

A descriptive catalogue  
of the Tibetan manuscripts held at  
The Bodleian Library, Oxford

Prepared by John E. Stapleton Driver,

c. 1970

revised by David Barrett,

1993

279 ff., on Kashmiri paper, 17.5 x 29.5 cm., in stout Kashmiri binding. Script dbu-čan, (mostly) 28 lines to the page.

Background material on the bka-'gyur and bstan-'gyur, compiled and written for Alexander Kőrösi-Csoma by SANS-RGYAS PHUN-CHOGS and another lama. The volume was later given by Kőrösi-Csoma to the Rev.C.S.Malan, presumably to help him with his Tibetan studies.

#### Contents:

- ff.1-63      rgyal ba'i bka 'gyur rin po čhe'i gsuñ par srid gsum rgyan gčig rdzu 'phrul šiñ rta : dkar čhag ño mchar bkod pa rgya mcho : lde mig las khol du phyun ba žes bya ba. [Extracts from the dkar-čhag (descriptive catalogue) of the bka-'gyur.]
- 67-95      bka 'gyur gyi mdo A pa'i nañ / stag sna'i rtogs brjod las khol du 'phyuñ ba. [Extracts from the stag sna'i rtogs brjod, as found in the bka-'gyur, section mdo, volume A<sup>4</sup>(=30) . Cf. Tōhoku 358, where the title (following the Sde-dge edition) is given as stag rna'i rtogs-pa brjod-pa.]
- 96-99      mdo kha pa 'Phags pa rgya čher rol pa žes bya ba'i mdo'i sgyu rcal bstan pa'i le'u yi don bsduś bśad pa. [Summary of the chapter on skills (learnt by the youthful Siddhartha) from the Lalitavistara sūtra , section mdo, volume KHA (=2). Cf. Tōhoku 95.]
- 100-103      rgyud Ta pa šog grañś sum brgya dañ gčig par / rgya gar skad du / ma hā bai ro ca na a bhi sañ bo dhi bi kurbi ta a dhiṣṭhā na bai pu lya su trendra ra jā nā ma dharma paryā ya / bod skad du / rnam par snañ mdzad čhen po mñon par rdzogs par byañ čhub pa rnam par sprul pa byin gyis rlob pa šiñ tu rgyas pa mdo sde dbañ po'i rgyal po žes bya ba'i čhos kyi rnam grañś. [Extracts from the Mahā-vairocana-abhisambodhi ... dharmaparyāya, of which the Tibetan version is in bka-'gyur, rgyud, volume TA (= 9). Cf. Tōhoku 494.]

- 113-243 bstan bčos 'gyur ro čog gsuñ par du bsgrubs pa'i dkar čhag Chañs pa'i dbyañs las khol du 'phyuñ ba. [Extracts from the catalogue of the printed edition of the bstan-'gyur (ff.16-141 of the original by Phur bu čog gi bla ma BYAMS-PA).]
- 244-250 bstan 'gyur mdo Gi pa šog grañs go lña nas go dgu yan / rgya gar skad du / da ša du ša pa karma pa tha nirde ša / bod skad du / dge ba bču'i las kyi lam bstan pa. [Bstan-'gyur, mdo, volume GI (33), ff.95-99, the Daśa-kuśala-karma-pathā-nirdeśa. Cf. Tōhoku 4176, 4504.]
- 251-279 bstan 'gyur gyi mdo Go pa šog grañs bṛgya re gčig pa / rgya gar skad du / pradzñā ša te ga na ma pra ka ra pa / bod skad du / šes rab bṛgya pa žes bya ba'i rab tu byed pa. [The Prajñā-śataka-nāma-prakarana, from bstan-'gyur, mdo, volume GO (123). Cf. Tōhoku 4328, 4501.]

Extracts from the above & other works, as follows:

- |     |             |   |
|-----|-------------|---|
| 251 | (GO, f.165) | Nīti-śāstra-prajñā-daṇḍa-nāma.  |
| 253 | ( " f.180)  | Ārya-kośa.  |
| 254 | ( " f.186)  | Śata-gāthā.   |
| 254 | ( " f.192)  | Cānakya-nīti-śāstra   |
| 255 | ( " f.5)    | Buddha-pratima-lakṣana-nāma.  |
| 258 | ( " f.223)  | Vyutpatti-samātiṣṭhāti (Tib. & Sanskrit).                               |
| 261 | (LE, f.35)  | Viṃśaty-upasargga-vṛtti-nāma (treatise on 20 Sanskrit verbal prefixes). |
| 268 | (SE, f.10)  | Jīva-sūtra (medical verses).  |
| 274 | (ZE, f.1)   | Nyāya-bindu-ṭikā.   |
| 277 | (ZE, f.115) | Nyāya-bindu-piṇḍārtha.  |

See DUKA (T.), Life and works of Alexander Csoma de Kőrös (Tib.e.9), p.51, where Csoma's own description of this volume is quoted.

See also MALAN (A.N.), Solomon Caesar Malan, D.D., memorials of his life and writings (972 d.10), pp.48-51, 341-342.

Acquired by Indian Institute 1885, gift of Rev. S.C.Malan.

4 ff., mostly 7 lines to the page; script dbu-čan. 58 x 10 cm.

Title: bla mgon dbyer med kyi rnal 'byor thun moñs ma yin pa ñamsu  
len chul rin čhen dbaň gi rgyal po'i do šal žes bya ba.  
(beneath the title): Gsuñ bka rgya čan.

A meditation text.

Author: Dge-slon LEGS-BŠAD KLU-SGRUB.

The text is thick with corrections, and this is the occasion of the exchange in dbu-med, on the title-page:

[1st hand] 'di maň gi yi ge phal čher ma dag pa daň 'ga žig raň zo  
byas pa'aň maň cam 'dug pas žu dag toň chod mi 'dug go. ("As the text  
in this is generally corrupt and in a good many cases even made up,  
there's no end to correcting it.")

[2nd hand] 'di 'bri mkhan daň khyed raň gñis ka ma dag pas skyon  
dan ... raň bzo byed mkhan geo bo khyed raň 'dra. — khyed 'dra  
bas žus dag gtoň ba las ma gtaň ba dga 'dug. ("Of the writer of this  
and yourself, the chief introducer of corruptions and inventions  
seems to be yourself." — "Rather than have someone like you make  
corrections, they were better not made at all.")

More like this at the end also:

"It would shame you if a scholar were to see such a corrupt text,  
so I suggest you burn it."

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.51. "Aus Saimonkong."

S.C. 26284.



7 ff., numbered 1-4, 6-8; the 5th missing. 6-7 lines to the page; script dbu-čan, except for the title-pages, front and back. 50.5 x 9 cm.

Title: bčom ldan 'das mgon po mi 'khrug pa'i sgo nas las kyi sgrib pa rnams\*  
par sbyon ba'i čho ga, mñon par dga ba'i žin gi rgyan žes bya ba.

A meditation text, for purifying karma with the aid of Akṣobhya.

Author: Dge-slon ČHOS-KYI DBAÑ-PHYUG.

\* for nam

Acquired 1885.

Schl.57.

S.C. 26295.

74 ff: 7 lines to the page; script dbu-med. 59 x 10.25 cm.

Title: ñe mkho mthoñ ba don yod žes bya ba.

The copying does not appear to have been completed. Evidently a sort of Buddhist encyclopaedia.

Acquired 1885.

Schl.71. ("Gekauft 1855 vom letzten Titularkönig von Ladak in Leh als Geschichtswerk, wozu der Inhalt stimmen wird.")

S.C. 26304.

- 1) 2 ff., 6 lines to the page; script dbu-čan. Much damaged. 39.5 x 8.5 cm.

Title: rgyal po sku lña'i gser skyems.

Text of a libation ritual.

- 2) 2 ff., written on one side only. Damaged.

From unidentified ritual texts.

- 3) 1 f. Damaged. 50 x 8.5 cm. Script dbu-čan, 6 lines to the page.

No title. From a sādhanā of Hayagrīva.

Acquired 1885.

Schl.86/2,3 & 4.

S.C. 26315.

- 1) 1 f. Script dbu-čan, 6 & 7 lines to the page. Damaged. 45.5 x 8.8 cm.

Title (on verso): Che riñ mched lña'i bskañ ba phun chogs kun 'byuñ  
čes bya ba.

A rñiñ-ma-pa rite.

- 2) 1 f. Numbered "3" in Tibetan. Script dbu-čan, 6 & 4 lines to the page.  
Damaged. 45.5 x 8.8 cm.

End of a prayer to Mañjuśrī.

- 3) 2 ff. Script dbu-čan, 5-7 lines to a page; damaged. 46 x 8 cm.

Page 1 is the end of a prayer of confession to a dharmapāla, by "pan-čhen  
thams-čad mkhyen-pa". The next two pages, written in a very inferior hand,  
are from the text of another ceremony in which gtor čhan is offered, and  
the last page reverts to the hand and subject of the first.

- 4) 1 f. Script dbu-čan, 7 2 lines; damaged. 49 x 8.2 cm.

Title: ... ? ... kyi bskañ gso. (Several words missing at the beginning.)

Atonement ritual.

Acquired 1885.

Schl.96 (1-4): "Aus Sikkim".

S.C. 26324.

Defective and extensively damaged. 51 ff. survive, numbered (or originally numbered) 41-49, 138, 140-143, 145-167, 171-176, 181-182. The verso of f.28 (152) is pasted in upside-down. Script dbu-čan, 5 lines to the page, punctuated as a gter-ma, i.e. with the sign ཨ .

Title (at the end of a chapter):

u rgyan gu ru padma 'byuñ gnas kyis ཨ skyes rabs rnam thar rgyas par  
bkod pa.

Part of the Padma bka'i thañ yig, a biography of Padmasambhava. (For a clearly printed modern edition of the text of this work, see Tib.e.176. For block-printed editions see Tib.blockbooks a.28 & a.29. For the French translation by G.-C.Toussaint, see Tib.d.54. The portion of text contained in the manuscript consists of part of chapter 8, Chapter 9 (complete), and material from chapters 39-51. The ms. begins with the words ... pos drun du phul ཨ čhad pa spyar čirs bsad šiñ rce la skyon ཨ (as compared with the printed text of Tib.e.176, bottom of p.68: ... po'i phyag tu phul ཨ čhad pas gčad phyir gsal šiñ rce la bskyon ཨ ). The phonetic spelling suggests that the manuscript was written from dictation.

For a general comment on this work see Vostrikov, pp.32 ff.

Acquired 1885.

Schl.102. "Erhalten in Sikkim od. Narigun".

S.C. 26325.

A box, containing:

1 roll of rather thin paper 59.5 cm. broad and very long, made of several lengths stuck together.

Script: epistolary dbu-med, some 200 lines of writing, the lines spaced at about 2.5 cm. apart.

The work is evidently a rgyal-rabs or similar historical compilation, but it does not appear to be complete, breaking off in mid-sentence at the foot of the scroll.

There is no formal title.

One of Capt. Samuel Turner's MSS., bought from Prof. Joseph White, 17 May 1806.  
S.C. 28027.

Papers of the late Capt. S. Turner, E.I.C.S.

1) 16 x 30.5 cm., thin paper folded double horizontally when written on and now opened out, revealing mirror image of the writing on the lower half, with the original upside down on the upper. This consists of 13 lines in the nāgari character with the heading: śrī-Mahamāyāsadāsahāyājī / ṭarnarsāheb. The language is Hindi, probably written by a Nepalese. The document is a letter to Turner in respectful terms, and contains a reference to "Pharigumbā", i.e. the gomba (Tib. dgon-pa, monastery) of Phari (Phag-ri) in the Chumbi valley.

2) 30 x 26.5 cm. (pasted in sideways); 11 lines of text. This is another letter in Hindi addressed to "Turner-sahib".

3) 16.5 x 78 cm. Script: nāgari. 94 lines of writing, headed: śrī-Ganeśāye nāma. At the top is given a date in 1834 and below follows an itinerary of 86 stages from "Paiycin" (Peking?) to "Cholomā".

*unlikely? Turner died in 1802,  
MS. acquired in 1806*

4) In English, inscribed "Letters to the chiefs of Tibet dispatched from Lucnow 1784 by Prawn Pooree Goseign". Lists the contents of a collection of correspondence with the Dalai and Teshoo Lamas, etc.

5) Title-page of 4.

6) Cover of a Tibetan letter, with (broken) seal, addressed to Ta-ner sa-heb ("Turner-sahib").

7) 44 x 13.75 cm. "Vocabulary of the Tibet language written in the Umin, or lesser character, made use of in correspondence and transactions of business." Lists 50-odd Tibetan words and phrases for colours, metals, precious stones, chronology, musical instruments, etc., in the dbu-med script, without English equivalents.

8) 36 x 23 cm. In four columns: Tibetan (dbu-med) expressions with English equivalents added. The first four entries are respectful forms of address to the Panchen Lama, left untranslated. Towards the end a number of equivalents are attached to the wrong phrases, otherwise the list is accurate enough.

9) 51 x 43 cm. A letter, in dbu-med, addressed: "mkhyen brce'i spyan lam mchog tu yañs pa mi-tar krag-nar ("Mr. Turner") sa-heb chen po'i žabs druñ du", from the gsol dpon mkhan po (according to Turner's note, "the Regent Changjoo Cooshoo"). There are 6 lines of text. Seal attached.

10) 38 x 11 cm., and 38 x 25cm. In dbu-med. Letter to "mi tar trag nar (Mister Turner) sa heb chen po", from the rce-druñ spel-bži-ba (according to Turner's note, "the Soopoon Choomboo", i.e. the gsol-dpon chen-po). Reference is made to the desire of No-mon-han rin-po-čhe and Ja-sag bla-ma to meet Turner.

11) 52 x 58 cm., on Tibetan or similar paper. Written in Tibetan epistolary dbu-med (not the Bhutanese hand) and archaic Bengali.

From the Bhutan Hierarch ("dpal 'brug-pa rin-po-čhe 'jigs-med smra-ba'i señ-ge phyogs thams-čad las rnam-par rgyal-ba") to Mr. Turner (maitri krag-ner). Judging from the Tibetan, the Bengali portion seems to be a translation of an earlier communication, dated Saka 277, 5th Paush, at Punakha (Bhutan).

Note in English on the reverse: "Daeb Raja / recd Feb.5.1787"; and below this, in different ink, "ansd May 19 1789". Elsewhere on the verso, under a Tibetan note "Nag-dbañ rnam-rgyal", an English hand has written "Jeimai sing".

12) 53 x 50 cm., in dbu-med. Letter to Turner ("smri-sir rda-nar sa-heb rin-po-čhe") at Calcutta, from the Ja-sag bla-ma (cf. no.10, above). On the reverse, in English, "Lt. Turner"; another note reads: "Recd. July 1792 fr Regent Tashoo Loomboo" (i.e. the Regent of Tashilhunpo). Note the Tibetan spelling bkra-šu (instead of bkra-šis) bla-ma, from which Turner's "Tashoo", "Teshoo", may derive.

13) 58 x 60 cm., in dbu-med. Letter from the "Daeb Raja" to Turner.

14) 62 x 16.2 cm. approx., written on for less than half its length in copy-book dbu-med with renderings in nāgari script. Title, on verso: dpal bzañ kha nas bkra šis lhun po bar gyi žag khebs kyi tho. An itinerary of daily stages from dpal bzañ kha (Buxa Duar) to bkra šis lhun po (Tashilhunpo); and another from Tashilhunpo to spa-gro (Paro) in Bhutan.

15) 25.5 x 21 cm. In English, 4 columns both recto and verso: consists of a romanization and translation of the Tibetan vocabulary, no.8 above, columns 1-3.



16) 16.5 x 23.3 cm. In English, 2 columns both recto and verso. Transcription and translation of the remaining column of no.8, with a few jottings added (names of Tibetan religious schools).

17) 11.25 x 18.5 cm. In English. Rough notes, including mention of Tibetan vowel signs used in transliterating Sanskrit words.

18) 20 x 31.5 cm. In pencil, on a sheet of official writing-paper. Transcription and English translation of the itinerary, no.14 above, as far as Tashilhunpo. Pasted on to no.19 along left-hand edge.

19) 20 x 31.5 cm. In pencil, on 2 further sheets of the same paper. Continuation of the itinerary, from Tashilhunpo to Paro.

20) Folded foolscap sheet, forming 4 pp., 23.75 x 38.3 cm. English rendering of the Peking itinerary, no.3 above.

21) On both sides of a single foolscap sheet, 23 x 37.5 cm. Another itinerary, from Peicheen (Peking) to Choloma, using different phonetic renderings. Like nos. 3 and 21 above, it consists of 86 stages, but differs significantly from them in detail. The journey recorded here is dated 1837.

22) Single foolscap sheet, 22.5 x 37 cm., written on both sides. In English. Appears incomplete. Continues the above itineraries as far as Seampoo.

23) On a half-sheet of foolscap paper, 22.1 x 18.3 cm. Jottings in English (geographical data: latitudes and longitudes of various places, including Lhasa).

24) Single sheet, 37 x 17 cm. In English. "Letter written in the Bootan Language as articulated by Timbah soobah and interpreted by Puurungeer Gosseyen." A rendering of the Tibetan portion of no.11 above.

25) 15 x 21.75 cm. In English. Computations of time-differences.

26) Paper wrapper only, inscribed "Tibet cards with a description of the game in Persian."

27) Paper wrapper, inscribed "No.2. Tibet Almanac -- Vocabulary and various other curious articles."

28) Scrap of paper, 9.3 x 15 cm. Pencil drawing of a cylindrical religious banner: probably an architectural feature. On verso: faded pencil sketch (elevation of a fort or temple).

Purchased 17 May 1806 from Prof. Joseph White.

S.C. 28028.

Held between boards.

247 (surviving) ff., 6 lines to the page, script dbu-med. 51.3 x 8.1 cm.

Title: mkha 'gro sñan brgyud. (f.1<sup>V</sup>, line 3: mkha 'gro sñan rgyud yid bžin nor bu. f.204<sup>V</sup>, line 4: dpal bde mčhog 'khor lo'i man ñag sñan brgyud yid bžin nor bu.)

A collection of items belonging to the bka-brgyud tradition, relating particularly to the bde-mčhog cycle. The collection is divided into lettered sections, the correct order of which is presumed to be that of the letters of the Sanskrit alphabet, followed by the syllables of the mantras om manipadme hūm hrīh, rah, evam. This is confirmed, in a general way only, by the order of the short, unnumbered titles given in the list of contents ("A"). If the arrangement was complete, several of the original sections are missing.

- ff.1-3 A mkha 'gro sñan brgyud kyi dpe tho.  
Ā (absent)  
I (absent)
- 4-10 Ī žab mo'i don brgyad. (Longer title at end: phyag rgya čhen[p]o brgyad čes bya ba rn[al by]or pa gsuñ bčad űi ma'i sgra sgrogs žab don brgyad kyi gdams pa.
- 11-13 U dbaň mdud 'grol gyi gdams pa daň slo[b dp]on čhen po te lo pas gsuñs pa'i čhos űid gñug ma'i mgur gnis. (Short titles:(1) dbaň mdud 'grol; (2) čhos űid gñug ma'i mgur.)  
 Two short works attributed to Tilli-pa (Tilopa).
- 14-17 Ū dbaň gi bya ba mdor bsduš.  
 By Nā-ro-pa; translated under his guidance by Mar-pa Čhos-kyi blo-gros.
- 18-37 RI dpal bde mčhog sñan rgyud kyi smin lam čhen mo phyi rdul čhon la brten pa bum pa'i dbaň bskur rin[p]o[čh]e gsal ba'i sgron ma žes bya ba žaň ločča ba'i mdzad pa'i dkyil čhog. (Shorter title: phyi rdul čhon la brten pas bum pa'i dbaň bskur rin po čhe gsal ba'i sgron me žes bya ba.)  
 Recorded by Žaň Ločča-ba, and representing the system of Nā-ro-pa and Mar-pa.
- 38-41 RĪ dpal bde mčhog sñan rgyud kyi smin lam las dbaň goň ma gsum gyi čho ga.  
 Authorship as in RI. RI and RĪ collectively are known as the "smin lam čhen mo čhos chan gñis".

- ff.42-47 LI dpal 'khor lo sdom pa'i sgrubs thabs yid bžin nor bu.  
By Nā-ro-pa. A sādhanā of Cakra-samvara.
- 48-62 LI(sic) dpal 'khor lo bde mchog gi sgrubs thabs paṇḍi ta nā ro pas  
mdzad pa.  
By Nā-ro-pa; translated by the Ločcha-ba Mar-pa Čhos-kyi blo-gros  
at the monastery of Puspa-hari.  
(Of the two sections marked "LI", one should presumably represent  
LĪ.)
- 63-71 E yid bžin nor bu'i mñon rtogs.  
By Nā-ro-pa, translated by Mar-pa.
- 72-77 AI dpal 'khor lo sdom pa'i gtor čhog lag mchod phyi mchod gsum gyi  
gžun.  
By Prajñāraṣita, translated by Mar-pa.
- 78-79 O mthun moṅs yid bžin nor bu'i bsre ba skor.  
By Nā-ro-pa.
- 80-82 AU dam chig yid bžin nor bu'i bsre ba.  
System of Nā-ro-pa.
- 83-86 AM gnas lugs yid bžin nor bu'i bsre ba.
- 87-94 A(sic) dam chig yid bžin nor bu'i man ñag.
- 95-100 KA mkha 'gro sñan brgyud kyi khrid lugs rgyas pa'i sa bčad.  
KHA (absent)  
GA (absent)  
GHA (absent)  
NA (absent)
- 101-103 CA lus med mkha 'gro ma žes bya ba'i sgrubs thabs.
- 104-105 CHA sñan rgyud lhan čig skyes ma'i ba.
- 106 D (sic) sñan rgyud gžun čhun. (First f. only; rest missing.)
- 107-110 DZA blon po ri gsum las byed [da]ñ 'bañs 'phri[n la]s mthun sbyor.  
DZHA (absent)
- 111-116 NA (1) dpal bde mchog snan rgyud kyi 'khrul 'khor gsal ba'i me loñ dañ  
(2) gtum mo'i 'khrul 'khor bčo brgyad rnams.  
The second of these is by Mar-pa.  
TA (absent)  
THA (absent)
- 117-119 DA lus med mkha 'gro'i čhos skor las rgya gžun rdo rje'i čhig rkañ.
- 120-133 DHA lus med mkha 'gro'i čhos sde lña'i 'grel pa rje mar pas mdzad pa.  
Composed by Mar-pa Čhos-kyi blo-gros on the basis of Tilli-pa's  
tradition as taught him by Nā-ro-pa.
- 134 ? [Unnumbered: perhaps KHA.] dpal lhan čig skyes pa'i sgrubs thabs  
bdag byin rlabs žes bya ba.  
By Tai-(for Ti)-lo-pa; translated by Mar-pa.

- ff.135-139 ? [Unnumbered: probably NA.] sems kyi skyon sel mi ldog par  
byed pa'i gnad kyi gzer gsum. (Colophon: on čo'i ro bkrol ba  
i thi.)
- 140-143 ? [Unnumbered; lacking first sheet.] yid bžin nor bu žes bya ba  
mkha 'gro'i gsañ čhig.  
By Nā-ro paṇḍita ; translated by Mar-pa Čhos-kyi blo-gros.  
144 TA man ŋagi 'čhi ltaś. (In colophon: 'čhi ltaś kyi be bum.)  
145 THA bdud rci ril bu'i dhe ša.  
146-148 DA dam chig yid bžin gyi nor bu.  
By Mar-pa. Compiled on the basis of Ch.26 of the bde mčhog rca  
ba'i rgyud (Samvara-tantra).  
DHA (absent)
- 149-158 NA lam blo nas gčod pa bar do ŋo sproḍ kyi gdams ŋag zab mo.  
159-163 PA bar do lam khyer 'khor 'das rgyun gčod kyi gdams ŋag.  
164-169 PHA 'og sgo mkha 'gro'i gsañ ba bde ba čhen po'i las kyi 'od rig  
bde [čh]en gyi gdams pa.  
By Mi-la-ras-pa, as noted down by Žaň Ločča-ba.  
170-182 BA 'og sgo bde čhen mkha 'gro'i sñiň khrag.  
By Žaň Ločča-ba (taught to "Dharaśrī of Rba").  
183-185 BHA mkha 'gro'i mchan brtags.  
MA (absent)  
186 YA sbyor thabs bži'i man ŋag.  
Attributed to rje-bcun Su-la-ha-ri. (Or Pu-la-ha-ri.)
- 187 RA gsañ khrid sgrub pa.  
188-189 LA dpal bde mčhog sňan rgyud kyi 'og sgo las zab mo gdams pa'i  
tho yig.  
By rje-bcun [Mi-la-]ras-pa.
- 190-195 WA gsañ khrid kyi bsñen pa lhan čig skyes pa'i them skas.  
Attributed to rje Ras-čhuň-pa. [Followed (f.194<sup>r</sup>) by]:  
sgrub pa'i žal gdams.
- 196-197 ŠA lus med mkha 'gro'i čhos skor dgu brdar bstan pa.  
ŠA (absent)  
SA (absent)
- 198-200 HA bsam mi khyab don bži pa.  
201-204 KŠA ga gdar gi don bsdu ba'i man ŋag.

