

## CONTENTS

<b>Yu. Petrosyan.</b> Editor's note . . . . .	3
 <i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	
<b>Valery Polosin.</b> Frontispieces on Scale Canvas in Arabic Manuscripts . . . . .	5
<b>F. Abdullayeva.</b> Some Linguistic Peculiarities of the Lahore <i>Tafsīr</i> , Its Date and Provenance . . . . .	20
 <i>TO THE HISTORY OF ORIENTAL TEXTOLOGY</i> . . . . .	
<b>T. Sultanov.</b> Medieval Historiography in Manuscripts from East Turkestan . . . . .	25
 <i>PRESENTING THE COLLECTIONS</i> . . . . .	
<b>V. Goreglyad.</b> The Oldest Russian Collection of Japanese Manuscripts and Wood-Block Prints . . . . .	31
<b>A. Trotsevich.</b> A Description of Korean Books and Manuscripts in the Library of the Oriental Faculty of the St. Petersburg University . . . . .	44
 <i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	
<b>N. Vorobyov-Desyatovsky.</b> The St. Petersburg Branch of the Institute of Oriental Studies and the International Dunhuang Project . . . . .	49
<b>V. Uspensky.</b> Two Years of Cataloguing of the Tibetan Collection in the St. Petersburg Branch of the Institute of Oriental Studies: Some Problems and Perspectives . . . . .	51
 <i>PRESENTING THE MANUSCRIPT</i> . . . . .	
<b>V. Uspensky.</b> The Illustrated Manuscript of the Fifth Dalai Lama's "Secret Visionary Autobiography" Preserved in the St. Petersburg Branch of the Institute of Oriental Studies . . . . .	54
 <i>BOOK REVIEW</i> . . . . .	
<b><i>Manuscripta Orientalia</i> in 1995, vol. 1, Nos. 1—3 (the list of contributions)</b> . . . . .	69

**Colour plates:** *The Secret Visionary Autobiography* of the Fifth Dalai Lama (see pp. 54—65).

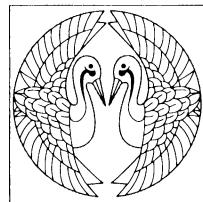
**Front cover:**

The *cakra* for the separation of the guardian deities from the person they are protecting.  
A separate folio, 55×20 cm.

**Back cover:**

- Plate 1.** *Cakras* for summoning spirits of foes and for warding off evil spirits, as well as the articles used to perform the ritual for propitiating of the goddess IHa-mo. A separate folio, 55×20 cm.
- Plate 2.** The *cakra* for the suppression of the *dam-sri* spirits. A separate folio, 55×30 cm.
- Plate 3.** *Cakras* for calming illnesses and acquiring wealth, and the articles used to perform the corresponding ritual. A separate folio, 55×20 cm.

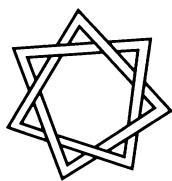
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# **PRESENTING THE MANUSCRIPT**

**V. L. Uspensky**

## **THE ILLUSTRATED MANUSCRIPT OF THE FIFTH DALAI LAMA'S "THE SECRET VISIONARY AUTOBIOGRAPHY" PRESERVED IN THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES**

### **I. Introduction**

The Fifth Dalai Lama Ngag-dbang blo-bzang rgya-mtsho (1617—1682), who is the only one in his lineage to be called “the Great” by the Tibetan tradition, is celebrated as an outstanding statesman and a prolific writer on various topics. Though his “Collected Works” (Tib. *gsung-'bum*) number twenty-five Tibetan-style volumes, they are not at all his complete *opera omnia*.

One of the most distinguished among his exoteric works not included into his *gsung-'bum* is the “The Secret Visionary Autobiography” (*rNam thar rgya can*) (henceforth *VA*). The works of that kind were not uncommon for the Tibetan Buddhism, and “the focus upon dreams and visions that occurs in certain Tibetan autobiographies” [1] has found its realization *par excellence* in the Dalai Lama's composition. A volume of illustrations for the *VA*, which were drawn according to the Dalai Lama's instructions, attests the importance he himself attached to his mystical experiences: his “external” autobiography did not have that privilege. These illustrations have become famous due to the publication of the album by Dr. Samten Karmay who also took a painstaking work of identifying every tiny object depicted in the manuscript which is preserved now in the collection of Lionel Fournier in Paris [2]. The book by Samten Karmay is well-known to tibetologists and needs no special presentation. The present article aims at providing essential information about the materials on the *VA* found in the collections of St. Petersburg.

The St. Petersburg Branch of the Institute of Oriental Studies possesses a two-volume manuscript copy of the *VA* which is the most complete of its versions so far known (their call numbers are Tib. B 9517 and Tib. B 9518). These *pothi*-style volumes are written on brownish Tibetan paper; the average size of the folios is 55 × 10 cm. The text consists of three major parts: 1. the “Mother” (*ma*) section; 2. the “Son” (*bu*) section; 3. illustrations. It seems that a manuscript written in a kind of the *dbu-med* script served as a model for the copyist who failed in some cases to understand correctly some spellings.

Almost all the “Mother” section text is known to tibetologists through the publication of its twenty-five chapters made in Ladakh and of its twenty-sixth and twenty-seventh chapters in the work by Samten Karmay [3]. The “Son” section is much less known. A catalogue of the two-volume manuscript collection entitled *gSang ba rgya can*, which is preserved in China, has been published within the catalogue of the “Complete Works” by the dGe-lugs-pa School masters (henceforth *CS*; a full name of the catalogue is given at the end of the article, see *Abbreviations*) [4]. These two volumes represent the “Mother” section which contains only twenty-five *rgya-cans*, and the “Son” section though not bearing such titles. I was unable to locate the corresponding titles in the St. Petersburg manuscript for a half of the works, mostly of small size, listed in the *CS*. But since the *CS* provides only a brief information about the work's titles (shortened ones) and on the number of pages, it is obvious that one needs much more data concerning the Chinese manuscript to make any sound identifications. Several of the small works were published in the Karmay's book (see the catalogue of the “Son” section in this article).

The origin of these two titles is obvious: the “Mother” section is a description of visions and revelations obtained by the Fifth Dalai Lama, while the “Son” section mainly contains the instructions concerning the rituals to be performed on the basis of the precepts revealed [5]. The author of the present article gives but a brief description of these works, indicating: 1) the number of pages; 2) availability of the colophons (abbreviated as *col.*); 3) the date of composition; 4) the author's name. As for the first twenty-five chapters of the “Mother” section, only their titles are given.

The rNying-ma-pa sources' information on the work runs as follows: “He [the Fifth Dalai Lama — V. U.] named the twenty-five treatises *gSang-ba-rgya-can*. He composed supplements which fill two further volumes [these two seem to be the “Son” section and a volume of illustrations — V. U.]. The Fifth Dalai Lama handed down these books (*gter-ma*) to *Chos-rgyal gTer-bdag-gling-pa* and *Rig-'dsin*

Padma-phrin-las. In this way he bestowed all empowerments and oral injunctions on the assembly of the best preservers of our own system of "Ancient Translations" (*sngag'-gyur-gyi ring-lugs*). Therefore it still exists with no loss to it and is disseminated far and wide" [6]. The history of this transmission of the *VA* will be touched upon in the article (see below).

The illustrations of the St. Petersburg manuscript of the *VA* seem not to be so luxurious as those known from the Paris manuscript. In the words of Mr. Anthony Aris, who

had a possibility to see them in 1992 and make a comparison, they are but the "coarse copies" of the original. However, in my opinion, this statement could mainly be referred to the paintings of numerous *mandalas*, while the paintings of *lingams* are not devoid of some artistic value. As for illustrations as a whole, the Paris manuscript is a more complete one: the illustrations corresponding to the plates 6, 39, 40, and 41 of the Karmay's edition are missing in the St. Petersburg manuscript. It should be added that every illustration of the St. Petersburg manuscript bears its title.

