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**The Third Well-Spoken Branch: An Exact
Account of How All the Victorious One's
Teachings Extant Today in the Land of Snow
Mountains Were Put into Print**

BY

Tai Situ Chökyi Jungné

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བཤད་པའི་ཡལ་འདབ། སྡེ་དགའི་བཀའ་འགྱུར་དཀར་ཆག

*gsum pa rgyal ba'i gsung rab gangs ri'i khrod du deng sang ji tsam snang ba par du bsgrubs
pa'i byung ba dngos legs par bshad pa'i yal 'dab/ sde dge'i bka' 'gyur dkar chag*

The Third Well-Spoken Branch: An Exact Account of How All the Victorious One's
Teachings Extant Today in the Land of Snow Mountains Were Put into Print

Chapter 3 of the Catalog of the Degé Kangyur

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co.

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SUMMARY

- s.1 This is the third chapter of the *Degé Kangyur Catalog*, which describes the publication history of the Degé Kangyur. Authored by the Degé Kangyur's main editor, Situ Pañchen Chökyi Jungné, at the conclusion of the five-year project in 1733, it is a document rich in historical detail. First it covers the history of the Degé region and the royal family of Degé. Then it offers extensive praise for the qualities of Tenpa Tsering, the king of Degé and throne holder of Lhundrup Teng Monastery, who was the project's main sponsor. After that is an erudite history of previous collections of translated Buddhist scriptures in Tibet since the time of the earliest translations during the Tibetan imperial period, and finally it describes the editorial process and practical challenges involved in producing a xylograph Kangyur of such quality.

ac.

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i.

INTRODUCTION

i.1

Much more than just a table of contents, what is known as the *Degé Kangyur Catalog*¹ takes up the entirety of the 103rd and final volume of the Kangyur. It is presented in five chapters. The first three give a detailed history of Indian Buddhism, its arrival in Tibet, and the production of the Degé Kangyur. The final two constitute the catalog itself, in which all the texts included in the canon are listed, and the merits of producing a Kangyur are extolled. The *Catalog* was written by the eighth Tai Situ Chökyi Jungné (1700–74), widely known as Situ Paṅchen, who presided over the entire project as its chief editor. Presented here is the third chapter, which concludes Situ Paṅchen’s history of Buddhism in Tibet with an account of how this Kangyur in particular was produced at the royal palace-monastery of Degé, in eastern Tibet, between the years 1729 and 1733 of the Western calendar. The chapter is presented in two parts. Part 1 presents a family history and a descriptive eulogy of the Degé Kangyur’s main initiator and sponsor, Tenpa Tsering (1678–1738), the king of Degé. Part 2 starts with a scholarly history of previous Kangyur collections in Tibet, and then gives an account of the editorial and practical challenges involved in the production of the Degé Kangyur itself.

i.2

Part 1 focuses on Tenpa Tsering himself as the “main initiator,” or sponsor, for the production of the Degé Kangyur. It is divided into three subsections: “Location,” meaning an account of the Degé region in general, and the palace-monastery of Lhundrup Teng in particular; “Family Lineage,” which presents a genealogical history of the Degé royal family; and “Qualities,” in which Tenpa Tsering’s own extensive sponsorship activities are described, and he is praised as an exemplary Buddhist ruler.

i.3

Following a pattern common to several of the subsections in this chapter, “Location” begins from a broad perspective, first presenting the entire Tibetan region, then gradually focusing more specifically on the Degé area, and concluding with a description of Lhundrup Teng monastery itself. In his

general introduction to Tibet and the origins of the Tibetan people, Situ Pañchen draws particularly on *Feast for Scholars*, by the sixteenth-century Karma Kagyü historian Pawo Tsuklak Trengwa, and in a way that both echoes and supplements that work, interweaves his discussion with citations from scriptural prophecies and canonical commentaries on the Indian epics.

i.4 “Family Lineage” traces the genealogy of the royal house of Degé to the mythic “pure divine tribe of Go,” (*sgo lha sde dkar po*), many generations before Tenpa Tsering. As stated by Situ Pañchen, this section was largely based on a family record drawn up by the secretary of the Degé royal family at the time. Among the many notable forebears of Tenpa Tsering were, for example, one who, it says, served Drogön Chögyal Phakpa as his chamberlain (Tib. *gsol dpon*), received his own official seal from Kublai Khan, and appears to have been instrumental in the merging of religious and secular authority that characterized various scions of the Degé family in later generations. While the Sakya affiliation of many of these figures is apparent, Situ Pañchen also notes the numerous Kagyü and Nyingma lineage connections of this illustrious family line, and the support that Tenpa Tsering’s antecedents had given the Dharma without sectarian bias (Tib. *ris med*).² Lhundrup Teng itself, the Sakya Ngor monastery that was the actual site of production of the Degé Kangyur between 1729 and 1733, is described as both the “palace of the kingdom” and as an exemplary monastery.

i.5 The subsection “Qualities” is an effusive praise of the personal qualities of Tenpa Tsering himself. Tenpa Tsering was both the ruler (Tib. *sa skyong, mi’i dbang po*) of the Degé kingdom, and the hereditary throne holder (*khri chen*) of Lhundrup Teng monastery, a position he inherited from his uncle. In this section, Situ Pañchen portrays Tenpa Tsering very much as an ideal Tibetan religious king who supported the Dharma and protected his subjects without exploitation or oppression. He begins by listing Tenpa Tsering’s generous sponsorship activities, such as commissioning statues, supporting construction projects at nearby monasteries (including the main assembly hall at Situ Pañchen’s own Palpung monastery), and the production of texts, and then moves on to describe his qualities as an archetypal benevolent Dharma king. Here Situ Pañchen cites a number of texts from the classical Indian genre known as *nītiśāstra*, or “ethical treatises,” which prescribe proper ethical behavior in the world, and the proper conduct of rulers in particular. Citing such treatises, Situ Pañchen portrays Tenpa Tsering and his entire royal court as embodying an idealized vision of moral rulership reminiscent of the great Indian emperor and patron of the Dharma, Aśoka.

- i.6 The second part of chapter 3 deals with the Degé Kangyur project itself. This, again, is divided into three subsections: “The Time of the Production of the Kangyur,” “The Manner in Which Source Texts Were Collected and Edited,” and “The Practicalities of Printing the Kangyur.”
- i.7 Far more than giving a single calendar date, “The Time of the Production of the Kangyur” dates the initiation of the Degé Kangyur project using a variety of methods, beginning on a scale of eons and ending with the time of day. Again displaying the breadth of his learning, when dating this momentous event, Situ Pañchen discusses four different traditions of calculating the Buddha’s birth and death. He also references Chinese, Indian, Mongolian, and Tibetan calendars, and the astrological systems of three different tantric cycles. He only then dates the beginning of the project in relation to more mundane events—seven years after the enthronement of the Yongzheng Emperor, and when Tenpa Tsering had reached the age of fifty-two.
- i.8 Situ Pañchen explains Tenpa Tsering’s initiation of this momentous project very simply as being the result of many lifetimes of good karma. Only sidelong allusion is made to the wider political and economic context that likely facilitated it. *The Royal Genealogy of Degé*, a text authored nearly a century after the *Catalog* by one of Tenpa Tsering’s descendants and successors as the ruler of Degé, states that during Tenpa Tsering’s tenure as the king of Degé, the kingdom grew considerably in territory, and it clearly indicates that this growth and the attendant ascent of Tenpa Tsering himself in power, prestige, and wealth was connected to Degé’s pivotal role in the wider Qing-Tibetan politics of the period.³ *The Royal Genealogy of Degé* says that when Tenpa Tsering was granted imperial titles by the Qing (first in 1728 and then in 1733), he was “empowered to act as general ruler of Dokham,” and received large quantities of silk and silver as gifts.⁴ Such events are only hinted at in the *Catalog* itself, as when, for example, Situ Pañchen mentions that “his reserves of wealth increased sizably.”⁵ A little later he also mentions in passing that “even when the divinely mandated emperor Mañjuḥoṣa gained dominion over these Tibetan lands”— a reference to Qing emperor Yongzheng—Tenpa Tsering’s subjects continued to praise him as before.⁶
- i.9 In “The Manner in Which Source Texts Were Collected and Edited,” the focus moves away from the subject of patronage, and on to the scholarly and practical challenges that Situ Pañchen faced in collating and printing the Kangyur. Some readers might assume that the texts of the Kangyur have long existed in a singular, organized format that was transmitted from India to Tibet. This, however, is not the case. As Situ Pañchen shows, the Tibetan canons we have today are an amalgamation of different scriptural collections

produced by generations of translators and editors. This subsection therefore begins with a discussion of the translation activities undertaken during the Tibetan imperial period (629–841 CE). Here he describes the compilation of the earliest inventories of translated texts, the Phangthangma and the Denkarma, both of which were produced in the early ninth century.⁷ He also discusses how Tibetan translation practices were carefully revised and codified in the same period under Tibetan imperial sponsorship, and cites the commentary to the *Mahāvoutpatti*, the *Drajor Bampo Nyipa* or *Two-Volume Lexicon*, at length.

i.10 As Situ Paṅchen explains, it was only after many more years of translation activity (known as the period of the “later diffusion of the teachings”) that all the translated canonical texts were then assembled, collated, and copied as a single collection for the first time. This happened in the early fourteenth century under the inspiration and guidance of Chomden Rikpai Raldri (1227–1305).⁸ The creation of this first canon, referred to by Situ Paṅchen as the Narthang Kangyur (and known in contemporary scholarship as the no-longer-extant Old Narthang manuscript Kangyur), involved comparing over twenty-five different collections of texts in various genres, all of which had to be found in monastic libraries scattered across Tibet.⁹ Situ Paṅchen then describes how this Old Narthang Kangyur provided the basis for the Tshalpa Kangyur, which in turn provided the basis for what became known as the Lithang Kangyur, produced in xylograph in the early seventeenth century in the eastern Tibetan kingdom of Jang Satham.¹⁰

i.11 This subsection also offers a remarkably transparent window into Situ Paṅchen’s own editorial and philological process. He tells us that although the Lithang Kangyur was used as the primary basis for the Degé edition, three other Kangyur collections were also consulted. These included what he calls the “authentic Kangyur”¹¹ used by Anyen Pakṣi, a thirteenth-century disciple of Sakya Pandita, and the Lhodzong Kangyur, which belongs to the Thempanga recensional branch.¹² This latter point is notable because in the centuries after the Old Narthang manuscript Kangyur was compiled, two major recensional branches developed, the Tshalpa line and the Thempangma line, with their own distinct aspects. In consulting both the Lithang and Lhodzong, members of the former and latter respectively, Situ Paṅchen creates a hybrid collection with features from both lines. He tells us that based on these other Kangyur collections he was able to correct minor errors like spelling mistakes and misordered pages, and that he also inserted “authentic sūtras and tantras” that were not present in the Lithang collection. In his editing process, Situ Paṅchen also consulted Sanskrit editions for some of the major tantras, such as the *Guhyasamāja* and *Hevajra*,

along with their commentaries. He tells us that this extensive editorial process was an effort to establish the Degé Kangyur as a “trustworthy” edition of the Kangyur that is “superior to earlier editions.”

i.12 “The Practicalities of Printing the Kangyur” is a rare discussion of the material considerations involved in such a large printing project as the Degé Kangyur. Here, Situ Pañchen gives us insights into the logistics of the project, including training, housing, and feeding hundreds of craftsmen and sourcing massive quantities of wood, paper, and ink. He also describes a workflow that involved teams of scribes and editors, multiple reviews, and hundreds of carvers. It can be easy for those of us looking at the Degé Kangyur on our computers to forget that we are reading the product of many thousands of wooden printing blocks hand-carved in mirror-writing!

i.13 This chapter draws to a close with concluding verses of praise that re-center Tenpa Tsering as the primary patron for the production of this Kangyur.

i.14 Although it is only twenty-seven folio sides in length, this chapter is remarkable for the wide range of topics it covers. Situ Pañchen cites scriptural prophecies, historical works, and family records; he references esoteric astrological systems; and he even gives a history of the Tibetan script. Also notable throughout is the influence of classical Indian literary aesthetics as illustrated by the original Sanskrit composition with which Situ Pañchen opens the chapter. The concluding verses also make reference to the legendary origin story of the four Vedic texts, which are said to have emerged out of Brahmā’s four mouths. Such erudite references certainly add to the sense of grandeur with which the historical information in this chapter is presented.

i.15 Our translation is based on the Degé Kangyur and the modern typeset Pedurma edition, though the latter was found to have many typographical errors. Given that the *Catalog* is specific to the Degé edition, there are, naturally, no variant readings to be found in other recensions of the Kangyur. Concerning the dating of this 103rd volume, since Tai Situ describes the consecration ceremony of the Kangyur conducted on its completion by the head of the Sakya Ngor tradition, the text must have been finalized soon after 1733, when all the other volumes had been fully completed.

i.16 While there are no English translations of the *Degé Kangyur Catalog* in full, it has been the focus of a significant amount of scholarship. Principal among these is Schaffer’s *The Culture of the Book in Tibet*, which deals extensively with the physical and social aspects of the Degé Kangyur’s production. Schaeffer’s work was very helpful in decoding some of the difficult passages in “The Practicalities of Printing the Kangyur” section of this chapter. In

their article, “Notes on the Lithang Edition of the Tibetan bKa’-gyur,” Jampa Samten Shastri and Jeremy Russell present translations of the three section colophons of the Tshalpa Kangyur (also found in the Lithang Kangyur), which have a great deal of overlap with the subsection “The Manner in Which Source Texts Were Collected and Edited.” The subsection “Family Lineage” also has considerable overlap with the *The Royal Genealogy of Degé*, an early nineteenth-century text examined by Josef Kolmaš.

The Translation

**The Third Well-Spoken Branch:
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Print**

p.

Prologue

[F.98.b]

p.1 The following stanza is in the *anuṣṭubh* meter, which has eight syllables per verse quarter, and it is bound by a *prastāra* known as *pathyā*, a particular *viśamaṅgita*.

p.2 *jātāj jāteṣu satkāryaṃ ratnā rajāḥ sucāyanāt |*
śubhradharmasamākhātam abhūn narendramerutā | |¹³

p.3 Through accumulating an abundance
Of the jewel dust of great deeds across lifetimes,
The mighty mountain, the Lord of Men, has appeared,
Like a wellspring of pure Dharma. [F.99.a]

p.4 Most rulers of men resemble drunken elephants
Intoxicated by the liquor of desires;
They needlessly destroy the very reeds
That they themselves eat.

p.5 I have witnessed how merit, accumulated across eons,
Leads one to have concern for others,
And, through that, the causes for one's own happiness
Fully manifest without any effort at all.

p.6 The happiness of beings arises from wholesome deeds,
And those, in turn, arise from the words of the Supreme Sage;
Since those, in turn, depend upon the written word,
The Ruler of Men, in his wisdom, has followed suit.

p.7 With a courageous spirit as brilliant
As the stainless autumn moon,
And diligent effort surging like the ocean,

The wish-fulfilling tree has been born anew.

p.8 This account, which describes how all those source texts still extant today of all the genuine scriptures of our teacher—the peerless, perfect, and complete Buddha, the Lord of the Śākyas—that have appeared in this Cool Land since the first introduction of the holy Dharma until the present were put into print through the sponsorship of the Lord of Men, Tenpa Tsering, and family, is divided into two sections: an account of the history of the main initiator,¹⁴ and an account of the virtuous activities undertaken.

1.

Part 1

The History of the Patron, King Tenpa Tsering

The first is discussed from three perspectives: location, family lineage, and qualities.

1.1.

· 1.1 Location ·

1.1.1 The location in general is Tibet, the land of the north, encircled by ranges of snowy mountains. *The Root Manual of the Rites of Mañjuśrī* states:

1.1.2 After the lake has receded from the Land of Snows
It will be covered by groves of sāla trees.¹⁵

1.1.3 As stated in this prophecy, Tibet was first a lake that gradually dried up, giving way to dense forest. At one point, a monkey blessed by the Great Compassionate One arrived from the land of Potalaka. It is said that the Tibetan people are descended from his union with a cliff ogress.

However, the commentary to *The Praise Surpassing Even That of the Gods* states:

- 1.1.4 “Viṣṇu is known to have annihilated the family of Duryodhana and others.
 “Viṣṇu asked Duryodhana, ‘Would you rather bring the eighteen armies or Vāsudeva alone?’ [F.99.b]
 “He replied, ‘I will bring the armies,’ thus becoming Viṣṇu’s enemy.
 “Then, when Viṣṇu arrived at the battleground on the side of Pāṇḍu, Arjuna looked around and said, ‘I could never kill my own kinsmen, so how could I kill these armies of my kinsmen, even if they wish to capture the kingdom?’
 “When Arjuna turned his back on the battle, Viṣṇu cried out, ‘You are a fool!’
- 1.1.5 “ ‘Neither he who kills
 Nor he who is killed
 Has any perceptible basis;
 Killer and killed do not exist.
- 1.1.6 “ ‘Those of superior learning and discipline,
 Brahmins, cows, and oxen,
 Dogs, outcastes, paṇḍitas, and the like—
 All should be viewed as the same.’
- 1.1.7 “Teaching him with these and many other verses of nihilist views, Viṣṇu deceived him by displaying various forms, and, taking the form of Arjuna’s charioteer, the family of Duryodhana and its eighteen armies were wiped out. As this battle was being fought, a king by the name of Rūpati, along with a single contingent of troops, dressed up as women and escaped to the snowy mountains. Their descendants remain there today and are known as the Tibetans.”¹⁶
- 1.1.8 So, with this and other accounts, there are a variety of different ways to explain [the origins of the Tibetan people]. Nevertheless, that the people of this land are protected by the blessings of the Noble Great Compassionate One is beyond doubt.
- 1.1.9 As human beings gradually availed themselves of the environment and settled the land, the forests in the central regions slowly disappeared, and villages, hamlets, and towns with royal palaces, temples, and the like came to adorn the landscape throughout, as it is now.
- 1.1.10 With regard to the virtuous qualities of the land in general, the Dharma king Songtsen Gampo praised it thus:¹⁷

1.1.11 “As such, noble beings will appear
 With the best of retinues, scriptures of the Teacher, [F.100.a]
 And statues of the Teacher really present too.
 Even the mountains here possess great qualities.
 Cakrasaṃvara naturally dwells on Tsari Tsagong,
 Where even the rocks in the rivers are precious jewels.
 Five hundred arhats dwell on Mount Tisé,
 Where rivers of nectar are also to be found.
 Self-arisen syllables dot the cliffs of Gyeré,
 Where the handprints of ḍākinīs can be found.
 Lake Mapham is the abode of a bodhisattva nāga king,
 And its rivers possess immense qualities too.
 Bodhisattva nāga ministers reside in Lake Tri Shö,¹⁸
 Bringing benefit to all with its great rivers.
 In Lake Namtso Chukmo dwell bodhisattvas,
 While on the Thanglha range are five hundred arhats.
 On an island in Lake Nuptso¹⁹ lives a bodhisattva nāga king,
 While on Mount Hawo²⁰ are many arhats.
 With high peaks and pure earth, Tibet is fully encircled by snowy
 mountains.
 Its speech is pure and its language melodious, comparable to Sanskrit.
 The language of its people is fully capable of translating the Dharma.
 Vast and well bordered, this land is endowed with all virtuous qualities.
 Such is the Land of Snows, a central land.”²¹

And also:

1.1.12 “Pastures near and pastures far, it has the virtues of grasslands.
 Land for building and land for farming, it has the virtues of land.
 Water for drinking and water for irrigation, it has the virtues of water.
 Stones for building and stones for milling, it has the virtues of stones.
 Wood for building and wood for burning, it has the virtues of wood.”

1.1.13 So it has been described, as replete with ten virtues. In particular, it is a land thoroughly protected by the blessings of bodhisattvas who have dwelt on it—learned and realized masters, as well as emanated Dharma kings, and the incarnations of countless well-gone ones. As in the Teacher’s prophecy, it is a perfect place²² for the teachings of the Victorious One to shine brightly in this degenerate age.

1.1.14 According to the Secret Mantra Vajrayāna, in the *Vajradāka Tantra*, it says:

- 1.1.15 “In the land of Tibet there is Sahajā,
A goddess with a peaceful, lucid form.
She holds the crocodile banner in her hand
And dwells on the rocky cliffs as her home,
Bearing the womb of spontaneous arising.”²³ [F.100.b]
- 1.1.16 As such, the land of Tibet is said to be one of the twenty-four sacred places, and among the localities of Tibet itself there are all kinds of vajra sacred sites where accomplished yogic masters have formed extraordinary, inner interdependent connections associating all the secret points with physical sites.
- 1.1.17 Imbued with the aforementioned qualities, this Cool Land, or the “land of the red-faced ones” as it is described in the sūtra *The Questions of Vimalaprabha*,²⁴ is said to comprise “Tibet” and “Greater Tibet.” As for the region of Greater Tibet, a set of similes is given for Tibet at large: the three districts of Ngari up in the west are like a reservoir; the four horns of Ütsang in the center are like an irrigation channel; and the six ranges of Dokham down in the east are like a field.²⁵ This location, which is called the land of Ling, falls in lower Dokham, amid what is known as the Zalmo range, one of the six mountain ranges, and between the Drichu and Shardachu²⁶ Rivers among the four great rivers. Many great accomplished vajra masters—such as Deshek Phakmo Drup, the one bearing the name of Kathokpa Dampa, the siddha Saltong Shogom, the accomplished lord Karma Pakṣi, the bodhisattva Pomdrak, and others—consciously took rebirth in this area and continue to watch over it.
- 1.1.18 With so many learned and accomplished bodhisattvas who have graced this land with their feet and conferred their blessings upon it, the inhabitants are naturally inclined toward virtue. The land is protected by great bhūtas who have sworn oaths before Ācārya Padmasaṃbhava and others and favor the forces of good. Above all, the land is brilliantly illuminated by the practice of the Well-Gone One’s teachings. In light of all this, this land is more than worthy of copious praise.
- 1.1.19 Furthermore, the actual location for this vast virtuous deed [the production of this Kangyur] is the great monastic college of Palden Lhundrup Teng. Lhundrup Teng is located at the center of a number of remarkable geomantic signs: the mountain on its right resembles a poised turquoise dragon, the mountain to its left resembles a lion jumping in the sky, the mountain behind it resembles a crystal stupa, the mountain in front of it resembles a bowing elephant, [F.101.a] and the current of its golden river leisurely flows to the west, the direction of magnetizing.

