

### 3

#### **Introduction to the Collected Works of the Founder of the Drukpa Kagyu ('Brug pa bKa' brgyud) School: Tsangpa Gyare (gTsang pa rgya ras, 1161-1211)\***

Seiji Kumagai, Thupten Gawa and Yasuda Akinori

##### **Introduction**

In this century, large-scale economic problems, such as the U.S. Lehman shock and the European economic crisis have successively occurred, causing the whole of international society to see the limits of an economy-driven society. In such a situation, the concept of GNH (Gross National Happiness) has begun to attract attention from all over the world. This principle was first advocated by the Fourth King of Bhutan, His Majesty Jigme Singye Wangchuck (1955-), as the counterpart to GNP (Gross National Product) or GDP (Gross Domestic Product). Recently, more and more Western scholars have begun to focus on and research this concept. However, in order to understand the concept of GNH precisely, it is necessary to grasp the basis of the Bhutanese way of life, thought, and so on, especially Bhutanese Buddhism.

Against such a background, Dr Seiji KUMAGAI (Kyoto Women's University) started the Bhutanese Buddhism Research Project (BBRP) in collaboration with Dasho Karma Ura (Centre for Bhutan Studies).<sup>\*</sup> This project has three pillars, that is to say [1] "past" (philological research on ancient historical and philosophical texts), [2] "present" (anthropological field research on the present Buddhist

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<sup>\*</sup> BBRP officially started on January 10<sup>th</sup>, 2012. On that day, the President Dasho Karma Ura (CBS) and Dr. Seiji Kumagai (Kyoto University) held a press conference at Kyoto University, where they signed documents establishing the BBRP, before Professor Yoshiro Imaeda (CNRS) and in the presence of the Japanese media.

condition), and [3] "future" (inter-disciplinary research for happiness in future society).

Among the above three pillars, we first need to conduct research on "past" Bhutanese Buddhism, that is to say, its history and philosophy, in order to understand the essence of Bhutanese Buddhism. Fortunately, exhaustive historical research on Bhutanese Buddhism has been already done by foreign researchers such as Michael Aris and Yoshiro Imaeda using Western academic methodology, and so it is possible to easily grasp its general history. On the other hand, philosophical research on Bhutanese Buddhism has yet to be done. There are two major schools: *Drukpa Kagyu* ('Brug pa bka' brgyud) and *Nyingma* (rNying ma) in Bhutan. Contrary to the latter, the former has not yet been academically researched in detail. Thus, we have first begun to study the philosophy of Tsangpa Gyare Yeshe Dorje (gTsang pa rgya ras Ye shes rdo rje, 1161-1211), the founder of the *Drukpa Kagyu* school. We have started to compose a critical edition and English translation of his collected works (*gsung 'bum*). In this paper, we introduce and analyze the general outline of Tsangpa Gyare's collected works.

## 1. Tsangpa Gyare<sup>1</sup>

The *Drukpa Kagyu* is a sub-school of the *Phagmo Drupa Kagyu* (Phag mo gru pa bka' brgyud) school, which in turn is a sub-school of the *Kagyu* (bKa' brgyud) school. Its founder is Tsangpa Gyare, disciple of Ling Repa Pema Dorje (gLing ras pa Padma rdo rje, 1128-1188), who is a disciple of Phagmo Drupa Dorje Gyalpo (Phag mo gru pa rDo rje rgyal po, 1110-1170). He was regarded as the reincarnation of the Indian yogin Nāropa (11<sup>th</sup> century).

Tsangpa Gyare, belonging to *Gya* (rGya) clan,<sup>2</sup> was born in 1161 near the sacred mountain *Hewo Gangwa Zangpo* (He bo gang ba bzang po) in Upper Nyang (*mNyang stod*) in Tsang region. He was thus called Tsangpa Gyare, meaning "he who is from Tsang region, belongs to Gya clan, and wears Ray (*ras*: cotton cloths)." He was the youngest of seven sons. At the age of eleven in 1171, he became a disciple of Tathangpa (rTa thang pa).<sup>3</sup> In his teenage years, he learned both *sūtra*

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<sup>1</sup> Concerning the life of Tsangpa Gyare, see Imaeda [2011: 19-21], Miller [2005: 389-396], and so forth.

