

## Remarks on the Cataloguing and Classification of Tibetan Classics and Literary Texts: A Preliminary Survey of the Tibetan Collection in the China Library of Nationalities in Beijing.

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China Nationalities Library (Zhongguo Minzu Tushuguan), an important component part of the Cultural Palace of the Nationalities (Minzu Wenhua Gong) under the Nationalities Commission for Nationalities Affairs, People's Republic of China, is a treasure-house of ancient books and records of the Chinese national minorities. Founded in 1959 to serve the scholars and experts who have a professional interest in ethnic studies, the library contains more than 520,000 volumes of Chinese and foreign books and periodicals, including 220,000 volumes in twenty-four minority languages, of which the Tibetan books and records alone account for some hundred thousand volumes, collected in eight thousand *poti*. Among this vast collection are rare *pattra* handwritten copies, rubbings from ancient bronzes and stone tablets, ancient prints and manuscripts. There are two hundred kinds of Sanskrit *pattra*, handwritten copies including the *Saddharmapundarīka-sūtra*, famed in the Buddhist world as "one of the nine treasures of the Mahāyāna school". Written in A.D. 1082 in the Śaṅkaradeva period of Nepal, it is a nine-hundred-year-old handwritten copy. The sutra runs to 137 *pattra* of 274 pages, its texts are complete and the handwriting neat and dignified. At the suggestion of Professor Ji Xianlin, a celebrated Sanskrit scholar in China, it has been reproduced and published in coloured collotype. A copy of this reproduction, intended both as a state gift and a token of friendship and cultural exchange between China and Nepal, was presented to His Majesty King Birendra of Nepal by Chairman Li Xiannian, China's Head of State, during his visit to that country in March 1984. In recent years, the Library has received some hundred experts and scholars from dozens of countries and regions throughout the world. Through these contacts, the Library has been able to carry out extensive co-operation and exchange with the outside world.

## (I)

The Tibetan books and records handed down from history are voluminous indeed: witness those from the reign of Tubo, which, apart from the earlier translations of the Buddhist scriptures, include the Tibetan handwritten copies in the Dunhuang Grottoes, the wooden tablets in Old Tibetan, written texts, and a part of the inscriptions on bronzes and stone tablets of the Tubo period—all archaeological finds at the Milan Castle at Ruo Qiang in the southern part of the Xinjiang Uygur Autonomous Region. Some of these documents are records of important events in history, others are *bTsan-po*'s biographies or folk tales and mythological stories, all giving a true picture of the friendly intercourse and economic and cultural exchange between the Tibetan and the Han peoples, as well as between Tibet and its neighbour Nepal in those early times. They prove to be valuable materials for the study of and research into the political institutions, economic system, social structure and multi-ethnic relations of the Tubo period. The Tibetan translation of Buddhist scriptures lasted through nine centuries and travelled a tortuous road.

The three kings Sroñ-btsan sgam-po, Khri-sroñ lde[’u]-btsan and Khri Ral-pa-can are historically known as the three generations of Tubo rulers who made great achievements in their day and exerted far-reaching influence on posterity. They contributed not only to the further strengthening of the Tang-Tubo relationship but also did much spade-work for the development of the Tibetan society and its cultural growth. They sent their nobles’ sons to the Imperial Academy of the Tang to receive education in Chinese classics, and to India to learn Buddhist doctrines and scriptures. Later, they enlisted translators from India and Central China as well as Tibetans to set up a translation centre where they laid down the rules for transcribing terms so that translations of the Buddhist scriptures from the many versions in India, China, Li-yul (present-day Yu-tian of Xinjiang) and Kashmir might be standardized. The first fruit of this endeavour was the translation and editing of the *Sūtrapīṭaka* and *Abhidharmapīṭaka* compiled in three catalogues under the titles of *’Phañ-thañ-ma*, *lDan-dkar-ma* and *mChims-phu-ma*, the earliest catalogues known in Tibetan Buddhist literature.

