Folio 1r

Folio 1v

1 Insertion below: སོ་ཟིེར་ཏོེ་ནས་ཡིིན་i.e. "Means blue turquoise, referring to barley."
2 Insertion below: རལ་པོ་ཅེན་
3 Insertion top of page keyed to a symbol: སྐད་གསར་ཅེད་ཀྱིིས་(further below གྱིི་ལི་བྱིིན་ཞེེས་བགྱིི་བ་ཞེིག་ཀྱིང་ཁྲིིད་དེ་མཆོིས་)
4 Insertion below: བླེི་བཙུན་གྱིི་ལི་བྱིིན་ཞེེས་བགྱིི་བ་ཞེིག་ཀྱིང་ཁྲིིད་དེ་སྟེ་དེ་བྱེད་པོ་
5 Insertion below: རལ་བོས་པོ་ལྟ་བུར་གྱུར་ཏོེ་
6 Insertion above: བྲེི་བཙུན་
7 Insertion above: ི་བཅུ་བྲིི་གྱིི་ལི་བྱིིན་ཞེེས་བགྱིི་བ་ཞེིག་ཀྱིང་ཁྲིིད་དེ་སྟེ་དེ་བྱེད་པོ་
8 Part of line smudged and letters erased with a blank left.
9 Insertion above: འྲོ་མོ་རློང་
10 Insertion below: ལྟོ་བུར་
11 Insertion below: ཚུ་བགྱིི་བ་ཞེིག་
12 Insertion below: ཞུ་ཞེིིང་རུ་བཞེྲིའི་གཙུག་ཏོོར་དི་མེད་
(This is) the text of the authoritative exposition describing how the dharma of the Buddha came to the region of Tibet, according to which, during the reign of his majesty Lha tho do re snyan btsan, noble dharma (texts) were first found and, during the reign of his majesty Khri Srong btsan, a tradition was instituted for practising the holy dharma and, during the reign of his majesty Khri Srong lde btsan, it was propagated widely (and), during the reign of his majesty Khri Gtsug lde btsan, it was codified completely.

That which was found during the reign of Lha tho do re snyan btsan was named the ‘Absolute Secret’ and propitiating with roasted barley and libations. Also, from time to time the emperor would respectfully open and look upon it. Moreover, in his last will he declared: “Open this even if my heirs are great in political power and open this even if they are not very great in political power.” The heirs becoming very great in political power, the ‘Absolute Secret’ was then opened and a copy of the Basket of Essence (Za ma tog gi snying po) was found written in Indian letters of gold, together with the Mu tra’i phyag rgya. Then during the reign of his majesty Khri Srong btsan, after the princess of the lord of Nepal was taken in marriage, the sanctuary of Ra sa pehar was built. Furthermore, the temples of the four administrative divisions were constructed at the king’s behest. (And) the Brag devatā was made. For the dharma of India and the writing system, (the king) gave an order and dispatched ’Thon mi Gsam po ra. He returned, bringing with him Kaṃśa-datta, an Indian man of letters, having located the Ratnameghasūtra
Folio 2r

13 Insertion above: ཚུ་སྒྲིོ་དེ་འདིས་ཅེས་མ་
14 Insertion at top of the folio (middle), keyed to a symbol: བོད་ལིང་བེད་པ་སྟོབས་པ་ལྟོང་སྦད་སྔོན་པོ་སྤྱ་མཚན་
15 Insertion below in dbu can: ཤ་
16 Insertion below: མཆོད་པོ་
17 Insertion below in dbu can: བ་
18 Insertion bottom of page: ཚེ་མོ་བོ་སྟོབས་པ་ལྟོང་སྦད་སྔོན་པོ་སྤྱ་མཚན་
19 Insertion below in dbu can: ཤ་
20 Insertion above: ཚོས་དང་ཤོག་
21 Insertion below: ཤ་
and Daśakūśalāṇi (Ten Virtues). The dharma-texts were sealed by order and deposited in the royal treasury of (the fortress of) Phying pa. And (the king) proclaimed: “After five generations of my heirs in the (royal) lineage, there will come someone who shall promote the dharma of the Buddha and, at that time, open the box!” As to the writing system, four trusted attendants were taught. At that time, the king resided inside the palace for a period of four full years, not deigning to go even to the main gate. Consequently, all the subjects speculated: “His majesty doesn’t even come to the palace gate and nobody knows anything, but the minister is the wise and capable one!” Such rumours, circulated openly by the ordinary subjects, were brought to his majesty’s attention. Having conferred with the four trusted attendants who were being taught writing, his majesty, after cogitating for four months, devised a legal decree, the basic ideas of which were drawn from the Ten Virtues, (and) he had it put in writing. Then, one morning, all the subjects were assembled and (the king) pointedly declared: “While I remained in a single bed chamber without moving palaces, leaving aside the affairs of state, you subjects were able to relax and be happy; yet you allege: ‘His majesty doesn’t even come to the palace gate and nobody knows anything, but the minister is the wise and capable one.’ Now, the minister that you describe as wise and capable—did I appoint him or did you appoint him? If you subjects are discontent with this situation, then here is a decree which I have prepared over four months—follow it exactly! If you do not follow it, then just as the political system of the twelve principalities had disintegrated from lack of law, many troubles will follow. Moreover, my (royal) lineage, the ruler and (his) subjects and the rule of law would also disintegrate,

(folio 2v)

so follow the edict exactly!” Declaiming thus throughout the morning before his assembled subjects, the king in person unerringly explained the written edict, the administrative aspects of his commands that were to be followed assiduously and the noble system of dharma. Thereafter, all the subjects gave thanks and offered him a title saying: “Your majesty! Since there is none more profound (sgam pa) than you, we shall also call you Khri Srong btsan the profound (sgam po).” The children of the ministers and others were all ordered to learn writing from 'Thon mi Gsam po ra and Kamśa-datta from India—and since then writing came into existence in Tibet.

Subsequently, 'Gar Stong btsan yul zungs was appointed as the khad dpon (‘chief envoy’) to mediate and seek the daughter of the emperor of China in marriage. Snyi snyi ba snya do re snang btsan was appointed the spyan dbang (‘chief observer’) (and) 'Bro Lde ru gung ton as the 'go dpon (‘head of the mission’). And entrusting them with three boxes containing royal letters, the mission was dispatched with an entourage numbering three hundred. Having reached (the court) at Keng shi, they presented one dispatch box to the emperor. The emperor, writing a reply, said: “Take this up (to Tibet) and I shall respond in accord with whatever the answer to this is.” The envoys submitted: “It is not necessary to send this up (to Tibet), this is the reply to that,” and offered the second message. When the emperor again spoke, he declared: “This is (my) response to that (second message). Send it and until a reply comes you envoys stay put here!” To this the envoys submitted: “It is not necessary to send this up (to Tibet), this is the reply to that.” So saying they offered the third box. After reading that (third reply) and becoming amazed, the emperor declared:
Folio 3r

1 ལྷོའི་བུ་མོ་དབུལ་ཞེས་བཀའ་སྩལ་ནས་སོང་བརྩིན་ཡུལ་ཟུངས་ལ་རྒྱ་རྗེེས་བློོན་ཆོེ་བའི་ཐོབས་སྩལ་ནས།
2 བཙན་པོོས་དེ་མཁྱེེན་ནས་བཀའ་ལུང་སྩལ་ཏོེ་ཕོ་བྲིང་གི་ཆོབ་སྒོ་བཞེི་ནས་བན་དེ་༢་ལ་བོས་ནས་བཙན་པོོའི་བཀའ་ཞེལ་སུ་སྩལ།
3 དེ་ལྟར་ཅེི་མངོན་ཞེེ་ན།
5 དེ་ནས་བཙན་པོོ་ཕོ་བྲིང་ལྷན་ཀར་ཏོ་མོ་ར་ན་བཞུགས།
6 བཙན་པོོའི་ཞེབས་ལ་བཟུང་སེ་ངུས་ནས་ཕོ་བྲིང་དུ་གཉིད་ལོག་སེ་འདུག་པོ་དང་ལྡེན་སར་འཕགས་པོ་སྤྱན་རས་གཟིིགས་མ་ལགས་སྙམ་ནས་སླར་ལི་ཡུལ་དུ་འགོ་བར་བགྱིིས་པོ་ལས།
7 བཙན་པོོའི་ཞེས་པོ་སོང་ཤིིག་ཞེལ་མཐོོང་བར་འགྱུར་རྒྱུད་ཞེེས་གསུང་ནས།
8 དེ་༢་དགའ་སེ་ཕྱིག་འཚལ་བ་དང༴ དེ་༢་གི་པོང་དུ་ཁྱེིར་ནས་བཏོོན་ཏོེ༴时候
9 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ་ཅེིག་རྒྱ་བརྫངས་
10 རྒྱ་རྗེེས་ཤེན་ནི་བཙན་པོོ་ཁྲིི་སྲོོང་བཙན་ཨརྱ་པོ་ལོ།
11 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ་ཅེིག
12 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ

Folio 3v

7 རྟ་པོ་༡་གི་པོང་དུ་ཁྱེིར་ནས་བཏོོན་ཏོེ༴时候
9 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ
10 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ
12 ཨོང་ཅེོས་གསེར་གྱིི་ལྷ་ཤཱཀྱི་མུ་ནེ

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22 Insertion below: བོ་ོབ་བོ།
23 Insertion below: རོ་རོ་
24 Insertion above: རོ་རོ་
25 Insertion above: རོ་རོ་
26 Insertion below in dbu can: རོ།
27 The རོ is written in a lighter ink.
28 Insertion below: རོ།
29 Insertion below in a later dbu can: རོ།
30 Insertion below in dbu can: རོ།
“My daughter will be offered in marriage!” After this announcement, the emperor bestowed the title ‘Great Minister’ on Stong btsan yul zungs and for two months the envoys were entertained. (Then) princess Mum shang Ong co and her royal entourage, numbering three hundred, were sent up (to Tibet). Moreover, the emperor, offering thirty concubines as consorts, declared: “Let his majesty in Tibet and the emperor in China be two equals!” After declaring (that) and swearing (to it), he dispatched them. (Stong btsan yul zungs) once again arriving in the land of Tibet, Mum shang Ong co was presented as a bride (to the king). Thereafter, his majesty resided in the palace of Lhan kar ta mo ra, whereas Ong co resided in Lha sa at the palace at Ra mo che. A gold image of Lord Śākyamuni, brought by Ong co from the land of China, was also placed at Ra mo che. Thus, all this was done by the ancestor Srong btsan sgam po to promote the tradition of the practice of the noble dharma.

The people of Khotan, it is said, declare: “His majesty Khri Srong btsan is surely Ārya palo.” If asked what the evidence for that is (they say): “One hundred years after the passing of the Buddha, the excellent dharma arrived in Khotan. At the time (of Khri Srong btsan), two monks aspired to see the countenance of Avalokiteśvara. As a result of worship and making propitiatory offerings for a year, Ārya Mañjuśrī appeared and asked: “Oh noble sons, what do you desire?” When they replied: “We beg to see the face of Avalokiteśvara,” (Mañjuśrī) pronounced: “Since the king of Tibet is Ārya Avalokiteśvara, go to the land of Tibet (and) you will come to see (his) face.” Each carrying a staff,
Folio 4r

7. བེད་པའི་གཞི་མི་ཞེན་པའི་བྱུང་བ་ནི་བོད་ལ་བཀྲ་མི་ཤི་སུ་འབྱུང་བ་ཤཱཀྱི་(insertion below: འབུང་)དང་ཆོས་པོས་ལན་ཟིེར་ནས་
8.  "སྣ་ནཾ་མ་ཞེང་ཁྲིོམ་པོ་སྐྱེེས་དང༴ཁྲིི་ཐོོག་རྗེེ་ཐོང་ལ་འབར་དང༴ཅེོག་རོ་སྐྱེེས་བཟིང་རྒྱལ་གོང་༣་ལས་ངན་གྱིི་དབང་དང་བདུད་ཀྱིི་བྱིིན་
9. བརྟན་གྱིི་སྐུ་རིང་ལ་ཁབ་ཏུ་རྒྱ་ཙིི་གྱིིམ་ཤཱང་ཨོང་ཅེོ་བཞེེས་ནས།
10. ལུང་བསན་ཆོེན་པོོ་བཙན་པོོ་འདུས་སྲོི།
11. བོད་ཁམས་སུ་གུམ་པོ་རྣམས་ཀྱིི་བས་དབོད་
12.  བཞེག་ནས་ནུབ་

Folio 4v

1. བོད་ལ་བཀྲ་མི་ཤི་སུ་འབྱུང་བ་ཤཱཀྱི་(insertion below: འབུང་)དང་ཆོས་པོས་ལན་ཟིེར་ནས་
2. "སྣ་ནམ་མ་ཞེཾ་ཁྲོམ་པོ་སྐྱེེས་ཀྱིིས་ཐོང་ལ་འབར་ལ་བཀྱོོན་ཕབ།
3.  བརྒྱ་ལ་ཆོོས་བྱིེད་པོ་ཅེིག་ཡིོད་ན་ཕོ་རེང་དུ་གཏོན་སྤྱུག་གོ་ཞེེས་ལུང་སྩལ་
4.  དམ་པོའི་ཆོོས་བྱིེད་གོ༎
5.  རྐང་ལག་ཀུན་སྐམས་ནས་

31 Insertion below in dbu can: ཨ།
32 Insertion above: བོད་ལ་
33 Insertion below: བོད་ལ་
34 Insertion དང་: full correction at the top right of the page: བོད་ལ་
35 Traces of writing visible above the line.
36 The word བོད་ལ་ is dotted above to indicate it is superfluous (see next phrase).
37 Insertion top of page (left): བོད་ལ་ནི། (insertion below: བོད་ལ་
38 Insertion bottom page (left): བོད་ལ་ནི། (insertion below: བོད་ལ་
39 Insertion below: བོད་ལ་ནི། (insertion below: བོད་ལ་
40 The words བོད་ལ་ནི། are dotted above to indicate they have been copied twice.
41 Insertion below in dbu can: ཨ།
42 The ཨ། is corrected to: ཨ།
43 Insertion above: བོད་ལ་ and the first letter of the next syllable erased.
we were not bestowed any other special favours, but now without doubt he is certainly Avalokiteśvara.” Exactly this is found in the Lung bstan chen po—The Great Prophecy.

Then during the time of his majesty 'Dus sro po rje rlung nam, the Giang gi ri rtse was built at the king’s behest. Thereafter, in the time of his son his majesty Khri Lde gtsug brtan, after he took the Chinese Gyim shang Ong co as his queen, in each of the following places, temples were built at the king’s behest: 'Ching bu nam ra, and Kwa chu in Brag dmar, and 'Gran bzangs, and 'Khar brag, and Smas gong. Each year Gyim shang Ong co made a round of the (image of) Lord Śākyamuni in Ra mo che at Lha sa, while Nene mo (maternal aunt) Mum shang Ong co gazed on the face, (and) a religious feast for a thousand religious and lay people was held. In the land of Tibet, for the merit of the dead, they did not refrain from giving food and they called this ritual tshe or ‘Life.’ Contributing that much to the holy dharma during their lifetimes, his majesty Khri Lde gtsug btsan duly passed away.

In the lifetime of (their) son, Khri Srong lde btsan, when he reached the worthy age of thirteen, as soon as he took the kingdom in hand, Sna nam Ma zhang khrom pa skyes denounced Thang la 'bar and ordered the Chinese devatā escorted back to China from Ra mo che in Lha sa. Initially a single horseman could carry (the image) in his lap, (but) when lifted it was placed in a mesh of leather straps by three hundred men and swung out the (temple) door. Then a thousand people drag-loaded it away, entrusting it to 'Bal rje khol.

Although the whole statue was buried with earth, the following morning the upper part of the torso had clearly emerged. An old Chinese Hwa shang, who was resident at Ra mo che and had gone as an attendant of Ong co, was also sent to China. At the border of Tibet and China, one of his pair of shoes was left behind at the resting place on the previous day’s route and pronouncing on that the Hwa shang said: “My leaving behind one shoe at the resting place on the previous day’s route portends that there will be a spark of the noble dharma once again in the land of Tibet.” So it is said.

Furthermore, after the Ra sa 'khar brag devagṛha and the Brag dmar 'dran bzang devagṛha were destroyed, the bell which is presently the bell in Bsam yas was concealed among the rocks of 'Ching bu. When Zhang Ma zhang was dismantling the dharma, the Ra sa pehar became a workshop and sheep carcasses were hung on all the arms of the holy images and the necks wound with intestines. Zhang (also) announced: “Henceforth, when death occurs the performance of the tshe (ritual) is not allowed. In the event that anybody is found practising the dharma, he shall be banished alone (i.e. without family and property) forever.” Giving such orders, the excellent dharma was undermined.

