A Yak, Na rak and Potalaka: Folios of the So-Called “Gyalpo Kachem” in US Museum Collections

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This article presents the results of an investigation into manuscript exemplars of some important early Tibetan literary traditions, among others the famous Maṇi bka’ ‘bum. This multi-volume treasure (gter ma) work includes the biography of Emperor Khri srong brtsan (d. 649), also known as Srong btsan sgam po. In addition, the Maṇi bka’ ‘bum contains rituals and advice devised by the ruler, and so it is traditionally split into three parts, the sūtra (mdo skor), sādhana (sgrub skor), and advice sections (zhal gdam). The advice section, attributed to the revelation of Nyang ral Nyi ma ‘od zer (1124–1192), includes instructions for Avalokiteśvara-based practices taught by that deity’s worldly emanation (sprul pa), Srong btsan sgam po himself. Nyang ral plays a role later on in our article and had a special devotion to Avalokiteśvara, the bodhisattva of compassion who was increasingly seen as the patron deity of Tibet. As a whole,

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1 On traditional Tibetan Buddhist histories and their depictions of Srong btsan sgam po, see most importantly the magisterial Sørensen 1994. Per Sørensen uses the Delhi two-volume edition the Maṇi bka’ ‘bum (1975), reproduced from a print of the no longer extant Spungs thang (Punakha) blocks. In this article, I have also incorporated the Sde dge xylograph edition (2000) into my analysis. However, many more exemplars of the Maṇi bka’ ‘bum could be incorporated into this comparative exercise in the future—for example those captured in the Nepal-German Manuscript Preservation Project microfilms and especially the so-called “Royal Print,” on which see Ehrhard 2013.

2 Matthew T. Kapstein’s chapter on this gter ma master work offers an excellent introduction to its relation to Nyang ral (Kapstein 2000: 141–162). See Ehrhard 2000: 207 on the role that Grub thob Dngos grub played in the treasure-text revelation, according to later tradition. Bradford L. Phillips (2004) analyses the Maṇi bka’ ‘bum, and later Maṇi bka’ ‘bum chen mo by Gu ru Chos dbang, in relation to the om maṇi padme hūṃ chant’s move from apotropaic dharani through tantric mantra to “post-tantric” prayer. His work is especially useful for linking the biography of Nyang ral himself with themes in the Maṇi bka’ ‘bum and other works attributed to him (on which see Doney 2014: 8–22 and Hirshberg 2016).

3 Phillips (2004: 196) claims that Nyang ral “prizes a simplified deity cult over even the most refined of esoteric contemplative techniques,” because “the links between the prophetic authority of the king, dissemination of the Dharma, the will of the
the \textit{Maṇi bka’bum} was able to ride the crest of a growing wave of devotion to Avalokiteśvara,\(^4\) and in turn, cemented Tibet’s unique relationship with this bodhisattva and his mantra \textit{om maṇi padme hūṃ} in the person of Srong btsan sgam po.

The life story and teachings of Srong btsan sgam po eventually became hugely popular in Tibet, including within the flourishing genre of historiography. As is well known, passages corresponding to parts of the \textit{Maṇi bka’bum} can be found in the \textit{Bka’ chems ka khol ma} attributed to the revelation of Atiśa Dīpaṅkara Śrījñāna (982–1054), in the \textit{Me tog snying po} and \textit{Mes dbon gsum gyi ruam thar} (henceforth \textit{MTN} and \textit{MBNT}), both religious histories attributed to Nyang ral, the \textit{Rgyal rabs gsal ba’i me long} (henceforth \textit{GLR}) attributed to Bla ma dam pa Bsod nams rgyal mtshan (1312–1375), and the \textit{Mkhas pa’i dga’ ston} (henceforth \textit{KGT}) attributed to Dpa’ bo Gtsug lag phreng ba (1504–1566), among other works.\(^5\)

Manuscript folios held in museums in Brooklyn, Newark, and Los Angeles also contain text corresponding to \textit{inter alia} parts of the \textit{Maṇi bka’bum}. They were kindly donated by the Zimmerman family at some point during the late 20th century.\(^6\) These have not been closely

\(^4\) Sam van Schaik (2006) has shown that Avalokiteśvara practice was well under way in the 10th century, at least at the fringes of Tibetan cultural hegemony, and so “the composition of Avalokiteśvara material in the 11th and 12th centuries occurred in a culture in which Avalokiteśvara was already a significant presence at the popular level of Buddhist practice and devotion” (Ibid: 69).

\(^5\) See Davidson 2003 and Warner 2011 on the \textit{Bka’ chems ka khol ma}, which largely corresponds to the biographical portion of the \textit{Maṇi bka’bum}. For reasons that will become clear below, the \textit{Bka’ chems ka khol ma} does not play any part in this article. The \textit{magnum opus} religious history titled the \textit{Me tog snying po} (\textit{MTN}) narrates the history of the Dharma, from the teachings of the historical Buddha right up to Nyang ral’s own times, including a long section on Srong btsan sgam po. I rely primarily on the manuscript published in 1985 by R.O. Meisezahl. The biographical anthology, \textit{MBNT}, consists of three biographies devoted to Tibet’s imperial Dharma-kings, Srong btsan sgam po, Khri srong lde btsan, and Khri gtsug lde btsan (Ral pa can; d. 841), and is only extant in one \textit{dbu med} manuscript exemplar at present, published in 1980. The \textit{GLR} is the history of which Sørensen (1994) made a study and translation. I use the 18th-century \textit{Sde dge} xylograph edition, as he does (Sørensen 1994: 36–37). The \textit{KGT} is also a monumental history of a similar size to the \textit{MTN} but greater in scope, since it was composed in the 16th century and includes accounts of the major Tibetan Buddhist traditions up until that point in history. I shall draw data from section \textit{ja}, published in 1962 by Lokesh Chandra as \textit{Mkhas pa’i dga’ ston}, Part 4.

\(^6\) Perhaps they were donated in the early 1980s, given the \textit{sigla} “1984 84,” “M.84” and “84” that begin the reference for each Newark, Los Angeles County Museum of Art (LACMA), and Brooklyn folio respectively (see below), and the fact that the LACMA folios were only included in the second edition of Pratapaditya Pal’s catalog (Pal 1990), but not his first, which was published in 1983 (Pal 1983).
compared with the literary tradition on Srong btsan sgam po before, but have acquired the tentative title of “Gyalpo Kachem” folios (see below), suggesting that they were believed to form part of the treasure testament (bka’ chems) of this king (rgyal po). In this article, I shall problematize this ascription by identifying the text in those folios to which I have access with its closest correspondence among the Tibetan works mentioned above. I shall thereby show that one folio contains text from another tradition, that of the Na rak dong sprugs (“Churner of the Depths of Hell”), which does not have any obvious link with the Maṇi bka’ ’bum or a single “Gyalpo Kachem.” In conclusion, I shall indicate some intriguing links between the content of these folios and Nyang ral. These connections suggest that the folios were once part of an anthology of teachings, prayers, and narratives, much but not all of which is loosely focused on Avalokiteśvara and Srong btsan sgam po, but linked through traditional attribution of the original works in the anthology to this 12th-century treasure revealer.

1. The Folios

The beautifully illustrated folios that form the basis for this article were donated by Jack and Muriel Zimmerman to the Brooklyn and Newark Museums (figures 1 and 2) and the Los Angeles County Museum of Art (LACMA). These pages share striking similarities that suggest that they all come from the same manuscript, or at least were all created by the same group of scribes, artists and editors. Every folio is stained blue-black, and each page contains seven lines of text written on it in a gold-colored script, flanked by two illustrations. A label below each illustration identifies the figure, and above, a mantra; unfortunately, both are always only partially legible. The same holds true for the folio numbers usually visible but not wholly intelligible on the left-hand side of each recto page (for an example, see Fig. 2).

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7 See the catalogs of Reynolds et al. (1986: 150n2) and Pal (1990: 268–270).
8 Probably using a mixture of animal brains, yak-hide glue, and soot, which is then burnished (see Canary 2014 on this technique).
9 The buddhas on the visible side of the Brooklyn Museum folio (Fig. 1) appear to be Vajraprabha (Rdo rje’[i]’o[d]) on the left and “gc(ab?) gi dkyil ’(o)d” on the right. The visible side of the pictured Newark Museum folio (Fig. 2) corresponds to what Reynolds et al. (1986: 149) call the “reverse” of folio 1984 84.396 B. The inscription beneath the buddha on the left seems to read: “...kyi...mtsho...” The Buddha Prabhāśrī (’Od kyi[i] dpal) is identifiable on the right.
The illustrations on the Newark and Brooklyn folios depict seated buddhas with golden skin and black hair, wearing red, gold, or yellow robes and surrounded by variously colored halos and nimbes as well as stylized landscapes.\footnote{See the Newark Museum catalog (Reynolds \textit{et al.} 1986: 148–150) for more details.} It remains unclear which particular set of buddhas, if any, is represented here.\footnote{Valrae Reynolds, Amy Heller, and Janet Gyatso suggest that the buddhas may represent the Thirty-Five Buddhas of Confession or the Thousand Buddhas of the Good Aeon (Reynolds \textit{et al.} 1986: 150n3). However, Heller has more recently stated that this cannot be established firmly without a complete set of illustrations and accompanying inscriptions (Heller, private communication, June 19, 2017).} The figures on the LACMA folios include both these somewhat somber buddhas and more varied and animated \textit{mahāsiddhas} (grub thob chen po) or “great accomplished ones,” including monks and ascetics depicted in lively poses against similar minimalistic landscapes to the buddhas above.\footnote{The LACMA catalog also notes difference in the colors used to depict the buddhas and \textit{mahāsiddhas} respectively: “The Buddhas are given green or blue aureoles with white or yellow flame borders. The aureoles of the mahasiddhas are uniformly red. […] All Buddhas have yellow complexions, but the mahasiddhas are given skins of pink or brown” (Pal 1990: 268).} Pratapaditya Pal states that two of the labels clearly refer to \textit{mahāsiddhas} Bha ga na and Sgra mkhan zhabs, but that their iconographic features are extremely simplified.\footnote{Pal 1990: 268.}
All of the exemplars are now ascribed dates between the 15th and 17th centuries and referred to as “Gyalpo Kachem” folios in print and online. This date and title were apparently introduced in the Newark Museum catalog and followed in the LACMA catalog and online on the websites of the Brooklyn, Newark, and LACMA collections. Pal dates this manuscript very early, to circa 1500, and states that the folios form part of “a manuscript that has been tentatively identified as Gyalpo Kachem (Will and testament of the king),” further implying that he means by this the Bka’ chems ka khol ma when he says that it was buried by Srong btsan sgam po and recovered by Atiśa. Although he does not mention the Brooklyn folios, Pal is aware of the Newark folios and refers readers to Reynolds et al. for more information. The Newark catalog entry dates the manuscript to the 15th century, so also very early, and this catalog is actually a little contradictory or at least unclear in its identification of the folio with a particular work. It first tentatively suggests that this is the Rgyal po bka’ chems revealed by Atiśa in the 11th century, which is the judgement paraphrased in Pal. However, it then goes on to say: “The Gyalpo Kachem may be one of the many sections of the large series of texts called the Mani k’abum.” The Brooklyn Museum web pages for these folios date them to the 16th–17th century but follow the Newark catalog in describing them as containing confessional buddhas and the “Gyalpo Kachem.”

Some of the folios are partially reproduced in the catalogs of the Newark Museum and LACMA, and/or online, but often only one side of each folio and not in a high enough resolution to be able to read the text properly. However, it has been possible through the kindness of Joan Cummins (Brooklyn), Bindu Gude (LACMA), and Elena Pakhoutova (Rubin Museum of Art) to acquire photographs of both

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15 Reynolds et al. 1986: 148. Amy Heller has more recently suggested dating the manuscript to the late 15th or early 16th century, following Pal (Heller, private conversation, June 19, 2017). The website of the Himalayan Art Resources dates these folios to between 1500–1599 CE (https://www.himalayanart.org/items/86937. Accessed May 26, 2020), but I will make no further conclusions on the dating of these folios in this article.
16 Pal 1990: 268. The Newark catalog states: “A preliminary investigation leads to the tentative identification of the manuscript as the Gyalpo Kachem (‘Will and Testament of the King’), a terma text which, according to tradition, was written by Songtsen Gampo in the seventh century and found by Atiśa in the eleventh century” (Reynolds et al. 1986: 148).
17 Ibid: 150n2.
18 See, for example, the page displaying Brooklyn Folio 84.207.1 (https://www.brooklynmuseum.org/opencollection/objects/112012. Accessed May 26, 2020).
sides of some of these folios. This has allowed me to transliterate the
texts for the first time (see the Appendices). 19

No translation has been attempted here, due to space constraints
and the greater importance of an accurate transliteration and
comparison of the text at present. None of the folios contains a
colophon, and their source texts are ultimately various works.
However, the above similarities in style suggest that they all form part
of one manuscript, and their content is not so different that it rules out
a single anthology of different Rnying ma Buddhist works.