- ff.205-213 OM lus med mkha 'gro ma'i gdams pa phyi ma gsum gyi 'grel pa.  
Noted down from the teaching of rje Ras-čhuñ-pa.
- 214 MA dpal nā ro pa'i phyi nañ gsañ gsum gyi ro sñoms.  
As taught by Nā-ro-pa.
- 215-220 NI ro sñoms phyi'i me loñ las bśad pa'i gegs sel (rdo rje mkha  
'gro'i chigs bčad phyed kyi rgya 'grel nas čuñ zad bsduś re  
bžag so).
- PAD (absent)
- 221-224 HÜM bdud dañ bgegs phyir bzlog pa'i man ñag gi 'grel pa.
- 225-226 ME bdud dañ bgegs phyir bzlog pa'i man ñag bla ma'i žal gyi  
bdud [ro]i.
- 227-234 HRI bya spyod čhogs bsgyur gsañ sñags lam gyi gdams pa.
- 235-240 RAḤ tilli pa'i pra khrid luñ bstan gtad rgya.  
By Padma Dkar-po.
- 241 A, for E rje mi la'i gtad rgya.  
By Mi-la-ras-pa.
- 242-247 WAM dpal mgon po'i las chogs.  
By dge-sloñ Kañ-pa-la, translated by the loččhā-ba Mar-pa  
Čhos-kyi blo-gros, under the guidance of the paṇḍita  
Nā-ro pan-čhen [i.e. Na-ro-pa].

Acquired 25 Sept.1905; donation by the Government of India.

S.C. 33623, 33717.

Held between a board and a stiff length of cardboard.

95 (surviving) ff., numbered (in Tibetan) 1-86, 92-100; script dbu-med uncials in black, with annotations in red in a smaller script; 6 lines to the page.  
50.5 x 8 cm.

Title: mñon brjod mkhas pa'i rna rgyan žes bya ba.

Author: Āag-dbañ 'jig-rten dbaṅ-phyug grags-pa'i rdo-rje.

Compiled on the basis of Indian works such as the Amarakosa and its commentaries, Tibetan works like the chig gter of the Sa-skya-pa Kun-dga rgyal-mchan, etc., and a general study of lists of names in the Kanjur and Tanjur. The present work sets out the names of deities, Buddhist and Hindu, of times and seasons, celestial and infernal regions, geographical features, plants, animals and birds; and of the various human conditions, agriculture and trade, and so forth. A separate section at the end deals with Sanskrit terms, arranged in the alphabetical order of their final syllable.

Acquired 25 Sept. 1905; donation by the Government of India (listed as "a book of synonyms").

S.C. 33624, 33718.

Held between boards; the upper board roughly decorated in black.

191 ff., numbered 1-192 (two sheets, not identical in text, bear the number 126, while pages 152/153 and 183/184 each occupy a single sheet); script dbu-čan, 7 lines to the page. 58.5 x 11 cm.

Title: No title on front page (1<sup>r</sup>), which is blank. In colophon: dpal bžad pa'i rdo rje'i rnam thar / mgur čhiñs dañ bčas pa. In margins: KA.

Authorship: In colophon: rnam thar 'di skal ldan bsgom čhen rnam kyī don du/ñan rdzoñ ston pa bho dhe ra ca lsogs pa'i ras pa bu čhen bču gñis kyī yi ger bskod pa'o. ("12 disciples of Ras-pa, headed by Bodhirāja".)

A biography of Mi-la ras-pa, not identical with the famous work attributed to Ras-čuñ Rdo-rje grags-pa, but possibly the work referred to in Smith's Washington catalogue (p.226) as "the older biography of the bu-chen ~~bču~~ gnyis".

Acquired 25 Sept. 1905; donation by the Government of India (listed as "Life of the Buddhist saint Mila-Rapa").

S.C. 33625, 33719.



Two manuscripts, at present kept in a large box. (Condition of the paper very brittle, owing to the chemical effect of the black dye common in this type of book; in places in need of repair.) Both are written in gold dbu-čan letters on black paper, but in the second ("GA") the paper has assumed a bluish hue.

1) "KA".

291 surviving ff., numbered 1-39, 102-353. (Three ff. are given double numbers, viz. 155/156, 258/259, 284/285. (Ff. 40-101 are absent.)  
67 x 22.7 cm., 8 lines to the page.

Tibetan title: 'phags pa šes rab kyi pha rol tu phyin pa brgyad ston pa.

Sanskrit title: ārya-aṣṭasāhasrikā-prajñāpāramitā.

"The perfection of wisdom in 8,000 verses". (From the Bka 'gyur; no.12 in the Tōhoku catalogue.)

Translators, &c.: (1) Śākyasena, Jñānasiddhi (India) and Dharmatā-sīla (Tibet); (2) Subhāṣita (India) and Rin-chen bzañ-po (Tibet); (3) Dīpaṃkara-srī-jñāna (India) and Rin-chen bzañ-po (Tibet) (revision); (4) Blo-ldan šes-rab (revision).

In margins: KA. (But the work consists of one volume only.)

2) "GA".

316 ff., 8 lines to the page; script dbu-čan; 71 x 21.5 cm.

Apart from the size of the pages and the type of paper, this book differs from "KA" in two archaisms: (a) on each page appear two circles, 1.8 cm. in diameter and 22.5 cm. apart (centre to centre) to mark the site of the holes that would once have been punched to thread the leaves together; (b) the spelling is consistently marked by the da-drag (as in phind, gyurd, &c.) and by the parasitic ya-btags of myiñ (for miñ), myed (for med), &c. These features may indicate that it is copied from a very old text, or might possibly represent deliberate archaisms.

Tibetan title: šes rab kyi pha rold tu phyind pa ston phrag ŋi šu lña pa.

Sanskrit title: not given (a characteristic of works translated before the invention of the "reversed orthography").

Short title: ŋi-khri.

"The Prajñāpāramitā in 25,000 verses". (From the Bka 'gyur; no.9 in the Tōhoku catalogue.)

In the margins (top left, outside the text) we find the names of several of the scribes: sñe-mo bsod-nams dar (f.223); kun-grub (f.271); sñe-mo

phur-dar (f.277); dpal-po (f.92); yon señ (f.52).

~~The work consists of three volumes, of which this ("GA") is the third.~~

See CONZE (E.) The Prajñāpāramitā literature. (Indo-Iranian monographs, vol.6, 1960.)

Acquired 25 Sept. 1905; donation by the Government of India (listed, with mss. a.13, 14 & 15, as "Prajna Paramita or Transcendental Wisdom in gilt letters").

S.C. 33626, 33720.

Without boards. Stored in a box.

316 ff., numbered 1-116, "117 goñ-ma", 117-128, 130-316. Script dbu-čan; from f.6 onwards 8 lines to a page. Written in gold on black paper.  
64 x 22.5 cm.

Each sheet, from f.3 onwards, is marked on both sides with two rings about 17.5 cm. apart, each consisting of concentric circles 1.1 and 1.5 cm. in diameter, drawn in the same gold ink as the text, and with the centre pricked but not pierced; these presumably mark the places where the leaves could be pierced and threaded together without damaging the text.

Title: šes rab kyi pha rol tu phyin pa ston phrag ñi šu lña pa // glegs bam bži pa. In margins: ÑA.

The fourth and final volume of "The Prajñāpāramitā in 25,000 verses" : cf. MS.Tibet.a.12 (R), "GA", which represents vol.3 of the same canonical work, but does not belong to the same set as the ms. described here.

Acquired 25 Sept. 1905; donation by the Government of India, with mss. a.12, a.14 and a.15, q.v.

The ms. is accompanied by an identifying slip signed by (Lt.-Col.) L.A. Waddell, dated 22/4/04, and reading "I III 7, vol.4, pp.316, Good Cond<sup>n</sup>".

S.C.33627, 33721.

Without boards. Stored in a box.

367 ff., numbered 1-343, 345-368 (with f.28/29 as one leaf, and the number 344 omitted by scribe's error: the text is complete). Script dbu-ñan; 8 lines to the page, alternate lines written in gold and silver ink on black paper. 63.5 x 23 cm.

Condition very frail; some of the tabbers have been repaired. After the first four leaves, two small double circles are marked on each page. The title page, on which the outsized gold letters are made to stand out in relief, has been sawn down to 42.5 cm. in length, perhaps by someone mounting it for exhibition. This does not affect the text, but we may have lost illuminations at either end.

Title: šes rab kyi pha rol tu phyin pa ston phrag brgya pa (Skt: śatasāhasrikā-prajñāpāramitā) // glegs bam thog ma. In margins: KA.

The first of the twelve volumes of "The Prajñāpāramitā in 100,000 verses", a canonical work from the Bka 'gyur, cf. no.8 in the Tōhoku catalogue.

Also included: a leaf of the same size, written on one side only in gold and silver as above; 19 lines, no title. Consists of verses invoking Buddha, Dharma (here the Prajñāpāramitā) and Sangha; lamas (e.g. Blo-gros dbaṅ-phyug, Bkra-šis rgyal-mchan); and naming the patrons, scribes, etc., involved in producing this copy of the Prajñāpāramitā.

Acquired 25 Sept. 1905; donation by the Government of India, with mss. a.12, a.13 and a.15, q.v.

S.C. 33608, 33722.

Without boards. Stored in a box.

305 ff., lacking f.111. Script dbu-ñan, 8 lines to the page; written in black ink on stout cream-coloured paper; ff. 1 & 2 are of reinforced black paper, with gold writing. The first leaf, with the text on one side only (consisting of part of the Sanskrit title) has been cut down and mounted in a black frame; the lettering (three lines only) is in gilt appliqué plaster, with characters up to 4.5 cm. high. The page is ornamented with (a) a design placed between the two initial marks of punctuation, showing a flaming triple gem, embellished with two (originally three) small pieces of coral; (b) two circular designs, 3 cm. in diameter and with their centres 11 cm. apart, representing the bum-pa or sacred water-pot: these are decorated with inset coral centres and small turquoise beads at the top (the left-hand one has lost its piece of coral); (c) to the right and left, on pieces of canvas gummed to the page, religious portraits drawn in red, gold and blue. The initial punctuation marks themselves are of sufficient size to allow the letters ha-ka-sa-ma-la-wa-ra-ya to be marked, one below another, down their length. The second leaf is also written in larger letters than the rest of the manuscript, carrying only 3 lines on its recto side and 4 on the verso.

The size of the leaves, apart from f.1, is 70.5 x 25 cm., many having been restored to this size after damage to the lower left-hand corner caused by damp. There is also a certain amount of worm-damage, even to the restored portions. Two circles, about 2.8 cm. in diameter, appear on each page.

Title: šes rab kyi pha rol tu phyin pa ston phrag ñi šu lña pa (Sanskrit: pancaviñśati-sāhasrikā-prajñāpāramitā). "The Perfection of Wisdom in 25,000 verses". Vol.1 [of four]. See MS.Tibet a.13 (R) for vol.4 of another copy of this canonical work , no.9 in the Tōhoku catalogue.

A blank leaf from vol.2 (KHA) has strayed into this vol., which bears the marginal symbol KA ("Vol.1") throughout.

Acquired 25 Sept. 1905; donation by the Government of India, with mss. a.12, a.13 and a.14, q.v.

S.C. 33629, 33723.

MS Tibet a. 16 (R)



MS Tibet a. 22 (R)

Placed on rovable sprout at the  
Ashmolean Museum (21/04/7879)

Without boards. Stored in a box.

394 ff. Script dbu-ñan, 8 lines to the page. (f.1<sup>v</sup>, and both sides of f.2, are in gold on black.) 66 x 25 cm.

Title: none. In margins: 'dul ba PHA [i.e. vol.14 of the 'Dul-ba (Vinaya) section of a manuscript Bstan-'gyur].

In the Sde-dge blockprinted edition of the Bstan-'gyur, the 14th volume (YU) of the 'Dul-ba section is likewise without a title, being a continuation of 'Dul-ba'i mdo'i rgya-ñher 'grel-pa. (Cf. no. 4120 in the Tōhoku catalogue.)

The colophon states "This was checked once against the original which is in the Šel čhos [i.e. the monastery at Šel-dkar]".

Acquired 1907.

S.C. 34025 (under the inaccurate description "History of the Tibetan king Song Tsan Gampo, vol.2").

Without boards. Stored in a box. 296 ff., numbered [1]-294, the numbers 58 and 151 each being used twice.\* Dbu-čan script, 7 lines to the page. 57.5 x 12.4 cm. Also included: a sheet of black paper to which is attached the multiple brocade label which should hang outside a correctly wrapped book. This is embroidered with the volume number (KA), and also contains a list of contents written on two pieces of linen.

[\* One of the sheets numbered 58 may have been marked "KA" in error.]

Condition: good, but much wormed close to the edges.

The book is vol.1 (KA) of a 33-vol. edition of the rñiñ ma'i rgyud 'bum ("100,000 tantras of the Old School").

Title: There is no title-page for the volume as a whole, but ff.1 & 2<sup>r</sup> are written in gold letters on a black background, and illuminated. The title of the first item appears on f.1, protected by four strips of coloured silk held in place by a mounting of blue paper around the text. The titles of all the subsequent items are given in small letters before the beginning of the item concerned. In margins: rgyud KA.

First item (Tibetan title): čhos thams čad rdzogs pa čhen po byañ čhub kyi sems kun byed rgyal po. (Sanskrit): Sarvadharmamahāśāntibodhicittakulayarāja. (Cf. no.828 in the Tōhoku catalogue.)

Illuminations: The captions to the pictures on f.1 are:

on left: rig 'dzin che dbaṅ nor bu la na mo (a lama of this school).

in centre: tha lčam mandha ra ba (wife of Padmasambhava);

saṅs rgyas gñis pa orgyan rje (Padmasambhava);

mkha 'gro ye šes mcho rgyal (wife of Padmasambhava).

on right: slob dpon hūm čhen ka ra la na mo (Hūmkara).

There are two further pictures on f.2<sup>r</sup>:

on left: čhos sku kun tu bzaṅ po la na mo (Samantabhadra).

on right: bde čan žiṅ na mgon po 'od dpag med la na mo (Amitābha).

The volume contains chiefly works of the kun-byed rgyal-po cycle and the sens smad bčō brgyad (both fully represented here), belonging to the sens sde division of the Atiyoga class.

Acquired by purchase from Sotheby's (lot 288), 17 March 1909.

S.C. 34697.



Held between boards, the upper one curved.

280 ff., numbered 1-280, but with the numbers 36, 61, 79 and 93 all used twice, and with 19/20, 22/23, 32/33, 271/272 each on a single leaf.

Script dbu-ñan, 6 lines to the page. 45 x 15 cm.

Title: (Tibetan) 'phags pa gser 'od dam pa mdo sde'i dbaṅ po'i rgyal po  
ñes bya ba; (Sanskrit) Ārya-suvarṇaprabhāsaṭṭamasūtrendrarāja-nāma-  
mahāyānasūtra.

The gser 'od dam-pa, a very popular sutra from the Bka 'gyur (cf. Tōhoku catalogue, no.556). The translators are given as Jinamitra, Śīlendrabodhi and Ye-ñes-sde.

For another ms. of this sutra see MS.Tibet.b.22 (R).

A trilingual edition has been brought out by J.Nobel (Leiden, 1958).

On a separate, unnumbered leaf: prayers for patrons, etc. (11 lines to the page).

Acquired 19 August 1947: donation by the Rev. W.Asboe.

Boxed at the expense of Friends of the Bodleian Library, Nov. 1994.

3 ff., pasted on to guards, in a Western binding. (The leaves are damaged at both ends, so that some four syllables are missing from each line.) Script: dbu-čan, regular, 6 lines to the page. 48 x 8.5 cm.

Title (on title-page, f.1<sup>r</sup>): he ru ka'i žiñ du 'dren pa'i smon las (for lam) yid kyi šin rta žes bya ba. ("An aspiration [or prayer] that draws [all creatures] to the Field of Heruka, and is called The Mind's Chariot").

Author: ŋag-gi dbaň-po rnam-par rgyal-ba (i.e. Ŋag-dbaň rnam-rgyal), devotee of 'Khor-lo sdom-pa (Cakrasambara).

A note following the text reads: //mañga lam/ /rgya gar skad du/ /bhakšu [sic] pustaka/ bod skad du/ /dge sloň dpe čha// (i.e. "this book belongs to the bhikšu [dge-sloň, graduate monk]" — stated with joke-solemnity in 2 languages).

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 35. ("Gekauft in Leh.")

S.C. 26268.

3 ff., pasted on to guards, in a Western binding. Sheets 2 and 3 numbered with Tibetan numerals. Script: dbu-ñan, rough, 5-6 lines to the page. First sheet damaged at ends, but text intact. 36 x 8.5 cm.

Title (on title-page, f.1<sup>r</sup>, framed by a crude attempt at decoration): gsnams [sic]  
sgo sdom pa'i lto bñod.

A method of averting disasters attendant on certain years, according to Chinese astrology (f.3<sup>r</sup>, line 5: rgya nag sto 'di rten 'brel legs).

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 43. ("Aus Saimonbong.")

S.C. 26276.

9 ff., pasted on to guards, in a Western binding. Leaves numbered in Tibetan. Script dbu-ñan, 4 lines to the page (but the last, in smaller script, has 6). 39.75 x 8 cm.

Title (on title-page, f.1<sup>r</sup>): sa bdag klu gñan gyi byad grol.

(at end of text, f.9<sup>r</sup>): sa bdag klu gñen gyi sgrog khrol.

"The freeing of the sa-bdag (local deities), klu (nagas, here deities dwelling in springs) and gñan (who dwell in trees and stones)."

A legend of the Bon religion. The text shows some (originally) Indian influence, but contains no specifically Buddhist matter. At the beginning the book itself is referred to as a bon (not a chos).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 47. ("Erworben durch Chibu Lama.")

S.C. 26280.

For a comment on this ms. see A.Schiefner, Bericht über eine im Sommer 1870 unternommene Reise, in *Mélanges asiatiques*, tome VI, 1873, pp.289-290.

18 ff., pasted on to guards, in a Western binding. From f.2 onwards the leaves are numbered in the right-hand margin in crude Tibetan numerals, 2-12, 14-17; f.13 is missing, and replaced by a blank leaf; f.18 blank except for ruled lines. Script: dbu-čan, illiterate; 6-7 lines to the page. 39 x 11.5 cm.

Title: (f.1<sup>r</sup>, in crudely drawn rectangular frame) 'do blon sa kyis 'don bčhod 'pel scags bčhed ma. (?)

f.3<sup>v</sup>, at the end of this item and the words žud dag [i.e. žus dag, "checked and revised"], a fresh title reads: 'dgro 9 go dgu nas rtonpa' gčhod kha' [sic]. This item begins (f.4<sup>r</sup>) with a salutation to 'Ĵams dpal dbyaṅs.

f.9<sup>v</sup>, line 4: dgu migs nas rton pa'i čhod mkha rdzogs.

f.9<sup>v</sup>, line 5, fresh title: bla'i glu'i ston pel bžugs sho [sic].

f.17<sup>v</sup>, lines 4-5: spre čha 'derma a'aka sprečha yi nno [sa]rbamaṅgalaṃ gžu dag dgos / dgro ba'i mdon du sño ba'o kr[a š]is dgre[o]. (? "This book is the book of Rma a'aka. Sarvamaṅgalaṃ. It needs checking. Dedicated to the welfare of [all] living things. Bkra-šis, dge-o [benedictory formulae].")

Spelling highly eccentric throughout, presenting great problems to anyone trying to interpret the text. Even the meaning of the title has not yet been elucidated. The text begins with an account of the origin of things reminiscent of the far more literate Bon text of MS.Tibet.b.3. On the other hand, the piece that begins on f.4<sup>r</sup> has clear Buddhist affinities. (Possibly part of the script of a historico-religious drama?)

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 48. ("Durch Chibu Lama erworben.")

S.C. 26281.

7 [of an original 9] ff., numbered 3-9 in margin, pasted on to guards, in a Western binding. Script: dbu-čan (competent), 6 lines to the page. Gter-ma punctuation. 40 x 7.5 cm.

Title (in margins, horizontally, in red): sñon 'gro. [Full title not known, probably on the missing f.1.]

Author: possibly KHRAG-'THUÑ RDO-RJE BDUD-'JOMS, a recent Rñiñ-ma-pa incarnation. [Further research required.]

This is a fairly typical sñon-'gro or text of preliminary spiritual exercises, such as are required in principle by every Buddhist school before the main practices of the school are entered upon. The tantric cycle involved will have to be inferred from internal evidence, since the title-page is missing. What we have here of the spiritual curriculum consists of:

- (f.3<sup>r</sup>) Offering of the maṇḍal, on three levels;
- (f.3<sup>v</sup>) Meditation / recitation of Vajrasatva;
- (f.4<sup>r</sup>) The guru-yoga (bla-ma'i rnal-'byor);
- (f.7<sup>v</sup>) Bdag bskyed (apotheosis of the adept himself);
- (f.8<sup>r</sup>) Final injunction to the four guardian kings.

This much can be said at present, that it belongs to a gter-kha (cycle of gter-ma texts) of the Rñiñ-ma-pa school, and one of those attaching particular importance to Padmasambhava (here in his fearsome form); while those invoked in the guru-yoga section include: Kun bzañ čhe mčhog he ru ka; the five tathāgatas; Vajrapāni; smug ṅag dbaṅ gi mkha 'gro ma; the three-faced Brahma-raja; Indra; lord of gods; Takṣaka, lord of nagas; king Ja; Śakyaprava; Padma 'byuñ gnas; Vimalamitra; Sīlamanju of Nepal; Ye-šes mcho-rgyal; Sna-nam rdo-rje bdud-'joms, etc., etc.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 50. "Von Chibu Lama erhalten."

S.C. 26283.

15 ff., pasted on to guards, in a Western binding. Sheets numbered in margin, 1-15. Script dbu-čan, 5 lines to the page: much of the ink has rubbed or washed off, rendering several pages almost impossible to read. Some of the two-ply leaves have at some stage split apart and have been pasted together again (f.1<sup>v</sup> pasted back upside down). Gter-ma punctuation. 38.5 x 7.5 cm.

Title: 'The gYañ kha sprod gyis čho ga.

Author (according to colophon): O-RGYAN PADMA [i.e. PADMA 'BYUN-GNAS].

A ceremony for bestowing long life and happiness.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 53. "Aus Ladak."

S.C. 26286.

5 ff., pasted on to guards, in a Western binding. Complete; leaves numbered 1-5 in Tibetan; some damage, affecting text slightly on f.2. Script: dbu-med, good. Additions in a rough hand on ff.1 & 5. 43.5 x 7.25 cm.

Title: Čhos smra ba'i bcun pa Nag dbaṅ dge legs rgyal mchan gyi ṅag thor bu  
pa las / pho ba daṅ th[ugs da]ṁ bžugs 'dod dag la ṅo sprod pa ye[š]es  
kyi sgron me žes bya ba. In margins: DZA.

Author: ṆAG-DBAṆ DGE-LEGS RGYAL-MCHAN.

Instruction in the 'pho-ba practice, from vol.19 (DZA) of the author's collected works.

Colophon: čes/ 'pho ba daṅ th[ugs] dam bžugs pa 'dod pa dag la ṅo sprod pa  
ye[š]es kyi sgron me žes bya ba 'di / bka bču smra ba blo gsal  
rgya mchos bskul ba'i nor / sakya'i dge legs rgyal mchan gyis /  
ston ra khuṁ stod dan 'bug pa'i zla ba'i dmar phyogs kyi rgyal ba  
gñis pa / dbyaṅs u 'čhar ba'i ches la čhu mdo byams pa gliṅ du  
sbyar ba'i yi ge pa ni bka bču ṅag dbaṅ dpal 'byor ro.

Added under last line of f.1<sup>v</sup>: mig nad so thab, a short mantra for the cure of eye trouble (one line only, in dbu-med script).

Acquired 1885, by purchase from R.H. & A. Schlagintweit.  
Schl. 60. ("Aus Central Tibet.")  
S.C. 26292.

✓ dge sloṅ ṅag dbaṅ



2 surviving ff., on browned paper, pasted on to guards, in a Western binding. f.1 numbered "1", f.2 numbered "4" in margin. f.1<sup>r</sup> and 1<sup>v</sup> have split apart and been pasted back together with 1<sup>v</sup> upside down. Script dbu-med, formal but rather rapid. Gter-ma punctuation. Original ff.2 & 3 missing. 36 x 8.5 cm.

Title: phyag na rdo [rje] rtum po'i me 'phreñs gi las byañ gu ru čhos dbañ gi gter ma. ("Manual of the chaplet-of-fire gtum-po of Vajrapāni, a gter-ma of Guru Čhos-kyi dbañ-phyug".)

Author (or rather "discoverer", as indicated in title): The Guru ČHOS-KYI DBAÑ-PHYUG, one of the major "discoverers" of the Rñiñ-ma-pa school.

Margin of f.1 carries the title Phyag rdor tum po; that of f.2 (the original f.4) has the inscription ltum po'i las byañ. Colophon has the spelling gtum po; and adds that this text was copied direct from the primary edition: dpaldan bla ma dañ pa'i phyag pe rañ nas žal šus pa yin no.

The main text is followed (f.2<sup>v</sup>, three lines of more rapid writing) by short lists of the precious substances, medicines, scents, grains and essences which are commonly called for in Tibetan ceremonies.

Gtum-po stands for the more familiar gtum-mo, the "internal heat" technique.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 61. ("Durch Chibu Lama erworben.")

S.C. 26293.

5 surviving ff., pasted on to guards, in a Western binding. Leaves numbered (1-5) in Tibetan, margins stamped with Tibetan seals. Incomplete, wanting all after f.5. The verso of f.1, which has become separated from the recto, has been mis-repaired and pasted in upside down. Script dbu-med, fair, 6 lines to the page. 38.5 x 7.5 cm.

Title: bsño ba 'jam dbyaṅs žal luṅ las / yon bśad kyi bskor.