Worthy of mention is the fact that in the early days of translating Buddhist literature, a considerable portion of it was rendered from Han Chinese texts. Among the early translators, quite a number were masters of the Chinese language. Prominent among them was sKa-ba dpal-brtsegs who was responsible for the compilation of the three catalogues mentioned above. The dKar-chag lDan-dkar-ma catalogue now extant only in *bsTan-’gyur* in the Tibetan *Tripīṭaka* is classified in the main into seventeen categories in the order of *mdo*, *’dul-ba* and *mñon-pa*, which is more or less similar to the early catalogue made in the Chinese collection of the Kaiyuan Record

of Buddhism in China. This cannot but be attributed to the influence of the Chinese way of cataloguing under which sKa-ba dpal-brtsegs worked out his method of classification. Much to our regret, however, these early translations of Buddhist literature sustained a heavy loss in the period of the Persecution of Buddhism under the reign of the Tibetan king Glañ-dar- ma.

Towards the end of the 10th century, there came a period of development and expansion of Buddhism in Tibet. As it happened after the first development and expansion, this period came to be known in history as the “later dissemination”. During this period translation and editing of the Buddhist literature gained a new lease of life. This was the time when the Tubo dynasty had collapsed and Tibet was in a state of disintegration. Some 150 translators, three times as many as during the first flourishing period, went to India to study Buddhism, while scholars from India, Bengal, Kashmir and other places, 73 of them in all, came to Tibet for the same purpose. This again more than doubled the number of the first period. Particularly, at the time of the Tazi (i.e. Persian) invasion of India, a great number of Buddhist scholars and monks made their escape, most to various places in South-East Asia, some to Tibet via Nepal. Thus, simultaneously with the decline of Buddhism in India, it entered upon a period of rejuvenation in Tibet, with various schools and sects appearing upon the scene. One Tibetan who enjoyed great reputation as a translator at this time was Rin-chen bzañ-po of mNa’ris. To his credit, he translated into Tibetan many of the new texts of Tantrism from India and invited such renowned Indian scholars as Padmakaragupta and Buddhapāla to translate texts in the *mdo* and *snags* sections, the important chapters on Yogācāra and Guhyasamāja. He did much to promote and popularize the teaching of Tantrism until it spread far and wide and became the distinctive feature of Tibetan Buddhism. When Rin-chen bzañ-po arrived at the age of 85, bhadanta Atiśa of India came to Tibet at the invitation of Byañ-chub-’od, the Prince of mNa’ris. While giving lectures on Buddhist doctrines and medicine, Atiśa translated a dozen and more classics into Tibetan. He was the author of *Byañ-chub lam-sgron*, which upholds the theory of Mahāyāna with emphasis on the integration of *mdo* and *snags*, laying equal stress on theory (*lta*) and practice (*spyod*). His disciples, such as ’Brom-ston-pa, who later founded their bKa’-gdams-pa school, and Tshoñ-kha-pa, who founded the school of dGe-lugs-pa, adopted much of his theory when founding their respective schools.

Such was the scope within which the translation of Buddhist scriptures was undertaken and so great was the number of works translated that a total of 300 and more outstanding translators took part in these activities at different times from the 11th to the 12th century. Thus the time arrived when it was considered imperative that a more complete set of Tibetan *Tripitaka* be compiled on the basis of the existing catalogue of the translated scriptures.

Here a note may be necessary. As early as A.D. 1285, the emperor of the Yuan dynasty, Kublai Khan, had gathered at his court a number of famous Tibetan, Han Chinese and Uygur Buddhist scholars of the time besides the Indian Tripiṭakācārya Vimalaśrī, and set them to the task of editing both the Chinese and the Tibetan versions of the Buddhist scriptures, checking one against the other, a task which took them three years to accomplish. Also participating in this work were Dishī Dharmapālarakṣita, nephew of Dishī 'Phags-pa, who was the emperor's teacher, 'Phags-pa's uppermost disciple Ye-len Guoshi and four others. They all belonged to the Sa-skyapa school. In checking against the Tibetan scriptures, they must have relied chiefly on the collections in the Sa-skyapa monastery as well as the three catalogues mentioned previously. With their "Zhiyuan Edition of the General Catalogue of the Buddhist Canon, with Cross-references", they classified for the first time the *Theg-pa chen-po'i mdo-sde* into *mtshan-ñid kyi mdo-sde* and *gsaṅ-sṅags mdo-sde*, compared the two versions (Chinese and Tibetan) and added notes to shed light on points of differences, similarities, omissions, inadequacies, etc. Those parts that had been left untranslated were made up from the Tibetan translations. Their efforts opened up a wider field for the study of Tibetan and Han Chinese religion and culture and provided experience for the editing of the *Tripitaka* in Tibet.

