The Nechung Record

Christopher Bell
(Stetson University)

Despite the encroaching Lhasa suburb that now surrounds Nechung Monastery (Gnas chung dgon pa; lit. “Small Abode Monastery”), it is still an imposing structure that greets the visitor on the way up Mount Gepel (Dge ‘phel) toward Drepung Monastery (’Bras spungs dgon pa). Once inside Nechung’s expansive courtyard, one encounters a vast chain of murals along the gallery wall depicting wrathful protector deities, skinned humans and animals, and oceans of blood. This is the retinue and divine realm of the Dharma protector Pehar (Pe har) and his team of spirits, collectively called the Five Sovereign Spirits (Rgyal po sku lnga). This unique gallery has been noted by many and discussed in great detail by Franco Ricca,¹ but what is often ignored is the lengthy inscription painted on the south wall of the courtyard (see the figure below). This inscription is the Nechung Record (Gnas chung dkar chag), and as a dkar chag it includes a great deal of information on the monastery’s founding and contents. Dan Martin succinctly defines the dkar chag as “a text describing the construction and/or content of items which the Tibetan Buddhist traditions consider holy and capable of bestowing blessings (byin brlabs).”² Considering Nechung Monastery’s importance to the lineage of the Dalai Lamas, from the Great Fifth to the present Fourteenth, what follows is the first complete translation and transcription of the Nechung Record.

The Nechung Record is a detailed list of the sacred items, texts, and relics that were stored at Nechung Monastery after its renovation and expansion in 1682. Yet as with most monastic records, this work also

¹ See Ricca 1999, pp. 93-146.
includes praises to and descriptions of the monastery’s central deities, details behind its mythic founding, and lists of the workers who effected its expansion. The Nechung Record was coauthored by the Fifth Dalai Lama (1617-1682) and his final regent Sangyé Gyatso (1653-1705) and is 75 lines long, with the first 37 lines consisting of the Fifth Dalai Lama’s contribution and the remaining 38 lines composed by Sangyé Gyatso. While the wall inscription of the Nechung Record was badly damaged during the Cultural Revolution, most of it is still legible today. The text of the inscription is written in the drutsa (’bru tsha) Tibetan script. It is presented over a grayed background framed by regal red and gold borders on the left and right, flowing red and gold embellishments on top, and multicolored lotus petals along the bottom. Between the left border and a bare yellow strip next to the text, there is a vertical line of Tibetan written in the Mongolian script (hor yig).

There have been two previous attempts to transcribe and publish the record’s contents in Tibetan. The first is a complete transcription produced by a Tibetan scholar named Lingön Padma Kelsang (Gling dbon Pad ma skal bzang) in the mid-1980s. At this time, a team of Tibetan scholars conducted an extensive survey of Drepung Monastery for the purposes of textual preservation. This included transcribing the records of the monastery’s colleges, often inscribed on the walls of their porticos, as well as documenting their histories, abbatial lineages, and sacred contents. Nechung Monastery was included in this endeavor due to its close historical ties with, and physical proximity to, Drepung. The monastery’s information was collected by Lingön Padma Kelsang, who transcribed all its wall inscriptions including the Nechung Record. All of this material pertaining to Drepung has been collected in the Stainless and Clear Crystal Mirror: A Record of Glorious Drepung Monastery.³

The second transcription of the Nechung Record is a partial copy; it consists of a 13-folio block-print manuscript (dpe cha) edition of Sangyé Gyatso’s portion of the record. Although its publication date and location are unknown, this edition is presented as a distinct text entitled, Roar that Shakes the Three Realms: the Record of the Pehar Chapel

³ Dpal ldan ’bras spungs dgon gyi dkar chag dri med dwangs gsal shel gyi me long; see Tibetan Academy of Social Sciences 2009. I am grateful to the irreplaceable Tsering Gyalbo for drawing my attention to this work and for generously providing me with a copy.
Nechung, which is Exalted by Eight Unprecedented Kinds of Craftworks – Rāvaṇa’s Palace Transferred to Earth, where Offerings and Praises are Joyfully Performed [for] the Churning Whirlpool of the Host of Haughty Spirits and the Ocean of Oath-Bound [Guardians]. While Lingön Padma Kelsang copied the Fifth Dalai Lama’s portion of the Nechung Record from the wall inscription itself, it is clear from the philological idiosyncrasies and word choices that he transcribed Sangyé Gyatso’s portion from this manuscript instead of the wall. The Tibetan scholar Dobis Tsering Gyal has likewise published a typed transcription of this manuscript.

Lingön Padma Kelsang’s transcription has until now been the only full copy of the Nechung Record. However, there are notable differences between the wall inscription of the record and Lingön Padma Kelsang’s edition. Unfortunately, whether during transcribing or typing the record, a number of errors crept into Lingön Padma Kelsang’s text. These errors include minor typographical mistakes as well as major issues, like misplacing or omitting entire lines of verse. Understandably, Lingön Padma Kelsang also grammatically corrected the original Tibetan text in a number of places, since the wall inscription is rife with distinctive or erroneous spellings. While this is admirable, and even helpful, it ultimately does damage to the original text, the errors and unique spelling of which contain valuable historical data. Nevertheless, Lingön Padma Kelsang’s transcription has proven indispensable, since it was recorded thirty years ago when the record was less decayed and more legible than it is today.

For this reason, in transcribing the Nechung Record anew, I have relied on Lingön Padma Kelsang’s text as a base. I then used high definition photographs of the wall inscription taken in situ to make any necessary changes in order to produce an accurate facsimile of the

---

4 *Mchod bstod dregs pa’i lha tshogs rba klong ’khrug cing dam can rgya mtsho dgyes par spyod pa’i mgrin bcu’i pho brang sa la ’phos pa sngon med bzo sna brgyad kyis ’phags pa’i gnas chung pe har lcog gi dkar chag sa gsum g.yo ba’i nga ro; see Sangs rgyas rgya mtsho n.da.*


6 See Tibetan Academy of Social Sciences 2009, pp. 470-488. There are three other shorter records found on various walls within Nechung Monastery, which Lingön Padma Kelsang also transcribed (see ibid, pp. 489-498); however, it is clear that this record is the oldest and most significant.
inscription. I also referred to the *Roar that Shakes the Three Realms* manuscript, as well as Dobis Tsering Gyal’s transcription, in order to aid understanding; differences between the wall inscription and the other editions are provided in the footnotes of my transcription. One distinction in the edition below is that abbreviated Tibetan words (*bskungs yig*) found in the wall inscription are spelled in full in my transcription. I have also separated poetic verses by meter in order to highlight their syllabic differences. These differences make the below transcription a semi-diplomatic edition. Otherwise, this edition is as accurate a copy of the original wall inscription as is possible given its deterioration. For my translation of the wall inscription, I used my transcription while taking advantage of the occasional differences in orthography visible in the other editions. Finally, the wall inscription of the *Nechung Record* does not have a distinct title, nor does it distinguish between the Fifth Dalai Lama’s section and Sangyé Gyatso’s section beyond starting the latter on a new line. Lingön Padma Kelsang’s transcription provides a title for each of the two portions, which I include in my translation for ease of reference.

In terms of structure and content, the *Nechung Record* is very well organized. The first half of the record, composed by the Fifth Dalai Lama, begins with a series of poetic quatrains. The meter length of these verses diminishes gradually in odd numbers—the first quatrain has 19 vowels per line, while the final quatrains have 7 vowels. The contents of these quatrains match the contraction in meter, since the first verses concern the grand Buddhist cosmos while the final verses condense into the specific historical context of the Five Sovereign Spirits, the central protectors of the monastery, as well as Nechung’s lineage. It is a beautifully and evocatively rendered mythos. After this panegyric introduction, the prose of the record begins with a detailed doctrinal and philosophical argument for why it is appropriate to venerate protector deities, and why the Five Sovereign Spirits are the best protectors to revere. This is followed by a brief outline of Pehar’s past lives, his arrival at Samyé Monastery (*Bsam yas dgon*

---

7 I am grateful to Cecilia Haynes for diligently photographing the numerous quadrants of the *Nechung Record* wall inscription using her Nikon D7000 DSLR camera and 18-55 mm lens. These photographs provided me with detailed images of the entire record, line-by-line, from which I could accurately transcribe its legible contents. I am also grateful to Mikmar Tsering, who likewise provided me with detailed photographs of the record.
pa), and his eventual ties to Drepung. The record then discusses Nechung Monastery’s expansion, as well as its religious contents and the main tantras and ritual texts of its deity cult. The Fifth Dalai Lama’s section concludes with more poetic verses praising Nechung and the Five Sovereign Spirits, tying them back to the Tibetan dynasty. The section ends with a colophon.

The second half of the Nechung Record, composed by the regent Sangyé Gyatso, likewise begins with poetic quatrains. These stanzas also descend in meter length, though more simply—from 15-syllable verses straight to 9-syllable verses. Along with this simplicity, there is a noticeable contraction of focus in these verses. The prose of the section follows, and it begins with a much more detailed treatise on the metaphysical importance of the Five Sovereign Spirits. The record then continues Pehar’s history where the Fifth Dalai Lama left off, explaining the deity’s migration to Tsel Yangön Monastery (Tshal yang dgon dgon pa) southeast of Lhasa and his eventual arrival at Nechung northwest of the city. A stronger connection is made in this portion of the text between Pehar and the lineage of the Dalai Lamas, since their special relationship is consistently emphasized. The next section is the lengthiest as it details the workers and craftsmen involved in Nechung Monastery’s 1682 expansion and renovation. After the temporary consecration ceremony is described, the last section concerns the eight different craftworks that make the monastery unique. As with the first half, the second half of the record concludes with poetic stanzas and a colophon. An outline of the record’s contents is as follows:

I. Fifth Dalai Lama’s Section
   1) Panegyric verses describing the Buddhist cosmos, Tibetan religious history, and the Five Sovereign Spirits (ll.1-5)
   2) Doctrinal argument legitimizing protector deities in general and the Five Sovereign Spirits specifically (ll.5-12)
   3) Pehar’s mythic background and role in Tibet (ll.12-17)
   4) Nechung Monastery’s expansion, sacred contents, and religious texts (ll.17-32)
   5) Concluding poetic verses on the Five Sovereign Spirits and colophon (ll.33-37)
II. Sangyé Gyatso’s Section

1) Panegyric verses describing the Fifth Dalai Lama and the Five Sovereign Spirits (ll.38-39)

2) Metaphysical importance and ultimate enlightened nature of the Five Sovereign Spirits (ll.39-42)

3) Continuing mythic history of Pehar from Samyé to Nechung (ll.42-48)

4) List of workers and craftsmen involved in Nechung’s 1682 expansion and renovation, as well as a description of the monastery’s sacred contents (ll.49-65)

5) Description of the temporary consecration ceremony and the eight types of craftwork that characterize the monastery (ll.65-73)

6) Concluding poetic verses on Nechung, the Fifth Dalai Lama, and the Five Sovereign Spirits, as well as the colophon (ll.73-75)

Another text warrants mentioning, given its intertextual significance to the Nechung Record. This is the Summary of the Hagiography of Jokpa Jangchup Pendenpa along with the Origins of the Great Dharma Protector. This work is a short 18-folio biography of Jokpa Jangchup Penden, the founder and first abbot of Deyang College (Bde yangs grwa tshang) at Drepung Monastery, as well as the original founder of Nechung when it was a smaller chapel. According to Per Sørensen and Guntram Hazod, this text was composed by the regent Sangyé Gyatso. However, this is questionable because the text contradicts a claim made in the portion of the Nechung Record also composed by Sangyé Gyatso, which states that the deity Pehar left Tsel Yangön Monastery with the Second Dalai Lama. The text itself does not explain its authorship; however, it was composed within a century after Nechung Monastery’s seventeenth-century expansion. The hagiography quotes heavily from the Nechung Record, placing it after 1682, and was in turn quoted in the Gung thang dkar chag, placing it before the latter.

---

8 Lcog pa byang chub dpal ldan pa’i rnam thar rags bsdus chos skyong chen po’i ’byung khungs dang bcas pa. See Sangs rgyas rgya mtsho n.db. I refer to this text in abbreviation as the Hagiography of Jokpa Jangchup Penden.

9 Lcog pa Byang chub dpal ldan, 1404/1464-1471/1531.

text’s publication in 1782. Since the text quotes the Nechung Record, it has proven useful for confirming some of the content of the wall inscription that is now too damaged or obscured with age to be legible.

The following translation and transcription are color-coded and organized in various ways. The page numbers for Lingön Padma Kelsang’s transcription have been included for cross-referencing purposes and are maroon in color, while the line numbers for the wall inscription are blue. Due to unavoidable variations in Tibetan and English word order, the page numbers as listed in the below translation are approximate. Parenthetical words and phrases within the text represent Lingön Padma Kelsang’s original correction or interpolation while bracketed words and phrases are my own. I have also maintained the red coloring of key words and phrases found in the text of the wall inscription, used to highlight significant names and terms. As noted above, I have divided the verses of poetry into stanzas to act as an immediate visual cue, separating the framing panegyrics from the enclosed exposition. It is with these changes and emendations that I hope to provide an improved and more reliable transcription of the Nechung Record, as well as its preceding translation. I also hope that this translation and transcription vividly illustrate the need to give greater attention to wall inscription records, given the diverse and extensive content they possess as concrete records from the past. While the other wall inscriptions at Nechung and Drepung have been successfully recorded, others visible at important centers like Samyé, Tsel Yangön, and Meru Nyingpa (Rme ru snying pa) have not. In the case of the Nechung Record, it clearly memorializes just how the monastery, its central deities, and its famous renovators were involved in a robust and extensive world-building project of mythic proportions.

---

11 See ibid, p. 13.
Wall inscription of the *Nechung Record*, Nechung Monastery Courtyard.  
(Photo: Cecilia Haynes, 2012)
Bibliography

Primary Sources


Department of Religion and Culture. 2004. Rgyal ba’i bstan srung gnas chung sprul pa’i chos rgyal chen po’i rtogs brjod lha yi rol mo dam can dgyes pa’i sgra dbyangs. Dharamsala: CTA, Gangchen Kyishong.


Sangs rgyas rgya mtsho, Sde srid (1653-1705). n.da. Mchod bstod dregs pa’i lha tshogs rba’ klong ’khrug cing dam can rgya mtsho dgyes par sphyod pa’i mgrin bcu’i pho brang sa la ’phos pa sngon med bzo sna brgyad kyis ’phags pa’i gnas chung pe har lcog gi dkar chag sa gsum g.yo ba’i nga ro. s.l.: s.n.

—. n.db. Lcog pa byang chub dpal ldan pa’i rnam thar rags bsdu schos skyong chen po’i byung khungs dang bchas pa. Lhasa: s.n.


Secondary Sources


José Ignacio Cabezón and Roger R. Jackson, eds. Ithaca: Snow Lion, pp. 500-514.


The Nechung Record
Composed by the Great Fifth Dalai Lama

(1) The immutable Dharma body, the great primordial [XX] bliss, appears undifferentiated, limitless, and all-pervading. The perfect enjoyment body, more resplendent than a thousand lotuses X, is Mighty Hayagriva...XXXXX. The auspicious manifold display of emanation bodies, which are exceedingly difficult to count X[X], are [all ultimately] the lord who holds five kinds of white lotuses. As I bow the top of my head in the dust at the feet of these three inseparable bodies, may they bestow [on me] the great blessing of ordinary and extraordinary accomplishments!

(2) Amid five-colored rainbows and countless peaceful and wrathful deities—which were spontaneously produced from within luminous emptiness and [inseparable] space and awareness—the vajra-holding all-pervading lord Tötreng Tsel [Padmasambhava] emanates XXXXXXXXXXXXXXX as one. I entreat him to come once again to aid this snowy land [Tibet] and act [as] our most supreme kinsman for the benefit and well-being of the Buddha’s teachings and sentient beings!

The lord of Dharma masters, [with] your magical net of the three embodiments—wisdom, benevolence, and spir-

---

12 Lingön Padma Kelzang: The numbers given below indicate the lines of the original text, and the X marks represent unclear syllables. As noted, Lingön Padma Kelzang uses X marks to signify syllables that have been obscured by damage. X marks within brackets (e.g., [X]) are my own interpolations based on my observations of the original inscription.

13 Tib. pad dkar rigs lnga ’chang ba’i gtso. This clearly refers to Padmapani (Tib. Pad dkar ’chang), an epithet for Avalokiteśvara.

While a number of the words that make up this poem are missing because of damage to the original inscription, enough has been salvaged that the overall meaning is clear. This is a prayer to the three bodies (Tib. sku gsum; Skt. trikāya), particularly of the Lotus Family (Tib. pad ma rigs; Skt. padmakula), that they might bestow accomplishments (Tib. dngos grub; Skt. siddhi) on the composer.
itical power—conquered the dark and perverted views of this land and completely endowed it with virtue, pervading [it like] a roaring [wind]. (3) Tsongkhapa,\textsuperscript{15} the omnipresent Vajradhara,\textsuperscript{16} the Dharma king of the three worlds, by means of several emanations, sentient beings XXXXXXXX glorious.

Like a luminous five-colored rainbow in the expanse of the sky, the Five Dharma Kings\textsuperscript{17}—who emanate [as] body, speech, mind, good qualities, and activities—auspiciously appear in order to accomplish each and every pacifying, augmenting, subjugating, and destructive activity. They produce a powerful emanating army of brigadiers, servants, and an ocean of oath-bound protectors.

Tsokyé Dorjé [Padmasambhava] invested the lord of all chiefs\textsuperscript{18} with authority, placed a vajra [on his head], (4) gave him the immortal amṛta [nectar] to drink in full, and proclaimed the solemn samaya vow. Never forget the oath that was entrusted [to your] care! Increase the well-being of the Buddha’s teachings as well as [all] sentient beings in Tibet!\textsuperscript{19}

[You] were made a servant within the palace of the great maṇḍala of the root and lineage lamas—XXXX-kyi Wangchuk and so forth.\textsuperscript{20} Reflect here

\textsuperscript{15} Tsong kha pa Blo bzang grags pa, 1357-1419; this is the renowned founder of the Geluk sect.

\textsuperscript{16} Tib. kha sbyor bdun ldan; lit. “endowed with the seven attributes of union.” This is an epithet for Vajradhara.

\textsuperscript{17} Tib. Chos rgyal sku lnga; this refers to the Five Sovereign Spirits presided over by Pehar.

\textsuperscript{18} Tib. sde dpon yongs kyi rje bo; given the context, this clearly refers to Pehar.

\textsuperscript{19} The last two imperative sentences are directed at the deity Pehar, who was the recipient of Padmasambhava’s samaya vow in this verse.

\textsuperscript{20} Tib. XXXX kyi dbang phyug. I speculate that the figure mentioned here is the treasure-revealer Guru Chökyi Wangchuk (Gu ru Chos kyi dbang phyug, 1212-
and now on [your] promise to accomplish all activities without obstruction!

[You are] the supreme savior who has served and protected in a timely manner the communities of Gendün Gyatso, the embodiment of all the Buddhas, and Sönam Gyatso, the crown ornament respected by all—[both of whom] generally and specifically represented the lineage of the Victorious Ones.

There is a great palace displaying terrifying charnel grounds (5) that is completely and constantly filled with riches, such as piles of treasure and clouds of outer, inner, and secret offerings. I offer these in abundance through meditation, mantras, and mudras.

After beckoning [you] with the yoga of single-minded concentration for a full day and night, we [hung] colored flags, shouted appeals [to you], played instruments, chanted ritual songs, built up dense clouds of smoke [from] burnt offerings, and sprinkled the argham [oblation]. Since we did this, come here [quick] as lightning and sit on your lotus, moon, and sun [throne]!

1270). The rest of his name would fill in three of the five missing syllables, while the first two are likely gter ston (treasure-revealer) or another honorific title.

21 Dge ‘dun rgya mtsho, 1476-1542; the Second Dalai Lama.
22 Bsod nams rgya mtsho, 1543-1588; the Third Dalai Lama.
23 Tib. nyin mtshan dus drug; lit. “the six times of the day and night.” This refers to how a 24-hour day was divided into six 4-hour parts in the ancient Indian system.
The teachings, debates, and writings of the disciplined community that upholds and protects the precious teachings of the Buddha—the roots and branches of which [instill] happiness and well-being—overflow like a lake [in the] summer. Because of this all dharmic activities wax like the moon!

Regarding these [verses], (6) [it is stated] within the [Door that Leads to Wisdom]:

The holy ones who composed the commentaries wrote praises to the Buddha. Since they expanded the teachings, they perceived these pure words properly and sincerely.

Accordingly, following the example of the excellent hagiographies of past [masters], I performed plentiful offerings and praises and embraced their perspective. The reason—which is not motivated by jealousy toward others—[is as follows]:

In the Praise Exceeding that of the Gods [it is stated], “I am not partial to the Buddha, nor do I hate [the followers of] Kapila and the

---

24 Tib. Mkhas 'jug. This is an abbreviation of Mkhas pa 'jug pa'i sgo, a famous treatise on Buddhist scholasticism composed by Sakya Paṇḍita Künga Gyentsen (Sa skya Paṇḍita Kun dga' rgyal mshan, 1182-1251), one of the five great forefathers of the Sakya sect. See Sa skya Paṇḍita 1967, p. 6.9-11.

25 Tib. mchod brjod; lit. “offering verses.” This term specifically refers to the prefatory stanzas written in honor of the Buddha or deities at the beginning of commentaries.

26 Tib. Lha las phul byung gi bstod pa; Skt. Devātiśayastotra. This brief text was composed by Śaṅkarapati and found in the commentarial collection of the Tibetan Buddhist canon (Tengyur; Tib. Bstan ’gyur); see Śaṅkarapati 1982, f.44v.6.

27 An important Vedic sage, the followers of whom generally represent the Hindu opponents of Buddhism.
like. I will only accept he whose words are logical as a teacher.”

Also, the Lord of Knowledge [Dharmakirti] said, (7) “Since [the Buddha’s teachings] are infallible with regard to the primary subjects, we can subsequently infer that [the same is the case] for other [secondary] subjects.”

Regarding the need to enter onto the path that ensures the highest rebirths to be attained and the most transcendent state [of enlightenment], the omniscient [Tsongkhapa] Lobzang Drakpa said, “The stages of the path of the great and glorious Vajradhara thoroughly differentiated the essential points of all secrets.” Accordingly, it is said that our Teacher Śākyamuni guided sentient beings onto the sublime path based on what [teachings] accorded with the capabilities of superior, intermediate, and inferior disciples. Therefore, he taught whatever sections of the Dharma were suitable.

In the *Sūtra which Gathers All Intentions* [it is stated]:

“If [you], the Conqueror, definitively taught the three pure guid-

---

28 My translation of this stanza is indebted to Geshe Wangyal (1986, pp. 64-65).
29 Tib. *rig pa’i dbang phyug*. While this epithet is too generic to give any indication as to whom it refers, it is clear from the quoted verse that the great Buddhist sage Dharmakirti is intended.
30 See Dharmakirti 1986, pp. 204.7-205.1 for the original verse. I am indebted to Engle (2009, pp. 85-86) for providing the original context and understanding of this verse.
31 Tib. *ma dag pa’i lam*; given the obscurity of the original text here, I am reading this as *yang dag pa’i lam*.
32 Tib. *Mdo dgongs pa’ dus pa*. This is the principal text of the Anuyoga Tantras. It can be found in volume 97 (ff.110r-314r) of the Dergé (Tib. Sde dge) edition of the *Tengyur* under its longer title, *De bzhin gshegs pa thams cad kyi thugs gsang ba’i ye shes don gyi snying po rdo rje bkod pa’i rgyud rnal ’byor grub pa’i lung kun ’dus rig pa’i mdo theg pa chen po ning po rtogs pa chos kyi rnam grangs rnam par bkod pa zhes bya ba’i mdo*. The colorful history of this important text is discussed in Dudjom Rinpoche 1991, Section 1, pp. 597-739. See also ibid, pp. 911-913.
33 Tib. *bcom ldan*; Skt. *bhagavat*; this is a common epithet for the Buddha.
ing vehicles,\textsuperscript{34} \((8)\) [why did you] not teach the one definitive vehicle that spontaneously accomplishes [the doctrines of] causality without seeking enlightenment from others?’ [The Buddha] replied, ‘Since I thoroughly turned the wheels of the causal Dharma [for] those who practice the causal [vehicles],\textsuperscript{35} (the short path) [of] the Diamond Vehicle will appear in the future.’\textsuperscript{36}

[The Buddha] turned the wheels of the causal Dharma for those with intermediate capabilities and below. He taught the Diamond Vehicle of Secret \textit{Mantras} to those with superior [capabilities]. The multitude of fortunate disciples does not need to rely on many eons; they can achieve enlightenment in the middle or at the end of this lifetime, in seven lifetimes, sixteen lifetimes, etc. It is said that in order to overcome the temporary obstacles and discordant factors [encountered] in this method, \((9)\) [one must] entrust activities to, and depend on, powerful Dharma protectors.

In the \textit{Tantras} [it is stated].\textsuperscript{37}

\textsuperscript{34} Tib. ’dren pa’i theg pa gsum po. According to Rangjung Yeshe, this term is synonymous with \textit{mtshan nyid kyi theg pa gsum}, the ‘three vehicles of characteristics.’ These are (1) the Vehicle of those who Heard [the Buddha] (Tib. \textit{nyan thos kyi theg pa}; Skt. śrāvakayāna), who achieve enlightenment as arhats; (2) the Vehicle of Solitary Buddhas (Tib. \textit{rang sangs rgyas kyi theg pa}; Skt. pratyekabuddhayāna), who achieve enlightenment on their own yet do not teach others; and (3) the Vehicle of Bodhisattvas (Tib. \textit{byang chub sems dpa’i thegs pa}; Skt. bodhisattvāyāna), who take the \textit{bodhisattva} vow. The last vehicle is synonymous with the Great Vehicle (Tib. \textit{theg pa chen po}; Skt. mahāyāna).

\textsuperscript{35} This refers to the three vehicles discussed in the previous note.

\textsuperscript{36} This dialogue is fully quoted in the \textit{Blue Annals} (see Roerich 1996, p. 158); see also Karmay 1998, pp. 84-85, n. 34, for an updated translation.

\textsuperscript{37} Tib. \textit{rgyud las}; the text does not specify from which \textit{tantra} the following quote is derived.
Many transcendent beings manifest as emanations that naturally arise from the wisdom of the Victorious One. [According to] the ultimate [truth, they] are understood to be singularly nondualistic [and are part of] the spontaneously present maṇḍala.\(^{39}\)

Accordingly, the **Great Sovereign Spirit Pekar**\(^{40}\) and his retinue are included in such maṇḍalas as that of the great Eight Sādhana Deities, and are none other than manifestations of the Supreme Heruka.\(^{41}\) They are [found] among the haughty spirits of [mundane] offerings and praise, and appear in whatever form is appropriate to guide disciples. Because of this, their extraordinary methods (10) are compatible with the essential intention of all the *tantras*. Moreover, in accordance with the generation stage of the Mahāyoga [*tantras*], the **Five Sovereign Spirits, their consorts, emanations, and ministers**, along with their brigadiers, (emanate) from the radiance of the one hundred supreme peaceful and wrathful deities. XX As such, [Padmasambhava’s] mind emanation, Ngari [Paṇchen] Padma Wangyel,\(^{42}\) said:

The Five Great Sovereign Spirits—as well as their five self-appearing consorts, such as ChenXX,\(^{43}\) male and fe-

---

38 I am translating the term *rtogs* here rather than *rdzogs*, as per Lingön Padma Kelzang’s emendation.

39 Tib. lhun gyis grub pa’i dkyil ’khor. This likely refers to one of the three main Anuyoga maṇḍalas called rang bzhin lhun grub kyi dkyil ’khor, which is a Samantabhadra maṇḍala.

40 A variant spelling for Pehar.

41 Tib. Che mchog He ru ka; Skt. Mahottara Heruka. This is the central deity of the Eight Sādhana Deities, sometimes considered synonymous with Vajrāmṛta, the deity of good qualities.

42 Mnga’ ris Padma dbang rgyal, 1487-1542; see Ahmad 1999, pp. 164-170.

43 Tib. Spyan XX. The inscription is too obscure to make a clear identification of this deity. The *Hagiography of Jokpa Jangchup Penden* (Sangs rgyas rgya mtsho n.db., f.5b.6) reiterates this portion of the text and has the name Chenmal (Tib. Spyan ma la) here, though this does not accord with any of the common names for the Five Sovereign Spirits’ consorts.
male bodhisattvas, [472] which are the very essence of the six sense objects, and their cabinet ministers, shadröl, kyi- idröl, 44 and external ministers—assemble [from the] natural manifestations of the Five [Buddha] Families.