Opening section of a scholarly treatise on bsño ba (parināma, "dedication of merit") known as the 'Jam dbyaṅs žal luṅ, devoted to expounding the virtues of this procedure. Cites many standard Mahāyāna authorities, such as the Avataṃsaka-sūtra, Abhisamayālaṅkāra, Laṅkāvatāra-sūtra, Maitreya-nātha, Nāgārjuna, etc., as sources. [Bka-brgyud school? Cites Blo-gros rin-chen as an authority.]

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 65. ("Aus Milam (?)")

S.C. 26298.

pasted on to guards in a Western binding,  
 38 ff.,/the three sections being numbered separately (in Tibetan), 23 +1 +14.  
 Script: dbu-med, professional. 5 lines to the page. Punctuated with o etc.  
 A good copy, complete. 37.5 x 7 cm.

Contains three texts from a single cycle, concerned with the prolonging of life. According to the colophon (f.14<sup>r</sup> of the third section), these texts were "taken forth" on the first of the Horse month in the Dog year, by Ratna gliñ-pa from Lho-brag Gnam-skas-čan.

- (1) Title: che bsgrubs gsañ ba 'dus pa'i las byañ čho ga'i rim pa dañ  
 bsgrub khog padma'i phreñ ba dañ / yañ gsañ gud du sbas pa'i dmigs pa  
 phyogs gčig tu gab sprad pa. ("Ordering of the rite of the Union of  
 Mysteries life-sādhana; with the inwards of the sādhana, the Padma'i  
 phreñ ba [lotus-garland]; and the most secret visualisation, committed  
 to hiding in the one place.")

A gter-ma of Ratna gliñ-pa. The title-page bears the imprint of the owner's lama's thumb.

- (2) No title. The single leaf is numbered "bse ru lt[a b]u o", i.e. "single page only" (literally "It's like a rhinoceros"). Text of a prayer ("kye rje bcun U rgyan rin po čhe o " etc.) evidently belonging to the rites laid down in (1) and (3).
- (3) Title: che sgrubs gsañ ba 'dus pa'i chogs dañ lhag ma čhad mdo bstan skyoñs sogs rjes kyi bya ba rnams phyogs gčig tu bžugs pa'i dbu phyogs lagso o ("Subsequent tasks, viz. the gaṇacakra, offering of the left-over, the contract [čhad mdo], the Defenders of the Doctrine, etc., of the life-sādhana 'Union of Mysteries'.")

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.68. ("In Sikkim gekauft mit der Angabe: when a man is very sick, a Lama reads this, by which the man's life is prolonged.")

S.C. 26301.

12 ff., unnumbered, pasted on to guards, in a Western binding. Two items in the same hand. Script: dbu-med; 6 lines to a page. The first leaf damaged, repaired, and bound in upside-down. 47 x 7.5 cm.

- (1) 9 ff. Title: dpal 'bras mo gšon's kyi mñon par rtogs pa brjod pa.  
A laudatory account of Sikkim. Author not named.
- (2) 3 ff. Untitled. Prayers or aspirations by a rñin-ma-pa author.  
Atiyoga class of tantras.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.70. ("Ein Geschichtswerk über Sikkim nach Angabe beim Kauf in  
Pemiongchi.")

S.C.26303.

16 ff., constituting 3 separate items, pasted on to guards, in a single Western binding.

- a) 3 ff., much damaged at either end and elsewhere, f.1<sup>V</sup> pasted in upside down. Leaves numbered in Tibetan, 1-3. Script dbu-med, neat, 7 lines to a page. Punctuated with ཨ . 44 x 7.5 cm.

Title: bka brgyad bde gšegs 'dus pa'i brgyud pa'i gsol 'debbs [sic] byin rlabs kyi sprin phuñ [or spuñ?] . (Heaped clouds of grace, a lineage prayer of the bka brgyad bde gšegs 'dus pa [an important tantric cycle attached to the Mahāyoga section of the rñiñ ma rgyud 'bum].)

Contains invocations of the major gurus of this cycle, each receiving a stanza of four 9-syllable lines. The text appears to be complete, but a further page, containing only a line or so, has been lost: the missing passage has been added [in another hand?] at the foot of f.3<sup>V</sup>.

- b) 1 f., script dbu-čan; 5 (ruled) lines, on one side only. 44 x 7.5 cm.

No title. A prayer from the end of some rite of worship. The opening words ("[d]od yon sna lña rin čhen sna bdun dañ/") form the first line of a stanza and could be the beginning of the composition. Owners' note at end: dge 'dun dpal ldan dañ dpal ldan señ ge'i dpe čha yin.

Items (a) and (b) together formed item 78(1) in the Schlagintweit collection, hence the foliation number "4" written in the top margin.

- c) 12 ff. Script dbu-med, mostly 6 lines to the page. Extensively damaged: a third of f.3 is missing. Many of the Tibetan sheet-numbers have been lost or are illegible through damage, but the added European numbering, 2-13, appears to be correct. The title-page is certainly missing, as well as further pages after f.13. Gter-ma punctuation, with ཨ . 46 x 7.5 cm.

A rñiñ-ma-pa rite, title unknown. Possibly of the phur-bu (Kilaya) class. Opening words: ... pa'i dpal gyi gtor ma ...

Labelled "78(2)", indicating this item's number in the Schlagintweit collection.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.  
Schl. 77. "Aus Sikkim."  
S.C. 26306.

8 ff., pasted on to guards, in a Western binding, numbered [by Schlagintweit?] "1-5, 8-10". Possibly consists of portions of three different mss. All leaves damaged, particularly at right-hand end.

f.1 consists of a title-page and (on verso) 1 page of text, in dbu-čan script, 6 lines to the page, 46 x 9 cm. approx. Text on verso is written between double margins ruled in black, 6 lines to the page.

Title: byis pa'i gdon čhen po bčo lña'i mdos ("Mdos-rite against the 15 major plagues of infants").

f.2 , in a different hand, also in dbu-čan script with 6 lines to the page, is numbered "gčig" (i.e. "one"), and thus appears to be the opening page of a manuscript. Left and right hand double margins ruled in black. 46 x 8 cm. approx.

Contents not identified.

ff.3-8 (Schlagintweit's 3-5, 8-10) are also in dbu-čan but with 7 lines to the page. All these leaves apparently belong to the same manuscript: faint traces of the Tibetan numbering survive, the original "gsum" (3) and "lña" (5) being just discernible, while the final leaf bears a clear "bču byon" ("10th and last"). ff.4 & 5 have the ruled double margins in red on both sides, ff.6 & 7 have them in red on the recto side, in black on the verso. On the final leaf (writing on recto only, 5 lines of text) the margins are in black. 47 x 8.5 approx., but sizing difficult owing to damage.

Contents probably a rite of worship of "the Guardians".

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.78: no details of provenance given.

S.C. 26307.

91 ff., numbered (in Tibetan) 1-8, 8a, 9-14, 14a, 15-89, and pasted on to guards in a Western binding. The leaves, many of which are damaged, are faced on both sides with a yellowish tissue paper which renders them almost illegible. Script dbu-čan, 5 lines to the page. Gter-ma (ཨ) punctuation. 41.75 x 7.25 cm.

Title: bka rdzogs pa [čhen po yañ zab rgyal ba dkon mčhog spyi 'dus kyis čho]gabsgrigs bltas čhog tu bkod pa]. (Virtually illegible after first few words.)

Rites of the dkon mčhog spyi 'dus cycle. Cf. MS.Tibet.b.16, and the block-printed edition at Tib.blockbooks c.5. The scribe appears to have given up before reaching the end of the text.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 80. ("Erworben Narigun.")

S.C. 26309.

47 ff., pasted on to guards in a Western binding; leaves numbered in Tibetan, though the first 9 leaves are too damaged for pagination to remain (some text also lost at left-hand edge). Script dbu-čan, good, 6 lines to the page; gter-ma punctuation ( $\frac{9}{8}$ ). 37.5 x 8 cm.

Title: rdzogs pa čhen po kun bzañ thug thig las byañ bum sgrub dañ na rak doñ dkrugs kyi bskoñ bčas čhu 'babs klag čhog tu bkod pa 'phrin las bdud rci'i čhu rgyun žes bya ba. ("The principal rite and Vase Sacrament, together with the Na-rak doñ-dkrugs [elsewhere "sprugs"] ceremony, from the Kun-bzañ thugs-thig ["heart-seed of Samentabhadra"] of the Rdzogs-pa čhen-po school [i.e. Rñiñ-ma-pa], arranged for fluent recitation and entitled 'Stream of ambrosia of divine activity'.")

The Na-rak doñ-dkrugs section begins at f.20<sup>V</sup>, line 5.

According to the colophon (f.47<sup>r</sup>, lines 1-6) this edition was compiled by Rin-čhen rnam-rgyal, alias Gar-dbañ bde-čhen rgya mcho, at Sgrub bde [=sde?] Kun-bzañ čhos-sdiñs, in the Theg-mčhog pho-brañ, in the hope of restoring this rite to its former flourishing state at Kun-bzañ čhos-sdiñs.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.82. ("Der englische Grenzbeamte, durch dessen Vermittlung es in Assam erworben wurde, gab als Gebrauchsanweisung die Benützung gegen Schwerkranke an.")

S.C. 26311.



18 ff., pasted on to guards in a Western binding. Comprises three separate items, possibly in different hands. Much damaged at edges, some text lost. No Tibetan numeration survives. Script dbu-čan, unimpressive: up to 6 lines per page.

- a) 14 ff., unnumbered. Incomplete. Portions of all leaves missing at left-hand edge and elsewhere. 32 x 8 cm. approx., but original size not known.

Title: yañ zab dkon mčhog spyi 'dus kyis čho ga bsgrigs ltas čhog tu bkod pa.

Cf. MS.Tibet.b.14, with which the text may have coincided, though now incomplete.

Gter-ma (ॐ) punctuation. Labelled as item 87(1) in the Schlagintweit collection.

- b) 3 ff., unnumbered, and verso only, except for a few words on what is now the back of the first leaf. 29 (max.) x 8 cm.

Too fragmentary for easy identification. Possibly a rñiñ-ma-pa text.

Begins: čhod spri ni / sba bha khas spy[....] / ॐ hum / .

Normal punctuation. Labelled 87(2).

- c) Single sheet 24.5 x 19 cm., folded into 3 pages 24.5 x 6.5 cm. Punctuated mostly with ॐ . A prayer recited when making offerings. Begins: [?]b med ye[š]es bde čhen gyi / [?]rol las byuñ ston gsum khyen / .

Labelled 87(3).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 87.

S.C. 26316.

57 ff., comprising three items, labelled as items 92(1), 92(2) and 92(3) in the Schlagintweit collection, pasted on to guards, in a Western binding.

- a) Script dbu-čan, somewhat curvy, clumsy. 20 ff., numbered in Tibetan, some sheets severely damaged at left-hand end; mostly 6 lines to the page. 45 x 8 cm., size varying according to amount of damage.

Title: dpal ldan gčig skyes ma rdo rje rnal 'byor ma'i sgrub thabs dkyil  
'khor gyi čho ga gsañ čhen mčhogi myur lam gsal ba'i 'dren pa.  
(Sādhana, maṇḍala of Vajrayoginī.)

- b) Script dbu-čan, quite neat. 36 ff., numbered in Tibetan; on the whole less damaged than (a), apart from the first few sheets. Mostly 6 lines to the page, size similar to (a).

Title: dpal ldan gčig skyes ma rdo rje rnal 'byor ma'i sgrub thabs dkyil  
'khor gyi čho ga gsañ čhen mčhog gi myur lam gsal ba'i brten pa.  
(Another work on the same sādhanā.)

- c) Script dbu-čan. 1 f. only, 6 lines of text on recto, 5 on verso.

Title: none. In margin: rdor sems bžug.

Instructions for the Vajrasatva meditation as part of the spiritual preliminaries (cf. MS.Tibet.b.5). Recitation as for the Kloñ čhen sñiñ thig system. Rñiñ-ma school. Begins: bdag ŋid kyi spyi bor pad zla la hūm las rdor sems he ru ka (&c.).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 92. ("Aus Chamar, Sikkim.")

S.C. 26321.

Four separate items: sheets held between pieces of stout card in lieu of wooden boards. Accompanied by a worn piece of the rather fragile silk normally used to protect than-ka paintings -- presumably at one time used as a wrapper for the texts.

- 1) 88 ff. (ff.24-109, plus 2 further leaves with page-numbers missing) from a blockprint, cf. Tib.blockbooks b.33. Paper brittle; some leaves at beginning and end damaged; corners worn smooth. 46.5 x 7.8 cm.

Title (from colophon, f.109<sup>V</sup>): dam čhos yid bžin gyi nor bu thar pa rin po  
čhe'i rgyan žes bya ba / theg pa čhen po'i lam gyi rim pa bšad pa. ("An  
exposition of the stages of the Mahāyāna path, entitled The Wish-Granting  
Jewel of the Holy Dharma, the Precious Liberation Ornament".)

Author: SGAM-PO-PA (Dvags-po lha-rje)

English translation by H.V.Guenther, "Jewel Ornament of Liberation", 1970,  
at Tib.d.82.

- 2) 107 ff., numbered in Tibetan 2-5, 7-109. Script dbu-med, 7 lines to the page.  
Well worn, rather dirty. 39.8 x 7.5 cm.

Title-page and endings absent. Margins: KHA.

Religious history of the gčod discipline.

- 3) 4 ff. Script dbu-med, 7 lines to the page. 28 x 8 cm.

Title: phas sgol 'joms byed rcal čhen gyi m[an] 'nag gru gu yañ wañ gi ster  
skor thob chul ñi zla'i 'od zer žes pa. (Deals with the transmission  
of the gter-ma cycle of Gru-gu Yañ-wañ.)

- 4) 63 ff. (numbered 1-63); incomplete. Script dbu-med, 5-7 lines to the page.  
Emphasis with red ink. 44 x 7.25 cm.

Title: groñ khyer bde ldan du dge ba'i šen gñen pa / brgyal bu dkon mčhog  
'bañs su bsku'i bskye ba bžes pa'i le'u. (Jātaka of Prince  
Dkon-mčhog-'bañs.)

Acquired 25 Sept. 1905, gift of Indian Government. S.C. 33637 & 33731.

4 ff. (numbered in Tibetan), complete. Script dbu-med, with abbreviations; 7 lines to the page. 48 x 8.5 cm.

Title: phar[ g]ya čhen po lhan 1 skyes sbyor gyis 'khrid yig gsal 'debs. (A manual of the Mahāmudrā contemplative technique.)

Author: 'Brug-pa rin-po-čhe NAG-DBAÑ NUR-BU [sic, for NOR-BU], i.e. the 'Brug-pa Mi-Pham PADMA DKAR-PO (1527-1592).

School: bka-brgyud. Sub-sect: 'brug-pa. Discipline: mahāmudrā.

A cloth label, bearing the title "phyag rgya čhen po'i khrim [sic, for khrid] yig" and the Tibetan figures "35", is attached to f.1. Perhaps these four leaves were once kept with a lengthier khrid-yig of the same system.

Acquired 25.9.1905, gift of Indian Government. (Described as "Guide to Maha-Mudra doctrine, and prayer": the text, however, is not philosophical but practical, and "prayer" points to a misreading of gsal 'debs in the title as gsol 'debs.)

S.C. 33638 & 33732.

Held between heavy carved boards, each 37 x 15 x 2 cm. The present top (convex) board doubtless belonged anciently to some larger book: say, 70 cm. in length, if the original design was symmetrical. Within a richly patterned border 4 or 5 cm. in width are two (originally three) figures. The right-hand figure (Vajrapāṇi), which was originally central, has been damaged in a manner that might suggest deliberate iconoclasm, but this does not necessarily mean that the board dates back as far as the anti-Buddhist régime of Glañ Dar-ma (IXth century). However, it is clearly a very ancient piece of work, from which one end has been roughly sawn off at some comparatively recent date. The present lower board was made for a book of this size, is probably more recent than the other, is heavily decorated on the outside and at one end with non-representational patterns (based partly on flower-forms, lotus &c.), and has at one time been painted.

325 ff., numbered in Tibetan, f.299 being replaced by a crude later copy in another hand and on different paper. The decimal element in the numerals 61-69, &c., takes the form ra instead of re throughout. Paper much worn, many old repairs. Script dbu-ñan, 6 lines to the page: large, perfectly formed letters. 39 x 15 cm.

Title: 'phags pa gser 'od dam pa mdo sde'i dbaṅ po'i rgyal po žes bya ba theg pa čhen po'i mdo. Short title: gser 'od dam čan.

A canonical work, the Sanskrit Ārya-suvarṇaprabhāṣottamasūtrendrarāja-nāma mahāyānasūtra (the "Suvarṇaprabhāsa sūtra" for short), translated by Jinamitra and Śīlendrabodhi with the Tibetan Ye-šes dpal-sde.

Cf. Tōhoku 556; modern printed edition (Chengdu, 1989, Tib.e.232), and German translation by J.Nobel (Leiden, 1944 &c., Ind.Inst.)

Acquired 25 Sept. 1905, gift of Indian Government, described as "A sutra called Ser-od-dampa".

S.C. 33639 & 33733.

Boxed at the expense of Friends of the Bodleian Library, Nov. 1994.

Six separate texts, held between stout, undecorated boards. Brocade label attached with general title: Gtam rgyud.

- 1) 3 ff. (complete). Script dbu-čan, 6 lines to the page. 34 x 11 cm.  
Title: dkar čhag mthoñ ba don yod.  
 A verse inventory of religious objects at G/yañ-čhags ra-dkar, near Sa-skya.
- 2) 58 ff. (complete). Script dbu-čan, 5 lines to the page. 34.5 x 10.75 cm.  
Title: 'phags pa šes rab kyi pha rol tu phyin pa rdo rje gčod pa žes bya ba theg pa čhen po'i mdo. Ārya-vajracchedika-prajñāpāramitā-nāma mahāyāna-sūtra.

A canonical work, the "Diamond (-cutter) sutra", Tōhoku 16.

Cf. Tib.blockbooks a.59, b.2(5), b.9, d.36, and the edition by E.Conze, Serie Orientale Roma, XIII (1957), pp.27-63.

Minor texts at end:

- a) rdo rje gčod pa'i sñiñ po: a dhāranī containing the quintessence of the above sūtra. (f.57<sup>v</sup>, line 3 - 58<sup>r</sup>, line 2.)
- b) Dedicatory verses. (f.58<sup>r</sup>, lines 2-5.)

- 3) 27 ff. (complete). Script dbu-čan, 5 lines to the page. 35.5 x 10.5 cm.  
Title: 'phags pa šes rab kyi pha rol tu phyin pa rdo rje gčod pa'i phan yon. ("Benefits and virtues of the Diamond sūtra".)  
 Tōhoku 6811.

Author (according to E.Conze, The Prajñāpāramitā Literature, 1960, Or.d.226 /6, p.69): Blo-bzañ YE-ŠES RGYAL-MCHAN, the teacher of Coñ-kha-pa.

In margins: KHA (cf. no.4 below, marked GA).

The main text is followed (f.26<sup>r</sup>, line 5 - 27<sup>r</sup>, line 6) by the same verses as those found in item 4 (see below), with short variation (5 verse lines) at the very end.

- 4) 12 ff. (complete). Script dbu-čan, 5 lines to the page. First two leaves re-copied in a new hand. 36 x 9.5 cm.  
Title: sdig bšags gser gyi spu gri žes bya ba theg pa čhen po'i mdo.  
 (Within: sdig pa thams čad bšags pa'i mdo.) (A confession sūtra, called "The golden razor".) The Sanskrit given is irrelevant.  
In margins: GA (throughout); ff.1 & 2 (the re-copied leaves) sdig bšags.  
 Three short additional texts follow:  
 a) las kyi sgrib pa rgyun gčod pa'i rca ba'i sñags ("Basic mantra for breaking the continuity of karmic obstructions.")

- b) ye dharma, etc. (the "rten-'brel" mantra).
- c) a verse prayer, or resolution, in which one DPAL-BZAN SRI-THAR, religious name RDO-RJE -SKYABS, of Bkra-šis brag, resolves to mend his ways, and dedicates the merit accruing from a list of pious works to the spiritual advancement of himself, the six classes of living things, and the inhabitants of his country. (ff. 11<sup>r</sup>, line 3 - 12<sup>r</sup>, line 5.)

Apart from the re-copied portion, this text is in the same hand as item 3. Items 3 & 4, marked KHA and GA respectively, would appear to be the second and third parts of a series (in which the Diamond sūtra itself, item 2, may represent the first part, or "KA").

- 5) 26 ff. (complete). Script dbu-čan, 5 lines to the page, same hand as item 6. 35.5 x 11.5 cm.

Title: khro bo'i bar do. (On the "wrathful deities" phase of the intermediate state following death. From the chos űid bar do'i űo sprod section of the bar-do thos grol čhen mo.)

In margins: KHA.

- 6) 40 ff., numbered 1-37, 39-41 (end). Script dbu-čan, 5 lines to the page, same hand as item 5. 36 x 11.5 cm.

Title: srid pa bar do'i gsal 'debs. (Mental representation of the srid-pa'i bar-do, the mundane or transmigratory bar-do, as distinct from the transcendent čhos-űid bar-do, of which the latter part is described in item 5. The work is another book of the bar do thos grol čhen mo series, and is meant to follow on directly from item 5, which in turn should be preceded by the ži ba'i bar-do, the bar-do of the "tranquil deities".)

In margins: GA.

In the title, gsal 'debs (mental imaging, visualisation) has been altered to gsol 'debs (prayer, petition) by someone wielding a mauve marking-pencil. This is wrong, as the text itself makes quite clear. Cf. MS.Tibet.b.21 (R), where the same misapprehension has led to similar interference.

Acquired 25 Sept. 1905, gift of Indian Government: described as 4 items only ("Karchab"; "Dorje-cho-pa or diamond cutter"; "Confession of sin"; "Benefits of Dorje-cho-pa".)

§.C. 33640 & 33734.

A collection of short mss., held between lengths of pasteboard. Originally the property of a single owner. Each work has a tissue-paper label for identification. The collection probably formed the personal library of some ñiñ-ma-pa monk. In all 26 items: sizes up to 36 x 7.25 cm.

- 1) 8 ff., numbered 1-8. Script dbu-med, 5 lines to the page, with gter-ma punctuation.

Title: ma hā gu ru drag por bsgrub pa'i phri[n l]as kyi kha bskoñs.

[In margins]: phri[n l]as. [Label]: gu ru drag po'i sgrub thab.

Gter ston ("discoverer"): Rig -'dzin 'GYUR-MED RDO-RJE, at Byin-mda O-dkar brag.

A sādhana of Gu-ru drag-po [the fierce form of Padmasambhava].

- 2) 7 ff., numbered 1-7. Script dbu-med, 5 lines to the page, with gter-ma punctuation.

Title: ma hā gu ru drag por bsgrub pa'i dbañ čhog.

[In margins]: dbañ čhog.

Gter ston: 'GYUR-MED RDO-RJE.

The dbañ gi čho ga, rite of the abhiṣeka which must precede the above sādhana (item 1).

- 3) 2 ff., numbered 1, 2. Script dbu-med, 5 lines to the page, with normal punctuation.

Title: dmigs rim gsol 'debs. [In margin: TA.]

Author: 'GYUR-MED RDO-RJE (describing himself as snoms-las-pa, "indolent"), at the instance of ŠES-RAB BZAN-PO ("lam 'di la rnal 'byor du mdzad pa dge sloñ").

"Prayer of visualisation", i.e., almost certainly, the sādhana of (1) and (2) above.

The title itself is written in a different hand, an earlier title having been erased.



- 4) 2 ff. Script dbu-med, 5 lines to the page, normal punctuation.

Title (re-written, like no.3 above): rgyal chen thugs sdoms bces bya ba.

Author: Padma 'GYUR-MED RGYA-MCHO.

A sādhana of the 'kings' of the four quarters: Yul-'khor-bsruñ, 'Phags-skyes-po, Mig-mi-bzañ, and Rnam-thos-sras.

- 5) 3 ff., complete. Script dbu-med, 5 lines to the page; latter portion with gter-ma punctuation.

Title: yan bzlog rdo rje lam gyi rgyun khyer. In margin: DA.

Gter ston: Gu-ru ČHOS-KYI DBAÑ-PHYUG and RATNA GLIÑ-PA.

A sādhana to avert hostile influences, condensed from works revealed by these two 'discoverers'.

- 6) 2 ff., complete. Script dbu-med, 5 lines to the page; normal punctuation.

Title: gter gsar gu ru drag po'i brgyud 'debs. In margin: NA.

Author: 'GYUR-MED RDO-RJE, at the instance of ŠES-RAB BZAÑ-PO (cf. no.3).

Lineage prayer of the Gu-ru drag-po cycle.

- 7) 8 ff. Script dbu-med, 5-6 lines to the page, coarse grubby paper.

Title: blo-sbyoñs kyi ñams len. In margin: blo sbyoñs.

Author: Čhos smra-ba'i dge-sloñ BLO-BZAÑ ČHOS-KYI RGYAL-MCHAN, at Bkra-Šis lhun-po.

Basic meditation practice (Dge-lugs school). The blo sbyoñs meditations and accompanying words form the initial preparation of the Preliminary Practices (sñon 'gro) on which all Tibetan schools insist. (Cf. MS.Tibet.b.5.) The blo sbyoñs usually constitutes that portion of the sñon 'gro known as phyi'i sñon 'gro or thun moñ gi sñon 'gro.

- 8) 6 ff., complete. Script dbu-med, 6 lines to the page; gter-ma punctuation marks in red.