In 1312, during the reign of Emperor Renzhong of the Yuan dynasty, 'Jam-dbyaṅs Pakshi (entitled sNar-thaṅ dge-bśes) from Tibet was invited to the Yuan capital. Much favoured by His Majesty, he was able to obtain financial aid from the imperial house with a view to compiling the Tibetan edition of the *Tripitaka*. Later he returned with a large quantity of Chinese writing brushes, ink and paper, and under the sponsorship of his Bla-ma (Superior Master) bCom-ldan rig-pa's ral-gri, together with Lo-tṣā bSod-nams 'odzer, rGyaṅ-ro Byaṅ-chub 'bum and others, collected the Tibetan translations from various places. By throwing away what was repetitious and eliminating what was false, they arranged them in two major collections: *bKa'-gyur* and *bsTan'-gyur*. bCom-ldan rig-pa'i ral-gri was also responsible for compiling the catalogue of "*bKa'-gyur dan bsTan'-gyur gyi dkar-chag bstan-rgyas-pa*". The hand-written copies of the scriptures based on this catalogue are now in the keeping of the sNar-thaṅ Monastery. This is also the ancient written copy of the *sNar-thaṅ Tripitaka*, the only original copy of the *bKa'-bsTan'-gyur* which has survived to this day and has since been copied one after another by 'Zwa-lu, Sa-skyapa, Tshal-guṅ-thaṅ and sTag-luṅ monasteries.

In 1322, the founder of the 'Za-lu-pa School, Bu-ston Rin-chen-grub, wrote his *Chos-'byuṅ gsuṅ-rab rin-po-che'i mdzod*, in which a large portion is devoted to detailed analysis and textual research, cutting out repetitions and re-establishing factual data, with the result that a thousand and more treatises were added to *bstan-bcos*. His work was to some extent an all-round summary of the Tibetan Buddhist literature of the time. A copy of the *bsTan'-gyur*, known as *'Zwa-lu bsTan'-gyur*, which was compiled on the basis of his

detailed catalogue, is kept at *Źwa-lu gser-khañ*. With this as the master, Nam-mkha' rgyal-mtshan at Rin-spuñs-rdzoñ reproduced another handwritten copy, which was later placed at the rTse[d]-thañ Monastery. From then on, copies from the same source were made by the gDan-sa-mthil and other monasteries in the Khams region. Printed copies of the *bsTan-'gyur* that were found in the succeeding centuries were all based on the *Źwa-lu bsTan-'gyur*, though with various additional commentaries or *bstan-bcos*.

In 1323, Tshal-pa Kun-dga' rdo-rje, in his esteemed position as Khri-dpon, took charge of the editorship of the *bKa'-gyur*. Adopting the *sNar-thañ bKa'-'gyur* as the master copy, he started on a revised and enlarged edition of this scripture, and invited Bu-ston Rin-po-che to proof-read and check the final version. Inscribed in gold and silver, this scripture, popularly known as the *Tshal-pa bKa'-'gyur*, is considered to be the most authoritative of its kind, being as it was the consummation of conscientious editorship and elaborate handiwork.

From the above-mentioned three ancient editions of handwritten work thus evolved the various xylographic editions of the Tibetan *Tripitaka* of later days. The earliest printed copy appeared in the eighth year of the reign of Emperor Yong-le during the Ming dynasty (i.e. 1410). It was printed in Central China. Then Emperor Chengzhu of the Ming dynasty wrote a eulogy on it together with a postscript. As a favour, he bestowed copies of this on the major monasteries scattered all over China, including Tibet, as well as the religious leaders of the various sects, including 'Khon Kun-dga' bkra-śis of the Sa-skya sect, mTshur-phu karma-pa of the *bKa'-brgyud* sect and Tsoñ-kha-pa of the *dGe-lugs-pa* sect. This contact and intercourse between the Ming central government and the local government of Tibet had a far-reaching influence on the later development of the close relationship between the two peoples.

