


“Moonstone Water-Crystal Mālā”: Structure and Textual Witnesses of the Golden Garland of the Karma bKa brgyud by the Eighth Si tu, Chos kyi ’byung gnas (1699/1700–1774), and ’Be lo Tshe dbang kun khyab (1718–1790)

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“In the area of historical writing, which was, as we have been told, a minor portion of his output, Si tu displayed the same qualities of curious scholarship that mark his work in medicine, grammar, and the arts.”¹

1. Introduction²

he Eighth Si tu, Chos kyi ’byung gnas, also known as Si tu Paṅ chen, was a true polymath. Not only is he known for his commentaries on Tibetan grammar, for his editing of the sDe ge bKa’ gyur, and for his interest in Sanskrit and translation of Sanskrit manuscripts, but he also made major contributions as a painter and as a practitioner of Tibetan medicine, and had an interest in astronomy/astrology, as well as in history. Furthermore, he travelled extensively, was an important monastic preceptor, and maintained a relationship with the house of sDe ge, which supported many of his projects. The Si tu incarnation lineage is traditionally considered the third highest within the Karma bKa’ brgyud lineage after that of the Karma pas and the Zhwa dmar pas.³

In this paper, we shall take a closer look at Si tu’s history of the Karma bKa’ brgyud lineage, which was completed by his student ’Be lo Tshe dbang kun khyab after Si tu’s passing. It contains the life stories of important Karma bKa’ brgyud masters, starting from the First Karma pa, Dus gsum mkhyen pa (1110–1193) until the period of the

¹ Sperling 2013, 9.

² I would like to thank Paul Partington for his English copyediting of this article.

³ Jackson 2009, 253.

Twelfth Karma pa, Byang chub rdo rje (1703–1732). 'Be lo's addendum (*Kha skong*) starts from Vajradhara and Tilopa (988–1069) and leads up to sGam po pa (1079–1153), thus filling the gap before the First Karma pa.⁴

Its Tibetan title reads *sGrub brgyud karma kaṃ tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu shel gyi phreng ba*.⁵ In short, it is often referred to as the *Kaṃ tshang bka' brgyud gser 'phreng* ("Golden Garland of the Kaṃ tshang bka' brgyud") or the *Karma bka' brgyud gser 'phreng* (henceforth abbreviated as KSP in this paper).⁶ It is also frequently referred to by its ornamental title *Nor bu zla ba chu shel gyi phreng ba* ("Moonstone Water-Crystal Mālā") or an abbreviation thereof.

The KSP has become the standard work for scholars in the Karma bKa' brgyud tradition who deal with the lives of their lineage's masters. Its language is considered easier to understand and its organization is more chronological than the earlier *Chos 'byung mkhas pa'i dga' ston* by dPa' bo gTsug lag phreng ba (1504–1566), which is another standard historical Karma bKa' brgyud work.⁷

As part of the introduction, some information and references about the authors of the KSP are provided, the genre of *gser 'phreng* is discussed, and some research on the KSP itself is summarized. Section 2 presents the structure and content of the work, while section 3 provides an overview of the different editions and textual witnesses of the KSP. Section 4 concludes the paper. Sections 5 and 6 in the appendix provide the Tibetan text together with an English translation of all the paratext of 'Be lo's addendum and of the main text by Si tu and 'Be lo, respectively. In sections 7 and 8 of the appendix, a detailed outline of the two parts (i.e., mainly a table of the persons treated in this work) is presented together with references to different editions and to BDRC,⁸ where possible.

⁴ For a clear overview of the different parts and their authorship, see section 2.

⁵ For a translation and discussion of the full title, see section 6.1.

⁶ In the remainder of this article, I will use the acronym KSP to refer to the *Karma bka' brgyud gser 'phreng* in general. When referring to a specific edition of the KSP, a three-letter siglum will be used. Those sigla are defined in the bibliography. The first letter is always "S" and stands for the (first) author (Si tu), the middle position takes the letters "X" (xylograph) or "B" (modern book), respectively. The last position takes a number to distinguish the editions or textual witnesses of the respective type, e.g., "SX1," SB3," etc.

⁷ Rheingans 2017, 69. For an introduction into the *Chos 'byung mkhas pa'i dga' ston*, see Dell 2021; for its author's life, see Bjerregaard and Dell 2022.

⁸ Buddhist Digital Resource Center (<https://www.bdrclio/>).

1.1 The Authors

In this paper, I shall refrain from providing a summary of Si tu's life. Various authors have written about different aspects of it. To try another summary based on these publications would not provide much new insight but would still be a huge task, given the extent of the material to be screened. Since the focus of this paper is a different one, I shall just resort to providing some references to primary and secondary sources. In the case of 'Be lo the situation is quite the opposite. There is too little material available to provide much of a summary.

Tibetan Sources about the Lives of Si tu and 'Be lo

There are two main sources on the life of Si tu Paṅ chen: firstly, his autobiography and diaries called *Ta'i si tur 'bod pa karma bstan pa'i nyin byed kyi rang tshul drangs por brjod dri bral shel gyi me long*. This text is contained in the fourteenth and last volume of his collected works, and spreads over 371 folios.⁹ Lokesh Chandra published an edition of this text in 1968, which included a foreword by Gene Smith.¹⁰ According to Smith, the "first part covers the period from his birth to his twenty-fourth year (1723) and was written by himself [... It] can be considered an autobiography proper, for it was composed as a coherent work by Si tu."¹¹ It is followed by diary entries that Si tu had made for the remainder of his life and that were edited by his student 'Be lo Tshe dbang.¹²

Secondly, the KSP contains a life story of Si tu Paṅ chen that consists of ninety-five folios. It was written by Si tu's student 'Be lo Tshe dbang. According to Rémi Chaix "certain passages of the *Autobiography and Diaries* can in some cases be clarified by Si tu paṅ chen's biography in the *Zla ba chu shel gyi 'phreng ba* [... It] is not only an extensive and illuminating summary, but the selection of facts made by 'Be lo also reveals, in some instances, which facts have been considered too inappropriate to be mentioned in the official 'Golden Rosary' of the Karma bKa' brgyud lineage."¹³

'Be lo Tshe dbang kun khyab (1718–1790)¹⁴ was a student of Si tu Paṅ chen's. I was unable to identify a separate substantial biography of him. Nevertheless, the sources about Si tu's life also contain some

⁹ Chos kyi 'byung gnas 1990, vol. 14.

¹⁰ Chos kyi 'byung gnas and Chandra 1968. The foreword by E. Gene Smith is easier to access via Smith's famous collection of essays; see Smith 2001, 87–98.

¹¹ *Ibid.*, 93.

¹² *Ibid.*, 93–94

¹³ Chaix 2013, 19. *Zla ba chu shel gyi 'phreng ba* is the ornamental title of the KSP.

¹⁴ BDRC, P2872.

information on him. There is also a very brief summary of his life, of about one page, by a twentieth-century author.¹⁵ Apart from being the co-author of the KSP and the editor of Si tu's diaries, 'Be lo was also, as BDRC mentions, the author of several smaller texts such as commentaries on *sādhanas*. dPal brtsegs bod yig dpe rnying zhib 'jug khang took pains to collect his writings and compile them into a book of 633 pages.¹⁶ The content was summarized as "collection of author's fragmented works; includes philosophical aspects of Vaibhāṣika, Sautrāntika doctrines, Mādhyamika and following Tibetan schools."¹⁷

Western Research about the Lives of Si tu and 'Be lo

There is no comprehensive translation of Si tu's diaries or the life story in the KSP, but there are many articles touching on different aspects of his life based on both or either of these sources. Gene Smith provides a general overview of Si tu's life based on his diaries in the foreword to the above-mentioned edition by Lokesh Chandra in 1968.¹⁸ In 2000 the journal *Lungta* dedicated an issue to Si tu with some articles.¹⁹ Another great step forward in shedding light on different aspects of Si tu's life and works was made when in 2013 a special issue of the *Journal of the International Association of Tibetan Studies* (JIATS 7) was issued about him based on a preceding symposium at the Rubin Museum in New York.²⁰ However, there are also a number of papers beyond those two issues.

Different scholars have analyzed and presented Si tu as a painter and reviver of the Karma Gardri (Tib. *karma sgar bris*) painting style,²¹ as a student, practitioner and teacher of Tibetan medicine,²² as a Sanskritist and collector and translator of Sanskrit manuscripts,²³ as a textual scholar,²⁴ as editor of the sDe ge bKa' 'gyur,²⁵ as the spiritual part in the chaplain-patron relationship (*mchod yon*) with the house of sDe

¹⁵ Blo gros don yod, 531–32.

¹⁶ Tshe dbang kun khyab 2013.

¹⁷ Catalog entry of the Stanford Libraries; accessed October 7, 2022: <https://search-works.stanford.edu/view/12753512>.

¹⁸ Smith 2001, 87–98. For a general one-page summary of Si tu's life, see also Rheingans 2021, 137–38.

¹⁹ Tsering 2000.

²⁰ JIATS 7; accessed October 8, 2022: <https://www.thlib.org/collections/texts/jiats/#>.

²¹ Jackson 2009; Debreczeny 2009, 2010, 2012, 2013; Tsering 2013.

²² Erhard 2000; Garrett 2013.

²³ Verhagen 1994, 2013.

²⁴ Schaeffer 2009, 2013.

²⁵ Harrison 1996; Verhagen 2010.

ge,²⁶ as a monk and monastic preceptor,²⁷ as an historian,²⁸ and as a traveller to Nepal²⁹ and China.³⁰

Similar to the sources on his life, the non-biographical parts of Situ's collected works have not been studied in complete depth and breadth either. Kurtis Schaeffer provides a brief overview of their content.³¹

To date, there seems to be no dedicated Western research on 'Be lo Tshe dbang kun khyab's life and works.

1.2 The Genre of *gser 'phreng*

Tibetan historiography knows quite a number of genres. The more famous ones among them are *lo rgyus* (records, chronicles), *rgyal rabs* (royal genealogy, royal chronicle), and *chos 'byung* (history of Buddhism, religious history).³² The historiographic genre of *gser 'phreng* seems to be less prominent in academic literature and less studied by Western scholars.³³ The term is mostly translated as “golden garland” or “golden rosary.” “Golden mālā” or “golden chain” should also be valid translations, although they are not usually found to denote this genre.³⁴ Gene Smith says about texts of the *gser phreng* genre:

Probably intended to explain a *bla brgyud gsol 'debs*, the reverential petition to the successive gurus in a transmission lineage of an esoteric teaching, such collections of hagiographic writing often enshrine some of the most cherished instructions (*man ngag*) of a tradition. These *gser 'phreng*, like biographies (*rnam thar*) of individual lamas,

²⁶ Chaix 2013.

²⁷ Ronnis 2009, 2013; Lin 2013.

²⁸ Sperling 2013.

²⁹ Decler 2000, Verhagen 2013.

³⁰ Sperling 2000.

³¹ Schaeffer 2013, 304–307.

³² For an overview of Tibetan historical genres and historiography, see the articles by Sørensen (2015) and van der Kuijp (1996), as well as the monograph by Vostrikov (1994). Vostrikov also characterizes some more historiographic genres, apart from the ones mentioned here. However, none of the authors mentions the *gser 'phreng* genre. To be precise, Vostrikov does mention a text called *Thang yig gser 'phreng*, which is a prose biography of Padmasambhava summarized from an earlier verse biography, which he treats under the heading of *thang yig* or *bka' thang* literature. Both verse and prose versions are indicated as treasure texts, but they do not qualify as representatives of the *gser 'phreng* genre in the usual sense (ibid., 35, 46–47).

³³ In 1968, Gene Smith stated: “The *gser 'phreng* is one of the least studied categories of Tibetan historical literature” (Smith 2001, 39). Even though some scholars have certainly worked with such texts since then, as a relative statement this should still hold true.

³⁴ In this paper, I will use the term “golden garland,” as I find the Christian connotation of “rosary” unfitting in this context.

can also serve as some of our most reliable sources of historical data.³⁵

Hence, these collections are designed to present the life stories of the teachers that follow one another in a transmission lineage of a specific teaching. It is likely that the *gser 'phreng* genre initially formed within the different bKa' brgyud schools, especially the 'Brugs pa and sTag lung traditions with their elaborate guru worship rituals (*bla mchod*) and liberation stories (*rnam thar*).³⁶ Nevertheless, representatives of this genre are found in most bKa' brgyud schools and beyond (e.g., in the Sa skya and dGe lugs schools).³⁷ Smith mentions the example of a late fifteenth-century *gser 'phreng* of the 'Ba' ra branch of the 'Brug pa bKa' brgyud, which should be one of the older representatives.³⁸

Oftentimes, *gser 'phrengs* start with Vajradhara—who is considered the primordial Buddha (Skt. *ādibuddha*) in the bKa' brgyud schools—who transmitted tantric teachings to a human adept (usually Tilopa) and in this way started the transmission lineage. However, as Tiso and, before him, Hanson and Hanson pointed out, Vajradhara is not to be understood as a celestial Buddha descending to impart his teachings. Instead, his role is more of a mediator between the absolute and the relative. In guru yoga, the teacher meditated on is considered inseparable from Vajradhara, and the practitioner strives to reach the same state. In the same way, it is due to the realization of the adept, i.e., due to his state of mind of being inseparable from Vajradhara, that he can receive Vajradhara's teachings.³⁹

Practically, *gser 'phrengs* are often compiled from materials of other types of historical and hagiographical works such as *chos 'byung* or *rnam thar*. Therefore, the borders between the different genres are somewhat fluid.

1.3 The "Moonstone Water-Crystal Mālā"

While many scholars have used Si tu's historical work and translated extracts and summarized passages here and there, there is not much research about the work in its entirety, with the noteworthy exception of a paper by Elliot Sperling. He tries to highlight the importance of the KSP with respect also to the general political situation it was written in.

[Si tu's] historical writing is particularly significant, for in delineating

³⁵ Smith 2001, 39.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Kun dga' dpal ldan 1970, Smith 2001, 39.

³⁹ Freely rendered from Tiso 1989, 113–21, and Hanson and Hanson 1985.

the place of the Karma bka' brgyud pa in the Inner Asian world, he described a significant aspect of the relations that powerful rulers beyond Tibet's borders entertained with important Tibetan Buddhist teachers and leaders. These relations were rooted in perceptions of power, political and esoteric. However, with the triumph of the Dge lugs pa sect its scholars created an historical tradition that let that story pass unmentioned. Si tu, writing in a time of turbulence and Dge lugs pa ascendancy, stood against this politically inspired historical amnesia and helped preserve a crucial element of our understanding of Tibet's past.⁴⁰

Sperling calls the KSP "a monumental work of Tibetan historical writing," and Si tu's part "a model of clear exposition, elegant language, and keen research."⁴¹ He also praises his work for the use of source materials and primary documents, and illustrates this with some examples.⁴² Furthermore, based on some extracts, he shows the Karma pas' important role in the relationship with the Yuan court, the Tangut State, and the Ming court, which remains otherwise mostly unmentioned in the "mainstream" historiographies.⁴³

'Be lo's part of the work is usually not praised as much. In the table of contents of their edition of the KSP, D. Gyaltzen and Kesang Legshay mark the life stories of the Ninth, Tenth, and Eleventh Karma pas as transcriptions of otherwise known hagiographies.⁴⁴ In the preface, they express their disappointment that the treatment of the Tenth Karma pa is cursory, and they point to another extant source whose inclusion they would have wished for. Moreover, they lament the extreme brevity of the life story of the important figure of Karma chags med despite the availability of more material (1613–1678).⁴⁵

In his foreword to Si tu's autobiography and diaries, Gene Smith says:

The editor of the diaries was a disciple of Si tu, Bai lo Tshe dbang kun khyab. Bai lo was relatively careless in his editing, and his knowledge of orthography leaves much to be desired. In at least two cases, he gives the element designation in the year headings incorrectly. Since he had only to copy the year designation from each diary after arranging them, we have no choice but to suppose that many of the other

⁴⁰ Sperling 2013, 1.

⁴¹ *Ibid.*, 2.

⁴² *Ibid.*

⁴³ *Ibid.*, 2–8.

⁴⁴ SX2, vol. 2, Contents. Of course, plagiarism was a concept largely foreign to the scholars at the time. Nevertheless, copying just one source, instead of evaluating and collating information from multiple sources where available, cannot be considered an indicator of scholarly excellency.

⁴⁵ SX2, vol. 2, Preface.

orthographical and grammatical mistakes should not be blamed on the copyists and block makers, but on Bai lo himself.⁴⁶

Of course, this does not refer to the KSP, but to a different work. Nevertheless, in both cases 'Be lo took over the tasks of completing and editing the unfinished part of the opus.

2. Structure and Content

2.1 Overview

The xylograph edition of the collected works of Si tu Paṅ chen comprises fourteen volumes.⁴⁷ Volumes 11 and 12 contain the *bKa' brgyud gser 'phreng* (SX1). Si tu Paṅ chen's disciple 'Be lo Tshe dbang kun khyab completed the work in 1775, the year after Si tu's passing, and composed an addendum that precedes the main text.⁴⁸ In this way, 'Be lo actually authored a larger portion of the entire work than Si tu himself, though it is hard to discern whether he was able to draw mainly from the notes of his teacher or whether he actually put much of his own effort into this.⁴⁹ Due to different authorship, different parts and different volumes, the overall structure is somewhat complex and can be grasped best when prepared visually. Figure 1 shows the different parts along different dimensions, where the height of the blocks is proportional to the number of folios.

⁴⁶ Smith 2001, 94. Bai lo is a variant spelling of 'Be lo, which is short for Sanskrit Vairocana (Rheingans 2021, 138).

⁴⁷ Chos kyī 'byung gnas 1990.

⁴⁸ For a translation of 'Be lo's colophon that contains this information, see section 6.8 of the appendix.

⁴⁹ Rheingans 2021, 139.

Vol.	Author	Part	Content	Folios
11	'Be lo	<i>Kha skong</i>	Life stories from Vajradhara to sGam po pa (<i>incl. paratext by 'Be lo</i>)	47
	Si tu	Main text	Life stories from the First Karma pa Dus gsum mkhyen pa (1110–1193) to rMa se rTogs ldan Blo gros rin chen (1386–1423) (<i>incl. introduction and epilogue by Si tu</i>)	256
			Life stories from Mi nyag rTogs ldan Grags pa rin chen to Sangs rgyas mnyan pa Grub thob bKra shis dpal 'byor	83
12	'Be lo		Life stories from Zha lu Lo chen Chos skyong bzang po (1441–1527) to the Tenth Zhwa dmar pa, Chos grub rgya mtsho (1741–1792) (<i>incl. epilogue and colophon by 'Be lo</i>)	349

Figure 1: Structure of the *gser 'phreng* by *Si tu* and *'Be lo* (proportional)

2.2 Paratext

The full paratext, such as introductions and colophons of the different parts, is provided in sections 5 and 6 of the appendix, both in Tibetan and in English translation. Therefore, I shall refrain from quoting passages here. Still, an overview of its content and the conclusions that can be drawn from it shall be presented in this section. Having shown the arrangement of the final work in Figure 1, in this section I shall follow a more chronological sequence of composition.

Si tu's Introduction to the Main Text

The main text starts off with some introductory verses (five stanzas of four verse lines)⁵⁰ followed by a prose introduction⁵¹ by *Si tu* before it delves into the First Karma pa's life. The verses praise the garland of the precious bKa' brgyud for their accomplishment and as the source of the teaching and inspiration, and ask for their protection. This clearly complies with the feature of the *gser 'phreng* genre to stress the importance of the transmission lineage. Then *Si tu* lists types of people

⁵⁰ For the Tibetan text and an English translation, see section 6.2

⁵¹ For the Tibetan text and an English translation, see section 6.3.

with different mindset and concludes that they are all caught by stories, therefore, he will pass on these faultless liberation stories. In this way, he intends to use the stories as a skillful means to inspire different kinds of people for the dharma.

