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**Preliminary Findings of the Research Project on Pander A and B
Tibetan Collections Kept in the Jagiellonian Library in Cracow**

Abstract

The paper presents short introduction into Tibetan texts collection kept in the Jagiellonian Library. The preliminary report on Pander collections was published in *Studia Buddhica* I, in 2010. The first project, guided by Prof. M. Mejer, focused on Wanli Kanjur and included a brief description of part of Pander A collection. After completing this project, the second project was initiated. Its aim is to list all Tibetan texts in collections Pander A and Pander B.

Keywords: Tibetan texts, Pander Collection, Jagiellonian University, manuscripts, blockprints

Introduction

In 2007–2009 the vast Pander collection of Tibetan, Chinese and Mongolian old manuscripts and xylographs stored in the Jagiellonian Library in Cracow was examined for the first time. Professor Marek Mejer, Dr. Agnieszka Helman-Ważny and Dr. Thupten Kunga Chashab carried out a research project financed by the Polish Ministry of Science and Higher Education, whose aim was to prepare a preliminary report on the contents of the collection.

The researchers focused mainly on the Tibetan Buddhist canon – the Wanli edition of the Kanjur (Bka' 'gyur) contained in one of the parts of the collection – the so-called Pander Pantheon. However, they also provided the academic world with an overall and very general description of all the components of the collection. The results of their work have been published in *A Preliminary Report on the Wanli Kanjur Kept in the Jagiellonian Library, Kraków*.¹

¹ Mejer, Marek, Helman-Ważny Agnieszka, Chashab, Thupten Kunga 2010.

At the end of the 19th century Eugen Pander, a German scholar, brought from Beijing to Berlin a collection of old Tibetan, Chinese and Mongolian texts. After the Second World War the body of writings found its way to Poland and ended up in the magazines of the Jagiellonian Library. Pander divided the items of his collection into six parts described as Pander A, Pander B, Pander C, Pander E, Pander F and Pander Pantheon. Pander A contains 369 volumes of Tibetan works. Pander B comprises 315 volumes (xylographs in majority) of works in Tibetan language. Pander C is much shorter – only 40 Tibetan and Sino-Tibetan volumes. Pander E (notably, there is no Pander D) is a collection of Mongolian books contained in 12 volumes. Pander F are 68 volumes of the Chinese Buddhist canon. Pander Pantheon, as already mentioned before, is the Wanli Kanjur – 60 volumes – the main object of research of the previous project.

That first research project became a starting point for new scholarly undertakings. And thus, in 2011 another project was started. “Scholarly description of Tibetan manuscripts and xylographs of Pander A and B collections kept in the Jagiellonian Library, and critical analysis of selected excerpts” – 2011/01/B/HS2/01154 – is a project headed by Thupten Kunga Chashab with the assistance of Filip Majkowski (Faculty of Oriental Studies, University of Warsaw). It is funded by a grant from the Polish National Centre of Science. While the first project focused on the Wanli Kanjur and gave an overview of the whole collection, this undertaking focuses on parts A and B of the collection. During the 2007–2009 project Thupten Kunga Chashab prepared a detailed list of the 300 volumes of Pander A. However, he did not publish the list leaving it for the new project to be completed.

The main goal of the second Pander project is to prepare a detailed catalogue of Pander A and B texts – at least as many of them as possible.² Thus, all 369 volumes of the A collection have already been identified and described. Volumes have been measured and vital information noted down, titles including authors, dates, places of origin, scribes and sponsors, whenever it is mentioned, text markings and remarks on the general condition. Also colophons carrying all the essential information on a given text were noted down and will be available in the final catalogue. Both A and B collections contain texts of different literary genres. They have been preserved in different ways, as manuscripts and blockprints. It must be taken into account that very often one volume upon checking proved to contain more than one text (sometimes up to more than twenty separate pieces in one volume). This certainly made the work of cataloguing more time consuming.

Another important component of the project is the comparison between the Jagiellonian Library’s Pander Collection and other collections of Tibetan texts available in major libraries in the world. For this purpose, already two trips have been undertaken to the Library of Tibetan Works and Archives (LTWA) in Dharamsala, India, in order to assess the availability of certain Pander titles (especially manuscripts) in what is one of the biggest collections of Tibetan writings in the world. So far the research showed that

² This has already proved difficult. In July 2013 it turned out that several dozens of Pander B volumes are in a very bad state and need to undergo thorough conservation before they can be used.

several dozens of titles match those kept in Cracow.³ Before the project ends, at least one more trip will be made to one of the European university libraries, with the same purpose in mind.