## II. Catalogue of the "Mother" (*ma*) Section

1. **Ka.** *Drag tu ma dag 'khrul pa'i 'khor mtsho'i 'dir/ rgyun du gnas bzhin nyid 'khrul sna tshogs pa'i// chu nag zla gzugs lha bu'i rdzun gyis 'phreng/ 'dzad med yi ger bkod pa 'khor lo'i rgya.* Fols. 1—12b.
2. **Kha.** *Ma 'ongs pra phab ltar gsal lo gsum 'tshub// zhi ba yid mches snyed pa'i rdzun bris 'di// mang por sgrogs na bar gcd ya ga'i rgyu// snod ldan la ston mtshon pa'i lde mig rgya.* Fols. 1—4a.
3. **Ga.** *Yid la sim par 'os pa gsang ba'i gtam// spra 'chal snyoms las mkhan gyi ngag las thon// las phro sad pa'i snod ldan ma gtogs pa// log lta can la gsang ngo snying gi rgya.* Fols. 1—13a; an unpaginated additional page inserted between the fols. 6 and 7.
4. **Nga.** *Ngo mtshar lo zla tshes kyi dus bzang por// skyabs mchog bla mas rjes su bsung ba sogs// rten 'brel shugs gyis 'grig pa'i snying gtam la// mi 'gyur rdo rje'i rgya yod gsang ba'i gnas.* Fols. 1—7a.
5. **Ca.** *mTsho la byad ltar 'gyur 'gyur gsal na yang// sa phag zim dgos g.yeng bas brjed des no// slad mar blang dor bstar dgos smod min la// rta mgin pad mas mtshan pa'i bum pa'i rgya.* Fols. 1—10a.
6. **Cha.** *rGya mtsho nang gi sa zla'i gar bu bzhin// mi mnong snying gi ze'u 'brur bsten 'os nor// za zi'i 'khrul snang bden par zhen pa'i blos// yi ger bkod la rtsa gsum nor bu'i rgya.* Fols. 1—4b.
7. **Ja.** *Me tog mda' can sde dang bcas pa'i dpung// 'joms mdzad phur thogs rig 'dzin bla ma mchog// yang gsang drag por khros pa'i zab gnad la// sna tshogs rdo rjes mtshan pa'i ral gri'i rgya.* Fols. 1—14a.
8. **Nya.** *Khab len rdo dang lcags kyi snang tshul ltar// ma 'dres 'byed la lkog gyur mun bsal nas// blang dor gzugs brnyan ma lus ston pa yis// gsal ba'i lung bstan 'di la nyi zla'i rgya.* Fols. 1—4a.
9. **Ta.** *bSad rmongs rengs skrod smyo dbyed [?dbyid] dmag bzlog zor/ /zhi rgyas dbang 'gug la sogs sna tshogs las// bsgrub pa'i phur thogs drag po'i man ngag las// gnam lcags badzra ki laa ya yi rgya.* Fols. 1—4a.
10. **Tha.** *Nag po'i g.yul las rgyal na des chog pas// bhung bhung sna tshogs bris pas sgang sgo 'chal// da dung kha yang ma byed yid ches kyi// gnas min kun la me 'bar sdig pa'i rgya.* Fols. 1—4b.
11. **Da .** *rGyud [original spelling sgyud, later corrected] gsum dregs pa'i phyi nang gsang ba'i gnad// mtshungs med bla ma'i drin gyis nyams myong 'bras// log par blta la rlung phyogs tsam du yang// mi ston gri gug thod khrag zung 'jug rgya.* Fols. 1—3a.
12. **Na.** *Dus gsum 'og 'gyu'i rtog pas dus 'da' yang// dag pa'i snang ba 'byams su nyer bklas zhes// gzhans bslu rang la smyon pa'i kha 'chal la// a ham mi 'gyur ddhu ti'i rgya yis spras.* Fols. 1—9b.
13. **Pa.** *bsKal brgyar rnyed dka' ngo mtshar dga' bskyed gtam// rtag tu ma brjed 'chang 'os snying gi nor// blo gros dman pas yi ger zhib mor bkod// snod min la gsang nyi zla kha sbyor rgya.* Fols. 1—3b.
14. **Pha.** *mTha klas mig 'khrul lta bu'i gsang ba'i gtams yid la 'dris par bya 'os le lo yis// brjid kyi dogs nas yi ger nyer bkod pas// snod min la sba rigs gsum mtshan ma'i rgya.* Fols. 1—13b.
15. **Ba.** *Za zi'i mang 'khrul nying khur gnyen po'i lha// rnam gsum klu srin 'jam dpal gyis brlabs pa// rdo rje'i tsher ma las rgyal nges rnyed gtam// lto gros btlegs pa'i yid bzhin dbang rgyal rgya.* Fols. 1—5a.
16. **Ma.** *Dam sri 'gong po'i brag ri phyir 'thag pa'i// rtsa gsum thugs rje'i zla gzugs 'khrul pa'i mtshor// gsal shar zog po'i rdzun gyi ri mo la// bhrum mtshan rdo rje'i rwa gdengs thog mda'i rgya.* Fols. 1—17a.
17. **Tsa.** *'Phrin las yang gsang drag po'a [!] gdams pa'i gnad// blang dor gsal byed nang gi lung bstan bcas// bcu gnyis bgrang byar thim nas rgya grol bar// me long mtshon 'khor lcags sdig tsha tsha rgya.* Fols. 1—4a.
18. **Tsha.** *Don zab nyams su blang bde snying gi thig// bla ma yi dam mkha' 'gros legs stsal ba// snod ldan yid kyi bum pa 'geng ba las// 'chal par mi spyod rta zhal yid bzhin rgya.* Fols. 1—10a.
19. **Dza.** *Ngo mtshar gtam gyi sbyor ba dag// brjed 'bangs yi ge'i phreng bar spel// the tshom log par blta ba la// mi ston dpal gyi be'u'i rgya.* Fols. 1—3a.
20. **Wa.** *Zab gsal ye shes snying po'i nges don mchog// dbul po'i gter bzhin drung nas ma rig pa// yongs gsal rang ngo sprod pa'i man ngag mchog// snod min yul drug dri bral pad dkar rgya.* Fols. 1—9a.
21. **Zha.** *Shin tu thos dka'i bka' gsang lung bstan che// skal ldan brtul phod can khyod snying gi nor// 'chang 'os yi ger le lor ma song bkod// thugs rje grib mar skyob mtshon gdug dkar rgya.* Fols. 1—21a.
22. **Za.** *Ma smad gsang tshigs yang smra bsnyems min kyang// rtsa gsum zhal lung drod rlangs 'thul le ba// bstan 'gro'i legs tshogs spel tshul rjed 'phangs te// gzur gnas nyams long chos dung g.yas 'khyil rgya.* Fols. 1—10a.
23. **A.** *'Bad rtsol bltos min sngon bsags las 'phro'i shugs// drag sad nyung 'khrul dri med a darshar// sna tshogs gzugs bsnyan gsal ltar lkog chos kun// ma 'dres ji bzhin rtogs mtshon gser nya'i rgya.* Fols. 1—11b.
24. **Ya.** *Sras mchog rigs lnga'i gnad tshang sgrub sde brgyad// kun 'dus mkhar chen 'tsho rgyal gong khug ma'i// rdo rje phur pa'i zab don nyung khu la// bka' srung sho na mched bzhi'i zhal gyi rgya.* Fols. 1—7a.
25. **Ra.** *Las can snying dkyil sim 'os phyi rol tu// mi mnong rgyas btab yang dag gsang gtam che// bdud brlams*

- gang zag dpung bcas nyer bcoms pa'i// dpa' rtags srid rtser rab bsgreng rgyal mtshan rgya. Fols. 1—15b.
26. **La.** rGya can gyi 'khrul snang rnamgs sal bar bkod pa mthong ba don ldan bzhugs so. Fols. 1—60a; col.: fol. 60a:4—8. Date: bag yod ces pa chu glang hor zla drug pa'i tshes bzhi rgyal ba'i... [1673]. Author: Za-hor-gyi bandes (...sbyar ba'i...) [= The Fifth Dalai Lama]. = SV, pp. 176—211 (Text I).
  27. **Shwa** [!]. rTa dpal shwa na'i rgya can gyi bkod pa sgyu ma'i khengs 'phrog bzhugs so. Fols. 1—16a; col.: fol. 16a: 5—8. Date: chu bya'i lo hor zla dang po'i dmar phyogs dpa' bo [1693]. = SV, pp. 212—21 (Text II).
  28. **Sa.** rGya can gyi 'khrul snang rnnga chen ma shar bar gyis bkod pa zhing khams rgya mtsho'i yid 'phrog

bzhugs so. Fols. 1—46a; col.: fols. 45b:4—46a. Date: kro pta zhes pa khro bo'i lo sprel zla ba'i tshes bcus dpa' bo [1685!]. Author: Za-hor-gyi sngags-rgan rDo-rje thogs-med-rtsal alias Gang-shar rang-grol [= The Fifth Dalai Lama].