1.1.20 The monastic community is in the lineage of the venerable great Sakyapas, father and sons, and excellently upholds the immaculate lineage of all the key points of the definitive secret as taught by the venerable and omniscient Vajradhara Kūnga Sangpo. Spending time in both the wheel of study and reflection, and the wheel of diligent practice,²⁷ they uphold and do not let fade the light of the profound yogas of generation and completion, the infinite activities of the maṇḍalas, and the profound instructions of ripening and liberating and so on, and are worthy of many tributes of praise.

1.1.21 This great palace of the kingdom, filled to overflowing with priceless collections of precious items—cast statues and painted images of the well-gone ones, many volumes of the three scriptural baskets, and more—is a great temple, evidently comparable to how the ratnakūṭa vihāras²⁸ were said to be in the noble land of India.

1.2. · 1.2 Family Lineage ·

1.2.1 I will now present the particularities of the family lineage of the Lord of Men, Tenpa Tsering, who came from this land. This will be done according to the narrative compiled by his own secretary, Jamyang Gawai Lodrö, which was based on documents from their archives.

1.2.2 In general, there are said to be five peoples in this region of Greater Tibet: the four great ancestral clans—the Dra, the Dru, the Dong, and the Ga—plus the pure divine tribe of Go.

1.2.3 The last of these, it is said, consisted of the eighteen tribes of Nguchen Gyalmo. These are, namely, the Gar, Ké, and Gö; the Sung, Ser, and Drom; the Chi, Bu, and Shak; the Shöl, Tak, and Chang; the Jé, Sing, and Ram; and the Chuk, Po, and Bu.

1.2.4 Among those, in the Gar lineage, there were two brothers by the names of Garchen Yeshé Sangpo and Gar Dampa. According to the secretary's writings, the latter was connected with Phulung monastery in Powo and so on, [F.101.b] so unless the account is inaccurate, it is clear that this refers to Gar Dampa Chödingpa, who is said to have been an emanation of the Sinhalese master Āryadeva.

1.2.5 Gar Dampa Chödingpa's ancestors were all practitioners of Vajrabhairava, and he too made a sacred commitment to Bhairava from a young age. He traveled to Drigung where he took Jikten Sumgyi Gönpö as his teacher²⁹ and became an accomplished yogic master. He later traveled to Tsari where he continued his practices of Secret Mantra. While dwelling in the Gar cave in Dakpo, he summoned all of Tibet's deities and demons. They launched an assault on him with a multitude of weapons that should have reduced his body to ash; nevertheless, his fearless attitude compelled them all to take

refuge in him and dedicate their lives to him. Performing a wide range of other beneficial activities, he eventually made his way to Powo. Since the Dharma had not spread there before, he inculcated faith in the people with his miraculous powers and skillful means. After he laid the foundation for Phulung Rinchen Ling monastery, he passed away. Then his nephew Orgyen, along with some others, came from Kham to oversee its continuation. A family lineage³⁰ thereby gradually emerged known as the Phulung Dépa Thokawa, which continued in later times.

1.2.6 As for Garchen Yeshé Sangpo, he became ruler of the Langdodruk area. One of his two sons, Sönam Rinchen, served at the lotus feet of Drogön Chögyal Phakpa and was made his chamberlain. He was also granted an official seal and edict and so on from the emperor Kublai Khan, investing him with a position of great importance. In the later part of his life, Sönam Rinchen looked after some one thousand monks at the Samar Yangön monastery.³¹ His nephew, Ngu Guru, had nine sons, one of whom was Tongpön Dawa Sangpo, who as a result of the priest-patron³² relationship with the emperor ascended to the position of *tongpön* of Samar.³³ One of Tongpön Dawa Sangpo's two sons, Ngu Gyalwa Sangpo, had a son called Pema Tensung. He, in turn, had a son named Karchen Jangchup Bum, whose son, Ngu Chödorwa, was a mahāsiddha in the great esoteric Nyingma tradition. His brother, Gendün Gyaltzen, had a son named Gönpo Sung, whose family lineage in the Samar area remains unbroken until today. [F.102.a]

1.2.7 A son of Karchen Jangchup Bum by the name of Dechen Sönam Sangpo traveled to Kathok Dorjeden to perform funerary rites on behalf of his late mother. When he did not return, the other brothers planned to summon him back. However, Karmapa Chödrak Gyatso and his student Ngu Chödorwa prophesied, "He may not return, but he will eventually rule a sacred site, blessed by a mahāsiddha, constructed in the shape of the eight auspicious symbols. His descendants will be all the greater for it." This prophecy came to pass exactly as foretold when Sönam Sangpo eventually went before the great lord of Ling in Jakra.³⁴ It was also around this time that the name Degé is said to have come into usage.

1.2.8 The second of Sönam Sangpo's four sons, Bothar,³⁵ extended an invitation to the great lord of accomplishment Thangtong Gyalpo and received him amid devotion and offerings. This mahāsiddha made a nāga pond at the foot of the northern slope of the shadowed side of a mountain in Ngülđa miraculously disappear. A temple, complete with statues and the supports to house them, was then constructed on this site. It was thus that the original foundation for the Dharma community and its doctrine at glorious Lhundrup Teng was first laid. The auspicious circumstances for a second temple also

spontaneously came together and one of Bothar's two sons, Lama Palden Sengé, established a monastic community on the sunny side of the mountain, where another temple had previously been located. This is what is known today as the Nyingön monastery.

1.2.9 The other son of Bothar, Gyaltsen Bum, had four sons. One of those four, A Nga, had around seven sons of his own. One of these was Joden Namkha Lhunsang, who had made a strong sacred commitment to Vajrabhairava and attained signs of accomplishment, such as his retinue perceiving him as Vajrabhairava and a spontaneous flow of iron pills coming from his tongue upon completing one billion recitations. [F.102.b]

1.2.10 Gyaltsen Bum's brother Yagyal Phel had three sons, one of whom, Degé Künga Rinchen, initiated a period of flourishing prosperity by constructing a temple³⁶ for the monastic estate of Lhundrup Teng. Once, while in the midst of a practice session, his entire bedchamber was transformed into a mass of flames that could be clearly seen by all. He had two younger brothers, Pön Namkha and Dorjé Lhundrup. The current Lama Tashi Gyatso and others descend directly from the latter of these two, while the former had a son named Lhunthup, who in turn had six sons.

1.2.11 The eldest of these six was the siddha Künga Gyatso, who was renowned as being an emanated display of Rikzin Gödemchen. He gained signs of accomplishment through both new and old tantric systems in general and, in particular, through the practices related to the old tantras. By revealing the hidden nature of reality and perceiving the falsehood of appearances, he soon became famous for various displays of miraculous activities such as squeezing solid rock as if it were clay and taming hordes of malevolent spirits.

1.2.12 The third son of Lhunthup was known as Lama Damchö Lhundrup or Jampa Phuntsok. Due to the strength of his past meritorious karma ever increasing, he primarily held positions of political power and gained authority over a great number of religious communities irrespective of lineage.³⁷ The fifth son was Lama Lhasung,³⁸ who devoted himself exclusively to his religious vows. The sixth son was Lama Karma Samdrup, a devotee of the Karma Kaṃtsang tradition who lived at Wönpo Tö. The second and fourth sons presided over Lhunthup's estate and the sons of the former, that is of Pön Luphel, included Pönchen Künga Phuntsok. When Sakyong Dampa Jampa Phuntsok passed away, Pönchen Künga Phuntsok ascended to the throne and upheld the wholesome ways of both religious and secular traditions.

1.2.13 Trichen Sangyé Tenpa, [F.103.a] who is said to have been an emanated display of Chokro Lui Gyaltsen in several treasure texts, gained unparalleled authority through the vast power of his good deeds and ascended the

throne of the monastic seat at Lhundrup Teng. There, he glorified and venerated the teachings of the Well-Gone One without sectarian bias, restored and reinvigorated a great number of temples and monastic communities, and brought welfare to the kingdom with a vision of kindness and just rule of law. Through the wholesome ways of the two traditions, he inspired virtue in all of his subjects.

1.2.14 Sangyé Tenpa's paternal half-brother, Orgyen Tashi, had a son, Sakyong Lama Sönam Phuntsok, who ascended the throne next. Sönam Phuntsok possessed a discerning outlook, a tolerant disposition, a broad mind, and other qualities of righteous men.³⁹ His brother Pön Wangchen Gönpö's son is the Lord of Men, Tenpa Tsering, who currently holds the throne and reigns over the kingdom. It is he who was the patron for accomplishing this vast virtuous activity [of producing the Kangyur].

1.3. · 1.3 Qualities ·

1.3.1 In this section, I will describe the qualities of the patron, King Tenpa Tsering, exactly as I have witnessed them, devoid of any flattery.

1.3.2 Conditioned by an ocean of good deeds accumulated across many lifetimes, he was of a virtuous disposition from a young age. He was respectful to those deserving of respect, such as the gurus and elders. In his practice sessions of the generation and completion stages for many yidam deities of the New and Old schools, he was never lax in his diligence with respect to the number of recitations and his prayers. Even before he was appointed to the throne and when he was not especially wealthy, he would make offerings to the Three Jewels and commission representations of body, speech, and mind with a courageous spirit.⁴⁰ These limitless offerings and commissions included numerous high-quality thangkas painted with the images of each of the thousand buddhas of the Fortunate Eon, featuring their retinues of female buddhas, disciples, and attendants, as well as a copy of the Kangyur, the collected teachings of the Victorious One, produced out of precious substances. [F.103.b]

1.3.3 Even when holding an elevated position as ruler, Tenpa Tsering is firm and unrelenting in his commitments, just as described in *The Staff of Wisdom: A Treatise on Ethics*:⁴¹

1.3.4 “Sublime beings do not make many commitments,
Yet if they commit themselves to something difficult,
It is as if the pledge were carved in stone;
Even in the face of death or other perils, they will not waver.”

1.3.5 He possesses an extremely discerning outlook, the likes of which even the most prudent cannot fathom. Even when his reserves of wealth increased sizably,⁴² he was imbued with humility through and through and was never overtaken by arrogance. As described by the master Nāgārjuna:⁴³

1.3.6 “When lowly beings find a scant amount of wealth,
They swell with pride, disparaging all others.
The noble, however, may acquire wealth and riches,
Yet remain bowed like ripened rice plants.

1.3.7 “When these beings of a lowly sort
Find themselves with wealth or learning,
They think only of quarreling with everyone,
Just like the fox with blue fur.⁴⁴

1.3.8 “When they possess wealth or learning,
The lowly become filled with arrogance,
Yet even with a status twice as lofty,
The wise become very humble.”

1.3.9 In the same way, he has not engaged in karmically objectionable matters such as “subduing enemies and protecting friends,” nor does he hoard his wealth. Rather, he spends freely on matters of Dharma, with stipends for the saṅgha, offerings to the Three Jewels, and the construction of representations of body, speech, and mind. He is rich with all of the qualities of a noble person.

1.3.10 At the great monastic seat of Ewaṃ Chöden in Tsang, he commissioned the restoration of the communal housing along with countless statues and supports, such as the great stūpa that was constructed by Shapdrung Palchokpa, making them like new. He also commissioned countless new works such as:

- a high-quality edition of *The Collected Works of the Five Eminent Sakya Forefathers* in sixteen volumes; [F.104.a]
- an extremely high-quality collection of the two hundred and seven volumes of the Tengyur produced in silver;
- an extremely well-crafted and high-quality edition of the Kangyur, the collected words of the Victorious One, in vermilion ink, complete with book covers made out of pure gold and silk binding strings;
- a set of statues of the thousand buddhas made from red sandalwood, each about a handspan in height;
- another set of larger statues of the thousand buddhas made from the paste of red sandalwood powder;

- a stūpa made out of white and red sandalwood with superb craftsmanship, containing a set of eight relics;
- a set of statues of the forty-five Dharma kings, lotsāwas, and paṇḍitas made out of sandalwood clay, each over a cubit high;
- a set of statues of the lineage gurus of the Path and Result constructed entirely out of white sandalwood paste, each measuring a single handspan;
- another set of statues of the fifty lineage gurus of The Precious Oral Instructions of the Path and Result made out of gold and copper, each over a cubit and five finger-breadths high;
- some three hundred extremely high-quality statues of gurus, yidams, buddhas, bodhisattvas, Dharma protectors, wealth deities, and others cast in gold and copper;
- a small assembly hall at Lhundrup Teng complete with gañjira;
- an assembly hall at Jakra complete with victory banners;
- an assembly hall for the monastic community at Pomdzang;
- a temple and monastic gathering hall for us at Palpung; and
- a reliquary stūpa for Lama Kunchöpa with gañjira.

1.3.11 And this work is still ongoing. Additionally, every year he gives substantial offerings, in a way that accords with the Dharma, to monks who embody profound yogic practices. The particular vast offerings and gifts he makes are equivalent to accumulating many billions of recitations of the main and essence mantras of yidam deities while staying entirely in strict retreat, and other such things. As *The Wish-Fulfilling Vine: A Collection of Jātaka Tales* states:⁴⁵ [F.104.b]

1.3.12 “The wealth of people, when clutched in tightened fists, is like a drop of quicksilver.
Yet, when given to the poor and helpless to fulfill their needs, its glory flourishes.
Through the merit of providing groves, temples, stūpas, and consecrated statues of the blessed ones,
The renown of the wealthy endures without fading, beautifying everything around.”

1.3.13 In his great wisdom, he benevolently rules his subjects with altruistic intentions and an honest heart, avoids misleading people with deception, and conducts himself with mindfulness and fearlessness in all his actions. As the master Nāgārjuna has said:⁴⁶

- 1.3.14 “A great altruistic intention is the way of the wise,
Nondeception is the way of the honest,
While mindfulness free from fear
Is said to be the way of kings.”
- 1.3.15 In this way he governs the land such that there is perfect abundance, as described in *Cāṇakya’s Treatise of Ethical Advice to the King*:⁴⁷
- 1.3.16 “The king should act akin to a gardener
Who gathers just the petals of flowers
Arranged in rows in his garden,
Without severing their roots.
- 1.3.17 “One should not kill the cow
That provides the milk one drinks.
Similarly, the king should enjoy
His kingdom with this same perception.
- 1.3.18 “If the leg of the cow were to break,
There would be no milk to drink.
Similarly, if the kingdom were to be harmed
By negligence, there would be no development.
- 1.3.19 “Thinking of the kingdom as honey,
One should not kill the honeybees.
Just as the owner milks the cow,
So too should the king rule his land.”
- 1.3.20 In this way, and by exclusively pursuing the Dharma, he possesses a flexible and gentle character as further described by Cāṇakya:⁴⁸
- 1.3.21 “The lord of the land should not
Scowl with rage without just cause.
The king should act not like a penniless servant
But instead should uphold the Dharma.” [F.105.a]
- 1.3.22 His adversaries voluntarily bow to him of their own accord, without needing to be subdued, and he rules his royal subjects without force. Even when the divinely mandated emperor Mañjuḥoṣa gained dominion over these Tibetan lands,⁴⁹ his subjects continued to sing praises for the special qualities of the Lord of Men. He acted out of kindness in granting many of his subject households new plots of land. With such things he has captured the hearts and minds of everyone, both high and low, with his sublime

character. In short, during this age, when the darkness of the degenerate times is all but impenetrable, he is one who embodies enlightened activities, like the return of the Dharma King Aśoka.

1.3.23 The second and third sons of the Lord of Men, Tenpa Tsering, have authentically taken up the ascetic discipline of ordination whereas the first has ascended to political power.⁵⁰ All three of them possess a natural inclination toward virtue, unfaltering steadiness, open and impartial perspectives, and vast insight into the two traditions of learning. They embody the qualities described in *The Treatise of Ethical Advice of Masurakṣa*.⁵¹

1.3.24 “Possessed of intellect, stable and deep;
Learned in the brilliant Dharma and the treatises;
Composed and truthful in speech;
Intent on benefiting the royal entourage;
Of mighty lineage and flexible outlook;
Full of devotion to the gurus,
And loving kindness toward all people—
One with such a character is a true prince.”

1.3.25 His excellent queen accords with descriptions from *The Play in Full*:

1.3.26 “She should not be arrogant or slothful. She should comport herself fittingly.
She should be without any pride or willfulness, like a servant.
She should not be attracted to alcohol, tastes, sounds, or fragrances;
She should be free of greed and covetousness, satisfied with her fortune.

1.3.27 “Adhering to truth, she should be steady and unwavering;
Not puffed up, she should dress with modesty. [F.105.b]
Always engaging in righteousness, she should be unimpressed with
flashy displays.”⁵²

1.3.28 His ministers accord with the words of Masurakṣa.⁵³

1.3.29 “Clear in speech, abundant in intelligence,
Well versed in the treatises on ethics,
Gentle in character yet scrutinizing,
Just so should royal ministers conduct themselves.”

1.3.30 His doctors are in accord as well.⁵⁴

- 1.3.31 “Acquainted with the art of healing,
Eloquently conversant in both Dharma and learning,
Well trained in the practical applications,
Skilled in healing just like Dhanvantari,
And well versed in all signs of disease—
Such is the doctor a king should see.”
- 1.3.32 His secretaries are in accord as well.⁵⁵
- 1.3.33 “Knowledgeable in grammar and astrology,
Clear in penmanship and swift in hand,
Intelligent and clear with words—
Such a scribe will be rich and renowned.”
- 1.3.34 His chief ministers are in accord as well.⁵⁶
- 1.3.35 “Of noble birth, excellent disposition, and talented,
Diligent in the pursuit of truth and Dharma,
And dignified in physical appearance—
Such are advisors fit for a king.”
- 1.3.36 His military commanders are in accord as well.⁵⁷
- 1.3.37 “Trained in weaponry and endowed with strength,
Trained in riding like a bird,
Brimming with courage and resolution—
Understand this is how commanders ought to be.”
- 1.3.38 His chefs are in accord as well.⁵⁸
- 1.3.39 “Privy to ancestral traditions and dexterous,
Learned in treatises and skilled in cooking,
Hygienic and full of affection—
This is how a chef should be.”
- 1.3.40 His envoys are in accord as well.⁵⁹
- 1.3.41 “Intelligent, articulate, and wise,
Able to relate to the thinking of others,
Resolute, and who speak as commanded—
Such should the royal messengers behave.”
- 1.3.42 In short, he is well endowed with all aspects of a king in accord with the treatises.

2.

Part 2

The Virtuous Activity of Publishing the Victorious One's Teachings

The virtuous activity of publishing the Victorious One's teachings will be explained according to the time of production, the process of collecting and editing the manuscripts, [F.106.a] and the practicalities of printing.

2.1.

· 2.1 The Time of the Production of the Kangyur ·

2.1.1

In general, this great Fortunate Eon is made up of three phases: the age of formation, the age of remaining, and the age of destruction. Within the age of remaining, there are twenty intermediate periods: the long decline, the long rise, and the eighteen cyclical periods between. Currently, we are in the later part of the long decline. In terms of the stages of the existence of the Sage's teachings, which are divided into groups of three 500-year periods, we are now in the latter half.

2.1.2

Learned people have come to many conflicting conclusions regarding the number of years that have elapsed since our Teacher, the Fourth Guide, the Lord of the Śākyas, displayed his emanation in our world. According to the tradition of *The White Lotus Instructions*, which is commonly used today, our teacher was born 2,689 years ago in the year of Raudra, the male iron monkey year (960 BCE), on the seventh day of the month of Viśakhā, in the hour of Puṣya; he reached perfect awakening 2,655 years ago in the year of Jaya, the wood horse year (926 BCE), on the fifteenth day of the month of Viśakhā; and, in that same year, on the fourth day of the month of Pūrvāśādhā, he turned the wheel of Dharma for the five disciples. Then, 2,609 years ago, at midday on the day of the full moon, the fifteenth day of Viśakhā in the iron dragon year (880 BCE), he displayed the reclining posture with his mind passing into the expanse of peace.

