<i>gtsugi</i>	གཏུགསི། <i>gtsug gi</i> 10a,
<i>gum</i>	གུ། <i>gum</i> 17a,
<i>gums</i>	གུམ། <i>gums</i> 19b,
<i>gurang</i>	གུར། <i>gur khang</i> 34b,
<i>gyeso</i>	གཤེ། <i>gyes so</i> 26a,
<i>'gyod</i>	ཀྲེ། ( <i>'</i> ) <i>gyogs</i> 21a,
<i>gyuro</i>	གུར། <i>gyur ro</i> 20b,

<i>gzero</i>	གཟེར། ( <i>g</i> )zer ro 18b, 19a,
<i>gzid</i>	གཟི། <i>gzigs</i> 14b, 36a,
<i>gzigis</i>	གཟིགས། <i>gzig gi(s)</i> 27a,
<i>gzud</i>	གཟུ། <i>gzugs</i> 7a-1, 7a-2, 7b,
<i>ja'odang</i>	ཇའོང། [ <i>'ja</i> ' 'od dang 33a,
<i>'jid</i>	ཇི། <i>'jigs</i> 5a,
<i>'jiden</i>	ཇིགས། <i>'jig(s) rten</i> 21b-1, 21b-2, 31a,
<i>j'on</i>	ཇོ། [ <i>'ja</i> '] <i>tshon</i> 34b,
<i>kham̄s</i>	ཅམ། <i>khams</i> 7b-1, 7b-2, 7b-3, 9a, 11b, 14a, 17a, 20b-1, 20b-2, 21b, 35a,
<i>kham̄su</i>	ཅམ་སུ། <i>khams su</i> 14b, 19b, 20b,
<i>kham̄sum</i>	ཅམ་སུམ། <i>khams gsum</i> 2b,
<i>'khoras</i>	ཇའོས། <i>'khor bcas</i> 31a,
<i>'khoro</i>	ཇའོ། <i>'khor lo</i> 3b, 9b-1, 9b-2,
<i>khragis</i>	ཅལི། <i>khrag gi(s)</i> 18b,
<i>khram̄</i>	ཅམ། <i>khram</i> 9a,
<i>khridang</i>	ཅལིང། <i>khrid dang</i> 34a,
<i>khrom̄</i>	ཅམ། <i>khrom</i> 8a, 10a,
<i>khro'o</i>	ཅལོ། <i>khro ('o)</i> 31a, 32b, 35a,
<i>khro'oi</i>	ཅལོའི། <i>khro bo'i</i> 21b,
<i>khrunḡso</i>	ཅལོ་སྐྱེ། ( <i>'</i> ) <i>khrunḡs so</i> 31b,
<i>'khrunḡso</i>	ཇལོ་སྐྱེ། <i>'khrunḡs so</i> 21a, 33a,
<i>khyadar</i>	ཅལ་པ། <i>khyad par</i> 28a, 30a, 34a,
<i>krongso</i>	ཅལོ་སྐྱེ། [ <i>d</i> ] <i>krongso</i> 17b,
<i>kun+zang</i>	ཅུ་བྱུང། <i>kun bzang</i> 5a, 27a, 31a, 33a,

<i>kunas</i>	ཀུན་ལྔ་ <i>kun nas</i> 34b,
<i>lad</i>	ལད་ <i>lags</i> 34b,
<i>lam</i>	ལམ་ <i>lam</i> 18b, 26b,
<i>lanad</i>	ལག་ལྔ་ <i>lan chags</i> 22a,
<i>lasod</i>	ལས་ལྔ་ <i>las sog</i> s 31a, 32b, 33a, 34a, 35a-1, 35a-2, 35a-3,
<i>lcaḍ</i>	ལམ་ལྔ་ <i>lcags</i> 32b,
<i>lcam</i>	ལམ་ལྔ་ <i>lcam</i> 7a, 9a, 10b, 11a, 12a, 18a, 20a, 26b, 27a, 31a, 33b, 35a, 35b,
<i>leḍ</i>	ལེག་ <i>legs</i> 19b, 29b, 33b,
<i>legso</i>	ལེག་སོ་ <i>legs so</i> 16b, 17a, 21a, 24a, 24b, 32a, 35b,
<i>lham</i>	ལྷོ་ <i>lham</i> 31a,
<i>lhamo</i>	ལྷོ་མ་ <i>lha mo</i> 7b, 8a, 9b,
<i>lhange</i>	ལྷོ་ལྷོ་ <i>lhange nge</i> 34a,
<i>lhen</i>	ལྷོ་གཤེན་ <i>lha gshen</i> 35b,
<i>lhre'i</i>	ལྷོ་རྩེ་གི་ <i>lha 'dre'i</i> 22a,
<i>lhrunb</i>	ལྷོ་ཀུན་བལ་ <i>lhun grub</i> 34a,
<i>ltam</i>	ལྷོ་ [b]ltam[s] 11a,
<i>luḍ</i>	ལུད་ <i>lugs</i> 10b, 25b, 26a, 36a,
<i>lugsu</i>	ལུད་སུ་ <i>lugs su</i> 10b,
<i>lungsu</i>	ལུད་སུ་ <i>lungs su</i> 16a,
<i>lyongod</i>	ལྷོ་གྲོ་ <i>longs spyod</i> 28b,
<i>mchoden</i>	ལམ་ལྔ་ལྷོ་ <i>mchod rten</i> 27a,
<i>mchogo</i>	ལམ་ལྔ་ལྷོ་ <i>mchog go</i> 25b, 33a-1, 33a-2,
<i>mchogsum</i>	ལམ་ལྔ་ལྷོ་ <i>mchog gsum</i> 1b,
<i>me+long</i>	ལྷོ་ <i>me long</i> 17b,

<i>me+tog</i>	<b>ལྷོག།</b> <i>me tog</i> 3b, 4a, 5a, 9b,
<i>me+togis</i>	<b>ལྷོགཔ།</b> <i>me tog gis</i> 28b,
<i>mi+yur</i>	<b>ལྷུད།</b> <i>mi 'gyur</i> 31a, 35a,
<i>mkhano</i>	<b>ལམཏེ།</b> <i>mkhan po</i> 32b,
<i>mkhasrub</i>	<b>ལམཏུབ།</b> <i>mkhas grub</i> 24b,
<i>mkhrano</i>	<b>ལམཏེ།</b> <i>mkh(r)an po</i> 30a,
<i>mkhro'</i>	<b>ལམཏེ།</b> <i>mkha' 'gro</i> 20a, 20b-1, 20b-2, 20b-3, 21a, 26a, 30b, 34b,
<i>mkhro'i</i>	<b>ལམཏེ།</b> <i>mkha' 'gro'i</i> 32b,
<i>mnyams</i>	<b>ལམྱཔ།</b> <i>mnyam(s)</i> 15a, 15b,
<i>mothimso</i>	<b>ལམཛེལཔ།</b> <i>mothims so</i> 33b,
<i>mthunmongas</i>	<b>ལམཛུའྲེཔ།</b> <i>mthun mong(s)</i> 34b,
<i>mtsha+dan</i>	<b>ལམཛྱཏེ།</b> <i>mtshan Idan</i> 4a,
<i>mugi</i>	<b>ལམཇེ།</b> <i>mug gi</i> 17a,
<i>myangan</i>	<b>ལམཇེ།</b> <i>mya(ng) ngan</i> 5a-1, 5a-2, 5b-1, 5b-2, 5b-3, 6a, 26a,
<i>nagi</i>	<b>ལམཇེ།</b> <i>nag gi</i> 8b,
<i>nagis</i>	<b>ལམཇེཔ།</b> <i>nag gis</i> 24a, 33a,
<i>nam</i>	<b>ལམཇེ།</b> <i>nam</i> 2b, 3a, 7a, 12b, 13a-1, 13a-2, 15b, 18a, 33b,
<i>namkha</i>	<b>ལམཇེ།</b> <i>nam mkha'</i> 30b, 32b,
<i>namkha'</i>	<b>ལམཇེ།</b> <i>nam mkha'</i> 5b, 14b, 20a, 27a, 28a-1, 28a-2, 32a, 32b, 33a, 34b,
<i>namkha'i</i>	<b>ལམཇེ།</b> <i>nam mkha'i</i> 7a, 14a, 14b, 31a, 36a,
<i>ngams</i>	<b>ལམཇེ།</b> <i>ngams</i> 17b,
<i>ngeso</i>	<b>ལམཇེ།</b> <i>nges so</i> 30a,
<i>nom</i>	<b>ལམཇེ།</b> <i>nom</i> 11a,
<i>nyams</i>	<b>ལམཇེ།</b> <i>nyams</i> 22b, 23a, 24b, 26b, 31a, 32a, 32b,

<i>nyedang</i>	མེདང་། [s]ny(e)d dang 35a-1, 35a-2,
<i>nyi+ma</i>	མེད་མ་ nyi ma 33a, 36a,
<i>nyiu</i>	མེད་ཤུ་ nyi shu 21a, 29a,
<i>nyyan</i>	མེད་ཀླུ་ gnyan 11a,
<i>'od^er</i>	འོད་ཟེར་ 'od zer 31a, 34a, 34b, 35a,
<i>'ogis</i>	འོག་གིས་ 'og gis 21a,
<i>pad+ma</i>	པད་མ་ pad ma 3a, 3b, 21b,
<i>phangsu</i>	པམ་གྲུ་ phangs su 17b,
<i>'phebso</i>	འཕེབ་སོ་ (')phebs so 25a,
<i>'phrinas</i>	འཕྲིན་ལས་ 'phrin las 4b, 6b, 34a,
<i>'phrong</i>	འཕྲུང་ (')pho brang 19a, 36a,
<i>phungo</i>	ཕུང་པོ་ phung po 20b, 23a, 27b,
<i>phun^od</i>	ཕུན་མོང་ phun tshogs 31a, 34a,
<i>phyagalo</i>	ཕྱུག་ལོ་ phyag 'tshal lo 22a, 22b,
<i>phyedang</i>	ཕྱེད་ངང་ phyed dang 22b,
<i>phyinas</i>	ཕྱིན་ལས་ phyin nas 31a, 33a,
<i>phyogsu</i>	ཕྱུག་གྲུ་ phyogs su 22a, 23b,
<i>ral+ri</i>	རལ་གྲི་ ral gri 17b,
<i>ram</i>	རམ་ ram 33a,
<i>rdore</i>	ར་ཏེ་ rdo rje 22b,
<i>rdzod</i>	ར་ཇོ་ rdzogs 2b, 20b, 26b, 28b, 32b, 36a,
<i>rdzoden</i>	ར་ཇོ་གཤམ་ rdzogs chen 28a,
<i>rdzrul</i>	ར་ཇུ་ rdzu 'phrul 8a-1, 8a-2, 8b-1, 8b-2, 11b-1, 11b-2, 14a, 16a, 27a, 28a, 34a,

<i>rgod</i>	རྒྱལ། <i>dgod</i> 2a,
<i>rgon</i>	རྒྱལ། <i>dgon</i> 18a-1, 18a-2, 25b, 29a, 35a,
<i>rgons</i>	རྒྱལ་གསལ། <i>dgon gnas</i> 35a,
<i>rgyalo</i>	རྒྱལ་པོ། <i>rgyal po</i> 4a, 4b, 8b, 9b, 12a, 16b-1, 16b-2, 17a, 20b, 21b, 23b-1, 23b-2, 26b, 30a, 32a-1, 32a-2, 33a,
<i>rgyudo</i>	རྒྱལ་དོ། <i>rgyud do</i> 26a-1, 26-2,
<i>ribs</i>	རིལ། <i>ri rab(s)</i> 22a,
<i>riḍ</i>	རི། <i>rigs</i> 9b-1, 9b-2, 9b-3, 9b-4, 10a-1, 10a-2, 32b,
<i>rig^in</i>	རིག་འཛིན། <i>rig 'dzin</i> 23a, 26a-1, 26a-2, 27a, 29b, 31a-1, 31a-2, 31a-3, 31b, 33b-1, 33b-2, 34a, 36a,
<i>rigsu</i>	རིག་སུ། <i>rigs su</i> 4a, 26a,
<i>rin^in</i>	རིག་འཛིན་འཛིན། <i>ri(n) 'dzin</i> 29b,
<i>rine</i>	རིག་འཛིན་ཅན། <i>rin chen</i> 3b, 4a-1, 4a-2, 29a, 29b-1, 29b-2, 31b, 32b, 33a, 33b-1, 33b-2, 34a-1, 34a-2, 34a-3, 34a-4, 34b, 35a,
<i>ringsu</i>	རིག་སུ། <i>rings su</i> 27a,
<i>rin'o'i</i>	རིག་པོ་ཅེ། <i>rin po che(')</i> 17a, 22b,
<i>ris+rug</i>	རིས་འཇུག། <i>ris drug</i> 7a,
<i>rkon</i>	རྩོད། <i>dkon</i> 1b,
<i>rmod</i>	རྩོད། <i>dmod</i> 23b,
<i>rnal+yor</i>	རྩོད་པོ། <i>rnal 'byor</i> 28b-1, 28b-2, 28b-3,
<i>rnaṃar</i>	རྩོད་པ། <i>rnam par</i> 33a,
<i>rnaṃs</i>	རྩོད་པ། <i>rnam(s)</i> 3b, 4a, 23a, 27a, 29a, 31a, 31b, 33a, 34a-1, 34a-2, 34a-3, 34a-4, 34b-1, 34b-2, 35a, 35b-1, 35b-2, 35b-3, 36a,

<i>rnamṣ</i>	རྣམས་ <i>rnams</i> 3a, 4b, 6b, 8a-1, 8a-2, 9a, 15a-1, 15a-2, 16b-1, 16b-2, 17a-1, 17a-2, 19a, 19b, 20b-1, 20b-2, 20b-3, 20b-4, 23a-1, 23a-2, 23b, 24a, 24b, 26a, 26b-1, 26b-2, 27b-1, 27b-2, 28a-1, 28a-2, 29b-1, 29b-2, 30a-1, 30a-2, 30b-1, 30b-2, 31a, 31b, 33b, 34a, 35b, 36a-1, 36a-2, 36a-3,
<i>rnamṣar</i>	རྣམས་པ་ <i>rnam(s) par</i> 28b, 33b,
<i>rnamṣsum</i>	རྣམས་ཀྱི་ <i>rnam(s) gsum</i> 35a,
<i>rnamṣu</i>	རྣམས་སུ་ <i>rnams su</i> 7b,
<i>rtad</i>	རྟམ་ <i>rtags</i> 20b, 25b, 26a, 26b, 27b, 28a, 29a-1, 29a-2, 31a, 32a, 32b, 34b,
<i>rtago</i>	རྟམ་པོ་ <i>rtags so</i> 26b,
<i>rtoḍ</i>	རྟོཅ་ <i>rtogs</i> 27a, 36a, 24b,
<i>rtsang</i>	རྟམ་ལ་ <i>gtsang</i> 19b-1, 19b-2,
<i>rtsigsu</i>	རྟིག་སུ་ <i>rtsigs su</i> 15b,
<i>rtsugd</i>	རྟུག་ལ་ <i>gtsug pud</i> 5b,
<i>rtsugi</i>	རྟུག་གི་ <i>gtsug gi</i> 35a,
<i>rtsugo</i>	རྟུག་གོ་ <i>gtsug go</i> 31b,
<i>rum</i>	རུ་ <i>rum</i> 19a,
<i>sadyas</i>	སྤྱད་པ་ <i>sangs rgyas</i> 1b, 2b, 3a, 3b, 4a-1, 4a-2, 4a-3, 4a-4, 5a-1, 5a-2, 5b-1, 5b-2, 5b-3, 6a-1, 6a-2, 6a-3, 6b-1, 6b-2, 6b-3, 6b-4, 10b, 18a, 26b,
<i>sadyaso</i>	སྤྱད་པོ་ <i>sangs rgyas so</i> 5a-1, 5a-2, 5b, 6a,
<i>sale</i>	སལ་ <i>sale</i> 3a, 16b, 31a, 33a,
<i>sbrulo'i</i>	སྦྱུལ་ལོ་ <i>sbrul lo'i</i> 35b,
<i>seman</i>	སེམ་པ་ <i>sems can</i> 4b, 5a-1, 5a-2, 5a-3, 5a-4, 5b-1, 5b-2, 6a-1, 6a-2, 6b-1, 6b-2, 7a, 23b, 24a,
<i>sems</i>	སེམ་པ་ <i>sems</i> 5b, 10b, 22b, 26a, 27a, 27b, 31a, 31b, 33b, 34a, 35a,

<i>sgom</i>	གོམ་ <i>sgom</i> 24b, 25a-1, 25a-2, 25b-1, 25b-2, 25b-3, 26a, 28b, 33b-1, 33b-2, 36a,
<i>sgragso</i>	ཤྱེག་པལ། ( <i>s</i> ) <i>grags so</i> 24a,
<i>sgragso</i>	ཤྱེག་པལ། <i>sgrags so</i> 25b,
<i>sham</i>	ཤམ་ <i>sham</i> 19a,
<i>shesab</i>	ཤེས་རབ། <i>shes rab</i> 24b, 35a,
<i>shud</i>	ཤུད། <i>shugs</i> 28b, 32a,
<i>shyegs</i>	ཤྱེག་པལ། <i>gshegs</i> 13b, 22b, 27b,
<i>shyegso</i>	ཤྱེག་པལ། <i>gshegs so</i> 18a,
<i>shyen</i>	ཤྱེག་ཤེན། <i>gshen</i> 16a, 16b-1, 16b-2, 20b-1, 20b-2, 21a, 23a, 23b,
<i>skam</i>	སྐྱམ་ <i>skam</i> 25b,
<i>skyabso</i>	སྐྱམ་པལ། <i>skyabs so</i> 30a,
<i>skyeso</i>	སྐྱེད་པལ། <i>skyes so</i> 18b-1, 18b-2,
<i>skyesu</i>	སྐྱེད་པལ། <i>skyes su</i> 18b,
<i>skyuro</i>	སྐྱེད་ཤུར། <i>skyur ro</i> 17b,
<i>slabsum</i>	སྤྱོད་པལ། [ <i>b</i> ] <i>slab gsum</i> 28b, 33a, 33b,
<i>slobon</i>	སྤྱོད་པལ། <i>slob dpon</i> 30a-1, 30a-2, 32a,
<i>sloos</i>	སྤྱོད་པལ། ( <i>s</i> ) <i>lo gros</i> 30a,
<i>smonam</i>	སྤྱོད་པལ། <i>smon lam</i> 3b-1, 3b-2, 4a-1, 4a-2, 26a,
<i>snam</i>	སྤྱོད་པལ། ( <i>g</i> ) <i>nam</i> 6a,
<i>snam.s</i>	སྤྱོད་པལ། ( <i>s</i> ) <i>nyam(s)</i> 18a,
<i>snam.s</i>	སྤྱོད་པལ། [ <i>b</i> ] <i>snams</i> 13a-1, 13a-2, 13a-3, 17a, 17b, 28a,
<i>snangid</i>	སྤྱོད་པལ། <i>snang srid</i> 22a,
<i>snango</i>	སྤྱོད་པལ། <i>snang ngo</i> 32b,



<i>sngad</i>	སྒྲམ sngags 29a-1, 29a-2, 29a-3, 29a-4,
<i>sn^od</i>	སྒྲམ sna tshogs 32a,
<i>sn^ogs</i>	སྒྲམ sna tshogs 20a-1, 20a-2, 20b,
<i>snuv'i</i>	སྒྲམ snub pa'i 17b,
<i>snyanad</i>	སྒྲམ snyan rgyud 20a, 24b-1, 24b-2, 26a-1, 26a-2, 28a, 36a,
<i>snyems</i>	སྒྲམ [b]snyems 25b, 27b,
<i>snyems</i>	སྒྲམ snyems 24a, 30b,
<i>snyenrub</i>	སྒྲམ [b]snyen sgrub 33a-1, 33a-2,
<i>snyingo</i>	སྒྲམ snying po 24a,
<i>snyingo</i>	སྒྲམ snying po 32a, 33a,
<i>snyino</i>	སྒྲམ snyin[g] po 31b,
<i>sod</i>	སྒྲམ sogs 20a, 29a,
<i>spelo</i>	སྒྲམ spel lo 35a,
<i>sprosal</i>	སྒྲམ spros bral 28b,
<i>sprud</i>	སྒྲམ sprugs 31b,
<i>spyanangso</i>	སྒྲམ spyan drangs so 29a,
<i>spyenangas</i>	སྒྲམ spy(e)n drangs 22a,
<i>spyenangso</i>	སྒྲམ spy(e)n drangs so 21a,
<i>spyi'or</i>	སྒྲམ spyi'or 1b,
<i>sred</i>	སྒྲམ sregs 27b,
<i>srgad</i>	སྒྲམ (s)grags 24b, 34b,
<i>srino</i>	སྒྲམ srin po 30b, 31a,
<i>srir</i>	སྒྲམ sri thar 34b,
<i>st^in</i>	སྒྲམ [b]stan 'dzin 34b,

<i>stod</i>	ཏོད། ( <i>r</i> )togs 34b,
<i>stonas</i>	སོན་ལ། <i>ston nas</i> 26a,
<i>stongid</i>	སོང་ལྷོ། <i>stong nyid</i> 27b,
<i>stoung</i>	སོང་ལྷུ། <i>stong rgyung</i> 31b,
<i>sum</i>	སྤུ། <i>sum</i> 6a-1, 6a-2, 6a-3, 6b, 11a, 11b, 12a, 17b, 22b, 27b,
<i>syas</i>	སྤལ། <i>gsas</i> 18a,
<i>syel</i>	སྤལ། ( <i>g</i> )sel 22b-1, 22b-2,
<i>syer</i>	སྤལ། <i>gser</i> 12b,
<i>thabsu</i>	ཐོབ་སུ། <i>thabs su</i> 15a,
<i>tham̄ad</i>	ཐོལ། <i>thams cad</i> 9a, 12a, 29b,
<i>therang</i>	ཐོར་ལ། <i>the(r) rang</i> 17a,
<i>thimo</i>	ཐོལ་མོ། <i>thim mo</i> 29a, 33a,
<i>thob'i</i>	ཐོབ་པའི། <i>thob pa'i</i> 20b, 32b,
<i>thod</i>	ཐོད། <i>thogs</i> 7b-1, 7b-2,
<i>thodar</i>	ཐོད་ཀར། <i>thod gar</i> 10a,
<i>thogis</i>	ཐོག་ལ། <i>thog gis</i> 26b,
<i>thogso</i>	ཐོག་སོ། <i>thogs so</i> 23b,
<i>thud</i>	ཐུད། <i>thugs</i> 11b, 7a, 18a, 30b, 31b, 32b, 33a, 33b, 34a, 34b, 35a,
<i>thugis</i>	ཐུག་ལ། <i>thugs kyis</i> 8b,
<i>thum̄ongas</i>	ཐུག་མོང་ལ། <i>thun mong(s)</i> 32a,
<i>thyar</i>	ཐུར་ལ། <i>thugs dkar</i> 9a,
<i>thyas</i>	ཐུལ། <i>thugs</i> 6b, 9b, 15b,
<i>thyes</i>	ཐུལ། <i>thugs rje</i> 1b
<i>tigis</i>	ཐིག་གི། <i>tig gi(s)</i> 12b, 13a,

<i>ting^in</i>	རྟིང་འོ་ <i>ting 'dzin</i> 20a,
<i>tsam</i>	ཚམ་ <i>tsam</i> 2a, 5a, 6a, 6b, 10a, 12a, 12b, 13a, 18a, 18b-1, 18b-2, 18b-3, 30b, 34b-1, 34b-2,
<i>tshagsu</i>	ཚག་ཕུ་ <i>tshags su</i> 32a,
<i>tshamsu</i>	ཚལ་ཕུ་ [ <i>m</i> ] <i>tshams su</i> 36a,
<i>tshe+dang</i>	ཚེ་དང་ <i>tshe dbang</i> 31a, 31b, 36a,
<i>tshigsum</i>	ཚིག་གུམ་ <i>tshig gsum</i> 15b,
<i>tshoḍ</i>	ཚོ་ <i>tshogs</i> 8a, 31a, 36a,
<i>tshogsu</i>	ཚོག་ཕུ་ <i>tshogs su</i> 20a,
<i>tshom̄s</i>	ཚོམ་ <i>tshom(s)</i> 35b,
<i>tshrulim</i>	ཚུལ་ཀྲིམ་ <i>tshul khirms</i> 30b, 33b-1, 33b-2, 33b-3, 34a-1, 34a-2,
<i>tshuḍ</i>	ཚུ་ <i>tshugs</i> 23b,
<i>tsugd</i>	ཚུག་པུ་ [ <i>g</i> ] <i>tsug pud</i> 35a,
<i>ya+nad</i>	ཡམ་འད་ <i>yan chad</i> 5a,
<i>yam</i>	ཡམ་ <i>yam</i> 19b,
<i>yanad</i>	ཡམ་འད་ <i>yan chad</i> 4b, 16b,
<i>yangal</i>	ཡམ་ངལ་ <i>yang ngal</i> 1a, 14b, 21b, 23a, 23b-1, 23b-2, 23b-3, 24a-1, 24a-2, 14a-3, 25b-1, 25b-2, 26a, 26b-1, 26b-2, 29a-1, 29a-2, 29a-3, 29b-1, 29b-2, 31b, 32a,
<i>yees</i>	ཡེ་ཤེ་ <i>ye shes</i> 8b, 16b, 20b, 23a, 26a, 27a, 35a,
<i>yidam</i>	ཡི་དམ་ <i>yi(d) dam</i> 22b-1, 22b-2, 28b, 30a, 30b-1, 30b-2, 32b, 33a, 34a-1, 34a-2,
<i>yige</i>	ཡི་གེ་ <i>yi(g) ge</i> 31b, 26a,
<i>yige'i</i>	ཡི་གེ་གི་ <i>yi(g) ge'i</i> 6a, 36a,

<i>yiger</i>	ཡིགས། <i>yi(g) ger</i> 36a,
<i>yinaṃ</i>	ཡིན། <i>yin nam</i> 22a,
<i>yino</i>	ཡིན། <i>yin no</i> 11a, 11b, 29a, 31a, 31b, 32b, 34a, 35b,
<i>yo+tan</i>	ཡོན། <i>yon tan</i> 2a, 22b, 36a,
<i>yode</i>	ཡོད། <i>yod de</i> 30b,
<i>yonag</i>	ཡོན་གས། <i>yon bdag</i> 25a, 25b,
<i>yum</i>	ཡུམ། <i>yum</i> 4a, 4b, 7a, 7b, 10b, 11b, 12a, 20a, 22b, 23b, 24a, 26b-1, 26b-2, 27b, 29b, 34b, 35a,
<i>yumab</i>	ཡུམ་ཇ། <i>yab yum</i> 3b, 12b, 13a,
<i>yumən</i>	ཡུམ་ཅན། <i>yum chen</i> 8b,
<i>zam</i>	ཟ། <i>zam</i> 17b, 23a,
<i>zhagsum</i>	ཟག་ཡུམ། <i>zhag gsum</i> 12b,
<i>zhanang</i>	ཟན། <i>[g]zhan yang</i> 27b, 29a, 34a, 35a,
<i>zha'od</i>	ཟན། <i>[g]zha' 'od</i> 20b,
<i>zhengso</i>	ཟེངས། <i>[b]zhengs so</i> 31a, 35a,
<i>zhes'o</i>	ཟེམ་པ། <i>zhes pa'o</i> 31a,
<i>zhibso</i>	ཟིབས། <i>zhib(s) so</i> 13b,
<i>zhigis</i>	ཟིག་གིས། <i>zhig gis</i> 18a,
<i>zi+jadi</i>	ཟི། <i>[g]zi brjid</i> 36a,
<i>zo'o</i>	ཟོ། <i>zo ('o)</i> 16a,
ཀ།	<i>gcig/cig/zhig/shig</i> 1b, 2a, 5a-1, 5a-2, 5a-3, 5b-1, 5b-2, 6a, 9b, 10b-1, 10b-2, 11a, 12a, 12b, 13a-1, 13a-2, 13a-3, 14a-1, 14a-2, 14a-3, 14a-4, 14a-5, 18a, 18b-1, 18b-2, 18b-3, 18b-4, 18b-5, 18b-6, 19a, 19b, 20b-1, 20b-2, 25a, 25b,

26a, 26b, 27b-1, 27b-2, 27b-3, 27b-4, 29a, 31a, 31b-1, 31b-2, 33a, 34b,  
35a, 36a,

ལྔ། *gnyis/nyis* 4b, 8a-1, 8a-2, 9b, 10b, 15a, 17a, 20a, 21b, 22b, 23a, 24b-1, 24b-  
2, 25a, 26a, 26b-1, 26b-2, 26b-3, 28a, 30a-1, 30a-2, 30b, 31a-1, 31b-2, 31b-  
1, 31b-2, 32a, 34a, 34b, 35a-1, 35a-2,

ལྔ། ལྔ། *gnyis kyis* 21a,

ལྔ། *gsum/sum* 1b, 6b-1, 6b-2, 7a, 8a, 8b, 9a-1, 9a-2, 9b, 10a-1, 10a-2, 10a-3,  
10a-4, 10a-5, 11a, 11b-1, 11b-2, 11b-3, 13a, 15a, 15b-1, 15b-2, 18a, 22b,  
24b, 26b, 27b, 28a-1, 28a-2, 28b, 30a, 31a, 32a, 32b-1, 32b-2 32b-3, 33a,  
33b, 34a, 34b-1, 34b-2, 35a, 35b-1, 35b-2,

ལྔ། *bzhi/gzhi* 7a, 8a, 9a, 9b-1, 9b-2, 14a-1, 14a-2, 20a, 29b, 33a, 33b, 34a, 36a,

ལྔ། ལྔ། *bzi'i* 7a, 30b, 36a,

APPENDIX 2:

Abbrevitions listed following the pages of the manuscript with original scripts

YD-A

1a

	ཡལ།	ཡལལ།	<i>yang ngal</i>
	བཟུགས།	བཟུགས།	<i>bzhugs</i>
		ཟ།	<i>s'o.//</i>

1b

	སྤྱི་བོ།	སྤྱི་བོ།	<i>spyi bor</i>
	རཏེ།	རཏེ་གཅིག་	<i>rtse gcig</i>
	སྤྱི་བོ།	སྤྱི་བོ།	<i>sangs rgyas</i>
	ཐུགས།	ཐུགས་རྗེ།	<i>thugs rje</i>
	དཀོན།	དཀོན།	<i>Dkon</i>
	ལམ་གྱི་ལྟོ།	ལམ་གྱི་ལྟོ།	<i>mchog</i>
		གཟུགས།	<i>gsum</i>
	སྤྱི་བོ།	སྤྱི་བོ།	<i>stong gsum</i>
	གཤམ་ལོ།	གཤམ་ལོ།	<i>gshen rab</i>

2a

	བྱིན་ལལ།	བྱིན་ལལ།	<i>byin rlabs</i>
	ཚ།	ཚ།	<i>Tsam</i>
	དུག་ལ།	དུག་ལ།	<i>[s]dug</i>
		བསྟེན།	<i>bsngal</i>
	ཡོན།	ཡོན་ཏན།	<i>yon tan</i>
	རྟེན།	རྟེན་མཚན།	<i>rgya mtsho</i>
	ཚིག་	ཚིག་མཚན།	<i>tsam cig</i>
	དཀོན།	དཀོན།	<i>dgod</i>

2b

	སྤྱི་བོ།	སྤྱི་བོ།	<i>sangs rgyas</i>
	མམ་ལ།	མམ་ལ།	<i>khams</i>
		གཟུགས།	<i>gsum</i>
	གཏེ།	གཏེ་བཤམ།	<i>gnyis so/</i>
	རྗེ།	རྗེ།	<i>rdzogs</i>
	ལྟོ།	ལྟོ།	<i>nam</i>

3a

	ཅན།	ཅན།	<i>chags</i>
	ཅན།	ཅན།	<i>chags</i>
	ཅན།	ཅན།	<i>chags</i>
	སྤྱི་བོ།	སྤྱི་བོ།	<i>sangs rgyas</i>
	ཅན།	ཅན།	<i>chags</i>

ལྷོ་	ལྷོ་	ལྷོ་	nam
པད་མེ་	པད་མེ་	པད་མེ་	pad ma
གཡུང་	གཡུང་	གཡུང་	g.yung drung
རྣམ་	རྣམ་	རྣམ་	rnam
བསྟན་པ་	བསྟན་པ་	བསྟན་པ་	bsngags/
སེལ་	སེལ་	སེལ་	sa le

4a

རིན་ཅན་	རིན་	རིན་ཅན་	rin chen
བའེར་གསེག་	བའེར་	བའེར་ གསེག་པ་	bder gshegs
ཡུམ་	ཡུམ་	ཡུམ་	yum
རིག་སུ་	རིག་སུ་	རིག་སུ་	rigs su
མཚན་ལྡན་	མཚན་	མཚན་ ལྡན་	mtshan ldan
རྒྱལ་པོ་	རྒྱལ་	རྒྱལ་པོ་	rgyal po
སྐྱོད་ལམ་	སྐྱོད་	སྐྱོད་ལམ་	smon lam
བུམ་	བུམ་	བུམ་	bum
སྟེང་གྲུ་	སྟེང་	སྟེང་གྲུ་	sangs rgyas
སྟེང་གྲུ་	སྟེང་	སྟེང་གྲུ་	sangs rgyas
རྣམ་(ས་)	རྣམ་	རྣམ་	rnam(s)
སྟེང་གྲུ་	སྟེང་	སྟེང་གྲུ་	sangs rgyas
འདུ་སྟེང་	འདུ་	འདུ་སྟེང་	(b)dus su
རིན་ཅན་	རིན་	རིན་ཅན་	rin chen
སྐྱོད་ལམ་	སྐྱོད་	སྐྱོད་ལམ་	smon lam
སྟེང་གྲུ་	སྟེང་	སྟེང་གྲུ་	sangs rgyas

