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The Abhidharma Commentaries written by Mongolians in Tibetan***Abstract**

The *Abhidharmakośa* (T. *Chos mngon pa'i mdzod*) of Vasubandhu (T. Dbyig gnyen; M. Erdeni-yin uruγ, Erdeni-yin sadun) from the middle of the 5th century is one of the most fundamental works on Buddhist doctrine. After having crowned a long period of development of the Abhidharma literature the *Abhidharmakośa* (*-śāstra*) became the authority for future generations of Buddhist followers in India and outside India. It won a particular place in the Tibetan Buddhist tradition. From Tibet the teachings of the *Abhidharmakośa* reached Mongolia. In the following paper the Mongolian authors of the commentaries on the *Abhidharma*(*kośa*) written in Tibetan are presented. Each entry contains available biographical data, a brief description of the work(s), and catalogue-like data on the *Abhidharma*(*kośa*) commentaries.

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§ 1. The *Abhidharmakośa* (T. *Chos mngon pa'i mdzod*) of Vasubandhu (T. Dbyig gnyen; M. Erdeni-yin uruγ, Erdeni-yin sadun) from the middle of the 5th century belongs to the most fundamental works on Buddhist doctrine. It crowned a long period of development of the *Abhidharma* literature following which the *Kośa*(*śāstra*), as it was often called in short, became the authority for the following generations of Buddhist followers. Also the non-Buddhist authors often referred to it as the *Kośa*¹. Moreover its fame soon spread beyond the limits of the land of its origin. From among many Indian commentaries

* The information on Mongolian authors and their works was collected and prepared by R. Byambaa of Ulan Bator, originally in Modern Mongolian. For substantial assistance in bringing about the final version of this paper I would like to thank very sincerely Ms Magdalena Szpindler, M.A. of the Oriental Institute, Warsaw University. – M.M.

¹ Mejor 2005, forthcoming.

only the *Sphuṭārthā-vyākhyā* by Yaśomitra has been preserved in the original Sanskrit, the rest exist in their Tibetan translations². Besides, the *Abhidharmadīpa*, a Sanskrit anonymous work criticizing the *Kośa*, has been discovered in Tibet. There are two Chinese translations of the *Abhidharmakośa*, one by Paramārtha from the 6th century, and the other by Xuanzang from the 7th century. In the Chinese canon commentaries by Puguang (Taisho 1821), Fabao (Taisho 1822), and Yuanhui (Taisho 1823) have been preserved³. The *Nyāyānusārasāstra* (Taisho 1562) and the *Samayapradīpikāśāstra* (Taisho 1563), two commentaries by Saṅghabhadra, the strongest of Vasubandhu's opponents have also been preserved in Chinese translation. In Japan the *Kośaśāstra* (*Kusharon*) was commented upon many times⁴. In Tibet, according to Bu ston's *Chos 'byung*, the transmission of the *Abhidharmakośa* begun with paṇḍita Smṛti, probably in the first half of the 11th century⁵. A list of Indian and Tibetan commentaries is found in the *Nang rig pa mngon pa'i sde snod kyi don bsdu ba'i ming gi mam grangs* of Klong rdol bla ma Ngag dbang blo bzang (1719–1805)⁶. A khu rin po che Shes rab rgya mtsho (Prajñāsāgara) (1803–1875) compiled *Tho yig* or a list of Tibetan important and rare works⁷. The 5th part contains a list of works on the *Abhidharmakośa*⁸.

§ 2. At the time of Qianlong (M. Tengeriig tetgegch) in 1742–1749, the translation of the Mongolian *Tanjur* in 226 volumes, which followed the pattern of the Tibetan *Derge Tanjur*, was prepared by Agvaanluvsandanzin (Ngag dbang blo bzang bstan 'dzin), Dashjamts (Bkra shis rgya mtsho), Luvsanchoidag (Blo bzang chos grags), Luvsanjinba (Blo bzang sbyin pa) and many other translators. It included translations of the *Abhidharma* texts into Mongolian.

There are a few texts on *Abhidharma* known in Mongolia. The *Shes bya rab gsal*, an exposition of *Abhidharma* topics, the work of 'Phags pa bla ma Blo gros rgyal mtshan from 1278 was translated into Mongolian in the same century⁹. The *Āgama keregleḡi* or 'Essentials of Buddhist Doctrine', compiled by Širegetü güüsi čorji is the most important early handbook on Buddhism dated from the period 1587–1607. In its three chapters there were described the Buddha and his teachings, Buddhist cosmology, including a brief history of Buddhism in India, Tibet and Mongolia based on the *Shes bya rab gsal*, and finally an extensive glossary of Buddhist terms, following the pattern of the

² Mejer 1991.

³ AKBh (Pruden) I:9.

⁴ Matsumoto 1975.

⁵ Mejer 1991:21f.

⁶ *gsung 'bum* vol. PA (13), 29 ff. See MHTL 3, § 80; Smith 1969, Reel A3–2; Tohoku No. 6544; Mejer 1988; Lokesh Chandra 1958, No. 21; Grönbold 1983, No. 27.

⁷ Full title: *Dpe rgyun dkon pa 'ga' zhig gi tho yig: Don gñer yid kyi kunda bzhad pa'i zla 'od 'bum gyi sñe ma*. See MHTL 3, § 79 (cf. MHTL 1, § 39); Lokesh Chandra 1958, No. 116; Grönbold 1983, No. 131.

⁸ Lhasa ed., fol. 20b–21b: *Lnga pa mdzod kyi skor la*, MHTL 3, Nos. 11670–11705. The identification of the authors and works was made by Tshul khrims skal bzang 1982:86–90.

⁹ Bareja-Starzyńska 1997:5.

*Abhidharmic mātṛkā*s or lists of terms. According to recent research¹⁰, the *Čiqula kereglegči* seems to be a Mongolian compilation based on an unknown Tibetan work, and in parts it is dependent on the *Abhidharmakośa*.

The *Abidarm-a-yin youl-un yertinčü-yi üjügüügči šastir orušibai*, or 'Treatise showing the Central World of Abhidharma', is a Buddhist cosmological text probably translated from Tibetan. Its presumed date is 15th–16th century¹¹.

In 1742 the work on the translation of the *Ile nom-un sang*, or *Abhidharmakośa Sūtra* [so Heissig – M.M.], by Güüsi dge slong Rasijamso (Bkra shis rgya mtsho) from Ongnighut begun¹².

A list of commentaries on the *Abhidharmakośa* is found in the colophon of Luvsantseren's work (see below). Quotations from Vasubandhu's *Abhidharmakośa* and *Vyākhyāyukti* are contained in the well-known *Hor chos 'byung* ('History of Buddhism in Mongolia') compiled by a Mongolian scholar 'Jigs med rig pa'i rdo rje in 1819¹³.

§ 3. Among Mongolian scholars writing in Tibetan there were several who wrote commentaries on the *Abhidharmakośa* or 'Treasury of Clear Teaching' ('Treasury of Higher Doctrine'). For example Tsorj Agvaanbaldan of Ikh Khüree, Eren Khamba Lama Luvsantseren, Shireet Lama of Erdene Zuu Gonchigjaltsan, Lama of Ölgii Luvsanchoindan, Ishnamjil of Üizen Wang banner, Tserenjav Agramba (T. *sngags rams pa*) of Mörön Khüree, Bragri Yoizin Lama Damtsigdorj, Danzinchoinzod of Dashdo Gün banner and others.

In the following are presented the Mongolian authors of the commentaries on the *Abhidharma(kośa)* written in Tibetan; each entry contains any available biographical data, a brief description of the work(s), and catalogue-like entries on the *Abhidharma(kośa)* commentaries¹⁴.

¹⁰ Bareja 1991; Bareja-Starzyńska 1997; Bareja-Starzyńska forthcoming.

¹¹ Talpe 1987 (with farther bibliography); Heissig 1989.

¹² Heissig 1954:91 & n. 7 (following Vladimirtsov).

¹³ Mejor 2000.

¹⁴ Here are the guidelines on how to use the data in the entries:

1. Title of the work (in Tibetan).
2. Title of the work (in Mongolian).
3. Translation of the title.
4. (a) Paper size, (b) Size of the print on the first pages of a blockprint, (c) Size of the writing on the first pages of a manuscript, (d) Number of lines, (e) Folio numbers.
5. (a) Place of edition of a blockprint or manuscript, (b) Details about a blockprint (wood-blocks), (c) Date of edition, (d) Means of writing (black ink, vermilion), (e) Date of composition.
6. Beginning (with page number).
7. Colophon (with page number)
8. Location of the text.
9. (a) Volume number, (b) Number of the text inside a volume (internal number).
10. New edition(s): (a) Place, (b) Names of editors, (c) Date.
11. References to catalogues.
12. Seal.
13. Additional explanations.