Not long after, Zhang Sna nam Khri thong rje thang la 'bar was escorted to the foot of Thang lha and died there wailing kwa kwa for a long time. As for Cog ro Skyes bzang rgyal gong, he died after his tongue and all his limbs were mutilated. As for Zhang Ma zhang, he was buried alive in a pit on the pretext that he was the (king’s) scapegoat after a female diviner received a bribe to pronounce: “Due to the appearance of terrible omens of death, there is a bad prognosis for the life of the king.”
Folio 5r

7 ཞེས་འཛོམས་ཀྱི་བོད་ཡུལ་ད་ཀྱང་སོ་སོར་ངོ་འཚལ་ཏོ་སོན་མ་གུམ་པོ་བཞེིན་དུ་འབོད།
8 རྒྱ་གར་ཡུལ་དུ་མ་ཧཱ་བོ་དྷིའི་བྱིང་ཆུབ་ཀྱིི་ཤིིང་ལ་ལོ་འདབ་བྱུང་།
9 བལ་རྗེེས་ངོ་ཆོེན་བགྱིིས་ནས་མཁན་པོོ་བོ་དྷིི་ས་ཏྭ་མང་ཡུལ་དུ་སྤྱན་དངས་ཏོ།
10 རྐྱེེན་རིས་བཅེད།

Folio 5v

7 སངས་རྒྱས་ཀྱིི་ཆོོས་བཙལ་བའི་སླད་དུ་རྒྱ་གར་གྱིི་ཡུལ་དང་བལ་ཡུལ་དུ་ཕོ་ཉར་མཆོི་བར་ངོས་སྙན་དུ་གསོལ་བ་ལས་ཐུགས་དཔོག་མཛད་ནས་མང་ཡུལ་གྱིི་སློན་དུ་བསྐོས་ཏོ་མང་ཡུལ་དུ་མཆོིས།
8 ཐོོད་དང་སྐེ་རགས་ཀུན་ཡིང་ཕུལ་བས།

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44 Insertion below: རྒྱ་གར་བོད་ཀྱིི་མཁས་པོ་ཀུན་ལ་ཆོོས་བསླབས།
45 Insertion below in dbu can: དགེ་བ་མཁས་པོ་ཀུན་ལ་ཆོོས་བསླབས།
46 Insertion below: དགེ་བ་མཁས་པོ།
47 Insertion below: དགེ་བ་མཁས་པོ་ཀུན་ལ་ཆོོས་བསླབས།
48 Amendment of ཐོོད་དང་སྐེ་རགས་ཀུན་ཡིང་ཕུལ་བས།
49 Insertions below in bdu can to make the reading: ཐོོད་དང་སྐེ་རགས་ཀུན་ཡིང་ཕུལ་བས།
50 Insertion below: (tsheg)
The question arose among everyone, high and low, whether the Chinese devatā was threatening or harmful in accord with divination and omens. Because it was widely agreed that the progenitor of the Chinese (devatā) and its copies had initially come from India, the Lord Śākyamuni (image) was carried on a litter on two mules to Nepal near to India, its ancestral land. At the time it was carried away, a terrible plague arose (and), for the people who died, it was ordered that nothing (i.e. tshe rituals) should be done. After that, when both the daughter and elder son of Dba’ Gsas snang died at the same time, for appearance’s sake a Bon (ritual) was ordered to be performed. Secretly, in contrast to the sham, a thousand monks and lay folk were fed and the tshe (ritual) performed. An old Hwa shang in Ra mo che, having been summoned, was asked to illuminate (the destiny) of both children and said: “Would you be happy for both children to be born as gods or happy for them to be reborn as your own children?” The father requested: “Kindly have them sent to be gods,” whereas the mother requested: “Kindly have them reborn as my very own children.” The Hwa shang thereon performed the (funeral) ritual, having placed in the mouth of the girl an offering decorated with a pea-sized pearl one side of which was coloured with vermillion. The Hwa shang then prophesied: “The boy has gone to the land of the gods; the girl will be born again as your boy.” Many signs and omens simultaneously appeared, (for example) there emerged many body relics in the tiny pieces of bone of the (dead) children. Then, in the middle of the (next) year, when a boy was born to Gsas snang, everyone saw the offering with the pearl, red on one side, on his gum. On reaching the fortieth day after birth, he was even able to recognise his aunt, Dba’ Gsas snang, receiving instructions in meditation from that Hwa shang, meditated at all times in secret and, having meditated at all times in secret, subsequently petitioned the king to become the envoy to Nepal and India for the sake of seeking out the dharma of the Buddha. (His majesty) thereon gave it solemn consideration and appointed him ‘Chief of Intelligence’ in Mang yul, and (Dba’ Gsas snang) proceeded to Mang yul.

Then, breaking the earlier proscription forbidding the practice of the divine dharma made by Ma zhang, he performed pūjā at Mahābodhi and Śrī Nālandā in the land of India. Having presented donations in the middle of winter, rain fell. On the Bodhi tree at Mahābodhi fresh foliage sprouted. In Nepal, the feast-offering for the entire lineage (sarva waṃ se) was performed. At the time of conducting a pūjā by presenting donations in the Hem Khang temple, there was light in the sky and a voice declared: “It shall be propitious!” In Mang yul, two temples were built and the necessary entitlements allotted. The teachings of all the Indian and Nepalese preceptors was learnt (by Dba’ Gsas snang).

With the recommendation of the lord of Nepal, (he) invited the preceptor Bodhisatva to Mang yul. After Gsas snang made a welcoming feast in his house, he sought dharma teachings. After that he requested: “What do you think about going on to Tibet to be the kalyāṇamitra of the king of Tibet?” To which (Bodhisatva said): “Make donations!” whereupon (Gsas snang) presented everything suitable such as cosmetic ointment, brocades, cloth, gold and silver, woollens etc. But (Bodhisatva) demanded: “Make further donations!” So he offered the precious clothes on his body, even his sash and turban. Consequently the preceptor declared: “Since the time is ripe and
Folio 6r

7 བློ་འོག་ཀུན་གྱིི་ཕྱིག་སྦྱོིད་དང་མོ་ལྟས་ཀུན་འཐུན་པོར་ཡིང་རྒྱའི་ལྷ་ཁྲིོས་ཞེེས་མཆོི་སེ།
8 བཙན་པོོ་བཞེིན་དུ་མཛད་པོ་ལེགས་སོ་ཞེེས་གསོལ་བ་དང་།
9 སྐུ་དང་ཆོབ་སྲོིད་ལ་ཡིང་གནོད་པོར་འད་ཀྱིི་སྲོས་ཀྱིི་ཐུ་བོ་ཡིིན་མཆོི་བར་མཁན་པོོའི་སྙན་དུ་ཞུ་བ་གསོལ་ནས་བཙན་པོོའི་དགེ་བའི་བཤིེས་གཉེན་དུ་ཞུས་པོ་ཡིང་ཞེིབ་ཏུ་གསོལ་ནས།
10 དེ་དང་སྦྱོར་ན་སྐུ་དང་ཆོབ་སྲོིད་ལ་ཡིང་གནོད་པོར་མེས་སྲོོང་བཙན་དང་ལྷ་སྲོས་ཀྱིི་ཡིབ་ཀྱིི་དམ་པོའི་ཆོོས་མཛད་པོ་བཞེིན་དུ་མཛད་པོ་ལེགས་སོ་ཞེེས་གསོལ་བ་དང་།
11 འདོགས་པོ་དང༴ ལྷ་ཆོོས་བཟིང་བ་དང༴ འ />, which is crossed out.
12 The phrase བཙན་པོོ་དང་ཁྱེོད་ནི་ཚེ་འདི་ལ་གདོད་ཤིེས་ཤིིང་སཾས་བསྐྱེེད་པོ་མ་ཡིིན་གྱིི། has been misplaced and appears again in the next line. The copyist has indicated the mistake with dotting above the words.

Folio 6v

7 རྗེེ་བློོན་འཚོགས་ཤིིང་གདན་འཛོམ་པོའི་དུས་ཤིིག་གི་ཚེ།
8 རེས་པ་དང་ལྷ་སྲོས་ཀྱིི་ཡིབ་ཀྱིི་དམ་པོའི་ཆོོས་མཛད་པོ་བཞེིན་དུ་མཛད་པོ་ལེགས་སོ་ཞེེས་གསོལ་བ།
9 སྙན་དུ་གསོལ་བ།
10 སྙན་དུ་གསོལ་བ།
11 སྙན་དུ་གསོལ་བ།
12 སྙན་དུ་གསོལ་བ།
13 སྙན་དུ་གསོལ་བ།
14 སྙན་དུ་གསོལ་བ།
15 སྙན་དུ་གསོལ་བ།
16 སྙན་དུ་གསོལ་བ།
17 སྙན་དུ་གསོལ་བ།
18 སྙན་དུ་གསོལ་བ།
19 སྙན་དུ་གསོལ་བ།
20 སྙན་དུ་གསོལ་བ།
21 སྙན་དུ་གསོལ་བ།
22 སྙན་དུ་གསོལ་བ།
23 སྙན་དུ་གསོལ་བ།
24 སྙན་དུ་གསོལ་བ།
25 སྙན་དུ་གསོལ་བ།
26 སྙན་དུ་གསོལ་བ།
27 སྙན་དུ་གསོལ་བ།
28 སྙན་དུ་གསོལ་བ།
29 སྙན་དུ་གསོལ་བ།
30 སྙན་དུ་གསོལ་བ།
31 སྙན་དུ་གསོལ་བ།
32 སྙན་དུ་གསོལ་བ།
33 སྙན་དུ་གསོལ་བ།
34 སྙན་དུ་གསོལ་བ།
35 སྙན་དུ་གསོལ་བ།
36 སྙན་དུ་གསོལ་བ།
37 སྙན་དུ་གསོལ་བ།
38 སྙན་དུ་གསོལ་བ།
39 སྙན་དུ་གསོལ་བ།
40 སྙན་དུ་གསོལ་བ།
41 སྙན་དུ་གསོལ་བ།
42 སྙན་དུ་གསོལ་བ།
43 སྙན་དུ་གསོལ་བ།
44 སྙན་དུ་གསོལ་བ།
45 སྙན་དུ་གསོལ་བ།
46 སྙན་དུ་གསོལ་བ།
47 སྙན་དུ་གསོལ་བ།
48 སྙན་དུ་གསོལ་བ།
49 སྙན་དུ་གསོལ་བ།
50 སྙན་དུ་གསོལ་བ།
51 The first སྙན་དུ་གསོལ་བ། is crossed out.
52 Insertion at top left of page: འདོགས་པོ་དང༴ ལྷ་ཆོོས་བཟིང་བ
53 The word སྙན་དུ་གསོལ་བ། is dotted above to indicate it is superfluous.
54 Insertion below: སྙན་དུ་གསོལ་བ།
55 Insertion below in སྙན་དུ་གསོལ་བ།: སྙན་དུ་གསོལ་བ།
56 Insertion above: སྙན་དུ་གསོལ་བ། with dots above to indicate the reading should be: སྙན་དུ་གསོལ་བ།
57 Insertion below in སྙན་དུ་གསོལ་བ།: སྙན་དུ་གསོལ་བ།
58 Insertion below in སྙན་དུ་གསོལ་བ།: སྙན་དུ་གསོལ་བ།
59 The phrase སྙན་དུ་གསོལ་བ། སྙན་དུ་གསོལ་བ། has been misplaced and appears again in the next line. The copyist has indicated the mistake with dotting above the words.
60 Insertion below in སྙན་དུ་གསོལ་བ།: སྙན་དུ་གསོལ་བ།
61 Insertion below in སྙན་དུ་གསོལ་བ།: སྙན་དུ་གསོལ་བ།
both his noble majesty and you have reached the right age, build a temple called Bsam yas lhun gyis grub (on) the banks of the Lo hi ta river at foot of the hill of Khas po ri in Brag dmar! I shall be your kalyāṇamitra—as for you, this life is not the first time for learning and the awakening of thoughts of enlightenment—previously, in many earlier lives, you were my principal spiritual son in the awakening of thoughts of enlightenment and now I give you the name Ye shes dbang po dbyangs.” And touching the crown of his head with his hand, (Bodhisatva) bestowed a gift of blessings. At that time, there was light in the sky and a voice declared: “It shall be propitious!” Then all the donations (made earlier) were given back (and) the preceptor, not taking a single one, returned once again to Nepal.

At that point, because Gsas snang asked the preceptor that he be allowed to go immediately to see his majesty (in Tibet) and was permitted, he went to the palace of Slungs ’tshugs. As soon as he had bowed before his majesty, the latter declared: “I understand that you have been openly practising the dharma. Did he (Ma zhang) not banish you?” To which (Gsas snang) replied: “Going to the border of Nepal is certainly akin to banishment.” Later, during the course of conducting the phan phabs ritual, (Gsas snang) reported in detail about the preceptor of Za hor—known as Bodhisatva and living now in Nepal—his good qualities and his memory of past lives and how he thoroughly practised the holy dharma that is intrinsically rational and has excellent moral qualities and how the preceptor acted according to them. Moreover, he informed his majesty of the request (made to Bodhisatva) to be the kalyāṇamitra and said that it is (now) opportune to meet personally with the preceptor. His majesty said: “If things are done as you say, the ministers will come to slay you, so I will advise Nya bzang to make the case, (whereas) you must go home for the time being.” Thus Gsas snang left for home.

On one of the occasions when the king and ministers congregated in state, Zhang Nya bzang submitted to their notice: “Whereas the ancestor Srong btsan and his sons promoted the holy dharma of the father (i.e. Lha tho do re) and practised it, wicked ministers, under some kind of delusion, undermined it and the Chinese image of Śākyamuni—at the time agreed to be returned to China—could not be carried even by a thousand men whereas when first brought it was carried by a single horsemen. But when (the image) proceeded to Mang yul, two mules were able to carry it. Moreover, the ministers who continually destroyed the dharma experienced excruciating suffering even in this life and died and, furthermore, many bad signs appeared. In addition, everyone’s phyag sbyrid—high and low—and all the divinations and signs agreed that the Chinese devatā has been angered. Considering that, we fear that harm is bound to come to your royal person and the state, thus it will be good to fetch the Chinese devatā and to offer worship and to practise the dharma just as our father and the royal sons did in the past.” Speaking thus, his majesty then commanded: “What Zhang has said is true and since I also feel the same, all you ministers bear that in mind. We must discuss accordingly.” Later, when the council of the king and ministers met again, his majesty said:
Folio 7r

7 རྒྱ་གར་དང་བལ་པོོ་ཆོོས་པོ་སུ་ཡིོད་རྨ་དགོས་ཀྱིིས་དབའ་གསས་སྣང་ཁུག་ཅེིག་ཅེེས་བཀའ་སྩལ་ཏོེ།
8 དྲུག་པྱུགས་པོའི་བུ་ལགས་ཏོེ་བྲིམ་ཟིེའི་གཙུག་ལག་དང་སྒ་དང་སྨན་བསླབས་པོས་ཆོོས་སྒྱུར་བའི་རྔོ་ཐོོག་ནས།

Folio 7v

7 བོད་ཡུལ་དུ་སྤྱུགས་པོའི་བུ་ལགས་ཏོེ།
8 སྐོོག་ཆོགས་ཀུན་ལ་ཕན་པོ་ནི་ལྷུར་བྱིའོ་ཞེེས་བྱི་བ་ལསོགས་པོའི་དོན་རྒྱ་ཆོེར་བཤིད་པོས་སང་ཤིི་ལསོགས་པོ་ཡིིད་ཆོེས་པོར་གྱུར་ཏོེ།

Folio 8r

7 གྲེང་གྱིས་སྙིང་པོ་ལྷན་གྱིི་ཞེེས་གསུང་།
8 བཙན་པོོ་འེད་སྲུང་གི་བསན་པོ་ལ་འོ་སྐོལ་གྱིི་གཙུག་ལག་ཁང་གི་རྒྱན་སྲུངས་བགྱིིས་པོའི་ཚེ་བོད་ཡུལ་དུ་དམ་པོའི་ཆོོས་ཅེིག་བཤིད་པོས་སང་ཤིི་ལསོགས་པོ་ཡིིད་ཆོེས་པོར་གྱུར་ཏོེ།

62 Insertion above: ཤེེ་ཞེེ་
63 Insertion below: ཤེེ
64 Insertion below in dbu can: ཤེེ
65 Insertion below: ཤེེ
66 Insertion below: ཤེེ
67 Insertion below in dbu can: ཤེེ
“Zhang Ma zhang khrom pa skyes’s persecution of the holy dharma turned out to be extremely deleterious, and now that Zhang Nya bzang says the same, it is imperative to bring back the Chinese devatā once more. Since we need to be informed of any Indian or Nepalese learned in the dharma, summon Gsas snang!” Then Gsas snang, having been summoned to the royal presence, was asked (about this). Gsas snang replied: “The son of the king of Za hor, known as Bodhisatva, is highly learned—he was previously in India and is presently in Nepal.” Whereupon (his majesty) ordered: “It will not be acceptable for you to fail to invite that man, so go to Nepal, rather than home, and give this dispatch box of mine to the lord of Nepal and also explain the details yourself. Do everything possible to somehow invite that preceptor of Za hor, and bring back a reply!” Gsas snang went straight away to Nepal and offered the dispatch box to the Nepalese lord; assent being given to the request that the preceptor be allowed to go to Tibet, he was invited to Mang yul.