In this article, where possible an identification has been made with
the corresponding text in published editions of the works reflected on the
pages of these precious folios. As will be seen, the Bka’ chems ka khol ma
biography of Srong btsan sgam po as Avalokiteśvara plays no role in
what follows. This is because the folios below mostly cover teachings
and ritual practices rather than narrative and, where they do recount
the life story of the bodhisattva-king, they do not resemble the
 corresponding text of the Bka’ chems ka khol ma as closely as they
resemble other witnesses from different sources. In contrast, the advice
(zhal gdam) section of the Maṇi bka’ ‘bum has proved useful. I have
compared the folios with the Delhi (1975) and Sde dge xylograph
(2000) editions of the Maṇi bka’ ’bum, and marginally favor the latter as
the closest parallel to the folios’ text among the exemplars available to
me. Where a text is not found in those editions, I have used the closest
correlate among other works at my disposal. These include not only
parts of the MBNT biographical work and the MTN, KGT, and GLR
histories related to the life of Srong btsan sgam po but also,
surprisingly, the main tantra of the Na rak dong sprugs cycle, known as
the Dri med bshags rgyud. By drawing attention to these
correspondences, I do not mean to suggest that the folios contain
copies of these exemplars, or even necessarily the works of which the
exemplars are themselves copies. After describing the content and
affiliations of each folio in turn, in the Discussion section I assess what
kind of manuscript(s) or work(s) these folios could partially represent.

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19 Where my transliteration of Tibetan does not follow the standard modified Wylie
system, it accords with the more rigorous codicological system adopted by editors
of the Old Tibetan Documents Online portal (see under “Editorial Policy” at
text is obscured by dirt or wear, etc., I indicate the extent of this obscuration on
each line with the note “[± x syllables (obscured)].” I have not been so thorough in
noting the many codicological aspects of the comparative material since these are
secondary to the use to which I am putting these materials, namely finding the
folios’ main affiliations in wider Tibetan literature.
2. The Newark Folios

The Newark Museum holds two so-called “Gyalpo Kachem” folios. They are distinguished from each other as Folio 1984 84.396 A and Folio 1984 84.396 B (here, Folio A and Folio B for short).\(^{20}\)

Folio A consists of almost the whole of an aspirational prayer (smon lam) to be reborn on Mount Potalaka, the celestial home of Bodhisattva Avalokiteśvara. Folio A is missing the beginning and end of the prayer (see its transliteration in Appendix 1), which were presumably found on the preceding and following folios of the original manuscript. This prayer is found complete in the Sde dge (2000) and Delhi (1975) xylograph editions of the Maṇi bka’ ‘bum, and these two editions are virtually identical to each other here.\(^{21}\) They also both stand very close to the readings in Newark Folio A, with the Sde dge edition bearing slightly more resemblance to it in minor orthographic choices (again, see Appendix 1). However, Folio A omits some iterations of the om maṇi padme hūṃ mantra given in both the Sde dge and Delhi editions. Also, Folio A (recto l. 2) gives “gzugs snang bye brag ji snyed kun” where the Sde dge and Delhi editions both read: “gzugs kyi bye brag ji snyed pa.” More importantly, the Sde dge (2000) and Delhi (1975) editions include nine rkang pa (lines of poetry) that are missing on the verso of Folio A.\(^{22}\) Such a divergence, if it were to be identified as an indicative error, could help to further narrow down the list of possible sources for this text in future.

Folio B contains two distinct passages: first the end of a set of teachings by Srong btsan sgam po also covered in two of the LACMA folios (below), and second a narrative found in some historiographical sources in the chapter relating his birth, but tellingly not in the biography section (lo rgyus chen mo) of the Maṇi bka’ ‘bum. The Newark catalog states that “folio B includes a narrative on the death of

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\(^{20}\) The versos of A and B (B on top of A) are available on the Newark Museum Collection website (http://gallery.newarkmuseum.org/media/view/Objects/3174432/308570?ststate:flow=c2e13d45-4227-4824-ada9-6c5ea7e3e1af. Accessed May 26, 2020) but seemingly there exists no stable URL for an entry on these folios.

\(^{21}\) Based on this comparison, I found the Delhi edition either identical to the Sde dge edition or to resemble the so-called “Gyalpo Kachem” folios slightly less closely than the Sde dge edition, so I have favored the latter here and placed it in a column next to Newark Folio A. The prayer also exists in a stand-alone edition, Ri po ta lar skye ba’i smon lam (1970), a xylographic print from blocks preserved at Dgon steng bshad sgrub chos gling Monastery in Solu, eastern Nepal (Phillips 2004: 273n77).

\(^{22}\) Sde dge (2000 vol. 2: 72.3–4; waṃ 36b3–4) and Delhi (1975 vol. 2: 99.4–5; waṃ part I, 50a4–5) give exactly the same reading of this added section: “spyan ras gzigs kyi zbabs drung du // skye shi med pa’i sku brnyes nas // chos kyi bdud rtsi ‘thung bar shog // om maṇi padme hūṃ // bdag gis smon lam ’di btab pas // ’gro ba rigs drug sems can rnams // so so’i sdig sgrīb kun byang nas // sdug bsngal ma lus zhi gyur te // byang chub lam la rab zhugs nas //.”
Songtsen Gampo and his merging with Avalokiteshvara.\textsuperscript{23} In fact, it begins with one of his speeches that is found at that point in only some versions of his life story. In Appendix 2, I have not given a version of the \textit{Maṇi bka’ bum} in the column to the right of Folio B \textit{recto} because the \textit{Maṇi bka’ bum} is not the closest available correlate.\textsuperscript{24} The GLR stands closer to Folio B \textit{recto}, to judge from the 18\textsuperscript{th}-century Sde dge xylograph edition.\textsuperscript{25} Yet, this history agrees in a number of places with the \textit{Maṇi bka’ bum} against Folio B, whereas the KGT history resembles Folio B \textit{recto} even closer, though not entirely. Of especial note is the fact that the KGT and Folio B both omit mention until later of the prince, to whom the speech is addressed in the \textit{Maṇi bka’ bum} and GLR. In Folio B, this speech is addressed to the attendant subjects (\textit{‘khor ’bangs}). Thus, I have included the KGT in the column to the right of Folio B in Appendix 2, for comparison, but it will be clear that it is not a perfect match.

The narrative on Folio B then switches (at \textit{recto} l. 6) to relate the birth of Srong btsan sgam po, emanated from Avalokiteśvara in order to tame the beings of Tibet, and goes on to describe his father (one assumes Gnam ri slon mtshan, but no name is given) traveling north in order to hunt yak. (See the transliteration in Appendix 2, together with comparative material from other sources that correspond to the text.) Here, Folio B only partially and roughly resembles the beginning of chapter nine of the \textit{Maṇi bka’ bum} account of his life, which differs especially in describing four light rays emanating from Avalokiteśvara and traveling to Nepal, China and two places in Tibet, whereas Folio B only recounts his emanation based on the three types of awareness that beings on different spiritual levels had of the event. The \textit{Maṇi bka’ bum} and other allied accounts also lack the description of his father’s fateful yak hunting trip.\textsuperscript{26} The MTN history attributed to Nyang ral contains both of these elements, and so stands closer to the narrative of Folio B, but for two small and one very large section of extra text included in the MTN narrative.\textsuperscript{27} The closest resemblance is found

\begin{footnotes}
\item[23] Reynolds et al. 1986: 150n3.
\item[24] The Delhi (1975) and Sde dge (2000) editions of the \textit{Maṇi bka’ bum}, which are once again almost identical to each other, show the \textit{Maṇi bka’ bum} to differ in orthography from Folio B \textit{recto} and omit some text found in the latter. However, I have provided both of these witnesses in Appendix 2 after the more closely corresponding witnesses.
\item[25] GLR (Sde dge 76b6–77a3); translated in Sørensen 1994: 329–330.
\item[26] See, for example, the Delhi edition (1975 vol. 1: 201.2–3; \textit{\textsuperscript{\textcopyright} part I, 101a2–3.) and the other sources compared in footnotes to Sørensen 1994: 159–161.
\item[27] The MTN (177a2–180a2) account is transliterated in Appendix 2. The first section of extra text (177a2–180a2) describes how the miraculous bodily signs, actions and speech of the newly born Srong btsan sgam po show him to be an emanation destined to be the lord of the black-headed men—a fact which his father recognizes. The second major inclusion, marked with ellipses in Appendix 2, runs
\end{footnotes}
with the MBNT, which lacks the larger of the two sections of extra text in the MTN, so this witness has been placed in the right-hand column directly next to Folio B in Appendix 2. However, even this does not perfectly correspond to Folio B.28 See the Discussion section of this article for more detail on this important folio.

3. The Brooklyn Folios

The Brooklyn folios are numbered 84.207.1 and 84.207.2 but have received no published catalog entry yet (I shall here refer to them as Folios 1 and 2). Folio 1,29 the verso of which is reproduced on the Himalayan Art Resources (HAR) website,30 does not correspond to any works concerning Srong btsan sgam-po. However, it strongly resembles part of a work of the Na rak dong sprugs genre contained in the Gting skyes Rnying ma'i rgyud 'bum and Rnying ma bka' ma rgyas pa, which is known as the Dri med bshags rgyud.31 As can be seen from the side-by-side transliteration in Appendix 3, Folio 1 closely corresponds from 178a5 to 179a5 and continues the narrative of the young Srong btsan sgam-po, after which it recounts the events covered in Folio B. Jampa L. Panglung, who first identified and insightfully compared the hunt narrative in the MTN and MBNT, gives a good precis of the long extra text: “Srong-btsan sgam-po […] soon after his birth had gone into retreat for twelve years and then remembers the promise he had given to the Bodhisattva to tame the black-headed Tibetans. Therefore, he asks his parents to be installed on the throne. On the occasion of his accession to the throne rays of light emanate from his body” (Panglung 1992: 666).

28 MBNT (53.6–55.4; 27a6–28a4) sometimes confuses reference to the prince (rgyal bu) with the king (rgyal po), which Folio B does not. In this and other ways, Folio B has “better readings,” i.e., less apparent mistakes, as can be seen when the hunt section is compared with the MBNT and exemplars of the MTN in Panglung’s (1992: 666–667) diplomatic edition of the manuscript published in 1985. However, this course does not mean that Folio B retains older readings than those witnesses since fewer “mistakes” could be evidence of hypercorrection. Lastly, MBNT (54.3–4; 27b3–4) includes a little extra detail concerning Srong btsan sgam-po’s magical appearance as a child, also found in the MTN (177a2–180a2) among its longer additions, but not included in Folio B at the end of verso l. 2 or beginning of l. 3.


31 The full title is Dam tshig thams cad kyi nyams chag skong ba'i lung lnga bshags pa thams cad kyi rgyud dri ma med pa'i rgyal po. This work, the main tantra of the Na rak dong sprugs cycle, is discussed in Kapstein 2010; Kapstein 2016: 201–218. My thanks go to Matthew T. Kapstein for alerting me to these discussions.
to the end of chapter eleven of the *Dri med bshags rgyud* as found in the Gting skyes *Rnying ma’i rgyud ’bum* (vol. *dza*, 251a1–251b5) but also, at some points, to orthography of the *Rnying ma bka’ ma rgyas pa* (vol. *pa*, 51b2–52b2) witness. The main difference, which precludes me using the latter as the closest comparable exemplar, is a single *rkyang pa* (line of poetry) added to the *Rnying ma bka’ ma rgyas pa* (vol. *pa*, 51b5) but not found in either of the other two witnesses: “*sdig pa’i las ruams byams mgon khyed la bshags //.*” Generally, though, their readings all stand very close to each other. Brooklyn Folio 1 and Newark Folio B, introduced above, are the most important witnesses for problematizing the ascription of these folios to a single “*Gyalpo Kachem*” (see the following *Discussion* section).

Brooklyn Folio 2, 32 the *recto* of which is reproduced on the Himalayan Art Resources (HAR) website, 33 returns us to the same context as the *Maṇi bka’ ’bum*. It accords with the “profound oral instructions” occurring within the “small cycle of oral instructions of profound points” that Srong btsan sgam po delivers to his family (including his queens by marriage) in the *Maṇi bka’ ’bum*, but at an earlier point in the teachings than those covered in Newark Folio B above and some of the LACMA folios below. The transliteration of Folio 2 in Appendix 4 is set in comparison with the corresponding part of the Sde dge (2000) edition of the *Maṇi bka’ ’bum*, to which it most closely corresponds. Here, Srong btsan sgam po speaks to two of his queens, ladies from Zhang zhung and Ru yong respectively, who are missing in the Delhi (1975) xylograph edition of this speech. 34 This discrepancy may be explained once further exemplars of the *Maṇi bka’ ’bum* can be compared, but suggests a parting of the ways at some point in the transmission of these teachings that could help establish recensional differences in the future.