§ 4. AGVAANBALDAN (Ngag dbang dpal ldan, 1797–1864). There are four different biographies describing his life that have been handed down to the present (*Gsung 'bum*, ed. Lama Guru Deva, 1982):

- a. 'Biography of Tsorj Agvaanbaldan'¹⁵ written by Agvaanbaldan himself at his pupils' request;
- b. 'The Ford, introducing words of faith, that were composed beginning with the biography of the most learned man Agvaanbaldan'¹⁶ written by his pupil Jigmeddorj ('Jig med rdo rje, 19th century);
- c. 'The biography of glorious Agvaanbaldan, the saviour, the highest lama, holder of discipline (T. 'dul ba; S. *vinaya*) opening the door of faith'¹⁷ written by another pupil, Gavj Choidarjai (dka' bcu Chos dar rgyas, 19th century);
- d. 'Song of the spring cuckoo: melodious words of praise written for the sake of telling of the learning of the celebrated Agvaanbaldan, having no equal, very benevolent, principal teacher (M. *yazguurn lam*; T. *rtsa ba'i bla ma*; S. *mūlaguru*), very much learned in right meaning'¹⁸ written by Shejai Gavj (Shes rgyas bka' bcu pa Ngag dbang don grub, 19th century).

From these biographies we learn that Agvaanbaldan was born in the year of the Female Red Snake of 13th sexagenary cycle (24 October 1797) in Khardal Janjin Beise banner of the Khalkh Tsetsen Khan aimag, in today's Galshir sumun of Khentii aimag, in the family of herdsman Zan, and that he had miraculous signs on his body. In accordance with Mongolian traditional teaching system of that time, he was taught Mongolian script when he became 16 years old, then he became a pupil in a lamasery and went through all the stages of Buddhist education. He was educated in the five disciplines of Buddhist philosophy, poetry, astrology, art and other disciplines at the School of Philosophy in Gandan lamasery of Ikh Khüree. He mastered Tibetan and Sanskrit, eagerly studied works of famous Indian scholars such as Nāgārjuna (2nd century), Asaṅga (4th century), Vasubandhu (5th century), Dignāga (6th century), Dharmakīrti (7th century), as well as Tibetan scholars, for example Tsongkhapa (Rje Tsong kha pa Blo bzang grags pa, 1357–1419), and Jam'yanshadviidorj (Kun chen 'Jam dbyangs bshad pa'i rdo rje, 1648–1722). He mastered philosophy and successfully defended his Linsrai (T. *gling bsre*) Gavj (T. *dka' 'bcu*) degree in Buddhist philosophy in Lhasa in 1831. At the same time Agvaanbaldan travelled several times to Tibet, China, Khökh Nuur (Kokonor), Inner Mongolia, etc. where he not only improved his understanding but also made other people amazed at his knowledge of the Buddhist teachings.

¹⁵ Chos rje Ngag dbang dpal ldan rang nyid kyi mam thar zhes bya ba, vol. Cha, 22 pages.

¹⁶ Mkhas mchog Ngag dbang dpal ldan pa'i thun mongs ba'i mam thar las brtsams pa'i gam dad pa'i 'jug ngogs zhes bya ba, vol. Cha, 33 pages.

¹⁷ Rje btsun bla ma dam pa 'dul ba 'dzin pa Ngag dbang dpal ldan dpal bzang po'i mam thar pa dad pa'i sgo 'byed ces bya ba, vol. Cha, 53 pages.

¹⁸ Bka' drin zla med rtsa ba'i bla ma nges pa don gyi mkhas ba chen po Ngag dbang dpal ldan ba'i mtsan can gyi yon tan brjod pa'i sgo nas bstod ba'i snyan thig dpyid kyi dpal mo'i glu dbyangs zhes bya ba, vol. Cha, 4 pages.

Agvaanbaldan acted as Tsorj (T. *chos rje*; S. *dharmasvāmin*) of Ikh Khüree from the year of the Red Monkey until the year of the Female Red Sheep of the 14th sexagenary cycle, i.e. from 1836–1847. He died in the year of the Blue Mouse (1864) at the age of 67.

Agvaanbaldan became known under different names: Baldan Tsorj (Dpal ldan chos rje), 'Transparent' Tsorj (Tungalag Tsorj), Tsorj Lama of Namdolling (Rnam 'grol glin gi chos rje bla ma), Ikh Nomch Lama of Namdolling aimag, Agvaanbaldan, etc.

The information concerning Agvaanbaldan was brought to the attention of Mongolian scholars first by lama Sh. Ishtavkhai of Gandantegchenlin lamasery who noted: 'Agvaanbaldan. 5 volumes. 18–19th century. Da Khüree. Man from Khardal Beise banner of Tsetsen Khan aimag, Da Khüree Tsorj, Lama of Namdolling'¹⁹, and by Nomch Mergen Gavj Khamba Lama S. Gombojav who noted: 'Agvaanbaldan: man from Khardal Beise banner of Tsetsen Khan aimag, Ikh Khüree Tsorj, Gavj; 19th century man; 6 volumes; commentaries on *Sutra* and *Tantra*, some of his works published in xylographs in Ikh Khüree'²⁰. We also find records of his writings in the catalogues compiled by Indian scholar Lokesh Chandra and by R. Byambaa²¹.

Agvaanbaldan's writings comprise more than one hundred works in seven volumes of different length. They include commentaries on philosophical works of Indian and Tibetan scholars, biographies, songs of praise, works related to religious rites, etc. He composed e.g. commentaries on Candrakīrti's (Davadagba) *Madhyamakāvatāra* (M. *Umala jügba*, T. *Dbu ma la 'jug pa*) (1861) and on Maitreya's *Abhisamayālaṅkāra* (M. *Ondogjan*, T. *Mngon rtog rgyan*) (1853). He also wrote 'A key unlocking one hundred doors of difficulty (lit.: 'opening the door of difficult lock'): A commentary on seasons' (1848), and 'A commentary on two truths based on the four established philosophical systems' (M. *dörvön togtson taalal*, T. *grub mtha' smra ba bzhi*, S. **catvāraḥ siddhāntavādāḥ*) (1835). From a perusal of the inventory of his manuscripts and xylographs it seems that some works have not been found. The writings which were composed in Tibet and Wutaishan were not published in xylographs. That is why we cannot find them in Mongolia. However most of his writings were published in Ikh Khüree, and later published once again in Tibet and Buryatia.

Some of Agvaanbaldan's works were not edited in his collected works (*gsung 'bum*) and circulated in the form of separate manuscripts or xylographs of different size. This is the reason why the *sumbum* (M. *sümbüm*, T. *gsung 'bum*) published in Khüree has only 5 volumes while the collected works edited by Gūrudeva Rinbuchi (Gurudeva Rinpoche) are in 7 volumes²².

Below are listed two commentaries on the *Abhidharmakośa* composed by Agvaanbaldan:

¹⁹ Ye shes thabs mkhas, p. 17; ETPM.

²⁰ Gombojav, No. 3.

²¹ MHTL 2, pp. 282–284; Byambaa *Guide* II, pp. 324–372.

²² Lama Guru Deva, *The Collected Works (gsung 'bum) of Ngag dbang dpal ldan*, New Delhi 1982.

A.

1. *Mngon pa mdzod kyi don la 'dogs pa bcad pa blo gsar rol rtsed ces bya ba.*
2. *Ilt nomyn sangiin utga dakh' sejigiig taslagch shine oyuntny nair naadam khemeekh.*
3. "A new mind celebrating the dispelling of doubts about the meaning of 'Treasury of Clear Teaching' (*Abhidharmakośa*)".
4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 7, (e) 107.
5. (a) Khal kha khu re chen mo'i par, (b) Wooden xylograph, (d) Black ink.
6. (1b) / *Mi mdzad snying po sangs rgyas bcom ldan 'das // mi pham mgon dang Thogs med sku mched zhabs / mi 'gyur gsung gi dbang phyug Tsong kha ba // mi shes mun sel blo gros snang ba stsol //*
7. (106b-107a) / *ces mngon pa mdzod kyi don la dogs pa bcad pa blo sar rol tsed ces bya ba 'di ni / btsun gzugs Ngag dbang dpal ldan zhes bya bas / snga sor bga' bod nam lnga'i grwa skor byed pa'i skabs su rang blo 'phel phyir rtags gsal sna tshogs bris pa de gzhan la ma bstan par spas kyang / phyis lo mang song rjes 'ga' zhig gis ma dpe rkus te bris pa'i rgyun la brien nas bris ma yig nor can mang rab byung ba 'dag che dang / gzhung brgya smra ba'i bang po Nomchi No mon han sogs kyis rgyu yon sbyar te bar du 'god 'dun skabs / rtsom pa po rang gis zhus dag ding bcos bcug cung zad byas kyang dus ring mthar phyin pa zhig ma byas 'dug / gshis gong 'og ma 'grel ba sogs kyang yod dam snyam pas blo gsal mams kyis dpyad par mdzad na legs so // 'dis kyang bstan 'gro la phan 'dogs par gyur cig / bkra shis pa dang dge ba 'phel bar gyur cig //*
8. Library of Tibetan works & Archives, Dharamsala.
9. (a) GA, (b) 1.
10. (a) New Delhi, (b) Mongolian (Sog po) Lama Guru Deva, *The Collected works (gsung 'bum) of Ngag dbang dpal ldan*, (c) 1982.
11. ETPM pp. 50–52, MHTL 2, pp. 282–284, *Gsung 'bum dkar chag*, 1990, pp. 679; *Bod kyi bstan bcos*, 1985, pp. 504–505, *Byamba a Guide II*, No. 00935; www.tbrc.org/cgi-bin/tbrcdatax?resource = P272.
13. Original text printed in Ikh Khüree is kept in GKhNS, UTNS.