- 2.1.3 Alternatively, the tradition of the Dharma Lord Sakya Paṇḍita holds that our teacher was born 3,861 years ago in the year of Vibhava, the earth dragon year (2132 BCE), and passed away in the year of Sarvajit, the earth pig year (2039 BCE). In the tradition of the Kashmiri scholar Śākyaśrī, our teacher was born 2,271 years ago in the female fire snake year (542 BCE) and passed away in the fire mouse year (463 BCE). According to the glorious lord Atiśa, the Buddha was born 3,864 years ago in the female wood ox year (2135 BCE) and passed away in the wood monkey year (2056 BCE).
- 2.1.4 Regardless, the production of this Kangyur began seven years after the powerful sovereign, [F.106.b] the great, divinely mandated emperor Yongzheng, assumed the golden throne. This was when the Lord of Men, Tenpa Tsering, had reached fifty-two years of age. According to *The Follow-Up Tantra to the Cakrasaṃvara*, this year is called *saumya*, meaning “gentle.” In the eastern kingdom of China,⁶⁰ it is called the year of the earth rooster,⁶¹ and in the Tibetan calendar, it is known as the female earth bird year (1729) in the first inner cycle, when three elements are in convergence, and when Jupiter is at its nadir.
- 2.1.5 Furthermore, between the southward and northward declinations of the sun, this work was begun during the former. Among the four seasons of summer, winter, autumn, and spring, it was autumn, the season when all desirable things are in abundance. In the framework of the five seasonal periods of winter, spring, summer, short summer, and long summer, the production began in the last of those five. According to the Mongolian calendar, it was started in the seventh of the twelve months, while according to the Chinese tradition, it was in the first month of autumn, the month of the monkey.
- 2.1.6 It was on the second day of the period when the moon was waxing in the constellation Droshin, which is known as Śrāvaṇa in the noble land of India. It was when Friday’s⁶² friendly smile was shining on the lotus face of the goddess of the constellation Anurādhā. The conjunction of the day was “immortality.”
- 2.1.7 In the tradition of the *Kālacakra*, the vowel was *o*, the consonant was *pho*, the element was water, and the sense object was form. In the tradition of the *Svarodaya*, the vowel was *e*, the consonant was *ra*, the element was wind, the sense object was touch. It was a perfect time when all of these astrological signs appeared.
- 2.1.8 This great ruler has accrued so many good deeds since beginningless time that their enormous power has come to fruition in the form of accomplishing the vast good deed of this endeavor, at which great joy swells like Somadarśana’s ocean. He was never discouraged by thoughts such as, “I cannot accomplish such a vast undertaking as this.” Nor did he entertain

arrogant thoughts like, “This undertaking is so difficult that others would never be able to accomplish it. I am supreme while all others are mere insects.” He likewise did not have miserly thoughts such as, “This may be a worthy undertaking, [F.107.a] but it will drain my treasury and stores.” Having cast away such thoughts, he donned the armor of courageous spirit and, with the unrelenting resolve of his great intelligence, he initiated the work on this great project, heedless of the obstacles that Māra and his armies would erect, directly and indirectly, and the variety of methods they would use to cause delays.

2.2. 2.2 The Manner in Which Source Texts Were Collected and Edited

2.2.1 This great wheel of activity began with the collection and subsequent editing of authentic source texts. Currently, the editions that are most well known amid the snow mountains are those derived from the Tshalpa Kangyur and those derived from the Gyantsé Thempangma. Their provenance and the editing processes through which they were established are as follows.

2.2.2 During the reign of the Dharma King Senalek Jingyön, in the period of the early spread of Buddhism, the translators Bandé Paltsek Rakṣita, Chökyi Nyingpo, Devendra, Palgyi Lhunpo, and others cataloged the scriptures housed in the monastery of Phangthang Kamé. Counting eight syllables as a line, four lines as a stanza, and three hundred stanzas as a fascicle, they were able to establish the length of given Dharma scriptures based on an accurate system of accounting. This became known as the Phangthangma catalog and is widely understood to be the first time that the translated words of the Victorious One were gathered into a single collection⁶³ in this Land of Snows.

2.2.3 Later, the translators Paltsek, Khön Nāgendra Rakṣita, and others collected those scriptures that had already been officially edited and housed in the great palace of Tongthang Denkar into a single collection, and they made a catalog that became known as the Denkarma. Following that, during the reign of the emperor Tri Desongtsen Ralpachen,⁶⁴ in the nine-story palace with a pagoda roof at Önchang Do, the older translations of the Buddha’s words were emended to conform with the new lexical standards, and many scriptures were also newly translated. It states in *The Two-Volume Lexicon*:⁶⁵ [F.107.b]

- 2.2.4 “It was instructed that preceptors from western lands such as Ācārya Jinamitra, Surendrabodhi, Śilendrabodhi, Dānaśīla, and Bodhimitra; the Tibetan preceptors Ratnarakṣita and Dharmatāśīla; and the skilled translators Jñānasena, Jayarakṣita, Mañjuśrīvarman, Ratnendraśīla, and others write an inventory of the terminologies of the Greater and Lesser Vehicles as translated from Indic languages into Tibetan, and that ‘translations will never deviate from these conventions, which should be made so that they are suitable for everyone to study.’
- 2.2.5 “Prior to this, during the reign of the father of the [present] Divine Son,⁶⁶ Ācārya Bodhisattva, Yeshé Wangpo, Shang Gyalnyen Nyasang, the minister Trisher Sangshi, the translator Jñānadevakośa, Che Khyidruk, Brahmin Ānanda, and others, since the Dharma language was unknown in Tibet at that time, had assigned certain terms, some of which did not accord with the Dharma scriptures and some of which did not accord with Sanskrit grammatical conventions.⁶⁷ So those terms that required correction have been corrected, and terms of critical importance have been added. These terms have thereby been brought into conformity with the way they appear in the scriptures of the Greater and Lesser Vehicles, the way they are explained by the great scholars of the past such as Nāgārjuna, Vasubandhu, and so forth, as well as the way they are presented in grammatical treatises.
- 2.2.6 “Difficult terms have been divided into individual parts that have logical explanations and codified as such. Those simple terms that require no explanation and are suitable to be translated literally have been assigned direct correspondences. For other terms, it has been appropriate to assign a correspondence on the basis of meaning.
- 2.2.7 “Then, the grand monk Yönten, the grand monk Tingézin, and others gathered before the emperor, and having submitted it to the lord and his assembled ministers, the methodology for translating the Dharma, and the Sanskrit-Tibetan correspondences, were finalized and issued as an official decree.”
- 2.2.8 When these great inventories were being prepared, [F.108.a] the profound inner tantras of the Secret Mantra were not publicly recorded since they concerned esoteric practices.

· · On the Creation of the Narthang Kangyur · ·

- 2.2.9 During the period of the later diffusion of the teachings, the great emanated translators continued to translate many sūtras and tantras, adding to those that were already extant. For some time, however, there was no one to collate

them and assemble a catalog. Later on, Jamgak Pakṣi, a student of the scholar Chom Ralpa, sent many of the necessary materials from the land of Hor for the creation of the Kangyur.⁶⁸

2.2.10 The source texts for the Vinaya section⁶⁹ were compiled by editing and collating the collection made by Chim Chenpo Namkha Drak and consulting the vinaya scriptures housed in the monasteries of Chumik Ringmo, Runglung Shödruk, and others. Chim Chenpo Namkha Drak had brought to Narthang monastery a complete edition of the four vinaya scriptures produced by the venerable Dharma Sengé at the monastery of Latö Olgö during the lifetime of the vinaya specialist of Gya. Dharma Sengé's collection was prepared under the supervision of the vinaya specialist Shingmo Chepa Jangchup Sengé, who scoured the many monasteries of Ü and Tsang, such as Samyé Chimphe and so forth, and found incomplete versions of *The Finer Points of Discipline* in twelve volumes, *The Preeminent Account of Discipline* in twelve volumes, and two volumes concerning vows.

2.2.11 The source texts for the Sūtra section were compiled by comparing a large number of well-organized sūtra collections, including the personal practice support of Drogön Chögyal Phakpa, known as *The Supreme Ornament of Gods and Men*; the finest among the sūtra collections housed at Chumik Ringmo monastery in Tsang, such as the collections compiled by Geshé Darchar known as *The Sūtra Collection of Darchar*, *The Drang Tsamphuk Chungma Collection*, and *The Blazing Joy Collection*; the finest among the sūtras housed at glorious Narthang monastery, [F.108.b] such as the practice support of Khenchen Chim, *The Golden Scripture Sūtra Collection*, as well as *The Riches of the Victor Collection*, *The New Monastery Collection*, and others; the practice support of Lama Drupang Tsawa called *The Sūtra Collection to Adorn the World*; *The Sūtra Collection in Sixty-Two Parts* from Shokchung temple; the sūtra collection of Pünsum temple; the sūtra collections of the golden chapel of Zhalu known as *The Essential Sūtra Collection* and *The Mōnda Dho Collection*; and others.

2.2.12 As for *The Perfection of Wisdom in One Hundred Thousand Lines*, it is said that there were some six versions, which include *The Red Manuscript* and *The Blue Manuscript* at the time of Tri Songdetsen, and among others evolving from them *The Long Imperial Hundred Thousand* during the reign of Tri Desongtsen, *Tri Detsuk's Monochrome Imperial Hundred Thousand*, *Jingyön's Innermost Hundred Thousand*, *Tsangma's Demarcated Hundred Thousand*,⁷⁰ *Ralpachen's Six Volume Hundred Thousand*, *Prince Namdé's Red-Faced Version*, and *Darma's Yellow-Paper Version*, as well as nineteen versions of the *Hundred Thousand Lines* produced by the king's subjects.⁷¹ A great many collections descended from those

without being degraded or corrupted in the intervening years. These source texts were compared and proofread by many scholars such as Üpa Losal, Lotsawa Sönam Öser, Gyangro Jangchub Bum, and others.

2.2.13 The source texts for the Tantra section were numerous genuine, well-arranged, well-edited tantra collections of the Secret Mantra. These included the tantra collection of the great monastery of glorious Sakya, itself based on the tantra catalog composed by the great master Chökyi Gyalpo under the supervision of the great master Jetsun Drakpa Gyaltsen, as well as the tantra catalog composed by the master scholar Rikpai Raldri, *The Flower Adorning the Collection of Tantras*, and others. Additionally, the Narthang Kangyur tantra collection was based on the tantra collection edited, corrected, and arranged by the great vajradhara, monk of the Śākyas Serdingpa, which was later published by Geshé Kyemé Tönshé; [F.109.a] the tantra collection of glorious Tharpa Ling temple that was published by Geshé Darchar; Lama Drupang Tsawa's handwritten manuscripts; the tantra collection housed at Öga Pünsum temple, and others.

2.2.14 Additionally, source texts not mentioned above that were of excellent provenance and had been analyzed using the three kinds of reasoning were compared. In this way, at the great temple of glorious Narthang, the catalog produced by the monk of the Śākyas Jampaiyang came to be known as the Narthang Kangyur.

· · On the Creation of the Tshalpa Kangyur · ·

2.2.15 Using the Narthang Kangyur as the primary source text, Tshalpa Situ Gewé Lodrö produced at the Tsal Gungthang temple the collection that would come to be known as the Tshalpa Kangyur. Many scholars such as the Shöntsul Śākya Gyaltsen, Karmapa Chödrak Gyatso, the omniscient Mikyö Dorjé, Shamar Chenga Chökyi Drakpa, Gölo Shönu Pal, and others thoroughly scrutinized and examined this collection, made corrections, and added annotations. This collection thus became the supremely authoritative master copy of the Kangyur, surpassing all others in the land of Tibet. It is stored at Taktsé Palace in Chingwa.

· · On the Creation of the Lithang Kangyur · ·

2.2.16 Later, through the power of past meritorious deeds, the king of Jang, Karma Mipham Sönam Raptan, sent for the Tshalpa Kangyur and used it as the primary source text for the printing of a new edition. In particular, the tantra section for this edition was edited by the omniscient sixth Shamar, who compared it against the tantra collection from Taklung. Over time, it came to be housed at the monastic complex of Lithang Jamchen Nampar Gyalwa,⁷²

and this [Degé Kangyur] is based on it.

· · On the Other Editions Used for the Degé Kangyur · ·

- 2.2.17 Additionally, [for the production of this Kangyur,] a number of other editions were sought, such as the authentic Kangyur that was the personal practice support of Anyen Pakṣi, [F.109.b] a Kangyur with minor corrections of addition and elision made by the eminent cleric Tashi Wangchuk, who had consulted several old recensions of reliable provenance, and the Lhodzong Kangyur. The Lhodzong Kangyur is a member of the lineage that descends from the Kangyur produced by the Dharma Kings of Gyantsé, who, when using the Narthang Kangyur as their primary basis, consulted the catalog produced by the omniscient one of these degenerate times, Butön Rinpoché. In making his catalog, Butön Rinpoché had reviewed [the Narthang Kangyur] and made corrections using the three kinds of reasoning. Later, the exalted world protector, knower of human deception, Ngawang Lobsang Gyatso instructed the earthly Brahmā, Sönam Rapten, to produce an extremely accurate copy of that [Thempangma] Kangyur at glorious Thangpoché monastery, and have it sent to Lhodzong palace in Dotö. This was done to spread merit to all the beings throughout Greater Tibet and to remove the stains of mistaken judgements present in earlier versions of the scriptures.⁷³
- 2.2.18 Once the editions mentioned above had been compared to each other, a group of learned scholars began the process of editing, by diligently making corrections in the few instances that required correction. Then, the Lord of Men issued me a firm command, as weighty as a bar of gold, and beginning on the third day of the month of Uttaraphalgunī in the year of Sādhāraṇa, the iron dog year (1730), I took up the responsibility of editing [this Kangyur edition].
- 2.2.19 The Jang print⁷⁴ of the Kangyur had been analyzed by many sublime beings as described above, so it is generally an extremely accurate base text. When it was put into print, however, the omniscient Chökyi Wangchuk had not finished proofreading the collection in its entirety. Furthermore, since the Dharma must be approached with extreme care and the previous managers' inspections were not comprehensive, minor mistakes such as misordered pages, elision, and insertion became apparent. [F.110.a] These were all corrected on the basis of the Lhodzong Kangyur. We included some authentic sūtras and tantras that were not present in the Jang edition but could be found in the Lhodzong and other Kangyur editions. Some obvious

omissions in *The Finer Points of Discipline* and other texts were amended according to the Thempangma after taking into account their respective commentaries.

2.2.20 Particular to the Mantra section, we edited *One Presentation of the Rites of Sarvadurgatipariśodhanatejorāja*,⁷⁵ the *Guhyasamāja*, the *Caṇḍamahāroṣaṇa Tantra*, *The Hevajra Tantra in Two Parts*, *The Smaller Śaṃvara*, and *The Tantra of the Arising of Śaṃvara* against their Indic manuscripts. In cases where there were disagreements between the Indic manuscripts, a decision was made by consulting their respective Indic commentaries. Moreover, for the majority of texts that had an Indic commentary available, any questions that arose were resolved by consulting that commentary.

2.2.21 For the secret mantras, those that could be found in mantra compendiums were brought into accordance with that. For those mantras that were not included in those compendiums, when they were in a language we could not definitively identify as Sanskrit, then we used whichever version was most common, whether it was in a language such as Drāviḍa, Paisāca, Apabhraṃśa, secret symbolic language, or others. The mantras that were actually written in Sanskrit were brought into accordance with grammar treatises through our own understanding. Those that we could not discern were left as they were.

· · On the Editing of Orthography · ·

2.2.22 In the textual traditions of the past, there have been many dissimilar styles of orthography. It is said that Thönmi Sambhoṭa initially composed eight grammar treatises fundamental to the Tibetan language, yet during the later spread of Buddhism in Tibet only *The Thirty Verses* and *The Application of Gender Signs* remained. Later scholars [F.110.b] composed spelling treatises on the basis of those two texts and by consulting the ancient texts, but since they only had access to a trunk bare of its branches, certain topics were unclear or incomplete and they were not agreed upon in a definitive way. Instead, there were a variety of conflicting styles based on each scholar's subjective reasoning. Within the Vinaya, Sūtra, and Tantra sections their own similar orthographic conventions were employed, but in their subsections there were also slight differences in orthography. Those variations that were deemed not to be erroneous were left as they stood. Thus, there was no attempt to create a singular uniform style. We eliminated any lapses into well-known dialects such as using *mya* for *ma*, *stsogs* for *sa*, and *ral gyi* for *ral tri*⁷⁶, and so on, because these are not accepted by scholars. Even though the

da-drag post-suffix was part of the system of *The Thirty Verses* and *The Application of Gender Signs*, later scholars such as Loden Sherab treated it as if it were assumed [and omitted it], in order to simplify the language.

2.2.23 The central Indic languages were all emended to accord exclusively with Sanskrit, while a few texts with Apabhraṃśa as their basis were left alone. When the names of places, flowers, and animals were given in Sanskrit, in some sūtras, the translators of the past had rendered Sanskrit words for ease of reading by Tibetans, for example writing *go'u ta ma* for *Gautama*, and so on. Elsewhere words were spelled precisely according to the Sanskrit. These were all left just as they appeared, though a few instances that could not be left uncorrected were corrected. In the tantric collections, that which could be analyzed was brought into conformity with Sanskrit.

2.2.24 In brief, the Degé Kangyur was edited in accordance with texts such as the *Mahāvīyutpatti*, [F.111.a] *The Two-Volume Lexicon*, Thönmi's *Thirty Verses* and *The Application of Gender Signs*, *The Weapon-Like Gateway to Speech*, and other treatises on Sanskrit grammar composed by learned scholars. The [Tibetan] prefixes and suffixes were applied according to their function and the rules for their application. Criteria such the respective gender signs, the three tenses, transitivity, the general rules and their exceptions, the euphonic connection between phonemes, case declensions and their particles, and so forth were all employed just as they are prescribed.

2.2.25 At this point, a number of intelligent people read the texts aloud many times as I had edited and arranged them, and they made some excellent corrections while I resolved any major questions myself. Because this scriptural collection is exceedingly large and the chief editor is of inferior intellect, like a butterfly trying to fly to the end of the sky, I am unable to say that this [Kangyur] is entirely free from misunderstandings or mistakes. Nevertheless, I do believe that it is superior in comparison to earlier editions, such as that printed in the land of China under the auspices of the great Ming emperor Yongle, and that produced by the King of Satham, which formed the basis for this, and others. Indeed, it should be considered trustworthy by discerning individuals.

2.3. · 2.3 The Practicalities of Printing the Kangyur ·

2.3.1 As far as the practicalities of printing this Kangyur are concerned, all of the materials needed for printing, such as paper, ink, and so forth, as well as the wood for the printing blocks, far from being acquired from common people through the use of force or by levying taxes, were paid for in excess of current market rates. All materials were of high quality and were gathered in abundance. [F.111.b] Although in this Greater Tibet region there were no

very well-educated scribes as careful as those of the past, as soon as the work began on this virtuous project, many scribes, bringing their own tools and materials of the highest quality, assembled without even being asked and were guests at this feast of merit.

2.3.2 The Tibetan script first arose as an expression of the intellect of the emanation of Mañjughoṣa, Thönmi Sambhoṭa. Later, a tradition of script form was developed by Khyungpo Yudri and amendments were made by Rongpo. In this tradition, there are twenty-one feminine characteristics, sixteen masculine characteristics, and three general characteristics.⁷⁷ By diligently studying this system, these scribes learned, and then mastered, all forty characteristics in a short amount of time.

2.3.3 At the great monastic estate of Lhundrup Teng, more than sixty master scribes formed a workshop for inscribing the printing blocks and making templates for carving. There were also more than four hundred carvers, a council of ten editors, as well as carpenters, a master of paper, ink makers, paper makers, and others present. These workers labored without interruption in a process that involved a great number of important tasks. Once the editing was finalized and the templates written, each template was checked four times: twice by the scribe and twice by the editors. When that was completed, the templates were then distributed among the carvers and so forth.

2.3.4 The two general supervisors of the project were the monk Karma Paldrub, a descendent of Drupwang Jangchup Lingpa, who is erudite in the practice of proofreading and has sharp eyes when it comes to reading scripture, and the close attendant of the Lord of Men himself, the secretary Tsering Phel, who is learned in writing, math, and the arts, and possesses the virtues of a nobleman such as being of an upright and steadfast character, having a big heart and an open mind, and keeping sight of the broader picture without getting lost in the finer details. [F.112.a]

2.3.5 After five years of persistent, diligent work, from the year of the earth bird (1729) to the year of the water ox (1733), the project was completed.

2.3.6 Over the course of those years, the total expenses incurred to produce one hundred volumes plus the three volumes of Old Tantras, such as the wages for each department—including the daily rations of food and drink, occasional feasts, and bonuses for their enjoyment, all of which was of high quality and bountiful beyond accounting—as well as the cost of the materials like woodblocks, was reckoned as 7,622 cases of good tea.⁷⁸ This demonstrates how the outstretched hand of constant and unflinching great generosity rendered everyone happy, content, and joyful.

2.3.7 After the wood blocks had been carved, they were checked many times and determined to be reliable. Immediately thereafter, the great scholar Maṅgala, present incumbent on the great lion throne of the omniscient Vajradhara Kūṅga Sangpo, acted as the vajra master accompanied by many knowledge holders who were exceedingly proficient in the practices of deity, mantra, and samādhi. They invoked the presence of wisdom beings from the maṅḍala of glorious Hevajra and systematically repeated this consecration ritual many times with its stages of preparation, main part, and conclusion in their entirety and without confusing the order. With that, this unrivaled object of worship for all beings and gods, this great precious gem that grants an abundance of everything desirable and positive, the happiness of living beings, and the great roots and branches of the Buddha's teachings, was complete.