Further Analysis on Pander A and part of Pander B Collection

Whenever Pander collection kept in the Jagiellonian Library in Cracow is discussed, people ask: “What are the most interesting and important texts in this collection?”. It is difficult to give a good answer to this question. Texts which are interesting to one person may not be of interest to others and vice versa. The majority of writings in the collection belong to the prayers and rituals category. However, one could equally find there very complex texts including certain Buddhist philosophical treatises.

As part of the ongoing project mentioned above an appendix has been prepared in two different categories: entries arranged by subject matter and entries arranged by authors. This is to help the readers easily find texts they are interested in. First, the division according to the subject has been prepared: all the texts which were analyzed and listed so far were grouped into seventeen different topics: 1. Philosophy, 2. Discipline, 3. Polemics, 4. Tibetan grammar, 5. Astrology, 6. History, 7. Catalogue, 8. Art, 9. Biography, 10. Commentaries on prayers, 11. Guides to holy places, 12. Collected works, 13. Tantric practice, 14. Works of Klong chen pa, 15. Ritual texts, 16. Prayers, 17. Sutras. Secondly, the name-list of authors with their text accession numbers has been created. The number of texts given below applies only to Pander A. Here the authors present exemplary pieces taken out of the general classification. Classification according to subjects and authors from Pander B is under preparation and will be presented in the final project report.

This table shows the number of texts found in Pander A according to their subject.

S.N.	Subject	Quantity
1	Philosophical texts	24
2	Discipline	9
3	Polemics	2
4	Tibetan grammar	6
5	Astrology	6
6	History	3
7	Catalogue	6

³ Among them one manuscript containing a handwritten letter. This letter has been found printed in a modern anthology published in the 1980s. However, the book edition of the text is incomplete and the Cracow manuscript makes it finally possible to look at the whole text.

S.N.	Subject	Quantity
8	Art	10
9	Biography	9
10	Commentaries on prayers	10
11	Guides to holy places	2
12	Collected works	14
13	Tantric practices	29
14	Works of Klong chen pa	39
15	Ritual texts	135
16	Prayers	58
17	Sutras	5

The biggest portion of this collection, Pander A and part of Pander B, is constituted by prayers and ritual texts. As one could learn from the above table, there are fifty-eight (58) sets of prayer texts and one hundred and thirty-five (135) sets of ritual texts in Pander A. In the category of prayers, there are included those of *Bstod pa* – hymns of praise, *Smon lam* – wish-fulfilling prayers, *Gsol 'debs* – requesting prayers, *Zhabs brtan* – long life prayers, *Bla ma'i rnal 'byor* – guru yoga prayers and *Brtan bzhugs* – prayers for remaining, while in the ritual part there are included texts which hold the title *Cho ga* which usually translates as “ritual”, as well as *Rab gnas* – consecration ritual, *Gtor 'bul* – cake offering ritual, *Gtor sgrub* – cake accomplishment ritual, *Sbyin sreg* – fire offering ritual, *Bsnyen sgrub* – secret retreat, *Tshe sgrub* – life accomplishment ritual. Since *Gsol 'debs smon lam* and *Cho ga phyag len* are two different kinds of Tibetan Buddhist practices, in terms of preparation and actual performance, they were put under two different sections.

Regarding the section of collected works of Tibetan masters it has been found that they were pieces and fragments of anthologies rather than complete collections of particular authors. For example, in this category there was volume KA from the “Collected Works” of Rje btsun dar ma rin chen (1364–1432), volume TSHA of Tshong kha pa (1357–1419), volumes CA and NGA of Panchen Blo bzang dpal ldan ye shes (1738–1780) as well as a compilation of his minor works. It was possible to identify in this section both works of such renowned Tibetan authors as Tsong kha pa as well as scholars of Mongolian origin, e.g. (Brag ri yongs 'dzin) Dam tshig rdo rje (1781–1855) who made important contribution to the Tibetan Buddhist literature.⁴ Altogether he composed twenty-three volumes of works on Tibetan Buddhism. These works include both simple prayers and commentaries on the highest Tantric practices and the most complicated topics of Buddhist

⁴ Ragchaa, Byambaa, 2011. On life and works of Brag ri yongs 'dzin Dam tshig rdo rje see pp. 27–35.

philosophy. A separate catalogue on his works was prepared by Byambaa Ragchaa.⁵ In the Pander collection it was possible to find only four texts from his collected works. According to the catalogues of the above mentioned author two of these texts are from volume KHA 0032, 0033 and two are from volume CHA 0127, 0128.⁶ In Pander collection they are registered under Acc. Numbers 637–640. It is possible that more authors other than of Tibetan origin can be found here.