B.

1. *Dus tshigs kyi mchan 'grel dka' gnad sgo brgya 'byed pa'i lde mig ces bya ba.*
2. *Tsag üyeiin khadmal tailbar berkh on'sny zuun üüdiig neegch tülkhüür khemeekh.*
3. "The annotated commentary called 'The Key opening one hundred doors of difficult matter'".
4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 7, (e) 30.
5. (a) Khal kha khu re chen mo'i par, (b) Wooden xylograph, (d) Black ink.
6. (1b) / *Dbyings rig dbyer mid nor 'dzin khyon yangs por // longs sprul dpag bsam ljon pa gyur za bas / zab rgyas chos kyi dri bsung sbro mdzad pa // kun mkhyen yongs 'dus dbang pos rgyal gyur cig /*
7. (30a) /... *ces dus tshigs kyi mtshan 'grel dka' gnad sgo brgya 'byed pa'i lde mig zhes bya ba 'di ni / snga sor yig char drangs pa'i gzhung 'ga' la zur mchan btab pa mthong bas rgyen byas te / dad brtson nam dpyod ldan pa dge slong Blo bzang dkon mchog dang Blo*

gsal chos la 'dun pa dge slong Ngag dbang tsangs pa gnyis kyis 'phro rdzogs par byed dgos zhes bskul ba ltar / slar bcos bcug dang mgo mjug tsang bar byas te / bitsun gzugs Ngag dbang dpal ldan gyis nyin byed dbang po nab so'i dga' mar dgyes mgur rol pa'i dus su / blo gsal mkhas mang 'byung gnas Khal kha khu re chen mor 'khrigs chags su bkod pa 'dis kyang rgyal bstan rin po che dar zhing rgyas pa'i rgyur gyur cig /

8. Library of Tibetan works & Archives, Dharamsala.

9. (a) CA, (b) 2.

10. (a) New Delhi, (b) Mongolian (Sog po) Lama Guru Deva, *The Collected Works (gsung 'bum) of Ngag dbang dpal ldan*, (c) 1982.

11. ETPM, pp. 50–52; MHTL 2, pp. 282–284; VOHD XI.7, pp. 159–162; *Gsung 'bum dkar chag*, pp. 679; *Bod kyi bstan bcos*, 1985, pp. 504–505; Byambaa *Guide* II, No. 00942; www.tbrc.org/cgi-bin/tbrcdatx?resource=P272.

13. Original text printed in Ikh Khüree is in GKHS, UTNS.

§ 5. LUVSANTSEREN (Blo bzang tse ring, 1873–1934) was born in former Balig Khüree, i.e. Ürjin Gün (Ch. Gong) Khüree, today's Bayan Agt sumun of Bulgan aimag, in the year of the Female Black Chicken of the 15th sexagenary cycle (1873 A.D.), and died in 1934. No biographies either written in Tibetan or in Mongolian have been found until now. However contemporary Mongolian scholars mention some facts related to his biography and his literary production in their own research works.

Luvsantseren's name was mentioned first by the late Lama of Gandantegchinlin lamasery Sh. Ishtavkhai and by Nomch Mergen Gavj Khamba Lama S. Gombojav in the following words: 'Man of Ürjin Gün banner of Sain Noyon Khan aimag. Ikh Khüree Gevsh, 19–20th century man. 2–4 volumes, among his works there are commentaries on *Abhidharma* and *Bod' möriin zereg* (T. *Lam rim chen mo*)²³.

Subsequently, academician Ts. Damdinsüren in his study and edition of the Mongolian and Tibetan sources of the cycle of stories entitled 'Tales of the vampire (S. *vetāla*)' (M. *Shidet khüüriin ülger*) mentioned some facts related to the biography and literary production of Luvsantseren Gavj²⁴. Then, Dr D. Yondon in his book *The problem of relations between Tibetan and Mongolian literature* studied carefully Luvsantseren's writings and his life story. He did comparative research both on the *Bod' möriin zereg* written by Luvsantseren and the *Bod' möriin zereg* written by Tibetan scholar Juraa Yonzin Jambagüñchav (18–19th century)²⁵.

The commentary on the *Abhidharmakośa* or 'Treasury of Clear Teaching' described below is a very rare text, not published for a long time. This commentary, in 8 chapters, is the biggest commentary on *Abhidharma* ever written by the Mongols. D. Yondon mentioned the third chapter of this commentary in his own work. However, R. Byambaa

²³ Ye shes thabs mkhas, p. 73; ETPM; Gombojav, No. 181.

²⁴ Ts. Damdinsüren, *Töbed mongyol siditü kegür-ün üliger*, *Corpus Scriptorum Mongolorum*, Tomus I, Ulaanbaatar 1963, pp. 8–11.

²⁵ D. Yondon, *Tövd Mongolyn uran zokhiolyn khariltsaany asuudal*, Ulaanbaatar 1980.

also mentioned the existence of a Luvsantseren's commentary on the *Abhidharma* that did not include the 4th chapter. A copy of this commentary was shown to him by his countryman, the late Lama of Gandantechinlin lamasery Gonchigdorj whom he met twice, in 1983 and then in 1984.

I.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas dang po'i skabs bzhugs so //*

2. *It nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Ankhdugaar orny üye orshivoi.*

3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The first chapter."

4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 105.

5. (a) Manuscript, (d) Black ink.

6. (1b) / *Rjes btsun bla ma dmigs pa med pa'i thugs rje chen po dang ldan pa nams la gus pa phyag 'tshal lo // brise ba chen pos rjes su bzung du gsol // chos 'brel dngos bgyud bla ma sangs rgyas la // chos mchog skyabs dngos rang gzhan thob phyir dang // chos mngon dogs gcod cung zad bya ched du // chos mthung yid ches gus pas phyag 'tshal lo //*

7. (105a) / *smra ba / kham s gum dri mas ma gos mu khyud can // kham kyi rab dbye gsal mthong drangs gsal ba // kham kyi skabs kyi me long rdzas mchog 'di // kham s gum 'gro ba'i bla ma'i tshogs la 'bul //*

8. Private collection.

9. (a) Ka, (b) 1.

II.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas gnyis po'i skabs bzhugs so //*

2. *It nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Khoyordugaar orny üye orshivoi.*

3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The second chapter."

4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 103.

5. (a) Manuscript, (d) Black ink.

6. (1b) / *Dbang po'i skabs su kha cig / gnyis pa'i sas bsdu kyi bde dbang med de / de 'dra'i lus tshor bde dbang yang med / sem me tshor bde dbang yang med pa'i phyir /*

8. Private collection.

9. (a) Kha, (b) 2.

III.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas s gum po'i skabs bzhugs so //*

2. *Ilt nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Guravdugaar orny üye orshivoi.*

3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The third chapter."

4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 100.

5. (a) Manuscript, (d) Black ink.

6. (1b) / *'jig rten bstan pa'i skabs su kha cig na re / snod bcud kyi 'jig rten la sdug bsngal gyis ma dbyab ste / dag pa'i de dag de ma yin pa'i phyir te /*

7. (100) / *smra pa / 'jig rten snod bcud sna tshogs khyad par las // 'jig rten las 'das mtshon pa'i 'khrul snang bzlog // 'jig rten skabs kyi yungs kar rjas mchog 'di // 'jig rten srid bral bla ma'i tshogs la 'bul //*

8. Private collection.

9. (a) Ga, (b) 3.

IV.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la / gnas bzhi po'i skabs bzhugs so //*

2. *Ilt nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Dörövdügeer orny üye orshivoi.*

3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The fourth chapter."

4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 105.

5. (a) Manuscript, (d) Black ink.

8. Private collection.

9. (a) Nga, (b) 4.

V.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas lnga po'i skabs bzhugs so //*

2. *Ilt nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Tavdugaar orny üye orshivoi.*

3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The fifth chapter."

4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 98.

5. (a) Manuscript, (d) Black ink.

6. (1b) / *phra rgyas bstan pa'i skabs su kha cig / srid pa'i rtsa ba phra rgyas zhes pa'i srid pa yin na / yang srid kho na yin pas khyab ste /*

7. (98a) / *phra rgyas 'phros don sbong tshul ngos 'dzin sogs // phra rgyas dgra ru mi 'dud dbang sdud la // phra rgyas skabs kyi li khri rdzas mchog 'di // phra rgyas gtan zad bla ma'i tshogs la 'bul //*

8. Private collection.

9. (a) Ca, (b) 5.