[He also] said, “The Great Sovereign Spirits, who are endowed with destructive powers, assemble from the unproduced self-manifestations [of] the peaceful and wrathful Herukas 46 and their consorts.”

In the scriptural transmission of the Anuyoga, [these deities] are the essence of the right, left, and middle [channels], 47 (11) as well as the male, female, and androgynous haughty spirits.

In the Atiyoga, they must be understood as the very nature of the union of appearance and emptiness. [Padmasambhava’s] good qualities emanation, the Dharma King Wangpo Dé, 48 said:

Summon the assembly of male and female haughty spirits, [who represent] the inseparability of appearance and emptiness, from the expanse of nonduality [in order to perform] the enlightened work of the four activities.

All those [deities are] the conceptualizations [of] one’s own mind; free from conceptual elaboration, they are actually the single seminal

44 Tib. sha grol kyi grol; the exact meaning of these two works is difficult to ascertain, though it is clear from the context that they refer to groups that help make up Pehar’s retinue.

45 The Hagiography of Jokpa Jangchup Penden (Sangs rgyas rgya mtsho n.db., f.6a.2) has rtsal las at this point, while Lingön Padma Kelzang suggests mal las. My translation is based on the Hagiography reading.


47 Tib. ro rkyang dbu gsum. This refers to the three channels (Tib. rtsa; Skt. nāḍī) of the subtle body in yogic metaphysics.

drop of the Heruka’s wisdom, which manifests out of ultimate reality on its own.

In the *Three Households* [it is stated]:

Rikpé Gyelpo Jangchupsem [said,] “The intrinsic nature of all things is one. Thus, it is certainly the case that the gods and spirits of the phenomenal world are inseparable from one’s own mind. Because of this, once one purifies the mind itself, the gods and spirits of the phenomenal world effortlessly appear.”

While one remains firm within the [meditative] states of bliss, clarity, and nonthought, (12) [the Five Sovereign Spirits] effortlessly appear as the five—body, speech, mind, good qualities, and activities. They arise without limitations for the benefit [of all] beings.

---

49 The *Hagiography of Jokpa Jangchup Penden* (Sangs rgyas rgya mtsho n.db., f.6a.6) has *he ru ka* at this point. In lieu of the obscure word here, I have chosen to use this reading rather than the inscription’s *X Ᾱ Ḥ*.

50 Tib. *khyim gsum du*; given the above pattern this appears to be a text, though which text is being referenced is unknown.

51 This refers to Jokpa Jangchup Penden, in whose biography it is explained that he received the full ordination name of Rig pa’i rgyal po byang chub [sems] (Sangs rgyas rgya mtsho n.db., f.4a.2-3). The *sems* that I provide as a part of the name immediately follows the *byang chub*. However, there is some confusion over its placement between the texts. The hagiography places the *sems* at the start of the next line, making it appear that it is not part of Jokpa Jangchup Penden’s ordination name. The wall inscription, by contrast, has the *sems* immediately follow the *byang chub* and leaves a noticeable space between it and the next verse. Since this is a translation of the wall inscription, and since the inscription spacing follows a seven-syllable meter structure, I have chosen to understand the *sems* as part of Jokpa Jangchup Penden’s name. It merits noting that the *Stainless and Clear Crystal Mirror* (Tibetan Academy of Social Sciences 2009, p. 343) summarizes the biographical contents of the *Hagiography of Jokpa Jangchup Penden* in its chapter on Deyang College, and so it renders his name Rig pa’i rgyal po byang chub.
In a conventional sense, throughout King Pekar’s [past] lives, the Lord of Secrets [Vajrapāṇi] commanded [him to relinquish his life essence]. \(^{52}\) Countless eons ago, there was a devout king named Mahābuta \(^{54}\) XXX [and] a monk [named] Lekden Nakpo, \(^{55}\) who became his minister. \(^{56}\) At this time, they were ordained under the abbot Daö Dünting. \(^{57}\) The king’s ordination name was Daö Zhonnu \(^{58}\) and the minister’s was Dün(ting) Nakpo. \(^{59}\) XXXX the king XXXXXXXXXX. \(^{60}\) Then, at the Temple where Nine Evil Spirits Gathered, Daö Zhonnu and a Brahmin woman made love, [then] he gave a [perverse] prayer of aspiration, and so forth. Because of this, (13) [he was successively reborn as] the butcher Ragochen, \(^{61}\) [then] Chumi

---

\(^{52}\) Tib. [bka’] stsal.

\(^{53}\) Such details of Pehar’s involvement with Vajrapāṇi can be found in a seventeenth-century text on Samyé Monastery’s history composed by the Sakya hierarch Amézhap Ngawang Künga Sönam (A myes zhabs Ngag dbang kun dga’ bsod nams, 1597-1659) entitled the Symphony of the Captivating Gods that Grants all Desires and Makes the Wish-fulfilling Dharma Protectors Rejoice: A Good Explanation for the Origins of the Great Monastery of Glorious and Spontaneously Present Samyé and its Guardians of the Teachings (Dpal bsam yas lhun gyi grub pa’i gtsug lhag khang chen po bka’ srung dang bcas pa’i byon tshul legs par bshad pa chos skyong yid bzhin nor bu dges par byed pa’i yid ’phrog lha’i rol mo dgos ’dod kun ’byung); see A myes zhabs 2000, p. 405.

\(^{54}\) Tib. Ma ha abu ta. The ma ha here is too damaged in the original inscription to verify. A later source (Sle lung rje drung 1979, p. 36) gives the name of this king who would become Pehar as Dharmaivala. This is clearly not the name here, so for now Lingön Padma Kelzang’s suggestion stands. In the quote of this line found within the Hagiography of Jokpa Jangchup Penden (Sangs rgyas rgya mtsho n.db., f.7b.1), the king’s name is Dharmanāja.

\(^{55}\) Tib. Legs ldan nag po; lit. “Excellent Black One.”

\(^{56}\) This differs from Sle lung rje drung (1979, p. 36), who says that this figure is the minister’s son, not the minister himself.

\(^{57}\) Tib. Zla ’od dun ting; lit. “Moonlight Diligent Samādhi.”

\(^{58}\) Tib. Zla ’od gzhon nu; lit. “Young Moonlight.”

\(^{59}\) Tib. Dun nag po; lit. “Black Diligent One.” Sle lung rje drung (1979, p. 36) gives his name as Dünting Nakpo (Tib. Dun ting nag po; lit. Black Diligent Samādhi). The original inscription is too damaged to confirm that this was the minister’s ordination name here, but it is likely so.

\(^{60}\) A significant portion of the story is missing here. However, we can fill in the gaps by drawing on Sle lung rje drung 1979, pp. 36-37. The king preferred exposition (Tib. bshad pa), while the minister enjoyed meditation (Tib. sgom pa), and the two friends grew apart and started practicing separately. The king’s loneliness no doubt paved the way for what follows, which is a heavily summarized account of Pehar’s past lives.

\(^{61}\) Tib. Ra mgo can; lit. “Goat-headed One.”
Jangchupbar,\textsuperscript{62} Lenmi Jangchupö,\textsuperscript{63} and a marmot.\textsuperscript{64} After such lives as these, there was the father Mujé Tsenpo\textsuperscript{65} and the mother Düza Minkarma,\textsuperscript{66} XXX [who had the following children:] Yapjé Lamé,\textsuperscript{67} Tramtok Nyampajé,\textsuperscript{68} Mudū Dramkarjé,\textsuperscript{69} Tramtok Barwajé,\textsuperscript{70} and Dünak Tongjé.\textsuperscript{71} Of these five siblings, [Pehar] became the middle named one, Mudū Dramkarjé. At this time, he enslaved all of the eight classes of gods and spirits of phenomenal appearance, such as the gods of the sky, and so forth.\textsuperscript{72} He ate small stars for food, XXX all female Hindering Spirits XXXXXXXX [and] striking the chests [of] sentient beings.\textsuperscript{73} [He performed] a variety of malicious acts, such as eating a hundred men for food every day, a hundred women every

\begin{footnotesize}
\begin{itemize}
\item\textsuperscript{62} Tib. Chu mi byang chub 'bar; this is an alternative form of Chu mig byang chub 'bar (see Sle lung rje drung 1979, p. 38), a literal translation of which is, “Blazing Enlightenment Spring.”
\item\textsuperscript{63} Tib. Glan mi byang chub 'od; lit. “the Dumb Man Enlightened Light.” Sle lung rje drung (1979, p. 38) explains that this version of the name is given in a non-extant text entitled the Gathering of Black Clouds (Tib. Sprin nag 'khrigs pa), while the White Crystal Rosary Tantra (Tib. Shel phreng dkar po'i rgyud) has the alternative, Glan mi dbang phyug 'bar.
\item\textsuperscript{64} Tib. 'phyi ba. Drawing on Sle lung rje drung (1979, p. 38), this refers to a story where Pehar, in one of his former lives, transformed into a marmot in order to harass his old friend, Dünting Nakpo, while he was meditating. He was summarily subdued by Vajrapāṇi.
\item\textsuperscript{65} Tib. Rmu rje btsan po; lit. “Emperor Lord of the Savage Spirits.”
\item\textsuperscript{66} Tib. Bdud gza' smin dkar ma; lit. “Female Hindering-Planetary Spirit White Eyebrows.”
\item\textsuperscript{67} Tib. Yab rje bla med; lit. “Unsurpassed Lord Father.”
\item\textsuperscript{68} Tib. Khram thogs nyams pa rje; lit. “Obstructing Charlatan Lord of Degeneration.”
\item\textsuperscript{69} Tib. Smu bdud khram dkar rje; an alternative form of this name is Dmu bdud brang dkar (see Sle lung rje drung 1979, p. 39), a literal translation of which is, “the Savage-Hindering Spirit White Chest.”
\item\textsuperscript{70} Tib. Khram thogs 'bar ba rje; lit. “Lord Blazing Obstructing Charlatan.”
\item\textsuperscript{71} Tib. Bdud nag stong chen; drawing on Sle lung rje drung (1979, p. 39), I strongly suspect that this deity’s name is actually Bdud nag stong rje, a literal translation of which is, “Lord of a Thousand Black Hindering Spirits.” This would also coincide well with the rje found in the names of the four preceding deities, as well as their father.
\item For a descriptive list of this category of beings, see Nebesky-Wojkowitz 1998, pp. 264-266, as well as the surrounding chapter.
\item Several words are missing from this section; however, according to Sle lung rje drung (1979, p. 40), after enslaving the minor gods, Mudū Tramkarjé ate small stars, bound the sun and the moon to his crown, and tormented all living beings. There is no mention of female Hindering Spirits, so their purpose here remains a mystery.
\end{itemize}
\end{footnotesize}
evening, and a hundred children every morning. (14) [He successively transformed into] a powerful black scorpion surrounded by a thousand scorpion offspring, an eight-year-old child [that appeared] from the sky above, and a white lion. [Padmasambhava] remained firm in AM XXXX. [As a lion, Pehar] glared [at the master], ears upraised and [about] to pounce. [In the] form of an ugly black monk, [he threw down on Padmasambhava’s head] a white meteorite (about the size of) a sheep XXXX. He transformed into a handsome young layman holding a 108[-bead] crystal rosary in his hand. He then displayed magical emanations with an inconceivable number of weapons, as well as innumerable ministers. At that time, XXXX Dorjé and the great master Padma Tötreng Tsel, at places such as the Wish-Fulfilling Crystal Cave, conferred empowerments on [Pehar] and (15) bound him under oath. [Pehar then] offered his radiant life essence in supplication, and he promised to protect the precious teachings of the Buddha.

74 At this point we are aided by A myes zhabs 2000, p. 412, where the story picks up here.

75 Due to the missing words, the action here is unclear. However, by relying on Sle lung rje drung (1979, p. 43) and A myes zhabs (2000, p. 412)—both of which draw on the White Crystal Rosary Tantra—we can infer what is happening at this moment. At this point in the story Pehar encounters Padmasambhava and mischievously attempts to distract the master from meditating. He transforms into a white lion and disturbs the master’s maṇḍala configuration, making the threatening gestures that follow. The meaning of aM tshugs here is difficult to ascertain without the remaining words in the line; Sle lung rje drung (ibid) does not mention it, while A myes zhabs (ibid) has khyi tshugs ma byas, which is itself difficult to understand in context.

76 See Sle lung rje drung, ibid, and A myes zhabs, ibid.

77 Lingön Padma Kelzang interpolates this as Garap Dorjé (Tib. Dga’ rab rdo rje; Skt. Vajraprahe), who first transmitted the Dzogchen system after divinely receiving it; see Germano 1992, p. 43. However, I have no confidence in this reading, since no other known account corroborates it. Every account has Padmasambhava meditating alone; the one exception is an account cited by Sle lung rje drung (1979, p. 49), where Padmasambhava is accompanied by his consort, presumably Yeshé Tsogyal (Tib. Ye shes mtsho rgyal). My own suspicion is that this name refers to Vajrapāni (Tib. Phyag na rdo rje), who has also subjugated and bound Pehar to oath in the course of his lives (see Sle lung rje drung 1979, p. 41). However, in lieu of stronger evidence, I have chosen to ignore the interpolation provided and leave the name a mystery.
Nowadays, this snowy land [of Tibet] is described as Noble Avalokiteśvara’s realm of conversion. Accordingly, [473] it is said that [the Tibetan kings,] from Lord Nyatri Tsenpo78 down to the divine ruler Trisong Deutsen, propagated and expanded the Holy Dharma. [During King Trisong Deutsen’s time,] Master Śāntarakṣita,79 who adhered to the Sarvāstivāda tradition, was invited [to Tibet], where he established a system that was in accordance with the 18 elements and the 10 virtuous actions.80 He did not allow the gods and spirits to do XXXXX.82 According to what Master [Padmasambhava] prophesied, in Jambudvīpa83 XXX.84 Master (16) Padmasambhava was invited [to Tibet], where he erected many [sacred sites], such as Changeless and Spontaneously Present Samyé Monastery, and XX translated countless [texts of] the Holy Dharma. He nominated the Serpent Spirit Zurpū Ngapa85 [to act] as protector of [Samyé] Monastery. [However, Zurpū Ngapa] explained that XXX there was a nephew of the Serpent Spirits who [could] (track) riches the size of a small needle, traveling [in one day] the distance a vulture covers in eighteen.86 In accordance with this, Prince Muruk Tsenpo87 invited Pekar

---

78 This is the first semi-mythical ruler of Tibet.
79 This famous eighth-century Indian Buddhist monk is responsible for inaugurating the Sarvāstivādin lineage of monastic ordination in Tibet.
80 Tib. khangs bco brgyad; these are the six sense powers (Tib. rten gyi khangs drug; sight, smell, touch, taste, hearing, and thinking), their objects (Tib. dmigs pa’i khangs drug; image, scent, texture, flavor, sound, and idea), and the conscious awareness of each one (Tib. brten pa’i khangs drug).
81 Tib. dge bcu las; alternatively, dge bcu’i las. These are (1) abandoning the destruction of life (Tib. srog gcod pa spong ba); (2) abandoning the taking of what was not given (Tib. ma byin par len pa spong ba); (3) abandoning improper sexual practices (Tib. ‘dod pas log par g.yem pa spong ba); (4) abandoning the telling of lies (Tib. brdzun du smra ba spong ba); (5) abandoning abusive language (Tib. tshig rtsub po smra ba spong ba); (6) abandoning slander (Tib. phra mar smra ba spong ba); (7) abandoning gossip (Tib. tshig bkyal ba smra ba spong ba); (8) abandoning covetousness (Tib. brnab sms pa spong ba); (9) abandoning malice (Tib. gnod sms pa spong ba); and (10) abandoning wrong views (Tib. log par lta ba spong ba).
82 There are too many obscure words to determine the meaning of this segment.
83 Tib. ’Dzam bu gling; lit. “Rose Apple Continent.” In ancient Indian cosmology, this was the name of the southern continent of the world and refers to the Indian subcontinent; it is also a synonym for the world in general.
84 Once again, the details of this passage are unfortunately obscured.
85 Tib. Zur phud Inga pa; lit. “[The One with] Five Locks of Hair.”
86 Tib. klu tsha nor rgya khab tsa m gyi (rjes su) rgod po’i nyin lam bco brgyad ’gro ba’i de nyid. To clarify this sentence I relied on an extended version of it provided by the
and his supporting elements from the land of Drugu, and appointed him master of the entire treasury. Likewise, as the principal local guardian of the great Dharma center Glorious Drepung, was asked by the omniscient [Second Dalai Lama] Gendün Gyatso—who upheld the immaculate tradition of the Dharma King Shar Tsongkhapa Lozang Drakpé Pel, the embodiment of the power of the wisdom and compassion of all Buddhas—to eternally adhere to past aspirations, to a mind [focused] on enlightenment, and to the unsurpassed general and specific teachings [of the Buddha]. Moreover, in accordance with the awesome samaya vow that was fully proclaimed by the Great Master [Padmasambhava], the Dalai Lamas from [the Third,] Sönam Gyatso, and on have worshipped the lord of all the guardians of the [Buddha’s] teachings, who more and more supports the excellent virtuous deeds of the religious and secular [government].

Since all the activities of [such worship] had been increasing, there was also a desire to make his temple abode much larger by expanding it beyond its former [size]. Because of this, the gathering [of] masters also called for it. Likewise, Regent Sangyé Gyatso, who has passed through successive [human] bodies, remembered his past aspirations and accordingly built an extensive divine mansion. He had murals [of] lamas, buddhas, bodhisattvas, peaceful and wrathful tutelary deities, dākinis, and Dharma protectors [painted] inside a sixteen-pillared assembly hall that is like no other. In the courtyard

---

87 One of Trisong Deutsen’s sons.
88 This refers to an ancient kingdom north of Tibet that once existed in the vicinity of modern-day Xinjiang Province and Qinghai Lake, Qinghai Province, China.
89 Tib. chos srid; here this is an abbreviation for chos srid lugs gnyis, the Tibetan government that combined religious and secular systems.
90 Tib. rten; read as brten.
91 Tib. rim lus su song ba; this is an obscure epithet, but it appears to be a complimentary one. Given Sangyé Gyatso’s series of human lives preceding him (see Lobzang Tondan 1983, vol. 1, pp. 5-11), I am reading this epithet as one honoring a consistently human succession of lives, which is highly prized in Buddhism and a mark of one’s wealth of merit.
92 Tib. zhing bkor pa; lit. “established a divine realm.”
93 Tib. gtsang khang; while this term usually refers to shrines, it is clear that the Nechung assembly hall is meant, which still has sixteen pillars today.
[there are murals of] the retinue, the army of the haughty spirits of phenomenal existence. In the XX chapel,\textsuperscript{94} there are bas-relief statues of the 18 deities.\textsuperscript{95} In the top-floor chamber, there are [images of] Master [Padmasambhava] and his 25 disciples on the right as well as on the left, and all the implements, such as offering materials and wrathful gifts, are inconceivable [in number]. [This] was spontaneously accomplished regardless of difficulties. In particular, during an exhortation that arose from the force of a detailed\textsuperscript{96} analysis [of] the outer, inner, and secret sacred objects [of] just the retinue, (19) it was said:

You, [who are] presently the king of all Tibetans,\textsuperscript{97} emanate five beings with your pure aspiration prayer.

In the great assembly hall, [there are as follows: the text of] the subjugation of the Five Dharma Kings\textsuperscript{98} and their retinue, which comes from the profound treasure text of Nyang Nyima Özer\textsuperscript{99}—the body emanation of Master Padmakara [Padmasambhava] and the lord of men Trisong Deutsen; [the corpus of] the principal deity and his retinue [equaling] seventeen,\textsuperscript{100} such as the wrathful king Hayagrīva, from the Guru Guhyasamāja, the profound teaching of Guru Chökyi Wangchuk—the speech emanation [of Padmasambhava and King Trisong Deutsen]—which [was drawn from] the belly of a Serpent-Hindering Spirit; [statues of] the Great Dharma protector and his retinue, which came from a hidden [source]; and a mustard seed-sized relic of the completely and perfectly [enlightened] Buddha,

\textsuperscript{94} Unfortunately, the original inscription is too damaged here to know which chapel in Nechung this is.
\textsuperscript{95} Tib. lha tshogs bco brgyad; I am uncertain to which deities this refers.
\textsuperscript{96} Tib. zhib mol; read as zhib mo'i, as per Lingön Padma Kelzang’s understanding.
\textsuperscript{97} Tib. mgo nag; lit. “Black-headed [Ones].” This is an epithet for Tibetans.
\textsuperscript{98} Tib. chos rgyal sde inga; in this context, this is an epithet for the Five Sovereign Spirits.
\textsuperscript{99} This likely refers to the White Crystal Rosary Tantra, which was composed by Nyangral Nyima Özer (Nyang ral Nyi ma ‘od zer, 1124-1192). Copies of this text are extant at both the historic Nechung Monastery on the outskirts of Lhasa and the new Nechung Monastery established in Dharamsala; however, these copies are off limits to the uninitiated.
\textsuperscript{100} Tib. gtso ’khor bcu bdun; it is unclear which group of deities this is.
which was an heirloom of King Ajātaśatru. These were taken from among the sacred objects of Nakartse and from the dark treasury of Tselagang.

Regarding body and clothing relics, [Nechung Monastery houses the following:] the hair of Masters Garap Dorjé and Śrī Siṃha; a great XX rosary [made] of some of the white and red bodhicitta [produced] by Padma Tötreng Tsel [Padmasambhava] and his consort, [along with their] body and clothing relics; relics of Arsadhara, the King of Zahor; flesh from a seventh-born Brahmin; Indian manuscripts of the Great Translator Vairocana; the crown of Lhalung Pelgyi Dorjé; the relics, hat, divan, hand X, and clay miniature of Lord Atiśa; the bodily X, tooth, hair, and divan of Dromtönpa; the clothing of the uncle and nephew translators of Ngok and of the translator of Khutön; the relics, heart, hair, and monastic robes of Potowa; the relics and hair of Jadül.

---

101 Tib. Rgyal po Ma skyes dgra; Ajātaśatru (ruled 491-461 BCE) was king of the ancient Indian Magadha empire and contemporary of the Buddha.

102 Tib. Sna dkar rtse; this is a county southwest of Lhasa.

103 Tib. mdzod nag. Dark treasury refers to texts that are kept hidden from the public; see Roberts 2007, p. 31.

104 Tib. Rtse la sgang; this is an area in Kongpo (Tib. Kong po), southeast of Lhasa.

105 Tib. Shri Senge; like Garap Dorjé, Śrī Siṃha is another important semi-mythical Dzogchen master.

106 The inscription is difficult to read here, with the transcription being X cig; however, I am reading it as kha cig.

107 Tib. byang sms dkar dmar; this refers to the drops of male semen and female blood produced and united during tantric sexual yoga.

108 Tib. bram ze skye ba bdun pa; this is an individual who has been reborn as a Brahmin seven times in a row, signifying their holiness.

109 Tib. Lha lung Dpal gi rdo rje; this is the famous monk who assassinated the last Tibetan King, Lang Darma.

110 This is Atiśa Dipamkaraśriññāna (980–1054), the great 11th-century reformer of Buddhism in Tibet.

111 This is Dromtönpa Gyewé Jungné (’Brom ston pa Rgyal ba’i byung gnas, 1005–1064), Atiśa’s main disciple.

112 Tib. Rngok lo khu dbon; this refers to the lesser translator of Ngok, Lekpé Sherap (Rngog lo chung Legs pa’i shes rab, b.10th century) and his nephew, the great translator of Ngok, Loden Sherap (Rngog lo chen Blo Idan shes rab, 1059–1109).

113 This refers to Khutön Tsöndrü Yungdrung (Khu ston Brtson ’grus g.yung drung, 1011-1075), one of Atiśa’s students.

114 This is Potowa Rinchensel (Po to ba Rin chen gsal, 1027-1105), a Kadampa master.
Lord Neuzurpa;\(^{116}\) the relics of the Spiritual Guide Drepa; the blood of Sharawa;\(^{117}\) the relics and clothing of Zhangkamawa;\(^{118}\) a small piece of Khampa Lungpa;\(^{119}\) the hair and mantle of the Arhat of Pelti; the relics of Chim Namkhadrak;\(^{120}\) the blood, tooth, hair, hat, urine, mantle, monastic robes, belt, divan, and cushion of the Dharma King Great Tsongkhapa; a finger of the Great Saint Lekyi Dorjé;\(^{121}\) the relics of the Realized Yogi Jamyang Gyatso; the hair of the seven abbots of Ganden Monastery after Tsongkhapa;\(^{122}\) the relics of the Omniscient Scholar;\(^{123}\) a tooth and the monastic robes of the Omniscient Gendün Drupa;\(^{124}\) the blood, hair, and belt of the Omniscient Gendün Gyatso;\(^{125}\) the clothing of Lord Dungtsepa; the hair of the Scholar Norzang Gyatso;\(^{126}\) the mantle of Jamyang Lekchöpa;\(^{127}\) the relics and hair of Paṇchen Sōnam Drakpa;\(^{128}\) the relics of Lord Dewachenpa;\(^{129}\) the brains, flesh, relic pills of pus, urine, death shroud, monastic robes, belt, cup, assembly garments, and shoes of the Omniscient

---

115 This is Jadülzin Tsöndrübar (Bya ’dul ’dzin Btson ’grus ’bar, 1091-1166), an important transmitter of the Vinaya in Tibet.
116 This is Neuzurpa Yeshebar (Sne’u zur pa Ye shes ’bar, 1042-1118), a Kadampa master.
117 This is Sharawa Yöntandrak (Sha ra ba Yon tan grags, 1070-1141), another Kadampa master.
118 This is Zhangkamapa Sherapö (Zhang ka ma pa Shes rab ’od, 1057-1131).
119 This is Khampa Lungpa Śākya Yöntan (Khams pa lung pa Shākya yon tan, 1023-1115), a Kadampa master.
120 Mchims Nam mkha’ grags, 1210-1285; this is an important Kadampa scholar.
121 Grub chen Las kyi rdo rje, 1326-1401; this is the first Lelung Jedrung (Sle lung rje drung) incarnation.
122 Tib. 'Jam dbyangs gsang pa bdun brgyud; lit. “Lineage of the Seven Men of Tsang who are [like] Maṅjūroṣṇa [Tsongkhapa].”
123 Mkhas grub Thams cad mkhyen pa; this likely refers to the first Paṇchen Lama, the Scholarly Lord Gelek Pelzang (Mkhas grub rje Dge legs dpal bzang, 1385-1438), who was Tsongkhapa’s other heart disciple alongside the first Dalai Lama.
124 Dge ’dun grub pa, 1391-1474; the first Dalai Lama.
125 The second Dalai Lama.
126 Nor bzang rgya mtsho, 1423-1513; this was a student of the first Dalai Lama and teacher of the second.
127 'Jam dbyangs legs chos pa, b.15th century.
128 Paṇchen Bsod nams grags pa, 1478-1554; this is a famous Geluk master who was Ganden Monastery’s fifteenth abbot, and also served as abbot at Drepung and Sera monasteries.
129 This like refers to Dewachenpa Gelek Pelzang (Bde ba can pa Dge legs dpal bzang, 1505-1567), the 21st abbot of Ganden Monastery.
Sönam Gyatso; the hair of Paṇchen Lozang Chökyi Gyentsen; the hair of the Omniscient Yöntan Gyatso; the hair of the Precious Abbot Könchok Chöpel; as well as my own hair, blood, puss, and medicinal pills [that I produced with] the vase consecration of the lama’s three bodies.

Within the Sovereign Spirit’s red protector chapel, [there are:] (23) a heap of black barley and portions of new and old sacred substances, medicinal pills, sacred supporting items, and such; relics of the Dharma body; many lotus dhāraṇīs [from] all over Tibet; a special [image of] Hayagriva as well as a statue of Padma Tongdröl [Padmasambhava] that arose from Myang[ral Nyima Özer]’s treasure texts; my own yellow hat and official seal; a XX ritual dagger made from a cutch tree [struck?] by a barbaric black mule in a dark pungent charnel ground; the life force cakra for the Hayagriva accomplishment and the cakra for subduing harmful [forces], which were revealed at Zambulung [and derived from] a section concealed within the 108 treasures bestowed by the Great Master [Padmasambhava]; as well as each and every life force cakra of body, speech, and mind, and subjugation cakras.