Then a messenger was dispatched to the palace (in Tibet with a message saying): “The preceptor having consented to come, is now present and staying in Mang yul.” His majesty dispatched a written order through the inner courtier (nang khor) Lang ‘Gro snang ra: “You and Gsas snang, the two of you, shall make extensive offerings to the preceptor and proceed to the Lha sa vihāra.” Accordingly they came, bringing along a Nepalese translator from up there as an attendant. The preceptor stayed in Ra sa vihāra, waited on by Lang ‘Gro snang ra as an attendant. At that time, his majesty was resident at the palace in Brag dmar. The preceptor dispatched a messenger to prostrate and have audience before his majesty and petitioned: “Should the preceptor come for an audience immediately?” Being uncertain, he replied: “Please remain in Ra sa pehar for a while.” Concerned about the likelihood of black magic, sorcery and so on from Lho bal, (the king) commanded three men—the great ministers Sbrang Rgyal sbra legs gzigs, Seng ‘go Lha lung gzigs and ‘Ba’ Sang shi—(saying): “You three ministers go to Ra sa pehar and after meeting and paying your respects to Ācārya Bodhisatva, investigate whether or not there is alien black magic, sorcery and so forth and whether I need to be concerned or not.” The trio went to Ra sa pehar. Not having a translator, the traders in each of the six main markets were asked: “Is there a competent translator from Yang le and Kashmir?” As a result, three were found from the Ra sa market: two Devadatta brothers and Ananta the Kashmīrī. Among them, the Devadatta brothers were not competent apart from commercial translation. As for Ananta, he was the son of a certain brāhmaṇa named Janitabhadra who, in the land of Kashmir, had committed a heinous crime but since the alien system of law in Kashmir makes it improper to put brāhmaṇa-s to death, he was banished to the land of Tibet. Because he had studied Brahmanical scripture, grammar and medicine, he was found competent to translate the dharma. When they investigated the noble dharma for a period of two months with him as translator, they ascertained that, as far as the noble dharma is concerned, it conforms to the tradition of the sūtra-s and because (the preceptor) gave a detailed exposition as follows: “There is nothing evil that I have not eschewed; there is nothing virtuous that I do not practise; in anything that benefits all sentient beings I strive wholeheartedly,” and more, Sang Shi and the others were convinced. Going to the presence of his majesty, (they said): “Since this preceptor does not have the slightest tinge of sorcery or black magic, your majesty need not be concerned.”

Thereafter, Bodhisatva was invited to Brag dmar. After finding a translator, the preceptor, as soon as he had paid his respects, asked: “Do you know me?” His majesty replied: “We have not met before.” The preceptor said: “Did you forget that, while we were guarding the ornament that was our temple in the days of the doctrine of Kaśyapa Buddha, we prayed together that the doctrine might take root in Tibet?” After remembering his primordial lifetime, (the king) declared: “That is true.” Subsequently, with Ananta of Kashmir translating, the Ten Virtues, the Eighteen Constituents and so forth were presented flawlessly (to his majesty) for six months. Fully convinced that it was sound, he wished for much more translation of the Indian scriptures. However, because a great flood entered the 'Phang thang (palace), the
Folio 8v

7 ལོན་ཞེིང་བ་ལུལ་དུ་གཤིེགས་པོའི་ཚེ་

8 བལ་ཡུལ་དུ་གཤིེགས་པོའི་ཚེ་

9 དབའ་

10 Insertion below in dbu can:

11 The words ལོན་ཞེིང་are circled to indicate it is redundant.

12 

13 Insertion at top of page:

14 ༠༠༠༠༠༠ ཞེེེ་དང་སེེསྣངི་

15 བཙན་པོར་སྨོན་ལམ་བཏོབ་པོ་མཉ ེལ་དམ་ཞེེས་གསུངས་པོས་

16 

17 Insertion below:

18 བཙན་པོ་ལས།

19 

20 Insertion below:

21 ༠༠༠༠༠༠ ཞེེེ་དང་སེེསྣངི

22 བཙན་པོར་སྨོན་ལམ་བཏོབ་པོ་མཉ ེལ་དམ་ཞེེས་གསུངས་པོས་

23 བཙན་པོ་ལས།

24 

25 Insertion below:

26 

27 Insertion below:

28 ༠༠༠༠༠༠ ཞེེེ་དང་སེེསྣངི

29 Insertion below:

30 

31 Insertion below:

32 ༠༠༠༠༠༠ ཞེེེ་དང་སེེསྣངི
king’s tower in the Lha sa citadel burnt after a lightning-strike and an extensive famine accompanied with epidemics arose among the people and their livestock, the great ministers of Tibet alleged that these (problems) had arisen as a consequence of practising the dharma. On account of doubt arising (in the king’s mind), he decided not to practise the dharma

(folio 8v)

for a while. Taking Zhang Nyang bzang and Seng ‘go Lha lung gzigs as attendants, (the king) went to the sleeping tent of the preceptor Bodhisatva who was in meditation and circumambulating thrice with one bre measure of gold dust from Dpyar lag, he offered it to the preceptor. The preceptor took it on his lap and blessed it. Repeating this for three nights, the king said to the preceptor: “Such is my unfortunate lot. For a long time, all of Tibet has pursued dark (Bon practices) and become so attached that it is hard to reverse. If the strategy is wrong, then it is possible that our aim (to introduce the dharma) may not be realised; so, as a temporary measure, the preceptor should return to Nepal for a while. Later on I shall speak skilfully with the ministers and slowly convince them that it is not advisable to not practise the dharma and, as soon as I am successful, I will send an emissary to invite (you back).” The preceptor and the Lord Śākyamuni of Mūn shang Ong co—both—were escorted by Seng ‘go Lha lung gzigs, (who held the title) Snam phyi ba to (the place called) Glang sna’i gru tshugs. Seng ‘go, who had taken a vow not to consume meat and beer, further promised not to take even butter. Then, after that, Lang Gro snang ra and Gsas snang—the two of them—escorted the preceptor to Nepal.

On his return, Gsas snang was ordered to China by the king as an envoy for the sake of (finding) the dharma, which he accepted. If successful according to his (majesty’s) intention, he was promised the decree of the ‘great silver insignia’ (dngul chen po). Concurrently, the king discoursed skilfully on the practice of the dharma with the ministers. A total of thirty officials and servants—(with) Sbrang Gtsang bzher as the khad dpon (‘chief envoy’), ‘Ba’ Sang shi as the ‘og dpon (‘deputy’), and Dbä’ Gsas snang as spyan dbang (‘chief observer’)—

(folio 9r)

were selected to go. At the time they were setting off in Tibet, a Chinese preceptor in Eg chu—the last in the line (?) of a series of seven Hwa shangs—Gyim Hwa shang by name—declared: “Four months hence, in the presence of the prince of Eg chu, a scholar versed in the science of astrology will, in addition to his daily calculations, inform the prince: ‘A group of envoys from the west are presently on their way and on a particular month and day they will arrive at Buṃ sangs. Among those envoys, two are Bodhisatva emanations.’ Presenting a representation that he will have drawn, he will say: ‘The appearance of those coming will be like this.’” The prince of Buṃ sangs sent a messenger to the emperor of China who reported just what the scholar of astrology said. The reply came: “If Tibetan envoys have come conforming to the representation, organise a welcome-party to receive them.” When the Tibetan envoys reached China, based on a close check of the envoys who matched what had been said by the scholar of astrology and by Gyim Hwa shang and on the representation made—based on both—the appearance of ‘Ba’ Sang shi and Dbä’ Gsas snang—those two—matched and, as a consequence, they were given a great reception. They were put on a horse carriage with a silk canopy (while) the khad dpon and the envoys went on horse. On reaching Eg chu, they bowed to the prince of Eg chu and conversed. When they came out, they met Gyim Hwa shang and Gyim Hwa shang prostrated, embracing the feet of Sang shi with his hand. Sang shi also grasped the foot of Hwa shang
4. ེུན་གོན་ཚོད་དཔོན་དཔོན་དེ་ངོ་བོད་ཀྱི་མཐོང་དང་བན་འགོ་བོད་ཡུལ་དུ་འགོག་པའི་ཐོབ་དཔོན་དོན་བཀྲིམ་ཕྱིི་དུ་ཞེས་འགོག་པ་ལས་ཁྱེི་ཐོབ་པ་ཁོ་བོད་ཀྱི་མཐོང་པོར་དཔོན་དཔོན་དེ་ངོ་བོད་ཀྱི་མཐོང་དཔོན་དོན་བཀྲིམ་ཕྱིི་དུ་ཞེས་འགོག་པ་ལས་ཁྱེི་ཐོབ་པ་ཁོ་

Folio 9v

7. ཁྱེི་ཐོབ་པ་ཁོ་བོད་ཀྱི་མཐོང་དཔོན་དོན་བཀྲིམ་ཕྱིི་དུ་ཞེས་འགོག་ལས་ཁྱེི་ཐོབ་པ་ཁོ་བོད་ཀྱི་མཐོང་དཔོན་དོན་བཀྲིམ་ཕྱིི་དུ་ཞེས་འགོག་པ་ལས་ཁྱེི་ཐོབ་པ་ཁོ་

Folio 10r

7. དང་པོ མཛད་པོ་ཐོབ་པ་ཁོ་བོད་ཀྱི་མཐོང་། དེ་ངོ་བོད་ཀྱི་མཐོང་དཔོན་དཔོན་དེ་ངོ་བོད་ཀྱི་མཐོང་དཔོན་དོན་བཀྲིམ་ཕྱིི་དུ་ཞེས་འགོག་ལས་ཁྱེི་ཐོབ་པ་ཁོ་

77 Insertion below in dbu can: བ
78 Insertion below: བ་དེ་ལ་
79 Insertion below: བདུག་སྤོས་དང་རོལ་མོས་མཆོོད་
80 Insertion below: བདུག་སྤོས་དང་ཉམས་རང་དུ་གནང་ངོ་།།
81 Insertion below: བདུག་སྤོས་
82 Insertion below: བདུག་སྤོས་དང་ཉམས་རང་
83 Insertion below: བདུག་སྤོས་
84 Insertion below in dbu can: བ་དེ་ལ་
and bowed. Hwa shang then prophesied to Sang shi: “You are the bodhisatva called ‘Wild Horse’ and you will spread the Mahāyāna dharma in the Tibet region and by you, Bodhisatva, it will be established (there). Because of that I bow to you.” Having so prophesied, Sang shi bowed and replied in turn: “In order to promote the practice of the noble holy dharma in the Tibet region, I had it in mind to report (the matter) to the devaputra and also to request the emperor of China at Keng shi for some one thousand Mahāyāna sūtra volumes and, after they were received and taken up to Tibet, made available (there). However just now, because his majesty is young, it is not opportune to make the request. If I were to propose the practice of the holy dharma after he reaches a respectable age, would I have the fortune and karma to be alive or not?” The Hwa shang prophesied: “Your king is the bodhisatva who will bestow the noble dharma on the land of Tibet. In a certain number of years from now, when his majesty has reached maturity, he will issue a command for the dismemberment of the non-Buddhist dharma and at that time you will argue in these ways!” Sang Shī obtained much prophetic advice (such as this).

(The Hwa shang continued:) “Sna nam Nya bzang, Mchims Mes slebs and Seng mgo Lha lung gzigs—these three—at that time (of the debate) will rise to prominence.

Since they have residual karma from former lives, you should teach the dharma to all three of these men before anyone else. Then these three, finding faith, shall work together with you as (a team of) four. When his majesty reaches the age of maturity and speaks against the non-Buddhist dharma, you will offer arguments in support. And then give him the teachings according to the Karmavidbhaṅga, at the start, according to the Śālistamba in the middle, (and) according to the Vajracchedika at the end. As his faith develops, notwithstanding, circumstances will become conducive to the practice the holy dharma. As soon as the situation becomes favourable, you must invite the preceptor of Za hor called Bodhisatva, who regularly resides in Nepal, as the kalyāṇamitra of Tibet. He is the preceptor destined to tame Tibet!” So the prophecy was received.

When the envoys set off toward Keng shi, word had already spread that two bodhisatva-s were arriving. Wherever they stopped, all the Hwa shang-s and Chinese subjects who were so destined gathered like clouds and made offerings to the envoys’ covered carriage—so it is said. After they were worshipped by everyone, they were escorted to Keng shi. At that time, the Chinese emperor, welcoming them with silk banners festooning the walls, pillars and the whole sky and, worshipping them with incense and music, made the occasion as dignified and colourful as possible. The Chinese emperor declared: “You two are surely bodhisatva-s. As the preceptor of astrology of Bum sangs said, even though you passed through the gorges of Ke’u li, by reciting protective prayers you were not eaten by the Ke’u li, and further he said that a pair of bodhisatva-s would arrive around this time. So you are the ones.
Folio 10v

7 པོ་དུ་འཕྲིན་པར་བྱིན་བྱིན་པ་བུ་དང་། ཐོབ་ཀྱིང་ཞེས་བྱུགས་པོ་དང་། མི་གཟིགས་པ་བྱིན་བྱིན་པ་བུ་དང་། རྫོང་པོ་བ་ཞིེས་པ་དང་། ཚེ་ཞེས་བྱུགས་པོ་དང་། དོན་སྒོམ་ལུང་དང་། དུས་དུས་དུང་། དུས་དཔེར་བ་དང་། ནུས་དཔེར་བ་དང་། ཞེས་བཀའ་སྩལ་པོ་དང་། རྗེི་འོ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

86 Insertion below in dbu can: ཨ

88 The words མོ་མོ་མོ་པོ་དང༴ འབྲང་ལྟའི་དུས་ན་དབུ་རྒྱན་གྱི་མཁན་པོོ་ལ་ཐོབ་བལྟའོ་ཞེེས་གསོལ།

Folio 11r

7 ཨ། རྒྱུ་བོ་ཐ་དྭི་སྟེད་པ་འཕྲིན་པ་བུ་་བྱིན་པ་བུ་དང་། རྫོང་པོ་སྒོམ་ལུང་དང་། རྫོང་པོ་སྒོམ་ལུང་དང་། སིང་པོ་བུ་ལ་སྔུན་བསུ་སེ་ཕྱིག་འཚལ་བ་དང་། ཟོབ་ཀྱིང་སར་བས་གཡུང་བར་གྱུར་།

86 Insertion below: བཏོང་བ་དང༴།

88 The words འབྲུག་སྒ་ གྲུག་སྒ་ གྲུག་སྒ་ གྲུག་སྒ་ གྲུག་སྒ་ གྲུག་སྒ་ གྲུག་སྒ་ གྲུང་ཏོོ་བཏོང་བ་དང༴།

89 Insertion below: ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

91 Insertion below: ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

Folio 11v

7 འྲིིམ་བུ་ལ་སྔུན་བསུ་སེ་ཕྱིག་འཚལ་བ་དང་། རྫོང་པོ་སྒོམ་ལུང་དང་། རྫོང་པོ་སྒོམ་ལུང་དང་། སིང་པོ་བུ་ལ་སྔུན་བསུ་སེ་ཕྱིག་འཚལ་བ་དང་། ཟོབ་ཀྱིང་སར་བས་གཡུང་བར་གྱུར་།

85 The ་is dotted above to indicate it is redundant.

86 Insertion below: བཏོང་བ་དང༴།

87 The words བཏོང་བ་དང༴། འབྲུག་སྒ་ are dotted above to indicate that they are copied from the previous line and are superfluous.

88 Insertion below in dbu can: ཨ

89 Insertion below: ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

90 Insertion below: ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

91 Insertion below: ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།

92 The ་is written below, attached to right-hand descender of the ཀ་ཧ་ཞིང་བཀུག་སེ་མཆོིས་པོ་དེ་ལས་སྒོམ་ལུང་དང་མན་ངག་མནོས།
(folio 10v)

Gyim Hwa shang also welcomed and prostrated to you and (said), judging from your deportment, you are the kalyāṇam-ītra widely believed to bring the noble dharma to the land of the red-faced (Tibetans) toward the end of the five-hundred year period according to the prophecy of the Buddha. So you are the ones undoubtedly." Gsas snang submitted: “On top of the heart-felt joy in seeing the countenance of your majesty and, unlike others, there is no greater reward than being honoured with your kind words. Nothing else is sought, simply help us meet a Hwa shang who gives instructions in meditation.” Sending a speedy messenger in the emperor’s palanquin, Gyim Hwa shang was summoned from Eg chu. After he arrived, instructions in meditation and oral precepts were received from him.

Then (the emperor) presented gifts to Sang shi and Gsas snang which were brought by envoys: a protective coat of thin Chinese leather, fifty bolts of silk, birds and basins of precious stones weighing 100 srang, ten pearl rosaries, each a span in length, one large bolt of brocade, a damascene vessel two span in circumference studded with gems each encrusted with the five precious things and so forth. Dispatching a message through the envoys, they set off for Tibet. His majesty (in Tibet) too spoke adroitly with the ministers to reach an agreement to practise the holy dharma in principle.

When Gsas snang also returned from China and submitted himself to his majesty, it was agreed to invite Bodhisatva and once again he proceeded to Mang yul.

(folio 11r)

Bodhisatva (then) invited Padmasambhava to Tibet and he accepted; moreover, Gsas Snang asked a preceptor of geomantic signs to travel by the post route for laying the foundation of Bsam yas and building the multi-doored caitya. Coming to Snye mo thod kar, Padmasambhava announced: “On tomorrow’s path, there is a little hell and there I need to perform a rite of compassion.” Arriving at the hot spring of Snam, he meditated there for the morning, after which, by offering a bali in the water, the water cooled considerably and for three days the steam stopped as well. Then, coming to Gal ta la pass, the preceptor said: “There is a troublesome young white nāga who does not allow the practice of the dharma in the land of Tibet. It needs to be brought under an oath and subdued. And nearby, there is also a little hell and toward that I need to perform a rite of compassion.” So saying, he arrived at Snying drung and the hot-headed spirits asked the preceptor: “Let’s fight and see!” The preceptor cooked the body of an ox in a caldron measuring one khal (in size), then, when he gave the caldron a kick and overturned it, a cloud also appeared from the peak of Thang lha even though it was the middle of the winter month. There was, as well, terrible lightning and thunder. In addition, there was hail and body-drenching (sleet). Ever since, that region was subdued and even when (the spirits) caused trouble, they were much more docile than before. Then he meditated right there for three days.