29. **Ha.** rGya gar gling phran gyi ming dang krugs yig le tshan yod. Fols. 1—2a.
30. **A.** Yang gsang rgya can ma bu'i chos tshan gyi dkar chag yid bzhin dbang gi rgyal po'i gter mdzod bzhugs so. Fols. 1—13b. Noteworthy is the fact that on the fol. 13b there is a list of works which were not included into this catalogue (*kar chag nang ma thebs skor la*).

### III. Catalogue of the “Son” (*bu*) Section

1. **Ka.** rGya can phal cher gyi 'phrin las grub thabs dbang byin rlabs rigs gtad kyi lag len nor bu dbang gi rgyal po'i bang mdzod bzhugs so. Fols. 1—84a; col.: fols. 83b:4—84a. Date: lcags phag hor zla bcu gnyis pa'i tshe bcu [1671]. Author: Za-hor-gyi sngags-btsun Zil-gnon bzhad-pa tsal [= The Fifth Dalai Lama]. = CS, p. 57, No. 1.
2. **Kha.** rTa zhal yid bzhin rgya can gyi sgrub phrin dbang byin brlabs kyi chog bsgrigs bsam don lhun grub bzhugs so. Fols. 1—45a; col.: fol. 45a:2—5. Date: hor zla bcu gcig pa'i smal pos nya pa'i tshes. Autor: Za-hor-gyi sngags-btsun rDo-rje thogs-med tsal [= The Fifth Dalai Lama]. = CS, p. 57, No. 11.
3. **Ga.** bKa' brgyad spyi dril zhi khro rnam rol gyi bsnyen yig yid bzhin dbang rgyal zhes bya ba bzhugs so. Fols. 1—11b; col.: fols. 11a:5—12b. Date: lcags pho sbe'u'i lor [...] khra zla ba'i khrag 'thung rol ba'i tshes [1680]. Author: Za-hor-gyi bandhe Che-mchog 'tus-pa-rtsal [= The Fifth Dalai Lama]. = CS, p. 57, No. 2.
4. **Nga.** Padma dbang chen khams gsum zil gnon gyi bsnyen yig sbas don kun gsal bzhugs so. Fols. 1—10a; col.: 10:4—6. Date: chu khyi hor gyi zla ba dang por [1682]. Author: Za-hor-gyi bandhis (sbyar pa'i...) [= The Fifth Dalai Lama]. = CS, p. 57, No. 12.
5. **Ca.** rTa mgin khams gsum zil gnon gyi zor las dang 'brel bar bsrung bzlog bsad mnan gang dgos su sbyar chog ba'i chog bsgrigs bskal pa'i me dpung zhes bya ba bzhugs so. Fols. 1—15a; col.: fols. 14b:5—15a. Date: chu khyi hor zla gnyis pa'i tshe gcig [1682]. Author: Za-hor-gyi sngags-smyon Che-mchog 'dus-pa-rtsal [= The Fifth Dalai Lama]. = CS, p. 57, No. 13.
6. **Cha.** Bla ma bde chen dbang phyug gi zhal gdams 'chi med srog 'dzin bzhugs so. Fols. 1—2b; col.: fol. 2b:4—5. Author: Za-hor-gyi sngags-ban rDo-rje thogs-med-rtsal [= The Fifth Dalai Lama]. = CS, p. 57, No. 3.
7. **Ja.** rDo rje gro lod ma gtogs pa'i bhrum mtshan rdo rje'i rwa gdengs thog mda'i rgya can gyi 'phrin sgrub smin grol gyi chog bsgrigs rnamgs bzhugs so. Fols. 1—32a; col.: fol. 32a:2—5. Date: yongs 'dzin gyi lo mgo can gyis dkar cha'i dga' ba gnyis pa [1672]. Author: Za-hor-gyi bande Gang-shar rang-grol [= The Fifth Dalai Lama]. = CS, p. 57, No. 8.
8. **Nya.** Bhrum mtshan rdo rje'i rwa gdengs thog mda'i rgya can gyi nang tshan rdo rje gro bo lod kyi chog bsgrigs gnam lcags 'bar ba zhes bya ba bzhugs so.

Fols. 1—39a; col.: fols. 38b:5—39a. Date: chu byi hor zla bcu gnyis pa'i rgyal dang po'i tshes [1672]. Author: Za-hor-gyi sngags-smyon rDo-rje thog-med-rtsal [= The Fifth Dalai Lama]. Original spelling was *thogs-med*, but later *s* was erased.

9. **Ta.** rDo rje gro lod kyi bsnyen yig rta ljang dbang po zhes bya ba bzhugs so. Fols. 1—7a; col. fol. 7a: 4—6. Author: Za-hor-gyi bandes (sbyar ba'i...) [= The Fifth Dalai Lama]. = CS, p. 57, No. 7.
10. **Tha.** rDo rje gro lod kyi brgyud 'debs sman mchod mnan pa'i lhan thabs sngags bcas khol tu byung ba bzhugs so. Fols. 1—3a. Author (?): Za-hor rig-'dzin Rdo-rje thog-med-rtsal [= The Fifth Dalai Lama].
11. **Da.** Yang gsang karma drag pos las byang dbang [inserted] gtor bzlog rnamgs phyogs gcig du bsgrigs pa bdud sde 'jom pa'i bshan pa rnam rol bzhugs so. Fols. 1—14b; col.: fol. 14b:1—5. The word *bshan* is spelled as *shan* in the colophon. Date: lcags phag hor zla bcu gcig pa'i rgyal ba gsum pa'i tshe [1671]. Author: Za-hor-gyi sngags-smyon Che-mchog btus-pa-rtsal [= The Fifth Dalai Lama].
12. **Na.** Yang gsang karma drag po'i bsnyen sgrub 'jigs pa med pa'i zhal lung bzhugs so. Fols. 1—3b; col.: fol. 3b:5—6. Author: rDo-rje thogs-med-rtsal/ /Za-hor bandes (bgyis pa'i...) [= The Fifth Dalai Lama]. = CS, p. 57, No. 6.
13. **Pa.** Tshe dpag med dangs ma bcud 'dren gyi bsnyen yig 'chi med grub pa'i bcud len bzhugs so. Fols. 1—7a; col.: fol. 7a:2—3. Author: Za-hor-gyi bandes (sbyar ba'i...) [= The Fifth Dalai Lama]. = CS, p. 57, No. 10.
14. **Pha.** Tshe dpag med dwangs ma bcud 'dren gyi sgo nas gzim chung brtan bzhugs pa'i chog sgrigs dang rgyun gyi rnal 'byor la dgos pa'i lhan thabs bcas bzhugs so. Fols. 1—6a; col.: fol. 6a:4—6. Author: Za-hor-gyi bandes (bkod) [= The Fifth Dalai Lama].
15. **Ba.** Yang gsang drag po'i brgyud 'debs 'khyer bde bzhugs so. Fols. 1—2a; col.: fol. 2a:6. Author: Za-hor bandes (sbyar//) [= The Fifth Dalai Lama].
16. **Ma.** dPal ldan dmag zor ma'i gtam skor mkha' 'gro'i zhal lung las gtor chog dbang rig gtad gyi cho ga bsgrigs yongs 'du'i ljon pa bzhugs so. Fols. 1—15a; col.: fol. 15a:3—7. Date: lcags phag hor zla bcu gnyis pa'i/ dmar cha'i bzang po/ dang po [1671]. Author: Za-hor-gyi ban-rgan/ Zil-gnon bzhad-pa-rtsal [= The Fifth Dalai Lama]. = CS, p. 58, No. 17.