In general, although there are numerous tantras for Pekar, the root tantras that are indispensible to the practitioner are: the 32-chaptered Wealth God’s Tantra, within which there is a general summary as well as individual outer, inner, and secret (24) accomplishment practices; the seven-chaptered Blue Turquoise Rosary Tantra, within which there

---

130 The third Dalai Lama.
131 Paṇchen Blo bzang chos kyi rgyal mtshan, 1570-1662; the fourth Paṇchen Lama.
132 Yöntan rgyal mtshan, 1589-1616; the fourth Dalai Lama.
133 Khri rin po che Dkon mchog chos ’phel, 1573-1644; this is the 35th abbot of Ganden Monastery.
134 Tib. dbu [sic: dbus] dang stod smad bar gsum; lit. “the central as well as the three—upper, lower, and middle [parts of Tibet].”
135 Tib. Padma mthong grol; lit. “the Lotus that Liberates upon Seeing it.”
136 Tib. sbugs; read as an abbreviation of sbug dam.
138 Tib. ’khor [lo]; in this context, cakras refer to ritual circles of protection. For vivid examples of such cakras, drawn from the Fifth Dalai Lama’s own work, see relevant images in Karmay 1988, pp. 80-173. See also Skorupski 2009, pp. 53-119.
139 Tib. Zab [sic: zam] bu lung; a holy place in Gtsang.
is the heart practice; the 20-chaptered White Crystal Rosary explanatory tantra, within which are the approach, accomplishment, and application of activities; the Black Iron Rosary Tantra, within which there is the practice of the one-eyed black Hindering Spirit XXX; the Tantra that Harms Pekar, within which are the outer practice and the excellent practice; the Tantra of the XX Lion-masked Corpse, within which there is the secret practice; the Tantra of the Nepalese Woman’s Dialogue, within which there is the practice of the Hindering Spirit Yapsher; the Tantra of the Sovereign Spirit Life Force and Karma, within which there is the method for subduing the [Sovereign Spirit’s] life force; the 108-chaptered Life Force Cakra and the Tantra of Bestowing the Heart Citta, within which there is the [method for] pressing to death; the Tantra of the Sovereign Spirit’s Karma, within which there is the inner augmentation [practice]; the ninth chapter of the Tantra of the Great Servant Kuchok Marpo, within which there is the method for subduing royal ghosts; as well as the Oral Tantra of Hayagrīva, within which there is the method for mending [the samaya vow of] the Sovereign Spirits.

(25) Regarding the manner in which to implement these teachings: having received them with proper conviction, adhere to them just as the Lord, his ministers, and his subjects do. Regarding also the system of practice: perform the pacifying, augmenting, subjugating, and destructive [actions, as well as] the outer, inner, and secret body, speech, mind, qualities, and activities, of Pekar, the Capricious Spirits, the Savior Spirits, the single male skeleton dancers, the single female skeleton dancers, the lone XX, and their retinue according to [the system of] the butchers, the Three Razor Brothers. Once you have thoroughly assembled all the items for the individual practices, you must unerringly construct such things as the Matraṃ maṇḍala. Having forcefully bound [Pekar] with the approach and accomplishment practices, [as well as] the offerings, amendment rites, and oblations, rely on him like you would a father, control him like you would a son, associate with him like you would a friend, employ him like you would a servant, overpower him like you would an enemy, treasure
him like you would riches, receive him like you would a king, sic\textsuperscript{143} him [on enemies] like you would a dog, and so forth. [After] omens that the three [acts]—summoning, dispatching, and slaying\textsuperscript{144}—of the preceding eight methods for cultivating [a relationship with the deity were successful] appear, subjugate him, integrate your oaths, (26) bind him to his samaya vow, and invest him with authority. Then apply the activities; if they are counteracted, suppress the countermeasures and praise and invoke [the deity]. Through such [methods], offer your enemies [to the deity] as food, cut off [all] errors in increasing the conquering of misfortune, and press intently XX. To conclude the principal protector’s [rites], you must end with the three actions of crushing, burning, and blowing away [your enemies]. Thus, [there are] the four essences of the general weapons, the six essences of the tormas, and the nine essences of the cakras that eliminate the ten defects [of recitation]. If the Sovereign Spirit would harm you, [keep] the life force cakra that suppresses misfortune\textsuperscript{145} [at] your heart; if he is delayed, keep [the text] on your body. If he runs away, overpower him with the life force cakra and fierce mantras. If there is internal strife, [use] the wheel of death. If he is hostile toward the Wisdom Being, [perform] the meditative stabilization of Hayagrīva. [Within] the crossed maṇḍala of Matraṃ [Rudra],\textsuperscript{146} in front of the yogin, there is the cakra of Overcoming the Serated Razor\textsuperscript{147} at the center of the united Father and Mother [deities]. Separately, there is the cakra of suppressing misfortune (27) at the yogin’s navel. This completes the crucial practice that increases the conquering of misfortune, as well as the cakra of full confidence.

In all [of this], the yogins, sponsors, patrons, subjects, and so forth, keep the Five Sovereign Spirits—along with their messengers and servants—close to their hearts and are inseparable from them. In particular, there is the life force cakra for each of the five emanating dharma kings, their five great consorts, and their five ministers individually; the life force cakra that dispels malice, which came from the

\textsuperscript{143} Tib. \textit{rbud}; read as \textit{rbd}.
\textsuperscript{144} Tib. \textit{bod} [sic: \textit{bod}] \textit{rbad bsad gsum}.
\textsuperscript{145} Tib. \textit{log mnon} [sic: \textit{gnon}].
\textsuperscript{146} Tib. \textit{ma traṃ zhal ’khor bsol ma}; the meaning of this line is uncertain.
\textsuperscript{147} Tib. \textit{Spu gri so brgal}; this refers to the tantra entitled \textit{Dpal lha mo spu gri so rgal gyi rgyud}, found in vol. 42 of the \textit{Rnying ma rgyud ’bum}. 
oral instructions of XX Lama Dogupa; and the life force cakra that unites the mother and son\textsuperscript{148} XX for each X [of] the Five Sovereign Spirits generally.

Regarding [practices for] the great emanating Dharma protector Dorjé Drakden, which the omniscient [Third Dalai Lama] Sönam Gyatso beheld in a vision [during] meditation: in addition to the three above life force cakras, there is my own waistcoat; the cycle of methods for increasing family, wealth, and possessions, which is explained within the *Gathering of Black Clouds Sādhana*, (28) as well as the life force cakra for augmenting life and merit; the cakra of the *Great Outer Tantra that Averts Malevolent Influences*, [possessing] such [content] as Buddhist, Tantrika, and Bönpo spells, [found within] the profound treasures of Künkyong Lingpa;\textsuperscript{149} the protective cakra that is the object of practice for Uṣṇīṣa asitätapatra;\textsuperscript{150} [476] and the life cakra of Norbu Petreng\textsuperscript{151} and [Vajrā]ṃṇḍāli.\textsuperscript{152}

The body support itself is the [Nechung] medium, as well as the XX images and sword of the great Sovereign Spirit with whom he is associated, which were bestowed as items for him to infuse. The speech support is the entire yellow scroll of Myang[ral]'s treasure text, the *Great Compassionate Wish-Fulfilling Jewel that Tames All Beings*.\textsuperscript{153} The mind support is the *Blazing Brilliance of the Adamantine Meteor*,\textsuperscript{154} which is from that very [same] treasure cycle.

\textsuperscript{148}Tib. *ma bu sbyor ba*; this is a Dzogchen phrase referring to when the primordial state (the mother) and knowledge (the son) are united in non-duality; see Reynolds 1996, p. 166.

\textsuperscript{149}Kun skyong gling pa, 1396-1477.

\textsuperscript{150}This is an important Buddhist goddess.

\textsuperscript{151}Tib. Nor bu pad phreng; lit. “Jewel and Lotus Garland.” Given that this phrase is paired with a deity, it is likely the name of a deity itself; however, it is unclear which deity is being reference. The jewel and lotus motif suggest a form of Avalokiteśvara.

\textsuperscript{152}Tib. [Rdo rje] bdud rtsi ’khyil ba; lit. “[Adamantine] Nectar Swirler.”

\textsuperscript{153}Tib. *Thugs rje chen po ’gro ’dul yid bzhin nor bu*. This cycle of treasure texts is available in the *Rin chen gter mdzod chen mo*; see ’Jam mgon kong sprul 1976, pp. 1-275.

\textsuperscript{154}Tib. *Gnam lcags rdo rje gzi byin ’bar ba*; this line suggests that this is a text drawn from the above-mentioned treasure cycle by Nyangral Nyima Özer; however, a cursory perusal of this cycle reveals no text by this name. Given that this is the mind support, which is usually a reliquary, this may be the name of said reli-
The reincarnate scholar Gökyi Demtruchen\textsuperscript{155} gave a sword that he revealed from the Northern Iron Treasury to the Teacher of the Se clan, Nyima Zangpo,\textsuperscript{156} [who is] among the seven meritorious sons. Then [you, Gökyi Demtruchen,] and your disciple (29) bestowed [it] as a weapon that liberates [through destruction] the personal enemies of the kings of Ngari, Gungtang, and so forth—the enemies and obstructing spirits in which the ten defects are complete.

Regarding a reliance on the Sovereign Spirit of Activities [Pehar]: there is the *Adamantine Meteor that Overpowers the Army of Hindering Spirits*, a treasure text rediscovered by Ratna Lingpa;\textsuperscript{157} iron swords, thigh swords, and barberry daggers, respectively; *mantra* manuals for summoning, dispatching, and slaying; *linga* emblems; and various soils and stones from India, Nepal, Tibet, and so forth. Moreover, occasionally there are bundles of fragrant saffron, as well as measures of various clothes, silks, grains, medicines, teas, lumber, foods, and fruits. These completely fill a secluded storehouse, with nothing left out, such as yellow silks. Similarly, the principal [items are] my own images and individual relics—these being [my] monastic robes and hair; [and] the relics of the lord of the Buddhas of the three times [Padmasambhava]—these being his shawl and hair. Other [items] for the principal deity and the entire retinue [include] the holy relics\textsuperscript{158} of the Indian and Tibetan root and lineage lamas, as well as *dhāraṇīs* and *mantras*, which were mentioned above. (30)

Regarding the life tree of the *gañjira* [spire] on top [of the monastery, there are:] extraordinary *dhāraṇīs* and *mantras* placed within it and along the outside of it, written without adding or omitting anything; as well as the accomplishment ritual from the *Spotless Rays of Light*.\textsuperscript{159} At its peak there are X relics:\textsuperscript{160} my own hair, *dhāraṇīs* and *mantras*, as

\textsuperscript{155} Tib. Sprul sku rigs ‘dzin Rgod kyi ldem phru can, 1337-1409; the founder of the Northern Treasures tradition (Tib. Byang gter lugs) of the Nyingma school.

\textsuperscript{156} Tib. Se ston Nyi ma bzang po, b.14th century.

\textsuperscript{157} Tib. Ratna gling pa, 1403-1479; an important Nyingma treasure-revealer.

\textsuperscript{158} Tib. *byin rten*; lit. “blessing support.”

\textsuperscript{159} Tib. ‘Od zer dri med; this is a *tantra* from the Kriyayoga system.

\textsuperscript{160} Tib. X *gdung*; the first syllable is illegible; however, given the context, this word is most likely *sku gdung* or *’phel gdung*. 
well as the relics mentioned above. In particular, these were arranged above, below, and in-between an image of [Uṣṇīṣa]sitāpatra, [as were] protective [amulets] for the country and for one’s object of practice; flawless images and maṇḍalas; the most secret protection and aversion rites, as well as rituals for [sexual] union, respectively; life cakras from the Norbu Petreng [cycle] and new treasure texts; Guru Jotsé’s rite for overpowering [spirits]; a protective [amulet] by Nyangrel and one from the Great Almighty [treasure text rediscovered] by [Padma] Lendretsel; as well as a rite for averting armies by Tseten Gyentsen. For the victory banners that have, [respectively,] tiger-, wolf-, vulture-, and monkey-[headed tips, as well as] silk brocade, the establishing ritual was based on the Uṣṇīṣa sitāpatra cycle. For the supporting banners, [there are:] (31) support items of the body, speech, mind, good qualities, and activities for the seven—the Five Sovereign Spirits, Dorjé Drakden, and [Dorjé] Drakgyelma—as well as a rooftop ornament ritual that accordingly came from oral instructions.

There are also many kinds of [items], such as thread-cross [structures] for mending, averting, and slaying, as well as supports that [compel] the deities to always remain, which were constructed in secret. Over the course of one week, the mantric scholar Lozang Kyechokchen, along with a number of monks, powerfully completed [these, as well as] rituals for thoroughly establishing such [offerings] as continuous tormas, immediately-offered tormas, daily tormas, offering materials, and deity gifts; along with life force cakras, flawless support objects, and so forth, which were composed by such figures as Zur Agur. I consecrated [these objects] and recited the benedictions myself.

Regarding the appearance and establishment of the Sovereign Spirits, if concealed spirits were not overpowered then they were not successful. Therefore, overpower concealed spirits with the sādhanā of

---

161 Tib. Gu ru Jo rtse; this figure appears to be a prominent Bönpo treasure-revealer; see Bellezza 2005, p. 97.
162 Las ’brel rtsal, b.1248.
163 Tib. chag pa; read as chugs pa.
the enemy[-defeating] god Khyungchen Ludrukdup\textsuperscript{164} and the exposition within the Razors [that Cuts] the Life of the Capricious Spirits.\textsuperscript{(32)[477]} Press down beneath the threshold thirteen masks of such [spirits] as the Nine Spirit Brothers, transgressor spirits, royal ghosts, and ghosts, which harm countries in general and Tibet in particular. For the realization of the Sovereign Spirits, it is explained that you must apprehend [these] indispensible spells that liberate [through destruction], as well as the material supports and soul stones; protect the samaya vow; and overpower the concealed spirits and cut off their heads.\textsuperscript{165}

Regarding such things as the essential nature of the outer, inner, and secret symbols, they arose from all the detailed ritual practices [and] the undefiled intended meaning of the tantras and oral instructions. Accordingly, these were arranged by myself, the thread-cross [structures] and tormas were created by the shrine-keeper Ngawang Sherapchen, and the cakras and so forth were commissioned by the monk Jamyang Drakpa. Everything was agreeable and of excellent quality. Most importantly, the place, time, and all the outer and inner [ritual] necessities were thoroughly established to the highest degree.

\textsuperscript{(33)} Even though they arise from the Five [Buddha] Families [that emanate from] Samantabhadra—from whom the maṇḍala of the peaceful and wrathful [deities] emanates and is absorbed—the Five Sovereign Spirits, who thoroughly protect the teachings of the Dharma, [take on] wrathful, ferocious, and repulsive forms in order to cure communities of their wrong views.

\textsuperscript{164} Tib. Dgra lha Khyung chen Klu ‘brug ’dul; lit. “Great Garuḍa, Subduer of Serpent Spirits and Dragons;” a variant of this is Rdo rje Khyung chen Klu ’brug ’dul. This is Pehar’s secret initiation name, bestowed upon him when he was subdued by Padmasambhava; see A myes zhabs 2000, p. 413.

\textsuperscript{165} Tib. ’gren bcad; Lingön Padma Kelzang has mgrin bcad, which literally means, “to cut off from the neck.” I am translating this phrase as such since ’gren is not a known Tibetan word. It is possible that ’gren is an abbreviation (Tib. bskungs yig); however, if so, I am uncertain of what words it is meant to condense.
In order to accomplish their activities, [the Five Sovereign Spirits’] emanations, consorts, and ministers each take a side, and their armies of right, left, front, and back brigadiers, as well as emissaries and secondary emanations, have the power to completely fill the three worlds.

Within [this] great palace—the outside of which is made from materials precious to gods and humans [and] the inside of which displays charnel grounds—the assembly of the three divine roots densely gathers like clouds; it is like passing into the pure land of the Lotus Light [Palace].

The oath-bound guardians accompany them like a shadow follows a body. The outer supports are beautiful white animals; the inner supports are seven-line [supplications written with] wild bamboo, five victory banners, eight auspicious [pillar ornaments], large arrows, and black silks hanging on vulture feathers.

(34) The secret supports are images, various thread-crosses, tormas, and such. These plentiful clouds of offerings [that fill] the whole sky, high and low, completely open the one hundred doors of the Sky Treasury and fulfill the awesome samaya vow.

---

166 Tib. Padma ’od; this refers to the palace in Padmasambhava’s pure land.
167 Tib. legs brgyad; read as an abbreviation of ka ’phan che legs brgyad.
In the presence of the Abbot [Śāntarakṣita], the Master [Padmasambhava], and the Dharma King [Trisong Deutsen], Prince [Muné Tsenpo] made prayers of aspiration to act for the happiness and welfare of Tibet. The fruit of these prayers has ripened today [in the form of Regent] Sangyé Gyatso. The haughty one that challenged his abilities and power was appointed [as a guardian] and joined to Brahma.

The stainless tradition of Tsongkhapa, who illuminated the Buddha’s teachings like the sun, consequently spread throughout the expanse of the world. The multitudes of great men who more and more support the religious and secular [government] expand its dominion.

[In this] degenerate age, may the government of the great palace possessing the superior joy and happiness of the four [abundances] —the thousand-spoked wheel of virtuous actions and merit, which is completely exalted throughout the heavens without obstruction—grow like the waxing moon.

(35)

---

168 Tib. ’tshol ba; read as ’chol ba. I would like to thank Cameron Bailey for suggesting this reading.

169 Tib. sde bzhi; read as an abbreviation of phun tshogs sde bzhi. The four abundances are (1) spreading the Buddhadharma (Tib. sangs rgyas kyi chos dar ba); (2) possessing wealth (Tib. nor longs spyod dang ldan pa); (3) enjoying the five sense pleasures (Tib. ’dod yon lnga la spyod pa); and (4) achieving the level of liberation (Tib. thar pa myang ’das kyi go ’phang ’thob pa). As the red coloring in the original Tibetan text reveals, this line actually gives the name of the Tibetan government, the Ganden Podrang (Tib. Dga’ ldan pho brang).
The blessings of the root and lineage lamas gather like clouds [and] the peaceful and wrathful tutelary deities shower down accomplishments [upon us] like rain. May the [Five] Dharma Kings and their retinue spontaneously accomplish the desired activities, which would be [like] enjoying fully ripened fruit.

Although Regent Trinlé Gyatso\(^{170}\)—who wanted to expand Nechung Chapel long before [now]—finished laying its foundation, the Great Dharma Protector\(^{171}\) said, “A tantric house must be built within my estate.” He also prophesied that it would arise accordingly in the future. Moreover, Padma Tötreng Tsel prophesied:

A great minister who is an emanation of Mutri [Tsenpo],\(^{172}\) possessing a regal manner [and] the name of ‘Buddha,’ will become the magistrate.\(^{173}\)

He also [prophesied]:

An emanation of Muné Tsenpo,\(^{174}\) possessing the name of ‘Jewel,’ will be born in a fire year in a part of the Ü region.\(^{175}\)

\(^{170}\) Tib. 'Phrin las rgya mtsho, d.1667.

\(^{171}\) Tib. Chos skyong chen po; in this context this epithet refers to the Nechung Oracle.

\(^{172}\) Tib. Mu khri. This refers to the second Tibetan King Mutri Tsenpo (Mu khri btsan po), who was the son of the first Tibetan King Nyatri Tsenpo (Tib. Gnya’ khri btsan po); see Haarh 1969, pp. 34-35.

\(^{173}\) The belief is that this prophecy refers to Sangyé Gyatso, whose name ‘Sangyé’ means Buddha, and who was believed to be an emanation of Mutri Tsenpo; see Lobzang Tondan 1983, vol.1, p. 7.

\(^{174}\) Tib. Mu ni [sic: ne]. This refers to the 39th Tibetan King Muné Tsenpo (Tib. Mu ne btsan po), who was the son of Trisong Deutsen; see Haarh 1969, pp. 56-57.

\(^{175}\) This prophesy also appears to refer to Sangyé Gyatso, who was believed to have also been an emanation of Muné Tsenpo; see Lobzang Tondan 1983, vol.1, p. 8. Moreover, his personal name was Könchok Dondrup (Dkon mchog don grub) — Könchok means ‘jewel.’ However, the fire-year birth is an inconsistency, since
In order to protect against interfering Hindering Spirits, [478] this very [person] will entrust [the deities] as guardians and have them protect and avert [misfortune] again and again. (36)

Accordingly, three sons were born to the Dharma King Trisong Deutsen. The eldest, Muné Tsenpo, protected the two traditions, [spiritual and temporal,] here in this Land of Snows. Being as impartial as timely rainfall, he acted for the happiness and well-being of all people and cattle. He even established this chapel for the Great Dharma Protector. In [this] beautiful, majestic, and sublime [chapel] that is superior to others, the three precious supports—and in particular, a wealth of necessities exemplified by countless outer, inner, and secret supports and offering substances for the protector deities that naturally assemble [here]—were [all] piled up. When [Nechung Monastery] XX, along with the gifts for the deities, were completely established and [we] were about to enjoy the celebration of the consecration banquet, Regent Sangyé Gyatso urged [me to write] a record. Accordingly, [I], the Monk of Zahor, Zilnön Zhepatsel, composed [this record]. The scribe was (37) the dance master, monk Ngawang Könchok.

May [all accomplishments] be bestowed!177

---

Sangyé Gyatso was born in 1653, a Water-Snake year; the next fire year would be 1656.

176 Tib. Zil gnon bzhad pa rtsal; this is the Fifth Dalai Lama’s secret initiation name.

177 Tib. pra yatstshantu; Skt. prayacchantu. This is the imperative third person plural for the Sanskrit prayan/prayacchati, meaning “to bestow, send forth, produce.” I would like to thank Kathleen Erndl for providing me with the root and grammatical details of this word (personal correspondence, August 21, 2012).
A Facsimile of the Addendum to the Nechung Record
Composed by Regent Sangyé Gyatso

[38] Although he is the father of all Victorious Ones, he [takes on] the appearance of the Bodhisattva Padma Karpo. Although he—the vast treasure of compassion—was instantaneously liberated, he firmly upholds all beings with compassion. Although he makes offerings of the four [actions] in abundance, he conquers saṃsāra and nirvāṇa in all their glory. May the Omniscience [Fifth Dalai] Lama Lozang Gyatso look after [us] until we reach enlightenment!

[Like] the brilliance of a powerful sun blazing with the natural sunlight of pure wisdom, he directly manifests within the castle of the Haughty Spirits and annihilates the darkness of the demon horde. This self-produced universal monarch who bears the gnostic mantras [is] named Padma Gyelpo [Padmasambhava]. He is wreathed in [the light of] the 100,000 suns of saṃsāra and nirvāṇa. May he expand the lotus garden of virtue and auspiciousness!

He fully comprehends the vast wisdom that illuminates all that can be known with the strength [of] the garuda. Therefore, just like gooseberries thoroughly spread across the palm of one’s hand, he completely perceives and analyzes all phenomena unadorned as they are. We

---

178 As with the description and title at the start of the Fifth Dalai Lama’s portion, this title was added by Lingön Padma Kelsang and is not part of the original Nechung Record wall inscription.

179 Beginning here, the inscription numbering reverts from parenthetical to bracketed representations because Lingön Padma Kelsang ceases to record line numbers in his transcription, instead drawing his content from the Roar that Shakes the Three Realms manuscript.

180 Tib. Padma dkar po; Skt. Puṇḍarīka; lit. “White Lotus.” This is an epithet for the Bodhisattva Avalokiteśvara, but refers here to the Dalai Lama.
permanently pay homage to this Dharma King with five topknots,\textsuperscript{181} Jampel Nyingpo!\textsuperscript{182} He conquered the great manḍala of the Haughty Spirits and, with a neighing roar, ate the host of spirits [throughout] the three worlds. May he, Hayagriva—who is incredibly red, like a Mount Meru[-sized heap] of naturally radiant coral—protect us!

They [produce] unimpeded various miraculous emanations from the pure expanse, just like the [multiple] reflections of the moon in water, and with a fierce manner they watch after the [Buddha’s] teachings. May these Dharma protectors, the Five Sovereign Spirits, delightfully play!

I fully composed\textsuperscript{183} a wreath of stanzas [to decorate] the head [of this work] and placed this melodious chant possessing the eight qualities of poetry in the lines above. As for the present matter, the precious record composed by the unrivaled savior\textsuperscript{184} of all sentient beings, including gods, is given above. [40] I offer this minor [work] as a detailed addendum.

The precious teachings of the Buddha spread, flourished, and have dwelled in the world for a long time. They rely solely on the empowering conditions of the holy ones who uphold the teachings. Moreover, they rely on the compassion of the Highly-Exalted Omniscent Lord of the Victorious Ones—who is the secret body, speech, and

\textsuperscript{181} Tib. Zur phud lnga ldan. This is an epithet for the Bodhisattva Mañjuśrī, of whom Tsongkhapa is believed to be an emanation.

\textsuperscript{182} Tib. 'Jam dpal snying po. This is an epithet for Tsongkhapa, specifically in reference to his name in Tuṣita heaven.

\textsuperscript{183} Tib. rgod; read as ‘god.

\textsuperscript{184} This refers to the Fifth Dalai Lama.
mind of the **Buddhas and Bodhisattvas**, the magical emanation of inconceivable wisdom, the one who manifests as the very embodiment of compassion, and the one who is **Padmapani** himself in the form of a tantric master. I will ever remain at the **lotus feet of this savior** for one-hundred eons. I will properly complete all activities that he desires and clear away discordant conditions.

Ordered [to perform] activities that accumulate and augment concordant conditions without hesitation, bearing on their heads a **vajra** crown, never transgressing the oath to which they were bound [by] the awesome seal — the worldly and transcendental **adamantine protectors** are inconceivable [in number]. However, among these, the ones that quickly [accomplish] the most activities, and who are the most fiercely powerful, are the **Great Sovereign Spirits that Protect the Dharma**. Furthermore, they are the essence of all the qualities of the wisdom and compassion of the primordial Buddha Samantabhadra. Complete enjoyment bodies that are the unhindered inherent radiance of he who is the universal splendor of all **samsāra** and **nirvāṇa** arose as the five [Buddha] families. From these, in response to the wicked tamable beings that must be wrathfully subdued, the five [appeared]: the **central Sovereign Spirit of the mind** [**Gyajin**], the essence of the wisdom of the **Dharmadhātu**, the purification of hatred; the **eastern Sovereign Spirit of the body** [**Mōnbuputra**], who is an emanation of **Vairocana** — the essence of mirror-like wisdom, the purification of ignorance; the **southern Sovereign Spirit of good qualities** [**Shingja-chen**], who is an emanation of **Ratnasambhava** — the essence of impartial wisdom, the purification of pride; the **western Sovereign**

---

185 Tib. rgyal ba sras dang bcas pa; lit. “the Victorious Ones and their sons.”
186 Tib. Phyag na padma; lit. “Lotus-holder.” This is a form of Avalokiteśvara.
187 Tib. sog, read as gsog.
188 Tib. Brgya byin.
189 Tib. Rnam par snang mdzad. Vairocana is the head of the Buddha family and takes the central position.
190 Tib. Mon bu pu tra.
191 Tib. Rdo rje sms dpas. Vajrasattva is a form of Akṣobhya (Tib. Mi bskyod pa), who is more generally considered the head of the Vajra family in the east.
192 Tib. Shing bya can.
193 Tib. Rin chen ’byung gnas. Ratnasambhava is the head of the Ratna family in the south.
Spirit of speech [Kyechik Marpo], who is an emanation of Amitābha—the essence of the wisdom of discriminating awareness, the purification of desire; and the northern Sovereign Spirit of activities [Pehar], who is an emanation of Amoghasiddhi—the essence of all-accomplishing wisdom, the purification of envy. They [are accompanied by] many primary, secondary, and tertiary emanations, such as five consorts that instill delight and are the inherent nature of wisdom, five emanations that are protective and perform many kinds of activities, five ministers that accomplish [their assigned] activities, lion-masked dancers that entertain, and the four great brigadiers of the right, left, front, and back sides. By relying on them, they accomplish all pacifying, enriching, conquering, and destructive activities. They have great power, are loyal, and are easy to invoke.