(folio 11v)

As a result of offering a bali to the hot spring of Snying drung, the steam ceased and it cooled considerably.

After about a month, the preceptor went from there to the palace and paid his respects to his majesty. After that Bodhisatva petitioned his majesty: “Long ago when Lord Buddha was residing in the world, one can say that there were among all the devatā-s and nāga-s of Jambudvīpa none who had not been taken under the Buddha’s teachings by oath (however) in this land of Tibet the devatā-s and nāga-s have not been brought under control.” His majesty said: “It looks like they will not allow us to practise of the holy dharma.” (Bodhisatva responded): “There is, at the present time, no one of greater power in Jambudvīpa than the preceptor of Oḍḍiyāna called Padmasambhava. In whatever way the practice of the dharma under his majesty’s grace is prevented by vicious and unsubdued devatā-s and nāga-s—such as last year’s great flood at ‘Phang thang and the fire in the royal citadel at Lha sa—this master of mantra is capable of subduing most of the hostile devatā-s and nāga-s, bringing them under oath and firmly instructing them by consulting divination texts and casting the divination of the four great kings and gazing in the oracular mirror, thereby bringing peace to the country for the practice the holy dharma from that (very) moment. Hence this course should be followed. In the past,
The words are circled to indicate they are redundant; the same words appear in line 3, above.

The first vowel (greng bu) of legs rubbed out and insertion at top right of page: འུ་ོ་བུ་གསུང་བ་དེ་ལ་བོད་པ་ཐེག་པ་ལ་གནང་ཆོེན་སེང་མགོ་ལྷ་ལུང་འཚོ་བཞེེར་གཉན་ལེགས་ལ་རྒྱལ་པོོ་ཆོེན་པོོ་༤འི་པྲ་ཕབ་སེ་སྨྲར་བྱེད་པོ་དང༴

Folio 12r

7 ངུ་ོ་བུ་གསུང་བ་དེ་ལ་བོད་པ་ཐེག་པ་ལ་གནང་ཆོེན་སེང་མགོ་ལྷ་ལུང་འཚོ་བཞེེར་གཉན་ལེགས་ལ་རྒྱལ་པོོ་ཆོེན་པོོ་༤འི་པྲ་ཕབ་སེ་སྨྲར་བྱེད་པོ་དང༴

Folio 12v

7 ངུ་ོ་བུ་གསུང་བ་དེ་ལ་བོད་པ་ཐེག་པ་ལ་གནང་ཆོེན་སེང་མགོ་ལྷ་ལུང་འཚོ་བཞེེར་གཉན་ལེགས་ལ་རྒྱལ་པོོ་ཆོེན་པོོ་༤འི་པྲ་ཕབ་སེ་སྨྲར་བྱེད་པོ་དང༴
when it (the \textit{dharma}) arrived in the land of China, in the reign of emperor \textit{Eg Men te}, when the three Indian preceptors 'Ba’ ting, Bha rlan ta, and Kam shang

(folio 12r)

taught the \textit{dharma} in \textit{Ge gsar}, the Chinese non-Buddhists were persistently jealous, so the Indian preceptors competed with the Chinese non-Buddhists in logical disputation about the \textit{dharma} and in displays of supernormal abilities. Unable (to defeat) the Indian preceptors in both, the \textit{dharma} of the Buddha emerged as distinctly superior and because everyone was fully persuaded, this holy \textit{dharma} remained firmly established in the land of China up to the present. Should your majesty now wish to propagate the holy \textit{dharma} here in the land of Tibet as well, and if things are done in the same manner, the entire realm of Tibet will be persuaded and thereby this holy \textit{dharma} will become firmly established forever. Therefore, if the holy \textit{dharma} is propagated after the non-Buddhists of Tibet have challenged me in logical disputation and tested in supernormal powers with Padmasambhava, the \textit{mantra}-knower of Oḍḍiyāna, the \textit{dharma} will be firmly established.”

After (his majesty) agreed to act toward the holy \textit{dharma} in that way, the two preceptors requested that a temple for the worship of the triple gem also be built saying: “As far as its construction is concerned, there is no one other than this Nepalese divination expert; he is skilled in building standard \textit{vihāra}-s and \textit{caitya}-s.” After (his majesty) agreed to act accordingly, the preceptor, on that afternoon, performed the mirror divination of the four great kings in the presence of the chamberlain \textit{Seng mgo lha lung ’tsho bzher gnyan legs} and asked him to report which among the \textit{devatā}-s and \textit{nāga}-s had earlier caused the great flood in ‘Phang thang, gave rise to the burning of the \textit{Ra sa} citadel, and caused the famine and epidemics among the people and cattle. Identifying all the names and clans of the malicious ones,

(folio 12v)

Padmasambhava summoned them to his presence and, changing them into human form, castigated and punished them. As for establishing the truth and explaining the doctrine of cause and effect, Bodhisatva counselled them, explaining the \textit{dharma} in the Tibetan language with the help of a translator who was summoned. After that, the preceptor Padmasambhava submitted to his majesty: “Henceforth practise the holy \textit{dharma} in the land of Tibet as you please! Notwithstanding the fact that I have the \textit{devatā}-s and \textit{nāga}-s under oath, I humbly implore that the \textit{devatā}-s and \textit{nāga}-s be counselled and brought under oath through two further rituals of the same kind.”

The preceptor later heard that the ablution of his majesty’s hair was being performed and that day he enquired: “From where was the water scooped up for the washing of his majesty’s hair?” \textit{Bzhes zla} made the reply: “It was brought from the (river) \textit{Rtsang chab} in the Tamarisk Forest.” The preceptor said: “There will be no benefit from this. On the summit of Sumeru there is a spring called Aśvakarṇa. If it is brought from there for hair washing, it will profit his majesty in terms of long life, supreme political authority as well as numerous progeny.” After making this request, the preceptor Padmasambhava produced, from under his cloak, an empty bird(-shaped) vase in silver embossed with the eight auspicious emblems in relief. After muttering something, he threw it right up into the sky and it went higher and higher in the northern direction without stopping. Later, the preceptor, after taking his meal, was absorbed in muttering \textit{mantra}-s in the early hours and called back the vase with the auspicious symbols that (very) morning. When he opened it and looked, it was filled with a light milky water. He enjoined: “Use that water to wash the (king’s) hair.”
དྲྭ་དང་དོལ་དང་གཞུང་གི་ཕུག་ཤིོད་དང་སག་ལ་མན་ཆོད་ཆུ་མིག་ཆོེར་ཕྱུང་ལ་བོད་ཞེིང་གིས་མི་བྲིེལ་ཞེིང་འཚོ་བར་བྱི།

བྱིེ་མ་ནེའུར་གྱུར་ཏོེ་ཆུ་མིག་ས་དོ་བྱུང་།

བྱིེ་མ་ནེའུར་གྱུར་ཏོེ་ཆུ་མིག་ས་དོ་བྱུང་།

དྲྭ་དང་དོལ་དང་གཞུང་གི་ཕུག་ཤིིད་དང་སག་ལ་མན་ཆོད་ཆུ་མིག་ཆོེར་ཕྱུང་ལ་བོད་ཞེིང་གིས་མི་བྲིེལ་ཞེིང་འཚོ་བར་བྱི།

འོངས་པོ་འདི་དགོས་པོ་མེད་ཀྱིིས་ཕོ་སེ་ཐོོང་ཤིིག་ཅེེས་མཆོི་ནས་ཕོ་སེ་བཏོང་བའི་རྗེེས་ལ།

༄༅།

པོོ་བཞེེས་པོ་གསོལ་ནས་ས་དོ་སགས་ཀྱིི་འཛབ་པོར་བཞུགས་པོ་དང་།

མཁན་པོོའི་ཞེལ་ནས་སང་ནི་ང་ལ་གནོད་པོ་བྱིེད་པོ་འོང་ངོ་ཞེེས་སྐྱེེལ་མ་བྱིེད་པོ་

ཞེིག་སྣོམས་ནས་རྒྱ་གར་ཡུལ་དུ་གཤིེགསོ།།

ཕྱིེ་མང་པོོ་ཞེིག་མཁན་པོོ་ལ་ཕུལ་བས་བའི་རྒྱལ་སྲོིད་པོས་འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་སྲོིད་ཀྱིང་མི་འདོད་དོ་

ཡིང་བཟིང་ཞེིང་བདེ་བར་དགོངས་པོ་ན་སླར་ཡུལ་དུ་བཞུད་ཅེིག་ཅེེས་ལུང་སྩལ་བ་དང་།

༨༩༩ A cross mark has been written but there is no annotation.
110 Insertion below: ང་བཀའ
111 Insertion at bottom of the page: སོགས་པ་བས་
112 Insertion below in dbu can: ཆ
113 Insertion left of bottom page: སོགས་པ་བས་
114 Insertion bottom of page: སོགས་པ་བས་
115 Insertion below: སོགས་པ་
116 Insertion above: སོགས་པ་
117 Insertion below: སོགས་པ་
118 Insertion below: སོགས་པ་
119 Insertion below: སོགས་པ་
120 Insertion below: སོགས་པ་
121 Insertion below: སོགས་པ་
122 The word སོགས་པ་ is circled to indicate it is redundant.
When it was presented before the great ministers, they conferred and said: “There is no need for this is dubious water from Mon that has been summoned through the sky. Pour it out and renounce it!” After it was poured out and renounced, the mantra-knower Padmasambhava spoke at length: “All the sandy ground of upper and lower Ngam shod will be turned into a green meadow and large numbers of springs will appear in the inner valleys of Drwa, Dol and Gzhug as far as (the mountain of) Stag la. And because of the fertile fields of Tibet, the people will be busy with fieldwork. All the rivers and lakes will be contained by gabions and made passable. Barren Tibet will be made productive, happy and so forth.” To prove if this was true or not, he muttered a japa on the sandy lowland of Zu mkhar for the whole night and, as a result of the ritual, turned the sandy lowland into a meadow and a spring appeared the next morning. With a half-day meditation, the bottom of Mtsho mo and the lower part of Bla ba tshal were turned into wetlands and he made water gush in the dry land called Klu sdings.

The inner assembly cut short the rest and the ministers made his majesty suspicious through their counsel. Not performing—and even abandoning—the essential practice of imposing oaths two further times on the all the devatā-s and nāga-s mentioned earlier by the preceptor, his majesty, after bestowing presents on the preceptor, ordered: “Preceptor! It is enough that you have brought the noble dharma to the region of Tibet and done just what I wished, such as bringing the devatā-s and nāga-s under oath as well as other things. It is not necessary to make the sandy lowland of Ngam shod into parks and meadows and make springs as well, since it is enough that I have the river called the Yar khyim. Ācārya! Return back to your country!” So his majesty commanded. Ācārya Sambhava replied: “I was of the view, actually, that you believed the noble dharma would be most firmly established in the land of Tibet, the entire region of Tibet led to virtue and the land, moreover, made prosperous and peaceful. However, the king of Tibet is small-minded as well as very jealous and it seems the unfortunates harbour a suspicion that I will seize political power. I do not desire even the political power of a cakravartin never mind the political power of a king like you!”

Having said that, as he was setting out for India, his majesty, in order to placate the preceptor, circumambulated him thrice and offered much gold dust. Taking a sleeve full of sand and turning it all into gold dust he said: “If I were to desire gold dust, here it is!” But in order to placate his majesty, he took a scoop of gold dust and departed for the land of India.

Thereafter, in a meeting of the inner assembly, it was adduced that if (Padmasambhava) was not murdered, he would do harm to Tibet, so assassins were dispatched to wait in the gorge of Dong ’phams. The preceptor said to the escorts: “Tomorrow, people will come to harm me.” As he arrived in the gorge of Dong ’phams, the assassins drew their arrows
Folio 14r

1) ཆོ་མོ་ བོད་པར་གྱུར་ཏོ། ༡༢༣\[123\]བོད་པར་གྱུར་ཏོ། 
2) ོབ་གྱུར་ཏོ། ཕེ་བོད་པར་གྱུར་ཏོ། 
3) ནད་པོ་བྱུང་བ། ཤེ་བོད་པར་གྱུར་ཏོ། 
4) རྨ་ཐོབ་པོ་ཆོས་དང༴རྩི་ལམ་རིམ་པོ་ཆོས་རྩི་སྨན་པོར་གྱུར་ཏོ། 
5) ཤེ་བོད་པར་གྱུར་ཏོ། 
6) ཐ་ཕྱུགས་དང༴པོར་གྱུར་ཏོ། 
7) ཤེ་བོད་པར་གྱུར་ཏོ། 
8) ཤེ་བོད་པར་གྱུར་ཏོ། 
9) ཤེ་བོད་པར་གྱུར་ཏོ། 
10) ཤེ་བོད་པར་གྱུར་ཏོ། 
11) ཤེ་བོད་པར་གྱུར་ཏོ། 

Folio 14v

1) ཤེ་བོད་པར་གྱུར་ཏོ། 
2) ཤེ་བོད་པར་གྱུར་ཏོ། 
3) ཤེ་བོད་པར་གྱུར་ཏོ། 
4) ཤེ་བོད་པར་གྱུར་ཏོ། 
5) ཤེ་བོད་པར་གྱུར་ཏོ། 
6) ཤེ་བོད་པར་གྱུར་ཏོ། 
7) ཤེ་བོད་པར་གྱུར་ཏོ། 
8) ཤེ་བོད་པར་གྱུར་ཏོ། 
9) ཤེ་བོད་པར་གྱུར་ཏོ། 
10) ཤེ་བོད་པར་གྱུར་ཏོ། 

123 Insertion below: ཆོས་
124 Insertion below: ཁོན་
125 Insertion below: ང་
126 Insertion below: རུ་
127 Insertion below: རུ་
128 Insertion below: ཨ་
129 Insertion below: ཨ་
130 Insertion above: ཟེ་
131 Insertion below: ཟེ་
132 It appears that ཞེས་ has been erased and replaced with ཞེས་: 
133 Insertion below: ཆོས་
and the preceptor made the twenty-some unable to move or speak like painted figures by binding them with a mudrā—and he walked through them.

After that, just before arriving to Mang yul, the preceptor once again gave a message to the escorts: “If the devatā-s, nāga-s and demons in the region of Tibet were bound under oath three times, then his majesty too would live long, the political power of his descendants would also be great, strife in the land of Tibet would also cease (and) the dharma of the Buddha would be established for a long time. This being so, bear in mind there is unfinished work! In the realm of Tibet, as the final five hundred years of the dharma draws near, the attacks of the unbelievers will not take place. (Rather) a time will come when the Buddhists will dispute among themselves (and) a huge turmoil in the realm of Tibet will come to pass.” So saying he sent some mustard seed with the escorts and added: “Cast this at those who would shoot arrows at me, and they will be able to move.” The assassins at Dong ’phams, who were still like figures, were able to move and speak as soon as the mustard seed was cast.

When the escorts returned and submitted the full account to his majesty, he felt utterly despondent.

After that a dharma council was convened in the valley of Brag dmar mtsho mo and Gsas snang was appointed head of the dharma (with the title of) tshugs dpon (‘trusted head’ in protocol) standing on the right of the Snam phyi. Having agreed to hold a debate in future between the Bon and the dharma of the Buddha, they assembled in the Pig Year at the palace of Zus phug skyang bu tshal. For the dharma (of the Buddha), the debaters were represented

by the preceptor Bodhisatva, Myang Sha mi go cha, Zhang rgyal Nya bzang, Zhang Mes slebs, Snyer Stag btsan ldong gzigs, Seng mgo Lha lung gzigs, Rtsig rma rma. For Bon, the debaters were represented by Stag ra klu gong, Rtsis pa chen po khyung po dun tsug, Ru dpon chen po tse the, Gzims mal ba gtsos mon tsa ra and others. Then they entered into logical debate. Since they did not contend in the miraculous, the logical debate of the dharma (of the Buddha) emerged stronger in a conspicuous way, being superior, broader, deeper and more profound. The Bon po-s were worsted as a result.

Those whose last rites were conducted by the Byi Bon po-s of the 'Phan country turned into essence-eating demons because of which the Bon po’s performance was proscribed. Since there was large-scale slaughter of cattle, horses and many other creatures for the sake of the dead, from then on meat-offerings were proscribed. Even the single ritual performance conducted by the preceptor Padmasambhava turned out to be beneficial because ever since the rain fell in time (and) epidemics among the people and livestock ceased.

In the spring of the Hare Year at Bsam yas, Ācārya Bodhisatva laid the foundation (of the temple) and the Nepalese divination expert also performed a ritual; when he scrutinised the various omens and signs, there were good portents for the establishment of the holy dharma in the land of Tibet, such as the appearance of hidden treasure from the ground etc., and many other propitious indications that augured well for the spread of the holy dharma in the land of Tibet.