VI.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la / gnas drug po'i skabs bzhugs so //*
2. *It nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Zurgaadugaar orny iye orshivoi.*
3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The sixth chapter."
4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 98.
5. (a) Manuscript, (d) Black ink.
6. (1b) / *las dang gang zag bstan pa'i skabs su kha cig na re / mthong lam yin na / zag med yin pas khyab kyang / sgom lam la mkhyab ste / de la zag bcas zag med gnyis yod pa'i phyir /*
7. (98a) / *lam dang gang zag sogs kyi mam bzhag las // lam gyi dmigs sogs rgyas par sgra dbyangs sgrogs // lam gyi skabs kyi dung dkar rdzas mchog 'di // lam mkhan ma nor bla ma'i tshogs la 'bul /*
8. Private collection.
9. (a) Cha, (b) 6.

VII.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas bdun po'i skabs bzhugs so //*
2. *It nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Doloodugaar orny iye orshivoi.*
3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The seventh chapter."
4. (a) 52 x 9 cm, (c) 47.5 x 7 cm, (d) 8, (e) 105.
5. (a) Manuscript, (d) Black ink.
6. (1b) / *ye shes bstan pa'i skabs su kha gcig na re // zag med kyi bzod pa yin na / shes pa ma yin dgos te // dri med bzod mams shes pa min /*
7. (113b) / *ye shes bstan pa'i mkha' dbyings mthon po las // ye shes phyogs kyis bon char bcas bab // ye shes tshe 'phel dur ba'i rdzas mchog 'di // ye shes gzags dag bla ma'i tshogs la 'bul /*
8. Private collection.
9. (a) Ja, (b) 7.

VIII.

1. *Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la // gnas brgyad po'i skabs bzhugs so //*
2. *It nomyn sangaas tuurvikhyn sejgiig taslagch ikh erdenii todorkhoi zul khemeekh. Naimdugaar orny iye orshivoi.*
3. "The precious bright light dispelling doubts originating from the 'Treasury of Clear Teaching'. The eighth chapter."
4. (a) 52 x 9 cm., (c) 47.5 x 7 cm, (d) 8, (e) 131.

5. (a) Manuscript, (d) Black ink.

6. (1b) / snyams 'jug bstan pa'i skabs su kha cig na re / bsam gtan yin na / ting nge 'dzin yin pas khyab pa dang / snyoms 'jug yin na /

7. (130a-131a) / Chos mngon mdzod las brtsams pa'i dogs gcod rin chen gsal ba'i sgron me zhes bya ba la / mdzod rtsa 'grel gyi dka' gnas rtsod pa'i gzhir bzung / 'grel bshad Gang spel (Pūrṇavardhana) / Rgyal sras ma (Rājaputra Yaśomitra) / Blo brtan (Sthiramati) 'grel bshad / slo dpon Zhi ba lha'i (Śamathadeva) 'gre<l> bshad / Phyogs glang (Dignāga) gi gnad don / 'Dus bzang (Saṅghabhadra) gi mdo dang mihun pa / mdzod byang med pa Chos mngon rin chen snying po zhes bya ba'i mdzod sogs la gzung dpang byas / mchim tika / thar lam gsal byed / chos mngon rin chen shing rta / Ser rje btsun pa (Ser skyab btsun pa Chos kyi rgyal mtshan, 1469–1558) rang nyid kyi mdzod / Kun mkhyen (Kun mkhyen 'jam dbyangs bshad pa, 1648–1722) mdzod las / Pan chen mdzod / Drun chen mdzod sogs kyi bzhung bsrams te / Rgyal dbang chos rje'i mdzod / Dpal ldan chos rje'i (Ngag dbang dpal ldan, 1797–1864) mdzod / Gung thang blo gros kyis (1851–193?) mdzod / Bstan sgron chos mdzod pa'i (19th cent.) mdzod / Hwa ra' dge rgan gyi gnas skabs rten 'brel sogs kyis gzhi byas te / dogs gcod byas pas gsang gter rin chen cha dgu gsal ba'i ming de skad btags kyang / po ti lnga dang rig pa'i gnas lnga sogs la yang bag chags kyi sran phyi btab pa ste / mdor na mu to'i phyi ltar gang bsam ci mthong bsres pa 'di ni / dge ba'i bshes gnyen chen po dar pa pandita Ngag dbang chos 'byor don grub dpal bzang po'i zhal mnga' nas 'di la chi dbar par byas zhes lha rdzas bzang po'i rten 'brel 'grig pa bcas gsung gi gnang ba stsal pa dang / dge ba'i grogs ming btags gnyis ldan dge rgan Tse ring padmas lhan cig pa'i rkyen legs par byas te dogs gcod bri rogs shog / deng sang drung chen mo dang shes bya rab gsal gnyis mdzod phyogs ming gyi phar phyin sogs kyi shan shor ba lta bu yin zhes kha zer ba mang po 'dug kyang de gnyis mdzod kyi snying po'i bshad pa byas kyang 'ga' zhig ma shes zhes bla ma mkhas pa zhig gsung bas / 'di gnyis mdzod phyogs su nges pa'i bshad pa byed na nges sang na phan 'dogs red zer ba dang / dge ba'i phru gu dge slong skyor dpon gyis ched du byas te 'dod yon mchog gi rdzas dang ro brgyas ldan gyi rten 'brel bcas bskul mar brten ming brtags gcig min mkhan zur Blo ring [Blo bzang tse ring] ming pas rang gi spyil por phyi nang gi rkyen ngan gnyis kyis ngang du bris pa dge legs 'phel || 'dis kyang sangs rgyas kyi bstan pa slar rdzogs ldan du gyur te khyad par gring 'di'i 'gro ba mams der 'jug pa'i rgyur gyur cig / ||

8. Private collection.

9. (a) Nya, (b) 8.

§ 6. GONCHOGJALTSAN (Dgon mchog rgyal mtshan, 1858–1937). He was Shireet Lama (head lama) of Erdene Zuu monastery. At the request of a famous Russian scholar M.I. Tubyanskii (1893–1937), Maidar Gavj of Shankh Khüree (or Agvaanjaltsan) wrote a biography called 'The opener of eyes looking at the good face of learning' which served as explanation of the contents of the biography-prayer 'Opener of the door of faith' by Shireet Lama of Erdene Zuu, khubilgaan and great holder of vajra Gonchogjaltsan²⁶.

²⁶ Byambaa Guide III, pp. 769–772.

Gonchogjaltsan was born in a place called 'Terrace of Fresh Water' (M. *Shine usny denj*) in Khanjargalant mountains in Zorigt Zasag banner of Sain Noyon Khan aimag, in the year of Earth Horse of 17th sexagenary cycle (1858), as the seventh child of Artssed. He lived and studied in Khüree from early childhood. After he had mastered Sutra and Tantra, he took *gelen* (T. *dge slong*) vows from the IV Zaya Pandita Luvsanjigmednamjil (1804–1867) and was recognized as a reincarnated lama (M. *khubilgaan*) by the VII Bogd Choijivanchügprinlaijamts (1849–1868). During the period of severe religious persecution in 1937, Gonchogjaltsan was arrested and imprisoned for counter-revolutionary activity. In 1991 he was rehabilitated by the decision of the supreme court.

Information concerning him was revealed for the first time by the late Lama of Gandantegchinlin lamasery Sh. Ishtavkhai who stated: 'Gonchogjaltsan. One volume. 19–20th century man. The third reincarnation of lama of Erdene Zuu of Baruun Khüree in Tüsheet Khan aimag'²⁷, and by Nomch Mergen Gavj Khamba Lama S. Gombojav: 'Gonchogjaltsan: Tsorj Lama of Baruun Khüree, 19th century man. One volume, commentary on Abhidharma'²⁸.

Gonchogjaltsan wrote a commentary on the *Abhidharma* in 8 chapters which was included in the volume of his works on *Tantra* and *Sutra*. Only a few versions of the commentary exist besides the xylographic version in Erdene Zuu.

I.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas bgyad las gnas dang po'i skor bzhugs so //*

2. *Khantsashgüi zarligiin achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiin oron naimaas ankhny üye orshivoi.*

3. 'The first chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka' bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm., (b) 47.5 x 7 cm., (d) 6, (e) 27.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Na mo gu ru / 'dir bdag cag gi ston pa sangs rgyas bcom ldan 'das kyis chos mngon pa'i sde snod thor bu thor bur gsungs pa rnams sha' ri bu la sogs pa'i dgra bcom pa bdun gyis bsdus nas mngon pa sde bdun mdzad do //*

8. GK_hNS.

9. (a) Ka, (b) 1.

II.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang mchog mtshan can gyi mdzad pa mdzod gnas bgyad las gnyis po'i skabs bzhugs so //*

²⁷ Ye shes thabs mkhas, p. 80.