Consequently, long ago the great Dharma-protecting King Trisong Deutsen constructed the great Changeless and Spontaneously Present Three-styled [Samyé] Monastery, together with its temples and sacred images. When the Abbot Śāntarakṣita, the Master Padmasambhava, and the Dharma King [Trisong Deutsen] were discussing how they would appoint a protector [for the monastery], the Abbot said, “the Hindering Spirits enjoy killing, the Planetary Spirits are vicious, the Serpent Spirits are noxious, the Imperial Spirits are harmful [and cause] pain, the Savage Spirits are too gentle, and the Maternal Spirits are terrifying. None of them [will do], so who is suitable?” The Second Buddha, Great Master Padmasambhava said:

The tutelary deity of Mongolia is Namlha Jangchub. Once we invite this Sovereign Spirit Shingjachen [here], we will entrust the monastery to him and it

---

194 Tib. Skyes gcig dmar po.
195 Tib. Snang ba mtha’ yas. Amitābha is the head of the Padma family in the west.
196 Tib. Don yod grub pa. Amoghasiddhi is the head of the Karma family in the north.
197 Tib. zan gyang; read as zan yang. This refers to the three styles that make up Samyé Monastery’s central temple, each story of which was designed in a different cultural style: Indian, Chinese, and Khotanese, traditionally.
198 Tib. pho lha. This usually refers to one of the five personal protector deities (Tib. ’go ba’i lha lnga) that are attached to an individual from birth; see Jovic 2010.
will be indestructible. If we conquer the meditation center of Bhatahor, Pekar will follow after his possessions and come [here]. I will establish his supports at Pekarling.¹⁹⁹

Likewise, [the others said,] “the Sovereign Spirit Pekar, the treasure guardian from the Bhatahor meditation center, is suitable.” And so, they conquered the Mongolian meditation center. Along with Dharmapāla of the Zahor royal line, as well as many [of the deity’s] possessions—such as a turquoise Buddha [statue] and a conch-shell lion [statue]—[Pekar] was invited [to Tibet] and [⁴⁴] installed as the guardian of the entire Dharma center [of Samyé]. [⁴⁸⁰] His outer and inner supports were also established. [Pekar] was entrusted to protect the life pillar of the Buddha’s teachings and promised to do so. However, all five great Sovereign Spirits successively came to reside and remain at many such monasteries. Thus, this Great Dharma King [Pekar went] to reside at Yangön Monastery, in the central region to the north. One day during the lifetime of the Omniscient [Second Dalai Lama] Gendün Gyatso, though he was uninvited, [Pekar and the Dalai Lama] met at that place [Yangön] in accordance with the [Buddha’s] teachings. This was a sign that [the deity] would not transgress his awesome and delightful adamantine oath. Accordingly, [the Second Dalai Lama] spread the Gelukpa²⁰⁰ teachings and, together with the protector of this great Dharma center, he left Yangön by way of a coracle.²⁰¹ Because [he] offered [Pekar] prayers, offerings,

---

¹⁹⁹ Tib. Pe kar gling; this is a condensed form of Pe kar dkor mdzod gling, the monastic treasury. This exchange is summarized and quoted from the 63rd chapter of the Padma bka’ thang; see Orgyan gling pa 1996, pp. 384-385.

²⁰⁰ Tib. zhwa ser cod pan ‘chang ba; lit. “the bearers of the yellow hat.”

²⁰¹ Tib. rta mgo; read as rta mgo can. I would like to thank Bryan Cuevas for suggesting this reading (personal correspondence, October 8, 2012). This segment of the Nechung Record concerning Yangön is summarized in the Gung thang dkar chag; see Sørensen, Hazod, and Tsering Gyalbo 2007, p. 216. However, since this segment in the latter text is a summary, it is missing some important details that have affected how Sørensen and Hazod translate this event. Their interpretation is that Pehar left Yangön alone in the form of Hayagriva, translating rta mgo as such. Yet the full text of the Nechung Record suggests rather that the Second Dalai Lama himself came to Yangön, befriended Pehar, and left with him.
and entrusted actions, [the deity] accomplished the actions that the Omniscient one [requested] without obstruction.

A summary record of [Pekar’s] coming here [is as follows]: Moreover, when he was close to being born in the direction of Tölung Tsega for the benefit of all beings, [the Dalai Lama] was slightly delayed by a hindrance. [45] At this time, he deliberately went to the glorious Copper-colored Mountain because he was exhausted from benefiting beings. When [he arrived], the great master was teaching the profound Dharma to an assembly of knowledge-bearing ḍākas and ḍākinīs. There were two protector deities—one large and one small—in front of where he was sitting. The [large] one had a black body and white plaited locks of hair, and held a sword and a blood-filled skull-cup. The [small] one had a red body and wore leather armor and a leather helmet, the top of which was adorned with silk ribbons. He brandished in his hands a red spear and a lasso. He possessed a tiger-skin quiver and a leopard-skin bow case, and wore red leather boots. The [two deities] stood as such with Padmasambhava above and behind them. [The Dalai Lama] asked the great master Padmasambhava, “Who are these two protectors?” [He replied,] “These two are my attendants and they will accompany [you] as companions. Go to Tibet in order to benefit the [Buddha’s] teachings and sentient beings!” Accordingly, they were entrusted as [the Dalai Lama’s] servants to accomplish all [desired] activities. [46] As requested, [the Dalai Lama,] together with the two protectors, came to this land in order to benefit [all] tamable beings.

---

202 Tib. Stod lung rtse dga’. The full name of the Third Dalai Lama’s birth place is Stod lung rtse dga’ khang gsar, located in the Töling valley just west of Lhasa.

203 Tib. Zangs mdog dpal ri; this is Padmasambhava’s pure land.

204 Tib. thor lcog; read as thor cog.

205 Tib. ldem phru; read as ldem ’phru.

206 This encounter with Padmasambhava and the two protectors, which is said to have taken place in the intermediate state between the death of the Second Dalai Lama and the rebirth of the Third, was drawn almost verbatim from the biography of the Third Dalai Lama composed by the Great Fifth; see Ta la’i bla ma 05 1982, pp. 16-17. Amy Heller (1992b, pp. 223-225) discusses this event in detail. She explains that the identification of the smaller red deity is ambiguous in this account; however, given its placement at this point in the Nechung Record, it seems that Sangyé Gyatso is making the argument that it is Pehar or one of his emanations. For a larger discussion of the identity conflict between the deity Begtse and Pehar’s emanation Dorjé Drakden, see Heller 1992a.
was born,] the great omniscient one Sönam Gyatso was placed\(^{207}\) on the great Dharma throne at Glorious Drepung Monastery. Not long after, this great Dharma protector [the red guardian] possessed the human body\(^{208}\) [of the Nechung Oracle]. In this manner, and expressing [himself] here\(^{209}\) [like] Sarasvāti [did when she] vividly revealed herself, he said, “Through the interdependent connections of [our] extensive and unhindered activities that benefit [all] tamable beings, [may] the incarnate one [the Third Dalai Lama] behold me!”\(^{210}\)

The image was drawn [as such]:

```
Regarding the way to make the tangka display,\(^{211}\) however large [you want] the cotton canvas is
```

\(^{207}\) Tib. \(\text{zhabs zung \text{rmam par \text{bkod}}; \text{lit. “his two feet were fully established.”}\)

\(^{208}\) Tib. \(\text{khog; \text{lit. “the trunk of the body.”}\)

\(^{209}\) Tib. \(\text{’drir; read as \text{’dir}.}\)

\(^{210}\) This and the following verses greatly summarize an encounter between the Third Dalai Lama and Pehar—in possession of the Nechung Oracle—recorded in the Third Dalai Lama’s biography. This event, recorded here in a piecemeal and disjointed way, occurred around the turn of 1589, shortly after the Third Dalai Lama was appointed abbot of Sera Monastery. For the full account, see Ta la’i bla ma 05 1982, pp. 116.3-126.4; see also Department of Religion and Culture 2004, pp. 29-37. Here, the two deliberate on the commissioning of a biographical tangka for the Dalai Lama before the oracle gives iconographic instructions to the painter, Trengkhawa Penden Lodrö Zangpo (’Phreng kha ba Dpal ldan blo gros bzang po, b.16th cent.). This specific quote does not appear to be verbatim, since it paraphrases two disparate elements. The first element is earlier in the exchange and concerns the activities of the Dalai Lama and Pehar working in tandem. This exchange is quoted verbatim below; see Ta la’i bla ma 05 1982, p. 121.3-4. The second element is at the end of the account and makes mention of the goddess Sarasvāti (Tib. Dbyangs can lha mo; var. Dbyangs can ma). The Nechung Oracle explains that when Trengkhawa was beginning to paint a tangka of Sarasvāti, he had doubts about the iconography. In response, the goddess appeared to the Third Dalai Lama in a vision and said, “Behold me, incarnate one!” In similar fashion, when painting the tangka of the Third Dalai Lama’s biography, which includes a detailed image of the Sovereign Spirit, the Nechung Oracle says that he proclaimed the same thing; see Ta la’i bla ma 05 1982, p. 126.3-4. The next few lines of verse are quoted verbatim and describe iconographic elements given to Trengkhawa by the Nechung Oracle. Macdonald (1978, pp. 1140-1141) also briefly discusses this event.

\(^{211}\) Tib. \(\text{thang ga’i ljags \text{bkod gnang ba’i tshul}; \text{unlike the following verses, this line does not appear to be drawn verbatim from the Third Dalai Lama’s biography. It does not precede the next line in that text.}\)
fine.\textsuperscript{212} ...In the middle of those [images] or on one side,\textsuperscript{213} [paint] the form of the western Sovereign Spirit of speech. He rides a black mule with white heels and is majestic.\textsuperscript{214} ...Countless emanations that look like [the Sovereign Spirit] radiate [from him], even more than all of these beings.\textsuperscript{215} The emanations of the Sovereign Spirit Pekar are many—even more than the hairs on a tawny horse’s [body].\textsuperscript{[47]} Moreover, a description is for small-minded people [while] this image is [for] you—a great mind, worthy and expansive...\textsuperscript{216}

[The Nechung Oracle further] said:\textsuperscript{217}

In general, even though all phenomena do not truly exist, they appear true in a conventional [sense]. With respect to this, in the center of the lotus at the heart of the \textbf{1002 Buddhas} there is \textbf{Padmasambhava}. When [we] were in the Lotus Light Palace at the peak of the glorious copper-colored mountain, \textbf{Padmasambhava} in-

\begin{flushright}
\textsuperscript{212} For this line, see Ta la’i bla ma 05 1982, p. 124.3.
\textsuperscript{213} This positioning is explained in greater detail in the Third Dalai Lama’s biography. The Nechung Oracle expounds on the proper iconography for the \textit{tangka}; immediately before this line he states that there should be a monastery in the corner under the Dalai Lama’s right knee and a Savior Spirit under his left knee. The oracle then explains that the image of one of the Five Sovereign Spirits should go in-between these two images.
\textsuperscript{214} See Ta la’i bla ma 05 1982, p. 124.5.
\textsuperscript{215} This line is preceded by a detailed description of the entities that make up the Five Sovereign Spirits’ retinue.
\textsuperscript{216} See Ta la’i bla ma 05 1982, p. 125.3-4.
\textsuperscript{217} The below lengthy quote is also found in the Third Dalai Lama’s biography; see Ta la’i bla ma 05 1982, pp. 121.2-122.1. This prose was spoken by the Nechung Oracle to the Third Dalai Lama while the former was possessed by Pehar.
\end{flushright}
structed [us] to act for the improvement of the Buddha’s teachings. That is to say, the Incarnate One Meaningful to Behold, through pacifying and augmentative means, performs activities that protect those who bear the [Buddha’s] teachings; [while] I, the Sovereign Spirit Pekar, through subjugating and destructive means, accomplish activities that clear away discordant conditions and that bring about concordant conditions for him. Accordingly, both [of us] must also act for the improvement of the [Buddha’s] teachings. Please consider this! In particular, Padmasambhava gave the enemies’ flesh, blood, life essence, and life breath to me as food rations. For my allotted work, he entrusted me with protecting the [Buddha’s] teachings, as well as the bearers of those teachings. Because of this, I have also never transgressed Padmasambhava’s commands in the past. Again and again I have not transgressed [his commands]. So if there are obstacles to the activities that the One Meaningful to Behold performs in his lifetime, I will clear them away. I will accomplish all the concordant conditions! If there are harmful demons and obstructing spirits, human beings and inhuman spirits are not suitable [for dealing with them] unless they are included among the Haughty Spirits, the eight classes of gods and spirits of the phenomenal world. I am the overlord of all eight classes, the king who is the embodiment of the Haughty Spirits. What demons and obstructing spirits are able to transgress my command? Therefore, [your] entreaty is not insignificant. There is no need to act humble!

Accordingly, this great Dharma protector ultimately [acts] as the guardian of the life stages of the great Omniscient King of the Victorious Ones, as well as the guardian of all the teachings of the great

---

218 Tib. Sprul sku Mthong ba don ldan. This is an epithet for the Dalai Lamas often used by the Nechung Oracle.

219 Tib. Rgyal dbang Thams cad mkhyen pa; in this context this appellation is an epithet for the Dalai Lamas.
incomparable Tsongkhapa; he is like a rampart for the great Dharma center Glorious Drepung [Monastery]. [However,] this [deity] did not have a natural and spontaneously present abode where he could live. Nevertheless, he generated one through meditation and [then], together with his emanations, created a real one. The manager of Glorious Drepung [Monastery] also requested that this new dwelling place, Nechung Pekar Chapel, [be built]. Consequently, by means of the earlier request and through great effort, [construction] began in the Iron-Female-Bird year [1681], in the third month, which celebrates when the Buddha turned the Dharma wheel of the Kālacakra at the great reliquary of Glorious Dhānyakaṭa.

First, I myself made an arrangement of multicolored papers and various [other things]. The area [of the site] was cleared and marked out by the cords of the serpent. The Mantrika of Chongyé, Ngawang, performed the methods for subjugating [the Lord of the Soil, interpreted] the planets and stars, and so forth; these are explained in the [geomantic and astrological] literature. On the day when the ground was dug up, there was a dust storm and the sky was turbulent.

There were 22 supervisors. The two chiefs were Kyitöpa Tenpé Gyentsen and Pulungpa Püntsok Pelzang. [Other supervisors included] Chungpa Raptang Marmowa, Rongrang Chönpa, Sawa Druppa, Nang Jungpa, Kartsowa, Gadong Zhidewa, Sharpa Rapsel, Chölung Zhungkar, Kangsar Rapten, Polhawa, the Five folks from Rong, Sönam Dargyé, and Zimchungpa. There were 127 carpenters. Their chief craftsmen were Nesarwa Jamyang and Drachi Gögö, their medium craftsman was Lhasa Lamnyé, and their lesser craftsman was Büdé Mendrup Lingpa; their remaining [craftsmen included] Zadam Tsewang. There were 93 masons. Their chief craftsmen were Drigung Samdrup Tseten and Gyamön Dargyé, and their lesser craftsman was Chukpo Tashi; their remaining [craftsmen included] Madro Menchok. There were 7 bricklayers. Their chief craftsman was

---

220 Tib. Dpal ldan ’bras spungs; this site is located in Amaravati, Andhra Pradesh, India and is the place after which Drepung Monastery in Tibet was named.
221 Tib. lto ’phye ’i thig. This refers to the practice of using cords to divide the site space into a chessboard-like configuration. This iconometry then determines the location of the serpent-like Lord of the Soil (Tib. sa bdag) underneath the ground, to whom offerings must be made before he will grant permission to dig the foundation.
Epa Tsenden and the remaining [craftsmen included] Jamyang. There were 44 [other workers] such as roofers, transporters, leathersmiths, and builders from Mön. When both Sōnam Pel and Zangpo acted as supervisors, they gathered stone collectors for corvée labor. In this they followed in the footsteps of the story of Samyé Monastery being built by the Dharma King Trisong Deutsen: [at that time] the gods and spirits gathered a mountain of stones for all to see, regardless of whether it was day or night. There was a great output [of work] and a great number of corvée laborers—nearly 5000. Prior to that, other than one or two bad omens—like Sovereign Spirit diseases—there had been no illnesses and the builders were exceptionally wonderful.

For the murals, there is the great incomparable Tsongkhapa [52], the First Pāṇchen Lama, and the First Dalai Lama; [as well as] the Lineage of the Seven Men of Tsang who are [like] Mañjughoṣa; the five successive bodies of the great All-Knowing, All-Seeing Lord of the Victorious Ones, the crown jewel of the five hundred bodhisattvas?; the great master of Glorious Uḍḍiyāṇa; the Eight Sādhana Deities; the great Five Sovereign Spirits, their five consorts, and five ministers; the Seven Wild Imperial Spirit Riders; and, in particular, the two physical expressions of this great Dharma King [Pehar]. For the murals in the courtyard, there is the retinue: the 30 chiefs of the Haughty Spirits, the 75 glorious protectors, and the horde of the eight classes [of gods and spirits].

Arranged according to the explanations within the tantras, the interstices [of the walls] have innumerable servants and various kinds of wild animals: the outer supports consist of vultures, monkeys, and parrots; the inner supports consist of dogs; and the secret supports

---

222 Tib. lugs gsum mi ’gyur lhun grub kyi gtsug lag khang; lit. “the changeless and spontaneously present monastery of three styles.”
223 Tib. rgyal zer; read as rgyal gzer.
224 Tib. ’jam dbyangs gtsang pa bdun rgyud; this refers to the first seven abbots of Ganden Monastery who followed after Tsongkhapa.
225 This refers to the first five Dalai Lamas.
226 Tib. sku’i rnam ’gyur rnam gnyis; this refers to the two forms, peaceful and wrathful, of the central deity.
227 This likely refers to the many tantras that concern Pehar, which were listed above in the Fifth Dalai Lama’s section, lines 23-24.
consist of silk brocade. The supports that summon the butchers are the victory banners [topped with the heads of] tigers, wolves, [etc.] There is an eight-year-old crystal child with turquoise eyebrows who bares his conch-shell fangs, brandishes a razor in his hand, and rides a white lion. [53] [He is flanked by] a one-eyed black monkey holding an iron knife in his hand and riding a small mule, and a white enemy-[defeating] god wearing a nine-layered robe, holding a flaming razor, and riding a lion. There are 100 arhats on their right, 100 armored [soldiers] on their left, 100 women in front of them, and 100 monks riding black mules [behind them]. [There are also] 100 black Indian Mön dancers holding mendicant staffs in their hands, and 7 black women wearing skull-garlands. There is the butcher [Jatri] Mikchikpu\textsuperscript{228} wearing a turban of black serpents and riding a blue horse with a black bottom; Putra Nakpo\textsuperscript{229} riding a small mule; an arhat wearing a wooden summer hat and riding a camel;\textsuperscript{230} and Jagö Tangnak\textsuperscript{231} throwing a vajra.\textsuperscript{232} There are great skeleton servants—100 of which are holding aloft victory banners [topped with the heads] of vultures, and 100 of which are holding aloft victory banners [topped with the heads] of lions. There are Lords of Life—100 of which are holding aloft flaming [military] standards, and 100 of which are holding aloft silk ribbons and victory banners. There are 100 armored Lords of Life and great skeleton servants. [54] There are 100 quarrelling\textsuperscript{233} white lions and 100 racing blue wolves. There are 100 black female Hindering-Planetary Spirits holding aloft victory banners [topped with the heads] of peacocks. There are 100 packs of black horses, black mules, and black dogs. There are 100 camels loaded

\begin{itemize}
\item[\textsuperscript{228}] This is Mönbuputra’s minister.
\item[\textsuperscript{229}] Tib. Spu gri [sic: tra] nag po; I have incorporated Lingön Padma Kelzang’s correction here, since the context indicates that this refers to Pehar’s minister, who also rides a mule.
\item[\textsuperscript{230}] This refers to Kyechik Marpo’s minister, Dorjé Drakden, in his original form.
\item[\textsuperscript{231}] This is Shingjachen’s minister.
\item[\textsuperscript{232}] Gyajin’s minister, Jarawa (Tib. Bya ra ba), is oddly absent from this list.
\item[\textsuperscript{233}] Tib. ’khrab mo byed pa. Lingön Padma Kelzang considers the first word of this phrase to be a misspelling of khrab, making its meaning somehow relate to armor; however, I propose that it is a phonetic misspelling of ’thab mo byed pa, meaning to quarrel or fight. The trend of the next clause appears to agree with this interpretation.
\end{itemize}
with notched wooden plates\textsuperscript{234} that [summon] Hindering Spirits. There are 100 emissaries\textsuperscript{235} mounted on white horses and 100 black Môns. Of those emanations that have a variety of repulsive forms, 100 devas hold aloft silk victory banners; 100 asuras hold aloft victory banners [topped with the heads] of tigers; 100 râkṣas hold aloft victory banners [topped with the heads] of wolves; and 100 gandharvas hold aloft victory banners [topped with the heads] of vultures. There are 100 [deities] holding aloft victory banners [topped with the heads] of mongooses and peacocks. [Lastly,] there are 100 [deities] holding aloft victory banners [topped with the heads] of monkeys and cats.


\textsuperscript{234} Tib. \textit{khram shing}; this refers to wooden boards with crosses notched into them that are used in Tibetan sorcery to summon malicious spirits.

\textsuperscript{235} Tib. \textit{kingka ra}; Skt. \textit{kiṃkara}; the common Tibetan abbreviation for this word, encountered above, is \textit{ging}.

\textsuperscript{236} Many of these names are given a toponym or clan affiliation in the \textit{Roar that Shakes the Three Realms} manuscript; I include these added names in parentheses.

For the bas relief statues, [57] as stated above, there is Hayagrīva and his consort in accordance with the Guru Guhyasamāja [cycle]; the Five Sovereign Spirits, along with their consorts and ministers; Dorjé Drakden as envisioned by the Omniscient [Third Dalai Lama] Sönam Gyatso, which was mixed with the clay of an ancient statue; a miraculous Dorjé Drakden wearing the garments of the Imperial Spirits, as secretly envisioned by the Incomparable Sovereign, the Supreme Savior [Fifth Dalai Lama];\(^{237}\) as well as Dorjé Drakgyelma. In the Birch Tree Chapel, there is the venerable Lord of the Victorious Ones, the great Ominiscient One [the Fifth Dalai Lama] Ngagi Wangchuk Lobzang Gyatso, which is the chief [statue]; [there are also] the four successive bodies of the Eminent One;\(^{238}\) the great Victorious One Tsongkhapa; Padmasambhava and his two consorts;\(^{239}\) the Eight Manifestations of Guru [Padmasambhava]; as well as the guardian of the [Buddha’s] teachings, Dorjé Drakgyelma. In the four-pillared right upper chapel, there is the Lord of the Victorious Ones, the Omniscient [Fifth Dalai Lama] Lobzang Gyatso, which is the chief [statue]; the great venerable Tsongkhapa; Jamyang Chöjé;\(^{240}\) the Eight Medicine Buddhas;\(^{[58]}\) Nägeśvararāja;\(^{241}\) Roaring Lion Avalokiteśvara;\(^{242}\) White Tārā; Tārā of the Acacia Forest;\(^{243}\) Tārā who Protects against the Eight Fears;\(^{244}\) Turquoise [Vajra]vidāraṇa; as well as

\(^{237}\) This may refer to the vision the Fifth Dalai Lama had of Dorjé Drakden in 1653; see Karmay 1988, p. 35.

\(^{238}\) This refers to the four previous Dalai Lamas.

\(^{239}\) Tib. O rgyan yab yum gsum; Padmasambhava’s two consorts are Yeshé Tsogyel and Mandarava.

\(^{240}\) Tib. 'Jam dbyangs chos rje Bkra shis dpal ldan, 1379-1449. This is the founder of Drepung Monastery.

\(^{241}\) Tib. Klu dbang gi rgyal po; lit. “Mighty King of the Serpent Spirits.” This figure is the head of the system of 35 Confessional Buddhas (Tib. Ltung bshags sangs rgyas so lnga) developed by Tsongkhapa.

\(^{242}\) Tib. Spyan ras gzigs seng ge sgra; Skt. Śrīmanāda Avalokiteśvara. This form of Avalokiteśvara rides a lion.

\(^{243}\) Tib. Seng ldeng nags sgröl; Skt. Khadiravāṇitaśrā.

\(^{244}\) Tib. Sgrol ma 'jigs pa brgyad skyabs [sic: skyob]; Skt. Aṣṭamahābhaya Tārā.
Pratisarā. In the four-pillared left [upper chapel], there are the Buddhas of the Three Times; the 16 Noble Sthaviras; Dharmatala; the Four Great Kings; and Hwasang [Mahāyāna].

The sculptors who built such images [are as follows]: [the chief craftsmen] were Epa Umzé Bakdro and Chöpel, and the lesser craftsman was Pelzin. The remaining [craftsmen included] Tsönchung, Lobzang Tenkyong, Orgyan Gönpo, Gyelwar Dargyé, Dzomtruk, Lobzang, Yutruk, Sönam Tsering, Sumga, Tenpel, Jamyang Dargyé, Awar, Norbu Tsering, Döndrup, Horgyel, Sumpel, Lobzang Norbu, and Norbu Dargyé. Their main supervisors were Lodrö Gyentsen, the high monk of Kabok, as well as Chungwa Kyidrung Drapön and Gyeltse Chokbukpa. The supervisors for the corvée laborers were Changra Sönam and Zadam Tsering Döndrup.

The central deities of these paintings and statues were designed according to the instructions and supplemental [texts] explained above, as well as the astrological works; [however,] I did amend them. Prior to doing this, from blessing the craftsmen, tools, and life tree, to [writing] the guide book, consecrating [the site], and opening the eyes [of the images], the monk Jamyang Drakpa ordered such activities, which were [discussed] above, and I placed my head at his feet.

The Great Holy Savior of all beings, including gods, [the Fifth Dalai Lama] gave instructions for the silk thread-cross mansions of various Haughty Spirits—such as the Five Sovereign Spirits, their consorts and ministers, as well as Dorjé Drakden—and, similarly, for the abundant torma materials. The shrine master Ngawang Sherap acted as the supervisor [for this].

---

[245] Tib. srog shing; this does not refer to Pehar’s soul tree, but rather to the central beam or axis that is placed at the sacred center of all monasteries, statues, and reliquaries—the axis mundi of such a site or object.

[246] The original wall inscription has Rdo rje grags rgyal ma, while the Roar that Shakes the Three Realms manuscript amends this to Rdo rje grags ldan; see Sangs rgyas rgya mtsho n.da., f.8a.1. The manuscript also adds bstan srung (“Protector of the [Buddha’s] Teachings”) before the name. Given the context, I am interpreting the emendation to be correct. Nonetheless, that one deity is confused for another carries interesting implications.
Each monk in the college made an effort and they made wonderful things, [such as] victory banners made of embroidered silk, which were topped with banners and included canopies. Their supervisors were Jagowa Lobzang Wangchuk, Peldor, Tashi Kapa, and the head tailor Ratse Shakpa Sönam. The remaining 32 [craftsmen] included (Gongkar) Ngayak.

Along with the images, inside [the monastery] there is, chiefly, the renowned body support [the Nechung Oracle]; consecration supports, represented by the four kinds of relics; as well as the outer, inner, secret, innermost secret, and supplemental life force cakras. For the attachment supports, there are three things [that hold the deity’s] soul syllables: [1] a [piece of] coral about the length of the Sovereign Spirit’s hand, which gathers against his will whatever great power of his is not suitable or desired; [2] an immaculate square of white crystal [the size of] a single finger, which appeared within phenomenal existence [and] which makes it so that, even if the Sovereign Spirit is entrusted with infinite activities, there is no way he will not do them without obstruction; and [3] a complete shell of mother of pearl, [which makes it so] that the Sovereign Spirit will not turn against oneself, the object of accomplishment, or the master with his disciples and attendants, and that there is no way [the deity] will not accompany us like a shadow follows a body. Such [items] originated from the tantras.

Furthermore, [regarding other] precious and high-quality [possessions]: there was a horse in China that would startle whenever it was turned; for this reason, when this would happen, it would need to be supervised. This year, the proper karmic connections were right and the horse was presented [to the monastery] by the Dharma Lord Dungé. The horse’s features and color were excellent and it had an agreeable disposition. Headed by this, there was the best in the world of the jewels of the gods, Serpent Spirits, and humans, such as, chiefly, silver ingots the size of bird’s eggs, as well as [chunks of] cor-

---

247 Tib. ring bsrel sna bzhi; this is a variant of ring bsrel mam bzhi. These four are: [1] relics of the Dharma body (Tib. chos sku’i ring bsrel); [2] relics of the corpse (Tib. sku gdung ring bsrel); [3] relics of clothing (Tib. sku bal ring bsrel); and [4] miniature relics (Tib. nyung du lta bu’i ring bsrel).