In his prose introduction, Si tu first mentions the “bKa brgyud of Mar pa and Mi la ras pa and, in particular, the bKa brgyud of the Karma pa” and then makes clear that he will focus on the “liberation stories of the lamas of the practice lineage Karma Kamtshang” in his opus. He points out that the sources of their lives are extensive, such as different *chos 'byungs* and *rnam thars*, and that they might be somewhat stained, but since they were composed at the request of authentic lamas that embody the essence of compassion, those stories also carry this compassion, and the stains are less important. This seems to be some kind of general author's excuse out of caution for the errors he might have propagated in recounting.

Si tu continues to say that Tilopa studied under the lamas of the four transmissions (*bka' babs bzhi*) and that he was a student of Vajradhara in terms of the short lineage. This part is interesting insofar as we see here the typical feature of *gser 'phreng* to trace the transmission lineage back to Vajradhara. Furthermore, we learn the teaching, the transmission of which this golden garland is actually concerned about—the so-called “four transmissions,” “four instructional lineages,” or “four currents.” The *bka' babs bzhi* are a “series of tantric instructions that the Indian *siddha* Tilopa received from various masters, codified, and then passed on” [and] that “later became foundational teachings for the Bka' brgyud sect.”⁵² However, the content of these four transmissions differs considerably in different Tibetan sources.⁵³ At this point, Si tu does not specify those four transmissions. Instead, he moves on to list the succession of teachers and students after Tilopa as being Mar pa, Mi la ras pa, and sGam po pa, and says that their life stories are known from elsewhere. This clearly shows that when Si tu composed his part of the main text, he wanted to skip those masters and start only with the First Karma pa, as he did. Hence, it must have been 'Be lo's own idea to fill in this gap with the composition of his addendum, which was not in accord with his teacher's original plan.

Next, Si tu praises the First Karma pa, Dus gsum mkhyen pa (1110–1193), as the crown jewel of the lineage that is known as Karma Kamtshang and quotes a prophecy of the Dharma king Srong btsan sgam po that the Karma pa would appear as an emanation of Avalokiteśvara to bring benefit to beings. Then he raises the question of how the liberation stories of such a succession of great bodhisattvas can possibly

⁵² Buswell and Lopez 2014, 121.

⁵³ Smith 2001, 41.

be told by someone. But then he points to the beings in saṃsāra and asserts that what he will recount is in accordance with the liberation stories he heard. In this way, he elevates the Karma pas and the masters of the lineage again and, at the same time, puts himself in a humble position, implying that he only recounts the stories he had heard due to the needs of beings that are suffering, rather than out of his own realization. The kind of humbleness he thus shows is widespread among Tibetan authors. Following this, the actual life story of the First Karma pa starts.

Si tu's Epilogue

The part of the main text authored by Si tu ends after Mi nyag rTogs ldan Blo gros rin chen (1386–1423), a disciple of the Fifth Karma pa, De bzhin gshegs pa (1384–1415). From Si tu's introduction, it is reasonable to assume he envisaged the scope of this project as being to present the life stories of the transmission lineage from the First Karma pa up to his time. Obviously, he was not able to finish it before his demise. Nevertheless, he managed to write a short epilogue of two stanzas of four verse lines each.⁵⁴ In the first stanza, he states that the Buddha granted these innumerable doors of Dharma to the beings in saṃsāra and encourages the reader to engage in Dharma practice. In the second stanza, he wishes that due to this, the Karma bKa' brgyud may shine as an ornament of the Buddha's teachings. Si tu's epilogue obviously rounds off the whole text. Its existence, or at least the way it is written, gives ground to conjecture that when writing this, he did not expect the work to be continued by his disciple 'Be lo. This concludes the parts of the paratext written by Si tu. The paratext parts to be discussed in the following were written by 'Be lo.

'Be lo's continuation of the main text does not exhibit any introductory words. He directly jumps into the life stories of two further disciples of the Fifth Karma pa before he turns to the Sixth Karma pa.

'Be lo's Epilogue and Colophon

At the end of the main text, 'Be lo added an epilogue and a colophon relating to the work in its entirety with all parts including the *Kha skong*.⁵⁵ The epilogue consists of five stanzas of four verse lines each. In the first four stanzas, 'Be lo praises the opus, while in the last stanza, he praises his teacher Si tu and his blessing, through which he was able to complete the work. In this way, he basically says that all this was

⁵⁴ For the Tibetan text and an English translation, see section 6.4.

⁵⁵ For the Tibetan text and an English translation, see sections 6.7 and 6.8.

possible due to his teacher, rather than through himself. In turn, this means that by praising the opus, he actually praised his teacher, rather than himself, and thus kept the etiquette of humbleness.

The epilogue is directly followed by a colophon in prose. There he mentions that the composition of the work was encouraged by Kaḥ thog Rig 'dzin Tshe dbang nor bu (1698–1755) who was a teacher, student, and friend of Si tu's.⁵⁶ Then 'Be lo precisely explains which parts were written by Si tu and which by himself.⁵⁷ Here, it becomes obvious that the epilogue is meant as a parenthesis to the entire work including the addendum. 'Be lo mentions that the work was completed in 1775 (i.e., the year after Si tu's passing away) at dPal spung monastery (*Thub bstan chos 'khor gling*), which had been founded by Si tu in 1717.⁵⁸ Furthermore, he provides the name of the scribe as the attendant (*rim gro pa*) Karma legs bshad. Finally, 'Be lo adds some wishes or dedication that the Buddhist doctrine may spread and flourish and that all beings may attain the state of the precious bKa' brgyud masters.

Paratext of 'Be lo's Kha skong

'Be lo's addendum (containing the life stories from Vajradhara to sGam po pa) does not contain much paratext.⁵⁹ On the verso of the title page, there is one stanza displayed in different languages and scripts, which is an expression of worship to the Buddha. First, it is provided in Sanskrit using *lanydza* script, then again in Sanskrit but in Tibetan transliteration, and finally in Tibetan language and script. Afterward, the text directly jumps into the life story of Vajradhara.

At the end of the *Kha skong*, without clear separation from the life story of sGam po pa and his disciples, 'Be lo provides some sentences about what happened next in terms of spread of the Dharma related to the Dwags po bKa' brgud, and then in the final sentence turns to the Kam tshang bKa' brgud with examples of sub-lineages and says that they shall be explained in detail later. This is not a proper epilogue but still functions as some kind of transition or connector to the main text.

2.3 'Be lo's Addendum (*Kha skong*)

In this section, an overview of the content of the *Kha skong* shall be provided. The text starts from Vajradhara and contains an expression

⁵⁶ "In 1720, Situ and Kaḥ thog Tshe dbang nor bu first met. This event was the beginning of a fruitful friendship that would continue until Kaḥ thog's death" (Smith 2001, 91). For a short life story, see Garry 2007.

⁵⁷ Not to be repeated here; see section 2.1, Figure 1.

⁵⁸ BDRC: G36.

⁵⁹ For the Tibetan text and an English translation of the paratext, see section 2505.

of worship toward the bKa' brgyud masters and the history of the four transmissions (*bka' babs bzhi*), before it goes into the actual transmission lineage comprising Tilopa, Nāropa, Mar pa, Mi la ras pa and sGam po pa. The text also mentions the disciples of the masters just listed with more or less information included. In Table 1, the disciples are summarized in one entry per master, as there are usually just a few lines for each disciple. Apart from the outline, the table provides the number of folios for each section. Additionally, the ratio of each section relative to the *Kha skong* and to the entire work is indicated to provide and idea of its overall weight.

The table shows that the *Kha skong* makes up only a rather small share of the entire work. Also, in absolute numbers the life stories of the different masters are quite short and do not exceed a one-digit number of folios for each. This applies even more so for their disciples, whose life stories hardly go beyond a few lines, sometimes merely the name being mentioned.

Section	Title	Folios	% Kha skong	% Full
1	Liberation Story of Vajradhara	6.5	14.1%	0.9%
2	Expression of Worship (<i>mchod brjod</i>) toward the bKa' brgyud Masters	2	4.3%	0.3%
3	The History of the Four Transmissions (<i>bka' babs bzhi</i>)	12.5	27.2%	1.7%
4	Tilopa (988–1069)	1.5	3.3%	0.2%
5a	Nāropa (1012–1016–1100)	3	6.5%	0.4%
5b	Disciples of Nāropa	0.5	1.1%	0.1%
6a	Mar pa Lotsāwa Chos kyi blo gros (1002~1012–1097~1100)	5.5	12.0%	0.7%
6b	Disciples of Mar pa	1.5	3.3%	0.2%
7a	Mi la ras pa (1040–1123)	6	13.0%	0.8%
7b	Disciples of Mi la ras pa	1	2.2%	0.1%
8a	sGam po pa Dwags po lha rje bSod nams rin chen (1079–1153)	4.5	9.8%	0.6%
8b	Disciples of sGam po pa	0.5	1.1%	0.1%

Table 1: Short outline of 'Be lo's addendum

Table 6 in section 7 in the appendix is a more extended version of this. It contains all sub-sections and persons that could be identified. Furthermore, it indicates the page numbers of different textual witnesses and, in the case of persons, provides a reference to the BDRC database where available.

2.4 Main Text (*Si tu and 'Be lo*)

In this section, an overview of the content of the main text shall be provided. For the outline in Table 2, the life story of each Karma pa forms one entry, while the life stories of their respective students are summarized in another entry. Apart from the outline, the table provides the number of folios for each section. Additionally, the ratio of each section relative to the main text and to the entire work is indicated, to provide an idea about its overall weight.

The table shows that the length of the life stories of the different Karma pas differs quite a lot. The life stories of the Sixth, Tenth, Eleventh and Twelfth Karma pas in particular are treated much more briefly than one would expect from such a work. On the other hand, it is striking that some disciples' sections are much longer than the life story of the respective Karma pa they relate to. In some cases, this is due to a very extensive life story of just one disciple. The most extreme case is the life story of Si tu Paṅ chen himself, as we shall see in the next section.

Section	Title	Folios	% Main text	% Full
1a	First Karma pa, Dus gsum mkhyen pa Chos kyi grags pa (1110–1193)	20	2.9%	2.7%
1b	Disciples of Karma pa Dus gsum mkhyen pa	15.5	2.2%	2.1%
2a	Second Karma pa, Karma Pakši (1204–1206–1283)	42	6.1%	5.7%
2b	Disciples of Karma pa Karma Pakši	12.5	1.8%	1.7%
3a	Third Karma pa, Rang byung rdo rje (1284–1339)	23.5	3.4%	3.2%
3b	Disciples of Karma pa Rang byung rdo rje	45	6.5%	6.1%
4a	Fourth Karma pa, Rol pa'i rdo rje (1340–1383)	37	5.4%	5.0%
4b	Disciples of Karma pa Rol pa'i rdo rje	21	3.0%	2.9%
5a	Fifth Karma pa, De bzhin gshegs pa (1384–1415)	20	2.9%	2.7%
5b	Disciples of Karma pa De bzhin gshegs pa	19.5	2.8%	2.6%
6a	Sixth Karma pa, mThong ba don ldan (1416–1453)	5	0.7%	0.7%
6b	Disciples of Karma pa mThong ba don ldan	2.5	0.4%	0.3%
7a	Seventh Karma pa, Chos grags rgya mtsho (1454–1506)	31	4.5%	4.2%
7b	Disciples of Karma pa, Chos grags rgya mtsho	47	6.8%	6.4%
8a	Eighth Karma pa, Mi bskyod rdo rje (1507–1554)	25	3.6%	3.4%
8b	Disciples of Karma pa Mi bskyod rdo rje	45.5	6.6%	6.2%
9a	Ninth Karma pa, dBang phyug rdo rje (1556–1601~1603)	48	7.0%	6.5%
9b	Disciples of Karma pa dBang phyug rdo rje	41	5.9%	5.6%
10a	Tenth Karma pa, Chos dbyings rdo rje (1604–1674)	6	0.9%	0.8%

10b	Disciples of Karma pa Chos dbyings rdo rje	6.5	0.9%	0.9%
11a	Eleventh Karma pa, Ye shes rdo rje (1675~1676~1702)	1	0.1%	0.1%
11b	Disciples of Karma pa Ye shes rdo rje	46	6.7%	6.3%
12a	Twelfth Karma pa, Byang chub rdo rje (1703~1732)	2.5	0.4%	0.3%
12b	Disciples of Karma pa Byang chub rdo rje	125	18.1%	17.0%

Table 2: Short outline of the main text

Table 7 in section 8 in the appendix is a more extended version of this. It contains sub-sections for all disciples that could be identified. Furthermore, it indicates the page numbers of different textual witnesses, and, for the persons, provides a reference to the BDRC database where available.

2.5 Top Stories

In this section, the separation of sections per Karma pa into just two subsections, namely, the respective Karma pa's life story and that of their disciples, is broken up. Instead, the life story of each individual is taken into account separately for this analysis. Table 3 lists all life stories that amount to at least twenty folios and orders them according to their length. Additionally, the reference to the BDRC database is provided. Different Karma pas dominate this ranking, although, not surprisingly, at the top we find Si tu's life story. 'Be lo wrote quite an extensive life story about his teacher, certainly based on Si tu's autobiography and diaries and his own memories.⁶⁰

Ranking	Title	BDRC	Folios
1	Eighth Si tu, Chos kyi 'byung gnas (1699~1700~1774)	P956	94.5
2	Ninth Karma pa, dBang phyug rdo rje (1556~1601~1603)	P889	48
3	Eighth Zhwa dmar pa, dPal chen Chos kyi don grub (1695~1732)	P955	46
4	Second Karma pa, Karma Pakši (1204~1206~1283)	P1487	42
5	Fifth Zhwa dmar pa, dKon mchog yan lag (1525~1583)	P1426	38
6	Fourth Karma pa, Rol pa'i rdo rje (1340~1383)	P1456	37
7	Seventh Karma pa, Chos grags rgya mtsho (1454~1506)	P821	32
8	Eighth Karma pa, Mi bskyod rdo rje (1507~1554)	P385	25
9	Third Karma pa, Rang byung rdo rje (1284~1339)	P66	24.5
10	g.Yung ston rDo rje dpal ba (1284~1365)	P1454	23.5
11	Sixth Zhwa dmar pa, Chos kyi dbang phyug (1584~1630)	P1432	22
12	First Karma pa, Dus gsum mkhyen pa Chos kyi grags pa (1110~1193)	P1400	20

⁶⁰ About Si tu's autobiography and diaries, see also section 1.1 and Smith 2001, 87–98.

13	Fifth Karma pa, De bzhin gshegs pa (1384–1415)	P1410	20
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Table 3: Top stories (at least 20 folios)

2.6 The Karma pas and Their Disciples

The other standard opus, next to the KSP, about the life of the first eight Karma pas and their disciples is the earlier *Chos 'byung mkhas pa'i dga ston* (“Religious History: Feast of the Wise,” abbreviated as CKG in this section) by the Second dPa' bo, gTsug lag phreng ba (1504–1566).⁶¹ Table 4 seeks to compare the length of the life stories of the Karma pas and their disciples between the KSP and the CKG. For this purpose, the number of folios of each section in the two works are provided. However, since the number of syllables per folio is quite different between the works, an estimation of the number of syllables was undertaken. On this basis, the ratio between the length in the KSP and the CKG is calculated.

It is evident, that for most Karma pas, the length of the life story in the KSP exceeds that in the CKG by more than a factor of two, the only exceptions being the Seventh Karma pa (about the same length) and the Eighth Karma pa (about half the length). The case is similar for the aggregated life stories of the Karma pas' respective disciples. In all cases, they are longer in the KSP—sometimes much longer. However, the table does not reveal the numbers for the single disciples. The coverage and length of the disciples' individual life stories could be quite diverse. To answer this, a more detailed analysis would be needed.

Section	Title	Folios KSP	Syllables KSP	Folios CKG	Syllables CKG	% KSP/CKG
1a	First Karma pa, Dus gsum mkhyen pa Chos kyi grags pa (1110–1193)	20	18300	7.5	4861	376%
1b	Disciples of Karma pa Dus gsum mkhyen pa	15.5	14183	3.5	2268	625%
2a	Second Karma pa, Karma Pakši (1204~1206–1283)	42	38430	18	11666	329%
2b	Disciples of Karma pa Karma Pakši	12.5	11438	2.5	1620	706%
3a	Third Karma pa, Rang byung rdo rje (1284–1339)	23.5	21503	14.5	9397	229%
3b	Disciples of Karma pa Rang byung rdo rje	45	41175	2	1296	3177%
4a	Fourth Karma pa, Rol pa'i rdo rje (1340–1383)	37	33855	8.5	5509	615%
4b	Disciples of Karma pa Rol pa'i rdo rje	21	19215	13.5	8749	220%
5a	Fifth Karma pa, De bzhin gshegs pa (1384–1415)	20	18300	14	9073	202%
5b	Disciples of Karma pa De bzhin gshegs pa	19.5	17843	4.5	2916	612%

⁶¹ For an introduction into the *Chos 'byung mkhas pa'i dga' ston*, see Dell 2021; for its author's life, see Bjerregaard and Dell 2022.

6a	Sixth Karma pa, mThong ba don ldan (1416–1453)	5	4575	2	1296	353%
6b	Disciples of Karma pa mThong ba don ldan	2.5	2288	0.5	324	706%
7a	Seventh Karma pa, Chos grags rgya mtsho (1454–1506)	31	28365	44	28516	99%
7b	Disciples of Karma pa, Chos grags rgya mtsho	47	43005	49.5	32080	134%
8a	Eighth Karma pa, Mi bskyod rdo rje (1507–1554)	25	22875	66.5	43098	53%
8b	Disciples of Karma pa Mi bskyod rdo rje	45.5	41633	1	648	6424%

Table 4: Karma pas in KSP vs. CKG

3. Textual Witnesses

In this section the different textual witnesses and editions that I could identify shall be described. In order to identify them, I used different databases and catalogs—both online and in print. Among them are the Buddhist Digital Resource Center (BDRC),⁶² the Tibetan Book and Manuscript Catalog of the Library of Tibetan Works and Archives (LTWA),⁶³ the Library of Congress Catalog (LOCC),⁶⁴ WorldCat,⁶⁵ various university library catalogs, the catalog of the Nepalese German Manuscript Cataloguing Project (NGMCP),⁶⁶ and the catalog of the Tucci collection.⁶⁷ In addition, general search engines, as well as online book stores and publisher’s websites (for the modern editions) have been consulted. Several block prints and modern book editions have been identified and will be presented in the following subsections.

3.1 Block Prints and Their Reprints

All textual witnesses described in this subsection are based on the dPal spungs printing blocks. Prints of those printing blocks seem to have spread to different libraries. However, they are mostly available to us via three different reprints, described in the following under the sigla SX1, SX2, and SX3, and through the efforts of BDRC to scan them and make them available.

SX1: Xylograph reprint by Sungrab Nyamso Khang

In 1990, Sungrab Nyamso Khang published the collected works of Si tu Paṅ chen in fourteen volumes. On each volume, the title on the title page reads *Ta’i si tu pa kun mkhyen chos kyi ’byung gnas bstan pa’i*

⁶² <https://www.tbrc.org/>.

⁶³ <https://tibetanlibrary.org/tibetan-book-and-manuscript-catalog/>.

⁶⁴ <https://catalog.loc.gov/>.