²⁸ Gombojav, No. 52.

2. *Khantsashgüi zarligiin achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiin oron naimaas khoyordugaar üye orshivoi.*

3. 'The second chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka'* *bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 27.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gnyis pa yul can dbang po'i rab dbye la // dbang po nyer gnyis kyi rang bzhin dang // 'dus byas chos kyi skye tshul dang // rgyu rkyen 'bras bu'i 'byung tshul gyi sgo nas bshad pa gsum //*

8. GK_hNS.

9. (a) Ka, (b) 2.

III.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las gnas gsum po'i skor bzhugs so //*

2. *Khantsashgüi zarligiin achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiin oron naimaas guravdugaar üye orshivoi.*

3. 'The third chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka'* *bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 42.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gnyis pa de nyid nges par byed tshul la // shes bya sdug bsngal gyi bden pa gtan la dbab pa dang // spang bya kun 'byung gi bden pa gtan la dbab pa dang //*

8. GK_hNS.

9. (a) Ka, (b) 3.

IV.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las gnas bzhi po'i skor bzhugs so //*

2. *Khantsashgüi zarligiin achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiin oron naimaas dörövdügeer üye orshivoi.*

3. 'The fourth chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka'* *bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 27.

5. (a) Xylograph, (d) Black ink.

6. (1b)/ (*information not available)

8. GK_hNS.

9. (a) Ka, (b) 4.

V.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las lnga po'i skor bzhugs so //*

2. *Khantsashgüi zarligiün achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiün oron naimaas tadvugaar üye orshivoi.*

3. 'The fifth chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka' bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 32.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gnyis pa nyon mongs pa'i kun 'byung ba bden pa bshad pa la / 'tshoms sbyar ba / spangs bya phra rgyas / ji ltar spong tshul /*

8. GKNS.

9. (a) Ka, (b) 5.

VI.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las drug po'i skor bzhugs so //*

2. *Khantsashgüi zarligiün achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiün oron naimaas zurgadugaar üye orshivoi.*

3. 'The sixth chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka' bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 31.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gsum pa thob bya 'gog lam gyi bden pa gtan pa gtan la phabs pa la / lam gyi nam bzhag / rten gang zag gi nam bzhag / lam gyi khyad chos gzhan bshad pa gsum /*

8. GKNS.

9. (a) Ka, (b) 6.

VII.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las bdun po'i skor bzhugs so //*

2. *Khantsashgüi zarligiün achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiün oron naimaas doloodugaar üye orshivoi.*

3. 'The seventh chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka' bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 31.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gnyis pa mkhan par bya ba'i yon tan gtan la dbab pa la / shes pa'i yon tan dang / snyoms 'jug gi yon tan gtan la dbab pa gnyis /*

8. GKhNS.

9. (a) Ka, (b) 7.

VIII.

1. *Bka' drin mtshungs med dka' bcu chos rje sde snod 'dzin skyong spel bar mdzad pa blo bzang dkon mchog mtshan can gyi mdzad pa mdzod gnas brgyad las brgyad po'i skor bzhugs so //*

2. *Khantsashgüi zarligiin achit gavj, tsorj aimag savyg ürgeljid khödölgön zokhiogch Gonchogjaltsan aldartany zokhiol sangiin oron naimaas naimdugaar üye orshivoi.*

3. 'The eighth chapter of the 8 sections of famous collection of writings by Gonchogjaltsan, always flourishing receptacle of doctrine, dharma lord, *dka' bcu* with unequalled kindness of words'.

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 6, (e) 17.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Gnyis pa snyoms 'jug gi yon tan gtan la dbab pa la / snyoms 'jug gi rang bzhin / de'i khyad cho /*

8. GKhNS.

9. (a) Ka, (b) 8.

§ 7. LUVSANCHOIDAN (Blo bzang chos ldan, 19th century). His biography has not yet been found. The information about him was revealed for the first time by the late Lama of Gandantegchenlin lamasery Sh. Ishtavkhai who noted: 'Luvsanchoidan. One volume. 19th century. Da Khüree. Lama of Ölgii of the Gov' Mergen Wang banner'²⁹, and by Nomch Mergen Gavj Khamba Lama S. Gombojav who noted: 'Luvsanchoidan: lama of Ölgii lamasery of the Gov' Mergen Wang banner of the Tüsheets Khan aimag, man of 18th century. One volume. Sutra and Tantra commentaries and other manuscripts'³⁰.

One of his numerous commentaries on Buddhist philosophy was a brief description of the contents of the *Abhidharmakośa*.

1. *Mdzod kyi zin bris brtsom 'phro gnas dang po zhes bya ba bzhugs so /*

2. *Sangaas togtoosong bichikh tuurvikh zalgamj ankhdugaar oron khemeekh orshivoi.*

3. '[A commentary] named 'The first chapter of preliminary (?) notes on the Treasury'.'

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 7, (e) 17.

5. (a) Xylograph, (d) Black ink.

6. (1b) / *Mdzod kyi skabs su zin bris 'thor bu 'ga' zhig 'god pa la // gang zhig kun la mun pa gtan bcon zhing / zhes sogs mchod brjod kyi gzhung des sangs rgyas bcom ldan 'das la phun tshogs gsum ldan gyi sgo nas bstod phyag mdzad pa yin te /*

²⁹ Ye shes thabs mkhas, p. 33.

³⁰ Gombjav, No. 166.

8. Private collection.

9. (a) Tha, (b) 1.

§ 8. ISHNAMJIL (Ye shes rnam rgyal, 1835–1924). He was a contemporary of Erdene Bishrelt Mergen Bandida Tsevelvanchügдорж (Tshe 'phel dbang phyug rdo rje, 1836–1894) of Üizen Wang Bat Ochir banner of Sain Noyon Khan aimag. He was born in the year of Female Blue Sheep of 14th sexagenary cycle (1835) and he died in 1924. Although he composed many works on *Sutra* and *Tantra*, most of his works were not edited in xylographs and as such have not yet been found. However one should note that among the manuscripts written by him there was mentioned a *Abhidharmakośa* commentary which has also not been found.

1. *Chos mngon pa'i mdzod kyi mam bshad chos mngon rgya mtsho'i snying po kun 'dus zhes bya ba bzhugs so /*

2. *Ilt nomyn sangiün tün nomlol ilt nomyn dalain shim бүхнүү khuraangui khemeekh orshivoi.*

3. "Summary of the ocean of juice of clear doctrine, entitled 'Teachings of Treasury of Clear Doctrine'."

9. (a) Da, (b) 1.

§ 9. TSERENJAV (Tshe ring skyabs, 19th century) Agramba (T. *sngags rams pa*). For the first time the information concerning Tserenjav was brought to the scholars' attention by the late Lama of Gandantegchenlin lamasery Sh. Ishtavkhai who noted: "Tserenjav. One volume. 19–20th century man. Möron Khüree, agramba"³¹, and also by Nomch Mergen Gavj Khamba Lama S. Gombojav: "Agramba of the Dalai Gün banner of the Sain Noyon Khan aimag. 20th century man. One volume. Degree in philosophy and medicine; manuscripts"³².

Although all his works were published in xylographs, the commentary on the *Abhidharma* was not printed and existed probably only in a manuscript form. Thus we presume the existence of two *Abhidharma* commentaries from two catalogues (handwritten and xylographic) of Tserenjav's writings, but the former commentary itself has not yet been found.

A. (not found)

1. *Chos mngon pa'i mdzod kyi brjed tho zhes bya ba bzhugs so /*

2. *Ilt nomyn sangiün umartakhyn temdeglel khemeekh orshivoi.*

3. 'Memorandum of Treasury of Clear Doctrine thus named is herein contained'.

9. (b) 1.

B.

1. *Chos mngon pa'i mdzod kyi grwa skor gsar bu pa rnams kyi tho yig zhes bya ba bzhugs so /*

³¹ Ye shes thabs mkhas, p. 87.

³² Gombojav, No. 199.

2. *Ilt nomyn sangiin umartakhyn temdeglel khemeekh orshivoi.*
3. 'Memorandum of Treasury of Clear Doctrine thus named is herein contained'.
4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 8, (e) 8.
5. (a) Xylograph, (d) Black ink.
8. Private collection.
9. (a) Ka, (b) 4.

§ 10. BRAGRI YONZIN DAMTSIGDORJ (Brag ri yon 'dzin Dam tshigs rdo rje, 1781–1855). He was born in the Gov' Tüshee Güng banner of the Tüsheet Khan aimag, in a place now known as Ulaan Khoshuu in Ongiin Gol of the Saikhan Ovoo sumun of the Dundgov' aimag, in the year of the Female White Cow of the 13th sexagenary cycle (1781), in the family of *taij* (Ch. *taizi*) Tseveendash and his wife Sodnomdash.

