Franz-Karl Ehrhard

The Register of the Reliquary of Lord Raṅ-Rig Ras-Pa

For Albrecht Wezler
friend of India, Nepal and Tibet
on the occasion of his sixty-fifth birthday

A work quite popular among Tibetan travellers and pilgrims in Nepal was a particular “register” (dkar chag) describing the Svayaṃbhūnāth Stūpa and the further sacred sites in the Kathmandu Valley. It has been used as an important document for the study of the history of “Noble All [Kinds of] Trees” (phags pa śiṅ kun),¹ as Tibetans call this most sacred edifice in the valley, because it contains descriptions of two renovations, respectively occurring at the beginning of the 16th century and at the end of the 17th century. The hypothesis has been proposed that “A Register of the Stūpa ‘Noble All [Kinds of] Trees’ in Nepal and Other Sacred Sites There” (bal yul mchod rten phags pa śiṅ kun daṅ de’i gnas gzan rnams kyi dkar chag) was fixed in writing on the occasion of the renovation in the year 1680. This renovation was undertaken at the initiative of Raṅ-rig ras-pa or Raṅ-rig ras-chen (d. 1683), a yogin of the ‘Brug-pa school of Tibetan Buddhism who also held teaching transmissions of the rÑiṅ-ma-pa school. In fact, the furnishing of the Svayaṃbhūnāth Stūpa with a new central mast and further embellishments – which coincided with the beginning of the rulership of King Parthivendra Malla (regnal years 1680-1687) – was preceded by a renovation of the Bodhnāth Stūpa; this magnificent religious building in

¹ The name “Noble All [Kinds of] Trees” reminds Tibetan pilgrims of the former presence of Nāgārjuna at the stūpa. According to the etiological story as contained in the pilgrimage guidebook under investigation, Nāgārjuna had cut off his hair and while scattering it around made the wish that all kinds of trees should grow at this noble stūpa; see Wylie, op.cit. (n. 4), p. 19, n. 35. For a critical attitude towards this etymology according to a Tibetan register of the sacred sites in the Kathmandu Valley from the 18th century, see A.W. Macdonald – Dvags-po Rin-poche, Un guide peu-lu des lieux-saints du Nepal (Ie partie). In: Tantric and Taoist Studies in Honour of R.A. Stein. Vol 1. [Melanges Chinois et Bouddhiques 20]. Bruxelles: Institute Belge des Hautes Études Chinoises 1981, p. 245-246.
the Kathmandu Valley is of special importance for the followers of Padmasambhava and his teaching traditions. The latter renovation is mentioned in the collection of “Spiritual Songs” (mgur) of Raṅ-rig ras-pa; by contrast no notice is taken of the renewal of the central part of the Svayambhūnāth Stūpa and other additions to the structure.²

The author of the register gives his name as Ṅag-dbaṅ rdo-rje from Nas-luṅ, “who had been nourished by the instructions of the Lord Raṅ-rig ras-pa” (rje raṅ rig ras pa’i man ṇag gis ’tsho ba). Besides the fact that Ṅag-dbaṅ rdo-rje had been a close disciple of Raṅ-rig ras-pa, we do not have much further biographical data on him. At least we know that after the death of his teacher he stayed at lHa-gdoṅ to the east of the mountain rTsib-ri in gTsaṅ province – a famous sacred site of ‘Brug-pa yogīns – where he performed “memorial laudations” (sku bstod) on behalf of his guru for a great assemblage of religious practitioners; at that time Ṅag-dbaṅ rdo-rje was still remembered as having acted as the “steward” (gñer pa) of Raṅ-rig ras-pa. These pieces of information we owe to another collection of spiritual songs and instructions, in this case the one of bsTan-'dzin ras-pa (1644/46-1723), another yogīn of the ‘Brug-pa school. Born in the Muktināth valley in Southern Mustang and founder of the famous Śel dGon-pa in the Dol-po region, bsTan-'dzin ras-pa was a member of the spiritual lineage of Raṅ-rig ras-pa by way of his teacher Raṅ-grol rdo-rje.³

² See F.-K. Ehrhard, Further Renovations of Svayambhūnāth Stūpa (from the 13th to the 17th Centuries). Ancient Nepal: Journal of the Department of Archaeology 123-125 (April-September 1991) 11-13. For Raṅ-rig ras-pa’s position in the lineage of the tradition of the “Northern Treasures” (byaṅ gter), the teachings of which he received from rGyal-sras Phyag-rdor nor-bu (d. 1658), the younger brother of the Third Yol-mo-ba sPrul-sku bsTan-'dzin nor-bu (1598-1644), see rJe btsun khyab bdag chen po raṅ rig ras chen gyi gsuin mgur daṅ žal gdams ’dri med bdud rtsi’i rlabs ’phreṅ. [Smanrtsis Shesrig Spendzod 111]. Leh: D.W. Tashigang 1982, p. 343.4-344.5. The compiler of this collection of spiritual songs and instructions was Ṅag-dbaṅ rdo-rje from Nas-luṅ.

³ See rNal byor gyi dbaṅ phyug bstan ’dzin ras pa’i žal gdams mgur du gsuṅs pa rnams (xylograph), NGMPP reel-no. L 257/27, fols. 33a/2ff. & 48a/7ff. Both bsTan-'dzin ras-pa and sTag-ṛtshe skyu-skye Mi-pham phun-tshogs śes-rab (1654-1715) had been disciples of the Second lCogs-grva sPrul-sku sNan-grags dpal bzaṅ-pa (1617-1680), another important ‘Brug-pa bKa’-brgyud-pa master of the 17th century. This Mi-pham Phun-tshogs śes-rab was active in the region of Northern Mustang, and the list of his teachers includes Raṅ-rig ras-pa. He composed two devotional works in honour of him; see Grub dbaṅ raṅ rig ras pa’i sku bstod kyi ’grel bṣad (xylograph), 11 fols., NGMPP reel-no. L 100/24, and Grub dbaṅ raṅ rig žabs kyi rnam thar la gsol ba ’debs pa (xylograph), 7 fols., NGMPP reel-no. L 100/22
The modern xylograph of the register of Naṅ-dbaṅ rdo-rje which circulated among Tibetan travellers and pilgrims was executed by a monk from the sGo-man college of āBras-spuṅs monastery with the financial help of a person bearing the name Sog-sprul Gu-ru. This designation stands for the so-called “Mongolian Lama” (sog bla) Gurudeva [= Guru bDe-ba], a gDe-lugs-pa teacher who in the 1950s founded the monastery of dGa’-ldan Chos-’phel glin near Bodhnāth Stūpa; he is known best among scholars as a publisher of Tibetan books in New Delhi.4