There is a number of works attributed to Klong chen rab 'byams pa (1308–1363) in Pander A collection. Pander A collection's accession numbers 417 to 455 are authored by Klong chen pa, the exceptions being Acc. 446 which is a catalogue of Klong chen pa's *Bla yang thig* (part of *Snying thig ya bzhi*) prepared by Ngag dbang blo gros and Acc. 447 which is connected to Tantric practices. In several cases one accession number holds two different sets of texts. Their serial numbers are given below at footnote.⁷ Those texts which are found under one accession number in the Pander collection are separately mentioned in the catalogue of Klong chen pa's "Collected works" in *Rnying ma'i gsung 'bum dkar chag* (Catalogue of Rnying ma pa Teachings).⁸ The catalogue contains eleven volumes of Klong chen pa works. Upon comparing Klong chen pa's works found in this collection with Klong chen pa's "Collected Works" in *Rnying ma'i gsung 'bum dkar chag*, it turned out that his works which are found in the Pander A collection constitute the incomplete ninth volume of his "Collected Works". There are in the Pander collection only forty-four of fifty-eight different titles of volume nine mentioned in this catalogue.

Pander B Collection

Regarding Pander B collection, there are three hundred and fifteen (315) entries in it according to the Jagiellonian Library listing. From among them it was so far possible to catalogue entries from B.1, Acc. 707 to B.101, Acc. 807. Because of the ongoing conservation works on part of the Pander B collection in July 2013 it was impossible to catalogue entries from Pander B.32 to B.50. Furthermore, Pander A. 370, Acc. 706, is written in the Lantsa script, therefore at this moment there is no possibility to provide information on its author, contents and other important details etc. So far no manuscript has been found among the texts of Pander B: all of the studied texts (B.1–B.101) are Chinese blockprints printed on Chinese paper. This is further proved by the note "Chinese" which Eugen Pander put next to the accession numbers on the volume banding. Moreover, left margins in all texts bear Chinese characters whereas right margins hold information in Tibetan script.

⁵ Ragchaa, Byambaa, 2011.

⁶ Ragchaa, Byambaa, 2011, p. 68, p. 116.

⁷ An accession number holding two different sets of texts, they are: (P.83. A.418), (P.86. A.421), (P.97. A.432), (P.99. A.434), (P.108. A.443), (P.113. A.448) and (P.114. A.449).

⁸ Dom po ba Thub bstan rgyal mtshan, 1992, *Rnying ma'i gsung 'bum dkar chag*, pp. 6–15.

Most of the texts from the Pander B collection, checked so far, belong to “Collected Works” of Lcang skya ngag dbang blo bzang chos ldan (1607–1677). Many of those texts were compiled or composed, according to their colophons, either in Beijing’s Bod chos lha khang or Beijing’s Byams chen chos rje’i lha khang. His works found in Pander B are mostly on rituals and Tantric practices such as Gsang ba ’dus pa (Guhyasamāja), Bde mchog dril bu lha lnga (Cakrasambhara) etc. Thirty-five different works of Lcang skya ngag dbang blo bzang chos ldan have so far been found in Pander B. Upon comparing them with the catalogue of his works given in *Zha ser bstan pa’i sgron me rje tsong kha pa chen pos gtsos skyes chen dam pa rim ’byung gi gsung ’bum dkar chag phyogs gcig tu bsgril ba’i dri med zla shel gtsang ma’i me long*,⁹ it turned out that only thirteen pieces can be found in this catalogue. Among them two texts belong to vol. 4, eight texts belong to vol. 3, one text belongs to vol. 2, and two texts belong to vol. 1 of his “Collected Works”. Hypothetically the remaining twenty-two pieces of his work which could not be localized in the mentioned catalogue are a part of bigger work under a different title. Also there are some works attributed to Lcang skya rol ba’i rdo rje (1717–1786) and several other authors in Pander B collection.

Subjects

Appendix of the subject classification has been prepared by giving an abbreviated serial number “P. & A. (P. & A.)”. The letter “P” denotes the volume number assigned by the Jagiellonian Library and the letter “A” denotes accession number given by Pander himself. Since the table of the subject classification is a comparatively large work and it would have been difficult to attach all its pages to this paper, here only the first two pages are presented as a specimen. In the present paper those texts below have been compared with the Tibetan Buddhist Research Center (TBRC) collection of texts and their ID numbers. Whenever they have been found in this catalogue, they were cited in a reference column in the table. Texts which do not appear in TBRC have been checked in the catalogues *Shes bya’i gter mdzod* and *Gsung ’bum dkar chag* and if found, have also been given in the reference table as above. Surprisingly it was not possible to find the work of ’Jam dbyangs bzhad pa, (P.355 A.691) *Lam rim chen mo’i zhi lhag mchan ’grel*, either in *Shes bya’i gter mdzod* or *Gsung ’bum dkar chag* and Red mda’ ba’s work (P.26, A.361) *Bshes pa’i spring yig* in *Shes bya’i gter mdzod* catalogue. Several other texts in this table could not have been compared with other mentioned catalogues this time. The complete subject classification and all the details will be presented in the final report on the ongoing project.