248 Tib. glo ba tsam pa; this is read as a variant of blo dang ’isham pa.
al the size of fresh peaches, [pieces of] soul-turquoise the size of
goose eggs, pearls, lapis lazuli, copper, and iron; riches, garments,
silks, and fabrics; ripened\textsuperscript{249} grains like buckwheat and mustard
seeds; as well as fruits like mangoes and jujubes. There was [also]
a variety of medicinal pills [made from] different medicines—chiefly,
white and red sandalwood that was neither poisonous nor fetid—and
various kinds of food and drink, like the three whites and three
sweets.\textsuperscript{250} Each and every one of the items of these final supports, as
well as the images, thread-cross mansions, and \textit{tormas}, were complete.

\[62\] Each day, barley was [ceremoniously] scattered and there were
consecrations, as explained earlier, such as with the \textit{cakra} sections.
Moreover, during the main instructions, the monk Jamyang Drakpa
acted as the supervisor for the recitations. Ngawang Trinlé, Ngawang
Gyatso, Lekden Wangyel, the Tantric scholar Lobzang Kyechok, and
the Dharma Lord Zilnön Dorjechen transcribed [the recitations]; the
monk Jamyang Drakpa also completed [them]. At the time of the of-
ferings, along with Miklha, the shrine master Ngawang Sherap, the
monk Jamyang Drakpa, and the Tantric scholar Lobzang Kyechok-
chen acted according to the oral instructions.

When the \textit{dhāraṇīs} were being inserted [into the statues], the
Nechung Oracle’s sword and wooden placard needed to be placed
within the statue of [the Third Dalai Lama] Lord Sönam Gyatso’s
vision [of the deity]. The young monks know this, and now King
Pekar and his retinue truly do come [here]. [However], on that day,
those who inserted the \textit{dhāraṇīs} were deceitful, so the known omens
did not appear. \[63\] Then, from that night on, the sculptors from Epa
were disturbed by ominous dreams and there were very bad signs.
Because of this, they needed to receive blessings, ask the Nechung
Oracle for advice, and so forth. These strange [events] took place over
several days.

\textsuperscript{249} Tib. \textit{min pa}; this is read as a misspelling of \textit{smin pa}.
\textsuperscript{250} Tib. \textit{dkar gsum mngar gsum}. The three whites are curds, milk, and butter, and the
three sweets are sugar, molasses, and honey.
On the roof [of the monastery], inside the gaṇjira spire made from 2,000 zho\textsuperscript{251} of refined gold, blessed supports—chiefly, relics as small as mustard seeds—[were placed]. In order to bring good fortune to the region, an extraordinary circle of protection for pacifying, enriching, conquering, and destroying [was also placed inside the spire]. [There is also] a tuk\textsuperscript{252} support for Dorjé Drakden on the right [of the spire] and [Dorjé] Drakgyelma on the left. In the northern area each of the Five [Sovereign Spirits were placed] in the four cardinal directions, with the Sovereign Spirit of the mind [Gyajin] in the center. On [the roof of] the middle floor, for the support materials, there are victory banners of the four animals as well as silk.\textsuperscript{253} On the bottom [roof], the tuks of the five consorts [of the Sovereign Spirits] were placed. A circle of protection was also made in accordance with the oral instructions for each of them, decorated with their support materials. Various aristocratic victory banners, tuk, and silken ribbons were also established.\textsuperscript{254} When the gaṇjira was finished, the consecration \textsuperscript{[64]} was performed by the monk Jamyang Drakpachen and the tuk rituals were performed by the Tantric scholar Lobzang Kyechokchen.

The [iron] door bands are also decorated with various kinds of images of support materials and offerings. The supervisors for this were Zhika Nyingnying, Laok Tashi, and Lhomö Künga Dorjé. There were 32 blacksmiths. Their lesser craftsman was Otsangpa; the remaining [craftsmen included] Serzhu Kyikyak. There were 52 goldsmiths. Their head craftsmen were Tsechen Sönam Dargyé and Panam Gönpo; the remaining [craftsmen included] Ramgang Norbu. There were 15 silversmiths, such as Orgyan. There were 57 wool-spinners, such as Purtsa. They were supervised by Pari Tenzin and Drachi Norbu Döndrup. There were four dyers [for the wool]: Nyemo Kar-

\textsuperscript{251} Tib. zho; this is a traditional Tibetan measurement. One zho equals approximately one-tenth an ounce of gold or silver; ten zho equals one srang, or approximately one ounce of gold or silver; see French 2002, p. 127.

\textsuperscript{252} Tib. thug. This refers to a type of cylindrical banner found on the roofs of Tibetan monasteries, generally covered with black yak or horse hair; see Alexander 2005, p. 115.

\textsuperscript{253} Four of these victory banners are topped with the heads of a tiger, wolf, vulture, and monkey, respectively, while the fifth is silk; see line 30 above.

\textsuperscript{254} To see the orientation of the gaṇjira and these victory banners on the various levels of Nechung Monastery, see Ricca 1999, pp. 48-50.
ma, Tönpa Tsewang Sitar, the leathersmith Tsewang Dorjé, and the drum-maker Trawa Gopachen. The four acrostic poems on both sides of the [monastery’s] entrances [were composed by] [Darlo Ngawang Püntsok Lhündrup and Namling Paṇchen Könchok Chödrak. The Indian and Tibetan letters [surrounding the poems] were painted [on the walls] by Gyantsé Jamyang Wangpo and Paksam Tsering. Those who gave the necessary salaries and such were Geshé Dargen and Busangpa Tsewang Tashi.

In the bird year [1681], the heads of Zangri, Neudong, Dratsang, Drongmé, and Drepung, the [Nechung] medium, the monks of Lose-ling, Gomang, Deyang, and the Tantric College, [as well as Geshé Dargen, Tardongpa, and Busangpa conducted the construction feast. In the dog year [1682], the heads of Drepung, monks from Drongmé and Deyang College, the [Nechung] medium, Geshé Dargen, and Busangpa conducted the craftwork feast. [After] such things, the [monastery’s] possessions and ancient images were properly established at the beginning of the 9th month of the Water-Dog year [1682]. When these were transferred [to the monastery] on the 8th day of the month—an auspicious [configuration of] planets and stars—various wondrous omens appeared. [Preparations were made for the temporary consecration on the 13th day of the month]. On the 14th [day], the Dalai Lama ceremoniously scattered barley and meditated on the maṇḍala of the fierce blood-drinker Vajrakumāra, the great Glorious One. He completed the approach, accomplishment, and activities of the peaceful and wrathful tutelary deities that insatiably drink the nectar of the glorious and holy lama’s speech. The tantric master endowed with the three [wisdoms], the monk Jamyang Drakpa, acted as the vajra master [for the temporary consecration].

Subjugating external [forces] does not contradict enlightened conduct even for an instant. And so, the monastic assembly of Namgyel Mon-

---

255 Tib. kun ’khor; these Nechung acrostics have been transcribed in Tibetan Academy of Social Sciences 2009, pp. 660-669.

256 Tib. gong sa mchog; lit. “Supreme Sovereign.” This is a common epithet for the Dalai Lama. Given that this portion of the record was composed after the Great Fifth’s death, it would seem Sangyé Gyatso is keeping up the appearance of the Dalai Lama’s continued existence in official documentation for all to see.
— which abides in the profound yoga of the inner deity, mantra, and wisdom—directly inserted the Wisdom Being into the Samaya Being⁵⁶⁸ and consecrated [the monastery]; [as a result,] a rain of flowers fell.

When that happened, the forces that obstructed the preparations were driven out; then the untimely storms were expelled and [the Nechung deity] was invited. At that time, a storm came from the direction of upper Dambak and Drepung, and the whole of Nechung disappeared. From the life tree blessing to the consecration, dhāraṇī-insertion, and so forth, there was snow and rain by turns. Now, there are cloudless skies one day after another. During the consecration, concluding feast, and such, there was a snowstorm. In particular, although there was no [storm] whatsoever around Kyishö,²⁵⁹ it stayed swirling over the hill behind Nechung and everybody saw it. From that day on, the magical effigies²⁶⁰ would suddenly become heavier and heavier, and the carriers realized this. [Also,] Epa Umzé Bakdro had a portentous dream [that concerned him] going to see many monks in the Central Chapel; they squeezed [together] the forces obstructing²⁶¹ the statues and were absorbed into the statue of the central Sovereign Spirit [Gyajin]. Furthermore, the monks of the college, the lay government officials, and others each had visions or [portentious] dreams. These abundant omens appeared, [showing] that great

---

²⁵⁷ Tib. Rnam par rgyal ba’i phan bde legs bshad gling; lit. “Palace that Elegantly Teaches the Happiness and Well-Being that Conquers All.”
²⁵⁸ See Bentor 1996, pp. xix-xx.
²⁵⁹ Tib. Skyid shod; lit. “Lower Kyi[chu Valley].” This term generally refers to the area around the Kyichu River, including Lhasa; see Sørensen, Hazod, and Tsering Gyalbo 2007, pp. 17-27. In this context, it refers especially to the area just below Nechung at the base of the mountain.
²⁶⁰ Tib. sku gsob ’phrul ma. It is unclear to what this refers, though it is likely the various statues that were carried to and installed at the monastery.
²⁶¹ Tib. chag dogs byed pa; this is read as a misspelling of chags thogs byed pa.
troublesome Haughty Spirits did actually live [around Nechung].

On the 15th day, an auspicious day for planets and stars—the favorable conjunction of Venus and Zeta Piscium—the great Dharma Protector descended into the body of the [Nechung] medium, Tse-wang Pelwar, and arranged the inauguration ceremony; this produced [much] delight. [The deity] is inseparably united with and resides within his abode; he is the attentive sentinel of the [Buddha’s] teachings and sentient beings, and has promised to effortlessly accomplish the four activities.

Regarding the sublime completion of these wondrous things, this monastery and abode is distinguished by eight kinds of craftwork. The first distinguished [craftwork] is endowed with [the following] special qualities: the characteristics of the soul stones and life force cakras mentioned above are not found anywhere else. In addition to this, even the paintings and sculptures look as if they were produced by the immortal craftsmen of the gods in human form; the appearance of these exceptional works is enchanting. The manufacturers are also visualized as deities, and the paint pigments, tools, and such are likewise consecrated and completely filled with blessings. In short, if those with eye disease do nothing more than [see the basic] form of these paintings and sculptures, they will spontaneously achieve the primordial nature of ultimate reality. Then the ocean of the oath-bound Haughty Spirits of phenomenal existence will assemble in reality, rolling without interruption like rainclouds gathering [in the sky], and perform the actions [entrusted to them].

The second [distinguished craftwork is as follows]: this Dharma Protector consumes an arrangement of whatever life breath [of] mortal

---

262 This paragraph is a significant portion of text that is found in the Roar that Shakes the Three Realms manuscript, as well as in the transcriptions by Lingön Padma Kelzang and Dobis Tsering Gyal; see Sangs rgyas rgya mtsho n.da., ff.10a.3-10b.1. Although this additional information is not present in the wall inscription of the Nechung Record and was clearly added later to the manuscript, it provides greater detail on the events surrounding Nechung Monastery’s 1682 consecration. I include this material in the body of the text as a block quote, in a smaller font, and bolded to distinguish it from the content of the wall inscription proper.
beings he catches through countless manifestations. Even though he is like this, because it is the emanation [most] suitable for subjugating anyone, he appeared as a physical manifestation [of] overwhelming splendor, [who came] by way of a coracle decorated with red turquoise jewels. He then dissolved into this birch Aśoka tree\textsuperscript{263} endowed with a marvelous fragrance and abundant flowers and fruits—as the support that delights [this] manifestation—and abides in such a manner. Accordingly, this palace that delights the oath-bound [guardian deities] \textsuperscript{69} was blessed with the great power that is the manifestation of the deity, mantra, and wisdom of the profound Vajra Yoga by the successive incarnations of the form that is meaningful to behold, who emanated supremely from the center of the lotus that is the heart of all the Victorious Ones of the Three Times—like the 2000 Buddhas of the good eon.\textsuperscript{264} The great Dharma Protector, with great delight, also became inseparable from this divine mansion that is adorned with many gifts and material offerings; the supports remain unimpaired in the assembly hall. These [supports] are like the life tree of this place—they are the essence of the supreme supports that delight [the deity]. Subsequently, in order to instill delight and [have the deity] protect the [Buddha’s] teachings unimpaired, gifts, clouds of ever-excellent offerings, and all the wealth of the gods and humans are together spread out [over] the measureless shrine\textsuperscript{265} where the real [offerings] are arranged; [the offerings] are dispersed in this way one after the other. These became the outer and inner supports and thus are distinguished.

The third [distinguished craftwork is as follows]: \textsuperscript{70} even if one [just] looks at the beam and rafter junctures at the edges of the Central Chapel, it can make the heart tremble and cause [them] to flee. There are human skins, snakes endowed with the qualities of the five [Buddha] families, razors, knives, and swords, as well as lightning and hail being vomited from the mouths of thunder [dragons]. These superior works of art are terrifying and [make people] shudder in fear.

\textsuperscript{263} Tib. mya ngan med pa’i ljon shing; lit. “sorrowless tree.” This tree’s taxonomic name is Saraca asoca.
\textsuperscript{264} This lengthy epithet refers to the Dalai Lama.
\textsuperscript{265} Tib. gzhal yas; this term here refers to a large shrine dedicated to the deities where their offerings are displayed.
The fourth [distinguished craftwork is as follows]: the internal doors appear as the three bodies [of the Buddha] within the state of the three doors of liberation.\(^{266}\) Beyond this, there are the five doors that represent the Five Great Sovereign Spirits [who are] the self-manifestations of the Five Wisdoms.\(^{267}\) These [five doors] are incredibly vast; they are so wide that even if all the living beings in the three worlds were to enter them at the same time, they would [still] fit through them without a doubt. Even the façades\(^{268}\) of the doors reach the pinnacle of existence. [The doors] are regarded as [a sign that] the palace and courtyard of the pair of five necks\(^{269}\) have been accepted into this savage land. Thus, these are special [doors] endowed with magnificence.

The fifth [distinguished craftwork is as follows]: the threshold door frames are fully established with dangling ornaments fastened by the self-existing [forms] of snakes hanging from the mouths of corpse heads. [71] These marvelous [door frames] can cause even an intelligent person’s heart to jump up into their throat.

The sixth [distinguished craftwork is as follows]: on the peak [of the monastery, the spire with] the nature of refined gold can block out the splendor of a hundred thousand suns. This great gañjira was established to complete the body, speech, and mind supports, together with the outer, inner, and most profound [supports], in order for the leader of the Haughty Spirits and his retinue to accomplish the four activities without obstruction. This [spire] is a special work of art, such that it rivals the top story of a Flesh-Eating Spirit’s palace, where the oath-bound [guardians] are naturally gathered and the garlands of golden roof ornaments\(^{270}\) and garlands of dried human heads are arranged in order by appearance.

---

\(^{266}\) Tib. \textit{rnam thar sgo gsum}. Symbolically, this refers to the three approaches to liberation: [1] emptiness (Tib. \textit{stong pa nyid}), [2] aspirationlessness (Tib. \textit{smon pa med pa}), and [3] attributelessness (Tib. \textit{mtshan nyid med pa}). Here this term refers to the three doors that lead into the Central Chapel at the back of the assembly hall.

\(^{267}\) These are the five doors that lead into the assembly hall from the courtyard.

\(^{268}\) Tib. \textit{babs gdong}; lit. “surface condition.” The meaning of this term is difficult to fully ascertain; however, the context suggests that it pertains to the nature and size of the doors.

\(^{269}\) Tib. \textit{mgrin pa lnga zung}; this refers to the Five Sovereign Spirits and their consorts.

\(^{270}\) Tib. \textit{gser phru’i sba phreng}; the specific meaning of this term is difficult to ascertain.
The seventh distinguished craftwork is as follows: on the outside, this abode for the Haughty Spirits was actually established with the attributes of a maṇḍala. In the east, south, west, and north [of the monastery], respectively, there is a gate that accords with a color of the four activities, a stylobate sitting on the ground, and an archway supported by pillars; these complete the faultless appearance of the divine mansion. The parapet balustrades on the roofs and the garlands of dried skulls on the ruby-colored friezes radiate light in a hundred directions; therefore, the opportunities for darkness [to take over the ten] directions are diminished. These eight parts represent the eight great planets; such is the special quality [of these structures].

The eighth distinguished craftwork is as follows: the wall plaster of blood that liberates [those suffering from] the ten defects is completely stirred [with] bubbling garlands of fat and brains, thus actualizing the house of [Yama,] the Lord of Death. [This blood] is seething and churning like clouds close to pouring down a deluge of rain. Furthermore, [the monastery’s] sixteen pillars represent the sixteen deities—the fifteen Dharma protectors and the kīmnaras. This design is [truly] distinguished!

---

271 These colors are white for pacifying activities, yellow for augmenting activities, red for subjugating activities, and black for destructive activities.


273 Tib. khrag gi zhal ba; this refers to the ocean of blood painted on the lower register of all the murals along the entrance, courtyard, and assembly hall.

274 Tib. nam mkha’i glang po; lit. “the bull of the sky.”

275 It is unclear to which fifteen Dharma protectors this refers. Given that this concerns the assembly hall, it could be 15 of its 18 murals, sans the two images of the Nechung Oracle and a painting of Padmasambhava. This could also refer to the Five Sovereign Spirits along with each of their consorts and ministers.

276 Tib. mi’am ci; this refers to the animal-headed attendants of the Dharma protectors.
The roars of the terrifying ones, [the Five Sovereign Spirits] who strike and kill, resound like a thousand thunder claps rumbling simultaneously. Accompanying [them], all the Haughty Spirits [of] the eight classes of gods and spirits attached to the field of imputations277 gather automatically, like bees swarming over piles of utterly fetid rotten meat or carnivorous beasts in charnel grounds trotting and running toward the steaming odor of warm flesh and blood. [73] The heaps of their outer, inner, and secret support objects, gifts, and clouds of offerings are piled up throughout heaven and earth without interruption; they are [fully] contained within this great palace for the eight classes of Haughty Spirits.

The great Dharma center [Drepung]—where the ethical monastic community lives—upholds, preserves, and spreads the tradition of the Gentle Savior lama [Tsongkhapa], the immaculate teachings of the Buddha, and is like an overflowing pile of the wise arhat’s white rice.278 [Located among] its foothills—

This abode, where the eight classes of Haughty Spirits automatically gather, is not small; it can hold the vast expanse [of] existence.279 This grove that pleases the emanating Sovereign Spirit Pekar, his consort, and minister is a marvelous chapel that is distinguished by eight kinds of craftworks.280

---

277 Tib. brtag chags kyi lha ma srin sde brgyad; this is read as a variant of btags shing chags pa’i lha srin sde brgyad.

278 When combined, the two red words in this last clause cleverly spell out Drepung.

279 Referring to the fourth distinguished craftwork, this line interprets the monastery’s name ironically. Despite being called “Small Abode,” it is considered a sacred realm vast enough to hold all of existence.

280 As with the previous verse, when the red words of this stanza are combined they spell out “Nechung Pekar Chapel” (Tib. Gnas chung pe kar lcog).
[Nechung] was begun in the Iron-Bird year [1681] and thoroughly established in the third-eon year [called] ‘Splendor of Melted Beryl’ [1682?]. This amazing monastery, erected with the efforts of body, speech, and mind, is marvelous!

[74] Such efforts were necessary; now the teachings of those who wear the yellow hats [the Gelukpa] have utterly reached, without obstruction, the pinnacle of existence. The religious and secular [government] of the joyous all-victorious palace pervades everything like the light of the sun and the moon. May the lotus feet of the Omniscient Vajra-Holder, the Universal Lord of the One Hundred [Buddha] Families [the Dalai Lama], remain steadfast for innumerable eons! May the actions he desires [be performed] without delay! May a Dharma banquet always be held [here]!

[The Five Sovereign Spirits] successfully accomplish the [four] activities that pacify, subjugate, destroy, and augment [against] all the diseases, negative influences, and obstacles for those who perform [the above rites]. [These deities] conquer the demon armies, remain [in] vajra-like immortality, and quickly ac-

---

281 Tib. bai ḍūra [sic: ṛūrya] zhun ma'i mdangs 'dzin sum ldan lor; it is clear that this line refers to a Tibetan year, though it is uncertain to which specific year it refers. This phrase appears to extend from an esoteric system of poetic labels for specific Tibetan years.

282 Tib. dges; this is read as a misspelling of dgos.

283 Tib. bskal pa rgya mtsho; lit. “oceans of eons.”
complish [whatever is] desired without exception.

May the auspicious sun of new light simultaneously smile [down on this] lotus grove of virtue and goodness, and destroy the intense darkness of savage beings and malevolent ghosts! May the sun\textsuperscript{284} of joy and happiness pervade [all existence]!

This record was bestowed by the Supreme Sovereign [the Fifth Dalai Lama]; \textsuperscript{[75] Drôngmepa Sangyé Gyatso} handwrote most of it, [having] accepted the responsibility of secretary by way of this finely detailed service. Other writing duties were done by the two Changtens.\textsuperscript{285} [This record] was written in the Water-Dog year [1682].\textsuperscript{286} May it be Victorious!\textsuperscript{287}

May all living beings prosper!\textsuperscript{288}

\textbf{Mongolian script line:} May auspiciousness and the flames of Glorious [Heruka] come to [this] ornament of the world,\textsuperscript{289} an immeasurable mansion where the oceanic sangha gathers!\textsuperscript{290} May it be virtuous!\textsuperscript{291}

\textsuperscript{284} Tib. \textit{rta bdun dbang po}; lit. “Lord of Seven Horses;” this is an epithet for the Indian sun god Sūrya. This line illustrates the depth of Sangyé Gyatso’s poetic knowledge; he was quite skilled at filling the meter with an impressive array of idioms and epithets, as the third quatrain above also illustrates.

\textsuperscript{285} Tib. \textit{chang bstan}; it is unclear whether this is a name or a job title.

\textsuperscript{286} Tib. \textit{rnga chen gyi lo}; lit. “year of the large drum.” This is the Water-Dog year.

\textsuperscript{287} Tib. \textit{dza yantu}; Skt. \textit{jayantu}.

\textsuperscript{288} Skt. \textit{śubhamastusarvajagatam}.

\textsuperscript{289} Tib. \textit{'dzam gling}; this transliterates and contracts the Sanskrit word \textit{Jambudvīpa}, which is the continent south of Mount Meru in traditional Buddhist cosmology. This term is often poetically used to refer to the world as a whole.

\textsuperscript{290} Tib. \textit{dge ’dun rgya mtsho ’du ba’i gzhal yas khang}; this phrase is an entendre and can also be translated as, ‘an immeasurable mansion where Gendün Gyatso [the Second Dalai Lama] gathered.’ The term \textit{gzhal yas khang} is an ambivalent reading, as the inscription is vague and idiosyncratic at this point.

\textsuperscript{291} Tib. \textit{dgeun [dge ’dun] rgya mtsho ’du ba’i gzhal yas khang bkra shis dpal ’bar ‘dzam gling rgyan du byon dge’o}. 
Along the top of the record, before the text proper, there is a Sanskrit prayer given first in Rañjanā (Tib. lanydza) script and then transliterated into Tibetan letters. Both lines are so obscured by damage to the wall that they are almost completely unreadable, which may explain why Lingön Padma Kelzang did not transcribe them. I do not include these lines in my transcription for the same reason.

Presumably, the first stanza of the text given here is the Tibetan translation of this prayer.

It is unclear how many syllables are actually missing between the second and third verses of this stanza, since damage to the inscription has obscured the line breaks as well as an unknown number of syllables. However, the trend of this prefatory poem is that each stanza diminishes in syllable count by odd numbers. The second stanza possesses 17-syllable lines, the third stanza has 15-syllable lines, and so on. The last line of this first stanza is definitively 19 syllables long, making the first three lines likely 19 syllables long as well. Lingön Padma Kelzang gives the first line 17 syllables, though it appears that he missed two syllables at the beginning due to the damage.

Given the surrounding stanza of 17-syllable lines, this line is most likely missing 14 syllables.
༅།ཁྱོད་ཀི་མཁྱེན་བརྩེ་ནས་མཐུའི་རང་གཟུགས་རིགས་གསུམ་སྒྱ་དྲ་ཆེས་དབོན་རེ།
།ཕོགས་འདིའི་ལོག་རྟོག་མུན་བཅོམ་ཆེས་དཀར་གནང་བས་ཁྱབ་མཛད་ཨུ་རུ་རུ།
།ཀུན་(༣)ལུས་ཁ་སོར་བདུན་ལྡན་ཁམས་གསུམ་ཆོས་ཀི་རྒྱལ་པོ་ཙོང་ཁ་པ།
།གང་མཚམས་སྤྲུལ་བས་སེ་རྒུ་
།ནམ་མཁའི་དབིངས་སུ་ཁ་དོག་སྣ་ལྔའི་འཇའ་ཚོན་མདངས་བཀྲག་ལྟར།
།ཞི་རྒྱས་དབང་དྲག་ལས་ཀུན་སོ་སོར་བསྒྲུབ་ཆེད་སྐུ་གསུང་ཐུགས།
།ཡོན་ཏན་འཕིན་ལས་སྤྲུལ་བའི་ཆོས་རྒྱལ་སྐུ་ལྔར་ལེགས་བསན་
།སྤྲུལ་བའི་རུ་འདྲེན་ཕོ་཈་དམ་ཅན་རྒྱ་མཚོས་མཐུ་དཔུང་བསེད།
།མཚོ་སེས་རོ་རེས་སེ་དཔོན་ཡོངས་ཀི་རེ་བོ་རུ།
།མངའ་གསོལ་རོ་རེ་ལག་གཏད་འཆི་མེད་(༤)ལྔ་མྲ།
།཈ེར་བླུད་དམ་ཚིག་ག཈ན་
།ཐ་ཚིག་མ་བསེལ་བོད་ཁམས་བསན་འགོའི་བདེ་སིད་སེལ།
།མང་བཀུར་གཙུག་རྒྱན་བསོད་ནམས་རྒྱ་མཚོའི་སེས།
།བསེན་གསོལ་དུས་ལས་མ་ཡོལ་སྲུང་སབས་མགོན།
།རྔམས་བརིད་དུར་ཁོད་རོལ་(༥)བའི་ཕོ་བྲང་ཆེར།

[XXX] དྲེད་པས་ལྡན་བོད་པ།

297 Instead of X’s, Lingön Padma Kelzang adds the following parenthetical note here:
(འདིའི་བར་ཚིག་འབྲུ་བརྒྱད་མི་གསལ་); trans. eight syllables are unclear here.

298 Lingön Padma Kelzang: ངོ་; corrected to ང་.

299 Lingön Padma Kelzang: བོད་; corrected to བོད་.
The lines in these 5 stanzas are all 9 syllables long.

Lingön Padma Kelzang: བདག་ནི་སངས་རྒྱས་ཕོགས་རྩོད་(ཅིང་།)X The stanza being cited, as the text itself makes clear, is from the Lha las phul du byung bar bstod pa. After referring to the text directly, and conferring with other texts that cite this stanza separately (see Gung thang 03 2000, p. 352, and Khri byang 03 199?, p. 462), I have concluded that the last two syllables of this verse are actually མི་འཛིན།. See note 26 for details on this text.