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34 Folio 2al.3 ends the king’s advice to Queen (*jo mo*) Zhang zhung za ‘Chi ba, which should follow the advice that he gives to his father, mother and Nepalese and Chinese queens as it does in the Sde dge edition. In contrast, the Delhi edition passes from Srong btsan sgam po’s advice to his Chinese queen to his advice to his son, Prince Gung sron gung btsan. Compare the Sde dge (2000: 397.2–398.4; *waṃ* 199a2–199b4) and Delhi (1975 vol. 2: 11.2; *waṃ* part I, 6a2) editions.
4. The LACMA Folios

The LACMA folios are referred to online as M.84.171.5, M.84.171.6, M.84.171.7, M.84.272.3, and M.84.272.4. The text of Folio M.84.272.3 is too faint and obscured to transcribe reliably at this stage, and close-up images of both sides of folio M.84.272.4 have not yet become available. Thus, they will be left out of this article, and the others will be referred to as Folios 5, 6, and 7.

Folio 5 recounts a speech of Srong btsan sgam po that, in the Maṇi bka’ ‘bum, is given in response to the request of his son, Gung srong gung btsan. It is found in a number of other sources, including the GLR and KGT histories, whose witnesses are provided in Appendix 5. The recto has a large area of dirt/discoloration on the page, making a number of characters illegible.

Per Sørensen identifies this text in the GLR with the Gab pa mngon phyung, “Revelation of the Hidden,” which probably circulated as an independent early Tibetan Buddhist teaching before being incorporated into the Maṇi bka’ ‘bum and attributed to Srong btsan sgam po. However, the text in Folio 5 stands closer to the GLR account than to the Maṇi bka’ ‘bum, or the KGT (in which it is also found). The folio text lacks a number of the rkang pa (lines of poetry) given in corresponding passages of the Maṇi bka’ ‘bum, GLR, and KGT but at one point the Maṇi bka’ ‘bum omits one rkang pa found in Folio 5, GLR, and KGT: “gsal sgrib gnysis su ngas ma mthong //” (and variants). Of the two latter witnesses, GLR agrees with Folio 5 more often in orthography and other minor details, so I have placed GLR next to Folio 5 in Appendix 5.

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35 Central Tibet, circa 1500; Manuscripts; Opaque watercolor and gold on paper. Image: 3 1/4 x 3 in. (8.26 x 7.62 cm); Sheet: 7 x 22 in. (17.78 x 55.88 cm); Anonymous gift. See Pal 1990: 268–270 (http://collections.lacma.org/search/site/gyalpo_kachem. Accessed May 26, 2020).

36 An image of the recto is provided online (http://collections.lacma.org/node/170486. Accessed May 26, 2020) and, from what is legible, it appears to comprise teachings on dharmatā and śūnyatā beyond the 84,000 kleśas (nyon mongs pa bsgyad khris bzhi stong) rather than narrative. The verso contains the mantra ^om maṇi padme hūṃ and so is probably situated within the same context as the Maṇi bka’ ‘bum.

37 An image of the recto of folio M.84.272.4 is online (http://collections.lacma.org/node/170462. Accessed May 26, 2020) and seems to contain teachings concerning bodhicittta, the guru’s advice (bla ma’i gams ngag) and the six limbs of the Great Compassionate One’s (Avalokiteśvara) means of teaching (thugs rje chen po bshad thabs yan lag drug go /), once again fitting into the same genre as the Maṇi bka’ ‘bum.


39 Compare LACMA Folio 5, recto l. 5 with GLR (Sde dge edition, 74a2), KGT (ja 50b3), and the Maṇi bka’ ‘bum (1975 vol. 2: 644.6; waṃ part II, 13b6).
Folio 6 continues the same advice after a break. It ends the *Gab pa mngon phyung* speech proper, although verso l. 7 ends “ces rgyal pos dgongs pa” and so lacks the full identification of the teaching as the *Rgyal po dgongs pa mngon phyung*, a secondary title of the *Gab pa mngon phyung*. The text found in the *Maṇi bka’ bum* corresponding to the missing text between LACMA Folios 5 and 6 consists of about one folio’s worth. Whether this missing folio is still extant, or was discarded since it was not illuminated, is a matter for further research or speculation. Newark Folio B *recto* contains the end of the wider set of *Gab pa mngon phyung*-related teachings and is separated from Folio 6 by about two folios’ worth of text, which is also now missing. The *Maṇi bka’ bum* stands closer to Folio 6 than the *GLR* or *KGT*, in contrast to the situation in Folio 5, so I have chosen to place the former in the column next to Folio 6 in Appendix 6.

Finally, in Folio 7, the Nang blon Sna chen po asks for and receives advice from Srong btsan sgam po (*recto* l. 4–5). This resembles an earlier part of the advice section of the *Maṇi bka’ bum* to that just discussed, taking place only ten folios after the advice given in Brooklyn Folio B (approximating based on the Sde dge edition). See the transliteration in Appendix 7.

At first glance, these folios could all conceivably quote from the advice section of the *Maṇi bka’ bum*. However, the crucial witness of Newark Folio B indicates that they are not simply partial copies of either the *Maṇi bka’ bum* or another single “Gyalpo Kachem” work already known to scholars. As such, these folios may offer variant readings for the underlying *Gab pa mngon phyung* teachings and/or advice attributed to Srong btsan sgam po, on which the *Maṇi bka’ bum*, *GLR*, and *KGT* are based. Moreover, some of these divergences could still help to ascertain which recension or work their text most closely corresponds to, if they are identified as indicative errors in the future.

From what can be seen online of folios M.84.272.3 and M.84.272.4, they also appear to contain religious advice focused on Avalokiteśvara, but their exact affiliations remain to be identified.

5. Discussion

In this section, I shall not deal with the folios in the same order as above but rather explicate their relations with each other and how they

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40 See Sørensen 1994: 585, 586n6 on the various titles of this teaching and parts of the *Gab pa mngon phyung*-related speeches in *GLR* and other sources.

41 The differences are only slight here, but the *GLR* and to a lesser extent *KGT* add some words not found in Folio 6 or the *Maṇi bka’ bum*. The latter agrees with the folio in some of its choices of words too.
may have looked as part of a single manuscript.

None of the text in any of the folios extant at present could be said to constitute part of a complete biography of Srong btsan sgam po akin to the *Bka’ chems ka khol ma* or the *Lo rgyus chen mo* section of *Maṇi bka’ bum*. The narrative in Newark Folio B (discussed in more detail below) does recount his birth and could conceivably have carried on to provide his complete life story, but its placement after the teachings of Srong btsan sgam po make this unlikely.

Thus, we begin with the second volume of the *Maṇi bka’ bum* and especially the advice section. Newark Folio A comprises almost the whole of a prayer to be reborn on Avalokiteśvara’s Mount Potalaka, which most resembles the *Sde dge* (2000) xylograph edition of the *Maṇi bka’ bum*. The latter work places this prayer early on in its second volume, but it is unclear where it is placed in the hypothetical Zimmerman manuscript—if such a single entity ever existed. Interestingly, the *Maṇi bka’ bum* attributes this prayer to the revelation of Nyang ral, but Folio A verso l. 7 ends just before this point in the corresponding text.

Brooklyn Folio 2 consists of part of a speech by Srong btsan sgam po, also occurring in the advice section of the *Maṇi bka’ bum*. However, Folio 2 lacks the more explicit markers of being incorporated into a *Maṇi bka’ bum*, such as the Avalokiteśvara mantra and praise: “*Om maṇi padme hūṃ / thugs rje chen po la phyang tshal lo //*.” Also note that none of the folios contain *gter shads*, the symbols resembling the division sign obelus, ÷, replacing regular vertical *shad* at the end of each *rkang pa* (line of poetry or prose) in works designated as treasure-texts. While these *gter shads* are not always used in such cases, their absence here may indicate that the work being copied onto these folios was not considered a treasure-text such as the term “*Gyalpo Kachem*” would suggest.

LACMA Folio 7 takes up the teachings of Srong btsan sgam po only ten folios after the advice given in Brooklyn Folio B (as measured by the corresponding text in the *Sde dge* edition). Here, the Nang blon Sna chen po asks for and receives advice from the king (recto l. 4f.). In the *Maṇi bka’ bum*, this advice precedes the more popular *Gab pa mngon phyung* section by 42 folios in the *Sde dge* edition, and if all of the advice in between were covered in this hypothetical “*Gyalpo Kachem*” work (not to mention the 335 folios between the prayer to be reborn on Mount Potalaka and LACMA Folio 7), it would be a substantial undertaking. Such a work would cost a great deal in both

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42 It is identified as Nyang ral’s treasure-text discovery in the *Maṇi bka’ bum* editions published at *Sde dge* (2000 vol. 2: 72.5; *waṃ* 36b5) and Delhi (1975 vol. 2: 99.6; *waṃ* part I, 50a6): “*mnga’ bdag myang gi gter ma’o //*.”

43 See, for example, the *Maṇi bka’ bum* (2000: 397.4; *waṃ* 199a4).
materials and manpower, even if the artisans were only illustrating every other folio. Such an undertaking is not impossible, but more likely the folios I have discussed above come from towards the end of a hypothetical Zimmerman manuscript. This would then make it even less likely that a complete life story of Srong btsan sgam po followed the teachings after Newark Folio B.

LACMA Folio 5 recounts the advice of Srong btsan sgam po that ultimately comes from that Gab pa mngon phyung. LACMA Folio 6 continues the same teachings after a one folio break of probably now missing text. As I mentioned above, the same speech in the GLR is identified by Sørensen with the Gab pa mngon phyung, which may have circulated independently and then become associated with the advice of Srong btsan sgam po. Sørensen states:

[t]his very lengthy versified exposé offered by the king and couched in a religious-philosophical diction of indubitable rDzogs-chen provenience is found almost uniformly transmitted in the other versions [of the Srong btsan sgam po vita]. The locus classicus is MNKB WAM (G) 12a6–14a6.\(^{44}\)

The mention of “the king’s thought/intent” (rgyal po dgongs pa) at the end of Folio 6, verso l. 7, shows that the teaching is identified in this manuscript by its secondary title, Rgyal po dgongs pa mngon phyung, though not necessarily by that title alone, and that the teaching is also attributed to King Srong btsan sgam po rather than described as a free-floating work. In the latter aspect, Folio 6 corroborates the evidence of Newark Folio B, whose recto attributes a later speech continuing the same set of teachings to the king.

Newark Folio B begins with a speech by Srong btsan sgam po that is related to the Gab pa mngon phyung, is usually found together with it, and perhaps stems from the same milieu.\(^{45}\) The gap between the two speeches, in other words, the text missing between LACMA Folio 6 and Folio B, amounts to around two folios’ worth. Like the Gab pa mngon phyung, this teaching was once probably an independently circulating work that was incorporated into the advice (zhal gdams) section of the Mani bka’'bum and biography of Srong btsan sgam po in the GLR and KGT. The fortunate inclusion of the end of the speech, which names the speaker as Srong btsan sgam po before recounting his and/or his son’s burial of treasure (gter) in Lhasa, allows us to identify this text as an adaptation of the original work, now ascribed to Srong btsan sgam po, rather than the independently circulating teaching itself.

\(^{44}\) Sørensen 1994: 316n966.

In Appendix 2, I have not given a version of the *Maṇi bka’ 'bum* in the column to the right of Folio B recto, and it is unlikely that the *Maṇi bka’ 'bum* is the source of this text. The 14th-century *KGT* resembles Folio B recto most closely, though not entirely. Yet, of especial note is the fact that the *KGT* and Folio B both omit mention until later of the prince, to whom the speech is addressed in the *Maṇi bka’ 'bum* (and GLR history). In the *Maṇi bka’ 'bum*, the Gab pa mgon phyung and following related advice is given in response to the request of his son, Gung srong gung btsan. In Folio B, this speech is addressed to the attendant subjects (*khor 'bangs*). Perhaps Folio B is copied from the independently circulating early teaching that Sørensen hypothesizes, but in a version that has adapted the teaching in a slightly different context than the early sources that likewise attributed it to Srong btsan sgam po.

The recto of Folio B then moves quite suddenly from teaching to narrative. This shift is marked by the Avalokiteśvara mantra and praise (recto l. 6: “öm maṇi padme hūṃ // 'gon pa spyan ras gzigs la phyag (tsha)l lo ///”), but not a chapter title. The text then goes on to name its source in a general way as the “history of King Srong rtsan rgam po, the great being” (recto ll. 6–7: “rgyal po srong rtsan rgam po sku che ba’i lo (7) r(g)yus na //”). In the narrative portion, Folio B most resembles the *MBNT* and slightly less closely the *MTN*, both of which have been attributed to Nyang ral (though the latter holds more claim to be connected with him).46 However, the shift from this teaching, which occurs at one of Srong btsan sgam po’s last moments on earth, to the moment of his emanational birth is quite surprising. Such a non-chronological ordering of the text suggests that the hypothetical manuscript from which these folios come constituted more of an anthology of important advice, events, and prayers related to Srong btsan sgam po as Avalokiteśvara, instead of a single “Gyalpo Kachem.”