3b

ཀྲོ་ལོ་	ཀྲོ་	ཀྲོ་ལོ་	'khor lo
རིན་ཅན་	རིན་	རིན་ཅན་	rin chen
གུམ་	གུམ་	གུམ་	gsum
གུམ་	གུམ་	གུམ་	gsum
སྐྱོད་ལམ་	སྐྱོད་	སྐྱོད་ལམ་	smon lam
རྣམ་(ས་)	རྣམ་	རྣམ་	rnam(s)
མེ་ཏོག་	མེ་ཏོག་	མེ་ཏོག་	me tog
པད་མེ་	པད་མེ་	པད་མེ་	pad ma
སྟེང་གྲུ་	སྟེང་	སྟེང་གྲུ་	sangs rgyas
ཡམ་ཡུམ་	ཡམ་	ཡམ་ཡུམ་	yab yum
བུམ་	བུམ་	བུམ་	'bum
སྐྱོད་ལམ་	སྐྱོད་	སྐྱོད་ལམ་	smon lam
ཅན་པོ་	ཅན་	ཅན་པོ་	chen po

4b

རྩ་གྲི་	རྩ་	རྩ་གྲི་	rtsa gnyis
ཡུམ་	ཡུམ་	ཡུམ་	yum

	སོད།	སོད།	(b)sod nam[s]
	འཕྲིན་ལས།	འཕྲིན་ལས།	'phrin las
	རྣམ།	རྣམ།	rnam
	དུས།	དུས་ཀྱི་ལུས།	dus gsum
	གཤེན་རབས།	གཤེན་རབས། རབས།	gshen rabs
	ཡན་ཅན།	ཡན་ཅན།	yan chad
	གུམ་གུམ།	གུམ་གུམ།	gsum gsum
	བྱེད་པ།	བྱེད་པ།	byon nas
	ཤེས་པ།	ཤེས་པ།	shes pa
	འུམ།	འུམ།	'bum
	དུས།	དུས་ཀྱི་ལུས།	dus su/
	རྒྱལ་པོ།	རྒྱལ་པོ།	rgyal po

5a

	ཤེས་པ།	ཤེས་པ།	shes pa
	རྩི་མེད།	རྩི་མེད།	tsam cig
	རྒྱལ་པོ།	རྒྱལ་པོ།	rgyal po
	འུམ།	འུམ།	'bum
	ཡན་ཅན།	ཡན་ཅན།	yan chad
	ཤེས་པ།	ཤེས་པ།	shes pa
	ལྷན་པ།	ལྷན་པ།	ngan

	འདས།	འདས།	'das so//
	དུས།	དུས་ཀྱི་ལུས།	dus su//
	ཀུན་བཟང།	ཀུན་བཟང།	kun bzang
	སངས་རྒྱལ།	སངས་རྒྱལ།	sangs rgyas
	ཤེས་པ།	ཤེས་པ།	shes pa
	འུམ།	འུམ།	'bum
	རྩི་མེད།	རྩི་མེད།	tsam cig
	སངས་རྒྱལ།	སངས་རྒྱལ།	sangs rgyas
	ཤེས་པ།	ཤེས་པ།	shes pa
	ལྷན་པ།	ལྷན་པ།	ngan
	དུས།	དུས་ཀྱི་ལུས།	dus su
	སངས་རྒྱལ།	སངས་རྒྱལ།	sangs rgyas
	ཤེས་པ།	ཤེས་པ།	shes pa
	ལྷན་པ།	ལྷན་པ།	ngan
	རྩི་མེད།	རྩི་མེད།	tsam cig
	སངས་རྒྱལ།	སངས་རྒྱལ།	sangs rgyas
	ཤེས་པ།	ཤེས་པ།	shes pa
	གུམ།	གུམ།	gsum

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	ལྷན་པ།	ལྷན་པ།	ngan
	ལྷན་པ།	ལྷན་པ།	ngan
	དུས།	དུས་ཀྱི་ལུས།	dus su
	གཤེན་རབས།	གཤེན་རབས།	gshen rabs



	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	ལྷུག།	ལྷུག་ལྷུག།	[g]tsug phud
	ཤེན་པ།	ཤེན་པ་མཚན།	sems can
	ཚམས་ཀྱི།	ཚམས་མཚན།	tsam cig
	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	གཙུག་	གཙུག་ལྷུག་	gsum
	ལྷ་ལྷ།	ལྷ་ལྷ།	mya(ng) ngan
	ཀྲི་ལྷ།	ཀྲི་ལྷ།	'jigs
	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	འཕྲུལ།	འཕྲུལ་ལྷུག་	nam mkha'
	ཤེན་པ།	ཤེན་པ་མཚན།	sems can
	ཚམས་ཀྱི།	ཚམས་མཚན།	tsam cig
	ཡུམ་ལྷ།	པཔལ་རྒྱལ། ལྷ།	sangs rgyas so//
	གཙུག་	གཙུག་ལྷུག་	gsum
	ལྷ་ལྷ།	ལྷ་ལྷ།	mya(ng) ngan
	ཀྲི་ལྷ།	ཀྲི་ལྷ།	'das so/
	ཤེན་པ།	ཤེན་པ།	sems

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	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	ཤེན་པ།	ཤེན་པ་མཚན།	sems can
	ལྷ་ལྷ།	ལྷ་ལྷ།	(g)nam
	ཚམས་ཀྱི།	ཚམས་མཚན།	tsam cig
	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	གཙུག་	གཙུག་ལྷུག་	gsum
	ལྷ་ལྷ།	ལྷ་ལྷ།	mya(ng) ngan
	ཀྲི་ལྷ།	ཀྲི་ལྷ།	'das so/
	ལྷ་ལྷ།	ལྷ་ལྷ།	'bum
	ཡུམ།	པཔལ་རྒྱལ།	sangs rgyas
	ལྷ་ལྷ།	ལྷ་ལྷ།	sum
	ཡི་ཀྱི་ཀྱི།	ཡི་ཀྱི་ཀྱི།	yi (g) ge'i
	ཤེན་པ།	ཤེན་པ་མཚན།	sems can
	ཡུམ་ལྷ།	པཔལ་རྒྱལ། ལྷ།	sangs rgyas so/
	ལྷ་ལྷ།	ལྷ་ལྷ།	dus su
	ལྷ་ལྷ།	ལྷ་ལྷ།	sum
	ལྷ་ལྷ།	ལྷ་ལྷ།	sum
	ལྷ་ལྷ།	ལྷ་ལྷ།	dam

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	ཚམས་ཀྱི།	ཚམས་ཀྱི།	chos su
	ལྷ་ལྷ།	ལྷ་ལྷ།	sum

	འཕྲིག་པ།	འཕྲིག་པལ།	'phrin las
	རྣམ།	རྣམ།	nam(s)
	བསྟན།	བསྟན།	bstan no/
	ཐུག་པ།	ཐུག་པ།	thugs
	སྟོང་གྲུབ།	སྟོང་གྲུབ།	stong gsum
	གྲོ་དོན།	གྲོ་དོན།	'gro don
	མཉམ་ཉེ།	མཉམ་ཉེ།	gsum ni
	སྤྱད།	སྤྱད།	sangs rgyas
	ཤེས་པ།	ཤེས་པ།	sems can
	སྤྱད།	སྤྱད།	sangs rgyas
	གྲུབ་གྲུབ།	གྲུབ་གྲུབ།	gsum gsum
	ཤེས་པ།	ཤེས་པ།	sems can
	བོན་ལྷོ།	བོན་ལྷོ།	bon nyid
	དབྱིས་ལུ།	དབྱིས་ལུ།	dbyings su
	སྤྱད།	སྤྱད།	sangs rgyas
	སྤྱད།	སྤྱད།	sangs rgyas
	ཚམ།	ཚམ།	tsam
	གསུམ་སོ།	གསུམ་སོ།	gsungs so/

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	བཤམ།	བཤམ།	Bsam
	གཟུགས།	གཟུགས།	gzugs
	གཟུགས།	གཟུགས།	gzugs
	འུམ།	འུམ།	'bum
	ཡུམ།	ཡུམ།	yum

	ལམ།	ལམ།	lcam
	རྒྱལ་མོ།	རྒྱལ་མོ།	rgyal mo
	རྩི་ཕྱི།	རྩི་ཕྱི།	rigs drug
	སྐྱོ་གྲུབ།	སྐྱོ་གྲུབ།	skos gsum
	ལྟོ་མཁ་ཀྱི།	ལྟོ་མཁ་ཀྱི།	nam mkha'i
	གླིང་བཟླི་ཀྱི།	གླིང་བཟླི་ཀྱི།	gling bzhi'i
	ལྟོ་མཁ་ཀྱི།	ལྟོ་མཁ་ཀྱི།	nam
	ཤེས་པ།	ཤེས་པ།	sems can
	དཀར་པོ།	དཀར་པོ།	dkar po
	དཇམ།	དཇམ།	'dzam
	གཤེགས།	གཤེགས།	gshegs

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	གྲུབ།	གྲུབ།	gsum
	གཟུགས།	གཟུགས།	gzugs
	མཁམ།	མཁམ།	khams
	མཁམ།	མཁམ།	khams
	མཁམ།	མཁམ།	khams
	ཅེན་པོ།	ཅེན་པོ།	chen po
	ཅེན་པོ།	ཅེན་པོ།	chen po
	གྲུབ།	གྲུབ།	gsum
	བཏགས།	བཏགས།	btags
	ཐོགས།	ཐོགས།	thogs
	ཐོགས།	ཐོགས།	thogs

	ལྷོ་ཕུ་	ལྷོ་ཕུ་	<i>rnams su</i>
	དབང་པོ་	དབང་པོ་	<i>dbang po</i>
	ཡུམ་	ཡུམ་	<i>yum</i>
	ལྷ་མོ་	ལྷ་མོ་	<i>lha mo</i>

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	འཛམ་	འཛམ་	<i>'dzam</i>
	གྲོ་ལོ་	གྲོ་ལོ་	<i>grol lo//</i>
	དབང་པོ་	དབང་པོ་	<i>dbang po</i>
	ལྷ་མོ་	ལྷ་མོ་	<i>lha mo</i>
	མ་གྲོ་ལི་	མ་གྲོ་ལི་	<i>ma gnyis</i>
	རུ་	རུ་	<i>rdzu</i>
			<i>'phrul</i>
	རུ་	རུ་	<i>rdzu</i>
			<i>'phrul</i>
	ཅན་	ཅན་	<i>chags</i>
	ཁྲོ་	ཁྲོ་	<i>khrom</i>
	རྣམ་	རྣམ་	<i>rnams</i>
	གྲོ་ལོ་	གྲོ་ལོ་	<i>gnyis pa</i>
	ལུམ་	ལུམ་	<i>'bum</i>
	ཅུ་གས་	ཅུ་གས་	<i>tshogs</i>
	རྣམ་	རྣམ་	<i>rnams</i>
	ལྷོ་ཕུ་	ལྷོ་ཕུ་	<i>gsum</i>
			<i>(p)a</i>
	ཅན་	ཅན་	<i>chags</i>

	ཅན་	ཅན་	<i>chags</i>
	བཞི་བ་	བཞི་བ་	<i>bzhi ba</i>

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	ནག་གི་	ནག་གི་	<i>nag gi</i>
	རྒྱལ་པོ་	རྒྱལ་པོ་	<i>rgyal po</i>
	རུ་	རུ་	<i>rdzu 'phrul</i>
	ཡུམ་ཅན་	ཡུམ་ཅན་	<i>yum chen</i>
	ཐུགས་ཀྱི་	ཐུགས་ཀྱི་	<i>thugs kyi</i>
	གུམ་	གུམ་	<i>gsum</i>
	ལྷོ་ཕུ་	ལྷོ་ཕུ་	<i>gsum mo/</i>
	འཛམ་གྲིང་	འཛམ་གྲིང་	<i>'dzam gling</i>
	ཡེ་ཤེས་	ཡེ་ཤེས་	<i>ye shes</i>
	རུ་	རུ་	<i>rdzu 'phrul</i>

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	མཚེད་	མཚེད་	<i>mched</i>
			<i>bzhi</i>
	ལྷོ་ཕུ་	ལྷོ་ཕུ་	<i>gsum po</i>
	ཁྲོ་	ཁྲོ་	<i>khram</i>
	ལམ་	ལམ་	<i>lcam</i>
	ཐུགས་	ཐུགས་	<i>thugs</i>
			<i>dkar</i>
	གེ་ཁོད་	གེ་ཁོད་	<i>ge khod</i>

	མུཤམུཤ	མུཤམུཤ	<i>gsum po</i>
	མུཤ	མུཤ	<i>khams</i>
	མུཤ	མུཤམུཤ	<i>thams</i> <i>cad</i>
	མུཤ	མུཤམུཤ	<i>rnams</i>
	མུཤ	མུཤ	<i>[s]grab</i> <i>la</i>
	མུཤ	མུཤ	<i>[s]grab</i> <i>la</i>

	མུཤ	མུཤམུཤ	<i>dang bzhi</i>
	མུཤ	མུཤམུཤ	<i>'khor lo</i>
	མུཤ	མུཤམུཤ	<i>'dzam gling</i>
	མུཤ	མུཤམུཤ	<i>thugs</i>
	མུཤ	མུཤམུཤ	<i>rgyal po</i>
	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>gar gsas</i>
	མུཤ	མུཤམུཤ	<i>gnam</i>

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	མུཤ	མུཤམུཤ	<i>lha mo</i>
	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>bram</i>
	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>mi bzhi</i>
	མུཤ	མུཤམུཤ	<i>'khor lo</i>
	མུཤ	མུཤམུཤ	<i>dang gcig</i>
	མུཤ	མུཤམུཤ	<i>brum</i>
	མུཤ	མུཤམུཤ	<i>dang gnyis</i>
	མུཤ	མུཤམུཤ	<i>g.yung</i> <i>drung</i>
	མུཤ	མུཤམུཤ	<i>dang gsum</i>
	མུཤ	མུཤམུཤ	<i>me tog</i>

	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>'di gsum</i>
	མུཤ	མུཤམུཤ	<i>gsum/</i>
	མུཤ	མུཤམུཤ	<i>bram</i>
	མུཤ	མུཤམུཤ	<i>'di gsum</i>
	མུཤ	མུཤམུཤ	<i>khrom</i>
	མུཤ	མུཤམུཤ	<i>gsum/</i>
	མུཤ	མུཤམུཤ	<i>rigs</i>
	མུཤ	མུཤམུཤ	<i>'di gsum</i>
	མུཤ	མུཤམུཤ	<i>gsum/</i>
	མུཤ	མུཤམུཤ	<i>au rgyan</i>
	མུཤ	མུཤམུཤ	<i>thod gar</i>
	མུཤ	མུཤམུཤ	<i>gtsug gi</i>
	མུཤ	མུཤམུཤ	<i>tsam</i>

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	གུམ།	གུམ་	gsum
	སྤྱུང་།	སྤྱུང་།	sangs rgyas
	རྗེ།	རྗེ།	rje gcig/
	ལུང་།	ལུང་།	lugs
	སེམས་།	སེམས་།	sems
	སྤྱུང་།	སྤྱུང་།	sprul cig/
	ཡུམ་།	ཡུམ་།	yum
	ལམ་།	ལམ་།	lcam
	གཉམས་།	གཉམས་།	gnyis
	ལུང་སུ།	ལུང་སུ།	lugs su

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	སྤྱུང་།	སྤྱུང་།	sum
	ལྷོ།	ལྷོ།	[b]ltam[s]
	ཉམས་།	ཉམས་།	gnyan
	ལྷོ།	ལྷོ།	nom
	ལྷོ།	ལྷོ།	lha cig
	ཡིག་།	ཡིག་།	yin no/
	ལམ་།	ལམ་།	lcam
	གཉམས་།	གཉམས་།	gnam
	གཉམས་།	གཉམས་།	gnam
	འབྲས་།	འབྲས་།	bar snang
	སྤྱུང་།	སྤྱུང་།	sras gsum

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	གུམ།	གུམ་	gsum
	རྩུ་།	རྩུ་།	rdzu 'phrul
	འབུ།	འབུ།	'bum
	གཉམས་།	གཉམས་།	gnam
	རྩུ་།	རྩུ་།	rdzu 'phrul
	ལམ་།	ལམ་།	khams
	ཡིག་།	ཡིག་།	yin no//
	སྤྱུང་།	སྤྱུང་།	sum
	རྩུ་།	རྩུ་།	rtsa gsum
	འབྲས་།	འབྲས་།	(g)cen gsum
	བཅོམ་།	བཅོམ་།	bsam gtan
	འབྲས་།	འབྲས་།	(g)shogs so/
	འབྲས་།	འབྲས་།	(g)cung gsum
	ལུང་།	ལུང་།	thugs
	ཡུམ་།	ཡུམ་།	yum

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	གཉམས་།	གཉམས་།	gnya(n)
	མཐོང་།	མཐོང་།	thams cad

	ལྷོ་པོ།	ལྷོ་པོ།	<i>rgyal po</i>
	འཇམ་གླིང་།	འཇམ་གླིང་།	<i>'dzam gli(ng)</i>
	སྤུ།	སྤུ།	<i>sum</i>
	གྲུ།	གྲུ།	<i>gsum</i>
	བྱེད་ལས།	བྱེད་ལས།	<i>byon nas//</i>
	ལམ་།	ལམ་།	<i>lcam</i>
	ཡུམ་།	ཡུམ་།	<i>yum</i>
	ཚམ་ཇིག་།	ཚམ་ཇིག་།	<i>tsam cig</i>
	བྲུ།	བྲུ།	<i>brum</i>

12b

	ཁྱི་གི་།	ཁྱི་གི་།	<i>tig gi(s)</i>
	ཡལ་ཡུམ་།	ཡལ་ཡུམ་།	<i>yab yum</i>
	བྱེད་ལས།	བྱེད་ལས།	<i>byas so//</i>
	མཉམ་གྲུ།	མཉམ་གྲུ།	<i>zhag gsum</i>
	ལྷོ་།	ལྷོ་།	<i>nam</i>
	ཚམ་།	ཚམ་།	<i>tsam</i>
	བསྐྱེད་ལས་།	བསྐྱེད་ལས་།	<i>bsnams</i>
	ཇིག་ཇིག་།	ཇིག་ཇིག་།	<i>cig (b)da'//</i>
	གཤམ་།	གཤམ་།	<i>gser</i>

13a

	ལྷོ་།	ལྷོ་།	<i>nam</i>
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	ལྷོ་།	ལྷོ་།	<i>[b]snams</i>
	ཇིག་ཇིག་།	ཇིག་ཇིག་།	<i>cig (b)da'//</i>
	ལྷོ་།	ལྷོ་།	<i>nam</i>
	ལྷོ་།	ལྷོ་།	<i>[b]snams</i>
	ཁྱི་གི་།	ཁྱི་གི་།	<i>tig gi(s)</i>
	ལྷོ་།	ལྷོ་།	<i>[b]snams</i>
	ཇིག་ཇིག་།	ཇིག་ཇིག་།	<i>cig (b)da'//</i>
	ཡལ་ཡུམ་།	ཡལ་ཡུམ་།	<i>yab yum</i>
	བཏག་།	བཏག་།	<i>bdag cag(s)</i>

13b

	མཉམ་གྲུ།	མཉམ་གྲུ།	<i>zhib(s) so/</i>
	མཉམ་གྲུ།	མཉམ་གྲུ།	<i>mkhon gsum</i>
	གྲུ།	གྲུ།	<i>gnam</i>
	ལུང་ཇིག་།	ལུང་ཇིག་།	<i>lung cig</i>
	གྲུ།	གྲུ།	<i>gnam</i>
	ཤེག་ལས་།	ཤེག་ལས་།	<i>gshegs</i>
	ཚམ་།	ཚམ་།	<i>tsam</i>

14a

	བཟ།	བཟཏ།	<i>bar chod</i>
	བརྟེན།	བརྟེན་མཚན།	<i>(b)rten cig</i>
	གྱི་མཚན།	གྱི་མཚན།	<i>gyis cig//</i>
	གྱི་མཚན།	གྱི་མཚན།	<i>gyis cig/</i>
	གྱི་མཚན།	གྱི་མཚན།	<i>gyis cig/</i>
	སྤྲུལ།	སྤྲུལ་མཚན།	<i>sman bzhi</i>
	བརྟེན། མཚན།	བརྟེན་མཚན།	<i>(b)rten cig/</i>
	རྩལ།	རྩལ་ལྡན།	<i>rdzu 'phrul</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>nam mkha'i</i>
	མཚན།	མཚན།	<i>khams</i>
	མཚན་ལྡན།	མཚན་ལྡན།	<i>bzhi bzung(s)</i>

14b

	གཏེ་པ།	གཏེ་པ།	<i>gtibs pa'i</i>
	གཏེ།	གཏེ།	<i>gshags</i>
	གཏེ།	གཏེ།	<i>gzigs/</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>nam mkha'</i>

	ཡལ།	ཡལ།	<i>yang ngal</i>
	གྱུ།	གྱུ།	<i>gsum</i>
	ཅཱ།	ཅཱ།	<i>Chag(s)</i>
	གྱུ།	གྱུ།	<i>gsungs so/</i>
	གྱུ།	གྱུ།	<i>g.yung drung</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>dkar mo</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>nam mkha'i</i>
	མཚན།	མཚན།	<i>khams su</i>

15a

	བརྟེན་མཚན།	བརྟེན་མཚན།	<i>b(r)tan nas</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>dpon gsas</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>rnams</i>
	གྱུ།	གྱུ།	<i>gsum</i>
	གྱུ།	གྱུ།	<i>gsum gyis/</i>
	གྱུ།	གྱུ།	<i>gnyis/</i>
	གྱུ།	གྱུ།	<i>gsum</i>
	མཚན་ལྡན།	མཚན་ལྡན།	<i>mnyam(s)</i>
	མཚན་ལྡན།	མཚན་ལྡན།	<i>thabs su</i>
	འཇམ་གཏེ།	འཇམ་གཏེ།	<i>rnams</i>

15b

	ཏྲཱ	ཏལ	Nam
	ཏྲཱལ	ཏྲཱལལ	dgung gsum
	ཏྲཱལ	ཏྲཱལལ	byin no/
	ཏྲཱལལ	ཏྲཱལལལ	tshig gsum
	ཏྲཱ	ཏྲཱལ	Gsum
	ཏྲཱལ	ཏྲཱལལ	thugs
	ཏྲཱལལ	ཏྲཱལལལ	rtsigs su
	ཏྲཱལལ	ཏྲཱལལལ	mnyam(s)
	ཏྲཱལལ	ཏྲཱལལལ	dnegos su

16b

	ཏྲཱལལ	ཏྲཱལལལ	bst(o)n
			nas
	ཏྲཱལ	ཏྲཱལལ	ye shes
	ཏྲཱ	ཏྲཱལ	bla ma
	ཏྲཱལལ	ཏྲཱལལལ	gsas
			mkhar
	ཏྲཱལ	ཏྲཱལལ	g.yung
			drung
	ཏྲཱལ	ཏྲཱལལ	gshen
	ཏྲཱལལ	ཏྲཱལལལ	yan chad
	ཏྲཱལ	ཏྲཱལལ	gnam
	ཏྲཱལ	ཏྲཱལལ	rnam
	ཏྲཱལལ	ཏྲཱལལལ	legs lo/
	ཏྲཱལ	ཏྲཱལལ	gshen
	ཏྲཱལ	ཏྲཱལལ	sa le
	ཏྲཱལ	ཏྲཱལལ	rgyal po
	ཏྲཱལ	ཏྲཱལལ	rnam
	ཏྲཱལ	ཏྲཱལལ	gshes
	ཏྲཱལ	ཏྲཱལལ	rgyal po
	ཏྲཱལ	ཏྲཱལལ	(b)shes

16a

	ཏྲཱལལ	ཏྲཱལལལ	gsas
			mkhar
	ཏྲཱལ	ཏྲཱལལ	gnam
	ཏྲཱལ	ཏྲཱལལ	gshen
	ཏྲཱལལ	ཏྲཱལལལ	lungs su
	ཏྲཱལལ	ཏྲཱལལལ	gsas
			mkhar
	ཏྲཱལ	ཏྲཱལལ	zo bo
	ཏྲཱལ	ཏྲཱལལ	rdzu
			'phrul

17a

	ཏྲཱ	ཏྲཱལ	gnyis
	ཏྲཱལ	ཏྲཱལལ	gnam



	འགྲུབ།	འགྲུབ།	<i>btags</i> <i>so//</i>
	རྣམ།	རྣམ།	<i>rnams</i>
	ལུགས།	ལུགས།	<i>legs so/</i>
	གུམ།	གུམ།	<i>gum</i>
	ཐུག།	ཐུག།	<i>thugs</i>
	གཡུང།	གཡུང།	<i>g.yung</i> <i>drung</i>
	རིན།	རིན།	<i>rin po</i> <i>che(‘)</i>
	རྩེ།	རྩེ།	<i>The(r)</i> <i>rang</i>
	རྣམ།	རྣམ།	<i>rnams</i>
	ཁམས།	ཁམས།	<i>khams</i>
	ལུག་གི།	ལུག་གི།	<i>mug gi</i>
	རྒྱལ་པོ།	རྒྱལ་པོ།	<i>rgyal po</i>
	རྣམ།	རྣམ།	<i>(s)nam(s)</i> )

17b

	མཐུ།	མཐུ།	<i>phangs su</i>
	རྣམ།	རྣམ།	<i>ral gri</i>
	རྣམ།	རྣམ།	<i>(s)nam(s)</i>
	འཕྲ།	འཕྲ།	<i>bar snang</i>
	མེ།	མེ།	<i>me long</i>

	སུབ།	སུབ།	<i>snubs pa'i</i>
	གཡུང།	གཡུང།	<i>g.yogs</i>
	སྤུ།	སྤུ།	<i>sum</i>
	ལྷ།	ལྷ།	<i>ngams</i>
	འཕྲ།	འཕྲ།	<i>[d]kongs</i> <i>so/</i>
	ཟམ།	ཟམ།	<i>zam</i>
	སྤུ།	སྤུ།	<i>[b]skyur ro/</i>

18a

	ལམ།	ལམ།	<i>lcam</i>
	ཐུ།	ཐུ།	<i>gsum</i>
	ཅམ།	ཅམ།	<i>tsam</i>
	སྤུ།	སྤུ།	<i>gsas</i>
	བོན།	བོན།	<i>bon po</i>
	གཡུང།	གཡུང།	<i>g.yung</i> <i>drung</i>
	གུམ།	གུམ།	<i>gsum</i>
	ཐུག།	ཐུག།	<i>thugs</i>
	རྣམ།	རྣམ།	<i>(s)nyam(s)</i>
	གཤེགས།	གཤེགས།	<i>gshegs so/</i>
	དགོ།	དགོ།	<i>dgon</i>
	དགོ།	དགོ།	<i>dgon</i>
	འཕྲ།	འཕྲ།	<i>Nam</i>
	མིག་གི།	མིག་གི།	<i>zhig gi(s)</i>

	མི་གེ།	མི་གེ།	མི་གེ་མེད།	<i>nyi[n] gcig</i>
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18b

	ལ།	ལ།	ལ།	<i>lam</i>
	ཀ།	ཀ།	ཀློག།	<i>zhig</i>
	ཚ།	ཚ།	ཚལ།	<i>tsam</i>
	ཀ།	ཀ།	ཀློག།	<i>zhig</i>
	ཀ།	ཀ།	ཤིག།	<i>shig</i>
	ཚམ་ཚམས།	ཚམ་ཀ།	ཚལ་ཀློག།	<i>tsam zhig</i>
		ཚུལ།	ཚུལ།	<i>skyes so/</i>
	ཚ།	ཚ།	ཚལ།	<i>tsam</i>
	ཀ།	ཀ།	ཀློག།	<i>zhig</i>
	ཚུལ།	ཚུལ།	ཚུལ།	<i>skyes so/</i>
	ཀ།	ཀ།	ཀློག།	<i>zhig</i>
	མྱེད།	མྱེད།	མྱེད།	<i>khrag gi(s)</i>
	ཚུལ།	ཚུལ།	ཚུལ།	<i>skyes su</i>
	བརྟམས།	བརྟམས།	བརྟམས།	<i>b(r)tags so/</i>
	གཟེར།	གཟེར།	གཟེར།	<i>(g)zer ro/</i>

19a

	ཀ།	ཀློག།	<i>zhig</i>
	ཤ།	ཤ།	<i>sham</i>
	རུ།	རུ།	<i>rum</i>
	གཟེར།	གཟེར།	<i>(g)zer ro/</i>

	ཤ།	ཤ།	( <sup>o</sup> ) <i>pho</i>
			<i>brang</i>
	རྟམ།	རྟམ།	<i>rnams</i>

19b

	ཚ།	ཚ།	<i>rtsang</i>
	ཚ།	ཚ།	<i>rtsang</i>
	རྟམ།	རྟམ།	<i>rnams</i>
	མ།	མ།	<i>kha cig</i>
	རྟམ།	རྟམ།	<i>gums</i>
	ལེ།	ལེ།	<i>legs</i>
	མུ།	མུ།	<i>khams su</i>
	ཡ།	ཡ།	<i>yam</i>

20a

	སྐྱེད།	སྐྱེད།	<i>sna tshogs</i>
	ཤ།	ཤ།	<i>sogs</i>
	སྐྱེད།	སྐྱེད།	(b) <i>sna</i>
			<i>tshogs</i>
	ཡུ།	ཡུ།	<i>yum</i>
	ལམ།	ལམ།	<i>lcam</i>
	གཉི།	གཉི།	<i>gnyis</i>
	མཁ་གོ།	མཁ་གོ།	<i>mkha' 'gro</i>
	བཤ།	བཤ།	<i>bsam</i>

ལྟོག་པ།	ལྟོག།	ལྟོག་ལྟོག་པ།	<i>nam mkha'</i>
སྟོན།	སྟོན།	སྟོན་རྒྱུ།	<i>snyan rgyud</i>
དབང་པོ།	དབང།	དབང་པོ་ཚིག་པོ།	<i>dbang bzhi</i>
བསྟོན།	བསྟོན།	བསྟོན་ལ།	<i>bsgom</i>
འོ་ལྟོ།	འོ་ལྟོ།	འོ་ལྟོ་ཚིག་པོ།	<i>ting 'dzin</i>
བློ་མ།	བློ་མ།	བློ་མ་འོ།	<i>bla ma'i</i>
སྟོན་པ།	སྟོན་པ།	སྟོན་པ་ཚིག་པོ།	<i>sna tshogs</i>
ཚིག་པོ།	ཚིག་པོ།	ཚིག་པོ་ལྟོ།	<i>tshogs su</i>
གཤེགས།	གཤེགས།	གཤེགས་པ།	<i>gshegs</i>

20b

ཐོཔ་པོ།	ཐོཔ་པོ།	ཐོཔ་པོ་འོ།	<i>thop pa'i</i>
མཚམས།	མཚམས།	མཚམས་འོ།	<i>mkha'</i> <i>'gro</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rnams</i>
མཚམས།	མཚམས།	མཚམས་ལྟོ།	<i>kham su</i>
སྟོན་པ།	སྟོན་པ།	སྟོན་པ་ཚིག་པོ།	<i>sna tshogs</i>
ཐོཔ་པོ།	ཐོཔ་པོ།	ཐོཔ་པོ་འོ།	<i>thabs shig</i>
བརྟོགས།	བརྟོགས།	བརྟོགས་པོ།	<i>(br)tsol cig</i>
ཡེ་ཤེས།	ཡེ་ཤེས།	ཡེ་ཤེས་པ།	<i>ye shes</i>
མཚམས།	མཚམས།	མཚམས་འོ།	<i>mkha'</i>

			<i>'gro</i>
མཚམས།	མཚམས།	མཚམས་པ།	<i>g.yogs</i>
གཤེགས།	གཤེགས།	གཤེགས་པ།	<i>gshen</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rnams</i>
གཤེགས།	གཤེགས།	གཤེགས་པ།	<i>gshen</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rnams</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rtags</i>
བློ་མ།	བློ་མ།	བློ་མ་འོ།	<i>bla mar</i>
མཚམས།	མཚམས།	མཚམས་པ།	<i>kham</i>
རྒྱལ་པོ།	རྒྱལ་པོ།	རྒྱལ་པོ་པ།	<i>rgyal po</i>
མཚམས།	མཚམས།	མཚམས་པ།	<i>kham</i>
ལྟོ་ལྟོ།	ལྟོ་ལྟོ།	ལྟོ་ལྟོ་འོ།	<i>gyur ro</i>
གཤེགས།	གཤེགས།	གཤེགས་པ།	<i>gsungs so/</i>
མཚམས།	མཚམས།	མཚམས་འོ།	<i>mkha'</i> <i>'gro</i>
ཚམས་པོ།	ཚམས་པོ།	ཚམས་པོ་འོ།	<i>[g]zha' 'od</i>
ཕུང་པོ།	ཕུང་པོ།	ཕུང་པོ་པ།	<i>phung po</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rdzogs</i>
རྟོགས།	རྟོགས།	རྟོགས་པ།	<i>rnams</i>