17. *'Dod khams ma zhi ba 'chi med tshe'i lha mo'i tshe chog bdud rts'i bum bzang zhes bya ba bzhugs so.* Fols. 1—4b; col.: fol. 4b: 3—6. This work is not listed in the catalogue of the “Son” Division and bears no Tibetan letter marking its number. Date: *chu khy'i sprel zla* [1682]. Author: Za-hor-gyi bandes (*bkod pa'i...*) [= The Fifth Dalai Lama]. The particle *gyi* was spelled originally as *gyis* but later corrected. = CS, p. 58, No. 18.
18. *Tsa.* *Las bzhi lha mo'i rtsa ba'i yi ge bzhugs so.* Fols. 1—2a.
19. *Tsha.* *Las bzhi lha mo'i mngon rtogs bzhugs so.* Fols. 1—2b.
20. *Dza.* *Las bzhi lha mos dbang dang rig gtad bzhugs so.* Fols. 1—2b.
21. *Wa.* *Las bzhi lha mo'i 'khor lo'i u pa de sha bzhugs so.* Fols. 1—2b. = SV, pp. 228—9 (Text IX).
22. *Zha.* *Las bzhi gtso 'khor rnams kyi 'khor lo'i yig chung bzhugs so.* Fols. 1—3b. = SV, pp. 230—3 (Text XII).
23. *Za.* *Las bzhi lha mo'i 'khor lo'i rab gnas bzhugs so.* Fols. 1—2b. = SV, pp. 236—7 (Text XVI).
24. *'A.* *Las bzhi lha mo'i las sbyor gyi yi ge bzhugs so.* Fols. 1—2a. = SV, pp. 230—1 (Text X).
25. *Ya.* *Las bzhi 'khor lo'i las sbyor gyi gsal byed bzhugs.* Fols. 1—3b. = SV, pp. 232—4 (Text XIII).
26. *Ra.* *'Phrin las rnam bzhis las kyi* [spelled: *lasyi*] *dmigs pa'i gsal byed bzhugs so.* Fols. 1—3a. = CS, p. 57, No. 15; = SV, pp. 234—7 (Text XV).
27. *La.* *'Khor lo'i rgya can las bzhi lha mo'i skor gyi sngag byang mkha' 'gro'i snying khrag gsang ba'i lde mig bzhugs so.* Fols. 1—6a; col.: fols. 5b:5—6a. Author: Za-hor bandes (*gsal bkod par...*) [= The Fifth Dalai Lama]. = CS, p. 57, No. 9.
28. *Sh.* *Las bzhi gtso 'khor rnams kyi gtor ma'i man ngag bzhugs so.* Fols. 1—3a. = CS, p. 57, No. 14; = SV, pp. 228—9 (Text VIII).
29. *Sa.* *gSang sgrub kyi mnong rtogs srog dbang dang bcas pa bzhugs.* Fols. 1—2b. = SV, pp. 226—7 (Text VII).
30. *Ha.* *Yang gsang drag mo'i mnan gtad zor dang bcas pa bzhugs so.* Fols. 1—2a. = SV, pp. 230—1 (Text XI).
31. *A.* *Yang gsang drag mo'i mnan gtod bror* [CS, SV: *gtad zor*] *gyi gsal byed bzhugs so.* Fols. 1—3a. = CS, p. 58, No. 16; = SV, pp. 234—5 (Text XIV).
32. *Ki.* *gNam lcags badzra ki la ya dang me long mtshon 'khor lcags sdig tsha tsha'i rgya can/ bhrum mtshan rdo rje'i rwa gdengs/ thog mda'i rgya can gnyis la mkho ba'i singags byang 'byung ngo phyer 'thag ces bya ba bzhugs so.* Fols. 1—6b; col.: fol. 6b:1—2. Author: Za-hor bandes (*bkod pa'i...*) [= The Fifth Dalai Lama]. = CS, p. 57, No. 9.
33. *Khi.* *'Phags pa 'jig rten dbang phyug lha dgu'i rgyud 'debs bzhugs so.* Fols. 1—2b; col.: fol. 2b:3—4. Author: Za-hor-gyi bandes (*sbyar ba'o*) [= The Fifth Dalai Lama]. = CS, p. 58, No. 23.
34. *Gi.* *Ngag bcings pa 'grol ba'i gdam pa bsnyen bsgrub sogs kyi cha lag tu dgos ps bzhugs so.* Fols. 1—2a; col.: fol. 2a:2—3. Author: Za-hor-bandes (*sbyar ba'i...*) [= The Fifth Dalai Lama].
35. *Ngi.* *rDo rje gro lod yang gsang drag po rta mgin khams gsum zil gnon tshe bdag gi bka' srung mthu chen sde bzhi rnams kyi mchod thabs bzhugs so.* Fols. 1—9a; col.: fol. 9a:1—3. A *gter-ma* book hidden by gNub Buddha.

*A group of texts not listed in the catalogue of the “Son” Section  
but attached to it*

1. *Thugs rje chen po 'jig rten dbang phyug gi dbang chog nag po'i 'gros shes ma bzhugs so.* Fols. 1—22a; col.: fol. 22a:5. According to the colophon, though this rite was performed (?) by the Fifth Dalai Lama), the instructions on it had not been written down. So this text was written by gTer-bdag gling-pa on the initiative of the sDe-srid rin-po-che.
2. *Yang gsang rgya can las bka' brygad spyi dril zhi khro rnam rol gyi dbang chog nag 'gros su bkod pa bya sla gsal sgron zhes bya ba bzhugs so.* Fols. 1—39b; col.: fol. 39b:3—5. Date: *bag yod [!]* *kyi lo dbo zla ba'i dmar phyog tshes dge bar* [1673]. Author: Rig-pa 'dzin-pa bZhad-pa'i rdo-rjes (...spel ba'i...)
3. *Yang gsang rgya can las bka' brygad rig 'dzin zhal lung gi nang tshan 'jam dpal phyag rgya zil gnon gyi dbang chog blo dman 'jug bde zhes bya ba bzhugs so.* Fols. 1—20b; col.: fols. 20a:4—20b. Date: *kun dga' zhes pa shing pho stag gi lo dbo zla ba'i [...] dmar phyogs kyi tshes dge bar* [1674]. Author: Rigs-pa 'dzin-pa bZhad-pa'i rdo-rje.
4. *Yang gsang rgya can gyi nang tshan bka' brygad rig 'dzin zhal lung las 'jam dpal phyag rgya zil gnon gyi las byang klags chog ma bzhugs so.* Fols. 1—14a; col.: fol. 14a:2—3. Date: *shing pho stag gi lo* [1674]. Author: Rig-pa 'dzin-pa bZhad-pa'i rdo-rje.
5. *lTo 'gros btegs pa'i yid bzhin dbang gi rgyal po'i rgya can las gnyen po lha bzhis dbang chog nag 'gros su bkod pa bzhugs so.* Fols. 1—15a; col.: fols. 14b:6—15a. Date: *shing pdo stag gi lo dbo zla ba'i dmar phyogs* [1674]. Author: rDo-rje 'dzin-pa Ngag-dbang dPal-bzang, alias sNgags-ram-pa Legs-'byor.
6. *Yang gsang karma drag po rtsal gyi las bzhi'i sbyin sreg gi kha bsgyur zin bris bzhugs so.* Fols. 1—3b.
7. *gNam lcags phur ba'i rgya can las/ yang gsang karma drag po rtsal gyi zhi ba'i sbyin sregs bzhugs so.* Fols. 1—5a; col.: fol. 5a:2. Author: 'Gyur-med rdo-rjes (so//).
8. *Bla ma bde chen dbang phyug gi zhi ba'i sbyin sreg gi cho ga zla zhun 'khyil ba zhes bya ba'o.* Fols. 1—4a; col.: fols. 3b:6—4a. Date: *sno zla ba'i dmar phyogs kyi dus tshes dge bar.* Author: bZhad-pa'i rdo-rjes (...sbyar ba'i...).
9. *rGya can lha mo zhi ba'i rgyun 'khyer bzhugs so.* Fols. 1—2a; col.: fol. 2a:1—2. Author: bZhad-pa'i rdo-rjes (spel ba'o//).
10. *Bla ma bde chen dbang phyug gi brgyud 'debs bzhugs so.* Fols. 1—2a; col.: fol. 2a:2. Author: Padma bzhad-pa'i rdo-rjes (mdzad do//).
11. *rDo rje gro lod gnam lcags 'bar ba'i rnam bshad rdo rje'i sgra dbyangs zhes bya ba bzhugs so.* Fols. 1—29a; col.: fols. 28b:3—29a. Date: *gdongs can gyis [!] lo sprel zla'i gral tshe dge bar* [?1693]. Author: *dge-slong* Padma 'gyur-med rgya-mtsho'i mi pham rnam-rgyal rdo-rjes (...sbyar ba...).