⁹ Po ta la rig dngos srung skyob do dom so’o (ed.) 1990, *Lcang skya ngag dbang blo bzang chos ldan gyi gsung ’bum*, pp. 231–235.

Ser. P. & A.	Philosophy	Author	Remarks	Reference
P.1, A.336	ཤེས་རབ་རིན་ཆེན་ཕྱེད་བཤ། Shes rab rin chen phreng ba			
P.15, A.350	རྟེན་འབྲེལ་བསྟོད་པའི་ཚིག་དོན་ བཤད་པ། Rten 'brel bstod pa'i tshig don bshad pa	དགེ་འདུན་རྒྱ་མཚོ། Dge 'dun rgya mtsho	2 nd Dalai Lama	TBRC: W861, ff. 16 (pp. 5–35), W1CZ1128, vol. 1, ff. 13.
P.26, A.361	བཤེས་པའི་སྤྱིང་ཡིག། Bshes pa'i spring yig	རེ་མདའ་བ། Re mda' ba	Not among his works in Shes bya'i gter mdzod.	
P.27, A.362	ཤེར་ཕྱིན་སྟོང་ཕྱག་བརྒྱ་བའི་ འགྲེལ་རྟེན། Sher phyin stong phrag brgya ba'i 'gres rkang	སངས་རྒྱལ་རྒྱ་མཚོ། Sangs rgyas rgya mtsho	སྤེལ་བ། Sde srid	Gsung 'bum dkar chag, 00636, Bcu pa, p. 263.
P.65, A.400	དགེ་འདུན་ནི་ཤུ། Dge 'dun nyi shu	ཀུན་མཁྱེན་ཚོས་འབྱུང་ གནས། Kun mkhyen chos 'byung gnas		TBRC: W1KG1611, vol. 1, ff. 77, W1KG1616, Vol. 1, ff. 46, W30047, vol. 1, p. 238, Taube, 2589, vol. 3, p. 910 (there is more than one entry in TBRC).
P.66, A.401	ལམ་རིམ་ཆེན་མོ། Lam rim chen mo	ཚོང་ཁ་པ། Tsong kha pa		TBRC: W466, volumes, W1EE1, vol. ff. (1) 384.
P.134, A.470	བསྟན་པ་སྤྱིའི་རྣམ་གཞག། Bstan pa spyi'i rnam gzhag	དབལ་ཕྱན་ལེགས་པ་ དོན་གྲུབ། Dpal Idan legs pa don grub	བཀྲ་ས་རྩུན་ཤར་ཚེ་ མཁན་པོ། Bkras lhun shar rtse mkhan po	
P.142, A.478	གནས་གསུམ་པའི་འགྲེལ་བཤད། Gnas gsum pa'i 'grel bshad	བློ་གྲོས་ལས་བཟང་། Blo gros las bzang		

Ser. P. & A.	Philosophy	Author	Remarks	Reference
P.143, A.479	རིགས་ལམ་མཁམ་པའི་དགོངས་ སེལ། Rigs lam mkhas pa'i dgongs sel			
P.212, A.548	དབུ་མ་ལ་འཇུག་པ། Dbu ma 'jug pa	ལྷ་བ་གྲགས་པ། Zla ba grags pa		TBRC: W1KG387, vol. 1, ff.53 (106 p.), W19458, volume, Taube, 666, vol. 1, p. 205.
P.302, A.638	འཇིག་རྟེན་སྣོད་བཅུད་ཀྱི་རྣམ་ བཞག། 'Jig rten snod bcud kyi rnam bzhag	དམ་ཚིག་དོ་རྗེ། Dam tshig rdo rje	མཛོད་གནས་ Mdzod gnas	Ragchha, 2011 Y. p. 68.
P.304, A.640	སྣོད་བཅུད་རྣམ་བཞག་རིན་ལྗོན། Snod bcud rnam bzhag rin sgron	དམ་ཚིག་དོ་རྗེ། Dam tshig rdo rje	བུར་འདེབས། Zur 'debs	Ragchha 2011, Y. p. 68.
P.328, A.664	རྣམ་འགྲེལ་བཀའ་འགྲེལ་ དགོངས་པ་རབ་གསལ། Rnam 'grel bka' 'grel dgongs pa rab gsal	བསོད་ནམས་གྲགས་པ། Bsod noms grags pa	སློ་གསལ་མཁམ་པའི་ མགྲིན་རྒྱུན། Blo gsal mkhas pa'i mgrin rgyan	TBRC: W1KG16158, vol. 1, p. 643, W1KG8725, vol. 1, ff. 73.
P.329, A.665	ཚད་མ་སྐུབ་པའི་ལེའུ་དགོངས་ རབ། Tshad ma sgrub pa'i le'u dgongs rab	བསོད་ནམས་གྲགས་པ། Bsod noms grags pa		TBRC: W1KG8725, vol. 1, ff. 73.
P.330, A.666	དགོངས་རབ་ལེའུ་བཞི་པའི་ རྣམ་བཤད། Dgongs rab le'u bzhi pa'i rnam bshad	བསོད་ནམས་གྲགས་པ། Bsod noms grags pa		TBRC: W23828, ff. 73 (pp. 203–348), Collected works.
P.331, A.667	དགོངས་རབ་ལེའུ་གསུམ་པའི་ རྣམ་བཤད། Dgongs rab le'u gsum pa'i rnam bshad	བསོད་ནམས་གྲགས་པ། Bsod noms grags pa		Gsung 'bum dkar chag, 00547, Gsum pa, p. 180.