In this edition the text is called a “register-cum-history” (lo rgyus dkar chag), and it was obviously produced for the needs of Tibetan refugees pouring into Nepal after the exodus of 1959. In addition to the main body of the work it contains, after the short authorial colophon of Naṅ-dbaṅ rdo-rje and the printing colophon of the monk from sGo-man, a section which could be called a spiritual exhortation for pilgrims. This section was written for people who actually performed the journey to Svayaṃbhūnāth Stūpa and the other sacred sites in the Kathmandu Valley. In it these pilgrimage places are set in a typological relationship to other places conducive to spiritual practice which the translator lHo-brag Mar-pa (1012-1097) had prophesied to his disciple, the great yogin Mi-la-ras-pa (1028-1111). This is achieved by a literal quotation from the famous Mi la ras pa’i rnam mgur of gTsaṅ-smyon Heruka (1452-1507) concerning the location and time when Mi-la-ras-pa and his future disciples would frequent these sites; the list in this quotation includes

(including further works). All three mentioned block prints were carved in the Mustang region and can be assigned to a particular style of printing of āBrug-pa materials. To this tradition belongs also the xylograph of the biography of the Second Ącogs-grva sPrul-skû, completed by Mi-pham phun-tshogs sès-rab in the year 1688 in Tsā-ri Dag-pa ēl-ri and later carved on wooden blocks in Mustang; see rJe bsun rdo rje ‘chaṅ dños mi pham naṅ dbaṅ sūn grags dpal bsan po’i rnam par thar pa’i mthouse gyan mtsho’i zalos gar, 126 fols., in: The Biography of the Second sDiin-po-che Cog-gra Mi-pham-Naṅ-dbaṅ-sūn-grags-dpal-bsan and Other Biographical Material Connected with the āBrug-pa Dkar-brgyud-pa Tradition. Darjeeling: Chopal Lama 1984, p. 273-523.

4 It was this edition of the register which was edited in transliterated form by Turrell Wylie. For the printing colophon of the work see his A Tibetan Religious Geography of Nepal. [Serie Orientale Roma 42]. Rome: Istituto Italiano Per Il Medio Ed Estremo Oriente 1970, p. 48.9-25. Further information concerning the monastery of dGa’-ldan Chos-’phel glin, particularly its providing refuge for the monks and sacred items of sKyiṅ-groṅ bSam-gtan glin, and its present role in the annual reconsecration of Bodhnāth Stūpa, is given by Y. Bentor, Consecration of Images and Stūpas in Indo-Tibetan Tantric Buddhism. [Brill’s Indological Library 11]. Leiden – New York – Köln: E.J. Brill 1996, p. 71-75.
La-stod rGyal-gyi śrī-ri, Gaṅs Ti-se, La-phyi gaṅs-ra, Maṅ-yul Ri-bo dpal-'bar, Bal-yul Yol-mo gaṅs-ra, Brin-gyi chu-dbar, gNas-chen Devi-koṭi and Tsā-ri, but does not mention any site in the Kathmandu Valley.

Nevertheless, once the later sites have attained the same spiritual status as the former ones, the ordinary pilgrim is admonished to pay respect to the Svayaṃbhūnāth Stūpa and the other places in the Kathmandu Valley, since they are most conducive to spiritual salvation. The section ends thus with the following words:

If one is already liberated from saṃsāra by just hearing the names of these excellent places, what is there to say about visiting them in person and engaging [there] in meditation and practices like prostrations, offerings and circumambulations?5

This section seems to have been added to the register of Ṇag-dbaṅ rdo-rje at a certain point of time during the circulation of the text, and we only know that it was already part of it when the xylograph was recarved in the 1960s. As chance would have it, an older version of the work has survived which may contain a clue about the person responsible for bringing about this transformation from register to pilgrimage guidebook. The title of this version differs from the modern edition first in identifying itself as a “concise register” (dkar chag mdor bsdus), a term also used by the author Ṇag-dbaṅ rdo-rje in his short colophon. This older version is also a block print, and contains a printing colophon. Its author is a monk named Blo-bzaṅ Chos-ʼphel. The printing colophon, introduced by two four-line stanzas, follows immediately after the spiritual exhortation to the pilgrims, and I take Blo-bzaṅ chos-ʼphel to be the one who added this latter to the original register at the time he carved this version. His own words – after a quite elaborate

5 The section called “A Spiritual Exhortation for Pilgrims” is to be found in Wylie, op.cit. (n. 4), p. 47.25-48.9; for the final statement of this section see ibid., p. 48.7-9 (… gnas mchog de ruams kyi mthshan thos pa tsam gyis ’khor ba las grol na / mṅon sum du mjal te phyag mchod bskor ba sogs bsgom sgrub la brtson na lta ci smos). The preceeding passage concerning the “prophesied sacred sites” (luṅ bstan pa’i gnas) for Mi-la-ras-pa and his followers is contained in rJe btsun mi la ras pa’i ruam thar rgyas par phyé ba mgur ‘bum. Hsining: mTsho-sṅon mi-rigs dpe-skrun khaṅ 1989, p. 122.5-20. It is also quoted in the pilgrimage guidebook to the region of La-phyi gaṅs-ra; see T. Huber, A Guide to the La-phyi Maṇḍala: History, Landscape and Ritual in South-Western Tibet. In: Maṇḍala and Landscape. [Emerging Perceptions in Buddhist Studies 6]. New Delhi: D.K. Printworld 1997, p. 252.
description of his birthplace – make it clear that he was especially attracted to the sacred sites of the Kathmandu Valley:

Adjacent of Pulahari in the north, [located] in the middle of a great plain, five and a half miles wide, where saffron grows, and where one can find a cemetery, [a place for] embracing the secret way, [with the name] “Breaking Forth of Great Bliss”, and a self-manifested Kanika-Stūpa. The monk Blo-bzaṅ Chos-’phel, who was born in this place, having more and more generated believing faith in these excellent sites [of the Kathmandu Valley], and thinking of the great benefit for himself and others at the time of performing the pilgrimage, printed [this work] in order that the stream of inexhaustible Dharma gifts might increase. [The blocks] remain at the great Stūpa of Bya-run kha-šor.⁶

We do not have any further information concerning Blo-bzaṅ Chos-’phel or the date his version of the text was carved on wooden blocks, nor at first sight does the description of his birthplace reveal any geographical details useful for its location. But a still earlier version of Ṇag-dbaṅ rdo-rje’s register which seems to be the original copy has surfaced just recently. It describes not only the stūpa of Svayambhūnāth and other sacred sites in the Kathmandu Valley, but also the reliquary of Raṅ-rig ras-pa. This monument had been erected in the immediate vicinity of the Bodhnāth Stūpa soon after the death of the ’Brug-pa yogin. It was on the basis of this original that Blo-bzaṅ Chos-’phel had produced his version.