3. Concluding Verses

- 3.1 When the great Brahmā of this land, the Ruler of Men,
Brought forth this *veda* through his virtuous activity,⁷⁹
Emerging from his four heads of duty, prosperity, pleasures, and liberation,⁸⁰
Vasudhārā was overjoyed.
- 3.2 When he brought the three paths together
To form what is known as the Ganges River,
The evil deeds born from this poisonous existence
Were carried far downstream.
- 3.3 He carried the infinitude of this great deed
Upon the maṇḍalas of his shoulders,
Bearing it with stability and unwavering endurance—
Look and see if he has the arrogance of even a snake. [F.112.b]
- 3.4 All is lost in this degenerate age,
Yet out of the darkness, dawn breaks;
At the end of this age of strife,
This great shrine, unprecedented, is born.
- 3.5 Amazing! The effort that accomplished this great act of generosity,
Bringing benefit and happiness to beings,
Emerged out of his courageous spirit, the Ocean of Milk,
Just like the majestic wish-fulfilling tree.
- 3.6 His nature is unblemished courage; it is the indestructible vajra itself, not the
frail bones of nursing infants.
His great deed is entirely virtuous; it is the true wish-fulfilling tree that
satisfies all desires, not simply the kovidāra tree.
His name brings happiness to the hearts of all beings; it is the moon itself,
not a poetic metaphor for the moon.

His myriad qualities have the nature of a well-crafted, jeweled necklace, not an ordinary string of pearls.

3.7 The ocean of difficult tasks with its great waves, so hard to cross, is the abode of obstructions and fearsome water dragons.
Over the course of time, waves surge to the sky and childish beings are filled with fear and doubt.
Heroes, however, with unwavering intellect and a helmsman of skillful means and wisdom,
Will safely reach the other side, crossing upon the ferry of great perseverance.

3.8 Though the fiercely blazing corporeal remainder assembles its armies by the millions
And showers down unbearable rains of fire, the courageous spirit of holy beings
Only flourishes all the more, without waning, like jasmine in the moonlight—
Look at how Māra has been defeated on this day.

3.9 *This has been the third well-spoken branch, "An Exact Account of How All the Victorious One's Teachings Extant Today in the Land of Snow Mountains Were Put into Print." It belongs to Vines of Jasmine Blossoming in the Youthful Moonlight to the Delight of the Wise: The Excellent History of How All the Source Texts of the Well-Gone One's Teachings Extant in the Language of the Land of Snows Were Put into Print.*

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NOTES

- n.1 [Knowledge Base Entry on the Degé Kangyur Catalog](https://read.84000.co/knowledgebase/O1JC114941JC14718.html)
(<https://read.84000.co/knowledgebase/O1JC114941JC14718.html>)
- n.2 *The Royal Genealogy of Degé (sde dge'i rgyal rabs)*, a history of the Degé royal family that was written nearly a century later in the 1820s by one of Tenpa Tsering's successors, gives rather more emphasis to the Sakya affiliations of this royal family. *The Royal Genealogy of Degé* overlaps in many of its details with the family history given in the *Catalog*, but tends to be a bit more elaborate. For example, the *The Royal Genealogy of Degé* devotes a full seventeen folios to the life of Tenpa Tsering himself, who is presented as the fortieth generation incumbent of the royal house, and draws out his own extensive religious education, especially within the Sakya Ngor tradition. The Tibetan text is transcribed and introduced in Kolmaš 1968.
- n.3 The very turbulent political situation in central Tibet in the early eighteenth century saw a number of Qing interventions in central Tibetan politics, which raised the political profile of the Degé region. In 1721 the Qing sent an army to Lhasa to end the Dzungar occupation there, and install the Seventh Dalai Lama Kelzang Gyatso. The Seventh Dalai Lama already had good relations with Degé, having previously been granted temporary asylum there in 1714, when his life was threatened by Lhazang Khan. The further civil war in central Tibet in 1727–28, from which Pholhané emerged victorious, led to the Seventh Dalai Lama temporarily leaving Lhasa, whereupon the Qing arranged for him to have a residence built in the territory of Degé. In the context of such events, the Qing initiated an attempt to reorganize nominal imperial administration in the frontier districts of eastern Tibet. While the regions of Kham west of the Drichu River (Ch. Jinshajiang) were recognized to be under the authority of the government at Lhasa, the territories east of the Drichu were to be formally incorporated within the Qing's imperial bureaucracy. Practical local governance over

these areas, however, was to be left in the hands of what were referred to in imperial documents as “local rulers” (Ch. *tuzi*). Tenpa Tsering, as the ruler of the largest and most prestigious Tibetan kingdom east of the Drichu, which had recently expanded its territories to the north and east, and had favorable relations with the Seventh Dalai Lama, was granted imperial titles by the Qing and made the titular ruler of much of eastern Tibet. On the imperial titles conferred, see Tenpa Tsering’s [entry at The Treasury of Lives](https://treasuryoflives.org/biographies/view/Tenpa-Tsering/6499) (<https://treasuryoflives.org/biographies/view/Tenpa-Tsering/6499>). Also Kolmaš 1968, pp. 37–39.

- n.4 *The Royal Genealogy of Degé* states that he was “empowered to act as general ruler of Dokham and granted a golden seal, a hundred rolls of silk, and five thousand ‘ounces’ (Tib. *srang*) of silver.” *The Royal Genealogy of Degé*, fol. 27.a. Kolmaš 1968, pp. 118, 38.
- n.5 This is mentioned at folio 103.b, [1.3.2](#).
- n.6 This is mentioned at folio 105.a, [1.3.21](#).
- n.7 According to Situ Pañchen, the Phanthangma was the first of the two catalogs and the Denkarma was produced some years later. However, there is disagreement on this issue among both traditional Tibetan scholars and modern historians, as discussed by Herrmann-Pfandt 2008. In her introductory survey of these two catalogs, Herrmann-Pfandt provides an overview of the various opinions and proposes that the most likely dating for the Phanthangma is the year 806 (pp. xxiv–xxvi) while for the Denkarma she suggests the year 812 (pp. xviii–xxii).
- n.8 Chomden Rikpai Raldri first produced a survey of translated scriptures, which has been presented with an introduction in Schaeffer and van de Kuijp 2021. In their introduction to this work, earlier canonical collation efforts in the thirteenth century are also discussed; see Schaeffer and van de Kuijp 2021, pp. 9–32. Whether such earlier efforts, before the compilation of the Old Narthang Kangyur, constituted what could be called a “Kangyur” as such remains a subject of scholarly debate. For a good general survey of the evolution of canonical collections see Harrison 1994 and Skilling 1997. For a summary treatment of the diversity of Kangyurs see [Facts and Figures about the Kangyur and Tengyur](https://84000.co/facts-and-figures-about-kangyur-and-tengyur) (<https://84000.co/facts-and-figures-about-kangyur-and-tengyur>).
- n.9 Situ Pañchen’s source for his discussion of how the Old Narthang Kangyur was compiled appears to be based on the individual section colophons found in the Tshalpa Kangyur, which were also carried over into the Lithang

Kangyur. Only the Vinaya section colophon was also included in the Degé Kangyur, while the Sutra and Tantra section colophons were summarized by Situ Pañchen in the *Catalog*.

- n.10 The Kangyur known as the Lithang Kangyur was produced between 1610 and 1614 under the supervision of the Sixth Shamar (*zhwa dmar*) Rinpoché, with patronage from the king of Jang Satham. It was later moved to Lithang monastery during the upheavals of the 1640s. See Jampa Samten and Jeremy Russell 1987.
- n.11 Tib. *bka' 'gyur shin tu dag pa*, folio 109.a.
- n.12 As Situ Pañchen says, the Lhodzong Kangyur was compiled on the advice of the Fifth Dalai Lama by his regent Sönam Rabten (*bsod nam rab brtan*) (1595–1658) on the basis of the Gyantsé Themphangma (*rgyal rtse them spang ma*) recension and stored at Lhodzong (*lho rdzong*).
- n.13 These two lines, presented on the chapter title page in the source text as a stanza of Sanskrit verse (with the note describing their meter in small writing at the top of the page), are then rendered in Tibetan as the first of the five stanzas that follow.
- n.14 Tib. *bdag rkyen byed pa po*. Lit. “producer of the primary condition.” While the general meaning could be rendered as “sponsor” or “patron,” Situ Pañchen does not use the more common word for a material supporter of Dharmic activity, *sbyin bdag*, and instead employs this more unusual formulation, which emphasizes that the project was initiated by Tenpa Tsering himself.
- n.15 These lines could not be found verbatim in the Degé Kangyur edition of *The Root Manual of the Rites of Mañjuśrī* as quoted here, but the following lines are found: *kha ba can gyi nang dag tu/ /sA la'i nags ni yang dag 'byung*.
- n.16 The same section of Prajñāvarman’s commentary, concerning the figure of Rūpati as the putative ancestor of the Tibetans, is also cited (and eventually dismissed) by Pawo Tsuklak Trengwa in his *Feast for Scholars*, p. 158.
- n.17 This quote is taken from *Feast for Scholars*. Pawo Tsuklak Trengwa, pp. 277–78.
- n.18 Tib. *khri bshos rgya mtsho'i klu blon byang chub sems*. In *Feast for Scholars* this line reads *khri shod rgyal mo'i klu sman byang chub sems*, or “bodhisattva nāga maidens of the queen of Tri Shö.”
- n.19 Reading *snuvs mtsho* from *Feast for Scholars* instead of *sbugs mtsho*.
- n.20 Reading *ha bo'i gangs* from *Feast for Scholars* instead of *kha'u'i gangs*.

- n.21 The term “central land” does not refer only to a centrally located land, but to a land where the Buddhist teachings have been established.
- n.22 The term “perfect place” is the fourth of the five perfections (*phun tshogs lnga*), a category used in tantric contexts. The five perfections are perfect teachings, perfect time, perfect teacher, perfect place, and perfect company.
- n.23 The quotation here varies slightly from the Degé Kangyur version of the *Vajradāka Tantra*, which reads *bod yul du ni lhan skyes te// rang byung gi nis kye gnas byung// chu srin rgyal mtshan lag na thogs// zhi zhing gsal ba'i gzugs can te// yul der gnas pa'i lha mo de// brag gi khyim la brten te gnas*.
- n.24 *lha mo dri ma med pa'i 'od lung bstan pa'i mdo* seems to be an alternative title for the *Vimalaprabha-paripṛcchā* (Toh 168), based on its reference in the *Dungkar Dictionary*, which describes it as being in volume *ba* of the Kangyur, four fascicles in length, and lacking a colophon.
- n.25 This image, of the Tibetan plateau from the far west to the far east as a single irrigation system, is found in similar terms in Pawo Tsuklak's *Feast for Scholars*, p. 149.
- n.26 Tib. *shar zla chu*. The Dachu (*zla chu*) is one of the names by which the upper Mekong River, formed by the joining of the Dzachu (*rdza chu*) and Ngomchu (*ngom chu*) Rivers at Chamdo (*chab mdo*) is known. However, the Shardachu likely here refers to the eastern Dzachu (*rdza chu*), which flows through Sershu and Lingtsang to the east of Degé, and is known in Chinese as the Yalong. A historical kingdom of Ling or Lingtsang (*gling tshang*) in Kham is attested in many sources, particularly from the fourteenth century. In folklore, it is strongly associated with the legends of the Gesar epic (Tib. *gling sgrung*). Often this kingdom is localized by reference to the Drichu and the eastern Dzachu or Yalong River. Since Degé is located between the Drichu and this eastern Dzachu, it seems likely that Shardachu here refers to the eastern Dzachu (Yalong), rather than the Dachu (Mekong).
- n.27 These are two of the “three wheels” (*'khor lo gsum*), that is, the wheel of study and contemplation (*klog pa thos bsam gyi 'khor lo*), the renunciation wheel of meditation (*spong ba bsam gtan gyi 'khor lo*), and the action wheel of practical deeds (*bya ba las kyi 'khor lo*).
- n.28 Though it is not entirely clear what *ratnakūṭa vihāra* refers to here or why Situ Pañchen wrote it in transliterated Sanskrit, we assume it refers to its literal meaning of “temples heaped high with jewels.” It could, however, also

possibly refer to a specific temple complex in India, though we know of no such place.

- n.29 According to *The Royal Genealogy of Degé*, he also took Sakya Paṇḍita and others as teachers. Kolmaš 1968, p. 84.
- n.30 The Degé Kangyur print appears to read *dbon rgyud*, indicating religious transmission lineage passed from uncle to nephew. However, the Comparative Edition (*dpe bsdur ma*) reads this as *dpon rgyud*, indicating a lineage of local rulers.
- n.31 Kolmaš observes that it was during the time of Sönam Rinchen of the twenty-fifth generation that the secular and spiritual powers in the Degé royal family were first merged together. Kolmaš 1968, p. 34.
- n.32 Tib. *mchod yon*. This traditional concept in Buddhist societies, often translated as the “priest-patron” relationship, became a dominant trope in Tibetan history, particularly from the thirteenth century, to describe the relations between Tibetan lamas and their secular, often imperial, patrons. For a survey of this concept’s origins in Indian Buddhist social history and the shortcomings of translating it as “priest-patron,” see Ruegg 2014, pp. 67–75.
- n.33 Kolmaš notes that the Chinese title used for the office in charge of eastern Tibet during the Yuan period appears to have been named after Samar monastery. Kolmaš 1968, p. 66, n. 34.
- n.34 Tib. *rims gyis lcags ra na gling gi chen po bdag drung gi spyang sngar ’byor*. The implication seems to be that Sönam Sangpo moved to Jakra and performed a ministerial function for the lord of Ling. In the next generation, as described in *The Royal Genealogy of Ling*, his son Bothar would expand their family’s territories at the expense of the kingdom of Ling, and establish the family center around the present site of Degé town.
- n.35 On Bothar’s acquisition of territory from the kingdom of Ling in exchange for the marriage of his beautiful daughter, as told in the *The Royal Genealogy of Degé*, see Kolmaš 1968, p. 31.
- n.36 Likely the Zungdrel temple (*zung ’brel lha khang*).
- n.37 According to *The Royal Genealogy of Degé* (folios 10.b–11.a), Jampa Phuntsok was revered by Guśri Khan and thereby the territories of Degé were greatly expanded. See Kolmaš 1968, pp. 33, 94, 167–68.
- n.38 Also spelled *bla ma lha drung* elsewhere.

- n.39 On Tenpa Tsering's uncle and predecessor Sönam Phuntsok, who shortly before his death in 1714 offered temporary asylum at Degé to the fugitive Seventh Dalai Lama Kelzang Gyatso, as mentioned in *The Royal Genealogy of Degé* (folios 21.b–22.a) and the Seventh Dalai Lama's biography. Petech 1972, p. 22; Kolmaš 1968, pp. 36, 110.
- n.40 The representations of the Buddha's body, speech, and mind are statues, texts, and stūpas, respectively.
- n.41 Toh 4329, folio 221.a.6–7.
- n.42 This passing mention of Tenpa Tsering's increased wealth likely references his expansion of the Degé kingdom, and the material resources he received based on his relations with the Seventh Dalai Lama and the Qing, especially from 1728.
- n.43 Toh 4329, folio 105.a.1–3.
- n.44 This is a reference to a parable about a fox that painted or dyed itself blue and grew arrogant. In *Elegant Sayings* (1977) it is translated as: "When the lowly become wealthy or learned, / They think only of quarreling with others, / Like the fox who fell into a vat of indigo / And claimed to be a tiger." This parable also appears in verse 18 of Nāgārjuna's *Nītiśāstra-jantupoṣaṇabindu* (Toh 4330, *lugs kyi bstan bcos skye bo gso ba'i thigs pa*) and is discussed in Frye 1994 pp. 49–50.
- n.45 Toh 4155, folio 184.a.6–184.5.2.
- n.46 Toh 4330, folio 115.b.7.
- n.47 Toh 4334, folio 131.a.5–7.
- n.48 Toh 4334, folio 131.b.4.
- n.49 The divinely mandated emperor Mañjuḥṣa here refers to the Qing emperor Yongzheng (r. 1722–35), under whom the Tibetan lands east of the Driчу were formally brought within the imperial administrative bureaucracy in 1728, albeit still under the practical supervision of local rulers, foremost among whom was Tenpa Tsering.
- n.50 Despite this statement that the first son of Tenpa Tsering would take on his political duties, it was in fact his second son Phuntsok Tenpa (?–1751), who on Tenpa Tsering's death in 1738 succeeded him in both his political and religious roles. Phuntsok Tenpa was in turn succeeded as both king and

throne holder of Lhundrup Teng by Tenpa Tsering's third son, Lodrö Gyatso (1722–74). Kolmaš 1968, pp. 50–52.

- n.51 Toh 4335, folio 142.b.3–4.
- n.52 Dharmachakra Translation Committee, trans., *The Play in Full*, Toh 95 (84000: Translating the Words of the Buddha, 2013), [12.12](#)–[12.13](#).
- n.53 Toh 4335, folio 142.b.5–6.
- n.54 Toh 4335, folio 143.a.1–2.
- n.55 Toh 4335, folio 142.b.7.
- n.56 Toh 4335, folio 142.b.7.
- n.57 Toh 4335, folio 143.a.3.
- n.58 Toh 4335, folio 143.a.3–4.
- n.59 Toh 4335, folio 142.b.6.
- n.60 Tib. *shar phyogs tong ku'i rgyal khams*. Lit. “the eastern land of Tongku.” It is believed that the term “Tongku” is derived from the Chinese *dong jing* (東京) or “Eastern capital” but came to refer to the Chinese lands east of Tibet. Use of this term is attested as early as 960 CE, before the creation of the modern political designation “China,” but it was used as an epithet for various Chinese empires over the course of centuries. For more on this term, see van Schaik 2013.
- n.61 Tib. *gyi ye'ur*. Ch. *jī yǒu* 雞酉.
- n.62 *res gza' mnga' lha*. According to Khenpo Tashi Pal, this term refers to the day of Venus, or Friday.
- n.63 Tib. *rgyal ba'i bka' 'gyur ro cog phyogs gcig tu bsgrigs pa*. Situ Pañchen uses the term *kangyur* (lit. “translated words”) here to describe the collection at the Phangthang palace.
- n.64 There is some disagreement among historical sources concerning the name and title of this king. Tucci (1950, p. 19) gives a thorough discussion of the confusion surrounding the identities of the emperors Ralpachen and Senalek Jingyön and concludes that the name Tri Desongtsen refers to Senalek Jingyön, not Ralpachen.

- n.65 The quotation is from the commentary to the *Mahāvīyūtpatti*, known as the *Draḥor Bampo Nyipa* (*sgra sbyor bam po gnyis pa*), Toh 4347, folios 131.b–132.a. Both the *Mahāvīyūtpatti* and the *Draḥor Bampo Nyipa* can be viewed side by side, along with some sections translated into English, on the website of the University of Oslo (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=263&mid=0>). See bibliography.
- n.66 This refers to the reign of the Tibetan emperor Tri Songdetsen.
- n.67 Here the Sanskrit term for grammatical conventions, *vyākaraṇa*, is transcribed in Tibetan as *byA ka ra Na*.
- n.68 The story of how the scholar Jampaiyang came to leave Narthang and take up residence with the Mongol Khan Buyantu, from whence he sent material assistance for the creation of the Old Narthang Kangyur, including “a small chest full of ink,” is told in some detail by Zhönu Pel (1392–1481) in his *Blue Annals* (Tib. *deb ther sngon po*). This appears to have been prior to Buyantu Khan becoming the Yuan emperor known in Chinese as Renzong (r. 1311–20). For a translation and discussion of the relevant passage in the *Blue Annals*, see Harrison 1996, pp. 74–77.
- n.69 As noted in the introduction, Situ Paṅchen’s account of how the Vinaya, Sūtra, and Tantra sections of the Old Narthang Kangyur were compiled appears to be based on the individual section colophons of the Tshalpa Kangyur, which were carried over into the Lithang Kangyur. Of these section colophons, only the Vinaya colophon was included in the Degé, while the others were summarized here. These colophons have been transcribed and translated in the appendices to Jampa Samten and Russell 1987.
- n.70 We are reading this as *gtsang ma’i* in place of *gtsang mi* to accord with the known name of this individual.
- n.71 Situ Panchen provides another more detailed account of these early translations and manuscripts in Chapter Two on folios 88.b–89.a; and for yet more detail drawn from a variety of sources see the introduction to *The Perfection of Wisdom in One Hundred Thousand Lines*, i.23–35.
- n.72 As discussed by Jampa Samten, the blocks appear to have been moved to Lithang monastery during the upheavals of the 1640s. Jampa Samten and Russell 1987, p. 19.
- n.73 According to Harrison, in total over a hundred copies of the Thempangma Kangyur were made during the reign of the Fifth Dalai Lama. Harrison 1996,

p. 81.