Whereas even the word Dge slong did not exist in Tibet, when Dba’ Lha btsan became a Buddhist monk,
Folio 15r

7 མཚོ་བསྡུན་བཏོན་པའི་ཐོག་མར་བོད་ཀྱིི་གཞེོར་ཕྱིག་ཏུ་བཞེེས་ནས་བཙན་པོོས་བཀའ་སྩལ་པོ་དང་།

8 བཙན་པོོས་བཀའ་སྩལ་པོ་སྐུ་ས་ཏྭ་དང༴་དེ་ནས་ཡིོས་བུའི་ལོ་ལ་བསམ་ཡིས་རྩིིག་

9 བཙན་པོོའི་ཞེལ་ནས་བོད་ཀྱིི་གཟུགས་ཀྱིི་ཆོ་ལུགས་

Folio 15v

7 ཟཱཀྱི་མུ་ནེ་བལ་ཡུལ་དུ་བསྐྱེལ་བ་ཡིང་སླར་སྤྱན་དངས་སེ༴

8 ལྷ་མོའི་དཔོེ་ནི་

134 Insertion below in dbu can: ་
135 Insertion below in dbu can: ་
136 The ་ is dotted above to indicate it was read as ་ and corrected below to: ་ thus giving ་
137 The ་ is dotted above to indicate it is superfluous.
138 The ་ is rubbed out.
139 The word ་ is circled to indicate it is a mistake; corrected in a cursive hand below to: ་
140 Insertion bottom left: ལྷ་མོ་ལྡེོང་གཟིིགས་ཀྱིིས་གོགས་པོོ་མྱང་རོས་ཀོང
141 Insertion below: ང་བོད་ཀྱིི་ཁག་ལྷག་པ།
142 Insertion below: ་
his name too was changed to Dba’ Dpal dbyangs. The Śākyamuni (image) that had been escorted to Nepal, carried by a single horseman, was brought back again and reinstalled in the Ra mo che. Then the devatā shrine of Glag was built at Gsas snang’s behest instead of constructing the temple of Bla. He exhorted the paternal side of the Dba’ (clan) to give up Bon and follow the dharma of the Buddha. Dba’ Lha gzigs became the kalyāṇamitra of his friend Myang Ros kong, instructing him in the five fundamental vows of the dharma. Ros gong, in his turn, became the kalyāṇamitra of his elder and younger brothers and they converted to the pure (or white religion, i.e. Buddhism).

Then, having decided to construct Bsam yas in the Hare Year, while the temple foundation was being laid out, the preceptor Bodhisatva, his majesty, ’Ba’ Sang shi and Snyer Stag btsan ldong gzigs went to the summit of Khas po ri in Brag dmar. When the preceptor looked down, there were sgung pa and skyang kal ma (types of grass), grey in colour, round about the site. Marking the ground, he asked Snyer Stag btsan ldong gzigs to make sheaves of the grass, saying: “Make an enclosure as you would for a horse corral.” The outer enclosure was made with the sheaves of grass as instructed.

When the time came for the performance of the ritual for the examination and consecration of the site, four sons of the nobles with living parents—including his majesty—those five (together) put a Nan ti of gold on the royal person of the king. Then, after picking up a golden hoe in his hand, his majesty dug seven times just in front of him.

with that hoe which had been decorated with silk ribbons. After that, the sons of the ministers each dug in turn. When they had dug a square to the depth of one span, about two small measures of white rice and barley were found. Pebbles, bone, pot sherds, charcoal and the like were not found. Moreover, the earth yielded an abundance of pliable grey strips of clay. The preceptor was delighted and, smearing the head of his majesty, said: “siddhi, siddhi, phala, phala, it will be accomplished well!”

To begin, the caitya of Ārya palo was built. His majesty announced: “There is no image-maker.” The preceptor said: “My Lord and noble majesty, (just) arrange the requisites; the image-maker will come!” He then summoned a Chinese vermillion seller who had been proclaiming in various markets: “If his majesty of Tibet decides to build a temple, I am an expert in statues.” When the preceptor asked: “Which sort of image should we make—Indian and Chinese?” His majesty then deemed: “If the accoutrements of the images conform to (the custom) in Tibet, the hope is that all those on the dark side (of Bon) will be inspired with faith (in Buddhism).” In accord with his command, the model was based on the accoutrements of the Tibetan ministers and among the Tibetan subjects, Khu Stag tshab, Thag bzang stag lod, and Rma Gsas kong—being the most handsome—where chosen as models. As for the model for goddesses, Co ro Lha bu sman was chosen as the model (and the work) was undertaken. The images,
Folio 16r

1. བི་གོང་དཔོི་སྐོན་ལྟ་བུ་འབྲིི་ཞེིག་བྱི་སཾ་ནས་བཙན་པོོ་དགོངས་པོ་ལས།
2. བྲིག་ཀུན་ལྟར་བཅུག་པོ་དང་འདི་དང་འདི་ནི་དེ་༤ན་གཤིེགས་པོའི་མཚན་འདི་དང་འདི་ཞེེས་བྱི་བ་དང་ཞེེས་མཚན་སྨོས་སོ།
3. བྲིག་ཀུན་ལྟར་བཅུག་པོ་དང་འདི་དང་འདི་ནི་དེ་༤ན་གཤིེགས་པོའི་མཚན་འདི་དང་འདི་ཞེེས་བྱི་བ་དང་ཞེེས་མཚན་སྨོས་སོ།
painting and building all being complete, at noon on the twenty-ninth day, the performance of the consecration that
had been scheduled was done. As a result, in the evening, as the sky darkened, a light shone forth from the top of the
devagṛha and grew brighter and brighter, and the light illuminated the upper and lower parts of the valley of Brag
dmar like a rising moon. Seeing (that) on the roof-top, (the king) commanded: “On the uppermost storey, a devagṛha
of Amitābha should be built!” and accordingly a small upper storey for the devagṛha was immediately built and con-
secrated.

At the time of the great consecration of the Ārya palo, it being decided to offer food and a reward to the Chinese
vermillion seller, a special carpet was laid out, and people sent to invite him, but nobody knew where he had gone. So
it was concluded that he was an emanation.

The preceptor said: “Oh king! The goddess Tārā stimulated your first wish for supreme enlightenment and, in the
past, after attaining enlightenment, even while tarrying at the vajrāsana, it was also the goddess Tārā who instigated
the turning of the wheel of dharma. So, once again, to eliminate obstacles and impediments to altruism, to that same
Tārā you should pray and make offering. When the king requested the instruction from the preceptor, while he was
meditating in the Ārya palo caitya, the inner courtiers and temple guards actually heard Ārya Hayagriva neigh three
times successively in the day and three times in the night.

On the ground

where the ritual examination of the site was done, the central shrine (dbu rtse) was built. When the building was done,
after his majesty wondered what the images should be like, a white man (appeared) in a dream (and) said: “Oh king! I
will instruct you regarding your concerns about which images of the Buddha should be made and from what material,
because there is (a place) once blessed by the Lord—let’s proceed (there).” So saying (they) went to Khas po ri and,
making (the king) look at all the rock faces, he invoked the holy names saying: “This and that are the Tathāgatas named
such and so, and (this and that) are the bodhisatva-s named such and so.” Having been shown all the wrathful deities
as well, as soon as day broke, he set off and saw what had been shown in the dream. And because images of the gods on
the rocks roughly corresponded to the dream, he was much pleased and sent for Nepalese stone masons who, on arrival,
immediately made all the images on the spot. At the time when these were placed in a horse-cart, the earth shook. When
they reached the threshold of the east gate, the earth shook once. When they were taken and installed on their seats
inside the Dri gtsang khang, the earth shook again. Then they were respectfully given clothing tied with a gold sash,
while the upper parts were dressed with clay.

Then four stūpa-s and other shrines were built. The cakra
Folio 17r

7 བ་༡༩ྭ [150] (insertion below in "dbu can": ག་)

150 Insertion below in "dbu can": ག་

151 Insertion below: ག་ [continued on the top of folio 18r:]

152 Insertion at top of page: ག་[continued on folio 19v:]

153 Insertion in "dbu can": ག་

154 Insertion below in "dbu can": ག་[continued on bottom of page 18r:]

155 Insertion above: ག་[continued on bottom of folio 18v:]

156 Insertion between lines 5 and 6: ག་[insertion above: ག་]

157 Insertion below in "dbu can": ག་[insertion above: ག་]

158 Insertion below: ག་

159 Insertion above: ག་[insertion above: ག་]

160 Insertion between lines 5 and 6: ག་[insertion above: ག་]

161 Insertion above: ག་[insertion above: ག་]

162 Insertion above: ག་[insertion above: ག་]

163 Insertion above: ག་[insertion above: ག་]

164 Insertion above: ག་[insertion above: ག་]

165 Insertion above: ག་[insertion above: ག་]

166 Insertion above: ག་[insertion above: ག་]

167 Insertion above: ག་[insertion above: ག་]

168 Insertion above: ག་[insertion above: ག་]

169 Insertion above: ག་[insertion above: ག་]
made by a carpenter and smith in the shadow of Khas po ri was meant to be brought and installed the following day on the blue stūpa in the southern direction (but it) went missing. When it was reported to be installed already on the stūpa, the devaputra said: “Bestow a great reward on the carpenter and smith!” That night, the Nepalese divination expert dreamt that the cakra was carried and installed by four men in gold chain-mail. Those men said: “Since you built (the blue) stūpa and seven more, it is well and good. As a reward, take this gold chain-mail. Those who circumambulate this (blue) stūpa will achieve whatever they desire.” As day broke and he looked about, the men were not there, but the suit of mail was actually there. The divination expert informed his majesty exactly what had passed and he and his retinue were given a reward and duly recognised. What was said and seen in that (dream) were the four great kings, so images of the four great kings were also engraved on a vase.

The Gtsug lag khang was completed (and) just before the consecration was carried out, Gsas snang was given the name Ye shes dbang po with his ordination. Whereas many sons of the ministers, such as Mchims Legs gzigs and others

were taught the language of India, only Śākyaprabha—son of Mchims A nu, and Vairocana—son of Pa ’or Na ’dod, and Rad na—son of Dba’ Rma gzigs, and Lha bu—son of Zhang Nya bzang, and Bse btsan and Shud po khong slebs became proficient in the language, while the others ran away. After he became proficient in the language, the son of Dba’ Rma gzigs was given the name Rad na with his ordination.

In the Sheep Year, in the middle of the winter month, at the time of the performance of the great Pra ti (pratiṣṭha) consecration, Jo bo gcen khri rgyal, Sru btsan mon rgyal and others—lord and servants one hundred in all—were ordained by Dba’ Rin po che as preceptor.

A proclamation was issued that thenceforth among all the subjects under the sway (of the Tibetan king), men’s eyes would not be plucked out, women’s noses would not be cut off (and it was) ordained that the great teachings of the dharma be generously conferred on every subject. All those dependent on the higher echelon adhered, from the great minister downward, and the destitute in their multitudes, who benefit from apportioned food and clothing, adhered. In one year each monk was allotted twelve khal of fresh barley as a standard allowance.

Subsequently, Ye shes dbang po came to be possessed of supernormal insight. When his lordship assembled with the ministers he himself announced: “He is our kalyāṇamitra—of both lord and people—(and) because he is akin to a living Buddha he is appointed as the Bhagavat. (We are) bound to (his) teachings on the dharma. As for seating protocol, he shall be higher than the great ministers. Moreover, the religious council
170 Insertion above: སྣེ་བྲིན་གྱིིས་འབངས་ཁྱེིས་ལྔ་ལྔ་རིང་ལུགས་ལ་རྨས་ན།
171 The བན་དུ་is dotted above to indicate it is superfluous.
172 The བད་དུ་is dotted above to indicate it is a mistake.
173 Insertion bottom of page (middle): ེན་ནུས་འབངས་པོ་ལས་བཏོགས་ཏོེ། ལྟ་དུ་འདུན་ལ་ནི་ལྟ་དུ་འདུན་ལ་བསྐུར་ནས་རྐྱེེན་དབུཅ། ཞྱིིང་ལོ་༡་ལ་ནས་བུབས་དུ་སྩལ། བས དྷྲིོ་ནད་ཆོེན་པོ་བ་གྱུང་ངམ། དཀོན་མཆོོག་༣་ལ་འབངས་སུ་བསྐོས་ཏོེ།
174 Insertion below: མི་ཕྱུགས་ལ་བྲིོ་ནད་ཆོེན་པོ་གྱུང་ངམ།
175 Insertion below: བས དྷྲིོ་ནད་ཆོེན་པོ་བ་གྱུང་ངམ།
176 Insertion below: བས
177 Insertion above: མི་ཕྱུགས་ལ་བྲིོ་ནད་ཆོེན་པོ་གྱུང་ངམ།
178 Insertion below in dbu can: བས
179 Insertion below: བས
180 Insertion above: བས་ཆུང་ངུའི་གོང་དུ་ཕུལ་ལ།
181 Insertion below: བས
182 Insertion below: བས
183 Insertion below: བས

Folio 18r

Folio 18v
is deemed higher than the inner council and the Principal shall also direct communications to the assembly of ministers.”

After he was appointed the Bhagavat, Ye shes dbang po suggested to his majesty: “For the sake of the stability of the seats for the triple gem and the eternal continuity of the triple gem, instead of the triple gem and the saṃgha relying on the designated allotment of alms, it will be good in the long term if an endowment is set aside.” His majesty proposed that seven subject households be set aside for each monk as an endowment, (while) the ministers (proposed) five subject households each. When this was put to the Principal (he said): “Considering the (old) practice of assigning serfs to a privileged few or the granting of nine hundred serf households to one person’s estate which resulted in the disappearance of various paternal lineages, the crumbling of various communities in the upper gorges, the noble dharma of the Buddha will not merely be beneficial for the king’s person and (his) polity, but also usher in a lasting tradition for the king and his subjects and close the door to the three lower births and such other indescribable merits. Nevertheless, if everyone were to follow the royal proposal, it might induce repeated long-term woes for the king in future, give rise to great epidemics among the people and their livestock or bring an enemy to the western frontier as well as harm to the king and his subjects, give rise to the destruction of the (royal) lineage or many other undesirable consequences. Therefore, to each (monastery for) the triple gem, two hundred servants should be assigned (and) to each monk three households.” After control (in accord with this plan) was conferred on the saṃgha, tax-paying subjects making up the endowment were selectively picked from the best (estates) of four (officers of state): the rgod, the rang rje’u, the khab so gnang che can and the thugs gnyen. When Gnang chen ’Bro Khri ’jam gung rton identified the best lands from the royal estate as specified (in the plan) for the division of land, the monk Myang Ting nge ’dzin and others, being dissatisfied, are said to have cast all sorts of aspersions on Ye shes dbang po and others. Then, Ye shes dbang po, asking to go into meditation, went to a solitary place in Lho brag and his majesty appointed Dpal dbyangs as Principal. While meditating at Lho brag, Ye shes dbang po, having fashioned a bamboo bridge below the cliff (called) Stag la ga sha bkal ba, remained in that inaccessible place. Various wild birds, as if landing on trees and rocks, perched on the (unmoving) body of Ye shes dbang po. He did not go anywhere near his companions or the authorities.

At that time, because a Hwa (shang) called (Mahā)yāna had come from China and was present in Tibet, most of the Tibetan monks studied (with him). Due to incompatible views, conflicts arose and his majesty, despite efforts, did not know what to do. It came to his ears that, from among the disciples of Mahāyāna, Myang Sha mi gashed his own body, Gnyags Bi ma la and Gnyags Rin po che crushed their own genitals, while Rgya set his own head on fire. Others, moreover, each taking up a knife, threatened:
Folio 19r

184 Insertion below: དུ
185 Insertion below: ཞེ
186 Insertion above: ཁའ
187 Insertion above: ཕོ
188 Insertion of (tsheg) between ཕོ and ཞེ and to the left is a rubbed ཞེ
189 Insertion above: ཞེ་གོ་
190 Insertion above: ཊི་ཞེ་
191 Insertion to right: ཞེ
192 Insertion below: ཁོ་
193 The phrase ཁོ་སྐྱེི་བོད་ོ་ དུ་པོས་པས་ི་སི་ལྷན་་ དུ་ལྷན་ཅུ་མི་པོ་ས་དུ་གསུང་། དུ་ཆོ་མཀན་པལ་མེན་སུ་མི་གནང་ན་བྲིག་ལ་མཆོག་ཏོ་འགྱུར་བ་ཞེས་བགྱི་པོ་དང་།
194 Insertion below: (tsheg)
“Kill all the gradualists and we will all march on the palace!” So a messenger was sent to Ye shes dbang po’s presence to deliver a written communication saying: “Here all the monks are in conflict due to opposing (views). What should be done?” When he did not come to the royal presence, the courtier Gnon Kham pa was sent with the order: “If you can persuade the preceptor to come, the great copper (insignia) will be conferred on you, if you cannot persuade him, you will be executed.” When the dispatch box was sent to the preceptor in the cave asking him to appear before the royal presence just as his majesty had commanded, (the courtier) was called into the cave. (He said): “I don’t have any other order. Since I have been told that I will be killed if I cannot persuade you, if you are not persuaded to come, I will jump on the rocks and die.” (Ye shes dbang po said:) “All this is like a great demon arising to cause an interruption (to my meditation), nevertheless I will save your life. Fetch the horses!” When he said this, (the courtier) was elated and when he reached the royal palace he was immediately rewarded with Chinese birds and enriched with multi-coloured gemstones.