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མཚམས།	མཚམས།	མཚམས་འོ།	<i>mkha'</i> <i>'gro</i>
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	ཀྱི་	ཀྱི་གཟུགས་	(*)gyogs
	ག་	གཟུགས་	'ga'
	བཤམ་	བཤམ་གཟུགས་	bshags
	སྐྱོན་ལུང་།།	སྐྱོན་ལུང་ལུང་།།	Spy(e)n drangs so//
	གཤེན་	གཤེན་གཟུགས་	gshen
	གཟུགས་	གཟུགས་	gsum
	འོག་གི་	འོག་གི་སྐོར་	'og gi(s)
	རྒྱུ་	རྒྱུ་གཟུགས་	gnyis kyis
	ཀྲུང་ལུང་།	ཀྲུང་ལུང་ལུང་།	'khrungs so
	ཉི་ཤུ་	ཉི་ཤུ་	nyi shu
	གཟུགས་	གཟུགས་	gsum
	གཟུགས་	གཟུགས་	g.yung drung
	ལེགས་ལུང་།	ལེགས་ལུང་ལུང་།	legs so/
	རྒྱུ་	རྒྱུ་	drags
	གསུངས་ལུང་།	གསུངས་ལུང་ལུང་།	gsungs so/

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	རྒྱུ་ལུང་།	རྒྱུ་ལུང་ལུང་།	gnyis de
	དབང་པོ་	དབང་པོ་	dbang po

	རྒྱུ་ལུང་།	རྒྱུ་ལུང་ལུང་།	'jig(s) rten
	རྒྱུ་	རྒྱུ་	dr[e]gs
	དུར་ཀྲོད་	དུར་ཀྲོད་	dur khrod
	རྒྱུ་ལུང་།	རྒྱུ་ལུང་ལུང་།	'jig(s) rten
	རྒྱུ་	རྒྱུ་	dr[e]gs
	ཀྲོ་བོ་འི་	ཀྲོ་བོ་འི་	khro bo'i
	རྒྱལ་པོ་	རྒྱལ་པོ་	rgyal po
	པད་མ་	པད་མ་	pad ma
	དུས་	དུས་	dus su
	འོག་གི་	འོག་གི་	[b]cu gcig gi(s)
	ཡང་ངལ་	ཡང་ངལ་	yang ngal
	ཀམས་	ཀམས་	khams

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	གཤེན་གཟུགས་	གཤེན་གཟུགས་	gshen rabs
	རི་རལ་(སྐོར་)	རི་རལ་(སྐོར་)	ri rab(s)
	གསུངས་ལུང་།	གསུངས་ལུང་ལུང་།	gsungs so/
	དཀར་ནག་	དཀར་ནག་	dkar nag gis
	སྐྱེ་བོ་	སྐྱེ་བོ་	snang srid
	ལྷ་འདྲེ་འི་	ལྷ་འདྲེ་འི་	lha 'dre'i

	ལགའ།	ལགའ་	ལགའ་ཚགས།	lan chags
	ལྷག་ལམ།	ལྷག་ལམ།	ལྷག་ལམ་ལམ།	phyag 'tshal lo
	ཚེན་པོ།	ཚེན་པོ།	ཚེན་པོ།	chen po
	ཚེ།	ཚེ།	ཚེ།	che (g)sel
	ཚུ།	ཚུ།	ཚུ།	chung (g)sel
	ཚེན་པོ།	ཚེན་པོ།	ཚེན་པོ།	chen po
	འུམ།	འུམ།	འུམ།	'bum
	སྤྲེལ།	སྤྲེལ།	སྤྲེལ།	spy[a]n drangs
	ལྷག་པུ།	ལྷག་པུ།	ལྷག་པུ།	phyogs su
	ཡིན་པ།	ཡིན་པ།	ཡིན་པ།	yin nam/
	འུམ།	འུམ།	འུམ།	'bum

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	རིན་པོ་ཚེ།	རིན་པོ་ཚེ།	རིན་པོ་ཚེ།	rin po che(°)
	ཡུམ།	ཡུམ།	ཡུམ།	yum
	བཙམ་གཤམ།	བཙམ་གཤམ།	བཙམ་གཤམ།	bsam g(d)an
	གྲོ་མཚོ།	གྲོ་མཚོ།	གྲོ་མཚོ།	gnyis
	དགེ་སྤྲེལ།	དགེ་སྤྲེལ།	དགེ་སྤྲེལ།	dge slong
	རྩེ།	རྩེ།	རྩེ།	rdo rje
	བཅུ་གུམ།	བཅུ་གུམ།	བཅུ་གུམ།	bcu gsum

	ཤམ།	ཤམ།	ཤམ།	sems
	ཅམ།	ཅམ།	ཅམ།	(b)[l]tam[s]
	ཡོན་ཏན།	ཡོན་ཏན།	ཡོན་ཏན།	yon tan
	གུམ།	གུམ།	གུམ།	gsum
	བླ་མ།	བླ་མ།	བླ་མ།	bla ma
	ལྷག་ལམ།	ལྷག་ལམ།	ལྷག་ལམ།	phyag 'tshal lo/
	འུམ།	འུམ།	འུམ།	'bum
	ལྷག་གི།	ལྷག་གི།	ལྷག་གི།	drug gi
	འུམ།	འུམ།	འུམ།	'bum
	ལྷེད་དང།	ལྷེད་དང།	ལྷེད་དང།	phyed dang
	ལུམ།	ལུམ།	ལུམ།	sum
	ཡི་དམ།	ཡི་དམ།	ཡི་དམ།	yi dam
	དངོས་གུབ།	དངོས་གུབ།	དངོས་གུབ།	dngos grub
	ཡི་དམ།	ཡི་དམ།	ཡི་དམ།	yi dam
	བསྐྱེད་པའི་ལུས།	བསྐྱེད་པའི་ལུས།	བསྐྱེད་པའི་ལུས།	bstan nas/
	ལྷེད་པའི་ལུས།	ལྷེད་པའི་ལུས།	ལྷེད་པའི་ལུས།	(°)go
	གཤེགས།	གཤེགས།	གཤེགས།	gshegs
	ལྷེད་པའི་ལུས།	ལྷེད་པའི་ལུས།	ལྷེད་པའི་ལུས།	Nyams
	བྱོན་པའི་ལུས།	བྱོན་པའི་ལུས།	བྱོན་པའི་ལུས།	byon nas

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	མཚམ།	མཚམ།	མཚམ།	zam
	མཚམ་གྱི་ལུས།	མཚམ་གྱི་ལུས།	མཚམ་གྱི་ལུས།	kha cig gis

	ལྟུང་	ལྟུང་	<i>gnyis</i>
	སྟེང་	སྟེང་	<i>[s]nyam(s)</i>
	གྲེང་	གྲེང་	<i>gshen</i>
	གྲུང་	གྲུང་	<i>gsum</i>
	རྟུང་	རྟུང་	<i>rnams</i>
	རྟུང་	རྟུང་	<i>rnams</i>
	གཞུང་	གཞུང་	<i>gabs su</i>
	ཡལ་	ཡལ་	<i>yang ngal</i>
	ལྟུང་	ལྟུང་གྲུང་	<i>(b)dus gsum</i>
	བེ་ལ་	བེ་ལ་	<i>bde bar</i>
	འགྲེང་	འགྲེང་གྲེང་	<i>gshegs</i>
			<i>(b)a'i</i>
	རྟུང་	རྟུང་	<i>rnams(s)</i>
	ཕུང་	ཕུང་	<i>phung po</i>
	ཡེ་	ཡེ་	<i>ye shes</i>
	རིག་	རིག་འཛིན་	<i>rig 'dzin</i>

	བླ་	བླ་	<i>bla ma</i>
	ཡལ་	ཡལ་	<i>yang</i>
			<i>ngal</i>
	ཐོག་	ཐོག་	<i>thogs so/</i>
	བླ་	བླ་	<i>bla ma</i>
	རྟུང་	རྟུང་	<i>rnams</i>
	ཕུང་	ཕུང་	<i>phyogs</i>
			<i>su</i>
	ཐུང་	ཐུང་	<i>tshugs</i>
	གྲུང་	གྲུང་	<i>gsungs</i>
			<i>so/</i>
	གྲེང་	གྲེང་	<i>gshen</i>
	ཡལ་	ཡལ་	<i>yang</i>
			<i>ngal</i>
	ཡུང་	ཡུང་	<i>yum</i>

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	ཤེང་	ཤེང་	<i>sems can</i>
	རྟུང་	རྟུང་	<i>rgyal po</i>
	ཌམ་	ཌམ་	<i>dam</i>
	ཌམ་	ཌམ་	<i>dmod</i>
	ཡལ་	ཡལ་	<i>yang</i>
			<i>ngal</i>
	རྟུང་	རྟུང་	<i>rgyal po</i>

	ཡལ་	ཡལ་	<i>yang</i>
			<i>ngal</i>
	གྲུང་	གྲུང་	<i>gsum/</i>
	ཡལ་	ཡལ་	<i>yang</i>
			<i>ngal</i>
	གྲུང་	གྲུང་	<i>gsum</i>
	རྟུང་	རྟུང་	<i>rnams</i>
	ཤེང་	ཤེང་	<i>sems can</i>

	གནེལ།	གནེལ།	གནེལམེལ།	<i>nag gis</i>
	སྟེལ།	སྟེལ།	སྟེལམ།	<i>snyems</i>
	འབྲེལ།	འབྲེལ།	འབྲེལམ།	<i>'byams</i>
	གཏེལ།	གཏེལ།	གཏེལ།	<i>(*)go(*)</i>
	སྟེལ།	སྟེལ།	སྟེལམེལ།	<i>snying</i> <i>po</i>
	གྲེལ།	གྲེལ།	གྲེལབ།	<i>grub bo/</i>
	གྲེལ།	གྲེལ།	གྲེལམ།	<i>gsum</i>
	གྲེལམ།	གྲེལམ།	གྲེལམེལ།	<i>gsum</i> <i>mo/</i>
	ཡེལ།	ཡེལ།	ཡེལམ།	<i>yang</i> <i>ngal</i>
	འབྲེལ།	འབྲེལ།	འབྲེལམ།	<i>'bum</i>
	གཏེལམ།	གཏེལམ།	གཏེལམེལ།	<i>gnyis so/</i>
	གྲེལ།	གྲེལ།	གྲེལམ།	<i>g.yung</i> <i>drung</i>
	སྟེལམ།	སྟེལམ།	སྟེལམེལ།	<i>(s)grags</i> <i>so/</i>
	སྟེལམ།	སྟེལམ།	སྟེལམེལ།	<i>legs so/</i>
	ཡེལ།	ཡེལ།	ཡེལམ།	<i>yum</i>

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	གཏེལ།	གཏེལ།	གཏེལམེལ།	<i>gnyis (b)a</i>
	སྟེལ།	སྟེལ།	སྟེལམེལ།	<i>snyan rgyud</i>
	གཏེལ།	གཏེལ།	གཏེལམེལ།	<i>(*)gon po</i>

	ཅེལ།	ཅེལ།	ཅེལམེལ།	<i>chen po</i>
	ཤེལ།	ཤེལ།	ཤེལམེལ།	<i>shes rab</i>
	རྟེལ།	རྟེལ།	རྟེལམེལ།	<i>rgyal</i> <i>mtshan</i>
	སྟེལམ།	སྟེལམ།	སྟེལམེལ།	<i>legs so/</i>
	མཁེལ།	མཁེལ།	མཁེལམེལ།	<i>mkhas grub</i>
	གཏེལ།	གཏེལ།	གཏེལ།	<i>'ga'</i>
	གྲེལ།	གྲེལ།	གྲེལམ།	<i>(s)grags</i>
	ཐེལ།	ཐེལ།	ཐེལམེལ།	<i>[b]cu gsum</i>
	རྟེལ།	རྟེལ།	རྟེལམ།	<i>rtogs</i>
	བཟེལ།	བཟེལ།	བཟེལམ།	<i>(b)nyams</i>
	བླེལ།	བླེལ།	བླེལམ།	<i>bla ma</i>
	གཏེལ།	གཏེལ།	གཏེལམ།	<i>gnyis</i>
	བླེལ།	བླེལ།	བླེལམ།	<i>bla ma</i>
	སྟེལ།	སྟེལ།	སྟེལམ།	<i>sgom</i>
	སྟེལ།	སྟེལ།	སྟེལམེལ།	<i>snyan rgyud</i>
	ཟེལ།	ཟེལ།	ཟེལམ།	<i>nyams</i>
	རྟེལ།	རྟེལ།	རྟེལམ།	<i>rnams</i>

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	ཀེལ།	ཀེལ།	ཀེལམེལ།	<i>(*)phebs</i> <i>shig</i>
	སྟེལ།	སྟེལ།	སྟེལམེལ།	<i>sras</i> <i>gnyis</i>
	སྟེལ།	སྟེལ།	སྟེལམ།	<i>sgom</i>

	ཀླུ་མཚོ།	ཀླུ་མཚོ།	( <sup>o</sup> )phebs so/
	བཟུང།	བཟུང།	bzhugs
	བཟུང།	བཟུང།	bzhugs
	བློ།	བློ།	bla ma
	སྒྲོ།	སྒྲོ།	sgom
	ཡོན་ཐང།	ཡོན་ཐང།	yon bdag

	བློ།	བློ།	bla ma
	ཚེན་པོ།	ཚེན་པོ།	chen po
	བློ།	བློ།	bla ma
	ཡང་ངལ།	ཡང་ངལ།	yang ngal
	ཡང་ངལ།	ཡང་ངལ།	yang ngal
	སྒྲོ་སྒྲོ།	སྒྲོ་སྒྲོ།	(s)grags so/

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	རྟེན།	རྟེན།	rtags
	སྐྱའ།	སྐྱའ།	skam
	ཚེན་པོ།	ཚེན་པོ།	chen po
	དྲེག་གུབ།	དྲེག་གུབ།	dngos grub
	སྐྱེལ།	སྐྱེལ།	[b]snyems
	མཚོ་གོ།	མཚོ་གོ།	mchog go/
	བློ།	བློ།	bla ma
	སྒྲོ།	སྒྲོ།	sgom
	བཟུང།	བཟུང།	bzhugs
	བློ།	བློ།	bla ma
	སྒྲོ།	སྒྲོ།	Sgom
	སྒྲོ།	སྒྲོ།	Sgom
	ལུག་	ལུག་	lugs
	ཇིག་	ཇིག་	Zhig
	དགོང་།	དགོང་།	dgon
	ཡོན་ཐང།	ཡོན་ཐང།	yon bdag

	སྐྱེལ།	སྐྱེལ།	snyan rgyud
	ལུག་	ལུག་	lugs
	སྐྱེལ་སེམས།	སྐྱེལ་སེམས།	ston nas
	སྐྱེལ།	སྐྱེལ།	snyan rgyud
	སྐྱེལ་སུ།	སྐྱེལ་སུ།	gnyis su
	ཇིག་སྒྲོ།	ཇིག་སྒྲོ།	gyes so/
	སྒྲོ།	སྒྲོ།	sgom
	རྟེན་ལུག་	རྟེན་ལུག་	rgyud do/
	འུམ།	འུམ།	'bum
	རྟེན་ལུག་	རྟེན་ལུག་	rgyud do/
	ཚེན་པོ།	ཚེན་པོ།	chen po
	རིག་འཛིན།	རིག་འཛིན།	rig 'dzin
	སེམས།	སེམས།	sems



	ཡལལ	ཡལལལ	yang ngal
	གྲམ	གྲམཔལ	grags
	སྨྲཱེ	སྨྲཱེལལ	smon lam
	རྩམ	རྩམཔལ	rt[o]gs
	རྩམ	རྩམཔལ	(r)nam(s)
	བླམ	བླམལ	bla ma
	མམམ	མམམམ	mo zhig
	ཡིག	ཡིགམ	yi(g) ge
	རིགས	རིགསཔལ	ri(g)s su
	མྱམ	མྱམལ	mya(ng) ngan
	དམ་སྒྲམ	དམ་སྒྲམལ	'das so/ 'gro
	ཡེམ	ཡེམལ	ye shes
	རིག་འཛིན	རིག་འཛིནལ	rig 'dzin
	ཅེན་པོ	ཅེན་པོལ	chen por
	ཌམ	ཌམལ	Dam

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	བཅོམ་ཆོད	བཅོམ་ཆོདལ	bar chod
	ལམ	ལམལ	lam
	ཅུག	ཅུགལ	chugs

	རྒྱལ་པོ	རྒྱལ་པོལ	rgyal po
	དོན་གྲམ	དོན་གྲམལ	don gnyis
	གསུངས་སྐོ་	གསུངས་སྐོལ	gsungs so/
	མཁའ་མཁའ་	མཁའ་མཁའལ	kha cig
	རྩམ་པལ་	རྩམ་པལལ	rnams
	ཡལལ	ཡལལལ	yang ngal
	སྨྲཱེ	སྨྲཱེལ	[s]nyam( s)
	ཅེན་པོ	ཅེན་པོལ	chen po
	ཡུམ་	ཡུམལ	yum
	ཟེར་གསུངས་	ཟེར་གསུངསལ	zer gsum
	རྩམ་	རྩམལ	rtags
	རྩམ་པལ་	རྩམ་པལལ	rnams
	སྤྲམ་	སྤྲམལ	sangs rgyas
	རྩམ་	རྩམལ	rdzogs
	ཐོག་གི་སྤྲམ་	ཐོག་གི་སྤྲམལ	thog gi(s)
	གྲམ་པལ་	གྲམ་པལལ	gnyis (b)a
	ཡལལ	ཡལལལ	yang ngal
	ཅེན་པོ	ཅེན་པོལ	chen po

	རྟམ་པ།	རྟམ་པའི།	[b](r)tags so/
	རྟམ་པ།	རྟམ་པའི།	rgyal mtshan
	ཡུམ།	ཡུམ་པ།	yum
	བཀྲ་ཤིས།	བཀྲ་ཤིས་པ།	bkra shis
	ལམ།	ལམ་པ།	lcam
	སྲས།	སྲས་པ།	sras gnyis

	གཟིགས།	གཟིགས་པ།	gzig gi(s)
	རིལ།	རིལ་པ།	rings su
	བྱམ་པ།	བྱམ་པའི།	byon nas
	མཚོ།	མཚོ་རྟམ་པ།	mchod rten
	འཕྲུལ།	འཕྲུལ་པ།	nam mkha'
	བྲམ།	བྲམ་པ།	bla chen
	འུམ།	འུམ་པ།	'bum

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	གུམ།	གུམ་པ།	gsum
	འུམ།	འུམ་པ།	'bum
	རྟམ་པ།	རྟམ་པའི།	'gro mgon
	ལམ།	ལམ་པ།	lcam
	བྱམ་པ།	བྱམ་པའི།	byang chub
	སེམས།	སེམས་པ།	sems
	རྟམ་པ།	རྟམ་པའི།	rtogs
	ཀུན་བཟང།	ཀུན་བཟང་པ།	kun bzang
	འུམ།	འུམ་པ།	'bum
	རིག་པ།	རིག་པའི།	rig 'dzin
	རྟམ་པ།	རྟམ་པའི།	nam(s)
	ངྲམ་སྟོང།	ངྲམ་སྟོང་པ།	drang srong
	རྟམ་པ།	རྟམ་པའི།	rdzu 'phrul
	ཡེ་ཤེས།	ཡེ་ཤེས་པ།	ye shes

	གུམ་པ།	གུམ་པའི།	gsungs so/
	མཚན།	མཚན་པ།	[g]zhan yang
	བྲམ།	བྲམ་པ།	bla ma
	མཚན།	མཚན་པ།	gsum
	སྟེམས།	སྟེམས་པ།	snyems
	རྟམ་པ།	རྟམ་པའི།	rtangs
	རྟམ་པ།	རྟམ་པའི།	nam(s)
	གཤམ་ལོ།	གཤམ་ལོའི།	gsal lo/
	བོན་ལྷི།	བོན་ལྷིའི།	bon nyid
	དབྱིངས་སུ།	དབྱིངས་སུའི།	dbyings su
	གཤེགས།	གཤེགས་པ།	gshegs
	བྲམ་པའི།	བྲམ་པའིའི།	bla ma'i
	སྟོང་ལྷི།	སྟོང་ལྷིའི།	stong nyid
	སེམས།	སེམས་པ།	sems
	ཕུང་པོ།	ཕུང་པོའི།	phung po

	ཕྱི།	ཕྱིག་པ།	<i>sregs</i>
	སྐྱལ་ཤིག་།	སྐྱལ་ཤིག་།	<i>skyol zhig</i>
	རྩི་པ།	རྩི་པ།	<i>rnams</i>
	ཇི།	ཇིག་།	<i>zhig</i>
	ཇི།	ཇིག་།	<i>zhig</i>
	རྒྱུ་མགོན་།	རྒྱུ་མགོན་།	<i>'gro mgon</i>
	ཡུམ།	ཡུམ།	<i>yum</i>
	གུམ།	གུམ།	<i>gsum</i>
	སྐྱུ།	སྐྱུ།	<i>sum</i>
	སོ་གཅིག་།	སོ་གཅིག་།	<i>so gcig</i>

	ཌ།	ཌམ།	<i>Dam</i>
	བླ་ཅན།	བླ་ཅན།	<i>bla chen</i>
	རྩི་པ།	རྩི་པ།	<i>[m](s)ny</i>
	རྩི་པ།	རྩི་པ།	<i>am(s)</i>
	རྩི་པ།	རྩི་པ།	<i>rtags</i>
	རྩི་པ།	རྩི་པ།	<i>rdzu</i>
	ཕྱི།	ཕྱི།	<i>'phrul</i>
	རྩི་པ།	རྩི་པ།	<i>rnams</i>
	གྲུ་ལོ།	གྲུ་ལོ།	<i>gnyis</i>
	གྲུ་ལོ།	གྲུ་ལོ།	<i>(b)a</i>
	བཀྲ་ཤིས།	བཀྲ་ཤིས།	<i>bkra shis</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>rgyal</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>mtshan</i>
	འཇམ་མཉམ་།	འཇམ་མཉམ་།	<i>nam</i>
	འཇམ་མཉམ་།	འཇམ་མཉམ་།	<i>mkha'</i>
	བཀྲ་ཤིས།	བཀྲ་ཤིས།	<i>bkra shis</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>rgyal</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>mtshan</i>
	གུམ་པ།	གུམ་པ།	<i>gsungs</i>
	གུམ་པ།	གུམ་པ།	<i>so/</i>
	ལྷ་པོ།	ལྷ་པོ།	<i>khyad</i>
	ལྷ་པོ།	ལྷ་པོ།	<i>par</i>
	རྩི་པ།	རྩི་པ།	<i>rnams</i>
	བླ་མ།	བླ་མ།	<i>bla ma</i>
	དཔྱིད།	དཔྱིད།	<i>dpyid</i>
	དཔྱིད།	དཔྱིད།	<i>gsum</i>

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	འཇམ་མཉམ་།	འཇམ་མཉམ་།	<i>nam</i>
	འཇམ་མཉམ་།	འཇམ་མཉམ་།	<i>mkha'</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>rgyal</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>mtshan</i>
	བཀྲ་ཤིས།	བཀྲ་ཤིས།	<i>bkra shis</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>rgyal</i>
	རྒྱལ་མཚན།	རྒྱལ་མཚན།	<i>mtshan</i>
	འུམ།	འུམ།	<i>'bum</i>
	རྩི་པ།	རྩི་པ།	<i>rdzogs</i>
	རྩི་པ།	རྩི་པ།	<i>chen</i>
	སྐྱུ།	སྐྱུ།	<i>snyan</i>
	སྐྱུ།	སྐྱུ།	<i>rgyud</i>

	ཉམ་ན།	ཉམ་གཤམ་ལ།	<i>dbyar gsum</i>
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	མཉམ་མ།	མཉམ་གཤམ་ལ།	<i>me tog gis</i>
	སཏོན་མཉམ་མ།	སཏོན་གཤམ་ལ།	<i>ston gsum</i>
	རྣམ་ལྟོང་མ།	རྣམ་ལྟོང་གཤམ་ལ།	<i>rnal 'byor</i>
	སྐྱོམ་མ།	སྐྱོམ་གཤམ་ལ།	<i>sgom</i>
	ཤུག་མ།	ཤུག་གཤམ་ལ།	<i>shugs</i>
	ལྷོ་སྤྱོད་མ།	ལྷོ་སྤྱོད་གཤམ་ལ།	<i>longs spyod</i>
	སྤྱོད་མཉམ་མ།	སྤྱོད་མཉམ་གཤམ་ལ།	<i>spros bral</i>
	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>bzhes su gsol/</i>
	རྩོག་མ།	རྩོག་གཤམ་ལ།	<i>rdzogs</i>
	རྣམ་ལྟོང་མ།	རྣམ་ལྟོང་གཤམ་ལ།	<i>rnal 'byor</i>
	ཡི་དམ་མ།	ཡི་དམ་གཤམ་ལ།	<i>yi(d) dam</i>
	འཇིགས་མ།	འཇིགས་གཤམ་ལ།	<i>dkyil 'khor</i>
	དོད་མ།	དོད་གཤམ་ལ།	<i>'dod yon</i>
	དུམ་མ།	དུམ་གཤམ་ལ།	<i>[b]dud rtsi</i>
	བྱིན་རྩལ་མ།	བྱིན་རྩལ་གཤམ་ལ།	<i>byin rlabs</i>
	དྲེག་མ།	དྲེག་གཤམ་ལ།	<i>dngos grub</i>
	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>bzhes su gsol/</i>
	སྤྱོད་མ།	སྤྱོད་གཤམ་ལ།	<i>[b]slab gsum</i>

	རྣམ་ལྟོང་མ།	རྣམ་ལྟོང་གཤམ་ལ།	<i>rnam(s) par</i>
	རྣམ་ལྟོང་མ།	རྣམ་ལྟོང་གཤམ་ལ།	<i>rnal 'byor</i>
	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>Bshams</i>
	དམ་ལྟོང་མ།	དམ་ལྟོང་གཤམ་ལ།	<i>dal 'byor</i>
	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>bzhes su</i>
	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>(b)ces so/</i>
	བྱོ་མ།	བྱོ་གཤམ་ལ།	<i>bla ma</i>

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	བཞེས་སུ་མ།	བཞེས་སུ་གཤམ་ལ།	<i>bon nyid</i>
	ཉམ་གཤམ་ལ།	ཉམ་གཤམ་ལ།	<i>dbyings su</i>
	ཐིམ་མོ་མ།	ཐིམ་མོ་གཤམ་ལ།	<i>thim mo</i>
	བཀྲ་ཤིས་མ།	བཀྲ་ཤིས་གཤམ་ལ།	<i>bkra shis</i>
	རྒྱལ་མ།	རྒྱལ་མ།	<i>rgyal mtshan</i>
	བྱོ་མ།	བྱོ་གཤམ་ལ།	<i>bla ma</i>
	སྤྱོད་མ།	སྤྱོད་གཤམ་ལ།	<i>Sngags</i>
	རྒྱལ་མ།	རྒྱལ་མ།	<i>rgyal mtshan</i>
	བྱོ་མ།	བྱོ་གཤམ་ལ།	<i>'bum</i>
	ཡང་མ།	ཡང་གཤམ་ལ།	<i>yang ngal</i>
	རྒྱལ་མ།	རྒྱལ་མ།	<i>rgyal mtshan</i>

	འུམ་	འུམ་	'bum
	བླ་མ་	བླ་མ་	bla ma
	སྒྲུང་	སྒྲུང་	Sngags
	བླ་མ་	བླ་མ་	bla ma
	སྒྲུང་	སྒྲུང་	Sngags
	ཡིན་ལ།	ཡིན་ལ།	yin no/
	སྒྲུང་	སྒྲུང་	Sngags
	ཡང་།	ཡང་།	yang ngal
	ཉི་ཤུ།	ཉི་ཤུ།	nyi shu
	རྩ་གཅིག་	རྩ་གཅིག་	rtsa gcig
	ཡང་།	ཡང་།	yang ngal
	རྒྱལ་ལོ་	རྒྱལ་ལོ་	rgyal mtshan
	རིན་ཅེན།	རིན་ཅེན།	rin chen
	སྤྲེལ་པ།	སྤྲེལ་པ།	spyang drangs so/
	བཅའ་	བཅའ་	bsam
	དགེ་	དགེ་	dgon
	འགྲེལ་	འགྲེལ་	[g]zhan yang
	རྩ་མོ།	རྩ་མོ།	rtags
	ཏི།	ཏི།	dam
	རྩ་མོ།	རྩ་མོ།	rtags

	སོགས་	སོགས་	sogs
	རྩམ་	རྩམ་	rnam(s)
	གཤམ་ལ།	གཤམ་ལ།	gsal lo/

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	རྒྱལ་ལོ་	རྒྱལ་ལོ་	rgyal mtshan
	རིན་ཅེན།	རིན་ཅེན།	rin chen
	རིན་ཅེན་པོ།	རིན་ཅེན་པོ།	ri(n) 'dzin
	ཐམས་ཅད་	ཐམས་ཅད་	thams cad
	ལེན་	ལེན་	legs
	བླ་ཅན།	བླ་ཅན།	bla chen
	གསུམ་པོ།	གསུམ་པོ།	gsungs so/
	ཡང་།	ཡང་།	yang ngal
	ཡུམ་	ཡུམ་	Yum
	སྤྲེལ་པ།	སྤྲེལ་པ།	sras bzhi
	རྒྱལ་ལོ་	རྒྱལ་ལོ་	rgyal mtshan
	རིན་ཅེན།	རིན་ཅེན།	rin chen
	བློ་གྲོས་	བློ་གྲོས་	blo gros
	བློ་བཟང་།	བློ་བཟང་།	(b)lob dpon
	འུམ་	འུམ་	'bum
	རྩམ་	རྩམ་	rnam
	རིན་ཅེན་པོ།	རིན་ཅེན་པོ།	rig 'dzin

	ནྟམ།	ནྟམ།	<i>rnams</i>
	ཡལ།	ཡལ།	<i>yang ngal</i>

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	གྲོན།	གྲོན།	<i>'gro don</i>
	གཡག།	གཡག།	<i>g.yag gis</i>
	བླ་མ།	བླ་མ།	<i>bla ma 'i</i>
	བླ།	བླ།	<i>bla ma</i>
	ནྟམ།	ནྟམ།	<i>Rnams</i>
	ཡི།	ཡི།	<i>yi(d) dam</i>
	ངག་སུ།	ངག་སུ།	<i>dngos su</i>
	ཉམ་པ།	ཉམ་པ།	<i>khyad par</i>
	རྒྱལ།	རྒྱལ།	<i>rgyal po</i>
	སྤྱལ།	སྤྱལ།	<i>(s)lo gros</i>
	སྤྱལ་གྱིས།	སྤྱལ་གྱིས།	<i>sras gnyis</i>
	གཡུང་འབྲུག།	གཡུང་འབྲུག།	<i>g.yung drung</i>
	སྤོང་པོ།	སྤོང་པོ།	<i>slob dpon</i>
	སྤོང་པོ།	སྤོང་པོ།	<i>slob dpon</i>
	འུམ།	འུམ།	<i>'bum</i>
	སྤྱལ་གྱིས།	སྤྱལ་གྱིས།	<i>sras gnyis</i>
	འུམ།	འུམ།	<i>'bum</i>
	སྐྱལ་བུ།	སྐྱལ་བུ།	<i>skyabs so/</i>
	འུམ།	འུམ།	<i>'bum</i>
	འུམ།	འུམ།	<i>gsum</i>

	ཡལ།	ཡལ།	<i>?mkhan po?</i>
	ནྟམ།	ནྟམ།	<i>rnams</i>
	མི་བཟི་འི།	མི་བཟི་འི།	<i>mi bzhi 'i</i>
	ངེས།	ངེས།	<i>nges so/</i>

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	ནྟམ།	ནྟམ།	<i>rnams</i>
	བཀྲ་ཤིས།	བཀྲ་ཤིས།	<i>bkra shis</i>
	རྒྱལ།	རྒྱལ།	<i>rgyal</i>
	ལའ་ག།	ལའ་ག།	<i>mtshan</i>
	རྒྱལ།	རྒྱལ།	<i>rgyal</i>
	ལའ་ག།	ལའ་ག།	<i>mtshan</i>
	འུམ།	འུམ།	<i>'bum</i>
	གུམ།	གུམ།	<i>gsum</i>
	ཡོད་པ།	ཡོད་པ།	<i>yod de/</i>
	འུམ།	འུམ།	<i>'bum</i>
	ཀེ་ཁོད།	ཀེ་ཁོད།	<i>ge khod</i>
	འུམ།	འུམ།	<i>'bum</i>
	ཚུལ།	ཚུལ།	<i>tshul</i>
			<i>khirms</i>
	རྒྱལ།	རྒྱལ།	<i>rgyal</i>
	ལའ་ག།	ལའ་ག།	<i>mtshan</i>
	བསོད་ནམས།	བསོད་ནམས།	<i>bsod nams</i>