⁶⁵ <https://www.worldcat.org/>.

⁶⁶ <https://catalogue.ngmcp.uni-hamburg.de/>.

⁶⁷ De Rossi Filibeck 2003.

nyin byed kyi bka' 'bum—Collected Works of the Great Tai'i Si tu pa Kun mkhyen Chos kyi byun gnas Bstan pa'i nyin byed, where the part rendered here in Wylie is provided in Tibetan *dbu can* script. Additionally, the volume number is indicated both as Arabic numeral and as Tibetan letter. The KSP extends over volumes 11 (*da*) and 12 (*na*). The *verso* of each title page provides the names and addresses of the publishing and printing house. The subsequent folio shows a table of contents. For volume 11 it only has one entry, which is the title of the *Kha skong*. It is followed by the Tibetan numerals for 341, which is actually the number of folios of the first volume of the main text without the *Kha skong*. Additionally, the range 1–776 in Arabic numerals is given, which is in fact the number of pages of the entire first volume (*Kha skong* and main text together). After the first two folios, which were obviously added for the 1990 publication, the actual reprint of the xylograph starts. It first contains the *Kha skong* and is then followed by the first part of the main text (though not mentioned in the table of contents). The table of contents of volume 12 again has only one entry, referring to the final volume of the KSP (*pus ta ka phyi ma*). It is followed by the number of folios in Tibetan numerals (340) and the page range in Arabic numerals (1–701). The content of the volume is as indicated. In general, the folios of the block print appear quite unaltered with the exception that at the right-hand margin a pagination in Arabic numerals was added that restarts for each volume. BDRC provides a scan of the edition as well as a relatively granular outline of its content on their website (W26630).

SX2: Xylograph tracing by D. Gyaltsan & Kesang Legshay

In 1972, D. Gyaltsan & Kesang Legshay published an edition of the KSP in two volumes. The title page states *History of the Karma Bka-'brgyud-pa Sect—Being the Text of "Sgrub brgyud karma kaṃ tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu shel gyi phreñ ba."* It also mentions that it was "reproduced from a print of the Dpal-spungs edition belonging to Nam-mkha'-rdo-rje of Nang-chen." From the editor's preface, we learn that 'Be lo's *ska khong* is not contained, as it "was not available for reproduction," and that the main text originates from volumes 11 and 12 of the collected works of Si tu Paṅ chen (though within this reproduction they are referred to as volumes 1 and 2). Interestingly, the editors also explain that a direct reproduction from the block print was not possible, because of its poor quality. Therefore, "the task of tracing the original was assigned to monks of the Rgyud-smad Graw-tshang." This is remarkable insofar as such a process is likely to alter the original block print with respect to

spelling, especially if certain letters or syllables are hardly legible. Indeed, the editors admit that they found discrepancies between the original and the traced version and consequently added one page of errata to the first volume. The preface of volume 2 briefly comments on the content of this volume and laments about some shortcomings. Both volumes contain a table of content that was added for the publication. Its granularity is comparable to the BDRC outline of SX1, though there are some differences in the details. It is a useful tool to locate those life stories of the masters that exceed a few lines. It was compiled with some care, which can be discerned from the fact that the personal names in that table do not just appear in the way they are mentioned at the beginning of the respective paragraph, but are given with full title and name, and, in some cases, dates of birth and death were added (extracted from the text itself, and, in some few cases, marked explicitly from external sources).

Although this text appears the same as the block print, we must be wary of errors introduced in the process of tracing. Furthermore, Arabic numerals were added on the left-hand side of each page. BDRC provides a scan of the edition (W23435).

SX3: Xylograph reprint by dPal brtsegs

In 2015, the publishing house Mtsho sngon mi rigs dpe skrun khang issued a collection of liberation stories in 120 volumes consisting of block prints and manuscripts. It is called *Bod kyi lo rgyus rnam thar phyogs bsgrigs* (“History of Tibet, Collection of Liberation Stories”). Volumes 102 to 104 contain the KSP. BDRC (W4PD3075) holds the scans of volumes 91 to 120. In the outline on their webpage the volumes containing the KSP are indicated as volumes 12 (*na*) to 14 (*pha*), since they start counting with volume 91 as their first volume.

The cover as well as the title page of each volume contains the collection title and volume number in Arabic numerals. Moreover, it indicates that this text was compiled (*bsgrigs*) by dPal brtsegs bod yig dpe rnying zhib ’jug khang and produced in print by the printing house mentioned above. The second folio contains a table of contents. These first two folios are in modern type setting. Then follows the reproduction of the block print, to which Arabic numerals were added on the right-hand margin. In total, the three volumes 102 to 104 contain the same pieces of text that are found in volumes 11 (*da*) and 12 (*na*) of Si tu’s collected works (see SX1). However, the different portions are reordered as indicated in the following table.

Vol. no.	Page no.	Content
102	1–512	Beginning of main text (vol. 11, fols. 1r–256r), i.e., Si tu's portion of the main text
103	1–171	Continuation of main text (vol. 11, fols. 257r–341r), i.e., the remainder of vol. 11 by 'Be lo (<i>verso</i> of last folio 341v missing; title on p. 1 is erroneously that of the <i>Kha skong</i>)
	173–265	<i>Kha skong</i> by 'Be lo (vol. 11, fols. 1r–47r), i.e., the beginning of vol. 11
	267–508	Continuation of main text (vol. 12, fols. 257r–121v.5), i.e., the beginning of vol. 12 (<i>pusta ka</i>)
104	1–460	Continuation of main text (vol. 12, fols. 121v.6–350r), i.e., the remainder of vol. 12 (<i>pusta ka</i>)

Table 5: Table of contents of SX3

The added table of contents in the three volumes preceding the block print reproduction exhibits errors. In volume 103 the first two texts are indicated as *Kha skong*, while this is only correct for the second one. In volume 104, the text is again indicated as *Kha skong*, which is incorrect. The outline on the BDRC webpage carried over these incorrect text titles. However, it adds another level of granularity indicating mainly where the liberation stories of the different Karma pas (and a few other masters) start, which seems to fit with the actual text.

SX4: Print held by the National Library of Mongolia

BDRC has a record of the collected works of Si tu Chos kyi 'byung gnas from the collection of the National Library of Mongolia in fourteen volumes (W4CZ302668). As of today, the BDRC database states that the scans are not yet available. However, it seems to be a print from the original dPal spungs printing blocks, rather than a modern reproduction of a print (such as SX1).

SX5: Extract compiled by E. Gene Smith

BDRC lists a work with title *Sgrub brgyud karma kam tshang brgyud pa rin po che'i rnam par thar pa rab byams nor bu zla ba chu shel gyi phreng ba (khol phyung)* without a date (MW1KG9259). The access is restricted, but it mentions an English cover title *Karma bka' brgyud pa biographies*. Furthermore, the compiler of the work is indicated as 'Jam dbyangs rnam rgyal, which is the Tibetan name of E. Gene Smith. The outline

provided on the BDRC webpage shows that it contains only a part of the KSP (that is why it is called *khol phyug*—extract) and that a second text, a hagiography of Mar pa, was added after it. Cecile Ducher identifies the author of this second text as the Second dPa' bo, gTsug lag 'phreng ba (1504–1566). Hence, it does not originate from 'Be lo's *Kha skong*, which also contains a Mar pa hagiography. She further describes it as a block print in a bad state where “modern numbers were added during digitalization,” whose range she provides as 269 to 300.⁶⁸ It is not stated if the KSP part is also a block print or rather a manuscript, but it seems reasonable to assume that the pagination is continuous across both texts, which would yield 134 folios for the KSP extract. The outline on the BDRC webpage lists the chapters (i.e., names of masters) that are contained in the extract. They amount to a total of fifty-one, where the first is the Tenth Karma pa, Chos dbying rdo rje (1604–1674), and the last is Lo tsā ba bSod nams rgya mtsho (1424–1482). Already, the birth and death dates of those two persons show that some re-ordering with respect to the Dpal spungs block print must have taken place. Indeed, the rest of the list confirms that the order was massively re-organized. It contains life stories of both volumes 11 and 12, but there seem to be no names that are before the Seventh Karma pa in the original xylograph.

*SX6: Microfiche of volume 11
held by University of Washington Libraries*

The University of Washington Libraries hold a microfiche of the xylograph of the first volume of the KSP (i.e., volume 11 of Si tu's collected works). It contains both the *Kha skong* and the main text. However, in WorldCat they are listed under two different entries (OCLC: 859369533 and 859369631).

3.2 Modern Book Editions

A number of different modern book editions of the KSP could be identified. It seems very likely that all of them are based on textual witnesses of the xylograph edition. Some of them exhibit a very granular table of contents which can be very useful to locate information about the lives of certain Karma bKa' brgyud masters.

SB1: Four-volume edition by Vajra Vidya Institute

In 2004 and 2005, two volumes with the title *The Golden Garland of the*

⁶⁸ Ducher 2017, 152.

Kagyü Biographies. Bka' brgyud gser phreng rnam thar, zla ba chu shel gyi phreng ba were published by the Vajra Vidya Institute. The first volume contains 'Be lo's *Kha skong* and the beginning of the main text until just before the Fifth Karma pa, De bzhin gshegs pa (1384–1415). The second volume contains the continuation of the main text until just before the Tenth Karma pa, Chos dbyings rdo rje (1604–1674). Volumes 3 and 4 were only published much later in 2014, where volume 3 contains the remainder of the KSP. Volume 4 contains a work by the twentieth-century author sTobs dga' g.yul rgyal (1940–1997), who compiled the life stories from the Thirteenth to the Sixteenth Karma pas. His work is meant as a continuation of Si tu's and 'Be lo's opus. It is usually referred to as *Bka' brgyud gser phreng gi rnam thar rab 'byams zla ba chu shel gyi 'phreng ba'i kha skong*,⁶⁹ not to be confused with 'Be lo's *Kha skong*, which covers the period before the main text, rather than after.

Each of the four volumes starts with the same number of prefaces by the Dalai Lama, Ogyen Trinley Dorje, and Khenchen Thrangu Rinpoche. In the context of this paper, only the first three volumes are relevant. They exhibit a rather detailed table of contents, often mentioning persons to whom only some lines are dedicated. This was a useful source for compiling the comprehensive overview in sections 7 and 8 of this paper. Occasionally, colored pictures of Buddhist masters are added before the respective sections. The text is clearly formatted. New sections and parts that are in verse are easily recognized. All volumes are available for download on the BDRC webpage (W4CZ295072).⁷⁰ Additionally, BDRC provides an e-text version of the first two volumes produced via OCR (WA3JT13373).

SB2: Two-volume edition by Mi rigs dpe skrun khang

In 2013, the publishing house Mi rigs dpe skrun khang issued an edition of the KSP in two volumes with title *Bka' brgyud gser phreng*. Each of the volumes has a colored image of Mar pa on the front cover and again inside the book, followed by images of the authors Si tu and 'Be lo. Next, there is a two-page biography of Si tu Paṅ chen followed by a short preface (*gleng gzhi*) by the editor of the book, sKyo brag Dam chos zla ba (b. 20th cent.). The table of contents is quite detailed. Every

⁶⁹ sTobs dga' g.yul rgyal 1993. For a characterization of this text and its author, see Coura 2013, 21–25.

⁷⁰ In the BDRC's PDF file for volume 3, after the back cover of the book, there are mistakenly some pages of a book by the Eighth Karma pa from the same publishing house and year; see Mi bskyod rdo rje 2014, 484–98. On top of that, BDRC erroneously classifies volume 3 as volume 4 and vice versa. To be very precise, on the front book covers both are indicated as volume 3 in English, but additionally, as *smad cha/ka* and *smad cha/kha*, respectively (i.e., “last volume A and B”).

Karma pa marks a new chapter, while their students' life stories are then indicated as sections in the respective chapter. Paragraphs in verse are not set off by formatting, but section titles are inserted reflecting the level of detail from the table of contents. The contents of both volumes and their distribution between the volumes are almost as in the original xylograph; in particular, 'Be lo's *Kha skong* is included in volume 1. The difference is that the life story of Zhwa lu Lo tsā ba Chos skyong bzang po (1441–1527), which is at the beginning of volume 12 of the block print, just before the Eighth Karma pa, was moved to volume 1 in this book—presumably to have all disciples of the Seventh Karma pa in the same place and conclude this chapter.⁷¹ Both volumes are available via BDRC, though under restricted access (W1AC314).

SB3: One-volume edition by Yun nan mi rigs dpe skrun khang

In 1998, the publishing house Yun nan mi rigs dpe skrun khang issued an edition of the KSP in one volume. The title on the title page reads *Karma kam tshang gi brgyud pa rin po che'i rnam thar*. There is an additional title in Chinese letters. Inside the book the full title of the main text from the block print is also mentioned, together with the indication *stod cha*—"upper part." Usually, this indicates that there is also a *smad cha*—"lower part." I was not able to identify a volume 2 of this edition, and BCRC also wondered about the existence of another volume in their comments (W24686). Even without a volume 2 for this edition *stod cha* makes sense, since the content of this book corresponds to the content of the first volume of the original xylograph. However, the order is slightly different. The book puts the portion of the main text that is contained in volume 11 of the original block print first and then appends 'Be lo's *Kha skong* afterward. As for the main text, the table of contents defines a chapter for each of the Karma pas, except for the Sixth Karma pa, where there are two chapters (... *rnam thar* and ... *rnam thar gyi kha skong*, i.e., "liberation story" and addendum to the liberation story). There is also a division into sections under each chapter. However, while the other editions usually put the different disciples as sections, this edition divides the Karma pas' lives into five to nine different stages reflected by sections. The first section usually indicates the circumstances of the birth, and the last section indicates where the liberation stories of the disciples start. The sections in between vary to some extent. Hence, when working with the Karma pas' lives, this edition can be a useful tool to identify certain passages more quickly. The table of contents of the *Kha skong* exhibits similar granu-

⁷¹ The part in question that has been moved is SX1, vol. 12, 1v–2v.

larity to other editions and to what is provided in section 7 of this paper, though the hierarchical levels might differ slightly.

The table of contents is preceded by a preface (*sngon 'gro'i gtam*) by the editor Reb gong rDo rje mkhar (b. 1958) that spreads over three pages. As for the actual text, section titles are inserted into the text according to the table of contents, but passages in verse are not set off by formatting. The volume is available on BDRC under restricted access (W24686). The BDRC webpage also provides an outline of the book that reflects the table of contents within the book.

SB4: Si tu's collected works by Si khron mi rigs dpe skrun khang

In 2014, the publishing house Si khron mi rigs dpe skrun khang issued Si tu Chos kyi 'byung gnas' collected works as a modern book edition in fourteen volumes and one additional volume as a kind of catalog or overview. Volumes 11 (*da*) and 12 (*na*) contain the KSP, just like in the xylograph edition. However, in case of volume 11 the order of the text parts is flipped. The book starts with the portion of the main text contained in the xylograph volume 11 and then puts 'Be lo's Kha skong afterward. The table of contents is quite detailed and contains the names of many of the Karma pa's disciples as sections to the Karma pa chapter, similar to other modern editions (e.g., SB1 or SB2). As for the actual text, section titles are not inserted into the text according to the table of contents, but the names appearing at the beginning of the respective passages are set in bold face. Passages in verse are not set off by formatting. This edition of the collected works is available on BDRC under restricted access (W2PD17429).

SB5: Three-volume edition by Shri Diwakar Publications

In 2010 Shri Diwakar Publications published a three-volume edition with the Tibetan title *Sgrub brgud kar ma kam tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu shel gyi phreng ba kha skong bcas bzhugs so* and English title *Garland of Omnipresent Wishfulfilling Crystal Gems: Extensive Biographies of the Practice Lineage of the Precious Karma Kamtshang*. The first two volumes contain the KSP, while the third volume is a work by the twentieth-century author sTobs dga' g.yul rgyal (1940–1997), who compiled the life stories from the thirteenth to the sixteenth Karma pa. It is also contained in SB1 and was already discussed in this context. The work is listed in the Library of Congress Catalog (LCCN: 2011320473).

3.3 Summary

I leave it to the reader to decide which editions to use, and, of course, it depends very much on the purpose to be served. Nevertheless, I would like to try a summary to provide some orientation. All prints and published reprints of prints from the wooden printing blocks should be equivalent, if no restoration of the printing blocks took place between the prints. Therefore, for most purposes, it should be sufficient to use one representative of this class. Since they are direct reprints, SX1 or SX3 can be good candidates to use. SX2 should be treated with more care, as the tracing through which it was reproduced can be a source of errors. However, used together with one of the direct reprints, it can help improve legibility.

As for the modern book editions, they are helpful at times. However, they can contain intended and unintended spelling changes compared to the original block print. Hence, their spelling should be treated with a critical mind. They can be very valuable for finding information quickly due to their sometimes very granular table of contents.

4. Conclusion

In this article about the “Moonstone Water-Crystal Mālā,” an overview of the main sources on the lives of its authors Si tu Chos kyi ’byung gnas and ’Be lo Tshe dbang kun khyab was provided, together with an introduction into the *gser ’phreng* genre and the opus itself. Its structure and content were presented, together with an analysis of the paratext. Finally, different textual witnesses and editions of this *Karma bka’ brgyud gser ’phreng* have been identified and described.

To date, it seems that not much of this opus has been translated, and only parts have been researched to a certain extent. Hence, there is much work left for future research. A next useful step could be to compile a bibliography of research and translations based on the “Moonstone Water-Crystal Mālā.” There are a number of research papers on Si tu Paṅ chen’s life. However, the two very long sources about his life have not been analyzed—let alone translated—extensively.

As Elliot Sperling pointed out: “This is, as I have noted, essential history, produced by a scholar of wide reading and great learning.”⁷² I can only join in his words and hope that this paper helps to draw some, certainly deserved, attention to this important work and that, at the same time, I managed to provide some useful information to make it more accessible.

⁷² Sperling 2013, 9.

5. Appendix A: Paratext of 'Belo's Addendum (*Kha skong*)

This appendix provides all the paratext in Wylie transliteration and in English translation of 'Be lo Tshe dbang kun khyab's addendum to the text covering the life stories of the masters that precede the Karma pas.

5.1 Title

[SX1, vol. 11, fol. 1r (first text, start on p. 1)]

*kaṃ tshang brgyud pa rin po che'i rnam thar rab 'byams nor bu zla ba chu
shel gyi phreng ba'i kha skong bzhugs so//*

Addendum to the Moonstone Water-Crystal Mālā: All-Encompassing [Collection of] Liberation Stories of the Precious Chain of Transmission of the Karma Kaṃtshang

5.2 Expression of Worship (*mchod brjod*)

[SX1, vol. 11, fol. 1v (p. 1)]

*/zab cing rgya che byang chub spyod mchog gi
/chu gter chen po'i bcud du 'khrungs pa'i sku/
/gser gyi ri ltar mtshan dpe 'bar ba can/
/bcom ldan thub pa'i dbang pos dge legs stsol/*

Profound and vast [one], [one whose] body was born

As the quintessence of the great ocean of supreme bodhisattva conduct,

One whose major and minor marks shine like a mountain of gold,
Blessed One, Lord of Sages, [please] bestow virtue and goodness [on us]!⁷³

5.3 Epilogue

[SX1, vol. 11, fol. 47r, l. 4 (p. 93)]

*kaṃ tshang rang gi nang khul du'ang zur mang bka' brgyud dang gnas
mdo pa'i bka' brgyud sogs phyi nas 'chad 'gyur gyi chos brgyud rkang tshugs
pa 'ga' yang byung zhing dar rgyas su bzhugs so//*

Within the very Kaṃ tshang, similarly, some taking root of Dharma lineages such as the Zur mang bka' brgyud and the gNas mdo pa'i bka'

⁷³ After this short expression of worship, the text directly goes into the life story of Vajradhara (Tib. *rdo rje 'chang*).

brgyud, which shall be explained later, happened, and [they] remained while flourishing and spreading.⁷⁴

5.4 Dedication

[SX1, vol. 11, fol. 47r, l. 5 (p. 93)]

//dar rgyas 'phel// gu ṅas zhus so//

[May the Dharma] flourish, spread and grow! Through merit(?), [may all be] granted(?)!⁷⁵

6. Appendix B: Paratext of Main Text (Si tu and 'Be lo)

This appendix provides all the paratext in Wylie transliteration and in English translation of the main text by Si tu Paṅ chen and 'Be lo Tshe dbang kun khyabs starting from the First Karma pa.