Putting this speculation aside, the hunting narrative itself is of some antiquity but lacks a definite source, like the teaching that precedes it on Folio B. Jampa L. Panglung has already drawn scholarly attention to the similarity of corresponding narratives in the *MTN* and *MBNT* and noted that the sources differ not only in the extent of the extra text before the hunt vignette in the former but also in the placement of their narratives. He states that in the *MBNT*:

> the interpolation is found in a slightly earlier position when Srong-btsan sgam-po is in retreat. After the interpolation of the narrative, the account continues with Song-btsan sgam-po who remembers his promise [to tame the black-headed Tibetans] and feels that now his

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46 On the probable misattribution of at least the latter parts of the *MTN* and all of *MBNT* to Nyang ral, see Doney 2013 and Hirshberg 2016: 141–201.
father is dead, it would be the right time to be enthroned etc. The story continues like in the Chos-'byung [MTN]. 47

The presence of the same ordering of the episodes in both Folio B and the MBNT, but with no indication that this is a copy of the MBNT (even the counter-evidence that the folio shifts to this episode after quoting the Gab pa mngon phyung-related teaching), indicates that either the compiler of this anthology had MBNT or its source to hand, and/or the compiler of the MTN or its source changed the order of these episodes.

Brooklyn Folio 1 comprises part of the Dri med bshags rgyud, a popular Rnying ma confessional text also found in the Gting skyes Rnying ma'i rgyud 'bum and Rnying ma bka' ma rgyas pa. Uniquely among our folios, Folio 1 retains the chapter breaks, chapter numbering and short title of its source (verso ll. 6–7 reads: “dri med rgyal po bshags pa'i rgyud las // ru tra'i sme bshags kyi le'u s(t)e // bcu gcig pa'o //”). However, this chapter title gives no sense that this work is being incorporated into a larger manuscript (information which I assume is found in a later folio, not available to me). The other folios do not even give any indication of being broken up into separate chapters. To briefly review the evidence in this regard, the prayer to be reborn on Mount Potalaka in Newark Folio A unfortunately comes to the end of the verso just before the corresponding work in other exemplars ends, so we do not now know whether it marked the end of the manuscript, or if it carried on quoting another work or with an addendum or continuation to the extant Ri po ta lar skye ba'i smon lam. LACMA Folio 6 contains the final part of the Gab pa mngon phyung proper and ends with a tantalizing first half of the secondary title—so the missing next folio may have contained a chapter break. However, Newark Folio B shifts from quoting Srong btsan sgam po’s teachings (given in other sources at the end of his life) to recounting his birth, without showing concern for the chronological order of these events and without providing a chapter number or short title of the work as a whole. Nonetheless, it does vaguely identify the source of the next vignette, “the history of King Srong btsan sgam po, the great being.” 48

Returning to the Dri med bshags rgyud, how does it relate to the Maṇi bka’ ’bum? The only connector that stands out is Nyang ral. He revealed part of the latter work and is also said to have produced a commentary to the Dri med bshags rgyud, extant in a couple of exemplars. 49 Such a

48 Newark Folio B, recto ll. 6–7.
49 This commentary is titled the Dri med rgyal po bshags pa’i rgyud kyi ‘grel pa don gsal sgron me. It is included in the Bka’ brgyud bder gshegs ’dus pa’i chos skor xylograph edition published in Gangtok (1978 vol. 4: 645–677), and also exists in an undated
link remains to be investigated. If the connection proves accurate, it would suggest that this hypothetical Zimmerman manuscript (if it is singular) does not merely reproduce a “Gyalpo Kachem.” Instead, it may be a collection of some works attributed to Nyang ral, focusing only in part on Avalokiteśvara and his emanation, Srong btsan sgam po.

6. Conclusion

The Mani bka’ bum fills out our picture of some Tibetan Buddhists’ relationship with the imperial period in the early centuries of the second millennium C.E. Behind this work, though, is a complex web of historiographical and devotional descriptions of the royal acts, divine nature and religious rituals and teachings of Srong btsan sgam po. Some of the exquisitely illustrated folios discussed above may reflect this nexus of texts, and so to some extent deserve the title “Gyalpo Kachem” that was first given to the Newark exemplars.

Yet, the text of the LACMA exemplars could be based on a number of sources that recount the advice of Srong btsan sgam po, and Newark Folio B only loosely follows the Mani bka’ bum in describing the emanation-birth of this bodhisattva-king. More of a mystery is the inclusion in this so-called “Gyalpo Kachem” of the main tantra of the Narak dong sprungs cycle, the Dri med bshags rgyud. This work is not part of any single “Gyalpo Kachem” or published Mani bka’ bum of which I am aware. Yet, it is a popular Rnying ma rite that is connected to inter alia Nyang ral through his attributed compilation of a commentary on it.

If Nyang ral is the common denominator here, the “advice” (zhal gdam) section of the Mani bka’ bum may still have formed an important part of this collection, since it has been traditionally ascribed to his discovery as a treasure-text. The Gab pa mngon phyung teaching, as ascribed to the speech of Srong btsan sgam po, is actually traditionally held to have been revealed by Nyang ral’s disciple, but there were strong links between the two.50 The prayer to be reborn on

\[\text{dbu med manuscript held by the Buddhist Digital Resource Center under the resource ID W4CZ302357 (my thanks to Benjamin Bogin for pointing out this manuscript). Another work attributed to Nyang ral with a similar title to the Dri med bshags rgyud is the Zhi khro na rak don sprungs mal ’byor gi spyi khrus ’gyod tshangs kyi cho ga dri med bshags rgyud (see Phillips 2004: 126n70). These sources have yet to be properly explored.}

50 Sørensen (1994: 17n39) notes that early sources, including the KGT (ja 148b6–149a1), recount the transmission of the Gab pa mngon phyung through Zhig po Bdu rtisi (Sørensen gives his dates as 1149–1199), “a famous pupil of Nyang-ral Nyi-ma ‘od-zer and a colleague of IIHa-re dGe-ba’dum, himself a prominent MNKB [Mani bka’ bum] text-transmitter, and a key figure in the dissemination of rDzogs-chen
Mount Potalaka contained in Newark Folio A would especially warrant inclusion in such a collection, since it is found directly referred to as the gter ma of Nyang ral in the Mani bka’ ‗bum itself. The tale of Srong btsan sgam po’s birth and the yak hunt of his father are now found in two historiographical works traditionally attributed to Nyang ral. However, this is a weak basis for concluding that the vignette was included because it was ascribed to Nyang ral, since the fact that it concerns Srong btsan sgam po is a more immediate ground for its inclusion after the teachings of that king (though we could ask why this particular version was chosen, and why it follows rather than precedes his advice).

Nonetheless, I conclude that these folios may be fragments of an anthology of teachings, prayers and narratives linked through traditional attribution of the original works to Nyang ral, either his composition or discovery as treasure-text. This conclusion is meant not so much to identify these folios with part of a newly revealed work by Nyang ral, as it is to place it (as Sørensen says of the Gab pa mngon phyung) within a Rnying ma literary milieu, though with a general emphasis on devotion to Avalokiteśvara.

These folios (and those at LACMA awaiting close-up photography) need to be investigated in further detail. However, it is hoped that the transliteration of the text on these folios, and my assessment of their affiliations, will aid future researchers to incorporate their witness into the rich matrix of the literary tradition on Srong btsan sgam po and the Tibetan imperial period.

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Himachal Pradesh, India and held by the Buddhist Digital Resource Center (BDRC: W00CHZ0103341).


Ri po ta lar skye ba’i smon lan [The Aspirational Prayer to be Reborn on Mount Potalaka]. 1970. Xylographic print from blocks preserved at Dgon steng bshad sgrub chos gling Monastery in Solu.


Works in Other Languages


Gyalpo Kachem


Appendix 1. Newark Folio A

(1) $/$ / (space) / sk(y)abs su (?)(ch)(?) / (b)de ba can gy(i) gnas mchog na // sp(y)lan ras ggzigs kyi zhing khams der / phyi nang med par (g)zhal yas khang // / (2) 'jig rten (khang) [± 4 syllables obscured] / ri bo ta lar skye bar shog / gzugs snang bye brag ji snyed kun /// spany ras ggzigs kyi skur snang bas // phu(n)g

(3) po sha khrang ming yang med / ri bo ta la[r s]ky(e) [± 1 syllable] shog / sgra ru gra(p)s (p) / y(i) snyed kun / yi ge drug pa rdo rje'i sgra // khr o tshig nga ro'i ming yang med /// ri bo ta

(4) lar skyes bar shog / sems kyi dran rtogs ji sny(ed) (p) / (r)ang rig ye shes 'od gsal ba /// dug lnga mam rtog ming yang med / ri bo ta lar skye bar shog / 'byung ba'i bye brag ji snye(d) pa ///

(5) 'od snang bye brag ji snyed pa /// chos kyi nyi ma rgyun (chad?) (m)ed / nyin dang mtshan mo'i m(o'i? perhaps rubbed out) ming yang med / ri bo ta lar skye bar shog / 'byung ba'i bye brag ji snye(d) pa ///

(6) ye shes lnga'i 'od zer las /// 'byung ba lnga'i ming yang med /// ri bo ta lar skyes bar shog / sk(y)e shi'i bye brag ji snyed pa /// pad ma'i nang ras rdzus skyes pas ///

(7) skye ba rnam bzhi'i ming yang med /// ri bo ta lar skye bar shog / (k)as kyi b(y)e) brag ji snyed kun /// 'chi med bdud rts'i'i (k)as za bas /// phung po kha zas ming yang med ///

spyan ras ggzigs la skabs su mchi /// bde ba can gyi gnas mchog tu /// spyan ras ggzigs (2) kyi zhing khams su / phyi nang med pa'i gzhal yas khang /// 'jig rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa /// spyan ras ggzigs gzi rten khang khyim ming yang med / ri po ta lar skye bar shog / ^O^M ma Ni pad+me h'u'M / gzugs kyi bye brag ji snyed pa ///
(1) ri bo ta lar shog / skom gyi
bye brag ji snyed kun // / bde
chen rgyun g/kyi chu
'(thungs) pas // / 'jig rten
sko(m) gyi ming yang med //
/ ri bo ta lar skye bar shog /
gos kyi bye
(2) b(r)ag ji snyed kun //
/ mnyam pa ris med gos g(y)on
pas // / 'jig rten go(s) kyi ming
yang med // / ri bo ta lar ske
bar shog / zhon ba'i bye brag
ji snyed kun // / btrosn
(3) ('gtr)us myur ba'i rta
zhon pas // / 'jig rten rta'i
ming yang med // / ri bo ta lar
skye bar shog / grogs kyi bye
brag ji snyed pa // / thabs
dang shes rab gnys med
(pas)
(4) skyes pa bud m(o)ed yang
med // / ri bo ta lar skye ba(r)
shog / / khor gyi bye brag ji
snyed(d) kun // / rang rig rang
shar rang grol bas / / rgyal po
blon po
(5) med // / ri bo ta lar skye
bar shog / nor rdzas bye brag
ji snyed kun // / ting 'dzin yon
by(e)mdzad med pas // / 'jig
rten nor gyi ming yang med
// / ri bo ta lar
(6) skye bar shog / mgon po
spyan ras gzhigs dbang
khy(o)d // / dang po byang
chub mchog tu sms bs(kye)(e)d
nas // / lam l(n)ga sa bcu
bs(g)ro'd byas nas // /pha rol
(7) ph(yin) pa bcu rdzogs pa //
/ 'gro ba'i don du buzh(u)gs
nas // / bdag n(i) 'chi ba'i dus
kyi (tsh)e // / ri bo ta lar skyes
(added below: na) kyang //
khams gsum 'khor ba stongs
par.

Mani bka' 'bum (2000: vol. 2,
71.5–72.4, wuṃ 36a5–36b4):

ri po ta lar skye bar shog /
^oM ma Ni pad+m+e h'uM / skom gyi bye brag ji snyed pa //
/ bde chen rgyun g/kyi chu
'thungs (6) pas // / 'jig rten
sko gyi ming yang med //
/ ri po ta lar skye bar shog /
^oM ma Ni pad+m+e h'uM /
gos kyi bye brag ji snyed pa //
/ mnyam pa ris med gos
gyon pas // / 'jig rten gyi
gyos kyi ming yang med //
/ ri po ta lar skye bar shog /
^oM ma Ni

Mani bka' 'bum (1975: vol. 2,
98.3–99.5, wuṃ part I, 49b3–
50a5):

ri po ta la ru skye bar (4) shog /
^oM ma Ni pad+m+e h'uM / skom gyi bye brag ji snyed pa //
/ bde chen rgyun g/kyi chu
'thungs pas // / 'jig rten
sko gyi ming yang med //
/ ri po ta la ru skye bar shog /
^oM ma Ni pad+m+e h'uM /
gos kyi bye brag ji snyed pa //
/ mnyam pa ris med gos
gyon pas // / 'jig rten gyi
gkli sos' s kyi ming yang med //
/ ri po ta la ru skye bar shog /
^oM ma Ni

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Appendix 2. Newark Folio B

Newark folio 1984 84.396 B recto:

(1) $$$ / (space) / nas thar // de yang ‘phags pa nams kyi thugs rje ste // (nga)i bod ‘(bang)s nams kyi bs(o)d nams yin // de (ph)yir (nga'i?) skyabs gnas pho mo (2) [± 2 syllables obscured] rtsol (ba) ma zhan snying stobs bskyed mdzod la // nga'i lha sa mthong thos (re?) par mdzod // de yang mthar pa'i lam la tshung pa min // skyon nrams gang zhih gs(al?) (3) bar 'd(o)d pa dang // yon tan gang zhih sgrub par bya(d?) ya yi's / nga'i lha sar zhabs tog mos gu(s) byas pa na // bsam pa thams cad yid bzhin 'grub par 'gyur // (4) [± 2 syllables] 'dod pa rgyal ba nams la zhus // ces rgyal po srong rts(an) (sg)am pos 'khor ‘bangs nrams la bka' stsal pas // lha sa yang dus lan cig chus nyen nas bs(o) (5) dgos par dgongs nas // rgyal bu lha sras (k)yi kyang lha sar zhabs tog bya thams la // bkor nor yang mang du s(b)as nas gdag go // 'di'i sman dang // 'd(i?)'i phy(i) mo g(te?)r (6) du bzhugs s(u?) g- [± 4 syllables] (^)i (th?)'i // @ // ^oM ma Ni padm(e) h'uM // 'gon pa spyan ras gziggs la phyag (tsha)l lo // 'rgyal po srong rtsan rgam po sku che ba'i lo (7) r(g?)yus na // [± 5 syllables] (pa?) lo kha ba can gy(i) sems can nrams 'dul ba'i dus la bab par sp(yan) zur gyi gziggs pa las // 'od zer byung nas kha ba can.