Title: rdo rje sems dpa'i sñiñ thig bka bsruñs dugi spu gri.

Gter-ston: Rgyal sras RDO-RJE GLIÑ-PA.

Sādhana, &c., of the bka bsruñs ("guardian of the word") of Vajrasatva's sñiñ-thig, called "the poison razor". The "guardian" of the title is Gza (Rahula). As regularly with texts of this type, the reader is enjoined to give it to none but those who are as [his own] heart, for otherwise he sins greatly.

- 9) 3 ff., complete. 5 lines to the page.

Title: gsur bsños (gsur čhos, sur rñod). In colophon: gsur čhos.

A burnt-offering rite.

- 10) 5 ff. Script dbu-med, 6 lines to the page. 27 x 5.5 cm.

Title: rdo rje bde bskyid čhen mo ("the great Adamantine Bliss").

An esoteric course of spiritual realisation. From its terminology it seems likely to be of the Bka-brgyud-pa school.

- 11) 4 ff., unnumbered. Script dbu-med, 5 lines to the page. Gter-ma punctuation. 35.5 x 6 cm.

Title (in a different hand from the text): sum ču pa'i sbris pa. A third hand has added on the title-page, in dbu-čan: 'di sum ču pa'i 'brel rdzus, "This is a feigned commentary on the Sum-ču-pa".

A verse dialogue with a dākinī, in six sections identified by letters of the alphabet.

Begins: kyai ཨ riggs bzañ lha'i bcun mo khyod ཨ

Gter-ma text.

- 12) 3 ff., numbered 1,2,4. Script dbu-med, 6 lines to the page.

Title: rab gnas bsdus pa čig.

An abridged consecration rite (for buildings, images, etc.).

- 13) 84 ff. Script dbu-med, (5, 6,) 7 lines to the page.

Title: gsañ bdag drañ sroñ loktri ži khro'i bsñen yig gčes gnad  
mthar thug čes bya ba.

Author: rje druñ rin po čhe'i bka rtags 'čhañ ba bži pa BŽAD-PA'I RDO-RŽE.

Legend and meditation-manual of Loktripāla (form of Vajrapāṇi).

Rñiñ-ma-pa school.

- 14) 3 ff. Script dbu-med, 5 lines to the page; gter-ma punctuation.

Title: ma hā gu ru drag por bsgrub pa lha srin dam 'dogs (or zlog).

Gter ston: 'GYUR-MED RDO-RŽE, at Byiñ-mda O-dkar brag.

Account of Padmasambhava's subjection of the gods and demons of ancient Tibet, from the cycle ma hā gu ru drag por bsgrub pa.

Rñiñ-ma-pa school.

- 15) 4 ff., on poorer paper. Script dbu-med (less expert hand), 3-4 lines to the page; gter-ma punctuation.

Title: ma hā gu ru drag por bsgrub pa'i rgyal 'goñ gnad 'bebs žes bya ba.

Gter-ston: 'Gro 'dul Gter-bdag gliñ-pa [= 'GYUR-MED RDO-RŽE].

Directions for curbing the rgyal-'goñ (a class of supernatural beings).

Rñiñ-ma-pa school.

- 16) 17 ff. Script dbu-med, 5 lines to the page; gter-ma punctuation.

Title: khrag 'thuñ padma drag po'i las rim dños grub čhar 'bebs žes bya ba.

Gter-ston: 'GYUR-MED RDO-RŽE [a compilation from works 'revealed' by him].

(16) continued

Litany for the ma hā gu ru drag por bsgrub pa cycle. Rñiñ-ma-pa school.

[Followed, on final leaf, by]: a prayer composed by "Ratna-bi-dza-ya" (= RIN-ČHEN RNAM-RGYAL), to celebrate the carving of a blockprint of the above work.

(17) 9 ff. Script dbu-med, 5 lines to the page; normal punctuation.

Title: dam čan spyi'i gtor ma'i čho ga ñuñ ñur bsdus pa.

Author: 'GYUR-MED RDO-RJE, at Lha-ldan Gru-'dzin gyi ri-bo (the Potala, Lhasa).

A condensed rite of the gtor-ma (particular offerings) of the dam-čan (oath-bound deities) in general.

(18) 9 ff. Script dbu-med, 5 lines to the page; normal punctuation.

Title: gter gsar drag po'i byin rlabs kyi mchams sbyor ñag gis dpal bskyed.

Author: not stated; presumably 'GYUR-MED RDO-RJE.

Induction into the gu ru drag po cycle of the "New" gter-ma texts.

Rñiñ-ma-pa school.

## (19) 1 f. Text incomplete: f.1 only, and the left-hand part missing. Script

dbu-med, 5 lines to the page; normal punctuation.

Title: ma hā gu ru drag por sgrub pa'i b(yin) sreg pa'i me'i mtha. (On label): sbyin sreg.

Rñiñ-ma-pa school; fire-offering rite from the same cycle .

(20) 7 ff. Script dbu-med, 6 lines to the page.

Title: dbaṅ gi mchams sbyor.

Author: presumably 'GYUR-MED RDO-RJE.

Rñiñ-ma-pa school; the same work as no.18 above.

- (21) 7 ff. Script dbu-čan, 4 lines to the page.

Title: bka (b)sgo byed chul. ("Mode of injunction.")

A sādhana of Rta-mgrin (Hayagrīva), etc.

- (22) 2 ff. Script dbu-med, 4-5 lines to the page; gter-ma punctuation.

Title: ma hā gu ru drag por bsgrub pa'i 'phañ ba'i las mtha.

Gter ston: 'GYUR-MED RDO-RJE, at Byiñ-mda O-dkar brag.

Rite for repelling hostile influences (rbod gtoñ, etc.) with symbolic weapons (zor). From the Gu-ru drag-po cycle. Rñiñ-ma-pa school, gter-ma text.

- (23) 3 ff. Script dbu-med, 5 lines to the page.

Title: rdo rje khro bo'i sbyin sreg böes bya ba.

Author: 'GYUR-MED RDO-RJE.

Fire offering; Rñiñ-ma-pa school.

- (24) 4 ff. Script dbu-med, 5 lines to the page; gter-ma punctuation.

Title: ma hā gu ru drag por sgrub pa'i lo brgyus bśad pa'i man ñag.

(On label): gu drag las sbyañ.

Gter-ston: 'GYUR-MED RDO-RJE, at Byiñ-mda O-dkar brag.

A number of brief rites for various purposes. ("Lo brgyus" in the title is someone's correction, and does not seem to make sense here.)

- (25) 5 ff. Script dbu-med.

Title: thugs rje čhen po 'jig rten dbañ phyug gi bsñen yig 'dod dgu'i  
čhar 'bebs.

Author: BYA-BRAL PAD-'PHRIN (= PADMA 'PHRIN-LAS).

A sādhana of Avalokiteśvara, from the standpoint of the higher (anuttara-yoga) tantras.

Rñiñ-ma-pa school.

(26) 28 ff. Script dbu-med.

Title: dpal rdo [rj]e gtum po khyuñ šam čan gyi čho ga dregs pa las

'khol žes bya ba. (In margin): khyuñ šam.

Author: PADMA DKAR-PO.

Sādhana of the garuda-tailed Vajracāṇḍa (form of Vajrapāṇi).

Title-page bears the volume number ÑA (8). The work is listed in vol.TA (9) of Padma Dkar-po's collected works.

'Brug-pa bka-brgyud school.

Acquired 25 Sept. 1905, gift of Indian Government, described as "Mind practice" and "Manual of worship".

S.C. 33641 & 33735.

Held between stout wooden boards.

156 ff., numbered 1-156. Script dbu-ñan, large letters, emphasis in red; 5 lines to the page. 42.5 x 10.5 cm.

Title: ma ni bka 'bum.

Colophon: none.

(The ms. contains only a portion of the famous Ma ni bka 'bum, which purports to be a collection of the works of the Tibetan king SROŃ-BCAN SGAM-PO, 617-649. See Vostrikov, pp.52-57.)

Cf. the blockprint editions Tib.blockbooks a.24 (containing Part I of this work) and Tib.blockbooks b.19 (containing Part II).

Acquired 25 Sept.1905, gift of Indian Government, described as "Sermon from Mani-Kalum".

S.C. 33642 & 33736.

Held between pieces of stiff pasteboard.

282 ff., eccentrically numbered, the numbers running from 1 to 310, with many leaves bearing two and some bearing three numbers; in other cases (292 & 308) the same number is assigned to two consecutive leaves (differentiated as goñ and 'og, "upper" and "lower"). Script dbu-čan, 6 lines to the page.

42 x 12.3 cm.

Title: sku 'phañs bka 'bum. Margin signature: KA.

Author: KUN-SPAN ČHOS-RJE ČHOS-KYI RIN-ČHEN (the SKU 'PHANS of the title).

A collection of works by this author, mostly very short. The collection is followed (f.306) by a verse biography of the author, by his disciple DPAL-LDAN RIN-ČHEN.

Detailed list of contents:

(References are to the Tibetan foliation.)

- |                 |   |
|-----------------|---|
| 1               | bla ma la stod pa gsol 'debs dañ bčas pa. (Worship, with prayer, of the gurus of the author's lineage.)   |
| 4 <sup>v</sup>  | bla ma'i bstod chig phreñ ba. (A garland of praises of the guru Byañ-čhub señ-ge.)  |
| 6 <sup>r</sup>  | rca rgyud kyi bla ma rnams dañ // dkon mčhog rnam gsum la gsol 'debs pa'i chigs su bčad pa / nams rtogs rnam 'phel žes bya ba. (Verses of petition to his immediate and "lineal" lamas, and to the Three Jewels called The Increase of Spritual Understanding.) |
| 7 <sup>v</sup>  | bčom ldan 'das 'khor lo bde mčhog gi tha chogs la stod pa. (Praises offered to the divine hosts of the bhagavān Cakrasamvara.)  |
| 10 <sup>r</sup> | ... 'khor lo bde mčhog gi / mdun bskyed ñe ltar bsgom pa'i chul. (How to practise the "mdun bskyed" meditation of Cakrasamvara.)  |
| 14 <sup>r</sup> | (Advice to one practising the Mahāmudrā meditations.)   |
| 17 <sup>r</sup> | bar do ñams 'og tu 'dzud pa'i gsol 'debs. (A prayer for the spiritual "assimilation" of the <u>bar-do</u> state, between death and rebirth.)  |
| 20 <sup>v</sup> | bar do ño sprod kyi gdams ñag. (Directions to familiarize one with the <u>bar-do</u> state.)  |
| 25 <sup>r</sup> | theg čhen blo sbyoñ čhos kyi sñiñ po. (The Mahāyāna mind-preparation quintessence of the Dharma. Adapted from the <u>blo-sbyoñ khrid-yig</u> of ČHOS-RJE RGYAL-SRAS, for the benefit of Blo-gros gsal-ba'i ston-pa THUGS-RJE RIN-ČHEN.                          |
| 64 <sup>v</sup> | blo sbyoñ mdor bsdus nams su len pa'i chul. (Similar, but condensed.)   |

[continued on next sheet]



- 68<sup>v</sup> byams pa sgom pa / sñiñ rje sgom pa / bdag gžan brje ba / byañ čhub  
kyi sems sgom pa / de ltar 'grub par gsol 'debs pa rnams / ŋams su  
blañ bde žin bsdus pa. (Meditations of love [maitrī], compassion,  
exchange of self and others, bodhicitta; prayer that it may so come  
to pass; all concise and commodious for spiritual practising. Com-  
posed for the author's own use [rañ la phan pa'i phyir].) These are  
the basic spiritual exercises of the Mahājāna.
- 69<sup>r</sup> byams pa dañ sñiñ rje / bdag gžan brje ba / byañ čhub kyi sems sgom  
chul 'di la bsams nas dag tu brdzod pa. (Similar to preceding item.)
- 69<sup>v</sup> 'dren mčhog Śākya'i rgyal po la / ~~bstod čin gsol ba 'debs pa'i chigs su~~  
bcun pa čhos kyi rin čhen gyis gsol ba  
btab pa. (Prayer to Śākyamuni.)
- 70<sup>v</sup> 'dren mčhog Śākya'i rgyal po la bstod čin gsol ba 'debs pa'i chigs su  
bčad pa. (Lines of praise and prayer to Śākyamuni.)
- 72<sup>r</sup> rten 'brel sñiñ po'i khrid yig las ŋuñ ŋu bsdus. (Abridgement of a  
guide to the rten-'brel sñiñ-po. For morning and evening spiritual  
practice. Compiled at the hermitage of dbyen\*-gnas [sic, for dben-  
gnas?] čhos-luñ.)
- 78<sup>r</sup> 'dren mčhog spyān ras gžigs la bcun pa čhos kyi rin čhen gyis smre  
sñags kyi sgo nas gsol ba btab pa. (A prayer to Avalokiteśvara,  
arising out of lamentation [for his shortcomings in the above].)
- 78<sup>v</sup> byañ čhub kyi sems gñis sbyoñ chul. (A way to cultivate the two  
bodhicittas.)
- 81<sup>r</sup> smre sñags kyi sgo nas gsol ba btab pa. (Similar to the last item  
but one.)
- 83<sup>r</sup> bdag ŋid nad dañ gdon gyis gces pa'i dus su // bdag dañ bdag gir  
'dzin pa'i dgra la / ... smras pa. ("Spoken to the enemy, namely the  
regarding as me and mine, in time of affliction by illness and gdon.")
- 85<sup>r</sup> gañ byuñ lañ du khyer ba'i blo sbyoñ gi rgyan glu riñ mē. (Song of  
the mental preparation that 'takes on its way whatever happens'.)
- 85<sup>v</sup> rje bcun ma sgrol ma la gsol ba 'debs pa'i chigs su bčad pa/ ma'i  
phreñ ba byañ čhub kyi sems gñis 'phel byed čes bya ba. (Verses of  
supplication to Tāra, called The Mother's Garland, the increaser of  
the two bodhicittas.)
- 91<sup>r</sup> [Disquisition on the theme "gžan phan las la mthu med kyañ / de'i  
bsam pa rtag tu bya // gan la de ni yod gyur pa // da ni de la don  
gyis žugs /" ("even when one has no power to help others, one should  
always have the intention to do so").]
- 92<sup>r</sup> [Another disquisition on the same theme.]
- 94<sup>r</sup> [Prayer, on the theme of the bodhicitta, etc.]
- 94<sup>v</sup> theg čhen blo sbyoñ la bskul ba. (Author's exhortation to himself  
concerning the mental preparation of the Mahāyana.)
- 95<sup>v</sup> [A reminder of death and an exhortation to religious practice.]

- 97<sup>r</sup> bčom ldan 'das thugs rje čhen po sgrub pa'i thabs žes bya ba. (Sadhana of the bhagavan Mahākarūṇika, i.e. Avalokiteśvara: based on the Sanskrit text of Sahajātīla [Thañ-čig skyes-pa'i rol-pa] and oral tradition. Composed at the hermitage of Dben gnas čhos luñ.)
- 114<sup>r</sup> 'phags pa spyān ras gzigs dbaṅ phyug žal bču gčig pa'i bñun bar gnas pa'i lag len gyi rin pa [sic, for rim pa]. (Order of procedure for the fast of Ārya-Avalokiteśvara the eleven-headed.)
- 137/8<sup>v</sup> saṅs rgyas čhe daṅ ye šes dpag tu med pa la bstod pa. (Praise of the buddha Amitāyurjñāna.)
- 140<sup>r</sup> [Prayer to Amitāyur.]
- 141/2<sup>r</sup> [Prayer to Avalokiteśvara.]
- 141/2<sup>v</sup> 'phags pa spyān ras gzigs dbaṅ phyug la bstod pa. (Praise to Ārya-Avalokiteśvara.)
- 145/6<sup>r</sup> 'phags pa spyān ras gzigs dbaṅ phyug la // thog mar bstod pa'i rim pa // bar du sñiñ po 'dzab tu bzlas pa'i rim pa // tha mar 'dod don gsol ba gdab pa'i rim pa. (Praise to Avalokiteśvara, with mantra recitation and supplication through prayer.)
- 148<sup>r</sup> [Short prayers, etc., beginning on ff.148<sup>r</sup>, 148<sup>v</sup> (Tārā), 149<sup>r</sup> (Tārā), 150/1<sup>r</sup> (Avalokita), 155/6/7<sup>r</sup> (Ārya-Tārā), 155/6/7<sup>v</sup> (Avalokita), 158/9<sup>r</sup>, 158/9<sup>v</sup> (2 items), 160/61<sup>r</sup>, and 162/3/4<sup>r</sup>.]
- 162/3/4<sup>r</sup> rje bcun ma sgrol ma'i mdun bskyed dkyil 'khor sgom pa'i chigs su bčad (verses for the mdun-bskyed meditation of Tārā and her maṇḍala).
- 168<sup>v</sup> [More short prayers, etc., beginning on ff.168<sup>v</sup> (Tārā), 169<sup>r</sup> (Tārā), 170<sup>v</sup> (Tārā, in a time of massacre and oppression), 175<sup>v</sup> (Tārā, "composed at Dpal ldan brag dkar monastery"), 177<sup>r</sup>, 179<sup>r</sup>, 180<sup>r</sup>, 181<sup>r</sup>, 183<sup>r</sup>, 184<sup>r</sup>, 185<sup>r</sup>, 186<sup>r</sup>, 188<sup>v</sup>, 191<sup>r</sup>, 192<sup>v</sup>, 193<sup>v</sup> (all these last twelve to Tārā), 194<sup>r</sup> (Mahākāla and other fierce Guardians).]
- 195<sup>r</sup> čhos skyon lčam dral gyi mčhod bstod bdus [sic, for bsdus] pa (short order of worship for the fierce Guardians of the Dharma).
- 198<sup>r</sup> che 'di blos gton ba'i gdams pa (instructions for obtaining buddhahood).
- 207<sup>r</sup> [Short prayers, etc. To Śākyamuni, ff.207<sup>r</sup>, 208<sup>v</sup>, 213<sup>r</sup>, & 214<sup>r</sup>; in praise of hermits and hermitages, 215<sup>v</sup>; on the poet's own spiritual aims, 217<sup>v</sup>; on the same subject, invoking the aid of buddhas and bodhisatvas, 220<sup>r</sup>.]
- 221<sup>r</sup> rañ skyon rañ gis nos 'dzin pa'i phreñ ba žes bya ba. (On recognizing one's own faults: composed in dejection when the poet's community had to rebuild walls and make a fold, because of hurt done to the animals, apparently by some of his disciples.)
- 226<sup>r</sup> [Miscellaneous short pieces. "In sorrow, under the influence of many distractions", 226<sup>r</sup>; on his own shortcomings, 227<sup>v</sup>; briefly on the Mahāyāna, Madhyamika style, 232<sup>v</sup>; on beer being brewed despite his advice to avoid it, 234<sup>r</sup>; a few words on the decline of religion, 235<sup>v</sup>; "might the religious man be the wisest?", 239<sup>r</sup>; on the occurrence of many misfortunes in those parts, 239<sup>v</sup>; misfortunes and wars, 242<sup>v</sup>; impermanence, 243<sup>v</sup>; on the dal-'byor, opportunities of birth as a human being, etc., 244<sup>r</sup>; on seeing two wild ducks flying across the open sky, giving voice, 245<sup>v</sup>; prayer to receive the bad karma of others, 246<sup>v</sup>; prayer that he may aid others, 247<sup>v</sup>; stokas ending khyod č'i sams, "what do you think of that?", 248<sup>r</sup>; reproof to himself

for the sins of certain co-religionists, 250<sup>r</sup>; prayer to Avalokita, 254<sup>r</sup>; on the occurrence of a great snowstorm, 255<sup>v</sup>; for a disciple, 257<sup>r</sup>; that he may persevere in his task, 258<sup>v</sup>; to the kalyāna-mitra Saṅs-rgyas skyabs, 259<sup>r</sup>; to Dpon-chaṅs Dpal-ldan tha-rce-ba, 259<sup>v</sup>; to himself, on impermanence, 264<sup>r</sup>; two stages of the Path, 265<sup>v</sup>; on successfully petitioning the governor of Gam-pa-rdzoṅ to relieve the work of animals used for water-carrying, by using four in relays instead of two the whole time, 268<sup>r</sup>; to Tārā, 269<sup>r</sup>; piece composed at the mchod-khan of Gam-pa-rdzoṅ, 270<sup>r</sup>; various items, 270<sup>v</sup>, 272<sup>r</sup>, 274<sup>r</sup>, 275<sup>r</sup>, 276<sup>r</sup>; piece composed when certain people rebuilt an old wall and killed animals, 277<sup>v</sup>; piece composed at Dben gnas Žogs-luṅ gi ri-khrod, 278<sup>v</sup>; to a religious friend, 280<sup>r</sup>; when divers insects on the firewood used in the monastic kitchen, and for cooking his own broth, were burnt alive, 281<sup>v</sup>; on the six pāramitās, 282<sup>r</sup>; seeing the animals in that region happy for a while, he understands it to be a divine grace, 282<sup>v</sup>; when some people were hunting the wild animals, 284<sup>v</sup>.]

- 288<sup>v</sup> [An allegorical story (blun pa'i gdam, "a silly tale"), in which the author plays a principal part, in the third person.] [In prose.]
- 304<sup>v</sup> mkhyen (b)rce'i mña bdag bla ma rin po čhes pas [sic] gco mdzad // dgon dmar na bžugs pa'i dge ba'i bšes gñen rnam kyī druṅ du // spraṅ bcum čhos kyī rin čhen gyis žu ba. (Letter from the author to the kalyāna-mitras of Dgon-dmar: he speaks of his coming death and of what should be done thereafter.) [In prose.]
- 306<sup>v</sup> Colophon: ... snigs ma'i dus kyī skyabs su gyur pa // skun spaṅs čhos kyī rin čhen gyis gsuṅs rabs bžens pa 'dis kyaṅ / saṅs rgyas kyis bstan pa dan / sems čan maṅ po la phan thogs par gyur cig /.
- 306<sup>v</sup> [Commemorative verses on the production of this volume, by "Spraṅ-po bya-bral-ba" Dpal-ldan rin-čhen, the author's disciple (čhos rje de űid la // mi phyed pa'i dad pa thob cin // zabs kyī rdul spyi bos blaṅs pa // ...): composed at Dben pa'i gnas /ri bo'i khrod / Srin-lag gčes bya ba, these lines constitute an abridged biography (rnam-thar bsdus-pa 'di űid ...).

ČHOS-KYI RIN-ČHEN emerges from this collection as a poet of some literary merit experimenting in a variety of forms, as well as a religious teacher with a strongly compassionate sensitivity to nature, spending most of his time with his followers at the Čhos sgan Bde-ba-čan, a solitude where wild animals are protected from injury (ri dags 'che ba bsruṅ ba'i dben gnas), described as a hill at the centre of terrain resembling an outspread lotus, and where his dwelling was "the little hut a fathom square" (spyil čhuṅ 'dom gaṅ gyi bži na). His humility and critical self-appraisal is hardly open to doubt. He was known to others as Dpal-ldan bla-ma dam-pa čhos-kyi rje Kun-spaṅs rin-po-čhe'i žabs, more briefly as Kun-spaṅs čhos-rje; the names he himself supplies in our text are considerably less grand.

Acquired 25.9.1905, gift of Indian Government. (Described as "Writings of Kii-phang".)

S.C. 33643 & 33737.

Three books, held between wooden boards about 1.5 cm. thick, the top one being carved with a flower design; the lower board is coarse, and does not match. The books are in poor condition, and badly wormed in parts. 42.5 x 10 cm.

- (1) 4 ff., dbu-čan script, 5-6 lines to the page.

Title: chog čhos [b]sdus pa.

Brief text for the gaṇacakra rite. Rñiñ-ma school.

- (2) 11 ff., dbu-čan script, 6 lines to the page.

Title: ži khro'i sbyañ ba. (In colophon: gsañ'dus ži khro la brten pa'i gšin po rjes 'dzin mkha spyod myur lam žes pa.)

Compiler: SKYID-GROŇ SMYON-PA.

Rite for guiding the dead while in the "intermediate" state of bar-do: compiled from the gter gsar writings. Basically a Rñiñ-ma text.

- (3) 82 ff., dbu-čan script, 5 lines to the page. First 22 ff. decorated with one of the bkra-šis rtags brgyad (fishes, wheel, umbrella &c.) at either end of each leaf.

- a) (ff.1-48) Rites of the ži khro cycle of tranquil and wrathful deities.

Title (in margin): ži khro.

- b) (ff.49-68): 6 lines to the page. On poorer paper.

Title (in margin): le'u bdun pa.

This is the "prayer in seven chapters" to Padma Byuñ-gnas, recited daily by pious Rñiñ-ma-pa devotees, and known in numerous printed editions. (The yig-čhuñ, explanatory passages linking up the chapters with a story of the Guru's prophetic conversations with King Khri-sroñ lde'u-bcan and the rest, are for the most part omitted.)

- c) (ff.69-82) Further rites related to those contained in ff.1-48.

Title (in margin): ži khro.

Scribe's note at end: 'di'i šam gi yi ge žel du 'gro ba ni spe čha khur ba la rin ni 'gyogs po dri dgos byuñ mkhye[n mkhy]en. ("That the writing gets worse towards the end is because it was urgent to bring the book, and so it had to be written quickly, so please you.")

Acquired 25 Sept. 1905, gift of Indian Government, described as "(1) Worship of the mild and angry deities with prayers; (2) The conjuring of the same; (3) The offering of food, etc." These descriptions must refer to items 3, 2, and 1, above, respectively, since the number of "pages" (82, 11, 4) is given in each case.