6.1 Title

[SX1, vol. 11, fol. 1r (second text, start on p. 95)]

sgrub brgyud karma kaṃ tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu shel gyi phreng ba zhes bya ba bzhugs so//

“Moonstone Water-Crystal Mālā:”⁷⁶ All-Encompassing [Collection of] Liberation Stories of the Precious Chain of Transmission of the Practice Lineage Karma Kaṃ tshang

6.2 Introductory Verses (Si tu)

[SX1, vol. 11, fol. 1v (p. 96)]

/srid zhi'i dge legs kun gyi 'byung gnas gcig/
/ma lus rgyal ba kun 'dus kun gyi phul/

⁷⁴ 'Be lo's text ends with the life story of sGam po pa and his students. The last sentence functions as a bridge to the main text (by Si tu and 'Be lo) that follows. It is not a real epilogue but can also be considered part of the story that precedes it.

⁷⁵ This line of dedication is repeated with slight variation at the end of volumes 11 and 12.

⁷⁶ It seems the image conveyed here is that of a moonstone mālā, which is signified by two different terms: *nor bu zla ba* and *chu shel*. The first term can be analyzed as “gem-moons” or “moons [of] gems,” which means that the beads are made of moon-like gems. The second term can be analyzed as “water[-like] crystals,” which also fits as an image for the polished round crystal beads a moonstone mālā consists of. Furthermore, *chu shel* is given as a synonym for *zla ba nor bu* (reversed order of the first term)—“moonstone” (see Yísūn 1985, s.v. *zla ba nor bu* or Monlam 2016, s.v. *zla ba nor bu*). Note that the order of the ornamental title and the descriptive title is swapped in the English translation, as this is more natural in English style.

*/bka' brgyud rin chen phreng ba'i zhabs pad mchog/
/tshangs pa'i gnas su 'bral med rtag par mchod/*

The source of all the abundance of saṃsāra and nirvāṇa [is] one.
Constantly and without forgetting, offer to the pure abodes,
The supreme lotus feet of the garland [of] the precious bKa' brgyud
[masters],

[Who are] the gift of all the assemblage [of] the victorious ones with-
out exception.

*/gang zhig dran pas 'khor ba'i gdung sel zhing/
/bsam kun yongs su rdzogs mdzad grags dkar gyis/
/'khor yug rgyas 'gengs rgyal ba'i rnam par thar/
/yid bzhin nor bu'i tshogs la phyag bgyi'o/*

By recalling one of those [masters] the suffering of saṃsāra is dis-
pelled;

[I] prostrate to the assembly of wish-fulfilling jewels,
The liberation stories of the ones who fully vanquished the expanses
of saṃsāra

Through [their] bright fame [of] having completely perfected all aspi-
rations.

*/tshangs sogs cher snyems rnam kyis gtsug phud kyis/
/lan brgyar phyis pa khyod zhabs me long du/
/dge mtshan mi shar bya ba mi srid pas/
/gzugs mang po des deng 'dir skyong gyur cig/*

Through the first hair-cutting of renunciation of the ones who [had
exposed] spiritual pride towards [you] great pure ones and oth-
ers,

It is impossible for signs of virtue not to appear

In a mirror cleaned off one hundred times at your feet.

Therefore, may those many forms [of yours] protect [us] here and
now.

*/sgrub pa po rnam grub pa'i rjes su snyeg
/mkhas 'dod rnam ni mkhas la gcig tu 'dun/
/blun po rnam kyang grags pa la 'chel bas/
/gtam gyi sbyor bas thams cad 'drid byed kyang/*

Practitioners run after accomplishment,
Those with intellectual ambition are solely interested in learnedness,
The foolish are attached to fame,

Therefore, all [of them] are lured by the acquisition of stories.

*/rin chen rin thang med pa'i kha byang bzhin/
/bden gtam dag kyang glo bar chud dka' bas/
/thos pas don ldan nges par mi bslu ba'i/
/dam pa'i rnam thar shas tsam gleng bar bya/*

Nevertheless, it is difficult to even get to know of⁷⁷ faultless true stories
 Such as the subject of the invaluable precious [ones].
 Therefore, [I] will just pass on some liberation stories of the authentic [ones]
 Of which the meaning endowed [in them] will certainly not be deceptive by studying [them].

6.3 Prose Introduction (Si tu)

[SX1, vol. 11, fol. 1v, l. 5 (p. 96)]

de la [fol. 2r] yul bsil ldan gyi ljongs 'dir bde bar gshegs pa'i bstan pa rin po che rma med pa ji snyed cig bzhugs pa'i dbus su nyin mor byed pa ltar gsal zhing rmad du byung ba ni mar mi'i bka' brgyud spyi dang/ khyad par karma'i bka' brgyud 'di yin zhing/

de dag la chos 'byung gi lo rgyus dang rnam thar gyi yi ge sogs rgyas shing gsal ba du ma dag mchis mod kyi/ 'dir dmigs pa med pa'i thugs rje'i bdag nyid dpal ldan bla ma dam pa'i bkas bskul bar mdzad pa bzhin du/ sgrub brgyud karma kam tshang gi bla ma rnams kyi rnam par thar pa sngar bsgrigs pa rnams rgyas par spel zhing/

bla ma phyi ma rnams kyi rnam par thar pas kha 'gengs pa bcas bgyid par spro'ol/

de'ang dpal tai lo pa chen pos bka' babs bzhi'i bla ma sogs bsten par mdzad kyang nye brgyud kyi dbang du byas nas rdo rje 'chang dngos kyis dpal tilli pa rjes su bzungs/

des mchog gi dngos grub chen po'i go 'phang brnyes nas nā ro dznyā na siddhi rjes su bzungs/

de ni bar dor mchog gi dngos grub brnyes par dam pa 'ga' zhig bzhed cing don du'ang [fol. 2v] gnas la/ des rje btsun lho brag pa chen po mar pa chos kyi blo gros rjes su bzungs/

des dbang phyug mi la ras pa rjes su bzungs/

des snyi ba chen po 'dzam gling grags pa rjes su bzungs te/

de rnams kyi rnam par thar pa ni gzhan du shes par bya la/ rje snyi ba chen po'i slob ma'i mchog khams pa mi gsum du grags pa las/ khams pa dbu se'am/ mtshan dngos dharma kirtti ste/ chos kyi rje dpal ldan karma pa dus gsum mkhyen pa zhes yongs su grags pa bdag cag karma kam tshang zhes grags pa'i bka' brgyud rnams kyi gtsug gi nor bu'o/

de yang bskal bzang gi sangs rgyas drug pa seng ge sgra'i rnam 'phrul du pañ chen shākya shrī dang/ bla ma zhang gis kyang lung bstan cing/

chos rgyal srong btsan sgam pos ma 'ongs pa na thugs rje chen po'i sprul pa thod rgal ba re skabs su 'byung bas 'gro ba'i don rlabs po che byed ces lung

⁷⁷ Tib. *glo bar chud* = *blo bar chud*, lit. "to insert into [one's] mind," here "to get to know of."

*bstan pa bzhin 'jig rten dbang phyug spyan ras gzigs kyi sprul par yongs su
grags pas/ bskal bzang gi byang sems thams cad ni sngon bskal pa dpag tu
med pa nas byang chub brnyes shing spyan ras gzigs dang rang bzhin dbyer
med pa yin pa'i phyir/*

*de lta bu'i rnam par thar pa zab cing rgya che ba dag gi cha shas tsam yang
su zhig gis brjod par ga la nus/*

*'on kyang tshur mthong gi gdul bya rnams kyi ngor ji tsam zhig snang
ba'i cha shas tsam zhig rnam thar gyi yi ge tshor 'byung ba bzhin brjod na⁷⁸
sku 'khrungs pa'i yul ni mdo smad shar phyogs kyi sa'i cha tre shod gangs kyi
ra ba'i yul gyi bye brag ra stag ces sam/*

In this regard, the unblemished, precious teaching of the One Gone to Bliss⁷⁹ has manifested clearly in the valleys⁸⁰ of the Cool Land⁸¹ like the sun in the center of whatever there is. The [ones who have] marvelously arisen are the general bKa brgyud of Mar pa and Mi la ras pa and, in particular, the bKa brgyud of the Karma pa.

As for those, [their] histories of the emergence of the Dharma, writings of liberation stories, and so forth, are extensive, and although [their] clarity may be somewhat stained,⁸² just like [those writings] were composed at the request of glorious and authentic lamas, [who are] the essence of compassion that does not focus on these [stains], [I] shall propagate in extensive [form] the compilations previously [made] of the liberation stories of the lamas of the practice lineage Karma Kamtshang and [I] am happy to recount⁸³ the liberation stories of the former lamas.

With regard to that, although the great Tilopa studied under the

⁷⁸ What follows afterward within this same sentence is the beginning of the liberation story of the First Karma pa and remains untranslated here.

⁷⁹ Tib. *bde bar gshegs pa*, Skt. *sugata*, lit. "One Gone to Bliss," epithet of the Buddha.

⁸⁰ Tib. *ljongs 'dir*, lit. "in this country" or "in this valley." It is in singular, but from context, it is clear that it does not refer to a specific valley, but to Tibet in its entirety. The whole term *yul bsil ldan gyi ljongs* contains *yul* and *ljongs*, which both mean "country." It seems to be a poetic expression of which I tried to reflect the meaning by using "valleys" in the plural, referring to the entire country.

⁸¹ Epithet of Tibet.

⁸² Tib. *gsal ba du ma dag mchis*, lit. "there is impurity in [their] clarity."

⁸³ Tib. *kha 'gengs pa bcas bgyid par spro*, lit. "[I] am happy to act associated to filling the mouth with."

lamas of the four transmissions⁸⁴ and others, in terms of the short lineage, the true Vajradhara⁸⁵ accepted Tilopa [as a student].

Then, having attained the state of the great supreme accomplishment, [Tilopa] accepted Nāropā Jñānasiddhi [as a student].

[Nāropā] agreed with [the position of] some authentic [ones] to [only] attain the supreme accomplishment in the intermediate [state after death] and also stayed for the benefit [of all].

He accepted Mar pa Chos kyi blo gros, the great master from lHo brag, [as a student].

[Mar pa] accepted Mi la ras pa, the powerful lord [of the yogins,⁸⁶ as a student].

[Mi la ras pa] accepted sNyi ba chenpo 'Dzam gling grags pa⁸⁷ [as a student].

The liberation stories of those [just mentioned] will be known from elsewhere.⁸⁸ From among the famous three men from Kham, the supreme student of the master sGam po pa⁸⁹ [is] the bald Khampa⁹⁰ or by [his] true name Dharmakīrti,⁹¹ [this] glorious Dharma master, widely known as Karma pa Dus gsum mkhyen pa [is] the crown jewel of our [lineage], the bKa' brgyud that are known as Karma Kaṃ tshang.

Furthermore, [he] was even prophesied by Śākyaśrībhadrā⁹² and Lama Zhang⁹³ as an emanation of Siṃha, the sixth buddha of the Fortunate Eon.

The Dharma king Srong btsan sgam po said: "Since [the Karma pa]

⁸⁴ Tib. *bka' babs bzhi*. "A series of tantric instructions that the Indian *siddha* Tilopa received from various masters, codified, and then passed on" [and] that "later became foundational teachings for the Bka' brgyud sect"; see Buswell and Lopez 2014, 121. The content of these four transmissions differs considerably in different Tibetan sources (see Smith 2001, 41).

⁸⁵ Tib. *rdo rje 'chang*. Vajradhara is said to have passed on the *mahāmudrā* teachings to Tilopa. He is also considered the primordial Buddha (Skt. *ādibuddha*) by the bKa' brgyud sect and the other *gsar ma* sects; see Buswell and Lopez 2014, 954.

⁸⁶ Tib. *dbang phyug*. In the translation, it is assumed that this is short for *rnal 'byor pa'i dbang phyug*, a common epithet of Mi la ras pa.

⁸⁷ A name of sGam po pa; see Martin 1983–2018.

⁸⁸ Obviously, when composing this Si tu Paṅ chen was not aware that his disciple 'Be lo would later write an addendum to his *gser 'phreng* containing the liberation stories of those masters.

⁸⁹ Again, sGam po pa is referred to by *snyi ba chen po*, where *snyi ba* is the name of his paternal family lineage (*gdungs rus*).

⁹⁰ Tib. *kham pa dbu se*, a reference to the First Karma pa, Dus gsum mkhyen pa.

⁹¹ The ordination name of the First Karma pa is Śrī Dharmakīrti (Tib. *dpal chos kyi grags pa*); see Kersten 2018, 84.

⁹² Tib. *paṅ chen shākya shrī*. Śākyaśrībhadrā (1127–1225); see Gardner 2011.

⁹³ Also known as *zhang g.yu brag pa brtson 'grus grags pa* (1123–1193), see Martin 2008.

will appear in the future, each time passing through the highest emanation of the Great Compassionate One⁹⁴, a great wave of benefit for beings is created." According to this prophecy, [he] is widely known as an emanation of Avalokiteśvara, the Lord of the World. Hence, all bodhisattvas of the Fortunate Eon, through [their activities] in previous immeasurable eons, will attain enlightenment, and Avalokiteśvara and he himself will be inseparable.

Therefore, how could even just a part of the profound and extensive liberation stories of that kind possibly be told by someone?

Notwithstanding, regarding the disciples in *saṃsāra*⁹⁵, what [I] will recount [in the following is] in accordance with the syllables of the liberation stories [I] heard—[be they] only parts that emerge in whatever small number.

6.4 *Si tu Paṇ chen's Epilogue*

[SX1, vol. 11, fol. 256r, l. 3 (p. 605)]

'dir smras pa

*'dren pa mnyam med bu ram shing pa yis/
/jig rten gsum gyi 'gro rnam chos kyi sgo/
/grangs med bdud rtsi'i dga' ston sbyin mdzad nas/
/thar dang thams cad mkhyen pa'i lam la sbyor/
/der brten zab dang g.yo ba med pa'i dpal/
/rin chen 'byung gnas las 'ongs gangs can gyi/
/dge legs kar brgyud yid bzhin dbang gi phreng/
/thub bstan gsal ba'i rgyan du 'bar gyur cig/*

[*Si tu Paṇ chen's*] Epilogue:⁹⁶

The Unequaled Guide, the Sugar-Caner / Śākya⁹⁷,
Gave the feast of nectar, the innumerable doors of the Dharma,
To the beings of the three worlds.
Now, engage in the path of liberation and omniscience!

Based on that, may the fortune of the Land of Snow—
That has come from the glorious Ratnasambhava who is excellent
and unwavering—,

⁹⁴ Epithet of Avalokiteśvara.

⁹⁵ Lit. "ones to be tamed who see this side."

⁹⁶ Tib. *'dir smras pa* indicates that the author would like to add some words of his own. Here rendered freely.

⁹⁷ Tib. *bu ram shing pa* means sugar-caner. It is a literal translation of śākya, the name of the Buddha's clan, and hence an epithet of the Buddha (see Duff 2009, *bu ram shing pa*).

The wish-fulfilling Karma bKa' brgyud,⁹⁸ the garland of the Lords [of Conquerors]⁹⁹
Shine as an ornament of the luminous teachings of the Buddha.¹⁰⁰

6.5 Dedication (End of Volume 11)

[SX1, vol. 11, fol. 341v, l. 6 (p. 776)]

gu nas lan gcig zhuis so/ maṅgalam//

Through merit(?), [may all be] granted(?) at once! [May it be] auspicious!¹⁰¹

6.6 Title of Volume 12

[SX1, vol. 12, fol. 1r (p. 1)]

sgrub brgyud karma kaṃ tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu shel gyi phreng ba zhes bya ba'i pusta ka phyi ma'o//

Final Volume of the “Moonstone Water-Crystal Mālā:” All-Encompassing [Collection of] Liberation Stories of the Precious Chain of Transmission of the Practice Lineage Karma Kaṃ tshang¹⁰²

6.7 'Be lo Tshe dbang's Epilogue

[SX1, vol. 12, fol. 349v, l. 7 (p. 698)]

'dir smras pa/

mthong na dga' bskyed pad dkar tshal la 'khu/

/myong bas bde thob bdud rtsi'i rgya mtshor mtshungs/

/thob rnam rnam dkar phun tshogs nor bu'i spun/

/dam pa rnam kyi rnam thar bsngags 'os byas/

/bdud rtsi nyid kyang gtan gyi'ang bde thob cig/

/dpag bsam nyid kyang mchog gi'ang [fol. 350r] 'bras ster zhing/

/zla ba nyid kyang nang gi'ang mun sel ba'i/

/bka' brgyud rnam thar rab 'byams 'di sgrub byas/

/btsun pas ma bcings mkhas pas ma dregs shing/

⁹⁸ Tib. *kar brgyud*. According to Yísün 1985, s.v. *kar brgyud*, short for *karma bka' brgyud*. Probably used here to fit the meter.

⁹⁹ Tib. *dbang gi phreng*, lit. “powerful garland” or “garland of powerful ones.” Here, I interpreted *dbang* as an abbreviation of *rgyal dbang*, a title often used for the Karma pas meaning “Lord of the Conquerors.”

¹⁰⁰ After this passage, 'Be lo Tshe dbang continues the work and jumps directly into the next life story without any further introduction to his part.

¹⁰¹ Other than this, the first volume (vol. 11) bears no final words. It ends with the liberation story of Sangs rgyas mnyan pa Grub thob bKra shis dpal 'byor.

¹⁰² The second volume (vol. 12) has no separate introduction. It starts directly with the liberation story of Zha lu Lo chen Chos skyong bzang po (1441–1527).

/grub kyang ma 'chol thub bstan yongs kyi bshes/
 /sman kyang re min 'bar yang mi bsreg pa'i/
 /bka' brgyud nyin mor byed pa'i spun zlar rtogs/
 /de ltar bsngags 'os rnam thar yi ge'i gzugs/
 /gling bzhi'i 'jig rten rnams su rab 'khod pa/
 /kun tu lta phyir snang byed bdag po zung/
 /nyin dang mtshan du res mos nyul min nam/
 /rje yi zhal chab zogs ma¹⁰³'i zer/
 /kho bo'i snying la 'phos pa'i mtshos/
 /chu gter rnam bzhi rmig rjes chu'i/
 /gcung du bya byed bral bas bkod//

[Be lo Tshe dbangs] Epilogue¹⁰⁴

Created in a beautiful form, [this work] vies with the white lotus in the thicket.

[It] is like the bliss attained through tasting in the ocean of nectar. The abundance [of] virtuous attainments [is] the sibling of the jewel. [In this way,] the praiseworthy liberation stories of the authentic ones were composed.

Do also plant this ever-lasting bliss [of] this very nectar [yourself]! Granting even the supreme fruit [of] the wish-fulfilling [tree] itself and

Dispelling even the darkness inherent in the very night-time (*lit.* moon)

This all-encompassing [collection of] bKa' brgyud liberation stories was accomplished.