This original edition, again a xylograph, bears the title “Register of [Sacred Sites] like ‘All [Kinds of] Trees’ in Nepal and the Reliquary of the Lord Raṅ-rig [ras-pa]” (bal yul shiṅ kun sogs daṅ jre raṅ rig ras gduṅ rten gyi dkar chag).³ A comparison between the original xylograph

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⁶ See Bal yul mchod rten ’phags pa šiṅ kun daṅ de’i gnas gzan rnams kyis (= kyi) dkar chag mdor bodus (xylograph), NGMPP reel-no. E 816/12, fol. 4b/1-3 (byaṅ phyogs pha la ha ri’i mdun sa | gur gum skye pa’i thaṅ chen po dpag tshad phyed daṅ drug gi dbus na | gsaṅ lam bsol ba’i dur khor bde chen brdal (= brdol) daṅ | raṅ byaṅ mchod rten ka ni ka yod pa | de’i sa char skye pa dge sloop blo bzaṅ chos ’phel gyis gnas mchod de’i gnas gzan rnams maṅ por phan par bsams te | chos sbyin ’dzad med kyi rgyan spel phyir par du bsgrubs te | mchod rten chen po bya run kha šor du bzugs). For the location of the birthplace see n. 12. Compare also G.N. Roerich, The Blue Annals. Delhi: Motilal Banarsidass 1979, p. 400 (“… modern Tibetan pilgrims believe that Pullahari was situated in Kāśmīra in the neighbourhood of Śrī-nagar.”).

³ This xylograph contains six folios and was made available with the kind help – once more – of Hubert Decleer, Kathmandu. It is the second of a compila-
and Blo-bzaṅ Chos-’phel’s makes it clear that the later version – conceivably produced in the 18th century – while endowing the text with the literary quality of a pilgrimage guidebook, left out a substantial portion of Ṅag-dbaṅ rdo-rje’s register (contained between the section on the renovation of Svayambhūnāth Stūpa and the author’s colophon). This portion deals with the history of the reliquary of Raṅ-rig ras-pa and adds a whole new dimension to the text, which up to now has mainly been used for the study of the renovations of Svayambhūnāth Stūpa.

It is interesting to see how Blo-bzaṅ Chos-’phel brought about this transformation from register to pilgrimage guidebook by two changes of the original text: first, by abandoning the portion concerning the reliquary of Raṅ-rig ras-pa, and, second, by adding the spiritual exhortations to the pilgrims. However, he did spare one part of the deleted passage, namely the quite elaborate description of his birthplace; thus it turns out that he was a monk from Kashmir, and so born in the same region where Raṅ-rig ras-pa passed away.

In the following I offer a transliterated edition of that part of the original xylograph of Ṅag-dbaṅ rdo-rje which has until now been lost. In the notes to the translation I merely try to pass on some information which may help to place this important work in its historical and cultural context. Under this new perspective, the register describing Svayambhūnāth Stūpa and other sacred sites in the Kathmandu Valley can now be identified as a literary work composed in the year 1686, immediately after the consecration of the reliquary of the Lord Raṅ-rig ras-pa on the eastern side of Bodhnāth Stūpa.

**Translation**

Praise to the Guru!

With devotion I prostrate myself towards the feet of Raṅ-rig ras-pa,

[no one else but]

Padmasambhava, [the teacher who is] the embodiment of the compassion of all the Jinas,
possessing [the ability of] establishing manifold magical appearances of diligent behaviour,
the protector of gods and men, intimidating the strong and powerful dregs-pa [demons].

[1]

Now, if one asks in which way it is taught that this Lord [Rañ-rig ras-pa] has been prophesied as the heart-incarnation of [the One from] Oḍḍiyāna, [it is said] in the treasure-scriptures of the Vidyādhara Gar-dbañ rdo-rje (1640-1685):

At the border of Mar[-yul] and Nu in Western Tibet,
at a place called “Rañ-rig”,
a person aware of his own [mind] by himself,
 bearing the name “Rañ-rig”, will appear!
He is the incarnation of my heart:
as spiritual support, he wears the dress of a Cotton-Clad One;
being a yogin, whose diligent behaviour has reached completion,
he will bring happiness to India, Tibet [and] Nepal, [these] three!
In particular, he will renovate the [Bya-ruñ] Kha-shor [stūpa],
[and] by this [act] foreign armies will be kept back for some years!

And [it is said] in the ninth chapter of the [rDo rje] phag mo gźuṅ drug,
a text which he had heard from mNa’-bdag Myaṅ-ral bsTan’-dzin chos-dbañ:

In the Upper Region, there will appear Rañ-rig ras-pa!
He is the incarnation of my heart;