Ye shes dbang po arrived in the royal presence and prostrated. (The king) said: “What should I do given this uproar among the monks?” (The preceptor replied): “For that, certainly, I should not have been called here! If I had not come, (and) my meditation not been interrupted, the devaputra—and myself too—would have lived for a long time. Moreover, the holy dharma would have lasted until the coming of Maitreya.”

The preceptor said at the time of his death: ‘Tibet lacks good fortune, because, generally speaking, wherever the Buddhist teachings emerge, there will be attacks from non-Buddhists. Since we are in the final five-hundred years of the teachings in Tibet, attacks from non-Buddhist will not arise. Rather, Buddhists themselves will dispute due to conflicting views. When that situation transpires, summon my disciple Kamalaśīla resident in Nepal and let him do the debating, with the king, of course, adjudicating.’ So now please act accordingly.”

After he made this request, someone was dispatched to summon Kamalaśīla. The followers of the instantaneous path (Ton mun pa) then took the Shes rab ’bum (Prajñāpāramitā in a hundred-thousand verses) to the Bsam gtan gling and, closing the door, practised debate on that for two months. The Saṃdhinirmocanasūtra was wrapped up and set aside. Before Kamalaśīla arrived, Ye shes dbang po provided a proper account of the views of Bodhisatva and of the gradualists (Tsen men) to his majesty. His doubts removed, the devaputra rejoiced and, touching foreheads, declared: “Ye shes dbang po is my Ācārya” and he took him warmly by the hand.

Then, after Kamaśīla arrived, his majesty sat elevated in the centre of the Bodhi caitya. When Hwa shang and Kamalaśīla entered, the two were shown to their places on lion thrones to (the king’s) right and left in the Bodhi caitya; the students were properly arranged alongside. The followers of the instantaneous path (Ton mun pa) were Jo mo byang chub, Sru yang dag, the monk Lang ka, and many others. The gradualist (Tsen men)
Folio 20r

7 ཞེས་སྟེང་པ་ཡིག་ཕོ་སྐོད་དང་ཞེས་བོད་པ་དག་ནི་ཟིན་པོར་གོང་གི་མི་རོག་པོ་དོན་དམ་པོར་སོ་སོར་རྟོག་པོ་ཡིིན་འདིར་ཕྱིིན་ཏོེ། ༡༩༥༩མི་ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།
  8 ཞེས་སྟེང་པ་ཡིག་ཕོ་སྐོད་དང་ཞེས་བོད་པ་དག་ནི་ཟིན་པོར་གོང་གི་མི་རོག་པོ་དོན་དམ་པོར་སོ་སོར་རྟོག་པོ་ཡིིན་འདིར་ཕྱིིན་ཏོེ། ༡༩༦༠ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།
  9 སྐྱོིན་པོ་ལསོགས་པོའི་ཆོོས་སྤྱོད་པོ་རྣམ་པོ་བཅུ་བཤིད་པོ་ནི་སྐྱེེ་བོར་མཁན་པོོ་༢་དང་བན་དེ་ཀུན་ལ་མེ་ཏོོག་གི་ཕེང་བ་རེ་རེ་ལག་ཏུ་བསྐུར་བཙུགས་ནས་འབངས་ཀུན་ལྷ་ཆོོས་སློབ་ཏུ་བཅུག་པོ་ལ༴

Folio 20v

7 ཞེས་པོ་ན་ལ་བོད་ཀྱིི་ཤིང་གིས་མི་རོག་པོ་དོན་དམ་པོར་སོ་སོར་རྟོག་པོ་ཤིེས་རབ་ཏུ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་གིས་ཚིག་ལ། ༢༠༠༠ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།
  8 ཞེས་པོ་ན་ལ་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ། ༢༠༠༡ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།
  9 ཞེས་པོ་ན་ལ་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ། ༢༠༠༢ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།

Folio 21r

7 བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ། ༢༠༠༧ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།
  8 ཞེས་པོ་ན་ལ་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ། ༢༠༠༨ཐུག་པ་བྱུང་བའི་འོག་ཏུ་ཧྭ་ཤིང་བོད་ཀྱིི་ཤིང་གིས་ཚིག་ལ།

195 Insertion above: སྦྱོིན་པོ་ལསོགས་པོ་
196 Insertion below: བྱོ་
197 Insertion below: དཀོན་མཆོག་
198 Insertion between དཀོན་མཆོག་and བཀྲ་ཤིག (tsheg)
199 Two roughly horizontal strokes are attached to the right-hand descender of the བཀྲ་ཤིག
200 The words ཆ་ནུའི་ང་ཉིད་དུ་མེ་ཏོོག་གི་ཕེང་བ་ཕུལ་ཅེིག་ཅེེས་བཀའ་སྩལ་པོ་དང་། །ནི་དོན་དམ་པོར་སོ་སོར་རྟོག་པོ་ཡིིན་བས་དེ་སྤངས་པོ་ཡིིན། །སོན་སྦྱོངས་པོ་དབང་པོོ་རྣོ་བ་རྣམས་ལ་ནི་ནམཁའ སབས་དང་། །ཤིང་གིས་ཚིག་ལ་ཟིས་ཏིང་རིི་སྲོེལ་ཞེིང་ཙེན་མིན་རིལ་བསད་ལ་ཕྲུ་མིའི་ངོས་སུ་མཆོིའོ་
201 Insertion below in dbu cam: བཀྲ་ཤིག to make the reading བཀྲ་ཤིག
202 Insertion in dbu cam: བཀྲ་ཤིག to indicate it is superfluous.
203 Insertion below in dbu cam: བཀྲ་ཤིག
204 Insertion below in dbu cam: བཀྲ་ཤིག to indicate it is superfluous.
205 The བཀྲ་ཤིག has been partly erased.
206 The words in the line up to this point repeat what is above in line 3 and are struck out.
207 Insertion below in dbu cam: བཀྲ་ཤིག
208 Insertion to the right: བཀྲ་ཤིག
followers comprised Dba’ Dpal dbyangs, Dba’ Rad na, and a few ordained monks. After a garland was handed to the two preceptors and to each monk, (the king) announced: “Due to the fact that all the subjects under my dominion are deeply attached to the dark (Bon faith) of Tibet, Bodhisatva, the son of the king of Za hor, was invited from Nepal and, after seats for the triple gem were established, all my subjects were encouraged to learn the holy dharma. Thereafter a few ordained monks had gone to Hwa shang Mahāyāna (seated) here, and a group from Tibet studied with Hwa shang. Others were not able to learn the way of Hwa shang being students of Bodhisatva. Disputes arose and, when I passed judgements, the students of Hwa shang were not satisfied. Myang Sha mi died having gnashed himself, Rgya died having set fire to his own head, Gnyags bi ma la crushed his own genitals, while others, each taking a knife, declared: ‘Kill all the gradualists and march on the palace!’ In order to prevent such actions, I have invited those (sitting here) on the left. Now given that Bodhisatva was the preceptor of the gradualists and his disciple Kamalaśīla has come and is here with Hwa shang,

the two of you must compare your knowledge and whoever is better in rational disputation must be offered a garland, with due humility, in accord with traditional religious practice!”

Hwa shang spoke: “Due to virtuous and non-virtuous acts generated by the workings of the mind, sentient beings circle round in the endless cycle of rebirth experiencing higher and lower realms. Whosoever does not think anything or do anything will escape from the cycle of rebirth. This being the case, do not think anything at all. As for the teaching of the ten aspects of religious practice, such as charitable giving and so forth, it is to be taught solely to those lacking karmic virtue—the vulgar, the feeble-minded, the foolish. For the intelligent, purified in previous births, virtuous and sinful deeds obscure (the mind) equally, just as the sky is obscured equally by black and white clouds. Those who do not do anything, do not think anything, do not conceptualise and do not focus, they instantaneously attain the level similar to the tenth stage (on the path to enlightenment).”

When he said that, Ācārya Kamalaśīla replied: “This claim that one should not think anything whatsoever amounts to denying the insight of discriminative ability.

Discrimination is actually the root of true wisdom. Denying this is tantamount to cutting that root and hence even a denial of supramundane knowledge. Without discrimination, by what means will the yogin establish non-conceptualisation itself? As far as the proposition goes that without the memory of all worldly phenomena there is no mental activity in one’s mind, (the reality is that) you will not be able to avoid remembering all the worldly phenomena you have experienced and you will not be able to avoid mental activity. Supposing one thinks: ‘I will not remember all worldly phenomena and I resolve not to think,’ then meditating along those lines, when one concentrates on not remembering, then, at that moment, that very (thought) will prompt a memory in the mind. If mental activity and memory are to cease, by what means will one stop these two arising? It is imperative to examine these two because it is untenable to have conditions (arising) from nothing. Without an absence of conditional characteristics and mental activity, by what means can one attain total non-conceptualisation? If you people attain total non-conceptualisation merely through that (i.e. stopping memory and mental activity), then the fallacy follows that someone who has fainted should also attain non-conceptualisation! In reality, there is no way to avoid memory and mental activity without discrimination. So without memory and mental activity, they (i.e. Hwa shang’s followers)
Beginning in the previous line from གྷཀོ་ the words are crossed out to ཀྲོ་. The phrase has been recopied by mistake from the beginning of line 2.

Insertion below: ཆཱ་

It appears that ཁ ་has been amended to ཁ ་.

Insertion below: ཁ ་

This whole sentence has been crossed out.

Insertion above: ཁ ་

Folio 21v

Folio 22r
will not understand emptiness (śūnyatā). Supposing mental obscurations could be overcome even without an understanding (of emptiness), then they might be liberated at any given moment. Moreover, suppose a yogin is unable to engage with memory and mental activity due to oblivion arising from a loss of memory of all worldly phenomena, then, in that case, since he is totally oblivious, how can he be deemed a yogin? In reality, lacking discrimination yet practising mental activity without memory is tantamount to practising foolishness itself. As a consequence, any sense of true wisdom will be cast into the distance. Even if (a yogin) is neither a fool nor suffers from memory loss, then, in that case, without perfect discrimination, how will he be able to attain a state of absence of memory and mental activity? It is impossible to not remember while remembering and to not see while seeing! If a person practises the absence of memory and mental activity, how will that person remember former situations later on? Consequently, this is a contradiction, akin to when someone staying in the cold—the opposite of warm—does not become warm. This being the case, the fact is (that your position) negates the memory of the noble dharma and mental activity. In actuality, discrimination should be viewed as a prerequisite. Because of this, it is only through pure discrimination that the absence of memory and the absence of mental activity can be experienced—not otherwise! So, for example, if a yogin, using pure wisdom (alone), tries to examine (reality), ultimately he will not see the occurrence of certain phenomena in the past, present or future and, in that situation, how could there be a memory (of those things) in his mind? In actual fact, things that do not exist in the past, present or future are not experienced. Therefore, how can (the yogin) remember that which he has not experienced? So, completely pacifying all these mental constructs, one enters the state of non-conceptual wisdom. By virtue of entering that, one can understand emptiness. Understanding that, the entire web of faulty views is abandoned. By examining (reality) using wisdom endowed with the method (of discrimination), one becomes a (genuine) expert in conventional and ultimate truth. Thereupon, because one has attained wisdom unblemished by obscurations, one will attain all the qualities of the Buddha.”

The devaputra responded, ordering: “The followers of the instantaneous and gradualist paths, as they please, must present their arguments in turn.”

Sang shi then said: “There is the application through gradual stages and the instantaneous entrance of the Chinese. By totally abandoning the three realms (of form, the formless and desire) in the name of charitable giving, clinging not even to the Six Perfections, it follows that under the rubric of charitable giving everything is abandoned since there is no sense of self and belonging to self.

Preventing faults in body, speech and mind constitutes moral conduct,
Folio 22v

\[\text{Insertion above:}\]

\[\text{The word}\] 237 234

\[\text{Insertion below:}\]

\[\text{has been dotted above to indicate it is superfluous.}\]

\[\text{has been circled and corrected below to:}\]

\[\text{Insertion in dbu can be appropriate at this point.}\]

\[\text{has been bracketed to indicate it is superfluous.}\]

\[\text{The word}\] 225

\[\text{The}\]  227

\[\text{has been erased.}\]

\[\text{The}\]  228

\[\text{A small stroke placed below in a lighter hand indicating that it might be appropriate at this point.}\]

\[\text{Correction of}\] 239

\[\text{The reading to:}\]

\[\text{The first}\]  231

\[\text{has been dotted above to indicate it is superfluous.}\]

\[\text{The}\]  236

\[\text{The}\]  237

\[\text{has been circled and corrected below to:}\]

\[\text{Insertion above:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{Insertion below:}\]

\[\text{The marker}\]  226

\[\text{has been dotted above to indicate it is superfluous.}\]

\[\text{Insertion in dbu can be below:}\]

\[\text{The}\]  238

\[\text{Several insertions above and below to correct the reading to:}\]

\[\text{Correction of}\] 243

\[\text{by an erasure.}\]
but since there is no fault when there is no conceptualisation, (it follows that) abiding by higher moral conduct is not at issue. Since forbearance and lack of forbearance do not exist whatever the circumstance, (it follows that the absence of both) has to be the best of forbearance. Diligence is named so because of laziness, but since effort and non-effort do not exist, (it follows that the absence of both) has to be the best form of diligence which, by definition, is firm and unchanging. One-pointed concentration is so named because of distraction, but since distraction does not exist, (it follows that) concentration cannot be defined as such. Wisdom is so named in contradistinction to an inability to comprehend the intrinsic nature of phenomena. If the difference between the reality of phenomena and their visible characteristics is properly understood, that would surely be the best wisdom.

The context (of these misunderstandings) is that, after the Teacher had passed beyond sorrow, there were no doctrinal differences for a long time. Later on, there emerged disagreements in the three schools of Mādhyamika in India and the fissure between the gradualist and instantaneous paths in China—not encountering (the Buddha), all the misunderstandings emerged. Otherwise, even though the approaches vary, the state of non-conceptualisation and non-observation are one. The result also, the striving for nirvāṇa, is one. This is universally agreed.”

Dpal dbyangs replied: “There being terms for instantaneous entrance and the application through gradual stages, the two should be spoken of distinctly. If one seeks (enlightenment) through gradual stages, how could there possibly be a cause for differences with the gradualists? For you following the instantaneous path, what does the future matter? What is the harm if you can attain Buddha-hood right now?

Take the example of climbing a mountain: just as one does not have the capacity to jump up in an instant, so every step taken can be extremely hard. Similarly, because it is extremely difficult to attain even the first level (of spiritual development), can you tell us which Buddha has attained Buddha-hood instantaneously? Find and show evidence in scriptural sources! The gradualist and instantaneous—the two paths are totally different because as far as the gradualists are concerned, all the Buddha’s words have to be properly taught and thoroughly learnt. By relying on the three types of wisdom (derived from hearing, reflection and meditation), one attains an unerring understanding of all worldly phenomena and an acceptance of (the Mādhyamika position regarding) the lack of inherent causality. As a matter of fact, because even the attainment of the first level (of spiritual development) is due to the whole-hearted application of the ten religious practices, the acceptance (of the truth about causality) carries well beyond that level to perfected realisation. Because one is not able to attain full awareness wherever there is the slightest misunderstanding, persevering to correct this fully, the second level is attained. By not being content merely with the attainment of mundane contemplations (laukikasamādhi), absorption (samāpatti), proper instruction (upadeśa), and one’s own discursive reflection, one seeks teachings from the Buddhas of the ten directions and studies it. Persevering to perfect the retention of what one has heard without forgetting, the third level is attained. Those who have heard the teachings conducive to enlightenment, when they (try to) assimilate and meditate on them, are particularly disturbed in mental equipoise due to cravings and attachments to worldly phenomena.
Folio 23v

7 ཞི་བརྒྱུབ་གཞག་ཉིད་ཡིན་པོ་ལ་ཡེ་ཞིབ་ལ་ཞི་ཚོགས་པ་དབང་པོ་ནས་བཤིས་པའི་བོད་ཀྱི་ཕྱིིན་པོ་ལ་འལ་འཇིིག་ཞིང་པོ་དེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
6 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
5 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
4 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
3 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
2 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
1 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།

Folio 24r

7 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
6 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
5 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
4 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
3 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
2 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།
1 བདེ་ཡིིང་ལག་ཡིོངས་སུ་རྫོགས་པོ་མ་ཡིིན་ཏོེ།

244 Insertion in dbu can below: གྷེ་
245 Insertion below: ཏོས་
246 Insertion below: ང་
247 Insertion below: ཕོན་
248 Later insertion below in dbu can: འི་
249 Insertion above: ང་
250 Insertion above: ཁོའ།
251 Insertion below: ཏོས་
252 Insertion below: ཉི། and a line drawn above both ཉི། and ཉི། which indicates the words are superfluous.
253 The word ཉི། is dotted above to indicate it is superfluous. The corrected reading is thus: ཉི། ཉི། ཉི།.
(folio 23v)

Persevering to totally perfect these aspects (of assimilation and meditation), the fourth level is attained. Since one is unable to apply the special equipoise that is the essential means for attaining enlightenment, even after one actually realises that the analysis of the (four noble) truths, liberation from suffering and the cycle of rebirth cannot be considered as one, persevering to perfect that incomplete (application), the fifth level is attained. If one realises the conditions of existence and experience just as they are, and that they are fraught with sorrow, persevering so that pre-conceptions do not remain in the mind for a long time, the sixth level is attained. Persevering because one cannot remain mentally focused continually free of pre-conceptions and without interruptions, the seventh level is attained. Maintaining the state of being free from pre-conceptions in special equipoise (is the eighth level) and persevering further because mastery over pre-conceptions is imperceptible, the ninth level is attained. Because it is not possible to see all that is knowable free from attachment and hindrance, persevering to thoroughly perfect this aspect (of knowing) and attaining the state of supreme omniscience is the tenth level. If the tenth level is attained through practice and following each step, how could you followers of the instantaneous path, who cannot learn even about any worldly matter without teaching and learning, possibly gain mastery

(folio 24r)

of the five sciences of omniscient wisdom and mastery of all that is knowable? Moreover,” he said, “if you do nothing, and having done nothing, you won’t obtain even your own food and you will be hungry, so how could you possibly obtain the state of supreme Buddha-hood? If you do not help yourself, how is it possible to look after (the welfare of) others?