12. *sMan bsgrub mdor bsdu* *bya tshul gcig chog sman gyi thig le zhes bya ba bzhugs so.* Fols. 1—9a; col.: fol. 9a:1—5. Author: *bZhad-pa'i rdo-rjes (...bsgrub pa'o//)*
13. *bKa' brgyad rig 'dzin zhal lung gi dbang bskur ba'i cho ga bdud dpung 'joms pa'i rdo rje'i go rim zhes bya ba bzhugs so.* Fols. 1—4a; col.: fols. 39b:6—40a. Date: *nyi ma zhes pa chu mo lug lo'i sa zla'i yar tshes brgyad kyi nyin* [1703]. Author: *dge-slong dPal-ldan grags-pa bstan-pa'i rgyal-mtshan*, alias *dBang-chen las-rab-rtsal*. Requested by *dge-slong* Blo-bzang chos-grags from Qalq-a Mongolia.
14. *Tshe dpag med dwangs ma bcud dren gyi smin byed dbang gi cho ga tshe bcud bdud rtsi 'bebs pa'i sprin phung zhes bya ba bzhugs so.* Fols. 1—20a; col.: fol. 20a:5—6. Author: Blo-bzang bstan-'dzin mthu-stobs.
15. *Yang gsang karma drag po'i las byang chog khrieg nag po 'gros shes su bkod pa bdud sde 'jom pa'i bshan pa rnam rol bzhugs so.* Fols. 1—9a; col. fol. 9a:4—5.
- Compiled on the basis of the precepts by Kun-chen rgyal-ba'i dbang-po [? The Fifth Dalai Lama].
16. *Kun mkhyen za hor rdo rje thog med rtsal gyi dgongs gter dag snang snying gi rgya can gyi nang tshan 'phags pa thugs rje chen po lo ke shwa ra lha dgu'i dbang gi bla brgyud gsol 'debs* [this title is taken from the colophon]. Fols. 1a,b; col.: fol. 1b:1—3. Author: Rig-pa 'dzin-pa Badzra 'jigs-rtan dbang phyug.
17. *Yang gsang karma drag po'i sman rag gtor gsum 'bul tshul bzhugs so.* Fols. 1—4a.
18. A collection of small sacrificial prayers to the local deities and treasure-guardians. Fols. 1—2b.
19. *sNying po* [left marginal title]. Fol. 1a.
20. *dPal rta mgin yang gsang gi chos skor gyi cha lag dregs pa'i sde dpon sum cu dang dbang chen spyi'i bka' bsrung rnams kyi gsol chod 'phrin las myur 'grub ces bya ba zhugs so.* Fols. 1—4a; col.: fol. 4a:2—3. Author: Bi-dya-dhara Sa-ma-ya badzra.

#### IV. The List of Illustrations

1. *sNying gi rgya can las thugs rje chen po 'jig rten dbang phyug gi dbang gi dpe'u ris* (cf. SV, pl. 1).
2. *sNying gi rgya can las bka' brgyad rig 'dzin zhal lung gi dbang gi dpe'u ris* (cf. SV, pl. 2).
3. *sNying gi rgya can las bka' brgyad rig 'dzin zhal lung gi dbang gi dpe'u ris* (cf. SV, pl. 3).
4. *rDo rje'i rgya can las tshe dpag med gsang sgrub 'chi bdag bdud 'joms kyi dbang gi dpe'u ris* (cf. SV, pl. 4).
5. *rDo rje'i rgya can las thugs sgrub yang snying kun 'dus dang/ mtsho skyes 'chi med rdo rje gnyis kyi dbang gi dpe'u ris* (cf. SV, pl. 5; but in the St. Petersburg manuscript there is also presented another picture, that of the 'bul gtor "the bali which is offered".)
6. *rTa mgin padmas mtshan pa'i bum pa'i rgya can las rta mgin dam sri zil gnon gyi dbang gi dpe'u ris* (cf. SV, pl. 7).
7. *rTa mgin padmas mtshan pa'i rgya can las bla ma bde chen dbang phyug dang rigs Inga 'chi med mchog sbyin gnyis kyi dbang gi dpe'u ris* (cf. SV, pl. 8).
8. *rTsa gsum nor bu'i rgya can las thugs rje chen po sems nyid bde chen ngal gso dang rtsa gsum 'dus pa gnyis kyi dbang gi dpe'u ris* (cf. SV, pl. 9).
9. *Me 'bar sdig pa'i rgya can las drag dmar bgegs dpung kun 'joms kyi dbang gi dpe'u ris* (cf. SV, pl. 10).
10. *A ham mi 'gyur dhu ti'i* [original spelling *rdo rje*, later corrected] *rgya can las sku gsum sgu 'phrul rol pa 'chi med ga'u kha sbyor jo mo'i byin rlabs zung 'jug rnam rol gsum gyi dpe'u ris* (cf. SV, pl. 11).
11. *Nyi zla'i rgya can las yid bzhin char 'bebs dang/ rigs gsum mtshan ma'i rgya mtshan las dregs 'dul bdud sde phyer 'ihag gi dbang gi dpe'u ris* (cf. SV, pl. 12).
12. *Rigs gsum mtshan ma'i rgya can las btags grol ma bsgoms myur lam dang/ lha lcum gyi byin rlabs mkha' 'gro'i snying bcud gnyis kyi dbang gi dpe'u ris* (cf. SV, pl. 13).
13. *ITos 'gros btegs pa'i yid bzhin dbang gi rgyal po'i rgya can las gnyan po lha bzhi klu gnyan kun 'dul gyi dbang gi dpe'u ris* (cf. SV, pl. 14).
14. *ITos 'gros btegs pa'i yid bzhin dbang gi rgyal po'i rgya can las na ga raksha 'og gdon mthar byed kyi dbang gi dpe'u ris* (cf. SV, pl. 15).
15. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las bla ma rdo rje 'chang srog gi rgya mdud kyi dbang gi dpe'u ris* (cf. SV, pl. 16).
16. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las tshe dpag med dwangs ma bcud 'dren gyi dbang gi dpe'u ris* (cf. SV, pl. 17).
17. *sNa tshogs rdo rjes mtshan pa'i ral gri'i rgya can las yang g.yang karma drag po'i dbang gi bca' gzh'i dpe'u ris* (cf. SV, pl. 42).
18. *gNam lcags badzra kī la ya'i rgya can las gtor bzlog zor gyi bca' gzh'i dpe'u ris* (cf. SV, pl. 43).
19. *gNam lcags bdzra kī la ya'i rgya can las zhi rgyas gnyis kyi sbyin sreg thab kyi dpe'u ris* (cf. SV, pl. 44A).
20. *gNam lcags badzra kī la ya'i rgya can las dbang dang drag po'i sbyin sreg gi thab kyi dpe'u ris* (cf. SV, pl. 44B).
21. *gNam lcags badzra kī la ya'i rgya can las bsrung bzlog gnyis kyi 'khor lo'i dpe'u ris* (cf. SV, pl. 45 upper).
22. *gNam lcags badzra kī la ya'i rgya can las bsad mnan dang bskrad pa'i 'khor lo'i dpe'u ris* (cf. SV, pl. 45 lower).
23. *gNam lcags badzra kī la ya'i rgya can las smyo ba dang rmongs rengs 'khor lo'i dpe'u ris* (cf. SV, pl. 46 upper).
24. *gNam lcags badzra kī la ya'i rgya can las dbye ba'i 'khor lo'i dpe'u ris* (cf. SV, pl. 46 lower).
25. *gNam lcags badzra kī la ya'i rgya can las sa 'khor dang chu 'khor gyi dpe'u ris* (cf. SV, pl. 47 upper).
26. *gNam lcags badzra kī la ya'i rgya can las me 'khor dang rlung 'khor gyi dpe'u ris* (cf. SV, pl. 47 lower).
27. *gNam lcags badzra kī la ya'i rgya can las mtha'i dmag dpung bzlog pa'i lingga'i dpe'u ris* (cf. SV, pl. 48).
28. *gNam lcags badzra kī la ya'i rgya can las rgyal 'gong dam sri 'dre ngan 'dul ba'i ling ga* (cf. SV, pl. 49).
29. *gNam lcags badzra kī la ya'i rgya can las bsen mo tsa mu tri 'dul ba'i ling ga* (cf. SV, pl. 50).
30. *gNam lcags badzra kī la ya'i rgya can las ltas ngan bzlog pa' nad zhi ba/ 'gugs pa/ rdzas bsrung rnams kyi dpe'u ris* (cf. SV, pl. 51).
31. *Me long mtshon 'khor lcags sdig tsha tsha'i rgya can las byung ba'i bsrung 'khor chen mo* (cf. SV, pl. 52).