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8 There are several texts concerning prophecies in the treasure-cycles of Rig dzin Gar-dbañ rdo-rje. See, for example, Luṅ bstan srid gsam gsal byed, 14 fols., in rDor sems thugs kyi me loṅ. Darjeeling: Chopal Lama 1984 p. 169-196, and Luṅ bstan dus gsam kun gsal, 26 fols. & Luṅ bstan gsal ba’i man nag zab mo, 4 fols., in Thugs rje chen po rtsa gsam sūṅ thig. Dalhouse: Damchoe Sangpo 1985, p. 259-309 & 311-318. I was not able to identify any prophecy concerning Rañ-rig ras-pa in these texts. For the mention of yul rañ rig, located in Spiti, as the place where Rañ-rig ras-pa first gave forth spiritual songs, see the collection of his spiritual songs and instructions (as in n. 2), p. 11.2 ff. Soon afterwards he visited Jalandhara and other famous Tantric sites in the Western Himalayas; see ibid., p. 19.2ff.
he will bring happiness to the beings of the six spheres of existence!\footnote{A short biographical sketch of the life of Raṅ-rig ras-pa is to be found in Khetsun Sangpo, Biographical Dictionary of Tibet and Tibetan Buddhism 8. [The bKa’-brgyud-pa Tradition 2]. Dharamsala: Library of Tibetan Works and Archives 1981, p. 413.15-419.14. This sketch is taken from the biography of the 6th 'Brug-chen Mi-pham dbaṅ-po (1641-1717), who is counted among the students of Raṅ-rig ras-pa. We find there the episode in which it is narrated that the 'Brug-pa yogin received a prophecy of Vajravarāhī at the time of his pilgrimage to Tsā-ri in southeastern Tibet, and thereupon encountered mNa’-bdag Myaṅ-ral bsTan-'dzin chos-dbaṅ, a descendant of the treasure-discoverer mNa’-bdag Myaṅ-ral Ni-ma’i 'od-zer (1124-1196), from whom he received the “teaching cycle of the Black Wrathful One” (khros ma nag mo’i chos skor); see ibid., p. 417.14-19. This happened in the surroundings of sMra-bo cog in lHo-brag, the family seat of the successors of Myaṅ-ral Ni-ma’i ‘od-zer. For different ritual texts centering on Vajravarāhī according to this tradition of the rNiṅ-ma-pa school, see P. Schwieger, Tibetische Handschriften und Blockdrucke. Teil 12. [Verzeichnis der Orientalischen Handschriften in Deutschland 11/12]. Stuttgart: Franz Steiner 1999, p. 3-20.}

In accordance with those scriptures [it is said] on page sixty of the second volume of [the xylograph of] the [auto]biography of the Great All-knowing Powerful Jina, [the Fifth Dalai Bla-ma] Ṅag-gi dbaṅ-phyug Blo-bzaṅ rgya-mtsho (1617-1682):

I met with the one who is known as the Great Siddha Raṅ-rig from the Upper Region, a person with great experience and understanding of [the doctrines of] the Great Seal and the Great Perfection, [these] two. While [we sat] in a row for tea, a continuing discussion developed [between us]. Some wonder whether he might be the one of whom it is said in the prophecies of mNa’-bdag [Myaṅ-ral Ni-ma’i ‘od-zer]: “From the Upper Region there will appear Raṅ-rig ras-pa!” In any case, it is obvious that he is a person who has identified [the true nature of] the [outer] appearances and his own mind.\footnote{The reference to the block print edition of the autobiography of the Fifth Dalai Bla-ma is correct. See Za hor gyi ban de nang dbaṅ blo bzaṅ rgya mtsho’i ’di snaṅ ’khrul pa’i rol rised rtogs brjod kyi tshud du bkod pa du kū la’i gos bzaṅ las glegs bam gūṅ pa. Gangtok: Sikkim Research Institute of Tibetology 1992, p. 122.3-4 (= fol. 60b/3-4); compare the type set edition, Lhasa: Bod-ljons mi-dmaṅs dpe-skrun khaṅ 1991, p. 115.13-17. The meeting between Raṅ-rig ras-pa and Ṅag-dbaṅ Blo-bzaṅ rgya-mtsho took place in the year 1668. It should be noted that the xylograph of this autobiography circulated among 'Brug-pa yogins in the period when the death of the Great Fifth had been concealed by sDe-srid Saṅs-rgyas rgya-mtsho (1653-1705).}
This Raṅ-rig ras-pa, at the time when he was renovating Bya-run kha-šor [stūpa], went to the eastern side of [Bya-run] kha-šor [stūpa] and performed [there] just a scattering [of offerings] and then made the prophecy: “In the future, if a reliquary of mine is erected [on this spot], great happiness will arise for beings – and in particular, foreign armies will be kept back – and [thus] joy for Nepal and Tibet!” Then were made ready from [an alloy of] gold and copper the parasol [and] the gañjira top of the great [Bya-run] Kha-šor [stūpa], together with the pillars [holding it] and the supporting pillars.11

Again, by way of Western Tibet, after he had spent a winter in Pulahari in the north, [at the time] when he was proceeding to Oḍḍiyāna in the western direction, he made [another] prophecy: “I myself, a minor meditator, will proceed to O-rgyan glin, [the land of] the beings from Du-va-ri-ka! Then I will make the north of India the place of my death! Erect a relic shrine of mine, at the eastern side of Bya-run kha-šor [stūpa]! In general, [by this act] joy will arise in all [the regions of] Nepal and Tibet, and in particular foreign armies will be kept back for some years!”

Then, although this great Reverend One had reached the completion of the qualities of renouncing and realization without any remainder, in order to produce the seed of the Rūpakāya he abstained from human food. Then, with diligent behaviour, having taken the outer appearance of a yogin – [by smearing] ashes of the dead on his body and so forth – he got with his magic feet to all the sacred sites of Oḍḍiyāna, the island of the Đākinīs, the land of the Glorious Du-va-ri-ka. And afterwards, in the Mahāvihāra of Nalendra in Kashmir, [located] in the

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11 The act of selecting the eastern side of the Bodhnāth Stūpa as the place for the reliquary can be seen as establishing this particular spot as a sacred site. This might have contributed to the situation that the eastern side of Bya-run kha-šor played a role, to some extent, in visions of treasure-discoverers of the rNin-ma-pa school. Remarkable in this respect is the description of the events which brought about the revelation of the Kloṅ chen sün thig cycle by ’Jigs-med glin-pa (1729/30-1798) in the year 1757; see J. Gyatso, Apparitions of the Self. The Secret Autobiographies of a Tibetan Visionary. Princeton: Princeton University Press 1998, p.56-57. ’Jigs-med glin-pa was identified by the ḍākinī on that occasion as the person Seṅ-ge ras-pa.
middle of a great plain six and a half miles wide, where saffron grows, adjacent to Pulahari in the north, and where one can find a cemetery, [a place for] embracing the secret way, [with the name] “Breaking Forth of Great Bliss”, and a self-manifested Kaṇika-stūpa, there in the middle of [an area of] 3,700,000 cities, he condensed the visible form of the Rūpakāya into the [sphere of] the Dharmadhātu.12

For [the purpose of] a receptacle, in the presence of which the believers are able to collect merit, the tongue, the relics [and] the marvelous residues, which had manifested as godly figures, were taken, according to his prophecy, to the great [Bya-ruñ] kha-śor [stūpa].