KGT (ja 52b2–4):

‘gro ba phal cher ‘khor ba'i gnas las 'thar // de yang ‘phags pa nrams kyi thugs rje ste // nga yi bod ‘bangs mams kyi bsod nams yin // de phyir nga yi skyabs gnas pho (3) mo nrams // rtsol ba ma zhan snying stobs skyed mdzod la // nga yi ra sa mthong thos reg par mdzod // de yang thar pa'i lam la 'tshud pa yin // skyon nrams sel zhung yon tan sgrub ‘dod na // nga yi ra sar zhabs tog mos pa gyis // bsam pa thams cad yid bzhin 'grub par 'gyur // ji ltar ‘dod pa rgyal ba nrams la (4) zhus // zhes bka' btsal zhing // nga'i lha sa'i gnas ‘di chus nyen nas gso dgos ba'i skabs cig 'ong bas de'i cha rkyen nrams gter du spos shig gsung ste lha sras kyis kyang zhabs tog bya thabs dang dkor nor mang po dus de nyid tu gter du spas ste.

MBNT 53.6–54.1 (27a6–27b1):

^arya pha lo kha ba can gyi sems can nrams ‘dul ba'i dus (27v1) la bab par spyan zur gyis gziggs pa las / sku la 'od zer byung nas kha ba can.
GLR (Sde dge 76b6–77a3):

‘gro ba phal cher ’khor ba’i gnas nas thar // de yang ’phags pa rnams kyi thugs rje ste // nga’i bod ’bangs (77r1) rnams kyi bsod nams yin // de phyir nga yi skyabs gnas pho mo rnams // rtsol ba ma zhed snying stobs bskyed mdzod la // nga yi lha sa mthong thos reg par mdzod // de yang thar ba’i lam la btsud ba yin // skyon rnams thams cad sel bar ’dod pa dang // yon tan gang zhig (2) bsgrub par ’dod pa yi // nga’i lha sa zhabs tog mos byas pas // bsam pa thams cad yid bzhin ’grub par ’gyur // ji ltar ’dod pa rgyal ba rnams la zhus // zhes yab rgyal po chen pos lha sras la bka’ stsal pa / lha sras chen po pa / dus lan cig lha sa la chus nyen nas // gso (3) dgos pa yod par ’dug pas / de’i zhig gsos kyi thebs la / gser dngul la sogs dkor nor rnams gter du sbos shig gsungs pa dang //.

Maṇi bka’ ‘bum (2000: vol. 2, 491.5–92.1; waṃ 246a5–46b1):

‘khor ba’i gnas las thar // de yang ’phags pa rnams kyi thugs rje ste // nga yi bod ’bangs rnams kyi bsod nams yin // de phyir nga yi gdul bya pho mo kun // rtsol ba ma zhan snying stobs bskyed mdzod la // nga yi ra sa mthong thos reg par mdzod // skyon (6) rnams gang zhig gsel bar ’dod pa dang // yon tan gang zhig bsgrub par ’gyur // ji ltar ’dod pa rgyal ba rnams la zhus // zhes sras la bka’ stsal pas / sras kyis kyang ra sa (246r1) dus lan cig chus nyen nas gso dgos par dgongs te zhabs tog bya thabs dang bkor nor yang mang du sbas so // ’di’i phyi mo rnams gter du bzhugs su gsol nas yod do // ’di’i skor rnams gnod sbyin na ga ku be ra’i brla g.yas pa nas //.

Maṇi bka’ ‘bum (1975: vol. 2, 650.5–51.2; waṃ part II, 16b5–17a2):

‘khor ba’i gnas las thar // de yang ’phags pa rnams kyi thugs rje ste // nga yi bod ’bangs rnams kyi bsod nams yin // de phyir nga yi gdul bya pho mo kun // rtsol ba ma zhan snying stobs bskyed mdzod (6) la // nga yi ra sa mthong thos reg par mdzod // skyon rnams gang zhig gsel bar ’dod pa dang // yon tan gang zhig bsgrub par ’dod pa yis // nga yi ra sa’i zhabs tog mos byas na // bsam pa thams cad yid bzhin ’grub par (17r1) ’gyur // ji ltar ’dod pa rgyal ba rnams la zhus // zhes sras la bka’ stsal pas / sras kyis kyang / ra sa dus lan cig chus nyen nas gso dgos par dgongs te zhabs tog bya thabs dang bkor nor yang mang du sbas (2) so // ’di’i phyi mo rnams gter du bzhugs su gsol nas yod do // ’di’i skor rnams gnod sbyin na ga ku bai ra’i brla g.yas pa nas //.
Newark folio 1984 84.396 B verso:

(1) (du?) song ngo // de la snang ba gsum byung te // sangs rgyas (r)nams (± 6 syllables obscured) ba can du sems can ‘dul du (bzh)u(d?) par gzig // ba(r) snang gi g(n)od sbyin (r)nams (2) (gyi?)s ‘od zer du ma m(th)ong / yab r(y)al pos btsun (mo)i lhums su zhugs par gzig so // de nas zla ba dgu nas rgyal bu bltam pa’i dbu’ las ^a mi de ba bzh(u)gs pa (3) cag byung bas // ’jig rten pas rgyal bu ‘go gnyis pas cig yod do zer ba(r) dgongs nas // ’ya(ng) (r)yal pos ^a mi de ba dar le brgan cig gis skris so // (4) blo(n?) p(o?) ^a nu ra’i bu mi chung gis kyang ^a mi de ba’i padma mthong ngo // ’gar sr(o?)ng btsan yul bzung gis bzer ba bcu’i thod g(o)n pa mthong ngo // d(e) la grong khyer (b)as (5) rgyal bu mgo gnyis pa yod do // ’go bcu pa yod de zhes grags so // des rgyal (b)u ’tshams cad nas pho brang gzhugs so // de nas yab rgyal po rongon pa la (6) dga’ bas byang gangs la rong (d?)u pho brang b’ca(?) te sngon bya ra byed pa dang // nang cig thad cig nas // (n)e gu sran ma tsam cig byung ba gzig // nang pa gnyis pa la bya (7) rol (tso)g / gsum pa la ra ma tsam / bzh(i) pa la ‘b(r)?i po cig ’dug / Inga pa la bye ’u ?tsa(m) (c)ig skyes nas de la (kh)yi dang skye sbrel kyang khy(i?)s ma bsad do // d(e?)r cher skyes pa.

MBNT 54.1–55.4 (27b1–28a4):

du song ngo // de la snang ba gsum byung ste / sangs rgyas rnam s kyi thugs (2) rje chen pos kha ba can gyi sems can ‘dul du bzhugs par gzig / bar snang gi gnod sbyin rnam s kyis ‘od zer du ma mthong / yab rgyal pos btsun (3) mo’i lhums su rgyal po bzhugs par mthong ngo // de nas zla ba dgu na rgyal bu bltam pas / phyags zhabs la ‘khor lo’i mtsan mnga’ ba // (4) dbu la ^a mi de ba bzhugs pa / mtsan dpe dang ldan pa cig bltams nas / mtsan yang khri lde srong btsan du btags so // ’jig rten pas rgyal bu (5) mgo gnyis pa cig yod do zer bar dogs nas // ’yab rgyal pos ^a mi ta ba dar le rgar cig gis skris so // blon po ^a nu ra mi chung gos (6) ^a mi de ba’i pad ma mthong ngo / ’gar bsrong btsan yul gzungs kyis mdzer pa bcu’i thod gon par mthong ngo // de la grong khyer ba rnam (28r1) rgyal bu mgo gnyis pa cig yod do // mgo bcu pa yod de zhes grags so // rgyal po mtsams bcad nas pho brang gzhugs so // de nas (2) yab rgyal po sngon la rga’ bas byang gangs la rong du pho brang bcas te sngon bya ra byed pa dang // nang cig thang mtha’ cig na na gu sran ma tsam cig byung ba gzig (3) nang ma gnyis pa la bya rog tsam / gsum pa la ra tsam / bzh(i) pa la ’bring mo tsam ’dug / Ingas la be’u cig skyes nas / de la khyi dang skye sbrel kyang khyis (4) ma bsad do // der cher skyes pa dang na le bong zan du gyur te /.
de’i tshe ri bo spo ta la nas ’phags pa spyan spyan ras gzigs kyi kha ba (3) can gyi sms can ’dul ba’i dus la bab par mkhyen nas spyan zur gyis gzigs pa las’ od zer byung nas bod kha ba (4) can du song ngo / de la snang pa gsum du byung ste / sangs rgyas rnams kyi k’phags pa bzhang po kha ba can gyi sms can ’dul du bzhud (5) par gzigs so / bar snang gi gnod sbyin rnams kyi k’od zer du mthong / yab rgyal pos btsun mo’i lhums su rgyal bu zhugs (6) par mthong / de yang yum gyi sku lus bde ba dang / yangs pa dang / mdogs dang / spyags dang ldan pa dang / byams pa dang / snying rje (177v1) dang / ’dga’ ba dang / btag snyoms chen po skyes pa dang / thugs la rtog pa med pa dang ldan par gnas par gyur te / (2) de nas zla ba dgu ngo dang bcu nas / rgyal bu / me mo (glang above the line) zla ba gsum pa la na tsha med par sku bltams / phyags zhabs ’khor lo’i (3) mtshan ldan ba / dbu bkra ’thon ’thing g.yas su ’khyil ba / so dung so ’khor bar yod pa / skyes ma thag tu smra shes pa / (4) yab dang yum la phyags byed pa / dbyul la ^a mi de ba’i dbu bzhugs pa / mtshan dang dpe byed dang ldan pa zhig gda’ / mtshan (5) ma srog btsan sgam po bya bar btags so / sang nangs par nyi ma shar ba dang / rgyal bu de’i zhal nas / rje yab yum (6) lags / mgo nag kun gyi rje / sms can yongs kyi dpal / ’gro ba yongs kyi mgon rje chen po yab yum rgyal sa na thugs (178r1) bde bar bzhugs sam / rgyu bul zhes phyag mdzad do skad do / yab kyi kyang sprul pa yin par shes nas / de ’jig rten (2) kham pa rnams kyi k’rgyal bu mgo gnyis pa zer gyis dgos nas / yab gyes ^a mi de ba dar leb rgyan gyes gris so / blon po (3) ^a nu mi chung gis gyang / ^a mi de ba’i bdan gyi padma mthong ngo / ’gar stong rtsa yongs bzungs gyis / mdzes pa’i zhal bcu’i (4) thod gon par mthong ngo / de la grong khyer ba yang rgyal bu mgo gnyis pa zhig yod do / ’ga’ re na re / mgo bcu gcig yod do zhes zer ro / (5) de nas rgyal bu ‘tshams bcdad nas pho brang bzhugs so / de nas lo bcu gnyis lon pa dang / ... (long inclusion until 179r5) de nas yab rgyal po sngon la dgas pas / byang ganga la rong du pho brang bcas te / sngon gyi bya (6) ra byed pa nas nang cig thang mtha’ cig na na gu sran ma tsam gcig byung pa gzigs / nang ma gnyis pa la bya rog (180r1) tsam / gsum pa dang bzhi pa la g.yak tsam / nub lnga pa la bue’ gcig skyes nas / de la khyi dang skye sbrel (2) gyin ma bsod do / der cher skyes nas ’brong na le bong zan du gyur nas /.
Appendix 3. Brooklyn Folio 1

Brooklyn folio 84.207.1 recto:

(1) 'dzin nam // dug gsum bzod dka'i nad kyis gdungs lags na // thabs mkhas thugs rje'(i) s(?)n kyis mi gso 'a(m?) // las kyi rnam smin sdug (2) bsnagal me 'bar na // thugs rje'i gisil ba'i chu rgyun mi 'phebs sam // sdug bsnagal 'khor ba'i 'dam du bying gyur na // thabs mkhas thugs rjes (3) lcags kyus mi 'dren nam // khaps gsum 'khor ba'i gnas su sbyangs sbyangs nas // nam zhig rang rig 'bras bu thob pa'i tshe // 'phags pa'i (4) thugs rjes ci 'tshal don ma 'ches // bdag nyid las 'phro dbang btsan bzhag na lta // thugs rje che zhes su la ci zhig bygi // dpa' bo (kh)yod (la) (5) thugs rje'i stobs mnga' zhing // sngon byung 'bre'i las kyi 'phro btsan (na?) // yal yol gtang snyoms le lo ma m(dz)ad par // snying nas dag (6) gzigs thugs rje dbang btsan bzhag na lta // thugs rje che zhes su la ci zhig bygi // dpa' bo khyod la thugs rjes stobs mnga' zhing // sngon byung 'bre'i las kyi 'phro btsan na // yal yol btang snyoms le lo (4) ma mdzad par // snying nas da gzi gths thugs rje rgyal ba'i lha // zhes dregs pa can rnam kyis kyi bshags // dri med rgyal po bshags pa'i rgyud las // ru tra'i sme bshag+s kyi le'u(7) s(te) // bcu gcig pa'o // (space) // de nas bcom ldan 'das longs spyod kyi bdag po rnam kyis // rgyud lung man nag gi bshags pa 'di gsungs so //.