S.C. 33644 & 33738.



Leaves from two manuscripts and one blockprint, mounted on paper (with windows cut to reveal verso sides) in a bound volume, 40.5 x 28 cm. A letter from Prof. F.W. Thomas to — Williamson, dated 26 May 1943, relating to these fragments, together with brief descriptions of them, has been pasted into the volume.

1) MS.Tibet.b.28 (1) [ff.1-5 of the bound vol.]

14 ff., with the original Tibetan numbering 15A, 19, 20, 25-29, 93-98, but arranged in the order 15A, 19, 20, 93-98, 25-29, with corresponding foliation "1-14" added in pencil. (Prof. Thomas, in his description, had misidentified ff.25-29 as "105-9".) Neat dbu-med script, 8 lines to the page (mostly). 21.5 x 8.5 cm.

Contents (references are to the original foliation):

- f.15A      Antidotes to some common failings in meditation; the varieties of bodhicittotpāda.
- ff.19-20    (a) end of a devotional manual, the gnad kyi ño sprod 3 pa bdud rci'i sñiñ khu lta bu'i man ñag. The portion here deals with the "sealing" and dedication that follow the meditations with which the work is chiefly concerned.
- (b) beginning of another work, opening with a salutation (f.19<sup>v</sup>) to Rje Rin-po-čhe, i.e. Coñ-ka-pa. The work begins with an exposition of the mental nature of all phenomena, and cites the writings of Phag-mo gru-pa.
- ff.25-29    This portion is metrical, with 7 syllables (mostly) to each verse, and is in the gdams-ñag form (moral and religious admonitions). The author of these verses, as Prof. Thomas notes, is JAGATĀMITRĀNANTA.
- ff.93-98    This section, written in a scholastic style, deals with a variety of points: notably, the nature of ghosts and demons, which are shown to have no objective existence. Other headings: 97<sup>v</sup> rtags dañ gñen po 2 ka rañ grol du sgyu ma lta bu šes pa; 98<sup>v</sup> rtogs pa'i čhos drug.

2) MS.Tibet.b.28 (2) [ff.6-10 of the bound vol.]

5 ff., numbered in Tibetan as ff.48, 62, 109, 182 and 189 of vol. "KA" [i.e. vol.1]. Script dbu-čan, 6 lines to the page. 38 x 14.4 cm.

Isolated leaves from the first volume of an unidentified work. The text consists of salutations to various Buddhas.

3) MS.Tibet.b.28 (3) [f.11 of the bound vol.]

2 ff., dbu-čan, 25 x 7.5 cm.

Two stray leaves from a block-printed edition of the Prajñā-pāramitā.

Acquired 2 June 1943, gift of Col. W.Ryder.

Three manuscripts in one folder, written in dbu-čan script; the first two similar in handwriting and style.

- (1) 12 ff. (complete), 6-7 lines to a page, 38 x 8.5 cm. Liberal use of red.

Untitled: the title-cartouche on f.1<sup>r</sup> contains a repetition of the formula "oṃ ma nī padame hūṃ" in Lantsha characters.

Begins (f.1<sup>v</sup>): oṃ ma nī padme hūṃ / thugs rje čhen po la phyag 'chal lo /  
sprul pa'i rgyal po'i žas gdams / dbaṅ po tha ma'i lam gyi rim pa  
bstan bstan [sic] pa ni / de la gsum ste / das 'byor rñed par dka ba  
bsam pa daṅ / ...

Extract from the ma ni bka 'bum?

- (2) 11 ff. (complete), 6-8 lines to a page, 38 x 8 cm. Similar to (1) in handwriting and use of red.

Untitled, with cartouche on f.1<sup>r</sup> containing the formula "oṃ ma nī padame hūṃ" repeated several times in heavier and more confident Lantsha characters than those of (1).

Begins (f.1<sup>v</sup>): oṃ ma nī padme hūṃ hrī / thugs rje čhen po la phyag 'chal lo /  
čhos skyoṅ pa'i rgyal po žas gdams la / bla na med pa'i byaṅ čhub  
sgrub pa la byin rlabs kyi lam la brten nas bsgrub dgos pas / bla ma ...

Extract from the ma ni bka 'bum?

- (3) 3 ff.(complete), 5-6 lines to a page, 38 x 7.8 cm. Some use of red.

Title (f.1<sup>r</sup>), in cartouche surmounted by the letter-numeral "A"): bkra šis  
rtags brgyad kyi dbar bžugs so.

Margins: bkra šis rtags brgyad kyi dbar.

For the ma ni bka 'bum, see Vostrikov, pp.52-56.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: (1) Tibetan MS. no.14. Philosophy. E.W.  
(2) Tibetan MS. no.15. Philosophy.  
(3) Tibetan MS. no.16. Ritual.

11 ff., numbered in Tibetan 24-29, ?, 4, 6, 28, 29. Incomplete, possibly parts of different works. Dbu-med script, 6 lines to the page (apart from tables). 50 x 8 cm.

f.1 (Tibetan f.24)<sup>r</sup> headed, in small script: phyi mo bgrañ ba jā ti'i sdeb sbyor  
las ro lañs čan.

Beneath this are headings in Sanskrit (with Tibetan transliteration) & Tibetan.

Astrological text, with tables.

More detailed description required.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W. (Tibetan MS. no.3).

46 x 60 cm., fairly rough paper; script dbu-čan, fairly rapidly written; punctuated with gaps instead of śad lines.

Title in English on outside, signed "DDup 24/8/19" : Draft of the late Maharaj Kumar Sidkong Tulku's circular order to the monasteries of Sikkim and to the people generally for stopping animal sacrifice to local spirits & to stop smoking cigarettes.

Begins: rañ žabsu 'khod pa'i ser skya spyi dañ byi brag blon sgañ  
rdzoñ 'og gyis lho mon rcoñ soṭ chañs mas ñes dgos rje'i ljoñs  
'dir sña rab sprul pa'i rnal['b]yor mčhod bži soṭ mčhod yon rim  
byon kyis mgu ru'i luñ žin bstin 'gro'i bde thabsu 'goñ rte yul 'bru  
kun rtu dge bču'i khrim kyi 'cho bar mdzad 'dug kyañ phyi dus  
dbañ lta bus nañ pa'i lta spyod dañ 'gal ba'i nag po kha 'byam  
mu stegs kyi 'bru mtha ñog te ši bson gañ byuñ gis dge car sems  
čan kyi srog la rgol ba'i rkyen gyis ...

Colophon: me ta zla ches la sgañ thog nas ños srid sprul pas dge /

Very much a draft, with its somewhat untidy style, spelling mistakes, corrections, etc.

Smoking is referred to (lines 18-19) as "log smon rdzas ñan btañ khuñ  
sig reg hu kā soṭ thuñ ba".

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W. 22.



(In envelope.) A large sheet, 46.7 x 41.8 cm., of modern Tibetan paper, folded: top edge uncut. On to this, below the title yig brgya lha brgyar ño sprod, are pasted three older ms. sheets (see below). Below these, a colophon in Tibetan & English, the latter reading "Translated into English by me & Dr. W.Y.Evans-Wentz. Dousamdub. Gangtok, Sikkim. 18<sup>th</sup> [Tib. 17<sup>th</sup>] October 1919."

The ms. proper, 37.6 x 9.6 cm., consists of ff.67<sup>v</sup>-68<sup>v</sup> only of a collection of rñin-ma tantric writings. 6-8 lines to a page.

f.67<sup>v</sup> begins with the closing lines of: dam chig ñams čhag thams čad bskoñs pa'i rgyud kyi rgyal po'i bšags pa thams čad kyi rgyud dri ma med pa'i rgyal po žes bya ba.

The text continues in smaller characters: // de nas yi ge brgya pa la lha yod pas / ži ba bži bču rca gñis dañ khrag 'thuñ lña bču rca brgyad kyi mchan nam brjod na de ltar / ... 'di ni rdzogs pa čhen po'i lugso /

The main text that follows is the "100-letter" Sanskrit prayer to Vajrasatva (in large red characters, each syllable spaced out 1-2 cm. from the next), with an interlinear commentary (in very small black characters) equating each syllable with a deity, e.g.

OM	-	rnam par snañ mdzad /	
BA	-	rd[o rj]e señs dpa /	
DZRA	-	rin čhen 'byuñ ldan /	
SA	-	snañ ba mtha yas /	
TVA	-	don yod grub pa /	etc.

Authorship unclear.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W., Tib.MS.36[34].

Without boards. Title-leaf plus 144 leaves with numbering in Tibetan 1-145 [sic]; there is no leaf numbered 144, but text from 143<sup>v</sup> to 145<sup>r</sup> appears to be continuous. Written in gold letters, dbu-ñan script, 5 lines to a page (title-leaf, in larger letters, has 2 lines on recto and three on verso). The leaves are of blue paper, the text being written on a black background 42.5 x 8 cm., bordered in red. Full size of leaves 48 x 13 cm. The title-leaf somewhat worn at top and right-hand edge, otherwise the manuscript is in tolerably good condition.

Title: a rya ga na dza ma hā bhri ca pu lu dkarma a bhi ra na šo dha yā budha  
 ra bhu ha na ma ma hā ya na sū tra /  
 bod skad du / 'phags pa thar pa čhen po yoñs su rgyas pa 'gyod chañs kyis  
 sdig sbyañs te / sañs rgyasu grub par rnam par bkod pa žes bya ba theg pa  
 čhen po'i mdo  
 (f.1<sup>r</sup>) rgya gar skad du / sarba ta thā ga ta bhu dha šrī / bod skad du /  
 sdig pa thams čad bšags pa'i mdo /

This is the thar-pa čhen-po (mahāmokṣa) sūtra from the Bka 'gyur. The version in the Sde-dge edition has no Sanskrit title, and is a translation from the Chinese (no. 264 in the Tōhoku catalogue); this manuscript, however, gives Sanskrit titles as above, and has a colophon naming the translators as Jinamitra and Ye-šes sde.

Acquired Jan. 1995, by purchase from James Singer.

95 ff., pasted on to guards, in a Western binding. Leaves numbered in Tibetan [1,2,]3-100, plus final leaf numbered 1. Of the original leaves, ff.22 and 55-58 are missing. There is no leaf numbered 37, but this is due to an error on the part of the paginator (no text is missing at this point). Script dbu-čan (good), 5 lines to the page. Written on stout paper; the pages, though somewhat worn and much begrimed by constant use, have remained intact (apart from a few margins) and legible. 29 x 9 cm.

Title: (Sanskrit) Śrī-Guhyasamāja-mahātantrarāja-nāma.

(Tibetan) dpal gsañ ba 'dus pa žes bya ba rgyud kyi rgyal po čhen po.

A reasonable, though slightly incomplete, copy of the important canonical Guhyasamāja tantra (no.442 in the Tōhoku catalogue). The text is followed by a final prayer, probably of Tibetan composition. There is no colophon.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.36. ("Aus Mangnang.")

S.C.26269.

25 ff., pasted on to guards, in a Western binding (f.7 incorrectly bound between ff.4 & 5). Script dbu-čan, small and neat; 6 lines to the page. 32 x 5.5 cm.

Title: bstan rcis 'dod sbyin gter 'bum žes bya ba.

Author: Rñog 'brug LHA-DBAÑ BLO-GROS (= SUREŠAMATIBHADRA).

A study of Buddhist chronology, 'Brug-pa bka-brgyud school. The author was a disciple of Padma Dkar-po, writing "in the beginning of the 26th year of the 10th cycle", i.e. in 1591. The work is quoted by Csoma de Kőrös in A Grammar of the Tibetan Language (Calcutta, 1834), pp.199-201, where he reproduces the list (to be found on ff.24-25 of the present ms.) of the many different computations of the number of years elapsed since the death of Śākya.

In June, 1870, this manuscript was shown by H. and E. Schlagintweit to Anton Schiefner, who commented in Mélanges asiatiques, tome 6 (St.Petersburg, 1873), p.289: "In dieser kleinen Schrift werden unter den acht Lehrern der Mletschtscha's (Kla klo) Madhumati (Sbrañ rci'i blo gros) = Muhammed und Atra anogha genannt; der letztere derselben ist wohl nicht verschieden von dem bei Târanâtha vorkommenden Ardho, in welchem Namen wir vielleicht den unter Ardeschir's Regierung auftretenden Ardo Virâf wiederfinden. Es steht zu hoffen, dass diese Handschrift baldigst durch die Bemühungen Dr. Emil Schlagintweits veröffentlicht werden wird."

E.Schlagintweit's German translation of this ms. was published, with a full transliteration of the text, in Abhandlungen der k. bayer. Akademie der Wissenschaften, 1.Cl., 20.Bd., 3 Abth., with the title:

Die Berechnung der Lehre, eine Streitschrift zur Berichtigung der buddhistischen Chronologie, verfasst im Jahre 1591 von Surešamatibhadra.

An offprint of this (München, 1896) can be found in the Bodleian (Tib.d.3).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.37. ("Erhalten Sikkim.")

S.C. 26270.

22 ff., numbered in Tibetan 1-4, 7-13, 16-26 [wanting 5-6, 14-15], pasted on to guards, in a Western binding. Script dbu-čan (excellent); 5 lines to the page. 36 x 7.25 cm.

Title: rgyud sde spyi'i sbyin sreg gi čho ga "bdud bži dañ sgrib gñis sreg čin chogs gñis 'od zer 'gyed byed" čes bya ba rig snags 'čhañ ba čhen (p)o slo(b dp)on karma pa mi bskyod rdo rjes mdzad pa sor bžag las bži myur grub čes bya ba las dbañ gi sbyin sreg rgyal ba rgya mcho dañ sbyar ba bltas čhogsu bskod pa.

Author: based, as indicated in title, on the sor bžag las bži myur 'grub of MI-BSKYOD RDO-RJE [1507-1544, Karma-pa VIII].

Karma bka-brgyud school. A "burnt offering" rite for any class of tantras.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl.38. ("Aus Sikkim.")

S.C. 26271.

6 ff., pasted on to guards, in a Western binding. Incomplete; the original first leaf, which may have included a title, is missing; the first surviving leaf is damaged at the left-hand end, and its numbering lost, but was presumably numbered "2"; the next four are numbered, in Tibetan, 3-6; the last, which is badly damaged, appears to be in a different hand, and may not belong to the same book: it bears the inscription "Bl.7" in Schlagintweit's handwriting. Script dbu-ñan, 5 lines to the page. 33 x 7.5 cm.

Title (in margins): gtor dpe.

Text used when making gtor-ma offerings.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 39. ("Aus Sikkim.")

S.C.26272.

Three mss., pasted on to guards and bound together in a Western binding.  
On coarse paper.

- (1) 8 ff., numbered in Tibetan, complete. Script dbu-čan (mediocre), 6-9 lines to the page. Title-page decorated with pen-and-ink design.  
27 x 9.5 cm.

Title: gnam čhos thabs [sic] kyi gter kha sñan (rgyud?) (...i) mo' [i]  
skor las bde čhen žiñ gi sgrubs thabs 'don čha.

Text for recitation in the sādhana of bde čhen žiñ, i.e. of the Heaven of Amitābhā, from the gnam čhos thugs kyi gter kha, a well known cycle of gter-ma works.

- (2) 19 ff., numbered rather messily, many ff. bearing numerical symbols in addition to, or instead of, the spelt-out numerals. Apparently complete. Script dbu-čan (poor), mostly 5 or 6 lines to the page. 27 x 9 cm.

Title: mkhas grub ra ga asyas mdzad pa'i brnam dag pa'i bde čhen žiñ du  
smon lam gdag pa'i rin pa [sic].

Author: RĀ-GA-ASYA (= KARMA ČHAGS-MED).

Prayer for rebirth in the Sukhavati "field" of Amitābhā. A poor text of a very common work.

- (3) 26 ff., bearing signs of several efforts at pagination in symbols and/or spelt-out numerals. Script dbu-čan, untidy and smudgy, 5-7 lines to the page. 29 x 9.5 cm.

Title: zab čhos ži khro goñs pa'i rañ grol las bskañs.

The "Atonement" section from the bar do thos grol cycle.  
Cf. MS.Tibet.c.60 (R).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 41. ("In Mangnang erworben.")

S.C. 26274.

2 ff., possibly related, pasted on to sheets of paper in a Western binding.

f.1 (numbered "1" in Tibetan at both ends) measures 28.5 x 9 cm., and is ruled for use as a title-page, but no title has been written into the space provided. Instead, inside a crudely drawn decorative frame, there are three drawings: left, head of a fierce deity; centre, head of a tranquil buddha; right, head and shoulders of a fierce deity. Below, an inscription in clumsy dbu-ñan, consisting of five characters without word divisions: this has been deciphered by Schlagintweit as "gyor bgyar", and these words have been written in Latin script across the top of the page. However, this transcription is, to say the least, doubtful: the characters appear to be gyo (blo? rgya?), ra, ba, gya, and ra. (Schlagintweit comments: "Worte der Volkssprache, Sinn unklar".)

f.2, measuring 23 x 7 cm., contains 5 lines of a divination text, on a single side.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 42. ("Aus Saimonbong.")

S.C. 26275.



31 ff., pasted on to guards, in a Western binding. Script dbu-čan, 5 lines to the page. Complete; leaves numbered 1-31 in Tibetan. 33.5 x 8 cm.

Title: The title-page (f.1<sup>r</sup>) has not been filled in by the copyist, but carries in a European hand, written across the page, i.e. with the 8 cm. side at the top, the following inscriptions:

In Tibetan dbu-čan script: rgyal rabs gsal ba'i me loñ.

In Latin characters (longhand): Gul-rap sale melong. The Raja's genealogy, a true mirror. Ladak. Copied from the original in possession of Chigmet-Chöiki-Singe, descendant of the former Rajahs of Ladak. Leh, ~~Sept~~ 23 1856.

The text is prefaced by a preamble in Sanskrit and Tibetan verses (two lines to a page), which occupies ff.1<sup>v</sup> and 2<sup>r</sup>, the Sanskrit characters being written in black and the Tibetan in red.

There is no colophon. The text ends with the last of the lineage, the Jigs-med čhos-kyi señ ge Mi 'gyur kun-dga mnam-rgyal mentioned in the English note (see above).

The Tibetan text of this ms. was published, with a German translation, by Emil Schlagintweit (K.Bayer. Ak. d. Wissenschaften, Abh.d.I.Kl., Bd.10, Abt.3, München, 1866). This "Ladakh" chronicle (Vostrikov, p.62) should be distinguished from the "Tibetan" chronicle with the same title (Vostrikov, p.67).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 46.

S.C. 26279.

15 surviving ff., numbered (in Tibetan) 1, 14-28; pasted on to guards in a Western binding. Script dbu-čan (mediocre), 4 lines to the page. 29 x 10 cm.

Title: dpal rdo rje rnam par 'joms pa'i čho ga phan bde'i 'byuñ gnas  
žes bya ba.

Ritual text involving the Vajravidāraṇā-nāma-dhāraṇī (Dpal rdo rje rnam par 'joms pa'i gzuñs), for which cf. Tōhoku 750, 949, and the Bodleian Library's Tib.blockbooks b.1 (9).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.49. ("Erworben Saimonbong.")

S.C. 26282.

7 ff. (complete), numbered in Tibetan 1-7, pasted on to guards in a Western binding. Script dbu-ñan, quite good, 5 lines to the page. 32.5 x 7.5 cm.

Title: snañ gsal 'o sde 'bum 'khor ba la skyo ba skyes pa'i rñams par thar pa.

The first chapter (le'u) of the story of SNAN-GSAL 'O SDE (or BDE) 'BUM , dealing with her previous incarnation as a hind.

Cf. a blockprint version of the story, Tib.c.49. See also J.Bacot, Trois mystères tibétains, 1921.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.54. ("Aus Sikkim".)

S.C. 26287.

32 ff., written into a booklet formed (originally) of 18 leaves (plus a cover leaf) folded across the middle and sewn together: size when folded 32.5 x 10.5 cm. Text ends on second line of f.32: followed by blank pages. Script dbu-ñan, 5 lines to the page.

Title: slobd dpon padma 'byuñ nas mdzad pa'i mdo dpe.

A collection of small texts attributed to PADMA 'BYUN-GNAS (PADMASAMBHAVA).

The first is a prescription for warding off za-'dre demons, and the rest are of a similar nature.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 55.

S.C. 26288.

12 ff., numbered in Tibetan, pasted on to guards in a Western binding.  
Script dbu-med (uncial form), 5 lines to the page. 32.5 x 6.5 cm.

The gter-ma punctuation mark ཨྲ is used throughout.

Title: nad bdag stobs 'jom gyi čha lags mdos mčhog.

A rñin-ma-pa ritual text concerned with protection against illness.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.58. ("In Sikkim erworben.")

S.C. 26290.

4 ff. (two doubled sheets, unnumbered), pasted on to guards in a Western binding. Script dbu-med (uncial), 4 lines to the page. 35 x 6 cm.

Title: dpal ye[š]es kyi lha mo dud sol ma'i gtor bsños bsdus pa.

Ritual text: dedication of gtor-ma offerings to the goddess Dud-sol-ma.

On f.3 (originally the back page), a coloured miniature.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 59. ("Aus Darjiling.")

S.C. 26291.

5 ff., numbered in Tibetan (numbers in left-hand margin, facing inwards). Script dbu-med, somewhat illiterate; 6 lines to first page, thereafter 5 to the page. Gter-ma (ྒྱུ) punctuation. 33 x 7.5 cm. Leaves pasted on to guards, in a Western binding.

Title: none. Begins: 'jam bu gliñ gi byañ phyogs na ཨྱུ

The text is in verse lines of 7 syllables.

This is a bsaṅs-yig or text recited when offering bsaṅs, a sort of fragrant bonfire of aromatic twigs and leaves, burnt in the open air on auspicious occasions. The text belongs to the Rñiñ-ma-pa school, and would seem to have particular affinities with the Atiyoga teaching of the sñiñ-thig (heart-spot) cycle, whose traditional lineage of lamas is invoked on ff.3<sup>r</sup> - 3<sup>v</sup>.

On f.4 are invoked a whole catalogue of dgra-lha (war-gods), which may mean that the text had a special military application (perhaps for use before a battle). The first line's reference to "the North of Tambudörpa" is repeated on 5<sup>r</sup> and refers most probably to Tibet.

The writing in a more cursive dbu-med on the back of f.5 is idle scribbling or handwriting practice.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 62. ("Durch Chibu Lama erworben.")

S.C. 26294.

Two items, pasted on to guards, in a Western binding.

- (1) 5 ff. Complete, but leaves bound out of order (1<sup>r,v</sup>; 4<sup>v,r</sup>; 3<sup>v,r</sup>; 2<sup>v,r</sup>; 5<sup>r,v</sup>), and Tibetan foliation lost through damage on ff.1-4. (The piece of paper used to repair f.5<sup>r</sup> has slipped some two syllables to the left, mutilating the text.) Script dbu-med, using a few abbreviations; 5-6 lines to the page; gter-ma (ྔ) punctuation. 34 x 6 cm.

Text consists of 7-syllable verse lines throughout. An Atiyoga work.

Title: kun bzañ smon lam žes bya ba'i dmyal ba'i segs bsdar(?). ("The resolve of Samantabhadra".) In colophon: rdzogs pa čhe[n po ku]n tu bzañ po'i dgoñs pa zañ thal du bstan pa'i rgyud las ཨ smon [la]m stobs po čhe btab pas sem[s ča]n tham[s ča]d sañs mi rgya ba'i dbañ med pa[r bstan pa'i] le'u dgu pa khol du phyuñ pa.

A rñin-ma-pa text, not to be confused with the canonical work of similar title. The colophon identifies the present text as Chapter 9, "which shows that all creatures are powerless not to become buddha, because of the mighty resolve made [by Samantabhadra]."

- (2) 3 ff. Damaged at ends; Tibetan foliation, and some text, lost. Script dbu-med, 6-7 lines to the page. Gter-ma (ྔ) punctuation. 33.5 x 7 cm.

Title: ri[g 'dz]in srog sgrub las padma dra ba gliñ gi smon lam dakki' rol pa žes bya ba.

An aspiration for birth in the "Padma dra-ba'i gliñ" heaven, from a larger work, the rig-'dzin srog-sgrub. [Cf. MS.Tibet.c.18.]

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 63. ("Herkunft unsicher.")

S.C. 26296.



12 ff. The numeration of f.12 (which would have shown whether it was the last) unfortunately lost through damage. Leaves pasted on to guards, in a Western binding. Script dbu-med, good; mostly 6 lines to the page. 34 x 7 cm.

- 1) Title: 'bras mo gšonś kyi phan yon kar čhab dañ šin bčud ja yi byuñ khuñ  
rnams gñis.

Author: KLON-ČHEN RAB-'BYAMS.

On (a) the excellence of 'Bras mo gsonś [i.e. Sikkim], and (b) the origin of tea (entitled, on f.7<sup>r</sup>, šin bčud ja yi byuñ khuñ). In addition to these, on ff.11 and 12<sup>r</sup>, a tract in verse (9-syllable lines) on the virtues of beer, with the refrain žim-dñar čhañ-gi yon-tan phun-sum-chogs, "Perfect are the virtues of delicious beer".

[Followed (f.12<sup>v</sup>) by:]

- 2) Title: none.

Author: ŽVA-DMAR RIN-PO-ČHE.

Pious verses. Žva-dmar Karma bka-brgyud school.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 64.

S.C.26297.

Two manuscripts, pasted on to guards, in a Western binding.

- (1) 5 ff., unnumbered and bound in the wrong sequence (1,2,3,5,4<sup>v,r</sup>). Script dbu-med, 6 lines to the page; gter-ma punctuation ( $\frac{\sigma}{\sigma}$ ). 31.5 x 7 cm.