- n.74 Though produced in the kingdom of Jang, this Kangyur came to be housed at Lithang and is now commonly referred to as the Lithang Kangyur.
- n.75 This refers to the later translation of the *Sarvadurgatipariśodhana Tantra* (Toh 485), which was completed in the thirteenth century. The first translation (Toh 483) was completed in the late eighth century.
- n.76 *ma mya dang sa stsogs dang ral gri la ral gyi*. These are given as examples of spelling and pronunciation variations between regional Tibetan dialects.
- n.77 These refer to particular features of the written script such as the shape of the vowels and the relative heights of different elements. See Cuppers et al. 2012, pp. 365–66.
- n.78 Tib. *bzang ja sbob rtse*. Bricks of tea were packed in long bamboo baskets known as *japobtse* or *jakhordruk*. The value of these were used as the benchmark for calculating wages and expenses. See Chaix, p. 67, n. 7.
- n.79 This verse relates Tenpa Tsering and his sponsorship of this Kangyur to the Hindu deity Brahmā. According to tradition, the four foundational texts of traditional Hinduism, the Vedas, emerged from Brahmā's four mouths.
- n.80 This is a list of the four pursuits of noble beings, or *puruṣārtha*. An important concept in Hinduism, these four traditionally encompass the proper goals of a human life.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 A Nga

a snga

ཨ་སྒ།

—

The third Degé king, Pönchen A Nga (mid-fifteenth to early sixteenth century), was the head of the house of Degé in its thirty-third generation. He had two sons (though here it mentions seven), of whom the elder, Joden Namkha Lhunsang, took monastic vows and the younger, Yangyal Pal, took over the Degé kingdom. For more on his life see [his entry at The Treasury of Lives](#).

g.2 Ācārya Bodhisattva

A tsAr+ya bo d+hi sa twa

ཨ་རྗེ་བོ་སྡི་ས་ཏཱ།

—

Also known by his Sanskrit name, Śāntarakṣita (725–88), he was a Bengali monk and scholar and the first abbot at Samyé monastery. He was one of the most important figures in the establishment of Buddhism in Tibet.

g.3 Ācārya Jinamitra

A tsArya dzi na mi tra

ཨ་རྗེ་ཇི་ན་མི་ཏྲ།

ācāryo jinamitraḥ

A Kashmiri paṇḍita who was invited to Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of a number of sūtras.

g.4 Ācārya Padmasaṃbhava

slob dpon pad+ma saM b+ha wa

སློབ་དཔོན་པདྨ་སེ་བླ་མ།

ācāryo padmasaṃbhavaḥ

The great tantric master who helped establish Buddhism in Tibet. He would later become the central figure of the Nyingma tradition where he is known as Guru Rinpoché.

g.5 Anurādhā

a nu rA d+hA

ཨ་རུ་རྗེ།

anurādhā

The seventeenth of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology. In Tibetan it is known as Lhatsam (*lha mtshams*). This constellation is symbolized by the lotus.

g.6 Anyen Pakṣi

a gnyen pak+Shi

ཨ་གཉིན་པཀྱི།

—

Also known as Ga Anyen Dampa Künga Drakpa (*rga a gnyan dam pa kun dga' grags pa*, 1230–1303), he was a student of Sakya Paṇḍita.

g.7 Apabhraṃśa

zur chag

ཟུར་ཅག།

apabhraṃśa

A vernacular language of northern India in the medieval period, in use between the fifth and twelfth century.

g.8 Arjuna

srid sgrub

མིན་སྐྱུབ།

arjuna

Arjuna is a central protagonist in the Sanskrit epic, the *Mahābhārata*. He is the third among the five sons of Pāṇḍu.

g.9 Āryadeva

Ar+ya de wa

ཨ་རུ་དེ་ཤ།

—

Āryadeva (third century CE) was a direct student of Nāgārjuna and an influential writer on Middle Way philosophy.

g.10 Aśoka

mya ngan med

མྱ་ངན་མེད།

—

The historical Indian king of the Maurya dynasty who ruled over most of India ca. 268–232 BCE. His name means “without sorrow.”

g.11 Atiśa

a ti sha

ཨ་ཏི་ཤ།

atīśa

A central figure in the second spread of Buddhism from India to Tibet, Atīśa was born as a prince in the region of Bengal in 982 and passed away in Tibet in 1054.

g.12 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

In this text:

Here appears to refer to local mountain guardian deities.

g.13 **Bodhimitra**

bo dhi mi tra

བོ་དྷི་མི་ཏྲ།

bodhimitra

A Kashmiri paṇḍita who was invited to Tibet during the late eight and early ninth centuries. He worked with several Tibetan translators on the translation of a number of sūtras.

g.14 **Bothar**

bo thar

བོ་ཐར།

—

The first Degé king, Bothar Lodrö Topden (late fourteenth to mid-fifteenth century), was the head of the house of Degé in its thirty-first generation. He is remembered for establishing the site that would later become the center of the Degé kingdom. He had two sons, Lama Palden Sengé and Gyaltsen Bum. For more on his life see [his entry at The Treasury of Lives](#).

g.15 Brahmin Ānanda

bram ze A nan+da

བླ་མ་ཟེ་ཨ་ནཱ་ན་དྲཱ་།

—

The son of a Kashmiri merchant who was one of the earliest translators in Tibet.

g.16 Bu

'bu

འབུ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.17 Bu

bu

བུ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.18 Butön Rinpoché

bu ston rin po che

བུ་སྟོན་རིན་པོ་ཆེ།

—

Buton Rinchen Drub (*bu ston rin chen grub*, 1290–1364) was the abbot of Zhalu monastery and one of Tibet's most famous scholars and historians.

g.19 Cakrasaṃvara

bde mchog · 'khor lo bde mchog

བདེ་མཚོག་ . འཁོར་ལོ་བདེ་མཚོག་།

cakrasaṃvara

Cakrasaṃvara is a deity from the highest yoga tantras and is especially popular among the new schools of Tibetan Buddhism.

g.20 Cāṇakya

tṣa na ka

ཙན་ཀ

—

Cāṇakya (375–283 BCE) was an ancient Indian polymath.

g.21 Cāṇakya's Treatise of Ethical Advice to the King

tṣa na ka'i rgyal po'i lugs kyi bstan bcos

ཙན་ཀའི་རྒྱལ་པོའི་ལུགས་ཀྱི་བསྟན་བཅོས།

—

The *Cāṇakyaṛājanītiśāstra* (Toh 4334) by Cāṇakya (fourth century BCE).

g.22 Caṇḍamahāroṣaṇa Tantra

dpal gtum po khro bo'i rgyud

དཔལ་གཏུམ་པོ་ཁྲོ་བོའི་རྒྱུད།

caṇḍamahāroṣaṇa tantra

Toh 431.

g.23 Chang

phyang

ཕྱང།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.24 Che Khyidruk

ce khyi 'brug

ཅེ་ཁྱི་འབྲུག།

—

A Tibetan translator of grammatical texts from the late eighth through the early ninth century. A common alternate spelling of his name is *lce khyi 'brug*.

g.25 Chi

ci

ཅི།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.26 Chim Chenpo Namkha Drak

mchims chen po nam mkha' grags

མཚེས་ཚེན་པོ་ནམ་མཁའ་གྲགས།

—

Lived from 1210–89 and was the seventh abbot of Narthang monastery, serving from 1250 until his death.

g.27 China

tong ku

ཏོང་ཀུ

—

It is believed that the term “Tongku” is derived from the Chinese *dong jing* (東京) or “Eastern capital” but came to refer to the Chinese lands east of Tibet. Use of this term is attested as early as 960 CE, before the creation of the modern political designation “China,” but it was used as an epithet for various Chinese empires over the course of centuries. For more on this term, see van Schaik 2013.

g.28 Chingwa

'phying pa

འཕྱིང་པ།

—

An area of central Tibet.

g.29 Chokro Lui Gyaltsen

cog ro klu'i rgyal mtshan

ཅོག་རོ་ལྷུ་འི་རྒྱལ་མཚན་ཅོག་རོ་ལྷུ་འི་རྒྱལ་མཚན།

—

Chokro Lui Gyaltsen was a renowned translator during the imperial period.

g.30 Chökyi Gyalpo

chos kyi rgyal po

ཚོས་ཀྱི་རྒྱལ་པོ།

—

See “Drogön Chögyal Phakpa.”

g.31 Chökyi Nyingpo

chos kyi snying po

ཚོས་ཀྱི་སྡིང་པོ།

—

A Tibetan translator during the imperial period.

g.32 Chökyi Wangchuk

chos kyi dbang phyug

ཚོས་ཀྱི་དབང་ཕྱུག

—

See “sixth Shamar.”

g.33 Chom Ralpa

bcom ral pa · rig pa'i ral gri

བཅོམ་རལ་པ། · རིག་པའི་རལ་གྲི།

—

Chomden Rikpai Raldri (*bcom ldan rig pa'i ral gri*, 1227–1305) was a prominent scholar based at Narthang monastery who compiled an inventory of translated Buddhist texts and guided the compilation of the Old Narthang manuscript Kangyur (no longer extant), which is considered the first Kangyur compiled in Tibet. He was a student of Chim Chenpo Namkha Drak and the teacher of Jamgak Pakṣi.

g.34 Chomden Rikpai Raldri

bcom ral pa · rig pa'i ral gri

བཅོམ་རལ་པ། · རིག་པའི་རལ་གྲི།

—

See also “Chom Ralpa.”

g.35 Chuk

phyug

ཕུག

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.36 Chumik Ringmo

chu mig ring mo

ཚུམིག་རིང་མོ།

—

A monastery in Tsang, located west of present-day Shigatse.

g.37 Cool Land

bsil ldan gyis ljongs

བསིལ་ལྷན་གྱིས་ལྗོངས།

—

An epithet of Tibet. Similar to Land of Snows (*gangs can ljongs*).

g.38 cubit

khru gang

ཁུ་གང།

—

A traditional unit of length, measured from the elbow to the tip of the middle finger.

g.39 Dakpo

dwags po

དྲགས་པོ།

—

Along with Kongpo and Powo, Dakpo is one of the three main regions of southeastern Tibet.

g.40 Damchö Lhundrup

byams pa phun tshogs

བྱམས་པ་ཕུན་ཚོགས།

—

See “Jampa Phuntsok.”

g.41 Dānaśīla

dA na shI la

དྲན་ཤིལ།

dānaśīla

A Kashmiri paṇḍita who was invited to Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of a number of sūtras.

g.42 Darma's Yellow-Paper Version

dar ma'i shog ser can

དར་མའི་ཤོག་སེར་ཅན།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* that appears to have been named after Langdarma (*glang dar ma u dum btsan*), the king of Tibet who succeeded his brother Ralpachen and is traditionally blamed for the decline of Buddhism in Tibet in the late ninth century.

g.43 Dechen Sönam Sangpo

bde chen bsod nams bzang po

བདེ་ཆེན་བསོད་ནམས་བཟང་པོ།

—

A son of Karchen Jangchup Bum.

g.44 Degé

sde dge

སྡེ་དགེ།

—

The name of a kingdom in eastern Tibet. Its name literally means “happiness and goodness.”

g.45 Denkarma

ldan dkar ma

ལྷན་དཀར་མ།

—

A Tibetan imperial-era catalog of translated Buddhist scripture. According to Situ Paṇchen, compiled after the Phangthangma.

g.46 Deshek Phakmo Drup

bde gshegs phag mo gru pa

བདེ་གཤེགས་ཕག་མོ་གུ་པ།

—

Pakmodrupa Dorjé Gyalpo (1110–70) was one of the three foremost students of Gampopa and the founder of the Pakdru Kagyü school. His younger brother was Kathokpa Dampa Deshek.

g.47 Devendra

de wen+da

དེ་ཐེང་ན།

—

A Tibetan translator during the imperial period.

g.48 Dhanvantari

thang la 'bar

ཐང་ལ་འབར།

—

The god of medicine from the Indian Ayurvedic tradition.

g.49 Dharma Sengé

dhar+ma seng ge

དྷར་མ་སེང་གེ།

—

A monk at the monastery of Latö Olgö who produced copies of the Vinaya.

g.50 Dharmatāśīla

d+harma tA shI la

དྷར་མ་ཏཱ་ཤི་ལ།

dharmatāśīla

Eighth- to ninth-century Tibetan monk, preceptor, and translator.

g.51 Divine Son

lha sras

ལྷ་སྲས།

—

A title used for the emperors of the Tibetan imperial period.

g.52 divinely mandated

gnam skos

གནས་སྐོས།

—

Here the “divine mandate” or “mandate of heaven” (天命) refers to the political and religious concept used in China to characterize the divine right to rule of emperors.

g.53 Dokham

mdo kham

མདོ་ཁམས།

—

Eastern Tibet.

g.54 Dong

sdong

སྟོང་།

—

The people of the Apo Dong clan are said to have originated from Minyak (*mi nyag*), an ancient empire known to the Mongols as Tangut and to the Chinese as Xixia. According to *The Treasure of the Ancestral Clans of Tibet*, they are known for possessing great might and hence for being rulers. Their element is earth, and their spirit animal (*bla zog*) is the deer.

g.55 Dorjé Lhundrup

rdo rje lhun grub

རྡོ་རྗེ་ལུང་རྒུབ།

—

One of the three sons of the fourth Degé king.

g.56 Dotö

mdo stod

མདོ་སྟོང་།

—

The region of Dotö, or “upper Do” usually refers to the Kham (*kham*s) region of eastern Tibet.

g.57 Dra

sbra

སྐ།

—

The people of the Sekhyung Dra clan are said to have originated from Shangshung (*zhang chung*), an ancient kingdom corresponding roughly to the province of greater Ngari that was later absorbed by the Tibetan empire. According to *The Treasure of the Ancestral Clans of Tibet*, they are known for being astute and hence rich and prosperous. Their element is iron, and their spirit animal (*bla zog*) is the mare.

g.58 Drāviḍa

gro lding ba'i skad

གོ་ལྡིང་བའི་སྐད།

drāviḍa

An umbrella term for the languages of South India.

g.59 Drichu

'bri chu

འབྲི་ཅུ།

—

The Drichu is one of the four great rivers of Eastern Tibet. It is known further downstream as the Yangtze (Ch. Chang Jiang, “Long River”), and is famed as the longest river in Asia. It flows in a southerly direction a little to the west of Degé, which is situated on one of its tributaries. These upper reaches of the Yangtze are known in Chinese by the name Jinsha Jiang (“Golden Sand River”).

g.60 Drigung

bri khung · 'bri gung

བྲི་ཁུང་། · འབྲི་གུང་།

—

Drigung is an area outside of Lhasa home to Drigung Thil monastery, the seat of the Drigung Kagyü lineage.

g.61 Drogön Chögyal Phakpa

gro mgon chos rgyal 'phags pa

གོ་མགོན་ཆོས་རྒྱལ་འཕགས་པ།

—

Also known as Phakpa Lodro Gyaltzen (1235–80), he was the Imperial Preceptor in the court of Kublai Khan. He was also the nephew of Sakya Paṇḍita and is remembered as one of the five patriarchs of the Sakya lineage.

g.62 Drom

'brom

འབྲོམ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.63 Droshin

gro bzhin

གྲོ་བཞིན།

śrāvāṇa

The twenty-second of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology. Here it corresponds to the seventh month of the Tibetan calendar.

g.64 Dru

bru

བྲ།

—

The people of the Athang Dru clan are said to have originated from Sumpa (*sum pa*), an ancient land that corresponds roughly to the province of Amdo that was later absorbed by the Tibetan empire. According to *The Treasure of the Ancestral Clans of Tibet*, they are known for being people of action and hence fierce toward their enemies. Their element is water, and their spirit animal (*bla zog*) is the yak.

g.65 Drupwang Jangchup Lingpa

grub dbang byang chub gling pa

གུབ་དབང་བྲང་ཚུབ་གླིང་པ།

—

A prominent Nyingma lama active in the fourteenth century.

g.66 Duryodhana

'thab dka'

འཐབ་དཀའ།

duryodhana

Duryodhana is one of the main antagonists in the Sanskrit epic, the *Mahābhārata*.

g.67 early spread of Buddhism

bstan pa snga dar

བསྐྱེད་པ་སྔ་དཔ།

—

The period from the seventh to the ninth century when the Buddhist teachings first spread throughout Tibet.

g.68 eight auspicious symbols

bkra shis rtags brgyad

བཀྲ་ཤིས་རྟལ་ས་བརྒྱད།

—

The eight auspicious symbols are the precious parasol, the auspicious golden fish, the wish-fulfilling treasure vase, the exquisite lotus blossom, the conch shell of renown, the glorious endless knot, the ever-flying banner of victory, and the all-powerful wheel.

g.69 eighteen tribes of Nguchen Gyalmo

rngu chen rgyal mo tsho bco brgyad

རྩུ་ཚེན་རྒྱལ་མོ་ཚོ་བཅོ་བརྒྱད།

—

Eighteen groups enumerated in the *Catalog*, associated with the Go ancestral lineage.

g.70 emperor Mañjughoṣa

'jam dbyangs gong ma

འཇམ་དབྱངས་གོང་མ།

—

“The emperor Mañjughoṣa” is a general epithet for the Manchu rulers of the Qing dynasty. See Yongzheng.

g.71 Ewaṃ Chöden

e waM chos ldan

ཨོ་ཨོ་ཚོས་ལྷན།

—

Ngor Ewaṃ Chöden is an important monastery near Shigatse in Tsang founded by Ngorchen Künga Sangpo in 1429, which became the center of the widely spread Ngor branch of the Sakya tradition. Though following the

Sakya tradition, Ngor Ewaṃ Chöden retained administrative independence from Sakya monastery.

g.72 fascicle

bam po

བམ་པོ།

—

A volume or chapter that is defined as three hundred stanzas according to *The Two-Volume Lexicon*.

g.73 five disciples

lnga sde

ལྔ་སྡེ།

—

This refers to the five disciples present at the Buddha's first teaching: Kauṇḍinya, Bhadrīka, Vāṣpa, Mahānāman, and Aśvajit.

g.74 Fortunate Eon

bskal pa chen po bzang po

བསྐྱལ་པ་ཆེན་པོ་བཟང་པོ།

bhadrakalpa

The Fortunate Eon is our current eon. It is termed such because it formed out of an ocean that had a thousand-petaled lotus flower, signaling that one thousand buddhas would appear in succession during this time.

g.75 four great rivers

chu bo chen po bzhi

ཚུ་བོ་ཆེན་པོ་བཞི།

—

The four great rivers of Kham are the Drichu (*'bri chu*), Machu (*rma chu*), Ngulchu (*rgyal mo dngul chu*), and Dzachu (*rdza chu*).

g.76 four Vinaya scriptures

lung sde bzhi

ལུང་སྡེ་བཞི།

—

Four of the most important Vinaya texts, namely Toh 1, 3, 6, and 7a.

g.77 Fourth Guide

rnam 'dren bzhi ba

རྣམ་འདྲེན་བཞི་བ།

—

An epithet for the Buddha Śākyamuni that indicates the sequence of his appearance after the three buddhas of this eon who preceded him.

g.78 Ga

sga

སྒ།

—

The people of the Mutsa Ga clan are said to have originated from Azha (*'a zha*), also known as Tuyuhun. According to *The Treasure of the Ancestral Clans of Tibet*, they are known for being studious and hence erudite in matters of learning. Their element is wood, and their spirit animal (*bla zog*) is the goat.

g.79 gañjira

gany+dzi ra

གཞེས།

—

Roof ornaments.

g.80 Gar

'gar · gar · mgar

འགས། · གས། · མགས།

—

The Gar is a Tibetan clan of ancient provenance, the origin of which traces back to the ministers of Newo Trana, one of the twelve kingdoms of preimperial Tibet. According to the *Catalog*, it's one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.81 Gar Dampa Chödingpa

gar dam pa

གར་དམ་པ།

—

According to the *Catalog*, an ancestral figure of the Degé royal family who went to central Tibet and studied tantra with Jikten Gönpö at Drigung. He later moved to Powo where he established Phulung Rinchen Ling monastery. Other sources indicate he spent time at the court of the Tangut empire (Tib. *mi nyag*, Ch. *xi xia*)

g.82 Garchen Yeshé Sangpo

gar chen ye shes bzang po

གར་ཆེན་ཡེ་ཤེས་བཟང་པོ།

—

One of Gar Dampa Chodingpa's three brothers.

g.83 Gendün Gyaltzen

dge 'dun rgyal mtshan

དགེ་འདུན་རྒྱལ་མཚན།

—

The son of Karchen Jangchup Bum and father of Gönpö Sung.

g.84 Geshé Darchar

dge ba'i bshes gnyen 'dar phyar

དགེ་བའི་བཤེས་གཉེན་འདར་ཕྱར།

—

This likely refers to Darchar Rinchen Sangpo ('*dar 'phyar rin chen bzang po*, twelfth/thirteenth century), but this could not be confirmed.

g.85 Geshé Kyemé Tönshé

dge ba'i bshes gnyen skye med ston shes

དགེ་བའི་བཤེས་གཉེན་སྐྱེ་མེད་སྟོན་ཤེས།

—

No information could be located about this individual.

g.86 Go

sgo

སྐོ།

—

The people of the Go Lharik clan are said to be the native inhabitants of Dokham (*mdo khams*) or eastern Tibet. They are said to be a “divine” lineage in that they descended from the skies on a miraculous rope. Their element is

fire, and their spirit animal (*bla zog*) is the goat.

g.87 Göl

'gol

འགོལ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.88 Gölo Shönu Pal

gos lo gzhon nu dpal

གོས་ལོ་གཙོན་ལྷ་དཔལ།

—

Gö Lotsāwa Shönu Pal (1392–1481) is one of the most famous literary figures in Tibetan history, renowned as a scholar, historian, and translator.