	ལྷན་པ།	ལྷན་པ།	རྒྱལ་ ལམ་པ།	<i>rgyal</i> <i>mtshan</i>
	ཡི།	ཡི།	ཡི།	<i>yi(d) dam</i>
	སྟེང་།	སྟེང་།	སྟེང་།	<i>snyems</i>
	སྤྱོད་།	སྤྱོད་།	སྤྱོད་།	<i>srin po</i>
	རྩམ་།	རྩམ་།	རྩམ་།	<i>rnam</i>
	ཚམ་།	ཚམ་།	ཚམ་།	<i>tsam</i>
	ཐུག་།	ཐུག་།	ཐུག་།	<i>thugs</i>
	ཡི།	ཡི།	ཡི།	<i>yi(d) dam</i>
	སྤྱད་།	སྤྱད་།	སྤྱད་།	<i>sras gnyis</i>
	ནམ་མཁའ་།	ནམ་མཁའ་།	ནམ་མཁའ་།	<i>nam mkha'</i>
	མཁའ་ལྗང་།	མཁའ་ལྗང་།	མཁའ་ལྗང་།	<i>mkha' 'gro</i>

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	ནམ་མཁའ་།	ནམ་མཁའ་།	ནམ་མཁའ་།	<i>nam mkha'i</i>
	རྩམ་།	རྩམ་།	རྩམ་།	<i>rnam</i>
	གནམ་།	གནམ་།	གནམ་།	<i>gnam</i>
	གཤམ་།	གཤམ་།	གཤམ་།	<i>gshags</i>
	ལྷ་།	ལྷ་།	ལྷ་།	<i>lham</i>
	འཇིགས་།	འཇིགས་།	འཇིགས་། རྟེན་།	<i>'jig(s) rten</i>
	ལྷན་པ།	ལྷན་པ།	ལྷན་པ།	<i>rgyal</i> <i>mtshan</i>
	སྤྱད་།	སྤྱད་།	སྤྱད་།	<i>sra[s] gnyis</i>
	བཤམ་།	བཤམ་།	བཤམ་།	<i>bsam</i>

	ཚམ་།	ཚམ་།	ཚམ་།	<i>tshe dbang</i>
	རིག་འཇིགས་།	རིག་འཇིགས་།	རིག་འཇིགས་།	<i>rig 'dzin</i>
	ཚམ་།	ཚམ་།	ཚམ་།	<i>chen po</i>
	ཚམ་པ་འོ།	ཚམ་པ་འོ།	ཚམ་པ་འོ།	<i>zhes pa'o</i>
	སལ་།	སལ་།	སལ་།	<i>sa le</i>
	ཀུན་བཟང་།	ཀུན་བཟང་།	ཀུན་བཟང་།	<i>kun bzang</i>
	མི་ལྟུང་།	མི་ལྟུང་།	མི་ལྟུང་།	<i>mi 'gyur</i>
	རྟེན་།	རྟེན་།	རྟེན་།	<i>rtags</i>
	སྤྱོད་།	སྤྱོད་།	སྤྱོད་།	<i>srin po</i>
	འཁོར་བཤམ་།	འཁོར་བཤམ་།	འཁོར་བཤམ་།	<i>'khor bcas</i>
	ཏམ་།	ཏམ་།	ཏམ་།	<i>dam</i>
	རྟམ་།	རྟམ་།	རྟམ་།	<i>nyams</i>
	རིག་འཇིགས་།	རིག་འཇིགས་།	རིག་འཇིགས་།	<i>rig 'dzin</i>
	ཚམ་།	ཚམ་།	ཚམ་།	<i>tshogs</i>
	ཕྱིན་སམ་།	ཕྱིན་སམ་།	ཕྱིན་སམ་།	<i>phyin nas</i>
	ཚམ་།	ཚམ་།	ཚམ་།	<i>khro bo</i>
	འབྲེལ་།	འབྲེལ་།	འབྲེལ་།	<i>dbang chen</i>
	གནམ་།	གནམ་།	གནམ་།	<i>(g)[s]nam[s]</i>
	ཡིན་པ་།	ཡིན་པ་།	ཡིན་པ་།	<i>yin no/</i>
	ཕུན་ཚམ་།	ཕུན་ཚམ་།	ཕུན་ཚམ་།	<i>phun tshogs</i>
	རྩམ་།	རྩམ་།	རྩམ་།	<i>rnam(s)</i>
	ལམ་།	ལམ་།	ལམ་།	<i>lcam</i>
	གུམ་།	གུམ་།	གུམ་།	<i>gsum</i>
	འོ་ཟེར་།	འོ་ཟེར་།	འོ་ཟེར་།	<i>'od zer</i>
	བྱམ་ཚུབ་།	བྱམ་ཚུབ་།	བྱམ་ཚུབ་།	<i>byang chub</i>
	སེམས་།	སེམས་།	སེམས་།	<i>sems</i>

	འུམ་	འུམ་	'bum
	ལས་སྐོར་	ལས་སྐོར་ལམ་	las sogs
	གཞི་ལམ་	གཞི་ལམ་ ལམ་	cig [b]zhengs so/
	སྤྲུལ་	སྤྲུལ་སྤྲིལ་	sras gnyis
	རིག་འཛིན་	རིག་འཛིན་	rig 'dzin
	བཤམ་	བཤམ་	bsam

	སྤྲིན་	སྤྲིན་ལོ་	snyin[g] po
	ཡི་གེ་	ཡི་གེ་	yi(g) ge
	ལྷོ་ལམ་	ལྷོ་ལམ་	[']khrun gs so/
	བུ་མེད་	བུ་མེད་	bu zhig
	བྱལ་	བྱལ་	byang chub
	ཤམ་མེད་ལམ་	ཤམ་མེད་ལམ་	sems ma
	རིག་འཛིན་	རིག་འཛིན་	rig 'dzin
	ཡི་གེ་	ཡི་གེ་	yin no//
	རྣམ་	རྣམ་	rnam(s)
	ཚེ་	ཚེ་	tshe dbang
	བཤམ་	བཤམ་	bsam
	རྣམ་	རྣམ་	rnam(s)
	སྤྲུལ་	སྤྲུལ་	sras gnyis
	གྲུ་	གྲུ་	gsum
	རྣམ་	རྣམ་	rnam(s)
	ཡལ་	ཡལ་	yang ngal
	གྲུ་	གྲུ་	gsum

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	གྲུ་	གྲུ་	g.yung drung
	རྒྱལ་	རྒྱལ་ལམ་	rgyal mtshan
	སྤྲུལ་	སྤྲུལ་	sras gnyis
	གི་	གི་	gcig
	རིན་	རིན་	rin chen
	རྩུག་	རྩུག་	(r)tsug go/
	སྤོང་	སྤོང་	stong rgyung
	ཐུག་	ཐུག་	thugs
	བླ་མ་	བླ་མ་	bla ma
	སྤྲུལ་	སྤྲུལ་	sprugs



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	ཚགས་ཀྱི།	ཚགས་ཀྱི།	<i>tshags su</i>
	སྤོང་གི།	སྤོང་འཕྲུལ་གི།	<i>slob dpon</i>
	ལྷོ་མཁའ་།	ལྷོ་མཁའ་། ལྷོ་མཁའ་།	<i>nam mkha'</i>
	བློ་གྲོས་།	བློ་གྲོས་།	<i>blo gros</i>
	གཡུང་འཇུག་།	གཡུང་འཇུག་།	<i>g.yung drung</i>
	རྒྱལ་པོ།	རྒྱལ་པོ།	<i>rgyal po</i>
	ལེགས་སོ།	ལེགས་སོ།	<i>legs so/</i>
	གཡུང་འཇུག་།	གཡུང་འཇུག་།	<i>g.yung drung</i>
	རྒྱལ་པོ།	རྒྱལ་པོ།	<i>rgyal po</i>
	བཟུང་།	བཟུང་།	<i>bzhugs</i>
	སྟོན་པོ།	སྟོན་པོ།	<i>snying po</i>
	ཐུན་པོ།	ཐུན་པོ། ལྷོ་མཁའ་།	<i>thun mong(s)</i>
	རྟམ་།	རྟམ་།	<i>rtags</i>
	སྤྱི་ཚགས་།	སྤྱི་ཚགས་།	<i>sna tshogs</i>
	ལམ་གྲོ་མཚོ།	ལམ་གྲོ་མཚོ། ལམ་གྲོ་མཚོ།	<i>mngon sum</i>
	སྤྱི་ཚགས་།	སྤྱི་ཚགས་། སྤྱི་ཚགས་།	<i>sras gnyis</i>
	འབྲུག་ལྷོ་མཁའ་།	འབྲུག་ལྷོ་མཁའ་། འབྲུག་ལྷོ་མཁའ་།	<i>d(b)al ldan</i>

	ཡང་ལམ།	ཡང་ལམ།	<i>yang ngal</i>
	ལྷོ་མཁའ་།	ལྷོ་མཁའ་།	<i>nyams</i>
	ཤུག་།	ཤུག་།	<i>shugs</i>

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	ཅེས་སོ།	ཅེས་སོ།	<i>ches so/</i>
	འབྲུག་།	འབྲུག་།	<i>'bum</i>
	འབྲུག་།	འབྲུག་ཀྱི།	<i>[b]cu gsum</i>
	ལམ་གྲོ་མཚོ།	ལམ་གྲོ་མཚོ།	<i>mkhan po</i>
	འབྲུག་།	འབྲུག་།	<i>d(b)al ldan</i>
	སྟངས་།	སྟངས་།	<i>snang ngo/</i>
	ལྷོ་མཁའ་།	ལྷོ་མཁའ་།	<i>nyams</i>
	འབྲུག་།	འབྲུག་།	<i>dbyar gsum</i>
	བཟུང་།	བཟུང་།	<i>bzhugs</i>
	ཟུང་།	ཟུང་།	<i>gsum</i>
	བཟུང་།	བཟུང་།	<i>bzhugs</i>
	རྟམ་།	རྟམ་།	<i>rigs</i>
	བློ་མཁའ་།	བློ་མཁའ་།	<i>bla ma</i>
	ཐུག་།	ཐུག་།	<i>thugs</i>
	ལྷོ་མཁའ་།	ལྷོ་མཁའ་།	<i>lcags</i>

	ལམ་སྐྱོད།	ལམ་སྐྱོད་པ།	las sog
	རྩམ་	རྩམ་པ།	rtags
	འཕྲུལ།	འཕྲུལ་ལཱ།	nam mkha'
	བློ་གྲོས།	བློ་གྲོས་པ།	blo gros
	འཕྲུལ།	འཕྲུལ་ལཱ།	nam mkha'
	རིན་ཅན།	རིན་ཅན་པ།	rin chen
	ཡི་དུང་	ཡི་དུང་པ།	yi(d) dam
	ཁྲོ་བོ།	ཁྲོ་བོ་པ།	khro bo
	རྩམ་	རྩམ་པ།	rdzogs
	ཐོབ་པ།	ཐོབ་པ་པ།	thob pa'i
	ཡི་ནོ།	ཡི་ནོ་པ།	yin no/
	མཁ་འགྲུ་ལོ།	མཁ་འགྲུ་ལོ་པ།	mkha' 'gro'i
	གཡུང་	གཡུང་ལྷུང་པ།	g.yung drung

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	གི།	གི་མཚན།	gcig
	སྤྱོད་པ།	སྤྱོད་པ་ལྷུང་པ།	[b]snyen sgrub
	བཟུང་པ།	བཟུང་པ་པ།	bzhugs so/

	རྩམ་	རྩམ་པ།	rtsa gsum
	འདྲེ།	འདྲེ་ལོ།	['ja' 'od dang
	བོད་ལྷོ་	བོད་ལྷོ་ལོ།	bon nyid
	འདྲེ།	འདྲེ་པ།	dbyings su
	ཐིམ་མོ།	ཐིམ་མོ་ལོ།	thim mo
	རམ།	རམ་པ།	ram
	ལམ་སྐྱོད།	ལམ་སྐྱོད་པ།	las sog
	ཀྲུང་པ།	ཀྲུང་པ་པ།	'khrungs so
	གཡུང་	གཡུང་ལྷུང་པ།	g.yung drung
	རྩམ་	རྩམ་པ།	rnam(s)
	གཡུང་	གཡུང་ལྷུང་པ།	g.yung drung
	རྒྱལ་པོ།	རྒྱལ་པོ་པ།	rgyal mtshan
	ཡི་དུང་	ཡི་དུང་པ།	nyi ma
	རྒྱལ་པོ།	རྒྱལ་པོ་པ།	rgyal po
	ཡི་དུང་	ཡི་དུང་པ།	yi(d) dam
	ནག་གི།	ནག་གི་པ།	nag gis
	སྤྱོད་པ།	སྤྱོད་པ་ལྷུང་པ།	[b]snyen sgrub

	ཕྱིན་པ།	ཕྱིན་པ།	phyin nas
	ལམ་གྱི།	ལམ་གྱི།	mchog go
	ཀུན།	ཀུན་ལམ།	kun bzang
	ཐུག།	ཐུག་པ།	thugs
	གཡུ།	གཡུ།	g.yung drung
	རྒྱལ།	རྒྱལ་ལམ་གྱི།	rgyal mtshan
	སེལ།	སེལ།	sa le
	སྟོ།	སྟོ།	snying po
	ལུང་ལ།	ལུང་ལ།	[b]slab gsum
	རྩོམ།	རྩོམ་པ།	nam par
	ལམ་གྱི།	ལམ་གྱི།	mchog go
	ལྟོ།	ལྟོ།	nam mkha'
	རྩོམ།	རྩོམ་པ།	rin chen
	སྤྱོད།	སྤྱོད།	sras bzhi
	གཡུ།	གཡུ།	g.yung drung

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	རྩོམ།	རྩོམ་པ།	rig 'dzin
	ལྟོ།	ལྟོ།	tshul khrims
	བཟོ།	བཟོ།	bsam
	རྩོམ།	རྩོམ་པ།	rin chen
	རྩོམ།	རྩོམ་པ།	rnams
	རྩོམ།	རྩོམ་པ།	rig 'dzin
	གཡུ།	གཡུ།	g.yung drung
	ལྟོ།	ལྟོ།	tshul khrims
	བྱེ།	བྱེ།	bla chen
	རྩོམ།	རྩོམ་པ།	rten gsum
	ལུང་ལ།	ལུང་ལ།	[b]slab gsum
	རྩོམ།	རྩོམ་པ།	nam(s) par
	གཡུ།	གཡུ།	g.yung drung
	ལྟོ།	ལྟོ།	lcan
	ལ།	ལ།	bzhi
	རྩོམ།	རྩོམ་པ།	rin chen
	རྒྱལ།	རྒྱལ་ལམ་གྱི།	rgyal mtshan

	ལྷོ་པ།	ལྷོ་ལྷོ་ལ།	<i>tshul</i> <i>khrim</i>
	ལེ།	ལེ་ལ།	<i>legs</i>
	བཟུ།	བཟུ་ལ།	<i>bzhugs</i>
	སྒོ།	སྒོ་ལ།	<i>sgom</i>
	བྱ།	བྱ་ལ།	<i>byang</i> <i>chub</i>
	ཤོ་པ།	ཤོ་པ་ལ།	<i>sems</i>
	བློ་མ།	བློ་མ་ལ།	<i>bla ma[s]</i>
	ལྟ།	ལྟ་ལ།	<i>nam</i>
	བློ།	བློ་ལ།	<i>bla ma</i>
	ཐུ།	ཐུ་ལ།	<i>thugs</i>
	མཐོ་མ།	མཐོ་མ་ལ།	<i>mthims</i> <i>mo/</i>
	སྒོ།	སྒོ་ལ།	<i>sgom</i>

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	ཐུ།	ཐུ་ལ།	<i>thugs</i>
	ལྷ།	ལྷ་ལ།	<i>lhang nge</i>
	བཟུ།	བཟུ་ལ།	<i>bzhugs</i>
	རིག་འཛིན།	རིག་འཛིན་ལ།	<i>rig 'dzin</i>
	རྟོ་པ།	རྟོ་པ་ལ།	<i>rnams</i>
	ཡི་ན།	ཡི་ན་ལ།	<i>yin no/</i>
	རིག་འཛིན།	རིག་འཛིན་ལ།	<i>rin chen</i>
	རྟོ་པ།	རྟོ་པ་ལ།	<i>rnam(s)</i>

	སྐུ་མཚུ།	སྐུ་མཚུ།	<i>sras gsum</i>
	བཟུ་ཤི།	བཟུ་ཤི།	<i>bkra shis</i>
	རྒྱ་ལོ།	རྒྱ་ལོ་ལ།	<i>rgyal</i> <i>mtshan</i>
	ལྷོ་ལྷོ་པ།	ལྷོ་ལྷོ་པ་ལ།	<i>tshul khrim</i>
	འོ་ཟེ།	འོ་ཟེ།	<i>'od zer</i>
	སེམས།	སེམས་ལ།	<i>sems</i>
	ལྷོ་འདུ།	ལྷོ་འདུ་ལ།	<i>khrid dang</i>
	ཡི་དམ།	ཡི་དམ་ལ།	<i>yi(d) dam</i>
	ལྷོ་པ།	ལྷོ་པ་ལ།	<i>khyad par</i>
	ཡི་དམ།	ཡི་དམ་ལ།	<i>yi(d) dam</i>
	ལས་སྐྱོ།	ལས་སྐྱོ་ལ།	<i>las sogs</i>
	གཡུང་འདུ།	གཡུང་འདུ་ལ།	<i>g.yung</i> <i>drung</i>
	ཕུན་ཐོག་ལ།	ཕུན་ཐོག་ལ་ལ།	<i>phun tshogs</i>
	རིག་འཛིན།	རིག་འཛིན་ལ།	<i>rin chen</i>
	རྒྱ་ལོ།	རྒྱ་ལོ་ལ།	<i>rgyal</i> <i>mtshan</i>
	མཚོ།	མཚོ་ལ།	<i>gnyis</i>
	སྐུ་མཚུ།	སྐུ་མཚུ་ལ།	<i>sra[s] bzhi</i>
	གཡུང་འདུ།	གཡུང་འདུ་ལ།	<i>g.yung</i> <i>drung</i>
	རྟོ་པ།	རྟོ་པ་ལ།	<i>rnam(s)</i>
	ལྷོ་ལྷོ་པ།	ལྷོ་ལྷོ་པ་ལ།	<i>tshul khrim</i>
	རྟོ་པ།	རྟོ་པ་ལ།	<i>rnam(s)</i>
	ཕུན་ཐོག་ལ།	ཕུན་ཐོག་ལ་ལ།	<i>phrin las</i>

	ལྷུ	ལྷུལྲུལ	<i>rdzu 'phrul</i>
	རྩམ་	རྩམ་པ།	<i>rnam(s)</i>
	བྲེ་	བྲེལ།	<i>bla ma</i>
	རིའམ་	རིའམ་ཆེན་མོ།	<i>rin chen</i>
	ལྷུ་གུབ་	ལྷུ་གུབ་ལྲུང་།	<i>lhun grub</i>
	རིའམ་	རིའམ་ཆེན་མོ།	<i>rin chen</i>
	བཟམ་	བཟམ་པ།	<i>bam</i>

	ཤྲི་	ཤྲི་ཐར་	<i>sri thar</i>
	རྩམ་	རྩམ་པ།	<i>rnam(s)</i>
	བྲེ་	བྲེལ།	<i>bla ma</i>
	རིའམ་	རིའམ་ཆེན་མོ།	<i>rin chen</i>
	རྩམ་	རྩམ་པ།	<i>rnam(s)</i>
	གྲུ་	གྲུ་ལྷུ་གུབ་	<i>(s)grags</i>
	ཐུག་	ཐུག་པ།	<i>thugs</i>
	འོ་ཟེར་	འོ་ཟེར་ཆེན་མོ།	<i>'od zer</i>
	རྒྱལ་	རྒྱལ་ལོང་ཆེན་མོ།	<i>rgyal mtshan</i>
	ཀུན་སེམས་	ཀུན་སེམས་ལྷུ་གུབ་	<i>kun nas</i>
	ཚམ་	ཚམ་པ།	<i>tsam</i>
	དུས་	དུས་ལོ།	<i>'dus so</i>
	མྱེན་	མྱེན་ལོང་ཆེན་མོ།	<i>[b]stan 'dzin</i>
	གྲོ་དོན་	གྲོ་དོན་ཆེན་མོ།	<i>'gro don</i>
	རི་གུམ་	རི་གུམ་ལྷུ་གུབ་	<i>re gsum</i>
	རྩམ་	རྩམ་པ།	<i>(r)togs</i>
	རྒྱལ་	རྒྱལ་ལོང་ཆེན་མོ།	<i>rgyal mtshan</i>
	འཇམ་	འཇམ་ལོང་ཆེན་མོ།	<i>nam mkha'</i>
	རྩམ་	རྩམ་པ།	<i>['ji[' tshon</i>
	གུར་	གུར་ལོ།	<i>gur khang</i>

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	ཚམ་	ཚམ་པ།	<i>tsam</i>
	ལེན་གཅིག་	ལེན་གཅིག་ཆེན་མོ།	<i>len gcig</i>
	མཐུན་ལོང་ཆེན་མོ།	མཐུན་ལོང་ཆེན་མོ།	<i>mthun mong</i>
	རྩམ་	རྩམ་པ།	<i>rtags</i>
	ལཱ་	ལཱ་པ།	<i>lags</i>
	རྒྱལ་	རྒྱལ་ལོང་ཆེན་མོ།	<i>rgyal mtshan</i>
	ཡུམ་	ཡུམ་ལོ།	<i>yum</i>
	འཇམ་	འཇམ་ལོ།	<i>'dzoms</i>
	མཐུན་	མཐུན་ལོང་ཆེན་མོ།	<i>mkha' 'gro</i>
	གཉམ་ལེན་	གཉམ་ལེན་ལོ།	<i>gnyis la</i>
	སྤྲིང་ལྷུ་གུབ་	སྤྲིང་ལྷུ་གུབ་ལོ།	<i>sring gsum</i>

	ദ്രിപ്ര	ദ്രിപ്ര	<i>dbyings</i> <i>su</i>
	ഗുരതപ	ഗുരതപ	<i>gshegs</i> <i>so/</i>

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	ബ്ര	ബ്ര	<i>bla ma</i>
	സ്ര	സ്ര	<i>sra[s]</i> <i>gnyis</i>
	ഖ്ര	ഖ്ര	<i>khro ('o)</i>
	ഗ്യു	ഗ്യു	<i>g.yung</i> <i>drung</i>
	ഗ്യ	ഗ്യ	<i>rgyal</i> <i>mtshan</i>
	കു	കു	<i>dgon</i>
	ഗു	ഗു	<i>[g]zhan</i> <i>yang</i>
	സ്പ	സ്പ	<i>spel lo</i>
	സ്ര	സ്ര	<i>sras gcig</i>
	ശ്ര	ശ്ര	<i>shes rab</i>
	ഓ	ഓ	<i>'od zer</i>
	ബ്യാ	ബ്യാ	<i>byang</i> <i>chub</i>
	സെ	സെ	<i>sems</i>
	റി	റി	<i>rin chen</i>

	യൂ	യൂ	<i>yum</i>
	ബൊ	ബൊ	<i>bom</i> <i>chog</i>
	ഗ്യാ	ഗ്യാ	<i>gnyis la</i>
	ലം	ലം	<i>lcam</i>
	ഗ്യു	ഗ്യു	<i>g.yung</i> <i>drung</i>
	റന	റന	<i>rnam(s)</i>
	ഗു	ഗു	<i>(r)tsug gi</i>
	ഷെ	ഷെ	<i>ye shes</i>
	ഗ്യ	ഗ്യ	<i>rgyal</i> <i>mtshan</i>
	ഗു	ഗു	<i>gtsug</i> <i>phud</i>
	ഗ്യ	ഗ്യ	<i>rgyal</i> <i>mtshan</i>
	മി	മി	<i>mi 'gyur</i>
	ഗു	ഗു	<i>[g]tsug</i> <i>phud</i>
	ഗു	ഗു	<i>gshen</i> <i>rab</i>
	ഗു	ഗു	<i>(')gon po</i>
	റന	റന	<i>rnam(s)</i> <i>gsum</i>
	സ	സ	<i>las sogs</i>

	མཉམ་	མཉམས་	[s]ny(e)d dang
	ཁམས་	ཁམས་	khams
	ལས་	ལས་སྟེང་	las sogs
	མཉམ་	མཉམས་	[s]ny(e)d dang
	ཐུག་	ཐུགས་	thugs
	དབུ་	དབུ་སྟེང་	dbu gsum
	ལས་	ལས་སྟེང་	las sogs
	ཚེངས་	ཚེངས་སྟེང་	[g]zheng s so
	ཚམས་	ཚམས་སྟེང་	[g]zhan yang
	དགེ་སྟེང་	དགེ་སྟེང་སྟེང་	dgon gnas
	དགེ་སྟེང་	དགེ་སྟེང་སྟེང་	dag gi(s)

	བླ་	བླ་མ་	bla ma
	སྐྱོ་	སྐྱོ་སྟེང་	sdom gsum
	གཡུ་	གཡུ་སྟེང་	g.yung drung
	རྩ་	རྩ་སྟེང་	rnam(s)
	ཡི་	ཡི་སྟེང་	yin no
	ལམ་	ལམ་སྟེང་	lcam
	གུ་	གུ་སྟེང་	gsum
	རྩ་	རྩ་སྟེང་	Rnams
	ལྷ་	ལྷ་སྟེང་	lha gshen
	གུ་	གུ་སྟེང་	gsum
	འབྲི་	འབྲི་སྟེང་	dbyings su
	རྩ་	རྩ་སྟེང་	rnam(s)

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	ཅེན་པོ་	ཅེན་པོ་སྟེང་	chen por
	ལེགས་	ལེགས་སྟེང་	legs so
	རྩ་	རྩ་སྟེང་	rnam(s)
	སྲས་	སྲས་སྟེང་	sras gsum
	དྲ་	དྲ་སྟེང་	dwags

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	འཇམ་མཉམ་	འཇམ་མཉམ་སྟེང་	nam mkha'i
	རྩ་	རྩ་སྟེང་	[g]zi brjid
	རྩ་	རྩ་སྟེང་	[bs](d)rags
	གྲ་	གྲ་སྟེང་	grags
	རྩ་	རྩ་སྟེང་	rig 'dzin
	འབྲི་	འབྲི་སྟེང་	'bum
	སྐྱོ་	སྐྱོ་སྟེང་	snyan rgyud

	བཀོར་བཞི།	བཀོར་བཞི།	(b)kor bzhi
	འུམ།	འུམ།	'bum
	རྩམ།	རྩམ།	rnam
	ཕྱོག་གི།	ཕྱོག་གི། གཅིག་གི།	phyogs gcig
	ལྷི་མ།	ལྷི་མ།	nyi ma
	རྩམ།	རྩམ།	rnam
	ཚོམ།	ཚོམ།	tshom(s)
	སྒོམ།	སྒོམ།	sgom
	རྒྱལ་མོ་མོ།	རྒྱལ་མོ་མོ།	rgyal mtshan
	ཚེ།	ཚེ།	tshe dbang
	གཙུང་། འཇིག་།	གཙུང་། འཇིག་།	gzhung bzhi'i
	ཚམས།	ཚམས།	[m]tshams su
	སྐྱེལ་ལོ་ཀྱི།	སྐྱེལ་ལོ་ཀྱི།	sbrul lo'i
	འཕྲུང་།	འཕྲུང་།	(*)pho brang
	བཟུང་།	བཟུང་།	bsam g(d)an

	ཡི་གེ།	ཡི་གེ།	yi(g) ger
	རྩེ།	རྩེ།	rdzogs
	རྩམ།	རྩམ།	mams
	གཟི།	གཟི།	gzigs
	བཀྲ་ཤིས།	བཀྲ་ཤིས།	bkra shis
	ལུ།	ལུ།	lugs
	རྩེ།	རྩེ།	rtogs
	རྩམ།	རྩམ།	rnam(s)
	གཟུང་།	གཟུང་།	gsum
	ཡོན་ཏན་གྱི།	ཡོན་ཏན་གྱི།	?yon tan?
	ཚོ།	ཚོ།	tshogs
	ཡི་གེ།	ཡི་གེ།	yi ge'i



## Transliteration of the Original Tibetan Text

### **Kun gyi nang nas dbang po mig ltar sngon du byung ba rgyal gshen ya ngal bka' rgyud kyi gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs**

(1) gang zhig mos pa'i spyi bor legs sgom ste// rtse gcig dad pas gsol ba btab gyur na//  
tshé 'dir sangs rgyas ster ba'i thugs rje can// skyabs gnas dkon mchog gsum la phyag 'tshal lo//  
mi phyed mgon byon stong gsum 'dul ba'i gshen// rgyal ba gshen rab mchog gi bstan pa  
la// bstan 'dzin skyes bu'i gdung rgyud mang na yang// sngon du 'byung ba dbang po'i mig lta  
bu// sangs pos byin rlabs 'od gsal lha bab gdung// rgyal gshen ya ngal gdung rabs 'dir spro'o//  
(2) bstan skyong srung mas bdag la bstsal du gsol//

gang gi mtshan tsam rna bas thos pas kyang// 'khor ba'i 'jigs skrag ngan 'gro'i sdug  
bsngal skyobs// de phyir khyed kyi yon tan rgya mtsho las// chu thigs tsam zhig bdag gis  
bkod par bya'o//

de la'ng spyir gdung rabs kyi byung khungs ston pa dang/ bye brag tu rgyal gshen ya  
ngal gyi gdung rgyud dmigs bsal du 'chad pa'o/ dang po la gnyis te/ bskal bzang sangs rgyas  
byon tshul dang/ khams gsum srid pa'i grol tshul lo//

dang po ni/ ngon dag pa'i bskal pa drug stong byung// de 'og mun pa'i bskal pa bcu// de  
'og sgron me'i bskal pa bcu// (3) thog mar bskal pa 'di nyid du// 'dren pa'i ston pa gcig byung  
ste// chags pa'i bskal pa byung rdzogs dus// yongs rdzogs khri bzhi nam ting byung// rlung gi  
bskal pa chags pa'i tshe// rlung grub ba rab gling rtsol byung// me yi bskal pa chags pa'i dus//  
me grub khri mang rgyal ba byung// chu yi bskal pa chags pa'i tshe// chu grub lde bo gsung  
chen byung// sa yi bskal pa chags pa'i tshe// sa grub ba rab gling bzhi byung//

da lta'i bskal pa 'di nyid la// (4) bskal bzang sangs rgyas byon tshul ni// mu rgyung  
chags pa'i dang po la// ting nam mur zang steng du ni// gser gyi pad ma 'dab ma stong// g.yu  
yi g.yung drung bkra ba brdol// de la gnas gtsang lha rnam kyis// bskal pa 'di ni bzang po'o//  
zhes sogs dge legs shis pa bsngags// mu rgyung bskal pa/bzang dang po la// yul ni rdul/mun  
bral sa le 'od// rang byung bde ba'i gnas rab ni// 'khor ba'i khri mun sangs nas su// ? ye med ye  
srid ? rgyud du grol//

(5) tshe tshad grangs med song ba'i rjes// geig rtsis bdun 'bum thub pa'i dus// 'khor lo bsgyur rgyal dung 'od dang// btsun mo rin chen gsal 'od ma// sras bzhi blon bzhi bcas pa yis// lhag bsam rnam dag smon lam mthus// rin chen grang ma'i gling mchog tu// me tog pad ma ha spungs rnyed// pad ma de yi zhal phyees pas// sangs rgyas sras stong rang byung 'khrungs// rgyal po yab yum sras blon gyis// ston pa rang byung 'khor ba kun 'dren la// bdun 'bum bskal par mchod cing tshogs bsags pas// (6) ston pa'i zhal nas smon lam 'di skad gsungs// rgyal po chen po dung 'od khyod// sangs rgyas stong gi yab gyur shog// btsun mo rin chen gsal 'od khyod// bder gshegs stong gi yum gyur shog// rigs su skyes pa'i sras bzhi yang// mtshan ldan khye'u bzhir 'byung bar shog// rgyal po'i blon po khyod bzhi yang// gsas chen ru bzhir 'gyur bar shog// ces sogs smon lam legs btab nas// rin po che yi bum pa ru// srid pa skos kyi byang bu la// sangs rgyas stong gi mtshan bkod nas// (7) bcugs nas sangs rgyas rim 'byon pa'i// smon lam rnam dag 'di skad gsungs// sangs rgyas re re 'byon dus su// u dum 'bar ba'i me tog dang// yid bzhin nor bu rin chen sogs// rin chen sna bdun 'byung gyur shog// smon lam mtha' btsan rim bzhin 'byung ba'o//

sangs rgyas stong rtsa gnyis kyi yul dang/ rigs dang/ yab yum dang/ sras dang/ dus dang/ 'khor dang/ 'dul zhing dang/ tshe tshad dang/ bsod nams 'phel grib dang/ 'phrin las dang/ gdung dang/ sprul pa dang/ bstan pa dar rgyas rnams ji ltar 'byung na/ dus gsum gshen rab 'byung khungs kyi mdo las zhib cing rgyas so//

