

1. Text number	Ds 271
2. Text title (where present) in Tibetan	ཨ་མ་ལོ་མ་གསུམ་གྱི་བསོལ་བའི་འདེབས་བསམ་པ་ལྷུན་གྲུབ་བྱིན་རྒྱལ་བ་ འཆར་ཆར་འབེབས་བཞུགས། ཨ་མ་ལོ་མ་གསུམ་གྱི་བསོལ་བའི་འདེབས་བསམ་པ་ལྷུན་གྲུབ་བྱིན་རྒྱལ་བ་
3. Text title (where present) in Wylie transliteration	<i>Yab sras gsum gyi bsol[gsol] 'debs bsam pa lhun grub byin rlabs 'char[char] 'bebs bzhugs+ho/ O rgyan pad ma 'byung gnas kyi lung sten[bstan] bsol[gsol] 'debs bzhugs+ho/</i>
4. A brief summary of the item's contents	The theme here revolves around the Master and His Two Disciples in the Bon tradition, primarily focusing on prayers for the blessings of the Padmasambhava and associated prophecy texts.
5. Number of folios	16
6. Scribe's name	
7. Translation of title	Prayers and Blessings of the Master and His Two Disciples for Fulfillment of One's Wishes Prophecy and Prayers of the Master Padmasambhava
8. Transcription of colophon	bkra shis/ tshe dbang rig 'dzin gyis bsol[gsol] 'debs bdud rtsi thig pa zhes bya ba zhugs[bzhugs] legs+ho/ phywa btsun drung mu wer zhi yis/ me 'brug zla pa lnga pa'i tshes 1 la/ bdan[gdan] sa rin chen dar ding bden chen pho brang nas/ 'dzam gling rtsug[gtsug] rgyan gshen ston nyi rgyal gyis/ thong[mthong] chog[rol] skyer bas lha khang du sgrigs[bsgrigs] so/ ma rgyur[gyur] mkha' nyams[mnyam] 'gro drug sems ...spros dral[bral] bde chen bon sku sangs rgyas thob par shog/ bkra shis/ dge'o/
9. Translation of colophon	Blessings. The prayer, the teaching of the essence of the nectar, from the master Tsewang Rigdzin. In the Dragon year, in the month of May, revised and compiled by Phya btsun Drung mu wer zhi in the Garland of Rebirths Temple of gShen nyi ma rgyal mtshan in the Rin chen dar lding monastery. May all sentient beings who have once been our mothers attain the joy of ultimate liberation. May there be auspiciousness and virtue.
10. General remarks	Phya btsun Drung mu wer zhi (1634-1695) was the tenth abbot at sMan ri Monastery. However, the main monastic tradition of the Bon institute, self-proclaimed as the authentic Bon, does not fully acknowledge Padmasambhava as one of the three great masters, in contrast to the new tradition. Nevertheless, the author of this document, Phya btsun Drung mu wer zhu, provides evidence of how the worship of Padmasambhava is transmitted in the Bon tradition. Another version can be found in Drangsong 196.
11. Remarks on script	<i>dpe tshugs, 'khyug ma tshugs</i>
12. Format	Loose leaves
13. Size	7.5 × 19.5 cm
14. Layout	
15. Illustrations and decorations	
16. Paper type	Woven, ply (most likely 2 layers), with abundant fibre bundles in the paper structure, rough with many creases
17. Paper thickness	0.18–0.25 mm
18. Nos of folio sampled	f. 1 upper right corner
19. Fibre analysis	
20. AMS ¹⁴ C dating	
21. XRF analysis	
22. RTI	