Titles: rtags kyi stod pa dañ las sbyor (ff.1 - 2<sup>v</sup>).

th(ugs) kyi sgrub pa'i las sbyor (ff.2<sup>v</sup> - 4<sup>r</sup>).

(Sections from the gsaṅ mchan thugs kyi sgrub pa, a gter-ma sādhana of Rdo-rje drag-po rcal.)

Gter ston: rig-'dzin RGOD-KYI LDEM-'PHRU-ČAN.

[Followed (ff.4<sup>v</sup> - 4<sup>r</sup>) by]:

Untitled and anonymous piece dealing with measures to reduce losses of goods or livestock.

- (2) 5 ff., the first four numbered with Tibetan numerals; the fifth, containing a separate work, unnumbered, has been foliated "6" by Schlagintweit.

- a) dbu-med, 6 lines to the page; gter-ma punctuation ( $\frac{\sigma}{\sigma}$ ). 31 x 6 cm.

Untitled work, occupying ff.1-4. A prayer for the Tibetans at some future time of strife, disease, famine and oppression. Rñiṅ-ma school; addressed, according to the colophon, to monks living in Sikkim, Ü, and Tsang.

- b) dbu-med (a different hand), 8 lines on recto, 3 on verso, ordinary punctuation. 30 x 6 cm.

Title (at beginning of text): bla ma'i brgyud 'debs.

Guru-lineage prayer. Rñiṅ-ma school, Smin-grol-glin monastic line.

The lineage here is: Amitrabha - Avalokitesvara - Saroruha - Mkhar čhen gza [for bza] - Bai-ro-ca-na - Gyur-[med] rdo-rje - Gyur-med rgya-mcho, Gyur-med yid-bzin - Gyur-med mčhog-grub - and the writer's own lama (= guru).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 66. ("Herkunft unsicher.")

S.C. 26299.

7 ff., comprising two separate items, pasted on to guards in a Western binding.

- a) ff.1 & 2, numbered in Tibetan. Script dbu-med, 4 lines to the page.  
30.5 x 5.5 cm.

Title: spyod kyis gsol 'debs.

Invocation of deities and teachers transmitting the spyod or gčod teachings.

The last named is 'Jigs-med rdo-rje. Rñiñ-ma school, Sikkimese branch.

The work appears to be complete, or nearly so.

- b) ff.6 (unnumbered), 3-5 (numbered 2-4, but the numbers practically worn away),  
7 (number lost). Script dbu-med, 6 lines to the page. 32.5 x 6 cm.

Title: none.

Poem, in 9-syllable lines, invoking, with descriptions, Śākyamuni, the 16  
sthaviras, their attendant arhats, and the "four great kings" (Vaiśravaṇa etc.)  
of the four cardinal points.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 67. ("Aus Sikkim.")

S.C. 26300.

4 ff., numbered in Tibetan, pasted on to guards in a Western binding. Complete.  
Script dbu-med, 6 lines to the page. Gter-ma punctuation ཨ or ཨ.  
29.5 x 7 cm.

Title: rig 'dzin srog sgrub las ཨ bžes sgra me rluñ khruḡ pa dmar nag las  
mkhan gšin[r]je'i skan sgra ཨ

Verses calling upon the Lord of Death (Yama) and a numerous retinue of other deities to receive offerings. From the same gter-ma collection as MS.Tibet.c.14 (2): Rñiñ-ma-pa school, Mahāyoga class of Tantric literature, affinities with the class of "fierce" rites.

The text is in a free metre meant to be sung, as opposed to the ubiquitous trochaic line of literary verse. The typical line is scanned  
ō/ōḡ/ōḡ/ōōō (ō= stressed, ḡ = unstressed).

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 69.

S.C. 26302.

Two books, pasted on to guards, in a Western binding.

- a) 20 ff., numbered KA-CHA (I-XX) in single characters, and subsequently 1-20 in words. Script: dbu-med, rather formal (e.g. vowel-signs are in dbu-čan style); 8 lines to the page. 33 x 9.5 cm.

Title: (Sanskrit, in Tibetan characters) so' ma ra' ča' yi' (Sómarājāyī).

Four sections of a medical work:

ff.1 - 8<sup>r</sup> (line 1): lus mgo 'jug gi rma čhos.

8<sup>r</sup> (line 2) - 17<sup>r</sup> (line 7): nañ gi dpyad      'go bo'i dpyad.

17<sup>v</sup> (line 1) - 19<sup>r</sup> (line 5): phyi'i dpyad

19<sup>r</sup> (line 5) - end of ms.: (title missing, presumably at end).

A note added below the text at the end reads čhad pa yin no ("broken off").

- b) 237 ff., numbered in Tibetan 1-108, 108(bis)-117, 119-123, 123(bis)-167, 167(bis)-235. Missing: f.118 and possibly f.236 (but not ff.93 & 119 as indicated by binders: 119 is wrongly numbered 118 in the pencilled foliation). Script: dbu-med, similar to that of (a) but not identical: a maturer hand. 8 lines to the page. 34 x 10.5 cm.

Title: (f.1<sup>r</sup>) sman spyad gso ma ra dza (for "Sómarāja").

(f.1<sup>v</sup>) rgya gar skad du: gso ma ra ja be ša te na mā tan tra.

bod skad du: sman dpyad zla ba'i rgyal po žes bya ba'i rgyud.

Illuminations: (f.1<sup>v</sup>) left, Manjuśri, who preaches the text; right, Nāgārjuna, who requests it of him.

A medical treatise, "The Moon King", written throughout in verse lines of 7 syllables. Divided into 15 bam-po and 112 le'u: the titles of the latter are listed in the appendix to this description.

Both works contain a fair number of old spellings, some distinctly archaistic. They have perhaps been copied from an ancient original; though the mss. themselves look older than most of the rest of our collection. Item (b) contains a quantity of interlinear annotations, probably from the same hand.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 72. ("Aus Darjiling.")

S.C. 26305.

List of Chapter Headings in MS.Tibet.c.19 (b)

(In the text, the chapter number and title will be found at the end of each le'u.)

Vol. (bam-po)	Chapter (le'u)	Begins (page & line)	Title
I	1	1v/1	lus bskyed pa'i rgyu nus pa rdzogs pa
	2	5v/2	lus kyeñ rus kyi rnam par gžag pa
	3	7r/6	yan lag gi dañ po 'go bo'i kyeñ rus kyi rnam par gžag pa
	4	9r/3	yan lag gi kyeñ rus kyi rnam par gžag pa
	5	13v/3	ldañ pa'i chad pa bstan pa'i le'u
II	6	18r/3	nad gži ji ltar gnas pa stan
	7	24r/4	rnam par gzag pa'i le'u
	8	25r/3	dbyibs dañ lče sen mos nad nos gzuñ ba'i le'u
	9	26r/8	phyi'i yul dañ dus dañ na chod blta žiñ brtag pa
	10	26v/8	lta ba čhu'i spyad drañ sroñ dañ bstun pa'i le'u
III	11	31v/1	gdon gi le'u
	12	33v/4	ču'i byañ lam dus kyi 'khor lo
	13	34v/2	ču'i byan lam bstan pa
	14	36r/8	tha skar la bstan pa le che dgu pa
	15	38v/5	cha drañ dañ stod smad kyi le'u
	16	41r/3	sñiñ rca'i le'u
	17	41v/3	mčhin pa'i rca'i le'u
	18	42r/1	'khal rca'i le'u
	19	42r/7	glo rca'i le'u
	20	42v/8	mčher pa'i le'u
	21	43r/6	'či bltas kyi le'u
IV	22	45r/5	dgra rca'i le'u
	23	52r/5	gdon rca'i le'u
	24	53v/1	rca'i 'khor lo phral dmig gi me loñ žes bya ba
	25	57v/3	rluñ gi mchan ñid kyi le'u
	26	58v/5	bad kan gyi le'u
	27	59v/6	'khris pa'i mchan ñid bstan pa
	28	61r/6	sniñ nad kyi mchan ñid bstan pa
	29	62r/2	blo nad kyi mchan ñid bstan pa
	30	63r/5	mčhin pa'i mchan ñid bstan pa
	31	66v/1	mčher pa'i mchan ñid bstan pa
	32	66v/8	'khal ma'i mchan ñid bstan pa
V	33	67r/7	rgyu nad kyi mchan ñid bstan pa
	34	68r/1	pho ba'i nad kyi mchan ñid bstan pa
	35	69r/1	'khris pa'i mchan ñid bstan pa
	36	70r/1	lo nad kyi mchan ñid bstan pa
	37	71r/2	lgañ pug nad kyi mchan ñid bstan pa
	38	71v/2	bsam se'u'i mchan ñid bstan pa
	39	72v/4	ma žu ba dañ 'khru ba'i mchan ñid bstan pa
	40	73v/2	ma žu ba'i mchan ñid nos gzuñ pa
	41	74r/7	skran nos gzuñ pa'i le'u
	42	75r/2	'bras dañ su rgya'i nad bstan pa
	43	75v/4	'brum pu'i mchan ñid bstan pa
	44	76r/3	thog pa'i mchan ñid bstan pa
	45	76v/3	dug brtag pa'i mchan ñid bstan pa
	46	78v/2	dmu čhu'i mchan ñid bstan pa
	47	79r/7	srin gyi mchan ñid bstan pa
	48	79v/6	mgo bo'i kyeñ rus kyi mchan ñid bstan pa

Vol. (bam-po)	Chapter (le'u)	Begins (page & line)	Title
VI	49	81v/6	ša dañ rca'i mchan nid bstan pa
	50	86v/2	yan lag dañ rnad kyi mchan nid
	51	91v/1	byañ khog gi mchan nid bstan pa
	52	96v/2	la ñe brtag pa'i rim pa
	53	97r/7	mu zi sbyar thabs bstan pa
VII	54	98v/7	brag žun gyis ni bčud len bstan pa
	55	99v/4	rluñ bčos pa'i le'u
	56	101v/5	'khris pa bčos pa'i le'u
	57	102v/4	bad kan bčos pa'i le'u
	58	104r/3	'dus pa bčos pa'i le'u
	59	104r/7	śniñ rluñ bčos pa'i le'u
	60	105v/5	blo nad bčos pa'i le'u
	61	108r/1	mčhin nad bčos pa'i le'u
	62	111r/2	'khal nad bčos pa'i le'u
	63	113r/1	mčher pa bčos pa'i le'u
	64	113v/1	rgyu nad bčos pa
VIII	65	115r/4	pho ba'i nad bčos pa'i le'u
	66	117r/8	'khris pa bčos pa'i le'u
	67	120v/8	loñ nad bčos pa'i le'u
	68	121v/3	lgag pug bčos pa'i le'u
	69	123r/5	bsam se'u bčos pa'i le(u)
	70	124r/1	'khru ba (b)čos pa'i le'u
	71	126r/8	ma žu ba bčos pa thur ma'i le'u
(IX?)	72	130r/4	srar bčos pa'i le'u
	73	131r/3	'bras dañ su rgya bčos pa'i le'u
	74	132r/5	'brum bu bčos pa
	75	132v/8	gag lhog bčos pa'i le'u
	76	138r/3	dug gso ba'i le'u
	77	143r/2	smu nad bčos pa'i le'u
	78	145r/2	srin bčos pa'i le'u
X	79	145v/7	phye ma'i ri lu
	80	149v/8	'de 'gu'i le'u
	81	152r/7	smin byed thañ gi le'u
	82	154r/4	thañ bšam gyi le'u
	83	156r/6	bšal gyi le'u
	84	160r/8	'dzam rci'i le'u
	85	161r/8	ni ru ha'i le'u
	86	162v/6	skyugs kyi le'u
XI	87	163v/3	sna bšal gyi le'u
	88	164r/6	rca sbyoñs kyi le'u
	89	167 <sup>*</sup> r/5	las rnam pa lña'i log non pa'i bstan pa'i le'u
	90	171r/3	sman mar gyi le'u
XII	91	176r/6	dar ya kan gyi le'u
	92	178r/7	rin po čhe'i le'u
	93	179r/4	zas dañ ša'i le'u
	94	179v/3	sman dañ zas kyi le'u
	95	183v/4	rma sman dañ khoñ sman gyi le'u
	96	185v/3	rus pa bčos pa'i le'u
	97	190r/3	srubs bčos pa'i le'u

Vol. (bam-po)	Chapter (le'u)	Begins (page & line)	Title
XIII	98	193r/6	rca bčos pa'i le'u
	99	199r/2	rca'i babs kyi le'u
	100	201v/7	'drams bčos pa'i le'u
	101	203v/4	rma sman bsdu ba'i le'u
	102	204v/2	spyad mdor bsdus pa'i le'u
XIV	103	205r/7	yan lag bčos pa'i le'u
	104	210v/2	gdon dan skye bčos pa'i le'u
	105	212r/3	l'jibs bstan pa'i le'u
	106	214v/4	byaṅ khog stod bčos pa'i le'u
	107	218r/8	byaṅ khog smad bčos pa'i le'u
	108	221r/2	byaṅ khog gi mchan nid bstan pa
	109	223r/4	byaṅ khog gi smad dan sman gyi le'u
	110	225r/1	gtar gyi le'u
XV	111	227r/3	me spyad kyi le'u
	112	234r/8	sman gyi nus pa



6 surviving ff., numbered in Tibetan 1-4,6,7; pasted on to guards in a Western binding. Missing: f.5 and anything after f.7. Script dbu-can (very neat), 5 lines to the page, frequent abbreviations. 29 x 5.5 cm.

Title: snags bsrūn ma mo'i 'phrin las. (In margins) snags bsrūn.

Ritual designed to activate the Ma-mo (female tantric guardian deities headed by Ekajaṭī). Rñin-ma school.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 79 ("Gekauft Gasa, Central Tibet bei Mangnang".)

S.C. 26308.

27 surviving ff., numbered in Tibetan, pasted on to guards in a Western binding. Paper very brittle; many leaves too damaged for the pagination to be read. Missing: f.2 (or 3?) and all after last surviving leaf (numbered 28). Faulty restoration, e.g. damaged fragment from the margin of f.21 (bearing this number) has been gummed by binder in the corresponding part of f.22, giving the impression that these two leaves are bound out of order. Script dbu-ñan, widely spaced; legible but not attractive; 5-6 lines to the page. 35.5 x 8.5 cm.

Title: 'das log phag bdag gis rnam thar [thus spelt]. Within: 'das log phag dar gyi los rgyus myur cam bkod pa.

The tale of Phag dar, who returned from the dead, told in a semi-colloquial style. The text breaks off in the course of an admonition to Phag dar by the Lord of Death -- perhaps near the end of the story.

Acquired 1885, by purchase from R.H. & A. Schlagintweit.

Schl. 85 (1).

S.C. 26314.

159 ff., pasted on to guards in a Western binding. Original Tibetan foliation lost owing to damage to left-hand edge of all sheets. Script dbu-med, regular, 6 lines to the page. 30 (approx.) x 6.5 cm.

Title: slob dpon sa(ñs)rgyas gñis pa padma 'byuñ gnas kyi mam par thar pa  
yid kyi mun sel žes bya ba.

Author: BLO-GROS RGYAL-MCHAN DPAL BZAN-PO, yon-'dzin dam-pa.

A prose biography of Padmasambhava.

Cf. the Thimphu edition of 1984 (Tib.blockbooks c.94).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 88.

S.C. 26317.

106 ff., pasted on to guards in a Western binding. Leaves damaged at right-hand end and often elsewhere. The first 105 ff. are numbered in Tibetan and form a complete work; the additional leaf at the end is the first leaf of a short work of perhaps 2 ff.

- a) ff.1-105. Script dbu-čan, mediocre, widely spaced, 5 lines to the page.  
34.5 x 8.25 cm.

Title: śrī mahākā la dañ bstan bsrñ mams kyi bskañ so bdod 'don lhun grub  
dgra bgegs char gčod.

Ritual invoking Mahākāla and the Guardians of the Doctrine.

The text belongs to the Bka-brgyud-pa school, as may be inferred from the lineages invoked on ff.12<sup>r</sup>-14<sup>r</sup>, which begin with the dharmakaya Vajradhara, Tilopa, Naropa, Mar-pa, Mi-la(-ras-pa), Dags-po (lha-rje), etc., while figures like Padmasambhava come much further down.

- b) Unnumbered leaf following f.105. Script dbu-čan, similar to that of (a), but a different hand; 6 lines to the page. Damaged at right-hand end; size approx. as (a).

A prayer to Avalokiteśvara (untitled), beginning: hrīḥ thugs rje čhen po  
'jig rten dbaṅ phyug sku ...

Followed, on verso, by what appears to be the beginning of a second work (but its first line is obscured). It belongs to a tantric ceremony possibly related to (a).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 91. ("In Darjiling erworben.")

S.C. 26320.

Copies of documents relating to the Tibetan expedition of Sir F.Younghusband.

MS.Tibet.c.24 (R) contains:

- a) 3 sheets bearing facsimiles (41.5 x 21.2 cm.) described in pencilled notes as "Amban's letter A", "Amban's letter B", and "Amban's letter C" respectively.
- b) A covering letter, unsigned, in English, from Sir William Herschel.
- c) A letter concerning the facsimiles, on mourning paper, from Miss Valentine Magniac, dated at Ascot, April 23rd (1905). This states that the writer received the originals from Sir F.Younghusband, who sent them from Lhasa.

The covering letter states that the facsimiles were made by the Clarendon Press, and that the originals (in the possession of Miss Magniac and of Sir W.Herschel) were themselves copies made "as specimens of the script" at the Lhasa mission in 1904.

MS.Tibet.c.24\* (R) contains:

- a) The ms. copy of Letter A from which the facsimile was made.
- b) Two further copies of the facsimile of Letter A.
- c) Two further copies of the facsimile of Letter B.
- d) One further copy of the facsimile of Letter C.
- e) Transliteration of Letter A, by E.H.Walsh. (Typed.)
- f) Translation of Letter A, by E.H.Walsh. (Typed.)

Letter A is headed: "am ban čhen po nas gdan sa gsum gyi gcor gžun žabs ser skya mi man la btan ba'i 'dra šus", and dated 6th day, 7th month, 30th year of Kuang Hsu (1904). It calls upon the leaders and personnel, monastic and lay, of the 3 main monasteries to ascertain the whereabouts of the Dalai Lama and to inform the Amban without fail, on pain of expulsion. [The Dalai Lama, doubtless not relishing the prospect of a meeting with Younghusband, had thought the moment propitious for a pastoral visit to his flock in Outer Mongolia. In fact he did not return to Lhasa until 1909.]

Letter B (also from the Amban) is of the same date; Letter C, dated 8th day, 7th month, same year, appears to be from the Tibetan Parliament to the Amban. These two items await a more detailed description.

Acquired (C.24) 1905, don. V.Magniac; (C.24\*) June 1990, by purchase from Oxfam. S.C. note after 33644.

22 ff. (numbered in Tibetan), plus one blank sheet at end. Script: dbu-čan,  
5 lines to a page; punctuation <sup>o</sup> ; some use of red. 36 x 7 cm.

Title (in cartouche, f.1<sup>r</sup>): gsañ bdag dregs pa kun 'dul kyis bñon 'gro  
čhos spyod žes bya ba.

Gter-ma of PADMA GLIN-PA?

Awaits more detailed description.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: none recorded.

Three manuscripts.

- (1) 34.2 x 9.8 cm. 15 ff., of which the first two are on Tibetan paper and written in dbu-čan script, 5-6 lines to the page. The remainder of the text has been copied in another hand on Western-type paper, either from the same ms. or from another source; this portion, too, is written in dbu-čan, with 6 lines to the page.

Title (in cartouche, f.1<sup>r</sup>): bde čhen žiñ gi ro sreg čho ga ñan soñ gnas  
'dren sdug [b]snal mčho señs gtan bde ba 'bar žes bya ba.

Margins: ro sreg.

- 6 ff.  
(2) 32.6 x 10 cm. / Script dbu-čan, 6 lines to a page, text ends on f.5<sup>r</sup>,  
5<sup>v</sup> blank.

Title (in cartouche, f.1<sup>r</sup>): gnañ čhos thugs kyi gter kha sñan brgyud  
zab mo gu ru ži ba'i skor las rca gsum spyi yi sñon 'gro.

- 6 ff.  
(3) 32.3 x 10 cm. / Script dbu-čan, 5-6 lines to the page.

Title (in cartouche, f.1<sup>r</sup>): gnañ čhos thugs kyi gter kha bsñan rgyud  
zab mo'i bskor las gsol 'debs byin rlabs čhar 'bebs.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: (1) EW, Tibetan MS. no.37. Ritual.  
(2) Tibetan MS. no.38. Ritual.  
(3) Tibetan MS. no.39. Ritual.

Three manuscripts.

- (1) 36 x 8 cm. 7 ff., complete; script dbu-čan, 4 lines to the page.

Title (f.1<sup>r</sup>, in cartouche) : rdo (rje)'i legs pa'i gsol kha.

Margins: rdo.

- (2) 36 x 7.9 cm. 8 ff., complete; script dbu-čan, 4 lines to the page.

Title (f.1<sup>r</sup>, in cartouche) : rce'u dmar po'i gsol kha.

Margins: bcan ;(ff.1<sup>r</sup>, 8<sup>r</sup>) bcan dmar.

- (3) 36.5 x 8.3 cm. 11 ff. (incomplete?), much worn and discoloured (especially the first two ff.) from frequent use; script dbu-čan, 5 lines to the page.

Title (f.1<sup>r</sup>, in cartouche) : čhos skyoñ rgyal po sku lña dpon g/yog 'khor  
bčas kyi gsol kha.

Margins : rgyal(p)o.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: (1) EW, Tibetan MS. No.40. Ritual.

(2) Tibetan MS. No.41.

(3) Tibetan MS. No.42. Ritual.



32 x 7 cm. 11 ff. Script dbu-med, 7 lines to a page.

Title (f.1<sup>r</sup>, in cartouche): mkha 'gro gsañ lam rañ lus gžan lus gyi(?)  
khrid gžun mñon 3 lag khrid.

More detailed description awaited.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: Tibetan MS. No.35. E.W. Occultism.

31.2 x 5.3 cm. 9 ff. (complete), numbered in Tibetan. Script: neat dbu-med, 6 lines to the page.

Title (in cartouche, f.1<sup>r</sup>) : 'di na dug nad gso ba bal po sman dkar gyi  
gdams pa dpa bo čhig thub.

Margins : the letter A (30) in its dbu-čan form, in red.

Awaits fuller description.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Previous labelling: Tibetan MS. No.5. Medicine. E.W.

19 ff., numbered in Tibetan 26-44. Script dbu-čan, 5 lines to a page; 33 x 9 cm.  
[Section of a longer ms?] Tibetan numeration on verso of top leaf: "12345 'og nas  
26".

Title (f.1 [Tib.26]<sup>r</sup>, in "box") ; thug rjes [sic] čhen po padma rgyal po bsdus pa.

Awaits fuller description.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling Tibetan MS. No.21; also E.W.44, Ritual.

36 x 8.3 cm. 13 ff. (complete), numbered in Tibetan; script dbu-čan,  
6 lines to a page. Leaves somewhat worn and discoloured from frequent use.

Title (in cartouche, f.1<sup>r</sup>) : dpal ldan bla ma bsgrubs čin mčhod pa'i  
rnal 'byor mdor bsdus.

Awaits fuller description.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: Tibetan MS. No. 20. Ritual.



17 ff., discoloured and somewhat damaged, numbered in Tibetan 1,[2?], 3-16, 19; numeration clumsily written & in some cases difficult to determine; f.2 (if that is its proper place) badly damaged at one end so that the numeration is missing. The first leaf, on different paper from the rest, is longer than the other leaves by a good 3 cm. (The overlapping margin at the right-hand end has been folded back and tucked underneath.) The measurements are approximate only, owing to damage to some leaves: f.1 measures 36 x 7.2 cm., the rest 33 x 7.

ff.2 onwards possibly copied from a ms. of which f.1 is the only original leaf preserved. f.1 in good dbu-čan; remainder dbu-med up to 1st line of 3<sup>v</sup>, after which a crudish dbu-čan (with some dbu-med), 4-5 lines to a page. Title (f.1<sup>r</sup>, in cartouche): bsañ yig nad gdon sdig sgrib ba da čhad  
kun sel dños grub dañ pa'i sprin phuñ.

Text begins (f.1<sup>v</sup>): slob dpon čhen po padma 'byuñ gnas la phyag 'cal lo /  
'dir gnas skab su grib sogs mi gcañ ba dañ 'gal rkyen gsal  
žiñ lha ño bstod pa'i pyir / mña gsol dañ bsañs rim pa'i  
lan len brjod par bya ste / ches gčig ma yin pa'i rus gañ  
bzañ la dag šiñ sogs mi gcañ ba ma yin pa'i šiñ sna či  
'byor ba (sogs?) la bsañs khañ bz..m po yid du'oñ ba žig phug /..

Fuller description awaited.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W.

9 ff., stained and discoloured. 33 x 8 cm. (text 29 x 6 cm.); 5 lines to a page; script dbu-čan, rather untidy; punctuation up to f.4 || , thereafter ཨྲ .

Title (f.1<sup>r</sup>) : bšags pa'i rgyud dri ma med pa'i las khol du byuñ ba'i bšags pa yid 'oñ ye[š]es sku mčhog. Margins: ye[š]es.