[It] is not restricted by piety, neither is [it] puffed up by learnedness, Nor crazed by accomplishment; [it] accords with the entirety of the Buddha's teachings.

Likewise, [it] is not some kind of medicine.

Blazing forth without incinerating, the bKa' brgyud are perceived as the sibling of the sun.

In that way, [this work is] praiseworthy. The lettering style [of] the liberation stories

Is labeled "supreme" in the worlds of the four continents.

¹⁰³ SX1: *zeg ma*, here emended to *zogs ma*.

¹⁰⁴ Tib. *'dir smras pa* indicates that the author would like to add some words of his own. Here rendered freely.

In order to read [it] entirely, follow the ruler [who is] the sun.¹⁰⁵
Does [it/he] not wander about alternatingly day and night?

[Through] the ray of droplets [of] the master's spittle—
Through [this] lake, which was transferred into my heart—
The four seas were arranged effortlessly
In the little sibling of a hoof-print's puddle.

6.8 'Be lo Tshe dbang's Colophon

[SX1, vol. 12, fol. 350r, l. 3 (p. 699)]

zhes pa kaṃ tshang bka' brgyud rim byon gser gyi phreng ba slob ma'i tshogs dang bcas pa'i rnam thar mdo tshang zhig brtsam dgos zhes dpal rig pa 'dzin pa chen po tshe dbang nor bus bkas bskul te rje dus gsum mkhyen pa nas karma pa lnga pa de bzhin gshegs pa dang slob ma'i tshogs rnams las mi nyag rtogs ldan grags pa rin chen yan gyi rnam thar rnams/ rje bla ma nyid kyis ljags brtsams gnang grub cing/

de 'phros rma se rtogs ldan dang/ rje drug pa mthong ba don ldan nas 'jam mgon bstan pa'i nyin byed slob ma'i tshogs dang bcas pa yan gyi rnam thar dang bka' babs chen po bzhi dang dpal te lo pa dang nā ro mar mi dwags¹⁰⁶ gsum bcas kyi rnam thar dang bcas pa/ nor bu zla ba chu shel gyi phreng ba zhes bya ba 'di yang/

rje de nyid kyis zhabs pad la reg pa'i rgyal khams pa karma tshe dbang kun khyab kyis rab byung bcu gsum pa'i yid srub ces pa shing mo lug lo'i cho 'phrul zla ba'i yar tshes bcu gsum nyin/ sa la spyod pa'i dga' ldan shar dpal spungs thub bstan chos 'khor gling gi gzim sbug yid dga' chos 'dzin gyi seng ge'i khri drung du rdzogs par sbyar ba'i yi ge pa ni rim gro pa karma legs bshad kyis bgyis pa'i legs byas 'dis/

bla ma mchog gi thugs dgongs yongs su rdzogs pa dang/ rgyal bstan spyi dang nges don gyi bstan pa rin po che phyogs dus kun tu dar zhing rgyas la

¹⁰⁵ Tib. *snang byed*. This term literally means “that which illuminates” or “the illuminator” and is a poetical reference to one of four things: 1) sun (*nyi ma*), 2) eye (*mig*), 3) light rays (*'od zer pyi*), 4) fire (*me*); see Yísūn 1985, s.v. *snang byed*. The subsequent line supports the reading as “sun.” This is also true for the broader context; in the preceding stanza the bKa' brgyud are called the “sibling of the sun” (*nyin mor byed pa'i spun zla*). Taking this into account, the term “ruler” (*bdag po*), which is an apposition (here rendered as a relative clause) to the “sun” in the line at hand might well be a reference to the bKa' brgyud masters. In that sense, the verse line conveys this trivial meaning that one needs daylight or some other source of light to read, but also the more profound meaning that one should follow a spiritual master. Likewise, the subsequent line could have that double meaning that bKa' brgyud masters such as the Karma pa travel around day and night and that the sun rises and sets and through that creates day and night. Some ambiguity and allusion might well be intended and makes translation challenging.

¹⁰⁶ SX1: *dag*, emended to *dwags*.

yun ring du gnas pa dang bdag dang mtha' yas pa'i sems can thams cad bka' brgyud rin po che'i go 'phang myur du thob pa'i rgyur gyur cig/

['Be lo Tshe dbang's] Colophon

The glorious great knowledge-holder (*dpal rig pa 'dzin pa chen po*) Tshe dbang nor bu¹⁰⁷ encouraged [the composition of this work] by saying: "A complete collection [of] the liberation stories of the succession [of] the Kaṃ tshang bka' brgyud, the golden garland, together with the assembly of students needs to be composed."

[Starting] from the master Dus gsum mkhyen pa,¹⁰⁸ the composition of the liberation stories before Mi nyag rTogs ldan Grags pa rin chen within [the section covering] the Fifth Karma pa, De bzhin gshegs pa, and the assembly of [his] students was accomplished by [my] venerable teacher himself.¹⁰⁹

The remainder after rMa se rTogs ldan¹¹⁰ and [starting] from the Sixth [Karma pa] mThong ba don ldan, the liberation stories before [the section covering] 'Jam mgon bStan pa'i nyin byed¹¹¹ and the assembly of [his] students, together with the liberation stories of the [holders of] the four transmissions,¹¹² of the glorious Tilopa and Nāropa, as well as of Mar pa, Mi la ras pa and sGam po pa, also known as the "Moonstone Water-Crystal Mālā," was completed by Tshe dbang kun khyab, the vagabond who touched the lotus feet of that very master.

[The time of completion was] in the daytime of the thirteenth day of the first month of the female wood-sheep year (1775) of the thirteenth sexagenary cycle, [while] the place [of completion was] near the Tuṣita¹¹³ lion-throne, in the interior of the [monastery] Thub bstan chos

¹⁰⁷ BDRC, P676: Kaḥ thog Rig 'dzin Tshe dbang nor bu (1698–1755) was a teacher of Si tu Paṅ chen. For a short life story, see Garry 2007. His life is also covered in the KSP (SX2, vol. 2, 664–672).

¹⁰⁸ BDRC, P1400: First Karma pa, Dus gsum mkhyen pa (1110–1193). For a short life story, see Gardner 2009. For a PhD about his life, see Kersten 2018.

¹⁰⁹ I.e., the Eighth Si tu, Chos kyi 'byung gnas.

¹¹⁰ BDRC, P1008: Mi nyag rTogs ldan bLo gros rin chen (1386–1423).

¹¹¹ I.e., the Eighth Si tu, Chos kyi 'byung gnas. According to Duff 2009, s.v. *bstan pa'i nyin byed*, it means "Sun Illumining the Teaching" and is "part of the longer name karma bstan pa'i nyin byed gtsug lag chos kyi snang ba which is ordination name of Situ Rinpoche commonly known as si tu chos kyi 'byung gnas."

¹¹² See footnote 84.

¹¹³ Tib. *yid dga' chos 'dzin*, another name for *dga' ldan* (Tuṣita); see BDRC, T2351.

'khor gling¹¹⁴ [in] dPal spungs east of sPyod pa'i dga' ldan(?).¹¹⁵

Through the excellent work done by the scribe who wrote [it] down,¹¹⁶ the principal attendant Karma legs bshad, the intent of the supreme lama¹¹⁷ was completely perfected.¹¹⁸ [May] the Buddhist doctrine in general and the precious teaching of the definitive meaning disseminate into all times and directions and flourish.¹¹⁹

May [this] become the cause of quickly attaining the state of the precious bKa' brgyud [masters]¹²⁰ [for] all sentient beings beyond limits and [for] myself, who have [all] existed for a long time.

6.9 Dedication (End of Volume 12)

sarva maṅga lam// gu ṅas lan gcig zhus so//

May it all be auspicious! Through merit(?), [may all be] granted(?) at once!

7. Appendix C: Outline of 'Be lo's Addendum (*Kha skong*)

This appendix presents the outline of 'Be lo Tshe dbang's addendum. Its partition into sections and sub-sections is a combination of the table of contents of the textual witness SB1 and the outline provided by BDRC (W26630) for the textual witness SX1.¹²¹ The granularity tended to be a bit higher in SB1. As the original work does not explicitly provide an outline or a hierarchy of the sections and sub-sections, I added the numbering myself, and partly deviated from the rather flat and at times inconsistent hierarchy given in the two sources mentioned. For

¹¹⁴ Monastery founded by Si tu, Chos kyi 'byung gnas in 1717 and associated with the Kaṃ tshang bka' brgyud tradition; see BDRC, G36.

¹¹⁵ It is not clear which place sPyod pa'i dga' ldan refers to or what else it could mean. It is unlikely though that it refers to the famous dGa' ldan monastery, as this is far away in central Tibet.

¹¹⁶ In Tibetan the whole phrase preceding this (here already split into two English sentences) is adverbialized by nominalizing the verb and adding a *la don* particle (...*rdzog par*). However, to keep it legible in English, a new sentence is started here.

¹¹⁷ I.e., the Eighth Si tu, Chos kyi 'byung gnas.

¹¹⁸ The Tibetan sentence continues and is connected to what follows via *pa dang* indicating a temporal sequence. However, to keep the sentences legible in English, it is broken up here.

¹¹⁹ Again, in Tibetan the sentence continues and is connected to what follows via *la*, which here just acts as a loose clause connector ("and"). Therefore, it is easy to break it into two sentences in English. Nevertheless, the imperative marker *cig* ("may") at the end of the sentence refers to both clauses and therefore had to be repeated in both English sentences.

¹²⁰ Here *bka' brgyud rin po che* might refer to the bKa' brgyud masters described in this work, but it could also be a reference to the Eighth Si tu, Chos kyi 'byung gnas.

¹²¹ In the xylograph edition, the paragraphs about the different persons are usually separated via a *sbrul shad* ("snake stroke").

the first three sections the hierarchy was quite clear by the different topics. Afterward, the text deals with the life stories of the lineage. Here, I put the main lineage holders (Tilopa, Nāropa, Mar pa, Mi la ras pa, sGam po pa) as sections and their disciples as sub-sections, though this is arguable, as they were also disciples of one another. Obviously, there are several ways of slicing the cake. The relationship between teacher and disciple could more appropriately be represented in a tree, rather than a table. However, here the focus was more on providing the content of the work than to extract the relationships from it, hence the table.

Apart from the section titles in Tibetan and English translation, the table also provides references to the BDRC database for the persons mentioned, if they could be identified. The birth and death dates mentioned for some are mainly from there. It also indicates the page or folio numbers of SB1 and SX1. In order to save space, the notation in the table is highly abbreviated and adheres to the following conventions: "Volume" is abbreviated to "v." Page and folio are without any indication; in case of folios the number is followed by r for *recto* (front side) or v for *verso* (back side).

Some of the sub-sections or life stories are rather short. The latter often extend only to one or two sentences. Nevertheless, it appeared useful to me to list the names here. As an optical indication of brevity (apart from the page numbers given), titles of sections that are shorter than one folio were rendered in gray font color. Sections that are considered paratext are underlined.

Section	Title	BDRC	SB1	SX1
0	<u>Expression of worship</u> <i>mchod brjod</i>	N/A	v. 1, 3	v. 11, 1v (2)
1	The liberation story of the glorious great Vajradhara, the appearance of the inconceivable secret wisdom <i>dpal rdo rje 'chang chen po'i rnam thar ye shes gsang ba bsam gyis mi khyab pa'i snang ba/</i>	N/A	v. 1, 3	v. 11, 2r (3)
1.1	Section 1—The inconceivable manifestations of the Bhagavan himself <i>gcig/ bcom ldan 'di nyid kyi rol ba bsam gyis mi khyab pa'i tshul</i>	N/A	v. 1, 3	v. 11, 2r (3)
1.2	Section 2—The enlightened activity of the <i>dharmakāya</i> <i>gnyis/ chos sku'i mdzad 'phrin gyi tshul</i>	N/A	v. 1, 3	v. 11, 3r (5)
1.3	Section 3—The enlightened activity of the <i>sambhogakāya</i> <i>gsam/ longs spyod rdzogs pa'i sku'i mdzad 'phrin gyi tshul</i>	N/A	v. 1, 7	v. 11, 3v (6)
1.4	Section 4—The enlightened activity of the <i>nirmāṇakāya</i> <i>bzhi/ sprul pa'i sku'i mdzad 'phrin gyi tshul</i>	N/A	v. 1, 8	v. 11, 4v (8)

1.5	Section 5—Entering the enlightened activity <i>lnga/ phrin las la 'jug pa'i tshul</i>	N/A	v. 1, 11	v. 11, 8r (15)
2	Expression of worship toward the garland of ornaments of highest accomplishment—the exceedingly brilliant liberation stories of the precious bKa' brgyud <i>bka' brgyud rin po che'i rnam par thar pa rab gsal mchog tu grub pa rgyan gyi phreng ba las mchod brjod</i>	N/A	v. 1, 18	v. 11, 8v (16)
3	The history of the four transmissions <i>bka' babs bzhi'i lo rgyus/</i>	N/A	v. 1, 26	v. 11, 10v (20)
3.1	The first transmission: the oral instruction [lineage] of the Great Seal (<i>mahāmudrā</i>) <i>bka' babs dang po/ phyag rgya chen po'i gdams ngag</i>	N/A	v. 1, 26	v. 11, 10v (20)
3.1.1	The great Ācārya, the Brahmin Rāhulaśrībhadrā <i>slob dpon chen po bram ze sgra gcan 'dzin/</i>	P3374	v. 1, 26	v. 11, 10v (20)
3.1.2	Ācārya Nāgārjuna (c. 150–250 CE) <i>slob dpon klu sgrub/</i>	P4954	v. 1, 28	v. 11, 11v (22)
3.1.3	Ācārya Śāvarīpa <i>slob dpon sha bā ri/</i>	P3277	v. 1, 31	v. 11, 12v (24)
3.1.4	Ācārya Lūyīpa <i>slob dpon lū yi pa/</i>	P8891	v. 1, 32	v. 11, 13r (25)
3.1.5	Prabhu Maitrīpa/ Advayavajra (c. 1007–1085) <i>mnga' bdaḡ mai tri pa/</i>	P44	v. 1, 33	v. 11, 13v (26)
3.1.6	Ācārya Āryadeva (b. 3rd cent.) <i>slob dpon aṛya de ba/</i>	P7401	v. 1, 34	v. 11, 14r (27)
3.1.7	Ācārya Aśvaghōṣa (c. 80–150 CE) <i>slob dpon rta dbyangs/</i>	P7612	v. 1, 34	v. 11, 14r (27)
3.1.8	The glorious Candrakīrti (c. 600–650) <i>dpal ldan zla ba grags pa/</i>	P5931, P5782	v. 1, 35	v. 11, 14r (27)
3.2	The second transmission: the transmission of Inner Heat (<i>caṅḡālī</i>) <i>bka' babs gnyis pa/gtum mo'i bka' babs/</i>	N/A	v. 1, 36	v. 11, 14v (28)
3.2.1	Ācārya Virūpa <i>slob dpon bi rū pa/</i>	P3293	v. 1, 36	v. 11, 14v (28)
3.2.2	Kṛṣṇācārya/ Kāṇha(?) who appeared in Oḡḡiyāna <i>o rgyan du byung ba'i nag po bi rū pa/</i>	P3299	v. 1, 37	v. 11, 15v (30)
3.2.3	Ḍombi Heruka <i>ḡombi he ru ka/</i>	P3292	v. 1, 38	v. 11, 15v (30)
3.3	The third transmission: the transmission of Clear Light (<i>prabhāsvara</i>) <i>bka' babs gsun pa/od gsal gyi bka' babs/</i>	N/A	v. 1, 40	v. 11, 16v (32)

3.3.1	Ācārya Viṇapa <i>slob dpon bī ṅa pa/</i>	P9849	v. 1, 40	v. 11, 16v (32)
3.3.2	Vilavavajra <i>bi la sya badzra/</i>	P0RK10 36	v. 1, 40	v. 11, 16v (32)
3.3.3	Vajraghaṅṅa <i>rdo rje dril bu pa/</i>	P8895, P0AT03 77	v. 1, 40	v. 11, 17r (33)
3.3.4	Ācārya Lavapa/ Kambalapāda <i>slob dpon la ba pa/</i>	P7752	v. 1, 42	v. 11, 17r (33)
3.3.5	Siddha Jālandharapāda <i>grub thob dza landha ri pa/</i>	P4CZ10 551	v. 1, 43	v. 11, 18r (35)
3.3.6	Kṛṣṇācārya/ Kāṅha <i>nag po spyod pa/</i>	P3299	v. 1, 46	v. 11, 19r (37)
3.3.7	Ācārya Guhyapa (=Guhyabodhi?) <i>slob dpon grags pa bzang po'am gu hya pa/</i>	P8LS15 672	v. 1, 50	v. 11, 21r (41)
3.3.8	Vijayapāda <i>rnam rgyal zhabs/</i>	P0RK46 5	v. 1, 50	v. 11, 21r (41)
3.4	The fourth transmission: the transmission of Sexual Union (<i>karmamudrā</i>) <i>bka' babs bzhi pa/ las kyi phyag rgya'i bka' babs/</i>	N/A	v. 1, 50	v. 11, 21r (41)
3.4.1	Indrabhūti, the King of Oḍḍiyāna <i>o rgyan gyi rgyal po indra bhū ti/</i>	P2CN5 74	v. 1, 50	v. 11, 21r (41)
3.4.2	The great Ācārya Padmavajra <i>slob dpon padma badzra chen po/</i>	P4CZ10 536	v. 1, 52	v. 11, 21v (42)
3.4.3	Anangavajra <i>yan lag med pa'i rdo rje/</i>	P4CZ10 555	v. 1, 52	v. 11, 21v (42)
3.4.4	Ācārya Saroruhavajra/ Padmavajra <i>slob dpon mtsho skyes/</i>	P8335	v. 1, 52	v. 11, 22r (43)
3.4.5	Ācārya Kukurīpa <i>slob dpon ku ku ri pa/</i>	P4CZ15 182	v. 1, 54	v. 11, 22v (44)
4	The story of Ācārya Tilopa (988–1069) <i>slob dpon tai lo pa'i lo rgyus/</i>	P4024	v. 1, 57	v. 11, 23v (45)
5	The story of Ārya Nāropa (1012~1016–1100) <i>jo bo nā ro ta pa'i lo rgyus/</i>	P3085	v. 1, 63	v. 11, 24v (48)
5.1	Ācārya Śāntipa/ Ratnākaraśānti (970–1045) <i>slob dpon shānti pa/</i>	P00EGS 1016642	v. 1, 70	v. 11, 27v (54)
6	The story of Mar pa Lotsāwa Chos kyi blo gros (1002~1012–1097~1100) from lHo brag <i>lho brag mar pa lo tsā chos kyi blo gros kyi lo rgyus/</i>	P2636	v. 1, 73	v. 11, 28r (55)
6.1	His son Dar ma mDo sde <i>sras dar ma mdo sde/</i>	Not found	v. 1, 86	v. 11, 33v (66)