Then in the 33rd year of Wanli of the Ming dynasty (1605), another edition of the *bKa'-'gyur* was printed in Beijing, with the addition of 42 *poti* of *bsTan-'gyur* which was checked by the sixth incarnation of Karma *Źwa-dmar*, Chos-kyi dbañ-phyug. In 1609 he went to Zhongdian, Yunnan, at the invitation of 'Jan Sa-tham rgyal-po, to superintend the printing of the *Tripitaka*. It took him fifteen years to complete the task. Chos-kyi dbañ-phyug made the catalogue. As the wooden blocks were later transferred to the Li-thañ Monastery, this *Tripitaka* has been known to posterity as the Li-thañ edition. This was the beginning of the official block-printing of the *bKa'-'gyur* in the Tibetan region, leading the way to the successive appearances of the later editions in Co-ne, sDe-dge, sNar-thañ, Rwa-rgya, Lhasa and in other places. All these played an important role in spreading Buddhist teaching and promoting Tibetan culture.

Briefly stated, then, from the eighth to the seventeenth century the forebears of the Tibetan people spent nine centuries on the translation of the Buddhist scriptures and finally collected them in the two series, *bKa'-'gyur*

and *bsTan-'gyur*. The sDe-dge edition alone is estimated to have 4,673 different works. Particularly great in number are the treatises related to *dbu-ma* (*Madhyamaka*) and *Yogācāra*, in addition to the writings on *tshad-ma* (*pramāṇa*), *gso-rig* (*cikitsā-vidyā*) and *sgra-rig* (*śabda-vidyā*). Numerous also are the *gsaṅ-sṅags* (*tantra*) literary texts, which were popular in later years in India. The number far exceeds those to be found in the Chinese *Tripitaka*, whereas in India these works have long since been lost to posterity. Therefore it is no exaggeration to say that the Tibetan edition of the *bKa'-'gyur* and the *bsTan-'gyur* is a most precious cultural legacy, and its preservation a great asset for the enrichment of the world's culture as well as of Chinese culture.

The Tibetan translation of Buddhist scriptures is distinguished for its fidelity and accuracy of diction, having achieved a close approximation to the original Sanskrit or Chinese. Such an achievement is indeed proof enough of the intelligence and talent of the earlier Tibetan translators, their cultural accomplishment and their exacting scholarship. As a matter of fact, the Tibetan *Tripitaka* is the crystallization of the painstaking effort made by generations of people, which adds to the radiant splendour of oriental culture.

The Tibetan *Tripitaka*, with its main body made up of translations, also includes some writings by native authors. At the beginning of the 11th century, with the development of Buddhism in Tibet, various religious schools and sects came into being, and many local Buddhist scholars took up the work of making notes and commentaries on the Buddhist scripture and writing on *rig-gnas lña* (*pañca-vidyā*). We generally call these writings the “non-canonical literature” as distinguished from those translated from Sanskrit and Chinese canons. This category of writings, voluminous as it is, constitutes the main body of Tibetan literature. Later, with the introduction of thinking and cultures other than the Tibetan, more and more Tibetan scholars were engaged in translating and writing. For a time academic activities became the order of the day. The Buddhist *sūtra*, including the *rig-gnas che-ba lña dan chuñ-ba lña*, had by that time become established as an independent system made up of ten branches of learning against a deep-rooted Tibetan background. All this, whether it be the theory and practice of Buddhism or social thinking, philosophy, literature, art, music, drama, painting, sculpture, medicine, architecture, astronomy, the calendar, arithmetic and stylistics—all this had undergone a process of assimilation and transformation. The result of this assimilation and transformation was that a Tibetan culture with many distinctive features had emerged, and with it a considerable number of scholars who had a thorough command of the *rig-gnas lña*. These included Sa-skya Paṇḍita, Bu-ston Rin-chen-grub and the Fifth Dalai Lama, Nag-dbañ blo-bzan rgya-mtsho, to mention just a few. It is on record that one such scholar by the name of Bo-doñ phyogs-las rnam-rgyal had produced as many as 137 *poti* of works in his day. He is credited as having the

unusual gift of dictating more than one work at a sitting. As he kept up a constant flow of words in dictation, several works on different subjects were taken down by scribes simultaneously. Indeed, a writer of such calibre would be rarely come by even in today's world.

Among the “non-canonical literature” there is also a rich store of historical documents and texts such as the epic *Glin-rje Ge-sar rgyal-po'i sgruñ* (The Life of Prince Gesar) which stands in its own right as a masterpiece in Tibetan literature. Besides, there is a number of works by scholars of Mongolian and Tu ethnic origin who knew both Buddhism and the Tibetan language very well. All these works add to the great wealth of the Tibetan national culture.