<sup>2</sup> Concerning the *Gya* clan, see Stein [1972: 10-11] and Vitali [2004].

<sup>3</sup> While Imaeda [2011: 20] says that Tsangpa Gyare went into the monastery at the age of eleven, Miller [2005: 390] says he was twelve years old. It seems that Imaeda follows the description of *Ra lung gser 'phreng* and Miller follows Roerich [1949]. This issue needs to be reexamined.

and *tantra*, from *Abhidharma* and *Pramāṇa* to *Dzogchen* (*rDzogs chen*). At the age of twenty two in 1182, he met Ling Repa in *Ralung* (*Ra lung*) near his birth place and studied with him for five years. After Ling Repa's death, Tsangpa Gyare inherited his teacher's disciples. He established Longdol (*Klong rdol*) monastery in around 1193 and then Druk ('*Brug*) monastery<sup>4</sup> in 1205.

When he died in 1211, Tsangpa Gyare left the two principal monasteries, *Ralung* (*Ra lung*) and *Druk* ('*Brug*) to his nephew Dharma Sengge (Dharma Seng ge, 1177-1237). Dharma Sengge was the youngest of four children of Lanyen (Lha gnyan), the elder brother of Tsangpa Gyare.

In the period of Dharma Sengge, Pajo Dugom Zhikpo (Pha jo 'Brug sgom zhig po, 1184-1251) was sent to Bhutan. This was the first official mission to Bhutan by the *Drukpa Kagyu* school. Pajo Dugom Zhikpo, from the *Kham* region, came to *Ralung* monastery to study *Drukpa Kagyu* doctrine. He was sent to western Bhutan by Dharma Sengge's order, in accordance with Tsangpa Gyare's testament. He established several monasteries including *Tango* (*rTa mgo*), situated above *Thimphu* valley. He had several children in western Bhutan, and they established a good foundation for the *Drukpa Kagyu* school there.

Tsangpa Gyare himself established the *Drukpa Kagyu* school only in southern Tibet and could not visit Bhutan, but apparently had an intention to missionize in Bhutan. The *Drukpa Kagyu* school thus spread into Bhutan, not accidentally but intentionally.

## 2. Collected Works of Tsangpa Gyare

Tsangpa Gyare has been venerated as the founder of the *Drukpa Kagyu* school and his biography has been studied in Bhutan and elsewhere. However, no exhaustive research into the whole of his works, inside or outside of Bhutan, has been conducted because many of his texts were not accessible easily. That is why it has been difficult to grasp his doctrine as a whole. But it became much easier to access his works by grace of the publication of his collected works by the Bhutanese Monastic Body in 2011.

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<sup>4</sup> According to a transmission, it thundered when Tsangpa Gyare performed the completion ceremony of this monastery. The thunder is believed to be the roar of "dragon" ('*brug*, *druk*), so this monastery was called *Druk* ('*Brug*), and its school was named *Drukpa* ('*Brug pa*). See Imaeda [2011: 20].

Now we can access the following three collected works of Tsangpa Gyare:

1. *The Collected Works (Gsuṅ-bum) of Gtsaṅ-pa Rgya-ras Ye-śes-rdo-rje: Reproduced from Rare Manuscripts and Blockprints Belonging to Various Lamas and Notables of Ladakh* (Darjeeling: Kargyud Sungrab Nyamso Khang, 1972; repr. TBRC, No. 0848)--- called the “Ladakhi Collection” here.
2. *'Gro-ba'i mgon-po chos-rjer gtsan-pa rgya-ras ye-shes rdo-rje mchog-gi gsun-'bum rin-po-che* (Kathmandu: Shri Gautama Buddha Vihara, 1998; repr. TBRC, No. 2761)--- called the “Nepalese Collection” here.
3. *'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam ka pa bzhugs so* and *'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam kha pa bzhugs so* (Thimphu: The Bhutanese Monastic Body, 2011) --- called the “Bhutanese Collection” here.

## 2-1. Ladakhi Collection (repr. TBRC, No. 0848)

In 1972, a collection was published in Darjeeling called *The Collected Works (Gsuṅ-bum) of Gtsaṅ-pa Rgya-ras Ye-śes-rdo-rje: Reproduced from Rare Manuscripts and Blockprints Belonging to Various Lamas and Notables of Ladakh* (Darjeeling: Kargyud Sungrab Nyamso Khang, 1972). As explained in its preface, the manuscripts and blockprints were collected on loan from various masters and notables of Ladakh.