Dri med bshags rgyud
(Rnying ma'i rgyud 'bum vol. dza, 251a7–251b5):

(1) 'dzin nam // dug gsum bzod ka nad kyis gdungs lags na // thabs mkhas thugs rje'i sman gyi mi gso'am // las kyi rnam smin sdug bsnagal che (251v1) 'bar na // thugs rje'i gisil ba'i char rgyun mi 'bebs bsam // sdug bsnagal 'khor ba'i 'dam du bying gyur na // thabs mkhas thugs rje'i lcags kyus mi 'dren nam // khaps gsum (2) 'khor ba'i gnas su sbyangs byas nas // nam zhig rang gis 'bras bu thob pa'i tsha // 'phags pa'i thugs rje'i ci 'tshal don ma mchis // bdag nyid las 'phro dbang btsan bzhag na lta // thugs rje che zhes su la ci zhig bygi // dpa' bo khyod la thugs rjes stobs mnga' zhing // sngon byung 'bre'i las kyi 'phro btsan na // yal yol btang snyoms le lo (4) ma mdzad par // snying nas da gzi gths thugs rje rgyal ba'i lha // zhes dregs (52v1) pa can rnam kyis kyi bshags so // dri med rgyal po bshags pa'i rgyud las // ru tra'i sme bshags ste (5) le'u bcu gcig pa'o // (space) // de nas bcom ldan 'das longs spyod kyi bdag po rnam kyis // rgyud lung man nag gi bshags pa 'di gsungs so //.

Dri med bshags rgyud
(Rnying ma'ba ma rgyas pa vol. pa, 52a2–52b2):

(1) 'dzin nam // dug gsum bzod dka'i nad kyis gdungs lags na // thabs (3) mkhas thugs rje'i sman gyis mi gso'am // las kyi rnam smin sdug bsnagal me 'bar na // thugs rje'i gisil ba'i chu rgyun mi 'bebs sam // sdug bsnagal 'khor ba'i 'dam du (4) byings gyur na // thabs mkhas thugs rje'i lcags kyus mi 'dren nam // khaps gsum 'khor ba'i gnas su sbyangs sbyangs nas // nam zhig rang gis 'bras bu thob pa'i tsha // 'phags pa'i thugs rje'i ci 'tshal don ma mchis // bdag nyid las 'phro dbang btsan bzhag na lta // thugs rje che zhes su la ci zhig bygi // dpa' bo khyod la thugs rjes stobs mnga' zhing // sngon byung 'bre'i las kyi 'phro btsan na // yal yol btang snyoms le lo ma mdzad par // snying nas da gzi gths thugs rje rgyal ba'i lha // zhes dregs // dri med rgyal po bshags pa'i rgyud las // ru tra'i sme bshags ste (5) le'u bcu gcig pa'o // (space) // de nas bcom ldan 'das longs spyod kyi bdag po rnam kyis // rgyud lung man nag gi bshags pa 'di gsungs so //.

Dri med bshags rgyud
(Rnying ma bka' ma rgyas pa vol. pa, 52a2–52b2):
Brooklyn folio 84.207.2 recto:

(1) / sems nyid stong pa nyid skye ba med chos sku yin no // zhang zhung za sems la dngos po dang mtshan ma ma grub pas / 'chi ba'i dus su (2) rig (pa below line) rten med du thong la stong par yal du chug / thugs yal ba dang / rig pa dang stong pa chos skur sangs nas / 'byung ba'i lus la blang rgyu med / bar de/o (3) med par sangs rgyas so // ces gdams so // jo mo zhang zhung za 'chi ba la drod pa skong nas sangs rgyas so // 'da' (ka) 'chi drong kyi gdams pa // ^i+' th'i // (4) thugs rje chen po'i sprul pa rgyal po rgyal po srong brtsan rgam po la // jo mo ru yong za rgyal brtsun gyi gsar gyi rgyan bkrol nas man Dal byas / rdzas dang yo (byed?) (5) thams cad mchod ston du 'phul nas // phyag dang bskor ba byas te zhus pa // ^e ma ho / rje langs / 'jig rten gyi bya ba thams cad don med pa / sdu bdag bsngal (6) gyi lo ma / ngan song du skye ba'i sa bon du bda' bas / bdag la thugs rje chen po'i gsang sngags kyi don tshig cig gis sangs rgya ba'i gdam ngag cig zhu 'tshal (7) ces zhus pas / sprul pa rgyal pos gdams pa / ru yong za nyon cig skye med chos kyi sku cig ma thob na // gzugs byad legs kyang ma sdod.

Maṇi bka’ 'bum (2000: 397.2–6; waṃ 199a2–6):

sems nyid stong pa nyid skye ba med chos sku yin no // zhang zhung bza’ sems la dngos po dang mtshan mar ma grub pas (3) ‘chi ba'i dus su rig rten med du stong par yal du chug // thugs yal ba dang rig pa stong pa chos kyi skur yal nas 'byung ba'i lus la blang rgyu med par med par sangs rgya'o zhes gdams pas // zhang zhung bza’ ‘chi la brod pa skyes nas sangs rgyas so // ‘da’ kha’ ‘chi bron kyi gdams pa // ^i+thi // // (4) ^oM ma Ni pad+me h’uM // thugs rje chen po la phyags 'tshal lo // jo bo thugs rje chen po'i sprul pa rgyal po srong bsaran sgam po la / jo mo ru yongs bza' rgyal btsun gyis rang gi gsar ngul gyi rgyan bkrol nas man+Dal byas / yo byas thams cad mchod pa'i rten du phul te phyag dang bskor ba (5) byas te zhus pa // ^e ma ho / rje lha gcig langs / 'jig rten gyi bya ba thams cad byas pa don med pas sdu bdag bsngal gyi lo ma ngan 'gror skye ba'i sa bon du bda' bas / bdag la thugs rje chen po'i sngags kyi don tshig cig gis sangs rgya ba cig zhu 'tshal zhes gsol (6) pas / sprul pa'i rgyal pos bka' stsal pa / ru yongs bza' nyon cig // skye med chos kyi sku cig ma thob na // gzugs byad legs kyang mi sdod.
(1) (rga?)s nas (’ch?i)i pa yin / mtshan dang dpe? ‘byad ldan pa’i sku cig ma thob na / rin chen gser g.yus brgyan yang brag nas ‘byor ba yin / dad pa skyes (2) nas gdams pa? zhus pa lag+s pas / nyon cig rgyal mo brtsun / lus skad cig gis thugs rje chen po’i skur bsgoms cig / lus la ched du mi ’dzin pa (3) th(u)gs rje chen po’i sku / ^oM ma Ni pad+me h’uM / ces pa rdo rje’i bzlas pa shub pur bzlos cig / ngag la ched du mi ’dzin rgyal ba’i gsung / sms rnam(s?) (4) rt(o?)g gi rjes su mi ’br(e?)ng bar rtog med kyi dang la ma nyam pa (?) zhog cig / sms mi ched du mi ’dzin rgyal ba’i thugs / ’dzin med gsum dang ldan pa (5) de snyen po yin / lus lhar gsal / (ng?)ag sngags su gsal ba / sms chos nyid du gsal ba / gsal ba gsum dang ldan pa de sgrub pa yin / (6) ’(?|) sms su (sh?)es / (ng?)ag r(l)ung du shes / s(e)ms stong par shes / shes pa gsum dang ldan pa d(e) sgrub pa chen po yin pas / lus lha dang mi ’bra’?)l (7) ba de lha nyid rang nyid yin / rang nyid lha yin / ngag? sngags dang mi ’bral te / rlung nyid s(nga?)gs yin / sms chos nyid dang mi ’bral te / sms.}

Maṇi bka’ bum (2000: 397.6–398.4; waṃ 199a6–199b4):

rgas nas ’gro / mtshan dang dpe byad ldan pa’i sku cig ma thob na / rin chen gser g.yus brgyan yang brag nas ’bor / dad (199v1) pa skyes nas gdams pa zhu ba legs pas nyon cig rgyal mo brtsun / lus skad cig la thugs rje chen po’i skur sgoms shig / lus la ched du mi ’dzin pa rgyal po’i sku / ngag ^oM ma Ni pad+me h’uM / rdo rje’i bzlas pa shub bur zlos shig / ngag la ched du mi ’dzin pa rgyal ba’i gsung (2) yid rtog pa’i rjes su mi ’brang bar rtog med kyi dang la ma mnyam par zhog cig / sms la ched du mi ’dzin pa rgyal ba’i thugs / ’dzin med gsum dang ldan pa de bsnyen pa yin / lus lhar gsal ba / ngag sngags su gsal ba / yid chos nyid du gsal ba gsal (3) ba gsum ldan pa de sgrub pa yin / lus lhar shes / ngag sngags dang rlung du shes / sms stong par shes / shes pa gsum ldan de sgrub pa chen po yin / lus lha dang mi ’bral te lha nyid rang nyid rang yin rang nyid lha yin / ngag sngags dang mi ’bral te / rlung nyid sngags (4) yin sngags nyid rlung yin / sms chos nyid dang mi ’bral te chos nyid sms yin.
GLR (Sde dge 74a6–74b4):

bzang ngan med pa'i yul la ltos //
phyi nang med pa'i yul la ltos //
pho mo med pa'i yul la ltos //
gnyis 'dzin bral ba'i don la ltos //
don zhes bya ba blo la 'das // 'das pa'i (2) rjes su ma 'br(e?)] bar //
blo tshig bral ba'i ngang la ltos //
ltas pas mthong ba'i yul med kyis //
ma bltas bzhag pas chos nyid mthong / ma bsgrubs bzhag pas
(3) sems ny(i)d 'grub // bzung rlod pas rang sar grol // de ltar
mthong ba'i gang zag la // 'khor 'das gnyis su ngas ma mthong //
dge sdig gnyis su ngas ma mthong // (4) (bza?)ng ngan ba gnyis su
ngas ma mthong // mthong ba med pa'i ngang nyid las // sna tshogs shar ba rang nyid yin // sna (6) tshogs 'dzin pa bral
bar zhog / sna tshogs spang blang (possibly something is rubbed out here) med par zhog // sna tshogs
'dzin bralchos sku yin ma 'gags
gsal ba long (sic) sku yin // sna tshogs (7) grol ba bsprul sku yin //
rtog pa med pa chos sku yin // chos nyid 'dod pa mtha' ma la yin //
blo las 'das pa de nyid yin // 'dod pa bral na don dang phrad //.

LACMA folio M.84.171.5 recto:

(1) ngan med pa'i rgyu la ltos //
pho mo med pa'i yid la (possibly something is rubbed out here) ltos //
gnyis 'dzin bral ba'i don la ltos //
don zhes bya ba blo la 'das // 'das pa'i (2) rjes su ma 'br(e?)] bar //
blo tshig bral ba'i ngang la ltos //
ltas pas mthong ba'i yul med kyis //
ma bltas bzhag pas chos nyid mthong / ma bsgrubs bzhag pas
(3) sems ny(i)d 'grub // bzung rlod pas rang sar grol // de ltar
mthong ba'i gang zag la // 'khor 'das gnyis su ngas ma mthong //
dge sdig gnyis su ngas ma mthong // (4) (bza?)ng ngan ba gnyis su
ngas ma mthong // mthong ba med pa'i ngang nyid las // sna tshogs shar ba rang nyid yin // sna (6) tshogs 'dzin pa bral
bar zhog / sna tshogs spang blang (possibly something is rubbed out here) med par zhog // sna tshogs
'dzin bralchos sku yin ma 'gags
gsal ba long (sic) sku yin // sna tshogs (7) grol ba bsprul sku yin //
rtog pa med pa chos sku yin // chos nyid 'dod pa mtha' ma la yin //
blo las 'das pa de nyid yin // 'dod pa bral na don dang phrad //.

bzang ngan med pa’i rgyu la ltos // phyi nang med pa’i sens la ltos // pho mo med pa’i yid la ltos // gnyis ’dzin bral ba’i don la ltos // don zhes bya ba blo las ’das // ’das pa’i rjes su ma ’brang bar // (4) blo tshig bral ba’i don la ltos // ltas pas mthong ba’i yul med kyi // ma bltas bzhag pas chos nyid mthong // ma bsgrubs bzhag pas sens nyid ’grub // ma bzung glod pas rang sar grol // de ltar mthong ba’i gang zang la // ’khor (5) ’das gnyis su ngas ma mthong // dge sdig gnyis su ngas ma mthong // bzang ngan gnyis su ngas ma mthong // rtag chad gnyis su ngas ma mthong // pho mo gnyis su ngas ma mthong // bde sdu gnyis su ngas ma mthong // yin min (6) gnyis su ngas ma mthong // nye ring gnyis su ngas ma mthong // mtho dma’ gnyis su ngas ma mthong // mthong ba med pa’i ngang nyid las // sna tshogs shar ba’i rang bzhin la // sna tshogs (14r1) ’gag pa med par zhog / sna tshogs ’dzin pa bral bar zhog // sna tshogs spang blang med par zhog // sna tshogs ’dzin bralchos sku yin // ma ’gags gsal ba longs sku yin // sna tshogs grol ba sprul sku yin // (2) tha ma la rtog med chos nyid yin // chos nyid ’dod pa tha ma la yin // blo las ’das pa de nyid yin // ’dod pa bral na don dang phrad //.