## (II)

The Chinese government has all along set much store by ancient historical books and documents, at the same time taking effective measures in their collection, collation and publication. In 1975, the late Premier Zhou En-lai issued a call that: “a complete national catalogue of all ancient and rare books should be made as soon as possible.” Then again, in 1981, a circular to the same effect was issued by the Central Committee of the Chinese Communist Party. To answer the call a work team was set up in 1983 to carry out a project whose purpose it was to collect, collate and publish ancient books of the national minorities in China. The project was soon under way, thereby giving impetus to the progress of the work concerning Tibet. To date, over a hundred ancient Tibetan books and records have been published, thereby creating favourable conditions for Tibetan Studies. The founding of the China Tibetology Research Centre has further broadened this field of work.

Our work started in 1983. We first picked out collected works of different authors from the Tibetan Classics kept by the library and edited them in separate volumes under the general title, “Catalogue of Tibetan Classics and Books Preserved in the China Nationalities Library—Titles of the Collected Works of Individual Authors”. This catalogue covers 182 authors, mostly eminent monks or distinguished scholars belonging to different religious schools down the history of Tibetan Buddhism. They include four authors from the rÑiñ-ma-pa School, one author from bKa'-gdams-pa School, 27 authors from the Sa-skya-pa School, one author from the Žwa-lu-pa School, three authors from Jo-nañ-pa school, and 127 authors from the dGe-lugs-pa School. From this we are afforded a glimpse of the academic study and research carried out by these scholars throughout the period from the 11th century down to the 1940s. The greater part of these works is block-printed, but some are rare handwritten copies, such as the writings by Red-mdañ-ba gŽon-nu blo-gros, which are now collated, catalogued and listed in the collection. Writings by sDe-srid Sañs-rgyas rgya-mtsho, not originally included in our collections,

are now included since they are quite voluminous. Furthermore, we include handwritten copies which had hitherto never been printed from blocks, and put them under related authors, as in the case of the collected works of A-mes-žabs Naḡ-dbañ kun-dga, bsod-nams, of which up to 19 have been newly added. According to the traditional Tibetan method of classification, works of similar content are sometimes collected in one series, but inasmuch as these series are to be distinguished from writings by a single author or writings from a master-disciple co-authorship, they are not included in our catalogues.

Our catalogues are arranged in the alphabetical order of the names of the authors, with due consideration to their seniority, so as to show the spiritual genealogical relationship in their respective fields.

The sub-titles are arranged chiefly in line with full titles of the works collected, though omissions are sometimes made where verbosity or superfluities occur.

The *poti* of each collection is marked with an ex-libris number, category number and leaf number, to suit the convenience of the reader.

One distinctive feature of these collected works is that each has a biographical note for its author, as well as a brief introduction to his works and the number of volumes available in the library. Besides, with a Chinese translation attached to each corresponding part of the text, the whole catalogue may be considered a comprehensive Tibetan-Chinese bilingual reference book. It is our earnest hope that this book will contribute to the promotion of cultural exchange between nations.

The catalogue comprises three volumes. The first volume, consisting of the works of 54 authors, with sub-titles, was published in 1984 by the Sichuan Nationalities Publishing House; the second volume, containing 57 authors, and the third, with 71 authors, are expected to be published before long.

Now we have made a replica of the library-owned handwritten copy (in gold) of the *bsTan-'gyur* and are preparing to publish a photoprint of it. The handwritten copy was completed c. A.D. 1735. It was manufactured under the patronage of Prince Pho-lha-ba bSod-nams stobs-rgyas, during the reign of Emperor Yengzheng of the Qing dynasty. Originally preserved in the dGa'-ldan Monastery, it was based on the *Žwa-lu bsTan-'gyur* as the master copy, further supplemented by copies in the possession of the monasteries of Žwa-lu, gNas-rñiñ, dPal-'khor bde-ba-che, sTag-luñ, Ra-sgreñ, 'Bri-guñ and sGam-po, with some 133 addenda hitherto excluded. The original copy was in the keeping of the Palace 'Phyoñs-rgyas pho-brañ. Then, at the time of the Fifth Dalai Lama, a new edition was made and 780 addenda introduced. The whole work was a model of excellence. About thirty scholars and eminent monks from the three major monasteries in Lhasa took part in the editing, and over a hundred calligraphers chosen from among a thousand competitors from E and sÑe-mo were enlisted to do the copying work. Po-lha-ba took upon himself the writing of a foreword, by way of dedication and offering.