Ser. P. & A.	Philosophy	Author	Remarks	Reference
P.336, A.672	ལམ་རིམ་ཆེན་མོའི་དཀའ་བའི་གནད་གྱི་མཚན་བཟ། Lam rim chen mo'i dka' ba'i gnad kyi mchan bu	ཚུལ་ཁྲིམས་རྣམ་རྒྱལ། Tshul khriims rnam rgyal	མི་ཉག་ Mi nyag	
P.355, A.691	ལམ་རིམ་ཆེན་མོའི་ཞི་ལྷག་གཞིས་གྱི་མཚན་འབྲ། Lam rim chen mo'i zhi lhag gnyis kyi mchan 'grel	འཇམ་དབྱེད་སའ་བཞད་པ། 'Jam dbyangs bzhad pa	.	Could not find in Shes bya'i gter mdzod and in Gsung 'bum dkar chag.
P.357, A.693	མངོན་པ་མངོད་གྱི་རྣམ་བཤད། Mngon pa mdzod kyi rnam bshad	དགོ་འདུན་གྲུབ་པ། Dge 'dun grub pa		TBRC: W759, ff. 227 (pp. 1–454).
P.362, A.698	མངོན་རྒྱན་འབྲེལ་བ་གསེར་ཕྱེད། Mgnon rgyan 'grel ba gser phreng	ཚོང་ཁ་པ། Tsong kha pa		TBRC: W1KG16138 v. 2, vol. 22.
Ser. P. & A.	Discipline (vows)	Author	Remarks	
P.2, A.337	ཟབ་ལམ་ཕྱེད་པ། Zab lam phreng ba			
P.37, A.372	འདུལ་བའི་ལག་ལེན་དྲི་མེད་ཕྱེད་པ། 'Dul ba'i lag len dri med phreng ba	བུ་སྟོན་རིན་ཆེན་གྲུབ། Bu ston rin chen grub		TBRC: W1KG3642, vol. 1, ff. 226 (three more entries).
P.45, A.380	འདུལ་བ་རྒྱ་མཚོའི་སྟོང་པོ། 'Dul ba rgya mtsho'i snying po	དོ་རྩེ་མཚོན་ཆ། Rdo rje mtshon cha	གནས་བཀའ་ཤིས་ལུན་པོ། Gnas bkra shis lhun po	
P.60, A.395	དགོ་སྟོང་གི་ཕྱིར་བཅོས་སྟོན་ཆོགས་དང་བསྐྱབ་བྱ། Dge slong gi phyr bcos sdom tshogs dang bslab bya	སྟོ་བཟང་ཚོས་གྱི་རྒྱལ་མཚན། Blo bzang chos kyi rgyal mtshan	4 th Panchen	TBRC: W00EGS1016253, ff. 8, (pp. 290–305), W1PD53265, ff. 8 (pp. 405–420).