KGT (ja 50b1–4):

bzang ngan med ba’i dbyings la ltos // phyi nang med pa’i sens la ltos // pho mo med pa’i rgyud la ltos // gnyis ’dzin bral ba’i don la ltos // don zhes bya ba blo las ’das // ’das pa’i rjes su ma ’brang (2) bar // brjod tshig bral ba’i ngang la ltos // bltas pas mthong ba’i yul med kyi // ma bltas bzhag pas chos nyid mthong // ma sgrubs bzhag pas sens nyid ’grub // ma bzung glod pas rang sar grol // de ltar mthong ba’i gang zang la // ’khor ’das gnyis su ngas ma mthong // (3) dge sdig bzang ngan rtag chad dang // pho mo bde sdu gyn min dang // nye ring mtho dman gnyis ma mthong // gsal ’grib gnyis su ngas ma mthong // mthong ba med pa’i ngang nyid nas // sna tshogs shar ba rang nyid yin // sna tshogs ’gag pa med par zhog // ’dzin med spang blang med par (4) zhog // sna tshogs ’dzin bralchos sku yin // ma ’gags gsal ba longs sku yin // sna tshogs grol ba sprul sku yin // tha mal rtog med chos ku yin // chos nyid ’dod pa tha mal yin // blo las ’das pa de nyid yin // ’dod pa bral na don dang ’phrad //.
GLR (Sde dge 74b4–75a2):

gnyis ’dzin grol na gnas su rtogs // spang blang med na dngos grub thob // ’gro don byed na phrin las rdzogs // blo thag chod na ’gro sar phyin // phyin pa med na rt(o)l ba (2) yin // de lta bu’i gang zag la // rig pa thams cad rang rig yin // shes pa thams cad rang shes yin // grol ba thams cad rang grol yin // gsal ba thams (3) cad rang gsal yin // stong pa thams cad rang stong yin // ’dug pa thams cad rang ’dug yin // gnas pa thams cad rang gnas yin // bde ba thams cad rang (4) bd(e) yin // sdug pa thams cad rang sdug yin // thams cad rang gi snang ba yin // sgom rgyu med pas bsam du med // rgyud la sbyar du med de yings su med // (5) bzhag rgyu med de btang rgyu med // brjed rgyu med de nor rgyu med // ye (75r1) shes de la rgyun chad med // ting nge ’dzin la thun tshams med // dmigs pa la ni btang (6) zung med // rnam rtog la ni bzang ngan med // yid kyi yul la phyi nang med // dngos po med pas pho mo med // re dogs med pas skyon dang bral // ’dod pa (7) med pas thob pa med // rtsol ba med pas lam skyon sangs // ’bras bu la (r)e ’khan med pas // sangs rgyas kyi ’dod pa zhig / bsam brjod blo las.

LACMA folio M.84.171.5 verso:

(1) gnyis ’dzin grol na gnas su rt(o?)l // spang b(l)ang med na dngos grub thob // ’gro don byed na phrin las rdzogs // blo thag chod na ’gro sar phyin // phyin pa med na rt(o)l ba (2) yin // de lta bu’i gang zag la // rig pa thams cad rang rig yin // shes pa thams cad rang shes yin // grol ba thams cad rang grol yin // gsal ba thams (3) cad rang gsal yin // stong pa thams cad rang stong yin // ’dug pa thams cad rang ’dug yin // gnas pa thams cad rang gnas yin // bde ba thams cad rang (4) bd(e) yin // sdug pa thams cad rang sdug yin // thams cad rang gi snang ba yin // sgom rgyu med pas bsam du med // rgyud la sbyar du med de yings su med // (5) bzhag rgyu med de btang rgyu med // brjed rgyu med de nor rgyu med // ye (75r1) shes de la rgyun chad med // ting nge ’dzin la thun tshams med // dmigs pa la yang btang bzung med // rnam rtog la yang bzang ngan med // yid yul la yang phyi nang med // dngos med la yang phyi nang med // re dogs spangs na skyon dang bral // ’dod pa med pas thob pa med // rtsol ba med pas lam skyon sangs // ’bras bu la (r)e ’khan med pas // sangs rgyas kyi ’dod pa zhig / bsam brjod blo las ’das pas smra ba’i ngag dang bral //.
Maṇi bka’ bum (1975: vol. 2, 645.2–646.1; wam part II, 14a2–14b1):

gnyis ’dzin grol na gnas su rtol // spang blang med na dngos grub thob // ’gro don byed na phrin las (3) rdzogs // blo thag chod na ’gro sar phyin // phyin pa med na rtol ba yin // de lta bu yi gang zag la // rig pa thams cad rang rig yin // shes pa thams cad rang shes yin // grol ba thams cad rang grol yin // gsal ba thams cad rang (4) gsal yin // stong pa thams cad rang stong yin // ’dug pa thams cad rang ’dug yin // gnas pa thams cad rang gnas yin // bde ba thams cad rang bde yin // sdu gbsngal thams cad rang sdu g yin // thams cad rang gi rang snang (5) yin // sgom rgyu med de bsam rgyu med // rgyud la sbyar med yengs su med // bzhag rgyu med de btang du med // brjed rgyu med de nor rgyu med // ye shes la ni rgyun chad med // ting nge ’dzin la thun mtshams med // dmigs (pa?) la ni btang bzung (6) med // rnam rtog la yang bzang ngan med // yid kyi yul la phyi rang med // dngos po med la pho mo med // re dogs bral bas skyon nams bral // ’dod pa med pas thob pa med // rtsol ba med pas lam skyon sangs // ’bras bu la re (14v1) pa med pas sangs rgyas kyi ’dod pa zhig / bsam brjod blo las ’das pas smra ba’i ngag dang bral lo/.

KGT (ja 50b4–51a1):

gnyis ’dzin grol na gnas su (5) gtol // spang blang med na dngos grub thob // ’gro don byed na ’phrin las rdzogs // blo thag chod na ’gro sar phyin // phyin sa med na gtol ba yin // de lta bu yi gang zag la // rig pa thams cad rang rig yin // shes pa thams cad rang gsal yin // grol ba thams cad rang grol yin // (6) gsal ba thams cad rang gsal yin // stong pa thams cad rang stong yin // ’dug pa thams cad rang ’dug yin // gnas pa thams cad rang gnas yin // bde ba thams cad rang bde yin // sdu gbsngal thams cad rang sdu g yin // thams cad rang rig rang snang yin // sgom du med (7) pas bsam du med // rgyud la sbyar med yongs su med // bzhag rgyu med ste btang rgyu med // brjed rgyu med ste nor rgyu med // ye shes de la rgyun chad med // ting nge ’dzin la thun mtshams med // dmigs pa la yang btang bzung med // rnam par rtog pa bzang ngan med // yid kyi (51r1) yul la phyi rang med // dngos po med la pho mo med // re dogs spangs pas skyon dang bral // ’dod pa med pas thob pa med // rtsol ba med par skyon nams spangs // ’bras bu la re pa med pas sangs rgyas kyi ’dod pa zhig // (shad in the middle) bsam brjod blo las ’das pas smra ba’i ngag dang bral /.
LACMA folio M.84.171.6 recto:

(1) $$ / (space) / ye shes nang nas shar \ b(?)l / / [± 3 syllables obscured] (?)og? rang grol zer ba yin no / / yin min blo la's das pa la / / dgag sgrub bral ba zer ba yin no / / 'bad (2) rtsol ngos (z?)in pa la / / chos nyid (?)o [± 7 syllables obscured] skye ba med pa la / / 'bras bu rang shar zer ba yin no / / go ba dang rtogs pa dus mnyam / / shes pa (3) dang grol ba dus mnyam / / [±8 syllables] ('b(?)ar ba dang reg (second reg, scrubbed out?) pa dus mnyam / / br('l?)an pa dang gsher pa dus mnyam+o / / de ltar shes pa'i (4) gang zag gis / / lta ba la [± 9 syllables] pa la gsal 'grib med kyis nyi ma khur / / spyod pa la thogs sdugs med kyis rlung la (5) zhon / / 'bras bu la blang [± 8 syllables] (?)tar rtogs pa'i gang zag la / / lta ba la lta rgyu gda' y(e) / / sgom pa la sgom rgyu gda' ye / / (6) spyod pa la spyod rgyu gda' ye [± 8 syllables] / / rig pa shes thog du skyl / / mtshan ma rang grol du thong / / phyi nang gi 'dzin pa shig / / bzang ngan (7) gyi blang dor sbongs / / chags zhen gy(i?) [± 2 syllables] khr(?)l / / bzang 'dod kyi nga rgyal chog / / 'dren sems kyi phra dog shol / / zhe sdang gi me? chen gsod / gti.

Mani bka' 'bum (1975: vol. 2, 647.4–648.3; waṃ part II, 15a4–15b3):

ye shes nang nas shar ba la mam rtog rang grol zer ba yin no / / yin min blo las 'das pa la dgag sgrub dang bral ba zer ba (5) yin no / / 'bad rtsol ngos zin pa la chos nyid glong rdol zer ba yin no / / lhun grub skye ba med pa la 'bras bu rang shar zer ba yin no / / lhun grub skye ba med pa la 'bras bu rang shar zer ba yin no / / de ltar go ba dang rtogs pa dus mnyam / / shes pa dang grol ba dus mnyam / / gsal ba dang mthong (6) ba dus mnyam / / 'byar ba dang reg pa dus mnyam / / rlan pa dang gsher ba dus mnyam mo / de ltar shes pa'i gang zag gis / / lta ba la phyogs ris med kyis nam mkha' gyon / / sgom pa la gsal 'grib med kyis nyi ma 'khur / /(15v1) spyod pa la thogs rduigs med kyis rlung la zhon / / 'bras bu la blang dor med kyis gser gling du sdod / / de ltar rtogs pa'i gang zag la / / lta ba la lta rgyu gda' ye / / sgom pa la sgom rgyu gda' ye / / spyod pa la spyod rgyu gda' ye / / 'bras bu la (2) sgrub rgyu gda' ye / / rig pa gshis thog tu skyl / / mthsan ma rang grol du thong / / phyi nang gi 'dzin pa shig / / bzang ngan gyi blang dor spongs / / chags zhen gyi 'dzin pa khrol / / bzang 'dod kyi nga rgyal chog 'gran sems kyi phrag dog (3) bshol / / zhe sdang gi me? chen sod / gti.
GLR (Sde dge 75b3–76a1):

ye shes nang nas shar ba la (4) rnam rtog rang grol zer ba yin no // yin min blo las’ das pa la dgag sgrub bral ba zer ba yin no // ’bad rtsol ngos zin pa la chos nyid klong rdol zer ba yin no // lhun grub skye ba med pa la ’bras bu rang shar zer ba yin no // ’o de ltar du go ba dang rtogs pa dus mnyam / shes pa dang grol ba dus (5) mnyam / gsal ba dang mthong ba dus mnyam / ’byar dang reg pa dus mnyam / brlan pa dang gsher ba dus mnyam / ’o de ltar shes pa’i gang zag gis / lta ba la phyogs ris med kyis nam mkha’gon / sgom pa la gsal ’grib med kyis nyi ma khur / spyod pa la thog brdug med kyis rlung la (6) zhon / ’bras bu la blang dor med kyis gser gling ltos / de ltar rtogs pa’i rnal ’byor la / lta ba la lta rgyu gda’ ye / bsgom pa la bsgom rgyu gda’ ye / spyod pa la spyod rgyu gda’ ye / ’bras bu la bsgrub rgyu gda’ ye / des na rig pa gshis thog tu sgyel / mtshan ma rang grol du thong / (76v1) phyi nang gi ’dzin pa shigs // bzang ngan gyi blang dor spongs / chags zhen gyi ’dzin pa khrol / bzang ’dod kyi nga rgyal thong / gran sems kyi dra dog khrol / zhe sdang gi me chen gsod / gti.