Since by definition a bodhisatva, after first generating bodhicitta, through dedicated service to sentient beings and their benefit, accumulates merit and, through reliance on the three-fold wisdom (of learning, reflection and meditation), accumulates wisdom, he does not exploit his purging of negative emotional afflictions and obstructions to knowledge to abandon (those caught up in) the cycle of existence. Thanks to wisdom he remains untainted by negative emotional afflictions and, even after enlightenment, until the very end of the cycle of worldly existence, continues to perform inconceivable Buddha acts for the welfare of sentient beings, liberating them from the cycle of re-birth until they attain the state of omniscience. Consequently, when an ignoramus, untutored and untrained, acts neither for the sake of himself or others and is as unfeeling as an egg, how could he ever achieve Buddha-hood? Without analysis, without observation, proceeding in a prosaic way, he becomes perplexed. Hence it is proven that those aspiring for Buddha-hood should assiduously practise the steps of meditative tranquillity (śamatha) and penetrative insight (vipaśyanā) because those who don’t practise these two will not comprehend even the limits of ordinary phenomena and (their) minds will not experience enlightenment. When the mind becomes very clear about reality as it is,
Folio 24v

1. རྫུ་བའི་ཚེ་ཞེི་གནས་དང་ལྷག་མཐོོང་ཟུང་དུ་འབྲིེལ་པོའི་ལམ་དུ་འགྲུབ་པོ་ལགས་ཏོེ། ༡
2. མཐོ་བོད་ཨ་ཙརྱ་ཙོོ་ཟུང་པོོ་དང༴། ངོ་བོོ་དང་ཆོོསུ་བརྗེེའོ་ཞེེས་མཆོི་སེ་ཚེ་འདསོ། ༢
3. ཨྱ་ཤུ་བའི་དྲུང་དུ་ལོ་སོང་ཉིས་བརྒྱ་ལོན་ནས་ཆོོས་བྱུང་སེ་གསུང་རབ་ཀྱིི་དཔོེ་ཚང་བར་བཞུགས་པོ་ལ་༢
4. རྒྱ་ཡུལ་དུ་ལོ་སོང་ཉིས་བརྒྱ་ལོན་ནས་ཆོོས་བྱུང་སེ་གསུང་རབ་ཀྱིི་དཔོེ་ཚང་བར་བཞུགས་པོ་ལ་༢
5. རྒྱ་གར་གྱིི་དར་མ་མེས་ཚིག་སེ་མ་ཚང་བ་ལས༴
6. རྒྱའི་དར་མ་

Folio 25r

1. མཊ་ཁོ་བོའི་ཞེལ་ནས་ཨ་ཙརྱ་ཚེ་འདས་པོ་དང་སྦྱོར་ན་ཁོ་བོའི་ཚེ་ཡིང་རིང་
2. བཙན་པོོ་མི་ཐུབ་ཅེེས་གསུང་
3. བཙིང་ངེ་འཛིན་དང་ཟིས་སུ་བརྗེེས།
4. ཐོང་ངེ་འཛིན་དང་ཟིས་སུ་བརྗེེས།
5. ཨཚེར་བོ་དྷིི་ས་ཏྭ་དང་།
6. ཆོ་བོ་དང་ཆོོསུ་བརྗེེའོ་ཞེེས་མཆོི་སེ་ཚེ་འདསོ།
7. དེ་ནས་རབ་ཏུ་བྱུང་བ་རྣམས་ཏོོན་མེན་པོའི་ཚིག་མ་ཉན་ཏོེ་ཆོོས་སློབ་ཅེིང་དཔོེ་ལེན་དུ་ཡིང་མ་བཏུབ༴
8. རྒྱ་གར་གྱིི་དར་མ་མེས་ཚིག་སེ་མ་ཚང་བ་ལས༴
9. ཐོ་ལ་ཤིི་

254 Insertion below: ༣
255 Insertion to the right: མོ་ཏོོ་་ to indicate the reading is རྫུ་བའི་ཚེ་ཞེི་
256 Insertion below: རྫུ་བའི་ཚེ་ཞེི་
257 Insertion: རྫུ་བའི་ཚེ་ཞེི་
258 Text is corrected to: རྫུ་བའི་ཚེ་ཞེི་
259 Insertion on top of page: རྫུ་བའི་ཚེ་ཞེི་
260 Insertion on top of page: རྫུ་བའི་ཚེ་ཞེི་
261 Insertion bottom of page: རྫུ་བའི་ཚེ་ཞེི་
262 Insertion below: རྫུ་བའི་ཚེ་ཞེི་
263 Insertion below: རྫུ་བའི་ཚེ་ཞེི་
264 Insertion below: རྫུ་བའི་ཚེ་ཞེི་
265 Insertion at the top of page: རྫུ་བའི་ཚེ་ཞེི་
266 Insertion below in dbu can: རྫུ་བའི་ཚེ་ཞེི་
267 Insertion above: རྫུ་བའི་ཚེ་ཞེི་
268 Insertion below: རྫུ་བའི་ཚེ་ཞེི་
269 Insertion below in dbu can: རྫུ་བའི་ཚེ་ཞེི་
then inherently one is on the path that combines both meditative tranquillity and penetrative insight. If one chooses to meditate, this is good.”

When Dpal dbyangs spoke thus the followers of the instantaneous path were unable to refute the gradualists. Offering their flowers, they accepted defeat. Then the devaputra declared: “I understand that in following the instantaneous path advocated by the Ton mun (followers), the criteria of the ten religious practices are undermined and therefore that (path) shall not be followed. If the door (to religious study) is blocked for oneself and others, mental laxity will emerge and the dharma will decline. So as far as the doctrine is concerned, study the doctrine of Nāgārjuna! As far as contemplation is concerned, you must contemplate on meditative tranquillity and penetrative insight based on the three-fold wisdoms!”

(The king) deciding to allow the implementation of the previous recommendations of Ye shes dbang po and Bodhisatva, a translation school was established. The Sūtra-s and Abhidharma teachings of the Mahāyāna (tradition) were translated in full. From the Tantra corpus, Mahāyoga, taught without differentiating between pure and impure and meant for guiding non-Buddhists to virtue, was not translated, suspecting that an erroneous understanding would arise from an improper comprehension of the basic elements of the dharma (dharmadhātu). Additionally, it was not translated for lack of a competent person in Tibet to serve (in the use of) the mantra-s. The teaching of the Kriyā (Tantra), meant to lead the priestly class to virtue, and the Ubhaya (Tantra), being deemed appropriate for Tibet, were translated. Of the Śrāvakas, the Lung ring po sūtra (Dīrghāgama) and a small part of the Gang po rtogs pa were translated. The Abhidharmakośa of the Śrāvakas was translated. Everywhere, in the centre and at the borders, all the subjects engaged in studying the holy dharma

and Ācāryas were (individually) appointed in each and every place so they would not give up practising virtue. The ministers and all the queens too, each carrying a book between boards, were encouraged to study the dharma. Whereas the dharma could not be established during the reign of the five previous kings, the devaputra Khri Srong lde btsan, Ācārya Bodhisatva, Dba’ Ye shes dbang po, and ’Ba’ Sang shi—those four—established seats for the triple gem (and) the noble holy dharma was propagated widely in the region of Tibet.

Ye shes dbang po, nearing his death, was welcomed by non-human spirits and a fine fragrance, as well as offerings, streamed down from the sky. As Ye shes dbang po was wavering (about whether to depart this life) before (an image of) Ārya (Avalokiteśvara), the devaputra approached, offering rice porridge. Ye shes dbang po accepted it saying: “After receiving this prasāda from a lord, henceforth I shall give up morsels of food, switching from food to meditative absorption (samādhi). And I will revert from the aggregates (that constitute mortal existence) to natural elements.” So saying he passed away. His majesty proclaimed: “When I consider the demise of the Ācārya, then my life too cannot last for long.” After that, the ordained monks disregarded the words of the instantaneous path; studying the dharma they were, however, not able to fetch the (original) texts. When they managed to fetch and translate only a smattering of the dharma of India (the king said): “Whereas the scriptures of India at Śrī Nālandā are incomplete due to the fire, in China the whole canon of the dharma is complete since the scriptures had reached there one thousand two hundred years ago. I regret that the scriptures of China
The words "this is wrong" indicating the whole phrase highlighted and placed in brackets, with insertion of a correction bottom of page in a different hand: མེ་ཏོཾ་ཞེིང་དག་པོ་ཅེན་དུ་བསྒྱུརོ་ཞེེས་དེ་ནས་བཙན་པོོའང་དགུང་དུ་གཤིེགས་ནས༴

270 Insertion above: ལྡེེ་སྲོོང་བཙན་གྱིི་རིང་ལ་
271 Insertion below in dbu can: ལྡེེ་སྲོོང་བཙན་གྱིི་རིང་ལ་
272 Insertion below in dbu can: ལྡེེ་སྲོོང་བཙན་གྱིི་རིང་ལ་
273 Insertion below in dbu med: ལྡེེ་སྲོོང་བཙན་གྱིི་རིང་ལ་
274 Insertion: རྡོ་རྗོང་
275 Insertion below: བཀྲ་རྔམ། ("this is wrong") indicating the whole phrase highlighted and placed in brackets, with insertion of a correction bottom of page in a different hand: དེ་ནས་བཙན་པོོའང་དགུང་དུ་གཤིེགས་ནས༴
276 The words "this is wrong" indicating the whole phrase highlighted and placed in brackets, with insertion of a correction bottom of page in a different hand: མེ་ཏོཾ་ཞེིང་དག་པོ་ཅེན་དུ་བསྒྱུརོ་ཞེེས་དེ་ནས་བཙན་པོོའང་དགུང་དུ་གཤིེགས་ནས༴
277 Insertion below: རྡོ་རྗོང་
278 Insertion below: རྡོ་རྗོང་
were not translated.” This is the end.

In the reign of devaputra Khri Gtsug lde btsan, many scholars from India were invited and three—Ka, Cog and Rnam—translated dharma-texts not previously translated. Moreover, (previously) translated texts were also revised according to the new standardised language. A set of one hundred and eight temples were raised up. The knot of the silk cord of Vinaya rules was also tightened and the holy dharma was codified. So ends the Dbas’ bzhi, the account from the Dbar perspective, the text of the noble narrative of how the dharma of the Buddha came to the region of Tibet. Edited.

After Ācārya Ye shes dbang po has passed away, Ye shes dbang po’s daughter, Dba’ za Spyan ras gzigs asked Jo mo byub to establish dharma-study centres for the merit of the king and his subjects. While Spyan ras gzigs erected a set of one hundred and eight stūpa-s at Brag dmar ma ma gong, the nāga-s produced a spring and fertile earth. Tablets with Indian writing appeared.

Then, after his majesty also went to heaven, his son Khri Lde srong btsan had, during his rule, a dream in which ’Ba’ Rad na prophesied that Ācārya ’Ba’ Rad na would translate the dharma-text Shes rab ’bum for the first time in Tibet and Tibet would be transformed into a pure land of the Buddha. When preceptor Dba’ Mañju offered the teachings of the ’bum to the devaputra, he said: “It is most illuminating!” and touching his head to the scripture he granted large presents. Jo mo

lha rgyal was heard to have said: “What does such an expert in expounding the noble dharma eat?”

Later, when ’Ba’ Sang shi was passing away, the white Tārā in the temple of ’Gran bzangs shed tears and there was a sound of non-human spirits moving about. Thus it was that the dharma was first founded.

During the first month of spring in the Horse Year, his majesty Khri Srong lde btsan died, (his) son Mu ne btsan po was young and, what is more, those who delighted in the practice of the dharma were few in number, so when it was decided to hold the funeral feast of (his) father the devaputra, evil ministers, such as Mchims Btsan bzher legs gzigs, Sna nam Rgyal tsha iha snang and Ngan lam Stag ra klu gong, in order to cause the erosion of the dharma and encourage respect for Bon, pitched a huge tent in the Mtsho mo valley in Brag dmar and filled it with big horses from Chibs, speedy riders, corrals for the amenities of the Chibs and the master tent-makers required for the funeral tent. (They) also gathered the expert Bon po-s from the ’Phan country—the A gshe, Byi sbu, Mtshe, Cog and Ya ngal—to total of a hundred and twenty-seven.

When they decided to conduct the funeral feast, the (king’s) son Mu ne btsan po sent (this) communique to the great ministers:

“In my dream last night, I dreamt that lord Śrī Vairocana, in a palace called Adakavati in the Akaniśṭha realm, was residing together with Vajrapāṇi, Mañjuśrīkumāra and my father Khri Srong lde btsan and they were speaking extensively about the authentic transmission of the sūtra-s and accounts of the śāstra-s. When this prophetic dream is connected with the funeral feast of my father the devaputra, I find that it is unsuitable for it to be done in accord with Bon because it must be done in accord with the white dharma (of Buddhism). Know, therefore, that the Bhagavat, the scholars of translation, and the great ministers participating in the larger and smaller councils must gather and hold a detailed discussion in order to arrive at a common agreement (in accord with my wish).” Thus he sent the command.
Folio 26v

[Text in Tibetan script]

Folio 27r

[Text in Tibetan script]

Folio 27v

[Text in Tibetan script]

279 Insertion below in dbu can: འ
280 insertion below: བ
281 Insertion below in dbu can: བ
282 The ཚ appears to have been corrected.
Then 'Kon Klu'i dbang po and Mkhas pa Rna cha can, having run day and night to the kingdom of Tsha ba tsha shog, invited Pa gor Vairocana and Rgyal mo G.yu sgra snying po. Buddhist monks, Lha lung Lhun gyi dpal, the translator Mchims Shag kya, Ācārya Pa gor Vairocana, Sna nam Ye shes sde, and others went to the discussion, whereupon the Bon po-s occupied the right hand row and the ministers the left hand row with the king’s son seated in the centre. Because no row was given over to the monks, they took umbrage. When there was no row commensurate to the dharma, master Vairocana, wearing a big bamboo hat, carrying a long crooked cane and wearing a great golden cloak, offered his deep respects to the king’s son and stood in the first row to the right, leaning on his stick, below the ruler’s throne behind Mchims Btsan bzher legs gzigs. Feeling a little uneasy, Btsan bzher legs gzigs looked back. On seeing wrathful emanations teeming like mustard seeds visibly flitting about in Vairocana’s whiskers, he was quite terrified and got up abruptly.

In his place Vairocana sat down and thus the right-hand row was lost to the monks. In that way, they were seated and arrayed in the first row.

As the copper-plate communique of the king’s son was about to be read, Btsan bzher legs gzigs said these words: “Sirs! Great monks of the doctrine and Ācāryas! Broadly speaking, even though we do not have clear knowledge, even though we opened the secret doors (of knowledge), having encountered and communicated with the wider world, for us subjects in the country of Tibet when Spu rgyal Gnya’ khri btsan po came to be the lord of the upright black-headed Tibetan people, both laity and ecclesiastics, among the collection of wondrous things, there were the big and little white conch shells, the peacock blazon of the Gnyan (clan of) the G.yu region, the helmet in the style of the Rmu (clan), the skirt of Rmu chain mail, the self-made bow, the fabulous penetrating Rmu lance, the sword (named) the ‘spirit lake of Gshen,’ the circular coloured shield of Rmu and much more. At that time, the subjects, courtiers and the Sku gshen (priests)—the Tshe and Chog—assembled together (with the king), and the trees appeared to bow and round boulders to bounce. It was a time of magical and wondrous things.