6.2	rNgog Chos sku rdo rje (1023–1090) <i>rngog chos sku rdo rjel</i>	P0RK12 89	v. 1, 87	v. 11, 34r (67)
6.3	Mes ston Tshon po (b. 11th cent.) <i>mes ston tshon po/</i>	P2CN5	v. 1, 88	v. 11, 34r (67)
6.4	mTshur ston dBang nge (b. 11th cent.) <i>mtshur ston dbang nge/</i>	P3074	v. 1, 88	v. 11, 34v (68)
6.5	The seven sons of Mar pa <i>mar pa'i sku la 'khrungs pa'i sras bdun/</i>	N/A	v. 1, 89	v. 11, 34v (68)
7	The story of the Venerable Mi la ras pa (1040–1123) <i>rje btsun mi la ras pa'i lo rgyus/</i>	P1853	v. 1, 93	v. 11, 35r (69)
7.1	Ras chung pa rDo rje grags pa (1085–1161) <i>ras chung rdo rje grags pa/</i>	P4278	v. 1, 107	v. 11, 41r (81)
8	sGam po pa Dwags po lha rje bSod nams rin chen (1079–1153) <i>rje zla 'od gzhon nu/</i>	P1844	v. 1, 113	v. 11, 42r (83)
8.1	sGom po Tshul khrims snying po (1116–1169) <i>sgom po tshul khrims snying po/</i>	P1845	v. 1, 122	v. 11, 46r (92)
8.2	Ba' rom pa Dar ma dbang phyug (1127–1194~1200) <i>'ba' rom pa dar ma dbang phyug</i>	P1856	v. 1, 123	v. 11, 46r (92)
8.3	Karma pa Dus gsum mkhyen pa (1110–1193) <i>rje karma pa dus gsum mkhyen pa/</i>	P1400	v. 1, 123	v. 11, 46r (92)
8.4	Phag mo gru pa rDo rje rgyal po (1110–1170) <i>dpal phag mo gru pa/</i>	P127	v. 1, 123	v. 11, 46r (92)
8.4.1	sMar pa Grub thob Shes rab ye shes (1135–1203) <i>'gro mgon smar pa/</i>	P1GS56 176	v. 1, 123	v. 11, 46r (92)
8.4.2	'Yel pa Ye shes brtsegs pa (1134–1194) <i>'gro mgon yel pa/</i>	P5132	v. 1, 123	v. 11, 46r (92)
8.4.3	'Bri gung sKyob pa 'Jig rten mgon po (1143–1217) <i>skyu ra rin po che/</i>	P16	v. 1, 123	v. 11, 46r (92)
8.4.4	sTag lung thang pa bKra shis dpal (1142–1209~1210) <i>stag lung thang pa/</i>	P2649	v. 1, 124	v. 11, 46r (92)
8.4.5	Zwa ra skal ldan Ye shes seng ge (1168–1207) <i>za ra ba skal ldan ye shes seng ge/</i>	P4329	v. 1, 124	v. 11, 46r (92)
8.4.6	Gyer sgom Tshul khrims seng ge (1144–1204) <i>gyer sgom chen po/</i>	P00AG 02484	v. 1, 124	v. 11, 46r (92)
8.4.7	rGyal tsha Rin chen mgon (1118–1195) <i>rgyal tsha rin mgon/</i>	P1508	v. 1, 124	v. 11, 46r (92)
8.4.8	Grub thob Gling ras pa Padma rdo rje (1128–1188) <i>grub thob gling ras/</i>	P910	v. 1, 124	v. 11, 47r (93)

Table 6: Outline of 'Be lo's addendum

8. Appendix D: Outline of the Main Text (Si tu and 'Be lo)

This appendix presents the outline of the main text started by Si tu Paṅ chen and completed by 'Be lo Tshe dbang. Its partition into sections and sub-sections is a combination of the table of contents of the textual witness SB1, the outline provided by BDRC (W26630) for the textual witness SX1, and the table of contents inserted into the block print edition SX2.¹²² For the first xylograph volume (vol. 11) the granularity is clearly highest in SB1. For the second volume (vol. 12), all three lists exhibit similar granularity with occasional small differences. The outlines in SX1 and SX2 are almost flat, while SB1 tries to provide different levels of hierarchy, where disciples of the Karm pa are often sub-sections, but if the life story of a disciple extends to a significant number of pages, it is usually taken as a new section. Sometimes, this seemed a bit arbitrary to me. Therefore, I put the different Karma pas on the highest level as sections and their students as subsections irrespective of how long their life story is. Sometimes, there are sub-subsections if it was obvious that it is about a disciple's disciple. Obviously, there are several ways of slicing the cake. The relationship between teacher and disciple could more appropriately be represented in a tree, rather than a table and even that can become somewhat unclear in case of multiple teachers. However, here the focus was more on providing the content of the work than to extract the relationships from it, hence my arrangement of the table.

Apart from the section titles in Tibetan and English translation, the table also provides references to the BDRC database for the persons mentioned, if they could be identified. The birth and death dates mentioned for some are mainly from there. In fewer cases, SX1 and SX2 also indicated dates in their tables that usually coincided with the ones found on BDRC. The table presented here also indicates the page or folio numbers of SB1, SX1 and SX2. In order to save space, the notation in the table is highly abbreviated and adheres to the following conventions: "Volume" is abbreviated to "v." Page and folio are without any indication; in case of folios the number is followed by *r* for *recto* (front side) or *v* for *verso* (back side).

Some of the sub-sections or life stories are rather short. The latter often only extend to one or two sentences. Nevertheless, it appeared useful to me to list the names here. As an optical indication of brevity (apart from the page numbers given), titles of sections that are shorter than one folio were rendered in gray font color. To quickly identify

¹²² In the xylograph edition, the paragraphs about the different persons are separated via a *sbrul shad* ("snake stroke"), no matter if that person is just treated in one line or in dozens of folios.

extensive life stories, sections that amount to at least twenty folios are set into bold face. Sections that are considered paratext are underlined.

For each section, the title is provided in English and in Tibetan (Wylie). The Tibetan part is in most cases a copy of the table of contents entry in SB1, which in turn is usually how the name is given in the text itself (SX1 and SX2 list the names often in a more “normalized” or complete form which signifies some effort to identify the person). In the “English translation,” the name is rather given in the form that is found in BDRC, if identified, which at times can differ significantly, especially in case of multiple variant names. Furthermore, some capitalization of root letters was applied, and the birth and death dates added where available.

Section	Title	BDRC	SB1	SX1	SX2
0	<u>Introduction</u> <i>ched brjod</i>	N/A	v. 1, 129	v. 11, 1v (96)	v. 1, 1v (2)
1	First Karma pa, Dus gsum mkhyen pa Chos kyi grags pa (1110–1193) <i>karma pa sku phreng dang po/ dus gsum mkhyen pa/ chos kyi grags pa/</i>	P1400	v. 1, 131	v. 11, 2v (98)	v. 1, 2v (4)
1.1	List of disciples of Karma pa Dus gsum mkhyen pa <i>karma pa dus gsum mkhyen pa'i bu slob tshogs/</i>	N/A	v. 1, 171	v. 11, 22v (138)	v. 1, 22v (44)
1.2	Dwags po 'Dul 'dzin (1134–1218) <i>dwags po 'dul 'dzin/</i>	P1850	v. 1, 173	v. 11, 23r (139)	v. 1, 23r (45)
1.3	La yag pa Byang chub dngos grub (b. 12th cent.) <i>lho la yag pa/</i>	P7589	v. 1, 173	v. 11, 23r (139)	v. 1, 23r (45)
1.4	Grub thob Gling ras Padma rdo rje (1128–1188) <i>grub thob gling ras pa/</i>	P910	v. 1, 173	v. 11, 23v (140)	v. 1, 23v (46)
1.5	Grub thob Man lung Gu ru (b. 1239) ? <i>grub chen man lung pa/</i>	P5291	v. 1, 175	v. 11, 24r (141)	v. 1, 24r (47)
1.6	Kaḥ thog pa Dam pa bde gshegs (1122–1192) <i>rgyal ba kaḥ thog pa/</i>	P1314	v. 1, 176	v. 11, 24r (141)	v. 1, 24r (47)
1.7	Nam mkha' 'od (1133–1199) <i>nam mkha' 'od/</i>	P6777	v. 1, 176	v. 11, 24r (141)	v. 1, 24r (47)
1.8	Chos rje sGang pa Rin chen 'od zer (1175–1249–1259) <i>chos rje gya ba gangs par grags pa/</i>	P1AG 4	v. 1, 179	v. 11, 25v (144)	v. 1, 25v (50)
1.8.1	His student bSam gling pa (1189–1260) <i>de'i slob ma bsam gling rin po che/</i>	P4206	v. 1, 179	v. 11, 25v (144)	v. 1, 25v (50)
1.9	Sangs rgyas rGya sgom (b. 12th cent.) ? <i>rgya sgom ye shes 'od/</i>	P4326	v. 1, 180	v. 11, 26r (145)	v. 1, 26r (51)
1.10	sMon lam 'Od zer (b. 13th cent.) ? <i>smon lam 'od/</i>	P00K G0380 8	v. 1, 180	v. 11, 26r (145)	v. 1, 26r (51)

1.11	mTha' mi Tshul khrims 'od <i>mtha' mi tshul khrims 'od/</i>	Not found	v. 1, 180	v. 11, 26r (145)	v. 1, 26r (51)
1.12	lHa nang pa Sangs rgyas rin chen (1164–1224) ? <i>lde chung sangs rgyas rin chen/</i>	P15	v. 1, 180	v. 11, 26r (145)	v. 1, 26r (51)
1.13	'Ba' tsha sTag del ba <i>'ba' tsha stag del ba/</i>	Not found	v. 1, 180	v. 11, 26r (145)	v. 1, 26r (51)
1.14	dBra sgom Chos brtson <i>dbra sgom chos brtson/</i>	Not found	v. 1, 181	v. 11, 26v (146)	v. 1, 26v (52)
1.15	gTsang po pa dKon mchog seng ge (d. 1218) <i>gtsang pa bkra shis sam gtsang po ba dkon mchog seng ge/</i>	P1AG 59	v. 1, 181	v. 11, 26v (146)	v. 1, 26v (52)
1.16	lHa rje Me mchod pa/ <i>lha rje me mchod pa/</i>	Not found	v. 1, 181	v. 11, 26v (146)	v. 1, 26v (52)
1.17	Rong po khams gSum grags <i>rong po khams gsum grags/</i>	Not found	v. 1, 182	v. 11, 26v (146)	v. 1, 26v (52)
1.18	sGang lo tsā ba <i>sgang lo tsā ba/</i>	Not found	v. 1, 182	v. 11, 27r (147)	v. 1, 27r (53)
1.19	rMa bya Ras pa <i>rma bya ras pa/</i>	Not found	v. 1, 182	v. 11, 27r (147)	v. 1, 27r (53)
1.20	dGe bshes Na bun pa <i>dge bshes na bun pa/</i>	Not found	v. 1, 182	v. 11, 27r (147)	v. 1, 27r (53)
1.21	Khams pa dBang rdor <i>khams pa dbang rdor/</i>	P8LS1 3820	v. 1, 182	v. 11, 27r (147)	v. 1, 27r (53)
1.22	Gru gu ras pa 'Gro mgon ras chen (b. 12th) <i>rje 'gro mgon ras chen/</i>	P3CN 20851	v. 1, 185	v. 11, 27r (147)	v. 1, 27r (53)
1.23	sPom brag pa bSod nams rdo rje (1170–1249) <i>rin po che spom brag pa/</i>	P2438	v. 1, 207	v. 11, 34v (162)	v. 1, 34v (68)
2	Second Karma pa, Karma Pakṣi (1204–1206–1283) <i>karma pa sku phreng gnyis pa karma pakshi/</i>	P1487	v. 1, 217	v. 11, 38r (169)	v. 1, 38r (75)
2.1	List of disciples of the great Siddha Karma Pakṣi <i>grub thob chen po karma pa'i bu slob tshogs/</i>	N/A	v. 1, 307	v. 11, 80r (253)	v. 1, 80r (159)
2.2	rGyal po Mo gor gan <i>rgyal po mo gor gan/</i>	Not found	v. 1, 308	v. 11, 80r (253)	v. 1, 80r (159)
2.3	rNal 'byor Ye shes dbang phyug <i>rnal 'byor ye shes dbang phyug/</i>	Not found	v. 1, 308	v. 11, 80r (253)	v. 1, 80r (159)
2.4	dBon por gTogs pa'i nye gnas Rin chen dpal <i>dbon por gtogs pa'i nye gnas rin chen dpal/</i>	Not found	v. 1, 308	v. 11, 80r (253)	v. 1, 80r (159)
2.5	Zhwa dkar Thugs rje ye shes <i>zhwa dkar thugs rje ye shes/</i>	Not found	v. 1, 308	v. 11, 80v (254)	v. 1, 80v (160)
2.6	Chos rje Zhwa dmar Thugs rje nyi ma <i>chos rje zhwa dmar thugs rje nyi ma/</i>	Not found	v. 1, 308	v. 11, 80v (254)	v. 1, 80v (160)

2.7	Chos rje Zhwa ser Thugs rje rgyal mtshan/ <i>chos rje zhwa ser thugs rje rgyal mtshan/</i>	Not found	v. 1, 308	v. 11, 80v (254)	v. 1, 80v (160)
2.8	rTogs ldan G.yag mgo ba <i>rtogs ldan g.yag mgo ba/</i>	Not found	v. 1, 308	v. 11, 80v (254)	v. 1, 80v (160)
2.9	rTogs ldan sTag mgo ba <i>rtogs ldan stag mgo ba/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.10	rTogs ldan gZig mgo ba <i>rtogs ldan gzig mgo ba/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.11	gNam mtsho Ras pa Sangs rgyas nyi ma <i>gnam mtsho ras pa sangs rgyas nyi ma/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.12	Tre bo Pho bong Ras pa <i>tre bo pho bong ras pa/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.13	Mi nyag Ati Yon tan grags <i>mi nyag a ti yon tan grags/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.14	mDog Śākya Byang chub <i>mdog shākya byang chub/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.15	A mye (grandfather) gNam thog pa Yab sras <i>a mye gnam thog pa yab sras/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.16	gNyan ras dGe 'dun 'bum <i>gnyan ras dge 'dun 'bum/</i>	P8LS1 5044	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.17	dBon po (nephew) bSod nams dpal <i>dbon po bsod nams dpal/</i>	Not found	v. 1, 309	v. 11, 80v (254)	v. 1, 80v (160)
2.18	'Jam dbyangs Blo gros seng ge <i>'jam dbyangs blo gros seng ge/</i>	Not found	v. 1, 310	v. 11, 80v (254)	v. 1, 80v (160)
2.19	dBon Rin po che <i>dbon rin po che/</i>	Not found	v. 1, 310	v. 11, 80v (254)	v. 1, 80v (160)
2.20	A dbang Ye shes dBang phyug <i>a dbang ye shes dbang phyug/</i>	Not found	v. 1, 310	v. 11, 81r (255)	v. 1, 81r (161)
2.21	Tshad ma Paṇḍita <i>tshad ma paṇḍita/</i>	Not found	v. 1, 310	v. 11, 81r (255)	v. 1, 81r (161)
2.22	Kheng Ye shes rgyal mtshan <i>kheng ye shes rgyal mtshan/</i>	Not found	v. 1, 310	v. 11, 81r (255)	v. 1, 81r (161)
2.23	rMa bya Byang chub brtson 'grus (d. 1185) <i>rma bya ras pa byang chub brtson 'grus/</i>	P1982	v. 1, 310	v. 11, 81r (255)	v. 1, 81r (161)
2.24	Lo sgom Zhig po ? <i>lo sgom/</i>	P8LS1 4071	v. 1, 311	v. 11, 81r (255)	v. 1, 81r (161)
2.25	bKra shis Grags pa (1200–1282) <i>bkra shis grags pa/</i>	P2169	v. 1, 311	v. 11, 81r (255)	v. 1, 81r (161)
2.26	O rgyan pa Rin chen dpal (1229~1230–1309) <i>grub thob o rgyan pa/</i>	P1448	v. 1, 315	v. 11, 81v (256)	v. 1, 81v (162)

2.26.1	List of disciples of O rgyan pa Rin chen dpal <i>grub chen o rgyan pa'i bu slob tshogs/</i>	N/A	v. 1, 340	v. 11, 92v (278)	v. 1, 92v (184)
3	Third Karma pa, Rang byung rdo rje (1284–1339) <i>karma pa sku phreng gsum pa rang byung rdo rje/</i>	P66	v. 1, 345	v. 11, 92v (278)	v. 1, 92v (184)
3.1	List of disciples of Karma pa Rang byung rdo rje <i>karma pa gsum pa rang byung rdo rje'i bu slob tshogs/</i>	N/A	v. 1, 402	v. 11, 116r (325)	v. 1, 116r (231)
3.2	First Zhwa dmar pa, Grags pa seng ge (1283–1349) <i>zhwa dmar cod pan 'dzin pa grags pa seng ge/</i>	P70	v. 1, 403	v. 11, 117r (327)	v. 1, 117r (233)
3.2.1	List of disciples of Zhwa dmar pa Grags pa seng ge <i>rje grags pa seng ge'i slob ma'i tshogs/</i>	N/A	v. 1, 439	v. 11, 132v (358)	v. 1, 132v (264)
3.3	rTogs ldan bSam gtan rin chen <i>rtogs ldan bsam gtan rin chen/</i>	Not found	v. 1, 439	v. 11, 133r (359)	v. 1, 133r (265)
3.4	mKhas grub Dar ma rgyal mtshan (b. 14th cent.) <i>rgyal ba ri khrod dar ma rgyal mtshan/</i>	P61	v. 1, 439	v. 11, 133r (359)	v. 1, 133r (265)
3.4.1	Bla ma bSod nams 'bum/ <i>bla ma bsod nams 'bum/</i>	Not found	v. 1, 443	v. 11, 134v (362)	v. 1, 134v (268)
3.5	rTogs ldan mGon po rgyal mtshan <i>rtogs ldan mgon po rgyal mtshan/</i>	Not found	v. 1, 443	v. 11, 134v (362)	v. 1, 134v (268)
3.6	khu yor rtogs ldan <i>khu yor rtogs ldan/</i>	Not found	v. 1, 443	v. 11, 134v (362)	v. 1, 134v (268)
3.7	Shwa sgom gyi sprul pa rTogs ldan Khrag skyugs <i>shwa sgom gyi sprul pa rtogs ldan khrag skyugs/</i>	Not found	v. 1, 443	v. 11, 134v (362)	v. 1, 134v (268)
3.8	rTogs ldan Kre bo <i>rtogs ldan kre bo/</i>	Not found	v. 1, 443	v. 11, 134v (362)	v. 1, 134v (268)
3.9	Hor rTogs ldan <i>hor rtogs ldan/</i>	Not found	v. 1, 443	v. 11, 135r (363)	v. 1, 135r (269)
3.10	rDza ras Byang chub rin chen <i>rdza ras byang chub rin chen/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.11	rDza ras gcig <i>rdza ras gcig/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.12	rTogs ldan Ye rgyal ba <i>rtogs ldan ye rgyal ba/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.13	lHa gzher rTogs ldan dBang phyug bzang po <i>lha gzher rtogs ldan dbang phyug bzang po/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.14	rTogs ldan mGon po ye shes <i>rtogs ldan mgon po ye shes/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.15	rTogs ldan Ye shes rgyal mtshan ? <i>nye gnas rngad mda' ba ye shes rgyal mtshan/</i>	P1480	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)