“His Lordship Pho-lha-ba did his daily stint, reading with meticulous care every copied page that had been submitted for inspection.” So runs the pertinent sentence in the *Mi-dbañ rtogs-brjod*. His Lordship expressed his keen appreciation for the work with the comment, “It is the holiest bright lamp in the world, seeing that it is written in gold dust on tenacious dark blue paper that shines like sapphire.” It would be sacrilege indeed to consign such an exquisite work to one’s home! Consequently it was placed in the keeping of the dGa’-ldan Monastery, which was built by the great Master rJe Tsoñ-kha-pa. Altogether it is a rare cultural relic of indisputable value, the preservation of which affords a wide field of interest for the study of Tibetan culture and a rich source of reference against which other editions of the work may be checked. Hence, the historic significance of the current publication of the photoprint copy.

### (III)

As the Buddhist books and records are many and diverse, and their contents extensive and profound, it naturally calls for the greatest care on our part to do the work of cataloguing and classification, the more so because the style of writing is so much its own and the ideas embodied in those Buddhist terms so abstruse that average reader would certainly find it hard to understand.

In the first place, the titles of Tibetan books are usually very long. Generally a book title comprises three parts: the first and the second denote the main theme and the category to which the work belongs; the third refers to the *miñ-rgyan*, or so-called rhetorical pseudonym by which some of these masterpieces are usually known in abbreviation. Some titles are sandwiched between Sanskrit words transcribed in Tibetan and embellished with *mñon brjod* (epithets). The names of the authors are prefixed with honorary titles or words denoting the authors sense of modesty. Still others introduce in the last part their *śig-tshig* or other appendages for an auspicious purpose. This being so, it is necessary in translation to delete some items for the convenience of cataloguing or to conform to the Chinese usage. To illustrate, there is a table in “Calendar and Astrology” under the title, “*Chu-ro-ri-mkha’-ri-dañ-ri-ro’i-re’u-mig*”, in which “*chu*”, “*ro*”, “*ri*” and “*mkha*” are, respectively, names of the numerals “4”, “6”, “7” and “0”. Thus, the title of the table is rendered in the Chinese translation as “Table of the Denominators 64, 707 and 67”. In translating the titles into Chinese we keep as closely as possible to the standard Chinese translations of the Buddhist scriptures. Where there is a Chinese translation available, we abide by the translated title as well. Where the book title takes the form of the *tshigs-bcad*, or where the title is lengthy and ambiguous, we resort to paraphrasing in translation. Considering that the study of and research into *sgra-rig* (Tibetan philology), *tshad-ma* (logic), *gso-rig* (medicine), *skar-rtsis* (astrology) and other subjects are not yet

fully developed among the Han people, we have so far not reached a definite conclusion as to how these peculiar terms in the Tibetan language should properly be translated; hence, some of our translations call for further study.

Furthermore, there exists the tricky problem of pinning down the names of authors. Namesakes exist in plenty among the Tibetan people; to establish one's identity, therefore, it is common practice among the Tibetans to add to one's real name the designations of one's birthplace, clan, religious sect, temple, profession, academic status, venerable title and sometimes even one's nickname. In some unusual cases, a Sanskrit name was adopted in preference to the author's real name. Thus, we are obliged, when identifying these authors, to consider both their characteristic designations and the names by which they are more readily recognized. In our present collections, some authors have as many as dozens of different names. This is because the Tibetan scholars often used a different pseudonym in each and every single writing, in addition to those they received on initiation or *abhiṣeka*. All this must sound rather outlandish to the common reader. Although it may not present much difficulty to identify the selfsame writer no matter how many different names he may have used in his writing as long as these writings belong to one and the same collection, it is altogether a different matter when a piece of writing happens to be a separate monograph divorced from all else. In such cases difficulty inevitably arises. It is therefore important to make an "Index to Authors' Pseudonyms" on the basis of all the names used in the colophon of each work in the collections. Preparations for this work are now under way.

The order of arrangement in the editing of the *Tripitaka* reflects the composition of the system of Buddhism in India, as well as the growth and spread of various schools of thought there.