'dir ston pa rab bdun las/ sngar 'gro ba'i 'dren (8) ston ji ltar byon zhe na/ dang po bskal pa chags nas tshe lo dpag med yan chad la/ bskal pa re re la lha gshen srid pa gsum gsum byon nas sems can kha lo gyen du bsgyur te/ dang po tshe lo 'bum thub pa'i dus su/ lha ston pa kun tu bzang po byon/ srid pa mu rgyung dkar po byon/ gshen sangs rgyas lha'i rgyal po stong ldan byon/ bstan pa rgyu yi gshen lngas spel/ sems can sman gyi sdong po tsam zhig sangs rgyas so// 'bum yan chad sems can kha lo gyen du bsgyur nas sku mya ngan las 'das so//

de nas tshe lo brgyad khri'i dus su/ lha kun bzang bde ba rang 'byung byung/ srid pa ye sangs bde ba byon/ gshen sangs rgyas snang ba 'od kyi sgron ma byung/ bstan pa 'byung ba'i gshen lngas spel/ sems can sman gyi 'bras bu tsam zhig sangs rgyas so// brgyad khri kha lo gyen du bsgyur nas gsum ka mya ngan las 'das so//

tshe lo drug khri'i dus su/ lha kun tu don bzang gzi brjid byon/ srid (9) pa ye rgyung mtha' bral don sel byon/ gshen sangs rgyas snang ba 'od ldan byon/ bstan pa 'byung ba'i stobs kyi gshen lngas spel/ sems can rtsi shing me tog tsam zhig sangs rgyas so// de nas gsum ka dmya ngan las 'da so//

tshe lo nyis khri'i dus su/ lha kun tu 'gag med lhun rdzogs byon/ srid pa kun 'byung don 'grub byon/ gshen sangs rgyas pad ma gtsug phud byon/ bstan pa rang 'byung dag pa'i gshen

lngas spel/ 'byung bas sgra grags kyi bon byung nas/ sems can rtsi thog tsam zhig sangs rgyas so// gsum ka mya ngan las 'das so//

de nas tshe lo khri'i dus su/ lha gar gas 'jigs med byon/ srid pa dung khyung ye dag skyon med byon/ gshen sangs rgyas khri rgyal khug pa byon/ bstan pa gtsug phud thob pa'i gshen lngas spel/ nam mkha' las sgra rang sgra'i bon byung nas/ sems can rgya mtsho'i thigs pa tsam zhig sangs rgyas **(10)** so// gsum ka mya ngan las 'das so//

de nas tshe lo stong gi dus su/ lha ye lha sems kyi sgron ma byon/ srid pa ye sangs mu rgyung dkar po byon/ gshen sangs rgyas gto rgyal ye mkhyen byon/ bstan pa ye gshen drug cus spel/ sems can gnam gyi char pa tsam zhig sangs rgyas so// gsum ka mya ngan las 'das so//

de nas tshe lo brgya pa'i dus su/ lha gshen lha 'od dkar byon/ srid pa sangs po 'bum khri byon/ gshen sangs rgyas gshen rab mi bo byon/ bstan pa 'dul ba'i gshen drug dang/ gtsug phud can sum brgya drug cus spel/ bon yi ge'i sgra las bsgyur/ don tshig gis ston pa byung nas/ sems can tshad las 'das pa zhig sangs rgyas so/ de yang brgya thub dus su/ sum cu sku yis 'dul te/ ngo bor bzhugs nas bon bstan/ sum cu gsung gis 'dul te/ dam pa tog dkar nyid la bstan pa bzhag nas chos su bstan/ sum cu thugs kyis 'dul te/ 'phrin las rnam pa bzhi ru bstan/ sku gsung **(11)** thugs kyi bstan pa rdzogs nas/ stong gsum 'di yi 'gro don tshar ro//

ma 'ongs tshe lo bcu pa'i dus kyi lha gshen srid pa gsum ni/ lha 'od lha gsal 'bar/ srid pa gung sangs klong bdal/ gshen sangs rgyas thang ma me sgron zhes kyang bya/ slad kyi srid bu chung ston pa la byon pa'o// 'dul khirms dus 'ded kyi bon 'byung nas/ sems can dman pa tsho 'tshang rgya ba'o//

de ltar bstan pa re la lha gshen srid pa gsum re byon nas/ 'gro ba sems can gyi don mthar phyin nas/ slar yang bon nyid dbyings su sangs rgyas pa'o// sangs rgyas 'byung khungs mdor bsdus tsam du bshad/ ces bsgrags byang las gsungs so//

gnyis pa ni/ mu med dbyings kyi klong nas/ dbyings dgu 'byung ba'i snying po la/ dran byed bsam pa'i rig pa 'byung ste/ de la gzugs med kyi lha srid/ de nas gzugs khams kyi lha grol/ der srid pa sangs **(12)** po 'bum khri dang/ yum chu lcam rgyal mo gnyis las 'gro ba rigs drug srid/ de la phywa srid skos gsum gyis gling bzhi skyob pa'i lha re bskos te/

nam mkha'i mthongs drug dbyings nas sprul// gling bzhi'i mgon du btang ba ni// yab ni khri lha gong bu dang/ dmu btsun 'phrul mo bshos pa'i sras// bde khyung dkar po shar du bskos// gtsang rtse sgra rgyal byang du bskos// na nam phyug mo nub tu bskos// khri shel dkar po lho ru bskos// sems can mgon skyabs lha bzhis byed// lha khri shel dkar po lho 'dzam bu gling 'dir gshegs pas// de las snang ba 'od ldan srid// **(13)** de las mi smra gshen gsum srid//

mi rgyud lha las yas mar grol// gzugs khams lha las 'dod khams grol// 'dod khams drug las rgyal chen bzhi//

de nas rgyal dgu khri chen po dang/ bdun khri chen po dang/ lnga khri chen po dang/ sum khri'i bar rim par grol nas/ ri rab phyogs bzhi nas bltas pas gling bzhi mthong nas babs pas/ der sa zhag mid pas mi zhes su btags so//

de nas phor thog dang/ gzhong thog/ 'phreng 'dzin rnams su rim gyis grol/ de'i mtshan ni srid pa mi rje dbang po kun khyab dang/ yum lha mo snang ma sgron gsal gnyis/ ma mjal yid kyis bshos pa'i sras shed can dang/ shed bdag/ shed bu/ shed las skyes bya ba bzhi ru yod do// de la yang shed can las drod skyes shar lus 'phags po'i mi ru grol/ shed bdag las rdzus skyes byang sgra mi snyan gyi mi grol/ shed bu las nub sgong skyes (14) ba glang spyod kyi mi grol/ shed las skyes las lho mngal skyes 'dzam bu gling gi mir grol lo//

mi'i dbang po shed las skyes dang lha mo yid gsal ma gnyis bsdebs pa las/ rdzu 'phrul can dang/ stobs ldan dang/ 'od chen dang/ sgra gcan dang bzhi'o// de yang dang po rdzu 'phrul can(phrag dog can) las ye rje srid pa mi yi gling dang/ smra mi'm ci dang sder chags khrom pa'i gling rnams grol/ gnyis pa stobs ldan (gti mug can) las/ glang chen dang rta mchog la sogs byol song gi gling dang/ lto phye grul bum gdon tshogs kyis gling rnams grol/ gsum pa 'od chen ('dod chags can) las bha li mgrin bzang sprel bu'i gling dang/ 'dab chags mkha' lding bya'i gling du grol/ bzhi pa sgra gcan (zhe sdang can) las sha za srin po dang/ grog ma dmar nag gi gling du grol/

dang po srid pa ye smon rgyal po dang/ [ yum chen sa trig er sangs (15) kyis gsal stong thugs kyis sprul pa las/ 'gro ba'i dpal du rang shar rang 'byung du 'byung bar bstan/ mchan/ ] chu rlung rdzu 'phrul mo bsdebs pa las sras gsum byung ste/ phywa rje sgam po dang/ dmu rje btsun po dang/ gtsug rje og ko dang gsum mo//

phywa rje sgam po'i sras po 'di ni// phywa sras ye shes 'phrul rgyal yin// de'i sras smon mi bu nag yin// de'i sras ye rje thang po yin// de'i sras lha bu lod po yin// de'i sras rdzu 'phrul gser mi thung// de'i sras phywa stag 'al 'ol dang// phywa za khyad khyung bshos pa la// srid pa'i phywa rabs mched bzhi srid// (16) che ba yab lha bdal drug dang// de 'og 'od de gung rgyal dang// de 'og khri de gsum po dang// de 'og phywa bla khram zhing bzhi// phywa rje yab lha bdal drug dang// lha lcam dkar mo bshos pa las// lha rabs thugs dkar mched dgu grol// gzhan yang srid pa'i rgyud du 'phel//

'od de gung rgyal de nyid las// ge khod lha dang mgul lha grol// khri de gsum po de nyid las// yul sa gnyan khams thams cad grol// phywa bla khram zhing rgyud chad ces// (17) de dag rnams ni phywa rgyud ste// gser ri g.yu yi lung nas grol// sgra bla gser seng g.yu yi smin ma can//

de dus dmu rje btsun po dang// lha mo 'od gsal bshos pa las// sras ni rgyal rigs rje rigs dang// bram ze dmangs rigs bzhi ru srid// rgyal rigs de las mched pa'i mi// de las dpag pa'i mi bzhi ni// 'khor lo dbang bsgyur mi dang gcig// brum shing bcud 'thung mi dang gnyis// g.yung drung khyim bdun mi dang gsum// me tog sbubs gnas mi dang bzhi// **(18)** 'khor lo dbang bsgyur mi de ni// 'dzam gling lho ru bskos pa'i mi// khri shel dkar po'i thugs sprul pa'i// gdung rgyud 'dzin pa'i rgyal po drug// dmu gshen lha yi gdung rgyud dang// shag rigs gar gsas gdung rgyud dang// hos rigs gnam gsas gdung rgyud dang// dpo rigs gsas rje'i gdung rgyud dang// ha shang rgod gsas gdung rgyud dang// mkha' 'gying gnyan gyi gdung rgyud drug// rje rigs la yang 'di gsum grol// rgya rigs stag gzig bal po gsum// bram ze la yang 'di gsum grol// **(19)** rgya gar khrom dang li dang gsum// dmangs rigs la yang 'di gsum grol// mon dang 'jang dang gru gu gsum// dmu rje btsun po'i rgyud la yang// dmu rabs stag gzig yul gyi bcud// dung ri mchong gi lung las grol// sgra bla dung seng mchong gi ral pa can//

gtsug rje og ko de nyid las// u rgyan yu gur za hor dang// gar log thod gar bod sogs grol// bru sha gtsug gi dang ma'o// gtsug rje og ko'i gtsug rgyud 'di// thad kyi shel brag mtsho las grol// **(20)** sgra bla gangs seng lcags kyi sder mo can// de las rgyas par zhib bshad na// sprul sku yis kyang 'chad mi lang// 'gro drug grol tshul zur tsam bstan pa'o//

mdo dri med gzi brjid las gsungs pa ci bzhin kho na la/ rgyal ba'i bka' 'bum nang ltar bsgrigs pa'o//

? gsum pa ni/ ? 'o kol bod kha ba can gyi ljongs 'dir gshen rab phyag phebs pa'i ru ma/ mgo nag mi yi rje bo/ mi rgyud lha las mched cing/ bod yul mun pa'i smag rum du sangs rgyas kyi bstan pa'i nyin mor 'byed pa'i rje gcig/ bod kyi rgyal gshen ji ltar srid lugs bstan pa ni/ ye lha sems kyi sgron ma can gyis/ sangs po 'bum khri la gsol ba/ da 'greng mi la mgon med/ dud 'gro phyugs la skyabs med pas/ 'gro ba'i don du sras sprul cig/ ces bskul ttab pas/ der yab sangs po dang yum **(21)** chu lcam gnyis srid pa lugs su 'tshos pa las/ sras ming dgu sring dgu bco brgyad 'khrungs so//

de la sras dgu'i gcen po srid rje 'brang dkar/ de dang lha bza' gang grags 'tshos pa las/ sras pho bco brgyad dang/ sras mo bco brgyad ste/ sum cu rtsa drug bltams/ de'i sras che ba lha rabs gnyan gyi rje/ [ de gya nom snang ba'i lha gcig shi ba der skyes pa yin no// mchan/ ] de dang srid lcam li dur 'tshos pa las/ lha sras gnam lha dkar po/ de nas yab re sras re gcig rgyud du brgyud pas lha rabs rmang [pa] 'then dgu ste/ gnam lha'i sras gnam 'then rje/ de'i sras dgung 'then rje/ de'i sras sprin 'then rje/ de'i sras char 'then rje/ de'i sras wal 'then rje/ de'i sras rlung 'then rje/ de sras 'thib 'then rje/ tha chung lha sras mong 'then rje/ mong 'then rje dang dmu dun dung thun ral mo che 'tshos pa las/ bar snang gi lha sras gsum byung ste/ 'phrul cha 'al 'ol/ khri cha 'al 'ol/ stag cha 'al 'ol dang gsum mo// 'phrul cha las rdzu 'phrul gyi lha

rabs 'bum du grol/ phal che ba gnam gyi gza' (22) skar du song/ khri cha las rdzu 'phrul gyi lha rabs bye bar grol te/ g.yen khams kyil lha ma yin du song/ stag cha dang tshem za khya khyud 'tshos pa'i sras/ rje yab lha bdal drug lha yi dbang po brgya byin yin no// de la btsun mo sum cu rtsa gnyis mdzes ldan ma dang rtsa gsum yod pa las/ mdzes ldan ma la sras bdun 'khrungs te/ yar gyi gcen gsum lta dgongs rgyu yi bon la spyod/ bsam gtan gong mar gshegs so// mar gyi gcung gsum thugs dkar lha rgyud/ thugs dmar srid rgyud/ gnyan lta mangs kyil rgyud dang/ srid pa'i yum [yul?] ltar grol te/ gangs ri/ g.ya' ri/ brag mtsho/ chu/ shing/ ngam grog/ sha bu'i bdag po byed do// bar pa ni khri bar bdun tshigs zhes kyang bya/ lha rabs gnyan rum zhes kyang bya/ de yab kyis 'dzam gling rgyal por btang bas/ mi thams cad kyis spyi bo'i gtsug tu bkur bas/ mtshan gtsug khri btsan po yang zer/ rgyal po mang pos bkur ba yang zer ro//

de yi lo rgyus ni/ srid [pa'i] zhing khams rnam par dag pa/ 'dzam (23) gling dpal gyi snying po/ sa gzhi rin po che'i bcud du/ gdung rabs srid pa'i mgo bo/ 'od gsal lha las mar mched pa'i tshe/ lha yi rgyal po khong 'phrul che la thabs mkhas pas/ sems can thams cad bde ba dang zhi bas legs par bskyangs pas/ mgo nag kun gyi spyi rje mang pos bkur bas mdzad do// rje de ni mi la rgyal po byung ba la snga bas/ mtshan ni [tha tshan] hi sang skyes zhes bya'o// des ngan pa'i skyon dmig 'gegs shing/ dman pa rnam kyil mgon du gyur nas/ bzang po'i bya ba thams cad bkod do//

de yang dgung lo du ma bzhes pas/ mkha' la gshegs pa'i dus thug nas/ gdung rabs 'dzin pa'i sras ma mchis pa la/ mtha' 'khob kyil rgyal phran las spyod pa ngan pa zhig shin tu dga' ste/ yab rgyal po lha yi bu ni gshegs la nye/ de gshegs na dbus 'gyur rje blon thams cad 'chol bar 'gro/

(24) de tshe dud 'gro phyugs dang 'dra ba yin// de nas rang cag bstan pa dar ba yin// dmag sogs go gon dbus phyogs rgyal khams 'gro// la la bsad la la la dmangs su bcad// rgyal srid rin po che yi gter mdzod bcoms// mtha' dmag longs sphyod nor dang 'phrad pa yin// de skad kun gyis sgros nas g.yul bshams pas// dbus 'gyur rgyal khams thams cad sdug bsngal nas// nya mo bye tshan thang la bskur ba bzhin// bzod glags med par mya ngan smre ngag gis// rgyal khams thams cad khengs nas ngud mo btab//

kye ma kyil hud dus gsum rgyal ba'i yum// sras bcas 'gro la brtse bas mi gzigs sam// (25) thugs rje che mnga' sems can don la dgongs// yab gcig rgyal po dgung du gshegs gyur na// rgyal khams sil bur sdom thag chad pa la// mtha' dmag rgyal po log pa'i gling khrom na// sangs rgyas bstan pa'i rgyal khams brlag la nye// byams ma byams chen byams sems dus la bab// ces pa'i bkra shis rgyal mang rten nas su// gdung ba'i ngud mo gnam sa khengs par bton//

de tshe nam mkha' 'ja' tshon 'od du 'thibs// bar snang thams cad me tog char du babs// sa gzhi thams cad g.yo zhing rnam par [ri rnam] 'gul// de nas nam mkha'i dbyings nas 'od zer gyi// dkyil 'khor 'ja' tshon bris legs bkod 'dra'i dbus// (26) byams ma rgyu yi yum chen dkar mo la// phyogs bzhir rigs kyi byams ma [bzhi yis] 'khor// srid pa'i lha mo bye ba sa ya dang// bcas pa mkha' la 'ja' shar lta bu sa le gsal// kun gyis sgrub pa med par mngon sum mthong//

de nas byams ma'i zhal nas 'di skad gsungs// kun nas nyon mongs 'khor ba'i sems can khyod// sna tshogs zug rngu'i gdung ba bsal phyir du// byams ma chen mo nga ni 'gro la brtse// thugs rje smon lam dbang gis skur bzhangs pa'i// thos pas chog pa 'dra ba'i [rgyu yi] gzungs brjod kyis// mi phyed dad pas nga la 'dun byed na// khyed rnam don du mi rje srid pa'i sras// (27) rgyal ba'i gdung 'dzin 'gro ba yongs kyi mgon// sprul pa'i sku ru da ste lo gcig nas// nges 'byung sgrub byed gzungs sngags 'di bzlas pas// gang 'dod ster 'gyur the tshoms med par gyis// thos pa'i rgya mtshos bon gyi rgyal srid skyong bar 'gyur//

zhes gsungs pas/ gzungs brjod cing gsol ba btab pas/ yum gyi lhums nas lha'i me tog u dum 'bar ba'i me tog 'dab ma stong dang ldan pa zhig 'khrungs so// de rigs kyi ma ma dgu phrugs kyis nang [gnang] nas// rgyal bu mtshan dang rab tu ldan pa/ gshen rab rnam par rgyal ba zhig 'khrungs te/ mi yi lus la lha yi bon lta ba khyad par chen po dang/ klu yi bon man ngag zab mo yang dag dang/ drang srong gi bon mtshan nyid sde lnga dang/ [gsang] sngags kyi bon gsang ba'i rgyud lnga dang/ drag sngags kyi bon rdzu 'phrul bcu gnyis thugs su chud pas/ mi lus kyis thos pa'i rgya mtsho brnyes (28) pas/ mtshan yang mi lus bsam legs su btags so// zhes byams mas rigs kyi 'jigs skyobs las gsungs so//

[lha rabs gnyan rum des] 'dzam gling (mi bde ba) [zhi bde] la bkod nas/ slar sum cu rtsa gsum du byon/ khab tu dmu rje btsan po'i sras mo dmu lcam gra ma bzhes pas/ yum gyi ltag khung du lba ba grod pa tsam zhig byung/ de zla dgu ngo bcu nas brdol bas/ nang nas shel gyi sdig pa g.yu yi thig le can dang/ gser gyi sbal ba dngul gyi grang brum can dang/ g.yu yi nya mo gser gyi gshog pa can dang/ dung gi lcong mo mu tig gi thor gtsug can dang bzhi byung bas/ yab yum mtshan ltas skyon du ma bzung bar/ dar dkar gyi yol bas (gres)/ [dril/] dmu yad kyi gdan bting/ gser skur gyi [gser dngul ga'u'i bkur ma'i] nang du bcug nas/ phyv g.yang gi rten du bzhag nas g.yang skyabs byas so//

zhag gsum (gro)[dro] bzhi nas bltas pas/ ya mtshan sprul pa'i (29) mi bzhi gda'/ shel sdig las shel gyi mi la g.yu yi dbu skra can/ (rje gnya' khri mchan) dar dkar gyi na bza' dang/ dbu la 'od dkar po mda' gang tsam 'phro ba/ phyag na shel gyi 'gying (dkar) ['khar] bsnam pa zhig gda'/ gser sbal las gser gyi mi la g.yu yi bya ru btsug pa/ (ya ngal pa mchan) gser gyi na bza' gsol ba/ shel gyi phreng ba dang dbyug pa bsnam pa zhig gda'/ g.yu nya la g.yu yi mi la gser gyi thod bcing ba (mtshe mi mchan) dar tshon sna lnga'i na bza' sku la gsol ba/ g.yu rnga

ding ba bsnams pa zhig gda'/ dung gi lcong mo las/ dung gi mi la mu tig gi thor gtsug can/  
(bco mi mchan) phra men gya gsum slag pa sku la gsol ba/ gser gshang 'khrol ba bsnams pa  
zhig gda' 'o//

de la yab yum gyis gsungs pa/ ngo mtshar can gyi sras bzhi khyed/ cha lugs mdzad  
spyod (ji) ['di] ltar mdzad pa ci yi don [zhes] gsungs pas/ shel gyi mi pho na re/ yab yum lags/  
(30) bdag cag lha rabs gnyan rum sras/ bdag ni gnya' khri btsan po (sras bar ma srid med  
de/mchan) lags/ ci yi phyir gnya' khri btsan po ni/ ma yi gnya' bar zla ba dgu [dang] ngo bcu  
bsdad pas gnya' khri/ snang srid kun la bka' btsan pas btsan po'o//

gser mi 'di ni ya ngal srid pa'i gshen/ (gyim gong srid par zhib dgos/ mchan) thab gzhob  
'khon gsum thub pa legs/ g.yu mi 'di ni mtshe mi lha rabs gnyan (gyis bya) [gyi bu]/ (dmu  
bon ye than rgyud/ mchan) dung mi 'di ni bco mi gyer mkhas khu byug gsung/ (phyva bon  
the legs rgyud/ mchan) sprul pa 'di ltar bgyid pa ni/ (31) gnam gyi lha las sa rgyal gshen du  
'gro/ yab kyis lung zhig phog tu gsol/ zhes gsungs pas/ yab kyi zhal nas/ gnam lha (sa) dog la  
gshegs tsam na/ mi yul (sgrib) btsog dang mnol che bas/ ya ngal gshen gyis sna drongs shig/  
bar chad hur pa grangs mang bas/ mtshe mis sku yi g.yas rten zhig/ snang srid lha 'dre ye  
'brog rgod/ bco mi sku yi g.yon rten zhig/ ya ngal (gyis) sel dang bsang gyis shig/ mtshe mis  
dbang dang byin rlabs shig/ bco mis sku glud thar khyer zhig/ (32) phyag rten dmu thag skas  
la 'jus/ zhabs brten dmu skas them (la) [pa] zhog/ sman bzhis sku yi mtha' rten zhig/ gsungs  
nas bka' (bskos) [bsgos] so//

de nas rdzu 'phrul sman bzhi yis nam mkha'i khams nas sprin rta rlung gi shugs can  
bzhi bzung nas/ rta'i gnya' bar 'phrul gyi khri bzhag/ zhabs brten de la byas/ phyag g.yas dmu  
thag la 'jus/ zhabs g.yon dmu skas la bzhag nas/ rta sprin dang na bun gtib pa'i gseb nas byon  
te/ (mgo nag mi yi rje ru gshegs pa yang ston pas byin gyis rlabs te 'gro don la gtang ba lags  
so// mchan/) dog sa gtsang ma yar lung sog kha la gzigs/ gnas gtsang ma rtse mo byung rgyal  
la babs/ sku mkhar byi ba (phying ba) stag rtse brtsegs/ las spyod dag pa gshen gyi las la  
spyod/ gshen nam mkha' snang ba mdog can la/ spyi spungs bon skor zhus nas spyod/ sku  
gshen (33) dag gtsang ya ngal mtshe bco gsum gyis mdzad/ yul la snga ba yar lung sog kha  
btab/ mkhar la snga ba byi ba stag rtse brtsegs/ rgyal la snga ba gnya' khri btsan po yin/ gshen  
la snga ba ya ngal mtshe bco gsum/ bon la snga ba spyi spungs gsang ba'i skor/ zhes bon ri'i  
dkar chag las gsungs so//

phyag rjes rtse mo byung rgyal la gsas mkhar g.yung drung lha rtse bzhengs/ gnya' khri  
dang lha sman dkar mo nam mkha'i khams su 'tshos pa las/ sras mu khri btsan po 'khrungs/  
de yang yab bzhin dmu thag dang dmu skas las bab nas/ lha ri gyang mtho'i kha la byon/ yab  
kyis spyi spungs gsang ba'i lung bstan/ dpon gsas snang ba mdog can la dbang zhus/ sku



gshen bco bu phyag dkar gyis mdzad/ lha ri gyang mtho'i kha la gsas mkhar khod ma ne chung bzhengs/ der mu khri spyi spungs bon rnam zab nas bse'i sgrom bur sbas so// mi rabs gsum du ma spel/ der rgyal po de la dmu bdud btsan gsum gyis dal kha babs te ma bde ba la/ mo ma skyid ldem gyis mo **(34)** btab/ sku gshen mtshe bco gnyis/ srid bon ya ngal dang gsum gyis gto byas pas/ rje yi mnga' thang dgung dang mnyam/ bon po la yang che thabs su 'di rnam byin te/ sku la rtsigs byin pa/ dbu skra sil ma rtse rgyal la (spyad) [bcad] cing gtub tu med pa/ dar la sing dkar po'i 'gying thod la/ bya rgyal rgod kyi ldem phod btsugs pa dang/ gser gyi bya ru dang/ g.yu'i ldem mdongs dang/ na bza' dbyi dkar spyang dkar gyi slag pa la stag gzig gung gsum gyi gong lag btags pa dang/ gdan thog nas chibs pa la bab 'dzegs byed pa dang/ gral gyi dang po g.yas gral byin no/ gsung la rtsigs byin pa/ gshen ngag tshig gsum ma byon bar/ rgyal pos bka' mi stsal, blon pos gros mi 'cha'/ gshen glu tshig gsum ma blang bar/ rgyal blon gyis bro glu mi byed/ thugs mnyes pa'i rtsigs su/ (stong thang khri chig stong rgyal po dang mnyam pa dang) [stong phrag gi thang rgyal po dang mnyam]/ lag dmar dngos su 'bul/ (gshen la ber kha rgyab na brteg mkhan byin/) **(35)** [gshen la ber kha rgyag mkhan bon la byin] dkor nor khyer na ni dgu bcu chal du bkas gnang ngo//

mu khri btsan po dang (khro) ['phyo] ma ye sangs kyi sras/ ding khri btsan po/ sku gshen bco bu smin dkar/ 'jag mo'i rtse la gsas mkhar khod ma yang rtse bzhengs/ ding khri dang khri ma stong tsho'i sras/ so khri btsan po/ sku gshen bco bu 'od dkar/ gram pa tshal du gsas mkhar dgu khyud bzhengs/ so khri dang gnam sman phyug mo'i sras/ gdags khri btsan po/ sku gshen bco bu shel dkar/ yar lung du gsas mkhar zo bo khyung lag bzhengs/ rgyal po de'i tshe stod yab kyi tshe smad la/ rdzu 'phrul sman bzhis khod ma ne chung yang rtse nas/ bse yi sgrom bu ston [bton] nas mon bon ye shes bla ma la gtad nas bstan pa spel lo//

gdags khri dang se sman phyug mo'i sras/ (byang) [bya] khri btsan po/ sku gshen bco na mi chen gyis srung/ yer pa'i brag la gsas mkhar g.yung drung khri **(36)** brtsegs bzhengs/ (byang) [bya] khri dang ye (byed) [phyi] gung rgyal gyi sras/ khri lde yag pa/ sku gshen bco bu zhal dkar gyis srung/ (nya) [nyang] ro zla ba'i tshal du gsas mkhar khod ma ru ring bzhengs/ de yan chod gnam gyi khri bdun zhes bya ste/ lha sman rnam dang bshos pa'i sras lags so/ rgyal po de dag 'da' khar dmu thag dang dmu skas la gshegs pas rgyal po dgung du gshegs zer ba yang de'o// khri lde yag pa dang/ sbrang za lha rgyan gyi sras/ gri gum btsan po'o// sku gshen bco bu tshems dkar gyis spa tshab sgong phug tu gsas mkhar sa le bye'u tshang bzhengs/ gri gum dang dbal za khri btsun gnyis kyi sras/ nam gung skar ma rgyal la spyang ki spu la skra byas pa zhis skyes/ mtshan spu lde gung rgyal du btags so// zhes rgyal rabs de rnam kyi ring la bon gyi bstan pa mkha' la khri gdugs shar ba bzhin du dar zhing rgyas pa lags so// [de yang mi rje lhas mdzad pas dpal mtho/ sku srog gshen gyis btsas pas

sku tshe ring/ (37) las spyod dge la spyod pas lam rgyud gtsang/ dmu thag gnam nas drangs pas 'dzeg skas bzang/ gtsang rigs lha ru brten pas sdong grogs che/ rgyal gyis bon gshen bkur bas thugs rje che/ blon po gros la mkhas pas rgyal gzhi brtan/ zhes dar rgyas gsal ba'i sgron me las gsungs so//]

dus re zhig na rgyal po gri gum (the'u rang mang nya dbu ber gyi sprul pa yin par bshad/ mchan) btsan po'i thugs la gdon zhugs nas/ g.yung drung bon bstan rin po che bsnuks/ yab mes kyis bkur ba'i bla bon rnams sa mthar spyugs/ mu stegs log chos spyad nas the'u rang lha ru mchod pa'i rkyen gyis/ bod khams nad mug gis khengs/ rgyal po bya byed log/ rgyal rta phum dmar bzhon pas sman bzhi bdud du bab/ sprel dmar snga shal byas pas pho lha gnam du yal/ byi la phyi shal thogs pas mo lha 'phangs su khyer/ ral gri klad la skor bas dmu thag rked nas chad/ dug shing rigs (38) dgu'i dud pa btang bas rje yi mgul lha gnam du yal/ thal sgro mdung rtse bkal bas bar snang mun pas 'thibs/ dngul dkar me long btags pas rgyal de lha rtags bdud du bab/ bon bsnuks pa'i dbu yog myur du byung ste/ rje btsan po yang 'bangs dang rtsod res byas pas/ dgung lo sum cu rtsa drug la/ nyang ro thal ba tsal du lo ngam (gri bdud ha la'i sprul pa yin par bshad/ mchan) gyis gri mda' brgyab nas bkongs so/ dmu thag bzang yag dang/ dmu skas them dgu chad pas/ spur sa la lus pa de lo ngam gyis zangs kha sbyor du bcug ste/ mda' le zam kha nas nyang chu la bskur ro//

sras spu lde gung rgyal dvags kong du spyugs/ blon po drag pa bsad/ zhan pa rnams spyugs/ btsun mo la lug rdzi byed du bcug/ sras mo lha lcam khab tu blang nas/ rgyal sa lo bcu gsum bzung ngo/ dus de tsam na/ rje yi sku gshen blon chen ya ngal gas skyabs/ thang nag bon po mtshe mi g.yung drung/ bco mi gyim bu lan tsha gsum yin (39) te/ sku gshen ya ngal de thugs chad nas/ gnas 'dir bzhugs pa ma dge nas/ rje spu lde dang mnyam du kong yul du gshegs so/ bon ri la dgon pa btab nas bzhugs nas/ yang dgon bya ba dus da lta yang yod skad/

dus nam zhig gi tshe na/ rje'i btsun mo dbal za khri btsun de/ nyin zhig phu nas yar la lug 'tsho ru phyin pas/ gnyid du song ba'i rmi lam la/ skyes phran yid du 'ong ba zhig (gis) [dang] 'tshos pa rmis/ gnyid sad tsam na sngas na g.yag dkar po gcig nyal nas snang/ de nas re zhig nas mo la pha med pa'i bu/ khrag sha lag mgo tsam zhig skyes so/ der gzhan la ngo tsha nas g.yag ru'i nang bcug nas/ (mas skyed) [ma sgyed] kyi rtsa ru gsos pas/ bu tsha gzhan bas skyed che ba/ rgod drags pa zhig byung ste/ ming yang khrag gi bu ru las skyes su btags so// bu de cher song nas ma la nga yi pha su yin dris pas/ khyod g.yag ru'i nang nas rnyed pa yin/ pha su yin cha med zer ro// yang yid ma ches par nan skyed nas dris pas/ khyod la pha yod na da lta 'u ma (40) bu gnyis la sdug po 'di 'dra ba ga la 'ong zer nas bshad du ma 'dod do// de nas bu de'i phu na yar la rta 'tsho ru phyin pas/ mi dkar rta dkar can zhig byung nas/

nga ni yar lha sham po yin/ khyed nga yi bu yin pas/ pha gri gum btsan po bya ba yod pa yin/  
lo ngam gyis bsad nas rgyal sa khos thob pa yin zer ro// der sras kyi ma la de'i nub mor de  
skad bzlas pas/ mas kyang de ltar yin te/ rgyal sa de kun khyed kyi pha mes kyi pho brang  
yin/ gcen po spu lde gung rgyal bya ba da lta kong yul na bros nas yod/ ces zhib tu bshad do//

der ru las skyes kyis spu lde gung rgyal dang rgyal gshen nmams spyang drangs/ mkhar  
byi ba stag rtser rgyal sar bton/ dbus kyi 'bangs rigs bsdus/ ru las skyes kyi ming ni/ rgyal po  
khri smon gzungs bya bar btags te rgyal phran byas/ de nas gtsang du dmag drangs pas gtsang  
gi 'bangs nmams kyis kyang/ nged kyi rje dpon byon byung zer nas dmag sna nang du drangs  
(41) te/ sham po'i rtse nas phab/ lo ngam pha brgya bu stong gri ru bsad/ yang kha cig gis/ ru  
las skyes kyis/ lo ngam la khyi dkar po dung gi rna ba can la reg pa'i dug bskus te/ lo ngam de  
la reg nas gum zer ba yang snang/ der rje spu lde gung rgyal zhal nas/ yab bon la sdang rung/  
ngas bon dar du 'jug/ bon gyi tho 'dzugs te/ de legs par byas pas/ phyis mtshan tho legs btsan  
po gsol/

rje btsan po dang btsun mo lha bza' gung btsun gnyis kyi sras sho legs btsan po bya ba  
'khrungs so// gsas mkhar zo bo khyung lag bzhengs/ rje spu lde'i sku tshe'i ring nas rgyal rabs  
nyi shu rtsa gsum bar du g.yung drung bon gyi bstan pa dar zhing rgyas pa lags so// zhes  
bsgrags pa gling grags las gsungs so//