In his childhood he became a pupil of Noyon Khutugtu of Ongiin Gol of the Gov' Tüshee Güng banner, Ishdonilkhündüv (Ye shes don gnyis lhun grub). Soon he was ordained and became *toin khuvrag* (a monk of the rank of *taij*, i.e. of noble descent) and started studying Buddhist doctrine. Together with his teacher he travelled to Ikh Khüree and further to Amdo province in the year of Wooden Tiger (1794). He entered one of the free Mongolian universities of Buddhist philosophy called Dashchoinpel college (M. *datsan*, T. *grva tshang*); he payed reverence to Ishdondüv (Ye shes don grub) and other learned men. Beginning with elementary class in logic (M. *diüiran*, T. *bsdus grva*), he learned Buddhist philosophy.

Further, in order to deepen his knowledge he went to Tibet and studied in Lavran, Tashilhupo (Bla brang, Bkra shis lhun po dgon po), Senbereige süm (i.e. Sera, Drepung, and Gandan); he carried on his studies with Tugan Gegeen Darmabazar (Thu'u bkwan Blo bzang chos kyis nyi ma, 1732–1802), Güntan Gegeen Gonchigdanbiidomi (Gung thang Dkon mchog bstan pa'i gro me, 1762–1828), fourth incarnation of Günchin Lama Luvsantüvdanjigmedjamts (Blo bzang thub bstan 'jigs med rgya mtsho, 1792–1855), Üzemchin Gevsh Khaimchog (Mkhas mchog), Balmantsan Gonchigjaltsan (Dkon mchog rgyal mtshan, 1808–1887), Khortsan Jigmedrigviisengee of Lavran (Hor mtsan 'Jigs med rig pa'i seng ge), and others. He studied with different teachers for about 20 years and received consecration in both *Sutra* and *Tantra* teachings; he became greatly skilled in these disciplines. Moreover he himself trained many great scholars and wise men of Tibetan and Mongolian origin, to mention only a few: Bragri Gegeen V Banchin Bogd Choglainamzhil (Panchen Phyogs las rnam rgyal, 1781–1854), Güge Yonzin Danzinjamts (Bstan 'dzin rgya mtsho), V Bogd Javzundamba Khutugtu Luvsantsültimjigmeddanbiijaltsan (Blo bzang tshul khrims 'jigs med bstan pa'i rgyal mtshan, 1815–1841), VI Bogd Jebtsundampa Khutugtu Luvsandambiiijaltsan (Blo bzang bstan pa'i rgyal mtshan, 1843–1848), Noyon Khutugtu Danzinravjaa (Noyon Hutugtu Bstan 'dzin rab rgyas, 1803–1856), Targan Bandid Tsevelvaanchigdorj of Arvai Kheer lamasery (Tshe

'phel dbang phyug rdo rje, 1836–1894), Agvaandamba Lama of Ilden Beile (Ngag dbang bstan pa, 1814–1855), Naidan Lama of Tüshee Güng Naidan Tsenpeldorj (Gnas brtan Tshe spel rdo rje, 19th century), Agramba Luvsandorj (Bka' bcu pa Blo bzang rdo rje, 1790–?), Lovon Togtokh (Thog tha khu Slob dpon, 19th century), and others.

Bragri Yonzin Damtsigdorj spent many years in Tibet, and after having his education there came back to his motherland in 1820. There he continued his religious activity: he founded lamaseries and temples, composed some of his writings, taught *Sutra* and *Tantra*, gave initiations and consecrations. He died in the year of the Blue Rabbit of the 14th sexagenary cycle (1855) at the age of 75.

Khamba Lama of Gandantegchinlin lamasery, the late Nomch Mergen Gavj S. Gombojav, was the first to reveal the following information: 'Tsorj of the banner of the Tusheet Khan aimag Bragri Yonzin, 18th century man, 21 volumes, commentaries on Sutra, Tantra and religious rites with xylographs published in Ikh Khüree'³³. Subsequently Gevsh Sh. Ishtavkhai (1901–1972) included a brief biography of Bragri Yonzin in his *sumbum* published in 'Anthology of Mongolian lamas'³⁴ in the 16th volume of Śatapiṭaka Series in New Delhi in 1961. Moreover Indian scholar Lokesh Chandra included an abridged catalogue of the 16 volume *sumbum* of Bragri Yonzin in the 29th volume of the *Śatapiṭaka* and published his biography in the 296th volume in New Delhi in 1963³⁵.

A Tibetan called Choephel Legdan published Tibetan manuscript entitled 'Cycle of teachings of tutelary deity Rta mgrin yang gsang' (M. *Damdin Yansan Yadamyn choigor*, T. *Rta mgrin yang gsang yi dam gi chos skor*) in 3 volumes in 1979³⁶.

Collected works of Damtsigdorj were published in 14 volumes together with a biography written both in Tibetan and Chinese in the book called 'Catalogue of Collected Works of National Library' beginning with letter "kha" in Beijing in 1984³⁷.

Another work called 'The Catalogue of Collected Works by Khalkh Bragri Damtsigdorjdagvabal' was published in 16 volumes in a book called 'The Catalogue of Collected Works' beginning with letter "ga" and finishing with letter "ma" by the press committee of Khökh Nuur (Kokonor) in China in 1990³⁸.

Original text of *Damdin Yansan Yadamyn choigor* primarily published in Ser Zhi college in Tibet was issued once again by Jhado Rinpuche Lama of Ser Zhi lamasery, Khamba of Namgyal lamasery of the XIVth Dalai Lama in Bangalore in 1998.

³³ In his paper presented at the International Conference for Mongolists in 1959: S. Gombojav, "Mongyolcud-un töbed kele-ber jokiya'ysan jokiya-un jüil", *Studia Mongolica*, Tomus II, Fasc. I, pp. 24, *Olon ulsyn Mongol khel bichgiin erdemtdiin ankhdujaar ikh khural*, Ulaanbaatar 1960, No. 101.

³⁴ Ye shes thabs mkhas; ETPM.

³⁵ MHTL 2, pp. 356–361, Nos. 7201–7377; Lokesh Chandra, *Biography of Dam tsig rdo rje*, Śata-piṭaka Series Vol. 296, New Delhi 1982.

³⁶ Choephel Legdan (Chos 'phel legs ldan), *Rta mgrin yang gsang khros pa'i chos skor*, Khal kha Dam tshig rdo rje, Delhi 1979, Vols. I–III.

³⁷ *Bod kyi bstan bcos* 1985.

³⁸ *Gsung 'bum dkar chag* 1990.

Three volumes of Gajama (T. *bka' rgya ma* = 'a secret text') which were preserved in a manuscript of Bari Lama in Ulan Bator were published again in photocopy form by Mongolian Lama Gū r ū d e v a Rinbuchi (Bla ma Guru Deva Rinpoche). Moreover the same editor is republishing the whole *sumbum* in Beijing. Below we give information on his commentary on the 3rd chapter of the *Abhidharmakośa*, i.e. 'The World' (*Lokanirdeśa*), dealing with Buddhist cosmology.

A.

1. 'Jig rten snod bcud kyi mam bzhag bstan pa'i byung tshul dang bcas mdo tsam brjod pa blo mun mam sel rin chen sgro me zhes bya ba bzhugs so //

2. *Sav shimiin yertöntsiin nomlol, shashiny ug garval luga seltiig tovchkhon ögüülse oyuny kharankhuig arilgagch erdeniin zul khemeegch orshvoi.*

3. 'Precious light that clears away the darkness of mind giving brief description of the animate and inanimate worlds together with the story about the origins of doctrine: thus named is herein contained'.

4. (a) 54.5 x 9.5 cm, (b) 51.3 x 6.5 cm, (d) 6, (e) 42.

5. (a) Kun tu 'byams pa gling gi par, (b) Wooden xylograph, (d) Black ink.

6. (1b) / *Bla ma dang mgon po 'jam pa'i dbyangs la phyag 'tshal lo // brtse ba chen pos dus dang gnas skabs thams cad du rjes su gsung du gsol //*

7. (41b-42a) /...ces snod bcud kyi mam bzhag bstan pa'i byung tshul dang bcas mdo tsam brjod pa blo mun mam sel rin chen sgron me zhes bya ba 'di ni / gzhung lugs la ma sbyangs pa'i blo gzar bu pa namas byang chub lam gyi rim pa sogs la thos bsam sogs bgyid pa la / dang por tsul 'di dag la go pa rags pa tsam yan chad chags pa zhig gal che bar mthong nas / de dag la phan pa'i bsam pas 'bri 'dun yod thog / Cing gir (1162–1227) gnam gyi rigs las dad stobs bsod nams dpal gyis mngon par mtho ba / bstan ba'i sbyin bdag chen po Gung Er-te-ni Da'i-ching Ho-ochi Jo-nang i-thi-gil-thu Mer-rgen No-yon Tse ring skyabs mtshan can nas / nyid kyi shog gi dgon par lam rim chos grwa gzar du btsugs par mdzad nas / de'i grwa tshogs la phan ba'i legs bshad zhig rtsom dgos zhes rten gya nom pa rang bcas te nan tan du bskul ma mdzad pa don yod par bya ba'i phyir / mngon pa mdzad kyi 'grel bshad dag las btus te / ban rgan snyom las pa Dam tshig rdo rjes sbyar ba'i yi ge pa ni / nam dbyod dang ldan pa'i Dge tshul Mgron gnyer Bkra shis rdo rjes bgyis pa'o // dge legs 'phel //

8. UTNS, GKHS.

9. (a) KHA, (b) 7.