[4]

A great discussion between the spritual preceptor and the donor [arose] about requesting the king of Kathmandu for the “earth ritual”. 'Bramon sgron-pa spoke: “As there are many ministers and great envy [in] this land of Nepal, I will act as a helper for the request in the presence of the king! Tomorrow the king will go to Co-pa in order to meet the deity in the nine-storied [temple]; you and I, [we] two, should thus proceed [there] taking this horse along [with us]! The voice of the ministers should be silenced [by this present] without anyone noticing it!”

In accordance with these words, the host Chos-dbaṅ and I, [we] two, brought that good horse along with us and arrived at the nine-storied [temple]. Having offered the horse to the king, who was staying near the god Mahādeva, we then made the [following] request: “Whatever there exists of moulds of bones and relics of the teacher Rañ-rig [ras-

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12 The residence of the Indian Siddha Nāḍapāda or Nāropa (956-1040) is known as Pulahari to Tibetan pilgrims, who have paid visits to this site up to the present; for its location in the vicinity of Nālandā in Bihar, see T. Huber, The Guide to India. A Tibetan Account by Amdo Gendun Chöphel. Dharamsala: Library of Tibetan Works and Archives 2000, p. 53. A second Pulahari was located in Kashmir – in the north – and this place served as the starting and returning points for Rañ-rig ras-pa’s journey to Oddiyāna in the final years of his life. It was also near this place that he passed away and that Blo-bzaṅ chos-’phel, the redactor and carver of the register-cum-pilgrimage guidebook, had been born. For one mention of the northern Pulahari in the travelogue of sTag-tshaṅ ras-pa (1574-1651), another ’Brug-pa yogin, who reached Kashmir and its sacred sites in the period between the years 1613 and 1616, see G. Tucci, Travels of Tibetan Pilgrims in the Swat Valley. Calcutta: The Greater India Society 1940, p. 69. The relocation of Pulahari to the north was accompanied by a similar relocation to Kashmir of the prestigious Buddhist monastery of Nālandā (= Nalendra).
pa], who has passed away [recently], we plan to erect [for them] a reli-
quary at [Bya-ruṅ] kha-śor [stūpa], and therefore it is necessary that
you grant your favour for the “earth ritual”! We having extensively
offered this request [to him], the king replied: “As the teacher [Raṅ-rig
ras-pa] showed great benevolence to me, perform whatever ‘earth ritu-
al’ is necessary!” Not long after his reply, there were inserted four
turquoise ornaments under his feet, [which is a sign of] a great oath
according to Nepalese customs.\textsuperscript{13}

Afterwards, when King Pārthivendra Malla had returned to his palace,
the ministers and great elders came together and spread malicious ru-
mours to the king [with the words]: “There is no historical record that
Tibetan stūpas have been erected in Nepal before. As Tibet is great in
agitating means, [there is] every reason not to be happy with permission
for the construction of the stūpa.” The king replied: “In general, the
teacher [Raṅ-rig ras-pa] has been greatly benevolent to me, and the
object to which his heart is directed is [Bya-ruṅ] kha-śor [stūpa]. More-
over, turquoise ornaments having been inserted under my feet in the
presence of Mahādeva, it was said [already] that they can perform
whatever “earth ritual” is necessary. As therefore [permission] has
already been given, [the matter] is settled.” Although the ministers
entertained greed, they found no opportunity [to satisfy it] and were
freed from their malicious rumours [by this].\textsuperscript{14}

\textsuperscript{13} The toponym Co-pa stands for Chobar or Chobāra, a hill to the south-west
of the Kathmandu Valley. On the top of this hill is a temple housing a statue of
Padmapāṇi Lokesvara, which goes also by the name Ādinātha. The Sixth Žva-
dmar-pa Chos-kyi dban-phyug (1584-1630) saw this statue during his visit to the
Valley and identified it as one of the famous self-arisen effigies of the “Brothers
Ārya [Avalokiteśvara]” (’phags pa sku mched). See Bal yul du bgrod pa’i lam yig nor
bu spel ma’i ’phreṅ ba, NGMPP reel-no. L 387/3, fol. 24a/2-3; for a description
of this interesting travelogue compare: F.-K. Ehrhard, “The Lands are like a Wiped
Golden Basin”. The Sixth Žva-dmar-pa’s Journey to Nepal and his Travelogue
(1629/30). In: Les habitants du toit du monde. Études recueillies en hommage à Alex-
ander W. Macdonald. [Recherches sur la Haute Asie 12]. Nanterre: Société d’eth-
nologie 1997, p. 126-128. The fact that during the rulership of King Pārthivendra
Malla – one of the sons of Pratāpa Malla (regnal years 1641-1674) – the statue was
regarded as Mahādeva, i.e. Śiva, points to the change in the political and religious
climate in Nepal caused by the Shah dynasty. The year 1685 actually marks the
embarkation of the Gorkhalis on the long course dedicated to winning the Malla
realms; see M.S. Slusser, Nepal Mandalā. A Cultural Study of the Kathmandu Val-

\textsuperscript{14} This episode of the king’s consent to the construction of the reliquary, its
being questioned by his advisers and ministers, and the final reconfirmation, calls
Then, on the seventeenth day of the eleventh Hor month of the wood-ox [year] [=1685], when the propitious constellation for the construction [in general] and for [the manufacturing of] the bricks was performed, there was a surprise, for there were brick marks and human footprints clearly visible on each of the bricks. Although rain falls in Nepal without [a distinction between] summer and winter, in this year it was falling everywhere else in Nepal, but it did not rain at [Bya-ruṅ] kha-śor [stūpa]: thus [the manufacturing of] the bricks could be completed without any disturbance.

Afterwards, when the earth had been dug out at the eastern side of [Bya-ruṅ] kha-śor [stūpa], at the time of laying the foundation, Padma rdo-rje, the “lord of the site”, the master [and] his disciples, uttered manifold harmful words, such as: “I am the ‘lord of the site’! [Just] having asked the king [for permission] is not sufficient!” On top of that, even the people from my own quarters showed unsuitable behaviour, and after a Nepalese had carried away what was in the way of tools, they [too] escaped by running away.

When I was sitting the whole night [outside] in the field, thinking: “Someone without water here in Nepal, it seems, has to buy it! Now it is [definitely] decided that the reliquary [of Raṅ-rig ras-pa] cannot be completed. The teacher, the personal deity and the ḍākinī will have to give their blessings that the aim of my thoughts can be accomplished! Lacking that, I would rejoice even in dying!”