The lines in these two stanzas are all 7 syllables long.
མདོ་དགོངས་པ་འདུས་པར། །འདྨན་པའི་ཐེག་པ་གསུམ་པོ་དག །བཅོམ་ལྡན་ངེས་པར་གསུང་ (༨)ལགས་ན། །རྒྱུ་འབྲས་ལྷུན་གྲུབ་ཏུ་སོད་ཅིང་། །སངས་རྒྱས་གཞན་ནས་མི་འཚོལ་བའི། །ངེས་པའི་ཐེག་པ་གཅིག་མ་གསུང་། །ཞེས་པའི་ལན་དུ། །རྒྱུ་ལ་སོར་བ་རྒྱུ་ཆོས་ཀི། །འཁོར་ལོ་རབ་ཏུ་བསོར་བས་ནས། །རོ་རེ་ཐེག་པ་ (཈ེ་ལམ་ཞིག) །མ་འོངས་དུས་ན་འབྱུང་བར་འགྱུར། །ཞེས་དབང་པོ་འབྲིང་མན་ལ་རྒྱུའི་ཆོས་འཁོར་རྣམས་བསོར་ཅིང་། རབ་རྣམས་ལ་གསང་སྔགས་རོ་རེའི་ཐེག་པ་བསན་ནས་སལ་ལྡན་གི་གདུལ་བའི་ཚོགས་བསལ་པ་མང་པོ་བལྟོས་མི་དགོས་པར་ཚེ་འདིའི་བར་ཐ་མའང་སེ་བ་བདུན་བཅུ་དྲུག་སོགས་ལ་འཚང་རྒྱ་བར་བེད་པའི་ཐབས་ལ་གནས་སབས་སུ་བར་གཅོད་མི་མཐུན་པའི་ཕོགས (༩)ལས་རྒྱལ་བར་བ་བའི་ཕིར་ཆོས་སོང་ནུས་མཐུ་དང་ལྡན་པར་འཕིན་ལས་འཆོལ་305 བར་རག་ལུས་305 པར་བཤད་པས། རྒྱུད་ལས། རྒྱལ་བ་གཅིག་གི་ཡེ་ཤེས་ལས། །དུ་མ་ལས་འདས་ [པའི་འགོ་བ། །ལྷུན་གིས་གྲུབ་པའི་དཀིལ་འཁོར་རོ །ཞེས་གསུངས་པ་ལྟར། །སྒྲུབ་སེ་ཆེན་པོ་བརྒྱད་སོགས་དཀིལ་འཁོར་གི་ནང་དུ་ཆུད་པ་ཆེ་མཆོག་ཧེ་རུ་ཀའི་རྣམ་པར་རོལ་པ་ བར་རག་ལུས་ 305 བར་ཁྲག་པ་མཐུན་ཞིང་ལག་པར་བསེད་པ་མཧཱ་ཡོ་ག་ལྟར་ན་ཞི་ཁོ་དམ་པ་རིགས་བརྒྱའི་མདངས་ལས་ Lingön Padma Kelzang: གྲ། །corrected to གོ།. 304 Lingön Padma Kelzang: གོ དྷྷ།; corrected to གོ དྷྷ. 305 Lingön Padma Kelzang: གོ དྷྷ; corrected to གོ དྷྷ. 306 Lingön Padma Kelzang: གྲཅོད་དཔོན་ (XXX)དབོན In the wall inscription this is clearly a single 7-syllable verse. The གྲཅོད has since been lost, but with Lingön Padma Kelzang’s transcription, and the inference that the ending གོ དྷྷ is most likely གོ དྷྷ, this only leaves one missing syllable. I provide an interpolation for this missing syllable. 307 Lingön Padma Kelzang: གྲ། །corrected to གོ།. 308 Lingön Padma Kelzang: གྲ། །corrected to གོ.
Lingön Padma Kelzang adds a Ĥ after the རི་ that is not found in the wall inscription. The space is too small to allow for a syllable, but there is the hint of a shad. Moreover, this reading makes the next verse 9 syllables long, which is the same length as the three verses that follow it, creating one uniform quatrain.

Lingön Padma Kelzang: X. In the wall inscription there is a clear shad line here and the syllable སན་ is visible.

Lingön Padma Kelzang: omitted. In the wall inscription two syllables, ཆེས་, are visible before the བློན་.

Lingön Padma Kelzang adds an extra unnecessary X here.

Lingön Padma Kelzang, ཆེས་, corrected to ཆེས་.

Lingön Padma Kelzang adds a སྲོ་ after the རི་ that is not found in the wall inscription.

Lingön Padma Kelzang, སྲོ་, corrected to སྲོ།. In the wall inscription it appears that both characters in these spaces are colored red to distinguish them from the surrounding words. Moreover, the second character is a partially visible སྲོ། that clearly ends in a visarga (ḥ). Since this second character is most likely སྲོ།, the first, more obscure character is also possibly a mantric seed syllable, though the damage is too severe to make a confident reading. Regardless, Lingön Padma Kelzang’s suggestion appears to be false.
ཁྱིམ་གསུམ་དུ།
རིག་པའི་རྒྱལ་པོ་བང་ཆུབ་སེམས།
།གཅིག་ནི་ཀུན་གི་རང་བཞིན་[ཏ།
སྣང་སིད་[ལ་འདྲེ་]བཞིན་[དེ་ཆོས་ལས།
སེམས་཈ིད་དྲི་མེད་དག་པ་སེ།
།སྣང་སིད་ལ་འདྲེ་ལྷུན་གིས་གྲུབ་[]
།ཅེས་བདེ་གསལ་མི་རྟོག་[པའི་]ངང་[༡༢]
མ་གཡོས་[བཞིན་]དུ་སྐུ་གསུང་ཐུགས་ཡོན་ཏན་[འཕིན་]
ལས་ལྔར་ལྷུན་[གྲུབ་]ནས་འགོ་[དོན་]
ཕོགས་[མེད་]དུ་ཤར་[བ་]
ཀུན་རོབ་ཏུ་རྒྱལ་པོ་[པེ་]ཀར་གི་[སྔོན་]
[མར་[གསང་][བའི་][བདག་][པོས་]
[སལ་][བར་][བསལ་][བ་][དཔག་]
ཏུ་[མེད་][པའི་][སྔོན་][རོལ་][ཏུ་][མ་][ཧ་][མོ་][ཟ་][འོད་]
[དུན་][ཏིཾ]་[ལ་][རབ་][ཏུ་][བྱུང་][[འི][མཚན་][རྒྱལ་]པོ་[ཟ་]འོད་
གཞོན་[ནུ་][དང་][བློན་][པོར་][དུན་][[ཏིང་][ནག་][[པོ་[XXXX][རྒྱལ་]པོ་XXXXXXXXX]
[དེའི་][ཚེ་][འགོང་][པོ་][དགུ་][འདུས་][ཀི་][ལ་][ཁང་][dz]
[ཞེ་][འོད་][གཞོན་][ནུ་][དང་][བྲམ་][[ཟེ་][མ་][འདུས་][པ་][][སོན་][ལམ་][སོགས་][[ལ་][རྟེན་][[༡༣][ནས][བཤན་][པ་][X][མགོ][XX][ཆུ་][མི][[བང་][ཆུབ་][འབར།][གན་][མི][[བང་][ཆུབ་][འོད།][འཕི་][བ་][སོགས་][[ཀི][[སེ][[མཐར་][ཡབ་][རེ་][བཙན་][པོ་][][ཡུམ][[བདུད][[གཟའ][སིན][[དཀར'][[མ་][X][328][ཡབ་][[རེ][[བླ་][[XXXX][[X][329][316][Lingön][Padma][Ke]lzang：[；corrected to[．]
317[Lingön][Padma][Ke]lzang：[XXX[ལས་]མ་[འདས་]ཕིར་]
318[Lingön][Padma][Ke]lzang adds a [here] rather than a [shad]
and space.
319[Lingön][Padma][Ke]lzang：[XX．
320My understanding of these verses and their content is aided by the [Hagiography of
Jokpa Jangchup Penden [Sangs rgyas rgya mtsho n.db．, f.4a.3-4)，which provides an
approximation of these lines that is closer to the wall inscription than Lingön
Padma Ke]lzang’s interpolations．
321[Lingön][Padma][Ke]lzang：[；corrected to[．
322[Lingön][Padma][Ke]lzang：[；corrected to[．
323[Lingön][Padma][Ke]lzang：[；corrected to[．
324Compare with [Sangs rgyas rgya mtsho n.db．, f.7b.1．
325[Lingön][Padma][Ke]lzang：[；corrected to[．
326[Lingön][Padma][Ke]lzang：[；corrected to[．
327[Lingön][Padma][Ke]lzang：[；corrected to[．
328In the Lingön Padma Kelzang transcription, this large section of obscure words
has been reduced to [XXX[和]and misplaced 18 syllables back，following [．I
present here the placement according to the wall inscription．Compare with
Sangs rgyas rgya mtsho n.db．, f.7b.3-4．
329The inscription is damaged here，but drawing on Sle lung rje drung 1979，p．38，as
well as [Sangs rgyas rgya mtsho n.db．, f.7b.6，this name is clearly
[．
330[Lingön][Padma][Ke]lzang：[；corrected to[．
Lingön Padma Kelzang: ฤ (อร)X. Lingön Padma Kelzang’s transcription is erroneously convoluted here.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

The syllable looks like ฤ; however, the following two syllables are too obscure to make a confident reading.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

This is Lingön Padma Kelzang’s transcription. I suspect it is: ฤX; but the inscription is too damaged to confirm.

See note 336 above.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; here I interpolate what is the most likely word, ฤ.

Lingön Padma Kelzang: XXX; corrected to X.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: omitted.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.

Lingön Padma Kelzang: ฤ; corrected to ฤ.
བརྩམས་པའི་སོལ་གཙུག་པ་ལ་སིན་(རྣམས་ཀིས) 350
མཛད་པ་མ་སེར་བར་སློབ་དཔོན་གིས་ལུང་བསན་པ་བཞིན་འཛམ་བུ་351
གིང་ན་(༡༦)སློབ་དཔོན་པདྨ་352
བྷ་ཝ་353
གདན་དྲངས་ཏེ་བསམ་ཡས་མི་འགྱུར་ལྷུན་གིས་གྲུབ་པའི་གཙུག་ལག་ཁང་སོགས་མང་དུ་བཞེངས་354
ཤིང་དམ་པའི་ཆོས་དཔག་ཏུ་མེད་པ་བསྒྱུར་(༡༧)པར་གཙུག་ལག་ཁང་གི་བསྲུང་མར་ཀླུ་ཟུར་ཕུད་ལྔ་355
པར་བསོ་བར་མཛད་པ་ཀླུ་ཚ་356
ནོར་རྒྱ་ཁབ་ཙམ་357
(རེ스་སུ་)རྒོད་པོའི་཈ིན་ལམ་བཅོ་བརྒྱད་འགོ་358
གསོལ་359
བ་བཞིན་ལ་སས་མུ་རུག་བཙན་པོས་གྲུ་གུའི་ཡུལ་ནས་པེ་ཀར་རྟེན་360
དང་བཅས་པ་སན་དྲངས་ཏེ་དཀོར་ཁང་ཀུན་གི་བདག་པོར་མངའ་གསོལ་བར་མཛད་པ་ལྟར་361
ཆོས་སེ་ཆེན་པོ་དཔལ་ལྡན་འབྲས་སྤུངས་ཀི་གཙོས་པའི་གནས་སྲུང་དུ་སྔོན་གི་སོན་ལམ་དང་362
ཐུགས་བསེད་བླ་ན་མེད་པའི་བསན་པ་སི་དང་363
ཁྱད་པར་(༡༧)སངས་རྒྱས་ཐམས་ཅད་ཀི་མཁྱེན་བརྩེའི་ནུས་364
པའི་རང་གཟུགས་ཆོས་ཀི་རྒྱལ་པོ་ཤར་བཙོང་ཁ་པ་བློ་བཟང་གགས་པའི་དཔལ་གི་རང་ལུགས་དྲི་མ་365
མེད་པ་འདི་཈ིད་འཛིན་པ་ཐམས་ཅད་མཁྱེན་པ་དགེ་འདུན་རྒྱ་མཚོ་ནས་བསེན་གསོལ་རྒྱུན་ཚུགས་པ་366
སླར་ཡང་སློབ་དཔོན་ཆེན་པོའི་དམ་ཚིག་ག཈ན་པོ་[཈ེ་བར་367
བསྒྲགས་པ་ལྟར་ཏཱ་ལའི་བླ་མ་བསོད་ནམས་རྒྱ་མཚོ་ནས་རིམ་པར་ཆོས་སིད་ཀི་རྣམ་དཀར་བཟང་པོ་བླ་ནས་368
བརྟེན་པའི་བསན་བསྲུང་ཀུན་གི་རེ་བོར་བཀུར་བའི་མཛད་འཕིན་ཐམས་ཅད་གོང་འཕེལ་དུ་གྱུར་པར་རྟེན་
བཞུགས་གནས་ལོག་ཀང་སྔ་མ་ནས་རྒྱ་བསེད་པའི་སམ་མཐོ་བ་ཞིག་གི་རེ་བས་འདུས་369
པ་སློབ་དཔོན་པ་370
རྣམས་ཀིས་ཀང་བསྐུལ་མ་བྱུང་ནའང་(༡༨)རིམ་ལུས་སུ་སོང་བ་སེ་པ་སངས་རྒྱས་རྒྱ་མཚོས་སྔོན་གི་371
Lingön Padma Kelzang: ཤ་ཞིབ་(བ་བཞིན་) [XXX...], corrected to རྩོམ་(རྩོམ་བརྩམས་) 350
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 351
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 352
Lingön Padma Kelzang: omitted. 353
Lingön Padma Kelzang: omitted. 354
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 355
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 356
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 357
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 358
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 359
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 360
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 361
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 362
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 363
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 364
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 365
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. Compare Ta la’i bla ma 05 1992, p. 28. 366
Lingön Padma Kelzang: omitted. 367
Lingön Padma Kelzang: omitted. 368
Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription. 369
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 370
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 371
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 372
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 373
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 374
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 375
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 376
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 377
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 378
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 379
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 380
Lingön Padma Kelzang: ལྷུན་; corrected to ལྷུན་. 381
སོན་ལམ་དྲན་པ་ལྟ་བུའི་རྒྱ་ཆེ་ཞིང་བཀོད་པ་གཞན་དང་མི་འདྲ་བའི་གཙང་ཁང་ཀ་བ་བཅུ་དྲུག་པའི་
ནང་གི་ལྡེབས་རིས་ལ་བླ་མ་སངས་རྒྱས་བང་སེམས་ཡི་དམ་ཞི་ཁོ་མཁའ་འགོ་ཆོས་སོང་དང་
369
ཡང་སུ་འཁོར་གི་སྣང་སིད་དྲེགས་པའི་དམག་ཚོགས་
XX
ཁང་དུ་འབུར་སྐུ་ལ་ཚོགས་བཅོ་བརྒྱད།
369
སེང་ཁང་གཡས་སུ་གཙོ་འཁོར་཈ེར་ལུ་སོ།
370
[370]
གཡོན་དུའང་གོང་མཚུངས་མཆོད་རས་སན་གཟིགས་
370
སོགས་ཆ་རྐྱེན་ཐམས་ཅད་བློས་མི་འཁྱུད་པ་དཀའ་ཚེགས་ལ་མ་ལྟོས་པར་ལྷུན་གིས་གྲུབ་པར་
X
372
མཛད་
372
བེ་བྲག་འཁོར་རྐྱང་ཕི་ནང་གསང་བའི་རྟེན་རྣམས་ཞིབ་མོལ་
372
རྣམ་དཔོད་ཀི་རྩལ་ལས་
373
ཐོན་པའི་བསྐུལ་མ་བྱུང་བ་
19
376
(༡༩)
376
ཇི་སད་དུ།
376
ད་ལྟའི་མགོ་ནག་སི་ཡི་རྒྱལ་པོ་ཁྱོད།
376
།སོན་ལམ་དག་པས་སེ་བ་རྣམ་ལྔ་འདོན།
376
།ཞེས་པ་ལྟར།
377
གཙང་ཁང་ཆེན་མོར་སློབ་དཔོན་པདྨ་
377
ཀ་ར་
377
དང་།
377
མི་རེ་ཁི་སོང་ལྡེའུ་བཙན་གི་སྐུ་
377
སྤྲུལ་མྱང་཈ི་མ་འོད་ཟེར་གི་ཟབ་གཏེར་ལས་བྱུང་བའི་ཆོས་རྒྱལ་སེ་ལྔ་འཁོར་བཅས་ཀི་
377
གསུང་སྤྲུལ་གུ་རུ་ཆོས་ཀི་དབང་ཕྱུག་གི་ཀླུ་
377
བདུད་ལྟོ་བའི་ཟབ་ཆོས་བླ་མ་གསང་བ་འདུས་པའི་ཁོ་
377
བོའི་རྒྱལ་པོ་རྟ་མགིན་སོགས་གཙོ་འཁོར་བཅུ་བདུན།
377
རྣམ་དཔོད་ཀི་རྩལ་ལས་
378
གསུང་སྤྲུལ་གུ་རུ་ཆོས་ཀི་དབང་ཕྱུག་
378
བདུད་ལྟོ་བའི་ཟབ་ཆོས་བླ་མ་�སང་བ་འདུས་པའི་ཁོ་
378
བོའི་རྒྱལ་པོ་རྟ་མགིན་
378
སོགས་གཙོ་འཁོར་བཅས་ཀི་
378
གསུང་སྤྲུལ་གུ་རུ་ཆོས་ཀི་དབང་ཕྱུག་
378
བདུད་ལྟོ་བའི་ཟབ་ཆོས་བླ་མ་
378
དབུ་ཞྭ
378
།[474]
378
པདྨ་
378
ཐོད་ཕེང་རྩལ་ཡབ་ཡུམ་གི་བང་སེམས་དཀར་དམར་
378
ཅིག་ཕེང་
378
ཆེན་པོའི་
378
སྐུ་གདུང་ན་
378
བཟའ།
378
ཟ་ཧོར་རྒྱལ་པོ་གཙུག་ལག་འཛིན་
378
གི་སྐུ་
378
བྲམ་ཟེ་སེ་བ་བདུན་པའི་
378
སྐུ་ཤ།
378
ལོ་ཆེན་བཻ་རོ་ཙ་
378
ནའི་རྒྱ་དཔེ།
378
ལ་ལུང་དཔལ་
378
བཞུགས་
378
369 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
370 There is a space here following the hint of a shad.
371 Lingön Padma Kelzang: ངོ་; corrected to ངོར་.
372 Lingön Padma Kelzang: ཀ་ར་(དབྱངས་); corrected to ཀ་ར་.
373 Lingön Padma Kelzang: ངོ་; corrected to ངོར་.
374 Lingön Padma Kelzang: ངོར་; corrected to ངོར་.
375 Lingön Padma Kelzang: omitted.
376 Lingön Padma Kelzang has this ངོ་ at the end of line 19; it is actually at the start of line 20.
377 Lingön Padma Kelzang has an extra X here than spacing would allow.
378 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
379 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
གདུང་། ཕོན་ཆེ་བ། རྒྱ་མཚོའི་དབུ་ལོ།
ངན་འདྲེ་རྟ་ནག་པོས་སེང་ལྡེང་ཀད།
གདུང་། ཞབས་ཕག

Lingön Padma Kelzang: omitted.

In Lingön Padma Kelzang’s transcription, these lines were displaced to line 23; see note 397 below.
དོན་བརྒྱད་དུ་སྦས་པའི་ནང་ཚན་ཟབ་བུ་ལུང་ནས་གདན་དྲངས་པ་རྟ་མགིན་
སྒྲུབ་ཀི་སོག་འཁོར་
གནོད་བེད་གཅུན་པའི་འཁོར་ལོ་དང་བཅས་པ
[475]ནང་རྒྱས།

See note 388 above.

409 Lingön Padma Kelzang: XX; corrected to ཞི་རྒྱས་དབང་དྲག་སྐུ་[475]

410 Lingön Padma Kelzang: omitted.
411 Lingön Padma Kelzang: omitted.
412 Lingön Padma Kelzang: omitted.

413 Lingön Padma Kelzang: omitted.
414 Lingön Padma Kelzang: omitted.
415 Lingön Padma Kelzang: omitted.

394 Lingön Padma Kelzang adds ངད་ here.
395 Lingön Padma Kelzang: ཏོ; corrected to ཀ་.
396 Lingön Padma Kelzang: གྲོ; corrected to གྲྲ་.
397 See note 388 above.
398 Lingön Padma Kelzang: ཁང་; corrected to ཁང་.
399 Lingön Padma Kelzang: སློ; corrected to ལོ་.
400 Lingön Padma Kelzang: omitted.
401 Lingön Padma Kelzang: omitted.
402 Lingön Padma Kelzang adds ཉེ་ here.
403 Lingön Padma Kelzang: ཆེ་ཆེ་; corrected to ཇེ་ཆེ་.
404 Lingön Padma Kelzang adds ཁ་ here.
405 Lingön Padma Kelzang: omitted.
406 Lingön Padma Kelzang: omitted.
407 Lingön Padma Kelzang: མོ་; corrected to མོ་.
408 Lingön Padma Kelzang: omitted.
409 Lingön Padma Kelzang: omitted.
410 Lingön Padma Kelzang: མོ་; corrected to མོ་.
411 Lingön Padma Kelzang: མོ་; corrected to མོ་.
412 Lingön Padma Kelzang: omitted.
མི་ཤེས་པ་སོགས་སོ། ། རས་རྣམས་ཚོགས་ནས་དུས་ནི་མ་ཏཾ་དཀིལ་འཁོར་སོགས་འཕྱུགས་
མེད་བཅས་ཏེ། བསེན་སྒྲུབ་མཆོད་བསངས་གསོལ་ཁས་ངར་བཏགས་ནས་ཕ་ལྟར་བརྟེན།
བུ་ལྟར་འཇུག
གོགས་ལྟར་འགོག

416 Lingön Padma Kelzang: དེ་; corrected to དེ།.
417 Lingön Padma Kelzang adds a tsheg here, where the wall inscription has a space.
418 Lingön Padma Kelzang: དེ་; corrected to དེ་.
419 Lingön Padma Kelzang: ཕྱད་; corrected to ཕྱད་.
420 Lingön Padma Kelzang: པ་; corrected to བ་.
421 Lingön Padma Kelzang: བ་; corrected to བ་.
422 Lingön Padma Kelzang has རྒྱལ་. The wall inscription is too damaged here to read the word correctly. I am reading this word as བཏགས་ because it makes greater sense given the context.
423 Lingön Padma Kelzang: ཕྱད་; corrected to ཕྱད་.
424 Lingön Padma Kelzang: ཁྱི་; Lingön Padma Kelzang misses two other nearly illegible words.
425 Lingön Padma Kelzang: དེ་; corrected to དེ་.
426 Lingön Padma Kelzang adds བཏགས་ here.
427 Lingön Padma Kelzang: ཕྱད་; corrected to ཕྱད་.
428 Lingön Padma Kelzang adds བཅས་ here.
429 Lingön Padma Kelzang: ཕྱད་; corrected to ཕྱད་.
430 Lingön Padma Kelzang: བའི་; Lingön Padma Kelzang misses two other nearly illegible words.
431 Lingön Padma Kelzang: བ་; Lingön Padma Kelzang adds one more X than the space would allot.
432 Lingön Padma Kelzang: བ་; corrected to བ་.
433 Lingön Padma Kelzang: བ་; corrected to བ་.
བའིསོག་འཁོར་རེ།

Lingön Padma Kelzang has རྩུ་བྱེད་; there is not enough space for two syllables and what piece of the syllable remains legible clearly shows a gi-gu not a zhabs-kyu.

Lingön Padma Kelzang: སྒྲུ་; corrected to བེ་བྲག་.

Lingön Padma Kelzang: ཚེ་; corrected to བེ་བྲག་.

Lingön Padma Kelzang: མཐར་; corrected to ཚེ་.

Lingön Padma Kelzang: ངུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཞུ་; corrected to བེ་བྲག་.

Lingön Padma Kelzang: བོ་; corrected to ཚེ་.

Lingön Padma Kelzang: མ་; corrected to བེ་བྲག་.

Lingön Padma Kelzang: མཐར་; corrected to ཚེ་.

Lingön Padma Kelzang: བོ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.

Lingön Padma Kelzang: ཟུ་; corrected to ཚེ་.
བསྲུང་བ་རེ།

447 Lingön Padma Kelzang adds a *shad* and a space here that is not found in the wall inscription.

448 Lingön Padma Kelzang: ; corrected to ।.

449 Lingön Padma Kelzang: XX; I have added my own interpolation here based on what is legible in the inscription.

450 Lingön Padma Kelzang adds a *shad* and a space here that is not found in the inscription.

451 Lingön Padma Kelzang: omitted.

452 Lingön Padma Kelzang: ཚོག་; corrected to ཟྷོག་.

453 Lingön Padma Kelzang: omitted.

454 Lingön Padma Kelzang: ལེ; corrected to ལེ་.

455 Lingön Padma Kelzang: རྒྱུན་; corrected to རྒྱུན་།.

456 Lingön Padma Kelzang: བསྒྲུབ་; corrected to བདུན་.

457 Lingön Padma Kelzang: omitted.

458 Lingön Padma Kelzang: བར་གསུམ་; corrected to བཅས་དང་།.

459 Lingön Padma Kelzang: འབྲུམ་པར་ཆག་; corrected to འབྲུམ་པར་ཆག་བའི་རྟེན་(རྣམས་ལའང་)གསང་བའི་བཅས་དང་།.

460 Lingön Padma Kelzang: དོན་མི་འགྲུབ་པས་དག་ལ་ཁྱུང་ཆེན་ཀླུ་འབྲུག་འདུལ་གི་སྒྲུབ་ཐབས་དང་གནོད་སིན་སོག་སྤུ་; corrected to ལྗོང་ཆུ་བརྙན་གསུམ་ཐེམ་འོག་ཏུ་མནན་ཏེ་རྒྱལ་པོ་སྒྲུབ་པ་ལ་མེད་ཐབས་མེད་པའི་གཏད་འགོལ་བར་བེད་པ་རྟེན་གྱུར་ཐུགས་དང་.

461 Lingön Padma Kelzang: བཤད་པའི་སབ་འདྲེ་མནན་པ་; corrected to བཤད་པའི་སབ་འདྲེ་མནན་པ་(༣༢)རྒྱལ་ཁམས་སི་དང་བེ་བྲག་བོད་ཁ་བ་ཅན་པར་[477].

462 Lingön Padma Kelzang: མཐར་; corrected to རྗུམ་པོ་ཆགས་པ་དང་སྒྲུབ་པར་སབ་འདྲེ་མ་མནན་ན་དོན་མི་འགྲུབ་པས་དག་ལ་ཁྱུང་ཆེན་ཀླུ་འབྲུག་འདུལ་གི་སྒྲུབ་ཐབས་དང་གནོད་སིན་སོག་.
བླ་རོ་བཟུང་བ།
དམ་ཚིག་བསྲུང་ཞིང་སབ་འདྲེ་མནན་པ།

དགོངས་དོན་མ་཈མས་པ་ལས་བྱུང་བ་ལྟར་ངེད་རང་ནས་བཀོད་པ་བས་ཤིང་མདོས་གཏོར་རྣམས་
མཆོད་དཔོན་ངག་དབང་ཤེས་རབ་ཅན་གི་བཟོས།

[བརྡ་]བཤེས་གཞུང་མི་བཟོ་བཟོ་བཟོ་བཟོ་།

[465] Lingön Padma Kelzang: འགེན།; corrected to མགིན་.

[466] Lingön Padma Kelzang: རི་; corrected to བེ་.

[467] Lingön Padma Kelzang: རྣ་; corrected to རི་.

[468] Lingön Padma Kelzang: དུ་; corrected to དོ་.

[469] Lingön Padma Kelzang: མི་; corrected to ལུམ་.

[470] Lingön Padma Kelzang: རུས།; corrected to བཟོས།.

[471] Lingön Padma Kelzang: སྐོར་; Corrected to འབྲོས་.