3.16	sTag zhig Tshul khirms rGyal mtshan <i>stag zhig tshul khirms rgyal mtshan/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.17	Nags mgo Rin 'byung ba <i>nags mgo rin 'byung ba/</i>	Not found	v. 1, 444	v. 11, 135r (363)	v. 1, 135r (269)
3.18	mKhas pa Shes rab rin chen <i>mkhas pa shes rab rin chen/</i>	Not found	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.19	Klong chen Rab 'byams pa Dri med 'od zer (1308–1364) <i>rdzogs chen pa tshul blo/</i>	P1583	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.20	lDong ston Gzhon nu 'bum <i>ldong ston gzhon nu 'bum/</i>	Not found	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.21	Ninth 'Bri gung gDan rabs, rDo rje rin chen (1278–1314) ? <i>snyan snga rdor rin pa/</i>	P2225	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.22	Zha lu ba Chen po ? <i>zha lu ba che ba dharmal/</i>	P0RK1 314	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.23	sLob dpon Kun dga' 'od zer (b. 13th cent.) ? <i>rdza bar ba kun dga' 'od zer/</i>	P1587	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.24	mKhan chen Gro mo ba <i>mkhan chen gro mo ba/</i>	Not found	v. 1, 445	v. 11, 135v (364)	v. 1, 135v (270)
3.25	Bla ma Shes rab don grub <i>bla ma shes rab don grub/</i>	Not found	v. 1, 446	v. 11, 135v (364)	v. 1, 135v (270)
3.26	rGyal sras Kun dga' byams pa <i>rgyal sras kun dga' byams pa/</i>	Not found	v. 1, 446	v. 11, 135v (364)	v. 1, 135v (270)
3.27	sTon pa Kun dga' rgyal po (b. 13th cent.) ? <i>go shri kun dga' rgyal po/</i>	P2140	v. 1, 446	v. 11, 135v (364)	v. 1, 135v (270)
3.28	Tshal pa sMon lam rdo rje (1284–1347) <i>tshal pa'i drung chen smon lam rdo rje/</i>	P9825	v. 1, 446	v. 11, 135v (364)	v. 1, 135v (270)
3.29	rGya ston Kun dga' brtson 'grus (14th cent.) <i>rgya ston kun dga' brtson 'grus/</i>	P0RK1 101	v. 1, 447	v. 11, 136r (365)	v. 1, 136r (271)
3.30	Ne ring Rin po che Śākya mgon po/ <i>ne ring rin po che shākya mgon po/</i>	Not found	v. 1, 447	v. 11, 136r (365)	v. 1, 136r (271)
3.31	g.Yag sde Lo tsā ba bSod nams seng ge (b. 13th cent.) ? <i>g.yag sde paṅ chen/</i>	P2138	v. 1, 447	v. 11, 136r (365)	v. 1, 136r (271)
3.32	g.Yung ston rDo rje dpal ba (1284–1365) <i>rgyal ba g.yung ston dpal/</i>	P1454	v. 1, 453	v. 11, 137v (368)	v. 1, 137v (274)
4	Fourth Karma pa, Rol pa'i rdo rje (1340–1383) <i>karma pa sku phreng bzhi pa rol pa'i rdo rje/</i>	P1456	v. 1, 503	v. 11, 161r (415)	v. 1, 161r (321)
4.1	List of disciples of Karma pa Rol pa'i rdo rje <i>karma pa rol pa'i rdo rje'i bu slob tshogs/</i>	N/A	v. 1, 578	v. 11, 198r (489)	v. 1, 198r (395)
4.2	Gu'i gung pa Rin chen dpal <i>gu'i gung pa rin chen dpal/</i>	Not found	v. 1, 579	v. 11, 198r (489)	v. 1, 198r (395)

4.3	mKhan chen mGo blon po <i>mkhan chen mgo blon po/</i>	Not found	v. 1, 580	v. 11, 198v (490)	v. 1, 198v (396)
4.4	mTshur phu Kun spangs pa <i>mtshur phu rin po che kun spangs pa kun dga' blo gros/</i>	P1482	v. 1, 580	v. 11, 198v (490)	v. 1, 198v (396)
4.5	Karma dKon mchog gzhon nu (b. 14th cent.) <i>mkhas pa chen po karma dkon gzhon/</i>	P1481	v. 1, 580	v. 11, 198v (490)	v. 1, 198v (396)
4.6	rTogs ldan Byang rgyal ba/ <i>rtogs ldan byang rgyal ba/</i>	Not found	v. 1, 580	v. 11, 199r (491)	v. 1, 199r (397)
4.7	'Be byams chos pa/ <i>'be byams chos pa/</i>	Not found	v. 1, 581	v. 11, 199r (491)	v. 1, 199r (397)
4.8	Second Gangs dkar bla ma, Rin chen bzang po (1317–1383) <i>rma se ston pa/</i>	P1824	v. 1, 581	v. 11, 199r (491)	v. 1, 199r (397)
4.9	rGya ston Chos kyi bzang po (15th cent.) <i>rgya ston chos kyi bzang po/</i>	P4CZ3 55839	v. 1, 581	v. 11, 199r (491)	v. 1, 199r (397)
4.10	Tsong kha pa Blo bzang grags pa (1357–1419) <i>rje btsong kha pa blo bzang grags pa/</i>	P64	v. 1, 581	v. 11, 199r (491)	v. 1, 199r (397)
4.11	Second Zhwa dmar pa, mKha' spyod dbang po (1350–1405) <i>zhwa dmar cod pan 'dzin pa gnyis pa mkha' spyod dbang po/</i>	P1413	v. 1, 581	v. 11, 199v (492)	v. 1, 199v (398)
4.11.1	List of disciples of Zhwa dmar pa, mKha' spyod dbang po <i>dpal mkha' spyod dbang po'i bu slob tshogs/</i>	N/A	v. 1, 624	v. 11, 218r (529)	v. 1, 218r (435)
4.12	rDza dgon Kun spang pa <i>rdza dgon kun spang pa/</i>	Not found	v. 1, 624	v. 11, 218r (529)	v. 1, 218r (435)
4.13	bKa' bzhi pa Rin chen dpal (b. 14th cent.) <i>bka' bzhi pa rin chen dpal/</i>	P1414	v. 1, 624	v. 11, 218r (529)	v. 1, 218r (435)
4.14	Ri mi 'bab pa bSod nams rin chen (1362–1453) <i>chos rje ri mi 'babs pa/</i>	P4280	v. 1, 624	v. 11, 218r (529)	v. 1, 218r (435)
4.15	'Gor nyag rTogs ldan <i>'gor nyag rtogs ldan/</i>	Not found	v. 1, 625	v. 11, 218v (530)	v. 1, 218v (436)
4.16	Sri dkar Sang she (b. 14th cent.) <i>sri dkar sangs she/</i>	P4189	v. 1, 625	v. 11, 218v (530)	v. 1, 218v (436)
4.17	lHa gzigs Rin chen rgyal mtshan (b. 14th cent.) <i>lha gzigs pa/</i>	P4151	v. 1, 625	v. 11, 218v (530)	v. 1, 218v (436)
4.18	'Khrul zhig bSod nams 'bum <i>'khrul zhig bsod nams 'bum/</i>	Not found	v. 1, 625	v. 11, 218v (530)	v. 1, 218v (436)
4.19	Bla ma Chos bzang pa <i>bla ma chos bzang pa/</i>	Not found	v. 1, 625	v. 11, 218v (530)	v. 1, 218v (436)
4.20	dGe slong dpon Grags pa rgyal mtshan <i>dge slong dpon grags pa rgyal mtshan/</i>	Not found	v. 1, 626	v. 11, 219r (531)	v. 1, 219r (437)

4.21	Bla ma Rin bzang dkar po <i>bla ma rin bzang dkar po/</i>	Not found	v. 1, 626	v. 11, 219r (531)	v. 1, 219r (437)
5	Fifth Karma pa, De bzhin gshegs pa (1384–1415) <i>karma pa sku phreng lnga pa de bzhin gshegs pa/</i>	P1410	v. 2, 3	v. 11, 219r (531)	v. 1, 219r (437)
5.1	List of disciples of Karma pa De bzhin gshegs pa <i>karma pa de bzhin gshegs pa'i bu slob tshogs/</i>	N/A	v. 2, 44	v. 11, 239r (571)	v. 1, 239r (477)
5.2	Go shri Blo gros rgyal mtshan (b. 14th cent.) <i>go'i shri blo gros rgyal mtshan/</i>	P1415	v. 2, 45	v. 11, 239r (571)	v. 1, 239r (477)
5.3	Go shri Don grub 'od zer (b. 14–15th cent.) <i>'jam dbyangs chen po don grub 'od zer/</i>	P1417	v. 2, 45	v. 11, 239v (572)	v. 1, 239v (478)
5.4	The abbots of mTshur phu <i>dpal ldan mtshur phu'i gdan rabs</i>	N/A	v. 2, 47	v. 11, 240v (574)	v. 1, 240v (480)
5.5	Go'i shri Chos kyi rgyal mtshan <i>go'i shri chos kyi rgyal mtshan/</i>	Not found	v. 2, 48	v. 11, 240v (574)	v. 1, 240v (480)
5.6	Go shri Śākya bzang po (b. 15th cent.) <i>go shri shākya bzang po/</i>	P1418	v. 2, 50	v. 11, 241v (576)	v. 1, 241v (482)
5.7	Third Zhwa dmar pa, Chos dpal ye shes (1406–1452) <i>zhwa dmar sku phreng gsum pa chos dpal ye shes/</i>	P1010	v. 2, 50	v. 11, 241v (576)	v. 1, 241v (482)
5.8	nGom pa Bya bral ba Nam mkha' rgyal mtshan <i>ngom pa bya bral ba nam mkha' rgyal mtshan/</i>	Not found	v. 2, 72	v. 11, 251r (595)	v. 1, 251r (501)
5.9	First Si tu, Chos kyi rgyal mtshan (1377–1448) ? <i>sgam po pa chos kyi rgyal mtshan/</i>	P3572	v. 2, 81	v. 11, 254v (602)	v. 1, 254v (508)
5.10	Mi nyag rTogs ldan Blo gros rin chen (1386–1423) <i>mi nyag rtogs ldan blo gros rin chen/</i>	P1008	v. 2, 81	v. 11, 255r (603)	v. 1, 255r (509)
5.10.1	His disciple rTogs ldan ya brgyad <i>rje 'di yi slob ma rtogs ldan ya brgyad/</i>	Not found	v. 2, 83	v. 11, 255v (604)	v. 1, 255v (510)
5.11	<u>Si tu Pan chen's Epilogue</u>	N/A	v. 2, 83	v. 11, 256r (605)	v. 1, 256r (511)
5.12	Mi nyag rTogs ldan Grags pa rin chen ¹²³ <i>mi nyag rtogs ldan grags pa rin chen/</i>	Not found	v. 2, 84	v. 11, 257r (607)	v. 1, 257r (512)
5.13	Sog dbon bKa' bzhi pa <i>sog dbon rin chen bzang po/</i>	P1398	v. 2, 89	v. 11, 257r (607)	v. 1, 257r (512)
6	Sixth Karma pa, mThong ba don ldan (1416–1453) <i>karma pa sku phreng drug pa mthong ba don ldan/</i>	P1006	v. 2, 95	v. 11, 258v (610)	v. 1, 258v (515)
6.1	List of disciples of Karma pa mThong ba don ldan <i>karma pa mthong ba don ldan gyi bu slob tshogs/</i>	N/A	v. 2, 106	v. 11, 263v (620)	v. 1, 263v (525)

¹²³ Before this section the part authored by Si tu Pan chen ends. What follows is written by his disciple 'Be lo Tshe dbang.

6.2	First mTshur phu rGyal tshab, dPal 'byor don grub (1427–1489) <i>go shri dpal 'byor don grub/</i>	P1380	v. 2, 109	v. 11, 263v (620)	v. 1, 263v (525)
6.3	Ban sgar ba 'Jam dpal bzang po (b. 15th cent.) <i>kun mkhyen 'jam dpal bzang po/</i>	P467	v. 2, 113	v. 11, 264v (622)	v. 1, 264v (527)
7	Seventh Karma pa, Chos grags rgya mtsho (1454–1506) <i>karma pa sku phreng bdun pa chos grags rgya mtsho/</i>	P821	v. 2, 123	v. 11, 266r (625)	v. 1, 266r (530)
7.1	List of disciples of Karma pa, Chos grags rgya mtsho <i>karma pa chos grags rgya mtsho'i bu slob tshogs/</i>	N/A	v. 2, 191	v. 11, 297r (687)	v. 1, 297r (592)
7.2	Second mTshur phu rGyal tshab, bKra shis nam rgyal (1490–1518) <i>go'i shri sprul sku/</i>	P1058 2	v. 2, 193	v. 11, 298r (689)	v. 1, 298r (594)
7.3	Fourth Zhwa dmar pa, Chos grags ye shes (1453–1524) <i>zhwa dmar cod pan 'dzin pa bzhi pa chos kyi grags pa/</i>	P317	v. 2, 194	v. 11, 298r (689)	v. 1, 298r (594)
7.4	Abbots of Yang pa can	N/A	v. 2, 224	v. 11, 313r (719)	v. 1, 313r (624)
7.4.1	First abbot, mKhan chen Shes rab dpal (b. 15th cent.) <i>yangs pa can gyi mkhan rabs dang po shes rab dpal ldan/</i>	P4572	v. 2, 224	v. 11, 313r (719)	v. 1, 313r (624)
7.4.2	Second abbot, dGe 'dun bzang po (b. 15th cent.) <i>mkhan rabs gnyis pa slob dpon dge 'dun bzang po/</i>	P1062 0	v. 2, 225	v. 11, 313v (720)	v. 1, 313v (625)
7.4.3	Third abbot, Chos rje Khyam ka ba <i>mkhan rabs gsum pa chos rje khyam ka ba/</i>	Not found	v. 2, 226	v. 11, 313v (720)	v. 1, 313v (625)
7.4.4	Fourth abbot, drung pa legs spyad dpal bzang po <i>mkhan rabs bzhi pa drung pa legs spyad dpal bzang po/</i>	Not found	v. 2, 226	v. 11, 313v (720)	v. 1, 313v (625)
7.4.5	Fifth abbot, Chos rje Karma phun tshogs <i>mkhan rabs lnga pa chos rje karma phun tshogs/</i>	Not found	v. 2, 226	v. 11, 313v (720)	v. 1, 313v (625)
7.4.6	Sixth abbot, Ba le pa Sangs rgyas dpal bzang <i>mkhan rabs drug pa ba le pa sangs rgyas dpal bzang/</i>	Not found	v. 2, 227	v. 11, 314r (721)	v. 1, 314r (626)
7.4.7	Seventh abbot, Chos rje Do bo ri pa <i>mkhan rabs bdun pa chos rje do bo ri pa/</i>	Not found	v. 2, 228	v. 11, 314v (722)	v. 1, 314v (627)
7.4.8	Eighth abbot, Chos rje karma tshul khriims <i>mkhan rabs brgyad pa chos rje karma tshul khriims/</i>	Not found	v. 2, 228	v. 11, 314v (722)	v. 1, 314v (627)
7.4.9	Ninth abbot, Ma ñi ba dKon mchog bsam grub <i>mkhan rabs dgu pa ma ñi ba dkon mchog bsam grub/</i>	Not found	v. 2, 228	v. 11, 314v (722)	v. 1, 314v (627)
7.4.10	Tenth abbot, dBon go shri Karma chos rgyal <i>mkhan rabs bcu pa dbon go shri karma chos rgyal/</i>	Not found	v. 2, 229	v. 11, 315r (723)	v. 1, 315r (628)

7.4.11	Eleventh abbot, mKhan po Karma mkhyen brtse (b. 16th cent.) ? <i>mkhan rabs bcu gcig pa ba le rab 'byams pa karma mkhyen brtse/</i>	P7096	v. 2, 229	v. 11, 315r (723)	v. 1, 315r (628)
7.4.12	Twelfth abbot, mKhan po Karma 'jigs med (b. 17th cent.) ? <i>mkhan rabs bcu gnyis pa chos rgyal pho brang ba karma 'jigs med/</i>	P10354	v. 2, 230	v. 11, 315r (723)	v. 1, 315r (628)
7.4.13	Thirteenth abbot, Karma Tshul khriims phyi ma <i>mkhan rabs bcu gsum pa karma tshul khriims phyi ma/</i>	Not found	v. 2, 230	v. 11, 315v (724)	v. 1, 315v (629)
7.4.14	Fourteenth abbot, Bla ma sTag tshang pa Ngag dbang bkra shis <i>mkhan rabs bcu bzhi pa bla ma stag tshang pa ngag dbang bkra shis/</i>	Not found	v. 2, 231	v. 11, 315v (724)	v. 1, 315v (629)
7.4.15	Fifteenth abbot, Karma Nyi ma <i>mkhan rabs bco lnga pa karma nyi ma/</i>	P7097	v. 2, 231	v. 11, 316r (725)	v. 1, 316r (630)
7.4.16	Sixteenth abbot, Karma Thos pa rgya mtsho <i>mkhan rabs bcu drug pa karma thos pa rgya mtsho/</i>	Not found	v. 2, 232	v. 11, 316r (725)	v. 1, 316r (630)
7.4.17	Seventeenth abbot, Karma gNas brtan <i>mkhan rabs bcu bdun pa karma gnas brtan/</i>	Not found	v. 2, 232	v. 11, 316v (726)	v. 1, 316v (631)
7.4.18	Eighteenth abbot, Nya ri Bla ma Kun dga' bstan 'dzin rgyal mtshan <i>mkhan rabs bco brgyad pa nya ri bla ma kun dga' bstan 'dzin rgyal mtshan/</i>	Not found	v. 2, 232	v. 11, 316v (726)	v. 1, 316v (631)
7.4.19	Nineteenth abbot, (Third) Karma phrin las (1631–1700?) ? <i>mkhan rabs bcu dgu pa chos rje karma phrin las gsum pa/</i>	P7098	v. 2, 233	v. 11, 316v (726)	v. 1, 316v (631)
7.4.20	Twentieth abbot, Go shrī Karma bsTan srung <i>mkhan rabs nyi shu pa go shrī karma bstan srung/</i>	Not found	v. 2, 234	v. 11, 317r (727)	v. 1, 317r (632)
7.4.21	Twenty-first abbot, Karma Rab 'byor <i>mkhan rabs nyer gcig pa karma rab 'byor/</i>	Not found	v. 2, 234	v. 11, 317r (727)	v. 1, 317r (632)
7.4.22	Twenty-second abbot, Karma bDe mchog <i>mkhan rabs nyer gnyis pa karma bde mchog/</i>	Not found	v. 2, 234	v. 11, 317r (727)	v. 1, 317r (632)
7.4.23	Twenty-third abbot, Ding ri ba Karma rNam grol mchog gi sde <i>mkhan rabs nyer gsum pa ding ri ba karma rnam grol mchog gi sde/</i>	Not found	v. 2, 234	v. 11, 317r (727)	v. 1, 317r (632)
7.4.24	Twenty-fourth abbot, Go shrī Karma Don grub snying po (b. 1664) <i>mkhan rabs nyer bzhi pa go shrī karma don grub snying po/</i>	P949	v. 2, 235	v. 11, 317v (728)	v. 1, 317v (633)
7.5	Zur mkhar mNyam nyid rdo rje (1439–1475) <i>zur mkhar ba mnyam nyid rdo rje/</i>	P3016	v. 2, 237	v. 11, 318r (729)	v. 1, 318r (634)
7.6	Third Si tu, bKra shis dpal 'byor (1498–1541) <i>si tu bkra shis dpal 'byor</i>	P3574	v. 2,	v. 11, 319r (731)	v. 1, 319r (636)