g.89 Gönpo Sung

mgon po gzungs

མགོན་པོ་གཟུངས།

—

The son of Gendün Gyaltzen.

g.90 grammar

byA ka ra Na · lung du ston pa · sgra

བྱ་ཀ་ར་ཏ། · ལུང་དུ་སྟོན་པ། · སྐྱ།

vyākaraṇa

The third of the five major fields of learning.

g.91 grand monk Tingézin

ban+de chen po yon tan

བནེ་ཚེན་པོ་ཡོན་ཏན།

—

Myangben Tingdzin Sangpo (*myang ban ting 'dzin bzang po*, eighth–ninth century) served as a guardian of the young emperor Senalek and also as a minister of state in the emperor's court. He was very influential in the courts of both Senalek and Ralpachen.

g.92 grand monk Yönten

ban+de chen po yon tan

བཞེ་ཆེན་པོ་ཡོན་ཏན།

—

Also known as Drenka Palkyi Yönten (*bran ka dpal gyi yon tan*, ninth century), he was the first to hold the position of grand monk (*ban de chen po*), a title given to the highest-ranking monks in the imperial court.

g.93 Great Compassionate One

thugs rje chen po

ཐུགས་རྗེ་ཆེན་པོ།

mahākāruṇika

An epithet for Avalokiteśvara, the bodhisattva of compassion and patron deity of Tibet.

g.94 Guhyasamāja

gsang ba 'dus pa

གསང་བ་འདུས་པ།

guhyasamāja

The *Guhyasamāja* (Toh 442) is one of the most important of the unexcelled yoga tantras.

g.95 Gyaltzen Bum

rgyal mtshan 'bum

རྒྱལ་མཚན་འབུམ།

—

The second Degé king, Gyaltzen Bum (fifteenth century) was the head of the house of Degé in its thirty-second generation. He had four sons, of whom Pönchen A Nga became the third Degé king and the other three became monks. For more on his life see [his entry at The Treasury of Lives](#).

g.96 Gyangro Jangchup Bum

rgyang ro byang chub 'bum

རྒྱང་རོ་བྱང་ཚུབ་འབུམ།

—

A fourteenth-century scholar who was involved in the production of the first Kangyur and Tengyur at Narthang monastery.

g.97 Gyantsé

rgyal rtse

རྒྱལ་རྩེ།

—

The name of a large town in central Tibet, which at one point was the capital of a small fiefdom.

g.98 Gyantsé Thempangma

rgyal rtse them spang ma

རྒྱལ་རྩེ་ཐེམ་སྤང་མ།

—

A Kangyur produced in 1431 in Gyantsé, which provided the basis for a major branch of subsequent Kangyur recensions.

g.99 Gyeré

gye re

གེ་རེ།

—

A location in central Tibet.

g.100 handspan

mkhyid gang

མ་ཁྱིད་གང།

vitasti

A traditional unit of length, measured from the tip of the thumb to the tip of the little finger.

g.101 inner cycle

sme phreng

སྐྲེ་ཕྲེང།

—

The three cycles of twenty years that occur within the larger sixty-year cycles.

g.102 Jakra

lcags ra

ལྷགས་ར།

—

Jakra is a location near present day Degé, Kham, associated with Jakra monastery, which was converted from the Drigung school to the Sakya school in the thirteenth century. Formerly a residence of the kings of Ling, it became the summer palace of the Degé royalty some generations prior to the time of Tenpa Tsering.

g.103 Jamgak Pakṣi

'jam dgag pak+Shi · shakya'i dge slong 'jam pa'i dbyangs

འཇམ་དགག་པམྱི། ་ཤཉཱི་དགེ་སློང་འཇམ་པའི་དབྱངས།

—

Also known as Chim Jampaiyang (*mchims 'jam pa'i dbyangs*). A student of Chomden Rikpai Raldri who served as preceptor at the court of the Yuan emperor Buyantu Khan (known in Chinese as Renzong, r. 1311–20). He provided material assistance for the compilation of the Old Narthang manuscript Kangyur.

g.104 Jampa Phuntsok

byams pa phun tshogs

བྱམས་པ་ཕུན་ཚོགས།

—

Jampa Phuntsok (late sixteenth century) was one of the sons of the sixth Degé king. He greatly expanded the Degé kingdom's territory by incorporating neighboring regions and is credited with founding Lhundrup Teng.

g.105 Jampaiyang

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

—

A monk who compiled the catalog that would come to be known as the Narthang Kangyur

g.106 Jamyang Gawai Lodrö

jam dbyangs dga' ba'i blo gros

ཇམ་དབྱངས་དགའ་བའི་བློ་གྲོས།

—

The secretary to the Degé king, Tenpa Tsering.

g.107 Jang

jang

ཇང་།

—

A historical kingdom in the southeast of Tibet, in the present-day Chinese province of Yunnan. Also known as Jang Satham (*'jang sa tham*), Naxi, or Lijiang.

g.108 Jaya

rgyal ba

རྒྱལ་བ།

jaya

The twenty-eighth in the sixty-year cycle of Vedic astrology. The name literally translates as “victory.”

g.109 Jayarakṣita

dza ya rak+Shi ta

ཇ་ཡ་རཀ་ཤི་ཏ།

jayarakṣita

Eighth- to ninth-century Tibetan translator.

g.110 Jé

gce

གཅེ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.111 Jetsun Drakpa Gyaltsen

rje btsun chen po grags pa rgyal mtshan

རྗེ་བཙུན་ཆེན་པོ་གྲགས་པ་རྒྱལ་མཚན།

—

Jetsun Drakpa Gyaltsen (1147–1216) was the third of the Sakya patriarchs.

g.112 Jikten Sumgyi Gönpö

jig rten gsum gyi mgon po

ཇིག་རྗེན་གསུམ་གྱི་མགོན་པོ།

—

Jikten Gönpö Rinchen Pal (1143–1217) was the founder of the Drigung Kagyü lineage. For more on his life see [his entry at The Treasury of Lives](#).

g.113 Jingyön's Innermost Hundred Thousand

mjing yon gyi sdug 'bum

མཛིང་ཡོན་གྱི་སྤྱད་འབུམ།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* that appears to have been named after Senalek Jingyön, the fortieth king of Tibet.

g.114 Jñānadevakośa

dza+nyA de wa ko Sha

ལྷོ་དེ་ཨ་ཀོ་ཤ།

—

A translator during the imperial period.

g.115 Jñānasena

dza+nyA na se na

ལྷོ་ན་སེ་ན།

jñānasena

Eighth- to ninth-century Tibetan monk, preceptor, and translator commonly known by his Tibetan name, Yeshé Dé (*ye shes sde*).

g.116 Joden Namkha Lhunsang

jo gdan nam mkha' lhun bzang

རྫོག་དན་ནམ་མཁའ་ལྷུན་བཟང་།

—

Son of the third Degé king, A Nga, and elder brother to the fourth Degé king, Yagyal Pal.

g.117 Kālacakra

dus 'khor ba

དུས་འཁོར་བ།

kālacakra

One of the most important tantric cycles practiced in Tibet, it contains a unique and influential description of the cosmology of the universe.

g.118 Karchen Jangchup Bum

dkar chen byang chub 'bum

དཀར་ཆེན་བྱང་ཚུབ་འབུམ།

—

The son of Pema Tensung and father of Ngu Chödorwa.

g.119 Karma Kaṃtsang

kar+ma kaM tshang

ཀམ་ཀེ་ཚང་།

—

Karma Kaṃtsang is another way to refer to the Karma Kagyü lineage that began with the first Karmapa, Düsum Khyenpa (1110–93).

g.120 Karma Mipham Sönam Rapten

karma mi pham bsod nams rab brtan

ཀམ་མི་ཕམ་བསོད་ནམས་རབ་བརྟན།

—

A king of Jangyul (d. 1647).

g.121 Karma Pakṣi

karma pak+Shi

ཀམ་པཌེ།

—

Karma Pakṣi (1204–83) was second in the line of Karmapa incarnations. His recognition as the reincarnation of the first Karmapa, Dusum Khyenpa (1110–93), is regarded as the beginning of the tulku tradition in Tibet.

g.122 Karma Paldrub

kar+ma dpal grub

ཀམ་དཔལ་གྲུབ།

—

Born in the seventeenth century, he was a lineage holder of literary and grammatical teachings.

g.123 Karmapa Chödrak Gyatso

kar+ma pa chos grags rgya mtsho

ཀམ་པ་ཚོས་གྲགས་རྒྱ་མཚོ།

—

As the seventh Karmapa, Chödrak Gyatso (1454–1506) was the head of the Karma Kagyü school. He was an accomplished practitioner and a prolific scholar who spent much of his life in retreat. He was nevertheless very socially engaged and worked to put an end to military conflicts, finance bridge construction, instruct people to give up hunting and fishing, and restore Buddhist iconography, specifically the central Buddha statues at Bodhgaya and Tshurpu.

g.124 Kathok Dorjeden

ka thog rdo rje gdan

ཀ་ཐོག་རྡོ་རྗེ་གདན།

—

Katok monastery was founded by Katok Dampa Deshek in Horpo, Kham, in 1159. It is the oldest of the six mother Nyingma monasteries and is one of the twenty-four sacred sites of Kham.

g.125 Kathokpa Dampa

ka thog pa dampa

ཀ་ཐོག་པ་དམའ།

—

Kathokpa Dampa Deshek (1122–92) was the founder of Kathok monastery. His elder brother was Pakmodrupa Dorjé Gyalpo. He is one of the “three men from Kham” (*kham pa mi gsum*), three famous students of Gampopa from eastern Tibet.

g.126 Ké

ke

ཀེ།

—

A clan or tribe in Tibet. According to the *Catalog*, it's one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.127 Kham

kham

ཁམས།

—

Located in eastern Tibet, Kham is today considered one of the three main provinces (*chol kha gsum*) of Tibet. Referred to in some earlier sources as “Lower Dokham” (*mdo khams smad*).

g.128 Khenchen Chim

mchims chen po nam mkha' grags

མཚམས་ཚེན་པོ་ནམ་མཁའ་གྲགས།

—

See “Chim Chenpo Namkha Drak.”

g.129 Khön Nāgendra Rakṣita

'khon nA gen+dra rak+Shi ta

འཚོན་རྒྱ་བོ་རྒྱ་རྒྱ་ཉ།

—

A Tibetan translator during the imperial period.

g.130 Khyungpo Yudri

khyung po g.yu khri

ལྷུང་པོ་གཡུ་ཁྲི།

—

There is little biographical information about Khyungpo Yudri but he seems to have been a scholar and scribe from the imperial period (eighth–ninth century) who was responsible for developing many of the common Tibetan scripts. He is said to have continued the calligraphic tradition of the famous translator Kawa Paltsek.

g.131 kovidāra

ko bi da ra

ཀོ་བི་ད་ར།

kovidāra

A tree that is said to have been grown in the heavens, possibly *Bauhinia variegata*.

g.132 Kublai Khan

se chen gan

སེ་ཚེན་གན།

—

Kublai Khan (1215–94) reigned over the Mongol empire from 1260 to 1294 and founded the Yuan dynasty in China. Based on his priest-patron (*mchod yon*) relationship, he entrusted both political and religious authority over Tibet to the head of the Sakya school of Tibetan Buddhism, Drogön Chögyal Phakpa.

g.133 Künga Gyatso

kun dga' rgya mtsho

ཀུན་དགའ་རྒྱ་མཚོ།

—

Künga Gyatso was one of the sons of the sixth Degé king, Pönchen Könchok Lhunthup. He ordained and became a renowned practitioner.

g.134 Künga Rinchen

kun dga' rin chen

ཀུན་དགའ་རིན་ཆེན།

—

The fifth Degé king, Künga Rinchen (b. late sixteenth century; d. early seventeenth century) was the head of the house of Degé in its thirty-fifth generation. He was the first of the Degé kings to have monastic vows. For more on his life see [his entry at The Treasury of Lives](#).

g.135 Künga Sangpo

kun dga' bzang po

ཀུན་དགའ་བཟང་པོ།

—

Ngorchen Künga Sangpo (1382–1456) is a central figure in the Sakya school of Tibetan Buddhism. He founded Ngor Ewaṃ Chöden monastery, and the Sakya Ngor tradition with which Lhundrup Teng was affiliated.

g.136 Lake Mapham

ma pang · ma pham

མ་པང་། · མ་ཕམ།

mānasarovara

Also known as Lake Mānasarovar, Lake Mapham is a high-altitude freshwater lake in the vicinity of Mount Tisé sacred to Bönpos, Buddhists, Jains, and Hindus.

g.137 Lake Namtso Chukmo

gnam mtsho phyug mo

གནམ་མཚོ་ཕུག་མོ།

—

One of the four famous lakes of Tibet. Located in Damshung (*'dam gzhung*) county, not far from Lhasa.

g.138 Lake Nuptso

snuvs mtsho

སུབས་མཚོ།

—

Also known as Yardrok Yumtso (*yar 'brog g.yu mtsho*), Lake Nuptso is located in present-day Nakartse (*sna dkar rtse*) county in Tibet. Its name derives from the Nub (*snuvs*) clan that inhabited the surrounding regions.

g.139 Lake Tri Shö

khri bshos rgya mtsho

ཁྲི་བཤོས་རྒྱ་མཚོ།

—

Also known as Lake Kokonor or Qinghai Lake, meaning Blue Lake. Located in present-day Qinghai province, west of Xining. There appears to be a wide variety of alternative spellings for the lake's name, which suggests its origin in pre-written oral culture. According to the *Dungkar Dictionary*, the name Tri Shö derives from an oral legend that the families living in that area numbered in the tens of thousands (*khri*) and as the lake appeared out of the earth they fell (*shor*) inside.

g.140 Lama Drupang Tsawa

bla ma gru spang rtsa ba

བླ་མ་གུ་སྤང་རྩ་བ།

—

No definitive information on Drupang Tsawa could be located.

g.141 Lama Karma Samdrup

bla ma kar+ma bsam 'grub

བླ་མ་ཀར་མཐམ་བསྐྱེད།

—

A son of Lhunthup.

g.142 Lama Kunchöpa

bla ma kun chos pa

བླ་མ་ཀུན་ཚོས་པ།

—

A Buddhist master.

g.143 Lama Lhasung

bla ma lha srung

བླ་མ་ལྷ་སྤྱང་།

—

A son of Lhunthup who became a monk.

g.144 Lama Palden Sengé

bla ma dpal ldan seng ge

བླ་མ་དཔལ་ལྷན་སེང་གེ།

—

One of two sons of the first Degé king, Bothar Lodrö Topden. Lama Palden Sengé (d.u.) became a monk and studied at Ngor Ewam Chöden in Tsang before later founding Nyingön monastery back in Kham.

g.145 Lama Tashi Gyatso

bla ma bkra shis rgya mtsho

བླ་མ་བཀྲ་ཤིས་རྒྱ་མཚོ།

—

A descendent of Dorjé Lhundrup.

g.146 Land of Snows

gangs can

གངས་ཅན།

—

A common way of referring to greater Tibet.

g.147 Langdodruk

slang mdo drug

སྤང་མདོ་རྩུག།

—

An unidentified area settled by Garchen Yeshé Sangpo, an early forebear of the royal house of Degé.

g.148 later spread of Buddhism

bstan pa phyi dar

བསྐྱོན་པ་ཕྱི་དང་།

—

The period from the tenth century onward when the Buddhist teachings again began to be translated into Tibetan and spread throughout Tibet after a period of decline.

g.149 Latö Olgö

la stod 'ol rgod

ལ་སྟོད་འོ་རོ་གོ་དགེ།

—

A monastery associated with the early production of vinaya texts.

g.150 Lhodzong palace

lho rdzong gi pho brag

ལྷོ་རྫོང་གི་ཕོ་བླང་།

—

The place in eastern Tibet where the Lhodzong Kangyur was housed.

g.151 Lhundrup Teng

lhun grub steng

ལྷུན་གུབ་སྟེང་།

—

Lhundrup Teng is a monastery in Degé, also known as Degé Gonchen. It houses the renowned Degé printing house established by Tenpa Tsering. Originally a royal palace and temple, from the seventeenth century Lhundrup Teng became closely associated with the Ngor branch of the Sakya tradition. Until the mid-nineteenth century the kings of Degé were also often, as in the case of Tenpa Tsering, the throne holders (*khri chen*) or abbots of Lhundrup Teng.

g.152 Lhunthup

lhun thub

ལྷུན་ཐུབ།

—

The sixth Degé king, Pönchen Könchok Lhuntub (late sixteenth to mid-seventeenth century) was the head of the house of Degé in its thirty-sixth generation.

g.153 Ling

gling

ལྷིང་།

—

Ling is both a clan (sometimes called Lingsang) and a kingdom north of Degé, which was independent until 1950.

g.154 Lithang Jamchen

li thang byams chen

ལི་ཐང་བྱམས་ཆེན།

—

A large and historically important Gelukpa monastery in eastern Tibet founded in 1580 by the Third Dalai Lama. Also known as Litang Chökhör Ling (*li thang chos 'khor gling*).

g.155 Loden Sherab

blo ldan shes rab

བློ་ལྷན་ཤེས་རབ།

—

Ngok Lotsāwa Loden Sherab (*rngog lo tsA ba blo ldan shes rab*, 1059–1109) was an important translator of Indic Buddhist texts into Tibetan.

g.156 Lord of Men

mi'i dbang po

མིའི་དབང་པོ།

—

An epithet used in the *Catalog* to refer to Tenpa Tsering, the tenth Degé king and sponsor of the Degé Kangyur.

g.157 Lord of the Śākyas

shAkya'i dbang po

ཤཱཀའི་དབང་པོ།

—

An epithet for the Buddha.

g.158 Lotsawa Sönam Öser

bsod nams 'od zer

བསོདནནམས་འོད་ཟེར།

—

A fourteenth-century translator and scholar who was involved in the production of the first Kangyur and Tengyur at Narthang monastery.

g.159 Mahāvyutpatti

bkas bcad bye brag tu rtogs byed chen mo

བཀའ་བཅད་བྱེ་བྲག་ཏུ་རྟོགས་བྱེད་ཆེན་མོ།

mahāvyutpatti

A glossary of Tibetan-Sanskrit terms produced under Tibetan imperial patronage in the early ninth century. Both it and its commentary, known as the *Drajon Bampo Nyipa* or the *Two-Volume Lexicon* (Toh 4347), are included in the Tengyur.

g.160 Maṅgala

mang+ga la

མཇལ་ལ།

—

This seems to be referring to Tashi Lhundrup (*bkra shis lhun grub*, 1672–1739), the thirty-first abbot of Ngor monastery, whose name, Tashi, corresponds to the Sanskrit *maṅgala*, or “good fortune.”

g.161 Mañjuḥṣa

'jam dbyangs

འཇམ་དབྱངས།

—

An alternate name for Mañjuśrī, the bodhisattva of wisdom.

g.162 Mañjuśrīvarman

many+dzu shrI warm+ma

མཇུ་ཤྲི་བརྩམ།

mañjuśrīvarman

Eighth- to ninth-century Tibetan translator also known by his Tibetan name, Gajam Gocha (*dba 'jam dpal go cha*).

g.163 Māra

bdud

བདུད།

māra

The demon who assailed Śākyamuni prior to his awakening; any demonic force; the personification of conceptual and emotional obstacles.

g.164 Mikyö Dorjé

mi bskyod rdo rje

མི་བསྐྱོད་རྡོ་རྗེ།

—

The eighth Karmapa (1507–54), he was renowned for his scholarship and artistic ability.

g.165 Ming Emperor Yongle

gong ma tA min g.yung lo

གོང་མ་ཏཱ་མིན་གཡུང་ལོ།

—

The third Ming Emperor, Yongle (1360–1424) ruled China from 1402 until his death. He was a patron of Tibetan Buddhism and sponsored the first block-print edition of the Kangyur, known as the Yongle edition, printed in Beijing in 1410.

g.166 monk of the Śākyas

shAkya'i dge slong

ཤཱཀའི་དགེ་སྐྱོང་།

—

An honorific title used for monks. The Śākyas were the clan of the Buddha Śākyamuni, which means “Sage of the Śākyas.”

g.167 Mount Hawo

ha bo'i gangs · kha'u'i gangs

ཧ་བོའི་གངས། · ཁ་ལུའི་གངས།

—

Also known as Nöjin Gangsang (*gnod sbying gangs bzang*), Mount Hawo is located in present-day Nakartse (*sna dkar rtse*) county in Tibet. According to the *Nyang History* (*myang chos 'byung*) attributed to Tāranātha (1575–1634),

the area around this mountain is associated with Padmasaṃbhava, who practiced and hid treasures there.

g.168 Mount Tisé

ti se'i gangs

ཉི་སེ་འི་གང་ས།

kailāśa

Also known as Mount Kailāśa, Mount Tisé is one of Tibet's three famous mountains. Located in present-day Purang county in Ngari prefecture. The name Tisé is a Shangshung (*zhang chung*) word for "water deity," since the mountain is said to be the source of four rivers.

g.169 Nāgārjuna

nA ga rdzu na

ནཱ་ག་རྩུ་ན།

nāgārjuna

Second- or third-century Indian master whose writings formed the basis for the Madhyamaka tradition.

g.170 Narthang

snar thang

སྐར་ཐང་།

—

A monastery in Tsang known for producing the first edition of the Kangyur.