This collection includes the following six works in *dBu med* script (and also two related texts in *dBu can* script).

1. *rJe rtsang (i.e. gtsang) pa rgya ras kyi rnam thar* (The biography of the master Tsangpa Gyare), pp. 1-242.
2. *Chos rje rin po che rtsang (i.e. gtsang) pa rgya ras pa'i rnam thar mgur 'bum dang bcas pa shin tu rgyas pa* (Extensive biography with sacred songs of the dharma master Tsangpa Gyare), pp. 243-293.
3. *rJe 'gro ba'i mgon po rgya ras pa'i tshogs chos mno 'khor ma* (The treatise for understanding of the collected instructions of the dharma master and protector of beings Tsangpa Gyare), pp. 295-399.
4. *Rin po che rtsang (i.e. gtsang) pa rgya ras pa'i tshogs chos mno 'khor rin chen 'phreng ba* (The precious garland: the treatise for understanding of the collected instructions of the master Tsangpa Gyare), pp. 401-431.

5. *Chos rje gtsang pa rgya ras mdzad pa'i tshogs chos mno 'khor chung ba* (The summarized treatise for understanding of the collected instructions of the dharma master Tsangpa Gyare), pp. 433-462.
6. *Chos kyi rje gtsang pa rgya ras kyis mdzad pa'i 'tshang 'don dug gi tsher ma* (Removal of faults such as poisonous thorn, composed by the dharma master Tsangpa Gyare), pp. 463-487.

## 2-2. Nepalese Collection (repr. TBRC, No. 0848)

In 1998, the next collected works by Tsangpa Gyare was published in Kathmandu. It is called '*Gro-ba'i mgon-po chos-rjer tsa□-pa rgya-ras ye-shes rdo-rje mchog-gi gsu□-'bum rin-po-che bzugs-so*'. This collection includes the following twenty four works. However, the first work is not a treatise, but only a catalogue of this collection, so we can regard the total number of his works to be twenty three.

1. '*Gro ba'i mgon po gtsang pa rgya ras pa'i gsung 'bum dkar chag mthong ba don ldan*' (The catalogue of this collection, worthy to be read, composed by the protector of beings Tsangpa Gyare), pp. 1-4.
2. '*Gro mgon rin po che'i gsung mgur gyi rim pa*' (A series of spiritual songs by the protector of beings Tsangpa Gyare), pp. 5-185.
3. *Chos rje 'gro mgon gyi zhal gdams springs yig gi skor rnams* (Oral instructions on [how to write] epistles by the dharma master and protector of beings Tsangpa Gyare), pp. 187-236.
  - 4-1. *dPal ldan 'brug pa'i shog bsgril gyi zhal gdams* (Oral instructions on [how to treat] rolled paper of the glorious *Drukpa Kagyu* school), pp. 237-240.
  - 4-2. *sBubs ra'i bshad pa* (Explanation of eye protector), pp. 240-242.
  - 4-3. *rTen 'brel zhwa'i zhal gdams* (Oral instructions concerning the auspicious sign of the crown of Tsangpa Gyare), pp. 242-243.
  - 5-1. *Kha thor rin po che phreng ba* (The precious garland of fragmented texts), pp. 245-251.
  - 5-2. *Mu tig phreng ba zhes bya ba Lo ro ba skal ldan la gdams pa* (The pearl garland: oral instructions given to *Lo ro ba skal ldan*), pp. 251-258.