7.7	'Gos Lo tsā ba gZhon nu dpal (1392–1481) <i>'gos lo tsā ba gzhon nu dpal/</i>	P318	v. 2, 238	v. 11, 319r (731)	v. 1, 319r (636)
7.8	Khrims khang Lo tsā ba bSod nams rgya mtsho (1424–1482) <i>lo chen bsod nams rgya mtsho'i sde/</i>	P208	v. 2, 239	v. 11, 319v (732)	v. 1, 319v (637)
7.9	Skyabs rje rTogs ldan 'Jam dpal rgya mtsho <i>skyabs rje rtogs ldan 'jam dpal rgya mtsho/</i>	Not found	v. 2, 240	v. 11, 320r (733)	v. 1, 320r (638)
7.10	First Tre ho, Chos kyi rgya mtsho (b. 15th cent., d. 1547) <i>tre ho chos kyi rgya mtsho/</i>	P5152, P8LS1 2489	v. 2, 242	v. 11, 320v (734)	v. 1, 320v (639)
7.11	Byams chen Chos rje sNa tshogs rang grol (b. 15th cent.) <i>byams chen chos rje sna tshogs rang grol/</i>	P1042 0	v. 2, 245	v. 11, 322r (737)	v. 1, 322r (642)
7.12	Bya 'Jam dbyangs bKra shis rnam rgyal (b. 15th cent.) <i>bya 'jam dbyangs bkra shis rnam rgyal/</i>	P1061 4	v. 2, 246	v. 11, 322v (738)	v. 1, 322v (643)
7.13	sKya se rTogs ldan (b. 15th cent.) <i>rje btsun skya se rtogs ldan/</i>	P1035 8	v. 2, 246	v. 11, 322v (738)	v. 1, 322v (643)
7.14	Ru pa bSam gtan rgya mtsho (b. 15th cent.) <i>bsam gtan rgya mtsho/</i>	P5093	v. 2, 247	v. 11, 323r (739)	v. 1, 323r (644)
7.15	Grub chen Chu 'phur ba <i>grub chen chu 'phur ba/</i>	Not found	v. 2, 248	v. 11, 323r (739)	v. 1, 323r (644)
7.16	gZhag Bla ma Kun dga' dpal ba <i>gzhag bla ma kun dga' dpal ba/</i>	Not found	v. 2, 248	v. 11, 323v (740)	v. 1, 323v (645)
7.17	Zur mang Bya btang Blo gros rgya mtsho (1479–1540) <i>zur mang bya btang blo gros rgya mtsho/</i>	P5564	v. 2, 249	v. 11, 323v (740)	v. 1, 323v (645)
7.18	rGya ston Bya bral Nam mkha' rgyal mtshan (b. 16th cent.) <i>rgya ston bya bral nam mkha' rgyal mtshan/</i>	P1041 9	v. 2, 249	v. 11, 324r (741)	v. 1, 324r (646)
7.19	gSi dkar Kun spang pa <i>gsi dkar kun spang pa/</i>	Not found	v. 2, 249	v. 11, 324r (741)	v. 1, 324r (646)
7.20	Bla ma Grags rgyal ba <i>bla ma grags rgyal ba/</i>	Not found	v. 2, 250	v. 11, 324r (741)	v. 1, 324r (646)
7.21	gSer mdog Pañ chen Śākya mchog ldan (1428–1507) <i>pañḍi ta chen po shākya mchog ldan/</i>	P396	v. 2, 250	v. 11, 324r (741)	v. 1, 324r (646)
7.22	Mi nyag Rab 'byams pa mGon po dpal <i>mi nyag rab 'byams pa mgon po dpal/</i>	Not found	v. 2, 250	v. 11, 324v (742)	v. 1, 324v (647)
7.23	Ngo khro Rab 'byams pa dBang phyug dpal (15th cent.) <i>ngo khro rab 'byams pa dbang phyug dpal/</i>	P2GS1 083	v. 2, 252	v. 11, 325r (743)	v. 1, 325r (648)
7.24	sMyug la pañ chen (1458–1515) <i>rje smyug la pañ chen/</i>	P1694	v. 2, 252	v. 11, 325r (743)	v. 1, 325r (648)
7.25	Karma 'phrin las Phyogs las rnam rgyal (1456–1539) ¹²⁴ <i>rje karma phrin las phyogs las rnam rgyal/</i>	P815	v. 2, 253	v. 11, 325v (744)	v. 1, 325v (649)

¹²⁴ For a translation of this section, see Rheingans 2021, 155–64.

7.26	Dwags Rams pa Chos rgyal bstan pa (1449–1524) <i>rje dwags ram pa chos rgyal bstan pa/</i>	P822	v. 2, 259	v. 11, 328r (749)	v. 1, 328r (654)
7.27	gSung rab mang thos (b. 16th cent.) <i>chos rje gsung rab mang thos/</i>	P1042 5	v. 2, 260	v. 11, 328v (750)	v. 1, 328v (655)
7.28	rJe bKra shis 'od zer <i>rje bkra shis 'od zer/</i>	Not found	v. 2, 261	v. 11, 329r (751)	v. 1, 329r (656)
7.29	sDe bdun Rab 'byams pa dBang phyug rgyal mtshan <i>sde bdun rab 'byams pa dbang phyug rgyal mtshan/</i>	Not found	v. 2, 262	v. 11, 329v (752)	v. 1, 329v (657)
7.30	Dus zhabs pa Śākya dbang phyug <i>dus zhabs pa shākya dbang phyug/</i>	P5306	v. 2, 262	v. 11, 329v (752)	v. 1, 329v (657)
7.31	Chos rje Do bo ri pa <i>chos rje do bo ri pa/</i>	Not found	v. 2, 263	v. 11, 330r (753)	v. 1, 330r (658)
7.32	First dPa' bo, Chos dbang lhun grub (1440~1455~1503) <i>rje dpa' bo chos dbang lhun grub/</i>	P818	v. 2, 263	v. 11, 330r (753)	v. 1, 330r (658)
7.33	rJe Ri khrod ras chen 'Jam dbyangs lhun grub <i>rje ri khrod ras chen 'jam dbyangs lhun grub/</i>	Not found	v. 2, 280	v. 11, 337v (768)	v. 1, 337v (673)
7.34	Bla ma dPon yig pa lHun grub rgya mtsho <i>bla ma dpon yig pa lhun grub rgya mtsho/</i>	Not found	v. 2, 281	v. 11, 337v (768)	v. 1, 337v (673)
7.35	sGrub chen Śākya dhwa dza <i>sgrub chen shākya dhwa dza/</i>	Not found	v. 2, 281	v. 11, 337v (768)	v. 1, 337v (673)
7.36	mKhas grub Sangs rgyas blo gros (b. 15th cent.) ? <i>rje sangs blo ba/</i>	P5097	v. 2, 281	v. 11, 338v (769)	v. 1, 338v (674)
7.37	sGrub chen rGya gshongs pa <i>sgrub chen rgya gshongs pa/</i>	Not found	v. 2,	v. 11, 338v (769)	v. 1, 338v (674)
7.38	Bla ma sMon bzang ba <i>bla ma smon bzang ba/</i>	Not found	v. 2, 282	v. 11, 338v (769)	v. 1, 338v (674)
7.39	sGrub chen Chos dpal/ <i>sgrub chen chos dpal/</i>	Not found	v. 2, 282	v. 11, 338v (769)	v. 1, 338v (674)
7.40	sGrub chen Blo she pa <i>sgrub chen blo she pa/</i>	Not found	v. 2, 282	v. 11, 338v (769)	v. 1, 338v (674)
7.41	dGe slong Thabs ldan don ldan <i>dge slong thabs ldan don ldan/</i>	Not found	v. 2,	v. 11, 339r (770)	v. 1, 339r (675)
7.42	mKhan chen Śākya bzang po <i>mkhan chen shāka bzang po/</i>	Not found	v. 2, 283	v. 11, 339r (770)	v. 1, 339r (675)
7.43	Bla ma Cham dgon pa Grags pa dpal ldan <i>bla ma cham dgon pa grags pa dpal ldan/</i>	Not found	v. 2, 284	v. 11, 339v (771)	v. 1, 339v (676)
7.44	'Grus Khang pa bSod nams rgya mtsho (16th cent.) <i>'grus khang pa bsod nams rgya mtsho/</i>	P2GS1 122	v. 2, 284	v. 11, 339v (771)	v. 1, 339v (676)

7.45	Zur mkhar ba Blo gros rgyal po (b. 1509) ? <i>khres khang pa don grub rnam rgyal/</i>	P357	v. 2, 284	v. 11, 339v (771)	v. 1, 339v (676)
7.46	bSam gtan gling pa <i>bsam gtan gling pa/</i>	Not found	v. 2, 284	v. 11, 339v (771)	v. 1, 339v (676)
7.47	First Sangs rgyas mnyan pa, bKra shis dpal 'byor (1445~1457~1510~1525) <i>sangs rgyas mnyan pa grub thob bkra shis dpal 'byor/</i>	P1012	v. 2, 287	v. 11, 339v (771~776)	v. 1, 339v (676~681)
7.48	Zhwa lu Lo tsā ba Chos skyong bzang po (1441~1527) <i>zha lu lo chen chos skyong bzang po/</i>	P856	v. 2, 293	v. 12, 1v (2)	v. 2, 1v (2)
8	Eighth Karma pa, Mi bskyod rdo rje (1507–1554) <i>karma pa sku phreng brgyad pa mi bskyod rdo rje/</i>	P385	v. 2, 299	v. 12, 3r (5)	v. 2, 3r (5)
8.1	List of disciples of Karma pa Mi bskyod rdo rje <i>karma pa mi bskyod rdo rje'i bu slob tshogs/</i>	N/A	v. 2, 356	v. 12, 27v (55)	v. 2, 27v (54)
8.2	Second dPa' bo, gTsong lag 'phreng ba (1504–1566) ¹²⁵ <i>rje dpa' bo gtsug lag phreng ba/</i>	P319	v. 2, 357	v. 12, 28r (55)	v. 2, 28r (55)
8.3	Fifth Si tu, Chos kyi rgyal mtshan (1560~1586~1632~1657) <i>si tu dpal mi 'khrugs chos kyi 'od zer ram chos kyi go cha/</i>	P3575	v. 2, 366	v. 12, 32r (63)	v. 2, 32r (63)
8.4	Third mTshur phu rGyal tshab, Grags pa dpal 'byor (1519~1549) <i>go shri grags pa dpal 'byor/</i>	P1441	v. 2, 367	v. 12, 32r (63)	v. 2, 32r (63)
8.5	dPal khang Lo tsā ba Ngag dbang chos kyi rgya mtsho (b. 15th~16th cent.) <i>alias Second Karma 'phrin las, Phyogs las rnam rgyal¹²⁶ dpal khang lo tsā ba ngag dbang chos kyi rgyal po'am karma phrin las/</i>	P1457	v. 2, 368	v. 12, 33r (65)	v. 2, 33r (65)
8.6	Nam mkha' bkra shis (b. 16th cent.) <i>sprul sku nam mkha' bkra shis/</i>	P1041 8	v. 2, 369	v. 12, 33r (65)	v. 2, 33r (65)
8.7	sGo smyon Karma srid bral (b. 16th cent.) <i>dwags po sgo pa zhal ngo karma srid bral/</i>	P1042 1	v. 2, 369	v. 12, 33r (65)	v. 2, 33r (65)
8.8	Fifth Zhwa dmar pa, dKon mchog yan lag (1525–1583) <i>zhwa dmar sku phreng lnga pa dkon mchog yan lag/</i>	P1426	v. 2, 373	v. 12, 33r (65)	v. 2, 33r (65)
8.9	Fourth mTshur phu rGyal tshab, Grags pa don grub (1550~1617) <i>go shri grags pa don grub/</i>	P5684	v. 2, 455	v. 12, 71r (141)	v. 2, 71r (141)
9	Ninth Karma pa, dBang phyug rdo rje (1556–	P889	v. 2, 463	v. 12, 73v (146)	v. 2, 73v (146)

¹²⁵ For a summary of his life based on this section (among other sources), see Bjerregaard and Dell 2022.

¹²⁶ For a clarification of this person in the context of other Karma 'phrin las', see Rheingans 2021, 21–29.

	1601~1603)¹²⁷ <i>karma pa sku phreng dgu pa dbang phyug rdo rje/</i>				
9.1	Third dPa' bo, Tsug lag rgya mtsho (1567~1568~1630~1633) <i>rje dpa' bo gtsug lag rgya mtsho/</i>	P1385	v. 2, 569	v. 12, 121v (242)	v. 2, 121v (242)
9.2	Fifth Si tu, Chos kyi rgyal mtshan (1560~1586~1632~1657) <i>si tu chos kyi rgyal mtshan/</i>	P3575	v. 2, 581	v. 12, 127r (253)	v. 2, 127r (253)
9.3	Sixth Zhwa dmar pa, Chos kyi dbang phyug (1584~1630) <i>zhwa dmar sku phreng drug pa chos kyi dbang phyug/</i>	P1432	v. 2, 587	v. 12, 128r (255)	v. 2, 128r (255)
9.4	Karma Kun dga' rnam rgyal (1555~1628) <i>rje karma kun dga' rnam rgyal/</i>	P2GS228	v. 2, 634	v. 12, 150r (299)	v. 2, 150r (299)
9.5	Fifth mTshur phu rgyal tshab, Grags pa mchog dbyangs (1617~1658) <i>go shrī grags pa mchog dbyangs/</i>	P5085	v. 2, 637	v. 12, 151v (302)	v. 2, 151v (302)
9.6	drung yig blo gros nor ldan (b. 16~17th cent.) <i>drung yig pa blo gros nor ldan/</i>	P2026	v. 2, 654-660	v. 12, 158r (317)	v. 2, 158r (317)
10	Tenth Karma pa, Chos dbyings rdo rje (1604~1674) ¹²⁸ <i>karma pa sku phreng bcu pa chos dbyings rdo rje/</i>	P1382	v. 3, 1	v. 12, 161v (324)	v. 2, 161v (324)
10.1	Seventh Zhwa dmar pa, Ye shes snying po (1631~1694) <i>rje zhwa dmar bdun pa ye shes snying po/</i>	P1386	v. 3, 17	v. 12, 167v (336)	v. 2, 167v (336)
10.2	Fifth dPa' bo, 'Phrin las rgya mtsho (1649~1650~1699) <i>rje dpa' bo sku phreng lnga pa phrin las rgya mtsho/</i>	P942	v. 3, 21	v. 12, 169r (339)	v. 2, 169r (339)
10.3	Sixth Si tu, Chos rgyal mi pham 'phrin las rab brtan (1640~1658~1682) <i>si tu chos rgyal mi pham phrin las rab brtan /</i>	P946	v. 3, 22	v. 12, 169r (339)	v. 2, 169r (339)
10.4	Kha reg sPrul sku Karma bstan srung (b. 16th cent.) <i>kha reg sprul sku karma bstan srung/</i>	P1388	v. 3, 24	v. 12, 169v (340)	v. 2, 169v (340)
10.5	Khyab bdag Grub mchog dbang po (1563~1575~1618) <i>khyab bdag grub mchog dbang po/</i>	P10416	v. 3, 27	v. 12, 171r (343)	v. 2, 171r (343)
10.6	gNas mdo Karma chags med (1613~1678) <i>gnas mdo karma chags med/</i>	P649	v. 3, 29	v. 12, 171v (344)	v. 2, 171v (344)
10.7	Phag mo Zhabs drung Rin chen mchog dga' <i>phag mo zhabs drung rin chen mchog dga' /</i>	P5098	v. 3, 32	v. 12, 173r (347)	v. 2, 173r (347)
10.8	Zhwa sgom sKu skye sKal bzang snying po <i>zhwa sgom sku skye skal bzang snying po/</i>	P9504	v. 3, 32	v. 12, 173r (347)	v. 2, 173r (347)
10.9	Karma chos skyong (b. 17th cent.) <i>sprul sku karma chos skyong/</i>	P10341	v. 3, 32	v. 12, 173v (348)	v. 2, 173v (348)

¹²⁷ In the table of contents for this section, SX2 states: "Largely a transcription of the text of *Rgyal ba'i dbang po dbang phyug rdo rje'i rnam par thar pa phan bde'i gter chen* by Rgyal-tshab IV Grags-pa-don-grub."

¹²⁸ In the table of contents for this section, SX2 states: "Transcription of a verse hagiography written by Zhwa-dmar VII Ye-shes-snying-po."

10.10	Sa tham lHa btsun Karma rin chen (b. 17th cent.) <i>sa tham lha btsun karma rin chen/</i>	P2012	v. 3, 32	v. 12, 173v (348)	v. 2, 173v (348)
10.11	Fourth dPa' bo, gTsong lag kun tu bzang po (1633–1649) <i>thugs sras dam pa kun tu bzang po/</i>	P8383	v. 3, 34	v. 12, 174r (349)	v. 2, 174r (349)
11	Eleventh Karma pa, Ye shes rdo rje (1675~1676–1702) ¹²⁹ <i>karma pa sku phreng bcu gcig pa ye shes rdo rje</i>	P943	v. 3, 35	v. 12, 174r (349)	v. 2, 174r (349)
11.1	Eighth Zhwa dmar pa, dPal chen Chos kyi don grub (1695–1732) <i>zhwa dmar brgyad pa dpal chen chos kyi don grub/</i>	P955	v. 3, 39	v. 12, 176r (351)	v. 2, 176r (351)
12	Twelfth Karma pa, Byang chub rdo rje (1703–1732) <i>karma pa sku phreng bcu gnyis pa byang chub rdo rje/</i>	P838	v. 3, 143	v. 12, 221r (443)	v. 2, 221r (443)
12.1	List of disciples of Karma pa Byang chub rdo rje <i>karma pa mi bskyod rdo rje'i bu slob tshogs/</i>	N/A	v. 3, 151	v. 12, 223v (448)	v. 2, 223v (448)
12.2	Eighth Si tu, Chos kyi 'byung gnas (1699~1700–1774) <i>kun mkhyen t'ai si tu chos kyi 'byung gnas/</i>	P956	v. 3, 153	v. 12, 224r (449)	v. 2, 224r (449)
12.3	Third Tre ho, Karma bsTan 'dzin dar rgyas (1653–1730) <i>tre ho sprul sku karma bstan 'dzin dar rgyas/</i>	P944	v. 3, 365	v. 12, 318v (638)	v. 2, 318v (638)
12.4	Kah thog Rig 'dzin Tshe dbang nor bu (1698–1755) <i>dpal rig pa 'dzin pa chen po tshe dbang nor bu/</i>	P676	v. 3, 393	v. 12, 332v (664)	v. 2, 332v (664)
12.5	Sixth dPa' bo, gTsong lag don grub (1701–1718) <i>rje dpa' bo gtsug lag don grub/</i>	P823	v. 3, 402	v. 12, 336v (672)	v. 2, 336v (672)
12.6	Seventh dPa' bo, gTsong lag dga' ba (1718~1719–1781) <i>rje dpa' bo gtsug lag dga' ba'i dbang po/</i>	P841	v. 3, 404	v. 12, 337v (674)	v. 2, 337v (674)
12.7	Seventh mTshur phu rGyal tshab, dKon mchog 'od zer (1699–1765) <i>go shri rgyal tshab dkon mchog 'od zer/</i>	P957	v. 3, 409	v. 12, 339v (678)	v. 2, 339v (678)
12.8	Tenth Zhwa dmar pa, Chos grub rgya mtsho (1741~1742–1792) <i>zhwa dmar bcu pa rje chos grub rgya mtsho/</i>	P831	v. 3, 411	v. 12, 339v (678)	v. 2, 339v (678)
12.9	<u>'Be lo Tshe dbang's epilogue / colophon</u>	N/A	v. 3, 435–436	v. 12, 349v (698–699)	v. 2, 349v (698–699)

Table 7: Outline of the main text (Si tu and 'Be lo)

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¹²⁹ In the table of contents for this section, SX2 states: "Transcription of a laudatory verse work by Zhwa-dmar VIII Dpal-chen Chos-kyi-don-grub."

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