Ser. P. & A.	Discipline (vows)	Author	Remarks	
P.67, A.402	གཞི་གསུམ་བསྐབ་བྱ་དང་ཚོག་ག། Gzhi gsum bslab bya dang chog ga	གྲགས་པ་རྒྱལ་མཚན། Grags pa rgyal mtshan		TBRC: W12842, vol. 1, ff. 45.
P.70, A.405	བྱང་ཚུབ་གཞུང་ལམ། Byang chub gzhung lam	ཚོང་ཁ་པ། Tsong kha pa		TBRC: W635, ff. 108 (pp. 513–728).
P.289, A.625	གསང་སྤྲགས་ཀྱི་བསྐབ་བྱ། Gsang sngags kyi bslab bya	དད་པ་མཁན་པོ། Dad pa mkhan po		TBRC: W14110, pp. 10c-18a (ff. 11).
P.292, A.628	སྤོམ་པ་ཉི་ཤུའི་འགྲེལ་བ། Sdom pa nyi shu'i 'grel ba	དད་པ་མཁན་པོ། Dad pa mkhan po		TBRC: W14110, pp. 6b-10b (ff. 11).
P.353, A.689	གཞི་གསུམ་གསལ་བྱེད་དང་ གཞན་ ན། Gzhi gsum gsal byed dang gzhan 2			

Ser. P. & A.	Polemics	Author	Remarks	
P.6, A.341	ཤེས་རབ་རིན་ཆེན་གྱི་རྫོང་ལན་ ལུང་རིགས་སེང་ཉི་ང་རོ། Shes rab rin chen gyi rtsod lan lung rigs senge'i nga ro		4 th Panchen	Gsung 'bum dkar chag, 00480, Nga, p. 89.
P.41, A.376	དྷི་ལན་ཡི་གེར་བཀོད་པ། Dri lan yi ger bkod pa	དཀའ་ཆེན་བསོད་ནམས་ གྲགས་པ། Dka' chen bsod nams grags pa	མཚོད་འབུལ་སྐོར་ Mchod 'bul skor	

Ser. P. & A.	Tibetan grammar commentaries	Author	Remarks	
P.11, A.346	སྐྱེ་བ་རྣམ་པར་ངེས་པ་རབ་དགའི་ འཇུག་པ་དང་རིན་པོ་ཆེའི་བ་ མ་ཉོག། Smra ba mam par nges pa rab dga'i 'jug pa dang rin po che'i za ma tog	ལྷ་ལུ་ལོ་ཙ་བ་ཚོས་རྫོང་ བཟང་པོ། Zhwa lu lo tsa ba chos skyong bzang po		TBRC: W22111, ff. 23r–25v, (pp. 337–342 (two more entries).

Ser. P. & A.	Tibetan grammar commentaries	Author	Remarks	
P.59, A.394	ལི་ཤི་ཀུར་ཁང་། Li shi'i gur khang	སྐོང་སྐོན། Skyong ston	བརྟམ་གསར་རྟིང་ལྷུང་པར། Brda gсар rnying khyad par	TBRC: W1KG9291. [s. n.], [s. l]. [n. d.], vol. 1v (two more entries).
P.140, A.476	མངོན་བརྟམ་ཀྱི་བསྟན་བཅོས་ Mngon brjod kyi bstan bcos	ས་སྐུ་པཎ་ཌི་ཏ་ Sa skya Pandita	མདུན་ཤོག་ལ་བྱང་མེད། Mdun shog kha byang med	TBRC: W29899, vol. 1, p. 340.
P.248, A.584	སྐོབ་སྐོར་རིན་ཆེན་འབྲུང་གནས། Sdeb sbyor rin chen 'byung gnas	རིན་ཆེན་འབྲུང་གནས་ ཞི་བ། Rin chen 'byung gnas zhi ba		TBRC, W00EGS 1016641
P.332, A.668	མངོན་བརྟམ་ཀྱི་བསྟན་བཅོས་ མཁས་བཤེན་ལ་རྒྱ་ནག་ Mngon brjod kyi bstan bcos mkhas pa'i kha rgyan			
Ser. P. & A.	Astrology	Author	Remarks	
P.35, A.370	འགོ་གསོན་རྩིས་རྟེན་ཞི་བདུན་ གསལ་བྱེད། 'Gro gson rtsis rde'u zhe bdun gsal byed	སྐལ་བཟང་ལུབ་བསྟན་ འཇིགས་མེད་རྒྱ་མཚོ། Skal bzang thub bstan 'jigs med rgya mtsho	དགེ་སློང་། Dge slong	
P.241, A.577	ལོ་ཐོ། Lo tho		ལུགས་རྟེན་ལོ། Lcags rta lo	
P.240, A.578	ལོ་ཐོ། Lo tho	པདྨ་སྐྱིང་པོ། Padma snying po	མེ་ཕོ་རྟེན་ལོ་ཐོ། Me pho rta lo phug lugs	
P.241, A.579	ལོ་ཐོ། Lo tho	ཡེ་ཤེས་འཇིགས་མེད། Ye shes 'jigs med	ཤིང་འབྲུག་ཕུག་ཕུགས། Shing 'brig phug lugs	

Ser. P. & A.	Astrology	Author	Remarks	
P.242, A.580	ལོ་ཐོ། Lo tho	ཇོ་སྐ་བཟང། Chos bzang	ཇུ་སྟག། Chu stag	
P.275, A.613	གཙུག་ལག་རྩིས་གྱི་དོན་ བཤད་པ། Gtsug lag rtsis kyi don bshad pa		བེ་ཀར་མ་བུར་བརྟག་པ། Bai kar ma bur brtag pa	TBRC: W20515, ff. 40 (pp. 245–322), W23779, ff. 70 (pp. 385–524).