{'di nas mar khri srong gi dus su yin dgos 'dug} dus der bod khams su nad yams rims  
sna tshogs dang/ lo nyes dang dus ma bde (42) ba la sogs mi dge ba sna tshogs byung bas/ de  
dus sku gshen bco gyim bu lan tsha dang/ yum rgya mo skyid lcam gnyis kyi sras mo mkha'  
'gro bco bza' bon mo ste/ chung nas 'khor ba la zhen pa log nas/ bsam yas brag dmar du gshen  
li shu stag ring la lung drug gi bshad nyan sbyangs/ dran pa nam mkha' nyid la snyan rgyud  
klong gi dgongs pa slang/ dbang bzhi rdzogs par gnang zhing rig pa'i rtsal dbang bskur  
gnang nas has po ri la sgom sgrub mdzad/ ting 'dzin rtsal rdzogs bla ma spyang yang 'drons/  
thun mong 'du ba sna tshogs su bsgyur/ gshegs bzhud thogs med mkha' la bya ltar 'phur/ grub  
pa thob pa'i mkha' 'gro ma de la bod kyi rgyal blon nmams bka' gros byas nas zhus pa/

bod khams su mi dge ba sna tshogs byung ba ci yi lan lags/ 'di bsal ba'i thabs zhig bka'  
stsol shig ces zhus pas/ ye shes kyi mkha' 'gro ma'i zhal nas/ bon bsnubs pa'i dbu yogs yin/  
bon gshen nmams spyang drangs la rgyal blon nmams bon la spyod/ sku gshen nmams la che  
rtags (43) byin zhing bla mar bkur na/ bod khams kyang bde skyid ldan/ rgyal po yang sku  
tshe srings zhing chab srid zin/ rgyal khams kyang dar la rgyas par 'gyur ro// zhes gsungs so//  
mthar mkha' 'gro ma de sku lus gzha' 'od du lhag nas phung po lhag ma ma lus par mngon par  
sangs rgyas so// de nas rgyal blon nmams kyis mkha' 'gro'i lung (yin) [bzhin] khye'u myur  
mgyogs 'ga' pho nyar mngags nas bon gshen la gshags pa phul nas spyang drangs so// sku

gshen ya ngal mtshe bco gsum yang/ che thabs gtsigs byin pa/ g.yas gral gyi mgo la ba so'i khri la za 'og gi gdan btings nas bzhag go// yig tshangs su gser gyi phur bu gngang ngo//

bye brag sgos don du rgyal gshen ya ngal gyi gdung rabs dmigs bsal du 'chad pa la gnyis te/ de yang bka' rgyud kyi khog dbubs pa'i don bstan pa dang/ gdung rabs kyi byung khungs gleng ba'o// de phyir gdung rabs las sngon du byung ba dbang po mig ltar zhes (44) ci ltar zhe na/ ya ngal gdung 'di yang ston pa 'jig rten du ma byon gong du yang yod par bshad/ gang zhe na/ mdo dri med gzi brjid las/ ston pa ri rab kyi kha khyer rtsub 'gyur dregs pa'i (dur khrod) [tshal] du ston pas 'jig rten dregs pa can dbang du sdud pa'i phyir khro bo'i rgyal po padma gzi brjid rta mgrin gar gyi dbang phyug tu sprul pa'i dus su yang sa g.yen che ba bcu gcig gi gral nas srin po ya ngal srin khams dang bcas nas ston pa'i drung du 'khod do// gshen rab kyi zhal nas/ ri rab kyi rtse nas 'khor 'bring po yin gsungs so//

yang lha gshen brgya pa las/ ya ngal gyim gong srid pa dkar nag gis shan 'byed cing/ snang srid lha 'dre'i lan chags 'jal ba la phyag 'tshal lo// zhes dang/ lha sel las/ lha che gsol chung gsol yang/ lha ya ngal chen po de yis gsol/ thabs che sel chung sel yang/ lha ya ngal chen po de yis sel/ zhes dang/ yang gtsang ma klu 'bum nag po las/ pha ba ya ngal sphyan drangs nas sel dang bsang bya/ zhes dang/ dpal ya ngal pa/ (45) (bdag po) [dwags po] phyogs su phyag phebs pa ma yin nam/ gang zhe na/ rje btsun mi la'i bka' 'bum las/ chos rgyal dwags po rin po che de nyid/ yab lha rje dbu gcod rdo rje/ yum ya ngal za bsam gtan sgron ma gnyis kyi sras su/ dge slong rdo rje 'dzin pa sa bcu gsum non pa'i sems dpa' de nyid lhums nas bltams pa lags skad/ gzhan yang bka' lung tha dag las mang bar 'dug kyang 'dir ma gdabs so//

e ma ngo mtshar che/ zhi bde yon tan kun 'byung zhing/ sku gsum don ldan bla ma la/ kun nas dad pas phyag 'tshal lo//

'dir rgyal gshen ya ngal gyi bka' rgyud kyi gdung rgyud ni/ srid pa sangs po 'bum khri'i sprul pa/ ye rje smon pa'i gdung rabs/ yab lha bdal drug gi sras (46) rgyud/ mang pos bkur ba'i rgyal la/ 'bum phrag phyed dang bcu gsum song ba'i dus su skya seng gis yi dam lha la gsol ba btab pas/ dngos grub lha sras dang bcas pa la/ spyir yi dam lha yi lung bstan nas/ dang po 'od gsal lha las bab cing/ rje gnya' khri btsan po dang mi rgyud lha nas chad nas/ dog mo'i sa la mgo nag mi yi spyi rje ru gshegs pa'i lo rgyus gong ltar la/ khyad par rje btsan po'i nyams grib sel ba'i sku gshen la/ mtshe mi ru byon nas da lta'i bar du bon po'i rgyud pa zam ma chad pa gda' lags/

kha cig gis/ dang po lha las bab nas rgyal rabs khri bdun gyi bar du sku gshen bco yis mdzad cing/ ya ngal mtshe mi gnyis mi gda' snyam na/ sku gshen dag pa ya ngal mtshe bco gsum gyis mdzad/ ces yod par bshad la/ rgyal rabs de rnams kyi bar du gdung rabs rnams gab tu song ba'i mu cor smra ba 'ga' zhig ni 'ol tshod kyi bab chol du zad do//

'o na ci ltar zhe na/ sku gshen blon chen ya ngal de nyid dus gsum (47) bde bar gshegs pa'i nram sprul/ sku lus la 'phrul yig bzhi bcu gsal zhing/ zag bcas sha khrag gdos pa dang bcas pa/ phung po zag med ye shes 'od kyi sku ru (sgrol) [sprul] nas skye 'chi la rang dbang thob cing/ tshe la dbang ba'i rig 'dzin du gyur te/ rgyal rabs du ma'i bar du sku bzhugs nas sems can don la dgongs nas bkra btags pa'o// dkor bdag rgyal po nyi pang sad la gsol mchod dam (dar bgyis) [par byas] shing/ lha bya la dmod bor nas/ dbus kyi yar lung (dang po 'od gsal lha las bab pa'i gdan sa/ mchan) sog kha nas lha srung bka' bsgo gsungs nas/ bya spur bas/ yul gtsang stod stag rtse bya ri bya ba la bab 'dug skad/ der sku gshen ya ngal gyis gtsang stag rtser yul bzung/ (rgyal po khri ral pa can sku 'das gting la sku gshen gtsang stod nas yar chad pa lags so// mchan) yul 'dzin pa la snga ba bla ma ya ngal pa yin pa dang/ lha bya der babs pas bya ri zer ba yang de nas thogs so// lha bya yang de nas 'phur nas mnga' ris stod phyogs la song ngo// bla ma (48) ya ngal gyi zhal nas/ phyis sras rgyud rnams kyi bstan pa mnga' ris glo dol phyogs su tshugs par 'dug/ [rgyud pa dus mtha'i bar du yong] gsungs so//

de nas sku gshen ya ngal dang yum gtsang bza' lha yi sgron ma gnyis kyi sras rgyud la/ pha ngal ya ngal gshen gsum/ ya ngal gu rib gshen gsum/ zhes so// de'i dus yab dgung lo drug cu bzhes pa dang sras re 'khrungs shing/ mi lo mang por sems can gyi don kho nar mdzad do// khyad par du drwa ba dmar nag gi sgrub pa mnga' bsnyems shing mi bdud 'byams pa khrag mgos rang dam srog gi snying po phul nas ci bcol gyi las kun bsgrub bo//

re zhid stag sde'i tshang la pha sgo gsum byung ste/ bon tsho dang khu tsho dang/ sman tsho gsum mo// mkhas pa sman pa'i sras gnyis ni/ ya ngal gsung rab skyabs dang/ gsung rab 'bum gnyis so// bon tsho'i sras (49) ya ngal legs par g.yung drung/ gtsang btsun gtsang stag rtser bstan pa 'dzin pa'i skyes bur grags so// khu tsho'i sras ya ngal phur pa skyabs lags so//

gsung rab skyabs dang/ yum (nya la chos dbyings) [snyi mo chos skyid] gnyis kyi sras rgyal ba gnyis pa snyan rgyud bstan pa'i mnga' bdag/ 'gro ba'i mgon po sprul sku yang ston chen po shes rab rgyal mtshan de nyid lhums nas bltams pa lags so// chung nas mkhas grub 'ga' la thug cing bshad rgyud kyi dam pa gter ma 'di la mkhas pa phul du phyin pas/ ban btsun kun gyi 'gran zla dang bral ba'i mkhas par grags pa'i yang ston tshab mar grags zer/ dus der gter kha bcu gsum gyi bon la dri gda' bka' thub mdzad pas/ 'di ltar gyi snang ba don med du rtogs nas/ nyams snang la bla ma (dpon rtsad) [dpon btsan po] zhal gzigs nas/ gnas pa rang babs su byung ba yin skad/ de dus btsun mo gnyis blang ste sras med/ bla ma 'or sgom kun 'dul la snyan rgyud smad lugs nyams rgyud skor rnams gsan zhing/ (50) bla ma'i zhal nas/ khyed rang mnga' ris stod du phebs shig sras gnyis kyang yong/ bu slob kyang mang du 'ong/ bu khyed kyi 'gro don stod la yod/ gsungs nas/ 'or sgom gyis lung bstan pa yin/ glo bor phyag phebs so// sa gnas khyad par can rgyal bzhugs gdong skyar phyi rabs gshen gyi don du mkhas

pa stong rgyung nyid kyi sa gzhi byin gyis brlabs shing gzhi bdag dam la btags/ sgrub dgongs  
gter du sbas nas ga bar nas thon gda' 'o//

de nas bzhugs pa la snga ba smad nas/ bla ma bru tshang gi zhal slob/ (tong) [rtogs]  
sgom zhig po de dmag la glo bor byon pas/ 'khrugs pa g.yul kha rmas pa'i gseb nas/ khyad par  
can gyi bon por shes nas/ glo stod du bon phyogs yon bdag gis btegs nas bon 'khor du bzhugs  
shing/ gdong skya'i phug mo cher bsnyen sgrub mdzad pas phur pas bro brdung ba la sogs  
grub rtags khyad par can byung zhing/ phu yi lung skam la phur pa btab pas chu mig chen po  
rdol nas da lta zhing byed pa de nas byung/ gzhan yang thun mong (51) dang khyad par gyi  
dngos grub du ma bsnyems pa'i skyes mchog go//

de rjes bla ma mang sgom gyis bzhugs shing bsgrubs pas/ sgo lnga'i mngon shes gsal ba  
byung/ de rjes bla ma gur sgom gyis bzhugs shing bsgoms pas/ gnas lugs rang grol gyi skyes  
bur gyur/ khong 'grong dus mal drod ma yal ba 'dir khams bon drang srong sdod cig gsungs/  
phyis don ldan gyi skyes bu gcig byung skad//

de nas gdan sa ba dbon po dbang mdzes kyis dgon gzhis yon bdag dang bcas pa bla ma  
yang ston chen po de nyid la phul lo/ zhes sngar gdong skya zer ba la glo bo bdud yul mun  
pa'i gling la bstan pa'i sgron me mdzad do// bla ma ya ngal bzhugs pas phyis ya ngal du grags  
so// der rong rtog med zhig po nas snyan rgyud stod lugs bka' rgyud skor zhus/

de nas bstan pa'i mnga' bdag sprul sku yang ston nas snyan rgyud lho byang gnyis su  
gyes so// lung sgom la rgyud pa byang rgyud do// sras 'bum (52) rje 'od lho rgyud do// yang  
ston chen po de nyid rig 'dzin sems dpa'i rnam sprul yin par 'thad de/ be ro ts'a na'i lung bstan  
las/ gyim tsha rma chung sprul pa las// ya ngal grags pa'i sgra can 'byung/ bdud yul phyogs  
med de yis 'dul/ smon lam btab pa'i bu zhig 'byung/ zhes dang/ rtog med zhig pos spang la  
gnam (mkhyen) [gshen] dngos byon yin par lung bstan/ sku tshe ni bla ma'i bka' bzhin ma  
bsgrubs pa dang/ phag bon yugs sa mo gcig la ma bshad par yi ger ris su bstan pas na mar  
nyung nas drug cu rtsa lnga pa la bdag med mya ngan las 'das so//

mkha' 'gro ma ye shes gsal gyis mthong snang la/ rig 'dzin chen por gyur nas sgrub pa  
dam tshig can gyis bar chod sel zhing/ don gyi lam (53) sna 'dren pa ni/ don 'chug med du  
gtan la phab nas/ sku tshe snga ma yang rgyal po don 'grub bya ba sku tshe 'phos pas/ 'dir  
yang don gnyis grub par byung ba yin gsungs so//

kha cig gis/ gong ma yab mes rnams la ya ngal pa la/ deng sang yang ston zhu ba mi  
'thad snyam na/ yang ston chen po de nyid yum nas btsa' ba'i dus sgra 'od zer gsum ya mtshan  
gyi rtags rnams byung zhing/ sangs rgyas kyi mtshan dpe rdzogs pa/ 'khrungs pa'i dus  
mtshungs pa/ phyi rabs mos pa'i rten du gdung stong 'dus byon pas/ de ni bskal pa ya thog

ma thog gi ston pa gnyis pa yin/ yab ya ngal yin pas na yang ston chen por btags so// de tshun  
la yang ston pa'o//

yang ston shes rab rgyal mtshan dang/ yum gnya' mo bkra shis lcam gnyis la/ sras  
gnyis sras mo gcig dang gsum yod de/ gcen po 'bum rje 'od gtsang gtsug/ chung ba 'gro mgon  
klu brag pa/ sring mo ya ngal jo **(54)** lcam byang chub sems ma'o// [sras mo de dang 'o  
brgyad rog po] gnyis kyi sras/ rtogs ldan dbon po kun bzang dngos yin no//

yang ston dam pa 'bum rje de nyid rig 'dzin rnam sprul yin te/ skye ba ya gong mkhan  
po rdzu 'phrul ye shes kyis/ rdzu 'phrul stobs kyis rtag gzigs kyi yul 'ol mo lung ring du byon  
nas/ rang byung shel gyi mchod rten gyi nang nas ston pa'i gdung sha ri ram (rgya) [Inga  
brgya] bod du gdan drangs/ de rjes dran pa nam mkha' yin gsungs/

bla chen dran pa'i zhal nas/ la stod glo bo'i stod nyid du/ ya ngal gdung 'dzin 'bum rje'i  
ming/ de yang nga yis byin gyis brlabs/ zhes 'dul ba gling grags las gsungs/ gzhan yang bla  
ma de bslab gsum don dang ldan zhing/ sku tshe dang sgrub pa bsnyems [mnyam] pas/ ti se'i  
mgul **(55)** du zhabs rjes bzhag pa dang/ grub rtags zhal mjal du ma byung ba rnam thar nas  
gsal lo// physis sku bde chen bon nyid dbyings su gshegs dus der/ bla ma'i zhal nas/ nga stong  
nyid pa sems smar thag chod pa yin/ phung po ma sreg ri la skyol zhig gsungs/ bu slob rnams  
kyis phyi rabs 'gro ba'i don du sku gdung zhig bzhu 'tshal zhus pas/ shangs nang nas sha ri  
ram zhig byung ba da lta yang yod do//

'gro mgon klu brag pa sku tshe'i stod la yum bzhes nas/ sras lcam sring gsum 'khrungs/  
dgung lo sum cu so gcig pa la 'khor ba la zhen pa log nas/ gshen nam mkha' rgyal mtshan  
drung nas rab byung zhus nas/ mtshan bkra shis rgyal mtshan du gnang/ gcen po 'bum rje las  
rdzogs chen snyan rgyud kyi gdam pa zhus/ lta sgom bla chen dran pa dngos dang mnyam/ de  
nas bkra shis rgyal mtshan rta rgod ma rte'u yod pa zhig la chibs nas phebs/ skag gi sbyin  
bdag rnams thang du skyel ma byas/ de nas phar phebs rgyu mi 'ong bdud **(56)** dang srin po'i  
lung pa yin zhus pas/ nga yi 'gro don 'dir yod gsungs/ rte'u gzhi bdag gis pha bong nang du  
sbas/ rjes la a ma rgyugs nas pha bong la 'phra brgyab/ rte'u nang nas 'phra brgyab nas rdo  
pha bong gru gsum du gas nas rte'u thon no// rdo la ma bu gnyis kyi rjes yod/ bla ma'i chab  
zhal gyi rjes bzhag go// de nas phug pa ru me ri'i sgrub pa la bzhugs so// zhag 'ga' nas srin po  
skye rang skrag med kyis cho 'phrul mang du byung yang/ bla ma dgongs pa dang ma bral  
bar bzhugs so// de nas srin po dbang du bsdus nas dam la btags so// dug sbrul pho mo gnyis  
sham 'ded byas nas thul lo// de nas rgya khab gnyis la yul tshugs mi tshugs kyi dmod btsugs  
nas sa 'og la bzhag nas steng skon pa kha sbub nas bzhag/ zhag bdun nas bltas pas skon pa  
gang byung nas/ sa la ma reg tsam bskyags nas gda'/ gzhan yang grub rtags rdzu 'phrul grangs  
med byung ba ni rnam thar las gsal phyir 'dir ma bris/

(57) rgyal ba gnyis pa yang ston bkra shis rgyal mtshan de/ dran pa nam mkha' dngos yin te/ lung bstan lde mig las/ mnga' ris stod du ya ngal gyi/ gdung la bkra shis rgyal mtshan gyis/ des kyang bstan pa'i rgyud 'dzin byed/ ces gsungs so// khyad par srin po skye rang skrag med dang gzhi bdag rnam kyis/ bla ma la dpyid gsum rtsi bcud kyi mchod pa 'bul/ dbyar gsum la me tog gi mchod pa 'bul/ ston gsum 'bru bcud kyi mchod pa 'bul zhing 'di skad zhus so// ka dag lta ba rtogs pa'i rnal 'byor ba/ g.yo med sgom pa'i don dang mi 'bral zhing/ shugs 'byung spyod pa'i longs spyod mchod pa'i sprin/ (58) 'dzin med spros bral ngang du bzhes su gsol/ bskyed rdzogs mngon du gyur pa'i rnal 'byor ba/ rang lus yi dam lha yi dkyil 'khor du/ 'dod yon bdud rtsi lnga ru byin brlabs nas/ mchog thun dngos grub stsol phyir bzhes su gsol/ bslab gsum rnam par dag pa'i rnal 'byor ba/ spyod tshul dam pa'i khrims dang mi 'bral zhing/ gtsang mdzes yid 'ong bshams pa'i mchod pa 'di/ dal 'byor dge la bskul phyir bzhes su gsol/ zhes so// mthar bla ma de dgung lo dgu bcu rtsa lngar dgongs pa bon dbyings su thim mo//

yang ston bkra shis rgyal mtshan gyi sras che ba bla ma sngags pa/ chung ba ngos slang rgyal mtshan 'bum/ sras mo ya ngal drang srong ma/ rgyal mtshan (59) 'bum gyi gdung klu brag tu spel/ bla ma sngags pa dol po byi gcer du phebs so// dol por phyag phebs par snga ba bla ma sngags pa yin/ yang ston bla ma sngags pa dang yum gnya' mo dngos grub gnyis la sras mang du 'khrungs nas ma btub/ gsos pa lcam dral gsum byung/ sras che ba ya ngal bha su/ lcam mo bkra shis mtsho mo de gzhan zhig la khyim thabs su song skad/

bar pa bla ma [ya ngal drang srong ma] 'di yang lung las kyang/ mkha' 'gro co bza' bon mo'i sprul pa brgyad pa'i sa las bon sgra sgrog cing bstan pa skyong bar bshad gda' 'o// dgung lo bcu bdun la mkhan po klu brag pa las rab byung zhus nas mtshan sems dpa' gsal du btags/ gong 'gra dgon par khro bo'i lo sgrub mang du mdzad nas/ drod rtags dngos grub du ma bsnyems pa dang/ gzhan yang mdzad pa'i 'phrin las ji snyed yod pa rnam thar las gsal lo// las can gyi snang ngor sku lus 'od kyi rang bzhin du gsal ba/ re bzhi la sku lus thengs gsum sprugs nas 'ja' 'od dang bcas nas dbyings (60) su gshegs so//

sras bha su'i sras de dgung lo nyi shu rtsa gcig la sku 'das nas/ sngar yab mes kyi 'byon yul gtsang stod stag rtse bya ri nas ya ngal phur pa skyabs kyi sras yang ston rgyal mtshan rin chen dgung lo brgyad la spyang drangs so// de rjes stag sde'i yang ston yab sras kun rang 'ur byas nas mnga' ris su phyag phebs skad/ bde ldan bsam gtan gling (la) dgon pa btab/ gzhan yang grub rtags klu btsan dam la btags shing sgrub chu brtol ba la sogs byung ba rnam thar du gsal lo//

bstan pa'i mnga' bdag yang ston rgyal mtshan rin chen de ni/ rgyal ba rig 'dzin thams cad 'dus pa'i ngo bo 'gro ba'i don la byon pa yin te/ lung bstan 'bring po las kyang/ la stod



smer gyi phug ri la/ sprul sku khye'u rnyed legs 'khrungs/ **(61)** sa non grub thob bcu bdun 'byung/ sprul sku rgyun chad med par 'byung/ zhes bla chen gyi zhal nas gsungs so//

ya ngal phur pa skyabs dang gnya' mo kun skyid gnyis la sras bzhi yod pa la/ che ba gong ltar rgyal mtshan rin chen/ de 'og blo gros bstan rgyal/ de 'og yang ston ston rgod/ chung ba slob dpon lha 'bum/ de rnams kyang rig 'dzin rnam sprul yin te/ lung las/ mnga' ris stod du ya ngal ston rgod bya ba 'byung/ des kyang bstan pa'i rgyud 'dzin byed/ khod spungs dran pa skye ba mi ru bstan pa yin/ zhes gsungs so/ yang ston de klu brag tu 'gro don la byon dus chibs g.yag gis zhabs rjes bzhag/ bla mas phyag rjes bzhag go/ bla **(62)** ma de rnams yi dam dngos su mjal zhing srung mas sdong grogs byed/ khyad par rgyal po nyi pang sad kyis ci bcol gyi las byed do//

yang ston blo gros bstan rgyal la sras gnyis/ che ba khri gtsug g.yung drung/ chung ba slob dpon zil gnon/ ston rgod kyi sras mkhan po grags rgyal/ slob dpon lha 'bum la sras gnyis/ che ba lha rgod 'bum/ chung ba khro rgyal skyabs so// lha rgod 'bum la sras gsum/ che ba dge bsnyen/ bar ba mkhan po/ chung ba bon skyong skyabs/ de rnams mkhas pa mi bzhis byin gyis brlabs pa yin pas/ mjal tshad ngan song du mi ltung par nges so// las can snang ngor 'od skur gsal ba'o// de rnams sngar gyi gdung rabs las gsal lo//

yang ston bkra shis rgyal mtshan gyi sras/ drung pa rgyal mtshan 'bum la sras gsum ste/ che ba dbal dar 'bum/ bar pa lha rgod skyabs/ chung ba ge khod tshe ring/ dbal dar 'bum bru ston tshul khirms rgyal mtshan drung **(63)** nas rab byung zhus/ tshul ming mkhan po bsod nams rgyal mtshan/ de yang dran pa'i sprul pa yin te/ yi dam me ri'i sgrub pa la mnga' bsnyems shing/ srin po skye rang gtso 'khor rnams bran du 'khol ba'i rnam thar/ kho drag por khros pa'i ngo gdong stag mo ngar gyi ri ngos tsam snang/ bla ma'i thugs cung zad kyang ma skrag par yi dam gyi bskyed rim byas pas mi snang bar gyur/

yang ston ge khod la sras gnyis/ che ba nam mkha' dbang rgyal/ chung ba phur pa mkha' 'gro/ yang ston nam mkha'i sras stag lo ba drung pa nyi rgyal lo/ de rnams kyi dus la/ bla mas gnam dras pa'i dum bu/ grwa bas sa gshag pa'i dum bu/ zhabs lham pho rog la skal / zhes 'jig rten pa'i kha dper snang/ nyi ma rgyal mtshan la sras gnyis/ che ba bstan pa bsam 'grub/ tshe dbang rig 'dzin chen po skye ba **(64)** mi ru bzhes pa'o// sa le 'od nar mar gsungs/ kun bzang gi zhal mjal/ phyag zhabs kyis rjes bzhag pa de mi 'gyur ba'i rtags/ bka' skyong srung ma srin po skye rang 'khor bcas dam la 'dus/ nyams snang la rig 'dzin gyi tshogs gral du phyin nas/ khro bo dbang chen gyi phyag len rnams rig 'dzin tshogs gral nas bsname pa'o//

chung ba phun tshogs rnam rgyal la sras lcam dral gsum/ sras po bstan pa 'od zer skye ba byang chub sems dpa' 'o/ khong pas bskang 'bum la sogs gsung rab tha dag cig bzhengs so// de yi sras gnyis/ yang ston rig 'dzin 'dus pa dang/ yang ston khro bo bsam 'grub/ de'i sras

g.yung drung rgyal mtshan ni/ khong pa la sras gnyis dang sras mo gcig/ sras che ba drung pa rin chen dbang rgyal gtsang gtsug pa'o// stong rgyung thugs kyi sprul pa bla ma de yis ngan song dong sprug gi snying po bye ba song nas ljags mchil pha bong la gtor bas yi ge a 'khrungs so// khyad par gsang gter bon **(65)** gyi srung ma/ bka' skyong dregs pa de gsum gyis kyang sdong grogs dang grib ma bzhin du byed do//

sras mo de rdzong du khyim thabs la phyin/ bu gcig skyes pa dang/ 'khor ba la zhen pa log nas chos byas pas/ byang chub sems ma sgrub pa mo rig 'dzin dbang mo yin no// chung ba nyi ma nam rgyal gyi sras yang ston tshe dbang bsam 'grub/ khong pa la sras gsum/ che ba yang ston skya ming la skyi tshul/ chos ming la bstan 'dzin nam rgyal/ bar pa bla ma phun tshogs/ khong gnyis sgo gnyis su song ba yin no// chung ba yang ston tshe dbang yin/ sras mo gsum yod/ yang ston bstan 'dzin nam rgyal la sras yang ston 'phrin las phun tshogs yin/ yang ston bla ma phun tshogs la sras bla ma gar [gsas] skyabs yin/ yang ston 'phrin las phun tshogs kyi sras yang ston lha rgod yin/ yang ston gar skyabs la sras gnyis yod kyang chung nas 'das so//

yang ston lha rgod la sras gcig yod/ sras yang ston dbang rgyal la **(66)** sras gsum byung/ gnyis chung nas 'das/ gcig yod pa la sras mo gnyis yod/ a ma chung nas tshe 'phos nas/ yang ston dbang rgyal de 'khor ba la zhen pa log nas dol por yang ston gtsug phud rgyal mtshan las rab tu byung nas tshul ming blo gros rgyal mtshan du gnan/ de nas dbus gtsang la phebs shul du bu gcig yod pa de yang tshe 'phos/ de nas dol po ru bu gcig slong du phebs pas/ drin can rtsa ba'i bla ma yang ston gtsug phud rgyal mtshan gyi zhal nas da gdung rabs chad la thug 'dug pas nga rtsa ba'i bla mas bka' grol ba yin/ khyed rang chos log cig gsungs/ de la yang ston blo gros rgyal mtshan gyis bla ma'i bka' rtsis log nas yong pas/ 'dir ma dang sring mo nam kyis chos log tu ma bcug go// de nas byang nag tshang du phebs so// sbyin bdag nam kyis dad pa rtse gcig tu byas so// gshen khri chen rin po che'i zhal nas/ dran pa nam mkha'i sprul pa yin gsungs so// de nas log phebs dus brag lung dkar mo dgongs mdzod ri khrod chen po'i **(67)** gdan sa ru sku mi mngon pa'i dbyings su gshegs so// de nam ya ngal gsung rab skyabs kyi sras rgyud yang ston klu brag pa'i gdung rgyud lags so//

yang ngal phur pa skyabs kyi sras rgyud mu tig dar rgyus ltar grub thob dang mkhas btsun 'gran zla dang bral ba za ra tshags su byon pa yin/ de yang gong gi yang ston slob dpon zil gnon gyi sras/ nam mkha' blo gros dang/ g.yung drung rgyal po legs so// yang ston g.yung drung rgyal po de ri khrod zil por bzhugs nas (chas) [bcad] rgya la ngan song dong sprug snying po bye chen bdun song bas/ thun mong grub rtags ('du ba) [du ma] sna tshogs dang/ mi ma yin gyis mngon sum du phyag dang mchod pa 'bul bar byung gsungs so//

mkhan po drag dbang gi sras gnyis/ sras che ba don 'grub dpal/ chung ba yang ston dpal ldan bzang po'o// gshen bha dha bhi sha'i sprul pa las/ ya ngal dpal ldan bzang po'i mtshan/ (68) nyams (tha skar) [thod rgal] shar ba'i stobs shugs can/ bka' rgyud bstan pa dar bar byed/ ces so// rgyal ba des gsung rab 'bum sde po ti brgya dang bcu gsum bzhengs nas/ glo dol du bstan pa'i nyin mor 'byed pa'i rab gnas mkhan po drung pa dpal ldan bzang po zhes gsung rab tha dag tu snang ngo// khong pas (tha skar) [thod brgal] nyams shar ba'i tshe dbyar gsum 'og thog tu bzhugs/ dgun gsum steng thog tu bzhugs pa la/ rigs ngan kha shas nas dpal bzang smyon pa zhus pa la/ bla ma thugs rgyal bzhengs nas lcags la mdud pa rol pa la sogs grub rtags mang po byung ngo//

yang ston nam mkha' blo gros kyi sras/ nam mkha' rin chen de yi dam khro bo phur pa'i bsnyen sgrub mtha' ru phyin/ bskyed rdzogs la rang dbang thob pa'i skyes bu yin no// yang ston dge bsnyen mkha' 'gro'i sras/ g.yung drung mgon po/ de yang sku tshe geig la bsnyen sgrub kyi ngang la bzhugs so// (69) dgung lo drug cu re gsum la 'ja' 'od dang bcas nas dgongs pa bon nyid dbyings su thim mo// phyi rabs mos pa'i rten du gdung sha ri la sogs ('byan 'byon) [?'byin chen?] mang po 'khrungs so//

yang ston don 'grub kyi sras/ nyi ma rgyal po/ chung ba g.yung drung rnam rgyal/ de rab tu byung ba'i tshul ming g.yung drung rgyal mtshan no// sras che ba nyi ma rgyal po de/ yi dam khyung dmar nag gi bsnyen sgrub mthar phyin nas/ ser ba mdzub khrid (mthong) [byed] pa dang/ klu gnyan sa bdag zil gyis gnon pa'i skyes mchog go// kun bzang thugs sprul yang ston g.yung drung rgyal mtshan de/ sa le 'od snying po bye ba bcu gsungs/ bslab gsum rnam par dag pa'i skyes mchog go//

yang ston nam mkha' rin chen la sras bzhi/ che ba g.yung drung bstan pa/ de 'og rig 'dzin bon skyabs/ de 'og tshul khrims bsam 'grub/ chung ba rin chen rnam rgyal/ rig 'dzin bon skyabs rab tu byung ba'i mtshan (70) yang ston g.yung drung tshul khrims/ de yang bla chen mchog sprul yin te/ phyi rabs don du sku gdung rten gsum mang po bzhengs shing/ bslab gsum rnam par dag pa'i skyes bu'o//