6. 'Jig rten blos btang rnams kyi bstan bcos tshogs chung mig gi sgron me (The lamp of eyes: a comprehensible treatise for renouncement of the [eight] world-systems), pp. 259-269.
7. *dGe sbyor bdun pa'i rtsa ba 'gro mgon rin po ches mdzad pa* (Root texts on seven virtuous practices, composed by the protector of beings Tsangpa Gyare), pp. 271-278.
8. 'Gag dril rin po che'i sgron me zhes bya ba chos rje 'gro mgon gyi bstan bcos (The precious lamp: a summary of the main points of the dharma master and protector of beings Tsangpa Gyare), pp. 279-307.
  - 9-1. *Tshig gi me tog gdams ngag gi dkar chag 'gro mgon rin po ches mdzad pa* (Flower of phrase: a catalogue of instructions, composed by the dharma master Tsangpa Gyare), pp. 309-313.
  - 9-2. *Bla ma 'brug pa'i zhal gdams* (Oral instruction of the Drukpa Kagyu master), pp. 313-314.
10. *Chos rje 'gro ba'i mgon po'i tshogs chos mno 'khor che ba* (The great treatise for understanding of the collected instructions of the dharma master and protector of beings Tsangpa Gyare), pp. 315-463.
11. *bKa' drin bcu gcig pa'i bshad 'bum 'phrul gyi me long* (The mirror of magic: one hundred thousand explanations about the eleven types of kindness), pp. 465-532.
12. *rNal 'byor bzhi yi zhal gdams chos rje 'gro mgon gyi mdzad pa* (The oral instructions concerning the four yogas, composed by the dharma master and protector of beings Tsangpa Gyare), pp. 533-542.
13. *rNal 'byor bzhi'i zhal gdams thugs kyi rdo rje la gnang ba* (Oral instructions of the four yogas, given to indivisible mind like a diamond), pp. 543-557.
14. *Phyag rgya chen pognas lugs dri med ces bya ba chos rje ras pa'i gdam ngag* (The pure essential nature of *Mahāmudrā*: instruction by the dharma master Tsangpa Gyare), pp. 559-576.
15. *gSer sgom gyi zhu lan rnal 'byor bzhi'i gdams pa dang bcas pa* (A response [to disciples] concerning the meditation of gold with instruction of the four yogas), pp. 577-589.
16. *Jo mo'i mngon rtogs* (The visualization practice of the yogini [Jo Mo]), pp. 591-612.
17. *rJe btsun ma'i tshogs mchod* (The feast offered to the chief of yoginis [Jetsunma]), pp. 613-625.

18. *bDud rtsi ril bu'i sgrub thabs 'gro mgon rin po ches mdzad pa* (The method to realize the *amrita* pills, composed by the dharma master Tsangpa Gyare), pp. 627-636.
19. *lHan skyes kyi lag len sgrub thabs gcig chog ma* (The all-purpose method to accomplish the practice of the Innate [Heruka]), pp. 637-648.
20. *gTum po khyung lnga'i sgrub thabs* (The method of practice of five fierce *garuda*), pp. 649-661.

### 2-3. Bhutanese Collection

The Bhutanese Monastic Body collected the works of the master Tsangpa Gyare scattered throughout Bhutan, edited them into *dBu can* script, and published them in two volumes (*ka* and *kha*) in 2011. The publication brought about the following three benefits: [1] Tsangpa Gyare's works, scattered in different places in Bhutan, were collected into one publication. [2] By grace of the *dBu can* edition made from *dBu med* manuscripts, we can more easily read his texts. [3] The biggest benefit is that the collection provides works which are not included in both the Ladakhi and Nepalese collections, so we can access much more of his works.

However, it is not necessarily completely satisfactory. There occurred no small amount of mistranscriptions even in the new edition. The edition moreover follows the style of the monastic tradition, so it is not a critical edition which identifies the source of each quotation. That is why we need to use it carefully in the case of academic use. In such a situation, Bhutanese Buddhism Research Project (BBRP) decided to collect all available manuscripts and editions, and make a critical edition.

Now we will list the volumes, titles, and their pages in the Bhutanese Collection as follows:

**[Volume 1] 'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam ka pa bzhugs so**

- I. [KA] *Chos rjes rin po che gtsang pa rgya ras pa'i rnam thar mgur 'bum dang bcas pa* (Biography with sacred songs of the dharma master Tsangpa Gyare), pp. 1.1-53.6.
- II. [KHA]