Authors

Some of the authors who had the biggest contribution to the Pander A collection are: Tsong kha pa, Second, Fifth and Seventh Dalai Lamas, Panchen blo bzang chos rgyan, Dad pa mkhan po, Radna gling pa, Lcang skya ngag dbang blo bzang chos ldan, Lcang skya rol ba'i rdo rje etc. Among the texts checked so far one can find around one hundred and forty-five (145) different authors in Pander A and B collections combined. It is possible that some authors may have been counted twice. That is the case with those who obtained special titles. Often names of the authors are written along with the title and elsewhere they appear alone. For example, in some cases one could come across names like Dge 'dun rgya mtsho or Blo bzang chos rgyan. Does that denote the Second Dalai Lama and the First Panchen Lama or someone else? Thus, it was difficult to decide how such cases should be treated. Should they be put under one entry or under separate ones. Author Dad pa mkhan po alias Ngag dbang chos 'dzin also called Blo bzang thugs rje contributed ten texts to the Pander A collection. Out of curiosity, his name and number of his texts in this collection were checked in five different catalogues¹⁰ to find out whether he was Tibetan or Mongol and what his collected works were. Surprisingly, it was not possible to locate this author in any of the consulted catalogues.

In the Index of authors names have been put according to the Tibetan alphabetical order, i.e. the alphabetical order of root letters of the first syllable of the first name or the title. For example, the name dKon mchog bstan pa'i sgron me has got three parts and the first syllable is “dKon” and its root letter is “Ka”. Therefore it was put in the KA section. This is the initial attempt at creating the index.

¹⁰ 1) First two volumes of the catalogue of Library of Tibetan Works and Archives, 2) Five volumes of *The Bibliographical Guide of Mongolian Writers in the Tibetan Language and the Mongolian Translations*, by Byambaa Ragchaa 2004–2012, 3) *Rnying ma'i gsung 'bum dkar chag* by Dom pa thub bstan rgyal mtshan, 4) *Gsung 'bum dkar chag, zha ser bstan pa'i sgron me rje tsong kha pa chen pos gtsos skyes chen dam pa rim 'byung gi gsung 'bum dkar chag phyogs gcig tu bsgril ba'i dri med zla shel gtsang ma'i me long*, published by Bod ljongs mi dmangs dpe bskrun khang, 5) *Bod gangs can gyi grub mtha' ris med kyi mkhas dbang brgya dang brgyad cu lhag gi gsung 'bum so so'i dkar chag phyogs gcig tu bsgrigs pa shes bya'i gter mdzod*, published by Shithowan mi rigs dpe bsgrun khang. For details see Bibliography.

།།	ཚེས་པ་པོ་འི་མཚན། Rtsom pa po'i mtshan (Names of author)	མ་ཕྱི་ཨང་རྟགས། Ma phyi Ang rtags (Original serial number)	ཟུར་མཚན། Zur mchan (Note)
	༡ དཀོན་མཆོག་བསྟན་པའི་སློབ་མཉམས། Dkon mchog bstan pa'i sgron me	Acc. 549b/569/ 641/642/ 689b/	
	༢ ཀུན་དགའ་རིན་ཆེན། Kun dga' rin chen	Acc. 653/	ས་སྐྱ་བ་དག་དབང་། Sa skya ba ngag dbang
	༣ ཀུན་མཁྱེན་ཚོས་འབྱུང་གནས། Kun mkhyen chos 'byung gnas	Acc. 400/	
	༤ དཀོན་མཆོག་རྒྱལ་མཚན། Kun mchog rgyal mtshan	Acc. 561/	
	༥ དཀོན་མཆོག་འཛིགས་མེད་དབང་པོ། Dkon mchog 'jigs med dbang po	Acc. 552/	
	༦ བཀའ་འགྱུར་བ། Bka' 'gyur ba	Acc. 536/	
	༧ ཀུ་ས་ལི་དྷར་ལྷ་ཇར། Ku sa li dharma bha dzar	Acc. 530/	
	༨ ཀར་ལྷ་ར་ག། Karma Awa ra ga	Acc. 519/	
	༩ གློང་གསལ་སྟིང་པོ། Klong gsal snying po	Acc. 513/ 515/	
	༡༠ ཀུན་དགའ་སློབ་ལམ། Kun dga' smon lam	Acc. 472/	
	༡༡ ཀུན་དགའ་སྟིང་པོ། Kun dga' snying po	Acc. 653/	ས་སྐྱ་པ། Sa kya pa
	༡༢ གློང་ཆེན་རབ་འབྱམས། Klong chen rab 'byams	Acc. 417-445/ 448-455/	
	༡༣ གློང་སྟོན། Skyong ston	Acc. 394/	
	༡༤ དཀྱིལ་ཆག་བན་ཆེན་རོལ་ཆ། Dkyil chag ban chen rol cha	Acc. 348/	
	༡༥ དཀའ་ཆེན་བསོད་ནམས་གྲགས་པ། Dka' chen bsod nams grags pa	Acc. 376/	ཡོངས་འཛིན། Yongs 'dzin