The classification of the Tibetan *Tripitaka* rests on a well-organized system. The traditional method of classification is to divide the *Tripitaka* according to two "Vehicles", that is, the Exoteric Vehicle (*mishan-ñid theg-pa*) and the Esoteric Vehicle (*gsaṅ-ba'i theg-pa*). The first consists of the five classics, the second of the four traditions (*rgyud-sde-bži*), then the five sciences (*rig-gnas lña*). It is in accordance with the order of this classification that the Venerable Master Bu-ston Rin-po-che made his catalogue of the *Tripitaka*. This tradition was more or less carried on in the classification of the non-canonical literature, except that some parts were revised or amended.

To bring our library up to date, it is imperative for us to build up an all-round, comprehensive cataloguing system, complete with the three essential catalogues: book title catalogue, author catalogue and classified catalogue

Of the three catalogues, we consider the classified one of most practical use in our case, since the other two involve such problems as we have mentioned in the preceding paragraphs.

Taking into account the existing conditions of the library, we have classified the Tibetan Buddhist literature into four categories: (A) the *Tripitaka*,

(B) anthologies, (C) collected works of individual authors and (D) miscellaneous topics. The first three categories retain their original way of cataloguing, with their *poti* and volumes intact. But considering the scattered, isolated works and writings, particularly those numerous volumes of collected works with many sub-titles, which predominate the non-canonical literature, their classification should be our main concern in the present cataloguing, the more so because they cover a wide range of subjects and therefore constitute an interesting field for Tibetan Studies. With this in view, we have worked out a draft plan for classification in collaboration with our colleagues from our national library, the Beijing Metropolitan Library, and hereby present it to you, along with our earnest wish that you may favour us with your valuable comments.

**BOD KYI DPE-RÑIÑ RNAMS SDE-TSHAN  
DBYE BA'I DKAR CHAG GI 'CHAR ZIN  
(A Draft Plan for the Classification  
of Tibetan Classics and Literary Texts)**

- A** BKA' BSTAN-'GYUR
- B** PHYOGS-BTUS
- C** GSUN-'BUM
- D** GSUN-RTSOM DEB-RKYAÑ SNA-TSHOGS
- DA** BKA' BSTAN-'GYUR GYI KHOL-PHYUÑ
- DB** THUN-MON RIG-GNAS
  - .0** SPY'I RNAM-RŽAG
  - .1** THA-SÑAD RIG-GNAS
  - .11** SGRA-RIG-PA
  - .111** SGRA-MDO RTSA-'GREL
  - .112** SKAD-GÑIS ŚAN-SBYAR
  - .113** SUM-RTAGS
  - .114** DAG-YIG, BRDA-GSAR-RÑIÑ, TSHIG-MDZOD
  - .12** SÑAN-ÑAG
  - .121** SÑAN-ÑAG GI GŽUÑ
  - .122** SÑAN-ÑAG GI DPE-BRJOD
  - .123** BSTOD-TSHOGS
  - .124** CHAB ŚOG, SPRAN-YIG, YIG-BSKUR RNAM-BŽAG
  - .13** MÑON-BRJOD
  - .14** SDEB-SBYOR
  - .15** ZLOS-GAR