In those days, even when a man died, there was neither a custom of burial underground nor building a tomb. Then, after (that king’s) son could command the bridle, (and his) father passed to heaven, funeral services were ever since conducted, so when Lha tho tho ri snyan shal and Gung sman of Grang lung were united in marriage, funeral services were conducted by her also. It being performed for the lord, it was also known as ‘divine burial.’ The custom of the funeral feast offering for the king and burial for subjects came into being from that time. Following the funeral rites, because of the construction of the Btsan thang sgo bzhi as the royal dwelling, good fortune and prosperity ensued. The tutelary deity propitiated (by the king) was Yar la sham po (and) tombs for the dead were built at Ra ba thang. Yar la sham po is awesome and possessed of magical power; the (location of) Phyi lags ra ba thang is auspicious. Whereas at that time, the kingdom was just a small area of lower Gyo ru, petty kingdoms such as Zi po’i rje khri ’phang gsum and Gnya’ zhur lag, king of Zhang zhung, and others were subjugated. (His kingdom) came to be powerful and his statecraft exalted due to high culture and knowledge. In addition, the ideology and actions of the Sku gshen (priests)—the Tshe and Cog—appeared to have been commendable. The funeral rites of the two Sku gshen (priests) for transfer of dead souls
Folio 28r

1. དོན་ནུ་འཆོོ་དཔེ་བཅུ་ནི་ཆོས་ལ་ཞིིང་ཞེིང་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།
2. དངོས་ངན་པོ་སུག་ལས་ཀྱིི་སྐལ་བས་ལྷོ་བལ་གྱིི་སྐད་བསླབས་ཏོེ་མཐོ་བཞེི་ཉི་འོག་གི་རྒྱལ་རིགས་ཀུན་གྱིི་ཁ་བརྒྱུད་ནས་ཤིིག་དོང་དང༴སྦྲུལ་གདུག་པོ་ཅེན་གྱིི་དོང་དུ་སྩལ་བས་ཤི་སྲོབ་ཅེིང་དབང་པོོ་མི་གསལ་ཐེག་
3. བདེ་བས་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།

Folio 28v

1. དོན་ནུ་འཆོོ་དཔེ་བཅུ་ནི་ཆོས་ལ་ཞིིང་ཞེིང་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།
2. དངོས་ངན་པོ་སུག་ལས་ཀྱིི་སྐལ་བས་ལྷོ་བལ་གྱིི་སྐད་བསླབས་ཏོེ་མཐོ་བཞེི་ཉི་འོག་གི་རྒྱལ་རིགས་ཀུན་གྱིི་ཁ་བརྒྱུད་ནས་ཤིིག་དོང་དང༴སྦྲུལ་གདུག་པོ་ཅེན་གྱིི་དོང་དུ་སྩལ་བས་ཤི་སྲོབ་ཅེིང་དབང་པོོ་མི་གསལ་ཐེག་
3. བདེ་བས་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།

Folio 29r

1. དོན་ནུ་འཆོོ་དཔེ་བཅུ་ནི་ཆོས་ལ་ཞིིང་ཞེིང་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།
2. དངོས་ངན་པོ་སུག་ལས་ཀྱིི་སྐལ་བས་ལྷོ་བལ་གྱིི་སྐད་བསླབས་ཏོེ་མཐོ་བཞེི་ཉི་འོག་གི་རྒྱལ་རིགས་ཀུན་གྱིི་ཁ་བརྒྱུད་ནས་ཤིིག་དོང་དང༴སྦྲུལ་གདུག་པོ་ཅེན་གྱིི་དོང་དུ་སྩལ་བས་ཤི་སྲོབ་ཅེིང་དབང་པོོ་མི་གསལ་ཐེག་
3. བདེ་བས་ལྟ་བུ་དབུ་ལ་བཞུགས་ལགས།

283 Insertion below in dbu can: ་
284 Insertion below in dbu can: ་
285 Insertion below in dbu can: ་
286 Erased text, which appears to consist of words from the preceding text that were mistakenly repeated.
287 The Sanskrit names have been corrected orthographically.
288 Insertion below: ་
289 Insertion below in dbu can: ་
290 Insertion below: ་
were effective and beneficial. Now if this is reversed, and the funeral performed by monks then if disaster should strike, after it is done in accord with Indian religious system or practice, the political understanding between king and subjects is certain to decline. Therefore, it is certainly advisable that the Great Principal of the monks and the ministers come to an accord and conduct the funeral according to Bon custom.

Then Vairocana replied saying: “Since your words don’t hold water, those (of us sitting on) the right shall postpone the reading of the text of the Klu po! King of great compassion—who belongs to the lineage of the bodhisatva, an emanation of the three protectors (Mañjuśrī, Avalokiteśvara and Vajrapāṇi)—(you are) the precious descendent of the sublime forefathers and the lord of men who presides over our affairs like the proverbial golden yoke. I will not submit much of the widely varying views of the subjects under your rule. Rather I shall highlight some salient aspects which I humbly submit to your majesty’s attention. Due to my karmic destiny, akin to that of an emaciated animal, I learned the language of Lho bal and came to wander through all kinds of kingdoms under the sun and was cast into pits infested with lice and pits with poison snakes. As a result, I became thin and my senses

became numb. Though being a small vessel as well, drawing upon my learning from many avenues, I shall, if permitted, submit a few general points. If it is asked: ‘In the physical universe, how does existence function in this wide world called Jambudvīpa?’ Let me give an example: just as space does not change should an indestructible boulder roll ever on from place to place, likewise, if a person faces east and crosses a pass, forges a river and crosses a plain, till the end of his days, there will be no end of people and places. Although Zhang Btsan bzher says: ‘Auspiciousness arises from the the royal dwelling at Btsan thang sgo bzhi, propitiating Yar la sham po as the tutelary deity, and building tombs for the deceased at Ra ba thang,’ this is exaggerated. Far more auspicious is the temple of Śrī Nālandā in India. Through blessings from steadfast faith and adherence to the noble dharma and to the path of virtue, Thu re dza ha ti, son of king Da na ta lo, and his daughter Pa la ni and others, plus twenty-five pandits, lived from 1300 to 1500 years. Further, the Indian king

Dharmarāja and the king of Oḍḍiyāna, Indrabhūti and their paternal clans were not interrupted to fourteen generations, and they had offspring and grandchildren without a break, and there also existed a special Buddha field where all virtues ripened instantaneously. What is more, on the summit of Sumeru in the Trayastriṃśā world of the Tuṣita heaven, the abode of the gods, there is a storied palace of the Jina. In the middle resides Indra, lord of the gods. In four great corners, four yakṣa-s reside. On thirty-two balconies, reside the thirty-two ministers of Indra, enjoying delight. And in the vast celestial mansion, they are arrayed on cushions that sink when they sit and spring back when they get up. Such indeed is the wondrously auspicious state in the Dharmadhātu palace of Akaniṣṭha and the pure Buddha realm known as Sukhāvatī or Padmāvatī, where there is neither life nor death and neither union nor separation. The assertion that Yar lha sham po is awesome is an exaggeration because compared to him more awesome and greater in magical power are the four great kings, or the three protectors, namely Vajrapāṇi, the embodiment of magical power, and the others,
Folio 29v

1. རྗེེའི་ཞེབས་ཐོོག་ཀྱིང་བན་དེས་གྱིིས་མཛད།
2. འཚལ།
3. རྗེེ་ཁྲིི་ཏོེ་བོད་ཀྱིི་མངའ་རིས་སུ་འདུས་པོ་ལགས་སོ་ནག་པོོ་བཏོང་བས་མཆོིམས་ཀྱིི་རྒྱལ་སྲོིད་༄༅།
4. པསོལ།
5. ལགས་ཏོེ་དེ་ལྟོ་ཆོེ་ཞེིང་ཞེལ་བསོད་པོ་ལགས་སཾ།
6. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
7. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།
8. ལྷ་སྙིང་རྗེེ་མེད་པོའི་ཐོང་ལྷ་ཡིར་ལྷ་གསོལ།
9. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
10. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།

Folio 30r

1. རྗེེའི་ཞེབས་ཐོོག་ཀྱིང་བན་དེས་གྱིིས་མཛད།
2. འཚལ།
3. རྗེེ་ཁྲིི་ཏོེ་བོད་ཀྱིི་མངའ་རིས་སུ་འདུས་པོ་ལགས་སོ་ནག་པོོ་བཏོང་བས་མཆོིམས་ཀྱིི་རྒྱལ་སྲོིད་༄༅།
4. པསོལ།
5. ལགས་ཏོེ་དེ་ལྟོ་ཆོེ་ཞེིང་ཞེལ་བསོད་པོ་ལགས་སཾ།
6. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
7. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།
8. ལྷ་སྙིང་རྗེེ་མེད་པོའི་ཐོང་ལྷ་ཡིར་ལྷ་གསོལ།
9. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
10. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།

Folio 30v

1. རྗེེའི་ཞེབས་ཐོོག་ཀྱིང་བན་དེས་གྱིིས་མཛད།
2. འཚལ།
3. རྗེེ་ཁྲིི་ཏོེ་བོད་ཀྱིི་མངའ་རིས་སུ་འདུས་པོ་ལགས་སོ་ནག་པོོ་བཏོང་བས་མཆོིམས་ཀྱིི་རྒྱལ་སྲོིད་༄༅།
4. པསོལ།
5. ལགས་ཏོེ་དེ་ལྟོ་ཆོེ་ཞེིང་ཞེལ་བསོད་པོ་ལགས་སཾ།
6. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
7. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།
8. ལྷ་སྙིང་རྗེེ་མེད་པོའི་ཐོང་ལྷ་ཡིར་ལྷ་གསོལ།
9. ཆོེ་བ་དེ་ལྟ་བུ་ལགས་སོ།།
10. ཐོབས་མཁས་པོ་བཅེཾ་ལྡེན་འདས་རྣ་པོར་སྣང་མཛད་སྐུ་མདུན་རྒྱབ་མི་གསལ་བ་ཁོའི་བྲིན་ཉང་སྦས་གནོན་དང་༣།

291 The word བོད་ has been superimposed as an amendment.
292 The text is marked to be annotated below, but the words of the annotation are erased.
293 A letter has been scrubbed out here.
294 The word བོད་ has been rewritten.
295 Insertion below in dbu cam: བོད་
296 Insertion below in dbu cam: བོད་
297 Insertion below: བོད་ and the word བོད་ marked to indicate it should be omitted.
298 Insertion below in dbu cam: བོད་
or Lord Vairocana, skilled in means as well as great compassion, whose form signifies emptiness and who controls all conditioned existence. Such are those who are awesome and great in magical power. The assertion that the views, practices and sacred sciences of Bon are good is an exaggeration because the king of Zing po, Khri ’phang gsum, propitiated the merciless god Thang lha yar lha, (and) the two noble Ag Gshen (priests) from the ’Pan country killed many animals, such as cattle, sheep, horses and so forth, frequently undertaking the performance of the Bon Lcags (rites) and the performance of burnt offerings to demons, such the ’Drid ’grin, Gco mi, etc. Thanks to this misguided religion, (the king) piled new sins on old with the result that his three subjects, Nyang, Sbas and Gnon, with Tshe spons ’phrin as the fourth, together with the castle of Khung lung rgyab bu snang, were subsumed in the dominion of Spu rgyal Bod.

In view of this, would your majesty find that (Bon system) appetising and mouth-watering? The king of Zhang zhung, Gnya’ zhur lag mig, propitiated the merciless gods Gye god and Muthur, (and) offered Bon funeral rites in accord the religious system of Zhang zhung, as a consequence of which the dominion of Zhang zhung was surely lost (and) the castles of Rtse mtho and Rgod lting and others

fell under the dominion of Spu rgyal. A nephew (of the Yar lung kings), the king of ’A zha, propitiated the merciless god Srib dri dkar po (and) offered dark Bon funeral rites in his own tradition, that of the lords of ’A zha, as a consequence of which the dominion of ’A zha was surely lost and fell under the dominion of Spu rgyal. As a consequence of the dark Bon funeral rites offered by the king of Mchims dgas po, the dominion of Mchims was surely lost and today Zhang Btsan bzher and others have been reduced to genuine subjects. Srib po, lord of Snubs, propitiated the merciless god Snubs lha mthon drug (and) offering dark Bon funeral rites which are improper to practise, the dominion of Snubs together with the castle of Skya mo was surely lost and fell under the dominion of Tibet. Given such severe consequences, it would seem improper to conduct the funeral rites in accord with Bon tradition. The holy dharma, being imbued with inherent logic and scriptural authority, states: ‘Virtuous acts lead to higher rebirth; unwholesome acts, such as killing, cause descent into lower realms.’ Someone like our lord Khri Srong lde btsan, even though he assumed a human form temporarily, spiritually being in an enlightened state, he accrued merit by making one hundred and eight image-<i>maṇḍala</i>-s, and one hundred and eight sets of the <i>Prajñāpāramitāśūtra</i>, and so I exhort you to do what is consistent with that. If one is duped by mistaken bad behaviour, it would be like, for example, putting a black blanket on a white horse. This is bound to usher in the obscurations and obstacles of the past. I urge that the funeral feast offering of the <i>devaputra</i> be performed in accord with the (Buddhist) religious system.”

Having so spoken, Mchims Btsan bzher legs gzigs said: “You monks! The source of your argument is derived from empty sky! Your time orientation is the next life, and you want the <i>devaputra</i> to support your position. If things are not going to happen according to our benevolent advice, let (the king) judge what is best! Let the palace council also be run by the monks! Let the service of the lord also be done by the monks! Let the border post also be guarded by the monks!” So saying, when he shook and stamped (his feet), no one dared utter a word. Ācārya Vairocana responded: “We monks ourselves will do it!” When he said that, the <i>devaputra</i> was much pleased.
Folio 31r

༧ ཨ་ཀྲུང་བ་ལ་ཝུལ་བཟས་ཀྱིི་སྦྱོང་གིི་གྲོའི་བོད་ཡིི་གཡུ་སྒ་སྙིང་པོོ་ཆོོ་ག་མཛད་དོ།།
༨ བུ་རོ་ཙ་ན་དང་། དུས་དེ་ནས་ཤིིད་བྱིས།
༩ ཆུལ་ཁྲིིམས་དེ་ཡིང་བོན་ལུགས་གླིེན་པོ་དག་ནོར་འདུལ་ལསྭོོ་པོ་རྣཾས་མདོ་སྡོེའི་ཁུངས་དང་སྦྱོར་ནས་མཛད་།
༡༠ དེ་ནི་གོད་ཆོེ་ལ་ཕན་ཆུང་བར་དགོངས་ནས་ཆོོས་ལུགས་མཁས་པོ་དག་གིས་ཟིས་གཏོད་ཀྱིི་ཕྱིག་བཞེེས་འདི་མཛད་སྐད་དོ།།

Folio 31v

༧ ཎ་རྒྱལ་མཆོོག་དབྱིངས་དང་། ཡེ་བ་ཁྲིིད་ནས་བྱིང་ཕྱིིགས་ཀྱིི་ལྷ་ཁང་གི་སྒོ་ཅེན་གསོས་ཀྱིང་ཟིེར་རོ༎
༨ འཁོན་ཀླུའི་དབང་པོོ་དང༴སྣུཾས་ནམ་མཁའ་སྙིང་པོོ་ལ་སྭོོ་པོས་ཤིེས་རབ་ཀྱིི་ཕ་རོལ་དུ་ཕྱིིན་པོ་སྲོས་ཡུཾ་མང་དུ་སླགས་ཏོེ་ལྷ་སྲོས་ཀྱིི་འདད་རྒྱས་པོར་བཏོང་ངོ་༎
༩ དེ་ནས་བཞེག་གོ༎

299 Insertion above: ཉོ་ཐོ་ཞིིལ་འཁོར་རྩིིམ་པོོ
300 Insertion below in dbu can: ཙ
301 Insertion below: ཉོ་ཇོ
302 The word ཙ is written in dbu can on a small square slip of paper, pasted onto the page.
(folio 31r)

Then the monks performed the funeral in the white system (of Buddhist) dharma in accord with the Devaputraśramanasūtra. At that time, a maṇḍala of Vajradhātu was set up, the funeral feast of the devaputra Khri Srong was offered. Vairocana acted as master of the mantra-s, G. yu sgra snying po performed the ritual, Ngan lam Rgyal mchog dbyangs, and 'Khon Klu'i dbang po, and Snums Nam mkha’ snying po and others read the full and abbreviated versions of the Prajñāpāramitā at length and the funeral feast of the devaputra was offered in an elaborate manner. Then lord Mu ne btsan po, Vairocana and G.yu sgra snying po from Rgyal mo (rong)—the three of them at Lhan dkar ta ma ra—translated the definitive words and instructions (of the Buddha) from the language of India into Tibetan. The putra Mu ne btsan po entrusted, to those who were worthy, the definitive words and instructions (of the Buddha). Some (texts) remained in the Dbu rtse zangs khang, hidden away in a protective black box. Then G.yu sgra departed for the Tsha ba country.

(folio 31v)

Vairocana departed to meditate for a time in the cave of Ma ga dha, in the country of Gyad, in the west. Others hold the view that after taking Li za Tshul khrims mtsho, the daughter of the Buddhist lord of Khotan resident in the white crystal castle of Khotan in the east, he went on to revive the Lha khang gi sgo can temple in the north.

Thereafter, funerals were performed in accord with the tantra for rebirth in lower realms and in accord with the maṇḍala-s of the nine uṣṇīṣa (Buddhas) and the all-knowing (Vairocana). In the case of those who died by the sword, funerals were performed in accord with the wrathful Sūrya maṇḍala. As a preventative to that, the knife-taming ritual and so forth, sourced from the sūtra-s, was performed. From that time onward, all funerals came to be performed according the dharma system. Moreover, foolish practitioners of Bon are supposedly said to have concealed much wealth (of the deceased) as hidden treasure. In view of that, realising such a practice was very deleterious and of little benefit, the masters of the dharma system instituted the ritual of food offering.

The account of the food offering ritual is finished.