Extracts from the dri med bšags rgyud. (?Tōhoku 517, 871.)

a (f.1): from le'u 4.

b (f.5<sup>v</sup>, line 3): from the final chapter. Begins: rje bcun bla ma rnañs[k]yi spyān lam du ཨྲ yo byed 'byor chogs čhuns ba mthol[l]o bšags ཨྲ

c (f.6<sup>v</sup>, line 3): from the same. Begins: ཨྲ bdag sogs lus[k]yi las ni rnañs pa 'gsuñ ཨྲ ñagi rnañs pa bži dañ ni ཨྲ gañ yañ yid kyi rnañsum ste ཨྲ mi dge bču po so [s]or bžags ཨྲ

d (f.7<sup>v</sup>) Begins: dañ po sku yi dañ chig la ཨྲ gžan nor rku ba dañ po yi ཨྲ ~~dañ po ñams pa mtholo bšags ཨྲ~~

- (f.8<sup>r</sup>, line 2) Begins: gñis pa gsuñ gi dañ chig ni ཨྲ rdzun du smas pa dañ po ste ཨྲ

- (f.8<sup>v</sup>, line 3) Begins: gsuñ pa thugs kyi dañ chig nas ཨྲ gžan le gnod señs dañ po ste ཨྲ

Colophon (f.9<sup>r</sup>, line 5): ཨྲ žes pa ñin mchan dus drug med par don par bya gal čhe'o || bkr[a š]is šog |

(f.9<sup>v</sup>): ཨྲ mchogs mčhod rnañs rgya čher dmigs ཨྲ ཨྲ de nas mchogs rdzas rnañs la byin blab ni ཨྲ mchogs rnañs gsañ čhu 'thor ཨྲ ཨྲ

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W.81.

Incomplete dbu-ñan text: last 2 ff. only, numbered (in Tibetan) 12 & 13.  
36 x 8.3 cm.

Margins: rgya lo.

Begins: 'khor chogs<sup>x</sup> bstan 'gro'i<sup>x</sup> sa dbaṅ lo<sup>x</sup> bdag sogs<sup>x</sup> thod pa sbrul na(g)  
gser sogs rine rgyan ño char idu 'oṅ ba'i dkod mdzes daṅ / glaṅ seṅ  
drel rta rda moṅ boṅ bu sogs /

Ends: gsaṅ ba'i čhen sna lña'i thugs dam skaṅ / 'jig ruṅ sprul pa yis thugs  
dam skaṅ / bka ba ṅan blono lña'i thugs dam skaṅ / 'khor chogs rgyogs  
thugs dam skoṅ 'gyur gnas / bstan 'gro'i phan bde bla ma'i sku che  
srid / sa dbaṅ rgyalo mñaṅ thaṅ rgyas pa daṅ / bdag sogs bsam pa'i don  
rnams 'grub par mdzod //

Added, at end (in dbu-med):

Fuller description awaited.

Acquired 1965, bequest of W.Y.Evans-Wentz.

No earlier labelling recorded.

13 ff., 38 x 6.7 cm. Script: dbu-čan, 5 lines to the page. Punctuated  $\frac{0}{0}$ .

Title (f.1<sup>r</sup>): 'jam dpal gšin rje'i gšed dregs pa 'joms byed kyi drag po  
zor gyi man nag rdo rje'i thog mda žes bya ba.

Margins: zor.

Author: Rig-'dzin 'GYUR-MED RDO-RJE. Copyist BSOD-NAMS BZAN-PO, at  
Ri bo gru 'dzin gyi pho brañ čhen po (i.e. the Potala).

A "zor" ritual of the wrathful deity Yamāntaka.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W. (Tibetan MS. no.19).



68 ff., numbered in Tibetan 1-4, 4<sup>b</sup> ("bži 'og") -67; 34 x 8.8 cm. Script dbu-čan, 5 lines to a page. Punctuation mostly ཨ .

Title (f.1<sup>r</sup>, in "box"): bka rdzog[s] pa čhen [p]o dkon mčhog spyi 'dus las  
zañ sgral čhos zor gdab len dañ dpal mgon ma niñ gi [b]skañs gsol.

Ritual devoted to mgon po Ma niñ, from the dkon mčhog spyi 'dus cycle (a  
gter ma).

Added, from f.67<sup>r</sup> (line 4), in smaller letters: zab čhos kyi čho ga'i rol  
mol [sic, for mo'i] bskor. [Notes on the music to accompany the chant.]

Begins: dañ po lña sil čig 'sab pa'i 'jug du ཨ gthiñ kañ čig dañ ཨ gdugñis  
cig ཨ yañ 'thiñ kañ gñis dañ ཨ lña duñ ñis cig yañ 'thiñ kañ gñis dañ  
bdun bdun gñis cig (etc.)

[This part appears to be unfinished; perhaps further leaves were used.]

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W.37.

Four texts copied by Dawa Samdup (Zla-ba bsam-grub), 1920. 35.5 x 16 cm., 7 lines to the page. Script dbu-čan.

(1) Title: 'bum gyi bsdus don sñiñ po lo rgyus. ff.1-8.

An abridgement of the śatasāhasrikā prajñāpāramitā, with an account of its legendary origins and benefits, followed by the text of the šes rab kyi pha rol tu phyin pa ston phrag brgya pa'i sñiñ po (6 lines only).

Colophon: rab 'byuñ bčo lña'i lčags spre'i lor / phy(i) lo 1920 la 'bras ljoñs sgan dben bčas bod yig bslab grva'i dge mkhan phrin las rgyal mchan gyis / 'bum gyi bsdus don sñiñ po par ma'i ños [f.8] nas dpe bšus žu dag byas / sa heb mkhas pa đab lū wā yi i banze wantez e ma ē (go gnas 'dzin mi dañ) loccha ba dkar rje zla bsam grub kyis / dbyin yig tu bsgur nas gtan la phab pa'o //

(Added in pencil, in English, at end): D Dap / St. Malinda / 3.IX.20.

(2) Title: lta ba'i gsuñ mgur žes bya ba. ff.1-4.

Margins: gsuñ mgur.

Begins: zab mo rten 'byuñ gi de ñid ño mchar // ji bžin rjen pa ru ston pa'i bla ma // bka drin 'khor med de sñiñ dbus bžugs šig / gañ dran thol byuñ gi chig gsum smra'o /

Author: LČAÑ-SKYA ROL-PA'I RDO-RJE.

Place: (gnas mčhog) Ri bo rce lña.

Copyist: dge-sloñ DGE-LEGS NAM-KHA.

Title in original colophon: a ma ño šes kyi rdzun chig brag čha'i sgra dbyañs ('di).

Dawa Samdup's colophon: rab byuñ bčo lña'i sa lug zla ll ches 28 ñin / phyi lo 1919 la 'bras ljoñs sgañ tog dben bčas bod yig bslab grva'i dge mkhan phrin las rgyal mchan gyis / blta ba'i gsuñ mgur bris ma'i ños nas bšus žu dag byas / sa heb mkhas pa đab lū wā yi i banz wentaz e ma ē (go gnas 'dzin mi dañ) loccha ba dkar rje zla ba bsam grub kyis / dbyin yig tu bsgyur nas gtan la phab pa'o //

(3) Title: phyag čhen zin bris. ff.1-14.

Margins: ta ža; (recto of ff.2 & 14, elsewhere verso): ku[n mkhy]en bka 'bum.

Begins: dkar rgyud rin po čhe la phyag 'chal lo // 'dir tha mal gyi šes rgyud yañ dag pa'i ye šes su ño sprod par byed pa'i phyag rgya čhen po lhan čig skyes sbyor gyi 'khrid 'di 'čhad par byed pa la / sñon 'gro dañ /

dños gži dañ / rjes gsum las //

A concise guide to Mahāmudra meditation practice, the text divided into 32 numbered sections.

Author: PADMA DKAR-PO. (Place: yul lho phyogs kyi rgyud mkhar čhu byañ čhub kyi sñiñ po.)

Copy of the printed edition financed by ČHOS-RGYAL BSOD-NAMS RGYAL-MCHAN. (Tib.blockbooks b.26.)

Colophon: deñ rab 'byuñ bčo lña'i sa lug lo 1919 la phrin las rgyal mchan dben bčas bod yig bslab grva'i dge mkhan gyis / spuñ thañ par ma'i ños nas dpe bšus žu dag byas // sa heb mkhas pa đab lū wā yi i banz wenčaz e ma ē (go gnas 'dzin mi dañ) loccha ba dkar rje zla ba bsam grub kyis / dbyin yig tu bsgyur nas gtan la phab pa'o //

For Dawa Samdup's English translation see MS.Tibet.d.34.

(4) Title: bsañs čhuñ yid bžin nor bu žes bya ba. ff.1-5.

Margin: bsañs čhuñ.

Begins: na mo gu ru / o(rg)yan padmas mdzad pa'i bsañs čhuñ yid bžin nor bu 'di gžis byes gar 'gro gar sdod kyañ don thams čad yid bžin du 'grub pa yin no /

Gter-ston ("discoverer"): RIG 'DŽIN RGOD KYI SDAM BU ČAN.

Colophon: rab byuñ bčo lña 'i sa lug zla ll ches 28 řin / phyi lo 1919 la 'bras ljoñs sgan mtho dben bčas bod yig bslab grva'i dge mkhan phrin las rgyal mchan gyis / bsañs čhuñ yid bžin nor bu par ma'i nos nas dpe bšus žu dag byas / ... [thereafter as in (3)]

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W. 75.

On European paper, 25.4 x 33.1 cm., folded; 3 unnumbered sheets.

Some notes on the Tibetan script, written in dbu med except for the specimen characters.

Begins:

bu dhyu dā ya

brjod bya'i dbaṅ gis rjod byed sgra yi gzugs / 'byams klas gyur pa  
kha ba čan pa'i brda / rnam gsal blo yis dpyad pa'i sñiṅ po 'di /  
'bru chag 'phrul la 'khod na rgu 'dod 'byuṅ / bod yig gi 'phrul  
par naṅ gsal rnams 'khod na brda yoṅs rdzogs rjod nus sñam pa  
bsam 'čhar lags pa gzigs bštar žu rgyu /

f.1<sup>v</sup> (pencil): List of letters including superscript, subscript and reversed forms, & punctuation marks. This is a rough draft.

f.2<sup>r</sup>: A list and description of 52 elements used in writing Tibetan and Sanskrit.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W. 13.

49 ff., the first 34 originally part of a bound volume, the remaining 15 torn from a block of official government forms (Forest Department, Bengal); both sections 34 x 21 cm. In an envelope.

Notes, translations, transcriptions, etc., in Tibetan & English, written by Dawa Samdup (ZLA-BA BSAM-'GRUB).

Acquired 1965, bequest of W.Y.Evans-Wentz.

Original marking: E.W.10.

66 ff., unruled foolscap sheets loosely bound with paper spine, 33 x 21 cm.

Notes, translations, transcriptions &c., by Kazi Dawa Samdup, including a translation of the epistles of Nagarjuna.

Title on paper wrapper: Epistles of Nāgārjuna translated from the Tibetan by Lama Kazi Dawa-Samdup (,) and Miscellaneous Matter.

Contains material in Tibetan and English, mostly in the handwriting of Dawa Samdup. Some pages made up from typescript or pasted-in slips. 1918-21.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Original labelling E.W.54.

8 ff., loose sheets of ruled paper. The foliation, in ink (13,18,19,20,21, 22,24,25), may pre-date the text: at any rate there appears to be nothing missing between ff."22" & "24". The paper, 34.5 x 19.5 cm., has been rather roughly torn from an exercise book or ledger. The text, written in blue ink on one side of the paper only, is in a neat, informal dbu-čan script.

Title (heading) ~~ཨ་ཨ་~~: [in Tibetan script] šes rab sdoñ bu  
[in English longhand] Prajña Danda by Nagarjuna  
[in Tibetan script] pradžña danda nā ma ni tū šāstra

The verses are numbered (in Arabic figures) 1-300.

Acquired 1965, bequest of W.Y.Evans-WWentz

Earlier labelling: E.W.12.

91 ff., unruled foolscap sheets of typewriting paper, unbound, 24.5 x 21.5 cm.

Title (heading): Guru Pema's Life.

Typescript (the first 12 ff., & possibly others, being carbon copies) of an English translation (from a blockprint of 397 ff.) of Padma bka'i than yig, the life of Padmasambhava allegedly compiled by his Tibetan consort YE-ŠES 'CHO-RGYAL and discovered by O-RGYAN GLIN-PA.

References throughout to folio numbers in the original blockprint.

Translator's colophon at end:

"Translation completed on the 21st January 1936, or the 27th of the 11th month of the Wood-Female Pig Year".

Translator's name not given.

For the Tibetan text, see Tib.blockbooks a.28 (blockprint of 226 ff.); Tib.blockbooks a.29 (blockprint of 235 ff.); Tib.blockbooks b.56 (reprod. from a blockprint of 273 ff.); or Tib.e.176 (in Western format, ed. from a Sde-dge blockprint).

Acquired 1965, bequest of W.Y.Evans-Wentz.

No earlier labels attached.



28 ff., of which the first 8 are on whitish, unruled paper, 33 x 21 cm., the remainder on bluish-white paper, 33 x 20 cm. Originally in an envelope, now in a Bodleian binding.

Title (from the envelope, in the handwriting of W.Y.Evans-Wentz):

History of the Dharma's Origin(.) A Translation from the Tibetan by Lama Kazi Dawa-Samdup. This is probably the last work done by the Lama, being dated from June 6, 1921 to Jan.5, 1922. Was left incomplete.

Heading (f.1, in Dawa Samdup's handwriting, as is the rest of the ms.):

Translation of the 'Chös-hByun-bstan-pahi-Padma-rGyas-pahi-ñin-byed-'ces-bya-va bZhugsso ... History of the Dharma's origin - named the enlightener of the full-blown lotus of the Faith (or Church).

For the original text (Čhos 'byun bstan pa'i padma rgyas pa'i ñin byed  
čes bya ba) see Tib.blockbooks a.60.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Original labelling E.W.57.

On unruled foolscap paper, 37 x 21 cm., in an envelope.

WENTZ (W.Y.Evans-):

- a) The doctrine of re-birth: revised and enlarged version of a lecture given at Colombo, 1921. 75 ff: on to most of the leaves are pasted pages of the original printed edition, with additions and corrections in the author's handwriting.
- b) In the same envelope, ~~XXXXXXXXXXXXXXXXXX~~ "The God of the Holy Bible, a divine historical panorama and pageant, in three acts with a Prologue and Epilogue". 7 ff. Signed at end: W.Y.Evans-Wentz, Colombo, Ceylon, 21st September, A.D. 1921.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Envelope inscribed "The Doctrine of Re-birth (Revised and Amplified)".

Original labelling E.W. 59.

195 ff., in a bound volume, cm.33.5 x 21 (MS.Tibet.c.45), and 70 ff., originally separate leaves, cm.33 x 21.5, possibly removed from a bound volume, but now pasted on to guards in a Bodleian binding (MS.Tibet.c.46). 1902-1917.

Holograph manuscript of the translation, by Dawa Samdup (ZLA-BA BSAM-'GRUB) of the biography of Mi-la-ras-pa by RAS-ČHUN RDO-RJE GRAGS-PA. After the 195 handwritten leaves of MS.Tibet.c.45 there is a typewritten insertion of 4 ff. containing the last part of Chapter VII; in MS.Tibet.c.46 the translation continues, in Dawa Samdup's hand, to the end of the work.

This translation, edited by W.Y.Evans-Wentz, was published by the Oxford University Press in 1928, under the title:

Tibet's Great Yogī Milarepa, a biography from the Tibetan, being the Jetsün-Kahbum or biographical history of Jetsün-Milarepa, according to the late Lāma Kazi Dawa-Samdup's English rendering; edited with introduction and annotations by W.Y.Evans-Wentz.

For the Tibetan text, cf. Tib.blockbooks a.62 /1 (2), Tib.blockbooks a.30 (2), Or.d.226 /4 (ed. by J.W. de Jong), and Tib.e.157 (an edition in Western format).

Acquired 1965, bequest of W.Y.Evans-Wentz.

7+ii ff.

Tibetan songs and prayer to Manjusri, translated by Dawa Samdup: with the Tibetan texts of the prayer and one of the songs.

Undated.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Typescript, ii+33 ff.

PADMA DKAR-PO [Phag čhen gyi zin bris]: Epitome of the Great Symbol, English translation by Kazi Dawa Samdup. [Cf. MS.Tibet.d.34.]

Acquired 1965, bequest of W.Y.Evans-Wentz.

In exercise book with limp cloth binding; on unruled paper, 34.5 x 21.5 cm.  
i+58 ff.

Title-page, bordered in red, with two swastikas: "The epitome of the six  
doctrines, in Tibetan Chö dug dü-pai zin-di. Edited by W.Y.Evans-Wentz.  
Translated by Lama Dawa Samdup, Kazi. Done in Gangtok, Sikkim, A.D. 1919."

A translation by Dawa Samdup (ZLA-BA BSAM-'GRUB) of Chos drug bsdus-pa'i  
zin-bris, by PADMA DKAR-PO (cf. Tib.blockbooks b.27), ed. & written down  
by W.Y.Evans-Wentz.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier numbering not known.

Drafts and typescripts of English translations by Kazi Dawa Samdup [Zla-ba bsam 'grub]: 23 items, bound together.

- 1) "The choicest precepts of the famous Mahatma of the Kargyütpa sect." [= SGAM-PO-PA: Lam mčhog rin čhen 'phren ba.] i+22ff. 1902.
- 2) "The epistles of Nagarjuna". [= KLU-SGRUB: Bšes-pa'i 'phrin yig.] Tibetan text (ff.64-69) and various drafts and typescripts. i+81ff. 1919-21.
- 3) "Nagarjuna's Prajñā-Danda" and "Proclamation of obscuring sleep". [= KLU-SGRUB: Lugs kyi bstan bčos šes rab sdon po; Gti mug gñid sgrogs.] ii+14ff. 1918,19.
- 4) "Ocean of delight for the wise." [= ŽABS-DRUN NAG-DBAN RNAM-RGYAL (Dugomdorji, Dharma Raja of Bhutan): Blo ldan dga ba'i rol mcho.] Tibetan text, with English translation; correspondence; typescript of pt.2. i+18ff. 1909-15.
- 5) "Fragmentary selection of precepts from The Bee." Typescript and draft. i+23ff. 1914.
- 6) "Extracts from Prajñā Pāramitā". Typed fair copy, with ms. notes. i+8ff. 1917.
- 7) "Teachings of the three systems (extracts)". Headed: "Extract from the Pag-sam-jon-zang, page 41." Typescript. i+3ff. 1917.
- 8) "Fragmentary translation of Lhohi Chös-hbyung and extracts on various Vajrayana teachings." Ms. i+6ff. 1917.
- 9) "The preliminary guide to The Great Perfection." [= dpal-sprul O-RGYAN 'JIGS-MED CHOS-KYI DBAN-PO: Rdzogs pa čhen po kloñ čhen sñiñ thig gi sñon 'gro'i khrid yig kun bzañ bla ma'i žal luñ.] Ms. (not completed). i+7ff. 1921.
- 10) "The ecstatic rhapsody of the great lama saint Cañ-kya-Rolpai-dorji on the Madhyamika-Darsan of Mahayanic Buddhism of Tibet." [= LČAÑ-SKYA ROL-PA'I RDO-RJE: Lta ba'i gsuñ mgur.] With the Tibetan text. Ms. i+6ff. 1921.
- 11) "Prize prayer to Manjusri (Tibetan text and translation)." i+3ff. Ms. (f.3 typed, with ms. corrections). Undated.
- 12) "Chintamani Sadhana or Prayer to Tara of the Sala Grove (Tibetan text and translation)." [By DGE-'DUN GRUB-PA Dalai lama I.] 10ff. 1921.
- 13) "A meditation on illness, old age, death and funeral ceremonies (translation)". Typescript. 3ff., ms. 7ff., altogether i-10ff. 1902,03.
- 14) "Shri-Sambhava-Chakra meditation (translation)." Ms. Incomplete. i+2ff. Undated.

- 15) "Karma's proclamation (translation)." Typescript.  
i+3ff. 1917.
- 16) "Synopsis of history of Guru Padma Sambhava, and questions and answers (Sir J.Woodroffe)." [Synopsis of the first 5 chapters of *Thaṅ yig gser 'phreṅ*, and a translation of chapter 6.  
Typescript 25ff., ms. 2ff., altogether i+27ff. 1917.
- 17) "Prophecies of Guru Padma Sambhava (translation)." Headed: A brief translation of the Prophecies of Guru Padma 'jungnay ... written by Denma Tsemang. Incomplete. i+32 ff. (ms. 3ff., remainder typed). 1905.
- 18) "Source of doctrine in Bhutan (translation)." [Draft translations & synopses of portions of *Lho'i ḥhos 'byuṅ*, a work by BSTAN-'DZIN ḤHOS-RGYAL.] 2 drafts, both in typescript, amended by hand.  
i+23ff. Undated.
- 19) "Origin and history of Lepchas in Sikkim." Essay by Yangthang Kazi. Two typescripts, one incomplete.  
i+9ff. 1916.
- 20) "Extracts from Sir Richard Temple's journal of Hyderabad, Kashmir, Sikkim and Nepaul." [Portions dealing with Sikkim.] Ms., in an unidentified hand.  
i+10ff. [After 1900.]
- 21) "Traditional story of the merchant's son (incomplete)." Ms., in the hand of Kazi Dawa Samdup.  
i+9ff. Undated.
- 22) "The Tibetan and Indian fairy-faith." Notes in English, by Kazi Dawa Samdup.  
i+4ff. 1919.
- 23) "Mythological explanations by Dousamdub, dedicated to Mr.Grossman." Typescript.  
i+15ff. 1903.

Acquired 1965, bequest of W.Y.Evans-Wentz.



Three items bound together, in Bodleian binding.

c.51 On unruled foolscap paper, 34.5 x 21.5 cm., 15 ff.

Šes-rab sniñ-po [Bhagavatī-prajñāpāramitā-hṛdaya, Tōhoku 21]; English translation by Kazi Dawa Samdup. In the handwriting of W.Y.Evans-Wentz.

Headed: Shes-rab sNying-po bZhugs-so

She-rab Nying-pa Zhu-so

The Essence [of Transcendental] Wisdom, lies here.

c.52 On similar paper, of the same size, [ii-]19 ff., the leaves carrying the text being foliated 1-17, with two extra leaves (of a different size) inserted between ff.9 & 10.

English translations by Dawa Samdup: (a) Bčom ldan 'das ma šes rab kyi pha rol tu phyin pa'i sniñ po [Tōhoku 531]; (b) Šes rab kyi pha rol tu phyin pa ston phrag brgya pa'i ma nor bar bsdus pa.

(Translated by Kazi Dawa Samdup from blockprints [Tib.blockbooks d.15 & 18?] then in the possession of W.Y.Evans-Wentz. In the handwriting of W.Y.Evans-Wentz.)

Headed (f.ii): Translations. I. Essence of Transcendental Wisdom (Block Print No.3). II. Exorcism of hosts of Mara (do.). III. Essence of the Epitome of the 100,000 [Slokas] (B.P.4).

Outer leaf (f.i) inscribed: Translation of B.P.3 & B.P.4, The Transcendental Wisdom.

c.53 Similar paper, same size, 10 ff.

Headed "Translation by Dawa Samdup of Chap.XVII of the Prajna Paramita:

Tib. Dvagspo Thar-rgyun, 120th folio and following to 124th folio."

All three items undated.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Original labelling: "E.W." only.

Typescript, 26 ff.

SGAM-PO-PA [Lam mčhog rin po čhe'i 'phren ba]. Typescript of Dawa Samdup's English translation. Cf. MS.Tibet.c.50 (1).

[?1919.]

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W. 56.

i+40 ff.

SGAM-PO-PA [Lam mčhog rin po čhe'i 'phreñ ba] : Rough first draft of  
Dawa Samdup's English translation, (cf. MS.Tibet.c.50 (1). Copied by  
W.Y.Evans-Wentz.

1919.

Acquired 1965, bequest of W.Y.Evans-Wentz.

i+42 ff.

SGAM-PO-PA [Lam mčhog rin po čhe'i 'phreñ ba]: "The precious rosary of the most excellent path". English translation (an early version, c.1895) by Dawa Samdup, copied by W.Y.Evans-Wentz.

1919.

Acquired 1965, bequest of W.Y.Evans-Wentz.

ii+17 ff.

MILAREPA [Rnam-thar]: Draft by Dawa Samdup of his translation of chapter vii.

"Fascicule III, submitted 26.5.13."

[Cf. MS.Tibet.c.45, 46.]

1913.

Acquired 1965, bequest of W.Y.Evans-Wentz.

3 ff., unlined foolscap paper, 34 x 21 cm., mounted on larger sheets, 38 x 24.5 cm., and bound by the Bodleian.

"Herein lies the five fold wisdom [attribute] of the long Hūm."

Coloured diagram representing the Tibetan characters making up this word, with a commentary on each element of the characters, by Dawa Samdup (ZLA-BA BSAM-'GRUB); with an amplified transcription by W.Y.Evans-Wentz.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Original marking: E.W. (no number).

7 ff., numbered in Tibetan; script dbu-čan, 6 lines to a page; 38.3 x 8.3 cm.

Title: klon čhen sñiñ gi thig le las ལྟོན་ཆེན་སྒྲིལ་གྱི་ཐིག་ལེ་ལས་གྲོལ་གྱི་ལྷོ་ཡུལ་མཁའ་འགྲུ་གཤམ་རྟུགས་བཟུང་སྟེ

Author: KLOÑ-ČHEN RAB-BYAMS-PA DRI-MED 'OD-ZER (1308-1363).