- .151 'KHRAB-G'ZUÑ  
 .152 DBYAÑS-YIG  
 .153 ROL-MO'I BSTAN-BCOS  
 .2 SÑAN-TSHIG, RTSOM-RIG  
 .21 GTAM-RGYUD, SGRUÑ-DPE  
 .22 LEGS-BŚAD, GTAM-DPE  
 .23 SÑAN-TSHIG GI LO-RGYUS  
 .24 GLU-G'ZAS, MGUR-MA  
 .25 KA-RTSOM  
 .3 LO-RGYUS, DEB-THER  
 .31 RGYAL-RABS  
 .32 SKYES-RABS, RTOGS-BRJOD, RNAM-THAR  
 .33 GNAS-MCHOG DKAR-CHAG, LAM-YIG  
 .34 CHOS-'BYUÑ  
 .35 GDAN-RABS  
 .36 GDUN-RABS  
 .37 GSAN-YIG, THOB-YIG  
 .38 BSTAN-RTSIS RE'U-MIG  
 .4 DKAR-CHAG  
 .41 DPAR-KHAÑ DAÑ DPE-MDZOD-KHAÑ GI DKAR-CHAG  
 .42 GZUÑS-B'ZUGS DKAR-CHAG, THO-YIG  
 .5 BZO-RIG-PA  
 .51 THIG-RTSA  
 .52 YIG-GZUGS DPE-RIS  
 .53 SKU-BRÑAN B'ZENS-TSHUL DAÑ RI-MO 'BRI-TSHUL  
 .54 RDZAS-SBYOR  
 .55 RIN-PO-CHE'I-RIGS LA BZO-BYED-TSHUL  
 .6 GSO-BA RIG-PA  
 .61 SMAN-G'ZUÑ RTSA-'GREL  
 .62 SMAN-SBYOR  
 .63 SMAN-BRTAG-THABS DAÑ 'KHRUÑS-DPE  
 .64 PHYUGS-NAD BCOS-THABS  
 .65 SMAN GYI CHO-GA  
 .7 RTSIS-RIG  
 .71 RTSIS-G'ZUÑ RTSA-'GREL  
 .72 SKAR-RTSIS  
 .73 RGYA-RTSIS  
 .74 NAG-RTSIS, 'BYUÑ-RTSIS  
 .75 DBYAÑS-'CHAR  
 DC NAÑ-DON RIG-PA  
 .0 SPYI'I RNAM-R'ZAG  
 .1 MTSHAN-ÑID RIG-PA  
 .11 TSHAD-MA  
 RNAM-'GREL BSDUS-GRWA

- .12 PHAR-PHYIN
  - BYAMS-CHOS SDE LÑA
- .13 DBU-MA
  - DBU-MA RIGS-TSHOGS DRUG
- .14 CHOS MÑON-PA
  - MÑON-PA KUN-BTUS
  - MÑON-PA-MDZOD
- .15 'DUL-BA BCA' -YIG
- .16 GRUB-MTHA'
- .17 LAM-RIM BLO-SBYOÑ
- .18 BSLAB-BYA GDAMS-PA
- .2 GSAÑ-SÑAGS KYI SKOR
- .20 RGYUD-SDE SPYI'I RNAM-BŽAG
- .21 RGYUD-SDE-BŽI
  - .211 BYA-RGYUD
  - .212 SPYOD-RGYUD
  - .213 RNAL-'BYOR-RGYUD
  - .214 BLA-MED-RGYUD
    - .1 PHA-RGYUD
      - .11 GSAÑ-BA 'DUS-BA
      - .12 RDO-RJE-'JIGS-BYED
      - .2 MA-RGYUD
        - .21 BDE-MCHOG ('KHOR-LO- SDOM-PA)
        - .22 PHYAG-RDOR 'KHOR-CHEN
        - .23 RTA-MGRIN
        - .24 MKHA'-'SPYOD-MA
        - .25 SGROL-MA
      - .3 GÑIS-SU-MED-PA'I-RGYUD
        - .31 DUS-'KHOR
        - .32 KYE-RDO-RJE
- .3 GRUB-MTHA' KHA-ŠAS KYI CHOS-SKOR
- .31 RÑIN-MA'I CHOS-SKOR
  - .311 SGRUB-PA BKA'-'BRGYAD
  - .312 MAN-ÑAG RDZOGS-PA CHEN-PO
  - .32 BKA'-'BRGYUD-PA'I CHOS-SKOR
    - .321 ŠAÑS-PA BKA'-'BRGYUD KYI CHOS-SKOR
    - .322 DWAGS-PO BKA'-'BRGYUD KYI CHOS-SKOR
  - .33 SA-SKYA-PA'I CHOS-SKOR
    - .331 GSUÑ-ÑAG RIN-PO-CHE'AM-'BRAS
    - .332 ZAB-CHOS GSER-CHOS BCU-GSUM
  - .34 SÑAN-BRGYUD GCOD KYI SKOR
    - .341 ŽI-BYED ŽI-BA LAM-ZAB SKOR
    - .342 DBEN-SA SÑAN-BRGYUD LUGS
- .4 BE'U-BUM GYI SKOR

.5 CHOS-SKYOÑ GYI SKOR

.6 CHOS-SPYOD SKOR

.7 NAMS-LEN GYI SKOR

**DD** BON-PO'I CHOS-SKOR