- II-1. *rTen 'brel gyi snying po rnam par bshad pa rtsa ba'i mdo* (The root sutra concerning the essence of interdependence: *pratītya-samutpāda*), pp. 55.1-57.4.
- II-2. *dPon grags pa ye shes la gnang ba'i si lu ma'i zhal gdams spring yig* (The epistle of the oral instruction of *Si lu ma*, given to the minister *Grags pa Ye shes*), pp. 57.4-63.3.
- II-3. *Rlung jo ye shes la gdams pa'i rten 'brel ngo sprod gnyis kyi zhal gdams* (Oral instructions on two kinds of introductions to interdependence (*pratītya-samutpāda*) given to the disciple *Rlungjo Yeshe*), pp. 63.3-70.2.
- II-4. *dPon grags pa ye shes la spring pa'i sgom thabs gnyis kyi zhal gdams* (Oral instructions on two ways of meditation, given to the minister *Grags pa Ye shes*), pp. 70.2-72.1.
- III. [GA] *Spyod pa chos kyi glu zhes bya ba 'byung ba ro snyoms kyi gdams ngag* (The instruction on the equal taste of the elements: dharma songs of religious behavior), pp. 73.1-93.5.
- IV. [NGA]
- IV-1. *Tshig gi me tog gdam ngag gi dkar chag 'gro mgon rin po ches mdzad pa* (Flower of phrase: a catalogue of instructions, composed by the dharma master Tsangpa Gyare), pp. 94.1-98.4.
- IV-2. *Bla ma 'brug pa'i zhal gdams* (Oral instruction of the Drukpa Kagyu master), pp. 98.4-99.6.
- V. [CA] *Bla ma'i sgrub thabs thugs rje nyi rgyas pa* (The compassion like the spreading sunlight: methods of practice to meditate on one's master), pp. 100.1-109.6.
- VI. [CHA] *Bla ma'i ngo sprod dmus long mig 'byed* (Guru's introduction which opens the eyes of a blind man), pp. 111.1-119.5.
- VII. [JA] *Bla ma sgrub pa'i zhal gdams kun gsal dri med ces bya ba chos rje 'gro mgon gyi gsung dri ma med pa* (The pure oral instruction, clarifying everything, concerning the practice for one's Guru: faultless speech of the dharma master and protector of beings), pp. 121.1-130.2.
- VIII. [NYA] *Phyag rgya chen po gnas lugs dri med ces bya ba chos rje ras pa'i gdam ngag* (The pure essential nature of *Mahāmudrā*: instruction by the dharma master Tsangpa Gyare), pp. 131.1-147.2.



- IX. [TA] *rNal 'byor bzhi yi zhal gdams chos rje 'gro mgon gyis mdzad pa* (The oral instructions concerning the four yogas, composed by the dharma master and protector of beings Tsangpa Gyare), pp. 149.1-158.1.
- X. [THA] *Phyag rgya chen po bka' drin bcu gcig ma'i (rtsa ba'i) gzhung* (The texts of the eleven types of kindness of *Mahāmudrā*, pp. 159.1-167.3.
- XI. [DA] *bKa' drin bcu gcig pa'i bshad 'bum 'phrul gyi me long* (The mirror of magic: one hundred thousand explanations about the eleven types of kindness), pp.169.1-236.5.
- XII. [NA] *gSer sgom gyi zhu lan rnal 'byor bzhi'i gdams pa* (A response [to disciples] concerning the meditation of gold with instruction of the four yogas), pp. 237.1-250.1.
- XIII. [PA] *rNal 'byor bzhi'i zhal gdams thugs kyi rdo rje la gnang ba* (Oral instructions on the four yogas, given to indivisible mind like a diamond), pp.251.1-264.4.
- XIV. [PHA] *'Gro mgon rin po che'i gsung mgur gyi rim pa* (A series of spiritual songs by the protector of beings Tsangpa Gyare), pp. 265.1-438.3.
- XV. [BA] *dGe sbyor bdun pa'i rtsa ba 'gro mgon rin po ches mdzad pa* (Root texts on seven virtuous practices, composed by the protector of beings Tsangpa Gyare), pp.439.1-445.5.
- XVI. [MA] *Chos rje 'gro mgon gyi zhal gdams springs yig gi bskor rnams* (Oral instructions on [how to write] epistle by the dharma master and protector of beings Tsangpa Gyare), pp. 449.1-495.4.
- XVII. [TSA]
- XVII-1. *dPal ldan 'brug pa'i shog bsgril gyi zhal gdams* (Oral instructions on [how to treat] rolled paper of the glorious *Drukpa Kagyu* school), pp. 497.1-500.3.
- XVII-2. *sBubs ra'i bshad pa* (Explanation of eye protector), pp. 500.4-502.3.
- XVII-3. *rTen 'brel zhwa'i zhal gdams* (Oral instructions concerning the auspicious sign of the crown of Tsangpa Gyare), pp. 502.3-503.4.
- XVIII. [TSHA]

XVIII-1. *Kha 'thor rin po che phreng ba* (The precious garland of fragmented texts), pp. 505.1-510.6.