yang ston g.yung drung bstan pa la sras lcang dral bzhi/ sras che ba rin chen rgyal mtshan/ chung ba dbon chung yin/ khyung ston tshul khrims legs pa bzhugs pa'i dus yin/ yang ston dbon chung de skya sgom byang chub sems dpa' brag phug tu bcad rgya la bzhugs pa dang/ bla ma khyung ston la 'das dus gsal gdab re byed par byas so// dus nam zhig bla ma de dgung lo sum cu so dgu la brag phug tu kha ssub tu thugs thim mo// de nas khyung sgom gyis ri rtse nas chos dung btang ba dang/ bla ma thugs zin te dgongs pa las lhang nge bzhugs 'dug skad/ gong gi drung pa rin rgyal rig 'dzin rnam sprul bstan pa'i mnga' bdag tu gyur pa yin no//

yang ston rin chen rnam rgyal la sras gsum/ sras che ba bkra shis (71) rgyal mtshan de rab tu byung nas khyung ston tshul khirms 'od zer drung nas dbang lung sems khrid dang bcas pa zhus nas/ sku tshe bsnyen sgrub kyi ngang nas yi dam lha zhal mjal ba dang/ khyad par yi dam me ri'i sgrub pa la phyag 'phreng la me 'bar ba la sogs byung gsungs/ chung ba g.yung drung phun tshogs/

sras bar pa yang ston rin chen rgyal mtshan dang/ mkhan drung ma dpal 'dzoms gnyis la sras bzhi/ sras che ba gshen tshad med 'od ldan gyi sprul pa yang ston g.yung drung rnam rgyal/ tshul ming tshul khirms rnam rgyal/ rgyal ba de'i mdzad pa'i 'phrin las dang rdzu 'phrul ji snyed byung ba rnam thar las gsal/

de 'og bla ma stag lha/ de 'og rin chen lhun grub/ tshul ming rin chen rgyal mtshan/ khong gis bka' rgyud gsung rab grangs mang bzhengs/ dri med gzi brjid glegs bam mda' tshad tsam la/ snag phor du smyu gu lan re bcug nas yig 'phreng re re bris pa de thun mong gi grub rtags lags so// (72) chung ba shes rab rgyal mtshan/ yang ston stag lha dang/ sa rgya ma yum bu dgos 'dzoms las kyi mkha' 'gro ma de gnyis la sras ming sring gsum/ yang ston sri thar rnam rgyal dang bla ma rin chen/

sri thar rnam rgyal 'khor ba la zhen pa log nas rab tu byung ba'i tshul ming stod smad kun tu dbyar rnga ltar grags pa'i stag lha'i thugs sprul yang ston 'od zer rgyal mtshan/ des dbang lung 'chad nyan chu bo'i rgyun ltar mdzad pas/ bu slob stod smad kun nas bon zhwa dkar gon pa nyis brgya lhag tsam 'dus so// bstan 'dzin skyes bu 'gro don nus pa mang du byung/ mtha' mar sku tshe yang re gsum la byi lo hor zla bzhi pa'i tshes brgyad la 'das dus rtogs ldan bstan pa rgyal mtshan gyi mjal snang la/ nam mkha' 'ja' tshon gur khang du 'od skur grub nas dbyings su gshegs so//

bla ma shes rab la sras gnyis/ lha rgod dang/ khro bo rnam rgyal gnyis/ lha rgod kyi tshul ming g.yung drung rgyal mtshan/ khong gis rta rab (73) tu dgon pa btab pa dang/ gzhan yang bstan pa rgyas par spel lo// sras gcig 'khrungs pa mchog sprul shes rab 'od zer ro// skyes bu byang chub sems dpa' yang ston rin chen dang/ yum bu bom mchog gnyis la sras lcam (sring) [dral] bzhi/ gcen po dgos 'byor/ chung ba g.yung drung rnam rgyal/ sras bar pa de chung nas 'das/

yang ston dgos 'byor/ gtsang gtsug gi mtshan ye shes rgyal mtshan/ drang srong gi mtshan gtsug phud rgyal mtshan/ de yang gshen mi 'gyur gtsug phud kyi zhal nas/ gshen rab 'dod pa dgu 'gyur gyi sprul pa yin gsungs/ khong gis sku yi rten du mgon po rnam gsum la sogs sku gdung ci snyed dang/ gsung gi rten du khams chen la sogs gsung rab ci snyed dang/ thugs kyi rten du mdzad bcu'i zhal thang dang/ lo paN dbu gsum la sogs bzhengs so// gzhan yang dgon gnas tha dag gi mgo 'dren skyong ran mdzad cing/ mchog thun gyi dngos grub

thob pa'i rtags su chibs (74) pas zhabs rjes bzhag pa dang/ stod smad kun tu bu slob sum  
brgya lhag tsam byung zhing/ grub pa thob pa yang 'ga' zhig byung/ bstan pa'i mnga' bdag  
chen por gyur pa lags so//

mthar dgung lo drug cu re drug nas shing rta zla ba gsum pa'i tshes bcu la 'ja' 'od gur  
khang me tog gi char pa la sogs ngo mtshar du ma dang bcas te bon nyid kyi dbyings su  
gshegs so// sku spur la zhugs me rang bzhes dang/ gdung rus la yig 'bru [dang] lha sku la sogs  
grangs rtsis mi thebs pa dpag tu med par byung shing/ bstan pa'i sgron me chen por gyur pa  
lags so//

yang ston khro bo rnam rgyal de lha chos kun la mkhas pa'i [yang ston pa'i] bstan pa  
'dzin pa'i skyes bu lags so// de la sras gsum yod/ sngon dwang ra sgo dwags khri pa zhes bla  
ma sdom gsum dang ldan pa de tshe 'phos nas/ yang ston g.yung drung rnam rgyal yin no// de  
la sras mang du 'khrungs nas ma btub/ gsos pa'i leam sring drug yod pa la sras gsum/ che ba  
bstan pa rgyal mtshan/ (75) bar pa mi 'gyur rgyal mtshan/ chung ba shes rab 'od zer/

bar pa mi 'gyur rgyal mtshan de nyid chung nas rang sems la rang dbang thob cing/ rdzi  
bo la phebs nas phug pa'i nang du zhag gsum re tsam dgongs pa la bzhugs pa dang/ dgungs lo  
bco brgyad la ri khrod dben pa ru phebs nas/ gsung bcad lo gsum tsam mdzad pa dang/ gzhan  
yang dka' spyad kho nar mdzad cing/ sgo bcad lo dgu bzhugs shing/ tshe dbang rig 'dzin gyi  
lung bstan zhal mjal du mar byung zhing/ bar chad dbang gis sku tshe mthar ma phyin par  
dgung lo sum cu so gcig nas shing rta zla ba gsum pa'i tshes bcu bdun la dgongs pa bon nyid  
dbyings su gshegs so//

sku gzugs la yig 'bru lha sku sha ri ram la sogs du mar byung yang/ sku sgrib dbang gis  
la la mkha' la 'phur ba dang/ la la yal ba la sogs byung/ sprul pa'i sku mchog de nyid tshe  
dbang rig 'dzin gyi thugs sprul yin zhes/ dwang sprul khri gtsug bstan 'dzin gyis gsungs so//

(76) mdor na lung las kyang/ rgyud pa dus mtha'i bar du gnas/ byin chen re ni rtag par  
'byung/ zhes gsungs pa'i don dang mthun par ya ngal gyim gong srid pa nas/ da lta'i yang ston  
yab sras 'di rnams kyi bar dri med gdung gi sras la rgyud pa gzhan gyis bar ma chod cing/  
rnam mkhyen ngo bo'i thugs kyi sprul pa la so skyes rang rgyud pas lhad ma zhugs par/  
mchog gi byin rlabs bzhugs nges yin/

ci skad du snyan rgyud las/ la stod smer gyi phug ri la/ sprul sku khye'u rnyed legs  
'khrungs/ sa non grub thob bcu bdun 'byung/ sprul sku rgyun chad med par 'byung/ (77) zhes  
so// de yang ya ngal gsung rab skyabs kyi gdung rgyud klu brag pa dang/ ya ngal phur pa  
skyabs kyi gdung rgyud dol po'i yang ston pa yin zer yang/ bar skabs su (sku) gdung rnams  
phra mor song dus don la gnyis 'dzin phar (khyab) [skyabs] tshur (khyab) [skyabs] byas yod  
nges snang/

de ltar ya ngal bka' rgyud gdung rabs kyi/ legs par bshad pa un chen tshangs pa'i dbyangs/ phyogs lhung skyes bu'i rna bar mi shong bas/ gzur gnas dam pa rnams kyi thugs soms shig/

snang tshad dgra ru mthong ba'i rol spyang dang/ 'dzum 'phreng ston yang mche ba rtsigs pa ltar/ blo sems log par phyogs pa'i blun po la/ legs bshad gsong por smras kyang nyan sems ci/

**(78)** de bas rang gis ngang tshul legs bsam nas/ dben par smra bcad don la gnas rig kyang/ rang re dad ldan grwa btsun tha dag gis/ mos snang ljags kyis bskul nas 'di bgyis so//

mi gtsang 'dam nas skyes pa'i me tog 'di/ sangs rgyas mchod pa'i gral la 'khod pa bzhin/ bdag cag skye bo mthu stobs dman na'ng/ cung zad smra ba'i skal pa thob 'di rmad/

mchog gsum bla ma yi dam mkha' 'gro dang/ bstan srung dam can rgya mtsho'i tshogs rnams kyis/ ya ngal dri med gdung gi rim pa de/ bstan 'gro'i mgon du dar rgyas 'phrin las mdzod/

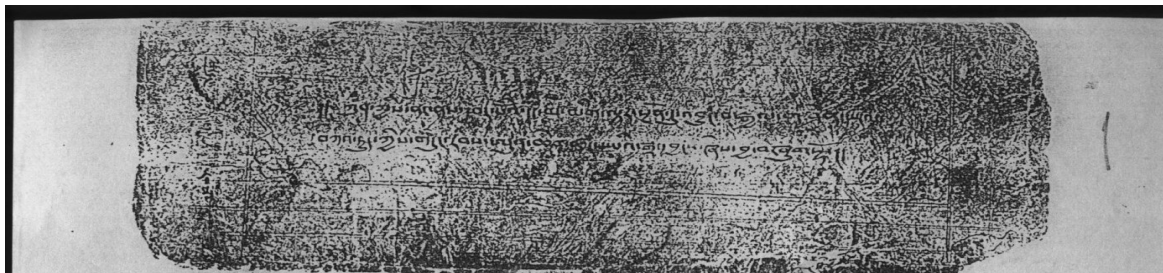
**(79)** 'di las byung ba'i bsod nams gang yod pa/ yar ngo'i zla ltar je cher dar rgyas nas/ nam mkha'i mtha' klas ma gyur 'gro ba kun/ yang ston rgyud pa'i go 'phang thob par shog/ ces bsngo smon gyis mtha' bsodus so//

de ltar gdung rabs 'di la yang/ dmu gshen lha yi gdung rabs gtsor bzhag pa 'di/ bka' dri med gzi brjid dang/ lung bsgrags pa gling grags dang/ rgyud rig 'dzin rgyud 'bum dang/ snyan rgyud bka' rgyud skor bzhi dang/ rgyal ba'i bka' 'bum sogs sngar gyi gdung rabs bcas 'di rnams phyogs gcig tu bsodus nas/ sngar med lo rgyus nyi ma rang shar 'di/ blo rmongs rnams kyi the tshom 'khrul mun gsal phyir du/ yang sgom mi 'gyur rgyal mtshan bdag tshe dbang gzhung bzhi'i bcad rgya la smra bcad gsang 'dzab 'dren pa'i thun mtshams su chu mo sbrul lo'i dpyid zla ra ba'i yar tshes la pho brang bsam **(80)** gtan gling du yi ger btab pa re zhis rdzogs so// mi 'thad 'gal 'khrul gyur pa ji srid pa/ mkhyen ldan mkhas mchog rnams kyis gzigs bcas 'tshal/ dge'o// bkra shis/ zhal dro/ sarb mangg laM// //

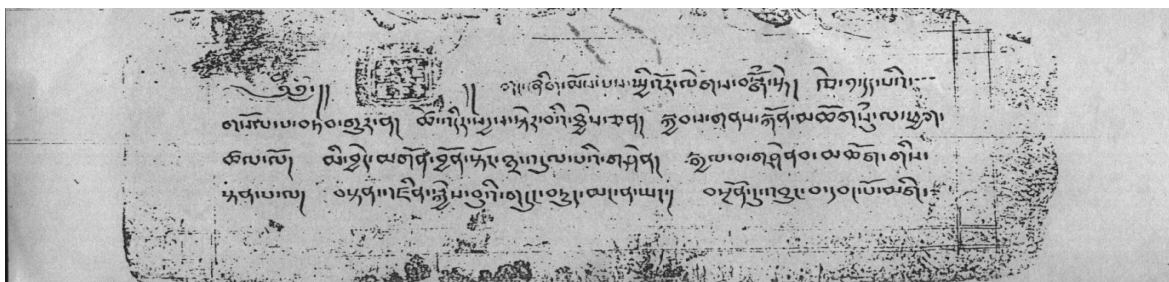
APPENDIX 4:

Facsimile of the Original Tibetan Text

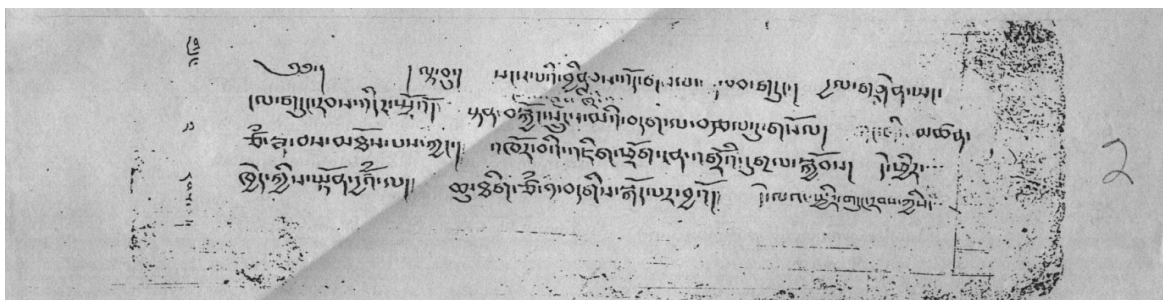
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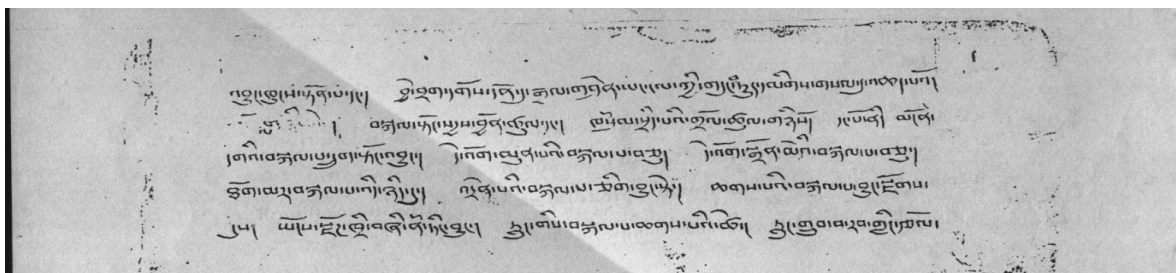
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2a



2b



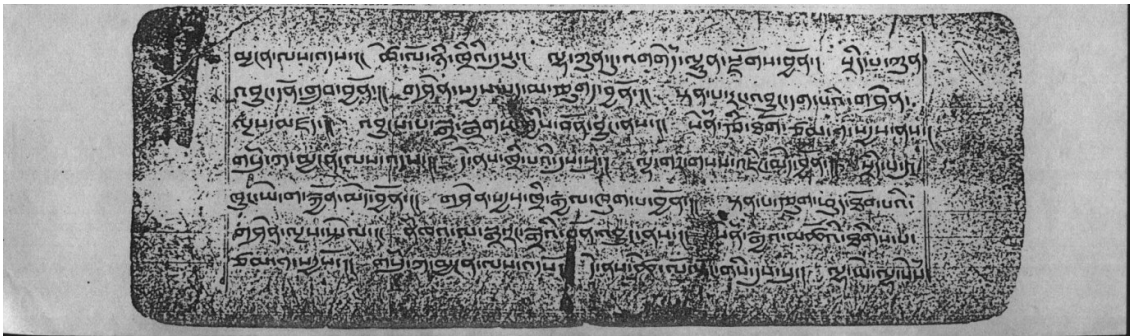




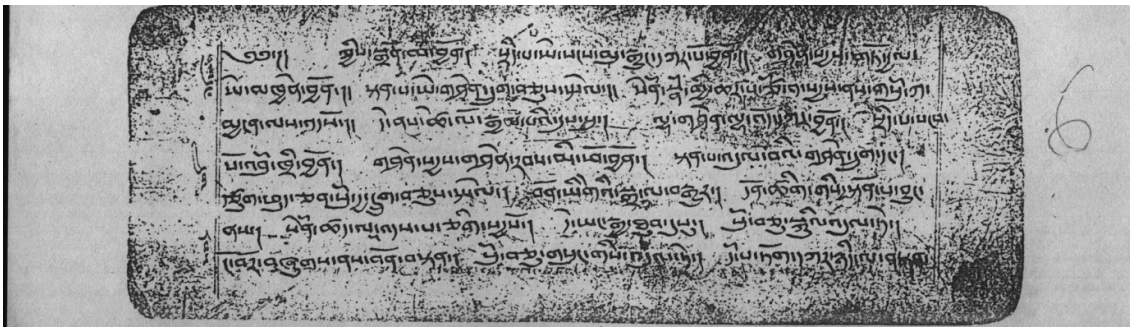
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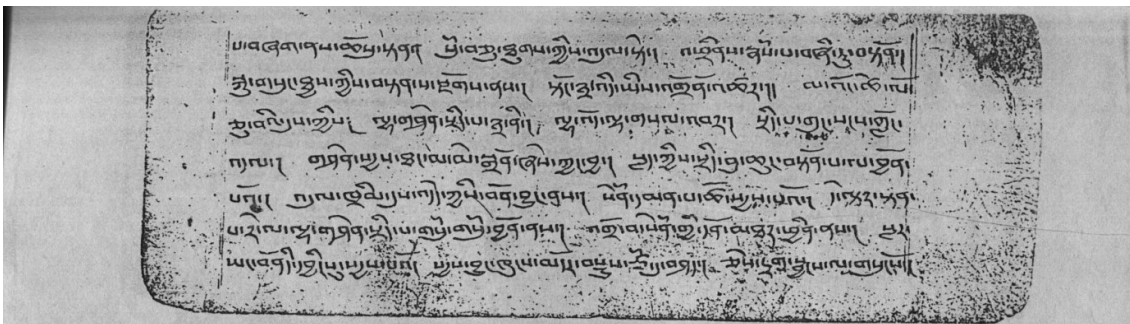
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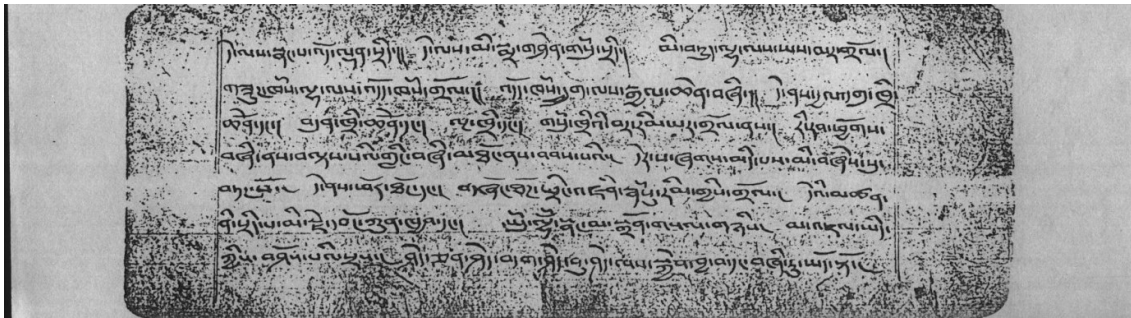
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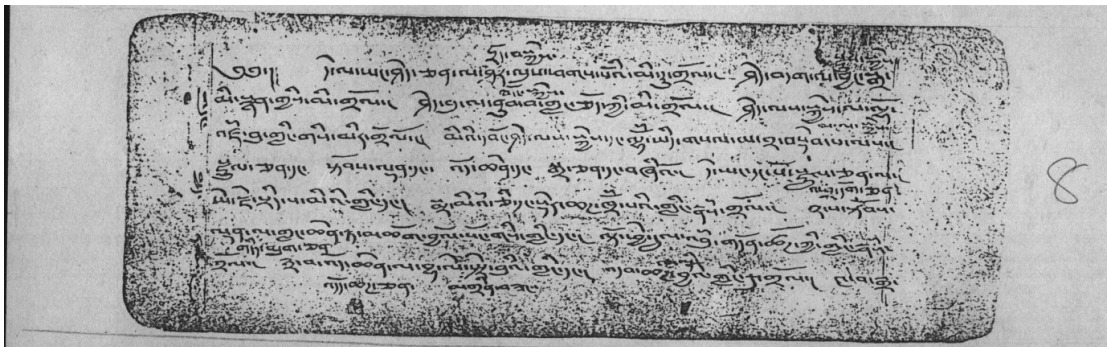
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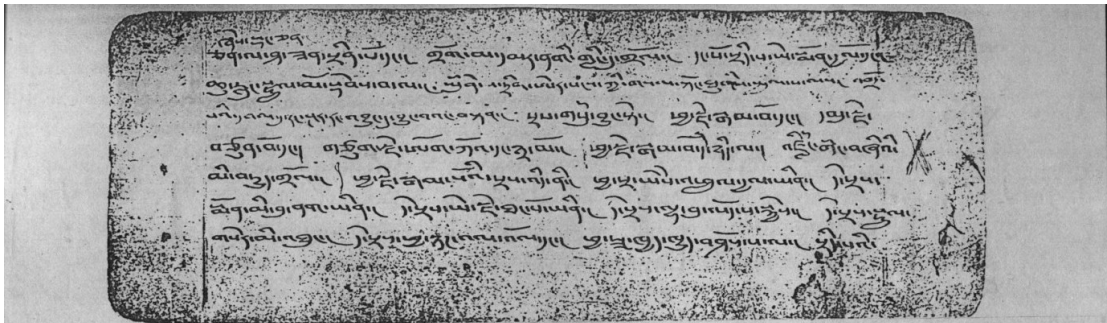
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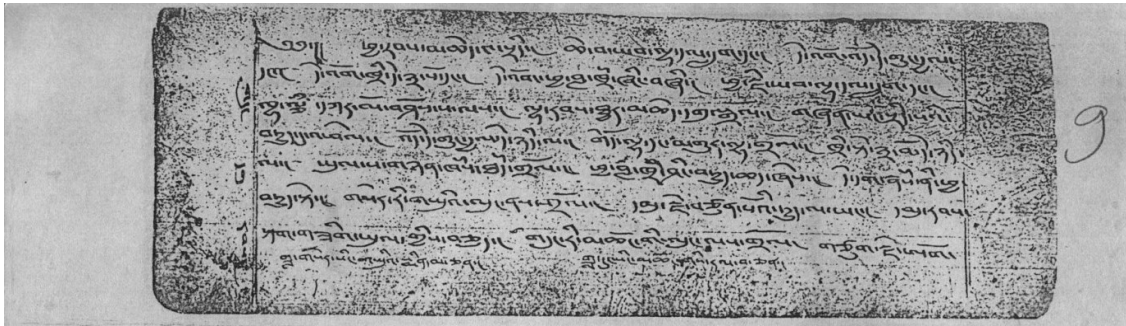
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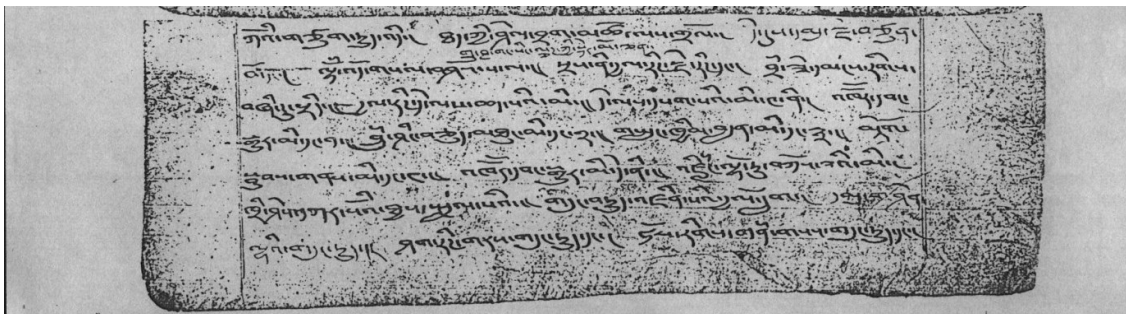
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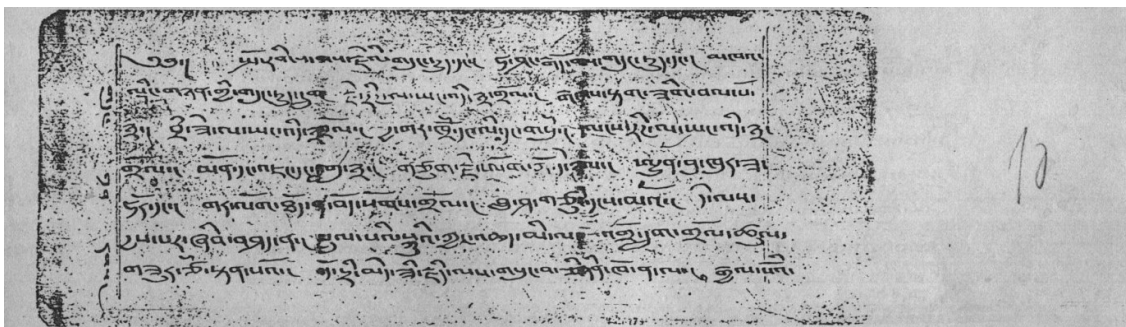
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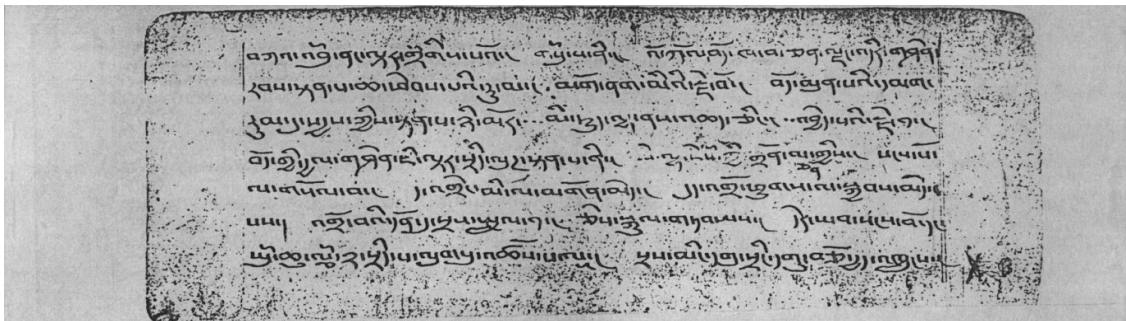
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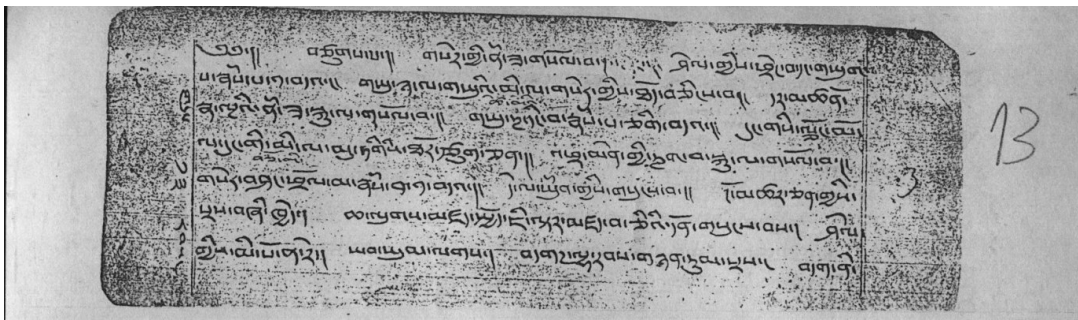


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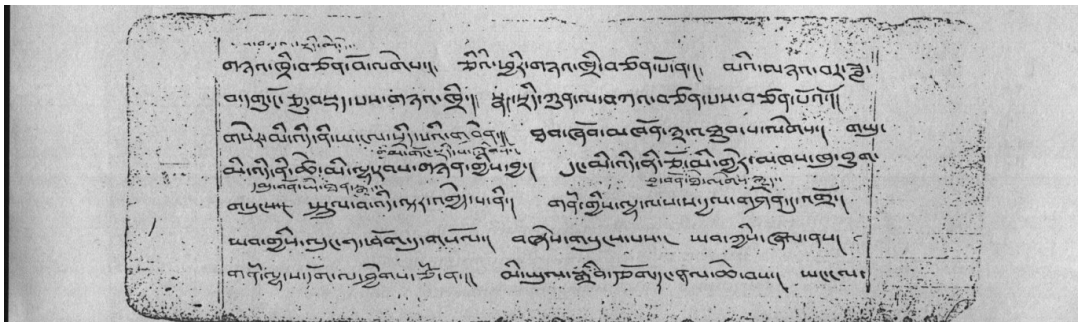