In a dream at the break of the day, having arrived at the top of a round-shaped mountain to the west of the lake Manosarowar, I saw in the space in front [of that site,] inside a house [which was] a tent of

to mind the myth of the construction of the Bodhnāth Stūpa and the etymology of its alternative name “Permission To Do What Is Proper” (bya ruṅ kha šor).

rainbows, the great Reverend One Raṅ-rig ras-pa himself: his body of
greater majesty than even before, having the external appearance of a
Heruka, emitting light and being of great dignity. Thinking: “It seems
that my teacher has not died [yet]!” in a state of both joy and sorrow.
[these] two, [I felt] tears coming forth in great number and was not able
to address him from my side. [Thus] the Lord [Raṅ-rig ras-pa] spoke:

You, showing pride, by saying “I have done [so much already]”
abandon your thoughts completely and listen in a clear way:
the soil of the self-arisen Ālaya[vijñāna] I have identified
with a benevolence which is incomparable;
the full-grown sprout of spiritual experience has developed, [and]
the fruit has ripened [now] – the three Kāyas, [nothing else but]
one’s own mind!

I, the yogin without fixed abode, who has abandoned ordinary
deeds
to accomplish the benefit of beings in an impartial way:
although [I] have shown the vanishing of the body [constituted by]
causes, outside,
the self-arisen awareness, inside, exists as something unchangeable;
don’t you act in a timid fashion –
let your mind be at ease [in the state of] Reality-as-it-is!

You, [who are] someone saying “I”, if you are able to listen [to me]:
don’t strive for [the world of] conditioned factors –
worry about the mind which is unconditioned!
Thinking: “What is changing has no truth!”,
dismiss the ordinary deeds of this life
[and] rely on remote mountain hermitages in an unattached way!

Keep up the original [mind of] recollection [and] knowing as a spiri-
tual practice!
If you have severed the doubts arising from grasping [mind and
object] as two,
why should you not be victorious over the demon of obstacles?

At the very moment this was said I awoke from sleep and the night had
departed. Although I set it down immediately in writing, some words
I obviously forgot – a dream it is indeed something distorted!
Then, after the mind of Padma rdo-rje, the “lord of the site”, had also been freed [from doubts], in accordance with the shape of [Bya-run] kha-śor [stūpa], there was constructed underground the “mountain”, the ten virtues [platform], the stairs [and] the “lion throne” up to the first level. When that was reached, [the stūpa] was built above the ground: in the four directions of the central part [of the edifice] were statues manufactured from black stone, [one] of Śākyamuni [Buddha] and three of [Padmasambhava as] Dharmakāya, Saṃbhogakāya and Nirmāṇakāya [i.e. Amitābha, Avalokiteśvara and Padmasambhava], [and] a circle of Yakṣa [deities] in relief from [an alloy of] gold and copper. Above that was the treasury of the central part [of the stūpa], nineteen cubits [high], equivalent to the size of the central beam (yaṣṭi) [made of] sal wood; from its base up to its summit [were] containers of dhāraṇīs with all the proper signs.

In the interior of the bulging [body] of the central part [of the stūpa] was a chamber made from copper for the heart, tongue [and] eyes, [all] three, of the Lord [Raṅ-rig ras-pa]. [Further] contained [in the interior] was a cup full of relics, 5,300 tsha[-tsha] images [from his fragmented] bones, countless kinds of blessed sacred objects, including fifteen statues and than[-kas], the main ones being statues and than[-kas] of the five classes of [the deity] Khros[-ma] nag[-mo], which were resistant to fire.

[The stūpa] was [then] completed in brick, without [any difference between] inside and outside. As for the size, [it was] twenty cubits in each of the [four] directions; from the base to the top [it was] thirty-one cubits [high]. The umbrella [and] the gañjira, together with the top fastened to it, were manufactured from [an alloy of] gold and copper.

In accordance with the prophecy of the teacher [Raṅ-rig ras-pa] the shape resembled [Bya-run] kha-śor [stūpa] in the same way as a son bears [a resemblance to] his mother. On the thirteenth day of the fourth Hor month of the fire-tiger [year] [=1686], an assemblage of a crowd of 6,700 persons from Nepal, Tibet and the gorges, and seventy male and female practitioners – headed by Padma rdo-rje, the upādhyāya for the consecration [ceremony], and by Chos-grags rgya-mtsho – arranged for a feast in a proper way; and there was a scattering of flowers.
accompanied by wondrous signs. The consecration [ceremony] was performed one more time by Zil-gnon dBaṅ-rgyal rdo-rje (1647-1716), the holder of the family-lineage of lHa-luṅ dPal-gyi rdo-rje.¹⁵

[9]

In such a way, after body, speech and mind of myself and others have been purified and cleaned in the presence of this receptacle, together with the multitude of impurities and sins of the two kinds of obscurations – assembled from beginningless lives up to the present by countless beings, who by [the acts of] seeing and listening have established a connection with material things – may the two kinds of accumulations be completed; and having [finally] reached in this life the state of a Buddha, by benefiting others without [treating them as] particular objects, may the benefit of the teachings and of the beings, [which is] similar to the sky [in its extent], be accomplished without any effort!

EDITION

Bal yul shiṅ kun sogs daṅ rje raṅ rig gduṅ rten gyi dkar chag
fols. 4a/3-6a/4

namo guru /
rgyal kun thugs rje ’i spyi gzugs padma ’byuṅ /
brtul žugs rdzu ’phrul sna tshogs bkod pa can /
mthu stobs dregs pa zil gnon lha mi’i mgon /
raṅ rig ras pa’i žabs la gus pas ’dud /