11. MHTL 2, p. 356, No. 7221; *Gsung 'bum dkar chag* 1990, p. 618, No. 00899; *Bod kyi bstan bcos*, 1985, pp. 505–517; *Gsung 'bum dkar chag shes bya'i gter mdzod*, Vol. I, 1983, pp. 159–193, No. 001057; ETPM, pp. 45–59.

12. With seal.

13. It was translated into Mongolian by M. Demberel in 1998.

B.

1. 'Jig rten snod bcud kyi mam bzhag bstan pa'i byung tshul dang bcas mdo tsam brjod pa blo mun mam sel rin chen sgron me'i zur 'debs legs lam kun gsal zhes bya ba bzhugs so //

2. *Sav shimiin yertöntsiin nomlol, shashiny ug garval luga seltiig tovchkhon ögüülse oyuny kharankhuig arilgagch erdeniin zulyn nökhvör sain mör бүхнийг гүгүүлэгч khemeekh orshvoi.*

3. 'Precious light that clears away the darkness of mind giving a brief description of the animate and inanimate worlds together with the story about the origins of doctrine: thus named is herein contained'.

4. (a) 54.5 x 9.5 cm, (b) 51.3 x 6.5 cm, (d) 6, (e) 29.

5. (a) Kun tu 'byams pa gling gi par, (b) Wooden xylograph, (d) Black ink.

6. (1b) / *Na mo gu ru manju gho sa ya / rgyal ba'i mdo sngags gsung rab kun gyi gnad // ji bzhin gzigs nas miha' yas gdul bya la // 'khrul med lam bzang ston pa'i mig gcig pu // 'jam mgon chos kyi rgyal por gus phyag 'tshal //*

7. (28b-29a) /...ces sngar bkod ba'i snod bcud kyi rnam bzhag rin chen sgron me'i zur 'debs legs lam kun gsal zhes bya ba 'di yang / bla ma dam pa mams kyi bka' drin gyis 'tsho ba'i ban rgan Dam tshig rdo rje nyid kyis sbyar ba'i yi ge pa ni / las kyi rdo rje Dge slong Don grub bzang po dpal gyis bgyis pa 'dis kyang bstan 'gro yongs la phan pa rgya chen po 'byung bar gyur cig / dge legs 'phel //

8. UTNS, GKHS.

9. (a) KHA, (b) 8.

11. MHTL 2, p. 356, N. 7222; *Gsung 'bum dkar chag*, 1990, p. 618, No. 00899; *Bod kyi bstan bcos*, 1985, pp. 505–517; *Gsung 'bum dkar chag shes bya'i gter mdzod*, Vol. I, 1983, pp. 159–193, No. 001057; ETPM, pp. 45–59.

12. With seal.

§ 11. DANZINCHOINZOD (Bstan 'dzin chos mdzod bla ma, 19th century). The information concerning Danzinchoinzod for the first time was revealed by the late Lama of Gandantegchenlin lamasery Sh. Ishtavkhai who noted: 'Danbiidomi. 5 volumes. 19th century. Choinzod lama of the Sain Khan banner'³⁹, and also by Nomch Mergen Gavj Khamba Lama S. Gombojav who noted: 'Choinzod Lama of the Dashdo Gün banner of the Sain Noyon Khan aimag, 19th century man, 5 volumes of his works. Commentaries on Sutra and Tantra, published in xylographs in Khüree'⁴⁰.

Danzinchoinzod became famous under different names, for example Choinzod Lama, Danbiidomi, Danzinchoinzod. He lived in Goman college in Tibet. Danzinchoinzod wrote many commentaries on Sutra and Tantra, all preserved in xylographs. His works are kept in Gandantegchenlin lamasery and in the National Library in Ulaanbaatar. Below we give the information about one commentary on Abhidharma written by Danzinchoizod:

1. *Dam pa'i chos mngon pa'i mdzod kyi dogs dpyod blo gsal dga' bskyed zhes bya ba bzhugs so //*

³⁹ Ye shes thabs mkhas, p. 38.

⁴⁰ Gombojav, No. 95.

2. *Deediin ilt nomyn sangiin sejgiin shinjlel todorkhoi oyuntnyg bayasgagch khemeekh orshivoi.*

3. "A commentary called 'The one who pleases clear mind, study of doubts arising in the highest treasury of higher doctrine'."

4. (a) 52 x 9 cm, (b) 47.5 x 7 cm, (d) 7, (e) 76.

5. (b) Xylograph, (d) Black ink.

9. (a) Kga, (b) 1.

§ 12. AGVAANLUVSANDANZIN (Ngag dbang blo bzang bstan 'dzin, 18th century)⁴¹, incarnation (M. *khuvilgaan*), gelen (T. *dge slong*) and translator (M. *güüsh*; Ch. *guoshi*) of Züün Sönöd banner. His biography has not been found. Moreover it is not clear what he wrote in Tibetan. It is known however that he made translation of the 155th volume of Tanjur at the time when it was translated into Mongolian [Qianlong, 1742–1749, in 226 vols.].

1. S. *Abhidharmakośa-ṭīkā lakṣaṇānusāriṇī[-nāma]*⁴². T. *Chos mngon pa mdzod kyi 'grel bshad mtshan nyid kyi rjes su 'brang ba ||*

2. *Abi-darma-a-yin sang-i tayilun nomlaysan belge činar-un qoyin-a-ača dayayči kemegdekü.*

3. "A commentary on the *Abhidharmakośa* named 'Following the definitions of the Treasury of Abhidharma'."

4. (a) 67 x 23.3 cm, (b) 59.5 x 16.5 cm, (d) 31, (e) 718.

5. (a) Chinese xylograph, (b) Wooden xylograph, (d) Red vermilion.

6. (2b) / *Mongγol-un kele-ber: Abi-darma-a-yin sang-i tayilun nomlaysan belge činar-un qoyin-a-ača dayayči kemegdekü qutuy-tu jalayu boluysan Manjušri-dur mörgümüü: Alimad öber-yin sedkil-ün qarangqui kemegdekü qoçurli ügei visai-tu ündüsün бүкүн-i amurlıyulun nisvanis-tu kiged nisvanis-tu busu-yi kişayalasi ügei yeke ayuyumsıy-tu sayitur medeküi-ber ejün-dür kürgedeg:*

7. (718a) /...gang ba spel bayısi-yin jokiyaısan Abi-darma-a-yin sang-i tayilun nomlaysan belge činar-un qoyin-a-ača kemegdekü-eče yirtinčü-yi üjügülügsen kemekü sang-un yutayar orun-u tayılburı nomlal bolai :: :: Mangga lam : qosıyun jегün sönüd-ün qubilıyan Agdvang blo bzang bstan dzin dge slong-ber orčıyulbai ene-kü keseglegsen-i qotala medel tegüsügsen ta ayun emgenikü sedkil-ıyer külcel öčimüi burıyу busačar boluysan-i qubi jabsıyan-ıyar tusıyalduju kerber jöb boluysan buı ele bögesü tere-kü öčügüken teyin čayan buyan-i qutuy-tu Manjušri-da dayan ejelegdegseger tegün-ü qutuy-i olqu-yin siltayan-a jorımuı bi terigüten-i ::

8. UNNS.

9. (a) M-155, D-83, (b) D-4093, (1).

11. Byambaa *Guide* III, No. 02806.

⁴¹ D. Tserensodnom, "Mongol Danjuuрын төгсгөлийн шүлэг" in: *Khel Zokhiol Sudlal*, Ulaanbaator 1970, pp. 82–88.

⁴² *Lakṣaṇānusāriṇī-ṭīkā* by Pūrṇavardhana (Gang ba spel ba), cf. Mejor 1991:62-63; 78-82.

§ 13. JANJA KHUTUGTU AGVAANISHDANBIIDOMI (Lcang skya Khutugtu Ngag dbang Ye shes bstan pa'i sgron me, 1717–1786) *alias* JANJA ROLBIIDORJ (Lcang skya Rol pa'i rdo rje), a well known figure in the religious culture of Tibet and Mongolia in the 18th century, was regarded as a third reincarnation of Janja Agvaanchoindon (Lcang skya Ngag dbang chos ldan, 1642–1713). He was an important representative of the Dge lugs pa order and played a significant role in spreading Buddhism under Manchu Qing dynasty, to the effect that the Emperor (*Tengeriig tetgegch*; Ch. Qianlong) raised him to the position of State Preceptor (M. *ti šri*; Ch. *dishi*). He became famous under different names: Ishdanbiidomi (Ye shes bstan pa'i sgron me), Agvaanchoidog (Ngag dbang chos sgrags), Rolbiidorj (Rol pa'i rdo rje), Lalitabazar (Lalita vajra), Janja Dorjchan (Lcang skya rdo rje chang), Janja Khutugtu.