ལྷོ			
	༡ མཁན་པོ་འཇམ་དབྱངས། Mkhan po 'jam dbyangs	Acc. 643/	
	༢ ལྷུང་པོ་རྣལ་འབྱོར། Khyung po rnal 'byor	Acc. 475/ 484/	
ལྷོ			
	༡ དགེ་སློང་དོན་གྲུབ། Dge slong don grub	Acc. 654/	
	༢ དགེ་ལེགས་བཟང་པོ། Dge legs bzang po	Acc. 633/	
	༣ དགེ་ལེགས་དཔལ་བཟང་། Dge legs dpal bzang	Acc. 483/ 686h/	ཡོ་གི Yo gi
	༤ དགེ་སློང་རྡོ་རྗེ་འཛིན་པ་འཕགས་པ། Dge slong rdo rje 'dzin pa 'phags pa	Acc. 466/	
	༥ རྒྱལ་དབང་། Rgyal dbang	Acc. 465/	
	༦ གྲགས་པ་རྒྱལ་མཚན། Grags pa rgyal mtshan	Acc. 402/ 689c/	༢ རྒྱལ་མཁན་པོ། 2 rgyal mkhan po
	༧ གྲགས་པ་བཤད་སྟུབ། Grags pa bshad sgrub	Acc. 388/	
	༨ དགེ་སློང་རྩྭ་ན། Dge slong dznya na	Acc. 620/	
	༩ དགེ་སློང་ཡེ་ཤེས་བཙུན་འབྲུག། Dge slong ye shes brtson 'grus	Acc. 398/	
	༡༠ དགེ་སློང་གྲགས་པ་བཤད་གྲུབ། Dge slong grags pa bshad grub	Acc. 388/	
	༡༡ དགེ་སློང་སྐལ་བཟང་ཐུབ་བསྟན་འཛིགས་མེད། Dge slong skal bzang thub bstan 'jigs med	Acc. 370/	
	༡༢ དགེ་སློང་ཚོས་ཐུན་རབ་འབྱོར། Dge slong chos ldan rab 'byor	Acc. 358/	
	༡༣ དགེ་སློང་དར་མ་རིན་ཆེན། Dge slong dar ma rin chen	Acc. 354/	
	༡༤ དགེ་སློང་ཡེ་ཤེས་རྒྱལ་མཚན། Dge slong ye shes rgyal mtshan	Acc. 674/	
	༡༥ དགེ་ལེགས་དཔལ་བཟང་། Dge legs dpal bzang	Acc. 686h/ 687f, n/ 696c, e/	

Conclusion

In the present paper authors have presented and briefly explained the aim of the ongoing project (2011/01/B/HS2/01154) “Scholarly description of Tibetan manuscripts and xylographs of Pander A and B collections kept in the Jagiellonian Library, and critical analysis of selected excerpts” and the part of the Pander collection it is concentrated on. Thus, it was possible to write down the necessary information from the texts of the whole collection of Pander A and part of Pander B in order to prepare a future catalogue. To locate works and authors found in this collection precisely one has to carry on a detailed study on different catalogues of works of Tibetan lamas published inside and outside of Tibet. Many authors’ names have been checked during this project and it seems that many of these authors could be not very well-known among Buddhist scholars or not recorded at all in any catalogue. At the present stage of the project more than half of Pander B is yet to be listed down. Moreover, there are also Tibetan texts in Pander C collection, as well. It is hoped that this project will not be the end of scholarly interest in Pander collection, but will constitute a starting point for preparing a full catalogue of all Tibetan works contained in the whole Pander collection kept in the Jagiellonian Library.

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