¹⁵ Up to now I have no further information on the persons of Padma rdo-rje and Chos-grags rgya-mtsho. For biographical data concerning Zil-gnon dBaṅ-rgyal rdo-rje – who had received this name from the Fifth Dalai Bla-ma Nag-dbaṅ Blo-bzan rgya-mtsho – see F.-K. Ehrhard, A Forgotten Incarnation Lineage: The Yol-mo-ba sPrul-skus (16th to 18th centuries). In: The Pandita And The Siddha. Tibetan Studies in Honour of E. Gene Smith. Boston: Wisdom Publications (forthcoming). The father of Zil-gnon dBaṅ-rgyal rdo-rje, a disciple of the Third Yol-mo-ba sPrul-skus bsTan’dzin nor-bu, was regarded as an incarnation of lHa-luṅ dPal-gyi rdo-rje; this incarnation status led family members to appropriate the name. This family acted as caretakers of the Bodhnāth Stūpa, and it is recorded that Zil-gnon dBaṅ-rgyal rdo-rje carried out renovation work at Bya-ruṅ kha-šor in the years 1706/1707.
[1]  

de yaṅ rje de ŋid ni o rgyan thugs kyi sprul par luṅ bstan pa yin te / ji ltar bstan ce na / rig¹⁶ ’dzin gar dбаṅ rdo rje’i gter luṅ las /

mña’ ris mar nu’i so mtshams su :
yul ni raṅ rig ces bya ru :
skyes bu raṅ gis raṅ rig pa’i :
raṅ rig ces bya’i miṅ can ’byuṅ :
de ŋid ṇa ŋid thugs sprul ste :
rten ni ras pa’i cha byad can :
brtul žugs mthar phyin rnal ’byor pa :
grya bod bal gsum bde la ’god :

ltar bstan ce na / rig ’dzin gar dbaṅ rdo rje’i gter luṅ las /

mña’ ris mar nu’i so mtshams su :
yul ni raṅ rig ces bya ru :
skyes bu raṅ gis raṅ rig pa’i :
raṅ rig ces bya’i miṅ can ’byuṅ :
de ŋid ṇa ŋid thugs sprul ste :
rten ni ras pa’i cha byad can :
brtul žugs mthar phyin rnal ’byor pa :
grya bod bal gsum bde la ’god :

ltar bstan ce na / rig ’dzin gar dbaṅ rdo rje’i gter luṅ las /

[2]  

žes gsuṅs pa’i rje raṅ rig rig ras pa de ŋid kyis bya ruṅ kha šor gyi ŋams gsos mdzad dus / kha šor šar ’dabs su phebs nas ’thor tsam žig mdzad nas ma ’oṅs pa ŋa’i gduṅ rten žig bžeṅs na sems can la bde rgya che daṅ lhag par mtha’ dmag bzlog pa daṅ / bal bod la bde skyid ’byuṅ žes luṅ bstan / de nas kha šor chen po’i gdugs gandzira tog daṅ / ka ba ka

¹⁶ rigs.
¹⁷ bga’.
sten daň beas pa gser zaňs las grub pa mdzad / slar mña’ ris brgyud nas byaň pu la ha rir dgun thog geig bźugs nas nub phyogs o rgyan la phebs dus / na sgom chuñ du va ri ka pa / ’gro ba o rgyan gliñ du ’gro / ši sa rgya gar byaľ du byed / bya rűn kha šor šar ’dabs su / mi kho bo’i gduň rten de ru bźeňs / spyir bal bod kun la bde skyid ’byuň / sgos mtha’ dmag lo ’ga’ bzlog par ’gyur / ces luň bstan /

[3]
de nas rje btsun chen po de ŋid spaňs rtogs kyi yon tan ma lus pa mthar son kyaň / gzugs sku’i sa bon bskrun phyir mi zas rnams spaňs / sku la thal chen sogs dzo ki’i chas bzuň / brtul bźugs kyi spyod pas o rgyan mkha’ ’gro gliñ dpal du va ri ka’i yul gnas thams cad rdzu ’phrul ŋabs kyis brtol18 nas slar byaň phyogs19 phu la ha ri’i mdun sa / gur gum skye pa’i than chen po dpag tshad phyed daň drug gi dbus na / gsan lam bsnol ba’i dur khrod bde chen brdo19 daň / raň byuň mehod rten ka ņi ka yod pa / groň khyer ’bum phrag so bdun yod pa’i dbus su / kašmi na lendra’i gtsug lag khaň chen por gzugs sku’i bskod pa chos dbyiňs su bsdus śiň / dad ldan bsod nams bsog rten du ljags riň bsrel21 / ņo mtshar sku tshigs lha skur byon pa rnams luň bstan bźin kha šor chen po’i druň du spyan draňs te /

[4]
yam bu rgyal po la sa dpyad żu ba’i mehod yon bka’ bgros che / ’bra mon sgrøň pa na re / bal yul ’di blon po maň žiň phrag dog che bas / rgyal por ānas źu rogs bya’o // saň ŋin rgyal po co par dgu thog tu lha mjal du phebs ’oň bas / khyed raň gnis rta ’di khrid las šog / blon po rnams kyi ma tshor bar ņag ehod pa bya’o // zer ba bźin raň gnas pochos dbaň gniš kyis22 rta bzaň po de khrid dgu thog tu phyin pas / rgyal [5a] po lha ma ņa de va’i druň na bźugs pa la rta phul nas źus pa / bla ma raň rig žiň la phebs pa’i gduň rus spar gaň yod pa / kha šor du gduň rten bžeň rtsis lags pas sa dpyad bka’ drin skyoň dgos tshul23 gya24

18 btol.
19 phyags.
20 brdal.
21 srel.
22 kyi.
23 chul.
24 gya.
źu ba rgyas par phul bas / rgyal po na re / bla ma khoṅ ņed la bka’ drin
eche bas sa dpyad gaṅ du dgos kyaṅ gyis25 șig gsuṅs byuṅ bas / gsuṅs
ma thag žabs ’og tu pra men bži beug pa bal lugs kyi mna’ chen po yin
/ de nas rgyal po pa ti pphendra ma la pho braṅ du byon pa la / blon
po daṅ rgan ehen rnams ’dus nas rgyal por / bal yul du snar nas bod
kyi mchod rten bžens pa’i lo rgyus med / bod g.yo thabs che bas mchod
rten bžen du beug pa mi dṛga’ ba’i rgyu mtshan gyi phra ma žus tshe /
rgyal po’i žal nas / spyir bla ma koṅ nā raṅ la bka’ ’drin che ba daṅ /
thugs kyi gtad sa kha šor yin / lhag par ma hā de va’i druṅ du / rkaṅ
’og tu pra men beug ste26 sa dpyad gaṅ dgos gyis šig ces sbyin tshar bas
kha bsdus gsuṅs / blon po rnams za ’dod byed ruṅ / glags ma rṇed ciṅ
phra ma las grol /

[5]
de nas šiṅ glaṅ hor zla beu geig pa’i tshes beu bdun gyi ŋin / bzo rigs
daṅ / rtṣa phag gi skar ’dzin byas pas / rdza phag re re la phag rjes mi’i
rkaṅ rjes cam lam mer bṣal bas ŋo mtshan bar byuṅ / bal yul du dbyar
dgun med par char ’bab kyaṅ / de’i lo la bal yul gźan du babs kyaṅ /
kha šor du ma babs pas rdza phag gi mgo thon /