XVIII-2. *Mu tig phreng ba zhes bya ba Lo ro ba skal ldan la gdams pa* (The pearl garland: oral instructions given to *Lo ro ba skal ldan*), pp. 511.1-518.2.

XIX. [DZA] *Chos rjes 'gro mgon gyi bstan bcos 'gag 'dril rin chen sgron me* (The precious lamp: the summary of the main points of the dharma master and protector of beings Tsangpa Gyare), pp.519.1-540.5.

XX. [WA] *'Gag dril rin chen sgron me'i bsdus don* (The summary of the precious lamp, the summary of main points of Tsangpa Gyare's doctrine), pp. 541.1-547.2.

**[Volume 2] *'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam kha pa bzhugs so***

XXI. [KA] *Lo rgyus gser gyi yang zhun ma* (The chronicle: refined gold), pp. 549.1-569.6.

XXII. [KHA] *'Jig rten blos btang rnams kyi bstan bcos tshegs chung mig gi sgron me* (The lamp of eyes: a comprehensible treatise for renouncement of the [eight] world-systems), pp. 571.1-581.5.

XXIII. [GA] *Chos rje 'gro ba'i mgon po'i tshogs chos mno 'khor ma che ba* (The great treatise for understanding of the collected instructions of the dharma master and protector of beings Tsangpa Gyare), pp. 583.1-726.4.

XXIV. [NGA] *Chos rje rin po che gtsang pa rgya ras pa'i tshogs chos mno 'khor rin chen 'phreng ba* (The precious garland: the treatise for understanding of the collected instructions of the dharma master Tsangpa Gyare), pp. 727.1-757.1.

XXV. [CA] *Chos rje gtsang pa rgya ras kyis mdzad pa'i tshogs chos mno 'khor chung ba* (The summarized treatise for understanding of the collected instructions of the dharma master Tsangpa Gyare), pp. 759.1-791.2.

XXVI. [CHA] *Chos kyi rje gtsang pa rgya ras kyis mdzad pa'i mtshang 'don dug gi tsher ma dang ma phreng snying rje rgya mtsho* (Removal of faults such as poisonous thorn and the ocean of mother's compassion, composed by the dharma master Tsangpa Gyare), pp. 793.1-823.6.

- XXVII. [JA] *gTum mo khyung lnga'i sgrub thabs* (The method of practice of five fierce *garuda*), pp. 825.1-837.3.
- XXVIII. [NYA] *lHan skyes kyi lag len sgrub thabs gcig chog ma* (The all-purpose method to accomplish the practice of the Innate [Heruka]), pp. 839.1-850.2.
- XXIX. [TA] *Jo mo'i mngon rtogs* (The visualization practice of the yogini [Jo Mo]), pp. 851.1-871.6.
- XXX. [THA] *rJe btsun ma'i tshogs mchod* (The feast offered to the chief of yogini [Jetsunma]), pp. 873.1-886.3.
- XXXI. [DA] *bDud rtsi ril bu'i sgrub thabs 'gro mgon rin po ches mdzad pa* (The method to realize the *amrita* pills, composed by the dharma master Tsangpa Gyare), pp. 887.1-896.5.
- XXXII. [NA] *Chos rje gtsang pa rgya ras kyis mdzad pa'i dge sbyor bdun pa'i smon lam* (The prayer of the seven virtuous activities, composed by the dharma master Tsangpa Gyare), pp. 897.1-918.5.
- XXXIII [Appendix] *rJe gtsang pa rgya ras kyi rnam thar* (The biography of the master Tsangpa Gyare), pp. 1.1-244.6.

As seen in the above list of the Bhutanese Collection, there are thirty three titles. However, II, IV, XVII, and XVIII are not unique works, but they include several independent works. II has four, IV has two, XVII has three, and XVIII has two works; there are forty works in total.

The Bhutanese Collection overlaps with both the Ladakhi collection and the Nepalese collection (except for the third title of the Ladakhi Collection). The following table shows the correspondence among the three collections.