KGT (ja 51b2–5):

ye shes nang nas shar ba la mam rtog rang grol zer ba yin no // yin min blo las’ das pa la dgag sgrub bral ba zer ba yin no // ’bad rtsol med par zin pa la chos nyid klong rdol zer ba yin no // lhun grub skye ba med (3) pa la ’bras bu rang shar zer ba yin no // de ltar go ba dang rtogs pa dus mnyam shes pa dang grol ba dus mnyam gsal ba dang mthong ba dus mnyam ’byar ba dang reg pa dus mnyam brlan pa dang gsher ba dus mnyam / ’o de ltar shes pa’i gang zag gis lta ba la phyogs ris med kyis na mkha’ (4) gon / sgom pa la gsal ’grib med kyis nyi zla khur / spyod pa la thogs brdugs med kyis rlung la zhon / ’bras bu la blang dor med kyis gser gling ltos / de ltar rtogs pa’i gang zag gis lta ba la bita rgyu gda’ ye / sgom pa la sgom rgyu gda’ ye spyod pa la spyod rgyu gda’ ye / ’bras bu la sgrub rgyu (5) gda’ ye / rig pa gshis thog du skyol mtshan ma rang grol du thong phyi nang gi ’dzin pa shig bzang ngan gyi blang dor spongs chags zhen gyi ’dzin pa khrol bzang ’dod kyi nga rgyal chog ’gran sems kyi phra dog shol zhe sdang gi me chen sod gti.
LACMA folio M.84.171.6 verso:

(1) mug gi ma rig pa gsel // byar med du gzhag gnyis 'dzin gyi blo nam mkha'i dbyings su rgyas thob // don la sdom rgyu med kyi rig pa rang sar zhog / (2) de lta bu'i gang zag gis // bskyed rims bsgoms na snang srid lhar 'gyur // rdzogs rims dran gnyis 'dzin mtshan ma shig // zung 'brel 'dod na bar snang (3) ja' mtsthon ltos // don go mthong na tha ma la chos med(+e/o?) // ma mthong bla ma bka' rgyu(d) st(e?)n // chos spyod byed na rang 'dod zhen pa sponds / mi 'jigs go cha (4) 'dod na sgo gsum lha ru bsgyur // gzhana don byed na 'gro la phan sems bskyed // rang don sgrub na 'du 'dzi g.yeng ba sponds // dgra dgyeugs 'dul na rtsa bral (5) snying rje skyed // phyi mi bde 'bras 'dod na / da ltar dka' ba spyad // 'gro ba dbang? (d)u (?)d na bdag pas gzhana ces gnyis // skyed dang snyoms las che na / mi (6) rtag 'chi ba s-goms // chags zhen 'dzin pa byung na rmi lam sgyu mar ltos // bar chad (b?)dud (k)yi's bred na rang sms bstan la phob // chos bzhin byed na chos min bu (7) ba sponds // (nga dang?) grogs kyang de las med // nga dang bral kyang de las med // sangs rgyas ngag dang 'byal kyang de las med do // ces rgyal pos dgongs pa.

Mani bka' 'bum (1975: vol. 2, 648.3-649.2; wam part II, 15b3-16a2):

mug gi ma rig pa sangs / byar med kyi ngang la yengs med tu zhog / gnyis 'dzin gyi blo nam mkha'i dbyings su rgyas thob / don la sdom rgyu med kyi rig pa rang sar zhog / de lta bu'i gang zang (4) gis / bskyed rim sdom na snang srid lha ru bsgyur // rdzogs rim dran na gnyis 'dzin mtshan ma bshig / zung 'brel 'dod na bar snang 'ja' tshon ltos // don go mthong na tha mal chos md sdod // ma mthong lta bar 'dod na bla ma bka' rgyud (5) bsten // chos spyod byed na rang 'dod zhen pa sponds // mi 'jigs go cha 'dod na sgo gsum lha ru bsgyur // gzhana don byed na 'gro la phan sems bskyed // rang don sgrub na 'du 'dzi g.yeng ba sponds // dgra bgegs 'dul na rtsa bral snying (6) rje bskyed // phyi ma bde 'bras 'dod na da lta dka' ba chod // 'gro ba dbang du bsdud na bdag pas gzhana gces gyis // sgyid soms ngang la las na mi rtag 'chi ba bsgoms // chags zhen 'dzin pa byung na rmi lam sgyu mar ltos // bar chad bdud (16r1) $$ / (space) // kyi's bred na rang sms gtan la phob // chos bzhin byed na chos min thams cad sponds // nga dang bral yang de las med // sangs rgyas gzhana dang mjal yang de las med // zhes rgyal pos (2) dgongs pa mngon du phyung bas /.
GLR (Sde dge 76a1–5):

mug gi ma rig pa sangs / byar med kyi ngang la yengs med du zhog / gnyis (2) 'dzin gyi blo ni nam mkha’i dbyings su rgyas thob / don la bsgom rgyu med kyis rang sar zhog / 'o de lta bu’i gang zag gis bskyed rim bsgom na yi dam lha ru 'gyur / rdzogs rim dran na gzung 'dzin mtshan ma zhig / zung 'bral 'dod na bar snang 'ja' tshon ltos / don go mthong na th a mal chos mi ltos / (3) ma mthong bar du bka’ brgyud bla ma bsten / / chos spyod byed na rang 'dod zhen pa spongs / / mi 'jigs go cha 'dod na sgo gsum lha ru bsgyur / gzhan don byed na 'gro la phan sems bskyed / / rang don bsgrub na 'du 'dzi g.yeng ba spongs / / dgra bgegs 'dul na rtsa bral snying rje bskyed / / phyi ma (4) bde 'bras 'dod na da lta dka’ ba spyod / / 'gro ba dbang du sdu d na bdag pas gzhan gces gyis / / snyom las dran na 'chi ba mi rtag bsom / / chags zhen 'dzin pa byung na rni lam sgyu ma bsgom / / bar chad bdud kyis bred na rang sems gtan la phob / / chos bzhi nyed na chos min thams (5) cad spong / nga dang 'grogs kyang de las med / / sangs rgyas gzhan dang mjal yang de bas med / / ces chos skyong ba'i rgyal pos dgongs pa mngon du phyung pa dang /

KGT (ja 51b5–52a2):

mug gi mun pa sol / byar med kyi ngang la yengs (6) med tu zhog / gnyis 'dzin gyi blo na mkha’i dbyings su rgyas thob / don la sgom rgyu med kyis rig pa rnag sar zhog / 'o de lta bu’i gang zag gis skyed rim bsgoms na snang srid lha ru 'gyur / rdzogs rim dran na gnyis 'dzin mtshan ma zhig / zung 'brel 'dod na bar snang 'ja' tshon ltos / don go (7) mthong na th a mal chos med sdo d / / ma mthong bar du bla na bka’ rgyud bsten / / chos spyod byed na rang 'dod zhen pa spongs / / mi 'jigs go cha 'dod na sgo gsum lha ru bsgyur / / gzhan don byed na 'gro la phan sems skyed / / rang don sgrub na 'du 'dzi g.yeng ba spongs / / dgra bgegs (52r1) 'dul na rtsa bral snying rje skyed / / phi ma bde 'bras 'dod na da lta dka’ ba chod / / 'gro ba dbang dus dud na bdag pas gzhan gces gyis / / snyom las le lo dran na 'chi ba mi rtag sgoms / / chags zhen 'dzin pa byung na rmi lam sgyu mar sbyongs / / bar chad bdud kyis bred na rang sems gtan la phob / / lha (2) chos tshul bzhin byed na chos min thams cad spongs / / nga dang yun du 'grogs kyang de las med / / sangs rgyas gzhan dang mjal yang de las med / / ces chos kyi rgyal pos thugs kyi brnag pa gab pa mngon du phyung ba dang.
Appendix 7. Newark Folio 7

LACMA folio M84.171.7 recto:

(1) $$ (space) – rje chen po’i sprul pa chos skyong ba’i rgyal po srong brtsan rgam po la / nang blon sna chen pos gser dngul skyogs gang phul nas (2) phyag btsal bskor ba byas te zhus pa / ^e ma ho // mnga’ bdag chen po lags / byang chub sems dpal pa’i sprul pa’i khu / bdag na s(o?) rgas / shes (3) pa rmons / chos ma mthos ‘khor ba’i las ka la mi tshe yangs ma lam du zad pas / da/nga rgan po ‘chi ka ma’i chos / skye shi rtsad nas gcod pa thug+s (4) rje chen po’i gdam pa tshig gsum zhu ‘tshal ces zhus pas / chos skyong ba’i rgyal pos gdam pa / gnang ba zhang blon rgan po nyon cig / (5) rig pa byang chub kyi sems ‘di la / sngon thog ma med pa nas rgas shing rgud pa med par gnas / da ltar gyi ’byung ba rgas pas / sems la phan (6) ma rtags / gnod pa ma skyal / chos nyid byang chub sems kyi sku la gsal sgrib med / sems mi gsal ba ni sems kyi rtan / ’byung ba s(gr?) (7) chag pa yin / ’byung ba’i rtan lus sems ma bcos rang sar zhog / chos nyid yang dag pa’i don bstan zhung bshad du med / chos la thos.

Maṇi bka’ ’bum (2000: 407.5–408.2; waṃ, 204a5–204b2):

thugs rje chen po’i sprul pa chos skyong ba’i rgyal po srong btsan sgam po la nang gi blon po sna chen pos gser dngul skyogs gang phul te / phyag dang bskor ba byas nas / ^e ma ho mnga’ bdag (6) chen po lags / byang chub sems dpal’ bdag na so rgas / shes pa rmongs / chos ma thos / ‘khor ba’i las ka la mi tshe zad pas / rgan po ‘chi kha ma’i chos skye shi rtsad nas gcod pa / thugs rje chen po’i gdam pa tshig gsum zhu ‘tshal zhes gsal pas / chos skyong ba’i (204v1) (r)gyal pos bka’ gtsal pa / zhang blon rgan po nyon cig / rig pa byang chub kyi sems la / sngon thog ma med pa nas da lta yan chad la rgas shing rgud pa m(e)d par gnas / da lta’i ‘byung ba rgas pas sems la phan ma btags / gnod pa ma bskyal / chos nyid byang chub kyi sems chos kyi sku la (2) gsal sgrib med / sems gsal bas sems kyi rtan ’byung bchags pa yin / ’byung ba’i rtan lus sems ma bcos rang sar zhog / chos nyid yang dag pa’i don bstan zhung bshad du med pas chos la thos pa.
LACMA folio M84.171.7 verso:

(1) bsam byar med / 'khor ba spang mi dgos / 'chi kar gdams pa 'di nyams su long cig / skye shig g(ts?)ang nas bcod pa thugs rje chen po'i (2) gdams pa tshig gsum la / lus lhar gsal / d/ngag sngags su gsal / semschos nyid du gsal ba'o // dang po lus lhar gsal ba ni / (3) thugs rje chen por skad cid dran rdzogs ky(i)s bsgoms la / sgom pa'i mkhan po rang sems yin pas' / gsal mi gsal med par ngo bstong pa (4) ^om ma Ni padm+e h'uM // ces pas grag stong rang sgra las stong pa'i ngad? du thim / (space) sems ni stong gsal chos nyid rang 'byung ngad? la zhog / zab mo lha (5) sgom pa'i gdams pa gsum / lta ba stong gsal ma bcos mtha' dang bral / sgom pa st(o)ng gsal bying dgod thadang bral / spyod pa byar med chags (6) sdad? sk(y)on dang bral / 'di ltar nyams su long // 'rgas kar thugs rje chen por 'gyur skye shi rtsad nas bcod' / 'kh(o)r bar kye dogs med / 'rgas nas chos (7) med mchi stong log yin / 'rgas kar chos dang 'phrad na pho rgod mdo can yin / nang blon chen po'i thugs la de ltar zhog ces gdams(o?) //.

Maṇi bka' 'bum (2000: 408.2–6; waṃ 204b2–204b6):

byar m(e)d / 'khor ba spang mi dgos / 'chi khar gdams pa (3) 'di nyams su long mdzod / skye shi rtsad nas gcod pa'i thugs rje chen po'i gdams pa tshig gsum la / lus lhar gsal ba / d/ngag sngags su gsal ba / yidchos nyid du gsal ba'o // lus lhar gsal ba ni thugs rje chen po skad cig dran rdzogs su bsgoms / gsal (4) dang mi gsal med / snang la rang bzhin med / ngo bo stong pa / ngag ^om ma Ni padm+e h'uM zhes grag kyang stong pa'i ngang las byung nas stong pa'i ngang du thim / yid ni stong gsal chos nyid rang byung ngang la zhog / (z)ab mo s(k)yod lha sgom spyod pa gsum la / lta ba bcos stong gsal (5) mtha' dang bral / s(g)om pa stong gsal bying rgod dang bral / spyod pa bya bral byed spyod skyon dang bral / 'di ltar nyams su long / 'rgas khar thugs rje chen por 'gyur ro // skye (sh)i rtsad (n)as gcod 'khor bar skye dogs med / 'rgas nas chos med mdo med stong log yin // 'rgas (6) khar chos dang phrad na mdo can pho rgad yin // zhang blon chen po'i thugs la de ltar zhog / ces gdams so // ^i+th+i // (space).