g.171 new lexical standards

skad gsar bcad

སྐད་གསར་བཅད།

—

An edict of King Senalek Jingyön aimed at creating standards for spelling and terminology in the Tibetan language.

g.172 Ngari

mnga' ris

མངའ་རིས།

—

Western Tibet.

g.173 Ngawang Lobsang Gyatso

ngag dbang blo bzang rgya mtsho

ངག་དབང་བློ་བཟང་རྒྱ་མཚོ།

—

The Great Fifth Dalai Lama (1617–82) was the first Dalai Lama to serve as the temporal and religious leader of Tibet.

g.174 Ngu Chödorwa

rngu chos rdor ba

རྒྱ་ཚོས་རྡོ་རབ།

—

The son of Karchen Jangchup Bum and an accomplished master from the Ngu clan. The full form of his name was Ngupa Chöki Dorje. He features in *The Royal Genealogy of Degé* as belonging to the thirtieth generation of the royal line.

g.175 Ngu Guru

rngu rgu ru

རྒྱ་རྒྱ་ལ།

—

Nephew of Sönam Rinchen and father of Tongpön Dawa Sangpo.

g.176 Ngu Gyalwa Sangpo

rngu rgyal ba bsang po

རྒྱ་རྒྱལ་བ་བསང་པོ།

—

The son of Tongpön Dawa Sangpo and father of Pema Tensung.

g.177 Ngülda

dngul mda'

དངུལ་མདའ།

—

An area close to Degé.

g.178 Nyingön monastery

nyin dgon

ཉིན་དགོན།

—

A monastery in Ngülđa, close to Degé.

g.179 Ocean of Milk

'o mtsho

འོ་མཚོ།

—

The Ocean of Milk is the fifth of seven oceans in Hindu cosmology. According to that tradition, the divine wish-fulfilling tree emerged when the Ocean of Milk was churned by the gods in their quest for the elixir of immortality.

g.180 Öga Pünsum

'od dga' spun gsum

འོ་ད་དག་འ་སྤུན་གསུམ།

—

A place in Tibet.

g.181 Önchang Do

'on ljang rdo

འོན་ལྷང་རྫོ།

—

A location in central Tibet that is also where the Tashi Pemé Gephel temple is located.

g.182 One Presentation of the Rites of Sarvadurgatipariśodhanatejorāja

ngan song sbyong rgyud brtag pa phyogs gcig pa

ངན་སོང་སྤྱོད་རྒྱུད་བརྟག་པ་ཕྱོགས་གཅིག་པ།

sarvadurgatipariśodhanatejorājasya kalpaikadeśah

g.183 Orgyen

u rgyan · o rgyan

ལུ་རྒྱལ། · འོ་རྒྱལ།

—

Nephew of Gar Dampa Chödingpa, Orgyen or Orgyenpa was one of the main heads of his uncle's monasteries Phulung Rinchen Ling and Choding, under whom they greatly flourished.

g.184 Orgyen Tashi

u rgyan bkra shis

ཡུ་རྒྱན་བཀྲ་ཤིས།

—

The eighth Degé king, Orgyen Tashi (mid- to late seventeenth century) was the head of the house of Degé in its thirty-eighth generation.

g.185 Paiśāca

pi shA tsi'i skad

པི་ཤཱ་ཅི་འི་སྐད།

piśācabhāṣā

Sometimes appearing as Paiśācī, this is considered one of the great canonical languages of Indian Buddhist texts although there are no extant examples of this language. The name literally means “language of the ghosts.” Its history is unclear, but it is often identified as an ancestor of the Indo-Aryan Dardic languages spoken in the Kashmir region.

g.186 Palgyi Lhunpo

dpal gyi lhun po

དཔལ་གྱི་ལུན་པོ།

—

A Tibetan translator during the imperial period.

g.187 Palpung

dpal spungs

དཔལ་སྤུངས།

—

Palpung monastery is an important Karma Kagyü monastery in Degé founded by Situ Pañchen, the eighth Tai Situ Chökyi Jungné, in 1727 on the site of a previous Drigung Kagyü monastery. The construction of its main temple and assembly hall was supported by the Degé king, Tenpa Tsering.

g.188 Paltsek Rakṣita

dpal brtsegs rak+shi ta

དཔལ་བརྟེན་ས་རྒྱུ་ཏ།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltzen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*ldan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

g.189 Pāṇḍu

skya bseng

ལྷ་བསེང་།

pāṇḍu

Pāṇḍu is a character in the Sanskrit epic, the *Mahābhārata*. He was the father of the five Pandava brothers, one of whom was Arjuna.

g.190 Path and Result

lam 'bras

ལམ་འབྲས།

—

The Path and Result is the highest teaching of the Sakya lineage of Tibetan Buddhism. It is rooted in the understanding that the path to awakening and the result of awakening itself are contained within one another. The teachings of the Path and Result are based on Virūpa's *Vajra Verses* (*rdo rje'i tshig rkang*), whereas the practice is based on the *Hevajra Tantra*.

g.191 pathyā

kha sgo phan pa

ལ་སྐོ་ཕན་པ།

pathyā

In metrics, *pathyā* refers to the “normal,” as opposed to the “extended” (*vipula*), variety of *anuṣṭubh*.

- g.192 Pema Tensung
pad+ma bstan srung
 པདྨ་བསྟན་སྲུང་།
 —
 The son of Ngu Gyalwa Sangpo and father of Karchen Jangchup Bum.
- g.193 Phangthang Kamé
phang thang ka med
 བང་ཐང་ཀ་མེད།
 —
 A royal fortress located in Yerpa, east of Lhasa, which was built in the eighth century CE. The scriptures housed here were cataloged during the reign of the Tibetan emperor Senalek. This catalog survives today, known as the Phangthangma catalog.
- g.194 Phulung Dépa Thokawa
phu lung sde pa thog ka ba
 ཕུ་ལུང་སྡེ་པ་ཐོག་ཀ་བ།
 —
 The title of a hereditary lineage in Powo established at Phulung Rinchen Ling monastery by Gar Dampa Chödingpa.
- g.195 Phulung monastery
phu lung dgon pa
 ཕུ་ལུང་དགོན་པ།
 —
 Founded in 1260 by Gar Dampa Chodingpa in the Phu area of Powo, Phulung Rinchen Ling is considered to be a sister monastery of Tshurpu.
- g.196 Po
po
 པོ།
 —
 A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.
- g.197 Pomdrak
spom brag

སྤྲེལ་བྲག

—

Pomdrakpa Sönam Dorjé (1170–1249) is credited with recognizing Karma Pakṣi as the reincarnation of Dusum Khyenpa (1110–93), thus beginning the lineage of the Karmapas. His monastic seat was Trashö Pomdrak (*khra shod spom brag*), from where he received his shorthand title of Pomdrak.

g.198 Pomdzang

spom mdzangs

སྤྲེལ་མངོངས།

—

The name of a religious community in Tibet.

g.199 Pön Luphel

dbon klu 'phel

དབོན་ལྷུ་འཕེལ།

—

The seventh Degé king, Pönchen Luphel (early seventeenth to mid-seventeenth century), was the head of the house of Degé in its thirty-seventh generation.

g.200 Pön Namkha

dbon nam mkha'

དབོན་ནམ་མཁའ།

—

One of the three sons of the fourth Degé king.

g.201 Pönchen Künga Phuntsok

kun dga' phun tshogs

ཀུན་དགའ་ཕུན་ཚོགས།

—

Künga Phuntsok (seventeenth century) was the son of Pön Lupel, a renowned scholar, and abbot of Lhundrup Teng.

g.202 Potalaka

yul gru 'dzin

ཡུལ་གྲུ་འཛིན།

potalaka

Potalaka is the pure land of Avalokiteśvara.

g.203 powerful sovereign

stobs kyi 'khor lo

སྟོབས་ཀྱི་འཁོར་ལོ།

balacakravartin

A powerful monarch one level below a universal monarch and one above an ordinary ruler.

g.204 Powo

spo bo

སྤོ་བོ།

—

Along with Kongpo and Dakpo, Powo is one of the three main regions of southeastern Tibet.

g.205 *prastāra*

prsta+a ra · 'god tshul

པར་སྟུང་ས། · འགོ་དུལ།

prastāra

A fixed arrangement of short and long syllables. See Jamgön Kongtrul Lodrö Tayé and Gyurme Dorje, pp. 367–78.

g.206 Prince Namdé's Red-Faced Version

gnam sde lha'i zhal dmar can

གནམ་སྡེ་ལྷ་འི་ཞལ་དམར་ཅན།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* that appears to have been named after Langdarma's son, Namdé Ösung (*gnam lde 'od srung*).

g.207 pure divine tribe of Go

sgo lha sde dkar po

སློ་ལྷ་སྡེ་དཀར་པོ།

—

In the *Catalog*, presented as the fifth of five ancient ancestral clans of Tibet, from which the royal house of Degé descends.

g.208 Pūrvāśādhā

chu stod

ཐུ་སྟོད།

pūrvāśādhā

The twentieth of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology. Here it corresponds to the sixth month of the Tibetan calendar, when the moon is full in the constellation.

g.209 Puṣya

rgyal

ཀྱེལ།

puṣya

The eighth of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology. Vedic astrology divides the day into thirty periods of forty-eight minutes called *muhūrtas*; Puṣya is the period that corresponds to 8:24 to 9:12 p.m.

g.210 Ralpachen

khri lde srong btsan ral pa can

ཁྱི་ལྡེ་སྟོང་བཙན་རལ་པ་ཅན།

—

The forty-first emperor of Tibet and third of the three Dharma Kings, he reigned ca. 815–36. Also known as Tritsuk Detsen (*khri gtsug lde btsan*).

g.211 Ralpachen's Six Volume Hundred Thousand

ral pa can gyi drug 'bum

རལ་པ་ཅན་གྱི་དུག་འབུམ།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* that appears to have been named after Ralpachen, the forty-first king of Tibet.

g.212 Ram

ram

རམ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.213 Ratnarakṣita

rat+na rak+Shi ta

རཏྭ་རྩི་ཏ།

ratnarakṣita

Eighth- to ninth-century Tibetan monk, preceptor, and translator (not to be confused with the thirteenth-century mahāpaṇḍita of the same name).

g.214 Ratnendraśīla

rrat+nan+d+ra shI la

རཏྭ་འཇུག་ཤི་ལ།

ratnendraśīla

Eighth- to ninth-century Tibetan translator.

g.215 Raudra

drag po

རྒྱ་པོ།

raudra

The fifty-fourth in the sixty-year cycle of Vedic astrology. The name literally translates as “fierce” or “wrathful.”

g.216 Rikpai Raldri

bcom ral pa · rig pa'i ral gri

བཅོམ་རལ་པ། . རིག་པའི་རལ་གྲི།

—

See also “Chom Ralpa.”

g.217 Rikzin Gödemchen

rig 'dzin rgod ldem can

རིག་འཇིན་རྫོད་ལྷེ་མ་ཅན།

—

Rikzin Gödemchen Ngödrub Gyaltsen (1337–1409) was the first in the incarnation line of Dorjé Drak Rikzin. His name comes from the fact that three feather-like growths sprouted from his head, so he was given the name “the one with (*chen*) the feathers (*dem*) of a vulture (*rgod*).”

g.218 Rongpo

rong po

རོང་པོ།

—

There is very little biographical information on Rongpo, but he appears to have come a generation after Khyungpo Yudri. He is responsible for having made amendments to the scripts of Khyungpo Yudri's tradition and is the author of an important handwriting manual, *yig ge'i thig ris gsal ba'i rin chen sgrom bu*.

g.219 Runglung Shödrok

rung klung shod grog

རུང་ལུང་ཤོད་གྲོག་

—

A monastery associated with the early production of vinaya texts.

g.220 Rūpati

rU pa ti

རུ་པ་ཏི།

rūpati

A minor king attributed by Tibetan sources to the Sanskrit epic, the *Mahābhārata*. He is said to have fled battle and settled in the Tibetan plateau.

g.221 Sādhāraṇa

thun mong

ཐུན་མོང་།

sādhāraṇa

The forty-fourth in the sixty-year calendar of Vedic astrology, literally meaning “common” or “shared.”

g.222 Sage

thub pa

ཐུབ་པ།

—

An epithet for the Buddha.

g.223 Sahajā

lhan skyes

སྐྱེ་སྐྱེ་སྐྱེ་

sahajā

Sahajā is a goddess who presides over the Tibetan lands as described in the eighteenth chapter of the *Vajraḍāka Tantra*.

g.224 Sakya

sa skya

ས་སྐྱེ་

—

One of the four main schools of Tibetan Buddhism, taking its name from Sakya monastery in southern central Tibet.

g.225 Sakya Paṇḍita

sa skya paN+Di ta

ས་སྐྱེ་པ་པཎྌ་ཏི་

—

Sakya Paṇḍita Künga Gyaltsen (1182–1251) was one of the five Sakya patriarchs and a highly influential scholar whose ideal of scholasticism became deeply embedded in Buddhist learning in Tibet.

g.226 Sakyapa Chenpo

sa skya pa chen po

ས་སྐྱེ་པ་ཆེན་པོ་

—

Sachen Kunga Nyingpo (1092–1158), the founder of Sakya as a distinctive school of Tibetan Buddhism. His father founded the first physical center at Sakya, but it was Sachen who was innovative in terms of its practices and doctrines.

g.227 Śākyaśrī

shAkya shrI

ཤ་ཀྱེ་ཤྲི་

śākyaśrī

A Kashmiri master, Śākyaśrībhadrā (1127–1225) was the last abbot of the great Nālandā monastery in India. Later in his life he traveled to Tibet and taught a number of Tibetan students, including Sakya Paṇḍita. He is credited with authoring twenty-three texts that are included in the Tengyur.

g.228 Sakyong Dampa Jampa

byams pa phun tshogs

བྱམས་པ་ཕུན་ཚོགས།

—

See “Jampa Phuntsok.”

g.229 Saltong Shogom

gsal stong sho sgom

གསལ་སྟོང་ཤོ་སྐོམ།

—

Saltong Shogom (twelfth century) was a student of Gampopa who founded a minor sect that has since disappeared. He is one of the “three men from Kham” (*kham pa mi gsum*), three famous students of Gampopa from eastern Tibet.

g.230 Samar Yangön

sa dmar yang dgon

ས་དམར་ཡང་དགོན།

—

A monastery in the area of Samar. During the Yuan dynasty, a chiliarch (*stong dpon*) position was associated with this monastery.

g.231 Samyé Chimphu

bsam yas mchims phu

བསམ་ཡས་མཚིམས་ཕུ།

—

Tibet’s first monastery and a center of Buddhist activity throughout the imperial period.

g.232 Sangyé Tenpa

sangs rgyas bstan pa

སངས་རྒྱས་བསྟན་པ།

—

Sangyé Tenpa (ca. 1638–1710) was the son of the seventh Degé king and the third abbot of Lhundrup Teng. He was known for his religious ecumenicalism.

g.233 Sarvajit

thams cad 'dul

ཐམས་ཅད་འདུལ།

sarvajit

The twenty-first in the sixty-year calendar of Vedic astrology, literally meaning “all-conquering.”

g.234 Satham

sa tham

ས་ཐམ།

—

See “Jang.”

g.235 Secret Mantra

gsang sngags

གསང་སྒྲགས།

—

See “Secret Mantra Vajrayāna.”

g.236 Secret Mantra Vajrayāna

gsang sngags rdo rje theg pa

གསང་སྒྲགས་རྫོ་རྗེ་ཐེག་པ།

—

A general term used to refer to the practices and methods of Tantric Buddhism.

g.237 secret symbolic language

gsang ba'i brda'i skad

གསང་བའི་བརྗོད་སྐད།

—

This refers to encoded or hidden language.

g.238 Senalek Jingyön

sad na legs mjing yon

སད་ན་ལེགས་མཛིང་ཡོན།

—

The fortieth emperor of Tibet. Reigned ca. 800–15 CE. Also known as Tri Désongtsen (*khri lde srong btsan*), he was youngest son of King Tri Songdetsen (*khri srong lde btsan*, 742–97).

g.239 Ser

gser

གསེར།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.240 Serdingpa

gser sdings pa

གསེར་སྡིང་པ།

—

A monk and scholar of the twelfth–thirteenth century. Founder of Serding monastery and prominent in the *Guhyasamāja Tantra* lineage.

g.241 Shak

gzhag

གཞག།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.242 Shamar Chenga Chökyi Drakpa

zhwa dmar spyan snga chos kyi grags pa

ཞུ་དམར་སྤྱན་སྡེ་ཚོས་ཀྱི་བྲག་པ།

—

The fourth Shamarpa (1453–1524), an important reincarnation lineage in the Kagyü sect. Also known as Chödrak Yeshé (*chos grags ye shes*), he was an important religious and political figure in central Tibet at the turn of the sixteenth century.

g.243 Shang Gyalnyen Nyasang

zhang rgyal nyen nya bzang

ཞང་རྒྱལ་ཉེན་ཉལ་བཟང་།

—

Tibetan translator from the eighth century.

g.244 Shapdrung Palchokpa

zhabs drung dpal mchog pa

ཞབས་ལྷུང་དཔལ་མཚོག་པ།

—

A Buddhist master.

g.245 Shardachu

shar zla'i chu

ཤར་ལྷའི་ཅུ།

—

A river name in Kham, mentioned in the *Catalog* in reference to the “land of Ling.” While the Dachu (*zla chu*) is a name used for the upper Mekong river that flows to the west of Degé, the Shardachu (“eastern Dachu”) here likely refers to the eastern Dzachu, which is one of the four great rivers of eastern Tibet known in Chinese as the Yalong (Ch. *Yalongjiang*), a major tributary of the Yangtze.

g.246 Shingmo Chepa Jangchup Sengé

zhing mo che pa byang chub seng ge

ཞིང་མོ་ཚེ་པ་བྱང་ཅུབ་སེང་གེ།

—

Living during the twelfth century, he was a holder of the upper Vinaya lineage (*stod 'dul*).

g.247 Shokchung

shog chung

ཤོག་ཅུང་།

—

The name of a monastery mentioned in this text. No other information could be found.

g.248 Shöl

shol

ཤོ།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.249 Shöntsul Śākya Gyaltsen

gzhon tshul shAkya rgyal mtshan

གཞོན་སུམ་རྒྱལ་མཚན།

—

Also known as Rongtönpa (1367–1449), he was one of the most prominent scholars in the Sakya tradition.

g.250 Śīlendrabodhi

shI len+d+ra b+ho d+hi

ཤི་ལེན་བོ་ནི།

śīlendrabodhi

A Kashmiri paṇḍita who was invited to Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of a number of sūtras.

g.251 Sing

sing

སིང།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.252 six mountain ranges

sgang drug

སྐང་རྩུག།

—

The six mountain ranges of eastern Tibet are listed as the Zalmo range (*zal mo sgang*), Tsawa range (*tsha ba sgang*), Markham range (*smar khams sgang*), Minyak-Rab range (*mi nyag rab sgang*), Pobor range (*spo 'bor sgang*), and Mardza range (*dmar rdza sgang*).

g.253 sixth Shamar

zhwa dmar

ཞུ་དམར།

—

The sixth Shamar Rinpoché, Shamar Chökyi Wangchuk (*shwa dmar chos kyi dbang phyug*, 1584–1630), at the request of the king of Jang Satham in eastern Tibet, led the compilation of what became known as the Lithang Kangyur.

g.254 Somadarśana

zla ba mthong ba

ལྷ་བ་མཐོང་བ།

somadarśana

The name of a particular nāga, a class of serpent creatures.

g.255 Sönam Phuntsok

bsod nams phun tshogs

བསོད་ནམས་ཕུན་ཚོགས།

—

Sönam Phuntsok (d. 1714) served as the fourth abbot of Lhundrup Teng and, in effect, as the ninth Degé king since the true political power lay at that time more with the clergy than the hierarchy.

g.256 Sönam Rapten

bsod nams rab brtan

བསོད་ནམས་རབ་བརྟན།

—

Also known as Sönam Chöphel (*bsod nams chos 'phel*, 1595–1658), he was an important political figure in the time of the Fourth and Fifth Dalai Lamas, acting as the de facto ruler of Tibet between 1641 and 1658.

g.257 Sönam Rinchen

bsod nams rin chen

བསོད་ནམས་རིན་ཆེན།

—

One of the two sons of Garchen Yeshé Sangpo, said to have served as chamberlain to Drogön Chögyal Phakpa.

g.258 Songtsen Gampo

srong btsan sgam po

སྟོང་བཙན་སྐུ་མ་པོ།

—

Songtsen Gampo (ca. 557/569–649) was the thirty-third emperor of the great Tibetan empire and is remembered for introducing Buddhism to Tibet and supporting the creation of the Tibetan script.

g.259 Śrāvaṇa

shra ba Na

ཤ་བ་ཤ།

śrāvāṇa

The twenty-second of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology.

g.260 Sung

gsung

གསུང།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.261 Surendrabodhi

su ren+d+ra b+ho d+hi

སུ་རེ་རྒྱ་བོ་ལྷོ།

surendrabodhi

A Kashmiri paṇḍita who was invited to Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of a number of sūtras.

g.262 Svarodaya

dbyangs 'char

དབྱངས་འཆར།

svarodaya

A tantric text accepted by both Buddhists and Hindus that relates the breath to the cosmology of the universe.

g.263 Tak

stag

སྟག།

—

A clan or tribe in Tibet. According to the *Catalog*, one of the eighteen tribes of Nguchen Gyalmo, belonging to the divine lineage of Go.