32. *Me long mtshon 'khor lcags sdig tsha tsha'i rgya can las bzlog 'khor chen mo* (cf. SV, pl. 53).
33. *Me long mtshon 'khor lcags sdigs [!] tsha tsha'i rgya can las rgyal bsen 'gong po dam sri chung sri gson 'dre gshin 'dre sogs la kha bsgyur chog pa'i bsrung 'khor drag po* (cf. SV, pl. 54).
34. *Me long mtshon 'khor lcags sdig tsha tsha'i rgya can las rgyal bsen 'gong po dam sri chung sri gson 'dre shi dre sogs la mnan bsreg 'phang sogs kha bsgyur chog pa'i 'khor lo* (cf. SV, pl. 55).
35. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i dbang gi bca' gzhi'i dpe'u ris* (cf. SV, pl. 18).
36. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar mnan pa'i dkyil 'khor dang bca' gzhi'i dpe'u ris* (cf. SV, pl. 19).
37. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i drag po'i sbyin sreg ham gyi bca' gzhi'i dpe'u ris* (cf. SV, pl. 20).
38. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i gtor bzlog gi bca' bzhi'i [!] dpe'u ris* (cf. SV, pl. 21).
39. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i bsrung bzlog gi 'khor lo'i dpe'u ris* (cf. SV, pl. 22A).
40. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i dgra bo dang 'byung po bsad mnan 'phang pa'i dpe'u ris* (cf. SV, pl. 22B).
41. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i shin tu thul dka'i 'byung po 'dul ba'i lingga* (cf. SV, pl. 23).
42. *Bhrum mtshan rdo rje rwa gdengs thog mda'i rgya can las rdo rje gro lod gnam lcags 'bar ba'i hom la* [original spelling *las* later corrected] *'debs rgyu'i 'byung po'i lingka* (cf. SV, pl. 24).
43. *'Khor lo'i rgya can las las bzhi'i lha mo'i dbang gi dpe'u ris* (cf. SV, pl. 25).
44. *'Khor lo'i rgya can las las bzhi so so'i rigs gtad kyi dpe'u ris* (cf. SV, pl. 26).
45. *'Khor lo'i rgya can las gsang sgrub dang tshe dbang gnyis kyi bca' gzhi'i dpe'u ris* (cf. SV, pl. 27).
46. *'Khor lo'i rgya can las rten gtor dang rgyun gtor gyi dpe'u ris* (cf. SV, pl. 28).
47. *rGya can du mi gsal ba bla ma'i man ngag gi kha bkangs pa las gtso mo'i srog 'khor phyi nang gsang rten sogs kyi dpe'u ris* (cf. SV, pl. 29).
48. *'Khor lo'i rgya can las/ las bzhi chig dril dang zhi ba'i lha mo'i bla rdo srog 'khor gyi dpe'i ris* (cf. SV, pl. 30 upper).
49. *'Khor lo'i rgya can las rgyas pa dang dbang gi bla rdo srog 'khor gyi dpe'u ris* (cf. SV, pl. 30 lower).
50. *'Khor lo'i rgya can las drag po'i bla rdo srog 'khor dang bsrung ba'i 'khor lo'i dpe'u ris* (cf. SV, pl. 31 upper).
51. *'Khor lo'i rgya can las zhi ba dang nor sgrub pa'i 'khor lo'i dpe'u ris* (cf. SV, pl. 31 lower).
52. *'Khor lo'i rgya can las tshe spel ba dang dbang sdud kyi 'khor lo'i dpe'u ris* (cf. SV, pl. 32 upper).
53. *'Khor lo'i rgya can las 'gug pa dang bzlog pa'i 'khor lo'i dpe'u ris* (cf. SV, pl. 32 lower).
54. *Be'u bum dkyus su yod pa yang bo dge sa gsum gyi dpe rgyun du yi ge ma dag pa'i rgyun 'byams shing rgya can du mi gsal ba'i zur pa zab khyad ma 'di rnying rgan rig sngags 'chang ba'i gdams pa las rnyed pa za hor gyi ban dhe'i blo gros kyis dpe'u ris su bskrun no* (cf. SV, pl. 35).
55. *'Khor lo'i rgya can las sgab 'dre dam sri mnan pa'i dpe'u ris gzhung rnying lugs* (cf. SV, pl. 34).
56. *'Khor lo'i rgya can las mnan gtad las sbyor kyi ling rkyang gi dpe'u ris* (cf. SV, pl. 33).
57. *'Khor lo'i rgya can las mnan gtad kyi ling ga 'khor lo can gyi dpe'u ris* (cf. SV, pl. 36).
58. *'Khor lo'i rgya can las gtor zor gyi bca' gzhi'i dpe'u ris* (cf. SV, pl. 37).
59. *rGya can du mi gsal ba be'u bum las zur rdo rje 'chang gis rtsal ba'i thun drug nas bshad pa'i dpe'u ris* (cf. SV, pl. 38).

## V. A History of Transmission of the VA

There is a small manuscript written on Russian paper and consisting of nine folios, which bears the title *Kun gzigs rgyal dbang Inga pa'i dag snang rgya can gyi dbang lung yong rdzogs thob pa'i brgyud rim baidüra zhun ma'i them skas* ("The Lineage of Those Who Obtained the Precepts and Full Initiations to the Sealed Clear Visions of the Fifth All-Seeing One, Entitled "The Stairway of Melted Lapis Lazuli"). It contains valuable information on the transmission of the *VA*. This is a typical work pertaining to the *thob-yig* ("records of the achieved") class. There is no author's name at the end of the work as one could expect. But in one of the lineages the author styles himself as dBang-chen rus-pa-rtsal, alias Dharmakirti (fol. 4b.:1—2).

The lineages are divided into several ones. The first big division is *dbang*, i. e. initiation of the rituals introduced by the Fifth Dalai Lama into the practice. Forty-four such initiations are enumerated, though judging by their titles they were more numerous. Some of the titles are marked with the letter *ra*. The lineage of those who transmitted these teachings (which are marked with the letter *ra* and those

relating to the cycle of dMag-gzor-ma) is as follows (fols. 4a:4—4b:2):

1. rGyal-dbang rDo-rje thogs-med-rtsal [= The Fifth Dalai Lama]
2. His spiritual son Padma 'phrin-las (1640—1718)
3. 'Jam-dbyangs kun-dga' lhun-grub
4. dKon-mchog lhun-grub
5. sKal-bzang padma dbang-phyug
6. Rig-dzin rgya-mtsho
7. Ngag-dbang 'phrin-las dbang-po
8. U-rgyan bstan-pa'i nyi-ma
9. sTag-phu Blo-bzang chos-kyi dbang-phyug (1765—1792) [7]
10. Rwa-lo rdo-rje 'chang Blo-bzang dngos-sgrub
11. rJe Blo-bzang bstan-'dzin mthu-stobs
12. Rigs-brgya khyab-bdag rdo-rje-'chang chen-po Ser-byes mchog-sprul sngags-pa mkhan-po rin-po-che dPal-l丹 grags-pa bstan-pa rgyal-mtshan dpal-bzang-po, who bestowed the initiation on the author, hence the eloquent epithets bestowed by the disciple on his teacher in response.

A variant of this lineage is also given (fol. 4b:2—3):

1. gTer-bdag gling-pa (1646—1714)
2. Chos-rje Ngag-dbang phun-tshogs
3. Nyan-gnas dge-slong Ye-shes skal-bzang
4. Jo-bo sprul-sku sKal-bzang dge-legs rgyal-mtshan
5. Rwa-lo rdo-rje-'chang [spelled: *rdoeng*] Blo-bzang don-sgrub.

The second big division is “the precepts to be relied upon” (*rgyab brten lung*; fol. 4b:4), which is subdivided into the “basic texts” (*rtsa ba*) and “supplements” (*kha skong*). All the books from both the “Mother” and “Son” sections are enumerated, including even those which the author was unable to obtain.

The next come the lineages of transmission of the book concerning the worship of rDo-rje gro-lod (No. 11 of the “Son” Section) by Pad-ma 'gyur-med rgya-mtsho (1686—1717). It is also subdivided into two: “a general lineage” (*spyi'i brgyud*) and “a special lineage” (*bye brag gi brgyud*) (fol. 6b:4—7b:1). Then the list of supplements to the *VA*, written by Tre'u-rdza chos-rje Blo-bzang bstan-'dzin mthu-stobs dpal-bzang-po, and the lineage of their transmission

come (fols. 7b:1—8a:3), alongside with the lineage of transmission of the work *bKa' brgyad gsang yongs rdzogs kyi bsnyen yig bsam 'phel dbang gi rgyal po* by Padma 'phrin-las (fol. 8a:3—6).

The next lineage is of those who transmitted the initiation for practicing Mahākāruṇika-Avalokiteśvara with nine deities (*Thugs rje chen po lha dgu'i dbang*), the first in the line being *gZil-gnon bzhad-pa-rtsal* [= The Fifth Dalai Lama] (fol. 8b:1—5).