[472] Lingön Padma Kelzang: གཞི།; corrected to ཁམས་.
།རབ་ཏུ་ཕེ་བས་ཐུགས་དམ་ག཈ན་པོ་བསང་།
།མཁན་སློབ་ཆོས་གསུམ་སན་སྔར་ལ་སས་ཀིས།
།བོད་ཁམས་ཕན་བདདར་སོད་པའི་སོན་ལམ་འབྲས།
།དེང་སིན་སངས་རྒྱས་རྒྱ་མཚོའི་ནུས་མཐུ་ལ།
།འགན་བེད་དྲེགས་ལྡན་འཚོལ་བར་ཚངས་པ་བྲས།
།ཐབ་བསན་཈ི་ལྟར་གསལ་མཛད་བཙོང་ཁ་པའི།
།དྲི་མེད་རིང་ལུགས་འཛིན་མའི་ཁྱོན་ཡངས་པོར།
།སླར་སེལ་ཆོས་སིད་གོང་ནས་གོང་འདདས་པའི།
།སེས་ཆེན་ཚོགས་རྣམས་མངའ་ཐང་རྒྱས་པར་མཛོད།
།རྩོད་དུས་ལེགས་བས་བསོད་ནམས་རྩིབས་སོང་གི།
།འཁོར་ལོ་ནམ་མཁར་འགོག་མེད་རབ་འཕགས་པ།
།སེ་བཞིའི་དགའ་སིད་རབ་ལྡན་ཕོ་བྲང་ཆེའི།
།ཆབ་སིད་ཡར་ངོའི་ཟ་བཞིན་(༣༥)འཕེལ་བར་མཛོད།
།རྩ་བརྒྱུད་བླ་མའི་བིན་རླབས་སིན་ལྟར་གཏིབས།
།ཡི་དམ་ཞི་ཁོས་དངོས་གྲུབ་ཆར་ལྟར་ཕོབ།
།ཆོས་རྒྱལ་འཁོར་བཅས་འཕིན་ལས་གཡུར་ཟའི་འབྲས།
།ལོངས་སུ་སོད་པའི་བསམ་དོན་ལྷུན་གྲུབ་ཤོག
།གནས་ཆུང་ལོག་སྔ་མོ་ནས་རྒྱ་བསེད་འདོད་ཀི་སེ་པ་འཕིན་ལས་རྒྱ་མཚོས་རྩིག་རྨང་བཏིང་གྲུབ་རུང་

473 Lingön Padma Kelzang: བཙོང་; corrected to བཙོང་.
474 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
475 Lingön Padma Kelzang: omitted.
476 Lingön Padma Kelzang: བ་; corrected to བ་.
477 Lingön Padma Kelzang: བིཐ་; corrected to བིཐ་.
478 Lingön Padma Kelzang: བ་; corrected to བ་.
བཟན་པོ་གངས་ཅན་གི་ལོངས་འདིར་ལུགས་ག཈ིས་སོང་བའི་དུས་བབས་ཀི་ཆར་ཆུ་སོམས་པ་མི་ཕྱུག་

[དེ་཈ིད་བར་གཅོད་བདུད་ལས་སོབས་པའི་ཆེད།]
སྐྱུ་རུ་ར་ཡི་འབྲས་བུ་ཇི་བཞིན་བརེན་པར་རབ་གཟིགས་རོམ་དཔོད་ཀི
དྲེགས་པའི་དཀིལ་འཁོར་ཆེན་པོར་དབང་འབིན་ལ།
རྟ་སད་ང་རོས་སིད་གསུམ་འབྱུང་པོའི་ཚོགས།
ཟོས་པའི་རང་མདངས་བྱུ་རུའི་ལྷུན་པོ་ལྟར།
རབ་དམར་པདྨ་དབང་ཆེན་དེས་སྲུང་
དག་པའི་དབིངས་ལས་འགག་མེད་རོལ་པའི་
འཕྲུལ།
སྣ་ཚོགས་ཆུ་ཟའི་ཟོས་གར་ཇི་བཞིན་དུ།
དྲག་པོའི་ཚུལ་གིས་བསན་པ་རེས་སོང་བ།
ཆོས་བསྲུང་རྒྱལ་པོ་སྐུ་ལྔ་དགེས་པར་རོལ།
ཞེས་ཚིགས་སུ་བཅད་པའི་དབུ་བའི་དོ་ཤལ་རྣམ་པར་རྒོད་པའི་
སན་ཚིག་ཡན་ལག་བརྒྱད་ཀི་ང་རོ་སྔོན་དུ་སེངས་ཏེ་སབས་དོན།
གོང་དུ་ལ་དང་བཅས་པའི་འགོ་བ་ཐམས་ཅད་ཀི་སབས་མགོན་མཚུངས་
ཟ་བྲལ་བའི་བཀའ་བརྩོམ་གི་དཀར་ཆགས་རིན་པོ་ཆེ་ཕེབས་པར་ཞིབ་
དེ་ཡང་རྒྱལ་བ་སས་དང་བཅས་པའི་སྐུ་གསུང་ཐུགས་གསང་བ་བསམ་
གིས་མི་ཁྱབས་པའི་ཡེ་ཤེས་སྒྱུ་མའི་ཟོས་གར་སིང་རེའི་རང་གཟུགས་
སུ་ཤར་བ་ཕག་ན་པདྨ་཈ིད་རེ་སློབ་དཔོན་གི་ཚུལ་
བཟུང་བ་རྒྱལ་བའི་དབང་པོ་ཐམས་ཅད་མཁྱེན་གཟིགས་ཆེན་པོའི་ཐུགས་
རེ་ལ་ལྟོས་དེ་དེ་བོན་པའི་བཞེད་པ་མཐའ་དག་ཚུལ་བཞིན་
500 Lingön Padma Kelzang: རེན་; corrected to རེན་.
501 Lingön Padma Kelzang: རེན་; corrected to རེན་.
502 Lingön Padma Kelzang: རེན་; corrected to རེན་.
503 Lingön Padma Kelzang: རེན་; corrected to རེན་.
504 Lingön Padma Kelzang: རེན་; corrected to རེན་.
505 Lingön Padma Kelzang: རེན་; corrected to རེན་.
506 Lingön Padma Kelzang: རེན་; corrected to རེན་.
507 Lingön Padma Kelzang: རེན་; corrected to རེན་.
508 Lingön Padma Kelzang: རེན་; corrected to རེན་.
509 Lingön Padma Kelzang: རེན་; corrected to རེན་.
510 Lingön Padma Kelzang: རེན་; corrected to རེན་.
511 Lingön Padma Kelzang: རེན་; corrected to རེན་.
512 Lingön Padma Kelzang: རེན་; corrected to རེན་.
513 Lingön Padma Kelzang: རེན་; corrected to རེན་.
514 Lingön Padma Kelzang: རེན་; corrected to རེན་.
515 Lingön Padma Kelzang: རེན་; corrected to རེན་.
516 Lingön Padma Kelzang: རེན་; corrected to རེན་.
517 Lingön Padma Kelzang: རེན་; corrected to རེན་.
518 Lingön Padma Kelzang: རེན་; corrected to རེན་.
519 Lingön Padma Kelzang: རེན་; corrected to རེན་.
520 Lingön Padma Kelzang: རེན་; corrected to རེན་.

488 Lingön Padma Kelzang: རེན་; corrected to རེན་.
489 Lingön Padma Kelzang: རེན་; corrected to རེན་.
490 Lingön Padma Kelzang: པླི་; corrected to ལྟོས་.
491 Lingön Padma Kelzang: རེན་; corrected to རེན་.
492 Lingön Padma Kelzang: པླི་; corrected to ལྟོས་.
493 Lingön Padma Kelzang: རེན་; corrected to རེན་.
494 Lingön Padma Kelzang: རེན་; corrected to རེན་.
495 Lingön Padma Kelzang: རེན་; corrected to རེན་.
496 Lingön Padma Kelzang: རེན་; corrected to རེན་.
497 Lingön Padma Kelzang: རེན་; corrected to རེན་.
498 Lingön Padma Kelzang: རེན་; corrected to རེན་.
499 Lingön Padma Kelzang: རེན་; corrected to རེན་.
500 Lingön Padma Kelzang: རེན་; corrected to རེན་.
501 Lingön Padma Kelzang: རེན་; corrected to རེན་.
502 Lingön Padma Kelzang: རེན་; corrected to རེན་.
503 Lingön Padma Kelzang: རེན་; corrected to རེན་.
504 Lingön Padma Kelzang: རེན་; corrected to རེན་.
505 Lingön Padma Kelzang: རེན་; corrected to རེན་.
506 Lingön Padma Kelzang: རེན་; corrected to རེན་.
507 Lingön Padma Kelzang: རེན་; corrected to རེན་.
508 Lingön Padma Kelzang: རེན་; corrected to རེན་.
509 Lingön Padma Kelzang: རེན་; corrected to རེན་.
510 Lingön Padma Kelzang: རེན་; corrected to རེན་.
511 Lingön Padma Kelzang: རེན་; corrected to རེན་.
512 Lingön Padma Kelzang: རེན་; corrected to རེན་.
513 Lingön Padma Kelzang: རེན་; corrected to རེན་.
514 Lingön Padma Kelzang: རེན་; corrected to རེན་.
515 Lingön Padma Kelzang: རེན་; corrected to རེན་.
516 Lingön Padma Kelzang: རེན་; corrected to རེན་.
517 Lingön Padma Kelzang: རེན་; corrected to རེན་.
518 Lingön Padma Kelzang: རེན་; corrected to རེན་.
519 Lingön Padma Kelzang: རེན་; corrected to རེན་.
520 Lingön Padma Kelzang: རེན་; corrected to རེན་.
དུ་501 བསྒྲུབ་པ་ལ་འགལ་རྐྱེན་སེལ་ཞིང་། མཐུན་རྐྱེན་སོག་502 སེལ་བར་མཛད་པའི་ལས་ལ་གཡེལ་བ་
མེད་པར་བཀའ་རྟགས་རོ་རེའི་ཅོད་པན་སི་བོར་འཛིན་པ་ཕག་རྒྱ་ག཈ན་པོ་བཅིངས་པའི་
གཡར་དམ་ལས་ནམ་ཡང་མི་འདའ་བའི་[41]རེའི་སྲུང་མ་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པའི་
བསམ་གིས་མི་ཁྱབ་པར་མཆིས་པ་དེ་དག་གི་ནང་ནས་ཀང་ཆེས་ཆེར་འཕིན་ལས་མྱུར་ཞིང་
དྲག་རྩལ་གི་མཐུ་དང་ལྡན་པ་ནི་ཆོས་སོང་བའི་རྒྱལ་པོ་ཆེན་པོ་འདི་཈ིད་ཡིན་ལ།

dེའང་གདོད་མའི་སངས་རྒྱས་ཀུན་ཏུ་བཟང་པོ་ཞེས་བ་བའི་ཡེ་ཤེས་དང་ཐུགས་རེའི་ཡོན་ཏན་
ཐམས་ཅད་ཀི་ངོ་བོ། འཁོར་འདས་མ་ལུས་པའི་སི་དཔལ་དུ་གྱུར་པ་དེ་�ིད་ཀི་རང་

gདངས་པའི་ལོངས་སོད་རོགས་པའི་སྐུརིགས་ལྔར་ཤར་བ་ལས་
503 བར་འོས་པ་རྣམ་ཀི་ངོར་ཞེ་སང་
504 ལྣམ་པར་དག་པ་ཆོས་ཀི་དབིངས་ཀི་
505 ཡེ་ཤེས་ཀི་ངོ་བོ་རོ་རེ་
506 རྣམ་པར་སྣང་མཛད་ཀི་རྣམ་སྤྲུལ་
507 ལྕང་བྲག་ཡོན་ཏན་གི་རྒྱལ་པོ།
508 བག་གྲུབ་ཡེ་ཤེས་ཀི་ངོ་བོ་
509 བོར་གདུལ་འདུལ་
510 བལ་སོར་རྟོག་པའི་ཡེ་ཤེས་ཀི་
511 ལྕང་པ་མཐའ་ཡས་ཀི་
512 བོ་ཕག་དོག་
513 སྤྲུལ་པ་
514 བཛུམ་཈ིད་ཡེ་ཤེས་
515 དེ་ལ་ཡེ་ཤེས་ཀི་
516 རིག་
517 བེད་
518 བ་
519 ལྟ་བུའི
520 རྣམ་པར་སྣང་མཛད་ཀི་རྣམ་

501 Lingön Padma Kelzang: omitted.
502 Lingön Padma Kelzang: མམ; corrected to པོར་.
503 Lingön Padma Kelzang: ཅུ; corrected to དུ་.
504 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
505 Lingön Padma Kelzang: བྱ; corrected to ཁྱིང་.
506 Lingön Padma Kelzang: བར་; corrected to ཕྱིང་.
507 Lingön Padma Kelzang: omitted.
508 Lingön Padma Kelzang: གཏི་; corrected to དུཞས་.
509 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
510 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
511 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
512 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
513 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
514 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
515 Lingön Padma Kelzang: གཏི་; corrected to དུ་ཞས་.
516 Lingön Padma Kelzang adds a འབདོ here that is not found in the inscription.
517 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
518 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
519 Lingön Padma Kelzang: འབདོ; corrected to དཔར་.
520 Lingön Padma Kelzang: omitted.
ལོང་པདྨ་བཞིན་པ་དེ་མི་འཇིག་རྟེན་འཛུགས་གསུངས།
༤༣བཞེངས་པའི་སྲུང་མ་ཇི་ལྟར་བསོ་མཁན་སློབ་ཆོས་གསུམ་བཀའ་བགོས་པ་ན།

521 Lingön Padma Kelzang: ཉ; corrected to ཉ.
522 Lingön Padma Kelzang: ལེ; Corrected to ཝུད་.
523 Lingön Padma Kelzang: ་; corrected to ་.
524 Lingön Padma Kelzang: མི; corrected to མི.
525 Lingön Padma Kelzang: ཞྲ; Corrected to ལེ་་.
526 Lingön Padma Kelzang: ཉྲ; Corrected to ཉྲ.
527 Lingön Padma Kelzang: བོ; Corrected to བོ.
528 Lingön Padma Kelzang: མ; corrected to མ.
529 Lingön Padma Kelzang adds a ྉ here that is not found in the inscription.
530 Lingön Padma Kelzang: མ་; corrected to མ་.
531 Lingön Padma Kelzang: ཉ་; corrected to ཉ་.
532 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
533 Lingön Padma Kelzang: ་; corrected to ་.
534 Lingön Padma Kelzang: ་; corrected to ་.
ཐུ་བ་མཛད་པས། དེ་ནས་སླར་ཐམས་ཅད་མཁྱེན་པ་ཆེན་པོ་བསོད་ནམས་རྒྱ་མཚོ་དེ་཈ིད་དཔལ་ལྡན་འབྲས་སྤུངས་ཆོས་ཀི་ཁི་ཆེན་པོར་ཞབས་ཟུང་རྣམ་པར་བཀོད་ནས་མི་རིང་བའི་སབས། དངོས་པོ་བསེ་ཁབ་དང་བསེ་རྨོག་གོན་པའི་ལྡེམ་ཕྲུ་དར་སྣས་བརྒྱན་པ། བག་ན་མདུན་དམར་དང་ཞགས་པ་ཐོགས་པ་སག་རལ་གཟིག་ཤུབས་ཅན། བསེ་ལམ་དམར་པོ་གོན་པའི་སེང་ན་ལྡོ་རྒྱན་བརྒྱབ་པ་ལྟ་བུ་ཞིག་བཞུགས་པའི་སྲུང་མ་ག཈ིས་སློབ་དཔོན་ཆེན་པོ་པདྨར་ཇི་ལྟར་ལགས་དྲི་པ་ཞུ་བ་མཛད་པས། འདི་ག཈ིས་ངའི་བཀའ་སོད་ཡིན་པས་འདི་ག཈ིས་གོགས་སུ་འཁིད་ལ་བོད་ཡུལ་དུ་བསན་པ་དང་འགོ་བའི་དོན་དུ་སོང་ཞིག་ཅེས་གསུངས་པ་ལྟར། འཕིན་ལས་བསྒྲུབ་པའི་བྲན་དུ་གམེར་གཏད་དེ་བསྐུལ་བ་[༤༦]བ་བཞིན་སྲུང་མ་ག཈ིས་དང་ལན་དུ་གདུལ་བའི་དོན་དུ་ཞིང་འདིར་ཕེབས།
ལ་གཟིགས་ཞེས་དབངས་ཅན་ལ་མོས་ཞལ་མངོན་སུམ་དུ་བསན་པ་དེ་཈ིད་འདྲིར་བཅུག་སེ་སྐུ
བརྙན་བྲིས། [ ]

ཐང་གའི་ལགས་བཀོད་གནང་བའི་ཚུལ། རས་གཞི་ཇི་ཙམ་ཆེ་བ་ལེགས [ ]

དྲེའུ་ནག་རྟིང་དཀར་ཆིབས་ཤིང་རྔམས། [ ]

ངོ་བོ་དེ་དག་ཀུན་ལས་ཀང་། རང་འདྲའི་སྤྲུལ་པ་གངས་མེད་འཕོ།

མོག་རོ་རྟ་ཡི་སྤུ་ལས་ཀང་། པེ་ཀར་རྒྱལ་[48]པོའི་སྤྲུལ་པ་མང་།

དེ་ཡང་བློ་ཆུང་རྣམས་ལ་བཤད། བློ་ཆེན་སྣོད་ཡངས་ཁྱོད་འདྲ་ལ།

ཆེས་སོགས་གསུངས་པ་དང་། སིར་ན་ཆོས་ཐམས་ཅད་བདེན་པར་མེད་པ་ཞིག་ཡིན་ནའང་ཀུན་རོབ་བདེན་པར་སྣང་བའི་ངོར། སངས་རྒྱས་སོང་རྩ་ག཈ིས་ཀི་ཐུགས་ཀི་པདྨའི་ཟེའུ་འབྲུ་དེ་[ ]པདྨ་འབྱུང་གནས་ཀི་བཀའ་སོས་[48]ཏེ[ ]སངས་རྒྱས་ཀི་བསན་པའི་དག་ཐེར་ལ་བཏང་བ་ཡིན།

དེ་ཡང་སྤྲུལ་སྐུ་མཐོང་བ་དོན་ལྡན་གིས་ཞི་རྒྱས་ཀི་སོ་ནས་བསན་པ་འཛིན་སོང་གི་འཕིན་ལས་མཛད། བ་ཡིན།

དགོངས་སུ་གསོལ་ཁྱད་པར་དུའང་པདྨ་འབྱུང་གནས་ཀིས་ངའི་ཟས་སལ་དུ་དག་བོའི་[48]ཤ་ཁག་[ ]

Lingön Padma Kelzang: omitted.

550 Lingön Padma Kelzang: དེར་; corrected to དེར་.
551 Lingön Padma Kelzang: ; corrected to དེར་.
552 Lingön Padma Kelzang: དེར་; corrected to དེར་.
553 Lingön Padma Kelzang: དེར་; corrected to དེར་.
554 Lingön Padma Kelzang: ; corrected to དེར་.
555 Lingön Padma Kelzang: དེར་; corrected to དེར་.
556 Lingön Padma Kelzang: དེར་; corrected to དེར་.
557 Lingön Padma Kelzang: དེར་; corrected to དེར་.
558 Lingön Padma Kelzang: omitted.
559 Lingön Padma Kelzang: omitted.
560 Lingön Padma Kelzang: དེར་; corrected to དེར་.
561 Lingön Padma Kelzang: དེར་; corrected to དེར་.
562 Lingön Padma Kelzang: དེར་; corrected to དེར་.
563 Lingön Padma Kelzang: ; corrected to དེར་.
564 Lingön Padma Kelzang: དེར་; corrected to དེར་.
565 Lingön Padma Kelzang: དེར་; corrected to དེར་.
སྐུ་ཚེ་མཛད་པ་འཕིན་ལས་རྣམས་ལ་བར་ཆད་འདུག་ན་ངས་སེལ།

མཐུན་རྐྱེན་ཐམས་ཅད་ངས་སྒྲུབས

དུ་གཏོགས་པ་ཞིག་འོང་བ་ལས་འོས་མེད།

སེ་བརྒྱད་ཐམས་ཅད་ཀི་ཡང་རེ།

དྲེགས་པ་ཀུན་འདུས་རྒྱལ་པོ་དེ་ང་ཡིན་པས།

ན་ངའི་བཀའ་ལས་འདའ་བར་ནུས་པའི་གདོན་བགེགས་སུ་གྱར་པ་ནི་སུ་ཡོད།

དེ་བས་ན་བསྐུལ་བར་མ་ཞན་ཞིག་ཐུགས་ཆུང་མཛད་མི་

དགོས་སོ། ཞེས་སོགས་བྱུང་བ་ལྟར།

རྒྱལ་དབང་ཐམས་ཅད་མཁྱེན་པ་ཆེན་པོ་འདི་཈ིད་ཀི་སྐུ་ན་རིམ་

གི་སྲུང་མ་དང་། མ཈མ་[༤༩]མེད་བཙོང་ཁ་པ་ཆེན་པོའི་བསན་པ་སི་

དང་ལན་ཅིག་པར་དངོས་སུ་གྲུབ་པའི་བཞུགས་གནས་གནས་ཆུང་པེ་ཀར་ལོག་

གསར་པ་འདི་཈ིད་དཔལ་ལྡན་འབྲས་སྤུངས་ཀི་མཆོད་རྟེན་ཆེན་པོར་

བཅོམ་ལྡན་འདས་དུས་ཀི་འཁོར་ལོའི་ཆོས་འཁོར་བསོར་བའི་དུས་ཆེན་ཧོར་ཟ་

གསུམ་པ་ནས་འགོ་བརྩོམས་པའི་ཐོག་མར་གི་ཤོག་ཁ་

ལྟོ་འཕེའི་ཐིག་གིས་མཚོན་གཙུག་ལག་ནས་བཤད་[༥༠]པའི་བཅོམ་ཐབས་

འཕོངས་རྒྱས་སྔགས་པ་ངག་དབང་

566 Lingön Padma Kelzang adds a དེ here that is not found in the inscription.
567 Lingön Padma Kelzang: མེད; corrected to གྲོའི་བསྒྲུབ་སྒྲུབས་
568 Lingön Padma Kelzang adds a དེ here that is not found in the inscription.
569 Lingön Padma Kelzang adds a དེ here that is not found in the inscription.
570 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་་.
571 Lingön Padma Kelzang: omitted.
572 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་ཡི་.
573 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་.
574 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་.
575 Lingön Padma Kelzang: omitted.
576 Lingön Padma Kelzang adds a shad and a space here that is not found in the inscription.
577 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་yd
den.
578 Lingön Padma Kelzang: ལྗོད་; corrected to ལྗོད་དེ་
inscription is heavily damaged at this juncture and nearly illegible; however, the
syllable count strongly suggests that there is no word at this point.
580 Lingön Padma Kelzang: ལྗོད་; Corrected to ལེེ
581 Lingön Padma Kelzang: ལྗོད་; corrected to ལེེ.
པ་བྱུང་། ཨོི་མོ་གྲོ་.
Lingön Padma Kelzang: དུ་; corrected to དུ་
Lingön Padma Kelzang: བལྟོས་; corrected to ལྟོས་
Lingön Padma Kelzang: གི་; corrected to གི་
Lingön Padma Kelzang: བས་; corrected to བས་
Lingön Padma Kelzang: བཟེར་; corrected to བཟེར་
Lingön Padma Kelzang: ཐེད་; corrected to ཐེད་
Lingön Padma Kelzang: ལྟོས་; corrected to ལྟོས་
Lingön Padma Kelzang: ངོ་ཉི་
Lingön Padma Kelzang: དུ་; corrected to དུ་
Dobis Tsering Gyal: གུག་; corrected to གུག་
བསམས་པ་སེང་གེ་དཀར་མོ་ཆིབས་པ། བེལ་ནག་མིག་གཅིག་པ་ལག་ན་ལགས་གི་ཐོགས་པ་

དྲེའུ་ཞོན་པ། དག་ལ་དཀར་པོ་བེར་དགུ་རྩེགས་གོན་ཞིང་སྤུ་གི་འབར་བ་འཛིན་པ་སེང་

གེ་ཆིབས་པ། གཡས་ན་དག་བཅོམ་བརྒྱ། གཡོན་ན་ཞུབ་ཅན་བརྒྱ། མདུན་ན་བུད་མེད་བརྒྱ། བན་ེ་

དྲེལ་ནག་ཞོན་པ་བརྒྱ། རྒྱ་གར་མོན་ནག་གར་མཁན་ལག་ན་གསེག་ཤང་

པ་བརྒྱ། ནག་མོ་ཐོད་པའི་ཕེང་ཅན་བདུན། བཤན་པ་མིག་གཅིག་པུ་སྦྲུལ་ནག་ཐོད་

བཅིངས་ཅན་རྟ་སོན་སབ་ནག་ཞོན་པ། 

སེ་མོང་དང་རྨ་བའི་རྒྱལ་མཚན་འཕར་བ་བརྒྱ། སྤུ་བེད་སང་ཀིའི་

རྒྱལ་མཚན་འཕར་བ་བོ། ཟ་བེད་སང་ཀིའི་རྒྱལ་མཚན་འཕར་

བ་རོ་རེ་འཕྱེན་པ། གིང་ཆེན་བ་རོད་ཀི་རྒྱལ་མཚན་འཕར་བ་བརྒྱ་

དང་། ཟ་འོག་གི་འཕན་དང་རྒྱལ་མཚན་འཕར་བ་བརྒྱ། ཟ་བེད་སང་ཀིའི་

རྒྱལ་མཚན་འཕར་བ་བརྒྱ། ཟ་བེད་སང་ཀིའི་རྒྱལ་མཚན་འཕར་

མོན་པ་ནག་པོ་བརྒྱ། བྱུལ་པ་མི་སྡུག་པའི་གཟུགས་སྣ་ཚོགས་པས་

གསལ་བེད་ཟ་འོག་གི་རྒྱལ་མཚན་འཕར་བ་བརྒྱ། རྔམས་བེད་སག་

གི་རྒྱལ་མཚན་འཕར་བ་བརྒྱ། ཟ་བེད་སང་ཀིའི་རྒྱལ་མཚན་འཕར་

པ་རོ་རེ་འཕྱེན་པ་སྤུ་བེད་སག་གི་

རྒྱལ་མཚན་འཕར་བ་བརྒྱ། ཟ་བེད་སང་ཀིའི་

རྒྱལ་མཚན་འཕར་བ་བརྒྱ། ཟ་བེད་སང་ཀིའི་

རྒྱལ་མཚན་འཕར་བ་བོ། ཟ་བེད་སང་

ཀིའི་རྒྱལ་མཚན་འཕར་

ཛ་འོག་གི་འཕན་

རྒྱལ་མཚན་

འཕར་

བ་བོ། ཟ་བེད་སང་

ཀིའི་

རྒྱལ་མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ་

མཚན་

འཕར་

བ་བོ། ཟ་བེད་

སང་ཀིའི་

རྒྱལ
Lingön Padma Kelzang: omitted.
Lingön Padma Kelzang: ལྷུག་; corrected to ལུག་.
Lingön Padma Kelzang: omitted.
Lingön Padma Kelzang adds ལུག་ here.
Dobis Tsering Gyal adds ཤུན་ཤག་ here.
Dobis Tsering Gyal: རུ་བདེ་ here.
Lingön Padma Kelzang adds འབྲུག་ here.
Lingön Padma Kelzang: ཚུ་བདེ་ here; corrected to ཚུབ་དབང་བསན་འཛིན། here.
Lingön Padma Kelzang adds བྲོ་བཟང་ here.
Lingön Padma Kelzang adds བསྟེན་རྟ་ here; Dobis Tsering Gyal has སྦེན་རྟ་ here.
Lingön Padma Kelzang adds རྒན་ཚང་ here.
Lingön Padma Kelzang adds མཚོ་སད་ here.
Lingön Padma Kelzang adds གཞན་དོན་ here.
Lingön Padma Kelzang adds བདེ་ཆེན་ here.
Lingön Padma Kelzang: རྗེས་ here.
Lingön Padma Kelzang places this name later in the text.
Lingön Padma Kelzang adds བཙན་འཛིན། here.
Lingön Padma Kelzang: རེ་ here; corrected to རེ་བཙན་མགོན་པོ་ here.
Lingön Padma Kelzang adds བཙན་འཛིན། here; Dobis Tsering Gyal has བཙན་འཛིན། here.
Lingön Padma Kelzang adds བཙན་འཛིན། here.
Lingön Padma Kelzang adds བཙན་འཛིན། here.
Dobis Tsering Gyal: བཙན་འཛིན། here.
Lingön Padma Kelzang adds བཙན་འཛིན། here.
Lingön Padma Kelzang adds བཙན་འཛིན། here.
See note 675.
པོ་སྐུ་ལྔ་ཡུམ་བློན་དང་བཅས་པ།
དབང་ཆོས་འཕེལ།
ལྡན་བཟང་པོ།
གཙོ་བོ་རྒྱལ་དབང་ཐམས་ཅད་མཁྱེན་པ་བློ་བཟང་རྒྱ་མཚོ།
mchog gi gtags sngan rin chen sogs la dza rin chen sogs la dgan du blo gos 1 237