g.264 Taktsé Palace

stag rtse'i pho brang

སྟག་རྩེ་འོ་བྲང་།

—

A castle that was located in the Chingwa district of central Tibet, which was home to the kings of Tibet before they moved to Lhasa in the seventh century. It is also the birthplace of the Fifth Dalai Lama (1617–82).

g.265 Tashi Wangchuk

bkra shis dbang phyug

བཀྲ་ཤིས་དབང་ཕྱུག་།

—

No information could be located about this individual.

g.266 Tengyur

bstan bcos 'gyur

བསྟན་བཅོས་འགྱུར།

—

Tengyur literally means “translated treatises,” and refers to the canonical collection of treatises by mostly Indian masters in Tibetan translation. Along with the Kangyur, it forms a central part of the Tibetan Buddhist canon.

g.267 Tenpa Tsering

bstan pa tshe ring

བསྟན་པ་ཚེ་རིང་།

—

Tenpa Tsering (1678–1738) was both the king of Degé and the hereditary throne holder at Lhundrup Teng Monastery. He initiated and sponsored the production of the Degé Kangyur and the founding of the Degé printing house. For more on his life see [his entry at The Treasury of Lives](#).

g.268 Thanglha

thang lha'i brag

ཐང་ལྷ་འེ་བྲག་།

—

A famous mountain range near the region of Nakchu in the northern part of the Tibetan plateau.

g.269 Thangpoché

thang po che

ཐང་པོ་ཆེ།

—

Also known as Solnak Thangpoché (*sol nag thang po che*), a monastery in central Tibet that was founded in 1017.

g.270 Thangtong Gyalpo

thang stong rgyal po

ཐང་སྟོང་རྒྱལ་པོ།

—

Thangtong Gyalpo (1361–1485) was a highly realized master and renaissance man. He is remembered not only for spiritual prowess as a “madman” yogi, but also as an architect who built many bridges, a blacksmith who developed new technologies for smelting iron, an artist and writer who initiated the tradition of opera in Tibet, a dispeller of epidemics, and more.

g.271 Tharpa Ling

thar pa gling

ཐར་པ་གླིང་།

—

A monastery southwest of Lhasa founded in 1350.

g.272 The Application of Gender Signs

rtags kyi 'jug pa

རྟམ་གྱི་འཇུག་པ།

—

One of two foundational texts of Tibetan grammar, which are the only two remaining of Thönmi Sambhoṭa’s original eight, *The Application of Gender Signs* deals with how Tibetan words are formed based on their gender signs. The other is *The Thirty Verses*.

g.273 The Blazing Joy Collection

dga' 'bar ma

དགའ་འབར་མ།

—

A sūtra collection housed in Chumik Ringmo monastery.

g.274 The Blue Manuscript and the Red Manuscript

reg zig sngo dmar

རེག་ཟིག་སྟོ་དམར།

—

Two early manuscript translations of *The Perfection of Wisdom in One Hundred Thousand Lines* that were said to have been written in blue and red ink respectively; the red ink (the earliest) is said to have been made using the king's blood, and the blue using his singed hair.

g.275 The Drang Tsamphuk Chungma Collection

'brang mtshams phug chung ma

འབྲང་མཚམས་ཕུག་ཚུང་མ།

—

A sūtra collection housed in Chumik Ringmo monastery.

g.276 The Essential Sūtra Collection

gzhi ma

གཞི་མ།

—

A sūtra collection housed in Shalu monastery.

g.277 The Finer Points of Discipline

lung phran tshegs

ལུང་ཕྲན་ཚེགས།

vinayakṣudrakavastu

A text from the Vinaya section of the Kangyur (Toh 6).

g.278 The Flower Adorning the Collection of Tantras

rgyud 'bum rgyan gyi me tog

རྒྱུད་འབུམ་རྒྱན་གྱི་མེ་ཏོག།

—

A catalog of tantric texts written by Chomden Rikpai Raldri.

g.279 The Follow-Up Tantra to the Cakrasaṃvara

bde mchog stod 'grel

བདེམཚོག་སྟོད་འབྲེལ།

—

Traditionally, the *Cakrasaṃvara Tantra* as we have it today is regarded as the “follow-up tantra” (*uttaratantra*) to a much larger original *Cakrasaṃvara Tantra*. *The Follow-Up Tantra to the Cakrasaṃvara* thus refers to the extant tantra itself.

g.280 The Golden Scripture Sūtra Collection

mdo mang gser gzhung ma

མདོ་མང་གསེར་གཞུང་མ།

—

A sūtra collection housed in Narthang monastery.

g.281 The Hevajra Tantra in Two Parts

kye rdor brtag gnyis

ཀྱེ་རྡོར་བརྟག་གཉིས།

hevajra

g.282 The Long Imperial Hundred Thousand

bla 'bum chen mo

བླ་འབུམ་ཚེན་མོ།

—

The longest of the early manuscript translations of *The Perfection of Wisdom in One Hundred Thousand Lines*, created for King Tri Desongtsen.

g.283 The Mōnda Dho Collection

smon da rdo

སློན་དེ།

—

A sūtra collection housed in Shalu monastery.

g.284 The New Monastery Collection

dgon gsar ma

དགོན་གསར་མ།

—

A sūtra collection housed in Narthang monastery.

- g.285 The Perfection of Wisdom in One Hundred Thousand Lines
'bum
 འབྲུག་མ།
 —
The Perfection of Wisdom in One Hundred Thousand Lines
 (*Śatasāhasrikāprajñāpāramitā*, Toh 8) comprises twelve volumes, three hundred and one fascicles, and seventy-two chapters.
- g.286 The Play in Full
rgya che rol pa
 རྒྱ་ཆེ་རོལ་པ།
 —
 The *Lalitavistarasūtra* found in the Kangyur (Toh 95).
- g.287 The Praise Surpassing Even That of the Gods
lha las phul byung gi bstod 'grel
 ལྷ་ལས་ཕུལ་བྱུང་གི་བསྟོན་འགྲེལ།
devātiśayastotra
 The *Devātiśayastotra* (Toh 1112) by Śaṅkarasvāmin (ca. sixth century) is a eulogy to the Buddha that describes him as superior to all other gods of the Hindu pantheon in an almost polemical manner. Translated into Tibetan around the end of the eighth or beginning of the ninth century. The commentary to this work was composed by Prajñāvarman.
- g.288 The Precious Oral Instructions of the Path and Result
gsung ngag rin po che lam 'bras bu
 གསུང་ངག་རིན་པོ་ཆེ་ལམ་འབྲས་བུ།
 —
 “The Precious Oral Instructions of the Path and Result” is a more elaborate way of referring to the Path and Result.
- g.289 The Preeminent Account of Discipline
gzhung bla ma'i zhu ba
 གཞུང་བླ་མའི་བྱུ་བ།
uttaragrantha
 A text from the Vinaya section of the Kangyur (Toh 7).
- g.290 The Riches of the Victor Collection

phyug rgyal ma

ཕུག་རྒྱལ་མ།

—

A sūtra collection housed in Narthang monastery.

g.291 The Smaller Śaṃvara

bde mchog nyung ngu

བདེ་མཚོག་ལུང་ངུ།

laghuśaṃvara

g.292 The Staff of Wisdom: A Treatise on Ethics

lugs kyi bstan bcos shes rab sdong bu

ལུགས་ཀྱི་བསྟན་བཅོས་ཤེས་རབ་སྡོང་བུ།

—

The *Nītiśāstraprajñādaṇḍa* (Toh 4329) by Nāgārjuna (ca. 150–250 CE).

g.293 The Supreme Ornament of Gods and Men

lha mi'i rgyan mchog

ལྷ་མིའི་རྒྱན་མཚོག།

—

The Supreme Ornament of Gods and Men appears to have been an early collection of sūtras that was important to the thirteenth-century Sakya Patriarch Chögyal Phakpa, but no record of this collection apart from descriptions of the history of the Kangyur could be found.

g.294 The Sūtra Collection in Sixty-Two Parts

mdo mang drug cu rtsa gnyis du ma

མདོ་མང་དུག་རྩུ་ཚ་གཉིས་དུ་མ།

—

A sūtra collection housed in Shokchung temple.

g.295 The Sūtra Collection of Darchar

'dar phyir ma

དར་ཕུར་མ།

—

A sūtra collection produced by Geshé Darchar and housed at Chumik Ringmo monastery.

g.296 The Sūtra Collection to Adorn the World

mdo mang 'dzam gling rgyan

མདོ་མང་འཛམ་གླིང་རྒྱན།

—

A sūtra collection that was the personal practice support for Lama Drupang Tsawa.

g.297 The Tantra of the Arising of Śaṃvara

bde mchog sdom 'byung

བདེ་མཚོག་སྡོམ་འབྱུང།

śaṃvarodayatantra

Toh 373.

g.298 The Thirty Verses

sum cu pa

སུམ་ཅུ་པ།

—

One of two foundational texts of Tibetan grammar, which are the only two remaining of Thönmi Sambhoṭa's original eight, *The Thirty Verses* deals with the system of how letters, vowels, and consonants combine and the ways that words are put together. The other is *The Application of Gender Signs*.

g.299 The Treatise of Ethical Advice of Masurakṣa

ma su rak+Shas byas pa'i lugs kyi bstan bcos

མ་སུ་རྒྱལ་བྱས་པའི་ལུགས་ཀྱི་བསྟན་བཅོས།

—

The *Nītiśāstra* (Toh 4335) by Masūrākṣa (d.u.).

g.300 the two traditions

lugs gnyis

ལུགས་གཉིས།

—

Refers to the conjoining of religious and secular authority, as exemplified here by the religious kings of Degé.

g.301 The Two-Volume Lexicon

sgra sbyor bam po gnyis pa · sgra sbyor bam gyis

མཐུན་པའ་པོ་གཉིས་པ། ་ མཐུན་པའ་གྱིས།

madhyavyutpatti

The Tibetan imperial era lexicon known as the *Mahāvyutpatti* (Toh 4346) was accompanied by a commentary often referred to by scholars with its Tibetan name as the *Drajor Bampo Nyipa* or the *Two-Volume Lexicon* (*sgra sbyor bam po gnyis pa*, Toh 4347).

g.302 The Weapon-Like Gateway to Speech

smra sgo rtsa 'grel

སྐྱོ་སྒྱུ་ཚ་འགྲེལ།

vacanamukhāyudhopama

This is an introduction to Sanskrit grammar written in Tibetan by Smṛtijñānakīrti (eleventh century). The full Tibetan title is *smra ba'i sgo mtshon cha la bu rtsa 'grel*.

g.303 The White Lotus Instructions

pad dkar zhal lung ba

པད་དཀར་ཞལ་ལུང་བ།

—

An important astrological text by Phukpa Lhundrup Gyatso (*phug pa lhun grub rgya mtsho*, fifteenth century) from which originated the calendar that is most commonly used in Tibet to this day.

g.304 The Wish-Fulfilling Vine: A Collection of Jātaka Tales

dpag bsam 'khri shing

དཔག་བསམ་འཁྲི་ཤིང་།

—

The *Bodhisattvāvadānakalpalatā* (Toh 4155) by Kṣemendra (ca. 990–ca. 1070).

g.305 Thönmi Sambhoṭa

thon mi saM bho Ta

ཐོན་མི་སེལ་ལྷོ་ཏ།

—

A Tibetan scholar (seventh century CE) who is said to have been sent by the Tibetan emperor Songtsen Gampo to India in order to develop a writing system for the Tibetan language.

g.306 three kinds of reasoning

dpyad pa gsum

དཔྱད་པ་གསུམ།

—

Reasoning based on direct perception, inference, and authoritative testimony.

g.307 tongpön

stong dpon

སྟོང་དཔོན།

—

Lit. “ruler of one thousand,” a Tibetan administrative rank dating back to Tibetan imperial times, also used during the Mongol Yuan period.

g.308 Tongpön Dawa Sangpo

stong dpon zla ba bzang po

སྟོང་དཔོན་ལྷ་བ་བཟང་པོ།

—

The son of Ngu Guru and father of Ngu Gyalwa Sangpo.

g.309 Tongthang Denkar

stong thang ldan dkar

སྟོང་ཐང་ལྷན་དཀར།

—

A palace located in Lhoka, southern Tibet.

g.310 Tri Desongtsen

sad na legs mjing yon

ས་དན་ལེགས་མཛིང་ཡོན།

—

See “Senalek Jingyön.”

g.311 Tri Detsuk

khri gtsug

མི་གཙུག

—

The thirty-seventh king of Tibet, Tri Detsuktsen (*khri lde gtsug brtsan*, 705–55).

g.312 Tri Detsuk's Monochrome Imperial Hundred Thousand

khri gtsug gi bla 'bum skya bo

ཁྲི་གཙུག་གི་སྒྲ་འབྲུམ་སྐུ་བོ།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* created for King Tri Detsuk.

g.313 Tri Songdetsen

khri srong lde'u btsan

ཁྲི་སྲོང་ལྷེ་བུ་བཙུན།

—

Thirty-eighth emperor of Tibet and second of the three Dharma Kings. Reigned ca. 755–798/804.

g.314 Trisher Sangshi

khri bzher sang shi

ཁྲི་བཞེར་སང་ཤི།

—

Tibetan minister in the eighth century from the Ba clan.

g.315 Tsal Gungthang

tshal gung thang

ཚལ་གུང་ཐང།

—

A monastery in central Tibet where the Tshalpa Kangyur was created.

g.316 Tsang

gtsang

གཙང་།

—

The western part of central Tibet, with its modern capital at Shigatse.

g.317 Tsangma's Demarcated Hundred Thousand

gtsang ma'i bye 'bum

གཙང་མའི་བྱེ་འབྲུམ།

—

A manuscript translation of *The Perfection of Wisdom in One Hundred Thousand Lines* that appears to have been named after Prince Tsangma, the eldest son of King Senalek, who took monastic ordination. The Tibetan *bye* in this name, tentatively rendered “demarcated,” could also be understood to mean “sand” or “million.”

g.318 Tsari Tsagong

tsA ri tsa gong

རྫོ་རི་ཙ་གོང།

—

One of Tibet’s three famous mountains. Located in present-day Lhokha prefecture.

g.319 Tsering Phel

tshe ring ’phel

ཚེ་རིང་འཕེལ།

—

A member of King Tenpa Tsering’s court.

g.320 Tshalpa Kangyur

tshal pa bka’ ’gyur

ཚལ་པ་བཀའ་འགྱུར།

—

An edition of the Kangyur produced at Gungthang monastery in central Tibet from 1347–51, under the sponsorship of the local ruler, Tshalpa Künga Dorjé (1309–64). It provided the basis for a branch of subsequent Kangyur editions.

g.321 Tshalpa Situ Gewé Lodrö

tshal pa si tu dge ba’i blo gros

ཚལ་པ་སི་ཏུ་དགེ་བའི་བློ་གྲོས།

—

Also known as Tshalpa Situ Künga Dorjé (*tshal pa si tu kun dga’ rdo rje*, 1309–64).

g.322 twenty-four sacred places

yul nyi shu rtsa bzhi

ཡུལ་ལྷི་ཤུ་རྩ་བཞི།

—

A common list of sites important for Tantric Buddhism that are typically mentioned only by name. For a more detailed description see the *Cakrasaṃvara History (bde mchog chos 'byung)* of Butön Rinchen Drup (1290–1364).

g.323 Ü
dbus

དབུས།

—

The central province of Tibet surrounding Lhasa.

g.324 Üpa Losal
dbus pa blo gsal

དབུས་པ་བློ་གསལ།

—

Üpa Losal (thirteenth to fourteenth century) was a student of both Chomralpa and Jamgak Pakṣi, and he was an important scholar in the production of the first Kangyur and Tengyur at Narthang monastery.

g.325 Ütsang
dbus gtsang

དབུས་གཙང།

—

Central Tibet.

g.326 Uttaraphalgunī
dbo

དཔོ།

uttaraphalgunī

The twelfth of the twenty-seven constellations, or *nakṣatras*, in Vedic astrology. Here it corresponds to the second month of the Tibetan calendar.

g.327 vajra master
rdo rje 'dzin pa

རྡོ་རྗེ་འཛིན་པ།

vajradhara

A respectful title for an accomplished master in Buddhist, particularly tantric, learning and practice.

g.328 Vajrabhairava

rdo rje 'jigs byed

རྡོ་རྗེ་འཇིགས་བྱེད།

—

Vajrabhairava is a wrathful form of Mañjuśrī. Practiced by Sarma traditions, he is classified under highest yoga tantra.

g.329 Vajradhara

rdo rje 'chang

རྡོ་རྗེ་འཚང།

vajradhara

In tantra traditions, the name of the primordial buddha. Used here as a highly reverential way of referring to a Buddhist master, which alludes to the fact that they are awakened buddhas.

g.330 Vajradhara Kūnga Sangpo

rdo rje 'chang kun dga' bzang po

རྡོ་རྗེ་འཚང་ཀུན་དགའ་བཟང་པོ།

—

Also known as Ngorchen Kūnga Sangpo (*ngor chen kun dga' bzang po*, 1382–1456), he was an important Sakya master and founder of the Ngor tradition. He also commissioned the production of a Kangyur catalog in Mustang written in gold lettering.

g.331 Vasubandhu

ba su ban+dhu

བ་སུ་བནྱ།

vasubandhu

A fourth-century Indian monk who is regarded as one of the greatest scholars in Buddhist history. He authored the *Abhidharmakośa*, the most definitive work on the Abhidharma, and numerous important works on the Vijñānavāda philosophy.

g.332 Vāsudeva

nor lha

འོ་སུཊེ།

vāsudeva

An epithet for Kṛṣṇa, who is an avatar of Viṣṇu.

g.333 Vasudhārā

nor 'dzin dpal mo

འོ་སུཊེ་ན་དཔལ་མོ།

vasudhārā

Goddess of riches, Earth personified; she is invoked for the fulfillment of wishes.

g.334 Vibhava

rnam 'byung

རྣམ་འབྱུང་།

vibhava

The second in the sixty-year calendar of Vedic astrology, literally meaning “wealth.”

g.335 Vinaya

'dul ba

འདུལ་བ།

vinaya

Of the three *piṭakas*, or “baskets,” of the Buddhist canon, the one dealing specifically with the code of monastic discipline.

g.336 Vinaya specialist of Gya

rgya 'dul ba 'dzin pa

རྒྱ་འདུལ་བ་འཛིན་པ།

—

Full name Wangchuk Tsultrim (*dbang phyug tshul khriims*, 1047–1131), he was a holder of the lower Vinaya lineage (*smad 'dul*) and a member of the Gya clan.

g.337 Viśakhā

sa ga

ས་ག།

viśakhā

The sixteenth of the twenty-seven major constellations, or *nakṣatras*, in Vedic astrology. Here it corresponds to the fourth month of the Tibetan calendar, when the moon is full in the constellation Saga (Tib.), or Viśakhā (Skt.).

g.338 viṣamavṛtta

mi mnyam pa'i bri t+ta so

མི་མཉམ་པའི་བྲི་རྟ་སོ།

viṣamavṛtta

A type of meter with a fixed sequence of short and long syllables that varies in each quarter. Many scholars regard *anuṣṭubh* as an example of such meter.

g.339 Viṣṇu

khyab 'jug

ལྷ་འཇུག

viṣṇu

One of the central deities of Hinduism. In the *Mahābhārata*, Kṛṣṇa, who is considered a form of Viṣṇu, takes the role of Arjuna's charioteer and delivers the sermon known as the *Bhagavad Gītā*.

g.340 Wangchen Gönpo

dbang chen mgon po

དབང་ཆེན་མགོན་པོ།

—

Wangchen Gönpo was nominally the ninth Degé king although the actual political power was exercised by his elder brother, Sönam Phuntsok.

g.341 Well-Gone One

bde bar gshegs pa

བདེ་བར་གསེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one's own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot

that is completely full"). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.342 Wönpo Tö

dbon po stod

དབོན་པོ་སྟོད།

—

A place in Tibet.

g.343 Yagyal Phel

ya rgyal 'phel

ཡ་རྒྱལ་འཕེལ།

—

The fourth Degé king, Yagyal Phel (b. late fifteenth century; d. late sixteenth century) was the head of the house of Degé in its thirty-fourth generation. He had three sons, Künga Rinchen, who would become the fifth Degé king, Namkha, and Dorjé Lhundrup. For more on his life see [his entry at The Treasury of Lives](#).

g.344 Yeshé Wangpo

ye shes dbang po

ཡེ་ཤེས་དབང་པོ།

—

Full name Ba Yeshé Wangpo (*dba' ye shes dbang po*), he was a Tibetan monk and translator active in the eighth century and a disciple of Śāntarakṣita.

g.345 Yongzheng

g.yung cin

གཡུང་ཅིན།

—

The third emperor from the Manchu Qing dynasty to rule over China, Yongzheng was born in 1678 and ruled from 1722 until his death in 1735. King Tenpa Tsering submitted to him in 1728.

g.346 Zalmo range

zal mo sgang

ཟལ་མོ་སྐང།

—

The Zalmogang is counted among the six mountain ranges of eastern Tibet. It covers areas such as Palyul, Degé, Denma, Nyarong, and Sershul.

g.347 Zhalu

zha lu

ཇ་ལུ།

—

A famous Sakya monastery near Shigatse that was founded in 1022.