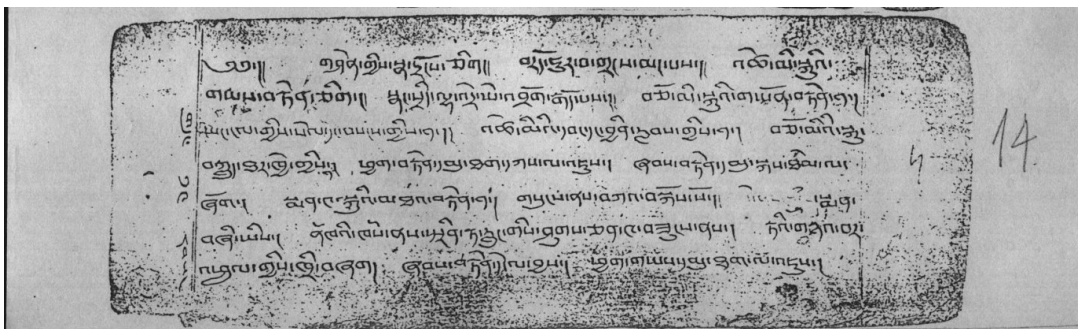
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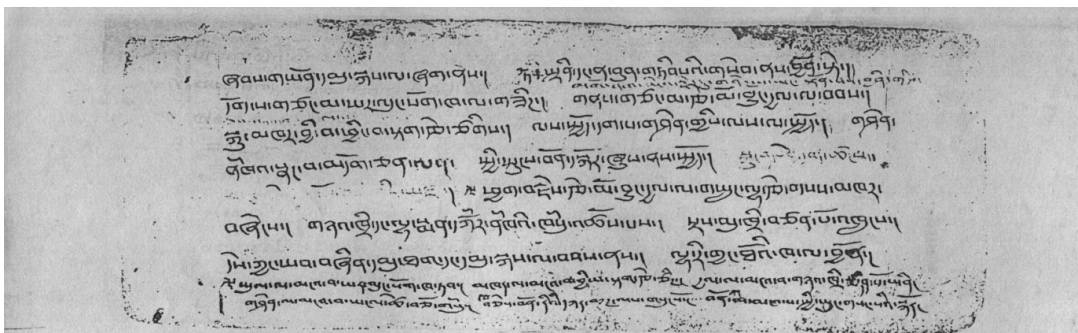
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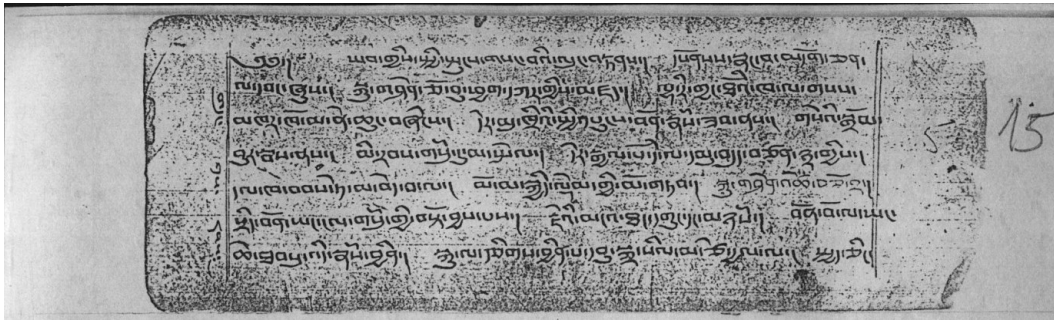
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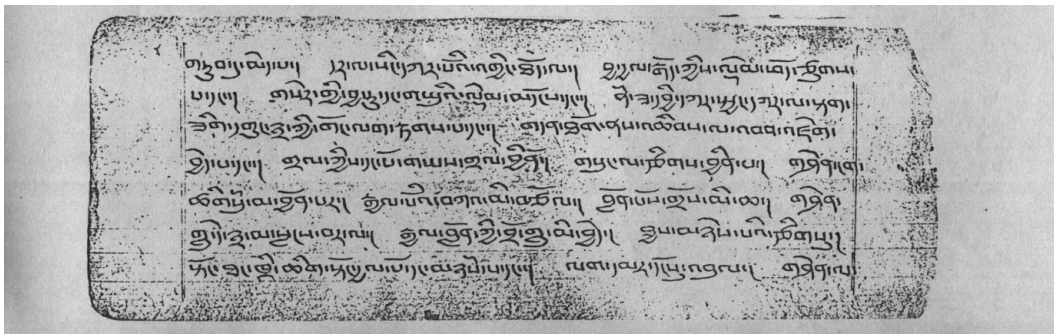
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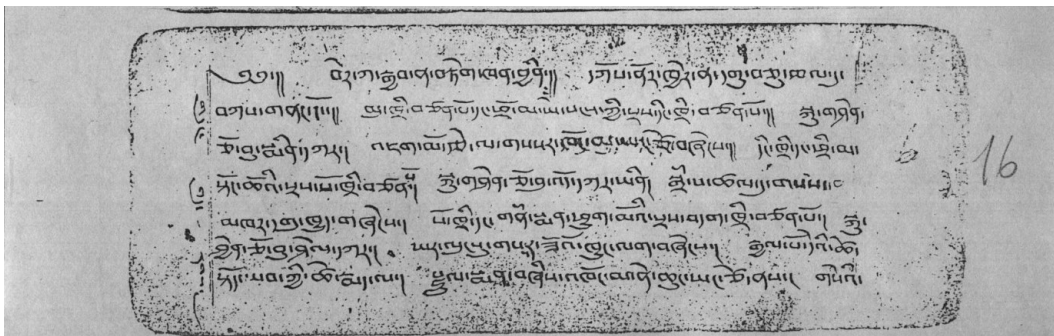
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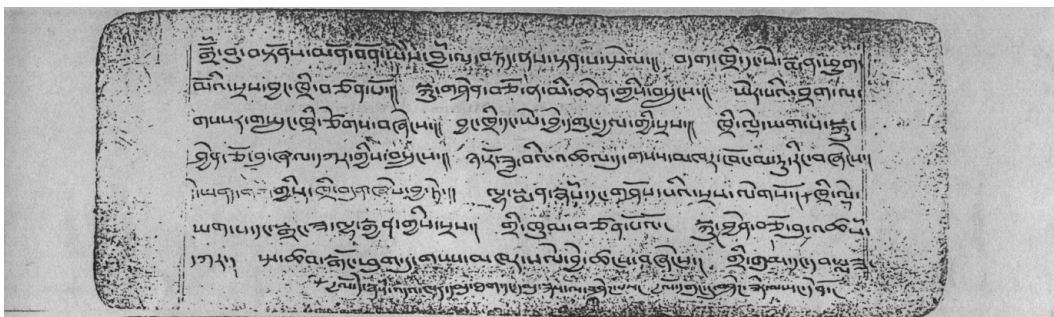
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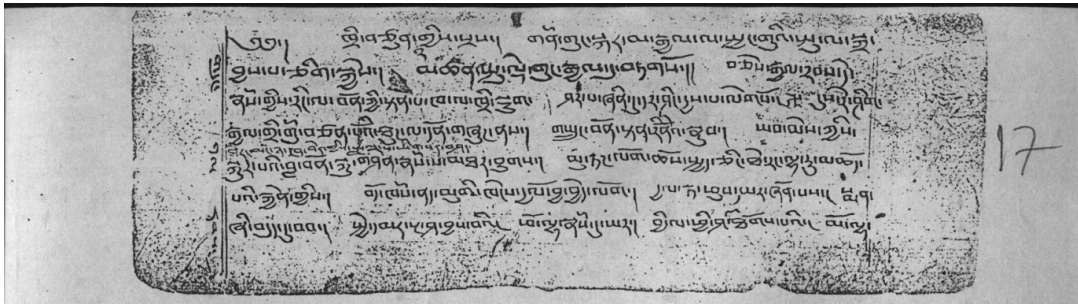
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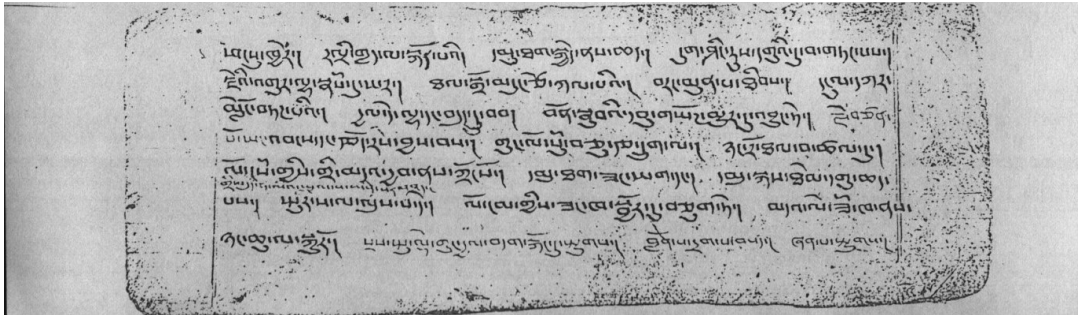
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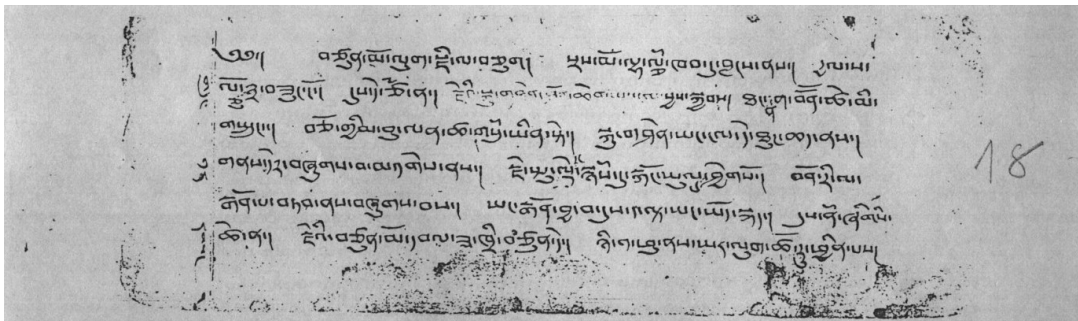
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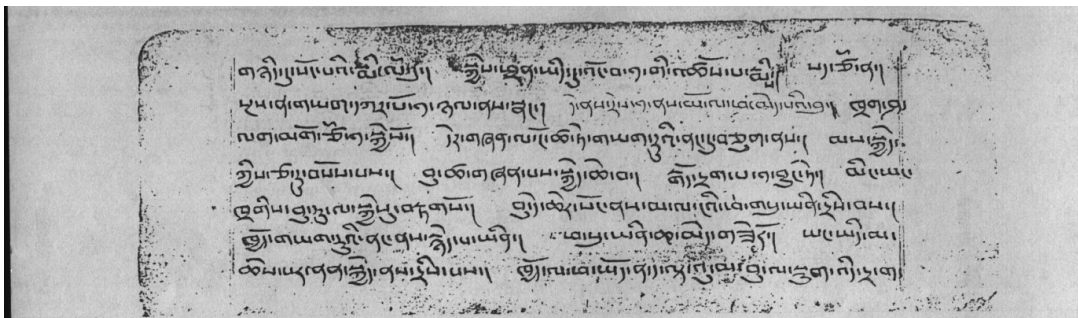
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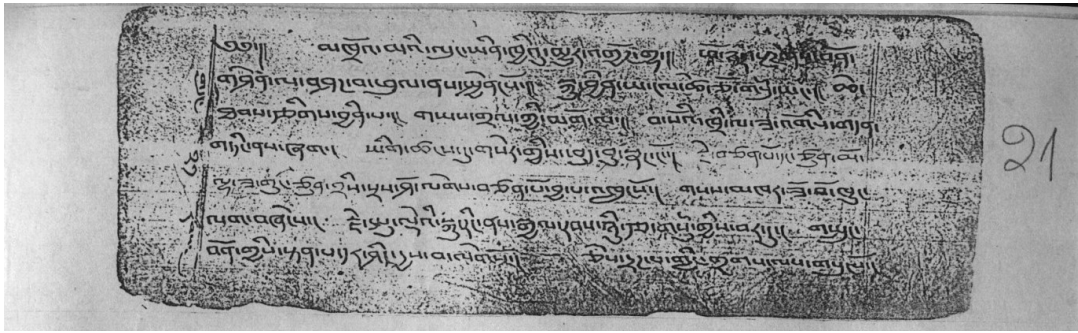
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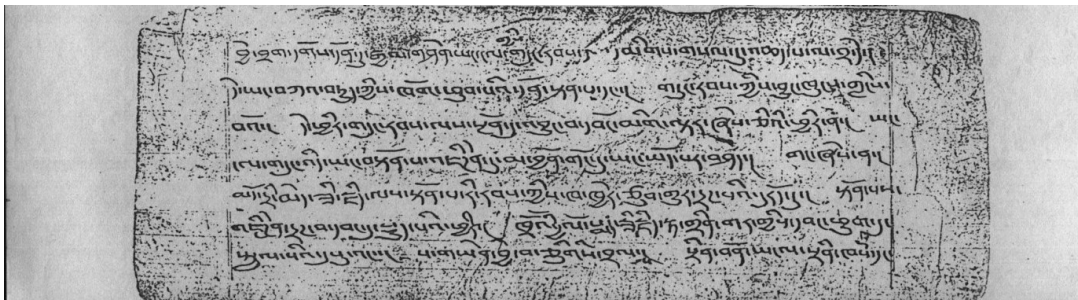




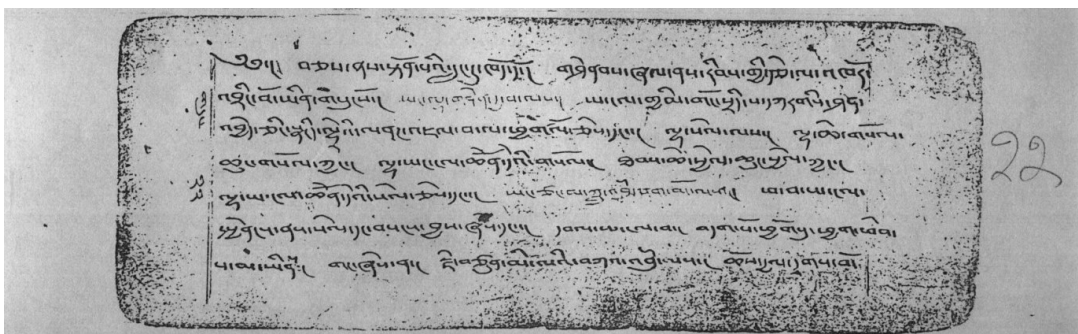
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21b



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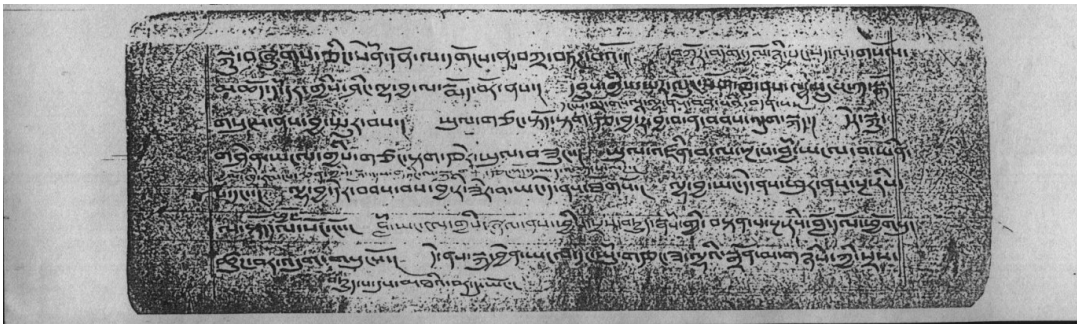
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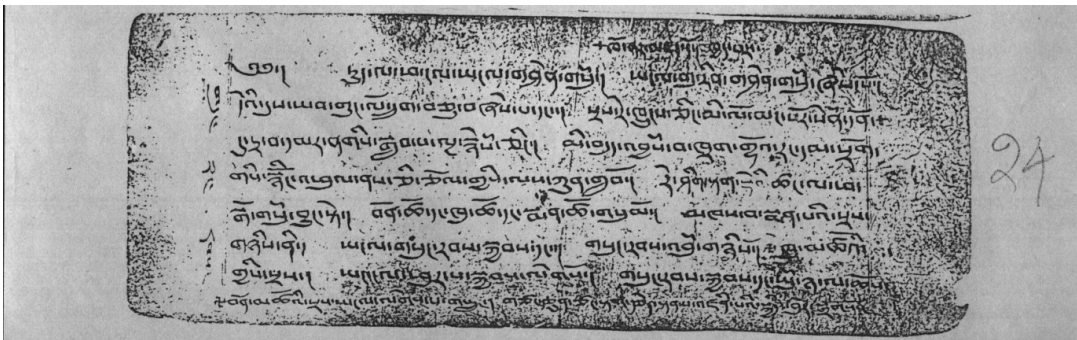
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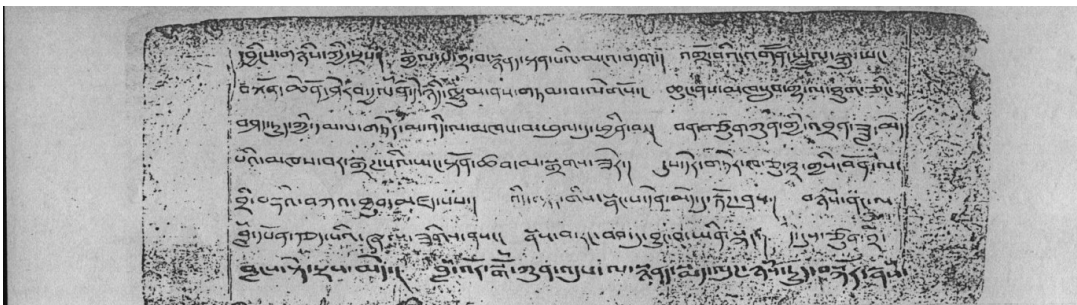
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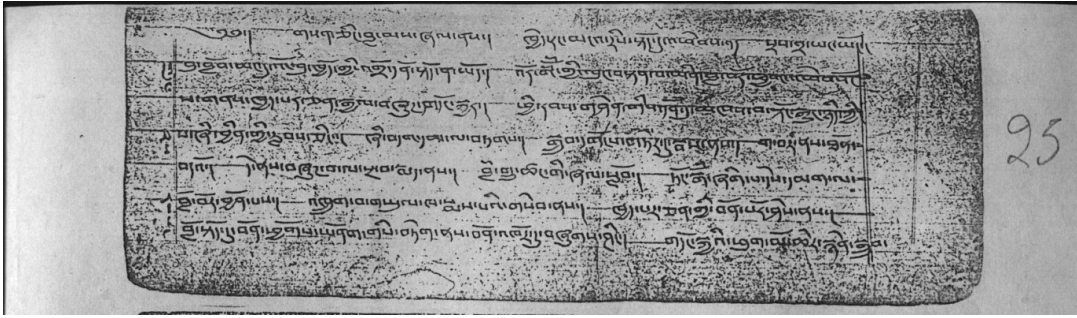
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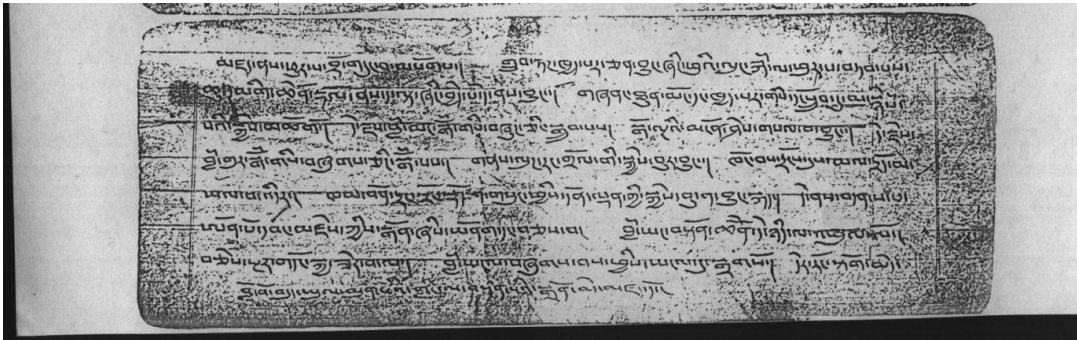
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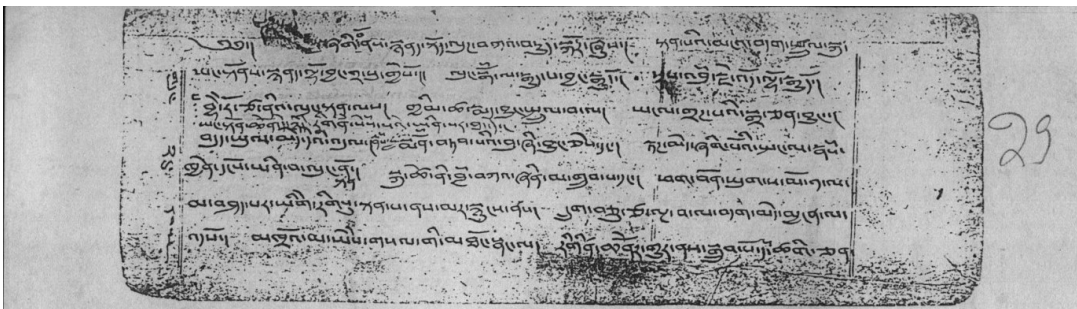
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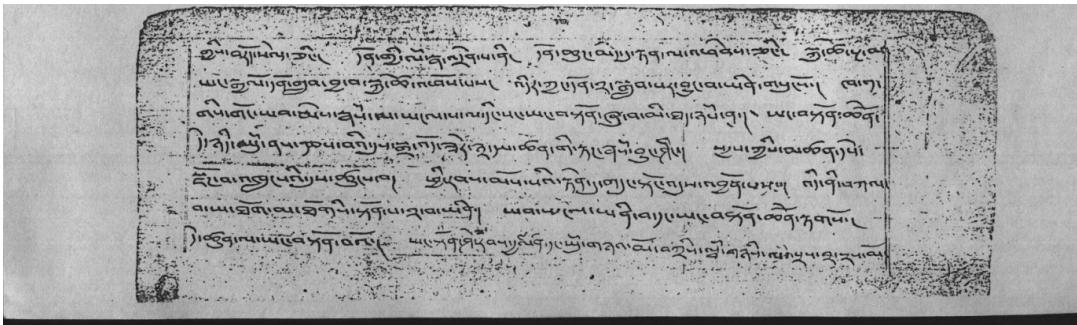
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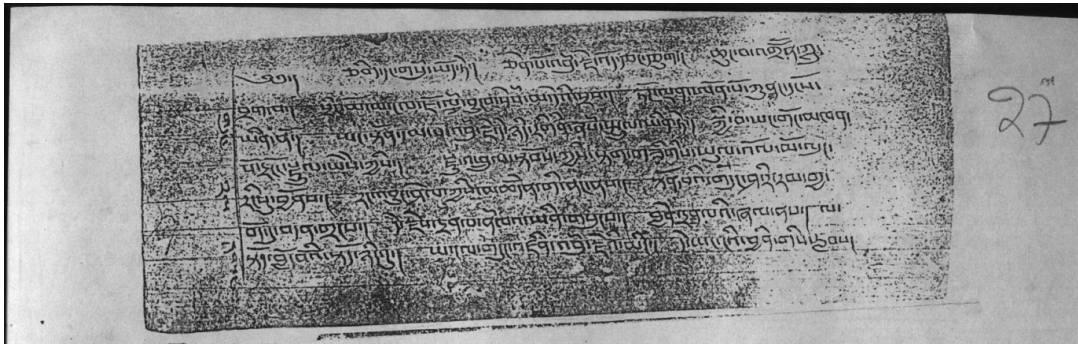
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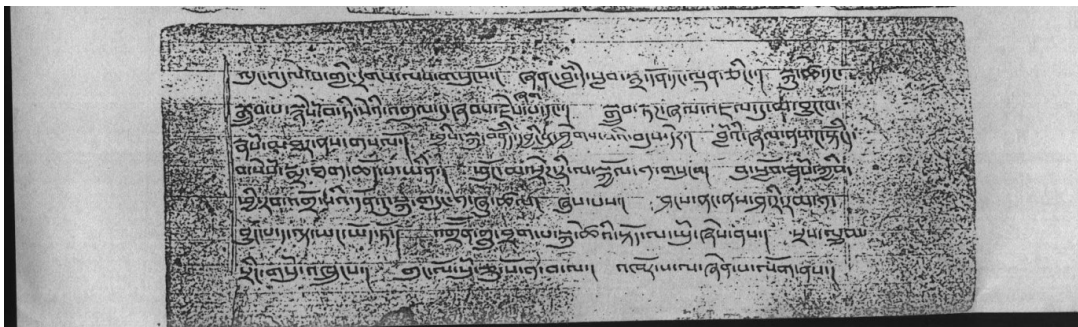
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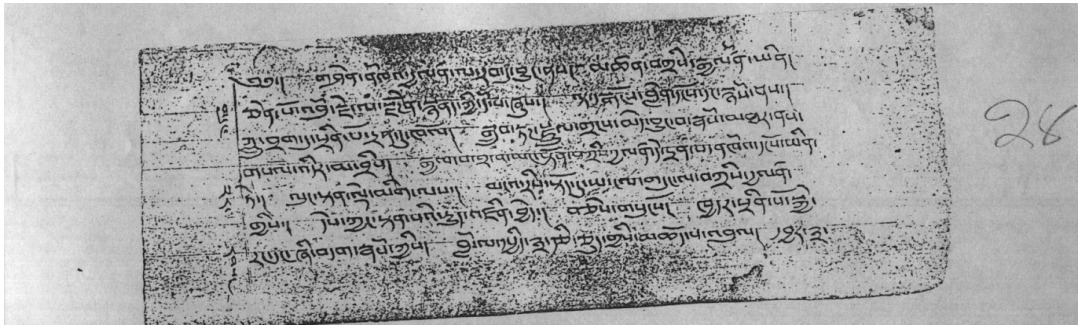
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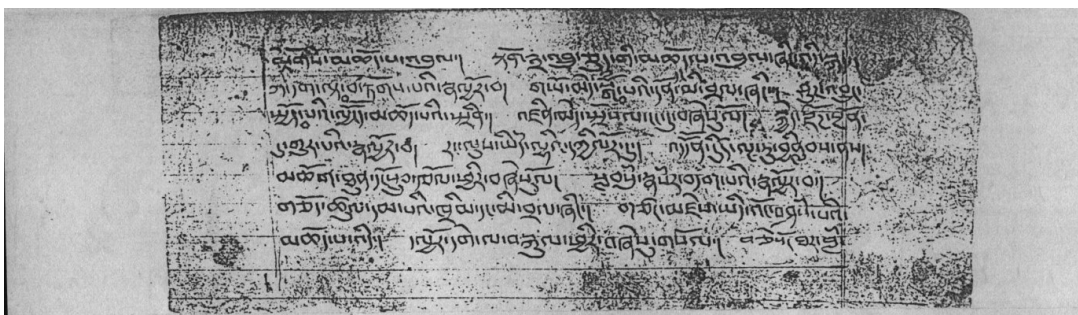
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28a

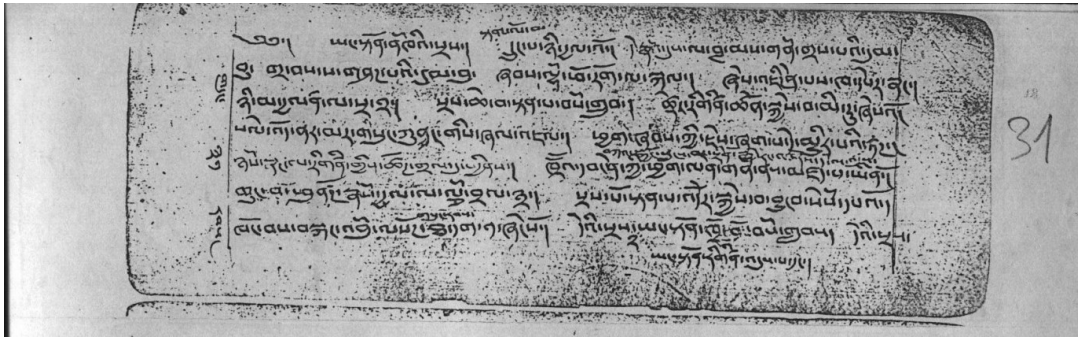


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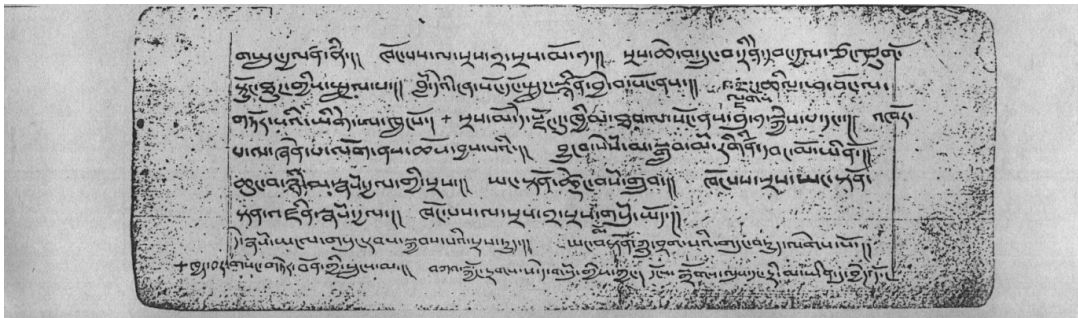




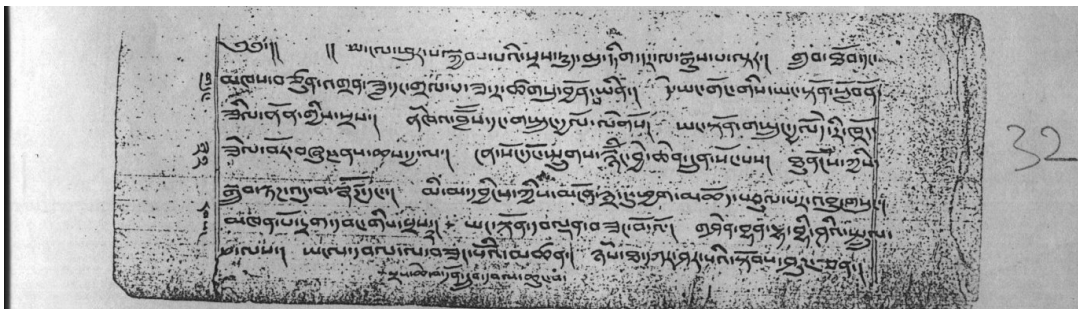
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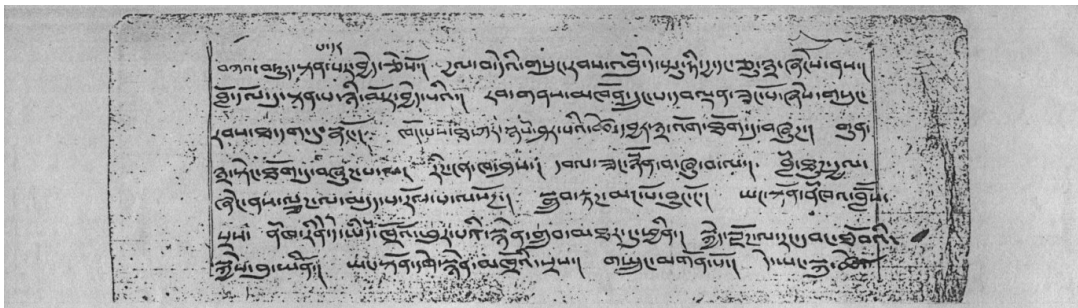
31b



32a



32b



33a

Handwritten text in a script, likely Burmese, on a rectangular piece of parchment or paper. The text is arranged in several lines. A handwritten number '33' is visible on the right side of the page.

33b

Handwritten text in a script, likely Burmese, on a rectangular piece of parchment or paper. The text is arranged in several lines.

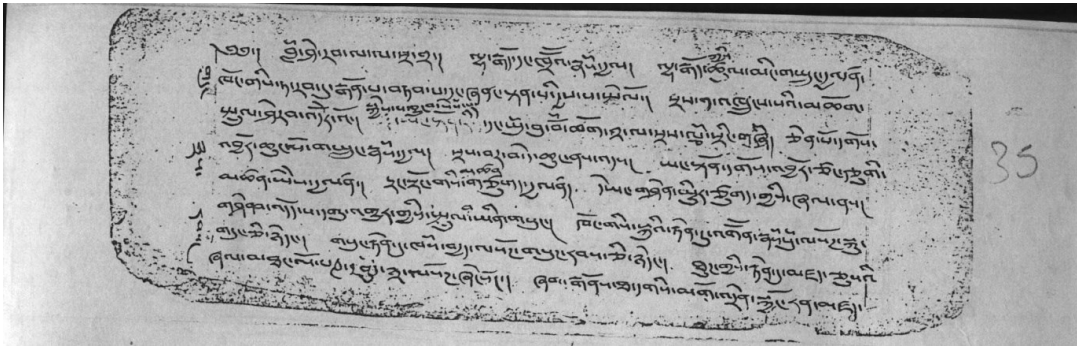
34a

Handwritten text in a script, likely Burmese, on a rectangular piece of parchment or paper. The text is arranged in several lines. A handwritten number '34' is visible on the right side of the page.

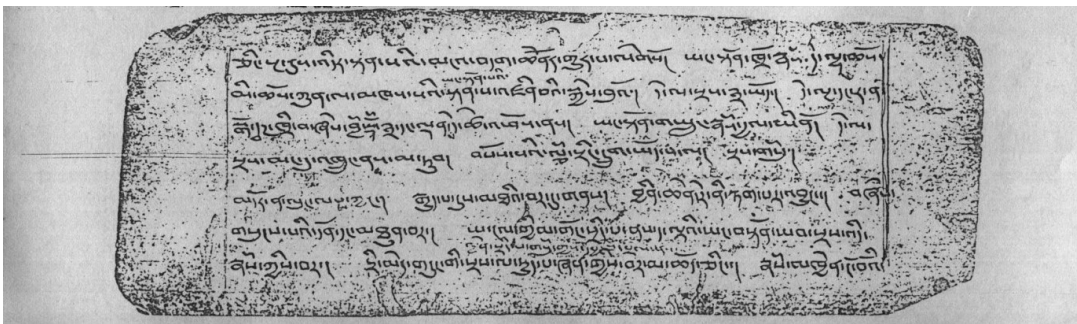
34b

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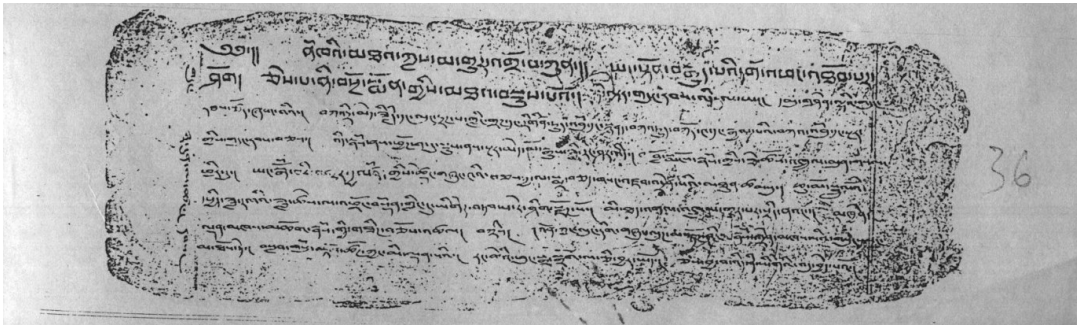
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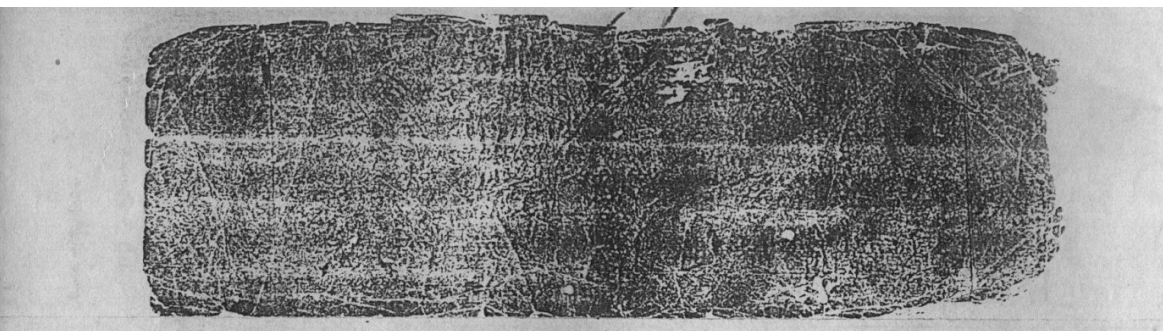
35b



36a



36b





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