Tuugan Luvsanchoijinyama (Thu'ubkwan Blo bzang chos kyi nyi ma, 1737–1802) wrote a biography (*T. nam thar*) of Janja Rolbiidorj (Lcang skya Rol pa'i rdo rje)⁴³.

Lcang skya Rol pa'i rdo rje was born in the year of the Red Female Chicken of the 12th sexagenary cycle (1717 A.D.) in western Lyankhua aimag of the four Lanjuu aimags of Khökh Nuur (Kokonor) (today's western Lyankhua lamasery near Lanjou city in Chinese Gansu province), in a place called Akh Döü Doloon Lavai Uul, in a family of White Mongols (T. Khor, Ch. Tuzu). He was one of two children of Büjid (mother) and Gürdenzin. When he was two years old it became evident that he was a reincarnation of Lcang skya: he said, 'I am Lcang skya, my lamasery is in south direction', and so on. When he became 4 years old, the first reincarnation Jam'yanshadva Agvaanzundui (Kun mkhyen 'Jam dbyangs bzhad pa Ngag dbang brtson 'grus, 1648–1721) recognized in him the future reincarnation of Lcang skya Agvaanchoindon and sent him to Gonlün monastery. Arze Tsorj Luvsanchoinzin (A rtse chos rje Blo bzang chos 'dzin), a student of the previous reincarnation, became his private tutor, taught him Tibetan script and gave him reading lessons. In 1723 he took *ubashi* vow from Chüsan Luvsandanbiijaltsan and received the ordination name Agvaanchoijijimbadaanbiijaltsan.

In 1724 when he was 8 years old, the emperor Nairalt Töv (Yongzheng, ruled 1723–1735) sent Lcang skya to Beijing and installed him in Sünjü Temple. Until he was 18 he payed reverence to and studied under Gaachin Sharavdarjai, Tuugan Choijijamts, Altan Shireet Luvsandambiinyam and other teachers. He mastered *Sutra* and *Tantra* and thoroughly studied Manchu, Chinese and Mongolian. He is said to have studied together with the fourth son of emperor and future emperor *Tengeriig tetgegch* (Qianlong). When he became 18 years old in 1734 he was honoured with the title of a 'great state preceptor' by emperor Nairalt Töv, received a seal and was allowed to use a chair with yellow dragon and carriage with yellow curtains. That year he was ordered by the emperor to join VII Dalai Lama Galsanjamts (Skal bzang rgya

⁴³ MHTL 1, § 31, p. 52; Heissig 1954, p. 158.

mtsho, 1708–1757), who was invited by the emperor to Beijing, on his way back to Lhasa and so they started on a journey together from Beijing. After he had reached Lhasa in October 1735, he entered Dashlkhünbe (Bkra shis lhun po) where he took *getsel* and *gelen* vows from Banchin Luvsanish and received the ordination name Agvaanishdambiidomi.

When he returned to Beijing in 1736, he was received by the emperor Tengeriig tetgegh who appointed him state lama (tutor) with seal to manage Beijing temples and lamaseries. By that time the Kanjur had been translated though the Tanjur was only partly translated, so the emperor ordered its completion. At that time the terminology required for such translation did not exist in a fully developed form. For that reason Lcang skya took the initiative of sorting it out in a dictionary entitled *Merged garakhyn oron* (full title: *Merged yarqu-yin oron neretü toytayaysan dagyig*)⁴⁴ comprising the terminology of five major and minor disciplines, and, together with many Mongolian scholars translated and published the Mongolian edition of Tanjur.

When VII Dalai Lama Galsanjamts died in 1757, Lcang skya Khutugtu went to Lhasa and participated in a ceremony of interring remains and together with Banchin Baldanish (Pan chen Dpal ldan ye shes, 1738–1780) carried out the religious works connected with discovering the eighth reincarnation of the Dalai Lama. During the nearly four years (from that time until 1760) spent in Tibet he wrote a biography of the VII Dalai Lama entitled ‘The head of wish-granting tree: a brief biography of one who produces all, with power of discriminating, *vajra* holder Luvsangalsanjamts [1708–1757]’ (*Yalguulsny erkhet khamgiig bolgoogch Ochirdara Luvsangalsanjamts [1708–1757]-yn gegeentnii namtaryg öchüükhen tödii ögüülse Galbarvasan erdeniin türiü*)⁴⁵.

The third reincarnation of Khalkh Rje btsun dam pa – Ishdanbiinyam (Rje btsun dam pa sku phreng gsum pa Ye shes bstan pa'i nyi ma, 1758–1773), discovered in 1762 in Litan (Tibet), visited Doloon Nuur (Dolonnor) where he took *getsel* vow from Lcang skya Khutugtu and received the ordination name Ishdambiinyam. Moreover Lcang skya Rol pa'i rdo rje wrote a prayer devoted to Ishdambiinyam titled ‘The prayer for the long life permanently spreading and increasing happiness for Ishdambiinyam (1758–1773), reincarnation of rJe btsun dam pa: leader of beings of northern direction’ (*Umar zügiin am'tny joloodogch Javzündambyn khuvilgaan Ishdambiinyam (1758–1773)-yn ölmüin batatgal Ölzü khutgiig mashid delgerüülegch*). Lcang skya Khutukhtu Rol pa'i rdo rje continued works on spreading doctrine, founding temples and lamaseries, translating sutras, etc. until he died in Wutaishan in 1786.

Below are listed two editions of his famous dictionary, the third chapter of which contains the terminology of *Abhidharma*.

A. (Bilingual – Tibetan & Mongolian)

1. *Dag yig mkhas pa'i 'byung gnas zhes bya ba las mngon pa'i skor bzhugs so //*

⁴⁴ Seyfort Ruegg 1974; Heissig 1954, pp. 86–87; Smith 1969: Reel B1-3, 5 (1999a5), Reel A3-4, 1 (222); MHTL I, § 27; Grönbold 1983, No. 130.

⁴⁵ Ka, p. 558, /02187/.

2. *Merged garakhyn oron nert dayagaas Abidarmagiin aimag orshivoi.*
 4. (a) 54 x 11.4 cm, (b) 51.5 x 6 cm, (d). 6, (e) 44.
 5. (a) Beijing xylograph, (b) Wooden xylograph, (d) Black ink.
 6. (1b) / *Gsum pa mngon pa'i gzhung las 'byung ba'i ming gi nam grangs la / mngon pa sde bdun ni / ye shes la 'jug pa / rab tu byed pa / mam shes kyi tshogs / chos kyi phung po / gdags pa'i bstan bcos /*
 7. (44a) /... *de dag ni mngon pa gong 'og gnyis kyi gzhung las byung ba'i ming gi nam grangs che long tsam mdor bsdu pa'o //*
 8. GKHS, UTNS.
 9. (a) JA, (b) 5.
 10. (a) Tokyo, (b) *Lcang skya bka' 'bum*, Vols. 1–3, Tibetan Tripitaka Research Institute, (c) 1961.
 11. Otani, p. 152f., 314; Taube 4, pp. 1121–1125; VOHD XI.7, pp. 142–159; *Gsung 'bum dkar chag*, 1990, p. 371, No. 00732; *Bod kyi bstan bcos*, 1985, pp. 371–378; *Gsung 'bum dkar chag shes bya'i gter mdzod*, 1983, pp. 478–500, No. 000766; *Byamba a Guide III*, No. 02424.
 13. Beijing and Buryat xylographs in Tibetan and Mongolian in parallel.
- B. (Mongolian)
2. *Merged yarqu-yin oron neretü toytayaysan dakiig-ača abi-darm-a-yin ayimay orusiba :*
 4. (a) 57.2 x 11.2 cm, (b) 51 x 7.8 cm, (d) 3, (e) 89.
 5. (a) Beijing xylograph, (b) Wooden xylograph, (d) Black ink.
 6. (1b) /: *yutayar Abidar-ma-yin yool-ača yaruyisan ner-e-yin jüil-dür : doluyan aiyamay Abidarma inu : belge bileg-dür oruqui : sayitur üyiledügči : medeküi-yin čyulyan :*
 7. (89a) /... *tedeger inu degedü dooradu qoyar Abidarma-yin yool-ača yaruyisan ner-e-yin jüil-i yekebcilejü tobčilan quriyaysan bolai :*
 8. UTNS.
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Abbreviations

Ch. – Chinese

GKHS – The Library of the Gandantegchelin Monastery, Ulan Bator

M. – Mongolian

S. – Sanskrit

T – Tibetan

TBRC – The Tibetan Buddhist Resource Center, see the web page www.tbrc.org

UTNS – State Central Library, Ulan Bator

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