685 Lingön Padma Kelzang adds ལྟ་ here.
686 Lingön Padma Kelzang: ང ; corrected to ང ལྟ་ here.
687 Lingön Padma Kelzang adds ིུ་དུ་ here.
688 Lingön Padma Kelzang adds ིུ་དུ་ here.
689 Lingön Padma Kelzang: ི་; corrected to ི་ here.
690 Lingön Padma Kelzang: ི་; corrected to ི་ here.
691 Dobis Tsering Gyal: ི་ here.
692 Lingön Padma Kelzang adds ི་ here.
693 Lingön Padma Kelzang: ི་; corrected to ི་ here.
694 Lingön Padma Kelzang adds ི་ here.
695 Lingön Padma Kelzang adds ི་ here.
696 Lingön Padma Kelzang adds ི་ here.
697 Lingön Padma Kelzang adds ི་ here.
698 Lingön Padma Kelzang: ི་; corrected to ི་ here.
699 Lingön Padma Kelzang: ི་; corrected to ི་ here.
700 Dobis Tsering Gyal: ི་ here.
701 Lingön Padma Kelzang: omitted.
702 Lingön Padma Kelzang: ི་; corrected to ི་ here.
703 Lingön Padma Kelzang: ི་; corrected to ི་ here.
704 Lingön Padma Kelzang: ི་; corrected to ི་ here.
705 Lingön Padma Kelzang: ི་; corrected to ི་ here.
དབངས་ཆོས་རེ། གཤེགས་བརྒྱད།
ཀླུ་དབང་གི་རྒྱལ་པོ། བསན་རས་གཟིགས་སེང་གེ་སང་།
སྒྲོལ་དཀར། བློ་དེང་ནགས་སྒྲོལ།
ဆོལ་མ་འཇིགས་པ་བརྒྱད་སབས
706 Lingön Padma Kelzang: ལོང་; corrected to ལོང་.
707 Lingön Padma Kelzang: ་; corrected to ་.
708 Lingön Padma Kelzang: ་; corrected to ་.
709 Dobis Tsering Gyal: ལེགས་.
710 Lingön Padma Kelzang: omitted.
711 Lingön Padma Kelzang: ལེགས་; corrected to ལེགས་.
712 Lingön Padma Kelzang: ་; corrected to ་.
713 Lingön Padma Kelzang: ་; corrected to ་.
714 Lingön Padma Kelzang: ལེགས་; corrected to ལེགས་.
715 Lingön Padma Kelzang: ་; corrected to ་.
716 Lingön Padma Kelzang: ལེགས་; corrected to ལེགས་.
717 Lingön Padma Kelzang: ་; corrected to ་.
718 Lingön Padma Kelzang: ལེགས་; corrected to ལེགས་.
719 Lingön Padma Kelzang: ་; corrected to ་.
720 Lingön Padma Kelzang places the following fragment after the portion bracketed for note 723.
721 Dobis Tsering Gyal: ལེགས་.
722 Lingön Padma Kelzang: ་; corrected to ་.
723 Lingön Padma Kelzang and Dobis Tsering Gyal add འགྱུར་བཟོ་རུ་ཆེན་པོ་ here. This addition, as well as the following emendation to ལྡན་དུ་གནས་ཡིག་རབ་གནས་སན་འབེད་སོགས་དགེ་སློང་འཇམ་དབངས་གགས་པས་གོང་གི་བཀའ་གནང་སི་བོར་བླངས་ཏེ་བས།, is also found in the Roar that Shakes the Three Realms manuscript; see Sangs rgyas rgya mtsho n.da., f.8a.1.
མ་སོགས་དེས་པ་སྣ་ཚོགས་ཀི་མདོས་རྣམས་སོང་སྐུད་དང་།

dེ་མཚུངས་གཏོར་མའི་རྒྱུ་ཆ་ཕུན་སུམ་ཚོགས་ཤིང་མཆོད་དཔོན་ངག་དབང་ཤེས་རབ་ཀི་

726

do་དམ་བས་གྲྭ་ཚང་གི་གྲྭ་པ་ཁ་ཡར་གི་

727

dོལ་བས་ཁྱད་དུ་མཚར་བ་བཅས་བཟོས་ཤིང་

728

གི་དིང་[༦༠]ཕོན་ལས་གྲུབ་པའི་རྒྱལ་

729

མཚན་འཕན་གིས་གཙོས་

730

གནམ་རྒྱན་དང་བཅས་པའི་དོ་དམ་བ་

731

བློ་བཟང་དབང་ཕྱུག་

732

དང་དཔལ་རོར།

733

བཀྲ་ཤིས་ཁ་པ།

734

གོས་བཟོ་དབུ་མཛད་ར་རྩེ་

735

སྐུ་དང་བཅས་པའི་ནང་

736

ཅན་རིང་བསེལ་སྣ་བཞིས་མཚོན་པའི་བིན་རླབས་

737

དང་ཕི་ནང་

738

ཕི་ནང་

739

དང་བཅས་པར་

740

དབུ་མཛད་པ་རེའི་

741

བསྒྱུར་སབས་

742

འུར་ཏུ་སུར་

743

དགོས་ཚུལ་

744

དུང་ངད་ཆོས་

745

སོགས་སུམ་

746

See note 739.

747

Lingön Padma Kelzang: བརྩེ་; corrected to ར་རྩེ་.

748

Lingön Padma Kelzang: མཛུབ་; corrected to མཛུག་.

749

Lingön Padma Kelzang: སྐུ་དང་བཅས་པའི་ནང་

750

ཅན་རིང་

751

འུར་ཏུ་སུར་

752

དགོས་ཚུལ་

753

དུང་ངད་ཆོས་

754

སོགས་སུམ་

755

See note 739.

756

Lingön Padma Kelzang: མཛུབ་; corrected to མཛུག་.

757

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

758

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

759

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

760

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

761

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

762

Dobis Tsering Gyal: ཨ་.

763

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

764

Lingön Padma Kelzang: ཨ་; corrected to རུ་.

765

See note 739.
Lingön Padma Kelzang: བ་དྭ་; corrected to བའི་
Dobis Tsering Gyal: བའི་

Lingön Padma Kelzang: ཞིག་; corrected to གཅིག་

Lingön Padma Kelzang: བི་; corrected to བི་

Dobis Tsering Gyal: ལོ་; corrected to སྣ་

Lingön Padma Kelzang: གི་; corrected to གི་

Dobis Tsering Gyal: ཕཱེན་

Lingön Padma Kelzang: སྒྲོལ་; corrected to སྒྲོལ་

Dobis Tsering Gyal adds a བད་ here.

Lingön Padma Kelzang adds a བད་ here.

Lingön Padma Kelzang: བད་; corrected to བད་

Dobis Tsering Gyal: བད་

Lingön Padma Kelzang: གྲངས་པ་; omitted.

Lingön Padma Kelzang: བད་; corrected to བད་

Dobis Tsering Gyal: བད་

Lingön Padma Kelzang: བློ་; corrected to ཚོས་

Dobis Tsering Gyal: ལོ་; corrected to ཕཱེན་

Lingön Padma Kelzang: བློ་; corrected to ཚོས་

Dobis Tsering Gyal adds ཕཱེན་ here.

Dobis Tsering Gyal: བད་
བསོད་ནམས་རྒྱ་མཚོའི་གཟིགས་སྣང་མར་འཇུག་དགོས་དང་།

ཆོས་སོང་སྐུ་ཕེབས་ལ་བསླབ་སོན་སོགས་ཞུ་དགོས་པའི་ཡ་མཚན་ཞག་ཁ་ཡར་བྱུང་།

དེ་཈ིན་གཟུངས་འབུལ་བ་རྣམས་བིན་ཆགས་པ་ལས་མཚན་


gྱོན་དུ་རྒྱལ་མ།

བར་ཐོག་ཏུ་རྟེན་རས་ཀི་སོག་ཆགས་བཞི་དང་།

ཟ་འོག་བཅས་པའི་རྒྱལ་མཚན།

ལྔའི་ཐུག་ཁོག་བཅས་ལ་སོ་སོའི་མན་ངག་དང་མཐུན་པའི་འཁོར་ལོ་རྟེན་རས་ཀི་

སེར་ཁག་གི་རྒྱལ་མཚན་ཐུག་ཅོད་པན་སྣ་ཚོགས་པ་བཙུགས་

གཉིརའི་སྒྲུབ་པ་རབ་གནས་དགེ་

དེ་ནུབ་ནས་ཨེ་པའི་འབུར་པ་

རྣམས་རྨི་ལྟས་འཁྲུགས་སེ་འཚུབས་ལོངས་ཤིན་ཏུ་ཆེ་བས་བིན་

བྲེང་དབང་དྲག་གི་འཁོར་ལོ་ཁྱད་[པར་]ཅན།

གཡས་སུ་རོ་རེ་གགས་ལྡན་དང་།

གཡོན་དུ་

Lingön Padma Kelzang: གཟིམས; corrected to གཟིགས.

Lingön Padma Kelzang: ལྟས་བལྟས་ཐེ་འཚུབ་

Lingön Padma Kelzang: ར་བ་[རའི་ཡུང] དབང་སོལ་གགས་པ་ཅན་

Lingön Padma Kelzang: རུགས་[ཐུགས་] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།

Lingön Padma Kelzang: བོ་[བ་] དྲག་གགས་

Lingön Padma Kelzang: ཤེས་པ་[ཤེས་པ་]

Lingön Padma Kelzang: བ་[པ་]

Lingön Padma Kelzang: དྲག་[གགས་]

Lingön Padma Kelzang: ཐུག་[ཐུགས་] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།

Lingön Padma Kelzang: རུགས་[ཐུགས་] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།

Lingön Padma Kelzang: བ་[པ་]

Lingön Padma Kelzang: ིུམ་[ཁོག] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།

Lingön Padma Kelzang: རུགས་[ཐུགས་] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།

Lingön Padma Kelzang: བ་[པ་]

Lingön Padma Kelzang: རུགས་[ཐུགས་] འདི་[མ་བྱུང] མ་བྱུང་༦༣ཡང་།
Lingön Padma Kelzang:

796 Lingön Padma Kelzang: རྒྱ་བོད་ཀི་; corrected to རྒྱ་བོད་ཀི་.
797 Lingön Padma Kelzang: ནེར་; corrected to ནེར་.
798 Lingön Padma Kelzang: རྗེས་; corrected to རྗེས་.
799 Lingön Padma Kelzang: དཀོན་; corrected to དཀོན་.
800 Lingön Padma Kelzang: དོན་; corrected to དོན་.
801 Lingön Padma Kelzang: རྣམ་; corrected to རྣམ་.
802 Lingön Padma Kelzang: དཔག་; omitted.
803 Lingön Padma Kelzang: དབུ་མཛད་; corrected to དབུ་མཛད་.
804 Lingön Padma Kelzang: དེ་; corrected to དེ་.
805 Lingön Padma Kelzang: ངད་; corrected to ངད་.
806 Lingön Padma Kelzang: བཅུ་; corrected to བཅུ་.
807 Lingön Padma Kelzang: དོ་; corrected to དོ་.
808 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
809 Lingön Padma Kelzang: འདི་; corrected to འདྲི་.
810 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
811 Lingön Padma Kelzang adds བེད་ here.
812 Lingön Padma Kelzang: བཅུ་; corrected to བཅུ་.
813 Lingön Padma Kelzang: རྣམ་; corrected to རྣམ་.
814 Lingön Padma Kelzang: དོན་; corrected to དོན་.
815 Lingön Padma Kelzang: དབུ་; corrected to དབུ་.
816 Lingön Padma Kelzang: འདྲི་; corrected to འདྲི་.
817 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
818 Lingön Padma Kelzang: དེ་; corrected to དེ་.
819 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
820 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
821 Lingön Padma Kelzang: དོན་; corrected to དོན་.
822 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
823 Lingön Padma Kelzang: དཔོན་; corrected to དཔོན་.
སྔགས་པ། བཅུ་བ།

སྦུས་སང་པ་རྣམས་ཀིས་བ་ལོར་ཨར་སོན་དང་། འབྲས་སྤུངས་སི་པ།

ཅོང་སད། བདེ་ཡངས་པ།

སྐུ་རྟེན་པ། དར་རྒན་བཀའ་བཅུ།

སྦུས་སང་པ་རྣམས་ཀིས་ཁྱི་ལོར་བཟོ་སོགས་བསར་བ་རྔ་ཆེན་གི་ལོ་ཐ་སར་ཟ་བའི་འགོར་ལེགས་

པར་གྲུབ་པའི་སྐུ་ཆས་དང་།

སྐུ་རྙིང་རྣམས་ཟ་བ་དེ་གའི་ཚེས་བརྒྱད་ཀི་གཟའ་སར་བཟང་བར་

སོས་དུས་ཡ་མཚན་པའི་ལྟས་སྣ་ཚོགས་པ་བྱུང་ཞིང་།

གསུམ་གི་཈ིན་ལྟ་

བཅུ་བཞི་ལ་དཔལ་ཆེན་རོ་རེ་གཞོན་ནུ་ཁག་འཐུང་ཁོ་བོའི་དཀིལ་འཁོར་ལ་བརྟེན་གོང་ས་མཆོག་གི་

ཕག་ནས་སན་དམིགས་གནང་བ་དང་།

དཔལ་ལྡན་བླ་མ་དམ་པའི་གསུང་གི་བདུད་རྩི་རིམ་པ་མེད་པར་བཏུང་

ཡི་དམ་ཞི་ཁོའི་བསེན་སྒྲུབ་ལས་གསུམ་ལ་མཐར་སོན་ཅིང་སུམ་ལྡན་རིགས་

མཐར་སོན་ཅིང་སུམ་ལྡན་རིགས་སྔགས་འཆང་བ་དགེ་སློང་འཇམ་དབངས་གགས་པས་རོ་རེ་སློབ་

དཔོན་བས།

ཕི་འདུལ་བ་དང་བང་སེམས་ཀི་དཔད་པ་ལས་སད་ཅིག་ཀང་མི་འགལ་ཞིང་ནང་ལ་

སྔགས་ཡེ་ཤེས་ཀི་རྣལ་འབོར་ཟབ་མོ་ལ་གནས་པའི་རྣམ་པར་རྒྱལ་བའི་ཕན་བདེ་ལེགས་བཤད་

འདུས་ཚོགས་ཀི་

དམ་ཚིག་སེམས་དཔར་ཡེ་ཤེས་པ་དངོས་སུ་བཅུག་པའི་རབ་ཏུ་གནས་ཤིང་མེ་ཏོག་

གི་ཆར་བབ

ཚེས་བཅོ་ལྔའི་པ་སངས་ནམ་གྲུའི་འགྲུབ་སོར་

824 Lingön Padma Kelzang: མང་; corrected to མང་པ་; Dobis Tsering Gyal: མང་བ་

825 Lingön Padma Kelzang: ལ; corrected to ལར.

826 Lingön Padma Kelzang: བཀའ་; Corrected to བཀའ་.

827 Lingön Padma Kelzang: བ་; corrected to བ་

828 Lingön Padma Kelzang: སྤུས་; corrected to སྦུས་

829 Lingön Padma Kelzang: དཀའ་; corrected to བཀའ་

830 Lingön Padma Kelzang: བ་; corrected to བ་

831 Lingön Padma Kelzang: སྤུས་; corrected to སྦུས་

832 Lingön Padma Kelzang: omitted.

833 Lingön Padma Kelzang: བོའི་; corrected to བར་

834 Lingön Padma Kelzang: omitted.

835 Lingön Padma Kelzang: བོའི་; corrected to བའི་

836 Lingön Padma Kelzang: གི་; corrected to གིས་

837 Lingön Padma Kelzang: དང་ here.

838 Lingön Padma Kelzang: གིས་; corrected to གི་

839 Lingön Padma Kelzang: གི་; corrected to གི་

840 Lingön Padma Kelzang: གི་; corrected to གི་

841 Lingön Padma Kelzang: གི་; corrected to གི་

842 Lingön Padma Kelzang: གི་; corrected to གི་

843 Lingön Padma Kelzang: གི་; corrected to གི་

844 Lingön Padma Kelzang: གི་; corrected to གི་

845 Lingön Padma Kelzang: གི་; corrected to གི་

846 Lingön Padma Kelzang: གི་; corrected to གི་

847 Lingön Padma Kelzang: omitted.

848 Based on the Roar that Shakes the Three Realms manuscript, Lingön Padma Kelzang and Dobis Tsering Gyal both include at this point the following lengthy addition
ཚོགས་པའི་཈ིན་ཆོས་སོང་ཆེན་པོ་སྐུ་རྟེན་ཚེ་དབང་པོའི་ཁོག་ཏུ་ཕབ་སེ་
ཁོ་སོའི་རྟེན་འབྲེལ་བསྒྲིགས་པར་དགེ་བ་བསེད་ཅིང་གནས་ཁང་
འདུ་འབྲལ་མེད་པར་བཞུགས་པ་དང་། ལྟན་འགོའི་མེལ་ཚེ་གཡེལ་བ་མེད་ཅིང་འཕིན་ལས་རྣམ་བཞི་ལྷུན་གིས་གྲུབ་པར་ཞལ་གིས་བཞེས་པའི་ཡ་མཚན་ཕུན་སུམ་ཚོགས་པར་སྒྲུབ་
མི་གཙུག་ལག་ཁང་དང་གནས་ཁང་གཞན་ལས་བཟོ་སྣ་བརྒྱད་ཀི་ཁྱད་དུ་འཕགས་པ་སེ་ཁྱད་འཕགས་དང་པོ་ནི་གོང་སོས་བཞིན་གི་བླ་རོ་སོག་འཁོར་
གཞན་དུ་མ་གགས་པར་མ་ཟད་བྲིས་འབུར་རྣམས་ཀང་འཆི་མེད་ཀི་
 infrared

in their transcriptions:

Dobis Tsering Gyal adds: གྲུབ་ / Lingön Padma Kelzang adds: མི་གཙུག་ལག

Lingön Padma Kelzang: རིང་ / Dobis Tsering Gyal: འཚངས།

Lingön Padma Kelzang: ཡོང་བ་ / Dobis Tsering Gyal: དབུས་ཀི་རྒྱལ་པོའི་སྐུར་ཐིམ་

Lingön Padma Kelzang: ཡོང་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: ལྷུན་ / Dobis Tsering Gyal: བུ་

Lingön Padma Kelzang: ཞི་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: ཐོག་ / Dobis Tsering Gyal: བུ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རིན་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རྟ་ / Dobis Tsering Gyal: བེད་

Lingön Padma Kelzang: ཡོང་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: སྐུ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བེད་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: འོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རྡོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རྣམ་ / Dobis Tsering Gyal: ཁོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རྙ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: དོན་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: རྨ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: ལྡན་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: ཕྱིིང་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་

Lingön Padma Kelzang: བོ་ / Dobis Tsering Gyal: བོ་
འཕགས། གསུམ་པ་གཙང་ཁང་དབུས་མའི་མདོ་ཕུགས་ཀི་ཕམ་
དང་དྲལ་མ་རོམས་
མཐོང་བས་ཀང་སིང་རྩ་འདར་ཞིང་འབིན་པར་ནུས་པའི་ཞིང་ཆེན་གི་པགས་པ།
ལྟོ་འགོ་རིགས་
ལྔའི་རྣམ་པ་ཅན་སྤུ་གི་དང་ཤང་ལང་རལ་གི་
དབར་རྔའི་ཁ་ནས་ཐོགས་
སེར་སྐྱུག་
པ་བཅས་
འཇིགས་ཤིང་སི་གཡའ་བའི་བཟོ་ཁྱད།
བཞི་པ་ནང་གི་སོ་ནི་རྣམ་ཐར་སོ་གསུམ་
དུ་ཤང་
བ་ཕི་རོལ་ཏུ་ཡེ་ཤེས་ལྔའི་རང་གདངས་
རྒྱལ་ཆེན་སྐུ་ལྔ་མཚོན་པར་བེད་པའི་སོ་ལྔ་ནི།
རབ་ཏུ་ཡངས་པའི་སིད་པ་གསུམ་
སེ་རྒུ་
ཀུན་དུས་གཅིག་ཏུ་ཞུགས་ཀང་དོག་པ་མེད་པར་ཤོང་
བའི་ཁྱོན་ཆེ་ཞིང་།
བབས་གདོང་
སིད་པའི་རྩེ་མོར་བསེག་
པས་ན་མགིན་པ་ལྔ་ཟུང་གི་ཕོ་
བྲང་ཁྱམས་བཅས་དྲག་ཤུལ་གི་
ས་འདིར་བླངས་པ་ལྟ་བུས་རྔམས་བརིད་དང་ལྡན་པའི་ཁྱད་ཅན།
ལྔ་
པ་སོ་འཕར་གི་གེགས་བུ་བུགས་
བྲལ་གི་ཡན་ལག་མཆོག་གི་ཁ་ནས་འཕང་བའི་ལྟོ་འགོའི་རང་བཞིན་
གི་
བཟུང་བའི་ཕང་ཕྲུལ་གིས་ཤིན་ཏུ་
བརྟན་པའི་བློ་ཅན་རྣམས་ཀང་དོན་སིང་ལོག་མར་འབིན་
ནུས་པའི་ཁྱད་མཚར།
དྲུག་པ་རྩེ་མོར་གསེར་སངས་ཀི་རང་བཞིན་཈ི་མ་འབུམ་གི་གཟི་བིན་འགོག་པར་
ནུས་པའི་གཉ
ར་ཆེན་པོ་དྲེགས་པའི་སེ་དཔོན་འཁོར་དང་བཅས་པས་འཕིན་
ལས་རྣམ་བཞི་
ཐོགས་མེད་དུ་སྒྲུབ་
ཕིར་སྐུ་གསུང་ཐུགས་རྟེན་ཕི་ནང་ཡང་ཟབ་དང་བཅས་པ་ཚང་བར་བཙུགས་
པའི་
དམ་ཅན་རང་བཞིན་
འདུ་བ་དང་།
གསེར་ཕྲུའི་
སྦ་ཕེང་
མི་མགོ་རྐམ་
པོའི་ཕེང་

887 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ།.
888 Lingön Padma Kelzang: ཆ.; corrected to ལྟོ་འགོ་.
889 Lingön Padma Kelzang: omitted.
890 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
891 Lingön Padma Kelzang: ལྟོ་འགོ; Corrected to ལྟོ་འགོ་.
892 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
893 Lingön Padma Kelzang: ལྟོ་འགོ; Corrected to ལྟོ་འགོ་.
894 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
895 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
896 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
897 Dobis Tsering Gyal: ལྟོ་འགོ་.
898 Lingön Padma Kelzang adds ལྟོ་འགོ་ here.
899 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
900 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
901 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
902 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
903 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
904 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
905 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
906 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
907 Lingön Padma Kelzang: ལྟོ་འགོ; corrected to ལྟོ་འགོ་.
908 Lingön Padma Kelzang: ལྟོ་འགོ་; corrected to ལྟོ་འགོ་.
909 Lingön Padma Kelzang: ལྟོ་འགོ་; corrected to ལྟོ་འགོ་.
གཟུགས་ཀིས་མཚར་དུ་མངར་བའི་སིན་པོའི་ཕོ་བྲང་གི་ཡང་ཐོག་ལ་ཅོ་འགི་བ་ལྟ་བུའི་ཁྱད།

[488]བདུན་པ་ཕི་རྒྱ་དྲེགས་པའི་བཞུགས་གནས་དཀིལ་འཁོར་གི་མཚན་཈ིད་མངོན་སུམ་

[929]པ་ལྟར་ཤིང་བཅུ་དྲུག་སེ་ཆོས་སོང་བཅོ་ལྔ་དང་མིའམ་ཅི་སེ་བཅུ་དྲུག་མཚོན་པར་བེད་

810 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
811 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
812 Lingön Padma Kelzang: དུང་རོ; Corrected to དུང་ཐེའི་.
813 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
814 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
815 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
816 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
817 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
818 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
819 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
820 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
821 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
822 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
823 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
824 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
825 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
826 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
827 Dobis Tsering Gyal: གཉེ.
828 Dobis Tsering Gyal: གཉེ.
829 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
830 Lingön Padma Kelzang: གཉེ; corrected to གཉེ.
831 Dobis Tsering Gyal: གཉེ.
།ཐུབ་བསན་དྲི་མེད་འཇམ་མགོན་བླ་མ་ཡི།
།རིང་ལུགས་འཛིན་སོང་སེལ་མཁས་དག་བཅོམ་གི།
།འབྲས་དཀར་ཕྱུར་བུར་སྤུངས་འདྲའི་ཁིམས་ལྡན་པའི།
།འདུས་ཚོགས་བསི་བའི་ཆོས་སེ་ཆེན་པོའི་འདབས།
།སེ་བརྒྱད་དྲེགས་པ་ངང་གི་
932
།མི་ཆུང་སིད་པ་ཡངས་པོ་
933
།སྤྲུལ་རྒྱལ་པེ་ཀར་ཡུམ་བློན་དགེས་པའི་ཚལ།
།བཟོ་སྣ་བརྒྱད་ཀིས་འཕགས་པའི་ཡ་མཚན་ལོག
།ལགས་ཁམས་ག཈ིས་སེས་ལོ་ལ་འགོ་བརྩམས་ཏེ།
།བཻ་ཌ ྟུར་
934
།ལེགས་པར་གྲུབ་པའི་ངོ་མཚར་གནོ་ལ།
།སོ་གསུམ་རྩོལ་བས་བཞེངས་པ་འདི་རྨད་བྱུང་།
།དེ་ལྟར་
941
།བདུད་སེའི་གཡུལ་རྒྱལ་འཆི་མེད་རོ་རེ་ལྟར།
།བཞེད་དོན་འཕིན་ལས་དུས་ལས་མི་ཡོལ་ཞིང་
།རྟག་ཏུ་ཆོས་ཀི་དགའ་སོན་འགེད་པར་ཤོག
།བེད་པོའི་ནད་གདོན་བར་ཆད་ཀུན་ཞི་ཞིང་།
།དབང་དྲག་རྒྱས་པའི་འཕིན་ལས་ལེགས་བསྒྲུབས་སེ
942
།བདུད་སེའི་གཡུལ་རྒྱལ་འཆི་མེད་རོ་རེ་ལྟར།
།བརྟན་ལ་བསམ་
940
།ང་ཚུར་ཐུབ་པར་བསེན་པའི་བསན།
།སིད་པའི་རྩེ་མོར་ཐོགས་མེད་རབ་བསེགས་
936
།དགའ་ལྡན་རྣམ་པར་རྒྱལ་བའི་ཕོ་བྲང་གི།
།ཆོས་སིད་཈ི་ཟའི་འོད་ཀི་
937
།ཀུན་མཁྱེན་རིགས་བརྒྱའི་ཁྱབས་
938
།བསལ་པ་རྒྱ་མཚོར་ཞབས་པད་རབ་བརྟན་ཅིང་།

932 Lingön Padma Kelzang: ངོ; corrected to ངོ.
933 Lingön Padma Kelzang: ངོ; corrected to ངོ.
934 Lingön Padma Kelzang: ངོ; corrected to ངོ; Dobis Tsering Gyal: ངོ ངོ.
935 Lingön Padma Kelzang: ངོ; corrected to ངོ.
936 Lingön Padma Kelzang: ངོ; corrected to ངོ.
937 Lingön Padma Kelzang: ངོ; corrected to ངོ.
938 Lingön Padma Kelzang: ངོ; corrected to ངོ.
939 Dobis Tsering Gyal: ངོ ངོ.
940 Lingön Padma Kelzang: ངོ; corrected to ངོ; Dobis Tsering Gyal: ངོ ངོ.
941 Lingön Padma Kelzang: ངོ; corrected to ངོ.
942 Dobis Tsering Gyal: ངོ ངོ.
The Nechung Record 249

The Tibetan equivalent is: འཕེལ་བར་ཁྱེད་ཀྱི་བདེ་བར་གྱུར་ཅིག. I am grateful to Daisy Cheung for her assistance in deciphering the faded and difficult letters of this concluding phrase; personal communication, December 27, 2012.

This is the line of Tibetan written in the vertical Mongolian script (hor yig) along the left side of the entire inscription. This text is presented here sideways and in a font approximate to the inscription. In the Tibetan head script (dbu can) the line is as follows: རྒྱ་མཚོ་འདུ་བའི་གཞལ་ཡས་ཁང་བཀྲ་ཤིས་དཔལ་འབར་འཛམ་གིང་རྒྱན་དུ་བོན་དགེའོ།