Bhutanese Collection	Ladakhi Collection	Nepalese Collection
I	2	
II-1		
II-2		
II-3		
II-4		
III		
IV-1		9-1
IV-2		9-2

Bhutanese Collection	Ladakhi Collection	Nepalese Collection
V		
VI		
VII		
VIII		14
IX		12
X		
XI		11
XII		15
XIII		13
XIV		2
XV		7
XVI		3
XVII-1		4-1
XVII-2		4-2
XVII-3		4-3
XVIII-1		5-1
XVIII-2		5-2
XIX		8
XX		
XXI		
XXII		6
XXIII		10
XXIV	4	
XXV	5	
XXVI	6	
XXVII		20
XXVIII		19
XXIX		16
XXX		17
XXXI		18
XXXII		
XXXIII	1	
non-accordance	3	

As seen in the above table, the Bhutanese Collection includes five works of the Ladakhi Collection, as well as thirty five more works. It also covers all twenty

three works of the Nepalese Collection (without the catalogue of the collection) in addition to seventeen more works.

This means that the number of accessible works of Tsangpa Gyare has remarkably increased by grace of the publication of the Bhutanese Collection. The condition of study of the *Drukpa Kagyu* school has greatly progressed. Hereafter, we need to compare the manuscripts of the three collections, and analyze their characteristics.

### 3. Category of works of Tsangpa Gyare

We need to know which types of work he wrote in order to grasp Tsangpa Gyare's scholastic characteristics. Here we classify his works into several categories.

#### [Volume 1]

- I. <<Biography: Tsangpa Gyare's biography with his instruction>>
- II-1. <<Philosophy: philosophy on interdependence, especially about the relationship between cyclic existence (*samsara*) and liberation (*nirvana*)>>
- II-2. <<Philosophy: philosophical letter including the instruction concerning interdependence, especially about the relationship between cyclic existence (*samsara*) and liberation (*nirvana*) >>
- II-3. <<Philosophy: epistle concerning philosophy of the two types of interdependence>>
- II-4. <<Meditation: epistle concerning the methods of two types of meditation practice>>
- III. <<Meditation: spiritual songs concerning meditation on the equal taste of the elements>>
- IV-1. <<Meditation: List of various instructions on the practice of meditation>>
- IV-2. <<Meditation: instructions on the practice of meditation>>
- V. <<Meditation: concerning the practice of visualizing one's own spiritual master>>
- VI. <<Instruction: general explanation of Lama>>
- VII. <<Meditation: oral instruction of meditative practice to visualize Lama (spiritual master)>>

- VIII. <<Mahāmudrā: explanation of essential nature of Mahāmudrā>>
- IX. <<Meditation: explanation of gradual practice of the four types of meditation (yoga)>>
- X. <<Mahāmudrā: short texts concerning Mahāmudrā>>
- XI. <<Mahāmudrā: extensive explanation of Mahāmudrā>>
- XII. <<Meditation: questions and answers concerning four types of yoga>>
- XIII. <<Meditation: explanation of four types of yoga>>
- XIV. <<Spiritual songs: a collection of various types of spiritual songs>>
- XV. <<Practice: especially on daily virtuous practice>>
- XVI. <<Treatise for practical purposes: collection of letters of Tsangpa Gyare>>
- XVII-1. <<Treatise for practical purposes: Method for making letters>>
- XVII-2. <<Spiritual song: Tsangpa Gyare's response to criticism concerning the eye protector from a Bonpo>>
- XVII-3. <<Instruction: explanation of the auspicious crown of Tsangpa Gyare>>
- XVIII-1. <<Biography: the oral auto-biography of Tsangpa Gyare>>
- XVIII-2. <<Instruction: oral instructions for how to guide all sentient beings to the route to happiness, given to his disciple Lo ro ba sKal ldan>>
- XIX. <<Philosophy: doxographical philosophy>>
- XX. <<Philosophy: short doxographical philosophy>>
- [Volume 2]**
- XXI. <<Biography: the history of the lineage of the venerable master rGa Lo>>
- XXII. <<Practice: method of practice for the renouncement of the eight types of worldly activity>>
- XXIII. <<Practice: Tsangpa Gyare's instructions on spiritual practice for his disciples>>
- XXIV. <<Instruction: instruction on the necessity of relying on the master in order to accomplish liberation>>
- XXV. <<Biography: instruction on lineage from Marpa to Tsangpa Gyare>>
- XXVI. <<Practice: removal of faults and execution of compassion>>
- XXVII. <<Meditation: meditation on five fierce *garuda*>>
- XXVIII. <<Meditation: meditation of the deity Heruka>>
- XXIX. <<Meditation: visualization of the yogini>>