The work as a whole is concluded with a small lineage of those who obtained the permission to perform the *balī*-offering rites to the deities of esoteric teachings (*yang gsang yi dam*) as compiled by Dam-tshig rdo-rje (1781—1856) of Qalq-a Mongolia (fols. 8b:5—9a). The name of Dam-tshig rdo-rje attests the fact that this work dates from not earlier than the mid-nineteenth century. The *VA* seems to be well-known among the Mongol high lamas: e. g., in the “exterior” biography of lCang-lung āryapāṇḍita Ngag-dbang blo-bzang bstan-pa'i rgyal-mtshan (1770—1845) it is narrated in detail how he was searching for the book on rituals for worshipping lHa-mo (*lha mo'i chos skor gyi dpe*) according to the *'khor lo'i rgya can* of the *VA* [8].

## VI. Mongolian Translation of the *VA*

There also exists another important source for studying the *VA*. I mean its Mongolian translation made not later than 1738. This manuscript originates from the private library of Mongolian books which belonged to Prince Yun-li (Kheng-ze cin-wang of Tibetan and Mongolian sources, 1697—1738), the seventeenth son of the Emperor Kang-xi. Yun-li whose religious name was Buddha-guru-rtsal was an ardent devotee of the Tibetan Buddhism, especially, of its esoteric teachings. His personal inclinations towards the rNying-ma-pa School were opposed by some of the contemporary dGe-lugs-pa hierarchs. As Sum-pa mkhan-po Ye-shes dpal-'byor (1704—1788) mentioned in his “Autobiography”, Yun-li possessed a big library of the rNying-ma-pa books in Peking [9]. In 1734/35, on the order of his brother-emperor, Yun-li made a journey to Tibet to bring there and to install on the throne the Seventh Dalai Lama. It is hardly necessary to say that Yun-li had such excellent possibilities for collecting Tibetan books he interested in that no other scholar of Tibet had ever had before. Yun-li encouraged translating of various Buddhist texts into Mongolian and sponsored their xylographic editions. In the 1840s a big collection of Mongolian manuscripts which belonged to Prince Yun-li (many of them bear prints of his personal seals in Tibetan) was purchased in Peking by the brilliant Russian scholar V. P. Vasilyev (1818—1900) [10]. Since 1855 these books have been preserved in the library of the St. Petersburg State University.

For a long time the Mongolian translation of the *VA* (its old call number is Q 429) had been lying unknown in a bundle of more than three hundred manuscripts. In the early 1930s this bundle was sorted out in a rather clumsy way, so that now all the chapters of the *VA* are kept in different places and under different call numbers. They were the first twenty-five chapters of the “Mother” section (the *rgya-cans* proper) which were translated into Mongolian. The only chapter entirely missing is the *Nyi zla kha sbyor gyi rgya can* (thirteenth chapter). Some folios of the other chapters are also missing. The “Son” section (Mong. *tamay-a-tu köbegün-ü bicig*) must have been also known to Yun-li [11]. Mongolian translations of many works by the Fifth Dalai Lama pertaining to the secret (*nang*) part of his *gsung-'bum* are also found in his collection.

It seems that two independent translations were under preparation: in one of them the word *rgya* (“seal”) of the titles was translated as *temdeg*, while in the other — as *tamay-a*. Two different Mongolian translations of the tenth chapter (*me 'bar sdig pa'i rgya*) are available (call numbers Mong. D 124 and Mong. D 125). Tibetan glosses are given for proper names occurring in the text.

A brief examination of the text reveals that it is written in a very plain classical Mongolian and could serve as an indispensable means for better understanding of the Tibetan original. Any thorough study of the *VA* cannot ignore this translation which was most likely done soon after its composition.

## VII. Conclusion

The materials presented in the article show that the *VA* is a cycle of works on esoteric practices which were transmitted, studied and practiced throughout the centuries. The *VA* was authorized by the most celebrated of the dGe-lugs-pa hierarchs mainly within the tradition of the rNying-ma-pa School and with the assistance of its eminent lamas. Of course, only further investigations could show what in it

was particularly new that had been introduced by the Fifth Dalai Lama himself. In any case it became a series of esoteric practices of the dGe-lugs-pa School (and not only that of the rNying-ma-pa) and was transmitted within all the areas of its domination. It appears that the text of the *VA* is not so rare and unique as it was claimed by the scholars who wrote about it (the text left Tibet not later than in the