Inscribed (f.7<sup>V</sup>): "Translated by Dousamdup Kazi, with Mr. Evans Wentz.

30.6.19. Gangtok, Sikkim." Also signed: "DDup, 3.7.19."

Cf. MS.Tibet.f.2.

Awaits fuller description.

Acquired 1965, bequest of W.Y. Evans-Wentz.

137 ff. (the last blank), numbered in Tibetan 1-136, on 'dal paper; main text cut to slightly varying sizes, approx. 6.2 x 22 cm; title 3 x 18.6 cm.; ff.1<sup>V</sup> & 2<sup>r</sup> measure 8 x 24.2 cm., f.2<sup>V</sup> is 6.5 x 21.5 cm. Each leaf is mounted on similar paper, 10.7 x 30.4 cm., and the whole ms. kept between boards. Text of titlepage (2 lines), f.1<sup>V</sup> (3 lines), and f.2<sup>r</sup> (3 lines) in gold letters (faded) on black background, remainder in normal black and white. Script dbu-čan, mostly 5 lines to the page. Marginal letter KA.

Lacks f.111 of the original ms., which has been replaced by a copy of the corresponding text, taken from a blockprint. In addition, ff.120, 122, 123 and 124 are each accompanied by a separate copy of the text, unmounted and measuring about 8 x 24 cm.

Label on upper board inscribed: 'MS. of the Bardo Thödol or Tibetan Book of the Dead.'

Title (f.1<sup>r</sup>): zab čhos ži khro dgoñs pa rañ grol las bar do'i thos grol  
 čhen mo čhos ñid bar do'i ño sprod  
 (f.76<sup>v</sup>) čhos ñid bar (f.77<sup>r</sup>) do'i ño sprod rdzogs šo || srid pa bar do'i  
 ño sprod gsal 'debs thos grol žes bya ba zab pa'i ñiñ khu  
 žes bya ba'i dbu phyogs legs

The manuscript is decorated with 14 painted drawings, drawn directly on to the paper, each within a circular frame in the centre of the recto side of the leaf. These can be found on ff.18, 20, 23, 26, 31, 35, 44, 55, 57, 58, 59, 61, 64, and 67: the deities represented are identified, and the entire manuscript described, in Evans-Wentz's introduction to

Dawa-Samdup's translation of this work (The Tibetan Book of the Dead, London, 1927 & subsequent reissues).

On the reverse side of the strip on to which f.136<sup>r</sup> is pasted, an inscription in Tibetan & English states that "this book has been entirely translated into English by Dr. W.Y.Evans-Wentz ... and by Dawasamdup Kazi ... First revision completed 27 September, 1919." The signatures of Evans-Wentz & Dawasamdup are appended.

Acquired 1965, bequest of W.Y.Evans-Wentz.



23 ff., numbered with Arabic numerals, followed by 6 blank leaves of the same excellent paper; script dbu-čan, 6 lines to a page. 34.8 x 10.7 cm. The handwriting is probably that of Kazi Dawa Samdup.

Author: SGAM-PO-PA (1079-1153).

Title: rje sgam po rin po čhe'i lam mčhog rin po čhe'i 'phreñ ba žes bya ba.

Compare the English translation by Kazi Dawa Samdup, headed "The choicest precepts of the famous Mahatma of the Kargyūtpa sect" (MS.Tibet.c.50, item 1).

Acquired 1965, bequest of W.Y.Evans-Wentz.

23 ff., pasted on to guards, in a Western binding. Script dbu-čan and dbu-med, of varying quality, mostly 7 or 8 lines to the page. The leaves are unnumbered, and some are probably missing. Their proper sequence must be a matter of conjecture. They are described here in the following order: 1, 7, 2, 3, 5, 4, 10, 9, 8, 11-14, 6, 15, 16, 17-23. Size 22 x 10 cm.

The contents consist of miscellaneous items of prose and verse, on astrology, divination, magic, etc., in several different hands. There is no title-page.

f.1<sup>rv</sup> (dbu-čan, legible) The two sides of this leaf carry a complete item, concerned with the determination of auspicious and inauspicious days, etc., under the headings sbyin sreg bya ba'i (r)cis ("performing burnt offerings") and gos bzo-ba'i (r)cis ("making clothes") (f.1<sup>v</sup>, line 2 to end). Recto 7 lines, verso 6.

f.7 (dbu-čan, somewhat neater) Continuation of a work. First line (without initial ornament) begins: di'i bča gži la / ... Contains instructions for diagrams, etc., designed to avert hostile influences or witchcraft. 7 lines to the page.

f.2<sup>r</sup> & first line of f.2<sup>v</sup> (same hand as f.7) Conclusion of a work on frustration of evil influences: quite possibly the same work as the preceding. First words damaged, but appear to read ... med-par šog ("may there be no", ..). Text apparently incomplete, as the writer leaves off in the middle of a line of verse. 7 lines to the page.

f.2<sup>v</sup> (remaining 6 lines) (crude dbu-čan) Line 2: kha-mčhu'i bsñen-pa (magical recipe for lawsuits). Line 4: mig-gi sa-byed (improvement of sight).

f.3<sup>r</sup> (same hand) The same concluded. 8 lines.

f.3<sup>v</sup> (same hand) (a) A mantra obtained from Nāropa by his disciple Mar-pa on the latter's departure for Tibet, to dispense with the need to seek provisions on the way. (b) A mantra to protect against material loss. 8 lines (last two damaged).

- f.5<sup>r</sup> (line 1) (good dbu-čan) Beginning of a rñiñ-ma-pa prayer: na-mo gu-ru padma 'byuñ-gnas kye / 'gro ba nad kyi ... (No more in this hand.)
- f.5<sup>r</sup> (lines 2-4) (poor dbu-čan, careless spelling) Verse prayer. Breaks off after the first syllable of a mantra: Om ...  
Remaining 3 lines blank.
- f.5<sup>v</sup> (same poor hand) A prayer, in lines of 9 syllables, beginning with a salutation to Padma 'Byuñ-gnas. 7 lines.
- f.4<sup>r</sup> (same or similar hand, crude dbu-čan) Lines 1-2: continuation (breaks off in mid-line) of a prayer in verse, quite possibly that on 5<sup>v</sup>, since the refrain zañs-mdog dpal-gyis ri-bor skye-bar šog occurs on both pages. Line 4: Unnamed work beginning with invocation to 'Ĵam-dpal ye-šes rdo-rje (i.e. Mañjuśrī-jñāna-vajra, religious names of a lama).
- f.4<sup>v</sup> Continuation of the same. Lists a number of places of pilgrimage, including Gra (=Brag) dkar (b)kra šis 'din (=ldin), an important shrine in West Sikkim. The orthography is so wild that much of the piece is difficult to decipher.  
4<sup>r</sup> has 5 lines of text (lines 3 & 7 blank), and 4<sup>v</sup> has 9.
- f.10<sup>rv</sup> (neat dbu-čan, but probably not the same hand as f.7) Beginning of a work on astrology. No title. Salutation to "the All-Knowing". Subjects: The 12 cyclical years and their seasons (ff.10<sup>rv</sup>, 9<sup>r</sup>). The 7 major planets, 8 watches of the day and 8 of night, and the 8 naga-kings (klu'i rgyal-po brgyad) (ff.9<sup>v</sup>, 8<sup>rv</sup>, 11<sup>r</sup>, and first line of 11<sup>v</sup>).  
7 lines to the page.
- f.9<sup>rv</sup> (same hand) Continuation: new section begins on 9<sup>r</sup>, line 7, with title ga ru ra'i rgyud ka ra ka sañ ka ha (sic). 7 lines to a page.
- f.8<sup>rv</sup> (same hand) Continuation, presumably of same work. 7 lines to a page.
- f.11<sup>r</sup> & first line of f.11<sup>v</sup> (same hand) Continuation of 8<sup>v</sup>. Work concludes on 1st line of verso: fresh work begins on same line (see next item).
- f.11<sup>v</sup> (dbu-čan; smaller, more rapid hand, but probably the same scribe) Verse work on different times of the day. Begins: čhos res byed pa sña phyi ni.

- f.12<sup>r</sup> (same hand, 7 lines) Lines 1-2: the same concluded. Lines 2-7: bu čhuñ phyir 'don pa'i rcis, prose rules for computing when a child should be "brought out".
- f.12<sup>v</sup> (same hand, 6 lines) Lines 1-5: the same concluded. Line 6: (jottings). From its condition this seems to have been the end page of a booklet, of which f.13<sup>r</sup> seems to be the top.
- f.13<sup>r</sup> (same hand as f.10, 5 lines) Continuation of a work, whose beginning (from condition of the page) seems to have been long lost. Line 1: ... rjes-la 'dre rgyal-po 'bren-pas len / [&c.].
- f.13<sup>v</sup> (7 lines) The same, continued.
- f.14<sup>v</sup> (7 lines) The same, concluded. The work evidently concerns the days of the month, and ends: dus čhos ma 'khrul mñon šes yin, "(this) is the unerring divination of dates".
- f.14<sup>r</sup> (mediocre dbu-čan, 7 lines) Zla-ba 'dzin-pa'i man-ñag (astrological precepts concerning days of the month). [Continuation on f.6<sup>r</sup>?]
- f.6<sup>r</sup> (same or similar hand, 7 lines) Continuation of a work in verse, on an astrological subject: sense and handwriting would allow this page to follow f.14<sup>r</sup>.
- f.6<sup>v</sup> (same hand, 7 lines) The same continued. The metre is abandoned in line 7 to begin (apparently) a colophon, which appears to be continued on f.15<sup>r</sup>.
- f.15<sup>r</sup> (same hand, 7 lines) Lines 1-2: continuation of f.6<sup>v</sup>. Lines 2-7: ñi-ma 'dzin-pa'i man ñag, another astrological text.
- f.15<sup>v</sup> (7 lines) The same continued.
- f.16<sup>r</sup> (3 lines) The same concluded.
- f.16<sup>v</sup> (4 lines, dbu-med) jo sras g/ yu luñ pa lugs kyi rta-sri bsruñ-ba. How to ward off horse-plague (with an illustration annotated in dbu-čan).

[ff.17-23 are all in the same dbu-med hand. The order is not clear. The top line of many pages is too damaged to read.]

- f.17<sup>r</sup> (7 lines) Begins: ... lag skor sde gu'i ...?... (prognostications).
- f.17<sup>v</sup> (7 lines) The same continued.
- f.18<sup>r</sup> (7 lines) Begins: ... dkar rta dkar čan gyi gžugs bris nas (sādhana).
- f.18<sup>v</sup> (7 lines) The same concluded. Line 1, new title: bla ma nor bu rgya mcho las / šes pa dkar po'i mnan pa (sādhana-type).
- f.19<sup>r</sup> (7 lines) Line 2, new title: phyogs ñan bšad (?) bčos brcis ... bšad ... (illegible under semi-opaque binder's paper). Line 6: (divination).
- f.19<sup>v</sup> (7 lines) Continuation.
- f.20<sup>r</sup> (7 lines) Line 2, new title (after salutation to 'Jam-dpal dbyaṅs, i.e. Mañjuḥosa): mkhar las byas pa'i gnam sgo (divination and astrology).

f.20<sup>v</sup> (7 lines) The same.

f.21<sup>rv</sup>, 22<sup>rv</sup> (7 lines each) Astrology and divination.

f.23<sup>r</sup> 4 lines of text, followed by a chart indicating the types of result in  
this divination.

f.23<sup>v</sup> (7 lines) Certain precautions to be taken during the sādhana of Vaiśravaṇa  
(rnam thos sras sgrub pa'i du su / dam sri mnan pa).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.40. ("Aus Saimonbong".) Stamped with the monastery seal, ff.6<sup>r</sup> & 9<sup>r</sup>.

S.C.26273.



Separate leaves, pasted on to guards in a Western binding. 39 ff., with text in dbu-ñan script, on one side of the leaf only. Mostly 4, but in some cases 2 or 3, lines to the page. 25-27 x 7-8 cm.

Not a book, but a collection of slips used in some form of divination, each with a coloured thread attached for drawing it out of the bundle, and bearing a separate prognostication, auspicious or inauspicious. The individual's lot is said to fall on a person (the Buddha Sākyamuni, Vaiśravaṇa, Mañjuśrī, the Sick Man), a place (Mount Kailāś) or other constituents of some mandala (the Viśvavajra, the White Conch, the Golden Swastika, the Wish-Milking Cow, etc.), and as a result one's character and fortune are briefly indicated, with instructions for works of merit (either religious, or practical, such as the repair of bridges) to be undertaken.

The set is probably not complete.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.44. ("Geschenk von Chibu Lama".)

S.C. 26277.

3 ff., pasted on to guards in a Western binding. Good dbu čan, 7 lines to a page. 21-22 x 8-9 cm.

Title: 'phag pa thugs rje čhen po spyan ras gzigs kyi<sup>sa</sup> [sic] 'khruṅs rabs.

Author: work described in colophon as the ma ni of DGA-LDAN ČHOS-RGYAL.

Dge-lugs school.

Added, on the title-page and on both sides of f.3, which was originally blank, are two mantras, written in a very crude and illiterate hand:

- a) (title-page) a mantra for getting rid of unpleasant body odours;
- b (f.3<sup>rv</sup>) a dice-mantra.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.52. ("Durch Chibu Lama erworben".)

S.C. 26285.

Two mss., pasted on to guards, in a Western binding.

- (a) Single sheet, 36.5 x 50 cm., originally folded concertina-fashion with 16 "pages", subsequently spread out and re-folded (25 x 18 cm.) to fit into binding. Faced with protective paper which has yellowed and made the text difficult to read. Dbu-čan, 4-5 lines per "page".

No title or ending, work probably incomplete. Four of the "pages" bear no text; a fifth contains mantras (hardly legible through the protective paper) which may have nothing to do with the main work, which seems to be (?part of) a treatise on religious rites to avert evils special to various days of the month.

- (b) 3 ff., tattered, in very poor condition and difficult to read through yellow paper facing. Reasonable dbu-čan script; foliation (if any) not discernible. 22 x 9 cm. Gter-ma punctuation.

Title: (f.1<sup>r</sup>) thod mo bsal ba'i sgron me.

(f.3<sup>r</sup>) thod pa smras šes kyi mo.

Short title (f.1<sup>v</sup>): thod mo.

Text possibly incomplete. All that can be said is that it seems to be connected with the dākinī cult, and presumably deals with some form of divination involving a skull, or skulls (thod-pa).

The use of gter-ma punctuation suggests that this is a rñin-ma-pa text.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 81.

S.C. 26310.



20 ff., pasted on to guards in a Western binding; leaves not numbered originally, but with numbering added in Arabic figures at a later date. Smooth-surfaced Bhutanese paper: script dbu-med (decent, deteriorating slightly towards end). Most leaves damaged at top or bottom, with some loss of text. 7 lines to the page, many abbreviations. 22 x 8.5 cm.

Wrongly described on spine of binding (see provenance note below).

Contains two works:

ff. 1<sup>r</sup> - 18<sup>v</sup>, a work in 7-syllable verse lines, entitled: bag rcis rgyud luñ kun 'dus. It deals with astrological considerations governing a proposed marriage.

ff. 19<sup>r</sup> - 20<sup>v</sup>, a separate work, with the title: cha-cha 'debs-pa'i snags dan čho ga. (Mantras and procedure for casting cha-cha, small earthen plaques made with a mould as a devotional exercise.)

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.90. (But Schlagintweit's description, and that given in the sale catalogue, where it appears as "Traktat gegen ansteckende Krankheiten", lead one to suppose that it has been confused with another ms. There is no sign of the rectangular piece of red material which he found attached to "fol.ii", or of the four animal drawings on f.12 and subsequent leaves, which, he says, are "von besonderem Interesse". In the bottom margin of f.12<sup>v</sup> there are indeed two very crude ink-drawings of some kind of humped creature, perhaps a devil; but that is all.)

S.C. 26319 .

On stoutish paper, 12 leaves 29.5 x 20 cm., folded & bound together with paste and string to form a booklet of 48 pp. (29.5 x 10 cm.); there is an outer cover of even stouter paper. Pages unnumbered; Bodleian foliation 1-24 ("f.24" consisting only of 2 lines of text pasted on to inside of cover at end). Script: ff.1-18 dbu-ñan, 7 lines to a page; ff.19-24 dbu-med, 7 lines to a page.

Title (in cartouche, on front cover):

šin rcis rde'u drug ču'i kha dmar brgya go dgu'i nañ nas  
khol ston pa bžugs so.

On f.18<sup>v</sup> a diagram occupies the centre of the page. The dbu-med portion (f.19<sup>r</sup> onwards) may be a different work.

Fuller description awaited.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: (1) E.W. 7. Astrology.  
(2) Tibetan MS. No. 1.

25 ff., numbered in Tibetan; script dbu-ñan (crudish), 4-7 lines to a page.  
29.5 x 8 cm.

Title: che gYañ kha sprod kyi ñho kha dños grub kyi buñ bzañ žes bya ba.

Cf. MS.Tibet.b.6.

Fuller description awaited.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W.

On Tibetan paper, ruled in pencil; 16 ff. with text, ~~followed by~~ 9 unused;  
23.5 x 12 cm. (size varies slightly). Script dbu-čan, 7 lines to page.  
Punctuation  $\frac{o}{o}$  .

Title (f.1<sup>r</sup>, in cartouche): zab čhos ži khro dgoñs pa rañ grol las rig pa  
ño sprod gčer mthoñ rañ grol žes bya ba.

From the bar-do'i thos-grol cycle ("Book of the Dead"); copied (by Dawa  
Samdup) from an older ms. or blockprint.

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling: E.W. 25.

Two mss., attached to guards, in a Western binding. Both are written in the same painstaking but illiterate hand: many words badly mis-spelt. 4 or 5 lines to the page. White paper, 22 x 8 cm.

- a) 20 pp., formed of 5 doubled leaves sewn at the fold. Dbu-čan script.

Title: blud bčhuñ kyis riñs pa [sic, for "glud čhuñ gi rim pa"].

Ceremony for the offering of a decoy effigy. Rñiñ-ma-pa school, sgrub-pa bka-brgyad cycle.

This work, occupying pp.1-3 & 5-10 of the booklet (p.4 being blank) has labelled by Schlagintweit with the number "50 (1)".

Starting at the other end of the booklet, and written on pp.20,19,18 & 17, is another work, in the same hand:

Title: bcug [sic, for gcug] gtor dkar mo'i zlog rgyur.

This work, a ceremony involving Usnisa-sitatpatra, bears Schlagintweit's label "50 (2)". Pages 11-16 are blank.

- b) 2 ff. Same hand, dbu-čan. Labelled "50 (3)".

Title: lña dañ čha rgya drugi 'byin gyi rlab pa'i sde rgyad ser kyem [sic, for "sñags dañ phyag rgya drug gis byin gyis brlabs pa'i sde brgyad gser kyem"].

Same cycle as the decoy ceremony in (a) above.

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl.45. ("Erhalten von Chibu Lama.")

S.C. 26278.

36 ff., numbered in Tibetan, pasted on to guards in a Western binding. Good dbu-čan script, written in good quality ink; <sup>some use of red.</sup> Pages much worn at edges through constant use, but text intact. 5 lines to a page. (f.36 has been bound in upside down.) 17.25 x 8 cm.

Title: (on title-page) che dpag med.

f.1<sup>v</sup> 'phags pa čhe dañ ye šes dpag tu med pa žes bya ba theg pa  
čhen põi mdo. (Ārya Aparamita-āyurjñāna-nāma-mahayāna-sūtra.)

Canonical text from the Bka-'gyur (Tōhoku 674, 675, 849).

Cf. Tib.blockbooks b.1 (5).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 56. ("In Takua, Ladak, gekauft.")

S.C. 26289.

23 ff., mounted on paper, in a Western binding. Script: good dbu čan, 7 lines to a page. Leaves very tattered, with considerable loss of text. Estimated size of leaves when undamaged 19 x 9 cm.

Title: (on title-page) gcug tor gžan gyis mi thub pa žes bya ba.

f.1<sup>v</sup> 'phags pa de bžin gšegs pa'i gcug tor nas byuñ ba'i gdugs dkar po  
čan gžan gyis mi thub pa žes bya ba'i gzuñs. (Ārya Tathāgatoṣṇiṣa-  
sitatapatre-nama-aparajita-dhāraṇi.)

Canonical text from the Bka-'gyur (Tōhoku 592, 986). Cf. Tib.blockbooks b.1 (12).

f.18<sup>v</sup> - 22<sup>v</sup> : a partial transcript of the šes-rab sñiñ-po (Prajñāpāramitā-  
hṛdaya). (End missing.)

f.23: end of an unidentified mantra (rigs-sñags) and prayer, by rje-bcun MI-BSKYOD  
RDO-RJE (doubtless the Karma-pa hierarch of that name).

Acquired 1885, by purchase from R.H. & A.Schlagintweit.

Schl. 84. ("Aus Darjiling.")

S.C. 26313.

77 ff., unnumbered, pasted on to guards in a Western binding. Script: good dbu-med; continuous text 4 lines to a page, calendar section in ruled rectangles. Written on thin (Chinese?) paper; some leaves bound in upside down; some sections not completely filled in.

Begins (f.1<sup>v</sup>) [?title] : (rgya gar skad du) šu gla ta  
(bod kyi skad du) dkor (žes)  
(rgya nag skad du) bya zi grags

A calendar in the Tibetan style, with full astronomical date for each day, for the year sa mo sbrul, "earth snake" (1809? 1869?).

Acquired 1888, by purchase from K.W.Hiersemann (Cat.30, no.324).

S.C. 29897<sup>bb</sup>.



56 ff., formed by 28 folded ff. bound in three booklets ([Ka], Kha, Ga) of 8, 10 & 10 folded ff. respectively, with remains of blue silk binding on the outer leaves of each. Script: dbu-med, distinct; 4-7 lines to a page, when text is continuous; calendar sections in ruled rectangles. Liberal use of red; colours also used for diagrams (ff.14<sup>rv</sup>, 15<sup>rv</sup>). 21.5 x 6 cm.

Title: dge byed žes bya čhu stag lo'i re'u tho blañ dor gsal ba'i me loñ.

Calendar for the year čhu stag, "water tiger" (1842? 1782?). This is on the same lines as the Tibetan calendars that circulate at the present day, with the first part devoted to a summary of the coming year, and the remainder dealing with each month in turn according to a standard scheme.

Date of acquisition unknown; found among unbound Oriental fragments, possibly in 1888.

S.C. 30986.

28 pp. Manuscript in English, in longhand, on stout, watermarked writing-paper, edges cut down very close to text, bound as octavo-sized volume, 21.5 x 13.5 cm. The Tibetan examples are written in a fair dbu-ñan, in what is evidently a different hand and in a blacker ink.

From the papers of Captain Samuel Turner, E.I.C.S.(1759-1802). For the handwriting, compare other Turner papers, e.g. MS.Tibet.a.8.

Title: (as heading of text) "Tibet alphabet & characters".  
(on remnant of wrapper) "...habet & characters. Trans.from P.Georgi."

A summary of pp.568-640 of the Alphabetum Tibetanum of Father Agostino Antonio Giorgi (P. Augustinus Antonius Georgius), Rome, 1762. [Bodleian copy FF.3,4 Th.]

Acquired 17 May 1806, by purchase from Prof. Joseph White. Placed in the MS.Tibet. collection, 1901.

S.C. 28029.

16 ff., 14 x 20 cm., bound as an octavo volume. Stout watermarked paper, on to which slips bearing Tibetan words and phrases, with their pronunciation and English meaning, have been pasted. The Tibetan words and phrases are written in a painstaking dbu-čan, in black ink; the rest of the ink has faded somewhat. Handwriting not identified.

Title (f.1<sup>v</sup>, in pencil, much faded): "Specimen of the Tibbet language written in the Uchen, or greater character, appropriate to religion & learning."

From the papers of Captain Samuel Turner, E.I.C.S. (1759-1802).

A selection of common words and phrases.

Acquired 17 May 1806, by purchase from Prof. Joseph White. Placed in the MS.Tibet. collection, 1901.

S.C. 28030.

5 ff., discoloured and rather fragile. 22 x 7 cm. (text 17.5 x 5.5 cm., without surrounding "box"); 6 lines to a page; script dbu-čan ?

Title (f.1<sup>r</sup>) : lta ba'i gsuñ mgur žes bya ba.

Author: Lčan-skya ROL-PA'I RDO-RJE; at Ri bo rce lña, copyist DGE-LEGS NAM-MKHA.

A metaphysical poem, in which Reality is likened allegorically to the mother of the author's consciousness.

Metre: (5 + 4) x 4.

Begins: zab mo rten 'byuñ gi de ñid ño mchar ||  
 ji bžin rjen pa ru ston pa'i bla ma ||  
 bka drin 'khor med de sñiñ dbus bžugs šig |  
 gan dran thol byuñ gi chig gsum smra'o ||

a ma rgan mo de yun riñ stor pa'i ||  
 bu čhun smyon pa na ji žig ltar te ||  
 a ma drin čan dañ lhan čig 'dug pa ||  
 ño ma šes pa de šes la khad snañ ño || [sic]

Colophon: žes a ma ño šes kyi rdzun chig brag čha'i sgra dbyaṅs 'di yañ  
 dbu ma čhen po la lhag par mos pa'i lčan skya rol pa'i rdo rjes  
 sbrul [sic] pa'i gnas mčhog ri bo rce lñar smras pa'i yi ge pa ni  
 dge sloñ dge legs nam mkha'o ||

For an English translation by Dawa Samdup see MS.Tibet.c.50 (10).

Acquired 1965, bequest of W.Y.Evans-Wentz.

Earlier labelling E.W.84.