XXX. <<Ritual: offering to the yogini>>

XXXI. <<Ritual: five types of nectar blessed by mantra>>

XXXII. <<Prayer: prayer of the seven virtuous activities>>

XXXIII [Appendix] <<Biography: biography of Tsangpa Gyare>>

We can categorize his works into nine as follows:

Category	Number
i) Biography	4 works (I, XVIII-1, XXI, XXV)
ii) Philosophy	6 works (II-1, II-2, II-3, XVII-3, XIX, XX)
iii) Mahāmudrā	3 works (VIII, X, XI)
iv) Meditation	12 works (II-4, III, IV-1, IV-2, V, VII, IX, XII, XIII, XXVII, XXVIII, XXIX)
v) Practice	5 works (XV, XXII, XXIII, XXVI, XXXII)
vi) Instruction	4 works (VI, XVII-3, XVIII-2, XXIV)
vii) Ritual	2 works (XXX, XXXI)
viii) Spiritual songs	2 works (XIV, XVII-2)
ix) Treatise for practical purposes	2 works (XVI, XVII-1)

Among all of the forty works, there are twelve works on meditation, three works on Mahāmudrā, five works on practice, two works on ritual, that is to say more than half of the works concern tantric practice. This fact seems to confirm that Tsangpa Gyare was an accomplished practitioner. On the other hand, he also seems to have achieved a mastery of philosophy because he wrote doxographical treatises, philosophical texts concerning cyclic existence and liberation, and so forth. He seems to have been committed to educating his disciples by his composition of several works of instruction. We can surmise that he had literary talents and sophisticated knowledge of the general culture from the fact that he also wrote literary spiritual songs and practical works, such as how to write and make letters.

Needless to say, Tsangpa Gyare was an advanced practitioner of meditation. However, judging from the content of his works, we can see that he also had abundant knowledge of philosophy, and was also familiar with literature,

practical operations, and education. Such aspects of his personality do not contradict the descriptions of his characteristics found in his biography.<sup>5</sup>

## **Conclusions**

Now we will summarize the above observation concerning the collected works of Tsangpa Gyare.

By grace of the publication of the Ladakhi Collection in 1972, six of his works became accessible. The Nepalese Collection published in 1998 provided twenty three works. By grace of the publication of the Bhutanese Collection, we can now access forty works; thus, the conditions for researching Tsangpa Gyare have improved overwhelmingly. However, there remain still some problems such as mistranscriptions and un-identified quotations even in the Bhutanese Collection. We thus need to complete a critical edition, which we are now composing, in order to promote Bhutanese Buddhist studies.

Concerning the characteristics of Tsangpa Gyare's work, we can generally say that he wrote many texts as a practitioner of meditation. Among all of his forty one, he in fact wrote twenty one works concerning meditation, Mahāmudrā, practice, and ritual. However, we must not forget his versatility in writing philosophical, practical, and educational works.

In this paper we have analyzed his general characteristics from the point of view of his collected works. Hereafter, we need to analyze each work in the collection, in order to grasp his characteristics in detail. We are now preparing a summary and English translation of all of his works.

This research is based on academic methodology, but its objective is to contribute to the happiness of all beings through an understanding of Bhutanese Buddhism. May all beings become happy!

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<sup>5</sup>See Miller [2005: 389-396].



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  2. 'Gro-ba'i mgon-po chos-rjer tsa□-pa rgya-ras ye-shes rdo-rje mchog-gi gsu□-'bum rin-po-che bzhugs-so (Kathmandu: Shri Gautama Buddha Vihara, 1998).
  3. 'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam ka pa bzhugs so and 'Brug lugs gsung rab phyogs bsdebs las chos rje gtsang pa rgya ras kyi bka' 'bum glegs bam kha pa bzhugs so (Thimphu: The Bhutanese Monastic Body, 2011)
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