Fig. 1

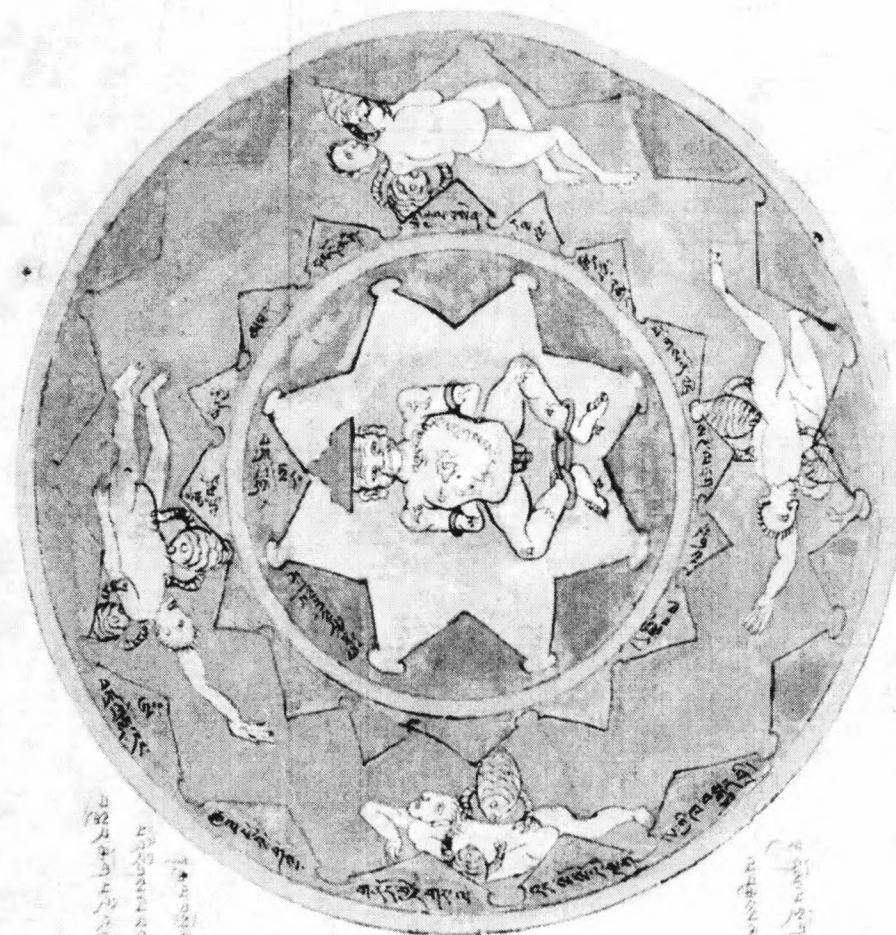


Fig. 2



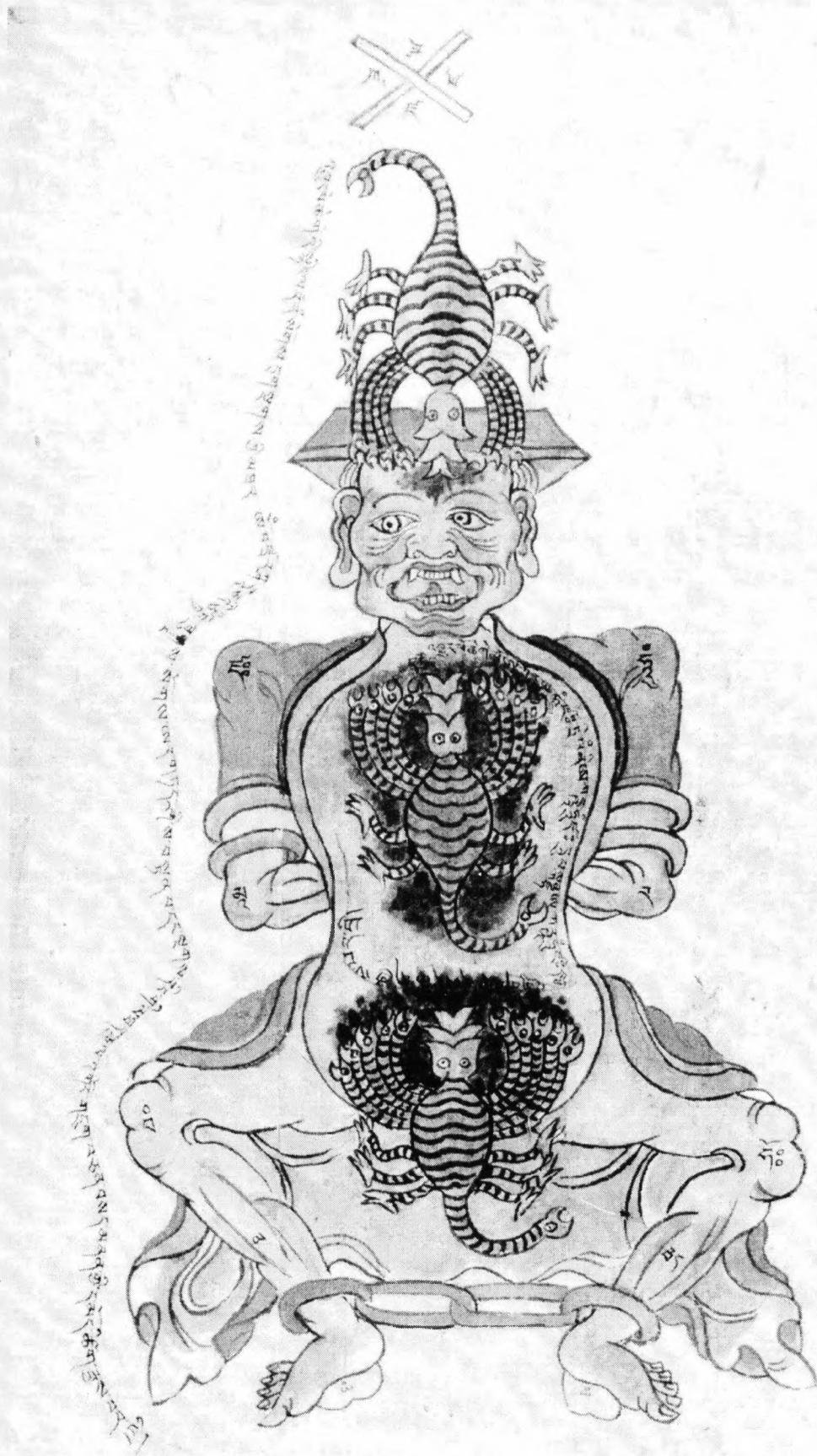


Fig. 3

1730s). Further studying of this exceptional writing in a wide range of aspects, from doctrinal to artistic ones, as well as considering it within the context of the Tibetan

Buddhism, might greatly advance our understanding of what Tibetan spirituality was.

### A b b r e v i a t i o n s

*CS* — *Zhwa ser bstan pa'i sgron me rje tsong kha pa chen pos gtsos skyes chen dam pa rim byung gi gsung 'bum dkar chag phyogs geig tu bsgrigs pa'i dri med zla shel gisang ma'i me long zhes bya ba bzhugs so* (Xining, 1990).

*SV* — Samten Karmay, *Secret Visions of the Fifth Dalai Lama: The Gold Manuscript in the Fournier Collection* (London, 1988).

*VA* — “The Secret Visionary Autobiography” of the Fifth Dalai Lama. It is the general title of the work discussed in the present article.

### N o t e s

1. B. Gyatso, “Autobiography in Tibetan religious literature: reflections on its modes of self-presentation”, *Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies*, ii (Narita, 1992), p. 476.

2. Samten Karmay, *Secret Visions of the Fifth Dalai Lama: The Gold Manuscript in the Fournier Collection* (London, 1988).

3. *A Record of the Visionary Experience of the Fifth Dalai Lama Ñag-dbañ-blo-bzañ-rgya-mtsho* (Leh, 1974). — *Smanrtsis sheri spendzod*, vol. 42; *SV*, pp. 176—211 (Text I) and pp. 212—21 (Text II).

4. *CS*, pp. 56—9.

5. According to the rNying-ma-pa tradition, the first twenty-five chapters of the “Mother” section are equal to a *gter-ma* book which was claimed to be “discovered by intuition (*thugs-gter*)”. See Eva M. Dargay, *The Rise of Esoteric Buddhism in Tibet* (Delhi, 1979), p. 171. The quotations in the present article follow the transliteration system of the Tibetan language used in this work by Dargay.

6. *Ibid.*, pp. 171—2.

7. The title of one of his works is even imitating the *rgya-cans* of the *VA*: *Nam mka'i rnal 'byor gar gyi dbang po yi // 'khrul snang rol bar shar pa'i rdzun chos las // rje btsun seng ldeng nags sgrol sgrub pa'i thabs // 'phrin las gnad ldan tsintamani bzhugs // dam med log lta'i bang mdzod can dag la // bstan par mi bya dam tshig rdo rje'i rgya* (The St. Petersburg Branch of the Institute of Oriental Studies manuscript collection, call number Tib. B 9288).

8. *rJe btsun dpal ldan bla ma dam pa lcang lung ãrya pañdita rin po che ngag dbang blo bzang bstan pa'i rgyal mtshan dpal bzang po'i rnam thar mkhas pa'i yid 'phrog nor bu'i do shal zhes bya ba'i smad cha*, fol. 95b:2 ff. (his *gsung-'bum*, vol. 6)

9. Sum-pa mkhan-po Ye-shes dpal-'byor. *mKhan po erte ni pañdi tar grags pa'xi spyod tshul brjod pa sgra 'dzin bcud len zhes bya ba*, fols. 80b:4—81a:3 (his *gsung-'bum*, vol. 8).

10. Wassiljew, “Die auf den Buddhismus bezüglichen Werke der Universitäts-Bibliothek zu Kasan”, *Mélanges asiatiques tirés du Bulletin historico-philologique de l'Académie Impériale des sciences de St.-Pétersbourg*, XI, 4 (1855), p. 351; Wassiliev, “Notice sur les ouvrages en langues de l'Asie orientale, qui se trouvent dans la bibliothèque de l'Université de Saint-Pétersbourg”, *ibid.*, XI, 6, (1856), pp. 566—7.

11. It is mentioned in the colophon (fol. 26b) of the work entitled *Neng niy uca doysin eke-yin baling qariy ulun yosun-i neyilegülügsen ungsily-a orosiba* (Mong. C 116), being instructions on the *bali*-offering to Yang-gsang drag-mo written by Ngag-dbang klu-grub on the basis of the Fifth Dalai Lama's works (see numbers 30 and 31 of the “Son” section).

### C h i n e s e c h a r a c t e r s

Kang-xi — 康熙

Yun-li — 允禮

### C o l o u r p l a t e s

#### Front cover:

The *cakra* for the separation of the guardian deities from the persons they are protecting (see the list of illustrations in the article, No. 24); a separate folio, 55 × 20 cm.

#### Back cover:

**Plate 1.** *Cakras* for summoning spirits of foes and for warding off evil spirits, as well as the articles used to perform the ritual for propitiating of the goddess lHa-mo. A *cakra* is a drawing of the circle with mystic spells (*mantras*) inscribed in it, which is used for achieving some goal, or as a kind of talisman guarding a person from various kinds of misfortunes (see the list of illustrations in the article, No. 53); a separate folio, 55 × 20 cm.

**Plate 2.** The *cakra* for the suppression of the *dam-sri* spirits, i. e., harmful ghosts which cause various calamities: from illnesses to social revolutions (see the list of illustrations in the article, No. 54); a separate folio, 55 × 30 cm.

**Plate 3.** *Cakras* for calming illnesses and acquiring wealth, and the articles used to perform the corresponding ritual (see the list of illustrations in the article, No. 51); a separate folio, 55 × 20 cm.

**Black and white illustrations**

**Fig. 1.** The *lingam*, an effigy of the foe destroyed at the end of rituals for their suppression (see the list of illustrations in the article, No. 41); a separate folio, 28 × 54.5 cm.

**Fig. 2.** *Cakras* used in the rituals for the suppression of evil spirits (see the list of illustrations in the article, No. 40); a separate folio, 29 × 54.5 cm.

**Fig. 3.** The *lingam* with hands and feet chained, used in the rituals for suppressing the *dam-sri* spirits (see the list of illustrations in the article, No. 28); a separate folio, 28.5 × 54.5 cm.

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