[6]
de nas kha šor šar ’dabs su sa brus nas rmaṅ gtiṅ tshe / gnas bdag dpon
slob padma rdo rjes / gnas bdag ņed yin / rgyal po la žus pas go mi chod
sogs bka’ skyon sna tshogs gnaṅ ba’i steṅs su / raṅ phyogs rnams kyis
kyaṅ mi ’tshams pa’i spyod ’groś daṅ / chas yod pa rnams bal po ŋig
gis27 khyer nas bros la šor / bal yul ’dir chu min pa ŋo dgos ’dug / da ni
gduṅ rten mi ’grub thag chod / bla ma yi dam mkha’ ’groś bdag gi bsm
don ’grub par28 byin gyis rlbs šig / de min ši ba raṅ dga’ sṇam mtshan
gaṅ du žiṅ sdad pa las / tho raṅs29 rmi lam du / ma pham yin zer ba’i
mtsho žig gi nub ri ldun po žig gi rtser slob pa’i mdun gyi mkhar ’ja’
’od kyi gur khyim gyi naṅ na / rje btsun ehen po raṅ rig ras pa de yid
sṅar ba kyaṅ sku {[5b]} gzi byin che ba he ru ka’i cha byad ’od zer ’phro
žiṅ zil che ba žig mṭoṅ bas / ŋa’i bla ma ma groṅs pa ’dug sṅam dga’

25 gyas.
26 sta.
27 gi.
28 ‘grab par.
29 tho raṅ.
ba daṅ skyo ba gñis kaʻi ñaṅ nas mehi ma maṅ du šor žiṅ phar žu ma nus / rjeʻi žal nas /

khyod ŋa byas zer baʻi khoṅ yus can /
sems lhug par žog la lhan ner ŋon /
ṅed kun gzi raṅ byuṅ30 gi žiṅ sa la /
bkaʻ drin mñam med kyis31 raṅ ŋo sprad /
ñaṃs myoṅ tshad ldan gyi32 myu gu rgyas /
raṅ sms sku gsum gyi 'bras bu smin /

'gro don phyogs med du 'grub pa yi /
bya btaṅ ŋes med kyi rnal 'byor ŋa /
phyi rgyu lus kyi rnam 'gyur bstan mod kyaṅ /
ñaṅ raṅ byuṅ gi rig pa 'pho 'gyur med /
mi khyod raṅ blo33 chuṅ ma byed par /
blo sms eshos ŋid du bde bar gyis /

mi ŋa zer khyod raṅ ŋan srid na /
'dus byas gñer srid34 ma byed par /
byar med kyi sms la ŋa ra gyis /
rnam 'gyur la ŋes pa mi 'dug go /
bsam bźin du tshe 'diʻi bya ba thoṅ /
ṅes med kyi ri khrod dben pa brten35 /

ñaṃs36 len du dran šes rnal ma skyoṅs /
gñis 'dzin gyi the tshoms rbad chod na /
bar chad kyi bdud las cis mi rgyal /

ces gsum paʻi mod la gñid sad pas nam laṅs 'dug / de ma thag yi ger bkod kyaṅ tshig 'gaʻ brjed 'dug / rmi lam 'khrul pa ŋin mod /

[7]
de37 nas gnas bdag gi dgoṅs pa yaṅ grol nas / kha šor gi bzo dbyibs ji lta ba bźin / sa 'dzin dge beu ba dan them skas seṅ khri baṅ rim38 daṅ po39
man chad sa ’og tu mtshon par byas / de phyin sa steňs su brtsigs pa / bum pa’i phyogs bźir šākya thub pa dañ / chos loňs sprul gsum gyi sku rdo nag las grub pa / gnod sbyin ’khor lo gser zaňs ’bur dod / de steň bum gter spos dkar śiň gi sroŋ śiň cha tshad dañ mtshuňs pa khrु⁴⁰ beu dgu / žabs mthil nas dbu’i gtsug tor gyi bar gzuňs bźugs mtshan ŋid kun ldam / bum ldir naň du rje’i⁴¹ thugs ljags spyan gsum bźugs khaň zi⁴² khyim las grub pa / riň srel tiň gaň / gduň tsha lňa stoň gsum brgya / khros nag sde lňa’i sku thaň me thub mas gtsos pa’i sku thaň beo lňa sogs byin rlabs rten gyi rigs dpag tu med pa⁴³ bźugs / phyi naň med pa rdza phag la grub pa / rgyar phyogs re la khru ŋi śu / rtsa rtse’i bar la khru sum cu so geig / gdugs gaňdžira⁴⁴ ’phreň tog dañ beas pa gser zaňs pa bsgrubs/

[8]

bla ma’i luň bstan bźin⁴⁵ bzo dbyibs [6a] kha šor ji lta ba ma gaň du bu blaňs pa lta bu / me stag hor zla bźi pa’i tshes beu gsum kyi ŋin rab tu gnas pa’i mkhan po padma rdo rje / chos grags rgya mtsho gtsos / sgrub pa pho mo beu phrag bdun dañ / bal bod roň gsum gyi khrom drug stoň bdun brgya tshogs / dga’ ston legs par bsams śiň / no mtshar ltas daň beas te me tog ’thor / slar yaň lha luň dpal gyi rdo rje’i gduň srol ’dzin pa zil gnon dbaň rgyal rdo rjes rab tu gnas par mdzad /

[9]

de ltar rten⁴⁶ ’di ŋid la bdag gžan lus ŋag yid gsum dañ / zaň ziň gi ’brel thogs mthon thos kyi ’gro ba ma lus pa’i tshe thog ma med nas da bar du bsags pa’i sdig sgrib gnis⁴⁷ ltuň dri ma’i tshogs kun byaň ziň dag nas / tshogs gñis rdzogs te sans rgyas kyi go ’phaň tshe ’di ŋid la thob nas / dmigs pa med pa’i gžan don gyis bstan pa daň sems can gyi don nam mkha’ daň mňam par ’bad med du ’grub par gyur eig gu /

⁴⁰ ’khru.
⁴¹ rjes.
⁴² gzi.
⁴³ mad pa.
⁴⁴ gaňdžara.
⁴⁵ bźan.
⁴⁶ rtan.
⁴⁷ Ńias.
Note on the illustration on p. 146:

The illustration has been reproduced from a copy preserved at the Austrian National Library, Vienna.